

and Kr, (TA,) [but this is properly a simple subst.,] and نَذِيرٌ (M, K,) accord. to Zj, (M,) or Ez-Zejjājee, (TA,) but this should rather be regarded as a simple subst., (T, M,) *I informed him, or advised him, of the thing*: (M, K, TA:) this is the primary signification: (TA:) and [*I warned him of the thing*;] *I cautioned him, or put him on his guard, against the thing, and put him in fear*, (M, K,) in my communication or announcement: (K:) in this sense the verb is used in the Kur, xl. 18: (M, TA:) or *I announced to him the thing*, (S, M, K,) generally in a case of putting in fear the person addressed, or frightening him, (M, K,) or never otherwise than in such a case: (S:) and thus the verb is used in the Kur, ubi supra, وَأَنْذَرَهُمْ يَوْمَ الْآزِمَةِ [*And warn them and put them in fear of the day of the approaching event, the day of resurrection*] meaning, put them in fear of its punishment: (M, K,) and أَنْذَرْتُهُ بِكَذِّهَا *I informed him, or advised him, of such a thing*. (M, K.) أَنْذَرُهُ also signifies *He (a spy) informed him, or advised him, of the state of the enemy*: in the copies of the K, نَذَرَهُ; but this is a mistake. (TA.) And you say, أَنْذَرْتُ الْقَوْمَ مَسِيرَ الْعَدُوِّ [*I informed the people of the march of the enemy towards them, to put them on their guard*]. (T.) And أَنْذَرْتُمُ الْعَدُوَّ, and أَنْذَرْتُ الْقَوْمَ بِالْعَدُوِّ, signify the same. (A.) It is said in a proverb, قَدْ أَعَذَّرَ مِنْ أَنْذَرٍ, meaning, *He hath become excused, and averted from himself the blame of men, who hath warned thee that he will punish thee for a future evil deed proceeding from thee, if thou then do the evil deed and he punish thee*. (T.) See also أَعَذَّرَ, in two places: and see عَذَّرَ.

6. تَنَازَرُ الْقَوْمُ *The people warned, or cautioned, one another, or put one another in fear*, (M, K,) of a terrifying evil. (TA.) You say تَنَازَرُ الْقَوْمُ كَذَا *The people warned one another, (S,) and put one another in fear, of such a thing*. (S, A.) A poet says, (S,) namely, En-Nābighah, (T, TA,) describing a serpent, (T,) and his being threatened by En-Noqāmān so that he passed the night as though he had been stung, turning over and over upon his bed, (TA.)

- تَنَازَرَا الرَّاقُونَ مِنْ سُوِّ سَيِّئَا
- تَطَلَّفَهُ طَوْرًا وَطَوْرًا تَرَا جُعْ

[*Of which the charmers have warned one another, and put one another in fear, on account of the evil nature of its poison, which it discharges one time and one time draws back*]. (T, S, TA.)

8: see نَذَرُ, in two places.

10. اسْتَنْذَرَ إِلَيْهِ *He offered warning to him* (A, TA, art. عَذَرَ.) See اسْتَعَذَرَ.

نَذَرٌ *A vow, which a man makes to be binding, or obligatory, on himself*; (T, M, K, TA:) [either absolutely, or conditionally: (see نَذَرُ:)] pl. نَذُورٌ (S, M, K:) and in the following

verse of Ibn-Aḥmar, some say that نَذَرٌ is pl. of نَذَرٌ, like as رَهْنٌ is pl. of رَهْنٌ; but others say that it is pl. of نَذِيرٌ in the sense of مَنذُورٌ:

- كَمْ دُونَ لَيْلَى مِنْ تَنْوِيفَةٍ
- لِّجَاعَةٍ تَنْذَرُ فِيهَا النُّذُرُ

[*How many a waterless desert glistening with the mirage, in which vows, or things vowed, are vowed, lie in the way to Leylā!*]. (S.) — Also, † *The mulct for an intentional wound*: used in this sense by Esh-Shāfi'ee, (T, TA,) and of the dial. of El-Hijāz; (TA;) i. q. أَرَشَ, (T, A, K, TA,) which is of the dial. of the people of El-'Irāq: (T, TA:) pl. نَذُورٌ (T, A, K:) said by Abū-Naḥshal to be only for wounds, small and great. (T, K.) You say, عَنْدَ فُلَانٍ (T, S, L,) or قَبْلَ فُلَانٍ نَذَرٌ (K.) † *A mulct for a wound is owed to me*. (T, K, &c.) And أُعْطِيَتْهُ نَذْرَ جُرْحِهِ † *I gave him the mulct for his wound*. (A.) Abū-Sa'eed Ed-Dareer says that it is thus called نَذْرُ فِيهِ, i. e., because it is made binding, or obligatory, for it; [namely, for the wound;] from the phrase نَذَرْتُ عَلَى نَفْسِي. (T, TA.) — [*A votive offering*]. = See also نَذَرُ.

نَذَرٌ (M) and نَذَرٌ (T, S, K) [and نَذَرٌ (see 4)] and نَذِيرٌ (S, M) and نَذِيرَةٌ (M) and نَذَارَةٌ (Esh-Shāfi'ee, K) and نَذَرِي (K) are substs. in the sense of إِنْذَارٌ [meaning *An informing, or advising, of a thing: and a warning, or cautioning, and putting one on his guard, against a thing, and putting one in fear of a thing; &c.: (see 4:)]* (T, S, M, K:) or a putting one in fear in announcing a thing. (TA.) عَذَرًا (T, S, M, K:) accord. to different readings, in the Kur, lxxvii. 6, put in the accus. case as causal complements, signify لِلْعَذَارِ [For excusing and warning]. (Zj, T.) [See also art. عَذَرَ.] And in like manner, نَذَرٌ, in the Kur, liv. 16, &c., signifies إِنْذَارِي (S, K.) And so نَذِيرٌ, in the Kur, lxxvii. 17. (T, M.) Hence also the saying of the Arabs, لَا عَذْرَاكَ لَهِ, meaning, لَا تُعْذِرُ وَلَا تُنْذِرُ [i. e. *Do thou that for which thou wilt be excused, by inflicting punishment when it is deserved, and do not merely warn and put in fear*]. (TA.)

- نَذَرٌ: } see نَذَرُ.
- نَذَرِي: }

نَذِيرٌ i. q. مُنْذِرٌ (T, S, M, A, M, K,) as also نَذِيرَةٌ (M;) i. e. [One who gives information, or advice, of a thing, or things: and one who warns;] one who cautions; (M, TA;) and who puts in fear: (TA:) one who gives notice to a people of an enemy, or other thing, that has come upon them; (TA;) a spy who gives notice, to a people, of an enemy, to put them on their guard; (A;) and in like manner نَذِيرَةٌ, a spy

who informs an army of the state of the enemy: (T, K:) نَذِيرٌ is of the measure فَعِيلٌ in the sense of the measure مَفْعِلٌ: (M, L:) or its verb was نَذَرٌ, but this has become obsolete: (T:) its pl. is نَذَرٌ; (M, M, K;) occurring in the Kur, liv. 23, [&c.]. (TA.) — [Hence,] أَبُو مُنْذِرٍ The cock (Har. p. 644). — [And also,] التَّنْذِيرُ The apostle: (M, K:) so in the Kur, xxxv. 34, accord. to Th: (M:) the prophet Moḥammad: (T, K:) so, accord. to most of the expositors, in that verse of the Kur. (T.) — Hoariness, or whiteness of the hair: (T, M, K:) so, accord. to some, in the verse of the Kur, last referred to: (T, M:) but the explanation immediately preceding is more probable. (T.) — The sound of a bow: (AḤn, M, K:) because it warns, or frightens, (يُنْذِرُ,) that which is shot at. (AḤn, M.) = I. q. مَنذُورٌ [i. e. *Vowed*]: pl. نَذَرٌ. (S.) See نَذَرُ. = See also نَذَرُ.

نَذَرَةٌ: see نَذَرُ.

نَذِيرَةٌ [*A votive gift*;] that which he gives who makes a vow. (M, K.) — A child appointed by the father (M, K) and mother (M) [by a vow] to be a minister, or servant to the church, (M, K,) or to a place appropriated to religious services, or exercises, or acts of devotion: (T:) pl. نَذَائِرٌ. (T.) = See also نَذِيرٌ, in two places. = And see نَذَرُ.

نَذِيرٌ: see نَذَرُ.

- مَنْذُورٌ: }
- مَنْذُورٌ: }

نَازِرٌ, and فُلَانٌ مُنْذِرٌ إِلَى بَعْضِهِ, Such a one is looking at me hard or intently, and making his eye prominent. (T, in TA, art. زَنَرَ.)

مَنْتَازِرٌ [*A thing of which people warn or caution one another, or of which they put one another in fear*]: applied to a disease [&c.]. (TA, art. خَبَرَ voce خَبَرِي.) — [Hence,] الْمَنْتَازِرُ † The lion. (Sgh, K.)

نذل

1. نَذَلٌ, inf. n. نَذَالَةٌ, *He was, or became, low, base, vile, ignoble, mean, sordid, or contemptible*, (S, K,) in all his circumstances. (K.)

نَذُلٌ *A man vile, or mean, and despised in all his circumstances*. (K.)

نرب

Q. Q. 1. الرِّيحُ تُنْبِرُ التُّرَابَ قَوْفَهُ, or عَلَى الْأَرْضِ, (TA,) inf. n. نَبْرَةٌ, (TA,) *The wind lays the dust upon it, or upon the ground, in cross, wavy lines*: syn. نَبْجَةٌ. (K.) Hence تَنْبِيرُ الْكَلَامِ. (TA.) — It has been asserted that ن and ر do not come together in any [pure] Arabic word; and F has said the same in art. نَرَشَ; [or rather he has there said that ر does not occur in an Arabic word with ن before it;