

a beast, **نَسَخَ**; with a plant, **فَسَخَ**; and with an inanimate and not-increasing body, **رَسَخَ**. (Marginal note in a copy of the KT.) [But see 1 (last sentence) in art. **فَسَخَ**. See also 6.]

— **نَسَخَ** He transferred a thing from one place to another, it remaining the same: (TA:) he transferred what was in a bee-hive to another [hive or place]. (K.) — **نَسَخَ الْكِتَابَ** (S, M, Mb, K,) aor. **نَسَخَ**, inf. n. **نَسَخَ** (M, Mb, K;) and **نَسَخَهُ** (S, Mb, K,) and **نَسَخَهُ** (S, K;) are syn., (S,) signifying *He copied, or transcribed, the writing, or book, (T, Mb, K,) letter for letter.* (T.) — **مَا نَسَخَهُ وَإِنَّمَا مَخَسَهُ** [He has not copied it, but only corrupted it by changing the diacritical points and altering the meanings]. (A.) — **نَسَخَ**, in the Kur, xlv. 28, signifies *We set down, or register, and preserve:* (Jel:) or *We command to be transcribed and to be set down, or registered.* (T.)

3: see 6.

4. **نَسَخَ** He (God) made a verse of the Kur-án to be abrogated, annulled, or superseded, by another verse: (Z, MF:) or found it to be so; like **أَحْمَدُهُ** "he found him, or it, to be praised, or praiseworthy." (AAF.) In the Kur, ii. 100, Ibn-'Amir reads **مَا نَسَخَ** for **مَا نُسِخَ**. (TA.) [See also 1.]

6. **تَنَاسَخَتِ الْأَشْيَاءُ** The things succeeded one another, one taking the place of another. (L.) — **تَنَاسَخَتِ الْقُرُونُ** (A, Mb, K,) and **الْأَزْمِنَةُ** (M, Mb, K;) *The times succeeded, one in the place of another; (M, Mb, K;) one passing away after another.* (K.) — **تَنَاسَخَتِ الْوَرَثَةُ** *The heirs died, one after another, and so cancelled their rights to inheritance.* (A.) **تَنَاسَخَ** (S, K) and **مَنَاسَخَةُ** (K) in the case of an inheritance, (S, K,) or with respect to the fixed primary portions of an inheritance assigned by the Kur-án, is *The dying of heirs after other heirs while the original inheritance remains undivided.* (S, K.) — **تَنَاسَخَ** It became changed from one state to another. (L.) — **تَنَاسَخَتِ الْأَرْوَاحُ** *The souls transmigrated.* (MF.) **تَنَاسَخَ** [The transmigration of the soul from one human body to another, is thus explained;] the connexion of the soul with the body after its separation from another body, without the intervention (تَحَلُّل) of any time between the two connexions, by reason of the essential love subsisting between the soul and the body. (KT; in some copies of which **تَحَلُّل** is put for **تَحَلُّل**.) [See also 1.]

نُسْخَةٌ A copy, or transcript: (S, L, Mb, K:) so called because it supplies the place of the original: (L:) pl. **نُسَخٌ**. (M, Mb, K.) — Also, A copy, or an original, from which a transcript is made: (L:) [pl. as above].

نَسِخَةٌ: see **نَسِخَةٌ**.

بَلَدَةٌ نَسِخَةٌ, and **نَسِخَةٌ**, A distant town, or district, or country. (K.) — [A transverse or cross wind. See **نَسِخَةٌ** in art. **نُوح**.]

نَاسِخٌ and **مُنْتَسِخٌ** A copier, or transcriber, of a writing or writings, or of a book or books. (L.) — **آيَةٌ نَاسِخَةٌ** A verse of the Kur-án that abrogates, annuls, or supersedes, another verse. (S.) [See 1.] [And so,] **آيَةٌ مُنْسُوخَةٌ** A verse of the Kur-án that is abrogated, annulled, or superseded, by another verse. (S.) — **نَاسِخٌ** An epithet applied to a particle, (namely, **إِنْ** and the like, and **مَا** and **لَا**) or a verb, (namely, the abstract **كَانَ** and the like, and **كَادَ** and the like, and **ظَنَّ** and the like,) which effects a change of the grammatical form, or of the meaning, in a nominal proposition before which it is placed. **الْخُرُوفُ النَّاسِخَةُ لِلْإِبْتِدَاءِ** The particles which annul the quality of the inchoative.]

التَّنَاسُخِيَّةُ (K) *The sect which holds the doctrine of تَنَاسُخُ الْأَرْوَاحِ [or the transmigration of souls], and denies the resurrection.* (MF.)

مَنْسُوحٌ and **مُنْتَسَخٌ** A writing, or book, copied, or transcribed. (M, Mb, K.) — See **نَاسِخٌ**.

مَنْسُوحٌ: see **مَنْسُوحٌ**.

نَاسِخٌ: see **نَاسِخٌ**.

نر

1. **نَرٌ**, aor. **نَرَ** (S, M, K) and **نَرَ**, (M, K,) inf. n. **نَرٌ** (S, M, K,) *He (a bird, M, K, or a hawk or falcon, S, [or other bird, see نَرٌ below,]) plucked flesh (S, M, K) with his beak.* (S, TA.) You say also, **نَرَهُ بِمَنْتَرِهِ**, meaning, *He (a hawk or falcon [or other bird]) plucked his flesh with his beak.* (A.) = [Hence,] **نَرَهُ** *He blamed him; found fault with him; spoke evil of him behind his back, or in his absence, saying of him what would grieve him if he heard it.* (A.)

10. **استنر** He (the بَغَاث [or ignoble bird, or most ignoble of birds,] S, M) became a **نَرٌ** [or vulture]: (M:) or became like the **نَرٌ** (S, K) in strength. (K.) Hence the proverb, **إِنَّ الْبَغَاثَ بِأَرْضِنَا يَنْتَسِرُونَ** [Verily the most ignoble bird, or most ignoble birds, in our land becomes like the vulture, or become like vultures]: (S, M:) meaning, the weak among us becomes strong. (S.) See also art. **بَغَتْ**.

نَرٌ (S, M, Mb, K, &c.) and sometimes **نَرٌ** [agreeably with the modern general pronunciation] and **نَرٌ**, (Sheykh-el-Islám Zekereyâ, in his Comm. on the Expos. of Bd,) but this is very strange, (MF,) [The vulture; app. any vulture,

whatever be its species or variety, known to the Arabs, except the **رَحْمٌ**, or aquiline vulture; and said to be applied by some of the Arabs to the eagle; (see also **نَارِيَّةٌ**;) agreeing with the Hebrew **נֶשֶׁר**, which is plainly applied to the former bird in Micah, i. 16, and probably in other instances;] a certain bird, (S, M, A, Mb, K,) well known; (A, Mb, K;) so called because it plucks (يَنْسِرُ) a thing, and swallows it, (A, and so in some copies of the K,) or, and pulls it out (so in some copies of the K,) or, and chases and captures it; (so in some copies of the K; the various readings being **وَيَنْتَلِعُهُ** and **وَيَنْتَلِعُهُ** and **وَيَقْتَنِصُهُ**;) it is said that it has no **مِخْلَبٌ** [or talon], but only the **ظُفْرُ** [or nail], like that of the domestic cock and hen, and of the crow and the like, and of the **رَحْمَةُ** [or aquiline vulture]: (S:) the bird called in Persian **كَرْكُش**, which eats carcasses until it is unable to fly, and is said to live a thousand years: (Kzw:) AHn asserts, that the **نَرٌ** is a bird of the description called **عِنَاقٌ**; [which is a term applied to birds of prey, and to noble birds, (in a sense wider than that in which this appellation is used in English falconry,) and especially to eagles;] but [ISd says] I know not how that is: (M:) pl. (of pauc., S) **أَنْسَرٌ** and (of mult., S) **نُؤَرٌ**. (S, M, Mb, K.) — **النَّسْرُ الْوَاقِعُ** + [The Felling, or Alighting, Vulture,] and **النَّسْرُ الطَّائِرُ** + [The Flying Vulture,] are two stars or asterisms, (S, M, A, Mb, K,) well-known, (M,) which together are called **النَّسْرَانِ** [the Two Vultures], (M, A,) and each of which alone is called **النَّسْرُ** (M, Mb, K) and **نَرٌ**; (M;) being likened to the bird so named: (M:) the former is the bright star [α] in the constellation **الشَّيْطَانِ** [or Lyra] likened by the Arabs to a vulture (نر) that has contracted its wings to itself, as though it had alighted upon something: and the latter consists of the three well-known stars [α and β and γ] in the constellation **العَقَابُ** [or Aquila]: (Kzw:) [The former rose heliacally, about the epoch of the Flight, in central Arabia, on the 25th of November, O.S., with the Eighteenth Mansion of the Moon, which is α of Scorpio; and the latter, on the 28th of December, O.S.: and both set, together, anti-heliacally, at that period and in that part, on the 24th of July, O.S. See **نَوٌ**, and **دَبُورٌ**.] **نَرٌ** (S, M, Mb) and **النَّسْرُ** (S, M, K,) the latter occurring in a verse cited in art. **عَزَ**. (S.) A certain idol, (S, M, Mb, K,) belonging to **Dhu-l-Kelaa**, (S, Mb, K,) in the land of **Himyer**, (S, K,) as **يَعُوثٌ** did to **Medhij**, and **يَعُوثٌ** to **Hemdan**, of the idols of the people of Noah, (S,) all of which are mentioned in the Kur, lxxii. 22 and 23: (S, M:) or a certain good man, who lived between Adam and Noah, and of whom, after his death, was made an image, which, after a long time, became an object of worship; like **وَدٌ** and **سُوءٌ** and **يَعُوثٌ**, and **يَعُوثٌ**, mentioned therewith in the Kur,