

الْمَاءِ [Dost thou possess what is sprinkled of water?] (S;) or مَنْ يَمْلِكُ نَشْرَ الْمَاءِ [Who possesseth what is sprinkled of water?] (Mgh;) [app. meaning, that it is gone and cannot be recovered.] — And hence, اللَّهُمَّ أَضْمِرْ نَشْرِي O God, compose what is discomposed, or disorganized, of my affairs: (K, TA:) a phrase like لَمْ شَعْبِي (TA.) 'Aishah says, in a trad., describing her father, فَرَدَّ نَشْرَ الْإِسْلَامِ عَلَى غَيْرِهِ meaning, † And he restored what was discomposed, or disorganized, [lit., what was unfolded,] of El-Islām, to its state in which it was in the time of the Apostle of God, [lit., to its fold, or plait;] alluding to cases of apostasy, and her father's sufficiency to treat them. (TA.) = See also نَاشِرٌ.

نُشْرَةٌ † A charm, or an amulet, (رُقِيَّةٌ, S, L, K,) by which a sick person, and one possessed, or mad, is cured; (A, L, K;) by which the malady is [as it were] dispersed from him. (L.) Moḥammad, being asked respecting that which is thus termed, answered, that it is of the work of the devil: and El-Hasan asserted it to be a kind of enchantment. (TA.)

نَاشِرٌ: see نُشُورٌ.

نُشَارَةٌ † [San-dust;] what falls from the مَنَارٌ [or saw]; (S;) what falls in نَشْرٌ [or sawing]. (K.)

كَانَ يُكَبِّرُ نَاشِرَ الْأَصَابِعِ — نَشْرٌ act. part. n. of نَشَرَ. — He (Moḥammad) used to say أَضْبِرْ أَضْبِرْ spreading, or unfolding, his fingers: said to mean not making his hand a clenched fist. (Mgh.) — جَاءَ نَاشِرًا أُذُنِيْهِ [He came spreading, or, as we say, pricking up, his ears: meaning,] † he came in a state of coarctousness, or eagerness. (IAar, L.) [In a copy of the A, طَائِعًا is erroneously put for طَائِعًا.] — وَالنَّاشِرَاتِ نُشْرًا, in the Kur., [lxxvii. 3,] signifies And the angels, (TA,) or the winds, (Jel,) that do scatter the rain: (Jel, TA:) or the winds that do bring rain. (TA.) And رِيحٌ نُشُورٌ, of which the pl. is رِيَّاحٌ نُشْرٌ, signifies Wind that spreads [the clouds], or scatters [the rain]; (S; and Bd, vii. 55;) نُشُورٌ being syn. with نَاشِرٌ: (Bd:) or it signifies in a scattered state. (Jel. vii. 55.) [In the Kur, ubi supra,] يُرْسِلُ الرِّيَّاحَ نَشْرًا, and نُشْرًا, and نَشْرًا, and نَشْرًا, [Sendeth the winds, &c.,] (K, TA,) all these being various readings, (TA,) نُشْرًا is pl. of نُشُورٌ, (Bd, K,) in the sense of نَاشِرٌ: (Bd;) or the meaning is, in a state of dispersion before the rain; (Jel;) and نُشْرًا is a contraction; (Bd, K;) and the third reading means † quickening, or making to live, by spreading the clouds wherein is the rain, (K,) which is the life of everything, (TA,) نُشْرًا being an inf. n. used as a denotative of state, in the sense of نَاشِرَاتِ, or as an absolute

objective complement [of يرسل], for إِرْسَالٌ and نُشْرٌ are nearly alike; (Bd;) and the fourth is extr., (IJ, K,) and is said to mean مُنْشَرَةٌ نُشْرًا [which is virtually the same as the third]: [Zj, K:] another reading is بُشْرًا, pl. of بُشَيْرَةٌ, (TA,) or of بُشُورٌ; (TA, in art. بشر;) or بُشْرًا, (Bd, Jel,) a contraction of بُشْرًا, (Bd,) pl. of بُشِيرٌ. (Bd, Jel.) = أَرْضٌ نَاشِرَةٌ † Land having herbage, or pasturage, which has dried up and then become green in consequence of rain in the end of summer: (S;) or having herbage produced by the rain called الرَّيْبُ. (A.) See نُشْرٌ.

الْمَنَارُ: The place of resurrection. (TA.)

صُحُفٌ مُنْشَرَةٌ [Scattered, or much scattered, writings or the like] is with teshdeed to denote muchness, or frequency, or repetition, of the action, or its application to many objects. (S, TA.)

مِنْشَارٌ † [A sam;] a certain instrument for cutting wood. (S, Msh, K.) — Also, [but less commonly], A wooden implement with prongs, [lit., fingers,] with which wheat and the like are winnowed. (K.)

مَنْشُورٌ What is not sealed, [here meaning not closed with a seal,] of the writings of the Sultān [or of a viceroy]; (K;) i. e., what is now commonly known by the name of فَرْمَانٌ: pl. مَنَاشِيرٌ. (TA.) — † A man whose state of affairs is disorganised, or disordered. (K.)

## نشر

1. نَشَرَ, aor. ʔ and ʔ, (S, Msh, K,) inf. n. نَشْرٌ, (S, K,) or نُشُورٌ, (Msh,) He rose, or raised himself, (S, A, Msh, K,) in the place, (S,) and in his sitting-place, (TA,) and from his place: (A, Msh:) or he rose a little in his sitting-place: (TA:) or he stood up after sitting. (TA.) Both forms of the aor. occur, accord. to different readings, (the former being the reading of the people of El-Hijāz, and the latter that of others, Fr, TA,) in the Kur, [lviii. 12,] وَأِذَا قِيلَ انشُزُوا فَانْشُزُوا, (Msh, TA,) meaning, accord. to Abou-Is-hāk, And when it is said, Rise ye and stand up, then do ye rise and stand up. (TA.) Accord. to IKt, نَشَرَ الْقَوْمُ فِي مَجْلِسِهِمْ signifies The people drew themselves together [in their sitting-place to make room] for those sitting with them: and also they rose from their sitting-place, and stood up. (TA.) You say also, نَشَرَ بِالْقَوْمِ فِي الْخُصُومَةِ, inf. n. نُشُورٌ, He rose with the people for the purpose of contention, altercation, or litigation. (TA.) — He, or it, overtopped, or overlooked, an elevated piece of ground, and appeared. (TA.)

— [It rose; rose from its place; was, or became, high or elevated, protuberant or prominent; it protruded.] — نَشَرَتْ نَفْسُهُ † His soul, or spirit; or stomach, heaved, (A, K,) by reason of fright. (A, TA.) = Hence, from نَشَرَ in the first of the senses explained above, (Msh,) or from نَشَرَ, signifying “high, or elevated, ground,” (Abou-Is-hāk, TA,) نَشَرَتْ الْمَرْأَةُ (S, K,) or نَشَرَتْ عَلَى زَوْجِهَا (A, Mgh, TA,) or مِنْ زَوْجِهَا (Msh,) and بِنُزُوجِهَا (TA,) aor. - and ʔ, inf. n. نُشُورٌ, (S, Msh, K,) † The woman, or wife, was, or became, disobedient to her husband, (S, Mgh, Msh, K,) and exalted herself against him, (TA,) and resisted him, or withstood him, (Msh,) and hated him, (S, Mgh, K,) and deserted him: (TA:) or she disliked him, or hated him, (Zj, Mgh, TA,) and was an evil companion to him. (Zj, TA.) And نَشَرَ بَعْلُهَا (S, A, K,) or مِنْهَا, aor. ʔ and ʔ, (Msh,) inf. n. نُشُورٌ, (TA,) † Her husband treated her injuriously, and was unkind to her, or estranged himself from her: (S, K:) or forsook her, and was unkind to her, or estranged himself from her: (Msh:) or disliked her, or hated her, (Zj, Mgh, TA,) and was an evil companion to her. (Zj, TA.)

4. انْشَرُهُ He raised it, (A, Msh, K,) namely, a place, (Msh,) or a thing, (K,) from its place. (A, K.) — [Hence,] انْشَرَ عِظَامَ الْمَيِّتِ He [God] raised the bones of the dead to their places, and set them, or put them together, one upon another. (S, K.) So in the Kur, [ii. 261,] وَأَنْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنْشِرُهَا ثُمَّ نَكْسُوها لَحْمًا [And look thou at the bones (of thine ass), how we raise them to their places, &c., then we clothe them with flesh], accord. to the reading of Zeyd Ibn-Thābit; (Fr, S, TA;) but the Koofees read [نُنْشِرُهَا] with rá: the former reading, however, accord. to Th, is preferred. (TA.) [See art. نشر.] — Hence also, انْشَرَ الرِّضَاعُ الْعِظْمُ † The sucking of the breast increased, or augmented, the bone: as also انْشَرُهُ, with rá. (Msh.)

نَشَرَ and نَشَرَ † A high, or an elevated, place; (S, A, Mgh, K;) as also نَشَارٌ: (S, K;) or high, or elevated, ground: (Zj, TA:) or high, or elevated, and hard, ground: (M, TA:) or what rises from a valley to the [adjacent] ground, and is not rugged: (TA:) pl. (of the first, S, Msh) أَنْشَارٌ, (S, Mgh, Msh, K,) and (of the second, S, Msh,) أَنْشَارٌ. (S, Mgh, Msh, K.) You say, قَعَدَ عَلَى نَشْرٍ مِنَ الْأَرْضِ, and نَشَرَ, [He sat upon a high piece of ground.] (Msh.) And أَقْعَدَ عَلَى ذَلِكَ النَّشَارِ Sit thou upon that high place. (S.)

نَشَرَ: } see نُشُورٌ.  
نَشَارٌ: }