

لَا أُرِيدُ مِنْكَ أَنْ تَنْصَحَنِي، i.e. نَصْحًا وَلَا أَنْتَصَحَا sincere or faithful advice, nor thy taking me as a sincere or faithful adviser. (L.) — See 10.

10. انتصحته (S, L.) and انتصحته (L.) He reckoned him, or deemed him, نصيح (S, L.) i.e., a sincere, faithful, or honest, adviser, or counsellor, or actor. (L.)

نَصَاح: Thread (S, K) with which one sews: (S:) pl. نَصَاح (K, TA; in the CK نَصَاح); and نَصَاحَة (K:) the kesreh and l in the latter are not those which are in the sing., and the ة is added as a fem. sign of the pl. (TA.) [See also خَيْط.]

نَصَاحَات Skins. (S, K.) Aṣ cites as an ex. this verse of El-Aṣṣha,

* فَتَرَى الْقَوْمَ نَشَاوَى كُلِّهِ *
* مِثْلَمَا مَدَّتْ نَصَاحَاتُ الرَّحَى *

(S, &c.) ربح here signifies, accord. to some, a young camel such as is called رُبْع (Az:) or a lamb, or kid: (ISd:) or the bird called in Persian زَاغ (TA.) [But see what follows.] — Also, (accord. to El-Muīrij, TA.) Snares, (as in some copies of the K, and in the TA) or cords; (as in other copies of the K) having loops (حَلَق) made to them, which are set, and with which apes (قُرُود) are caught; (K:) one of these animals being attached to one of the cords to attract others. (TA.) Agreeably with this signification some explain the verse of El-Aṣṣha cited above; رُبْع, originally رِبَاح, signifying apes. (TA.)

نُوبَة نُصُوح: True, or sincere, repentance: (S, K:) from نَصَحَ الْإِبِلُ الشَّرْبَ: (IAṣ, S:) or [repentance that mends one's life;] from نَصَحَ الثَّوْبُ, agreeably with the saying of Moḥammad, "He who traduces the absent mends, and he who begs forgiveness of God mends:" [see رَفَا:] (S:) or such repentance that one returns not after it to that of which he repents: (K:) sincere repentance, after which one returns not to sin: so explained by Moḥammad himself: (TA:) or very sincere, or very honest repentance: (Zj:) نَصُوح being a measure of an intensive epithet, applicable alike to the masc. and fem.: (TA:) or repentance in which one does not purpose to return (K) to the sin of which he repents. (TA.) The people of El-Medeeneh read [in the K, lxxvi., 8,] نَصُوحًا: but some read نُصُوحًا, which is an inf. n. (Fr.)

نَصِيح: see نَاصِح.

نَصِيحَة, an inf. n., (L, Mṣb.) or a simple

subst., (S, K,) Sincere, honest, or faithful, advice, or counsel, and conduct: (Mṣb:) direction to that which is for the good of the person who is the object, by words, or speech, which is the proper signification; or otherwise, which is a tropical signification: (Lb:) or good advice or counsel; direction to what is good: or sedulousness, or earnestness, in advice or counsel: or sincere or honest conduct: (MF:) or benevolence; desire for what is good for the person who is the object: (Nh, MF:) [pl. نَصَائِح].

نَاصِح: see نَصِيح.

نَصِيح (act. part. n. of نَصَحَ) and نَاصِح are syn., (S, K,) signifying One who advises, or counsels, sincerely, honestly, or faithfully: and who so acts: (Mṣb:) [who directs another to that which is for the good of the latter, by words, or speech; or otherwise: or who gives good advice, or counsel: or who advises, or counsels, sedulously, or earnestly: or who acts sincerely, or honestly: or benevolent; who desires what is good for another: see نَصَحَ لَهُ] pl. of the former نَصَاح and نَصَاحَة (K:) and of the latter, نَصَائِح (S.) رجُلٌ نَاصِحٌ الْحَيْبُ: A man pure, or sincere, of heart; (S:) in whom is no deceit, dishonesty, insincerity, or dissimulation: (K:) said to be an expression similar to طَاهِرُ الثَّوْبِ نَاصِحٌ [q. v.]. (TA.) [See also art. جَيْب.] نَاصِحٌ (S, K) and نَاصِحِيٌّ and نَصَاحِيٌّ (K) A sewer; a worker with the needle; a tailor. (S, K.) = نَاصِغٌ: Pure, or clear, honey, (Aṣ, S, K,) &c., like نَاصِغٌ (Aṣ, S). سَقَانِي نَاصِغَ الْعَلَرِ: He gave me to drink white honey; or fine, or thin, white honey. (A.) = غُبُوتٌ نَوَاصِغٌ: It rains succeeding one another. (A.)

مِنْصَحَة and مِنْصَح: A needle, with which one sews. (L, K.) If thick, it is called شَغِيظَة. (L.)

مَنْصُوح: see مَنْصُوح.

مَنْصُوح (A, L.) and مَنْصُوحٌ (A,) A shirt that is rent (A) and sewed. (L.) [See also مَنْصُوحٌ.] أَرْضٌ مَنْصُوحَة: A land plentifully watered by rain, (K,) having its herbage closely conjoined, (ISd, K,) as though the spaces which were between the several portions of the herbage were closed up by sewing. (ISd.)

مَنْصَح: Well sewed. (AA, K.) [See also مَنْصُوح.] — Also A place, in a garment, repaired and sewed: (TA:) a patched place, or place of patching: (K:) a place for sewing; similar to مُتَرَفِّع, q. v. (TA in art. رَفَع.)

نصر

1. نَصَرَ (M, A, K,) aor. ٤, (M,) inf. n. نَصْرٌ (M, A, K) and نَصْرَة (A,) or this is a simple subst., (S, Mṣb,) and نَصُور (K,) [but see the verse of Khidāsh in what follows,] He aided or assisted him, (M, K,) namely, a person wronged, misused, or treated unjustly or injuriously, (M, A, K,) against his enemy: (TA:) [he avenged him: (see the verse here following, and see 8:)] he supplied his want, or somewhat thereof. (TA.) Kidāsh Ibn-Zuheyr says,

* فَإِنْ كُنْتَ تَشْكُو مِنْ خَلِيلٍ مَخَانَةً *
* فَيَتِلَّكَ الْجَوَازِي عَقِبَهَا وَنُصُورَهَا *

[And if thou complain of treachery from a friend, those requitals are its result and its avengers, or avengement]: here نُصُور may be a pl. of نَاصِر, like شَاهِدٌ is of شَهِود; or it may be an inf. n., like دُخُولٌ and خُرُوجٌ. (M.) You say, نَصَرَهُ مِنْ عَدُوِّهِ (S, A, Mṣb,) and نَصَرَ عَدُوَّهُ (S, A, Mṣb,) aor. ٤, (S, Mṣb,) inf. n. نَصْرٌ (S, A, Mṣb) and نَصْرَة (A,) or this, as remarked above, is a simple subst., (S, Mṣb,) He (namely, God, S, A, or a man, Mṣb,) aided or assisted him, and strengthened him, against his enemy: (Mṣb:) [he avenged him of his enemy. (See 8.)] And نَصَرَ اللَّهُ God made him to be victorious, to conquer, or to overcome: so in the K, xxii. 15, where the pronoun relates to Moḥammad. (TA.) In the K, xlvii. 8, إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ, means, If ye aid God's religion and his apostle, He will aid you against your enemy: (Bd, Jel:) or if ye aid his servants, &c.: or if ye keep his ordinances and aid his orders and comply with his commands and shun the things which He hath forbidden, &c. (El-Baṣṣir.) And the trad. أَنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا is explained as meaning, Prevent thou thy brother from wronging when he is a wronger, and aid him against his wronger when he is wronged. (TA.) Also, نَصْرَةٌ (K,) inf. n. نَصْرٌ and نَصْرَة (TA,) [or the latter in this sense, as in the cases above mentioned, is a simple subst.,] He served or preserved him from him or it. (K.) — نَصَرَ اللَّهُ God gave rain to the earth or land. (A.) And نَصَرَ الْغَيْثُ الْأَرْضَ (S, M, K,) [aor. ٤,] inf. n. نَصْرٌ (M,) The rain aided the earth or land: (S:) or watered it: (M:) or watered it generally and copiously, (K, TA,) and caused it to produce herbage: (TA:) and نَصَرَ الْبَلَدَ: it assisted the country to produce abundance of herbage: (TA:) and نَصَرَتِ الْأَرْضُ: the earth or land was watered by rain. (S.) — Hence, نَصَرَهُ, aor. ٤, inf. n. نَصْرٌ, He gave to him. (M.) An Arab of the desert [in the A a beggar] accosted a people saying, أَنْصُرُونِي نَصَرَكَمُ اللَّهُ, meaning, Give ye to me: may God give to you.