

(Msb, K) and bright. (TA.) So in the Kur, lxxv. 22, *وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ* + *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 نَضْرُ and its variations.] نَاصِرٌ is coupled with غَضٌّ, as an epithet applied to a boy, (A,) and so نَضِيرٌ; (TA,) and نَاصِرَةٌ with غَضَّةٌ, applied to a girl, (A,) and so نَضِيرَةٌ; (TA;) and thus used are tropical. (A.) — نَاصِرٌ also signifies *Intense in greenness*: (K:) you say أَخْضَرَ نَاصِرٌ [intense, or bright, green], (S, K,) like as you say أَصْفَرَ أَصْفَرَ and أَبْيَضَ نَاصِعٌ: (S:) and in like manner it is used as an intensive epithet applied to any colour: you say أَخْمَرَ نَاصِرٌ [intense, or bright, red], and أَصْفَرَ نَاصِرٌ [intense, or bright, yellow]: (K:) so says IAqr: (TA:) or أَخْضَرَ نَاصِرٌ signifies *smooth green*, accord. to A'Obeyd, and Az adds, *glistening in its clearness*. (TA.)

نَاصِرٌ: see نَضْرُ: = and see نَاصِرٌ.

[نصف, &c.

See Supplement.]

نَطَأ

[1. نَطَأَ بِسَلْمِهِ: see نَطَأٌ.]

نَطَب

1. نَطَبَهُ (aor. ٤, inf. n. نَطَبٌ, TA,) *He struck [or flipped] his ear with his finger*. (K.) نَطَبٌ and نَطَبٌ, and أَنْقَرٌ, and بَلَطٌ, signify the same. (AA.)

3. نَطَبَهُمُ (inf. n. مُنَاطَبَةٌ, TA,) *He incited them against each other, (K,) and acted in an evil or mischievous manner towards them*. (TA.)

4: see 1.

نَطَبَةٌ i.q. نَطْمَةٌ, i.e., *A single act of piercing, or pecking, with the beak, of a cock, &c.* (Az.)

نَطَابٌ The head. (Th, K.) Respecting the saying of El-Jo'eyd El-Murádee,

نَحْنُ ضَرْبَانَا عَلَى نَطَابِهِ

ISk says, No one has explained it, and the reading better known is *على نَطَابِهِ*, meaning "notwithstanding the sweetness (طيب) that was in him:" for the man spoken of was going in to a bride of the tribe of Murád: but accord. to some, نَطَابٌ here signifies *The tendon of the neck*; syn. حَبْلُ العُنُقِ; so in the K, on the authority of Aboo-'Adnán alone; or حَبْلُ العَاتِقِ, accord. to IAqr, who cites this verse:

نَحْنُ ضَرْبَانَا عَلَى نَطَابِهِ

قُلْنَا بِهِ قُلْنَا بِهِ قُلْنَا بِهِ

[We smote him on the tendon of the upper part of his shoulders: we slew him: we slew him: we slew him]. قُلْنَا بِهِ signifies قَتَلْنَاهُ. (TA.)

نَاطِبَةٌ, and نَاطِبٌ, sing. of نَوَاطِبُ in the following sense: (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 مِنْطَبٌ.

نَاطِبٌ and مِنْطَبَةٌ and نَاطِبٌ A strainer; a colander. (K.)

مَنْطَبَةٌ Stupid; foolish; of little sense: (K:) an epithet applied to a man. (TA.)

نَطَحَ

1. نَطَحَهُ, aor. ٤ and ٤, (S, K,) inf. n. نَطْحٌ, (S,) *He (a ram, S, L, and the like, L) smote him with his horn*. (K.) — مَا نَطَحَتْ فِيهِ جِمَاءٌ ذَاتٌ قَرْنٍ [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.] — نَطَحَهُ عَنْهُ † *He pushed him, or thrust him, away from him, and removed him*. (A.)

3. مُنَاطِحَةٌ, inf. n. نَطَاحٌ (L, Msb) and مُنَاطِحَةٌ, (Msb,) *They two (rams or he-goats) smote each other with their horns*. (L.) — بَيْنَهُمَا نَطَاحٌ † [Between them two is a contention like that of two rams]; said of two learned men, and of two merchants. (A.) — جَرَى لَنَا فِي السُّوقِ نَطَاحٌ † [There happened to us in the market a contention like that of two rams]. (A.) — [He, or it, faced, or was or came opposite to him, or it]: نَطَاحٌ is syn. with مُقَابَلَةٌ in the dial. of El-Hijáz. (TA.)

6: see 8. — تَنَاطَحَتِ الأَمْوَاجُ, and السِّيُولُ, † [The waves, and the torrents, conflicted, or dashed together.] (A.)

8. تَنَاطَحَتِ الكِبَاشُ, and تَنَاطَحَتِ, (S, K,) *The rams smote one another with their horns*. (K.) — لَا يَتَنَاطَحُ فِيهَا عَتْرَانٌ [Two she-goats will not, in it, smite each other with their horns]: i.e., two weak persons will not encounter each other in it: alluding to a case in which there will not happen any discord or contention. (L, from a trad.)

نَطَاحٌ: see نَطُوحٌ.

نَطِیحٌ Smitten with the horn and so killed: fem. with ة: (L, K:) pl. نَطْحَى (L) and نَطَائِحُ:

(Lh, L:) you say also نَطِیحَةٌ, as well as نَطِیحَةٌ. (L.) — Also نَطِیحَةٌ 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 ة 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 فَرِيسَةٌ and أَكِيلَةٌ and رَمِيَةٌ. (S.) — نَطِیحٌ and نَاطِیحٌ † *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 قَعِيدٌ*. (S.) [The نَطِیحٌ or نَاطِیحٌ is of evil omen.] — Hence, (TA,) نَطِیحٌ † *An unfortunate, or unlucky, man*. (K.) — نَطِیحٌ 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 (دَائِرَتَانِ), which are disliked: (S, L, K:) if there be but one, it is called دَائِرَةٌ اللَّطَاةِ; and this is not disliked; (S;) or it is called نَطْمَةٌ; and the horse, لَطِيمٌ. (L.)

كَبِشَ نَطَاحٌ [A ram that smites much with his horn]: (S:) and نَطُوحٌ † [signifies the same: and] is applied to a man [app. as meaning *who pushes, thrusts, or repels, much, or vehemently*]. (IAqr, TA in art. رَدَسَ.)

دَائِرَةُ النَّاطِیحِ A certain circular or spiral curl of hair on a horse, which is deemed unlucky. (L.) [See نَطِیحٌ.] — نَاطِیحٌ † *A difficulty; a distressing event; an affliction; a calamity*: pl. نَوَاطِیحٌ. (S, K.) Ex. أَصَابَهُ نَاطِیحٌ A difficulty, or distressing event, befell him. (S.) — النَّطِیحُ The difficulties, &c., of fortune. (S.) — النَّطِیحُ † [The two stars called] الشَّرْطَانِ, [q.v.,] which are [the two stars in] the two horns of Aries: (S, K:) [the first of the Mansions of the Moon: the latter is β, and the former α:] ISd says, that النَّطِیحُ † is a star which is one of the Mansions of the Moon, and from [the auroral rising of] which one augurs evil: and IAqr says, that one says, نَطِیحٌ and النَّطِیحُ, without and with ال; and the like in the case of the name of any of the Mansions of the Moon. (TA.) The Arabs said إِذَا طَلَعَ النَّطِیحُ طَابَ السَّطِیحُ † [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.) — مَا لَهُ نَاطِیحٌ وَلَا خَابِطٌ He has neither sheep, or goat, nor camel. (S, K.)

نظر

1. نَظَرَ, (IKtt, Msb,) aor. ٤, (TA,) inf. n. نَظْرٌ