

(Mṣb, K) and bright. (TA.) So in the Kur, lxxv. 22, *وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ* + *Faces on that day shall be beautiful and bright*: (Bḍ, 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 *نَصْرٌ* and its variations.] *نَاصِرٌ* is coupled with *غَضٌّ*, as an epithet applied to a boy, (A,) and so *نَصِيرٌ*; (TA,) and *نَاصِرَةٌ* with *غَضَّةٌ*, applied to a girl, (A,) and so *نَصِيرَةٌ*; (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 *أَصْفَرٌ نَاصِرٌ* and *أَبْيَضٌ نَاصِرٌ* (S:) and in like manner it is used as an intensive epithet applied to any colour: you say *أَحْمَرٌ نَاصِرٌ* [intense, or bright, red], and *أَصْفَرٌ نَاصِرٌ* [intense, or bright, yellow]: (K:) so says IAḥ: (TA:) or *أَخْضَرٌ نَاصِرٌ* signifies *smooth green*, accord. to A'Obeyd, and Az adds, *glistening in its clearness*. (TA.)

نَاصِرٌ: see *نَصْرٌ*: = and see *نَاصِرٌ*.

[نصف, &c.

See Supplement.]

نَطَأ

[1. *نَطَأَ بِسَلْجِهِ*: see *نَطَأَ*.]

نَطَب

1. *نَطَبَهُ* (aor. ʔ, inf. n. *نَطَبٌ*, TA,) *He struck [or fillipped] his ear with his finger*. (K.) *انطَبَ* and *انطَبَتْ*, and *انطَبَتْ*, and *انطَبَتْ*, signify the same. (AA.)

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

4: see 1.

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

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

نَحْنُ ضَرْبَانَا عَلَى نِطَابِهِ

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

نَحْنُ ضَرْبَانَا عَلَى نِطَابِهِ

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.)

نَاطِبٌ, 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*.

مِنْطَبٌ 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. ʔ and ʔ, (S, K,) inf. n. *نَطْحٌ*, (S,) *He (a ram, S, L, and the like, L) smote him with his horn*. (K.) — *مَا نَطَحَتْ فِيهِ جَمَاءٌ ذَاتُ قُرْنٍ* [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. *مُنَاطَحَةٌ*, inf. n. *نِطَاحٌ* (L, Mṣb) and *نَاطِحَةٌ* (Mṣb) *They two (rams or he-goats) smote each other with their horns*. (L.) — *بَيْنَهُمَا نِطَاحٌ* † [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 نِطَاحٌ* † [There happened to us in the market a contention like that of two rams]. (A.) — *هِيَ نَاطِحَةٌ* *He, or it, faced, or was or came opposite to him, or it*: *نِطَاحٌ* is syn. with *مُقَابَلَةٌ* in the dial. of El-Hijáz. (TA.)

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

8. *تَنَاطَحَتِ الْكِبَاشُ*, and *تَنَاطَحَتْ* (S, K,) *The rams smote one another with their horns*. (K.) — *لَا يَتَنَطَّحُ فِيهَا عَزْرَانِ* [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*.

نَاطِحٌ Smitten with the horn and so killed: fem. with ʔ: (L, K:) pl. *نُطَحَى* (L) and *نِطَاحٌ*:

(Lḥ, L:) you say also *نَاطِحٌ*, as well as *نَاطِحَةٌ*. (L.) — Also *نَاطِحَةٌ* 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 ʔ 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 *فَرِيصَةٌ* and *أَكِيلَةٌ* and *رَمِيَّةٌ*. (S.) — *نَاطِحٌ* and *نَاطِحٌ* † *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 *فَعِيدٌ*. (S.) [The *نَاطِحٌ* or *نَاطِحٌ* is of evil omen.] — Hence, (TA,) *نَاطِحٌ* † An unfortunate, or unlucky, man. (K.) — *نَاطِحٌ* 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*; and this is not disliked: (S:) or it is called *لُطْمَةٌ*; and the horse, *لُطْمِيٌّ*. (L.)

كَبَشٌ 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*]. (IAḥ, TA in art. *رَدَسَ*.)

دَائِرَةُ النَّاطِحِ A certain circular or spiral curl of hair on a horse, which is deemed unlucky. (L.) [See *نَاطِحٌ*.] — *نَاطِحٌ* † A difficulty; a distressing event; an affliction; a calamity: pl. *نَوَاطِحُ*. (S, K.) Ex. *أَصَابَهُ نَاطِحٌ* A difficulty, or distressing event, befell him. (S.) — *النَّطِاحُ* The difficulties, &c., of fortune. (S.) — *النَّطِاحُ* † [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 *النَّطِاحُ* is a star which is one of the Mansions of the Moon, and from [the auroral rising of] which one augurs evil: and IAḥ says, that one says, *النَّطِاحُ* and *نَطَحٌ*, 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 النَّطِاحُ طَابَ السُّطْحُ* [When En-Nat-ḥ 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 نَاطِحٌ وَلَا خَاطِبٌ* He has neither sheep, or goat, nor camel. (S, K.)

نَظَر

1. *نَظَرَ*, (IKṭṭ, Mṣb,) aor. ʔ, (TA,) inf. n. *نَظَرٌ*