

مَرْجِعٌ (K); place where, or whence, a thing grows; (Mṣb); place where a person or thing is set, or set up. (TA.) Pl. [of the former, مَنَاصِبُ, and] of the latter, نَصَبٌ and أَنْصِبَةٌ. (Az, Mṣb.)

— He has an excellent origin.

(Mṣb.) — **نِصَابٌ** † **هُوَ يَرْجِعُ إِلَى مَنْصَبِ صِدْقٍ** and **نِصَابٌ** † **صِدْقٍ**, He traces back his lineage to an excellent origin. (TA.) — **مَنْصَبٌ** † Rank, or quality, nobility, or eminence, and the like, absolutely, or derived from ancestry: syn. **حَسَبٌ** and **شُرْفٌ** from the same word as signifying "origin, source, &c." (Esh-Shiháb.) — **لِفُلَانٍ مَنْصَبٌ** To such a one pertains eminence of rank or station. (Mṣb.) — **أَمْرَأَةٌ ذَاتُ مَنْصَبٍ** A woman of rank or quality &c., (حَسَبٌ) and of beauty: or of beauty alone; because alone it exalts her. (Mṣb.) — **مَنْصَبٌ**, in the language of those of post-classical times, [and commonly pronounced, in the present day, مَنْصَبٌ,] † A post, an office, a function, or a magistracy; as though meaning the place in which a man is set, set up, or elevated; (Shifá el-Ghaleel;) or in which he is set, or set up, to see, or observe, [or supervise]: (MF:) pl. مَنَاصِبُ. (TA.) — **أَرْبَابُ الْمَنَاصِبِ** † Functionaries; magistrates. — See **مِنْصَبٌ**.

— **مِنْصَبٌ** An iron thing (an iron trivet, TA,) upon which a cooking-pot is set up: (IAḡr, K:) as also **مَنْصَبٌ**. (MF.)

— **مَنْصِبَةٌ** Fatigue, labour, or trouble: [or a cause of fatigue, &c.]. (K.) See **نَاصِبٌ**.

— **مَنْصُوبَةٌ**, as an epithet, applied to a **شَبَكَةٌ** or **حَبَالَةٌ** (A net or snare) set, or set up. And hence, as a subst., like **دَابَّةٌ** and **عَجُوزٌ**, † An artifice, a stratagem, a trick, a plot, a resource, or an expedient: or a stratagem in the game of chess. You say **سَوَى فُلَانٌ مَنْصُوبَةٌ** [Such a one framed a stratagem, or plot]. (Z.)

— **مَنْصَبٌ** 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.) — **صَفِيحٌ مَنْصَبٌ** [Broad and thin stones] set up, one upon another. (S.) — **تَغْرٌ مَنْصَبٌ** Teeth, or fore teeth, of even growth; (K); as though set up and made even. (TA.) [See an ex. in a verse cited voce **شَنَبٌ**.] — **مُجَعَّدٌ مَنْصَبٌ**, accord. to the K, i. q. **مُجَعَّدٌ**; but this is a mistake; and the correct word is **جَعْدٌ**, Soft moist earth; as in other books. (TA.)

— **مَنْصَبٌ** † Dust rising high. (S.) — † Hair full grown, and standing out. (TA, art. **سَبَكَرٌ**.) — **أَسْنَانٌ مَنْصِبَةٌ إِلَى خَارِجٍ** (S in art. **دَفَقٌ**) or **أَسْنَانٌ مَنْصِبَةٌ إِلَى قُدَامٍ** (JK in that art.) Teeth standing out or forwards].

يَنْصُوبُ : }
أَنْصِيبُ : } see نَصَبٌ .
تَنْصِيبُ :

نصت

1. **نَصَتَ**, aor. ʾ, (L, K,) inf. n. **نُصْتُ**; (L; and † **انصت**, inf. n. **أَنْصَاتُ**, (S, I, K) which latter is the more approved; (L;) and † **انصتت**; (L, K;) **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**: (Mṣb:) or **انتصب** signifies **he stood, or paused, listening**. (Mṣb.) — † **أَنْصَتَهُ**, and **نَصَتَ لَهُ**, (S, K,) and **أَلَيْهِ**, (Z,) and **نَصَتَ لَهُ**, (L,) **He was silent, and listened to his speech**. (S, K, &c.)

4. **انصته** **He made him silent; silenced him**. (Sh, K.) — **انصته عني** **He made him to be silent, [and to abstain] from [speaking of, or to,] me**. (Aḡ.) — See 1. — **انصت للهو** **He inclined to play, or sport**. (IAḡr, K.)

8: see 1.

10. **استنصته** **He asked him, or desired him, to be silent**: (K:) or, **to be silent and to listen to him**. (TA.)

نُصْتَةٌ Silence: [or silence and listening, &c.]. (K.)

نصح

1. **نَصَحَ لَهُ**, and **نَصَحَهُ**, (S, K, &c.) but the former is the original mode of expression, (Lb,) and is the more chaste, (S, Mṣb,) and the latter was scarcely ever used by the Arabs, (Fr,) aor. ʾ, inf. n. **نُصِحٌ** and **نَصَاحَةٌ** (S, K,) and **نَصِيحَةٌ**, (A, L, Mṣb,) or this last is a simple subst., (S, K,) and **نِصَاحَةٌ** and **نُصْحٌ** (L) and **نَاصِحٌ**, (TA) and **نِصَاحِيَّةٌ**; (K;) and † **نَاصِحَةٌ**, inf. n. **مُنَاصِحَةٌ**; (MF;) **He advised him, or counselled him, [in an absolute sense,] sincerely, honestly, or faithfully**: and he so acted towards him: (Mṣb:) 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.) — **نَصَحْتُ لَهُ نِصِيحِيَّةً**, inf. n. **نُصُوحٌ**, My advice, or counsel, or conduct, was sincere, honest, or faithful, to him. (L.) — **نَصَحْتُ تَوْبَتَهُ**, inf. n. **نُصُوحٌ** † **His repentance was, or became, true, or sincere**, [&c.: see **نُصُوحٌ**].

(A.) — **جِئْنَاكَ لِلنَّصَاحَةِ لَمْ نَأْتِ لِلرَّقَاحَةِ** [We have come unto Thee for the purpose of sincere worship: we have not come for gain, or traffic: see art. **رَقِحَ**.] (S, art. **رَقِحَ**.) — **نَصَحَ** It (anything, S) was, or became, pure, unadulterated, or genuine. (S, K.) = **نَصَحَ**, (S, K,) aor. ʾ, inf. n. **نُصِحٌ**; (S;) and † **تَنَصَّحَ**; (K;) † **He sewed a garment, (S, K,) or a shirt**: (TA:) or **he sewed it well**. (A.) = **نَصَحَ الرَّبِيَّ**, (inf. n. **نُصِحَ**, TA,) † **He (a man, TA,) drank until he was satisfied**. (K.) — **نَصَحَتِ الْإِبِلُ الشَّرْبَ**, aor. ʾ, inf. n. **نُصُوحٌ**, † **The camels drank in good earnest**. (IAḡr, S.) — **نَصَحَ الْغَيْثُ الْبَلَدَ**, (inf. n. **نُصِحَ**, TA,) † **The rain watered the district so that its herbage became close, without any bare part**: (En-Nadr, K:) or, **watered it abundantly**. (TA.) = **نَصَحَ**, aor. ʾ, inf. n. **نُصِحَ**, **He clarified honey**. (MF.) But this is rejected by the author of the K in [the work entitled] the **Baṣáir**. (TA.)

3. **نَاصِحُهُ**, inf. n. **مُنَاصِحَةٌ**, [He advised him, or counselled him, with sincerity or faithfulness, &c., reciprocally: see also 1]. (A.)

4. **انصح** **He watered camels so as to satisfy them with drink**. (IAḡr, S, K.)

5. **تنصح** **He was prodigal of نُصْحٌ** [i. e., sincere or faithful advice or counsel, &c.] Hence the saying of Aktham Ibn-Seysee, **إِيَّاكُمْ وَكُتْرَةَ التَّنْصِيحِ فَإِنَّهُ يُورِثُ الشُّمَّةَ** [Beware ye of being prodigal of sincere or faithful advice or counsel, for it occasions doubt, or suspicion, or evil opinion]. (L.) — **تنصح** **He affected to be like, or imitated, نَصِحَاءَ** [i. e., those who advise, or counsel, sincerely, honestly, or faithfully, &c.: see **نَاصِحٌ**]. (S, K.) — See 1.

6. **تناصحو** [They advised or counselled one another sincerely or faithfully, &c.: see 1]. (A, art. **فَضَحَ**.)

8. **انتصح** **He accepted نِصِيحَةٍ**, (S, K,*) or **نُصْحٍ**, (TA,) [i. e., sincere, honest, or faithful, advice or counsel, &c.]. As an ex. of this signification the following is cited

• يَقُولُ أَتَنْصِحُنِي إِيْنِي لَكَ نَاصِحٌ •

[He says, Accept my sincere advice, for I am to thee a sincere adviser]: (TA:) and **إِنْتَصِحْ** **اَقْبَلِ كِتَابَ اللَّهِ** 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 نَصِيحٌ** [a sincere or faithful adviser or counsellor, &c.]; whence the saying **لَا أُرِيدُ مِنْكَ**