

نَصْرٌ † Eminent; or noble: (L, K:) applied to a man: pl. أَنْصَارٌ. (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.) — أَنْصَادٌ † A fat she-camel; (K;) likened to a couch-frame, or a raised couch, upon which are the things termed نَصْدٌ; (TA;) as also نَصُودٌ. (K.) — أَنْصَادٌ, 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. نَصْدٌ. (L.)

نَصُودٌ: see نَصْدٌ and نَصِيدٌ.

مَنْصُودٌ and مَنْصُودٌ (Mṣb, K,) and مَنْصُودٌ, [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.] — طَلْعٌ نَصِيدٌ, 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 نَصِيدٌ. (L.) — طَلْعٌ مَنْصُودٌ, 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 نَصِيدٌ 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 نَصُودٌ (Jel, lvi. 20.)

نَصِيدَةٌ A pillow: and any stuffed article of household furniture: (L, K:) pl. نَصَائِدٌ: and نَصْدٌ is used as a coll. n. (L.)

نَصُودٌ: see نَصِيدٌ.

نَصْدٌ Pearls arranged, or put together, in regular order. (A.) — See نَصِيدٌ.

نصر

1. نَصْرٌ, aor. نَصَرَ; (IAḡr, S, A, Mṣb, K;) and نَصَّرٌ, aor. نَصَّرَ; (IAḡr, S, A, K;) the last [also] mentioned by A'Obeyd; (S;) inf. n. نَصْرَةٌ, (S, A, Mṣb, K,) of the first; (S, Mṣb;) and نَصُورٌ (K) and نَصْرَةٌ, (S, A, K,) of the second, (S,) or this is a simple subst., (Mṣb,) and نَصْرٌ, (TA,) [also of the second;] and نَصْرٌ, (K;) [of the third;] and أَنْصَرَ; (IAḡr, L, K, TA;) It (a tree, A, K, and a plant, A, and foliage, TA, and a colour, K, and a face, IAḡr,

S, Mṣb, K, and anything, TA,) was, or became, beautiful (S, Mṣb, K,) and bright: (S* [see نَصْرَةٌ 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 وَعَظٌّ: (A:) or pleasant: (Fr:) and أَنْصَرَ, 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 نَصْرٌ and نَصَّرٌ and أَنْصَرَ to be mentioned below. And in like manner, when said of life, it signifies It was, or became plentiful and pleasant and easy.] = نَصْرَهُ اللهُ, (IAḡr, S, A, Mṣb, K,) aor. نَصَرَ, (Mṣb,) inf. n. نَصْرٌ; (TA;) and نَصْرَهُ, (S, A, K,) or this has an intensive signification; (Mṣb;) and أَنْصَرَهُ; (IAḡr, S, A, K;) when the pronoun relates to the face, (IAḡr, 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-Naḍr and Sh and in the Mgh and TA, and of the † second, as mentioned by Aṣ, and En-Naḍr 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 نَاصِرًا [which signifies the same]: (A'Obeyd:) or نَصْرَهُ اللهُ, (El-Azdee, Mgh,) and نَصْرَهُ اللهُ, (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, اُطْلُبُوا الْحَوَائِجَ إِلَيَّ وَجْهَ [which see explained in art. وَجْه]. (El-Ḥasan El-Muäddib, TA.) Aṣ cites this verse:

* نَصَّرَ اللهُ أَعْظَمًا دَفَنُوهَا *
* بِسِجِسْتَانَ طَلْحَةَ الطَّلْحَاتِ *

[May God grant enjoyment to bones which they have buried in Sijistan: (I mean) Talḥat-el-Talḥat]. (TA.) And it is said in a trad., نَصَّرَ اللهُ عَبْدًا سَمِعَ مَقَالَتِي فَوَعَاها ثُمَّ أَدَاهَا نَصْرًا, (Sh, S,* A,* Mgh,* TA,) or نَصْرًا, (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 نَصْرٌ 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. نَصْرَهُ اللهُ: see نَصْرَهُ, throughout.

4. أَنْصَرَ: see نَصْرٌ, in two places. = أَنْصَرَهُ اللهُ: see نَصْرَهُ, throughout.

نَصْرٌ (S, A, Mṣb, K) and نَصَارٌ (S, A, K, [in the CK] and TA) and نَصِيرٌ (S, Mṣb, K) and أَنْصَرَ (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 نَصَارٌ: (Es-Sukkaree:) or silver; (K;) as also نَصَارٌ: (Es-Sukkaree:) or generally the former: (TA:) pl. [of pauc.] (of the first, S,) أَنْصَرٌ, (S, K,) and [of mult.] نِصَارٌ: (K:) or (so accord. to the S and A, but in the K, and) نَصَارٌ 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 نَصْرَةٌ [n. un. of نَصْرٌ] signifies a molten piece of gold. (TA.)

نَاصِرٌ: see نَصْرٌ.

نَصْرَةٌ 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. — نَصْرَةٌ 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: (Bḍ, 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 نَصْرٌ.

نَصَارٌ: see نَصْرٌ; each in two places. See نَصَارٌ: also عَرَبٌ.

نَصِيرٌ: see نَاصِرٌ, in two places: = and see نَصْرٌ.

نَاصِرٌ (A, L, K) and نَصِيرٌ (A, L, Mṣb, K) and نَصْرٌ, (A, L,) [being epithets from نَصْرٌ and نَصَّرٌ, respectively,] and أَنْصَرَ, accord. to the K, but in the place of this we find in the corresponding passage in the L the verb أَنْصَرَ, with the addition "is like نَصْرٌ," (TA,) Beautiful