

نَضْدٌ † Eminent; or noble: (L, K:) applied to a man: pl. أَنْضَادٌ. (L.) — 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.) — نَضْدٌ † A fat she-camel; (K;) likened to a couch-frame, or a raised couch, upon which are the things termed نَضْدٌ; (TA;) as also نَضُودٌ. (K.) — أَنْضَادٌ, of mountains, Stones, such as are called جَنَادِلٌ, one upon another. (S, L, K.) Also, of clouds, Portions piled up, one above another: (S, L, K:) sing. نَضْدٌ. (L.)

نَضُودٌ: see نَضْدٌ and نَضِيدٌ.

مَنْضُودٌ and مَنْضُودٌ (Mṣb, K,) and مَنْضُودٌ, [or the last has an intensive signification, as is shewn above,] Goods, household-goods, or commodities, (K,) put one upon another: (Mṣb, 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.] — طَلَعٌ نَضِيدٌ, in the Kur, [l. 10,] 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 نَضِيدٌ. (L.) — طَلَعٌ مَنْضُودٌ, in the Kur, [lvi. 28,] Gum-acacias having fruit or leaves closely set, one above another, from bottom to top, without their trunks being apparent below. (L.) — شَجَرُ الْحَنَّةِ نَضِيدٌ مِنْ أَصْلِهَا إِلَى فَرْعِهَا 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 نَضُودٌ (Jel, lvi. 20.)

نَضِيدَةٌ A pillow: and any stuffed article of household furniture: (L, K:) pl. نَضَائِدٌ: and نَضْدٌ is used as a coll. n. (L.)

نَضُودٌ: see نَضِيدٌ.

نَضْدٌ در مَنْضُودٌ Pearls arranged, or put together, in regular order. (A.) — See نَضِيدٌ.

نضر

1. نَضْرٌ, aor. نَضَرَ; (IAqr, S, A, Mṣb, K;) and نَضَرٌ, aor. نَضَرَ; (IAqr, S, A, K;) the last [also] mentioned by A'Obeyd; (S;) inf. n. نَضَارَةٌ, (S, A, Mṣb, K,) of the first; (S, Mṣb;) and نَضُورٌ (K) and نَضْرَةٌ, (S, A, K,) of the second, (S,) or this is a simple subst., (Mṣb,) and نَضْرٌ, (TA,) [also of the second;] and نَضْرٌ, (K;) [of the third;] and نَضْرٌ; (IAqr, L, K, TA;) It (a tree, A, K, and a plant, A, and foliage, TA, and a colour, K, and a face, IAqr,

S, Mṣb, K, and anything, TA,) was, or became, beautiful (S, Mṣb, K,) and bright: (S* [see نَضْرَةٌ below] or, when said of a face, tropically used, (A,) signifying as above: (TA:) or † it was, or became, beautiful and fresh: or beautiful and fine-skinned, so that the blood appeared [through the skin]: syn. حَسَنٌ وَعَظْضٌ: (A:) or pleasant: (Fr:) and انضُرٌ, said of a tree, its foliage became green. (TA.) — [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 نَضْرٌ and نَضْرٌ and نَضْرٌ to be mentioned below. And in like manner, when said of life, it signifies It was, or became plentiful and pleasant and easy.] = نَضْرَةُ اللَّهِ, (IAqr, S, A, Mṣb, K,) aor. نَضَرَ, (Mṣb,) inf. n. نَضْرٌ; (TA;) and نَضْرَةٌ, (S, A, K,) or this has an intensive signification; (Mṣb;) and انضُرَةٌ; (IAqr, S, A, K;) when the pronoun relates to the face, (IAqr, 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 Aṣ, 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. نَعْمَةٌ; (S, Mgh, Mṣb, TA;) or جَعَلَهُ نَاضِرًا [which signifies the same]: (A'Obeyd:) or نَضْرَةُ اللَّهِ, (El-Azdee, Mgh,) and نَضْرَةُ اللَّهِ, (El-Ḥasan El-Muäddib, TA,) signifies † God made his rank, or station, good (El-Azdee, El-Ḥasan El-Muäddib, Mgh, TA,) among mankind: (El-Ḥasan El-Muäddib, TA:) not relating to beauty of the face; (El-Azdee, El-Ḥasan El-Muäddib, Mgh, TA:) but is similar to the saying, اَطْلُبُوا الْحَوَائِجَ إِلَى وَجْهِهِ [which see explained in art. وَجْه]. (El-Ḥasan El-Muäddib, TA.) Aṣ cites this verse:

* نَضَرَ اللَّهُ أَعْظَمًا دَفَنُوهَا *
* بِسِجِسْتَانَ طَلْحَةَ الطَّلِحَاتِ *

[May God grant enjoyment to bones which they have buried in Sijistan: (I mean) Talhat-el-Talahit]. (TA.) And it is said in a trad., نَضَرَ اللَّهُ عَبْدًا سَمِعَ مَقَالَتِي فَوَعَاها ثُمَّ أَدَاهَا نَضْرًا, (Sh, S,* A,* Mgh,* TA,) or نَضْرًا, (Sh, S, in which latter we read أَمْرًا in the place of عبدا, and A, in which we find مَنْ in the place of عبدا, and Mgh; the reading نَضْرٌ 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. نَضْرَةُ اللَّهِ: see نَضْرَةٌ, throughout.

4. انضُرٌ: see نَضْرٌ, in two places. = انضُرَةٌ اللَّهُ: see نَضْرَةٌ, throughout.

نَضْرٌ (S, A, Mṣb, K) and نَضَارٌ (S, A, K, [in the CK نَضَارٌ] and TA) and نَضِيرٌ (S, Mṣb, K) and نَضْرٌ (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, Mṣb, K;) as also نَضَارٌ: (Es-Sukkaree:) or silver; (K;) as also نَضَارٌ: (Es-Sukkaree:) or generally the former: (TA:) pl. [of pauc.] (of the first, S,) انضُرٌ, (S, K,) and [of mult.] نَضَارٌ: (K:) or (so accord. to the S and A, but in the K, and) نَضَارٌ 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 نَضْرَةٌ [n. un. of نَضْرٌ] signifies a molten piece of gold. (TA.)

نَاضِرٌ: see نَضْرٌ.

نَضْرَةٌ Beauty (S, Mṣb, K,) and brightness: (S, TA:) so in the Kur, lxxvi. 11. (Jel.) [The above explanation in the Mṣb and K, "beauty," is evidently imperfect. Accord. to the Mṣb, the word is a simple subst., not an inf. n.] † Pleasantness of countenance. — نَضْرَةٌ لِنَعِيمٍ † The beauty and brightness of aspect characteristic of enjoyment, or of a plentiful and pleasant and easy state of existence: so in the Kur, lxxxiii. 24: (Bd, Jel:) or the brightness, or glistening, and moisture (نَدَا) [upon the skin] characteristic thereof. (Fr.) — Enjoyment; or a plentiful and pleasant and easy life; syn. نَعْمَةٌ [in the CK نَعْمَةٌ]. (A, K.) — Richness; or competence or sufficiency. (A, K.) — Life. (A, K.) = See also نَضْرٌ.

نَضَارٌ: see نَضْرٌ; each in two places. See نَضَارٌ: also عَرَبٌ.

نَضِيرٌ: see نَاضِرٌ, in two places: = and see نَضْرٌ.

نَاضِرٌ (A, L, K) and نَضِيرٌ (A, L, Mṣb, K) and نَضْرٌ, (A, L,) [being epithets from نَضْرٌ and نَضْرٌ, respectively,] and انضُرٌ, accord. to the K, but in the place of this we find in the corresponding passage in the L the verb انضُرٌ, with the addition "is like نَضْرٌ," (TA,) Beautiful