

came forth upon them: (K:) like نَبَعَ and نَبَهُ: he came upon them. (AZ, S.) [See also نَابِي.] — نَابِي He went forth from a land to another land. (S, K.) [See نَابِي.] — جَاءَتْ بِهِ اَلْاَرْضُ i. q. جَاءَتْ بِهِ نَابِي The land brought, or led him: (S, L:) [accord. to Golius, The land brought, or produced, it: but it is a phrase well known to the learned among the Arabs in the present day, as similar to نَادَاهُ "his dust, or earth, (i. e. the place of his burial,) called him:" and the explanation which I have given is confirmed by the citation, in the S, of the following verse, of Hanash Ibn-Malik, immediately after جَاءَتْ بِهِ نَابِي in the sense of جَاءَتْ بِهِ:]

• فَنَفْسَكَ اَحْرِزْ فَاِنَّ الْحَتُو •
• فَ يَبْنَان بِالْمَرِّ فِي كُلِّ وَاو •

[Then take good care of thyself; for deaths (of various kinds) bring (or lead) a man into every valley (or place): i. e., fate brings him to the place where he is destined to be buried, wherever it be]. (S.) — نَابِي, aor. ء: see 4.

2. نَابِي: see 4.

3. نَابَاهُ He acquainted or informed him, and the latter did the same. (K.) — Also, simply, نَابَاهُم He acquainted or informed him. (TA.) — نَابَاهُم He quitted their neighbourhood; withdrew to a distance from them. (K.) [See also art. نَبُو.]

4. اِنْبَاهُ and اِنْبَاهُ, and اِنْبَاهُ, (and اِنْبَاهُ, S, K, art. اِنْبَاهُ; and اِنْبَاهُ, S, K, art. اِنْبَاهُ) each followed by اِنْبَاهُ or اِنْبَاهُ; (TA;) He informed him, or told him, of it: (K:) or these verbs, followed by اِنْبَاهُ, signify he made him to know it; and followed by اِنْبَاهُ, he informed him, or told him, of it. (TA.) — Es-Sameen says, that اِنْبَاهُ and اِنْبَاهُ and اِنْبَاهُ, when they convey the meaning of knowledge, are triply transitive, or may govern three objective complements, the greatest number that any verb can govern: (TA:) [ex. اِنْبَاهُ زَيْدًا عَمْرًا قَائِمًا I acquainted Zeyd that Amr was standing]. — It is also said, that اِنْبَاهُ has a more intensive signification than اِنْبَاهُ: ex. مَنْ اِنْبَاهُكَ هَذَا قَالَ تَبَانِي الْعَلِيمُ الْخَبِيرُ [Who hath acquainted thee with this? He said, The Knowing, the Intelligent (God), hath apprized me: Kur, lxvi. 3]. (TA.) — Sb has mentioned اِنْبَاهُ [for اِنْبَاهُ] as used for the sake of conformity in sound with a preceding word. (M, TA.) [See art. اِنْبَاهُ] = اِنْبَاهُ He cast, or shot, but did not split, or cleave, or make a slight cut, or scratch: (S, K:) or, did not penetrate. (K.)

5. اِنْبَاهُ, (S, K,) said to have been pronounced with ء universally; (Sb, S;) but in the L, اِنْبَاهُ; (TA;) He arrogated to himself the gift of prophecy, or office of a prophet. (L, K.)

10. اِنْبَاهُ He sought, or searched after,

information, or news. (K.) — وَتَسْتَبْشِرُونَكَ اَحَقُّ هُوَ (in the Kur, x. 54) means And they will ask thee to inform them, [saying,] Is it true? (Bd.)

نَبَا Information; a piece of information; intelligence; an announcement; news; tidings; a piece of news; an account; a narrative, or narration; a story: or what is related from another or others: syn. نَبَا (S, M, K:) it is generally held to be syn. with نَبَا; but accord. to Er-Rāghib, signifies an announcement of great utility, from which results either knowledge or a predominance of opinion, and true: (TA:) pl. اِنْبَاهُ. (K.) — اِنْبَاهُ الْعَظِيمُ [Kur, lxxviii. 2.] accord. to some, The Kur-ān: others say, the resurrection: and others, the case of the Prophet. (TA.) — اِنْبَاهُ, in the Kur, xxviii. 66, (فَعَمِيَتْ عَلَيْهِمُ اَلْاِنْبَاهُ) signifies The allegations, pleas, or excuses. (TA.)

نَبَا An eminence, or protuberance, in the earth, or ground. (TA.) — نَبَا A low voice, or sound: (S, K:) or the cry, or barking, of dogs. (K.)

نَبِي (S, K,) pronounced with ء in the dial. of the people of Mekkeh, (S,) whose pronunciation of it is disapproved by Sb on account of its uncommonness; (TA;) by others, نَبِي, without ء; (S, K, TA;) A prophet: (TA:) of the measure مَفْعَل used in the sense of the measure مَفْعَل [i. e. (1B) or فَاعِل (S, Es-Sunoosee) or مَفْعُول; (Es-Sunoosee) i. e., who acquaints or informs mankind, (S, K, TA,) or who is acquainted or informed, respecting God and things unseen: or accord. to some, it is derived from نَبُوَة and نَبَا signifying "elevation;" (see art. نَبُو;) in which case it is originally without ء: or, accord. to others, from نَبِي in a sense given below; that of "a conspicuous way." (TA.) It is a less special word than رَسُول [when thereby is meant an apostle of God]; for every رسول is a نَبِي, but not every نَبِي is a رسول. (TA.) Pl. اِنْبِيَاءُ (S, K, without ء, because the ء is changed into ي in the sing., S,) and نَبِيَاءُ (S, K, like كُرْمَاءُ [pl. of كُرْمِي] TA,) and اِنْبَاهُ [K, these two preserving the original radical ء] and نَبِيُونَ, (K,) without ء: (TA:) but some pronounced the first and last of these pls., in the Kur-ān, with ء; though the more approved pronunciation is without ء. (TA.) The dim. is نَبِيِي, (S, K,) with those who make the pl. اِنْبَاهُ [or اِنْبَاهُ]; but with those who make the pl. اِنْبِيَاءُ, it is نَبِيِي. (K.) — An Arab of the desert said to Moḥammad, يَا نَبِيَّ اَللّٰهُ, and the latter disapproved of his pronouncing نَبِيِي in this case with ء, because, as it signifies An emigrant, he meant thereby to call him an emigrant from Mekkeh to El-Medeeneh. (S, K, TA.) — نَبِيِي A conspicuous, an evident, or a clear, way. (K.) Hence, accord. to some, the apostle [or rather prophet] is so called, because he is the conspicuous, evident, way, that conducts to God.

(MF.) — نَابِي and نَابِي An elevated, or a protuberant, or gibbous, place. (K.) — Hence it is said in a trad., لَا تُصَلُّوا عَلٰى النَّبِيِّ, [Pray not upon the place that is elevated, or protuberant]. (K.)

نَبُوَة, (K, in the CK نَبُوَة) in which the ء is sometimes softened in pronunciation, and sometimes [or rather generally] changed into و which is incorporated into the preceding و so that the word is written and pronounced نَبُوَة, (TA,) Prophecy; the gift of prophecy; the office, or function, of a prophet. (MA, K.) Dim. نَبِيِيَة. (S, K.)

نَابِي act. part. n. of نَابِي. — A bull [app. a نَابِي] that goes forth from one land or country to another. (TA.) — A torrent that comes forth from another land or tract. (S.) — A man coming forth unexpectedly from an unknown quarter. (S, A.) — [See also نَبِيِي.]

جَائِيَة خَبَر, i. q. هَلْ عِنْدَكُمْ نَابِيَة خَبَر, [Have ye any current news? or—news from a distant place? &c.: see جَائِيَة]. (A.)

نبت

1. نَبْت (S, M, K,) aor. ء, inf. n. نَبْت and نَبَات; [which two ns. see mentioned as subst.]; and نَبْت; (M;) and نَبْت; (Fr, S, K;) [respecting which last see below;] It (a thing, M, or a leguminous [or other] plant, S, K,) grew; grew forth; sprouted; vegetated; or germinated. (S, M, K.) Aq disallows نَبْت in this sense; but AO allows it, alleging the words of Zuhayr, حَتَّىٰ اِذَا اُنْبَتَ الْبَقْلُ [Until, when the leguminous plants grew]. نَبْت and نَبْت are said to be like مَطَرَتِ السَّمَاءِ and اِمْطَرَتِ. In the Kur, xxiii. 20, Ibn-Ketheer, Aboo-Amr and El-Hadremee read نَبْت: others, نَبْت: but ISd says, that, accord. to the former reading, some hold ب, which follows نَبْت, to be redundant; and others hold that مَا نَبْت is understood after نَبْت. Fr holds them to be syn. (TA.) — نَبْت, عَلَىٰ حَالَةٍ حَسَنَةٍ He, or it, grew in a good manner, condition, or state. (L.) — نَبْت, inf. n. نَبُوْت; It (a girl's breast) became swelling, prominent, or protuberant. (K.) — اِنْبَتَتِ, and نَبَتَتِ الْاَرْضُ, The land produced, or gave growth to, plants, or herbage. (S, K.)

2. نَبْت, inf. n. نَبِيْت, † He fed or nourished, or reared or brought up, a child: (S, K:) he nourished a girl, and nursed her up well, hoping that she might profit excellently. (TA.) — نَبْت [; Plant the term of thy life before (lit. between) thine eyes; i. e., keep it ever before thee]. (S.) — نَبْت, inf. n. نَبِيْت, He planted a tree. (M, S, K.) — He sowed seed, (M,) or grain. (A.)