The twenty-fifth letter of the alphabet; called نْون: it is one of the class termed دَلْقَبَةٌ [or liquids]; and is a letter of augmentation. نْن with teshdeed, and preceded by a fat-hah, is sometimes redundantly affixed to a word at the end of a verse: see an ex. Voce نْ نْ, the sign of the dual, with damm, in one dial., instead of kesr, see خَشيف. See also صاد. As a numeral, it denotes fifty.
R. Q. 1

He fed him, or nourished him, well. (K.) He restrained him, or turned him back, (El-Umawee, S, K,) from a thing that he desired to do. (El-Umawee, S.) He was weak, (M, K,) or confused; (S;) and not firm or sound, (S, M, K,) in his judgment, or opinion. (S, M, K.) He was weak in the affair. (S.) He was unable to do it. (K.)

(S;) He was weak, feeble, or remiss. (AA, S, TA.)

Weak; cowardly. (S, K.) One who frequently turns about, or rolls, the pupil, or black part, of his eye. (K.)

Weakness. (AA, S.)

Good betide him who hath died in the time of weakness! ] i. e., in the first of El-Islâm, before it acquired strength, (S,) and its adherents and assistants multiplied. (TA.)
Nā't

Nā’t, aor. نَأْتَ, (S, K,) contr. to analogy, like ﱞيرِجُعَ (TA,) and نَأْتَ, (K,) agreeably with analogy, (TA,) inf. n. نَأْتَ, (S, K,) of the measure ﱡتَْ, because it signifies a sound, like ﱡنَأْتَ, (TA,) and نَأْتَ, (K,) contr. to analogy, because the verb is intrans., (TA,)

He (a man, S) moaned; or breathed violently, or with moaning; or uttered his voice or breath with moaning; or it signifies he uttered a louder sound than such as is termed ﱡنَأْتَ, (K,) or it signifies He envied him; (K;) [as also نَأْتَ.] نَأْتَ, inf. n. نَأْتَ, He walked, or went, at a slow pace. (L)

Nā’t. i. q. نَأْتَ: نَأْتَ The lion. (K)
He became distant, or far removed, from him, or it.

He was slow, or tardy.

He walked, or went, syn. at a slow pace.

He removed him, or it, far off; put him, or it, at a distance.

A slow pace, or going, or journeying.
A calamity befell him: (K) or pressed heavily upon him, and distressed him. (A.) See نَاتَ.

A calamity: (S, L, K:) pl. of the second, نَاتَ.

(L.) A calamity that presses heavily, and distresses.

(A.)

see نَاتَ.
Nāsh

1. Nāsh, aor. —, (S,) inf. n. Nāsh, (S, A, K,) He postponed, delayed, or retarded, it, syn. أَخَّرَهُ; (S, M, A, *) K, *) namely, an affair. (S, M,) He made it (a thing) to be distant, or remote; put it at a distance; put it, or sent it, away, or far away. (TA.) Nāsh also signifies The taking, or reaching, [a thing,] absolutely, or with the hand, or with the extended hand; (A, K;) and so Tānāwš, (Msb,) and Tānāwš (Msb, K,) and Nash, (IDrd, TA:) or Tānāwš, with ُء, signifies the taking from a distant place; and without ُء, the taking from a near place. (Th, TA.) You say, I took it, or reached it, absolutely, or with my hand, or with my extended hand. (TA.) And it is said in the Kur, ***., ***., ***., ***., and without ُء, with and without ُء, accord. to different readers: (TA:) with ُء, the word is from Tānāwš, the ُء being changed to ُء because of the dammeh; [so that the meaning is, But how shall the attaining of belief be possible to them?] (Zj, Bd: *) or from Tānāwš as signifying تَنَّاَسَتِ ُءْﻰَﺷُاً (see 6 below); so that the meaning is the reaching [or attaining] from afar: (Bd:) or from تَنَّاَتِ ُءْﻰَﺷُاً, meaning, motion in a state of slowness or tardiness: (Zj:) or it is from Tānāwš, Nāsh, (Bd,) inf. n. Nāsh, (IB, TA,) signifying I sought, or sought for or after, the thing: (IB, Bd:) [so that the above phrase in the Kur. may be rendered But how shall the seeking of belief be possible to them?] ___ It also signifies, (namely Nāsh, The taking [a thing]: and seizing violently: (A, K;) or taking in a violent seizure: you say, he took him, or it, in a violent seizure. (TA.)

6. Tānāwš, He, or it, became, or remained, behind; became delayed, or retarded; it became postponed; syn. تَنَّأَسَ. (S,) and so Tānāwš, Nāsh, (S, xxxiv. 51;) and Tānāwš, (S, TA,) said of a man; (Bd, xxxiv. 51;) and Tānāwš, (S, TA,) said of an affair. (S,) He, or it, became distant, or remote; or he went, removed, retired, or withdrew himself, to a distance, or far away; (S, TA,) as also Tānāwš. (TA.) See also 1, in three places.
Strong; overcoming; or prevailing; (K) possessing might or strength, courage, valour, or prowess. (TA.) You say also, قادر نؤوش An overcoming decree; as also قدر نؤوش (TA.) See also art. نوش.

He did lastly, or latterly, or last of all. (S, A, K.) And جاء كيشا He came lastly, or latterly, or last of all: (A:) or slowly, tardily, or late. (TA.) And لحقنا كيشا من النهار He overtook us after the day had declined; (Ibn- ‘Abbád, K;) i.e., he held back from us, and then followed us in haste, fearing escape. (TA.) كيشا also signifies Motion in a state of slowness or tardiness. (Zj.) Th كيشا also explains كيشا as signifying Distant or remote. (TA.)
He, or it, removed him; put or placed him at a distance, away, or far away. (S, art. نَّأَيَ بِهِ)

He shrank from a thing: see an ex. in a verse cited voce دَفْ. (T, IB, TA,)

A trench dug round a tent, (S, K,) or a barrier [raised] around it, (T, IB, TA,) to prevent the rain-water from entering it, (S,) or keep off a torrent. (K.)


\textbf{جيب}

جيب, aor. ﻲﻌَـﺒَـﻧ, inf. n. ﻲﻌَـﺒَـﻧ, He uttered a loud, or vehement voice, or cry. (TA.) ﻲﻌَـﺒَـﻧ, inf. n.

\textit{Pepedit, certo modo:} (TA:) inf. n. ﻲﻌَـﺒَـﻧ, creepium ventris emisit; pepe dit. (S, K.) ﻲﻌَـﺒَـﻧ, inf. n.

جيب and ﻲﻌَـﺒَـﻧ, He (a dog) barked; i. q. ﻲﻌَـﺒَـﻧ, He mixed up, or beat up, fresh milk, with a

بيب, until it became froth, in which state it is eaten with dates, taken up with three fingers. Only the Benoo-Asad did this. (IKh.) ﻲﻌَـﺒَـﻧ He mixed up سويق &c. (TA.)

بيب and ﻲﻌَـﺒَـﻧ, Milk mixed up, or beaten up, in the manner explained voice ﻲﻌَـﺒَـﻧ. (IKh.) ﻲﻌَـﺒَـﻧ and ﻲﻌَـﺒَـﻧ, A kind of food of the Arabs in the time of paganism, (in seasons of dearth, or famine, TA,) made by mixing up, and beating up, soft camel's hair (وبر) with milk.

(K.)

بيب Loud, or vehement, in voice, or cry. (S, K.) ﻲﻌَـﺒَـﻧ and ﻲﻌَـﺒَـﻧ, A dog that barks much; (K) a loud-barking dog. (S.) [See ﻲﻌَـﺒَـﻧ, The wooden implement called] a مجدد, for mixing up (K) &c.; (TA;) also called مزهيف and مخوس. (El-Mufaddal.) [See also ﻲﻌَـﺒَـﻧ.

بيب The anus; syn. ﻲﻌَـﺒَـﻧ, [The wooden implement called] a مجلد, for mixing up, ﻲﻌَـﺒَـﻧ. (S, K.) ﻲﻌَـﺒَـﻧ, A wooden implement at the end of which is a thing resembling a فلكة, or the round head of a spindle, with which fresh milk is mixed up, or beaten up, in the manner explained voice ﻲﻌَـﺒَـﻧ. (IKh.) [See also ﻲﻌَـﺒَـﻧ.

بيب see ﻲﻌَـﺒَـﻧ.
The fruit of a certain Indian tree, (K,) which is preserved, or made into a confection, with honey; in form like the peach, with the head edged (مَحْرَف;); [but this seems rather to apply to a kind mentioned below, resembling the almond:] it is brought to El-'Irák; and has within it a stone like that of the peach: (L:) an arabicized word, from [the Persian] (K.) ___

Hence (L,) with kesreh to the ب Medical confections: app. an arabicized word: (S:) or confections, or preserves, made with honey, of the أَنْبُجَأ and the like. (L.) ___

Accord. to AHn, أَنْبُجَأ is the name of Certain trees abounding in Arabia, in the districts of 'Omán; planted; they are of two kinds; one of these has a fruit resembling the almond, which is sweet from the commencement of its growth; the other has a fruit in appearance like the Damask plum (إِجَاص), is at first sour, and then becomes sweet when ripe: each has a stone, and has a sweet odour: the fruit of the sour kind is pressed down in jars, or earthen pots, [بَاجِب: حِبَاب: so I read for بِجِب: ] While fresh, and kept until it attains to a ripe state, when it becomes as though it were the banana, in its odour and taste: the tree grows great so as to become like the walnut (جُوْن), which it resembles also in its leaves: and when it attains to perfection, the sweet [fruit] is yellow; and the bitter, [or sour,] red. (L)

Dough that has become in a state of fermentation, and inflated, or swollen, (S, K,) and sour: (TA:) in some books written with خ; but heard from the Arabs with ج, accord. to Aboo-Sa'eed and Abu-l-Ghowth and others: (S:) there is no word like it except أَرَوْنَان. (S, K.)
Also, A mess of broken, or crumbled, bread, (الثريد,) in which is [some degree of] heat. (K.)

كساء منبجُان, (S, K,) the latter word being formed after the manner of منبجُان, (S,) and منبجُان, (K,) the latter disallowed by Ikt, but occurring in a trad. and in poetry, and not to be disallowed because contr. to analogy, since there are many such rel. ns., as منبجُان and منبجُان, (TA,) A certain kind of كساء, so called in relation to a place named منبجُان, (S, K, &c.:) or منبجُان, كساء منبجُان, (S, K,) the latter form is related by IAth as the one retained in the memory, a certain kind of كساء, so called in relation to a place named منبجُان; of wool, having a nap, or pile, without a border; one of the meanest kinds of coarse garments: its أ, accord. to some, is an augmentative letter. (TA.)
He sowed in a land such as is called نبخه (K, TA.)

The small-pox; (S;) in an absolute sense: (TA:) or the small-pox of sheep or goats &c., (K;) Also, (S, K;) and نبخه نبخه (K;) Blisters, or pustules that fill with water, on the hand, (S, K;) occasioned by work: (K;) when they break, or dry up, the hand becomes callous by work: [a coll. gen. n.:] n. un. with ٌ

Also, نبخه Marks of fire, [or blisters occasioned by burning,] upon the body.

A hill, or mound, such as is called نبخه نبخه (S;) or elevated ground: (TA:) or elevated and loose ground, not consisting of sand, but of hard and stony earth: (Th, K;) pl. نبخه نبخه (K;) it has a broken pl. of the class proper to subs. because it is an epithet in which the quality of a subst. predominates.

A proud, a haughty, or an imperious, man: (S, K;) pl. نبخه نبخه (S;) A speaker. (K)

Rude, coarse, rough, gross; (K;) an epithet applied to a man. (TA;) نبخه نبخه Dust of a dusky colour, and abundant. (I, K;) [See an ex. voce نبخه, art. نبخه.]


1. نَذَب

1. نَذَب, aor. — , inf. n. نَذَب, (S, L, Msb, K,) *He cast, threw, or flung, it away, as a thing esteemed of no account or importanceː* this is the original signification; and in this sense it is mostly used in the Kur-ān: (Er-Rāghib:) *he cast, threw, or flung, it* (S, A, L, Msb. K,) *from his hand,* (S, L,) *before him or behind himː* (L, K:) and *he cast, threw, or flung it far away, or to a distanceː* (L:) and (so in the L; but in the K, or) *he cast, threw, or flung it in any mannerː* (L, K:) *نَذَب* has teshdeed given to it to denote frequency, or repetition, of the action, or its application to many objects. (S, A, L.) __

1. نَذَب نَذَبَُـْ.shape He threw his signet from his hand. (L, from a trad.) __

1. نَذَب وَذَبَُـْ.shape And they cast it behind their backs; ] means and they did not observe it; (namely, their covenant;) they disregarded it. (Beyd.) __

1. نَذَب نَذَبَُـْ.shape He dissolved the league, or covenant, and cast it from him to him with whom he had made it: (A, L, Msb: *) and نَذَب نَذَبَُـْ.shape and نَذَب نَذَبَُـْ.shape I dissolving the league, or covenant, to the enemy, and dissolved it: and نَذَب نَذَبَُـْ.shape They mutually cast from themselves the league, or covenant, and dissolved it. (A.) See also 3. __

1. نَذَب نَذَبَُـْ.shape He cast my affair behind his back; meaning,] he did not perform my affair; (A;) he neglected it. (Msb.) __

1. نَذَب نَذَبَُـْ.shape Such a woman threw out a goodly, beautiful, or pretty, saying. (A.) __

1. نَذَب نَذَبَُـْ.shape I threw to him the salutation. (A.) __

1. نَذَب نَذَبَُـْ.shape I had such a thing as it
were thrown to me; I had it offered, or presented, to me, the meeting with it being appointed, or prepared; as also To God (be attributed the excellence of) the mother that brought thee forth!

He threw forth earth or dust [in digging a hole &c.]; as also He threw dates or raisins into a bag or skin, and poured water upon them, and left the liquor until it fermented and became intoxicating: (T:) [or, simply, he steeped dates or raisins in water;] for the beverage thus made, called ُﺖﻴِﻣُر ِﻪِﺑ, was not always left until it became intoxicating, as is shown by several trads.] ُنَثَىَةَ نِبَذَةَ نِبَذَةَ (S, L, K, &c.,) the most usual form of the verb, (Kz,) aor. ُنَثَىَةَ نِبَذَةَ (MF;) and ُنَثَىَةَ نِبَذَةَ, (A, L, K,) and ُنَثَىَةَ نِبَذَةَ, (L, K,) a form used by the vulgar, (S, IDrst,) and rejected by Th and others, but mentioned, on the authority of Er-Ruásee, by Fr, who says that he had not heard it from the Arabs, but that the authority of its transmitter is worthy of reliance, (TA,) and ُنَثَىَةَ نِبَذَةَ (L, K;) He made beverage of the kind called ُنَثَىَةَ نِبَذَةَ (S, A, L, K,) ___ Also, ُنَثَىَةَ نِبَذَةَ (Lh, IAth, L) and ُنَثَىَةَ نِبَذَةَ, (IAth, L) and ُنَثَىَةَ نِبَذَةَ, (Kutr, Lh, ISk, and others, and L,) and ُنَثَىَةَ نِبَذَةَ (L,) He made, of the dates, and of the grapes, beverage of the kind called ُنَثَىَةَ نِبَذَةَ (Lh, L;) he left the dates, and the grapes, in water, that it might become beverage of the kind so called. (IAth, L,) __ Also, ُنَثَىَةَ نِبَذَةَ (الدَّارِيَّ) He made for himself that beverage. (A,) ُنَثَىَةَ نِبَذَةَ (S, L, K,) inf. n. ُنَثَىَةَ نِبَذَةَ (l, K) and ُنَثَىَةَ نِبَذَةَ, (S, K,) It (a vein) pulsed; (L, K;) a dial. form of ُنَثَىَةَ نِبَذَةَ. (S, L)

2

3 ُنَثَىَةَ, inf. n. ُنَثَىَةَ He bargained with him by saying, Throw thou to me the garment, or piece of cloth, (A'Obeyd, L, K,) or other article of merchandise, (A'Obeyd, L,) or I will throw it to thee, and the sale shall become binding, or settled, or concluded,
for such a sum: (A' Obeyd, L, K:) or, by throwing to another a garment, or piece of cloth, the other doing the like: (Lh, L, K:) or, by saying, When thou throwest thy commodity, or when I throw my commodity, the sale is binding, or settled, or concluded, for such a sum: (Msb:) or, by saying, When I throw it to thee, or when thou throwest it to me, the sale is binding, or settled, or concluded: (Mgh, art. بلس:) or, by saying, When I throw the pebble (L, K) to thee, (L, K) the sale is binding, or settled, or concluded: (L, K:) or by another's throwing a pebble to him: (L:) or by another's throwing a pebble to him: (L:) or, as also signifies the same; (Mgh:) as also : (A:) such bargaining is forbidden. (L:) and , if n. ; and , a translate them: They retired, each of the two parties, apart, in war. (L, K:) He retired from them to a place aside, or apart, in war, for a just purpose, (للهرب, in the 'Eyn for war, للحرب, تث,) they doing the like: (Lth, T, L:) or these two phrases, followed by , are used when there is between two parties at variance a covenant, or league, or a truce, after fighting, and they desire to dissolve the league, or covenant, and each party casts it from him (هذب) to the other: thus, (داء ينذوهم للهرب,) in the Kur, [viii. 60, lit., cast thou from thee, to them, their league, or covenant, in an equitable, or just, manner,) means, announce thou to them that thou hast dissolved the league between thee and them, so that they may have equal knowledge with thee of the dissolving thereof and of the returning to war:

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contrarily to, or differently from, or adversely to, them; or was, or became, contrary to, or different from, or adverse to, them; syn. خالفْهُم. (Msb.)

\[\text{4} \text{ نَابِذة} \]

\[\text{6} \text{ نَابِذة} \]

8 انتبِذَ A little; a small quantity; (S, A, L, K;) نَابِذةٌ \(\text{نَابِذة} \) of wealth, or property; (S, A, L;) as also نَابِذةٌ نَابِذةٌ .

which is a word much used though I find it explained in few lexicons; (L, TA;) because what is little is thrown away, and disregarded:

(A;) and in like manner, of herbage, and of rain, and of hoariness or hoary hair, (S, A, L;) &c: (L;) and a small number of men: (A, L;) and the latter word, a piece, or portion, of a thing, such as a perfume: (L;) pl. of the former, نَابِذةٌ نَابِذةٌ \(\text{نَابِذةٌ نَابِذةٌ} \) and of the latter, نَابِذةٌ نَابِذةٌ \(\text{نَابِذةٌ نَابِذةٌ} \) (K, * TA) The refuse of the people; (TA;) mixed people of the baser sort. (K, TA.)

\[\text{4} \text{ نَابِذة} \]

\[\text{6} \text{ نَابِذة} \]

\[\text{8} \text{ نَابِذة} \]

Cast, thrown, or flung, [&c. ; see 1.] (K;) \(\text{ؤَمَّود} \) (L) But see below. نَبِذةٌ The earth or dust that is thrown forth from a hole or the like that is dug; as also نَبِذةٌ: (A, * L;) Yaakoob asserts, that the دَ يُ بَ يٌ نَبِذةٌ A kind of beverage, made of dates, and of raisins; i. e., must; and of honey; i. e., mead; and of wheat, and of barley, &c.; i. e. 
wort: (L) or made of dates, or of raisins, which one throws 

appellation,) into a vessel or skin of water, and leaves until it ferments 

Mgh) and becomes intoxicating, or not so long as to become intoxicating: before it has 

become so, it is a lawful beverage: (T, L:) whether intoxicating or not, it is thus called: (L:) or it is thus called because it is left 

until it becomes strong; (Msb;) being expressed juice, or the like, that is left (for a time 

to acquire strength): (L, K:) it is said that this word is originally of the measure 

but that it has become obsolete in this latter sense, and, applied to the beverage, is used as though it were a primitive substantive, as 

is shown by the form of its pl., (M, F,) which is 

has not this form of pl.: (MF:) wine expressed from grapes is also called 

is a coll. gen. n., and its n. un. is with 

signifies some ; lit., a portion thereof. (Msb, art. ) See also

(L)

see .

[One who throws things away often, or quickly]. See .

[One who makes, or sells, the beverage called ]. (S, K, art. )

A pillow, or cushion; (Lh, S, A, L, K;) upon which one reclines, or sits: so called because it is 

thrown upon the ground to be sat upon: (L:) pl.

[They sat cross-legged upon the pillows, or cushions]. (A.)

A child cast out by its mother (T, S, L, Msb, K) in the road, (T, S, L, K,) on the occasion 
of her bringing it forth, and which a Muslim picks up and maintains; whether a 
bastard or lawfully begotten; (T, L:) a foundling: (L, K:) such may not be called a bastard because its kin 

may be established: (T, L:) also, a bastard; (L, K;) because such is cast away in the road: (L:) fem. 

and : (A,
not eaten, by reason of its leanness: (L, K:) so called because it is cast away. (L.)

He (Mohammad) prayed upon the tomb of a foundling: or, accord. to another reading, meaning, upon a tomb apart, (L,) or distant, (K,) from other tombs; (L, K;) like an expression occurring in another trad., he passed by a tomb apart from other tombs. (L.)

He is far from his house. (A.)

A man &c., aside, or apart, or separate, from others; (L,) [See also: and see a verse of Lebeed, voce.]

See also:
1 ُنَِّبَـزَـن He called him, or named him, by a by-name, surname, or nickname; he by-named him, surnamed him, or nicknamed him; syn. لقَـبُهُ; (S, Msb, K;) mostly signifying he called him, or named him, by a nickname, a name of reproach, or an opprobrious appellation; (TA;) as also نَِّبَـزَـن: (K;) or the latter is with teshdeed to denote muchness, or frequency, or repetition, of the action, or its application to many objects: you say, فَلَان يُنِّبِيُّ الْمُسِيِّبِيَانَ Such a one by-names, surnames, or [rather] nicknames, the children; syn. لقَـبُهُمْ. (S,) AL-ثَّيْمَرٌ is also syn. with AL-ثَّيْمَرٌ: (K;) or is like the latter: (TA;) [i. e., نَِّبَـزَـن also signifies He upbraided, or reproached, him; or the like.] 2 ُنَِّبَـزَـن see 1, in two places.

6 ُنَِّبَـزَـن, (Msb, K, *) or ُنَِّبَـزَـن, (S,) They called one another by by-names, surnames, or [rather] nicknames: (S, Msb, * K;) or they upbraided, reproached, or reviled, one another; (K, TA;) calling one another by names of reproach. (TA.) So in the Kur, xlix. 11; where the doing so is forbidden. (TA.)

ُنَِّبَـزَـن, [or, accord. to the Msb, it seems to be نَِّبَـزَـن, for it is there said to be an inf. n. used as a subst., but this form I have never met with elsewhere,] A by-name; or surname; or nickname; syn. لقَـبُهُ; (S, Msb, K;) mostly, the latter; i. e., a name of reproach; an opprobrious appellation: (TA:) but Kh, [makes it, contr. to common usage, to signify a proper name; for he] says, that names are of two kinds; أَحْمَاءٌ عَامِمٌ, such as زِيدٌ and عمرو; and أَحْمَاءٌ طَيِّبٌ, such as فُرسٌ and رَجُلٌ and the like: (TA:) pl. أَنْبَـزَـان. (S.)

ُنَِّبَـزَـن Ignoble, or mean, (Sgh, K,) in his grounds of pretension to respect, or his rank or
quality, and in his natural disposition. (K.)

A man who is much accustomed to call others by by-names, surnames, or [rather] nicknames. (K.)
نبش

نبش 1 نبش aor. — (S, Mgh, Msb,) inf. n. (S, A, Mgh, Msb, K) He took, drew, or pulled, out, or forth, (Mgh, Msb, K,) a thing, (Msb, TA,) [as] a leguminous plant, (S,) or a thing buried, (Mgh,) or a thing after burial, (TA,) [as] a corpse; (S, TA;) whence نبّاش q. v.: (S, Mgh:) he made a thing that was concealed or covered to come out or forth, or to become apparent. (A, K.) — [Hence,] هو نبش لعباه He made a thing that was concealed or covered to come out or forth, or to become apparent. (K, TA,) He draws forth sustenance hence and thence for his family, or household: (A:) or he gains, or earns, or seeks sustenance, for them. (K, * TA.) — And هو نبش الأسرار He draws forth, or elicits, secrets, and discourse, narration, or information: (K, * TA:) or إنن بش العروق signifies I divulged the secret. (Msb.) — And إنن بش السر signifies He drew forth, or extracted, the veins. (A.) — Also, He removed, a thing from over another thing which it covered or concealed; (A, Msb, * K;) and earth from a thing beneath it: (A, Msb: *) whence نبّاش q. v. (Msb, K,) — And hence, نبش الاقبر He uncovered, or he rifled, or ransacked, the grave. (A, Mgh, Msb,) Also, He dug with the hand; as also نبش (AZ, in S, art. نبّاش.) هو نبش عن الأسرار 5 [app. He endeavours to draw forth or elicit, or he searches out, secrets.] (TA.)

نبّاش 8 see 1.

نبّاش The trade, or occupation, of the نبّاش. (TA.)

نبّاش Earth extracted from a well or burrow or the like. Hence, [The earth extracted by the jerboa in making its burrow]. (T in art. نبّاش.)
One who rifles, or ransacks, graves; who takes forth the dead from them; or who uncovers graves. (Mgh, Msb.) See 1, in two places.

A thing that is taken, drawn, or pulled, out, or forth: (Lh:) the lower part of leguminous plants taken, drawn, or pulled, out, or forth: (S, K:) or trees pulled out by the trunk and roots: (K:) as also (TA:) or ↓ both signify What is torn out by the rain: (AHeyth:) pl. (S, K:) the pl. of both the above words. (AHeyth.) Also, Full-grown unripe dates that are pierced with thorns in order that they may ripen. (TA:) And the pl. signifies Small arrows. (Sgh.) Some say that this pl. has no singular. (MF.)

See 1, in two places.
1. 

**Nabas**

**1. Nabas** aor. *nabas*, inf. n. *nabas* and *nabas* (S, A, K) and *nabas* (so in a copy of the S,) *pulsed*, or *beat*, (TA,) [or *throbbed*;] was, or became, in a state of motion, or agitation. (S, A, K.)

[Hence,] no party-spirit, or zeal in the cause of his party, became roused, or excited, in him; he did not aid his people, or party, against oppression; was not angry, or zealous, for them, and did not defend them. (A, TA.)

His anger became roused, or excited. (A, TA.)

2. **Nabas**

**2. Nabas** see 4, in two places.

4. *Anbassat haqiqi urra* *Nabas* *Anbas* (Lth, T, M,) but the former is the more approved; (Lth, 'Eyn;) and *nabas* (A, Mgh;) or *nabas* in her; (A, Mgh;) or *nabas* in her; (Ahn, K;) and *nabas* in her; (Ahn, TA;) (Lth, T, M,) but the former is the more approved; (Lth, 'Eyn;) and then let it go; (S, Mgh,) in order that it might twang, (S, K;) or *produce a sound*: (T, M, Mgh:) and then let it go so
that it might fall against the handle of the bow: (Jmc) and he pulled the string of the bow without an arrow, and then let it go: (Yaakoob:) or he pulled the string of the bow, and then let it go so that he heard it give a sound. (Lh.) Hence the proverb, [Twangling the bow without fastening, or binding, or bracing, the string; meaning threatening without the means of execution]: applied to him who pretends to that which he has not the means of performing. (A, TA.) [See also art. وتئر.] And a poet says,

*I will assuredly shoot thee with a shooting, not a mere twanging*: meaning, my pulling [of the bow] shall not be a threatening, but execution. (TA.) ___ You say also, [The seperater and loosener of cotton by means of the bow and mallet made his mallet to cause the string of the bow to vibrate]. (A, TA.)

He made the string of his bow to vibrate, that it might twang. (K.)

[an inf. n. used as a subst., signifying The pulse]. ___ Also, A pulsing vein, or artery:

as in the saying [The physician felt his pulsing vein, or artery: or his pulse]: but it is more chaste to say q. v. (TA.) ___ See also [It is also used as an epithet. You say,] فؤاد. ___ A heart that is sharp in intellect, clever, acute, (A, Sgh, K,) and very brisk or lively or sprightly or prompt. (A, TA.)

There is not in him any motion: (S,
Sgh, K:) or sound, or Voice, nor pulsation: (AA, in S, art. حيض:) or strength: (IDrd:) with fet-h to the second letter, only used in a negative phrase: (L:) As says, I know not what is حيض, (S in art. حيض,) or حيض. (TA.)

نض: see فؤاد نض.

نض: see نض.

[A single pulsation]. You say, رأيت وفضة برق كتبضة عرق [I saw a slight flash of lightning, like a single pulsation of an artery]. (A, TA.)

نض: see نض.

[part. n. of 1]. You say, ما دام في عرق ناض لم أخذلك [As long as there remains in me a little artery pulsing, I will not abstain, or hold back, from aiding thee]; i. e., as long as I remain alive. (A, TA.) [Hence,] Anger. (Lth, A, K.) See 1, where an ex. is given. [An archer: lit. one who has a twanging. (Mgh.)

The place where one sees the heart pulsing, (TA,) or in motion; (A, K;) and where one perceives the gentle sound of its pulsation, or motion. (A, O.) You say, جس الطبيب نض [The physician felt his place of pulsation], and منابضهم [their places of pulsation]. (A, TA.)

موضعب عسلة [He has no origin]; like برض عسلة; (A, TA;) nor any people [to whom he belong]. (S.) (TA.)

وجع نض [A pain causing pulsation, or throbbing]. (L, TA.)

The Wooden mallet with which one separates and loosens cotton by striking with it the string of a bow; syn. منادف, like منادف حيض, (S;) or منادف حيض: (A, K;) منابض [its pl.,] meaning منادف. (S.)
منبعثة : see what next precedes.
 neutrality

1. بَنَطَ, aor. เท่า, and ــــ, inf. n. (S, K) and (K,) It (water) welled, or issued forth. (S, K.) See also 4.

2. بَنَطَ see 4.

3. نابطَ see 10.

4. اَنَبَطَ (a digger) reached the water: (AA, S,) or reached the first that appeared of the water of a well, (K, TA,) and produced it, or fetched it out, by his labour. (TA.) And َنَبَطَ: عضراء He produced, or fetched out, by labour, water from good clay, or from clay containing no sand. (TA.) [It is also trans.: you say,] (M, K;) and (IAar, M, TA;) in the K َنَبَطَ; (TA;) and َنَبَطَ, (M, K [in the CK with teshdeed to the ب]) aor. ــــ, (TA,) inf. n. ــــ; (M,) He produced, or fetched out, by his labour [in digging], the water of the well; syn. َنَبَطَ; (M, K;) and of the first, (TA,) and last, (TA,) [or rather of all,] produced, or fetched out, by his labour, or work, the water. (Msb.) See also 10, in five places. (M,) also signifies The producing an effect, or making an impression; syn. َنَبَطَ. (Ibn-'Abbád, Sgh, K.)

5. نَبَطَ see 4: and 10. (M,) also signifies He affected to be like, or imitated, the بَنَطَ [or Nabathæans]: or he asserted himself to be related to them. (K, TA.) [Compare 10, in the last of the senses assigned to it below.]
He drew forth, elicited, or extorted; see 4 in art. See also Bd, and Jel. iv.

The people of 'Omán are Arabs who became naturalized Nabathæans, and the people of ElBahreyn are Nabathæans who became naturalized Arabs.] (S, TA.) [See also 5.]

He revealed knowledge, and spread it among men. (TA.) He sought to obtain offspring from the mare: occurring in a trad.: but accord. to one relation, it is استنبطت الفرس, meaning, he sought what was in her belly. (TA.) He (a man) became a naturalized [or Nabathæan]. (S, TA.) It is said by Eyoob Ibn-El-Kirreeyeh, وأهل البحرين نبط أستعروا [The people of 'Omán are Arabs who became naturalized Nabathæans, and the people of ElBahreyn are Nabathæans who became naturalized Arabs]. (S, TA.) [See also 5.]

He drew forth, elicited, extracted, extorted; see 4 in art. خرج. See also Bd, and Jel. iv.
85. It may sometimes be rendered *He excogitated.*

What first appears of the water of a well (IDrd, K) when it is dug; (IDrd:) as also (K:) or the water that comes forth from a well when it is first dug: (2:) or the water that issues forth from the bottom of a well when it is dug: (S, accord. to one copy;) or this is termed (S, accord. to another copy; and TA:) pl. [of pauc.] *ثَبَّطُ وُبَطُّ أَنَبَاطُ* and [of mult.] *نَبَطُ فَلَانٌ قَرِيبُ* [Hence the saying,] *(TA.)* Such a one's promising is near, [but] his fulfilling is remote: i. e. he promises, but does not fulfil. (IAar.) And *(TA,) and *(ISd, TA,) Such a one's depth is not known, (K, * TA,) and the extent of his knowledge: (TA:) or such a one's depth is not known; meaning that he is cunning, or possessing intelligence mixed with craft and forecast. (ISd, TA,) And *(TA,) Such a one is invincible, and inaccessible to his enemy. *(TA,) Also signifies A well of which the water has been produced, or fetched out, by labour [of the digger]. (S, TA,) And What oozes, or exudes, from a mountain, as though it were sweat, coming forth from the sides of the rock. (TA.) *(ثَبَّطُ وُبَطُّ ,) (S, Mgh, Msb, K,) and *(ثَبَّطُ ,) (S, Msb, K,) and *(ثَبَّطُ ,) (K,) the last is a pl. (AAF, S, Msb) of the first, (AAF,) and the second is [a quasi-pl. n.] like *(كَلَبُ ,) (AAF, L,) *The Nabathæans;* a people who alight and abide in the between the two 'Iráks: *(S, K,) or a people *(T, M, Mgh, Msb) who alight and abide, *(T, TA,) or who used to alight and abide, *(Msb,) in the *سَوَاد *(T, M, Mgh, Msb) of El- 'Irák: *(M, Mgh, Msb:) afterwards applied to mixed people; or people of the lowest or basest or meanest sort; or the refuse of men; and the vulgar sort thereof: *(Msb:) the people to whom these
appellations properly apply were called نبط because of their fetching out by labour (لَا سَئِنَبَاطُهُم) what comes forth from the lands:

(TA:) [for they were distinguished for agriculture; and hence their proper appellations are used as equivalent to clowns, or boors: but a derivation commonly obtaining with us is that from Nebaioth the son of Ishmael:] the n. un. is نبط، (Yaakoob, IAar, S, Mgh, Msb, K,) and نبط، (IAar, S, Msb, K,) like بامائ، (S,) and ببط، (S, K,) like بان، (S,) and ببط، (S, K,) like بيط، (S,) but this is disallowed by IAar, (Mgh, TA,) and, accord. to Lth, ببط، but this [also] is disallowed by IAar. (Msb.)
1. `Naba` (water) welled, or issued forth. See `Na`bi` on them.

4. He (God) made, or caused, water to issue. (Msb.)

The tree so-called: see an ex. of its n. un. in a verse cited voce `Fawh`, and `Fawh`. The two shafts of a cart: so called because they were commonly made of wood of the tree called

, irregularly formed from the augmented verb `An`ab: see an ex. in a couplet cited voce `Saqi`.
قینق، properly the fruit of the سدر or lote-tree, is also applied to The tree called سدر itself: see دوم. The fruit so called is a drupe, resembling the crab. It seems to be also applied to A drupe absolutely, or a drupe like that of the سدر: see its dim., شریان نبيقة: see also نبيقة: أَشْكَلُ نبيقة voice نبيقة: أَشْكَلُ نبيقة. A bad sort of dates, also called حبیق (TA in art. حبیق). See نبيق.

ةَلِجْعَـﺘْـسُم

of a grape-vine, A زععة when it has grown large. (ISh in TA, art. زععة.)
Arrows: (M;) or Arabian arrows: (T, S, Mgh, Msb, K;) for the sing. they say سَهْمَ. (T.)

Sharpness, acuteness, or sagacity; syn. ذَكْرِاء: and generosity, or nobility; syn. ُجَابِة. (K.)

Excellence; (T, M;) syn. ُجَابِة; and also ذَكْرِاء. (M.) [Ex.],

* كَفِى الْمُرْءِ نِبْلًا أَنْ تَعْدَ مَعايِةُ

(MF, art. حَبَر.)
He did not know it; or know, or have knowledge, of it; was not cognizant of it; or did not understand it. (K.)

His attention became roused to the thing, or affair, after he had forgotten it. (AZ, S.)

He was, or became, eminent, celebrated, or well known. (S, K, * TA.)

He made him acquainted with the thing; informed him of it; gave him notice of it; notified it to him. (S.)

He roused his attention to the thing, or affair]. (TA in art. He roused him from heedlessness or inadvertence: he roused his attention. (TA.)

He became acquainted with the thing; became informed of it; had notice of it. (S.)

His attention became roused, or he had his attention roused, to the thing, or affair]. (Msb and TA in art. He became vigilant, wary, or cautious. (Msb, TA.)

He became roused from heedlessness or inadvertence; his attention became roused; or he had his attention roused. (TA.)

Eminent, celebrated, or well known; (S, K, * TA;) contr. of

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A word used to give notice, to a person addressed, of something about to be said to him. (TA, voce هَا هَا هَا هَا هَا...). See also termed تَنْبِيه. It may generally be rendered *Now.*
جمهـرج

i. q. q. v. (TA). [The place in which it is mentioned in the K shows that F regards the ن as a radical letter; and though it is said in the TA that its being so is doubtful, he is right accord. to those who hold that every letter of an arabicized word is to be regarded as a radical if it, or a letter for which it is substituted, is found in the original.]
It (a sword) recoiled, or reverted, [or glanced off, or away,] from the thing struck with it, without penetrating, or without effect; (TA;) returned from it without cutting; (Msb;) took no effect upon it; (S;) syn. كَلَّا نَبَأ (the edge of a sword) would not cut; was blunt. (TA.) نَبَأ عَنَّ الْشَّيْءِ ___ نَبَأ عَنَّ الشَّيْءِ. It (the sight) recoiled, or reverted, from the thing; was repelled by it; (S, * K, * TA;) syn. بُحَايِقْ (TA) and كَلَّا نَبَأ عَنَّ الشَّيْءِ ___ نَبَأ عَنَّ الشَّيْءِ. It (nature) recoiled, flinched, shrank, or was averse, from the thing, or shunned it, and would not accept it. (Msb.) نَبَأ جَنِبِهِ عَنِ الفَرَشِ ___ نَبَأ جَنِبِهِ عَنِ الفَرَشِ. His side did not rest, or was restless, or uneasy, upon the bed: (K, TA;) it shrank from it. ___ نَبَأ (a saddle) was unfirm, or unsteady; not firm, or steady, in its place. (TA.)

A thing like the سَفْرَةٌ, q. v., made of palm-leaves, upon which flour or meal is sifted. (I'Abbád, O, K.)
1. **نتائج**
   - **نتائج** [aor., ] inf. n. كَتَنَّتَهُ, كَتَنَّتِهَا, كَتَنَّتَهُم, كَتَنَّتِهِمَّ; (K;) and نَفَتَهُ, inf. n. نَفَتَهُم, نَفَتَهِمَّ: (L, K;) **It** (a cooking-pot) boiled: &c.
   - His nostril became inflated, or swollen, by reason of anger. (K.)

2. **نتائج**
   - **نتائج** He explained news, tidings, or a report. (K.)

3. **نتائج**
   - **نتائج** See R. Q. 1.

R. Q. 1. **نتائج** (in a MS. copy of the K, and so in the CK, but the former is the more correct, TA) **He** (a man, L)
   - became dirty after having been clean. (IAar, L, K.)

4. **نتائج**
   - A small hollow, or cavity, in [stones of the kind called] صُفْوَانَ, (K,) in which the rain-water collects. (TA.)
ُنَائَعَ، ٌءْﻮُـﺘُـﻧَ، ٌءْﺖَﻧَّ (S, K) It swelled; swelled up; rose; grew up. (K) Said of a plant, &c. (S, K) 

ٌءْﻮُـﺘُـﻧَ، ٌءْﺖَﻧَّ (TA) It protruded, or projected, from its place, without becoming separated. (S, K) 

ٌءْﻮُـﺘُـﻧَ، ٌءْﺖَﻧَّ (S, K) It swelled forth, or became prominent, or protuberant. (TA) She (a girl) grew up, (S) and became marriageable. (S, K) 

ٌءْﻮُـﺘُـﻧَ، ٌءْﺖَﻧَّ (TA) She (a girl) grew up, or became prominent, or protuberant. (TA) 

ٌءْﻮُـﺘُـﻧَ، ٌءْﺖَﻧَّ (S) He rose, or exalted himself, above them. (TA) [You say,] Thou despisest him, and he riseth, or exalteth himself: (S:) or ____ he emulatest thee: or ____ he becometh great. A proverb, said of him who does not manifest his character or design by outward appearance, but keeps it secret: or of him who advances and exalts himself by his cunning, while thou thinkest him senseless, or negligent. Accord. to some, it is He went up from the country or land to another. (TA) He came upon them; syn. اَطْلُعَ (S, K) 

ٌءْﻮُـﺘُـﻧَ، ٌءْﺖَﻧَّ (TA) He rose, or exalted himself. (K) He encountered him; met him; opposed himself to him. (K, TA: the verb is explained in the K by إِنْبَرْيَ.)
"\( \text{نبب} \), aor. \( \text{نبب} \), inf. n. \( \text{نبب} \). It swelled forth; became prominent, or protuberant. (S, K.) Said of a girl's breast. (S.)"
He assisted a she-camel, (S, K, &c.) [and a mare, see ] and a ewe or she-goat (Msb) [or other quadruped], in bringing forth; delivered her of her young one; acting to her as a midwife does to a woman. (T, Msb, &c.) The original form of expression is He assisted her in bringing forth a young one; delivered her of a young one. (Msb.) El-Kumeyt has used the form in the sense of: but it is not commonly current in Arabic. (TA.) AHn mentions the saying When El-Jebhah (the tenth of the Mansions of the Moon) sets antihelially, (for the setting, not the rising, is here meant, and this it did, about the commencement of the era of the Flight, in central Arabia, on the 11th of February,) the people assist their beasts, much, or frequently, in bringing forth, and deliver them, and the first of the truffles are gathered. Thus he relates the saying, with teshdeed to the of , to denote frequency of the act. (L) She-camel brought forth: (T, Msb, TA:) or one does not say unless a man assist at the bringing forth. (Lth.) Thus one suppresses the objective complement of the verb. And one also says The she-camel brought forth a young one: and in like manner one says of a ewe or a she-goat: and sometimes, with the same meaning, The camels brought forth. (A.) [You say, ] The people's camels or sheep or goats brought forth: (Lth, L:) or they had pregnant camels
bringing forth. (K.) One may also say َﺞِﺘُﻧ ُﺪَﻟَﻮﻟا, meaning The young one of a she-camel &c., [see above,] was brought forth, or born. (Msb.) See 4. ___ [Hence,] The wind assists the clouds in the discharging of their rain; i.e., draws forth the rain from the clouds. (A, L.) ___ It was produced, it resulted, or was a natural consequence.

2 َﺞَﺘْـﻧ see 1.

4 She (a camel, S, and a mare, S, K, or other solid-hoofed animal, Msb,) became pregnant: (T:) and so said a she-camel, (Msb,) or other beast; but this is rare: (EsSarakuste, Msb:) or attained to the time of bringing forth: (S, K:) or became evidently pregnant: (Yaakoob, S, Msb:) accord. to IAar, in the pass. form, signifies she (a mare, and a camel,) became near to the time of bringing forth; and he had not heard, in the act. form. (TA.) See 1 and 8. ___ It produced a thing as its fruit, or result. Ex. ُﺰْﺠَﻌﻟا ِﻞْﻨِاَﻮَـﺘﻟاَو ﺎَﺟَواَﺰَـﺗ ﺎَﺠَﺘْـﻧَﺄَﻓ َﺮْﻘَﻔﻟا Impotence and remissness combined together, and produced, as

their result, poverty. (A, L.) And َﻞْﻨِاَ وَ ﺎَـﺠَﺘْـﻧَأ This preamble will not produce a praiseworthy result. (A.)

5 She (a camel) breathed hard that her young one might come forth. (K.)

6 see 1.

8 She (a camel) went away at random, and brought forth in a place unknown: (K:) or she brought forth by herself, unassisted by any one;
(Yaakoob, L;) as also

[Also, an inf. n. in the sense of a pass. part. n., like َحمولَّ, &c., What is brought forth by a camel &c.; and what are brought forth by camels &c., collectively; a brood thereof; its, or their, increase, or offspring; as is plainly shown in the lexicons &c., in many passages: for ex., see َشرخُ, and ْبطنُ, to the young in the belly of a mare].

(AZ, S, K,) a rare form of epithet from a verb of the measure َفعلُ, (Kr,) and َمنتجُ, (AZ, TA,) or the latter is not allowable, (S, K,) and َنتجُ, (Kr,) A she-camel, (S, Kr,) or a mare, (S, K,) or other solid-hoofed animal, (Msb,) pregnant: (Lth:) or that has attained to the time of bringing forth: (S, K:) or evidently pregnant: (Yaakoob, S, Msb:) or near to the time of bringing forth, and big-bellied. (AZ.)

ٌﺞﻴِﺘَﻧ: see ٌجﻮُﺘَـﻧ.

ٌﺔَﺠﻴِﺘَﻧ A young one of a she-camel &c. [see َنتجُ and َمنتجُ brought forth. (Msb.)] Any produce, fruit, result, or natural consequence, of a thing: (KL:) [the sum of a speech or saying: a necessary inference: the conclusion of an argument or of a syllogism: pl. نتائجٌ. You say, هذَه نتائجٌ من، نتائجٌ كرملك. (This is one of the fruits, or results, of thy generosity). (A.) [For another ex. see 4.] هامْنَا نتائج ُهذا الولد نتائج ولدٍ This child is one born in the same month, or year, as my child. (A.)

ٌﺞِﺋﺎَﺘَـﻧ A man assisting a she-camel &c. [see َنتجُ in bringing forth; delivering her; or one who assists her in bringing forth; who delivers her. (Msb, TA.)

ٌletonَّ The time at which a she-camel, (S,) or a mare, (K,) brings forth. (S, K) Ex.
The she-camel arrived at the time of her bringing forth. (S.)

He sat accomplishing a want of nature. (A.)

The anus; syn. as also. (K.)

A she-camel &c., assisted in bringing forth; delivered. (Msb, TA.) Also, A she-camel &c., bringing forth; (T;) and so, accord. to Kr, which, he says, is the only epithet of this measure from a verb of the measure except: (TA;) pl. ex. of this measure: she-camels bringing forth. (A.)
1

He, or it, sweated. (L.)

Sweated, or exuded moisture, (S, L,) as when a skin sweats with the butter that is in it. (L.)

It (a leathern vessel, or skin,) sweated, or exuded moisture, (S, L,) as when a skin sweats with the butter that is in it. (L.)

It (sweat) exuded (S, L, K) from the skin, (L, K,) or from the roots of the hair; (T, L;) and grease, from a skin; and moisture, from the soil. (L, K.)

It (heat, L, K, and some other thing, L,) made him to sweat. (L, K.)

Such a one sweats like a butter-skin: said of one who is fat. (A.)

The tears flowed. (MF.)

It (heat, L, K, and some other thing, L,) made him to sweat. (L, K.)

first, because the root of the present art. is sound, so that the al-niṭaḥ has no place in it; secondly, because this word has no meaning (in this art. TA); and thirdly, because the [correct] reading is tumultah, meaning casts forth the froth of the mouth. Neither IB nor IM has animadverted on J in this case. MF, however, observes, that one relation of a verse &c., does not impugn the correctness of another relation that differs from it; and that perhaps the n of niṭṭaḥ is a substitute for m; such substitution being frequent; [as in the case of the case of niṭṭaḥ] or that the a is what is termed alf ešba`, and added for the sake of the metre. (TA.)
Sweat. (K.) See what follows.

The gums of trees: (S, K:) one should not say (S,) as is commonly said: (TA:) it is doubtful whether its sing. be (S,) or of some other form. (MF.)

A butter-skin that sweats much. (A.)

The podex.: or the anus: syn. (L, K.)

A certain bird, (L, K,) bald-headed, found in sandy tracts. (L.)

The pores through which the sweat exudes. (S.)
He pulled a thing out, or up, or off; removed it from its place; displaced it. (S, L, K.) He extracted, or pulled out, a tooth: (S, L:) and, a thorn from his foot (S, L) with an instrument called منتاخان, or منتاخان: (L:) or he extracted in a general sense. (L.) It (a hawk, or falcon, L, K, and a vulture, L,) pulled off, or tore off, or snatched away, flesh (S, L, K) with its bill: (S, L:) and a raven, or crow, in like manner, a sore upon the back of a camel. (L,) He was removed, or taken away, from his companions. (A.) Death removed him from among his people. (A.) See also منتاخ.

An instrument with which thorns are extracted from the foot; syn. منتقاتش: (S, L, K.) منتقاتش the same, having two extremities. (Az, L.) See منتقاتش.
He pulled a thing, hard, or with vehemence. He drew a bow vehemently: he drew the bow-string strongly; or so that the bow nearly broke. He rent a garment, with his fingers or with his teeth. (M, K.) And [in like manner,] The bows broke their strings. He snatched a thing unawares. He acted ungently, roughly, harshly, or violently, in an affair. (TA.) He was as though he were pulling, in his walking; he leaned in his walking; as also. (M.)

It became pulled hard, or with vehemence. He pulled his so as to express the remains of his in purifying himself in the manner termed being earnestly desirous and careful to perform this act [fully]. (A, K.)

A thrusting, or piercing, in which extraordinary force or energy is exerted, as though pulling vehemently that by which the weapon passes in the person thrust, or pierced: app. an inf. n. used as an epithet: or a thrusting, or piercing, that is like a snatching unawares. (ISk, T, S.) The saying of 'Alee, recorded in a trad., has been explained as
meaning *Thrust ye, or pierce ye, with extraordinary force or energy: and as though
snatching unawares.* (TA.) [See art. معر] Accord. to IAar, (T, K,) signifies *A thrust that passes through.* (T, K.)

A hard, or vehement, pull: (Msb:) pl. نتارات. (S, Msb.) See نتار.

A bow that breaks its string, by reason of its hardness: (S, K:) pl. نوائر: (S:) or نؤائر signifies bows having the strings broken. (M.)

[ in the K, I suspect to be a mistake for مناير]
1. **شَتَنَش** (S, A, K,) aor. ـ, inf. n. ـَشَـتنَش (A, K,) *he extracted; or drew, or pulled, out, or forth;* (S, A, K,) a thing, (S,) or a thorn, (A, K,) and the like, (K,) and hair, (TA,) with the **شَتَنَشَم** (S, A, K, TA:) *he plucked out* hair or the like.

(IDrd, K.) ___ *He plucked, or pulled, flesh, and the like, by pinching it with his fingers, (Lth, K,) and by taking hold upon it with his teeth.* (Lth, TA.) ___ِنَتَشَبَل الأَّرْضَ, aor. and inf. n. as above, *The locusts ate the herbage of the earth.* (TA.) ___ِمَا نَتَشَبَّتْ مِنْ فَلَانِ شَيْئًا I did not obtain, (S,) or take, (A,) from such a one anything. (S, A.) ___ِهِوَيْتَشَبَلْ لِعِيَالِهِ He gains, or earns, or seeks sustenance, for his family, or house-hold. (Lh, K, * TA.) ___ِمَا أَهْدَى إِلَّا نَتَشَبَّا He took not save a little. (TA.)

2. **شَتَنَشَم** (S, K.) *A kind of tweezers; an instrument with which one extracts, or draws or pulls out or forth, (S, A, K,) a thing (S,) or a thorn, (A, K,) and the like, (K,) and hair;* (TA,) i. q. **شَتَنَشُم** (S, K,)
The gums of trees; correctly
and this is Fye or shame on him or it! See ذفز.  

ش (*Nِمن*), originally مننز or منن: منزر.  

و*نِتنا* له فـه.
1. **Thun** (aor. 诬, inf. n. ِْثثثث) **distilled,** or **let flow,** the oily matter that was in it: (TA:) 
[as also ِْثثثث]. aor. 诬, inf. n. ُثثثث; (S,) and ِْثثثث; (K:) **It** (a skin) **exuded** (S, K) the 
clarified butter that was in it: like ِْثثثث. (TA.) 
And thou sweatest like the butter-skin. (S, from a trad.) 
He sweated by reason of fatness, and appeared as though he were anointed: as also ِْثثثث. (TA:) or he sweated by reason of his bigness, and his abundance of flesh. (A’Obeyd.) 
He wiped his hand (K) with a napkin: as also ِْثثثث. (TA.) 
He anointed a wound: as also ِْثثثث. (TA:) 
[which deviates from a constant rule] thought by MF to be a mistake, he not knowing any authority for it except the K, and disallowed by the T, (TA,) inf. n. ِْثثثث; (S,) and ِْثثثث; (TA:) **He divulged,** (S, K) or **spread,** dispersed, disseminated, (TA,) news, tidings, or information, (K,) or what was talked of: (S, TA:) like ِْثثثث: or he spread what should rather be concealed than spread. (TA.) [See also ِْثثثث.

2. **Thun** see 1.

R. Q. 1 **Thun** *He sweated much.* (K.) See 1.

**Thun** A wall (َحَائط) that is moist, or damp, (K,) and flaccid. (TA.)

**Thun** [Very bad, or corrupt speech]: ِْثثثث is here an imitative sequent to ِْثثثث. (K.)

**Thun** Ointment with which a wound is anointed. (K.)
The moisture exuded by a skin, such as is called سقاء or زقٌّ (K.)

[A man who is in the habit of divulging, or spreading, dispersing, or disseminating, news, tidings, or information, or what is talked of, or what should rather be concealed]. (Th.)

One who traduces the Muslims behind their backs, but saying of them what is true, and mentioning their vices, or faults: pl. نَاثِنَاثٌ (AA:) [the pl. only is mentioned in the K, and explained as signifying persons who traduce others behind their backs, but saying of them what is true].

see نَاثِنَاثٌ.

A small portion of wool with which one anoints (K) a wound. (TA.)
It (flesh-meat) became changed, or altered, and stank: formed by transposition from (K:) and so a wound. (TA.)

A gum that is flabby and bleeding: and in like manner, a lip: (TA:) [as also].
He scattered a thing, sprinkled it, strewed it, dispersed it, or threw it dispersedly; He scattered or shook off its unripe dates. He smote him with a knife and scattered his intestines: said in threatening. (A.) He (a man, M) had many children born to him. (M, K, TA.) And she scattered children; to the husband. (Mgh.) He spoke, or talked, much.

He hastened, or was quick, in his reading, or reciting. (A.) He sneezed [app. so as to scatter the moisture in his nostrils]: or did with his nose what is like sneezing: (T:) he sneezed, and expelled what annoyed or hurt him, from his nose: (A:) or she
ewe or goat) ejected from her nose what annoyed or hurt her. (S.) And ﴿َنْثَر﴾, (Fr, T, IAth, Mgh, Msb,) aor. ﴿ِنْثَر﴾, (T, IAth,) inf. n. ﴿َنْثَر﴾ (T, Mgh) [and app. ﴿ِنْثَر﴾, as above], He [a man] blew his nose; ejected the mucus from his nose; syn. ﴿َمُثْثَر﴾; (IAth;) as also ﴿َمُثْثَر﴾ and he ejected what was in his nose, of mucus, and of that which annoyed or hurt him, in performing the ablution termed ﴿ءَوْضُو﴾; (Sgh, TA;) as also ﴿اَنْثَر﴾, accord. to some: (TA:) or ﴿اَنْثَر﴾ signifies he ejected what was in his nose; or he emitted his breath from his nose; or he introduced the water into his nose; as also ﴿اَنْثَر﴾ and ﴿اَنْثَر﴾ (K;) but this last explanation is outweighed in authority; the form ﴿اَنْثَر﴾ is disallowed by the leading lexicologists; and the author of the K, in respect of this form, follows Sgh, without due consideration: (TA;) [accord. to the more approved opinion,) ﴿َنْثَر﴾ signifies he scattered what was in his nose by the breath; as also ﴿اَنْثَر﴾ and ﴿اَنْثَر﴾ (S;) or, as some of the learned say, he snuffed up water, and then ejected what was in it, of anything annoying or hurting, or of mucus; as also ﴿اَسْتَنْثَر﴾ (IAar, T, Mgh;) or ﴿اَسْتَنْثَر﴾ (T, M, IAth, K) and ﴿اَنْثَر﴾, (K;) he snuffed up water, and then ejected it (T, M, IAth, K) by the breath of the nose: (T, M, K;) accord. to some, ﴿َنْثَر﴾ and ﴿اَسْتَنْثَر﴾ signify he (a person performing ﴿ءَوْضُو﴾) snuffed up water: but others say that the latter signifies he ejected what was in his nose, of mucus &c.; agreeably with a trad. to be cited below: (Msb:) IAar says, that ﴿َنْثَر﴾ signifies he snuffed up water, and put in motion the ﴿ْنَثَر﴾, or end of the nose, in purification: (T [in the Mgh, this explanation is ascribed to Fr:]] and Fr, that ﴿َنْثَر﴾ and ﴿اَسْتَنْثَر﴾ signify he put in motion the ﴿ْنَثَر﴾, in purification. (T.) It is said of Mohammad, ﴿َنْثَر﴾ that He used to snuff up water three times, every time ejecting it; &c.] and this indicates that ﴿َنْثَر﴾ differs from ﴿اَسْتَنْثَر﴾. (T, Mgh, Msb.) And it is said in a trad., ﴿َأَنْثَر﴾, (S, Msb,) and ﴿َأَنْثَر﴾, with the conjunctive ﴿يَأَنْثَر﴾, and with damm and kser to the ﴿ث﴾, (Msb,) When thou snuffest up water, scatter what is in thy nose by the breath; (S;) or eject what is in thy nose, of mucus, &c.: (Msb;) or, as A'Obeyd relates it, ﴿َأَنْثَر﴾; inf. n. ﴿ِنْثَر﴾; (Msb;) or, as he relates it, ﴿َأَنْثَر﴾, ﴿َأَنْثَر﴾, (S, Msb,) and ﴿َأَنْثَر﴾, with the conjunctive ﴿يَأَنْثَر﴾, and with damm and kser to the ﴿ث﴾, (Msb,)
disjunctive; and he does not explain it; but the lexicologists do not allow from anther, anther, and anther and anther. (T.) No instance of used transitively has been heard, except in a trad. of El-Hasan Ibn-'Alee, [He ejected the contents of his nose; or he blew his nose]; as though the root were regarded in it, or as though it were made to import the meaning of (Mgh.)

2 نثر

He contended with him in scattering, strewing, or dispersing, a thing or things. And hence, I saw him contending with him in scattering pearls: meaning, I saw him holding a disputation, or colloquy, with him, in beautiful, or elegant, language. (A.)

3 نثر

He made his nose to bleed; syn. He pierced him and made his nose to bleed: (S:) and He smote him and made his nose to bleed: (A.) He threw him down upon his horse: (M, A, TA, i.e., (TA,) upon the end of his nose: or] upon his (K, TA.) You say, He pierced him and threw him down upon the end of his nose from his horse. (M, A, *)

4 نثر

as syn. with anther and anther and anther: (S, A, K.) You say, (A, K.) [He pierced him and made his nose to bleed]: (S:) and He smote him and made his nose to bleed]. (A.)

5 نثر

see 8.

6 نثر

see 8.

8 نثر (S, M, A, Msb, K) and نثر (S, M, A, K) and نثر (M, K) It became scattered, strewn, dispersed, or thrown dispersedly: (S, * M, A, Msb, K:) or the second more properly signifies it became scattered, &c., by degrees, gradually, or part after part; resembling &c.: and the third, being quasi-pass. of 2,
denotes muchness, or frequency, or repetition, of the action; or its application to many things.] You say, [They stars became dispersed: or became scattered like grain. (TA.) And [They (meaning men) became as though they were scattered by the hand]; (A.) [And تناثر الشعر، and the hair; and the leaves, fell off, and became scattered, by degrees.] And تناثر The hair, and the leaves, fell off, and became scattered, by degrees. [The people fell sick and died [one after another]: (M, K: *) or you say مرضا فتناثروا موتا [they fell sick and became separated by death, one after another]. (A.) See also 1, latter half, throughout.

The stars became dispersed: or became scattered like grain. (TA.) And [They stars became dispersed: or became scattered like grain. (TA.) And [They (meaning men) became as though they were scattered by the hand]; (A.) [And تناثر الشعر، and the hair; and the leaves, fell off, and became scattered, by degrees.] And تناثر The hair, and the leaves, fell off, and became scattered, by degrees. [The people fell sick and died [one after another]: (M, K: *) or you say مرضا فتناثروا موتا [they fell sick and became separated by death, one after another]. (A.) See also 1, latter half, throughout.

Loquacity, (M, TA,) and the divulging of secrets. (TA.)

Loquacious; one who talks much: as also منثر (M, K) and نثران (Sgh, K:) or vainly or frivolously loquacious, and a divulger of secrets: (A:) fem. ثُرْنَة only. (M.)

A single act of scattering, strewing, dispersing, or throwing dispersedly, with the hand. And hence, ]___ A sneeze: (K:) or the like thereof; peculiar to a beast of carriage (S) [or other beast, and a fish, as appears from what here follows.] It is said in a trad. (A, TA) of Kaab, (TA,) locust is [produced by] the sneeze of a fish: or, as in a trad. of I'Ab, The locust is [produced by] the sneeze of a fish: or, as in a trad. of I'Ab, the Sneezing of the fish. (TA.) [From this it is inferred that the locust is, like fish, lawful to be captured by one in a state of إحراهم. ] The end of the nose: (IAar, T:) or i. q., نحاس: (A:) or the خيش، with what is next to it: (M, K) and (M, A; but in the K, or) the interstice that is between the two mustaches, (S, M, A, K,) against the partition
between the two nostrils: (S, M, K:) so [in a man and] in the lion: (S, M:) or the nose or the lion. (M.)

Hence, (T, &c.,) ُةَﺮْـﺜﱠـﻨﻟا (T, S, M, K,) and ُةَﺮْـﺜَـﻧ ِﺪَﺳَﻷا (T, A,) Two stars, between which is the space of a span, (S, M, K:) [said in several law-books to be the twelfth part of a رمْح, and therefore twenty-two minutes and a half, accord. to modern usage; but there is reason to believe that ancient usage differed from the modern with respect to both these measures, and was not precise nor uniform:] and in [or between] which is a particle (لَطْخ) of white, as though it were a portion of cloud; it is the nose of Leo, [which the Arabs extended far beyond the limits which it has upon our globes, (see ُعاَرِّﺬﻟا), (S, K,) and is a Mansion of the Moon: (S:) [app. the Aselli; Asellus Boreus and Asellus Australis; two small stars in Cancer, between which is a little cloud or nebula, called Praepe: (see Pliny, l. xviii. c. 35:) a certain star or asterism, which is of the stars or asterisms of Leo, and which is a Mansion of the Moon: (M:) [app. meaning the same, or Praepe:] or a certain star in the sky, as though it were a particle (لَطْخ) of cloud, over against two small stars, in the science of astronomy pertaining to the sign of Cancer [though accord. to the Arabs belonging to Leo]:

(T:) [app. Praepe; the two small stars adjacent to it being the Aselli:] a certain star, as though it were a particle (لَطْخ) of cloud; so called because it appears as though the lion had ejected it from his nose: (A:) [app. meaning the same:] in the Megista [of Ptolemy] it is mentioned by the name of the manger [i. e., Praepe], and the name of the two small [for ُةﲑﻨﳌا in my copy of Kzw, I read ُةﲑﻔﺼﻟا,] stars is the two asses [i. e., the Aselli]: (Kzw, Description of Cancer:) or the nose and nostrils of the lion, consisting of three obscure stars, near together: ُةﲑﻔﺼﻟا is [before them, and is] the two eyes of the lion, consisting of two stars,
before which is ُﺔَﻬْـﺒَﳉا, consisting of four stars: (AHeyth:) [app. meaning the Aselli together with Præsepe:] three stars, near together; the nose of the lion; [app. meaning the same:] which compose the Eighth Mansion of the Moon: (Kzw, Description of the Mansions of the Moon:) [these descriptions apply to this Mansion of the Moon accord. to those who make ُلِزﺎَﻨَﻣ the heliacal rising: see ُلِزﺎَﻨَﻣ, in art.] or the bright star [app. meaning b] in Cancer: (Kzw, Description of Cancer:) [this agrees with the place of the Eighth Mansion of the Moon accord. to those who make ُلِزﺎَﻨَﻣ the anti-heliacal setting: see again ُلِزﺎَﻨَﻣ, in art.] The Arabs say ُةَﺮْـﺜﱠـﻨﻟا ِتَﺄَﻨَـﻗ, meaning, When the unripe date rises [heliacally], the unripe date begins to have its redness intermixed with blackness: its rising is very soon after that of ىَﺮْﻌِّﺸﻟا [or Sirius: about the epoch of the Flight, it rose heliacally, in central Arabia, on the 17th of July, O. S.; and Sirius, on the 13th of the same month]. (M.)

What becomes scattered, strewn, or dispersed, of, or from, a thing; (S, Msb:) as also (Lh, M,) and ُةَرﺎَﺜُـﻧ (K, [but see ُرِﺜَﺘْـﻨُﻣ],) and, as some say, ُةَرَـﺜَـﻧ (Msb:) so the ُةَرَـﺜَـﻧ of wheat, and of barley, and the like: (Lh, M:) or this last, what becomes scattered from the table, and is eaten in the hope of obtaining a recompense for preventing its being thrown away or trodden under foot]. (Lh, M, K. *)

ُةَرَـﺜَـﻧ, with kesr, a subst. from َﺮَـﺜَـﻧ (S, Msb,) signifying The act of scattering, strewing, dispersing, or throwing dispersedly, [anything,] (Lth, T, A, Msb,) [and particularly fruits and the like, such as] walnuts and almonds and sugar [and money, &c., on festive occasions,] and grain. (Lth, T.) You say ُتْﺪِﻬَﺷ َرﺎَﺜِﻧ ٍنَﻼُﻓ I was present at, or I witnessed, such a one's scattering (Lth, T, A) of fruits, &c. (Lth, T.) And ِﰱِﻩِرﺎَﺜِﻧ ِءْﻮﱠـﻨﻟا ِتَﺄَﻨَـﻗ We were at his
scattering. (A.) Also, What is scattered, strewn, dispersed, or thrown dispersedly, (A, Msb, TA,) of such things as sugar and fruits and the like, (A, TA,) [and money, &c., on festive occasions;] a subst., (A, TA,) in the sense of مَتْرَشَّعُ (Msb,) as also تَرْشَعُ (A, TA.) [See also مَتْرَشَعُ.] You say ما أُصْنِيتُ مِن الْفَلَانَ, I obtained [somewhat] of the scattered [sugar or fruits &c.,] (Msb,) And ما أُصْنِيتُ مِن الْفَلَانَ, We did not obtain aught of such a one's scattered things, such as sugar and fruit. (TA.) Accord. to some, i. q. نَاثِرُ in the first of the senses explained above. (Msb.)

نُثِرُ A female, (S, K,) or woman, (M,) having numerous offspring: (S, M, A, K:) and so a male, (M,) or man. (TA.)

A ewe, or she-goat, (TA,) having a wide orifice to the teat: (K, TA:) as though she scattered the milk. (TA.)

See also نَاثِرُ.

See منْثِرُ.

See نَثَرُ, in three places.

نَثَرُ (A) and منْثِرُ (A, K) A palm-tree (عَجْل) that shakes off its unripe dates: (A:) or of which the unripe dates become scattered. (K.) And the former, A sheep or goat that coughs, so that something becomes scattered from its nose; (As, S,) or a sheep or goat that ejects from its nose what resembles worms; (M, K:) or that sneezes, and ejects from its nose what annoys or hurts it, resembling worms. (TA.)

نَثَرِانُ Pearls scattered, or strewn, much. (S, TA,) See منْثِرُ.
Pearls scattered, strewn, dispersed, or thrown dispersedly, with the hand. (A, * TA.) See also ٌﺮِﺛَتْـﻨُﻣ، ٌﺮﱠـﺜَـﺘُﻣ، ٌﺮِثورَتْـﻨُﻣ (M,) as also ٌنْـثْـرَ، ٌنْـثْرَثَ، ٌنْـثُرَثَ (TA,) and ٌنْـثْرَثُرَ, which last is applied to a thing and to things. (M.) See also ٌنْـثَاردُر، ٌنْـثَاردُر، ٌنْـثَاردُر. You say َنْـثْرَتْـرُد َنْـثُرَتْـرُد (TA,) [Pearls in a scattered state]. (TA.)

See also ٌنْـثَرِثْـرُر.
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<th>Arab</th>
<th>English</th>
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<td>لثلث</td>
<td>He cleansed an intestine: see مبعُر.</td>
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<tr>
<td>نثولن</td>
<td>A lean, or emaciated, woman. (IAar, TA, art. جمل.).</td>
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<td>نثيل</td>
<td>The dust, or earth, of the foundations of a house. (TA, art. نوب.).</td>
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<td>نثيلة بنر</td>
<td>The earth that is around a well, that is seen from afar. (S, art. جيبو.).</td>
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نج

1.نج، aor. —، inf. n. نَجْحَّ، (S, K) and نَجْحَّ، (TA.) It (a wound, or an ulcer) flowed with its contents [namely purulent matter, or blood]; (As, S, K) or exuded its contents: and in like manner, it (the back of a beast) flowed with purulent matter: and it (the ear) flowed with blood and purulent matter.

izational in the TA, art. نَجْحَّ، it is said نَجْحَّ and نَجْحَّ) accord. to IAar, are syn. (TA) نَجْحَّ signifies i. q. نَجْحَّ (TA.)

R. Q. 1 نَجْحَّ الأَلْمِ He agitated the thing, or affair, to and fro, in his mind, (S,) and did not execute it; (TA:) he thought upon the thing, or affair, but did not determine upon it. (S, K.) See R. Q. 2. نَجْحَّ الأَلْمِ He drove back the camels from the water: (L:) or he drove them back time after time to the tank, or cistern; expl. by رَدَّ،s Dhu-r-Rummeh says،

[Until, when he finds not a place of refuge, and drives them back from the water, (accord. to the explanation in the L,) fearing to be shot at, so that all of them are thirsting]. (S.)

نَجْحَّ He moved about [a thing; in the S, on the authority of A'Obeid, a man], (S, K,) and turned over and over. (TA.) One says، نَجْحَّ أَمْرَكَ فَلِعلَّكَ تُحْدُّ إِلَى الْخَروْجِ سِبْلَا [Turn the thing over and over in thy mind, and perhaps thou wilt find a way of egress, or escape]. (TA.)

نَجْحَّ (inf. n. نَجْحَّة، S,) نَجْحَّةُ اللُّقْمَةُ He moved
the morsel to and fro in his mouth, and did not swallow it; like جلجل. (Aboo-Turáb.)

R. Q. 2 تتجنجل الجزأ He was in a state of commotion, or agitated, and confounded, perplexed, or amazed. (K.) تتجنجل في رأيه، He was confounded, or perplexed, and agitated, in his judgment, or opinion. (TA.) تتجنجل حمه His flesh became much and flabby. (S.) Accord. to F, this is a mistake for تتجنجل; but Hr agrees herein with J. (TA.)
نَجَّا

1 نَجَّاهُ

Aor. نُجَّ، (S, K) inf. n. نَجَّ (so in the S; in the TA, نَجَّ: [but this I think a mistake]); and نَجَّاهُ (Lh, K) and نَجَّاهُ (S, K;) He affected him, or it, by an evil, or a malignant, eye. (S, K.)

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نَجَّا

5 نَجَّاهُ

and 8: see 1.

نَجَّا

Having an evil, or a malignant, eye; (Fr, S, K;) and powerfully affecting therewith. (K.)

نَجَّا

An affecting with an evil, or a malignant, eye: (Ks:) force, or eagerness, of look:

(Ks, I Ath, S:) lust, or desire, or a hankering after a thing. (Ks, K;) Ex. رَدُّوا نَجَّاهُ السَّائِلِ بِاللَّيْثِ (S) Avert the beggar's evil eye; (Ks;) or the force, or eagerness, of his look at thy food, or at thee; (S;) or his lust; or accomplish his desire, and avert his eye from thy food, in compassion for him; (TA;) do this by giving him a morsel. (S;) رُدَّ عَالَكَ نَجَّاهُ هَذَا الشَّيْءُ Avert from thee the desire of this thing. (TA.)
1. He took off the bark of the stem, or trunk, of the tree.

2. He took off its bark; barked it. (ISd, K.) See 1.

3. He vied with him, or strove to surpass him, in generosity, nobleness, or liberality; and he surpassed him therein. [TA, art. خيبر.] See 3.

4. He begot a generous, noble, or liberal, child; such as is termed ِنِّهْجِب (S.) [This verb, being coupled in the K with ِبِّحَجْب, might be imagined syn. therewith; but this, accord. to the TA, is not the case.] El-Aasha says, 

(S) He begot a generous son in the times when his parents rejoiced in him, when they produced him; and excellent was that which they produced. Accord. to one reading, the second word is َمْHandling, and َأَمْHandling is also read in place of ِنِّهْجِب ِبِّحَجْب; in which case, ِبِّحَجْب is fig. the agent of ِنِّهْجِب. (TA.) He begot a cowardly child: (from ِبِّحَجْب, the bark of a tree: TA:) thus the verb bears two contr. significations: (K:) or the two
significations are not necessarily contr.; for a courageous man may be not generous, or liberal; and a generous, or liberal, man may be
not courageous. (MF.)

8 He selected him; chose him; (S;) preferred him above others. (TA.) See also
He went to collect (the kind of bark called)

A poet says,

* * *

meaning, O thou who assertest that I take the verses of other poets and appropriate
them to myself, and, and as it were, take the bark of other trees than my own 'idáh, to tan
 therewith... (TA.) [See عضاءة.]

The bark (الحامة) of trees: (S, K;) or the rind of the roots thereof: or of what is hard
ter thereof. (K.) The soft peel of branches is not thus called; nor is the rind of roots called
قشر, but.

A bite of an ant. So in a trad., accord. to one reading: accord. to another reading, it is
Both these words
are given by IAth on the authority of Z. (TA.)

A generous, noble, liberal, man; (S, K;) one distinguished by rank or quality, nobility
or eminence, reputation or note or consideration; (K;) excellent; of great worth in his
kind; one who is like his father in generosity and actions: (TA:) as also (K) [explained as
signifying liberal, generous] and (S, K:) or you call a man [جَبِيع] when he is generous, noble, or liberal; but when he is unequalled among his people in generosity, &c., you say [جَبِيع] in measure like [حَلْمَة] (El-'Alam Es-Sakhawee:) [but MF doubts the correctness of this measure; and seems to think that the correct word is [جَبِيع] is said of a man when he is the man, among them, who is distinguished by generosity, &c.: (S:) pl. [جِبَّاء and جِبَاء] (K.) ___ 

Excellent, as an epithet applied to any animal; (Sath;) a generous, excellent, camel or horse; one of high breed; (Isd;) a strong, light, swift, camel: (TA:) you say [جَبِيع] ناقِة [جَبِيع] as well as [جَبِيع] (S, K) and جَبِيع ُتُبَرْقَ اللَّه [جَبِيع]also signifies The most excellent, and the purest, parts of the Kur-ān. Of such is the The heart thereof that has [as it were] no [or bark] upon it: or the best, or most excellent, thereof. (K.)

جَبِيع A man who begets generous, noble, or liberal, children; such as are termed جَبِيع. (K.) In like manner, جَبِيع and جَبِيع: (S, K:) pl. of the latter جَبِيع also signifies A woman who has generous, noble, or liberal, children; such as are termed جَبِيع. (TA.)

جَبِيع A weak man: (S, K:) pl. جَبِيع. (TA.) See جَبِيع, and also جَبِيع An arrow that has neither feathers nor head; (A’Obeyd, S;) that is trimmed, shaped, or pared, but has neither feathers nor head. (As, A’Obeyd, K.) ___ 

جَبِيع A vessel that is spacious within: (K:) a spacious vessel of the kind called قدح (S:) or wide, or spacious, in the bottom: i. q. جَبِيع, which, accord. to Isd, is the correct word; but others say that the and ف may be interchangeable. (TA.) جلد جَبِيع A hide tanned with the bark of the trunk of the جلد جَبِيع A skin tanned with the same: (S, K:) or with the kind of bark
called (K:) as also (S, K) and (Abū-Mis-hal, K;) but the last is disapproved by ISd, because it is of the measure, which is not used in the sense of the measure. (TA.)

منتخب Select; chosen; choice: (K:) an epithet applied to anything. (TA.)
نجّح

1.نجّح, aor. نَجَّحَ, inf. n. نجَّحٌ; استنجّحَ, استنجّحٌ; and استنجّحَ عليه; (TA;) and استنجّحَ and استنجّحَ عليه; (K;) He extracted, drew out, or caused to come forth, (K, TA,) a thing: apparently more especially used with reference to what is talked of, or news, tidings, or the like. (TA.)

2.نجّح عنه, aor. نَجَّحَ عنه, inf. n. نجَّحٌ, (and نجّحَ عنه, aor. نَجَّحَ عنه, inf. n. نجَّحٌ, TA,) and نجّحَ عليه; He searched, or sought, for, or after, it; inquired respecting it; sought for information respecting it; searched into, inquired into, investigated, scrutinized, or examined, it; i. e. an affair. (As.)

3.نجّح قبرا, aor. نَجَّحَ قِبْرًا, inf. n. نجَّحٌ, (and نجّحَ قبرا, aor. نَجَّحَ قِبْرًا, inf. n. نجَّحٌ, L;) He dug up the contents of a grave. (TA, form a trad.)

4.فِنَال ينِجّح بِنَيْ فِنَالٍ, (inf. n. نجّح, L,) Such a one seduces, misleads, or leads astray; يستعوي, Fr, S, K, or, accord. to A'Obeyd, يستعوي, with the unpointed.

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ع, i. e., summons, by a cry, to sedition, or the like, S,) and implores aid of, the sons of such a one. (Fr, S, K.) [See 10 in art. عو.]

5.نجّح الأخبار He searched, or sought, for, or after, news, or tidings. (TA.) [See also 1.]

6.نجّحوا They revealed secrets, one to another]; نجّحوا signifies the same as نَبْتُوا, (K,) and نبَتُوا. (TA.) نبَتُوا signifies the same as نجّحوا. (TA.)

7.نجّح They searched, investigated, scrutinized, or examined, together: نجّحوا signifies the same as نجّح. (TA.)

8.نجّح He, or it, became inflated. (K.) نجّح His fatness became apparent. (K.) One says نجّح الْمَتأَةُ The ewe became fat. (TA.) See also 1.
He exposed himself to a thing; or ventured upon it: (S, K, TA:) he
devoted himself eagerly to it, and set about it, or commenced it. (TA.) See also 1.

A coat of mail; syn. (K.) Also, (or S,) The pericardium; syn. غلاف القلب.
(S, K) The house (بيت) of a man: pl. أُجُاث (K).

A hidden secret. (K.) See The secret of the people, which they concealed, became apparent, or revealed. (Fr, S.)

The affair of the people, which they kept secret, came to our knowledge. (TA.) See

What attains its utmost aim (ما بلغ) of praise, or of an encomium. (TA.)
A butt at which one shoots, or casts, consisting of earth collected together: (S, K:) or earth that is taken forth, and of which a butt is constructed, to shoot at, or cast at. (TA.)

An affair that has an evil end, conclusion, issue, or result. (TA.)

A certain leguminous plant. (K.) Slow; tardy. (K.) [See لِبَيْت.]
searching into, inquiring into, investigating, scrutinizing or examining, them: (K.) a man who searches after news, diligently, or with labour, or perseverance, or time after time, and elicits it; (As;) as also نَجَّاثٌ عَنِ الأخبار. (TA.)
The want, or thing wanted, became attained, or accomplished. (S, Msb, K.)

He succeeded; he attained, or accomplished, his want, or wants, or the thing, or things, that he wanted. (S, Msb, K.)

Such a one did not prosper, or succeed, nor attain, or accomplish, his want, or wants. (S.)

God accomplished for him his want: (K.) or, helped him to attain, or accomplish, it. (TA.)

God made, or may God make, his work to succeed, prosper, or have a good issue or result.] (S,) or, overcame him. (K.)

If thou seek what is vain, it will overcome thee. (A.)

He sought, asked, or demanded, the accomplishment of the want, or thing needed, from him who had promised him; syn. (S, K.)

[He sought, or begged, of God, success, or the accomplishment of his want.] (A.) See an ex. voce. (S, A, K.)

His dreams followed one another with truth: (S, K.) or the truth of his dreams was continuous: (ISd:) or he had consecutive true dreams. (A, L.)
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and إسننجح, (S, Msb, K.) two subs., the former from ناجح and the latter from ناجح or (Msb.) Success; or the attainment, or accomplishment, of one's wants, (S, Msb,) or, of a thing. (K.) [See an ex. voce

سراح.

 şiir.

رأى ناجح

Right counsel, advice, or opinion. (S, K.) سير ناجح and ناجح, (S, K,) and ناجح, (K,) A vehement pace: (K;) a quick pace. (S.) ناجح, (S, K,) and ناجح, (K,) A near place; syn. وشيك, (L,) نجح, (K,) An energetic rising, or raising of one's self. (L.) [You say,] نفض نجح An energetic rising, or raising of one's self. (L.) [You say,] نهض نجح He rose quickly to employ himself in this affair. (A.) نجح, (S, K.) See نجح.

نجاح

Patience. (K.)

نفس نجحة

A patient mind. (K.) My mind does not patiently refrain from it. (L.)

أمر ناجح

An easy affair. (S, K.) نجح, (S, K,) and نجاح, (S, K,) A man who attains, or accomplishes, his want, or Wants; pl. مناجح. (L, K.) مناجح مناجح [a pl. of which the sing. is app. منجحة, meaning, acc. to analogy, A cause of success, or of the attainment, or accomplishment, of one's wants, or of a thing: see an ex. voce منجح, (A, TA, art. نجح.)
He overcame, conquered, subdued, overpowered, prevailed over, or surpassed, him. (AO, S, L, K.) 
He exerted his judgment in affairs. (Sh, L.) 
He (a man, S, L) was, or became, courageous, (S, M, L, Msb, K) and sharp, or vigorous and effective, in those affairs which others lack power or ability to accomplish: (M, L, K) or, very valiant: or, quick in assenting to that which he was called or invited to do, whether it were good or evil. (M, L) See also 10, and 4. (M, L, K) He became [overcome,] afflicted, distressed, or oppressed, by sorrow, grief, or anxiety. (S, L, K) 
He (a man, S) sweated, by reason of work, or of sorrow, grief, or anxiety: (S, L) and he (a man, TA) sweated. (K) He was, or it, namely the body, (K) flowed with sweat. (L, K) 
He became, stupid, dull, wanting in intelligence; not penetrating, sharp, vigorous, or effective, in the performing of affairs; soft, without strength, or sturdiness, and without endurance: and weary, or fatigued. (K, TA) He became terrified, or frightened. (L) It (a thing, or an affair) was, or became, apparent, manifest, plain, or evident. (L, K)
became, apparent, manifest, conspicuous, or plain. (L.)

He gave him the land with what came forth from it. (L.)

2 Time, or habit, or fortune, tried, or proved, him, and taught him, (S, L.) and rendered him expert, or experienced, and well informed, (L.) or firm, or sound, in judgment: (K:) as also جَدَّ, which is more approved. (L.) جَدَّ, inf. n. جَدَّ, He ran; syn. عَدَّ. (K.) جَدَّ, inf. n. جَدَّ, He ornamented, or decorated, a house or tent (بَيْنَـْ) with the articles of furniture called جُدُود, pl. of جُدِّ, جُدِّ, (S, L, K: *) [and, accord. to present usage, he manufactured beds and the like, and pillows; and teased, separated, or loosened, cotton, for stuffing beds, &c., with the bow and mallet: see also جَدَّ جُدَّ].

3 جَدَّ He went forth to him to fight, or combat. (A.) جَدَُّلَا سُئِلَةٌ She (a camel) vied with the other camels in abundance of milk: she yielded abundance of milk when the other camels had little. (L, K.*) See 4.

4 جَدَّ, (S, L, Msb, K,) inf. n. جَدَّ, (L,) and جَدَّ, aor. جَدَّ (Msb,) and جَدَّ, inf. n. (S, L,) جَدَّ, He aided, or assisted, another: (S, L, Msb, K,) he succoured him. (L.) جَدَّ عليه ذَّةٌ He aided, or assisted, him against him. (L.) جَدَّ الدَّعَاوةً جَدَّ, He answered, or complied with, the call, prayer, or invitation. (L, K.) جَدَّ الدَّعَاوةً He answered, or complied with, his call, prayer, or invitation. (M, L.) جَدَّ He was, or became, or drew, near to his family, or wife; expl. by جَدَّ السُّمَّاءُ The sky became clear. (K.) جَدَّ (L, K) and تَجَدَّ (K) He, or it, (a person, or thing, L, both said of such a thing as a mountain, TA,) became high, or lofty. (L, K.) جَدَّ, (inf. n. جَدَّ, (L,) جَدَّ, (A.) جَدَّ, (inf. n. جَدَّ, (L,) He entered upon the country of Nejd: (S, L,) or he came to Nejd, or to high land or

2
country: (L, K:) or he went thither: (L:) or he went forth to, or towards, it. (Lh, ISd, L, K.)

اَنْجُدَأ

a proverb, He enters Nejd who sees Hadan, which is the name of a mountain; i. e., in going up from El-Ghowr, or El-Ghór. (S, L)

تنجَدَ: see 4. He swore a big oath. (L)

زَنْجَدَ: see 4. He desired, or asked, of him aid, or assistance, (S, L, K, *) and succour. (L)

اَسْتَنْجَدَ: He (a man) became strong after having been weak, (S, L, K) or sick. (TA.)

اَسْتَنْجَدَ: He became emboldened against him, (S, L, K) and clave to him, (L) after having regarded him with awe, or fear. (S, L, K)

دُنْجَدَ: He became courageous after having been cowardly. (A.) See also نَجَدَ.

دَنْجَدَ: High, or elevated, land or country: (S, L, Msb, K:) or hard, and rugged, and elevated, or high, table-land: only stony and rugged, or hard, elevated land, like a mountain, standing over against one and intercepting his view of what is behind it, but not very high, is thus called: (L:) pl. نَجَدَأ, (S, L, K) a pl. of pauc., (TA,) and نَجَدُأ, (L, K,) [also a pl. of pauc.,] and نَجَدُأ, (S, L, K) and نَجَدُأ, (IAar, L, K;) and pl. of نَجَدَأ, [another pl. of pauc.;] (S, K;) or this is a mistake, and it is pl. of نَجَدُأ, like as نَجَدُأ is pl. of حَمَأر; or it is a pl. deviating from common rule. (IB, L.) You say اَسْتُنْجَدَأ: Ascend thou these high lands; and اَسْتُنْجَدَأ: this high land, making it singular. (L)

َجَدَأ: the latter of the dial. of Hudheyl, (Akh,) of the masc. gender, [The high land, or country;] a division of the country of the Arabs; opposed to اَلْغُور, [or the low country,] i. e., Tihámeh; all the high land from Tihámeh to the land of El-'Irák; (S, L;) above it are Tihámeh and El-Yemen, and below it El-'Irák and Esh-Shám; (K;) it begins, towards El-Hijáz, at Dhát-'Irk, (Msb, K;) and ends at Sawád of El-'Irák, and hence it is said to form no part of El-Hijáz: (Msb:) or
it comprises all that is beyond the moat, or fosse, which Kisrà made to the Sawád of El-'Irák until one inclines to the Harrah, when he is in El-Hijáz; and it extends to the east of El-Ghòwr, or El-Ghór; which is all the tract of which the torrents flow westwards: Tihámeh extends from Dhát-'Irk to the distance of two days' journey beyond Mekkeh: the tract beyond this, westward, is Ghòwr, or Ghór; and beyond this, southwards, is Es-Saráh, as far as the frontiers of El-Yemen: (El-Báhilee, L;) or, as the Arabs of the desert have been heard to say, the country which one enters when, journeying upwards, he leaves behind him 'Ijliz, which is above El-Karyateyn, and which he quits when he descends from the mountain-roads of Dhát-'Irk, where he enters Tihámeh, and when he meets with the stony tracts termed جرَّار in Nejd, where El-Hijáz commences: (As, L;) or the high country from Batn-er-Rummeh to the mountain-roads of Dhát-'Irk: (ISk, L;) or the country from El-'Odheyb to Dhát-'Irk, and to El-Yemámeh, and to El-Yemen, and to the two mountains of Teiyi, and from El-Mirbed to Wejreh: Dhát-'Irk is the beginning of Tihámeh, extending to the sea and Juddeh:

An elevated road: (S;) or an elevated and conspicuous road. (L, K.) A road in a mountain. (L) [Hence طلائع الأَجْدَّ نَجُدُ,] طلائع النَّجُدِين نُجُدُ نُجُدُ, expl. below, and in art. طلائع النَّجُدِين نُجُدُ [Kur, xc. 10] We have shown him the two ways; the way of good and that of evil: (Beyd, Jel, L;) or the two conspicuous ways: (L;) or We have given him the two breasts; (Beyd, L;) for نُجُدُ also signifies a woman's breast; (L, K;) the belly beneath it being like the [country called] رَوْغ. (TA.) Now, by her two breasts, didst thou not that? A form of oath of the Arabs. (MF.; and طلائع نَجُدُ, (S, L, K;) and طلائع نَجُدُ, (L, K;) and طلائع نَجُدُ, (K, art.) نَجُدُ, (L, K;) He is one who surmounts difficult
affairs: (A:) or he is one who manages affairs thoroughly; (L, K,) and masters them: (L) or he is a man expert in affairs, who surmounts and masters them by his knowledge and experience and excellent judgment: or, who aims at lofty things: (K, art. طلع:) or he is one who rises to eminences, or to lofty things or circumstances, or to the means of attaining such things: (S:) as also متلاعُ الْثَّنَايَا See منَحَد، and طلع. طلع. (L, K, art. طلع) نُجُد، sing. of نُجُدُ، (A 'Obeyd, S, L, K) and نُجُدُ، (L, K,) which signify The articles of household furniture and the like (ماتاع) with which a house or tent (بيت) is ornamented, or decorated; (A 'Obeyd, S, L;) the carpets and beds or other things that are spread, and the pillows, used for that purpose: (L, K;) the cloths or stuffs used for this purpose, with which the walls are hung, and which are spread; (L;) the curtains which are hung upon the walls: (A:) and نُجَاد، pl. of نُجُد، household furniture, consisting of such things as are spread, and pillows, and curtains. (L) نُجِد A skilful, or an expert, guide of the way. (L, K,) نُجِد A place in which are no trees. (L, K,) نُجِد A kind of tree resembling the شَيْمُ، (L, K) in its colour and manner of growth and its thorns. (L)

نُجِد Sweat, (S, L, K,) by reason of work, or of sorrow, grief, or anxiety, &c. (L) التَّنْجِدَاتُ A certain sect of the Khārijees, (S, L,) of those called the Harooreeyeh; (L,) the companions, (S, K,) or followers, (L,) of Nejdeh Ibn-'Ámir (S, L, K) El-Harooree (L) El-Hanafee, (S, L, K,) of the Benoo-Haneefeh; (TA;) also called التَّنْجِدَهُ، (TA.)
a courageous man, sharp, or vigorous and effective, in those affairs which others lack power or ability to accomplish: or courageous and strong: or very valiant: or quick in assenting to that which he is called or invited to do, whether it be good or evil: of which last the أ is perhaps inserted by poetic licence, (L, TA.) See also \( \text{دوجنَم} \).

The lion: (K:) so called because of his courage. (TA.) A man quick in accomplishing that which is wanted, or needed. (S, L.) and 

sweating, by reason of work, or of sorrow, grief, or anxiety, &c. (L, TA.) See also \( \text{دوجنَم} \).

\( \text{دوج} \) and \( \text{دوجنَم} \) and \( \text{دوجنَم} \) and \( \text{دوجنَم} \) (TA) and 

in which last the أ is perhaps inserted by poetic licence, (L.) Sweating, by reason of work, or of

difficulty; distress; affliction; adversity: (Lh, S, * L, Msb, * K: *) pl. of which last the أ is perhaps inserted by poetic licence, (L.) For it is meant

\( \text{دوجنَم} \) and \( \text{دوجنَم} \) and \( \text{دوجنَم} \) and \( \text{دوجنَم} \) (Msb.) Ex. \( \text{يقال دوج في الحاجة} \) Such a one experienced difficulty, distress, trouble, or

adversity. (Lh, S, L.) See also a saying of Sakhr-el-Ghei, and a citation from a trad., voce \( \text{دوجنَم} \) __.

\( \text{أيدر} \) Aid; assistance. (Msb.) __ He is ignorant thereof: contr. of which last the أ is meant
an allusion to Nejdeh El-Harooree. (A.) See نجد.

ٌةَﺪِْﳒ، with kesr, Trial, or affliction, [experienced in wars. (Esh-Shihâb [El-Khafâjee] and TA.)

ٌدْْﳒ: see نجد.

The suspensory cords or strings of a sword: (S, K:) or the part thereof that lies upon the shoulder. (L:) [ٌدْْﳒ طوِِْโทษ النِْﳒ: Having long suspensory cords or strings to his sword,] means a man of tall stature: for when a man is tall his نجد must be long. (L)

ٌدْْﳒ، applied to a she-ass, and to a she-camel, Long-necked: (L, K:) or, so applied, (K:) or specially to a she-ass, (L:) or to a wild she-ass, (S,) that does not become pregnant: (S, L, K:) but Sh says, that this meaning is disapproved; and that the correct meaning is tall, applied to a she-ass: (L:) or tall; overpeering: (S, L:) or high and great: from نجد [signifying high or elevated land]: (As, L:) pl. نْدِْْﳒ. (S, L, K:) ___ Also, applied to a she-camel, Sharp; spirited; vigorous: (L, K:) a correct meaning thus applied: (Sh:) or strong: (R:) one that precedes, or outgoes, others: (L, K:) or strong in spirit: (L:) pl. as above. (K:) ___ Also, so applied, Abounding with milk: (L, K:) and, that vies with the other camels in abundance of milk, (L, K:) and surpasses them therein, (L:) or yields abundance when they have little: (K:) [but for اَذِإ َنْرُﺰَﻏ in the copies of the K in my hands, meaning when they yield abundance of milk, I read اذَا َنْزَﺰَﻏ: ] pl. as above. (K:) ___ Also, so applied, That lies down upon a high, or elevated, place: (K:) or that will not lie down save upon high ground: (L:) pl. as above. (K:) ___ Also, An intelligent woman; sharp, or quick, in intellect: (K) possessing judgment; as though she exerted her judgment in affairs: a strange meaning in which the word is used in a trad.: (Sh, L:) pl. as above. (K:) ___ See منْدِْْﳒ منْدِْْﳒ, and منْدِْْﳒ منْدِْْﳒ One who works in shaking and spreading and stuffing and arranging those articles of household furniture which are called نجد [ٌدْْﳒ]. (M, L,) See also نجد.
One who manufactures beds and the like, and pillows; and sews them:
(S, L, K:) [and, accord. to present usage, who teases, separates, or loosens, cotton, for stuffing beds &c.,
with the bow and mallet: as also ] one Who ornamens, or decorates, houses,
and beds and the like, and carpets. (AHeyth, L.) See also ٌدﻮُﳒ.

Stupid, dull, wanting in intelligence; not penetrating, sharp,
vigorous, or effective, in the performing of affairs; soft, without strength, or
sturdiness, and without endurance: and weary, or fatigued. (TA.) See ٌدِّﳒ.

Wine: (As, L, K:) or excellent wine: or the first wine that comes forth when the clay
is removed from the mouth of the jar: (As, L:) of the masc. gender. (L.) A wine-vessel: (K:)
any vessel into which wine is put, (A 'Obeyd, S, K, *) such as a ٌدِّﳒ &c.: (A
'Obeyd, S, L:) or a wine-cup, or a cup of wine; syn. ٌدِّﳒ, (L:) or a vessel in which wine is
cleared; (A:) a clarifier, or strainer for wine; syn. ٌدِّﳒ, (Lth, L:) which last is the meaning that most assign
to the word. (TA.) Saffron. (As, L, K.) Blood. (As, L, K.)

A small mountain (K, [in the CK, for ٌدِّﳒ is put ٌدِّﳒ ] overlooking a valley. (TA.)
A kind of ornament, (L, K,) worn by women, (L,) adorned with gems, or jewels, (L, K,) one
over another: (L,) a necklace of pearls and gold, or of cloves, a span in breadth,
extending from the neck to the part beneath the breasts, and lying upon the
place of the (L, K) i.e. of the جاذ (L') pl. مناجد. (L, K)

Menjada A light staff or stick with which a beast of carriage is urged on. (K.) ___ A stick, or wooden instrument, with which wool is teased, or separated, i.e. منجد (TA,) and with which the حقية of a camel's saddle is stuffed. (K, TA.)

Menjada A man who aids, or assists, much or well. (Lh, L)

Menjoud Overcome; conquered; subdued; overpowered: and fatigued. (L.) ___ منجود and جذود applied to a female, R.) Afflicted, distressed, or oppressed, by sorrow, grief or anxiety. (S, L, K.) See also منجود in a state of perishing or destruction. (L, K.) ___ See ناجد.

Menjoud, as also منجود, (S, L,) which latter is the more approved, (L,) A man tried and strengthened by experience; expert, or experienced; (S, L, K;) who has had experience in affairs, and has estimated and understood them, and become well informed. (L)

Menjoud: see منجود.

Menjada A fighter; a combatant. (S, L, K;) ___ An aider; an assistant; (K;) [and so, app., منجود and جذود, mentioned in the A].
1. جذب، جذبُ حَمَلَهُ، (ثُکَر) [or جذبْنِي، accord. to the rule of the كُرَ] inf. جذبْنِي، (ل، كر) He bit him, or it, (ل، كر) with the
ناجذبُ جذبْنِي، (ثُکَر) جذبْنِي، (ل، كر) which is the tooth next behind the canine tooth: [but see this word:] (ل) or, with the
ناجذبُ جذبْنِي، (ثُکَر) جذبْنِي، (ل، كر) He importuned him in asking: جذبْنِي sigfies also جذبْنِي signifies also vehement speaking. (ك)

2. جذبُ حَمَلَهُ جذبْنِي، (ثُکَر) جذبْنِي، (ل، كر) It (experience) strengthened him:

(A:) or tried and strengthened him. (س، ل) Suheym Ibn-Wetheel says،

وَجَذَبْنِي مَدَارَةُ الشَّؤْنَ

[And the applying myself to the management of affairs has tried and
strengthened me]. (س، ل) See 3, in art. دور. And see جذبُ حَمَلَهُ.

ناجذبُ جذبْنِي، (ثُکَر) جذبْنِي، (ل، كر) which signifies The furthest of the [or molar teeth], (س، ل، مسَب، كر) of a man; (س،
مسب;) which are four in number, (س، ل، مسَب، كر) next after the الأولَاءُ أَضْرَاسَ الحِلْمَ، (ل) also called أَضْرَاسُ الحَلْمَ [or the teeth of
puberty, and أَضْرَاسُ العَقَلِ، or the wisdom-teeth،] (س، مسَب، ل، مسَب;) because they grow after the attaining to
puberty, and the completion of the intellectual faculties: (س، ل، مسَب;) or all the أَضْرَاسُ [or molar-teeth]: or the teeth
next behind the canine teeth: (ل، مسَب، كر;) altogether four in number: (ل، مسَب;) or the Canine
teeth: (ل، مسَب، كر;) which last, accord. to ث، (ل، مسَب;) or the last but one, accord. to تَنْثِيَةُ، (ل) is the signification meant in the
trad. (respecting محمد، ل) ضاحكَ حَتَّى بَدَت نَواجذَبُ [He laughed so that his نواجذُ appeared;] (ل،
مسب;) because محمد’s utmost laugh was slight; or this is a hyperbolical expression, not meant to be literally understood; for the
signification of ُذِجَاوَن ُذِجَاوَن most commonly obtaining is the first of those given above: (L:) the phrase also signifies he laughed violently, or immoderately: (S, L:) the term ُذِجَاوَن is also sometimes used in relation to the horse, (S, L,) or a solid-hoofed animal, as well as man; (Bâri', Msb;) and they are [termed] the ُذِجَاوَن in a soft-footed animal such as the camel; and the ُذِجَاوَن in a cloven-hoofed animal. (S, L.) See also They held her fast. as one holds fast in biting with all his grinders. (L, from a trad.) He was immoderate in his laughter: and, in his anger. (A.) He attained to the age of puberty; or of manly vigour; or of firmness, or soundness, of judgment: (A, L, K: *) and he became patient, and firm, vigorous, or hardy, in the management of affairs. (L.) He made his knowledge, &c., sound, or firm. (A.) His ُذِجَاوَن appeared by reason of anger or of laughter. (L.)

ُذِجَانِن A man (S, L) tried and strengthened by experience; expert, or experienced: (T, S, L, K)

or (so in the L; in the K, and) who has experienced probations, trials, or calamities, (Lh, L, K,) and thus become a vigorous manager of affairs. (TA.) See also ُذِجَانِن. ُذِجَاوَن [Moles]: used as pl. of ُذِلْجَد, (L, K,) and of ُذِلْخَد. (L, K, &c., art. ُذِلْخَد.)
He worked wood as a carpenter; cut or hewed it; formed or fashioned by cutting; cut it out; hewed it out; shaped it out; syn. cut it out; hewed it out; shaped it out; syn.

She (a woman) made, or prepared, the kind of food called for her children, and her pastors.

The shape, or form, of a man [or beast]; his appearance, or external state or condition: (TA:) species; distinctive quality or property; syn. as also and (S, TA:) nature; natural or native disposition or temper or other quality or property; (A, TA;) of a man [&c.]; as also or (A [in my copy of the A written erroneously]:) his place of growth; as also (A:) origin; syn. as also and (S, * K:) grounds of pretension to respect; rank or quality, nobility, honourableness, or estimableness; syn. as also (S, * TA;) and (S, TA:) generosity of mind or spirit (A.) It is said in the prov.,

Every species of camels is their species: (S:) or every origin &c. (K:) [and every mark of the camels of the various peoples of the world is their mark:] (the latter hemistich is omitted in the S, K, but inserted in the TA:) the camels here mentioned by the poet were stolen from among a variety of camels, and comprised every species [with every mark]. (TA:) The proverb is applied to him who confounds things; (S:) and means, he has in him every sort of
disposition, and has no opinion in which he is settled. (A 'Obeyd, S, K.) [See Freytag's Arab. Prov., ii. 317. See also نَارٍ.)

The piece of wood in which is the foot of a door: (K:) or the piece of wood upon which the foot of a door turns: (S:) or the foot of a door, upon which it turns: (A:) or the دروند [a Persian word signifying a bolt, and a hook, ] of a door. (IAar, TA.) [Chald. אָרְנַנ vectis, pessulus: (Golius:) which suggests that the original signification may be that assigned by IAar: but the first and second and third are alone agreeable with the following verse.] AO, cites this ex.:

I poured water into, or upon, the نُجَرَان, so that I made the door to have no creaking. (S.)

[Cuttings, chips, parings, shavings, or the like, of wood;] what is cut, or hewn, (K, TA,) from wood, (TA,) when it is worked by the carpenter. (TA.)

The art of carpentry. (Msb, K.)

Milk mixed with flour: or with clarified butter: (K:) or, accord. to Abu-I-Ghanem ElKilâbee, fresh milk to which clarified butter is added. (S.) See حَرِيْرَة.

A carpenter. (S, A, Msb, K.)

The anchor of a ship, (A, K,) composed of pieces of wood, (K, TA,) which are put with their heads in contrary directions, and the middles of which are bound together
in one place, after which, (TA,) molten lead is poured between them, so that they become like a rock; (K, TA;) the heads of the pieces of wood project, and to these are tied ropes; then it is lowered in the water, (TA,) and when it becomes fast, the ship becomes fast: (K, TA;) it is a Persian word, (TA,) arabicized, from لَكْر [or from the Greek ἄγκυρα:] accord. to the T, a word of the dial. of El-İrák. (TA.) You say هو أثقل من أَجْرَ حَيَّ He is heavier than an anchor. (A.)

Wood worked, cut, hewed, formed, or fashioned by the carpenter. (A.)
It (a thing, S, TA:) came to an end; came to nought; perished, passed away: (S, K, TA:) in these senses, the former is the more chaste, and has been so generally used that the latter has been said to be not allowable; but both have been heard. (TA.) It (a speech or discourse) finished, (K, TA,) and became complete. (TA.) He (a man) died: (S:) occurring in a verse of En-Nábitghah Edh-Dhubyánee: as related by J, ; but as related by A ‘Obeyd, . (TA.) (A, Mgh, Msb, K;) aor. , (Msb, K;) inf. n. ; and , (K;) inf. n. ; The promise came to pass, and was accomplished: (A, Mgh:) or the promise was prompt, or quick, in taking effect: (Msb:) or the thing promised (TK) came, arrived, or became present: (K, TA:) in this sense, the former is the more chaste; but both have been heard. (TA.) is also trans.: see 4, in four places.

He fought him: (K:) or he went, or came, out, or forth, in the field, to fight him, (S, Mgh, Msb,) and fought him: (S, Mgh:) or he (a horseman) went, or came, out, or forth, into the field, to fight him, (another horseman,) and they strove together until each of them slew the other, or until one of them was slain: (TA:) and signifies the same as , meaning, The people contended
together in the mutual shedding of blood; as though they hastened in doing so. (TA.) [Hence the saying,]

If thou desire the reciprocal prevention of fighting, and the making of peace, let it be before the striving together, as in the CK, or hastening, as in some copies of the K and in the TA, and, accord. to the latter, in fighting: (K, TA:) a proverb: (S, TA:) relating to the prudence of him who hastens to flee from him whom he has not power to withstand: (K:) or applied to him who seeks peace after fighting. (A ‘Obeyd, K.) Also, He contended with him in an altercation; disputed with him; litigated with him. (TA.)

I accomplished for him his want. (A.) He fulfilled, or performed, the promise: (S, * A, * Mgh, CK:) or he made the promise to be prompt, or quick, in taking effect. (Msb.) You say also, He fulfilled to me the promise; (K, accord. to the TA:) as also I made it to be prompt, or quick in taking effect to him. (Msb.) [Hence the saying,] An ingenuous man fulfils what he promises: a proverb: (TA:) alluding to the fulfilment of a promise: and sometimes, to the asking, or demanding, the fulfilment thereof: El-Hárith the son of ‘Amr said to Sakhr the son of Nahshal, Shall I guide thee to booty and one fifth of it be for me? and he answered, Yes: so he guided him to some people from El-Yemen, and Sakhr made a sudden attack upon them, and engaged with them in conflict, and overcame, and obtained booty; and when he turned back, El-Hárith said to him the above words, and Sakhr fulfilled his promise to him. (K.) He hastened and completed, or made certain, the slaughter of the slain man; i. q.
see 10, in five places.

see 3.

He sought, or asked, or demanded, the accomplishment of his want, from him who had promised him; (Msb;) syn. (S, K,) And

He sought, or asked, or demanded, the fulfillment of the promise: (Mgh, K,) and

The demanding and receiving of immunities. (Mgh,) You say also, [app. meaning, I sought, or asked, or demanded, of him the finishing, or completion, of a writing, or letter, or book.] (A.)

Thou art on the point of accomplishing thy want. (S, K.)

see .

A recompense. You say, I will assuredly pay thy recompense. (TA.)

Coming to an end; coming to nought; perishing; passing away. (TA.)

[Complete: accomplished.] A promise that has been fulfilled; as also: (TA;) or that has come to pass, and is accomplished. (A, Mgh.) Present; ready; (S, Msb, K, TA;) as also (K;) and both, promptly, or quickly, done, or given. (TA.) You say, I bought it to him, present, or ready; [merchandise,] for present, or ready; [money,] (TA,) like , (S, A, Mgh, Msb,) i. e., , meaning, A debt to be paid
at a future time shall not be sold for ready money. (Mgh.) And is a proverb, [meaning
Ready merchandise with ready money,] like . (TA.) It is said in a trad.,
[Sell ye present merchandise for ready money]. (S.) And a poet ('Abeed Ibn-El-Abras, TA, art.
) says,

(S, TA, ubi supra;) [And when griefs attend thee, know that] they are, some, debts to be payed
at future periods, and some, payments in ready money. (TA, ubi supra.) The saying [of 'Abd-Allah
Ibn-'Ámir El-Kurashee, owner of a horse named Esh-Shamoos, (TA, art.]

[app. meaning, Quickly as the running of Esh-Shamoos; ready with ready, or prompt with
prompt;] is explained by IAar, as meaning, Thou hast given an evil recompense and I have recompensed thee in like manner: or,
as he says in one place, this is said when one does a thing and thou dost the like thereof; he not being able to go beyond thee in word
or in deed. (TA.) [Respecting this saying, Freytag says, in his Arab. Prov., i. 305, (where, for we find
that it applies to
him who is equal to the execution of the things which he undertakes, as well good as bad: and that is to be supplied before
.]

جری یا یا یا یا یا یا
نَجَس

1. نَجَسَ, aor. ـَ; (S, Msb, K;) and نَجَسٍ, aor. ـَ, (K,) accord. to some, but the books of good repute are silent respecting this last; (Msb;) inf. n. نَجَسٍ, (S, Msb, TA,) of the first; (Msb;) and نَجَسَةٌ, (TA,) or this last is a simple subst. [as the verb نَجَسَ to which by rule it should belong is not of good authority]; (Msb;) It was, or became, unclean, dirty, filthy, or impure; (Msb;) [i. e.,] contr. of طَهَرٌ, or نَجَسَةٌ نَجَسَةٌ is of two kinds; one kind is perceived by sense; and one kind is perceived by the mind; of which latter kind is that which is attributed, in the Kur, ix. 28, to those who assert God to have associates: (Er-Râghib, B;) but in this latter sense, it is said by Z, to be tropical. (TA.) [See also نَجَسَةٌ below.] You also say, (of a garment, A, Msb,) نَجَسَتَ, meaning, It was, or became, rendered unclean, dirty, filthy, or impure. (A, Msb, K,) [app. an inf. n. of which the verb is نَجَسَ, ] The making a child's عَدْوَةٌ [or amulet, of any of the kinds described below, voce نَجَسَةٌ.] (TA.)

2. نَجَسَهُ, (S, A, Msb, K,) inf. n. نَجَسَةٌ, (TA,) He rendered him, or it, unclean, dirty, filthy, or impure; (A, Msb, K;) and نَجَسَتْهُ signifies the same. (S, A, K,) El-Hasan said of a man who married a woman with whom he had committed fornication, هونَجَسَهَا فَهُوَ أَخْيَاهَا [He defiled her, therefore he is most worthy of her]. (A, TA. * ) His [Sins, or crimes, defiled him]. (A, TA. ) نَجَسَهُ, and نَجَسَةٌ نَجَسَةٌ, He charmed him; or fortified him by a charm or an amulet [of any of the kinds described below, voce نَجَسَةٌ, q. v.]; syn. عَدْوَةٍ. (TA.)

3. نَجَسَ, see 2, in two places.

4. نَجَسَ, see 2.

5. نَجَسَ, He did a deed whereby to become free from uncleanness, dirt, filth, or impurity; (K;) like as you say آَخَذَ وَمَخَّضَ, and نَجَسَ, meaning, he did a deed whereby to become free from
crime, sin, &c. (TA.)

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Unclean, dirty, filthy, or impure:

(A, Msb, K:) the last of these is only used when the word is preceded or followed by 

and and and (A, O, K) Unclean, dirty, filthy, or impure:

(A, Msb, K:) the last of these is only used when the word is preceded or followed by 

the second of the above five forms is an inf. n. used as an epithet; (A, Msb:) and is [therefore] used as sing. and dual. and pl. and masc. and fem., without variation: (TA:) [and the first and last are also used as pl., as will be seen below; but when so used, I suppose or some other coll. gen. n. to be understood:] the pl. [of every one of the other forms] is 

and of the fourth and fifth, and perhaps of the first and third also, though I do not remember similar instances,] (TA.) [See also ]

[Men are of several kinds, and most of them are unclean.] (A, TA.) And [Verily the associaters of others with God are but unclean], said in the Kur, [ix. 28,] (S, A, TA,) or or , accord. to certain readers. (TA.)

Also, all the above forms, A man having an incurable disease. (TA.) See also .
see Ṣِّﺠَﻨُﻣ.

see Ṣَِﳒ.

see Ṣَِﳒ.

see 1: Uncleanliness, dirtiness, filthiness, or impurity. (Msb.)

In the conventional language of the law, a particular uncleanness, of such a kind as renders prayer invalid; as urine, and blood, and wine. (Msb.)

An incurable disease: (S, K, TA:) or a disease that baffles the منجمس. (A.) See منجمس.

[More, and most, unclean, dirty, filthy, or impure]. You say, لا ترى أحد من الكافر
[Thou wilt not see any one more unclean than the unbeliever]. (A, TA.)

The name of a thing, either something unclean, or bones of the dead, or a menstrual rag, which used to be hung upon him for whom there was a fear of the jinn's, or genii's, being attached to him: (K:) or the hanging of some such thing upon such a person, as a child or any other; for they used to say that the jinn would not approach those things: (TA:) or a thing which the Arabs used to do, as an amulet, to drive away thereby the [evil] eye: (S:) also is the name of a kind of amulet: (IAar:) and is syn. with تَعْوِيدَاتِي which is by which may be meant either that it signifies an amulet, or that it is a quasi-inf. n. of 2; for it is said that it is a subst. from لَحْجَس, or لَحْجُس, or لَحْجُس, as signifying عَوْدَة. (IAar.) See also 2.

One who hangs, upon him for whom there is fear, unclean things, such as bones of the dead, and the like, to drive away the jinn, or genii; because these
beings shun such things; (S, * A, TA;) one who fortifies by charms or amulets of the kinds above mentioned; syn., معدون: (K) pl. منجسون: (A;) and منجس [a pl. of which the sing. is not mentioned] is syn. with معودون. (IAar.) Also, A little piece of skin that is put upon the notch [which is the place] of the bow-string. (TA.)

منهج: see منجس.
1 He concealed himself. (Msb.) [And hence, He pursued game, or objects of the chase: (see He roused game, or objects of the chase, (S, Mgh, K,) and scared them from place to place. (TA.) You say also, They scared the chase, or game, towards him, and drove and collected it to him. (TA.) He searched after a thing, and roused it. (Sh, A'Obeyd, K.) This, accord. to Sh, is the primary signification: [but accord. to Fei, the primary signification is the first given above:] and hence the saying in a trad., The sun does not rise until three hundred and sixty angels rouse it. (TA.) He drew forth, educated, or elicited. (K.) He collected together (S, K) camels [&c.] after a state of dispersion. (S.) He drove vehemently. (TA.) He demanded the sale of an article of merchandise for more than its price, (A, Mgh, Msb,) not meaning to purchase it, (Mgh, Msb,) in order that another might see him and fall into the snare thus laid for him: and in like manner it is used with respect to marriage, [i.e., with respect to dowers,] and other things: (A, Mgh, Msb:) and the doing thus is forbidden: (Mgh:) it is from He roused game: (Mgh:) or from the same verb signifying he concealed himself; because he who does so conceals his intention: (Msb:) or he augmented the price of an article of merchandise, not desiring to purchase it, but in order that another might hear him and augment in the same manner: (A'Obeyd, L:) or he outbade in a sale, in order that another might fall into a snare, he himself not wanting the thing: (S:) or he augmented the price of an
article of merchandise, or praised it, in order that another might see that, and be deceived by him: (Ibraheem El-Harbee:) or he praised an article of merchandise belonging to another in order that he might sell it, or dispraised it in order that it might not be easy for him to sell it: (ISh:) or he concurred with a man desiring to sell a thing, by praising him: (Abu-l-Khattab, K:) or he bargained with a man desiring to sell a thing, offering him a large price, in order that another might see him and fall into a snare: or he scared people from one thing to another: (K;) also, he praised a thing: or praised it exceedingly, or for that which was not in it, or excessively and falsely: syn. لَأَ تَناَجَشَواَ، and he invented, or forged, a lie. (TA.) It is said in a trad., (S,) لَآْ أَن تَناَجَشَواَ، or (S, Mgh, Msb,) i.e., Ye shall not practise بَشَجَ، or بَشَجَ (Mgh, Msb:) or بَشَجَ signifies the bidding one against another, successively increasing their offers, in a sale, or other case; (K;) for it sometimes signifies the doing so in the case of a dowry, in order that the doing so may be heard, and the amount may consequently be augmented: (TA:) and Sh mentions, with respect to يَا تَناَجَشَر، on the authority of Aboo-Sa'eed, another thing, which is allowable, namely, [that it signifies the conspiring to promote the marriage of the woman who has been married and divorced time after time; and the sale of the article of merchandise that has been bought time after time and then sold. (TA.)
name of the King of the Abyssinians; (IDrd, S;) like as one says ٌقَصَرٌ; and Abyssinian word: (IDrd:) or a certain King of the Abyssinians, whose name was ٌحَمٌّةٌ; (Mgh, Msb, K;) [as is commonly said; but authors differ respecting his name;] and 1Kt says, that ٌشِّجَّانٍ is in Coptic ٌحَمٍّةٌ, meaning a gift: (TA:) or originally the proper name of an individual, and afterwards a common title. (MF.)

A pursuer, or capturer, or insnarer, of game, or objects of the chase; (Msb;) as also ٌسِيَّانٍ and ٌشِّجَّانٍ and ٌشَّجَّانٍ signify one who rouses the game, or objects of the chase; (Az, TA;) and so ٌشِّجَّانٍ and ٌشِّجَّانٍ and ٌشَّجَّانٍ signify one who rouses them in order that they may pass by the pursuer, or capturer, or insnarer, thereof: (Ak, Az, K;) or ٌشِّجَّانٍ signifies one who scares them towards him, and drives and collects them to him: (S, A, TA;) and ٌشِّجَّانٍ one who drives vehemently; (TA;) or one who urges camels; (A;) or ٌشِّجَّانٍ who collects them after a state of dispersion: (S;) and ٌشِّجَّانٍ [with teshdeed to the ج as well as to the ى ] one who drives, or urges, travelling-camels and other beasts of carriage, in the market-place, to elicit their qualities of pace: (AA, TA;) and this last also signifies [absolutely]
one who draws forth, or elicits, a thing. (A'Obeyd, TA.) Also, One who practises 
in an affair of buying and selling: (Msb, TA: *) [see 1:] and one who does so much, or 
often. (Msb.)

A saying drawn forth, or elicited: (TA:) and a forged saying, in which is falsehood. (IAar, TA.)
خص

أخص: إِنْخَاصُ see art.
It (a discourse, S, K: and exhortation, S, Msb, K; and medicine, S, Msb; and fodder, Msb) entered into him, and produced an effect upon him: (S, K:) or showed its effect upon him. (Msb.) It benefited him; as also and . (TA.) [And It (eating) had an agreeable, a wholesome, or a beneficial, effect upon him: so I have rendered it voce said of food and beverage, inf. n. , It was wholesome, or] suitable, or it agreed. (So accord. to an expl. of the inf. n. in the KL.)

see 1.

see 1.

see 1.

He sought after herbage (S, Mgh, K) in its place: (S, K:) or went to seek after herbage in its place. (Msb.) And [He sought after herbage in a district, or country]. (K in art. حننك.)

The seeking after herbage (S, Mgh, K) in its place; (S, K:) the going to seek after herbage in its place. (Msb.)

Effused blood: see 2 in art. خوض.

A desert: see يادية.

A place where herbage is sought: see مخوض. 
of a door, i. q. [a Persian word, A bolt, or bar.] (IAar in L, art. ریج)
A wide wound with a spear or the like. (TA.) See an ex. in a verse cited voce عين. A wide eye; pl. عيون نجل. (TA.) See a verse in art. غرف (conj. 4).

A reaping-hook. (Mgh; and S, K, voce مصص.) It has a toothed, or serrated, edge: (A, art. حز; and K, art. اشر:) and is sometimes plain. (K, voce مخش، and M and L, voce سن.) See دهره and مخلب. [A reaping-hook: or a pruning-hook: sometimes signifying the latter:] an iron implement, having teeth, with which seed-produce is cut: or one with which the wood, or branch, is cut off from the tree, and cast down, or away. (TA.)

になって** платеж**. 
It (rain, &c.) left off. (K.)

A star. — Also, An asterism, or constellation: being applied autonomastically to] the Pleiades. (S.) — Also, The sprouts from the roots [of a tree, or shrub], before the ربيع [meaning either spring or autumn], the heads of which one sees like large needles, clearing the ground. (TA.) See also عسلوج. — Also signifies The time when a payment falls due. (Msb.) — Hence, app., an ex. cited voce ﺔﻃ. — And hence, (Msb.) An instalment: syn. وظيفة. (Mgh, Msb.) See also عزل. — A kind of plant, triticum repens or dogs' grass; see ﻉيل.

The beam of a balance; (MA;) the transverse piece of iron, in which is the tongue, of a balance. (S, K.) See عمود الميزان.
Alvum dejecit; (Msb, TA;) ventumve per annum emisit: (TA;) he voided his ordure; or broke wind.  

He was quick, or swift, and outstripped. (S.) See an ex. of the inf. n., voce  

He became safe, or secure; he escaped. (Msb, &c.)

He saved, him; rescued him; preserved him. (K.)

He washed, or wiped with a stone or a piece of dry clay, the place [of exit] of his excrement. (Msb.)

A shower of rain.  

A well of which the water is distant [from the mouth]. (O, TA, voce)

An elevated piece of land. (Msb.)

A secret between two persons or parties; as also A person, or persons, discoursing secretly, or telling secrets one with another. (TA.)
A cause, or means, of safety: of the measure مَفْعَلَة, originally منْجُوُة; similar to مَفْلُحة, &c.]. (S.)

ْنِجْيَت a dial. var. of تَجَوَّت: see دُوَّكَة. (S.)
He (a man) reiterated a sound, or made it to reciprocate, (ْرَدَّدَهُ), in his inside: (S, L:) or his voice was reiterated, or made to reciprocate, (تَرَدَّدَ), in his inside; as also ٌﺢَﻨَْﳓ and َﺢَﻨْﺤَﻨَـﺗ (K:) [each of these verbs, of which the last seems to be the most common, signifies, as is implied in the L &c., and accord. to present usage, he made a reiterated humming in his throat, like a slight coughing, or, as some say, more violent than coughing; as is often done by a niggard when he is asked for a thing:] ُﺢُﻨْﺤَﻨﱠـﺘﻟا is well known, (S,) and ُﺔَﺤَﻨْﺤﱠﻨﻟا is like it; (Lth, S:) it is [the making a sound, or sounds, in the throat,] slighter than coughing; and is the pretence of the niggard: (Lth:) or it is more violent than coughing; as also ُﺢَﻨَْﳓ. (L.) See also ٌةﱠﺮِﺣ. [Hence, from the sound employed, َﺢَﻧ, aor. ـ, inf. n., He incited, or urged on, a camel. (K.)]

Niggardliness; avarice. (K.) Also, contr., Liberality; bounty; munificence; generosity. (K.)

[Very niggardly, or avaricious]: the latter word is an imitative sequent: (S, K:) or it is a corroborative syn. of the former: (MF:) as though meaning one who when asked for something, disliking to give it, has recourse to a pretence, and makes a reiterated breathing [or humming in his throat] as a feint to hide his unwillingness. (L) [See also ٌﺢَﻨَْﳓ.]

Niggardly, or avaricious, men: base, ungenerous, mean, or sordid, men, who make a reiterated humming in the throat ٌﺢَﻨَْﳓ when they are asked for something:

(A:) pl. of َﺢَﻨَْﳓ: or a pl. having no sing. (TA.) [See also َﺢَﻨَْﳓ.]
1. **珺**

1. **珺**

**He vowed; made a vow**; (S, K) put himself under an obligation to do a thing. (A.) __

2. **珺**

2. **珺**

**He laid a bet, or wager; betted, or wagered.** (K) [The explanation of the inf. n. by مراہنة, in the K, seems to imply that it is the same as 3; but this appears to be doubtful.] __

3. **珺**

3. **珺**

**He raised his voice with weeping, or wailing; wept, or wailed, loud; (S) wept, or wailed, most violently; (M, K) wept, or wailed, with prolonged voice.** (TA.) __

**He (a camel, S) had a cough, or coughed.** (S K) __

**He went, travelled, or journeyed, at a quick pace: (AA, S, K) or with a light pace: (K) with much exertion and perseverance.** (TA.) [The inf. n. only is mentioned, and said, in the S, to be syn. with نعَب.]

2. **珺**

2. **珺**

**They strove, or exerted themselves, in their work; worked with energy: (AA, S, K) or they went on, travelled, or journeyed, (with energy; TA,) until they came near to the water: (K) they made a hard journey by night, in order to arrive at the water on the morrow. (S) We pursued our journey laboriously, or with energy. (TA.)__

**The journey harassed such a one, (K) being long. (TA.) __**

**He applied himself to a thing, or set about it, and adhered to it. (TA.)**

3. **珺**

3. **珺**

**He laid a bet, or wager, with him, (K) respecting a**
thing. (TA.) I cited him, or invited him, to submit our case to such a
one as judge; I cited him before such a one as judge. (S, K.) I contended
with him, or disputed with him, for glory, or honour, or superiority in glorious or
honourable qualities and the like, (K,) before a judge, or umpire. (TA.) Talhah said to
Ibn-'Abbás, (S, K,) [or ṭarrīf the bīnī] for I find it stated in the margin of a copy of the S, that I
left the final letter of ṭarrīf without a vowel point, either fet-hah or dammeh:] Wilt thou that I contend with thee,
or dispute with thee, for glory, or honour, and that thou enumerate thine excellencies and the honour which
thou derivest from thine ancestors &c., I doing the like, and that thou put the Prophet out of the
question, not mentioning thy relationship to him, since this excellence is conceded to thee? (AM.)

They appointed together a time, اللقتال for fighting; and sometimes for other purposes.

(K.)

He sighed vehemently; (K;) wept and sighed vehemently. (TA.)

A vow. (S, K,) He died: or he was slain in an expedition undertaken for the sake of God's religion: originally meaning he accomplished his vow: see Kur, xxxiii. 23:

(Msb:) as though he had constrained himself [by a vow] to fight until he died: (TA:) or it signifies he ended his term, or period of life; ended his days: (Fr, Zj:) [or he finished his time: (as implied in the S): or he yielded his soul: or he accomplished his want:] from significations given

below. (TA.) A great bet, or wager: syn. خَطر عَظِيم. (K,) So in the following verse of Jereer:

بطخفة جَالِدَنا الملوك وخيلنا
[In Tikhfeh we contended with the sword with the kings; and our horses, in the evening of Bistám, ran for a great bet]. (TA.)

Franke. (K.)

A proof; a demonstration; an evidence: syn. ٌنﺎَﻫْﺮُـﺑ ( . K.)

A necessity; want; needful thing; an object of want or need: syn. ٌحَاجَة. (K.)

Death. (K.)

A term; fixed period; the period of life. (K.)

The soul: syn. ٌنَـفْس ( . A.O., K.)

Mind; purpose; aspiration; desire; ambition: syn. ٌمْـهَـم ( . K.)

A laborious journey: syn. ٌذَائِب ( . S.)

The same epithets are likewise applied, in the same sense, to a man. (TA.)

Franke. (K.)

A quick (or light, K.) pace, or journey.

Travelling, or journeying, (AA, S, K,) with much exertion and perseverance. (TA.)

Franke. (S.)

Such a one went on, travelled, or journeyed, with energy; [lit., for a great bet, or wager;] as though he had laid a [great] bet, and therefore strove, or exerted himself. (S.)

Franke. (K.)

A long day. (Er-Riyáshee.)

Franke. (K.)

A space of time: a time. (S, K.)

Sleep: syn. ٌنَوم ( . L, K: in some copies of the K, ٌنَوم, TA.)

Franke. (K.)

Fatness. (K.)

Franke. (S.)

Vehemence; violence; &c.: or distress; difficulty; adversity; &c. (K.)

A game of hazard: syn. ٌفَمَّار ( . K.)

Franke. (K.)

A great camel.

(K.) Perhaps a mistake for ٌبَـﳒ ( . TA.)

Franke. (K.)

A lot used in sortilege: or lots collectively: or sortilege itself;] (K;) from نَاحِبه he cited him before a judge; he contended with him for glory; and he laid a bet, or wager, with him; because it is, as it were, a judge, or that which decides, in a case of sortilege. (TA.)

Franke. (K.)

If men knew what advantage is attained by being in the first row of the congregation in the mosque, they would
fight for it, and not advance but by lot]. (TA, from a trad.)

A cough that attacks camels: as also القحاب and رخاز. (Az from AZ.) See 1.

A weeping, or wailing, woman: pl. نواحب. (TA.)

He proceeded, or journeyed, in a direct course, not desiring to pursue any other: as though he had made a vow to do so. ElKumeyt says,

* 
* 
* 

By the man is meant the man. ISd says, Th cites this verse, and says in explanation of it, This was a man who swore, saying, If I do not overcome, I will cut off my hand. He seems to consider it as implying the signification of vowing. So in the L. But it requires consideration. (TA.)

We proceeded, or journeyed, thither during three nights of laborious travelling. (TA.)
حَطَّ، aor. —، (S, L, K,) contr. to analogy, (TA,) and —، (L, K,) which is the form preferred by IJ, because of the guttural
letter, but this is disputed by MF, (TA,) and —، (K,) which is the form of weakest authority, (TA,) inf. n. حَطَّ، (S,) *He cut,* or
*heaved; formed, or fashioned, by cutting; cut out, hewed out, or shaped out; chipped:* syn. (S, K,) *he worked* wood and the like *as a carpenter;* syn. نْحَر: *he pared,*
peeled, barked, or deprived of its outer covering by paring, abrasure, or or wearing
away the exterior: he sawed. (L,) [See also حَطَّ.] Accord. to some, the operation termed حَطَّ is only performed
upon something hard and strong, as stone and wood and the like. (MF,) [حَنْتُ seems to signify *He cut,* &c., for
*himself:*] you say، حَنْتُ من الحَطَّ مشْكِبَ لَلْقُوْمِ [Cut, or hew, for thyself, of the wood,
what will suffice thee for fuel]: (A,) — حَنْتُ بِبَيْتٍ فِي الجِبَلٍ —، aor. — and —، inf. n. حَنْتُ، *He cut*
out, or hewed out, a house in the mountain. In the Kur, xv, 82, El-Hasan [El-Basree] reads نُوْتُْحَنْٰنَهُ، (Msb.)
[Accord. to the K, his reading is نُوْتُْحَنْٰنَهُ، (in the CK نُوْتُْحَنْٰنَوْنَهُ,) but this I find nowhere else, and I believe it to be a mistake.] حَنْتَ عَلَى الْكَرْمِ [He was fashioned after the model of generosity; made by nature
generous]. (A,) — حَنْتَ، inf. n. حَنْتُ، *Invit* puellam: (K;) as also حَنْتَ حَنْتَ، (TA:) — حَنْتَ، inf. n.
حَنْتَ، *He beat, struck, or smote,* him with a staff, or stick: (TA:) [as also حَنْتَ.] حَنْتَ حُدَّثَ، *He threw* him
down prostrate. (K,) — حَنْتَ نَلَّىْهَهُ He blamed; reprehended; reviled a man. (L,) [See also
حنَتْ] حَنَتْ بِلَسَانِهِ He was emaciated a camel: (K;) it made a man less; made him thin, or
slender. (TA,) — حَنَتْ، (TA,) [aor. — and — ظِفِّيَةٌ، inf. n. حَنَتْ وَحَنَتْ،] حَنَتْ، *He sighed aloud:* the inf. ns. syn. with
زَحُرَةُ وَحَنَتْ، (K,) حَنَتْ، see 1. حَنْتُ. حَنَتْ، (TA,) (wood or the like) *was* cut, or hewn; formed, or fashioned, by
cutting; cut out, hewed out, or shaped out; chipped; worked by a carpenter: [pared, peeled, barked, or deprived of its outer covering: sawn]. (L.)

His (a camel's) [i.e. toes or feet] were worn, abraded, wasted, lessened, or attenuated. (L.)

Nature; natural, or native, disposition, temper, or other property; (S, K;) a particular cast, or fashion, of constitution, after which a man is [as it were] cut out [by the Creator]: (TA;) and the first, the source, or origin, from which one is [as it were] cut out: [see also]. (Lh.)

Generosity is [a part] of his nature; or, [derived] from his source. or origin. (Lh.)

He is of a wonderful nature. (TA.)

Unmixed [i.e. severed; cold]: (K:) but this is said to be a corruption of. (TA.) [See also.]

A comb: syn. or moist. (So in different copies of the K.)

A hoof of which the edges have gone [or become abraded, been worn away]; (S, K;) [and so]

A portion of the trunk of a tree, which is hewn out, and hollowed, in the form of a jar such as is called, for bees: pl. Anything bad; what is bad of anything. (L.)

One who introduces himself among a people, and lives with them, not being of their race. (S, K.)

Cuttings, chips, parings, and the like, (S, K;) of wood [&c.]. (TA.)
The source, or origin, of a man, [from which he is, as it were, cut out]: pl. مناحت (TA.) See also هو من منحت صدق.

He is of an excellent source, or origin. (A.)

They are of generous sources, or origins. (A.)

An implement with which one performs the operation of cutting, hewing, and the like; (S, K, L;) an adz, or addice. (Msb.)

A horse having the hoofs much worn. (IDrd, K, L; حك.)

A word compounded of two [or more] words; such as بسمل, حمدل, حواقل, حسبيل, &c. (Msb, TA, L; بسمل.)
dial. form of خيف (Kr:) ISd thinks the خيف to be a substitute for ف (TA.)
 vários

1

He stabbed, or stuck, (A, K) a camel, (A, TA) or a beast, (Msb) [but generally the former] in his (A, or in his (TA) where the windpipe commences in the uppermost part of the breast; (K, TA) [i.e., in the لبية for] نمر in the لبية is like in the throat. (S) [Hence, The day of the stabbing of the camels &c.; (K) and عيد النحر [the festival of the stabbing of the camels &c.]; (Msb) the tenth of the month Dhu-l-Hijjah; (K) because then the camels and cows and bulls brought as offerings to Mekkeh, for sacrifice, are stabbed. (TA) He slew. (TA) He hit, or hurt, his (K) You say تَحَرَت الرجل I hit, or hurt, the (A, K) عَلَمَاء [He mastered affairs, or the affairs, by knowledge, or science]: (A): he knew knowledge, or science, indeed: (A, K) Jereer was asked respecting the Islàmee poets, and answered, نبعة [meaning, The bow, or the arrow, of the poets belongs to El-Farezdak; applying the term نبعة in this manner because bows and arrows were made of the tree called نبعة]: so it was said, Then what hast thou left for thyself? and he answered, اَنَا تَحَرَت الشعر نحرا [I have mastered poetry indeed]. (A) You say also, تَحَرَت الشعر علما [I knew the thing thoroughly, or superlatively well; as also (Bd in iv. 156) [Hence also, [He performed, or recited, the prayer in the first part of its time. (TA) He performed, or recited, the prayer in the first part of its time. (TA) I became opposite to the man; syn. (S, A) I faced, or fronted, him; syn. (A, TA) And قابله [or تَحَرَت الدّار الذّار, (K) aor. ـ] ـ ـ
The house faced, or fronted, the house; (K, TA;) as also
Their houses face, or front, the road. (A.) [See also 6.] And Abu-Gheyth says, that the last night of the month, with its day, is called for this reason, i. e., Because it becomes opposite to the month that is after it: or because it reaches the first part of the month that is after it. (S.)

They stabbed one another in the fight. Here the verb is used in its proper sense. (TA.) Hence, The people were mutually niggardly, or tenacious, or avaricious, of the thing, (S, A, K;) so that they almost slew one another. (K, * TA.) The two houses face, or front, each other. (K;) The like is also said in the A.] Fr. says, I have heard some of the Arabs say Their places of abode face, or front, one another; this is opposite to this. (TA.)

He (a man, S) stabbed himself in the or slew himself. (K.) It is said in a proverb, The robber was robbed, and in consequence slew himself: (S:) or The robber robbed, and so occasioned his own slaughter: for it is said that the verb is here used tropically. (TA; and so in a copy of the S, and of the A.) [The former reading, which I prefer, is given in Freytag's Arab. Prov, q. v., vol. i. p. 618.] It (a cloud) burst with much water. (A.) See also 6.

The uppermost part of the breast, or chest; (A, K;) as also the place of the collar or necklace; (A, K;) or that part of the breast or chest which is the place of the collar or necklace; (S, Msb;) so accord. to A'Obeyd: (TA, art. ترب)
which is also called the breast or bosom or chest itself: (TA:) or the part in which a camel is stabbed, or stuck; (A, TA) or where the windpipe (حلقومن) commences, in the uppermost part of the breast: (TA:) or the place where the animal brought as an offering to Mekkeh or to the Kaabeh or to the Haram, such as a camel, cow, bull, sheep, or goat, to be sacrificed, &c., is stabbed, or stuck: (S, K:) or the place, in the throat, where a beast is stabbed, or stuck: (Msb:) manāḥir is masc., (Lh, K,) only: (Lh:) or sometimes fem.: see an ex., voce: Its pl. is manāḥir, (A, Msb, K,) only: (TA:) and the pl. of manāḥir is manāḥir, (A,) also signifies The first, the first part, or the commencement, of the day; (S, K) and of the month, (K,) as also ; (TA:) and of the ظهيرة, which is when the sun has reached its highest point, [especially in summer,] as though it had reached the , as also . (TA:) pl. You say جاء في خر النهار, &c., He came in the first part of the day, &c. (TA) See also . Also, فعد فلان في خر فلان, Such a one sat in front of such a one; facing him; opposite to him. (A,) And صار في خر, [He, or it, became in front of, or opposite to, him, or it]. (S,) And هذا بنجر هذا This is in front of, facing, or opposite to, this. (Fr, TA.)

Soundly, or thoroughly, learned; (S:) or skilled or skilful, intelligent, experienced, (A, K, TA,) or, as some say, (TA,) sound in what he does, skilful and intelligent, knowing and skilful in everything: because he masters knowledge or science: (A, K, TA:) pl. of the former, خبر. (A.)

A camel [or other beast] stabbed, or stuck, (K, TA,) in the منجر, (TA,) where the windpipe (حلقومن)
commences, in the uppermost part of the breast; (K, TA;) and منحور signifies [the same: and]
slaughtered: (TA:) the former is masc. and fem., and the fem. is also خَخِّرَى (TA:) pl. of خَخِّرَ (K;) and of خَخِّرَة (TA;) مَحَّرَى (TA;) مَحَّرَة and مَحَّرَاء (K, TA;) ___ A son devoted to be sacrificed: of the measure فَعَيْلُ in the sense of the measure مَفْعَوْلُ. The first day of the month; [as also, app., خَيْرُ الشَّهْرِ, and خَيْرُ النَّاَحِرِ, and خَيْرُ النَّاَحِرِ (Mgh.) خَيْرُ النَّاَحِرِ or خَيْرُ النَّاَحِرِ (K;) as also the last thereof; (K;) as also النَّاَحِرِ (TA:) or the last night thereof; (S, K;) as also النَّاَحِرِ (K;) or the last night thereof with its day [i.e. the day immediately following]; as also النَّاَحِرِ; because it becomes opposite to that which is next after it, or because it reaches to the first part thereof [or

of the following month]: (Abu-l-Gheyth, S;) pl. نَاَحِرَات (S, K) and (K;) both extr. [as pls. of خَخِّرَة, but reg. as pls. of خَخِّرَة], (TA;) [and app., خَخِّرَة], being agreeable with rule as pl. of خَخِّرَة, or خَخِّرَة, signifies i. q. عَجَرُ: خَخِّرَة: (TA:) You say also خَخِّرَة, and خَخِّرَة, and خَخِّرَة, and خَخِّرَة, [app. signifying] He came on the first day of the month. And خَخِّرَة, خَخِّرَة, خَخِّرَة, and خَخِّرَة, خَخِّرَة, خَخِّرَة, خَخِّرَة, [app., I see him not save on the first days of the months.] (A.)

خَخِّرَة: خَخِّرَة.
منحَار: منحَار.
خَخِّرَة: خَخِّرَة.
ناَحِرَة: نَاَحِرَة.
رَجْحَة: رَجْحَة.
خَخِّرَة: خَخِّرَة.
نَاَحِرَة: نَاَحِرَة.
أَمْدَحَة: أَمْدَحَة.
نَاَحِرَة: نَاَحِرَة.
The parts facing, in front of, or opposite to, the earth or land. (TA.)

منَحَار: منَحَار.
النَّاَحِرِ: النَّاَحِرِ, in two places.

منَحَار: منَحَار. an intensive epithet applied to a man, [A great slaughterer of camels; as also خَخِّرَة: خَخِّرَة.] and signifying
Liberal; bountiful; munificent; or generous. (S, TA.) You say إنَّهُ لَمَنْحَارُ بَوَاتِكَهَا "Verily he is a [great] slaughterer of the fat camels: (S, K:) and هُمْ مُخْتَارُونَ لِلْمَحْرُورِ [They are great slaughterers of camels]. (A.)

\[\text{منَحَرُ: see خَبَرُ. Faced, or fronted. (TA.)} \]

\[\text{الْمَحْرُورُ: see النَّحْرُ.} \]
1

1. see an ex. in a verse cited voce

2. see

3. A mortar; syn. (K.)
Unprosperousness, unfortunateness, inauspiciousness, or unlucky: (S, A, K:) said of a man, (A, Bd,) and of a star, (TA,) or other thing. (S, TA.)

The fire had much smoke, i.e., smoke. (IKtt.)

He became overthrown, or subverted; as also. And the former is also said of a man's 

difficulty, distress, trouble, or fatigue; harm, injury, or evil state or condition; syn. 

Unprosperous, unfortunate,
inauspicious, or unlucky. (S, A, K.) You say, منحوس (A) and منحوس (A, TA) [An unprosperous man]; pl. of the last, منحوس (TA) And منحوس (S, A, TA) [An unprosperous day]; and in the pl., منحوس (TA) [An unprosperous day]; and in the pl., منحوس (TA) [An unprosperous day] and منحوس (A, TA) [An unprosperous day] and منحوس (TA) [An unprosperous day], which seems to indicate that منحوس is originally an inf. n., (TA,) and منحوس (A) and منحوس (TA) [An unprosperous day]; and in the pl., منحوس (TA) and منحوس (A, TA) and منحوس (TA) and منحوس (A, TA) and منحوس (TA) [An unprosperous day]. (S, A, K.) You say, لُجَر ٌﺲَِﳓ and ﻢُﻮَـﻳ ٌﺲَْﳓ (A) and ﻢُﻮَـﻳ ٌﺲَْﳓ (S, A, TA) [and ﻢُﻮَـﻳ ٌﺲَْﳓ] and ﻢُﻮَـﻳ ٌﺲَْlossen. (TA) In the Kur, [liv. 19,] some read, ﺒَمْﻮَـﻳ ٌﺲَْﳓ in a day,—as well as ﺒَمْﻮَـﻳ ٌﺲَْxcc. (S, TA:) and AA reads [in the Kur, xli. 15,] ﺑَمْﻮَـﻳ ٌﺲَْ西班, which seems to indicate that ﺒَمْﻮَـﻳ ٌﺲَْﳓ is another reading. (TA.) You also say, مﺎَﻋ ٌﺲِﺣَ and ﺒَمْﻮَـﻳ ٌﺲَْﳓ, meaning, A year of dearth or drought or sterility: (IDrd, K:) so they assert. (IDrd.) And ﺒَمْﻮَـﻳ ٌﺲَْﳓ is an appellation of The two planets Saturn and Mars: (Ibn-'Abbád, K:) like as [the contr.] the ﺒَمْﻮَـﻳ ٌﺲَْﳓ is applied to Venus and Mercury. (Ibn-'Abbád.)

Nature; natural, or native, disposition or temper or other quality or property: (S, A, K) and origin: (S, A, TA) or that to
which the origin of a thing reaches. (IAar, K.) You say, فلان كريم النحاس (S, A,) and النحاس (S,)

Such a one is generous of nature, &c., and origin. (S, A.) See also خاص, in two places.

خاص: see خاص, throughout.

خاص: see خاص, throughout.

خاص [A worker of copper or brass: a coppersmith.]

خاص: see خاص, in two places.

منحس A place of unprosperousness, unfortunateness, inauspiciousness, or unluckiness: pl. منحاس. (Har, p.)

منحسة [A cause of unprosperousness, unfortunateness, inauspiciousness, or unluckiness: pl., accord. to rule, منحاس]. (A, TA, art. تعاس.)

منحوس: see خاص, in three places.

منحوس: see خاص, منحاس, and منحاس.
Slender, slim, thin, spare, lean, or light of flesh.
His body became lean, or emaciated. (S.)

What is thy religion? [i.e., or Deity; and, as in the saying What is thy religion?]. (Tā.)
1

نَخَم

نَخَمٍ ١، said of a horse, seems to be best rendered *He breathed pantingly, or hard, with a sound from the chest*.

See 1 in art. ضَبِح.

نَخَم signifies *A sound* (صوت) *from the chest* of the horse. (TA.)
‫ﳓﻮ‬
1 ُ‫ َﳓَﺎ َﳓَْﻮﻩ‬He went towards, or in the direction of, him or it. (Msb, TA.) ___ Also, He pursued

َ ‫َﻋَﺮ‬, and ‫َﺷَﺪ ا‬
َ ‫ض ﻋَْﺮ‬
his (another's) course, doing as he did; or purposed his purpose. ___ See ُ‫ﺿﻪ‬

ُ‫ ;َﺷْﺪَوﻩ‬and see ُ‫___ َﳓَﺎﻩ‬. ُ‫ﺼَﺪﻩ‬
ْ َ‫ﻗ‬, inf. n. ‫َﳓٌْﻮ‬, signifies [also] He purposed it, or intended it. (MA.) ___ ‫ت‬
ُ ‫َﳓَْﻮ‬
‫ِﺟْﻠَﺪ اﻟَﺒِﻌِﲑ‬, and ُ‫ أَ َْﳓﻴَـﺘُﻪ‬, I stripped off the skin of the camel. (Msb, voce ‫)َﺳَﻠَﺦ‬. See 4.
2 ‫ َﳓﱠﻰ‬He put a thing aside, or away, or apart; (Msb;) removed it from its place, (Msb, K, TA,)

placed it at a distance. (TA.) ___ He made a person to turn away, or withdraw, or retire, from
(

‫ )ﻋَْﻦ‬an affair. ___ َ‫ َﳓﱠﻰ ﻋَﻨْﻪُ اﻟﱠﺸْﻰء‬He put aside, or away, or he warded off, or removed, from

him the thing. See 4.
4 ‫[ أَْﳓَﻰ َﻋَﻠﻴِْﻪ‬He leant, bore, or pressed, upon him, or it, with his body, hand, &c.:] i. q. ‫ ;اِﻋْﺘََﻤَﺪ‬as also ‫َﳓَﺎ‬

‫[ أَ َْﳓﻰ َﻋَﻠ ﻰ ﻓَُﻼٍن ِ�ﻟﱠﺴْﻮِط‬He attacked such a one with the whip], and ‫ﻒ‬
ِ ْ‫ِ�ﻟﱠﺴﻴ‬
[with the sword]: and hence ‫ﻒ‬
ِ ‫ ِ�ﻟﺘﱠـْﻌِﻨﻴ‬he accosted him with harsh, or rough, behaviour;
ْ ََ
َ ْ
syn. ‫أَ ْﻗـﺒ ﻞ ﻋَﻠﻴ ﻪ‬. (Har, p. 508.) ___ ‫ﻔ ﻪ‬
ِ َ
ِ ِّ ‫[ أَ َْﳓﻰ ﻋََﻠ ﻰ اﻟﱠﺸﻰِء ِﲜِﻤﻴِﻊ َﻛ‬He seized the thing with his whole
َ َ‫[ ﻗَـﺒ‬q. v.]). ___ ‫ﲔ‬
َ ‫ﺖ ﻋََﻠ ﻰ َﺣْﻠﻘﻪ اﻟّﺴّﻜ‬
ُ ْ‫ أَ َْﳓﻴ‬I applied the knife to, or put it
hand]. (M, voce ‫ﺾ‬
ِ ِ ِِ
ْ ‫ﻋََﺮ‬: and in like manner you say, ‫[ ﳓﻰ ﻋﻠﻴﻪ ﺑﺸﻔﺮﺗﻪ‬but whether by this be
across, his throat, or fauces; syn. ُ‫ﺿﺘُﻪ‬
. (IAar, TA.) ___

meant

‫ َﳓﱠﻰ‬or ‫ َﳓَﺎ‬is doubtful. (TA.) ___ See 1.

‫ ﺗَـﻨَ ﱠ‬He, or it, removed; withdrew; went, or moved, away, or aside; (Msb;) or retired to
5 ‫ﺤﻰ‬

‫( ﺗـَﻨَ ﱠ‬TA, art. ‫ﻗﻌﺮ‬,) signifies ��‫ﺗﻜّﻠﻒ ان ﻳﺘ ﻜّﻠﻢ ﻛﻼًﻣﺎ َﳓِْﻮ‬, i. e. ‫ﺗﻜّﻠﻒ اﻟﺘﻜّﻠﻢ ﻋﻠﻰ ﻃﺮﻳﻖ‬
a distance. (TA.) ___ ‫ﺤﻰ‬
‫اﻟﻨﺤﺎة‬. (IbrD.)
1


It fell, like a man's hand when he strikes with it upon his other hand; (L, TA, in art. تَرَاح) and, in prostration, he fell with his forehead to the ground, and rested upon his forehead, not upon the palms of his hands. mentioned by Sh, from 'Abd-Es-Samad Ibn- Hassán, on the authority of some of the Arabs: so says Az. (L and TA in that art.)

The like of a thing: syn. مثل (TA.) __ Quantity, &c.; syn. مِقْدَار (TA.) __ A division, &c.; syn. قَسْم (TA.) عَرُفَتِه. __ About three. In about three hours.

A skin for holding liquids: (K:) or for clarified butter: (S, Msb, K:) as also خَمْسَةٌ, (K.)

A hardy man. (TA, art. عَرْض.)

Respecting what is said of the woman thus named, and of خَوَات, in the S, see شَرَد.

Going, or being, away from (عن) a place, person, or thing. منْطِحَي. __ A place to which to turn away, or back, from a thing; or to which one removes, withdraws, or retires afar off. (K, voce مَنْطِح.) See مَنْتَخِصَت. مَنْطِحَت. مَحَّرَتُ مَنْطِحَت. مَسْرَحَت.*

A side; a lateral, or an outward, or adjacent, part or portion. (K, &c.) __ An apartment of a house. (Mgh, voce حِيْزَ.) And the pl., نُواح، The outer parts or regions of an animal. The sing. may often be rendered A part, or portion, of a place. نَاحِية is of the measure فَاعْلَة, in the sense of the measure مَفْعُوَلَة, [meaning منْحَوَة, a part, or the like, or a point, towards which one goes, or directs himself; a point of direction;] because one goes, or directs himself, towards it: (Msb:) best rendered
as above; adding, or part, region, district, quarter, or tract, considered with respect to its collocation or juxtaposition or direction, or considered as belonging to a whole: a vicinage, or neighbourhood: and a part of a country, a region, district, quarter, or tract, absolutely; a district; a province: often best rendered a side; or a region, district, quarter, or tract: or a part of a place, an apartment: see حَوُزٍ. حَوُزٍ. Also A limit, bound, or boundary: see two tropical exs. of its pl. حَوُزٍ حَوُزٍ, and another in a verse حَوُزٍ حَوُزٍ: or a remote side; syn. بِنَائِج َـْهُ ( : Kz, in TA:) a tract of land. (KL.) See قَفُّ and يَلَعٍ. جَانِبٍ. جَانِبٍ. Beside, aside, or apart; like يَلَعٍ بِنَائِجٍ and يَلَعٍ فَرَطٍ; and so وَهُوَ يَلَعٍ and يَلَعٍ بِنَائِجٍ &... He sat aside, or apart, from them: and الأمر فَنَاحِيـةٍ من هـذا the ﬁnal verse جَانِبٍ. In the direction of such a thing: see أُشْرِىٍ. جَانِبٍ. He is keeping to his own side, following his own course: see جَدِيّ.
ixo

١، [aor., accord. to analogy, — , ] inf. n. نَحَى سُىٍّ (S, K;) and نَحَى (IAar, K;) He went, or journeyed, vehemently. (IAar, S, K.) نَحَى، نَحَى، (L,) inf. n. نَحَى، (S, L,) He drove, and urged, and chid, camels: (L:) he drove vehemently. (Th, S.) نَحَى بالبِّل، (Lth,) [aor. — , ] inf. n. نَحَى (Lth, K;) and نَحَى مَالٍ (AM;) and نَحَىها (Lth;) He chid the camels by the cry of نَحَى إِيّا إِيّا إِيّا إِيّا (or نَحَى إِيّا إِيّا, as in the CK and a MS. copy of the K: in the L written once نَحَى إِيّا إِيّا, and twice نَحَى إِيّا إِيّا) in order that they might lie down upon their breasts, with folded legs: (Lth, AM, L, K:) you say نَحَى مَالٍ شَدِيدًا نَحَى مَالٍ شَدِيدًا, he did so vehemently. (Lth,) نَحَى نَحَى. Also, نَحَى، (inf. n. نَحَى، Lth,) He made a camel to lie down upon its breast, with folded legs- (IAar, Lth, S, K.) نَحَى بالبِّل، and نَحَى بالبِّل، [aor. — , ] inf. n. نَحَى، He made the camels to lie down near by the collector of the alms required by the law, called صَدَقة, that he might take them in payment of those alms. (L)

R. Q. نَحَى It (a camel) lay down upon its breast, with its legs folded. (Lth, S, K.) نَحَى نَحَى نَحَى نَحَى نَحَى, Also, نَحَى نَحَى نَحَى نَحَى She, (a camel,) lying upon her breast, with her legs folded, raised her breast from the ground. (L)

ixo، [originally an inf. n., then used in the sense of a pass. part. n.,] Camels that are made to lie down near by the collector of the alms required by the law, called صَدَقة, that he may take them in payment of those alms. (S, K.)
and لَمْ (in the CK i. q. [Marrow, &c.]) (K.) — من لَمْ (in the CK i. q.)

or نَحْيَ (in the CK, or نَحْيَ (in the CK,)

as occurring in the following words of a trad., [No alms are required by the law in the case of . . . .] is variously explained. (TA.) It is said that نَحْيَ signifies Slaves, (AO, Az, S, K,)

men and women: (AO, Az:) also, a [single] male slave: (ISh:) also, working bulls or cows; (S, K;) and so . . . .: (K:) Th says that this is the correct meaning, because it is from نَحْيَ, signifying the act of driving vehemently; and Ks says that this is its meaning, but that it is only نَحْيَ, with damm: (S:) also, asses، حُمْر، [in the CK، حُمْر،] (IAar, L, K,) collectively; (L;) and so نَحْيَ (L, K) and نَحْيَ (K:) also, [animals] reared in houses or tents: (K:) also, whatever are employed in labour, of camels, and bulls or cows, and asses, and slaves; as also نَحْيَ: (Aboo-Sa'eed:) also, pastors; and so نَحْيَ: also, drivers, leaders, or attendants, of camels: (K:) also, the taking of a deenár for himself by the collector of the alms required by the law, called صَدَقَة، (S, K,) after he has finished receiving those alms: (S:) also, the deenár itself so taken is thus called. (K.) In all these senses the word نَحْيَ is explained in the above trad. (TA.)

نَحْيَ: see نَحْيَ throughout.
Ankh

1. 

Ankh, (S, K,) aor. — , (S,) or , (K,) inf. n. 

Aนฃร์ับ the side. 

(S, K,) and Ankh, (S, K,) 

Ankh, (K,) and Ankh, (S, K,) 

Ankh, (S,) or Ankh, (K,) inf. n. 

Ankh, (S, K,) and Ankh, (K,) 

Ankh, (S,) or Ankh, (K,) inf. n. 

Ankh, (S, K,) and Ankh, (K,) Inivit feminam: (S, K:) so accord. to some, in an absolute sense: (ISd:) or inivit feminam peculiari quodam modo. (ISd, K.)

2. 

Ankh, aor. — and — , (K,) inf. n. 

Ankh, (S, K,) and Ankh, (K,) 

It (an ant, or a louse, TA) bit. (K,) 

Ankh, He was cowardly, and his intellect quit the him; syn. 

S, art. 

Ankh, I spoke to him, and he was unable to reply to me: syn. 

A whole on Joaibi. (TA.)

3. 

Ankh, (as also Ankh, TA) He begot a cowardly son: (K,) from Ankh. (TA.) 

Ankh, He begot a brave, or courageous, son: (K,) from Ankh. (TA.) Thus the verb bears two contr. significations. (K.) See also Ankh.

4. 

Ankh, see 8.

5. 

Ankh, see 8. [and Ankh, as is shown by a verse cited in art. 

Ankh, Ankh, and Ankh, Ankh, (L, confirmed by the citation of two examples in verse,) and Ankh, (K,) and Ankh, (L, confirmed by the citation of two examples in verse,) and Ankh, (K,) and Ankh, (L) The podex: syn. 

Ankh, (L, K,) and Ankh, (K) 

Ankh, (L) Foramen vulvae feræ: syn. 

Ankh, (L, K,) Foramen pudendi: syn. 

Ankh, (Nh,) Foramen sulcæ: syn. 

Ankh, Cowardice; weakness of heart. (TA.) See Ankh. Ankh, A large draught; i.
cowardly heart: a coward, who has no heart: or, accord. to some, one who acts corruptly. (TA.) Pl. (of حبة, حبات, TA, (K)) of منخبون منخبون, and sometimes, in poetry, accord. to IAth, منخب: and Aboo-Bekr mentions حبات as a pl. of حبة. (TA.)

A bite of an ant. Both these modes of writing the word are mentioned by IAth on the authority of Z.

Chosen; choice; select; preferred; excellent; best: or what is chosen, &c.: (K) i. q. حبة, حبات, q. v.: (S) pl. of the former حبة. (S.) Ex. جاء في حبة أصحابه He came with the best of his companions. (S.) The choice part of the goods, or utensils, &c.; what was drawn, or taken, out from them. (TA.) A company, or troop, chosen, or selected, and drawn out, from the men. Ex., from a trad. خرجنا في حبة We went forth with the chosen band. (TA.) See حبة

The skin of the heart. (TA.)
منخاب
syn. with منجاب (TA;) A weak man, in whom is no good: (K.) pl. منخاب, and sometimes, in poetry, منخوب (TA.)

Lean; meagre; emaciated. (K.) See منخب.
\( \text{xxt} \), inf. n. \( \text{xxt} \), He pecked, or picked up, and pulled off, or tore off, and snatched away, with his beak; syn. \( \text{ddr} \) and \( \text{jht} \) (K), formed by transposition. (TA.)

1. \( \text{xxt} \), inf. n. \( \text{xxt} \), He took a date, or two dates, from a bag or other receptacle for travelling-provisions &c. (K.)

\( \text{xxt} \), inf. n. \( \text{xxt} \), He plucked out; syn. (IAth, L.) See 2.

2. \( \text{xxt} \) لفَلَان, as also سَخَّثَ لَهُ, He went to the utmost length in speaking to such a one. So in the Nawa\digrar. (Az, L.) [Accord. to the K, \( \text{xxt} \), inf. n. \( \text{xxt} \).]

A bite of an ant. So in a trad., accord. to one reading: accord. to another reading, it is \( \text{hj} \) [q. v.]. (L.)
He agitated, or moved about, the bucket; (S, K;) a dial. form of خٰنَح (S;) or, accord. to Yaakoob, its ن is substituted for م: he moved about the bucket in the well in order that it might fill. (TA.) خٰنَح, (S, K,) aor. K) and ــ , (L,) inf. n. خٰنَح, (K.)

Inivit feminam. (S, K.)

Thin butter which comes forth from the skin when it is carried on a camel, after the first butter has been taken forth. (S, K.)
He snorted; and he snored; he made a sound, or noise, with the nose; (S;) he made a sound, or noise, from his nose; he prolonged the breath from the air-passages of the nose; (Msb;) he made a sound, or noise, from his nostrils, as though it were a musical note issuing convulsively; (TA;) he uttered a prolonged sound, or noise, from his nostrils; (A,) the sound which horses make, termed خِيَابِشْمَٰخٍ, is from the nostrils; that termed شَخَيرٍ, from the mouth; and that termed كَرِيرٍ, from the chest. (As, in TA, art. خَر.) You also say of a woman نَخَرَت, aor. and نَذَرَت, (Msb, K,) inf. n. نَخَرَت (Msb,) It (a thing, S, or a bone, Msb, TA, and wood, TA) became old and wasted and crumbling; (S, Msb, K,) it became old and wasted and soft, crumbling when touched. (TA.)

(K,) A bone, (S, Msb,) and wood, (TA,) old and wasted and crumbling; (S, Msb, K,) old and wasted and soft, crumbling when touched: (TA:) fem. of each with ظٍ (K,) or the former signifies a bone old and wasted: (K;) and the latter, a hollow bone, having a hole passing through it, (K, TA,) whence comes, when the wind blows, a sound like that which is termed نَخَرٍ. (TA:) a bone into which the wind enters and whence it then issues with the sound so termed; (S;) a bone, and wood, in which the wind makes the sound so termed. (A.)

Of the two readings, in the Kur, [lxix. 11,] Fr prefers the former, as agreeable in form with the
words ending the other verses; and he says that تَخَّرَةٌ and تَخَّرَةٌ are the same in meaning, like تَمْعَطٍ and تَمْعَطٍ. (TA.)

A vehement blowing of the wind. (S, A, K.) Also, (S, A, K,) and تَخَّرَةٌ, (S,) The **fore part** of the nose, (S, K,) i. e., the **head** thereof, [or the flexible part,] of a man, (TA,) and of a horse, and of an ass, and of a pig, (S,) and of a sheep or goat, and of a she-camel: (TA:) or the **hole** thereof; (K,) i. q. منَخْرٍ: (A:) or the **part between the two nostrils:** or the **end,** or **tip,** of the nose: (K,) or, as some say, the **nose** itself: (A, TA:) whence the saying, (TA,) *هَبَّا تَخَّرَةً* He broke his nose. (S, TA.)

Making the sound termed تَخَّرَةٌ: see 1. (TA.) ——

There is not any one in it, (El-Báhilee, Yaakoob, S, K,) i. e., in the house. (A.) See also تَخَّرَةٍ.

منَخْرٍ and منَخْرٍ: see منَخْرٍ.

منَخْرٍ, [the most common form,] originally, The **place of the sound termed تَخَّرَةٌ.** See 1. (Msb.) —— And hence, (Msb,) The **hold of the nose,** the nostril; (S, Msb, K,) as also منَخْرٍ, (T, S, Msb, K,) with kesr to the م to agree with the vowel of the خ, like as they say منَخْرٍ [for منَخْرٍ], (S, Msb,) both of which words are extr., as منَخْرٍ is not one of the [regular] measures, (S,) and it is said that there is no word of this measure beside these two, (Msb,) or منَخْرٍ, and in like manner منَخْرٍ is for منَخْرٍ, which is the original form, (T, TA,) and منَخْرٍ and منَخْرٍ and منَخْرٍ (K) and منَخْرٍ, (S, Msb, K,) like عصافور, and منَخْرٍ, (Msb) and منَخْرٍ, (K, in the CK, erroneously, منَخْرٍ) which last is [said to be] of the dial. of Teiyi, (Msb,) and said to occur in a verse of Gheylán, but IB says that the right reading is منَخْرٍ, with ح, syn. with تَخَّرَةٍ: (Sgh, in art. تَخَّرَةٍ; and L, in the present art.) pl. منَخْرٍ and منَخْرٍ [the latter irreg., unless pl. of منَخْرٍ or منَخْرٍ] منَخْرٍ and منَخْرٍ... منَخْرٍ منَخْرٍ A man **who makes the sound termed تَخَّرَةٌ** in the act of concubitus: (TA:) and a woman **who does so in that act, as though she were possessed.** (K.)
It (a canker-worm) pierced holes in, or eroded, a tree. (K.) IJ derives this verb from خراب, (TA) q. v.

(S, K;) mentioned in the K without description of its measure because there is no Arabic word of the measure فعولل, but some prefer it being written خروب, [as it is in the CK,] asserting its ن to be augmentative, so that its measure is نفعولل, as IAar holds, asserting it to be derived from خراب; (TA;) A fissure, or cleft, in a stone. (S, K;) Also, [so in the TA: in the CK and a MS. copy, or,] A hole, perforation, or bore, in anything. (K;) Pl. °بیرابن. (S.) Also, the pl., The holes, or cells, prepared with wax for the bees to deposit their honey therein: (K;) holes like the cells of wasps. (L.)

i. q. An excellent, nimble, or agile, she-camel. Some say that its ن is augmentative, and its radical letters are خرب; but its derivation from خراب is not apparent; therefore its ن should be considered as radical. (AHei.)

A tree that is old and pierced with holes. (K.)
He goaded, or pricked, him, namely, a beast, (A, Mgh, Msb, K,) with a stick (S, Mgh, Msb, K,) or the like, (A, Mgh, Msb, K,) in the hinder part, or the side, (A, K,) so that he became excited. (Msb.) ___ He goaded his beast. (Mgh.) ___ They goaded his (a man's) beast, and drove him (the man) away; (A, L, TA;) they drove him away, goading his camel with him. (K.) ___ And He excited, or roused, the man, and disquieted, or disturbed, him. (L, TA.) ___ You say also, He put him, or sent him, away, or far away]. (A, TA.) [Or perhaps the right reading is Put thou him, or send thou him, away, or far away: as seems to be indicated by what immediately follows in those two works and here.] And He spoke, and they put him away]. (A, TA.)

see 1.

The trade of selling beasts: and the trade of selling slaves. (K.)

A goader of beasts. (Msb.) And hence, (S, * A, * Msb,) A seller of beasts; (K;) one who acts as a broker for the sale of beasts (Mgh, Msb) and the like: (Msb:) and a seller of slaves:

(K;) sometimes used in the latter sense: (TA:) a genuine Arabic word. (IDrd.)
The spinal cord, or spinal marrow; (S, K, &c.;) what extends from the vertebræ to the end of the, like a cord of marrow. (Zj in his Khalk el-Insán.) See also and Shilul.
A boot: (IAar, K, TA:) or a boot much patched. (Az, TA.)
\( \text{حخل} \)

1. حخل see 8.

5. تنخل see 8.

8. انخلن He cleared it [or sifted it]; as also

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\( \text{حخل} \) and تنخلن (K [see سفسفه];) or he took the best of it (S, Msb) to the utmost: (S:) or he chose the best of it for himself. (TA.)

\( \text{حخل} \) A cultivator of palm-trees: see عطل.

\( \text{حخل} \) Bran.
He boasted of such a thing: see زَهَيْهِ بِكَدَا. Pride; self-magnification; haughtiness. (S, Msb, K.)
**1.** 

ٍدَّنَ, aor. — , inf. n. ٍدَّنَ (S, M, A, &c.,) and ٍدَّنَ دَادَ (S, M, L, K) and ٍدَّنَ دَدَ (M, L, Msb, K;) and ٍدَّنَ دَدَ (M, L;) **He** (a camel) took fright, or shied, and fled, or ran away at random, or became refractory, and went away at random;

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or ran away, or broke loose, and went hither and thither by reason of his sprightliness. (S, M, A, L, Msb, K;) See also 6, below. **Also ٍدَّنَ, contr., It** (a people) assembled. (‘Ináyeh, MF.)

**2.** ٍدَّنَ It (a word) deviated from the constant course of speech; like ٍدَّش; as some say; as mentioned by El-Fárisee: but it is not of good authority, nor agreeable with the usage of Sb. (M, L;)

ٍدَّنَ see 4. ٍدَّنَ, inf. n. ٍدَّنَ دَدَ (Lth, in L, art. ٍدَّنَ دَدَ). See 4 in art. ٍدَّنَ دَدَ (M, L; L,) **He declared, or exposed, his vices, or faults;** (M, L, K;) in verse or prose; (M, L;) **he rendered him notorious, or infamous.** (AZ, S, L;) **He made him to hear what was bad, evil, abominable, or foul:** (AZ, T, M, L, K;) he reviled him. (AZ, T, L;)

**3.** ٍدَّنَ ٍدَّنَ He opposed him, oppugned him. (L, K;

**4.** ٍدَّنَ ٍدَّنَ He dispersed camels. (M, L, K;)

**5.** ٍدَّنَ ٍدَّنَ They dispersed themselves, and betook themselves away. (K;) [See also 1.] Hence, ٍدَّنَ ٍدَّنَ ٍدَّنَ ٍدَّنَ ٍدَّنَ (S, M, L, K;) [The day of men's dispersing themselves, and betaking themselves
in different directions], applied to the day of resurrection: (M, L:) so in the Kur, [xL. 34,] accord. to the reading of
some; (S, M, L, K;) namely El-'Abbás and others: (K:) Az says, accord. to the reading of Ed-Dahhák only: (L:) others read ﷺ; which
may also be from ـۨا، one of the dals being changed into ۻ، and being then elided: (T, L:) or this may be from ﷺ: (M:) or
the day of men's assembling themselves together, from ـۨا signifying it (a people) assembled. (Ináyeh MF.)

(ُءآَﺪِّﻨﻟا: M:) or مﻮﻳ ﷺ may mean the day of men's assembling themselves together, from ـۨا signifying it (a people)

A certain kind of perfume, (S, M, L, K;) well known, (K,) with which one
fumigates: (Lth, M, L:) a certain wood with which one fumigates: (Msb:) or, as some say, i. q.
former a compound of aloes-wood aromatized with musk
and ambergris and ﷺ: (TA:) or (accord. to Aboo-'Amr Ibn-El-'Alà, T, L) ambergris, ﷺ: (T, L:) or [i. e., either
saffron, or a certain mixture of perfumes: so in the copy of the T used by the author of the TT, if correctly
transcribed by him: it is not Arabic: (S:) or is thought by IDrd to be not genuine Arabic: (M, L,) many of the lexicologists, however,
hold it to be genuine Arabic; and it occurs in verses of old poets; (MF;) but this does not prove that it is not an arabicized word. (TA.)

A high hill; (K;) a hill rising high into the sky: (S, L:) of the dial. of El-Yemen: (L:) a great hill
(َبَاٗرَ) of clay or loam. (K.)

A like (S, L, K) of a person or thing: (L:) or a like of a thing by participation of
substance; a more special term than مثل, which signifies a like by participation of anything: (the kádee Zekereeyà, MF:) or a
thing which does, or may, supply, the place of another thing: (TA:) or a like that is contrary,
or opposed, to another thing; (Msb;) that opposes it ( lệخالط,) in its
circumstances; (L:) syn. with ـَذَّ and ـَذَّ: (Akh:) and hence the first is applied to an idol; a thing
taken as an object of worship instead of the true God: (L:) pl. of the first, ﷺ; (L, Msb, K;) and
of the second, ﷺ; and of the third, ﷺ. (K:) You say, َوُه ﷺ, and ـَذَّ, ـَذَّ, and ـَذَّ, He is the like of
such a one: (L) and (Ish, L, K,) She is the like of such a female; (Ish, L,) but not

َﻰِﻫ ﱡﺪِﻧ َﺔَﻧَﻼُﻓ

(L, K,) You also say هو ندى, and meaning He is my opponent with respect to the

course that I would pursue, contending with me for a different course. (AHeyth, T, L.)

See ندى.

A she-camel wont to take fright, or shy, and run away, at random; &c.: see 1. (M, L.)

نِدَد and نِدَة: see ندى.

نَذِدَة, act. part. n. of نذدَة, A camel taking fright, or shying, and running away, at random; &c.: pl. نِدَدَة: (Msb, TA:) and quasi pl. n. نَذدَة; (L;) signifying camels in a state of dispersion. (L, K.)

He has not any means of subsistence: (K;) app. meaning live stock; from نذدَة, said of a camel. (TA.) [See also ذاذَش، and ﱡذاذَاة.]

أَبْدَهَة، and بَنَذدَة, Birds in a state of dispersion: (M, L;) [like ﱡذاذَاة and بَنَذدَة or بَنَذدَة; see an ex.

in art. بَنَذدَة, and ﱡذاذَاة, (L, and some copies of the K,) or بَنَذدَة, (as in other copies of the K,) They (a

people, L) became dispersed in every direction. (L, K.)

َنَذَن ﱡدَدَة A voice raised high in calling. (L)
أَدَنَ ١ أَدَنَ، aor. ﺍَرَاءَ، He hated a thing: or it is a mistake for نَداً، (As, S, K,) نَداً، (S, K,) aor. ﺍَرَاءَ، inf. n. نَداً، (TA) He cast flesh-meat into the fire: (K:) or he buried نَداً، (S, K,) or a cake of bread, (S,) in hot ashes, (S, K, TA,) that it might become thoroughly cooked, or baked. (S,) نَداً، (K,) inf. n. نَداً، (TA,) He frightened. (K.) نَداً He cast a person upon the ground. (K.) نَداً He came forth upon them. (K.) نَداً He made, or prepared, the kind of fire called مَلَحة، (K)

Q. Q. ١ نُودَأَ، inf. n. نُودَأَ، He ran, with a slack pace: syn. عَدَا، (K.)

نُودَأَ نُودَأَ see نُودَأَ.

نُواَدَأَ Abundance of wealth, or of camels, or sheep &c.: (S, K:) like نُدَهْ، Nde: (S:) by some explained as consisting of twenty sheep or goats. (MF.) Also, both words, The rainbow: (S, K:) also called نَداً. (K.) نَداً Also, both words, A redness in the clouds towards the setting or rising of the sun: (K:) or a redness by the side of the sun at its rising or setting: (TA:) or, by the side of the place of its rising or setting: (T:) also called نَداً. (K.) نَداً Also, both words, A halo, or circle, round the sun or moon. (K.) نَداً Also, the former word, نَداً، A streak in flesh-meat, differing in colour from the rest: (K:) such a streak in the flesh of a slaughtered camel: (T:) and, in the dual, two streaks inside the two thighs, having over them a thin, white, sinewy substance, resembling a spider's web, divided, one from the other, by a single muscle, and thus appearing like two muscles: asserted by more than one to be tropical. (TA.) نَداً What is above the navel, in a horse. (K.) نَداً، A woollen thing, (TA,) also called درجة.
which is stuffed into the tuel of a she-camel, [and into her vulva, as explained voce
Drage.]

and which is afterwards taken out when she has taken a liking for another

camel's colt, (K,) or for the stuffed skin of a camel's colt prepared for her. (IAar.) [See

Drage for a more full explanation.] One of several parts or portions of scattered herbage: (like

TA:) also called : pl.  (K.)

: see preceding sentence.

, a subst., like  طَبْيَخ, [or rather an epithet in which the quality of a substantive predominates,]  Flesh-meat, or

bread, cooked, or baked, by being buried in hot ashes. (IAth, S.)  ْطَحْم نَدْيءٍ  Flesh-meat

cooked, or baked, &c. (TA.)  [See also  نَدأةٍ, in two places.]
наб

1. набал-аль-амр, (S, K) аор. n. наб, (Msb, TA) and наббабал-аль-амр; this latter verb being used transitively as well as intransitively; (Msb:) He, or it, called, summoned, or invited, him to the thing; (S, Msb, K;) and instigated, incited, or urged, him to it: (K.) i.e., to war, succour, &c. (TA.) __ [You say,]

Nothing incited me to do what I have done but sincerity towards thee. (TA.) __

He sent him to do a thing. (K.) __

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wailed for, wept for, or deplored the loss of, the dead man, and enumerated his good qualities and actions. (S, K.) She (a wailing woman) called upon the dead man, praising him, and saying Alas for such a one! and Alas for thee! (M) or she, as it were, called upon the dead man, enumerating his good qualities and actions, as though he heard her. (Msb.) It is said that the action is peculiarly that of women; and that the verb is derived from наббаб, he called him to do a thing; or from наб, a scar, because the wailer mentions the memorials of him who has gone; or perhaps from наб, lightness, or activity. (MF.) It (a wound) had a hardened scar, such as is termed наббаб. (K.) наб, aor. наб, inf. n. наб, TA; and наб. наб, a scar, such as is termed наббаб. (K.) наб, aor. наб, inf. n. наб [so accord. to the TA, agreeably with analogy; but in the CK and a MS. copy, наб; whence, and from the form of the latter of the two inf. ns. here following, it seems not improbable that the verb may be also written наббаб.] and набнаб. наб (the back) had upon it scars, such as are termed набнаб. наб, aor. наб, inf. n. наб, TA; He was light, or active,
(and quick, TA,) in the accomplishment of affairs, or wants: he was clever, ingenious, or acute in mind; excellent. (K.)

2 ُهَدْنَب َبُنْيَان

He took, got, or won, a bet, wager, or stake. (L.) See 1.

4 ُهَدْنَب

It (a wound) made, or left, a scar upon him. (K.) He made a scar upon his skin. (L.) See 1.

8 ُهَدْنَب

He answered, or complied with, or obeyed, his call, summons, or invitation, and hastened to him, when called to war, succour, &c. (T.) God answereth his prayer for forgiveness [who goeth forth to fight for the sake of his religion]: or is surety, or guarantee, for him: or hasteneth to grant him a good recompense: or graciously maketh his completion of that recompense to him necessary and sure. (K.) They hastened to him, either at his call, or summons, or of their own accord. (T.) Take thou what is easily attainable; what offers itself without difficulty: (A, K:) as also مَدْنَب (T.) He opposed him in his speech. (K.) Beware of giving your children to a bad nurse; for it [that is the evil consequence, or the bad qualities that will be acquired,] will inevitably appear some day. Said by ‘Omar. (T.)
mind; excellent: pl. ندوب and ندوباء: (K) the former agreeable with analogy; the latter formed from the imaginary sing. ندب; like نحب, pl. of نحب. (TA.) ندب is agreeably with analogy; the latter formed from the imaginary sing. ندوب, as applied to a horse, Sharp-spirited; (Lth, S) contr. of (Lth) الندوب. (TA.) ندب is Lightness, or activity. (MF.) ندب I see thee to be clever in accomplishing affairs, or Wants. (A.) See ندب.

ندب, (S, K) and, by poetical licence, ندب, (MF.) The scar, (S) or scars, (K) of a wound, (S, K) not rising above the surrounding skin: (S:) accord. to the K, pl. ندبة [which is written in several MS. copies of the K ندبة; and so in the CK; but this, accord. to the TA, is incorrect;] but it is a coll. gen. n., of which the n. un. is ندب, like as شجرة is that of شجر: (MF:) ندوب and ندوباء: (K) the former of ندب agreeably with analogy: the latter dev. with respect to analogy; or pl. ندب. (MF.) ندب is also applied, in a trad., to the Marks made by Moses' smiting the stone [from which, thereupon, water flowed forth]; these marks being thus likened to the scars of wounds. (TA.) ندب is also employed to signify Scars upon men's reputation. A poet says, *فَوَّمْ سَّأَرُكَ فِي أَعْرَاضِهِمْ نَدَبَأَ* A people upon whose reputation I will leave scars, the effects of my satires. (TA.) ندب The direction in which one shoots an arrow or arrows: syn. (So in the S and the CK and several MS. copies of the K in other copies, رشاق The act of shooting an arrow or arrows. Both these readings are correct accord. to the TA. See below.) He shot an arrow or arrows in one direction or in two directions: syn. ندنبنا يوم كذا ___ ندنبنا يوم كذا ___ ندنبنا يوم كذا (said by those who are to contend at a shooting-match, TA,) The day of our commencing shooting shall be such a day. (K.) This confirms the assertion in the TA, that رشاق is syn. with ندب, as well as with ندب. In the Turk. K, in the place of يوْم أَنْتَدَا نُدَبَأٌ, we find يوم أَنْتَدَا نُدَبَأٌ; and Freytag adopts the latter reading; but I find no other authority for it.] A bet, wager, stake, or thing wagered; what is staked at a shooting match, or a race, and taken by the
winner: (S, * K, * L:) pl. **مَدَبِّرُون.** So in the following phrases. __[Between them is a bet, or wager].__ __[Such a one stood to a bet, wager; or stake].__ (TA.) __'Orweh says, __

\[
\text{أَيَلَّكَ مَعِمَّ وَاََّلَمُ أَقَمُ}
\]

\[
\text{عَلَىٰ نَذَبٍ يُوَمَّا وَلَىٰ نَفْسٍ مَخْتَرٍ}
\]

[Shall Moatemm and Zeyd perish, and I not stand to a stake, some day, when I have the soul of one who makes his life a stake to his adversary and sallies forth against him?] These two were his ancestors. (S.) Or, accord. to Az, who reads أنُهَّلَكْ، they were two tribes. (TA.)

* نَذَبَ: see نَذِب.

نَذَب [a fem. epithet] Any camel's foot, or hoof, [meaning any camel, or hoofed beast,] that does not remain in one state. (K.)

نَذَبُهَا: a subst., A call; a summons; an invitation to do a thing. (Msb.) __ نَذِبَة: a subst., The act of wailing for, weeping for, lamenting, or deploring the loss of, one who is dead, as described in the explanations of نَذَبُهَا بِلَمْيَت, and نَذِبَةٍ بِلَمْيَتٍ (M, K; TA;) __ نَذَبَةٍ بِلَمْيَتٍ The of lamentation. An Arabian of chaste speech; (K;) eloquent. (TA.)

نَذِبٌ, (K,) or نَذَبْ, (L,) A back having upon it scars, such as are termed. نَذِبُهُ (L, K;) the former epithet is also applied in the same sense to a wound: and, so applied, is also explained by the word نَذِبُهُ (TA;) [app. meaning that will be wailed for, or deplored; i. e., fatal].

نَذَبَةٍ A wailing woman; or one wailing for, weeping for, or deploring the loss of, one who is dead, as described in the explanations of نَذَبُهَا بِلَمْيَت, and نَذِبَةٍ بِلَمْيَتٍ (M, Msb:) pl. نَذِبَتَهَا.
a name given to Two bad marks in horses. (TA.)

A place to which one is called, summoned, or invited. Hence باب المندا۴: [The Strait Báb el-Mendeb, or The Strait of the Place of Summons:] so called because a certain king summoned a number of men to break through the mountain there, which originally opposed a barrier to the sea, in order to drown his enemy; and this they did, thus overwhelming with the waters many cities and towns with their inhabitants, and forming the sea which intervenes between El-

Yemen and Abyssinia, and which extends to 'Eydhāb and Kuseyr [&c.]. (Yaakoot.) This king was Alexander the Greek! (TA.) [It is probable that the appearance of the Strait gave rise to this story, and thus to its name: but it is also probable that the name may signify The Strait of the Place of Wailing for the Dead; as many perish who go forth from it.]

One sent to do a thing; a messenger; an envoy; an ambassador. (TA.) فلان مندوب: and مندوب: see مندوب. مندوب: see مندوب. مندوب: see مندوب.

And مندوب له: Such a one is sent to do a great thing; or to perform an important affair. (A.) مندوبة: an appellation, given by the people of Mekkeh to their Envoys, or ambassadors, to the palace of the Khaleefeh. (TA.) مندوب Desired; sought; sought after; as the name of a certain horse it is thus explained: from مندوب, as signifying a pledge that is given on the occasion of a race. (L.) مندوب: see مندوب الميت: A thing bewailed, or complained of as painful,
with the exclamation of َأَوَّلِيَّةُ or َأَوَّلِيَّةً O! or Alas! (KT.) [The name of the thing thus bewailed, or complained of, has always an َأَوَّلِيَّةُ of prolongation and ہَا annexed to it, or the َأَوَّلِيَّةُ only.] ٌبُوُدْنَم, originally ٌبُوُدْنَم ِﻪْﻴَلِإ, a thing to the performance of which one is called, summoned, or invited: (Msb:) [hence,] approved: (K:) a signification verified by the doctors of practical law: (TA:) a thing the doing of which is more excellent than the leaving it undone, in the eye of the prescriber of the law, but which it is allowable to leave undone. (KT.) [Freytag, in quoting the original words, omits ُهُلْعِف before ِرَاجِحاً.]
He made it (a place, A) spacious, roomy, wide, or ample. (A, K.) Hence the saying of Umm-Selemeh to 'Aîsheh, (when she desired to go forth to El-
Basrah, TA,) The Kur-án hath drawn together, or contracted, thy skirt; therefore do not widen it, (S, L, K,) or do not spread it abroad,
(L,) by thy going forth to El-Basrah: (S, L, K,) the pronoun ه refers to the word دِئِلِ the speaker alluded to the words of the Kur-án,
xxxiii. 33, Accord. to one relation, the last words are لَا تَبْدِحْهُ, i. e., do not open it. (S.) The ostrich excavated and made wide a hollow place for her
eggs. (A.) He became possessed of wealth like the dust, and enlarged his mode of life, and scattered his property. A proverb. (MF, from Meyd.)

He vied with him, or contended with him for superiority, in multitude, or abundance. (R.) The sheep, or goats,
became dispersed from, (S, K,) or in, (A, L, &c.,) their nightly restingplaces, and became distended by repletion. (S, A, L, K.)

His belly became distended by reason of repletion. (S.) This,
says IB, is its proper art., not art. َحَدَ (TA, art. َحَدِّي, in which J also mentions it.) F says, that J is in error in mentioning this verb, as also in mentioning َحَدَّنِإ ُهُنَطُب, inf. n. َحَدِّنِإ, in the present art.; the proper place of the former being in art. َحَدِّي; and that of the latter, in art. َحَدَ: but MF says, that J has merely mentioned them here because of the resemblance of their radical letters and significations to the radical letters and significations belonging to this art. (TA.)

نَدَحَ (K) and مَنْتَدَحَ and مَنْدُوْحَةَ (S) Spaciousness; roominess; width; amleness (L, K.)

And (S, K) and مَنْتَدَحَ and مَنْدُوْحَةَ and مَنْتَدَحَةَ (K) A spacious, roomy, wide, or ample, tract of land; (S, K;) as also أَرَضُ مَنْدُوْحَةَ (L) and مَنْتَدَحَةَ a spacious, roomy, wide, or ample, place: (S;) pl. (of the first and second words, TA) مَنْدُوْحَةٍ, and by poetic licence مَنْدُوْحَةٍ, (TA;) which is allowable also in other cases than those of poetical licence: (MF;) and it (مندُوْحَة) also signifies deserts; or waterless deserts. (S.) Also وَادُ نَدَحَ A wide valley. (L.) Likewise نَدَحَةَ Thou hast ample space, or room, in this house. (A.) I have ample scope, freedom, or liberty, to avoid this thing, or affair: (S, L;) or I have that which renders me in no need of this thing, or affair. (L;) إنَّ في المَعِارِض لمندُوْحَةَ عَنَ النَّكَذِ Verily, in oblique, indirect, ambiguous, or equivocal, modes of speech, is ample scope, freedom, or liberty, to avoid lying: (S, L;) or, that which renders one in no need of lying: (L;) one should not say مَنْدُوْحَةٌ, (TA;) nor مَنْدُوْحَةٍ نَدَحَ and and نَدَحَةٍ (S,) مَنْدُوْحَةٍ and نَدَحَةٍ مَنْدُوْحَةٍ Multitude; copiousness; abundance. (L, K.) Also, The face of a mountain, or part which faces the spectator, above its foot, or base; (K;) its side, or extremity, which inclines to width: (TA;) pl. مَنْدُوْحَةٍ, (K.)

نَدَحَ A heavy thing; syn. َنَقِلَ (K.) Also, A thing that one sees from afar. (K.)

نَدَحَةَ, نَدَحَةٍ, نَدَحَ, مَنْدُوْحَةٍ, مَنْدُوْحَةٍ, مَنْدُوْحَةٍ: see.
A wide hollow place excavated by an ostrich for her eggs.
 verbally, aor.

(, S, M, Msb,) inf. n. or (M, Msb, K,) [which latter is the more common, if not the only right, form,) It fell, (T, M, Msb, K,) or went, or came, out, or forth, from another thing, or from other things, (Msb,) or from amid a thing, (T,) or from the inside of a thing, (T, M, K,) or from among things, so as to be apparent, or standing out to view; (M, K,) it fell, and became apart, fell off, fell out, or went, or came, out, or forth, from the generality of things, or the general assemblage, main body, bulk, or common mass, to which it pertained, or from other things: (S, TA:) or, [in some cases,] simply, it fell, or dropped. (TA.) He went forth and became separated from his people. (Msb.) And He went forth from his house or tent. (A.) I heard one say to his wife, [Go thou forth and be separate: app. meaning, be thou divorced]. (Z, in the A, immediately following what here immediately precedes.) The bone became dislocated or displaced. (A, Msb.) It is said of a man, in a trad., [or, accord. to another relation, meaning, He bit the arm, or hand, of another, and his central incisor dropped out]. (TA.) A bird dropped and alighted from a tree. (TA.) A prominence projected, or jutted out, from the mountain. (A.) The rain fell upon the dry herbage and the fresh herbage came forth. (A.) And The plant put forth its leaves from its uppermost branches. (M.) And The tree produced its leaves which is the case when the camels are able to pasture upon them: (M:) or became green. (Sgh, K.) He
outwent others [or became extraordinary] (IKtt, Msb) in knowledge or science, or in excellence, (IKtt,) and in his excellence. (Msb.) The speech, or language, was extraordinary or strange, [with respect to usage or analogy or both]: (TA:) it was the contr. of chaste: (Mz, 13th: نوع:) [but this explanation requires restriction; for what is extraordinary with respect to usage is the contr. of chaste; but many a word that is extraordinary with respect to analogy is more chaste than a cognate word agreeable with analogy: hence the above phrase is also explained as signifying] the speech, or language, was chaste and good. (Msb.)

4 ْنَدَرُهُ، trans. of ْنَدَرَ. He made it to fall, or to go, or come, out, or forth, from another thing,

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or from other things; [&c. see 1:] (Msb:) he made it to fall. (S, K.) You say, ُهَرَدَنَا، trans. of ْنَدَرَ. He made such a thing to fall out, he threw it out, from the reckoning. [He struck his arm, or hand, with the sword, and made it to fall.] (S.) And ْنَدَرَهُ من الحَسَّابُ كَذَا. He made such a thing to fall out, he threw it out, from the reckoning. (S.) And ْنَدَرَهُ من الْبَكْرَةَ فِي الْدِّيْةِ. He threw out, or rejected, the young camels in the mulct for homicide. (A.) [See also 6.] And ْنَدَرَهُ كَذَا. He took forth (أخرجه) from him, of his property, such a thing. (M, K, TA.) And ْنَدَرَهُ كَذَا. I caused (the hand of) such a one to cease from freely disposing of my property. (A.) And ْنَدَرَهُ كَذَا. He said, or did, something extraordinary, or strange. (IKtt.)

6 ُتْرَدْنَأَ، trans. of ْنَدَرَ. They mutually threw out, or rejected, a thing from a reckoning. A poet (namely Aboo-Kebeer El-Hudhâlee, TA) says,
وَإِذَا الْكِمَامَةَ تَنَادَرُوا طَعِنُ الكَلِي
نَدَرُ البِكَارَةُ فِي الجَزَاءِ المُضْعُف

[When the courageous men covered with arms mutually throw out from the reckoning the piercing of the kidneys, as the young camels fall out from the reckoning in the doubled compensation]: he says, that their blood is suffered to be shed unrevenged, like as the young camels are thrown out from the account in the mulct for homicide: (S, TA:) meaning, that the pierced kidneys are thrown out from the reckoning, like as the young camel is thrown out, and not reckoned, in the mulct for homicide that is doubled time after time. (IB, TA.) 

Such a one comes to us [rarely, or] sometimes. (TA.)

The camels sought after the leaves that had come forth upon the uppermost branches of the plants, to eat them, and applied themselves diligently to them: (M:) [or you say,] they sought after the plants, to eat them, and applied themselves diligently to them. (TA.) And the camels] seek after the fresh herbage leisurely, and by degrees, or repeatedly. (A.)

[The original signification of اِسْتَنْدَرُ seems to be He desired to find a thing or things in a separate or scattered state; or to single out.] They tracked his footsteps. (A.)

نَدَرَةُ, with fet-h and damm, are subs. from نَذَرَةُ, [signifying The state of being apart from, or out of, the generality, or main body; &c.: and hence, Extraordinariness; rareness.] (Msb.) You say, [or you say,]لا يَقَعُ ذلِكَ إِلَّا فِي الْبَنْدَرَةِ, (Msb,) and لا يَكُونُ ذلِكَ إِلَّا فِي الْبَنْدَرَةِ, (A,) That will not be, (Msb,) and that will not happen, (A,) save [extraordinarily; or rarely; or once] in, or during, the space of [several] days; syn. فيما بين الأيام. (Msb.) And لَقَيْنِهِ نَذَرَةُ (M, K,) and لَقَيْنِهِ نَذَرَةُ (S, M, K,) That is, or will be, only once in whiles. (TA.)
He met him [once] in, or during, the space of several days; syn. *بينَ الأُمُومَ (M, K) or *بينَ الأَيَامَ (S). Also *نَذِّرْ (TA.) A piece of gold, (K,) and of silver, (TA,) found in the mine. (K.) See also *نَذِّرْ.

*نَذِّرْ: see *نَذِّرْ.

*نَذِّرْ: see *نَذِّرْ.

*نَذِّرْ: see *نَذِّرْ. He produced [or paid] to him a hundred out of his property. (M, K.)

*نَذِّرْ: see *نَذِّرْ.

*نَذِّرْ [act. part. n. of *نَذِّرْ; Falling, or going, or coming, out, or forth, from another thing; &c.: see 1]. — A wild ass going, or coming, forth from the mountain. (TA.) — A prominence, or projecting part, of a mountain. (A, *Msb.) — [What remains here and there upon the ground, of rain, i. e., of rain-water: n. un. with ة: pl. of the latter, نَوَادُر. You say, شَرَبَتْ الْأَيَامُ نَوَادُرٍ] The camels drank of what remained here and there upon the ground, of the water of the rain. (A.) — Extraordinary; strange; rare; unusual; applied to speech or language [and to a word and any other thing: fem. and n. un. with ة: pl. of the latter as above: see نَذِّرْ, and نَذِّرْ: (A:) or very extraordinary, strange, rare, or unusual, applied to speech or language; and in like manner a نَذِّرْ as an epithet in which the quality of a subst. predominates] applied to a word: pl. of the latter as above: (Mz, 13th عْوَـن): [see مَدِّرْ] or نَوَادُرُ الكَلَّام signifies what deviate from the generality of words or speech or language. (S,

* M, K.) You say also, فَلَانٌ نَوَادُرُ الزَّمانّ, meaning, Such a one is the unequalled of the age. (K, * TA.)
[And نادرة, used in this manner as a subst., signifies Any extraordinary, strange, rare, or unusual, thing, or saying: pl. as above.] See مضحكات لا يكون ذلك إلا نادرًا.

i. q. [A place in which wheat or grain is trodden out; (S, M, K;) in the dial. of the people of Syria: (S, M;) or, (M, K;) accord. to Kr, (M,) reaped wheat collected together; or wheat collected together in the place where it is trodden out: (M, K;) pl. نادر.
He sought to learn the news privily: see a verse of El-Kumeyt cited voce غارة, in art. غور.

Piercing spurs: see a verse of El-Kumeyt cited voce غارة, in art. غور.
He separated and loosened cotton by means of a bow and a kind of wooden mallet, by striking the string of the bow with the mallet: see حَلَجَ; and he beat cotton with the فَدْنِم, (S, Mṣb, * K,) also called ثَفَدْنِم, i.e., his wooden implement with which he strikes the bowstring, that it [the cotton] might become fine. (K.)
He bound a [or \textit{i.e.} napkin or the like] upon his head. (KL.) And

He bound a \textit{man} \textit{dun} upon his head. (Mgh.)

\textbf{Q. Q.} 2 He used a \textit{man} \textit{dun} [or \textit{raiyat\'a}] \textit{as a} \textit{man}. (TA in art. \textit{riy\'at} from a trad.) ___ See 5.

\textit{app., Hard steel} (\textit{d\textsuperscript{c}ar\textsuperscript{c}ulb, not penis rigens}). (K.) See \textit{d\textsuperscript{c}ar\textsuperscript{c}ar.}
He grieved for what he had done; regretted it; repented of it: or he disliked it. (Msb.)

A companion in drinking; a cup-companion. (S, Msb, K.) And hence, Any convivial companion; a boon-companion.

Repentance: an inf. n. of ندم; see an ex. in a verse of El-Kattáil El-Klâbee, cited voce أَيْ. ١
1. It was, or became, moist, or moistened. (S, K.)
2. A thing, or a thing that I dislike, did not betide me or befall me from him. (T, M.)
3. A thing that thou dislikey shall not befall thee from me. (M.)
4. My hand did not evil to him: and I did not a thing that thou dislikey. (T.)
5. I asked him, and he did not to me, or for me, anything. (TA, in art.)

See also art. قرعر, first par., last sentence but two. ___

1. Nadas 1
2. Nadas 2
3. Nadas 3
4. Nadas 4
5. Nadas 5

See also art. مسل. See also art. وفص.
A particle of calling, or hailing, or invocation; as يا. __ A vocative particle. 

__ The vocative form of speech. __ Also, agreeably with many other instances, like خلق in the sense of مخلوق, an inf. n. used in the sense of a pass. part. n., meaning A person or thing called; the object of a vocative particle, syn. with منادى.

ندى, originally, Rain: (Msb: [but generally it seems to signify dew, absolutely; or day-dew:] See a tropical usage in a verse of El-Kumeyt cited voce رقه. Bounty; liberality: (S, M:) a gift. (T.) __ ندى Moisture (S, K) of the earth; as also نداوة. (S.) __ ندى is generally thus written: not ندا. ندى An assembly: see a verse cited voce شرف. ندى and Ndaوة Moisture. (Msb.) See ندى: نداء منادى. ندى: نداء منادى.
نذر

نذر على نفسه

[He made a vow; imposed upon himself a vow; 
*that he would do such a thing; either absolutely, or conditionally, as will be explained below;] he made [a future action] binding, or obligatory, on himself; {T, M, A, K;} as also نذر and نذر signifies the same as نذر.

[He vowed a vow. (Sgh.) You say also نذر مالي, aor. — and — as implied in the K] inf. n. نذر, [I vowed my property; made a vow to give it.} {Yoo, Akh, S, K. *} And نذر لله كذا, {S, Msb, K;} aor. — and , {S, Msb,} inf. n. نذر, {Msb,} I made it binding, or obligatory, on myself, [i. e., I vowed,] of my own free will, to do or to give such a thing to God; namely, some religious service, or an alms, &c.: (TA:) or نذر signifies the promising conditionally; as when one says, Such a thing shall be obligatory on me if God restore to health my sick [son or other]: this is termed نذر: but the saying I impose upon myself the giving a deenár as alms, is not so termed. (K.) The doing this is repeatedly forbidden in traditions: but what is meant thereby is, one's doing so in the belief that he may attain by it something which God has not decreed to betide him, or that he may divert from himself something decreed to befall him: yet if he do so, fulfilment is obligatory on him. (IAth.) You say also, نذر الولد, {M, K;} and نذرته, {M;} He (the father, M, K) and she (the mother, M) appointed the child by a vow to be a minister or servant to the church, {M, K;} or to a place appropriated to religious services or exercises, or acts of devotion: (TA:) so in the Kur, iii. 31. (M.) نذر بالشيء aor. , {M, Iktt, Msb, K;} inf. n. نذر, {M, Iktt} and نذارة, {Iktt,} or, as some assert, it has no inf. n., like عصي &c., the Arabs being content to use in its stead أنْ followed by the verb, as is said in the "Ináyeh, on the Kur, chap. xiv., } (MF,) He knew of the thing: {Msb;} or he knew of the thing and was cautious of it or on his guard.
against it or in fear of it. (M, K.) You say also ُنْذِر الْقَوْم بِالعَدْوُ (S, K) The people knew of the
enemy: (S,) or knew of the enemy and prepared themselves for them: (A,) or knew of
the enemy and were cautious of them or on their guard against them or in fear of
them. (TA,) And it is said in a trad., ُإِنْذَر الْقَوْم Have thou knowledge of the people and be
cautious of them or on thy guard against them or in fear of them. (TA.)

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and Kr, (TA,) [but this is properly a simple subst.,] and ُنْذِر, (M, K,) accord. to Zj, (M,) or Ez-Zejjájee, (TA,) but this should rather be
regarded as a simple subst., (T, M,) I informed him, or advised him, of the thing: (M, K, TA:) this is the
primary signification: (TA:) and I warned him of the thing; I cautioned him, or put him on his
guard, against the thing, and put him in fear, (M, * K,) in my communication or
announcement: (K:) in this sense the verb is used in the Kur, xl. 18: (M, TA:) or I announced to him the
thing, (S, * Msb,) generally in a case of putting in fear the person addressed, or frightening
him, (Msb,) or never otherwise than in such a case: (S,) and thus the verb is used in the Kur, ubi supra., ُوَأَنْذَرْهُمْ يَوْمَ الْآزْفَةَ
[And warn them and put them in fear of the day of the approaching event, the day of
resurrection] meaning, put them in fear of its punishment: (Msb,) and ُأَنْذَرْهُ بِذَٰلِكَ I informed him, or advised
him, of such a thing. (Msb,) also signifies He (a spy) informed him, or advised him, of the
state of the enemy: in the copies of the K, ُنْذِر, but this is a mistake. (TA,) And you say, ُأَنْذَرْت الْقَوْم مسِّر الْعَدْوُ إِلَيْهِم
I informed the people of the march of the enemy towards them, to put them
on their guard. (T.) And (A.) It is said in a proverb, meaning, He hath become excused, and averted from himself the blame of men, who hath warned thee that he will punish thee for a future evil deed proceeding from thee, if thou then do the evil deed and he punish thee. (T.) See also (S, A.) A poet says, (S,) namely, En-Nábighah, (T, TA,) describing a serpent, (T,) and his being threatened by En-Noamán so that he passed the night as though he had been stung, turning over and over upon his bed, (TA,)

The people warned, or cautioned, one another, or put one another in fear; (M, K,) of a terrifying evil. (TA,) You say The people warned one another, (S,) and put one another in fear, of such a thing. (S, A,) A poet says, (S,) namely, En-Nábighah, (T, TA,) describing a serpent, (T,) and his being threatened by En-Noamán so that he passed the night as though he had been stung, turning over and over upon his bed, (TA,)

[Of which the charmers have warned one another, and put one another in fear, on account of the evil nature of its poison, which it discharges one time and one time draws back]. (T, S, TA)

see, in two places.

He offered warning to him (A, TA, art. عذر.) See .

A vow, which a man makes to be binding, or obligatory, on himself; (T, M, * K, * TA;) [either absolutely, or conditionally; (see pl. نذور: (S, M, K: *)) and in the following verse of Ibn-Ahmâr, some say that نذور is pl. of نذر, like as رهن is pl. of رهن; but others say that it is pl. of منذور in the sense of: كم دون ليلي من تنفيفة.
[How many a waterless desert glistening with the mirage, in which vows, or things vowed, are vowed, lie in the way to Leylâ!]. (S.) ___ Also, The mulct for an intentional wound; used in this sense by Esh-Shâfi'ee, (T, TA,) and of the dial of El-Hijáz; (TA;) i. q. (T, A, K, TA,) which is of the dial of the people of El-'Irâk: (T, TA:) pl. نَذُور: (T, A, K:) said by Aboo-Nahshal to be only for wounds, small and great. (T, K, *) You say, لَيْقُ نَذَان نَذَر, (T, TS, L,) or عِنَدُ فَلَان نَذَر. (K,) A mulct for a wound is owed to me. (T, K, &c.) And أعْطِيهِ نَذَر جَرَحِهِ I gave him the mulct for his wound. (A.) Aboo-Sa'eed Ed-Dareer says that it is thus called نَذَر فيه, i. e., because it is made binding, or obligatory, for it; [namely, for the wound] from the phrase نِذَرَت عَلَى نَفْسِي. (T, TA.) ___ [A votive offering]. See also نَذَر.

نَذَر (M) and نَذَر (T, S, K) [and نَذَر (see 4)] and نَذَر (S, M) and نَذَر (M) and نَذَر (Esh-Shâfi'ee, K) and نَذَر (K) are subs. in the sense of إنِذَار [meaning An informing, or advising, of a thing: and a warning, or cautioning, and putting one on his guard, against a thing, and putting one in fear of a thing; &c.: (see 4:) (T, S, M, K:) or a putting one in fear in announcing a thing. (TA.) ___ نَذَر, accord. to different readings, in the Kur, lxvii. 6, put in the accus. case as causal complements, signify لِلإِذْاْرِ وَالإِنِذَارِ [For excusing and warning]. (Zj, T.) [See also art. نَذَر.] And in like manner, نَذَر, in the Kur, lv. 16, &c., signifies إنِذَارِيَ (S, K,) And so نَذَر, in the Kur, lvii. 17. (T, M,) Hence also the saying of the Arabs, عَذَرُ وَلَا نَذَر, meaning, عَذَرُكَ لَا نَذَرَكَ [i. e. Do thou that for which thou wilt be excused, by inflicting punishment when it is deserved, and do not merely warn and put in fear]. (TA.)

نَذَر: see نَذَر.

نَذَر: see نَذَر.
i. q. نذير. (T, S, M, A, Msb, K,) as also نذيرة. (M, L;) i. e. [One who gives information, or advice, of a thing, or things: and one who warns;] one who cautions; (M, TA;) and who puts in fear:

(TA;) one Who gives notice to a people of an enemy, or other thing, that has come upon them; (TA;) a spy who gives notice, to a people, of an enemy, to put them on their guard; (A;) and in like manner نذير. a spy who informs an army of the state of the enemy: (T, K;) نذير. is of the measure فعيل in the sense of the measure مفعل. (M, L;) or its verb was نذر, but this has become obsolete: (T;) its pl. is نذير; (M, Msb, K;) occurring in the Kur, liv. 23, [&c.]. (TA.) [Hence,] ابو منذر. The cock (Har. p. 644). [And also,] البذير. The apostle: (M, K;) so in the Kur, xxxv. 34, accord. to Th: (M;) the prophet Mohammad: (T, K;) so, accord. to most of the expositors, in that verse of the Kur. (T.) [Hoariness, or whiteness of the hair: (T, M, K;) so, accord. to some, in the verse of the Kur, last referred to: (T, M;) but the explanation immediately preceding is more probable. (T.) [The sound of a bow: (AHn, M, K;) because it warns, or frightens, (يذير.) that which is shot at. (AHn, M.) I. q. Vowed:] نذر. See نذر. See also نذر.

نذارة: see نذر.

نذيرة [A votive gift:] that which he gives who makes a vow. (M, K;) [A child appointed by the father (M, K) and mother (M;) by a vow] to be a minister, or servant to the church, (M, K;) or to a place appropriated to religious services, or exercises, or acts of devotion: (T;) pl. نذائر. (T.) See also نذر. نذائر, in two places. And see نذر.

منذر: see نذر.

نذير: see نذر.

منذر: see نذر.

منذر: see نذر.
Such a one is looking at me hard or intently, and making his eye prominent. (T, in TA, art. زنر.)

[A thing of which people warn or caution one another, or of which they put one another in fear]: applied to a disease [&c.]. (TA, art. خيره خير.) [Hence,] المتناذر The lion. (Sgh, K.)
لَذَنَلَّ, inf. n. لَذَنَلَّ. He was, or became, low, base, vile, ignoble, mean, sordid, or contemptible, (S, K) in all his circumstances. (K)

لَذَنَلَّ A man vile, or mean, and despised in all his circumstances. (K)
Q. Q. 1

The wind lays the dust upon it, or upon the ground, in cross, wavy lines: syn. Hence (K.) Hence (TA.)

It has been asserted that ن and ر do not come together in any [pure] Arabic word; and F has said the same in art. [or rather he has there said that ر does not occur in an Arabic word with ن before it;

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(meaning a radical ن;)] Yet he has here mentioned this word as though it were pure Arabic. So says MF. To this it may be replied, that

is inserted to separate the ن and ر, as remarked in the L. (TA.) He forged [speech, or language]: syn. نسح.

(K.) You say ننبرن in which He mixed, or confounded, speech, [introducing what was false with that which was true.] (K.) He uttered a malicious and mischievous misrepresentation, a calumny, or slander. (K.)

(S, K) and ننبرن (as in several copies of the K, and I am inclined to think that this is the correct reading, as it may certainly be correctly used in the sense here given, being properly an inf. n., agreeably with analogy,) or ننبرن (as in others, which is said in the TA to be the correct word, and to be given on the authority of AA, [but it exhibits an incongruity of letters: see 1:)] Mischief; malicious and mischievous misrepresentation, calumny, or slander. (S, K.) A mischievous man; (K;) one who utters malicious and mischievous misrepresentations, calumnies, or slanders. (TA.) A strong man. (K.)

A calamity; a misfortune. (K.)
and see.
He thrashed wheat, or corn, with a thrasing instrument, or that with which heaps of wheat, or corn, are thrashed, whether of wood or of iron; (L, K;) or, of iron and wood; (Sifr es-Sa’adeh;) a kind of drag, used, in Egypt and Arabia and some other countries of Western Asia, for the purpose of separating the grain of wheat and barley &c. and cutting the straw, which serves as fodder; it is a machine in the form of a chair fixed upon a sledge, which moves upon small iron wheels, or thin circular plates, generally eleven, fixed to three thick axle-trees, four to the foremost, the same number to the hindmost, and three to the intermediate axle-tree: this machine is drawn, in a circle, by a pair of cows or bulls, their driver being seated upon it, over the corn:

pl. [of the first and last words] Also, the first and second, A ploughshare. (K.)

A well-known fruit; [the orange; citrus aurantium; of which there are two species common in the gardens of the East, one sweet, and the other bitter:] and

arabicized word, from [the Persian] [also called Tāranj]. (K.)
The Narcissus: see art. Narcissus. The former is mentioned by ISd in art. Narcissus; the latter, in the present art. (TA.)

A beast of carriage whose whiteness inclines to yellowness [like the narcissus]. (TA, art.)
The game of tricktrack, backgammon, or tables: and, app., a pair of tables and other apparatus with which that game is played: a certain thing with which one plays; (M, L:) well known: (M, L, K:) a Persian word, (M, L,) arabicized: (M, L:) also called نرد شیر, (M, L, K,) because invented (as some say, TA) by Ardasheer the son of Bábak, (K,) a Persian king. (TA.) It is said in a trad., that he who plays at this game is as though he plunged his hand into the flesh and blood of the pig. (L.)
Noruz: see what follows.

Noruz, an arabicized word, (S, A, Msb,) from نوروز (A, K,) which in Persian; meaning new day; (TA;) and Noruz; but the former, which is of the measure لوعوف, is the better in repute, because فوعول is not the measure of an Arabic word; (Msb;) The first day of the year; New-year's-day: (A, Msb, K;) with the Persians, when the sun enters Aries: and with the Copts, the first of [the month] Toot [the ancient Thoth, or the tenth of September, N. S., excepting when immediately following their leap-year, which is when our next ensuing year is a leap-year]. (Msb, TA.) The word نوروز is said to have been first used in the time of the 'Abbásee Khaleefehs; but it is related to have been used in the time of 'Alee. (TA.)
A species of dates. (S. in art.)
The ground, or land, had water exuding, or oozing, from it: (S, K:) or had much flowing moisture: (Msb:) or became [abundant in] [or places welling forth water], as in the TS and the K, or [or places of stagnant water] by reason of the نَزْرَة: (TA.) ___ نَزَرَتُهُ فِي الْبَطْنَةَ: see نَزَرَة. (Aor. — , inf. n. نَزِير.)

He (an antelope, S,) ran: (S, K:) or he (an ostrich, and an antelope,) leaped, jumped, sprang, or bounded. (A.)

___ He (an antelope, S,) uttered a cry, or cries. (Ibn-El-Jarráh, Ks, S, K.)

4 نَزُرَأ see 1, first signification.

Water that exudes, or oozes, from the ground: (S, K:) or flowing moisture: (Msb:) the latter is the better word; and is [said to be] Persian, arabicized: (TA:) the former is an inf. n. used as a subst. (Msb.) ___ [The pl. is نَزْرَذَاتُ, occurring in the TA in art. عَدْنَو. ] ___ [The former is also used as an epithet: fem. withة. You say, مَأْشَى نَزِرَةَ.] Ground, or land, having water exuding, or oozing, from it; syn. نَزَرَة. (Lh, TA.) [Hence, perhaps,] نَزُرَأ also signifies liberal, bountiful, or munificent. (Sgh, K.) Also, نَزَرَأ Much, or many. (K.) A man (A'Obeyd, S) light, or active, (A'Obeyd, S, K,) or light in spirit, (TA,) sharp in mind, (A'Obeyd, S, K,) clever, or ingenious, (A'Obeyd, K,) and intel-ligent. (A'Obeyd, TA.) ___ Light, inconstant, fickle, or unsteady: (K:) an epithet of dispraise. (TA.) ___ A man (TA) much, or often, in motion; as also: (K:) a man, (A,) and an ostrich, (S, K, TA,) that does not remain still in one place: (S, A, K:) or that is quick, or swift, and does not remain still in one place: (TA;) or an ostrich, and an antelope, that leaps, jumps, springs, or bounds: (A:) and a light, or an active, camel; (TA;) and so نَزَرَأ, applied to a she-
camel. (S, TA.) **Light dust. (TA.)** ___

Jar, and جَرْنَزُه, i. q. جُرْنَزُه, and جَزِيْرَة جُرْنَزُه. (TA, art. جُرْنَز.)

Jar: see جُرْنَز.

Jar: see جُرْنَز, last sentence.

Jar: fem. with ج: see جُرْنَز.

A child's cradle: (A, K:) because of its frequent motion. (TA.) ___ See also جُرْنَز.
1

He excited discord between them: (AZ, S, K) like نَزَعٌ بينهم. (TA.)

He incited, or urged, him against his companion. (K, TA.)

What incited, urged, or induced, thee to this? (KS, S, K)

He made an attack, or assault, upon him; syn. حَمَّل. (KS, S, K)

He turned him back from what he had said. (K, * TA.)

He was addicted, or devoted, to it; desirous of it. (TA.)

Verily thou knowest not to what thing thy mind will become addicted, or devoted: (ISk, S, K) i.e., to what thy state will come. (K.) In one copy of the K, هَرِمَكُ thine old age, is put instead of هَرِمُكُ. (TA.)

An inciter, instigator, or exciter. (TA.)

A man much addicted, or devoted, to a thing; very desirous of it. (TA.)
نَزَبَنَ، aor. n. نَزَبَّنَ (S, K) and نَزَبَنَ (K) He (an antelope) *uttered a cry*, or *sound*, (S, K) *at rutting-time*. (S.) Used with reference to the buck and the doe; (K;) or the buck only. (S, K.)

تَناَزَنَوُا i. q. تَناَزَنَوُا (K.) Accord. to IHsh and others, this verb has not been heard [from the Arabs of the classical ages], but only the subst. نَزَبْنَ which is therefore decided to be a transp. form of نَزَبَ. (TA.)

نَزَبُنَ A surname; a nickname; a name of reproach; an opprobrious appellation:

syn. نَزَبُنَ i. q. نَزَبَ. (TA.) See 6.

نَزَبُنَ A buck-antelope; and a bull. (K.) [By the latter is probably meant the kind of antelope called بقر الوحش.]
1. **حَزْن**

**حَزْن** aor. — and — , inf. n. نَزْوَجَ (K) and نَزْوَجَ (TA): He, or it, (a thing, TA,) **became distant, or remote.** (K.)

**نَزْوَجَ الدَّار** inf. n. The house, or dwelling, became distant, or remote. (S.)

**نَزَحْتُ جِلَانَ** (S, K) a verb like عَنْى, [pass. in form, but neut. in signification.] (K.)

**Such a one became far removed from his dwelling-place.** (S, K) نَزَحَ البَئْرَ (S, Msb, K) aor. — (Msb) and — , (TA) inf. n. نَزَحَ (S, Msb) and نَزَحَ (Msb); نَزَحَها: (K) He drew forth all the water of the well; exhausted it entirely: (S, Msb, K) or he drew from it until little water remained in it; nearly exhausted it. (K.)

**نَزَحَ** (A, Msb, K) aor. — , (TA) inf. n. نَزَحَ (K) and نَزَحَ (TA): The well became entirely exhausted: (A, Msb, K) or, became nearly exhausted. (K.) See 4.

2. **ْتَحَزَّن ُراﱠدَّلا** inf. n. نَوْزَجَ, The house, or dwelling, became distant, or remote. (S.)

3. **حِٰزَن ٍنَﻼَّفِب** (S, K) a verb like يَِٓзван, [pass. in form, but neut. in signification,] (K,)

**Such a one became far removed from his dwelling-place.** (S, K) نَزَحَ البَئْرَ (S, Msb, K) aor. — (Msb) and — , (TA) inf. n. نَزَحَ (S, Msb) and نَزَحَ (Msb); نَزَحَها: (K) He drew forth all the water of the well; exhausted it entirely: (S, Msb, K) or he drew from it until little water remained in it; nearly exhausted it. (K.)

**نَزَحَ** (A, Msb, K) aor. — , (TA) inf. n. نَزَحَ (K) and نَزَحَ (TA): The well became entirely exhausted: (A, Msb, K) or, became nearly exhausted. (K.) See 4.

4. **ْتَحَزَّن ُراﱠدَّلا** (A, Msb, K) aor. — , (TA) inf. n. نَزَحَ (K) and نَزَحَ (TA): The well became entirely exhausted: (A, Msb, K) or, became nearly exhausted. (K.) See 4.

5. **ثُنَبَ تَحَزَّن** Thou hast exhausted me of what I had, or possessed. (L, from a trad.)

6. **نْزَحَ تَحَزَّن** (L, and so in some copies of the K, [agreeable with analogy,]) or نَزَحَ , (so in other copies of the K,) **The people had the water of their wells entirely, or nearly, exhausted.** (L, K.) See 1.

7. **نْزَحَ تَحَزَّن** (S) see 1.

8. **نْزَحَ تَحَزَّن** Thy wickedness ranges abroad unrestrained, and thy goodness is little. (A.)

9. **نْزَحَ تَحَزَّن** Also, **Turbid water.** (K.)

10. **نْزَحَ تَحَزَّن** and نَزَحَ and نزَوَجَ see نَزَحَ.

11. **نْزَحَ تَحَزَّن** and نَزَحَ and نَزَوَجَ and نزَوَجَ A thing, (K) or dwelling, (TA,) **distant, or remote.** (K.) 

12. **نْزَحَ تَحَزَّن** and نَزَحَ and نَزَوَجَ and نزَوَجَ A distant, or
remote, town, or country: (S.) and a distant, or remote, house, or dwelling. (Msb.)

A distant, or remote, people. (S, K.) And Camels from distant regions. (A.) ISd says, that it is pl. of منازح, meaning That comes to the water from a distant place. (L.)

A well entirely exhausted: or nearly exhausted: (K,) or signifies a well containing little water: pl. (S:) and نازح, نازح, نازح signifying a well containing no water; and it is allowable to say منزوحة: (Msb:) or a well of which the water has been exhausted: (so in some copies of the S, and the like in the Nh:) or a well of which most of the water has been drawn forth. (So in other copies of the S, and in the K.) See an ex., voice مدارع, art. دور.

A bucket (K) with which water is drawn; (TA;) and the like thereof. (K.)

Thou art far removed from such a thing; (S, K *;) and, by poetic licence, Thou art far removed from blame. (A.)
1 نُزَر، aor. نُزَرَة (S, A, Msb, K) and نُزُرَة (Msb, K) and نُزُورَة (K,) or نُزَرَة as in the M and L, and perhaps one of these last two forms is a mistake for the other, (TA,) It was, or became, little, or small, in quantity or number; (S, A, Msb, K,) paltry, mean, contemptible, or inconsiderable. (S, TA.) See also 5. ___

Also, inf. n. نُزَرَة، He (a man) was, or became, possessed of little good, or little wealth. (AZ.) ___

نُزَرِت، She (a camel) had little milk. (TA.) نُزَرُهُ، aor. نُزَرَة (TA,) inf. n. نُزَر (K,) He despised, and deemed little, him, or it. (K. * TA.) See also 2. ___ He smote him with the [evil] eye. (Fr, in TA, art. نُزَرِت.) نُزَرُهُ، (As, A,) aor. نُزَرَة (As, K,) He drew forth, or got out, what he had, by little and little: (As:) he importuned him, or pressed him, in asking (A, K) a matter of science or a gift. (A.) You say also، فَلَان لا يعْطى حَتَّى ينُزَرُ، (A, K,) or ينُزَرُ، (so in two copies of the S,) Such a one will not give until he is importuned, or pressed, (A, K,) and despised. (S, K, TA.)

نُزَرُهُ، inf. n. نُزَرَة (K,) or نُزَرَة، aor. نُزَرَة (Msb;) He made it little, or small, in quantity; (Msb, K;) namely, a gift; as also نُزَرُهُ. (K.) ___ Also نُزَرُهُ، He gave him a little, small, paltry, mean, contemptible, or inconsiderable, gift. (TA.) [It seems to be implied in the TA, that نُزَرُهُ also has this signification.] See also 1, last signification.

نُزَرُهُ، see 2, in two places. ___ Also، He (God) caused him to be possessed of little good, or little wealth. (AZ.)

نُزَرُهُ، i. q. نُزَرُهُ، i. e., It became diminished, or rendered little or small in quantity. (TK.) See also نُزَرُهُ. ___ He asserted himself to be related to the tribe of Nizár: (K,) or he made
himself like that tribe: or he introduced himself among them, (S, K,) not being one of them. (TA.)

ناز, applied to anything, (TA,) little, or small, in quantity or number; (S, A, Msb;) paltry, mean, contemptible, or inconsiderable: (S, TA:) as also نزير (Msb, K) and نزور (Msb) and نزور (K;) or the last signifies little, or small, in quantity, applied to a gift, (S, TA,) and to food; (TA;) or a gift made little, or small, in quantity: (Msb:) and نزور a gift obtained by importunity or pressing: and غير نزور a gift given without its being asked for; without importunity or pressing. (TA.) It is also applied to speech: thus the speech of Mohammad is described as جعل لا نزور ولا هذر. [Distinct;] not little, or scanty, so as to indicate impotence, nor much and corrupt: (K;) or not little nor much. (TA, art.

ناز A man possessing little, or no, good, or goodness; little, or no, wealth; and so فذر and منزور as also ما جئت إلا ناز Thou hast not come otherwise than slowly, tardily, or late. (K.)

ناز The quality, in a she-camel, of scarcely ever conceiving except against her will. (TA.)

نازور Any thing little, or small, in quantity or number. (K.) See also نزور. ___ A woman having few children; (S, K;) and in like manner applied to a bird; (S, TA;) as also نزورة, with kesr to the ج, applied to a woman: (K;) pl. of the former, نزر (TA;) or the former epithet signifies having little milk; (K;) applied in this sense to a she-camel. (TA.) A she-camel having wide orifices to her teats. (L, voce حوف.) ___ Of little speech; that speaks not until importuned, or pressed. (En-Nadr.) ___ A she-camel whose young one has died, and that affects the young one of another, (K,
but whose milk comes not save scantily. (TA.) ___ A she-camel (TA) that scarcely ever conceives except against her will: (K:) a mare slow to conceive. (L.)

ٌﺰﻳِﺰَﻧ see ٌرْﺰَـﻧ; the latter, in five places.

ٌروُﺰْـﻨَﻣ see ٌرْﺰَـﻧ; the latter, in five places.
He yearned towards or for, longed for, or desired, his family. (S, * K, * TA, PS.)

He yearned towards, longed for, or desired, him or it; syn. [Note]. (Ham, p. 429.) See an ex. voce [Note].

He inclined him. [He inclined to a noble radical, or ancestral, or hereditary quality: and in like manner, اَلْيِمِ; and he inclined to his radical, or ancestral, or hereditary, qualities]: and his radical, or ancestral, or hereditary, qualities inclined him. (L, in TA.)

He resembled his father: (Msb, K;) or inclined to his father in likeness; syn. [He resembled his father: (Msb, K;) or inclined to his father in likeness; syn. (S:) or he took after his father; had a natural likeness to him.]

He yearned, yearned. (Msb, TA,) aor. ، (TA,) inf. n. نَعَزَ (Msb, TA,) He was at the point [or in the agony] of death; meaning, of having his soul drawn forth: (Msb:) he gave up his spirit; as also نَعَزَ, inf. n. نَعَزَ. He drew the bow; (S, Msb, K;) i. e., its string; or he drew; or pulled, the...
string of the bow with the arrow. (TA.) 

He contended with him in pulling the rope; syn. جاذبه إياه. Hence, نازعه في كذا. (TA.)

He contended, disputed, or litigated, with him, respecting such a thing. (Mgh.) 

He disputed with him in, or respecting, words. (TA.)

My soul strove with me to incline me to love her. (TA.) See 1.

We discoursed together; one with another. (TA, art. HE.)

They recited verses, or poetry, of the metre termed رجز one with another; as also تعاطوه The contending in altercation, disputing, or litigating, one with another: (K:) or تناؤوا they disagreed, one with another; held different ways or opinions. (Msb.)

See 1. 

He wrested from him his right, or due.

Baldness on each side of the forehead: see جلح; and عَمْم.

A baldness in the side of the forehead. See صدمة.

A deep well i. q. جرور. (A, voce جرور.)

is pl. of تناؤ. (TA.) See an ex. in a verse cited باب.

Dragging much, or forcibly: see Kur, bx. 16. تناؤ (see Freytag’s Arab. Prov., ii. 168) is probably similar to العَرَقُ تناؤ (see Freytag’s Arab. Prov., ii. 168) is probably similar to العَرَقُ تناؤ, and means The radical, or ancestral, or hereditary, quality is wont to return to its usual possessor; or it may mean, is wont to draw.
The bottom of a well; the place from which the water is drawn. (TA, art.)
He entirely exhausted (S, Msb, K) a well, (Msb,) or the water of a well. (S, K.)

Exhausted: see an ex. voce ضرط.
Lightness, and unsteadiness, or lightwittedness, (S, Msb, K,) on an occasion of anger; (K,) i. q. lightness in any work, or action: hastiness, with foolishness or ignorance: (JK, TA:) hastiness, or sharpness, of temper; irascibility; passionateness: a meaning deduced from various examples, and confirmed by present usage.

Light, and unsteady, or lightwitted. (Msb.) See also شَحْذُودٌ نْرَقث and see ذُوْذْحُش.

A refractory she-camel; hard to be managed. (Msb.)

see نْرَقث.

The lioness is more impetuous than the lion. (S, voce مُضِبِعه.)
The penis (ذَكر، S, K, i.e. قضيب, TA) of the ضم (S, K) and of the ورل (K: [in the CK, والورك is erroneously put for ورل]) accord. to the assertion of the Arabs, (S,) it (S, K,) the former, (S,) as also the مس (Msb voce حرذون), has two penes (نركان; S, K, TA;) and the female has قرنتان, i. e. [two wombs] (TA.)
He alighted, descended and stopped or sojourned or abode or lodged or settled, in the place; syn.  حل فيه.  (Kull.) See 

The milk of the ewe descended into her udder; i. e. she secreted milk. (S, K, voce  ﺔَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّ~

It took, or occupied, the place, or became in the position or condition, of such a thing: see a verse cited  ﺔَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّ~

He alighted with him, each to oppose the other, in war, or battle; inf. n. and 

Her milk descended into her udder: opposed to ْﺖَﺼَﻠْـﻗَأ (TA, art. ___.) ﺺﻠﻗ ُﺖَﻟَﺰْـﻧَأ ََِّـَِّـَِّـَِّـَِّـَِّـَِّـَِّ~

She (a camel) excerned the first milk, or biestings, into her udder; i. q. ْﺖَﻗَـﺴَأ ( .TA in art. ْـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~

The she-camel excerned the milk from or into the udder. (TA, art. ْـَـَـَـَـَ~

He lodged him; made him his guest; or gave him refuge or asylum; syn. ُﻩاَوآ ( ; S and K in art. ىوا); and ُﻪَﻓﺎَﺿَأ and ُﻪَﻔﱠـﻴَﺿ ( : Mgh in art. ٌﻒﻴﺿ): [and he lodged and entertained him;] namely, a guest. (Msb.) I. q. ْـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~

He made him to resign, or relinquish, such a thing. ْـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~

He humbled
himself, condescended, to one. He abdicated the kingdom.

He desisted from a thing. They alighted and ate by turns with different people; i. q. تنازلوا. 

He made him, or caused him, or it, to descend. [He sought to make him resign, or relinquish, his opinion]. (Bd, xii. 11.)

Food or rations at a halt: see مسكن, in two places.

Food prepared for the guest. (Msb.) See مفطنة, in two places.

A guest. (S, Mgh, Msb, * K.) See also Har, 353.

[Alighting, &c.,] has for pl. نزل نزل and نزل. (TA.)

A defluxion: pl. نازل. See سل نازل. A severe calamity or affliction, (S, Msb, K,) that befalls men. (S, Msb.)

A place of alighting or descending and stopping or sojourning or abiding or lodging or settling: (Mgh:) a place of settlement: an abode; a dwelling; a place where travellers alight in the desert; syn. منهل: a house, or mansion, such as is called دار: (S, K,) or, accord. to the فقهاء, less than a دار, and more than a بيت [or chamber], consisting of at least.
two chambers or three. (Mgh.) See also بیت.

A space which one traverses in journeying. (TA, art. منزلة، used unrestrictedly, سیر) Station, standing, footing, or grade; honourable station or rank; a place of preferment. __ A predicament in which one stands. __ A word equivalent, or similar, to another word. __ [You say] استعمال منزلة کذا It (a word) is used in the manner of such [another word]; generally with respect to government, not necessarily with respect to meaning. (The lexicons passim.) __ Who is, in respect to religion and the world, as light to the eye.

مسکن: مرجع منزل
He declared God to be far removed, or free, from every impurity or imperfection, or from everything derogatory from his glory; like and free, from every impurity or imperfection, or from everything derogatory from his glory; i.e., from evil of every kind; or from the having anything like unto Him by participation of his essence or otherwise, and from defects that may not be imputed to Him. (TA.)

He shunned, avoided, or kept or removed himself far from, unclean things; and with following it, it may be rendered he shunned, or avoided. (TA.)

He removed himself, or kept, far, or aloof: and with following it, it may be rendered he shunned, or avoided. (TA.)

He purified, or cleansed, himself from urine: a meaning assigned in the TA, art. , by an evident mistranscription, to . (Msb in art. : and a trad.)

Also, He diverted, or recreated, himself; or took an airing; in the country, or in a garden. (TA.)

Who abstains from that which is indecorous, &c. (K, TA.)

He went forth to the gardens (S, Msb, K) and green fields, or green plants, and meadows, (K)
A pious man; or one who abstains from unlawful things. (TA.)
He (a solid-hoofed, or cloven hoofed, animal, and a wild beast,) *leaped the female*; (S, &c.;) and so alone, elliptically. ***
He went at a gentle pace. (TA, art.)

A kind of creatures (S, M, Msb, K) and (K) [an appellation often applied particularly to human beings] whereof [every] one jumps, or hops, upon one leg: (S, Msb, K) it is related in a trad., that a tribe of 'Ad disobeyed their apostle, and that God thereupon transformed them into every man of them having a [single] arm and a [single] leg, [consisting] of one half [of a human being], hopping like as the bird hops, and pasturing like as beasts pasture; (K) and these are found in the islands of China: (TA:) or, as some say, these have become extinct; (K) for a transformed being lives not more than three days, as the learned have established; (TA:) and what exist now, of this make, are a distinct class of creatures: (K) or they are of three kinds; (K) and the second of these are the baser sort; (TA:) or the are the females of them, (K) as Aboo-Sa'eed Ed-Dareer says; (TA:) or they are of higher rank than the, (K) as is said in the O: (TA:) or the are [the peoples called] Yájooj and Májooj: (IAar, Msb, K) or a certain people of the sons of Adam: (K) or certain creatures in the form of men, (M, K) so called because of the weakness of their make, from which signifies weakness, (M) differing from men in some things, and not of them: (K) or, accord. to what is said [by some], a certain beast, reckoned among wild animals, that is hunted and eaten, having the form of a man with one eye and leg and arm, and that speaks like man: (Kr, M) or a species of marine animal: (Msb:) or, accord. to El-Mes'oodee, an animal like a man having one eye, that comes forth from the water,
and speaks, and, when it gets a man within its power, kills him: or, as is related in the 
_report, on the authority of Ibn-Is-hák, certain creatures_ in El-Yemen: _ابن الرقيق_ says, that they are 
of the sons of Sám the son of Sám, brothers of 'Ád and Thamood, not possessing 
reason, living in the salt-water_ (الأجاج) on the coast of the Sea of India: the Arabs 
hunt them, and speak to them, and they speak the Arabic language, and 
propagate one with another, and poetize, or versify, and name themselves by the 
_names of the Arabs:_ (TA:) [in the present day, this appellation is applied to a pigmy: and also, to an ape:] Es-
Suyootee says, in the Deewán el-Hayawán, as to the animal which the vulgar call نسناس, it is a _species of apes_ or 
monkeys, not living in water, and the eating of which is unlawful: but as to the marine 
animal, some hold it to be lawful; whereas the sheykh Aboo-Hámid holds the eating of the نسناس [of any kind] to be unlawful, 
because it has the form of the sons of Adam. (TA.) It is said in a trad. of Aboo-Hureyreh, ذهب الناس وبقى الناس [The 
men have gone, and the_ نسناس remain]. Being asked who were the_ نسناس, he answered, Those who 
affect to be like men but are not men. (TA.) [For the verb نسنس, &c.: see Supplement.]

**R. Q. 1**

_The wind blew coldly:_ see R. Q. 1 in art. 

_A cold wind:_ see R. Q. 1 in art.
He chid (S, K) a camel (S) &c. (L) he urged, or drove, (S, K) inf. n. He postponed, or delayed, a thing. (S, K. Explained in the S, K by أَخْرَتْ, and in the K by عَقْبَةٍ، also, both of which words, accord. to the TA, are syn.) [See an ex. of the use of أَنْسَأَ, without a final ه, in art. عَقْبَةٍ, voce عَقْبَةٍ، أَنْسَأَ, الله أَجَلَهُ, God postponed the end of his life; i. e., prolonged his life: (so in the Fs;) accord. to IKtt, أَنْسَأَ في اجله, (TA.) All of these four modes of expression are allowable: (MF:) as also أَنْسَأَ لَهُ، الله أَجَلَهُ, and أَنْسَأَ الله أَجَلَهُ, (As, S.) He increased the time between the two drinkings, or waterings, of the camels, by a day: (A:) or by a day, or two days, or more. (A, L, K.) He kept back, or put back, or drove back, the camels from the tank, or cistern. (S, L, K. *) What aileth him! May God render him ignominious! (Kr, L,) or put him backward! (L.) Whom he puts backward, He renders ignominious. (L.) He sold a thing with postponement of the payment; he sold it upon credit. (TA.) He postponed for him the period of the payment of the price of the thing sold. (A.) He postponed for him the period of the payment of his debt. (S, TA.) He postponed for him the period of the payment of his debt. (S, TA.) He postponed for him the period of the payment of his debt.
Her menstrual discharge was later than its usual time, and it was therefore hoped that she was pregnant: (Kh, S, K) or her menstrual discharge was later than its usual time, and her pregnancy commenced: (TA:) or she began to be pregnant: (As, S:) or she conceived. (As.)

He mixed the milk with water. (S, K. *) He mixed the milk with water for him. (TA.) He gave him to drink. (S, K. *)

He mixed the milk with water, or milk. (TA.) She (an antelope) licked her young one just after its birth. (K.)

He granted him a delay of payment, or granted him credit, in a sale, or in the case of a debt. (A.)

He asked him to postpone or to grant him a delay in, the payment of his debt. (S, K.)
for payment at a future period. (A.) He asked his creditor to grant him a delay in the payment of his debt. (A.)

A woman who is supposed to be pregnant; (K) as also (A, K) and (A:) or in whom pregnancy has appeared; (K:) or, (K) and (TA:) as also (TA,) accord. to (A:) or (TA,) a woman whose menstrual discharge is later than its usual time, and who is therefore hoped to be pregnant: (S, K:) pl. [of (S, K:) pl. and (A:) or (TA:) as also (TA,)] Thin, watery, milk: (K:) or milk mixed with water. (T, S:) Also, both words, (TA,) or the former only; (K, MF;) but (K,) is quoted in this sense, from IAar, who is said to have pronounced it thus, erroneously, for (TA;)

Wine;

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(Aaar:) drink that dispels the reason. (K:) Fatness: or its commencement; (K:) its completeness, (consequent upon eating dry food, being called [Fatness, or its commencement, ran through the beasts of carriage].

One who mixes, or converses, with others: ex. He is one who mixes, or converses, with women. (K:) See (S, K:) pl. and (S, K:) pl. and (S, K:) pl.:

Length of life. (Akh, S, K:) The Fakeeh of the Arabs [El-Härith Ibn-Keledeh, as said in the Mz, close of 39th

where the following is quoted,] says, Let him whom length of life rejoiceth (but there is no long
endurance in life, lighten his debts, and make his morning-meal early, and delay his evening-meal, and take little enjoyment in women:]. (S, * TA:) endurance in life here means debt. (T, M, TA, in art. ردُى, where this saying is cited with some variations.)

A month which the Arabs, in the time of paganism, postponed: (K:) the doing of which is forbidden in the Kur, ix. 37. (S.) Also, as an inf. n. of نَسَى, (which it is also said to be in the L,) The postponing of a month: i. e., the postponing of the sacredness of a month; transferring it to another month. When the Arabs returned from Mina, [after the accomplishment of the pilgrimage,] it was customary for a man of the tribe of Kináneh to arise and say, أنا الذي لا يردُّ لي قضاء [I am he whose decree is not to be rejected]; (S;) or ولا يردُّما [or, إِنّ لا أُحَاب وَلا يَرْدُّمَا, or يَرْدُّمَا, or I am not to be accused of a sin, nor am I to be charged with a fault, nor is my saying, (or decree,) to be rejected; قَضَيْتُ به [Verily I am not to be accused of a sin, nor am I to be charged with a fault, nor is my saying, (or decree,) to be rejected;] (TA;) whereupon they would say, أَنْسَنَا شَهْرًا [Postpone for us a month]; i. e., Postpone for us the sacredness of El-Moharram, and transfer it to Safar: for they disliked that three months during which they might not make predatory expeditions should come upon them consecutively, as their subsistence was obtained by such expeditions: so he made El-Moharram free from restriction to them. (S.)

[But this, as appears from what is said in the Kur, ix. 37, was not done every year.] The tribes of Tei and Khath'am did not observe the sacred months; therefore the نَسِي (or postponer) proclaimed it lawful to slay them therein, when they were aggressors. (TA.)

[The term نَسِي appears also to have been applied to The postponement of the time of the pilgrimage; which was another custom of the Pagan Arabs, mentioned under this word in the TA.] The Arabs, liking that the day of their return from pilgrimage should always be at one season of the year, postponed it every year eleven days; at the same time keeping sacred the two months in which the pilgrimage took place, and the month next after those two, and also the month of Rejeb, at whatever season this fell. (TA.) [For the same purpose, at one time, they used to intercalate a month in the third and sixth and eight of every eight years. See Kur, ix. 36, where the prohibition of this custom is implied; and Sale's Prel. Disc., § viii.] See
A postponement, or delay, as to the time of the payment of a debt, or of the price of a thing sold, &c. (S, K, TA.) The first is a subst.; (K;) and also an inf. n.; (L;) [and each of the others seems to be sometimes used as such]. He sold it on credit; for payment to be made at a future period. (S, K, TA.)

Also, A debt of which the payment is deferred by the creditor to a future period. (TA.)

A sale upon credit, in which the payment is deferred to a certain, or definite, period. (TA.)

One whose office it was to perform the act called i. e., the postponing of a month: (S, TA:) he was also called Anything fat: or beginning to grow fat: in the K it is said, which is more proper. (TA.)

Union with kindred is a means of multiplying wealth, a means of prolonging one's memorial]. (TA, from a trad.)

A staff, or stick: so called because a beast is urged or driven with it: (K;) a pastor's great staff. (TA.)

The reading is disapproved by the author of the K. but is supported by good authorities. (TA.)

Verily I am far from thee. (S.)
نسب

نسب, aor. ُهَبْسَن, (S, K,) inf. n. ُهَبْسَن, نسب; نسب; نسب; نسب; (K, TA;) He mentioned his [i.e. another's] relationship, [lineage, or genealogy]; (S, K;) saying, He is such a one, the son of such a one; or He is of such a tribe, or city; or of such an art, or such a trade; and the like. (Lb. T.) نسب, aor. ُهَبْسَن, inf. n. ُهَبْسَن, He traced up his [i.e. another's] lineage to his greatest ancestor. (TA.) نسب, aor. ُهَبْسَن ؟, He asked him to mention, or tell him, his relationship, [lineage, or genealogy]. (K.) نسب, نسب فنُسْبَتْ إِلَيْهِ I sat by him, and he asked me to tell him my lineage; so I mentioned my lineage to him]. (A.) نسب her, or his lineage, or origin, to such a one. نسب فنُسْبَتْ إِلَيْهِ [She asked us to tell her our lineage; so we mentioned our

نسبٍ إِلَى فُلَان He asserted him to be related to such a one: and he referred his lineage, or origin, to such a one. نسب فنُسْبَتْ إِلَيْهِ He referred the origin or derivation of his name to such a one. ونُسْبَتْ إِلَيْهِ He attributed, or ascribed, it to such a one. See, for ex. كَذَبْ صَدِقَ in the Msb. نسب إِلَيْهِ كَذَاب He referred its origin, or the origin or derivation of its name, to such a thing. ونُسْبَتْ إِلَيْهِ He attributed, or ascribed, it to such a thing. نسب إِلَيْهِ فُلَان He named him, or called him, in relation, or reference, to such a one; meaning an ancestor: and in like manner, in relation, or reference, to a tribe, a town or district, an art or trade, &c. See نسب إِلَيْهِ فُلَان He named it, or called it, in relation, or reference, to such a thing. نسب إِلَيْهِ فُلَان, and, by inversion, نسب إِلَيْهِ فُلَان, (see S and K, in art. جهل, &c.) He attributed or imputed to him, or charged him with, or accused him of, such a thing; namely, a fault &c.

Both phrases are often used as signifying thus by classical writers, and in the present day.]
He mentioned the woman in an amatory manner, in the beginning of a poem: (TA, voce "شبب") he mentioned the woman in amatory language, in the beginning of a قصيدة, and then turned to the object of praise: [for it is a general rule to commence a قصيدة in praise of a king, or hero, or the like, with نسب; the transition from this is termed التخلص: see also "اقتنص."] (IKh:) he mentioned the woman in his poem, describing her as characterized by beauty and youth &c.: (Lb:) or describing her as characterized by good qualities, whether truly or falsely. (Z.) This phrase and "شبب" both signify description; the latter signifying he described the man with relation to his father, or his city or country, or

the like; and the former phrase, he described the woman as characterized by beauty and youth and love or affection &c. (IDrst.) "شبب" is also employed to signify the describing of the places where the objects of love have taken up their abode in the season of the ربيع and at other times, and the lover's longing to meet them and be united with them, and what else is comprised in the signification of the words "زاغ" and "تشبيب.

(MF.) [See "زاغ", and "زاغ."]

He shared with him in relationship. (TA,) "فلان يناسب فلاتنا" Such a one is related to, or a relation of, such a one. (S,) "ه، أو رابطته، أو ناسبه" He, or it, bore relation to, resembled, was similar to, conformable to, analogous to, correspondent to, suitable to, befitted, him or it. (S, K, Msb.) See also ناسبه.
The wind was violent, and drove along the dust and pebbles: (K) [as also

He asserted himself to be a relation, or kinsman, or to be related, [ELY] to thee. Hence the proverb, (S, K): i. e. He is [indeed] an ally who allies himself by affection and friendship: not he who asserts himself to be a kinsman.

(TA.)

They were mutually, or reciprocally, related; resembled one another; were similar, conformable, analogous, correspondent, or suitable, one to another; befitted one another. (TA.) See also تناسب. It was suitable in its parts, proportionate, symmetrical, or uniform.

See 10 and 1. He asserted his relationship to his father, whether truly or falsely; (S;) [Saying, I am the son of such a one: as was generally done by a champion when he salied forth to challenge]. (TA, art. ثناغ).

He mentioned his [i. e. his own] relationship, [lineage, or genealogy]. (K.) One says to a man, in asking him respecting his relationship, &c., إنستسب لنا أي إنسب لنا حتي نعرفك [Mention thy relationship, or lineage, to us, that we may know thee]. (AZ.)

He went to and fro between them two with malicious and mischievous misrepresentations, calumnies, or slanders, &c. (L, K)

Relationship; relation; kindred; consanguinity; family;
Race; lineage; parentage; pedigree; genealogy; origin; reputed relationship or lineage or origin; (K) with respect to father and mother; (ISk) or with respect to fathers only: (K) pl. of the first, (S) of the second, (Msb) and of the third. (Msb) The first, by poetical license, is contracted into بسـن (T). You say, بسـن. Between them is relationship; said whether they may lawfully marry one another, or not. (Msb) See بسـن.

Relation; proportion; comparison; with respect to quantity, or measure, and the like. See بسـن.

In proportion to such a thing. بسـن إلى المائة The proportion of ten to a hundred is (that of a tenth). (Msb) [You also say بسـن.] In relation to, or in comparison with, such a thing. بسـن A name of relation to a father, mother, tribe, town or district, art or trade, &c.: [as ملك لفاطمة قرشى مكي جوبرى. A more general name of this kind should precede a more particular one: thus you say بسـن البشري الملكى: and it is better that a name of relation to a tribe should precede one of relation to a town or the like: thus you say بسـن البشري الملكى. It is said that the Arabs originally called themselves by such names only in relation to tribes; and that, when they took up their abodes in cultivated lands and in cities, they borrowed names of relation to towns and the like from the Persians and Copts. (Msb) بسـن (TA) and بسـن (S, K) and بسـن (TA) Resemblance; similarity; conformity; analogy; correspondence; suitableness; fitness. (S, K, TA) Ex. بين الشئين نسبة Between the two things is a resemblance, &c. Between them two is a near resemblance, &c. (TA) The relation of a predicate to its subject (in books on logic).]

A sharer in relationship; one who becomes a sharer in
relationship by marriage]; (K:) pl. نسباء and نسب (S, K) and (K) One related; a relation; a kinsman. (S, K, TA.) You say فلان نسب [Such a one is my relation]: and means a male, or female, relation; (Jel, xxv. 56;) and for نسب [A relation, or kinsman]; and means a male, or female, relation; (Jel, xxv. 56;) and for نسب [A relation, or kinsman]. (Bd, ibid.) [See also نسب___.] A man of rank, or quality, or the like, and of family, or lineage. (TA.) نسب [An elegant amatory mentioning of a woman, or of women, in the beginning of a poem] is a phrase like شاعر. (K.) See نسب. نسب (K) and نسب (S, K) Skilful in genealogy: (K:) [or rather, the former signifies very skilful in genealogies; or a great genealogist:] the latter, possessing the utmost knowledge in genealogies; or a most skilful genealogist: [this being of a doubly intensive form;] the نسب being annexed to render the epithet one of excessive praise: (S:) pl. of the former ناسبون, and of the latter نسبات: (TA:) you say عندئذ ثلاثة نسبات, meaning ثلاثة رجال نسبات: (S.) نسب Nisab: see نسب. نسب (S) ناسب: see نسب. نسب A straight, or direct, and conspicuous, or open, road, or way: (K:) or narrow road, or Way. (TA:) as also نصب, which is a dial. form: (K:) some say نصب, which signifies the traces of a road, or Way. (K.) Nisab: see نصب. نصب Nisab Ants that appear like a road; (S;) ants following one another uninterruptedly. (K.) Dukeyn Ibn-Rejà says, عينا ترى الناس إليها نيسبا

[A source to which thou seest the people (repairing like) ants proceeding in
uninterrupted succession. (S.) Also, the track of ants, (ISd, K,) and of a serpent, and of wild asses going to their watering-places. (TA.)

This poetry is more, or most. elegant in what is termed نسب. see 2: (K:) as though they had said شعر شاعر, like شعر شاعر, to give intensiveness to the signification, and thence formed the word ناسب. (TA.)

[A] regular [hand-writing]; syn. ذو قاعدة. (TA:) [properly, named in relation to its author &c.] Poetry, or a poem, in which is نسب, [or an amatory mention of a woman, or women, in its beginning]; pl. همstands: (K.) See نسب. ناسب: see نسب.

مناسب: see نسب. مناسبة: نسب.
The wind gathered together the leaves and the dry fragments of plants. Hence, accord. to some, because the weaver adjoins the warp to the woof. (TA.)

The wind drew the dust together. (TA.)

The wind made rippling lines, in cross directions, upon the water, and the sand, and the dust, and [with dust] upon the traces of the dwelling. (A.) [And so]

Rippling lines were made, in cross directions, by the wind, upon the water, (S, * A,) and the sand, and the dust, and the traces of the dwelling. (A.)

The wind, blowing in cross directions, obliterated the traces of the place where persons had alighted, (S, K,) [by covering it with dust or sand in such a manner as that it might be likened to a web].

It (a spider) wove, or spun, its web. (A.)

He plaited a thong. (TA, &c.) And He wove the piece of cloth, or the garment. (TA, &c.) And He wove, or composed verses. (TA.)

He (a liar, TA,) forged speech.

Also, He explained, or expounded, language; syn. He explained the tongue in its speech. (K.)

The she-camel moved her legs quickly in going along. (TA.)

It became drawn, collected, or gathered, together: became drawn and
joined, or adjoined, to another thing. (L.) See 1. It (a piece of cloth, or a garment,) became woven.

(TA.)

The spider's web. (A.) See نِسْج العنكبوت.

Prayer-carpets; carpets upon which prayer is performed; syn. سجادات. (IAar, Th, K.)

A she-camel that moves her legs quickly in going along: (TA:) or a she-camel whose load that she carries does not shake about: (K:) so in all the copies of the K; but accord. to more than one of the leading lexicologists, a she-camel whose load, and saddle, are unsteady upon her, and shaking about: (TA:) and a she-camel that makes her load to shift forward to her کاهل, [or the part of the back next the neck,] by reason of the vehemence of her pace. (ISh, K.)

So نِسْج a web, a thing woven. (S, K. art. *وُه نِسْج هِدْحَو ___.)

He is unequalled, unique, or an only one of his kind, in knowledge &c.: for when a garment, or piece of cloth, is of a high quality, no other is woven of exactly the same kind. (S, K, &c.) It is only said in praise of a person. (TA.) [Opposed to عِصير وحده.] The texture of El-Yemen. (Msb.) نِسْج الغيث A garment, or piece of cloth, the texture of El-Yemen. (Msb.) نِسْج الغيث [The texture of the rain]; meaning the plants, or herbage. (TA.)

A kind of ملحة, with which a person envelops himself. App. thus called by what is originally an inf. n. (L, from a trad.).

The art of weaving. (S, K.)
A weaver. (K.) A manufacturer of coats of mail. (K.) also, A liar; (K;) a forger of lies. (TA.)

A place where the art of weaving is practised. (S, K.) See ٌﺞَﺴْﻨِﻣ.

[S, K;) and ٌﺞِﺴْﻨِﻣ (TA) [A weaver's loom;] the apparatus upon which the web is stretched to be woven; (S, K;) the wood and apparatus used in the art of weaving, upon which the web is stretched to be woven: (M;) or, specially, the حَف; (TA;) i.e. the stay of a weaver's loom; syn. حَف: (TK;) [in the present day, applied to a frame for weaving: and to one for embroidery].

[S, K;) and ٌﺞِﺴْﻨِﻣ (TA) [The Wither of a horse: or the lower part thereof: or the part below the withers:] the prominent part from the branches of the shoulder-blades to the lower part of the neck and to the even part of the back; as also ٌكِرَاح: behind it is the ٌكَاح: (A'Obeyd:) or in a horse, the same as the ٌكَاح in a man, and the ٌحَارَك in a camel: (TA:) or the part of a horse below the حَارَك [which latter is the Withers, or the upper part thereof]: (S, K;) or the swelling part of the ٌكَاثِة [or Withers] of a beast, at the place where the mane terminates, beneath the pommel of the saddle: (T:) said to be so called because the sinews of the neck extend towards the back, and those of the back towards the neck, and are woven together upon the shoulder-blades: (TA:)
or the extremity of the mane: (A:) or the part between the mane and the place where the shoulder-blades unite: pl. ٌجِساَن (TA.)
He dispersed and removed dust; syn. أَذَرِى. (K, and some copies of the S.)

He coveted; syn. طَمَعَ. (K, and some copies of the S.)

A thing with which dust is dispersed and removed. (K.)
He, or it, annulled, superseded, obliterated, effaced, or cancelled, (L, K,) a thing, and took the place of it. (L) It annulled, or superseded, a thing, and took the place of it. (L) Ex. The sun annulled, or superseded, the shade, (S, L,) and took the place of it. (L.) Hoariness took the place of youth. (A, Msb.) Also, He annulled, superseded, abolished, or made void, a thing, substituting for it another thing. (K.) Ex. He (God) abrogated, annulled, or superseded, the verse of the Kur-án, (Lth, Fr, S, L,) substituting for it another; (Lth, Fr, L,) by the [i. e. another] Verse: (S:) or he changed it by substituting for it another: signifying he changed a thing by substituting for it another thing. (IAar, L.) [See also 4.] Legal or abrogation, may respect the letter and the force of command, or one of these; whether the command have been performed, as is generally the case, or have not been performed, as in the case of the sacrifice of Ishmael, [or, as some of the Muslims say, agreeably with the Bible narrative, Isaac,] for Abraham was commanded to sacrifice him, and then the command was abrogated before its execution. (Msb.) Also, He, or it, changed, or altered, a thing. (K.) Ex. The wind changed, or altered, [or, it may also be rendered, obliterated, or effaced,] the traces of the dwelling. (S.) God transformed him, or metamorphosed him, into a worse, or more foul, or more ugly, shape; i. q. He transformed him into an ape. (Fr, Aboo-Sa’eed.) [Also, as used in post-classical, and perhaps in classical, times, He (God) caused his soul to pass into the body of another man.] The connexion of the soul of a human being, after its departure from the body, with the body of
another human being, is termed ٌﺦْﺴَﻧ; with the body of a beast, ٌﺦْﺴَﻣ; with a plant, ٌﺦْﺴَﻓ; and with an inanimate and not-increasing body, ٌﺦْﺳَر (Marginal note in a copy of the KT.) [But see 1 (last sentence) in art. See also 6.] 

He transferred a thing from one place to another, it remaining the same: (TA:) he transferred what was in a bee-hive to another [hive or place].

He copied, or transcribed, the writing, or book, (T, Msb, K,) letter for letter. (T.)

He has not copied it, but only corrupted it by changing the diacritical points and altering the meanings. (A.)

We set down, or register, and preserve: (Jeb:) or We command to be transcribed and to be set down, or registered. (T.)

He (God) made a verse of the Kur-án to be abrogated, annulled, or superseded, by another verse: (Z, MF:) or found it to be so: like ُﻩَﺪَْﲪَأ he found him, or it, to be praised, or praiseworthy. (AAF.) In the Kur, ii. 100, Ibn-'Ámir reads ٌﺦِﺴْﻨَـﻧ for ٌﺦَﺴْﻨَـﻧ (TA.) [See also 1.]

The things succeeded one another, one taking the place of another. (L.) The times succeeded, one in the place of another; (Msb, K;) one passing away after another. (K.) The heirs died, one after another, and so cancelled their rights to inheritance. (A.)
assigned by the Kur-án, is The dying of heirs after other heirs while the original inheritance remains undivided. (S, K.) 

It became changed from one state to another. (L.)

The souls transmigrated. (MF.)

The transmigration of the soul from one human body to another, is thus explained; the connexion of the soul with the body after its separation from another body, without the intervention of any time between the two connexions, by reason of the essential love subsisting between the soul and the body. (KT; in some copies of which لَلْحَلْلُ is put for لَلْحَلْلَ.) [See also 1.]

A copy, or transcript: (S, L, Msb, K:) so called because it supplies the place of the original: (L:) pl. نَسْخَة. (Msb.)

Also, A copy, or an original, from which a transcript is made: (L:) [pl. as above].

A copier, or transcriber, of a writing or writings, or of a book or books. (L.)

A verse of the Kur-án that abrogates, annuls, or supersedes, another verse. (S.) [See 1.] [And so,] آية منسوحة. A verse of the Kur-án that is abrogated, annulled, or superseded, by another verse. (S.)

An epithet applied to a particle, (namely, ﴿إنّ﴾ and the like, and ﴿مّا﴾ and ﴿لّا﴾) or a verb, (namely, the abstract ﴿كَانَ﴾ and the like, and ﴿كَانَدَ﴾ and the like, and the like,) which effects a change of the grammatical form, or of the meaning, in a nominal proposition before which it is placed. The particles which annul the quality of the inchoative.]
The sect which holds the doctrine of [or the transmigration of souls], and denies the resurrection. (MF.)

A writing, or book, copied, or transcribed. (Msb.) See ناسخ.

See ناسخ.
(S, M, K) and (M, K) inf. n. نُسْرُ (S, M, K) He (a bird, M, K, or a hawk or falcon, S, [or other bird, see below,])} plucked flesh (S, M, K) with his beak. (S, TA.) You say also, نُسْرُ نَسْرُهُ, meaning, He (a hawk or falcon [or other bird]) plucked his flesh with his beak. (A.) [Hence,] نُسْرُ He blamed him; found fault with him; spoke evil of him behind his back, or in his absence, saying of him what would grieve him if he heard it. (A.)

10 نُسْرَتُ He (the ignoble bird, or most ignoble of birds,) S, M) became a نُسْرُ (or vulture): (M:) or became like the نُسْرُ (S, K) in strength. (K.) Hence the proverb, إنَّ الْبَيْضَةَ بَأَرْضُنَا يُسْتَسْرَتُ [Verily the most ignoble bird, or most ignoble birds, in our land becomes like the vulture, or become like vultures]: (S, M:) meaning, the weak among us becomes strong. (S.) See also art. بغاث.

نُسْرُ (S, M, Msb, K, &c.) and sometimes نُسْرَتُ [agreeably with the modern general pronunciation] and نُسْرُ, (Sheykh-el-Islám Zekereeyà, in his Comm. on the Expos. of Bd,) but this is very strange, (MF,) [The vulture; app. any vulture, whatever be its species or variety, known to the Arabs, except the رَخْمُ, or aquiline vulture; and said to be applied by some of the Arabs to the eagle; (see also نسارية;) agreeing with the Hebrew רֶשֶׁנ, which is plainly applied to the former bird in Micah, i. 16, and probably in other instances;) a certain bird, (S, M, A, Msb, K,) well known; (A, Msb;) so called because it plucks (ينسر) a thing, and swallows it, (A, and so in some copies of the K,) or, and pulls it out (so in some copies of the K,) or, and chases and captures it; (so in some copies of the K; the various readings being وَيَقَالُهُ, وَيَقَالُهُ, وَيَقَالُهُ, and وَيَقَالُهُ;) it is said that it has no [or talon], but only the ظَفْرُ [or nail], like that of the domestic cock and hen, and of the crow and the like, and of the رَخْمُ [or aquiline vulture]: (S:) the bird called in Persian
which eats carcases until it is unable to fly, and is said to live a thousand years: (Kzw:) AHn asserts, that the نسر is a bird of the description called جنن [which is a term applied to birds of prey, and to noble birds, (in a sense wider than that in which this appellation is used in English falconry,) and especially to eagles;] but [Isd says] I know not how that is: (M:) pl. (of pauc., S) نسور and (of mult., S) نسر (S, M, Msb, K.)

The Falling, or Alighting, Vulture,] and [The Flying Vulture,] are two stars or asterisms, (S, * M, A, Msb, K,) well-known, (M,) which together are called [the Two Vultures], (M, A,) and each of which alone is called نسر (M, Msb, K) and نسر; (M,) being likened to the bird so named: (M:) the former is the bright star [a] in the constellation [or Lyra] likened by the Arabs to a vulture that has contracted its wings to itself, as though it had alighted upon something: and the latter consists of the three well-known stars [a and b and g] in the constellation [or Aquila]: (Kzw:) [The former rose heliacally, about the epoch of the Flight, in central Arabia, on the 25th of November, O. S., with the Eighteenth Mansion of the Moon, which is a of Scorpio; and the latter, on the 28th of December, O. S.: and both set, together, anti-heliacally, at that period and in that part, on the 24th of July, O. S. See نور [S, M, Msb] and نور and the نسر (S, M, K,) the latter occurring in a verse cited in art. (S,) A certain idol, (S, M, Msb, K,) belonging to Dhu-l-Kelaa, (S, Msb, K,) in the land of Himyer, (S, K,) as did to Medhij, and يعقوب to Hemdán, of the idols of the people of Noah, (S,) all of which are mentioned in the Kur, lxxii. 22 and 23: (S, M:) or a certain good man, who lived between Adam and Noah, and of whom, after his death, was made an image, which, after a long time, became an object of worship; like and ود and and يعوب, mentioned therewith in the Kur,
ubi supra. (Bd.) Also, نسر [The frog, or frush, of the hoof of a horse or ass or mule; thus called in the present day;] a portion of tough flesh, [or rather a horny substance,] in the طن [or sole] of the solid hoof, as though it were a datestone, [which it resembles in substance,] or a pebble: (S:) or the flesh of the solid hoof, which the poets liken to date-stones: (T:) or a portion of flesh, (K,) or of hard flesh, (M,) in the باطن [or sole, or inner part,] of the solid hoof, (M, K, TA,) as though it were a pebble, or a date-stone, (TA:) or what rises in the باطن of the hoof of the horse, from, or of, the upper part thereof: (M, K,) or the باطن itself of the solid hoof: (M:) pl. نسر, (M, K,) which Aboo-Sa'eed explains as signifying the prominences in the طن [or sole] of the solid hoof, which are likened to date-stones because of their hardness, and which do not touch the ground. (TA:) Hence the saying، حافر صلب النسر [A solid hoof hard in the frog: the sing. and pl. being used indiscriminately]. (TA.)

نسر: see نسر, first signification.

نسر: see نسر, first signification.

نسر [The wild rose, dog-rose, eglandine, or sweet brier: so in the present day: and, accord. to Spreng., Hist. Rei Herb., cited by Freytag, the jonquil: a well-known rose; (K,) a well-known sweet-smelling flower; (Msb,) a species of sweetsmelling flower; (M,) a Persian word, (M, Msb,) arabicized: (Msb,) of the measure فعليل: and, if so, the [final] ن is radical: or of the measure فعلين: and if so, that letter is augmentative: Az says, I know not whether it be Arabic or not. (Msb.)

نسر [The eagle; syn. عقاب: (IAar, K,) likened to the نسر. (IAar, TA,) [Hence it appears that, accord. to IAar, the نسر is not the eagle.]
A certain disease that happens in the inner angles of the eyes, (S, Msb, K,) with an incessant defluxion therefrom: (S, TA:) and sometimes it happens also in the part around the anus: and in the gum: (S, Msb:) or it signifies also a certain disease in the part around the anus: and a certain disease in the gum: (K:) and is an arabicized word [from the Persian]: (S, Msb:) 

Also, A vein constantly becoming recrudescent, (ٌقْﺮِﻋ ٌِﱪَﻏ,) with an incessant defluxion; (S, K;) corrupt within; whenever its upper part heals, breaking forth again with corruption. (TA.) See also ٌبْﺮَﻏ.

The beak of a bird (S, A, Msb, K) of prey; (S, Msb:) or of a hawk or falcon; (A;) that of any other bird being called ٌرﺎَﻘْـﻨِﻣ (S, Msb.) [Hence,] both words also signify A portion of an army that goes before the main army: (S, K:) [likened to the beak of a bird of prey; as the side bodies are likened to the wings:] and a troop of horse or horsemen in number from thirty to forty: or from forty to fifty: or from forty to sixty: (M, K;) or from a hundred to two hundred: (M, Msb, K;) or a troop of horse or horsemen: (El-Farábee, Msb:) or an army that does not pass by anything without snatching it away. (Msb.)

see ٌرﺎَﻘْـﻨِﻣ, throughout.
A plaited thong, serving for the noserein of a camel, &c., and sometimes woven wide, [for a fore-girth,] placed on the breast of a camel. (KL, TA.) See also نسعة.

A kind of broad plaited fore-girth for a camel: pl. نسعة and نسعة and نسعة (S: or نسعة and نسعة and نسعة: [a coll. gen. n.,] of which نسعة is the n. un. (K.) See عظم البرح, in art. عظم البرح.

The furrows of the road, made by the beasts with their legs [or feet] in its surface. (TA, voce شرك.)
An instrument for pricking bread: see مرقم.
The wind carried it away; (TA) i. q. [q. v.]; (Mgh:) namely, dust. (Mgh, Msb.)

8. َﻒَﺴْﻨِإ see 1.

A vessel (وعاء) in which dates [and grain are shaken to remove the dust, &c. (TA in art. نفْض)}
1. He worshipped: used transitively. See an ex. in a verse of El-Aashâ, in the S, art. 

4. [app. He washed and purified a garment]. (TA voice 

5. He devoted himself to religious exercises; applied himself to devotion; (S, Msb, K;) as also (S, K) and (K;) or the last, he became a. (S.)

The religious rites and ceremonies of the pilgrimage: or the places where those rites and ceremonies are performed. (Msb.)
Насл

"антасел" said of camels' fur: see "عصيم.

"антасا" is a form of imprecation against a man, like "تعسا ونكسا". (M, in art.

"اننسل Progeny, whether of man or beast. (The Lexicons passim.)
He sought, or endeavoured to get. or attain, a thing, with labour and perseverance: i. q. He sought, searched, or inquired, for, or after, the news. or tidings; (MA, KL;) [as though endeavouring to scent it;] so that he elicited it. (TA.)

A soul; syn. with sukoon: and نسم souls; syn. نفوس. (Msb.) __ A man. (K.)

A gentle wind; a gentle gale: a breeze. __ The commencement of any wind before it becomes strong: (AHn, M:) or a pleasant wind: (S:) or the breath of the wind: (Msb:) or the breath of the wind when weak; as also نسم: or a wind from which comes a weak breath: pl. of both بارد التَسْمِم أَنْسَام __ One who chills people: see رائحة.

Odour, scent, sweet or disagreeable: see رائحة.

The sole (بَاطِن) of the ₣ الخُفِ ₳ or, to a camel, the same as the سنابك to the horse; (Msb) [i.

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e., the toe, or nail, or edge of the fore part of the foot, of a camel: see the extremity of the hoof of the camel and ostrich and elephant, and of the solid hoof: or each of the two nails of the camel, that are upon each of his fore-feet: or it is, to a she-camel, like the hoof to a man: (M.) or the hoof of the camel, (S, K.) and of the ostrich. (As, S.) [Also, The toe of a human being: see a verse cited voce.]
He pretended that he had forgotten it: (S, KL, * TA:) and (TA) he forgot it; (MA, KL, * TA;) like he constrained himself to dismiss it from his mind. (MA.)

It (a word or the like) was forgotten by degrees. (Occurring often in the larger Lexicons.)
See
نش

1. نش, aor. — (A, TA) inf. n. نشٌ (S, A, Mgh, Msb, K) and نشٌ (TA) It (said of water, S, Mgh, Msb, K, and of other things, S, K, such as wine, and flesh-meat, TA) made a sound in boiling, estuating, or fermenting: (S, Mgh, Msb, K) and it (anything) made a sound like that of boiling, estuating, or fermenting; or of beginning to do so: and it (water) made a sound in pouring forth. (TA) You say also, نشَتْ (TA) inf. n. نشٌ and نشْتُتْ (TA) inf. n. نشٌ The cooking-pot made a sound in boiling: (IDrd, K:) or began to boil, and so made a sound. (TA) And نَشْوُكْ (A, Mgh, TA:) or the beverage called ذَيِّبَن, TA,) estuated, or fermented: (A, Mgh, TA:) or نشٌ signifies the beginning to estuate, or ferment, of the first of expressed juice [of grapes or dates &c.]. (TA) نشٌ, inf. n. نشٌ The piece of flesh-meat dripping. (Sh, from certain of the Klâbees.) Also نشٌ, aor. — , inf. n. نشٌ نشٌ (S, K) and نشٌ (TA) said of a pool of water left by a torrent, Its water began to sink into the earth: (S, K:) or its water dried up, and sank into the earth. (TA) It (water upon the surface of the ground) dried up. (TA) It (a full-grown unripe date) lost its moisture. (TA) He infused the oil, or other ointment, with perfume, by boiling it with sweet-smelling plants until it made a sound in boiling. (TA) [See also ذَيِّبَن, aor., accord. to analogy, — , but vulgarly, in the present day, — ,] He drove [or whisked] a way the flies. (TA)

R. Q. 1 نشٌ, see 1 in two places. See also نشْشِنة.
The half of an ٍةٍائِقَأٌ (or ounce); (S, A, Mgh, Msb, K;) i.e., twenty dirhems; (S, Msb, K;) the ٍةٍائِقَأٌ शेब्न being forty dirhems; (S, Msb;) and five dirhems being called ٍةٍائِقَأٌ (S:) or the weight of a date-stone (ٍةٍائِقَأٌ) of gold: or the weight of five dirhems: or the quarter of an ٍةٍائِقَأٌ (TA:) and the half of anything; (IAar, Sh, Az, Mgh, Msb;) as, for instance, of a dirhem, and of a cake of bread. (IAar, Sh, Az, Mgh.)

Salt land that produces no herbage. (IDrd, K.)

A tract of salt land of which the moisture [or, as in a copy of the A, the earth,) does not dry up, nor its pasture, or herbage, grow: (A, K;) or what appears of the water of salt lands, and begins to sink therein, so that it becomes salt. (S.)

Oil, or other ointment, infused with perfume, (K, TA,) by boiling it with sweetsmelling plants until it makes a sound in boiling. (TA) [See also سليخة ته.]
He lived; (K) and he rose, or became elevated, or high. (TA.) [It rose.] ___ [It became produced; it originated; from another thing. See 4.] ___ It happened, occurred, or came to pass. (TA.) ___ An opinion occurred to him, or arose in his mind]. (S, K, art. بدأ.)

4 انشأ He (i.e. God) raised the clouds. (S, K) ___ انشأا علماء He set up a beacon, or Sign of the Way, in a desert or highway: (TA:) and so انشأ علماء استنشأ علماء He set up a beacon, or sign of the way. (A.) ___

1 انشأ, aor. - ; and انشأ, aor. - ; inf. n. نشأ and نشأ and نشأ and نشأ and نشأ; He lived; (K) and accord. to Sh) he rose, or became elevated, or high. (TA.) [It rose.] ___ [The resurrection: [lit., the other life]. (TA.) ___ [The same: lit., the latter life]. (TA.) [See also انشأ below.] _____ نشأ, (S, K) inf. n. نشأ and نشأ (TA) and نشأ; (S;) He grew up, (K) and became a youth, or young man. (S, K) [See انشأ below.] ___ نشأ in بني فلان, (S,) and منشأ في بني فلان, (TA,) I grew up, and became a young man, among the sons of such a one. (S, TA.) ___ نشأ, (S, K) inf. n. نشأ and نشأ, (TA,) It (a cloud) rose, (S, K,) and appeared: said of its first beginning.

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age. (TA.) See 2. (so TA: app. Aنشأ) He (i. e. God) created; produced; originated. (S.) God originated the creation. (TA.) I originated it; brought it into being or existence; made it, or produced it, for the first time, it not having been before. (Msb.) He founded or began to build, a house [&c.]. (K.) He framed or constructed, a proverb, or phrase. (TA.) He composed language [such as an ode or the like]. (TA.) He recited poetry, or a خطة, Well. (IAar.) He forged a tradition, (S, K,) and attributed it [to the Prophet]. (Lth) He went forth from it. (K.) Whence hast thou come forth? The she-camel conceived: (K:) of the dial. of Hudheyl. (TA.) He came to, advanced to, or approached him or it. (TA.)

١٥ He rose and went to accomplish his affair, or business. (AA, K.) He arose and went running to accomplish his affair. (AA.) ١٠ He scents the wind: said of a wolf: (ISk, S:) and نشئي the exhalation, or odour, of wine. (IAar.) Risen clouds: (K:) or the first that rises of them: (S, K:) or their first appearance: (ex. هَكَذَا السَّحَابُ نِشَئٌ حَسْنٌ These clouds have a good first appearance:) or clouds when they appear like a piece of drapery spread out. (TA.) The exhalation, or odour, of wine. (IAar.) See 10. Also, The young ones of camels: (K, K:) pl. [or rather quasi-pl. n.] نَشَائِئ. (K.)
and ناشئ ة A creation; an original production. (Aboo-'Amr Ibn-El-'Ala, S) [See also 1.] See نشيمة.

: see what precedes.

And ناشئ ة see what proceeds.

The first part that is made of a tank, or cistern. (ISk, S, K,) بَأْدَیَ النَّشِئَةُ A tank, or cistern, of which the water is dried up, and the bottom apparent. (S,) Also, نشيمة The Stone that is placed in the bottom of a tank, or cistern. (AObeyd, S, K,) The stone that is placed in the bottom of a tank, or cistern. (A'Obeyd, S, K,) The earth that is set up around the tank, the interstices between which stones are filled up with kneaded clay: (TA:) or it is said to signify what is constructed round the tank; also called نشيمة الیتر The earth that is taken forth from the well. (TA,) What is fresh and green of the plant which is called, when dry, طرِیقة. (K, * TA,) And (which is nearly as above, L,) The plants ئنصي and صلیان: (L, K,) or accord. to AHn, the plant called تفرة, when it has become a little thick, and high, and is yet fresh and green: (TA:) or, (as he says on another occasion, TA,) what has sprung, or sprouted up, of any plant, and not yet become thick; as also ناشئ ة. (K,) See ناشئ ة at the end.

A young person past the age of puberty: (TA:) or a boy or girl past the age of childhood: (S, K,) or a comely young man: (IAar,) or a youth who has attained the stature of a man: (AHeyth:) a girl, as well as a boy, is called thus; (TA:) and they also say, جارِیة ناشئة. (AA,) Pl. ناشئون and ناشئ (S, K [or these two are rather quasi-pl. ns.,] or the former is an inf. n. used as an epithet, Aboo-Moosa,) and ناشئ ناوشئ (AHeyth) and ناوشئ (TA:) or the last is a pl. of ناشئ ة as applied to a girl. (MF,) Lth says that نشء signifies Young people; or youths; and is used in the sing. also: ex. هو نشء سوء He is a bad youth: and he says that he
had never heard נאשא used as an epithet for a girl. Fr says that the s of the pl. נשה is sometimes suppressed, and they say, in the
nom. נשה ש城市发展 נאשא.(TA.) Clouds not completely collected together. Hence, it is said, is derived the expression נשה כְּשֶׁדָּלָה; which is therefore tropical.

(_TA.) Whatever happens (and, perhaps, appears TA.) in the night: pl. נשה אָלָךְ נאשא (K;) a strange
form of pl. of a word of the measure נאשא (M, F:) or נאשא נאשא נאשא נאשא נאשא נאשא נאשא נאשא נאשא נאשא נאשא נאשא נאשא נאשא נאשא נאשא נאשא נאשא נאשא נאשא נאשא (K) is an inf. n. (K) in the sense of נאשא גָּזָה: (TA:) AM says,
that נאשא גָּזָה signifies נאשא גָּזָה the rising in the night: (TA:) or נאשא גָּזָה signifies the first part of the night,
and of the day: or the first of the hours of the night: (S, K;) or a pious act of the night; i. e., performed in the
night: (S:) or every hour of the night in which one rises: (K;) or every hour of the night: (Z;) or a rising
after a sleeping, (K;) in the first part of the night; (TA:) as also נאשא גָּזָה . (K.)

[The place of origination of anything, properly and tropically; its source.]

and נאשא גָּזָה A beacon, or sign of the way, raised and pointed. (K;) [See the verbs.] Also, the former, An
and נאשא גָּזָה נאשא גָּזָה נאשא גָּזָה נאשא גָּזָה נאשא גָּזָה נאשא גָּזָה נאשא גָּזָה נאשא גָּזָה נאשא גָּזָה נאשא גָּזָה נאשא גָּזָה נאשא גָּזָה נאשא גָּזָה
The ships with elevated sails: (Mujahid, S, K:) or,
accord. to one reading, נאשא גָּזָה . The ships elevating their sails: (TA:) or, advancing and
retiring; or coming and going: (Fr;) or, commencing their courses. (TA.)

A she-camel that has conceived: (K;) of the dial. of Hudheyl. (TA.) See נאשא גָּזָה .

, (K;) also without s, (TA;) A female diviner: (K;) so called because she seeks, or searches after, news: see the
verb: or from נאשא he originated: (TA;) or נאשא גָּזָה , without tenween, is the proper name of a certain
female diviner, (TA;) one of the Muwelledehs (مؤת) of Kureysh, in the time of
Mohammad. (TA.)
The thing stuck fast in the thing. (S.) The bone stuck fast in him, or it; (TA;) would not pass through. (K.) It became caught, or entangled, in a thing; as game in a net, or snare. (Lth.) I bought some sesame, and a man seized it, or laid hold upon it, for himself. (TA.) The war, or fight, became intricate and entangled (between them). (TA.) I ceased not to do so. (K.) He did not cease saying it. (A.) He did not delay to do so; he did so without delay. (A.) Warakah delayed not to die; [died without delay, or immediately;'] lit., did not cling to anything else. Occurring in a trad. (IAth.) The thing was incumbent upon him: syn. it. (K.) They set about, or commenced, the slaughter of 'Othmán. (TA, from a trad.) i. q. (K:) mentioned by Lh, but as being of weak authority. (TA.) See 4.

He waged open war with him; contended with him therein; [app., with
pertinacity]. (A.)

4. (S, K,) and (K,) I made it to stick fast in it, (S,) so that it would not pass through. (K.)

He (a fowler or the like) had game caught, or entangled, in his snare, or net. (S, K,) ___ He (a hawk) fixed his talons into his prey. (TA.)

The wind was violent, and drove along the dust and pebbles. (K.)

5. The thorns caught in, or to, or laid hold upon, the garment. (Msb, art. علقة (S) تشب في قلبه حينها [Love of her took fast hold upon, or became fixed in, his heart]. (A.) ___ See 1.

6. They drew themselves together, cleaving one to another, around him. (K * TA.)

8. Also, He collected fire-wood. (K.)

He collected together corn, and made for himself property thereof. (K.)

Moveable and immoveable property; syn. عقار and مال. (A'Obeid, S, Msb:) or the latter only: (Msb:) or fixed property, consisting of animate and inanimate things; or live stock and land &c.; or land &c. with its live stock; lit. vocal and mute, and صامت. (K:) or نشب is a term mostly applied to immoveable property, such as houses and land; whereas مال is a term mostly applied to moveable property, such as silver and gold coin, &c.: but this latter term is sometimes applied to all that a man possesses; and sometimes especially, or particularly, to camels. (TA.) See also 8. [You say,]

Ye have (good) lineage; but ye have not fixed
property: ye are nothing but logs of wood. (A, and in a MS. copy of the K: in the CK, with the pron. of the third pers., and with إن in place of the latter مأ.) A certain tree, of which bows are made, (K,) one of the trees of the desert. (TA.)

I was once such that, when I clung to a man, he experienced evil from me; but now I have reverted from being such through weakness. (IAar, K. *) [See also art. عقب. ] A proverb. Said by El-Hárith Ibn-Bedr El-Ghudánee. Applied in the case of him who has become abased after having been great or powerful. MF observes, that عقب is properly written نشبة ; and that it is altered here to assimilate it to عقب: but it will be seen that نشبة is explained in the K, in another instance in this art. in a sense suitable to it in this proverb. (TA.) نشبة [A holdfast. And hence,] A man who, when he is involved, or engaged, in an affair, can scarcely be extricated, or disengaged, from it; (A, K;) or who is unable to accomplish it: (TA:) one who, when charged with, or accused of, a vice, or fault, or the like, will scarcely forsake it. (L.) [See an explanation of a verse cited voce عقب.] A proper name of The wolf. (K.) Imperfectly declinable. (TA.) نشبة: see نشبة, and نشبة.

A maker of arrows. (K.) تأش. نشاب coll. gen. n., Arrows: syn. سهام, (S,) or نيل: (K:) n. un. with ة: (S, K:) pl. نشابة: (TA:) from نشب it stuck fast in a thing. (Msb.) نشيب Sticking fast in a thing. (Msb.) Possessing arrows. (S, K.) A word of the same kind as قوم ناشبة and قوم ناشبة تأمر: (Msb:) after the manner of a relative noun; having no corresponding verb from which to be formed. (TA:) نشابة, نشابة A people, or party, possessing arrows]. (S.) Also, قوم ناشبة, (TA,) and قوم ناشبة, (K,) A people
shooting, or who shoot, arrows. (K, TA.)

The pulley that sticks fast, or will not run. A poet says,

[And those, the sons of 'Adee, fell short of what they should do, or delayed: and I wonder at the pulley that sticks fast, and will not run!] He compares them, in their holding back from aiding them, [see art. $\text{كلتو ونَب ٍّىِﺪَﻋ ْﺪَﻗ اْﻮﱠﻟََ}$] to the pulley that will not run. So explained by IAar, and the L. In the K explained imperfectly. (TA.)

A place whence one cannot extricate himself. Ex. $\text{بَﺸَﻧ َبَﺸْﻨَﻣ ٍءْﻮَـﺳ}$ He fell into an evil, or a misfortune, from which he could not deliver, or extricate himself. (A, K.)

[An instrument by which a thing is made to catch, or stick fast: pl. $\text{مناشِب}$.

[Hence, $\text{فَرَاش}$ $\text{قَفْن}$ $\text{مناشِب}$ $\text{قَفْن}$] The catches of a lock. (A'Obeyd, in TA, voce $\text{شَرَف}$, q. v.) $\text{بَﺸْﻨَﻣ}$ Tough, or dry, bad, unripe dates; syn. $\text{رْسُب} ِ\text{وشَﳋا}$: pl. $\text{بَﺸْﻨَﻣ}$ (K.)

They brought us tough, or dry, bad, unripe dates, that choked, or stuck in the throat).

(IAar.)

$\text{بَﺸَن}$ see $\text{نَشِب}$.

A garment of the kind called $\text{فَرَاش}$ figured with the forms of arrows: (K) or figured with a pattern resembling the notches of arrows. (A.)
نَشَج

1. نَشَجَ (aor., inf. n.) نَشَجَةَ and نَشَجَةٌ، It (water) made a sound [in running] upon the ground. (L.)

2. نَشَجَ (aor.), نَشَجَةً، نَشَجَةٍ، He sobbed: (L.) he became choked with weeping, without raising, or prolonging, his voice therein: (S, K,) he wept like a child when he is beaten, when his weeping does not find egress, but is reciprocated in his chest:

   (A'Obeyd:) he became choked with weeping, on an occasion of fright, or fear. (T.)

3. نَشَجَ (K), or نَشَجَةَ بصوته، نَشَجَةً، (S,) He (an ass) made his voice to reciprocate (S, K) in his chest: (S,) he brayed, (A'Obeyd,) on an occasion of fright, or fear. (TA.)

4. نَشَجَ (S, K, and a jar, or earthen pot, S) made a gurgling noise by the motion of its contents, as in boiling. (S, K.)

5. نَشَجَ (aor., inf. n., TA.) He (a singer) made a distinction, or an interval, (فصل,) between two sounds, and prolonged [the same]. (K.)

6. نَشَجَ (a frog) made a reciprocating croaking. (K.)

7. نَشَجَةٌ الطُعْمَة The stab made a [gurgling] sound within, on the coming forth of the blood. (TA.)

8. نَشَجَ (aor., inf. n., He, or it, uttered, or made, a sound, or noise. (L.)

A channel in which water flows: pl. نَشَاجٌ (S, K.)

A weeping that reciprocates in the throat, with sobbing. (L.)

The channel of a torrent: pl. نَشَاجٌ (L.)
He drank a little, (L,) less than what would satisfy him: (S, L, K;) or, contr., he drank until he was full: (L, K;) as also He gave his camel a little water to drink: (L,) he watered horses so as to allay the vehemence of their thirst. (T, L, K.)

A little water. (S, K.) Abu-n-Nejm says, describing asses,

(S, L,) meaning Until, when they had taken into their bellies a little water: or signifies a drink less than suffices to satisfy. (L)
He raised his voice in seeking for, or after, a stray-beast, or beast that had been lost; he called out and inquired respecting it; he cried it: (L:) or he sought for, or after, it: (Lh, A’Obeyd, S, M, L, Msb, K:) and [in like manner] He sought, sought for or after, or desired, a thing. (L:) He asked, or desired, to be directed to it. (M, L, K.)

Also, He made known, or gave information of, a stray-beast, or beast that had been lost; (Lh, A’Obeyd, M, L, Msb K:) and so He adjured him. (M, L, K;)

See also He sought, sought for or after, or desired, a thing. (L:) He asked, begged, or besought, him. (L:) He was asked, begged, or besought. (S, L.)

See 6: and 4. He adjured him by God; (L, K; *) accord. He adjured him by God; (L, K; *) accord.

to most of the grammarians and lexicologists, with a desire of conciliating him. (MF.) He said to him which signifies I conjure, beg, or beseech, thee by God; (S, A, Mgh, L, Msb, K;) as though thou remindedst him of God, and he remembered; (S, L;) as also (Mgh, L, Msb:) originally, I conjure thee by God, raising my voice: (Et-Towsheeh:) or it signifies I remind thee of God, conjuring; and originally, I beseech of thee by God; the thing for which one conjures being preceded by or what is syn. therewith, [as ] or by an interrogative or imperative or prohibitive: (MF:) or it signifies I remind thee of God, desiring to conciliate thee; as also (Msb:) or this latter is erroneous: (Mgh, L:) and so signifies I adjure thee by God; as also; (M, L;) in which is
said to be originally نشدة, an inf. n. put in the place of the verb, or نشدة الله is a phrase of unpremeditated formation, like فأعدك أنشدك، and this phrase, which occurs in a trad., may be incorrectly transmitted, and should perhaps be فأعدك الله

(Ath, L:) or نشدة signifies he said to him I conjure thee, or adjure thee, by God and relationship; &c.: (Lth, T, L:) I beg, or beseech, thee by God, and by

relationship, raising my voice. (L) __ He remembered God. (S, L) __ He knew, or was acquainted with, a person. (L, K) __ He reminded him of his compact, covenant, engagement, or promise. (Mgh.)

3 نشدة In the áمر ثُمَّ نشدة الأَمَر He desired and asked of him the thing. (L) __ See 1.

4 نشدة, and نشدة له, He answered him; gave him his assent, or consent, to that which he asked, begged, or besought. The ل in this case is called أَلْفَ الإِزَالَةَ as though the verb meant he caused his raising of his voice (نشيدة) to cease. (L) See also 6: and 1. ___ نشدة, (inf. n. نشيد, A, Msb,) He recited poetry; (S, * A, L, Msb, * K;) properly, [he chanted it,] with a high voice; (L;) for the reciter [usually] raises his voice in reciting:

(A:) he raised it in fame; as also نشدة شعره ___ He recited to me his poetry. (S, * A.)

___ نشدة كَثَمِّ [He cited, or quoted, a verse, or verses. (The lexicons, &c., passim.)] __ He satirized them. (L, K) __ He gave. (S, L) See 6.

5 نشدة الأَخَبار He sought to learn news (A, K) without others knowing the same. (A.)

6 They recited [poetry] one to another: (L, Msb, K,) __ El-Aashà, in the following verse,

[My lord is generous; he does not sully a favour: and when he is asked, or
begged, or besought, in papers, he gives], means, accord. to AO, that En-Noamán Ibn-El-Mundhir, when asked, or begged, or besought, to write grants to poets (جواثر), gave: 

асئل التوشش (S, L) 

10 استنشده الشعر 

He asked or desired him to recite the poetry: (K.) Search for, or after, a stray-beast. See also 1. (Msb.) Also, A making known, or informing respecting, a stray beast. See also 1. (Msb.) 

A voice; a cry; a sound. (K.) 

Elevation of the voice: (L, K;) or the Voice itself. (L) Poetry recited (S, A, L, Msb, K) by people, one to another; (S, A, L, K;) as also (K;) pl. of the former, نشود (TA;) and of the latter, (A, K.) 

[act. part. n. of ناشد] in the following verse of Aboo-Du-ád, 

[And she listens sometimes like as he who has lost a beast gives ear to the voice of a دَشَ], signifies a man making known, or giving information of, a stray-best: or, as some say, one seeking for, or after, a stray-beast; for he who has lost a beast desires to find one who, like himself, has lost one, that he may be consoled thereby. (S, M, L.) See art. صوخ. Men who seek after straycamels, and take them, and confine them from their owners. (L.)
Poetry recited by people, one to another. (S, L, K.)
نشر

نشر 1

نشر (S, A, Msb,) aor. —، (S, TA,) inf. n. (S, A, Msb, K,) He spread, spread out, or open, expanded, or unfolded, (S, TA,) a garment or piece of cloth (A, Msb, TA) or the like, (TA,) goods, &c., (S,) and a writing;

نشر (S, A, Msb, K,) contr. of طوى; (A, K;) as also نشر، inf. n. (K, TA:) [or the latter is with teshdeed to denote muchness, or frequency, or repetition, of the action, or its application to many objects, as is shown by an explanation of its act. part. n., which see below. Hence يلَف ونشر، see art. يلَف ] [He spread out, or, as we say, pricked up, his ears: and hence the saying,] نشر لذلَك الأمر أذنيه، lit., He spread out his ears at that thing: meaning, he was covetous of that thing, or eager for it. (Har. p. 206.) [See نشر الخير، below.] نشر (S, A, K,) aor.

نشر (S, K,) inf. n. نشر، (S,) and نشر، (A, K,) He spread, or published, the news. (S, A, K,) — Also نشر، aor. — (Msb,) inf. n. نشر (Msb, K,) [and نشر, or this is with teshdeed for the purpose mentioned above;] He scattered, or dispersed, (Msb, K, TA,) [people, &c.; or] sheep or goats, (Msb, TA,) and camels, (TA,) after confining them in the nightly resting-place. (Msb,) — He sprinkled water. (A.) — نشرت الريح The wind blew in a misty or cloudy day [so as to disperse the mist or clouds]. (Iaar, K,) — نشر عليه، (A, K,) inf. n. نشر (A, L, TA,) inf. n. نشر (S, A, L, TA,) and in like manner نشره; (S, TA,) He charmed away

from him sickness, (S, * A, L, K, *) and diabolical possession, or madness, (L, K,) by a نشرة، i.e., a charm, or an amulet; (S, A, L, K,) as though he dispersed it from him: (A;) and in like manner he wrote for him a نشرة. (S,) El-Kilâbee says، إذا نشر المسع، كان كأنما أنشط من عقال.
And when he who is smitten by the evil eye is charmed by a charm, he is as though he were loosed from a bond: i.e., it [the effect of the eye] departs from him speedily. (S [in two copies of which I find نشر, as above; but in the TA, نُشُرْ], نشر and نشور, and and نشور, and) And in a trad. it is said, He charmed away the effect of enchantment from him by the words: Say I seek refuge in the Lord of men: the commencement of the last chap. of the Kur-án]. (S.) نشر, (El-Hasan, Zj, A, K.) aor. نشر and نشور and نشور (K, TA;) or نشر; (I'Ab, Fr, S, A, Mgh, Msb;) or both; (A, K;) نشر (God, S, A, &c.) raised the dead to life; quickened them; revivified, or revived, them. (Zj, S, A, Mgh, K, &c.) I'Ab reads [in the Kur, ii. 261,] كيف نشرها [How we will raise them to life], and adduces in his favour the words [in the Kur, lxxx. 22,] إذا شاء نشرها [Then, when He pleaseth, He raiseth him to life]: El-Hasan reads نشرها [and others read نشرها, with zaj:] but Fr says, that El-Hasan holds it to refer to unfolding and folding, and that the proper way is to use نشر (in this sense,) transitively, and نشر intrinsively. (S, TA.) [See also طوي, which has the contr. meaning.] Hence, نشر الوضع: i.q. نشر, with zaj: (Msb:) or The sucking strengthened the bone. (Mgh.) نشر, (S, A, Msb, K,) aor. نشور (S, A, Msb, TA) and نشور (Msb,) agreeably with what Fr says, (S,) signifies نشر (a dead person) lived after death; came to life again; revived; (S, TA;) or lived; came to life; (A, Msb;) as also نشر. (A.) Hence يوم النشور The day of resurrection. (S.) نشر, (TA,) inf. n. نشر, (K, TA,) It became green in consequence of rain in the end of summer after it had dried up. (TA.) It (a plant) began to grow forth in the ground. (K, * TA.) You say, ما أحسن نشرها How good is its first growth! (TA.) It (a tree) put forth its leaves. (K.) It spread. (K.) The land being rained upon in the end of summer, its herbage, or pasturage, became green after it had dried up: (S, TA;) or the land, being watered by the rain called الربيع, put forth its herbage. (A, K.) See فطر, نشر. (S, A, Msb,) aor. نشر (K,) نشور (K,) نشور (S, K,) [He sawed wood;] he cut قطع, S, or
K) wood, (S, A, Msb, K,) with a

2. نُشَر see 1, in five places, throughout the former half of the paragraph.

3. [He spread, or unfolded, with him the garments or pieces of cloth]. (A.)

4. نُشَر see 1, after the middle of the paragraph.

5. نُشَر see 8, in two places.

6. [They spread, or unfolded, one with another, the garments, or pieces of cloth]. (A.)

8. [quasi-pass. of 1,] It spread, expanded, or unfolded; it became spread, expanded, or unfolded; as also نُشَر: (K:) [or the latter, being quasi-pass. of 2, denotes muchness, &c.] The branches of the palm-tree spread forth. (K.) [And نُشَر the الأخصان The branches spread forth: and the branches straggled.] __

The news spread, or became published, (S, A, K,) in the الناس among the people. (A.) __ And نُشَر the الرَّائحة The day became long and extended: (K:) and so one says of other things. (TA.) __ نُشَر the عصب The sinews, or tendons, became inflated, or swollen, (K,) by reason of fatigue: (TA:) نُشَر is a state of inflation, or swelling, in the sinews, or tendons, of a beast, occasioned by fatigue: (S:) AO says, that the sinew, or tendon, which becomes inflated, or swollen, is the عجابة, (S, * TA,) and that what is termed تَحْرُوكُ الشَّطَنَٰي is similar to this affection, excepting in its not being so well endured by the horse: by another, or others, it is said, that نُشَر of the sinews, or tendons, of a beast, in his fore leg, is a breaking, and consequent displacement, of those sinews. (TA.) __ نُشَر His penis became erect. (TA.) [And hence,]
The man became excited by lust. (S, K.)

The water became sprinkled; as also They became scattered, or dispersed, or they scattered, or dispersed, themselves, in the land, or earth. (A.)

The sheep or goats [and the camels] became scattered, or dispersed, after having been confined in their nightly resting-place: (Msb:) or the sheep or goats (TA) and the camels (K, TA) became scattered, or dispersed, through negligence of their pastor. (K, TA.)

The state of things, or affairs, became dissolved, broken up, decomposed, disorganized, or unsettled; syn. تَتَتْشَت (TA, art. تَش). See also 1, latter part of the paragraph. 

also signifies He put himself in motion, and went on a journey. (TA, in art. بَسَر (بَسَر) انَّشَرَ الْدَّبُّبَّ في الْغَنْم The wolf made an incursion among the sheep or goats. (TA in art. بَسَر)

10 He demanded, or desired, of him that he should unfold (أَن يَنْشِرَ مَعْلُوَمَة) to him (سَلِيم) [a thing]. (A.)

used in the sense of an act. part. n.: see نَشِر. And in the sense of a pass. or quasi-pass. part. n.: see نَشَر. A sweet odour: (S, A, K:) [because it spreads:] or odour in a more general sense; (A, K:) i.e., absolutely, whether sweet or stinking: (A'Obeyd:) or the odour of a woman's mouth, (ADk, A, K,) and of her nose, (ADk, TA,) and of her arm-pits (أَعْطَاف), after sleep. (ADk, A, K,) Herbage, or pasturage, which has dried up and then become green in consequence of rain in the end of summer or spring (see below, and see مَالك): (S, K:) it is bad for the pasturing animals when it first appears, and men flee from it with their camels &c.; (S, TA;
which it affects with the [disease called] سُهْام when they pasture upon it at its first appearance: [see remarks on a verse cited in art. جَرَبْ، voce: and see another verse in art. جَرَبْ، voce جَرَبْ:] AHn says, that it does not injure animals with the solid hoof; or if it do so, they leave it until it dries, and then its evil quality departs from it: it consists of leguminous plants and of the herbage termed عُشْب; or, as some say, of the latter only: (TA:) [an ex. of the word is cited in art. جَرَبْ، voce جَرَبْ:] or herbage, or pasturage, of which the upper part dries up and the lower part is moist and green: (Lth:) or herbage produced by the rain called الْرِّيْع: (A:) and What has come forth, of plants, or herbage. (TA.) Life. (K.)

is of the measure فَعُل in the sense of the measure مَفْعُول, (Msb, TA,) syn. with مَمْشُور, like as قَبْض is with مَقْبُوض, (Mgh,) and syn. with مَمْشُور, (S, Msb, K,) [therefore signifying Spread, expanded, or unfolded: scattered, or dispersed, &c.: and spreading, or being spread, &c.:] and a thing that one has spread, expanded, or unfolded: &c. (O, voce لَبَس, q. v.) ___ You say ﴿يَسَتْکِا یِزَابِلَا ﺎًﺸَيِر اًﺮَﺸَن﴾ The hawk, or falcon, became clad in spreading and long feathers. (S, TA.) ___ And hence نَشْر is applied to People in a scattered, or dispersed, state, not collected under one head, or chief; (Msb, K;) as also نَشْر: (K:) and to sheep or goats in a scattered, or dispersed, state, after having been confined in their nightly resting-place: (Msb:) or sheep or goats, and camels, in a scattered, or dispersed, state, through the negligence of their pastor. (TA.) You say, رَأَيْت الْقَوْم نَشْرًا I saw the people in a scattered, or dispersed, state. (S.) And جَآء الْقَوْم نَشْرًا The people came in a scattered, or dispersed, state. (TA.)___

Hence also, ﴿أَدْمَلْکا نَشْرَ﴾ What is sprinkled, of water, (Mgh, TA,) in the performance of the ablution termed الْوَضْوء. (TA.) It is said in a trad.,
Dost thou possess what is sprinkled of water? [S:] or Who possesseth what is sprinkled of water? [Mgh:] [app. meaning, that it is gone and cannot be recovered.]

And hence, O God, compose what is discomposed, or disorganized, of my affairs: (K, * TA:) a phrase like ٌّٰـ١ـ٠ َءﺂَﳉا َُْٰ in a trad., describing her father, ـ٠ َءﺂَﳉا َُْٰ meaning, And he restored what was discomposed, or disorganized, [lit., what was unfolded,) of El-Islám, to its state in which it was in the time of the Apostle of God, [lit. to its fold, or plait;] alluding to cases of apostacy, and her father's sufficiency to treat them. (TA.) See also ٌّٰـ١ـ٠ َءﺂَﳉا.

A charm, or an a mulet, (Trif. S, L, K,) by which a sick person, and one possessed, or mad, is cured; (A, * L, K;) by which the malady is [as it were] dispersed from him. (L.)

Mohammad, being asked respecting that which is thus termed, answered, that it is of the work of the devil: and El-Hasan asserted it to be a kind of enchantment. (TA.)

See ٌّٰـ١ـ٠ َءﺂَﳉا:

[Saw-dust;] what falls from the َّٰـ٥٢َـ٢ َءﺂَﳉا [or saw]; (S;) what falls in the َّٰـ٤٠ َءﺂَﳉا [or sawing]. (K.)

He (Mohammad) used to say َّٰـ٤٠ َءﺂَﳉا spreading, or unfolding, his fingers: said to mean not making his hand a clenched fist. (Mgh.)

He came spreading, or, as we say, pricking up, his ears: meaning, he came in a state of covetousness, or eagerness. (IAar, L;) [In a copy of the A, َّٰـ٤٠ َءﺂَﳉا is erroneously put for َّٰـ٤٠ َءﺂَﳉا َُْٰ] َّٰـ٤٠ َءﺂَﳉا أذنيه, in the Kur., [xxvii. 3,] signifies And the angels, (TA,) or the winds, (Jel,) that do scatter the rain: (Jel, TA;) or the winds that do bring rain. (TA.) And َّٰـ٤٠ َءﺂَﳉا, of which the pl. is َّٰـ٤٠ َءﺂَﳉا.
signifies Wind that spreads [the clouds], or scatters [the rain]; (S; and Bd, vii. 55; )
(8d) or it signifies in a scattered state. (Jel, vii. 55.; ) [In the Kur, ubi supra,]
and and and and and and and and and and, [Sendeth the winds, &c.,] (K, * TA, ) all these being various readings, (TA, ) is pl.
of (Bd, K, in the sense of (Bd;) or the meaning is, in a state of dispersion before the rain;
(Jel;) and (Bd, K, ) and the third reading means quickening, or making to live, by
spreading the clouds wherein is the rain, (K, ) which is the life of everything, (TA, ) being an inf. n.
used as a denotative of state, in the sense of Nāʿrāt, or as an absolute objective complement [of (K, ) being an inf. n.
are nearly alike; (Bd, ) and the fourth is extr., (I, K, ) and is said to mean (TA, ) which is virtually the same as the third]; [Z, (TA, ) another reading is (Bd, Jel, ) a contraction of (Bd, ) pl. of
K, ) another reading is (Bd, Jel, ) a contraction of (Bd, ) pl. of
أرض ناشّرة (Bd, Jel, ) Land having herbage, or pasturage, which has dried up and
then become green in consequence of rain in the end of summer: (S, ) or having
herbage produced by the rain called (A. ) See ناشّرة.

The place of resurrection. (TA, )

[Scattered, or much scattered, writings or the like] is with teshdeed to denote
muchness, or frequency, or repetition, of the action, or its application to many objects. (S, TA, )

A saw; ] a certain instrument for cutting wood. (S, Msb, K, ) Also, [but less commonly], A
wooden implement with prongs, [lit., fingers,] with which wheat and the like are
winnowed. (K, )

What is not sealed, [here meaning not closed with a seal,] of the writings of the
Sultán [or of a viceroy]; (K, ) i.e., what is now commonly known by the name of
فیرمان: pl. مناشیر. (TA, ) A man whose state of affairs is disorganised, or disordered. (K, )
He rose, or raised himself, (S, A, Msb, K,) inf. n. زَﺷَﻧٌ in the place, (S,) and زَﺷَﻧٌ in his sitting-place, (TA,) and من مكانه, (A,) or من مكانه, (Msb,) from his place: (A, Msb:) or he rose a little in his sitting-place: (TA:) or he stood up after sitting. (TA.) Both forms of the aor. occur, accord. to different readings, (the former being the reading of the people of El-Hijáz, and the latter that of others, Fr, TA,) in the Kur, [lviii. 12, اوُﺰُِﺸْﻧﭑَﻓ اوُﺰُِﺸْﻧٱ] meaning, accord. to Aboo-Is-hák, And when it is said, Rise ye and stand up, then do ye rise and stand up. (TA.) Accord. to Ktt, زَﺷَﻧٌ signifies The people drew themselves together [in their sitting-place to make room] for those sitting with them: and also they rose from their sitting-place, and stood up. (TA.) You say also, زَﺷَﻧٌ, inf. n. زَﺷَﻧٌ, He rose with the people for the purpose of contention, altercation, or litigation. (TA.) He, or it, overtopped, or overlooked, an elevated piece of ground, and appeared. (TA.) (It rose; rose from its place; was, or became, high or elevated, protuberant or prominent; it protruded.) زَﺷَﻧٌ, inf. n. زَﺷَﻧٌ, His soul, or spirit, or stomach, heaved, (A, K,) by reason of fright. (A, TA.) Hence, from زَﺷَﻧٌ in the first of the senses explained above, (Msb,) or from زَﺷَﻧٌ, signifying high, or elevated, ground, (Aboo-Is-hák, TA,) زَﺷَﻧٌ, (S, K,) or زَﺷَﻧٌ زَﺟِّهَا, (Msb,) زَﺟِّهَا, (TA,) aor. - and - زَﺟِّهَا, (Msb,) زَﺟِّهَا, (A, Mgh, TA,) or زَﺟِّهَا, (Msb,) and زَﺟِّهَا, (TA,) aor. - and - , inf. زَﺷَﻧٌ, (Msb, K,) زَﺷَﻧٌ The woman, or wife, was, or became, disobedient to her husband, (S, Mgh, Msb, K,) and exalted herself against him, (TA,) and resisted him, or withstood him, (Msb,) and hated him, (S, Mgh, K,) and deserted him: (TA:) or she disliked him, or hated him, (Zj, Mgh, TA,) and was an evil companion to him. (Zj, TA.) And زَﺷَﻧٌ, (S, A, K,) or من her, aor.
Her husband treated her injuriously, and was unkind to her, or estranged himself from her: (S, K:) or forsook her, and was unkind to her, or estranged himself from her: (Msb:) or disliked her, or hated her, (Zj, Mgh, TA,) and was an evil companion to her. (Zj, TA.)

He raised it, (A, Msb, K,) namely, a place, (Msb,) or a thing, (K,) from its place. (A, K."

He [God] raised the bones of the dead to their places, and set them, or put them together, one upon another. (S, K,) So in the Kur, [ii. 261,] "وَأَنْظُرْ إِلَىِّ الْعَظَامِ كَيْفَ نَشَرْهَا ثُمَّ نَكْسُوهَا"

[And look thou at the bones (of thine ass), how we raise them to their places, &c., then we clothe them with flesh], accord. to the reading of Zeyd Ibn-Thábit; (Fr, S, TA;) but the Koofees read [with rá: the former reading, however, accord. to Th, is preferred. (TA.) [See art. "بشر.

The sucking of the breast increased, or augmented, the bone: as also "بشر:"

A high, or an elevated, place; (S, A, Mgh, K;) as also "بشر : " (S, K:) or high, or elevated, ground: (Zj, TA:) or high, or elevated, and hard, ground: (M, TA:) or what rises from a valley to the [adjacent] ground, and is not rugged: (TA:) pl. (of the first, S, Msb) "بشر", (S, Mgh, Msb, K,) and (of the second, S, TA, or of the first, Msb) "بشر". (S, Msb, K,) and (of the second, S, Msb, K,) and (of the second, S, Msb,)

You say, "بشر : " (A, Msb, K.) And "بشر:"

"بشر:"

"بشر:"

"بشر:"

Sit thou upon that high place. (S.)
Rising; or rising from its place; high, or elevated; protuberant, or prominent; protruding. (K, * TA.) You say, قلب ناشَر A heart rising from its place by reason of fright. (K, TA.) And تلم ناشَر A high, or an elevated, mound, or hill: pl. [reg. of ناشَر and irreg. of ناشَر.*] (TA.) And ركَب ناشَر A protuberant, high, pubes, or mons Veneris. (TA.) And خَمَة ناشَر A piece of flesh elevated, or protuberant, upon the body. (TA.) And عرق ناشَر A vein constantly swollen and pulsating (A, K *) in consequence of disease (K, TA) or from some other cause. (TA.) And رجل ناشَر A man having a high, or prominent, forehead. (TA.) And إمرأة ناشَرة القصِيرى A woman large in the sides, having the قصيري [or lowest of the ribs] with the flesh upon it, prominent. (IAar, TA.) Also, (A, TA,) or ناشَرة, (Mgh,) [but the former is the more common.] A woman disobedient to her husband, (Mgh, TA,) and exalting herself against him, (TA,) and hating him, (Mgh, TA,) and deserting him. (TA.) See 1. [The former epithet is also applied in like manner to a husband.]
شَنَّ

شَنَّ، aor. ـٰ، inf. n. (S, Msb, K) and شَنَّـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~(TA,) He (a man, S, TA, and a beast of carriage, TA,) was, or became, brisk, lively, sprightly, frisky, active, agile, prompt, and quick; syn. خُفَّ، contr. of كَسْلَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~(Msb, TA,) or pleased, cheerful, happy, or willing; to do work, &c.; (Lth, K,) or by reason of his work; (Msb;) as also لَأَمْرِ كَذَا، ـَ، شَنَّ، inf. n. (S, * K,) [to do, or on account of, such a thing, or such an affair]. (S, TA,) You say also، شَنَّ إِلَيْهِ (He betook himself to him, or it, with briskness, liveliness, sprightliness, or the like]. (TA.) ___ [Hence, app.,] بَذَا بَذَا The beast of carriage became fat. (K.) شَنَّ، aor. ـٰ، inf. n. (S, K, TA,) He went forth from a place: (K:) he passed, or crossed, from one country or the like to another: (TA:) said, for instance, of a wild bull: (AO, IDrd, S, K:) and in like manner, a star, [meaning a planet,] from one sign of the zodiac to another. (S, K.) And شَنَّ، aor. ـٰ، inf. n. أَمْنَى تَشْنَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~(S, TA) Griefs, or disquietudes of mind, lead forth him who has them from place to place]. (TA.) Himyán Ibn- Koháfeh says،

* أمَسَتْ هُوَامِيْ شَنَّتْ المَناشَّتَا

* أَشَامْ بِهِ طُورًا وَطُوِّرَا وَأَشَامْ

[meaning، i. e., My griefs, or disquietudes of mind, became such as to lead me forth to the places to which one goes forth, to Syria at one time, and at one time to Wásit]. (S.) You say also of a road، شَنَّ من الْطَرِيقِ الأَعْظَم ـَـَـَـَـَـَـَـَـَـَـَ~(Lth, K, *) And شَنَّ، inf. n. (S, * K,) [A road led them forth,
and they took it. (TA.) نَشَطَ الْذَّئَلُ (S, K, * TA) and نَشَطَ (TA, [inf. n.]) He pulled out the bucket, (S, K) or pulled it up, (TA) from the well, (S, TA) without a pulley. (S, K.) And hence, المَلَائِكَةُ نَشَطَتْ الْأُروَاحَ The angels draw forth the souls like as the bucket is drawn forth from the well: (Zj:) and نَشَطُ نَفْسُ الْمُؤْمِنِ بِقَبْضَئِهَا (Fr, L, K [in the CK تَقِيضَهَا]) which means, (K,) accord. to Ibn-'Aráfeh, (TA,) they loose the soul of the believer gently. (K, TA.) [Hence also,] one says of a she-camel, [likening the motion of her fore legs to that of the arms of a man pulling up a bucket from a well without a pulley,] حَسَنَ ما نَشَطَتْ السَّيْرَ meaning Good was her wide stretching out of her fore legs (As, S, TA) in her going along. (TA.) نَشَطَتْ الْخَيْلَ (S, Msb, K,) aor. نَشَطَتْ, (K, and so in a copy of the S,) or نَشَطَتْ, (Msb, and so in a copy of the S,) inf. n. نَشَطَ He tied the cord, or rope so as to form a knot; (K, TA;) as also نَشَطَهُهُ (K,) inf. n. نَشَطَتْهُهُ (TA:) or he tied it in a knot such as is termed أَنْشُوَطَةٌ (AZ, S, Msb;) as also ↓ the latter verb: (Ham, p. :) and نَشَطَ العَقَدَةٍ he tied the knot so as to form what is thus termed: (Mgh:) and نُشَطَ مِنْ عَقَالٍ نَشَطَتْهُ he tied the knot thus termed. (TA.) [See also 4.] And hence, [knot] نُشَطَ مِنْ عَقَالٍ نَشَطَتْهُ inferred. نَشَطَ (TA,) or it, rendered him نَشِطَ [i. e. brisk, lively, sprightly, frisky, &c.]; (K,) as also نَشَطَهُهُ (Yaakoob, K.) See also 1, last sentence but one, in two places; and see 4.

2 نَشَطَ, inf. n. نَشَطَتْ, He, or it, rendered him نَشِطَتْ [i. e. brisk, lively, sprightly, frisky, &c.]: (K;) as also نَشَطَهُهُ (Yaakoob, K.) See also 1, last sentence but one, in two places; and see 4.

4 نَشَطَ, said of a man, (K, * TA,) or of a company of men, (S,) His, or their, beasts, (S, K,) or family, (K,) were, or became, in a state of نَشَطَ [i. e. briskness, liveliness, sprightliness, friskiness, &c.: see 1]. (S, K.) As a trans. v.: see 2. [Hence, app.,] It (herbage) rendered a beast نَشِطَتْ fat. (S, TA.) He loosed, نَشَطَ, or نَشَطَتْ, a cord, or rope, (S, K,) or a knot such as is termed أَنْشُوَطَةٌ (Mgh, Msb,) as also نَشَطَتْهُ; (Mgh, Msb,) and in like manner, the bond termed عَقَالٍ; (Msb,) and so, perhaps, نَشَطَتْهُ (Ham, p. :) he pulled a cord, or rope, نَشَطَتْهُ until, or so that, it became loosened, untied, or undone; (TA,) as also نَشَطَتْهُ (S, K, TA,) he caused the عَقَالٍ to become loosened, untied, or undone, by pulling its أَنْشُوَطَةٍ (K, * TA:)
he loosed, untied, or undid, a knot by a single pull. (TA.) You say also, انشَد البِعِير. He loosed, untied, or undid, the عقال of the camel. (TA.) And انشَد البِعِير من عقاله. He loosed the camel from his عقال. (Msb.) [And hence the saying,] كَأَمَا أنشَد من عقاله As though he were loosed from a bond such as is called عقال: (S, * Mgh, TA:) a proverb, relating to an event's happening quickly; (Mgh;) or said of him who commences any work quickly; and of the sick when he recovers; and of a person who has swooned when he revives; and of a person sent to execute an affair, hastening his determination respecting it: (TA:) it is often related in a different manner, كَأَمَا نُنشَد من عقال; but this is not correct. (IAth, TA.) [But see above, in this paragraph; and see 1, where a similar meaning is assigned to the unaugmented verb.] He bound, or tied, him, or it, firmly, fastly, or strongly: so in the copies of the K; so that, if this be correct, the verb has two contr. significations. (TA.) See also 8.

See 1, first sentence. 

She (a camel) hastened, or was quick, in her going, or pace. (S, K, TA.) He passed through, or over, the desert, (K, TA,) with swiftness, and with briskness, liveliness, sprightliness, or activity. (TA.) And He traversed it quickly, or swiftly. (IB, in TA, voce بَاجَرْه.) And She (a camel) traversed, or crossed, the land, like the in her quickness, or her aim, with briskness, liveliness, or sprightliness. (TA.)

It (a cord, or rope,) became loosed, untied, or undone. (Har, p. .) He (a man) became loosed from the tie of silence, (Har, p.; Mgh,) and from that of impotence. (Mgh [in which a doubt is expressed as to its being of classical authority].) As a trans. v.: see 4, in two places. He pulled, or drew; a thing. (TA.) He seized a thing, took hastily, or snatched unawares: a meaning wrongly assigned in the K to . انْئَشَتُ الكَلا. The camels, or sheep or goats, pulled up, or out, the herbage, with the teeth. (Sh, K, TA.) He scaled a fish; (K;) as though meaning he pulled off the
scales thereof. (TA.)

Persons untwisting cords, or ropes, in the time of undoing them for the purpose of their being twisted or plaited a second time. (IAar, K.)

The right termed is like the loosing of the bond called, in respect of the speediness with which it becomes of no effect, (Mgh, Msb,) by delay, (Msb,) is of the measure from ; or from in the sense of ; or the meaning is, like the tying of the ; i. e., it is of short duration; but the former explanation is the more apparently right. (Mgh.)

A well from which the bucket does not come forth until it is much pulled, (As, S, TA,) by reason of the distance of its bottom; (TA;) contr. of . (K.)

Brisk, lively, sprightly, active, agile, prompt, and quick; (Msb;) or pleased, cheerful, happy, or willing; to do work &c.; as also applied to a man; (S, TA;) and to a beast of carriage; fem. with (TA;) pl. (Har, p. 591) [and ] A man (TA) whose family, or beasts, are in a state of [i. e. briskness, liveliness, sprightliness, &c.: see 1]; as also . (K, TA.)

By reason of yearning, or longing, desire]. (K, in art. ) A wild bull going forth from land to land, (S, K,) or from country to country. (TA.) Hence, (S,) as used in the Kur, lxix. 2, meaning The stars [or
planets] going forth from one sign of the zodiac to another: (S, K:) or it means the stars that rise, then set: (A‘Obeyd, TA:) or the angels that draw forth the souls like as the bucket is drawn forth from the well: (Zj, TA:) or the angels that loose the soul of the believer gently: (Fr, * Ibn-‘Arafeh, K:) or the believing souls that are brisk, lively, sprightly, or active, at death: (K, * TA:) or, as some say, [too fancifully,] the angels that ratify events; from نَشِطَةَ the q. v.; and as this signifies the tying of a knot which is easily undone, the thing’s easiness to them is thus notified. (TA.) ___ A road going forth from the main road, to the right, and to the left: (Lth, K *) pl. نَاشْطَةَ (TA:) which latter word is applied in like manner to water-courses (K, TA) going forth from the main water-course to the right and left. (TA.) See also نَشِطَةَ.

ٌﺮْـﺌِﺑ ٌطﺎَﺸْﻧَأ (K, and so in a copy of the S, as on the authority of As, but in another copy of the S the أ is without any vowel,) and ٌﺮْـﺌِﺑ ٌطﺎَﺸْﻧِإ (K, and, accord. to the TA, on the authority of As, and mentioned by IB on the authority of A‘Obeyd,) A well of little depth, from which the bucket comes forth by means of a single pull: (As, S, K:) the latter may be defended on the ground of considering ٌطﺎَﺸْﻧِإ as originally an inf. n., of َﻂَﺸْﻧَأ signifying he loosed, untied, or undid, a knot by a single pull. (TA.)

ٌﻂَﺸْﻨَم A thing on account of which, or to do which, one is brisk, lively, sprightly, or...
active; or pleased, cheerful, or happy; and which one likes, or prefers, to do: opposed to

(A.)

[A place to which one goes forth: pl. See an ex. of the pl., voce.]

(A.)

Having much [i.e. briskness, liveliness, sprightliness, friskiness, &c.: see 1].

(A.)
1. نَشَفَ المَاءَ


He took [or absorbed] the water from the ground, (Mgh, Msb,) or from a pool, (Mgh,) with a piece of rag or some other thing (Mgh, Msb) of a similar kind. (Msb.)

2. نَشَفَت

She (a camel) [yielded frothy milk;] had نَشَافَة. (S in art. رَغَو. [See 2 in that art.])

3. نَشَفَت

It caused the earth to imbibe the water, said of the أَضْرَبَ (K voce سَمْوَى.)

4. منَشَفَة

A drying-towel; napkin.
He snuffed the wind; he snuffed, scented, or smelt, the wind; as also (Msb.) See 10 in art.  

What is taken [or ladled out], while hot, from a cooking-pot. (TA.)
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He raised the thing; syn. رَفَعَهُ [which is here to be understood, like the English equivalent by which I have rendered it, in several senses, as the sequel will show]. (S, Mgh, TA.) This is the primary signification: (TA:) or, accord. to As, it is from نَصَّ النَّاقة, q. v. infra. (S.) You say, نَصُّ العروس, (M, K,) or نَصُّها, (M,) or نَصُّها النُّسَاءَ, (A, Mgh,) or نَصُّها الْمَعْرُوفَ, (Msb,) aor. as above, (A, Mgh,) and so the inf. n., (Msb,) He, or she, or the women, raised, (A, Msb,) or seated, (K,) or raised and seated, (Mgh,) or showed, or displayed, (M,) the bride upon the منصة, (M, A, Msb, K,) or upon the منصة, (Mgh,) And نَصُّ الْمُعْرُوفَة جَيْدَهَا The doe-antelope raised, or elevated, her neck. (M, TA.) And نَصَّ فَلَانٍ سَيْدًا Such a one was set up as a lord, or chief. (A, TA.) And نَصُّ المنَاعَ, (M, K,) inf. n. as above, (M,) He put the furniture, or goods, or utensils, one upon another. (M, K.) Hence, (TA,) نَصُّ الحُذِّيَّةَ, (M, Msb, TA,) or نَصُّهُ إِلَى صَاحِبِهِ, (A,) aor. and inf. n. as above, (M, Msb, TA,) He traced up, or ascribed, or attributed, the tradition to the author thereof; resting it on his authority, by mentioning him, or mentioning, uninterruptedly, in ascending order, the persons by whom it had been handed down, up to the author; or mentioning the person who had related it to him from the author, if only one person intervened; syn. رَفَعَهُ إِلَى مَنْ قَالَهُ (Msb:) IAar says, (TA,) نَصُّ كَبِيرٍ الْعِنْصِ [the tracing up, or ascribing, or attributing, a tradition, in the manner explained above, to the greatest person of authority, here meaning Mohammad, or the author of the tradition]; (K, TA;) [i. e.] إِسْنَادُ رَفَعَهُ إِلَى الْرَّئِيسِ الأَكْبَرِ نَصٌّ الحُذِّيَّةِ. (Mgh.) You also say, نَصَّ الحُذِّيَّةِ إِلَيْهِ, (S,) He ascribed, or attributed, or traced up, the tradition to him, or to such a one, in the manner explained above; syn. رَفَعَهُ. (S, K.)
He made the thing apparent, manifest, plain, or evident; he showed it, exhibited it, manifested it, evinced it, discovered it, or revealed it. (M, * K.) [The verb seems to be thus used because a thing is rendered conspicuous by being raised. See نَّصُ الْعِروْسَ, above.] ____

[Hence, نَّصَ عَلَى شَيْءَ مَا, aor. and inf. n. as above, He, or it, (generally said of a passage in the Kur. or a trad.,) made a statement, or a plain, explicit, unequivocal declaration, respecting some, or any, particular thing, not capable of application to any other thing: and he mentioned something, or anything, particularly, or specially; he particularized, or specified it by words; very frequently used in these senses: and such we are to understand from the saying نَّصَ اَٰلْعِروْسَ] also signifies التَّوَقُّفَاتُ والتَّعْبِينَاتُ على شيء ما اَٰلْعِروْسَ, (K,) [for which I would rather read نَّصَ اَٰلْعِروْسَ and the following:] as syn. with التَّوَقُّفَاتُ والتَّعْبِينَاتُ: adding the observation that التَّوَقُّفَاتُ والتَّعْبِينَاتُ is often found explained as signifying التَّوَقُّفَاتُ والتَّعْبِينَاتُ as syn. with التَّوَقُّفَاتُ والتَّعْبِينَاتُ. (TA.) See also نَّصَ below. ___ [From نَّصَ signifying he raised it, and consequently he made it apparent, are derived several other significations, here following.] ___ [app. for نَّصَ, because نَّصَ, نَّصُ ما عندهم, is often found explained as signifying نَّصَ اَٰلْعِروْسَ and نَّصَ اَٰلْعِروْسَ.] from نَّصَ اَٰلْعِروْسَ occurs in a trad. respecting Heraclius, meaning He elicits, and makes apparent, their opinion: (TA:) or نَّصَ اَٰلْعِروْسَ, (S, M, &c.,) inf. n. as above, (M,) signifies he went to the utmost point in questioning, or asking, the man respecting a thing, (S, K,) so as to elicit what he possessed of information respecting it; (S;) i. e. (TA) he importuned the man in questioning, or asking, and urged him to tell the utmost that he knew; (A, TA:) or he questioned, or asked, the man respecting a thing so as to elicit the utmost that he possessed of information respecting it], (M.) [See also 3.] ___ [In like manner you say, نَّصَ اَٰلْعِروْسَ, (S, M, Mgh, K,) and نَّصَ اَٰلْعِروْسَ, (M, Msb,) aor. as above, (M,) and so the inf. n., (S, M,) He made the
she-camel, and the beast, to exert herself to the full, or to the utmost, or beyond measure, in going, or pace; or to go the pace termed عﻮُﻓْﺮَم syn. ﺍَُـﻶْـﻓَر ِﰱ ِْﲑﱠﺴﻟا: (M, Mgh:) or he elicited her utmost pace; (K, TA;) from the as signifying الرفع; for the phrase رفعها في السير necessarily implies the eliciting the utmost of her celerity of pace: (TA:) or he went a vehement pace so as to elicit the utmost that she possessed of celerity[: (As, S:) or he put her in motion so as to elicit her utmost pace: (A'Obeyd, TA:) or he urged, or incited, her, and elicited her pace: (Msb:) ناصح, alone, also occurs in a trad., (M, Msb,) as meaning ناصح ناقته: (M:) and ناصح ناقته signifies the same as ناصحا. (Iktt, TA.) You do not say of a camel ناصح, making him the agent, and the verb intrans. (O, * TA.) [In the M, however, I find it said, that ناصح and ناصح signify the same as ناصح, aor., accord. to rule, — , signifying He went a vehement pace, or vehemently: and Golius says, as on the authority of Ibn-Maaroof, that this verb is used intransitively, with ناصح for its inf. n., as signifying valde incessit: but see ناصح below.]  

[Hence, app.,] ناصح also signifies The urging or inciting [a beast]; syn. حث. (M.) And ناصح السَّئِي (M, K,) aor. ناصح, (TA,) He moved the thing; put it in motion, or into a state of commotion; agitated it; stirred it; shook it; (M, K;) as also ناصح. (S, M, K.) Hence the saying, فلان ينصح أنفه غضبا (K, TA in the CK, incorrectly, ينصح,) ينصح لسانه. (TA.) And ناصح لسانه He moved about his tongue; (S, M;) like ناصح لسانه (M;) which is a dial. form; (A'Obeyd, S;) the former being the original; the ص not being, as some assert it to be, substituted for the ض; for these two letters are not of the same kind so as to be commutable. (M.) See also 8.

2 ناصح see 3.

3 ناصح, (K,) inf. n. مناصح, (TA,) He (a man, TA) went to the utmost length with him, (namely his
creditor,) in reckoning, so as to omit nothing therein; (K, TA;) as also نصصه (K,) inf. n. ننصص

(TA.) He (God) went to the utmost length with him, (namely a man,) in questioning and in reckoning. (TA.) [See also 1.]

6 The people, or company of men, crowded, thronged, or pressed, together. (TA.)

8 He, or it, (said of a camel's hump, Lth, TA,) became raised, or elevated, or high: (K, TA:) or (TA) became even and erect. (Lth, K * TA.) [In a copy of the A, the verb in these senses, and relating to a camel's hump, is written ناصص.] You say also, ناصص Upon the monta (M, K,) or (TA) The bride became raised, (A,) or seated, (K,) or shown or displayed, (M,) upon the monta. (M, A, K,) He (a man, TA) drew himself together; contracted himself; or shrank. (Ibn-'Abbád, K, TA.)

R. Q. 1, ننصص He, or it, became in motion, or in a state of commotion; became agitated, stirred, or shaken; moved, or moved about;,

bestirred himself or itself; shook. (Sh.) He (a man) shook in his walk, being erect. (M.) He (a camel) shook, or became in a state of commotion, in rising from the ground. (M.)

[Also,] said of a camel, it is like حمص. (S;) i. e., it signifies (TA) He (the camel) fixed, or made firm or steady, his knees upon the ground, and put himself in motion, or in a state of commotion, previously to rising. (Lth, K, TA.) [See also ننصص.] And He (a camel) made a hollow place in the ground with his breast, in order to lie down. (M, TA.)

1 ننصص used transitively, see 1, latter portion, in three places.

The end, or extremity, of anything; (Az, S, M;) the utmost, or extreme, extent, term, limit, point, or reach, of a thing: this is the primary signification. (Az, TA.) It is said in a trad., (S, M;) of 'Alee, (S,) إذا بلغ النساء.
When women attain the period of mature intellect; \((\text{Mbr, S, K, TA,})\) and know the real natures of things; \((\text{K, art. حق,})\) \text{[then the male relations on the father's side have a better right to dispose of her in marriage than the mother;]} \text{[meaning, when they attain to that age at which they are qualified to contend for their rights;]}

\text{[accord. to the former reading;] for this is what is termed حق (K, * TA,) or when they attain to puberty: \((\text{Az, TA,})\) or when they attain to that period at which they become objects of contention for right; when every one of the guardians asserts himself to have the best right: \((\text{K, or حق in the trad. is a metaphorical term, from the same word as applied to camels [when entering upon the fourth year]; (K, * TA,) and also, in this case, accord. to some, properly signifies the same, being a pl. of حقة; (TA in art. حق;)}\) and the meaning is, when they attain to the extreme term of childhood. \((\text{M, K.})\) In the conventional language of men of science, it signifies A thing \text{[or statement] plainly, or explicitly, declared, or made manifest, by God, and his Apostle;} \text{of the measure فعل in the sense of the measure مفعول; (Msb:) or a نص of the Kur-\-\-\-\-\-án, and of the traditions, is an expression, or a phrase, or a sentence, indicating a particular meaning, not admitting any other than it: (TA:) so in the conventional language of the lawyers and the scholastic theologians: \((\text{MF, on the خطبة of the K,})\) or a statute, or an ordinance, indicated by the manifest or plain meaning of words of the Kur-\-\-\-\-\-án, and of the Sunneh: from النص as denoting elevation and appearance: or, as some say, from نص as signifying he elicited, and made apparent, his opinion. (TA.) Hence, also, as used by the practical lawyers, it signifies An evidence, or a proof: \((\text{TA:) [and particularly a text of the Kur-\-\-\-\-\-án, or of the Sunneh, used as an authority in an argument, for proof of an assertion.]}\) The pl. \text{[in all these senses] is نصوص. (Msb.)} \text{[Also, The text, or very words, of an author, book, writing, or passage: frequently used in this sense.] Hardness, difficulty, or straitness, of an affair, or a state, or}
case. (M, TA.) A vehement pace, in which a beast is made to exert itself to the full, or to the utmost, or beyond measure; or in which the utmost possible celerity is elicited; [this meaning seems to be indicated, though not expressed, in the S;] syn. جَرَدٌ رَفَعٌ: (K:) or, the former, as Az says, in one place, a kind of swift pace: or, as he says in another place, the utmost pace which a beast of carriage is able to attain: (TA:) or نَصِيصٌ and نَصِيصَانٌ signify a vehement pace or going. (M.) See 1.

نَصِيصٌ: see نَصِيصٌ, last sentence, in two places.

نَصِيصُ الأَنفُ He is one who moves about his nose [much] by reason of anger. (Ibn-'Abbád, K.)

حَيْثَ نُصِيصُ A serpent that moves about much. (K.) [See also ضَانَضٌ.]

[an comparative and superlative epithet from أَنْصُ, q. v.]. 'Amr Ibn-Deenár said, ما رَأَيتْ رَجلاً أَنْصَّا لِلْحَدِيثَ مِنَ الزَّهْرَىَّ I have not seen a man more skilled in tracing up, or ascribing, or attributing, a tradition to its author, in the manner explained above, (voce نَصَّ, i. q. أَرْفَعَ لَهُ أَسْنَدَ) than Ez-Zuhree; i. q. أَرْفَعَ لِهْ أَسْنَدَ. (TA.)

نَصَّ: see what next follows, throughout.

نَصَّةٌ, (S, M, A, Msb, K,) or نَصَّةٌ, (Mgh,) The thing upon which a bride is raised (S, * A, K) and seated, (Mgh,) or shown or displayed, (M,) or upon which she stands. (Mgh,) or تَقَفَ [but this is probably a mistake for تَقَعَ, i. e. sits.] when displayed to the bridegroom, (Msb,) in order that she may be seen (M, Mgh) [and distinguished] from among the women; (Mgh,) being a chair, (Mgh, Msb, TA,) or couch; (TA,) or consisting of pieces of cloth raised, and carpets laid smoothly for a seat: (M:) written with kesr (Msb, K) as being an instrument, (Msb,) or with fet-h [as being a place]: (Mgh:) accord. to
some authorities, and seem to signify the same thing: (TA:) or the latter is the حِجَلَة [i. e. a kind of curtained canopy] (K, TA) over the ﺑَﻠَﻎ منصّة: (TA:) from q. v. (K.) It is said in a proverb, وُضِعْ فَلَانَ عَلَى المنصّة. Such a one was exposed to disgrace and infamy: (TA:) or to the utmost disgrace and infamy. (M.)
1. نُصَأَهُ, aor. —, He took him by the [or forelock]: (K:) from ناصية: and therefore regarded by some as improperly mentioned in the K in this art. (MF.) نُصَأَ, aor. —, (S, K,) inf. n. نصء, (TA,) He chid, (a camel, TA, or she-camel, S); syn. زجر. (AZ, S, K,) نصأ, (S, K,) inf. n. as above, (TA,) He raised, or elevated, a thing: (Ks, AA, S, K:) dial. form of نصأ. (S.)
He set up, put up, set upright, erected, a thing: (S:) he elevated, raised, reared, a thing. (K.) — He set up, a stone as a sign, or mark.

He raised his head. (TA.) — He (a goat) had erect ears. (S: the inf. n. only mentioned.)

I set, or set up, such a one as an obstacle to such a thing, or as a butt for such a thing, like the butt of archers. (TA, art.)

Such a one was set up, or appointed, for the putting, or keeping, of the town, or district, in a flourishing or prosperous state, with respect to building, culture, population, &c. (A.)

He sang, or chanted, a kind of song, or chant, peculiar to the Arabs, (S, K, &c,) of the description termed حادة, (K,) [by which camels are urged, or excited,] or a kind of song (K) resembling what is thus termed, (S,) but finer, or more delicate. (S, K,) What is termed نصب is The kind of singing, or chanting, above described: (S, K) or a kind of حادة resembling singing: (AA:) or a kind of modulation: (Sh:) or a kind of song, or chant, of the Arabs: (ISd:) or, of the Arabs of the desert: (TA:) or poetry such as is commonly recited, well regulated and set to an air: (Nh:) so called because, in [singing or chanting it, the voice is raised, or elevated. (The Fä'îk.)

He wrote, or pronounced, the [final] letter with نصب, (Aor. — ,) inf. n. نصب, [not — ,] in the case of the final inflection of a word, like فتح in the non-inflection: (S, K,) [i.e., he wrote it, or pronounced it, with — or — :) so called because the sound of a word of which the final
letter is so pronounced rises to the highest cavity of the mouth. (Lth.) A conv. term of grammar. (S, K.) He wrote, or pronounced, the word with \( \text{nُصِب} \), i.e., making its vowel of inflection &c., according to the rules of grammar: he made the word to have fet-hah as its vowel of inflection. (Msb.) ___ (Lth.) \( \text{nُصِب} \) لَهُ الحَرْب \( \text{nُصِب} \), (inf. n. \( \text{nُصِب} \), TA,) He made war upon him: syn. وضع. (K.) ___ Of anything that is raised, and with which one goes to meet, or encounter, a thing, one says \( \text{nُصِب} \), and of the agent, \( \text{nُصِب} \), aor. - , inf. n. \( \text{nُصِب} \), He acted with hostility, or enmity, towards him. (S, K.) See also 3. ___ I gave him counsel from which he should not deviate. (A.) ___ \( \text{nُصِب} \), aor. - , (inf. n. \( \text{nُصِب} \), TA,) He put down a thing: syn. وضع. Thus the verb bears two contr. significations. (K.) ___ [He set, or put, absolutely: often used in this sense.] ___ (inf. n. \( \text{nُصِب} \), TA,) It (disease) pained him; occasioned him pain. (K.) ___ \( \text{nُصِب} \) السِير, aor. - , (inf. n. \( \text{nُصِب} \), TA,) He strove, or exerted himself, unusually in his pace: (K) or \( \text{nُصِب} \) signifies he pursued his journey with diligence, or energy: (TA:) or he travelled on all the day, at a gentle pace: (S, K:) or he journeyed on all the night. (TA:) En-Nadr says, النَصِب is the first pace; then, [but see سَجَع] then, then, then, then, the عَنْق; then, then, then, the الرَّنْك; then, then, the الوَسْط; then, then, then, the أَهْمَلاَجة. (TA.) ___ (inf. n. \( \text{nُصِب} \), aor. - , inf. n. \( \text{nُصِب} \), He was fatigued, tired, or wearied, (S, K.) \( \text{nُصِب} \) ___ (inf. n. \( \text{nُصِب} \), He suffered difficulty, trouble, distress, or affliction. (TA:) ___ (K.) \( \text{nُصِب} \) He strove; laboured; or toiled. \( \text{nُصِب} \) (K.) \( \text{إِذَا} \) فِرَغْتُ فَأَتَنَصِب \( \text{إِذَا} \) ___ (Kur, xciv. 7,)] signifies And when thou shalt have finished thy prescribed prayers, fatigue thyself in supplication: (Katádeh, Jel:) or when thou shalt have finished the obligatory prayers, fatigue thyself in the performance of the voluntary. (TA:) See نَصِب. \( \text{إِذَا} \) فِرَغْتُ فَأَتَنَصِب \( \text{إِذَا} \) ___ (Kur, xciv. 7,)] signifies And when thou shalt have finished thy prescribed prayers, fatigue thyself in supplication: (Katádeh, Jel:) or when thou shalt have finished the obligatory prayers, fatigue thyself in the performance of the voluntary. (TA:) See نَصِب. نَصِبَتِ الْحِيْلِ أَذَانُهَا 2 The horses erected their ears often, or exceedingly. The teshdeed is to render the signification frequentative or intensive. (S.) ___ See 1, and 3.
He made an open show of evil conduct, mischief, or malevolence, to him; (K,) and in like manner, of enmity, (TA,) and of war; (S, TA;) as also, (K,) unaugmented.

(He: in the CK, نصب له, نصب.) See also.

He fatigued, tired, or wore, him: (S, K:) it (an affair) fatigued him, &c.: (TA:) it (grief, or anxiety,) fatigued, tired, or wore, him; (CK, TA;) as also نصب له; (TA;) and perhaps نصب is also used in this sense, with reference to grief, or anxiety. (K.) See 1. He ascribed, or attributed, the tradition to the Apostle of God; syn. ففعه (TA;) and perhaps نصب is also

He assigned him, or gave him, a بصن; i. e., a lot, or portion. (K.) Bصن

He made, or put, a handle (نصاب) to the knife. (S, K.)

The she-asses stood round the he-ass. (S, K.) See 8.

They divided it into lots, or portions, among themselves. (TA.)

and نصب, quasi-pass. of نصب, or set up, put up, or reared; stood up, or upright, or erect; became elevated, raised, or reared: (K)

became even and erect. (TA, art. نصب:) He stood erect, raising his head. (TA:) [It was, or became, erect, vertical, or perpendicular: ]

His hair, being full-grown, stood out: see بصن: (TA) and (K) It (dust) rose high. (K, TA:)

Set up thy cooking-pot [upon the منصب, or trivet,) to cook, said to a cook. (IAar:)

Its teeth stood out forwards: see بصن, said of a mouth. (TA, art. نصب:) is often used absolutely as meaning An erection of the penis. (K)

The letter [meaning the final letter of a word] Was written, or pronounced, with نصب: (S.)
A sign, or mark, set up to show the way; or a standard set up: syn. (K) i.e., set up as a sign to a people: (TA:) or is pl. of, like as is of . (Lth, TA:) Also, a pole, or mast; syn. ; (K;) set up to show the way: (TA:) also, and (pls. which have no sings., TA,) Signs, or marks, or stones, set up to show the way; syn. and : (K;) stones set up on the tops of isolated small mountains, whereby travellers are to be directed: (TA:) also, [pl. ] signifies A sign, or mark, set up to show the way in a desert. (Fr.) In the Kur, last verse but one, some read , meaning as above: others , meaning idols. (Zj.)

also signifies A goal; or limit; syn. : (K:) or rather, some say that it has this signification [in the verse of the Kur. above referred to]; but the former meaning, of a sign, &c., is the more correct. (TA.)

See also and below. , with respect to rhyme in a verse, is The being free from anything that would mar it, (Akh, K,) when the verse itself is not curtailed; for when the verse is curtailed, the term is not applicable, though the rhyme be perfect: accord. to an explanation received from the Arabs:

not one of the terms of Kh. (Akh.) Derived from , as signifying the standing erect; being tall; making one's self tall, by stretching the neck; and therefore not applied to verse that is curtailed. (U, Isd.)

One who is set, or set up, as an obstacle to a thing, or as a butt for a thing, like the butt of archers. (TA, art. .) See 1.

[A peculiar mode of singing, or chanting: or a peculiar kind of song, or chant]: (See 1.)
been heard from the Arabs [of the classical ages]; *This is a conspicuous object of my eye; a thing in full view of my eye:* said of a thing that is manifest, or conspicuous, [standing before one,] and even when it is lying, or thrown down. (TA.) ___ *I made him, or it, a conspicuous object, or a thing in full view, of my eye.* (TA.) ___ Mtr says, that ُتَلْعَج َبَصْن ِعَيْنِي, in this case, is an inf. n. used in the sense of a pass. part. n., and means an object [as it were set, or set up,] conspicuously seen of the eye, so as not to be forgotten, nor to be unheeded, nor to be placed behind the back, or uncarred for, or disregarded. (MF.) ___ ُتَبْصَن ِعَيْنِي and ُتَبْصَن َعَيْنِي and ُتَبُصُّن ِعَيْنِي (K) Evil; (S) trial; affliction; misfortune: (S, K) so in the Kur, xxxviii., 40: (S) disease: (K) affliction occasioned by disease. (Lth.) See also ُتَبْصَن. ُتَبْصِن [as a subst.] Fatigue; weariness; toil. ___ Difficulty; trouble; distress; affliction. (TA.) See the verb: and see ُتَبْصَن. ُتَبْصَن Diseased; sick; and in pain. (K) ___ ُتَبْصِن ِعَيْنِي and ُتَبْصِن ِعَيْنِي (K, Msb) and ُتَبْصِن ِعَيْنِي and ُتَبْصُن ِعَيْنِي and ُتَبْصُن ِعَيْنِي (K: accord. to the S, the latter is sometimes written ُتَبَصُّن ِعَيْنِي: [but it seems that ُتَبْصُن is the more common of the two words:;) and ُتَبْصِن ِعَيْنِي (S, Msb) *What is set up and worshipped to the exclusion of, or in preference to, the true God:* (S:) or anything that is so worshipped: (K:) or a stone that is set up and so worshipped: (Msb:) the pl. of ُتَبْصَن is ُتَبْصُن ِعَيْنِي (S, Msb:) or a pl. of ُتَبْصَن, like as ُتَبْصُن ِعَيْنِي is of ُتَبْصُن ِعَيْنِي: (Msb:) or it is a pl. of which the sing. is ُتَبْصَن ِعَيْنِي; and it may be a sing., the pl. of which is ُتَبْصُن ِعَيْنِي. (Zj:) which last word, accord. to some, is syn. with ُتَبْصُن ِعَيْنِي: but others deny this; because ُتَبْصُن ِعَيْنِي are figured and sculptured or painted; whereas ُتَبْصُن are of an opposite description. (Msb.) [See a verse cited in art. مور] ___ Also, ُتَبْصَن Certain stones which were set up around the Kaabeh, over which
it was customary for the name of some deity to be pronounced in the killing of animals, and upon which victims were slain in sacrifice to another, or others, than the true God: (ISd, K:) pl. of نصب, as of أعتاق is of عين, or of نصب, as of قالف is of قئيل. (TA.) نصب, as occurring in the Kur, v. 4, signifies An idol; or a stone which the pagan Arabs set up, to sacrifice, or slay animals, before it, or by it, and which became red with the blood: (Kt:) or pl. of نصاب, and signifying idols. (Jel.) نصب The limits of the sacred territory [of Mekkeh]; (K:) i. e., signs, or marks, set up there, whereby it might be known. (TA.) See also نصب.

نصبة A laying of a snare; meaning a plot, a stratagem, or an artifice. (TA.)

نصبة: see نصب.

نصبة The place of sun-set; (K;) the place to which it returns. (TA.) See نصاب and نصب The handle of a knife; (S, K;) in which the سيلان is set: (TA:) pl. نصب. (K.) نصاب, of property, The amount which renders it incumbent on the possessor to pay the alms, or tax, called the الأَكْرَأة; (S, K;) as two hundred dirhems, or five camels, (S,) [or twenty deenárs, or forty sheep or goats. (IbrD.)] So called as being the source whence the tax comes. (Msb.)

نصيب (S, K) and نصب (K) A share, or portion, or lot, syn. حُطُّ; (S, K;) of a thing; (S;) or of anything; (TA;) a set portion: (A:) [hence it appears to be in the sense of منصب what is set:] pl. of the former and نصب A tank, or cistern. (S, K;) نصب A snare, or fowler's net, set, or set up: (S, K;) thus in the sense of منصوبة. (TA.) See also منصب. Nصب (S,) or نصب, (K,) which latter is the pl. of the former, (TA,) Stones which are set up around a
tank, or cistern, and the interstices of which are filled up with kneaded clay. (S. K.)

Dhu-r-Rummah says,

*[هَرْقَنَةُ في بَادِئَ التَّشِيحةَ دَائِرَةً] *
*[فَدْمَ بعَهدَ الْمَاء يَقعُ نصَابةً] *

[We poured it out into an old cistern of which the water was dried up and the bottom apparent, which for a long time had contained no water, the stones set up around which, having their interstices filled up with kneaded clay, were black and white]. (S.) The pron. in هَرْقَنَةُ refers to a large bucket mentioned before. (TA.) *نصائبٌ* is also explained by A’Obeyd as signifying *Stones that are set up around a tank, or cistern, to mark the quantity of water with which the camels will be satisfied.* (TA.) See *نصب.*

**مصَبَّٰهُم ناصبٌ** i. q. *Grief, or anxiety, that fatigues, tires, or wearies:* (K:) after the manner of a rel. n.: (Sb, K:) meaning like لَآِبِن ناصبٍ لَآِبِن ناصبٍ; or ناصبٌ ناصبٌ is here an act. part. n. used in the sense of the pass. part. n. [مصوبٍ] followed by *فيهَ:* i. e. *in which one is fatigued, tired, or wearied;* like لَآِبِن ناصبٍ فيهَ, ينصبُ فيهَ, meaning *هَم ناصبُ ناصبٌ* in the sense of أَهْلُ النَّاصِبِ, has been heard; (K:) and ناصبٌ الناصبُ is its act. part. n. (TA.) *

نصب تابع* is also said to be a phrase of the same kind as مَثَى مَايْت, and شَعْرِ شَاعِرٍ, and مَوْتِ مَايْت; [therefore meaning *Severe fatigue, or difficulty, or trouble, and the like.*] (TA.) 

ذَوْ مَنْصَبٍ عَيْشِ ناصبٍ, and عَيْشِ ناصبٍ, and أَهْلُ النَّاصِبِ, النَّاصِبُ, النَّاصِبُ; and A fatiguing, laborious, or troublesome, life. (K.) *Appellations of a sect who made it a matter of religious obligation to bear a violent hatred to 'Alee (K) the son of Aboo-Tálib:* (TA:) [so called] لَا يَتَّبَعُهُم نَصْبًا لَهُ because they acted with hostility, or enmity, towards him, (K,) and openly opposed him: they were a sect of the Khawárij. (TA.)

**شَجَاعُ** ناصبَةُ الشَّجَاع The eye of the serpent called *شجاع,* which it raises to look. (TA in art.)
By the expression ُبِﺻَ in the following words of the poet,

is meant Like the eye of the brave man, which he raises (بِصْبَة) to look at, or see, something. (TA.)

A goat having erect horns: (S, K:) fem. (S.) نصب and أذن نصب A she-camel having an elevated breast. (S, K.) نصب أذن نصب An ear that is erect, and approaches the other ear. (TA.)

[s] a place where, or whence, a thing grows; (Msb:) place where a person or thing is set, or set up. (TA.) Pl. [of the former, نصب and of the latter, نصب and نصب Origin; source; (S, K, Msb;) of anything; (TA;) that to which a person or thing is referred, as his or its source; syn.

He has an excellent origin. (Msb.) ﻦَﻼُﻔِﻟ ﻦَﻼُﻔِﻟ He traces back his lineage to an excellent origin. (TA.) نصب صدق and نصب صدق صدق To such a one pertains eminence of rank or station. (Msb.) ﻦَﻼُﻔِﻟ ﻦَﻼُﻔِﻟ A woman of rank or quality &c., and of beauty: or of beauty alone; because alone it exalts her. (Msb.) ﻦَﻼُﻔِﻟ ﻦَﻼُﻔِﻟ
the language of those of post-classical times, [and commonly pronounced, in the present day, \( \text{\textit{A post, an office,}} \)] a function, or a magistracy; as though meaning the place in which a man is set, set up, or elevated; (Shifà el-Ghaleel;)
or in which he is set, or set up, to see, or observe, [or supervise]: (MF:) pl. مناصب (TA.) __ مناصب

Functionaries; magistrates.] __ See مناصب.

منصب An iron thing \( \text{\textit{(an iron trivet, \text{TA.}) upon which a cooking-pot is set up: \textit{(\text{IAar, K:)}}}} \) as also منصب. (MF.)

Function منقصة Fatigue, labour, or trouble: [or a cause of fatigue, &c.]. (K.) See منصب.

Function منصوبة, as an epithet, applied to a جيزة or شبكة \( \text{\textit{(A net or snare) set, or set up.}} \) And hence, as a subst., like عجوز and دابة An artifice, a stratagem, a trick, a plot, a resource, or an expedient: or a stratagem in the game of chess. You say سوا فلا منصوبة \( \text{\textit{Such a one framed a stratagem, or plot.}} \) (Z.)

Function منصوب A horse of which the prevailing characteristic of his whole make is the erect position of his bones, so that he stands erect without needing to bend his joints. (TA.) __ منصوب

Function منصوبophy [Broad and thin stones] set up, one upon another. (S.) __ منصوب

Function منصوب Teeth, or fore teeth, of even growth; \( \text{\textit{(K:)}} \) as though set up and made even. (TA.) [See an ex. in a verse cited voce منصب___.] __ منصب; accord. to the K, \( \text{i. q.}} \) منصب; but this is a mistake; and the correct word is منصب. (TA.)

Function منصوب Soft moist earth; as in other books. (TA.)

Function منصوب Dust rising high. (S.) __ منصب

Function منصوب Hair full grown, and standing out. (TA, art. منصب.)

Function منصوب سبكر (\( \text{\textit{Asnan}} \) and دقيق \( \text{\textit{(S in art.}} \) منصوبة إلى خارج) __ منصب

Function منصب: see منصب.
نصب: أناصيب
نصب: تناصيبة
نصب: see أناصيب
نصب: see تناصيبة
1. **أَنْصَت** , aor. َأَنْصَتَ, (L, K) inf. n. َأَنْصَتَ, (L) and َأَنْصَتْ, (S, L, K) which latter is the more approved; (L) and َأَنْصَتَ;

He was silent: (L, K) or he was silent and listened: (S:) or he was silent to listen: (L:) or he was silent as one listening: (Er-Rághib:) or he listened: (Msb:) or signifies he stood, or paused, listening. (Msb.)

He was silent, and listened to his speech. (S, K, &c.)

2. **أَنْصَتَ** He made him silent; silenced him. (Sh, K.)

He made him to be silent, [and to abstain from speaking of, or to,] me. (As.)

3. **أَنْصَتَ** He inclined to play, or sport. (IAar, K.)

4. **أَنْصَتَ** see 1.

5. **أَنْصَتَ** see 1.

6. **أَنْصَتَ** He asked him, or desired him, to be silent: (K:) or, to be silent and to listen to him. (TA.)

7. **أَنْصَتَ** Silence: [or silence and listening, &c.] (K.)
He advised him, or counselled him, [in an absolute sense,] sincerely, honestly, or faithfully: and he so acted towards him: (Msb:) he directed him to that which was for his good, by words, or speech, which is the proper signification; or otherwise, which is a tropical signification: (Lb:) or he gave him good advice, or counsel; directed him to what was good: or he advised him, or counselled him, sedulously, or earnestly: or he acted sincerely, or honestly, to him, (MF,) or he was benevolent towards him; desired what was good for him. (Nh, MF.) ___

My advice, or counsel, or conduct, was sincere, honest, or faithful, to him. (L.) ___

His repentance was, or became, true, or sincere, [&c.: see ] [We have come unto Thee for the purpose of sincere worship: we have not come for gain, or traffic: see art. ] [It (anything, S) was, or became, pure, unadulterated, or genuine. (S, K.) ___.] (S, K.) ___.

He sewed a garment, (S, K,) or a shirt: (TA:) or he sewed it well. (A.) He (a man, TA,) drank until he was satisfied. (K.) ___.

The camels drank in good earnest. (IAar, S.) ___. The rain watered the district so that its herbage became close, without any bare part: (En-Nadr, K;) or, watered it.
abundantly. (TA.) نَصِحَ, aor. ٌ, inf. n. نَصِحُ He clarified honey. (MF.) But this is rejected by the author of the K in [the work entitled] the Basáir. (TA.)

3 نَصِحَهُ, inf. n. ـ من نِصِاحَةٌ [He advised him, or counselled him, with sincerity or faithfulness, &c., reciprocally: see also 1]. (A.)

4 أَنَصَحَ He watered camels so as to satisfy them with drink. (IAar, S, K.)

5 أَنَصَحَ He was prodigal of نَصِحَ [i. e., sincere or faithful advice or counsel, &c.] Hence the saying of Aktham Ibn-Seyfee, إِيَّا كُمْ وَكُتْبَةِ النَِّصِحَ اِنْعَضَرْتُ الْثَّمَةَ Beware ye of being prodigal of sincere or faithful advice or counsel, for it occasions doubt, or suspicion, or evil opinion]. (L.) أَنَصَحَ He affected to be like, or imitated, نَصِحَ [i. e., those who advise, or counsel, sincerely, honestly, or faithfully, &c.: see نَاصِحَ]. (S, K.) See 1.

6 أَنَصَحُوا [They advised or counselled one another sincerely or faithfully, &c.: see 1]. (A, art. نَضِحَ.)

8 أَنَصَحَ He accepted نَصِحَ (S, K, *) or نَصِحَ (TA, [i. e., sincere, honest, or faithful, advice or counsel, &c.]) As an ex. of this signification the following is cited

* يَقُولُ أَنْتَ أَنْصَحْتِي إِنْتِ لَكَ نَاصِحٌ *

[He says, Accept my sincere advice, for I am to thee a sincere adviser]: (TA,) and

أَنْصِحُ كُتَابَ ﺍٓلدَّهِ Accept the sincere or faithful advice or counsel of the Book of God. (A.)

But IB says, that the verb in this sense is intrans.; and that, when trans., it signifies He took a person as a نَصِحَ [a sincere or faithful adviser or counsellor, &c.]; whence the saying لَا أُريَدُ مَنْكَ
I do not desire of thee sincere or faithful advice, nor thy taking me as a sincere or faithful adviser. (L.)

See 10

He reckoned him, or deemed him, a sincere, faithful, or honest, adviser, or counsellor, or actor. (L.)

Thread (S, K) with which one sews: (S:) pl, نصح (K, TA; in the CK نصح) and نصحة: (K:) the kesreh and أ in the latter are not those which are in the sing., and the ًة is added as a fem. sign of the pl. (TA.) [See also طيخ.]

Skins. (S, K.) As cites as an ex this verse of El-Aasha,

_professing the religions of a people to be all heretics.

Thread (S, &c.) ريح here signifies, accord. to some, a young camel such as is called ريب: (Az;) or a lamb, or kid: (ISd:) or the bird called in Persian زاغ. (TA.) [But see what follows.] Also, (accord. to El-Muаtirj, TA.) Snares, (as in some copies of the K, and in the TA) or cords, (as in other copies of the K) having loops حلق (made to them, which are set, and with which apes are caught; (K:) one of these animals being attached to one of the cords to attract others. (TA.) Agreeably with this signification some explain the verse of El-Aasha cited above; ريح, originally signifying apes. (TA.)

True, or sincere, repentance: (S, K;) from نصحت الإبل الشرب; (IAar, S;) or [repentance that mends one's life:] form نصح التوبة, agreeably with the saying of Mohammad, He who traduces the absent rends, and he who begs forgiveness of God mends: [see رأى] (S:) or such repentance that one returns not
after it to that of which he repents: (K.) sincere repentance, after which one returns not to sin: so explained by Mohammad himself: (TA:) or Very sincere, or very honest repentance: (Zj:) being a measure of an intensive epithet, applicable alike to the masc. and fem.: (TA:) or repentance in which one does not purpose to return (K) to the sin of which he repents. (TA.) The people of El-Medeeneh read [in the Kur, lxvi., 8, ]: but some read نصوحنا: which is an inf. n. (Fr.)

نصيح: see ناصح. 

نصيحَةَ, and inf. n., (L, Msb,) or a simple subst., (S, K,) Sincere, honest, or faithful, advice, or counsel, and conduct: (Msb:) direction to that which is for the good of the person who is the object, by words, or speech, which is the proper signification; or otherwise, which is a tropical signification: (Lb:) or good advice or counsel; direction to what is good: or sedulousness, or earnestness, in advice or counsel: or sincere or honest conduct: (MF:) or benevolence; desire for what is good for the person who is the object: (Nh, MF:) [pl. ناصحا] ناصحا: see ناصح.

نصانِحَةُ (act. part. n. of نصحَة) and نصحَانِحَةِ are syn., (S, K,) signifying One who advises, or counsels, sincerely, honestly, or faithfully: and who so acts; (Msb:) [who directs another to that which is for the good of the latter, by words, or speech; or otherwise: or who gives good advice, or counsel: or who advises, or counsels, sedulously, or earnestly: or who acts sincerely, or honestly: or benevolent; who desires what is good for another: see نصح نصحه: رجل ناصح الجيب: A man pare, or sincere, of heart; (S;) in whom is no deceit, dishonesty, insincerity, or dissimulation: (K:) said to be an expression similar to طاهر النوبة: (q. v.). (TA.) [See also art. ناصح.] ناصح. جيب: (S, K) and
A sewer; a worker with the needle; a tailor. (S, K.) Pure, or clear, honey, (As, S, K.) &c., like (As, S). He gave me to drink white honey; or fine, or thin, white honey. (A.) Rains succeeding one another. (A.)

A needle, with which one sews. (L, K.) If thick, it is called . (L.)

A shirt that is rent (A) and sewed. (L) [See also .] Also A place, in a garment, repaired and sewed:

A patched place, or place of patching: (K) a place for sewing; similar to , q. v. (TA in art.)
1 He aided or assisted him, (M, K) namely, a person wronged, misused, or treated unjustly or injuriously, (M, A, K) against his enemy: (TA:) he avenged him: (see the verse here following, and see 8:) he supplied his want, or somewhat thereof (TA) Kidásh Ibn-Zuheyr says.

*[And if thou complain of] treachery from a friend. those requitals are its result and its avengers, or avengement: here نصر may be a pl. of ناصر like شهود is of شاهد; or it may be an inf. n., like خروج دخول and-entry عدو. (M.) You say, تصره على عدوه, (S, A, Msb,) and من عدوه, (A, Msb,) aor. — , (S, Msb,) inf. n. نصر (S, A, Msb) and نصرة (A,) or this, as remarked above, is a simple subst., (S, Msb,) He (namely, God, S, A, or a man, Msb,) aided or assisted him, and strengthened him, against his enemy: (Msb:) the avenged him of his enemy. (See 8.) And نصره آللله God made him to be victorious, to conquer, or to overcome: so in the Kur, xxii. 15, where the pronoun relates to Mohammad. (TA.) In the Kur, xlvii. 8. إن نصروا آللله means, If ye aid God's religion and his apostle, He will aid you against your enemy: (Bd, Jel) or if ye aid his servants, &c.: or if ye keep his ordinances and aid his orders and comply with his commands and shun the things which He hath forbidden, &c. (El-Basár.) And the trad. أنصر أحأك طالماً or مظلماً is explained as meaning, Prevent thou thy brother from wronging when he is a wronger, and aid him against his
wronger when he is wronged. (TA.) Also, **(K,) inf. n. نصر** and **(TA,) [or the latter in this sense, as in the cases above mentioned, is a simple subst.**)

He served or **Preserved** him from him or it. (K.)

God gave rain to the earth or land. (A.) And **نصر العُيَن** (S, M, K.) [aor. ُنصرَى , inf. n. نصر, (M,) The rain aided the earth or land: (S:) or Watered it: (M:) or watered it generally and copiously, (K, TA,) and caused it to produce herbage: (TA:) and 

**نصر** the earth or land was watered by rain. (S.) Hence, **نصرى , inf. n. نصرُه, He gave to him.**

(M.) An Arab of the desert [in the A a beggar] accosted a people saying, ُهَﺮُﺻُأ ُﻢُﻛَﺮُﺻُن ُْ الله, meaning, *Give ye to me: may God give to you.*

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(M, A.) also signifies *God bestowed upon him the means of subsistence, or the like; syn. رقَة.* (IKtt.)

2 **نصره** (inf. n. نصرت, K,) He made him a Christian. (S, M, K.) It is said in a trad., [relating to the natural disposition of a child to adopt the true faith,] ُهَاَﻮَـﺑَﺄَﻓ ِﻪِﻧاَدِّﻮَﻬُـﻳ ِﻪِﻧاَﺮِّﺻُـﻳَو [But his two parents make him a Jew or make him a Christian]. (S.)

3 **نصرت** He rendered reciprocal aid to him. See an ex. voce عاَـصرَّ.]

5 **نصرت** He laboured, or strove, to aid, or assist; syn. عَـالَجَ النَّصرَت. (M, K:) not of the same category as [he endeavoured to acquire حَلْمٍ] and [he endeavoured to characterize himself by بَرّ. (M,) He became a Christian. (M, K.)

6 **نصِّرُوا** They aided or assisted one another: (S, Msb, TA:) they assisted one another to
aid. (M, A, K, TA.) The accounts, or tidings, confirmed, or verified, one another. (M, K, TA.)

8. انتصر He defended himself: (Bd, Jel, IV. 35.) he defended himself against his wronger, or injurer. (TA.) He exacted, or obtained, his right, or due, completely, from him, so that each of them became on a par with the other: (Az, TA.) he revenged himself upon him. (Az, S, M, * Msb, K.)

10. استنصر He asked, sought, or desired, aid, or assistance. (M, K.) And he asked him to aid him, (S, Msb, K,) عليه against him, (S, K,) i. e. against his enemy. (S, TA.) He begged; (K;) as though he asked for a gift, which is termed نصر. (TA.)

َنصر [used a subst.,] Aid or assistance, rendered to another, especially against an enemy:

[avengement or another:] victory or conquest: (Bd, xxix. 9:) and نصر is a subst. from نصرة [and therefore signifies the same]: (S, Msb:) or the ↓ latter signifies good aid, or assistance: (M, K:) and this ↓ same word, when the object is God, signifies aid of God's servants; &c.; as explained above: see 1. (El-Basair.)

Spoil; plunder; booty. (Bd, ubi supra.) Rain; (A, TA;) as also نصرة (TA:) in like manner as it is called فتح: (A, TA:) or the ↓ latter signifies a complete rain. (IAar.) Hence,] A gift: (S, TA:) and نصارّى or نصارّات, gifts. (M.) See also

نصر.

Na'sar. see نصار.

نصر: see نصرة, in five places.

نصرى: see نصاران.
[A Christian: or this is a secondary application, and the original meaning is a Nazarene:] fem. نصارية, (S, A, Msb, K, &c.) and نصارة, (M, A,) or this latter has not been used without the addition of the relative ي, (S,) or it has been sometimes used, (M,) and نصرى, (M, Msb, K,) but we have not heard this used, (M,) [applied to the Christians] is a rel. n. from ناصرة, [or Nazareth,] a town of Syria, (S, M, K,) also called نصرانية, (Lth, IDrd, K,) or نصرة, (S, Msb,) and نصورية, (M, Sgh, K,) without teshdeed, accord. to Sgh, (TA,) and نصرى and نصرى, (as in a copy of the M,) or نصرة and نصورة: (TA:) so originally, and then applied to such as hold the religion of its inhabitants: (Msb:) this is the opinion of the lexicologists; but it is of weak authority, though admissible as there are other anomalous rel. ns.: (M:) or [so in K, but in the S, and] نصارى is pl. of نصرى (Kh, M, Msb, K,) like as مهاري is pl. of مهاري (Msb, K;) or of نصارى (Kh, S, M) and نصارة, (S,) like as ندامي is pl. of ندماي (Kh, S, M) and ندمان; (S,) but more probably of نصارى, because this word has been sometimes used, whereas we have not heard نصارى used: (M:) and it is implied in the copies of the K, that نصارى is pl. of نصارى; but correctly, it is a pl. of نصارى without ي, as is said in the TS, and the L, in both of which is mentioned the saying of the poet,

لما رأيت نبطة نصارا

[When I saw Nabatheans, Christians], meaning نصارى. (TA.)

The religion of the Christians. (K, TA.)

One who aids, or assists, much or well. (TA in art. عقرب.)

نصور: see نصر. It has the signification of the measure فاعل or of the measure معقول for أخوان نصارى, occurring in a trad., means Two brothers, aiders of, and aided by, each other. (TA.)

نصاري: see نصارى.

نصائر: see نصر.
**نصر**

*act. part. n. of نصر, An aider or assister, especially against an enemy; &c.; as also نصر, An aider or assister, especially against an enemy; &c.*

(S, M, A, Msb, K) and نصر: نصر, (S, M, Msb, and of ناصر, (S, M, A, Msb, K) and (of نصر, (M, K)) and نصر may also be a pl. of the same, as occurring in the verse of Khidásh, cited above: (M:) and ناصر is a pl. pl., being pl. of ناصر, (TA;) and نصر is used as sing. and pl., (M, K,) being an inf. n. employed as an epithet, like جدّ, (M,) __

*also signifies The Assistants of the Prophet; (M, K,) of [the tribes of] El-Ows and El-Khazraj; (TA;) being an epithet applied to them especially, (M, K,) and used as a subst., as though it were the name of a tribe, wherefore the rel. n.*

[which is used as sing.] is formed from it. (M.)

**نصر**

*see نصر.

**نصر**

*see نصر: نصار: نصار.

**نصر**

*see نصر.

**نصر**

*Aid ed or assisted, especially against an enemy, &c. [*أرض منصور*] Land watered by rain; rained upon. (S, A.)

**نصر**

* Asking, seeking, or desiring, aid, or assistance. [*مستنصر*] A beggar. (M.)
He, or it, purified. (L)

Intensely white.
He did justice to him: (MAG:) he gave him, or obtained for him, his right, or due, from (澳门) another: see أعد. إنصاف. The giving what is right, or due: (M:) or the granting, or rendering, justice. (KL, PS.) 

He exacted justice for him from his wronger]. (TA, voce طالم.)

He exacted, or obtained, his right, or due, from him (M, K) completely, so that each of them became on a par with the other; (K;) [i.e. with equity].

It became halved: (Msb:) [often said of the daytime (النهار)].

It (wine) was boiled until half of it had gone, or evaporated. (TA, voce طاحة.)

A place half-way, midway, or equidistant, between two places. (Mughnee in art. نصف بين مكانين)

A middle-aged woman or man: (S, K:) or forty-five years old: (K.) Dim. نصف.

A woman's muffler: see خار.

, dim. of نصف: see خلق voce.

Expressed juice, (Mgh, Msb,) or wine, or beverage, (K,) cooked until half of it has gone [by evaporation]. (Mgh, Msb, K.)

Not wholly ripe: [half-ripe:] applied to the date. (TA, voce بسم.)
Half-bricks, or cut bricks, whereof the one is placed, in building, beside the whole brick, for the purpose of ornamentation. (Msb in art. خرج.)
The iron head or blade (Mgh, K) of an arrow, (S, Mgh, K,) and of a spear, (S, K,) and of a sword, (S, Mgh, Msb, K,) and of a knife, (S, Msb,) and the like. (Msb.) The spun thread of the spindle: (K:) see مرسور. A very white beard. (See غرب and ناصل, العنقاء المغرب: غرب, ما بلدت من فلان بفوق ناصل, art. and أَفْوَقَ بلَّ. in two places.
An idol: see نصم.
A certain plant: (S, TA:) Golius says, *a species of thistle*; but this seems to be inconsistent with the description of it: see [description]. Gelded, castrated. The second word is an imitative sequent.

properly, in the language of the [classical] Arabs, The *place where the hair grows in the fore part of the head*: and hence, the *hair of that part*; the *hair over the forehead*; (Az, TA;) [and this is the general meaning;] *i. q.* (Msb, art. ٌةَوْرِذ) The *forelock* of a horse. ___
nass

1. nass, aor. —, inf. n. nass (S, A, Mgh, Msb, K) and nass (K), (K), It (water) welled from a source, or spring: (TA:) or flowed: (TA:) or flowed, (S, Mgh, K) or came forth, (Mgh, Msb,) by little and little, (S, A, Mgh, Msb,) from stone or the like; (Mgh;) like nass: (A:) or exuded; or oozed forth, (A, K,) [like nass;] like as it does from stone. (TA.) You say also, ريح تَنَسُّ، سَحَاءٌ تَنَسُ بَالْمَاءَ A cloud flowing with water. (TA.) And nَثْنَتَ السَّرِّيَةَ مِن شَأْتِ الْهَلْءِ, (K,) aor. —, inf. n. nass, (TA,) The water-skin slit, or burst, (K, TA,) and its water came forth, (TA,) in consequence of being very full. (K, TA,) Somewhat flowed to him from his bounty: but the verb is mostly thus used in negative phrases. (TA.) You say also, نَثْنَتْ لَهُ بَشَيْءٌ A little of thy bounty flowed forth]. (TA,) And He did him a small benefit; as also. (As.) Hence too, (Mgh,) nass, (IKoot, S, A, &c.,) aor. —, inf. n. nass, (K,) also signifies It (a thing, IKoot, Msb, or an affair, K)

was, or became, within the power or reach; or possible; or easy of obtainment or attainment; or prepared, or ready; or produced; or apparent; or it presented itself; syn. أَمْكَنْ, (K, TA;) and أَتَيْسَرَ; (S, A, Mgh, Msb, TA;) and أَتَيْسَرَ. (Mgh.) You say, خُذْهَا نَثْنَتْ. Take thou, or receive thou, what hath become easy of obtainment or attainment: or prepared, or ready; or produced; or apparent; or what hath presented itself; syn. تَيْسَرُ, (S, A, Mgh, Msb, TA;) and تَيْسَرُ: (Mgh, TA;) لَكْ to thee, or for thee; (S, A, Mgh, TA;) من دِينِ of a debt; (S;) or من
of the debt; (Msb;) or من دينك from thy debtor. (TA.) And it is said in a trad., خذوا صدقة ما نتض من أموالهم. Take ye the poor-rate of what hath appeared, or presented itself, of their possessions; syn. حصل, and ظهر. (Mgh.) You say also. نض النّسم The price was, or became, produced, or apparent, or prepared, or ready: was, or became, given in ready money, or promptly, or quickly, or in advance: syn. حصل: and تعجل. (Msb.) And ما تض يديي منه شيء Nothing became produced, or apparent, &c., by my hand therefrom: or, accord. to A 'Obeyd, or As, (see نض,) the verb in this instance seems to have the signification here next following] (Msb.) نض ماله also signifies His property became converted into money, or cash, after it had been a commodity, or commodities. (A, Mgh. *)

2 نمض see R. Q. 1, in two places.

4 انض He (a pastor, S) gave lambs or kids to drink a small quantity of milk. (S, K, TA.) He accomplished a want. (K.)

5 تنضنت فلانا I excited, incited, urged, or instigated, such a one. (Sgh, K, TA.) [In one copy of the K, تنضنت فلانا.]

8 انتضض He sought repeatedly and perseveringly the [small quantities, or remains, termed, of water, and took of them little by little. (TA [in which, however, النماد is erroneously put for الثمار.] Hence, هو يستضض معرفا. He seeks, or demands, bounty, or a benefit, as it were drop by drop; syn. يست قطره, است قطره. (K, TA:) or seeks, or demands, its accomplishment. (A, TA.) And هو يستضض حقه. (S, K;) or ينتظر حقه, (so in a
He seeks, or demands, the accomplishment of his right, or due, (S, Msb, K.) and
takes, or receives, (S,) part after part, (S, Msb,) from such a one: (S:) or
extracts, or elicits, it, part after part. (K. And [in one copy of the K
I took, or exacted, or received, fully, or wholly, from him, my right, or due, (K, TA,) part
after part: (TA) [as also [in one copy of the K
A I sought, or
demanded, the accomplishment of the want. (K.)

R. Q. 1

His ناضّ, (K, TA,) or ناضّ, (so in the CK,) said of a man, (TA,) i. e. what was
apparent of his property, (TA,) became much, or abundant. (K, TA,) He moved about his
tongue; as also تِصْنَصَن, but the ض נ in the former is not a substitute for the ص in the latter, as some assert it to be: (L, TA:) the
verb is used in this sense in speaking of a man; (TA:) and of a serpent; (S *, A, K;) inf. n. نضضْنَة: (S, but in one copy
[the inf. n.] signifies the making, or uttering, of a sound: or the sound
itself; (S, Mgh, Msb, K) and [app. by a motion of the tongue;] of the serpent; and hence, [accord. to some,] the epithet
ضّنَّنَّ, (IAar, K,) نضضْنَة, (IAar, K,) نضضْنَة, (so in the CK,)
He put such a one in motion, (IAar,) and he disquieted, disturbed, or unsettled, him; or
removed him from his place. (IAar, K.) [In one place, in the TA, is made to signify the same;
but this is doubtless a mistake, arising from an omission in transcription.] You say also,
ضضْنَّنَّ, the epithet تُضَنَّنَّ, tha camel
moved about his تَغْنُنَّات [q. v.,] and made them to be in contact with the ground; or this is
with ضضْنَّنَّ (TA.)

Gold and silver coin or money; or deenárs and
dirhems: (S, A, Mgh, Msb,) such are called ناضٌ المال: (A, TA,) or the dirhem and deenár: (K,) the dial. of El-
Hijáz: (As, S, Mgh, Msb:) but accord. to A 'Obeyd, (S, Msb,) or As, (TA,) these are called ناضُ only when converted
into such after having been a commodity, or commodities; (S, Msb, K;) because one says, 
ما حصل نَّضِيْض (Msb;) also signifies what is apparent, or produced, or 
prepared, or ready; and so نَّضِيْض, particularly of property: (TA:) and ↓ the latter, what has continuance, or 
endurance, of property, (Msb.) A man of much property is described as being 
[The most abounding of men in gold and silver coin]. (TA.) See also نَّضِيْض.

Nَّضِيْض Water upon sand beneath which is hard ground, from which whenever any 
exudes and collects, it is taken. (TA.)

بَرْ نَضْوُصَّ A well of which the water flows by little and little: or oozes forth. (K, TA.)

نَّضِيْض Water little in quantity: (S, O, L, K;) pl. نَّضَائِض, which is a mistake. TA.) Also, 
A small quantity of milk. (S, K.)

رَجُل نَّضَائِضُ اللَّحْم A man having little flesh; (K;) as also نَّضِيْضٌ, نَّضِيْضٌ نَّضِيْضٌ, and نَّضِيْضٌ نَّضِيْضٌ, They came with the most remote of 
their company; (O, K;) from Ibn-'Abbád. (TA.)

نَّضِيْض A remainder, (S, K;) or small remainder, (A,) of water, (S, A, K,) &c.: (S, K;) the last thereof: pl.

نَّضِيْض The last of the children of the man: (AZ, S, A, K;) applied alike to the male and female and to two and more; (S, K;) like كِرَاءة عِجْزَةٍ (S,) __ A small thing: (A)

نَّضِيْض A small quantity of rain: (AA, S, K;) or a weak rain: or a weak cloud: or one 
flowing with water: (TA:) pl. [of pauc.] نَّضَائِضٌ and [of mult.] نَّضَائِض. (S, K;) __ A wind that brings rain. 
لَقِدْ تَركَتْ الإِبْلُ المَاءُ وَهَيْنَذَا نَضِيْضٌ, The camels have left the water, having thirst; (S, K; *) not having
satisfied their thirst. (S.) The sound of the roasting of flesh-meat upon heated stones: pl. نضائض: (S, K) ISd, however, says, I think that نضائض is a sing., like خمارم; but the sing. may be نضائض.

(TA.) [It seems to me not improbable that نضائض may in a mistranscription, for نضائض, pl. of the inf. n. نضائض used as a subst.] See also نضائض.

ضائض: see نضائض. حية نضائض: نضائض: نضائض

A serpent that remains not still in a place, (IAar, K,) by reason of its malignity and liveliness: (IAar:) or that, when it bites, kills immediately: (K;) or that moves about its tongue, (S, A, K,) having put it forth; (K;) as also with ص: [see نص: ] (TA:) or that utters a sound, or sounds. (TA.) It is said that Dhu-r-Rummeh, being asked respecting the meaning of نضائض, did nothing more than move about his tongue in his mouth; (S:) or put forth his tongue, and move it about, (IJ, O,) in his mouth, making a sign with it to him who asked him. (O.)

A thing, or an affair, within one's power or reach [&c.: see 1, of which it is the part. n.]. (K.) ___ See also نض in six places.
It (water) sank into the earth; disappeared in the earth: (S, M, K, &c.;) and became low: (S:)

became remote. (S, M.)

*بَضَنَّ* (water) sank into the earth; disappeared in the earth: (S, M, K, &c.;) and became low: (S:)

became remote. (S, M.)

*بَضَنَّ* (water) sank into the earth; disappeared in the earth: (S, M, K, &c.;) and became low: (S:)

became remote. (S, M.)

The water of the tank or cistern, sank into the earth: (S, M, K, &c.;) and also (Msb,) which latter is strange, (MF,) inf. n.

The sources of El-Ta'IF became dried up. (A.)

That from which the water of the sea has become exhausted, and has dried up, it being alive, and which has then died, eat ye it. (TA, from a trad.)

We were on the bank of the river in El-Ahwáz, and the water had sunk, or receded, from it, leaving it dry. (TA, from a trad.)

His eye sank, or became depressed, in the socket: or it is only said of the eye of a she-camel. (K.)

His life passed away, or L. ended. (IAth.) This is what F means by saying فَلَانُ مَاتَ such a one died. (TA.)

Such a one died. (TA.)

His goodness, or beneficence, became little. (AZ.)

He was not ashamed. (TA.)

It (a desert) was far-extending. (K.)

It (a people, or party,) was, or became, distant. (S.)

It (a thing, TA,) flowed, and ran (K.)

By our saying a thing, we mean to exclude water, though water is included in the definition of a thing:

so that we need not infer from what is said in the K that the verb bears two contr. significations. (TA.)

But this observation appears to
The sore on the back of a camel &c. became severe. (K.)
The scar of the sore became severe and deep in the back. (A.)
He pulled off the garment. (Msb.)

She (a camel) had little milk; and her flow thereof became slow; (K;) and her milk was long in flowing again into her udder after each previous milking. (TA.)

He pulled the string of the bow, in order that it might make a sound: like (K:) the former verb is [said to be] an original syn. of the latter; (TA;) [and if so, it has an inf. n., as shown below:] or he pulled the string of the bow, and then let it go, to make it twang: or he pulled the string of the bow without an arrow, and then let it go, to make it twang: (TA:) or he caused the bow to make a sound, or twang: (A.)

The same as (TA;) or he pulled the string of the bow without an arrow, and then let it go, to make it twang: (TA:) or he caused the bow to make a sound, or twang: (A.)

A pool of which the water has sunk into the earth. (A.)
A source of which the water has sunk into the earth; [a source that has become dried up]. (A.)

A deep hole: or a far extending desert: [A deep hole: or a far extending desert]: syn. (S.)

Verily such a one is a person of little good, or beneficence. (AZ.)

Distant; remote: (As, S:) an epithet applied to water and anything. (TA.)

A far-extending run. (TA.)
A certain tree: the is augmentative, because there is no word of the measure whereas there are words of the measure as are called , are made of it: [this is the only meaning I can assign to the words , supposing to be omitted after , though would be better:] its leaves are contracted; and it always appears as though it were dry and dusty, though growing: (TA:) its thorns are like those of the and it has a fruit [called [L, K, art. ] like small grapes, which is eaten, of a reddish colour: AHn says, that its smoke is white, of the colour of dust; and that poets therefore liken dust to it: and in one place he says, that it is a large tree, without leaves [properly so called], which has a trunk, and from which grow thick boughs, with many branches; its leaves if such they may be called being only shoots, which are eaten by the camels and sheep and goats: Aboo-Nasr says, that it is a tree having short thorns: not of the trees that grow on lofty mountains; frequented by chameleons: [see , in art. : ] ISd thinks that it is thus called because of its little sap: AM says, that it is a large tree, from which are cut tentpoles: (TA:) and Ibn-Selemeh says, that it is a tree from which arrows are made. (S.) [She-camels like arrows made of the wood of the tendub]. (TA).
1. **طيب**

طَيِّبُ، آور. ـ، إن. وطَيِّبٌ (S, K, &c,) or these are [properly] simple subs., (the former accord. to the L, and both accord. to the Msb,) and the inf. n. is طَيِّبٌ (Msb,) 

_It_ (fruit, TA, and flesh-meat, S, K, whether dried in the sun or roasted, TA, [or cooked in any way,]) **attained to a perfect state of fitness for being used,** or **for being eaten:** it (fruit) **became ripe,** or **mature:** it (flesh-meat) **became thoroughly cooked.** (S, K, &c.) See 2. [And _It_ (the skin of one tormented in Hell) **became thoroughly burned:** see Kur iv. 59.] **_It_** (an ulcer or the like) **became ripe,** or **suppurated.**

2. **طيبَتُ النَّافِةُ بَلْدَةٌ**

_It_ (a camel) **exceeded the usual period of gestation by a month,** or **thereabout:** (L:) or **exceeded the year and did not bring forth:** (S, K:) **was pregnant,** and exceeded the year, **counting from the time when she conceived,** and did not bring forth. (As.) Th uses the expression **نضَّحَتْ وَلَدَهَا** as signifying **She** (a woman) **exceeded the usual period of gestation,** namely **nine months;** or **did so by a month:** in which case the child is more strong for the delay. (TA.) **The she-camel attained the utmost point with her milk:** but ISd thinks it a mistake for **نضَّحَتْ وَلَدَهَا** (L.)

See 4.

4. **طيب**

_He rendered_ fruit, or flesh-meat, (whether dried in the sun or roasted, TA, [or cooked in any way,]) **perfectly fit for being used,** or **for being eaten:** rendered ripe, or **mature:** thoroughly **cooked:** (S, K:) **it** (the proper time) **rendered fruit ripe,** or **mature;** ripened, or **matured it.** (TA.)

AHn uses this verb in a strange manner, explaining the expression **أَنْذِرْ قَدْ نَضَحَّجَ الْبَرْدَأ** [meaning,
a plant, or herbage, that is nipped, shrunk, shrivelled, or blasted, by the cold]: this is strange because is an effect of heat; not of cold. (M.) [See ُﺞّﻀَﻧ.]

Mature thy judgment, or thine opinion]. (A.)

He does not thoroughly cook the slender part of the leg of a sheep, or the like: i.e., he is weak, and of no use, or does not possess a competence. (L)

also signifies It matured, or caused to suppurate, an ulcer or the like; as also ُﺞْﻀَﻧ.

see 4.

see 1. ___ As simple subst., in relation to fruit, or to flesh-meat. A perfect state of fitness for being used, or for being eaten. ripeness, or maturity: the state of being thoroughly cooked. (L, Msb.)

and ُﺞَﻀْﻨُـﻳ َعاَﺮُﻜﺴﻟا (, L,) or ُﺞَﻀْﻨَـﺘْﺳَﻳ ﺎًﻋاَﺮُﻛ (, A,) 

He does not thoroughly cook the slender part of the leg of a sheep, or the like: i.e., he is weak, and of no use, or does not possess a competence. (L)

see 4.

see 1. ___ As simple subst., in relation to fruit, or to flesh-meat. A perfect state of fitness for being used, or for being eaten: ripe, or mature: thoroughly cooked: (S, K, &c.:) pl. [of the first, and perhaps of the second also,] ُﺞَﻀْﻨُـﻳ يُأﱠﺮﻟا A man of sound, [or mature] judgment. (S, K.) ___ [A matured affair; and affair soundly, or thoroughly, managed] (A.)

see 4.
see what follows.

(\(S, L, K\)) and each with \(\text{ل} \) A she-camel that exceeds the usual period of gestation by a month, or thereabout: \(\text{ل} \) or that exceeds the year and does not bring forth: \(\text{س} , \text{ك} \) pl. \(\text{ه} \) and \(\text{ه} \) (\. \(L.) \) See an ex. voce \(\text{ب} \) (\. [Also both, but the latter the more common, A suppurative medicine.])

An iron instrument for roasting flesh-meat; syn. \(\text{ك} \) سقود (\. (\(K.) \)
He sprinkled a house, or chamber, [with water]: (S, K:) or he sprinkled it lightly: (TA:) He moistened, or sprinkled, a garment, or piece of cloth. (Msb.) A sprinkling of such a thing came upon him. (TA.) She (a camel) sprinkled her urine. (TA.) It (water, TA,) moistened [or allayed] his thirst, (S, TA,) and allayed it: (K. TA,) took it away: or almost took it away: (TA;) also (K) or he satisfied his thirst with drink: (K) or he drank less than what would satisfy his thirst. (S, K.) The water took away the thirst of the camels &c.: or nearly did so. (T.) He carried water from a river or canal or well to irrigate standing corn or the like. (Msb.) He moistened a skin, in order that it might not break. He sprinkled the palm-leaf date-basket with water, in order that its dates might stick together: (L:) or he scattered forth its contents. (L, K.) He watered palm-trees, (K,) and standing corn &c., (TA,) by means of a camel carrying the water: (K.) The standing corn &c. was watered by means of buckets, (T,) watered by means of buckets, (K and L,) and camels carrying the water; not by means of a channel opened for that purpose. (TA.) These are palm-trees that are watered (by the means above mentioned).
Such a one waters palm-trees &c. by the means above mentioned.

He drives the camel that carries the water for irrigation, watering palm-trees &c.

They shot at them [or sprinkled them] with arrows: (S, K;) they scattered arrows among them. like as water is sprinkled. (TA.) Mohammad said to the archers at the battle of Ohod, اَنَضْحُوا عَنَّا اَلْخِيل Shoot ye at the horses and their riders with arrows [and so repel them from us]. (S, * TA.)

He sprinkled some water upon his pudendum after the ablution calledءْﻮُﺿُﻮﻟا (-development, inf. n. K:) as also نَضْحَتْ اَلْعُروْقُ (S, K) they scattered arrows among them.

He made a little sprinkling of urine to fall upon his thygths. (K.) Hence the saying in a trad.. الْتَنْضُحُ مِنْ الْتَنْضُح meaning, that he upon whom falls a little sprinkling of urine, like the heads of needles, as explained by Z, must sprinkle the part with water, and is not required to wash it. (TA.)

He diffused the odour of perfume: lit., sweats it. (L, from a trad.) نَضْحَتْ الْقُرْب (S, K) and نَضْحَتْ الْخَالِيَة, (S,) aor. - , inf. n. نَضْحَتْ الْقُرْب and نَضْحَتْ الْخَالِيَة, (S, K) [the latter of an intensive form, The water-skin, and the jar. (being thin, TA,) sweated, (ISK, S, K,) or exuded its water. (TA.)

The mountain sweated water between its masses of rock. (TA) نَضْحَتْ الْجِبْلْ, inf. n. نَضْحَتْ الْجِبْل, نَضْحَتْ الْجِبْل, (TA,) The trees began to break out with leaves. (As, S, K,) نَضْحَتْ الْشَجْر The standing corn became thick in its body, (TA,) and began to have the farinaceous substance in its grains, yet moist, or succulent, or tender. (K) The eye overflowed with
tears: (L, K:) the eye filled with tears and the overflowed without stopping. (L.)

It (a sea, or great river,) flowed. (TA, art. (L, K:) aor. نَضَح see تَبِر __ انْضَحْوا الرَّحْمَ بِبَلَالْهَا;

(S, K,) aor. نَضَح ; (S;) and (K,) inf. n. مناضحة and نَضَحْ عليه. (TA;) He repelled from, and

defended, such a one: (S, K:) as also (Shujáa:) and نَضَحُ الرَّجُل he repelled from the man.

(Kr.) نَضَحَه عن نفسه He defended himself with an argument. a pled. or an

allegation. (S.)

نَضَح see 1.

Anْضَح عرَضه Anْضَح عَرْضَه He aspersed his honour, or reputation: (K,) marred it; as also

جِبْرُه made people to carp at it. (Khaleefh.)

نَضَح أَمَّر Inْضَح أَمْرِه I saw him deny, (S, K,) and declare himself

clear of, (S,) that of which he was accused, or suspected. (S, K.)

He pretended to be clear, or quit, of the thing. (TA.)

The water became sprinkled upon them. (S.)

The urine became sprinkled upon the garment. (Msb.)

He sprinkled himself with the kind of perfume called نَضْحُ غَسل. (L.) [And نَضْحُ is used in similar sense in art. غسل in

the K.] See 1.

نَضَح see 1.
A rain between two rains; better than what is called rain. (Sh.)

A slight, or scanty, scattered shower of rain. (L.) Also

Perfume that is thin, like water: pl. and [see also] what is thick, like oil and wine, is called A mark left by water, or anything thin, such as vinegar and the like: differing from [q. v.]. (AA, in TA, art. [L.])

A watering-trough or tank; or so called because it moistens [or allays] the thirst of camels: (IAar, S.) or a small watering-trough or tank: (TA:) or the latter a watering-trough or tank that is near to the well, so as to be filled with the bucket; and it may be large: (Lth:) pl. of the former and of the latter What is sprinkled in the performance of the ablution called. (L.) [See فرجه.]

A certain kind of perfume. (S, K.) [See also ] A bow that impels the arrow with force, or sends it far, and that scatters the arrows much; expl. by A mark left by water, or anything thin, such as vinegar and the like: differing from [q. v.]. (AHn, K.)

One of the names of The bow. (TA.)

See .

A that sweats, or exudes its water. (TA.)

A certain kind of perfume. (S, K.) [See also ] A bow that impels the arrow with force, or sends it far, and that scatters the arrows much; expl. by A mark left by water, or anything thin, such as vinegar and the like: differing from [q. v.]. (AHn, K.)

One of the names of The bow. (TA.)

See .

He who drives the camel that carries water from a well &c., for irrigating land, (S, K,) and waters palm-trees [ &c.]. (S.)

See .

A camel (S) or an ass or a bull (TA) upon which water is drawn (by)
well &c.; (S, TA:) *a camel that carries water* (يحمل الماء), from a river or canal or well, to irrigate seed-produce; so called because it is a means of moistening [or allaying] thirst by the water which it carries; (Msb:) the female is called (S, Msb) and (q. v.): (S:) pl. (Msb.) Afterwards applied to *any camel:* as in the following instance, occurring in a trad., أطعمه ناضحك. (Msb.) See ناضح.

ناضحة (L, K) as also (IAar, L) vulg. نضاحية, i. q. زراعة, (IAar, L, [in some copies of the K زرعة]; in the CK زراع) i. e. An instrument made of copper or brass for shooting forth naphtha [into a besieged place: mentioned in several histories]. (L.)
He sprinkled him, or it, [with water &c.]: or i. q. He sprinkled him, or it, [with water &c.]: or i. q.

(K:) AZ says, نضح signifies the act of sprinkling, like نضح; these two words being syn.: you say نضح, aor.

(K:) so most say: (L:) or the former signifies what is unintentional; and the latter, what is intentional: (IAar, L:) As says, that the latter is the act of man: (L:) and the former, he says, signifies more than the latter, and has no pret. nor aor.: and Aboo-'Othmán Et-Towwazee says, that the former signifies the mark, or effect, that remains upon a garment or other thing, and that the act is termed نضح, with ط unpointed: (S:) As says, that نضح has no verb nor act.

(S:) or the former signifies less than the latter: part. n.; and A'Obeyd says, that it has no pret. nor aor. ascribed to any authority: or you say نضح الطوب, aor. نضح, inf. n. I wetted the garment; and it signifies more than نضح معابدها, inf. n. نضحان, (Msb.) نضحان من كذا, (As, S.)

(A sprinking, more [or less] than what is termed نضح, came upon him. (As, S.)

We [shot at them and] sprinkled them with arrows; or scattered arrows among them; (Yz, S, K;) meaning, our enemies. (K:)

It (water) boiled forth vehemently (in gushing, L,) from its source, (L, K,) or boiled up vehemently. (Aboo-'Alee, L, K.)

They sprinkled each other. (S, K.)

It (water) became sprinkled. (S, K.)

It (water) poured out, or forth. (TA.)

see 9.
A mark, or effect, that remains upon a garment or other thing, (Aboo-'Othman EtTowwazee, S, K,) as the body, (TA,) from perfume, (K,) or mire, or a soil or pollution: (TA:) or from blood, and saffron, and mud, and the like: نِضْح being with water, and with anything thin, such as vinegar and the like. (AA.) [See also نِضْح.]

A rain; a shower of rain. (S, K.)

A copious rain. S, Msb, K.) غَيْثٌ نَضْحَةٌ A copious spring of water: (S:) or a spring that boils forth, or gushes forth (S, Msb) copiously. (Msb.) نَضْحَةُ الدُّفْرَى A she-camel that sweats copiously in the part called دُفْرَى, behind the ear. (L.)

[In the TA منضخة, vulgo منضخة, i. q. زِراقة: (K, TA:) [in the CK, زِراقة, which is a mistake: see منضخة].]
1. **ナヌサ**

ナヌサ aor. (S, K & c.,) inf. n. (ナヌサ) (S, L, Msb) and ٌدان (ナヌسن) (S, L, K) inf. n. (ナヌسن) or the latter has an intensive signification; (S, L) *He put* goods, household-goods, or commodities, (مثا) one upon another: (S, L, Msb, K) or *put, or set*, them together, (T, A, L) in regular order, or piled up. (A:) both verbs signify the same: (L, K) or the latter, *he put* them one upon another [or side by side] compactly. (S, L) ___ [You say,]

2. **ナヌサ**

ナヌسن, inf. n. (ナヌسن) He [God] made a person's teeth to be disposed in regular order. (A.) ___ See 1.

3. **ナヌائسنا**

The teeth were disposed in regular order. (A.)

4. **ナヌائسنا**

[quasi-pass. of 1, *It was put, or set, one part upon, or beside, another, in regular order; was piled up, or became piled up*.] (K, art. ***ناَسْنَائ***) ___ فقَر (أ. ناَسْنَائ) *It* (a people, A) remained, stayed, abode, or dwelt, in a place; (A, K) and collected there. (A.)

5. **ナヌائسنا**

Goods, household-goods, or commodities, put one upon another: (S, L, K) or, *put, or set, together, (A, L) in regular order, or piled up: (A:) or the best thereof: (L, K) or *such things in general*: but the first meaning is the most appropriate: (L:) pl. **نَسِدْنَاء** رأيت نضدا من الثياب... وأنضاد... والفرش I saw a number of garments, or pieces of cloth, and of beds, or the like, put together in regular order, or piled up. (A:) ___ See **ناَسْنَائ** A couch-frame, or a raised couch, (سرير) upon which goods, household-goods, or commodities, are put.
one upon another, (S, L, K) or put, or set, together, in regular order, or piled up: (A, L) or simply, a couchframe, or raised couch; (L, Msb) or a thing resembling this, upon which garments and household-goods are put, one upon another, or together. (L) Glory; honour; dignity; might; or power; (A) eminence; or nobility. (K)___

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Eminent; or noble: (L, K) applied to a man: pl. Also, (A, L) and the pl., (S, A, L) A man's paternal and maternal uncles (S, A, L) preëminent in nobility. (S, L) Also, the pl., The party, or company, (L, K) and number, (A, L, K) and auxiliaries, or assistants, (A,) of a people, (L, K) or of a man: (A,) and the sing. and pl., companies, or congregated bodies, of men. (A,) A fat she-camel; (K) likened to a couch-frame, or a raised couch, upon which are the things termed as also. (K) of mountains, Stones, such as are called, one upon another. (S, L, K) Also, of clouds, Portions piled up, one above another: (S, L, K) sing. (L) see and and.

and, (Msb, K) and, or the last has an intensive signification, as is shewn above.] Goods, household-goods, or commodities, (K) put one upon another: (Msb, K) or put, or set, together, in regular order, or piled up: and the last, put one upon another, or side by side, compactly: see 1. see 1. Spadices of palm-trees [having their flowers] compacted, or compactly disposed; (L) yet in their envelopes; (Fr, L) for when they have come forth therefrom they cease to be. Gum-acacias having fruit or leaves closely set, one
above another, from bottom to top, without their trunks being apparent below. (L.)

The trees of paradise are closely set with leaves and fruit, one above another, from bottom to top, without having trunks apparent: (L, from a trad.) and similarly (Jel, lvi. 20.)

A pillow: and any stuffed article of household furniture: (L, K;) pl. and is used as a coll. n. (L.)

Pearls arranged, or put together, in regular order. (A.) See.
It was, or became, beautiful (S, Msk, K) and bright: (S * [see نَرَّضَن below] or, when said of a face, tropically used, (A,) signifying as above: (Tā:) or it was, or became, beautiful and fresh: or beautiful and fine-skinned, so that the blood appeared [through the skin]: syn. حسن وغض، (A:) or pleasant: (Fr:) and رضن، said of a tree, its foliage became green. (Tā:) [When said of a man, sometimes signifying He was, or became, in a state of enjoyment, or in a plentiful and pleasant and easy state of life; agreeably with a usage of نَرَّضَن and نَرَّضَن to be mentioned below. And in like manner, when said of life, it signifies It was, or became plentiful and pleasant and easy: (IAar, S, Msk, K) aor. —, (Msk,) inf. n. (TA:) and نطر (TA:) or this has an intensive signification; (Msk;) and نطر; (IAar, S, K;) when the pronoun relates to the face, (IAar, S, A;) in which case it is tropical, (A,) [or to a tree, or colour, as is implied in the K,] God made it beautiful (S, A, K) and bright. (S, * TA:) [When the pronoun relates to a man, the meaning (of the first of these three forms, as mentioned by En-Nadr and Sh and in the Mgh and TA, and of the ↓ second, as mentioned by As, and En-Nadr and Sh, &c., and of the ↓ third, as mentioned in the TA,) is God made him to have enjoyment, or plentiful and pleasant and easy life; syn. نعمة (S, Mgh, Tā:) or جعله ناعمًا [which signifies the same]: (A'Obeid:) or نضره الله (El-Azdee, Mgh,) and نضره الله (El-Hasan El-Muāddib, TA:) signifies God made his rank, or station, good (El-Azdee, El-Hasan El-Muāddib, Mgh, TA,) among mankind: (El-Hasan El-Muāddib, TA:) not relating to beauty of
the face; (ElAzdee, El-Hasan El-Muäddib, Mgh, TA;) but is similar to the saying, [which see explained in art. (El-Hasan El-Muäddib, TA.) As cites this verse:

* نَّعُوشُ الله أَعْظَمَ فَقْرُوهَا
* يِسْجَسْتَانَ طَلْحَةَ الطَّلَحَاتَ

[May God grant enjoyment to bones which they have buried in Sijistán: (I mean)

Talhat-et- Talahát]. (TA.) And it is said in a trad., 

نَّعَشُ اللَّهُ عِبَادُهُ مَعَ مَقَالٍّ فَوَعَاهَا فَأَدَّاهُ إِلَى مَن يَسْمَعُهَا

(Sh, S, * A, * Mgh, * TA;) or نَّعَشُ، (Sh, S, in which latter we read آمَرُهَا أَمْراً فِي الْمَكَّةِ عِبَادًا، and A, in which we find من in the place of عِبَادًا، and Mgh; the reading نَّعَشُ alone being given in the copies which I have of the S and A;) May God cause to have enjoyment, or a plentiful and pleasant and easy life, the servant, or man, who hears what I say, and keeps it in mind, then conveys it to him who hears it:] (S, Mgh, in explanation of the latter reading, and TA, in explanation of both readings:) or may God make to have a good rank or station &c. (Mgh, in explanation of the former reading.)

2 نَّعَشُ الله عِبَادُهُ مَعَ مَقَالٍّ فَوَعَاهَا فَأَدَّاهُ إِلَى مَن يَسْمَعُهَا

4 نَّعَشُ، see in two places. نَّعَشُ، throughout.

نَّعَشُ، see in two places. نَّعَشُ، throughout.

نَّعَشُ (S, A, Msb, K) and نَّعَشُ (S, A, K, [in the CK نَّعَشُ] and TA) and نَّعَشُ (S, Msb, K) and نَّعَشُ (K [without tenween, though this is not shown in the K, as it is originally an epithet, though it may be obsolete as an epithet,]) Gold: (S, A, Msb, K;) as also نَّعَشُ (Es-Sukkaree:) or silver; (K;) as also نَّعَشُ (Es-Sukkaree:) or generally the former: (TA:) pl. [of pauc.] نَّعَشُ (of the first, S,) and نَّعَشُ (K;) or (so accord. to the S and A, but in the K, and) نَّعَشُ signifies what is pure, (S, A, K,) of gold &c., (A,) or of native or unwrought gold or silver, (Lth, K,) and of wood, (Lth,) or of anything: (S:) and is used as an epithet, applied to gold (TA:) and نَّعَشُ [n. un. of نَّعَشُ signifies a molten piece of gold. (TA.)
Beauty (S, Msb, K) and brightness: (S, TA:) so in the Kur, lxvi. 11. (Jel.) [The above explanation in the Msb and K, beauty, is evidently imperfect. Accord. to the Msb, the word is a simple subst., not an inf. n.] Pleasantness of countenance. The beauty and brightness of aspect characteristic of enjoyment, or of a plentiful and pleasant and easy state of existence: so in the Kur, lxxvi ii: 24: (Bd, Jel:) or the brightness, or glistening, and moisture (upon the skin) characteristic thereof. (Fr.) Enjoyment; or a plentiful and pleasant and easy life; syn. [in the CK.] (A, K.) Richness; or competence or sufficiency. (A, K.) Life. (A, K.) See also نصر. غرب: each in two places. See also نصر.

نظر: see نصر; each in two places. See also نصر.

نظر: see نصر; each in two places. See also نصر.

نظر: see نصر; in two places: and نصر.

نظر (A, L, K) and نحير (A, L, Msb, K) and نظر (A, L,) [being epithets from نصر, نصر, نصر, respectively] and نظر, accord. to the K, but in the place of this we find in the corresponding passage in the L the verb نصر, with the addition is like نصر, نصر, نصر.

(TA,) Beautiful

(Msb, K) and bright. (TA.) So in the Kur, lxv. 22. Faces on that day shall be beautiful and bright: (Bd, Jel:) or shining by reason of enjoyment, or of a beautiful and pleasant and easy state of existence. (Fr.) [These epithets have also other, similar, significations, shown by explanations of
and its variations: رِضح, as an epithet applied to a boy, (A,) and so نَضح, (TA,) and رِضح, applied to a girl, (A,) and so نَضح, (TA;) and thus used are tropical. (A.)


Intense in greenness: (K:) you say أَخْضر نَضح, [intense, or bright, green], (S, K,) like as you say أَصْفر فَاقِع, (S:) and in like manner it is used as an intensive epithet applied to any colour: you say أَحْمر نَضح, [intense, or bright, red], and أَصْفر نَضح, [intense, or bright, yellow]: (K:) so says IAar: (TA:) or أَرْصَ نَضح signifies smooth green, accord. to A'Obeyd, and Az adds, glistening in its clearness. (TA.)

A tree of which yellow cups نَضح are made. (T, in TA, voce عَرَب.) See نَضح.
He overcame him, or surpassed him, in shooting. (S, Msb, K.)

He vied, competed, or contended for superiority, with him in shooting. (S, Msb, K.)

He defended him, pleaded in defence of him, or repelled from him; (K, TA:) spoke in his defence, excusing him; (S, TA:) defended him, &c., as above; (S:) contended, or pleaded, in his defence; (TA:) defended him; and contended in his defence. (Msb.)
He outstripped the other horses: see dayr. A lean, or emaciated, camel: fem. with ُسَفَر (S, Msb, K.). Applied to a beast. (TA, in جهر.)
نطالـ
نطالـ : نطالـ بـسلـحة 1

see Nitala
**1** He struck [or fillipped] his ear with his finger. (K.)

**3** He incited them against each other, (K,) and acted in an evil or mischievous manner towards them. (TA.)

**4** see 1.

* i. q. i. e., A single act of piercing, or pecking, with the beak, of a cock, &c. (Az.)

The head. (Th, K.) Respecting the saying of El-Jo'eyd El-Murádee,

ISk says, No one has explained it, and the reading better known is طيب, meaning notwithstanding the sweetness that was in him; for the man spoken of was going in to a bride of the tribe of Murád: but accord. to some, نُطَاب here signifies The tendon of the neck; syn. حبل العنق; so in the K, on the authority of Aboo-'Adnán alone; or حبل العناق, accord. to IAar, who cites this verse:

[We smote him on the tendon of the upper part of his shoulders: we slew him: we slew him: we slew him. (TA.)]
The holes that are made in a thing with which one clears, or clarifies, [i.e. strains, or filters], and through which what is cleared [or strained] passes forth: (K:) the holes of a strainer for wine, &c. (TA.) See 

A strainer; a colander. (K.)

Stupid; foolish; of little sense: (K:) an epithet applied to a man. (TA.)
1. **حَطَنَ** (aor. — and —, (S, K) inf. n. **حَطّنَ** (S), **حَطَّن** (L, S, and the like, L)) *smote him with his horn.*

2. **حَطَنَ** (S) *He (a ram, S, L, and the like, L) smote him with his horn.*

3. **حَطِّنَ** (L, Msb) and **حَطَّنَ** (Msb) *They two (rams or he-goats) smote each other with their horns.*

4. **حَطَّنَ** (L) *a horned animal did not smite with its horn for him a hornless ewe: a proverb, said of him who has perished unavenged. (L) [See also Freytag's Arab. Prov., ii. 507.]*

5. **حَطَنَ** (K.) *He pushed him, or thrust him, away from him, and removed him.*

6. **حَطَّنَ** (L) *Between them two is a contention like that of two rams,* said of two learned men, and of two merchants. (A.) *There happened to us in the market a contention like that of two rams.*

7. **حَطَنَ** (K.) *Snatched with the horn and so killed: fem. with حَطَّنَ (L) and حَطَّنَ (Lh, L): you say*
also *نَعْجَةُ نَطْيَحٍ*. (L.) ___ Also *نَطْيَحَةٌ* A sheep or goat (Az) smitten with the horn and so killed. (Az, S,) and of which the flesh is therefore unlawful to be eaten: (Az:) the *ةَع* is added because it is made a subst., not an epithet: (Az:) or because the quality of a subst. predominates in it, as in the case of *ٌرَمْيَةٍ*، *ٌأَكِيَّةٍ*، and *ٌفِيَسَةٍ*. (S.) ___ That of which the flesh is unlawful to be eaten. (Az,) *ةَحِيطَن* (L.) ___ Also *ةَحِيطَن* A sheep or goat (Az) smitten with the horn and so killed. (Az, S,) and of which the flesh is therefore unlawful to be eaten: (Az:) the *ةَع* is added because it is made a subst., not an epithet: (Az:) or because the quality of a subst. predominates in it, as in the case of *ٌرَمْيَةٍ*، *ٌأَكِيَّةٍ*، and *ٌفِيَسَةٍ*. (S.) ___ *ةَحِيطَن* What comes to thee from before thee, (or faces thee, L,) of birds and wild animals (S, L, K) &c., which one rouses by throwing a stone or by crying out, and from the course of which one augurs evil or good: (L:) contr. of *قَعِيدِةٍ* (S.) [The *نَاطِحَةُ نَطْيَحٍ* or *نَاطِحَةُ نَطْيَحَةٍ* is of evil omen.] ___ Hence, (TA,) *نَاطِحَةٍ* An unfortunate, or unlucky, man. (K.) ___ *نَاطِحَةٍ* A horse having a blaze, or white mark on his face, extending to one of his ears, which is deemed unlucky: (L:) or a horse having on his forehead two circular or spiral curls of hair (دَائِرَةَ النَّاطِحَة)، which are disliked: (S, L, K:) if there be but one, it is called دَائِرَةَ النَّاطِحَة; and this is not disliked; (S,) or it is called لَطِمَةٌ; and the horse, لَطِم. (L.) ___ *كَبِشٌ نَاطِحٌ* A ram that smites much with his horn: (S:) and طَوْحٌ [signifies the same: and] is applied to a man [app. as meaning who pushes, thrusts, or repels, much, or vehemently]. (IAar, TA in art. رس.)

دَائِرَةَ النَّاطِحَة* A certain circular or spiral curl of hair on a horse, which is deemed unlucky. (L.) [See *نَاطِحَةٍ* نَطْيَحٍ A difficulty; a distressing event; an affliction; a calamity: pl. نَواَطِحٍ. (S, K.) Ex. A difficulty, or distressing event, befell him. (S.) نَواَطِحٍ الدَّهْرٍ The difficulties, &c., of fortune. (S.) __َنَاطِحَةٍ وَنَاطِحَةٍ The two stars called [q. v.,] which are the two stars in the horns of Aries: (S, K:) [the first of the Mansions of the Moon: the latter is b, and the former a:] ISd says, that is a star which is one of the Mansions of the Moon, and from the auroral rising of which one augurs evil: and IAar says, that one says، طَوْحُ النَّطْحِ وَنَطْحُ النَّطْحِ، without and with the like in the case of the name of any of the Mansions of the Moon. (TA.) The Arabs said When En-Nat-h rises aurorally, the
house-top becomes pleasant as a place on which to sit in the evening, or on which to sleep]. (A.)

He has neither sheep, or goat, nor camel. (S, K.)
He kept, or watched, vines, (IKtt, Msb,) and palm trees, (K,) and seed-produce. (TA.) See ناطر and ناطرة.

The act of guarding, or watching with the eyes: and hence the word ناطر. (IAar, Msb, TA.)

Natron, the Armenian بورق, or بورق: (thus differently written here in different copies of the K;) or [rather] the Egyptian بورق: (K, art. برق:) the best kind [of بورق] is the Armenian, which is soft, or fragile, light, and white: then the rose-coloured: and the strongest is the Ifreekee: there is a kind found in Egypt, in two places: one of these is in the western part of the country, in the neighbourhood of a district called Et-Tarráneh; and it is transparent, green and red; the green being the more in request; the other is in [the district called] El-Fákooseeyeh; and this is not so good as the former. (TA.) [See also ناطر.

A scarecrow set up in the midst of seed-produce. (Sgh, K.)

A keeper, or watcher, (S, Msb, K, &c.,) of vines, (S, K,) and of palm-trees, (K,) and of seed-produce: (Msb, TA:) as also ناطرة (EIBári', Msb) and ناطرة ناطرة ناطرة ناطرة ناطرة ناطرة ناطرة ناطرة ناطرة ناطرة ناطرة ناطرة ناطرة ناطرة ناطرة ناطرة ناطرة ناطرة ناطرة ناطرة ناطرة ناطرة ناطرة (Az, S, A, Msb, K) and (of the last, TA) it is a foreign word, (أَعْجُمِيّ, K,) not pure Arabic, (TA,) of the dial. of the people of Es-
Sawád: (Lth, Msb, TA:) Az says, I know not whether it be taken from the language of the people of Es-Sawád or be Arabic: (TA:)

.. accord. to AHn, it is Arabic: (TA:) and IAar says, that it is from نظره, meaning as explained above: (Msb, TA:) IDrd says, that it is with

.. ظ, (A, Msb,) from نظره; (A:) but in the language of the Nabatheans with ط; (Msb;) that the Nabatheans change the former letter

.. into ط. (A.)

.. ناطوره: ناطوره. see
ительству. 

He was, or became, learned, or knowing, (K,) in affairs, and skilful therein: (TA:) or he examined things minutely, and attained the utmost knowledge of them. (S.)

4 How intelligent and knowing is he in affairs! (TA.)

5 He took extraordinary pains, or exceeded the usual bounds, in cleansing or purifying himself, or in removing himself far from unclean things or impurities: (As, S:) or he shunned, or removed himself far from, unclean things: (M, A, K:) and he was dainty, nice, exquisite, refined, or scrupulously nice, and exact, syn. َﻖﱢﺗََ (As, M, A, K,) in cleanliness; (K;) and in speech, (A, K,) so as never to speak otherwise than chastely; (TA;) and in diet and apparel, (A, K,) so as never to eat or wear anything but what was clean, (A,) or so as never to eat anything but what was clean nor wear anything but what was good; (TA;) and in all affairs. (K.) It is said in a trad. of 'Omar, ﴿لا التَطْسِس مَا باَيَت أَ أعْسَل يِدَى﴾, (S, M,) i. e., Were it not for the being scrupulously nice and exact, I had not cared for my not washing my hand. (M, S:) تنطَس فِيهِ ﴿He examined it (anything) minutely.﴾ (A,) ﴿تنطّس الأخبار﴾, (S,) or ﴿عَن الْأَخْبَار﴾, (M, A,) He searched, or sought, for, or after, news, or tidings; searched or inquired into, investigated, scrutinized, or examined, news, or tidings. (S, M, A.)

 النظر: see النظر; the former, in two places; and the latter, in four.

نظر: see النظر; the former, in two places; and the latter, in four.
Learned, or knowing; (A, K;) as also نَطْسِ (K) and نَطَاسِ (A, K) and نَطَاسِ (K) or learned, or knowing, in affairs, and skilful therein: as also نَطْسِ and نَطَاسِ: (ISk, TA:)

intelligent, or skilful, and scrupulously nice and exact (متنّوق،) in affairs: (A:) or one who examines things minutely, and attains the utmost knowledge of them: as also نَطْسِ and نَطَاسِ: (S:) or learned, or knowing, in affairs: skilful in physic &c.: as also نَطْسِ and نَطَاسِ and نَطَاسِ (S, A, K, TA) and نَطَاسِ (S, TA) and نَطَاسِ (A'Obeyd, S,) a student of physic, (S, K, TA,) who examines it minutely; (TA:) or learned, or knowing, in physic; in Greek نَطْسِ: (A, TA: *) and مَنْطَسِ one Who is dainty, nice, exquisite, refined, or scrupulously nice and exact (متنّوق،) and who chooses or selects [what is best]; (IAar;) or any one Who takes extraordinary pains, or exceeds the usual bounds, in a thing: (M:) also نَطِيسِ [without teshdeed,] a skilful man: (TA:) and نَطْسِ (pl. of نَطْسِ) or نَطَاسِ or نَطْسِ نَطَاسِ, skilful physicians.

(A, K;) Also, One who shuns, or removes himself far from, unclean things; (K, TA;) who is scrupulously nice and exact (متنّوق،) in affairs: (TA:) and نَطْسِ a woman Who shuns, or removes herself far from, foul, evil, or unseemly, things: (AA, TA,) and نَطْسِ (pl. of نَطْسِ,) men who do thus: (K, TA:) and نَطْسِ a man Who shuns much, or removes himself very far from, unclean things, and is very dainty, nice, exquisite, refined, or scrupulously nice and exact (كبير التّنّاق) in cleanliness, and in speech, and in diet and apparel, and in all affairs. (K, * TA.) See 5.

نَطْسِ: see نَطْسِ, throughout.

نَطَاسِ: see نَطْسِ, throughout.

نَطِيسِ: see نَطْسِ, throughout.

نَطَاسِ: see نَطْسِ, throughout.
A spy, who searches for news, or tidings, and then brings them. (S, L, K, TA.)
an imitative sequent to غطشان (S, K) not used alone. (S, art. غطشان.)
5 He went deeply, or far, in speech; (K, L) syn. He was exorbitant, or extravagant, therein: (K) or signifies he spoke with the extremity of his fauces; [or with a guttural voice;] from signifying the upper in the mouth. (I. A. T.)

Dental letters: ee.

A certain thing (Munjid of Kr, Mgh, Msb, K) that is spread upon the ground to serve as a table for food, and for play at chess or the like, and to receive the head of a person when it is cut off, (Munjid, K) made of leather; (Munjid, Mgh, Msb, K) a piece of leather that is spread upon the ground for any of the purposes above mentioned. __ The anterior part of the palate; see غار.

A man who makes and who binds books. (T, in TA, art.)
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>نطنف</td>
<td>Earrings: see a verse cited in art. سجد.</td>
</tr>
<tr>
<td>نطنفَة</td>
<td>Sperma of a man (S, Msb, K) and of a woman. (Msb.)</td>
</tr>
<tr>
<td>ناطفُ</td>
<td>A kind of sweetmeat; (Msb) i. q. قبيطَى. (S, Msb.)</td>
</tr>
</tbody>
</table>
trans. by means of ب: see Ham, p. 75. 述ب means he pronounced it, or articulated it.

said of a bird or any animal: see Bd, xxvii. 16.

He talked, or discoursed, with him; syn. كلامه, (TA,) followed by ب before the subject of talk, &c. (TA in art. فرغ.)

They two talked, or discoursed, each with the other; like تقاولا. (TA.)

He desired him to speak; (TA;) [interrogated him:] he spoke to him until, or so that, he spoke. (Msb.)

The bar (مترس) of a door. (TA, art. الجوزآ.)

A ticket of price, or weight: see بطاقة.

Singing birds. an epithet applied to A deenár.

A rational root, in arithmetic; opposed to جذر أصم. (Mgh, art. جذر حيوان ناطق.) A rational animal.

Rationality.

Speech: (S:) Diction; or expression of ideas, or meanings, by voice and words. (K, TA.)

A kind of girdle, zone, or waist-belt, which is fastened round
the waist with a buckle or clasp; worn by men and by women; and when worn by wealthy women generally adorned with jewels, &c., and having also two plates of silver or gold, also generally jewelled, which clasp together. See إِبْرَزُم.

Eloquent: (S, K:) or able in speech; an able speaker. (TA in art. فُؤُود.)
نطل

see سُطِّلَ : نيطَلَ.
نظام

نظام : see نظممة.
طاَوَـﻧ, pl., طَوَـﻧاَت, or طَاوَـﻧا (TA, in art. طَاوَـﻧ)  

A female weaver: pl. طَاوَـﻧاَت, (TA in art. طَاوَـﻧ).
نظر

1. (S, M, A, Msb, K,) and نظره (M, A, Msb, K,) aor. نظر إلـٌه (M, A, &c.,) and نظر (S, M, A, Msb, K,) aor. نظر إلـٌه,

is substituted for نظر in the dial. of certain Arabs, (IDrd, TS, K,) or, accord. to Lb, in the Bughyetel-Ámál, the و is here added only [by poetic license,] to make the sound of the dammeh full, agreeably with other instances; (TA;) and نظر إلـٌه, نظر, and نظر, aor. نظر, (A, K,) the verb being like سماع accord.

to the correct copies of the K, [and so in the A,] but in one copy of the K, like ضرب; (TA;) inf. n. نظر, (S, M, A, Msb, K,) and نظر is allowable, as a contraction of the former, (Lth,) and نظر (S, K,) and نظر and نظر (M, A, K) and نظر and نظر (M, K,) [which last is an intensive form; He looked at, or towards, in order to see, him, or it; he considered, or viewed, him or it with his eye; (S, A, K,) with the sight of the eye; (Msb;) [i. e. looked at him or it;] as also نظر in نظر to نظر signifies the same as نظر and نظر [but app. in another sense, to be mentioned below, and not in the sense explained above, though the latter is implied in the TA; and the same may be meant when it is said that نظر is syn. with نظر, if this assertion, which I find in the M, have been copied]

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without consideration, and be not confirmed by an example: (TA;) or نظر إلـٌه signifies he extended, or stretched, or raised, or directed, his sight towards him or it, whether he saw him or did not see him. (TA.) The usage of نظر as relating to the sight is most common with the vulgar, but not with persons of distinction, who use it more in another sense, to be explained below. (TA.) You say، نظر إلـٌه نظرة حلوة [He looked at him, or towards him, with one sweet look.] (A.) And نظر في المنظر [He looked in the mirror]. (A.) And نظر في الكتاب [He looked into, or inspected, the writing or book], (A, Msb,) which is for نظر المكوب في الكتاب [he looked at what was written in the writing or book], or has a different
meaning to be explained below. (Msb.) And (lit., He looks around him; meaning,) he looks much. (A.) [See also below.] And (Sgh, K,) and (A,) The earth, or land, showed (A, Sgh, K) to the eye (Sgh, K) its plants or herbage. (A, Sgh, K.)

It looked towards, meaning faced, him or it. So in the Kur, [vii. 197,]...and they see nothing; referring to idols, accord. to A'Obeyd. (TA.) And you say, My house faces the house of such a one. (S.) And The mountain faced thee: (A:) as in the following ex.: When thou takest such a road, and the mountain faces thee, then take thou the way by the right of it or the left of it.] (S.)

[Hence, perhaps,] Fortune opposed the sons of such a one and destroyed them: (S [immediately following there the ex. which immediately precedes it here:)] or signifies Fortune destroyed them: (M, A:) but (says ISd) I am not certain of this. (M.)

also signifies The turning the mind in various directions in order to perceive a thing [mentally], and the seeing a thing: and sometimes it means the considering and investigating: [and as a subst., speculation, or intellectual examination: ] and sometimes, the knowledge that results from [speculation or] investigation. (El-Basáîr.) It is mostly used as relating to the intellect by persons of distinction; and as relating to the sight, most commonly by the vulgar. (TA.) [It is said that] when you say, it means only I looked at, or towards, him or it] with the eye: but when you say, it may mean [I looked into, inspected, examined, or investigated, the thing or affair] by thought and consideration, intellectually, or with the mind: (TA:) [this remark, however, is not altogether correct, as may be seen from what follows: the truth seems to be, that ]...and may be used in the latter of these two senses, though is most common in this sense.] It is said in the Kur, [x. 101,]...Say,
Consider ye what is in the heavens. (TA.) And you say, He saw it, and thought upon it, and endeavoured to understand it, or to know its result. (TA.) [And He looked to it, or at it, or examined it, intellectually; regarded it; had a view to it.] And He considered it: (TA:) or thought upon it; namely a writing or book; or when such is the object it may have another meaning, explained before; and an affair: and with this is held to accord the saying, q. v. infrà, voce: (Msb:) and he thought upon it, measuring it, or comparing it. (M, K, TK. In the M and K, only the inf. n., نظر, of the verb in this sense is mentioned.) And He considered, or examined, [or estimated,] the possessions of the orphans, in order to know them. (Msb.) And similar to this is the phrase [in the Kur, xxxvii. 86,] نظر, meaning, And he examined the science of the stars: (Msb:) or he took a mental view of the stars, as if to divine from them. The thinking upon a thing, and endeavouring to understand it, or to know its result; or judging of what is hidden from what is apparent; or reasoning from analogy. (MF.) He judged between them. (K.) She practised divination; (K, * TA;) which is a kind of examination with insight and skill. (TA, from a trad.) Listen thou out for such a one for me; seek thou for me such a one. (A, TA.) Listen thou to me. (M, K, TA [in the CK, erroneously, * TA;) The verb [says ISd] has this meaning in the Kur, ii. 98. (M.) I look to God, then to thee; meaning, I look for the bounty of God, then for thy bounty. (A.) God chose him, and compassionated him, pitied him, or regarded him with mercy; because looking at another is indicative of love, and not doing so is indicative of hatred: (IAth:) or God bestowed benefits upon him; poured blessings, or favours, upon him: (El-Basáïr:) and he compassionated them, and aided them; (Sgh,
and simply, he aided them: (K, * TA:) and he accomplished his want, or that which he wanted. (Msb.) is also syn. with , q. v. ___ Also syn. with , q. v. ___ Also , (K, TA,) inf. n. ; (TA:) or ; (so in a copy of the M, and in the CK; but from the mention of the inf. n. in the TA, the former seems to be the right reading;) He sold it (a thing, M) with postponement of the payment; he sold it upon credit. (M, * K, * TA.) See also 4. ___ [In these last acceptations, accord. to the A, the verb is used properly, not tropically.] He was, or became, affected by what is termed a , i. e., a stroke of an evil eye; (TA:) or of an evil eye cast by a jinn; or a touch, or slight taint of insanity, from the jinn; (K;) or a swoon. (K, TA.)

see 1, last signification but one. ___ (TA passim.)

He considered, or examined, or investigated, with him a thing or an affair, to see how they should do it: (T, TA:) he investigated, or examined, with him a thing, and emulated him, or vied with him, in doing so, each of them adducing his opinion: (TA:) he held a discussion with him respecting a thing: ] or is syn. with ; (Msb:) or signifies the examining mentally, or investigating, by two parties, the relation between two things, in order to evince the truth; (KT; and Kull, p. 342;) and sometimes with one's self; but signifies the disputing respecting a question of science for the purpose of convincing the opponent, whether what he says be wrong in itself or not. (Kull.) ___ Also [ He, or it, looked towards, or faced, him, or it; was opposite, or corresponded, to him or it. (See .)] ___ He was, or became, like him: (A, K;) or like him in discourse or dialogue. (TA:) An army that is nearly equal to a thousand. (A,) He made, or called, such a one like such a one. (K,) Hence the saying of Ez-Zuhree, (K,) Mohammad Ibn-Shihab, (TA,)
Thou shalt not call anything like the book of God, nor like the words of the apostle of God: (A'Obeyd, T, K,) or thou shalt not compare anything, nor call anything like, to the book of God, &c.: (A,) or thou shalt not apply aught of the book of God, nor the words of the apostle of God, as a proverb to a thing that happens: (A'Obeyd, T, K; in which last, we read لشیء لم ظان، in the place of the right reading, لشیء لم غرض: TA:) for, as Ibráheem En-Nakha'ee says, they used to dislike the mentioning a verse of the Kur-án on the occasion of anything happening, of worldly events; (T;) as a person's saying to one who has come at a time desired by the former, (TA,) or to one named Moosà, who has come at a time desired, (K,) [Thou hast come at a time appointed, O Moosà: (Kur, xx. 42:) (T, K:) and the like: (T:) but the first explanation is the most probable (TA, as from Az; but I do not find it in the T)

He postponed him; delayed him: (M, A, Msb, K;) he granted him a delay or respite; let him alone, or left him, for a while: (T, TA;) as, for instance, a debtor, (T, Msb, TA,) and a man in difficult circumstances: (TA:) and نظره signifies the same. (Msb.) You say, I sold to him a thing, and granted him a delay. (T.) And a person speaking says to him who hurries him, Grant me time to swallow my spittle. (T.) And it is said in the Kur, [xv. 36 and xxxviii. 80.] Then delay me until the day when they shall be raised from the dead. (TA.) See also 8. ___ He sold to him a thing with postponement of the payment; he sold to him a thing
upon credit. (M.) See also 1 last signification but one.

5 تناظر

They faced each other. (K.) You say, تنااظرت الداران The two houses faced each other. (M.) And دوّرنا تناظر, تنطاقر, [which is the original form] (A,) Our houses faced one another.

(S, A.) See also تراوضا.

6 تناظرا

They faced each other. (K.) You say, تنااظرت الداران The two houses faced each other. (M.) And دوّرنا تناظر, تنطاقر, [which is the original form] (A,) Our houses faced one another.

(S, A.) See also تراوضا.

8 تناظر

He looked for him; expected him; awaited him; waited for him; watched for his presence; syn. نظَّر عليه; تأَتَّى عليه; نظَّر عليه (M, K;) and نظر (TA;) and نظر (T &c., inf. n. نظر S, K;) signifies the same; (T, M, A, Msb, K;) and so نظر, (M, A, K;) and نظره; (Zj, TA;) [but respecting the last two, see what is said below:] but when you say نظر without any objective complement, the meaning is, he waited; or he paused, and acted or behaved with deliberation, or in a patient, or leisurely, manner. (Lth, T.) It is said in the Kur, [vii. 13,] انتظرنا نقتبس من نوركم Wait for us that we may take of your light: and accord. to Zj, أنظرنا [which is another reading] is said to mean the same: or the latter means delay us: accord. to Fr, however, the Arabs say أنظرني meaning Wait thou for me a little, (T.) also signifies The expecting, or waiting for a thing: (TA;) or the expecting, or waiting for, a thing expected: (M, K, TA;) or نظر signifies he expected, or waited for; (انتظر,) him, or it, leisurely, and so استظّر به خيرا أو شرا, (M, A, K,) in art. بعده, in the last of which is added [He looked for expected, awaited, or waited for, something good or evil to befall him, or betide him]

10 تناظرة

He asked of him, or desired of him, a postponement, or delay. (M, A, K.)
A man says to another, \textit{buy,} like the word used in reply to it. here following and like meaning, I sell and the other says, \textit{Grant me a delay} that I may buy \textit{(of thee)} of thee.

\textit{We saw them.} \textit{Between us is the extent of a look in respect of nearness.} \textit{A tribe went together,} of which the several portions see one another. \textit{But it requires consideration,} by reason of its want of clearness, or perspicuity: \textit{But it requires consideration,} by reason of its want of clearness, or perspicuity: \textit{He has the option of adopting the better of the two things; he may either retain it or return it.}

A look: a quick look or glance: \textit{A look: a quick look or glance:} Hence the trad., \textit{Thou shalt not make a look to follow a look; for the former is thine or right, lad the latter is not thine:} i. e., when thou hast once looked at anything forbidden, unintentionally, thou shalt not look at it a second time. \textit{He whose look does not produce an effect, his tongue does not produce an effect}; \textit{He whose look does not produce an effect, his tongue does not produce an effect}; \textit{meaning, that he who is not restrained from a fault or offence by being looked at is not restrained by speech.}

\textit{A stroke of an evil eye}: \textit{A stroke of an evil eye by which one is affected from the jinn's looking at him;} as also \textit{a touch, or a slight taint or infection of insanity.} \textit{An alteration of the}
body or complexion by emaciation or hunger or travel &c. (S, M, K.) __ Foulness; ugliness: (AA, TA:) evilness; or badness, of form or appearance; a fault: a defect; an imperfection. (M, K.) __ Reverence, veneration, awe, or fear; (I Aar, T, K,) __ Compassion, pity, merry. (I Aar, T, K.)

Then let there be a postponement, or delay, until he shall be in an easy state of circumstance: (T, M, Msb) a. c., (T, M, Msb) and accord. to another reading, (Msb) and accord. to another reading, in the Kur, lvi. 2. (M.) You say also, He sold to him the thing with postponement of the payment, he sold to him the thing upon credit. (M.) And I bought a of him with postponement of the payment; I bought a of him upon credit. (T.)

Speculative knowledge or science; such as is acquired by study, that of which the origination rests upon speculation, and acquisition by study; as the conception of the intellect or mind, and the assent of the mind or the position, that the world has had a beginning. (K, T.) [It is opposed to ﮫﯿﺪَﺑ and to ﮫیروﺮﺻ.]

A chief person, whether male or female, to whom one looks. (M, K.) You say, Such a one is the person to whom his people look, (Fr, T, S,) and whom they imitate, or to whose example they conform. (Fr, T.) All these words are also used in a pl. sense: (M, K) or [so in some copies of the K; but in others, and,]
A man who neglects not to look at, (M, L, K,) or to consider, (A,) that which, (M, A, L,) or him who, (K,) disquiets him, or renders him solicitous. (M, A, L, K.)

Looking to, or facing, another person or thing; opposite or corresponding to another person or thing; as also 

The nadir; the point opposite to the zenith. [which I suppose to mean He who looks towards, or faces, thee; who is opposite, or corresponds, to thee; or he towards whom thou lookest, &c., and who looks towards thee, &c.: though susceptible of other interpretations: see 3.] __ Like; a like; a similar person or thing: (AO, T, S, M, A, K;) equal; an equal: (Msb:) applied to anything: (TA:) as also نظر and نظائر. (K:) fem. نظائر: (T, M, A;) pl. masc., نظائر: (M, A, Msb, K;) and pl. fem. نظائر: (T, A,) applied to words and to all things. (T.) You say،

Such a one is thy like. (T.) And هذا نظير لهذا، (T,) or this نظير لهذا، (Msb,) This is the like of this, (T,) or the equal of this. (Msb.) And عددت إبل فلا نظائر. (TA.) I counted, or numbered, the camels of such a one in pairs, or two by two; (As, T, K; *) if by looking at their aggregate, you say,

عددتها جمارة. (As, T.)

انظر: see نظائر, in two places. __ See also نظائر.

نظرة: see نظیر, in two places. __ See also نظیر, q. v. (T, &c.). [And hence,] The more excellent of men: (K, * TA:) A scout, or scouts; (T, Sgh, K;) and so نظائر: (Sgh, K;) pl. of both، نظائر.
A horse (A, K) that raises his eye by reason of his sharpness of spirit: (A:) or sharpspirited, and raising his eye. (T, K.)

A people looking at a thing; (S, K;) as also (K.) See also منظارة.

\[\text{Looker; pl. منظرون, منظرة. The pupil, or apple, of the eye, the smallest black of the eye, in which is seen what is termed إنسان العين, (S,) [and] with which the man sees; (Msb;) the black spot in the eye; (M, K;) the clear black spot that is in the middle of the main black of the eye, with which the looker sees what he sees: or that part of the eye which resembles a mirror, in which, when one faces it, he sees his person: (TA:) or a duct (عرق) in the nose, wherein is the water of sight: (M, K;) [app. a loose description of the optic nerve:] or the sight itself: (M, K;) or the eye: (K;) or the eye is called شديد ناظر, (S, A; *) the pl. of which is ناظرين, (A.) (so in a copy of the M and of the A and in some copies of the K;) or شديد ناظر, (so in some copies of the K and in the TA,) A man clear of suspicion, who looks with a full gaze: (M, K;) or clear of that with which he is upbraided. (A.)

\[\text{ثناطوران} \] Two veins at the two edges of the nose, commencing from the inner angles of the eyes, towards the face. (Zj, in his Khalk el-Insán.) Also, ناظر A guardian; a keeper; a watcher: (S, Msb:) and, as also ناظر, (K, TA,) which last is a word of the Nabathean dialect. (TA.) [The dim. is نظير.] You say، عيني نظرت إلى الله ثم إليكم، My eye (lit. my little eye) is looking to God for His bounty, then to you for your bounty. (A.) In the Kur, [lxxv. 23,] the words have been explained as signifying Waiting for their Lord: but this is a mistake; for the Arabs do not say نظرت فلانتا نظرت إليه الشيء in the sense of إنظرته في الشيء، but they say نظرت في الشيء in that sense. (T.)
For ٌنظر: see 1.

ٌنظر: see ٌنظر.

ٌنظر: see ٌنظر.

ٌنظر: see ٌنظر.

ٌنظر: see ٌنظر.

ٌنظر: see ٌنظر.

[**A place in which a thing is looked at**: a place, or state, in which one likes to be looked at. (T, A, TA.) You say, فلان في منظر ومسمع وفي رئى ومشيع Such a one is in a state in which he likes to be looked at and listened to and in a state in which he is satisfied with drink and food. (T, A, TA.) And لقد كنت عن هذا المقام ٌنظر Thou wast in a state in which thou likedst to be looked at, away from this place of abode. (T, TA.)

The aspect, or outward appearance, of a thing; opposite of ٌنظر: (S, art. خبر:) [when used absolutely, a pleasing, or goodly, aspect; or beauty of aspect; as also ٌنظر: this is implied by the usage of ٌنظر: q. v., and is well known:] or what one looks at and is pleased by or displeased by; as also ٌنظر: (M, K:) or the former, a thing that pleases and rejoices the beholder when he looks at it: (T:) and the ↓ latter, the aspect (ٌنظر:) of a man when one looks at it and is pleased by it or displeased by it. (T, TA. *) You say, ٌنظر حسن He has a goodly aspect.]

(A.) And ٌنظر: [A woman goodly of aspect.] (S.) And ٌنظر: منظرٌ خير من منظرٍ حسنة منظرٌ [His aspect is better than his internal state.] (S.) And لذو منظرٍ بلا ٌنظر ٌنظر بلا ٌنظر [Verily he has a pleasing aspect without a pleasing internal state.]

(A.) [Verily he has a pleasing aspect without a pleasing internal state.]

ٌنظر: A high place on which a person is stationed to watch; (S:) a place on the top of a mountain, where a person observes and watches the enemy. (T:) and ٌنظر: [the pl.}
eminences; or elevated parts of the earth; or high grounds: (M, K;) because one looks from them.

(M.) ___ Its application to A certain separate place of a house, [generally an apartment on the groundfloor overlooking the court, and also a turret, or rather a belvedere, and any building, or apartment, commanding a view;] is vulgar. (TA.) ___ See also ٌةَرﺎﱠﻈَﻧ. ___ And see ٌﺮَﻈْﻨَﻣ, in five places.

: see what next follows.

ٌةَرﺎﱠﻈَﻧ (S, M, A, K) and ٌةَرﺎﱠﻈَﻧ (M, K,) the latter contr. to analogy, (M,) A man (M,) of goodly aspect. (M, K.) You say, [A man of goodly aspect and of pleasing internal, or intrinsic, qualities]; (S, A;) i. e., and ٌةَرﺎﱠﻈَﻧ ( , M, K,) the latter contr. to analogy, (M,) A man (M,) of goodly aspect.

ٌةَرﺎﱠﻈَﻧ A mirror (A, K) in which the face is seen. (TA.) ___ Also, A telescope; a thing in which what is distant is seen [as though it were] near: vulgarly, ٌةَرﺎﱠﻈَﻧ. (TA.)

ٌةَرﺎﱠﻈَﻧ A man looked at with an evil eye: (A, TA;) affected by what is termed a ٌةَرﺎﱠﻈَﻧ; (T, TA;) i. e., a stroke of an [evil] eye; [or of an evil eye cast by a jinnee; or a touch, or slight taint of insanity, from the jinn;] or a swoon. (TA.) ___ A person, (T,) or chief person, (A,) whose bounty is hoped for, (T, A,) and at whom eyes glance. (A.) ___ ٌةَرﺎﱠﻈَﻧ A woman in whom is a ٌةَرﺎﱠﻈَﻧ, meaning, a fault, defect, or imperfection. (K, * TA.)

: see ٌةَرﺎﱠﻈَﻧ.
نظف

10

نظف الأذن من البول : استنفي see.
He pierced: he pierced and knotted a cord or rope: and he pierced and plaited [the leaves of] the tree. (M.)

He strung beads. (Msb.)

He transfixed, or transpierced, him; (Mj) i. q. (S, M, K.)

What are strung, of pearls and beads, &c. (M.)

A standard of a thing, by which to regulate or adjust it. See voce عيّر.[[1]](Msb.)

The cause, or means, of the subsistence, of anything; or its foundation, or support; syn. ملاك. (M, K: *a tropical meaning. (TA)

A way, course, mode, or manner, of acting or conduct or the like: custom, or habit. (M, K.)

His affair has not a right tendency. (T.) And لَيْسَ لَا مَرْهُم نَظَامٌ

Their affair has not a right way, or method, of procedure, nor connexion, or coherence, nor right tendency. (TA.)

He ceased not to follow one custom, or manner of conduct. (M, TA.)

Stories having no foundation, or no right tendency or tenour. (M and K in art. مسطر.)

A composer of many verses, or of much poetry. (TA.)

Stories having no foundation, or no right tendency or tenour. (M and K in art. مسطر.)
\textit{He} (a raven, or crow, or other animal,) cried out: or stretched out his neck, and moved about his head, in crying out. (K.) The \textit{neighing} of a horse. (TA.) The \textit{chanter of the call to prayer} stretched out his neck, and moved about his head, in his cry. (A, L, K.)

\textit{He} (a camel, K) went with a quick pace: (S, K;) or, with a certain kind of pace; (K;) or \textit{he} (a camel) moved about his head, in proceeding at a quick rate; like a \textit{camel, raising his head}: (TA;) or, \textit{he stretched out his neck}. (A.) Accord. to some, \textit{He} signifies the \textit{moving} of a she-camel's head \textit{forwards in her march, or pace}. [S, accord to an excellent copy, in which the original words are thus given: \\textit{He} (a man) cried out, or stretched out his neck and moved about his head, in disturbances, broils, or the like: syn. \\textit{in the affright}.]
A rapid wind. (K.)

The young one of a raven, or crow: syn. a raven, or crow; [absolutely]: syn.

In a prayer of David occur the words [O Sustainer of the young raven (or young crow) in his nest!]. It is said that the young raven (or young crow), when it comes forth from its egg, is white, like a lump of fat, and that the old bird, on seeing it, dislikes and abandons it; that thereupon God sends to it gnats, which light upon it on account of its foul greasy smell, and that it lives upon them until it is fledged and becomes black, when its parents return to it. (L.)

A swift she-camel: (S, K:) pl. of the first, and of [the masc. epithet] and of [the masc. epithet]. The last pl. is the only one mentioned in the S, K, which do not point out its proper sing.] See also  in 1.

An excellent, fleet horse, (S, K,) that stretches out his neck like the raven, or crow: and (or accord. to some, TA) one that follows his own way, heedless of the bridle, [app., lowering his head, and stretching out his neck,] syn. without any increase in the rate of his run. (TA.) See A stupid, or foolish, and clamourous man. (K.)
1. **انتع**

He described, or characterized, or designated, (S, K.) a thing; (S.) syn. وصف: (S, K.) or he described a thing by mentioning what was in it, or what it possessed; whereas, in the وصف of a thing one may exaggerate: (L.) he distinguished a person or a thing by an epithet: and hence, he qualified a substantive by an epithet: and he used a word as an epithet] or he described a thing by mentioning what was in it that was good, or
goodly; not with reference to what was bad, or foul, or ugly; unless by a straining of the meaning one say **نتع سوء**; whereas وصف is said with respect to what is good, or goodly and what is bad, or foul, or ugly: (IAth: or نتع signifies he described by mentioning the make, or form, or other outward characteristic, as tallness and shortness; and وصف respects action, as beating: or, accord. to Th, نتع signifies he described by mentioning something in some particular place in the body, such as lameness; whereas وصف is used with respect to what is common to the whole, as greatness, and generosity; therefore God is an object of وصف, but not of نتع. (TA.)

**نتع نفسه بالخير** [He described himself as possessing, or characterized by, or distinguished by, goodness.] (Msb.) نتاع, aor. _ , inf. n. **نتع**. He (a man) was naturally endowed with powers of description, and skilful in the use of those powers. (TA.)

**نتع**. He (a horse) was, or became, what is termed **نتع**; i. e.,
generous, or fleet, &c. (L, K.) نتاع, (L.) or نتاع, of the same measure as فرح, (K.) He (a horse) affected, or endeavoured, or constrained himself, to be, or become, what is termed **نتع**; i. e.,
generous, or fleet, &c. (L, K.) MF remarks that **نتع** in this sense, is strange, as **فعل** is not a measure denoting **تكلف**. (TA.)
His face became beautiful, or goodly, so that he was described (K) as characterized by beauty, (TA,) [or, so that he became distinguished by an epithet].

He, or it, was, or became, described: (TA:) [he, or it, was, or became, distinguished by an epithet: he, or it, was, or became, characterized, or distinguished, by that which made him to excel others of his kind: see .]. See 1.

He asked him to describe him, or it. (T, K.)

An epithet; or that whereby a person or thing is described: [hence, an epithet whereby a substantive is qualified:] (TA:) pl. : it has no other pl. than this. (ISd.) [Respecting distinctions said to exist between , and , see 1.] [You say,] He has goodly epithets applied to him, and goodly qualities, or properties, which are causes, or occasions, of epithets]. (A.) , a phrase similar to , meaning Like such a thing. See an ex. voce . (TA.) , , and , and , A generous, or a fleet, or swift, horse, that excels in running, and outstrips others. (K.) [And so] A beast of carriage, or a man, characterized, or distinguished, by that which makes him to excel others of his kind. a horse atcribed as distinguished by generousness, or by fleetness, or swiftness, and by outstripping others (TA.)

Thy male slave or thy female slave, is of the highest quality.

(K.) But in the A it is said, , and . (TA.)
A generous, excellent, surpassing, man. (TA.) See also نعیت.

Describing; a describer: pl. نعیات. (TA.)

[A person or thing described; distinguished by an epithet: and hence, a substantive qualified by an epithet. Described as possessing, or characterized by, or distinguished by, generosity; distinguished by the epithet of generous]. (A.)

See نعیت.
1. \( \text{ثﻌَـﻧ} \), aor. ٍثﺎَﻌْـﻧِإ; and ٍثﺎَﻌْـﻧَأ; \( \text{He took it. (K.)} \)

4. \( \text{قَدَّمَ فِيهُ} \); and \( \text{سَيِّدَى} \), \( \text{He was prodigal of his wealth: (K.) or he scattered it: or it signifies} \)

8. \( \text{ثَﻌَـﺘْـﻧَأ} \), see 1. \( \text{He set about, or commenced fitting himself out, or equipping himself for} \)

They have striven, laboured, or exerted themselves, in their affair. (K.)
ٌﺞَﻌَـﻧ

ٍﺞَﻌَـﻧَأ ُمْﻮَﻘﻟا

( S, K ) And ٌﺞِﻌَـﻧ

ٌﺞُعْـﻧَأ

( S, K ) And ٌﺞَﻌَـﻧ

ٍﺞَﻌَـﻧَأ

Of a pure white colour: (L: [pl. of the latter

Women of a clear white colour in the parts around the eyes; intensely black

and wide, in the eyes]. (A:)

A man heavy in the stomach (القلب) from eating mutton:

( pl. S, TA.)
female of the sheep: (L, K) also, the female of the wild bull: and, of the gazelle: and, of the wild sheep: (TA:) [but see below:] pl. نعاج نعاجات نعاجات الرمل The wild cow: pl. نعاج نعاجات نعاجات الرمل no other wild animal but the cow (accord. to A ‘Obeyd, S,) is thus called: (S, K:) [but see above]. The Arabs speak of gazelles as though they were goats, terming the male نعاج; and of wild bulls or cows as though they were sheep, terming the female نعاج.

Also نعاج A woman; as likewise شاة. (TA.)

نعاج A camel of beautiful colour, and highly esteemed. (TA:) A she-camel of beautiful colour: (TA:) or a White she-camel, (S, K,) of generous race: (TA:) a swift she-camel: a she-camel upon which one hunts wild cows: (S, K:) such is of the kind called نعاج نعاجات نعاجات الرمل مهرة: (I:) or one that is light, or active: (TA:) pl. نعاج نعاجات نعاجات الرمل also A woman of beautiful complexion, or colour. (TA:) نعاج Plain, or even, land, (S, K,) fertile, and producing the kind of tree called زمث. (Aboo-Kheyreh.)

Also نعاج: see نعاج.
The term **نَعْرَن** (S, A, Msb, K) aor. **نَعَرَن** (S, K) and **نَعَرَن** (K) [in the Msb, **نَعَرَن**], but this I suppose to be an error in transcription,] the first of which is the most common, (K,) or the most common when the verb relates to a vein, accord. to Fr, as cited by Sgh, (TA,) inf. n. **نَعَرَن** (S, A, Msb, K) and **نُعِّرَن** (A, K,) or this latter is a simple subst., (Msb,) and **نُعِّرَن** (A,) [or this also is a simple subst.,]** He** (a man, K, or a beast of carriage, Msb,) **uttered a sound, or noise, (S, A, Msb, K) with, (A, K,) or in, (S,) his خَيْضَوم [or the innermost part of his nose]: (S, A, K,) but Az, says, I have not heard this explanation from any of the leading authorities. (TA.) ___ Also, (TA,) inf. n. **نَعَرَن** (K,) **He called out, or cried out vehemently, in war, or in some evil case. (K, * TA.) And** **نَعَرَن** inf. n. **She** (a woman) **clamoured, and acted in a foul or immodest manner. (TA.)** **نَعَرَن** (S, K,) or **نَعَرَن** (A,) aor. **نَعَرَن** (A,) or **نَعَرَن** (S, K,) and **نَعَرَن** (K,) the former of which is the more common, (Fr, Sgh, K,) and **نَعَرَن** (S, K,) or **نَعَرَن** (K,) **made a sound by reason of the blood coming forth:** (K,) or **gushed with blood,** and **made a sound at the coming forth of the blood. (A.)**

**A sound, or noise, in the خَيْضَوم [or innermost part of the nose]; (S, K,) [as also نَعَرَن. (See 1.)] نَعَرَا** [the pl.] is also applied to The **call of the مؤذن**. (S.)

**نَعَرَار** see نَعَرَ.

**نَعَرَة** see نَعَرَ.

**نَعَرُّ** see نَعَرَ.
Uttering a sound or noise [with, or in, the خيشوم, or innermost part of the nose].

(Sh.) And ناعر Clamorous: (K, TA:) ظء, applied to a woman, and signifying the same: (A:) or, so applied, it signifies clamorous and foul, or immodest: (K:) and إمَّة غِيرَى نِعَّرَى a [very jealous] clamorous woman; (K:) in which phrase, نعَرَى may not be regarded as fem. of نعَرَى, because [epithets of the measures] فَعَلَان and نعَرَى come from verbs of the class of منع [or that of ضرب]. (Az, K.) [And so] نعَرَأ One who drives away the beasts and cries out after them. (TA, art. قغز.) You say also, صوتي نعَرَأ أُطرت تُعَدُ I made a clamorous voice to fly with this; [meaning,] I published this. (A.) Also ناعر A vein flowing with blood: (Sh:) [or gushing with blood; &c. (See its verb, above.)] And نعَرَأ A vein gushing with blood; and so نعور: (S:) that does not cease to flow with blood; as also نعور (TA) and نعَرَى نعَرَى applied to a wound signifies the same; as also نعَرَى, with and نعَرَى نعور applied to a wound signifies making a sound by reason of the vehemence with which the blood comes forth. (TA.)

ناعور, (S, A, Mgh, Msb,) or ناعورة, (K,) A [machine of the kind called] دُوَلَّاب [q. v.,] (A, K,) or منجَنَان [q. v.,] (Mgh, Msb,) with which water is drawn [for irrigation], (S,) and which is turned by water, (S, Mgh, Msb,) and makes a noise, or [creaking] sound by [its revolving]: (S:) so called because of its نعير [or sound]: (A, Mgh, Msb,) [app. also any rotary machine for raising water to irrigate land: see Niebuhr's 'Voyage en Arabie,' tome i., p. 220 et seq.:] it is used on the banks of the Euphrates (A, TA) and the 'Asee: (TA:) pl. نَوَاعِيَر. (S, A, Msb,) And the former, The Wing (جناح) of a mill or mill-stone. (K.)

Also ناعورة A bucket with which water is raised. (K.) See also ناعورة.
NUNAS

1. نعاس (S, A, Msb, K.) aor. — (S, M, and so in a copy of the B by the author of the K.) or — (A, K.) (the latter being agreeable with analogy.) inf. n. نعاس (S, A, K, TA,) or this is a simple subst., (Msb,) [He drowsed; he was, or became, drowsy, or heavy with sleepiness: or he slumbered, or dozed:] the inf. n. is syn. with نعاس (S, A, K,) or نعاس signifies languor in the senses, (K, TA,) arising from the heaviness [which is the prevenient sign of sleep: (TA,) or the beginning of sleep: (M, art. نعاس:) or its proper signification is, accord. to Az, (Msb, TA,) نعاس and نعاس (Msb) or سنة (TA) without sleep: (Msb, TA,) or سنة is in the head, and نعاس is in the eye: or سنة is the vapour (ريح) of sleep which begins in the face, then is transmitted to the heart, and you say, of a man, نعاس, and then, نوم. (Msb, art. نوم.) It is said in a proverb,

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مطال كنعاس الكلب [A delaying of the payment, of a debt, or the like, like the drowsing, or slumbering, of the dog:] i. e. continual: (S, TA:) for the dog is characterized by much نعاس, and, as is said in the B, is accustomed to open his eyes [only] sufficiently for the purpose of guarding, and this he does time after time.

(IAar, K, TK,) It (a man's judgment, and his body,) was soft, and weak. (IAar, K, TK,)

It (a market) was, or became, stagnant, or dull, with respect to traffic. (K, TA.)

4. NUNAS He begat heavy, sluggish, lazy, indolent, or torpid, sons. (AA, K.)

6. تناعس He feigned himself drowsing, or slumbering, or] sleeping. (K, TA,) It (lightning) became faint. (A, TA.)
A single fit of drowsiness: or of slumber: a single movement of the head in drowsing or slumbering. (TA.) You say,

A vehement fit of drowsiness, or of slumber, came upon him. (A.) And 

I drowsed, or slumbered, once. (S.)

نَعْسُ: see 1.

نَعُسَان: see 1.

نَعُوس: A she-camel bountiful in yielding milk; (S, A, K;) that drowses, or slumbers, in yielding milk; (A;) or because, in yielding milk, she drowses, or slumbers: (S;) or having much milk, that drowses, or slumbers, when milked: (M;) or that closes her eyelid on being milked.

(Az, TA.)

نَعَسَة: see 1.

نَعَسَ: Drowsing, drowsy, or heavy with sleep: or slumbering, or dozing:

(S, Msb, K;) as also نَعْسَان ; (Lth, Fr, Th, Msb, K;) but this latter is rare; (Fr, Th, Msb, K;) and by some disallowed: (TA;) fem. of the former with نَعَسَة (Msb, TA;) and of the latter نَعَسَان, made to accord. with وُسُنْان, fem. of وَسُنْان; and this is best in poetry: (Lth, Msb, TA;) and نَعَسَة is also used as an epithet [in an intensive sense] applied to a female: (TA;) the pl. of نَعَسَ is نَعْسِان; like رَكْعَ, pl. of رَكْعٍ; and that of نَعْسَة نَعَسَان. (Msb.)

جَدَّه نَعْسَة [His good fortune is slumbering]. (A, TA.)
Nešū

1. Nešū, aor. __, (S, K,) inf. n. Nešū, (S,) He (God) raised him; lifted him up; (S, K,) as also Anušūh 
Ks, K,) which is disallowed by ISk, who says that it is a vulgar word, and by J after him, but is correct; (TA,) and Nešūh
n. تنعيش; (AA, TA,) or He (God) set him up, or upright; as also Anušūh (Msb,) [see an ex. in a verse cited voce ]

I set the tree upright, when it was leaning. (TA.) And Nešū Thūf ṭāl. He raised his eye, or eyes. (S, * K.) [Hence,] aor. and inf. n. as above, (TA,) He recovered him from his

embarrassment, or difficulty: (A;) he restored him from a state of poverty to wealth, or competence, or sufficiency: (K, TA;) as also Anušūh. (TA:) and he recovered him from a state of perdition or destruction. (TA.) And Nešū Thūf Allah. May God restore thee from poverty to wealth, or competence, or sufficiency: or make thee to continue in life; preserve thee alive. (A.) And Nešū Thūf Allāh. He set him up, and strengthened his heart. (TA.) And Nešū Thūf a, (A, TA,) [The spring, or spring-herbage, or the season, or rain, called Nešū Thūf n.] makes men to live and enjoy plenty of herbage or the like. (TA.) [Hence also,] Nešū Thūf, (Sh, K,) aor. as above, (Sh,) and so the inf. n. (TA) He eulogized, or praised, the dead man, (Sh, K,) and exalted his praise, or fame, or honour. (Sh,) [which see above, in 1, and Nešū Thūf also signifies They carried the
dead man upon the Nešū, q. v. (A [where this signification is indicated, but not expressed: it is shown, however, by an

explanation of pass. part. n. (q. v. infra) in the TA.)][q. v.] was made for her

bier. (Mgh, from a trad. of, or relating to, Fātimeh.)

2. Nešūh, see 1. Also, (K,) or Nešū Thūf, (S,) inf. n. Nešū Thūf ṭūf. (K,) He said to him Nešū Thūf Allāh [which see above, in 1, and
also below, in 8]: (S, K:) in some copies of the S, تَعْشُكَ اللّهُ. (TA.)

8 أَنْعَشَ أَنْعَشُ ٤

He rose; or became raised, or lifted up: (TA:) he rose after his stumble, or trip:
(S, A, Msb, K:) and in like manner you say of a bird, (A, TA,) meaning it rose [after falling or alighting], (TA,) and he raised his head. (TA.) Hence the saying, May he fall, having stumbled, or stumble and fall, and not rise [again]: a form of imprecation. (TA.) And hence the saying of 'Omar, نَعْشُ أَنْعَشُ اللّهُ أَنْعَشُ اللّهُ Rise thou: may God raise thee: or نعَشُكَ اللّهُ نعَشُكَ اللّهُ has here one of the two meanings assigned to it before, in 1. (TA.) ___ [And hence,] He recovered, or became recovered, from his embarrassment, or difficulty. (A, TA.)

نَعْشَ A state of elevation, or exaltation. (Sh.) See 1. ___ A state of remaining;

lastingness; endurance; permanence; or continuance; syn. بقاؤه. (Sh, K.) [A kind of litter, or] a thing resembling a مَحْفَةٌ, upon which the king used to be carried. when sick:
(IDrd, Msb, K:) not the نَعْشُ of a corpse. (IDrd, Msb.) This is said to be the primary application. (TA) ___ And hence, (TA,) A bier, (S, A, Msb, K,) when the corpse is upon it. for otherwise it is called سَرْرُ: (S, IAth, Msb:) it is called by the former name because of its height, or its being raised: (S, TA.) pl. نَعْشُ: (Msb;) also, a reticulated thing. (Az. Mgh, TA,) resembling a مَحْفَةٌ, (Mgh,) which is put as a cover over a [dead] woman when she is placed upon the bier; (Az, Mgh, TA;) but this is properly called حِرْجُ, though people called is نَعْشُ, which is properly only the bier itself. (Az, TA.) ___ [And hence,] بنات نعْشُ الكبرى [or نعْشُ] بنات نعْشُ الكبرى, together with بنات نعْشُ الكوْرِ, constitute The constellation of Ursa Major: or the principal stars thereof: seven stars; whereof four [which are in the body] are called نَعْشُ, نَعْشُ, and three [which are in the tail] are called بنات نعْشُ (S, K,) i. e., بنات نعْشُ (TA:) and to like manner بنات نعْشُ الصُّغرى, (K,) or بنات نعْشُ
[together with the constellation of Ursa Minor: or the principal stars thereof; seven in number; whereof the four in the body are called, and the there in the tail are called]: (S:) [the former four] said to be likened to the bearers of a bier, because they form a square: (IDrd, TA:) [the being so called as being likened to damsels or to men for is pl. of ] applied to an irrational thing as well as pl. of (following a bier:) Sb and Fr agree that is imperfectly decl. because determinate and of the fem. gender: (S:) or it is perfectly decl. when indeterminate, but not when determinate [by having the epithet added to it]: (Aboo-'Amr Ez-Záhid, K:) also occurs, in poetry; (Sb, S, K;) because a single one [of the stars thereof] is called (Lth, K,) being made to accord. in gender with ; but when they say , they say: (Lth, TA:) [this is agreeable with a general rule; accord. to which, is the pl. of ] applied to anything but a human being: the pl. of (L, TA.) See also . Also A piece of wood, (K, TA,) of the length of twice the stature of a man, (TA,) upon the head of which is a piece of rag, (K, TA,) called , (TA,) with which young ostriches are hunted or captured. (K, TA.)

The small star called, which is [by the star ] in the middle of the bearers of a bier. (A, TA.)

A corpse carried upon or bier. (S, A, * Msb.)
1. 

\( 
\text{It (the penis, S, or zāb, Msb, K,) became erect, (S, Msb, K), by reason of carnal appetite;} \) (Msb) as also \( \text{the penis became extended.} \) (M, TA.)

2. 

\( 
\text{He (a man, Msb, K,) became affected with carnal appetite:} \) (S, Msb, K:) and in like manner \( \text{said of a woman.} \) (Msb, K. *) \( \text{His penis became extended.} \) (M, in art.

3. 

\( 
\text{She (a beast) opened and contracted, alternately, her vulva;} \) (S, K;) and so \( \text{She (a beast) opened and contracted, alternately, her vulva;} \) (S, K;) and so \( \text{She (a beast) opened and contracted, alternately, her vulva;} \) (S, K;) and so \( \text{She (a beast) opened and contracted, alternately, her vulva;} \) (S, K;) and so \( \text{She (a beast) opened and contracted, alternately, her vulva;} \) (S, K;) and so \( \text{She (a beast) opened and contracted, alternately, her vulva;} \) (S, K;) and so \( \text{She (a beast) opened and contracted, alternately, her vulva;} \) (S, K;) and so \( \text{She (a beast) opened and contracted, alternately, her vulva;} \) (S, K;) and so \( \text{She (a beast) opened and contracted, alternately, her vulva;} \) (S, K;) and so

4. 

\( 
\text{He caused it to become erect:} \) (S:) or \( \text{put it in motion:} \) (Msb:) namely his \( \text{zāb, (S,) or ðár.} \) (Msb.)

5. 

\( 
\text{A vulva excited by carnal appetite.} \) (K)

6. 

\( 
\text{That excites erection of the penis.} \) [app. a mistranscription for \( \text{شُرَبُ النَّاعَوُظ} \) [app. a mistranscription for \( \text{شُرَبُ النَّاعَوُظ} \) [app. a mistranscription for \( \text{شُرَبُ النَّاعَوُظ} \) [app. a mistranscription for \( \text{شُرَبُ النَّاعَوُظ} \) [app. a mistranscription for

7. 

\( 
\text{Medicine which has that effect:} \) mentioned by Z and Ibn-Abbád. (TA.)
He hallooed them on to fight, etc.; see 10 in art.

One who drives away the beasts, and cries out after them. (TA in art. زعق.)

See nāʿeqāʾ.
نَعْلٍ

1. نَعْلٍ، نَعْلَ and نَعْلَتُ الحَفْفِ [l. e. boot]: and hence، نَعْلَتُ النَّفَّاثَةِ. نَعْلَتَ نَعْلٍ. (Msb.) See سَرْمَ. I affixed a sole to the bottom of the [i. e. boot]: and hence، نَعْلَتُ النَّفَّاثَةِ. نَعْلَتَ نَعْلٍ. (Msb.) See سَرْمَ. And hence، نَعْلَتُ النَّفَّاثَةِ. نَعْلَتَ نَعْلٍ. (Msb.) See سَرْمَ.

2. نَعْلٍ، نَعْلَ and نَعْلَتُ الحَفْفِ [l. e. boot]: and hence، نَعْلَتُ النَّفَّاثَةِ. نَعْلَتَ نَعْلٍ. (Msb.) See سَرْمَ. I affixed a sole to the bottom of the [i. e. boot]: and hence، نَعْلَتُ النَّفَّاثَةِ. نَعْلَتَ نَعْلٍ. (Msb.) See سَرْمَ. And hence، نَعْلَتُ النَّفَّاثَةِ. نَعْلَتَ نَعْلٍ. (Msb.) See سَرْمَ.

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4. نَعْلٍ، نَعْلَ and نَعْلَتُ الحَفْفِ [l. e. boot]: and hence، نَعْلَتُ النَّفَّاثَةِ. نَعْلَتَ نَعْلٍ. (Msb.) See سَرْمَ. I affixed a sole to the bottom of the [i. e. boot]: and hence، نَعْلَتُ النَّفَّاثَةِ. نَعْلَتَ نَعْلٍ. (Msb.) See سَرْمَ. And hence، نَعْلَتُ النَّفَّاثَةِ. نَعْلَتَ نَعْلٍ. (Msb.) See سَرْمَ.

5. نَعْلٍ، نَعْلَ and نَعْلَتُ الحَفْفِ [l. e. boot]: and hence، نَعْلَتُ النَّفَّاثَةِ. نَعْلَتَ نَعْلٍ. (Msb.) See سَرْمَ. I affixed a sole to the bottom of the [i. e. boot]: and hence، نَعْلَتُ النَّفَّاثَةِ. نَعْلَتَ نَعْلٍ. (Msb.) See سَرْمَ. And hence، نَعْلَتُ النَّفَّاثَةِ. نَعْلَتَ نَعْلٍ. (Msb.) See سَرْمَ.

6. نَعْلٍ، نَعْلَ and Nَعْلَتُ الحَفْفِ [l. e. boot]: and hence، Nَعْلَتُ النَّفَّاثَةِ. Nَعْلَتَ Nَعْلٍ. (Msb.) See سَرْمَ. I affixed a sole to the bottom of the [i. e. boot]: and hence، Nَعْلَتُ النَّفَّاثَةِ. Nَعْلَتَ Nَعْلٍ. (Msb.) See سَرْمَ. And hence، Nَعْلَتُ النَّفَّاثَةِ. Nَعْلَتَ Nَعْلٍ. (Msb.) See سَرْمَ.

7. نَعْلٍ، Nَعْلَ and نَعْلَتُ الحَفْفِ [l. e. boot]: and hence، Nَعْلَتُ النَّفَّاثَةِ. نَعْلَتَ نَعْلٍ. (Msb.) See سَرْمَ. I affixed a sole to the bottom of the [i. e. boot]: and hence، Nَعْلَتُ النَّفَّاثَةِ. Nَعْلَتَ Nَعْلٍ. (Msb.) See سَرْمَ. And hence، Nَعْلَتُ النَّفَّاثَةِ. Nَعْلَتَ Nَعْلٍ. (Msb.) See سَرْمَ.

8. نَعْلٍ، نَعْلَ and نَعْلَتُ الحَفْفِ [l. e. boot]: and hence، Nَعْلَتُ النَّفَّاثَةِ. نَعْلَتَ Nَعْلٍ. (Msb.) See سَرْمَ. I affixed a sole to the bottom of the [i. e. boot]: and hence، Nَعْلَتُ النَّفَّاثَةِ. Nَعْلَتَ Nَعْلٍ. (Msb.) See سَرْمَ. And hence، Nَعْلَتُ النَّفَّاثَةِ. نَعْلَتَ Nَعْلٍ. (Msb.) See سَرْمَ.

A sandal: a sole: the thing by which the foot is preserved, or protected, from the ground; (K;) syn. حَدَادٌ: and also applied to ظُلَارَةٍ [or shoe]. (Msb.) What is now called حَدَادٌ.

(Ath, TA.) It often signifies only a sole: so in the S, K, Msb, &c., in art. خِصَف and c. ___ The leathern shoe, or sandal, of a camel; which is attached by thongs, or straps, called سَرْيَةٌ (pl. of سَرْيَةٌ to the خَدَمَة) or plaited thong which surrounds the pastern: see سَرْيَةٌ and خَدَمَة. (K,) or نَعْلٍ: see خَدَمَة. The iron, (K., S, K,) or silver, (S,) thing [or shoe] at the lower end of the scabbard. (K., S, K,) See خَدَمَة. And 2 in art. فَرَص meaning A رَحْلٍ نَعْلٍ: see خَدَمَة. غَاشِية meaning A رَحْلٍ نَعْلٍ: see خَدَمَة. غَاشِية meaning A رَحْلٍ نَعْلٍ: see خَدَمَة.

One who takes care of the sandals or shoes [at the door of a bath or mosque].

(TA in art. نَعْلٍ.)

Wearing, or having on the feet, sandals.
His life was, or became, plentiful and easy: (Msb.) was, or became, good, or pleasant. (Mgh.) See نعم, aor., عوف, aor., حضر, aor., حضر, aor. See the latter. نعم, and نعم, صباح, inf. n., نعومة; (S, Msb.) and نعم; (S.) It was, or became, soft, or tender, (S, Msb,) to the feet. (Msb.)

He made him to enjoy, or lead, a plentiful, and a pleasant or an easy, and a soft, or delicate, state, or life; a state, or life, of ease and plenty. (S, Msb, K.) نعم, He nourished well him, or it; pampered him.

See 2.

He conferred, or bestowed, upon him a thing as a favour. See优美، عليه بشيء.优美، He kneaded it well, thoroughly, or soundly. (TA, voce优美، median.优美، a thing as a favour.优美، He bruised or powdered finely: see دقيق،优美، دقيق،优美، He cooked it well; syn. إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美， إفاد، طبخ،优美، إفاد، طبخ،优美， إفاد، طبخ،优美، إفاد، طبخ،优美， إفاد، طبخ،优美， إفاد، طبخ،优美， إفاد، طبخ،优美， إفاد، طبخ،优美، إفاد، طبخ،优美， إفاد، طبخ،优美، إفاد، طبخ،优美， إفاد، طبخ،优美， إفاد، طبخ،优美، إفاد، طبخ،优美， إفاد، طبخ،优美， إفاد، طبخ，优美، إفاد، طبخ،优美، إفاد، طبخ،优美， إفاد، طبخ،优美، إفاد، طبخ，优美، إفاد، طبخ،优美، إفاد، طبخ،优美， إفاد، طبخ،优美， إفاد، طبخ،优美， إفاد، طبخ，优美، إفاد، طبخ،优美، إفاد，优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美， إفاد，优美， إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد，优美، إفاد، طبخ،优美، إفاد، طبخ،优美， إفاد، طبخ،优美، إفاد，优美، إفاد، طبخ，优美، إفاد، طبخ،优美， إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد，优美، إفاد， طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美， إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美， إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ，优美، إفاد، طبخ،优美، إفاد، طبخ，优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ，优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ，优美، إفاد، طبخ،优美، إحاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ，优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ،优美، إفاد، طبخ，优美، إفda...
Even so; yes; yea. (Msb, &c.) See أَجْلَ and أَجْلُ.

Pasturing [or cattle]; mostly applied to camels, and neat, and sheep and goats: or applied to all these, and to camels when alone, but neat and sheep or goats when alone are not thus termed; (Msb,)

therefore, cattle, consisting of camels or neat or sheep or goats, or all these, or camels alone.

Excellent, or most excellent, or excellent above all, is the man, Zeyd; or [very or] superlatively good, &c. (Msb.) See بَشَرِ.

A living in [or rather enjoyment of a life of]
softness, daintiness, or delicacy, and ease, comfort, or affluence: (KL:) i. q. نَعْمَة; (Msb;) and
softness; tenderness; blooming freshness or graces, of youth. See نَعْمَة. Softness; tenderness; bloom; or flourishing freshness (IbrD;) of a branch; and of youth, or youthfulness. (M, art. مَلَدُ; &c.)

A benefit; benefaction; favour; boon; or good: (S, Msb:) a blessing; [bounty; gratuity;] or what God bestows upon one: and so نَعْمَة [grace of God:] and نَعْمَة, with fet-h, [and نَعْمَة and نَعْمَة, ease and plenty,] enjoyment; (Msb;) welfare; well being; weal:] نَعْمَة and نَعْمَة are the contr. of نَعْمَة; and نَعْمَة is like health after sickness; and richness, or competence, after want. (Bd.) A blessing; (S;) a cause of happiness. (K,) A favour; a benefit; and the like. (S.)
Wealth, or property. (K.) The first explanations given to it above are assigned in the K, not to this word, but to نعمةٌ with the article seems generally to signify Wealth: and without the article, A benefit, benefaction, favour, boon, or blessing.

The act of rejoicing by a thing: and the state of rejoicing in a thing. (KL.)

contr. of نعمةٌ; (S, TA in art. يبَّأس; يبَّأس) and contr. of نعمةٌ. (TA in that art.) See نعمةٌ.

Enjoyment; [delight; pleasure;] as also نعمةٌ, q. v.: (Msb:) plenty and ease. (K.) See نعمةٌ.

The blackness of night. (S in art. يبَّسق.) see an ex. voce نعامةٌ سقَطٌ__ نعامةٌ. The ostrich: it sometimes denotes the female. See نعامةٌ طائرٌ راَّلٌ شالَّ; جراد: see نعامةٌ and a verse voce إِمَّا أَبِنَ النَّعَامةٍ طَائِرَ رَأْلٌ شَاَلٌ; نَجَادَ. The shank-bone: and a certain vein in the leg: and the middle, or beaten track, of the road: and the brisk, lively, or sprightly, horse: and the drawer of water (لسَانٌ) who is at the head of the well. (T in art. يبَّسق.) and نعامةٌ and نعامةٌ زَرْقَةٌ النَّعَامةٍ بِنِيّ (____ نعامةٌ) نعامةٌ. Nine stars [of Sagittarius], behind the shُوُلَة, four in the Milky Way, [and ε,] called النَّعَامةٍ الْوَارِدَة, as though drinking; and four without the Milky Way [c, s, t, and f,] called النَّعَامةٍ الصَّادِرة, as though returning from drinking; and the ninth, [λ,] not mentioned by some,] high between them: each of the two fours forming the corners of a quadrilateral figure. The twentieth Mansion of the Moon. (El- Kazweeneye.)

[A plentiful and easy life. See نعَم عيشَه.] A pleasant life. (Mgh.) [A soft, or delicate, life.] Soft, or tender: applied to a plant or tree: (Mgh:) [Smooth; sleek. And i. q. مَنْعَمٍ.]
ٌﻞﱠﻌَـﻨُﻣ, applied to a horse, white on the forelegs: see أُفْنِرُ.

َأَنَاعِيمٌ, pl. pl. of نَـمَم: see a verse cited voce داني.
He announced his death; see a verse cited voce طبَّالَةٍ.
Certain portions of flesh by the uvula. (O in art. علق.)
1 غَـنَّ He (a man, TA) swallowed saliva. (K.) غَـنَّ (inf. n., غَـنَّ, TA,) It
(a bird) sipped water: you do not say of a bird غَـنَّ. (K.) غَـنَّ He (a man) took in gulps, or gulfed, in
drinking: (K;) and likewise an ass. (TA.) غَـنَّ من الإِنْهِاء غَـنَّ, with kesr, I drank in gulps from the
vessel. (ISk, S.)

غَـنَّ A hungering. (K.) A tribe's wanting food, or hungering: syn. إِقْفَارُ الجَمْهُور. (K, as in some copies: [app.
the right reading:] in other copies, إِقْفَارُ, which is pl. of إِقْفَارٌ. TA.) غَـنَّ See غَـنَّ.

غَـنَّ and غَـنَّ A gulp; or as much as is swallowed at once; of water &c.: (S, K;) or the ؛ latter signifies a
single act of gulping: (K;) differing from the former like as [its syn.] جَرْعَةٌ does from جَرْعَةٌ (TA:) pl. of the former
غَـنَّ. (S:) for which غَـنَّ occurs in a verse. (TA.) غَـنَّ Ex.

أَهْوَاء مَا أَبْرَدَهَا مِن غَـنَّةٍ مَا أَبْرَدَهَا عَلَى الفَوْادَ تَعْمَيْنَ لِلْيَدَينِ وَالْفَمَ Ex.

Excellent! How cool a gulp is it! How cool is it to the heart! May the hands
and mouth perish! I said on hearing of the death of an enemy, or of any trial or affliction that has befallen him. (A.)

غَـنَّ A foul action. (S, K;) So in the following saying, غَـنَّ [A foul action was never
found to be chargeable upon him.] (S.)
1 ă

1 ă, aor. n., inf. n. ă, He pulled hair; syn. גדב. (K.)
Lasting and vehement evil. (IAar, K.)

We fell into lasting and vehement evil. (L)


The cooking-pot boiled; estuated; became in a state of violent commotion; syn. اغلث, (As, S, IKtt, A, L,) and فأرت. (As, K.) Hence, (TA,) 

The man became angry, or vehemently or most vehemently angry, or affected with latent anger without power to exercise it: (S, A,)
or his inside boiled by reason of such anger: (As, S, K, A, L,)

or he held enmity in his heart, watching for an opportunity to indulge it; or he hid enmity and violent hatred in his heart; or he bore rancour, malevolence, malice, or spite. (TA.)

see 1, in two places.

i. q. تناكر [app. meaning, The behaving with mutual enmity or hostility]. (K)

Angry or vehemently or most vehemently angry, or affected with latent anger without power to exercise it: as is implied in the S: or] having his inside boiling by reason
of anger: (S, * K:) and [it is said that] غَِرِيَّةُ نَِّرَةٌ signifies a woman very jealous; syn. غُرِيَّةٌ: (K:) [but] it is related in a tradition of 'Alee, that a woman came to him and told him that her husband had illicit intercourse with her female slave; whereupon he said, If thou be speaker of truth, we stone him; and if thou be a speaker of falsehood, we whip thee: and she said, رَدُونِي إِلَى أُهْلِي غَِرِيَّةُ نَِّرَةُ (S, TA,) meaning, [Restore ye me to my family, very jealous,] with my inside boiling by reason of anger, or vehement or most vehement anger, or latent anger without power to exercise it: this is the explanation given by As: and Isd says, that he holds نَِّرَةُ to signify here angry, not very jealous; since it is related that an Arab said to a woman, اِبْنَ أَمَّيَ نَِّرَةُ [Art thou very jealous or angry?] (TA.)

نَِّرَةُ Certain birds like sparrows, (S,) or a species of sparrows, (Msb,) with red beaks: (S, Msb:) n. un. with ﻤَاءُ (S:) or the young ones of sparrows: (K:) n. un. as above: (TA:) or the young ones of the sparrows; (Sh, Msb:) which you always see in a lean state: (Sh:) or [a species] of young sparrows: (TA:) or the bird called ﻝِبَلِّي: (Msb, K:) it is said that the people of El-Medeeneh call the رَِمَّةُ نَِّرَةٌ by the names of نَِّرَةُ and ﻟَِمْرَةُ; and it is said to resemble the sparrow; and the fem. is with ﻮَاءُ (Msb:) or (TA; in the K, and) a species of the ﻟَِمْرَةُ, (K, TA; in the CK, erroneously, ﻟَِمْرَةُ;) red in the beaks and in the lower parts of the ﺖَأْنَاكَ ﻭَأَنَاءٍ (or portions beneath the beaks): (TA:) or the males thereof: (K) pl. نَِّرَةٍ, (S, Msb, K,) like as ﺖَأْنَاكَ ﻭَأَنَاءٍ is pl. of ﺖَأْنَاكَ ﻭَأَنَاءٍ نَِّرَةٍ (S, Msb, K,) occurring in a tradition; يا أبا عمیر ما فعل التَّعِرَيْرُ: (O Aboo-'Omeyr, what did the little nughar?;) (S, K;) said by Mohammad to a little child of Aboo-Talhah El-Ansáree, who had a bird, or birds, of this name, which died. (TA.)
afi. n. aor. َﻞِﺠْﻞَﻟا َﻞِﺠْﻞَﻟا He (a man, S,) failed of having his desire fully accomplished: (S, K:) but Lth says, that it is more commonly with teshdeed, i.e. َﻞِﺠْﻞَﻟا, [unless this be a mistake for َﺾَﻐْـﻧ ِﻞِﺠْﻞَﻟا inf. n. ِﻞِﺠْﻞَﻟا And in like manner, (S,) He (a camel) failed of having his full, or complete, draught, or drink. (S, K:) And It (beverage) was imperfect, or defective. (K:) See also 5. َﺾَﻐْـﻧ (L, K) and َﺾَﻐْـﻧ (L, TA) [both inf. ns., the verb of the former being app. َﺾَﻐْـﻧ, used intransitively, and that of the latter َﺾَﻐْـﻧ, used transitively, followed by ُﻩَﺮَﻛُأ, also signify The bringing one's camels to the drinking-trough, and, when they have drunk, turning them back, and bringing others; (K:) taking forth, from every two camels, a strong camel, and putting in its place a weak camel; and thus as it were, making their drinking troublesome. (TA:) You say also, َﺾَﻐْـﻧ ُّٰ ِﻞْﺠْﻞَﻟا َﺶْﻴَﻌﻟا (S, K,) inf. n. ِﻞْﺠْﻞَﻟا and ُﻪَﺾْﻐـﻧ (S, K) and َﺾَﻐْـﻧ ُّٰ ِﻞْﺠْﻞَﻟا َﺶْﻴَﻌﻟا (K;) God rendered life troublesome, or perturbed, to him; syn. َكَﺬَرَهُ: (S, K; the first of these is the most common:}
(TA:) the second occurs in poetry; the pronoun in this relating to a man. (Akh, S, TA.) See also نقص.

4ٌﺺِﻐَﻧ أَنْغَص see 1, last sentence: ___ and see also 2.

5ٌﺺَﻐْـﻧَأ تنغَص عَيْشَتَهُ His state of life, (S,) or his means of subsistence, (K,) became troublesome, or perturbed, or attended with trouble; syn. تَرْدَكَتَ. (S, K.) You say also،نَغَصأ أَمَرَهُ، inf. n. نَغَصَت عَيْشَتَهُ(His affair, or case, became troublesome, &c.;) (A;) [for] نَغَصَت is syn. with تَرْدَكَت as signifying تَرْدَكَ (Har, p. 273).

6ٌﺺَﻐُـﻧ تنغَصَت الإِبِل عَلَى الحَوْضَ The camels crowded, or pressed, together to the drinking trough. (Ks, K. *)

نقص is said to signify Things that prevent one from attaining an object of desire. (Har, p. 273.)

منغَصَن Any one who cuts short a thing of which one loves to have more. (IAar, TA.)
غضن

1. **_def.** aor. ٌﺾَﻐَـﻧ, (Ks, S, A, Msb, K) and ٌضﻮُﻐُـﻧ, (S, A, K,) inf. n. ٌ 갖고 ٌنﺎَﻀَﻐَـﻧ (S, K,) and ٌﺾَﻐَـﻧ, (S, K,) **It was or became, in a state of motion, commotion, agitation, or convulsion; it shook; shook about; wabbled; tottered; wagged; nodded; syn. ٌحَرَْﻛْ (, (S, A, Msb, K,) and ٌبَﺮَﻄْﺿِا (, (A, K,) **It is said of a man's head; (S, TA;) and also, (S, A,) with ٌضَﻐَـﻧ and ٌضَغَـن for its inf. ns., (S,) of a camel's saddle, (S, A,) and of the central incisor (S, TA) of a child, (S,) or of any tooth, as also ↓ the last of the verbs above mentioned; (A;) and of other things; (Msb, TA;) **signifying any moving in a shaking or tremulous or convulsive manner (ٌضَغَب; (S, TA;) and ٌضَغَـن and ٌضَغَـن, said of a tooth, being syn. with ٌضَغَـن. (A.) Also, inf. n. ٌضَغَـن, He, or it, was, or became, disquieted, agitated, or violently agitated. (TA.) They rose and hastened and went forth to, or towards, the enemy. (A, TA.) ٌضَغَـن also signifies It (a thing, TA) was, or became, dense: (so in some copies of the K) or much in quantity: (so in other copies of the K;) or much in quantity, and dense. (TA.) And It (a cloud) was, or became, dense, and then became ready to rain, and was seen to move about, one part into another, without its going along: (S;) or was seen to become ready to rain, without motion, not travelling along: (A;) or it travelled along. (IF.) [See ٌضَغَب, below.] His affair, or case, was, or became, in a weak, or unsound, state; syn. ٌضَغَّب (TA.) See also 4, in two places.

4. **_def.** see 1. He put it in a state of motion, commotion, agitation, or convulsion: shook it; shook it about; made it to wabble, or totter; wagged it; nodded it; as also ٌضَغَـن. (A:) namely a thing: (Msb:) or his head; (S, A, TA;) **in
wonder; (A;) or as one in wonder at a thing; (S, TA;) or in disapproval of a thing told him; (AHeyth, TA;) or in derision; or as though asking the meaning of what was said, inclining to the speaker. (TA.) Hence, in the Kur, [xvii. 53,]
\[َنﻮُﻀﻐْﻨُـﻴَﺴَﻓ َﻚْﻴَﻟِإ ْﻢُﻬَﺳوُؤُر\] (S, TA)
And they will shake, or wag, their heads at thee, in derision. (TA.)

\(\text{ضَعَّـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~\) see 1, in three places.

\(\text{ضَعَّـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~\)
One who shakes his head, and trembles in his gait: (K:) an inf. n. used as an epithet. (TA.)

A male ostrich that shakes his head: (S;) or \(\text{ضَعَّـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~\)
as also \(\text{ضَعَّـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~\), is a name of the male ostrich; determinate; (K;) being a name of the species; like \(\text{أَسَامةً}\) (TA;) so called because, when he hastens his gait, he moves up and down:

(Lth;) or a name of the male ostrich that has a habit of going round about: (AHeyth, K;) and \(\text{ضَعَّـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~\)
[is the n. un., signifying] an ostrich. (TA.) See also \(\text{ضَعَّـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~\).

\(\text{ضَعَّـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~}\)
see \(\text{ضَعَّـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~}\), in three places.

\(\text{ضَعَّـَـَـَـَـَـَـَـَـَـَـَ~}\)
see \(\text{ضَعَّـَـَـَـَـَـَـَـَـَـَـَ~}\).

\(\text{ضَعَّـَـَـَـَ~}\)
A tree. (IKt.) See also \(\text{ضَعَّـَ~}\).

\(\text{ضَعَّـَ~}\)
A she-camel having a large hump: because, when it is large, it shakes, or quakes. (IF, K.)

\(\text{ضَعَّـَ~}\)
In a state of much motion, commotion, agitation, or convulsion; shaking, shaking about, wabbling, tottering, wagging, or nodding, much. You say, 

\(\text{ضَعَّـَ~}\)
Camels jogging much with their saddles; or jogging much their saddles. (A, TA.) See also \(\text{ضَعَّـَ~}\). Wrinkled in the belly: an expression applied to Mohammad, (K,) by 'Alee, who thus explained it: because of the elevation of the wrinkled parts above the even surface of the belly: or it may be derived from \(\text{عَضَّـَـَـَـَـَـَـَـَـَـَ~}\), meaning wrinkles in the belly, by transposition of letters. (TA.)
In a state of motion, commotion, or agitation, or convulsion; shaking; shaking about; wabbling; tottering; wagging; nodding: pl. نَعَّضِ. You say, نَعَّضِ. Great pulleysheaves in a state of motion, &c. (S, TA.) And غَمِنَ نَعَّضِ (K) and غَمِنَ نَعَّضِ (S, K) A cloud, or clouds, becoming dense, and then ready to rain, and seen to move about, one part into another, without going along: (S:) or in a state of motion, or commotion, one part after another, (K, TA,) not travelling along: (TA:) or seen to move about, one part into another, without going along. (L.) Also, (S, E,) or نَعَّضِ (so in a copy of the A,) and نَعَّضِ and نَعَّضِ (A, K,) but this is rare, (TA,) A cartilage (S:) or the cartilage of the shoulder-blade: (A, K:) or the part thereof where it mores to and fro: (K,) or the upper part of the end of the cartilage of the shoulder-blade: (TA,) or the نَعَّضِ of the shoulder-blade is the thin bone at the extremity thereof: (Sh:) or the نَعَّضِ are the parts of the root of the shoulder blade that move about in walking: (L:) and the نَعَّضِ of a man is the base of the neck, where he moves about his head, (Sh)
Portions of dry mucus: see سليلة.
نفق

and نفاق, of a crow, signify the same. (Lh in O, art.)
A hide vitiating, or rendered unsound, (S, K,) in the tanning. (K.)

The son of a female slave. (T in art. ابن نغيلة)
He spoke in a low, gentle, or soft voice or tone: (S, Msb.) [he spoke in an undertone:] he used such a voice in singing: (K:) or he modulated his voice, or made melody, in singing. (TK.) See جَرْس.

Gentle-toned speech; syn. جَرْسُ الكَلَامَ (Msb:) and sweetness of voice, or melody, in recitation [and in singing]. (S, Msb.) ... [Also, A musical sound, or note:] a melody: see طَرَقْ: sweet sound: pl. نَغَمَات. (KL.)
He interchanged speech with him, each of them addressing the other with a word or saying: (TA:) نَغْيَت إِلَيْهِ نَغْيَت signifies I addressed to him a word or saying; and (JK.) المناَغاة نَغْيَت اَلَأَتْي نَغْيَت signifies the confrontation. (JK.)
One of several parts, or portions, of scattered herbage: or one of several adjacent meadows, separated from, and rising above, the greater part of the pasture. pl. (K)
The cooking-pot boiled: (K:) or threw forth what resembled arrows, by reason of [its vehement] boiling: (S, L:) [see also نفت] or [boiled so that] the broth, or gravy, stuck to its sides: (K:) or the broth boiled in the cooking pot, and what dried thereof stuck to the sides of the pot: (L:) you say [also] نفت تنافت and تنافت, [for تنافت and تنافت] or تنافت. (S, L [but in the latter, these two verbs are written without the syll. points].) ينفت عليه غضباً, as also ينفت غضباً. He boils with anger. (S:) ينفت عليه غضباً, as also ينفت غضباً. He boils against him with anger. (TA.) ينفت عليه غضباً. (A.) نفت تنافت. His breast boils with enmity. (L, K.) He (a man, L) was angry: (K, L:) or نفت تنافت resembles coughing: [so that the verb seems to signify he made a noise like coughing, by reason of anger:] (L:) or he blew in anger: (L:) or he blew, as in the copies of the K in my hands,) or swelled, or became inflated, (انتَفَخَ, نفت تنافت 6 see 1.

A cooking-pot throwing forth what resembles arrows, by reason of [its vehement] boiling: &c. (S, L,)
A certain kind of food, thicker than what is called ٌﻣَﺧْﺳَن (K) i.e. ﺑَﺤَرِيقة; made by sprinkling flour upon water or milk, (fresh milk, L) until it becomes swollen or inflated, (S, L) when it is supped, or sipped (L) it is thicker than ٌﻣَﺧْﺳَن; the master of a family uses it plentifully for his household in times of scarcity: (S, L) they only eat ٌﻣَﺧْﺳَن and ٌﺘﻴﻔَﻧ in a time of straitness, and dearness, and leanness of the cattle: Az says, in art. ﺟَﺣْرَق is flour thrown upon water or milk, and cooked, and then eaten with dates or [here a word in the L is illegible; after which we read] and it is [what is called] حَسْاء; and it is also called ٌﺤُرِيقة and ٌمَﺧْﺳَن and ٌبَﺤَرِيقة and ٌرَيْرَح and ٌثَﻴِﻔَﻧ and ٌرَيْرَح; and it is also called ٌﺤُرِيقة and ٌمَﺧْﺳَن. (L) [See also ﺑَﺤَرِيقة, and ٌرَيْرَح.
He puffed; or blew, without spitting: or he sputtered, or blew forth a little spittle in minute scattered particles: or he spat: or he did as though he spat without ejecting spittle: and \( َﺚَﻔَـﻧ ﰱ ِةَﺪْﻘُﻌﻟا \) signifies he spat, ejecting a little spittle, upon the knot, in enchantment: (Msb:) or \(ُﺚْﻔﱠـﻨﻟا \) is like \(ُﺦْﻔﱠـﻨﻟا \), or blowing, and less than \(ُﻞْﻔﱠـﺘﻟا \), or spitting, or ejecting spittle from the mouth: (S, K:) or like blowing, with the emission of spittle: (Keshsháf;) or like blowing, as done in enchantment, without spittle: the action, if accompanied by spittle, being termed \(ُﻞْﻔﱠـﺘﻟا \); this is the most correct explanation: ('Ináyeh:) or gentle blowing without spittle: (al-adkar:) or more than blowing; or like blowing; but less than spitting: sometimes without spittle, thus differing from \(ُﺚَﻔَـﻧ ﰱ \) and sometimes with a little spittle, thus differing from \(ُﺾْﻔَـﺘﻟا \); or the emitting wind from the mouth, together with a little spittle. (Mf.) [He who has a disease in his chest must spit]. A proverb. (S.) [He ejected it from his mouth. (Msb.) [Hence,] God cast, or put, the thing into the heart. (Msb.) [Such a thing was inspired, or put, into my mind. (A.)] If such a one blew, or spat, upon thee, he would throw thee down upon thy side.]. Said to one who tries his strength with one superior to him. (A.) [You say,] He blew at me by reason of the violence of his anger. (L.) [See also \(ُّٰ نَأ َﺚِﻔْﻨَـﻳ \) He who has a disease in his chest must spit].
wound with its nose. (S.) Wound. (TA.) ... [From the blowing or spitting upon the knots:]... He enchanted him. (Msb.) Enchanted. (TA.)... The cooking-pot boiled: or, boiled, and threw forth what resembled arrows, by reason of the vehemence of its boiling. (Msb.) [See also نَفْت.] It is when it begins to boil. (TA.)

Poetry: (K, from a trad.:) called نَفْت because it is like a thing which a man spits, or blows, (يَنْفِث,) from his mouth, like incantation. (A `Obeyd.)... This is of the poetry of such a one. (TA.)

Blood emitted by a wound (S, K) or vein. (TA.)

A plain land that produces many plants, or herbs, or much herbage,] as though blowing forth, or spitting forth, the pleats, or herbs. (L, from a trad.) [The correctness of نَفْت is questioned by El-Khattábee. May it not be a mistake for نَفاَث؟]

What one blows, or spits, (يَنْفِث,) from his mouth. (S.)... What a person having a disease in his chest blows forth or spits out. (M.)... What remains in one’s mouth, of a سَوَّاك, or tooth-stick, and is spit out: (S:) a particle broken off: (L,) from a سَوَّاك, or tooth-stick, remaining in the mouth, and spit out. (L, K.) One says, لو سَأَلْتُ نَفْتَي سَوَّاكَ مَا أَعْطِيْتُهُ. If he asked me for a particle of a tooth-stick, remaining in my mouth, I would not give him (it). (S.)

A certain kind of food. (See نَفْت and نَفِيَة.)

An enchanter; one who is in the habit of enchanting: fem. with ة. (Msb.)... The women who blow, without spitting, saying something at the same time, upon the knots which they tie in a thread, or string: (Jel:) meaning the enchantresses. (S, K, Jel.) [See a verse...
Enchanting. (Msb.)

A man *enchanted.* (A.)
1. **ﺞَﻔَـﻧَأ** (S, K) aor. **نَفَحَ**; (Msb) and **نَفَحُو**. **It** (a hare, S, K, or other animal, Msb) **sprang up** (S, K) from its hole; or **leaped**. (TA.) **نَفَحَ**, inf. n. **نَفَحُ**, (S,) aor. **نَفَحَ**; (TA;) and **نَفَحَ**; (S,) inf. n. **نَفَحَ**; (Msb;) and **نَفَحَ**; (TA;) **He made** a hare to spring up (S, &c.) from its hole; or to leap. (TA.) **نَفَحَ**, aor. **نَفَحَ** and **نَفَحَ**, inf. n. **نَفَحُ**; and **نَفَحَ**; (TA;) **It (a hare, S, K, or other animal, Msb)** sprang up from its hole; or leaped. (TA.)

2. **نَفَحَ**, **اَنْتَفَحَ**; (TA;) and **نَفَحَ**; (Msb;) and **نَفَحَ**; (TA;) **It** (a hare, S, K, or other animal, Msb) sprang up from its hole; or leaped. (TA.) **نَفَحَ**, aor. **نَفَحَ** and **نَفَحَ**, inf. n. **نَفَحُ**; and **نَفَحَ**; (TA;) **He made** a hare to spring up (S, &c.) from its hole; or to leap. (TA.) **نَفَحَ**, aor. **نَفَحَ** and **نَفَحَ**, inf. n. **نَفَحُ**; and **نَفَحَ**; (TA;) **It (a hare, S, K, or other animal, Msb)** sprang up from its hole; or leaped. (TA.)

3. **نَفَحَ**, **اَنْتَفَحَ**; (TA;) and **نَفَحَ**; (Msb;) and **نَفَحَ**; (TA;) **It** (a hare, S, K, or other animal, Msb) sprang up from its hole; or leaped. (TA.) **نَفَحَ**, aor. **نَفَحَ** and **نَفَحَ**, inf. n. **نَفَحُ**; and **نَفَحَ**; (TA;) **He made** a hare to spring up (S, &c.) from its hole; or to leap. (TA.) **نَفَحَ**, aor. **نَفَحَ** and **نَفَحَ**, inf. n. **نَفَحُ**; and **نَفَحَ**; (TA;) **It (a hare, S, K, or other animal, Msb)** sprang up from its hole; or leaped. (TA.)

4. **نَفَحَ**, **اَنْتَفَحَ**; (TA;) and **نَفَحَ**; (Msb;) and **نَفَحَ**; (TA;) **It** (a hare, S, K, or other animal, Msb) sprang up from its hole; or leaped. (TA.) **نَفَحَ**, aor. **نَفَحَ** and **نَفَحَ**, inf. n. **نَفَحُ**; and **نَفَحَ**; (TA;) **He made** a hare to spring up (S, &c.) from its hole; or to leap. (TA.) **نَفَحَ**, aor. **نَفَحَ** and **نَفَحَ**, inf. n. **نَفَحُ**; and **نَفَحَ**; (TA;) **It (a hare, S, K, or other animal, Msb)** sprang up from its hole; or leaped. (TA.)

5. **نَفَحَ**, **اَنْتَفَحَ**; (TA;) and **نَفَحَ**; (Msb;) and **نَفَحَ**; (TA;) **It** (a hare, S, K, or other animal, Msb) sprang up from its hole; or leaped. (TA.) **نَفَحَ**, aor. **نَفَحَ** and **نَفَحَ**, inf. n. **نَفَحُ**; and **نَفَحَ**; (TA;) **He made** a hare to spring up (S, &c.) from its hole; or to leap. (TA.) **نَفَحَ**, aor. **نَفَحَ** and **نَفَحَ**, inf. n. **نَفَحُ**; and **نَفَحَ**; (TA;) **It (a hare, S, K, or other animal, Msb)** sprang up from its hole; or leaped. (TA.)

6. **نَفَحَ**, **اَنْتَفَحَ**; (TA;) and **نَفَحَ**; (Msb;) and **نَفَحَ**; (TA;) **It** (a hare, S, K, or other animal, Msb) sprang up from its hole; or leaped. (TA.) **نَفَحَ**, aor. **نَفَحَ** and **نَفَحَ**, inf. n. **نَفَحُ**; and **نَفَحَ**; (TA;) **He made** a hare to spring up (S, &c.) from its hole; or to leap. (TA.) **نَفَحَ**, aor. **نَفَحَ** and **نَفَحَ**, inf. n. **نَفَحُ**; and **نَفَحَ**; (TA;) **It (a hare, S, K, or other animal, Msb)** sprang up from its hole; or leaped. (TA.)

7. **نَفَحَ**, **اَنْتَفَحَ**; (TA;) and **نَفَحَ**; (Msb;) and **نَفَحَ**; (TA;) **It** (a hare, S, K, or other animal, Msb) sprang up from its hole; or leaped. (TA.) **نَفَحَ**, aor. **نَفَحَ** and **نَفَحَ**, inf. n. **نَفَحُ**; and **نَفَحَ**; (TA;) **He made** a hare to spring up (S, &c.) from its hole; or to leap. (TA.) **نَفَحَ**, aor. **نَفَحَ** and **نَفَحَ**, inf. n. **نَفَحُ**; and **نَفَحَ**; (TA;) **It (a hare, S, K, or other animal, Msb)** sprang up from its hole; or leaped. (TA.)

8. **نَفَحَ**, **اَنْتَفَحَ**; (TA;) and **نَفَحَ**; (Msb;) and **نَفَحَ**; (TA;) **It** (a hare, S, K, or other animal, Msb) sprang up from its hole; or leaped. (TA.) **نَفَحَ**, aor. **نَفَحَ** and **نَفَحَ**, inf. n. **نَفَحُ**; and **نَفَحَ**; (TA;) **He made** a hare to spring up (S, &c.) from its hole; or to leap. (TA.) **نَفَحَ**, aor. **نَفَحَ** and **نَفَحَ**, inf. n. **نَفَحُ**; and **نَفَحَ**; (TA;) **It (a hare, S, K, or other animal, Msb)** sprang up from its hole; or leaped. (TA.)

9. **نَفَحَ**, **اَنْتَفَحَ**; (TA;) and **نَفَحَ**; (Msb;) and **نَفَحَ**; (TA;) **It** (a hare, S, K, or other animal, Msb) sprang up from its hole; or leaped. (TA.) **نَفَحَ**, aor. **نَفَحَ** and **نَفَحَ**, inf. n. **نَفَحُ**; and **نَفَحَ**; (TA;) **He made** a hare to spring up (S, &c.) from its hole; or to leap. (TA.) **نَفَحَ**, aor. **نَفَحَ** and **نَفَحَ**, inf. n. **نَفَحُ**; and **نَفَحَ**; (TA;) **It (a hare, S, K, or other animal, Msb)** sprang up from its hole; or leaped. (TA.)

10. **نَفَحَ**, **اَنْتَفَحَ**; (TA;) and **نَفَحَ**; (Msb;) and **نَفَحَ**; (TA;) **It** (a hare, S, K, or other animal, Msb) sprang up from its hole; or leaped. (TA.) **نَفَحَ**, aor. **نَفَحَ** and **نَفَحَ**, inf. n. **نَفَحُ**; and **نَفَحَ**; (TA;) **He made** a hare to spring up (S, &c.) from its hole; or to leap. (TA.) **نَفَحَ**, aor. **نَفَحَ** and **نَفَحَ**, inf. n. **نَفَحُ**; and **نَفَحَ**; (TA;) **It (a hare, S, K, or other animal, Msb)** sprang up from its hole; or leaped. (TA.)
and ٌﺦْﻔَـﻧ [A boasting of that which one does not possess, or the like: see 1, and ٌنَقَاح].

(A.) [See also ٌنَقَاح.]

ٌفَـﻧ ِﺔَﺒﻴِﻘَﳊا A woman, (K,) and a man, (TA,) large in the buttocks: (K, TA:) or prominent therein. (TA in art. حقب.)

ٌنَقَح A single leap of a hare from the place where it has been lying. In a trad., a sedition, or disturbance, is likened to this in regard of the shortness of its duration. (TA.)

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ٌنَقَح see ٌنَقَح and ٌنَقَح.

ٌنَقَح Nafie A bow (S, K) made of a piece of wood of the kind of tree called ﻞِبَع; not known by Aboo-

ٌنَقَح A proud man; as also منتفِح: (K:) a boastful and proud man: (ISk, S:) a man who praises himself for that which is not in him; one who says that which he does not, and who boasts of that which does not belong to him and which is not in him; as also دُو نَقَح (and دُو نَقَح, A): or one who boasts of that which he does not possess: and said to be not of high repute. (TA.) [See also ٌنَقَاح.]

ٌنَقَح see ٌنَقَح.

ٌنَقَح The commencement of anything, (so in two copies of the S, and so in the Msb,) or of any wind, (so
in one copy of the S, that begins with vehemence, or violence: (S, Msb:) or a wind that begins with vehemence: (K:) or, that comes with vehemence: (A:) As thinks it to be attended by cold: AHn says, that sometimes the north wind rises upon people when they have been sleeping, and almost destroys them with cold at the close of the night, when the former part of the night has been warm: (TA:) or a wind that rises upon one suddenly and vehemently, when he is not aware: (Sh:) pl. نافقة | نافقة | نافقة | نافقة | نافقة | نافقة A cloud abounding with rain: (S, K:) so called from the same word as signifying a wind that comes with vehemence: (TA:) thus called by the name of the thing which is its cause. (S,) The hinder part of a rib: (S:) or, of the ribs: (K:) as also نافقة : نافقة نافقة نافقة نافقة نافقة Camels which a man inherits, and whereby his camels are increased in number: (TA:) نافقة | نافقة | نافقة | نافقة | نافقة | نافقة A daughter: so called because she increases the property of her father by her dowry: (K:) or, that increases the property of her father: for he takes her dowry (consisting of camels, TA) and adds it to his property, (or camels, TA,) so that the amount becomes raised. (S,) The Arabs used to say, in the time of paganism, when a daughter was born to one of them, May she who is to increase thy property by her dowry be productive of enjoyment to thee! (S,) نافقة | نافقة | نافقة | نافقة | نافقة | نافقة A bag, follicle, or vesicle, of musk: (K:) pl. نافقة نافقة نافقة نافقة نافقة نافقة an arabicized word, (S, K,) from [the Persian] نافقة نافقة نافقة نافقة نافقة نافقة and therefore some say that it is properly written نافقة نافقة نافقة نافقة نافقة نافقة: or, accord. to the Msb, it is Arabic, and a bag of musk is so called because of its high value, from he magnified him, or it: but this requires consideration. (TA,) See فَأَرَأَهُ هَجْدَانٌ المسَك | فَأَرَأَهُ هَجْدَانٌ المسَك | فَأَرَأَهُ هَجْدَانٌ المسَك | فَأَرَأَهُ هَجْدَانٌ المسَك | فَأَرَأَهُ هَجْدَانٌ المسَك | فَأَرَأَهُ هَجْدَانٌ المسَك One who exaggerates, or exceeds the due bounds, in speech; (K:) and who boasts of that which he does not possess. (TA,) نافقة | نافقة | نافقة | نافقة | نافقة | نافقة Pieces of stuff with which women make their buttocks to appear large; syn عظامات | عظامات | عظامات | عظامات | عظامات | عظامات A man having elevated, [or bulging,] sides. (A,) نافقة | نافقة | نافقة | نافقة | نافقة | نافقة A camel having prominent
flanks. (TA.) See نَقَّاج.


English glosses have been added to facilitate readability.

1. نفح, aor. --, (S, L, K) inf. n. نفح (L, K) and نفحة (L) and نفحة الرحح (K) It (perfume) diffused its odour. (S, L, K.) --, inf. n. نفح (S, Msb, K,) The wind blew: (S, Msb, K:) or blew gently; began to be in a state of commotion: (A:) نفح and نفح is syn., except that the effect of النفح is greater than that of النفح: (Zj:) or, accord. to As, (S,) or IAar, (TA,) النفح relates to a cold, or cool, wind; and النفح, to a hot wind: (S, TA.) [but see نفح and نفح] The south wind blew upon it with its cold, or coolness. (IB.) --, inf. n. نفح العرق (aor. --), The vein ejected, or spirted forth, blood. (S, K.) And in like manner, نفح الطعنة بالذم نفح النتين نفح He churned the milk once. (A:) نفح بالسيف He struck him, or it, lightly, or slightly, with the sword: (A:) he reached, or hit, him, or it, (بناوته) with the sword (S, L, K) from a distance, (S, L,) by a side-blow, (S, L, K) نفح نفح نفح The stab ejected, or spirted forth, blood. (TA,) نفح نفح نفح He struck, smote, or beat. (L.) See 3. --, inf. n. نفح The horse, or the like, kicked, or struck, with its hind leg: (L:) or, with its hoof: (Msb:) or, with the extremity of its hoof: نفح The horse kicked, or struck, with its hind leg. نفح The she-camel struck, or kicked, with her hind leg. نفح He made the kicking of the horse, or the like, with its hind leg, to be of no account; not to require anything to be paid by its owner. (L) [See 3 in art. نفح نفح He gave him a thing. (S, K.) نفح He gave him a gift; or conferred upon him a favour]. (S.)

[See an ex. voce: عربة.]
They contended with them with swords face to face; or encountered them in war face to face, having before their faces neither shields nor anything else; syn. (S, K:) originally signifying they approached them in fight so near that the breath of each party reached the other (TA.) He contended with him. (K.) *He contended for him, or in defence of him:* (S;) repelled from him, and defended him: (IAar, A:) as also 

An odour, whether good or bad: or a plenteous odour; differing from which, which is a slight odour: (AHn, in L, art. نفح، pl. نفحات, (L,) You say *It has a good, or sweet, and a bad, or foul, odour.* (L,) *A blast, or breath, of wind.* (K.) *A pleasant and fragrant blast of the east wind.* And *A grievous blast of hot wind.* (Ah.) *A part, or portion, of punishment:* (S, K;) or a grievous blast of punishment: (Ah.) or a most violent infliction of punishment. (L.) The first gush of blood from a wound. (Khalid Ibn-Jembeh, L,) A single churning (so in the A and TA: in the CK and a MS copy of the K, with ح unpointed:) of milk. (A, K:) [See 1.] A gift: (Msb:) [pl. نفحات, لا تزال لفلان نفحات من المعروف] There cease not to be attributable to such a one acts of kindness, or favours. (L,) A wind that blows violently, and raises the dust. (L,) A south wind (S, IB) that blows coldly, or coolly (IB,) A horse, or the like, that kicks with its kind leg: or, with the extremity of its hoof. (L,) A she-camel whose milk comes forth without its being drawn from the teat: (S, K;) and an udder that does
not retain its milk. (AZ.) See **فَوْحَّٰثًا نَفَاحًا** A bow that sends the arrow far; or that impels the arrow with force: (S, A, K.) as also **فَوْحَّٰثًا نَفَاحًا** (TA:) each of which two words is a name for a bow: (S, with respect to the former, and TA, with respect to the latter:) pl. of the former **فَوْحَّٰثًا نَفَاحًا:** (S:) and signifies a branch of the tree called **نَفَاحٍ** of which a bow is made. (ISk, S, K.) [See also **نَفَاحٍ**.]

**فَوْحَّٰثًا نَفَاحًا:** see نَفَاحًا.

**مَسْكَ نَفَاحٍ** [Musk that diffuses much odour or fragrance]. (A, art. **خَطْرُ طَٰعَّةٍ نَفَاحٍ**)

**ضَبْطَةٍ نَفَاحٍ**

stab that ejects, or spirits forth, blood, much, or vehemently. (TA.) **ضَبْطَةٍ نَفَاحٍ** A stab that ejects its blood quickly. (T.) **ضَبْطَةٍ نَفَاحٍ** One who gives many gifts. (TA.) **ضَبْطَةٍ النَفَاحٍ** or **ضَبْطَةٍ النَفَاحٍ** (K) or **ضَبْطَةٍ النَفَاحٍ** (TA) The Bestower of [many] benefits upon mankind, or the creation: (K:) an epithet applied to God; but disapproved by some, because not so applied in the Kur-ân or the traditions.

**فَوْحَّٰثًا نَفَاحٍ** Diffusing odour; fragrant. Ex. **فَوْحَّٰثًا فَوْحَّٰثًا نَفَاحٍ** A bag, or vesicle, of mush diffusing odour, or fragrant: pl. **فَوْحَّٰثًا فَوْحَّٰثًا نَفَاحٍ** (A.)

**فَوْحَّٰثًا فَوْحَّٰثًا نَفَاحٍ** (S, K, &c.) said to be the most common form of the word, (TA,) for which one should not say **فَوْحَّٰثًا فَوْحَّٰثًا نَفَاحٍ** (ISk,) but this is mentioned by Ibn-Et-Teyánee and the author of the 'Eyn, (MF,) and sometimes it is written and pronounced **فَوْحَّٰثًا فَوْحَّٰثًا نَفَاحٍ** (K,) or this is the most common form, (Msb,) and most approved, (ISk,) and sometimes **فَوْحَّٰثًا فَوْحَّٰثًا نَفَاحٍ** (K,) and sometimes **فَوْحَّٰثًا فَوْحَّٰثًا نَفَاحٍ** (IAar, S, K,) and sometimes **فَوْحَّٰثًا فَوْحَّٰثًا نَفَاحٍ** (IAar, K,) with ب in the place of the م, (TA,) [The rennet, or rennet-bag, of a kid or lamb; i. e.] A substance that comes forth from the belly of a kid, containing coagulated milk which is termed **لَبْلَبًا** used as a means of converting fresh milk into cheese: (IDrst:) or a thing that is taken forth from the belly of a sucking-pig, (or lamb, Msb,) of a yellow
colour, and squeezed in some cotton, (which is soaked, into milk, L, Msb,) 

whereupon it (i. e. the milk, MF) becomes thick, like cheese: (L, Msb, K.) or the stomach 

of a lamb or kid before it eats: (AZ, S, Msb: ) when it eats, it is called كَرْشٍ (كَرْش). (AZ, S,) F imputes 

inadvertence to J in his explaining اَنْفَحْةٍ by the term كَرْشٍ; but he does not explain it by this term absolutely; and F adds to his own 

explanation what makes it exactly the same as that of J, [except that he makes it relate to a kid only,] saying when the kid eats, it, 

that is the اَنْفَحْةٍ, is called كَرْشٍ. (MF:) None but a ruminating animal has an اَنْفَحْةٍ. (Lth.) The pl. is َأَنْفَحْةٌ. (S, K: ) Any اَنْفَحْةٍ, especially [that of] the hare, if hung upon the thumb of a person suffering from a fever, cures him. (K.) ___ َانْفَحْةٌ also signifies A 

kind of tree (شَجَر) resembling the (ازْدَكْان). (K.) 

انْفَحْةٌ see  انْفَحْةٌ and  انْفَحْةٌ.


The document contains a detailed explanation of the Arabic verb 

نَفَخَ (nafkh) (K) aor., (S) inf. n. نَفَخْ بَيْنَهُم (nafkh baynahuim), [accord, to Golius and Freytag, incorrectly, — ; see Kur, ii. 43, &c.] inf. n. نَفَخَ; (Msb;) and نَفَخَ (nafkh). (K) inf. n. نَفَخِي (nafkh). (TA;) He blew with his mouth; sent forth wind from his mouth; (K;) this is done in taking rest, and in labour or exertion, and the like. (L.) نَفَخَ is mostly used as a neut. v.; but sometimes it is trans., as many have asserted: you say نَفَخَ الصُّور, as well as نَفَخَ فيهِ the blew the trumpet, or blew into the trumpet: (MF, TA;) نَفَخْ (nafkh) is a dial. form of نَفَخُ (nafkh) نَفَخٌ في الْبَار, (S;) also, نَفَخَ في الْقَوْم, (Msb;) and نَفَخَ في الْرَّزِق. (Msb.) and نَفَخَ (nafkh) occurs in a verse of El-Katámee for نَفَخَ. (S.) نَفَخَ السَّيْطَان فِي أُنْفِهِ the devil blew into his nose: said of him who aspires to that which is not for him. (TA.) نَفَخَ شَدْقِهِ (nafkh shedqeh). (He inflated, or puffed out, the sides of his mouth; meaning) he was proud, or affected pride. (A.) نَفَخَ, aor. — , inf. نَفَخُ (nafkh), نَفَخٌ (nafkh), It (food) inflated him, or filled him. (L.) نَفَخَ (nafkh), aor. — , inf. نَفَخٍ (nafkh). (S, L.) He (a man, S, and a horse, L) had inflated testicles. (S, L.) نَفَخَ (nafkh) had his pasterns inflated with wind. When a beast thus affected walks, the humour subsides. (L.) نَفَخَ Pepedit; crepitum ventris emit. (S, K.) نَفَخَ الْرَّيحُ The wind came suddenly. (L.) نَفَخَ الْمَسْطَرِ The road cast [or brought] them suddenly [to a place]: from نَفَخَ النَّهَارُ The morning became advanced, and the sun high. (L, K.) You say also نَفَخَ النَّهَارَ The day became advanced, the sun being high, (S, L,) an hour before noon. (L.) نَفَخَ نَفَخ 2 see 1.
It (a thing, S, as a skin, Msb.) became inflated, or puffy; (S, A, Msb;) as also نَفَخَ: (A:) also, it became swollen; i. q. (K, art. نَفَخَ) He became inflated, or filled, by food. (L.) See 1.

*The bigness* [or. swelling] of the new moons. Occurring in a trad. respecting the signs of the last day. (L.) [See نَفَخَ علىٌ] نَفَخَ [He became inflated against me; i. e.] he was angry with me. (TA.) And نَفَخَ لهُ [He behaved angrily to him. (TA in art. زِحْرِ)]

[Flatulence. And hence,] Boastfulness; arrogance; pride; (S, K;) [inflation with pride]: pride was termed by Mohammad ذَوَّ نُفَخُ هُمُّ, as also ذَوَّ نُفَخُ. (TA, art. نَفَخَ) A boastful, arrogant, proud man; (S;) [a man inflated with pride].

A young man (TA) full of youthfulness [or youthful plumpness or vigour]; (K;) and so, without ظ, a dams. (TA.)

Inflation of the belly (S, K) by food &c. (TA.) You say نَفَخَ He has an inflation of the body: (K;) and أَجَدْ نُفَخَةُ I experience an inflation of the body: (S.)

[And a flatulent humour of any kind: a meaning well known.] نَفَخَةُ The blast of the horn of the day of resurrection. (L.) نَفَخَةُ A slight odour: differing from نَفَخَةٌ, which is a plenteous odour. (L.)

The chief part of youth. (L.) نَفَخَةُ البرَّعِ The time of the season called البرَّعِ when the earth produces herbs, or herbage: (A:) or نَفَخَةُ البرَّعِ, the time of that season when vegetation has ended. (AZ:)

A disease that attacks a horse, and makes his testicles to swell. (L.) See نَفَخَةٌ.

(Applied to land, or ground, S) i. q. نَبْخَاءَ: (S, L, K;) or elevated and good or fertile ground, in
which is no sand nor stones, producing a few trees; and so َنَهْدَاءَ, except that this latter is more
flat and extensive: or soft land, in which is elevation: (L:) or tumid earth, that breaks in
pieces when trodden upon: (TA, voce َرَخَاؤِهِ) pl. نَفَاخَيْهِ: it has a form of pl. proper to subssts, because it is an
epithet in which the quality of a subst. predominates. (L.) ***The upper part of the bone of the ساق [or
shank, or tibia]. (K.)

ٍنَفَخ One who is employed to blow a fire. (K.)

ٍنَفَخ An inflation of a humour occasioned by disease, (T, K,) arising in any part: (T:) a humour; as also نَفَخ. (L.) ***See نَفَخ.

ٍنَفَخ A bubble upon water. (L, K [but in some copies of the K, for َالْحِجْاَرَةُ is erroneously put َالْحِجَارَةُ.]) ***[The air-bladder of a fish:] an inflated thing in the belly of a fish, which is (as they assert, L,) its َنَصَاب [app. meaning its most essential part, or element,] by means of which it rises in
the water, and moves to and fro. (L, K,) ***A bladder of a plant (S, O, L, voce قَتَاد, &c.) N. un. of َنَفَخ (AHn, in TA, voce َعَشَرُ. ) [And in anatomy, A cell.]

ما بالدَّارْ نَفَخ ضَرَمَه [There is not in the house a blower of a fire; i. e.,] there is not in
the house any one. (S.) ***A man inflating, or puffing out, his sides;]

inflated, and ready to do mischief, or evil. (L, from a trad.)

ٍنَفَخ A man, (S, L, K,) and a horse, (L,) having inflated testicles: (S, L, K:) syn. of َآَدْرَ. (Mgh, in art, أَدْر.)

*** Also, A beast of carriage having his pasterns inflated with wind: see نَفَخ. (L.)
A man full of fat; (K) inflated with flaccid fat, and so pl. رجل منفوخ (TA.)

\( \text{man} \) full of fat: see what follows.

(\( S \), \( L \), \( Msb \), K) and \( \text{man} \) \( \text{inflated with} \) \( \text{the instrument with which a fire is blown} \); (Msb, K) \( \text{a blacksmith's bellows: the thing with which a fire or other thing is blown} \); (L) \( \text{the thing into which one blows} \). (S) See also

\( \text{man} \) \( \text{inflated} \), \( \text{or} \) \( \text{puffed} \), \( \text{or} \) \( \text{filled}, \) with pride, and with anger. (L) See

A man \( \text{inflated, or puffed, or filled}, \) with pride, and with anger.
**1. دَفَن**

Aor. (S, A, L, Msb, K) and inf. n. (L, K)

It (a thing, S, &c.) passed away and came to an end; became spent, exhausted, or consumed; failed entirely; ceased; syn. فَقِ (S, A, L, Msb, K) and ذَهَبَ (S, L, K) and انْقَطَعَ (L, Msb.)

2. دَفَنَ (S, A, L, Msb, K) and دَفَنَ أَنْفُذْهُ (A, L, K) and دَفَنَ (K) He caused it to pass away or come to an end; spent, exhausted, or consumed, it; caused it to fail entirely; caused it to cease; made an end of it. (S, A, L, Msb, K.) __

They spent, exhausted, or consumed, what they had. (A, L.) __

3. دَفَنَ (S, A, L, Msb, K.) or, (in the K, and,) أَنْفُذْهُ (A, L, K) and أَنْفُذْهُ (K) He spent, exhausted, or exerted, to the utmost his ability or power (S, L, Msb.) __

The people came to that state that their travelling-provisions were exhausted, or had come to an end:

(S, A, L, K:) or, (in the K, and,) their property had passed away and come to an end. (S, L, K.) ___

4. دَفَنَ (S, A, L, Msb, K) and دَفَنَ أَنْفُذْهُ (A, L, K) and دَفَنَ (K) He exerted his whole power, or ability, in contention, dispute, or litigation, with him: see منَافِقُ he contended with him in arguments, pleas, or allegations, so as to put an end to his argument, and overcome him: (L) or he contended with him before a judge; (IAth, L, K) contended, disputed, or litigated with him. (K.) It is said in a trad., إنَّ نَافَذْتَهُمُ نَافَذُوكِ (S, L) If thou contend with them before a judge, they will so contend with thee: or if thou allege to them, they will allege to thee:

(IAth, L;) but accord. to one relation, the verb is with قِ (S, L.) and accord. to another, the latter verb is with ذَ. (L.)
They contended, disputed, or litigated, together. (A.) See 3, and see also

He exacted, took, or received, it fully, or wholly (K)

He exacted the full, or utmost, rate of his running. Said with reference to a horse. (M, L)

He drew forth the milk. (K)

A man who exerts his whole power, or ability, in contention, dispute, or litigation, (S, L) and who does so well, so as to put an end to the arguments, pleas, or allegations, of his adversary, and overcome him: (L) who contends with his adversary in arguments, pleas, or allegations, so as to put an end to his argument. (A, L) One says, He has not an aider, or assistant, nor one who contends &c. (A, TA)

In him is that which renders thee in no need of any other. (Aboo-Sa'eed, T, L, K) Verily in his wealth is ample provision. (AZ, T, L, K) Thou wilt find in the countries, or towns, a place to which to flee and in which to seek gain; syn. مراغما ومعطرا (K) See also متنوعدا

He set aside, or apart. (IAar, L, K)
The wound made by a spear or the like passed through, or beyond, the other side. (T, L.) Go thou from thy place; pass thou from it. (L.) See also the latter. The sight reached them, and extended beyond them: (Ks, L.) or,
extended over them all: (A’Obeyd, L:) you say also, أنْفَذَهُمُ الْبصَرَ in the former sense (L:) [or The sight penetrated into the midst of them: see And رأيْهُ رأْيٌ[ (A’Obeyd, L:) you say also, أنْفَذَ الْقُوْمَ[ His judgment was penetrating; syn. (K in art, بُعْثَ ( K in art, and نَفَذ़َ في الْأَمْرِ[ (S, K, art. [The letter passed to, came to, or reached, such a one]: (S, L:) [and in like manner, الرُسُولُ the messenger: see 4.] ___

The command, or order, and the saying, was effectual; had effect; was, or became, executed, or performed; syn. مضىٌ[ The act of emancipation had, or took effect; was, or became, executed, or performed; and in like manner, a covenant, contract, sale, &c.: see 4]. App. a met. expression, from نَفَذَ الْسِهمُ; because there is no retracting it. (Msb.) ___

He shall judge between us, and make his command or order to have effect, or execute or perform it. (L:) [He has ability in affairs, to execute, or perform]. (A.)

2 نَفَذَ see 4.

3 نَفَذُهُهُ He cited him before a judge. It is said in a trad., أن نَافْذُهُمْ نَافْذَكَ. If thou cite them before a judge, they will do the same to thee; meaning, If thou say to them, they will say to thee. Accord. to one relation, the verb is with فَ and د. (L:) [Accord. to another, it is with ذَ and د.]

4 انْفُذَ السِهمَ He made the arrow to pierce, and go forth from, or to pass through, the animal at which it was shot: (Msb:) [or, to penetrate within] the animal at which it was shot, and to protrude its extremity from the other side, the rest remaining within;
accord. to the explanation of نفذ السهم in the M, L, K: or to penetrate the animal at which it was shot, and to protrude a part of it from the other side; accord. to the explanation of سهم ناذ عن in the A, art. صرد: ]

You say also, I made the arrow to pierce, or penetrate, him, &c. [A.) __

I shot, or cast, at him, and pierced, or made a hole, through him. (Mgh.) ___

See 1. ___

He brought to pass the command, or order; made it effectual; made it to have effect; executed or performed it: and in like manner, the saying: see 1]. ___

He executed, performed, or accomplished, the affair. (M, L, K.) ___

He became [or entered] among the people: (M, L:) in the copies of the K, explained by صار منهم; but the correct reading is بينهم [as in the M and L]: (TA:) or he penetrated into them, and went, or walked, in the midst of them. (T, L, K.) See also انفذ القوم ___ انفذ كتابا إلى فلان [He sent, or transmitted, a letter to such a one; caused it to pass to or to reach him]: and in like manner, رسول a messenger. (A.) ___

He made his covenant, or contract, or the like, to take effect; executed or performed it: [and in like manner, an act of emancipation: see 1.] (L, TA.)

They came to him, (namely, a judge,) and referred to him their cause, or suit, for judgment. When each party adduces his plea, or allegation, one says تنافذوا إليه 6

i. q. تنافذوا A wound having a passage through the other side; by نفذ the being meant تنفذ. (T, L:) pl. تنفذ. (A.) Keys Ibn-El-Khateem says (see Ham. p. 85),
I pierced the son of 'Abd-El-Keys with the wound of one making an angry assault, that had a passage through, which, but for the spirited blood, would have made it show the light through him. 

A place, or way, or means, of exit, escape, or safety; syn. مخرج (T, S, A, L, K.) So in the saying أتى بنفذ ما قال He effected a means of escape from the natural consequences of what he had said; i. e., بنفذ منه. (T, S, A, L, K.) It occurs in a trad., where it is said, that unless a man who has published against a Muslim a charge of which he is clear do this, he is to be punished. (T, L.) بنفذ a subst., (M, L,) used in the sense of بننفذ أمر (T, M, L, K: *) بننفذ أمر signifying The making a command, or order, effectual; making it to have effect; to be executed or performed; i. q. بنفذ أمر بنفذ بنفذ He commanded that it should have effect, or be executed or performed; ] i. e., بنفذ and قام المسلمون بنفذ الكتاب The Muslims accomplished the execution, or performance, of what was in the Scripture: ] i. e. بنفذ ما فيه. (T, A, L.)

نفذ An affair arranged, or made easy. (L.) See also نفذ.

نافذ نُنُفذ An arrow that perforates, transpierces, or piers through, and goes forth from, or passes through, the animal at which it is shot; accord. to the explanation of the verb in the Msb: or, that penetrates into the inside of the animal at which it is shot, and of which the extremity goes forth from the other side, or protrudes from it, the rest remaining therein; accord. to the explanation of the verb in the M, L, K: or,] of which a part has passed through the animal at which it is shot: when the extremity only has passed through, it is termed
A wound made by a spear or the like passing through both sides; (M, L) pl. طریق نافذ. (A.) See also طريق طریق نافذ. A road which is a thoroughfare; (T, M, L, K;) pervious; not stopped up; (T, L,) along which every one may pass. (T, A, L, Msb.) See also طريق نافذ. sing. of نافذ, (Msb,) which signifies All the holes, or perforations, by which joy or grief is conveyed to the mind (of a man, Msb); as the two ear-holes, (IAar, on the authority of Abu-l-Mekárim, T, L, Msb, K,) and the two nostrils, and the mouth, and the anus: (IAar, T, L, K: *) called by the doctors of practical law منفذ, which is contr. to analogy: see طريق نافذ and نافذ and [but the second and third are intensive epithets] A man (M, L) penetrating, or acting with a penetrative energy, or sharp, energetic, vigorous, and effective, (مامض,) in all his affairs. (M, L, K,;) A man penetrating, or acting with a penetrative energy, or sharp, vigorous, and effective, in his affair; (S, L;) and امره نافذ. His command, or order, is effectual; has effect; is executed, or performed; syn. ماض (K;) and obeyed; (S, L, Msb, K; *) as also طريق نافذ. A feather, or curl of hair in a horse's coat, of the kind which, when it is only on one side, is called همزة, but which is on both sides. (AO, T, L) This is the place of passage of the people, and these are their places of passage. (A.) This road is a way along which every one may pass to such a place. (A.) In it (the road) is a free, or an open,] passage to, or for, the people. (T, L.) See also طريق نافذ. A place by which a thing passes through; [a thoroughfare; an outlet; a place of egress:] pl.
Ample room, space, or scope, or liberty to act &c.: (syn. سعة, (M, L, K, TA,) and حدوحة: (TA:) [ample means of escape: see also] you say, إنَّهُ في ذلك لمنفذَ. Verily in that there is ample room, scope, or means [for action, or for escape]. (TA.) See also منفذَ.
1. 

**Nfar**

(T, M, L, Msb, K) aor. — , (T, M, K) and — , (M, K) inf. n. and نفران (M, K) or نفر (Msb) said of a wild animal, (T, Msb) a gazelle, (M, K) or other beast, (M) **He took fright, and fled, or ran away at random;** or became refractory, and went away at random; or ran away, or broke loose, and went hither and thither by reason of his sprightliness; syn. شرذ; (M, K) as also استنفر ; (T, Msb, K) and so the former verb in speaking of a camel, or a beast: (L, art. شرذ:) you say, نفرت الدابة. (T, S, M, A, K) aor. and — , (T, S, M, K) inf. n. نفر and نفور (T, S, M, A, K) and نفر: (A:) or this signifies the beast was, or became, impatient (A, K, TA) of or at a thing, (TA:) or shied at it, and retired to a distance; (A, K, TA:) and استنفر signifies the same as نفور: (S:) or نفر, inf. n.

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remote or aloof, from the thing. (A'Obeyd, T, S.) [See also 3.] Hence it is, I think, that نفر is used as signifying

It became swollen, in the following words of a trad. of 'Omar: A man, in his time, picked his teeth with reeds, and in consequence his mouth became swollen: as though the flesh, disliking the disease, receded from it, and so became swollen. (A'Obeyd, T, S. *) You say also,

His eye became inflamed and swollen: and so you say of other parts of the person. (M, K. *) And نفر الجرى, inf. n. as above, The wound became swollen: (T, Msb:) or it became so after healing. (W, i. 42.) And نفر الجلد, The skin became swollen, (S, A,) and the flesh receded from it. (A.) [All these significations seem to be derived from the first in this art.: and so several others which follow.] I betook myself to God by reason of fear, seeking protection. (İKtt) They became separated, or dispersed: (M, *

Msb, K: *) and so نفر, said of camels. (TA.) Hence, (M,) the saying, لقيته قبل كل صحيح ونفر, (S, M, A,) a proverb, in which the last word is used tropically; (A;) explained in art. صبح: explained in the same art.] 

The pilgrims removed from Minè. (Msb.) Hence, نفر, النفر, and النفر, and النفر, and النفر, and النفر, (S, M, K,) and The day of, and the night immediately preceding, the removing from Minè; after the day called يوم القفر: (S;) therefore, the twelfth of Dhu-l-Hijjah: or there are two days thus called: (Msb:) يوم النفر الأول, and the second of the days called (IAth, Msb:) or the third thereof: (IAth, Msb:) the order is this; نفروا في ٍنفر, يوم النفر الآخر, يوم النفر الأول, و، (T, L) يوم النفر الآخر, نفروا في ٍنفر, (S, M, K) or نفر, (K,) aor. — (M, K) inf. n. نفر (S, M, K) and نفر (M, K) and نفر (Zj, M, K;) and نفر (S, M, K;) and نفر (M, K;) They went, or went away, to execute the affair: (M, K:) and in like manner, They went forth to war against unbelievers or the like. So in the Kur, is 82. وقالوا, They went forth to war against unbelievers or the like.
And they said, Go not ye forth to war against the unbelievers in the heat: say, The fire of hell is hotter: and so in the same chap. v. 39: (Jel:) and in the same book, iv. 73. (Bd.) You say also, They went forth to fight them. (TA, from a trad.) And They hastened to the war, or to war. (Msb.) Hence, They aided and succoured them: (M, K:) or the former verb, alone, they, being asked to do so, complied, and went forth to aid. (TA.)

He made (wild animals, T. Msb, or an antelope, K, or a beast of carriage. M,) to take fright, and flee, or run away at random: (K, TA:) or he made a beast of carriage to become impatient, and to retire to a distance: (A:) or he scared away; or made to flee, and go away, or aside, or apart, or to a distance: (so accord. to an explanation of the intrans. v. from which it is derived, in the M:) you say: and in like manner, you say: and in like manner, the scaring away, &c. from a thing. (S.) It is said in a trad. of Zeyneb, the daughter of Mohammad, Our camels were scared away with us; or made to take fright and run away at random with us: or we were made to be persons having camels taking fright and running away at random. And signifies The chiding camels or sheep or goats, and driving them from the pasturage. (TA.) Hence, [Rejoice people by what ye say. and do not encounter them with roughness and violence and]
them to [flight or aversion]. (TA.) See the act. part. n., below. 

Give thou to him a [meaning nickname or name of reproach], (S,) or a that is disliked: (K:) as though they held such to be [a means of scaring away the jinn, or genii, and the evil eye, from him]. (S, K,) An Arab of the desert said, When I was born, it was said to my father, : so he named me [hedge-hog], and surnamed me [father of the quick runner]. (S.)

They shunned or avoided each other; regarded each other with aversion. But perhaps this signification is only post-classical. 

Their camels took fright and ran away at random, (N, K, TA,) and became separated or dispersed. (TA.) See also 1, last signification.

They shunned or avoided one another; regarded one another with aversion. But perhaps this signification is only post-classical. 

The things were incongruous, or discordant, one with another. But perhaps this signification, also, is only post-classical. See also 3.

He (the Imám) incited, and summoned or invited them to go forth, to war against the enemy: (T, Mgh:) or imposed upon them the task of going forth to war, light and heavy: [see Kur, ix. 41:] (A:) or he demanded, sought, or desired, of them aid. (M, * K, TA,) See also 2, in three places. 

And see 1, in two places, near the beginning.
an imitative sequent to 

\( \text{نفر} \), (T, M, K,) and so is 

\( \text{نفرة} \), (Sgh, K,) but omitted in some copies of the K,) and so is 

\( \text{نفرة} \). (T, M, K,) and so is 

\( \text{نفرة} \). (T, S, M, K,) and so is 

\( \text{نفرة} \) to 

\( \text{نفرة} \). (T, M, K,) and so is 

\( \text{نفرة} \); (K,) denoting corroboration. (S.)

A number of men, from three to ten; (S, Msb;) as also 

\( \text{نفر} \) and 

\( \text{نفرة} \) and 

\( \text{نفرة} \). (S,) or to seven: (so in a copy of the Msb, [but probably is a mistake for 

\( \text{nine} \): this appears likely from what here follows:}] or a 

number of men less then ten; (AZ, T, M, K;) as also 

\( \text{نفر} \) and 

\( \text{نفرة} \) and 

\( \text{نفرة} \). (S,) or to seven;

excluding women: (TA:) accord. to Fr, (S,) a man's people or tribe consisting of his nearer relations; as also 

\( \text{نفرة} \); syn. 

\( \text{نفرة} \), (S, IAth,) and 

\( \text{نفرة} \). (IAth:) [see also 

\( \text{نفرة} \): accord. to K, (M,) all the men or people: (M, K:) accord. to Lth, you say, 

\( \text{عشرون} \), i. e. these are ten men: but one does not say, 

\( \text{عشرة} \); nor more than 

\( \text{عشرة} \) and Abu-l- 'Abbás says, that 

\( \text{نفرة} \), like 

\( \text{نفرة} \) and 

\( \text{نفرة} \), has a pl. signification, without any proper sing.; 

and is applied to men, exclusively of women: (T:) it is a quasi-pl. n.: (TA:) and its pl. is 

\( \text{نفرات} \); (M, K,) occurring in a trad., in the phrase 

\( \text{نفرات} \), which IAth explains as meaning any one of our people; syn. 

\( \text{نفرات} \). (TA:) and 

\( \text{نفرات} \), occurring, in the accus. case, in the Kur, xvii. 6, is, accord. to Zj, a pl. [or rather quasipl. n.] of 

\( \text{نفرات} \), like 

\( \text{نفرات} \) and 

\( \text{نفرات} \). (M,) [See also 

\( \text{نفرات} \) below.] Imra-el-Keys says, describing a man as an excellent archer,

\( \text{فهَوَ لا تَنْتَمَى رَميَتَهُ} \)

\( \text{ماَ لَهَ لاَ عَدَّ مِنَ نَفْرَة} \)

(S,) And he is such that the animal shot by him does not go away after it has been shot
and then die. What aileth him? May he be killed, so as not to be numbered among his people. The latter hemistich is a proverb. (Meyd.) The poet here utters an imprecation against the man, but in so doing praises him; as when you say, of a man whose action pleases you, [q. v.]. (S.) The rel. n. is نفر

A man's near kinsmen; syn. أسرة (T, K) and فصيلة (K); who are angry on account of his anger; (K;) as also نفرة, mentioned by Sgh and others, (TA,) and نوفرة (T, K) and نافرة (A, * K) and نفرة: (T:) and نوفرة signifies a man's near kinsmen who go forth with him to war when an event befalls him or oppresses him severely or suddenly. (TA.) You say, نفرة جاهنة في نفرته, and نفرة, (T, TA,) &c., (TA,) He came to us among his near kinsmen, (T, TA,) &c. (TA,) And, غلبت نفورتنا نفورتهم Our near kinsmen overcame their near kinsmen. (T, TA.) See also نفرة, in two places: and see نفرة.

A thing that is hung upon a child for fear of, (K,) or to repel, (Sgh,) the evil eye. (Sgh, K,) See also نفرة.

see نفرة, last sentence but one.

A subst. from نفرة, نفرهة. Ex. في الدابة نفرة [In the beast of carriage is a disposition to take fright and run away at random]. (S.) And in like manner, from نفرة said of a wild animal. (Msb.)

A people hastening to war, or to some other undertaking: an inf. n. used as a subst.: (Msb:)

see نفرة.
or a people going to execute an affair: (S:) or a people going with one to fight; as also نفرة [q. v.] and نفر: (M, K:) each is a noun having a pl. signification: (M:) or the first and last signify a company of men: and the pl. of each is نفرين: (M:) or the first, (S,) or all, (K,) a people, (S,) or company, (K,) preceding in an affair: (S, K:) or the first, those of a man's people who go forth with him to war: or it is a pl. [or quasi-pl.] of نفر, signifying men assembled to go to the enemy: (Bd, xvii. 6:) or aiders, or assistants. (M.) [See نفر, in two places.] You say، جاءت نفرة بنى فلان، The company of the sons of such a one, that came forth to execute an affair, arrived. (S, TA.) نيرفعن means Those of Kureysh who went forth to Bedr to defend the caravan of Aboo-Sufyán, (M,) which was coming from Syria. (T.) Hence the proverb، فلان لا في العير ولا في النفر: Such a one is neither in the caravan nor in the company going forth to fight: applied to him who is not regarded as fit for a difficult undertaking: because none held back from the caravan and the fight except him who was crippled by disease and him in whom was no good; (TA:) or the original words of the proverb are لا في العير ولا في النفر: and these words were first said by Aboo-Sufyán, with reference to the Benoo-Zuhrah, when he found them turning back towards Mekkeh; and, accord. to As, are applied to a man who is held in low and little repute. (Mgh.) [See also Freytag's Arab. Prov., ii. 500.]

نفرة: see نفرة، in three places.

نفرين: نفرين

نفرين: نفرين

نفرين: نفرين

نفرين: نفرين

متنفر and نفرون signify the same; [i. e., Taking fright, and fleeing, or running away at random: or being, or becoming, impatient, of or at a thing, and retiring to a distance: or fleeing, and going away or aside or apart or to a distance: or the second, being of an intensive form, signifies, as also، that does so much or often; or went or apt to do so:] (TA:) and نفر is a pl. of نفر، (K,) or [rather] a quasi-pl., like as صاحب is of زور، and دابة نافر، (M.) You say، نفرة، دابة نافر، and نفرة

٢
A beast that takes fright and runs away at random: &c. accord. to IAar, one should not say نافرة (M) unless using it as an epithet applied to a broken pl. of a subst., as will be seen below. It is said in a proverb, كل أزب نفور. Every one, of camels, that is hairy on the face is wont to take fright and run away at random: see art. زب. (M.) You say also مظي بنفور, (M, K, *) in some copies of the K, نفور, (TA,) A gazelle that takes fright and flees much or often; or that is wont to do so. (M, K, *) And it is said in the Kur, [lxiv. 51,] مهانة يم حمر مستنفرة فرت من فسورة, i.e., As though they were asses taking fright and running away at random, that have fled from a lion: and (accord. to one reading, T) مستنفرة, (T, S,) meaning, made to take fright and run away at random; (T;) or frightened, or scared. (S.) I shrink from this thing or affair; am averse from it; do not like or approve it. And هن نافر من هذا الأمر. She is averse from her husband; she shuns or avoids him. (A.)

نفور: see art. نيلوفر.

نافرة: see نفرة.

منتفر act. part. n. of 2, q. v. One who encounters people with roughness and violence [and that which incites them to flight or aversion: see 2]. (TA, from a trad.)

مستنفر: see نافر; the first and third in two places.

مستنفر: see نافر; the first and third in two places.

ينفور: see نافر; the first and third in two places.
He (an antelope) leaped, jumped, sprang, or bounded; (S, A, K;) or did so in his running: (As, TA;) or did so and alighted with his legs spread: when he alights with his legs together, the action is termed: (TA;) or did so after putting his legs together: (AZ, TA;) or leaped upwards with all his legs at once and put them down without separating them: (Msb;) or raised his legs together and put them down together: or ran at the utmost vehement rate of the running termed: (TA.)

They (children) contended together in leaping, jumping, springing, or bounding, in play. (A, K.)

An antelope's running by reason of fright. (AA, TA.)

An antelope that leaps, jumps, springs, or bounds, (S, K,) [in one or other of the manners described above,] much, or vehemently. (TA.)

The legs of a beast of carriage: (K, TA;) but the word commonly known is: (TA.)

see.
It was, or became, high in estimation, of high account, or excellent; (M, Msb, TA;) highly prized; precious, or valuable; and therefore, (TA;) was desired with emulation, or in much request: (S, K, TA:) and the latter verb, said of property, it was, or became, loved, and highly esteemed. (TA.) He was, or became avaricious, tenacious, or niggardly, of it, (S, M, Msb, K;) because of its being in high estimation, or excellent. (Msb.) Hence the saying in the Kur, [xlvii. 40, app. meaning He is only avaricious from his avarice.] (TA.) You say, he thought him not worthy of it: (S, M, K, TA:) or simply he thought him not worthy of it: (S, M, K;) as also (A, K;) of which last verb we have an ex. in the phrase تنافسِ دنيا، تنافسُ فيهِ، used by a poet in speaking of the tribe of Kureysh, meaning either تنافسُ أهلِ دنيا [they think others not worthy of worldly good], or تنافسُ أهلِ دنيا [they think the possessors of worldly good unworthy thereof]. (M.) You say also, فَلَانِ ما ينتِفِسُ علَيِّنا العَمَيْنَةَ وَالْظُّنْفِرِ [app. meaning Such a
one does not envy us the spoil and the victory. [A, in continuation of what here immediately precedes.] And What is this envying? (A, TA.) نافس (S, M, A, Msb, K;) and نفست (S, M, Msb, K,) as some of the Arabs say (Msb.) aor. نفست (Msb, K;) inf. n. نفاسة and نفاس (S, M) and نفست (M, TA,) or the first of these ns. is a simple subst.; (Msb;) She (a woman) brought forth; (S, M, K;) and نفست ولدا [she brought forth a child]: (Th, M:) and نفست اًدَلَو [she brought forth a child]. (A.) You say also، ثِبَرَ ْنَﻼَف اَﺬٰﻫ َﻞْﺒَـﻗ ْنَأ ِﺲْﻔَـﻨَـﻳ نﻼَف， meaning، Such a one inherited this before such a one was born. (S.) ___ Also, both these verbs، (Msb, K,) or the latter، نفست، only، (Az, Mgh, TA,) or the latter is the more common، (K,) the former، which is related on the authority of As، not being well known، (Msb,) She (a woman) menstruated. (Az, Mgh, Msb, K,) [In the CK، a confusion is made by the omission of a و before the verb which explains this last signification] This signification and that next preceding it are from نفس meaning blood. (Mgh.) I smote him with an [evil or envious] eye. (S, K, TA.) نفس فِيه، نفست عَنْه كَرِهِتِه، (A, Mgh, Msb, K, *) and نفس كَرِهِتِه، (S,) inf. n. نفس عَنْه كَرِهِتِه، (S, Msb, K) and [quasi-inf. n.] نفس عَنْه، (K,) He (God) removed، or cleared away، his grief، or sorrow، or anxiety: (S, A, Mgh، Msb، K, *) and نفس عَنْه signifies the same؛ (M، Mgh،) and He made his circumstances ample and easy؛ (M، TA،) and he (a man) eased him، or relieved him، syn. رَفَّى: (S، TA،) and also، this last phrase، he granted him a delay: the objective compliment being omitted؛ and نفسني is used as meaning grant thou to me a delay: أو، elliptically، نفس قَرِي، or عُمْى نفس كَرِي، [remove thou my grief، &c.]. (Mgh.) ____ [Hence] حرف نفسني، applied to the prefix سوف [and its variants سوف، &c.،] meaning A particle of amplification؛ because changing the aor. from the strait time which is the present، to the ample time، which is the future. (Mughnee، in art. القوس) He cracked the bow: (Kr. M:) [see 5:] accord. to ISH، he put حَطَّ its string [upon the bow]. (TA.) نفس فِيه، (S، K، *) inf. n. نفس مُنافسةْ، and نفس عَنْه، (S،) He desired the thing، [or aspired to it.]
with generous emulation; (S, K,) as also تنافس صاحبه فيهَ; (K,) and تنافس signifie they desired it or aspired to it: (S,) or تنافسوا فيهَ; (K,) they vied, one with another, in desiring it; or they desired it with emulation; syn. تنافس and ينافس فيهَ it is emulously desired, or in request; or in great request; or تنافسا فيهَ we envied one another for that thing, and strove for priority in attaining it. (M.) See also تنفَى عليه الشيء, with which تنفَى is syn. (M.)

4 تنفس: اَنْفَسَ It (a thing, TA) pleased him, (K, TA,) and made him desirous of it; (TA:) or became highly esteemed by him. (Iktt.) أَنْفَسََهُ ﻓِيهِ He made me desirous of it; (S, M, A, K,) as also تنفسََّهُ ﻓِيهِ, (IAar, M, TA,) or ﻣَا أَنْفَسََهُ ﻓِيهِ (So in my copy of the A.) How powerful is his evil, or envious, eye! (Lh, M.)

5 تنفس He breathed] is said of a man and of every animal having lungs: (S,) or it signifies he drew breath: (M:) or [he respired, i.e.] he drew breath with the air-passages in his nose; to his inside, and emitted it. (Meb.) You say also، تنفس الصُدَأَءَاءَ He sighed: see also art صَدِعَاء. (S,) He (a man) emitted wind from beneath him. (TA:) He drank (K, TA) from the vessel (TA) with three restings between draughts, and separated the vessel from his mouth at every such resting: (K, TA,) and, contr., the latter phrase, he drank [from the vessel] without separating it from his mouth: (K, TA,) which latter mode of drinking is disapproved. (TA:) He lengthened in speech; he spoke long; for when a speaker takes breath, it is easy
to him to lengthen his speech; and signifies the same. (TA.) It (said of the day, M, A, and of the dawn, A, and of other things, M) became extended; (M;) it became long; (M, A;) or, said of the day, accord. to Lh, it advanced so that it became noon: (M;) or it increased: (S;) and it extended far: and hence it is said of life, meaning either it became protracted, and extended far, or it became ample: (M;) and, said of the dawn, it shone forth, (Akh, S, K, TA,) and extended so that it became clear day: (Fr, TA:) or it broke, so that things became plain in consequence of it: (TA:) or it rose: (Mujáhid:) or its dusty hue shone at the approach of a gentle wind. (Bd, lxxxi. 18.) You say also, Life became long, or protracted, &c., with him. (A.) And The water of the Tigris increased. (TA.) The waves sprinkled the water. (S, K.) The bow cracked. (S, M, K.) It is only the stick that is not split in twain that does so; and this is the best of bows. And in the same sense is said of an arrow. (M.) [نَفْسُ عليه الْشَّيْءِ, q. v.] نَفْسُ الْشَّيْءِ for: (S, M, A, Msb, K:) but between these two words is a difference [which must be fully explained hereafter, though ISd says, that it is not of the purpose of his book, the M, to explain it]: (M:) in this sense it is fem.: (Msb:) pl. [of pauc.] نَفْسُ وَأَنْفَسُ; and [of mult.] نَفْسٌ وَأَنْفَسُ. (M, Msb.) You say, خَرَجَتْ نَفْسِهِ [His soul, or spirit, went forth]; (Aboo-Is-hák, S, M, Msb, K;) and so أَجَادَتْ نَفْسِهِ. (Msb.) And a poet says, not Aboo-Khírás as in the S, but Hudheyfèh Ibn-Anas, (IB,) نِجَّا سَلِامَ وَالنَّفْسُ مِنَّهُ بَشَدِّقَهُ.

6 see 3, throughout.
i.e., [Sálím escaped when the soul was in the side of his mouth; but he escaped not save] with the scabbard of a sword and with a waist-wrapper. (S.) In the same sense the word is used in the saying, [but this seems rather to mean, It is in the mind of such a one to do so and so]. (Aboo-Is-hák, M.) Some of the lexicologists assert the روح and the نفس to be one and the same, except that the former is fem., and the latter [generally or often] masc.: others say, that the latter is that whereby is life; and the former, that whereby is intellect, or reason; so that when one sleeps, God takes away his نفس, but not his روح, which is not taken save at death: and the نفس is thus called because of its connexion with the نفس [or breath].

(I'Amb.) Or every man has [Two souls]: (I'Ab, Zj:) نفس العقل [the soul of intellect, or reason, also called نفس التميز [the soul of discrimination], whereby one discriminates, [i.e., the mind,] (I'Ab,) or نفس العقل [the soul of intellect, or reason], which quits him when he sleeps, so that he does not understand thereby, God taking it away: (Zj:) and نفس الروح [the soul of the breath, whereby one lives, (I'Ab,) or the soul of life], and when this quits him, the breath quits with it; whereas the sleeper breathes: and this is the difference between the taking away of the نفس of the sleeper in sleep and the taking away of the نفس of the living [at death.] (Zj.) Much has been said respecting the نفس and the روح; whether they be one, or different: but the truth is, that there is a difference between them, since they are not always interchangeable: for it is said in the Kur, [xv. 29 and xxxviii. 72.] [And I have blown into him of my spirit.]; not نفس, and نفس [to be explained hereafter]; nor would this expression be well except from Jesus: and [lviii. 9.] [And they say in their souls, or within themselves]: for which it would not be well to say, [That a soul shall say]; for which no Arab would say نفس, hence, the difference between them depends upon the considerations of relation: and this is indicated by a trad., in which it is said that God created Adam, and put into him a نفس and a
and that from the latter was his quality of abstaining from unlawful and indecorous things, and his understanding, and his clemency, or forbearance, and his liberality, and his fidelity; and from the former, [which is also called ألتنمس الأَمورَ, q. v., in art. أمر،] his appetite, and his unsteadiness, and his hastiness of disposition, and his anger: therefore one should not say that نفس is the same as روح absolutely, without restriction, nor روح the same as نفس. (R.) The Arabs also make the discriminative نفس to be two; because it sometimes commands the man to do a thing or forbids him to do it; and this is on the occasion of setting about an affair that is disliked: therefore they make that which commands him to be a نفس فنان، and that which forbids him to be as though it were another نفس فنان: and hence the saying, mentioned by Z, فنان يؤمر نفسه [Such a one consults his two souls, or minds]; said of a man when two opinions occur to him. (TA.) فنان بنفسه فنان is an elliptical phrase sometimes used, for فنان بنفسه فنان مغدى, which see in art. مغدى A thing's Self; (S, M, A, K, TA;) used as a corroborative; (S, TA;) its whole, (Aboo-Is-hák, M, TA,) and essential constituent: (Aboo-Is-hák, M, A, K, TA:) pl. as above, and نفس نفس نفس, which see in art. نفس You say, رأيت فلانا نفسه I saw such a one himself, (S,) and جاءني بنفسه نفسه [or, more properly, جأني هو نفسه (see, under the head of ب, a remark on that preposition when used in a case of this kind, redundantly,)] He came to me himself. (S, K.) And جدَّث نفسه ولي الأمر بنفسه [He superintended, managed, or conducted, the affair in his own person]. (K, in art. نبض, & c.) And جدَّث نفسه [He talked to himself; soliloquized]. (Msb, in art. نبض, & c.) And قتل فلان نفسه [Such a one killed himself]: and أهلك نفسه and made his whole self to fall into destruction. (Aboo-Is-hák, M.) And hence, (TA,) from ذاته نفس الشَّئ [I alighted in the mountain itself]: and ذاقت بنفس الجبل I نزلت بنفس الجبل the saying mentioned by Sb, داهه نفس الشَّئ signifying叶片. (M,) the saying mentioned by Sb, يَلَمْبَعُو يَلَمْبَعُو: (M, TA,) [The mountain itself is facing me.] (M, TA,) [Hence also the phrase] في قَتْلُهُ في نفسه وإن لم يكن قليلا في نفسه الأمر [meaning in reality; in the thing itself]: as in the saying, قَتْلَهُ في نفسه وإن لم يكن قليلا في نفسه الأمر [He held it to be little in his mind though it was not little in reality]. (Msb, art. The words of the Kur, v. 116,) تعلم ما في نفس ولا أعلم ما في نفس mean Thou knowest what is in myself, or in my essence, and I know not what is in thyself, or in thine essence:
Thou knowest what I conceal in my mind, and I know not what is in thyself, or in thine essence, nor that whereof Thou hast the knowledge, or what Thou concealest of the things which Thou knowest; so that the interpretation is, Thou knowest what I know, and I know not what Thou knowest:

Thou knowest what is in my particular place of being, and I know not what is in thy particular place of being; for the adverbiality in this instance is that of the place, not of the person; but the best explanation is that of I.Amb, who says that what is here syn. with is here syn. with ; so that the meaning is, Thou knowest my hidden things, or what is hidden from me, and I know not thy hidden things, or what Thou hidest; and the correctness of this is testified by the concluding words of the verse, , [for Thou art he who well knowest the hidden things]: [and here it must be remarked that], which occurs afterwards in the K as one of the significations of , is a mistake for , the word used by I.Amb in explaining the above verse. (T.A.)

A person; a being; an individual; syn.

 Altogether, his soul and his body; (T.A.) a living being, altogether. (Mgh, Msh.) In this sense it is masc.: (Msh:) or, accord to Lh, the Arabs said, [I saw one person], making it fem.; and in like manner, [I saw two persons]; but they said, [I saw three persons], and so all the succeeding numbers, making it masc.: but, he says, it is allowable to make it masc. in the sing. and dual., and fem. in the pl.: and all this, he says, is related on the authority of Ks: (M:) Sb says, (M.) they said, [three persons], (S, M,) making it masc., (S,) because they mean by a man, (S, M,) as is shown also by their saying: (M:) but Yoo asserts of Ru-beh, that he said, [three persons], making fem., like as you say.
meaning, of men; and meaning, of women: and it is said in the Kur, [iv. l, &c.,] who created you from one man, meaning, Adam. (M.) You also say, I saw not there any one. (TA.) A brother: (IKh, IB:) a copartner in religion and relationship: (Bd, xxiv. 61:) a copartner in faith and religion. (Ibn-'Arafeh.) It is said in the Kur, [xxiv. 61,] And when ye enter houses, salute ye your brethren: (IB:) or your copartners in religion and relationship. (Bd.) And in verse 12 of the same chapter. means Of their copartners in faith and religion. (Ibn-'Arafeh.) Blood: (S, M, A, Mgh, Msb, K:) or the life-blood: in this sense, fem.: pl. [of pauc. أنفسكم] of mult.: (IB:) so called [because the animal soul was believed by the Arabs, as it was by many others in ancient times, (see Gen. ix. 4, and Aristotle, De Anim. i. 2, and Virgil's Æn. ix. 349.) to diffuse itself throughout the body by means of the arteries: or] because the نفس [in its proper sense, i.e. the soul] goes forth with it: (TA:) or because it sustains the whole animal. (Mgh, Msb.) You say, سالت نفسه [His blood flowed: (S:) And دفقت نفساه [Flowing blood]. (S, A, Mgh.) And دفع نفسه He shed his blood. (A, TA:) The body. (S, A, K:) Sometimes it seems to signify The stomach. So in the present day. You say, لعبت نفسه meaning He was sick in the stomach. See, in art. غشي; and مذرته معدته, in art. مذر. [The pudendum: so in the present day: in the K, حشو, applied to a woman's vulva.] [From the primary signification are derived several others, of attributes of the rational and animal souls; and such are most of the signification here following.]

Knowledge. (A.) [See, above, an explanation of the words cited from ch. v. verse 116 of the Kur-án.] Pride: (A, K, TA:) and self-magnification; syn. عزرة. (A, K:) Disdain, or scorn. (A, K:) Purpose, or intention: or strong determination: syn. همة. (A, K:) Will, wish, or desire. (A, K:) [Copulation: see 3, art. دور.] Stomach, or appetite. [Evil or envious] eye, (S, M, A, K, TA,) that smites the person or thing at which it is cast: pl. أنفسكم. (TA:) [See 1, last signification.] So in a trad., in which it is said, that the حمة and the حمة and the نفس are the only things for which a charm is allowable. (TA.) You say,
An evil or envious eye smote such a one. (S.) And Mohammad said, of a piece of green fat that he threw away, کَانَ فِيهَا سَبْعَة أَنْفُسٍ, meaning, There were upon it seven [evil or envious] eyes. (TA.) ___ Strength of make, and hardiness, of a man: and closeness of texture, and strength, of a garment or piece of cloth. (M.) Punishment. (A, K.) Ex. وَيَحْذِرُكُمْ أَللَّهُ نَفْسَهَ, (K,) in the Kur, [iii. 27 and 28, meaning, And God maketh you to fear his punishment]; accord. to F; but others say that the meaning is, Himself. (TA.) A quantity (S, M, K,) of قَرْطَةٍ, and of other things, with which hides are tanned, (S, K,) sufficient for one tanning: (S, M, K:) or enough for two tannings: (TA:) or a handful thereof: (M:) pl. (M.) You say, هَبْ لِنُّفْسِي مِن دِبَّاغٍ [Give thou to me a quantity of material for tanning sufficient for one tanning, or for two tannings, &c.]. (S.)

أَنتَ نَفْسٌ [Breath;] what is drawn in by the air passages in the nose, [or by the mouth,] to the inside, and emitted, (Msb:) what comes forth from a living being in the act of تنَفْسٍ: (Mgh:) or the exit of wind from the nose and the mouth: (M:) pl. نَفْسَاتٍ. (S, M, A. Mgh, Msb, K.) ___ A gentle air: pl. as above. (M, Msb.) You say also, نَفْسُ الرُّيحِ [The breath of the wind]: and نَفْسُ الْرُّوْصَةِ [The sweet breath or] odour of the meadow, or of the garden, &c.]. (TA.) ___ [Hence, app., its application in the phrase] نَفْسُ السَّاعَةِ [The blast of the last hour; meaning,] the end of time. (Kr, M.) ___ [Hence also, Speech: and kind speech: (see an ex. voce حَلْمٌ:) so in the present day.] ___ [And Voice, or a sweet voice, in singing: so in the present day.] ___ A gulp, or as much as is swallowed at once in drinking: (S, L, K:) but this requires consideration; for in one نَفْسٍ a man takes a number of gulps, more or less according to the length or shortness of his breath, so that we [sometimes] see a man drink [the contents of] a large vessel in one نَفْسٍ at a number of gulps: (L:) [therefore it signifies sometimes, if not always, a draught, or as much as is
swallowed without taking breath.] pl. as above. (S.) You say, 

*Put thou thy mouth into the vessel and drink a gulp, or two gulps: or a draught, or two draughts:* and exceed not that. (S; And I drank a gulp, and gulps: or a draught, and draughts]. (A.) And Such a one drank the whole contents of the vessel at one gulp or at one draught]. (L.) __ Every resting between two draughts: (M, TA:) [pl. as above. You say, 

*He drank with one resting between draughts]. (A.) And He drank with three restings between draughts]. (A. K.) [And hence, ]

**Shrab do' نفس Beverage in which is ampleness, [so that one pauses while drinking it, to take breath,] and which satisfies thirst. (IAar, K.) And Beverage of disagreeable taste, (A, K, *) changed in taste and odour, (K,) in drinking which one does not take breath when he has tasted it; (K:) taking a first draught, as much as will keep in the remains of life, and not returning to it. (TA.) __ [And hence it is said that] نفس signifies Satisfaction, or the state of being satisfied, with drink; syn. دى. (IAar, K.) __ [Hence also.] Plenty, and redundancy. So in the saying إن في الماء نفسا لولك (Verily in the water is plenty, and redundance, for me and for thee]. (Lh, M.) __ A wide space: (TA:) a distance (A.) You say, بين الاف يقيّن نفس Between the two parties is a wide space. (TA) And بينه وبينه نفس Between me and him is a distance. (A.) __ Ample scope for action &c.; and a state in which is ample scope for action &c., syn. سعة, (S, M, A, Mgh, K,) and فسحة, (A, K,) in an affair. (S, M, A, K, ) You say, *لَكَ فِي هَذَا نفس* (There is ample scope for action &c. for thee in this]. (Mgh.) And أنت في نفس من أمرك Thou art in a state in which is ample scope for action &c. with respect to thine affair. (S, M,) And Work thou while thou art in a state in which is ample
scope for action &c. with respect to thine affair; before extreme old age, and diseases, and calamities. (TA.) See also Length. (M.) So in the saying [Add thou to me length in my term

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of life]: (M:) or lengthen thou my term of life. (TA.) You say also, [In his life is length: see 5]. (A, TA.) ___ The pl., in the accus. case, also signifies Time after time. So in the saying of the poet,

[O my two eyes, pour forth a flow of tears time after time]. (S.) нَفَسٌ is also a subst. put in the place of the proper inf. n. of нَفَسٍ; and is so used in the two following sayings, (K, TA,) of Mohammad. (TA.) لا تَسْبَعْ الوَّرِيحَ فَإِلَى هَٰذَا من نَفَس الرَّحْمنٍ, i. e. [Revile not ye the wind, for it is a means whereby the Compassionate removes grief, or sorrow, or anxiety, (K, TA,) and raises the clouds, (TA,) and scatters the rain, and dispels dearth, or drought. (K, TA,) And أَجَدِ نَفَسٍ يُرْكَمُ مِنْ قُبْلِ الْيَمِنِ I perceive your Lord's removal of grief, &c., from the direction of El-Yemen:

meaning, through the aid and hospitality of the people of El-Medeeneh, who were of El-Yemen; (K, TA;) i. e., of the Ansár, who were of [the tribe of] El-Azd, from El-Yemen. (TA.) It is [said by some to be] a metaphor, from نفس الهواءَ, which the act of breathing draws back into the inside, so that its heat becomes cooled and moderated: or from نفس الريحَ, which one scents, so that thereby he refreshes himself: or from نفس الرَّوْضَةَ, which is also said, to mean, There is not for me any removal, or clearing away, of grief. (A.) It is also used as an epithet, signifying Long; (AZ, K;) applied to speech, (K,) and to writing, or book, or letter. (AZ, K.)

نَفَسٌ, (S, Mgh, K,) with damm, (K,) [in a copy of the S, نَفَسٌ] Delay; syn. مَهْلَةٌ; (S, Mgh, K;) and ample space, syn.
[Thou shalt have, in this affair, a delay, and ample space]. (S, Mgh, * TA.) See also نفسم.

[Relating to the نفس, or soul, &c.: vital: and sensual; as also نفسس.]

A woman in the state following childbirth: (S, M, * Mgh, * Msb, * K;) or bringing forth: and pregnant: and menstruating: (Th, M:) and so نفسس signifies the same; (Msb:) and so نفسسات the fem.ء being changed into و as in نفسسات: متفسدة: منفوساً نفسسات: متفسدة: the fem.ء being changed into و as in نفسسات: متفسدة: عشراً نفسسات: متفسدة: عشراً (S,) like as is pl. of نفسسات: متفسدة: عشراً نفسسات: متفسدة: عشراً (S, Mgh, Msb, K,) like as is pl. of نفسسات: متفسدة: عشراً (S, Mgh, Msb, K,) the only other instance of the kind, (S, K,) and نفسسات: متفسدة: عشراً نفسسات: متفسدة: عشراً (M, K,) which is also the only instance of the kind except نفسسات: متفسدة: عشراً نفسسات: متفسدة: عشراً (K,) and نفسسات: متفسدة: عشراً نفسسات: متفسدة: عشراً (M, M,) and نفسسات: متفسدة: عشراً نفسسات: متفسدة: عشراً (M, K,) and نفسسات: متفسدة: عشراً نفسسات: متفسدة: عشراً (K,) and نفسسات: متفسدة: عشراً نفسسات: متفسدة: عشراً (S, M, K) and [accord. to analogy, of نفسسات: متفسدة: عشراً: نفسم.](S)لنا صرحنا تسميئة

Also, The state of impurity consequent upon childbirth. See 5, in art. عل. ] And The blood that comes forth immediately after the child: an inf. n. used as a subst. (Mgh.) Also, The blood that comes forth 12

[We utter a cry; then keep a short silence; like as when one that has never yet brought forth experiences resistance and difficulty in giving birth to a child, or young one]; meaning, (S.)
An envious man: (M, TA:) one who looks with an evil eye, with injurious intent, at the property of others: (M, A, * TA:) as also نفوس (TA,) or نفسان. (A.)

A thing high in estimation; of high account; excellent; (Lh, M, Msb, TA;) [highly prized; precious; valuable; and therefore (TA) desired with emulation, or in much request; (S, K, TA:) good, goodly, or excellent, in its kind; (TA;) and نفاس signifies the same, (M,) and so does منفوس, (Lh, M, A, Msb, K,) and منفسن: (K;) it signifies thus when applied to property, as well as other things; as also منفسن: (Lh, M;) and, when so applied, of which one is avaricious, or tenacious: (M;) or منفسن, so applied, abundant; much; (K;) as also منفسن, a thing of high account or estimation, and an object of desire: (TA;) this last is also applied, in like manner, to a man; as also نفيس: and the pl. [of either] is نفسن (M, TA) You also say, أم منفوس فيه, meaning, A thing that is desired. (M.) And شيء منفسن فيه A thing emulously desired, or in much request. (A.) Also, [as an epithet in which the quality of a subst. predominates,] Much property; (S, A, K;) and so منفسن لفلان منفسن, (S,) You say, ما يسرئي هذا الأمر منفسن [Much property does not rejoice me with this affair]. (S.)

Such a one has much property. (S.) And يسْرُؤُي مَا يسْرُؤُي الدَّاء الْأَمْرِ منفسٍ and منفسن [May God cause thee to attain to the most protracted, or most ample, of lives: see 5]. (A, TA.) And دارُ أنفسٍ مِن دَارِكِ This is the most loved and highly esteemed of my property. (S, TA.)

Smiting with an evil, or envious, eye. (S, M, K.) The fifth of the arrows used in the game called الميسر; (S, M, K;) which has five notches; and for which one wins five portions if it be successful, and loses five portions if it be unsuccessful: (Lh, M;) or, as some say, the fourth. (S.)

This is the most loved and highly esteemed of my property. (S, TA.)
spacious, than my house. (M.) and the like is said of two places: (M:) and of two lands. (A.) And

This garment, or piece of cloth, is wider and longer and more excellent than this. (M.) And

A garment, or piece of cloth, the longer and wider of the two garments, or pieces of cloth. (A.)

This garment, or piece of cloth, is wider and longer and more excellent than this. (M.) And

A garment, or piece of cloth, the longer and wider of the two garments, or pieces of cloth. (A.)

Smitten with an evil, or envious, eye. (M.)

Brought forth; born. (S, M, A, Msb, K.) It is said in a trad.,

There is not any soul born but its place in

Paradise or Hell has been written. (S.) ___

applied to a woman: see نفيس. Smitten with

A place of passage of the breath. (TA:) or having breath: (so in a copy of the M:) an epithet applied to

everything having lungs. (S, TA.)

A depressed expanse of land extending

far. (A, TA.)

depressed and expanded; or a nose spreading upon the face: syn. أَفْطَس (A, TA.)

شَئ مَتَنَافِس فِيه
He separated, or plucked asunder, or loosened, a thing, with his fingers, so that it became spread, or sparse, or dispersed; (A, K) as also (S, A, K) He separated a thing not difficult to separate, such as cotton and wool: or he pulled wool until its parts became separated, or plucked asunder, or loosened: (TA:) or he spread, or dispersed, a thing. (MF.) You say, I separated or plucked asunder, or loosened, with my fingers, &c., the cotton and the wool. (S, A.) is likewise syn. with [the separating and loosening cotton by means of a bow and a wooden mallet]. (TA.) You also say, He separated what was collected together, or compacted, in the kind of trefoil called [He ruffled the feathers around his neck]. (T, S, K, ibid.) It is also intrans. syn. with q. v. (TA.) [And hence,] The sheep or goats, and the camels, pastured by night without a pastor: (S, Msb, K) or without the knowledge of a pastor (TA:) or dispersed themselves by night: (A,) or dispersed themselves and pastured by night without knowledge of the
pastor]: or the sheep or goats entered among seed-produce: (TA:) occurring in the Kur, xxi. 78: (S, TA:) the subst. is نُفَر, signifying their dispersion of themselves and pasturing by night without a pastor. (Msb.)

2 نَفَر see 1, first signification.

4 اَنْفَرِلَ الْعَنْمَ He (the pastor) sent the sheep or goats, and the camels, (K, * TA,) or left them, (S, TA,) to pasture by night without a pastor; (S, K, TA,) neglecting them: (TA:) or to disperse themselves by night. (A.)

5 اَنْفَرَتْ الْحِرْةِ The cat bristled up her hair. (S, A, K.) And in like manner you say of a hyena. (A, TA, *) And اَنْفَرَتْ الْدِّيَاتِ, (A,) or اَنْفَرَتْ الْطِّائِرَ And the cock, (A,) or bird, (K,) ruffled, (A,) or shook, (K,) his feathers, as though he feared, (A, K,) or threatened, (A,) or trembled. (K.)

8 اَنْفَرَ i. q. نَفَر used intransitively. [signifying It (a thing, or cotton, and wool, and the like,) became separated, or plucked asunder, or loosened, with the fingers, so that it became spread, or sparse, or dispersed; &c., being] quasi-pass. of نَفَر used transitively. (TA.) See also اَنْفَرْتْ اَنْفَرْتْ. And see 5, in two places.

Wool. (IAar, K.) ... [Hence, app., the saying,] اَنْفَرَتْ وَلَا يَكُونُ شَحْم اَنْفَرَتْ اَنْفَرَتْ [lit., If there be not fat, then let there be Wool;] meaning, If there be not action, then [let there be] a show of action: (IAar, Az, L:) or the last word signifies a little milk. (Meyd, cited by Freytag: see his Arab Prov., i. 70:) it also signifies, [and perhaps in the above saying,] abundance of speech or talk, and of pretensions. (MF.) See also 1, at the end. And see:...

Nَفَر Proud and boastful. or one who praises himself for that which is not in him;
or who says that which he does not. (TA.) A kind of ليمون or citron; the limon sponginus sugosus Ferrari; (Delile, Floræ Aegypt. Illustr., no. 749)] of the largest size, (TA.)

Camels [and goats] pasturing by night without a pastor: (S, Msb, K; or dispersing themselves and pasturing by night without knowledge [of the pastor]

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Camels [and goats] pasturing by night without a pastor: (S, Msb, K; or dispersing themselves and pasturing by night without knowledge [of the pastor]
He shook (S, A, Mgh, Msb, K) a thing, (Mgh, Msb,) or a garment, or piece of cloth, (S, A, K,) in order that what was upon it, of dust &c., might fall off (S, * A, * Mgh, K, *) or to remove from it dust and the like; (Msb:) he took a thing With his hand, and shook it, or shook it violently, to remove the dust from it: (TA:) and in like manner a tree, in order that what was upon it [of face or of leaves] might fall of; (S, A;) as, for instance,] a tree of the kind called عضاه and التراب [He shook off from it the dust (A.) And نفستُ الوقِّر من السَّجْرَة. inf. n. as above, [He shook off the leaves from the tree;] be made the leaves to fall from the tree. (Msb,) And نفض also signifies The Sprinkling or scattering in drops, (syn. رَش, water and blood. (A, K, in art. رَش,) and tears, (K, ibid.) &c. (A,i bid.) [Hence,] نفضتُ الحَمَم (S, A, K) The fever made him to shiver, or tremble (As, TA ___ And نفضتُ الرَّأْسُ ترَكُّشُها, (K,) or نفضتُ كَرْشُها, (A,) The woman bore many children; was prolific (S, K, TA) And نفضتُ الأَيْل The she-camels brought forth, (S, L, K,) all of them: (L;) and انفاضت signifies the same. (IDrd, S, K,) And بِيْبُها نففسُ النَّحَاجِبِ [The hen laid her eggs. or all her eggs S. TA.) ___ Hence also,] فَام نففسُ الكَرْيُ, He arose, shaking off drowsiness. (A. TA) And نففسُ الأَسْفَام عَنْهَوَ وأَتَصَحُّ [He shook off maladies from him, and recovered from his sickness]; i. e. his health became in a sound state (A. TA.) And نففس نففس من مرضه (A,) inf. n. نفَّضَ, (TA, K,) He recovered, or became free, from his disease (A, K, * TA.) ___ And نففسُ لَهُ ما في جِرايِماي I showed him what was in my heart. (Er-Rághib, TA, in art. شكو and نففس الطَّرِيقِ شكى He cleared the road of robbers, and intercepters of
travellers: he guarded the road. (A, TA. [The latter signification is shown by an explanation or the act. part. n.] It is said in the trad. of Aboo-Bekr and the cave [in which Mohammad was hiding himself], أَنَا أَنْفِضْ مَا حَوْلَكَ I will guard what is around thee, and go round about to try if I can see a pursuer. (TA.) You say also, (S, K) aor. as above, (TA.) inf. n. نَفْضَ النَّفْضَةَ and استنفضَهُ, and (S, K;) He looked trying to see all that was in the place: (S;) or he looked at all that was in the place so as to know it. (K) And hence نَفْضَ signifies He searched to the at most. (L.) And إِذَا تَكَلَّمْتُ نِهْارًا نَفْضَ فَأَنْفِضَ وَإِذَا تَكَلَّمْتُ لَيْلًا فَأَنْفِضَ When thou speakest by day, look aside, or about, to try if thou see any one whom thou dislikest; (S, K, TA;) and when thou speakest by night, lower thy voice. (TA.) And He looked at the people, or company of men, endeavouring to obtain a clear knowledge of them; or considered, or examined, them repeatedly, in order to know them. (TA.) The saying of El-’Ojeyr Es-Saloolie, إِلَى مَلِكِ يَسْتَنْفِضُ الْقَوْمُ طَرْفُهُ means [To a king whose eye] looks at the people, or company of men, and knows who among them has the right on his side: or looks to see in whom among them is mental perception, sagacity, intelligence, forecast, or skill in affairs, and which of them is of the contrary description: (TA;) [or] فَلَان يَسْتَنْفِضُ طَرْفُهُ الْقَوْمَ means [The eye of such a one makes the people, or company of men, to tremble, by reason of his awfulness. (A, TA.) You also say, الإِبْلِ تَنْفِضُ الأَرْضَ The camels traverse the land. (IAar.)
He read, or recited, the Koran, or the chapters thereof. And We milked our milch beasts to the uttermost, not leaving any milk in their udders:

And the young camel sucked out all that was in the udder.

We milked our milch beasts to the uttermost, not leaving any milk in their udders:

And hence one says, What was in the palm-leaf basket became exhausted; like; or it may be syn. with; (A, K, TA,) or all that was in it; which shows that in the former instance is virtually in the nom. case]. (TA.) See also 4, in two places. And hence, (Mgh,) The dye (ISH, K, TA,) of a red or yellow garment, or piece of cloth, (ISH, TA,) lost somewhat of its colour: (ISH, K, TA,) And hence, (Mgh,) The garment, or piece of cloth, lost its dye: (A,) or lost somewhat of its colour, of redness, or yellowness: (Mgh,) or the colour of its dye faded away so that there remained nothing but the trace. (TA.) The being scattered, strewn, strewed, or dispersed: and accord. to [the Hanafi Imam] Mohammad, the non-transition of the trace of the dye to another thing: or its exhaling a sweet odour.

The seed-produce put forth the last of its ears. (K, TA,) And The grape-vine opened its bunches, or racemes. (K.) [See also 8.]

He shook a garment, or piece of cloth, and a tree, much, or vehemently, in order that what was upon it might fall off. (S, TA.)
Anfass (نفاض).

4 Anfass al-jalla. 

\( \text{i. q.} \) Anfass wa dhadhim fahma min al-jalla. (TA:) see 1. 😭 originally signifies They shook their provision-bags, in order that the dust or the like might fall from them.

(A.) And hence, (A,) Their travelling provisions became consumed, (S, M, A, K, TA,) and their wheat, or food; (M, TA;) as though they shook their provision-bags in order that the dust or the like might fall from them, because of their being empty; (TA:) as also Anfass wa al-fadham wa, (K;) or, as al-IDrd says, Anfass wa zadeh, making the verb trans., (TA,) They consumed their travelling provisions. (IDrd, K.) And Their camels, or the like, (A, TA;) died, or perished. (S, K.) [the inf. n.] also signifies The suffering hunger, or famine: and Want. (TA.) 😭анفست النابض

5 تنفست المكان.

8 انفاض It (a thing, Mgh, Msb, or a garment, or piece of cloth, S, A, K, and a tree, S, A) shook, or became shaken, (S, A, Mgh, Msb, K,) so that what was upon it, of dust &c., fell off, (Mgh,) or so that the dust and the like became removed from it. (Msb.) Hence the saying in a trad., ينفض به الضراط, i. e. [The bridge extending over hell will shake with him so that he will fall from it: or] will shake him, or shake him violently, or [app. a mistake for and] make him to fall. (Mgh.) 😭He trembled, quaked, or shivered: said of a man, and of a horse. (A, TA.) 😭It (a grapevine) became beautiful and bright in its leaves: (K;) [as though its dust became shaken off.] It is also used transitively: see 1, latter half: and see 10, in three places.

10 استنفض القوم The people, or company of men, sent forth a party of scouts: (TA:) or Sent forth, or persons to clear the roads of robbers and of intercepters of travellers, or to guard the roads. (A, L, TA.) 😭القوم: استنفست المكان:锭

تنفَّض (نفاض)
in four places. ___ also signifies He extracted, educed, or elicited, it. (A, Mgh, * K.) You say,

*He performed the act of cleansing termed* \(\text{ضَفَـنَّـتِـس} \) (Mgh, K) with three stones, (Mgh,) or with the stone: (K:) or this is from *\(\text{نَّفَـضَـةَ} \) النُّبَوُب*; because the person who performs this act shakes off from himself what is annoying, with the stone; i.e., removes it. (TA.) You say also, *He took extraordinary pains in cleansing,* or he cleansed entirely, the penis from the remains of the urine; as also *\(\text{ضَفَـنَّـتِـس} \) (alone): (TA:) and ↓ this last, he sprinkled some water upon his pudendum after the ablution termed \(\text{ضَفَـنَّـتِـس} \) (TA in art. نصَّح) [Hence also, *\(\text{ضَفَـنَّـتِـس} \) حَلَائِـتَـنَا*; see 1.

*\(\text{نَّفَـضَة} \) What has fallen, of the produce of a tree; (TA;) what has fallen, of leaves, and of fruit: (S, Msb, K;) or a thing that one shakes off: (T in art. ذَرَى:) of the measure \(\text{فَعُل} \) فَعُلْ, (S, Msb, TA,) like \(\text{قَبْض} \) in the sense of مَقَبْض, (S, TA,) and هَامِدِمَ حَمِيدَمُ in the sense of مَهَيَدَمَ مَهَيَدَمُ (TA:) and (K, TA) \(\text{ماَفَل} \) مَافَل, (S, TA,) and \(\text{جَمْلَ} \) جَمْلَ in the sense of لَمْجَ، (Sgh, K;) the sing. of \(\text{جَمْل} \) جَمْل, q. v.; as also \(\text{مَاَفَل} \) مَاَفَلَ, (A:) or ↓ this last signifies leaves that are shaken off upon the \(\text{نَّفَـضَة} \) q. v.; as also \(\text{مَاَفَل} \) مَاَفَلَ [which is app. pl. of ُذَرَى:] أَنْفِضَضَة, (Sgh, K;) the sing. of أَنْفِضَضَةَ. \(\text{نَّفَـضَة} \) جَبَل, (TA) [See also \(\text{مَاَفَل} \) مَاَفَلَ [app. quasi-pl. of ُذَرَى:] خَدَمَ خَدَم, A people, or company of men, whose travelling-provisions have become consumed. (ISh.)

*The shivering, or trembling, attending a fever termed* \(\text{نَّفَـضَة} \) (S, K;) as also \(\text{نَّفَـضَة} \) (Sgh, K)
failure of travelling-provisions; i. e. their being consumed: or dearth, or drought: (S, K:) the latter of the words, and of the explanations, on the authority of Th. (S.) Hence, the O and K in art. عهد, written نفاضة.]

failure of provisions, (TA,) or dearth, or drought, (S, K, TA,) causes the camels, driven or brought from one place to another, to be disposed in files for sale, (S, K, TA,) in order that their owners may buy provisions with their price. (TA.)

A piece of cloth upon which the leaves of the سمر and the like fall, it being spread, (K, TA,) and the tree being beaten with a staff, or stick: (TA:) pl. (K:) and [in like manner] منفاض and منفاض signify a garment of the kind called كساء, upon
which the leaves [or fruit of a tree] fall: (A, TA:) or signifies i. q., (S, K;) i. e. a vessel which dates and grain are shaken to remove the dust & c. (TA.) — A garment of the kind called אָרָא וּפִשֵּׁנָא or is worn by boys: (S, K;) pl. as above. (TA.) You say also, מַאָלָה׏ פִשֵּׁנָא, meaning He has not upon him any clothing. (Ibn-Abbád, K.)

A woman אָרָא פִשֵּׁנָא having many children: prolific. (S, A, K.)

A man who considers, examines, or studies, speech, or language, or does so repeatedly, in order to obtain a clear knowledge of it. (TA.)

What has fallen in consequence of shaking to cause something upon it to fall; (S;) what has fallen from a thing so shaken; (IDrd, K;) whatever it be; as, for instance, of leaves; and mostly, of leaves of the מַרְחֵל in particular, when collected and beaten off [or rather beaten off and collected] in a garment, or piece of cloth; (IDrd, L, TA;) [like פִשֵּׁנָא, q. v.;] and פִשֵּׁנָא signifies the same; (S, K;) and פִשֵּׁנָא also. (K.) And What remains in one's mouth, of a סָואָאָא [or tooth-stick], and is spit out; or a particle broken off therefrom, remaining in the mouth, and spit out; i. q. פִשֵּׁנָא סָואָא (IAar, K;) and פִשֵּׁנָא סָואָא (IAar.)

A company sent forth into the land to see whether there be in it an enemy, (S, K;) or not, (K;) or any cause of fear; (S;) like פִשֵּׁנָא; (S, TA;) as also פִשֵּׁנָא; (S, TA;) as also פִשֵּׁנָא, like as is ofطلָב [TA:] (S, K;) or the former signifies men going before an army as scouts, or explorers: (As, in TA, voce פִשֵּׁנָא:) or men who explore a place thoroughly: and also, a single person: (A 'Obeyd, in TA, ibid.:) or a scout, or scouts, stationed on a mountain or other elevated place: (TA:) or one who guards the road: (A, TA:) or a company of men: (TA:) and ↓ the latter, persons who clear the roads of robbers and of intercepters of travellers; or who guard the roads: (A, TA:)
the pl. of the former is 

\[ \text{nafass} \] which also signifies \textit{persons who throw pebbles in order to know if there be behind them anything that they dislike, or an enemy}. (K.) Also, the pl., \textit{Lean, or emaciated}, camels; (S, K.) accord to AA, as occurring in a verse of Aboo-Dhu-eyb, in which he says,

\[ \text{Tلُقَى النَّفَائِسُ فِيهِ السَّرِيحَا} \]

(S, TA.) \textit{In which the lean, or emaciated, camels cast the shoes;} meaning that these have become dissundered; or, as Akh says, \textit{the thongs so called by which their shoes are fastened}, these being dissundered; referring to the road; but some read, \textit{فيه}, referring to the roads, mentioned before: (TA:) As reads 

\[ \text{nafass} \], as well as AA: (S, TA:) but others read the word with \textbf{ق}, as pl. of 

\[ \text{nafass} \], and signifying jaded camels: (so in a copy of the S:) or 

\[ \text{nafass} \] signifies camels \textit{which traverse the land}. (IAar, K.) \textit{The sing. is also said to signify Waters where there is not any one}. (IAar, Sh; both in the TA. voce 

\[ \text{ةَﲑِﻀَﺣ} \], q. v., and the former also in this art.)

\textit{Motion:} and \textit{tremour; or shivering; as also} 

\[ \text{افضى} \] and \[ \text{افضى} \]. (O, K.) [See also 

\[ \text{افضى} \].]

\[ \text{افضى} \] \textit{A fever attended with shivering, or trembling:} (S, A. * K.) of the masc. gender: (ISd, K:) but applied as an epithet to \[ \text{حَمِيّ} \] [which is fem.] (TA.) Contr. of \[ \text{صلب} \] \[ \text{حَمِيّ} \] (S, in art. \[ \text{صلب} \]) You say, \[ \text{أَخْذَتْهُ حَمِيّ نَافَضُ} \], (S, K,) and \[ \text{حَمِيّ نَافَضُ} \] (K,) which is the more approved form, (TA,) and \[ \text{حَمِيّ نَافَضُ} \] (K,) the latter word being sometimes thus used as an epithet; the second meaning \textit{Fever took him, or affected him, with a shivering, or trembling, or} 

\textit{violent shivering or trembling;} (TA:) [and the first and third, \textit{fever attended with shivering, or trembling, took him, or affected him}.] See also 

\[ \text{نَافَضُ ثَوبُ نَافَضِ} \] \textit{A garment, or piece of cloth, which has lost its dye:} (A:) or \textit{Which has lost somewhat of its colour, of redness, or} 

\textit{yellowness}. (Mgh.)

\[ \text{لافِضُ} : \text{انفَضُ} \] \textit{see in three places.}
ٌﺔَﺟﺎَﺟَد ٌﺾِﻔْﻨُﻣ

A hen that has laid her eggs, or all her eggs, [i.e., منفضة], (TA,) and desisted, (A,) or become weary. (TA.)

ٌﺾَﻔْـﻨِﻣ

Made to shiver, or tremble, by fever (S, K.)
His hand became blistered, or vesicated; it had water, or fluid, between the skin and the flesh; (AZ, Msb;) i. q. (S, K;) as also (ADk, S, K) and (TA,) She (a goat) did what was like sneezing (app. meaning scattered forth moisture or the like) with her nose: (ADk, S, K) or sneezed. (K.) It is said in a proverb, لا تنفط في عناق meaning Blood-revenge will not be taken for him; i. e. for this slain person. (TA.) Also, (S, K;) aor. ٌﻂﻴِﻔَﻧ (ADk, S, K) and (TA,) It (a cooking pot) boiled, (S, K,) and poured forth some of its contents, (S,) or so that it threw forth what resembled arrows; (TA,) a dial. var. of نفط, aor. ٌﻂَﻔَـﻧ, (S,) He was angry: or he burned with anger: as also (K, TA,) You say, إن فلانا لينفط غضبا (S, TA,) Verily such a one burns with anger: (TA;) or it is like ينفط [meaning boils with anger; or makes a noise like coughing, in anger; or blows, in anger:] (S:) [for the inf. n.] نفطان signifies the doing what resembles coughing: and blowing, on an occasion of anger: and so (TA,) Also, (K,) aor. ٌﻂْﻔَـﻧ, said of an antelope; أَصْبَحُ الصَّيْصُ in the K, being a mistake for الأَصْبَحُ، as in the TS and L, (TA,) He uttered a sound, or cry. (TS, L, K,) (a man) spoke, or talked, unintelligibly; (K, TA;) as though by reason of his anger. (TA,) His anus emitted wind with a sound. (Ibn-'Abbád, K.)
4. It (work) caused the hand to become blistered, or vesicated: or caused it to become ulcerated. (K.) [See 1, first sentence.]

5. see 1, in two places.

6. The cooking-pot throws forth foam; (K;) a dial. var. of [q. v.] (TA.)

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 Naples, accord. to the T, Pustules which come forth upon the hand, in consequence of work, full of water, or fluid; (Mgh;) blisters, or vesicles, upon the hand; a contraction of which is pl. [or rather coll. gen. n.] of , sometimes contracted into ; and sometimes is used as pl. of :

(Msb;) or signifies [simply] a pustule; as also and ; (K;) and the lawyers call it , from this word as signifying a place whence issues, or it may be [originally] an intensive act. part. n. (Msb.) Also, and ; (Msb;) or and , (Mgh, Sgh, K,) The small-pox: (Mgh, Sgh, Msb, K;) accord. to Z, [so in the TA, without any syll. signs,] signifies, in the dial. of Hudheyi, the small-pox in children and in sheep or goats. (TA.) See also what next follows.

, (S, Msb, K,) the former of which is the more chaste, (ISk, S, Msb, K, *) or, as some say, the latter, (Msb,) or the latter is a mistake, (As, K,) [Naphtha: and petroleum: both so called in the present day:] a certain oil, (S,) well known, (K,) with which camels are smeared for the mange, or scab, and galls on the back, and tikes; it does not include what is termed : (ISd, TA;) or, accord. to AHn, i. q. : accord. to A'Obeyd, i. q. , but AHn denies this; and says that it is an exuding fluid (حلاية)
of a mountain, [found] in the bottom of a well, with which fire is kindled: (TA:) the best is the white: it is a dissolvent; and opens obstructions; removes the colic; and kills worms that are in the vulva, when used in the manner of a suppository. (K.)

A hand ulcerated by work: or blistered, or vesicated; having water or fluid, between the skin and the flesh: and نَفْطٌ signifies the same; and so نَفْطٌ (K;) of which last, however, ISd says, it is thus related by the lexicologists; but there is no way of accounting for it in my opinion; for it is from نَفْطٌ (TA.) [Golius also mentions نَفْطٌ as signifying A hand affected with pustules; on the authority of Meyd; and it is agreeable with analogy.]

A thrower of نَفْطٌ: pl. نَفَاطُونَ (Msb,) and نَفَاطُونَ (Mgh.)

A place whence نَفْطٌ is extracted; (El-Fárábee, Msb, K;) as also نَفْطٌ; (K;) but the former is the more known; (TA;) a place where it is generated; a mine, or source, thereof; a word similar to نَفَاطُ مِنْهَة (Mgh, Msb) and نَفَاطُ مِنْهَةٍ (Mgh;) pl. مِنْهَةٌ. (Msb.) A kind of lamp made to give light by means thereof; as also نَفْطٌ; (K;) but the former is the more known. (TA.) An instrument with
which is thrown; (Mgh.) an instrument of copper, or brass, in which is thrown, (K, TA,) and fire; (TA,) a of which is thrown: (Msb.) pl. as above. (Mgh.) You say, (The throwers of naphtha went forth, having in their hands the instruments with which to throw it). (Mgh.) See also نَقَاطٍ. And see نَفْطٍ. See also نَفْطٍ. And see نَفْطٍ. Froth, or foam, having bubbles: (Az, Msb:) pl. نَفْطٍ (TA.)
It profited him; availed him; was of use or benefit, or was useful or beneficial, to him.  

It (a medicine) is good, beneficial, or profitable, as a remedy, for, or against, such a thing, meaning such a disease or the like.

He caused نفع to come to him. (TA.)

He benefited or profited by it; made use of it; had the use of it; enjoyed it; like نفع. See 10.

He sought, or demanded, his profiting him, or being useful to him. (IAar, TA.)

And نفع sometimes occurs in the sense of نفعة. (TA.)

A cause, or means, of advantage, profit, utility; or benefit: and simply, advantage; profit, or profitableness; utility, use, usefulness; or benefit: ] contr. of ضرّة مضرة.  

(S, art. ضرّ.)
The marked became brisk, its goods selling much; syn. قاتم. (K.)

It was, or became, saleable; easy, or ready, of sale; or in much demand: see its syn. راج.

It (a commodity, سلعة.) was in much demand: and she (a woman) was demanded in marriage by many. (Msb.)

The dirhems passed away, came to an end, or became spent or exhausted; syn. نفدت. (Msb.)

He played the hypocrite in religion: (K, TA:) he pretended, to the Muslims, that he held the religion of El-Islám, concealing in his heart another religion than El-Islám. (Msb.) And فلانا he acted with such a one hypocritically. (TK in art. دهن. [But I have not found this elsewhere.]) And فلانا [He acted the hypocrite in respect of love]. (Har, p. 505.) See خان.

He expended money: and he (God or a man) dispensed gifts.

The slaughtered camel became dealt out, or dispensed. (S, K in art. شيط.)

It (a wound) cracked in its sides, and made, in the flesh, what resembled فلانا, i.e. holes in the ground, or subterranean excavations or habitations, pl. of نفق. (TA in art. دسم.)

The hole of rats or mice. (S, TA in art. خفيف.) see 1 in that art.: holes in the ground; or subterranean excavations or habitations; pl. of نفق. (TA in art. دسم.) See 5. Also Fresh olive-oil: see فقأ في art. also mentioned in art. نفق in the TA.
What one expends, of money and the like, (K, TA,) upon himself and upon his family or household. (TA.)

The part of a pair of drawers, or trousers, which is turned down at the top, and sewed, and through which the waistband, or string, passes. See نفق.
2

And it is doubly trans.: see 2 in art.

*Trifolium melilatus indica* of Linn.: and *medicago intertexta* of Linn. (Delille, nos. 706, 730.) ___

What accedes to, or exceeds, the original. (T.) A voluntary gift, by way of alms, or as a good work: (T:) a gift: (K:) or a gift: (M:) a deed beyond what is incumbent, or obligatory. (M, K.) ___

Supererogatory prayer. (S, Msb.) See تَطُوعَةَ نَافِلةَ.
He drove away, expelled, or banished, him, or it. (T, in T.)

This precludes the co-existence of this therewith; is inconsistent, or incompatible, with this.

They two were incompatible.

It was negative: contr. of َﺖَﺒَـﺛَٔ and and َﺐَﺟَو (IbrD.)

He denied a thing; meaning an accusation or the like: syn. َﺢﱠﻀَﻨَـﺗ.

Refuse; i.e. what one rejects, of a thing, because of its badness: (S:) or refuse little in quantity: (T:) or the remains, and bad portion,

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of a thing: (M, K;) or, accord. to IAar, what is bad of wheat or food. (M.)

A verb rendered negative by its being preceded by َمَا or the like; contr. of َمِثْبَتَ and and َمِثْبَتَ كَلَامَ نَافِرَ. A denied sentence; contr. of َمِثْبَتَ and and َمِثْبَتَ كَلَامَ نَافِرَ; virtually the same as َمِثْبَتَ كَلَامَ نَافِرَ a denying, or negative, sentence.
قه 1
َقهَـن, aor. ْـنَقهَـب, inf. n. ْنَقهَـب, He perforated, pierced, bored, or made a hole through, or in, or into, anything: like ْنَقهَـب سَرَءَ الْدَاْبَّةَ, aor. ْنَقهَـب, He made a hole through a wall. (S.) He perforated the navel of the beast in order that a yellow fluid might issue forth. (S.) See ْنَقهَـث . ْنَقهَـن, aor. ْنَقهَـب, inf. n., He performed, upon the eye, what is called النَقهَـدُح in the language of the physicians; i. e., a remedial operation for the black fluid that arises in the eye: from the phrase next following: (IAth:) [but this is not a good explanation: the meaning is he performed upon the eye the operation of couching, for the cataract: so in many Arabic works, ancient and modern: (IbrD:) the couching-needle is called مَدْح وَرَبْهُ, and مَدْحُ وَرَبِه, in the present day]. ْنَقهَـب حَاـفِر, (aor. ْنَقهَـب, TA,) A misfortune, an evil accident, or a calamity befell him, (K,) and overcame him, or afflicted him; like ْنَقهَـب مُكَبَّه, (aor. ْنَقهَـب, TA,) He went, or went away, through the land, or country: (K:) [in the CK and some MS. copies of the K, we afterwards find ْنَقهَـب دَلَّبَل, with kesr to the ق, explained as signifying he proceeded, or journeyed, through the lands: (IAar:) اْنَقهَـب وَرَضَعَانَبِبَلا, they proceeded, or journeyed, through the lands, and journeyed through them, much, &c.: (Fr.:) or they went about and about, and searched, &c. (Zj.:) in a verse of Imra-el-Keys, I journeyed through the tracts of the earth, and came and went. (TA.) ْنَقهَـب الْبَيْعُ, aor. ْنَقهَـب فَحِبِّ الْبَيْعُ, (L, TA,) and
The camel walked barefooted, syn. حَفْي, (L, K,) until his feet became worn in holes: (TA:) or قَبِلَ البَعْرَة, (S, K,) and قَبِطَ الْبَعْرَة, (K,) the camel's feet became thin, [or were worn thin; which is also a signification of حَفْي] Our feet became thin in the skin, and blistered, by reason of walking. (L,) He patched the boot; repaired it by patching. (K,) Also, He made the boot thin: he made [or wore] holes in it. (Msb.) The boot became lacerated, or worn through, in holes. (S, K, TA:) [And in like manner The sole of the foot of a camel or of a man: see below: and see an ex. voce] He put his feet together in his running, [for which Golius and Freytag appear to have read حَضْرَه,*] not spreading his fore feet, his running being a kind of leaping. (TA,) He scrutinized, investigated, searched into, examined into, or inquired into, the news; (K,) and, in like manner, anything else: (MF:) [as also قَبِطَوْا فِي الْبَلَاد explained above:] or he told, announced, or related, the news. (K,) Verily I have not been commanded to scrutinize and reveal what is in the hearts of men. (TA, from a trad.) He acted as the chief over his people; was their chief: (S, K,) but of a man who was not chief, and has become so, you say قَبِطَ عَلَى قَوْمِه, aor. —, inf. n. نَقْبَة, He became chief: (Fr., S, K,) as also قَبِطَ, aor. —: (IKtt, K,) or نَقْبَة with kesr is a subst.; and with fet-h, an inf. n.; (S, K,) like: (Sb.) قَبِطَ الْنَّوْبَ, aor. —, inf. n. نَقْبَة, He made the piece of cloth into a
3. \( \text{ناَقِبَتَهُ} \), inf. n. ِّنَاقَبٌ; as also ِّنَاقِبُهُ. \( I \ met \ him \ face \ to \ face: \) or \( \text{without appointment,} \) \( (K,) \) \( \text{and \ unintentionally;} \) \( (TA:) \) \( \text{or \ unexpectedly.} \) \( (S,) \) \( \text{is in the accus. case as an inf. n.; or as a word descriptive of state.} \) \( (TA.) \) \( \text{I came upon the water unexpectedly, without seeking for it.} \) \( (S, K,) \)

4. \( \text{اَنْقُبَ} \) \( \text{His camel's feet became thin; [or were worn thin;]} \) \( (S, K,) \) \( \text{or \ were worn in holes by walking.} \) \( (TA:) \) \( \text{He became a door-keeper, or chamberlain;} \) \( \text{Arab.} \)

5. \( \text{اَنْقُبَ} \) \( \text{see 1.} \)

6. \( \text{اَنْقُبَ} \) \( \text{See 8.} \)

7. \( \text{اَنْقُبَ} \) \( \text{She (a woman) veiled her face with a} \) \( \text{بَؤَءٌ} \) \( \text{(S, K, Msb.)} \)

8. \( \text{اَنْقُبَ} \) \( \text{A hole, perforation, or bore;} \) \( (K,) \) \( \text{in, or through, a wall;} \) \( (S,) \) \( \text{or anything whatever:} \) \( (TA:) \) \( \text{or a large hole, perforation, or bore, passing through a thing;} \) \( \text{such as is small being termed} \) \( \text{بَؤَءٌ} \) \( \text{(Mgh, in art. ثَبَت: pl. of the former}} \) \( \text{نَاقَبَ} \) \( \text{and} \) \( \text{أنَاقَبَ (Msb) and} \) \( \text{نَاقِبَ} \) \( \text{and} \) \( \text{نَاقِبَ (TA, and some copies of the K.)} \)

9. \( \text{اَنْقُبَ} \) \( \text{An ulcer that arises in the side,} \) \( (S, ISd, K,) \) \( \text{attacking the inside of the body,} \) \( (S, ISd,) \) \( \text{and having its head inwards;} \) \( (ISd:) \) \( \text{as also} \) \( \text{نَاقَبَاتٍ} \) \( \text{signifies ulcers that come forth in the side and penetrate into the inside.} \) \( (TA \ voce \ ذِبَال جَمَع) \)

10. \( \text{اَنْقُبَ} \) \( \text{A road (or narrow road,} \) \( \text{TA,) in a mountain;} \) \( (ISk, S, K:) \) \( \text{a road between two mountains;} \) \( (IAth:) \) \( \text{pl. (of the first and second,} \) \( \text{TA,)} \) \( \text{and} \) \( \text{نَاقَبَاتٍ (a pl. of pauc.,} \) \( \text{TA,) and} \) \( \text{نَاقَبِةٌ (K,) and of} \)
the third and fourth. See also

 Bucca (S, K) and Bqqa (K: but the former is the more common: TA) and Bqqa (K) [the first is a coll. gen. n., of which the n. un. is

 Bucca [q. v.], of which it is called in the S the pl.: but Bqqa is the pl. of Bqqa Scab, [or scabs,] (K) absolutely: (TA:) or

 scattered scabs (S, K) when they first appear: (S:) the first that appears of the scab; and is so called because the scabs perforate the skin: you say, of a camel. Bqqa (As:) the first that appears of the scab, in a patch like the palm of the hand, in the side of a camel, or on his haunch, or his lip: then it spreads over him until it covers him entirely.

 (Ish.) Mohammad, denying that any disease was transmitted from one thing to another, and being asked how it was that a Bqqa spread in camels, asked what transmitted the disease to the first camel. (TA.) Such a one puts the tar upon the places of the scabs: said of one who is clever, or skilful, and who does or says what is right. (A.) [See also Qalab]

 Bucca, and, as a fem. epithet, Bucca, A camel whose feet have become worn in holes, [or worn thin] by walking. (TA.) See the verb. The former may also signify Having the scab, or what first appears thereof. (TA.) See Bucca.

 Bucca: see Bucca.

 A mark, trace, or vestige: ex. Bqqa Upon him, or it, is a mark, &c. (T.) See Bucca

 Bucca Rust, (K.) upon a sword or the head of an arrow or a spear: (M:) or Bucca [i. e. Bucca, q. v., a coll. gen. n., of which

 Bucca is the n. un.; or Bucca, pl. of Bucca] signifies traces of rust upon a sword or an arrow head or a spear-head, likened to the first appearances of the scab. (A.) The face: (S, K) or the parts surrounding the face. (L:) pl. Bqqa

 A garment resembling an ızar, having a sewed waistband or string, (TA.) Bucca: so in the S, M, L: whence it appears that the reading in the K, ızara Bucca Mutfaha, is erroneous: TA: [F having, it seems, found
without a part turned down at the top, and sewed, through which the waistband passes], (S, K,) tied as trousers, or drawers, are tied: (S;) or a pair of trousers, or drawers, having a waistband, but without a part turned down at the top, and sewed, for the waistband to pass through: if it have this, (i.e., a rag,) it is called \( \text{سَرَاءُل} \) or a piece of rag of which the upper part is made like drawers, or trousers: (L;) or a pair of drawers, or trousers, without legs. (M, voce \( \text{سَرَاءُل} \), TA,) \( \text{تَنَسيَّة} \) The state, or condition; quality, mode, or manner; state with regard to apparel &c.; external form, figure, feature, or appearance; of any thing: syn. \( \text{هيئة} \) Colour. (S, K.) ___

A horse of beautiful colour. (TA.) ___ See also \( \text{نِفْع} \).

A mode of veiling the face with the \( \text{بَقِّن} \) pl. \( \text{بَقِّن} \) (TA.) ___ Verily she has a comely mode of veiling her face with the \( \text{نِفْع} \). (TA.)

\( \text{نِفْع} \) A woman's face-veil; ](S, K;) a veil that is upon [or covers] the soft, or pliable, part of the nose; (AZ;) [not extending higher:] a woman's veil that extends as high as the circuit of the eye: (Msb:) it is of different modes: Fr says, When a woman lowers her \( \text{نِفْع} \) to her eye, it [the action] is termed \( \text{وصوطة} \); and when she lowers it further, to [the lower part of] the circuit of the eye, it [the veil] is called \( \text{نِفْع} \); and if it is on the extremity of the nose, it is [properly] called \( \text{لغام} \); the \( \text{نِفْع} \) with the Arabs, is that \( \text{نِفْع} \) from out of which appears the circuit of the eye: and the meaning of the saying in a trad. \( \text{نِفْع} \) is, that women's shewing the circuits of the eyes is an innovation; not that they used not to veil their faces: the [kind of]

\( \text{نِفْع} \) which they used reached close to the eye, and they showed one eye while the other was concealed; whereas the [kind of]

\( \text{نِفْع} \) which only shows both the eyes [without their circuits] was called by them \( \text{وصوطة} \) [a mistake for \( \text{وصوطة} \)] and \( \text{نِفْع} \) [in the original, \\( \text{نِفْع} \) but the \( \text{و} \) before \( \text{نِفْع} \) is erroneously introduced, and perverts the
sense, which is otherwise plain, and agreeable with what is said before:} then they innovated the [veil] properly called] نقَاب

(A‘Obyd:) pl. نقَب. (Msb.) نقَب and منْقَب A road through a rugged tract of ground: (K.) the former word used both as a sing and a pl. (TA.) نقَب A man of great knowledge; very knowing: (S, K:) or possessing a knowledge of things, or affairs: or, as also منْقَب mentioned by I Ath and Z, a man possessing a knowledge of things, who scrutinizes or investigates them much; who is intelligent, and enters deeply into things. (TA.) The bello, Hence the proverb، فَرْخَانٌ فِي نقَاب Two young birds in one belly]: applied to two things that resemble one another, (K.) In like manner one says كَانَا فِي نقَابٍ واحِد [They were in one belly]; meaning they were like each other, (A.)

منْقَبوُ، A thing perfumed, pierced, bored, or having a hole made through, or in. or into it. (TA.) نقَب A musical reed, or pipe. (K.) The tongue of a pair of scales, or balance (K.) A dog having the upper part of his mindpipe (عَلَّصَّمَهُ: so in the S, K or having his windpipe, (حَنْجَرَتْهُ: so in the A) perforated, (S, K,) in order that his cry may be weak: a base man performs this operation on his dog, in order that guests may not hear its cry. (S: and the like is said in the L.)

The intendant, superintendent, overseer, or inspector, of a people; he who takes notice, or cognisance, of their actions, and is responsible for them; i. q. عَرِفُوهُم and and ضَمِيمَهُم and شاهِدهُم: (S, K;) like عَرِفُ فَوْمَ: (Zj;) their head, or chief: (TA:) like عَرِفَ [q. v.]: i. e., one who is set over a people, and investigates their affairs: (L:) or, as some say, the greatest, or supreme, chief of a people: so called [from نَقَاب he scrutinized, or investigated, ] because he is acquainted with the secret
affairs of the people, and knows their virtues, or generous actions, and is the way by which one obtains knowledge of their affairs:

The office of ُنْقِبَ أو (TA: pl. ُنْقِباء (S.)

Mind: syn. نفس (S, K.) You say َنْقِبى You say ُنْقِبَات You say ُنْقِبِئ وُنْقِبَات ُنْقِبَات You say ُنْقِبَات ُنْقِبَات ُنْقِبَات (A'Obeid, S,) when the person referred to is fortunate in his affairs, succeeding in what he seeks after, or strives to accomplish: (ISk, S:) or when he is fortunate in his counsel, or advice: (Th, S:) or the phrase signifies such a one is fortunate in his actions, and in gaining what he seeks. (TA.) See also what follows. ُنْقِبَات is also said, in the K, to signify the same as ُعَقَل (understanding, intellect, or intelligence); but, says SM, I have not found this in any other lexicon: only I have found the word explained in the L as signifying ُنْقِبَات (good fortune attending, or resulting from, an action): so probably ُعَقَل is a mistake for ُنْقِبَات. (TA.) ___ Also, ُنْقِبَات, or advice. (K.) See above. ___ Also, Penetration of judgment; acuteness; sagacity. (Ibn-Buzurj, K.) ___ Also, ُنْقِبَات; or natural, or native, disposition, temper, or other quality: (K:) i. q. ُنْقِبَات and ُنْقِبَات ُنْقِبَات اَرْبَكُة ُنْقِبَات and ُنْقِبَات اَرْبَكُة ُنْقِبَات. (T, art. كَرَع) Agreeably with this explanation, the phrase above mentioned is rendered in the T, in art. ُنْقِبَات, Such a one is of a fortunate nature, or natural disposition: (TA:) or it signifies, in this phrase, as also ُنْقِبَات, i. q. ُنْقِبَات, Colour, complexion, species, &c. (Iaar.) Also ُنْقِبَات He is of a good nature, or natural disposition: and in like manner, ُنْقِبَات Such a one is a person of good dispositions, or natural qualities. (L.) ُنْقِبَات A she-camel having a large udder: (ISd, K:) having her udder bound up with a cloth or the like, on account of its greatness and excellence: but AM says this is a corruption, and that the correct word is ُنْقِبَات (with, meaning a she-camel
abounding with milk. (TA.)

A disease that befalls a man in consequence of long slughishness, or indolence: (K:) or, as some say, the ulcer that arises in the side. (TA.) See َبَقُنِ. َبَقُنِ is a pl. without a sing., The ears: (M, K,) or, accord. to some, its sing. is َبَقُنِ. (TA.) El-Katamee says,

[The cheeks of their white camels were with their ears inclined to the singing of the drivers]. But َبَقُنِ, by reason of their pleasure, is also read, for َبَقُنِ. (TA:) [so that the meaning is The cheeks of their white camels were inclined, by reason of their pleasure, to the singing of the drivers].

The navel: or [a place] before it: (K,) where the farrier makes a perforation in order that a yellow fluid may issue forth: (S:) so in a horse. (TA.) See َبَقُنِ.

An iron instrument with which a farrier perforates the navel of a beast of carriage (S, K) in order that a yellow fluid may issue forth. (S.) See َبَقُنِ, and َبَقُنِ. َبَقُنِ is a narrow way between two houses, (L, K,) along which one cannot pass. (L.) It is said in a trad., that one does not possess the right of pre-emption (َعْفُشَةُ) with respect to a َبَقُنِ; and this word is explained as signifying a wall: syn. َحَائَطٌ: [and so in the K:] or a way between two houses, as though
it were perforated from one to the other: or a road, or way, over an elevated piece of ground. (L.) A virtue; an excellence; contr. of generosity of action, or conduct: (L.) a good disposition, or natural quality: [see ]

(TA:) a memorable, or generous action, and [good] internal quality: (A:) pl. رجل ذو مناقب A man of memorable, or generous, actions, and [good] internal qualities. (A.)
Namct

1. [aor. نقت, inf. نقت, He took out, or extracted, marrow [from a bone]. (K.) Az, quotes, from Aboo-Turab, on the authority of Aboo-'Ameythel, نقتاژنلما, and نقتاكت, The marrow of the bone was taken out, or extracted. (L.) And J says, نقتا نمخت aor. نقتن, inf. نقتا, is a dial. form of نقتن, meaning, I took out, or extracted the marrow [from a bone]: as though they had changed the و into ت. (L.) But it is said in a marginal note in the S, Aboo-Sahl El-Harawee says, What I remember to have heard is نقتاژنلما, aor. نقتن, inf. نقتا, I took out, or extracted, the marrow from the bone; and so أئنتقتنأ, أئنتقتنإ, أئنتقتنإ, and أئنتقتنإ (TA.).
1. *ثقة* (aor. ْءَثقة, inf. ْسَثقة) and *ثقة*; *ثقة* (S, K.) *He hastened, was quick.*

2. *ثقة I went forth hastening.* (S, K.) *He went forth hastening in his pace.* (TA.)

3. *ثقة* (aor. ْءَثقة, inf. ْسَثقة) *He mixed, or confounded, his discourse, like as one mixes food.* (K.)

4. *ثقة* (aor. ْءَثقة, inf. ْسَثقة) and *ثقة*; *ثقة* (aor. ْءَثقة, inf. ْسَثقة) (and *ثقة*, TA.) *He hurt him by words.* (K.)

5. *ثقة* (aor. ْءَثقة, inf. ْسَثقة) *He dug up the earth with a hoe or shovel.* (AZ.)

6. *ثقة* (aor. ْءَثقة, inf. ْسَثقة) and *ثقة*; *ثقة* (aor. ْءَثقة, inf. ْسَثقة) and *ثقة*; (TA.) *He dug up the earth from a thing.* (K.)

7. *ثقة* (aor. ْءَثقة, inf. ْسَثقة) and *ثقة*; (TA.) *He took out, or extracted, the marrow from the bone.* (K.)

8. *ثقة* (aor. ْءَثقة, inf. ْسَثقة) and *ثقة*; (TA.) *He removed a thing.* Ex. *اقة* (in measure like ْفَقَطم) *The hyena.* (K.)
نقيّة البَئرِ (TA voce, in art. غَاحَةً، فَاحِةً، فَّاحْهُ).
He peeled, or barked, a thing; peeled off, stripped off, or removed, its outer covering.

He pared, or trimmed, the stick, or staff, by cutting off its knots: you say of anything from which you pare off somewhat.

He pared off the knots of the palm-trunk: or he pruned, or trimmed, the trunk of the palm-tree, by cutting off the superfluous branches.

He stripped off the ornaments of his sword to sell them in a time of dearth and poverty.

He extracted the marrow from the bone:

He separated what was good from what was bad of the thing.

He trimmed, pruned, or put into a right or proper state, poetry, or verses.

He scrutinized the language, and examined it well: or he put it to rights, or trimmed it, and removed
its faults, or defects. (TA.) ___ See 1.

1. Anقح see 1 and 2.

2. حَرَّقَتْهَا شَحمُ النَّاقةُ, (S,) or شحم ناقته, (TA, &c.,) His fat, (K,) or the fat of the she-camel, (S,) or the fat of his she-camel, (TA, &c.,) became little in quantity, or diminished, (S, K, &c.,) or partially went away. (A.)

3. إنقَحَ see 1.

4. خَيرُ الشَّعُرُ الحُولِ المنقَحِ [The best of poetry is that which is a year old, and trimmed, or pruned]. (S.)
-heavy
1. aor. — (S, L, K) inf. n. (S, L) and (L) He struck, smote, or beat. (K) He struck his head with a staff, or sword, or some other hard thing: or he struck his head so that the brain came forth: (L:) or he broke his head so as to disclose the brain; as also (S, L) He broke his brain. (K:) Also, (L) and (L, K) He extracted marrow (L, K) from a bone. (L:) It (sweet water) broke, [or abated, or allayed,] thirst, by its coolness, or coldness. (L, from a trad.)

8. see 1.

Sweet water; that has no saltiness; (AO, Th, S) that strikes (or almost does so, L) by its coldness: (S:) or cold, or cool, and sweet, and clear, water: (K) or sweet water, that breaks [or abates or allays] thirst by its coolness, or coldness: (L, from a trad.) or abundant water which a man makes to well forth in a place where was no water. (Ish.) Also, Pure, mere, unadulterated, or genuine. (T, K) This is pure Arabic; or the purest, choicest, best, or most excellent, of Arabic. (Fr, A.) Also Sleep in health and safety. (Abu-l-'Abbás, K.)
 النقد

١ النقد الْدِّراهمٍ 

He picked, or separated, the money, or pieces of money; (Lth, L, K;) and put forth the bad; (S, L, K;) he picked, or separated, the good money from the bad: (A:) he examined the money, or pieces of money, to pick, or separate, the good from the bad: (Msb:) and the verbs are used in the same sense with respect to other things than pieces of money. (K.) ___

He gave cash, or ready money; paid in cash, or ready money. Often used in this sense.] ___

He gave him the price in cash, or ready money:

(L:) or simply he gave him the price; as also

نَقِدْهُ الْثَّمِنَّ, نَقِدْهُ الْدِّراهمَ, نَقِدْهُ الْكَلَامَ

He gave him the money, or pieces of money. (S, L, Msb.) ___ [Hence, from the first meaning,]

نَقِدَ الْكَلَامَ

[and the še’er,] and so He picked out the faults of the language, [and of the poetry;] syn. نَافِضَهُ

نَقِدَ النَّشِئَةَ عَلَى قَابِلَهُ

[He picked out the faults of the poetry and urged them against its author.] (A.) ___

نَقِدَ بَيْنَهُ, نَقِدَ بَيْنَهُ بِظَٰرَأٍ, (L,) inf. n. نَقِدَ (L, K)

He looked furtively at, or towards it: (L, K: *) and so 

نَقِدَ بَيْنَهُ, نَقِدَ بَيْنَهُ بِظَٰرَأٍ

He continued looking furtively at, or towards, it: you say also, مَا زَالَ يَنْتَقَدْ بِصَرَٰهُ إِلَى الْشَّيْءِ

[his gaze ceased not to be furtively directed at, or towards, that]; as though likened to the look of a man picking, or separating, what is good from what is bad: (A:) and مَا زَالَ يَنْتَقَدْ بِصَرَٰهُ إِلَى الْشَّيْءِ

he ceased not to look at, or towards, the thing. (S, L) (Aor. نَقِدَ, S, L,) [aor. نَقِدَ; (S, L, K;) and, as some say, نَقِدَ; (S, L)]

It (a tooth, S, L, K, and a horn, T, L, and a hoof of a horse or the like, L,) became eroded, (T, S, L, K,) and much broken: (L, K;) and it (the hoof of a horse or the like) Sealed off, part after part: (S, L;) it (the trunk of a tree) became wormeaten. (L;)
He reckoned with him to the utmost, syn. ناقضه, (S, A, L, K, in, or respecting, an affair, (S, L,) [picking out his faults].

It (a tree) put forth its leaves. (L, K)

See 1.

He received the money, or pieces of money; (Lth, S, L, Msb, K;) and the price. (A.) __ See 1. It (a worm) ate the trunk of a tree, and rendered it hollow. (L.) He (a boy) grew up into manhood. (K.)

[properly an inf. n. used in the sense of a pass. part. n., and thus signifying paid, Cash, or ready money: or simply money]. You say نقد جيد [Good cash, or ready money: or good money]: pl. نقود جياد. (A.)

селنود نقد signifies Silver and gold money; dirhems and deenárs. (TA in art. نقد. عرض (.) نقد

Payment in cash, or ready money; contr. of نقد نقد [i. e., cash, or ready money]: (K:) [an inf. n.: see 1]. __ The piece of money is of full weight, (S, L, K, *) and good. (S, L, K, *)

This is a hundred, ready money of the people] is a phrase used by the Arabs, in which ل is meant to be understood [before الناس is for للناس, and نقد نقد for نقد, as an epithet of مائة; you may also say نقد الناس, making نقد a denotative of state; but] the epithetic mode of construction is that which prevails in this case. (Sb, L.) __ The saying of the poet,

* لمنتنج ولدا أو نقدا *

means She will certainly bring forth a she-camel, which shall be a permanent acquisition for breeding, or a male, which shall be sold: for they seldom kept the male camels. (Th, L.)
A certain kind of tree, (Lh, L, K,) accord. to AA, of the description termed خُصْوَة, having a blossom resembling the عصْفَر, i. e. the عصْفَر [or bastard-saffron]; (AHn, L;) its blossom is yellow; and it grows in plain, or soft, grounds: (Az, L;) n. un. with تَلْلَة; (K;) نَقْدَة (Lh, S, L) and نَقْدَة (TA) and نَقْدَة (Lh, L) and نَقْدَة (TA.) Also نَقْدَة, (L,) or نَقْدَة, (IAar, L, K,) The كرو بُه [or caraway]. (IAar, L, K.) ___ See نَقْدَة.

A kind of sheep, of ugly form; (K;) a kind of sheep of El-Bahreyn, having short legs and ugly faces: (S, L;) or a kind of small sheep of El-Hijáz: (L;) or, simply, lambs: (A, L;) [see an ex. in a prov. cited voice شَامٍ in art. شَامٍ:] n. un. with تَلْلَة; (S, L;) applied alike to the male and female: (L;) pl. نَقْدَة, and [quasi-pl. n.] نَقْدَة. (L, K,) As says, that the best of wool is that of نَقْدَة. And one says, أَذْلَ مِنٌ نَقْدَة. [More abject, or vile, than

the sheep called نَقْدَة]. (S, L;) Also, The lower sort of people. (L;) ___ See نَقْدَة and نَقْدَة.

نَقْدَة, (L,) or نَقْدَة, (K;) Slow in growing up into manhood, and having little flesh: (L, K;) [and so, accord. to the CK: but نَقْدَة is there put by mistake for نَقْدَة: and the former, (S, L;) or نَقْدَة, (K;) a boy despised and little in the eyes of others, that scarcely grows up into manhood; (S, L, K;) sometimes thus applied. (S, L;) ___ نَقْدَة A horn eaten, or eroded, at the root. (L;) See also نَقْدَة.

نَقْدَة and نَقْدَة and نَقْدَة and نَقْدَة: see نَقْدَة.

نَقْدَة The choice part of a thing. (JK.) ___ هو من نَقْدَةٍ قُوَّمُهُ He is of the best of his people. (A.)
A shepherd who tends the kind of sheep called َنَقَد (L, K.) or a possessor of skins of that kind of sheep. (Th, L.) See َنَقَد.

One who picks, or separates, money, and puts forth the bad; who picks, or separates, good money from bad; who examines money, to pick, or separate the good from the bad: [as also نَقَد (Msb) and نَقَد] َنَقَد, and نَقَد. One who picks out the faults of poetry; and, the latter, one who is accustomed to do so. (A.)

The hedge-hog; َذَقْنَأ (S, L, K.) a proper name, like َذَقْنَأ applied to the lion: (S:) as also َذَقْنَأ (K.) but some disallow the prefixing of the art.; (TA;) and َذَقْنَأ. (L.) Hence the saying, َتَلَيْلَا َذَقْنَأ (S, L, K.) He passed the night of the hedge-hog; i. e. sleepless: (L) because the hedge-hog remains sleepless (and sees, L) all night: (S, L, K.) and َآَسَرَيْنَ َذَقْنَأ. A greater journeyer by night than the hedge-hog.

A calumniator; a slanderer; as also َقَنْفُذُ لَيْلُ (L, art.) َقَنْفُذُ لَيْلُ. (L) and َقَنْفُذُ لَيْلُ (L, K.) and َقَنْفُذُ لَيْلُ the tortoise: (L, K.) or the latter, the male tortoise: (Lth.) as also with ذ. (TA.)

See preceding sentence.
He became safe, in safety, saved, or liberated; he escaped. (A, L, Msb, K.) Safety to thee! Said to a man stumbling. (A, K.) See also 4.

He saved, rescued, or liberated, him or it, (S, A, L, Msb, K,) from such a one, (S, L,) and from evil. (Msb.)

A thing that one has saved, rescued, or liberated; (S, L, Msb, K,) of the measure, in the sense of the measure like, and (S, L,) as also (L:) a man saved, or rescued, or liberated: (L:) also, a horse taken from another people: (L:) or a camel &c. taken by, and then recovered from, the enemy; as also, and (L:) pl. (S, L, K,) signifying a horse saved, or rescued, or liberated, (S, L, K,) and taken, (S, L,) from the enemy; (S, L, K,) pl. (S, L,) the sing. of (S, L, K,) signifying horses saved, or rescued, or liberated, from the hands of men, or of the enemy, is, without: (L:) and, accord. to El-Muffaddal, (L:) signifies a coat of mail, a shield; (L, K,) because it saves the person wearing it from the sword: (L:) and Az says, I have read in the handwriting of Shemir, that it signifies a...
coat of mail saved, or rescued, from the enemy. (L.) You say also, 
and He is saved, or rescued, from distress, or adversity; and they are &c. (A.)

He possesses not anything. (K.)

Also the latter, A woman having had a husband. (K.)

The hedgehog; (K;) as also with ٌذٌغٌدٌ. (TA.)


(1) Pecked, or picked up, a grain, or grains, from this place and that, with his beak. Accord. to the TA, the addition from this place and that, which is found in the K and A, and in one place in the S, seems to be unnecessary. And signifies the same: see 8, in art. [Hence, because of the sure aim with which a bird pecks a thing, the same verb, having the same [aor. and] inf. n. signifies, It hit the butt. And He (an archer) hit the butt, without making his arrow to pass through, partly or wholly. (TA.) [Hence also,] He took a thing, as, for instance, food, with the finger. (TA.) Also, (M, K) aor. and inf. n. as above, (M, TA,) He struck a thing with a pointed instrument, like as a bird strikes a thing with its beak: he struck or pecked a thing, or a stone, &c., with a pick, or a kind of pickaxe; i.e., he wrought it into shape, and roughened it in its surface, with a pick. (M, TA.) [Hence,] He wrote upon a stone. (A, K.) Whence the saying, Teaching in infancy is like engraving writing upon stone. (TA.) He struck or fillipped a man's head, and in like manner a lute, and a tambourine, with his finger. (TA.) You say also: He struck his ear with his finger. (AA, in TA, art. Nectar) [Hence,] Nectar; [aor., inf. n. as appears from what follows; and ] Nectar; [He made a snapping with his thumb and middle finger; he struck his thumb against the end of the middle finger and made a sound with them. (A,) [And in like manner the former verb used transitively; as in the following instance:] He put the end of his thumb against the inner
side of his first finger, then made a snapping with it]. (TA.) See also [Hence also,] نَقُرُ نَقُرُ, below. ___ [Hence also,] نَقُرُ نَقُرُ, (T, A, TS,) or نَقُرُ نَقُرُ, (S,) aor. نَقُرُ, (TA,) inf. n. نَقُرُ, (T, S, TS;) and أَنْقُرُ أَنْقُرُ, (A, TS,) inf. n. أَنْقُرُ أَنْقُرُ, (TS,) He made a [smacking or] slight sound, to put in motion the [beast or] horse, by making his tongue adhere to his palate and then opening [or suddenly drawing it away]: (S;) or he struck with his tongue the place of utterance of the letter نَ and made a [smacking sound] by suddenly withdrawing his tongue]: (A:) نَقُرُ signifies the making the end of the tongue to adhere to the palate, then making a sound [by suddenly withdrawing it]: (M, K;) or one's putting his tongue above his central incisors, at the part next the palate, then making a smacking sound [so I render يَنْقُرُ يَنْقُرُ]: (TA:) [the sounds thus described, which are nearly the same, are commonly made by the Arabs in the present day, in urging beasts of carriage:] or an agitation of the tongue (K, TA) in the mouth, upwards and downwards: (TA:) or a sound, (so in some copies of the K and in the TA,) or slight sound, (so in the TS [as mentioned in the TA] and in some copies of the K) by which a horse is put in motion: (TS, K;) or يَنْقُرُ يَنْقُرُ, accord. to IKtt, signifies he struck his palate with his tongue to quiet the horse: but this is at variance with what is said by Az, J, and ISd, and requires consideration. (TA.) A poet, (S,) Fedeekee El-Minkaree, (K,) i. e., 'Obeyd

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Ibn-Máweeyeh, of the tribe of Teyy, (TA,) uses نَقُرُ نَقُرُ for نَقُرُ نَقُرُ, meaning [The smacking with the tongue to urge the horse]: pausing after the word, at the end of a hemistich, he transfers the vowel of the رُ to the قُ, (S, K,) agreeably with the dial. of certain of the Arabs, (TA,) that the hearer may know it to be the vowel of the [final] letter when there is no pause; (S;) like as you say, هُدَا بَكُرُ هُدَا بَكُرُ: but this is not done when the word is in the accus. case (S, K;) and if you choose, you may make the final letter quiescent in pausing, though it is preceded by a quiescent letter. (S,) ____ Hence also,
For when the horn shall be blown: (S, * A, * Bd, K:) from نَقْرُ, signifying the making a sound: originally, striking, which is the cause of sound. (Bd.) See also نَقْرُ, below. ___ Also, نَقْرُ,هَوَيَذَا نَقْرُ في النَّاقِفُ.

He bored, perforated, or made a hole through or in or into, a thing: (TA:) or he did so with a نَقْرُ, he hollowed out, or excavated, a piece of wood. (Mgh, Msb.) نَقْرُ and نَقْرُ and نَقْرُ, (so in some copies of the K,) or نَقْرُ, (so in other copies of the K and in the TA,) both in the pass. form, (TA,) said of stone and of wood and the like, signify alike, (K,) It was bored, or perforated, or it had a hole made through or in or into it: (TA:) [and it was hollowed out.] You say, نَقْرُ البِيْضَةَ عَنْ الفِرْخِ, (K,) نَقْرُ, (K,) aor. نَقْرُ, inf. n. نَقْرُ, (TA,) He made a hole in the egg [so as to disclose the young bird]. (K.) And نَقْرُ الْخِلْلِ, (A,) and نَقْرُ، (Lth, K,) The horses made hollows in the ground with their hoofs. (Lth, A, K.) And in like manner, نَقْرُ السَّيْبَلِ نَقْرًا, (Lth, K,) The torrents left hollows in the ground, in which water was retained. (TA:) Hence, نَقْرُ عَنْ النَّاطِرِ, (Msb;) and نَقْرُ عَنْهُ، (S,) نَقْرُ عَنْ النَّاطِرِ، (S;) and نَقْرُ عَنْهُ، (S;) and نَقْرُ، (Msb;) and نَقْرُ عَنْهُ، (S;) and نَقْرُ عَنْهُ، (TA;) He searched or inquired into the thing; investigated, scrutinized, or examined, it; (S, Msb, K, TA;) and endeavoured to know it: (TA;) and so نَقْرُ عَنْ خَيْرِهِ، نَقْرُ عَنْ السَّهمِ بِنِسْبَةٍ إِصْبِعِهَا، (K, in art. مود,) نَقْرُ عَنْ السَّهمِ، (S, K, TA,) or نَقْرُ عَنْ السَّهمِ، (K, in art. مود,) [He tried the sonorific quality of the arrow by turning it round between his fingers, or upon his thumb:] see دُوُّمُ، (K,) دُوُّمُ، (K, in art. مود,) دُوُّمُ، (K,) He made the arrow to produce a sharp sound [by turning it round between his fingers, or] upon his thumb. (TK, in art. دَوُّمٍ.)

2 نَقْرُ see 1, last two sentences.

4 نَقْرُ أَنْقَرَ see 1, in three places, in the first half. (S, K,) نَقْرُ عَنْهُ، (TA,) He refrained, forbore, abstained, or desisted, from it or him; he left or relinquished, it or him. (S, * K,) Hence the
saying, 

He beat him and left him not until be killed him. (TA.)

And hence the saying of I'Ab, i.e., God will not leave the slayer of the believer until He destroy him (S, TA.)

5 نِفْر see 1, last signification

8 إنْفُر see 1, latter part, in four places.

A slight sound that is heard in consequence of striking the thumb against the middle finger and then letting them fly apart in opposite directions, passing each other: (S, K) [or the snapping with the fingers or with the thumb and middle finger, or with the thumb and first finger; as also نَقْرَةٌ n. an. of the former with مَأْثَهْ بِهِ. ] One says, [He did not reward him with even a snap of the fingers;] meaning, with anything: (S, K [in the former of which it is implied that نَقْرَةٌ thus used is from نَقْرَةٌ in the first of the senses explained above;]) not used thus save in [a negative phrase. (S.) A poet says,

* وهن حرى أَلَا يَبْنِك نَقرَةَ *

* وأَنْت حرى بالثَّارَ حين تَبيب *

[And they are fit, or worthy, not to reward thee with anything, and thou art fit for, or worthy of, the fire of hell when thou rewardest. (S.) Or the right reading in both these instances is نَقْرَةٌ, with damm. (TA.) [See نَقْرَةٌ. ] One says also, لنَكْرِتُ لِي بَقَدى نَقْرَةً إِصْعَّ He did not care for me so much as a snap of a finger]. (A.) [See also an ex. in a verse cited in the first paragraph of art. شَأْو.] I'Ab, in explanation of the words of the Kur, [iv. 123,] put the end of the thumb against the inner side of his first finger, then made a snapping with it (َنَقْرَةٌ) and said, This is what is termed نَقْرَةٌ; [denoting the lit. meaning to be And they]
shall not be wronged a snap of the fingers. [TA.] But see نفر, below. ___ Also, A sound, or slight sound, by which a horse is put in motion: (TS, K:) as also نفر: (TA:) or the former has one or other of the different significations assigned to it above, in the explanations under the head of نفر بالدابة. (K, &c.)

A small hollow or cavity in the ground: (S:) or a hollow or cavity in the ground, not large: (Msb:) or a hollow or cavity in the ground in which water stagnates: (TA:) or a round وَهْدَة [or hollow] in the ground, (K, TA,) not large, in which water stagnates: (TA:) pl. نفر (A, K) and ناقر (K): ناقر also signifies a hollow, or cavity, in the ground; and its pl. is ناقره. (S.)

Hence, (S.) The place where the ظَهْرُمَق or occiput ends, in the back part of the neck; (K;) i.e., the hollow in the back of the neck; (TA:) what is called ظَهْرُفَا in the A, K, and TA, voce فَحَصَة. ___ Foramen and; syn. نَقْرَبِ الْأَسْتَ، (K;) but in the L it is said that signifies the hole, or perforation, that is the middle of the haunch; [app. meaning the sacro-ischiatic foramen: see الفَيْل, in art. فَيْل, but perhaps it may sometimes mean the socket of the thigh-bone; for نفر signifies any socket of a bone.] (TA:) The little spot or embryo upon the back of a date-stone, (AHeyth, K,) which is as though it were hollowed. (TA,) and from which the palm-tree grows forth: (AHeyth;) as also ناقر (S, A, Msb, K) and ناقر (K) and ناقره. (Sgh, K) You say, ناقر ما أتاه نفر, (El-Basär, TA,) and ناقر, (A,) lit., [He did not reward him] with even a little spot on the back of a date-stone; (A, El-Basär;) meaning, with the meanest thing. (B)
He did not stand me in stead of the meanest thing. (A.) Lebeed says, bewailing the death of his brother Arbad.


lit., [And the people, after thee, are not worth] a little spot on the back of a date-stone; meaning, [after thee they are not worth anything]. (S.) And hence, accord. to ISk [and the Jel], the saying in the Kur, [iv. 123.] [And they shall not be wronged even as to a little spot on the back of a date-stone.] (TA.) Hence also, [in verse 56 of the same chap.,] They would not give men a thing as inconsiderable as the little hollow in the back of a date-stone. (Jel.) See also . The place in which a bird lays its eggs: (K,) pl. نِّئَرُ (TA.)


see نِّئَرُ, in three places. What is bored, or perforated; and what is hollowed out, or excavated; (ما نَّقْبُ, TA, and ما نَّقْبُ, K, TA;) of stone, and of wood, and the like. (K, TA.) A piece of wood, (Msb,) or a block of wood, (أصل خشبة—صل, S, K;) or a stump, or the lower part, (أصل,) of a palm-tree, (T,)

which is hollowed out, and in which the beverage called نِبْيذُ is made; (T, S, Msb, K;) the whereof becomes strong: (S, K;) or a stump, or the lower part, (أصل,) of a palm-tree, which it was a custom of the people of El-Yemáme to hollow out, then they crushed in it ripe dates and unripe dates, which with water poured upon them they left until fermentation had taken place therein and subsided: (A 'Obeyd:) or a stump, or the lower part, (أصل,) of a palm-tree, whereof the middle was hollowed
out, then dates were put in them, with water, which became intoxicating.

A trunk of a palm-tree, hollowed out, and having the like of steps made in it, by which one ascends to [or upper chambers]. (K.)

See also فَجْلَة.]

The quantity of grain which a bird pecks, or picks up. (K.) See 8, in art. ٍةَرْدَن The quantity of grain which a bird pecks, or picks up.

An engraver: or, accord. to Az, one who engraves stirrups and bits and the like: and one who bores mill-stones. (TA.)

One who investigates, scrutinizes, or examines, and endeavours to know, affairs, and news. (TA.)

An arrow that hits, (Msb.) or has hit, (S, A, K,) the butt, (S, K,) or the eye of the target: (A:) if it do not hit the butt it is not so called: (S, TA:) [but see a phrase following:] pl. نَافَرَان. (A, Msb.)

[Hence,] أَخْطَاَت نَافَرَان. [lit., His arrows that were wont to hit the butt missed]; meaning, he did not continue in the right course. (TA.) [And hence,] نَافَرَان A calamity; (K, TA;) pl. نَافَرَان. (TA.)

One says, رَمَاه الْدُّهْر نَافَرَان, Fortune smote him with a calamity, and with calamities. (TA.)

Also نَافَرَان A right argument, allegation, evidence, or the like; syn. حَجَة مُصِبَّة: in the K, أَو is incorrectly inserted between these two words: but the pl., نَافَرَان, is afterwards correctly rendered in the K. (TA.)

One says, أَنْتَيْ عَنْه نَافَرَان There came to me, from him, speech which displeased me, or grieved me: or right arguments, or the like, (K, TA,) like arrows hitting the mark. (TA.)

He cast at him words that hit the mark. (TA.)

A horn in which one blows; syn. صُور: (S, K:) in the Kur, lxxiv. 8, the horn in which the
angel shall blow for the congregating at the resurrection: the blast there mentioned is said to be the second blast: Fr. says that it is the first of the two blasts. (TA.)

Having the eye sunken. (K.)

The beak of a bird; that which is to a bird as the mouth to a man; (Msb;) because it pecks, or picks up, with it: (TA:) or of a bird which is not one of prey; that of a bird of prey being called ♏‎; (Fs, and S in art. نَسِم, and MF:) therefore the explanation in the K, which is, the ♏‎ of a bird, is incorrect: (MF;) [and the dual signifies the two mandibles of a bird; used in this sense in the TA, art. Ⅷَڪَڪ ] pl. Ⅾٍڪَڪ. (S.) Hence, (TA,) The fore part of the ⰲِڪَڪ [app. meaning the foot of a camel, not a boot]. (K.) ___ [A kind of pickaxe; or a pick, by which a mill-stone, or the like, is pecked, or wrought into shape, and roughened in its surface; (see 1;) an iron instrument like the Ⲝِمس, (A, K,) slender, round, and having a ⰲِڪَڪ [or pointed head], (TA,) with which one pecks, (S, and TA,) and cuts stones, and hard earth; (TA;) used also by a carpenter: (S:) and ⲛِڪَڪ signifies [app. the same, or nearly the same,] i. q. ⲝِڪَڪ: (S, K;) [the former is applied in the present day to a chisel:] pl. of the former, ⲛِڪَڪ (S;) and of the latter, ⲛِڪَڪ. (TA.) Dhu-r-Rummeh says,

* كَآَرِحاَء رَقْدُ رَلْمَتْهَا ٱلَّنَاصِقُ *

[Like mill-stones of Rakd (a mountain so called) which the minkars have rounded]. (TA.) See ٍڪَڪ.
Arthritis, or gout: or, specially, podagra, or gout in the foot or feet: a certain disease, well known; (S, Msb;) a swelling and pain in the joints: (Az, TA:) or in the leg or foot: (TA:) or in the joints of the ankles and the toes: (K:) or a swelling in the joints of the foot, and mostly in the great toe, a property of which is that it does not collect thick purulent matter, nor exude moisture, because it is in a member not fleshy: and of the same kind are arthritis, or pain of the joints, (ِﻞِﺻﺎَﻔَﳌاُﻊَﺟَو) and sciatica, or hip-gout, (ُقْﺮِﻋ ﺎَﺴﱠﻨﻟا) but differing in name because differing in state. (Msb.)
1. (S, A,) aor.  (S, TA,) and  (TA,) inf. n.  (S, K,) and  (TA,) He (an antelope, S and A) leaped, jumped, sprang, or bounded, (S, A, K,) as also  (M, TA,) in his running, (S,) or on his  , i. e., his legs: (A:) or he (generally referring to a raven or crow, or a sparrow, or locust, or the like,) leaped, jumped, sprang, or bounded, upwards; he hopped: (TA:) or he put his legs together in leaping, jumping, springing, or bounding: when the legs are spread, the action is termed  (IDrd, TA.)

2. (S: and  (M, TA,) she (a woman) danced, or dandled, her child; (K, * TA;) as also  (S, &c., art.  .) The legs of an antelope, (A,) or of a beast of carriage. (K.) See also  .
"It (a) sounded. (TA.)

"He struck, or beat, the (Mgh, K.) You say, (Mgh, K.)"

"The Christians struck, or beat the (A.) It is said in a trad., that the Muslims were near to doing so, (Mgh,) or used to do so, (Mgh, K,) until 'Abd-Allah Ibn-Zeyd dreamed of the [mode of calling to prayer termed]" (S, Mgh, TA.)

"He put ink (S, KA) into his receptacle for ink. (S, KA)

"Ink; syn. (S, TA; K) and (S, A, K.)"

"The thing which the Christians strike, or beat, (S, A, Mgh, Msb, K,) to notify the times of prayer, (S, A, Mgh, K,) as a sign for commencing their prayer; (Msb;) being a piece of wood, long, (A, Mgh, K,) and large (K,) [suspended to two cords, (Golius,)] with another which is short, [with which the former is struck, or beaten,] and which is called (A, K;) pl. (S, TA) and (S, A, K;)

[ Hence, in the present day, applied to A bell; and particularly to the bell of a church or convent.]"
He variegated a thing; or decorated or embellished it; syn. (M) [he characterized in any manner a coin &c.:] and he engraved, agreeably with modern usage: he coloured a thing with two colours, (K,) or with colours; (A, K,) and so the inf. n., (S, M, A, Msb, K,) He extracted, or drew, or pulled, out, or forth, a thorn (S, M, A, Msb, K) from his foot, (S, M,) with the. (M, Msb, K) as also (S, M, A, K:) thought by A'Obeyd to be from the, or so the inf. n., (S, M, Msb, K,) He engraved upon his signet-ring such a thing, and upon the stone of his signet-ring: and he also signifies he marked with a cutting or a pointed instrument: he sculptured a thing in any manner.] He pecked the mill-stone with a; syn. (M, TA,) He, or it, scratched, lacerated, or wounded in the outer skin. (TA,) They said, As though his face were scratched, or lacerated, by a tragacanth-bush; syn. relating to hatefulness, and austerity or moroseness of countenance, (M, TA,) and anger. (M,) The striking the raceme of dates with thorns, in order that the dates may ripen: (S, K,) or and their consequently ripening. (AA,) And one says, The raceme of dates had specks apparent in it, in consequence of ripening. (S,) And [hence, perhaps,] is used as syn. with (S, A, Sgh, K,) accord. to AA, (S,) or IAar; (Sgh;) signifying Invit puellam. (T, K,) [This signification is mentioned in the A among those which are proper; but in the TA it is said, to be tropical.] Also (S, M, A, Msb,) aor. as above, (M, TA,) and so the inf. n., (S, M, Msb, K,) He extracted, or drew, or pulled, out, or forth, a thorn (S, M, A, Msb, K) from his foot, (S, M,) with the. (M, Msb, K,) as also (S, M, A, K:) thought by A'Obeyd to be from...
out (S, A.) hair, (A.) with the (S, A;) as also انتقش. (A.) A certain poet says, (namely, Yezeed Ibn-Maksam [?]

EthThakafee, O in art. (شوشك

لا تنقش برجل غيرك شوكة

فنقش برجلك رجل من قد شاكه

[Do not thou by any means extract from the foot of another a thorn, and so preserve, by (risking) thy foot, the foot of him who has pierced himself therewith]: the

former پ is put in the place of عمن: he says, do not thou extract from the foot of another a thorn and put it in thy foot: (TA:) or

means who has entered among the thorns. (S and O, in art. (شوشك. And it is said in a trad. of Aboo-Hureyreh, عثر فلا أنتعش وشيء فلا انتقش [May he stumble, and not rise again; and

may he be pierced with a thorn, and not extract the thorn]: (M, TA: *) the words meaning an

imprecation. (TA.) See also 8, below. [Hence,] انتقش, aor. as above, (TA,) and so the inf. n., (K,) He cleared the nightly

resting-place of sheep or goats from thorns and the like, (K,) or from what might hurt them, of stones and thorns and the like. (TA.) Hence also, انتقش عن الشيء, (TK,) inf. n. as above, (IDrd, K,) He explored the thing to the utmost. (IDrd, K, TK.) [Hence also,] ما نقص منه شيئاً He did not

obtain from him anything:” but the word commonly known is انتقش. (M, TA.) See also 8.

2 انتقش

3 انتقش see 1, first sentence.

He did the utmost with him, or went to the utmost length with him, in reckoning, (S, M, Msb, K,) so as to omit nothing therein: (A 'Obeyd:) A 'Obeyd thinks that انتقش signifying the extracting a thorn

from the foot is from this; but others say the reverse; that the primary signification of انتقش is the extracting a thorn

from the body with difficulty; and that it then became [conventionally regarded as] a proper term in the sense of
doing the utmost, or going to the utmost length, in reckoning; as observed by MF. (TA.) It is said in a trad., (S,) or (M,) He with whom the utmost is done in reckoning (S, M,) is punished, (S,) or perishes. (M,) See also 4. [Hence,] 

He picked out the faults of the language; syn. (TA, art. نقده.) ناقش الكلام

He went to the utmost length against his debtor. (IAar, K.) See also 3.

He picked out the faults of the language; syn. (TA, art. نقده.) ناقش الكلام

He ordered (Lth, A, K) the engraver], (Lth, K,) to engrave upon the stone of his signet-ring. (Lth, A, K) He extracted, or drew, or pulled, out, or forth, a thing; (K,) such as a thorn and the like: (TA:) syn. with نقش, as shewn above; see 1, in three places. (S, M, A, K,) [Hence,] He (a camel) struck the ground (S, K) with his fore leg, (S,) or with his foot, (K,) on account of something entering into it; (S, K) [i. e., to beat out a thorn or the like.] [Hence also,] He chose, or selected, a thing. (M, A, K) You say, of a man who has chosen (A, L) a man, (A,) or a thing, (L,) for himself, جاد ما أنتَقَّشَه لنفسه Good, or excellent, be that which he has chosen for himself: (A, L:) or, accord. to the O, when a man has chosen for himself a servant [which suggests that this may be a mistranscription for جاد ما انتَقَّشَه لنفسك thou hast chosen this for thyself.] (TA.) [Hence also.] He took from him his right, or due. (A,) And انتَقَّشَه جمع حقَّه, and انتَقَّشَه حقَّه He took from him the whole of his right, or due, not leaving thereof anything. (M, TA,) See also 1, last signification.

[an inf. n. (see 1) used as a simple subst.: or in the sense of a pass. part. n. in which the quality of a subst. is predominant: Variegation; or variegated work: decoration, embellishment, a picture; or decorated, or embellished, or pictured, work: broidery: tracery: (significations well known: see
engraved work upon a signet: [and any sculptured work:] pl. نقش. (A.) Also The impress of a signet. (Mgh, in art. ختم.) And A mark, or trace, upon the ground; as, for instance, of ashes. (AHeyth.) See also منقوش.

منقوش : see نقش.

The art, or occupation, of the نقاش, (M, K, TA,) Who does variegated, or decorated or embellished, work; (M;) of him who does what is termed نقش: (TA:) [and of him who engraves upon signet-rings: and of him who does any sculptured work.]

نقاش One who does variegated, or decorated or embellished, work; (M;) who does what is termed نقش: (TA:) and one who engraves upon the stones of signet-rings: (Lth, K:) [and one who does any sculptured work.]

منقوش : see نقش.

شجّة منقوشة : see نقش, first sentence.

شجّة منقوشة : see منقوش, last signification.

منقوش An instrument with which variegated, or decorated or embellished, work is done: pl. مناقش: (M;) [and an instrument with which engraving, or any sculptured work, is done: so in the present day.] ___ Also, [A kind of tweezers;] an instrument with which one extracts, or draws or pulls out or forth, thorns; as also مناقش: (Msb, K;) [of which latter the pl. is مناقش, occurring below:] and with which one plucks out (S, A) hair. (A.) [Hence the saying,] استخرجت حقى منه. (A.)

I wearied myself in extorting my right, or due, from him. (A.)

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A garment, or piece of cloth, (A, TA,) [Variegated; or decorated, or embellished: characterized in any manner, as a coin &c. (see 1:)] coloured (A, TA) with two colours, (TA,) or with colours; (A, TA,) as also منقوش. (A, TA,) ___ [A signet-ring engraved: and anything sculptured. (See 1.)] ___ عذق منقوش

A raceme of dates struck with thorns, and consequently ripened: (AA:) [or having specks apparent in it, in consequence of ripening: (see نقش العذق:) and بسر منقوش

full-grown unripe dates pricked with thorns in order that they may ripen:

(M, TA;) and رطب منقوش رطب منقوشfresh ripe dates soaked with water; syn. ربط: (Sgh, TA:) called by the vulgar نقش المعذب [app. نقش; (TA;) as also نقش نقش نقش نقش; (K) acc. to some copies; and in the TA: accord. to other copies of the K, نقش; but expressly said in the TA to be with fet-h.) شحة منقوشة A wound in the head from which bones are extracted: (S, K;) and منقوشة شحة منقوشة a wound in the head from which bones are removed;

(AA, El-Ghanawee, Aboo-Turáb;) i. q. منقلة. (K.)

لطمأ لطمأ المنقوش He gave him a violent slap, like the slap of the camel striking the ground with his fore-leg, or with his foot, on account of something entering into it:] from نقش, said of a camel, as explained above. (S, K.)
It lost somewhat, decreased, diminished, lessened, wasted, waned, or became defective or deficient or incomplete or imperfect, after having been whole or complete or perfect: (IKtt, Msb, TA:) or he, or it, lost, or suffered loss or diminution, (A, K,) with respect to lot or portion: (K:) and النقص signifies the same; (S, A, Mgh, Msb, K;) and so does النقص (TK, [probably from the TA,] art. ٌنْفَأ) and so does النقص: (TA:) [or this last signifies it lost somewhat, decreased, &c., gradually; contr. of تزايد.] It is said in a trad., (Mgh,)ishi عيد لا ينقصان, (Mgh, K,) i. e. Ramadán and Dhu-l-Hijjah, (Mgh,) meaning, Two months of festival are not defective virtually (ٌ_ptrsُometr) though they be defective in number [of days]; (K;) i. e. let no doubt occur in your hearts when ye fast nine and twenty days [instead of thirty]; nor if there happen a mistake respecting the day of the pilgrimage, will there be any deficiency in your performance of the rites thereof: (TA:) or, as some say, two months of festival will not be defective in one and the same year; but Et- Taháwee disapproves of this explanation: some say that the meaning is, that though they be defective, or one of them be so, yet their recompense will be complete. (Mgh.) It is also said in a trad., إنَّ العمل في عشر ذي الحجة لا ينقص ثواني عَمَّا في شهر رمضان [Verily the deed that is done on the tenth of Dhu-l-Hijjah, the recompense thereof will not fall short of that which is in the month of Ramadán: for نقص عن كذا means It fell short of such a thing.] (Mgh.) [On the expression , as used in grammar, see غفير .] (S, M, Mgh, Msb, K,) aor. ٌنْفَأ, (Msb,) inf. n. ٌنْفَأ, (MS,) [and accord. to the TK النقص and النقص also, which last, however, is said in the MS to be an inf. n. of the intrans. verb only,]
He made it to lose somewhat, decreased it, diminished it, curtailed it, lessened it, wasted it, impaired it, took from it, or made it defective or deficient or incomplete or imperfect, after it had been whole or complete or perfect; (Msb;) he made it (i.e. a share, or portion) defective or deficient: (K;) [the pronoun often relates to a man: see an ex. in art. ضوز, and another in art.]

this is the [most] chaste form of the verb, and is that which occurs in the Kur.: (Msb;) also signifies the same; (M, Msb, K;) and so does نقصه, (Msb, K;) inf. n. تنقيمه: (TA:) but these two are of weak authority, and do not occur in chaste language: (Msb;) and أنقصه signifies the same: (S, Mgh, Msb, K;) or this last signifies he took from it by little and little; as also تنقصه. (M, * TA [in the latter of which this is plainly said of both of the last two verbs; but in the M, it seems rather to be said of تنقصه only.]) [See an ex. of the verb followed by a voice طرف من نقص منه كذا, You say also, He cut off from it such a thing.]

is doubly trans.: (Msb;) you say نقصه حقه, (A, Mgh, Msb, TA,) inf. n. نقصه: (A, Mgh;) and in like manner, نقصه حقه, (M, A, * Mgh, * TA; *) He diminished, or impaired, to him his right, or due; endamaged him; or made him to suffer loss, or damage, or detriment, in respect of it; curtailed him, abridged him, deprived him, or defrauded him, of a portion of it; (Msb, * TA;) contr. of نقصه أهله وماله, (TA:) [and he abridged him, deprived him, or defrauded him, of it altogether; for نقصه أهله وماله signifies sometimes He deprived him of his family and his property altogether: as appears from the following ex.:] نقص أهله وماله وبنى [He was deprived of his family and his property, and remained alone]. (T, art. أوفاه نقصه أهله وماله) also signifies The denying, or disacknowledging, the right, or due. (TA.) See also 5.

2 نقص see نقص.

4 نقص see أنقص.
He attributed to him defect, or imperfection; i.e. to a man; (M;) as also he attributed or imputed to him, charged him with, or accused him of, a vice, fault, or the like; detracted from his reputation; censured him; reproached him; spoke against him; impugned his character; (S, A, K;) as also (A:) [and signifies the same; for] IKtt says, that نقص, نقيصة, signifies طعن عليه [app. عليه]. (TA.)

See also ، where two meanings are assigned to it.

He (the buyer, S) asked, demanded, or desired, a diminution, a lessening, a lowering, or an abatement, of the price. (S, A, K;) See also 5.

Used as a subst., Loss, or loss of somewhat, decrease, a state of diminution or lessening or washing or waning, defect, defectiveness, deficiency, incompleteness, or imperfection, after wholeness or completeness, or perfectness; as also signifies the same as نقص as here rendered, agreeably with the explanation (i.e. of نقيصة) in the PS., which is or, accord. to the A, نقيصة seems to be syn. with نقص in the sense assigned to this last in the S, or in certain senses assigned to it in the K, which see below; and thus to be more restricted in application than نقص]. (S, TA.)

Weakness of intellect: (M, TA:) and weakness with respect to religion and intellect. (TA.) You say، دخل عليه نقص في دينه وعقله. [There came upon him a weakness in his religion and his intellect]: but one should not say نقص في دينه [in this case]: (K:) app. because is weakness; whereas is only a going away [of part of a thing] after [its having been in] a state of completeness. (TA.)
The quantity that is gone, or lost, of a thing that is decreased or diminished or lessened. (Lth, A, K.)

You say, 

A defect, an imperfection, a fault, a vice, or the like; syn. غيب: (S, TA:)

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or a low, or base, quality, property, natural disposition, practice, habit, or action; (K, TA:) of a man: (TA:) or a weak quality, &c.: (IDrd, K, TA:) but the attribution of weakness to a quality, &c., requires consideration: and it seems that what is meant by lowness, or baseness, is what leads to منقصة, also, accord. to the A, seems to be syn. with منقصة in one or another of the senses explained above; but its primary signification is probably a cause of منقصة, like as that of منقأللة, and that of منقألة جينة: the pl. of منقألة is منقائدة: and that of منقائدة is منقائدة.

You say,

There is not in him any defect, imperfection, fault, or vice, &c.: and Such a one has defects, &c.

(A, TA.) As a subst. from منقائدة and منقائدة استنقتسه and منقائدة استنقتسه استنقتسه, [or, accord. to IKtt, as an inf. n. from منقائدة, and therefore from منقائدة also, (see 5,)] it signifies The attributing to a man defect, or imperfection: (M:) the attributing or imputing to men, charging them with, or accusing them of, vices, faults, or the like; censuring them, reproaching them, speaking against them, impugning their characters. (K.)

A poet says,

* فلو غير آخوال أرادوا منقصة *
* جعلت فهم فوق العقول ميسما *

[But if others than my maternal uncles had desired to attribute to me defect, &c., I]
had set a brand upon them above the noses). (M, TA.)

\[\text{act. part. n. of 1. } \text{ناقص} \text{ signifies A dirhem deficient in weight; (Msb;) light and deficient: and } \text{ناقص occurs as pl. of } \text{ناقص thus applied, agreeably with analogy. (Mgh.)} \]

\[\text{Hence, } \text{ناقص meaning An incomplete, i.e. a non-attributive, verb: opposed to } \text{تام.} \]

\[\text{pl. } \text{منقصة: see } \text{نقية, in four places: } \text{منقصة and see also } \text{نقص.} \]

\[\text{منقصة pass. part. n. of } \text{نقصه. (A, K.)} \]
He undid it; took it; or pulled it, to pieces: untwisted it: unravelled it: unwove it: dissolved it: broke it:
or rendered it uncompact, unsound, or unfirm, after having made it compact, sound, or firm: (JK, M, A, Msb, K, TA:) namely a building, or structure: and a rope, or cord: (S, A, Mgh, Msb, K, TA:) and silk, or flax: (TA:) and cloth: (L:) and a compact, contract, or covenant; (S, A, Msb, K, TA:) and a sale: (Mgh:) and other things: (A, K, TA;) such as an affair, or a case; and the state of a place through which the invasion of an enemy is feared: (TA:) contr. of أَبْرَمَهُ, (M, A, K, TA,) as relating to a building or structure, and to a rope or cord, (A, K, TA,) and to a compact or contract or covenant, &c.: (K, TA;) or i. q. حَلَّ بَرَمَهُ, as relating to a rope or cord, and to a compact or contract or covenant: (Msb;) or i. q. هِدَمَهُ, as relating to a building or structure: (TA:) or the inf. n. signifies إِفْسَادُ مَا أَبْرَمَتْ, as relating to a building or structure. (JK, TA,) and to a rope or cord, (JK,) and to a compact or contract or covenant. (TA.) [It is said in the K, that أَبْرَمَهُ, like أَنْقُضُهُ, and أَنْقَضَتْهُ, but this is a glaring mistake; and seems to be a corruption of the following passage in the M: أَبْرَمَهُ أَنْقُضَتْهُ, which is meant indicate that أَنْقُضُهُ and أَنْقَضَتْهُ are quasi-passives of أَبْرَمَهُ: and in like manner, the passage in the A, أَبْرَمَهُ أَنْقَضَتْهُ, indicates that أَنْقُضُهُ and أَنْقَضَتْهُ are quasi-passives of أَبْرَمَهُ. Further, it should be observed that أَبْرَمَهُ, as relating to a building, is not well explained by نَقْضُهُ; for you say, أَنْقَضَهُ مِنْ خِلْقِهِ حَدَمَهُ, (mentioned in the S and A, &c., in art. قَوْضُ,) meaning He took to pieces the building without demolishing, or destroying.] [Hence,] نَقْضُ فَلَانِ وَتِرَاهُ [lit. Such a one undid, or untwisted, his bow-string]; meaning such a one took, or had taken, his blood-revenge. (A, TA.) And أَذَهَرَ نَقْضُ وَإِمَارُ [lit. Time, or fortune, has a property of untwisting and twisting tightly]; meaning that which time, or fortune, [as it were] twists
tightly, [or makes firm.] it, at another time, [as it were] untwists, or undoes. (TA.) And I annulled [what he confirmed, or made firm]. (Msb.) And He undoes, or annuls, or contradicts, what he [another] has said; said of a poet replying to another poet. (Lth, A, K.)

The moving, or shaking, of the pieces of wood, or rafters, of the roof. (TA. [But perhaps the phrase to be explained is The moving, or shaking, of the pieces of wood, or rafters, of the roof moved, or shook, (for this, I am informed, is agreeable with modern usage,) app. so as to produce a sound: see also 5.]). See also 4.

2. نقض see 4, in two places: ___ and 5; and see 1, next before the last break.

3. المناقْسة في السٓؤل is The saying that which is contradictory in its meaning [or meanings]; as though one of its meanings undid, or annulled, the other: (S, * K, TA:) from نقض البَيْناء; and meaning the contending with another in words, [or in contradiction,] each rebutting what the other said. (TA.) You say, نقضَه في الشَّيء, inf. n. نقاض و مناقضة, He contradicted him in, or respecting, the thing. (M, TA.*) And I contradicted him with respect to his saying, and his satirizing of me. (M, TA.) And One of the two poets contradicted the other. [A.] And His second saying contradicted the first. (A, TA.) And The last part of his saying contradicted the first. (Mgh.) [See also 6.]

4. The crusts of earth broke up from the truffles: (M:) or he extracted, or took forth, the truffles from the earth. (K, TA.) He removed the crust of earth from over the truffles: (M:) and see 1, next before the last break. (M, TA.) [See
The earth showed [or put forth] its plants, or herbage. (M, TA.)

It produced, made, gave, emitted, or uttered, a sound, noise, voice, or cry: (S, M, K, TA:) and [particularly] a slight sound like what is termed َنَقْرٍ: (S, TA:) said of a joint of a man, (M, K,) and of the fingers [when their joints are made to crack], and of the ribs, (A,) [see also S,] and of a camel's saddle, (A, TA.,) and of a cupping-instrument when the cupper sucks it, (TA,) [&c., (see َضُيِقْنَيْضٌ)] and of an eagle, (S, M, K,) and of a hen (S, A) on the occasion of her laying eggs, (A,) and of a chicken, (M, A, K,) and of an ostrich, and of a quail, and of a hawk, and of a scorpion, and of a frog, and of the [kind of lizard called] َغَزَو, and of the َوَرِب [or Syrian hyrax], (M, K,) and of a young camel, the sounds of which are denoted by َضَيِقْنَيْضٌ, and of a camel advanced in age are by َضَيِقْنَيْضِإ, and َضَيِقْنَيْضٍ relates to animate things; and َضَيِقْنَيْضٌ, inf. n. of َضَيِقْنَيْضَ, aor. َضَيِقْنَيْضٍ, and َضَيِقْنَيْضٍ, to inanimate things. (M, K.) [ Accord. to the A, whether said of animate things or of inanimate, it is proper, not tropical, but accord. to what is said in the TA voce َضَيِقْنَيْضٍ, it is properly said of animate things, and tropically of inanimate; though, if any such distinction exist, the reverse seems to me to be more probable.] You say also, َضَيِقْنَيْضٍ ِمَبَادَبَةٌ (Lth,) or, as As says, (M, TA,) or َضَيِقْنَيْضٍ ِمَبَلَبَبِر (Lth, M, K, TA,) and َضَيِقْنَيْضٍ ِمَبَالَبَبِرَ (Lth, TA,) or whatever be the object. (As, M, TA.) And َضَيِقْنَيْضٍ ِمْعْزَر, (S, Sgh, K,) or َضَيِقْنَيْضٍ ِمْعِذِنَر, (M, A,) He made a sound to the beast of carriage, (M, K,) or to the ass, (Lth, As, M,) or to the camel, (As, TA,) and to the horse, (As, M, TA,) at the two sides of his tongue, after making it cleave to the roof of his mouth, (Lth, M, K, TA,) without removing its extremity from its place, (Lth, TA,) in order to chide the beast: (L:) or َضَيِقْنَيْضٍ ِمَبَدَبَةٌ signifies َنَقْرٍ ِبَهٍ: (As, M, A, TA;) the object being a camel such as is called َدَوْعَق (A;) or whatever be the object. (As, M, TA.) And َضَيِقْنَيْضٍ ِمْعِذِنَر (S, Sgh, K,) or َضَيِقْنَيْضٍ ِمْعِذِنَر, (M, A,) He called the goats, (S, Sgh, K,) or the she-goat; (M, A,) accord. to AZ, (S, Sgh,) or Ks. (M, L,) And َضَيِقْنَيْضٍ ِبِهٍ He made a sound to him like as when thou makest a smacking with the tongue to a
sheep or goat, [in the TA, for which I read ٌﻞْﻤِﳊا ُﻩَﺮْﻬَﻇ (S, M, A, Msb, K) The load made his back to sound by reason of its weight: (M:) or pressed heavily upon him, (S, M, Msb, K,) so that his back was heard to make a sound such as is termed (M, K; * i. e. the sound of the camel's saddle when it becomes infirm by reason of the weight of the load; (Bd, xciv. 3;) or a slight sound, as when a man makes a smacking with his tongue (بِنْقَالْ) to his ass, in driving him: (TA:) or oppressed his back by its weight: (Msb:) or rendered him lean, or emaciated; (S, M, K,) in [xciv. 3, of] the Kur. (S, M.)

The earth clave, or cracked, or burst, from over the truffles; (S, A, * TA;) syn. ٌتَﺮﱠﻄَﻔَـﺗ (S, TA.) In all the copies of the K, we find ُضْرَﻷا ِﻦَﻋ ِةَﺄْﻤَﻜﻟا explained by َﺮﱠﻄَﻔَـﺗ; [as though meaning The blood was made to drop, drip, or fall in drops;] but how likely is this to be a mistranscription. (TA.) [The right reading of the phrase is probably ُضْرَﻷا ِﻦَﻋ ِةَﺄْﻤَﻜﻟا explained above: see 4, second sentence.]
chamber, became cleft, or cracked, in several places, so as to cause a sound to be heard (K, TA.) And is also said of a building, [app. in the same sense,] like . (TA.) [See نقض السقف, in 1, next before the last break.] You say also, تنقض عظامه . His bones made a sound [app. in being broken].

(IF, K, TA.) [See also 4.]

In his speech is contradiction, or repugnancy, between different parts; one part of his speech necessarily implies the annulment of another part; (Msb;) his second saying contradicted his first. (TA.) And تناقض الفولان, (A, Mgh,) or تناقض النامالك, (Msb,) The two saying, or sentences, contradicted each other; or were mutually repugnant; as though each undid the other; (Msb;) [they annulled each other.] And تناقض الشاعران [The two poets contradicted each other.] (A, TA.) And تناقض معناه البیع. Its meaning was contradictory. (S, * K, TA.) [It is also used transitively:] you say, تناقض البيع They two mutually dissolved the sale: as though compared with the saying ترآوا الهلال, meaning they [together] saw the new moon; and تداعوا القوم, meaning they [together] called the people; and تداعوا الهلال, meaning they [together] asked them; notwithstanding that تناقض is [properly] intransitive, (Mgh.) And تناقض عهودهم [They mutually dissolved, or broke, their compacts, contracts, or covenants.] (T, voce اوثكانت.)

It became undone; taken, or pulled to pieces: untwisted: unravelled: unwoven: dissolved; broken: or rendered uncompact, unsound, or infirm, after it had been made compact, sound, or firm]: (M, A, Mgh, Msb, TA:) as also تنقض. (A,) and تناقض : (M, TA:) [respecting the first and last, see a remark upon a mistake in the K, following the first sentence in 1: but afterwards occurs in the K used properly in the phrase انتكش من البنيان] i. q. (S:) said of a building, or
structure: and of a rope, or cord: (A, Mgh, Msb, TA:) and of silk, or flax: and of cloth: (see 1:) and of a compact, contract, or covenant: (TA:) and of a sale: (see 1:) and of other things. (A, TA.)

The wound, or ulcer, became recrudescent. (IF, * A.) And the wound became in a bad, or corrupt, state, after its healing. (Msb.) And the affair, or case, became in a bad, or unsound state, after it had been in a sound state. (Msb.)

The state of the place through which the invasion of an enemy was feared became unfortified, after its being fortified, or closed. (TA.) And the state of purity became annulled. (Msb.)

The poetry became undone, annulled, or contradicted, by a reply against him: see also. (A, TA.)

11. It (a wall) cracked, without falling down; like. (K in art. Q. See also. in art. Q. See also. in art. Q.)

-done; taken, or pulled, to pieces: untwisted: unravelled:

unwoven: dissolved; broken: &c. (see 1:) (S, Mgh, Msb, K) like. (S, TA) in the sense of. (TA:) as also. (Mgh, Msb;) and. (Sgh;) but El-Ghooree allows only the first: (Mgh;) Az, however, mentions only the second;

(Msb;) which signifies as above, applied to a building, or structure; (M, Mgh;) or. (M:) and what is undone, of the stuff of the tents called. (M:) and of the garments called. (M:) and twisted a second time; (M, K;) as also. (K;) and. (L;) or this last signifies. (M:)

See also.
undone of a hair-rope: (S, O, K;) the pl. of نفاض (a pl. of pauc.), (M,) and of the same, (Msb,) or of نفاض, (Mgh, Msb,) ___ Emaciated, or rendered lean, (S, M, K;) by travel; (S, K;) upon which one has journeyed time after time: (O:) Seer says, as though travel had unknit its frame; (M, TA;) thus indicating it to be tropical: (TA;) applied to a male camel, (S, M, K,) and to a horse, (M,) and to a female camel, (S, K,) or the female is termed نفضة: (M, K;) pl. نفاض, (Sb, S, K,) only, (Sb, M,) both of the masc. and fem.; in the latter, the ت being imagined to be elided; (M;) and نفاض is [also said to be] a pl. of نفاض signifying jaded, applied to a she-camel. (So in a copy of the S in art. نفاض.) ___ [See an ex. in a verse cited voce نفاض.] ___ The place, (S,) or crust of earth, (M, K,) that becomes broken from over truffles; (S, M, K;) for when they are about to come forth, they break asunder the surface of the earth: (O:) pl. [of pauc.] نفاض and [of mult.] نفوض. (M, K;) ___ Accord. to the K, i. q. نفاض; but the latter is a mistranscription; (TA;) Honey that has in it [worms of the kind called سوس; wherefore it is taken, (M, K in art. نفاض,) and pounded, (K, ubi supra,) and the place of the bees is smeared [in a copy of the M بيطخ, which is doubtless a mistranscription,] therewith, together with myrtle (آس) and the bees then come to it, and deposit their honey in it; (M, K, ubi supra;) on the authority of El-Hejeree: (M;) or the dung of bees in the place where they deposit their honey: (IAar, AHn, K, ubi supra;) or the bees that have died therein. (Sgh, K, ubi supra.) See also نفاض. نفاض: see نفاض, in two places. نفاض: A contradictor: applied to a man: fem. with ت. (M, TA;) You say [also], ذا نفاض َداَك This is a contradictor [i. e. the contrary] of that: (A, TA;) [or this is inconsistent with that: for]
what are termed cannot be coëxistent in the same thing, nor simultaneously nonexistent in the same thing; as existence itself and nonexistence, and motion and rest. (Kull, pp. 231, 232) You say also, This poem is a contrador of the poem of such a one]. (A.) And one of the throw of poetry is That by which one undoes or annuls or contradicts what another poet has said: (S:) or consists in a poet's putting forth poetry, and another poet's undoing or annulling or contradicting it, by putting forth what is different therefrom: (Lth, K, * TA:) the subst is [or rather this seems to be an epithet in which the quality of a subst. is predominant, and syn. with the subst.:] and the act of the two is termed: the pl. of the subst. is the act of: (TA:) you speak of the of Jereer and El-Farezdak. (A, TA.) A sound, noise, voice, or cry; (Lth, S, M, O, K:) as also accord to the K; but this is an enormous error: (TA:) the former, of the joints (Lth, M, K) of a man, (M,) [a meaning also assigned to in the K] and of the fingers, and of the ribs, (Lth, M, A,) and of camels' saddles, (S, K,) or of a camel's saddle, (M, O, K, [but in CK, for , the foot,]) and of camels' litters, (S, K,) and of tanned skins, (K,) or of a tanned skin, (M,) and of a bow-string, (M, K,) and of when new, (O,) and of the sucking of a cupping-instrument; (K;) [in all these senses said in the TA to be tropical; but see 4;] and also the former, (S, M, TA,) in the K, erroneously, the latter word, (TA,) of an eagle, (S, M, K,) and of chickens, and of an ostrich, and of a quail, and of a hawk, and of a scorpion, and of a frog, and of the [kind of lizard called] &c., see 4 (M,) see. see. see. see.
i. q. Refraining, see art. ربيع.
Note

1. (S, Msb.) or (K,) aor.  _ نَطَقُ الكِتَابُ  He pointed, or dotted. [the book, or writing, or] the letter, or word, with the diacritical points or point; and with the syllabical points or point, by which are shown the pronunciation and division of syllables and the desinential syntax; syn. نَطَقُ المُسَاحِفُ, نَطَقُ الحَرْفِ.  

2. نَطَقُ He made speaks, or small spots, upon his garment, with saffron, and ink; (Lth;) and نَطَقُ عَلَى لُحْوِه نَطَقُ [signifies the same]. (A, TA, in art. نَطَقُ.) And نَطَقُتُ الْمَرَأَةَ وَجْهَهَا وَخَدُّهَا بِالْسَّوَاءِ تَتَحَسَّنُ بَذَلِكَ [The woman made specks, or small spots, upon her face, with black, beautifying herself thereby]. (TA.)

3. نَطَقُتُ [quasi-pass. of 2; It became pointed, &c. ___ And hence,] It (a place) became seattered with spots, or portions, of herbage. (K, TA.)

4. نَطَقَةُ inf. n. un. of 1, [A single act of pointing, &c.] (Msb.)

5. نَطَقَةُ A diacritical point of a letter or word: a syllabical point thereof: see 1:] (K:) [a point, dot, speck, speckle, or small spot: a mathematical point; i. e.] the extremity of a line: (TA:) pl. نَطَقَتْ (S, Msb, K,) and نَطَقَتْ (AZ, S, K.) Hence, one says, مَا اخْتَلَفَا فِي نَطَقَةِ They two did not differ respecting so small a thing as a point of a letter or word. (TA.) And [hence] the vulgar say, when they admire one, هو نَطَقَةُ في مَصَحَفِ [He is like a point, or stop, in a copy of the Kur-án; because the stops in the Kur-án are generally ornamented, and often very beautifully, with gold and colours]. (TA.) ___ [Any very small thing,
that may be likened to a point, dot, or speck. Hence, 'Alee is related to have said, [Science, or knowledge, is a very small thing: only the ignorant have made it to be much]. (TA.) And you say, [He gave him a drop, or very small quantity, of honey]. (TA.) — [A portion of a thing, or some of a number of things, in a separate, or scattered, state, here and there] You say, There remained not of their possessions [aught] save some palm-trees and a portion of seed-produce here and there. (IAar, TA) And [in the land are scattered spots, or portions, of herbage. (K, * TA.) — A thing: an affair; a matter: a case; an event; an action. (TA.)

One who points copies of the Kur-án &c.; i.e. adds the diacritical and other points. (S, * TA.)

A book, or writing, pointed with the diacritical, or other, points. (Msb, TA)
It (water) remained, or stagnated, or collected, in a hollow, or cavity: (Mgh:) or remained long, and became altered: (Msb:) or the former [and latter] collected in a

*It* became yellow and altered. (K.)

(He macerated, steeped, or soaked, a medicine, in water,) he left it in water until its colour became changed. (Msb.)

An infusion; meaning, a beverage made by steeping something in water: (Msb:) and a mash.

Poison that takes effect; (S, K;) that kills: (TA:) that remains fixed, (Abu-nNasr, K, TA,) and collects. (Abu-Nasr, TA.)

More, or most, thirst-quenching: see an ex. under حَوْذِ الْحَابِذ, in art. رَفْشُ الْحَابِذ; and another voce.

The hollow, or depression, of which the gravy collects. (A, K.)

A place where water remains and collects; where it collects and stagnates; or where it remains long, and becomes altered. See

Untwisted old thread which a woman spins a second time, and puts into the stone cooking-pots, because she has nothing but these in which to deposit
(Sgh, K, TA. [From the K it would seem to be منتقع alone: and in the CK، منتقع is erroneously put for منتقع: Golius found it written منتقع; and has wrongly explained it in his Appendix.]) Poison made into a confection. (S, K, TA.)

منتقع: see منتقع.
A species of cowry; (S, K*; ) pl. 형태학: and thus in the M in art. دمَال: in the T in that art. See ~قوَب. (See دمَال. ~مناقِف.
نقل

1 He related it, told it, or mentioned it, from another; he transmitted it; he transcribed it. See 1 in art. [He related to him a tradition]. (Msb.)

2 He transferred it; shifted it; translated it; conveyed it. He discerned it, or took and mentioned it, namely a word or phrase or signification, from (ممن) such a one; he quoted it; i.e. 

3 He transferred it to his book from another book.

4 He ate [and alone] He ate [MA.]

5 Hence, He amused himself with talk; like as one amuses himself with the eating of fruit after a meal: see تفگه.

6 He shifted, removed, or passed, from one place, or time (as in an instance in the K voice عَوْسَأ), or state, to another.

7 The shifting of the feet from place to place. 

8 The that renders a verb trans.; as in اهْيَأُ لِلْنَّقَلَ or (بِ) اهْيَأُ لِلْنَّقَلَ that makes the transfer of a word from the category of epithets to that of substantives; as in خَلِيفَة, accord. to some, and

9 Dried and other fruits (such as nuts, almonds, raisins, dried figs, dried dates, &c.), [and comfits:] the fruit that is an accompaniment of wine; (MA in explanation of which is more common than fruit that is eaten with wine. (KL in explanation of)

10 Stones with trees. (AZ and IKt in TA, voce )
A thing upon which bricks are carried from place to place. (O, voce.)

A wound in the head, by which bone is removed: see 

Discerned knowledge; opposed to muttaqun: under this term are comprised the sciences of (also called: the science of the law, and of the science of the law, and of the science of the law; IbrD:) i.e. intellectual, or perceived by the intellect; and excogitated.
He exacted vengeance upon him, punished him: see an ex. voce ibid. in art.  

See 8.

I took, or executed, vengeance on him, or inflicted penal retribution on him, for that which he had done: (JK:) or I punished him; (S, Msb, K;) as also نقم منه, (Msb, K;) and عليه, (TA,) aor. —; (Msb, K;) and نقمت (K;) See نقم. 

Vengeance; or penal retribution. (JK.)
He recovered, but not completely, his health and strength: (TA:) or he became convalescent; or sound, or healthy; at the close of his disease: (S:) or sound, or healthy, but was yet weak. (K.) See بركة.

Convalescence;] the slight degree of health that immediately succeeds sickness. (TA, art. برأ.)
He cleansed it; cleared it; picked it; purified it; removing from it what was bad. (Msb, &c.)

He took extraordinary pains, or the utmost pains, in cleansing his body. (Mgh.) You say also, He took extraordinary pains in cleansing the (or) he cleansed the entirely from urine; syn. (TA in that art.)

The pith of canes, or reeds: see Somewhat of fat in a camel. (TA in art. And Marrow; i. q. (TA voice)

The extract, or refuse, of a thing: see .

A certain small reptile, that dwells in sand, resembling a fish, smooth, and having a mixture of whiteness and redness; called also . See . An extended gibbous piece of sand. (S, * Msb, * K.)

The extract, or refuse, of a thing: see .

A woman who trims the split palmstalks in mat-making: see .
He peeled off the scab from the sore before it was healed, and it became moist in consequence. (K.) [See also [n. ꞌنکاِل 낀دًا]]

He paid him his due. (K.)

Mayest thou be made to have enjoyment in that which thou hast received, and not experience pain! (S) Mayest thou gain what is good, and may harm not befall thee! (T:) or, with the latter of the two verbs without [n. ꞌنکاِل نان] (K.)

may God not make thee discomfited (AHeyth, L.) [Accord. to AHeyth. as mentioned in the TA, the latter verb in this proverb is written [n. ꞌنکاِل نان] and [n. ꞌنکاِل نان]; but the right reading is doubtless [n. ꞌنکاِل نان] and [n. ꞌنکاِل نان]: this is shown by the explanation there following.]

The scab peeled off from the sore before it was healed, and it became moist in consequence. (A, TA.)

He received from him his due. (K, TA.)

One who pays his debts, and does not put off. (K.)
ён
ён, aor. _, inf. n. ён (S, K) and ён; and ён, aor. _, inf. n. ён: (M, L, K)

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He deviated, or turned aside, or away, from it, (K) from the road, (S, or from another thing. (TA.) [You say] ён ён, or ён ён ён, being put in the accus. case, inf. n. ён, (TA,) and ён, He deviated, or turned aside, or away, with him from the road; led him, or caused him to turn, aside, or away, from the road. (K) _ [So] ён, inf. n. ён, He turned aside, or away, from him, and separated himself from him. (S) _ ён ён He went, or turned, aside, or away, or apart, from him; avoided him; went, or removed, to a distance, from him. (S) _ ён ён He turned aside, or away, from us. (TA,) _ ён ён ён ён; and ён ён ён ён ён, He deviated from the right course of action &c. (Az.) _ ён ён ён ён, The wind blew obliquely, in a direction between the directions of two [cardinal] winds. (K) See ён ён ён ён, He threw, cast, or flung. (K, TA,) _ ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ён ём
vessel: (K:) but only said of what is not fluid; as dust and the like. (TA.)

He inverted, or inclined, his quiver, (S,) so as to pour out the arrows contained in it:

(TA:) or he scattered the contents of his quiver. (K.) [See also نکبت الحجارة.]

The stones wounded him, and made him bleed, [in the foot]. (S.)

His toe was hit, or hurt, by the stones. (TA.)

He (a camel) had a disease in the shoulder-joint, or in the shoulder-blade, and in consequence halted. (S.)

He (a man) had a pain in his shoulder-joint. (TA.)

He was, or acted as, over his people: (S, K:) or was over them. (M.)

He removed, or put aside, or away, or out of the way, him, or it. Thus it is both trans. and intrans. (K.)

Put him away from us; put him out of our way.

(TA.)

He threw his bow, (S, K,) or his quiver, (K,) upon his shoulder; he shoulderred it. (S, K.)

He leaned upon a bow: and, in like manner, upon a staff. (TA, from a trad.)

An inclining in a thing: (S:) or what resembles an inclining in a thing. (M, K.)
a camel (ISd, K) by reason of a pain in his shoulder-joint: (ISd:) or a disease which attacks camels in the shoulder-joints, in consequence of which they halt: (S, K:) or only in the shoulder-joint. (El-'Adebes, S, K.)

ٌﺔَﺒْﻜَﻧ

A hurt [of the foot] by a stone, causing a bleeding: or a hit by a stone [upon the foot]. Ex. ليس دون هذا الأمر نكبة ولا ذباح There is not in the way of the attainment of this thing a hurt [of the foot] by a stone, &c., nor a crack in the inside of the foot. (IAar, ISd.) [See also ذ حّ.] Hence نكبة in the sense immediately following. (TA.) ___ A misfortune; an evil accident; a disaster; an affliction; a calamity: (S, K, TA:) as also نكَبَّ: (K:) pl. of the former نكَبَات. (S:) and of the latter, نكَوب. (K.)

ٌﺔَﺒْﻜُﻧ

A heap of corn, not measured nor weighed: syn. صبرة. (K.)

ٌﺐَﻜَن

The circuit (ةَﺮِئاَد: in some copies of the S, دَارِة: but this, as IKtt says, is a mistake; and the former is the correct word: TA) of a hoof, (S, K,) and of a camel's foot. (S.) See منكوب.

ٌبَﻮُﻜْﻧَم

أنْكَبُ عَنَّ الحَقّ, and ناًكب عليه, A man deviating from the right course of action &c. (A.) ___ نَكْبَاء [fem. of نكَبِّ] an epithet applied to Any wind that blows obliquely, taking a direction between [the directions of] two [cardinal] winds: (TA:) a wind that blows obliquely, deviating from the direction whence blow the right (الْقُوَم) [or the cardinal] winds: (S:) or a [particular] wind that blows obliquely, and takes a direction between [the directions of] two [cardinal] winds; (K:) which destroys the camels and sheep &c., and restrains the rain: (TA:) or a wind that blows in a direction between that of the east, or easterly, wind,
and that of the north, or northerly, wind, (شمال, AZ, K;) that between the south, or southerly, and east, or easterly, winds, being called جريء (أزبج) [but see this word, and see below:] or what are termed نكبة الرياح [being pl. of نكبة] are four: (IAar, Th, S, K;) namely, first, the the wind that blows in a direction between that of the east, or easterly, and that of the south, or southerly, wind; also called الأزيب (S, K;) which is a very thirsty wind, that dries up much the leguminous plants; but Et-Tarábulusee, in the Kf, and Mbr and IF, assert that the الأزيب is the جنوب; not its نكبة: (TA:) second, the the wind that blows in a direction between that of the east, or easterly, and that of the north, or northerly, wind; also called الصبية, and called also الكبيرة, (S, K,) a diminutive meant to convey the opposite of a diminutive sense; for they find this wind to be very cold; (S;) it is very boisterous and very cold; unattended by rain or by any good: (TA:) third, the the wind that blows in a direction between that of the north, or northerly, and that of the west, or westerly, wind; also called الجريء and termed the opposite wind to the (أزيب) (S, K;) a cold wind; (S;) and sometimes attended by a little rain; but Ibn-El-Ajdábee asserts that the جريء is the شمال; (TA:) fourth, the the wind that blows in a direction between that of the south, or southerly, and that of the west, or westerly, wind; also called الهيف (hif) (in the CK, الهيف) and termed نكبة the opposite wind to the (نسبة) (S, K;) a hot wind (S) and very thirsty. (TA.) Accord. to Ibn-Kubás, the tract whence blows the نكبة [by which he means only the wind that blows from the north-east or thereabout] is that extending between the point where rises the [the asterism composed of the stars and of Gemini, E. 33 degrees N., in central Arabia; or of Canis Minor, E. 7 degrees N., in the same latitude] and the pole-star: and the tract between the pole-star and the point where sets the ذراع is the tract whence blows the شمال. Sh says, Each of the four [cardinal] winds has its نكبة, which is called in relation to it: that of the شمالي is that which is between it and the شمالي; [blowing from the north-east, or thereabout,] and it resembles it
in gentleness; sometimes having sharpness, or vehemence; but this is seldom; only once in a long space of time: that of the جنوب is that which is between it and the بونج; [blowing from the north-west, or thereabout;]

and it resembles it in coldness: it is called الشمال الشامية: each of them is called by the Arabs شامية: that of the جنوب is that which is between it and the جنوب; blowing from the point where sets سهيل [or Canopus; i. e., S. 29 degrees W., in the latitude of central Arabia]; and it resembles it in its violence and bolsterousness: and that of the جنوب

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is that which is between it and the جنوب; [blowing from the south-east, or thereabout;] and it is the wind most resembling it in its softness and in its gentleness in winter. (L.) The pl. of نكب is نكاب, as shown above. (S, K &c.) [See also عوبت سماش, in art. روبد بكنب ___.] [app. نكب, originally an inf. n., used as an epithet, and therefore applicable without ة to a fem noun] i. q. نكاب; [app., The نكاب of the بونج, a southwesterly wind]. (TA.) ___. A camel having a disease in the shoulder-joint, or in the shoulderblade, and in consequence halting: (S:) a camel that walks on one side, or inclining, or as though he walked on one side. (L) ___. An inclining pulley: and نكم نكب inclining pulleys. (TA.) ___. Overpowering, or oppressive; unjust, or tyrannical. (S, TA.) ___. Fortune abounds with evil accidents, or disasters, or afflictions, or calamities; i. e. it deviates much, or often, from the right course: it will not remain in one state: or, accord. to one relation, الدهر انكب لا يلبث ___. A proverb. (TA.) ___. A man not having with him a bow. (S, K.)

مَنْكَبٌ (masc., Lh, K) The shoulder; i. e. the place of junction of the os humeri and the
scapula, (S, K.) in a man &c; (ISd:) the place of junction of the os humeri and the scapula
and the tendon called [\text{ةَﳌاءُ}\text{ةِ}\text{ةِ}]
, in a man and a bird and any other thing. (TA.) [It seems to be regarded by some as originally signifying a place of deflection: but] Sb denies its being a noun of place, because, were it so, it would be منَكَب: he does not allow it to be included in the class of مطَل, because this is extr. Pl. منَكَب. رجل شديد المناكب, signifies 
A man having a strong shoulder: as though the sing. were applied to denote each part of the joint, and the pl. to denote the whole. (TA.) [They shook their shoulder joints, ] i.e., they rejoiced, or were joyful, or happy. (TA.) The best of you are the most easy of you in the shoulder-joints in prayer: ] meaning. those of you who keep [most] still therein: or, as some say, those who [most readily] give room to such as enter the rank in prayer. (TA, from a trad.) Man\text{ةِ}ةِ\text{ةِ}ةِ\text{ةِ} The star in Pegasus. (El-Kazweenee &c.) The bright, and very great star, a, in the right shoulder joint, of Orion. (El-Kazweenee &c.) The side of anything; or a lateral, or an adjacent, part, quarter, or tract, thereof: (K:) pl. منَكَب. بناءُ في منكب من الأرض. We proceeded, or journeyed, along a side, or lateral part, of the land: and, in like manner, منَكَب the mountain: (TA:) so in the Kur, lvii. 15, the pl. signifies the sides, &c., of the earth: (Fr:) or its roads, accord. to some: (TA:) or its mountains: (Zj:) which last signification in this case is preferred by Az: (TA:) or the sing. signifies an elevated place, or part, of the earth or land. (S,) The feathers next after the قَوادِم: [which latter are the anterior, or primary, feathers of a bird's wing,] (K:) the feathers of the wing of a vulture or an eagle that are next after the قَوادِم, which are the strongest and most excellent of the feathers; (TA:) four [feathers in the wing of a bird, next after the قَوادِم, the four secondary feathers of the wing:] in the wing of a bird are twenty leathers: the first of them are those called قَوادِم; the next, المناكب: the next, the next, the next, the next, the next, the next. (L,) It is a word without a sing. (K,) ISd says, I know not a sing.
He feathered his arrow with feathers such as are described above. (TA.)

The intendant, superintendent, &c., of a people or an aider, helper, or assistant, of a people: (K:) or the assistant of an aider, helper, or assistant, of a people: (Msb:) one below an aider, helper, or assistant, of a people: (IAth:) or the chief of the one below an aider, helper, or assistant, of a people: (Lth, S:) there being over so many aider, helper, or assistant, of a people. (Lth [see \( \text{ٌﻒِﺮَﻋ} \)] pl. of مناكب عرفاء: (TA.)

One who deviates much from the right course of action &c.] (TA.)

Having the foot wounded, and made to bleed, by stones: or hit, or struck, or hurt, by stones. (K.) See 1.

Overcome or afflicted, by fortune: or smitten with an evil accident, or the like. (S, TA.) See مناكب

A road deviating from the right course or direction. (K.)
็นก

1 nnenk, aor., nnk, (or nkk, [&c.,] TA.) He struck the ground with a stick, (S, M, K,) or with his finger, (M,) so that it made a mark, or marks, upon it, (S, K,) with its extremity; an action of one reflecting, or meditating, and anxious. (TA.) [Thus our Saviour seems to have done in the case of the woman taken in adultery: see S. John viii. 6 and 8.] Also, He struck the ground with pebbles. (TA.)

Hence, He reflected, or meditated, and talked to himself (TA, from a trad.) nnk, aor., (S, K,) inf. n. nkk, (K,) He (a horse) bounded from the ground, (S,) in running. (TA.) He threw it down upon the ground. (TA.) He scattered the contents of his quiver. (TA.) See nkk, (K.) He thrust him, or pierced him, and threw him down upon his head. (As, S, K. *) It (a cooked bone, containing marrow,) was struck with the edge of a cake of bread, or with some other thing, to cause the marrow to fall out. (TA.) The marrow to the bone was taken out, or extracted. (Aboo-‘Ameyl.) Mentioned in art. q. v. (TA.)

He made use of nice, or subtile, sayings, expressions, such as are termed nkk, pl. of nkk, (A.) nkk (Ashar) He alluded (with respect to science, to the agreement of such a one, or the disagreement of such a one). (L)

2 nkk, nkk, The dates began to ripen (and to become speckled). (Msb.)
He was thrown down upon his head; or fell down upon his head, having been thrust, or pierced. (S, K *)

A point; a dot; a speck; a minute spot; i. e. (S, K) pl. نَكَتْ (Msb, &c) agreeably with analogy, (TA,) and نَكَتَاتْ (K,) deviating from analogy, and, accord. to some, لَنْكَتْاتْ, in which the أ is said to be added الإِشْبَاعٍ, or to render the sound of the fet-hah full, like لَخَرْ (TA:) the last of these pls. has been heard [from the classical Arabs]; (Esh-Shiháb, in the Expos. of the Shifà;) or it is vulgar. (Msb.) نَكَتْ [A small spot, or mark, resembling dirt upon a mirror: (K:) نَكَتْةٌ سوداء A small [black] mark, like a spot, or dot, resembling dirt upon a mirror or a sword or the like (L, from a trad.) نَكُتْةٌ A spot in the eye;] نَكَتْ [what resembles a point in the eye. (L,) نَكَتْ seems to be a quasi-pl. of نَكَتْةٌ, like as نَقْطَة is said to be (by some persons in the present day) of نَقْطَة, and to signify Any small spots, or specks, in a thing, differing therefrom in colour. Such I suppose to be meant by the words in the L. نَكُتْ] نَكَتْ نَكَتْ A nice, subtile, subtilely excogitated, quaint,

facetious, or witty, saying, expression, or allusion, that makes an impression upon the heart; from نَكَتْ [the striking the ground with a stick &c., so as to make a mark, or marks, upon it with its extremity]: also, a question educed by reflection, [بِالَّتَفَكَّرِ, as the passage here translated is given in the Kull, p. 362, but in the TA, مَنَاقِفْ, which is an evident mistake, as might be shown by many authorities,] which makes an impression upon the heart, on hearing or considering which one generally makes marks upon the ground with the finger or the like: (El-Fenáree's Expos. of the Telweeh:) a nice, or
subtile, saying, expression, or allusion, that requires one to reflect, and induces one to make marks upon the ground with a stick or the like: (from a scholium quoted by De Sacy, Anthol. Gr. Ar., 303:) a nice, subtile, abstruse, or mystical, point, or allusion: the point of a saying or sentence, especially one that is difficult to be understood: a conceit expressed in words difficult to be understood: a quaint conceit: a point of wit: a facetious saying or allusion: pl., generally, He uttered a nice, or subtile, saying, expression, or allusion, &c.). (A.)

Spoken against; having his reputation wounded. (TA.)

One who speaks much, or frequently, against others; who wounds the reputations of others, much, or frequently. (K.) Zeyd is one who wounds the reputations of others much, or frequently. (TA.)

A distortion in a camel's elbow, so that it lacerates his side: (El-'Adebes El-Kinánee, S, K;) or the cutting of a camel's side by his elbow: (L;) or [that fault in a camel] when his elbow makes a mark, or marks, upon his side: in this case you say, but when it makes an incision, or incisions, in his side, you say (IAar) or is similar to, i. e. the elbow's striking, and making a mark, or marks, upon the edge of the callous lump beneath his breast; in the case of which you say (Lth:) and nearly the same is said in the A. (TA.)

A cooked bone, containing marrow, that is struck with the edge of a cake of bread, or with some other thing, to cause the marrow to fall out. (TA.)

A date beginning to ripen [and to become speckled]. (S,
The extremity of the curved piece of wood termed ‏حنو‎ in the kind of saddle called ‏قتّب‎, and in that called ‏إِكَاف‎, when it is short, and wounds the side of the camel. (TA.)
1. \( \text{n̂k̃} \), (S, K) aor. \( \text{,} \), (K, Msb,) and \( \text{,} \), (K,) inf. n. \( \text{,} \) He undid [the threads of] a garment of the kind called \( \text{ŝŝâ'} \), &c.: (Msb:) he undid, or untwisted, a rope. (S, K,) __

He, or it, made the head of the tooth-stick to be uncompacted, disintegrated, disunited, or separated, in its fibres: and so the verb signifies with respect to other things. (TA.) [See also 8.]

2. \( \text{n̂k̃} \), (aor. \( \text{,} \), and \( \text{,} \), K, inf. n. \( \text{,} \)) He dissolved, violated, or broke, a covenant, or compact, (S, K,) or an act of inauguration, &c. (TA.) __

3. \( \text{n̂k̃} \), (Aboo-Turáb, in TA, art. \( \text{̂k̃} \)).

4. \( \text{n̂k̃} \), see 8.

5. \( \text{n̂k̃} \), \( \text{n̂k̃} \), \( \text{n̂k̃} \), i. q. \( \text{n̂k̃} \), (Aboo-Turáb, in TA, art. \( \text{n̂k̃} \)).

6. \( \text{n̂k̃} \), \( \text{n̂k̃} \), They mutually dissolved, or broke, their covenants, or compacts; syn. تناقضواها. (K.)

7. \( \text{n̂k̃} \), \( \text{n̂k̃} \), \( \text{n̂k̃} \), \( \text{n̂k̃} \), The head of the tooth-stick became uncompacted, disintegrated, or separated, in its fibres. (TA.) __

8. \( \text{n̂k̃} \), \( \text{n̂k̃} \), \( \text{n̂k̃} \), It (a garment of the kind called \( \text{ŝŝâ'} \), &c., Msb, or a rope, S, K) was undone, or untwisted. (S, K, &c.)

9. \( \text{n̂k̃} \), \( \text{n̂k̃} \), \( \text{n̂k̃} \), Its head became uncompacted, disintegrated, or separated, in its fibres. (TA.) __

10. \( \text{n̂k̃} \), \( \text{n̂k̃} \), \( \text{n̂k̃} \), He was, or became, emaciated, or lean; he (a camel) became lean after having been fat. See 4, in art. رأى.] انكرت. (S, K, &c.)

11. \( \text{n̂k̃} \), \( \text{n̂k̃} \), \( \text{n̂k̃} \), He turned from a thing that he wanted to another thing, (S, K,) having desired, or sought, the former. (TA.)

12. \( \text{n̂k̃} \), What is undone, to be spun again, (A, Msb,) of the garments called \( \text{ŝŝâ'} \), and of
the stuff of the tents called (A:) pl. (Msb:) or threads of an old and worn-out stuff, of wool or hair, untwisted, and mixed with new wool [or hair], and beaten with māṭarq, and spun a second time: or old and worn-out thread of wool or common hair or the soft hair calledتورح; so called because it is untwisted, and twisted again: (TA:) it is when the old and worn-out materials of the garments called (and of the tents called, S) are undone, to be spun again. (S, K.) [SM seems to have understood, from the expl. in the S and K, that نكت is an inf. n.; for he adds,] the subst. is: (TA:) [i. e., this last word has the signification assigned above to نكت, from the A and Msb]. ___

She spins what has been undone, to be spun again, &c. (A:) __ نكت, and نكت, and نكت, (TA) and نكت, (K) and نكت, (TA) and نكت, (K) A rope undone, or untwisted, (K, TA) at its end. (TA)

نكات Pustules which come forth in the mouths of camels: (K) as also (TA) A disease in the نكتان of a camel, which are two prominent bones by the fat parts of the two ears: it is also called نكاف. (TA)

نكث: see نكت.

نكات The broken particles of the end of a سواك [or tooth-stick], remaining in the mouth. (K) __ Also, What is undone, or untwisted, of the end of a rope, (K) &c. (TA)

نكث: see نكت. __ Subst. from نكت the hel: [What is undone, or untwisted, of a rope]. (TA) __

Breach of promise; syn. خلف. (S, K) Ex. قال فلان قول لا نكتية فيه. Such a one said a saying in which was intended no breach of promise. (S) __ A difficult, or an arduous, affair, or case, in which a people dissolves, or breaks, (تنكت) [its covenants, or compacts]. (S, K) __ A great affair. (TA) __ The utmost of one's endeavour, or effort: (S, K) power, or strength: (K) pl. (TA) Ex. بلغ فلان نكتية بعده. Such a one exerted the utmost
endeavour, or effort, [or power, or strength,] of his camel, in journeying. (S.) [See also ___]

Nature; natural, or native, disposition, temper, or other property. (K.) ___

The mind; the soul; syn. (S, K:) so called because the vexation of those things of which it is in need dissolve its powers, and old age destroys it: the ؤ is added because it is a subst. (TA.) Ex. فلان شديد الأَنْثِيَّةُ. Such a one is strong in mind. (S.) Pl. لَنْكِاث. (TA.)

نَکَاثُ One who undoes, or untwists, thread, and twists it again, or, to twist it again. (TA.) [See لَنْکَاثُ للْعِهْدِ.]

نَکَاثُ One who is wont to dissolve, violate, or break, his covenant, or compact. (TA.)

ثَکَتُ see لَنْکَاثُ.

ثِکَتُ Emaciated; lean: (K:) a camel that has been fat, and has become lean. (TA.)
نةَحَّى، (S, K, &c.) aor. يَنتَحِى and يُنْحَى, (Msb, K,) and يَنْحَى, (K,) the latter agreeable with analogy, but by some rejected, and the former contr. to analogy, but more common, and the form used

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in the Kur, (TA,) the only instance of an aor. of this form from a verb having ح for its last radical letter, except يَمْنَحِى and يَمْنَحِى, (ISd,) [and يَنْحِى] inf. n. نِكَاحُ (S, K, &c.) and يَنْحَى (ISd, K;) Inivit feminam: and (sometimes, S) he married, took in marriage, or contracted a marriage with, a woman: as also يَنْجِنَحَى (S, K, &c.) [and يَنَجِنَحُ] مناكحة: used only with reference to a man: (ISd:) but Th uses it with reference to flies: (TA:) J says, that it is sometimes used in the latter sense; but accord. to the Msb it is more commonly so used; (MF;) and it is used only in this sense in the Kur: (TA:) IF and others say, that it signifies coitus; and coitus without marriage; and marriage without coitus: (Msb:) [but] in the Time of Ignorance, when a man demanded a woman in marriage he said, يَنْجِنَحَى and when he desired fornication, he said, يَنْجِنَحَى. (TA, in art حفُس.) It is disputed whether it be proper or tropical in these two senses; or proper in one, and tropical in one: (MF:) it is said to be from يَنْجِنَحَى المطر، or from يَنْجِنَحَى النَّتوُى، or from يَنْجِنَحَى الأَشْجَرُ، or from يَنْجِنَحَى الأَرْضُ; and if so, it is tropical in both the above senses; and the opinion that it is so is confirmed by this, that the signification of marriage is not understood unless by a word or phrase in connexion with it, as when you say يَنْجَحَى بِبَنَى فَلَان [he took a wife from among the sons of such a one]; nor is that of coitus unless by the same means, as when you say يَنْجَحَى زَوْجَتَهُ [inivit conjugem suam]; and this is one of the signs of a tropical expression. (Msb.) يَنْجَحَى She married, or took a husband. (S, K,) يَنْجَحَى The rain became commingled with the soil: (Msb:) or, rested upon the ground so as to soak it; syn. يَنْجَحَى الأَرْضُ (K;) as also
The disease infected him and overcame him. (Msb.)

Drowsiness overcame his eye; (K) as also and in like manner

sleep overcame his eye. (TA.)

He married the woman to him. (TA.)

He married the woman; i.e. gave her in marriage. (S, K.)

Accustom ye the feet of the camels to pebbles]. (A.)

They intermarried; contracted marriages together. (Commencing a trad. in the Jámi’ es-Sagheer.)

Se invicem futuerunt: see 6, in art.

The trees became drawn, or connected, together. (Msb.)

[These two words are properly quasi-inf. ns, of signifying as explained above; and, like inf. ns., may be used as epithets, meaning A giver of a woman in marriage, correlative to ]

It was a custom, in the time of paganism, for a man to come to a tribe asking for a woman in marriage; and he would stand up in their assembly, and say i.e., I have come as an asker of a woman in marriage; whereupon it would be said to him meaning We marry her to thee, or give her to thee in marriage, [or, more lit., we are givers of her in marriage: for an inf. n. or quasi-inf. n. used as an epithet is used without variation as sing., dual., and pl.; and masc. and fem.]. was also said: but is here said for the sake of resemblance to. (L) You say He is the person who gives her in marriage: and She is the person whom he gives in marriage. (Lh, L)
and نَكْحَ (and, accord. to Lth and ISh, نَكْحَ: see لإد) are also two words by which the [Pagan] Arabs used to take women in marriage: (S:) [meaning A giver of a woman in marriage]. (MF, in art. خطب.) A man used to say to Umm-Khârijeh, in asking her in marriage, أَسْرَعُ مِن نَكْحَ أَمْ خَارِجَةٍ: hence the saying [Quicker than the marriage of Umm-Khârijeh]. (S, K.) [See خطب].

نَكْحَ: see نَكْحَ.

نُكْحَ: see نُكْحَ.

نُكْحَ, (S, K,) and نُكْحَ (K) A man who marries much, or often: (S, K, TA;) AZ explains the former by شَدِيدُ النِّكَاحِ, [app. meaning vehement in coitus,] and mentions as its pl. نِكَاحَاتَ: (TA;) [and نَكَاحٌ (A, TA, art. تيس, &c.) signifies the same.]

نَكَاحَ, (S, K) and نَكَاحَ, (K,) the latter occurring in poetry, (TA,) a woman having a husband. (S, K, TA.) Ex. هي نَكَاحُ في بنٍ فلان She has a husband among the sons of such a one. (S.)

نَكَاحٌ and نَكَاحَة: see نَكَاحٌ.

نَكَاحَاتُ Women, or wives; syn. نَسَاءٌ: (K:) a pl. having no sing.; or its sing. is نَكَاحٌ; or نَكَاحَة, which occurs in the S and K, art. عَلَهُ, evidently as signifying a wife; as though being a place of نَكَاحٌ: (TA;) إنْ المَنَاكِحَ خَيْرَها __; منْكَوْحَةٌ (TA;) [Verily the best of women to take in marriage are virgins]. A proverb. (TA.)
1. **습니까**, aor. — (S, K, &c.,) inf. n. **نَكَد** (S, L, Msb.) **It** (a man's life) **was,** or **became,** hard, or strait, and difficult. (S, L, Msb, K.) **نَكَد** (S, L, Msb,) **It** (a she-camel's milk) **became** deficient. (R.) **نَكَد** (L,) **It** (water) **became** exhausted. (A.) **نَكَد** The well came to have little water. (S, L, K.) **نَكَد** (S, K, &c.,) inf. n. **نَكَد** **He was,** or **became,** unpropitious, and mean: (L:) **he** became hard, or difficult: (Msb:) **he** gave little: or **gave** not at all: you say also **نَكَدْ حَاجَتُهُ,** **he** was niggardly of that which we wanted. (L,) **نَكَدَ حَاجَتُهُ,** aor. — (K;) or **نَكَدْ حَاجَتُهُ,** (L,) **He withheld** from him, or refused him, his want. (L, K.) **نَكَدَ حَاجَتُهُ,** aor. — (K;) or **نَكَدْ حَاجَتُهُ,** (L,) **He withheld** from him, or refused him, what he asked: or [in the CK, and] the same, (K,) or **نَكَدَ مَا سَأَلَهُ,** aor. — (K,) or **نَكَدَ مَا سَأَلَهُ,** (L,) **he** gave him not save the least of what he asked. (L, K,) **نَكَدَ مَا سَأَلَهُ,** aor. — (K,) or **نَكَدَ مَا سَأَلَهُ,** (L,) **He had** many askers and gave little. (K,) **نَكَدَ مَا سَأَلَهُ,** aor. — (K,) or **نَكَدَ مَا سَأَلَهُ,** (L,) **He** (a raven or crow) croaked with his utmost force; (A, K;) as though vomiting; as also **نَكَدَ ٍ.** (A.)

2. **نَكَدُ عَطَاً إِلَّاً بَالْمِنْ.** 2 **He impaired his gift by reproach.** (A.) **نَكَدَ وَسَقُهُ,** He spent, or exhausted, what he possessed, in consequence of frequent petitions. (A.) **نَكَدَهُ,**

He vexed, distressed, or troubled, him; (Gol, from Meyd.) [as also **نَكَدَ عَلَيْهِ.**]

3. **نَكَدُ.** 3 **He treated him,** or **behaved towards him,** with hardness, harshness, or ill-nature. (S, L, K.)

4. **نَكَدَهُ.** 4 **He asked of him,** and **found him hard,** or difficult, (A, L,) and mean, or niggardly: (L:) or **found** him to have only what was scanty, or little. (L) **ضَّلَّبَ مِنْهُ طَلِبُهُ.**
He sought, or desired, of him a thing that he wanted, and he was niggardly. (A.)

He became vexed, distressed, or troubled. (A.) See Bd, in lxviii. 25: and see 1.

They treated each other with hardness, harshness, or ill-nature. (S, L, K.)

Scantiness of a gift; (L, K;) and its not being enjoyed, or found pleasant, by the receiver. (L.) See what follows.

May God decree straitness, or difficulty, to him, and poverty: forms of imprecation. (L.) Anything that brings evil upon the person whom it affects. (L) See Nākād.

Hard, strait, or difficult; applied to a man's life; (see 1;) and to fortune, as in an ex. voce. [Beyd.] Water little in quantity. (L.) La jihr ilā nākād, in the Kur, [vi. 56] accord. to the common reading, or nākād, accord. to the reading of the people of El-Medeeneh, or, as it may be read, accord. to Zj, nākād, and means, accord. to Fr, It [the herbage] will not come forth save with difficulty: (L;) or, scantily and unprofitably.

A man who is unpropitious, (L, K) and mean, (L,) and hard, or difficult: (S, A, L, Msb, K;) and a people you term Nākād and Nākād and Nākād and Nākād (S, L, K) and Nākād and Nākād and Nākād (L, K) A man that brings evil upon others. (L)

Hardness, or difficulty, in a man. (A.) See Nākād.
Lands possessing little goods. (L)

A she-camel abounding with milk; (IF, L, K;) as also (L;) a she-camel that has no young one living, and therefore abounding with milk, because she does not suckle; (L; K;) so نَاكَدَٰتَ. أَنكَدَٰتَ : (L:) a she-camel having no milk: (IF, A, K;) or having little milk; as also نَاكَدَٰتَ: and both words, a she-camel whose young one has died: (L;) pl. (of both words, L) نَاكَدَٰتَ. نَاكَدَٰتَ: (S, L, K.) See also نَاكَدَٰتَ.

Unfortunate; unlucky. (S.) See نَاكَدَٰتَ.

A small, or scanty, gift; (A, L, K;) as also نَكُذُوَدَ. نَكُذُوَدَ. A man having many askers and giving little: (TA:) or a man pressed with petitions; as also نَكُذُوَدَ. نَكُذُوَدَ. منجوُو" and معروُوك. معروُوك. (IAar, L)

He came to him unwelcomey: or, empty: or, as Th says, it is correctly نَكُرَتَ, منكرياً, from نَكُرَتَ, although نَكُرَتَ, as meaning his wells became exhausted, has not been heard. (L)
نَكَر

1. See 4, in several places. نَكَر, inf. n. [He was, or became, ignorant:] or perhaps only the inf. n. of the verb in this sense is used: see نَكَر, below. And, contr., He possessed cunning; meaning both intelligence with craft and forecast; and simply intelligence, or skill and knowledge: or perhaps only the inf. n. of the verb in this sense is used: see نَكَر. It (a thing, or an affair,) was, or became, منْكَرَ. [app. here meaning disapproved; or bad, evil, abominable, or foul; or disallowed]. (A.) Also, (S, K.) inf. n. نَكَرَة, (T, K.) or نَكَرَة, (T,) It (a thing, or an affair,) was, or became, difficult, hard, arduous, or severe. (S, K. *)

2. نَكَرَة, (inf. n. نَكَرِيْر, Msb,) He changed, or altered, him or it, (S, A, Msb, TA,) to an unknown state, (S, TA,) so as not to be known; (TA;) he disguised him or it. It is said in the Kur, [xxvii. 41,] اَوُّرِّﻜَن ﺎََﳍ ﺎَﻬَﺷْﺮَﻋ Alter ye her throne so that it may not be known to her. (TA.) See also 4, last signification but one. ___ [In grammar, He made it (a noun) indeterminate.]

3. نَكَرَة, (S, TA,) inf. n. منَكَرَة, (A, K,) He strove, or endeavoured, to outwit, deceive, beguile, or circumvent, him; or he practised with him mutual deceit, guile, or circumvention; syn. دَاهاَة and خَادَعَه: the inf. n. is also explained by مَراوغَة as well as خَادَعَه [both of which signify the same]. (T, A) Hence, (T, A,) He contended with him in fight; (S, K,) and in war, or hostility. (A, K,) It is said of Mohammad, by Aboo-Sufyán (S, TA) Ibn- Harb, (T,) لَامَّا يَنَكَرُ أَحَدًا إِلَّا كَانَتْ مَعَهُ الآَهَوَاءَ (S, TA,) meaning, He did not war with any one without being aided by terror [cast into the hearts of his opponents]. (T, A.) And one says, بِينِهِمَا منَكَرَة Between them two is war, or hostility, (A, TA, *) and fighting. (T, A.)
He ignored, was ignorant of, did not know, failed to know; or [rather] was unacquainted with, it (i.e. a thing, or an affair, Iktt, K) or him (a man, S); syn. (Kr, K) or contr. of 

And she did not know me; and the accidents which she did not know were none others than hoariness, and baldness of the fore part of the head]. (S, TA.) And it is said in the Kur, [xvi. 85,] (S, A, Msb, &c.,) and so (S, A, Msb, &c.,) aor. (L,) or it does not admit the variations of tense like other verbs, (Iktt, Msb,) it is not used in the future tense, nor in commanding nor in forbidding, (Lth,) inf. n. (K) and (S, K) and (K;) and (M, K;) signify the same; (S, A, Msb, K, &c.;) i.e., He ignored, was ignorant of, did not know, failed to know, or [rather] was unacquainted with, it (i.e. a thing, or an affair, Iktt, K) or him (a man, S); syn. (Kr, K) or contr. of
They confess, or acknowledge, the favour of God; then they deny, or disacknowledge, it. (B.) See also نَكَر. Also, He deemed it strange, extraordinary, or improbable. (MF, voce عَجَب.) ___ [Also He denied, or negatived, it. ___ He disbelieved it. ___ And He disapproved it; he disliked it; he deemed it, or declared it to be, bad, evil, abominable, or foul; he disallowed it: so accord. to explanations of the pass. part. n., q. v. infra; and accord. to common usage of classical and of modern times.] It is said of Abraham, when the angels came to him, and he saw that their hands did not touch the meat which he had brought to them, نَكِرَ يَذَلِكُ مِنْهُمْ; He deemed that conduct of their's evil, or disapproved it: or, perhaps, he did not know what that conduct of their's was, or what it indicated: [of which last see an ex. voce نَكِرَ] signify the same. (Bd, xi. 73.) And you say, نَكَرْنَأ ِهِلْعَ ِهِلْعِفَ, meaning, I blamed, or found fault with, his deed, and forbade it; I disapproved and disallowed his deed. (Msb:) [and I manifested, or showed, or declared, disapproval, or disallowance, of his deed: and in like manner, نَكَرْنَأ ِهِلْعَ ِهِلْعِفَ, elliptically; نَكَرْنَأ ِهِلْعَ ِهِلْعِفَ, (his deed,) or نَكَرْنَأ ِهِلْعَ ِهِلْعِفَ, (his saying;) or the like, being understood; like عِبَرْنَأ عَلَىْهُ فَعَلَهُ, (his deed,) or عِبَرْنَأ عَلَىْهُ فَعَلَهُ, (his saying;) or the like: see نَكَرْنَأ ِهِلْعَ ِهِلْعِفَ, also signifies The changing [a thing; like نَكَرْنَأ ِهِلْعَ ِهِلْعِفَ; (T, Msb, TA:) or the changing what is نَكَرْنَأ ِهِلْعَ ِهِلْعِفَ [here app. meaning disapproved: see نَكَرْنَأ ِهِلْعَ ِهِلْعِفَ, which is syn. with it, but is a simple subst.]. (S, TA.) ___ How great it his cunning! meaning both his intelligence, and craft, and forecast; and simply, his intelligence, or skill and knowledge. (TA.) And مَا َأَنَكْرَا He, or it, changed, or altered, himself, or itself; or became changed, or altered; (S,
to an unknown state: (S, TA:) [he assumed an unknown appearance: he
disguised himself; or became disguised:] he became changed or altered in
countenance by anger so that he who saw him did not know him: (Har, p. 144:) or
signifies the changing, or altering oneself, or itself; or becoming changed, or altered; from
a state which pleases one to a state which one dislikes. (T, K.) Avoid
thou evil disposition. (Mgh.) Such a one [became changed, or altered, in
countenance to me by anger so that I did not know him; or] met me in a morose
manner (A, TA.) [In art. ٌﻒﺷ in the K, ُﻩَﺮﱠﻜَﻨَـﺗ occurs.]

6 تناكر He feigned ignorance. (S, A, K.) They acted
with mutual hostility. (TS, A, K.)

10 تناكر see 4, first signification. They acted
inquirers respecting, or seeking to understand, a thing, or an affair, which one disapproves;
(K, TA;) when one disapproves confirming, or establishing, the opinion expressed by
an inquirer, or disapproves that his opinion should be contrary to what he has
expressed. (TA.)

See also ٌرْﻜَﻧ and ُﻩَﺮْﻜَﻧ. See also
نْكَر Cunning; meaning both
intelligence mixed with croft and forecast; and [simply] intelligence, or sagacity, or skill
and knowledge; syn. ٌءﺂَﻫَد (S, A, K;) and ُۃَرْﻛَﻧ (A, K) See also ٌرْﻜَﻧ, ٌةَرْﻛَﻧ, ٌۃَنْﻔَطَر
(How great is his cunning, &c.) (S) And it is said in a trad. of Mo’áwiyeh, ٌتَنْكَرْتُهُ
(Verily I
hate cunning (الذِّهَاء) in the man. (TA.) *نَكُرُ, as an epithet, applied to a thing, or an affair, Difficult, hard, arduous, or severe; as also *نَكُرُ (M, A, K) and *نِكُرُ, q. v. (S, A, K.)

It [app. Difficulty, hardness, arduousness, or severity:] a subst. from *نَكُرُ, in the sense of صعب* [It was difficult, &c.]. (IKtt, TA.)

*نَكُر* : see *نَكُرُ, in two places.

*نَكُر* and *نَكُرُ (S, K) and *نَكُرُ and *نِكُرُ, (K.) epithets applied to a man, Possessing cunning; or intelligence mixed with cunning and forecast; (S, K;) and [simply] intelligent, or skilful and knowing: (K;) and so, applied to a woman, *نَكُرُ (L, TA [but this is probably a mistake for *نَكُرُ]) and *نَكُرُ, but *نَكُرُ is not applied to a man in this sense, (Az, TA,) nor is *نِكُرُ to a woman: (TA:) pl. of the first and second (S, K,) and third, (K,) and of the last, (Sb, S, K:) or, applied to men, *نَكُرُونَ and to other things, *نَكِرُونَ [which is irreg.]. (Az, TA.) ___ Also, *نَكُرُ and *نَكُرُ. One who disapproves what is bad, evil, abominable, or foul; expl. by أَذَى يَنْكُرُ الْمُنْكَرُ: pl. as above. (S.)

*نَكُرُ: see *نَكُرُ, and *نِكُرُ. See also *نَكُرُ, in two places.

*نَكُرُ* a subst. from *نِكَارُ (K,) with which it is syn., [app. signifying (like *نَكُرُ Ignorance: or denial: or disapproval, or the like]. (TK,) like نفقة from *نَفَقَة. (K.) It is said, in a certain trad, كنت لي أشتذ نكرة, (TA,) i. e. إنكارا, (TK,) [Thou wast to me most ignorant. &c.]

*نَكُرُ* Ignorance, &c., (إنكاراَ) of a thing; (TA:) contr. of مُعْرِفَة; (S, K,) and so *نِكَارَة; syn. جهالة; as in the phrase في نكرة* [In him is ignorance]. (A.) See also __ *نَكُرُ* [As contr. of مُعْرِفَة, it is also, in grammar, an epithet applied to a noun, signifying Indeterminate, or indefinite.]

*نَكَرُ: see *نِكُرُ, منكَر. A calamity: (K:) rigour, or severity, of fortune; (A, TA;) as also [its dim.] نَكِيرَة. (TA.)
See also ٌنْکَر. And see ٌنْکَر.

ٌنْکَر i. q. ٌنَکَر [in the sense of Denial]. (K.) It is said in the Kur, xiii. 46. And there shall be for you no denial of your sins. (Bd, Jel.) And one says, [Such a one was reviled and he had no denial to make]. (A.) ___ [Also, i. q. ٌنَکَر in the sense of Disapproval, or the like: and manifestation thereof. See what here follows.] ___ Also, i. q. ٌنَکَر in the sense of The changing [a thing]: (T, Mse, TA:) or the changing what is disapproved:] (S, TA:) a simple subst. (T, TA:) The words of the Kur, [xxii. 43 and lxvii. 18,] ٌنَکَر are explained as signifying And how was my changing [of their condition!] (TA:) or the meaning is, and how was my manifestation of disapproval of their conduct, (ٌنَکَر عَلَيْهِم) by changing favour into trial, and life into destruction, and a flourishing condition into a state of ruin! (Bd, xxii. 43.) In [some of] the copies of the K, it is said that ٌنَکَر [but in a MS. copy I find ٌنْکَر and so in the CK] is a subst. from ٌنْکَر as signifying the changing, or altering, oneself, or itself; or becoming changed, or altered; from a state which please one to a state which one dislikes: but a different statement is found in the T: [see above.] and ٌنَکَر is not mentioned by any authority. (TA:) A strong fortress. (Sgh, K.) See ٌنْکَر. See also ٌنْکَر. ٌنْکَر : see ٌنْکَر. See also ٌنْکَر.

ٌنْکَر Worse, and worst; more, and most, evil, abominable, or foul. So it is explained as occurring in the Kur. [xxxii. 18,] ٌنَکَر is explained by Kr and in the K; (TA:) ___ See also ٌنْکَر: and the fem., ٌنْکَر, see above.

ٌنْکَر contr. of َنْکَر مَعْرُوف [an explanation including several significations, here following.] ___ [Ignored, or unknown; as also ٌنْکَر مَتْنَکَر, ٌنْکَر مَجْهُول is syn. with َنْکَر مَجْهُول [the pass. part. n. of the verb by which ٌنْکَر is explained by Kr and in the K]; (TA:) and ٌنْکَر مَسْتَنْکَر signifies the same. (L.) For the pls. of ٌنْکَر مَتْنَکَر, ٌنْکَر, see __ Denied, or disacknowledged.
Deemed strange, extraordinary, or improbable, Any action disapproved, or disallowed, by sound intellects; or deemed, or declared, thereby, to be bad, evil, hateful, abominable, foul, unseemly, ugly, or hideous; or pronounced to be so by the law because the mind deliberates respecting the regarding it as such: and thus it is used in the Kur, ix. 113 [and other places]: (B, TA:) or anything pronounced to be bad, evil, hateful, abominable, or foul, and forbidden, and disapproved, disliked, or hated, by the law: (TA:) a saying, or an action, unapproved, not approved, unaccepted, or not accepted, by God: (KT:) unbecoming, indecent, or indecorous. (KL.) See

affair [or action or saying or quality, &c.]: (Msb:) [in this sense, its pl. is مَنَاكِرٌ and مَنَاكِرَةٌ; as will be seen below:] is contr. of عَرْفٍ and مَعْرُوفٍ [which is syn. with عَرْفٍ and مَعْرُوفٍ]. (TA:) You say

In them are good and evil qualities. And They commit bad, evil, abominable, or foul, actions. (A.) And it is said in the Kur, [xviii. 73,] لَقَدْ جَآَتْ شِيْئًا مَنَٰكِرًا [Verily thou hast done a bad, an evil, an abominable, or a foul, thing]. (S.) The name of one of two angels, the other of whom is named رَكْنٍ (S;) who are the two triers of [the dead in] the graves. (ISd, K.) See also رَكْنٍ.
accord. to rule, the pl. of a sing. of this class is formed by the addition of و for the masc., and ا for the fem. (Abu-I-Hasan, TA.)

Verified: مَنَکَرَ He went forth disguised; or changed in outward appearance, or state of apparel. (TA.)

Verified: طَرِيقٌ مَنْکُرُ A road, or way, in a wrong direction. (S, K.)
نكر

دَمَّةٌ: أَنْكِرُ 4.

مَنْكِرُ: أَنْكِرُ.
He turned it over, or upside down; inverted it; reversed it; changed its manner of being, or state: (Sh, Msb: *) he turned it over upon its head: (S, A, K: and he turned it fore part behind; made the first part of it to be last; or put the first part of it last: (Sh:) and he turned it upside down in the quiver. (TA.) And it is said in the Kur, [xxxvi. 68,] *The arrow was turned, or put, upside down in the quiver.* (TA.) And it is said in the Kur, [xxxvi. 68,] *And him whom We cause to live long, We cause him to become in a state the reverse of that in which he was, in constitution; so that after strength, he becomes reduced to weakness; and after youthfulness, to extreme old age. (TA.) *I made such a one to enter again into that affair, or state, after he had got out of it. (ISH.) [Hence the saying in the Kur, xxi. 66,]* Then they were made to return to their disbelief: (Jel:) or then they reverted to disputation, after they had taken the right course by means of consulting together;* their return to falsity being likened to a thing's becoming upside down: and there are two other readings; *then they reverted from what they knew,* of the evidence in favour of Abraham. (Fr.) [And hence,] *It made him to fall back into his disease.* (TA, in art. ضبيع. And نكس في مرضاه, (S, Msb, K,) or نكس في مرضاه, (Sh, K,) *He relapsed into his disease, after convalescence, or after recovery, but not complete, of*
health and strength: (S, A, K:) or the disease returned to him; he relapsed into the disease;] as though he were made to turn back to it. (Msb.) You say, [He ate such a thing, and relapsed into his disease.] (A, TA.) And sometimes one says, (S, K:) in this case, (S,) for the sake of mutual resemblance, (S, K,) or because (S,) is a dial form [of] (S,) [meaning, May he fall upon his face, or the like, (see art. تعس,) and relapse into disease: or] may he fall upon his face, and not rise after his fall until he fall a second time: and in like manner you say, [The wound broke open again; or became recrudescent.] (S, in arts. عرس, &c.) And [The food, &c., made the disease of the sick man to return. (K.) And He put the dye upon his head repeatedly, or several times. (A, TA.)] Also [He (a man) became weak and impotent. (Sh, in TA.) And He fell short of his fellows; was unable to attain to them. (TA.)] [and He bent, or inclined, his head; (TA;) he lowered, or stooped, his head; bent, or hung, it down towards the ground; absolutely; or by reason of abasement. (So accord. to explanations of the act. part. n., below.)

9 نكس see 1, throughout.

تنكس 5 see 1, last sentence.

تنكس 8 quasi-pass. of نكس; (S, A, TA;) [and therefore signifying It became turned over, or upside down; became turned over upon its head; became inverted; became reversed; became changed in its manner of being, or state; it became turned fore part
behind; its first part was made to be last, or was put last: he fell upon his head.

(K.) This last signification [understood figuratively] it is said to have in the phrase, a form of imprecation, meaning,

May he be disappointed, or fail, of attaining his desire: for he who is overthrown in his affair (من مَن أَتَنَكَسْ فِي أَمْرِهُ) is disappointed of attaining his desire, and suffers loss. (TA.) [See also 1, where this form of imprecation is differently explained.] ___ Also, i. q. (TA.) [See 1, last signification.]

نُكَس An arrow having its notch broken, and its top therefore made its bottom: (S, A, K:) pl. [of pauc.] (A, TA) and [of mult.] (A.) ___ A head, or blade, of an arrow &c., having its tongue (سنَح) broken, and its point therefore made its tongue: (K:) pl. (TA.) ___ A bow of which the foot is made [of the head of the branch; as also منكوسة]. This peculiarity is a fault. (K.) ___ A child such as is termed (born preposterously, feet foremost; but يَكَنْ is an inf. n., and I have not found it used as an epithet anywhere but in this instance); (K;) i. q. منكوسة; and mentioned by IDrd; but he says that it is not of established authority. (TA.) ___ Low, or ignoble; base; vile; mean, or sordid: See a verse cited voce أَشْعَل. (A:) one Who falls short of the utmost point of generosity; (K;) or of courage and generosity: (TA;) weak; (S, K;) applied to a man: (S:) short: (AHn:) pl. (A, K.) ___ See also منكوسة: and نُكَنْ.

نُكَس, [app. pl. of نَكَس, نُكَسَ], Old men tottering by reason of age (مَدْرِمَحُونَ) after attaining to extreme old age. (K.)

نَاَكَس Lowering his head; bending, or hanging, down his head towards the ground; [absolutely;] (S, K;) [or] by reason of abasement: (TA:) pl. [properly نَاَكَسُونَ (see Kur, xxxii. 12;) and sometimes] (S, K;) used [only] in poetry, (S, TA,) by reason of necessity, (TA,) and anomalous, (S, K,) like فَوَارِس. (S.)

ElFarezdak says,
[And when the men see Yezeed, thou seest them depressed in the necks, lowering the eyes]: (S:) thus the verse is related by Fr and Ks: Akh says, that it is allowable to say نواعكس الأبصار, after the manner of the phrase حجر ضرب خرب; [see art. خرب] and Ahmad Ibn-Yahyà adds

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A horse that does not raise, or elevate, his head, (S, IF, K,) nor his neck, when running, by reason of weakness: (IF, K:) or that has not reached the other horses (Lth, K) in their heat, or single run to a goal; (Lth;) i. e., by reason of his weakness and impotence; as also منكوس. (TA.)

A child preposterously brought forth; whose feet come forth before his head. (A, Msb, and so in a copy of the S.) See also ولد منكوس. [Preposterous childbirth] is when the feet come forth before the head; (K, and so in a copy of the S, [and that this is what was meant by the author of the S seems to be indicated by what immediately follows]) i. q. طواب منكوس. (S.)

A circuiting of the Kaabeh performed in a way contrary to the prescribed custom, by saluting the black stone and then going towards the left. (Mgh.)

He read or recited, the Kur-án, beginning from the last part thereof, (K,) i. e. from the commencement of the latter of the معدتان [or last two chapters], (TA,) and ending with the فاتحة [or first chapter]; contrary to the prescribed mode: (TA:) or
beginning from the end of the chapter, and reading it, or reciting it, to its
beginning, invertedly; (K.) a mode which A 'Obeyd thinks impossible; and therefore he holds the former explanation to
be the right: (TA:) each of these practices is disapproved, excepting the former in teaching children, [in which case it is generally
adopted in the present day,] (K,) and [in teaching] the foreigner the [portion of the Kur-án called the] ﻣَﻔْﺼِﻟَة; an indulgence being
granted to these two only because the long chapters are difficult to them: but if any one knows the Kur-án by heart, and intentionally
recite it from the last part thereof to the first, this is forbidden: and if we disapprove this, still more is the reciting from the end of the
chapter to the beginning disapproved, if the doing this be possible. (TA.)

ٌسﻮُﻜْﻨَﻣ also signifies Suffering a relapse into disease, after convalescence; or after recovery, but not complete, of health
and strength. (K.) ٌمَنْﻛُوش applied to a bow: see ٌسْﻛِﻧ.
We have exhausted the water of the well: (Az, S, A:) and (A) he extracted what was in the well, of black fetid mud (in some of the copies of the K, خيمة, which is a mistranscription,) and of clay: (A, K;) as also (Sgh, K.) Hence the saying, فلأَنَّ بِحْر لَا يَنْكَشُ (S, K *) Such a one is a sea, or great river, which will not be entirely exhausted, nor will diminish. (K.) And عندَهُ شَجَاعة لَا يَنْكَشُ (S, TA.) He has courage which will not be exhausted: said of ‘Alee, by a man of Kureysh. (TA.)

He consumed the thing; made it come to an end, fail, cease, perish, or come to nought: (A, K:) and the same, (ISd, A,) aor. and inf. n. as above, (M,) or نَكَشُ مِنْهُ (Lth, K,) he made an end of the thing; or ceased from it, having finished it. (Lth, ISd, A, K; but in [some of] the copies of the K, عِزَف is put by mistake for غَرَف, in this explanation. TA.) One says, اْﻮَهِّـتِإ َﱃِإ ٍﺐْﺸُﻋ ُﻩﻮُﺸَﻜَـﻓ They came at last to herbage, and consumed it. (S, * TA.) And لَمَعَة مَّا نَكَشُ A piece of herbage beginning to dry up that is not extirpated, or cut off entirely with its roots. (K.) نَكَشُ also signifies The scrutinizing or investigating, or searching or examining or inquiring into, affairs. (TA.) [You say, app., نَكَشُ عَنَّ الأَمْوَر, meaning, He scrutinized, &c., affairs.] And نَكَشُانَ is like نَكَشُ [but in what sense is not said]. (TA.)

نَكَشُ see 1, first sentence.

A man who scrutinizes or investigates, or searches or examines or inquires into, affairs; (TA;) as also (IDrd, K.)
شَكْنَم

شَكْنَم: منَكَشّ see a dial. form of منقاش, but of weak authority. (TA.)

مَنْكَش ا A receptacle of the kind called سفط of which the contents have been taken out. (TA.)

هو منكوش من المناكش: He is one of those who are empty, or devoid of good: a phrase denoting vituperation. (TA.)
He receded, retired, or drew back from the thing, or affair, refrained, forbore, abstained, or desisted, from it; recoiled from it, shrank from it, or drew back from it in awe or fear; (S, IF, A, Msb, K;) as also َﺚَﻜَﻧ (Aboo-Turáb, TA.) You say also, ىَﻠَﻋ ِﻪْﻴَـﺒِﻘَﻋ َﺺَﻜَﻧ (S, Msb, K,) or ىﻠﻋ ِﻪِﺒِﻘَﻋ (A,) aor. (S, Msb) and ِﻦَﻋ ِﺮْﻣَﻷا (S,) or the latter only, (Sgh, TA,) He turned back from a thing to which he had applied himself; (IDrd, S, * A, * Msb, * K, TA;) meaning a good thing; and sometimes an evil thing; (IDrd, TA;) or meaning particularly a good thing; or extr. with respect to an evil thing. (K.) [See the Kur, xxiii. 68.] Hence َﺺَﻜْﻨَﻣ [as syn. with َﺺَﻜَﻧ], though we have not heard it. (Mgh.)

8 َﺺَﻜَﺘْـﻧِإ see above.

His lot, or portion, is decreasing, or deficient, and his good fortune is receding], (A, TA.)

A place to which one removes, withdraws, or retires afar off, syn. منَﻛَـَْـِْ ْدَﻗ ِﱴَـْـِْ َرﻮُﻣُﻷا َﻚْـَْـِْ ﺎَـْـِْ ﻞِِْ َﺺَﻜْﻨَﻣ (O 'Alkamah, affairs have compelled me to have recourse to thee, and there was
not for me any place to which to retire. (TA.)
The head of a plant.
He abstained from, or refused to do, the thing, from disdain and pride. (Msb.)

He waited, &c., i. q. (TA in art. صقر, from the Nawádir.)

He disdained, or scorned, it; was ashamed of it. (KL, MA.) See 1.
نكل

نكلٌ، aor. يننكلُ، see 1 in art. فضل.

نكنأ (A, art. عض) ننكنأ: ننكنأ __ See نكنأ.

نكنأ and نكنأ: نكنأ __ See نكنأ.

نكنأ: نكنأ

نكنأ Any punishment serving to give warning to others than the sufferer: (M, K, TA:)

or that restrains the offender from repeating the offence. (Bd, ii. 6.)
The odour of the mouth. (S, TA.)
1 نَكِي، َأَوَّلًا نَكِي، inf. n. He (an enemy) was defeated, and overcome. (TA, art. نَكِي.)

The inflicting injury upon an enemy: (MA, KL:) Slaying and wounding among the enemy: (S, K:) or making much slaughter, (MA,) or a great, or Vehement, slaughter or wounding, (Msb,) i.e. the making havock, among the enemy: (MA, Msb:) the inflicting a routing and overthrow among the enemy. (ISk, TA.)
Indigo-pigment: see art.
1. **M** He uttered calumny: or excited discord, or dissension, and made known discourse in a mischievous manner; or embellished speech with falsehood. (M, K.) You say, الله عليه بِهْيَلَعَى, inf. n. بِهْيَلَعَى and تَمِيم, or this last is pl. of تَمِيم, (M.) meaning, He calumniated him; or misrepresented him. بِمَلْحِدَتِ السَّمْعِ He made known, divulged, or told, conversation, in a malicious or mischievous manner, so as to occasion discord, dissension, or the like. (TA, art. قَتَةَ; and Msb. *)

R. Q. 1 **M** He variegated a thing: he decorated or embellished it. (S, K.)

The sound of the bow-string. (Kr.) **M** Malicious and mischievous misrepresentation; calumny; slander; (S, K;) the embellishment of speech with falsehood. (Kr.)

The sutures of the skull; as resembling lines of writing; see شَنَان. **M** now commonly applied to Wild thyme, thymus serpyllum: see شَبِهَان. **M** The artery in the head: see أَبْهَر. **M** A garment, or piece of cloth, figured with marks resembling writing, or otherwise. See مَنْصَمْمِم.
and *Little live.* (Kr, K.) [See also ...]
A certain plant, having a fruit that is eaten. (L, K.) The only explanation given by several lexicographers. (TA.)
(K, Msb &c.) and which latter is said to be a corruption in the TS and the K; but this is denied by El-Khafájee and by Mtr; and learned men, in early and in late times, have constantly used the word 엊وذج without any expression of disapproval; Z and El-Hasan Ibn-Rasheek El-Keyrawánee, two leading lexicologists, having even named thereby books written by them; (MF;) vulgo ﺣُوْنَر [which is a Persian word]; (TA;) A model, an exemplar, a pattern, or a likeness of a thing, after the similitude of which a thing is made: (Msb;) a model, or likeness, of a thing; (K;) i. e., a thing that is made in the form, or after the fashion, of another thing, that the mode of the latter may be known thereby: (TA;) a thing which shows the mode, or quality, or qualities, of another thing: (Msb;) an arabicized word, (K;) from [the Persian] ﻢُوذِج.


**1** aor. - , (S, K,) inf. n. ﻦَرْرَ، (S,) [*It was*,

or became, spotted like a leopard or panther: see also 5:] it (a cloud, or collection of clouds,) became of the colour of the ﺗَﺡَرْر [leopard or panther], (S, K,) spots being seen in their interstices. (S.) See also 5, in three places.

**2** ﺗَﺡَرْر, inf. n. ﺗَﺤَمِّر, He, or it, changed, or altered, and rendered morose, his face. (T.) See also 5, in two places.

**5** ﺗَﺡَرْر [He made himself like a leopard or panther, in diversity of colours: see also 1].

'Amr Ibn-Maadee-Kerb says,

*A people who, when they put on armour of iron mail, make themselves like the leopard or panther (ٍﺭَِرْر) in the diversity of colours of the iron rings and the thongs. (S.)__He made himself like the leopard or panther (ٍﺭَِرْر, K, TA) in ill-nature: (TA:) he became angry; as also (M,) aor. - , (M,) inf. n. ﺗَﺡَرْر ; (TA:) and (M:) he became evil in disposition; as also (T:) he became angry and evil in disposition; as also (IKtt, Sgh, K) like the ﺗَﺡَرْر: (TA:) he strained the voice in threatening: (Sgh, K) and (TA:) he became ill-natured.*
and altered to him, and threatened him; because the \( \text{مر} \) is never met otherwise than angry and illnatured.

(As, S, K.)

\[ \text{مر} \]: see \( \text{مر} \).

\[ \text{مر} \]: see \( \text{مر} \), throughout.

form, (TA,) [The leopard;] a certain wild beast, (S, A, Msb, K, &c.) well known, (A, K,) more malignant than the lion, (T, M, Mgh, Msb,) and bolder, (Msb,) so called because of his \( \text{مر} \) [or spots], (M, K,) being of divers colours, (M,) called in Persian \( \text{مر} \) (Mgh:) fem. with ـ: (S, Msb:) pl. [of pauc.] (M, K) and (M, Msb, K,) and [of mult.] (M,) (M,) (M,) held by Th to be pl. of \( \text{مر} \), (M,) and \( \text{مر} \) (M), and \( \text{مر} \) (S, M, Msb, K,) which occurs in poetry, and is anomalous, perhaps a contraction of \( \text{مر} \), (S,) and not mentioned by Sb, (M,) and \( \text{مر} \), (M, K,) which is the most common in occurrence, but, accord. to Th, he who uses it makes the sing. (M,) (M,) held by Th to be pl. of \( \text{مر} \), (M,) and \( \text{مر} \), (K,) As the \( \text{مر} \) is one of the most abominable and malignant of wild beasts, one says, Such a one became changed, or altered, to such a one; or met him in a morose manner; (IB,) or became very rancourous, or malicious, towards him. (TA.) The kings of the Arabs, when they sat [in judgment] to slay a man, used to attire themselves in skins of the \( \text{مر} \), and then give orders for the slaying of him whom they desired to slay. (IB.) See also \( \text{مر} \), throughout.

\[ \text{مر} \]: A spot, or speck, of any colour whatever: pl. \( \text{مر} \). (M, K.)

\[ \text{مر} \]: A garment of the kind called \( \text{مر} \), of wool, (S, K, TA,) striped, (TA,) worn by the Arabs of the desert: (S, K, TA:) or a garment of the kind called \( \text{مر} \), (M, K,) or \( \text{مر} \), (A, Mgh, Msb,) having white and black stripes, or lines, (M, Mgh, Msb, K,) worn by the Arabs of the desert: (A, Msb:) and a garment of the kind called \( \text{مر} \); (M, K,) so called because of the diversity of the colours of its stripes: (M,) or any \( \text{مر} \), of those worn by the Arabs of the desert, that is a
striped: (IAth:) or a striped of wool; (TA:) pl. ُرَْﳕَأ: (IAth, Msb:) it is an epithet in which the quality of a subst. predominates. (TA:) It is said in a trad. of Saad, نُطَلَ في حِبْوَتِهِ أَعْرَب يَِّ في مَرَّتِهِ أَسْدَ في تَأْمُورْتِهِ[A

Nabathean in his hubweh (a long piece of cloth, or the like, wound round the back and legs of a person sitting with his thighs against his belly); an Arab of the desert in his nemireh; a lion in his den]. (S.) See also أَغْرَم

MEMAE غَيْرُ (T, S, A, K) and غَيْرُ (M, K,) Wholesome water, whether sweet or not sweet: (S, K:) or sweet and wholesome water: (T, A:) or wholesome in satiety: (TA:) or copious: (Ibn-Keyrán, M, K:) or increasing in quantity, syn. نَّمَام، (As, T, TA,) or زَاك، (K,) whether sweet or not sweet: (T, TA:) or increasing in quantity in the beasts [app. meaning while they drink], (Zak في الماشية نام، T, M,) whether sweet or not sweet. (M.) [As زاك is coupled with نَّمَام, app. as an explicative adjunct, in the T and M, I think that I have here rendered it correctly: otherwise I should have supposed it to mean, perhaps, pure.]

Amgar اَمْغَرُ (S, M, A, K,) and غَيْرُ (M, K,) i. q. زَاك [see above]: (S, M, A, K:) pl. اَمْغَرُ (T, K,) and غَيْرُ (M, K,) and غَيْرُ: (A:) fem. غَيْرُ: (M, A, K,) applied to a ewe or she-goat: (A:) pl. غَيْرُ: (A:) also غَيْرُ a horse, (S, K,) and an ostrich, (K,) variegated like the غَيْرُ (S, K, TA,) having one spot white and another of any colour: (S, TA:) pl. as above: (TA:) or, applied to an ostrich, in which is blackness and whiteness: pl. as above: (S:) and a lion in which is dust-colour and blackness: and a bird having black spots; also sometimes applied as an epithet to a horse such as is termed بِرْدُونَ مَنْمَرُ. (TA:) Also, A collection of clouds of the colour of the غَيْرُ, spots being seen in their interstices: (S:) or having black and white spots: (TA:) and غَيْرُ signifies a collection of clouds having marks like those of the غَيْرُ or small portions near together: n. un. with غَيْرُ (M,) or غَيْرُ signifies a small portion of a cloud: and its pl. (or rather the coll. gen. n.) is غَيْرُ. (K,) It is said in a proverb, أَرْيَتِها
Show thou it to me spotted like the leopard, I will show it to thee raining): (S, K:) alluding to an event which one certainly knows will happen when the symptoms thereof appear: (Meyd, K, TA:)

originally said by Aboo-Dhueyb El-Hudhalee: (TA:) مَرَةُ is here like خَضْرَأُ in the Kur, vi. 99, for (Akh, S:) by rule, it should be

(K, TA,) fem. of أَحْضَرُ. (TA: ___ See also

[In the TA, voce حَبْرَةٌ, it is applied as an epithet to a garment of the kind called بِردٌ: and in the K, voce حَبْرَةٌ, to a
cloud, or collection of clouds: in the former case, it app. signifies striped, (see مَرَةُ, or, as in the latter case, spotted.)
1. **سائر،** aor., inf. n., ممس، He concealed it; namely, a secret. (S.) See also 2. **悉尼，** He spoke, or discoursed, secretly to him, or with him; he acquainted him with a secret; (S, TA:) as also ممس، نامسه، (S, M, A, K,) inf. n. منامسة, (M, A) and kamu، (M.) You say، مَأِ أَشُوعْنِي إِلَى مَنَامِسُكُه، (How great is my desire, or longing, for thy secret discourse!) (A, TA:) [And it seems to be indicated in the M, that ممس، aor. and inf. n. as above, signifies He became a confidant, or acquainted with another's secrets.] [Hence, perhaps، ممس بينهم، inf. n. as above; (IAar:) and ممس بينهم، (IAar, K,) inf. n. إماس، (IAar;) He created discord, or dissension, among them, (IAar, K,) and incited them one against another, or went about among them with calumnies. (IAar.) See also 2. **هرع،** aor., inf. n. ممس، It (clarified butter, S, A, K, or oil, M, and perfume, and the like, A, and anything sweet or good, M) became bad, or corrupt, (S, A, K,) so as to be slimy, ropy, or viscous; (TA;) became altered (M, TA) and bad, in the manner described above: (TA;) and ممس، said of [the preparation made of churned milk called] طفأ، it became stinking, or fetid. (TA.) See also 2, below.

2. **سائر عليه الأمر،** (A, * TA,) inf. n. تنميس،

(A, K,) He concealed from him the thing, or affair; or made it dubious, or confused, to him; syn. لبسته. (A, K, * TA.) See also 1, first signification. ممس بصاحبه، He calumniated his companion; syn. شعره، (A.) See also 1. **شَعرَهُ مَسْ،** His hair became befouled by oil. (M) See also 1, last sentence.
He (a hunter) entered a lurking-place, or covert. (K.) See also 7.

He (a hunter) made for himself a lurking-place, or covert. (A.)

He concealed himself:

The ichneumon; so called in the present day:] a certain small beast. (Ikt, El-Farábee, S, M, Msb, K.)

broad, as though it were a piece of [or salted or sun-dried flesh-meat]. (S) found in the land of Egypt, (S, K, *) one of the most malignant of wild animals, (M,) that kills the [kind of serpent called] the keeper of vines or palm-trees or seed-produce (the nastic) takes it for his use, when he is in vehement fear of serpents of the kind above mentioned: for it attacks them, making itself thin and slender as though it were a piece of rope; and when it winds itself upon them, they draw back their breath vehemently, and it take their breath; thus the serpent becomes inflated in its inside, and is cut asunder: (TA.) or i. g. [the weasel]: (Ikt, TA:) or a certain small beast, resembling the cat, generally frequenting gardens; accord. to IF, also called [q. v.;] (Msb;) the beast called [the Persian original of] [see the Persian original of;] [in art. called from the first of the senses explained above: (A,) or i. q. [the Persian original of;] (El-Mufaddal Ibn-Selemeh, TA:) from these various sayings, it appears that several species are called by this name: (TA:) pl. of pauc.] (TA) and [of mult.] (Msb.) You say, Among men are some that are
malignant as the animals called [A. TA.]

The odour of milk, and of grease or gravy; as also [M.]

Bad, or corrupt, [A, TA.] so as to be slimy, ropy, or viscous; [TA:] altered. [M, TA.] and had, in the manner described above: [TA:] and [M.]

A secret: [Seer, M:] [pl. نواميس] [Hence, app., rather than from the Greek νόμος as some have supposed,]

Revelation. So in a trad respecting fines for bloodshed: in which it is said, [Mgh.] [Bat see a remark on this signification in what follows.] [And hence,] The law of God. [KT.] [And from the first,] An evasion, artifice, or expedient, by which a man conceals himself; expl. by ما ينمس به الرجل من ما ينمس به من الإحتيال (S) or ما ينمس به من الإحتيال (K [but here, app., a mistake for تنمس]) deceit; guile; circumvention. [A, TA.] You say, نواميس فلان صاحب نواميس, and hence the phrase نواميس الحكماء [app. meaning The artifices of the wise men]. [TA] [Also, in post classical writings, A man's honour, or reputation which should be preserved inviolate; syn عرض [The remaining significations I regard as being derived from those above mentioned; supposing a prefixed noun to be understood; in some instances, ذو صاحب, or مكمان, or محل. A confidant; one who possesses, or is acquainted with, secrets, or private affairs; (S, M, A, Mgh, Msb, K;) of a king, (Mgh, TA,) or governor, or prince, (A,) or other man; (A'Obeyd, S, M, Msb, TA;) whom are acquaints with his private affairs, and distinguishes by revealing to him what
he conceals from others: (A'Obeyd, S:) or one who possesses, or is acquainted with, secrets, or private affairs, of a good nature: (K, TA:) and جَامِوس signifies one who possesses, or is acquainted with, secrets, or private affairs of an evil nature. (TA.) [The author of the Mgh thinks that the second of the significations mentioned above, i.e., revelation, is derived from this; a prefixed noun [such as كَتَاب, perhaps,] being understood.] Hence, (Mgh,) النَّامُوس الأَكْبِر, (A'Obeyd, S, M, Msb, K,) or النَّامُوس, (A, TA,) is applied to [The angel] Gabriel; (A'Obeyd, S, M, A, &c.) by the people of the scriptures; [meaning, the Christians, and perhaps, the Jews also:] (S, Mgh;) because God has distinguished him by communicating to him revelations and hidden things with which no other is acquainted. (TA.) __ A repository (وعَاء) of knowledge. (M.) __ Skilful; intelligent. (K, * TA.) __ One who enters into affairs with subtle artifice. (As, K.) __ A calumniator: syn. مَّاَلم; (K,) as also مَّاَلِم. (A, K,) __ A liar. (M.) __ The burking-place, or covert. (قُتْرَة, q. v.,) of a hunter; (S, M, A, K,) in which he lies in wait for the game: (TA:) sometimes written with نَامُوس [زُرْن] but for what reason [says ISd] I know not. (M.) __ A snare: syn. شَرَك: (K,) because it is concealed beneath the ground. (TA.) __ The covert. or retreat. of a lion; as also نَامُوسة. (K,) __ The chamber. or cell, of a monk. (TA, K, * voce نَامُوس) نَامُوسة: see نَامُوس, last signification but one.

Of a dusky, or dingy, colour, (K,) [like the مَّس, or ichneumon.] __ Hence, [its pl.] مَّس is applied to [A certain species (namely the كَدْرَي) of the kind of birds called قَطَة. (K.)

entering a نَامُوس [or hunter's lurking. place]. (S.)
1. *مشاكل* (masha'), aor. -أ, (K) inf. n. (TA,) *He, or it*, was, or became, speckled with white and black: or marked with sports upon the skin differing from it in colour. (K.) See below. *مشاء (masha*) He variegated it; or decorated, or embellished, it: (TA;) [as also *مشاء* (masha), but app. in an intensive sense, for its inf. n.] *مشاءت (mashatat)* is *syn. with تدبيج (tadibij).* (TA.) [And hence, app.,] *He mixed, or confounded, it, e. g., good speech with bad; as also the ↓ latter of these two words. (TA.)

2. *مشاكل* see 1, in two places.

*مشاكل* A mark, trace, vestige, or relic. (TA.)

*مشاكل* White and black specks (S, A, Mgh, K) in a colour: (TA;) or spots in the skin differing from it in colour; (IDrd, A, K;) sometimes in horses, and mostly in such as are of a sorrel colour. (TA.) Lines, or streaks, of variegations or decorations in variegated or figured cloth, &c. (K.) Whiteness in the roots, or lower parts, of the nails, which goes away and returns. (TA.)

*مشاكل* Speckled with white and black; applied to a bull; (TA;) and so *مشاءه (mashaheh)*; (Mgh, TA;) applied to a man. (Mgh.)

You say, *ثور مشاء* (thur mishaa), meaning, *A wild bull, which has specks (S, TA) and lines. or streaks. (TA.) And* *ثور مشاش* (thur mishash)

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*A bull having black lines, or streaks, in the legs. (A.) And* عَرَّفَ مَيَاكَأَ A she-goat *سيف مشأش* (sиф mishash) *A that is black speckled with white, or white speckled with black. (TA.)*
sword in which are diversified wavy streaks. (A, K, * TA.)

A camel having in his foot a mark that becomes distinctly shown upon the ground, without any mark thereon made artificially; (Ibn-'Abbád, K;) and so (Ibn-'Abbád, TA.)

fem. see, in two places.
Having no eyebrows. (TA in art.)
ٌﻂََﳕ signifies The directing, or guiding, to a thing. (K.) You say, َﻚَﻄﱠَﳕ ﻰَﻠَﻋ َﻚَﻟَد ِﻪْﻴَﻠَﻋ (Ibn-'Abbád.)

Who directed thee, or guided thee, to this thing? syn. َﻚَﻄﱠَﳕ ﻰَﻠَﻋ َﻚَﻟَد ِﻪْﻴَﻠَﻋ (Ibn-'Abbád.)

The facing, or outer covering, (ظهارة,) of a bed (T, Mgh, K) upon which one sleeps, (Mgh,) or of a thing that is spread upon the ground to sit or lie upon, (T, K,) whatever it be: (K:) or a sort of carpet or other thing that is spread upon the ground: (S, K:) and a woollen cloth (Mgh, Msb, K) which is thrown over the [kind of vehicle called] ُﺢُوُدَٰﺟ (Mgh, K,) having a fine nap, or pile, (TA,) of some colour; what is white being seldom or never so called: (Msb:) or a sort of dyed cloth, like ُرَوُدَح, these names being seldom or never applied but to what is coloured red or green or yellow; what is white not being called ُﻂََﳕ: (Az, L:) and a cloth that is spread beneath a horse's saddle: (Meyd, as cited by Golius:) some say, that it is a receptacle like the ُسَفَط (Har, p. 273 [but this I think doubtful:]] pl. أَنَاَْطُ [properly a pl. of pauc. but used also as one of mult.:] S, Mgh, Msb, K) A body of men (S, Mgh, Msb, K) whose case is one; i. e. a class of men. (S, K,) It is said in a trad., (S, Mgh,) of 'Alee, (Mgh,) أَخْبَرُ هَذِهِ َأَلْمَأْ َذَٰٰٓٔ َنَٰٰٓٔ ٌطَْٰﳕُ أَوَُٰٓٔسطُ The best of this people is the middle body thereof (S, Mgh) whose case is one; i. e. the middle class thereof: (S, in which is added, يُبِلْحَقُ يَٰٓهُمُ َبَلَاءُ وَيَرْجَعُ إِلَيْهِمُ َعَالِيُّ the who falls short shall be made to reach them, and he who exceeds the due bounds shall be brought back to them:)] A 'Obeyd says, (Mgh, TA,) the meaning of this saying of 'Alee is, (TA,) that he disliked the exceeding of the due bounds and the falling short (Mgh, TA) in religion. (TA:) A way: (Msb, TA:) a way, course, mode, or manner, of acting, conduct, or the like; (Mgh, K,) as also: (TA) [so there
written, without any syll. points:] a tenet, or body of tenets, belief, creed, opinion, or persuasion, which one takes to, or holds: (Mgh, TA:) a kind, or way, of speech. (TA.) You say, keep thou to this way. (TA.) And They spoke according to one way, course, mode, or manner, &c. (Mgh.) A sort, or species, (Mgh, Msb, K,) of a thing, (K,) of goods or commodities, of learning or science, &c. (TA.) You say, I have goods of this sort, or species. (Mgh.) And This is of the sort, or species, of this. (Msb.)

ٌﻂََﳕَأ: see اَﺬٰﻫ ٍﻂََﳕَأ.

طََﳕ: see اَﺬٰﻫ ٍﻂََﳕ.

A maker, or seller, of a rel. n. from مَﺰْﻟِإ اَﺬٰﻫ َﻂَﻤّﻨﻟا: (K, TA:) the former [from the pl.,] like أَفَاْﳕَأ: the latter from the sing., agreeably with analogy. (TA.)
The upper part of the head: and also the part that is in a state of commotion, of the
of a child, before it becomes hard. (L, TA.) See also يَأَفوُوءُ.
2 He mended a garment i. q. رفأه. (TA in art.)

5 A formication or stinging, as of the torpedo fish: see Abdollatiphi Hist. Aeg. Comp., p. 82.

Red ants: see ѵوح, in art. حو.

(thus generally written, Msb) The head [or end] of a finger; (S, Msb;) i. e. (Msb) the joint (مفصل) (Az, Msb) in which is the nail: (Az, Msb, K;) [i. e. the ungual phalanx, with, or without, the flesh upon it: (see قصب) or a joint, or an articulation, (عقدة) of the fingers. (Msb.)
The quarry died out of sight of the sportsman: see أَصْمِي 4.

He asserted his [own] relationship [of son] to him; (S, Msb, K;) like أعْتَزَّى 8. (S and Msb in art. عَزُوَّ.)

The shoot upon which are the bunches of grapes: (M, K:) or the eye, or bud, that breaks open so as to disclose its leaves and its berries: (M:) or its branches: pl. نَوَامِ. (T.)
R. Q. 1 He cried out to him, or at him, namely, a beast of prey, in order that he might forbear, refrain, or abstain. (TA.)
It (flesh-meat) was not, or did not become, thoroughly cooked. (S, K.)

I care not what is insufficiently cooked, of thy ṣāf, nor what is thoroughly cooked: i.e. I care not whether evil or good befall thee. (S, * TA.) A proverb. (TA.)

He drank till he was full. (K, * TA.)

He insufficiently cooked flesh-meat. (S, K.)

He did a thing not firmly, not soundly, not thoroughly. (K.)

The state of being not thoroughly cooked. (TA.)

Insufficiently cooked flesh-meat. (S, K.)

Satiated with food and with drink. (IAar.)

see: see
He took the spoil, plunder, or booty. (K.)

The taking of spoil, plunder, or booty, by whomsoever will: you say [the man allowed, or gave, his property to be taken as spoil], [and they took it as spoil]. (S.)

The dog seized him (a man) by the tendon of his heel. (S, K.)

They carped at him in their speech, (S, K.) or, with their tongues, and spoke roughly, harshly, or coarsely, to him: [as though they plundered him of his good name]. (A.)

The [one] horse emulated, or contended with, the [other] horse in running. (TA: and agreeably with this the inf. n. is explained in the S and K.)

[I emulated them, or contended with them, with a bucket that took up much water].

(S.) See also 6.

The man allowed, or gave, his property to be taken as spoil, plunder, or booty. (TA.)

[I allowed Zeyd to take the property as spoil]. (Msb.)

He offered it, or exposed it, to such a one, [to be taken as spoil]. (TA.)
The two horses emulated, or contended with, each other. (TA.) See also 3.

The camels took much of the ground with their legs: (K:) [app. meaning, took wide strides over it: not, as rendered by Gallus, multum pulveris pedibus suis rapuerunt; nor, as rendered by Freytag, multum terrae pedibus abstulerunt].

The camels perform the night-journey with large strides: and [in like manner] Camels that do so are termed Nuhad al-araj. (A.)

The horse gained the winning-post; or won the race. (K, TA.)

Spoil; plunder; booty; (S, K;) as also Nuhad: (TA, art. خلس:) he came to him with, or brought to him, spoil:

(TA:) pl. (S, K) and نهوب (Nh, &c:) also signifies the same; and thus is similar to نهوب, meaning: and also signifies what is allowed, or given, to be taken as spoil, plunder, or booty; and thus is similar to Nuhad, and so Nuhad. (Msb) [and Nuhad] a man, named Fizr, said of some goats which he drove forth, accord. to different readings; meaning that it was not allowable to any one person to take of them more than one (TA:) or Nuhad signifies what is taken as spoil, plunder, or booty; or so taken by whomsoever will, of what is allowed to be so taken: syn. ما أنهب, what is allowed to be so taken; syn. اسم ما أنهب, what is taken as spoil, plunder, or booty; syn. اسم ما أنهب [Hence] An incursion made into an enemy's territory for the sake of acquiring spoil, plunder, or booty; and a
spoiling, or plundering. (TA.) [He termed the prayers тері before my sleeping, lest the occasion for my doing so should slip from me; and when I awake, I perform the prayers termed (TA.) [He termed the prayers тері because he performed them before the right time.] A kind of رخص [i.e., app., of running, with reference to a horse]. (Lh, K.)

Spoil, plunder, or booty; a thing taken as spoil: (Mgh, Msb:) and also Spoliation; a taking of spoil, plunder, or booty: (Mgh:) subs. from نهی (K) and subs. in the sense of انتهاب: (Lh, Mgh:) is explained in the Towsheeh as signifying the taking of a Muslim's property by force: it is said, [of Mohammad,] in a trad., that he scattered some articles of property, and the people did not take them; so he asked them why they did not take; and they replied [Hast thou not forbidden spoliation?]; but he said [I have only forbidden soldiers' spoliation]. (TA.) See نهی.

نها: see نهی and Nehi.

نها: see نهی and Nehi.

نها: see نهی and Nehi.

نها: see نهی and Nehi.

نها: pl. of Nehi and ناهب: see 6.

A horse that excels in running: (K) and in like manner an ass. (TA.)

What is sought, or sought after, quickly: syn. مطلوب معجل.
He cried out, or uttered a cry: (TA:)

[see he uttered the kind of sound termed زئير; i.e., he (a lion, TA) uttered a sound from his chest; or roared:] (K:) or he uttered a sound lower than that which is termed زئير: (S:) or he breathed hard; or emitted the voice, or the breath, with a moaning; i.e., زئر, (K,) and طَـحصر: (TA:) or he uttered a sound from his chest on an occasion of distress. (TA.)

The lion. (K:) ___

An ass that brays much, or frequently. (S, K.) ___

A man that breathes hard; or emits the voice, or the breath, with a moaning. (S, K, *) See مطلَّح.

The throat; the guttur: (K:) so called because the sound termed زئيت proceeds from it. (TA.)
**تَنْهَجْ**

1. **(K, Msb,)** aor. — , inf. n. **(Msb;) and (S, K;)** *It* (a road, or way, S and Msb, and an affair, TA;)

**became manifest, plainly apparent, or open;** (S, K, Msb;) and so, with respect to a road, **(K;)**

**ceased to exist,** **(K;)** and **(K, Msb;)** *He,* or **it, rendered** (a road, S and Msb, and an affair, TA;)

**manifest, plainly apparent, or open;** (S, K, Msb;)

*Do according to that which I have made manifest to thee. (S.)

**It (attrition, TA) wore out, or rendered worn out, a garment. (K.)**

*This is disallowed by A 'Obeyd, (S,) and**

**It (a garment) became old and worn out:** (K;)

*It signifies it began to become warn out: (S; and it became old and worn out, but without being rent in several parts. (TA;)

*The effect of attrition spread through it. (IAar;)

**He went along the road. (S, K;)

**He was out of breath; breathed short, or uninterruptedly; panted:** (S, L, K;) by reason of violent motion: said of a man, and of a beast of carriage, (L;) and of a dog. (T.)

*One says,**

**F*ما أَدْرِىْ مَا أَنْهَٰجَ فَلَنْ يَنْهَجُ فِي النَّفْسِ افْرَأَى رَجُلًا يَنْهَجُ**

**Such a one is out of breath. or breathes short, or uninterruptedly, or pants for breath, and I know not what hath caused him to be so, or to do so. And it is said in a trad.,

*He saw a man breathing short, or uninterruptedly, or panting for breath, by reason of fatness, and putting forth his tongue, from fatigue or the like. (S.)

**He beat him until he became stretched along:** or, until he wept: (TA;)

4. **ضَرِّبَهُ حَتَّى افْتَحِجَ**
He, or it, caused him to be out of breath, or to breath short, or unintermittedly, or to pant for breath. (S, TA.) [See 1 ex voce.] He rode a beast of carriage. So as to cause it, or until he caused it, to be out of breath, &c., (S, K,) and to become fatigued, or jaded. (TA.) See 1, throughout.

Such a one follows the way of such a one. (S, K.)

A manifest, plainly apparent, or open, road, or way: (S, L, K:) and so نهج نهج نهج نهج نهج نهج (TA, from a trad.) pl. of the first نهج and نهج and نهج: (L:) [and of the third نهج the نهج نهج نهج] Manifest roads, or ways. (L:) And نهج the نهج Nهج. (The plain, or open, track of the road). (M, K, in art. سن.)

نهج see نهج.

نهج: طريق. (The way)

نهج: طريق ناهجة.

نهج: منهج see منهج.
1. **Nehad**

- **Nehad**, aor. —, (S, L, Msb, K) and —, (Msb, K), inf. n. (S, L, &c.,) 
- **Nehad**, (a girl's or woman's breast) was, or became, swelling, prominent, or protuberant: (S, L, Msb, K) or became full. (Munjid of Kr.) [See also َﺐَﻌَﻛ and َﻚُﻠَـﻓ;]

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and see also ْتَﺪَﻬَـﻧ —. Nehad, aor. —, and —; and Nehad, inf. n. (Munjid, TA,) She (a woman [or girl]) came to have swelling, prominent, or protuberant, breasts. (L, K.)

The skin became nearly full. (A.)

Nehad, inf. n. (Munjid, L, K; and) Nehad, (M, L, K, and) Nehad, (L,) He (a man) rose; (M, L,) i. q. Nehad; (K,) or the latter signifies he rose from sitting; whereas the former signifies he rose under any circumstances. (M, L,) NehadЛ, (L,) and Elle (Th, L,) He rose to him. (Th, L,) NehadЛل، (Munjid, L, K,) and Nehadلل، (S, L, Msb,) aor. —, (S, L, Msb, and) —, (Msb,) inf. n. Nehad (Msb, K) and Nehad, (K,) He attacked, or assaulted; or rose and hastened and went forth to, or towards, the enemy; (S, * L, Msb,) i. q. Nehad (S, L;) he directed his course towards the enemy, and commenced fighting with them. (A’Obeyd, L, K,) NehadЛل، (IKtt,) inf. n. Nehad, (IKtt, K,) It (a thing, IKtt) Went, or went away, (مُضَبٌّ,) in any case. (IKtt, K,) also signifies The being strong. (TA,) Nehad, aor. —, inf. n. Nehad, He (a horse) was, or became, large and tall: (S, L;) or bulky and strong: or goodly in body and limbs, and tall: (L,) or goodly, large in body and limbs, fleshy and tall. (K,) NehadЛ، and Nehad, He honoured (عَظَمْ,) a gift. (IKtt, K;)

2. **Nehad** see 1, near the beginning.
He attacked or assaulted him, or rose and hastened and went forth to or towards him, in war, he directed his course towards him, and commenced fighting with him. (M, L.) He contended or disputed with him, in an absolute sense. (TA.) He contributed with them to the expenses of a journey or an expedition, clubbing with them, i.e. sharing equally with each of them. (L.) See also 6.

He played with him at the game in which one puts forth as many of his fingers as he pleases, and the other does the like; he played with him at the game of morra; the inf. n. expl. by مساهمة بالأصابع. (S, L, K) and مخارة. q. v. (TA.)

He filled a tank or cistern, (S, L,) and a drinking-bowl, (A,) and a vessel, (L, K,) so that it overflowed: (L) or nearly filled it. (A, L, K.) A she-camel that fills the vessel [with her milk].

He made him, or it, to rise. (L.) See 1.

He sighed; breathed with an expression of pain, grief, or sorrow; or uttered a prolonged breathing. (TA.)

They attacked or assaulted one another, or rose and hastened and went forth to or towards one another, in war; they directed their courses one towards another, and commenced fighting. (A, Msb.) They clubbed, i.e. contributed equally to, the expenses which they had to incur, (S, Mgh, L, K,) on the occasion of a journey, (K,) or an expedition against an enemy; (L,) or contributed equal shares of food and drink: (ISd, L:) the first who instituted this practice is said to have been Hudeyn Er-Rakáshee: (TA:) or they contributed, each giving his share, for
the purchase of wheat, or food, for their eating in common. (Msb.)

They took the thing and shared it between them. (L) They played together

the game of morra, described in one of the explanations of

(L.)

A high, or elevated, thing: (L, K:) as a shoulder-joint, (L,) and a horse. (TA.)

A girl's or woman's breast: so called because of its prominence, or protuberance: (Msb:) [pl. نهود. —] کعثب نهود A pubes swelling forth, or prominent: opposed to هیدب A strong, bulky, youth, or young man. (L, from a trad.)

A generous man, (S, K,) who aims at means of acquiring

eminence, or nobility. (S.)

A horse large and tall: (Lth, S, L:) or bulky and strong: or
goodly in body and limbs, and tall: (L:) or goodly, large in body and limbs, fleshy, and tall: (K:) fem. with القصيرى, نهود القذال A horse large and prominent in the

back of the head, and, in the short ribs. (Lth, L) The lion: (K:) from

the sense of نهود, and التَنَهَد The lion: (K:) from

قوه. (TA.) نهود Aid; assistance. (L.)

He aided, or assisted, the people. (L) Also, He contributed with the people to the expenses of

a journey or expedition, sharing equally with each of them. (L) See also 3. And see

A contribution, or that which is contributed, to the expenses of a journey, equally

shared by each member of the party: (L, K:) or a contribution that is made for an

expedition against an enemy, by a clubbing, i. e. an equal sharing of the expenses,

so that there shall be no defrauding of one by another, and no obligation of one
to another. (IAth, L) See 3 and 6. You say,

Give thou thy contribution to the

expenses of the journey, or expedition, equally with thy companions. (L)
NADEEHAN or NADAHEEHAN (fem. of NADHAN) fem. and NADHAN (L.) A tank or cistern, (S, L, K.) and bow|l, (S, A, L,) or vessel, (L, K,) full, but not yet overflowing: (S, L, K,) or full so as to overflow: (L:) or nearly full: (A, L:) or filled high: (L:) or two-thirds fall. (K.)

NADHAN MAALE The amount, or number, of a hundred. (K.)

KHEED Fresh butter that is not thin: (S, L:) or thin butter: (K:) or fresh butter of which the milk has not been quite thick and fit for churning: or a large lump of fresh butter; as also KHEEDA and NADH: (L:) or signifies fresh butter made of milk that has not become thick and fit for churning, and which is therefore little in quantity, and sweet: (AHÁT, L:) or ZIDEEA KHEEDA fresh butter expressed from a skin by squeezing it. (L, art. ZUGH.)

KHEEDA: see KHEED. The hearts of the grains of colocynths, boiled until thoroughly cooked and thick, and then having a little flour sprinkled upon them, after which they are eaten. (S, L, K.* )

NADHE A girl's breast that is swelling, prominent, or protuberant: pl. NAWAHAH; which denotes more than FUALAK. (A 'Obeyd, L.) Also, and NADHEEH, (S, L, Msb, K) and MENHADEEH, (L, K,) or MEEHADEEH, (as in the TA,) A girl, or woman, having swelling, prominent, or protuberant, breasts: (S, L, Msb, K:) or a woman Whose breasts have become full: (Munjid of Kr:) pl. NAWAHAH. (Msb.) A boy nearly come to the age of puberty. (A.) NAWAHAH Attacking or assaulting, or rising and hastening and going forth to or towards an enemy: pl. NAWAHAH. (Msb.) See NADHE.

NADEEH see NADEE.

NADEEA [fem. of NADE] An elevated sand, (S, L, K,) like a compact hill, fertile, producing
trees: (L) or a tract of ground such as is called نَفْخَاء، but more flat and extensive: (L, art. نَفْخ) it is used as an epithet; but not the masc. هو أنُهَد الْقُومَ (L, أنُهَد). He is the strongest and hardiest of the people. (R.)

see نَاهِد.

منُهَد.
1. نَّهَرَ It (water) ran upon, or along, the ground, (S, TA,) and made for itself a نَّهَر [or channel like that of a river]. (S.) See also 10. ___ It (anything, as in one copy of the S, or anything copious, as in another copy of the S and in the TA) ran, or flowed; (S, TA;) as also أَنْتُهَرَ. (TA.)

___ It (blood) flowed with force: (Msb:)

and أَنْتُهَرَ it (blood) flowed (K, TA) like a river: (TA:) and the latter also, it (a vein) flowed and would not stop; (K, TA;) meaning, it flowed like a river; (TA;) as also أَنْتُهَرَ: (Sgh, K, TA:) and أَخْرَرُ also signifies the same said of the belly; (TA;) or it (the belly) became loose, or relaxed; or it discharged itself; (JK;) as also أَنْتُهَرَ نَّهَرَ (S, K,) aor. نَّهَرَ, (K,) inf. n. نَّهَرَ, (TA,) He (a man, S) dug a نَّهَرَ [or channel for a river]: (S, TA:) he made a نَّهَرَ [or river] to run, or flow. (K, TA,) أَخْرَرُ, inf. n. نَّهَرَ, He made an inroad or incursion, or inroads or incursions, into the territory or territories of enemies, in the day-time.

( TA:) أَنْتُهَرَ نَّهَرَ (S, Mgh, Msb, K, &c.) aor. نَّهَرَ, (S,) inf. n. نَّهَرَ; (TA;) and أَنْتُهَرَ نَّهَرَ (S, Mgh, Msb, K, &c.;) He chid him; he checked him, restrained him, or forbade him, with rough speech; syn. زَجَرَهُ (Mgh, Msb, K, and so in a copy of the S,) or زَجَرَهُ, (as in another copy of the S,) بِكَلَّامٍ غَلِيطٍ (Mgh:) be addressed him with chiding speech, (JK, A,) forbidding him from doing evil. (JK. [in the TA, citing the last explanation from the T, وَإِمَّا أَلْسَأَلَ فَلَا تَنْهَرَ. (unwritten verse)] It is said in the Kur, [xciii. 10,] And as for the beggar, thou shalt not chide him, or address him with rough speech). And in a trad. من أَنْتُهَرَ صَاحِبٌ بِدَعَةٍ مَّالًا لَّلَّهِ قَلِبَهُ أَمْناً وَإِيمَانًا وَأَمْنَهُ آَلَهَةَ مِنَ الفَزْعِ الأَكْبَرِ [Whoso chideth, or checketh
with rough speech, the author of an innovation in religion, God will fill his heart with security and faith, and God will preserve him from the greatest terror]. (TA.)

He made blood to flow: (S:) or to appear and flow: (K:) or to flow amply and copiously: (Mgh:) or to flow with force: (Msb:) or he poured it forth copiously.

(Mgh, Msb.)

The issuing forth of the blood from the place of slaughter is likened to the flowing of water in a river. (TA.) He made it wide; (S, K;) namely, a spear-wound or the like, (S, TA,) or a [channel of a river], as is implied in the K, but in other lexicons as in the S. (TA.) He was, or became, in day-time: (S, * K, * TA:) he entered upon day-time:

(MG:) from. (S.)

It (a river [in the CK is put by mistake for [the al-nahar]]) took a place, (JK,) or a settle place, (K,) for its channel. (JK, K.) It (a thing) became wide. (S.)

A channel in which water runs: (A, K;) so most say: or the Water itself [that runs therein; i.e., a river; a rivulet; a brook; a canal of running water]: (TA:) or a wide channel in which water runs: originally, the Water [that runs therein]: (Mgh:) or properly, wide running water: and by a secondary application, which is tropical. the trench or channel [in which it runs]: (Msb, TA *) pl. [of pauc.] (Msb, K,) a pl. of the former, (Msb,) and (S, Msb, K,) a pl. of the latter, (Msb,) [but used as a pl. of either, both of pauc. and of mult. and the most common of all the pls.,] and [the, (Msb, and so in some copies of the K,) with two dammehs, a pl. of the former, (Msb,) or the, (as in some copies of the K and in the TA,) and the, (S, * K, * TA:)}
(IAar, K.) You say, [The river ran, or flowed]; like as you say, جرى النهر. (Msb.) And نهر كثير الماء [A channel of running water having much water]. (A.) And نهر is also used in a pl. sense: as in the Kur, [liv. 54], [In gardens and among rivers], i.e., أنوار. (Sb.) And رى النهر [أльнادار، and bilqis the dater] (Fr, TA:) but it is otherwise explained. (S.) See نهر below.

نهر see نهر, in two places. Amplitude: (K:) or light and amplitude: so, accord. to some, in the Kur, liv. 54, differently explained above: see نهر, (S, TA:) or, accord. to Th, نهر is a pl. [or rather quasi pl.] of نهر, which is a pl. of خمار. (TA.)

Much, (TA:) as also خبر; (K, TA:) both applied to water. (TA.) A wide نهر [or river, or channel in which water runs].

A man of day-time; syn. صاحب نهر; (S, K;) who makes inroads or incursions into the territories of enemies therein: (S:) or Who works therein: (A:) a kind of rel. n.; as is shown by the ex.

* لَسْتُ بَلِيْلِي وَلَكِنِّ نَهْرَ * 
* لَأَدِلَجَ اللَّيْلِ وَلَكِنْ أَبْنُكَ * 

[I am not one of the night-time, but I am one of the day-time; I do not journey in the night, but I go forth early in the morning]: as though he said نهار. (Sb.) The verse is correctly related as above; not as it is given in the S. (IB.) See also نهر.

نهار Day; or day-time; contr. of ليل; (S, TA:) or broad daylight, (Mgh,) from sunrise to sunset: (Mgh, Msb, K:) this is the original signification: (TA:) or this is the signification in the vulgar conventional language: but in the classical language it signifies the time from the rising of the dawn to sunset: (Msb:) or the light between the rising of the dawn and sunset: (K:) and so accord. to the lawyers: (TA:) in the trads., it is the whiteness of the خمار, and the blackness of the ليل; and there is nothing intervening between the ليل and the خمار: but sometimes
the Arabs amplified, and applied to the time from the clear shining of the dawn to the setting [of the sun]: (Msb.) or (so accord. to the TA. but in some copies of the K, and the spreading of the light [which is a cause] of sight and its dispersion: (K: in this explanation in the L, in the place of we find [and its collecting together]: (TA:) it is also syn. with حَلِيْلٌ: and is so when used without restriction in the non-fundamental sciences of religion, (الفروع,) as in the phrases [fast thou a day] and [work thou a day]: and it may be so used, or in its proper classical sense, when prefixed to يَوْم, governing the latter in the gen. case: (Msb:) it has no proper dual, (Mgh, Msb,) and no proper pl., (S, Mgh, Msb, K, like مَعْذَابٌ and سَرَابٌ; (S, K;) the former of which, however, has a pl. assigned to it [by Zj and] in the K, namely, بَعْذاً: (MF;) [and respecting the latter see مَعْذِبٌ and مَعْذِبٌ،] in some lexicons: namely, رَهِينٌ. (S, Mgh, Msb, K,) a pl. of mult. (S) [See also رَهِينٌ.] Ibn-Keysán cites the following ex.,

[Were it not for the two thereeds (or messes of crumbled bread moistened with broth), we had died of leanness: the thereed of night, and thereed in the day-times]. (S.)

ِبِّهَرَارٍ: (TA.)

Food that is eaten in the beginning of the day. (TA.)
The place of a river. (T, TA.) A place which the water hollows out in a channel of a river. (K.) A cleft, (K, TA.) or hole, (TA.) in a fortress, passing through the wall, whence water runs. (K, TA.) or by which water enters. (TA.) pl. مناها (TA.)
1. **نزّن**

\[ زَهَـن أَر. (مَر.) \]

1. **نزّن** (مَر., تَأ.) He rose to take a thing with his extended hand. (مَر., تَأ.,) He took a thing with his extended hand. (تَأ.,) See also 3 and 8.

2. **نزّن** (مَر., نزّن, نزّن, تَأ., تَأ.,) The thing became near. (تَأ.,) See also 3, in two places.

3. **نزّن** (مَر.), inf. n.  

   **نصَرَّتْنِه**  

   *He strove with him, or made haste, to outstrip him; to be, or get, before him; to precede him. (تَأ.,) You say,*  

   نازِرُه الصَّيْد.

   He made haste to get before the game, or object of the chase, (تَأ., تَأ.) and seized it before its escape. (تَأ.) And  

   نازِرُه التَّمْصِيف  

   [I strove with them, or made haste, to be before them in taking, or seizing, the opportunities, or the turns for drawing water or the like]. (س., أ.) A poet says,  

   *نازِرْتُهُم بَنيِّطْلِ جَروحَهُم  

   [I strove with them, or made haste, to be before them in drawing water with a capacious bucket]. (س.) Also, (تَأ.,) inf. n. as above, (تَأ.,) *He approached it; drew near to it; nearly attained to it;* (تَأ.,) You say,  

   نازِرُه النَّاَحِبِ  

   (س., مَر.,) and  

   نازِرُه البَلْوُغ  

   (س., تَأ., تَأ.) *He* (a boy, س., مَر.) *approached, drew near to, or nearly attained to, puberty.* (س., أ., مَر.) And  

   نازِرُه الخَمْسِين  

   [He approached, or nearly attained to, the age of fifty]. (أ., تَأ.,) And  

   نازِرُه لِلفَطَام  

   (أ., مَر.,) inf. n. as above, (مَر.) *He* (a child) *approached, or drew near to, the [time of] Weaning.* (مَر.,) as also  

   نازِرُه لنَّذِرَة  

   (مَر.,) aor. ار. (مَر.) See also 8.

4. **نزّن** (مَر.)  

   6. **نزّن** (مَر.) They strove together, or made haste, each to be, or get, before the other. (تَأ.,) You say,  

   همَا نزّنُهُم إِمَآرَةَ بَلْدَةٍ كَذاً  

   They strive together, or make haste, each to be before the
other in obtaining the government of such a town, or country. (S, * TA.) And

[They strove together, or made haste, to be before one another in taking, or seizing, the opportunities, or the turns for drawing water or the like: see 3.] (A.)

An opportunity; a time at which, or during which, a thing may be done or had; syn. فرصة. (S, K.) A thing that offers itself to one as a prey, or spoil. (JK, L. *) You say, فَلَانُ ناهزة المختلس Such a one is the prey of the snatcher; meaning, such a one is the prey of every one. (L.) And هذه نهة فاختلها This is a thing that offers itself as a prey, therefore snatch thou it.] (A.)

Naher Approaching, or near, to the time of weaning; applied to a boy; (JK, Msb, TA;) and to a girl; (TA;) or the epithet applied to the latter is with ٣. (JK, Msb.)
He (a man, S, Msb) took it (namely flesh or flesh-meat) with his fore teeth, (S, A, Msb, K,) to eat it, (Msb,) and plucked it off; (A, K;) as also: (S:) and he ate it off from a bone (تعرقه) with his fore teeth: (Lh, TA:) or he pulled it off with the central incisors, to eat it: (TA:) and he took it with the fore part of his mouth; as also: (A:) or he took it with his mouth: (IAth, TA:) or he took it with his mouth to bite it and make a mark upon it without wounding it: (TA, art. نُمْش:) and he (a dog, and any animal having a canine tooth,) bit it: or seized it, and then pulled it, or pulled it vehemently, or rent it with his teeth: but there is a difference of opinion respecting this verb in all its significations: some say that it is with the unpointed س; and thus, only, it is mentioned by ISk, who says, I heard El-Kilábee say, of a dog and of a wolf and of a serpent, نَسْهَـِه and أُنتَهْـَـِه (Msb;) [and J says, the نَسْهَـِه of the serpent is the same as its شْهَـِه (S;) you say نَسْهَـِه the serpent bit him]: (Z, Sgh:) others say that the verbs are with س and ش throughout; and thus says IF on the authority of As: Az cites Lth as saying that شْهَـِه, with the pointed ش, signifies taking, or reaching, from a distance, like the ش of the serpent; and نَسْهَـِه, with the unpointed letter, the seizing upon flesh, or flesh-meat, and pulling it, or pulling it vehemently, or rending it with the teeth: Th says that the latter is with the extremities of the teeth; and the former, with the teeth [absolutely], and with [those that are termed] the شْهَـِه, IKoot says, like Lth, that one says of the serpent شْهَـِه, with the pointed ش, and of the dog and wolf and hyena, نَسْهَـِه, with the unpointed letter. (Msb.)

ٌﺲْﻬَـَـِه see 1, in three places.
A dog *that is wont to bite*; (Msb;) and *نهوُس* , applied to a she-camel, signifies the same; (TA;) and the latter, a lion *that bites a thing when able to do so*: (IKh;) or the former, a dog *that is wont to seize, and then pull, or pull vehemently, or rend with his teeth*. (Msb.) __*A lion*; as also *نهوُس* and *سَهْنِم* (K.) __*A wolf*. (TA.)

*سَهْنِم*: *A place from which a thing [such as herbage &c.] is taken with the mouth and eaten*: (K, * TA:) pl. *سَهْنَم* (TA.) You say, *أرض كثيرة المناهَس* __*Land abounding in such places*. (TA.)

*سَهْنِم* __*A man having little flesh*; (S, A, K;) [as though it were partly eaten off the bones;] as also *كَعْبَةٌ منَاهَس* (A, K;) or **بَعْض* منهَوسَِّ، (TA;) A man *having little flesh upon the feet*, (A, * K, * TA;) or *upon the ankles*. (TA;) And *كَعْبَة* __*A shank of a quadruped* light of flesh. (TA.) See also *نهوُس*.
He took it with his mouth to bite it and make a mark upon it without wounding it: [&c.:] (TA:) or he took it (namely flesh or flesh-meat) with his fore teeth: (S:) and so accord. to some, (TA:) or (a serpent or scorpion) bit him; or stung him; syn. (K:) you say, the serpent bit him. (S:) And (a dog, TA) bit him, or it; (K:) as also (S,) and (TA,) Or He took it with his [teeth that are called] signifies he took it with the extremities of the teeth: (K:) or is less than; the latter signifying the taking, or reaching, with the mouth; but the former, the taking, or reaching, from a distance, like the عَضَاء of the serpent.

(Lth, TA,) [For other observations on these two verbs, see art. Time, or fortune, bit him, so that he became in want. (TA,) ] She (a woman) seized the flesh of her face with her nails. (TA,) 8

also signifies He, or it, harassed, distressed, fatigued, or wearied him. (IAss.) as above, He became emaciated, or lean: and our arms from the elbow upwards became emaciated: (TA,) and his arms from the elbow upwards became slender; (IAss,) and their flesh became little.

(IAss.)

8 see 1, in the first and last sentences.
A man harassed, distressed, fatigued, or wearied: (S, IAth, K) bitten by time, or fortune, so as to be in want, (IAar, S, K, TA) and emaciated, or lean: or having little flesh, even if fat: or light; as also منهوش颈部 and منهوش كَثَش and منهوش شَِ. (TA) Applied to the pudendum muliebre, Having little flesh; as also منهوش عَّضَد. (TA) And in like manner, منهوش الفخذين Emaciated, or lean, in the thighs. (TA)

A man having little flesh upon the feet. (IAar, K) And منهوش اليدين A man, (TA) or a beast of carriage, (S) light in the arms, or fore legs; (S, K, TA) as though from منهوش للحية: (S:) and so منهوش القدمين light in the legs, (K, TA) in passing along, and having little flesh upon them; (TA) as also منهوش المشاش. (S * TA) [But see also منهوشة]

A woman scratching her face in affairtion or misfortune. (K, TA) Such Mohammad cursed. (TA)


**He rose, or stood up. syn. He rose up from his place; (Msb;) as also he quit a place: and he rose from it: (M, TA:) or he rose from sitting; thus differing from he

which signifies he rose under any circumstances: (M, L, in art. عل: ١) [and he rose and went: or he rose and hastened, as shown below:] and he was, or became, made, or excited, to rise, or stand up; quasipass. of He rose, or stood up, to him: (Mgh.) and [to do, or perform, an affair] (S, K. *) And He rose and sped, or hastened, to, or towards, the enemy. (Msb.) [See also He rose and sped, or hastened, to fight, or to the fight]. (TA.) ___

It (a plant) stood erect; or became strong and erect. (S, A, K.) ___

It (a bird) spread, or expanded, its wings to fly. (S, A, Mgh, K.) You say, فِرْخَ عَاجِرُ التُّهَضِّ [A young bird lacking the power of spreading its wings to fly, (A, TA.) [See an ex. in a verse of El-Hoteläh cited in the first paragraph of art. خَلَفَ [His said, or stomach, heaved, &c.] (S, A, K. in the same art, and A in art. جَهْشَ, &c.) signify [the same. i. e.] جَشَأَت (S in the arts. above mentioned.) ___

Hoariness a rose in youth] (A, TA.) As cites the following verse from an anonymous poet:

* تَنَتِّهِضُ الرَّعَدُ فِي ظُهْرِي
* مِنْ لَدُنْ الطَّهْرِ إِلَىِّ العَصْرِ
Tremor arises in my little back from the time of noon to the little evening. (TA.)

3. ناهضه He rose with him, or against him, and withstood him, or opposed him, in contention; syn. قائمه (S, Mgh, K) namely his adversary. (A, Mgh.)

4. اغضه He made him, or excited him, to rise, or stand up. (S, A, * K, TA:) or he roused him. or put him in portion to rise. (TA.) You say also, أطهس عليه الشيء He made him to rise to (do, or perform,) the affair. (Msb,) And أطهس عليه الزحم He strengthened him to rise, and do, or perform, the thing. (TA.) He nearly filled the water-skin [SO as to make it rise]. (K, TA.) The wind bore and drove along the cloud, or clouds. (TA.)

6. تناهضوا في الحرب They rose, one with another, or one against another, and withstood, or opposed, one another. in war. or battle: (Mgh,) or each party of them rose and hastened (نهض) to, or towards, the other, in war. or battle. (S, K. *) See also 1.

8. إنهض see 1. in four places: and see 4.

10. استنهضه لأمر كذا He ordered him, or commanded him, to rise to [do, or perform,) such an affair. (S, K. *) [And استنهضه في أمر [أمره] He sent him on an affair, to perform it.]

A single act of rising, &c.: and] a motion, or movement: pl. نهضات. (Msb.) You say, كانت منه نهضة, There was (a rising, or) a motion, or movement, on his part. (Msb,) لمحل كذا [to such a place], (A TA,) or إلى كذا [to, or towards, such a thing]. (Msb.) And هو كثير النهضات [He is a person of frequent risings, or motions or movements]. (A, TA.) Also, Power, or ability; and strength. (TA.)
The act of rising, or standing up: or the state of being made, or excited, to rise, or stand up] a subst. from the enneasis (TA.)

One who frequently rises; or who frequently rises from, or quits, his place:

quick on motion. (Expos. of the Mo'allakát, printed at Calcutta, p 72) [app. He is wont to rise with these, for their assistance. see art. (A, TA.)

[act. part. n. of 1, Rising, or standing up: &c.]: energetic, sharp, vigorous, or effective in his agency, or work. (TA.) A young bird whose wings have become complete, (S, A, Mgh.) or whose wing has became complete, (K,) and which has risen, (S,) or is able. (A, Mgh,) or ready, (K,) to fly: (S, A, Mgh, K:) or that has spread its wings to fly: or that has raised itself to quit its place applied by some particularly to the young or the eagle. (TA.) pl.

A man's people, (L,) or the sons of his father or ancestor, (S, O, K,) who rise for him, (O,) or with him. (K,) or with whom he rises, in a case that grieves him, (L,) or who are angry for him, (S,) or who are angry by reason of his anger, and rise to aid him: (TA:) and his people, (A,) or servants, (K,) or those, (S,) who undertake, or manage, his affairs: (S, A, K:) or his aiders, or assistants. (A, in art. ظهر) You say, such a one has not any (S, A) people, (A,) or servants, (TA,) who undertake, or manage, his affairs. (S, A, TA.)
The channels of the tears of a horse. (M in art. سم.)
He consumed the beverage. (K.) The tan wore it, or eroded it], namely, a hide. (M and K, voce مفلل.) See مفلل.

He violated the sacred ordinances of God; he did that which God had forbidden him to do. (Har, p. 18; where see more.)

He violated [his honour, &c.]. (MA.)

Affected with a constant, or chronic, pervading disease; or emaciated by disease, so as to be at the point of death. (S, K.) See ملوث.
A fir t drinking: see عَلَل. A watering-place; i. e., a spring to which camels come to water. (S, Mb.)
He had an inordinate desire or appetite (S, Msb, K) for food. (S, K.)

A chiding of camels. (TA.)

A road wherein is heard a chiding of camels. (TA:) see حَيَاان.
He forbade it. see art. in two places.

He refrained, abstained, or desisted, from it, as forbidden; left, relinquished, or forsook it. (S, Msb.) See an ex. of the latter voce جئاتي إلى موضع. It ultimately reached, or extended, and sometimes it so pertained, to him, or it: in the latter sense said of authority and the like: and simply, it reached to him, or it. The information, or news, reached him. (S.) It came at last, or ultimately, to a place. So I have rendered it in explaining أفضى. It (a thing, or an affair,) attained the utmost possible point, or degree. (Msb.) It (fruit, and the like) attained its utmost state of growth. It is ended: a word put to mark the end of a quotation.

He did that which he was forbidden to do. (TA in art. درع.)

It is anomalous, (TA,) like دعو.

The utmost possible point, or degree: (Msb:) and the ultimate point, or element, to which a thing can be reduced or resolved: its utmost point or particular: as also منتهى. See جئاتى. [Extreme in bounty, or munificence]. (O and K, voce مسحل.)

A person sufficing thee is our brother: the ب is added to denote emphatic praise. (Fr in TA, art. درع.) See also Har, p. 28, and, more particularly, p. 91.
A place to which a person or thing comes at last; a journey's end; a goal; a destination, or place or state to which a person or thing is appointed to come; an end; an ultimate object: see an ex. in a verse near the end of art. ب. See (Kur lli. 14)

The lote-tree of the ultimate point of access, in the Seventh Heaven: see سدر.
He rose, or arose, with effort and difficulty. (S, K.)

He rose with his burden with effort and difficulty. (TA: he rose with his burden oppressed by its weight. (S, K.)

She rises with her buttocks oppressed by their weight: said of a woman. (S.)

He arose. [App. said originally, if not only, of a camel.] (TA.)

It (a burden) oppressed him by its weight, and bent him, or weighed him down. (S, K.)

Her buttocks oppress her by their weight: said of a woman. (S.)

He was oppressed by weight, (K,) and fell down: (S, K,) thus the verb bears two [partially] opposite significations. (K.)

He behaved proudly. (TA, art. مط, aor. نوؤ, inf. نوؤ; and أضاءنأ and إسنأى (K; the latter being formed by transposition, TA)

The star, or asterism, [generally said of one of those composing the Mansions of the Moon,] set (accord. to some), or rose (accord. to others), aurorally, i.e. at dawn of morning. (TA.) See نوؤ. [It seems that نوؤ is used in both these senses because the star or asterism appears as though it were nearly overcome by the glimmer of the dawn.]

He, or it, was, or became, distant; removed to a distance; went far away. (S, K.)

He rendered him distant, or removed him to a distance}. (TA.)
He contended with him for glory; vied with him. (K.) He acted hostilely towards him. (S, K.) Sometimes without ُء; but originally with ُء; being derived from َﻚْﻴَﻟِإ and َءَ…َءَﻮِﻧ وَالتْﺆُـﻧ ِﻪْﻴَﻟِإ (S.)

Anwa see 1.

10 [He prognosticated rain &c. by reason of the rising or setting of a star or an asterism aurorally, i.e., at dawn of morning: or he regarded a star or an asterism as a َءْﻮَـﻧ. (L.) It is said, لا تَسْتَنَىَ الْعَرْبُ بِالْتَّحْوُم كُلْهَا [The Arabs do not prognosticate rain &c. by reason of the auroral rising or setting of all the stars, or asterisms: or do not regard all the stars or asterisms as َءْﻮَـﻧ. (Sh, L.) Iَسَتَنَا الْوَسَمِيّ َءْﻮَـﻧ. (AHn.) He sought, or asked a gift, or present of him. (K.)

Anwa, pl. َءآَﻮْـﻧَأ and َنآﻮُﻧ (, S, K,) A star, or an asterism, verging to setting: or the setting of the star, or asterism, in the west, aurorally, i.e., at dawn of morning, and the rising of another, opposite to it, at the same time, in the east: (K) or the setting of one of the stars, or asterisms, which compose the Mansions [of the Moon (سُلِیْلِ الْقَمْرَ)}, in the west, aurorally, i.e., at dawn of morning, and the rising of its ِرَقِب, which is another star, or asterism, opposite to it, at the same time, in the east, each night for a period of thirteen days: thus does each star, or asterism, of those Mansions, [one after another,] to the end of the year, except ِﺔَﻬْـﺒَﳉا, the period of which is fourteen days: (S:) [or it signifies the auroral rising, and sometimes the auroral setting, of one of those stars, or asterisms; as will be shown below: I do not say heliacal rising
because the rising here meant continues for a period of thirteen days]. Accord. to the T, نوء signifies the setting of one of the stars, or asterisms, above mentioned: and AHn says, that it signifies its first setting in the morning, when the stars are about to disappear; which is when the whiteness of dawn diffuses itself. (TA.) A'Obeyd says, I have not heard نوء used in the sense of setting, falling, except in this instance. (S.) It is added, [whether on his or another's authority is doubtful,] that the [pagan] Arabs used to attribute the rains and winds and heat and cold to such of the stars, or asterisms, above mentioned as was setting at the time [aurorally]; or, accord. to As, to that which was rising in its ascendancy [aurorally]; and used to say, [We have been given rain by such a نوء]; (S,) or they attributed heat [and cold] to the rising or the star or asterism, and rain [and wind], to its نوء [meaning its setting]. (AHn, Har, p. 216.) This the Muslim is forbidden to say, unless he mean thereby, We have been given rain at the period of such a نوء; God having made it usual for rain to come at [certain of] the periods called أوان. Again, A'Obeyd says, The أوان are twenty-eight stars, or asterisms; sing. نوء: the rising of any one of them in the east [aurorally] is called نوء; and the star, or asterism, itself is hence thus called: but sometimes نوء signifies the setting. Also, in the L it is said, that each of the abovementioned stars, or asterisms, is called thus because, when that in the west sets, the opposite one rises; and this rising is called أوان; but some make نوء to signify the setting; as if it bore contr. senses. (TA.) [El-Kazweenee mentions certain physical occurrences on the occasions of the أوان of the Mansions of the Moon; and in each of these cases, except three, the نوء is the rising, not the setting. Two of the excepted cases are doubtful: the passage relating to the third plainly expresses an event which happens at the period of the auroral setting of the الصفة; namely the commencement of the days called أيام العجوز; corresponding, accord. to ElMakreezee, with the rising of the الفرغ المقدم of the الصفة: and it is said in the S, art. عجز, on the authority of Ibn-Kunâseh, that the أيام العجوز fall at the period of the نوء of the الصفة. (The auroral setting of the الصفة, at the commencement of the era of the Flight, in central Arabia, happened about the 9th of March O. S.; and this is the day of the N. S., the 26th of February O. S., on which commence the أيام العجوز accord. to the modern Egyptian almanacs.) Hence it appears, that sometimes the setting, but generally the rising, was called the
Moreover, the ancient Arabs had twenty-eight proverbial sayings (which are quoted in the Mir-át ez-Zemán, and in the work of El-Kazweenee) relating to the **risings** of the twenty-eight Mansions of the Moon: such as this:

*إذا طلع الشْرَطْنَانَ إستوى:*  
When Esh-Sharatân rises, the season becomes temperate: or, perhaps, the night and day, become equal. (If this latter meaning could be proved to be the right one, we might infer that the Calendar of the Mansions of the Moon was in use more than twelve centuries B.C.; and that for this reason the الشرطان was called the first of the mansions; though it may have been first so called at a later period as being the first Mansion in the first Sign of the Zodiac. But I return to the more immediate object which I had in view in mentioning the foregoing sayings.) I do not find any of these sayings (though others, I believe, do) relating to the settings. Hence, again, it appears most probable, that the **rising**, not the setting, was generally called َءﻮَـﻧ. [In many instances, ] ُءآَﻮْـﻧَﻷا signifies *The Mansions of the Moon* [themselves]; and َءﻮَـﻧ, any one of those Mansions: and they are also called َْنَوْهٌ المطر [the stars, or asterisms, of rain]. (Mgh, in art. ﱏَﺄْﻄَﺧ.) IAar says that the term َءﻮَـﻧ was not applied except in the case of a star, or asterism, accompanied by rain: (TA:) [see exs. under ﱏَﻂَﺧ and ﱏَﺄْﻄَﺧ: but most authors, it seems, apply this term without such restriction: it is sometimes given to *certain stars or asterisms, which do not belong to the Mansions of the Moon;* as will be seen below: and it is applied, with the article, especially to َْنَوْهٌ المطر. Accord. to AZ, as cited by AM, the first rain is that called َْنَوْهٌ المطر, the same, says AM, as َْنَوْهٌ المطر, [the 27th Mansion of the Moon, which, about the period of the commencement of the era of the Flight, (to which period, or thereabout, the calculation of AZ, here given, most probably relates,) set aurorally, (for by the term َءﻮَـﻧ AZ means a star or asterism, at the setting of which rain usually falls,) in central Arabia, on the 21st of Sept. O.S, as shewn in the observations on

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rain called ُشَتَوَى, the ُشَتَوَى of which are ُخَوَّة, the 5th Mansion, which, about the period above mentioned, set aurorally on the 8th of Dec. then ُشَتَوَى, the 7th Mansion, the former of which, about the same period, set anti-heliacally on the 3rd of January, the proper relative time of the setting of the 7th Mansion; and the latter, on the 16th of January, the proper relative time of the setting of the 8th Mansion; and their ُلَزْعَﻷا (ِنَأَمِّسَلَا and ُبَيِّق أَرَلَا;) the 10th Mansion, which set aurorally, about that period, on the 11th of Feb. In this period the ُشَتَوَى rain ends; and that called ُقَصِف (q. v.) begins, and [after this] ُفِيْصَل. All the rains from the ىوُتَش rains to the ىوُتَش are called ُقِبَر. Then, [after the ُقِبَر] comes the ُقِبَر: the ُقِبَر of which are ُمَلْرَشَان (الأُحْزَل and the ُقِبَر الْسَمَاكَان); [the former of which is, accord. to El-Kazweenee, the 14th Mansion, which, about the period above mentioned, set aurorally on the 4th of April: the latter seems to be the ُقِبَر of the 17th Mansion, which, about the same period, set aurorally on the 13th of May; a period of about forty days. Then comes ُجمِيم. [see this word, said by some to be] a period of about twenty nights, commencing at the [auroral] rising of ُلْدَرَان, [at the epoch of the Flight about the 26th of May, O. S.,] which has [little rain, or none, and is therefore said to have] no ُنَوَى. Then comes ُخَرْف [a period of little rain the ُنَوَى of which are ُسْتَرَان and the ُسْتَر أنَعَّال الطَّائِرِ, which, in central Arabia, about the period above mentioned, set aurorally on the 24th of July, O. S., both together]: then, ُخَضْرَ, [which I have not been able to identify with any known star or asterism, in the TT wth written above it, to denote its being correctly transcribed]: then, ُفِرْخ وُرُقُّان, the same says AM, as ُبّيْق أَرَلَا, the 26th Mansion, which, about the same period, set on the 8th of Sept. (T, TT, TA. *) [Hence,] ُنَوَى [also means The supposed effect of a star or asterism so termed in bringing rain &c.: whence the phrase لَأْ نَوِي لِهُ It has no effect upon the weather; said of a particular star or asterism: see ُرُطُبُوُن. Also. Rain consequent upon the annual setting or rising of a star so termed so in many instances in Kzw's account of the Mansions of the Moon.] And Herbs, or herbage: so called because regarded as the consequence of what is [more properly] termed ُنَوَى: [i. e., the auroral setting or rising of a star or asterism, or the rain supposed to be produced thereby.] Ex. ُفِرْخ ُنَوَى The herbage dried up. (IKt.) Also, A gift, or present. (K.)
More, or most, acquainted with the (K, and some copies of the S) [See نَوَء. It is an anomalous word, though of a kind of which there are some other examples, for it has no verb] and, by only, a noun of this class is not formed but from a verb. (TA)

One of whom a gift, or present, is sought, or asked, (K.)
I came to him by turns. (TA,) *I came to them time after time, (S, K.) The Hudhalee (Abu-Saim Usámeleh, TA,) says,

Verily, your Lord is the Lord of the vast spaces, the Everlasting, (24) 
Verily, your Lord is the Lord of the vast spaces, the Everlasting, (24) 
Verily, your Lord is the Lord of the vast spaces, the Everlasting, (24) 
Verily, your Lord is the Lord of the vast spaces, the Everlasting, (24) 
Verily, your Lord is the Lord of the vast spaces, the Everlasting, (24) 
Verily, your Lord is the Lord of the vast spaces, the Everlasting, (24) 
Verily, your Lord is the Lord of the vast spaces, the Everlasting, (24) 
Verily, your Lord is the Lord of the vast spaces, the Everlasting, (24) 

(S) Slender in the belly, an object of the chase, in a part of the desert far from roster and pasture; he will not come to the water otherwise than time after time.

The port is describing a wild ass. (IB.) Accord to one relation, the last word is أنتاباً meaning coming by night. (S, K) *Also, ينوباً, app., He did a thing time after time; did a thing by turns. (See منتباباً.)

He drove camels early in the morning to the water, and was [again] at the water in the evening, going to it thus; time after time (IAar) *He returned from disobedience to obedience to God, he returned unto God [repenting]: he repented; (S, K:) or the latter, he returned unto God; syn. رجعَ (Msb:) or signifies he kept to obedience unto God: [this is given in the K as another and distinct signification of.) 1

He returned time after time: the In. signification, accord. to the Kesh-shaf and AHei, is he entered upon the good turn. (TA, where for الخير, aor. ينوب, inf. n. منتباباً نوب and منتباباً نوب (S, K: but the former inf. n. which is mentioned by Th, is omitted in some copies of the S) and نبایة (Msb: the only inf. n. there mentioned:) but this last, though
also mentioned in the L, is rejected by Th and the other early authorities as not belonging to the classical language of the Arabs: TA)

He supplied my place; served for me; acted in my place or stead, or as my substitute, lieutenant, deputy, factor, or agent; (S, K, &c.:) in such an affair. (Msb.)

\[It \text{ (a thing) supplied its (another thing's) place.} \] (TA.)

\[\text{This a thing, or an event, [generally a misfortune, or an evil accident,] befell him; betided him; happened to him.} \] (S, K)

\[\text{He did [or took] a thing with him, each taking his turn: syn عاقبته.} \] (K)

\[\text{I made him to supply his [another's] place to act in his place or stead, or as his substitute, lieutenant, deputy, factor, or agent; (K, Msb;)} \]

\[\text{in such an affair.} \] (Msb.)

\[\text{Such a one came to me, and I cared not for him, or paid any regard to him.} \] (A)

\[\text{We performed the affair, or business, by turns; or turn after turn.} \] (T)

\[\text{They took turns in the case of a thing that was between them; in the case of water &c.} \] (S)

\[\text{They did it by turns; this person doing it one time: and that, another.} \] (Msb.)

\[\text{They a people on a journey ate with or of the tent of, meaning, of the food of, this man on one occasion of alighting, and another man on another occasion of alighting; each one of them having his turn to supply the food of one day.} \] (JSh.)

\[\text{They shared the water among themselves [by turns] by means of the} \] (K)

\[\text{which is a pebble that is put into a} \] (L)
vessel: then as much water as will come the pebble is poured into the vessel: this is done by persons on a journey when they have little water; and thus they divide it into shares. (K, arts. مقال (الَّمَتِّا)قسم (미ندَا)تنماونکا)

Deaths come to us by turns; to each of us in his turn. (TA.)

8 إنتوب (بَﻮَـﺘْـﻧِإ) see 1.

10 إنتوب (بَﻮْـﻨَـﺘْﺳِإ) see 4.

What is a day's and a night's journey distant from one: (S, K:) what is a night's journey distant is called القرَب: originally in the case of going to water: (S:) or what is three days' journey distant: or what is two leagues distant; or three. (TA.) Lebeed says, *

إِدِيِّيٍّ بِي جَعِرَ كَلَفَتُ مَا لم يَخَسُ مِنِّي نُوبَةً ولَا قَرِباً *

[I have become enamoured of one of the descendants of Jaafar: she has not become a day's and a night's journey (or three days' journey or two eagues,) distant from me, nor a night's journey distant]. (S.) Or نوب signifies [in these words of the poet] near, so that he might visit her repeatedly; and قرب and نوب are synonymous: (IAnr:) or قرب [is used by him to signify that at such a distance] he might come to her once in three days. (AAn.) Strength: (K:) as also نوبة (أَصِبَحَتْ لَّا نُوبَةً لَكَ) Thou hast become without strength: and تركته لَّا نوب له (أَصِبَحتْ لَّا نوب له) I left him without strength. (TA.)

Nearness. (ISk, S, K:) نوب a pl. (or rather a quasi. pl. n., TA) of تَالِيِّب (ناب، K:) [but in what sense I do not find: app.,
Bees: pl. of نائب from a turn that falls to a man at a certain time, accord. to As: or so called because they feed and return to their place: (S:) and if so, the sing. is نائب: (TA:) or so called because they are of a colour inclining to black; (S, from A’Obeyd; or, as in some copies of the S, A’Obeydeh;) or as likened to the nation of negroes called the Nubians: and if so, the word has no sing. (TA.) See also لوب. the نوب (S, K) and لوب. the Nubians: (S) [The Nubians;] a nation of the Negroes [or rather Ethiopians] (S, K:) or the latter is the name of their country; an extensive country south of Upper Egypt. (K, TA.) [A Nubian;] an individual of the nation above mentioned. (S.) See نوب. لوب: see نوب. لوبة.أسود نوب: see نوب. لوبة.

A turn which comes to one, or which one takes; the time at which, or during which, anything is, or is to be, done, or had, in succession; an opportunity: (S, * K, MF:) pl. نوب. (S,) which is extr. [with respect to analogy.] (TA.) See نوبة. A coming to water, &c., one time, or turn, after a former time, or turn. This is the meaning of the words in the following phrases, mentioned [but not explained] in the S and K: جاءات نياتك and جاءات نوبتك and Thy time, or turn, to came to water, &c., in succession, has arrived: (TA:) pl. of the former word نوب. (S, K,) نوبة. An assembly, a company, troop, or congregated body, of men. (K.)

نوبة: see نوب and نواب. نوبة: see نوب. نوبة: see نوب. نوبة: see نوب.

خير نائب. Abundant good, (K,) that comes again and again [by turns]. (A.) نوبة. A quotidian fever. (S.) نوبة. Guests coming time after time. (TA, from a trad.) نوبة. نوبة. نوبة. One who supplies the place of another; who acts in his place or stead, or as
his substitute, lieutenant, deputy, factor, or agent: pl. نواب. (Msb.) What befalls, betides, or happens, that is afflictive, distressing, difficult, or unfortunate: pl. نواب and the latter of which is extr.: (TA:) or rather this latter is pl. of نوبة, which is syn. with نائبة, (MF,) a subst. from أمر, نائب (TA:) or rather this latter is pl. of نوبة, which is syn. with نائبة, (MF,) a subst. from أمر, Naba’.

(S,) [and therefore signifying an accident, or a casualty, &c.; and as such this pl. is not extr., but analogous:] an evil accident; a misfortune; a disaster; a calamity; an affliction: pl. نواب (S:) only signifying what is evil: (Msb:) or, accord. to some, an accident, whether good or evil: ex. Lebeed says, *

نواب من خير وشر كلاهما
 فلا الخير محدود ولا الشر لازب

[Accidents of a good nature, and of an evil, both of them; and neither is the good prolonged, nor the evil constant; or what befalls, betides, or happens, to a man, of difficult, arduous, distressing, or afflictive, events, or affairs, and accidents: [a difficulty, or difficult affair] in a trad. respecting Kheyber it is said, قسمها نصفين نصفا لنواته وحاجاته ونصفا بين المسلمين [He divided it into two halves; half for his own difficulties, or difficult affairs, and wants, and half among the Muslims]. (TA.)

A road to water. (K.) q. مناب. (Msb.) مناب i. q. مناب. (A.) مناب to him is my recourse. ex. إليه مناب. [To him is my recourse]. (A.) مناب pass. part. n. of 4, A person made to supply another's place; &c. (Msb.) مناب أمر مناب فيه An affair in which a person is made to supply another's place; in which a person is made to act in the place or stead of another person; or as another's substitute. (Msb.)

See the verb.

منوب عنه A person whose place is supplied by another; in whose place or stead, or as
whose substitute, another person acts. (Msb.) An affair in which a person supplies the place of another; in which a person acts in the place of another, or as another's substitute. (Msb.) See the verb.

Repenting, &c. (TA.) A person making another to supply his or another's place; &c. (Msb.) See the verb. Copious rain: and good rain, of the rain termed ربيع: (K.) or, accord. to En-Nadr Ibn-Shumayl, copious rain (مطر جود) is termed منيب: and you say, [There fell upon us an excellent, copious rain, of such as is termed ربيع; meaning] good rain, but inferior to what is termed جود; but this is an excellent rain if followed by other rain. (TA.)

Coming by turns: &c.] Visiting. (RA.) Doing a thing time after time: doing a thing by turns. (TA.)
He (a man) moved from side to side in walking; as also a man, aor.

or he so moved by reason of weakness, or infirmity: (K) or, by reason of drowsiness, like as the sailor turns the vessel from side to side. (L)

i. q. Mankind; or men: (S, K) like for the being changed into [see art. ], accord. to the dial. of certain of the Arabs; as related by Az. (S)

A sailor upon the sea, (S, K) who turns about the ship in the sea: (TA) pl. of the former [and of the latter] Accord. to J, from the language of the people of Syria: accord. to others, an arabicized word [from the Greek]. (TA)
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The woman [She wailed for, or bewailed, the dead, and, her husband]. Also, [The woman wailed, (A,) and Nāḥt on the dead, (L, K,)] but [The woman is preferred, (TA,)]

The pigeon cooed in a plaintive or wailing manner. (L.) Some say that this is tropical; but most, that it is proper. (MF.)

One of them was opposite

to, or faced, another. Said of mountains, and in like manner of winds. (S, L.)

It (a thing) moved about, hanging down; it dangled. (S, K.)

The birds warble plaintively, one to another. (A.) See an ex. in art. فوج, conj. 6.

The winds blew violently [as is generally the case when they blow from opposite directions]. (TA.) See an ex. voce نابح رياح They two were opposite, one to the other; they faced each other. (S, K,) You say so of two mountains, and of two winds. (S, L.)

He (a wolf) howled, (L, K,) and was listened to and followed by other wolves. (L) He (a man) wept and induced another, or others, to weep: (K) or he
wept so as to induce another, or others, to weep. (L)

نوح: see نائحة.

نوح and ناقة Strength; force. (L)

نوح: see نائحة.

نوح: see نائحة.

نوح: ناقة (S, Msb, K) and نواح (Msb) subs. from ناقة, q. v. [A wailing, or bewailing a dead person].

نوح: see نائحة.

نوح A counterwind, or wind which is the opposite, of another wind. (S, A. L)

نواح One that blows transversely with respect to another is called the نائحة of the latter. (S, L)

نواح see نائحة.

نواح [A wailing woman]: (Msb:) pl. نوات and نوات: and you also say نوى, نواح, نواح, and نواح. (S, K). نواح is an epithet applied to women who assemble in a منائحة: and منائحة (also) and نوى signify women who assemble together for the purpose of mourning. (L) نوات are so called from the المناوح, signifying the being opposite, one to another: (S:) [if so, it is app. a tropical term: but accord. to the A, المناوح, as above explained, is tropical]. Also نواح [A woman who wails much, or frequently; who is in the habit of wailing: a professional wailing woman]. Ex. She is the professional wailing woman of the sons of such a one. (A.) نوات also signifies Standards, or
ensigns, opposite one to another, in battle. (L.) ___ Also, Swords. In this sense, it occurs written

التَّوَاحِي

by transposition. (Ks, L.)

A place of نَوح [or wailing for a dead person]: (Msb:) pl. مناوح مناوَات and مناوَة فلان مناحة (see نائحة.

We were in the place of wailing of, or for, such a one]. (S, K.) ___ See نائحة.

The winds called المتَّكَب [see نكِبُه: so called because they are opposite, one to another: they

blow in times of drought, when rains are scanty, and when the air is dry, and the cold severe. (L.)

The Noachian crow;’ an appellation applied in Egypt to the زَاغ (or rook). (TA, art. زَاغ.)
Nox

1. نوخ : see 10.

2. نوخ الله الأرض طُروقة للماء. God made, or may God make, the land capable of receiving the water [of the rain. So as to be impregnated, or fertilized, or soaked, thereby]: expl. by جعلها مما تطيقه. (S.) See 4.

4. نوخ (S, L, Msb) and نوخ (L, Msb) He (a man) made a camel to lie down upon his breast [with his legs folded, as is done on the occasions of mounting and dismounting, &c.] (S, L, Msb.) Also, نوخ (S, L, K) and نوخ (L) He (a stallion-camel) made a she-camel to do so in order that he might cover her: (S, K.) or made her do so and then covered her. (L.) حنة belagen und dazum (Trial, or affliction, and abasement, befell him). (A.)

5. نوخ see 4. ___ and 10.

10. نوخ. Also, نوخ (S, L, Msb) and نوخ (L, Msb) He (a camel) lay down upon his breast [with his legs folded]. (S, L, Msb.) Also, نوخ and نوخ She (a camel) did so in order to be covered by the stallion. (K.) It is said that one should not use, in the sense of the quasi-pass. of the trans. v. ناخ, the form ناخ, nor ناخ (Msb:) but the authors on verbs mention ناخ in a neuter sense; and IAar says, that one says ناخ, but not ناخ: (MF:) or IAar says, that one should not say, in the sense of ناخ. (L:) [and F says, that] one should not say, in the sense of ناخ. ناخ and ناخ were explained above, either ناخ or ناخ. (K.)

Nox. A remaining, staying, abiding, or dwelling, in a place. (L, K.)
A distant land: (K;) or it is [correctly] with. (TA.)

A place in which camels are made to lie down upon their breasts, [with their legs folded]; (Msb:) a place where they so lie; (K;) a nightly resting-place of camels. (Msb, voce مراح) to a trad. in which it occurs, accord to one relation it is . (TA.) ___ Also, A time at which camels so lie. (MF.) ___ Also, pass. part. n. ofأشهر; and used as an inf. n. of that verb, like. (MF.) ___

This is a disagreeable place. (A.)

The lion. (K)
نور

1. نور, intrans., in the sense of آنار, see the latter, in two places. نور the camel with a hot iron. (M, K.) See نار.

2. نور, intrans., in the sense of آنار, from نور بالفجر, (Mgh, Msb.) inf. n. نور, (Msb.) He performed the prayer of daybreak when the dawn had become light (Mgh, Msb.) or when the horizon had become bright: (TA:) تَنوَير الفجر, without is an amplification. (Mgh.) تَنوَير as a subst. from this verb, see below. نور, trans. in the sense of آنار, from نور: see 4. in three places. نور, (S, A, Msb, K) inf. n. نور, (S, K) It (a tree. S, A, Msb, K, and a plant, Msb) blossomed, or flowered it put forth its نور; (S, A, Msb, K;) as also آنار, (S, Msb, K,) originally نور, (TA,) See also 4. It (seed-produce) attained to maturity: (K:) نوره as a conj. 3: the inf. n. of the verb in this sense, has a pl. نوره. (TA,) It smeared him or it with (Mgh, Msb.) نور ذراعه نور, (S, K,) inf. n. نوره, (TA,) He pricked his forearm with a needle, and then sprinkled [q. v.] upon it. (S, K.)

4. آنار, (inf. n. آنار, Msb,) نور It (a thing) (S, Msb) gave light; or shone; or shone brightly; (S, A, * Msb, K; *) as also نور, (Lh, S, * A, Msb, K,) inf. n. نور; (S, Msb;) and استنار, (A, Msb, K;) and نار, (A, Msb, K,) aor. نور, (Msb,) inf. n. نور, (K, TA,) or نور, (as in a copy of the A,) or نيار: (Msb;) and ناور (S, * Mgh, Msb, K) and آنار (Mgh, Msb) and استنار ناور (Msb,) said of the dawn, signify as above; (Mgh, Msb;) or its light appeared. (S, * K) [Hence, نارت الفتنة, aor. ناور, Sediton, or discord, or the like, happened and spread. (Msb,) [Hence also, آنار ل، and أُنور, (K,) the latter being the original form.

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said of a plant; (TA:) \textit{It became beautiful: and it became apparent.} (K, TA.) And \textit{An\textsuperscript{t}or\textsubscript{s} a\textsubscript{t}\textsubscript{a}j\textsubscript{e}ra\textsuperscript{t}}. The tree became beautiful in its verdure: or, as some say, put forth its blossoms or flowers. (TA.) See also 2. 

\textit{He made to give light; to shine; or to shine brightly.} (Msb.) He made the lamp to give light; or to become bright. (Msb.) \textit{He illumined, or lighted, the place;} (K;) i.e., put light [or a light] in it. (TA.) \textit{He elucidated it; rendered it apparent or plainly apparent, conspicuous, manifest, or evident;} (TA;) as also \textit{An\textsuperscript{t}ar.} (A, TA. *)

\textit{God taught him, or dictated to him, his proof.} (TA.) 7:17 AM

30/01/035: see 4, first signification.

\textit{They looked at the fire, or endeavoured to see it from afar:} (S, K,) and \textit{he looked at the fire, or endeavoured to see it, and repaired towards it:} (A;) or he came to the fire: it has this signification as well as the first. (TA.) \textit{He looked at the man, and the woman, at or by a fire, from a place where the latter did not see him; he stood in the dark to see the man, and the woman, by the light of the latter's fire, without the latter's seeing him; \textit{being like T\textsuperscript{t}s\textsuperscript{w}\textsuperscript{o}w.} (TA.) See also 8.

\textit{He smeared himself with} \textit{N\textsuperscript{u}r\textsuperscript{a} \textsuperscript{s}\textsuperscript{a}j\textsuperscript{e}ra\textsuperscript{t}.} (Th, T, S, M, K,) imp. \textit{A\textsuperscript{t}n\textsuperscript{a}r; (T\textsuperscript{i};) and A\textsuperscript{t}n\textsuperscript{a}r; (T\textsuperscript{k};) imp. \textit{A\textsuperscript{t}n\textsuperscript{a}r; (T\textsuperscript{i};) and A\textsuperscript{t}n\textsuperscript{a}r; (S, M, A, Mgh, Msb, K;) or only A\textsuperscript{t}n\textsuperscript{a}r; (T\textsuperscript{i};) or some say A\textsuperscript{t}n\textsuperscript{a}r; (T\textsuperscript{k};) or only A\textsuperscript{t}n\textsuperscript{a}r; (S,) \textit{He smeared himself with} \textit{N\textsuperscript{u}r\textsuperscript{a} of} \textit{his light:} (TA;) or of its rays. (M, K.)

\textit{He sought the aid of its light:} (TA;) or of its rays. (M, K.)
Nār, a word of which the meaning is well known; (M, K;) [Fire; not well explained as signifying] the flaming, or blazing, that is apparent to the sense: (TA:) its أ نويرة (S, TA:) it is fem.: (S, M, Msb:) and sometimes masc.: (AHn, M, K;) and the dim. is نِّورةَ (TA,) and نِّورَ (S, M, L,) in the K نِّورَان، [which is a mistake, though this is also said to be a pl. of نَّارٍ (TA) and [of mult.] نِّورَان.] (S, TA:) it is fem.: (S, M, Msb:) and sometimes masc.: (AHn, M, K:) and the dim. is نِّورَانَأ (TA,) and نِّورَان (TA.) and نِّورَان (M, K,) and نِّورَانَأ also occurs, in the phrase نَّارُ النِّورَانِ (TA,) and نَّارُ النِّورَانِ (IAth.) which is also applied to The fire of hell. (TA:) The Arabs say, in cursing their enemies, أَبْعَدْ اللَّهَ دَارَهُمْ وَأَوْقَدَ نَارًا أَثَرَهُم (May God make their abode distant, and kindle a fire after them!) And it was a custom of Arab women, as related by IAar, on the authority of El-'Okeyleeyeh, when they feared evil from a man, and he removed from them, to kindle a fire behind him, with the view of causing his evil to depart with him. (T.) Nār the Almōul Nār a fire which the Arabs used to kindle, in the time of ignorance, on the occasion of entering into a confederacy: they threw into it some salt, which crackled when the fire burned it: with this they frightened one another in confirmation of the swearing. (T.) حَبَّ نَارُ الحَيَاحِب has been explained in art. حَبَّ نَار. also signifies Heat. (TA.) Also, [The fire, meaning] the evil, and excitemen, or rage, or war; as also Nār Thār (TA.) You say, أَوْقَدَ نَارَ الْحَرُبَ He kindled the fire of war. (A.) Also, Opinion; counsel; advice. (IAar, T, K.) So in the trad., لا تَسْتَضْيِئُوا بِنَارَ المُشْرِكِينَ (T,) or بِنَارِ أَهْلِ الْشَّرْكِ (K,) Seek ye not to enlighten yourselves by the counsel of the polytheists; i. e., Seek ye not counsel of the polytheists. (IAar, T, A. *) Also, Any brand, or mark, made with a hot iron, upon a camel; (As, T, S, M, A, K;) as also نُورَةٌ (M, K) and نُورَةٌ (TA:) pl. as above: (M:) or the pl. is نِّيَارٍ, and the pl. of the نَّارٍ that burns is نُورَانٌ. (IAar, Th, T.) The Arabs say, مَا نَارُ هَذِهِ الأَثَاثَةِ What is the brand, or mark, of this she-camel, with which she is burned? (T, S, A. *) And they say, in a proverb, بِجَارَهَا نَارًا (T, S) Their
origin is indicated by their mark with which they are burned. (T.) The Rájiz says,

حتى سقوا أبام بالمأ، والثار قد تشفي من الأوار

[Until, or so that, they watered their camels because of the brand that they bore: for the fire, or the brand, sometimes cures of the heat of thirst]: (T, S: *) he means, that, when

they saw their marks with which they were burned, they left the water to them. (S. For another reading of this verse, see بب.) See also ججر.

نور Blossoms, or flowers, (M, Msb, K,) of a tree, and of a plant: (Msb:) or white blossoms or flowers; the yellow being called زهر; (M, K;) for they become white, and then become yellow: (M:) and نورة and نور signifies the same as نور;

(M, K;) or [rather] نور and نوار signifies the same; (S, Msb;) [but the former is often used as a generic n., signifying a kind of blossom or flower; though both are coll. gen. ns.;] and نورة is the n. un. of نور, like as كتلة is of كم: (Msb;) and نوار signifies the same: (S, M, L:) and the pl. of نور is نور (M, Msb, K.)

نور Light; syn. ضياء, (S,) or ضوء; (M, A, Msb, K;) whatever it be; (M, A, K;) contr. of ظلمة: (Msb;) or the rays thereof: (M, A, K;) accord to ز, ضياء [with which ضوء is syn.] is more intense than نور: in the Kur, x. 5, the sun is termed نور: and the moon نور: and it is said that نور is essential, but ضياء is accidental [light]: (TA:) it is of two kinds, the light of the present world and that of the world to come; and the former is either perceived sensibly, by the eye, and this is what diffuses itself from luminous bodies, as the sun and moon and stars, and is mentioned in the Kur, x. 5, referred to above; or perceived by the eye of the intellect, and this is what diffuses itself of the divine lights, as the light of reason and the light of the Kur-án; of which divine light mention is made in the Kur, v., former part of verse 18, and xxiv., latter part of verse 35; and both of these in common are spoken of in the Kur, vi. 1 and xxxix. 69: that of the world to come is mentioned in the Kur in lxi. 12 [and lxvi. 8]: (B:) the pl. is نور (S, M, Msb, K) and نوران (M, K;) the latter mentioned by Th: (M:) and نورانية signifies the same as نور. (TA.) As نور is a
convenience of the pious in the present world and the world to come, it is said in the Kur, [vii. 13,]

[Wait ye for us that we may take of your light]. (B.) [See also ظلامة.] ___ It is also applied to

Mohammad: (T, M, K) it is said by Aboo-Is-hak to be so applied in the Kur, v. 18. (T.) ___ And That which

manifests things, (K, TA,) and shows to the eyes their true or real state: and therefore انور is applied in the Kur, vii. 156, to that [revelation] which the Prophet brought. (TA.) ___ انور is also one of the names of God; meaning, accord. to IAth, He by whose light the obscure in perception sees, and by whose guidance the erring is directed aright: or the Manifest, by whom is every manifestation. And [in the Kur, xxiv. 35,] means God is the enlightener of the heavens and of the earth: like as نوراً means فلان غياثنا: (TA:) or, as some say, the right director of the inhabitants of the heavens and of the inhabitants of the earth. (T.) ___ See also نار, last signification.

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لّنور : see لّنور.

لّنور : see لّنور, last signification. I. q. هناء [a word well known to mean Tar, or liquid pitch, or a kind thereof;

but I do not know this signification as applying to لّنور, nor, app., did SM, for he has made it to be the same with that which here next follows, from the T]. (M, K;) or a kind of stone burned and made into كَلْس [or quick-lime] and used as a depilatory for the pubes: (T:) or lime-stone; syn. حجر الكَلْس: and by a secondary and predominant application, a mixture of quick lime (كلس) with arsenic, or orpiment, (زرنيخ) and other things, used for removing hair: (Msb:) [a depilatory composed of quick lime
with a small proportion (about an eighth part) of orpiment: it is made into a paste with water, before application; and loosens the hair in about two minutes; after which it is immediately washed off: thus made in the present day:

some say that it is an Arabic word; and others, that it is arabicized. (Msb) See 8.

ٌﺔﱠﻴِﻧاَرْﻮَـﻧ see ٌرﻮُﻧ.

Giving light, shining, bright, or shining brightly; (A, Msb;) as also ٌرﻮُﻧ and ٌرﻮُـﻧَأ (A) [and ٌرﻮُـﻧَأ تﺎَثِر:] __ Beautiful in colour, and bright; as also ٌرﻮُـﻧَأ and ٌرﻮُـﻧَأ (TA:) or the last signifies [simply] beautiful; (K;) or conspicuous and beautiful. (TA.) It is said of Mohammed. ٌرﻮُـﻧَأ ِدﱠﺮَﺠَﳌا: He was beautiful and bright in the colour [of what was unclad] of his body. (TA.)

ٌرﻮُـﻧ (S, T, S, M, Msb, and so in some copies of the K,) or ٌرﻮُـﻧ (T, M, and so in some copies of the K,) or both, the former being the original form, (S, TA,) i. q. ٌنِﻴَﻟْﺟَ [i. e. Indigo-pigment]; (S, K;) or ٌنِﻴَﻟْﺟَ [which appears from what follows to be the right reading, though both ٌنِﻴَﻟْﺟَ and ٌنِﻴَﻟْﺟَ are used in the present day for the purpose described in explanations of ٌرﻮُـﻧ, to give a greenish colour to the marks made in tattooing;] (Msb;) i. e., (so accord. to the S and Msb; but in the K, and) the smoke [meaning the smokeblack of fat, (IAar, T, S, M, Msb, K,) that adheres to the ِدْﻠَﺳَت, (IAar, T,) with which the punctures made in tattooing are dressed, (S, Msb,) or filled in, (M,) that they may become green; (S, Msb,) or with which the women of the Arabs of the time of ignorance tattooed themselves: (T:) i. q. ٌنِﻴَﻟْﺟَ [q v.]; (IAar, T;) or, accord. to to Lth, the smoke [or smoke-black] of the wick, used as a collyrium or for tattooing; but, [says Az.] I have not heard that the women of the Arabs used this as a collyrium in the time of ignorance nor in the time of El-Islám; their using it for tattooing, however, is mentioned in their poems: (T:) or lamp-black; the black pigment (ٌنِﻜَـﺳ) prepared from the smoke of the lamp; used for tattooing. (Comm. on the Mo'allakát, printed at Calcutta, p. 143.) ___ Also, A kind of small stone, resembling ٌأَمْدَد, which is bruised, or brayed, and then taken
up, like as medicine is by the lip. (M.) [The same is found in the K, excepting that, in this latter lexicon, the explanation is less full, and the reading in the M.

apparent. conspicuous, manifest, or evident; as also
(Thus the pl. fem. of each of these is explained in the TA.)
Sedition, or discord, or the like, happening and spreading. (Msb.) And alone, Sedition, or discord, or the like: (Msb:) or sedition, or discord, or the like, happening: (TA:) and rancour, malevolence, or spite. (T:) enmity, or hostility; (T, S, A, Msb,) and violent hatred. (S, A, Msb.) See also
I laboured in stilling the sedition, or discord, or the like. (Msb.) And between them is enmity, or hatred, and violent hatred. (A, Msb.) One who occasions evils among men. (T.)

in two places. (This is lighter, or brighter, than that], (TA.)
The time when the dawn shines, or becomes light. (T, Mgh.) You say, The time when the dawn shines, or becomes light. (T, Mgh.) You say,

He performed the prayer of daybreak when the dawn shone, or became light. (Mgh.)

A place of light; as also pl. a thing that is put as a limit or boundary between two things; (M, K;) or between two lands, (As, T,) made of mud or clay or of earth: (As, TA:) pl. as, for instance, where it is] said, in a trad.,

May God curse him who alters the marks of the limit between two lands: (T, TA:) or
it may mean \textit{the boundary-marks of the Haram} [or sacred territory of Mekkeh], which [it is said] were set up by Abraham. (T, TA. *) And it is said in another trad, \textit{Verily there are to El-Islám signs and ordinances whereby it is known.} (TA.) See also صومعة. ___ The middle, or main part and middle, or part along which one travels, (محلة,) of a road. (M, K.)

\textit{A stand for a lamp; a thing upon which a lamp is put:} (T, S, M, A, K;) of the measure مفعلة. with fet-h (S, Msb) to the م; (S;) but by rule it should be with kesr, because it is an instrument (Msb.) Aboo-Dhu-eyb uses it, for the sake of metre, in the place of مصابح, in likening a bright spear-head, without rust, to a lamp. (M.) ___ Also, \textit{A candle having a مسراج} [or lighted wick]. (T.) ___ \textit{A pharos, or lighthouse.} ___ The mená reh [or turret of a mosque, whence the English term minaret, so written in imitation of the Turkish pronunciation,] \textit{upon which the time of prayer is proclaimed;} (S, Msb;) syn. مذَّنَة, (K, TA,) vulgarly مَأْذِنة [which is the form given in the CK]. (TA.) ___ \textit{Any pillar-like structure.} (See مِئَار.) ___ The perch of a hawk, or falcon. (See مرآب.) ___ The pl. is مِئَارٌ and مِئَائٌ: he who uses the latter likens the radical letter to the augmentative; (S, Msb, K;) like as they say مصائب, which is originally مصاوبة (S, Msb.)

\textit{see} نیر.
سَوَنَ ١

It (a thing, S, M, as a look of hair, and an
carring, A) moved to and fro; (S, A, K) it was in a state of commotion, and moved to and
fro, (M, TA) hanging down; (TA) it dangled, or hung down and was in a state of
commotion or agitation. (M, Msb [but in the M, the verb in this last sense has only the former of the two inf. ns.
assigned to it, though the other equally belongs to it.]) You say also, ﺖَأَلَ nutshell
His slaver flowed and was in a
state of commotion. (M.) [See also 5]

۴

He made it to move to and fro; (S, A;) he made it to be in a state of
commotion. (M, K, TA) and to move to and fro, (M,) and to hang down; (TA;) he made it
to dangle, or to hang down and be in a state of commotion or agitation. (M.) It is said in a
trad. (S, M. TA.) of Umm-Zara, (S, TA,) ﺖَأَلَ nutshell
He made my two ears to move to and fro,
&c., with ornaments; (S, M, TA;) meaning, that he ornamented her two ears with [ear-rings of the kinds called]
ٍّﻰِﻠُﺣ ﱠَذُأ *
which moved to and fro, &c., in them. (TA.)

۵

It, (a branch of a tree,) being blown by the wind, became shaken thereby, so that it
moved much to and fro; as also ﺖَأَلَ nutshell [See also 1.]

ٍّﻰِﻠُﺣ ﱠذُأ *

Men, and to jinn, or genii;

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verses of the Kur, آذى يسوس في صدور الناس من الناقة والناس [who suggesteth what is vain in the breasts of people of the jinn and mankind]; unless by it be meant الناقة, the forgetting; or من الناقة, that which is added in explanation of a preceding word; الناقة of اليد, or of the souls; or, it is in dependence upon الناقة; Bd.) [but what corroborates the first explanation is the fact that] men and jinn are both termed رجال in the Kur, lxxii. 6; and the Arabs used to say, رأيت الناس من الجن, [I saw people of the jinn]: (Msb:) it is a pl. of إنس, (K,) originally أنس, (S, K,) a pl. which is rare [as to form]; (K,) or إنس is pl. of إنسان, (M, art. إننس,) and ناس has the article ال prefixed to it, (S, M,) but not as a substitute for the suppressed س, because, were it so, it would not be found prefixed to the original, ناس, whereas it is found prefixed to this latter: (S:) this derivation, however, from ناس, contradicts its belonging to art. نوس, (MF;) [but some hold that it does belong to this art.; and the form of its dim., to be mentioned below, favours their opinion: Fei says,] it is a noun applied to denote a pl., like قوم and رهط, and its sing. is إنسان, from a different root: it is derived from نينوس, signifying it hung down and was in a state of commotion: and [agreeably with this derivation it is said that] its dim. is نوس: (Msb:) some, again, said that يسوس is originally أنس, (L, TA, voce السوس,) See also السوس throughout. See also السوسات
Human nature; humanity; as also إنسانية ص: probably post-classical: opposed to لهوت, q. v., in art.

نوسات see نوس.

نوسات A [lock of hair such as is called دُوَّابَة, that moves to and fro: (K, in explanation of دُوَّابَة, the name of a king of El-Yemen:) or دَوَاسة has this signification: (A:) [the former, therefore, is a coll. gen. n., and this is indicated in the S; and the latter is its n. un.:] and نواسات signifies i. q. دُوَافِف, [pl. of دُوَّابَة] because they move about much.

What hangs to the roof, (M, A, &c. [a signification assigned in the K to نوس, probably through the careless omission of the word النواس, by an early transcriber,] consisting of smoke, (A, TA,) [or soot,] &c. (TA,) The word in the T and O, as well as in the A [and M], is نواس (TA,) The Web of a spider: because of its fluttering. (M.)
نَوَاسَة: see نواس.

نواس, applied to man, (S,) Quivering, and flaccid, or flabby. (S, K.)

نائس: act. part. n. of 1. Ex. نَخَوَط نائس Threads dangling or hanging down and moving about.

(BA.)

نَاوُوس, (M, Msb,) or نَوَوَوس, (Mgh,) Burial places of Christians: (M,) or a burial-place of Christians: (Mgh, Msb:) [De Sacy observes, that En-Nuweyree and El-Makreezee constantly use this word in speaking of the burial-places of the ancient kings of Egypt, and that it is from the Greek ναός: (Relation de l'Égypte par Abd-alatif; p. 508:) Freytag, on the authority of Meyd., explains it as signifying a coffin in which a corpse is enclosed: and 'Abd-el-Lateef applies the expression نَوَوَوس من حجر to the sarcophagus in the Great Pyramid: (see Abdollatiphi Hist. ΑÉg. Comp.; p. 96:) if Arabic, (M,) of the measure نَوَوَوْس, (Mgh, TA.)
He took it, or reached it, absolutely, or with the hand, or with the extended hand; (S, A, Msb, K;) as also تناوشة , (A, TA,) inf. n. (S, Mgh, Msb, K;) and انتاشه , (A, TA,) inf. n. (S, K;) it is also written with s; (A, K, TA, in art. Tناوشة) and so is Tناوشة (Msb, and K in art. Tناوشة). And He took him, or reached him, to seize his beard, or his head. (ISk, S.) You say, ناشوه He reached him with a feeble, or slight reach, with his spear or the like. (A.) And اكواك The spears reach him: occurring in a poem of Dureyd Ibn-Es-Simmeh. (TA.) And Iءآ بكل The antelopes reach and take with their mouths of the trees called ٌض الناک The she-camel reaches and takes with her mouth of the water of the drinking-trough. (TA.) A poet says, (ISk, S,) namely, Gheyān Ibn- Horeyth Er-Raba'ee, (TA,)

And she reaches and takes of the drinking-trough, from above it, a copious draught by means of which she traverses [the middles of the] waterless deserts without needing other water. (S.) You say also, ﻦَ شِي ﻦَ ﻦَ ﻦَ I obtained somewhat of the food. (TA.) And The testament is a means of an attaining of benefit: i. e., the testator gives [for my original I read لواشت in my original I read لوانش] to the legatee without diminishing his property [during his own life]. (TA.) And it is said in the Kur, [xxxiv. 51,] meaning, [But how shall] the attaining of belief [be possible to them from a distant place, i. e.,] in the world to come, when they have disbelieved in him.
And he restored the religion, and laid hold upon it and took it from the abyss into which it had fallen; [by his exalting it;] in which instance, also, the verb is sometimes pronounced with ✈, aor. as above, He clung, or clave, to him, or it. (TA.) \(\text{شَوْنَى} \) I made him to attain good; (Lth, S;) and \(\text{شُوْنَى} \) evil. (Lth.)

They reached, or thrust, them with the spears, in near, but not close, conflict, being in like manner reached, or thrust, by them. (A, Mgh,) is from in the first of the senses assigned to it above: (Mgh:) in conflict, is the reaching one another [with spears or other weapons] (ISk, S, K) when the two parties are near [but not close]: (ISk, S, TA) and is like مِهَاشة, i. e., conflicting. (TA.) See also 6. He mixed with [or engaged in] the thing. (IAar.)

They [reached or] thrust them with the spears, [in near, but not close, conflict,] being in like manner [reached or] thrust by them: (Msb:) is the reaching one another with the spears [or other weapons] when the two parties are not close together. (TA.) See also 3.

Also signifies he caused him to come, or go, forth (K, TA) from a place of destruction: or he took, led, or drew, him forth therefrom: (TA:) and he saved him, or rescued him, from destruction. (A, * TA.)

\(\text{شُوْنَى} \) a man possessing might, or strength, courage, valour, or prowess: (S, TA;) as also نَوْنُوْش, q. v. (TA.) [In two copies of the S, I find the latter only, with ✈].
The document translates as follows:

He put himself in motion: (K:) or he put himself in motion and went away. (M, TA.) You say, Such a one does not put himself in motion for [the accomplishment of] my want. (TA.) And There is not in him strength, and motion (or activity), He prepared himself for motion. (M, TA.) The horse, having his bridle pulled in, and being put in motion, raised his head; as also: (Lth, M:) or signifies a horse's putting himself in motion to run. (K.) He rose to him. (K.) He turned aside, or away: (M, TA:) he drew back, receded, retreated, or retired; (S, K *) as also: (S:) he fled, or turned away and fled: (TA:) he escaped, and outwent: (Msb:) and, inf. n. he escaped; or became safe, or secure: (M:) and accord. to IB, with, damn, [app. as an inf. n.,] also signifies the act of fleeing. (TA.) You say, He turned aside, or away, from the thing, or affair; he declined from it; he avoided it; as also (Aboo-Turáb, TA.) And (Ibn-'Abbád, K.) And, inf. n. He removed, withdrew, or retired to a distance, and separated himself, from him, or it. (Ibn-'Abbád, K.) And (S, A,) aor. He fled, or turned away and fled, from his opponent, or
adversary, (S, A,) and eluded him, (S,) or removed, withdrew, or retired to a distance, from him. (A) And it is said in the Kur, [xxxviii. 2,] َﲔِﺣ ٍصﺎَﻨَﻣ َتَﻻَو, meaning, When it was not a time of fleeing: (Az, TA:) or when it was not a time of drawing back and fleeing: (S, TA:) or when it was not a time of seeking, or petitioning, and of being aided, or succoured. (M, TA.)

3 ناوص see 3.

10 إسنوص see 1, in three places.

نوص A wild ass; (S, M, K;) because he ceases not to raise his head, going to and fro, like one running away at random. (Lth, K *)

Raising his head, and running away at random: (M:) or a wild ass raising his head, and going to and fro, like one running away at random: (Lth, K *) and A place to which one has recourse for refuge, protection, preservation, or concealment: a place of refuge: (S, Msb, K;) a place to which one flees; (S;) a place of safety or security. (A.) See also 1, throughout.

مَنيص see 1, throughout.
He suspended it; hung it. (S, Msb, K.) You say,

I suspended the water-skin by its handle. (TA.) And

The thing was suspended to him, or it: and

The thing was attached to, or connected with, him, or it. (TA.) It is said in a trad,

We took him not save with case; with neither beating, [lit. with neither whip,] nor hanging [or clinging]. (TA.) And in a proverb,

Every sheep, or goat, shall be hung by its hind leg: i.e. every one who commits a crime shall be punished for it: or, accord to As, one ought not to punish for a crime, or an offence, any but the committer thereof. (TA.) And Hassán Ibn-Thábit says,

* وأنت دعى نيط في آل هاشم
* كم نبط خلف الركب القاح الفرد

[And thou art an adopted person, who is connected with the family of Háshim, like as the single drinking-cup is connected behind the rider]. (TA.) See also شاق, in art.

And hence,

It was, or became, distant, or remote, or far-extending. (S, TA.) You say, and, by transposition,

The desert extended far; [as though it were connected with a
The desert like it; (TA.) And the places of war were distant, or far-extending: from it was far-extending. (TA.) And The house, or place of abode, &c., was distant. (IAar, K, TA.)

A thing, (S, K,) whatever it be, (S,) that is suspended, or hung, from another thing; (S, K;) an inf. n. used as a subst.: (K;) and particularly a thing that is put, or hung, upon a camel, (S, K,) between two halves of a load, (Az, S, K,) containing dates (S, K) and the like, (K,) which is suspended from a camel, (S,) being hung, by its handles, from the saddle of the camel of burden: (Az, TA;) such, says Az, I have heard thus called the name of a particular tree, (S, TA,) of great size, (S,) which was worshipped in the time of ignorance, said by IAth to be the name of a particular gum-acacia-free to which the
believers in a plurality of gods used to suspend their weapons, and around which they used to circuit. (TA.)

The leg of a rider, from fatigue or some other cause, ever dangling, or moving to and fro. (TA.)

The loop-shaped handle (ةَوْﺮُﻋ) of a rider, or water-skin: (Msb:) the [appendage called] متَمِم Occurs in a trad. as meaning The leg of a rider.

The suspensory of the heart; a vein, (S, Msb,) or a thick vein, (K,) [app. the ascending aorta,] by which the heart is suspended (S, Msb, K) from, (S, Msb, K) or to, (S, Msb, K) the female hare, (S, K,) like متَمِم ِرﺎَﺤْﺳَﻷا (S,) as an appellation of good omen, i. e. as meaning that her niyaṭ will be severed: or, as some say, متَمِم ِﺐَﻧْرَأ (K, and so in some copies of the S, excepting that the former word is there without the article,) as meaning that, by reason of her swiftness, her niyaṭ, or [as in the A,] the niyaṭ of [every one of] the dogs [that pursue her], will be severed. (K.) Hence also the saying, رُمْاَحُ اللَّهِ بِنَبْطِ ُ moderators his, or may God smite
him, with death. (S.) [See also art. نِبْطٌ.] [Hence likewise,] the النَّائِطَ is applied to Two stars [app. s and t of Scorpio] between which is قُلْبُ العَقْبَة [which is the star and of that constellation]. (Sghh, K, TA.) Also, i. q. theِ النَّائِطُ [which generally means The heart; but is probably here used in one of its other senses, namely, the appendages of the æsophagus, consisting of the liver and lungs and heart].

(K.) Also, A certain vein lying within the صلب [i. e. backbone, or back], beneath the portion of flesh and sinew called the the النَّائِطَ; and so (K.) or the latter is a vein extending in, or along, the صلب, [in some copies of the K, قُلْب, which, as is said in the TA, is a mistake.] by the cutting of which the مصَفْوَر [or person in whose belly is yellow water, as explained in the TA,] is treated for the purpose of cure. (S, K.) The far extent of the desert: (TA:) or of the way thereof; as though it were connected with another desert, (S, K,) hardly coming to an end. (S, TA.) [Thus,] applied to the Hijáz, means the البعيد نيأطاه [i. e. Whereof every connected part, or appendant tract, is far-extending]. (Ham, p. XXX). The رَأِيَّز, Al-'Ajjáj, says,

* وَبَلِدَةٌ بَعِيدَة النِّيَاطَ *
* مِجْهَوَةٌ تَغْتَالَ خَطُوَّ الْخَاطِئِ *

[Many a region far extending, unknown, rendering unapparent the trace of the stepping of the stepper]. (S and O in the present art. and in art. غَوْهٌ.)

نَيَاطُ: النَّائِطُ. نَيَاطُ, (S, K,) like تَكَرَّمُ, (K,) and أَنْنَوْطُ, (S, K,) with damm to the تُ (K) and fet-h to the the نُ (TA) and kesr to the وُ (K,) or أَنْنَوْطُ, (as in some copies of the S,) and أَنْنَوْطُ, (TA, voce تَبَشَرُ.) A certain bird, that lets down strings from a tree, (As, S, K,) and weaves its nest like an oilflask, suspended to those strings, (K,) then produces her young therein; and hence its appellation: (As, S:) a certain bird, like the قَارِيَةٌ.
in blackness, [or rather in dinginess,] that constructs its nest between two twigs, or branches, or upon one twig, or branch, making its nest long, so that a man cannot reach its eggs until he introduces his arm to the shoulder-joint: or, accord. to Aboo-'Alee, a certain bird, that suspends pieces of the bark of trees [formed into strings], and makes its nest at their extremities, to protect itself from serpents and men and [or young ants, or small red ants]: (TA [see also صادر:]) called in Persian کیو : (Kzw:) n. un. with هودج. [More skilled in fabricating than a ْوُـﭙﻴِﻛ]. (Meyd.)

What is hung (S, K) from, (S,) or upon, (K,) the [kind of vehicle called هودج. for ornament: (S, K:) or the implements, or apparatus, &c., that are hung upon a horse. (Ham, p. ) ___ And hence, Adventives; or persons who introduce themselves among a people, and live among them, not being of their race; and persons whose fathers are free men, or Arabs, and whose mothers are slaves, and who have become conjoined with the genuine and pure Arabs, not being of them: for ْوُذِطاَﻮْـﻨﱠـﺘﻟا or ْوُذِطاَﻮْـﻨَـﺘﻟا the latter of these two words being originally an inf. n.: or it may be an inf. n. used as an epithet. (Ham, ibid.) [See also ِطاُﻮْـﻨَـﺘﻟا.]

A place of suspension, or hanging. (Msb.) ___ [Hence the saying,] فِلاَنَ مَنۡيَ منِّتاَطُ النِّثِرَيَا [Such a one is with respect to me as though he were in the place of suspension of the Pleiades]; i. e., in distance: (Sb, S, K *) [in the K, اذُهو is put for فِلاَنَ; and in the CK, منِّتاَطُ is erroneously put for منِّتاَطُ] or the meaning is, in such a station: the prep. being understood, as in دَخِلتُ البِيِّت ذَهِبَتُ الشَّام [they are &c.] by reason of their elevated state. (TA.)
Suspended; hung. (K.) You say, **This is suspended, or hung, to him, or it.** (K.)

[Hence the saying,] **This is a man adventive to the people; one who has introduced himself among them, and lives among them, not being of their race:** (K, *TA:) or i. q. [one whose origin, or lineage, is suspected; &c.]: (K:) and

is also applied to a **person of this latter description who betakes himself to a people;** the latter epithet being added to denote that he knows not to whom to assert himself related, like the wind wavering to the right and left. (TA.) See also

**Distant, or remote; and far extending.** (TA.) You say, **Whose place of abode is distant.** (TA.) And **A distant goal, or scope; or a far-extending space.**

The **crop of a bird:** see

The **same as**.
نوع

5 نوع، said of a branch of a tree: see نوع. It became of various sorts, or species. (Msb.)

نوعة A child's swing, of rope. See رجاحة.
ٌﻒﻴِﻨُم

High; lofty; applied to a mountain, and a building. (T.) You say also عَرَّفَ مِثْفٍ [High nobility]. (K. in art.)
He broke, or trained, a camel. (TA, voce بعصم).

He was nice and luxurious (بجود وبالغ) in his diet and his apparel. (JK, K.) Better explained voce تأثّق. See بجود تأثّق, and بجود تأثّق, and تأثّق.

Note (IJ, S, K) as syn. with ناقة (S) and therefore signifying Daintiness, nicety, exquisiteness, refinement, or scrupulous nicety and exactness; and the exceeding of what is usual in a thing; or the choosing what is excellent, or best, to be done, and doing admirably; or the doing firmly, solidly, soundly, or thoroughly, and skilfully: or the exceeding what is usual in a thing, and making it good, or beautiful, and firm, solid, sound, or free from defect or imperfection. (Ham, p. 625) See تأثّق.


نول

١. aor. ينال, has for inf. ns. منال and نال. (TA.) See 6.

٣. ينال شيء He gave him a thing; presented, or offered, it to him; gave him it with his hand; handed it to him; syn. عاطفاه; (T;) he gave him a thing with his extended hand. (T, K.)

٥. تناول علينا بشيء يسير He carped at him by saying, or taxed or charged him with, that which would grieve him.

٦. تناول ماء الخوض He reached, and drank of, the water of the drinking-trough: said of a camel. (S, art. نوش.) تناول من يده شيء He took from his hand a thing; took it with his hand from his hand; syn. T; he gave him a thing with his extended hand; (TA.) he took a thing with the extended hand; (TK;) or simply he took a thing; took it with his hand, took hold of it; syn. A خذه: (K;) best rendered, he took, or reached, or reached and took, a thing, absolutely, or with the hand, or with the extended hand; and in like manner, with the mouth, as in an instance voce ٢٠٠٠, &c.; he helped himself to it (i. e. food). Tناوله بالسيف He reached, or hit him, with the sword: see نفحة: جا. تناوله بالسیف and see سهل المتناول أطرف هو قريب المتناول, and Tناولوا, and Dناولوا. He is one from whom it is easy to take, or receive, gifts, &c. (TA.) تناولوا الرماح and دوقع Tناوله بما يسوؤه He carped at him by saying, or taxed or charged him with, that which would grieve him. تناوله بما ليس فيه He carped at him by saying, or taxed or charged him with, what was not in him.) (TA, voce اغتافه.) تناوله بلسانه He carped at him with his tongue:
It (a noun, &c.) applied to a thing. It comprehended, or comprised: post-classical in this sense, but commonly used. (MF, TA.) He taxed or charged him with, or accused him of a thing disliked, or hated. See also art. نيل

A gift: (S, K;) and a benefit, or favour, obtained from a man. (TA.) See two exs. of the first voce خرق and an ex. of the second voce عربة. عربية is also used as an inf. n. See an ex., from El-Aashà, voce ليس.

The web-beam of a loom; the beam on which the web is rolled, (S, Msb, in art. نوال, and S, K, voce حققة,) as it is woven. (Msb.)
The dimple in the chin of a young child: (M, K:) see, and, and, and, and 2 in art.
He rendered famous (S, Mgh, Msb, K) and magnified; (Msb;) and rendered notorious; (Mgh;) it, (S, Msb,) namely a person’s name, (S,) or a thing, (Msb,) or him. (Mgh.) see 1.

see 1.
He intended it, purposed it, designed it, aimed at it, proposed it to himself as the object of his aim.

The people, or party, repaired, or betook themselves, to, or towards, a place of alighting or abode, in such a place. (Msb.) See 1. ___ It (a people, or company of men,;) removed from country to country, or town to town. (TA.)

Date-stones: they are often used as food for camels; (see رابْل نوْوَي) and for this purpose are bruised, and sometimes mixed with barley, and then moistened: see نوْي What is cut off in the circumcision of a girl. (Lh, in TA, voce عَمْدَرَة.) The name shows that this is the prepuce of the clitoris, the end of which resembles the end of a date-stone. But see بطر. __ نوْي What remains of the place of circumcision of a girl after that operation; i. e. the بطر: (M:) or the place of circumcision of a girl, which is what remains of her بطر when the مَنْكَا has been cut off. (T.) ___ نوْي Pieces of gold, each of the weight of five dirhems. (TA in art. بج.) The tract, or region towards which one goes (S) in journeying, whether near or distant; (S;) the place that is the object of a journey: (El-Kálee, TA:) [a traveller's destination:] the course, or direction, that one pursues (K, TA) in journeying and in acting or conduct: (TA:) see an ex. voce صرف (third sentence), and عقْر. It is of the fem. gender. (S.) See an ex. in some verses cited voce بين.  

An intention, an intent, a purpose, a design, an aim; a determination of the
mind, or heart: (Msb, TA:) this is the general meaning: (Msb:) the direction that one takes (S, Msb, K) in a journey, (S, K,) near or distant, (S,) and in an action: (K:) the thing that one intends, or purposes, or aims at: an affair: (Msb:) the place to which one purposes journeying: (S in art. زل:) see an ex. from a rájiz in art. زل، first paragraph: the thing, or place, that one proposes to himself as the object of his aim, in an action, or a journey: or the thing, or place, that is the object of an action or journey: see طرح and طرح and طرح, &c. (O, art. ضرح:) see طرح and طرح and طرح, &c. where the ة of the latter word has been accidentally omitted. It also often (or generally) means A distant, or remote, thing, or place, that is the object of an action or journey: &c.

لاز، first paragraph: the thing, or place, that one proposes to himself as the object of his aim, in an action, or a journey: or the thing, or place, that is the object of an action or journey: see طرح and طرح and طرح, &c. (O, art. ضرح:) see طرح and طرح and طرح, &c. where the ة of the latter word has been accidentally omitted. It also often (or generally) means A distant, or remote, thing, or place, that is the object of an action or journey: &c.

I. q. متريه, q. v. (TA in art. دين.)
It (flesh meat, &c.) was not, or did not become, sufficiently cooked; it was insufficiently cooked: (S, K;) (like جينى:) or it was untouched by fire; (i. e., raw]. (L.) It (a thing) was not firmly, not soundly, not thoroughly, done.

It (flesh meat &c.) insufficiently cooked: (S, K;) or untouched by fire; [i. e., raw]. (L.) It was also pronounced by the Arabs جينى: but the original word is with جينى. (TA.) Wine untouched by the fire: cooked [or mulled] wine being called مضيض, (TA [written جينى, without جينى]). Pure [and sweet] milk: sour milk being called مضيض: or milk just drawn from the udder, before it is put into the skin. (TA [written جينى, without جينى])

Fat, as contradistinguished from flesh, [which is app. called مضيض]. (TA.)

The state of being insufficiently cooked: (S, K;) or of being untouched by
fire; [i.e., *rawness*]. (L.)
Nab

1. بَيْنُ نَابِ He hit him on his, i.e., his canine tooth. (S, K.)

2. بَيْنُ السَّهْمِ He bit the wood of the arrow, to know whether it were strong or weak, and made an impression upon it with his canine tooth. (S, K.)

Nab (a beast of prey) made an impression upon him with his canine tooth: he fixed his canine teeth in him. (TA)

Nab (a camel) became extremely old: (Lh, S, K:) became what is termed a Nab. (A.)

Nab (a plant) put forth its root. (K.) Also signifying the same with reference to white, or hoary hair. The root is thought by ISd to be thus likened to a canine tooth. (TA)

Such a one clung to, caught to, or took fast hold upon, such a thing: [lit., stuck his nails and dog-teeth into it]. (A.) See also رَفَظ.

Nab see 2.

Nab [originally بَيْنُ, the canine tooth, or dog-tooth; or eye-tooth; the tusk, or tush; or the fang; of certain animals: one of the teeth; (S;) the tooth that is next behind the رَيَاذِعَة, [or next but one to the central pair of incisors:] (M, K.) [In this sense, the word is masc.:] the tooth thus called is masc., when thus called: [though if you call it سَنُ, it is fem.:] but نَابِ when fem. signifies an old she-camel (Msb:) or, accord. to the M and K, it is fem. only in each of the above senses without distinction. (TA) Sb says, that the Arabs observed the pronunciation termed imáleh (إِمَلَاهُ) in the case of نَابِ in the nom. [as well as in the acc. and gen., in which latter case this pronunciation is agreeable with analogy on account of the final kesreh,] likening its to that in رَمَى, [in which it is expressed in writing by كَي,] because it is changed from كَي: but this is extr. That is, this pronunciation of changed from كَي or كَي is only observed [regularly] when the said كَي is a final
radical letter; and specially in verbs: the instances of this kind that occur in nouns are extr.; and more so are those in which the
changed from ك is a medial radical letter. (TA.) [But the restriction to the case of verbs is inconsistent with what is said by Ibn-Málik
and other high authorities: and so, too, is the restriction to the case of a final radical letter.] Pl. أُنيَبَ (Lh, K) and أَنْيَبَ (both pl. of
pauc.: but the latter is used as a pl. of mult.:) and أَنْيَبَ (S, K) the latter contr. to analogy, (S,) because [نَبَ is originally,
and] a word of the measure فعل فَعُولْ أَنْيَبَ of which the medial radical letter is ك: (M, F:) and pl. pl. أَنْيَبَ (K, TA.)
Ibn-Seénà says that no animal has both a نَاب and a horn. (Msb.) An aged she-camel: (S, K:) not applied to a
male camel: (S:) so called because of the length of her lush; (S:) by synedoché; the whole being called by the name of a part: (TA:) as
also نَوَبَ; (K,) accord. to some copies of the K, نَيَبَ; but this is a mistake: (TA:) pl. of the former أَنْيَبَ and أَنْيَبَ (K) and
نَيَبَ; (S, K,) or these are pl. of both the former of sing. (K. accord. to some copies; and TA.) Sb is of opinion that نَبَ is pl. of
نَابَ, and says that the Arabs have made it of the measure فعل أَنْيَبَ [as it is said to be in the S, for it is originally نَبَ like as they have
the pl. of دَارْ, disliking the sound of نَيَبَ, Nَيَبَ, because the ك is with dammeh, and preceded by dammeh, and followed by و. It is also
said to be pl. of نَوبَ; as it is related, on the authority of Yoo, that certain of the Arabs say صَيِدَ and بَيْضَ, as pl. of صَيَدَ and
نَوَبَ, agreeably with the dial. of those who say رَسُوْلَ instead of رَسُولَ; namely, the tribe of Temeem but their not saying نَيبَ,
like as they say صَيِدَ and بَيْضَ, is an argument in favour of the opinion of Sb. I will not do that as long as aged she-camels yearn towards their young ones i. e., I will
never do it]. A proverb. (S.) The dim. of نَبَ is نَابَ, without ك, because, as applied to an aged she-camel, is like an
epithet: (S:) or rather this formation of the dim. without ك is a dev. from constant rule. (MF.) Sh says, that some of the Arabs make
the dim. of نَوَبَ to be كَبََّ، because many an ك such as that in نَابَ is changed from ك: [or rather, this is generally the case:] but
this, says Ibn-Es-Sarráj is an error on his part [who does so]. (S.) This apparently means, that Ibn-EsSarráj accuses Sh of an error;
but such is not the case: for Sb himself says but this is an error on their part; i. e., on the part of the Arabs who say نَوَبَ for نَيَبَ.
The lord, master, or chief, of a people: (S, K:) pl. أُنيَبَ (TA.) عضُوته أَنيَبَ أَنيَبَ قَوْمٍ
The dog-teeth of fortune bit him. (A.)

Having a large, or thick, canine tooth, (k.) that does not bite a thing without breaking it. (Th.)
He (a man) moved from side to side in walking (L, art. نَوْنَات, q. v.) or he so moved by reason of weakness, or infirmity: (K:) or, by reason of drowsiness. (L, art. نَوْنَات, q. v.)
He made, or put, to the piece of cloth a نیر (T, S, M, K;) i. e., an علم [or ornamental border]; (T, S, * M, * A, Mgh, K, * TA;) syn. (A;) and a woof; (S, * A, Mgh, TA; *) syn آلمه; (A;) contr. of سداه اسداه and He commences things, or affairs, and completes them].

2 نیر see 1.

4 ائاره see 1, throughout.

 Nir or نیر The علم [or ornamental border] of a piece of cloth: (T, S, M, A, K;) pl. (M, K) It is related that Omar disliked it, (TA,) and that he forbade it. (T, TA,) Hence, The side طرط (جانب) and wide or widening part صدر of a road. (so in some copies of the K, and in the TA: but in some copies of the former, or is put in the place of and:) or the conspicuous part of a road: (S:) or the conspicuous furrowed part of a road. (M, A, K,) The unwoven end هدب (ماع) of a piece of cloth. (Ibn-Keysán, M, K) The woof of a piece of cloth. (T, S, A, Mgh, K,) When cloth is woven with a double woof, (T,) it is more close in texture and more lasting. (S,) ثوب ذو نيرين (علي نيرين;) it signifies A piece of cloth strongly woven, with a double woof: (A:) or a piece of cloth woven with double thread: (T:) and in like manner a piece of cloth woven with a double woof; (Lh, M, K;) i. e., with a double thread: (TA:) also called دیابوذ, (T, TA,) an arabicized word;
making the woof of a double thread, and putting two threads together upon the warp is rolled]. (T.) Hence, a she-camel having an accession of fat upon former fat: (T:) or having, upon her, layers of fat; as also a she-camel having thick flesh. (TS.) Also, a man whose strength is double the strength of his companion: (S:) or strong and firm. (A.) And Right opinion or counsel. (A.) And Violent war. (T, A.) The canes and threads [in a loom], when they are put together: (M, K:) [it is a coll. gen. n., of which the n. un. is with, as appears from what here follows: ] is a subst., signifying the threads and canes, [or warp and, app., cane-roll, on which the warp is rolled when put into the loom, and from which it is gradually unrolled as the work proceeds,] when they are put together: when they are separate, the threads are called and the cane, or, if a staff, : (AZ, Sh, T:) is also explained as signifying one of the implements of the weaver, with which he weaves; namely, the transverse piece of wood [in the loom; the same as is described above]. (T.) In the following verse of an unknown poet,
[She divides warp that she has with cane-rolls, and beats the nákoos in the midst of the convent], the author may mean نَـیرُ, and may have altered the word by necessity; or نَـیرُ may be a dial. form of نَـیرُ. (M.) One says of a man who neither harms nor profits, لَمْ أَنْتَ بِسَتَّةٍ وَلَا حَمَةٍ وَلَا نَـیرُ [lit. Thou art not a warp nor a woof nor a cane-roll]. (T.) [See also a similar saying voce حقّةٍ.] [The yoke of a bull; the piece of wood that is upon the neck of the bull, together with its apparatus: (M, K:) or the piece of wood that is placed transversely upon the necks of the two bulls (T, S) yoked together for ploughing: (T:) called نَـیرُ النُـدَّانُ pl. [of pauc.] نَـیرُ اَنْثِيَّاَرُ and [of mult.] نَـیرُ اَنْثِيَّاَرُ: (S, M, K:) of the dial. of Syria. (M.)

نَـیرُ: see نَـیرُ.

نَـیرُ act. part. n. of 4: see 1. [Hence the saying,] لَسْتِ فِي هَذَا الْأَمْرِ نَـیرُ وَلَا مُلِحْمَ [Thou art not in this affair a commencer nor a finisher: or a person who will do harm nor one who will profit]. (TA.)

نَـیرُ: see نَـیرُ. A skin that is thick (A, K, TA) and strong, (TA,) like a piece of cloth with a double woof. (A, TA.)

نَـیرُ, منَارُ, مَهِنَارُ, منَارُ, pass. part. n. of 4. (Ks, Lh, M.)
The seventh of the Greek [or Syrian] months; (K;) [corresponding to April, O. S.] It is [said to be] a property of the water of its rain, that dough kneaded with it ferments without other treatment.

(TA.)
It was, or became, distant, or remote, or far-extending; as also

Death: or a bier: or the term of existence: (K) or the
dearth which God connects

You say, meaning [God smote him, or may God smite him] with death: (S, in art.

And His term of existence came to him. (TA.) And

Such a one was cast into his bier; meaning, when he died. (TA.) See

: see art.
نَيَك

نَكْحُ النَّعَاسُ عِينَهُ، and نَاَكُ المَطرُ الْأَرْضٌ ١

see: نَكْحُ النَّعَاسُ عِينَهُ.
He defamed him. (L, art. لين) نال منه 1

He harmed, hurt, or injured him, namely, an enemy. (Mgh.) قبح نال منه whence is coupled in the Msb, art. لين 1

He defamed him. (T, K, TA.) نال منه

He harmed, hurt, or injured him, namely, an enemy. (Mgh.) قبح نال منه whence is coupled in the Msb, art. لين 1

He harmed, hurt, or injured him, namely, an enemy. (Mgh.) and seems plainly to signify أصابه, which, in this case, is the same as آذاه. And تناوله has a similar meaning. نال منه 1

He obtained, or attained. (S, K.) نال من عدوه He attained [or obtained] the object of his aim, or desire, from his enemy. (Msb.) نال منه whence is coupled in the Msb, art. لين 1

He obtained, or attained. (S, K.) نال من عدوه He attained [or obtained] the object of his aim, or desire, from his enemy. (Msb.) نال منه whence is coupled in the Msb, art. لين 1

He obtained it; he attained it; namely, the object of his wish, &c. (S, K, Msb, &c.) نال منه whence is coupled in the Msb, art. لين 1

Obtainment; &c.: see 1. نيل

The act of giving: (PS in art. لين) the giving a gift. (KL.) It seems properly to belong to art. نول. نيل

What one obtains, or acquires, (T, M, K,) of the bounty of another; (T, M, K) نال منه whence is coupled in the Msb, art. لين 1

like نول. (T.)
The *nymphaea*, or lotus of Egypt and of Syria; a certain well-known plant; (Msb;) a kind of sweet-smelling plant, which grows in stagnant waters, (K, TA,) called by the people of Egypt [i.e. ] and by the vulgar [TA] (both of which last names are now given in Egypt to the *nymphaea lotus*, or white lotus, found in the neighbourhoods of Rosetta and Damietta; and the former, also, or perhaps both, to the *nymphaea caerulea*, or blue lotus, found in the same parts, and, until within a few years, in a lake on the north of Cairo, called Birket erRatlee, whence I have twice procure roots of this plant:] [written in Persian نیلوفر and نیلوفرک and نیلوفر &c.] is a Persian word (أعمجمة), and is said to be composed of نیل [or indigo,] with which one dyes, and the name for a wing, [i.e., نبر:] as though winged with نیل [or indigo]; because the leaf is as though its two wings were dyed [with indigo]: (Msb:) the plant so called is cold in the third degree, moist in the second degree, emollient, good for cough and for pains of the side and lungs and chest; when its root, or lower part, (صل) is kneaded with water, and used as a liniment, several times, it removes the disease called (اپلیه) and when kneaded with (رفت) it removes the disease called (داؤد اکلب) (K, TA:) an excellent beverage is also prepared from it. (TA.) The imám Bedred-Deen Mudhaffar, son of the Kádee of Baalbekk, says, in his book entitled Suroor en-Nefs, that it is of many species; whereof [one or more] in Syria, used in perfume; and a species in Egypt, blue; and that its temperament is cold and moist in the second degree; that the smelling it is useful against hot diseases, and anxiety; and its juice in like manner; and that the beverage prepared from it is useful as a remedy for cough and roughness [of the throat] and pain of the side and chest, and is a laxative. The author of the Irshád and that of the Moojiz also mention, that the beverage prepared from it is an exception from other sweet beverages inasmuch as it does not become converted into yellow bile, which is wonderful; and its oil is more cold and moist than that of violets;
and there is no flower more cold and moist than it. Er-Rázee, too, says that the smelling it is one of the causes of weakening the

generative faculty, and that the beverage is one of the causes of stopping it; [for which purpose, or as an antiaphrodisiac, it is used in

the present day by some of the women of Cairo;] notwithstanding which, it rejoices the heart, and is useful for palpitation of the

heart. This art. is omitted by J and Sgh and the author of the L. (TA.)
نیووفر

نیووفر, نیووفر, see art.

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نغرق

غرنق

See نغرق
The twenty-sixth letter of the alphabet; called هاء: it is one of the class termed [or guttural], and is a radical letter, except when written with two dots, ٌاء; for which, and for the pronominal values of ه، &c., see the Supplement.

As a numeral it denotes five.

The vowel of this pron. is sometimes, in a case of pause, transferred to the preceding letter: and this is always done in modern Arabic. ه subjoined in ْﻪُﻨُﻫ, and the like: see أَيْض. The هاء, termed تَبْنیه, is said by some to be used as an inceptive, without any meaning but inception. (See ذا. See كلمة تَبْنیه in art. and see an ex. voce تا. When followed by a pronoun, as هو, &c., it is best rendered Lo. حَلْطَا هَامًا, when ḥَلْطَا كَمَا, in حَلْطَا بَيْنَكَ, and many phrases syn. therewith, is app. for حَلْطَا بَيْنَكَ. See حَلْطَا. وَھَا: هَاء: هَوَأ: هَامَأ: هَاء: هَاء: هَامَأ: هَاء: هَوَأ: هَامَأ.
He called the camels to food, or provender, by the cry He chid them, by the cry. He chid a dog. He called a dog. He laughed loud and long: [a word imitative of the sound]. He called a dog. A damsel who laughs loud and long.
The wind blew; rose; was in a state of commotion. (S, K &c.) It is also said of a foul, or stinking, odour. (Msb, in art. عطاس [A day in which the wind called blows].) [A star] rose: (TA:) and in like manner, the dawn: see حﻮﻗ is for ﺍََّبُﻬَـﺗ ِﻪﻴِﻓ ﺎََّبُﻫ. It (a star) rose: (TA:) and in like manner, the dawn: see حﻮﻗ is for ﺍََّبُﻬَـﺗ ِﻪﻴِﻓ ﺎََّبُﻫ. He arose, or went, or betook himself, to prayer. (ISH, from a trad.) He was brisk; lively; sprightly. (TA.) The she-camel was quick in her march, or pace: (TA:) and ﺍََّبُﻫ ُﲏَأ ََّبُﻫ ﺍََّبُﻫ and ﺍََّبُﻫ, he (any such person or animal) was brisk, lively, or sprightly: and ﺍََّبُﻫ, [aor. ﺍََّبُﻫ,] ﺍََّبُﻫ and ﺍََّبُﻫ, he (the same) was quick, and brisk, &c.: ex. ﺍََّبُﻫ, aor. ﺍََّبُﻫ, with damm, inf. n. ﺍََّبُﻫ. The camel was brisk, lively, or sprightly, in his march, or pace. (Lh, S, TA.) See also R. Q. 1. ﺍََّبُﻫ, aor. ﺍََّبُﻫ, (S,) inf. n. ﺍََّبُﻫ and ﺍََّبُﻫ (K) and ﺍََّبُﻫ, (TA:) and ﺍََّبُﻫ, (K) ﺍََّبُﻫ, inf. n. ﺍََّبُﻫ. ﺍََّبُﻫ and ﺍََّبُﻫ, (TA:) and ﺍََّبُﻫ, (K) He awoke, or became roused, from his sleep. (S, K.) [You say:] Whence hast thou come? (K;) as though you said ﺍََّبُﻫ ﻦَأ ََّبُﻫ ﺍََّبُﻫ ﺍََّبُﻫ ﺍََّبُﻫ ﺍََّبُﻫ; (S,) and ﺍََّبُﻫ, (S) He began to do so; set about doing so; i. q. طُﻔَقْ. (S, K.) Where hast thou absented, or hidden, thyself, from us? or, rather, Where hast thou been absent, or hidden, from us? (Yoo, K.) He was absent a long time. (Yoo, K.) ﺍََّبُﻫ, (S, K) aor. ﺍََّبُﻫ, (Msb,) or ﺍََّبُﻫ, (Az, TA) inf. n. ﺍََّبُﻫ (S)
It (a sword, S, K, and a spear, S,) **shook** or **quivered**, (S, K,) and **penetrated** into the thing struck with it. (S, Msb.) **He was routed**, or **put to flight**, in battle. (IAar, K.) **He tore it**, or **rent it**, much. (K.) **He caused the wind to blow; to rise; to be in a state of commotion**. (A.) **He awoke him**, or **roused him**, from his sleep. (S.) **Who hath roused us from our sleeping-place?** [ch. xxxvi., v. 52;] but IJ rejects instead of, من بعثنا من من ءننا, **Who hath roused us from our sleeping-place?** [ch. xxxvi., v. 52;] but IJ rejects instead of, من بعثنا من من ءننا, **Who hath roused us from our sleeping-place?** [ch. xxxvi., v. 52;] but IJ rejects instead of, من بعثنا من من ءننا, **Who hath roused us from our sleeping-place?** [ch. xxxvi., v. 52;] but IJ rejects instead of, من بعثنا من من ءننا.
He shook the sword; or made it to quiver. (Lh, Sh.)

It (a garment) became worn out, or ragged. (S, K, TA.)

He urged, or checked, [app. the former,] with his voice; syn. جَرَرْ (K;) by saying بَه (R, as cited by MF,) or (TA.)

He slaughtered [a beast]. (K.)

An army of which one part presses upon another. (TA, art. جَعْب.)

The wind. (TA, voce .)
is struck with it, and its shaking, or quivering. (S.) A sword that shakes, or quivers, and penetrates into the thing struck with it: (S:) and, that falls with vehemence. (TA.)

ٌﺔﱠﺒَﻫ (S, K) and ٌﺔﱠﺒِﻫ (K,) or the latter only, (TA,) An hour, or a short time, (ساعة,) remaining before dawn. (As, S, K.)

ٌﺔﱠﺒَﻫ (S, K) and ٌﺔﱠﺒِﻫ (K,) or the latter only, (TA,) An indefinite period of time; syn. حقية:

ٌﺔﱠﺒَﻫ (S, K) and ٌﺔﱠﺒِﻫ (K,) or the latter only, (TA,) a long time; syn. دهر. (Az.) Ex. عشنا بذلك هبة من الدهر We lived therein, or in that state, some time, [or a long time]: like the saying صفة رأيته هبة I saw him once (k) in life. (TA.)

قد جاءني هبة He has come [in] to me once. Occurring in a trad.; said by a woman in allusion to her husband's having once come in to her: (TA:) i. q. وَقَةً. (Msb.) See art. عسل in the Mgh.

ٌﺔﱠﺒَﻫ : see ٌﺔﱠﺒَﻫ throughout. __ A state, or condition: [or perhaps the meaning intended is the state of being brisk, lively, or sprightly, and quick]. (K.) Ex. إِنْ هُنَّ حَسْنُ الْهَبَةَ Verily he is in a good state, or condition, &c. (TA.)

ٌﺔﱠﺒَﻫ (S,) The state of a stallion when excited by desire of the female. (S.)

See 1. ٌﺔﱠﺒَﻫ A piece of a garment, or the like: (K:) pl. هَبَّة, (S, K:) a piece of rag. (TA.)

ٌبَﻫ A state, or condition:

ٌبَﻫ mentioned on the Nawâdir of Th, and said to be from بَوْبُﻫ بَوْبُﻫ, but not of established authority: [unexplained]. (TA.)

ٌبَﻫ A wolf that is light, or active, and quick, or swift, of pace. (K.)

ٌبَﻫ A certain valley of hell, the place of abode of tyrants, oppressors, and the like. (TA, from a trad.)

ٌبَﻫ Quick, or swift: as also بَحِبٌ بَحِبٌ A light, or active, camel: fem. with ء. (K.)

ٌبَﻫ One who serves well; a good servant. (K.)

ٌبَﻫ Any one who does well a small thing: accord. to some, specially, a cook, and a roaster of meat. (TA.)

ٌبَﻫ A butcher; syn. قَصَّابٌ [from he slaughtered]. (IAar, K.)

ٌبَﻫ One who signs well to camels, to urge, or excite, them. (K.)

ٌبَﻫ A pastor: (S:) or a pastor of sheep or goats: or the he-goat of a flock.
i. q. [Dust, &c.: see Ḥiba`.] (K.)

That blows violently, and raises the dust. (S, K.)

Clamorous; a bawler. (K.)

A certain game of children, (K,) of the children of El-`Irāk, (TA,) or of the children of the Arabs of the desert. (T.)

A garment rent in pieces, ragged, or tattered. (As, S, K.)

A place of blowing of the wind.] (A.)

That is much excited with lust: or that rattles much, and is much excited by desire of the female: or that rattles much when so excited: see 1. (S, K.)

And: see Mḥeb.


**hibit**


They smote them both with swords until they slew them (TA, from trad.)

2. **hibit** aor. —, *He, or it, lowered him*, syn. **hibit** and **hibit** and **hibit** (K) with respect to station, rank, or dignity (TA:) and abased him; debased him; rendered him abject, vile, despicable, or ignominious. (L.) Ex.

Death lowered him in my estimation with respect to rank, or dignity, because he died upon his bed. and did not die a martyr. From a trad. (Fr.)

He was lowered with respect to rank, station, or dignity. (Fr.)

(K,) *He (a man) was cowardly, and his intellect quitted him: (S, K:) he was without intellect.* (TA.)

3. **hibit** —, aor. — see **hibit**

**hibit** Softness; laxity. (L) — Stupidity, foolishness, stupefaction. (TA.)

**hibit** in intellect. (S.) Ex.

There is a weakness in his intellect. (S.)

There is a stroke of stupidity in him: or there is in him what resembles heedlessness, and unsoundness of intellect: (TA:) or signifies loss of reason. (TA in art.

Dust thou not inquire respecting an old man, whose sleep is that of a sick person, or of one far advanced in years, or whose sleep is light, TA, art. (S) [and whose night is one of languor.] From a trad. here, is from **hibit**, as signifying softness, and laxity. (TA.)
One in whom is sudden fright, or terror, and a shrinking (by reason of fear). (L.)  A cowardly man, whose intellect is quitting him: (S, K:) a man without intellect. (TA.)  In the saying of a poet, quoted, limit not expl., by Th, 

ISd to be of the measure in the sense of the measure. and to signify, i. e. A thing that stupefies, or renders foolish, and confounds, perplexes, or amazes, and thus stills, or quiets and causes to sleep. The poet says,

* تَرِبْكَ قَدْ ذَا إن كَانَ فِيَهَا

* بعَدَ الْنَّوْمِ نِشْوَتَهَا هِبْيَت

[he is app. describing clear and strong wine, and says, *It will show thee a mote in it, if it be therein: a little after sleep, (even,) the intoxication (which is the result) thereof is a thing that stupefies, &c.*] (TA.)

Confounded; perplexed; amazed; i. q. A man of a cowardly heart, without intellect. (S,) See Lowered with respect to rank, station, or dignity. (Fr.) A bird that is sent forth at random; without being rightly directed; [without being let fly at some other particular bird]. Thought by IDrd to be a post-classical word in this sense.
He scattered, or squandered, his property. (L.)

A severe, difficult, or afflictive, affair: (S, K:) pl. ُنثث: the ن is an augmentative letter. (TA.) The pl. also signifies calamities: and confused affairs and news. (TA.) Also, Confusion in speech, or, in what is said: (S, K:) [probably an inf. n, of which the verb is ُنثث].
He, or it [a camel’s udder], became swollen; or had a tumour

It (a man’s face) became swollen, and contracted:

He beat him, or struck him, with a staff, or stick: like:

He killed a dog, [app. by beating].

A thing like a tumour, in a she-camel’s udder: (S, K.) it is a tumour, or swelling, of the slightest kind. (TA.)

A man swollen; or affected with a tumour. (TA.) A swollen face of a man; (A.;) as also and A man heavy, or dull, in spirit; (S, K.) 

see what follows.
He, (K,) and she, (TA,) walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side. (K, TA.)

A boy, or young man: and a girl, or damsel: both in the dial. of Himyer. (L.) Also, the former, A soft boy, or young man: (K,) or the former and latter, respectively, a soft, thin-skinned, and plump, boy or young man, (S,) and girl or damsel: (S, K,) or a plump and goodly young man, and woman: (L,) or the latter, a tall and great woman: (JK,) [and hence, app., applied as an epithet, in the sense of long and large, to a woman's train, in the following verse, quoted by Az,]

The wind dragged over it a train of dusky colour, and abounding with dust, like as the bride drags her long and large train. [L.] Also, the latter, A damsel suckling, or that suckles. (M, K,) Also, the former, A stupid, and flabby, or flaccid, man. (K,) Also, a man in whom is no good. (K,) Also, A great valley. (K,) And A large river. (K)
1. **He broke** (Heb. דָּבָה, aor., [L, K] inf. n.) *colocynths*: (Lth, L:) or (in the K, and) *he cooked* (Heb. דָּבָה [Lth, L,: i.e., colocynths or their seeds]): (L, K) or (in the K and) *he gathered* (Heb. דָּבָה [i.e. colocynths]): (L th, L:) or (in the K and) Heb. אֵת אֵיתָהוֹ and Heb. אֵיתָהוֹ; which are said of an ostrich and of a man: and these two verbs signify *he* (an ostrich or a man) *extracted* (Heb. דָּבָה [or colocynth-seeds] to eat): (L:) you say of an ostrich *he extracts the seeds of the colocynth to eat them*: and *he* signifies *he took a colocynth, or colocynths, and broke it, or them*: (S, L:) or *he* (an ostrich) *broke a colocynth, or colocynths, and ate its, or their seeds*: (A:) and *he gathered colocynths and macerated them in water*: (L:) and Heb. אֵיתָהוֹ *pierced colocynths with his beak, and ate their seeds*: (T, L:) and *he took the seeds of dry colocynths, and put them in a place, and poured upon them water, and rubbed and pressed them with the hand, then poured off from them the water, and did this for some days, until their bitterness was gone; after which they are bruised, or brayed, and cooked*: (S, L:) or *he prepared for food* (AHeyth, L. [See an ex. in a verse cited voce تَلَاجِر]). }} Also *He fed him* (namely a man, K) with *he*: (L, K.)

And 8: see 1.

*The colocynth; as also: (L, K:) or the seeds of the colocynth; (S, A, L, K:) as also: (L, K:) n. un. of the former, [which is a coll. gen. n.,] with *he*: (L:) or the *pulp* of the colocynth. (AHeyth, L.) [See *بروق*] Also, A
certain food, which is eaten in cases of necessity, made by breaking colocynths, and taking forth their seeds, and macerating these in water, that their bitterness may go, and then cooking them: (Nh, L:) or colocynths macerated for some days in water, then washed, and, after their upper rind has been thrown away, cooked; to which is added some flour; and sometimes عَصِيْدَةٌ is made of it: (AA, L:) or a food made by macerating in water the seeds of dried colocynths, and heating this water until its bitterness has gone, then pouring upon it some grease, and sprinkling upon it a little flour, after which it is supped. (L)

A man who gathers colocynths: (TA:) and [pl. of هابة] women who gather colocynths. (K.)
1 

 Shib' [Scurf on the head; ] what is in the hair of the head, resembling bran; (S;) the dirt of the head, that clings to the lower part of the hair, resembling bran; (K;) as also Shibir (TA) and Tahrib (AO, S, K, in art. Kbir. ) Also, [both ↓ words,] What flies about, of, or from, feathers, (K, TA,) and the like: (TA:) and the former, what flies about, of, or from, the down of cotton: (K;) or the fine down that flies about from cotton: (L;) and what becomes scattered about, and compacted, of, or from, canes, or reeds, and the 

[or papyrus]: (Yaakoob:) pl. of the former, Shibiriyat. (TA.)

Shibir: see above, in two places.

Shiber Barley growing, or growing forth; in the Nabathaean language. (Sa'eed ibn Jubeyr, TA, art. عصف.)
He collected a thing; (TA:) as also he collected; and gained or earned, or sought sustenance; (S, A, K;) as also he gained or earned, or sought sustenance; and collected; and exercised art, craft, cunning, or skill, in the management of his affairs: (TA:) and he gained or earned, or sought sustenance; and collected; and exercised art, craft, cunning, or skill, in the management of his affairs: (ISd, TA:) and inf. n. he collected much; syn. جمع. (K.) You say, He collects; and gains or earns, or seeks sustenance; for his family, or household; (S:) as also he gained or exercised art, craft, cunning, or skill, in the management of his affairs, for them. (TA.) [See also اهتیش ٌ at 1.]

I obtained it, (K, TA,) by collecting and gaining or earning. (TA.) And اهتیش منه عطاء He obtained from him a gift. (K.) He collected the sheep or goats, and drove and collected them to some person or place,] is like اهتیش الاصیل. (Ibn- ‘Abbád.)

He see 1.

It became collected; or it collected itself: or the
former, *it became collected, or it collected itself, from several places:* syns. َﻊﱠﻤََﲡ and َﻊَﻤَﺘْﺟِإ (K.) And َﻊَﻤَﺘْﺟِإ The company of men became collected as an army, or a military force; or collected itself into an army, or a military force. (TA.)

8 َﺶَﺒَـﺘْﻫِإ see 1, in two places: and see 5.

ٌﺔَﺷﺎَﺒُﻫ i. q. ٌﺔَﺷﺎَﺒُﺣ (S, K;) i. e. *What is collected,* of men, and of property: (S, TA;) *a company,* or body, of men, not of one tribe: (TA, in art. حَبْش) and *what one gains or earns, and collects,* of property: pl. ٌتﺎَﺷﺎَﺒُﻫ (TA.)

ٌشﺎﱠﺒَﻫ One who collects; and who gains, or earns, or seeks sustenance: (S;) or who does so much: (Lth, K, TA;) and *who exercises art, craft, cunning, or skill, in the management of his affairs,* for his family, or household. (Lth, TA.)

ٌشﻮُﺒْﻬَﻣ Collected; and gained or earned. (S, * TA.)
chief

1. هبط, (S, Msb, K) aor. — and —, (Msb, K) but the latter is of rare occurrence, (Msb,) inf. n. هبط, (S, K,) of that whereof the aor. is —, and of that whereof the aor. is —; (TA;) or of the latter only, that of the former being هبط; (Msb,) He, or it, (said of water &c., Msb,) descended: (S, Msb, K) and هبط he descended, or went down, or went down a declivity; and it sloped down; syn. (TA;) and هبط signifies the same as this last; or he became lowered, or degraded; syn. (K;) being quasi-pass. of هبط, (S, TA,) and it may be also of هبط, as is said in the M. (TA.) You say, هبطنا في حدور صعبة [We descended a difficult declivity]. (A, in art. هبط.) And هبط الوداي هبط من هبط the people, or company of men, became in a state of abasement and diminution. (TA.) Whence the trad., (TA,) نسأل الله هبطا لا هبطا i.e. نسأل الله غبطا لا غبطا, (S, TA,) i.e. نسأل الله غبطا لا غبطا, (S, TA,) I returned back from an abasement and diminution; and we put our trust in Thee for preservation that we may not become brought down from our state: (S.)
mentioned [and explained] before, in art. طَبَعَ, q. v. (TA.) [But in this instance طَبَعَ may be regarded as the inf. n. of the trans. v. to be mentioned below.] You say also, ﻰِﻤَﻨَﻏَو ﺟِرْءَ ﺟِرْءَ, aor. ﺍًطْﺒَﻫَ, inf. n. ﺍًطْﺒَﻫَ, My camels, and my sheep, or goats, suffered loss, or diminution: and in the same sense طَبَعَ is said of flesh, and of fat, and of fatness.

The price of the commodity, or article of merchandise, became diminished, or lessened, (S, Msb, K, TA.) below its former full rate; (Msb;) became lowered, or abated. (TA.) And طَبَعَ َلْﺪِﻌﻟا The counterpoising portion of the load became adjusted or arranged, made even, or made easy, upon the camel. (TA.) طَبَعَ ُﻦََﲦ ِﺔَﻌْﻠِّﺴﻟا The price of the commodity, or article of merchandise, became diminished, or lessened, (S, Msb, K, TA.) below its former full rate; (Msb;) became lowered, or abated. (TA.) And طَبَعَ ُ�ﺪَﻠَـﺑ اَﺬَﻛ He, or it, caused him to enter such a town or country. (K.) [And طَبَعَِ ﻰَﻠَﻋ ٍنﺎَﻜَﻣ He, or it, made him to alight upon a place: see an ex. voce حَزّ.] He lowered him, or degraded him, from his state, or condition; (Fr;) as also اًطَﺒَﻫَ, (Fr, S;) i. e., God did so; (Fr;) or a man: (S:) طَبَعَ َضَﺮَﳌا ُﻪَﻤَْﳊ The disease rendered him lean; emaciated him: (S, K;) or diminished his flesh. (TA.) طَبَعَ ُ�ﻦََﲦ ِﺔَﻌْﻠِّﺴﻟا He diminished, or lessened, the price of the commodity, or article of merchandise; (S, K;) he lowered, or abated, it; (TA;) as also اًطَﺒَﻫَ, said of a man: (A ‘Obeyd, S, M;) or طَبَعَ ُضَﺮَﳌا ُﻪَﻤَْﳊ The disease rendered him lean; emaciated him: (S, K;) or diminished his flesh. (TA.) اًطَﺒَﻫَ َِّ ﻰَﻠَﻋ َٰٓٓ ﺎَٓ ﻊَزَضُ ﻰَﻠَﻋ ٍنﺎَﻜَﻣ He, or it, sent, or east, him, or it, down; [as also اًطَﺒَﻫَ, You say, ﻰِﻤَﻨَﻏَو ﺟِرْءَ ﺟِرْءَ, aor. ﺍًطْﺒَﻫَ, inf. n. ﺍًطْﺒَﻫَ, The year of dearth, or drought, caused them to go down to the cities, or great towns]. (A, in art. حَسَر.) And ﻰِﻤَﻨَﻏَو ﺟِرْءَ ﺟِرْءَ، (K,) He, or it, caused him to enter such a town or country. (K.) [And ﻰِﻤَﻨَﻏَو ﺟِرْءَ ﺟِرْءَ، said of a man: (A ‘Obeyd, S, M;) or ﻰِﻤَﻨَﻏَو ﺟِرْءَ ﺟِرْءَ، he diminished somewhat from the price; and sometimes اًطَﺒَﻫَ is used in this sense. (Msb.) طَبَعَ َلْﺪِﻌﻟا The counterpoising portion of the load became adjusted or arranged, made even, or made easy, the counterpoising portion of the load upon the camel. (TA.) ﻰِﻤَﻨَﻏَو ﺟِرْءَ، He beat, or struck, such a one. (K.)
4. see هبط، in five places.

5. see هبط، first sentence.

6. see هبط، first sentence.

A low, or depressed, piece of land or ground; (Mgh, K;) contr. of هبط. (Mgh.)

A declivity, or declinal place, a place of descent, or by which one descends, (S, Msb, K;) a place which brings one down from a higher to a lower place. (Az, TA.)

Lean, or emaciated, by reason of disease; as also مهبط both are applied to a camel, signifying whose fatness has become diminished; as also مهبط: (K;) both are applied to a camel, signifying lean, and lank in the belly; (AO, S;) or to a wild bull, to which a she-camel is likened in respect of her swiftness, and her briskness, liveliness, or sprightliness (IB;) and ↓ the second signifies rendered lean. or emaciated, by disease, so that his flesh quivers. (TA.)

[Nothing surprised me but the wolf sending down upon the tents his flock of sheep, or goats, fifty or more in number]: he means مهبط قوطه: so says ISd: or he may mean مهبط قوطه قوطه: (descending upon his flock, &c.;) making مهبط قوطه trans by ellipsis: (TA:) جنح، in this verse, is the name of a wolf. (TA, in art. جنح. See also هبط.

The place of descent of revelation;) a name of Mekkah. (Msb, TA)
A man whose state, or condition has become unsound. (TA.) See also هَبِيطٍ in two places.
applied to a young camel: *a young camel brought forth in the end of the breedingtime.*
هبل

1. بهلت، n. see: هبل.

8. بهتل: see 5 in art. I. q. حفو. (TA.)

A Christian monk: see أبیل.

The place of gestation: see a verse cited voce مهبل.
The ashes became mixed with dust, and extinguished: (JK, TA:) and
Dust rising, or spreading, in the sky like smoke. (JK.)
The motes that are seen in the rays of the sun: (TA:) see an ex. voce.
He uttered a sound resembling a squeezing of the voice: you say, of a بَكر, observes Az, يَهْت, inf. n. as above; then, يَنكْش, inf. n.

He uttered the letter hemzeh.

(L.) [See مهثوت.]

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dignity, in the manner of paying honour [to him]. (IAar, K.) [Comp. ِهَتْ.]

R. Q. 1 ِهَتْ He urged a camel (ُرْجَز) on the occasion of drinking, by the cry ِهَتْ. (AHeyth, K.) See below. ِهَتْ, inf. n.; as also ِهَتْ, He twisted, or distorted, his tongue in speaking. (Az.) ِهَتْ; (and ِهَتْ, TA, [aor. — ?]) He was quick, or rapid, in his speech. (K.) ِهَتْ See ِهَتْ.

ِهَتْ, (TA,) or ِهَتْ, (K,) A cry by which a camel is urged (ُرْجَز) on the occasion of drinking. (K,) [When thou hast made the camel to stand over the hollow in the rock in which the rain-water has collected, say not to him ِهَتْ]. A proverb; meaning, accord. to AHeyth, when thou hast shewn a man his right course of conduct, do not urge him. (TA,) ِهَتْ ِقَوْاُمَمُّ الْبَعْر The sound of the falling of the camel's feet [upon the ground]. (L,) [He left them routed, or broken asunder, and cut off; he broke them asunder: or he cut them in pieces. (L)]

ِهَتْ A sound. Occurring in a trad. as signifying a sound made by wine poured out upon the ground. (L,) ِهَتْ and ِتَوْتَهَم A thing broken so as to be reduced to small fragments, or particles: stamped upon vehemently, so as to be broken. (TA.)

ِهَتْ see ِهَتْ.

ِهَتْ, ِرَجَلِهَا ِهَتْ, (TA, K,) ِرَجَلِهَا ِهَتْ, A man quick and voluble in speech; (S, K,) incorrectly, and vainly, or frivolously, loquacious; a great babbler. (TA.)

ِهَتْ see ِهَتْ, ِهَتْ, ِهَتْ ِهِمْزْهُ, ِهِمْزْهُ. ِهِمْزْهُ; ِهِمْزْهُ ِهِمْزْهُ. ِهِمْزْهُ, Hemzeh is a sound uttered (after a suppression of the breath) in the most remote part of the throat. (Kh, L,) Sb applied the term ِهِمْزْهُ to the
letter ح, because of its weakness and lowness. (L.) أسرع من المهتهنة

Quicker than the quick-speaking woman. (I.Aar.)
He beat a person (K) with a staff or stick. (TA.)

He was bent, or crooked. (K.)

It (a garment) became ragged, and worn out. (S, K.)

A portion of the night elapsed. (K, &c.)

There remained not, of their sheep, or goats, save a part, less than the part that had gone away. (TA.)

A rent. (K.)

A swelling: syn. (TA.)
Humpbacked. (K.)
He encountered him with mutual reviling, saying what was false: (K, * TA:) so says IAmb, on the authority of AZ; but, says Th, accord. to others, the saying signifies the saying that whereof one part contradicts, or annuls, another: and hence one says, [leave the saying that whereof one part contradicts another]. (TA.)

He became disordered in his intellect: (A, TA:) or he became so by reason of old age: (S:) or he lost his reason from old age, (AZ, A'Obeyd, K,) as also (AZ, TA,) or from disease, or grief; as also (K.) See also 10, in two places.

He was, or became, stupid, and ignorant. (K: but only the inf. n. is there mentioned.)

They accused each other falsely. (S, A, Mgh, Msb, K,) And hence, the testimonies, or evidences, became null: (Mgh, Msb:) or belied one another. (A.)

He was, or became, much given to false, or vain, sayings, or actions. (TA [but this seems rather to be: see its part. n., below.]) He followed his own natural
desire, not caring what he did. (Msb [but this also seems to be in the pass. form.])

He became addicted to, or fond of, such a thing, (K, TA,) not talking of any other thing, (TA,) nor caring what was done to him, (K, TA,) nor how he was reviled: (K) he became addicted to, or fond of, such a thing, not talking of, nor doing, any other thing: and he became fascinated by such a thing, and lost his reason on account of it, and his strong determination became turned towards it, so that he talked much and vainly respecting it. (TA.)

He became attached, or devoted, to such a woman so that he cared not what was said of him on her account, nor how he was reviled: (A, TA:) and also signifies he became addicted or given to, or fond of, speaking of a thing. (K.)

The loss of reason from old age or disease or grief. (K.)

An error in speech. (S, A, Mgh, Msb, K.) You say, جاءت هذه من القول, He uttered an error of speech. (A.) And A great error of speech. (S, K. *) A falsehood; a lie. (K.) You say, قول هذا, A false saying (TA.)

see.

Testimonies, or evidences, that belie one another: as though pl. of (K) or any evidences, or testimonies, that are not legal proofs (Mgh [but in my copy of that work written ])

Disordered in his intellect, (S,) or having lost his reason, (AZ, A'Obeyd, K,) from old
Addicted or given to, or fond of, speaking of a thing (K.) See also مهتهر:

_erring in his speech. (TA.)

Much given to false, or vain, sayings, or actions: (K.) or one who says what is false or erroneous: or one who cares not what is said of him, nor how he is reviled: or attached, or devoted, (K.) to the world (IAth, TA) مهتهر بالْقُبْر. Addicted to, or fond of, a thing, (K, TA,) or fascinated by it, (A,) not talking of any other thing, (TA,) nor caring what is done to him, (A, K, TA,) nor how he is reviled, (K,) having lost his reason; (A,) as also مهتهر بالْقُبْر. You say, فلن يذَكَّر مهتهر بالْقُبْر. Such a one is addicted to, or fond of, drink, not caring what is said of him. (S.)
He rent open. (k, s.)

One who rends frequently tents and the like: see

God dishonour him: see.
He mixed a thing, one part with another. (M.)

He lied. (IAar, K.)

He mixed, or confounded; like He confounded his affair. (TA.)

It was mixed, or confounded. (S, K.)

He (a magistrate, S) acted unjustly, injuriously, or tyrannically. (S, K.)

He (a magistrate) acted unjustly, injuriously, or tyrannically, towards the people. (TA.)

It sent forth quickly: (K) [ex.] The cloud sent forth quickly its rain and its snow. (S.)

He trod, or trampled, vehemently. (K.)

It (a pasturing herd or flock) trod the fresh green pasture until it was destroyed, [So in the L, app. (K)]

A confusion of sounds, noises, or voices, in war or a raising of a loud cry, or clamour, or confused noise (M,) [App. inf. n., of which the verbs are]

A word imitative of somewhat of the speech of him who has the vitious kind of pronunciation termed

Quick (K) rain (TA.)

Confused, confounded: (K) an epithet applied to a man. (TA.)

See and see and A town, or district, abounding with dust. (K)

: see.
A liar, (K.) — Also, the latter, a man who tells unmixed lies. (TA.)
See: Thor
The fire burned fiercely, or intensely; or flamed, or blazed. or burned without smoke, fiercely, or intensely or, made a noise, or sound: being the same as أَرَاَقُ (S, L, K) like as أَرَاَقُ is the same as أَرَاَقُ (S, L,) or, burned, and caused a sound, or noise, to be heard by its burning. (L.) See art. ج، last para.

He made the fire to burn fiercely, or intensely; or to flame, or blaze, or burn without smoke, fiercely, or intensely: or, to make a noise, or sound, or to burn so as to cause a sound, or noise. to be heard by its burning. (L.) He (a camel) had his eyes sunk in his bead by reason of hanger or thirst or fatigue; not by their natural formation. (Lth, As.) His eye became sunk in its socket, (As, S) In the saying of the daughter of El-Khuss, when she was asked how she knew a she-camel to be pregnant, I see the eye to have become sunk, and the hump to have shaken, or moved to and fro, and she walks, and straddles in doing so, may be [an act. part. n.] formed from هَجَّةُ جذَّهِ، although this form of the verb be not used; and she makes العين هاج والسنام راج وتتشي فتفادج [an act. part. n.] formed from هَجَّةُ جذَّهِ, although this form of the verb be not used; and she makes العين هاج والسنام راج وتتشي فتفادج, or [an act. part. n.] formed from هَجَّةُ جذَّهِ, although this form of the verb be not used; and she makes العين هاج والسنام راج وتتشي فتفادج, or [an act. part. n.] formed from هَجَّةُ جذَّهِ, although this form of the verb be not used; and she makes العين هاج والسنام راج وتتشي فتفادج. (L.)

He (a camel) made his braying to reciprocate. (L.)

He persevered (وَضَعُّ) in it, K. i. e., in his judgment, not listening to the counsel of
any one. (TA.)

10 He followed his own judgment. (K,) whether erring or taking a right course, without consulting any one. (TA.)

and (S, K,) like as one says (S,) or (K,) as related by Lh, (L,) and (K,) or (K,) and (S,) or (K,) and (S,) or (K,) and (S,) or (K,) or (S,) (Az,) Cries by which one chides a dog. (S, K,) and a lion, and a wolf, &c., to quiet him: (Az:) and sometimes one says (ISd,) and, if he please, (S,) once, (AZ) to chide camels (ISd, Az) and, or (L,) at the end of a verse is a cry by which a she-camel is chidden. (L.) For (L,) one also says (L,) by transposition. (L.)

(k) and (S,) but the latter is only used by poetic licence, (K,) A cry by which sheep or goats (and a dog, Az,) are chidden, or checked, or urged, (S, K.)

A word imitative of the cry of a man when he cries out to a lion. (Lth) [See ]

One in whom is no good. (L, art. )

(As, S, K,) as also (As, S,) in the dual number. like (TA,) supposing [it to be addressed to] two [persons], (As, S, K,) or (L,) or (S, K,) or (L,) i.e., Refrain thou! or forbear thou! or abstain thou! (TA;) said to people when one desires their refraining, or forbearing, or abstaining, from a thing: (As, S, K;) and to a lion, and a wolf, &c., to quiet him. (Lh.)

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dual. form, (TA,) *He went at random, or heedlessly, without any certain aim, or object; or went his own way, without consideration, not obeying a guide to the right course; or pursued a headlong, or rash, course.* (S, K.)

A deep valley: (S, K:) or *deep*, as an epithet, applied to a valley: of the dial. of El-Yemen: pl. [of the former] جَيْجَه (TA.)

A stupid, or foolish, man; one of little sense: (S, K:) and the first, *one who consults not any one, but follows his own judgment whether he err or take a right course:* (Sh:) or without heart and without intellect or intelligence: (AA in TA, art. عَر) and the second, *a rude, coarse, or churlish, and stupid, or foolish, man:* (K:) and the third, *a man of much evil, or mischief, and of little understanding: or, accord. to AZ, of no understanding, and of no judgment.* (TA.)

A camel *that brays vehemently.* (K.) A word imitative of the sound which a stallioncamel makes in his braying.

Wont to take fright, and to run away. (S, K.) See جَيْجَه. (TA.)

An eye sunk in its socket. (S, L.) [See 2.]

A person chiding a lion by a cry. (L.) [See هَجْه.]
Hejaa

1. It (his hunger) became appeased, (S, K.) and departed, or ceased. (K.) He ate food. (K.) He filled his belly. (K.)
2. He stayed, or restrained, camels (K) or sheep or goats, (TA,) that they might pasture. (K, TA.) He had raging hunger. (K.)
3. It (food) appeased his hunger; or caused it to depart, or cease. (S, K.) He paid him his due. (K.)
4. He gave him a thing to eat. (K.)
5. Any state, or case, in which one has been, and which has ceased. (K.) It also occurs without aiftinga, or case, in which one has been, and which has ceased. (K.) It also occurs without
هجب

هجب, aor. inf. n. هجب, He drove, or urged along. (K.) Also, He beat with a stick, or staff. (K.) Also, هجب, inf. n. as above, He was quick, or swift, (K.) in his pace &c. (TA.) This art. is omitted by most of the lexicographers, because not regarded by them as of established authority. (TA.)
1. *He* (a man, L) slept; (L, Msb, K) or slept in the night: (Iaar, S, A, L:) or, in the latter part of the night. (L.) Also *he* remained awake, or was sleepless or wakeful in the night: (S, A, L:) and hence the praying in the night is called *(S, L:) or he awoke from sleep (K) to pray, or for some other purpose: (TA:) or he prayed in the night; (Msb;) as also *he* relinquished sleep for prayer: (A:) thus these verbs bear two contr. significations: (S, A, L, Msb, K:) and *he* he relinquished sleep for prayer: (A:)

2. *He* made him, or caused him, to sleep; (S, L, K;) as also *he* awoke him from sleep (Ibn-Buzurj, L, K.) Thus it bears two contr. significations. (K.) See also 4.

3. *He* found him (namely a man, K) sleeping. (L, K;) And *He* (a camel) laid the fore-part of his neck (the part called جرْن) upon the ground; (ISK, S, L, K;) as also *he* awoke him from sleep, (Ikt, El-Basair, TA, TA,) inf. n. (Ikt, El-Basair, TA.)

4. *He* awoke him from sleep. (Ibn-Buzurj, L, K.) Thus it bears two contr. significations. (K.) See also 4.

5. A cry by which a horse is chidden. (K.)
Sleeping: (T, L, Msb:) pl. هجدٌ and هجودٌ. (Msb.) [See an ex. in a verse cited voce مرٌ, in art. رم.] Also, (L)

and هجودٌ (L, K) and متهجودٌ (T, L) Praying in the night: (T, L, K:) pl. of the first, (L,) or second, (L, K,)

هجودٌ and هجودٌ are also fem. pls. [app. in both of the above senses]. (A.)

متهجودٌ: see هاجدٌ.
He cut him off from friendly or loving, communion or intercourse; contr. of \( \text{ناَﺮْﺠِﻫ} \), he forsook, or abandoned, him; syn. \( \text{ناَﺮْﺠِﻫ} \) he cut him; meaning, he ceased to speak to him, or to associate with him; syn. \( \text{ناَﺮْﺠِﻫ} \) and \( \text{ناَﺮْﺠِﻫ} \) he, it, was left; &c.

It is said in the Kur, [iv. 38,] \( \text{نَﻫوُﺮُﺠْﻫ} \) and \( \text{ﻊِﺟﺎَﻀَﳌا} \), i. e., [And cut ye them off from loving intercourse in the sleeping-places, in order to obtain their obedience. (Msb.) See also 3.]

He left it; forsook it; relinquished it; abandoned it; deserted it; quitted it: abstained from it: neglected it: shunned or avoided it; was averse from it: syn. \( \text{ناَﺮْﺠِﻫ} \) he, it, was left; &c.

\( \text{ناَﺮْﺠِﻫ} \) may be with the body and with the tongue and with the heart or mind: it is with the first in the passage of the Kur cited above: it may be with any of the three in the Kur, [lxxiii. 10,] where it is said, \( \text{مُﻫْﺮُﺠْﻫ} \) and \( \text{اًﺮْﺠَﻫ} \) [And avoid thou them, i. e., avoid the associating with them in person, or speaking to them, or entertaining friendship for them in thy heart, with an avoiding of a becoming kind: and it is with all the three in the following ex. in the Kur, [lxxiv. 5,] \( \text{زْﺟِّﺮﻟٱ} \) and \( \text{اًﺮْﺠَﻫ} \) [And idolatry avoid thou]. (B.) You say also, \( \text{ناَﺮْﺠِﻫ} \) he, it, was left; &c.]

\( \text{ناَﺮْﺠِﻫ} \) abstained from, or avoided, polytheism, or the associating of others with God, &c. [And they hear not the Kur-án save with neglect of it, and aversion from it: the reading \( \text{لا اًﺮْﺠُﻫ} \), mentioned by Ikt, and his explanation of it, save with foul speech,
are both said by El-Khattábee to be erroneous. (TA.)

He (a man) went, removed, retired, or withdrew himself, to a distance, far away, or far off. (TA.)

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\[\text{He abstained from sexual intercourse in fasting.} \]

He journeyed in the time called the ḥājahrah; (Lth, S, A, Mgh, K,) as also (IAar, S, A, K;) and (K;) or he went forth in that time: (Az, TA:) or he was (ṣahr) in that time: (Msb: [but in my copy of that work, ṣahr is perhaps a mistake for ṣār:] or Aḥjar has this last signification; (Lth, TA:) or signifies he entered upon that time; like ḥajarah (A.)

It (the day) attained to the time called he ḥājahrah. (S, TA.)

He cut him off from friendly, or loving, communion or intercourse, being so cut off by him; or he cut him, or ceased to
speak to him, being in like manner cut by him: and he forsook, or abandoned, him, being forsaken, or abandoned, by him: (A, * B:) this is the primary signification of the former. (B.)

**(T, A, Msb, K,)** inf. n. **مُهجَرَة** (T, S, A, Msb) and **مَهْجَرَة** (A,) or the latter is a simple subst., (Mgh, Msb,) **He** (an inhabitant of the desert) went forth from his desert to the cities or towns: this is the primary acceptation, with the Arabs, of the verb [when intrans.]: also, **he** (any one) left his place of abode, emigrating to another people: (Az:) he departed, or went forth, from one land to another, (S, K,) or from one country, or district, or town, to another: (Msb:) and, as used in the Kur, ii. 215, [and in many other instances in the same and other books,] he went forth [or emigrated] from the territory of the unbelievers to the territory of the believers [or to any place of safety or refuge on account of religious persecution, &c.] (B.) See an ex. voce **تَهِجِرَة**; and see **مُهْجِرَة**.

**(S, * Mgh, Msb, K,)** or simply **مُهْجَرَة** (S, K) and **حِجْرَة** (Lh, Kr, K,) or the latter is, correctly speaking, a simple subst., (TA,) **He** spoke, or uttered, foul, evil, bad, abominable, or unseemly, language: (S, A, Mgh, K:) or he did so much; beyond what he used to do before; as also **مُهْجِرَة**, aor. **مُهِجَرَة**, (Msb,) inf. n. **هِجْرَة** (L, TA:) and in like manner, he talked much of that which was not fit, suitable, meet, or proper. (S.) **He** mocked, or scoffed, or laughed at him, derided him, or ridiculed him, and said respecting him what was foul, evil, bad, abominable, or unseemly. (Msb, K,) See also 2, in two places.

**مُهْجِرَة** 5 He affected to be like the [or emigrants from the territory of the unbelievers to that of the believers]. (A'Obeid, S, A, K,) Hence the trad., **هَاجِرُوا وَلَا تَهِجِرُوا** (A'Obeid, S, A,) i. e., **Perform ye the هِجْرَة** with sincerity towards God, and affect not to be like those who do so without your being really such as do so: said by 'Omar. (A'Obeid, TA,) See also 2.
They cut one another off from friendly or loving communion or intercourse; or they cut, or ceased to speak to, one another: they forsook, or abandoned, one another: as also اَوْرَﺟَا (A.) You say also اِتَّقَاطُانَ, يِهِتْهِرَانَ, and, i.e., اَتَتَّـقُاطُانَ. 

They two cut each other off &c.;: (K;) تَهَاجَرٍ is syn. with تَقَاطُ. (S.)

They journeyed in the time of the حَاجَرٍ: see 8 in art. 

He said a foul and a wonderful thing:

He assailed him with foul words:

He accused him of evil things that exposed him to disgrace:

He spoke foul, or evil, language.
forsaking, abandoning, deserting, or shunning or avoiding, one. (Msb.) It is said in a trad., َلاَ هجرة بعد ثلاث [There shall be no cutting off from friendly communion after three nights with their days,]: the meaning is, َلا هجرة as contr. of َلا يوصَل; i. e., such anger as exists between Muslims, or a failing, or falling short, with respect to the duties of society, exclusively of what relates to religion: but the َلا هجرة of those who follow their own natural desires [in matters of religion], and of innovators [in religion], should continue even as long as they do not repent, and return to the truth. (TA.) ___ [Also, A mode, or manner, of cutting another off from friendly or loving communion or intercourse: &c. See 1, where an ex. occurs.] ___ Also, A removal from the desert to the towns or villages: this was its [primary] acceptation with the Arabs: and the َلا هجرة of his country, or district, or the like, by an inhabitant of the desert, or by an inhabitant of a town, or village, or cultivated district, and taking up his abode in another country or district, or the like, an emigration; (TA;) the forsaking of one's home and removing to another place; (Mgh;) the forsaking of a country, or district, or the like, and removing to another; (Msb;) the going forth from one land to another; as also َلا هجرة.

(K:) [and an emigration from the territory of the unbelievers to the territory of the believers, or to any place of safety or refuge on account of religious persecution &c.: see 3, last signification:] a subst. from َلا هجرة (for it was really a flight,) of Mohammad, from Mekkeh to Yethrib, which latter was afterwards called El-Medeeneh. Hence, َلا هجرة The era of the Hijreh, or Flight. The epoch of this era is not the date of the Flight itself, as some have imagined, (for this took place on an uncertain day, most probably the first or second, of the third lunar month of the Arabian year,) but is the first day of the Arabian year in which the Flight happened: and as I believe that all European writers who have attempted to fix it, prior to M. Caussin de Perceval, have erred respecting it, the true date, as shown by him, (see his Essai sur l'Histoire des Arabes, &c., in the places referred to in the index to that
work,) I think it important here to mention. The first year of the Flight was the two hundred and eleventh year of a period during which
the Arabs made use of a defective luni-solar reckoning, making every third year to consist of thirteen lunar months; the others
consisting of twelve such months. This mode of reckoning was abolished by Mohammad in the twelfth month of the tenth year of the
Flight, at the time of the pilgrimage; whence it appears that the first year of the Flight commenced, most probably, on Monday, the
nineteenth of April, A. D. 622; or perhaps on the eighteenth; for the actual appearance of the new moon properly marked its
commencement, and, as the new moon happened about sunset on the sixteenth, it may perhaps have been seen on the eve of the
eighteenth. According to M. Caussin de Perceval, the first ten years of the Flight commenced at the following periods. Thus it appears
that the first and fourth and seventh years were of thirteen lunar months each; and the seventh was the last year that was thus
augmented: therefore, with the eighth year commenced the reckoning by common lunar years; and from this point we may use the
tables which have often been published for finding the periods of commencement of years of the Flight. We must not, however, rely
upon the exact accuracy of these tables: for the commencement of the month was generally determined by actual observation of the
new moon; not by calculation; and we often find that a year was commenced, according as the place of observation was low or high,
or to the east or west of the place to which the calculation is adapted, or according as the sky was obscure or clear, a day later or
earlier than that which is indicated in the tables; and in some cases, even two days later. The twelfth day of the third month of the first
year of the Flight, the day of Mohammad's arrival at Kubà, was Monday: therefore the first day of the year was most probably the
nineteenth of April, as two months of thirty days each, or twenty-nine days each, seldom occur together. But the tenth day of the first
month of the sixty-first year, the day on which El-Hoseyn was slain at Kerbelà, was Friday: therefore the first day of that year, at that
place, must have been Wednesday, the third of October, A. D. 680; not the first of October, as in most of the published tables above
mentioned. (For the principal divisions of the Arabian year when the luni-solar reckoning was instituted, see
زمن. [الهجّران] means
[The two emigrations, or flights; namely,] the هجرة to Abyssinia and the هجرة to El-
Medeeneh. (S, K.) And He (of the Companions of Mohammad) TA) who emigrated, or who has emigrated, to Abyssinia and to El-Medeeneh. (K.)

*Final translation note:*

Left; forsaken; relinquished; abandoned; deserted; quitted: abstained from: neglected: shunned or avoided. (TA.) See also هجرة, in three places.

Custom; manner; habit; wont: state; condition; case; syn. عادة, داب, (T, S, A, K,) and عادة، داب، (T, A, K,) and the speech, or language, of a man; [or what one is accustomed to say.] syn. (T, TA,) as also هجري, (T, S, A, K,) and إهجري، (S, K,) and إهجري آه، (S, K,) and إهجري، (A, K) * TA [in the CK, اذه، (S, A, K,) and هجريه، (S, A, K,) and هجريه، &c., (K,) That ceased not to be his custom, &c. (S, A, K. *)

And He has no custom, &c., other than it. (TA, from a trad.)

Talking nonsense; talking foolishly or deliriously. (S, TA.) See 1, last signification but one.

Midday when the heat is vehement: (S:) or midday in summer, or in the hot
season: (Mgh, Msb:) or the period from a little before noon to a little after noon in summer, or in the hot season, only: (En-Nadr, ISk:) or from the time when the sun declines from the meridian: (Aboo-Sa'eed:) or midday, when the sun declines from the meridian, at the ظهر: or from its declining until the ظهر: because people [then] shelter themselves in their tents or houses; as though they forsook one another (نهجوا:) or the vehemence of the heat (K, TA) therein: (TA:) and [dim. of the period a little after the هجرة: (EsSukkaree:) [pl. of the first, هجر.] You say, طبخته الهجرة [The vehement midday heats affected him with a hot, or burning, fever]. (A.) And صلاة الهجرة The prayer of noon; as also الهجرة, elliptically. (TA.) See also ظهرة.

هجرة: see هجرة.

هجر: see هجر.

هجري: see هجر.

هجري: see هجر.

أتيناه أهنا مهجرين We came to our family in the time of the هجرة: (S.) and مهجرات and هجر مهاجر.

هل مهجر كمن قال: Is one who journeys in the هجرة: like him who stays during the time of midday? (TA, from a trad.)

مهجور Cut off from friendly or loving communion or intercourse; forsaken, or abandoned: cut, or not spoken to. (Mgh, Msb.) In like manner مهجورا is used in the Kur, [xxv. 32,] signifying avoided, or forsaken, with the tongue, or with the heart or mind. (B.) [But see what here follows.]

Talk, or language, uttered irrationally or foolishly or deliriously. It is related by Aboo-'Obeyd, on the
authority of Ibrāheem, that the words of the Kur, [xxv. 32.] mean, *Verily my people have made this Kur-án a thing of which they have said what is not true:*

because the sick man, when he talks irrationally or foolishly or deliriously, says what is not true: and the like is related on the authority of Mujáhid. (S.)

مهاجر A place to which one emigrates. (Msb.)

مهاجر Any one, whether an inhabitant of the desert [as in the primary acceptation of the epithet] or an inhabitant of a town or village or cultivated district, who emigrates; or who forsakes his country or district or the like, and takes up his abode in another country or district or the like. Hence المهاجرون applied to The emigrants to El-Medeeneh: because they forsook their places of abode in which they were reared, for the sake of God, and attached themselves to an abode in which they had neither family nor property, when they emigrated to El-Medeeneh. (TA.)
The thing fell into, or occurred to, or bestirred itself in, his mind, or the mind; or occurred to his mind, or the mind, after having been forgotten; syn.

口语, or, of the phrase in the A and that in the K, recorded.

像, (K, * TA:) and hence the phrase in a trad.,

and what falls into, or occurs in, and bestirs itself in, the minds, (TA:) or

signifies i. q. حَدِسَ [app. meaning a thing came at random into my mind]: (S, L:) and you say also,

if it fell into, or occurred to, my mind: &c.] (TA.)

A low voice, or sound, (نَبِأَةُ,) which one hears but does not understand. (S.)

See also

A thing, or an idea, or object of thought, or an opinion, coming at random into, falling into, occurring to, or bestirring itself in, the mind; (S, A, * Msb;) syn.

an epithet in which the quality of a subst predominates: (TA:) and حَدِسَ also signifies anything falling into,
or occurring to, the mind; (Lth, K:) pl. of the former, هوِاجِس. (A, TA.)
He slept. (1001 Nights, ii. 321.)

The setting of a star. (Sgh in TA, art. طﺮThemes.) See شرط. A light sleep in the first part of the night. (S.)
A fornicatress, or an adulteress: pl. هجول. (JK.)
He came upon him suddenly, or at unawares, (Mgh, Msb, K,) or came in to him without permission, (K,) or without asking permission: (Mgh:) he invaded, assaulted, assailed, attacked, attempted, or ventured upon, him or it: he pounced upon him or it.

The third of the five divisions of the night. (TA,) See خدرة, and يعفور. As applied to camels, see ضئاع and زيادة.
He married among the sons of such a one, and made their children to be base-born, or ignoble]. (TA in art. 

Meanness of race, in a horse]. (K, voce

One whose father is free, or an Arab, and whose mother is a slave. (S, K.) A horse [half-blooded] got by a stallion of generous race out of a mare not of such race: (S:) or got

by an Arabian stallion out of a mare not of Arabian birth: (Msb:) or not of generous birth; a jade. (K.)

A girl not arrived at puberty, or a beast not yet fit to be covered: see an ex. voce.
He censured, dispraised, reviled, or satirized him, (S, Msb, K,) in verse. (Msb, K) ___

1

He contended with him in satirizing. See 4 in art. 

Dispraise, is like, contr. of أَمْدُوْحَةٌ, أَسْبُوْعَةٌ
1. He demolished a building; (As, S, A, L, K: *) threw it down; (TA:) pulled it down to the ground: (As, S, A, L:) demolished it with violence: (L, K: *) demolished it at once, with a vehement noise. (Msb.) [Hence you say,] Such a thing did not break him, or it. (S, L,) The thing distressed, and broke, or crushed, me. And [in like manner] The death of any one has not distressed, nor broken, or crushed, me]. (L,) And The calamity debilitated, or enervated, him. (S, A, L,) He (a man) was, or became, weak, (L, K,) in body; (L:) became extremely aged, or decrepit. (TK,) See 7. It (a wall or the like, S, L, or a part of a mountain, L, by its falling, S, L) made a noise; (S;) or, a violent noise. (L,) It (the sky) sent forth a noise, or sound, occasioned by the falling of rain. (L,) It (the sound called from the sea,) made a murmuring. (S, * L,) He (a camel) brayed. (TK,) See also R. Q. 1. I passed by a man who is sufficient for they as a man; (L, K,) as also: (K,) an expression of praise (L:) or it means, the description of whose good qualities would be burdensome to thee: there are two dial. forms used in this case: some use as an inf. n., [in the sense of an epithet, (marginal note in a copy of the S,) saying, in such a phrase as the above, ], in which case, it has no fem. nor dual. nor pl. form; (S, L:) the sing and dual and pl. are the same: (K:) and some make it a verb, and give it [a fem. and] a dual and a pl, and say, as above, (S, L,) and like as you say , (L,) and , and, and . (S, L, K,) IAar also cites the following ex.
as meaning. [And I have a companion in the race;] of how great estimation, and how ingenious, and how knowing, is he [as a companion] describing a wolf: (L:) in which he who reads 

makes هَدَّهُ a verb; and as such it has a dual and pl. and fem. but some read هَدَّكِ. making it an inf. n. used as an epithet; and as such it has no dual nor pl. nor fem. (Marginal note in a copy of the S.)

Verily, excellent is the man; (ISd, L:) and إنَّ هَدَّكِ الرَّجُلٌ Excellent is the man; (L, K) in hardiness and strength: (L:) and وَهَدَّكِ الرَّجُلُ How hardy is the man! (L:) In a trad., Aboo Lahab is related to have said, ما سَخَرَكَ صاحبِكَ [meaning How greatly hath your companion enchanted you!]; هَدَّكِ is an expression of wonder. (L.) Such a one is praiseworthy for hardiness (S, L, K) and strength. (S, L)

He threatened him; (L:) and هَدَّهُ تَهِيدَاد تهيد (S, L) He threatened him; (Msb:) threatened him with punishment; (Msb:)frightened, or terrified, him. (S, L, K)

see 2.

It {fell down: or] became demolished at once, with a vehement noise:

He regarded him as weak. (L)

1. (S, L, K) inf. n. هَدَّهَةُ He (a bird) cooed; syn. فَرْقَرْقُ he (a pigeon) cooed syn. فَرْقَرْقُ هَدَّهُ, and هَدَّهُ (TA:) or made a murmuring or confused noise in cooing: (S, L, accord
to the explanation of ٌةَﺪَﻫْﺪَﻫ (K) and he (a camel, S, L) brayed: syn. ٌةَﺪَﻫْﺪَﻫ (K) or made a murmuring or confused noise in braying (S, L) See also 1. ٌةَﺪَﻫْﺪَﻫ (inf. n. L) She (a woman, S, L) shook, or rocked, a child (S, L, K) in its cradle, (L) in order that it might sleep. (S, L, K) ٌةَﺪَﻫْ He sent, or threw, a thing down, from a high place to a low one, (L, K)

ٌةَﺪَﻫْ A Weak man; (As, S, L, K) i. e., weak in body; (L) as also ٌةَﺪَﻫْ (K) or, accord. to IAar, the latter only, meaning cowardly and weak: (S, L:) or ٌةَﺪَﻫْ (Sh, L) and ٌةَﺪَﻫْ (L, K) and ٌةَﺪَﻫْ (Sh, L, K) signify a cowardly (and weak, TA) man: (Sh, L, K:) and ٌةَﺪَﻫْ قوم هداد A cowardly people: (Sh, L:) pl. of ٌةَﺪَﻫْ (L, K:) it has no broken pl. (L:) and of ٌةَﺪَﻫْ (K:) A man says to another, in threatening him, ٌةَﺪَﻫْ إِنِّيْ لَا أُعْبَرَ هَدَهَ Verily I am not weak. (S, L)

ٌةَﺪَﻫْ Extreme odd age; decrepitude. (K, TA.) See 1. ٌةَﺪَﻫْ A cough, or harsh, sound; as also ٌةَﺪَﻫْ The braying of a camel. (Lh, L, K) See 1. ٌةَﺪَﻫْ A generous, liberal. beautiful man. (IAar. S, L, K *) ٌةَﺪَﻫْ A strong man. (IAar. L:)

ٌةَﺪَﻫْ The sound of the fall of a wall or the like: (S:) or a violent sound occasional thereby, or by the fall of a part of a mountain. (L) ٌةَﺪَﻫْ The sound of rain falling from the sky. (L) ٌةَﺪَﻫْ A sinking, and falling in, of the ground. (L)

ٌةَﺪَﻫْ The voices, or cries, of jinn, or genii: without a singular. (L, K)

ٌةَﺪَﻫْ A certain bird, (S, L, Msb, K,) well known; (L, Msb, K:) [namely, the hoopee, or upupa of Linnaeus; so this bird is called in the present day; and this, accord. to a common tradition, is the bird mentioned in the Kur, xxvii. 20;] as also ٌةَﺪَﻫْ (K) and ٌةَﺪَﻫْ (S, L, K:) or the last, a certain bird resembling the pigeon: (Lth, Az, L:) or (in the K, and) ٌةَﺪَﻫْ signifies a pigeon that cooes much; (IDrd in explanation
of v. 20 of ch. xxvii. of the Kur., and AHn, L, K) as also (IDrd, AHn, L) and any bird that cooes; that uttersthe cry called (L, K, TA [in the CK, يُقَرَّر يُقَرَّر is put for يُقَرَّر]) as also (As, L) pl. (of all, K)

(س، ل، ك) and (ك، ل، ك) but ISd says of the latter, I know not how this is, unless the sing. be . (ل) Er-Râ’ee says,

* كهدهد كسر الرماة جناحه *

[Like a whose wing the shooters have broken]: (S, L) As says, he means the فَاخْتِ، or the هدهد، or the ورشان، or the هدهد، or a man, or camels: and Lh says, that Ks asserts him to mean, by هدهد، the dim. of هدهد، but As disapproves of this; and so does ISd; but the latter adds, that it may perhaps be for هديهد، as some of the Arabs say بهدة and دوابة and شويبة; though they are only known to change the ك into ك before a double consonant. (ل)

هدهده [an inf. n. used as a simple subst.] The murmuring or confused sound of the cooing of pigeons, and of the braying of a camel [and of thunder (see زرمزة)]: pl. هدهد. (س، ل)

هداد and هداد: see هداد.

هداء A stallion-camel that brays much among the she-camels but does not cover them. (ل) See هدهد.

هديد A voice, cry, sound, or noise. (ل) See also 1. ___ A threatening from behind one. (اس، ل)

هداد A certain murmuring sound from the sea; (ك) a sound which is heard by people inhabiting the sea-shore, coming to them from the direction of the sea, murmuring over the land, and sometimes followed by an earthquake. (س، ل)
We have not heard this year thunder. (L)
He, or it, was quiet, or still, calm, or unruffled: (S, K) was motionless; was silent: (TA) [and so, app.,:] 1 He came to us when the foot (of the passenger by night) had become still. (S) He came to us after the foot (of the passenger by night), and the eye, were at rest. (S, TA) He stayed, abode, or dwelt, in the place. (K) He died. (K) He had a curving back, &c.: (Lth, and others:) or he had depressed and even shoulders, inclining towards the breast; not erect, or elevated: (Lth, and others:) or he was humpbacked. (S, TA) It (a camel's hump) was bent by much lading, (K) and had its soft hair (रबू, (वर्ब)) sticking upon it, without its being wounded. (TA) He rendered quiet, still, motionless, silent. (K, TA) May God not give him rest from his labour, or fatigue! (K) and the latter only I find mentioned in one copy of the S: but both are mentioned in another, as well as in the TA.] He patted the child with his hand, and quieted him, that he might sleep: (S, TA) or, accord. to Az, signifies She spoke soothingly to her child, and quieted him, that he might sleep: and a child thus soothed. (TA) Accord. to IAar, in the following verse of 'Adee Ibn-Zeyd, [quoted in the S,]
signifies a child. Soothed in order that he may go to sleep. Others read it as an inf. n. (TA.)

He wore out a garment. (A.)

God made it (a shoulder) to be in the state described in the explanation of the word. (K.) It (old age, K, or beating, TA) rendered him what is termed. (K.)

He came to us after a period, or portion, of the night; (S, TA,) or after about a third or fourth part of the night had elapsed, (S, TA,) when men were asleep, (S,) or at rest, and the night, and the foot of the passenger, were still: (Sb, K:) or when it begins to be still. (TA.)

Way, or manner, of life. (AHeyth, K,) the latter is that which is commonly known and approved. (Ez-Zejjájee.)

Smallness of a camel's hump, occasioned by his being much laden. (K.) It is less than what is termed [a word app. incorrectly written, but which I am unable to correct]. (TA.)

Quiet; stillness; rest from motion; silence. (Lh.) See (in which the is said to be substituted for , TA.)

He has not a night's food: (and so accord. to the K:) i. e., what may quiet his hunger or sleeplessness or anxiety. (TA.)

A kind of run. (K.)
He came to us after a sleep: (S.) after men were at rest, and sleeping. (TA.)

He is more quiet, or more at rest, than he was: i. e., he is dead. From a trad. Said by Umm-Suleym to Aboo-Talhah, respecting her son, to comfort the heart of his father. (TA.)

A slender horse: (K:) generally said to be a term peculiarly applied to the male only: but said by some to be common to the male and the female. (MF.)

He is more quiet, or more at rest, than he was: i. e., he is dead. From a trad. Said by Umm-Suleym to Aboo-Talhah, respecting her son, to comfort the heart of his father. (TA.)

Having a curving back, &c.: (K;) humpbacked: (S;) or a person having the shoulders depressed, and even, and inclining towards the breast; not erect or elevated: fem. maternal. you also say a shoulder such as is described immediately above: and a crooked man: (Lth, and others:) also a shoulder of which the upper part is swollen, or filled with fat and flesh, and its strength relaxed. (K: in some copies of which we read [the former is the reading that I adopt].) A she-camel having her hump bent by much lading, (K,) and the soft hair sticking upon it, without its being wounded. (TA.)

Still; motionless. (TA, in art. .) State, or condition. (S.)
I left him in the state, or condition, wherein he was: (As, S, K:) dim. of 

(As, S, K:) dim. of
1. بَدِّهْ, aor. —, *He cut it; or cut it off.* (K, TA.) See also بَدِّه, (aor. —, inf. n. بَدِّه, S,) *He milked* a camel: (ISk, S, K:) or *he milked* any animal with the ends of his fingers.

2. (IKtt.) بَدِّه (S, K,) aor. —; or بَذِّه, inf. n. بَذِّهِب; and بَذِّهْب, (TA;) *He plucked, or gathered, fruit,* (S, K,) or [the kind of leaves called بَذِّهْب, (inf. n. بَذِّه, TA;) and بَذِّهْب, (TA.)] *It (a tree) had long and pendulous branches, or twigs.* (K.) The latter verb is explained by IKtt as signifying *It (a tree) had numerous branches.* (TA.) This is not derived from the بَذِّهْب of the أَرْضَيْهَا شَبَت, (AHn.) بَذِّهْب, (TA,) The eye had long lashes. (K.)

3. ٌْبَدِّهْب َِلْسُوْطَ, [?] i. q. ْعَدْب, q. v (A, in TA, voce بَذِّهِب, q. v.)

4. بَذِّهْب see 1. ٌْبَدْهَأ see 1. بَذِّهْب It (a tree) produced, or put forth, its بَذِّهْب. (TA.)

5. بَذِّهْب [It (a part of a cloud) hung down like the unwoven end, or extremity, of a garment].

6. (S.) See بَذِّهْب.

7. بِذِّهْب see 1.

8. بَذِّهْب, (K,) the latter a dial. form of the former, (TA,) coll. gen. ns., and بَذِّهْب, (K,) also a coll. gen. n., (TA,) and بَذِّهْب, (KA, coll. gen. n.,) and بَذِّهْب, [likewise a coll. gen. n.,] and بَذِّهْب, [which is rather the n. un. of بَذِّهْب,] (TA,) of a garment, or piece of cloth, i. q. ٌْبَذِّهْب, (K: in like manner, بَذِّهْب and بَذِّهْب are explained in the S by ٌْبَذِّهْب:) or rather, The [fringe, or] unwoven end, or
extremity, of a garment, or of a piece of cloth; its end, or extremity, that has not been woven: or an end, or extremity, consisting of warp without woof: sometimes it is twisted, and [as it forms a fringe,] it preserves the edge [of the woven part] of the garment, &c.; (whereas خَمْل signifies the nap, or villous substance, of a garment, &c.: [such is the meaning of the words لَحْم: this is what is generally meant by خَمْل] and this is mostly in what are called قَطَائِف (MF:) or the extremity of a garment, &c. next [the part called] the طَرْة: (TA:) or the هَدْيَة of a garment, &c., is the same as the طَرْة: (Msb:) n. un. of the fist word, هَدْب (TA:) with (K:) so too of هَدْب (TA:) [and of هَدْب]. The pl. of هَدْب هي هَدْب (Msb:) هَدْب أَعْنِ, (K:) or هَدْب أن (S,) and هَدْب (K,) which is a dial form of هَدْب (TA:) coll. gen. ns., The eyelashes; the hairs that grow upon the edges of the eyelids: (S, K;) n. un. with (K:) pl. أَهْدَأْب. (Msb.)

هَدْب [generally signifies slender spring, like strings, garnished with minute, amplexicant, appressed, acute leaves, overlying one another like the scales of a fish: see عَبْل:] the branches, or twigs, of the أَرْطَق and similar trees (K) that have no leaves; a coll. gen. n., of which the n. un. is with (K:) and the pl., أَهْدَأْب. (TA:) [The foliage of the cypress and tamarisk, and the like:] leaves of a tree that are permanent, (and that have not a projecting nerve along the middle. TA:) as those of the cypress (K) and tamarisk and سُجْر. (TA:) Those parts of a plant that are not cوَرَق but that have the place of cوَرَق (AHn, K;) or any cوَرَق that have not middle; (S, K;) as those of the أَرْطَق and أَرْطَق سَوَر and طَفَاء (S:) as also أَرْطَق (S, K;) both of which are sell gen. ns., of which the as, an. are with (K:) which is a regular pl. of هَدْب (TA;) and هَدْب (K;) accord. to the TA: but in a MS. copy, هَدْب; and in the CK, هَدْب (TA:) but in the M, هَدْب is said to be a noun signifying the of a garment, &c., and the أَرْطَق (TA) Az says, that عَبْل is precisely the same as هَدْب (TA:) is also said to signify Inclining branches, or twigs. (TA:) Also, هَدْب النَّخَل Palm branches; syn. سَعْفه.
(S) is said to be used by Aboo-Dhu-eyb, in the phrase سَبَطُ الْاعِدَاب, as signifying The shoulder-blades. but ISd, who mentions this, denies its correctness. (TA.)

ُﻂِﺒَﺳ باﺪﻫﻻا

A horse having a long forelock. The shoulder-blades, [pl. of ُﻂِﺒَﺳ, but whether ُﻂِﺒَﺳ or ُﻂِﺒَﺳ is not shown,] are among those horses that are held in high estimation among the Arabs, and are distinguished as belonging to different tents, or house. (TA.)

The lion. (K.) But accord. to Lth, ُﻂِﺒَﺳ, as an epithet applied to felt and the like, signifies Having long nap, or villous substance (TA,) and as an epithet applied to a lion, accord. to the A, it signifies Having long shag [or shaggy hair]: (TA:) whence it is seen that the correct word [applied to the lion [ُﻂِﺒَﺳ, q. v.] and

ُﻂِﺒَﺳ

and ُﻂِﺒَﺳ signify Having long shag. (TA.)

ُﻂِﺒَﺳ (TA) and ُﻂِﺒَﺳ (Kr, K) A certain bird: (K) or a small dust-coloured bird, resembling the tawāma. accept in being smaller than this latter. (L.) El-Jāhidh says, The Arabs have not a name for that [kind of bird] which sees not in the night: it is that which is called ُﻂِﺒَﺳ [a Persian word, written ُﻂِﺒَﺳ,] more frequently than ُﻂِﺒَﺳ. (T.) N, un. of ُﻂِﺒَﺳ, q. v.

ُﻂِﺒَﺳ [written without the syll. points: probably ُﻂِﺒَﺳ;] A piece, pace, or portion. (TA.)

ُﻂِﺒَﺳ : see ُﻂِﺒَﺳ.

ُﻂِﺒَﺳ : see ُﻂِﺒَﺳ.

ُﻂِﺒَﺳ : see ُﻂِBITS and ُﻂِBITS.

ُﻂِBITS (S, K, a word of a rare measure, TA,) and ُﻂِBITS (K: [but it is not there said whether it be imperfectly or perfectly
decl. to Ibn-Buzurj, as mentioned in the TA, it is fem., and therefore imperfectly ded.: but from the ns. an. given below,
it appears to be masc., and perfectly decl.: probably, therefore, all the forms of the word ending with long or short alif may be correctly pronounced without, and with, tenween:] and (ISk, S, Msb) and هندب (Az, S, K, Msb;) but the word which is used by most of the Arabs of the desert is the first: (Az;) 1kt only mentions the third form: (Msb:) also هندب، (S;) or [ISk, S, Msb) and هندب and هندب are coll. gen. ns., and] هندب is a n. un., (AHn, K,) as also هندب (AHn, TA:) A certain leguminous plant, (S, K,) well known, (K,) of the description termed أُحِرَار [i. e., of a slender and soft nature, and eaten crude;] (TA:) lichorium, intybus and endivia; wild and garden-succory, and endive: also called in the present day a plant of middling temperament, (AHn, TA:) useful for the stomach and the liver and the spleen, when eaten: and for the sting of a scorpion, when applied externally, with its roots: he who cooks it errs more than he who washes it [and so uses it]. (K.) F mentions the names of this plant in aro. هندب, as though the ن were a radical letter, which noone asserts it to be: 1 [and others], in art. هندب. (TA.) هندب, هندب, هندب، هندب، هندب: see هندب. هندب. __ [Its pl., هیادب, is also applied to Filaments, capillaments, or fringe-like appertenances, of a flower. __] هندب A cloud or clouds, hanging down, (K,) approaching the earth, like the [or unwoven end or extremity,] of a [قَطِيفَة: (TA:) or the head of a cloud is its [or skirt]. (K;) or what hangs down, of it, like the unwoven and, or extremity, of a garment. (S) when it is about to rain, resembling strings هندب __ A pendulous (or flabby. TA,) pubes of a woman: (K;) likened to the head of a cloud (TA.) __ }

Tears flowing in a continued succession. (K.) On the authority of Lth, who cites the following verse:
[With hot tears upon the cheeks, flowing in a continued succession]. But it is said in the L,

I have not heard used as an epithet applied to rain falling continuously, aor. as an epithet applied to tears; and the verse

which Lth adduces as an authority is forged. (TA.)

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Impotent in speech or actions; syn. (in one copy of the K) or unintelligent; and heavy, or dull: (S, K:) or signifies impotent in speech or actions; dull of speech and understanding; heavy: and hard, or churlish; heavy, or dull; having much hair: (Az:) or, as some say, one who has upon him dangling strings, or the like, hanging from the suspensory of a sword, or other thing, and resembling the of a cloud: or, as some say, this word signifies stupid; foolish; of little sense: and , weak. (TA.)

A kind of pace of a horse, in which exertion, or energy, is employed; a certain hard pace of a horse. (K.) See also .

A man of much speech, or talk; of many words. (K.) App. from the of a cloud. (TA.)

A man having long, or large, eyelashes. (K.) Lth explains it by the words ; [and J in a similar manner;] but Az disapproves of this expression, because signifies the edges of the eyelids, whence the eyelashes grow: (TA:) having long eyelashes. (TA.)

An eye having long lashes. (TA.) A tree having long and pendulous branches. (K.) A pendulous, flabby, ear. (TA, from a trad.)
A lank, not crisp, beard: and so A vulture having long feathers which reach to the ground. (TA.) See هدب.

Having an unwoven end, or extremity; syn. ذو هذَّاب: occurring as an epithet applied to the kind of stuff called دمّقس. (TA.)
Very thick milk: (S, L, K:) sour and thick milk. (L.) The former word is a contraction of the latter. 

(S.) Also the former, Smallness of the eyes, and weakness of the sight; or nyctalopia, or the seeing better by night than in the day, and in a cloudy day than in a clear one; syn. خفش : (L, K,) or (so in the L, in the K, and) Weakness of the eye, (K,) or, of the sight: (L,) or (so in the L; in the K, and) [that weakness of the sight which is termed] عمش , [which is a badness of sight by night and day; or the quality of seeing by day but not by night,] (El-Mufaddal, L, K,) also termed شبكه : (El-Mufaddal, L:) or weakness of the sight, with a flowing of the tears at most times; syn. عمش: (S, L:) or this is a mistake: (K:) or any injurious affection of the eye. (M, F.) 

(L.) Also, Weak-sighted: (L, K:) an epithet applied to a man. (L.) Also, Black gum (L, K) which flows from trees. (L.)

See وَدٌ.
1. حَدَّجَأَمْ He walked gently, in a weak manner: (TA:) or he walked in the manner of an old man; (S, K;) and the like: (TA:) or he (an old man) walked with short steps: or walked hastily, without desiring to do so: (TA:) or he walked with unintermitting steps: (As:) or he walked in a shaking manner, by reason of old age. (IAar.) حَدَّجَأَمْ, (S,) aor. هَدَّجَأَمْ, هَدَّجَأَمْ, (L,) and حَدَّجَأَمْ, (TA:) He (an ostrich) walked, or went, (or ran, TA,) in a tremulous manner. (S, TA.) حَدَّجَأَمْ The cooking-pot boiled vehemently. (TA.) حَدَّجَأَمْ She (a camel) yearned towards her young one; حَدَّجَأَمْ عَلى وَلْدِهَا حَدَّجَأَمْ She (a camel) yearned towards her young one: (S, TA.) حَدَّجَأَمْ and, app., uttered the cry produced by yearning towards her young one: see below:) or the latter signifies she was affectionate to her young one. (S, K.) Also, inf. n. as above, It (the wind) made a sound; syn. حَدَّجَأَمْ حَدَّجَأَمْ حَدَّجَأَمْ صَوْتَ حَدَّجَأَمْ حَدَّجَأَمْ صَوْتَ; from حَدَّجَأَمْ. (L)

2. حَدَّجَأَمْ She (a camel) became high and big in the hump, so that it bore a resemblance to a جُدْوَﻫَأَمْ. (TA.)

3. حَدَّجَأَمْ It (the voice, or a sound) became much intercepted, or interrupted, (تَقْطَعُ) with a tremulous manner. (S, K.) See 1. حَدَّجَأَمْ They made apparent, or manifest, his gracious actions, or qualities, or his favours, or kindnesses. (TA.)

4. حَدَّجَأَمْ The yearning, or the cry produced by yearning towards her young
one, of a camel; حنين الناقة (K) or the yearning of a she-camel towards her young one; حنين الناقة على ولدها (S, L)

A cookingpot that boils vehemently: (TA:) or, quickly. (K)

One who walks in the manner termed حداد جداده. See 1. (K.) An ostrich that so walks, or runs. (S, TA.) One says حداد نعام حداد and حداد نعو and حداد هوادح: (TA:) [the last is pl. of حدادة، fem. act. part. n. of حداد.] Also, the latter, An ostrich: so called because it so walks, or runs: (TA:) [and so حدادة، pl.

I looked at the women's camel-litters upon the camels like ostriches]. (A.)

A kind of camel-vehicle for women;] the vehicle of the Arab women of the desert: (K) a kind of vehicle for women, (S, K,) having a dome-like top مقبلب; and one not having such a top: (S:) or [a camel-vehicle for women] made with staves, over which are put pieces of wood, and covered with a dome-like top: (M) or a camel-vehicle حمل having a dome-like top قبة, covered with pieces of cloth, in which women ride: (Et-Towsheeh:) pl. حداده. (TA:) [See حدادة، محلة.] A she-camel that yearns, or that utters the cry produced by yearning towards her young one: (K:) or that yearns towards her young one: (S, L:) as also حداد. (TA:) Also, A wind that has a sound; حانت الناقة: (S, L:) from حانت حنين. (L)

Haste. (K.)
Hasty. (κ.)
�َرَﺪَﻫَو ﱠﺪَﳉاَّ ﻦِﻣ ِسﺎﱠﻨﻟا ْرَﺬَﳍا

1. **هدَر**

هدَرَو ﱠﺪَﳉاَّ ﻦِﻣ ِسﺎﱠﻨﻟا ْرَﺬَﳍا

**1. هدر**

هدَرَو ﱠﺪَﳉاَّ ﻦِﻣ ِسﺎﱠﻨﻟا ْرَﺬَﳍا

**It** (a man’s blood, S, A, Msb, K, or another thing, K) **went for nothing**; [meaning, in the case of blood, unretaliated, and uncompensated by a mulct; as shown below, voce هدرَه] it was, or became, of no account, null, or Void; (S, A, Msb, K;) as also هدرَه. (Msb.) آهدرَه. (A, Msb, K,) aor. هرَﺪﻫا, (Msb,) inf. n. هرَﺪﻫا, (S, Msb, K) and هرَﺪﻫا, (K,) or the latter is a simple subst., (Msb,) **He** (a man, Msb, K, or the Sultán, S, A,) **made it** (a man’s blood) to go for nothing; [meaning, unretaliated, and uncompensated by a mulct; he made it to be of no account; (A, Msb, K;) as also هدرَه. (S, A, Msb, K;) which means he made it (a man’s blood) allowable to be taken, or shed. (S, TA.) Thus these two verbs are trans. as well as intrans. (Msb.) It is said in a trad, Whoso looketh into a house without permission, his eye shall be allowed to be put out; or the putting out of his eye shall go for nothing, unretaliated, and uncompensated by a mulct. (TA.) One says also, Thou hast made me (meaning my offence) to pass unnoticed, or host taken no account of me, by annulling in respect of me the prescribed castigation]. (K, art. ﱠمرح.) And El-’Ajjáj says, *

* وهَرَدُ الجَدَّ مِنَ النَّاسِ الْمَدِرُ *

which El-Báhilee explains as meaning, *And the worthless people have made good fortune to
become of no account. (TA.) هَدْرِ (S, K) aor.ا (K) [and app.ا also], inf. n. هَدْرِ (S, K) and هَدْرِ (K) and هَدْرِ (TA.) said of a camel, (S, K) that is advanced in age, (S, in art. نقض) [He brayed; i.e., he reiterated his voice in his هَجْرَة or windpipe, or the head of his windpipe]: (S,) or he uttered his voice, not in a شَقْشِقَة [q. v.]: (K:) and هَدْرِ (S,) signifies the same: (S, K:) Z mentions also تَهَدْرِ (S, K,) inf. n. هَدْرِ (S, K;) and هَدْرِ (K;) said of a stallion, [meaning a stallioncamel.] (TA.) Hence the saying, (TA,) هَوْهُ رِدْهُـي ِفِهِقْطُنْم, and هَوْهُ رِتَدْهُـي ِفِهِتَبْطُخ, [He is sonorous and fluent in his speech, and in his oration:] and هَدْرِ شَقْشِقَة هِمْ. [His utterance was sonorous and fluent.] (A, TA.) هَدْرِ is also said of a calf, [signifying, He lowed] (TA, art. كَتّ, from the Nh.) Also, of a lion, [signifying, He roared.] (S, TA, voice قِبْقَّ.) Also, هَدْرِ (S, A, Msb, K,) aor.ا (Msb, K) and ا (Msb,) inf. n. هَدْرِ (S, Ikt, Msb, TA) and هَدْرِ (K,) said of a pigeon It uttered a cry: (S, K;) or cooed, syn. قَرْقَرْ (A,) or سَجَع (Msb,) and reiterated its voice, or cry, in its هَجْرَة or windpipe, or the head of its windpipe: (A:) Its cry being apparently likened to the هَدْرِ of the camel: and هَدْرِ signifies the same. (TA.) Also هَدْرِ said of a boy, (As,) when he desires to speak, being young, or little, (Abu-s-Semeyda,) He uttered a sound, or cry, as also هَدْرِ (As, TA.) It is also said of thunder; inf. n. هَدْرِ (S, K,) aor.ا, inf. n. هَدْرِ (S, K;) and تَهَدْرِ (S, TA,) meaning, It fermented; syn. غَلْيَة (S, K;) And هَدْرِ تَهْدَرْتُ بَيْدَ (TA,) هَدْرِ (A, TA,) inf. n. هَدْرِ said of a camel; see 1. The jar of نَبْيَذ ferment. El-Akhtal says, describing wine, كَمْتُ تَنَا أَحَدَةَ أَحَادِ يَبْتَنِهَا حَتَّى إِذَا صَرَحَتْ مِنْ بَعْدِ تَهَدْرِ. It was stopped three years with its lump of clay, until, when it became free from froth, after fermenting.] (S, TA.)
They made one another's blood to go for nothing; [meaning, unretaliated, and uncompensated by a mulct;] they made it to be of no account. (K, TA.)

His blood went for nothing, or as a thing of no account, (S, A, Msb,) unretaliated, (S, Msb,) and uncompensated by a mulct. (S, TA.) Also, applied to blood, &c., A thing that goes for nothing; [meaning, in the case of blood, unretaliated, and uncompensated by a mulct;] what is of no account, ineffectual, null, or void; (A, K;) [as also جُبَاح.] You say, دماؤُهم هَدر، (S, A, Msb,) and (S, Kr, K,) جَبَاح. Their blood (lit, bloods) is made to go for nothing, or to be of no account, among them; (K, * TA:) is allowed to be taken, or shed. (TA.) See also هُدر.

A jar of wine or نُبيذ fermenting much]. (TA.)

A stallion-camel that brays much]. (TA.) See also رعد هَدر [Loud, or rumbling, thunder]. (A.)

applied to a man, Low; ignoble; mean; of no account; worthless; (K;) as also هَدر, (Kr, K,) هَدر and هُدر; (S, Kr,) which last is also applied to a woman: (K, TA: [in the former of which it seems to be implied that هَدر and هُدر]
are also applied, each, to a man and to a woman; but it appears from what is said in the TA that this is not the case:

The first of which is the most agreeable with analogy, like كافر, pl. of كفر; the second being of a measure exclusively belonging to words which are unsound [in the last radical letter], as in the instances of قضاة and غراة [originally غروة and قضاة, pls. of غاز and قاض], unless, indeed, it be a quasi-pl. n.; and some disapprove it, finding fault with IAar who relates it:

the third, moreover, is not a pl. of a form, [regularly] belonging to a sing. of the measure فاعل, whether sound or unsound: (ISd, TA:) or, accord. to Sb, it is a quasi-pl. n.: or it is pl. of هدر. (TA,) which signifies a heavy man, (K, TA,) in whom is no good; analogous with قردة, pl. of قرد. (TA:) and هدر [a quasi-pl. n. of خادم, like as خادم is of خادم,] signifies low, ignoble, or mean, people, in whom is no good. (TA.) You say, هدرهم, (S, A, K,) and هدر, (IAar, TS, K,) and هدر, (IAar, ISd, K,) They are low, ignoble, or mean, people; of no account, or worthless. (IAar, S, A, * K, &c.) [A braying camel: fem. with pl. of the latter, هوادر. You say, إبل هوادر,] [Braying camels; camels reiterating their voices in their حناجر. (S.) See also مهدر, and مهدر, and مبهر. [Hence the saying,] فلان فحل هادر [app. Such a one is a vigorous orator of sonorous and fluent speech]. (A.)

Like the brayer in the enclosure of wood, or canes, or trees: a proverb: applied to a man who raises a cry and clamour which is followed by nothing, (S, A, *) or who raises a cry and clamour and does not make his saying or action to have effect: (A, K) like the camel that is confined in the enclosure of wood or canes or trees, prevented from covering, and brays. (S, K,)
He became a heed, or butt. (Har, p. 65.) See ريمة.

A high or lofty building; see صدف.
He uttered a cry: see هدر, in two places.

It hung down; it dangled; said of a branch of a tree, (S, TA,) and of fruit; it hung loosely; said of the former. (TA.)

A camel's lip flaccid, or pendulous. (K, TA.)
He threw down, or pulled down, a building; (Msb) pulled it to pieces; demolished it; destroyed it; (K: [the last two explanations are the most correct, as is shown by the phrase] He took to pieces the building without demolishing, or destroying] (S, A, Msb, K, * in art.

He ruined [a building, &c.; reduced it] to ruin. (Ham, p. 31.)

The walls fell to ruin by degrees. (S, in art.

The wall fell in ruins, or to pieces, from its place, without being pulled to pieces]. (Lth, in TA, art.

Earth that is dug from a pit or well: see حفر.
Food and drink: see حملة.
An illusory truce: see دخان.
He directed him, or guided him, to the way; (K, * TA;) directed him aright; or caused him to take, or follow, a right way or course or direction. (K, TA.) See 8. He sent [or conducted] the bride (MA, KL) to her husband, (MA,) or to the house of her husband: (KL;) i. q. زِفْهَا (K in art. زِف,) and so زِفْهَا (Msb in that art.) يَهِدَّى. (Msb in that art.) طِبْعٌ. He sent the bride. See an ex. in a verse cited voce عِبْطَ. 4

They (two parties who had been at war) made a truce, each with the other. (T, art. نُبِيذَ.) They made a truce with each other. 6

He became rightly directed; followed a right direction; (K;) went aright; as also هَدَا. He guided himself. He went a right way: went aright. He cannot go aright: or knows not the way that he would pursue; or knows not in what direction to go: sometimes said of a drunken man. لا يَهِدَّى لأَمُروهُ means He does not, or cannot, find the way to accomplish, or perform, his affair. He found, (MA,) or took (KL,) the right way or road. (MA, KL,) لا يَهِدَّى لا يَهِدَّى لها, by which is expl. in the S and O, means دَاهِيَةُ الغَيْر, by which the same phrase is expl. in the JK: or it may be well rendered A calamity in relation to which one knows not the right course to pursue. He continued to be rightly directed, or to follow a right direction: and he sought to be rightly directed, or to follow a right direction. (TA.) He continued to be rightly directed; and he sought to be rightly directed. He continued to be rightly directed, or to follow a right direction: and he sought to be rightly directed, or to follow a right direction. (TA.) As also signifies He continued to be rightly directed, or to follow a right direction: and he sought to be rightly directed, or to follow a right direction. (TA.) He continued to be rightly directed; and he sought to be rightly directed, or to follow a right direction.

A way, course, method, mode, or manner, of acting, or conduct, or proceeding, or
the like; (Msb, K;) as also هدي and هدي: (K;) or to the second and third: and the first is pl. [or coll. gen. n.] of the last: (S:)

and a god way, &c.: and calm, or placid, deportment; or calmness, or placidity, of deportment: (TA:) see also [Conduct, mode of life; manners]. See هدي.

هو على هدي He is following, or he follows, a right direction. __

The Kur-án.

(Bd, Jel in lxxii. 13, &c.)

هدية: see هدي.

[م. هدي. A present; i. e. a thing sent to another in token of courtesy or honour: (Msb;) such as is termed طرف and هدي [coll. gen. ns.] What one brings as an offering to Mekkeh, (K,) or to the Kaabeh, (Beyd, v. 2,) or to the Haram, (S, Mgh,)

consisting of camels (Lth, S, Mgh, Msb) or other beasts, (Lth,) namely kine or sheep or goats,

(Mgh,) to be sacrificed, (TA,) and of goods or commodities: (Lth:) n. un. with هدي [S, &c.] Also,

Camels, absolutely. (TA.) __ هدي also One who is entitled to respect, or honour, or protection: so in a verse cited voce ءآتبسأ (ISk in T in art.

هداء: see an ex. of its pl. هواء Meaning Necks of horses, voice هادي The fore part of the neck of a horse. (K in art. خبز.)

هداء من دعيميص الْرَدُّم More expert, &c: see art. دعيميص.

هداء, meaning The directed by God to the truth, is a proper name, and the name of him of whose coming at the end of time the happy tidings have been announced. (TA.) [It is always so pronounced by the Arabs in the present day: not هِدَاء.]
1. ٍذَﻫ, aor. ٍذَﻫ, (S, L, K) and ٍذَﻫ (L, K) and ٍذَﻫ (K, TA,) or ٍذَﻫ (CK, [which latter is the correct reading, (see ٍذَﻫ; and, accord. to the JK, is a quasi-inf. n.],) He cut quickly, or cut off quickly; as also ٍذَﻫ : (S, L, K;) or he cut anything. (K) ___ ٍذَﻫ, He cut him, or it, in pieces with the sword. (L,) ___ ٍذَﻫ: aor. ٍذَﻫ, (S, L, K) and ٍذَﻫ (L, K) and ٍذَﻫ (K, TA,) or ٍذَﻫ (CK [see above];) and ٍذَﻫ, He read, or recited, quickly: (S, L, K;) You say, ٍذَﻫ, aor. ٍذَﻫ, He performed his reading, or recitation, quickly. (Msb.) And ٍذَﻫ, He reads, or recites, the Kur- ٍذَﻫ, the poetry. (L.)

2. ٍذَﻫ ِﻪِﺤْﻠَﺴِﺑ He ejected his excrement. (TA, art. ؟ر.)

8. ٍذَﻫ, see 1.

ٍذَﻫ, or ٍذَﻫ: see ٍذَﻫ.

ٍذَﻫ (S, L, K) and ٍذَﻫ (K) and ٍذَﻫ (L, CK,) or ٍذَﻫ, (as in some copies of the K, and in the TA,) and ٍذَﻫ and ٍذَﻫ (L, K [the last in the CKٍذَﻫ;]) Sharp; quickly cutting: (S, L, K;) the first, which is masc. and fem., and the second, applied to a knife; (S * L;) and the last two, to a sword (L)
As says, (S) is said to people when you desire them to refrain, or forbear, or abstain, from a thing; as also supposing [it to be addressed to] two [persons]; (S, L;) [but it is addressed to one:] meaning Refrain thou! or forbear thou! or abstain thou! (TA, art. هجج.) 'Abd-Beni-I-Has-hás says,

* إِذَا شَقَّ بُرد شَقٍّ بَعْد مِثْلَهُ هَذَذِيْكَ حَتَّى لِيُس لِلْبُرُد لَبَسٌ

When a burd (a kind of garment) is rent, the like thereof is rent with the burd — refrain thou — so that there is no wearer of the burd, it having been rent so as to fall off: but it seems more proper to render it here, with rending after rending, which is nearly the original signification, as will be presently shown; and, thus rendered, it does not interrupt the sentence: the women assert that, when, in the act of concubitus, [app., for the first time,] somewhat of the garment of the man is rent, love continues between the pair; but otherwise, that they desert each other.

(S, L. [This verse is related with several variations: see another reading of it voce دُوَّالِيْكُ, in art. أَذْهَّبُ‏)]

With a beating, or striking, with cutting after cutting; (L, K;) i. e., قَطْعًا بَعْدٍ هَذَا بَعْدَ هَذَا أَمْرَ، (L,) i. e., قَطْعًا بَعْدٍ هَذَا بَعْدَ هَذَا أَمْرَ (L, K;) or with a beating, or striking, successively; uninterruptedly.

With a beating, or striking, with cutting after cutting; (L, K;) i. e., قَطْعًا بَعْدٍ هَذَا بَعْدَ هَذَا أَمْرَ (L, K;) or with a beating, or striking, successively; uninterruptedly.

In the saying of the poet,

* وَعَادَتَ لِبَايَعَ أَرْبَعَٰٓوٍْ ءَآٖلَو ﺎَﻋَﺎَﺒِت

[which, for, in the L and TA, I substitute أَذْهَّبُ‏‏] AHN says, that it signifies And he applied himself early to a jar full of wine, [With its mud-plaster sealed upon it, with drinking after drinking, until he exhausted all that was in the jar,] and emptied it. (L.)
A long and difficult night journey to water: (l, K.) or quick. (JK, K.) ___ See

Also, A camel *that outstrips others*. (K.)
أَذَﻫَّ، aor. ١٠َأَذَﻫَّ، inf. n. ٌءَذَﻫَّ، He cut a thing (As. S, K) [quickly], with a sword, &c. (TA.) It signifies a quicker act than does ُءَذَﻫَّ. (K.) ٍءَذَﻫَّ He destroyed the enemy. (K, TA.) ٌءَذَﻫَّ He hurt, or offended, [or cut,] him with his tongue; (TA,) made him to hear what he disliked. (K.) َأَذَﻫَّ He hurt the enemy. (K, TA.) ُﻩَأَذَﻫ ِﻪِﻧﺎَﺴِﻠِﺑ عَذَﻫَّ, (K, * TA,) inf. n. ٌءَذَﻫَّ, (TA,) He hurt, or offended, [or cut,] him with his tongue; (TA,) made him to hear what he disliked. (K.) ٌءَذَﻫَّ, (TA,) He hurt, or offended, [or cut,] him with his tongue; (TA,) made him to hear what he disliked. (K.) ٌءَذَﻫَّ He hurt, or offended, [or cut,] him with his tongue; (TA,) made him to hear what he disliked. (K.) ٌءَذَﻫَّ He hurt, or offended, [or cut,] him with his tongue; (TA,) made him to hear what he disliked. (K.) ُﻩَأَذَﻫ ِﻪِﻧﺎَﺴِﻠِﺑ The camels fell down, [and, app., died,] one after another: syn. ٌءَذَﻫَّ, تَذَﻫَّبَتْ The camels fell down, [and, app., died,] one after another: syn. ٌءَذَﻫَّ. (K.) َئَذَﻫَّ َﻦِﻣ ِدْﺮَـﺒِﻟَّا, [aor. - ,] He perished of cold. (K.) َأَذَﻫَّ He was loquacious, with error. (TA.)

١٠َأَذَﻫَّ It (a wound, or an ulcer.) became putrid, or rotten, and dissundered, or ragged. (S, K.) ٌءَذَﻫَّ ٌءَذَﻫَّ ٌءَذَﻫَّ i. q. مِسْحَةَةَ [q. v., in arts. ٌءَذَﻫَّ, سَحوَّةَ سَحوَّةَ] (K.) َأَذَﻫَّ, and َأَذَﻫَّ. (K.) َأَذَﻫَّ A sharp sword, (TA [but the orthography is not quite clear].) [See also art. ٌءَذَﻫَّ.] َأَذَﻫَّ, َأَذَﻫَّ see ٌءَذَﻫَّ. َأَذَﻫَّ see art. ٌءَذَﻫَّ.
He cut it; or cut it off: (A, K;) like He cleansed it; purified it; cleared it. (S, K.) He put it into a right, or proper, state; put it to rights; trimmed, adjusted, repaired, mended, amended, reformed, or improved, it. He trimmed the palm-tree by clearing it of the fibrous substance called The, K.) MF says, on the authority of the etymologists, that the original signification of and is The clearing, or trimming, of trees, by cutting off the extremities of the branches, in order that they may increase in growth and beauty; that they were then used to signify the cleansing, or purifying, of anything; and putting it into a right, or proper, state; trimming it; or adjusting it; and clearing it of any dirty or filthy things, or the like, mixed with it; so that these became their proper meanings by general acceptation: and that they were then used to signify the trimming and embellishing of verse, and clearing it of whatever might vitiate it in the opinion of the chaste in language, and the philologists: but the truth is what is said in the L; that the original signification of is the clearing the colocynth of its pulp, and preparing its seeds so that they may lose their bitterness, and become sweet. (TA.) (a thing) flowed. (K.) He (a man, &c., K, as a horse in his running, and a bird in his flying, TA,) was quick, or swift, (K.)
in his pace or course: (TA:) he was quick in flying, in running, and in speech. (S.)

He ran vehemently. (As.)

He makes the inclinations of his head and body [in prayer] in quick succession. (TA, from a trad.)

See also art.

He was quick in flying, in running, and in speech. (TA:)

The people were very noisy, or clamourous, (K,) and loquacious. (TA.)

He trimmed an arrow; or shaped it with nicety, by the second operation: the first operation is called . (AHn.)

who cites the following verse of one of the Hudhalees: (namely Aboo-Khirásh, L, art. 

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[app., He removed from her what was next the belly, and directed himself to a line of the back, between the rump-bone and withers]. (TA.)

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[app., He removed from her what was next the belly, and directed himself to a line of the back, between the rump-bone and withers]. (TA.)
A kind of pace of a horse; (S.) like (K.) a subst. from (TA.) he was quick, or swift, in his pace.

A running with a leaning on one side. Ex. [He went leaning on one side]. (IAMb.) But for this some read [He went leaning on one side], which is equivalent to (TA.)

A man of purified natural dispositions, or manners, or morals; (S., K.) a man of integrity; free from vices, or faults. (L.)

Quick, or swift, [in pace, &c.]. (TA.) is also a name of The Devil; who is also called the devil, meaning he who embellishes,

or gives a goodly appearance to, acts of disobedience [to God]. (Fr.)

Quick, or swift, camels. (K.)
His speech, or talk, was much, or abundant, and erroneous and false or vain or frivolous. (A, K.)

He talked much; babbled. was loquacious, or garrulous: (JK:) [or he talked irrationally:] or he confounded in his speech, and talked what was not fit or meet or proper: (Msb:) or he talked much and badly: or erroneously: (K:) or he talked nonsense; he talked irrationally, foolishly, or deliriously: (S:) as also he talked much; babbled; was loquacious, or garrulous. (S, TA.)

Not little nor much: (TA:) or not scanty, so as to indicate impotence, nor much and corrupt: said of the speech of Mohammad. (K, art. نز.) [See نز, from which it is altered to assimilate it in form to نز.] Much talk; babble: (JK:) or nonsense; or irrational, foolish, or delirious, talk: (S:) or confused and improper speech: (Msb:) or speech, or talk, that is much and bad: or erroneous: (A, K:) or that is not regarded as of any weight or worth. (TA.) See also نز.

see نز.

an epithet from نز, applied to a man, [signifying, Loquacious; garrulous; babbling; a great
talker; a bubbler. or nonsensical, irrational, foolish, or delirious, in his talk: or one who speaks confusedly and improperly: or who speaks, or talks, much and badly: or erroneously.] (JK, S, K:) as also, [but in an intensive sense.] هَذِرَةٌ (K) and هَذِرَةٌ (S, K) and هَذِرَةٌ (K) and مِهِدَارٍ (K) and مِهِدَارٍ (JK, A, K) and مِهِدَارٍ (K) and مِهِدَارٍ (JK, S, A, Msb, K,) [signifying, very loquacious, &c.:]
and, [but in a doubly intensive sense.] هَذِرَةٌ (JK, K) and مِهِدَارٍ (JK, A, K,) [signifying very very loquacious, &c.:]
and, [but in an intensive sense.] هَذِرَةٌ (K) and مِهِدَارٍ (TA) and مِهِدَارٍ (JK, K) [signifying one who talks badly, or corruptly, and much: (TA:) or light in speech and in service: (S, TA:) the pl. of مِهِدَارٍ is مِهِدَارُونَ. (ISd, TA.)

*See هَذِرَةٌ: the third, in two places.*

*See هَذِرَةٌ: the third, in two places.*

*See هَذِرَةٌ: the third, in two places.*

*See هَذِرَةٌ: the third, in two places.*

*See هَذِرَةٌ: the third, in two places.*

*See مِهِدَارٍ: the third, in two places.*

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*See مِهِدَارٍ: the third, in two places.*

*See مِهِدَارٍ: the third, in two places.*
He talked much and quickly: (K) a dial form of هَزْرَمٌ, or mispronounced for the latter word. (TA.) See also هَزْرَمٌ.

Custom; habit (accord to the TA, هَزْرَمٍ, and so in Golius's Lex.,) This is his custom, or habit. (K.)

Light, or active, (and quick. TA,) in his speech and in his service. (K.) See also هَزْرَمٍ, in art. هَزْرَمٌ.
Q. 1. ِهذلَم، inf. n. ِهذلَم، He was light, or active, and quick. (K.) But IDrd and others assert it to be a word mispronounced for ِهذَرَم. (MF.)
He talked nonsense; he raved, or talked irrationally, foolishly, or deliriously; (JK, K) by reason of disease or some other cause. (K) He talked irrationally, &c., with him. (TA.) And He mentioned him, or it, in his irrational, &c., talk. (TA.)

I heard them talking together irrationally, &c.] (TA.)

Beverage causing delirious, or irrational, talk.] (TA.)
1

He snarled, or howled, or whined; he uttered a cry less vehement than barking by reason of his little patience of cold; or he barked and grinned, displaying his fangs. (L, TA.) It is said in a trad, Enn al-kalb bihur min wa'ay al-'amilhe. Verily the dog [Snarls, or] harks and grins, displaying his fangs, behind his master: meaning, that courage is a quality implanted by nature in a man, so that he engages in wars naturally, and from care to defend what should be inviolable, not reckoning upon a reward, like as the dog naturally barks and grins, displaying his fangs, to defend his masters. (L, TA.)

He disliked, disapproved of or hated, him or it. (S, K.) You say, Huwa al-ans. He grinned in the face of the beggar, showing his teeth, and looking sternly, austerely, or morosely. (A, TA.)

You say also Huwa al-sana. The people disliked, &c., his vicinity. (A.) And Huwa al-kas. The cold made him (a dog) to snarl, or hand, or whine; or to cry in the manner described above; as also Huwa. It is said in a proverb, Ee'ar. It is, or was, an evil thing that made the fanged animal to snarl, &c.: alluding to the appearance of the signs and symptoms of evil: the sayer thereof, hearing the cry (of a dog), feared the assault of evil, and therefore said this to denote the magnitude of the case in his mind: meaning, nought but an evil thing.
made the fanged animal to cry: and for this reason, the use of an indeterminate word as an inchoative is well. (K.)

1. هَرٌ, inf. n. هَرَ, He drove sheep or goats:

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(IAar, in S, K, voice:;) or he called them. (Yoo, in TA, ibid.)

2. ﱚﺮَﻫِ, i. q. ﱃ ﻪﻬْﺟَو (, S, K,) i. e., He grinned in his face, showing his teeth, and looking sternly, austerely, or morosely. (A) like a dog. (TA.)

3. ﱠهِرَا, i. q. ﱢ ﻪِرَ ﰱ ﺪِﻫْﺟَو (, S, K,) i. e., He grinned in his face, showing his teeth, and looking sternly, austerely, or morosely. (A) like a dog. (TA.)

4. ﱠهِرَ, see 1, last signification, in two places.

A male cat; syn. ﱠسَﻧُور (; S, A, K:) which latter is uncommon in the language of the Arabs (IAmb, in Msb, art. ﱠمَنَر;) fem. ﱡهِرَ: (S, A, Msb, K:) or هَرَ is applied to the male and the female; and the latter is sometimes called ﱢهِرَ (IAmb, Msb:) the pl. هِرَ: and that of هِرَ: and the dim. of هِرَ: and the pl. of هِرَ: ﯽهِرَةٌ: ﯽهِرَةٌ: هِرَةٌ: هِرَةٌ: (Msb)) Also, a subst. from هِرَ meaning "he disapproved of, or hated, him or it. " (S) It is said in a proverb, (S,) يُعْرَفُ هَرَ ﻃِبِ ﻃِبِ ﯽ (S, A, K,) meaning He knows not him who dislikes or hates him from him who behaves towards him with goodness and affection and gentleness, and regard for his circumstances. (S, TA,) this is the best explanation of it: (TA:) or the action of him who grins in his face, showing his teeth, and looking sternly, austerely, or morosely. from the action of him who holds loving communion with him. (A:) or the calling of sheep or goats, (S,) or the calling of them to water. (K,) from the driving of them: (S:) or the calling of sheep or goats to provender from the calling of them to water: (IAar) or

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the driving of sheep or goats (Yoo, K) from the calling of them. (Yoo, TA.) It has been explained

[more fully] in art. (K.)

A dog [that snarls, or howls, or whines, by reason of his little patience of cold: or] that barks and grins, displaying his fangs: and ٌراﱠﺮَﻫ signifies the same [but in an intensive manner;

that snarls, &c., much:] or the latter signifies a dog that grins [much], displaying his fangs: or that barks much: or that barks [much] and grins, displaying his fangs. It is said in a trad.,

[properly signifying, I will not pay a fine for killing the dog that barks much, is expl. as meaning, I will not impose anything [as a fine] for the killing of a dog that barks much; because such a dog

annoys by his barking. (TA, [see art. عقل)) The ridingcamels returned to her, or it, one grinning (ٌهر) in the face of another, showing its teeth, in consequence of fatigue. (TA.)
The cold destroyed him, or, perhaps, debilitated him; i.e., a beast; lit., broke him:

syn. (TA.) [See also *ئِﺮَﻫَأَءَدْﺮَـﺒﻟا* like, [i.e., pass. in form, but neut. in signification,] (incorrectly written in the S, K, K,) *perished of cold, or heat.* (Ks, K.)

It (a camel or sheep &c., or a man.) perished of cold, or heat. (Ks, K.)

The cold affected him so severely as nearly to kill him: (As, S, K;) or so severely as to kill him. (K.)

The wind was, or became, intensely cold. (K.)

He cooked flesh-meat thoroughly: (K;) or so that it fell off from the bone. (S, K, K, K, K, S, K, K, K, * TA:) and *ءْﺮَﻫ* (TA:) and *ءْﺮُﻫ* (K;) and *ءْوُﺮُﻫ* (K;) and *أّﺮُﻫ* (S, K, K, K, * TA:) and *ءآَﺮْﻫِإ* (TA;) He cooked

flesh-meat thoroughly: (K;) or so that it fell off from the bone. (S, K, K, K, K, S, K, K, K, * TA:) and *ءْﺮَﻫ* (TA:) and *ءْﺮُﻫ* (K;) and *ءْوُﺮُﻫ* (K;) and *أّﺮُﻫ* (S, K, K, K, * TA:) and *ءآَﺮْﻫِإ* (TA;)

It (flesh-meat) was thoroughly cooked: (K;) or was cooked so as to fall off from the bone. (S, * TA:) He was loquacious: or he was loquacious, with incorrectness; (TA;) or he was very foul in his speech: or was very incorrect, or faulty, therein: (K;) or, simply, he was foul, (S,) or incorrect, or faulty, (TA,) in his speech: (S, TA;) also he multiplied his words but spake not to the point, or correctly. (K;) [Verily his speech is prolix: or is vitious, and disorderly]. (TA.)

He entered upon the cool time of the evening: (S, K, * TA:) or properly said only of the evening of the hot season. (K.) [See also *أَهْرَأَءَدْﺮَـﺒﻟا* *ءْﺮَﻫ* (TA, in this art.; and IAar, in

Stay thou until the mid-day heat shall have become assuaged, and the air be cool. (TA, in this art.; and IAar, in
TA, art. He slew a person. (K.) See 1, last sentence but one.

He (a beast) was destroyed, or, perhaps, debilitated, by the cold; lit., was broken. syn. ٌةَوْرَـهَـم , ٌةَوْرَـهَـم ٌةَوْرَـهَـم .

(TA,) See 1.

He (a beast) was destroyed, or, perhaps, debilitated, by the cold; lit., was broken. (TA) Meat thoroughly cooked: (TA) or cooked so as to fall off from the bone. (S, * TA.)

See ٌءآَﺮُﻫ.

Loquacity: or vitious, disorderly, speech: (K) or loquacity with incorrectness. (S.) ___ ٌءآَﺮُﻫ, (K) fem. with ٌءآَﺮُﻫ, (K) pl. with ٌءآَﺮُﻫ,(TA,) and ٌءآَﺮُﻫ; (K) A great talker of nonsense. (K.)

A young shoot of a palm-tree, (AHn, K,) when first plucked from the mother-tree.

A certain devil whose office it is to suggest foul dreams. (K.)

Cold that occasions injury and death to men and to cattle &c. (El-Fezáree, ISk, S.) ___ Also, ٌءآَﺮُﻫ, pl. with ٌءآَﺮُﻫ. Perishing of cold, or heat. (Ks, K.) ___

Explained by AHn [in his book on plants] by the words ٌءآَﺮُﻫ, ٌءآَﺮُﻫ. [meaning, What is nipped, shrunk, shrivelled, or blasted, by the cold: see art. نَضْح.] (TA.)
1. **هَرَبُ** (S, K) aor. — ; not — , as some have imagined on account of the measure of the first of the following inf. ns., imagining thence also that the pret. is — هَرَبُ; nor — with the pret. — هَرَبُ, as some have supposed because of the guttural letter; for a guttural letter, when it is the first, is not reckoned as having any influence on the form of the aor.; nor — , as some have thought; (TA;) inf. n. هَرَبُ (S, K) and مَهْرَبُ; (K) He (a man, or any animal, TA) fled; ran away. (S, K.)

2. **هَبْرَهُ**, inf. n. تَهْرَهُ, He made, or caused, him to flee, or run away. (S, K.) See also 4.

3. **هَبْرَهُ**, aor. — , He became extremely aged, old and weak, or decrepit; i. q. هَمَرُ; (K) of which it is a dial. form. (TA.)

4. **هَبْرَهُ**, He forced, or compelled, him to flee, or run away. (K.) See also 2. **اْهْرِبْت اَلرِيحُ** The wind raised and carried away the dust, (K,) causing dust and dry herbage &c. to accumulate on the ground. (TA.)

5. **هَبْرَهُ**, aor. — , He (a horse, or other animal that runs, Lh) strove, or exerted himself, in going away, or in flight, being frightened, (ISk, S, K,) or not being frightened. (TA.) See جَاء مِهْرَبًا. **اْهْرِبْت في الْأَمْرِ** He went, or travelled, far into, or through, the land. (TA.) See جَاء مِهْرَبًا. **اْهْرِبْت في الْأَمْرِ** He immersed himself in the affair; took extraordinary pains in it. (K.)

6. **فَارَوْاَُل** They fled, one from another. (TK.)

The thin integument of fat that covers the stomach and intestines: or the fat [or
caul, that is spread over the intestines: i. q. (K.) a word of the dial. of El-Yemen. (TA.)

ما لَهُ هَارِبٌ وَلَا قَارِبٌ He has not [of camels &c.] any that returns from water, nor any that comes to it; i. e., he has not anything; (Kh, S, K;) or, he has not anything, nor has he any people; an expression similar to ما لَهُ سَعَةٌ وَلَا مَعْنَى (Lh;) accord. to IAar, هَارِب signifies one who returns from water; and قَارِب, one who seeks, or journeys to, water: (TA;) or the meaning is no one flees from him, nor does any one approach him; i. e., he is a person of no account. (As, K.) [In the TA a trad. is quoted which confirms the former signification.] See also art. قَارِب.

فَلَان لَنَا مِهْرَب Such a one is a refuge to us. (TA.)

جَاء مِهْرَبٌ He came striving, or exerting himself, in the affair: (Lh;) or, as some say, he came fleeing and in fright. (TA.)

مِهْرَب A piece of wood, or wooden implement, which the sower, or ploughman, draws forward and backward [over the ground]. (K.) [A piece of the trunk of a tree, or of a thick branch, is thus drawn over the soil after sowing.]
**ذَﺑْﺮِﻫ**

sing. of **ذَﺑْﺮِﻫَة**, which signifies The **servants**, or **ministers of the fire** (S, K) of the **Magians**; (K)

the **servants**, or **ministers**, (قومه)

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L, K, by which is meant **مَﺪَﺧ** (TA,) of the fire temple of the Indians: (L, K;) or the **judges of the Magians**: (L;) or the great men of the Indians: or their learned men: (L, K;) a Persian word,

[originally **ذَﺑْﺮِﻫ**] arabicized. (S, L.)

**ذَﺑْﺮِﻫ** A pace less quick than that termed **خِبْب**. (S, L, K.)

**ذَﺑْﺮِﻫ** A proud and self-conceited manner of walking, or going: (L, K;) which a (L.) a manner of waking or going like that of the **ذَﺑْﺮِﻫَة** (pl. of **ذَﺑْﺮِﻫ** (A'Obeyd, 1: A'Obeyd mentions it in

speaking of the paces of camels, and says that it is without a parallel in form. (L;) عَدَا الجَمِّلُ الذََبْرى The camel ran in clining towards one side. (S, L, K.)
He rent, or slit, a thing, to widen it. (TA.)

He drew the side of his mouth towards the ear. (TA)

He was wide, or ample, in the sides of the mouth: he had a wide mouth. (S, K, TA.)

He wounded his reputation; syn. طَعَنَ فِيهِ. (S, ISd, K.) He cooked the flesh-meat thoroughly: (K) cooked it so that it fell off from the bones, (S)

See 1, last sentence.

Wide or ample. (K.) Wide, or ample, in the sides of the mouth: (S) as also أَهْرَتْ وَشَدِّا. (TA) A wide-mouthed horse; as also أَهْرَتْ أَمْرَتْ. and camel (TA)

A serpent having a wide mouth. (TA.) A lion wide in the sides of the mouth. (S.) A man having a wide mouth. (TA.) Having a mouth wide in the sides. (S.)

Dogs wide in the sides of the mouth. (S.) Dogs wide in the sides. (L) The lion. (K.) A woman in whom...
the division between the vagina and the rectum has been broken through. (S, K.)

Sometimes employed in this sense. (S,) A rent garment (ISd.) A wounded reputation. (ISd)

A man who does not keep a secret, and who talks fault. (K.)

اهريت: see اهريت.

[See A certain fallen angel. the companion of ماروت] the name of an anger, or of a king. but the former accord. to the more common opinion: generally and most correctly held to be a foreign name (TA.)

أهرت: see أهرت throughout. هريت an epithetic appellation given to a Burst; pl. هريت (TA;) [like ذو Q. v.]

مهروت: see هريت.

مهروت: see هريت. Flesh-meat thoroughly cooked, so that it has fallen in pieces; as also مهره;

or this latter [only] is the correct word. (TA, from a trad.)

متهاتر: see متهاتر.

Twisting about the sides of the mouth, and drawing them often. or much towards the ears (TA, from a trad.)

مهتون: see مهتون.
An old, worn-out garment. (K.) [See also ٌﺚﻳِﻮَﻫ.]
1. *جرَُّه* aor. — inf. n. *جرَُّه* He did, acted, or occupied himself, much in a thing (S, L.) expatiated, or to a wide range, in it. (L.) This is the original signification. (S, L,) (aor, inf. n. *جرَُّه* Msb.) He launched into, and expatiated in. or was diffuse in discourse, talk or narration: (K,) this is the signification in most frequent use: (TA:) or he made a confusion, or confounded, therein. (K, Msb.) *جرَُّه* aor —, and —, inf. n. *جرَُّه* Multum invivit (S, L.) or [simply] *جرَُّه* an cillum suam (K,) *جرَُّه* (inf. n. *جرَُّه* TA,) *جرَُّه* (a horse) ran much (S, L,) or ran quickly or swiftly: (Msb:) or [simply] ran (K,) *جرَُّه* (inf. n. *جرَُّه* S,) The people fell into a state of trial, or civil war or conflict and faction or discord, or discussion, or confusion, or disorder, (S, K,) and slaughter. (K,) *جرَُّه* (a horse) *جرَُّه* (inf. n. *جرَُّه* S,) *جرَُّه* (a horse) *جرَُّه* (inf. n. *جرَُّه* S,) *جرَُّه* (inf. n. *جرَُّه* S,) *جرَُّه* became perplexed in his sight, by reason of the vehemence of heat, and his being much smeared with pitch, (S, K,) and being heavily laden. (TA,) 2. *جرَُّه* inf. n. *جرَُّه* أين، أ的速度，and *جرَُّه* أين، أ的速度 He incited, or urged, the camel to journey on (during the hottest time of the day, S,) until he [the camel] became perplexed so his sight by reason of the vehemence of the beat. (S, K,) *جرَُّه* ركض، inf. n. *جرَُّه* تهريج، (beverage of the kind calledأينْهَبْ، أ的速度，and اينهاب، أ的速度 He cried and to the lion or other beast of prey, and child him. (S, K,) *جرَُّه* ركض، inf. n. *جرَُّه* تهريج، It (beverage of the kind calledأينْهَبْ， أ的速度，and اينهاب، أ的速度 affected, or took effect upon, a person. (S, K,) 3. *جرَُّه* أين، أ的速度 4. *جرَُّه* أين، أ的速度 *جرَُّه* أين، أ的速度 The heal reached has (a camel) inside (L,) 5. *جرَُّه* أين، أ的速度 *جرَُّه* أين، أ的速度 *جرَُّه* أين، أ的速度 *جرَُّه* أين، أ的速度 *جرَُّه* أين، أスピード Inivertunt, ulii alias. (TA,)
He was, or became, affected by beverage of the kind called (S, CK)

Trial, or civil war, or conflict and faction, or discord, or dissension. (S, CK) and confusion. or disorder: (S:) vehement and much slaughter (TA:) in a trad. respecting the signs of the last day, conflict, and confusion, or disorder: (TA:) or slaughter; as explained by Mohammad himself:

(S:) and so, accord to Aboo-Moosa. It signifies in the language of Abyssinia (TA:) Ibn-Keys Fr-Rukeiyât said in the days of the faction of Ibn-Ez-Zubayi.

Would that I knew whether this be the first of the slaughter predicted as a sign of the last day, or whether it be a time of trial, or civil war &c., other than the slaughter so predicted (S)

A man whose camels are affected with the scab, and have therefore been smeared with pitch, and to whose insides the heat has penetrated. (TA.)

A horse that runs much: (S, K:) and a horse that runs vehemently (TA.)
Q. 1. He was quick. or swift. (Jktt)

Tall, or long, as an epithet of a man &c. (K.) A tall, or longbodied, and bulky, she-camel: (S:) as also Anything great, large, or bulky: so in the Moajam or extending long, horizontally. (TA.) A tall palm-tree. (TA.)
هرجل

هرجِلَ pl., هراَجيل, هِرجِالُ

_A tall, long-bodied, or bulky, she-camel: (TA:) see herjāb._
حرح

أراح: هراح

see
دَرَه

1. دَرَهَ (S, L, K,) aor. inf. n. دَرَهَهُ (L,) He rent, or tore, (S, L, K,) a garment, or piece of cloth; (S, L,) as also (Az, L,) he rent, or tore, to injure, or spoil, (L, K,) not to amend: (L,) he (a puller) rent, or tore, and beat, a garment, or piece of cloth: (L,) and دَرَهَهُ (S, L, K,) He wounded his reputation. (S, L, K,) دَرَهَهُ He cooked flesh-meat so that it fell off from the bones: (S, L, K,) or cooked much: (As, L,) or cooked thoroughly and well: (ISd, L, K:) and دَرَهَهُ (S, L, K,) signifies the same, (S, L, K,) but with an intensiveness: (S, L,) or he put flesh-meat into the fire, and cooked it thoroughly: (AZ, L,) دَرَهَهُ (L, K, TA,) or دَرَهَهُ (AZ, L, CK,) and دَرَهَهُ (TA,) It (flesh-meat) became cooked so that it fell off from the bones: or, cooked much: or, cooked thoroughly and well: (L, K:) or it, being put into the fire, became thoroughly cooked. (AZ, L,) Irreg. verb. دَرُهَهُ (L,) aor. دَرُهَهُ (L, K,) and لَدَرَهُهُ (S, L,) of a yellow colour: (TA:) or (so accord. to the L; but in the K, and) i. q. لَدَرُهَهُ (L, K,) or the yellow لَدَرُهَهُ (TA,) and a certain red earth (K) with which one dyes. (TA.)

2. دَرَهَ see 1. دَرَهَهُ (As, S, L, K, [but in the last it is not shown whether it be with or without tenween]) of the measure دَرَهَهُ (S, L,) of the fem. دَرَهَهُ (Lh, M, art. دور; and K,) inf. n. دَرَهَهُ (Lh, M in art. دور; and K,) i. q. دَرَهَهُ [q. v., in art. دور; رود, I willed, wished, or desired, the thing]. (Lh, M, art. دور; and K.)

3. دَرَهَ see 1. دَرَهَهُ (K,) i. e., a yellow garment, dyed with دَرَهَهُ (TA.)

4. دَرَهُ (TA.)

5. دَرَهُ see 1.
gen., (IAmb,) but AHn says, I know not whether it be masc. [and therefore with tween] or fem. [and therefore without tween],

(L.) [in one instance in the L, and in a copy of the K, written ادره, which is evidently wrong, ] and AHn, i.e. ارده or ارده,

(L, K,) and اردن, (L,) A certain plant; (As, S, L, K;) a certain herb, of which AHn says, that he had not met with a description of it: (L:) and اردن is also the name of a certain plant, (K,)

like اردي, (L,) or i. q. اردي. (TA.)

see مهرود.  
see هردن.  
see هردن.  
see هردن.

A garment, or piece of cloth, rent, or torn; (L;) as also هریت. (AZ.)

Also, (S, L, K,) A garment, or piece of cloth, dyed yellow (S, L) with ارده; (L;) and so (L)

and (K, * TA,) or, as Sh says, accord. to information given to Aboo-'Adnán by an intelligent Arab of the desert, of the people called Báhileh, dyed with ورس, and then with saffron, so as to become of a colour like that of the flower of the حوذانة: (Az, L;) or of a light yellow colour. (IAmb, L)

see مهرود.
Q. 1. **هردبة**, inf. n. **هردبة**, (and **هردبة**, TA, [a strange form: perhaps a mistake for **هردبات** or **هرداب**]). *He ran heavily.* (IKtt &c., and K.)

**هردبة** (and **هردبة**, TA) *An old woman.* (S, K.) Also, (as some say, TA,) *Having a swollen belly, and cowardly,* (S, K.) or *cowardly, bulky, of little sense, swollen in the belly, and having no heart.* (TA.) Accord. to Az, in the T, A *large, long-bodied* man is called **هردبة**. (TA.)
He bruised, brayed, or pounded, it; crushed it so as to break it; broke it, or broke it in pieces, by beating; (S, IF, Msb, TA;) namely, grain, (Msb,) or some other thing: (IF, Msb:) or he did so vehemently, or violently: (A, K:) or with something broad: or with some preservative between it and the ground. (TA.)

Grain, (Msb,) or wheat, (A,) bruised, brayed, or pounded, (A, Msb,) vehemently, or violently, (A,) with the مهارات before it is cooked; for when it is cooked, it is termed粮 or هريسة: (Msb:) [of the measure نشيوه in the sense of the measure مفعولة:] from the verb above-mentioned. (K.) You say، I have wheat bruised, &c., for the هريسة. (A.)

Grain, (Msb,) or wheat, (TA,) bruised, brayed, or pounded, [vehemently, or violently, (see هريسة,) and then cooked: (Msb, TA:) [or a kind of thick pottage, prepared of cooked wheat and cooked flesh-meats much pounded together: (Golius; app. on the authority of Ibn-Maarooif:) but this is probably one of the kinds of هريسة peculiar to post-classical times; which kinds are many: see De Sacy's Relation de l'Égypte par Abd-Allatif, pp. 307 and 312:] of the measure فعيلة in the sense of the measure مفعولة: (Msb:) from the verb above-mentioned: (S, K:) pl. هريسة. (A.)

A maker, or preparer, of هريسة: (Mgh, Msb, K:) and a seller thereof. (Mgh.)

[In the M, voce مهارات, q. v., accord. to the TA, مهارات, i. e., app. مهارات] A stone hollowed out, (S, Mgh, Msb,) oblong, (Mgh, Msb,) and heavy, resembling a [vessel of the kind called] تور, q. v., (Mgh,) in which one bruises, brays, or pounds, and from which one performs the
ablution termed (S, Mgh, Msb;) and it is also made of brass; and grain and other things are bruised in it: (Msb;) and sometimes, by a tropical application, one of wood, (Mgh, Msb,) used for the same purpose: (Msb;) or a mortar; syn. (K;) or thing in which grain is bruised: (A, TA,) and also, (A, K,) tropically, (A,) a hollowed stone, (A, K,) of oblong shape, (A,) from which one performs the ablution above mentioned; (A, K;) consisting of a bulky stone, which several men cannot lift nor move because of its weight, capable of holding much water. (TA.)

A certain thorny or prickly tree, (S, K, TA,) the thorns or prickles of which are like the , (TA,) and its fruit is like the See
شَرَﻫَ ١ َشِﺮَﻫَ aor. — , (Sgh, K,) inf. n. (TK,) He (a man, TA) was, or became, evil, or bad, in disposition. (Sgh, K.) ٌشَﺮَﻫَ ( , TK,) inf. n. (A, K,) He was, or became, evil, or bad, in disposition. (Ibn-'Abbâd, A, K,) and الزمانَ, (A,) aor. — and — , (A, K,) inf. n. (TK,) Time, or fortune, was, or became, distressful, or calamitous. (I'Abbâd, A, K.) [In the A, app. by inadvertence, زمانَ is mentioned as proper; and زمانَ, as tropical.]

شَرُﻫَ ٢ َشْﺮَﻫَِّﲔَـﺑِبَﻼِﻜﻟا inf. n. (S, A, K,) He excited strife, or quarrelling, between, or among, the dogs; syn. حَرَﺷَ بين الكلابَ, (A, * K, * TK,) inf. n. (S, A, K,) He excited strife, or quarrelling, between, or among, the dogs; syn. حَرَﺷَ بين الكلابَ, (A, Mgh, TA,) or حَرَﺷَ بين الكلابَ, (S, * A, K, TK,) inf. n. (S, A, Mgh, K) and مَهَارَشَةَ على بعض الكلابِ, (K, * TK,) inf. n. (S, A, Mgh, K) and حَرَﺷَ بين الكلابِ, (S, Mgh,) he incited the dogs to attack one another. (S, Mgh, K,) [Hence,] شَرَﻫَِّﲔَـﺑِمْﻮَﻘﻟا ( , A,) or شَرَﻫَِّﲔَـﺑِسﺎﱠﻨﻟا ( , K,) inf. n. as above, (S, K,) He excited discord, dissension, disorder, strife, quarrelling, or animosity, between, or among, the people. (S, * A, K.)

شَرَﻫَ ٣ َشَرَﻫَ [They fought and assailed each other]: said of two dogs. (A.) See also 6. [Hence,] كَلِبٌ حَرَﺷَ [An irritable, or a quarrelsome, dog]; like كَلِبٌ حَرَاشَ. (TA,) See also 2. [Hence,] شَرَﻫَ is also used to signify The fighting against each other of men. (Mgh.)

شَرَﻫَ ٤ َشَرَﻫَِّﲔَـﺑِبَﻼِﻜﻟا The dogs fought and assailed one another. (TA.)

شَرَﻫَ ٥ َشَرَﻫَِّﲔَـﺑِبَﻼِﻜﻟا, اهتَرَشَتَ الكلابَ, (A, K, TA,) and حَرَﺷَ بعضها بعضا (A,) The dogs fought and assailed one another. (TA.)

شَرَﻫَ ٦ َشَرَﻫَِّﲔَـﺑِبَﻼِﻜﻟا ٢ َشْﺮَﻫَِّﲔَـﺑِبَﻼِﻜﻟا ٣ َشْﺮَﻫَِّﲔَـﺑِبَﻼِﻜﻟا ٤ َشْﺮَﻫَِّﲔَـﺑِبَﻼِﻜﻟا ٥ َشْﺮَﻫَِّﲔَـﺑِبَﻼِﻜﻟا ٦ َشْﺮَﻫَِّﲔَـﺑِبَﻼِﻜﻟا ٧ َشْﺮَﻫَِّﲔَـﺑِبَﻼِﻜﻟا ٨ َشْﺮَﻫَِّﲔَـﺑِبَﻼِﻜﻟا
An old woman far advanced in years: (K.) a worn-out old woman; as also (T.)
A piece of rag with which water is dried up from the ground. (TA, art. جف.)
A large long-bodied man. (Az, in TA, voice.)
قَرَﻫ 1

Pour water upon thy wine; i. e., quiet thine anger. (T.) See also Freytag's Arab.

Prov., i. 875; also the same, ii. 877.

قَرَﻫ عَنٰكَ مِن رَوْبةَ اللَّيْلٍ: رَوْبة، رَوْبَهُ، رُبَّأٌ، رَوْبَّةٌ. See see.

قَرَﻫِ أَيِّذِكَ مِن الْيَوْمِ: أَيِّذِكَ، أَيْذَكَ، أَيِّذَكَ نَفْسَكَ.

Alight ye in the first of the night; (TA:) or disburden yourselves: which seems to be generally meant by هُزيَّوا عَنْكُمْ أَوْلَىَ اللَّيْلِ.

The seminal fluid of a man: see إِهْرَاقَةٌ in art.
Q. Q. 1

He walked quickly: (Msb:) he went a kind of trotting pace between a walk and a run; see ṭabīb (i.e., ṭabīb) is not so quick as ḥabīb (an amble); (Msb:) and is between ṭabīb (a walk) and ṭabīb (a run): (S, Msb, K:) it is a kind of ṭabīb (a walk) or quicker than ṭabīb (a run): (S:) or quicker than ṭabīb: or a quick walk. (K.)
He became extremely aged; (K) old and infirm; (Msb) decrepit; or a weak old man.

The mind: see 6 in art.
Wells: (K;) a pl. that has no sing.; or its sing. is هرميت or perhaps the is an augmentative letter:
(MF;) or, accord. to the L, it is a name of a certain group of wells in the tract of Ed-Dahma, said to have been dug by Lukmán the son of 'Ad: or, accord. to As, certain wells on the left of Dareeyeh: if so, F has erred in prefixing to it the art. (TA.)
هرن

see الكر الهاروني.
A granary: see
He shook it; he put it in motion, or into a state of commotion; (S, A, Msb, K;) as also he put it in motion, or into a state of commotion; (S, A, Msb, K;) aor. [respecting which see what is said on an ex. below,] (A, K,) inf. n. ﺖََُهََْٗ, (S, A, Msb, K,) inf. n. ﺖََُهََْٗ, (S, K,) inf. n. ﺖََُهََْٗ; (TA;) meaning, he made it move by pulling and pushing; or he made it move to the right and left: or, accord. to Er-Rághib, he did so with violence, or vehemence. (TA.) It is said that ﺖََُهََْٗ is trans. by itself, and by means of ﺖََُهََْٗ, like ﺖََُهََْٗ and ﺖََُهََْٗ: it is trans. in the latter manner in the Kur., [xix. 25] where it is said, ﻥََُهََْٗ ﻥََُهََْٗ ﻥََُهََْٗ ﻥََُهََْٗ ﻥََُهََْٗ ﻥََُهََْٗ ﻥََُهََْٗ, [And shake thou towards thee the trunk of the palm-tree], i. e. but ISd says, that the verb is here made trans. by means of ﺖََُهََْٗ because it is used in the sense of ﺖََُهََْٗ: and MF says, that, properly, it is not trans. by means of ﺖََُهََْٗ. (TA.) You say, ﺖََُهََْٗ ﺖََُهََْٗ [He shook the sword, &c.] (A.) And ﺖََُهََْٗ, ﺖََُهََْٗ, ﺖََُهََْٗ, (A,) and ﺖََُهََْٗ, (S,) [The wind shook the branches, and the trees,] and ﺖََُهََْٗ, (TA.) [It shook the plants: but this has also a tropical signification, which see below. (TA.) You say also, ﺖََُهََْٗ, ﺖََُهََْٗ, ﺖََُهََْٗ, (Mgh.) And ﺖََُهََْٗ ﻥََُهََْٗ ﻥََُهََْٗ ﻥََُهََْٗ ﻥََُهََْٗ ﻥََُهََْٗ, (Z, in his preface to the Keshsháf.) And ﺖََُهََْٗ, (S, A, K,) aor. ﺖََُهََْٗ, (TA,) inf. n. ﺖََُهََْٗ, (S, K, TA,) [I shake my shoulderblade, and my shoulder-joint;] meaning, I walk with an elegant and a proud and self-conceited gait; I behave with pride and self-conceitedness. (Mgh.) And ﺖََُهََْٗ [lit., He shook his sides at such a thing app. meaning, he was active, or prompt, and brisk, or was moved with alacrity, to do such a thing, or he was rejoiced at such a thing:] like ﺖََُهََْٗ, q. v.; and in like manner, ﺖََُهََْٗ, (A,) [In like manner also you say,] ﺖََُهََْٗ [app. meaning, accord. to a gloss cited by De Sacy in his Anthol. Gr. Ar., p. 309, What I saw rejoiced me: or, as rendered by him, p. 286, ce dont j'étois temoin, réveilla en moi le courage.] (Z, in his preface to the Keshsháf.) And ﺖََُهََْٗ, (S, A, K,) aor. ﺖََُهََْٗ, (TA,) and ﺖََُهََْٗ, (S, K, TA,) He
made the camels to be brisk, or sprightly, by his singing to urge them. (S, * A, K.) And The journeying made them to be brisk, or sprightly. (TA.) And The pace brought him on quickly. (TA.) And I made such a one to rejoice [or to be prompt and brisk (see the quasi-pass., 8,) to do good]: said of a generous man: (En-Nadr, TA:) and have signified the same. (A.) And The winds and the rains made it to become tall. (A, TA. *) [See 8. It seems to be an inf. n. of هَزُرَةُ.] You say A spear that vibrates, or quivers, when shaken. (TA, ibid.) 2 هَزْرَةُ see 1, in two places. 5 هَزْرَةُ تَهِزُّ see 8. 8 هَزْرَةُ (inf. n. هَزْرَةُ) quasi-pass. of هَزِرَةُ, (TA,) [It shook; or quivered; it became in motion, or in a state of commotion; (A, TA. *) as also هَزْرَةُ تَهِزُّ, (S, K,) quasi-pass. of هَزِرَةُ; (TA;) and هَزْرَةُ تَهِزُّ, (S, A, K,) [quasi-pass. of هَزِرَةُ; meaning, accord. to explanations of هَزِرَةُ in the TA, it became moved by being pulled and pushed; or it became moved to the right and left: or it became so moved with violence, or vehemence.] [app. the water quivered in its running]: and [app. the water quivered in its running]: and the star in its shooting, or darting, down: (S, A, TA:) and the star shot, or darted, down [app. with a quivering motion]; (O, L, TA;) as also هَزْرَةُ (A, K.) The procession, or cavalcade, went quickly: (En-Nadr, TA:) or made a noise and clamour. (S.) The camels, being urged on by the singing of their driver, became brisk, or
sprightly. (S, * A, TA.) You say also, هَارَّ لْأَمَرَ He was, or became, active, or prompt, and brisk, or cheerfully excited, at a thing, or to do a thing. (TA.) He rejoiced [or was active or prompt, &c., to do good]: said of a generous man. (En-Nadr, TA.) And [He rejoices, or is active, or prompt, &c., to do what is beneficent, or kind]. (A.) [Hence the saying,] Such a one does not rejoice, &c., to give, but he shrinks from giving]. (A, TA, art. K.) [Hence also,] The empyrean of the Compassionate rejoiced at the death of Saad; (En-Nadr, I Ath, K, TA;) meaning Saad Ibn-Mo'adh; (TA;) i. e., when he [meaning his soul] was taken up; (I Ath, TA;) because of the honour in which he was held by his Lord; (K;) or the inhabitants of the empyrean rejoiced at his death: these words occur in a trad., of which there is another relation, هَارَّ عَرْشَ and some say, that by عَرْشَ is meant the bier upon which Saad was removed to his grave. (TA.)
You also say, **My heart became moved by a cheerful, or joyful, affection towards him.** (K, TA.) **The plant, or herbage, became tall.** (A, TA.) **The land produced plants, or herbage:** (A;) or became put in motion, and produced plants, or herbage. (TA.)

R. Q. 1 هَزَرَ, and هَزَرَة. see 1. ___ Also, the first, (inf. n. هَزَرَة, TA,) **He subdued him,** or **rendered him submissive;** syn دَلَّهُ. (K, * TA.)

R. Q. 2 تَهَزَرَ: see 8, in two places. ___ Also, **He became subdued, or submissive;** quasi-pass. of هَزَرَة. (TA.)

**Brisk and rejoicing to do evil or mischief;** applied to a woman: pl. هَزَرَات. (A, TA.)

**Briskness, or sprightliness:** (S, K:) and briskness, sprightliness, alacrity, or cheerfulness, disposing one to promptness in acts of liberality, kindness, and
beneficence; or liberality of disposition; (K:) and [in like manner] briskness, or sprightliness, of camels when urged on by the singing of their driver. (A, TA.) ___ A kind of pace, or manner of going, of camels; (As, K:) When the train goes quickly: (As, * En-Nadr, TA:) or a state of commotion of a train or procession or cavalcade: (ISd, TA:) or the confused sound thereof. (IDrd, TA.) ___ ___ The sound of the boiling of a cooking-pot: (S, K:) the reiterating sound of thunder; as also هزّ : (K.) which latter has likewise the following similar significations: a sound, or noise; (K:) as, for instance, a sound, or noise, of turning of a mill; as also [inf. n. of زأ ] زأ: (TA:) and the murmuring of the wind (S, K) when it shakes the trees: (S:) or the sound of the blowing of the wind: (TA:) or the lightness of the wind, and the quickness of its blowing. (A, TA.)

* زئاَزَﻫ Difficulties, afflictions, or calamities: [a pl.] having no singular. (Th, TA.)

كَوكَبٌ هَزّ [A star shooting, or darting, down; or quivering in doing so: see 8]. (S, TA.)

* هزّ : see R. Q. 1, of which it is the inf. n.: and see هزّ.

* هزاَزَﻫ [app. pl. of هزّ] Seditions, or discords, or dissensions, (فَتْنَ) in which people are in a state of commotion: (S, Msb:) or wars and difficulties or afflictions or calamities that put into a state of commotion: (A:) or the excitement of commotion in men, by trials, or trying events, and by wars; (K, * TA:) as also هزّ. (K.)
He mocked at, scoffed at, laughed at, derided, or ridiculed, him. (S, K.)

The most approved reading of the Kur, ii. 13, is with the ه fully pronounced: some alleviate it: and some read السراب يهذا بالركب: and say إستهزأت for إستهزه. (Zj.)

[The mirage mocks the company of riders]. (A.)

He, or it, broke a thing. (K.)

A poet says, describing a coat of mail,

* هلَّا عَكَّنْ تَرَذُّ الْنَّبِلَ خَنْساَ
* وَهِئَرَاءَ بِالْمَعَابِلِ وَالْقَطَاعِ

[It has creases that repel the arrows, making them to recede, and break the broad and long arrow-heads, and those which are small and broad]. The is redundant. This is the opinion of the lexicologists, except ISd, who thinks that this is an error, and that here means mocks. (TA.)

He killed his camels with cold. IAAa says, that اهزا and اهزا both signify The cold killed him. (TA.)

He put in motion, [or excited,] the beast on which he rode. (As, K.)

He died He put in motion, [or excited,] the beast on which he rode. (As, K.)

on the spot; i. e. unexpectedly, or suddenly: (Z:) improperly objected against by Ibn-Es-Săigh. (Ináyeh, MF.)

He entered upon the time of severe cold. (K.)

His she-camel hastened with him. (K.)
One who is mocked at, scoffed at, laughed at, derided; a ridiculous person. (S, K.)

One who mocks at, scoffs at, laughs at, derides, or ridicules, others. (S, K.)

A morning intensely cold: as though mocking men when they shrug and shiver. (A.)

[A desert that mocks the company of riders]. (A.)
A camel strong in running; syn. قؤى الجرى (K, and so in a copy of the S) or a strong and bold camel; syn. قؤى جرىء (so in the S, in several copies): a strong camel: (ElJarmee:) a camel advanced in age, and bold. (As.)

A vulture, (K,) advanced in age. (TA.)

Sharp; fierce; syn. حديد (K) A sharp, or fierce, lion: (K, accord. to the TA:) or a strong lion. (CK.)

A kind of fish. (K.)
and 

Thick and bulky: and strong and hard or hardy:

A hard, or hardy, she-camel. (IAar.) Also, the first, (S, K,) and the second and third, (Sgh, K,) The lion: (S, Sgh, K,) accord. to some, because of his thickness and bulkiness. (TA.) Some say that the is a radical letter: others, that it is augmentative, and that the word is from زَرَب, signifying the act of repelling with strength. (MF, TA.)
1. جُرَّهَ He sang in a certain manner, with trilling, or quavering; as also جُرُّهَ; (S, K;) and جُرْحَ (K:) or جُرَّحَ signifies he reiterated, or made to reciprocate, the graceful modulations of his voice; or prolonged his voice, without elevating it: (Aboo-Is-hák, L:) or جُرَّهَ does not at all signify trilling, or quavering; and therefore IAar has applied جُرَّهَ as an epithet to a dog that barks much. (L.)

2. جُرِّهَ التْوُصّلًا, inf. n. جُرِّهَ, He (a singer [or a reader or reciter]), made the sounds of the voice to be closely consecutive, and uttered in a light and quick manner. (L.)

3. جُرِّهَ لَحْبَةٍ, [the latter app. a mistake for جُرِّهَ فِيْهِ, جُرَّهَ] He made the sounds of his voice to be closely consecutive, or near together. (TA.) See 1.

4. جُرَّهَ The bow twanged, on the archer's loosing the string after drawing it. (S, K, TA.)

5. جُرِّجَتْ القُوْس The bow twanged, on the archer's loosing the string after drawing it; and of a lute-string: in the TA, i. q. جَرَّجَتْ: pl. جَرَّجَاتْ; أرْجُجَاتْ is pl. of أرْجُجَة, like as جَرَّجَة is pl. of جَرَّجَة: and the twanging of a bow-string or lute-string may be likened to an ode or a song of the metre termed جَرَّجَتْ القُوْسَ, which is The bow there are twangings]. (A.) El-Kumeyt says, [speaking of a bow,
Neither its owner nor the people imputed a fault to any of its properties, except its warning the (wild) asses of his presence by the twangings of its harsh singings, and its causing a groaning sound to follow the loud, or prolonged, wailing]. (S.)

One of the modes of singing (الأغاني) in which is a trilling, or quavering: (S, K;) pl. أُهْرَّاج. (L.) [But see 1.] A voice that excites lively emotions of joy or grief. (K.) A fine, or delicate, and elevated, voice. (TA.) A voice in which is hoarseness, or harshness. (K.) Any speech of which the component parts are closely consecutive, or near together; (K;) uttered in a light, or quick, manner: pl. as above. (L.)

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The name of a certain kind of metre of verse; (S, K;) consisting of four feet, each of the measure: originally of six feet, like the رَجْرِزُ رَجْرِز, and the رَجْرِزُ رَمَل, in each of which, [as in the هَرْجُ خَفِيف] each foot consists of one element of the kind termed سبب, and of two elements of the kind termed هَرْجُ خَفِيف: so called because of the mutual nearness of its component parts. (TA.) Lightness, or agility. (TA.)

Quickness in the falling, and putting down, of the legs [upon the ground]. (TA.)

The sound of thunder. (S.) The buzzing of flies. (L.)

A singer [or reader or reciter] who prolongs his voice, with trilling, or quavering, making
the sounds to follow close, one upon another. (A.) 

The cat that cries for food at supper-time: (EM, p. 233:) or the dog that barks much in the evening; meaning, in the night: or buzzing flies in the evening. (L.) 

A child, and a horse, whose legs fall, or are put down, quickly [upon the ground]. (TA.) 

Sounding thunder, as also a twanging lute [and bow]. (A.) A cloud sounding with thunder. (A.) 

and, One who makes the sounds of his voice to follow close, one upon another.

(L.) 

Uninterrupted speech or language. (K.) 

Confusion of voice or sound beyond measure; (K;) as also (K, TA, art.) 

[The م is an augmentative letter: see هزامة.] 

A voice, or the like, of which the sounds are closely consecutive. The م is an augmentative letter. (S, K.) 

A confused voice or sound. The sound so called is less than what is termed غااء. 

(L.) 

[See also هزجة.] 

see هزجة.

see هزجة.
[The nightingale; *a certain bird,* (K. TA,) *the same that is called* عندليبٌ, (S, K, art.) of sweet voice; improperly said in the K to be what is called in Persian هزار دستان for هزار itsl self is Persian, and signifies a thousand, and دستان means [as also دستان in that language] a tale; as though this bird, in the sweetness of its warbling and the pleasantness of its melody, told a thousand tales; being thus called by way of hyperbole and excessive praise: then they contented themselves by employing the word هزار alone; and the Arabs used it, and prefixed to it the article آل (TA:) the pl. is هزارات. (Msb.)

A *strong* boy or young man: and a *weak* old man: as also هزاره. (Abu-t-Teiyib, in TA, art. حزر.)
Q. 1, inf. n. He was light, or active, and quick, or swift. (Ikhk, K.) A dial. form of هررب. (TA.)
هزع

: see هزيمة هزبيع
1. **لَزَهْل** (S, Mgh, K.) You say, *لَزَهْلَ*, aor. *لَزَهَلْ*; (S, Msb, K;) and *لَزَهْلَ*, aor. *لَزَهِلْ*, (K;) inf. n. as above; (TA;) and *لَهَزْلَ*; (K;) He jested, or joked; (Msb;) or was not serious, or in earnest; (TA;) في كلامه in his speech; (Msb, TA;) and في الأمر in the affair. (TA.)

2. **لَزَهْلَ** He jested, or joked. (K.) See 1.

3. **لَزَهْلَ** (S, K.) Leanness, meagreness, emaciation: contr. of fatness.

4. **لَزَهْلَ** (K, voce **بَشَخْ**.) Lean, meagre, emaciated.

5. **لَزَهْلَ**: see two exs. in a verse cited voce عرض.
Q. 1. Ḥezlā (an ostrich, or anything,) was quick, or swift. (TA.)

See 1; and art.  Ḥezlā.

A quick, or swift, he-ostrich. (K.)

Quick, or swift: (TA:) a light, or an agile, (and swift, or quick, TA,) wolf: (S, K:) pl. Ḥuzalā and Ḥuzilāh. (TA.) Accord. to Kr, it is derived from Ḥezlāh. (TA.) [See Ḥezlāh in art.]
The purring, or sound of the throat of a cat. (TA.) — The pit between the two collar-bones. (TA, art. بَرْت.) — The pit above a horse's eye. (K, voce عُقْم.) — See also دَفْنِ، and see عَقْم، where it seems to mean a stricture: it generally and properly signifies a depression, or dint: or a pit, or small hollow, resembling a dint: see also غَبِيب.

Depressed of breast, i.e., apparently, illiberal, niggardly: see حوض الصدر.
هزمج

ورازمج: see art. هزمج.
Sufficiency; like حسب (K.)
**الشَّهْأ**

This verb, (JK; TA;) or (Msb;) inf. n. (JK, A, Msb, TA) [and אַשְּאָוֹת (JK, A, Msb, TA)] and אַשְּאָוָה, as appears from what follows; *It* (a thing) was, or became, soft, yielding, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily or quickly broken; (JK, A, Msb, TA;) syn. لَانَ وَآِسَرْخُيٌّ, (JK;) or, (A, * TA;) orنَـاَرَيْنَ, (JK;) or, (A, * TA;) or صَارْ هُمْ, (TA;) meaning, (S, K;) i. e., *The bread became [soft, &c., or] easy to break.* (TA.) And نَـاَرَيْنَ, (IAar, Msb,) aor. [— , or] — , (Msb,) inf. n. هَـشُوْشَه, (IAar, Msb,) *The wood, or stick, broke in pieces.* (IAar:) or became easily or quickly broken. (Msb.) And هَـشُوْشُتْ السَّجْرَة , inf. n. هَـشُوْشَه, The tree dropped its leaves, one after another. (Msb [in which it seems to be indicated that the aor. of the verb in this sense is — ; but this is contr. to rule in an intrans. verb of this class; and I think it improbable.]) — هَـشُوْشَه, inf. n. هَـشُوْشَه, (a man) became weak; unable to endure difficulty or distress. (TA.) And هَـشُوْشَه, aor. — , *He affected languor, or languidness;* syn. تَـكُـسِرِّ, and he became old, or aged. (TA.) هَـشُوْشَه, (Msb, K;) first pers. هَـشُوْشَه, (S, Msb, K;) aor. هَـشُوْشَه, (Msb, K;) first pers. هَـشُوْشَه, (A, K;) *He was, or became, cheerful, brisk, lively, or sprightly:* (S, K;) or *he smiled, and was, or became cheerful, brisk, lively, or sprightly.* (Msb.) You say, هَـشُوْشَه, (S, TA;) and هَـشُوْشَه بِفَلَانَ, (S, TA;) and هَـشُوْشَه بِهِ, (TA,) *I was, or became, cheerful, &c. in behaviour towards such a one:* (S;) or *I was, or became cheerful in countenance, or joyful, or pleased, at meeting with such a one.* (TA,) *He is cheerful, &c., towards his brethren.* (A,) And دَخَلَ علَيْهِ هُوَ يَهْضُر إِلَى إِخوَانِه, (TA,) *I went in to him, and he was cheerful, &c., in his behaviour towards me.*
I was, or became, cheerful, brisk, &c., to do what was kind, or beneficent: (S, * TA:) or I desired to do it: (JK:) and I was, or became, cheerful, &c., and desirous, to do what was kind, or beneficent. (TA.) And He possesses cheerfulness, briskness, liveliness, or sprightliness, of disposition to do good]). (A.)

Accord. to Sh, * the phrase signifies He rejoiced, and desired; or was, or became, joyful, and desirous. (TA.) And the phrase, if correct, means either I inclined towards my wife, or I was, or became, brisk, or sprightly, in disposition towards her: (Mgh.) and accord to ISd, [so in the TA, but accord. to the JK,] The people's being in a state of commotion, or agitation. (TA.) He beat the leaves with a staff, or stick, in order that they might fall; (S, A, K;) as also ُهوُذَهَشَّأَو (Z, TA.) It is said in the Kur, [xx. 19,] (S,) I beat the leaves with it in order that they may fall upon my sheep, or goats]: (S, A:) or, accord. to Fr, and I beat the dry trees with it in order that their leaves may fall so that my sheep, or goats, may feed upon them; and so says As: (TA:) Lth says, that signifies thy drawing towards thee a branch of a tree:

and also, thy scattering its leaves towards thee with a staff, or stick: (JK, * TA:) but Az says, that the correct explanation is that given by Fr and As; not the former of the two explanations given by Lth. (TA.) [The verb also seems to have a similar application in a more extended sense; for it is said that] ُهوُذَهَشَّأَو, aor. ُهَشَّأَو, inf. n. ُهوُذَهَشَّأَو, signifies He (a man) assaulted (صلَّ) with his staff, or stick. (Msb.) You say also, ُهوُذَهَشَّأَو He broke in pieces the dry herbage or the like. (TA.)
He deemed him, or reckoned him, weak, or feeble, and soft, or gentle. He, or it, rendered him brisk, lively, or sprightly; and joyful, glad, or happy: (K) and \( \text{it} \) (a thing, JK, TA) incited him, or excited him, to briskness, liveliness or sprightliness; syn. (JK, K, TA.) You say, \( \text{Such a one, weal, or welfare, does not excite him to briskness, \&c.} \) (A, TA.)

He was, or became, cheerful, \&c.: see 1, in two places.

see 2, in two places.

He moved, or put in motion, or into a state of commotion, him, or it. (IDrd, K.)

A thing, (S, Msb,) or anything, (JK,) soft, yielding, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily or quickly broken; (JK, * S, * A, * Msb, K, * TA,) syn. \( \text{زـِخَ يِرَ لـِْنِن.} \) \( \text{س،} \) \( \text{K،} \) \( \text{And} \) \( \text{Bread that is} \) (soft, \&c., or) easy to break. (TA.) And \( \text{A lump of dough, baked in a fire in the ground, that is dry, or hard:} \) asserted by IKtt to have two contr. significations. (TA.) [But to this assertion it may be replied, that dry bread is easy to break.] And in like manner, \( \text{A citron easy to break: or dry, or hard.} \) (TA.) And \( \text{Wood, or a stick, that is easily, or quickly broken.} \) (Msb.) \( \text{[Hence,]} \)

He is easy, or compliant, when asked: (A:) or he is of easy nature, or disposition, (JK, S, K,) with respect to what is sought, or demanded, of him, of things needed: (S:) said in praise of a man (S, TA) when it means [lit.] that he is not one whose wood gives only a sound when one endeavours to produce fire from it; but said in dispraise of a man when it means [lit.] that he is one whose wood is weak. (TA.) [And in like manner]
and هاش (TA) signify One who rejoices, or is glad, when asked. (K, TA.) You say: رجل هاش عند السؤال،
and هشيش, He is one who rejoices, or is glad, at being asked. (TA.) Hence also, رجل هاش، or رجل هاش إلى إخوانه، (JK, K,) A man who is cheerful, brisk, lively, or sprightly, in his behaviour towards his brethren. (JK, TA.) And رجل هاش بش, A man who is cheerful, brisk, lively, or sprightly: (S:) or cheerful in countenance; pleasant [therein]. (S, TA in art. بش.) And أنا به هاش به, I am cheerful, brisk, lively, or sprightly, in behaviour towards him; (K;) joyful; happy. (TA.) And رجل هاش فؤاده, A man quick, or prompt, to do good. (As.) And ناهض العنان, A horse that is brisk, lively, or sprightly; [lit.,] light of rein. (TA.) And فرس هاش فرس, A horse that sweats much; (JK, IF, K;) contr. of سلوذ; (S:) or not سلوذ. (A.)

Henasha: see هاش, second sentence.

Hoshosh A ewe, or she-goat, abounding with milk. (S, K.)

Heeshish Dry herbage, syn. هشيمم, (K, TA,) for the horses of the people of the ضاف [app. meaning the shores of 'Omán] in particular. (TA.) See also هاش, in three places. Also, A man who is niggardly towards his family, or others, with respect to food; syn. محتز. (TA.) Thus it bears two contr. significations.

Heeshish is thought by ISd to signify Leaves [app. beaten from a tree]. (TA.)

قرقة هنشاش A water-skin from which the water flows by reason of its thinness. (K)

Heeshesh Motion; or commotion. (JK-) [Heeshesh is app. its pl.: see 1, next before هاش.]

Heshosh Good in disposition; liberal, or bountiful. (IAar, K.)
see هاش, in three places.

مهشهشة, in the copies of the K erroneously written متهشهشة, (TA,) A woman who manifests love to her husband, and rejoices in him. (K, * TA.)
He crushed it.

He broke it [much, or so crushed it]; (TA;) namely, a dry thing, and anything hollow, such as the head, and the like. (TA in art. شاذ.)

It (a plant, or herbage,) became i. e. dry, and broken in pieces.

A plant that is dry, and breaks, or is broken, in pieces. (S, Msb, K.)

A wound in the head which breaks the bone: see شحة.


1 هصب، aor. هصب، inf. n. هصب, He fled; ran away. (K.)
He pulled it: and he inclined it: or he pulled and inclined it: (A, K, TA [but in the last of these, only هصر is given in this sense, agreeably with the A:])- he brought it near; (K;) which is near in meaning to he inclined it: (TA:) he took hold of its (a branch's) head and inclined it towards him: (S:) or he inclined it (a branch) towards him: (A:) or he bent it (a branch) and drew it towards him: (Mgh:) he bent it; namely, a plant thing, such as a branch and the like: (A, K,) and he broke it without separating: (K;) or he bent it, namely, anything: (A, * K;) as also اهتصره . (K.) Imra-el-Keys says, (S, TA,) using the verb tropically, (TA,) *

* فَلَمَا تَناَزَعْنَا الحَدِيثَ وَأَصْحَبْتُ هَصْرَتْ بِغُسْنٍ ذِي شَمْرَاَخٍ مِّيَالَ *

And when we discoursed together, and she became compliant, I pulled, (TA,) or, laying hold of its head, inclined towards me, (S,) a branch with fruit-stalks, waving from side to side: the poet meaning, by the branch, her body, because bending, and soft or supple, like a branch, and likening her hair to the fruit-stalks of the raceme of a palm-tree, in respect of its abundance and luxuriance. (TA.) And it is said in a trad., respecting the building of the mosque of Kubà, رفع حجراً ثقيلأ فهصره إلى بطنه He raised a heavy stone, and inclined it towards his belly. (TA.) And in another trad., كان إذا رَكَع هصر ظهره He used, when he bowed himself [in prayer], to bend down his back towards the ground: (TA;) or هصر ظهره signifies he bent his back much, making it even with his neck. (Mgh.) ___ He pushed him or it; so accord. to all the copies of the K; but accord. to other authorities, he pressed or
squeezed, him or it: and he pressed, or squeezed, him or it vehemently. (TA.) You say, َﺮَﺼَﻫ ُﻪَﻧْﺮِﻗ, aor. and inf. n. as above, He pressed, or squeezed, his adversary. (TA.) ____ Also, (K,) or َﺮَﺼَﻫ ُﻩَﺮَﺼَﻫ (alone), (S,) He broke it; (S, K;) as also َﺮَﺼَﻫ َﺔَﺴﻳِﺮَﻔﻟا ( , A, TA,) aor. and inf. n. as above, He broke the neck of the prey, and inclined it towards him. (TA.) And َﺮَﺼَﻫ َﺔَﺴﻳِﺮَﻔﻟا, and َاِﻬِﺳْأَﺮِﺑ ( , A, TA,) He [broke the head of, or] slew the prey. (TA.) َﺮَﺼَﻫ َﺔَﻠْﺨﱠﻨﻟا He placed the racemes of the palm-tree upon the branches, and put them straight or even. (T, K.)

5 َتَهَصَّرَ It became pulled: and it became inclined: or it became pulled and inclined: it was brought near: it (a pliant thing, such as a branch and the like,) bent: it broke, without separating: or it (anything) bent: (K;) or it (a branch) inclined and bent: (TA:) or fell upon the ground: (AHn, TA:) and َتَهَصَّرَ it (a branch)

hung down, or was pendent. (TA.) [It seems to be implied in the K that َتَهَصَّرَ and َاِﻬِتَصَّرَ are quasi-passives of َتَهَصَّرَ in all its senses.]

8 َتَهَصَّرَ: see 7. َتَهَصَّرَ the nāla. He placed the racemes of the palm-tree upon the branches, and put them straight or even. (T, K.)
Declining good fortune. (TA.)
1. حَضَرَ (S, A, K,) aor. حَضَرَهُ; as also حَضَرَهُ (TA.) He broke it; as also حَضَرَهُ (S, K;) and حَضَرَهُ (K;) inf. n. حَضَرَ.
2. حَضَرَ (TA:) and the first, (S, A,) or ↓ all, (K,) he bruised, brayed, pounded, or crushed, it; (S, K;) i. q. حَضَرَ; i. e. a stone, &c.: (A:) or he broke it in a manner falling short of what is termed حَضَرَ, [in the CK, incorrectly حَضَرَ, but exceeding what is termed حَضَرَ: (Lth, K;) or, accord. to some, the first, he broke it leisurely, or gently; and the ↓ last, he broke it hastily. (TA.) You say، الفَحْلُ بِهِضْرٍ أَعْنَاقٍ
3. حَضَّرَ (S, A) The stallion breaks, or crushes, the necks of the [other] stallions; as also حَضَّرَ (TA.) And حَضَّرَ لِبِﻹا The camels bruise the ground. (L.) Also، حَضَّرَ لِبِﻹا حَضِيضُ الْأَرْضِ، The camels bruised the ground, or broken the ground; (TA.) And حَضَّرَ لِبِﻹا حَضِيضُ الْأَرْضِ، The camels bruised the ground, or the ground was bruised, brayed, pounded, or crushed:
4. حَضَّرَ (S:) quasi-pass. of حَضَرَ and حَضَّرَ (TA.) حَضَّرَ لِبِﻹا حَضِيضُ الْأَرْضِ،
5. حَضَّرَ (S, K;) it became bruised, brayed, pounded, or crushed: (S:) quasi-pass. of حَضَرَ and حَضَّرَ (TA.) حَضَّرَ لِبِﻹا حَضِيضُ الْأَرْضِ،
6. حَضَّرَ (S, K;) i. e. a stone, &c.: (A:) or he broke it in a manner falling short of what is termed حَضَرَ, [in the CK, incorrectly حَضَرَ, but exceeding what is termed حَضَرَ: (Lth, K;) or, accord. to some, the first, he broke it leisurely, or gently; and the ↓ last, he broke it hastily. (TA.) You say، الفَحْلُ بِهِضْرٍ أَعْنَاقٍ
7. حَضَّرَ (S, K;) it became bruised, brayed, pounded, or crushed: (S:) quasi-pass. of حَضَرَ and حَضَّرَ (TA.) حَضَّرَ لِبِﻹا حَضِيضُ الْأَرْضِ،
8. حَضَّرَ (S, K;) it became bruised, brayed, pounded, or crushed: (S:) quasi-pass. of حَضَرَ and حَضَّرَ (TA.) حَضَّرَ لِبِﻹا حَضِيضُ الْأَرْضِ،
9. حَضَّرَ (S, K;) it became bruised, brayed, pounded, or crushed: (S:) quasi-pass. of حَضَرَ and حَضَّرَ (TA.) حَضَّرَ لِبِﻹا حَضِيضُ الْأَرْضِ،
10. حَضَّرَ (S, K;) it became bruised, brayed, pounded, or crushed: (S:) quasi-pass. of حَضَرَ and حَضَّرَ (TA.) حَضَّرَ لِبِﻹا حَضِيضُ الْأَرْضِ،
11. حَضَّرَ (S, K;) it became bruised, brayed, pounded, or crushed: (S:) quasi-pass. of حَضَرَ and حَضَّرَ (TA.) حَضَّرَ لِبِﻹا حَضِيضُ الْأَرْضِ،
A company (S, K) of men; of the measure mentione by Th; (S;) and by As; (TA;) or a company of horses, or horsemen: (A, TA:) and a [troop of horse such as is termed] because they break things. (TA.)

A thing (S) broken: bruised, brayed, pounded, or crushed: as also مهضوض (S, K;) and منهض (S.)

What is taken [in the CK, erroneously, ضضض] from any one. (JK [where it immediately follows the phrase explained as above], Sgh, K.)

A stallion that breaks, or crushes, the necks of the [other] stallions; (S, A, K;) as also هضهاض: (JK, K;) or a stallion that throws down a man, and a camel, then leans, bears, or presses, upon him with his breast. (IDrd.)

: see what next precedes.

: see ضضض.

: see مهضوض.

: see منهض.

A woman (TA) Who annoys, or molests, her fellow-wife or female neighbour, or her fellow-wives or female neighbours: (so accord. to different copies of the K;) transmitted by Sgh. (TA.)
The sky rained: (K:) or rained for some days incessently. (TA.) See

The sky rained upon them: (S:) it wetted them much. (TA.)

He pours forth verses, and discourses in rhyming prose, or the like. (A.)

He launched into discourse, (S, K,) and talked much, or launched into discourse time after time, (TA,) and raised his voice. (S, TA.) Talk, or speak, O people. (S.)

He talked loud. (A.A.)

He (a man) walked in the manner of a stupid, dull, unexcitable person. (K.)

See 1.

It (the vibrating of a bow-string) produced a twanging. (TA.)

It became what is termed a mountain of the kind so termed. (A.)

A kind, mode, or way. A. Heyth quotes the following verse of El-Kumeyt, describing a horse:

The poet means, that his running, or usual running, was of different, or various, kinds; not of one, or kind. (L.) See
A rain: (S, K:) or a rain consisting of many drops: (IAth:) or a lasting rain, consisting of great drops: or a single fall thereof: (TA:) or hard rain: (Msb:) pl. هضب, (S, K:)
lke pl. of بذرة, (S,) extr. [with respect to rule], (TA,) and هضاب, (K:) or this is pl. of هضب accord. to the S; (TA:) and pl. هضاب أهضيب; (K:) or this is pl. of هضاب, which is pl. of هضب, signifying fine showers of rain after other rain; syn. حلبات قطر بعد قطر; (AZ, S;) and this is what is correct: (TA:) or هضب signifies a fine rain; or a fine shower of rain; syn. حلبة قطر: it is also said, in the L, that هضبة is syn. with هضبة أهضوبة, [either in one of the last two senses, or as a coll. gen. n. of which هضبة is the n. un., which it is said to be below,] and that هضبة أهضيب is its pl.: هضوبة also is the same as أصابتهم أهضوبة من المطر: The fine shower, or showers, of rain

(or the shower of rain, or of copious rain, or of lasting rain consisting of large drops, or hard rain,) fell upon them]; mentioned in the K: it is also said in the L, that هضب forms in the pl. هضاب أهضيب and then قول أقول أقول is also said to be a pl. of هضبة; but it is rather a coll. gen. n., [of which هضبة is the n. un.]: and هضب is also added to the list of the pls. of the same word; but this, accord. to the S, on the authority of AA, is pl. [or rather a quasi-pl. n.] of هضاب, [act. part. n. of 1:] like as تبع is of 1, and تبع of بعد. (TA:) A hill; (IAth:) or a mountain spreading over the surface of the ground: (S, Msb, K:) or a mountain composed of one mass of rock: (K:) or any firm, hard, large mass of rock: (TA:) or a long inaccessible mountain, separate from others; but only of red mountains: (K:) or a hill, such as is termed أكمة, with few plants, or
little herbage: (Msb:) pl. ُﺐَﻀِﻫ (S, K;) and pl. pl. ُﺐَﻀِﻫٌ أُهَاﺿِيضٌ (K, TA.) ُﺐِﺿِﻫَأ is used, by poetical licence, for ُﺐَﻀِﻫٌ أُهَاﺿِيضٌ, in a poem of one of the Hudhalees: (TA:) [or it is pl. of ُﺐَﻀِﻫٌ أُهَاﺿِيضٌ, which is pl. of pauc. of ُﺐَﻀِﻫٌ. ُﺐَﻀِﻫَأ is also said, in the S, and L, to be a pl. of ُﺐَﻀِﻫٌ أُهَاﺿِيضٌ; but it is rather a coll. gen. n. (TA.) ___ An elevated, or overlooking, tract of sand. (TA, art. طورود.) A run; a single run. (AHeyth.)

ُﺐَﻀِﻫٌ A horse sweating much; or that sweats much. (S, K.) ___ Hard, or firm, and strong, or robust. (K.) ___ Large, or bulky; as an epithet applied to the kind of lizard called ُﺐَﻀِﻫ, and to other things. (TA.)

ُﺐَﻀِﻫٌ غُمَ ﺖَفْيَبٌ Sheep or goats having little milk: (K:) app. form ُﺐَﻀِﻫٌ ﺖَفْيَبٌ, signifying حِبشرة القطر. (TA.)

ُﺐَﻀِﻫٌ ﺖَفْيَبٌ: see ُﺐَﻀِﻫٌ.

ُﺐَﻀِﻫٌ, used after the manner of a rel. n., signifying ُﺐَﻀِﻫٌ ﺖَفْيَبٌ: so in the following expression in a verse of Aboo-Sakhr El-Hudhalee; ُﺐَﻀِﻫٌ ﺖَفْيَبٌ ﺖِأْوَوَيْنَاء ﻣِنْ ﺖَفْيَبٌ ﺖَفْيَبٌ; which means In a day when the people had played much, and quickly: explained by the words ُﺐَﻀِﻫٌ ﺖَفْيَبٌ ﺖِأْوَوَيْنَاء ﻣِنْ ﺖَفْيَبٌ ﺖَفْيَبٌ. (TA.)

ُﺐَﻀِﻫٌ ﺖَفْيَبٌ: see ُﺐَﻀِﻫٌ.

ُﺐَﻀِﻫٌ ﺖَفْيَبٌ: see ُﺐَﻀِﻫٌ.

ُﺐَﻀِﻫٌ ﺖَفْيَبٌ: see ُﺐَﻀِﻫٌ.

ُﺐَﻀِﻫٌ ﺖَفْيَبٌ: see ُﺐَﻀِﻫٌ.

ُﺐَﻀِﻫَأ [A meadow, or the like, rained upon: or much wetted by rain]. (TA.)
**1. ضحم**

_contraction. _

**5. ضحم**

_He cropped the tops of the shrubs._

**7. ضحم**

_It (a thing) melted, or dissolved, after being congealed._

**8. ضحم**

_He cropped the tops of the shrubs._

**Contraction of the sides, (S, K,) and lankness of the belly, and smallness of the flank: (K:) in a horse it is a fault. (S.)

**Any medicine [or other thing (see حاطوم)] that is a digestive of food; as also ;**

(K:) _q. جوارش. (S.)
It (water) poured: see its inf. n. voce سَكَبْتَ.
Certain small fish, which are dried: see سمكة هف.


1. **ھَفْتَ**
   - aor. ِْء, inf. n. ُھَفْتَ; (S, K;) It fell continuously, or successively, (S, K;) part by part, (S,) or part after part, like as snow, or fine rain, falls. (TA.) *ھَفْتَ* is mostly used with reference to something evil; (TA,) [as] *يَتِھَفْتُونَ فِي الْنَّارَ* (They shall fall successively into the fire of hell); (TA, from a trad.) [and] *تَھَفْتُ الْفَرَْضِ فِي الْنَّارَ* (The moths fell successively into the fire; (S;) and) *تَھَفْتُ الْقُومُ* (The people fell down successively dead; (TA;) and) 
   - *تَھَفْتُُ شَرَفَْللَّٰٰلَّا* (They fell upon him successively. (TA.) ___ ُھَفْتَ and *تَھَفْتُ* It (snow, and fine rain,) fell quickly.

2. **ھَفَتَ**
   - aor. ِْء, inf. n. ُھَفَتَ, He, or it, fell; fell down. (TA.) ُھَفَتَ and *ھَفَتَ* It was, or became, depressed, or lowered; syn. *إِخْفَضَْءَ* and ُھَفَتَ and *ھَفَتَ* It was, or became, lessened, or diminished. (IKtt.) ___ ُھَفَتَ and *ھَفَتَ*, (aor. ِْء, inf. n. ُھَفَتَ, TA,) It became minute, fine, or slender; syn. *ذِقَْءَ* and ُھَفَتَ, (aor. ِْء, K,) inf. n. ُھَفَتَ, It flew about, or became dispersed, by reason of its lightness. (S, K;) ___ ُھَفَتَ, He talked much, without consideration. (K, TA.)

3. **ھَفَّافُتَ**
   - *ھَفَّافُتَ* fell in pieces, piece after piece falling off, and became worn out. (TA.) ُھَفَّافُتَ It was continuous, or successive; syn. *تَتَابِعَْءَ* (See also 1. ___ ُھَفَّافُتَ The people pressed, or crowded, to the water, [one after another, or party after party]. (Msb.)

4. **ھَفْتُ**
   - *ھَفْتُ* see 1.

5. **ھَفْتَ**
   - Rain falling quickly. (K;) __ A depressed, or low, piece of ground: (K;) like ُهَجَْءَ. (Az.)
Inconsiderate loquacity. (TA.)

Abundant stupidity: (K.) surpassing stupidity. (IAar.)

Stupid; foolish; of little sense. (S, K.) [But see its syn. لَفَاتٍ, voce أُلفَتْ. ] Authorities differ respecting this word and لَفَاتٍ, whether they should be written with ت or with ش or with both. (TA.)

Grain that falls to the bottom of the cooking-pot, and swells out quickly. (Lth.)

There came a party of men whom a year of drought had compelled to emigrate. (S.)

Confounded; perplexed; amazed: (K.) like مَهْبُوتٍ. (TA.)
1. said of the heart, *It fluttered*, or *palpitated*; and, as Z says, *was flurried* by reason of grief, or of beating. (TA.) See 1, in art. ٌةَﻮْﻔَﻫ

A slip, lapse, fault, or fall into wrongdoing; pl. هَفُوات. (TA.)
حق

قُرَّب حقَّها: see حقَّها (نور).


ْﺐَﻘِﻫ

Width; amplitude; largeness. (K.)

ْﺐَﻘِﻫ

A word by which a horse is checked, or urged. (K.)

ْﺐَﻘِﻫ

Having a large, or ample, throat, (K,) swallowing everything. (TA.) Large, big, or bulky, and tall, or long; an epithet applied to an ostrich, (Lth, K,) and to other things: (K,) or long, or tall, as an epithet applied to other things than the ostrich. (TA.)

ْﺐَﻘِﻫ

Hard, or firm, and strong, or robust. (K.)
A large, long-bodied man. (Az, in TA, voce...
Three small stars (λ, φ 1, and φ 2, of Orion), forming the points of a triangle, in the head of The 5th Mansion of the Moon. (El-Kazweenee.) [This is accord. to those who make Τ to signify the auroral setting: accord. to those who make it to signify the auroral rising, these stars compose Τ, q. v.; and Τ seems to consist of φ 1 and φ 2 of Orion.]
هَكَّ

سَلَكَ: هَكَّ 1

فاَكَ: هَاكَ

فُكَاكَ: هُكَاكَ
The new moon; or the moon when it is termed the moon when near the sun, or moon a little after or before the change. (Msb.)
1. بلَهَ, aor. ـ, inf. n. بلَه, He had much hair [of the kind termed بلَه]; was very hairy. (K.)

2. بلَهَ, and بلَهِ الفَرَس, aor. ـ, inf. n. بلَه, He shore the tail of the horse: (Msb:)
shore it, or cut it off, utterly. (TA.) بلَهِ, (S, K,) and بلَهِ, (K,) inf. n. بلَهِ, He plucked from him (i.e. a horse, S,) his بلَه [or coarse hair, of the tail &c.]. (S, K,) بلَه, He satirized and reviled them: (K,) he carped at them severely with his tongue. (TA.) بلَه, aor. ـ; and بلَهِ, (inf. n. بلَه, TA;) He (a horse) prosecuted, or continued, his course, or run, uninterrupted; syn. بلَهِ: (K:) and, the latter verb, he (a horse,) was ardent, or impetuous, in his course, or running; as also بلَهِ. (As, in TA, art. بلَه.) بلَهِ, He, a horse, had his tail shorn: see 1; he had his بلَه [or coarse hair, of the tail &c.] plucked out. (K.)

4. بلَهَ ْفَأ, see 1.

5. بلَهِ, and بلَهِ الْفَأَ, aor. ـ, inf. n. بلَهِ, The sky wetted the people with dew (ىْنِذِى): or, with continual rain. (K.) بلَهِ, The sky wetted us with dew (ىْنِذِى) or the like; (TA:) as also بلَهِ: (T:) the sky rained upon us a copious, or an excellent, rain. (TA.)

6. بلَهَ, see 1.

7. بلَهِ, see 5.
He drew a sword from its scabbard. (TA.)

Hair, absolutely: or coarse hair; (K;) as the hair of the tail of a she-camel:

(Az:) or hair of the tail: or pigs' bristles, with which skins and the like are sewed: (K:)

J gives this last signification to : and also, coarse hair of the tail &c.: (so in the S:) but is the n. un.

(TA.) ___

The eyelashes. (TA.) ___

Call. gen. n., Hair

that one plucks from the tail: n. un. with . (TA.) ___

[Tails and manes plucked out. (TA.) Continuance, or constant succession, of rain. (TA.)

A man having much hair; of the kind called very hairy: see a man whose is growing forth. (TA.)

The hair that is above the pubes, extending near to the navel. (TA.)

Severity, or pressure, of fortune: like and . (S.) Also, and , Severity, or intenseness, of winter. (K.)

I came to him during the severe, or intense, cold of winter.

(El-Umawee.)

A woman who draws near to her husband, or ingratiates herself with him; syn.

and is loving, or affectionate, to him; and distant with respect to others. (TA.) ___

Also, contr., A woman who is distant, or shy, with respect to her husband, or who alienates herself from him, or avoids or shuns him, (K;) and draws near to, or
ingratiates herself with, her special friend. (TA.) From he carped at him severely with his tongue; because a wife carps either at her husband or at her friend: or, accord. to IAar, in the former sense, from a day of gentle, constant, innocuous rain; and in the latter sense from the same phrase as signifying a day of rain attended by thunder and lightning and terrors, and destructive to dwellings. (TA.)

The filth that is washed away from the membrane which encloses the fœtus:

(K: i. q. ; a word which has two applications, which see:) also called (TA:) [but (s) is written by mistake for (s) or (s).] [See also .]

A cold wind, with rain. (S, ISd, K.) A day in which is wind and rain: (S:) a day of rain attended by thunder and lightning and terrors, and destructive to dwellings. (IAar.) Also, A day of gentle, constant, innocuous rain. (IAar.) Also, A day of dry cold; or dry by reason of cold. (Az, in the T, art. , a year of much rain. (K.) A plentiful, or fruitful, year; a year of abundant herbage, or vegetation: like . (S.) and , and , (K,) or as in one copy of the K, that of Et-Tabláwee, the last is , (TA,) and this is the more correct reading, (MF,) Three very cold days, in Kánoon el-' Owwal [or January O. S.]: or in the severe, or intense, cold of winter: (K:) or in the severe, or intense, cold of the month [above mentioned], in the latter part of it. (L.) One who satirizes [and reviles] much: (ISh:) who carps much and severely at others with his tongue: see 1.

Two days of winter. (K.) See art. A rainy night. (K.)
Having much hair [of the kind called بلح]: Very hairy: (K:) fem. 

خصة بلح A horse having much hair of the kind called بلح: (S:) a coarse-haired man: (TA:) a man having coarse hair upon the part where are the two veins called الآخذان, and upon his body: (TA:) having much hair upon the head and body. (TA:) بلح A tail cut off. (K.) Also, [accord. to the CK, or,] Having no hair upon it: and, contr., Having much hair: (K:) [in each sense, as seems to be implied in the K, an epithet applied to a tail: but, app., accord. to the TA, applied to a horse]. بلح, fem., A beast of carriage 

(B) having much hair. (K, TA.) بلح The podex; syn. بلح. (K:) used as a subst.; originally an epithet. (TA.) بلح and حضر العضر بلحWARNING: Beware of him who has a hairy podex. Originally said by a woman to her son, who was boasting that he found no one whom he did not overcome, and who was afterwards thrown down by a man answering to this description. A proverb used in cautioning the self-conceited. (Meyd, TA.) بلح, or بلح, Land abounding with plants, or herbage. (TA.) بلح Also, [contr.,] Land of which the herbage has been eaten. (TA.) بلح (in the CK بلح A severe calamity. (K.) See بلح.

له أهلٌ بلح He [a horse] has ardour, or impetuosity, in his running &c.: formed by transposition from, or a dial. form of, أهلٌ بلح (M.) بلح His (a horse's) running is of ardent, or impetuous, modes, or manners. (TA.) بلح A kind, or way [or speech]: syn. أهلٌ بلح (AO:) pl. بلح. (AO, K.) بلح A kind, or way, of praising, or eulogizing. (TA.) بلح having his tail shorn: (Msb:) having the hair of his tail utterly removed: (L:) having his بلح or coarse hair, of the tail &c., shorn: (A:) having his بلح plucked out. (S, TA.)
A kind of dates. Said to be the only kind brought from El-Basrah to the Sultan. (AHn.)

Stupid; foolish; of little sense: or dull of speech and understanding; doltish; heavy; syn. فدمم (S, and some copies of the K.)
Stupid; foolish; of little sense: (S:) or one unsurpassed in stupidity, foolishness, or paucity of sense: or heavy, dull, stupid, and of little use: (TA:) or a heavy, or dull, man: (T:) as also Khalaf El-Ahmar says, I asked an Arab of the desert respecting the meaning of هَلْبَاجَة هَلْبَاجَة, and he said, It means a stupid, or foolish, man, or one of little sense, bulky, or corpulent, impotent in speech or actions, and heavy, or dull, or doltish, a great eater, who who who, and he continued to add to his interpretation something each time; after which he said to me, desiring to depart, he is one who comprises every evil quality. (S, K.*)
1. [aor. , and ?] inf. n. , He peeled a thing; or deprived it of its outer covering, or crust; syn. , as also , He peeled off, or scraped off, the [dried] blood with a knife. (Lh, L.) ___ He scratched the skin of the beast brought to Mekkeh for sacrifice, or there sacrificed, or the right reading is [or the sear: (see )] with a knife, so that he made the blood to appear. (Lh, L, TA.)

2. i. q. , , (in the CK, , and ) , He withdrew himself privately, or stole away, without being known to do so, running. (Ibn-El-Faraj, K.)

A certain plant; (S, K;) when it dries, it becomes red; and when it is eaten, and grows, it is called , or, accord. to Az, a certain tree, growing like the , except that its colour inclines to red: or, accord. to Aboo-Ziyád, as AHn says, a plant of the kind called , growing like the and the , red when fresh and moist, and more red when it has dried: it is watery; and the camels and sheep &c. scarcely ever eat it when they find any other herbage to serve them in its stead. (TA.)

The black filth that is washed away from the membrane which encloses a young lamb or kid in its mother's womb. (K, TA.) [For , as in the copies of the K in my hands, I read . See also .]
A company of people staying, or abiding, in a place; and of people journeying. (K.) So accord. to AZ; but accord. to ISk, with بث. (L.)
An assembly, a company, or congregated body, of men. (IAar.) [Or perhaps it is  

Also, and  [or perhaps ] An assembly, a company, or a congregated body, (composed of a great number of men, TA,) whose voices are raised high. (K.) [That is with tenween is expressly shown by Fr.: but whether is so is doubtful.] ___ Also  , with the second syll. short, An assembly, or a company, more in number than what is called . (Th.) ___  There came parties from every direction. (Th.)  

, see .  

, see .  

, app. , coll. gen. n., n. un. with , A kind of palm-tree, slender below, and thick at the head; the unripe dates of which are of a reddening yellow, disagreeable in taste; and its fresh ripe dates of the best, or sweetest, kind. (Aboo-Hátim, in Msb.) ___ See .  

, see and .  

, Flaccidness, or languor, that comes upon a man. (K.)  

People of the lower, or lowest, class. (TA,)  

IAar: thought by ISd to signify He is of the dregs of them: or, of their assembly, or company. (TA.)
A well-known fruit, [the fruit of the myrobalan, as well as the myrobalan-tree,] one kind of which is yellow, (K,) and another kind black, the latter being in the highest state of ripeness, and another kind called كابل: it is useful as a remedy for quinseys, and preserves the intellect, and removes the head-ache, (when used made into a conserve, TA,) and is, in the stomach, like an intelligent housewife, who is a good manager, in the house: (K, TA; but omitted in some copies of the K:) so is this medicine to the brain and stomach. (TA.) [See also بلبل, in art. بلبل.]
A large cooking-pot. (K.)
Helqeb

جوع هلقب Helqeb Vehement hunger. (AA, T, L.) See also Helqeb.
Vehement hunger. (K.) [See also هَلْقَتِ. 
جَمِعُ هَلْقَتِ]
** Geile, inf. n. **

1. **He, or it, perished, came to nought, came to an end, passed away, was not, was no more, or became non-existent or annihilated:** (KL, PS in explanation of **هَلاَك** &c.) or **fell:** or **became in a bad, or corrupt, state; became corrupted, vitiated, marred, or spoiled:** or **went away, no one knew whither:** (Mgh in explanation of **هَلاَك**;) **he died.** (K.)

2. **Wadi Tehlik**

3. **أهلكهٌ**

4. **He destroyed, made an end of, or caused to perish or come to an end, made away, did away with, or brought to nought, him, or it; took away his life.**

5. **[app. He perished gradually by reason of grief.] (A, art. **سوس**; see 1 in that art.)**

6. **He was vehemently eager for it.** (TA.) **He strove, laboured, toiled, or exerted himself, in it, namely in running; as also **هَتَلَكَ عَنْهُ**. **He strove, laboured, toiled, or exerted himself, and hastened, in it, namely an affair; as also **هَتَلَكَ فِيهِ.** (TA.)**

7. **He strove, laboured, toiled, or exerted himself, and hastened, in it, namely an affair; as also **عشقَتْ.** (AA, TA in art. **عشق.**)

8. **He sought, or courted, destruction; like **عَسِمتَان:** see **مُستَمِمَة:** and see an ex. voce **شَرْبُهُ.**

9. **He (a man) distressed, troubled, or fatigued, himself in,
or respecting, such a thing. (TA.) See also 6.

The drying up of the plants, or herbage. (AHn, TA.) See هِلاَكَ.

[Perdition; destruction; a state of perdition or destruction: a lost state;] death. (K.) هِلاَكَ and هِلََكَ هِلََكَ are syn. (S, Msb, K.) He stuck fast in cases of perdition: see art. زِبَكَ.

Dead; or dying. (Bd, Jel in xii. 85) هِلاَكَ sometimes means Subject to perish; as in the Kur, xxviii. last verse.

سُوءُ هِلَكَ: مَهْلَكَ.

Death: see a verse cited voce Wُهَسَ.

A cause of perdition, or of death. (TA in art. لِبَخَلَ) مَهْلَكَةٌ A place of perdition or death: and a desert: (KL:) or a [desert, or such as is termed] مَفَازَةٍbecause persons perish therein; (Z, TA;) or because it urges [or leads] to perdition. (TA.) See جَادَةٌ.

هوُ مَسْتَهِلَكُ إلىٌ كَذَا A road that destroys him who seeks water, by reason of its far extent. (O.)
i. q. 

Come. (S, K, &c.) ___ It is intrans.; as in 

Come to us. And tran also; as in 

Cause your witnesses to come; bring your witnesses. (Msb.) ___ At thine 

ease: see 1 in art. جر.
He purposed, or intended, a thing.  

(Kull, p. 382.) ___ 

He meditated, proposed to himself, purposed, or intended, to do the thing:  

He desired to do the thing, (S, Msb,) without doing it;  

(Msb,) he endeavoured to do the thing.  

He intended the affair, or purposed it;  

(Mgh.) he desired it.  

(Mgh.) See also a verse cited voce  

He intended it, meant it, desired it, or determined upon it, in his mind.  

(TA.) See also a verse cited voce  

He was about, or ready, to weep; like  

He was, or became, anxious, disquieted, or grieved, by it.]  

He minded, or attended to, the affair:  

(MA:) undertook, or superintended, or managed, the affair.  

(Msb.) See  

He cared for,
minded, or regarded, him, or it. (Har, p. 94.) Also the latter, Strong determination or resolution. (Msb.) An object, or a thing intended or meant or desired or determined upon, in the mind. (K, * TA.) An object of care, or of anxiety, is his belly. (K in art. ﻃﺒ). And his belly]. (TA in that art.) A decrepit, old, and weak, or extremely aged. man. (S, Msb, K.) A thing that one meditates, purposes, or intends to do; or that one desires to do; or endeavours to do; a purpose; an intention; or an object of desire, or of endeavour; as also [Ambition; particularly of a high kind;] a faculty firmly rooted in the soul, seeking high things, and fleeing from base things. (Ibn-KemáI, in TA.)
See [Mind; purpose; aspiration; desire; ambition; enterprise; emprise.]

An aspiring king: (S, K:) a magnanimous, i.e. courageous and liberal, chief. (K.)

A wild bird of the crow kind: see صرد.

Any venomous creeping thing or reptile or the like, that may be killed; such as the scorpion, and the serpent: and a louse; (Mgh:) what has deadly venom; as the scorpion: (Az, Msb:) and sometimes, what is noxious: (Msb:) any reptile or the like, from the louse to the serpent; (AHát, Msb:) but its application to the louse is tropical: (Msb:) any venomous or noxious reptile or the like; such as the scorpion, and the serpent: the like of serpents and scorpions; because they creep (مَ، i.e. تَدب. (JK.)

A difficult, an arduous, a distressing, or an afflictive affair, or business: syn. أمر. أَمْرُ شَدَادٍ مُهَمَّمَات* شَدَادٍ: (S:) and signifies أَمْرُ شَدَادٍ مُهَمَّمَات* شَدَادٍ (JK,) affairs of difficulty: and, of importance.

1. ḥām, aor. ـ, (K,) inf. n. ḥām; (TA:) and ēḥmā; (K:) *He rent*, (K,) i. e., *pulled so that it tore*, (TA,) a garment:

(K:) *he wore out*, or *rendered threadbare*, [and ragged]. (K)

4. ṣāma see 1.

5. tawmā see 7.

7. ṣāma (S, K) *It (a garment) became rent*: (TA:) *became worn-out*, or *threadbare*, (S, K,) and ragged. (S)

A worn-out, threadbare, or ragged, garment: pl. ēḥmā. (K)
became hidden in the grease; (K) became overspread by the grease. (TA.)

He made speech, and laughter, low; he spoke, and laughed, low. (K.) It is said to be from the س being changed into ت. (MF.)
1. [app. هَمْحٍ, aor. — , inf. n. هَمْحٍ, He hungered; was hungry. (L.) هَمْحَتُ الإِبَلَ مِنَ الْمَاءٍ, (S, K.) aor. — , inf. n. هَمْحٍ, The camels drank of the water at one draught, (S, K.) until they satisfied their thirst. (S.)

2. (inf. n. إِمْحَاجٍ, TA,) He (a horse, S, K, or other animal that runs, Lh,) strove or exerted himself, in his running, (S, K,) and then ran impetuously, so as to raise the dust. (TA.)

3. هَمْحٍ Hunger: or (in the K, and) bad management of the means of subsistence. (S, K.) هَمْحٍ هَمْحٍ [Severe hunger: or very bad management of the means of subsistence:] (S, K;) the latter word is added to give intensiveness to the signification; (TA;) or to corroborate; (S, K;) as in the case of لَبِﻹا لَبِﻹا. (S.)

4. هَمْحٍ Small flies, like gnats, that fall upon the faces of sheep or goats, and asses, (S, K,) and into their eyes: (S;) or gnats; so called from هَمْحٍ signifying hunger; because when they are hungry they live, but when they become satiated they die: or غَمْحَرُ الدَّوَابُ [S, L:] [but this is evidently a mistake for صَغَارُ الدَّوَابُ, the young ones, or little ones, of flies:] or any grubs that burst forth from flies or from gnats:

5. (Lth, A;) pl. of هَمْحَة, (S,) or rather this is the n. un. of هَمْحٍ, which is a coll. gen. n.]. هَمْحٍ Lean sheep or goats:

6. (K;) [a coll. gen. n.,] n. un. with هُمْحَةٍ, (S, K,) هَمْحٍ Stupid, or foolish, men; or men of little sense: (K;) or stupid, or foolish, young men of the meaner sort: (S;) or simply young men of the meaner sort: or mixed and low set of men: or disorderly vagabonds: (TA;) you say also هَمْحُ أَهْمَاجٍ رَجُلٍ هَمْحٍ and هَمْحُ أَهْمَاجٍ رَجُلٍ هَمْحٍ and هَمْحُ أَهْمَاجٍ، (TA;) or هَمْحٍ signifies a stupid, or foolish, man, who has not firm command of himself. (Aboo-Sa'eed.) هَمْحٍ Old and
weak ewes: (K:) [a coll. gen. n.,] n. un. with ظ: which also signifies simply a ewe. (TA.)

A people in whom is no good. (TA.)

Young men of the meaner sort; like هُمَّج alone: and a mixed set of men who have no intelligence nor manliness. (TA.)

A doe-antelope scared, or frightened, by [the small flies called] : (S:) a young doe-antelope, (K,) of beautiful body: (L:) one lank in the belly: or one that has two streaks of a colour different from that of the rest of the body in [the two parts called] the طُرْطَان: (K:) or one that has two such streaks on her back; which is only the case in such as are white; and also applied to the male: (TA:) or one that has been attacked by a pain in consequence of which her face has become flabby. (K.)

: see هُمَّج. (K.) [A people] left to mix tumultuously, one part with another. (K.) [The explanation seems to be borrowed from the Kur, xviii. 99.]
The fire became extinguished entirely; went out entirely; none of it remaining: lost its heat: when its flame has ceased, you say of it: 

He died;

became extinct; perished; like as did Thamood; as also He nearly perished of hunger. 

It became dissundered and worn-out, by being long folded, so that a person looking at it would imagine it sound, but, when he touched it, would find it fall to pieces. 

The wind became still. The land became lifeless, without herbage, without wood, and without rain. 

The trees of the land became worn-out, or wasted; and perished. Their voices became silent. 

He still, or quieted. He killed, or destroyed, a man, or men. He put an end to the affair. Drought rendered the land sterile, so that it contained no herbage but such as was dried up and broken. 

He kept silence in an unpleasant case.
\( \text{He remained, continued, stayed, abode, or dwelt, (S, L, K.) in a place: (S, L:) he was still; (K:) i.e., did not move. (TA.)} \)

\( \text{He hastened, or was quick, (S, L, K.) in going along: (S, L:) thus it bears two contr. significations: (S, L, K:) he (a dog) ran; syn. (L.)} \)

\( \text{They fell to eating of the food. (Ibn-Buzurj, L, K.*)} \)

\( \text{Apoplexy: caros: syn. سكتة. (S, L.) [A trance. (See رقدة.]} \)

\( \text{Sheep or goats that have died: (L:) or the beasts or the like (مال) that are registered in the government-accounts as due from a man. (Ish, L, K.) You say, \text{اخذنا مالمهدي} He (the collector) exacted from us taking for the sheep or goats that had died: (L:) or, taking what was registered as due from us in the government-accounts. (Ish, L.) See هامد.} \)

\( \text{In a state of death, or extinction. (M, L.) See هامد.} \)

\( \text{A garment, or piece of cloth, [dissundered and] wornout by being long folded, so as, when touched, to fall to pieces: (A:) or anything old and wornout: (L, Msb:) pl. (A,) See 1. \text{ارض هامده} Land in which is no herbage: (S:) and in the same sense هامد is applied to a place: (K:) or sterile land, (A, L,) the herbage of which is dried up and broken, (A,) or containing no herbage except what is dried up and broken: (L:) dry and dusty: pl. (L,) See 1. \text{هوماد} Old and worn-out or wasted, blackened, and changed, [for the worse]. (K,) \text{هامد} A tree black and wasted: (L:) or dried up; (A,) as also herbage. (S, L, K,) \text{فط black and stinking. (A, L,) A date just ripe, thickskinned and yellow. (TA.)} \)

\( \text{Ashes [in a state of extinction or] wasted, (L,) and compacted together, and changed in appearance. (A, L.)} \)
A trance: so rendered voce
Quickness (L, K) in running: (L:) or exertion, or haste, in pace, or in going. (Sh, L.) ___ Violence, of rain: (A 'Obeyd, S, L, K:) and [so in the L: in the TA, as some say,] violent occasions of rain, and of mutual reviling, and of running; which are sometimes violent, and at other times remit: (L:) and violence of heat; (IAar, L, K;) as also  حَامِذِي، يوم ذوحماذى. (IAar, L.) You say, حَامِذِي. A day of violent heat. (IAar, L.) ___ Quick, or swift; (A 'Obeyd, S, L, K;) applied to a she-camel, (A 'Obeyd, S, L, K,) and to a he-camel, (A 'Obeyd, S, L,)
1. **He, or it, poured it; out or forth;** (S, A, K) *He drew forth all the milk that was in the udder.* (S, K)

2. **He gave to him of his property.** (S, K)

3. **He talked much.** (K)

4. **intrans.: see 7. in two places.**

5. **It poured; poured out or forth;** (K) *said of rain, and of tears;* (TA) as also *He,* (K) aor. *—,* inf. n.

6. **[and so, app., اعتبر, q. v.:] it flowed;* said of water, (S, K) of rain, and of tears; like *أَحْمَلَ: (TA:) and in like manner,* *His eye flowed with tears;* as also *هلِّمْتَ بالَّبَلاَمَ (A, K). *—*  

7. **He (a horse) ran (S, K, TA) like a torrent.** (TA)

8. **Much sand;** as also *يهِمْرَ . (K)*

9. **A fall of rain.** (K) *—* **Angry speech.** (Sgh, L, K)

10. **A cloud pouring forth much rain;** as also *مَّاءُ (K) and Applied to a man, (S,) *Loquacious, garrulous; babbling; a great talker; a babbler; or nonsensical, irrational, foolish, or delirious, in his talk; as also *مُهَمْرَ and مَهْمَر (S, K) and *يمِهِمْرَ . (Sgh, K,) And *مُهْمَرْبِطَخ مَهْمَرَ (A, TA): An orator copious in speech. (A, TA) And *هَمَرَى , applied to a woman, *Clamorous; (K, TA;)

abounding in talk or speech, like a pouring torrent. (TA)
Pouring rain, and tears; as also مهَّرُم. (TA.) See also مهَّرُم.

: see مهَّرُم, the former, in two places.

: see مهَّرُم, the former, in two places.

: see مهَّرُم.

: see مهَّرُم, and see also مهَّرُم.
He rendered the news, tidings, or information, confused to him. (S, L, K. *)

Confusion; (K, L;) as also حُمْرَة, حُمْرَة, حُمْرَة, حُمْرَة, حُمْرَة: ex. of the last. The people fell into a state of confusion: (L:) and the third (L) and fourth (TA) signify also civil war, or conflict and faction, or discord, or dissension; syn. فُتْنَة. (L, TA.) A confused manner, or state, in walking. (S.) A confused noise, or mixture of voices, or unintelligible sounds, of men; as also حُمْرَة. (K.) Lightness, or agility, and quickness. (K.) What is rain, or false; syn. ﺑَاطِل. (K.) The Ghool are a mixture of the Jinn. (L)

Penetrating (مَاضِ) in affairs. (K.)

Penetrating (مَاضِ) in affairs. (K.)
A bulky she-camel. (IAar, TA, voce شرمجل.)
He pressed it; squeezed it;  

pinched it; (S, A, Msb, K,) as, for instance, a walnut, (A, TA,) or other thing, (S, TA,) in the hand; (S, A, TA,) and a man's head; (S, A, TA,) and a spearshaft, with the, (TA,) to straighten it. (TA.) He pushed, impelled, or repelled, him or it, (S, K, TA,) meaning anything; as also &c.  

You say, want impelled, or drove, him to him or it. (TA.) He struck, or beat, him; (S, K, TA,) as also &c. (TA.) He goaded, or spurred, him; (K, TA;) he urged him on (namely a horse) with the, to make him run. (Msb.) He bit him. (IAar, K.) He broke it. (K.)  

He (the devil) suggested evil to his mind. (JK, A, TA.) You say, and I seek refuge in God from his [the devil's] evil suggestion; and from the evil suggestions of the devils. (A.) He blamed, upbraided, or reproached, him; he found fault with him; syn. of the inf. n. عيب, (Fr, in TA, art. بَلْر; and IAar, in TA, in the present art.) as also لَمَزْ: (Fr, in TA, art. بَلْر; and S,) or he spoke evil of him, or spoke of him in a manner that he disliked, mentioning vices or faults as chargeable to him, behind his back, though it might be with truth; syn. [of] إعتبا به في غيبته he backbit him. (JK, A.) He pronounced the word with the sound termed همزة, or لَمْزة, of which the sign is، is from همزة in the first of the senses explained above; (S, Msb,) because what is termed همزة in speech, (S,) or همزة, (Kh, TA,) [i.e. the sound so called,] is as it were pressed, or squeezed, (Kh, S, TA,) from its place of
utterance [by a sudden emission of the voice forced out after a compression of the passage whereby it has been stopped]. (Kh, TA.)

It was said to an Arab of the desert, [meaning Dost thou pronounce the cat squeeze it] with hemz, or hemzeh? and he said, [understanding the words to mean dost thou squeeze the rat, or mouse?] [The cat squeezes it]. (S.) See hemz, below. [And see also the first signification of the word.]

It was pressed, squeezed, or pinched: he was pushed, &c. The first of these significations is indicated, or implied, in the JK and the TA. [The word was pronounced with the sound termed hemz, or hemzeh]. (S.)

hemz was explained by Mohammad as meaning Madness, or insanity; syn. مّة, i. e. الموت, because it arises from the goading and pressing or pinching of the devil. (A 'Obeyd, K.) See 1; and see also زّزمات همز, voce همز, (S,) and همزات همز, (Kh, TA.) [the former a gen. n., and the latter the n. un.,] The sister of alif; one of the letters of the alphabet; [written thus:] a genuine word, old, heard [from the Arabs of classical times], and well known; so called for a reason mentioned above: see 1, last signification: so says Kh; therefore no regard is due to what is said in certain of the expositions of the Keshsháf, that the term همز thus used has not been heard [from any of the Arabs of classical times], and that its name is ألف: (TA:) several persons say, that the term همز is mostly applied to the movent [alif], and ألف to the quiscent letter. (MF, TA.) See the letter أ.}

n. un. of همز, q. v. The vain suggestions of the devils, which they inspire into the mind of a man. (S, TA.) See also 1; and see همز.

i. q. غمّاز: (K;) i. e., (TA,) One who blames, upbraids, reproaches, or finds fault with, others, much, or habitually; (S, TA;) as also همّاز (S, TA) and هامّاز (S, K) and so همّة: (TA) [or rather] the first and second are intensive epithets (TA) [but the third is not intensive]: or one who backbites his brother; as also: (Lth, A, TA:) or one who defames men (TA) خلفهم من ورائهم وبأجلك خوهم. and the
action thus signified is like ظبية (TA:) or, conjointly with لعولة, one who speaks evil of men, or backbites them, and defames them: (Aboo-Is-hák, TA:) or both together, one who goes about much, or habitually, with calumny, or slander, separating companions and exciting enmity between friends: (Abu-l-'Abbás, TA:) or, [like لعولة] for its ت is to denote intensiveness, and not the fem. gender: (TA:) which is the pl. of هامزة signifies persons who blame, upbraid, reproach, or find fault with, others behind their backs, much, or habitually: (IAar, TA:) (or, more correctly, it has not an intensive signification.) See also لعولة.

همزة: see همزة, throughout.

همزة: see همزة, throughout.

همزة: see همزة.

مهمزة: An instrument for beating, (مقرعة, AHeyth, K, TA,) of copper or brass, [app. meaning a kind of spur, or a goad,] with which beasts of carriage are urged on: pl. مهمزم (AHeyth, TA:) or a staff or stick: (K:) or a staff, or stick, with an iron in its head, with which the ass is goaded, or urged on. (Sh, K.) See also مهمزم, مهمزم. The pl., مهمزم, of this word or of مهمزم, is also applied to An instrument, or instruments, with which spear-shafts are pinched and straightened: see 1, first signification.]

هممز and مهمزم (S, Msb, K) A well-known thing; (Msb;) [namely, a spur;] an iron which is [attached or fixed] in the kinder part of the boot of him who breaks, or trains, beasts of carriage: (S, K:) pl. [of the former] مهمزم (K) and [of the latter] مهمزم. (S, K.) See also مهمزة.
He spoke inaudibly:
(AHeyth, TA:) or in a low, faint, gentle, or soft, manner, (AHeyth, TA,) so as to be hardly intelligible. (TA.) It is said in a trad. And some of us began to speak to others in a low, faint, gentle, or soft, manner, so as to be hardly intelligible. (TA.)

And in another trad., He used, when he performed the afternoon-prayer, to utter something in a low, faint, gentle, or soft manner, we not understanding it. (TA.) You say also,

He uttered his discourse to me inaudibly: or in a low, faint, gentle, or soft, manner. (A.) And the devil speaks inaudibly in his suggesting vain or unprofitable things into the bosom of man. (A.) And The devil suggested vain, or unprofitable things in the bosom; syn. (TA.) See also He made the faintest, or slightest, sound in treading. So in the saying, and Make thou the faintest, or slightest, sound in treading, and be thou silent: addressed by a thief to his companion. (TA.) And hence the saying of the Rájiz,

* فَهُنَّ يُمَشُّونِ بِهِمْسَا *

And they walk with him making the faintest, or slightest, sound in treading. (S.) He also signifies The walking softly; with a soft-sounding tread: (TA:) [and so همَّس, as in the saying,] I heard the soft-sounding treading of the feet of
camels and of the feet of men]. (A.) See also below. He made the sound, or voice to be low, faint, gentle, or soft. (Msb.) And [aor. and] inf. n. as above, [He spoke in a low, faint, gentle, or soft manner; like He made speech, or the speech to be low, faint, gentle, or soft. (A, TA.) He chewed the food with the mouth closed: (AZ, K, TA:) or without opening the mouth. (TA.) You say, He eats without opening his mouth. (A.) Hence, a toothless old woman’s eating is termed. (AHeyth.) He chewed it. (TA.)

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He spoke, or discoursed secretly to him, or with him. (A.) You say also, They spoke, or discoursed, secretly together; as also . (K, * TK.)

A low, faint, gentle, or soft, sound. (S, A, Msb, K.) So it has been explained as occurring in the words of the Kur, [xx. 107,] [So that thou shalt not hear aught save a low, faint, gentle, or soft, sound, arising from the shifting of the feet from place to place towards the scene of congregation [for the general judgment]: or, as Az thinks, the meaning here is, the sound of the patting, or pattering, of the feet upon the ground. (TA.) The faint, or gentle, sound of the voice in the mouth, of such kind as has no mixture of the voice of the chest, nor loudness of utterance. (Lth, K.) See also . And Anything low, faint, gentle, or soft,
of speech and the like: (TA:) [see again, لمدة: ] or the faintest, or slightest, sound of the feet; (S, K;) i. e., of their tread upon the ground: (TA:) so [accord. to J] in the instance in the Kur, [xx. 107,] mentioned above: (S:) and [in like manner] َهَسْي َسْي َسْي signifies the sound of the shifting from place to place of the feet of camels. (K.) See also 1.

َهَسْي َسْي َسْي: see 1: and see َهَسْي َسْي َسْي.

кийام مهروس [Speech spoken inaudibly: or in a low, faint, gentle, or soft manner; so as to be hardly intelligible: see 1: or] speech not spoken out or openly. (A, * Msb.) َفْرَح َسْي َسْي َسْي ( , Msb,) or ُفْرَحِ ِسْمَيملا ( , IJ,) [A letter which is pronounced with the breath only, without the voice; a non-vocal letter; a sound with which the breath passes forth, not from the voice of the chest, but passing forth gently; (IJ:) contr. of َمْجِبَر: َمْجِبَر َمْجِبَر َمْجِبَر the letters (ten in number, S,) which are comprised in the saying َمْجِبَر َمْجِبَر َمْجِبَر َمْجِبَر: (S, K: *) so called [accord. to some] because the stress is made weak in the place where any one of them occurs until the breath has passed forth with it. (Sb, S.)
The intermingling, or interpenetrating. (KL.) ___ And the proceeding slowly. (KL.) See قرتن. ٨
**Helmet**

It (water) overflowed, and poured forth. (Mgh.)

If the first be correct, the meaning is probably Camels *left without rein and without burden;* and this is agreeable with the context.

He sent [or left] the cattle to pasture [by themselves,] without a pastor, by night and by day. (Msb.)

He left it, let it alone, or neglected it, intentionally or from forgetting: (Msb:) or he left it, or let it alone, expl. by خَلَّى بِنِهَ وَبَيْنَ نَفْسِهِ (S, O, K:) or he left it, or neglected it, and did not make use of it. (K.)

He left his slave without work, or occupation: (PS:) he left him to himself, uncontrolled.

He exerted himself, strove, or laboured, in the affair; (S, Msb,) and persisted, or persevered, in it. (S, Msb, K.)

He obstinately persevered in vain or false affairs.

Applied to the eye or eyes, *Flowing abundantly with tears:* see a verse cited voce فَلَظَ حَمَلُ (IbrD.)
Q. 1  
حافظ (L, Msb.) inf. n. (S, L, K, &c.,) He (a hackney, or pacing horse, or a beast,) went an easy and quick pace; (Msb;) he (a hackney, or pacing horse, or a beast,) went a good and quick pace; he went at a good and quick and graceful pace; (L;) he (a beast of carriage) went a good pace. (Abridgment of the 'Eyn.) See نصب السير.

حافظٌ (S, L, K, &c.,) as a simple subst., (An easy and quick, or good and quick, or good and quick and graceful, or good, pace of a hackney, or pacing horse, or beast of carriage:) pl. حافظ (L.)

حافظٌ (S, K, &c.,) used as the act. part. n. of حافظ (Abridgment of the 'Eyn,) whence it would seem that the regular form of the act. part. n., مهملح، has not been used, (Msb,) an epithet applied to a hackney, or pacing horse, or a beast of carriage, (L,) both to the male and female, (L, Msb,) Going, or that goes, an easy and quick pace; (Msb;) a good and quick pace; a good and quick and graceful pace; (L;) a good pace:

(Abridgment of the 'Eyn:) syn. مهملح (K: in the CK مهملح) a man's beast for riding: (L;) pl. مهملح (S:) a Persian word, arabicized: (S, L, K:) [but I have not found its original in a Persian lexicon]. A sheep in which is no marrow, by reason of its leanness. (K.)

أمر مهملح An affair rendered manageable, or easy. (L, K.) — An affair proved by experience. (L.)
A thing: and a penis: and the vulva of a woman: (KL:) or the former is pl. [or coll. gen. n.] of َهْنَئَةٍ, which signifies a small, or little, thing: (MA:) or this last signifies a thing, (KL,) as does َهْنَئِنٌ (K, KL:) [but the former meaning I have found to be very common, and I think it the more approvable. َهْنَئَةٍ may be rendered something, somewhat:] it denotes anything. (TA.)
It came, or happened, without inconvenience, or trouble: (K:) [it was pleasant, or productive of enjoyment: see what immediately follows].

The food was, or became, pleasant, or productive of enjoyment, to the eater: or easy to swallow; not attended by trouble: [agreeable:] or not succeeded by harm, even after digestion.

The food was pleasant, or productive of enjoyment, to me: or easy to swallow; &c.: see art.

That (thing) was pleasant, or productive of enjoyment, to him; &c. (TA.) [See هنأ ُل هنأ ُو هنأ ُهُنأ ُمأ ﱠمأ ﱠمأ ﱠمأ, (S, K,) and Something else.

He enjoyed the food; found it pleasant, or productive of enjoyment; &c.: see هنأ ﱠمأ ﱠمأ ﱢمأ ﱢمأ ﱢمأ ﱢمأ. He found the food to be productive of no evil result, and not attended by inconvenience. (TA.)

He (a beast) lighted upon a good piece of herbage, but did not satiate himself therewith. (AZ, S, K,) ___ We ate this food until we were satiated with it. (TA.)

The camels were satiated with herbage. (TA.) ___ He rejoiced in him, or it. (K.)
of enjoyment, to us: &c.: made us to enjoy it: see Health
made it pleasant, or productive of enjoyment, to me: &c.). (K.)

May the horseman give thee joy: a form of congratulation on the exploits of a horseman; i.e., I congratulate thee on the
exploits of the horseman: also written and pronounced
لیهمتک الفارس (TA.) ___

but which pronunciation is to be preferred is disputed, (TA.) is said to be a vulgarity, and not allowable. (TA.) ___

He fed him; or gave him to eat. (K.) ___

He gave him, or bestowed upon him: (S, K:) gave him plentifully. (TA.) ___

He made the food good; qualified it properly; seasoned it: syn. (K:) He put his property in a right,
or good, state. (K:) He nourished, or maintained, the people; (S;) satisfied their wants; bestowed upon them. (TA.) Ex.

He maintained them two months. Hence the proverb quoted in illustration of the word 

He aided, succoured, or defended, him. (K:) He smeared the camels with
liquid pitch, syn. (AZ, S, K:) or a kind thereof, (TA,) [as a

remedy for, or preservative against, the mange, or scab]. The smearing of a camel [all over] with is not [merely] smearing the cavities under the shoulders, and the
like, which the mange, or scab, more quickly attacks. A proverb, applied to him who does not a thing thoroughly. (TA.) See 2.
He (the devil) made him to think of pleasant things, or things productive of enjoyment, and of things wished for, or objects of desire, in his prayer. The former verb is pronounced thus to assimilate it to the latter. (TA.)

He congratulated him on the thing, (S, K,) such as the possession of a government, &c.: (S:) he said to him \[May it give thee joy\]. (K.)

[When the agent of the verb is God, the meaning necessarily is, He granted him enjoyment in the thing; made him to have enjoyment in it.]___

He prided himself in such a thing: syn. and تَغْيِّيظ and تَحْيَّي: (TA.) ___ See 1.

He gave many gifts. (IAar.)

He asked him for a gift. (K, TA.) ___ He asked him for aid, succour, or defence. (K.)

He conceded to him, or gave him, a part of his dues, or rights. (TA.) ___ See 1.

A gift. (S, K.) A part of the night. (K.) subst. from هَنَاء البَيْلِ. (K;) i. e., The smearing with ِءْﻦِﻫ subst. from ُﻩﺄَﻨَﻫ ِﻞِﺑِﻹا (K;) i. e., The smearing with نَﺎَﻫِإ (MF.)

Camels which have lighted upon a good piece of herbage, but are not satiated therewith. (K.)

Tar, or liquid pitch; syn. (S, K,) or a kind thereof. (TA.) See also ِءْﻦِﻫ and ِءْﻦِﻫ ِبَلَاق dial. var. of ِءْﻦِﻫ, (K,) or formed from the latter by transposition, (TA,) A raceme of a palm-tree. (AHn, K.) [See ِءْﻦِﻫ ِبَلَاق]
What comes or happens to one without inconvenience, or trouble: (S, K) [what is pleasant, or productive of enjoyment; an unalloyed gratification, i.e., a thing that gives unalloyed enjoyment; see what follows:] as also مهناء, (K) a subst., sometimes written and pronounced مهان; pl. مهانة, sometimes written and pronounced مهان. (TA) [See مهان also below.] __ Pleasant, or productive of enjoyment, to the eater: or easy to swallow; not attended by trouble: or not succeeded by harm, even after its digestion. (Z, cited voce هيناء) [May it be, or Eat it, or Drink it, with enjoyment, and with wholesome result: or with ease in the swallowing, and with quickness in digesting: &c.; see مروه. (S) هينأ لذلك [May that be productive of enjoyment to him!]. (TA) __ هينأ and مروه are of the number of epithets which are employed after the manner of infs. signifying of a prayer or good wish, governed in the acc. case by a verb understood. (Sb)

هئينة (K) and هنينة (the second is the most usual; and the third is said to be formed by substituting ه for ه; but accord. to some, the word is incorrectly written with ه, [so says F,] and is a dim. formed from هينة, which becomes first هئينة, and then هئينة: see art. هئو:) (TA:) A little; a little while. (K)

هاني A servant. (K) __ هانا occurs in this sense in a trad.; but the reading commonly known is مهانا. If right, it is an act. part. n. from مهان he gave. (TA) __ هنأ سبيت هينأ لتهنأ __ the former is the reading of El-Umawee; the latter, of Ks; Thou art only named هاني (Giver, or Nourisher,) that thou mayest give, accord. to both readings; or that thou mayest nourish, or maintain, and supply people's wants; (TA:) [such is said to be the meaning of لتهنأ here:] and accord. to El-Umawee, لتهنأ signifies لتهنأ, (S) [which is app. the same as لتهنأ.] A proverb: said to him who is known for his beneficence, in order that he may continue to do as he has been wont. (TA)

لتك المهنأ هئية, (S) and هئينة, (TA) [Unalloyed gratification to thee!] __ لتك المهنأ [To thee be unalloyed gratification, and on him be the burden, or sin]: said,
accord. to a trad., to one who asked whether he should accept an invitation to eat the food of one who received unlawful interest or profit; and also said with respect to eating the food of a tyrannical intendant. (TA.)

A camel smeared with... (S.)


probably an inf. n., of which the verb is aor., and

Weakness of understanding; want of discrimination; stupidity; foolishness; littleness of sense. (S.)

incorrectly written by J, in a verse which he quotes, ِْءَـﺎَـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰ~

Exceedingly stupid, or foolish. (IAar, Az, K.)
He was languid and sluggish. (IKtt, K.) It may be said that the ٌ is augmentative, and that the word is derived from ذى، signifying weakness. (TA.)
A light, or an active, ass. (IAar, in TA, voce...
Q. 1 He was remiss in his affair. (K.) See also 亨庁 in 色．

َﺐَﺘْـﻨَﻫ ِﰱ ِﻩِﺮْﻣَأ ١

He was remiss in his affair. (K.) See also 亨庁 in 色．
She (a woman) behaved towards him in a blandishing manner: (IDrd, L:)
she enamoured him by blandishment, (L, K,) and by amatory conversation or
conduct: (L:) she enslaved him by amatory conversation, or conduct. (S, L:) [Thought by
Golius to be derived from هند, a proper name of a woman.] ___
She deprived him of his heart.

He made a sword of Indian iron. This is the original signification. (T, L:)

He sharpened a sword. (L, K:)

A name for A hundred camels; (M, L, K;) as also هنداءة; (T, S, M, A, L, K;) which latter is a determinate noun,
imperfectly decl., not admitting the art. [though it is written with it in the S, and in a verse cited in the S and L:] nor having a pl.,
or a proper sing.: (T, L:) [see an ex. in a verse cited voce سرف:] or the former is a name for more than a hundred
camels and less: (K:) or a little more and a little less: (M, L:) or two hundred camels: (M, L:)
a hundred of other things: (S, L:) or any hundred: (AO, S, L:) also the former, two hundred
years: and the latter, [written with the art. ل] a hundred years. (Th, ISd, L:) The name of a well-
known nation; (M, L, K;) or of a country: (S, L:) [the Indians: and India:] rel. n. هند: (S,
L, K;) and signifies the men of الهند [or India]; as also الهند, (L, K;) pl. of الهند: [q. v. in art.]. (L:)

See also سأح.
Also, Indian aloes-wood. (L.)

A sword made in the country of India; and well fabricated: (L:; or, made of the iron of that country: (A:) as also in the latter sense, (S, A, L,)

and in the former: (L:) so termed in relation to the people called a sharpened, or sharp, sword. (L)
Handb

and Handb &c.: see art.
A limit; syn. حد. (K) [or rather a measure:] an arabicized word, from أَنْداَزَهُ, (S, K) with fet-h, (K) which is Persian: (S:) the arabicized word is with kesr to the first letter because of the rareness of the measure فَعَلَلُ in the cases of words not reduplicative. (K) You say, أَعَطَاهُ بِلا حَسَابَ وَلَا هَنْدَازُ [He gave to him without calculation and without measure]. (S)

The cubit with which [certain] cloths and the like are measured; [about twenty-five inches in length:] also a Persian word arabicized. (TA.)

One who determines the measures and proportions of subterranean channels for water, and of buildings: [an architect: and also a geometrician:] from هَنَدَازُ but they change the ز into س, (S, K,) and say مِهِنَدَازُ (S,) because there is not in the [genuine] language of the Arabs a ز with a د before it. (S, K.)
The art of determining the measures and proportions of subterranean channels for water: and hence, the art of architecture: and the practice, and science, of geometry: a subst. from مهندس, q. v. (S, K.)

One who determines the measures and proportions of subterranean channels for water: [and hence, an architect: and a geometrician: derived from زنادار, (S, K.) which is Persian [in origin], (S,) arabicized from أندار; (K;) اندار signifying the act of measuring, and آب signifying water; (TA;) the ز being changed into س because there is not in the [genuine] language of the Arabs a ز after د. (S, K.)
هنر

HENAR, aor. يهنئه, inf. n. اهنأه, or Henāra; for آناره see art. هنر.
Two white stars, [9 and c of Gemini,] between which is the space of the length of a whip, in the Milky Way; one of which is called الزَر, the other المِسَان. ___ The 6th Mansion of the Moon. (El-Kazweenee) ___ Or The three stars [l, f 1, and f 2,] in the face of Orion. (Idem, descr. of Orion.) [The former accord. to those who make نوء to signify the auroral setting: the latter accord. to those who make it to signify the auroral rising: accord. to those who make it to have the first of these two significations, the three stars in the face of Orion compose اْثْقَعا, q. v.] See التحلي، in art.

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هنف

احص: يوم هنوف see
 nga

(K) by some written (TA), Short: (K) but it is not a word of established authority. (IDrd.)
Q. Q. 1 He concealed, or kept secret, a story; syn. َأَسَرُّ (A, art. جهر).
He raised his mind to high things, or objects; purposed, or aspired to, high things. (S, K, TA.) The vulgar say, I did not know it, nor desire, or mean, (to do it; i.e., I did it not knowingly, nor intentionally). (TA.) He thought him to be possessed of good, (Az, S, K,) and, of evil. (K, TA.) I thought him to be possessed of much wealth. (TA.) I rejoiced in him, or it. (AA, K.) He purposed, or intended, it. (K.) He contended with him for superior glory. (IAar.) [See also art. هوه.]
(S,) fem. هَآْنَاءٌ (S, K) also, sing. masc. and fem. هَآْنَاءٌ, dual. masc. هَآْنَاءٌ, rem. fem. هَآْنَاءٌ. (TA.)

[See a saying of 'Omar cited voce رمی، in art. When it is said to thee ما أَهَآْنَاءٌ، Take, thou sayest What shall I take? syn. ما أَهَآْنَاءٌ, and in the pass. form, What shall I receive, or be given? syn. ما أَهَآْنَاءٌ. (S,) Also, in the TA, it seems to be said that أَهَآْنَاءٌ signifies أعْطَى He gave, or made to take: but this is uncertain; as the former verb is there written أَهَآْنَاءٌ, and the latter is without the syll. points. لَبِّيَكَ At thy service! &c. (K, TA.) وَأَذَّنَ أَهَآْنَاءٌ, or, more chastely, أَذَّنَ أَهَآْنَاءٌ, or the former is a barbarism; originally وَأَذَّنَ أَهَآْنَاءٌ, and أَذَّنَ أَهَآْنَاءٌ are separated, and the name of God is introduced between them; (K;) and the meaning is نَأَوَاهُم No, by God, (I did not this! (S, art. هَا، q. v.) or No, by God, this (is what I swear by)! (K.)

هوُهُ Mind; purpose; aspiration; desire; ambition. (S, K, TA.) Ex. بعِيْدَ الهوُهُ A person of far-reaching aspiration, or ambition. (S, TA.) وَقَعَ فِي الهوُهُ Penetrating judgment. (K.) وَقَعَ فِي الهوُهُ, and هويَنُهُ, هوُنُهُ It occurred to my mind, or imagination. (K.)

هوُهُ: See preceding sentence.

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(S, K) and مهْوُنٌ (K) A wide desert, or wide tract of the kind called صحرَاءٌ مفَعَّل مهْوَنٌ. (S, K.)

Custom: مُعاَدَةٌ. (K.) A part of the night. (K.) The mention of مهْوُنٌ مفَعَّل مهْوَنٌ in this art., by J, says IB, and F after him, is wrong; for its measure is مهْوُنٌ مفَعَّل the وَ being an augmentative letter. [But if so, F has himself done wrong, in mentioning it, not only here, but also in art. هوُنٌ, (where, if the وَ be augmentative, it is equally inappropriate,) as though it were a quasi-quadrilateral-radical word, of the measure مفَعَّلٌ مهْوُنٌ] ISd gives it as formed by transposition from the root هُنَاءٌ, and explains it as signifying a wide place. (TA.)
see: مهونین.
هوب

**هوب**

**هوب** Distance; remoteness. (S, K.) هوب دادر, and هوب دادر, (S, K.) or, accord. to some, as stated in a marginal note in a copy of the S, in the handwriting of Aboo-Zekereeya, فی هوب دادر, with هوب as a prefixed n., (TA,) I left him in such a place that it was not known where he was: (S, K:) هوب دادر being the name of a land over which the Jinn, or genii, have obtained ascendancy: (TA:) or the correct reading is [تُوْهِد] with ت. (K.) هوب A stupid, or foolish, and loquacious, man: (A'Obeyd, S, K:) pl. هوب. (TA.) هوب The heat, or burning, of fire; (S, K:) and its flaming, or blazing; of the dial. of El-Yemen: also, the heat, or burning of the sun: also of the dial. of El-Yemen. (TA.)

**هوب** see هوب.

**هوب** see art. هيب.
He called out to him; (K) saying he cried out to him, and called him. (S.) A dial. form of هَيْيَت. (TA.) [See هَيْيَت.]

: see what follows.

A low, or depressed, tract, or piece, of land: (S, K:) or a deep place: (Iath:) or the space between two mountains: (Iaar:) pl. هوت (as in the CK) or هوت (as in the TA.) It may be said that هوت and هوت are coll. gen. ns. [of each of which the n. un. is with مه]. (TA.) Also هوت A road, or way, descending to water. (Iaar.) an imprecation, respecting which ISd says, I know not what is هوت here. [It probably signifies A cry, such as destroyed the tribe of Thamood: see هوت.] (TA.)

A certain time, or portion, of the night passed. Accord. to Aboo-'Alee, هوت is of the measure هوت , and quasicoordinate to هوت , and belonging to this art. (TA.)

A cry by which the Arabs urge on a dog against the game which they are pursuing. (TA.) [In the L written هوت, and mentioned in art. هوت.]
He made a great slaughter among them. (TA.) [See art. بوت.]

A thirst. (K.)
He (a man) was characterized by what is termed stupidity, foolishness, or paucity of sense: (JK, L;) tallness, combined with hastiness, and stupidity or foolishness or paucity of sense: (S;) or tallness, with stupidity or foolishness or paucity of sense and levity or fickleness or unsteadiness, and hastiness: (K;) or tallness, with levity or fickleness or unsteadiness, and hastiness: (TA;) or tallness, (A,) or excessive tallness, (L,) with stupidity or foolishness or paucity of sense. (L)

He found him to be such a man as is termed (L)

He, (L, A,) which is similar to (L;) i. e., stupidity, foolishness, or paucity of sense:

In such a one is a deviation from rectitude]. (AA, L)

A dial. form of حاجة; but of weak authority. (L, from a trad.)

A man characterized by what is termed (S, L, &c;) stupid, foolish, or having little sense: (JK, L;) or tall, with hastiness, and stupidity or foolishness or paucity of sense, &c.: (S, &c.:) fem. أهوج الطول. A man exceedingly, or excessively, tall.

Also A courageous man, who throws himself into a scene of war.

A he-camel that goes quickly, as though characterized by what is termed fem.
or the fem. epithet only is used, applied to a camel; and you say (TA;) i.e., a she-camel that goes quickly, &c., as explained above; (S, K;) and that does not always care where she puts her feet on the ground. (A.)

Any wind that blows violently: (IAar;) or a wind of which the blasts are closely consecutive, as though characterized by what is termed: or a wind that carries away the dust, and makes a trace upon the ground like that made by dragging the skirt: (TA;) or a wind that tears up the tents: (S, K;) pl. (S.)
He returned from evil to good or from good to evil: (IAar, L:) he repented, (S, A, L, K;) and returned to the truth; (S, L, K;) as also (L:) and the latter, he repented and did righteously. (AO, S, A, L,) We have turned unto Thee with repentance. (Kur, vii, 155.) So accord. to Mujáhid and Sa'eed Ibn-Jubeyr and Ibráheem. (L.) It is made trans. by means of لِأَلٌ to because implying the meaning of رجعنا. (ISd, L,) (L:) and the latter, He became a Jew; (S, A, L, K;) he became of the Jewish religion.

(L, Msb.)

He made him (his son [for instance] Msb) a Jew; (S, L, Msb;) he turned him to the religion of the Jews; (L, K;) taught him that religion, and initiated him in it. (L.) The talking together of jinn, or genii: (L, K;) so termed because of the gentleness and weakness of their voices. (L,) He reiterated his voice, or quavered, or trilled, gently. (Ibn-Jebeleh, L, K,) He sang; syn. غَنَى: (Aboo-Málik, L;) he sang, or gladdened, and diverted; syn. طَرَبَ وَأَلَمَ. (K;) See also 5. He went, or proceeded, gently, or in a leisurely manner, (S, L, K;) like the manner termed the Jews and the Christians. (S.) See also 5. It beverage, or wine,) intoxicated (S, L, K) a person: and rendered him languid, and caused him to sleep. (L,) He uttered a weak, gentle, (L, K,) and languid, (L,) voice.
He was low, not loud, in speech, or utterance. (S, L, K) He was slow, or tardy, in his pace, (L, K) and gentle. (L) He (a man) rested; or was still, quiet, or at rest. (Aboo-Málik, L) He slept. (S, L) He was gentle; he acted, or behaved, in a gentle manner. (L) Also, The murmuring and gentle sounding of the wind over sand. (L) He ate of a camel's hump; (K) or what is termed. (TA.) He made peace with him; reconciled himself with him; (A,) syn. of the inf. n. مَهَادَة (S, A, L, K,) which is a mistake; (TA;) and مَهَادَة, (S, L,) and مَهَادَة (TA;) and also مَرَاجُعة [app. signifying the restoring a person, or taking him back, into one's favour]. (TA.) __ He inclined towards him reciprocally; syn. مَاءَك (A,) syn. of the inf. n. مَاءَك, which is a mistake; (TA;) and مَاءَك, (S, L,) __ He returned to him, or it, time after time; syn. عَمَّاد (TK:) syn. of the inf. n. مَعَادَة. (K,) He walked gently, imitating the motions of the Jews in their reciting or reading. (El-Basáïr.) See also 2. __ He became allied, or allied himself, or sought to ally himself, or approached, (K, and El-Basáïr,) by a bond of relationship; or by some other sacred or inviolable bond or tie, or a quality &c. to be regarded as sacred or inviolable or rendering him entitled to respect or reverence. (K, El-Basáïr.) See also
A camel’s hump: (S, K;) or the base of the hump: (Sh, L;) as also: (L:) pl. هود: (S, L, K;) [or rather, this is a coll. gen. n., and هود is the n. un.].

Gentleness; lenity; (A, L, K;) and that kind of conduct whereby one hopes to effect the adjustment of an affair between a people: (L, K;) quietness: (L;) peace, or reconciliation: inclination, or affection: (S, L;) favour, or partiality: (L;) facilitation, whereby a person is indulged in an affair. (L, K;) Ex. لا تأخذه في الله فواده Quietness with respect to a restrictive ordinance of God, with favour or partiality towards any one, will not affect him, or influence him. And لا تأخذه فيك فواده Favour or partiality with respect to thee will not affect him, or influence him. (L, each from a trad.) also signifies A sacred or inviolable bond or tie; or a quality &c. to be regarded as sacred or inviolable, or rendering one entitled to respect or reverence: and a bond of relationship. (L.)

Returning (Msb) [from evil to good or from good to evil: see 1:] repenting and returning to the truth: (S, L;) pl. هود, (S, A, L, Msb,) like as نزل is pl. of نزل. (S, L, Msb.)

[the second of which is the most common,] signify the same, (S, A, L, Msb, K;) A certain tribe;

namely, the Jews: (L;) is said by some to be originally هاد he repented: (L;) it is imperfectly decl., because it is a proper name and of the measure of a verb; and [of the fem. gen., as it is said to be in the S and L,] because it means a قبيلة: but it is allowable to prefix to it the art. لل، and to say اليهود: (Msb:) this, however, is allowable only on the ground of its being, with the art. prefixed, for
for it is of itself determinate: (S, L:) [thus] يهودون is [as it were] pl. of يهودی which is the rel. n. of يهود, or, accord. to Sgh, of يهودا [or Judah], thus written by him with the unpointed د in this instance, the son of يعقوب [or Jacob]: (Msb:) يهود is [as it were] pl. of يًىهود (L;) which is the rel. n. of يهود، or، يًىهود (sometimes, TA) has يهودان as a pl.: (K;) this pl. occurs in a poem of Hassän: (TA:) Fr, says, of هودأ، in the Kur, ii, 105, that it is for يهودأ [app. a mistake for يهود]; or that it may be pl. of هاءد. (L)

The Jewish religion. (L)

A low, not loud, singing. (S, L:) مهود also signifies Gladdening, and diverting; syn. مله and مطرب. (IAar, L)

Allied, or allying himself, or seeking to ally himself, (IAar, Sh,) by what is termed هواده. (IAar, Sh, L) See 5.
The bird called the \( \text{ةﺎ＊ﻗ} \) (S, L, K:) or, as some say, the female \( \text{قَطَاء} \) (L:) or

\( \text{ةَذْﻮَﻫ} \) (as a determinate noun) is the name of a certain bird, (L, K,) different from the above: (L:)

\( \text{ذَﻮُﻫ} \) (as in the CK and a MS copy of the K) or \( \text{ذْﻮَﻫ} \), formed by eliding the augmentative letter: (TA:) [and this seems to be the correct reading; for it occurs in a verse, cited in the TA, in which the measure required it to be of one syllable: it therefore appears that \( \text{ذَﻮُﻫ} \) is a coll. gen. n., of which the n. un. is with ُة.]

\( \text{ذﻮﻫ} \), (L, K,) or \( \text{ذَﻮُﻫ} \) (without the art. ﴿ ﴾), as a proper name,] (S, L,) written by Ed-Demeeree with damm, but fault has been

found with him for this, (MF,) [The bird called] the \( \text{قَطَاء} \) (S, L, K:) or, as some say, the female \( \text{قَطَاء} \) (L:) or
He threw it down; pulled it down; pulled it to pieces; or demolished it; namely, a building; (K;) and in like manner, a جرف [i. e. an abrupt, water-worn, bank, rising by the bed of a torrent or stream]; (TA [in which هُرُوح is given as an inf. n. of this verb; but it is more probably an inf. n. of the intrans. verb only, agreeably with analogy;]) as also هُرُوح, هُرُوح, (S, A,) the pronoun relating to a building, (A,) and to a جرف; (S;) and هُرُوح [in illustration of which see what is said of كُبْر, below]; (S, art. هُرُوح) and كُبْر, in which the pronoun relates to the upper part of a جرف, or to the brink of a well. (TA.) ___

He slew the people, and threw them down prostrate, one upon another; (K;) like as when جرف falls down. (TA.) And [in like manner you say,] ضرب فلأنا فهاره He smote such a one and prostrated him; as also هُرُوح. (K, * TA.) ___

It became thrown down, pulled down, pulled to pieces, or demolished; or it fell in ruins, or to pieces; (S, A, K;) said of a building, (K,) and of a جرف [explained above]; (S, A,) as also كُبْر and كُبْر, (S, A, K) and كُبْر, (K,) which last has as being interchangeable with و, or it may be of the measure [originally تَهْيَر و]: (TA:) or it fell; it fell, or tumbled, down; it collapsed; broke down; said of a building; (TA;) as also كُبْر and كُبْر; (Msb, TA;) said of a building, (TA,) and of a جرف, (Msb,) or of the upper part of the latter, and of the brink of a well; (TA;) [and اهَتْوه, q. v., probably signifies the same:] or it cracked, without falling; said of a جرف: (Msb:) or it cracked in its hinder part, remaining yet in its place; said of a building. (TA.)

He plunged, or fell,
into an affair with little care [for the consequence thereof]: (S, K:) or he plunged, α fell, into affairs without thought, or reflection, or consideration: (A:) or a state, α condition, adventitious to the irascible faculty, by reason of which one ventures upon affairs not fit, or meet, to be ventured upon; as the fighting with unbelievers

when they are more than double the number of the Muslims. (KT.)

7 إنهور see هار, in two places.

8 إنهور: see هار, last signification. ___ It (a thing, S) perished. (S, K.)

and, (S, A, Msb, K,) the latter formed by transposition from the former, [first into هار, and then into هار,] (S, TA,) like as is changed into شاكي السلاح (S,) applied to a building, (K,) and to a جرف, [explained above, (see هار,)]] (S, A, Msb,) Becoming thrown down, pulled down, pulled to pieces, or demolished: (S, A, K:) or falling; falling, or tumbling, down: (IAar:) or cracking, without falling: (Msb:) or cracking in its hinder part, remaining yet in its place. (TA.) See an ex. of the latter voice جفر: and another in the Kur, ix. 110.]

A man plunging, or falling, or who plunges, or falls, into an affair with little care [for the consequences thereof]. (S.) See 5.
Somewhat of madness, or insanity, or diabolical possession, (S, A, K,) in the head:

(A:) or a vertigo, or giddiness, and confused noise, in the head. (A, TA.) Hence used by the vulgar to signify Hope. (TA.)

Affected with somewhat of madness, or insanity, or diabolical possession.

(Ibn-'Abbád, K.) A man who talks to himself. (A.) Sometimes, One who is affected with melancholy, and with vain, or unprofitable, suggestions. (TA.) And One who occupies himself with the science of alchemy. (TA.)
Its (a company of men) was, or became, in a state of conflict and faction, sedition, discord, or dissension: (Msb:) he, or it, (a number of people,) fell into a bad state, or state of disorder or disturbance; as also هوش, like سمع; [indicating that its aor. is , and its inf. n. as above;] and هوش: (TA:) it (a company of men, S, A) was, or became, roused, or excited; (A, TA;) in a state of commotion, agitation, convulsion, tumult, or disturbance; (S, A, TA;) and in like manner, هوش, said of the belly, it was, or became, in a state of commotion, agitation, &c., by reason of leanness: (S:) or هوش, like سمع, [see above.] (K,) aor. مهضعب, inf. n. هوش, (TA,) the camels, (JK, TA,) or the horses, (A,) took fright, and ran away at random, (JK, A, TA,) and became dispersed, (TA,) or separated themselves, (JK,) and went to and fro, (JK, A,) in the hostile sudden attack made by a party of armed horsemen. (JK, A, TA,) I became agile or brisk, and advanced towards such a one. (TA.) And هاش I collected unlawful wealth. (Sgh, TA.) And مهش, and مهش هوش, he mixed, or confused, or confounded, them; and collected
them hence and thence. (A.) See also 2.

See 1, first sentence: and see 5. Also, (Msb.) And He created, or excited, disorder, disturbance, discord, or dissension, between them, or among them. (TA.) And hence, (Msb,) He mixed, confused, or confounded, (S, Msb, K, TA,) a company of men, (S, TA,) one with another; (TA;) and general rules; (Msb;) and anything. (S.) See also 1, last sentence: and see. [Hence also,] The wind brought the dust of various sorts [mixed together]. (S, * IF, K.)

He mixed, mingled, or consorted, with them: (K;) or did so to create, or excite, disorder, disturbance, discord, or dissension; or to make mischief; (TA;) and signifies conflicting; like. (TA, art. نوش.)

They mixed, or mingled, together; or became mixed, confused, or confounded, together; as also. (K;) and . (JK, TA.) And They collected themselves together against him. (IF, Msb, K.)

A large number: (S, K;) or, as the women of Temeem say, a multitude of men; and of beasts of carriage; as also: (Abboo- Adman:) and men collected together in war. (TA.) You say, He came with multitude, or the multitude; (K;) like as you say, (TA.)

Conflict and faction, sedition, discord, or dissension: (A' Obeyd, S, A, Msb, K;)

See 1, near the end: and see 5.
excitement: commotion, agitation, convulsion, tumult, or disturbance: (S, A, K:) and confusion: (A, Msb, K:) and هوشة is like هوشة (TA;) or signifies War. (JK:) You say، وَقَعَتْ هُوَشَةٌ فِي السَّوقِ 

[Conflict and faction, &c., happened in the market]. (A.) And it is said in a trad., إِيَّاكَمُ وَهُوَشَةٌ 

الْبِئْرِ وَهُوَشَاتٌ الْأَسواقِ (S, TA) Beware ye of the misfortunes, calamities, or evil accidents, of night; and of the wrong courses, and trickery and robbery, of the markets. (TA.) 

هوشة السوق، thus related by Th, but not explained by him, is thought by ISd to mean The confusion of the market, and the defrauding there practised in buying and selling. (TA.) See also هوشة in two places.

A mixed, or confused, assembly, company, or assemblage, of men; ('Arrám:) as also هوشة: (K, * TA;) and هوشات، [the pl. of the former,] collections of men, and of camels, (S, K,) mixed, or confounded, together: (S:) and what is collected of unlawful wealth or property; (K, * TA;) and of lawful. (TA.) See also هوشة. See also هوشة.

هوشة: see هوشة.

هوشة and هوشات Camels unlawfully collected: (JK:) or the latter, camels taken from this and that place: (TA:) and the latter also, camels taking fright and running away at random. (JK.) See also هوشة.

هوشة: see هوشة. [pl. of هوشة] Camels taking fright and running away at random, in a state of confusion, attacked by a party of armed horsemen: (Lth:) or taking fright and running away at random, (JK, A,) separating themselves, (JK,) and going to and fro. (JK, A.) See also هوشة. هوشة A great viper. (TA.)
What is gotten by force or theft: (K:) or any wealth, or property, (S,) that is gotten by unlawful means, (K, S,) such as force and theft and the like: (S:) pl. of مهوش: (A:) or as though pl. of this latter word, as signifying collected; and mixed, confused, or confounded. (TA.) It is said in a trad., من أصاب مالاً من

Whoso getteth wealth, or property, of such as is unlawfully acquired, God will make it to pass away in places of destruction]: (S:) but this is variously related; some saying تهواش; and some, تهواش, with ن, which is explained in the K as signifying مظالم: the relation given in the S is that which is commonly known by the lexicologists; but all are correct, excepting that تهواش, with ت, and with a kesreh to the و, is disapproved by some of the lexicologists: (TA:) this last word is a contraction of تهواش, pl. of تهواش, تهواش, of the measure تفعال, (K, TA,) meaning the collecting; and mixing, confusing, or confounding: (TA:) or from هشت مالاً حراماً. (Sgh, TA.) A poet says,

Thou eatest what thou hast collected of things unlawfully acquired. (Sgh, TA.)
هوع

*originally* هوععُمة: شاخ.
Terrible. (TA.)

see نار المهوَّل.
He slept. (TA, voce.)

The head: (S, K:) or the part between the two edges of the head: or the middle, and main part, of the head, [see قَرْن, and صَدَى, in several places,] of anything: (TA:) or the upper part of the head, in which are the ناصية and the قَصَّة, which mean the fore part of the hair of the forehead: in it is the فَرَق, which is the فَرَق of the head, between the two sides, extending to the دَائِرَة. (AZ, TA.) See also two explanations voce. 

The crown, or top, of the head. See وتَحَمَّق, and هَام. (TA:) or the middle, and main part, of the head. See جَمِحَة. (TA:) See also two explanations voce.

The marrow of the brain. (TA.) See also two explanations voce.

An owl: a certain night-bird, (S, K,) that frequents the burial-places, of small size, (TA,) i. q. شَفَة, and جَمِحَة, and خَمْسَة. (K in art. دَمَغ.) 

And see also Aَحَر. (S.)
He, or it, was, or became, low, base, vile, abject, mean, paltry, contemptible, despicable, ignominious, inglorious, and weak; syn. (Msb, K.) and ضعف (TA.)

It was of light estimation to him. It (a thing) was easy and light to him. (TA.)

He, or it, was, or became, gentle, and easy. (Msb.)

He (God) made it easy and light to him. (K, * TA.)

Make thou the case, or affair, light, or easy; i. e., regard it lightly; and do not grieve for it.

He held him in light, or little, or mean, estimation, or in contempt; despised him; made light of him or it. (S, K, &c.)

He lowered, or abased, him; debased him; rendered him abject, vile, mean, paltry, contemptible, despicable, or ignominious.

see 4.

see 4.

and the latter of light estimation, paltry, despicable. (K, * TA.)

at their ease.

see.
A camel held in mean estimation by his owner]. (TA, art. عفاد).
He made it to fall down: see an ex. in a verse of Ru-beh, cited voce. See 4. 
His ears heard a confused, or humming, or singing, sound. (K.) Also signifies Beloved [or an object of love]. (K, Ham, p. 546.) [Being originally an inf. n., it may be used alike as sing. and pl. See an ex. in a verse cited in the first paragraph of art.]

He extended, or stretched forth, his arm, or hand, to the thing to take it; it being near: if it be distant, you say, without. (Msb.) And He reached his sword; took it with his hand, or with his extended hand; or took hold of it. (Msb.) And I made a sign with the thing. (As, S.)

Love, and attachment: then, inclination of the soul, or mind, to a thing: then, blameable inclination; as when one says, [He followed his evil inclination]; and [see below]. (Msb.) See also Beloved [or an object of love]. (K, Ham, p. 546.) [Being originally an inf. n., it may be used alike as sing. and pl. See an ex. in a verse cited in the first paragraph of art.

The inclination of the soul to that in which the animal appetites take delight, without any lawful invitation thereto; (K,) [Natural desire:] love, and desire; generally, such as is not praiseworthy: (Mgh:) I render it, love, or
desirous love. [Its pl. also signifies Opinions declining, or swerving, from the right way, or from the truth. (Bd, ii. 114.) Hence, ]

\[\text{The people of erroneous opinions.}\]

(T, in art. &c.)

A deep hollow in the ground: (S, JK, M, Msb, K,) or a hollow; or cavity, in the ground; a pit: (Msb:) or a descent in the ground: (K,) or a deep hollow, cavity, or pit; as also مَهَوَأَةٌ: or a low, or depressed, place in the ground. (TA.) Make thou the affair, or case, [uniform, or] one uniform thing. (Fr in TA, in art. &c.)

ٌةاَﻮْﻬَﻣ A vacancy; a vacuity; a vacant, or an empty, space. (Mgh.) A vacant, or an empty, thing. (Msb.)

ٌنَوْاَﻫ An abyss; a depth, or deep place, of which the bottom cannot be reached. (JK, TA.)

ٌةاَﻮْﻬَﻣ [The cavity of the well]. (K, voce إِرَاءٍ.) See مَهَوَأَةٍ. 

ٌةاَﻮْﻬَﻣ The space between two mountains; (S, Msb;) and the like; as also مَهَوَأَةٌ: (S:) a pit, or hollow, dug, or excavated. (Msb.)

ٌمَهَيَأٍ i. q. زَمَاؤِرَد. (MF, art. &c.)
The low, ignoble, mean, contemptible, man.
1. **He was, or became, of good, or goodly, form or appearance, or other properties denoted by the term.** (Heb.) q. v.

2. **He desired, longed for, longed to see, him or it.** (K.)

3. **He invested him with, or made him to have, his or her garb, guise, &c. See Bd xviii. 9. And hence, he facilitated it.**
He, or it, was, or became, prepared, provided, disposed, arranged, or put into a right or good state, &c. And hence, It (an affair) was, or became, feasible, or practicable: and it (a thing) was, or became, attainable, or within power or reach. &c. And hence, It (an affair) was, or became, feasible, or practicable: and it (a thing) was, or became, attainable, or within power or reach.

He prepared himself for the thing. (K.) Ex. He was ready, or about, to weep: a phrase of frequent occurrence; like أرادَ كلمةٍ للبكاءٍ and هم بالبكاء. (S, art. جهش, &c.)

They agreed together upon that, or to do that. (K, * TA.)

The calling, or a call, to food and beverage. (K.) The calling, or a call, to camels to drink: (K) or, [rather,] a call to camels to food, or provender. (TA.) [See arts. يَا هَا, and يَا هَا, which are syn. with يَا هَا. (TA:) or, (as some say, TA,) an expression of wonder: (K:) see also يَا هَا, which are syn. with يَا هَا, (accord. to certain of the lexicologists, as related by IB, TA,) is an imperative verbal noun, signifying Attend! (K;) the interjection يَا being put before it in like manner as it is in the saying of Esh-Shemmakh,

[Come now! O, give me to drink, before the expedition of Sinjāb!; (TA:) and هَا being
indeclinable, with a vowel for its termination to obviate the occurrence of two quiescent letters, and with fet-hah as the final vowel because it is more easy of pronunciation than the others in this case. (K, TA.) ___ [See also art. شیأ.] 

and هيئة Form, fashion, shape, aspect, or appearance; figure, person, mien, feature, or lineaments; (S, TA;) guise; or external state or condition; (Msb;) state with regard to apparel and the like; or garb; (Lth;) state, condition, or case; quality, mode or manner of being: (K:) pl. هیات and هیات. (TA.) ___ حسن الهیات [of goodly form, aspect, or appearance, guise, state of apparel, garb, &c.]. (S.) ___ [Also, goodliness of form &c.; see 1. See also هیات, for an addition.] ___ أقبلوا ذوى الهیات ___ عثراء تمّم, in a trad., signifies, Forgive ye the people of good qualities &c., who keep to one state and way, their slips. It alludes to those who make a slip unwittingly. (TA.)

: see هيئة. 

: see what next follows.

: A person of good, or goodly, form or appearance, or other properties denoted by the term هیئه. (K.)

Prepared, &c.] ___ Also i. q. زما ورد, q. v. (MF, art. ورد.)

A thing respecting which persons have agreed together. (K, TA.)

A camel that seldom fails of becoming pregnant when she has been covered. (K.)
revered, venerated, respected, honoured, dreaded, or feared, him or it; he regarded him or it, i.e., anything, TA) with reverence, veneration, respect, honour, dread, or awe; (S, K, * Msb, TA) and fear; (S, K) cautious fear, or caution. (K, Msb.) Reverence men, and they will reverence thee. (TA.) 

I made it to be regarded by him with reverence, veneration, or awe; with fear; or with cautious fear, or caution. (S, K.) 

He called his companion. And in like manner, I called him, or invited him, to what was good. (MF.) He called to the camels, in driving them or urging them, by the cry. (K) He (a pastor) cried out to his sheep, or goats, in order that they might stop, or return: and The crying out to camels, and
calling them. (As and others.) He called the horses, or called out to them by the cry (so in the S and in a MS. copy of the K: in the CK, رهاب) or by the cry of هباب, meaning "Come! Approach! or Advance boldly!" (K.) Az remarks his having heard هباب used [as a cry] only to horses; not to camels. (TA.) See ههب, in art. هباب.

It filled me with awe, or fear: (El Jarmee:) it made me to fear: (S, ISd, Msb:) I regarded it with awe, or fear; i. q. "تَهْيَبِهَا تَهْيَبِهَا" (Th:) I feared it; i. q. خفته. (S, ISd, K.) Ibn-Mukbil says,

[And the waterless desert fills me not with awe, or fear; (or makes me not to fear, &c.;) I ride over it when the male owls (?) answer one another at early dawn: كَبْيِشُي ـيَبِهَا. (S, &c.)]

Cries to horses, meaning, "Come! Approach! (S, K.) or Advance boldly! (K.)"

A serpent. (K.) A calling to camels, in driving, or urging, them, by the cry هباب. (K.) See 4.
Mohob:

There is no direct translation for this word. It is a word in Arabic with various meanings such as see, and, and. It can mean reverence, veneration, respect, honour, dread, or awe; fear; cautious fear, or caution. Also, great, reverend, or venerable, dignity; a quality inspiring reverence or veneration or respect or honour; venerableness; awfulness; a quality inspiring dread or awe. (MF.)

Heeb:

This is a signification not found [by SM] elsewhere, and appears to be a mistake for Shaf Omn; for in the L and other lexicons we find the word explained by Mentf Sfn, Scattered, and light; with a citation of the following verse of Dhu-r-Rummeh:

She ejects from her mouth the scattered and light froth, as though it were plucked fruit of the 'oshar which the flabby sides of her mouth cast forth: and we also find, in the R, Qtan Heeb explained as signifying cotton that is plucked, or teased with the fingers, so as to become scattered; syn. Mentf or Heeb signifies, in the above cited verse, accord. to some, Light, [which signification is also given in the K, but in the CK displaced; following, instead of preceding, the word r’ayi, and without w before it;] and separated into small particles: (TA:) [or] the froth of the mouth of camels; (Az, K;) i. q. (Mag, Sifr es-Sa’adeh:) Az cites the above verse; and says, that the fruit of the Ushr [or asclepias gigantea] comes forth like a small pomegranate, and, when burst open, discloses what resembles [white] raw silk; to which the poet likens the froth of the camel’s mouth. (TA:) Heeb (or Heeb, TA:) A pastor. (K, from Es-Seeeraee.) [Accord. to the CK, a
light, or an active pastor: but see above.] Dust, or earth: syn. تراب (K.)

See هائب.

هيبان: see هيبان.

هائب: see هائب.

Heab: see Heab.

Regarding with reverence, veneration, dread, or awe; with fear; with cautious fear, or caution; fearing men. (K.) This is the original [simple] epithet. (TA.)

The following, which are explained in the K in the same manner as the above, are intensive epithets: (TA:) namely بويه (S, K) and هيابه (S, L) [in which the 5 is added to strengthen the intensiveness,] and هيابيه (S, K) in which 5 is added for the purpose above mentioned, (TA,) and هيابه (K,) which may be contracted into هييته (TA,) and هيبانه (K) and هيبانه (S, K) and هيابه (K) of which last two forms, the latter only is admitted by some of the learned; but MF admits only the former of them; asserting فيعالن to be unknown as the measure of an unsound word, like as نلالب is unknown as that of a sound word except in extr. instances; (TA:) (Having much reverence, veneration, dread, or awe; much fear; much cautious fear, or caution; fearing men [much]: (K:) a coward, who regards men with awe, or fear, &c.: (S:) The last of these epithets is also explained in the CK as signifying having much fear, or very fearful; (K:) and a coward: but in the TA and in a MS copy of the K, الخوف is omitted; and in the TA is added by the author, after كبير, the words من كل شيء.; as though the meaning of the word were much, or many, of any things: the correct reading seems to be the former, and the meaning intended by SM, having much fear, or very fearful, of everything: in like manner هيوب signifies a man who fears everything. (TA.)

الإيمان هيوب [Faith is fearful, or very fearful; i.e., he who possesses faith fears acts of disobedience: occurring in a trad.: (S:) in this case, هيوب is used in the sense of an act. part. n.: or it signifies [faith is
feared; or regarded with reverence, &c.; i.e., he who possesses faith is feared, or regarded with reverence, &c.: in which case هووب is used in the sense of a pass. part. n. (TA.)

This thing is a cause of awe, or fear, to thee]. (S.)

مِهْبَ: see مِهْب.

مِهْبَة: see مِهْبَة.

مُهْبَ: see مُهْبَ.

مِهْبَ and مِهْبَ, (S, K,) the former agreeable with rule, (TA,) and هووب, (K) [respecting which see also هِبْانَب, ] and مِهْبَة: see مِهْبَة.

مِهْبَاء: see مِهْبَاء.

مِهْبَ and مِهْبَ, (S, K,) the former agreeable with rule, (TA,) and هووب, (K) [respecting which see also هِبْانَب, ] and مِهْبَة. (Th, IM, K,) [Regarded with reverence, veneration, respect, honour, dread, or awe; with fear; with cautious fear, or caution,] a man whom others regard with reverence, &c.; (S;) a man whom others fear. (K.) مَكاَنَ مِهْبَ, formed from the verb هووب, the original كَنَ being changed into و (S, K,) A place regarded with awe, or fear; (S;) a place in which one is impressed with awe, or fear; as also مَكاَنَ مِهْبَ, (S, K;) signifies a place of awe, or fear. (IB.) مَكاَنَ مِهْبَ and مَكاَنَ مِهْبَ, the former agreeable with rule, (TA,) and مَكاَنَ مِهْبَ and مَكاَنَ مِهْبَ, The lion: (K;) because regarded with awe, or fear, by men. (TA.)

مِهْبَ: see مِهْب.
He cried out to him, and called him, (S, K,) saying, (TA,) as also He cried out to him, and called him, (S,) which is a cry by which a pastor calls his companion from afar; or, accord.

to AZ, saying [or rather: ya-hi-ye: see art. (TA.)

3

Give me: (K:) Give me, O man: (T, S, M:) i. q. (T, S, M, K:) to two men, (K:) and to a plurality of men, (K:) and to a woman, (K:) and to two women, (K:) and to a plurality of women, (K:) you say [Give me, if there be in thee (a disposition for) giving]; and [Give me: mayest thou not give (hereafter)! an imprecation, of the like of which there are many examples]; and [I do not give thee], like as you say, (K:) but you do not say; nor do you use this verb in a prohibitive manner: [It is used neither affirmatively nor prohibitively:] accord. to Kh, (K:) is from (a disposition for) giving; and the being changed into (S.) (But is of the measure; and is the imp. from the measure. See also art. He, where it is mentioned again in the S and K.)

an exclamation denoting wonder: the Arabs say, (L.) What forbearing mildness, or clemency! (K): and (K,) and (K,) and (K,) and (K,) and the first letter is sometimes with kesreh; (K,) as is related on the authority of 'Alee, (TA,) [so that you say and and the first of which three forms is mentioned by Fr, Akh, IB, and the third by Fr, IB; but for the second I find no other authority than that implied above;] of all which, the most common is with fet-hah to the and (Zj:) is of the dial. of Howrán, whence it
became introduced into Mekeh; and the dial. of El-Medeeneh: (Fr.) [imper. verbal ns.] \( \text{i. q.} \) \( \text{هيّت} \), \( \text{هُلم} \), \text{Come!} \) (Akh, S, L, K) or \( \text{أَقَّلْ} \), the same, (Fr, Ks,) or \( \text{تَعَالَ} \), the same, or \text{Come forward!} \) (L.) It occurs in the Kur, xii. 23; where it is commonly read \( \text{هَيّت} \), \( \text{لَكَ} \), \( \text{هَيّت لَكَ} \), \( \text{هَيّت} \), with henzeh. [See art. \( \text{هَيّا} \).] (TA.) \( \text{هيّت} \) is itself invariable whether used to denote the sing. or pl. or fem. or masc.; but the difference of number is observed in what follows it; for you say \( \text{هَيّت} \) \[ \text{كومَا} \] \( \text{هَيّت} \) \( \text{لَكُمَا} \) \[ \text{Come ye two!} \] and \( \text{هَيّت} \) \( \text{لَكْ} \) \[ \text{Come ye women! &c.} \]: (S:) you also say simply \( \text{هَيّت} \) \[ \text{Come!} \] and this is also said to signify \text{Hasten!} and \text{Set forth journeying} through the land, or earth. (TA.) Authorities differ respecting this word; whether it be Arabic or arabicized; and whether it be a noun or a verb; &c. Accord. to AZ, as related by Az, \( \text{هيّت} \) \( \text{لَكَ} \) is arabicized in the Kur, from the Hebrew \( \text{هيّت} \) \( \text{كْخَ} \) \[ \text{app. a mistake for} \] \( \text{هيّتا} \) \( \text{كْخَ} \), which I suppose to be meant for \( \text{هَيّت} \) \( \text{لَبَّهَ} \) \[ \text{Now, come! occurring in Gen. xxxi. 44.} \] (TA.)

\( \text{هيّت} \) \( \text{هيّت} \): see 2.

\( \text{هيّت} \) \( \text{هيّت} \) \text{A low, or depressed, piece of ground: (K) a piece of ground having a low, or depressed, bottom: (TA:) i. q.} \) \( \text{هوّة} \) \( \text{هوّة} \) \[ \text{هوّة} \] and \( \text{هوّة} \) \[ \text{هوّة} \] \[ \text{IAar.} \]

\( \text{هيّتَه} \), \( \text{هيّتَه} \), \text{and} \( \text{هيّتَه} \): see art. \( \text{هَوّة} \).

\( \text{هيّتَتْ} \) \[ \text{Clamorous; calling out often, or much.} \] (S.)
He gave him a little, or something little in quantity. (AZ, S, K.) [See also حثٌ, inf. n. حثٌ, He gave little in his measure, or in his measuring; i. q. حثٌ, inf. n. حثٌ: it is like what is termed جراح. جراح. 

He gave little in his measure, or in his measuring; i. q. حثٌ, inf. n. حثٌ: it is like what is termed جراح. جراح. 

It was in a state of motion, or commotion; (S, K) like حثٌ, inf. n. حثٌ. 

The party became intermixed in altercation. (TA.) 

He dug up the dust, or earth, with his foot. (TA.) 

He corrupted, or marred; acted corruptly; did mischief; syn. أفسد. (K) 

He acted corruptly with his property; (K) as also عاث (TA;) [he scattered and marred his property; squandered it; expended it quickly: see art. عيث. Also, [contr.,] He acted rightly with his property. (TA.) 

He acted corruptly with a thing; and took it without gentleness; (TA;) [as also عاث. عاث. The wolf did mischief among [or worried the sheep, or goats; (TA;) [as also عاث. عاث. He obtained what he wanted of the property. (K) 

He contended, or disputed, with him for superiority in abundance, or multitude; as, for instance, of wealth, or of dependants or followers. (TK) مكاثرٌ. مكاثرٌ. He gave him a thing. (TK)
6 

10 

He deemed [a thing] much; syn. 

He deemed what he gave him much. (TK.) See 1.

An assembly, a company, a congregated body, (As, S, K,) of men, or people; like 

(As, S.)

The clamour; or confused noise, (L.) of a people. (L.)

Taking much; one who takes much. (K.)
It became raised, roused, excited, stirred up, or provoked; syn. تُأَرَّ: (S, L, K) it became so by reason of distress, or difficulty; or of harm, or injury: you say هَٰجَبُهُ ُهَدّمَ, inf. n. هَٰجَبُهُ and هَٰجَبُهُ and هَٰجَبُهُ and هَٰجَبُهُ; and هَٰجَبُهُ, The blood became roused, or stirred up, in him: (A, L) and in like manner, the gall, or bile: and الغبار the dust. (A.) See also هَٰجَبُهُ. He (a stallion-camel) became excited by lust; initium appetivit; brayed, and became excited by lust. When this is the case, he becomes lean, and his price is lessened. (L.) هَٰجَبُهُ عِنْدَهُ __. His eye became inflamed; painful and swollen; affected with ophthalmia; (L, art. لِرَمَ) i. q. لِرَمَ. (S, art. لِرَمَ; and L, K; * in the same art.) هَٰجَبُهُ فِهْجُهَا __ هَٰجَبُهُ فِهْجُهَا __ هَٰجَبُهُ فِهْجُهَا __. He became excited against him, or attacked him, and satirized him. (A.) هَٰجَبُهُ بَينَهُمَا __. Satire was excited between them two. (A.) هَٰجَبُهُ هِلْحَبَ __. War became excited, or raised. (A, Msb.) هَٰجَبُهُ الْمَشْرُتُ بَيْنَهُمْ. Evil became excited among them. (A.) هَٰجَبُهُ __. He, or it, was in a state of commotion. (L.) هَٰجَبُهُ السَّمَاوَةَ فِمْطَرْنَا __. The sky became cloudy and windy, and we were rained upon. (TA.) هَٰجَبُهُ __. (S, K) [followed by an accus., and also by لِرَمَ;] and هَٰجَبُهُ, inf. n. هَٰجَبُهُ تُهِيًّبَ, the most common form;] and هَٰجَبُهُ; (S;) He, or it, raised, roused, excited, stirred up, or provoked, (S, K;) a thing; (S;) syn. أَثَاتِرْ: (K) Thus the first of these verbs is trans. as well as intrans. (S,) All have the same meaning: (S;) or the second has an intensive signification. (Msb.) __ هَٰجَبُهُ الغَبَارَ, and هَٰجَبُهُ, [which is more common,] He raised the dust. (TA.) __. He excited evil.
among a people. (A.)  

I roused the she-camel, and she became roused. (A.)  

I roused him, and he became roused. (TA.)  

The dwelling excited his longing desire. (A.)  

He, or it, disquieted, and scared, a person. (L.)  

He put the camels in motion, by night, towards the watering-place and pasture. (L.)  

The camels thirsted. (K.)  

It (a plant, or herbage,) dried up: (S, K:) [it withered:] it (a leguminous plant) became yellow: (Meb:) or dried up and became yellow: and became tall. (L.)  

The plants, or herbage, or leguminous plants, of the land dried up. (L.)

see 1 and 4.

He fought with him; engaged in a conflict, or combat, with him. (TK.)  

The day of fight, conflict or combat. (S, K.*)  

See 1.

The wind dried up, or caused to dry up, the plants, or herbage: (S, K*:) and [so] We found the land to have its plants or herbage, dried up. (S, K.)

see 1.

They leaped, or sprung up, together, to fight, one against another. (S, K.)

see 1.
Civil war; or conflict and faction; or discord, or dissension; syn. هيجاء. __

Excitement of the blood: or, of coitus: or, of longing desire. (L.) يوٌم هيجاء

A day of wind: or, of clouds, or mist, and rain. (K, TA: but accord. to some copies of the K, instead of and rain, or, of rain. ] هيجاء, said with respect to a cloud, or body of clouds, when first rising; (As;) [meaning, It hath had a good rising, or hath risen well, so as to present, at its first rising, a good, or promising, appearance: an expression like هيجاء, q. v., art. هيجاء, Yellowness: [app. in a plant]: (L:) or a state of drying up. (IAar, L) See هياج.

Hيجاء, indeed, with kesreh for its termination, and هيجاء, Cries by which a she-camel is chidden. (K.) [See also هيجاء, in art. هيجاء.]

Hيجاء, Anew that does not desire the ram: as though deprived of excitement. (M.) هيجاء A female frog. (L, K.) See an ex. in a verse cited voce صباره. ___ An ostrich. (L.) Pl. of both, هياجات. (L, K.) Dim. وهاجت. هياجية. (L)

اِهْيَّىِس : see هيج. 

هيجب and Hيجب and هيجب (S, L, K) and هيجب and Hيجب (L) the third [as also the fourth] originally an inf. n., (Msb,) War: (S, L, K)

هيج : see هياج. 

هياج : see 1 and 3; and هياج. 

شيء هيج, A thing, or person, that raises, rouses, excites, stirs up, or provokes, much: each of these epithets having a trans. signification. The former is also used as a fem. epithet. (L)

هياج, Anger; an ebullition of anger, rage, or passion; syn. فورة. (S, K.) Ex. هياج هاج His
anger became roused, or excited; (S;) became violent; (TA;) he became inflamed with anger. (A.) And هذَا هائِجَةُ The ebullition of his anger, rage, or passion, became appeased. (S.) هائِجٌ هائِجٌ (S, K) and هَيْجٌ (TA) A stallion excited by lust; initium appetens. (S, K.) أَرضٌ هائِجَةُ Land of which the leguminous plants have dried up, or become yellow: (S, K;) or, as in some lexicons, [and as in one copy of the S in my hands,] and become yellow: (TA;) or, of which the leguminous plants have dried up. (TA.) هَيْجٌ, and بَقِلٌ هائِجٌ, Leguminous plants dried up, or drying up, [and yellow]. (L)

مِهْيَجُ A she-camel that is excited by desire for its accustomed place, and hastens thither. (S, K.) مِهْيَجُ A camel that thirsts before [other] camels. (K.)
He moved, or put in motion, (S, L, K) a thing, (S,) or anything: this is the original signification. (L.)

It frightened, or terrified, and afflicted, distressed, or oppressed, a person. (L, K.)

He repaired; put into a right or proper state. (L, K.) It is said in a trad., with reference to the Mosque (of Mohammad, L),meaning Repair it: (L) or pull it down, and then repair it: (S, L) or pull it down, and recommence the building of it, and repair it, and put it into a right or proper state. (L.)

He chid a man; and turned him away, or back, from a thing: (S, * L, K:) or He removed a person or thing from his or its place. (L, K.)

Such a thing does not move me; (L) it does not disquiet, disturb, or unsettle, me; I am not moved by it; do not care for it, or regard it. (S, L.) Accord. to Yaakoob, is only thus used with a negative. (S, L) One says, Let not this move thee at all from thine opinion. (TA.)

Cries by which camels are chidden (S, L, K) and urged. (L.) Also A mode of singing to camels, to urge or excite
them: (L,) or the commencement of such singing: (TA:) when a man is about to sing to camels for this purpose, he says **هَدَّ يَدَّ ما لِكَ** (T, L, K,) and **هَدَّ يَدَّ مَالِكُ** (Sh, L,) and **هَدَّ يَدَّ مَالِكَ** (L,) [What is thy state, or condition, or thy affair, or business?] forms of speech used in inquiring of a man respecting his state, or condition, or his affair, or business; (T, L, K,) like as you say "يا هذا، يَا هَدَّ يَدَّ لَوْنَمْ مَا لِكَِّ" (T, L,) One says, "لْيَدِهَّ فِقاَلَ لَهُ يَدَّ يَدَّ مَا لِكَِّ" (T, L,) [He met him, and said to him, What is thy state, &c.?] and "لَقَيْتُهُ فَقَالَ لَمَّا يَدَّ يَدَّ مَا لِكَِّ" (T, L,) [I met him, and he said not to me, What is thy state, &c.?] (Lh, L,) and "يا هَدَّ يَدَّ مَا أَصْحَابُكَِّ" (L,) [What is the state, &c., of thy companions?] (Ks, L,) and one says, "لَوْ شَتَمَتْيَ مَا قُلْتَ يَدَّ يَدَّ مَالِكَ" (L,) meaning, (Hadst thou reviled me, or shouldst thou revile me, I had not said, or would not say,) What is thine affair? (As, on the authority of ‘Eesà Ibn-‘Omar.) When a stray-camel passes by a man, and he does not turn him aside, nor does he regard it, you say, "لَقَيْتُهُ فِقاَلَ لَمَّا يَدَّ يَدَّ مَا لِكَِّ" (T, L,) [He has no motion: (L, K;) or neither يَدَّ هَدَّ is to be said to him; meaning, he is not to be moved, nor withheld from a thing, nor chidden away from it. (S, L,) يَدَّ هَدَّ A flabby pubes. (Fr, in TA, voce بَتْعُكَ.)

هَدَّ: *see هَدَّ.*

هَدَانَ [whether with or without tenween is not shown] Cowardly; or a coward: (S, L;) a heavy, cowardly man; like هَدَانَ (L,)
هیر

مور 2. هیره:

مور 5. کور 5. see کور.
The people, or company of men, were, or became, in a state of commotion and excitement, (S, K, * S) against us. (S.) The people, or company of men, leaped, or sprang, one, or one portion, towards another, for fight, or conflict: (TA:) and The men, or people, leaped, or sprang, one, or one portion, towards another, (JK,) in the slightest kind of conflict. (TA:) He created, or excited, disorder, disturbance, discord, or dissension, between, or among, the people; made mischief among them. (JK, K, * TA:) The man used, or uttered much foul speech or language. (JK, Sgh, K, *) He collected. (Fr, K, TA.) [In this sense, as well as the first, it is like having for its inf. n.] The man used, or uttered much foul speech or language. (JK, Sgh, K, *) He collected. (Fr, K, TA.) [In this sense, as well as the first, it is like having for its inf. n.]

see 1.

Conflict and faction, sedition, discord, or dissension. (JK, K.) It is said in a trad., (TA,) or, accord. to one relation, (TA,) There is no retaliation for one slain in cases of conflict and faction, &c., when the slayer is unknown. (K, TA.) And in the phrases, (TA,) A company of men: (JK, S:) or a mixed, or confused, company. (K.)
1. **He broke it**, namely, a bone, *after it had become set*; as also *He broke it*; and in like manner, a wing. (TA.) 

2. (a thing) *made him to fall back into his disease*; (S, A, TA;) and so *made him to fall back into his disease*. (TA.) 

3. It *(drowsiness)* *made him languid*. (A, TA.) 

4. *He roused, excited, or provoked, him*; and it, namely the heart. (IB.) 

5. see 7: and see also 1. 

6. **He broke, or became broken**, (JK, K,) *after having been set*; (JK,) and *signifies the same*. (K.) 

7. see 1.
Any pain following upon pain. (S, TA.) See also ضَيْهَة. (TA.)

ضَيْهَة A disease after a disease: a return of anxiety, or disquietude of mind; and of grief. (Lth, JK, K.) He has a purging and vomiting together; [i.e. the cholera: used in this sense in the present day:] (S, K;) or a discharge of the belly alone. (TA.) You say also، ضَيْهَةَ الْلُفَّةَ ﺖَبْأَسُأ meaning A change of his temperament, such as often occasions laxness of the bowels, causing a frequent going to and from the privy, affected such a one, from the disagreement with him of something which he had eaten. (TA.)

ضَيْهَةُ الكَرِىَّ In him is the languor produced by drowsiness. (A, TA.)

ضَيْهَة A bone broken after having become set; (S, A, K;) as also ضَيْهَةٌ مُهْتَضَمَتس and ضَيْهَةٌ مُهْتَضَمَتس (S) and منْهَاض. (S, A.)

ضَيْهَةٌ مُهْتَضَمَتس: see ضَيْهَةٌ مُهْتَضَمَتس.

ضَيْهَةٌ مُهْتَضَمَتس: see ضَيْهَةٌ مُهْتَضَمَتس.

ضَيْهَةٌ مُهْتَضَمَتس [A beast] that has had a leg broken, and has recovered, and has been hastily laden and driven, and whose bone has consequently broken a second time, after it had become set and nearly well: or, accord. to ISh, one that has been diseased, and recovers, and is hastily put to work, so that he is distressed thereby; or that eats food, or drinks beverage, and in consequence relapses into disease. (TA.)
He ceased not to be engaged in crying out, or vociferating, or calling for aid or succour; and in evil, or mischief; and raising a clamour, or confused noise. (K.) Iktt says, that ُهَيِّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَّهَيَ**
هيف

لهيف، (S, K.) said of a man, (S,) is from أهيف [the hot south-west wind], like الشتاء from نَسيتَش [S, K.] See an ex. voce مصقول.

نَكِبَاء [respecting the wind thus called, see نَكِبَاء.]

مُهِيْف [A very thirsty wind]. (TA, voce نَكِبَاء.)
A female ostrich. (A, art. زمر.)
It poured down. \( \text{The wall fell in ruins, or to pieces, or became a ruin, and broke, or crumbled down.} \) (K) 

So rendered voce. 

that will not remain steady in its place, but falls down. (JK) 

and wrongly mentioned in art. See. 

: see.
The being bewildered, or distracted, by amorous desire; the pursuing a heedless, or an inconsiderate course, or going at random, heedlessly, or without consideration, or certain aim, by reason of amorous desire: and the [being so, or] doing so, much. (TA.) You say, of love [or amorous desire], طَهَيْتم, inf. n. طَهِيْتم. (TA.) An affection like insanity arising from amorous desire: (JK) bewilderment, or distraction, by amorous desire. (KL.)

A man loving intensely, or very passionately or fondly: (TA:) and so applied to a heart: see. شَنِيق. A thirsty camel: fem. هَيْمِي. pl. هَيْمِ. (Jel, lvi. 55.)
He treated him with gentleness, or blandishment; syn. (Aboo-Is-hák, in TA, art. عَنّ; but only the imp., هَنِّ لِهِ, is there mentioned, said to be with kesr.) See عَرْعَر, near the end, p. 2031, and the distinction there made between هَنّ and هِنّ.
Far, or far from being believed or from the truth, is such a thing; as also

or the latter means remoteness, or remoteness from being believed or from the truth, is to be attributed to such a thing:

or the latter means remoteness, or remoteness from being believed or from the truth, is to be attributed to such a thing:

See denotes one's deeming a thing remote, or improbable, and despairing of it; and means [Very far, &c.], or [How far, &c.]; implying more than...
The twenty-seventh letter of the alphabet; called ٌواَو: it is one of the class termed [or labials], and is a letter of augmentation. For the uses of ٓو as a particle see Supplement; for ٓو in the sense of ٓب, see a verse in art.

Giving fulness of sound to ٓو, see ٓو in art. ٓو, ٓب, see a verse in art.

ٓو: As a numeral it denotes Six.

What hast thou in common, or to do, with Zeyd? or it is for ٓو: see ٓو to ٓو. ٓو: you say, ٓو, using ٓو as a conjunction; rather than ٓو, ٓو, using ٓو as a prep. denoting concomitance; rather than ٓو: see ٓو in art. ٓو: History. ٓو: His Book (I'Ak, p. 161.)

What hast thou in common, or to do, with Zeyd? or it is for ٓو: see ٓو to ٓو. ٓو: you say, ٓو, using ٓو as a conjunction; rather than ٓو, ٓو, using ٓو as a prep. denoting concomitance; rather than ٓو: see ٓو in art. ٓو: History. ٓو: His Book (I'Ak, p. 161.)

What hast thou in common, or to do, with Zeyd? or it is for ٓو: see ٓو to ٓو. ٓو: you say, ٓو, using ٓو as a conjunction; rather than ٓو, ٓو, using ٓو as a prep. denoting concomitance; rather than ٓو: see ٓو in art. ٓو: History. ٓو: His Book (I'Ak, p. 161.)
R. Q. 1. وأوأ، inf. n. وأوأ، He (a dog) barked. (A.) Also inf. n. وأوأ م (respecting the form of which see [in the CK and a MS. copy, وأوأ] He (a jackal, ابٌن آوى) cried, or barked. (K.) [See also [وعوو.]]
It (a hoof) was contracted in its edges, or in its fore edges. (Az.) See ٌبْأَو. aor. ٌبْأَو (S, K) inf. n. ٌبْأَو (S, K) He contracted himself, or drew himself together, or shrank; and was ashamed. (S, K) ٌبْأَو ٍءْﻰَﺷ نِم ٍءْﻰَﺷ of a thing. (TA.) ٌبْأَو aor. ٌبْأَو (S) and ٌبْأَو (S, K) He was ashamed, (S, K) i. q. ٍءْﻰَﺷ. (TA.) ٌبْأَو aor. ٍءْﻰَﺷ: meaning He was disdainful. (TA.) ٌبْأَو, [app. meaning ٍءْﻰَﺷ: see ٍءْﻰَﺷ] He was angry. (K.)

He did to him an action of which one should be ashamed: (S, K) or he made him angry: [mentioned twice in the K: once as though there were no difference of opinion respecting it:] or he turned him, or drove him, back with ignominy, from his affair, or from the object of his want: (so in the copies of the K; but in an old copy, relied upon as correct, of the Tahdheeb el-Af'ál, from his companion, ٍءْﻰَﺷ: TA:) as also ٍءْﻰَﺷ (K:) meaning he turned him, or drove him, back with ignominy: (TA:) or ٍءْﻰَﺷ also signifies he turned him, or drove him, back from his affair, or from the object of his want. (S.)

ٍءْﻰَﺷ: see 1 and 4.

ٍءْﻰَﺷ, as an epithet applied to a solid hoof, Strong, contracted in the edges, or in the fore edges, and light: (K:) or simply strong: (L, art. ٍءْﻰَﺷ:) or round like a cup (such as is called ٍقَعْب); cup-shaped; (S, K;) and that takes [app. meaning occupies] much of the ground: [(see also ٌبْأَو:] accord. to Freytag, hollowed within, so that it takes up (tollat) much earth:] (K:) or i. q. ٍءْﻰَﺷ light: or of excellent size: (K:) or of
moderate size; not wide, nor contracted. (T.) Having hoofs contracted in the edges, or in the fore edges. (Az.) See also above. A large, or big, and wide, arrow: (K:) [but I think that, for in the K, we should read من الأقداح; and that is therefore an epithet applied to a cup, such as is called قِدْح; as Golius and Freytag have understood it; and not to a قِدْح: see what follows]. A large, or big, and wide, vessel: a wide vessel: pl. A large, or big, deep, and wide, [cup]. (TA.) A wide, or ample, cooking-pot. (TA.) See also . A great camel: (S, K:) accord. to some. (S.) A short and broad she-camel, or woman. (TA.) A female of middling make, between good and bad, or handsome and ugly. (TA.) A small hollow, or cavity, in a rock, that retains water. (S, K.) A wide and deep well: (K) or a deep well. (L, K.)

Wide, or ample: syn. . (TA.) A deep cooking-pot. (T, K.)

A disgrace; a shame; a thing of which one should be ashamed: disgrace, or ignominy: (S, K:) shame; (K) and a contracting of one's self, or shrugging: (TA:) a vice; fault; or the like. (Aboo-'Amr Esh-Showbánée.) Ex. SUCH A ONE MARRIED IN A MANNER THAT WAS DISGRACEFUL; OR, OF WHICH ONE SHOULD BE ASHAMED: I. E., MARRIED A WOMAN OF LOW ORIGIN, OR THE LIKE]. (S.) Dhu-r-Romméh says,

* إذاً المروني شبْه له بنات *

* عصف برأسه أية وغار *

[When the Maraeé has daughters that have attained to puberty, they bind upon his head disgrace and ignominy]. (S.) Food of
which one should be ashamed to eat. Mentioned by AA on the authority of an eloquent Arab of the desert.

(S.)

Foul, or disgraceful, qualities, or dispositions. (S, K.)
He buried his daughter alive (S, L, Msb, K) in the grave, (S, L,) and put a load of earth upon her. (A.) It was customary for a man in the time of paganism, when a daughter was born to him, to bury her alive when her mother brought her forth, from fear of reproach and want: but this is forbidden in the Kur. xvii. 33: and some of them used to bury their children alive in times of famine: (L:) the tribe of Kindeh used to bury their daughters alive. (S, L.)

The earth, or the land, hid, or concealed him, and [as it were] removed him: (T, :) formed by transposition from تُوَّدَت, [q. v. in art. وَدَأ]. (T.) See 8.

He acted, or behaved, with moderation, gentleness, or deliberation, moderately, gently, deliberately, or contr. of hastily: with gravity, staidness, sedateness, or calmness: (T, S, M, A, L, Msb, K:) from تُوَّدَت [q. v.]: (S:) or from أو تُوَّدَت; or, as some say, formed by transposition, and from تُوَّدَت في قِيَامِهَا, meaning she (a woman) bent in her rising, by reason of her heaviness. (T, L.)

He acted with moderation, gentleness, &c., in his affair: (S, * A, L, * Msb:) and in his walk, or pace, or gait. (S, L.)
A sound, or noise; (K;) absolutely: (TA:) or a loud sound or noise; (S, L, K;) as that of a wall falling, and the like. (L.) The sound occasioned by vehement or heavy treading of the ground: the heavy sound of the feet of camels. (L.) Also the former, (L,) or both, (K,) The braying (هدئ) of a camel. (L, K.) A sound or noise; (L, K) and, by abbreviation, ظولة صغرى: (Abu-l-'Abbás, T,) A daughter buried alive. (S, L, K.) The sound occasioned by vehemment or heavy treading of the ground: the heavy sound of the feet of camels. (L.) Also the former, (L,) or both, (K,) The braying (ﺮﻳِﺪَﻫ) of a camel. (L, K.) A man burying, or who buries, his daughter, or daughters alive. (L.) A man burying, or who buries, his daughter, or daughters alive. (L.) Moderation; gentleness; deliberateness; a leisurely manner of proceeding, or of deportment, &c.; contr. of hastiness: and gravity; staidness; sedateness; calmness: syn. تامن, (T, M, L, K,) and ِ المحلية, (T, L,) and ظولة الصغرى, (M, L, K,) and ظولة تامنة, (T, L,) and وئيد, (M, L, K,) and ظولة وئية, (K;) the first originally وكالة, like as وكالة is originally وكالة: (T, L;) He did it in a moderate manner; with gentleness; &c.] He walked moderately; gently; &c.;] calmly; or quietly. (Msb.) And ظولة مشی عليه ظولة (S, Msb) [He walked moderately; gently; &c.;] calmly; or quietly. (Msb.) He walked moderately; gently; &c.;] calmly, or quietly. (Msb.) Calamities; (IAar, T, K;) formed by transposition from مآود. (IAar, T,) See art.
The verse of Lebeed,

"She carries off from the gazelle entering his covert, he not being frightened by her. The branch of the trunk of the tree above him, when the shade contracts, or decreases, or goes away, at midday: he is describing his swift she-camel.

He hasted in the darkness; as also (K, art. أَوْر.)"
First, and former; preceding all others, and preceding another. See art. ٌم́اَع
The first parts, or beginnings, of the chapters of the Kur-án. _أوْلُ_
He came among the first comers of the people. (Msb.) _أوْلُ_
The people of _أوْلُ_
former ages; as also _أوْلُ_
means I met him [in a former year] before this year, though by several years. (Alee El-Kári, in his Expos. of the K, from Seer; cited in the margin of a copy of the
K; art. ٌم́اَع.) See _أوْلُ_.

وَأَلْ ١
The being mutually near; mutually agreeing. (π, voce τοῦ ν.)

The herb so called: see art. Τ.Α.Μ.
وأى

1. وعَدَ الوَأى as syn. with إِه imper. with the ه of silence added; fem. corroborated form of the imperative إنَّ of which last, see a curious ex. in the end of article حرف الألف, in the Mughnee.
1. He prepared to charge, or make an assault, in battle. (K.) See art. أب.  

R. Q. 1. بوب: see 1.
The land was, or became, afflicted with disease. (S.) He put the utensils, or goods, one upon another; or packed them up; or he prepared, set in order, or arranged, them; syn. (K;) dial. vars. of (S, K;) He made a sign to him: (S, K;) he made a sign to him with his fingers, forwards, that he should approach; and he made a sign to him with his fingers, backwards, that he should retire, or remain behind. So accord. to the K; but this is at variance with what the leading lexicographers have transmitted. In the L it is said, or, accord. to some, signifies he made a sign with his hand to him, (i. e., to a person before him,) turning his fingers towards the palm of his hand, in order that he should approach him; [in doing which, the palm of the hand is held towards the person beckoned;] and he made a sign to him; (i. e., to a person behind him,) opening his fingers [from the palm] towards the back of the hand, in order that he should retire, or
remain behind; [in doing which, the palm of his hand is towards himself]. El-Ferezdak says,

* تَرَى النَّاسِ إِنْ سَرَى يَسِيرُونَ خَلفًا
* وإنْ نَحْنُ وَبَائِناً إِلَى النَّاسِ وَقَنَوْا

[If we journey on, thou seest the people journey on behind us; and if we make a sign to the people to remain behind, they stop, one after another]. Ibn-Buzruj says, that اَوْبَانَا is also read in this verse for اَوْبَانَا. Ibn-Buzruj says, that اَوْبَانَا signifies he made a sign with the eyebrows, and the eyes; and اَوْبَانَا, he made a sign with the hands, and a garment, and the head. (TA.) ___

وَأَِْٰتَ إِلَى هَٰذَا, aor. تَبَأْتِ إِلَى هَٰذَا, She (a camel) yearned towards it [i.e., towards her young one]; or uttered to it the cry produced by yearning: syn. حَنَتْ. (K.)

وَبَٰٰٓى ٢

2 It became unwholesome: syn. حَسِرَ وَبَٰٓىا. (TA.) See 1. اَوْبَانَا. (S, K,) He (a young weaned camel) suffered in the stomach from indigestion, in consequence of repletion. (K, TA.) Water that does not fail, or stop. The like is said of pasture. (TA.)

وَبَٰٓى ٤

4 ιَوَٰبِىα It became unwholesome:

وَبَٰٓى ٥

5 ιَوَٰبِبِنَα see 10.

10 ιَوَٰبِبِبِنَα (S, K,) He found, or deemed, a country, (S, K,) or water, (TA,) unhealthy, or unwholesome: (K, TA,) or, much afflicted with disease. (S.)

وَبَٰٓى وَبَٰٓىَ اَوْبَانَا (S, K,) and also without اَوْبَانَا. (TA,) Plague, or pestilence; syn. طَاعَونَ: (K:) or a common, or general, [or an epidemic,] disease: (S:) or any such disease: (K:) or a quickness, and commonness, of death among men. (TA.) Accord. to Ibn-En-Nefees, it is a corruption happening to the substance of the air, by reason of causes in the heavens or the
earth; as stinking water, and carcases, such as are the result of bloody battles. Accord. to the hakeem Dá-ood, it is a change effected in the air by events in the higher regions, as the conjunction of beaming stars; and by events in the lower regions, as bloody battles, and the opening of graves, and the ascending of putrid exhalations; with which causes conspire the changes of the seasons and elements, and the revolutions of the universe. They mention also its signs; among which are fever, small-pox, defluxions, itch or scab, tumours, &c. What is said in the Nuzheh necessarily implies that the طاعون is one of the different kinds of وبا; as the physicians hold to be the case: but the opinion which the

critics among the professors of practical law and the relaters of traditions hold is, that these two diseases are distinct, the one from the other; the طاعون being an unwholesomeness in the air, in consequence of which diseases become common among men; and the وبا being that kind [of disease] with which men are smitten by the jinn, or genii: an opinion which they corroborate by the words in a trad. [Verily it is the unpenetrating thrusting of your enemies among the jinn]. (TA.) The pl. of وبا is وبا; and of وبا (S, K, TA) or وبا (CK.)

The state of a land being afflicted with وبا. (K.)

And a land much, or often, afflicted with وبا (K) or, much afflicted with disease. (S.)

Wba: Sick; unwell; (IAar:) See and Unwholesome water. (TA.)
A draught of brackish water is more profitable than sweet water that engenders. (A trad.) Here the ُمْوَي is omitted in the last word to assimilate it to شروب. It is a proverb, applied to two men; one, superior in station, and more slim; the other, inferior in station, but more useful. (TA.) See ُمْوَي. Water that is little in quantity; and failing, or stopping. (K.)
He remained, stayed, abode, or dwelt, in the place.

(K.)
توبيخ، inf. n., He reproved him, or lamed him, (L, Msb, K,) ّ ﻢـ ﻣـ ﺞـ for his evil action or conduct: (L:) reproved or blamed him, or did so severely, or with the utmost severity; and threatened him: (S, L, K:) reproached or upbraided him. (El-Farábee, Msb.) ّ ﻢـ is a dial. form of the same: (IAar:) or its hemzeh is a substitute for the ّ. (ISd.)

بَيِّخَةٍ A burning reproof: (L:) as also ّ ﻢـ (IAar;) in which the ّ is changed into ّ because of the nearness of their places of utterance. (AM.)
ٌﺪَﺑَو ( , S, M, L, K,) inf. n. It (life, or manner of living,) was, or became, hard, strait, or difficult: (S, M, L, K:) it (a man’s state, or condition,) was, or became, evil, (S, M, L, K,) by reason of the largeness of his family, and the littleness of his property: (M, L:) you say ْتَﺪِﺑَو ُﻪُﻟﺎَﺣ ( . M, L.) See also ٌﺪَﺑَو below. ___

ٌﺪِﺑَو ِﻪْﻴَﻠَﻋ ( , S, M, L,) aor. RARY, (K,) inf. n. ٌﺪَﺑَو ( , M, L, K,) It was angry with him: (S, M, L, K:) like َﺪِﻣَو ( . S, L.) ___

ٌﺪِﺑَو, aor. َﺮَياَء, inf. n. ٌﺪَﺑَو, It (a day, &c.) was, or became, hot, (M, L, K,) and without wind: (M, L:) like َﺪِﻣَو ( . M, L.) ___

ٌﺪِﺑَو, aor. َﺮَياَء, It (a garment) became old and worn-out. (M, L, K.)

ٌﺪْﺑَو: see ٌﺪَﺑَو.

ٌﺪَﺑَو Hardness, straitness, or difficulty, of life, or manner of living: evilness of one’s state, or condition, (S, M, L, K,) by reason of the largeness of his family, and the littleness of his property: (M, L:) indigence; (M:) poverty, adversity; (T, L:) largeness of family, and littleness of property: (K:) pl. ْوَأ َرَياَء. See 1. ___

ٌﺪَﺑَو, an inf. n. used as an epithet, and [therefore] sing. and pl., A man, and men, in an evil state, or condition: and sometimes ْوَأ َرَياَء is used as its pl.; (S, L, K;) as though it were imagined to be a proper epithet: (S, L:) or this is for ْوَأ َرَياَء: (M, L:) also ْوَأ َرَياَء signifies the same [applied to a single person]: (S, L, K;) and ْوَأ َرَياَء, (TA,) or ْوَأ َرَياَء, (L,) a poor man: pl. ْوَأ َرَياَء. A vice, fault, or defect. (M, L, K.)

ٌﺪْﺑَو: see ٌﺪَﺑَو.
(S, Msb, K) and also a pl. [or rather a coll. gen. n.], (M,) of which the sing. [or n. un.] is with ﺱ (S, Mgh;) or a masc. n., of which the fem. is with ﺱ (Lth, T, M, Msb, K,) and also a pl. [or coll. gen. n.], (M,) [The hyrax Syriacus; believed to be the animal called in Hebr. ﺩل;] a certain small beast, (Lth, T, S, Mgh, Msb, K,) like the cat, (Msb, K,) or of the size of the cat, (Lth, T, M, Mgh,) or smaller than the cat, (S,) of the beasts of the desert, (M,) of a dust-colour; (Lth, T, Mgh, Msb,) or of a hue between dust-colour and white, (TA,) having beautiful eyes, (Lth, T, Mgh,) or having eyes bordered with black, or very black eyes, (Msb,) having no tail, (S, Msb,) or having a small tail, (Mgh,) [Golius says, on the authority of Dmr., longiore caudâ, which is a mistake, for it has no tail,] said to be of the weasel-kind, (Msb,) very shy, (Lth, T, Mgh,) living in low grounds, (Lth, T,) and dwelling in houses of its own or of men, (S,) or it is confined in houses, and is taught; and it is eaten, because it feeds upon leguminous plants: (Mgh:) it is [said to be] a ruminant; [but this is not the case;] and therefore it is said in a trad., that when a man in a state of ﺰﻌمٕ hakam, kills it, he must sacrifice a sheep or goat: (TA:) [a full and correct description of this animal is given in art. Shaphan of Dr. Kitto's Cyclopædia of Biblical Literature: ] pl. ﺱ, ﺰ، ﺪ (S, M, Msb, K) and ﺐ (M, TA,) with hemzeh in the place of the. (TA,) One says,
[Note] [Such a one is more liberal than the marrow of the webr]: because the marrow of the webr comes forth easily. (IAar, T.) And

Such a one is more dispraised than the webrs]. (Fr, T.) One of the days called أُيَامُ العُجْرَاءِ, (S, M, K,) which are seven, falling at the end of winter: or it is called وخص, without the article: for the Arabs say, صن وتصدير وأخيهما وشرب.

[Sinn and Sinnabr and their little brother Webr]: but this may be for the sake of the rhyme. (M.)

The صوف, [here meaning the fur, or soft hair,] of the camel, (Lth, T, S, * M, A, K,) and of the hare or rabbit, and the like; (Lth, T, M, A, K;) and in like manner, that of the كمْرَ [or sable], and of the fox, and of the فَنَلَك [or marten]: (T:) or it is to the camel like wool (صوف) to the sheep; and so to the hare or rabbit, and the like: (Msb:) originally an inf. n.: (Msb:) n. un. with ُة: (S:) pl. أُهُلُلوُرُب. The people of the deserts; [or rather the people of the tents;] because they make their tents of the صور of camels [as well as of goat's hair, which is not included in the term صور, but is called شعر: opposed to مدر.] أُهُلُلوُرُب. He took the thing altogether; he took the whole of the thing: as also أُخْدَهُ مدر. (A.)

A camel having much صور [i. e. fur, or soft hair]; (S, M, * A, * Msb, K;) and in like manner, a hare or rabbit, and the like; (K;) as also أُورِبَأ: أُورِبَأ [M, A, Msb, K;) and of the latter, أُورِبَأ. (M, A, K.)

A species of كمْأة [or truffles], downy. (AZ, As, A ‘Obeyd, T, S, M, [the epithet thus rendered is written in copies of the K بذَرْمَة, and in the T, S, M, بذَرْمَة, but in art. زَغَب in the TA it seems to be indicated that it is probably مَزْغَبَة. (AZ, S, K;) or,
accord. to AHn, truffles (كمامة) like pebbles, small, found in places where they have broken through the crust of the soil, in number from one to ten; they are bad in flavour; and are the first of (كمامة) or, as he says in another place, they are like (كمامة), but are not (كمامة); and they are small: (M: see also (م: جبه)) n. un. (As, A ‘Obeyd, T.) You say, إنَّ بني فلان مثل (هنأ) بنات أوب (Verily the sons of such a one are like benát-owbar): one imagines that there is good in them [when there is none]. (M.) And لقيت منه بنات أوب (I experienced from him a disappointment, or] a calamity, or misfortune. (Sgh, K.) ___ (عور, شعر, S, A, art. (عور, شعر,) An evil, a foul, or an abominable, calamity, or misfortune. (TA, voce (عور، شعر, q. v.)
ثَبُوُنَّٰ بَشُوَّٰ (TA,) or بَشُوُنَّ (S, L,) inf. n. بَشُوَّٰ, TA, He collected companies, bodies, or forces, of various tribes, for war. (S, * L, TA.)

بَشُوُنَّ (ISd, TA,) and بَشُوُنَّ (ISd, K,) sings. of بَشُوُنَّ (ISd, K, TA) which signifies A medley, or mixed multitude; (S, A, K;) and the {lowest or base or meanest sort, or refuse, or ruff; (A, K;) of men, or people; (S, TA;) or of troops, or soldiers; (A;) like أَوْشَبَ; [and similar to أَوْشَبَ, but more particular;] and said to be a pl., formed by transposition, of بَشُوُنَّ [q. v.:] (S) or sundry, or separate, sorts, of men, or people: (As, ISd, TA:) and of trees and plants: (ISd, TA:) or a small number, and those separate, of trees and plants. (A, TA.) ___ [Hence, app.,] What is bad of speech, or language. (TA.)

بَشُوُنَّ: see بَشُوُنَّ.

A whiteness on the nails: see زِجْيَر.
но

1. (S, M, A, Msb, K,) aor. (S, K,) inf. n. (S, M, A, Msb, K) and (M, K) and (M, TA,) said of lightning, (S, A, K,) and of other things, (S, M,) *It shone, gleamed, or glistened.* (S, M, A, Msb, K,) You say, [also,] *The light shone, or shone brightly;* accord. to AHN, and *أَوْبَصَتْ النَّارَ,* signifies *my light shone,* or *shone brightly:* (M:) or the latter signifies *my light showed its flame:* (K:) or *my light began to show its flame:* (ISk, S,) or *أَوْبَصَتْ النَّارَ* signifies *the fire appeared* on being struck. (TA.) And *وَبِصَ الْطَّبْس* signifies *The shining of perfume.* (Mgh, TA.)

2. أَوْبَصَتْ الأَرْضَ (Hence,) *The land began to show its plants, or herbage.* (ISk, S.)

3. *أَوْبَصَتْ النَّارَ* (A.)

4. *أَوْبَصَتْ النَّارَ* (Fr, M, K) and *وَبِصَانَ (IDrd, K,) [or وَبِصَانَ and وَبِصَانَ* (see art. *بِصْنَ)] in some copies of the Jm, [which see in art. *بِصْنَ] (TA,) *The month of* ربيع الآخرُ (M, K,) i.e. the name of that month in the Time of Ignorance: pl. وَبِصَائِنَاتِ.

(TA.)

4. *أَوْبَصَتْ النَّارَ* (Fr, M, K) and *وَبِصَانَ (IDrd, K,) [or وَبِصَانَ and وَبِصَانَ* (see art. *بِصْنَ)] in some copies of the Jm, [which see in art. *بِصْنَ] (TA,) *The month of* ربيع الآخرُ (M, K,) i.e. the name of that month in the Time of Ignorance: pl. وَبِصَائِنَاتِ.

(TA.)

4. *أَوْبَصَتْ النَّارَ* (Fr, M, K) and *وَبِصَانَ (IDrd, K,) [or وَبِصَانَ and وَبِصَانَ* (see art. *بِصْنَ)] in some copies of the Jm, [which see in art. *بِصْنَ] (TA,) *The month of* ربيع الآخرُ (M, K,) i.e. the name of that month in the Time of Ignorance: pl. وَبِصَائِنَاتِ.

(TA.)

4. *أَوْبَصَتْ النَّارَ* (Fr, M, K) and *وَبِصَانَ (IDrd, K,) [or وَبِصَانَ and وَبِصَانَ* (see art. *بِصْنَ)] in some copies of the Jm, [which see in art. *بِصْنَ] (TA,) *The month of* ربيع الآخرُ (M, K,) i.e. the name of that month in the Time of Ignorance: pl. وَبِصَائِنَاتِ.

(TA.)

4. *أَوْبَصَتْ النَّارَ* (Fr, M, K) and *وَبِصَانَ (IDrd, K,) [or وَبِصَانَ and وَبِصَانَ* (see art. *بِصْنَ)] in some copies of the Jm, [which see in art. *بِصْنَ] (TA,) *The month of* ربيع الآخرُ (M, K,) i.e. the name of that month in the Time of Ignorance: pl. وَبِصَائِنَاتِ.

(TA.)

4. *أَوْبَصَتْ النَّارَ* (Fr, M, K) and *وَبِصَانَ (IDrd, K,) [or وَبِصَانَ and وَبِصَانَ* (see art. *بِصْنَ)] in some copies of the Jm, [which see in art. *بِصْنَ] (TA,) *The month of* ربيع الآخرُ (M, K,) i.e. the name of that month in the Time of Ignorance: pl. وَبِصَائِنَاتِ.

(TA.)

4. *أَوْبَصَتْ النَّارَ* (Fr, M, K) and *وَبِصَانَ (IDrd, K,) [or وَبِصَانَ and وَبِصَانَ* (see art. *بِصْنَ)] in some copies of the Jm, [which see in art. *بِصْنَ] (TA,) *The month of* ربيع الآخرُ (M, K,) i.e. the name of that month in the Time of Ignorance: pl. وَبِصَائِنَاتِ.

(TA.)

4. *أَوْبَصَتْ النَّارَ* (Fr, M, K) and *وَبِصَانَ (IDrd, K,) [or وَبِصَانَ and وَبِصَانَ* (see art. *بِصْنَ)] in some copies of the Jm, [which see in art. *بِصْنَ] (TA,) *The month of* ربيع الآخرُ (M, K,) i.e. the name of that month in the Time of Ignorance: pl. وَبِصَائِنَاتِ.

(TA.)

4. *أَوْبَصَتْ النَّارَ* (Fr, M, K) and *وَبِصَانَ (IDrd, K,) [or وَبِصَانَ and وَبِصَانَ* (see art. *بِصْنَ)] in some copies of the Jm, [which see in art. *بِصْنَ] (TA,) *The month of* ربيع الآخرُ (M, K,) i.e. the name of that month in the Time of Ignorance: pl. وَبِصَائِنَاتِ.

(TA.)

4. *أَوْبَصَتْ النَّارَ* (Fr, M, K) and *وَبِصَانَ (IDrd, K,) [or وَبِصَانَ and وَبِصَانَ* (see art. *بِصْنَ)] in some copies of the Jm, [which see in art. *بِصْنَ] (TA,) *The month of* ربيع الآخرُ (M, K,) i.e. the name of that month in the Time of Ignorance: pl. وَبِصَائِنَاتِ.

(TA.)

4. *أَوْبَصَتْ النَّارَ* (Fr, M, K) and *وَبِصَانَ (IDrd, K,) [or وَبِصَانَ and وَبِصَانَ* (see art. *بِصْنَ)] in some copies of the Jm, [which see in art. *بِصْنَ] (TA,) *The month of* ربيع الآخرُ (M, K,) i.e. the name of that month in the Time of Ignorance: pl. وَبِصَائِنَاتِ.

(TA.)

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(TA.)

4. *أَوْبَصَتْ النَّارَ* (Fr, M, K) and *وَبِصَانَ (IDrd, K,) [or وَبِصَانَ and وَبِصَانَ* (see art. *بِصْنَ)] in some copies of the Jm, [which see in art. *بِصْنَ] (TA,) *The month of* ربيع الآخرُ (M, K,) i.e. the name of that month in the Time of Ignorance: pl. وَبِصَائِنَاتِ.

(TA.)

4. *أَوْبَصَتْ النَّارَ* (Fr, M, K) and *وَبِصَانَ (IDrd, K,) [or وَبِصَانَ and وَبِصَانَ* (see art. *بِصْنَ)] in some copies of the Jm, [which see in art. *بِصْنَ] (TA,) *The month of* ربيع الآخرُ (M, K,) i.e. the name of that month in the Time of Ignorance: pl. وَبِصَائِنَاتِ.

(TA.)

4. *أَوْبَصَتْ النَّارَ* (Fr, M, K) and *وَبِصَانَ (IDrd, K,) [or وَبِصَانَ and وَبِصَانَ* (see art. *بِصْنَ)] in some copies of the Jm, [which see in art. *بِصْنَ] (TA,) *The month of* ربيع الآخرُ (M, K,) i.e. the name of that month in the Time of Ignorance: pl. وَبِصَائِنَاتِ.

(TA.)

4. *أَوْبَصَتْ النَّارَ* (Fr, M, K) and *وَبِصَانَ (IDrd, K,) [or وَبِصَانَ and وَبِصَانَ* (see art. *بِصْنَ)] in some copies of the Jm, [which see in art. *بِصْنَ] (TA,) *The month of* ربيع الآخرُ (M, K,) i.e. the name of that month in the Time of Ignorance: pl. وَبِصَائِنَاتِ.

(TA.)

4. *أَوْبَصَتْ النَّارَ* (Fr, M, K) and *وَبِصَانَ (IDrd, K,) [or وَبِصَانَ and وَبِصَانَ* (see art. *بِصْنَ)] in some copies of the Jm, [which see in art. *بِصْنَ] (TA,) *The month of* ربيع الآخرُ (M, K,) i.e. the name of that month in the Time of Ignorance: pl. وَبِصَائِنَاتِ.
the epithet أَبِيضُ, أَوْبَاصُ, applied to a cloud, signifies also intensely shining, or gleaming, with lightning. (M.) You say قَمَرُ وَبَاصُ [A moon shining brightly]. (A.) And أَوْبَاصُ signifies The moon. (IAar, K.) ___

ٌﺔَﺼِﺑَو signifies i. q. بَرَقةٌ [app. A flash of lightning]. (M.) and ⲛสาร. as also ⲛasar. (IAar, K) and a live coal; as also ⲛسار. (M;) or ⲛسار. (S, A, K) means A man who relies upon what is said to him: such a man is called أَذَنُ. and the epithet is made fem. because أَذَنُ is meant:

or the ⲛ may be added to render it intensive: (M;) or the meaning is, who trusts in all that he hears: (S, K) or who hears speech and trusts in it: (A;) or who hears what is said and relies upon it, and thinks it true, but is not yet sure. (TA.) You say also، وأَوْبَاصُ مَبْنُونَ [One who relies upon what he hears of, or from, such a one]: and وأَوْبَاصُ مَبْنُونَ بَعْدَ الأَمْرَ [One who relies upon what he hears of this affair]. (TA.)
1

1. **He** (a horse) *ran vehemently.* see an ex. in a verse cited voce داوم, in art.

2. *Violent rain, consisting of large drops; as also ِاِبََّلَأ) a heavy rain.*

3. *An evil result.* (Msb.)

4. *The extremity [in which is the glenoid cavity] of the scapula: and the portion of flesh [or muscle] of the scapula. (IAar, T.) See ِمَدْغَة, and also ِضَدْف, and more particularly انفرَأَك.
ما أبهت له وما بهت له، and see
ويبي

وبت: see بوبت الأرض 1

وابأ: see ماء لا يوبي 4
The cry of the bird called ِةَوَتَو (AA, L, K.) signifies He cried as cries the ِةَوَتَو (IAar, L.)

i. q. ِةَوَتَو ِةَوَت "Evil suggestions, &c. (K.) The س is thus changed, in poetry, into ت, as in تاتت and أَكِيَات (MF.)
1. He was heavy and slow in his gait, by reason of age, or by nature. (K.) Not mentioned by J. because esteemed by him not chaste. (TA.)

: see art.TA.
1

He remained fixed in the place, and did not move. (K.) Omitted by most of the lexicographers; and said by some to be a word mispronounced [app. for َوثب]. (TA.)
WTHT

1. aor. WTHT, inf. n. WTHTA and WTHTA (L.)

It (a thing, S, or a gift, K) was little, or small, and paltry, mean, or contemptible. (S, L, K.)

2. see 1 and 4.

3. see 1.

4. aor. WTHT, inf. n. WTHTA (S.)

He made his gift little, or small, (S, K.) and paltry, mean, or contemptible. (K.)

He made the thing little to him. (L.)

He became a person of little property. (K.)

5. He harassed and distressed him; syn. جهده وبلغ منه ; (L, K;) and in like manner, جهده, and عوتي منه, and عوتي جهده, and عوتي منه. (L.)

In this sense, occurs in a verse as related by Th: as related by IAar it is ختة (TA.)

He drank a little of the beverage: (S, L;) or, as also, WTHT مراد, he drank the beverage by little and little. (TA.)

A little, or small, and paltry, mean, or contemptible, thing. (S, K.)

One says also شئ وتح A small, or little, or scanty, thing: the latter of the two epithets being an imitative sequent; (S;) or, correctly, a corroborative. (Marg. note in a copy of the S.)

A phrase like He, or it, was of no profit, or advantage, to me. (L, K.)

Food in which is no good; like رجل وتح A vile, mean, or contemptible, man. (S.)
(TA) He knocked with a mallet, (Mgh,) and fixed, or made from or fast, a wooden pin, peg, or stake, (S, * M, A, * L, Msb, K,) in the ground or in a wall. (Msb.) It (a wooden pin, peg, or stake,) was, or became, fixed, firm, or fast. (M, L, K,) God made the earth firm, or fast by means of the mountains. (A.) He fixed his foot firmly upon the ground. (L.) He remained fixed in his house. (L.) It (growing corn) put forth its stalks, and became firm and strong. (L.) Libidine veneres exarsit vir: (S, L:) erexit penem. (K.) It was said to an Arab of the desert, What is نيتشطان? and he answered, نيتشطعأ. [It corroborates the word عطشان: or, as some relate it, شيء تمتد به كلامنا. [A thing, meaning a word, by which we corroborate our speech]. (A.)

2 وتم: and 4: see 1.

وتم and وتم: see 1.

وتم, (S, M, K, &c.,) of the dial. of El-Hijáz, and the most chaste form, (Msb,) and وتم, (S, M, Msb, K,) and وتم, (L, K,) and وتم, (S, M, Msb,) of the dial. of Nejd, (Msb,) the ُدَدَتَو, (S, L, K, &c.) and وتم, (M, L, K, &c;) and وتم, (A, Msb, K,) and وتم, (M, Mgh,) inf. n. وتم: and وتم: see 1.
A wooden pin, peg, or stake, which is fixed in the ground or in a wall: (M, L, K:) pl. أُوَتَادَانَ. [You say,] أُذْلَانِ مِن وَتَدٍ بَقَاعٍ. (S, M, L, K.) [More vile than a wooden peg in a plain]: because it is always knocked. A proverb. (TA.) ___

أُوَتَادَانَ, an expression like لَغْش, لَغَاشَ, the latter word a corroborative; (K;) or A wooden pin, peg, or stake, firm, or fast, (A, L,) and erect. (L.) ___

أُوَتَادَاءُ الْأَرْضُ, the pegs, or stakes, of the earth; i. e. the mountains: (A, L, K;) so called because they make the earth firm, or fast. (L,) أُوَتَادَاءُ الْبَلَادُ, The chiefs of the towns, provinces, or countries. (L, K.) ___

أُوَتَادُ النَّفْمُ, The teeth. (L, K, TA.) ___

وَأُوَتَدٍ, of a sandal, The part that projects from the ear or loop. (L,) وَأُوَتَدٍ [A peg of a بَيِتٍ, q. v.;] a portion, or division, of a foot of a verse, consisting of three letters: (L, K:*:) it is of two kinds: one consisting of two movent letters followed by a quiescent letter; as وَأُوَتَدُ مَفْرَقٌ, a conjoined peg; because each two letters are conjoined by a vowel: the other consisting of three letters; one movent, then one quiescent, then one movent; as وَأُوَتَدُ مَفْرَقٌ, a disjoined peg; because the quiescent letter disjoins the two movent letters: pl. أُوَتَادُ مَفْرَقٍ, which kind is called وَأُتوْدُ مَفْرَقٌ, because the quiescent letter disjoins the two movent letters: pl. أُوَتَادُ مَفْرَقٍ does not take place in the أُوَتَادٍ, Zِحَافٍ أُوَتَادٍ, زِحَافٍ does not take place in the أُوَتَادٍ, because the foot depends upon them; but it does in the أُوَتَادٍ, زِحَافٍ أُوَتَادٍ, زِحَافٍ does not take place in the أُوَتَادٍ.

The tragus, the small prominent thing in the anterior part, (A, L, K) like a teat, next the uppermost part of the side of the beard: (L;) or the prominent part next the temple: (L;) or the سَبَابُ أُوَتَادٍ, أُوَتَادٍ of the two ears are the two parts in the interior thereof resembling a حَرَارَانُ, which is also called the حَرَارَانُ (S.)

وَأُوَتَدٍ: see A man standing fixed, or firm, or motionless. (A, L,) A erect horn. (A,) Fixing, or making firm or fast, a wooden pin, peg, or stake. (L)
A wooden pin, peg, or stake, fixed, or made firm or fast. (L)

A mallet with which wooden pins, pegs, or stakes are knocked into the ground or a wall. (S, L, K.)
1. **أَوُترَ**  
   aor. n.  
   (Msb;) and  
   (S, Msb, K;)  
   *He made it,* (a number, Msb,)  
   **sole; or one, and no more:** syn.  
   (S, K;) or  
   أَفْرَدَهُ. (Msb.)  
   It is said that the latter verb only is used in relation to a number; but both are said to be  
   thus used in the M [as well as in the Msb.] (TA.)  
   [And *He made it to be an odd number.*]  
   You say,  
   2. **وَترَّو**  
   (M, K;) aor.  
   , inf. n.  
   (M;) and  
   (M, K;)  
   *He made the people, they being an even number, to be an odd number.*  
   (M, K, TA.)  
   *Atà says,*  
   3. **أَوْتُرُهُمْ**  
   (M, K;) and  
   (M, K;)  
   *He made the prayer to be such as is termed [i.e., to consist of an odd number of rek'as;] as is done in the case of a prayer which is performed in the night, consisting of three rek'ahs, and particularly called صلاة أوتر]َ. (S, *Msb, K; *)  
   *he performed prayers of double rek'ahs, two and two together, and then performed the prayer of one rek'ah at the end, making what he performed an odd number:*  
   (T:) and  
   أَوْتُرْ أَوْتُرَّ،  
   alone, signifies *he performed the prayer called أوتر [explained above];* (T, M, A, Mgh, K;) or  
   he performed prayers of [an odd number of rek'ahs,] two and two together, and then a single rek'ah at the end. (TA.)  
   It is said in a trad.  
   4. **إِنَّ اللَّهَ وَتَرَّ وَيْبِ الْوَتَرَ فَأَوْتُرْهُ فَأَوْتُرْهُ أَوْتُرَّ فَأَوْتُرْهُ فَأَوْتُرْهُ فَأَوْتُرْهُ فَأَوْتُرْهُ.**  
   (TA;)  
   i. e. use three stones for that purpose, or five, or seven, and not an even number. (T.)  
   5. **أَوْتُرَ**  
   (T, S, A, Mgh,) aor.
He slew his relation, and so separated him from him, and rendered him solitary: (A, Mgh:) or he slew a person belonging to him, or related to him, without the latter's obtaining revenge, or retaliation, for the blood of the slain: (S:) or he slew a person belonging to him, or related to him; or took property belonging to him. (T.) It is also doubly trans.: you say, *وَتَرَ فَلَانَ فَلَانَ أَهْلُهُ.* Such a one committed a crime against such a one by slaying his family; or by taking them away: (T:) and *وَتَرَ مَعْلُوَمَةَ* (T, M, K) he committed a crime against him by taking away his property: (T:) or he made him to suffer loss or detriment in respect of his property; or he deprived him of it in part, or altogether; syn. *نَقْصَهُ أَيَاَهُ.* (T, * M, K:) and *وَتَرَ حَقُّهُ* (S, A, Mgh, Msb,) aor. as above, (Msb,) he made him to suffer loss or detriment in respect of his right or due; or he abridged him, or deprived him, or defrauded him, of it partially, or wholly; syn. *نَقْصَهُ.* (S, Mgh, Msb.) It is said in a trad., *وَتَرَ ٱِﻪِﻓ َنَآَك ِﻪْﻴَﻠَﻋَةَ* (T, * M, Msb, * TA) By whomsoever the prayer of the afternoon passeth unobserved, he is as though he had his family slain and his property taken away: or as though he had his family and his property taken away: (T:) or as though he were deprived of his family and his property, (T, M, Msb, TA,) and remained alone: (T, TA:) the loss of the family and property is thus likened to the loss of the recompense: (Msb:) *نَقْصَهُ أَهْلُهُ مَالَهُ* is a second objective complement: for the first is understood, as implied in the verb: but if we read *وَتَرَ أَهْلُهُ وَمَالَهُ* accord. to another relation, *نَقْصَهُ* supplies the place of the agent, nothing being understood, and the family and property are the objects to which the loss is made to relate. (TA.) And it is said in another trad., *وَتَرَ مَلْسَأَ لَمْ يَذُكَرْ أَلْلَهُ فِيهِ كَانَ عَلَىَهُ تَرَةَ* *وَلَنْ يَظْهَرَنَّ يَدَٰكُمْ عَلَى الْأَمْمِ مِثْلَهَا.* He who sitteth in an assembly in which God is not mentioned is obnoxious to detriment, or loss: or, as some say, to a claim of reparation for wrongful conduct. (TA.) And it is said in the Kur, [xlvii. 37,]
And He will not deprive you of aught of the recompense of your deeds: (Zj, T;) or will not make you to suffer loss in respect of your deeds; like

as you say, meaning 

He executed blood-revenge upon him: or did so wrongfully: (M, * K, * TK;) 
expl. by (TK;) He overtook him (أدركه) with some displeasing, or abominable, or evil, action. (M, K;) He frightened him; terrified him. (Fr, K;) see 2, in two places.

He fastened, bound, firmly, or braced, the string of the bow; expl. by (Lh, M, K;) as also (Lh, M, Msb;) both these signify the same; (S, in which the meaning is not explained;) and (M, TA;) inf. n. (T;) or signifies he put to it a string: (M, K;) and (M, K;) aor. (K;) inf. n. (T;) he attacked to it its string: (M, K;) this, accord. to some, is the proper signification of the last. (M.) It is said in a proverb, [Twanging the bow Without bracing the string]: (S;) or [Hasten not the twanging of the bow before the bracing of the string]: alluding to the hastening a thing before its proper time. (M.) [See also art. ضب and بنب.]

He made his tidings, or narrations, and his writings, or letters, to follow one another: (M, A, K;) or with some intervals between them; for ـةأ أخباره (M, K;) and (M, K;) in the latter of which (M, K;) is put by mistake for (M, K;) as is observed in the TA;) and (M, A, K;) inf. n.
things is only when there is some interval between them; otherwise it is 
واصلة مدارةكة: (S, K) or 
وَاتَرُ الكُتَب signifies he made the writings, or letters, to follow one another nearly, one by one, without 
ceasing: (S:) or he made them to follow one another with a small interval between 
every two: (T:) and 
وَاتَرُ الخَيْر he made the tidings, or narration, to follow one part after 
another: or, accord. to As, with a small space between every two portions thereof: from 
وَاتَر بين مَرْهُم He made their supplies of wheat to come to 
them without stopping; time after time. (TA, from a trad.) And it is said in a trad.. 
لا يَأْسَ أَن يَوَاتِرُ قِضَاءُ رَمْضَانَ There will be no harm in his performing the fast of Ramadán at 
intervals, fasting one day and breaking fast one day: (TA:) موَاتِرُ الصُّوْمَ is the fasting 
one day and breaking fast one day, or two; performing it separately: it does not mean 
مَوَاتِرُ, because it is from 
وَاتِر, (S, K, TA,) i. e., 
تَوَرُ. (TA.)

4 أوتم 3: أوتم بين أَخْبَاهُ. 
He made him to attain, or obtain, 
his blood-revenge. (Az, TA; and L in art. 
ثَأَر. أوتم القوَس: see 2, in two places. 
4 أوتم 5 
It (a sinew, or nerve, T, M, A, K, and a vein, M, TA, not the neck, for العَنْق in the K is a mistake for 
العرَق, TA) became 
tense, (M, K, TA,) like a bow-string. (M, TA.)

6 أوتم It was consecutive: or was so with intervals: (M, A, K) or was so with 
separation, or interruption. (Msb.) You say, 
الْقَطَا تَوَاتِرُ الإِبْل, and the قطَّا, and so of any other things, The 
camels, and the birds of the kind called القطَا, القطَا, &c., came one near after another, not 
in a rank. (Lh, M.) And 
تواتِرُ الخِيَل The horses came following one another. (Msb.) And 
tواتِرُ الكُتَب The writings, or letters, came one near after another, separately. (S.) 

7 أوتم: see أوتم, throughout.
Single; sole; only; one, and no more: syn. من العدد shuff (M, A, K; except that in the K, instead of يشفع, we find يشفع) or contr. of العدد (Mgh:) [and an odd number:] all [even and odd] numbers are termed [respectively] شفع and شفع whether many or few. (T.) Singly; separately; one by one. (S, K.) See شفع. An odd number: all [even and odd] numbers are termed [respectively] شفع and شفع, whether many or few. (T.) The Single; the Sole; the One; He who has no equal, or like; the Unequalled; syn. اللفد and صلاة الوتر alone: see 1, first part: it was sometimes said by Mohammad to be a single ركعة. (T.) In the words of the Kur, [lxxxix. 2,] by the former is meant all creatures which are created in pairs; and by the latter, God: (T,) or [by the former, Adam and his wife; and] by the latter, Adam, who was made a pair with his wife: (I' Ab, T.) or by the former, the day of the sacrifice; (T,) and by the latter, the day of 'Arafeh. (T, K.) (See more voice شفع. Also and لع, (T, S, M, A, Msb, K,) the former, [which is the more common,] in the dial. of Nejd, (Lh, M,) and of the tribe of Temeem, (Lh, T, S, M, Msb,) and of the people of El-Áliyeh, (T, as on the authority of Yoo,) and El-Hijáz, (S,) or the latter in the dial. of the people of El-Áliyeh, (T, as on the authority of Yoo,) or of the people of El-Hijáz, (Lh, S, M,) of El-Áliyeh, (T, S, M, Msb,) and of the tribe of Temeem, (Lh, M,) of the people of El-Áliyeh, (T, S, M, Msb, K, &c.,) the former, [which is the more common,] in the dial. of Nejd, (Lh, M,) and of the tribe of Temeem, (T, S, M, Msb,) and of the people of El-Áliyeh, (ISk, as on the authority of Yoo, and S) or the latter in the dial. of the people of El-Áliyeh, (T, as on the authority of Yoo,) or of the people of El-Hijáz, (Lh, S, M, Msb,) and of the people of El-Áliyeh, (T, as on the authority of Yoo,) or of the people of El-Hijáz, (Lh, S, M,) Blood-revenge; or retaliation of murder or homicide: or a seeking to revenge, or retaliate, blood: or a desire, or seeking, for retaliation of a crime or of enmity: syn. ذحلي and wrongful conduct therein: as also ترذة and أوتر، in either sense: (M, K,) or a crime which a man commits against another by slaughter or by plundering or by capture: (TA:) pl. [of ترذة and [of ترذة. (A.) The string, and the suspensory, syn. شرعه [the latter signifying properly the appendage, (see معلق, خطام الفوس بالوتر, and see نياط.)] (M, K,) of a bow: (S, M, Msb, K,) [and in like manner, a chord of a lute and the like:] pl.
the partition between the two nostrils, consisting of the septum and subseptum narium, or the subseptum alone; (S, A, Msb,) as also (S, A, Msb, K:) or the former signifies what is between the two nostrils: (M:) or the junction that is between the two nostrils: (T:) or the edge of the nostril: (M, K:) accord. to Lh, (M,) what is between the tip of the nose and the [or middle of the mustache; app. meaning, the subseptum narium]: (M, K:) and the latter, the partition between the two nostrils, of the fore part of the nose, exclusive of the cartilage; [i. e., app. the subseptum narium: (AZ, T:) and the former, in a horse, what is between the tip of the nose and the upper part of the lip: (M:) pl. [or rather coll. gen. n.] of the former, in all its senses, (K.) In a trad. in which it is said that the fine for destroying the (AZ, T:) or the subseptum narium: (M, K,) or the former signifies what is between the tip of the nose and the upper part of the lip: (M:) pl. [or rather coll. gen. n.] of the former, in all its senses, for homicide, by this word is meant the [or middle of the mustache. (TA.) The sinew, or nerve, (عِضْلَة)، of the back (مِمَّة). (M.)

A way, course, mode, or manner of acting, or conduct, or the like: (S, M, A, Mgh, Msb, K:) and nature, or disposition: (A, Mgh:) from (Th, M, A, Mgh:) or a road keeping close to a mountain, (K, TA,) and pursuing a regular, uniform course: (TA:) or constancy, or perseverance, in a thing, (AO, T, Msb, TA,) or in a work. (TA.) You say, He ceased not to follow; or continue in, one way, (&c.,) of acting or the like: (T, S, M, A:) or one disposition. (A.) And They follow, or con-
and syn. [which signifies the same]; and faultiness; syn. عَمْيَةٌ (M, K.) [in some copies of the latter, unpointed عَمْيَةٌ, with the unpointed ر.]) You say, There is no remissness, or languor, in his work. (S, S, A, Msb.) And A journeying, or pace, in which is no remissness, or languor.

(S.) Delay. (M, K.) Confinement; restriction; restraint. (M, K.) I. q. وَتَرَة, as explained above.

A ring (S, M, K) of عَضْب (or sinew), (S,) by aiming at which one learns the art of piercing with the spear; (S, M, K) also called دريطة: (S:) or a ring that is made at the end of a spear or spear-shaft, by aiming at which one learns the art of shooting, or casting the lance; made of bow-string or of other string or thread. (M.) A white rose: (S, M, A, K:) or red rose: (Kr, M, K:) or a rose-flower; a rose-blossom: (AHn, M, K:) n. un. of وَتَرَة. (AHn. M.) A star, or blaze, or white mark, on the forehead or face of a horse, when round, (T, M, A, K,) and small: (A:) when long, it is called شَادَخَة: (AO, T:) likened to the ring above mentioned, thus called; (T;) or to a white rose, which is also thus called. (A.) See عَوْرَة.

ٌةَرَتِو: see عَوْرَة. The ت is substituted for the elided و. (TA.)

，则* وَتَرَة* جَاوَا تَتْرَى, جَاوَا تَتْرَى, جَاوَا تَتْرَى, with and without tenween, and with ت substituted for the original incipient و, (T, * S, * M, A, * Msb, * K,) in the former whereof, (S, M,) which is the better, (S,) and the more common, (Fr,) pronounced by Hamzeh and Ibn-‘Ámir and Ks with imáleh, [i. e. tetrè,] (Bd, xxiii. 46,) the ٌةَرَتِو [which is written كَ] is a sign of the fem. gender, and in the latter whereof it is an ك of quasi-coördination, (S, M,) from فَرْدُ (S,) They came following one another; one after another; (A, Msb;) syn. متوأَتِينَ (M, K;) or interruptedly. (Yoo, T.) It is said in the Kur, [xxiii. 46,] ٌةَرَتِو, or تَتْرَى, أَرْسَلَنا تَتْرَى, Then we sent our apostles one after another: (S:) or interruptedly; at intervals: (Yoo, T, M;) or making a long time to intervene between every two. (T.)
A horse contracted in the [Veins called] نَسْمَآءٍ, [pl. of نَسْمَةٍ,] as though they were braced, or made tense. (A, * TA.) See شَنْجَةُ.

### مَوْتُور
One who has his relation slain, and so is separated from him, and rendered solitary: (TA:) and one who has a person belonging to him, or related to him, slain, and has not obtained revenge, or retaliation, for his blood: (S, K, TA:) a seeker of blood-revenge, or retaliation; one to whom belongs the revenging of blood, or retaliation. (TA.) [See an ex. voce ثَأَرُ.]

### مَتوَّاتِرٌ
Consecutive, but with small intervals: thus differing from مَتَنَايْعٍ and مَتَنَايْعٍ. (Lh, M.) [But see مَتَنَايْعٍ.] You say, اوُؤاَج َﻦِرِتُاَوْتُم

### ﻣَوْتُورٌ
Tidings, or a narration, told, or related, by one from another: (T:) or by one after another. (TA.)

### ﻣَوْتُورٌ
The Vein [meaning the frenum] that is in the inner side (بَاطْنُ) of the glans of the penis. (S, K, and Zj, in his Khalk el-Insán.)

### مَوْتُورٌ
see voce ثَأَرُ.
The aorta: or the aorta descendens: a certain vein [or artery] adhering to the inner side of the backbone all along, which supplies all the [other] veins [or arteries] with blood, and irrigates the flesh, being the river of the body: or a certain thick white vein resembling a cane: [this last is the description given by Zj in his Khalk el-Insân: ] or [the aorta ascendens; the نَيَاط of the heart: or a certain white vein within the back of the neck: it is said to draw up [its supply] from the heart, and in it is the blood.]

Also, the خُلْب, q. v.: pl. وأَوْتَة (M): i. q. نيَاطُ القَلْب (Bd, and Jel, lxix. 45.) See آَبَهَر.
وَتِي

3. ِوَتَاءٍ عِلْيَ الْأَمْرِ، i. *q.* طَاوَعُهُ، and ِوَتَاءٍ مَا، a dial. var. of the verb with ِءَامَأْثَأَهُ [i. e. ِآَتَهُ، q. v., and of ِوَأَطَأَهُ also]. (TA.) See 3 in art. عَادُو.

4. ِوَتِي: أُوْتَيُ ِوَتِي، or ِوَتِي مَسْتَوِي، or ِوَتِي مَسْتَوِي. *A mare desirous of the stallion:* see ِوَتِي مَسْتَنِتُ in art. آَتَي. مَسْتَنِتُ.
وث

ثوَثَة Weakness; impotence. (L.)

ثواث A weak, impotent, man. (L.)
His hand became affected by what is termed وَتَأَثَّرَ يَدَهُ [O God, bruise his hand! &c.] is a form of curse used by the Arabs. He caused his hand to be affected by what is termed وَتَأَثَّرَ [He, or it, (i.e. a blow,) deadened the flesh.]

A breaking of the flesh without separation of the parts, not reaching to the bone, (K.) producing a swelling: (TA:) or a pain in the bone, without fracture: (Koot, K:) or a dislocation (K, TA) and concussion of the joints, which affects the hand, without fracture: (TA:) or [an injury resembling dislocation; in the flesh as a fracture in a bone: (AM:) or a bruising or breaking of the flesh without breaking the bone: (IAar.:) or a bruising of the skin and flesh, reaching to the bone, without its breaking: (TA:) or a bruising of the bone, without breaking: (Lth, S:) in which last sense, Lth uses also the word وَتَأَثَّرَ (TA.) The أُوْثُ is sometimes omitted, and the word is written وُثُثُ. دم وُثُثُي, which is condemned as vulgar. It is authorized by As; but وُثُثُي, which is said by the vulgar, S, [and is disallowed in the K,] and وُثُثُ are disallowed by him. (TA.)
Having a broken hand: (TA: [but see ٌﺊِﺛَو ٌﺪَﻳ ٌﺔَﺌِﺛَو ٌءْثَو, and ٌءْﻮُـﺛْﻮَﻣ (ٌةَءْﻮُـﺛْﻮَم, K,) and ٌةَأَﺜَـﻴِﺛَو, (S, K,) A hand affected by what is termed ٌﺊِﺛَو. (K.)

A mallet with which pegs, or stakes, or tent-pins, are driven. (TA.)
He leaped; jumped; sprang; bounded: (S, K:) or he leaped down, or downwards. (Mgh, Msb, art. طفر, طفر الموضع; He leaped, or jumped, upon, or over the place). (TA.) He made a single leap to eminence, or nobility. (TA.) He leaped, or sprang up, or he hastened, to him. (TA.) except in the dial. of Himyer, signifies The act of rising, or standing up. (TA.) It is also much used by the vulgar as signifying The act of hastening to a thing; as observed by MF, who is wrong in saying that there is nothing in the lexicons that favours its being so used. (TA.) [S. K.] inf. n. بُث in the dial. of Himyer signifies He sat; sat down. (K, TA, from a trad.) بُث in that dial. signifies Sit; sit down. (S.) It is related that Zeyd Ibn-Abd-Allah Ibn-Dárim came as an envoy to one of the kings of Himyer, and found him at a hunting-place belonging to him, on a high mountain, and he saluted him, and mentioned to him his lineage, or relationship; whereupon the king said to him بُث, meaning جلس Sit; but the man thought that he commanded him to leap from the mountain; and he said, Thou shalt find me, O king, very obedient: then he leaped from the mountain, and perished. So the king said, What ailed him? And they explained to him his case, and his mistake respecting the word: upon which he said ليست عندنا عربياً عربياً من داخل ظفار i. e., [Arabic is not current with us: (for, probably, in the time of this king, the term عربية was only applied to the general language of Arabia:) whoso entereth Dhafrí,] let him learn [or, rather, speak, as MF says,] the Himyree language. (Mz., 16th عون.) [The principal facts of this anecdote are also mentioned in the S, on the authority of As.] By the king's saying بُث was meant العربية: the ت is pronounced ظ in the case of a pause (which is the case here) in their dialect. (S.) Or, accord. to another relation of the above anecdote, the king said ليس عندنا عربياً كعريبكم [Arabic like
your Arabic is not current with us: ] and this, says ISd, is the right reading in my opinion: for the king did not mean to exclude himself from the Arabs. (MF.)

He seated him upon a cushion: (S, K:) asserted to be of the dial. of Himyer. (MF.)

He threw to him a cushion (S, L, K) that he might sit upon it: (S:) [app. in the dial. of Himyer].

I spread for him a bed, or the like. (TA.)

He leaped, or sprang, upon him, or at him; he assaulted or assailed him; syn.

He contended with him in leaping, jumping, springing, or bounding. [Also, perhaps, He contended with him in hastening to a thing.] (TA.)

He made him to leap, jump, spring, or bound. (S, Msb.)

He made him to leap, or jump, upon, or over, the place]. (TA.)

Such a one took possession unjustly of an estate belonging to me; he seized upon it unjustly. (S, K.)

He took possession of his land with injustice towards his brother. (A.)

He took possession unjustly of the place occupied by him. (A.)

They leap, or rush, together upon such a thing [in an evil, or injurious, or a contentious manner]. (S, art. 

A single leap, jump, spring, a bound: (TA:) or a leap down, or downwards. (Mgh, Msb,
An assembly; a company; a troop; a congregated body. (K.) [But it seems rather to belong to the root ﻓَـﺛَو، as remarked by Freytag; or, accord. to some, to art. ﻓَـﺛَو. See arts. ﻓَـﺛَو and ﻓَـﺛَو.]

A throne, or couch; syn. ﻧَـﺜَر. (K;) accord. to some, that is always occupied by the king; or that the king does not cease to occupy; (TA:) [app. of the dial. of Himyer]. — A bed; or what is spread to lie or recline upon: (K;) ex. ﻤَـﺛْـيَـث and ﻤَـﺛْـيَـث I spread for him a bed, or the like: (TA:) or places where persons sit; syn. ﻻِـعَـدِـم. (S, K;) in which case it is a pl., as some have expressly affirmed it to be:

(TA:) accord. to IF and others, of the dial. of Himyer. (MF.) Applied to heaven (ُءﺎَﻤﱠﺴﻟا) as being the sittingplaces of the angels. (S.)

[Note] An antelope that leaps, jumps, springs, or bounds, quickly. فَرْسٌ ﻤَـثَو A mare that leaps, &c., quickly. (TA.) i. q. ﻡَـثَو i. e., That leaps, &c., quickly. (IAar.)

A king who sits still, and does not undertake military expeditions: (S, K:) asserted to be of the dial. of Himyer. (MF.)

A plain, or level, land, or tract of land. (K.) — A leaper, or jumper. (IAar, K:) Also, [contr.,] A sitter: (IAar., K;) [app. in the dial. of Himyer]. — What is elevated, of land. (K;) — A rivulet, stream, or streamlet: syn. ﺗَـﺞُـﺬٌـﻮٌـل. (K)
It (anything, S,) became dense; thick, compact. (S, K.)

He became abundant in flesh; or very fleshy; or

signifying he became abundant in fat; or very fat: and both signify he became bulky, or big; or large in body, corpulent and fleshy. (AZ, S.)

The herbage, or plants, became dense, thick, or compact, and tall.

Give us much of this food. (TA.) See 1.

It became in a complete, or perfect, state: (TA:) or it became so in a certain way: (S:) one says the plants, herbs, or herbage, clung together, one part to another, and became in a complete, or perfect, state. (S, K.)

The property [app. meaning camels or the like] became much, or abundant. (S, K.)

He desired, wished for, or longed for, much of property [app. meaning camels or the like]; syn. (As, Th, S, K *) as also (TA.)

She (a woman) became large in body, or corpulent and fleshy, and perfect in make. (T.)

Anything (S) dense; thick; compact. (S, K.)

A horse, (S,) and a camel, (TA,) compact in flesh:

(S:) or strong. (TA.)

Dense, thick, or compact, herbage. (TA.) [See also ارض موثّقة.]

A garment, or piece of cloth, of firm texture. (A.) [See also ثياب موثّقة.]

applied to herbage, Dense, thick, or compact, and tall. (TA.)
Land abounding with herbage, or pasture, (S, K,) and with tangled trees; as also land of which the herbage is dense, thick, or compact. (TA.) [See also $\text{ٱًشُثو}$.

Garments, or pieces of cloth, of which the threads and texture are slack, or loose. (K, from Sh, on the authority of a man of Bâ- hileh: but see $\text{ثبتُثو}$. TA.)
1. **ثرَو**

   aor.  , inf. n. [and app.,  (see the second signification);]  

   *It* (a thing, S, M, Msb, or a bed, A)  

   *was, or became, plain, level, smooth, soft, or easy to lie or ride or walk upon.* (S, M, A, Msb, K.)

2. **وثر رثو**

   see 1, in two places.

3. **مآ أثور فراشك**

   *How smooth, soft, or easy to lie upon, is thy bed!* (A, TA.)

4. **استثرون الفراش**

   *He found, or deemed, the bed smooth, soft, or easy to lie upon.* (A, TA.)

   *When thou takest a woman as thy wife, choose her fat, suitable for a bedfellow:* see  . (A, TA.)

5. **بثر**

   see  .

   See also  , throughout.

6. **مثير**

   see  .

   see  .

   See also  throughout.

7. **ثير**

8. **ثير**

   see  .

   see  .

   See also  , in two places.

9. **ثير وثر**

   a subst.,  *plainness, levellness, smoothness, softness, or state of being easy to lie or ride or walk upon;* as also  . (M, K.)

   See also  , in two places.
Plain, level, smooth, soft, or easy to lie or ride or walk upon; (T, S, M, A, K;) as also (T, S, K) and (M, K;) applied to a bed, (T, S, A, K,) and anything upon which one sleeps, (T, TA,) or sits, (TA,) and finds it to be thus, (T, TA,) and to other things: (M, K;) and thick and soft; applied to a bed: (Msb:) [and seems to signify the

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same; or this and (S, TA,) are epithets in which the quality of a subst. predominates:] fem. (M K.) You say, ِوَرِثَثَو (T, A, K;) and ِوَرِثَثَو (S, TA,) There is not beneath him a smooth, or soft, bed. (TA.) ___

A woman having much flesh: (IDrd, S, Msb, K:) or fat; (T, A, K;) suitable for a bedfellow: (T, K;) and ُةَرِثُثَو ِﺰُﺠَﻌَﻟا large, (T,) or fat, (A,) or soft, (M,) in the buttocks: (T, M, A:) pl. ِوَرِثَثَو and ِوَرِثَثَو (M, K.) See also ِةَرِثْوَأ througho ut.

Abundance of fat: (AZ, S:) or of flesh: (K:) or the latter is termed ِوَثَثُأ. (AZ, S.)

More [and most] smooth, or soft; applied to a bed. (TA, from a trad.)

More [and most] smooth, or soft; applied to a bed. (TA, from a trad.)

A thing in the form of a pillow, made for the saddle, like the [q. v.,] (M, Mgh, K,) to render it soft, or easy to ride upon: (T:) or the saddlecloth or housing (ةَﺪْﺒِﻟ) of a horse: (S:) pl. ِمِثَرُثَأ and ِمِثَرُثَأ (S, M, A, Mgh, Msb, K,) the latter agreeing with the sing., (Msb,) retaining the permuted letter, as is the case in ُعِدَأ, (IJ, M.) ___ Also, accord. to the K, [referring to the three words above,] or [correctly] the red ِمِثَرُثَأ (مَيِاثِرُ تُرَأ) which are forbidden to be used, (S, IAth, TA,) Certain things to ride upon, (مرَكَب, S, IAth, K, TA,) used by the ُعِدَأ (أَعِجَام, S,) or [meaning Persians or other foreigners,] made of ِدِيَانُج [silk brocade or other silk]: (S, IAth, K,
or the red (TA:) or the red ميثيره الأرجوان which is put upon a camel's saddle: (TA:) and the red ميثيره which is put upon a horse's saddle is included in the prohibition. (IAth, TA.) Also, the first of the above three words, (M,) or all of them (K) A garment or piece of cloth which is put as a covering over other garments or pieces of cloth. (M, K.)

Also, (accord. to the K [referring to the three words above,] or [correctly] هيثير, (TA,) The skins of beasts of prey. (K, TA.)
وثقات

1 It was, or became, firm, stable, fast, or strong; (Msb.) i. q. (S, Mgh, K) [or استحکم] q. v.]

2 He trusted, or confided, in him. (S, Mgh, Msb, K.)

3 He made it firm, stable, fast, or strong. (Msb.)

4 He bound, or tied, him, or it, firmly, fast, or strongly, in a bond. (S, K, TK.) See شدته.

5 The knot became firm, or fast. (A, in art. أرب.)

6 He secured himself against him, by a bond or the like, or absolutely: he took, or received, a bond from him. (S, K.) Write ye it, (namely, the debt,) for the creditor's self-securing, and for preventing contention. (Jel, ii. 282.)

7 He closed the door firmly. (MA.)

8 He confided in him.

وثقات

9 Trusty; trustworthy; honest: applied as an epithet alike to a man and a woman, and to two or more men or women: pl. ثقات. (Msb.) In him is my trust, or confidence. (TA.)

10 I am not confident, or sure, of it. Occurring in the S, art. ضمر, &c. See an ex. voce شهر (last sentence). 

11 A bond, security, or writing of obligation for the payment of a debt or the like: pl. وثائق. (TA.) The mode of writing

12 The doing the thing firmly; and taking the sure method, or way; expl. by

13 The mode of writing

14 The mode of writing
bonds. ___A pledge. ___وثيقةٌ i. q. درجةٌ, q. v.

He set about the affair in the surest, or firmest, manner. (TA.)

A compact; a contract; a covenant; an agreement; a league; a treaty; an engagement; a bond; an obligation; a promise. (S, K, &c.)

In whom [and in which] trust, or confidence, is placed. (Mgh.)

A she-camel rendered firm, strong, or compact, in make. (S.)
Broken stones. (TA, art. جَرْم, جَرَم) See جَرْم.
An idol: see and and.
A kind of medicine; (S, K;) certain twigs, or rods, with which one fumigates; (TA;) or which are used medicinally or remedially; (T;) [acorum, (Golius,) or acorus; sweet-cane, or, as some say, galangal: see Diosc., i. i., c. 2., referred to by Golius:] thought by Eljawáleekee to be not pure Arabic; i. e., an arabicized word, from the Persian [١٥٥٤]: (TA;) so says J. (S.)
1. **أَجُو**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ُأَﺟْﻮَـﻳ</td>
<td>He beat, or struck, or &lt;br&gt;smote, a person with his hand, (S *, K,) or with a knife, (S, Msb, K,) or the like, on any part. (Msb.)</td>
</tr>
<tr>
<td>ُأََﳚ</td>
<td>and sometimes ُأَﺟْﻮَـﻳ, inf. n.</td>
</tr>
<tr>
<td>ُأَﺟَو ُﻪَﻘُـﻨُﻋ</td>
<td>He beheaded him: syn. ُأَﺟَو.</td>
</tr>
<tr>
<td>ُأَﺟَو</td>
<td>He beat the veins of the testicles of the goat between two stones, without extracting the testicles themselves: or he bruised or beat the goat's testicles until they broke, (K;) and he became like one gelded. (TA.) You say also ُأَﺟَو</td>
</tr>
</tbody>
</table>
| ُأَﺟَو َﺲْﻴﱠـﺘﻟا | He beat the veins of the testicles of the goat between two stones, without extracting the testicles themselves: or he bruised or beat the goat's testicles until they broke, (K;) and he became like one gelded. (TA.) You say also ُأَﺟَو َﺶْﺒَﻜﻟا. (S.) [See ُأَﺟَو.]
| ُأَﺟَو َﺔﱠﻴِﻛﱠﺮﻟا | He found the well to be what is termed ُأَﺟَو، fem. of ُأَﺟَو، inf. n. |
| ُأَﺟَو | He repelled from him; removed, or put away, from him. (K *, TA.) |
| ُأَﺟَو ُﻪْﻨَﻋ | He repelled from him; removed, or put away, from him. (K *, TA.) |
| ُأَﺟَو | It (a well) failed; i. e., its water ceased: or it contained no water. |
| ُأَﺟَو | He came in search of a thing that he wanted, or in pursuit of game, and did not attain it. (K.) |
| ُأَﺟَو َﺔﱠﻴِﻛﱠﺮﻟا | The dates became closely packed, or pressed together: (K;) they were bruised, or pounded, until they cohered. (TA.) |
| ُأَﺟَو ُﻪْﻨَﻋ | A water where there is no good: (K;) |
where there is no herbage, or pasture; or, more probably, a source without water; or a
water that has failed: see 2 and 4.

مآء وجاء: see وجاء.

وجاء, a subst., A striking with a knife or the like, on any part. (Msb.) [See also 1.] The bruising of the
veins of the testicles until they break, so that it is like gelding. (S.) [See also 1.]

وجوه, and موجوه: A goat on which has been performed the operation called وجء. (K.) [See 1.]

The latter is said to be used in a trad. as signifying Gelded. Also the latter, Struck with a knife. (S.)

وجينة Dates, (K) or locusts, (ISk, S, K) bruised, or pounded, and then stirred up with
clarified butter (مَحَمَّم), or with oil, and so eaten: (S, K) or dates moistened with milk or
with clarified butter, and then bruised, or pounded, until they are consolidated:
(TA:) or dates bruised, or pounded, until the stones come forth, and then moistened
with milk or with clarified butter so that they become macerated and cohering, in
which state they are eaten. (ISk, S.) Also, A cow. (IAar., K.)

وجو: see موجوه.
It fell. (Lh, K, Msb.) It fell to the ground. (TA.) It does not signify a single act; but is an inf. n. in an absolute sense, unrestricted to the signification of a single act: ex.

The falling of the sun, in setting. (TA.) [Kur. xxii. 37.] is said to signify And when their sides fall down upon the ground: or And when their souls depart, and they fall down. (TA.) The sun set. (S, K.) The eye was, or became, sunk in the head. (K.) He fell down and died: (S:) he died. (K.) Hudbeh Ibn-Khashram says, And I said to him, Let not thine eye weep; for by my own hands is occasioned what I experience, now that my death has come to pass]. By he means the (TA.) [See also which seems to be a third inf. n. of the verb in this sense.] (aor. TA.) inf. n. (Th, S,) and and and and (TA,) It (the heart) palpitated, beat, throbbed; (K,) was agitated, or in a state of commotion. (S,) The camels could scarcely arise from the places where they lay down. (TA,) [aor. TA] inf. n. He was cowardly, or pusillanimous. (S, K,) He drove him back, or turned him back, from it, (K,) when he had long kept to it. (Nawádir el-Aaráb.)
He (a man, TA,) \textit{ate once a day}. (Th, K) See َﺐَﺟَو, aor. ِبِﺟ ﱡجَو, inf. n. (S, K,) and َﺟَو, (K,) It (a thing) \textit{was, or became, necessitated, necessary, requisite, or unavoidable}: it was binding, obligatory, incumbent, or \textit{due}: syn. َلَزم, (S, K, Msb;) \textit{lit. accord.} to some, it fell on a person: see 4;} and ُبَﻠَيثَت, (Telweeh,) which means nearly the same as َلَزم. (TA.) ___ For a fuller explanation, see its syn. َبُوُجُو. [In the science of the fundamentals of religion, \textit{It necessarily was or existed; was a thing of which the nonexistence could not be mentally conceived}: as is the essence of God. (Ibr. D.)] ___ \textit{Such a thing, or the doing of such a thing, was binding, incumbent, or obligatory upon him; was unavoidable to him; lay on him; was his necessary, or indispensable duty: or was binding, incumbent, or obligatory upon him, by God's express appointment, so that he would be punished for neglecting it: and it was that which should be preferred and approved.} See َبُوُجُو, aor. َبُوُجُو, inf. n. (Lh, S, Msb) and َبُوُجُو (Lh, Msb) \textit{The sale was, or became, binding, or obligatory}: (Msb, TA;) \textit{ratified, fixed, settled, decided, or determined}; (Msb;) \textit{completed, accomplished, or concluded; it had, or took, effect; it was extended, or performed; or it was, or became, effectual:} (TA;) and ُبَﻠَيثَت, q. v. (M, in art. ِبِﺟ.) \textit{It is said in a trad., إذا كان البيع عن خيار فقد وجب البيع:} َبَجَو ِبِﺟ َبِﺟاَو, (TA,) \textit{i. e., when one says, after the contract,} [\textit{When the sale is optional, it is binding, or obligatory}]: i. e., when one chooses to do the latter, the sale is binding, even if the two parties have not yet separated. (TA.) ___ In like manner, َبُوُجُو َبِﺟ َبِﺟاَو, inf. ns. as above, \textit{The right, due, or claim, was, or became, binding, or obligatory; or fixed, settled, decided, or}
The bet, wager, or stake, became due, or incumbent, for him to do, or suffer, such a thing; and hence, sometimes, it was, or became, binding, obligatory, or incumbent, on him. The saying or sentence became necessitated to take effect upon him; or it became requisite that the saying or sentence should take effect upon him. Such a thing was, or became, due to him; as, for instance, a reward, or a punishment. Slaughter was, or became, his due. He threw him down upon the ground. The camel lay upon his breast with folded legs, falling down upon the ground. He became milkless. He was fatigued, tired, or weary. He milked a camel but once in the course of each day and night. He accustomed himself, in which case you also say He took, got, or won, a bet, wager, or stake, at a shooting-match or race.
necessary, requisite, or unavoidable; necessitated it; made it, or declared it to be, binding, incumbent, or obligatory: (S, K:) [lit. accord. to some, he made it to fall on a person: see يبجع فرض. (Lh, S,) inf. n. He made, or rendered, or declared, the sale binding, or obligatory; (Msb, TA;) ratified it; made, or rendered, it fixed, settled, decided, or determined; (Msb;) completed, accomplished, or concluded; effectual. (TA.)

He made the sale to thee to be binding, or obligatory; &c. (Lh, K.) In like manner, (TA;) He, with his (another's) concurrence, made the sale to him to be binding, or obligatory; &c. (TA.) He made a thing, or declared it to be, binding, obligatory, or incumbent, upon him; or unavoidable to him, (TA.) He necessitated the sentence to take effect upon him; syn. حق. (TA, in art. حق, أحقه.) He did a great sin, or an act of great goodness, making the punishment of hell, or the reward of paradise, the consequence thereof unless followed by different conduct &c.: (S, K:) he committed sins for which he who should punish him would be excusable, because he deserved punishment. (IAar, in TA, art. لوط.) It is said, in a trad., that some persons came to Mo- hammad, saying, إنا صاحبا لابن أوجب. (i. e., Verily a companion of our's hath committed a sin for which he has become deserving of hell: to which he replied, Command him to emancipate a slave [as an expiation]. (TA.) In another trad. it is said, أوجب ذو الثلاثة والاثنين, meaning, He of whom three children, or two, have gone before him to paradise hath become entitled to paradise. (TA.) It (an action) procured for him as a necessary consequence thereof the reward of paradise, or the punishment of hell; or made
such to be to him a necessary consequence thereof; unless followed by repentance &c.: [S, K *:] [it required for him paradise or hell.] It necessitates, or renders necessary, such a thing. It requires such a thing, as a necessary consequence. It necessarily implies the coexistence of such a thing therewith. Used in physics &c., and perhaps in classical writings.] I regarded such a one’s right or due: and you say I did that from regard to his right or due] (Har. p. 490); [and He made it, or declared it to be due to him]. He affirmed it, he averred it; i. q. اَﺬَﻛُﺐِﺟﻮُﻳ as contr. of نُفاة. And It necessarily occasioned it.] He beat him, overcame him, in a case of laying a bet, wager, or stake, at a shooting-match or race. (TA.) God made his heart to palpitate, beat, or thrrob; to be agitated, or in a state of commotion. (Uh, K.) See 1.

They laid a bet, wager, or stake, one with another, at a shooting-match or race: as though one party of them made a thing binding, or obligatory, on another party of them. (TA.)

He had a right or just title or claim, to it; deserved it; merited it: syn. [q. v.] (S, K.) See the act. part. n. below. He did what necessitated sin; (Ksh, Bd, Jel, in v. 106;) [was guilty of a sin;] and deserved its being said of him that he was a sinner. (Ksh.) He committed a sin for which he became deserving of hell]. (TA.)

A she-camel whose biestings coagulate in her udder. (K.) Places in which water stagnates: (K:) pl. of A large skin of the kind called made of the complete, TA, hide of a he-goat: pl. Stupid;
foolish; of little sense. (K.)

coward; cowardly; pusillanimous. (S, K, &c.) [The second and third, and more especially the latter, are probably intensive epithets.]

A bet, wager, or stake, at a shooting-match (Lh, K) or a race. (IAar; and L in TA, voce ندب.)

May a disease be in his side, or (may God afflict him, or smite him, with a disease) in his side, and may falling down upon the ground, and dying, happen (or be the result thereof) i. e. بَدَنَّهُ فُلُتْكَنُ الوجبةٌ بِهِ. (Freytag, Arab. Prov. i. 156)].

A falling with a sound, or noise, such as that produced by the fall of a wall or the like: (S, K:) [see 1, where it is given as an inf. n. unrestricted to the signification of a single act:] or the sound of a thing falling (K) and producing a sound such as above mentioned. (TA.)

An eating but once in the course of a day and night: (S, K;) or an eating but once in a day until the like eating in the following day: (K;) an inf. n. (Lh) [restricted to the signification of a single act]; you say, فَلَان يَأْكُل وَجِبَةٌ فِي نَيْنَاءٍ وَفَلِتْكُنُ الوجبةٌ بِهِ. Such a one eats but once (T) in the course of the day and night. (AZ, S.) [See also صيام.]

In a trad. respecting the expiation of an oath, it is said, يَطْعِمْ عَشَرَةَ مَسَاكِينَ وَجِبَةٍ وَاحِدَةٍ: He shall feed ten poor men with a meal sufficient for a day and a night. (TA.)

A daily allowance of food; or daily maintenance: syn. وَظِيفَةٌ (K:) i. e., what a man
is accustomed to allow himself [each day] as that which is necessary, and fixed: but the word in the A is جَوِبَة ٌ, q. v. (TA.) [A term employed in the case of one's concluding a sale, and then taking it meaning what is sold to him by regular successive portions, one after another, (AA, S, K.) or, as some say, on the condition of his taking a portion of it every day, (TA,) until he has taken the whole of his جَوِبَة ٌ: (K.) [which hence appears to signify both the act above described and also what is due to one of a thing purchased and taken in this manner; but more probably the latter is the only meaning intended]. When a person has finished doing this, one says to him قُدْ أَسْتُوْفِيَ وجَبِئْتُكَ (Thou hast taken the whole of what was due to thee of the thing purchased and taken by thee in the manner above described). (S.)

جُوْبِي [Obligatory, or incumbent: opposed to أمٍّناني.] وجْبَة and جَاَبُ: see بَجَوِبَة.

دَاجَبَ [Slain: (S:) dying; or dead. (TA:) So in the following verse of Keys Ibn-ElKhateem:

* أطَّعَتْ بَنٌو عُوفٌ أَمِيَّة نَهَاهُمْ
* عَن السَّلَمِ حَتَّى كَانَ أُولٌ دَاجَبَ

[The sons of 'Owf obeyed a commander who forbade them to make peace until he was the first who was slain, or who died]. (S, TA.) [act. part. n. of جَوِبَة Necessary; requisite; unavoidable: binding, incumbent, or obligatory. In the science of the fundamentals of religion, Necessarily being or existing; of which the nonexistence cannot be mentally conceived: as the essence of God. (IbrD.)] Accord. to [the Imám] Aboo-Haneefeh, دَاجَبَ [in matters of religion] is not
so strong a term as فرضٌ: [and so may be rendered incumbent, or obligatory; or that which is a necessary, or indispensible, duty; yet not so decisively or manifestly shown to be such as that which is termed فرضٌ:] or, accord. to Esh-Shaf‘ee, these two terms are syn., signifying [binding, incumbent, or obligatory, by God's express appointment, as] a thing for neglecting which one will be punished: and واجب signifies that which should be preferred and approved; thus explained by Elkhattábee as occurring in the following trad.: غسل الجمعة واجب على كل مخلص The ablution prescribed to be performed on Friday is an act which every one who has experienced a nocturnal pollution should prefer and approve. (TA.) [A verb expressing an event as a positive fact] is such, for instance, as in the phrase فعل واجب [while I was thus, or in [this state, lo, or behold, Zeyd came]. (S, L, art.اذ.)

موجب An effect; that which is produced by an operating cause; a result; a consequence. (Msb.) \[كلام موجب\], lit. An affirmed sentence; i. q. مثبت as contr. of منفي; virtually the same as مثال موجب an affirmative sentence.

موجب A place where one falls down and dies; where one dies. خرج القوم إلى موجب إلى مصارعهم, i. e. The people went forth to the places where they should be prostrated; or, as implied in the s, where they should fall down and die; or where they should die. (S.) موجب [and موجبة] A cause; an efficient; that which produces, or effects, anything. (Msb.) See كلام موجب موجب A name of the month المحرم (K) in ancient times. (TA.)

موجبة A great sin for which one deserves punishment [in the world to come]; (TA:) or a great sin, and also an act of great goodness, which makes [the punishment of]
hell, or [the reward of] paradise, the consequence thereof unless followed by repentance &c. (K.) O God, I ask of thee those things which will procure thy mercy!]. (TA, from a trad.) See موجب.

موجب One who eats but once in the course of a day and a night. (AZ, S.) A beast of carriage that is frightened at everything. (ISd.) Not known to AM. (TA.) See بجب in two places.

المجد God is worthy, or deserving, of praise; has a right, or just title or claim, to it; deserves it; merits it: syn. هو وليه. (TA.)
1. Wajh, aor. Wajh, inf. n. Wajh, He had recourse, or betook himself, to a thing or place, for protection or concealment. (L.) [As also Wajh.] See 4.

2. Wajh see 4.

3. He compelled or constrained or necessitated him to have recourse to, or to betake himself to, him or it for protection or concealment or the like. (K.) __

4. He curtained the house, or chamber, or tent; (K, TA,) hung a curtain upon it. (TA.) __

5. He held fast, and defended, a thing. (L.) Wajh, Wajh, Wajh, Wajh, (K, TA,) or Wajh, (as in the L. and CK,) It (a thing) appeared; became apparent. (L, K.) __

6. The road became apparent or conspicuous to us. (S.) __

7. The fire became apparent or conspicuous. (S.) __

8. He reached, in digging, smooth rock, (S, K,) which is called Wajh. (K,) __

9. The urine oppressed him by his wanting to void it. (S, L, K.)

Wajh A place to which one has recourse for protection or concealment; a place of refuge; an asylum: (L,) a place resembling a غار [or cave in a mountain]. (L, K.)

Wajh and Wajh and Wajh (S, L, K,) of which three forms IAar prefers the first, (L,) and sometimes the و is changed into ا, and one says Wajh and Wajh (S,) and in one dial. Wajh, indeed., with kesreh for its termination, (L,) and Wajh, (K, in art.

Wajh A thing by which a person or thing is veiled, concealed, or hidden; a veil; a covering; a curtain. (S, L, K,) Such a one came having upon
There is nothing that veils, or conceals, before, or in the way to, him, or it. (L.)

There is nothing that veils, or conceals, between me and him, or it. (L.)

Water in a tank or cistern sufficient to cover its bottom. (S.)

I met him, he being the first object that I saw. (S, K.) Smooth rock. (K.)

The remains of a thing, such as property, &c. (Az.)

A garment closely woven, (S, K,) and firm: (S:) or of close texture, and thick: or
strong: or narrow and firm: (TA:) as also

A smooth skin. (K.)

Constrained, compelled, or necessitated, to have recourse to, or to
betake himself to, a thing or place, for protection or concealment or the like; syn. مَلْحَمَ. (L, K, TA [in the CK مَلْحَمَ, which is the signification of مَلْحَمَ]) Az says, that the word which he retains in his memory is مَلْحَمَ, with the ح before the ج; and that the two words may be two dial. forms. مَلْحَمَ or مَلْحَمَ, accord. to two different relations of a trad. in which it occurs, Oppressed by the want to void his urine. (L.)

مَلْحَمَ One who veils, or conceals, or hides, a thing. (L.) See مَلْحَمَ.

باب مَلْحَمَ A closed door: (S, K:) or a door before which is a curtain. (TA.)

طَرْيق مَلْحَمَ A conspicuous, open, wide road. (L.)
*ٌدﻮُﺟُو* (S, L, Msb, K) and *ناَﺪْﺟِو* (L, Msb, K,) and *ٌناَﺪْﺟِإ* (IAar, L, K,) in which the *و* is changed into *ء* (L,) and *ٌدْﺟَو* and *ٌدْﺟُو* and *ةَﺪِﺟ* (L, K;) and *ُﻩَﺪِﺟَو*, aor. *ُﺪَِﳚ* (K;) but this form of the verb is not found in the lexicons, [the K only accepted,] (MF,) in the sense here assigned to it; (TA;) *He found it; lighted on it; attained it; obtained it by searching or seeking; discovered it; perceived it; saw it; experienced it, or became sensible of it;* (F, in the K and in the Basáïr, on the authority of Abu-l-Kásim El-Isbahánee;) namely, a thing sought, sought for or after, or desired; (S, L, K;) and simply a thing. (L.)

The finding, &c., by means of any one of the five senses: as when one says *ٌتْﺪَﺟَو اًﺪْﻳَز* [I found, &c., Zeyd] and *ٌتَﺪَﺟَو ُﻪَﻤْﻌَﻃ* and *ٌﻪَﺘَﺤِئاَر* and *ٌﻪَﺗْﻮَﺻ* and *ٌﻪَﺘَـﻧﻮُﺸُﺧ* [I found, or perceived, &c., its taste, and its odour, and its sound, and its roughness]. Also, The finding, &c., by means of the faculty of appetite, [or rather of sensation, which is the cause of appetite:] as when one says *ٌتْﺪَﺟَو ُﺖِﻌَشَّا* [I found, experienced, or became sensible of, satiety]. Also, The finding, &c., by the intellect, or by means of the intellect: of which kind is one’s knowing God: and here it should be observed, that *وجد* attributed to God is simple knowledge: (Abu-l-Kásim El-Isbahánee, cited in the Basáïr:) *وجد* أَنْ لَهُ, wherever it occurs, means *God knew.* (Er-Rághib, Z, &c.) i. e., in the Kur-án. (TA.) ___

*ٍدَﺟَو* [He found, in the sense of he knew by experience]. (A, TA, &c.) [In this sense, it is a verb of the kind called *أفعال القلوب*; having two objective complements; the first of which is called its noun, and the second its predicate.] Ex. *ٌدَﺟَو ُتْدَرَبَتْ يَدَرَبَتْ* [He found it by searching or seeking; discovers it, &c.]...
I found, or knew Zeyd to possess the quality of defending those things which should be sacred, or inviolable. (A.) Used in this sense, as doubly trans., its inf. n. is وجود and وجود (Akh) and وجود (Seer.) It is also used as singly trans., as syn. with علم. (TA.) When signifies he found, or lighted on, a thing after it had gone away, its inf. n. is وجود and وجود (Iktt.) Its inf. n. is وجود and وجود (S, Msb.,) aor. وجود (Msb) and وجود (MF,) inf. n. (S, Msb) and وجود (Msb) [He found the stray beast]. I found no means of avoiding, or escaping, that. (Kz, TA.) When signifies he found, or lighted on, a thing after it had gone away, its inf. n. is وجود and وجود (IKtt.) Its inf. n. is وجود وجد (L,) and وجود وجد (L,) and وجود وجد (Fr) and وجود وجد (Kzz) He became possessed of wealth, or property: (T:) or he was, or became, rich; possessed of competence, or sufficiency; in no need; without wants, or with few wants; (S, M, L, K;) so as not to be poor afterwards: (L;) and he gained, acquired, or earned wealth. (Exps. of the Fs.) Hence the saying of the Arabs, The possession of money hides the weakness of judgment of the weak in judgment. (T, L,) aor. وجود عليه (S, L, K, &c.) and وجود عليه (M, L, K) and وجود عليه, as heard by Fr from certain of the Arabs; (Kzz;) inf. n. موجودة, (Fs, S, A, L, Msb, K,) by some pronounced موجودة, (Fr,) and موجودة جدّة (L, K) and موجودة (Lh, S, M, L) and موجودة (Fr, Kzz) He was angry with him: (Fs, S, A, L, Msb, K) or he was angry with him with the anger that proceeds from a friend. (TA, voce وجود عليه, (aor. وجود عليه, L,) inf. n. وجود, He loved him. (L, K,) and وجود كما (A, L,) and وجود كما (A,) He loved her; (A, L;) he loved her passionately or fondly. (L.) He has a love [or passionate or fond love] for her. (A.) وجود [aor. وجود] (‘Eyn, Fs, S, L, Msb, &c.,) and وجود [aor. وجود] (El-Hejeree, M, K,) the latter the only form mentioned in the K, but the former is the only form generally known, (MF, TA,) and وجود, (Lh, M, L,) inf. n. وجود, (S, L, Msb, K, &c.,) He grieved; mourned; sorrowed. (S, L, Msb, K, &c.) You say, موجودة له (Msb,) and موجودة به (S, L,) I grieved, mourned, or sorrowed, for such a one. (S, L, Msb.) Ibn-Hishám El-Lakhmee says, that in this
sense is not transitive: (MF:) [i.e., without a prep.]. \( \text{jūd} \) (inf. n. \( \text{jūd}, \text{Ms} \)) \( \text{It existed; it became} \) 
existent \( \text{(A, Ms)} \) from a state of nonexistence. \( \text{(S, L, K.)} \)

4 \( \text{He} \) \( \text{(God, S, A, L)} \) \( \text{made him to find, attain, or obtain, it;} \) \( \text{(Lh, S, A, L, K.)} \) namely, the thing 
that he sought, sought for or after, or desired; \( \text{(S, L, K.)} \) or a stray beast. \( \text{(A.)} \) \( \text{He} \) \( \text{(God, S, &c.)} \) \( \text{enriched} \) 
him; \( \text{made him to be possessed of wealth or property; to be possessed of} \) 
competence or sufficiency; \( \text{to be in no need, or without wants, or with few wants.} \) \( \text{(S, A, L, K.)} \) \( \text{Ex.} \)

Praise be to God who enriched 
me after poverty and strengthened me after weakness. \( \text{(S, L.)} \) \( \text{He strengthened} \) 
him after weakness; \( \text{like} \) \( \text{(K.)} \) \( \text{[But see what immediately precedes.]} \) \( \text{He} \) \( \text{(God)} \) 
made it; \( \text{meaning, created it; originated it; caused it to} \)

be or exist, or to come to pass; \( \text{brought it into existence} \) \( \text{(S, L, Ms, K)} \) from a state of nonexistence, 
\( \text{(Ms)} \) \( \text{not after the similitude of anything preëxisting.} \) \( \text{(TA.)} \) \( \text{in this sense is not allowable.} \) \( \text{(S, L, K.)} \)

5 \( \text{He complained of it;} \) \( \text{namely, sleeplessness by night, (L, K,) &c.,} \) \( \text{(K,) or a particular affair.} \) \( \text{(L.)} \) \( \text{See 1, in two places.} \)

6 \( \text{He feigned, or made a show of, love [or passionate love].} \) \( \text{(A.)} \)

\( \text{Richness, or} \)
competence, or sufficiency; state of being in no need, or of having no wants, or few wants: (M, L, K:) ability; capacity; power. (M, L,) This is a result of my power, or ability. (L.)

واجد, act. part. n of 1, Finding; or a finder; &c. (L,) Rich; possessing competence, or sufficiency; in no need; without wants, or with few wants; (L,) solvent; one who finds that wherewith to pay what he owes. (A 'Obeyd, L,) The solvent man's putting off the payment of his debt with promises repeated time after time makes his punishment allowable. (L, from a trad. See Mgh art. لوي, as an epithet applied to God, He who has no wants. (IAth, L,) He is angry with his companion. (A,) I am able to do the thing. (Msb,) and is mentioned in the Towsheeh as a pl. of واجد; but this is strange. (TA.)

وجود, part. n. of وجد, Being, or existing; come to pass: (S, L, K:) or, as an irreg. pass. part. n. of وجد, caused to be, or exist; or to come to pass; brought into existence: (MF:) pl. موجودات: which is a term applied to three kinds of things: namely, that which exists and has neither beginning nor end; and such is only God: that which exists and has a beginning and an end; as the substances of the present world: and that which exists and has a beginning but no end; as men in the world to come. (TA,) A thing within one's power; over which one has power. (Msb,)
A small, or round, hollow, or cavity, in a mountain, (S, L, K,) in which water collects, (S,) or which retains water, (L, K,) and in which it stagnates: (L:) or a pool: (L:) and (some say, TA) a tank, or cistern: (K:) pl. وَجَذَا (S, L, K) and وَجَذَا (L, K.)

A place abounding with وَجَذَا, pl. of وَجَذَا (K.)
He, or poured, medicine into his mouth; into any part of his mouth:

He pierced him in his mouth with the spear: (A, K;) in his breast, or chest: (Lth, S, Iktt;) and he pierced him with the sword. (I'Ath, TA.)

He infused into him wrath, or rage. (A 'Obeid, TA.)

He made him to hear what he disliked, or hated: (K, TA;) but the form commonly known is, as A 'Obeid says. (TA.)

He swallowed a medicine (K, TA) by little and little, or by degrees. (TA.)

He drank water against his will. (Aboo-Kheyreh, K.)

He physiced himself with the medicine termed...
A poet uses the expression بُلَاحٌ رَجُو, applying رَجُو metaphorically to the place of the dog: but it is not improbable that the correct relation may be ضباع وُجُر, as her young ones are called جرآء. (M.)

**وجُر** (S, A, Mgh, Msb, K) and **وجُر** (K) *Medicine which is put, or poured, into the mouth;* (K)

into *any part of the mouth:* (ISk, ISd:) or into the middle of the mouth: (S, Mgh:) or into the fauces: (Msb:) or into the middle of the fauces: (TA:) of a child, S, TA, or sick person; (Msb;) with a مِيْجُرّ. (A.) Also the former, [A thing which one is made to hear and which he dislikes, or hates:] a subst. from وُجُر in the last of the senses explained above. (K.)

**مِيْجُرّ** (S, K) and **مِيْجُرّ** (A, K) *A thing like the مِسْعَط, with which medicine is put, or poured,* (S, K) into the mouth, (K,) or into the middle of the mouth, (S,) [or into the fauces.]
\( \text{زَﺟُو} \), inf. n. (A, Msb, TA) and (M, TA,) [It (an expression, or speech, or language,) was brief, or concise: or] it (an expression) was brief, and quickly intelligible: (Msb:) or it (a man’s speech) was of few words; (A, K:) or both signify it (language) was of few words, with eloquence. (M, TA,) [He was brief, or concise, in his speech, or language; contr. of اَطَّبً: or] he was of few words in his speech: (A, K:) or he was brief, and quickly intelligible, in his language: (Msb:) or \( \text{أَوْﺟُر} \) signifies he was quick and brief in speaking. (Nh, TA.) See this latter verb below. 

4 \( \text{أَوْﺟُر} \) see 1, in four places. \( \text{أَوْﺟُر} \) he made the expression brief, or concise; and in like manner, the speech, or language: or he made the expression brief, and quickly intelligible; as also \( \text{أَوْﺟُر} \), aor. (Msb:) or he made his language to be of few words: (A, K,) inf. n. (A, K,) \( \text{أَوْﺟُر} \) he abridged the language; (S,) i. q. \( \text{أَوْﺟُر} \) he expressed the correct meaning concisely, without regard to the original words; and the latter, he curtailed the words, preserving the meaning. (MF, in art. \( \text{أَوْﺟُر} \) خصر (\( \text{أَوْﺟُر} \) العطية,) \( \text{أَوْﺟُر} \) Ha made the gift prompt, or speedy: (A, K,) or he made the gift little, or small. (L, TA,) \( \text{أَوْﺟُر} \) He hastened and completed, or made certain, the slaughter of the slain man; i. q. (Abu-l-Mikdám Es-Sulamee, in TA, art. \( \text{أَوْﺟُر} \).)
He sought, asked, or demanded, the accomplishment of the thing; syn. 
he sought, asked, or demanded, it; syn. and asked for its accomplishment; meaning 

Quickness; speed; haste. (TA.) As an epithet, applied to a man, (TA,) Quick of motion (K, TA) in that which he begins: (TA:) fem. with (K:) and quick, applied to a camel. (TA.) Also, applied to a man, (TA,) Prompt, or quick, in giving. (K.) Also, Quick, and Quick (K, TA) and Quick, and Quick (S, K) and Quick, and Quick (S, K) and Quick, and Quick, (S,) applied to an expression, (Msb,) or language, (S, A, K, TA,) Brief, or concise: or brief, or quickly intel-ligible: (Msb:) or consisting of few words: (A, TA:) or abridged: (S:) or light, or easy, (K, TA,) and keeping within just, or moderate, bounds: (TA:) and all these epithets (all but the last accord. to the K, and the last also accord. to the TA,) are likewise applied to the thing, or an affair, [app. meaning, small, or slight, or the like:] (K, TA:) and the first is also applied to a gift, and to beneficence, meaning, little, or small. (TA.)

Quick: see in two places.

Quick: see in two places.

Quick and Quick: see in two places. [so in the L and TA: it may be either Quick or Quick:] One of the names of [the month of] صفر: [app. for one or other of the reasons mentioned voce صفر:] thought by ISd, to be an appellation used in the time of the tribe of Ād [who are also said to have called this month ناجز]. (L, TA.)

Brief, or concise, in speech; a man who uses few words in speech and in reply, &c. (IDrd, K, * TA.)
1. وجسٍ, aor. جسٍ, inf. n. جسٍ and وجسان جسٍ, He was frightened at some sound, or other thing, that fell into his mind, or ear. (TK.) [See also جسٍ, below; and see 4, and 5.] This combination of letters generally denotes the perception of a thing of which one bears not any sound. (Sgh.)

2. جسٍ, i. q. خفٍ, [app. meaning The thing was unperceived, or hardly perceived, by the eye, or ear, or mind; was hidden, or concealed; was low, faint, gentle, or soft, to the ear; or was obscure to the mind]. (IKtt.)

3. جسٍ see 5, last signification but one.

4. وجسٍ He conceived a thing in his mind; syn. أضمر. (A.) So in the Kur, [xx. 70,] وجسٍ أضمر signifies the same: (S;) or the above words of the Kur. signify he perceived, or felt, and conceived, in his mind a fear; (K;) and in like manner in the same book, [xi. 73, and] li. 28: or, as Aboo-Is-hák says, in one place, وجسٍ signifies fear fell into his mind. (TA.)

5. وجسٍ He listened to a sound, (A,) or a low, faint, gentle, or soft, sound. (S, K.) Ex. وجسٍ رَكْراٍ (TA.) [See also 4, where another signification of the same verb is mentioned; and see 1.] And استوجست آذانها Their ears (referring to camels) listened, or endeavoured to hear. (IB, [in a marg. note in my copy of the TA, art. جسٍ.]) [Hence,] وجسٍ عَنِ الأَخْبَارٍ He sought to learn the news, or tidings, without others knowing of him. (AZ, in TA, voce
The ear heard a low, faint, gentle, or soft sound; as also
He tasted food, and beverage, time after time, little and little at a
time. (K.)

Also, He forbade a man's being with his slave-girl, or his wife, when
another female would hear their low sound. (K. * TA.) And in another it is said, respecting the same
case, that they used to dislike [what is termed]

A fright of the heart: (S.) or fright that falls into the heart, or into the ear, from
a sound or some other thing; (Lth, A, K;) as also (K.) [See 1, of which each is an inf. n.] __ A low,
faint, gentle, or soft, sound. (A 'Obeyd, S, K.) [And particularly The sound denoted in the words
here following, and explained in a former art., voce

meaning, He forbade a man's being with his slave-girl, or his wife, when
another female would hear their low sound. (K, * TA.) And in another it is said, respecting the same
case, that they used to dislike [what is termed]

An intelligent person, acquainted with the circumvention of game: see (M, art.)

(ISd holds it to be a possessive epithet, since it has no known verb [of a suitable meaning that is unaugmented]: or [the
meaning of these words is, a person possessing skill in circumventing game, a listener, or
attentive, to their sounds and motions; for], accord. to Es-Sukkaree, means رجاس. (TA.)

An opinion, idea, or object of thought, bestirring itself, or occurring, in the
mind; syn. (S, K,) i. e., (TA.)
A little of food, and of beverage. (K.) One says, I tasted not, at his abode, any food; (El-Umæwee, S;) and [in like manner] There is not in his skin a drop: thus the phrase is given, without the mention of beverage: or a drop of water: (TA.) It is said that the word is not used except in negative phrases. (TA.) Also, the former is the more chaste, (TA,) Time; syn. the latter on the authority of Yaakoob, (S, TA,) Hence the saying, (TA,) I will not do it ever. (ISk, S, K.) And I will not do it while time lasts. (El-Fârisee.)
He had a pain in his head: see آم.

He, or it, pained him; or caused him pain, or aching. (K, MA, TA.)

He expressed, or manifested, pain, affliction, distress, grief, or sorrow; (complained; moaned; or) uttered lamentation, or complaint; (PS;) syn. (S, art. ألم) and حزن (S, art. فَجَعَ; and K) and تشكيك (Msb, K) and تأوى (Msb, art. أوه) and آه (S, art. آه) and (K, art. آه). He was pained for him, or he lamented for him, on account of such a thing; he pitied him for such a thing. (S, Msb, K.)

He lamented for the affliction, or calamity. (K, art. فَجَعَ) He lamented, complained, or expressed pain, or grief, to him, on account of such a thing.

A disease, or malady, (S, Msb, K, TA,) of any kind, (Msb,) causing pain. (TA.)

Pain of the joints; i. e. arthritis: see نقرس.

The anus: see a verse cited voce مزر.
The ball, or elevated part, of the cheek. (S, Msb, K.)
I resigned, or resign, myself to God: i.e., I became, or become, * 

Muslim: وجه is here used for the whole because it is the most noble part: (Jel, ii. 106:) or ذاتي my course. (TA.) __
In every respect; considered from every point of view...

The proper or reasonable way is that it should be thus: or the valid and obvious way. (Msb.) Seeヴeur لون ٍﻪْﺟَو

There is no truth, or correctness, in thy saying. (TA.) ٌﻪْﺟَو

There is no reasonable way of accounting for it. Not of respectable, or esteemed, or high, authority; (said of a word or phrase, &c.) or it is not the proper way. From a desire of God's recompense: (Kur, ii. 274; and Expos. of the Jeláleyn:) or countenance, meaning favour. There are several similar phrases in the Kur, where وجه is explained in the same sense of تواب in the Expos. of the Jeláleyn. ٌﻪْﺟَو

He withheld him, or restrained him, from his course, purpose, or object. (S, art. الت ٍﻪْﺟَو)

He turned the thing away, or back, from its course, or manner; and so (TA in art. ٍﺐَﻫَذ ٍﻪْﺟَو)

The hair of his face grew forth. The beginning of time, (K,) and of day. (TA.) ٌبَﻫَذ ٍﻪْﺟَو

He went at random, heedlessly, headlong, or in a heedless, or headlong, course, or manner; and so (S, K, art. رواب ٍﻪْﺟَو)

He went away at random whither he would. (TA in art.بَﻫَذ ٍﻪْﺟَو)

Make ye petition, for the things that
ye want, to persons of good rank or station. (El-Hasan El-Muäddib, in TA, art. جهة ووجه)

Consideration and regard. See 3 in art. جهة and نظر:

The place towards which one goes: (Munjid of Kr:) or the place, region, quarter, part, or point, towards which a person, or thing, goes, tends, or is directed: so I have rendered quán. جهة صفع, and جهة مسجح, signifies any place towards which one looks or goes; as also: (Har, p. 373:) the place, or point, of the tendency or direction or bearing of anything: whence جهة كذا in the direction of such a thing: and جهة towards one quarter. Hence, وجه الطريق The point, or place, to which the way, or road, leads: see ذنابة. And in like manner, وجه أم, and جهته, جهته, The end, or result, of an affair, to which it leads, or tends. They shot in one direction]. (M voce رشق, i.e. وجه الصحي The first, or beginning, of the ضاحي, or رونق, q. v.) وجه A chief of a people or party. (K.) وجه I know not what is its meaning. [app. He degraded her; took away her grade: and hence he took her maidenhead: see وجه سجافته.

 وجه throughout. In respect of, or with reference to, such a thing: and by reason, or on account, or because, of such a thing. The six relative points or directions or locations; namely, above, below, before, behind, right, and left.

وجه A way, mode, or manner, of acting, &c.

وجه Worthy of regard.

وجه More, and most, worthy of regard.
A place towards which one tends, repairs, or betakes himself.
[said of a man, or of a horse or the like, or of a camel] His foot, or hoof, or was, or became, attenuated, and chafed, or abraded: (TA:) or he (a horse) experienced a pain in his hoof. (S.)
R. Q. 1. Ḥoḥoḥ, inf. n. Ḥoḥoḥ. He uttered a sound accompanied by a hoarseness, roughness, harshness, or gruffness, of the voice: (S, K;) he made his breath to reciprocate in his throat, so as to be audible, by reason of cold; (TA:) he blew upon his hand by reason of intense cold. (S, K.)

A strong man, (L, K,) who breathes hard at his work by reason of his briskness and vigour; (L;) as also Ḥoḥoḥ. (K;) also the former, (L, K;) and the latter, (L;) A quick, or prompt, and sharp-spirited, man. (L, K;) also the former, (S, K;) and the latter, (S;) A light, or an active, or agile, man. (As, S, K;) also both words, A lord, or chief: pl. Ḥoḥoḥ. and Ḥoḥoḥ. (L;) also both words, A barking, or howling, dog. (L, K;)

Ḥoḥoḥ: see what precedes.
A disease that attacks camels. (K, TA.) By some written وحاب [and so in the CK;] but the correctness of this is improbable. (TA.)
Food in which is no good.
\[ \begin{array}{l}
\text{Mohaj:\text{ transp. for Mohaj.}}
\end{array} \]
1 وحد

with the latter aor., like اورث, aor. but with this aor. is not mentioned by the lexicologists or grammarians [except F]; (MF;) [and its aor. is therefore probably وحد, only, agreeably with analogy, for which reason it seems to be omitted in the M]; and

\[\text{وحد, (Lh, M, L, Msb, K)} \text{ aor. also وجد; (K)} \text{ but this is without a parallel, and without any authority [except F]; (MF;) or وجد; (L)} \]

[but this is also extr., and is probably a mistake for وجد, which is the form agreeable with analogy;] inf. n. وحدة (T, M, L, Msb, K) and وحد (M, L, K) and وحدة (L) and وحدة (L, K,) or وحدة (as in some copies of the K and in the TA) and وحدة وحدة (K) and
\[
\text{وحدودة, (M, L, Msb, K)} \text{ and } \text{وحدودة, (K)} \text{ He, or it, was, or became, alone, by himself or itself, apart from others; (T, L, Msb;) as also [إمجد ; and استوحد ; and] استوحد } \]

(A:) he was, or became, alone, without anyone to cheer him by his society, company, or conversation: (L:) he remained alone, by himself, apart from others; (Lh, M, L, K;) as also استوحد . (M, L, K;) See also 5, below.

2 وحدة, (inf. n. توحيد, K,) He made it one; or called it one: (K;) like as one says وحدة, and توحيد: (S, L;) as also (TA.) Similar verbs are formed from the other nouns significant of numbers, to

\[\text{وحد، (TA, voce وحد َّٰ)} \]

\[\text{عَبَس، inf. n. توحيد، (L, K;)} \text{ He asserted, or declared, God to be one: he asserted, declared, or preferred belief in, the unity of God: as also } \]

\[\text{وحد، (T, L, K;)} \text{ The belief in God alone; (L, K;) in his unity. (L)} \]
God rendered him solitary; i.e., he remained alone; (K;) or was made to remain alone. (L.)

He left him alone to the enemies. (L, K.)

God made him the unequalled one of his time: (S, L, K;) made him to have no equal. (A.)

The people left him alone, or by himself. (L.)

I singled him by my sight; I saw none save him. (S, L.)

She (a ewe) brought forth one only: (S, K;) like [أِلْمَأََت] She (a woman) brought him forth an unequalled one. (L, from a trad.)

God protected him himself, not committing him to the care of another. (S, L, K.)

He was, or became, alone, without any to share or participate with him, in the affair. (L.)

He was, or became, alone, without any to share, or participate with him, in his opinion. (S, L.)

It was, or became, one. And hence, اًتْحَدّ مَعْهُ It was, or became, one with him in interests &c.]

It (a number of things, or substances, two and more, KT,) became one. (KT, KL.)

I saw him alone. (S, L, K)
case as a denotative of state accord. to the Basrees [and the grammarians in general]; not as an inf. n., J being in error in what he

says on this matter: (IB, K:) the Basrees hold it to be a noun occupying the place of an inf. n. in the acc. case as a denotative of state;

like (IB:) excepting some of them, as Yoo, who holds it to be in the acc. case as an adv. n. of

place, for (IB, K:) like (TA:) and there is a third opinion, that of Hishám; that it is in the acc. case as an inf. n. (L.)

Or, (accord. to IAar, L,) it is a noun used as a noun absolutely: (L, K:) so in the dial. of the Benoo-Temeem: (Msb:) you say

[He sat alone, and they two sat alone, and they sat alone]. (L, K.) When not preceded by a prefixed n. [or a prep.], it is always in

the acc. case: (Lth, L:) you say, (There is no deity but God alone); and

وَرَأَيْنَى ﺎَﻟْهُ ﻃَأَر

[I passed by Zeyd alone]: (L:) [excepting in a few cases, such as the phrases]

قلنا هذا الأمر وحديهما] [We two alone said this thing], and قالتاه وحديهما [They two women alone said it]; mentioned by AZ.

(L.) You say also, This is by itself; (L, K:) and

هُمْ ﻋَلَى ﺪِﺣَةٍ ﻋَلَى ﺪِﺣَةٍ They two

أَعْطَ ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَى ﻋَلَй

to every one of them by himself; syn. (S.) The حِدَة is a substitute for the و (S, L) which is cut off from the beginning. (L,) __́ودح, (K;) or __́ودح, (L,) A wild animal alone, by

itself, or apart from others. (L, K,) __́ودح, (K;) or __́ودح, (L,) A man whose lineage and origin are unknown. (Lth, L, K,) __́ودح, and

is used as the complement of a prefixed n. only in the following phrases: (A'Obeyd, S, L):

**He is one unequalled; one who has no second:** (L:) or he is a man of right judgment: you say also

ْمَنْ ﻭَيْدُ ﻭَدُودُ ﻭَدُودُ ﻭَدُودُ ﻭَدُودُ ﻭَدُودُ ﻭَدُودُ ﻭَدُودُ ﻭَدُودُ ﻭَدُودُ ﻭَدُودُ 

He is one unequalled; who has no second, and a little man (probably meaning the contr.) &c.; and

**A man unequalled, who has no second, and a little man**
which are expressions of dispraise; (S, L, K;) meaning, One who does not consult, nor mix with, any one, and who is contemptible and weak: (Sh, L;) 

(Sb, S.) See 1. 

\[Few \text{ unequalled men have I seen}\]. (Hishám, Fr., L.)

The state of being alone, or apart from others; solitariness; solitude. (Sb, S.) See 1. 

\[The \text{ solitude of the grave}\]. (A.) 

\[The \text{ night of solitude}; the first night after burial: so called because the soul is believed to remain in the grave during this night, and then to depart to the place appointed for the residence of good souls until the last day, or to the appointed prison in which wicked souls await their final doom. See also \[\text{the unity } \text{ of God: (L, K: *) as also } \text{the unity of God: (Msb.)}\] 

\[One who is singular in his religious opinions; who separates himself from the general body of believers: a rel. n. from \[\text{alone; by}\] 

\[\text{alone; by}\] 

\[\text{alone; by}\]
himself; apart from others; solitary; lonely: (S, M, L, Msb, K;) as also (M, L, K;) or, accord. to Az, one should not say, nor, nor, nor, nor, though some of the lexicologists assert that is originally for is an epithet applied to God alone: (L;) the fem. epithet used in this sense is (K;) and in this sense receives the dual form: and the pl. is and and (L;) (M.; Msb;) (M., L;) (L.) A man who has no one to cheer him by his society, conversation, or company. And A man who remains alone, by himself, apart from others, or solitary, not mixing with other people, not sitting with them. (L.) See also

One; the first of the numbers: (S, L, Msb, K;) syn. [in many cases, which will be shown below,] with (K;)

[and one alone: a single person or thing:] fem. (L., Msb;) it sometimes receives the dual form; (L, K;) as in the expression [We met, we being each of us one alone]; cited from a poet by Iaar: or the dual form pertains to it in another sense, explained below, namely alone: (L:) pl. and and and (S, L, K;) in the last of which, is substituted for because of the dammeh: (L:) one says, and, (Ye are one tribe, L) like as one says: (Fr, S, L;) may also be a pl. of [and therefore originally ,] like as is pl. of (Th, Msb;) Its proper signification is A thing having no subdivision: and it is secondarily applied to any existing thing; so that there is no number to which it may not be applied as an epithet; wherefore one says, [One ten], and [One hundred]. (Er-Rághib.) It is interchangeable for when used as an epithet applied to God; and in certain nouns of number. [See art. ] In most cases differing from these two, there is a difference in usage. The latter is used in affirmative phrases as a prefixed noun only, governing the noun which follows it in the gen. case; and is used absolutely in negative phrases: whereas the former is used in affirmative phrases as a prefixed n. and otherwise. (Msb.) [See, again, art. ]

I am not alone, without a parallel, or watch, in this affair: (S, * L, K: *) or simply, I am not alone in it. (T, L.) The fem. is not used. (S, L) the pl. of ,
is applied by a poet to dogs having no equals or matches. (S, L) Such a one has no equal, like, parallel, or match. (S, M, L) Also, One that has no equal; one unequalled. (L) Such a person is the unequalled one of his age. (S, L) And in like manner, (TA,) Such a person is the unequalled one of the people of his time. (TA.) The pl. of _أوحد_ [as well as of _أوحد_ in the same sense] is _أوحدان_ (originally _وحددان_ , S) like _أسود_ is pl. _أسودان_ . (S, L) [An unequalled son of his mother], is an indeterminate expression, like _نادي_ , q. v. (Hishám, Fr. L) Also, A man pre-eminent in knowledge or science, or in valour in war; (L, K [in the CK, for _ناس_ is put _ناس_ (تاء عمومية)]) or in other qualities; as though having no equal, and thus being alone: (L) pl. _أحادان_ and _أحادان_ (T, L) and _أحادان_ (L) and _وحددان_ , (M, L, K,) epithets applied to God, The One, the Sole; He whose attribute is unity: (M, L, K:) or the first signifies the One in essence, who has no like nor equal; and the second, the One in attributes, beside whom there is no other: or the first, the One who is not susceptible of division into parts or portions, nor of duplication, and who has no equal nor like: (TL:) or the One who has ever been alone, without companion: (IAth, L:) and there is no being but God to whom the first and second of these epithets are applicable together, or to whom the second is applicable alone. (T, L.) See also _أحاد_ , in art. \_أحاد_ The human being and the horse are one in genus. And _زيد_ and _عمر_ are one in the same. (Er-Rághib.) Singular, as opposed to plural: pl. _أصحاب_ and _أصحابكم_ are one and the same. And _الجوس_ and _القعود_ are one and the same. (L) See _حادي عشر_ , masc., and _حادية عشر_ , fem., Eleventh. In this case, [and in similar instances, as _حادي عشر_ and _حادي وعشرون_ Twentyfirst, &c.,] and _حادية عشر_ are formed by transposition from _واحدة عشر_ and _واحدة_ by putting the first radical letter after the second. [When without the article, it is
indecl.: but when rendered determinate by the article, the first word is decl. You say, He is the eleventh of them. and The eleventh day [The eleventh night. (ISd, L.) [The rules respecting حادي عشرة and its fem. are the same as those respecting حادي عشرة and its fem., explained in art. q.v.] _The eleventh day. (L, K.)_ 

The eleventh day and its fem., explained in art. q.v. signifies _i.q._ فقط: and is often used in the sense of البتة. (MF, voce دروح.)

أحاد: see art. أحاد: see موحد: see واحد: see موحد: A ewe bringing forth, or that brings forth, one ewe only. (S, K.) [See مفرد.]

موحد: and and واحد: [used adverbially] are imperfectly decl. because of their having the quality of an epithet and deviating from their original form, (S, L,) which is واحد: (L, K,) or because they differ from their original both as to the letter and the meaning; the original word being changed as above stated, and the meaning being changed to دخلوا موحد: واحدا واحدا (S, L,) you say. They entered one [and] one, [one and one]; or one [by] one, [one by one]; (K,) or one at a time; one after another. (S, L.)

محاد: [not موحدة, conv. term in lexicology, Having one diacritical point; one-pointed: an epithet added to باء to prevent its being mistaken for باء. (The lexicons, passim.)]

محاد: One of several hills, such as are called أكمات, separate or remote, one from another: pl. محاد: موحد. (L, K,) F remarks, that J is in error in saying، the meaning of this is, that it denotes one part or portion; like as معاشار signifies one of ten: (L,) [i.e., the former signifies one of several things whereof each is alone, or by itself:] and the same explanation is
given by [several] old authors. (TA.) [In one copy of the S, instead of العشرة, I find العشة; which affords a good sense, i.e., that متحاد, is syn. with واحد; and may be the true reading.]
1. It (place) abounded with wild animals.

2. He threw it, or them, away, or to a distance, namely, his garment, or his garments, and his sword, and his spear, and his weapon, or weapons, or anything, to lighten himself, or his beast of carriage, in fear of his being overtaken.

3. The land was, or became, desolate, deserted, or destitute of human beings; the people having gone from it; as also

4. He (man) was, or became, hungry; not having eaten anything, so that his inside was empty;
hunger. (S, K.) Also the former, His provisions became spent, or exhausted. (S, K.) You say, قد توشَحَوْتُ أُوَحْشَا مِنْذَ لِيَّاتِينٍ Our provisions have been spent for two nights. (S.) You say also, توشَحَوْتُ أُوَحْشَا لِلدُّوَّآءَ He made himself hungry; (A;) or made his inside, (S,) or his stomach, (K,) empty of food (S, K) and beverage; (K,) for the purpose of drinking medicine. (S, * A, * K.) اوُحُشَأٌ الأَرْضُ He found the land to be (As, S, K) [i.e. desolate, deserted, or destitute of human beings _ اوُحُشَأٌ الرَّجُلُ (S, A) He made the man lonely, or solitary; and sad, sorrowful, or disquieted or troubled in mind; [by his absence, or withdrawal of himself; and afraid,] or he made him to feel, or experience, وحُشَأٌ [i.e. loneliness, or solitude, &c.;] (S;) contr. of آَنِسُهُ (S, K, in art. إِنَّ اِسْمُ. (S, in that art.) Hence the saying of the people of Mekkeh, [and of Egypt,] [Thou hast made us lonely, &c., by thine absence]. (TA.) [See also an ex. from a poet, voce أَنْسُ. See also 4, in five places. And see its quasi-pass., 10.]

5 توشَحَوْتُ He (a beast) became wild, or shy; syn. أَبَأَدَّ (S, A, K, &c., in art. أَبَادَ) and تَأْبَأَدَ (A, L, in that art.) And He (a man) became unsocial, unsociable, unfamiliar, or shy; like a wild animal; syn. أَبَأَدَّ (S, K, ubi supra,) and تَأْبَأَدَ: (A, K, ubi supra;) and استوشَحَةٌ signifies the same; (see this verb below;) or he became, or made himself, as though on a par with the wild animals; expl. by حَقَّ بَلْوُحُشْ (TA.) [See exs. of both voce أَنْسُ. See also 4, in five places. And see 1.]

10 استوشَحَةٌ: see 5. ___ It is also quasi-pass. of اوُحُشَأٌ الرَّجُلُ, (S, TA,) and [thus] signifies He felt, or experienced, وحُشَأٌ [i.e. loneliness, or solitude, &c.; and sadness, grief, sorrow, or disquietude or trouble of mind, &c.; and fear, &c.] (S, * K, TA,) And استوشَحَةٌ إلى المَنْهِيَّهِ [He felt a want of the thing.] (K, voce عَرَى, q. v.) You say also اوُحُشَأٌ مَنْهُ (A, TA,) or عَنْهُ, (Msb,) [meaning He was afraid of, or feared, him, or it; agreeably with an explanation of the inf. n. in Har, p. 331: see also an instance below, voce وحُشَةٌ: or meaning he was shy of him; averse from him; unsocial, unsociable, or
unfamiliar, with him; and like a wild animal. (TA.)

He deemed a word, or sound, &c., strange, or uncouth.

You say also, Countries, or regions, desolate, deserted, &c.; after the manner of

Desolate, deserted, or destitute of human beings or

inhabitants; (S, K, TA;) as also and and and and signify the same. (K, TA.)

You say also, I found him, or met him, in a desolate, or deserted, country, or region. (S, K.)

I left him in the desert part of the elevated plain, where one could not reach him. (L, TA.)

and [hence] An ass of a desert; [i. e. a wild ass;] as also

The bull and cow, or bulls and cows, collectively, of the desert; i. e., the wild bull and cow, or bulls and cows.]  

Hence also Animals (حيوان) [which is used as a sing. and a pl., but is here meant to

be understood collectively, as appears from what follows,) of the desert, (S, A, K, TA,) such as are not tame;

Wild animals;] of the fem. gender; (TA;) as also and and (K;) these three words are all used in

a collective sense: (Ish:) and signifies a single one of such animals; (S, K;) like in relation to

and (TA;) or and signifies such as is not tame, of beasts of the desert; and

everything that is afraid of human beings (كل شيء يستوحش عن الناس;) as also, as

though the كئ کئ were a corroborative, as in or, accord. to El-Farábee, or in the pl. [lexicologically, but not in the language
Lone; solitary; without company. You say, 

He walked, or went, in 

the land alone, having no other with him. (TA.) 

Hungry; (S, A, K,) as also 

, (AZ, A,) and 

, (A,) and ; (TA:) pl. of the first, 

, (S, A, K) [and ]. You say, 

Such a one passed the night hungry; (S, A, K,) not 

having eaten anything, so that his inside was empty. (TA.) And 

We passed 

the night without food. (TA.) [In another place in the TA, we find , and so in the L; the 

last word being evidently a mistranscription, for ; and it is added, as though the speaker meant, ; doubtless 

a mistake for so that the saying seems to mean, 

We have passed this our night like a 

company of wild animals.]

Loneliness; solitude; lonesomeness; solitariness; desolateness; syn. : (S, K:) sadness; grief; sorrow; disquietude, or trouble, of mind: (S, K, TA:) or sadness, &c., 

arising from loneliness or solitude: (TA:) fear: (K, TA:) or fear, or fright, arising from 

loneliness or solitude: (TA:) a state of disunion between
men, and remoteness of hearts from feelings of love or affection; from  كاتب signifying a wild beast, or wild beasts, of the desert: (Msb:) unsociableness; unfriendliness; unsocialness; unfamiliarity; shyness; wildness: [in all the above senses] contr. of icion. (T, S, A, K, in art. )

[Hence, The night of loneliness, &c.; the first night after burial: also called  ليلة الوهلة, q. v.] You say, تركه في وحشت I left him in loneliness, or solitude. (TK.) And  أخذته الوهلة Sadness, grief, sorrow, or disquietude or trouble of mind, or sadness, &c., arising from loneliness or solitude, laid hold upon him. (TA.)

Of, or belonging to, or relating to, the desert: and hence, wild; untamed; undomesticated; uncivilized; unfamiliar: and often used as an epithet in which the quality of a subst. is predominant: see كاتب, in three places: i. q. حوش; (S, Msb, art. حوش) contr. of  اهل (TA, in art. __).

The right side of anything: (AZ, AA, S, K, &c.:) or the left side (As, S, A, K,) of anything. (As, S.) [For more full explanations of this term, and its contr. لنسى, in relation to a beast and to a man, see the latter term: of a beast, accord. to most authorities, it is The right, far or off, side. See an ex. in a verse cited voce فد.] Of the arm or hand, and of the leg or foot, The back; لنسى signifying the side that is towards the man: (S:) or of the foot, the former means [the outer side, or] the side that is the more remote from the other foot; the latter being the contr., or that which is towards the other foot. (TA.) Of a bow, (S, K,) or of a Persian bow, (TA,) The back; لنسى, the side that is towards thee: (S, K:) or of a bow, whether Persian or not is not said, the former means the side against which the arrow does not lie. (TA.) And الجانب  الوحشت signifies the same as الوهلة. (IAar.) 

A sort of fig, that grows in the mountains and in the remote parts of valleys, of every colour, black and red and white; it is the smallest of figs, [in the TA, smaller than the an Cyc.] and when eaten newly plucked it burns the
mouth; but it is dried. (Ahn, L.) ___

A wind that enters one’s clothes, by reason of its vehemence. (K.)

وحشان, applied to a man, Sad; sorrowful: pl. وحاشي. (K.)

ووحش: see ووحش (of which it is a quasi-pl. n.,) in two places: ___ and see وحش.

وحش: see وحش, first sentence, and near the end.

أرض موحوشة A land having, (Fr, S, A,) or abounding with, (K,) wild animals, or animals of the desert. (Fr, S, A, K.) [See أرض مروحة, in art. جرد.] In [some of] the copies of the K, موحوشة, which is a mistake.

(TA.)

وحش: see وحش, first sentence, and near the end:

وحش: see وحش, first sentence.
 والحافة

5 تحوّف quasi-pass. of تحوّف: *see* تحوّف.

8 تحوّف: *see* تحوّف.

تحوّف and تحوّف, said to be the originals of تحوّف and تحوّف: *see* تحوّف.
Slime, mire, or then mud, (S, Msb, K,) in which beast of carriage slick. (K.)
She was incompliant to the male: see an ex. voce شعب.
وحن

*see*  إحنة.
He (God) revealed to him; or spake, or made known, to him by revelation. Also, He suggested to him; or put into his mind. (Mughnee v.)

Hasty; (K;) quick; (S, Mgh, Msb, K; applied in this sense to death. (S, Mgh, Msb.)

[M. thou] haste; or haste to be first, or before, or beforehand: haste; &c. (S, TA.)

In the shortest period: see an ex. in the first paragraph of art.
R. Q. 1

His belly was, or became, flabby. (TA, voce خبخب.)

A fat and fleshy man, whose flesh shakes: (L:) having a flaccid belly, and dilated skin; (L, K;) as also خبخ: (L:) lazy; (L, K;) unwilling to work: (L:) lazy or heavy: (L:)

weak: (S, K;) a weak coward: (L:) ad venerum impotens; (L, K;) as also ذذوخ خخب and ذذوخ خخب: (L:) qui se polluit, aut concacat, tempore coitus; as also ذذوخ خخب and ذذوخ خخب. (IAar.) Anything flaccid: (L:) and particularly a flaccid date: (K;) or a date having a flaccid skin: (L:) or a date having no sweetness nor taste. (IAar.)
ٌدَِﳜ, inf. n. ٌﺪﻴِﺧَو (K,) He (a camel) went along throwing out his legs like the ostrich: (S, L, K:) or went quickly: or went with wide steps: (L, K:) as also (L:) also said of a horse, (Kr, L,) and of an ostrich. (TA.) See نصب السير.

ٌدﻮُﺧَو: see ٌﺪِﺧَاو.

ٌدﺎﱠﺧَو: see ٌﺪِﺧَاو.

ٌدِﺧَاو and ٌدﺎﱠﺧَو (S, L, K,) and ٌدﻮُﺧَو (L, K) A camel going along, or that goes along, throwing out his legs like the ostrich: (S, L, K:) or, quickly: or, with wide steps. (L, K:) The second [which is an intensive or frequentative epithet] is also applied to an ostrich: and the third [which is intensive] to a she-camel. (L,)
وخذ

أخذ وخذ &c: see art.
**Wax**

ْaxed (S, A, Msb, K) aor. ُهَزَِﳜ (Msb, K) inf. n. ُهَزََﻫ (S, A, Msb, K) He pierced, stabbed, or pricked him, with a spear, (S, A, Msb, K) or other thing, (K,) or with the like of a spear, as a dagger, (S,) and a needle, (A, Msb,) &c., (Msb,) not making the instrument to pass through: (S, A, Msb, K,) or, as some say, he did so making the instrument to pass through: in a trad., the plague (الطاعون) is said to be a ُهَزََﻫ inflicted by jinn, or genii; and the word in this instance is explained by some agreeably with the former rendering, and by some agreeably with the latter: or ُهَزََﻫ signifies a slight piercing, and is like a goading: so accord. to Khálid Ibn-Jembeh, who uses the expression ُهَزََﻫ (He made a slight stab in her hump with his scarifier]. (TA.)

also signifies The act of scarifying; syn. ُهَزََﻫ. (K. [So in a MS copy of the K, and this is the right reading: in the TA, ُهَزََﻫ written with غ, unpointed: in the CK, ُهَزََﻫ, with and and ع instead of ب and غ.] You say of a farrier, ُهَزََﻫ ُهَزََﻫ واًفَخَْ ِبََـ的日子里 ُهَزََﻫ ُهَزََﻫ (He scarified it with a scarifier slightly, not penetrating to the sinews); the pronoun referring to the hoof of a horse or the like, and the place of the operation being the part called the ُهَزََﻫ.

(Aboo- ‘Adnán, TA.)

The plague; syn. ُهَزََﻫ. (TA.) See above. **Pain:** [or, app., a piercing, or pricking, pain:] as in the following ex.: ُهَزََﻫ (Verily I feel, in my arm, or hand, a pain, or a piercing, or pricking, pain}. (IAar, TA.)
Shox

1, aor. inf. n. and (S, K) and (TA) It (a thing, S, TA) became bad, vile, or base. (S, K, TA)

Shox Bad, vile, or base; applied to anything: (K) low, ignoble, vile, base, or mean; the refuse, or lowest or basest or meanest sort, of mankind; (Lth, Az, S, Msb, K) the abject, contemptible, or despicable, thereof; (Lth, Az, Msb) used as a pl., (S, Msb, K) and dual, (Msb) and sing., and masc. and fem., without variation: (Msb, K) but sometimes it is made fem. by the addition of : (IAar, ISd) and has the dual form: (S, K) and has for its pl. خشخش (S, K) and خشخش (K) or the latter is pl. of خشخش. (TA) You say, خشخش خشخش خشخش and خشخش فج خشخش and خشخش قوم خشخش and خشخش رجل و خشخش

That is a man of the low, ignoble, vile, base, or mean, of mankind. (S) And جايجي خشخش من خشخش أشخش من الناس Some of the refuse, or lowest or basest or meanest sort, of mankind came to me. (S) And خشخش is the same as خشخش: (TA) the rájiz (Dahlab, TA) says,

* جارية ليست من البوخش *

[A girl who is not of the low, or ignoble, &c.]; meaning البوخش; adding a double ل. (S, TA)

بوخش; see بوخش.


\( \text{ٌﻂْﺧَو} \) and \( \text{ٍﻂْﺧَو} \), aor. \( \text{ٍﻂِﺧُو} \) (K, * TA:) or this signifies his head became hoary, or white. (TA.)

5

\( \text{ٌﻂّﺧﻮﺗ} \): see 2, in art. \( \text{ٍﻂﻴﺧ} \).

\( \text{ٌﻂْﺧَو} \) (originally an inf. n. (see above)) is said to signify A little, somewhat, or a small degree, of hoariness, or whiteness of the hair. (TA.) ___ You say also, \( \text{بَيْنَاء} \) وَحَظُّ مِن وَحْشٍ In it [meaning a land (٠خم٠)] is a small number of wild animals. (TA.)

\( \text{ٌﻆْﻋَن} \) وَخَاطُ [A piercing, of one or another of the kinds described above, that is much, or frequent]: and in like manner رمح وَخُاطُ [a spear so piercing, much, or frequently]. (TA.)

\( \text{ٌمُﻮُﺧَطُ} \) A man (TA) having hoariness, or whiteness, intermixed in his hair: or upon whom hoariness, or whiteness, has appeared and spread: or whose blackness and whiteness [of hair] have become equal: (K,) or whose head has become hoary, or white. (TA.)
He beat it (namely ٍفُخْكَوَء, IDrd, K, and in like manner ٍفُخْكَوَء, IDrd) with his hand, and moistened it in a َطْشَت [or basin], (TA,) until it became viscous, or cohesive, (K, TA,) and became fit for food; (TA;) as also ُفُخْكَوَء (K) and ُفُخْكَوَء (TA.)

see 1.

see 1.
See 10.

He found it (food) to be unwholesome; as also (JK, K.) he found it (a land) to be insalubrious; (TA:) he found it (a country or town) to disagree with its inhabitants. (S, Msb.)

A heavy person (K) [i.e., dull].

A tainted condition of the air, engendering pestilential diseases. (TA.)

Unwholesome food: (Mgh:) unsuitable food. (K.)
He sought it, aimed at it, or purposed it: (S, Mgh, Msb, K) and he sought it, &c., exclusively of, or in preference to, any other thing. (Mgh.)
ود

وددت (S, M, L, Msb, Kc,) and وددت, (Ks, Z, K,) [but most disallow this] aor. ودود، inf. n. ودود and ودود, (S, M, L, K,) of which three forms the first is the most common, (MF,) and وودود, (S, M, L, K,) or this last is a simple subst., (Msb,) and وودود (CK and some MS. copies of the K) and وودود, (accord. to some other copies of the K, this and the next preceding deviating from the common forms of inf. ns., TA,) and وودود (M, Kz, K) and وودود, (TA,) but these last two are allowable only in poetry, and deviate from constant rule, the former doubly, (Kz, MF, TA,) and وودود وودود and وودود, (M, L, K,) the first of which last three forms is the most common, (MF,) and وودود وودود and وودود, (MF, TA,) and, as in a copy of the K esteemed of good authority, وودود, (TA,) He loved, or affected, him, or it, (S, M, L, Msb, K,) i. e. any means of attaining or doing good. (AZ, M, L.) The form ودوددted is disallowed by the Basrees who hold it to be erroneous: and Zj says, We know that Ks did not mention ودوددted without having heard it; but he heard it from him who was no authority. (T, L.) معونه، an imp. form [of ودوددted], without idghám, accord. to the dial. of El-Hijáz, occurs in a trad., meaning Love thou it, or affect it. (L.) ودوددted لْو أَنْكْ تَفْعِلَ ذَلِكَ, and ودوددت لْو أَنْكْ تَفْعِلَ ذَلِكَ, (S, L,) aor. as above, inf. n. ودوددت and ودوددت, (S, L, Msb) and ودوددت (S, L) or ودوددت (T, in TT,) I wished that thou wouldest do that. (S, L.) نادت لَوْ كَانَ كَذَا I wished that it had been so. (Msb.) ودوددت النَّشَئَ I wished for the thing. Fr says, This is the more approved form; but some say and ودوددت: in both cases the aor. في only. (L.) [Respecting the latter form of the pret., see above.] This is a secondary signification of the verb. (TA.)

ودود, inf. n. وودود and وودود, (Msb,) He loved, or affected him, being loved, or affected, by him.

ودود see 1.
He attracted to himself his love, or affection. (IAar, L, K.)

He manifested, or showed, love, or affection, to him. (L, Msb, K.)

They two love, or affect, each other. (S, L, K.)

A person loved, or beloved; an object of love; a friend; syn. حبيب and صديق (L) and حبيب (K: in the CK). Also, وذود (TA) and وذود (S, L, Msb) and وذود (TA) and وذود (K) A person who loves; loving; affectionate: (S, L, Msb, TA:) the first also used in a pl. sense, (L, K) being [originally] an inf. n. (TA) and the second used alike as masc. and fem. (S, L, Msb.) Also, وذود and وذود, (K) also written مذود, (MF:) A man (TA) loving much; having much love or affection; very loving or affectionate. (K, MF.)

Pl. أوداد, (L, K) pl. of وذود (TA,) and also a pl. [of وذود in the second of the above senses; (K,) and أوداد, (L, K) pl. of وذود (TA) in the second of the above senses; (K,) or of وذود (S, TA;) and أوداد, (L, K) [an irreg. pl., or quasi-pl. n., upon which I find no remark,] in the first of the above senses, (L,) or the second; (K,) and أوداد, (Kz) and أوداد, (S, L, K) pl. of وذود (TA) in the first of the above senses, (L,) or in the second; (L,) and أوداد, (K) also pl. of وذود (TA) in the second of the above senses; (K,) and أوداد, (S, L, K) pl. of وذود (S) in the second of the above senses, (S, K) [and the third]; and أوداد is also mentioned as a pl. in the second of the above senses in the K; but this is probably a mistake for أوداد. (TA.) 1Ath says, that وذود, used as an epithet, is for وذود, but does not require ذو to be understood, being syn. with صديق. (L.)

A certain idol (S, L, K) which pertained to the people of Noah, and then to Kelb, and was at Dooomet-el-Jendel: (S, L:) or a certain good man, who lived between Adam and Noah, and of whom, after his death, was made an image, which, after a long time, became an object of worship; like وذوع and يعوق and يعوق and نسر, mentioned therewith in the Kur, lxxi. 22 and 23: (Bd:) and the former, a
certain idol belonging to Kureysh, also called بودك By thy Wedd! meaning the idol so named. A wooden pin, peg, or stake; i. q. A wooden pin, peg, or stake; i. q. they made the ت quiescent and incorporated it into the د. (S.)

I wish that such a thing may be. In the following saying of the poet,

* * *

[O thou visitor of the sick, inquiring respecting us, wishing that thou mayest see my graveclothes], the kesreh of the د is lengthened for sake of the measure. (S, L.)

ودود as an epithet applied to God, The loving towards his servants, (IAmb, L,) or, towards those who obey: (Beyd, lxxv. 14:) or He who regards with approbation his righteous servants: or He who is beloved in the hearts of his saints. (IAth, L)

ودود also, A mare that puts forth all her power of running. (ISd, L.)

More or most, loving or affectionate. Said to be also used as a pl., for (L.)
Love; affection. (Msb.) See also 1. Also, A letter; an epistle; and letters, or epistles:

syn. كتاب and كتب. (IAar, L, K.) Said to have the latter meaning in the Kur, lx. 1, in the first of the instances of its occurrence there: (L, K) but this is a strange interpretation. (TA.)
أدوَأَهُ, aor. ُأَدَوَأِ, He made it even or plain. (K.) See 5. ُأَدَوَأِ, aor. ُأَدَوَأَ T) Veretrum exseruit equus: (T, K;) but AHeyth says that this is an error, and that the correct word is without س: [i. e., ُوَدَى, q.v.]. (TA.)

Let me &c. (K.) Said by some to be of weak authority. (TA.)

وَدَأَ عَلَيْهِ الْأَرْضُ ُوَدَأَ عَلَيْهِ الْأَرْضُ, He made the earth even, or plain, over him. (AZ, S, K;) ُوَدَأَ عَلَيْهِ الْأَرْضُ The earth, or the land, hid, or concealed, him. (TA.) [See also 5.] ُوَدَأَ, He, or it, buried. (IAar.) ُوَدَأَ بِمَعَ، inf. n. ُوَدَأَ تُودُّهُ، accord. to the K, ُوَدَأَ; but this is incorrect; (TA;) He covered, or overwhelmed, them with evil, or with ill treatment. (L, K.)

The earth became even, or plain, over him, (K;) as over a dead body in the grave: (TA;) or enclosed him: or was overturned over him: or was broken in pieces over him. (K;) ُوَدَأَ عَلَيْهِ الْأَرْضُ The earth, or the land, hid, or concealed, him. (TA.) [See also 2.] This phrase is used when a person has gone away to the more distant parts of the earth, or land, so that it is not known what he has done: also, when a man has died; even if among his family. (ISh.) ُوَدَأَ تُودُّهُ عَنْهُ الْأَخْبَارِ, News, or tidings, of him were cut off, or ceased to come; like عَنْهُ الْأَخْبَارِ انْقْطَعَتِ, and were hid. (K;) In the K we read, عَنْهُ الْأَخْبَارِ انْقْطَعَتِ [على هو] تُودُّهُ عَنْهُ الْأَخْبَارِ; whence it seems that تُودُّهُ is also has the above signification. But in the TA, after عَلَيْهِ the passage above quoted from the K, is inserted ُضْرَﻷا. This word, however, has, I think, been inserted through inadvertence: if not, signifies The land was interrupted to him, and hid: as also تُوَدَأَ عَلَيْهِ الْأَرْضُ He took his property or wealth, and kept it carefully. (K;) ُوَدَأَ عَلَيْهِ He, or it, destroyed him. (S, K;
أَدَوَّاَ مُوَّدَّاَ
Perdition; destruction. (K.)

مُوَّدَّاَ
Earth made even, or plain, over a person: or earth hiding, or concealing, him like خَصُصَّ مُخْصُصَنَّ،

&c. (TA.) ___ A grave. (See below.) ___ Zuheyr Ibn-Mes-ood Ed-Dabee says, in an elegy on his brother Ubei,

* أَبِي إِنْ تَصْبحَ رَهْمًا مُوَّدَّاَ
* زَجَّ الجِوَابَ فَعَرَ مُلْحُودَ

[O Ubei ! if thou become a deposit in a place over which the earth is made even, or plain, (or in a place that hideth thee, or in a grave,) with smooth, or slippery, sides, and having its bottom hollowed out laterally, ___ ] (S, TA. See Ham, p. 466.) ___ مُوَّدَّاَ A place of destruction, or perdition; or a desert in which is no water. (AA, S, K.) ___ Also, accord. to IAar, or without ِّ، as in an example which he quotes, A grave. (TA.)
An evil state, or condition. (L, K.)
ودجو

1. (S, K,) aor., (S,) inf. n., ودجو (L, K) and وداج (L;) and ودجو, inf. n. توديج (K;) but the latter has an intensive signification; (Msb,) He cut the vein called جذو (k;) he bled a beast by cutting the vein so called; with reference to a beast, as the object of the act, being the same as فصذ with reference to a man. (S,) 

2. ودجو, inf. n. ودجو He put to rights; put into a right or proper state; adjusted. (S, K.) 

3. ودجو المالم He put the property into a right or proper state. (Msb.) ودجو بين القوم He adjusted differences between the people, (S, Msb,) and put an end to evil. (TA.)

see 1.

ودجو, inf. n., مواجفة, He acted towards him with gentleness and good nature. (ISh, A.)

ودجو, (S, K,) also written with kesreh, [app. ودجو, but perhaps ودجو, (Msb,) and وداج (S, K;) [A name given to each of the external jugular veins;] a certain vein in the neck; (S, K;) one of two veins, which are called the ودجان (T, S, &c.) these are two veins extending from the head to the lungs; and the pl. is أوداج (M;) or two great veins on the right and left of the pit between the clavicles: (Msb, TA:) they are by the side of the وریدان, [here app. meaning the two carotid arteries,] and are of the number of the veins in which the blood merely runs,

whereas the and وریدان are for pulsation and for [the diffusion of] the soul, النفس, for, accord. to the Arabs, the animal soul, not the نفس, as is said in the KT,] diffuses itself throughout the body, from the heart, by means of the pulsing veins, or arteries]: (T, Msb, TA:) accord. to some, the and ودجو and وریدان are the same; [meaning, that each of these names is applied to the external jugular vein:] (Msb,) or the أوداج are the Veins which surround the windpipe: (TA:) or the ودجو
is the vein called the أَخْدِعَ, [elsewhere said to be a branch from the دَرُوِدُ, in the place where one is cupped,] which the slaughterer [of an animal] cuts through, thereby putting an end to life. (Msb.)

Two brothers: (S, K:) two persons mutually attached; likened to the two veins so called. (A.)

Two evil brothers of war are they two. (S.)

A cause; a means whereby one attains to a thing; syn. بِسْبِيلْ and وَسْبٍ. (K;) or, as in some lexicons, وَسْب. (TA.) Ex. كَانَ فَلَانُ وَدَ جَى إِلَى كَذَا Such a one was my means of attaining to such a thing. (TA.)
4 He confessed; syn. أَفَّرَأَ (ل، ك:) or he confessed a falsehood, or what was false: (ISk, T, K:) or he confessed himself submissive to him who would lead, guide, or govern, him: (AZ, T, K:) he was submissive, or prompt in obedience, and humble. (S, K.) — He (a ram) held back, and would not mount the female. (S, K.) — The camels became fat and in good condition. (S, K.)
ودع

1. (S, K) inf. n. ودَعَ and (TA,) He (a man, S,) or it, (a thing, TA,) became still, quiet, or at rest; (S, K, TA,) as also اَلْدَعَ, (K, TA,) [quasi-] inf. n. تَدَعَ and (TA,) You say to a man, اَلْدَعَ and (TA,) meaning Be thou grave, staid, steady, sedate, or calm. (TA.) See also 1; and art. وَدَعَ, inf. n. وَدَعَةُ, He was, or became, in a state of ease, and amleness of the means or circumstances of life. (Msb.) دَعْنِئ: see an ex. voce آَذُى: it may be rendered, in different cases, Leave thou, or let alone, or say nothing of: see بلَهْ: دُعْنِئِ من كَذَا Let me alone and cease from such a thing: and exempt thou me, or excuse me, from such a thing. دَعْنِكَ كَذَا Dismiss thou from thee such a thing. See رَبّ: دُعْنِكَ مَا زِيدَ: see art. دُعْنِكَ: see in art. سَى دُعْنِكَ: see Zaila. دُعْنِئِ: see as a pret.: see an ex. voce لُؤْزَل. وَدَعَ

2. (MA,) inf. n. تَوْدَعُ, (PS,) He bade farewell to him. (MA, PS.)

3. وَدَعَ, inf. n. and subst. وَدَعَةُ, He made peace or reconciled himself, with him: (Msb:) موَادَعٌ, [the inf. n.] موَادَعَةٌ is syn. with مَوْدَا،ة بَيْنَكَ 

4. مَوْدَا،ة بَيْنَكَ because it is مَوْدَا،ة بَيْنَكَ [a mutual leaving, or leaving unmolested]. (Mgh.) موَادَعَةٌ is also syn. with تَرَكَكَ and (TA:) so that it signifies He left him: but more correctly, he left him, being left by him; like خَالِهُ, تَارَكَكَ, and and this is the primary meaning.

5. see 1.

6. They two made peace, or became reconciled, each with the other. (K.)

7. see 1.
8. "acted, or proceeded, with moderation, without haste or hurry, in his pace or journeying." (M in art. 

9. "intrusted him with property; intrusted to him property; gave property to him in trust, or as a deposit." (Msb.) And "He asked him to keep, preserve, guard, or take care of, a deposit." (K.) 

10. "Ease; repose; freedom from trouble or inconvenience, and toil or fatigue; tranquillity; syn. [see 1 and 3.] 

A cowry; Cypræa: see an ex. cited voce سم. 

A thing committed to the trust and care of a person; a trust; a deposit. (Mgh, Msb.) See 10. 

[Gravity, steadiness:] i. q. [like مودوع، مودوعة، مودوعة, مودوعة، مودوعة، مودوعة, مودوعة, مودوعة, مودوعة, مودوعة, مودوعة, مودوعة, مودوعة, مودوعة, مودوعة, مودوعة, مودوعة, مودوعة. (S, L, in art. S.) And Valediction. (S, Msb.) 

A garment, or piece of cloth, used as a repository for clothes. (TA.) 

A depository: see a verse cited voce ظل. 
 وقدو

Rain, (S, K, TA,) whether violent or gentle: (TA:) or Violent rain. (MF in art. قهب.)

وديق: see 10 in art. قرأ.

متودق: occurring in the TA, art. قهب; from الودق, meaning Violent rain. (MF.)
ودک

'ودک Grease, or gravy: i. e. the oily matter that is produced from flesh-meat; (TA;) or the dripping that exudes from flesh-meat and from fat. (Mgh, Msb.)
ودن

مطلول، مودون.
ودى

1 He gave the bloodwit to the heir, or next of kin, of the slain person.

(Msb.)

2 He took [from him] the bloodwit. (TA.) See 3 in art.

3 It destroyed him; (T;) it removed him, or took him away: (M, K;) said of death [ &c.]. (T, M, K.) See an ex. in art. ﻃَرْﺿُ ﺔَﻳِد (TA.). See 3 in art.

4 It destroyed him; (T;) it removed him, or took him away: (M, K;) said of death [ &c.]. (T, M, K.) See an ex. in art. ﻃَرْﺿُ ﺔَﻳِد (TA.). See 3 in art.

ودي

3 دَوَأَ ﻑِience, a fine for bloodshed, i.e., homicide; consisting of a hundred camels. (TA.) See q. v.

ودى

3 Small shoots, or offsets, cut off from palm-trees and planted:

(Mgh:) young palm-trees. (TA.)

ودى

3 A valley; a water-course, or torrent-bed; and sometimes a river; a space intervening, (M, Msb, K;) i.e. any such space, (M, Msb,) between mountains or hills; (M, Msb, K;) through which a torrent runs forth [occasionally or constantly]: (Msb:) for which reason it is thus called. (M, Mgh, TA.)...
وَذَا He imputed to him a vice, fault, or the like; despised him; (S, K;) chid him; (S, K;) and blamed, or reproached him. (A'Obeyd.)

تَأَذَو ُﻪْﻨَﻋ His eye recoiled from him, or it: syn, نبت عنه. (K.)

وَذَأ He was charged with a vice, fault, or the like; &c. (S, K.)

وَذِإ Disapproved, or hateful, language; (K;) whether it be reviling or of another description.

مَا بِهِ وَذَا There is no fault, or defect, (عَلَة,) in him or it. (Aboo-Málik, K. *)
The stomach of a ruminant beast, (or, as in some lexicons, the stomachs of such beasts, TA,) with the intestines, or guts, into which milk is put, and which are then cut in pieces, [and eaten]: a pl. which has no sing. (ISd, K.) Also The perforations, or punctures, made in sewing, or the loops, (the word in the original is}
The sheep was, or became, foul with dung, or to their tails and the inner sides of the roots of their thighs and dry thereon: (S:) or the filth that clings to the rump, or buttocks, of the ram: (Th:) n. un. with ُٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔ..
1

ودر

1

ودر

, of the same measure as (S, K, TA,) or (Lth, ISk, T, TA,) is the original pret. of which the aor. is (Lth, ISk, T, S, K, TA) signifying, *He leaves, lets alone, or ceases or desists from, it, or him; he leaves it undone,* syn. (ISk, T, S, K, TA,) and (Msb,) imp. َرِذَو, َداَو, syn. (ISk, T, S, K, TA,) but the pret. is not used, (Lth, Sb, ISk, T, S, M, Msb, K,) being used in its stead; (Lth, T, S, TA;) and because its pret. is not used, the aor. is of the measure َدِعَّل, for if there were a pret., [it would most probably be of the measure َبِعَّل, as this is the regular measure of trans. unaugmented triliteral verbs, and] the aor. would be of the measure َبِعَّل or َبِعَل: (Sb, M, TA;) nor is the inf. n. used, (Lth, T, M, Msb, K,) َتَرَك being used in its stead, (Lth, T, M, TA,) i. e., instead of َأَذَر, َآَذَر: (K:) nor is the act. part. n., (ISk, T, S, Msb, K,) namely َرِذاَو, instead of which َرُذَو is used: (ISk, T, S;) or the pret. is sometimes used, (Msb, K,) though rarely, (Msb,) or by the deviation from the constant course of speech: (K:) so in the K; but in the M it is said, that the phrase َأَذَر َوَرَأَيْي شِيْئًا [I left not behind me anything, with kesr to the َذ, and so in the original copy of the TT,] is related on the authority of some of the Arabs. (TA.) You say, َذَر َوَرَأَيْي شِيْئًا [Leave thou, or let alone, or cease or desist from, this]. (ISk, T,) It is said in the Kur, [lxiii. 11,] َرَذَوَأَذَر وأَلْمَكْدِيْنَ And leave me, or let me alone, with the beliers, or descrediters; (Bd,) commit their case to me, (Bd, TA,) and busy not thy heart respecting them; (TA;) for I will stand thee in stead to recompense them. (Bd.)
The villosity of a tripe. (TA, art. ترب.)

[app. وذم] see an ex. voce ٌﻢِﺳَد.
He repelled, pushed, or thrust. (K.)

He was, or became, filled with food. (K.)

I knew not. (K.)

I knew not the thing, or of the thing. (L.)

The earth became even, or plain, over him: or enclosed him: &c. (I, K.)

The camels took fright and ran away, in a body, one after another: (As:) accord. to AZ, this is said when they have taken fright and ascended a mountain; but if they have taken fright and run away in a plain, one says: so in the dial. of the tribe of 'Okeyl. [Thus in the TA in this art.: but see .]

and , indecl., (K.) an adverbial noun of place or time: (Bd, &c.:) J mentions it in art. , regarding the as substituted for ; and this is the opinion of the Koofees, and of all writers on inflexion, though disapproved by F, who, however, mentions it again in art. as though belonging to that art.: (TA:) Behind: and, contr., before. (K.) In like manner, the 

[The location that is behind, or beyond; and the time past: and, contr. that is before, or preceding]. (K.) Or it does not bear contr. meanings; but one meaning; namely, what is concealed from one.

Or it is a homonym; [but not a word of contr. meanings; as it signifies what is behind, or beyond, in respect of place, and what is before in respect of time]. Fr. says, It is not allowable to say, of a man behind thee, that he is ; nor of a man before thee, that he is ; these expressions being only allowable [as synonymous] in cases relating to particular times of events or actions: thus one may say, and and
[meaning *Before thee is intense cold*]: each of these expressions is allowable because the intense cold is a thing that is coming; so, as it will overtake thee, it is, as it were, behind thee; and as thou wilt attain to the period thereof, it is, as it were, before thee. It is said in the Kur, [xviii. 78,] *There was before them a king*: [because it has reference to a certain period, which might be said to be before them as they would attain to it, and behind them as it would overtake them: this passage Jelál-ed-Deen explains by saying, there was behind them when they returned, and before them now, a king. ] Of the same kind also is the phrase [Kur, xiv. 19,] *Before him is hell:* [for the same reason].

*And they disbelieve in what hath been revealed beside that:* syn. (IAar:) or it may mean after that. (Jel.) ٌءآَرَو is masc. and fem. (TA.) Its dim. is ٌﺔَﺌِّﻳَرُو (, K,) accord. to those who hold the ء to be a radical letter, not substituted for ى; namely, the Basreens: accord. to others, ٌﺔﱠﻳَرُو and ىرو (, AAF.) see ٌءآَرَو, __. A son's son, or son's offspring. (K.) ٌءآَرَو Bulky, and thick in the Albâh, or shoulder-blades. (AAF.)
1. √برو، aor. √بروب، inf. n. It, or he, (a root, origin, or stock, S, or a man, TA,) was, or became, corrupt. (S, K.)

2. √برو، inf. n. [app., He expressed himself respecting a thing equivocally, or ambiguously, by words objectionable in one sense, and allowable in another: so thinks IbrD:] the inf. n. is thus explained: √تﺎَﺣﺎَﺒُﳌاَو √ِءْﻰﱠﺸﻟا ِتﺎَﺿَرﺎَﻌُﳌِ ْنَأ ىِّرَﻮُـﺗ ِﻦَﻋ (T, K, but in the latter, the word before the last word is omitted.)

3. √بارو، inf. n. [He strove to outwit, deceive, beguile, or circumvent another: syn. √ﻰَﻫاَد and √َﻞَﺗﺎَﺧ (K.) Accord. to IAth, it is from √الاَرَبُ� the being corrupt: or it may be from √اَرِبُا intelligence, &c.; the أ being changed into و. The latter is the opinion of AM. (L.) One of the sages says, √ِﺐﻳِرَﻷا ٌﻞْﻬَﺟ ٌءﺎَﻨَﻋَو √ُﺔَﺑَراَﻮُﻣ [The striving to outwit the cunning, or intelligent, or sagacious, is ignorance and labour without profit]. (TA.) [See art. √بارأ، where this saying, but with √موراية in the place of √موراة, is given as a trad.] It is said in a trad., √كﻮُﺑَراَو ْنِإ ْﻢُﻬَـﺘْﻌَـﻳَ, i. e., √كﻮُﻋَدﺎَﺧ, If thou buy and sell with them, they will deceive thee, or endeavour to deceive the. (IAth.)

The hole of a wild beast: pl. √اَرَبُأ، (K, TA.) √بارأ The space between two ribs; pl. √اَرَبُأ (K, TA.) [See also √بارأ. The space measured by the extension of the thumb and forefinger; syn. √فَتْرُ، (K, TA.) √اَرَبُأ, (TA;)]
A member; a limb: pl. [also] is a dial. from of [also] is a dial. from of of and are two words whereof one is a dial. form of the other. (TA.) The form of word commonly known, says AM, is but I do not deny that may be a dial. form, like as and are two

The podex: syn. pl. of the former (TA.)

The pit, or hollow, that is in the lower part of the side, i.e., the hypochondre, or flank. (TA.)

The mouth of the hole of a rat, or mouse, and of a scorpion: pl. (K.)

A corrupt root, origin, or stock. (S, K.) Aboo-Dharrah El-Hudhalee says,

[If thou mention thy lineage, thy lineage is traced up to a corrupt origin, or stock]. (S.)

A corrupt man. (TA.) A cloud that is loose and much broken. (TA.)

[i. q. ] A member, cut off entire. (TA.)
ورث

1. ورث (S, K) an instance of deviation from a constant rule, there being only the following verbs of the measure which have the aorists of the measure only, namely, وثوق، ورث، ومق، ورث ورث، ورث، ورث. (Ibn-Málik and others, ) and وصي: (TA, art. and وصي because it occurs between ال and kesreh; and in those persons of the aor. which begin with ا and ل and ن because these letters are changed from ال, which is the original: (S:) inf. n. وثوق, and ورث (S, K) in which the و is changed into أ (S,) and ورثة (S, K) in which the د is a substitute for the [elided] و, (S,) and وراثة (S, K) [the most common form] and accord. to some مثقال, but this is an error, for مثقال is not one of the measure of inf. ns., (ISd,) [but it is used by some of the professors of practical law as an inf. n.,] and ترات: (Msb [but see ورث below]): He inherited. (S, K, &c.) You say ورث أباه He inherited the property of his father: (S, K:) but the original phrase is ورث ال مال أباه He inherited the property of his father. (Msb:) Also ورث من أبيه (and عنه, A,) He inherited of his father: (K:) or he inherited part of the property of his father. (Msb:) And ورث النثائي من أبيه He inherited the thing of, or from, his father. (S,) When you say ورث زيد أباه مالا Zeyd inherited of his father property, the word مالا is a second objective complement, if the verb be doubly trans.; or it is a substitute of implication (بدل، أشتمال) for I inherited his property, and, his glory: and عنه I inherited it from him. (TA.)

2. ورث، inf. n. توريث He included him among the heirs of his property: (S:) or made him to be one of his heirs: (TA:) [see also 4:] or ورثه مالا he included him among his heirs, he not being one of them, and assigned him a portion: (AZ, Msb:) [in like manner،] he included among his heirs of his property one or more not of them. (TA,) I made such a one to be the heir of such a one. (TA.) See 4. ورث He stirred
in order that it might burn up, or blaze: (K.) a dial. form of šr, q. v. (TA.)

4. *a‘ẓr* (his father) made him to inherit the thing. (S.)

He made him to inherit the heritage. (A.)

He made his son sole heir. (AZ.)

He made him to have a goodly inheritance. (TA.)

He made him to be one of his heirs.

(K.) [See also 2.]

He made his son sole heir. (AZ.)

It occasioned him, as its result, a thing. Ex. *a‘ẓr* (his father) made him to inherit the thing. (TA.)

They inherited it by degrees, one great in dignity and nobility from another great in dignity and nobility]. (S.) [See art.

(Bedr Ibn-'Ámir El-Hudhalee) Misfortune took me by turns, as though they inherited me, one from another. (TA.)

What is fresh, juicy, or moist, of things. (K.)

What is inherited; an inheritance, or a heritage: or, acc. to some, *a‘ẓr* and *marr* are used with reference to property, or wealth; and *a‘ẓr* with reference to rank or quality, nobility or eminence, reputation, or the like, in Arabic. (M:) [the pl. of *marr* is *marrât*] [See also art.]

Remain ye steadfast in the observance of these your rites, or ceremonies; for ye act therein according to usage inherited from Abraham. (TA, [app. from A'Obeyd].) [See also art.]

They have an inheritance of glory. (TA.)
An heir: 

O God, cause me to enjoy my hearing and my sight, and make it survive me: or, make it to continue with me until I die. Or, accord. to another relation, which substitutes, make them both to continue with me, sound, until I die. Or, as some say, what is meant is the continuance and strength of those two faculties in old age, so that they may survive all the other powers: so says ISh. Some say, that by is meant the remembering of what is heard, and the acting according thereto; and by نصرا, the being admonished by what is seen, and the light of the heart, whereby one escapes from perplexity and darkness to the right course. (TA.) He who remains after the creatures have perished. (K.) He remains after everything beside Him has perished; and thus, what was the property of mankind, his servants, returns to Him. (TA.)

Property inherited. (Msb.)

Glory is inherited among them. (A.)
1. **Word**

   "خِرَو" (S, L, K.) inf. n. (توخُـرَ ; (L,)) *It (dough) was, or became, thin, or flaccid, (S, L, K.) by reason of the abundance of water in it. (S, L.)

2. **Word**

   "خَرَو" (S, L.) *He inscribed the writing, or letter, with the date of such a day; i. q. (أَرْخِهُ ; (S, K *;)) of which it is a dial. form. (Yaakoob.)

4. **Word**

   "خَرَو" (S, L, K.) *He made dough thin, or flaccid, (S, L, K.) by putting much water to it. (L.)

5. **Word**

   "خَرَو" see 1: ___ and 10.

10. **Word**

    "تَخِرَوْتُ" (S, K,) *The land, or ground, became wet, or moist. (K.)

   **Word**

    "تَخِرَوْتُ (S, K,) *A kind of tree resembling the مَرْحِ في its growth, (L, K,) except that it is dust-coloured, having slender leaves, like the leaves of the طَرَخُونَ, or larger. (L.)

   **Word**

    "الْأَرْضَِ" (S, K,) *Land having tangled and luxuriant herbage. (K.)

   **Word**

    "وَرَخَة" (S, K,) *Dough that is thin, or flaccid, (S, K,) by reason of the abundance of water in it. (S.) ___ *Wet, or moist, land, or ground. (K.)

   **Word**

    "تَوَارِيخِ" pl. of *تَوَارِيخُ: see تَأْرِيخِ.
(L, Msb,) He (a man, and a camel, &c., Msb) came to it, or arrived at it, (M, Mgh, L, Msb, K,) [and repaired to it,] namely a water (S, M, L, Msb, K) &c., (M, L, K,) whether he entered it or did not enter it; (M, Mgh, L, Msb, K,) as also عليه, (M, L,) and عليه, (M, L, K,) and عليه, (M, A, Mgh, L, K,) he came to it (namely a water) to drink: (L:) he arrived at it (namely a town or country or the like), whether he entered it or did not enter it: (Mgh, L:) it is allowed by common consent not necessarily to imply entering. (L.) [Hence, the objective complement الماء ماء or the objective being understood, The camels came to water:] He came; he was, or became, present. (S, L,) He (a man) came to us. (Msb,) He came to us. (A, Msb,) He came to us. (A.) You say, He came to us.

He ventured upon, or goes into, places of destruction]. (A.) [He ran into error]. (A.) A thing befell him which he was unable to master. (A.) It contravened it; presented itself as an objection to it; opposed it. (A.) said of a word or phrase or the like, It occurred. (A.) The fever attacked him periodically. (S, A, L, Msb.) He suffered a periodical attack of fever. (A, L, Msb.) aor. (S, Msb, K,) inf. n. (S, L, Msb,) and He (a horse) was, or became, [of a bright, or yellowish bay colour;] of a colour between that called اسود and (S, L, K,) or, of a red colour inclining to yellow. (M, L, Msb.) He dyed his garment, or piece of cloth, red, or of a rose-colour. (A.) He dyed his garment, or piece of cloth, red, or of a rose-colour. (A.)
The tree flowered, or blossomed. (AHn, L, Msb, K.)

She (a woman) reddened her cheek with the dye of dyed cotton. (L.)

He came to water with him. (L, K.)

[Between the two poets is an agreement, or a coincidence, in ideas and expressions; as though they both drew from the same source]. (A.) Similar to this is the phrase TBD

[Agreement, or coincidence, of thought, or idea]. (TA.)

He brought him to the watering-place. (K.)

the first and second of these verbs, He brought him; made him to come, or to be present. (S, L.)

[And the first, He adduced it, or cited it; namely, an evidence, a speech or saying, a word, &c. He set it forth, or expressed it; namely, a meaning.] He made him to come to the water. (L, Msb.) [See an ex. voce TBD.

He brought to him wealth, property, or what was good.] (Mugh, in art. TBD.

He related to him the news. (L.)

He mentioned the thing. (TA.)

He began and compelled. (TA, art. TBD.

He brought it and he took it away. (Har. p. 361.)

The horses entered the town by little and little. (S, L, K.)

We came to water together. (A.)

He desired to come to water. (ISd, K.)

See 1, and 4, and 10. The horses entered the town by little and little. (S, L, K.)

It became red, roseate, or rose-coloured: said of a woman's cheek. (A.)

We came to water together. (A.)
[coll. gen. n.] The *flower*, or *blossom*, of any tree (AHn, L, K) or plant: (AHn, L:) but its predominant application is to the *rose*, (L, K,) the *well-known red flower* (TA) *which one smells*: (S, L, TA:) its colour varies in winter and summer: (L:) and it is of different kinds in the cultivated soil and in the desert and in the mountains: (AHn, L:) n. un. with ٓ. (S, L) Said to be an arabicized word. (Msb.) ___

ٌدْرَو

A horse [*of a bright, or yellowish, bay colour;*] *of a colour between that called* َكَمِمِتْ أَشْقَر وَأَرْوَأ ٌدّرِو (S, L, K;) a horse, (M, L, Msb,) or other thing. (M, L) *of a red colour inclining to yellow,* (M, L, Msb,) beautiful in everything: (M, L:) fem. with ٓ: (S, L, Msb;) applied in the above sense to the sky, in the Kur, lv. 37: (L:) or it there means *roseates,* or *of a rosecolour:* (Zj, L:) pl. ٌدْرُو (S, L, K;) like as ٌنْﻮَﺟ is pl. of ٌنﻮُﺟ (S,) and ٌدْرَو (S, L, Msb, K) and ٌدَاَرْوَأ (K:) but this last is unknown, and app. a mistake. (M, F, TA.) ___

ٌدْرَو

A lion *of the colour termed* ٌدْرَو (S, A, L:) or a lion; as also ٌدِراَو (K.) ___

ٌةَلْﻴَﻟ ٌةَدْرَو

A night of which the beginning and end are red; which is the case in a time of drought. (A.) ___

ٌدْرَو

*Bold,* or *daring;* (K;) an epithet applied to a man; (TA:) as also ٌوَأْرَد (K:) *of a red colour inclining to yellow.* ٌدْرَو (S, L, Msb, K;) *The penis:* (K;) so called because of its redness. (TA.) ___

ٌدْرَو

A coming to, or *arriving at,* water &c., whether one enters it or does not enter it; (S, *, L, Msb, K;) contr. of ٌصِدَر. (S, L, Msb.) See also 1. ___

ٌلَأَبَع

*The penis:* (K;) so called because of its redness. (TA.) ___

ٌدْرَو

Water to which one comes to drink. (L:) ___

ٌدْرَو

*The arrival of the day of coming to water.* (TA in art. ٌدْرِو) ٌدْرَو ٌدْرَو The camels, and the birds, came to the water in a herd, or in a flock, and in herds, or in flocks. (L:) ___

ٌدْرَو

A company of men, (S, L, Msb, K;) and a number of camels, and of birds,
&c., (L.) coming to, or arriving at, water; (S, L, Msb, K;) as also (L, Msb, K;) the former originally an inf. n.: (Msb:) its pl. is أُورَادَ. (L.) See also وَرَدَ. A herd of camels. (L.) A flock of birds. (L, K.)

An army, (L, K,) so called as being likened to a herd of camels, or to a flock of birds. (L.) A portion, or share, of water. (L, K.) Thirst. (L.)

An army, (L, K,) so called as being likened to a herd of camels, or to a flock of birds. (L.) A portion, or share, of water. (L, K.) Thirst. (L.)

An army, (L, K,) so called as being likened to a herd of camels, or to a flock of birds. (L.) A portion, or share, of water. (L, K.) Thirst. (L.)

An army, (L, K,) so called as being likened to a herd of camels, or to a flock of birds. (L.) A portion, or share, of water. (L, K.) Thirst. (L.)

An army, (L, K,) so called as being likened to a herd of camels, or to a flock of birds. (L.) A portion, or share, of water. (L, K.) Thirst. (L.)

A herd of camels. (L.) A flock of birds. (L, K.)

An army, (L, K,) so called as being likened to a herd of camels, or to a flock of birds. (L.) A portion, or share, of water. (L, K.) Thirst. (L.)

A herd of camels. (L.) A flock of birds. (L, K.)

An army, (L, K,) so called as being likened to a herd of camels, or to a flock of birds. (L.) A portion, or share, of water. (L, K.) Thirst. (L.)

A herd of camels. (L.) A flock of birds. (L, K.)

An army, (L, K,) so called as being likened to a herd of camels, or to a flock of birds. (L.) A portion, or share, of water. (L, K.) Thirst. (L.)

A herd of camels. (L.) A flock of birds. (L, K.)

An army, (L, K,) so called as being likened to a herd of camels, or to a flock of birds. (L.) A portion, or share, of water. (L, K.) Thirst. (L.)

A herd of camels. (L.) A flock of birds. (L, K.)

An army, (L, K,) so called as being likened to a herd of camels, or to a flock of birds. (L.) A portion, or share, of water. (L, K.) Thirst. (L.)

A herd of camels. (L.) A flock of birds. (L, K.)

An army, (L, K,) so called as being likened to a herd of camels, or to a flock of birds. (L.) A portion, or share, of water. (L, K.) Thirst. (L.)

A herd of camels. (L.) A flock of birds. (L, K.)

An army, (L, K,) so called as being likened to a herd of camels, or to a flock of birds. (L.) A portion, or share, of water. (L, K.) Thirst. (L.)

A herd of camels. (L.) A flock of birds. (L, K.)

An army, (L, K,) so called as being likened to a herd of camels, or to a flock of birds. (L.) A portion, or share, of water. (L, K.) Thirst. (L.)

A herd of camels. (L.) A flock of birds. (L, K.)

An army, (L, K,) so called as being likened to a herd of camels, or to a flock of birds. (L.) A portion, or share, of water. (L, K.) Thirst. (L.)

A herd of camels. (L.) A flock of birds. (L, K.)
A certain insect, (Msb, K,) well known, (K,) like the beetle, of a red colour, mostly found in baths and in privies. (Msb.)

Each of the two carotid arteries: and sometimes applied to each of the two external jugular veins: each of two veins asserted by the Arabs to be from the [or aorta], on the right and left of the two sides of the neck, next the fore part, and thick: (S, L, or the [or external jugular vein]: or, by the side of the [or external jugular vein]: or, accord. to Fr, a certain vein between the windpipe and [the two sinews called] the [or] always pulsing; being one of the veins in which is the life; the blood not flowing in it, but only the soul, [i.e., not; for, accord. to the Arabs, the animal soul (as is said in the KT,) diffuses itself throughout the body, from the heart, by means of the pulsing veins, or arteries: see also [or external jugular veins] and the two parts of the neck called] the [or two external jugular veins]: (AZ, T, or the (AZ, L, K,) between the [or external jugular veins] and the two parts of the neck called] the [or two external jugular veins]: (AZ, T,) or, accord. to AHeyth, and his is the correct explanation, two veins beneath the [or two external jugular veins]: [see above,] which latter are two thick veins on the right and left of the pit between the clavicles; they (the former) are always pulsing, in man: the [or external jugular vein] is a vein in which the soul [see above]) flows, and in which the blood does not flow: and every pulsing vein, in which the life flows, is of those thus called: (T, or the [or] is the vein in each side of the neck which swells out on an occasion of anger: (Li,) or four veins in the head; of which two descend before the ears, and of which are the in the neck: or a certain vein beneath the tongue: and, in the upper half of the arm, the (or cephalic): and, in the fore arm, the (or median): and, among those which separate in the outer side of the hand,
A man, whose external jugular vein swells out; a man of bad disposition or temper, prone to anger. (TA.)

A man, and a camel, or other animal, (L,) coming to, or arriving at water, &c., whether he enter it or do not enter it; (L, Msb, K,) as also: (L, CK:) pl. of the former, وارد (S, L, Msb, K) and واردون (L:) and of the latter, واردون. (L.)

See also [Kur. xix. 72, There is not any of you that shall not come to it,] means, accord. to Th, that the Muslims shall come to hell with the unbelievers, but not enter it with them. (L.)

A road, or way, by which people come to water: opposed to صدر. (M, A, art. صدر.) See also مورد.___

صدرا: what he has arrived at ولاء وارد A precessor. (L, K,) So (accord. to some, TA) in the Kur, xii. 19. (L.)

Courageous; (K;) bold; forward in affairs. (TA.) See also وارد. شعر وارد Long and lank hair: (L, K,) or hair so long as to reach the buttocks, (A,) of a woman. (L.)

Anything long. (L.)

The end, or tip, of a nose advancing over the middle of the mustaches: (A, L:) because the nose, when it is long, reaches to the water when the person drinks: and in like manner, a lip, and a gum. (L.)

Such a one has a long end, or tip, to his nose. (S, L, K.)

A tree having pendulous branches. (L.)

See ورد.___

واردة: see مورد. وارد ورد and مورد.___

Income; revenue: pl. إيرادات.]

Mored. A place of coming to water: (Msb:) a watering-place: (L:) and مورد a road, or way,
by which one comes to water; (L, K;) as also وارد and واردات (TA.) Hence, (A, TA,) مورد، and موردات and of the third, (TA.) A road, or way; (S, L;) as also (TA:) or the last, the middle and main part of a road; or a main road; or simply, a road; syn. جادة; (K;) as also مورد [The ways leading to a thing: or the ways of commencing a thing]: (TA, art. رحب.) [See an ex., voce مصادر وأمر, voce مصادر] also signifies, agreeably with analogy, The time of coming to water: pl. موارد: see the last signification of مورد in this lexicon: see also [The primary idea, or thing, signified by a parable or proverb: correlative of مورد: pl. مدرس مثل]. (TA, &c., passim.)

مورد Attacked by a fever periodically: (S, L;) or suffering a periodical attack of fever. (Msb.) An Arab of the desert said to another, [What is the sign of the convalescence of him who is attacked by a periodical fever?] and he answered, [The sweat which follows it; or copious sweat]. (S.)

مورد A shirt dyed of a rose-colour; of a less deep dye than that which is termed مضرج. (S, L;) or dyed with saffron. (TA.) A reddened cheek. (TA.) He returned [with the back of his head] slapped, or thumped with the fist, [and rendered red]. (A.)
سَرَوَ (Inf. n. سَرُوُرُ, (AA, A, Hn, M.) See also 4. (M, K.) aor. سُرْوَى (M, K,) It (a plant) became green. (IDrd, M, K.) See also 4. (M, K.)

سَرَوَ (a rock, M, K, in water, K) became overspread with the green substance called, so that it became green and smooth. (IDrd, M, K.) See also 4.

سُرْوَى, inf. n. سَرَوْسُ (M, K,) It (a rock, M, K, in water, K) became overspread with the green substance called, so that it became green and smooth. (IDrd, M, K.) See also 4.

سَرَوَ, inf. n. سَرَوْسُ He dyed it (a garment, or piece of cloth,) with, q. v. (S, K.)

سَرَوُنَآَلَمَة The place produced the plant called, (S.) See also 4. (S.) The trees called, (S.) produced, a thing yellow like the garments termed, (M, K,) as also: and it is asserted, on trustworthy authority: (M:) or became yellow in their leaves, (S, K,) after attaining to maturity, (S,) and had upon them what was like yellow, (M, K,) and in like manner one says of a place, (TA;) or became yellow in its fruit: (A:) as also: 

سُرَوُنَآَلَمَة The trees put forth leaves; (K;) as also: (IKtt.)

سَرَوَ A certain plant, (S, A, Msb, K,) of a yellow colour, (S, Msb,) resembling sesame, (A, K,) with which one dyes, (A, Msb,) and of which is made the liniment called, (A,) for the face, (S,) existing in El-Yemen, (S, K,) and nowhere else, (K,) being there sown; (Msb,) it is not wild, but is sown one year, and remains ten years, (AHn, M,) or twenty years, (K,) without ceasing to be profitable, resembling sesame in its manner of growth; and when it dries, on its attaining to maturity, its pericarps burst, and it is shaken, and the shakes out from it: (AHn, M,) it is useful for the [discolouration of the face termed, (K,) used as a liniment; and for the lepros-
like discolouration of the skin termed [prepared as a drink; and the wearing of a garment dyed with it strengthens the venereal faculty: (K) or a certain yellow dye: or, as some say, a certain plant, of sweet odour: or, as is said in the [of Ibn-Seenà, or Avicenna,]

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a certain thing of an intensely red colour, resembling powdered saffron, brought from El-Yemen, and said to be scraped or rubbed off, or to fall off, from its trees: (Mgh:) or, as some say, a species of [or, as some say, resembling: (Msb:) or a certain thing, yellow, like the garments of the kind called مالاء, that comes forth upon the [trees called] رمث, between the last part of summer and the first part of winter, (M, TA,) which, when it touches a garment, soils it: (TA:) or it also, sometimes, [accord. to certain persons who seems to misapply the word, is a substance which pertains to the [trees called] عصرع, and to other trees, above all in Abyssinia; but this is inferior to that first mentioned (K, TA) in virtue and properties: as to that of the عصرع, it is found between its rind and the main substance, when it dries up; and when it is rubbed, it rubs off; and there is no good in it; but ورس [properly so called] is adulterated with it: and as to that of the رمث, when it is the end of summer, and it has attained its utmost state, it becomes intensely yellow, so that what envelops it becomes yellow, and with this also one adulterates: so says AHn: (TA:) ورس is called in Persian [آمیرک] إسپرک; and in Turkish, [آلاجهره. (TK.) [Freytag adds to what he has given on this word from the K, S, TK. as follows: Memecylon tinctorium. Sprengel. hist. med., t. ii., p. 444, ed. tert. (ubi scriptum est). Spreng. hist. rel herb., t. i., p. 258. Avicenn, p. ]
A yellow bowl: (A:) or a bowl made of نضار, (M,) which is a yellow wood: (TA:) or of the best kind of those made of نضار. (Lth, K.) ___ A pigeon that is red inclining to yellowness: (M:) or a pigeon inclining to redness and yellowness. (K.) ___ See also ورس.

A garment dyed with ورس; as also ورس and ورس (M) and مورس (M, A.) You say, ملحة ورصة، (so in some copies of the S and K) or ورصة، (as in other copies of the S and K, and thus in a copy of the Msb,) [An outer wrapping garment dyed with ورس] i. q. مورسة; (K,) which latter epithet is sometimes used. (Msb.) ___ See also ورس.

Appended to a place [Producing the plant called ورس]. (TA.) ___ Applied to a tree of the kind called رمت، Producing ورس, a thing yellow like the [garments termed ملالة: (M:) or becoming yellow in the leaves, (S, K,) after attaining to maturity, (S,) and having upon it what is like yellow مللالة: (S, K,) or becoming yellow in its fruit: (A:) or, app., having like as ورس signifies possessing dates; (AHn;) and ورس likewise has the last of these significations: (TA:) also signifies the same as ورس, applied to a tree of the kind abovementioned; (A, K;) but is very rare, though agreeable with analogy: (K:) it is said (M) one should not say مورس; (S, M;) but it occurs in a poem of Ibn-Harmeh. (M.) ___ Applied to a tree [of any other kind], Putting forth leaves. (TA.) ___ Applied to a plant, Becoming green. (M.) You say also, صخرة وارسة بالطحلب, A rock overspread with the green substance called طحلب, so that it is green and smooth: see 1]. (A.) ___ It also denotes intenseness of colour, in the phrase Yellow intensely bright. (M.) And [in like manner] you say, جميل وارسا الحمرة, A camel intensely red. (Sgh.) And زعفران وارس [app., Bright-coloured saffron]. (A.) See also ورس. مورس: see ورس.
سَرْوَم: see سَرِس in two places.
He took, or reached, or took or reached with the hand, or with the extended hand, (S, A, K,) food, (A, K,) or somewhat thereof, (S,) or a little thereof. (AZ.)

Also, (K,) inf. n. He ate vehemently and greedily: (Ibn-'Abbád, A, K:) but accord. to IAar, (A, K,) inf. n. He coveted; longed; yearned; eagerly desired; strove to acquire; obtain, or attain. (Ibn-'Abbád, K:) You say, (A, K,) inf. n. He came in to them uninvited when they were eating, (A, K, TA,) to get some of their food: and when one has gone in to others while they were drinking, you say, (TA.) He incited such a one against such a one: (Ibn-'Abbád, TA:) in the K, erroneously, (TA,) See also 2.

He excited discord, dissension, disorder, strife, quarrelling, or animosity, between, or among, the people; syn. (S, K;) as also (S) [and (S)], See also 1, last signification.

A certain bird, (S, Mgh, K,) of the pigeon-kind, (AHát, Mgh, Msb,) or resembling the pigeon, (TA,) also called (S, Msb, K,) which is the male of the kind of collared turtle-doves of which a single female is called (Msb,) of the birds of the desert, (TA,) the flesh of which is lighter than that of the [common] pigeon: (K:) fem. with (K:) pl. (S, Mgh, Msb, K) and (S, Msb, K,) like as (S,) is a pl. of (K:) contr. to
rule. (S.) It is said in a proverb, With the pretext of the warashán, thou eatest the fresh ripe dates of the excellent kind called مشاشان]: (S, A, K:) said to him who
pretends one thing and means another: (A, K:) originating from the fact that some people employed a slave belonging to them to guard
the fresh ripe dates of their palm-trees, and he used to eat them, and, when reproved for his evil conduct, laid the blame upon the
warashán; wherefore this was said to him. (Sgh.)

وأرش One who comes in to a people uninvited, when they are eating; like وأغل in the case of beverage: (S:) and, accord. to some, i. q. وأغل but others say, that وأرش has the first signification only, relating to food: and
that of a sponger desiring food. (TA.) See راشع and طفيل.
1. He veiled, concealed, hid, or covered, her, or it, or them; [to what the pronoun relates is not said; but I incline to think that the right reading is اورطها, and that the pronoun relates to camels; (see 2;) as also اورطها (L, TA:)

from IAar. (TA.)

2. He made him to fall into what is termed [properly and also tropically, or in its primary sense and also in any of its subordinate senses]; as also اورطه (Msb:)

both signify he made him to fall into that from which he could not extricate himself:

(TA:) or into that from which he could not easily extricate himself. (Msb:)

Eيله في اورط ايله اخرى He hid, or concealed, his camels among other camels [in order that they might escape the notice of the collector of the poor-rates]; as also اورط . (K.) [See also 1, and 3.]

3. The act of mutually making to fall into what is termed [as substs.] (TA.) You say, لا توارط جارك فإن اوراط يورد. [Do not thou practise mutual deceit with thy neighbour, or endeavour to
deceiving him, &c., for the doing so brings upon its author things, or affairs, from which it is difficult to escape]. (Z, TA.) And it is said in trad, خلافًا ولا طرًا, which is like his [Mohammed's] saying,

There shall be no putting together what is separate, nor separating what is put together, from fear of the poor-rate: (S:) خلافًا has been explained in its place: (TA:) طرًا [has also been variously explained in that place, and, it is said,] signifies the putting together what is separate: and the reverse: (K:) or the dispersing camels (K, TA) among other camels: (TA:) or the hiding camels among other camels; (Th, K;) or in a low, or depressed, piece of ground; in order that the collector of the poor-rate may not see them: (K:) or the making one another to fall into a طروة, (TA,) one saying to the collector of the poor-rate, Such a one has that for which a poor-rate is due, when he has not; (K, TA;) so accord. to IAar: accord. to Ibn-Háni, it is from أورط الجرير في عنق البعير. (TA.) See 4.

He put the end of the جرير [q. v.] of the camel into its ring, and then pulled it so as to throttle him. (Ibn-Háni. K.)

He fell into what is termed طروة [properly and also tropically, or in its primary sense, and also in any of its subordinate senses]. (S.) You say، تورطت النعم وغيرها The sheep, or goats, &c., fell into mud from which they could not extricate themselves; or into a depressed piece of ground in which was no way directing to escape: and hence the verb is used in relation to any straitness or difficulty. (Msb.) Thus you say، تورط فلان في الأمر Such a one undertook, or embarked in, the affair, and could not easily extricate himself; and so استورط فيه (Msb:) or the former signifies he fell into the affair, or case: (K:) or he became entangled in the affair, and could not easily extricate himself from it; (TA;) and so the latter: (Sh, K, TA:) and طرود and استورط both signify he stuck fast: or he perished; or died. (TA.)
He behaved proudly, haughtily, or insolently, in speech, with such a one. (TA.)

Slime, or thin mud, [in the CK, al-rāḥl is erroneously put for al-wāḥl,] into which sheep or goats fall, and from which they cannot extricate themselves: (Msb, K:) this, or, as some say, what here next follows, is the primary signification: (Msb:) a low, or depressed, piece of ground or land, in which is no way, or road, (S, Msb, K,) directing to escape: (Msb:) this is said by A'Obeyd to be the primary signification: (S:) a deep hollow, cavity, or pit, in the ground: (TA:) a deep hollow, cavity, or pit, formed for the purpose of a stratagem, such as may be in a mountain, occasioning difficulty to him who falls into it: (As:) and hence, (TA,) a well: (K, TA:) and anything that is [app. here meaning low, or depressed]: (K:) also, by derivation from the first of these significations, (Msb,) or from the second, (S, Msb,) [or some other,] perdition; or destruction; or death: (S, Msb, K:) and [any embarrassing, or difficult, case, or affair;] any case, or affair, from which escape is difficult: (K:) pl. [of pauc.] ḍārāṭ and [of mult.] ḍārāṭ. (S, IS,) the in the sing. being app. regarded as elided; (IS;) and [of mult.] ḍārāṭ. (K,) and [of mult.] ḍārāṭ. (TA, IS,) the podex: or the anus: syn. (K, TA.)

See 3.
Piety: or pious fear: syn. (K.) and abstinence from unlawful things. (TA.)

see  ضرع  ضرع.
ورف، and its inf. n. رَفَ، in two places.
Silver, whether coined or not: (AO,
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TA:) or coined dirhems; (S, K;) coined silver. (Mgh.) See عينون.

ورقات, pl. of ورق, meaning أحاداث: see قعب.

ورقة Ash-colour. (Msb.) See سميرة.

ورقة and ورقة: see وراق.

ораُقُ, applied to a camel, White inclining to black; i. e. of a dusky white hue: or rather, simply, divesh; or dusky; (S, K;) or of a colour like that of ashes. (T, Mgh, Msb.) See رَجَشّ and شأنيّ. خَطيَّان: and أَحْمَر

ورقات Ashes. (K.) See an ex. a verse cited voce عينية, last sentence.
What is above the thigh; [the haunch; or hip; and often signifying only the hip-bone; and the hip as meaning the joint of the thigh?] (S, K, &c.)

of a camel's saddle: see 8 in art.
ورل

there are two species: of the river; the monitor of the Nile;
*lacerta Nilotica:* (see Forskål, Descr. Animalium, p. 13;) and of the land; the land monitor; *lacerta scincus:* vulg. pronounced وَرْن.
He became enraged: see أَنْفَهُ.

He angered him: see أَرَغْمَهُ.

a coll. gen. n., Swellings, or tumours: n. un. with ة. The n. un. occurs in the TA, art. جَدِرُ, &c.
وره

روهم الرحم: see رحم الرحم.
ورى

1. أورى, aor. ىَرِى, inf. n. ىَرَو [and ىَرَو, رى], and ىَرِى, aor. ىَرِى, and ىَرِى. It (أَرْى زَرْد) produced its fire. (Msb.) ___

2. He pretended, or made believe, a thing, instead of a thing which he meant: as is shown by the explanation of a trad. in the TA]. (S, art. عَرَض; save that the inf. n. is there mentioned instead of the pret.) ___

3. وَرَى بِشَيْءٍ عَن شَيْءٍ, inf. n. ىَرِى, or ىَرْوَأ ىَرِى, He hid it, concealed it, or covered it. (S, Msb, K, &c.)

4. and ىَرِى, and ىَرْوَأ, He made his زَرْد to produce fire. (S, K.) ___

10. Purulent matter in the interior of the body: or [an abscess; or] a severe ulcer that discharges purulent matter and blood. (M, K, TA.) ___

3. ىَرْوَأ وَرَى, أَرْى زَرْد أَرْى, Behind me is such a thing, as though it were a burden upon my back. ___ From
behind a thing covering, or concealing. (TA.)

Such a one is an aider of such a one: or a follower. (Ham, p. 206.)

God is seeking after thee, and watching, or lying in wait, for thee. (Ham, p. 206.) See also an ex. in the first paragraph of art.

The Book of the Law revealed to Moses. (Bd, iii. 2; &c.)
A kind of water-fowl; (S; K) [the goose, or geese; and the duck, or ducks; but generally the former of these birds;] as also (K) n. un. of the former, (Msb, art. ٌنَزَو) and of the latter, (Sgh, TA.) See ّﻰﻛْﺮُﻛ. ٌنَزَو and ٌنَزَو: see ٌنَزَو. ٌضْرَأ ٌةﱠزَﻮَﻣ A land abounding with the birds called ّزَو (ٌضْرَأ ٌةﱠزَﻮَﻣ) like ٌضْرَأ ٌةﱠزَﻮَﻣ from ٌضْرَأ ٌةﱠزَﻮَﻣ (ٌضْرَأ ٌةﱠزَﻮَﻣ) like ٌضْرَأ ٌةﱠزَﻮَﻣ from (TA.)
أزوأ

1. (S, K,) aor. (K,) inf. n. He dried flesh-meat: (S, K:) or he roasted and so dried it. (TA.)

2. (S, K,) inf. n. He repelled one part of the people from another. (K.) One part of the people repelled another part. (TA.)

3. (K,) inf. n. He made tight the contents of the bag; or other repository. syn. ﺖوْزِئَة (AZ, S, K.) He filled a water-skin (S, K) or other vessel. (TA.)

4. (S, K,) inf. n. She (a mare, TA) or a camel, S, K,) threw him (i. e. her rider, TA,) down prostrate. (S, K.)

5. (S, K) or other vessel, TA) Was filled, or became full. (K.) He was, or became, filled with drink to satiety. (As, S.)

أزوأ

Strong-made: (S, K) or a short, fat, strong-made, man. (TA.)
وزب

٢٠٨٠٨، aor. بِزَزٌزٌ, inf. n. It (water, K, or a thing, T,) flowed. (T, K.)

٢٠٨٠٨، He went, or went away, or pursued his course, through the land, (K.)

٢٠٨٠٨، like as does water. (TA.)

٢٠٨٠٨، A clever thief: (K:) so called because quick in his motions, like running water. (TA.)

٢٠٨٠٨، A water-spout; a pipe or other channel that spouts forth water; (TA, art. بَزَوٍ) that by which water pours down from a high place; (Towsheeh;) a water-spout of wood, or the like, to convey away the water from the roof of a house: (MF, art. بَزَوٍ) from the water flowed: (K;) or a Persian term, arabicized; (S, K;) i. e., composed of the Persian words, (TA,) signifying make water: (K;) also written بَزَؤُبٍ; and in this case its pl. is مِيَزَابٌ: (S, K;) but if without م, its pl. is مِيَازَابٌ, (S,) or مِيَازَؤُبٌ; the latter agreeable with analogy, like مِيَازَؤُبٌ. (TA,) [See also arts. بَزَؤُبٍ and بُوزُبٍ. It has also two other forms، مِيَزَابٌ and مِيَزَؤُبٍ]
1. *رزَو* (A, Mgh, K.) aor. *رِﺰَﻳ*, inf. n. He bore, or carried, a heavy load, or burden. (A, Mgh, K.) It is said in the Kur, [vi. 164, &c.,] *ولَا تُبِّرُ وَازِرَةٌ وَازِرَةٌ أَخَرِيَّةَ* Nor shall any [soul] bearing [a heavy burden] bear the [heavy] burden of another soul; (S;) i.e., its burden of sin: (Mgh, Msb:) meaning, that no one shall be punished for the sin of another; nor shall any sinning soul bear the heavy burden of another soul; every one shall be requited for his [own] deeds: (TA:) or nor shall any sinning soul sin by the sin of another. (Akh, S, TA.) Hence, (Akh, S,) *رَزَو* (Akh, S, A, Msb, K,) aor. *بُوزَر* aor. *بوزر* (Akh, S, A, Msb, K) and *وزَر* (the same and A,) aor. *بوزر* (Akh, S, K) inf. n. *وزر* and and and, (K,) or *وزرة* accord. to Zj, as I have seen it [says IM] pointed and well written; (L;) He sinned: (Akh, S, A, K;) or he bore [a burden of sin]— (Msb.) See also 8. Also also signifies He was charged with, or accused of, a sin. (K, * TA,) and *وزرَ للأَمِير* (A,) and *المَلْك* (Msb, [this I believe to be the right reading; but in the only copy of the Msb, that I have, I find it written *السلاَطِن*;]) aor. *بوزر* (A, Msb;) inf. n. *وزرة* (A, and *وزرة* (S,) or *وزرة* (K)) and *وزرة* (S, K;) He was, or became, [or vicegerent] (S, A, Msb, K) to the governor, (S, A,) or sultán, (Msb,) or king. (K.)

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2. *وَازَّرَ وَازَّرَهُ* He bore a burden with him. [Hence,] 3. *وَازَّرَ وَازَّرَهُ* He bore with the king the burden of the regal office. (A.) See also 1, last signification. 4. *وَازَّرَ عَلَى الأَمِير* (TA,) inf. n. *موازِرة* (A, TA,) He aided, assisted, or helped, him, and strengthened him, to do the thing: originally (A, * TA,) the former of these, *وازِرَة* is the more chaste. (TA.)
He appointed him a place of refuge to which to betake himself. (TA.)

see 1, last signification.

He committed a sin. (Msb, TA.)

He took him, or chose him, as a vicegerent. (K.) You say, أَسْتَوْزُ فَلَان صَعَبَةٌ أَنَالَفٌ. Such a one was taken, or chosen, as a vicegerent. (S, A. *)

A heavy load or burden, (A, Mgh, K,) a bundle, (S,) or great bundle, (K,) that is carried on the back: (S, K:) a weight; syn. نَقَلُ: (S,) in which the syn. is written نَقْلُ: so in two copies; and so app. accord. to A 'Obeyd, who makes its pl. نَقَّالُانَةٍ: and Msb [in which, in my copy, the syn. is written without syll. signs:] and K [in which it is written نَقْلُ:] pl. نَقَّالُانَةٍ: A weapon; an instrument of war: or weapons; arms: syn. سَلَاحٌ: (S, Mgh, Msb, K:) because heavy upon the wearer: (Mgh, Msb:) or نَزْوَأُ signifies the burdens and instruments of war, &c.; and the sing. is نَزْوَأُ: (A 'Obeyd, TA;) or it has no sing., accord. to some. (TA.) A poet says, نَزْوَأُ: namely El-Aashà, (Mgh, TA.)

And I prepared for the war its weapons and other apparatus; long lances and male horses. (S, Mgh, TA.) And it is said in the Kur, ﴿حَتَّىَ تَقَبَّلَ أَحَدُ الْحَرَّامَاتِ أَوْزَارُهَا﴾, meaning, Until the war terminates: (Mgh, Msb:) because then the people thereof lay down their arms: (Mgh:) properly, until the people of the war lay down their burdens: (Msb:) their weapons and burdens: or, as some say, their sins. (Bd.) A sin: (S, Bd, ubi supra, and Msb, K:) and [especially] polytheism: (Fr, Bd, TA:) pl. as above.
A mountain: this is the primary signification: (S:) or a mountain difficult of access, or strong: (K, TK:) or a mountain to which one betakes himself for refuge: this is the primary signification. (Aboo-Is-hák.) 

A place of refuge: (S, Msb, K:) any such place. (Aboo-Is-hák, K.) So in the Kur, lxxv. 11. (TA.)

See also وزير.

وزير i. q. [One who bears a burden or burdens with another: or one who aids, assists or helps, and strengthens, another: see 3:] (S, A, K:) like as جليس signifies i. q. هوا كدل and جليس i. q. جلاس (A.) [A vicegerent of a king or the like: or a confidential minister of state: in English commonly written vizier, in imitation of the Turkish pronunciation; but properly, wezeer:] the familiar of the king, who bears his master's burden, and aids him by his counsel: (K:) or the وزير of the king is the person who bears with him the burdens of the regal office: not from وزارة, signifying the act of aiding or the like, because the و in this latter word is substituted for ظ, and the derivative from it of the measure وزيل: (A:) ISd says, some hold that the و in وزير is substituted for ظ; but Abu-l-'Abbás says, that this is not agreeable with analogy: for the substitution of ظ for و in a word of this measure is rare, and that of و for ظ is more strange: (TA:) the وزير is so called because he bears for the king the burden of administration: (S, * Msb:) or it is from وزير, signifying a mountain to which one has recourse to save himself from destruction: so the وزير of the khaleefeh is one upon whose counsel the khaleefeh relies in his affairs, and to whom he betakes himself for refuge or safety: (Aboo-Is-hák, TA:) pl. وزراء (A, Msb, K) and وزار (A, K:) the latter like وزار and وزار (A, TA,) pl. of وزار and وزار (TA.)

وزارة The condition, or office, of وزير: (S, Msb, K:) the former word is the more approved. (ISk, Msb.)

وزار Bearing, or carrying, a heavy load, or burden. (A.) [Hence,] also, وزور, وزور, وزور, وزور, وزور (S, A, Msb, K.)
Sinning: (S, A, K.) or bearing [a burden of] sin. (Msb.) مَازِمُهُمْ occurs in a trad., for مَازِمُهُمْ, the regular form, because it is there coupled with مَاشَورُهُمْ, to which it is opposed. (S, Mgh, Msb, K.)

وازر: موزور

see موزور.
وزع

i. q. (TA in art. أعوان الرَّجُل) (وزع: see فارع)
A certain reptile [a lizard of the species called gecko, of a leprous hue, as its name indicates]; (TA, art. برص) and i. q. سَمَّىَ أَبْرَصُ (JK, M, K:) or مَعَجَمَ أَبْرَصُ (A and Msb, both in art. برص) or is of the large برص. (S and K. both in art. برص.)
It (a thing) was heavy: (Msb:) or outweighed, or preponderated; syn. ْوَجِحَ (TA.)

This is equiponderant to this. (S.)

He took it, or received it, by weight. (S, * Mgh, Msb, K. *) See an ex. voce ْحَاجَر.

A certain star in the left fore leg of Centaurus. (Kzw.) See ْحَضَار.

, rel. n. of ْنِزَة (S, art. وعد, q. v., voce ْعَدَّة.)

: see ْجَرِّبِحِم لِرَجِبِحِم. You say, ْدِرْحَم وَزَنَ. You say, ْزَنَلْ. (K: pl. ْنِزَّوَنَ. You say, ْدِرْحَم وَزَنَ.) A full, or complete, dirhem: (so in a copy of the S:) [a dirhem of full weight: a heavy dirhem. (PS.)

A weigher. (TA, in art. ْقِسَط.)

A weighing-instrument; (TA:) a balance; a pair of scales. ْمِيِّزَان The Weight of a thing.
وزى

ىُژ١، inf. n. مَواناة. See also 3 in art.

سَجْعُ المُتَوَازِيَ A variety of rhyming prose: see سَجْعٌ.
R. Q. 1. Ṣawṣaw, [inf. n. Ṣawṣaw and Ṣawṣaw, and simple subst. Ṣawṣaw, but see Ṣawṣaw,] He spoke, or talked, indistinctly: (TA:) [or in a low, faint, gentle, or soft manner, with confusedness: for] Aboo-Turab is related to have said, that he heard Khaleefeh say, Ṣawṣaw signifies the speaking in a low, faint, gentle, or soft manner, with confusedness: or, accord. to one relation, it is Ṣawṣaw with ẓaḥa'. (TA.) [It is generally intrans., agreeable with the above explanations: but sometimes trans.; for you say, Ṣawṣaw al-rājil] He spoke to the man with low, faint, gentle, or soft speech. (M.) [Hence, Ṣawṣaw al-nafsah,] Ṣawṣaw al-nafsah, (S, M, * A, * Msb, K, *) and Ṣawṣaw al-shayṭan, (S, A, * Msb, K,) and Ṣawṣaw al-fā'if, (TA,) or Ṣawṣaw al-nāṭiša, (M,) inf. n. Ṣawṣaw, (S, M, A, Msb, K,) and Ṣawṣaw, (M, A, Msb, K,) and Ṣawṣaw, with kesr, (S, A, Msb, K,) and Ṣawṣaw, with fet-h, is also allowable in the case of this and similar reduplicative verbs, (MF, voce Ṣawṣaw al-nafsah,) or this last is a simple subst., (S, Msb, K,) Ṣawṣaw, (S, M, A, &c.,) and the devil, (S, A, Msb, K,) prompted, or suggested to him [something], or talked to him, (S, M, Msb,) and in him, or in his bosom: (M:) or suggested to him, or talked to him of, (A, * K,) and suggested in him, or talked in him of, (TA,) what was vain, or unprofitable, and destitute of good: (A, K, TA:) and in like manner one says of the thoughts. (TA.) By the prep. ل by which it is made trans. in the Kur, in vii. 19, is meant ل. (S, Msb.) You say also, Ṣawṣaw ṣawṣaw [as though signifying properly He had vain things suggested in him by the devil, so that his mind was disturbed thereby, and] his speech became confused, and he became stupified, or deprived of his reason. (TA.) Ṣawṣaw, (M, A, Bd, in vii. 19,) inf. n. Ṣawṣaw and Ṣawṣaw, (M,) The woman's ornament sounded, or made a sound or sounds: (M:) or made a low, or gentle, sound; or a chinking. (Bd, [who holds this to be a primary signification: but it is said in the A to be tropical.]) And Ṣawṣaw al-qasib, The reeds
made a low sound; or rustling]. (A.) And ٌﮎْسَو ٌﺕَﺽْۡﻋَاَذَٔ I heard its low sounding, or its chinking; or its rustling]. (A.) See also ٌﺱَو ٌﺕَﺽْۡﻋَاَذَٔ. 

**Wosas**: see 1; and ٌﺱَو ٌﺕَﺽْۡﻋَاَذَٔ, in two places.

**Wosas**: a subst. from ٌﺱَو ٌﺕَﺽْۡﻋَاَذَٔ (S, Msb, K;) signifying, [Speech, or talk, that is indistinct: or low, faint, gentle, or soft: or low, &c., and confused: see 1. ___ And hence,] The soul's, or mind's, (S, M, Msb, K;) and the devil's, (K;) prompting, or suggestion, or talk, (S, M, Msb, K;) of what is vain, or unprofitable, and destitute of good; (K;) as also ٌﺱَو ٌﺕَﺽْۡﻋَاَذَٔ [used as subst., in which case its pl. is ٌﺱَو ٌﺕَﺽْۡﻋَاَذَٔ, occurring below]. (S, K.) ___ [And hence,] An evil, or unprofitable, idea, imagination, or thought, which bestirs itself in, or occurs to, the mind. (Msb.) ___ And

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[by a metonymy,] A certain disease, [i.e. melancholia, in which is a doting in the imagination and judgment, a sort of delirium, vulgarly attributed to diabolical prompting or suggestion, but, it is said, arising from a predominance of the black bile, attended with confusion of the intellect. (Msb.) ___ [And from the primary signification seem to be derived those which here follow.] The low, or faintly heard, sound of the hunter and the dogs. (S, K.) __ A low or faint sound [or rustling] of wind; as also ٌﺱَو ٌﺙَﺽْۡﻋَاَذَٔ. (M.) ___ The Sounds, (S,) or Sound, (M, K;) of women's ornaments: (S, M, K;) [the chinking thereof: see 1.] Also, ٌﺱَو ٌﺙَﺽْۡﻋَاَذَٔ The devil; (M, K;) a name of the devil: (S;) it occurs in verse 4 of the last chap. of the Kur; and is said to mean there ٌﺱَو ٌﺙَﺽْۡﻋَاَذَٔ [the prompter, or suggester, of what is vain, or unprofitable, and destitute of good. (M.)
A disease of the nature of melancholia. (K in art.)

Mosous: see Mosous.

Mosous, with kesr, A man subject to [or diabolical promptings, or suggestions, of vain, or unprofitable, things, and thereby confused in his intellect, or disordered in his mind]: (M:) an act. part. n., applied as an epithet to a man, because he to whom it is applied talks to himself: and one also says Mosous or narrative Mosous [or Mosous Elie, like the aggub on their]. (Msb.) or, accord. to IAar, one should not say Mosous. (TA.)
The land became abundant in fresh herbage, such as is called عشب, (S, K,) and in dry herbage. (TA.)

He, or it, was dirty: (IAar, K:) syn. with حشان وكب and حشان. (TA.)

Wood that is put in the lower part of a well, when its earth is such as would pour in, (K,) and that prevents the earth from doing so: called by the people of Egypt خنزيرة, and only of the wood of the sycamore fig-tree: (TA:) [the خنزيرة is a lining of planks, resembling a barrel; and the wood above mentioned is used in its construction because water does not rot it so quickly as it rots other kinds of wood:] pl. وسوب. (K.)

[Accord. to IDrd, of the dial. of El-Yemen. (Freytag.)]

Plants; herbs; herbage: (S, K,) or abundance of herbage. (M, in art. أسب.)

A ram abounding with wool: (K) likened to a land abounding with herbage. (TA.)

Dates such as are termed [i. e., half, or two-thirds, ripe]: (K:) i. e., as applied to رطب, vile, or bad. (TA.)
1 The camel went a certain pace; (S, L, K) more quick than that called جیسَو: the contr. is said in the TA, app. by a mistranscription: but see نصب, لِمَذ.

2] the first pace, accord. to En-Nadr and As, is called الدَّنْبَيب; the next, العنق; the next, التَّزِيد; the next, the الدَّمِيل; the next, the العسَح; and the next, the جیسَو: or he went quickly, or swiftly. (TA, L.)

4 He incited, urged, or made, a camel, to go at the pace called جیسَو. (S, K.)

A quick, or swift, camels. (K.)
وسخ

1. وسخ, aor. وسخ (S, K) and وسخ, (K) [the last two of which are irregular forms], inf. n. وسخ; (L) and وسخ (S, K) and وسخ; (K). It (a garment, S, L, K, and the skin, L, or some other thing, Msb) was, or became, dirty, filthy, (S, L, K,) in consequence of its being seldom washed, (L,) or from want of care. (Msb.)

2. see 4.

3. وسخ (S, L, K) and وسخ (L, K) He, or it, made a garment, (S, L, K,) and the skin, (L,) or some other thing, (Msb,) dirty, or filthy. (S, L, K)

4. see 1.

5. see 1.

6. see 1.

7. see 1.

8. see 1.

9. see 1.

10. see 1.

وسخ Dirt, filth, or soil; (S, L,) what collects upon a garment, or the skin, (L,) or some other thing, (Msb,) in consequence of its being seldom washed, (L,) or from want of care: (Msb;) pl. الوسخ المُسوخة (أوَسَخَ النَّاسَ, (Msb.) [Live not thou upon the alms of men]. (A.)

وسخ Dirty, or filthy, [in consequence of being seldom washed, or] from want of care: an epithet applied to a garment &c. (Msb.)
遒

2 He put a pillow; (L, K) and a thing, (S,) beneath his (another's) head. (S, L, K*) [See an ex. in a verse cited voce: and another voce.

4 He hastened, or was quick, in his pace. (L, K.) or (S, L, K) or (S, L, Msb, K.)

4 He incited him (a dog) to the chase: as also (S, L, Msb, K.)

5 He put for himself a pillow; (L, K) and a thing, (S,) beneath his head; (S, L,) he rested his head upon a pillow. (L.)

He made his fore arm his pillow; i. e., lay upon his fore arm, putting it as a pillow. (L.)

A pillow, or cushion, upon which one rests his cheek (S, A, L, Msb, K) or head: (L:) and the first, a thing upon which one reclines, or rests: (M, L, K:) or the first, only, signifies, anything that is used as a pillow; (A, Msb,) or put beneath the head, (L.)

whether of household-furniture, (Msb,) or stones, (L) or earth (A, L, Msb) &c: (Msb:) pl. of the first, (S, Msb, K) and of the second, (S, L, Msb, K) and (L, TA:) and of the second, (S, L, Msb, K) and (L, TA:) and of the second, (S, L, Msb, K) and (Msb.)

[It., Verily thy pillow is wide:] said by Mohammad (L, K) to 'Adee Ibn-Hátim: (L:) alluding to his sleeping much; (L, K)

because he whose pillow is wide sleeps pleasantly: (K) or to his sleeping night and day: (L:) or to his having a wide back to his neck,

and a great head, indicating want of understanding. (L, K) You say, He is stupid, dull, or wanting in intelligence: (Msb:) or sleepy. (TA, art.)
وسادة : see وسادة
west

1. 中间，原形是动词（S, Msb, K）和分词（as shown below）以及（S, K）He sat, [or was, or became,] in the middle, or midst, of the people, or company of men; (K) or among them: (TA; i. q. and in like manner, Wسط المكان, [he was, or became, or sat, in the middle, or midst, of the place]: (Msb:) and in like manner، Wسط الشيء، and، وسطه، he was, or became, in the middle, or midst, of the thing: and [in like manner] Wسط the sky. (M.) also signifies He, or it, was, or became, in the best part of the thing, most remote from the two extremes. (TA.) And

2. 中间，原形是动词（S, K）He alighted, or took up his abode, in, or among, the best, or most generous, thereof. (M.) And Wسط الرجل قومه, inf. n. The man occupied, or held, a middle place, [meaning the best place, or one of the best places, among his people, in respect of truth and equity. (Msb.) And Wسط قومه في الحسب، [He held a middle, or good, or the best, rank among his people in regard of grounds of pretension to respect.] (M.) And Wسط في حسبه، [He held a middle, or good, or the best, rank in regard of his grounds of pretension to respect;] (M, TA; and and Wسط signifies the same; (M;) and so does Wسط، (M, TA;) inf. n. Wسط (TA.) [See Wسط، below.] Wسطه، (K,) inf. n. Wسطه، (S, K,) He put it in the middle, or midst. (S, K.) And [so in the S, but in the K
or, ) He cut it in the middle, or midst, i. e.] in two halves. (S, K.) [See the pass. part. n., below.] ___ [In the Kur, c. 5,] some read, "فُوَسْطَنَ بِهِ جَمَعًا" [which may mean And have put in the midst, thereby, a company of the enemy: or have divided in two halves, thereby, &c.: or have thereby become in the midst of a company of the enemy]: (S, TA:) others read فوَسْطَنْ. (TA.) See 1, first sentence.

___ 
بِهِ حَسَبه مَّبَيِّنٍ اَلْتَّأَمَّسٍ نَّبَٰذِت

He mediated, or interceded, between the men, or people, for the purpose of accommodation; from فِي قُوْمِهِ وُسْطَ الْرَّجُل قُوْمَهُ and وُسْطَ الوُسَاطَة, explained above; (Msb;) or from عمل الوُسَاطَة; (S;) he made mediation, or intercession, between them. (K.) ___ تَوْسُط ۵ also signifies He took what was of a middle sort, between the good and the bad. (K.)

بِهِ حَسَبه مَّبَيِّنٍ اَلْتَّأَمَّسٍ نَّبَٰذِت

In the middle of: in the midst of; or among,] (S, M, IB, Mgh, K;) and it is for this reason that it has its middle letter quiescent, (S, IB,) like between (IB) with which it is syn.; (IB, Msb;) [for] it may be used in any case in which between may be substituted for it; (S, IAth, K;) and, like between, it does not denote a part of the thing denoted by the noun to which it is prefixed, wherein differing from جُلْسَتْ وُسْطَ الْقُوْمَ. (S, IB, K.) You say, جُلْسَتْ وُسْطَ الْقُوْم (S, IB, Msb) I sat in the middle of, or in the midst of, or among, the people, or company of men, (IB, Msb;) not being one of them. (IB.) And جُلْسَتْ وُسْطَ رَأسِهِ دَهْنُ [In the middle of his head is oil;] not meaning a component part of the head. (IB.) And it is said in a trad. جُلْسَتْ وُسْطَ الْخِلْقَةِ مَلْعُونُ [The sitter in the midst of the ring is cursed]: for he must of necessity turn his back towards some of those who surround him, and so displease them; wherefore they curse him and revile him. (IAth.) ___ It may not [properly] be used as a decl. n., (IB,) i. e. as an inchoative, (Mgh,) nor as an agent, nor as an objective complement; (IB, Mgh) &c.; thus, also, differing from جُلْسَتْ وُسْطَ الْقُوْم. (S, K.)
West [like as you say, explained above]: and sometimes it is used as a subst., preserving the quiescence [and the adverbial form], like as ٌﱴَب is used as a subst. though virtually an adv. n., in cases like that where it is said in the Kur, [vi. 94,] ٍلَْيَـبَت ٍلَـيَدَف ٍبِينَكَمْ, or, as explained in the Expos. of the Jel., (IB:) or ٍمْوَقَت َءْيَشَة ٍبِينَكَمْ, (S;) or it may be so used; (Msb;) or it is so used by poetic license; (M;) or, as some say, each of them may take the place of the other; and this seems the most likely: (IAth:) or one says ٍمْوَقَت, with sukoon, only, of that whereof the component parts are separate, or distinct, (IAth, K *,) such as a number of men, and beasts of carriage, &c.; (IAth;) and ٍمْوَقَت, (IAth,) or both, (K,) of that whereof the component parts are united, (IAth, K *,) such as a house, and the head, (IAth,) or such as a ring: (K:) it is related, as on the authority of Th, that ٍمْوَقَت ٍءْيَشَة ٍبِينَكَمْ and ٍمْوَقَت ٍءْيَشَة ٍبِينَكَمْ (both meaning The middle, or midst, of the thing) are said when the thing is solid; but when its component parts are separate, or distinct, the word is ٍمْوَقَت, with sukoon, exclusively. (M.)

West [The middle, midst, or middle part, of a thing; i. e.,] properly, the part of which several lateral, or outer, portions are equal; as, for instance, the middle finger: but also meaning the part which is surrounded, or enclosed, on its several sides, although unequally: (Msb:) or the part that is between the two sides or extremities of a thing; (M, IB, Mgh, K;) [or the part, or point, that is between every two opposite extremities of a thing; and properly when equidistant; ] as, for instance, the centre of a circle: (Mgh;) as also ٍأَوْسَطُ أَزْمَل ٍفَرَط ٍذُبْعُأ, (M, K,) which is [likewise] a subst., like ُءْيَشَة ٍبِينَكَمْ and ُءْيَشَة ٍبِينَكَمْ [but imperfectly decl. because originally an epithet]; (M:) ٍأَوْسَطُ ٍفَرَط ٍذُبْعُأ has its middle letter with fet-h in order that it may agree in measure with its contr., which is ٍذُبْعُأ ٍفَرَط ٍأَوْسَطُ ٍذُبْعُأ; the like agreement being frequent: (IB:) and it is only used in cases in which ٍذُبْعُأ may not be substituted for it, herein [and in other respects, mentioned in the next preceding paragraph,] differing from ٍذُبْعُأ: (S, IB, K;) [respecting the similar and dissimilar usages of ٍذُبْعُأ and ٍذُبْعُأ, sufficient observations have been made in the next preceding paragraph, which see throughout, and more especially in its latter part:] the pl. of ٍذُبْعُأ is ٍذُبْعُأ; and that of its syn. ٍذُبْعُأ is ٍذُبْعُأ: or this may be
a pl. of, and originally [I sat in the middle, or middle part, of the house]; (S, Mgh, Msb) because [The middle, or middle part, thereof, became wide]. (Mgh, Msb) And [I smote the middle, or middle part, of his head]. (Mgh, * Msb) And [I broke the middle, or middle part, of the spear]. (IB.) And [The middle, or middle part, thereof is better than the extremity]. (Mgh, Msb) And [The best of affairs, or actions, or cases, are such of them as are between two extremes. (M. [See R. Q. 1, in art. حق.]) It is sometimes put in the accus. case as an adv. n.; as in the saying, جلسَتْ في وسط الدَّار; but this is an instance of departure from the original usage; and [the meaning is جلسَتْ في وسط الدَّار signifying as explained above; so that] it is not here syn. with بين, like as is. (IB.) ___ It is also used as an epithet: (IB, Mgh:) [as such signifying Middle; intermediate; midway, or equidistant, between the two extremities or extremes; in place, or position: but in this sense superseded in usage by ; and in time; but in this sense also superseded in usage by middling; of middle sort, kind, or rate; (Msb) as also (S, * M, Mgh, Msb, K) and and (M, Mgh, Msb) and (M, TA) [and between good and bad; (Msb, TA,) as also ; (Msb:) conforming, or conformable, to the just mean; just; equitable: (Zj, S, K:) good; (Zj, M, Msb, K) as also ; (M:) most conforming, or conformable, to the just mean; most just; most equitable; applied to what is so of a thing; (S, M, K) whatever it be; (S, K;) as also ; (M:) best; (Msb) as also ; (S, * Msb, K:) most generous: (M:) and when used as an epithet, it is applied alike to a masc., fem., sing., dual, and pl., subst.: (Mgh:) the fem. of is (Mgh, Msb:) and the pl. masc. and pl. fem. (Msb.) Hence, (Msb,) The middle finger. (Msb.) And [The middle day]. (Msb) And [The middle night. (Msb.) And The ten middle days. (Msb) And The ten middle
nights: not

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; for this is a vulgar mistake, into which relaters of traditions have fallen; or it may be a mistake of transcription.

(Msb.) And (M, Mgh, &c.,) mentioned in the Kur, [ii. 239,] (M, K,) meaning The middle prayer (Bd, TA) between the other prayers, (Bd, TA,) or between the prayers of the night and the day; (TA,) or the most excellent of them in particular: (Bd:) i.e. the prayer of the afternoon;

(Alee Ibn-Abee-Tálib, I'Ab, and others, Mgh, Bd, K,) because the prophet said, on the day of the Ahzâb, they have diverted us from the prayer of the afternoon: (Bd:) or the prayer of daybreak; (also said to be on the authority of 'Alee, Mgh, Bd, K,) because it is between the prayers of the night and the day; (Bd:) for the saying of the prophet mentioned above does not contravene this and other assertions, since what is meant in the trad. is not what is meant in the Kur: (K:) or, (M, K,) accord. to Abu-l-Hasan, (M,) the prayer of Friday; (M, K;) because it is the most excellent of the prayers; (M;) and he who says otherwise errs, unless he trace up the assertion to the prophet: (M, K:) these three opinions are of the strongest authority; (B;) and the first is that which commonly obtains: (Mgh:) or the prayer of noon; (Mgh, Bd, Msb, K;) because it is in the middle of the day: (Bd:) or the prayer of Friday on the day thereof; but on other days the prayer of noon: (K, and also said to be on the authority of 'Alee:) or the prayer of sunset: (Mgh, Bd, K,) or the prayer of nightfall: (Bd, K;) or [the night-prayer called the prayer of the breaking of the fast: (K,) or the prayer of sacrifices: (K,) or the prayer of the period called the prayer of the congregation: (K,) or the prayer of fear: (K,) or the prayers of nightfall and daybreak together: (K, and said to be on the authorities of 'Omar and 'Othmân:) or the prayers of daybreak and the afternoon together: (K,) or any of the five prayers; because before it are two prayers and after it are two prayers: (K,) or all the divinely-appointed
prayers: (K:) or certain prayers not particularized: (K:) or prayer of middling length, between long and short. (K:) Hence also, A middling thing; a thing of middle sort or kind; (Msb;) between good and bad; (S, Msb;) as also: (Msb:) and in like manner it is applied to a male slave, and a female slave, (Msb,) and two male slaves, and two sheep or goats. (Mgh.) And

Of the middle sort of that which ye give for food to your families, (Mgh, Msb,) between what is prodigal and what is niggardly. (Mgh.) And

The middle class of men: occurring in a saying of 'Alee, cited in full in art. (M.) And

Teach thou to me a religion of the middle sort: occurring in a saying of an Arab of the desert to El-Hasan, cited in full voce, in the Kur, [v. 91,] (S, Mgh, Msb,) [We have made you to be a nation] conforming, or conformable, to the just mean; just; equitable: (Zj, S, IB, Bd, K:) or good. (Zj, Bd, Msb, K.) And

Choice pasturage. (M.) And

A good man; as also: (M:) or a man having good grounds of pretension to respect. (TA.) And

Such a one is the best of his people (S, K *), (as in some copies of the K,) Such a one is the best of his people in race, and the highest of them in station. (S, K.) And

[Such a one is of good quality, or of the best quality, in respect of tribe, and of grounds of pretension to honour. (Lth.) And He is of the best of his people. (Msb.) And in like manner, It is of the best of the thing. (Msb.) And in the Kur, lviii. 28, The best of them said: (Jel:) or the most rightly directed, of them, to the truth. (Msb:) or it means [the most remote, of them, from either extreme, in judgment]; or [in age]. (Bd.)

see, as an epithet, in two places.
A mediator, or an intercessor, for the purpose of accommodation, (O, K,) between people, (O,) or between two persons engaged in mutual altercation or litigation. (K.)

Mediation, or intercession. (S, K: see 5.)

The best of deenârs. (TA.)

A mediator, or an intercessor, for the purpose of accommodation, (O, K,) between people, (O,) or between two persons engaged in mutual altercation or litigation. (K.)

The fore-part of the camel's saddle: (S, K:) accord. to Lth, (Az, TA,) the part, of the camel's saddle, which is between the  and the  (Az, M, L;) but this is a mistake; (Az, L;) for the  of the camel's saddle is one of the  which are its two extremities, [or upright pieces of wood,] like the  of the horse's saddle, (Az, L;) between which the rider sits; (Ish, Az, L;) it is the extremity which is next to the head of the camel; (Az, L;) the tall forepart next to the breast of the rider; (Ish, Az, L;) against which the breast of the rider sometimes strikes; (TA, in art.  the  being the extremity which is next to the tail of the camel; (Az, L;) the hinder part of the saddle, which is its tall and broad piece of wood that is against (Ish, Az, L;) the  the head of the rider: (Ish, Az, L;) the former of these is not called  as being a middle part between the  and the  , as Lth says; nor has the camel's saddle any [part called]  also signifies The piece of wood that is in the middle, between the two pieces called the  in the yoke that is upon the neck of a bull which draws a cart or the like. (L in art.  )

The jewel that is in the middle of a  [or necklace], which is the best thereof; (S,) the
large pearl (دارة) that is in the middle thereof, which is the most precious of the beads thereof. (L.) ___ [In modern Arabic, A means of doing a thing. You say, By means of such a thing. ___ Also, An intermediary, interposer, or agent between parties; a go-between.] See also He is in a good condition of life. (Er-Rághib, TA, in art. حفح.)

fem.; pl. masc.; pl. fem. see, as a subst., in two places; and as an epithet, throughout. What is in the middle of a بيت [i.e. house, or tent, &c.], particularly. (Ibn-'Abbád, K.)

He slew such a one cut in the middle, or midst, in two halves. (TA.)

This mode of slaughter, termed توسط, was often practised under the rule of the Egyptian Sultáns; many instances thereof being mentioned by ElMakreezee and other historians. See De Sacy's Chrest. Ar., 2nd ed., vol. i. p. 468.]

see, as an epithet, in two places.
The vessel was sufficient in its capacity or dimensions, or sufficiently capacious, or large, for the goods; and the place for the company of men. It is not in thy power, or proper for thee, or allowable for thee, to do such a thing. He (God) made his means of subsistence ample and abundant. (Msb.)

He made wide, broad, spacious, roomy, or ample. They made room, or ample space, for him in the sitting-place. (S, art. فسح) And so They made room, or ample space, [one for another;] in the sitting-place. (S, art. فسح) for, He (God) amplified, enlarged, or made ample or plentiful, his means of subsistence; contr. of ضيق. See 1, and 4.

O God, make thy mercy sufficient for us; syn. أَوْسِعْ أَمْرَهُ أَجَعِلْهَا تَسْعَنا لأَللَّهِمْ أَوْسِعْ رَحْمَتَكَ أَجَعِلْهَا رَحْمَتَنَا.
state, or case, or affair, ample, or free from straitness, to him]. (S, art. فرش) See ___ فرشه.___

They made room, or ample space, for the man, in a place of standing or of sitting.
(Msb, voce وسع او لرجل) (S, K) and (K) H (God) enriched him; or rendered him free from want. (S, K) __ See 1.

5 (He became, or made himself, ample, or abundant, in his circumstances; or in his means of subsistence; for (in art. فرغ (تفرغ) He took a wide, an ample, or a large, range, in an affair. (He took a wide, or an ample range, or was profuse, in bounty, or munificence). (S, K, in art. خرق) __ It expanded itself, spread out, dilated, widened. __ He expatiated. One says, توسّع في عيشه لह ساحة توسّع فيها. (TA, voce تركح) __ He strode, in walking. __ They extended its (a word's) signification, or amplified in respect of it, or rather, took an extended range in using it, so that they applied it to such a thing. (The lexicons, &c., passim.) __ تبسّق: توسّع __

8 It (a man's state, or condition, &c.) became free from straitness, or unstraitened. __ فرغ توسع在他的 عيشه (His means, or circumstances, of life became ample, or plentiful). (Msb, art. __ فرغ (نعم) توسع (بطنه) __ توسع لأمر __ Tوسع (لأمر __ He was capable of doing a thing. An instance occurs in the TA, voce عبد (جربها) __ أوعما __ أتساءع البئر __ (K, art. جرب) See also 5, in art. خرق __ أتساءع الخرق على الٌواقع __ The hole was wide to the pitcher: see __ تبسّق __ أتساءع __ Extension of the signification of a word or phrase: an amplification. (The lexicons, &c., passim.)

.width; breadth; extent, or space, from side to side. See سديل __ سعة __ العيش __
Ampleness of the means, or circumstances, of life; an unstraitened, or a plentiful, state of life. __ سعة

Ample scope for action, &c.: and a state in which is ample scope for action, &c.: see ٌﺲَﻔَـﻧ, and ٌضاَﺮْﻌِﻣ: [consequently] easiness of life. (TA.) __

capacity, or power, or ability: (S, K:) and plentifulness and richness, or wealthiness, or competence: and

i. q. ٌﻂِﺑاَر

A large, or liberal, disposition: see ٌﻊِﺳاَو ِﻖُﻠُﳋا, proper ٌﺊِﺳ ٌﻊِﺳأو, or ٌﺚَﻴْﻋ ٌﻊِﺳاَو, or ٌﺶْﻴَﻋ ٌﻊِﺳاَو, having power, or ability: (Bd, iv. 129:) or rather, having ample power or ability; powerful. See Ham, p. 609. __

A large, or liberal, disposition. __

Widestep (in running). (So expl. in the PS.)

Wider, or widest: see 3 in art. __

Amply, or abundantly, provided with the means of subsistence.

Width; extent; ampleness of space, and of quantity: properly a place of width, or spaciousness. See ٌﺔَﺴْﻔُـﻧ and ٌﻂَﺴْﺒَﻣ.
A camel's load: see ٌﺮْـﻗِو ٌﺔَﻘﻴِﺳَو ٌقﺎَﺘْﻌِﻣ.

A mob of driven cattle: see ٌﻪَﻘِّﻴَس ٌﻢَقْتِا ٌقِـِقْث.
WSL

1. See 5.

2. See 5.

WSL

5. He sought to get at, or obtain, the water by means of the bucket. (In art. دلو ( ) توسل إليه بكذا) He sought to bring himself near to him, or to approach to him, to gain access to him, or to advance himself in his favour, by such a thing: (Msb, &c.:) so too (S, K;) and (Smb, .) WSL, aor. (Msb.)

WSL

A means of access to a thing; (IAth:) a means of becoming near to a thing: (IAth, Msb:) these are the primary significations: (IAth:) a means of becoming near to, or intimate with, or of ingratiating oneself with, another: (S:) honourable rank or station with a king: degree: affinity: (K;) a tie, or connexion: (TA:) it may be rendered a means of access, nearness, intimacy, ingratiating oneself, attachment, or connexion: and also, of attainment, or accomplishment.
He marked, or put a mark on, the garment, &c.; said of a trader, or dealer. (JK in art.)

He branded him, or stigmatized him, with satire]. (TA.) See a hemistich cited

He marked it [in any manner]. (Msb.)

He stigmatized him, or set a mark upon him whereby he should be known, by something said. (TA in art. ___)

I put a superscription, or title, to the book, or writing. (TA in art. ___)

I discovered, or perceived, in him good, or goodness, by right opinion formed from its outward signs;] originally, I knew its real existence in him by its outward sign. (MF.) See also Har, pp. 30, 46, 76. ___

He examined deliberately in order to know the real state or character of a thing by the external sign thereof. (Bd, xv. 75.) ___ He perceived a thing by forming a correct opinion from its outward signs. (TK.)

A brand, or mark or figure made with a hot iron, upon an animal. (K.) And i. q. (S;): [I discovered, or perceived, in him good, or goodness, by right opinion formed from its outward signs;] originally, I knew its real existence in him by its outward sign. (MF.) See also Har, pp. 30, 46, 76. ___

He examined deliberately in order to know the real state or character of a thing by the external sign thereof. (Bd, xv. 75.) ___ He perceived a thing by forming a correct opinion from its outward signs. (TK.)

A mark, sign, badge, token, symptom, &c.; (Msb.) And The  [or title] of a book or writing. (TA in art. ___)

See also Har, pp. 30, 46, 76. ___

A certain plant, with the leaves of which
one tinges or dyes [the hands, &c.], and said to be the leaves of the [or indigo-plant]: or a plant [of another species (TA)] with the leaves of which one tinges or dyes [the hands, &c.] (K.)

on the rain thus called, see نوء.

[A periodical festival: a fair:] i. q. عود (Msb, art. دوَع) The fair, and place of meeting, of the pilgrims. (Mgh.)

A brand, or mark made with a hot iron. (TA, voce خَمَد) [Originally] A branding, or cauterizing, instrument [or iron]; (S, K;) a marking instrument. (Msb.) An impress, or a character, of beauty. (S, K.) See an ex. in a verse cited voce أَئِم. 
وسى

3: اَسْيَتَهُ, throughout.

4: أَسْوَى, originally see اَسْوَى.

6: تَوَاسُوا, see its syn.
They were in a state of commotion, and spoke together one to another, or some of them to others, in a low, faint, gentle, or soft, manner. (IDrd, K.)

Speech with confusedness, (S, K,) so as to be hardly intelligible: (TA:) or confused speech: or low, faint, gentle, or soft, speech: or such a word or saying. (TA.) See R. Q. 1. Lightness, activity, or agility. (K.)

Light, active, or agile; (Lth, S, K;) applied to a man; (S;) and to an ostrich; (AA, K;) and so applied to a she-camel; (K;) or this last, so applied, signifies quick, and light or active or agile; and so applied to a he-camel; and applied to a he-camel and to a man. (TA.) You say also, رجل وشواش الذراع, meaning, نشيشيه, (K,) i.e., A man slender in the (fore)arm, and light, or active, in work. (AO, TA.)
A date having a thick [i.e. pulp, or flesh]. (K.) Of the dial. of El-Yemen. (TA.)

showing, A medley, or mixed multitude; (K.) or sundry, or separate sorts of people; (S.) and young men of the baser sort. (TA.) A term of dispraise only. (Marg. note in a copy of the S.)
The roots and branches became entangled together. (S.)

1. لَجَشَو َوَشْجَتَ العروق والأغصان

The roots and branches became entangled together. (S.)

God joined and mixed them together. (TA.)

2. جّشَوِ،َوَشْجَتَ أَلْفَة

He made the relationship intricate. (S, K.)

Trees of which spears are made: (S, K,) or canes growing obliquely, or, as in the M, in an intricate manner: or the hardest of canes: or, as a coll. gen. n., spears; n. un. with ت (TA:)

[See also جّشِّوُهُمُ،.] or, originally, the roots of canes: and afterwards applied to signify spears, themselves; so called because of their intermingling when meeting together. (Ham, p. 165.)

They thrust one another with the spears. (A.)

Drought destroyed the tangled trees, or their roots; no moisture remaining in the earth. (TA, from a trad.)

The roots of the sinews. (TA.)

Intricacy of relationship: (S, K,) pl. جّشَوِ،َوَشْجَتَ أَلْفَة (TA.) Ex.

There is an intricacy of relationship between them. (TA.)
The root of a tree. (S, K.) See ṭawṣaṭa. An implement made of fibres of the palm tree (菲尔) twisted, and then tied (or, as in some lexicons, attached in the manner of a net, TA,) between two pieces of wood, (or a net between two pieces of wood, TA,) upon which reaped wheat &c. are carried. (S, K.)

Anything entangled, intermixed, confused, or intricate. (TA.)

Intricate relationship; or intricate uterine relationship; (S, K;) and close. (TA.) Ex. بينهم وأشجة رحم Between them is an intricate and close relationship. (TA.)

An intricate, or a confused, affair. (TA.)
He put on the woman aءَبْعَـِّثَ ِهِبْـَّثَب He struck him a blow upon the place of the (TA.)

She put on, or decked herself with, aءَبْعَـِّثَ ِهِبْـَّثَب She put on him the garment in the manner described in the explanation of the phrase (M, L.) He wrapped himself up in his garment. (L.) He threw the bit and bridle of his horse upon his shoulder, and put his arm through it, so that it became like aءَبْعَـِّثَ ِهِبْـَّثَب (Expos. of the Mo'alla'kát printed at Calcutta, p. 171.) He embraced a woman round the neck, and turned her over. (TA.)

See 5, in two places.
An ornament worn by women, (L) consisting of two series of pearls and jewels strung or put together in regular order, which two series are disposed, or placed, contrariwise, one of them being turned over the other [so that they cross each other: (L, K) or a thing woven of leather, and adorned with jewels, like a qalâda, worn by a woman: (Msb:) or a wide [piece, or thing, of] leather, (K) or a thing woven of leather, in a wide, or broad, form, (S) and adorned with jewels, which a woman binds between her shoulders and her flanks: (Lth, S, Mgh, K:) or a qalâda of the belly, which is sometimes long, so that the redundant portions of its two extremities are thrown over the shoulders: (Mgh:) or one of a pair of necklaces which a woman makes to hang down upon her sides; one upon her right side, and the other upon her left: (W. 144:) [hence it seems to be of different kinds; one kind consisting of two ornaments resembling necklaces, one of which rests upon the right shoulder and against the left flank, the other resting upon the left shoulder and against the right flank; another kind seems, from an expression in the A, a woman bearing a, and to be one such ornament; another, an ornament resembling a necklace, thrown over the head, so as to rest upon the shoulders, crossing in front, and passing round the loins, and is tied or crossed in front, and of which the redundant portions are thrown over the shoulders: see also pl. and (S, K) the last thought by ISd to be formed as though from (L) Lebeed says:

* ولقد حمست الحي حمل شكيٍ فرط وشاحي إذ غدوت جامها

*
And I have protected the tribe; a swift, outstripping, horse, whose bit and bridle were my when I went away, bearing my arms: see he relates his having gone forth as a scout for his people, mounted on his camel, with his horse by his side, and bearing its bit and bridle like a so that he might bit the horse if he perceived the enemy. (L.) [so called because of the manner in which it is worn]. (M) and A sword: (M, K:) so called because of the manner in which it is worn: see She is slender in the belly and flanks. (K.) [See also art. غرث.]

Wضاح see Wضاح.

Wضاح A she-goat (S, K) that is black, (L,) with a white mark, or with two white marks, like a expl. by Wضاح. (S, L, K.)

Wضاح A garment, and a cock, having two marks like a Wضاح. (L.) [See Sصلصل.]

Wضاح A gazelle, and a sheep, and a bird, having two streaks, or strips, one on each side. (L.)
*رشَو* (S, K, TA.) *He sawed* a piece of wood with a ميشار; a dial. form of آشر; (S, K) i. q. (K.)

*aor.* (Msb.) inf. n. *رشَو* (S, K) *She* (a woman) *sharpened* (S, Msb, K) her teeth, (S, K) or her canine teeth, (Msb.) *and made* them *thin* [and serrated], (S, Msb, K,) meaning their edges: (TA,) [as also آشرت. See *واشرة.*

10 *She* (a woman) *asked for her* [teeth or] canine teeth to be sharpened and *made thin* [and serrated]. (Msb.)

*a dialed form of آشر* [A serration and a sharpness of the extremities of the teeth]. (Sgh, K.)

A woman *who sharpens and makes thin* [and serrated] the [teeth, or] canine teeth. (Msb.) It is said in a trad., لعن الله واشرة الموتشرة [May God curse her who sharpens and makes thin and serrated the teeth, or the canine teeth, and her who orders one to do this, or who asks for it to be done]. (S, TA.) An old woman does this in order to make herself like the young. (TA.)

Moشر العضدين, applied to the beetle, [meaning, *Having the fore-shanks formed thin, and serrated;* as also without ِ. (K.)

*ميشار,* without ِ, *A saw;* a dial. form of ميشار. (S, * K.)

A woman *who orders one to sharpen teeth and to make them thin* [and serrated]: (L,) or *who asks for this to be done;* as also موتشرة, موتشرة: (K;) if with ِ, it is from آشر, not ُرشَو; and if without ِ, accord. to the regular way it should be موتشرة. (K.)
major sheet: see متشتر، مستشتر.
وضط

[thus without ة]: see صميم.
A ball of spun thread.
وشق

جججة 8

تشجع 8

وشيقة see جججة.
It will soon be: (S, Msb, K, TA:) or it is near to being. (Msb, TA.)

an anomalous inf. n., or perhaps a simple subst.: see 1 in art.

Quickly, or speedily. (IB, TA.) See an ex. in a verse cited voce.
A she-camel whose milk lasts throughout the year. (IAar., in TA, art. شكر.)
مشوم، said of hoariness, *It became abundant*, or *spread*: see 5 in art.

*ّمَشْوَأ ِﻪﻴِﻓ*.

اِنْشَمَتُ بِالْتَّؤُورُ 8

[*She tattooed herself with smoke-black*]. (T, art. نور.)

شوم Tattoo: see ٌﻒَسَأ and َحﱠﺮَـﻗ.

شوم ُمرَـحَّة A female tattooer. See َرَجَع، latter part of the paragraph.

شوم Tattooed: see a verse cited voce طَنْفِل.
1. *يوشَو*, inf. n.*يوشَو*, *He variegated*, or *figured*, a piece of cloth, or a garment; (*Mgh, Msb, * K*) and *embellished it*. (*K*)

2. *يوشَو*, *He calumniated*, or misrepresented, him to the Sultán. (*S, Msb, K*)

3. *شيَّة* Any colour differing from the main colour of a horse, &c.; a colour differing from the rest, (*S*) or from that which generally pervades a thing. *شيَّة* لا شَيْة فيه It is of one generally pervading colour, in which is no other colour. *شيَّة* [also] A mark, sign, symptom, or token, by which a thing is known; syn. عَلَامة; (*Msb*) and *شيَّة* مَحْتَلَة, which see.

4. *يوشَو*, originally an inf. n., *A kind of variegated, or figured, cloth, or garment*. (*Mgh, Msb, *)

5. *يوشَو* The variegation, figured work, or figuring, of a garment; making it partycoloured.


7. *يوشَو* : see what next follows.

8. *يوشَو*, rel. n. of *شيَّة*, the rad. *و* being restored; (*S* in the present art.;) and so *يوشَو*, *شَيَّة*, like *عَدْوَى*, *عَفْوَى*, and so [of *عَدَة*]. (*S* in art. *وعد*)

9. *يوشَو* A saying misrepresented. (*TA* in art. *وقَت*, in an explanation of *يوشَو* مَقْتُت. *يوشَو* is used by Aboo-Dhu-eyb to signify *A musical reed-pipe*. (*TA, art. نَوب*)
She (a girl, M,) put on, or wore, her نقاب [a kind of fare-veil], (AZ, TA,) or her قناع [a kind of head-covering], (M,) in such a manner that nothing was seen but her eyes: (AZ, M, TA:) توصيص and ترصيص signify the same: (AZ, S, CK:) the former is of the dial. of Temeem: (AZ, TA:) or both the above verbs signify she (a woman) contracted her نقاب (K, TA) so that it shewed nothing but her eyes: (TA:) or توصوص signifies she (a woman) put her نقاب near to her eyes.

He looked through a hole such as is termed صوص: (K.)___ He (a whelp) opened his eyes. (K.) صوص عينه He (a man) contracted his eye in order to obtain a sure view. (IDrd, M.)

A hole in a veil or the like, of the size of the eye, through which one looks. (S, M, K.) And صوص [the pl. of the former, or of either] The narrow parts of the apertures for the eyes of a براق [a kind of woman's face-veil]; (M, TA;) as also صاصص (TA.)

A small براق [a kind of face-veil]: (S, M:) pl صاصص (S,) signifying small براق that is contracted [so as to show nothing but the eyes]. (M, TA.)
It (a garment) was, or became, dirty. (K.)
وصب

1. It continued; was constant; (S, K) was fixed, settled, or firm. (K) The milk of the camel continued, or was constant. (A) The milk of the camel continued, or was constant.

2. He (a man, S) was, or became, diseased, ill, or sick: (S, K) or in pain: (Msb) [or in violent pain: or in continual, or constant, pain: or emaciated in body by reason of fatigue or disease: or in a state of excessive fatigue: and, sometimes, he suffered fatigue, or weariness, and languor: see ] is also explained as signifying the being languid: (TA) and as signifying he felt, or experienced, pain in his body. (A) The fat [in an animal] continued. (TA) the latter aor. extr. [with respect to analogy]; (Kr) like . (TA) [and see below:] and ; (TA) i. q. He kept, attended, or applied himself, constantly, perseveringly, or assiduously, to the thing; (S, K) and managed it, or conducted it, well. (K) and managed it well. (Kr) The people kept, attended, or applied themselves, constantly, perseveringly, or assiduously, to the thing. (S, K) He took care of him, tended him, or nursed him, in his sickness: like (TA, from a trad.) See 1.
وصب see 1, and 4.

4 It (a disease) rendered him ill, or sick. (TA:) See وصب. — اوصسب. He (God) afflicted him with a disease, sickness, or malady. (S, K.) See وصب. — اوصسب. He (a man) had diseased children born to him. (K.) Accord. to IKtt, وصب القوم The people had their children wearied by disease. (TA:) وصب الناقة السَّحَم The she-camel grew fat, (K,) and continued so: (TA:) [explained in the K by نبت شحمها, [which is probably a mistake for نبت شحمها; and if so, I prefer another reading of the phrase in the K, mentioned in the TA; namely, وصب الناقة السَّحَم; i. e., the she-camel was constantly fat]. — اوصسب الناقة, and واصسب, The she-camel yielded milk continually, or constantly.

(A.) — See 1.

5 توصسب see 1, in two places.

وصسب The space between the third finger and the first finger; or, lit., what is between those two fingers. (K.)

وصسب A disease, sickness, or malady: (S, K:) or pain: (Msb:) or violent pain: or continual, or constant, pain: or continuance of pain: (TA:) or emaciation of the body by reason of fatigue or disease: (IDrd:) or excessive fatigue: (Zj:) and, sometimes, fatigue, or weariness, and languor: (TA:) pl. وصب. (K.)

وصسب (S, K) and وصب (TA) Diseased; ill; sick: (S, K:) or in pain: (Msb:) [or in violent pain: or in continual, or constant pain: &c.: see وصب]: pl. of the former and وصب. (K.)
A continual, perpetual, constant, or fixed punishment. (Fr, TA.)

To Him shall be rendered obedience perpetually, or constantly: (Fr, S:) or it may mean To Him shall be rendered obedience, whether man be content with that which he is commanded to do, or not; or whether it be easy to him, or not: to Him shall be rendered obedience, even if it be attended by excessive fatigue. (TA.)

A desert far-extending, [as though] without end; (S;) that extends so far as scarcely to have an end; (A;) very far-extending. (K.)

Afflicted by God with a disease, sickness, or malady. (S.)

A she-camel that yields milk continually, or constantly. (A.)

Having many pains [or diseases]. (S, K.)
4. 

**وَصِدَ**

_He closed_, a door, or an entrance; syn. _أَعَلَقَ_ (M, A, L, K); and _أَطْلَقَ_ (Msb, K); as also _أُصِدَ_ (S, L, K). See 10. 

**وَصِدَ**

_It (a door, or entrance) became closed._ (S.) 

**وَصِدَ**

_He covered, or covered over, a cooking-pot._ (M, A, L.)

_The mountain fell upon the entrance of the cavern, and stopped it up._ (L, from a trad.) See also _وَصِدَ_ (S.)

_They straitened him, and imposed on him a difficulty which he was unable to bear._ (A.)

10. 

**وَصُوْدَتْ**

_(S, A, L, K) and _وَصِدَ_ (A, K) _He made a fold, such as is called_ **وَصِيدَة** (S, L) or _وَصِيدَة_ (K) _or a حُصِّنَة, for his sheep or goats, (A,) in a mountain._ (S, L)

_وَصِيدَ_ (M, L) as also _إِصَادَ_ (L) and _وَصِيدَ_ (K) [see the Kur, xviii. 17] (K) i. q. _مُطَبِّقَ: (M, L, K,) [in a copy of the M written مُطَبِّقَ: in the L, without any syll. signs: in the CK, مُطَبِّقَ: and in my MS. copy of the K, مُطَبِّقَ: see the remarks on these words in art. _أُصِدَ:)] or _وَصِيدَ_ and _إِصَادَ_ are like طَبِّقَ_ (O.)

**وَصِيدَ**

_A court, or an open or a wide space in front of a house or dwelling, or extending from its sides._ (S, M, A, L, Msb, K;) as also _إِصَادَ_ (L,) pl. _وَصَائِدَ_ (TA.) _A threshold_ (Msb, K) of a door or entrance. (Msb.) _A door, or entrance._ (A,) See _وَصِيدَ._ _It has the first of these meanings in the Kur, xviii. 17; (A, L, TA;) or the second: (TA:) or the third: (A, TA:) or it there means The _cavern of the Asháb el-Kahf._ (K, TA.) _Also, _وَصِيدَ_ (K,) or _وَصِيدَة_ (S, A, L) [as also _أُصِيدَة_ (TA:) _A fold حُصِّنَة, for sheep or goats: (A,) or a house like a حُصِّنَة, of stones, made in the mountains, for flocks or herds; (L, K,) i. e., for sheep or goats &c.: (TA:) an enclosure like a حُصِّنَة, made for flocks or herds, excepting that it is of stones, and a حُصِّنَة_ [is] of branches of trees: (S, L) F,
misunderstanding this explanation, has erroneously said in the K, that ٌﺪﻴِﺻَو also signifies a حظيرة of branches of trees: (TA;) pl. وصائد ٌﺪﻴِﺻَو (ٌﺪﻴِﺻَو). (A.) [Snares, or traps, for catching beasts of prey: see رصد in art. رصد. ٌﺪﻴِﺻَو also signifies a ٌﺪﻴِﺻَو of branches of trees: (TA:) pl. A.]___

ٌﺪَﺻَر Herbage having ٌﺪَﺻَر the roots near together. (S, L, K.) ٌﺪَﺻَر. (ٌﺪَﺻَر) Strait; straitened; (K, TA;) as also ٌﺪَﺻﻮُﻣ ِﻪْﻴَﻠَﻋ ٌﺪَﺻَر. (A, TA.)

ٌةَﺪَﺻَر a door, or entrance, ٌةَﺪَﺻَر closed: (L:) or become closed. (S.) In the Kur, eiv. 8, [and xc. 20,] ٌةَﺪَﺻَر [ٌةَﺪَﺻْﺆُﻣ, L] signifies ٌةَﺪَﺻَر Closed over. (S, L.) ٌةَﺪَﺻَر
A covenant, compact, or contract: (S, K:) a dial. form of ارض and اسر. A written statement of a purchase or sale, transfer, bargain, or contract: (S, A, K, TA:) the first is from اسر, and is generally used in this sense: pl. of the first, اوسار; and of the second, اصرات Lth says, that the second is an arabicized word; and others say, that the first and second are Persian words, arabicized. (TA.) One says, اقطعه الأرض وكتب له، ] [He made him a grant of the land to be held in fee, and wrote for him the statement of the transfer.] (A.) And it is said in a trad., هذَا أشتري مني أرضًا وقبض مني وصارها فلا هو يرد على الوصر ولا يعطيه اللَّهَم This man purchased of me some land (or a house, as in the TA) and received of me the written statement of its sale, but he will not restore to me the written statement of the sale, nor will he give me the price] (S.)
He attained to the proper age for service. (K.) See an ex. in the K, voce مَخْتَذَوُونَ.

He (a boy) became of full stature, and fit for service. (Mgh.)

He was, or became, characterized, or he characterized himself, by knowledge, or science]. (Msb in art. أَهْلِ.)

See 4.

A quality; an attribute; a property; or a description, as meaning the aggregate of the qualities or attributes or properties of a thing; or the state, condition, or case, of a thing.

So explained voce صفة, and voce صورة. See its syn. جَالَى صَفةٍ in grammar, The same as نَعَت. An epithet. (K.) A word denoting an attribute (مَعْنَى) and a substance (ذَات). Under this term are comprised the صفة المشبهة بالاسم، the صفة مشبهة، the اسم مفعول الفاعل التفضيل، the صفة مشبهة، and the الفاعل (النَّفَاعَل) من صفة مشبهة [A simple epithet]; an epithet resembling an صفة، اسم فاعل. An epithet in which the substantive character predominates. A word denoting a quality, as a general term for an attributive word, is also applied by Lth and other old writers to An adverbial n. of place or time, and to a preposition. It is so applied in the L and TA, art. الفاعل, &c. It was applied to the former by Fr, (T, voce نَظَرَف) and to the latter also. (L, TA, ubi supra.)

See 3 in art.
1. **وصل** (وُصلِّيِّهَ). He, or it, arrived at, came to, reached, attained, him, or it; (S, K, &c.;) as also وصلُ رحمه__

He made close his ties of relationship by behaving with goodness and affection, &c., to kindred: see وصلَهُ صلاة الرحم. وصلَهُ

He had, or held, close, or loving, communion, commerce, or intercourse, with him.

(Msb, K.) __ and وصلُهُ صلاة وصلُهُ، inf. n. and صلاة and وصلُهُ، inf. n. and صلاة وصلُهُ، inf. n. and صلاة are said with relation to love, whether chaste or unchaste. (M, K.) __ And وصلُ حبهه، inf. n. and صلاة وصلُهُ، inf. n. and صلاة: (He made close his bond of love, by affectionate conduct). (M.) __

And وصلُهُ جائزة [He gave him a gift]. (K in art. وصل, or Wصل) حذف __ وصل. He connected, or conjoined, a word with a following word, not pausing after the former; he made no interruption.

2. **وصلت** وصلت, inf. n. __ He joined, or connected, much: he made a string to have many joinings. (TA: the latter from an explanation of the pass. part. n.) __

He made it to reach it, or him: syn. أطلْهُ إليه، and أهلِهْ إليه، أبلَهُ إليه، and أنها إليه، أطلْهُ إليه

3. **واصل**، inf. n. and وصلُ مواصلة and وصلُهُ إلَيه. __ He continued the fasting uninterrupted. (TA.) See an ex. voce غفلة [q. v.].

He held communion, or commerce,
of love with the woman. Contr. of قاطعاً وواصلاً (K in art. قطع.)

4. أوصله He made, or caused, him, or it, to reach; he caused to come, brought, conveyed, or delivered, him, or it; (S, * M, K, *) اَلإِّهُ to him, or it; as also وصله. (M.) See أَدَاَهُ. ﺎَﻋَطَأَق (.

5. توصل إليه He applied himself with gentleness, or courtesy, to obtain access, or nearness, to him. (S.) See 1.

8. اتصل به It communicated with it. (Modern usage.)

وصل Union [of companions or friends or lovers]; contr. of قَراَف (T, S, voce فرقة (Msb, ibid.) or of فِصل (M.) See هِجاَرُان. in vi. 94) or of فِصل In the case of connexion with a following word and in the case of a pause.

وصل and وصل A limb: see فخذ and فعض and see also Har, p. 346. Between every فصلان [or rather between every Faisal and the Faisal next to it] is a وصل (O, K, in art. Faisal.)

وصل: see وصل.

صلّة الرحم The making close one's ties of relationship by behaving with kindness, or goodness and affection and gentleness, and considerateness, or regard for their circumstances, to kindred, or relations, even though remote, or evil-doers: and قطع صلة الرحم signifies the contr. (IAth, TA.) صلة الرحم A gift for which no compensation is to be made; a free gift; a gratuity; like صدقة and صدة. (Marg. note in a copy of the KT.) صلة The connexion of a verb with the objective complement, whether immediate or by means of a preposition. صلة The complement of a موصول [or conjunct], (I have thus rendered it voce أَلَّا whether the latter be a particle or a noun. (I' Ak, sect. الموصول ّ) The term is also applied in the Msb, art. مآذنُ للهَ مأذنُ للهِ to in the phrase مآذنُ للهِ. (I' Ak, sect. الموصول ّ) Often applied
to the connective prep. by which a verb or act. part. n. is transitive, together with the noun or pronoun governed by it; as to لَهُ in أَذَّنَ لَهُ and that prep. alone is called حِرْفُ الصلَة. Also, to a prep. by which a pass. verb or part. n. is connected with its subject, together with that subject; as from لَهُ in أَذَّنَ لَهُ. In this case it is an inf. n. in the sense of a pass. part. n., namely, of مُوصَول. (IbrD.)

A connective word or phrase: as مَّيَكَد يِّرَاها is said to be in the phrase كُود. In this case it is an inf. n. used in the sense of an act. part. n.) It is used in this sense especially with reference to cases in the Kur-án. (MF, art. كُود.)

See: A means of connexion, or attachment: see ذِرَى.

Moṣṭur A joint, or place of juncture.

Moṣṭur, in grammar, [A conjunct]. This is of two kinds; مُوصَولٌ إِسْمِي and مُوصَولٌ حَرِيقٌ. The former term [or conjunct particle] is applied to the infinitive particles وَلْ، إِنَّ، أَذَّنَ، مَا، أَنَّ، كَيْ، إِلَّوْ، and the latter term [or conjunct noun] (I have thus rendered it voce لَأْ، and voce ﻷ، and voce ﻷ، which last some incorrectly hold to be a conjunct particle, and others assert to be a determinative particle and not a conjunct, and to ذَا دَا after the interrogative مَا or مَّ. (I’ Ak, sect. الموصَولُ.)

See: إِسْتِثنَاءٌ مُتَصِّل An exception in which the thing excepted is united in kind to that from which the exception is made; contr. of منْطُقَة.
and He enjoined him; charged him; bade him; ordered him: \( (K, \&c.) \) he commanded him, \( \text{yikda} \), to do such a thing. \( (Msb.) \)

He bequeathed to him the third of the property. \( (MA.) \) __ He made his will. __ See 2.

They enjoined, charged, bade, ordered, or commanded, one another. See an ex. voce تباعثوا.

A person commissioned; a commissioned agent: \( (K:) \) an executor appointed by a will.

An injunction, a charge, bidding, order, or command: \( (K:) \) an admonition, with an endeavour to persuade: and a command: its place may be supplied by any word in which is the meaning of \( \text{أمر} \). \( (Msb.) \) __ And A will, or testament. \( (K, * TA.) \)
وضاء

1. (S, K) aor. وضَوَأ رَؤُوضَأ (TA;) and (IO, &c.;) He was, or became, fair, beautiful, neat, or clean. (S, K.)

2. (S, K.) וריםَوضَأ فوضَأ (TA;) aor. of the latter وضَوَأ (S,) dev. from rule, by which, as a verb of the class called أفعال المغالبة, it should be like وضَوَأ (TA,) He vied with him for the honour of surpassing in fairness, or comeliness, and prevailed over him therein. (S, K.)

3. (M, TA.) [See an ex. voce طَسِق.]

4. (S, K,) inf. n., [or rather quasi-inf. n., used for the regular inf. n. ووضَأ, or ووضو, or both, [see these two nouns below,) from وضَوَأ (lit., He made himself fair, beautiful, neat, or clean: TA:) He performed ablution, or preparatory to, prayer. (S, K.) It sometimes signifies He washed some one or more of his members: he purified his hand, or hands, and mouth, by washing, from the foul smell of fat, or greasy, food: he washed his hand. ___ Some say توُوضَأ [for تَوضَأ], but this should not be said: (S:) it is of weak authority, or is viciously so pronounced: (K:) it is said to be of the dial, of Hudheyl. (TA.) یرَوضَأ توضَأ (K,) and توضَأ (S,) He (a youth), and she (a girl), arrived at the age of puberty. (K.)

5. (S, K,) inf. n., [or rather quasi-inf. n., used for the regular inf. n. ووضأ, or ووضو, or both, [see these two nouns below,) from وضَوَأ (lit., He made himself fair, beautiful, neat, or clean: TA:) He performed ablution, or preparatory to, prayer. (S, K.) It sometimes signifies He washed some one or more of his members: he purified his hand, or hands, and mouth, by washing, from the foul smell of fat, or greasy, food: he washed his hand. ___ Some say توُوضَأ [for تَوضَأ], but this should not be said: (S:) it is of weak authority, or is viciously so pronounced: (K:) it is said to be of the dial, of Hudheyl. (TA.) یرَوضَأ توضَأ (K,) and توضَأ (S,) He (a youth), and she (a girl), arrived at the age of puberty. (K.)
ءَﻮُﺿُو signifies the **act of ablution, &c.** (S, K) (see 5); and **ءَﻮُﺿَو**, the **water with which that act is performed**, or the **water that is prepared for that act**, (S, K, TA,) and is said to be also an inf. n., [or rather a quasi-inf. n., signifying the **act itself**]: (S, K:) or they are syn. words of two different dialects, each sometimes used as an inf. n., signifying the **act**, (though inf. ns. of the measure فَعُوْل deviation from constant rule, TA,) and each sometimes as signifying the **Water.** (S, K, TA.) [A.A: says, that **ءَﻮُﺿُو** signifies the water with which one performs the ablution above mentioned; and he knew not **ءَﻮُﺿَو** [though it occurs in many traditions]: and A 'Obeyd disallows **ءَﻮُﺿُو**, and allows only **ءَﻮُﺿَو** . (TA.)

ءَآَﺿِو, (S, K,) pl.ءَآَﺿَوأ andءَآَﺿِو, (K:) andءَآَﺿَأ , وَضَأَء , [S, K; in the CK, erroneously,ءَآَﺿِوء] **ءَآَﺿِوْء**

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ءَآَﺿَوأ andءَآَﺿِو:** Fair, beautiful, neat, or clean.** (S, K.)

**ءَآَﺿَوْء:** Fairness, beauty, neatness, or cleanliness. (S, K)

ءَآَﺿَأ andءَآَﺿَيء:** Fairer, neater, or cleaner.** (TA, from a trad.)

**ءَآَﺿَيْء:** A place in which, and from which, one performs the ablution termed **ءَﻮُﺿُو**. (K:) [as also **ءَآَﺿَيْء** مَيْضَاء (K; in the CK, مَيْضَاء), meaning that from which, or
in which, one performs the said ablution: (TA:) [a tank for ablution, accord. to present usage].

مَيْضَاءةٌ: see what precedes.

مَيْضَاءةٌ مَتَوْضَأٌ: A privy; or place where one performs ablution. (K, TA, voce مَذْهَب, &c.)
وضح

وضح، aor. n. وضح (S, Msb, L, K) and وضح (L, K) the last with fet-hah because the guttural letter; (TA;) and وضح (S, Msb, K,) and وضح (L, K) It (an affair, أمَر S, K, and a thing، شيء، L,) appeared; became apparent, or plainly apparent, overt, conspicuous, manifest, notorious, plain, obvious, or evident; (S, L, K;) became clear, unobscured, exposed to view, displayed, laid open, disclosed, or uncovered. (Msb.)  It (language) was perspicuous.

(The Lexicons, passim.)  The middle of the road became plainly apparent, obvious, or conspicuous. (S.)  من ابن، as AZ says, or, as others say, من ابن، Whence did the rider make his appearance? (L.)  Or وضح الرَّاكب signifies the rider came forth: (ISd:) and من ابن أوضح, whence hast thou come forth? (IAar, S,) and [in like manner one says]  وضح الرَّاكب، whence hast thou come forth? (S.)  The wound upon the head laid

dirty; or was dirtied, soiled, or besmeared;

وضح (see 4.

وضح، (S, Msb, K,) and وضح عليه، (L,) inf. n. وضح عليه (TA,) and وضح عليه (K,) inf. n. (TA;) He rendered it apparent or plainly apparent, overt, conspicuous, manifest, notorious, plain, obvious, or evident; (S, L, K;) rendered it clear, or unobscured; exposed it to view; displayed it; laid it open; disclosed or uncovered it. (Msb.)  He rendered language perspicuous. (The lexicons, passim.)  The wound upon the head laid
bare the bone. (Meb.) [See文中提到的词语]
He made the affair, (S, K,) and the language, (S,) plain, or clear, to him. (S, K.) See 1. __ He saw a people. (L) __ He (a man) had white children born to him: (S, L) and in like manner one says [文中提到的词语]
He (a sheep or goat) had a whiteness predominant over other colours, overspreading generally his whole body: or in his breast and back and face]. (L)

He put his hand over his eyes (in the sun, L) to try if he could see a thing, (S, L, K,) guarding his eyes with his hand from the rays of the sun: as also, and one says [Try if thou canst see him, or it, by putting thy hand over thine eyes, O such a one]. (S.) __ He sought or endeavoured to see plainly or clearly the way: syn. (Beyd, vi. 55.) __ He blinked at the sun; syn. (A.) __ He asked him to make the affair, (S, K,) and the language, (S,) plain, or clear, to him. (S, K,) __ He inquired respecting the thing or affair; sought for information respecting it; inquired into it; investigated it. (L)

Light, and whiteness, (S,) of anything: (TA:) the whiteness of daybreak, or dawn: and of the moon; (K;) and its light. (TA.) __ Fast ye from new moon to new moon. (IAth, from a trad.) __ Leprosy; syn. (S, K.) It is sometimes used in this sense, metonymically. (S.) __ A mark in a horse differing in colour from the generality of
his coat. You say: بِالْفَرْسِ وَضِعَةٌ A blaze, or white mark on a horse's forehead or face. (K.) ___ What is termed مُحِجَّلٌ in the legs of a horse. (L, K.) And also applied to other varieties of colour. (L.) ___ A horse having a blaze and what is termed مُحِجَّلٌ Whiteness of the hair, or hoariness; or white, or hoary, hair. (K.) ___ Milk: (L, K.) thought by ISd to be so called because of its whiteness: or milk that has not been mixed with water: (L) or that is just drawn. (TA, Z.) Aboo-Dhueyb says, * عَقِبَوا بَسْطِهِمْ فَلَمْ يَشْعَرِنَّهُ أَحَدٌ * حَمَّلْتُمُونَ وَقَالُوا حَجَّةُ الْوَصْبِ الْوَضِعْ [They shot an arrow towards the sky, and no one knew of it: then they returned, and said, An excellent thing is milk]: meaning, we would rather have milk than the blood of him who has killed our companion: they preferred that camels should be given them in compensation. (L.) [See also 2, in art. عَقِبَةٍ __ وَضِعَةٌ A sound, whole or perfect, [silver coin, of the kind called] دِرَهْمٍ وَضِعَةٌ A clean, white dirhem: pl. (A.) وَضِعْنِهَا The middle, or main part and middle, of a road; the part of a road along which one travels. (S, K.) ___ Wَضِعٌ A woman's ornament (حَلَى) of silver: (A 'Obeyd, K) or, of stones; (El-Meshárik) i. e. of silverstones: (Towsheeh:) so called because of its whiteness: (TA:) pl. أَوْضَاحٌ : (K) or أَوْضَاحٍ أَوْضَاحٌ signifies a kind of woman's ornament (حَلِّي) made of whole [silver coins such as are called] دِرَاهْمٍ أَوْضَاحٍ: (S:) and (according to some, TA,) signifies an anklet; syn. خَلَّخَالٌ أَوْضَاحٌ (K) or أَوْضَاحٌ أَوْضَاحٌ or أَوْضَاحٌ الطَّرْيَفَةٌ, (L, but the latter word is there written; طَرْيَفَةٌ,) Small portions, or parts, of herbage; (L, K;) 'what he has become white thereof': (A.Hn:) pl. أَوْضَاحٍ مِنْ كَالَا أَوْضَاحٍ أَوْضَاحٌ signifies somewhat of herbage that has become white: (As:) Az says, I have mostly heard the term, ___ وَضِعَةٌ, with respect to herbage, applied to the صَلِيْبَانِ صُيْبُيٌّ which is not a year old and has
not become black: and on another occasion he says, that it is the remains of the حَلَيٌّ صَلِيْبَانِ حَلِيّ صَلِیْبَانِ only. (L.)

Whiteness predominating over other colours in sheep or goats, overspreading generally the whole body: pl. (L.) or, in the breast and back and face: (T.) you say also (L.) Whiteness of the hollow of the sole of the foot. (L.)

A she-ass. (K.)

Camels, or camels and sheep; syn. نَعْمَ. (L, K.)

Apparent, or plainly apparent; overt; conspicuous; manifest; notorious; plain; obvious; or evident; (L, K) clear, or unobscured; exposed to view; displayed; laid open; disclosed, or uncovered. (So accord. to the explanation of the verb in the Msb.) Perspicuous language. (The Lexicons passim.) Also the ↓ latter, A man of white, or fair, and beautiful, complexion. (S, L, K) of beautiful and smiling countenance. (L.) See Also the ↓ latter, Leprous. Hence Jedheemeh El-Abrash was called The day. (L, K) The night is called (S.) The prayer of morning, or daybreak. The prayer of nightfall is called (L, K) A certain game (of the children of the Arabs of the desert, L) in which children take a white bone and throw it in the
darkness of night, and then disperse themselves in search of it: (L, K:) he who finds it wins. (L) [See more in art. He is plainly apparent to thee, as though he had become white. (Th.) A man as though he were conspicuous, clean, or pure, and white, with respect to rank or quality, nobility, reputation, or the like. (L) In like manner says, He is of conspicuous and pure race, or lineage. (TA.) An illustrious man. (EsSaadee.) [And so] Illustrous people, and mixed people of the baser sort;] companies of people of various tribes. No sing. of اوضاح in this sense has been heard. (L) [pl. of اوضاح] The stars called الكواكب الخُمس [namely, Saturn, Jupiter, Mars, Venus, and Mercury,] when in conjunction with the bright stars of the Mansions of the Moon. (L)

The fasting during the days of the white nights: (K *, TA:) which was commanded by Mohammad: (K:) these are the 13th, 14th, and 15th, [of the lunar month]. (TA.) The teeth that appear when one laughs: (S, K:) an epithet in which the quality of subst. predominates: pl. ضواحي. (TA.) See "وضاح." 

A wound by which the head or face is broken, that shows the whiteness of the bone: (S, K, TA:) or, that removes the skin which is between the flesh and the bone: the only kind of جدحة for which retaliation is allowed: for [some] other kinds there are assigned mulets: and for this too is assigned a mulct, consisting of five camels: but a موضحة may also be in other parts than
the head or face; and respecting this, a judge must give his sentence: pl. شَجَةٌ (TA.) [See pl. مواسَحُ الحَقّ (TA.)] i. q. مبَيِّن (TA, in art. مبَيِّن.) A woman who brings forth white children. (O, in TA, art. ضَيِّب.)

A camel that is white, but not intensely so; (En-Nadr, L, K;) more white than such as is termed [app. a mistake for أَعْيَس and أَصِيَّب; (En-Nadr, L:) also (the former accord. to the K, and the latter also accord. to the L) of such a colour in the أَقْرَابٌ [or flanks]. (L, K.) One who is apparent, or plainly apparent. (K.) One who shows himself openly in the road, (S,) or who goes along the middle, or main part and middle of the road, (K,) and does not enter a woody place or the like where he would be concealed. (S, K.)
**He nearly half-filled the bucket, so that it resembled one half-full.** (L, K.) [See also 4.]

**He emulated, or imitated, him (that is his companion) in drawing water, doing as he did.** (As, Ks, S, K.) This is the original signification: afterwards used with reference to any two persons emulating each other. (Ks, S.) [Hence,] **He emulated him, or imitated him, in running;** (L, K;) and exerted himself excessively, or exceeded the usual bounds or degree, therein: (L:) or [so in the L; in the K, and] went, journeyed, or marched, like him; or kept pace with him in going, journeying, or marching; (S, L, K;) not a vehement rate; (S, L;) as also **He emulated him, or imitated him, in running;** (L.) [See also 6.]

**He drew water with the bucket and shook it about vehemently [app. so that it did not become, or remain full]: or he drew with it little water.** (L.) [See also 1.]

**He drew for him little, or a little, water.** (S, L, K.) Also, **The well contained little water; its water became little;** (K;) water having been taken from it for irrigation. (TA.)

**They (two men standing together over a well, L) emulated each other [in drawing water and in watering, or irrigating.** (L, K.) Also, **They (two horses) emulated each other [in running]; (L:) and the camels emulated one another in going, journeying, or marching.** (L, K.*) [See also 3.]
Water in a bucket resembling half of the quantity that would fill it: (S, L, K.) or what is less than the quantity that would fill it. (L.)
It was, or became, dirty, or filthy, (S, M, Msb, K,) with grease or gravy, or the dripping that exudes from flesh-meat, (S, M, K,) or otherwise, with what is termed

Dirty, or filthy, (M, A, Msb, K,) with grease, or gravy, or what exudes from flesh-meat,
or otherwise, with what is termed (M, A, K) applied to a vessel: (A:) fem. (M, A, K) and (M, K;) both applied to a woman; (M;) and the former, to a hand. (A.) See (IAar, K) and (A, Sgh, K) The anus; syn. (A, TA,) and (K, TA, [in the CK, the transliteration, which is a mistranscription,]) both of which signify the same. (TA.) 

(A.)

and see the former in two places.
 وضع

1. He put it, or laid it, (KL, * PS,) in, or on, a place: (PS:) he put it, or threw it, down from his hand: (TA:) contr. of رفع. (Mgh:) syn. حط: (K * TA, in art. حط:) but it has a more general sense than this last. (Er-Râghib, Kull.)

He put down a thing: contr. of رفع. (K, voce وضع نصب) She brought forth. 

وضع (PS:) He appointed to him, or for him, a sign, or token, &c.: see Msb in art. وضع عليه He imposed upon him a fine, or tax, &c.

وضع (PS:) He remitted a tax or the like; did not exact it. (Mgh, Msb, in art.)

 وضع (PS:) They gave over, or relinquished, war; they made peace; opposed to جوح (PS:) They gave over the war; 

وضع (PS:) He lowered his grade, rank, condition, (S, K,) or estimation. (K,)

وضع في تجارته He lost, or suffered loss or diminution, in his traffic; (S, Mgh, Msb, K;) did not gain in it; (Mgh;) as also وضع نوع (Mgh.)

He forged (a word:) he forged (poetry, in the name of). (Mz, 8th)

He applied or assigned or appropriated a word, or phrase, to denote, or signify, a thing.

(Kull, 371, &c.) See also وضعت عليه الشيء I made the thing according to his, or its, measure. See قدرت.

ضاوض 2

فین توضع

1. See 1. q. من این أوضع الرؤك __. (T, in L, art. ضوض 4)

وضاع 6

He was, or became, lowly, humble, submissive, or in a state of abasement:

(Msb:) or he lowered, humbled, or abased, himself. (S, K,) They two laid bets, wagers, or stakes, each with the other; syn. تراها. (TA, art. تراها They two laid رهن (PS:) توضع الأرض __ توضع الرهن __.
land was lower than that which was next to it. (TA.)

\[\text{مُؤَهَّل} \quad \text{أَرَكَانِهِ 8} \]

\[\text{ضَعُّ} \]

وضع, as one of the ten predicaments, or categories, Collocation, or posture. Also The constitution of a thing; its conformation; its make. And i. q. فَلَى, meaning A mode, or manner; &c.

ضَعُّ

perhaps an inf. n. of ضَعَتَ, meaning she brought forth: see 1, third sentence, in art. قرآً.

وضع

Low, ignoble, vile, or mean; of no rank, or estimation. (Msb.)

هُوَ مَوْضُوعٌ سَرِيّ He is the depository of my secret, or secrets. Same as مَوْضُوعُ الرَّفِعَ

مَوْضُوعٌ

The proper application, or

meaning, of a word. (Bd, iv. 48 and v. 45.) See 1 in art. حَرُف. And The case in which a word is to be used: see S, art. on the particle فَ. And The proper place of a thing. Ground; as when one says, a ground for, or of, belief, trust, accusation, &c. And The proper object of an action, &c.: as in the phrase فِلَان مَوْضُوعٌ للإِكْرَام Such a one is a proper object of honouring.

مَوْضُوعٌ

A certain pace of a beast; contr. of رَفُعٌ (S in art. رَفَعٌ) as an inf. n., signifying a certain manner of going of a beast: see رَفَعُ الْبَعْرِ. In logic, A subject, as opposed to a predicate:

مَوْضُوعٌ

and a substance, as opposed to an accident: in each sense, contr. of مَحْمُولٌ. The subject of a book or the like. See مَصْنُوعٌ. A certain pace: see art. مَوْضُوعٌ

مَوْضُوعٌ

[when used as a conv. term in lexicology] i. q. إِصْطَلاَحٌ [when so used]. (Mz, 1st نوع.)
A low hill. (S in art.)
He made the she-camel to go the pace termed like Khabe' (Khaleefeh El-Hoseynnee, in TA, art. 4).
A girth (بطان) wide, woven of thongs or hair, or only of skin; (M, K,) said to be adapted for the رحل and the هودج هودج, the بطان being peculiarly for the قتبت (M,) or it is for the جدوج, like the بطان for the قتبت and the جرام for the سرج, and both [but to what this refers is doubtful] are like the نس, except that they are of thongs woven one upon another, doubly or more. (S.)


The crying of the [kind of vehicle called]，《(Sgh, K.)

The creaking of the [kind of vehicle called]，《(Sgh, K.)

R. Q. 1 ٌ톤َطْوَأَتَة The uttering speech, or words rapidly, or near together. (K.)

[See ٌطَوَأَتَة] The being weak. (K.)

R. Q. 2 ٌطُوَأَتَ He (a child) cried out. (Ibn 'Abbád, Sgh, K.)

The bat; syn. خُطَاف (As, S, K;) or the large خُطَاف (Msb;) or the swallow; syn. خُطَاف (S, Msb;) this is thought by A'Obeyd to be, more probably than the first, the correct meaning; (S;) or the last may be right, but the first is that which is commonly known: (IB:) or it has the first signification, and also signifies a species of the swallows خُطَاف of the mountains, (K, TA,) black and likened to a species of the خُشَاشَيف [or bats], because of its frequent receding and turning aside in its flight]: (TA:) [Golius says, as on the authority of the K, pec. genus montanum et. vocale, quod dicitur; i. e. the swift:] pl. ُطِوَأَتَ، (Msb,)
or ُطُوَأَتَ، (S, K;) but the latter, which is irreg., only allowable in poetry, in cases of necessity. (Kr.) It is used in the first of these senses in the proverb،َنِم ِطاَوَأَتََل ُرَصْبَأ ِﰱ ِلْيَلَلْا [More clear-sighted in the night than the bat.]. (S, Msb.)

Clamorous; (Lh, K;) applied to a man: (Lh:) and one who utters his speech, or words, rapidly, or near together; (Lh, K;) as though his voice were the voice of bats: so they assert it to mean: (Lh:) fem. with ة: (K;) and [in like manner] signifies loquacious; a great talker; a babbler. (K *,

A man weak in intellect and judgment: (ISH:) or weak and cowardly; (A 'Obeyd, S K;) in the
opinion of A'Obeid, as being likened to the flying thing so called; (S;) as also (K;) and (IAar, K;) of which is the sing., (TA,) men (IAar) weak in intellects and bodies. (IAar, K.)

see (IAar), in two places.
Aor. n. طَوُّهُ (S, T; [and طَوُّهُ q.v. infra]); and طُوُّهُ (K, but this has an intensive signification, MF;)
and طَوُّهُ (S, K) He trod; trod upon; (S, T; [and طَوُّهُ q.v. infra]) and طَوُّهُ (S, K, T; or طَوُّهُ)
signifies he pressed, or bore, upon him, or it, with his hand or his foot. (TA, in art. طَوُّهُ [See also طَوُّهُ, at the commencement of the 20th ch. of the Kur, is read by some طَوُّهُ, and said to be for طَوُّهُ، (the
being substituted for طَوُّهُ,) and to signify Tread upon the ground with the soles of both thy feet;
because Mohammad raised one of his feet in prayer. (TA.) طَوُّهُ، They (i.e. the sons of such a one)
sojourn, or encamp, near the road, so that its passengers tread upon them [i.e.,
became their guests]; (Sb, K; a tropical phrase, in which طَوُّهُ is put for طَوُّهُ، this being done to give
greater force to the phrase, as it is one expressive of praise; for the road is a thing that is constant; whereas its passengers are
sometimes upon it, and sometimes absent. (L.) It means They are a people who take up their abode
near the road in order that many passengers may enjoy their hospitality.] [See also طَوُّهُ، Of the same kind is the phrase طَوُّهُ، We look to the road
whose passengers tread on [i.e., make themselves the guests of, the sons of such a one]. (I.) So too, طَوُّهُ، [We passed by a people trod on [i.e.,
routed to for their hospitality, by the passengers of the road]. (I.) Also, طَوُّهُ، O road, bring us near to [or, lit., make us to tread on, i.e., make us the
guests of, the sons of such a one! (Lh.) Inivit feminam. (S, K.)

He trod under foot, and despised. Ex. & We put our trust in God for protection from the vile person's treading us under foot, and despising us. (Lh.)

He prepared, and made plain, smooth, or soft. (K.)

And for, Wotā, is disallowed. (TA.)

He trod in the footsteps of another: and the signification of agreement is therefore figurative. (MF.)

Such a one's name agrees, or is the same, with mine. (S.)

That they may agree in the number of (the mouths) which God hath made sacred: Kur, ix. 37. (S.)

As some read, [in the Kur, lxii. 6,] signifies More, or most, suitable;
He made another to tread, or trample, upon him. (TA.)

He made his horse to tread, or trample, upon him. (K, TA.)

He made him to tread upon the ground. (Msb.)

They overcame them, or prevailed over them, in a contention, or dispute. (TA.)

In a trad. it is said, that the pastors of the camels, and the shepherds, boasted, one party over the other, and the former overcame the latter (أطووهم). (TA.) The verb is used in this sense because it originally signifies, with the annexed pronoun, they made (others) to tread, or trample, upon them: (K, TA:) for him with whom you wrestle or fight, and whom you throw down, you trample upon, and make to be trampled upon by others. (TA.)

(K,) and (S, K,) He made him to pursue a course without being rightly directed. (K *

TA.) See art. أطاها العشوة. (S, K,) inf. n. أطاها الشعر. (TA:) and أطاها فيه, and أطاها، and أطاها الشعر. and أطاها، (K,) in which last the و is changed into ا. (TA:) He repeated a rhyme in a poem, (S, K,) using the same word in the same sense: (Akh, K:) when the word is the same, but the meaning different, the repetition is not called أيضاء [but جنس تام]. (TA.) This repetition (أيطاء) is deemed by Arabs a fault: or it is only deemed a fault if it occur two, or three, or more, times. (TA.)

See 1, 2, 3.

He, or it, was, or became, prepared.

(K.) [See also 8.]

They agreed together. (S,) They agreed together, or concurred, respecting it. (TA.) [See 3.]
It was prepared, and became plain, smooth, or soft. (K.) [See also 5.] إِنَّهَا العَشَاءَةُ (in a trad.) The evening became completely dark: [or the period of nightfall fully came:] also read إِنَّهَا، accord. to the dial. of the tribe of Keys, and explained as signifying the period of nightfall came. The latter verb also signifies concurrence, or concord, and agreement, with another. (TA.) 

About half the month has elapsed. This is said a day before the half, and a day after the half. (AZ.) إِنَّهَا الشَّهْرُ (as in the CK, or in a MS. copy of the K,) measure [in the TA written إِنَّهَا، which is doubtless a mistake.] It was right, and attained its full period; was perfect, or complete. (K.)

He found, or deemed, a thing plain, level, smooth, soft, or easy to walk or ride or lie upon. (K, TA.) He found, or deemed, the thing on which he rode smooth, soft, or easy to ride upon. (S.)

Depressed land, or low ground, between eminences [in the CK نَشَازٍ and نَشَازٍ [in the CK أَشْرَافٍ and أَشْرَافٍ [in the CK زَاهِفٍ]; (K:) is pl. of نَشَازٍ, is pl. of نَشَازٍ, and أَشْرَافٍ is pl. of أَشْرَافٍ; and both signify eminences. (TA.)

A pressure; oppression; affliction; violence: (S, K:) or a vehement assault, or punishment; syn. أَخْرَى شَدِيدٍ: (K:) also, a hostile expedition or engagement; battle, fight, or slaughter. (TA.)
in a trad., O God, make thy punishment of Mudar severe. (S, TA.)

[The enemy assaulted, or punished, us with a very vehement assault, or punishment]. (TA.)

The last assault, or conflict, which God caused to befall (the unbelievers was) in Wejj [a valley of Et-Taif]. (TA.)

A place on which the sole of the foot is placed; a footprint. (S, K)

Contr. of غطاء [a covering]; [what is placed, or spread, beneath one, to sit or lie upon]. (S, K: pl. طوطية, T in art.)

A beast easy to ride upon. (IAar)

Easy in nature, or disposition. (TA.)

A certain kind of food, (S) i. q. حيسة: (IAar:) or dates of which the stones are taken out, and which are kneaded with milk: or what is called أقط with sugar: (K) or a food of the Arabs, prepared with dates, which are put into a stone cooking-pot; then water is poured upon them, and clarified butter if there be any; (but no أقط is mixed up with them;) and then it is drunk, like حيسة: (T:) or it is like جيس; dates
and kneaded together with clarified butter: (Ish:) or a certain kind of food, also called a thin: when it is thickened, it is called; when a little more thick, ; when a little thick, and when so thick that it may be chewed, . (El-Muffaddal.) ___ Also, (as some say, TA,) A thing like the kind of sack called a containing dried meat and other things: (TA:) ___ Take forth and give us three cakes of bread from a . (S, TA, from a trad.) ___ [See also and .]

Fallen dates. (K.) An act. part. n. in the sense of a pass.: (K:) such dates being so called] because they are trodden under foot. (TA.) Or [it is changed] from , pl. of [which is] from ; [and such dates are] so called because their owner has despised them, or trampled upon them, (TA, ) and spread them about, for those who may take them; wherefore they are not included in the conjectural estimate of the produce of the tree [made by the collector of the legal alms]. (TA.) ___ and (S, K) Travellers; wayfarers: (S, K:) so called from their treading the road. (S.) One is not to perform (i. e., to repeat it,) on account of treading on filth in the road: but this does not mean that one is not to wash off the filth. (TA, from a trad.) ___ See .

Tracks trodden [as it were] by past predestined events, good and evil. (TA, from a trad.) ___ A man of easy nature, or disposition, generous, and very hospitable: or one in whose vicinity his companion is possessed of power, authority, or dignity; not harmed, nor inconveniently situated. (K.) ___
O God, make him to be (a Sultán, followed by many dependants, and) one whose heels shall be trod upon: (K * TA:) an imprecation, occurring in a trad. respecting a man who had been secretly informed against to 'Omar, who said this with reference to the informer if a liar. (TA.)
A skin (ستاء) in which milk is put, (S, K,) specially used for that purpose: (S:) or a skin in which are put clarified butter and milk: (Mejma’ el-Bihár, &c.:) it is made of the skin of an animal such as is termed جذع, (meaning a goat in its second year,) or what is above that [in age]: (ISk, S, K:) the skin of a sucking kid, in which milk is put, is called شكوة; and that of one that is weaned, بطرة; and the like of a شكة, in which clarified butter is put, عَطْكة; and the like of a بطرة: (ISk, S:) see also بطرة: pl. of pauc. بطرة, and of mult. بطرة, (dev. with respect to analogy, (TA,) [accord. to most grammarians; but not so accord. to Fr, because its first radical letter is و;) and pl. pl. (i. e. pl. of بطرة, TA,) بطرة. (K.) ___

A hard, rough, rude, or coarse, man: syn. لَجَر ٍفَاج (S, K.) __

A large breast: (K:) likened to the skin so called. (TA.) ___

He died: or he was slain: (K:) the body’s becoming empty of the soul is compared to the skin’s becoming empty of the milk: or the meaning is his blood issued forth from his body: or, as some say, his skins became empty of their milk; a hostile attack having been made upon his camels, and no milch camel remaining in his possession. (TA.) [See similar sayings voce ردف; and see Ham., p. 34.]

A piece of skin, or hide: thought by ISd to be perhaps from بطرة: but the word commonly known is طبقة, with teshdeed, mentioned in art. (TA.)

A kind of food called جَذَع, occurring in a trad., accord. to one relation, and explained by En-Nadr as signifying The kind of food called حَيْس, made of dates and أَفَط and clarified butter: but said to be erroneous: accord. to another relation,
A woman *having large breasts*: (S, K;) as though having a (S;) i. e., carrying a (TA.)
He struck the ground vehemently with his foot: (S, K:) or he (a camel) struck vehemently with his foot: (TA:) a dial. form of وَطَنَّهُ, or viciously pronounced for the latter word: (S:) or the وَطَنَّهُ is a substitute for the وَطَنَّهُ; and the meaning is he broke: (Yaakoob:) or وَطَنَّهُ, aor. يِطَنَّهُ, inf. n. وَطَنَّهُ, signifies he trod, or trampled, upon it so that he broke it. (T.)
He pushed him, or thrust him, with his hands, ungently, harshly, or violently. (K.)

The people did evil, or mischief, one to another, by turns: or fought together. (El-Umawee, S, K.)

The camels crowded, or pressed together, to the tank or cistern. (K.)

Dung (عَرَة) or mud that adheres to cloven hoofs, and to the claws, or talons of birds: (S, K:) n. un. with 5. (TA.)
1. He made a thing constant, firm, steady, steadfast, fast, or established. 
2. He pressed a thing to another thing, and made it fast. 
3. He pressed to the ground (with his hand, or hands, or foot, or feet,) and kept him fixed upon it, preventing his moving: 
4. He beat it with the implement called ميادة. 
5. He closed up, and trod, the ground, in order that it might become hard. 
6. He drew and pressed him to him; hugged him. 
7. It became constant, firm, steady,
steadfast, fast, or established. (S, *, L, K.)

see 8.

i. q. so in the following words [of a trad.]: [O God, make thy

punishment of Mudar severe!] (K*, TA.) [See also

and Pressed upon heavily; syn. (L, K.)

An established station which a man holds. (Yaakoob, L.)

The foundations, or bases, or the columns, of a building: (S, L, K:) the columns
of a mosque. (A.) [Such a person is one of the columns of el-

Islam.] (A.) The supports called

Constant, firm, steady, steadfast, fast, settled, or established; as also, by transposition,

[q. v. in art. (S, L)] See also

and

A wooden implement with which the foundations of a building &c. are

compressed, in order that they may become hard. (A, L, K.) A piece of wood with

which a boring-instrument, or drill, is held: [i. e., a wooden socket which fits upon

the top]. (S, L)

Established, or confirmed, might, or glory. (A.)

Continuous; or constant and uninterrupted; (K;) as also

and (TA.)
Strong; vehement; hard. (K, T.A.)
A want; an object of want or need: (Zj, S, A, Msb, K:) or one which one purposes to accomplish: (Lth:) or for which one is anxious, (A, K,) or desirous: (Msb:) pl. (S, A, Msb, K.) It has no verb. (Kh, S, Msb.) You say, كَفَّيت وَطَرَى I accomplished, or obtained, my want, &c. (A, Msb, K.) And كَفَّيت مِن كَذَا وَطَرَى I accomplished my want of such a thing [so as to have no further need of it: see Kur, xxxiii. 37, in two places]. (Lth.)
وسط

see طاس in art. طاس 1
He disposed and subjected his mind, or himself, to do the thing; syn. جَلَّلَهَا لَعْبًةٌ وَذُلْلَاهَا. He induced, or persuaded, himself to do the thing; syn. جَلَّلَهَا عَلَيْهِ. See also 5 and 10.

He undertook the thing, and submitted to it; syn. جَلَّلَهَا لَعْبًةٌ وَذُلْلَاهَا. His mind, or he, became disposed and subjected to do the thing; syn. جَلَّلَهَا عَلَيْهِ. See also 2 and 10.

He took for himself as a home, or settled place of abode, (S, Msb, K) a country; (S, Msb;) as also (S, Msb, K) and (S, K) or (S, Msb, K) or (Msb.)

The place of abode or residence (S, Mgh, K) of a man: (S, Mgh:) a man's settled place of abode; his place of constant residence; his dwelling; his home. (Msb)
He continued, to do a thing; persevered in it: (Lth, Lh, S, K,) or, (as also وظَبَهُ وَظَبَهُ, aor. and inf. n. as above, TA,) i. q. وَظَبَهُ, [which is the more common,] inf. n. he kept, attended, or applied himself, constantly, perseveringly, or assiduously, to a thing; he was, or became, intent upon it; (AZ, Lh, S, K;) is said to be sometimes trans. without a preposition, like مَزَالَة; but Es-Saad denies this. (TA.)

The meadow was incessantly pastured on, [so that it became destitute of herbage]. (TA.) See the pass. part. n. [Such a one is deprived of his property (his camels &c.) by successive misfortunes]. (TA, but for يوَظَبَ عليه is there written يوَظَبَ.) See the pass. part. n. [وَظَبَ, inf. n. وَظَبَ.]

He trod; trod upon; trod under foot; trampled upon. (K, TA.)

He incited him, or urged him, to keep to, or continue in, the service of such a one. (TA, from a trad.)

The Vulva (حَيَاء, جِهَاز, K,) of a solid-hoofed animal. (L, K.)

Keeping, attending, or applying himself, constantly, perseveringly, or assiduously, to such a thing; intent upon it. (Lh.)

i. q. طَرَر, (K,) which is a kind of stone. (TA.)
A man deprived of his property by successive misfortunes. (S, K.)

A land that has been pastured on by turns, so that there remains in it no herbage, or pasture. (S, K.) In like manner, or a meadow that has been incessantly pastured on. And a valley of which the herbage has been eaten by cattle &c., so that it has become barren, or bare.

(Ta.)

see: see
He appointed him the work. (Msb.)

He assessed them their rates of the خراج. (Mgh in art. 

in every quadruped, What is above the رسغ [or pastern], to the joint of the ساق: in the fore-
leg of a horse, what is beneath the knee, to the جبّة; and in the hind-leg, what is between the

كعب [or hock] and the جبّة: accord. to IAar, in a camel, from the رسغ [or pastern], to the knee in the

fore-leg, and in the hind-leg to the عرقوب [or hock]: (M, TT:) [the shank, fore and hind]. ___ See جبّة, and حوشب،

and ركبة. ___ In a horse, What corresponds to the كراب in an ox or sheep or goat; or the

slender part of the leg. (K, voce كراب) The موصول الوظيف is The joint between which and

the hoof is the slender part called the رسغ. (K, art. رسغ) The slender part of the ذراع and

ساق in a horse, camel, &c. (S, K.) That which is broad, in the hind-leg, is preferred; and that which is gibbous in the

foreleg. (S.) [In art. جبّة, the place where the ساق and الوظيف meet is mentioned.] The arm (ذراع) of a camel, [&c.,] is above the

وظيف. (K, voce ذراع) The الوظيف evidently signifies what anatomists call the metacarpus (in the fore-leg) and the

metatarsus (in the kind-leg): see ركبة. In general it seems to signify the slander part of the shank,

next the pastern: and this, accord. to the explanation of The مستندق in the M and K, is the meaning assigned to it in the S and

K. See also ذراع. ___ The bone of the ساق. (L, art. جز) موصول الوظيف The fetlock-joint. (S, K, voce

رسغ)

A daily allowance, or portion, of food, or the like. (S, K.) also An

appointed part-payment, or instalment, due at a particular period. (Mgh, Msb, in art. 

3
An assessed rate of the land-tax. S, voce ٌﻖْﺴَﻃ.
وعع

see: روانج.
He took it altogether; took the whole of it. (K, Msb.) See 4.

He extirpated it; eradicated it. (S, TA.) See 4.

He went to, or attained, the utmost limit in anything. (TA.)

He extirpated the trunk of a palmtree. (K.) But this is a mistake: the right reading is He made the mutilation (of a nose, ear, hand, or lip) to be radical, or total. (TA.)

He cut off the whole of his nose. (S, TA.)

He cut off the whole of his tongue. (TA.)

He swallowed a banana-fruit, and left nothing of it. (Lh.)

He put, inserted, or introduced, the whole of the thing into the [other] thing. (K, Az, Msb.)

He lent, or paid in advance, of his property, syn. (IM:) or he was prodigal of his property; syn. (Iktt:) or, as some say, he expended his property in every way. (TA.)

The people collected themselves together; congregated: (S, TA:) they came all together.

The people went forth all together on a military expedition. (TA.)

The sons of such a one collected together a company for the sons of such a one. (Lh.)
military expedition. (TA, from a trad.)

5 َﺐﱢﻋَﻮَـﺗ see 1.

10 َﺐَﻋْﻮَـﺘْﺳِإ see 1. ___

It (a place, or a vessel,) was large enough to contain the thing; it held the thing, or received it into its capacity. (TA.)

One favour [of God] will be equivalent to all the works of a man on the day of resurrection. A trad. (TA.)

generally signifies He, or it, took, took in or comprised or comprehended or included, or took up or occupied, altogether, wholly, or universally; or took in the gross; engrossed: like َقَﺮْﻐَـﺘْﺳِا. See 1: and 4, in two places.

If the mutilation thereof be total, so that nothing be left of it, the [whole] price of blood shall be paid: (S:) or, accord. to another relation, َﺐِﻋوُأ ُﻪﱡﻠُﻛ If the whole of it be cut off. (TA.)

A Wide road. (K.) You say, َﺐَﻋوُأ ُﻖﻳِﺮَﻃ: and the pl. is َبﺎَﻋِو ( .) TA.)

Wide places in a land. (K.) Correctly, it is pl. of َﺐَﻋوُأ; but in the Moajam [el-Buldán] it is made a proper name of certain places. (TA.)

An ample house, or tent. (K.) An ample vessel, that takes in the whole of what is put into it. (TA.)

The horse came at his utmost rate. (S, K.)

This is proper, or fit, for the full giving, or receiving, or the like, of such a thing: syn. ىَﺮْﺣَأ ِﻪِﺋﺎَﻔﻴِﺘْﺳِﻻ. (K.) This is taken from the following words of a trad.

A sleep after coitus is most proper for the complete evacuation of the semen remaining in the penis. (TA.)

A mutilation of the nose, ear, hand, or lip, by which it
is extirpated. One says, in reviling; جدعه الله جدعًا موعبا May God mutilate him by an utter mutilation of the nose, &c.!' (S.)

They came having collected together all that they could: (S, K;) they came all together, not one of them remaining behind. (Msb.)
1 ٌﺚَﻋَو, aor. (BuildContext), (inf. n. ٌﺚْﻋَو and ٌﺚَﻋَو, TA,) It (a road) was difficult to travel, (K,) and arduous to ascend. (TA.) ٌﺚَﻋَو, aor. (BuildContext), (inf. n. ٌﺚْﻋَو and ٌﺚَﻋَو, TA,) and ٌﺚَﻋَو, aor. (BuildContext), (inf. n. ٌﺚْﻋَو and ٌﺚَﻋَو,) it (a road) was soft, and like what is termed ٌﺚْﻋَو. (ISd.) ٌﺚَﻋَو, aor. (BuildContext), (inf. n. ٌﺚْﻋَو and ٌﺚَﻋَو, TA,) and ٌﺚَﻋَو, aor. (BuildContext), (inf. n. ٌﺚْﻋَو and ٌﺚَﻋَو,) it (a road) was soft, and like what is termed ٌﺚْﻋَو. (ISd.) ٌﺚَﻋَو, aor. (BuildContext), (inf. n. ٌﺚْﻋَو and ٌﺚَﻋَو, TA,) and ٌﺚَﻋَو, aor. (BuildContext), (inf. n. ٌﺚْﻋَو and ٌﺚَﻋَو,) it (a road) was soft, and like what is termed ٌﺚْﻋَو. (ISd.) ٌﺚَﻋَو, aor. (BuildContext), (inf. n. ٌﺚْﻋَو and ٌﺚَﻋَو, TA,) and ٌﺚَﻋَو, aor. (BuildContext), (inf. n. ٌﺚْﻋَو and ٌﺚَﻋَو,) it (a road) was soft, and like what is termed ٌﺚْﻋَو. (ISd.) ٌﺚَﻋَو, aor. BuildContext, (inf. n. ٌﺚْﻋَو and ٌﺚَﻋَو, TA,) and ٌﺚَﻋَو, aor. (BuildContext), (inf. n. ٌﺚْﻋَو and ٌﺚَﻋَو,) it (a road) was soft, and like what is termed ٌﺚْﻋَو. (ISd.) ٌﺚَﻋَو, aor. BuildContext, (inf. n. ٌﺚْﻋَو and ٌﺚَﻋَو, TA,) and ٌﺚَﻋَو, aor. BuildContext, (inf. n. ٌﺚْﻋَو and ٌﺚَﻋَو,) it (a road) was soft, and like what is termed ٌﺚْﻋَو. (ISd.)

2 ٌﺚَﻋَو, inf. n. ٌﺚَﻋَو, He withheld, or restrained, and turned, or diverted, [another from a thing]. (K.) ٌﺚَﻋَو, inf. n. ٌﺚَﻋَو, He turned him, or diverted him, from such a thing; as also ٌﺚَﻋَو. (Az.)

3 ٌﺚَﻋَو, ouf. n. ٌثقة, He came upon a tract such as is called ٌثقة. (S, K,) he came upon an even and soft tract: (A:) he walked along a tract such as is called ٌثقة. (Msb.) ٌثقة, inf. n. ٌثقة, He was prodigal of his wealth, (ISk, S, K.) ٌثقة, inf. n. ٌثقة, He confounded, or confused. (TA.)

4 ٌثقة, ouf. n. ٌثقة, A place that is even and soft, (S, K,) such as is termed ٌثقة, دهس, (K,) or ٌثقة, دهس, (S,) in which the feet sink, (S, K,) and upon which it is troublesome to walk: (S:) or sand in which the feet of camels, &c., sink: (ISd:) and [in like manner] signifies that in which the hoofs of horses and the like, and the feet of camels, sink, consisting of fine sand, and what is termed ٌثقة, دهس, of small pebbles: (Az, from Khálid Ibn-Kulthoom) or ٌثقة, دهس, signifies whatever is Soft and even: (As:) or sand that is not much in quantity: or a soft place: pl. ٌثقة and ٌثقة, وثوث and ٌثقة: and [in like manner] ٌثقة, نفقا, an extended and gibbous tract of sand, which is soft, and in which
the feet sink. (TA.) Also and and A difficult road. (K.)

He walks along a tract such as is called (Sb.) and along tracts of that kind, in which walking is laborious.

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(A bone broken, (S, K,) and chipped, or notched. (S.)

Leanness: (K.) soft leanness. (TA.)

A corrupt and confused state of an affair: pl. Anything inconvenient, troublesome, difficult, or toilsome. (Msb.)

A woman who is fat, (K,) or fleshy; (S;) as though the fingers would sink into her, by reason of her softness and fleshiness. (TA.)

A woman having soft buttocks. (ISd.) Ru-beh says,

[Her soft buttocks make her to bend]. Here may be pl. of , contr. to analogy; or it may be pl. of , which may be pl. of . (ISd.) also signifies the same as . (ISd.) [For the prov.]

Adversity; difficulty; distress; affliction; evil. (TA.)

Inconvenience, trouble, difficulty, or toil, (S, K,) of travel: (S:) or severity of trouble, difficulty, or toil, thereof. (A'Obeyd.) Also the like with respect to crimes, sins, or the like: you say, meaning He committed a crime, sin, fault, or act of disobedience. (A'Obeyd.)
A man deficient in rank or quality, nobility, or eminence, reputation or note or consideration, or what is termed حسب. (S, K.)

see موعوث.
وعد

وعد, aor. وعُد, inf. n. and وعَدَ, (S, L, Msb, K,) [in which the و is a substitute for the elided د] or the latter is a quasi-inf. n., (L,) and وعَد, (L, Msb, K,) or the last is a quasi-inf. n., (L,) and وعَدْوَد, (L, K,) the last two being instances of inf. ns. of the measures مفعوله وعَدْوَد, (L,) He promised. (TA.) It is trans. immediately, and by means of the prep. ب; (L, Msb, K,) but some say that the ب is redundant in this case; and most of the lexicologists disallow it with this form of the verb, allowing it only with وعَد. (TA.) It is also used with reference to good and evil: (S, L, Msb, K,) you say وعَد خيرا [He promised him good]; and وعَد شرًا [He threatened him with evil]: (Fr, Fs, S, L, Msb, K, &c.:) and, [accord. to some,] وعَد بشر, (IKoot, Msb.) When neither good nor evil is mentioned, if you mean the former, you say وعَد [He promised good]; and if you mean the latter, أوعُد, (Fr, T, S, L, Msb, K,) inf. n. with which is syn., (S, L, Msb, K,) being one irregular inf. n., [or quasi-inf. n.,] (Msb,) [He threatened,] or threatened with, evil; and أوعَد [He threatened him, menaced him, or threatened him with evil]; (Msb;) as also أوعَد, (L, Msb,) inf. n. أوعَد, (S, L, K,) and أوعَد خيرا [He promised good]; (IAar, T, ISd, Msb, K,) but this is extr.: (L:) and أوعَد بشر [He threatened, or threatened with, evil]: (S, L, Msb, K;) when ب is introduced after this form of the verb, it relates only to evil: (Fs, Msb:) but you also say أوعَد شرًا. (Msb.) ___ Failure of performance, with respect to a promise, the Arabs regard as a lie; but with regard to a threat, as generosity. A poet says,

*وَإِنْ وَإِنْ أُوَعَدْتُهَّ أَوْ وَعَدْتَهُ
لَمْ خَلَفْ إِياَدِي وَمِنْجِزٌ مَوَعْدَى

[And verily I, if I threaten him or promise him, fail to perform my threat, but fulfil my promise]. (Msb.) Nay, they do not apply the term خلف to the failure of performing a threat. (TA.) ___
Our day promises cold. (L.)

The land promised good produce. (A.)

He promised him, the latter doing the same to him. (Aboo-Mo'adh, L.)

He vied with him in promising, and surpassed him therein, by promising more. (L, K. *)

He appointed with him the time, and the place. (L, K.)

is a vulgar mistake. (Aboo-Bekr, L.)

see 1 throughout. (A, L, K) in the sense of which is also used [as a quasi-inf. n.], (S, A, L, K)

He (a stallion-camel) brayed, (A, L, K, S) on his being about to attack and fight with other camels. (S, A, L.)

see 1.

They promised one another: (K, TA:) or the former relates to good, (S, Msb, K) signifying they promised one another something good: (S, Msb,) and the latter, to evil, (S, L, K) signifying they threatened one another: (L:) and this distinction is commonly admitted and observed. (TA.)

We appointed mutually the place, and the time]. (Msb.)

He accepted a promise: (S, A, L, K) originally; the being changed into and then incorporated [into the augmentative); some persons say , (inf. n. , TA) and pronounce the act. part. n. with ; (S, L, K) like as they say (S, L:) but [if they do not change the into they should say , and , (IB, L,) also, He confided in the promise of another. (L) See also 1: and 6.

(in which latter the is a substitute for the [elided] and (S, L) and and and (A) and
A promising; a promise; of something good: (S, L, &c.) pl. of the first, ﷺ دَوُعُو or this has no pl.: (T, S, L, Msb:) and of the second, ﷺ عَدَّاتٍ (T, S, L, Msb:) and of the third, ﷺ ﷴٌدِعَوٌمَو and of ﷴٌدِعَوٌمَو. (L.) When ﷴةَﺪِﻋ is used as a prefixed n., [in a case of wasl,] the ٌ is elided, (Fr, S, L,) and ٌ is substituted for it: 

(Fr, L:) a poet says,

* أَحْلَفْكُو ﴾ أَلْمَآرٍ أَلْذِى وَعَدَوْا‌* 

[And they have broken to thee the promise of the thing which they promised]. (Fr, S, L.)

[A promise is equivalent to a gift]: i. e., it is base to break it as it is to take back a gift. A proverb.

(Th,) [He promised him as the moon promises the Pleiades]: for the moon and the Pleiades are in conjunction once in every month. Another proverb. (Th,) [Perhaps we may also read أَطْنُزُمَمثَأ وَعَدَوْا‌] مدَّام, in art. [The breaking of a promise is one of the natural habits of the mean and base]. A saying of the Arabs. (MF.)

ٌةَﺪِﻋ also signifies The fulfilment of a promise. Ex. ﷺ إِذٍّ ﻊِدَوُمَأ, in the Kur, [x. 49, &c.] means, When shall be the fulfilment of this promise? (L.)

Also, a thing promised. (Tk.)

ٌةَﺪِﻋ: see ı: Of, or relating or belonging to, a promise: rel. n. of ﷺ عَدَدٍ, like ﷺِذَنْي, formed without restoring the ٌ like as it is restored in [the rel. n. of] ﷺ شَيْوٍ: [see art. ﷺِذَنْي, like ﷺِذَنْي, like ﷺِذَنْي. (S, L.)

ٌةَﺪِﻋ: see ı: A threatening; a threat: (S, L, K:) also written ﷺ وَعَدَدٍ. (Th,) See also 4.
A certain sect of the خوارج, who are extravagant in threatening; asserting that transgressors [who have been true believers] shall remain in hell for ever.

(TA.)

وعاد A horse that promises run after run. (L, K.) — A beast that promises to be productive of good, and fortunate. (L.) See an ex. in a verse cited voce مصدر. — A tree, or herbage, promising good produce. (A.) — A cloud, which, as it were, promises rain. (L, K.) — A day which promises heat; (L) as also a year: (TA) or of which the commencement promises heat: or cold. (S, L, K.) — أرض واعدة Land of which the herbage is hoped to prove good and productive, (As, S, A, L, K,) by reason of its first appearance. (As, L.)

مؤعد signifies A covenant, or compact. So, accord. to Mujáhid, in ch. xx. vv. 89 and 90, of the Kur-án. (L) — See also وعد. — See also داعٍ.

منعود (S, A, L, Msb, K) and ميعاد (S, A, L, Msb) A time, and a place, of promise: (S, A, L, Msb, K) [and, of appointment; an appointed time, and place]. — ميعاد A mutual promising, or promise. (S, K.)

موعود and وعد A mutual promising, or promise. [The promised day; meaning] the day of resurrection. (TA.) — Past and present and future: the tenses of a verb. (Kn, in L, art. موعد. — موعد is one of the inf. ns. which have pls. governing as verbs; its pls. being موعد. Ex. موعد عهد. موعد موعود موعد وموعود. [As 'Orkoob's promisings of his brother in Yethrib.] (I, Isd.) See عرقوب. أخاه يبتر. 4
sorter

1. (S, A, Msb, K) aor. (TA) and inf. n. (Msb, K) and (Lh, A, K) aor. (K, TA) and (Lh, TA)

2. (S, Msb, K) and (Msb, K) of the first (Msb, TA) and second; (TA) and (Msb, K) of the first (TA) and second; (Msb, TA) and (K) of the second only; F’s assertion, that this which is said in the S is not allowable, (S) and F’s assertion, that this which is said in the S is not allowable, (S, Msb) as also (S, A, K) or, accord. to As, this latter is not allowable, (S,) and F’s assertion, that this which is said in the S is

3. (A, K) as also (S,* A, K) or difficult. (Msb.) ___ [Hence,] It (an affair), and he, (a man,) was, or became difficult, or hard. (K, * TA.) You say, Sألنا فلائنا حاجة فتو عر

4. We asked of such a one a thing wanted, and he was hard, or difficult, to us. (Sgh, TA.) ___ [Hence also,] It (a thing) was, or became, little, or scanty. (K, TA.) ___

5. It (a place, K, and a mountain, S,) was, or became, rugged; (A, K,) as also (S, * A, K) or difficult. (Msb.) ___ [Hence,] It (an affair), and he, (a man,) was, or became difficult, or hard. (K, * TA.) You say, Sألنا فلائنا حاجة فتو عر

6. It (a place, A, K, and a mountain, S,) was, or became, rugged; (A, K,) as also (S, * A, K) or difficult. (Msb.) ___ [Hence,] It (an affair), and he, (a man,) was, or became difficult, or hard. (K, * TA.) You say, Sألنا فلائنا حاجة فتو عر

7. We asked of such a one a thing wanted, and he was hard, or difficult, to us. (Sgh, TA.) ___ [Hence also,] It (a thing) was, or became, little, or scanty. (K, TA.) ___

8. He made it (a thing, K, and a mountain, S,) little, or scanty. (S, A, K.)

9. He made it (a place, K, and a mountain, S,) little, or scanty. (S, A, K.)

10. He found it, (S, Msb,) or deemed it, (K,) namely a place, (Msb,) or a road, (A, K,) or a thing, (S, Sgh,) rugged, (S, * K,) or difficult; (Msb;) as also (S, Msb, K) and (K) of the third: (TA:) It (a place, A, K, and a mountain, S, Msb,) was, or became, rugged; (A, K,) as also (S, * A, K) or difficult. (Msb.) ___ [Hence,] It (an affair), and he, (a man,) was, or became difficult, or hard. (K, * TA.) You say, Sألنا فلائنا حاجة فتو عر

11. We asked of such a one a thing wanted, and he was hard, or difficult, to us. (Sgh, TA.) ___ [Hence also,] It (a thing) was, or became, little, or scanty. (K, TA.) ___

12. It (a place, K, and a mountain, S,) was, or became, rugged; (A, K,) as also (S, * A, K) or difficult. (Msb.) ___ [Hence,] It (an affair), and he, (a man,) was, or became difficult, or hard. (K, * TA.) You say, Sألنا فلائنا حاجة فتو عر

13. We asked of such a one a thing wanted, and he was hard, or difficult, to us. (Sgh, TA.) ___ [Hence also,] It (a thing) was, or became, little, or scanty. (K, TA.) ___
nothing, being a negation of a negation without evidence, is a thing unheard of, MF, and \( \text{أَوَّر} \) and \( \text{وَهَر} \) and \( \text{وَعَر} \) and \( \text{أَوَّر} \); (K) and

**plain with ruggedness:** and a mountain rugged, and difficult of ascent: and a place

**inspiring fear, and desolate:** (TA:) pl. \( \text{أَوَّر} \), (K) a pl. [of pauc.] of \( \text{وَهَر} \) and \( \text{وَعَر} \) and \( \text{وَعَر} \), (A, K) a pl. of mult. [of the same], (TA,) and \( \text{وَحَوْرَة} \), (A,) [of the same,] and \( \text{وَعُرْرَأ} \), (A, K) a pl. [of pauc.] of \( \text{وَهَر} \) and \( \text{وَعَر} \) and \( \text{وَعَر} \). (TA,) ___ Applied to a place where a thing is sought, (S, and Msb) Difficult [of access]. (Msb,) ___ Also, applied to a thing, Little, or scanty: (A, TA,) And you say, "فلان وعر المعروف, meaning, Such a one has little goodness, beneficence, or kindness. (S, A, K,) ___ It is also an imitative sequent to \( \text{قَلِيل} \), (S, K;) [but in this case it is only a corroborative;] and to \( \text{وَتْح} \) (S:) and so is \( \text{شَعَر مَعَر وَعَر} \), (K) meaning, Little, scanty, hair. (TA.)

\( \text{وَعَر} \); see \( \text{وَعَر} \), in two places.

\( \text{وَعَر} \); see \( \text{وَعَر} \).

\( \text{وَعَر} \); see \( \text{وَعَر} \).

\( \text{وَعَر} \); see \( \text{أَوَّر} \).
وعر

1: see 4.

2: see 4.

4: He commanded, ordered, or enjoined, him, respecting such a thing, syn. تقدم (S, Mgh, K,) and رمأ (Mgh, K,) that he should do [it] or not do [it]; (K;) as also توخيز إليه (S, K *) inf. n.; (S;) and (sometimes S) ورعر إليه (S, K,) which are also explained by مدق (signifying the same as تقدم and أمَر). or the first and second are correct, accord. to ISk, but the last (ورر) is not allowable, accord. to him, nor is it, as related by AHát, accord. to As. (TA.)
وعس

وعسه الذكر 1

i. q. عركه حنكة and حنكة &c. (IAar, TA, in art. حنك.)
He exhorted him, admonished him, or warned him; he put him in fear: (IF:) he exhorted him to obedience; commanded him to obey: (Msb:) he gave him good advice, or counsel; and reminded him of the results of affairs: (S:) he reminded him by informing him of that which should make the heart tender: (Kh:) he reminded him of that which should soften his heart, by the mention of reward and punishment. (K.) It is said in the Kur, [xxxiv. 45,] ُهُﺮْـﻴَﻏ ُﺪﻴِﻌﱠﺴﻟا ْﻦَﻣ َﻆِﻋُو ِﻩِْﲑَﻐِﻳ ﱡﻰِﻘﱠﺸﻟاَو ْﻦَﻣ َﻆَﻌﱢـﺗٱ ِﻪِﺑ ُﻢُﻜﻈِﻋَأ ٍةَﺪِﺣاَﻮِﺑ I only exhort you, or command you, to do one thing. (Msb.) And you say, [He was exhorted, admonished, or warned, by the example of another: see 8]. (S.) [And ُعَظَو, alone, He preached a sermon or sermons.]

8 [He became exhorted, admonished, warned, or put in fear:] he obeyed, or conformed to, [an exhortation to obedience, or] a command, and restrained himself: (Msb:) he accepted good advice, and the being reminded of the results of affairs: (S:) he became reminded of that which should soften his heart, by the mention of reward and punishment. (K.) It is said, السَّعِيدُ مِن وَعَظٍّ يُبِّيْرُهُ وَالشَّكِّي مِن أَنْعَظٍّ يَجُبُّهُ [The happy is he who is exhorted, or admonished, or warned, by the example of another, and the unhappy is he by the example of whom another becomes exhorted, or admonished, or warned]. (S, L.)
As a simple subst., it has for its pl. عَظَتَاتُ (TA:) [the pl. of the latter is مَعَوَظَتُ. It is said in trad., أَجْعَلْتِ عَظَةً I will assuredly make thee a warning, or an example, to others. (TA.) And in the Kur, [ii. 276,] نَمَّف ُﻩَءﺂَﺟ ٌﺔَﻈِﻋْﻮَﻣ ْﻦِﻣ ِﻪِّﺑَر [But he to whom cometh an

exhortation, or an admonition, or warning, from his Lord]. (TA.) And The slaying by way of warning], mentioned in a trad., is when the innocent is slain in order that he who gives reason for suspicion may become warned. (TA.)

One who exhorts, admonishes, warns, or puts in fear: one who exhorts to obedience; who commands to obey: (Msb:) one who gives good advice, or counsel; [who reminds of the results of affairs; &c.: and a preacher of a sermon or sermons: see 1:] and in like manner [one who exhorts, &c., much, or frequently]: (TA:) pl. of the former مَعَوَظَتُ. (Msb, TA.)

Mo* *عَظَةَ: see 1: ___ and عَظَةَ, in three places.
وعق

وعاق : see عواق.

وعيق : see عويق.
A mountain-goat: (K, &c.;) see also and and شهر أروية and. وعل

as meaning Noble persons: and strong men: see two exs. voce.
وَعِي

1. He kept it in mind, and considered it. (Msb.)
2. He kept, or retained, the narration in his mind, or memory; or knew it, or learned it, by heart; and studied it until he knew it. (Msb.)
3. He heeded; paid attention to.
4. He made him to retain the narration in his memory; or to know it, or learn it, by heart. (TA, in art.)

[Bag, or wallet, or] receptacle, for travelling-provisions, and for goods or utensils, &c.: (S, MA:) a vessel (TA, voce). The pericardium. (TA, voce.)

I showed him what was in my heart. (Er-Rághib, TA, in art.) The adverbial particle. (IB, in TA, art.)
What is of a mean sort, of the utensils and furniture of a house, or tent: (S, K:) pl. وَغَبٌ أَوْغَابُ and وَغَبٌ أَوْغِبَ: (K:) the former, of pauc.; the latter, of mult. (TA.) The وَغَبٌ أَوْغَابُ of a house, or tent, are the wooden bowl and the stone cooking-pot and the like: (S:) [as also وَغَابَأٌ]. A sack, such as is called غَرَاءٌ: (K:) but this is included among the meaner sort of the utensils of a house, or tent; and is therefore not particularly mentioned by any of the lexicographers except T. (TA.) __ A stupid, foolish; of little sense: (S, K:) i. q. لَغُبٌ, a weak, stupid, man: (TA, voce لَغُبٌ) pl. as above. (K, TA.) See also وَغَبٌ وَقَبٌ. Weak in body: (as also وَقَبٌ وَغَبٌ: TA:) pl. as above. (K.) __ Base; mean; vile: (as also وَغَبٌ وَقَبٌ: TA:) pl. as above. (K.) __ A large, big, or bulky, camel: (S, K:) pl. as above: fem. with ۶. (K.)
\( \text{غَدُو} \), aor. \( \text{غَدُو} \), (S, K, &c.,) inf. n. \( \text{غَدُو} \) He was, or became, a low, or ignoble, mean, or sordid, and weak person, (S, Msb,) who served for the food of his belly: (S, L, Msb,) or light, (L,) stupid, and weak (L, K) in intellect, (L,) low, or ignoble, and mean, or sordid; (L, K,) or Weak in body: (L, K) or light in intellect: or weak as is a slave. (Msb.)

\( \text{غَدُو} \), (L,) inf. n. \( \text{غَدُو} \), (L,) He served the people; acted as a servant to them. (S, L,)

\( \text{غَدُو} \), (L,) inf. n. \( \text{غَدُو} \), (S, L, K,) He (a man) did like as he (another man) did: (L, K;) accord. to some, specially in pace, or in going, or marching; (L,) he went like him; or kept pace with him: (S *, L,)

and he ran with him; or vied with him in running: (K:) you say the she-camel went like, or kept pace with, the other: (L:) and sometimes the term is used in relation to a single she-camel, because one of her fore legs, and her hind legs, moves with (تَوْغَدُو) the other. (As, S, L, K.)

\( \text{غَدُو} \) A low, or ignoble, mean, or sordid, and weak person, (S, A, Msb,) who serves for the food of his belly: (S, A, L, Msb,) or light, (L,) stupid, weak (L, K) in intellect, (L,) low, or ignoble, and mean, or sordid: (L, K;) or Weak in body: (L, K) or light in intellect: (Msb:) or weak; as is a slave: (Umm-El-Heythem, Msb;) or who eats and carries away. (Expos. of the Lámeeyeh of Et-Tughráee.)

A servant of a people. (L, K,) A slave. (L, K,) A boy. (L, K,) Pl. ِوَغَدُو أُغَدَّاد (A, L, Msb, K) and (A, L, Msb, K) and (S, L, K,) A certain arrow, (S, A, L, K,) of those used in the game called, (S, L,) to which no portion, or share, pertains. (S, A, L, K,) Accord. to the A, this is the original signification. (TA.)

The fruit of the (L, K,) A certain game (K) of the
Arabs, in which one player does like as the other does. (TA.) ___ See also 3.
The sun fell vehemently upon him. (A.) 

Inf. n. 

The summer-midday was, or became, intensely, or vehemently, hot. (K, TA.) 

Hence, (see above,) [W.G.S. an irreg. form,] like ُبَجَل (TA:) and ُبَغَر (K, TA:) but ُبَغَر is more common than ُبَجَل; (Az, TA:) inf. n. ُبَغَر (S, Msb, K,) of the former, (S, Msb,) and ُبَغَر (K,) [of the latter] or ُبَغَر is a simple subst., and the inf. n. is ُبَغَر (S, * Msb, [but perhaps this is said because only the former of the two verbs is mentioned in the S and Msb;) 

His bosom was, or became, affected with rancour, malevolence, malice, or spite, and enmity; and burned with wrath, or rage; (S, A, Msb, K;) or became filled with wrath, or rage, (Msb, TA,) and rancour, malevolence, malice, or spite: (TA:) or burned by reason of intense, or violent, wrath, or rage: (TA:) and ُبَغَر (a man, TA,) burned, and was, or became, hot, with wrath, or rage. (K, TA.) You say also, ُبَغَر (K, TA,) or ُبَغَر (a man, TA,) against such a one: (S, A: *) or became filled with wrath, or rage, (Msb, TA,) and rancour, malevolence, malice, or spite: (TA:) or burned by reason of intense, or violent, wrath, or rage: (TA:) and ُبَغَر (a man, TA,) burned, and was, or became, hot, with wrath, or rage. (K, TA.) 

Such a one became affected with rancour, &c.; or burned with wrath, or rage; against me]. (Fr, TA.) 

2 ُبَغَر see 4, in two places.

They entered upon the summer-midday when the heat was intense, or vehement. (K, TA.) 

He heated the water, (K, TA,) by putting into it heated stones: (TA:) or i. q. ُبَغَر (TA:) He made the water to boil. (S,) 

Sometimes, a live pig has its hair scalded off in it, and is then slaughtered: (S, K;) or, accord. to some lexicons, is then roasted. (TA:) This is done by certain Christians.
The Christians boiled some water, and scalded off the hair of a live pig in it, and then slaughtered it. He made the milk what is termed and He made him to be affected with rancour, malevolence, malice, or spite, and enmity, and to burn with wrath; or rage: (K) or he made him to be affected with wrath, or rage: (A) [in like manner,]

He incited him to rancour, malevolence, malice, or spite, against him. (K, * TK) You say also, I made his bosom hot with wrath, or rage, against such a one. (S)

5

Rancour, malevolence, malice, or spite, and enmity; and a burning with wrath, or rage; (S, A, K;) as also; (A, K;) or the latter is an inf. n., (S, TA,) but the former is a simple subst.: (TA:) or the state of being filled with wrath, or rage: (Msb:) from explained below. (S) You say, In his bosom is rancour, &c., against me. (S) And The rancour, &c., of his bosom departed. And The gift dispelleth the rancour, malevolence, malice, or spite, and the heat, of the bosom. (TA)

We alighted during the intense midday heat at such a water. (TA)

Milk into which heated stones are thrown, and which is then drunk: (K) or (so
milk boiled and cooked: (K.) or milk made hot with heated stones; as also (S:) or the latter, or pure milk alone, heated until it is thoroughly cooked; and sometimes clarified butter is put into it. (ISd, TA.) ___ Also, Flesh-meat roasted upon heated stones: (Lth, TA:) or upon stones heated by the sun. (L, K.)

He has the bosom [affected with rancour, malevolence, malice, or spite, and enmity, and burning with wrath, or rage: (TA:) or filled with wrath, or rage. (Msb.)

The pigs hated the boiled hot water. A proverb. (TA.) See 4.
وَغَلْتُ أَوُّغَلُتْ فِيهَا ۛ أُوُجَلُتْها ۜ وَغَلْتُ. ۛ وَغَلَّتْ "غُلٌّ" "غَلٌّ" 

غَلْتُ أَوُّغَلُتْ فِيهَا ۛ أُوُجَلُتْها ۜ وَغَلْتُ. ۛ وَغَلَّتْ "غُلٌّ" "غَلٌّ"
وغم، said of food: see فغم.
1. **He came to him,** (S, M, A, K,) namely, to a king, (A,) or governor, (S, A,) or great man, ('Ináyeh,) **as an ambassador, envoy, or messenger;** (S, A;) or **to convey gifts, and to ask aid, or assistance:** ('Ináyeh:) or **he went forth to him,** namely, to a king, or governor. (As, L.)

2. see 4.

3. **He sent him to him,** (S, M, A, K,) namely, to a king, (A,) or governor, (S,) [or great man, as an ambassador, envoy, or messenger; or to convey gifts, and to ask aid, or assistance: see 1].

4. **The governor, sent him as an envoy to the governor who was above him,** (L.) [What hath caused thee to come to us?]. (TA.)

While I was in difficulty, lo, God brought to me a man, and extricated me from it. (A.)

It rose up, or stood up, so as to be higher than the thing; overtopped it; overpeered it; overhung it; overlooked it. (S, L, K *.) A poet (Homeyd Ibn-Thór El-Hilálee, TA) says,

* تَرَى العَلَاقَةَ عَلَيْها مَوفْدًا
  
* كَانَ بَرْجًا فَوْقَهَا مُشْيَدًا

[Thou seest the 'Iláfee saddle overtopping her, as though a high-raised tower]
were upon her.) (S, L.) And one says of a horse, 

How beautiful is the prominence of his withers! (S, L.) تَوْفَى أُوفُد inf. n. إِيَفَادٍ 

It (a white antelope) raised its head and erected its ears. (L, K.) أُوفُد inf. n. إِيَفَادٍ 

He hastened, or went, quickly: (S, L, K:) occurring in the poetry of Ibn-Ahmar. (S, L.) أُوفُد inf. n. إِيَفَادٍ 

It rose, or became elevated. (A, L, K:) أُوفُد 

It (white antelope) raised its head and erected its ears. (L, K.) أُوفُد 

He raised, or elevated, a thing. (L.) 

It (white antelope) raised its head, and erected its ears. (A, L, K.) أُوفُد 

He raised, or elevated, a thing. (L.) 

It rose, or became elevated. (A, L, K.) أُوفُد 

He raised, or elevated, a thing. (L.) 

The camels, and the birds, strove to outgo, or outstrip, one another. (L.) تَوْفَى أُوفُد 

The mountain-goats ascended upon the mountain. (A.) 

The pilgrims of Mekke are the ambassadors of God. 

The ambassadors of God are three; the warrior, and the pilgrim of Mekke, and the performer of the ceremonies of the 

عَمَرَة. A tradition. (L *, El-Jam' es-Sagheer.) وُفَدَ 

The upper part of an elevated long tract (جبل: in some copies of the K, جبل:) of sand. (S, L, K.) 

Watfada, subst. from وُفَدَ عليه, وُفَدَ، (S,) A coming to a king, (A,) or governor, (S, A,) [or the like] as an 

ambassador, envoy, or messenger; [&c.: see 1]. (S, A.) 

[See 1]. (A.) 

A coming to a king, (A,) or governor, (S, A,) [or the like] as an 

ambassador, envoy, or messenger; [&c.: see 1]. (S, A.) 

A coming to a king, (A,) or governor, (S, A,) [or the like] as an 

ambassador, envoy, or messenger; [&c.: see 1]. (S, A.) 

A coming to a king, (A,) or governor, (S, A,) [or the like] as an 

ambassador, envoy, or messenger; [&c.: see 1]. (S, A.) 

A coming to a king, (A,) or governor, (S, A,) [or the like] as an 

ambassador, envoy, or messenger; [&c.: see 1]. (S, A.) 

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ambassador, envoy, or messenger; [&c.: see 1]. (S, A.) 

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A coming to a king, (A,) or governor, (S, A,) [or the like] as an 

ambassador, envoy, or messenger; [&c.: see 1]. (S, A.) 

A coming to a king, (A,) or governor, (S, A,) [or the like] as an 

ambassador, envoy, or messenger; [&c.: see 1]. (S, A.) 

A coming to a king, (A,) or governor, (S, A,) [or the like] as an 

ambassador, envoy, or messenger; [&c.: see 1]. (S, A.) 

A coming to a king, (A,) or governor, (S, A,) [or the like] as an 

ambassador, envoy, or messenger; [&c.: see 1]. (S, A.) 

A coming to a king, (A,) or governor, (S, A,) [or the like] as an 

ambassador, envoy, or messenger; [&c.: see 1]. (S, A.)
A man coming to a king, (A,) or governor, (S, A,) [or great man,] as an ambassador, or envoy, or messenger; (S, A,) [or to convey gifts, and to ask aid, or assistance: See 1:] pl., (S, L,) or [rather] this first is a quasi-pl. n., (L,) and (S, A, L, K) and (K) and (A, Msb;) and pl. of (S, L, Msb, K;) is also explained as signifying a party that assembles together and comes to a country or town: and a party that repairs to princes, or governors, to visit, and to ask aid, or assistance, or some benefit, &c.: (L:) and a party that comes to a king respecting an affair of conquest, or for congratulation, or the like: (Mgh:) and a company chosen to go forth for the purpose of having an interview with great men: (En-Nawawee:) and a company of riders: (Jel, xix. 88:) and a company riding and honoured: (Zj, in explanation of the same verse of the Kur-an:) but from the explanations in the K, and other lexicons, it seems to signify a party coming, whether walking or riding, chosen for the purpose of having an interview with great men, or not: the explanations of En-Nawawee and some others may be in accordance with general or conventional acceptations, and those of the rest may be proper, or literal. (TA.)

A camel, (S, A, K,) or bird, (A,) or bird of the kind called that precedes the others (S, A, K) in pace, and in coming to water. (A.)

The parts of the two cheeks which project when one chews, and which become depressed when one grows old. (S, A, L, K;) One says of a very old man, The middles of his cheeks have become depressed.

They are upon a journey: (L, K:) as also (TA.)

Prominent, or elevated: (A, L:) applied to a camel's hump, (A,) and to the pubes. (L)

Erecting himself, and not placing himself at his case, in his manner of sitting; (L)
\( q \) (L, K.)
وفر

(T, S, M, A, Msb, K,) aor. [وفر] (A, K;) inf. n. [وفر] (T, S, M, Msb, K) and [وفر] (M, K;) [all of the former,] or [وفر] is inf. n. of the trans. v.; (Msb;) and [وفرة] (K;) [which is of the latter;] It (a thing) was, or became, full, complete, perfect, whole, or entire: (S, Msb;) or it (a thing, TA, or property, M, K, and herbage, M, [and a collection of goods, or commodities, or household furniture and utensils,]) Was, or became, much, abundant, ample, or copious; (T, M, A, K;) not deficient: (T;) or it (anything) was, or became, generally, or universally, comprehensive: [syn., in the last sense, عم, as is implied by an explanation of the epithet, by which this sense of the verb is indicated in the lexicons whence this signification is taken:] (M, A, K;) as also، (K;) [and توفر: see توفرو] You say also of a branch، [It was full of, or abounded with, leaves].

(L, K, art. توفر، [Note], and توفر، (M, L) inf. n. [of the former] توفر، (M,) [His honour, dignity, or estimation, was unimpaired;] he was honourable, or generous, not careless of his honour, or dignity, or estimation. (M, L,) توفر، (T, S, M, A, Msb, K, *) aor. توفر، (T, Msb,) inf. n. توفر، (T, S, M, Msb, K) and توفر، (T, M,) and توفر، (TA, as from the K, but wanting in the CK and in a MS. copy of the K,) He made it full, without lack or defect, complete, perfect, whole, or entire; (S, Msb;) as also توفر، inf. n. توفر، (K;) and توفر، (T, M, A, K,) which latter is the usual form, (Lth, T,) he made it much, abundant, ample, or copious; (Lth, T, M, A, K;) not deficient. (Lth, T,) You say، (T, M, A, K,) or، as also توفره، which latter is the usual form، (Lth, T,) he made his property much, abundant, ample, or copious. (K, * TA,) And it is said in a trad.، (Lth, T,) Praise be to God, whom withholding doth not make
to abound. (TA.) You say also, وَفْرَ عُلْثَّوبَ He cut out the garment whole. (M, K.) And I made the skin whole, without cutting off any redundancy. (M.) And I gave him the whole of his right, or due, and so he received the whole of it; syn. of the former verb with its objective complement and the prep., (A, Mgh,) or (Msb;) and of the latter verb with its objective complement, (M, K;) or both these verbs, thus used, signify the same, i.e., استوفاه (S, K) [in the former of which we read, وفر عليه حقه توفيراو استوفره أي استوفاه] and in the latter, وفر عليه حقه اوفره عطائه، (A, M, K,) inf. n. He restored, or returned to him his gift, being content with it, (M, K,) or deeming it little. (M, TA.) And God made his lot, or share, of such a thing, full, or complete. (T.) And he left his hair to become abundant and long. (A, TA.) And He preserved, or guarded, honour, dignity, or estimation. (Msb.) And He preserved his honour, &c., unimpaired; he spoke well of him, and did not find fault with him; (A, TA;) he did not revile him; (M, K;) as though he preserved it [namely his honour, &c.] to him abundant and good, not diminishing it by reviling. (M.) It is said in a proverb, وفرَ عُلْثَّوبَ Thy honour, or dignity, or estimation, will be preserved, or guarded, and thou wilt be spoken well of, for such a thing: (A:) from مَالِهِ وَفْرَ عُلْثَّوبَ; and (S:) said by him to whom a thing is offered: and applied to a man who, when thou hast given to him a thing, returneth it to thee without discontent, or without esteeming it little. (Fr, S.)

2 وفر see وفره, and what follows it in the same paragraph.
He was regardful of those things pertaining to him (namely his companion, A) which one is under an obligation to respect or honour; (S, A, K;) and held loving communion, commerce, or intercourse, with him. (TA.)

He turned his purpose, or intention, or strong determination or resolution, toward such a thing. (A, Mgh, Msb.)

Much, or abundant, property, (Lth, T, S,) of which nothing is deficient: (Lth, T:) what is much, abundant, ample, or copious, of property, and of goods, or commodities, or household furniture and utensils; (M, A, K;) whereof nothing is deficient: (TA:) or what is generally, or universally, comprehensive, (M, A, K;) of anything: (M, A, K;) pl. وَفْرَة. (M, K.) See also وَفْرَة.

Hair collected together upon the head: or hair hanging down upon the ears: or hair extending beyond the lobe of the ear: (M, K;) or hair extending to the lobe of the ear: (S,) or hair (T, Mgh, Msb,) such as is termed جَمَة, (T, A, Mgh,) extending to the ears: (T, A, Mgh, Msb:) it is said to be larger than what is termed جَمَة; but this is a mistake: (M:) the order is this: first, the جَمَة; then, the جَمَة; then, the جَمَة; (S, M, K;) the second of these three is what extends beyond the ears; (M;) and the third is what descends upon the shoulder-joints: (S, M:) pl. وَفْرَة. (M, K.)
and Fatwā' (are inf. ns., (see 1,) used as simple substs.,) all signify the same: (S, TA:) Fulness, completeness, perfectness, wholeness, or entireness: (S:) or muchness, abundance, ampleness, or copiousness: (TA:) and the second also, richness; or competence. (A, K.) You say, هذه أرض في نبتات وفر وفرة وفرة and (S, A,) and (S, A, TA,) i. e., This is land in the herbage of which is fulness, &c., (S,) or abundance; (TA:) the herbage of which has not been pastured upon. (S, A, TA.) And He is in possession of abundance of property]. (A.)

ٌةَداَﺰَﻣُءآَﺮْـﻓَو and (S, A, K;) nothing thereof being deficient: (S, TA:) also signifying a leather water-bag filled (M, K, * TA) completely. (M, TA.) And An ear having a large lobe: (M:) or a large ear, (K, TA,) large in the lobe. (TA.) You say also, They are numerous. (S, K.) _The fourth metre in prosody; (M, * K;) the measure of which consists of six times [in its original state]: (Sgh,
K: or, [in practice,] مفاعلاَتَ مفاعلاَتَ, twice; or مفاعلاَتَ مفاعلاَتَ فعُولَنَّ, twice: (M, L:) so called because its feet are made full like those of the كَامِل, except that there is [in practice] an elision in their letters, so that it is not complete. (M, L.)

فَافَر, fem. وَفَافَر, [pl. وَفَافَر] see MORE. Tَرَكَتْهُ عَلَى أَحْسَنِ مَوْفَر. I left him in the best state, or condition. (TA.)

مَوْفَر: see مَوْفَر. Wَافِر: see Wَافِر. مَتَوْفَر: see Mَتَوْفَر. Wَافِر: see Wَافِر.
He hastened with him; vied, or strove, with him in hastening; or made haste to be, or get, before him; syn. عاجل إليه. (A, TA.)

He hastened him. (K.)

He prepared himself for such a thing, (A,) or for evil, or mischief. (K.)

Also, He turned over and over upon his bed. (A.) See also 10.

He put himself in an upright posture, not at his ease, in his manner of sitting; he sat erect, not at his ease: (S, Mgh, K:) or he put down his knees [upon the ground], and raised his buttocks: (Abū-Mo'ādh, K:) or he raised himself upon his legs, or feet, without having yet set himself firmly in a standing posture, but having prepared himself to leap, or spring, (Lth, K, TA,) or to go away: (Lth, TA:) or he sat in a posture as though he desired to rise and stand up; whether in the manner termed [i.e. sitting upon the ground with the shanks erect], or otherwise. (MF.)

We are in haste: pl. (of the latter, TA,) أوفاز. (S, K.) You say, لحن على أوفاز, (S, K,) and علی وفر, (K,) We are in haste: (K) or we are on a journey; [like علی أوفاز the time of our journeying has come. (S, TA,) And لحن عليه أوفاز, (S, TA, and K,) I found him in a state of haste: (Az, TA, or
preparing his apparatus for travel. (M, TA.)

An upright posture in sitting, so that one is not at his ease. (Lth, TA.) See 10.

Turning over and over upon the bed, scarcely sleeping: (K, * TA:) mentioned by Z, and by Sgh in the O, on the authority of Ibn-`Abbád. (TA.)

Be thou at ease, for I see thee to be sitting in an upright and uneasy posture. (TA.)
اضم

1. (A, Mgh, K.) aor. وُفَضَّ (K.) inf. n. وُفَضَّ (A, K) and وُفَضَّ (IDrd, K) and وُفَضَّ (S, Mgh, K) and ; (S, K) He ran: (A, Mgh, K) he hastened, or went quickly. (S, A, Mgh, K) Hence, in the Kur. [xx. 43, K] نَضْفَةٌ إِلَى As though they were hastening, or going quickly, to a thing set up for worship. (Fr, S, TA.) You say also وَفَضَّتْ الإِلَّاء The camels hastened, or went quickly: (M:) or went the pace termed خَبَب (Khaleefeh El-Hoseynee.) And The camels became dispersed: (AA:) and they became dispersed (K, TA) in their pasturing. (TA.)

2. He put a وَفَضَّ (or skin) beneath the [hand-]mill. (M, in art. نَفْل.)

3. اوِفَضَّ: see 1, in two places. Also, He made a she-camel to go the pace termed خَبَب; as also اوِفَضَّ. (Khaleefeh El-Hoseynee.) And He dispersed camels. (The same, and K.) See also 10. He spread for him a carpet, or the like, by which to preserve himself from the ground; (K, TA;) as also اوِفَضَّ. (TA)

4. اوِفَضَّ see اوِفَضَّ 4.

5. استوِفَضُ: see 1, in two places. Also, He required, or commanded, another to hasten, or be quick, or he hastened, hurried, or urged, him. (S, M, A, K, [but in the M; it seems to relate to camels, or an ostrich.])

He drove away (S, M, K) camels, or an ostrich; as also اوِفَضَّ: (M:) he drove away, or expelled, another from his country: (M:) he banished him. (Mgh, K.)

6. اوِفَضَّ (S, M, K,) and وَفَضَّ (M, K) Haste: (S, M, K) [like وْفَضَّ and وْفَضَّ: pl. اوِفَضَّ] You say, جَاءَ عَلَى وَفَضَّ, and
He came in haste. (M.) And I found him in a state of haste: (S, K:) like (S.)

And Wâfâf, in two places.

Wâfâf: A pastor’s bag of the kind called خريطة, for his implements and provisions, (M, K,) which he carries therein. (M,) And hence, as being likened thereto, (M,) A [quiver of the kind called] جعبة, (M, K) or a thing like the جعبة for arrows, (M,) of skins, or hides, (S, M, K,) in which is no wood: (S, M:) or [a quiver] smaller than the جعبة, having its upper and lower parts of equal size: the جعبة is round and wide, and has a cover on the top, over its mouth: [see the latter word:] (Ish:) pl. وفاضات (A, TA,) ___ Also, A thing like a quiver كنانة, (Fr, M,) of small size, (Fr,) in which a man of the class called أوفاض puts his food. (Fr, M,) ___ Also, The small depression between the two mustaches, beneath the nose, (K, TA,) of a man. (TA.)

Wâfâf: Parties of men: (A’Obeyd, S, K:) a mixed multitude: (A’Obeyd, M, K,) from meaning the camels became dispersed: (AA:) or poor, weak, defenceless people: (L,) or an assemblage, (K,) or a mixed multitude or collection, (S,) from various tribes, such as the أصحاب الصفة: (A’Obeyd, S, K,) or a company of whom every one has a Wâfâf for his food, (Fr, M, K,) i. e. a thing resembling a كنانة, (Fr, M,) of small size, (Fr,) in which he puts his food; (Fr, M;) but this explanation is disapproved by A’Obeyd (TA) [and by ISd]: or أوفاض applies to the persons called أهل الصفة, (M,) who were a mixed multitude (A’Obeyd, M) from various tribes, (A’Obeyd,) consisting of ninety-three men. (TA.) [See صفة.]

Wâfâf: Going quickly, or swiftly; applied to a she-camel, (S, M, K,) and to an ostrich. (S, M,)
Going quickly, or hastening, by reason of fright; (Asî) or running away by reason of fright; as though desiring his flight, or running: (Sgh:) or frightened. (TA.)
1. His affair, or case, was right, agreeable with what was wished, or desired.

2. He accommodated, adapted, or disposed, his affair to its object; directed it to a right issue; prospered it. He disposed him, or adapted him, to a thing; he disposed him, or made him fit, for a thing. God accommodated him, adapted him, or disposed him, or directed him, to the right course; syn. God made him to take, or follow, a right way, course, or direction, [in an affair]: or directed him by inspiration to that which was good, or to prosperity. He accommodated, adapted, disposed, or directed him, to that which was right. He effected an agreement, a harmony, a reconciliation, an accommodation, or an adjustment, between the two things. And I effected an agreement, a harmony, &c., between the people, or party; made peace between them.

3. He, or it, was conformable, or did conformably, to him, or it; was as he, or it, was, or did as he, or it, did: coincided with him, or it: it suited him, or it: it matched it; tallied with it. He agreed with him, or was of one mind or opinion with him, upon, or respecting, a thing, or an affair.
opinion, with him: and he complied with him, or it (see طَآَوَعْهُ); and he coincided with him, suited him, or it; it matched it, &c. [The punishment agreed, or corresponded with the sin, crime, or offence]. (TA.))

It was suitable, or convenient. See مشاكلاة in art. 3. He encountered him; syn. with ﴿صادفه﴾.

It happened; chanced. So used in the K, art. and in many other works. see 3.

A certain legal document: a pleading. See ﴿مُحَضِّر﴾.

Casual.
نفی

1. فِي بالعهْدِ: He fulfilled, performed, kept, or was faithful to, the compact, or covenant, and the promise: act. part. n. فِي (Msb.) أُؤُفِيَّتْا وُفَّاهَا signifies The being faithful to an engagement, or promise: see 1, last sentence, in art. رَغْعُيٌّ وُفَّاهَا He paid it: see an ex. (Msb.) أُؤُفِيَّتْا

2. وَفَّاهَا: He paid, or rendered, to him fully, or completely, his right, or due. (K. [In the CK, أُوفِاهَا is erroneously put for أُؤُفِيَّتْا.])

3. وَفَّاهَ بِهِ: He brought it: see a verse cited in art. مَسْجَد. ___ See 2.

4. أُوْفِيَّ عَلَيْهِ: He looked upon it, looked upon it from above, looked down upon it; got a view of it; or saw it; syn. أَشْرَفَ عَلَيْهِ, (S, Msb, K, TA,) and أَطْلَعَ فِيهِ أُوْفِاهَا and أَطْلَعَ فِيهِ أُوْفِاهَا [likewise] signifies أَشْرَفَ عَلَيْهِ. (TA.) ___ See 2.

5. تُوفَّاهُ اللَّهُ: God took his soul, (S, K,) [either at death, or in sleep. See the Kur-án, vi. 60]: or caused him to die. (Msb.) ___ See 2 and 10.

10. أُسْتَوْفَاهُ: He [exact,] took, or received, it fully, or wholly. (Mgh.) See an ex. voce أَحْتَفَرُوا [He completed] so many years of his age. (A, O, in TA, voce أَحْتَفَرُوا.)

A fullfiller, performer, or keeper, of the compact, or covenant. (TA, voce إِلَّا)
The darkness came in upon the people. (S, K*) ___ So in the verse of the Kur. [cxiii. 3,]

And from the mischief of night when it cometh in upon men;

(S;) [for other explanations see غَسَق, (inf. n. and وقَب, K,) The sun set: (S, K;) entered its place [of setting.] (S.) ___

The moon entered upon a state of eclipse; (K;) entered into the cone-shaped shade of the earth. (TA.) ___

His eyes became sunk, or depressed, in his head. (S.) ___

He (a horse) made a sound with his prepuce: [in the S and K, the verb is not mentioned, but only the latter of the two inf. ns., which is explained as signifying the sounding of a horse's prepuce:] or made a sound by the motion of his penis in its prepuce. (TA.) ___

It (a thing) entered: (S;) but it is said in a marginal note in a copy of the S, that the inf. n. is correctly وقَب, because the verb is intrans.: accord. to some, it signifies he, or it, entered into a وقَب, q. v.; and in the K, وقَب is given as the inf. n. of the verb in this sense. (TA.) [In the CK, وقت is put by mistake for وقت.] [aor. رَيقَب, inf. n. وقت and and وقت, TA] He, or it, became absent, hidden, or concealed. (K;) ___

The palm-tree became rotten in the fruit-bearing stalks of its racemes. (TA.) ___

He (K), or it, (a people, S,) hungered; suffered hunger. (S, K.) ___

He put a thing into a وقَب, q. v.: (Fr, S, K;) or, as in some Lexicons, into a وقَب. (TA.) ___

A small hollow, or cavity, (نَقْرَة,) in which water collects, in a mountain: (S;) or in a rock: as also
A large aperture, or hole, in a wall, in which is shade: (K) pl. ٌبﺎَﻗْوَأ (TA) or ٌبْﻗَو, accord. to the K, but accord. to the TA ٌبَـﻗُو, signifies what is like a well, in a tract of hard and large stones that produce no plants, a fathom, or two fathoms, in depth, (K) in which the rain-water stagnates. (TA.) ___ The cavity, or socket, of the eye: (S) any cavity, or socket, in the body; as that of the eye, and that of the shoulder-blade: (K) pl. ٌبَـﻗَو and ٌبَـﻗِو (TA) ___ The pit, or cavity, above the eye of a horse: (K) pl. ٌبَـﻗَو and ٌبَـﻗِو (TA) ___ The hole into which enters the axle of a pulley. (K) ___ See also ٌبَـﻗِو.___ So in the following trad. of El-Ahnaf: ِإ َﺔﱠﻴَِﲪَو ِبﺎَﻗْوَﻷا ْﻢُﻛﱠ Beware of the care with which stupid people defend their rights: a proverb. (TA.) For ٌبَـﻗِو, another relation substitutes ٌبَـﻏُو, meaning the same, or weak persons. (TA, art. ٌبَـﻏُو, on the authority of AA.) See ٌبَـﻏُو أَوْقَاب A despised, or contemptible, low, base, or ignoble, man. (Th, K.)

The thing that is in the belly, resembling the ُحَفَث [a name given to the stomach of a sucking kid, &c.] when it has grown large, of a ِشَأٍ, [i. e., a sheep or goat or the like]: (K) not in any animals but those termed ِشَأ (IAar:) mentioned before, in art. ٌبَـﻗِث, [q. v., where it is also written ٌبَـﻗِث] TA The thing that is in the belly, resembling the ُحَفَث [a name given to the stomach of a sucking kid, &c.] when it has grown large, of a ِشَأٍ, [i. e., a sheep or goat or the like]: (K) not in any animals but those termed ِشَأ (IAar:) mentioned before, in art. ٌبَـﻗِث, [q. v., where it is also written ٌبَـﻗِث] TA
Fond of, or given to, the company of, i. e., stupid, or foolish, persons. (K.)

[pl. of ُبِقُو] The utensils and furniture, of the meaner sort, of a house, or tent: (K, TA:) as also أُوقَاب. (TA.)

ذَّكَر أُوقَاب Multum penetrans in vulvam penis. (K.)

ٌبﺎَﻗْوَأ، i. e., stupid, or foolish, persons.

ٌبﺎَﻗْوَأ The utensils and furniture, of the meaner sort, of a house, or tent: (K, TA:) as also أُوقَاب. (TA.)

ٌبﺎَﻏْوَأ Multum penetrans in vulvam penis. (K.)

ٌبﺎَﻏْوَا The utensils and furniture, of the meaner sort, of a house, or tent: (K, TA:) as also أُوقَاب. (TA.)

ٌبِقَيْمٌ A man who drinks much of water: (K:) or of the beverage called مِيَقَابٌ A stupid, or foolish, woman: or one who gives birth to stupid, or foolish, children; syn. مَقَيْمَةٌ. (K: [so in the CK: in a MS. copy, مَقَيْمَةٌ, one to whom stupidity, or folly, is imputed: but the former is evidently the right reading; مِيَقَابٌ being an epithet similar to مِدَكّرٌ and مَدَكّرٌ &c.:])

ٌبِقَيْمٌ A journeying continued during a day and a night together. (K.)

ٌبِقَيْمٌ A man who drinks much of water: (K:) or of the beverage called مِيَقَابٌ A stupid, or foolish, woman: or one who gives birth to stupid, or foolish, children; syn. مَقَيْمَةٌ. (K: [so in the CK: in a MS. copy, مَقَيْمَةٌ, one to whom stupidity, or folly, is imputed: but the former is evidently the right reading; مِيَقَابٌ being an epithet similar to مِدَكّرٌ and مَدَكّرٌ &c.:])

ٌبِقَيْمٌ A journeying continued during a day and a night together. (K.)
وقت

وقت 1

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He made an appointment with him for a particular time. (K.)

A time; or space, or measure, of time, (M, L, K, Msb,) appointed for any affair; a season: (Msb:) mostly used with respect to what is past: (M, K:) sometimes with respect to the future: (TA:) as also ميقاتٍ, (K, Msb:) or, accord. to some, there is a difference between these two words; the former having an absolute signification, and the latter signifying a time appointed for the performance of some action: [as in the S:] (TA:) pl. of the former موظفاتٍ, and of the latter موظقاتٍ. (Msb:) [Hence، وقتٍ Then; at that time.] وقتٍ A space, or measure, of local extension; as a mile, &c. (Sb.)

وقتٍ, [of the measure] وقتٍ منفعلٍ (S, K:) [it may therefore be an inf. n., or a noun of place, or a noun of time]. El-'Ajjáj says,

[And He who congregateth mankind for the day of the appointment of a particular time, or, of the place of a certain event, or, of the time of a certain event; i. e., for the day of resurrection]. (S.)

Also، A place in which a certain action is appointed to be performed. (S.) Ex. ميقات الحج The place where the pilgrims enter upon the state of إحرام. (S, K:) you say، هذا ميقات أهل الشام This is the place where the people of Syria enter upon the state of إحرام. (S.) Also، A place in which a meeting is appointed to take place at a particular time. (S.) Also، The world to come is the place in which mankind are appointed to meet after the resurrection]. (L.) Also، That which determines the commencement, or the like, of a period &c. (Ex.)
crescent is that which determines the commencement of the month. (L.) See also

**وقّوم**

**وقّم** and **وقّم** Determined, defined, definite, or limited, as to time. (L.)

**وقّم** and **وقّم** A determined, defined, definite, or limited, time. (K.)

[**Kur. iv. 104,**] For prayer is to the believers a prescript, or an appointment, or ordinance, ordained to be performed in the times thereof. (S, K, &c.)

Also [**وقّم** (see 1) and **وقّم** Determined, defined, or definite, as to its extreme limit, extent, or amount: (L.) both signify anything defined, definite, or limited. (Msb.)

**وقّم**: see **وقّم**.
وَقَح

1. وَقَحْ (S, K) aor. يَوَقَحَ (TA) and يَوَقَحَ (K) aor. يَوْقَحَ (TA) inf. n. وَقَحةَةَةٍ وَقَحةٌ (S, K) inf. ns. of the first, (TA) and وَقَحَ (S) [also of the first] and وَقَحَ (S, K) in both of which the ؤ is a substitute for the [elided] و (S, K) and in the latter of which the fet-hah is put in the place of kesreth because of the guttural letter, both inf. ns. of the second and third; (TA) and وَقَحَ (S, K) It (a solid hoot, S, K, and a camel's foot, and the back, TA) was, or became, hard. (S, K)

2. وَقَحَ inf. n. تُوَقَحَ He repaired a tank, or cistern, with pieces of dry clay, or tough clay in which was no sand, and (or, as is sometimes done, TA) with broad and thin stones. (K) __ __ 

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hard by means of melted fat, (S, K) burning with the melted fat the places where the hoof was worn by treading, and the hairs next to the hoof. (TA)
A man having little shame. (S, A.)

A hard-faced, having little shame; (TA;) as also applied to woman. (Msb.)

A man patient in riding. (IAar, K.) [See واقح الذنب (S, K) and واقح (K.)  

A hard solid hoof, (S, K) and camel's foot, and the back; the former an epithet both masc. and fem.: (TA;) pl. of the former واقح, (S, K) and واقح. (TA.)

A hard and strong horse. (Msb.)

A camel jaded by work. (TA.)
وقَد

1. وَقَدَتْ الْثَّارِ، aor. وَقَدْ، inf. n. وَقَدَ (S, A, L, Msb, K) and وَقَدْ (Sb, Zj, L, K,) but this is a deviation [as to form] from the constant course of speech, and most hold that the former is an inf. n. and the latter a subst. signifying fire-wood [or fuel], though there are some instances of inf. ns. of the measure ~ : (El-Basâir, TA,) and ~ (S, A, L, Msb, K) and ~ (S, L, K) and ~ (S, L;) and ~ (S, L, Msb, K,) and ~ (L, Msb, K;) The fire burned; burned up; burned brightly or fiercely; blazed; or flamed; syn. اَشْتَعَلَتْ; وَقَدْتُ بَكَ زَنَادَى (Msb, art. لْعَشَ) and هَاجَتْ; (L; and...]

2. وَقَدْ، see 4.

3. أَوْقَدَ اَوْقَدَ الْثَّارِ 4. حَلَدَ (S, A, L, Msb, K;) inf. n. أَيْقَادُ (L, Msb;) and وَقَدَهَا، (L;) and وَقَدَهَا، (K;) and وَقَدَهَا; (S, L, Msb, K;) He lighted, or kindled, the fire; made it to burn, to burn up, to burn brightly or fiercely, to blaze, or to flame; syn. أَضْرَبْهَا، (K; art. ضَرْبُهَا) and أَشْعَلْهَا، (TK;) he raised the fire, or made it to burn up, with fire-wood, or fuel: (A;) or the ↓ last signifies he desired, or endeavoured, to kindle the fire. and to make it burn up, or burn brightly or fiercely, and blaze, or flame. (Bd, ii. 16.) Whenever they kindle a fire for war, God extinguisheth it; Kur. v. 69,] meaning, whenever they contrive a mischievous
and deceitful plot, God annulleth it. (Msb.)

I relinquished silly and youthful conduct. (L, K.) A poet says,

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**صَحِّحَتْ وَأُوقَدَتْ لَنِظَّارَا لَنُهَوْ نَارٍ**

* 

وردَّ عَلِيّ الْصَّبَأ مَا أَسْتَعَارَ

[I recovered from intoxication, and relinquished vain and frivolous diversion; and youthfulness restored to me what it had borrowed. (L, K.)]

May God remove his dwelling far away, and may He not bring him back, or restore him! (L, K.) It was a custom of Arabs, when a man whose evil or mischief they feared removed from them, to light a fire behind him, that his evil or mischief might go with him. (L.)

See 1 and 4. __

**تَوَقَّدْ ٥**

is also said of the odour of perfume, (S, A, K, in art. وَهْجُ) meaning It was, or became, hot [or strong]. (TK.)

See 1. __

**أَتَقْدَتْ السَّمَسَ __**

* 

**إِوَتَقَدْ ٨**

[The sun was, or became, burning, or fiercely burning]. (M, K, in art. ﺷَقَرُ، conj. 4, &c.)

See 1 and 4.

**إِسْتَوَقَدْ ١٠**

Fire itself. (A, L, K.) Ex. زَأَرْتُ، or اَذَأْرُتُ. How great is this fire! (A.) __

See also 1.

**فِيِلْقَةَ، (S, K,) or وَقَدْةَ ُلَحْرَ، (L,) وَقَدْةَ ُلِحْرَ، (L,) The greatest heat; (S, L, K) which is a period of ten days, or of half a month. (S, L, K;) __**

**تَطَيِّخَهُمْ وَقَدْةَ الصِّفْفِ __**

* 

*وَقَدَتَاتِ سَيْهِلَ __**

* 

*وُقَدَاتِ سَيْهِلَ __**

: see the last paragraph of art. عَدْلُ.

وَقَدَّى، fem. Shining, or glistening. (L) __

See also مَيْقَادَ.
Fire-wood; (S, L, Msb, K;) but it is only so called When kindled; (El-Hareeree, in De Sacy’s Anthol. Gramm. Ar., p. 31 of the Arabic text;) as also وقُودٍ (K:) or any fuel; anything with which fire is kindled, or made to burn, burn up, burn brightly or fiercely, blaze, or flame: (L:) or the blaze, or flame, of fire, which one sees. (Lth, L.) [Kur. ii. 22; and lxvi. 6; The fuel whereof shall be men and stones]. (L.) See also 1. In the Kur. lxxxv. 5, it is most properly rendered as an inf. n.; (Az, L;) and some in this case read الوقود. (Yaakoob, S, L)

وقاد Shining, or shining brightly; (L, K;) applied to a star. (L.) [قةذوی (L, K) and دقيقّة (L) A heart, or mind. quickly excited with ardour, or eagerness, in liveliness and acuteness or penetration. (L, K.) Also, both words, A man (L) clever, ingenious, acute, sharp, or penetrating. (L, K.)

وقاد Gایر الواقدين Blind: (A:) by are meant the two eyes: El-Aashà says, accord. to one reading, ٨٦ نَرَأَت رُجُلًا غَایِرَ الواقدين but the reading commonly known is. (JK.)

وقاد وقائد A fire-place; a place in which fire is lighted. (S, A, L, Msb) and مستقود (A, L) and الوقود (JK). See an ex. voce حساس.]

وقاد: see الوقود

وقاد A زند that quickly produces fire. (A, L, K;) You also say زند وقائد, i. e., مستقودة. (JK.)

وقاد: see مستقود

وقاد: see مستقود
He beat him, or struck him, violently: (L, K) he beat him until he became relaxed, or languid, and at the point of death: (S, L, Msb) or he beat him so that he became at the point of death: (A:) he broke his skull, wounding the brain: (L:) he beat or struck, him upon the small protuberance above the back of the neck, so that the sound of the blow or blows reached the brain, and deprived him of reason: (Aboo-Sa'eed, L:) he beat him (a man) until he died. (L) He killed him with beating. (ISk, L) He beat the ewe, or she-goat, to death with pieces of wood [&c. : see َﺬِﻗَو]. (L) He prostrated him. (K) He beat him (a camel) until he died. (L.) It (clemency, forbearance, or gravity,) rendered him still, quiet, or tranquil: (L, K) it (the fear of God) rendered him still, quiet, or tranquil, and had such an effect upon him as to prevent his committing an unlawful action. (L) It (drowsiness, S, L, Msb) overcame him: (S, L, K) or made him to fall down. (Msb.) He, or it, left him ill, or sick; as also َﺬِﻗْوَأ ( . K.) Disease, and grief, overcame him, or rendered him infirm, or caused him to be at the point of death. (L) Religious service rendered him infirm, or caused him to be at the point of death. (A) A word, or sentence, that I heard, distressed me. (A ) She (a camel) was milked against
her wish, so that her milk became little. (A.)  ٌفاَيَيَةَمِنَذَلِكَ ِﰱ ِﱮْﻠَِﻗ ٌﻩَﺬْﻗَو ْﻦِﻣ َﻚِﻟٰذ

In my heart is some distress remaining in consequence of that. (A.)

۴وَقَدٌ see 1.

ٌذِﻮُﻗْﻮَم ِهِذَهِ تُوَلَى َﻚِلٰذ َذِهٰنَم

Beaten [violently: or] until he has become relaxed, or languid, and at the point of death: [&c.: see 1] as also ٌذﻮُﻗْﻮَم ِهِذَهِ تُوَلَى َﻚِلٰذ َذِهٰنَم َنَصِبُع ِوُلَى ْﻦِم َﻚِلٰذ

A ewe, or she-goat, beaten to death; (Fr, ISk, L,) after which it is eaten: (ISk, L:) killed with pieces of wood (S, L, Msb, K) &c.;

(Msb;) not legally slaughtered: (Fr, L, Msb:) beaten to death with a staff, or stick; (A, El-Basâir;) or With blunt stones: (El-Basâir:) the Arabs in the time of paganism killed beasts thus. (A.)

Prostrated. (K.)  [In the TA, ٌذِﻮُﻗْﻮَم ِهِذَهِ تُوَلَى َﻚِلٰذ َذِهٰنَم َنَصِبُع ِوُلَى ْﻦِم َﻚِلٰذ َذِهٰنَم َنَصِبُع ِوُلَى ْﻦِم َﻚِلٰذ َذِهٰنَم َنَصِبُع ِوُلَى ْﻦِم َﻚِلٰذ َذِهٰنَم َنَصِبُع ِوُلَى ْﻦِم َﻚِلٰذ َذِهٰنَم َنَصِبُع ِوُلَى ْﻦِم َﻚِلٰذ َذِهٰنَم َنَصِبُع ِوُلَى ْﻦِم َﻚِلٰذ َذِهٰنَم َنَصِبُع ِوُلَى ْﻦِم َﻚِلٰذ َذِهٰنَم َنَصِبُع

A slow, heavy man: (L, K *:) as though his heaviness and weakness overcame him, or prostrated him, (L)

Violently sick, and at the point of death; as also ٌذِﻮُﻗْﻮَم ِهِذَهِ تُوَلَى َﻚِلٰذ َذِهٰنَم َنَصِبُع ِوُلَى ْﻦِم َﻚِلٰذ َذِهٰنَم َنَصِبُع

Suffering from sickness that cleaves fast to him, and at the point of death: (Lth, A, L;)

Suffering from a swoon, and in such a state that it is not known whether he be dead or not. (ISH, L;)

Ill, sick; as also ٌذِﻮُﻗْﻮَم ِهِذَهِ تُوَلَى َﻚِلٰذ َذِهٰنَم َنَصِبُع ِوُلَى ْﻦِم َﻚِلٰذ َذِهٰنَم َنَصِبُع

Stones spread about: (L, K;)

Grieved in the heart; as though it were broken and weakened by grief. The [are the ribs that] enclose the heart. (L)

ٌذِﻮُﻗْﻮَم ِهِذَهِ تُوَلَى َﻚِلٰذ َذِهٰنَم َنَصِبُع

An extremity of the person, (K,) or place upon which a blow is severe, (A,) as, (K,)
or namely, (A,) the elbow, (A, L, K,) and shoulder-joint, (K,) or extremity of the shoulder joint, (A, L,) and knee, and ankle-bone: pl. ٌذِﻮُﻗْﻮَم ِهِذَهِ تُوَلَى َﻚِلٰذ َذِهٰنَم َنَصِبُع.
A she-camel suffering in her dugs from the effect of the rag with which they have been bound to prevent their being sucked, (S, L, K,) by reason of its tightness: (L:) or that has been sucked by her young one without its drawing her milk otherwise than scantily, by reason of the largeness of her udder, in consequence of which she suffers disease, (S, L, K,) and has a tumour (S, L) in her udder. (L)
God made his ear heavy, or dull of hearing: (Msb, K: *) or deaf: (S, K: You say, O God, make his ear heavy, or dull of hearing: (A: or deaf. (S: [Hence also,] My ear was dull of hearing, or deaf, to (lit. from) him: (A: and it was, or became, still, or motionless; rested; syn. He, or it, was, or became, still, or motionless; rested; syn. It (a thing) rested in the heart, or mind: and (a secret) rested in his bosom: occurring in a trad., accord. to different relations. (TA: You say also, I spoke to him a speech which rested in his ear: (As, A: And it was, or became, still, or motionless; rested; syn. It rested in the ear; and the heart, or mind, kept it in memory: (A: Such a thing came into his mind and left its impression remaining. (A: [And hence,] He (a man) sat: (K, TA:) or he sat with [i. e. gravity, &c.]. (Msb: [Hence also,] He (a man, TA) sat: (K, TA:) or he sat with [i. e. gravity, &c.].
latter, (Msb, K,) and ٌةَﺮِﻗ, of the former, (S, K,) and ٌةَرﺎَﻗَو, of the latter; (K;) He was, or became, grave, staid, steady, sedate, or calm; (S, Msb, K;) [see ٌرﺎَﻗَو, below;] as also ٌتوُرَّقَتْ and ٌتوُرَّقَتْ: (K;) or this last, signifies he showed, exhibited, or manifested, gravity, staidness, steadiness, sedateness, or calmness: (KL:) [and also, agreeably with analogy, he endeavoured, or he constrained himself, to be grave, &c.] It is said in the Kur. [xxxiii. 33,] َنْﺮِﻗَو ِﰱ ﱠﻦُﻜِﺗﻮُﻴُـﺑ [meaning, accord. to some, And be ye grave, &c., in your houses, or chambers?): (S, A:) or the meaning is, and sit ye, &c.: (TA:) and so another reading, َنْﺰَـﻗَو: (TA;) or this latter, (S,) or each of these two readings, (TA,) is from ُراَﺮَﻘﻟا, (S,) [i. e.,] from ٌرﺎَﻗ, aor. ٌﻞِﻘَـﻳ and ٌﻞِﻘَـﻳ: (TA;) and is a contraction of ٌقْرَن [or ٌقْرَن]. (S.)

2 ٍنْوُرُرَّمَ ِنْوُرُرَّمَ, inf. n. ٍنْوُرُرَّمَ, He made him (a beast of carriage) to be still, or quiet. (K, TA.) __ He pronounced him, or held, or reckoned him, to be grave, staid, steady, sedate, or calm; syn. of the inf. n. ٌنْوُرُرَّمَ. (S.) __ He treated him, with honour, reverence, veneration, or respect; (S, A, K, TA;) did not hold him in light estimation. (A, TA.)

4 ٍنْوُرُرَّمَ, inf. n. ٍنْوُرُرَّمَ, K, which latter is anomalous, TA,) He loaded him: (S, A, Msb, K;) or loaded him heavily: (A, K;) namely a camel, (S, Msb,) or a beast (K) or a mule, and an ass: (A;) [see ٌنْوُرُرَّمَ, below: and ٍنْوُرُرَّمَ, aor. ٌبَرَرَ, иٌبَرَرَ, signifies the same; and its inf. n. seems to be َبَرَرَ, q. v., as also, probably, ٌنْوُرَّرْنَ, aor. ٌنْوُرَّرْنَ, is explained by Golius, as on the authority of Ibn-Maaroof, as signifying gravavit, aggravavit. ] You say, ٌنْوُرَّرْنَ ٌتَدُبِْرَ ٌتَدُبِْرَ, or ٌنْوُرَّرْنَ ٌتَدُبِْرَ, He loaded the beast of carriage severely]. (TA.) And ٌنْوُرَّرْنَ ٌتَدُبِْرَ, He loaded his riding-camel with a load, or heavy load, of gold. (TA.) Debt burdened him, or burdened him heavily. (S, A, *;) The palm-tree became laden, or heavily laden, with fruit; (A;) became abundant in fruit. (S, Msb,) __ And ٌنْوُرَّرْنَ ٌتَدُبِْرَ, (accord. to different copies of the S, in art. مَدُّمَ دَمَّ ٌنْوُرَّرْنَ ٌتَدُبِْر, [said of a camel &c., i. q. دَمُّمَ دَمَّ ٌنْوُرَّرْنَ ٌتَدُبِْر],) said of a camel &c., i. q. [He was, or became,
loaded, or overspread, with fat: see \( \text{مُد} \). (S, in that art.)

5.  

10. He took, or received, his load, or heavy load, of wheat or other food. (K.) The camels became fat; (K;) [lit.] carried fat: (TA:) or became heavy with fatness. (A.)

A heaviness in the ear; (S, A, K;) a

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heaviness, or dulness, of hearing: (Msb, TA:) or deafness; entire loss of hearing. (K, TA.)

See 1.

A load, (S, A, Msb, K,) in a general sense, (A, K, TA,) whether heavy or light or moderate, (TA,) of a mule and of an ass and of a camel; (Msb;) or mostly of a mule and of an ass; that of a camel being mostly termed: (S, TA:) or a heavy load: (A, K;) or a weight that is carried upon the back or head: (TA:) pl. أوْقَار, (A, K,) You say, جاء يحمل وقره He came carrying his load [&c.]. (S.)

Gravity, staidness, steadiness, calmness; syn. وزَانة, (S, Msb, K,) and حلَم, (S, Msb,) and سكينة.ُ
and ٌﺔَﻋاَدَو (L, TA;) and تيقور (K,) originally فِيَعَول، (K,) or تيقور، (S,) the ٌرﻮُﻘْـﻴَـﺗ و، being changed into ٌرﺎَﻗَو (S, K;) [see 1:] or, accord. to some, it is syn. with توقير (TA.) El-`Ajjáj says,

* فإن يكن أَمْسِى البَلَى تيقورى *

i. e. ٌﺔَﻋاَدَو (S, K;) [see 1:] or, accord. to some, it is syn. with توقير (TA.) El-`Ajjáj says,

* And if wear, or waste, hath become the cause of my gravity, &c.: or, if it be syn. with توقير (TA.) Some make it to be of the measure تَذَنُوب، like تَذَنُوب، &c. (TA.) Also, The greatness, or majesty, of God: as in the Kur. lxxi. 12. (S. [See 1, in art. وجوه,]) See also

وَقْر (S, A, K) and ٌرﺎَﻗَو، and ٌرَـﻗَو، (K,) or ٌرَـﻗَو، (L,) and ٌرِّﻗَو، ٌرِّﻗَو، (TA,) Grave; staid; sedate; calm: applied to a man: (S, A, K, TA:) and the first applied also to a woman: (K;) pl. of the first, ٌرَـﻗَو، (A, TA,) applied to men, (A,) and to women.

(TA.)

ٌنَذُأ ٌةَرَـﻗَو: see ٌرَـﻗَو،

ٌنَذُأ ٌةَرَـﻗَو: see ٌرَـﻗَو،

ٌرَـﻗَو (Laden;) having a load: or [heavily laden:] having a heavy load: [as also ٌرَـﻗَو،] applied to a man: (K;) and also [the former] applied to a woman, in the same sense: (TA:) or you apply to a woman the epithet ٌرَـﻗَو، meaning, bearing a heavy burden. (Fr, S, TA.) You say also ٌرَـﻗَو، ٌرَـﻗَو، meaning [A beast of carriage laden: or heavily laden:] (K;) but ISd holds that ٌرَـﻗَو، ٌرَـﻗَو، is used elliptically, for ٌرَـﻗَو، ٌرَـﻗَو، and is an inf. n., of the measure ٌرَـﻗَو، like ٌرَـﻗَو، ٌرَـﻗَو، and ٌرَـﻗَو، ٌرَـﻗَو، (TA,) [in the same sense, is also applied to a ship; as in the Expos. of the Jel, ii. 159.] which is anomalous, (S, K;) and ٌرَـﻗَو، ٌرَـﻗَو، (K,) and ٌرَـﻗَو، ٌرَـﻗَو، (A,) and ٌرَـﻗَو، (K,) A palm-tree laden, or heavily
laden, with fruit; (A, K;) abounding in fruit: (S;) pl. [of the first, second, third, and fourth,] مواقر, (S, K;)

and [of موقد and موقد] See also موقد.

موقد, and with: see موقد.

موقد pass. part. n. of 2, q. v. see موقد.

موقد, and with: see موقد. A man موقد An ear dull of hearing: or deaf. (S;) And موقد (A,) عذ موقدة (TA.)

موقد: see موقد.

موقد: see موقد.
He broke his neck, (Ks, S, Mgh,) and the thing. (A'Obeyd, TA.) You say also, His riding-camel, or she-camel, broke its neck: (S, K;) like as you say, and (S:) and

The she-camel threw her rider and broke his neck. (Msb.) And He had his neck broken; (S, K;) said of a man; (S:) and also said of a camel, signifying, he became diseased in his back, and without motion: and in like manner said of the neck, and of the back. (Khālid Ibn-Jembeh.) And

I pressed, or squeezed, his head; sometimes meaning, so as to break the neck. (TA.) ___

Debt oppressed him as though it broke his neck. (TA.) ___ [Hence also,] The horse bruises the hills, or rising grounds: (S, K;) or breaks the summits thereof: (A:) and in like manner one says of a she-camel. (TA.) ___ You say also, The beast of carriage beats off from her with her tail, and kills, the flies. (TA.) The neck broke: thus the verb is intrans. as well as trans.: (K;) or, accord. to Ks, one does not say this: (S:) i. e., one only says of the neck, using the pass. form. (TA.) He (a man, S) was short in the neck. (S, A, Mgh, K.)

He threw fragments, or broken pieces, of sticks upon his fire: (S, * A:) or he broke in pieces sticks upon his fire. (TA.)

He (God) made him to be short in the neck. (S, K.)

He went a pace between that called the neck and that called falling
short of the latter, but exceeding the former, and removing his legs as in the
gait called (TA:) or he trod vehemently in going, (K, Ta,) with short steps, (TA,) as
though breaking what was beneath him: (K, Ta:) or he (a horse) bounded (As, S, A) in his
running, (As,) making short steps, (As, S, A,) as though breaking his steps. (A.) You say, ﻣَرَّ
فَلَانِ ﻛَتَوْﻗَصَ ﻮِهِ فِرْسِهِ Such a one passed along, his horse bounding, and making short
steps, with him. (S.)

6 تَوْﻗَصَ He made himself like, or imitated, him who is short in the neck: (K:) said of a
man. (TA.) Hence, ﺗَوْﻗَصَ عَلَى ﺑُرْدَتِهِ ﻛَيْ ﻻ ﺕُسَقُت He bent and shortened himself to hold on
with his neck, that it might not fall. (TA, from a trad.)

ٍﺺَﻗَوَ see what next follows.

ٍﺺَﻗَوَ Fragments, or broken pieces, of sticks, which are thrown upon, (S,) or into, (K,) a
fire: (S, K:) or small pieces of fire-wood with which a fire is made to burn more
vehemently; (A, Ta;) as also ﻮِقَصَ, so, says Aboo-Turáb, I heard Mubtekir say. (TA.) Also, sing. of
ٍفَوْقَ، as used in relation to the [tax called ﺔَﻗَﺪَﺻ; signifying What is between one
ٍفَرْيَﺿَةَ and the next فَرْيَﺿَةَ: (S, K:) as,
for instance, when camels amount in number to five, one sheep or goat is to be
given for them; and nothing is to be given for such as exceed that number until
they amount to ten: thus, what is between the five and the ten is termed ﻮَقَصَ: (S:) sometimes pronounced
ٍفَوْقَ: (Msb:) and in like manner, ﺷَنْقَ: (S:) or (accord. to some of the learned, S) ﻮَقَصَ relates to bulls and cows
particularly, (S, Mgh, Msb,) or to these and to sheep and goats, (Msb,) and ﺷَنْقَ [q. v.] to camels: (S,
Mgh, Msb:) both signifying What is between one ﻮَقَصَ and the next: (S, Mgh, Msb: *) or, accord. to Aboo-'Amr,
signifies camels for which it is incumbent to give sheep or goats in payment of the in number; (L) but some disapprove of this: (Mgh, L) accord. to

IB, it signifies sheep or goats taken in payment of the for camels. (L) You also say, They became scattered, or dispersed: and There came to us separate portions of the tribe of the sons of such a one: (Ibn-'Abbád, K: *) in these cases being a pl., [namely of ,] like , pl. of . (TA.)

A man (S, Mgh) short in the neck; (S, A, Mgh, K;) naturally so: (TA:) or having the neck inclining and short: (A'Obeyd, TA:) fem. . Take thou the nearer of the two ways: (Ibn-'Abbád, K: *) or shorter thereof. (A, TA.)

A man (S) having his neck broken: (S, K;) and so (A:) the fem. is with : and occurs in the sense of in a trad. of 'Alee, in which he is said to have given judgment in the case of the and the , that the price of blood, or fine for homicide, should be paid in thirds; these being three girls, who were playing together, and mounted, one upon another; and the lowest pinched the middle one, who thereupon leaped off, so that the uppermost fell, and her neck broke; wherefore he imposed a third of the fine for the killing of the uppermost upon the lowest, and the like upon the middle one, annulling the third of the uppermost because she aided against herself: (Mgh, TA, in art. , and Msb,) here, [accord. to those who hold that is trans. only,] is like in the phrase ; (TA, in art. .
and in the present art.;) and is used in the place of موقوسة for the sake of agreement in form with the two other epithets: (Mgh, in art. صرقص, and Msb:) also, signifies having her neck broken; and its pl. is A broken neck. (Msb.) And موقوسة is also applied to a camel, signifying, Become diseased in his back, and without motion. (Khálid Ibn-Jembeh.)
The thing, or affair, fell, befell, happened; took place; came to pass; became executed, performed, or realized; syn. حصل. (TA.)

He lighted, or came, upon a thing or place; and he became in a place. (TA.)

It happened to come to him, or it: and, said of a thing borne by water, it drifted to it, namely, a place. (TA.)

It fell, lay, or closed, upon it, or against it. (TA.)

He originated the thing, or event, and made it to befall. (TA.)

He fell into a snare, or the like: he became insnared. (TA.)

It was, or became, meaning he found himself, came to be, or chanced to be, in a desert, or waterless, land; (Msb:) and in a meadow, or garden; (T, S, in art. انبق:) [or he lighted upon, &c.; from the lighting of a bird].

He made much slaughter among them: (Msb:) or he fought them vehemently: (K:) or he fell upon them in fight: (PS:) both mean the same: (S:) he made an onslaught upon them: he made an assault, or a sudden assault, upon the enemy. (MA.)

He spoke evil of him, behind his back, or in his absence, or otherwise, saying of him what would grieve him if he heard it; (S:) slandered him.

He reviled, vilified, or vituperated, him; charged him with a vice, fault, or the like; defamed him; or detracted from his reputation. (Msb.)

It supplied, or sufficed for, his need; syn. أُغْيَى غَنَاء. (Msb.)
It stood in stead, or in some stead; see.restaurant, in the K; and see Bd, and Jel, ix. 60: and

in great stead. [It did not stand with him in any stead]. (S, K, voce. 

end of art. [You say] The thing stood with him in good

stead, or (if the expression be allowable) in evil stead; syn. (TA.)

It supplied, or sufficed for, what was needed. (Bd, ix. 60.)

It (a word) applies to such a thing.

He signed the

writing (for the purpose of giving effect to it, either beneath, or by endorsing it): (MA, TA.)

He annexed to the writing, after it had been finished, for the

Sultán or the administrator of affairs, to whom it had been submitted,

something (for the purpose of giving effect thereto); as, for instance, when a

complaint is submitted to the Sultán or to the administrator, and one writes

beneath the writing or on the back thereof, Let the affair, or case, of this person be looked into, and let his right, or due, be fully exacted for this person: or, accord. to

he wrote, upon the writing, a concise abstract, omitting redundances, of the

objects of want (petitioned for therein): from the gall's, or sore's, marking

the back of the camel; as though the upon the writing marked, upon the case respecting which the writing was written, that

which confirmed it, and rendered its execution obligatory: (TA:) also signifies such a writing itself (S, K,
He made an entry of a note or postil or the like, or entries of notes, &c., in the writing, or book: see an ex. voce.

He blamed him; reproved him angrily, or severely. (TA.) See 4.

He threw himself [or plunged] into the affair: he fell into the affair: he fell into the affair, subjecting himself to difficulty. (MA.) And He fell to the thing; such as eating, and drinking, and the like: see 3 in art.

He was near to doing, or experiencing, the affairs, or events; syn. داناها. (TA.)

He experienced the occurrence of a thing; he met with a thing; i.e., something occurred. (Kur, xviii. 51, and Expos. of the Jeláleyn.)

He compressed her. (MA.)

He caused him to fall into a snare, or the like; he ensnared him. (A, art. رذع).

He caused evil to befall them; occasioned them evil. [He punished him]. (A, art. عذر.)

He put into his heart, or mind. (L, TA, in that art.)

He made a verb transitive.

He expected it; looked for its coming to pass, α being. (S, K.)

See 5.
وقعة: see 8, in art.

An onslaught; a shock in battle: (S.) or such as is repeatedly made. (K.)

وقيعة The wisp of wool, &c., with which one tars a mangy camel: see ريدة.

وقيقة [app., One who is wont to make others fall into evil, or mischief]. (K, voce منداص.)

وقيقة: In fact; in reality.

وقيقة، in music, A cadence.

وقيقة An occasion (lit., a place) of falling into sin. see, in three: It fell in a place of falling, or where it should fall: sometimes app. meaning it had an effect.

It is said of a half of a date given as alms, لا ينبغي له موقع على الجائع كما لا ينبغي على المبتئعان إذا أكله، [app., There appears not, of it, any effect upon the hungry, &c.]. (O, in art. موقع, in explanation of a trad. mentioned there and in the Msb.) See موقع، موقع، موقع، موقع، موقع، موقع، موقع، موقع.

موقع An efficient.

موقع Tried, experienced: see موقع.
وقف

1. He was, or became, still, or stationary; (Msb.) [he stood still;] he continued standing: (K:) and [simply] he stood; contr. of جلس. (TA.) وقف الدابة, inf. n. He made the beast to be, or become, still, or motionless. (Msb.) Wَفَقَ عَلَىْه. He stopped, or paused, upon coming to him, or it; he stopped, or paused, at it; or where he, or it, was. He paused at, and paid attention to, a thing. He comprehended it, namely, a meaning: he understood it. (TA. [Or, correctly, Wَفَقُ, for it is there altered.]) He met with it; namely, a word or the like, in reading: often occurring in this sense. He saw it: and he was introduced into it, and knew what was in it. (TA.) He was made to know it surely. See Bd, vi. 27 and 30. I made him acquainted with, or made him to know, his crime, sin, fault, or the like; (S, K:) and so أوقف عليه. (Mgh.) and أوقف عليه and وقف عليه: (TA.) He withstood, resisted: governing by وقف, aor.伴侣. He bequeathed it, or gave it, unalienably: ] the first of these is the most chaste: the last is disapproved and rare. (TA, art. سبحانه.) See دوام.

2. Wَفَقَ عَلَىْالأَمْر. (K, TA, in art. ببط.) He made him to pause, or wait, at the thing, or affair: (K, TA, in art. ببط.) See the quasi-pass. and see وقف, inf. n. توقف. He taught him the places of pausing, in reading. (Mgh.) And hence, He made him to know a thing. (Mgh.) He made him acquainted with the thing; informed him of it; gave him notice of it; though often occurring, for وقف عليه, seems to be post-classical. It is used in this sense, or as meaning He (God) revealed to him the thing, in many places in the Ms, 1st نواع: as, for ex, in the following instance, cited from IF,
God taught, or revealed to, Adam what He pleased to teach him. He explained the tradition; syn. بتّبيَّنَّه. (J.K, K.)

He stood with another in a competition; was a partner in a match, &c.: see رمْسِّي.

He acquainted him with a thing. see 1:وقفته على ذته. 2:وقفته, which is the expression commonly known.

I paused, or waited, at the thing. syn. تَتْبُّعَت. (IDrd, K, TA.) (Accord. to some copies of the K, تَتْبُّعَت.) You say, توقفت على هذا الأمر. I paused, or waited, at this thing, or affair.

He paused, or waited, at the reply to his speech. (TA.) And hence, توقف على السمع. He limited, or restricted, himself to what had been heard [from the Arabs, with respect to a construction, &c.]; did not transgress it, or overstep it. See 4:وقفٌ في Tوقف. 

He paused upon it; he hesitated, or deliberated, respecting it. Of very frequent occurrence.

He held, refrained, or abstained, from the thing, or affair. (Msb.)

It (for instance, an opinion or a judgment, and the truth of an evidence or a demonstration, and the result of an inquiry or investigation) rested, was founded or grounded, depended, or was dependent, upon such a thing. You say, of knowledge, يتوقف حصوله على كذا. Its origination rests upon such a thing; as, for instance, speculation.

An entailed, or unalienable, legacy or gift; a mortmain. See أرْقَب. 2:وقف بِعِرْفَات.
The halting of the pilgrims at Mount 'Arafát.

The horse's belly was inflated: see حبّ.

Brought to the verge of infidelity: see حَد.

[I am pausing, or hesitating, respecting this;] I do not form, or give, a decided opinion (ْأَرَأَيْنِ) respecting this. (TA.)
God preserved him from evil. (Msb.) See a verse cited voce

God preserve thee from all fear: see a verse cited voce

He was cautious of it; syn. حذره. (K)

He guarded against it; was cautious of it; syn. حذرز. (S, K, * art. حزز) and احرص منه. حذرز (S, K, * art. حزز).

He preserved, or guarded, himself exceedingly, or extraordinarily: (Ksh, Bd in ii. 1:)

he put a thing between him and another to preserve him, or guard him. (Ham, p. 359.)

In the conventional language of the law, He preserved, or guarded, himself exceedingly, or extraordinarily, (Ksh, Bd, ubi supra,) from sin, of commission or of omission, (Ksh,) [or] from what would harm him in the world to come. (Bd, who describes three degrees.) It may often be rendered He was pious; or careful of his religious duties. He guarded himself against them in an extraordinary degree, and was cautious, or wary]. (JK, TA, in art. خشى.) See 1. (See art. يتقي for: see art. يتقى: and see a verse of Khufaf Ibn-Nudbeh, (quoted in the S, in art.

Cautious, guarding himself from sin, &c.: see 

Property by means of which one preserves himself: pl. وقایات. (TA.) See a verse cited voce
Excess of preserving or guarding. (Ksh, Bd in ii. 1.) A preservative.

A saddle that does not gall the back. (S, K.)

used as an inf. n., like: see Har, p. 136. as meaning one preserver: see an ex. voce.

An ounce: see, in two places.
and see art.
He leaned upon his hands, or arms. Mohammad was seen to do so when he raised and extended his hands in supplication to God. (IAth.)

He set up for him a thing upon which to recline He propped him up by a cushion or other thing whereon to recline; made him recline upon a cushion &c. (AZ, TA.) He smote him, pierced him, so that he made him fall in a reclining posture: (S, A, K: *) or, so that he threw him down upon his left side. (K.)

He sat in a firm, or settled, manner: and he sat leaning upon one of his sides: (Msb, in art. the vulgar know it only in the latter sense: but it signifies he leaned, rested, or stayed, his back, or his side, against, or upon, a thing: and he leaned, rested, or stayed, himself in any manner, upon a thing. (IAth, in Msb, art. (S, K,) and (K,) He leaned, or reclined, upon a thing; supported, propped, or stayed, himself upon it. (K,) He made for him [i.e., app., for himself] a thing upon which to lean, or recline: (CK, and a MS. copy of the K:) or he made him to be a thing upon
which to lean, or recline. (TA.) [The latter seems to be wrong, unless the verb be read

\[
\text{مَتَكَّمِئ}
\]

We ate a repast with, or at the abode of, such a one. (TA.) She (a camel) was taken with the pains of labour, and cried out. (K.)

TA: [The latter seems to be wrong, unless the verb be read

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\text{مَتَكَّمِئ}
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but it is evident that the right reading is

\[
\text{مَتَكَّمِئ}
\]; and the sense agreeable with the above explanation].

\[
\text{تَأَكَّتِا}
\]

A staff, or stick, (K.) upon which one leans in walking; a walking-stick: (TA:) that upon which one leans or reclines. (S, K.) One who reclines much. (S, K.) A heavy person [app., in disposition]. (TA.)

\[
\text{مَتَكَّمِئ}
\]

I (said Mohammad) eat not sitting in a firm, or settled, posture, cross-legged, or in such other similar manner as is adapted for much eating: for he used to eat sitting upon his hams, with his shanks erect, so as to be ready to rise. The meaning is not [only] inclining on one side, as the vulgar among students imagine. (K.)

\[
\text{مَتَكَّمِئ}
\]

A place in which one reclines: (S:) a chamber, or sitting-room. (Akh, S.) That upon which one leans, or reclines, in eating, drinking, or talking. (Zj.) Food, or a repast: so called because people used to recline when they sat to eat: but the Muslims are forbidden to do so. [See

\[
\text{مَتَكَّمِئ}
\].] It is said to have this last meaning in the Kur. xii. 31. (TA.)
1. **وَكَبَ**

- **أَور.** وَكَبَ (K) and **وَكِبَانَ** (S) and **وَكَبَ** (CK), *He walked, went, or marched along, in a leisurely manner,* (S, K,) or, as in some copies of the S, *in a grave and leisurely manner.* (TA.)

2. **وَكَبَ**

- **أَور.** وَكَبَ (K) and **وَكِبَانَ** (S) and **وَكَبَ** (CK), *He walked, went, or marched along, in a leisurely manner,* (S, K,) or, as in some copies of the S, *in a grave and leisurely manner.* (TA.)

3. **وَكَبَ**

- **أَور.** وَكَبَ (K) and **وَكِبَانَ** (S) and **وَكَبَ** (CK), *He marched, or journeyed, or kept pace, with them; syn. سَابِرُهُمْ: or*
he hastened with them, and strove to be before them; syn. (K:) or he rode with them (S, K) in their [or procession]: (TA:) and also, he contended with them in a race or the like. (S.) __ See 1.

4. He (a camel) kept to the mode of walking, &c., or kept with the kind of procession, called a. He kept with the procession of riders or camels; for which, however, SM knows no authority. He (a bird) rose to fly; ex., ument ُرَاط ُهو. he rose to fly, and then flew: (Er-Riyashee:) or prepared to fly; (S, K:) or flapped his wings while falling. (K.)

He made him angry. (K.)

The blackness of dates; (K:) or of grapes, &c., (T,) when they become ripe. (K, T.) Generally used with reference to grapes. (TA.) __ Dirt, or filth, (K,) upon the skin or upon a garment. (TA.)

also An antelope that keeps to its herd. (TA.) __ An antelope proceeding at a quick pace, with long steps; syn. The leg of a quadruped: (S:) and in like manner a she-camel that proceeds in that manner: (S, K:) see or the latter signifies a she-camel that journeys, or marches, or keeps pace, with the that does not lag behind the [company of] riders. (A.)

A man (TA) grieving, or mourning, much; very sorrowful, sad, or unhappy. (K.)

i. q. [app. signifying The leg of a quadruped]: (S, K:) from he stood. (TA.)
A certain mode, or manner, of walking, marching, proceeding, or journeying.

(S.) See 1. ___ A company [or procession] of men, riding or walking [or marching by slow degrees, or gradually; or in a grave manner, and by slow degrees, or gradually]: (K:) or a party of people riding upon camels, for the sake of pomp, or parade, (S, K,) or to go forth to the gardens or the like for amusement: (TA:) and in like manner, a company of horsemen, or a cavalcade: (S:) pl. ₋ْوابم He walked, marched, or journeyed [in the manner, or at the rate, of a ceremonious procession, or by slow degrees, or] without hastening. (TA, from a trad.)

A date (or grape, TA,) becoming black, when ripe: (K:) or a grape or date in which the least blackness appears. (Az.) Also An unripe date that is pricked with a thorn in order that it may ripen. (AHz.)

See: ₋ْوابم.


**وَكَت**

1. \(\text{وَكت} \) aor. \(\text{وَكت} \) (inf. n. \(\text{وَكت} \)), He, or it, made a mark, or impression, or left a mark. (K.) You say 

2. \(\text{وَكت} \) aor. \(\text{وَكت} \) (inf. n. \(\text{وَكت} \)), He, or it, made a mark, or impression, or left a mark, upon a thing. (TK.) 

3. \(\text{وَكت} \) aor. \(\text{وَكت} \) (inf. n. \(\text{وَكت} \)), and \(\text{وَكت} \). (K.) You filled \(\text{وَكت} \), or a cup, or the like, as also \(\text{وَكت} \). (Fr.) 

4. \(\text{وَكت} \) aor. \(\text{وَكت} \) (inf. n. \(\text{وَكت} \)), He walked, or went, with short steps. (Sh, K.) 

5. \(\text{وَكت} \) aor. \(\text{وَكت} \) (inf. n. \(\text{وَكت} \)), He walked, or went, with short steps, but in a heavy and ugly manner. (L,) 

6. \(\text{وَكت} \) aor. \(\text{وَكت} \) (inf. n. \(\text{وَكت} \)), He pointed, or dotted, the book, writing, or letter. (L,) 

7. \(\text{وَكت} \) (inf. n. \(\text{وَكت} \)), The date became speckled, by reason of its ripening. (S, M, K.) 

See 1. 

8. \(\text{وَكت} \) (Nh, &c.,) or \(\text{وَكت} \) (L,), A mark, \(\text{وَكت} \) or a small mark, \(\text{وَكت} \) in a thing, resembling a speck (\(\text{وَكت} \)), of a different colour from the thing itself: (Nh, L,) pl. of the latter [or rather coll. gen. n., of which the latter is the n. un.] 

9. \(\text{وَكت} \) (Sh, K.) \(\text{وَكت} \) and \(\text{وَكت} \), A little; not much, a little thing. 

10. \(\text{وَكت} \) A speck that appears in a date by reason of its ripening. (TA,) 

11. \(\text{وَكت} \) (K) or what resembles a speck in a thing: (S,) a red speck, or spot, in the white of the eye, which, if neglected, becomes a speck: (ISd,) or a white speck, or spot, in the black of the eye: (TA,) you say, 

12. \(\text{وَكت} \) (S,) in his eye is a speck, &c., 

On my heart is a slight impression made by what thou saidst. (A.)
i.

q.

(K: in the CK, فرضة زند) [app., The notch in a wooden instrument for striking fire; as understood by Golius: but accord. to the TA, the notch, or the like, in the joint called زند of a camel].

The act of calumniating, or slandering, syn. شاية, (K,) to one possessed of command, or power. (TA.)

mentioned by Kr; thought by ISd to be from وكت المشي; [and therefore to signify A man who walks, or goes, with short steps, but in a heavy and ugly manner]; because were it by the phrase mentioned by Kr i. e. وكت في سيره it would be وكت. (TA.)

, in a camel. (K.)

Changed in colour by reason of anxiety, or grief: (K) or changed in colour, and full of malevolence, and of anxiety, or grief. (TA.) An eye in which is a وكتة. (A, &c.)

, and (the latter on the authority of Seer, TA) A date speckled, or becoming speckled, by reason of its ripening. (T, M, K.) When it is speckled in the part next the stalk, it is called مذنبة. (TA.) See بسر.
He ate of what is called he hastened, and ate somewhat of that which is called, thereby to attain the period of the morning-meal called Food, aliment, or nutriment, or a morning meal: that is prepared, or taken, in haste, [before the morning-meal called: see 10].
The young birds became big, bulky, or coarse. (S, K.)

Big, bulky, or coarse, young birds: (K:) after the manner of a rel. n., as though pl. of وَكَحْ, or وَكَحْ, since it cannot be pl. of وَكَحْ. (TA.)
1. 

\(\text{َاوُدَکَ، aor. i. q.} \text{ُوَدَکَ, inf. n.} \text{َاوُدَکَ} \)

He remained, continued, stayed, abode, or dwelt, (L, K,) ـ in a place. (L.) See 2. 

\(\text{َاوُدَکَ اًﺮْمَأ} \text{، aor.} \text{ُوَدَکَ, inf. n.} \text{َاوُدَکَ} \text{، L, K} \)

He aimed at a thing; sought, endeavoured after, or pursued, it; desired it; intended it, or purposed it; syn. قَصِّدَ (L, K) and طَلَبَ. (L.) See also below. 

\(\text{َاوُدَکَ اًﺮْمَأ} \text{ُوَدَکَ وَکَدَه} \)

He directed his course to, or towards, him, or it; or he pursued his (another's) course; syn. قَصِّدَ قَصَّدَهْ. (L.) 

\(\text{َاوُدَکَ، aor. and inf. n. as above, also signifies} \)

He laboured at, and endeavoured after, a thing. (L.) ـ \(\text{َاوُدَکَ، aor.} \text{ُوَدَکَ، inf. n.} \text{َاوُدَکَ، L} \)

i. q. أَصَابَ He, or it, did, or went, right; attained an object; hit, struck, smote, affected, hurt, befell; &c.}. (L, K.) 

2. 

\(\text{َاوُدَکَ، (S, L, K)} \text{، inf. n.} \text{َاوُدَکَ، inf. n.} \text{َاوُدَکَ، L} \)

He made a horse's saddle, (S, L,) and a camel's, (L, K,) firm, fast, or strong; or bound or tied it firmly, fastly, or strongly; (S, L, K,) as also أَوُدَکَ أَوُدَکَ: but more chaste with وَدَکَ. (S, L, K, *)

Also, He confirmed, ratified, or corroborated, a compact, a contract, a covenant, or an engagement; as also أَوُدَکَ أَوُدَکَ: but, in this sense also, more chaste with وَدَکَ. (S, L, K) and أَوُدَکَ: but, in this sense also, more chaste with وَدَکَ. (S, L, K) or in this sense more approved with أَوُدَکَ. (S, L, K)

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When thou makest a contract, ratify; and when thou swearest, confirm.

His arms, or hands, exercised him with work. From a trad., relating to...
a seeker of knowledge. (L.)

signify the same, [The thing, or affair, became confirmed, ratified, or corroborated]. (S, L, K. *)

Desire; purpose; intention; aim; endeavour. (L, K.) See also 1.

Work; labour; exertion; endeavour. (L, K.) Ex. That ceased not to be my work, (L, K,) and endeavour: (L)

A rope with which cows are tied on the occasion of milking. (S, L.) Also and sings. of [and and [and, (IDrd, L, K.) [pls. deviating from the constant course of speech in relation to the sings.; see art. [and] signifying, (l. e. the pls.,) Thongs, or straps, with which one binds (L, K) a camel's, or horse's saddle: (L) or the thongs, or straps, by which the is bound to the two side-boards of a horse's saddle; (IDrd, L;) as also and and (K;) or these are called, but not (L:) and it [mīyākīd] is a pl. that has no [proper] sing. (TA.)

A she-camel that strives, or exerts herself, in her progress, course, or pace. (K.)

Standing ready, or prepared, for a thing, or an affair (L, K.)
The verb **رَكَو** (a bird) came to the **ركَو** [or nest]: (K:) or **entered his رَكَو** (S, K) and **روَكُو** (K) He (a bird) took for himself, or made, or prepared, (Arabic: لَرَكَوِيْنُ : مَسْبَح) **رَكَو** (Mgh, Msb) aor. **ريَكْوَـت** (TA:) but the latter has an intensive signification; (Msb;) and **رَكَو** (K) or **ركَو** (A, L, Msb) inf. n. **نَوكَو** (Fr, S, L:) He made, or prepared, the food called **وكيرة** for them. (L, K.)

1. **ركَو** see 1, in two places. See also **وكيرة**, in two places.

2. **ركَو** see 1.

8. **روَكُو** see 1.

The verb **ركَو** (AA, S, A, Msb:) **وكَو** and so if the bird is not in it; (M, A, K;) as also **وكَو** (K:) the place in which a bird lays its eggs, and has, or hatches, its young; being a hole in a wall, or in a tree: (T, TA:) the place into which the bird enters; (Arabic: لَرَكَوِيْنُ : مَسْبَح) **وكَو** (K) and **وكَورُ** (S, A, Msb, K,) and (of mult., TA) **وكَوَأَرُ** (Msb) and **وكَرُ** (K.) You say, **تَوْيَـب ِرَكَوَأْـِْرِّيْـلَّا** [Houses like the nests of birds]. (A.) [A house: as in the following saying.] Thine alighting at my house was not revolved in my mind). (A.) See also **وكيرة**.

**فَرَض** [q. v.] of a zanāda. (A, in art. فَرَض.)

**جاَّز** نَافَةٌ وَكَرِيْ

**وكَرِيْ** see also **وكيرة**.
Food that is prepared on account of the completion of a building; (S, * Msb, * K;) as also and and (K;) food which a man prepares on the occasion of building his [or house], or buying it, (A, TA,) and to which he invites others: (TA:) accord. to Fr, [food] prepared by a woman among the requisites for a bride or a traveller (في الجهاز); sometimes, he says, called: which latter word also signifies the act of feeding [with the food called]. (TA.)


\( \text{\texttt{\textbf{زَكَر}}} \)

\( \text{(S, Msb,) aor. (Msb,) inf. n. \texttt{\textbf{زوكر}}} \), (Msb, K,) \textit{He struck, or beat him, (S, Msb,) [with anything,] as, for ex., with a staff, or stick: (TA:) or it signifies, (Msb,) or signifies also (S) he struck, or beat, him with his fist upon his chin: (S, Msb:) or, accord. to Ks, i. q. \texttt{\textbf{لَكَمَه}}; (Msb:) [i. e.] he struck, or beat, him with his fist. (A, K.) \textit{He pushed, or impelled, or repelled, him. (S, Msb, K,) \textit{He pierced him (Ks, K, * TK) with a spear. (TK,) \textit{He goaded him. (TA,) \textit{He broke his nose. (T, TA,)\texttt{\textbf{زوكر}}} A blow with the fist. (A.) \texttt{\textbf{زَكَرُتُم}} \textit{Standing ready, or prepared, for a thing, or an affair. (L, art. \texttt{\textbf{زوكر}}.)} \texttt{\textbf{زَكَّر}} \textit{One who strikes, or beats, much with his fist. (A.) \texttt{\textbf{زَكَّر}} \textit{Standing ready, or prepared, for a thing, or an affair. (L, art. \texttt{\textbf{زوكر}}.)} \)}\)
وسكس

1. **وكس**، aor. وكسُ، inf. n. وكس، It (a thing, S, Msb) was, or became, defective, or deficient; it fell short; it diminished, or decreased. (S, A, Msb, K.) It is said in a trad., (S, Msb,) of Ibn-Mes'ood, (TA,) of Ibn-Mes'ood.

She shall have the dowry of her like: there shall be no falling short nor exceeding: (S, A, * Msb, * TA:) or there shall be no diminishing nor exceeding of the limit. (Mgh.) [For] وكسه، aor. and inf. n. as above, signifies He rendered it defective, or deficient; diminished it, or decreased it: (A, Mgh, Msb, K;) as also توكيس، (TK;) inf. n. (K, TK.)

___ He made him (a man) to suffer loss; syn. نقصه; (S, TA; as also توكيس، تكسه، (K, * TA:) or he cheated, or defrauded him. (Iktt, TA.) You say، وكس في تجارته، (S, A, Msb, K;) inf. n. (TA,) He suffered loss, (S, A, Msb, TA,) or diminution of the price, (TA,) in his traffic, or merchandise; as also اوكس، اوكس ماله، (S, A, Msb, K;) inf. n. (TA;) and so اوكس، اوكس، (K, TA;) and so اوكس، اوكس، (K, TA;) and so اوكس، اوكس، (K, TA;) as above. (K, TA.)

2. **وكسه**، inf. n. توكيس: see 1, in two places. ___ Also, He reproved, or blamed, him, or did so severely; or with the utmost severity; or he reproached, or upbraided him. (AA, K.)

3. **وكسأ**، (A,) or **وكسأ هلام**، (Ibn-'Abbád, A, K,) His property went away. (Ibn-'Abbád, A, K.)

4. **وكس في جمارته**، (Ibn-'Abbád, A, K,) His property went away. (Ibn-'Abbád, A, K.)

A man having a small portion, or little
good fortune: (A.) or a low, an ignoble, or a mean, or sordid, man. (Ibn-`Abbád, K.)
and i. q. and: Attending assiduously to such a thing; intent upon it. (Lh, in TA, art.)
وكع

pl. of وكع, like as خبيث is of خبيث، Base: see a verse cited voce.
1. said of water from the eyes: see a verse cited voce رسم. One of its inf. ns. is وکفان (K, voce جمل).

2. It was made to drip upon bread; said of fat melting and dripping. (TA in art. ___.)

3. see 2.

4. see an ex. in a verse cited voce خبطه.
лик ولكله إلى رأيه

1.َلَكُوِبَلَّى لَكَوِبَلََّى ولكله إلى رأيه. He left him to his opinion, or judgment. (TA.) And ُهَلَكَوِبَلَّى لَكَوِبَلََّى لَكَوِبَلََّى. inf. n. يَلَكَوِبَلَّى يَلَكَوِبَلََّى. I left him to himself; I did not manage his affair, nor aid him. (Msb.) And ُهَلَكَوِبَلَّى لَكَوِبَلََّى. aor. يَلَكَوِبَلَّى يَلَكَوِبَلََّى. I left him to himself; I did not manage his affair, nor aid him. (TA.) And وَلَكَوِبَلََّى لَكَوِبَلََّى. inf. n. يَلَكَوِبَلَّى يَلَكَوِبَلََّى. Leave thou me to manage such a thing. (TA.) And وَلَكَوِبَلََّى لَكَوِبَلََّى. inf. n. يَلَكَوِبَلَّى يَلَكَوِبَلََّى. I left him to his religion, not interfering with him therein. (S, Msb, K, voce ُهَلَكَوِبَلََّى لَكَوِبَلََّى.)

2.َلَكَوِبَلَّى وَلكله بشيء. He appointed him, or intrusted him, as his commissioned agent, factor, or deputy, with the management, or disposal, of a thing. وَلَكَوِبَلََّى وَلكله بشيء. (TA.) I associated a وَلكله بشيء. وَلكله بشيء. [or factor, &c.] With such a one. (T in art. ب.)

5.َلَكَوِبَلََّى وَلكله عليه. He relied upon him; (S, Msb,) and confided in him: (Msb,) he submitted himself to him. (K.) He became responsible to him for the management of the affair. (TA.) He became responsible to him for it. (TA.) He became في أَمَرَه and وَلكله بشيء. He became in an affair. An impotent man, (S, K,) who commits his affair to another. He became administrator of one's property.

6.َلَكَوِبَلََّى وَلكله. He deserted him, or it: i. q. see two exs. voce ُرَدَس. حُرَس. طَرَس.

8.َلَكَوِبَلََّى وَلكله. ُبَلََّى لَكَوِبَلََّى: see S. منكَل. وتکل. تُنکَل: An impotent man, (S, K,) who commits his affair to another. (S.)
A witness; syn. شهيد. (Jel, ii. 66; and iv. 169.) A commissioned agent; a factor; a deputy.

A factory; pl. وكالة.
certainly means, sometimes, A bird's nest, wherever it be: see an ex. in the first paragraph of art.
A tie: see an ex. voce ٌءﺂَﻛِو, in art. ٌءﺂَﻛِو. ___ The tie, (S, Mgh, Msb, K,) which is a cord, (Msb,) of the head (S, Msb) of the ٌءﺂَﻛِو, (S, Mgh, Msb, K,) &c. (K.)
R. Q. 1

She (a woman) wailed, or raised her voice with weeping. (Har, p. 395.)
Enter (K) into a house or tent, or into a tract, or quarter, or the like. (TA.)

He hastened (K) in entering. (TA.)

The thing, of whatever kind it was, came to thee, or reached thee. (A’Obeyd, S.) In the copies of the K,.accord. to which, the verb, in the sense of وصل, there assigned to it, is trans. both immediately and by means of إلی, but the correct reading is بَلَو َﻚْﻴَﻟِإ َءْﻰﱠﺸﻟا, as above. In an old, and generally correct, copy of the Tahdheeb el-Af’al of IKtt, it is said that بَلَو َءْﻰﱠﺸﻟا َﻚْﻴَﻟِإ, signifies The evil reached thee:

It (corn or the like) germinated in offsets around the older plants. (IKtt.)

The offsets of the corn and the like: (K:) so called because they enter into the roots of the parent-plants: (TA:) or Corn or the like growing from the roots of that which has preceded it: (S:) pl.

The offspring of camels, (IAar, S,) and of sheep or goats, (IAar, K,) and of cows, (K,) and of a people.

The word is derived from وَلْب, the offsets of corn and the like: and Ibn-Osfoor and IKtt assert the same. (TA.)
1. **وَلَتُهُ حَقَّهُ**; He diminished unto him his due, or right; or defrauded him of part thereof: (K:) as also *وَلَتَهُ لَآتِهُ,* or *وَلَتَهُ لَآْتِهُ,* (TA.).

4. see 1.
The sky wetted us with a little rain. (TA.)

He beat, struck, or smote, him, (AA, S, K,) with a staff, or stick, (AA, S,) a little: (As:) or he beat him, or struck him, without wounding him. (Aboo-Murrah El-Kusheyree.)

He made with him a covenant, compact, or contract, that was unintentional, or not firmly concluded, or settled. (S.)

He gave them, or granted them, somewhat of a covenant, compact, or contract. (TA.)

He concluded a covenant, compact, or contract. (TA.)

He made to him a weak promise. (TA.)

Such a one appointed the manner of somewhat of our affair for us; syn. *هَجَو* (TA.)

He promised his slave manumission after his death, saying, Thou art free after my death. (ISh.)

A little rain fell upon us. (S.)

A little rain. (TA.)

A covenant, compact, or contract, between a people, that happens unintentionally, or not firmly concluded, or settled: (S, K;) or somewhat, or a little, of a covenant, compact, or contract: ex., in a trad., لَوْ لَا وَلَّتْ لَكَ مِنَ الْعَهْدِ لَضَرَبْتَ عَنِّتَكَ Were it not for somewhat, or a little, of a covenant granted to thee, I had beheaded thee: (TA:) or the remainder [or What remains unfulfilled] of a covenant &c.:

(T:) or a covenant &c. firmly concluded, or settled. (TA.)

A little of anything that is much in quantity. (IAar.)

What remains, of dough, in a platter: (K.)
water, in a (K.)__What remains, of the beverage called in the vessel. (K)

A weak promise. (K [See 1. In the CK, and in a MS. copy of the K, for the العد is put the وعد.])__You also say

A weak promise has been made to them, and a firm promise. (TA.)__A vestige, or trace, of ophthalmia. (K.)__I saw not, of him, or it, aught save a small vestige, or trace. (A.)__I have a little news. (TA.)

A lasting, or constant, evil. (K.)__A burdensome debt: (K:) or a lasting, or constant, debt: (IAar:) or, as some say, a debt by which one constantly binds himself, as he does by a contract. (L.) As disapproves of the expression. (TA.)
1. aor. inf. n. ُوِلُوج (L) and َوِلُوج (S, K) and ِوُلُوج (TA); (L) He, or it, entered. (S, K) You say ُوَلُوج ُبِيت and َوِلُوج ِلَّجَة; and ِتُلُوج and َتُلُوج. You say ُوَلُوج ُبِيت. (L) And َوِلُوج ُنَشِئَةُ ِفِي ُغَيِرِه. The thing entered into another thing. (Msb.) As is said in the S and L, Sb says that َوِلُوج has for its inf. n. ِوُلُوج, which is of one of the measures of the inf. ns. of intrans. verbs, because the meaning [of ِتُلُوج ِبِيت] is ِتُلُوج ِهِيِف: and it is said in the M, that Sb holds the intermediate particle to be dropped: but Mohammad Ibn-Yezeed holds the verb to be trans. without an intermediate particle. MF observes, that Sb's words appear to make َوِلُوج a trans. verb, which no one asserts it to be: that if he mean that it has as its complement a noun in the acc. case as an adverbial noun of place, it is like ُدَخَلُتُ فِيه and other intrans. verbs: but if he mean that it governs a simple objective complement, like ُتُبَرِّض اًﺪْيَز, his opinion is not correct. (TA.)

2. (S, K) inf. n. ِأَتْلِج (Msb;) and ِإِتْلِج (as in the CK and in several MS. copies of the K) or ِأَتْلِج, (as in the L, and all the copies of the K consulted by SM, in this art., and in art. ِتُلُج) in which ُت is substituted for ُو, and this is the correct reading; (TA;)

3. He, or it, caused to enter; introduced; inserted. (S, K.) The expression in the Kur. [xxii. 60; and other chapters, ُوِلُوج ُنَهَار ِفِي ُلِيْلَةِ وِلُوج ُلِيْلَة ِفِي ُنَهَار] signifies He maketh the night, by increasing it, to enter into, [or encroach upon,] the day, and maketh the day, in like manner, to enter into, [or encroach upon,] the night: (Jel:) or He increaseth the night with a part of the day, by taking from the latter and adding to the former, and in like manner increaseth the day with a part of the night. (S.) is often used for ِأَوِلِهُ ذِكره; and hence as meaning Inivit.]
A man frequently going, or coming, out and in. (S, TA.) [This is the primary meaning; for others see art. خرج.]

A place, (S,) or a cavern, in which passengers shelter themselves from rain &c.: pl. ولج (S, K,) [or rather the latter, which is omitted in the CK, is a coll. gen. n., of which ولج is the n. un.] or ولج (L.) Also, A bend, or place of bending, of a valley: (IAar:) pl. as above. (K.)

Anything that is introduced, or inserted, into a thing, and that does not belong to it: any such thing is termed a ولج of a thing. (A'Obeyd.) He is an adherent to them; (K,) one who has entered, or become introduced, or included, among them, and not belonging to them. (TA:) Pl. لوج (TA.) A particular, or special, intimate, friend, or associate, of a man; syn. خاصه (S, K) and بطن (S) and خالة (K:) by these syns. A'Obeyd explains it in the Kur. ix. 16: and it is applied to one and to more than one: (TA:) or one whom a person takes to rely upon, or to place confidence in, not being of his family: (K:) and so some explain the word in the verse above referred to: (TA:) or it there signifies an intimate friend who is one of the polytheists. (Fr.)

i. q. ديلة, (K,) i. e., A certain disease in the belly. (TA,) A pain that attacks a man; or a pain in a man; (so in two copies of the S, and in the L,) or ولج في الإنسان (so in the TA and a MS. copy of the K,) or a pain that attacks the teeth;
or a pain in the teeth; (so in a copy of the S,) or ﺑِذَّﻟِهِ ﺞِﻠَﻳ ِﻪِﻓ ىِﺬﱠﻟا ﺞِﻠَﻳ ِﻪِﻓ (So in the CK.)

More, or most, penetrating: applied to language or discourse. [TA, in art. جمع: see an ex. voce جمع.]

The hiding place of a wild beast, (or antelope, TA,) among trees, (S, K,) into which he enters; (TA:) pl. خَرْج. (S.) [See its contr. خَرْج.

A place of entrance; a place into which one enters: (TA:) pl. مَوْلِج. (S.) [See its contr. مَوْلِج.

A man attacked by the disease called دِبَبَة, or دِبَبَة. (K, TA,)
A sack of the kind called (س، ل، ك) or such as is called a جوالق: or a large and wide جوالق: and a date-basket of palm-leaves; syn. جلالة: جوالق: and a sack or the like جوالق: forming one half of a beast's load, in which are carried perfumes and clothes جوالق: and the like: (س، ل، ك)
She (a woman, S, L, or mother, L, or any animal having an ear, as distinguished from one having merely a car-hole, (Msb,) brought forth a child, or young one; or children, young, or offspring. (Msb.) ___ Also, (aor. as above, Msb,) He begot a child, or young one; &c. (Th, L, Msb, K.) ___ The land of El-Balkà produces saffron. (A.) ___ The nights are pregnant: it is not known what they will bring forth]. (A.) ___ [occurs in a verse cited voce بُر, for لاَمَّا حَيَانِ يَا سَيْلَةَ بِئِرَهُم which He made her to be the mother of children. (MA.) See 4. ___ He reared him; educated him; brought him up. The Christians (as Th says, T, L) have corrupted, in the Gospel, God's saying to Jesus, on whom be peace! [in the CK, erroneously, كَتَدَلَو, 2. يَا سَيْلَةَ بِئِرَهُم] Thou art my prophet, and I reared thee: altering it thus, أَنتَ نَبِيَّ وَأُنَاثَى ثُمَّ رَعَتْكَ َبُر; attributing to Him a son. (T, * L, K. *) ___ He innovated, or originated, language, and a story or the like. (A.) [It (a thing) generated, engendered, produced, or originated, another thing.] She (a woman, S, L, Msb, and a ewe or goat, L) attained to the time of
bringing forth; was about to bring forth. (S, L, Msb, K.) The people attained to the time of their having children. (IKtt.) He made the girl to be the mother of a child. (MA.) See 2.

The thing became generated, or engendered, or produced; it originated; from the other thing. (Msb.) Party-spirit originated, or became engendered, among them. (A.)

They multiplied, or became numerous, by propagation, and begot one another; (S, L;) as also they, they. (TA.)

see 6.

He rendered her pregnant; got her with child. in this sense is not of established authority; and some expressly disallow it. (Msb.)

A man's people, tribe, or family. So, accord. to some, in the Kur. lxxi. 20. (T.) See

A child, son, daughter, youngling, or young one; and children, sons, daughters, offspring, young, or younglings; of any kind: [often applied to an unborn child, &c.; a fœtus:] (M, L, Msb:) pl. [of pauc.]
Thy son is he who made thy two heels to be smeared with blood; (TA;) i. e., whom thou thyself broughtest forth; (K, TA;) he is thy son really; not he whom thou hast taken from another, and adopted. (TA.)

I know not what man he is. (S, K.)

In which the ٌدَلَو is a substitute for the ٌدَلَة that is elided from the beginning, for it is from ٌدَلَة, (S, L,) or, accord. to some, it is from ٌدَلَى, q. v., (TA,) applied to a male and to a female, (TA, voce ٌبْرَى, i. q. ٌبْرَت,) (S, L, K;) meaning One born at the same time with another; coëtaneous, or a contemporary in birth (TA) of a man: (S, L:)

dual ٌدَلَو (S, L,) [but ٌدَلَة لَدْنَة (S, L, K;) AHei and other expositors of the Tesheel say, that words like ٌدَلَة have the latter form of pl. when they become proper names. (TA.) The dim. [of the pl.] is ٌدَلُو وُلْدُو and ٌدَلُيِّدُو لَدْنَيِّدُو (K,) because the formation of a dim. restores a word to its original form; (TA;) not and ٌدَلُو لَدْنُو, as some of the Arabs erroneously make it: (K;) but this which F pronounces an error is accordant to the authority of the leading writers on inflexion, who say that by regarding the original form, and restoring it thereto, the word is made to depart from the meaning intended by it; for if its dim. were made ٌدَلُو لَدْنُو, there would be no difference between it and the dim. of ٌدَلَو. (TA.) See also art. ٌدَلَة.

See مَيَّلَدِ. __ See ٌدَلَدِ. 

ٌدَلَدِ وَلَاد: see 1. Pregnancy: (A, L, in which the former only is mentioned, and Msb:) the former is the more common. (Msb.)

ٌدَلَدِ ولُد: Prolific; that breeds, or brings forth, plentifully. (S, K, art. ٌدَلَدِ.) See ٌدَلَدِ لَوْلَد. 

ٌدَلَدِ ولُد (of the measure ٌلْوَعْفِم in the sense of the measure ٌلْوَعُف, TA,) and ٌمَوْلَد signify the same, (T, L, K;) i. e., A new-born child: (M, L;) a young infant: (the former in the L, and the latter in the Msb:) the former, as well as the latter,
masc.: (M, L:) or, accord. to some, the former is applied also to a female: as also وَلِدَةٌ: مُولُودةٌ and وَلِيدَةٌ. and of ولِدَةٌ في الجَناَةِ (L) The child that dies in early infancy, or that is prematurely born, is in paradise. (L, from a trad.) Also ولِدَةٌ. A boy: (S, A, L, K:) a youth: (AHeyth, L:) a boy who has arrived at the age when he is fit for service, before he attains to puberty: (A, L:) a youthful servant; one is so called from the time of his birth until he attains to manhood: the servant of a man in paradise is a ولاَدَةٌ. always, never changing in age: (L:) a slave; (S, L, K;) or, as some say, one born in servitude: (TA:) fem. in these senses, with رَيْث: (S, A, L, K:) a female slave is called even if aged: (L:) pl. (of the masc., S, L) ولِدُان (S, L, K) and ولِدَةٌ (L:) (and of the fem.,: S, L) ولِدَاتٌ (S, L, K.) See also وَلْدُ. The domestic hen. (K.) They are in a case, or an affair, wherein (lit. whereof) the boy, or servant-boy, or slave, will not be called out to: a proverb, (L:) originally meaning, they are in a case of difficulty or distress, such that the mother forgets her child, and does not call out to him: and afterwards applied to any case of difficulty or distress: (M, L:) or they are in a formidable case, in which children are not called out to, but those advanced in age: (AO, or As, M, L:) and sometimes it means, they are in such a state of abundance and affluence that if a ولاَدَةٌ put forth his hand to take a thing he is not chidden away from it: (M, L:) or it is applied to a case of good and to one of evil, and means, they are so occupied with their case or affair that if a ولاَدَةٌ put forth his hand to the most valuable of things he is not called out to for the purpose of chiding him: (K:) some say, that its original reference is to the running of horses; because a fleet and excellent horse goes without being called out to; and that it is secondarily applied to any case of great moment, and to any case of abundance. (S, L,) One also says, In the land is fresh herbage respecting which the servant-boy, or slave, will not be called out to; because it matters not in what part of such land the beasts are; the whole abounding with herbage: and جَانُوا بِطَعُامٍ لا يَنادِي.
They brought food respecting which the servant-boy, or slave, would not be called out to]; meaning, that one would not care what injury he might do to it, nor when he ate of it. (ISk, L.)

Muzarrid

Eth-Thaalebee says,

[[تَأْرِبَـت ْﻦَـﻣ ِﻢْـتَﺷ ِلﺎَـﺟِّﺮﻟا ٍﺔَـبْﻮِـﺗِـب

I have become clear of the vice of reviling men, by my turning unto God with repentance respecting which the servant (myself) will not be called out to]; meaning, respecting which I shall not be questioned. (ISk, L)

[The society of such a one is very productive of good.] (A.)

A pregnant ewe or goat; (ISk, S, A, L, Msb, K; *) as also...
and 

and (L, K:) pl.  ولد, (as in the L, and most other lexicons, accord. to the TA, and in some copies of the K,) or  ولد, (as in the A, and in other copies of the K,) each of which is correct. (TA.) Also, A prolific ewe or goat; that breeds, or brings forth, plentifully; (Nh, L;) [as also ولد: see S, K, art. أب: see also an ex. of ولد, applied to a woman, voce أسا , occurring in a trad. respecting prayer for God's protection, [lit., From the evil of a parent and what he hath begotten,] is said to mean Iblees and the devils: (L;) or Adam and the true friends and the prophets and the martyrs and the believers whom he hath begotten. (El-Basâîr.)

The place of birth (T, S, M, A, Msb) of a man. (S, L, &c.) See also ميلاد.

[A woman, and] a ewe or she-goat, (L,) about to bring forth: (L, K: *) pl. مواليد and مواليد (L, K.)

The time of birth (T, S, M, A, Msb, K) of a man; (S, L, &c.;) as also مولد , (T, M, A, L, Msb, K,) and لدة: (K;) but this last is mentioned only in the K, and requires proof. (TA.) See also 1, of which it is app. an inf. n.

مولد: see ولد.

A man, and an Arab female, not of mere Arabian extraction: (S, L, Msb:) or مولد (L) and its fem. مولدة (M, L, K) signify a boy, or slave-boy, (L,) and a girl, or slave-girl, (M, L,) born among the Arabs; (M, L, K;) as also ولد (M, L) and وليدة: (M, L, K;) or a boy, or slave-boy, and a girl, or slave-girl, who has been born among the Arabs, and has grown up with their children, and been educated, disciplined, or bred, in their manner: (A, L;) or the latter, مولدة, signifies one born in a country in [and of] which is only her father or her mother: (ISh, L;) or one born at thine own abode, or home; (ISh, T, S, in art. تلد;) or تلد (S, art. تلد:) or born in the territory of the Muslims. (Mgh, art. تلد: A post-classical poet; a poet of the last of the four classes; of the class next after the محمد.)
called by the former appellation [as well as the latter] because of his recent age. (L, K.) [It is difficult to mark the exact line of distinction between the Islámees and the Muwelleds, so as always to be certain to which of these two classes a poet belongs. The latter are those born, not merely since the first corruption of the Arabic language, which happened in, or before, the age of Mohammad, (see Mz, 44th ) but since the extensive corruption which happened after the Arabs had spread themselves, by their conquests, among foreigners, in consequence of which their language became simplified. This change took place in the latter half of the first century of the Flight. Hence the poetry of the Muwelleds in not cited as authoritative in lexicology or grammar, or as to the metres of verse, or rhymes. (See .) Ibn-Rasheek mentions, as the most famous of the Muwelleds, El-Hasan (surnamed Aboo-Nuws) Habeeb, ElBohturee, Ibn-Er-Roomee, Ibn-El-Moatezz, and El-Mutanebbee: [the first of whom died in the year of the Flight 195, or -6, or -8]. Aboo-‘Amr Ibn-El-‘Alà [who died in the year of the Flight 154, or -9,] termed El-Farezdak and Jereer Muwelleds, in comparison with the Pagan poets and the Mukhadrams, though others call them Islámees. (Mz, 49th )

[Postclassical, or innovated, or modern, or modernized, language; (L) language which is not of the origin al dialect of the Arabs; (Arabic) language which is not genuine Arabic. (Msb.) And simply [A post-classical phrase or word;] a modernism; an innovated, or a modern, or modernized, phrase or word; a phrase or word innovated by any of the Muwelleds, whose phrases or words are not cited as authoritative [in lexicology, or grammar, or as to the metres of verse, or rhymes: see above]: the difference between it and the is, that the latter is given by its author as chaste (Arabic); whereas this is the contrary [i. e., confessedly innovated]. (Mz, 21st ) It is opposed to

Page 2968

A forged writing. (L, K.)
A midwife. (A, L, K.)

مولدة
He acted perfidiously, or practised fraud: see دُلْسِ.  

Page 3060

Treachery: see دُلْسِ.
ولع

He made him to be desirous, or fond, of it. See 

or, it, rendered him eagerly desirous of such a thing; or fond of it.

He became attached to it, or fond of it; [was devoted, or addicted, to it; was eagerly desirous of it; he adhered, clung, or clave, to it; or loved it; (Msb; i. q. 

Lying: see 

Eager desire [for a thing]; syn. حرص: (Har, p. 607:) fondness [for it]; attachment [to it]; (L, Msb, TA:) i. q. غرام. (As, 

Marked, in oblong shapes, with black and white: (S:) or, with other colours. (As, 

(S.) See also
He (a dog) lapped. (S, Msb, K.) See an ex. voce محسوم.
The common cyclamen: see Maryam.

for, see Maryam.
A repast prepared on the occasion of a wedding: (T, S, M, Mgh, Msb, K:) or, on any occasion. (M, Mgh, K.)
Wal "His reason departed, or he became bereft of his reason or intellect, in consequence of grief; (K) or of joy, or grief; (Msb) or of intense grief; (S, Mgh;) or of the loss of the beloved; (TA:) or he grieved, or sorrowed: (K;) and he became confounded, or perplexed, and unable to see his right course, (S, K, TA;) by reason of intense grief: (S, TA;) and he feared. (K;) See also الله ام He (an infant) yearned for his mother. (TA:) And الله ال is app. syn. with الله ام, q. v.

وله Distraction in love: see حب.

والله Bereft of the beloved: i. q. تأكذ.) And Distracted.
1. **ولی** (S, Msb, K) and **ولی عليه** (Msb, K) inf. n. **ولاية** (S, Msb, K) or the former is a simple subst., (TA,) and signifies the office, and authority, (K,) *He held command or authority over it; had charge of it; presided over it, or superintended it,* (namely a thing, S, Msb, K, and a country, province, town, or the like, S, Msb,) *as a prefect, commander, governor, lord, prince, king, administrator, or manager;* (K, TA,) i. q. *تولاه* (Msb.) *He performed the act or office of doing such a thing; he did such a thing himself.*

2. **ولی** He caused to turn away, or back. (Kur-án, ch. ii. v. 136.) **ولی عنه** He caused to turn towards, with acc. (Idem, ch. ii. v. 139.) **ولی عنه** He turned away, or departed. (TA.) **ولی عنه** He turned away from, avoided, shunned, and left, him or it. (Msb.) *The war declined.* (A, K, in art. **سنفر** (S, Msb,) *He went back, or retreated, fleeing.* (S.) **ولی عنه** I placed him behind me, and betook myself to defending him. (TA in art. **شنى**.)

More commonly **ولی عنه** I turned my back upon him, or it; see Har, p. 564. * вопی النَّبْل لیذهب* The night [declined, i. e.] retreated to depart; syn. **دیر** (in art. **أمر القوم لفساد** The case of the people, or party, declined, or became reduced to a bad state; syn. **اَدِیر** (in art. **دیر** [and **ولی كِبْرَة**], and alone, both of frequent occurrence in the lexicons, &c., *He became in a declining state by reason of age.* (S, Msb) said of a man is syn. with **دیر**; as also **شيخ**. (S in art. **دیر**.) See also two exs., p. 75, col. 3.

**وابْدُولتْ أَمْرا** like **الإدِیر** properly signifies *Retrogression;* and hence, like this English word, tropically, *declension.*

**وابْدُولتْ أَمْرا** He set him over the thing; appointed him superintendent of it; or set him to do it; as also **ولی عَلَیه أَيّاه** (S, Msb,) and **ولی دیره**; see **دیره,** and see three phrases voce ذَنب.
It was next, or adjacent, to it. Said of one place or tract with respect to another. 

He made a consecution, or succession, of one to the other; (S, K;) between them two; (S;) or between the two things or affairs; he made a successive connexion, or no interruption. (K.) And He made it consecutive, successive, or uninterrupted, in its progressions, or gradations, or the like; syn. [which see]. (Msb.)

He befriended him, or was friendly to him. (S, MA, KL, TA.) See شابه.

He gave: and he made near. (KL.) 

He did to him, or conferred upon him, a benefit, or favour; syn. as though he made it cleave to him, being next to him: or he put him in possession of it. (TA.) You say also, (He brought upon him abasement, or ignominy), (S, K, in art. خسف) and (Msb in that art., voce خسف, q. v.)

He turned himself, towards. (Jel, ii. 139.)

He turned away (Idem, xix. 50; and S, Msb) 

He took upon himself an affair. 

He took upon himself, or undertook, the main part thereof; syn. (Jel, xxiv. ii.) 

He mastered, or gained the mastery over, him or it; (Msb;) he got it in his hand, possession, or power. (TA.) [The argument, allegation, or pled, overcame him]. (L in art. بحث.)

The manager of a thing, or of the affairs of another: (Msb:) the guardian, or manager of the affairs, and maintainer, of an orphan: the guardian of a women, who affiances her, and independently of whom marriage cannot be contracted by her. (TA.) The executor of a
deceased person: (Bd, xvii. 35:) the heir of a deceased person. (Bd, Jel, ibid.) The heir [or next-of-kin] of a slain person, (Bd, Jel, xvii. 35,) who has the management of the affairs after the death of that person. (Bd, ibid.) And the slayer’s next-of-kin, who is answerable for him. may be rendered The friend of God: or has the meaning of an act. part. n., i. e. the constant obeyer [of God]: or that of a pass. part. n., i. e. [the favourite of God] the object of the constant beneficence and favours of God. (TA.) Seeotp. signifies both and A saint, &c. The rain after the rain. (TA in art. عدو.) Used for: see a verse cited voce .

Relationship: so in the phrase [Between them two is relationship]. (JM.) Also used for: see a verse cited voce . The right to the inheritance of the property left by an emancipated slave.

A prefect, governor, ruler, king, regent, judge, magistrate, &c. See .

Such a one is more, or most, entitled to such a thing; has a better, or the best, right, or title, or claim, to it; is more, or most, deserving, or worthy, of it; is more, or most, competent to it; is more, or most, fit for it; syn. أحقٌ. (Msb.) But see أحقٌ. Also an ex. voce from the Kur, viii., last verse, and xxxiii. 6. More worthy, or deserving, of a thing. More fit, apt, or proper, for a thing. A fortiori: see .
A lord, or chief; syn. سَيْدٌ. (TA in the addenda.) ___ The son of a paternal uncle: (S, Msb;) or a relation, (K,) such as a son of a paternal uncle (IAar, K) and the like, (K;) i. e., and such as a son of a sister. (IAar, TA.) ___ And A freedman; (S, Msb, K;) so called because he is in the condition of the son of a paternal uncle; being one [under the patronage of his emancipator, i. e.,] whom the emancipator is bound to aid, and whose property he inherits if he dies having no [natural or other legal] heir. (TA.) And (K) a slave: (M, K;) fem. with ظ. (M.)

A kind of short poem, generally of five lines, of which all but the penultimate end with the same rhyme: see note 5 to ch. xxvi. of my 1001 Nights.
1. He made a sign to him. (K.)

2. He took away the thing. (TA.)

3. Such a one agrees, or vies, with such a one. These two verbs are of two different dialects, or the former is formed by transposition from the latter. (K, TA.) ISh quotes,

4. He made himself master of the
thing: like (Fr.)

A misfortune; calamity: (S, K) thought by ISd to be a subst. [not an act. part. n.] because no verb from which it could be derived is known. (TA.)

He fell into a misfortune or calamity. (S.)

My garment is lost, and I know not what misfortune has taken it away: (M, K) or, who has taken it. (Yaakoob, S.) The phrase without negation is also used. (L.) [See a similar phrase in art.]
A thing that is known, and decided, or determined; syn. معلوم مقدّر (K.)
The night was, or became, one of intense heat, &c., as explained below. (S, L, K.) One also says "وَمَدَيْلُوم" but the former is more common. (M, L.) __

"وَمَدَيْلُوم" (S, * M, A, L, K.*) aor. "وَمَدَيْلُوم" inf. n. "وَمَدَيْلُوم" (M, L, K;) He was angry with him; (S, M, A, L, K;) was incensed against him; i. q. "وَمَدَيْلُوم" (S, L,) of which it is a dial. form. (S.) __

Intenseness of the heat of night; as also "وَمَدَيْلُوم" or intense heat: (CK;) or sultriness; i. e., intense heat with stillness of the wind: (Ks, T, L;) or heat of whatever kind with stillness of the wind: (M, L;) or dew, or moisture, that comes during the greatest heat, (M, A, L, K,) from the direction of the sea, (M, L, K,) with stillness of the wind: (M, L;) or a dew, or moisture, that comes from the direction of the sea, when its vapour rises and is blown by the east wind, so that it falls upon the bordering regions like the dew of heaven, very noxious to men by reason of its offensive smell: (T, L;) and "وَمَدَيْلُوم" a dew, or moisture, from the sea, falling upon men in the intenseness of heat, when the wind is still: (L;) it comes during the greatest heat, from the direction of the sea, and falls upon men in the night; (Lth, T, L;) and sometimes in the days of autumn also. (T, L;) __

"وَمَدَيْلُوم" (L, K;) and "وَمَدَيْلُوم" (T, M, A, L, K,) which latter is the more common, (TA,) A night of intense heat, &c., as explained above. (T, M, A, L, K,) One also says "وَمَدَيْلُوم" He is angry with him. (A.)
寤颅

寤颅: see 醰颅.

寤颅: see 醰颅.
It (lightning) flashed, gleamed, or shone, slightly, (S, A, Msb, K,) not extending sideways in the adjacent tracts of cloud; (S, K;) for when it does thus, it is termed خفو; and when it extends high in the sky, without extending sideways to the right and left, it is termed عقبة; (S:) it is also said of other things, beside lightning: (M:) and مض، (S, M, A, Msb, K,) aor. مض ومض وميض ومضان ومضان ومضان ومضان مض and such, (M,) signifies the same; (S, M, A, Msb, K;) or it (lightning) flashed faintly or weakly, and then disappeared, and then flashed again; (IAar;) and is also, sometimes, said of fire, (M, TA,) and of anything of a clear [or bright] colour: (El-' Eyn:) or both verbs signify it (lightning) gleamed, or shone. (Ham, p. 785.) Hence, The woman smiled, so as to display her teeth: the glistening of her front teeth being likened to the flashing of lightning. (A, TA.) And The woman stole a glance, or glances; (S, M, K;) as also أوضمت عينها: (A:) or this last, the woman looked, or gazed with widely opened eyes. (L.) And He made a sign to him with his eye: (M:) or such a one made a private, or secret, sign, (K, TA,) to me. (TA.) Also, He saw the slight flashing, or gleaming, or shining, of lightning, or of fire. (M, TA.)

[A slight flash of lightning, &c.] You say, [I looked at a slight flash of lightning, like a single pulsation of an artery, to see whither it tended, and where it might rain]. (A, TA.)

Lightning flashing, gleaming, or shining, slightly; &c.: ومض in this
case being app. an inf. n. used as an epithet.] (TA.)

: see what next precedes.
ومي

ومي and استومي 2

دومي 10 see 2.

موام Lands wherein is nothing. (A’Obeyd, TA, in art. بلق.) The pl., when indeterminate, is thus, not موام. See a verse in art. عرى, conj. 12. [This is a correction of art. موام, to which this word, and also the verb, belong: for there is no such root as موام.]
He reprehended, reproved, blamed, chid, or reproached, him severely; &c.: (K) a dial. form of أَلْتَبِه (TA.)
He entered upon a thing languidly; and He passed from it: see

He was, or became, languid, remiss, weak, feeble, or faint, (T, S, M, MA, Msb, K, *) in actions, and affairs, (T,) in respect of an object of his want, (S,) or in an affair. (MA, Msb.) Heflagged,
or was remiss, in the affair; (Msb;) i. q. قَصَرَ. (S.)

A woman languid, or gentle, or grave in deportment, &c.: see

A port: see an ex. in a verse cited voce نُوحُش: it is masc.; its being a substitute for ی: or it is an ancient Egyptian word in origin.
He gave him a thing; properly, as a free gift, disinterestedly, and not for any compensation. (Msb, TA.) You should not say [he gave it to thee], (K, &c.,) making the verb doubly trans.: (TA:) or [this is allowable, as it is said that] AA has related this on the authority of an Arab of the desert: so in the K: but in the L, it is said that Seer has related this, from 'Amr, (meaning Sb,) from an Arab of the desert. (TA:) En-Nawawee allows the expression I gave such a thing to him, &c.; (being redundant, as in I sold such a thing to him;) as occurring in several trads. (MF.) See 3. May God make me [or give me as] thy ransom! (IAar, K,) and May I be made [or given as] thy ransom! Ibn-Umm-Kásim says, that وَهُب is one of the verbs which signify He caused to be, or to become: and he cites the above phrase from IAar; and adds, that the verb is only used in the pret. tense. Others assert it to be rare. (TA.) Suppose me; syn. أَحْسِبِي, أَحْسِبْني (AHei, cited by Fei;) or count me, or reckon me; syn. أَحْسِبِي ضُنْبَنِي and أَحْسِبِي أَخْرَجَنِي. (M, K,) [or grant me;] to have done that. (M, K,) Thus this verb is doubly trans.: (S:) but it is not used in this sense in the pret., nor in the aor.: (S, K;) you do not say I supposed thee to have done that: (TA,) as say the
vulgar, though what the grammarians say, respecting the class of verbs to which \( \text{ُﺖْﻨَـﻨَﻇ} \) belongs, that \( \text{ُﺖْﻨَـﻨَﻇ} \) אֹלְמָן [with what follows them] may supply the place of the two objective complements, [as when you say] \( \text{ُﺖْﻨَـﻨَﻇ} \text{ אֹלְמָן} \) אֹלְמָן, and \( \text{ُﺖْﻨَـﻨَﻇ} \text{ אֹלְמָן} \) אֹלְמָן. I thought Zeyd to be standing, [affords matter for controverting this. (Msb.)

3.

\( \text{ُﺖْﻨَـﻨَﻇ} \text{ُﺖْﻨَـﻨَﻇ} \)

I thought Zeyd to be standing, [affords matter for controverting this. (Msb.)

3.

\( \text{ُﺖْﻨَـﻨَﻇ} \text{ُﺖْﻨَـﻨَﻇ} \)

I thought Zeyd to be standing, [affords matter for controverting this. (Msb.)

3.

\( \text{ُﺖْﻨَـﻨَﻇ} \text{ُﺖْﻨَـﻨَﻇ} \)

I thought Zeyd to be standing, [affords matter for controverting this. (Msb.)

3.

\( \text{ُﺖْﻨَـﻨَﻇ} \text{ُﺖْﻨَـﻨَﻇ} \)

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3.
meaning are prepared, and continued. So in a marginal note in a copy of the S. (TA.) [So too in the margin of one of my MS. copies of the S.]

They gave gifts, one to another. (S, K.) They have a habit of mutually giving gifts. (TA.) The people gave it; one to another. (TA.) Nor is their mutual giving of what is possessed among them [from fear of humiliation]: i.e., they do not give by constraint. (TA, from a trad.)

He accepted a gift, or a dirhem, as a gift. (S, Msb.) I accepted from thee a dirhem, as a gift. (L.)

He asked for a gift, or a servant. (K, art.) He asked him to give him a servant. (K, art.)

A free gift, for no requital, or compensation; a free, or disinterested, gift. (L.) [In the K, the latter is explained as signifying simply a gift.] Pl. of the former and of the latter, (A, &c.) A free gift, for no requital, or compensation; and a gift for a requital, or compensation. This distinction is made in law, &c.

i. q. A free gift, for no requital, or compensation; a free, or disinterested, gift. (L.) [In the K, the latter is explained as signifying simply a gift.] Pl. of the former and of the latter, (A, &c.) A free gift, for no requital, or compensation; and a gift for a requital, or compensation. This distinction is made in law, &c.
as a free gift, disinterestedly; and not for any compensation: or one who gives.

&c.;] the others are intensive epithets, [as is said in the S of the third and fourth,] signifying one who gives

liberally, or bountifully; &c.: and in this sense الْوَهَابُ is used as an epithet of God; or, accord. to the Nh, it signifies He who dispenses his bounties universally and perpetually, freely, or without constraint, and disinterestedly, for no compensation. The في وَهَايْة is added to give more force to the intensiveness; as in عَلَامَة. (TA.)

and \textit{مُوعَهَب} and \textit{مُوعَهَب} subst. of \textit{وَهَب} he gave, &c.; signifying \textit{A gift (or act of giving)}; properly, \textit{that is free and disinterested, not for any compensation; a free, or disinterested, donation}. (S, K, &c.) See 1.

\textit{مُوعَهَب} A thing, such as food, \textit{prepared, ready, at one's hand}. (S.)

وَادٌ مُوعَهَبٍ الخَطَّب A valley abounding with fire-wood. (A.)\textit{Such a one became prepared, or ready, (معدًة) and able}. (S.)

\textit{مُوعَهَب} see \textit{مُوعَهَب}. \textit{A cloud falling (in rain) in any place}: (K:) pl. مُوعَهَب. you say مُوعَهَبَة. The rains became abundant in the land. (TA.) \textit{A small pool of water left by a torrent}: or the former only is the correct word, and the meaning of which, as explained in the S, is a small hollow, or cavity, in a mountain, in which water stagnates: pl. مُوعَهَب and in the T it is said that \textit{a small cavity, or hollow, in a rock}, is called مُوعَهَب, with fet-h, being extr. [with respect to rule]. (TA.)

\textit{مُوعَهَب} see \textit{مُوعَهَب} and \textit{مُوعَهَب}.

\textit{مُوعَهَب} A thing \textit{given}; properly, \textit{as a free gift, &c.}: see the verb. (Msb.) \textit{Having a thing}
given to him; properly, as a free gift, &c. (Msb.) A son; a child; offspring: and whatever is given to one by the Liberal, or Bountiful, Giver, i. e., by God. An epithet in which the character of a subst. is predominant. (TA.)
1. 

\( \text{وَهَت} \), aor. 

He trod, or stamped upon it vehemently. (L.) He pressed, compressed, or pressed against, him; or it; syn. ضَغْطَهُ. (L, K.)

4. 

\( \text{وَهَت} \) (flesh-meat) became stinking: (S, K;) dial. form of \( \text{وَهَت} \). (TA.)

A depressed, or low, piece of ground: (K;) pl. [or rather coll. gen. n. of which it is the n. un.] (TA.)
1. He was persevering, or assiduous, in the thing. (K.)

2. He trod, or trampled, vehemently upon a thing. (K.)

5. He went, or penetrated, far into the affair. (M, K.)

One throwing himself into destruction. (TA.)
The fire burned; syn. ٌﺞْﻫَو, (L; ) and ٌنﺎَﺠَﻫَو ( ; S, L, K;) [or this last has an intensive sense, and signifies, as does the first accord. to the A, it burned fiercely; glowed]. ___ Also, all these verbs, with the same inf. ns., It (the sun) burned, or was hot: and it (a fire) burned from a distance. (L.) ___ Also, all the above verbs, with the same inf. ns., It (a day, and a night,) was violently hot. (L.)

He kindled a fire; made it to burn; syn. ٌمْﻮَـﻳ ٌﺞِﻫَو, and ٌنﺎَﺠَﻫَو, and ٌﺖَﺠِﻫَو, and ٌنﺎَﺠَﻫَو, A violently hot day, and night. (L.)

It (the odour of perfume) was hot, or strong; syn. ٌﺞَﻳِﻫَو, (S, L, K;) also, the latter, The shining, glistening, or glowing, of a jewel. (L.)

It (a jewel) shone, glistened; glowed. (S, K.) ___ It (a day) was violently hot. (A.) ___ It (heat) was violent. (A.)

A violently hot day, and night. (L.)

The burning, or heat, of fire. (S, K.) [See 1.] ___ Also, The diffusion (in a neut. sense) of the odour of perfume; and the hot, or strong, odour, thereof. (L.) ___ Also, the latter, The shining, glistening, or glowing, of a jewel. (L.)
glowing, lamp: Kur. lxxviii. 13: i. e., the sun. (TA.)

as an epithet applied to a woman, Hot in the pudendum; expl. by جارة المناع. (L.)
A low, or depressed, place; (As, S, A L,) as though it were a hollow, or cavity, dug, or excavated, for which the latter is also a name: (L:) and both words, low, or depressed, ground: (L, K:) pl. وَهْدٌ, (L, K,) a pl. [of pauc.] of the former, (TA,) and وَهْدٌ, (As, S, A, L, K) and روْهْدَانِ, or رَوْهْدَانٍ, or (as in different copies of the K, the former being the reading in the TA,) and وَهْدَةٌ: (S, L:) [or rather this last is a coll. gen. n., of which وَهْدَةٌ is the n. un.:] also a hollow, or cavity, or deep hollow or cavity, (ُهُوَةٌ,) in the ground; (L, K,) and so مَکَانٌ وَهْدٌ, and a round hollow excavated in the ground, deeper than what is called غَائِطُ, not having abrupt sides, in width two and three spear's lengths, and not producing any herbage. (L.) ___ Also وَهْدَةٌ The hollow, in the ground, in which the weaver puts his legs, or feet. (Mgh.) ___ Also, i. q. خَنَعَبَةٌ, (IAar, L,) which latter, says Lth, signifies The part where the mustaches divide.
وهر
خُذْ ما أُوهَفَ

*Take what is easily attainable; what offers itself without difficulty.*

(AA, in TA, voce.)
The lasso. see, art., ظَهَرَ.
I met him the first thing: see صولة.
1. هم في الحساب

هم (S, Mgh, Msb, K) aor. هم (S, Msb,) He committed an error, or a mistake, in the reckoning, or calculation; (S, Mgh, Msb, K;) as also أوهم فيه (Mgh, Msb:) and committed an inadvertence therein. (S.) [And in like manner, in his saying.] It is said in a trad. of ‘Alee, وهو قال الشاهدان أوهمنا إما السائد هذا. ونحن قالت الشاهدان أوهمنا إما السائد هذا. It is said in a trad. of ‘Alee, and it is said in the same trad. Our two witnesses said, We have committed a mistake, or misconception: the thief is only this. (Mgh.)

2. هم

See 4.

3. هم

He made him to think [or imagine a thing]; as also أوهم كذا (S, K.) وهو كذا. He made him to think, or suspect, such a thing. (MA.) See. 8. Also signifies He doubted respecting it. (Mgh.)

4. مهوم

He presumed, surmised, fancied, or supposed a thing: and upon presumption, surmise, or supposition; and suppositively: see and. وهم خال. خال. (Mgh) وهو خال. خال. See 8. Also signifies He thought; (S, K;) he imagined a thing: (TA:) he doubted: see an ex., in a verse of Antarah, cited voce مترمم.

5. مهوم

6. مهوم

7. مهوم

8. مهوم

He made him an object of imputation, or
suspected him, of such a thing; he imputed to him such a thing. (Msb, K, TA.) See art. ٌمَهَو
أوْهَمُهُ بِكَذَا، وَأَتِهَمَهُ بِكَذَا, He suspected him of such a thing; i. e., of a thing
that was attributed to him. (Marg. note in K.) [This is the signification commonly obtaining. See an ex. in the TA, voce ٌسْخَاب.
Also, the second, He accused him of such a thing.] ٌمَهَو

A thought, or an idea, occurring in the mind: (Mgh, Msb, * K: *) pl. ٌمُهْوَأ: (Msb:) or of the
two extremes [or different opinions or ideas] between which one wavers, that
which is outweighed [in probability]. (K.) An [indecisive] opinion or idea
outweighed in probability [or formed from evidence outweighed in probability;
a presumption; a surmise; a fancy; a supposition]: opposed to ٌنِظْن, q. v. (Kull, p. 376.) ٌمَهَو

Doubt, or suspicion: but for this I have found no authority; though it is well known, and plainly indicated in the Msb, in art.
ٌمَهَو, q. v. in this Lex. ٌمَهَو

Also The object of a thought, or of an idea, occurring in the
mind. (Mgh.) And The mind itself, or intellect; syn. ٌعَقَل. (MF, TA.) In modern Arabic it signifies An
imagination, a fancy, a chimera, and a conjecture.
1. He was, or became, weak, or infirm, in an affair, and in operation, and in body; (Msb:) and so said of a bone: (Bd, and Jel in xix. 3:) and he was, or became, languid, languid and faint, or lax in the joints; (TA, Bd in iii. 140;) enervated, unnerved, or broken in energy; (Bd, ubi suprà;) cowardly. (TA, Jel in iii. 140.) See also 4.

2. See 4.

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4. He, or it, weakened him: rendered him languid, languid and faint, or lax in the joints; enervated him, unnerved him, or broke his energy; rendered him cowardly. (see *وَهَنََّوَ:*) (S, Msb, K:) and *وَهَنَّ* (S, K:) but the former is the better, (Msb,) and *وَهَنَّ* (S, K.)

The period about midnight; (S, K:) or the time after an hour, or a short period, (ساعة,) of the night: (JK, K, TA:) or when the night is departing. (S.) See *إِلَى.*

The cephalic vein: see *قَلْف.*

Weak: languid, unable to rise: see *عَدْوَآَهُ.*
It was, or became, much slit, or rent. \(\text{Msb.}\) \(\_\) It was, or became, lax, flaccid, or flabby: \(\text{Msb.}\) or weak; said of a rope, \(\text{Mgh.}\) or other thing: or it fell. \(\text{Msb.}\) See \(\_\) \(\_\).

His affair, or case, was, or became, uncompact, unsound, or weak. \(\_\) \(\_\) \(\_\).

Lax; weak: frail; wanting in strength, compactness, firmness, or toughness; unsubstantial; unsound. See an ex. in the S, voce ٌﺔَﻃﻮُﺸْﻧُأ, where it is applied to love, or affection. \(\_\) \(\_\). See an ex. voce ٌﺔَﺒْﻐُـﻧ; and see ِﻩآ, in art. ٌوُهو, in two places.
a word like ويل (S, K) and ويج and ويس: these four words agree in form and meaning, and have no fifth; although some of the lexicologists differ, in holding that some of them relate to what is good, and others to the falling into destruction. Accord. to what is said by Z, in the Fáïk, ويب and جيو and يس and ويس denote compassion: but ويل is used in reviling, and imprecating destruction. (MF.)

IKtt says, in the Tahdheeb el-Af’al, that the invariable verbs are nine in number: ومن and ليس and ليس ومن and the verb of wonder and يزيد and ويله and مسحه; but that El-Mázinee asserts the last four to be inf. ns. (TA.) You say ويب, (S, K) and بئر, and ليل, and له, and يس, (K,) with the three different vowel-terminations, both in addressing a person and in speaking of one who is absent, (TA,) and ويب and ويت يزيد, (K,) [and يزيد, (see below,)] and and يزيد (S, K,) and يزيد, (TA,) [and يزيد, (see below,)] and فلان on the authority of IAar, (K,) who adds, except the اسم, who, it appears, from his saying this, give fet-h to the ب: (TA:) the meaning of all which is, May God make Woe (ويل) to cleave to thee! [and ___ to Zeyd! &c.: or Woe to thee! &c.: but see what is said above.] (S, K,) Dhu-l-Khirak Et-

Tuhawee uses ويب in the sense of ويل, addressing to a wolf the ejaculation وب فليب [which is therefore the same in meaning as وب فيب]: (TA:) but accord. to what is said by Z, in the Fáïk, وب and وب ليل, and وب Signify Mercy on thee! or the like. (MF.) When وب is put in the acc. case, it is so put as an inf. n. (S.) This is the opinion generally obtaining: the opinion that وب is a verb is extraordinary. (TA.) When you use the prep. ل, you [generally say] وب لزید, (or L) when you use, it is more elegant to put وب in the nom. case, as an inchoative, than in the acc. case: but when you use وب as a prefixed noun, with its complement, the acc. is more elegant than the nom. case: [i. e., it is more elegant to say وب زید than وب زید.] (S, L) Ks says, Some of the Arabs say وب and and some of them say وب. (TA,) وب ولا لزید, (K, * TA) i. q. يعجبا له, (I) wonder at, or with respect to, this thing! (K,) and so وبية. (TA.)

A measure consisting of twenty-two, or twenty-four; (pl. of مداد, which see in art.)
(K.) Not mentioned by J nor by IF; and IDrd doubted respecting it. In truth it is a post-classical word, used by the people of Syria and Egypt and Africa Proper. (TA.) [At present, the ٌبَدْرِإ in Cairo is the sixth part of an ٌرُدْب، which latter is equivalent, very nearly, to five English bushels.]
Woɔ́b

A word denoting compassion, or pity: (AZ, As, S, K:) Woɔ́b denotes [an imprecation of] punishment; (S;) or [of] removal from good, or from prosperity: (AZ, As:) or [of] destruction: (AZ:) and Wọɔ́b denotes the same as Woɔ́b: (AZ;) or less than Woɔ́b: (As:) or Woɔ́b and Wọɔ́b denote compassion, or pity, and admiration of one's beauty; as when you say of a child, Woɔ́b 3ам 3حلُمأ, and Woɔ́b, [Mercy on him! or the like: how beautiful is he!] (Kh) or, accord. to most of the lexicologists, Wọɔ́b is a word said to, or of, any one who falls into destruction or trial, or misfortune, and on whom one does not wish God's mercy: and Woɔ́b is said to, or of, any one who falls into trial or misfortune, and for whom one wishes God's mercy, and his escape therefrom: the former word being so used in the Kur-án, and the latter by the Prophet: (T:) or Woɔ́b is said to, or of, him who falls into destruction: and Woɔ́b is a word by which one chides him who is at the point of falling into destruction: (Sb:) or Woɔ́b and Woɔ́b are syn. (Yz, En-Nadr, S, Ibn-El-Faraj,) and signifies the same: (Ibn-El-Faraj:) or Woɔ́b is a little softer, or more gentle, than Wọɔ́b: (En-Nadr:) [if so, Woɔ́b signifies woe to him: in the same, or in a milder, manner than Wọɔ́b:] or the original of Wọɔ́b is Woɔ́b; sometimes 3 being added to this latter word, and sometimes ل and sometimes ب, and sometimes 3 (K;) so that it becomes Woɔ́b and Woɔ́b and Woɔ́b and Woɔ́b. (TA.) [See Woɔ́b and Woɔ́b and Woɔ́b and Woɔ́b.] You say Woɔ́b Lزید [Mercy on Zeyd! or woe to Zeyd!] or Wọɔ́b Lزید [May God make mercy, or woe, to attend him constantly!] or [May God make mercy, or woe, to attend him constantly!] and also Woɔ́b Lزید [I say, May God have mercy on him! emphatically] or Woɔ́b Lزید (S, K;) making Woɔ́b Zeyd, and Woɔ́b Lزید, and Woɔ́b (S, K;) making Woɔ́b Zeyd, and
a prefixed n.; (S;) and putting it in the acc. case again because of a verb understood; (S, K;) and in like manner, and

in the same sense. (K.)
 ويِسَّى

a word used to denote compassion, or pity, and admiration of one's beauty; (M, K;) the object being a child; (K;) as when one says of a child, [Merry on him! or the like: how beautiful is he!]: (TA:) or and ويِسَّى وِيِلْ لَهُ ويِسَّى signifies [Woe to him!]: (M, TA:) or, as some say, ويِسَّى is a word denoting contempt; and has no verb; analogy forbidding that it should have one: (IJ, M:) Aboo-Turáb says, I heard Abu-sSemeyda' say, ويِسَّى وِيِلْ لَهُ ويِسَّى have one meaning: (TA:) or ويِسَّى and ويِلْ لَهُ is not said except to children; and ويِلْ لَهُ is an expression in which is roughness and reproach; and ويِلْ is a gentle and good expression. (AHát, TA.) See ويِلْ and ويِلْ and ويِلْ. It also signifies Poverty. (ISk, M.) And one may say, if it be right to say so to one, ويِسَّى لَهُ as meaning Poverty be to him. (ISk.)

Also, What a man desires. (M, K;) So in the phrase لَقَى وِيِسَّى He found, or met with, or experienced, what he desired; (M, K;) accord. to an explanation given by IAar; so that it means much: but in one place he says that this phrase signifies he found, &c., what he did not desire. (M.)
Woe to him! Perdition befall him! Punishment befall him! (Kull, p. 377.) See voce ویب، ویه، and voce ویب، and voce ویه.

[an imperative verbal noun, which may be rendered On!] a word of incitement. (S, K.) One also says to a man, and to a horse, "أَيَهَا نَاهِي، أَيَهَا نَاهِي". (A‘Obeyd in TA in art. ناهي.) See ایه، ایه, ایه، ایه, and ایه in art. ایه. I have not found this anywhere but in that art. in the K, and doubt its correctness.

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The twenty-eighth letter of the alphabet: called ÿáä, It is one of the letters termed soft, or weak, and is a letter of prolongation and of augmentation. As a numeral it signifies Ten. ÿáä for ÿá frequently occurs in the phrase ÿáä, and in inserted to give fulness of sound to kesreh, see art. ÿáä. Used, see art. ÿáä in art. ÿáä with sheddeh followed by converts a part. n. into a quasi-inf. n., as the being beaten. So, by the relative ÿáä and even particles are converted into abstract nouns of quality, as ÿáä is the most common of vocative particles, used in calling to him who is near; [like O!]; and to him who is distant; [like Ho there! Holloa!]; and to him who is between near and distant; [like ho! what ho!]; (Ibn-el-Kátib, in the Káfiyeh, cited in TA, art. ÿáä. Pronounced with imáleh, see art. ÿáä for ÿá, ÿá, ÿá, ÿá, ÿá, see art. ÿá, see art. ÿá.

١
He made a show of kindness, benignity, or favour to him. (K.)

It is only making a show of kindness, &c.: or, perhaps, He is only one who makes a show of kindness, &c., (L.)

He called the people: (K: so too in the L, and this is the correct meaning: TA:) or he said to the people, in order that they should assemble, or collect together. (K)

He called to the camels by the cry, (whence the verb is formed by transposition, TA,) to quiet them. (K.)

The cry, or crying, of the bird called. (K.) [See also the verb.] See art. 

A certain bird (S, K) of prey, (S,) resembling the kind of hawk called , (S, K:) it is of the birds called , [pl. of ,] as are also the , and the , and the , and the : (AHât in TA, in art. ) accord. to Dmr, it is a small bird, short-tailed, the temperament of which is, in comparison with that of the , cold and moist; for it is more patient, or enduring, and heavier in motion: the people of Egypt and Syria, he adds, call it , on account of the lightness and swiftness of its wings: (TA:) pl. , and, in a verse, . (S.) Also, accord. to AA, The head, or uppermost part, of a vessel in which (collyrium) is kept: mentioned before as called , which is perhaps a mistake for . (TA.)
incorporation [of the ى into the اث]. (S.) It is allowable to transpose the letters of يَئِسَ، so as to say يَأِسَ; but not those of the inf. n. (Msb.) There is not a word in the Arabic language commencing with ى followed by ء except يَئِسَ [and its derivatives] (Iktt) [and يَأِسَ، and its derivatives, and words commencing with an augmentative ى followed by a radical ى ]. The expression لا يَأِسَ من طُولُ تُولُو occurs in a description of Mohammad, means that his stature was such as would not make [one] to despair of his height; for he was nearer to tallness than he was to shortness: (K, * TA:) يَأِسَ is here an indeterminate noun governed in

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the accus. case by the negative لا عَبِي، [in the CK, erroneously، لا يَأِسَ من طُولُ تُولُو،] meaning, that his height was not despaired of; i.e., he who vied with him in tallness would not despair of him on account of his excessive height: (K, TA:) so that يَأِسَ لا يَأِسَ in the sense of مَدْفُوقٌ مَدْفُوقٌ in the sense of مَدْفُوقٌ مَدْفُوقٌ (TA.) [Hence، يَئِسَ يَئِسَ and يَئِسَ، (S, M, A, Msb, K,) aor. يَئِسَ، يَئِسَ، يَئِسَ، يَئِسَ، (M,) also signifies He knew; syn. علمَ، (S, M, A, Msb, K,) in the dial. of En-Nakha’; (S, Msb;) or، accord. to El-Kelbee، (M,) or Ibn-El-Kelbee، (TA,) in the dial. of Wahbeel، a tribe of En-Nakha’; or، accord. to El-Kásim Ibn-Maan، of the dial. of Hawázin. (M, TA.) So in the Kur. [xiii. 30] يَأِسَ يَأِسَ يَأِسَ يَأِسَ [Do not then those who have believed know?]: (S, M, Msb, K;) or، accord. to some of the lexicologists، do not then those who have believed know with a knowledge wherewith they despair of its being otherwise than what they know? or the meaning is، do not then those who have believed despair of the belief of those whom God has described as those who will not believe? (M, TA;) but I’ Ab (M, TA) and ‘Alee and others (TA) used to read يَأِسَ يَأِسَ يَأِسَ يَأِسَ، and I’Ab said that he thought that the writer had written يَئِسَ in a state of drowsiness. (M *, TA.) Soheym Ibn-Wetheel El-Yarbooe'e also uses the verb in this sense، in a verse cited in art. يَأِسَ يَأِسَ، يَأِسَ، يَأِسَ، يَأِسَ، (S, M *). [Z-says،] You say، قد يَأِسَ أَلَّا رَجَل، صِدَقَ، meaning، I have known [that thou art a good man]، because with eager desire is restlessness، and with the cessation thereof is quiet and tranquility؛ wherefore it is said، Despair is one of the
two states of rest.] (A, TA.)

He made him to despair: (S, M, A, K;) or to cut off hope: (A:) or to cease to have hope: (Mgh:) of such a thing: (S:) as also آيَذَٰهُمْ [from آيَذَٰهُمْ.] (Mgh, K.) [Hence,] أَيَذَٰهُمْ.

God made her to be, or become, barren. (Msb.)

ءَأَتْنِإ see 1.

ءَأْيَتْنِإ see 1.

Phthisis, or consumption; syn. سلال: (M, K;) because he who is affected by it is despaired of; (Mṣt) or [because] the first who was affected by it was إلياس, (K, TA;) or إلياس, (TA;) the son of Mudar the son of Nizâr: (K, TA;) or, as Suh says, in the R, this disease was called دآء إلياس, or دآء إلياس, because دآء إلياس the son of Mudar died of it. (TA.)

يونس: see يائس.

يونس: see يائس.

يونس: see يائس.

مَأَيِّسَ (M, Mgh, Msb) and مَأَيِّسَ (M) and يَوْسَ (S, M, A, K) and يَوْسَ (M, K) Despairing: (S, M, A, Mgh, K;) but the third has an intensive signification, (Bd, xli. 49,) [and so the last.]

مَئِتْسَة، A barren woman. (Msb.)

مَيْوَسَ مِنْه Despaired of. (M, Mgh, Msb.)
They rendered it waste, and made it desolate: see دَارَهُمْ خَرَابٌ بِابٌ لَا حَارِسٍ وَلَا حَوْضٌ بِابٌ [Their dwelling is desolate, vacant; there is (to it) neither guard nor door]. (A.)

Vacant; in which there is nothing; (Sh;) in which there is no one. (T.)

A land that is in a state of rain, or waste, uninhabited, depopulated, deserted, desolate, in a state the contrary of flourishing: (S, K:) an uninhabited land, accord. to some. (Msb.) خَرَابٌ بِابٌ: in this case, the latter word is merely an imitative sequent to the former: (Sh, Msb:) or it is not so; (S;) [and therefore the meaning is A very desolate waste, or the like; بِابٌ being added to strengthen the signification of خَرَابٌ: or merely a waste, or the like; بِابٌ being an explicative adjunct].

Their dwelling is desolate, vacant; there is (to it) neither guard nor door. (A.)

A tank, or cistern, that is empty; containing no water. (A.)

It became devoid of inhabitants: occurring in a verse of Ibn-Abee-Rabee’ah. (TA.)
It was, or became, dry; or it dried, or dried up; after having been moist, humid, succulent, or the like: (A, M, Sb, K) or, [rather,] it was, or became, dry; or it dried, or dried up: and also, [but perhaps tropically,] it was, or became, stiff, rigid, tough, firm, resisting pressure, or hard: [contr. of ] * signify the contr. of * a quality which necessarily implies difficulty of assuming form and of becoming separated and of becoming united: (KT:) and , (S, M, K,) of the measure , (S,) the being changed into , (M,) as well as its original form (TA [there written because it has the conjunction prefixed to it]) aor. [of the former] and [of the latter], (M,) signifies the same as : (M, K,) or is quasipass. of [and therefore signifies it became dried, or dried up; &c.]; (Ibn-Es-Sarráj, S,) [as also , occurring in the TA, art. .] You say, [The plant, or herbage, became dry; &c.] (S, K,) And The land lost its water and moisture; its water and moisture went away. (M,) [Hence, became costive. And] [That friendship which was between them two became withered; (see 2, and see also ) i. e.,] they became disunited, each from the other; the bond of friendship that united them, each to the other, became severed; syn. (A, TA,) Hence also, (M,) (so in a copy of the M [agreeably with an explanation of its part. n. , q. v., and in a copy of the A written ,]) or [from , like , K,) Be thou silent; or cease
thou from speaking: (M, A, K:) said to a man. (M.)

2 He dried it; made it dry; [\&c.; see 1.] (S, A, K;) as also

[Hence the saying, I pray that thou mayest be preserved by God from thy withering a freshened tie of relationship]. (A, TA.) And

sever not thou the firm bond of friendship that unites me and thee: see ما يَسَ ماَبَيِنَهُما; and see also

3 He treated him with dryness and hardness, or niggardliness; syn. قاسحة (L, K, art. فَقْسَحَهَ.) (A, TA.) [See يابِس.

4 The land had its plants or herbage, (A,) or its leguminous plants, (Yaakoob, S, K,) drying up, or dried up: (Yaakoob, S, A, K:) or became abundant in its dry plants or herbage. (M.) [See أَيْسَتَ النَّاقَةُ.] The she-camel became milkless. (TA, voce أَيْسَتِ النَّاقَةُ.)

The people journeyed in the land: (K;) or in the dry land; (TA;) like as you say أَجِرَوْا أَرْضَ. (أَرْضَ.) (S, TA;) like as you say أَيِسَ أَرْضَ. (أَرْضَ.): see 1, last signification. (A,) see 2, in two places.

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5 see 1.

8 aor. يَبِتَسَ and يَبِتَسَ: see 1.
ساس : see 1: and see , in two places.

باس : see 1: and see , throughout.

باس : see .

ش : see , like , [as a proper name,] \textit{The pudendum}; syn. : or the \textit{anus}; syn. : the \textit{anus}; syn. : the \textit{anus}; syn. : a proper name, ]

(K, TA ) [in one copy of the K, ; and in the CK, ]; i.e., on the authority of IAar. (TA.)

یوس : see ; for the latter, throughout.

یبس : see ; for the latter, throughout.

یبس : see ; for the latter, throughout.

یبس : Dry, or dried up, after having been moist, humid, succulent, or the like: (A, Msb, K:) or, [rather,] dry, or dried up, or exsiccated: and also, [but perhaps tropically,] stiff, rigid, tough, firm, resisting pressure, or hard: [see 1:] (M:) pl. (M) and , which latter is like as pl. of .

(ISk, S, Msb:) and is a dial. form of . (A'Obeyd, S:) or is [rather] a quasi-pl. of , as is also : (M:) or this last is used by poetic license for : (TA:) also, (S, M:) signifies the same as , (S, M, Msb, K:) as also , (M:) and , (M, K) and , (K,) and , (TA:) and , (K:) or signifies dry from its origin, not having been known moist: (K:) but is applied to a thing dry after having been known to be moist: (TA:) and as to the path of Moses, [to which the former of the last two epithets is applied in the Kur. xx. 79, ] it had never been known as a path either moist or dry, for God only showed it to them created such; but the epithet is also read with sukoon to the , because, though it had not been a path, it was a place wherein had been water and which had dried up:

(K, TA:) the latter reading is that of El-Hasan El-Basree: and El-Aamash read the word with kesr to the : (TA:) Th [however] says, (S,) you say , dry fire-wood, as though it were so naturally: (S, Msb:) [and J says,] signifies a place dry after having been moist; and so in the instance in the Kur. mentioned above: (S:) [and Fei says,] it
signifies a place that has had in it water which has gone away; or, as Az says, a path in which is no moisture: (Msb:) and ISd says, [and Az says, ] signify a place that is dry: and in like manner, applied to land, of which the water and pasturage have dried up: and the latter, so applied, hard; (M;) as also applied to a stone: (A:) is [generally] applied to a plant, or herbage, as signifying dry, or dried up; (S, M, A, Msb, K;) as also sometimes [sometimes] a place of which the water and pasturage have dried up: and the latter, so applied, hard; (M;) or it is so applied to herbs, or leguminous plants, of the sort termed [that are eaten without being cooked, or that are slender and succulent, &c.], (As, K,) and of the sort termed [that are hard and thick, or thick and rough, &c.]; (As, TA;) and [so As, in the TA; and so in some copies of the K; but in the CK, or] those herbs and leguminous plants that become scattered when they dry up; (As, K;) as also and (TA;) but not to what is dry of the [that is hard and thick, or thick and rough, &c.]; (As, TA.) ___ [Hence,] The palsied of whom the half is without sensation and without motion. (Mgh.) And app. meaning A man as though he were dead and dried up in consequence of much intoxication. (M.) [And] Costive.] And Intoxicated so much as not to speak; as though the wine had dried him up by its heat. (M.) And A she-ass dry and lean. (M.) And and (AO, S, M, K) A ewe, or she-goat, without milk: (AO, S, M, K;) or whose milk has stopped, and her udder become dry. (M.) And A woman who has no milk: pl. and and [quasi-pl. n.] [like] and a woman. (TA, from the Mohet.) And A dry duct, meaning, penis. (Lh, M.) And Hair upon which no effect is produced by moistening with water nor with oil; (A, TA *) which is the worst sort thereof. (TA.) And Dry sweat: (M, A:) or [simply] sweat. (AA, S, K.) And A man having little good: (A:) and a woman having little good: (K, TA:) or who does not cause one to obtain any good. (S.) And Between them two is disunion.
أَيْبِسُ [comp. and superl. of أَيْبِسُ, أَيْبِسٍ (Hence the saying,)] Harner than rock. (A.) See also أَيْبِسُ, near the beginning and at the end. أَيْبِسُ, as a subst., not an epithet, (AHeyth,) The part of the shin-bone, in the middle of the shank, which, when pressed, pains one, (AHeyth, K,) and when it is broken, the leg is lost: (AHeyth:) or أَلْيَبْسَانُ signifies the parts of the two shanks upon which is no flesh: (S:) or the parts of the two shanks of a horse upon which the flesh is dry, or tough: (AO:) or the shank-bones (M, TA) of the fore leg and hind leg: (TA:) or what appears of these: (M, TA:) or the parts above the زَنَدَانُ and كَعِيْبَانُ [app. here meaning the two ankles and wrists]: (A:) pl. أَيَّبْسَانُ: (S, K:) which is also applied to such parts as are like the hock, or hough, and the shank. (TA.) Also, the pl., Hard things upon which swords are tried. (K.)

أَرْضُ مُبِيْسَةُ [originally مِبِيْسَة] Land of which the plants, or herbage, are drying up, or dried up. (A.)

نَكِبْبَاءُ مِبِبْسَ [A very drying wind]. (TA, voce نَكِبْبَاءٌ مِبِبْسٌ.)
He made him fatherless'. (TA in art. أَيْمُ). See an ex. in art. أَيْمُ, conj. 2.
She brought him forth feet foremost. (M.) In Fresnel's three copies of the Aghánee, (see his Seconde lettre sur l'Histoire des Arabes avant l'Islamisme, Journal Asiatique, 3rd Series, no. 16,) erroneously written نینا.
See: (for and and تَأَتَّمُ) تَأَتَّمُ (ثَمَّ) تَأَتَّمُ. 
The arm, from the shoulder-joint to the extremities of the fingers. (Msb.) 

The foreleg of a horse, &c.] __ 

Hand: see R. Q. 1 in art. 

A sleeve: see R. 

occuring in the Kur, ix., 29, He gave it in acknowledgement of the superiority of the receiver; that the power (-يد) of the latter was superior to that of the giver: or, because of favour received; 

or, from subjection and abasement: (M:) or, from compulsion: (A 'Obeyd, T:) or, obediently: 

or, walking with it; not riding, nor sending it: or, in ready money. (TA.) 

I owe such a one a benefit. __ By his agency, or means. See the 

corresponding expression in Hebrew, in Ps. xiii. 11, Jer. xviii. 21, and Ezek. xxxv. 5, in the phrase to pour out (the blood of) a person by means of the sword. __ (Kur, ii. 191): see ب (used redundantly). 

and I will not come to him, or do it, ever; I will never do it. (IAar, in I., voce يد.) 

You say, also, بайтеه يدا بيد, 

the two nouns being only thus used, as a denotative of state, I contracted a sale with him for ready money; i. q. (Mgh.) [ب] يد is like يد on account of it. 

(Aboo-Sahl El-Harawee, TA in art. __ 

A gazelle whose fore-leg is caught in a snare: see لوجرم.
یربع

جبل الیونئوی: see برقش, in art.
A firefly: see حباحب.
Saffron. (Sgh, in TA, art. شعر شعر. See أرقان أرقان.)
A sign-stone: see ֶרֶם.
Q. 1

He dyed his beard with Kı. (K.) A strange verb as to its form, (K.) which [except in its final vowel] is that of an aorist, though it is a preterite. (TA.) Mentioned in the L in art. Kı. (q. v.), on the authority of IJ; and there also by ISd; and AHei and others assert the ك to be augmentative. [If so, the verb is a quasi-quadriliteral-radical word.] F follows Sgh, in mentioning it here. (TA.)

(S, K) and Kı and Kı (without ك) and (accord. to [the Bári', as mentioned in] the TA, art. Kı) and Kı and Kı, (without ك, TA,) i. q. حنَاء (S, K) [The plant Lawsonia inermis]. See also art. Kı, where the word is written [erroneously in my opinion] kı. Accord. to IB (not IJ [as in the CK]), the may only be omitted when the word is pronounced with dammeh to the ك. (TA.)
نﺰَи

and اَرْنَايِنَيِنَّهُ, applied to a spear: see اَرْنَايِنَيِنَّهُ in art.
He was, or became, gentle, and tractable, submissive, manageable, or easy; (M, K;) said of a man, and of a horse: (M;) and رسي (app. signifies the same: and) is said of speech, and of a thing or an affair; signifying, [when relating to the former,] it was gentle, or [when relating to the latter,] easy; like سعد الرجل [as syn. with رسي below], and '"لَجَّرَلَا' ['دِعَس' as syn. with رسي], and 'سِرْف' [as syn. with رسي]. (Bd, xvii. 30.) See also رسي. رسي, said of a woman: see رسي. رسي, aor. رسي (AHn, M, K,) inf. n. رسي (AHn, M,) He (a man, AHn, M) came on, or from the direction of, my left hand. (AHn, M, K.) See also 3. رسي (aor. رسي, inf. n. رسي, aor. رسي) I divided the flesh of the she-camel into parts or portions. (TA.) You say, أقسمت الناس I divided the flesh of the she-camel into parts or portions. (TA.) And They slaughtered the she-camel and divided its limbs, (S,) or portions, (TA,) among themselves; (S, TA;) as also, accord. to Aboo-'Omar ElJarmee, and he adds that some people say, إنسروها, لئن نسرها, (TA,) as also, accord. to أندل (S,) Soheym Ibn-Wetheel El-Yarboo'e says, أقول فم بالشعب إذ يسرنو, ألم تينسوا أن آمن فارس زهدم, I say to them, in the ravine, when they divide me among themselves, deciding what
shares they shall severally have in me. Know ye not that I am the son of the rider of Zahdam, and
that ye may obtain a great ransom for me?] for capture had befallen him, and they played with [gaming-] arrows for him. (S, TA. [but
in the latter, instead of تعلموا, we find تعلموا, which signifies the same.]) You say also, يأترون يتسرون, aor. (K); and
and تيلاسروا, تيلاسروا, Tiaaserwa. (M, K) They divided among themselves the slaughtered camel. (M, K)

[Hence,] ييسر, aor. (S, M, A, Msb, K) in the [second] كي is not suppressed as it is in يعد and its coordinates [having for the
first radical], (S,) and ييسر, like ييجيجل, in the dial. of the Benoo-Asad, (TA,) inf. n. ييسر, (M, TA,) or ميسسر, (A,) He played
at the game called الميسسر; (M, Msb, K;) he played with gamingarrows. (S, A, Msb.)

He (God, A, Msb) made it, or rendered it, easy; facilitated it. (M, A, Mgh, Msb, K.) You say, يسرت عليها الولادة The act of bringing forth was rendered easy to her.

(A,) He made his circumstances ample; he made his condition, or his way or
course [لكذا to such a thing], easy, or smooth: (Sb, Mt) he accommodated, adapted, or
disposed, him, لليسرى to easy things, or affairs, or circumstances; or to the easier, or
easiest, way: (S, A; [in the latter of which this is given as a proper, not tropical, signification:])) he prepared, or
made ready, him or it, للكذا for such a thing. (A; in which this signification is said to be tropical.]) تيسير relates to both good and evil: (M, K;) as in the following instances in the Kur; [xcii. 7, 10;]

[We will facilitate, or smooth, his way, or] We will accommodate him, or adapt him, or
dispose him, [to a state of ease, and to a state of difficulty, or (as explained in the TA, art. عصر,) to punishment, and a difficult case:] (S, A;) or We will prepare him for paradise, and
for hell: (Jel;) or We will prepare him to return to good, or righteous, conduct, [and to persevere in evil, or unrighteous, conduct; the former leading to ease, and the latter to difficulty:] (Fr, TA;) or We will prepare him for that habit of conduct which leads to ease, such as the entering
paradise, and for that which leads to difficulty, such as the entering hell: from ییَرَرُرُنِن ییَرَرُرُن, meaning, he prepared the horse for riding, by saddling and bridling. (Bd.) It is said in a trad. یود ییَرَرُرُن.* And water for ablution had been prepared and put for him. (TA.) ___ ییَرَرُرُن ییَرَرُرُن, meaning, he prepared the horse for riding, by saddling and bridling. (Bd.) It is said in a trad. ییَرَرُرُن ییَرَرُرُن, meaning, he prepared the horse for riding, by saddling and bridling. (Bd.) It is said in a trad. The man's camels, and his sheep or goats, brought forth with ease, (IAar, M, K,) and none of them perished. (IAar, M.) ___ ییَرَرُرُن ییَرَرُرُن, meaning, he prepared the horse for riding, by saddling and bridling. (Bd.) It is said in a trad. The sheep, or goats, abounded in milk, (S, M, A, K,) and in like manner, the camels, (M,) and [so in the S, M, A, but in the K or] in offspring: (S, M, A, K:) and they brought forth: and they were ready to bring forth: and they abounded. (TA.) A poet (namely Aboo-Useydeh Ed-Debeeree, TA) says,

(S, M) They two are our two chiefs, as they assert; but they are only our chiefs inasmuch as their sheep, or goats, abound in milk and in offspring. (TA.) ___ See also ییَرَرُرُن.

He was gentle towards him; acted gently towards him; treated him with gentleness; syn. ساَسَ ییَرَرُرُن (M, A, K:) he was easy, or facile, with him; syn. ییَرَرُرُن. (S, K.)

Ex., cited by Th, from a poem: If thou treat them with gentleness, they become gently. (M.) And ییَرَرُرُن ییَرَرُرُن, He was easy, or facile, with the partner. (TA, from a trad.) ییَرَرُرُن ییَرَرُرُن, He took the left-hand side or direction; (S, M, A, Msb, K;) as also ییَرَرُرُن, which latter is the contr. of ییَرَرُرُن ییَرَرُرُن, they took the lefthand side or direction; contr. of ییَرَرُرُن ییَرَرُرُن, they took the lefthand side or direction with thy companions; (S, A;) as also ییَرَرُرُن, but some disapprove of this latter. (S,) And ییَرَرُرُن ییَرَرُرُن, He took the left-
hand side or direction with the people; as also 齑 ِبِسَر ْڪِمَ aor. accord. to Sb. (M, TA.)

She (a woman, M) brought forth with ease; she had an easy birth; (M, A, K;) as also ِبِسَر ْڪِمَ aor. ِبِسَر ْڪِمَ; accord. to Sb. (M, TA.)

One says, in praying (M, A) for a pregnant woman, (A,) َتَﺮَﺳَیَأ ْتَﺮَڪْذَأَو May she have an easy birth, (Lh, M, A,) and may she bring forth a male child. (Lh, M.) See the contr., َتَﺮَﺳَیَأ ْتَﺮَڪْذَأَو (S, M, &c.,) aor. ُبِسَر ْڪِمَ, in which the [radical] ى is changed into و because it is quiescent and preceded by damm, (S,) inf. n. َتَﺮَﺳَیَأ ْتَﺮَڪْذَأَو (M, Mgh, K) and ِبِسَر ْڪِمَ; (M, K;) accord. to Kr and Lh, but correctly the latter is a simple subst., (M,) He became possessed of competence, or sufficiency; or of richness, or wealth, or opulence; (S, M, Mgh, Msb, K;) and abundance. (Msb.)

I put my camels aside on the right hand and the left. (A.)

It (a thing, M, Msb) Was, or became, facilitated, or easy; (M, A, Msb, K, TA;) contr. of difficult, hard, strait, or intricate; (TA;) as also ِبِسَر ْڪِمَ. (M, A, Msb, K,) You say, َتَﺮَﺳَیَأ ْتَﺮَڪْذَأَو We took what was easy [of obtainment, or of attainment]. (TA.) And it is said in a trad., respecting the eleemosinary tax called َتَﺮَﺳَیَأ ْتَﺮَڪْذَأَو And he shall put with it, or them, two sheep, or goats, if they be easy to him[to give], or twenty dirhems. (TA.) And in the Kur, [ii. 192,] َتَﺮَﺳَیَأ ْتَﺮَڪْذَأَو What is easy [to give], of camels and kine and sheep or goats: or, as some say, either a camel or a cow or a sheep or goat.

Also, (S, TA,) and َتَﺮَﺳَیَأ ْتَﺮَڪْذَأَو It (a thing, or an affair, K) Was, or became, prepared, or made ready for him: (S, K, TA;) [and he prepared himself for it.] It is said in a trad., َتَﺮَﺳَیَأ ْتَﺮَڪْذَأَو They had both prepared themselves, or made themselves ready, for fight. (TA, from a trad.) َتَﺮَﺳَیَأ ْتَﺮَڪْذَأَو The countries became abundant in herbage, or in
the goods, conveniences, or comforts, of life. (TA, from a trad.)

6 They were gentle, or acted gently, one towards another; they treated one another with gentleness: (see 3, of which it is the quasipass.)] they were easy, or facile, one with another; syn. (K, * TA;) تیاسروا ﾁه ﺾُو ﺾُو ﺾُو ﺾُو ﺾُو ﺾُو ﺾُو ﺾُو ﺾُو ﺾُو ﺾُو ﺾُو ﺾُو ﺾُو ﺾُو ﺾُو ﺾُو ﺾُو ﺾُو ﺾُو ﺾُو ﺾُو ﺾُو ﺾُو ﺾُو ﺾُو ﺾُو ﺾُو ﺾُو ﺾُو ﺾُو ﺾُو ﺾُو ﺾُو ﺾُو ﺾُو ﺾُو ﺾُو ﺾُو 

Be ye easy, or facile, not exorbitant, one with another, with respect to dowry. (TA.)

See also 3. And see 1, latter part.

8 see 1, in two places.

10 see 5, in five places.

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Easy and gentle in tractableness, submissiveness, or manageableness; applied to a man and to a horse: (TA:) or [simply] easy; facile; (M, A, K,) as also (TA and Msb,) this last being syn. with (S, K,) and signifying not difficult, (A,) and ( disrespectful which see also خسر, pl. مسير, pl. of مر سى and يسرى, applied to the legs of a beast, signifies Easy: (M:) or light, or active, legs of a beast: (S, TA:) or light, or active, and obedient, legs of a beast of carriage: (A:) or the legs of a she-camel: and you say also, إنّ قوائم هذا الفرس يسرات خفاف [An easy birth, or bringing forth]. (A,) And it is said in a trad., إنّ هذا الدين يسر Verily this religion is easy; liberal; one having little straitness. (TA.) You
say also, ْﺬُﺧ ُﻩَرﻮُﺴْﻴَﻣ ْعَدَو ُﻩَرﻮُﺴْﻌَﻣ

[Take thou what is easy thereof, and leave thou what is difficult]. (A.) And ٌرﻮُﺴْﻴَﻣ is applied to a saying, or speech: (A:) so in the Kur. xvii. 30; meaning, gentle; (Bd, Jel;)

eyes: (Jel:) or  قول ميسور means prayer for ميسور, i. e., for يسر [q. v.]. (Bd.)

The twisting a rope or cord towards the left, by rolling it against the body from right to left; or] the twisting downwards, by extending the right hand towards the body [and so rolling the rope or cord downwards against the body or thigh, which is the usual way of twisting]; (S, A *, K;)

contr. of ٌشْر. (M, A, TA) The thrusting, or piercing, [straight forward; or]

opposite the face: (S, M, K;) opposed to ٌشْر, which is from one's right and one's left. (TA.) See an ex. voce ٌشْر.

Easiness; facility;] contr. of ٌعسَر; (S, M, Mgh, Msb, K;) as also ٌيِسْر; (S, Msb, TA;) [and ٌيِسْر] (Bd.)

where it is variously explained;] and ميسور is the contr. of ميسور, [and therefore signifies as above; or easy;

facile;] (S;) or this last signifies, (accord. to the lexicologists, M,) what is made easy; or facilitated; or (accord. to Sb, M, [but see مَعْطُول;]) it is an inf. n. of the measure مَعْطُول (M, K,) [used in the sense of يسر as explained above,] of the same kind as [its contr.] ميسور; and Abu-l-Hasan says, that this is the truth; for it has no unaugmented verb, and inf. ns. of this measure are not of verbs which are in use, but only of imaginary unaugmented triliteral-radical verbs, as in the case of مَعْطُول, which is [really] from مَعْطُول. (M.) For examples of يسر, see عسَر. ___ Also, (accord. to the M; but in the K or; and in both of these lexicons the signification here following is placed first;) and in like manner, ٌيِسْر, (K;) and ٌيِسْرَاء, (S, M, Mgh, Msb, K;) and ٌيِسْرَة, (S, K;) and ٌيِسْرَة, (S, M, K,) of which last Sb says that it is like مَيِسْرَة and مَيِسْرَة in not being after the manner of the verb, [but after that of the simple substantive,] (M,) and ٌيِسْرَة, (K,) Easiness [of circumstances]; (M, K;)

competence, or sufficiency; or richness, or wealth, or opulence; (S, M, Mgh, Msb, K;)

abundance; (Msb;) [in these senses, also, contr. of عسَر;] and يسرى signifies [the same; or] easy things or affairs or circumstances; contr. of عسَر. (TA, art. عسَر.) You say also, أنظف قحي.
Grant thou me a delay until I shall be in a state of easiness of circumstances, &c.; in which the last word is indecl., with kesr for its termination, because it is altered from the inf. n., which is منعل. (S.) In the Kur. [ii. 280.] some read, [Then let there be a postponement, or delay, until his being in a state of easiness of circumstances]: but Akh says, that this is not allowable; for there is no noun of the measure منعل [of this kind]: as to معون and معدر, [it is said that] they are pls. [virtually though not in the language of the grammarians] of مكرمة and معونة. (S.) [On this point, see عودُ أُمْر يسر: see عودُ أُمْر يسر, in art. آسر: see see جرْسُي, in two places. مكرمة, مكرمة and مكرمة, [it is said that] they are pls. (K:) or [the game called] مكرمة, or, as some say, anything prepared. (M.) A man who works, or does anything, with both his hands [alike]; ambidextrous; ambidexter: (S, M, Msb:) and أَعْسَر يسَر occurs in a trad., accord. to one relation; but the former is the correct expression: (A'Obeyd:) and the fem. is عَصْرِآِسَر يسَرْ: عَصْرِآِسَر يسَرْ explained before, in art. عَصْر (K.) See also راَسَر, in six places.

Made easy, or facilitated; i. q. prepared: (K:) or [the game called] مكرمة prepared: or, as some say, anything prepared. (M.) A man who works, or does anything, with both his hands [alike]; ambidextrous; ambidexter: (S, M, Msb:) and أَعْسَر يسَر occurs in a trad., accord. to one relation; but the former is the correct expression: (A'Obeyd:) and the fem. is عَصْرِآِسَر يسَرْ: عَصْرِآِسَر يسَرْ explained before, in art. عَصْر (K.) See also راَسَر, in six places.

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Made easy, or facilitated; i. q. prepared: (K:) or [the game called] مكرمة prepared: or, as some say, anything prepared. (M.) A man who works, or does anything, with both his hands [alike]; ambidextrous; ambidexter: (S, M, Msb:) and أَعْسَر يسَر occurs in a trad., accord. to one relation; but the former is the correct expression: (A'Obeyd:) and the fem. is عَصْرِآِسَر يسَرْ: عَصْرِآِسَر يسَرْ explained before, in art. عَصْر (K.) See also راَسَر, in six places.
signify The left [hand, or arm, or foot, or leg, or] limb: and the same two words, and the left, meaning the left side or direction or relative location or place: (Msb:) and the left side: or a person [or thing] that is on the left side: (Msb, art.): the left wing of an army:] the pl. of يِسَار (Lh, M, K) and يِسَار (AHn, M,) which last is [also] pl. of يِسَار (TA:) [and the pl. of يِسِير is يِسِر.] You say, يِسَر َﺪَﻌَـﻗ ٌنَﻼُﻓ Such a one sat on the left side. (S.) And اوُﺪَﻌَـﻗ ًﺔَﻨَْﳝ ًةَﺮْﺴَﻳَو and يِلَﻋ يِرﺎَﺳَﻳَو ٍﲔَِﳝ، and ُتقدِيِلَّا يِرْسِيَو، and ِنَﻋ ِنَِﻴَِلْا يِرَاَسَيْلَاَو، and ِنَعَو ِنَِﻴَِلْا يِرَاَسَيْلَاَو، and ِنَعَو ِنَِﻴَِلْا يِرَاَسَيْلَاَو، and ِنَعَو ِنَِﻴَِلْا يِرَاَسَيْلَاَو، and ِنَعَو ِنَِﻴَِلْا يِرَاَسَيْلَاَو، and ِنَعَو ِنَِﻴَِلْا يِرَاَسَيْلَاَو، meaning, They sat on the right side and on the left. (Msb.) And ُهْاَو ُهِرُسَيَارُم He turned his left parts towards him]. (A.)

يسار: see يِسَر.

يسور: see يِسَر، in two places.

يسير: see يِسَر, Little, or small, in quantity, petty: (S, A, K:) mean, contemptible; paltry; of no weight or worth. (A.) See also يِسَر.

يسارة: see يِسَر.

يسار: see يِسَر.

يسار: see يِسَر, first signification. [Taking the left-hand side or direction: or coming on, or from the direction of, the left hand of a person:] contr. of يِنَأَر. (S.) [Dividing a thing into parts, or portions.] [Hence,] The slaughterer of a camel: (K, TA:) because he divides its flesh into portions: (TA:) the person who superintends the division of the slaughtered camel (M, K) for the game called يِسِر: (K:) pl. يِسِرُون [and يِسِر] (M, K:) A'Obeyd says, I have heard them put يِسِر in the place of يِسَر, [for the
explanations of which see what follows, and \( \text{ٌﺮَﺴَﻳ} \) in the place of \( \text{ٌﺮِﺳَ} \) or \( \text{ٌﺐِرَﺿ} \), (M,) and \( \text{ٌﺮَﺴَﻳ} \) signify the same: and the pl. is \( \text{ٌرﺎَﺴْﻳَأ} \) \( (S, A:) \) signifies [as explained above, and also] a person who plays with gaming-arrows, (S, Msb, TA,) [at the

game called \( \text{ٌﺮِﺴْﻴُﳌا} \) for a slaughtered camel; because he is one of those who occasion the slaughter of the camel; and the pl. is [as above and] \( \text{ٌرﺎَﺴِرُون} \), i. q. [which signifies the same; and the person who is entrusted, as deputy, with the disposal of the arrows in the game above mentioned, and who shuffles them in the party assembled together at the game called \( \text{ٌرِسُور} \) \( (M, K:) \) pl. \( \text{ٌرِسُورُون} \) \( (M:) \) and \( \text{ٌرِسُور} \), and also \( \text{ٌرِسُورُون} \), signify one who contends with another at a game of hazard; syn. \( \text{ٌقَامُر} \) or \( \text{ٌسُر} \) and \( \text{ٌسُورُون} \), and also \( \text{ٌسُورُون} \), are applied to one who has, or to whom pertains, a gaming-arrow. (IAar, TA.)

\( \text{ٌرِسُر} \) [More, and most, easy, or facile; fem. \( \text{ىَﺮْﺴُﻳ} \). See also \( \text{ٌرِسُر} \).

\( \text{ٌرِسُر} \) [originally \( \text{ٌرِسُرْ} \) Possessing competence, or sufficiency; or rich, or wealthy, or opulent: (M, K;) pl. \( \text{ٌسُورُون} \) \( (M:) \) and \( \text{ٌسُورُون} \) \( (M:) \) like \( \text{ٌمُسْرُورُون} \), pl. of \( \text{ٌمُسْرُورُون} \); and \( \text{ٌمُسْرُورُون} \), pl. of \( \text{ٌمُسْرُورُون} \); as though the sing. were \( \text{ٌرِسُرْ} \) \( \text{ٌرِسُرْ} \) but by rule it should be \( \text{ٌرِسُرْ} \), for the masc., and \( \text{ٌرِسُرْ} \), for the fem. (Abu-l-Hasan, M.)

\( \text{ٌرِسُر} \) : see \( \text{ٌرِسُر} \).

\( \text{ٌرِسُر} \) The game, or play, with unfeathered and headless arrows; (M, K;) the game of hazard which the Arabs play with such arrows; (S, Mgh, Msb;) a game of the Arabs, played by ten men, with ten unfeathered and headless arrows: they first slaughtered a camel, [bought on credit, (see below, in this paragraph,)] and divided it into ten portions, or, as some say, [agreeably with what
follows,] into twenty-eight: the first arrow was called َﻞَﻔُ defaultCenter, and had [one notch and] one portion of the slaughtered camel: the second, ُمَءْﻮُـﺘﻟا, and had [two notches and] two portions: the third, ُﺐﻴِﻗﱠﺮﻟا, and had [three notches and] three portions: the fourth, ُﺲْﻠِﳊا, and had [four notches and] four portions: the fifth, ُﺲِﻓﺎﱠﻨﻟا, and had [five notches and] five portions; or, as some say, this was the fourth: the sixth, ُﻞِﺒْﺴُﳌا, and had [six notches and] six portions: the seventh, َﴓْـیِстан, which was the highest of them, having [seven notches and] seven portions: the eighth and ninth and tenth were called ُﺢﻴِﻔَـﺴﻟا and ُﺢﻴِﻨَـﳌا; and these three had no portions: [the players to whom these three fell had to pay for the slaughtered camel: (see ُﻞِﺒْـﺴُﳌا): whence it appears, that if the camel was divided into ten portions, (see ٌْﱘَر,) the game must have continued after all these were won, until it was seen whose were the eighth and ninth and tenth arrows; and it seems to be the general opinion that this was the case:] the camel being slaughtered, they collected together the ten arrows, and put them into the ِر، a thing resembling a quiver (ﺔَﻧﺎَﻨِﻛ, ), and turned them round about or shuffled them (اَـهﻮُـۧۮ۰ُا: [or they employed a person, whom they called حَرْضَة, to do this:] then they put them into the hand of the judge (الَـڪَحَـک), who took them forth one after another in the name of one after another of the party; [or they commissioned the ِضْرَـﺣ to do so:] and each took of the portions of the slaughtered camel according to his arrow; but those to whose lots fell the arrows without portions were obliged to pay the price of the slaughtered camel: with the flesh of which they afterwards fed the poor; and him who would not engage with them in the game they reproached, and called a َمَﺮَـﺑ( : Sefeenet Er- Rághib, printed at Boolák; p. 637:) [see also ُﺐﻴِﻗَر, and ُﺐﻳِﺮَﺿ, and ُﺮْـﺸَﻋ:] or َبَأْـکَح, of any game of hazard; or play for stakes, or wagers: (K:) so that even the game of children with walnuts is included under this name by Mujáhid in his explanation of verse 216 of chap. ii. of the Kur.: (TA:) or anything in which is risk, or hazard: (Kull, p. 321:) or the game of tricktrack, backgammon, or tables; syn. ُنِرَد (Sgh, K:) and chess was called by ‘Alee the ِمِيسر of the Persians, or foreigners: (TA:) or the slaughtered camel for which they played: for when they desired to play, they bought on credit a camel for slaughter, and slaughtered it, and divided it into twentyeight portions, or ten portions; and when one [of the arrows] after another came forth [from the َرَبَاءة] in the name of one man after another, the gain of him for whom came forth those to which belonged portions appeared, and the fine of him for whom came forth [any of the arrows
called] the ﻓُﻓُغ (K;) so called as though it were a place of division: and so used by the poet Lebeed, who speaks of a fat ميستر.

(TA.)

ميستر: see فيسر, in two places. See also فيسر, in four places.

وقت: see فيسر.

وقت: see فيسر.

وقت: see فيسر.

Prepare; disposed; made easy, or facile. So in the following words of a trad.: ﻓُ kuk ميستر وَأَمِل ﻗِﻠْﺧ ﻣَهَل [And every one is prepared, &c., for that for which he is created]. (TA.) I. q.

دروامز [q. v.]; (Mgh, K;) app. a post-classical word; so called because easily taken; (Mgh;) in Persian, called رواود [q. v.]; (Mgh, K;) and in Egypt termed لقمة الفاضي. (TA.)

ميستر, applied to a man, (S, TA;) Having numerous offspring of sheep or goats [and therefore much milk]; (TA;) contr. of شجنب. (S, TA.)

ميستر: see فيسر, in three places: and see also فيسر.

ميستر She-camels that bring forth easily. (TA.)
A well known stone; jasper; particularly a whitish kind thereof, found in Mount Imaus: (Golius, from Et-Teyfáshee:) an arabicized word, from [the Persian] يشب، q. v. (K.)
How unlucky! a vulgarism: see 4 in art.
i. q. [both signifying *How good, sweet, delicious, or pleasant, is he, or it*]. (TA, art. طب).

i. q. [More, or most, good, sweet, delicious, or pleasant: and pure]: a correct and chaste dial. form of the latter word. (Ex., from a trad., طب: *Keep ye to the black thereof*; i. e., of the fruit of the كأرآك, سود* for it is the best of it. But some deny its being a dial. form, [holding it to be formed by transposition]. (TA,) طب: *The sheep, or goat, came in the vehemence of her lust for the male*. (K.) See also art. طب.
1. (K.) aor. — , because of the guttural letter, or — , accord. to the common rule observed in the K, or — , as though it were of the same class as —, (TA,) [the last is probably the most correct form, as — is the aor. of —, of which — is a dial. form.] He, or it, hit him, or hurt him, on the part of his head called the —. (K.)

— [The top of the head;] the part where the anterior and posterior bones of the head meet: [see —, of which it is a dial. form:] pl. —. (TA,) Isd regards this form of pl. as an indication that the — is a radical letter, and therefore mentions it in this art.; (TA,) [and F says the same in art. —: but see that art.].

— [He touched Spica Virginis, or Arcturus, with the top of his head]. (A.)

— [ Fluent, — i. q. — They journeyed in the night; &c.] (A.) [See also art. —.]

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2. Hit, or hurt, on the part of his head called the —. (K.)
A boy *grown up,* (Msb, TA,) *grown tall,* (Ham, p. 354 et seq., Har, p. 189;) as also and *grown.* (Ham, ibid.) See an ex. voce *خِّبَطُم* and *شَادِّخ* and *مُطَبَّح.*

*The offspring of fornication, or adultery.*
The sapphire, of whatever variety: the ruby, oriental ruby, or red sapphire, also called carbuncle; of which there are several varieties, whereof one is the carbuncle; also called the sapphire, commonly so called, or blue sapphire, also called carbuncle: and the topaz, oriental topaz, or yellow sapphire, also called carbuncle: the jacinth, or hyacinth, accord. to Golius, who observes, as on the authority of the Teyfāshee, that by this name are called various gems of the East; four species thereof being enumerated; the red, the yellow, or gold-coloured, the blue, or azure, and the white: that the sapphire and the chrysolite are also thus called: but that, by the word used absolutely, the red jacinth, or hyacinth, commonly called the ruby, is meant: which last remark is agreeable with modern usage: a well known gem; (K;) of which there are many varieties, (TA,) the most excellent whereof is that called the finest kind of ruby or carbuncle, (K,) also called the finest kind of ruby or carbuncle; (K;) said to be brought from Sarandeeb [or Ceylon]: it has the property of exhilarating, and of conjoining [separated friends]; (TA;) and is profitable for disturbance of the mind (occasioned by the black bile, TA) and palpitation, and weakness of the heart and stomach, if drunk; [being app. reduced to powder for that purpose, as is done with some other gems in the East:] and for congealment of the blood, if hung [upon the person]: (K;) it is a Persian word, (S,) arabicized: (S, K;) of the measure: n. un. with; and pl. yowāqitā.
écriture normalisée

1. **écriture normalisée**

   يَقَطَّ (Msb, K) and يَقَطَّ, aor. يَكَطَّ, (Lh, K) and in the Msb is added يَقَطَّ, i. e. like ضَرْبَ، which is strange; (TA)

   [but this I do not find in my copy of the Msb]

   inf. n. [of the first] يَقَطَّ, (Msb, K) and يَقَطَّ, (Msb, TA) or the latter is a simple subst., (S) and [of the second] يَقَطَّ، (Msb, K)

   He waked, or woke; did not sleep, or was not sleeping.

   (Msb, K) ___ See also 5.

2. **écriture normalisée**

   يَقَطَّ See 4, throughout.

3. **écriture normalisée**

   يَقَطَّ, (S, &c.) inf. n. يَقَطَّ (TA) He awakened him, (S, Mgh, Msb, K) من نومه from his sleep; (S) as also يَقَطَّ, inf. n. يَقَطَّ, (K) and يَقَطَّ, (TA) He roused his attention, لِلآمَرَ to the things, or affairs; (Msb) as also يَقَطَّ، (TA) He dispersed the dust: (Lth) and he raised the dust; (Lth, S, Z) as also يَقَطَّ، (Lth, S) or, accord. to Az, this is a mistranscription, for يَقَطَّ, inf. n. يَقَطَّ, (TA)

4. **écriture normalisée**

   يَقَطَّ، (S, Mgh, Msb, K) He became awakened; or he awaked, or awoke; (S, Msb, TA) من نومه from his sleep;

   (TA) as also يَقَطَّ، (S, Mgh, Msb, K) His attention became roused, or he had his attention roused, لِلآمَرَ to the thing, or affair; (Msb, * TA) as also يَقَطَّ، (Msb) he became vigilant, wary, or cautious. (TA) You say also, يَقَطَّ، (TA) He has his attention roused at his voice, to listen thereto]. (TA)

5. **écriture normalisée**

   يَقَطَّ see 5, in three places. يَقَطَّ، (K, TA) made a sound or sounds: (K, TA) like as one says [in the contr. case], نَأَمَ، meaning its sound, or sounds, ceased, by reason of the fulness of the leg. (TA) يَقَطَّ، (K, TA) see 4.
A man **waking**, or **awake**; not sleeping: (K) or the last has this signification; (S, Msb;)

and its fem. is **يَقِطَّيْلِهَا** (O, Msb, K)
and the pl. of **يَقِطَّيْن** is **يَقِطَّيْنِيًَّا** (IB;)
and the pl. of **يَقِطَّيْنِيَّات** is **يَقِطَّيْنِيَّاتِيًَّا** (K.)

And the first (ISk, S, Msb) and second (ISk, S) A man **vigilant, wary, cautious, or in a state of preparation**; (S, Msb;)

**having his attention roused**; (S:) and **intelligent**; (Msb:) or a man **having his attention much roused, very vigilant, and possessing knowledge and intelligence.** (ISk.)

In the **TA**, each of these two epithets is said to be after the manner of the rel. n.; but they are both part. ns. from **يَقِطَّ»** as syn. with **يَقِطَّ»»»». (ISk.)

You say also, **لَّنَأَّمْثَرُ يَقِطَّيْلَةَ أَنَّهُ لَّنِإَّمْثَرُ يَقِطَّيْلَةَ أَنَّهُ ِنَّمَّزُ يَقِطَّيْلَةَ أَنَّهُ اَمْثَرُ يَقِطَّيْلَةَ أَنَّهُ**

Verely such a one is vigilant; not dull, heavy, or listless; [lit.] light in head.

(AA.)

**A state of waking, or being awake**; (S, Mgh, K;)

**العِيشُ النَومَ والْيُّبْنَيَّةِ يَقِطَّةَ**

**وَالْمُرْءُ بَيْنَهُمَا خِيَالٌ سَارِى**

Life is a state of sleep, and death is a state of waking; and man between the two is a night journeying phantom]; but most hold it to be used only by poetic license. (TA.)

**The domestic cock.** (K.)

 بأَبُو الْيَقِطَّانِ [I have not seen any more vigilant, wary, or cautious, than he]. (TA.)
He knew it; he was, or became, certain, or sure, or he made sure, of it; syn. intuitively, and inferentially; (Msb.) [see 1 in art. علم;] and تَقَلِّد

See 1.

See 1.

See 1.

See 1.

Sure, or certain,
Shields, of the kind called دراق, or of the kind called دراق, as is said in the R and M; which two kinds differ in this, that the دراق, like the ححف, are of skin, or leather, without any wood or sinews (or nerves), whereas ترس is a more general appellation: (TA:) or coats of defence, syn. دروع, (K,) of the fabric of El-Yemen: (TA:) made [app. whether shields or coats of defence] of skins; (K;) i. e., of the hides of camels: (TA:) or coats of defence (دروع) of the fabric of El-Yemen, made of skins sewed together: a coll. gen. n., of which the n. un. is دلبة. 'Amr Ibn Kulthoom says:

* علينا البيض والليلب اليمان
* وأسيافية يقمن وينحننا

[Upon us (were) helmets, and leathern coats of defence of the fabric of El-Yemen, and swords that are straight (so accord. to the above reading, of يقمن, which I find in an excellent copy of the S: but some read يقيمن, which, I think, affords not so good a sense:) and that curve]: (S;) or helmets made of camel's hides: [see also ألب and ألب] or [head-coverings made of] plaited thongs of leather (نسموع) woven together, which are put on the head in lieu of the helmet: (TA:) or skins which are sewed together, and worn on the head, specially: (K;) or skins which are worn beneath the [kind of coat called دراق, or [beneath that of] دباج; one of which is called: or skins which are worn like the coats of defence called دروع: or skins of which such coats are made: (TA:) or any defensive coverings, or armour, of skins; not of iron; and hence, shields (درق) [of skins] are thus called: a poet says,
[Upon them are, or were,) all kinds of ample coats of mail, smooth and glistening; and in their hands, round shields of skins]: and that skin [of which such coverings are made]: Aboo-Dahbal El-Jumahee says,

[My coat of mail is smooth and glistening: its cleaving (or sticking close) is an admirable cleaving: and its shield, of good dimensions, is of strips of skin: so accord. to explanations in the S, in arts. and but I incline to think that here is the same as ; and that a word is understood, which makes the meaning to be its opening at the neck and bosom, of good dimensions, is bordered with an edge of thongs]: (S:) or simply skin, or hide. (K.) Also defensive coverings, or armour, of pieces of felt (لسوت) with a stuffing of honey and sand. (K.) Also, Steel; (K;) pure iron: (ISH, T, K;) n. un. (TA.) Of this signification, the following hemistich is cited as an ex.,

[And a pulley-axis clearer (in its brightness) than the lustre of pure iron, or steel]:
but ISk says that it is by an Arab of the desert, who, hearing the verse of 'Amr Ibn-Kulthoom quoted above, erroneously supposed بلب to signify the most excellent kind of iron; and IDrd also asserts that the meaning assigned to it in this hemistich is founded upon a mistake. (TA.) See also أَلْبَأ. Also, Anything great, big, or large in size. (K.)
2. And the patient: see Mgh in art.

3. And the patient's suffering: see Mgh in art.

5. See am. i. q. (TA in art.)
The male of the [or mountain goat: not L: L]. (M, TT.)
He was prosperous; fortunate; lucky. (T, M, K.)

He made it to incline towards the right: see an ex. voce [near the end of the paragraph].

He was placed on his right side in the grave. (TA, voce i. q. تَمْرَكُّ بِهِ [q. v.].) (S.) One is fortunate in, or derives a blessing from, his counsel. __ He augured good by it, or from it; or looked for good fortune, or a blessing, from it; syn. تَمْرَكُّ بِهِ (Mgh, Msb, &c:) opposed to مَءَأَشَتِهِ in the K, art.

Prosperity; good fortune; good luck; auspiciousness; (T, S, M, K;) contr. of شَؤْمَش (M.) and of سَعَد. (L. art. سُعَدِ.)

The location that is on the right. __ The south. See سَرْح. __ also, The south. See يَمِين. __ also signifies A covenant (Bd, and Jel in lviii. 39) confirmed by an oath. (Bd, ibid.) The oath by attestation of God: see [I swore, or have sworn, an
oath]. (T, S, M, voce أَمِينَ, which see. You say, أَمِينَ اللَّهُ لَا أَفْعَلُ, (as in some copies of the S [meaning, حَلَفَتْ مَنْ أَمَّيَنَ اللَّهَ لَا أَفْعَلَ) or أَمِينَ اللَّهُ (as in other copies [meaning, حَلَفَتْ مَنْ أَمَّيَنَ اللَّهُ قَسْمِي]. See a similar form of oath voce أَمِينَنَا صَادِقَةٌ لَأَفْعَلُنَّ. حَرَامٌ أَمِينَنَا صَادِقَةٌ لَأَفْعَلُنَّ.)

A garment of Yemen: see a verse voce مَأْشَأٌ.

The right, as opposed to the left; see Kur, xix. 53, xx. 82, and xxviii. 30:] contr. of أَيْسَرُ; and [in like manner] سَمِّيَةٌ مِمَّهِ مِمَّهِ سَمِّيَةٌ، contr. of أَيْسَمُ، أُيْسُمُ (S.)، مِمِم۫ةٌ سَمِّيَةٌ، as signifying The right, opposed to the left; and as signifying Lucky, or auspicious: pl. أَيَامُ أُيَامُ، أُيَامُ. See اَيَامُ أُيَامُ. أُيَامُ، أُيَامُ. אַיָּמִין. אַיָּמִין It is also used in the sense of נָכַר. אַיָּמִין, used only in swearing, is a sing. noun, not a particle, nor pl. of אַיָּמִין: and is derived from אָמַנ. (Mughnee.)

The right wing of an army. See אַיָּמִין.

Mímuun Fortunate; happy; (T, M, MA, KL) blést. (T.) See an ex. voce مَأْشَأٌ عَرِيْكَةٌ. Michael.

Tímúm The having [or receiving] a blessing. (K, L.)

Aًمِنُّ: تَأَمَنَّا (T, M, voce أَمِنَّا).
A certain thorny kind of tree, not of the kind called عضًا. Mentioned here by IM. See art. (TA.)
A kind of sea-fish: (IAar, T:) different from the بنيث: it is doubtful whether it be Arabic, or a foreign word introduced into the Arabic language. (T.) [See arts. بنيث and بنيث.]
يتم

حلمة : ينتمى
It (flesh-meat, K, or a wound, TA) became stinking. (AZ, K.)
A name of the fish upon which is the earth: erroneously written with تومه و: so says Esh-Shihâb in the 'Imáyeh. (MF, TA.) [See my translation of the 1001 Nights, note to the Introduction.]
يوح

، (so accord. to AHat, Mbr, AAF, Kr, Abu-l-'Ala El-Ma'arree, A,) [of the fem. gender, (see بروح)] indecl., and without the art. 

لا (ISd,) accord. to IAmb بروح, but this is a mistake originating from a corrupt transcription of the word, (IKh, IB, &c.,) and بروح, also

indecl. like براح (TA) and بروحى (IAth, K,) names of The sun. (S, art. بروح, K, &c.) [See بروح.]
A time, whether night or day; (Msb:) time absolutely, whether night or not, little or not: this is the proper signification: (Kull, p. 390:) and day, meaning the period from the rising of the sun to its setting; (Lth, TA:) the time when the sun is above the earth: this is the common conventional acceptance: (Kull, ubi suprà:) and the period from the second [or true] dawn to sunset:

(Msb, Kull:) this is the legal acceptance: (Kull:) and a civil day: the period of the revolution of the greatest firmament. (Kull) ___ Also, An accident, or event; syn. _نْﻮَﻛ and _ﺔَﻨِﺋﺎَﻛ. Ex., _َﻢْﻌِﻧ ُخَْﻷٱ ٌنَﻼُﻓِﰱِمْﻮَـﻴﻟا اَذِإ َلَﺰَـﻧ ﺎَﻨِﺑ Excellent is the brother, such a one, in the case of the accident, when it befalls us. (T.) ___ See _مْﻮَـﻳ َمْﻮَـﻳ _اَﻨﻴِﺗَْ _رﺎَﻬَـﻧ He comes to us day after day, i. e., every day: (Sharh esh-Shudhoor:) and ُمْﻮَـﻳ ٍمْﻮَـﻳ (In a verse cited by IJ. in Mz, sect. on the _ﺔَﻘﻴِﻘَﺣ and _مْﻮَـﻳ ___ _زﺎََﳎ A dayjourney, or day's journey. ___ A day, as in our phrase he won the day; meaning contest, fight, or battle: I render it a day [of conflict]. ___ The [days, (agreeably with an English, as well as Arabian, usage,) meaning] conflicts of the Arabs. (ISk, T.) _مْﻮَـﻳ ِّﻚﱠﺸﻟا He who thinks only of the present day,] not of the morrow. (Er-Rághib. in TA, art. _نﺑا ِﻪِﻣْﻮَـﻳ _نِرَﺑ see _ةَرْﺪَﻧ, in two places.

A day's wages.
I wrote a beautiful [I wrote a beautiful]. (TA, in art. حي.)