

deed: and in like manner, *أُنْكِرْتُ عَلَيْهِ*, elliptically; *فَعَلُهُ*, (his deed,) or *قَوْلُهُ*, (his saying;) or the like, being understood; like *عَبَّرَ عَلَيْهِ* for *فَعَلُهُ* or the like: see *نَكِرَ*. — *إِنْكَارٌ* also signifies The changing [a thing; like *تَنْكِيرٌ*]: (T, Mṣb, TA:) or the changing what is *مُنْكَرٌ* [here app. meaning *disapproved*: see *نَكِرَ*, which is syn. with it, but is a simple subst.]. (S, TA.) — *مَا أَكْثَرُهُ* *How great is his cunning!* meaning both *his intelligence and craft, and forecast*; and simply, *his intelligence, or skill and knowledge*. (TA.) And *مَا كَانَ أَكْثَرُهُ* *How great was his cunning, &c.* (TA.)

5. *تَنَكَّرَ* He, or it, changed, or altered, himself, or itself; or became changed, or altered; (S, A, Mṣb, TA;) to an unknown state: (S, TA:) [he assumed an unknown appearance: he disguised himself; or became disguised:] he became changed or altered in countenance by anger so that he who saw him did not know him: (Har, p. 144:) or *تَنَكَّرَ* signifies the changing, or altering oneself, or itself; or becoming changed, or altered; from a state which pleases one to a state which one dislikes. (T, K.) — *وَإِيَّاكَ وَالتَّنَكُّرَ* Avoid thou evil disposition. (Mgh.) — *تَنَكَّرَ لِي* Such a one [became changed, or altered, in countenance to me by anger so that I did not know him; or] met me in a morose manner. (A, TA.) [In art. *شَف* in the K, *تَنَكَّرَ* occurs.]

6. *تَنَكَرَ*: see 4, first signification. — *تَنَكَرُوا* He feigned ignorance. (S, A, K.) — *تَنَكَرُوا* They acted with mutual hostility. (TS, A, K.)

10. *اِسْتَنَكَّرَ*: see 4, first signification, and also in the latter part. — *اِسْتَنَكَّرَ* also signifies The inquiring respecting, or seeking to understand, a thing, or an affair, which one disapproves; (K, TA;) when one disapproves confirming, or establishing, the opinion expressed by an inquirer, or disapproves that his opinion should be contrary to what he has expressed. (TA.)

*نَكِرَ*: see *نَكِرَ*. — See also *نَكِرَ*.

*نَكْرٌ* (S, K) and *نَكْرٌ* [but the former is the more common] and *نَكَارَةٌ* (S, A, K) and *نَكْرَاءٌ* (A, K) *Cunning*; meaning both *intelligence mixed with craft and forecast*; and [simply] *intelligence, or sagacity, or skill and knowledge*; syn. *دَهَاءٌ*; (S, A, K;) and *فُطْنَةٌ*. (A, K.) See also *نَكِرَ*. You say of a man who is intelligent and evil, or cunning, *مَا أَشَدَّ نَكْرَهُ*, and *نَكْرُهُ* [How great is his cunning, &c.!] (S.) And *فَعَلَهُ مِنْ نَكْرِهِ*, and *نَكَارَتِهِ*, He did it of his cunning, &c. (TA.) And it is said in a trad. of Mo'awiyyeh, *إِنِّي لَأَكْثَرُهُ* *Verily I hate cunning* (الدَّهَاءُ) in the man. (TA.) — *نَكْرٌ*, as an epithet, applied

to a thing, or an affair, *Difficult, hard, arduous, or severe*; as also *نَكْرٌ* (M, A, K) and *نَكِيرٌ*: (TA:) and i.q. *مُنْكَرٌ*, q. v. (S, A, K.)

*نَكْرٌ* [app. *Difficulty, hardness, arduousness, or severity*;] a subst. from *نَكِرَ*, in the sense of *صَعَبٌ* [It was difficult, &c.]. (IKṭṭ, TA.)

*نَكْرٌ*: see *نَكِرَ*, in two places.

*نَكْرٌ* and *نَكْرٌ* (S, K) and *نَكْرٌ* and *مُنْكَرٌ* (K,) epithets applied to a man, *Possessing cunning*; or *intelligence mixed with cunning and forecast*; (S, K;) and [simply] *intelligent, or skilful and knowing*: (K:) and so, applied to a woman, *نَكْرٌ* (K) and *نَكْرٌ* (L, TA [but this is probably a mistake for *نَكْرٌ*]) and *نَكْرَاءٌ*, but *أَنْكَرُ* is not applied to a man in this sense, (Az, TA,) nor is *مُنْكَرَةٌ* to a woman: (TA:) pl. of the first and second (S, K,) and third, *أَنْكَارٌ* (S, K:) and of the last, *مَنَاقِيرٌ*; (Sb, S, K:) or, applied to men, *مُنْكَرُونَ*; and to other things, *مَنَاقِيرٌ* [which is irreg.]. (Az, TA.) — Also, *نَكِرَ* and *نَكْرٌ* One who disapproves what is bad, evil, abominable, or foul; expl. by *يُنْكِرُ الْمُنْكَرَ* pl. as above. (S.)

*نَكْرٌ*: see *نَكِرَ*: and *مُنْكَرٌ*. — See also *نَكِرَ*, in two places.

*نَكْرَةٌ* a subst. from *إِنْكَارٌ* (K,) with which it is syn., [app. signifying (like *نَكْرَةٌ*) *Ignorance*: or *denial*: or *disapproval, or the like*], (TK,) like *إِنْكَارٌ* from *نَفَقَ*. (K.) It is said, in a certain trad., *كُنْتُ لِي أَشَدَّ نَكْرَةً*, (TA,) i.e. *إِنْكَارًا*, (TK,) [Thou wast to me most ignorant, &c.]

*نَكْرَةٌ* *Ignorance, &c.*, (إِنْكَارٌ,) of a thing; (TA;) contr. of *مَعْرِفَةٌ*; (S, K;) and so *نَكَارَةٌ*; syn. *جَهَالَةٌ*; as in the phrase *فِيهِ نَكَارَةٌ* [In him is ignorance]. (A.) See also *نَكْرَةٌ*. — [As contr. of *مَعْرِفَةٌ*, it is also, in grammar, an epithet applied to a noun, signifying *Indeterminate, or indefinite*.]

*نَكْرَاءٌ*: see *مُنْكَرٌ*. — A calamity: (K:) *rigour, or severity, of fortune*; (A, TA;) as also [its dim.]. *نَكِيرَاءٌ*. (TA.) — See also *نَكْرٌ*. — And see *نَكِرَ*.

*نَكِيرٌ* i.q. *إِنْكَارٌ* [in the sense of *Denial*]. (K.) It is said in the Kur, xlii. 46, *فَمَا لَكُمْ مِنْ نَكِيرٍ* And there shall be for you no [power of] denial of your sins. (Bd, Jel.) And one says, *شَتِمَ* *فُلَانٌ* [Such a one was reviled and he had no denial to make]. (A.) — [Also, i.q. *إِنْكَارٌ* in the sense of *Disapproval, or the like*: and *manifestation thereof*. See what here follows.] — Also, i.q. *إِنْكَارٌ* in the sense of The changing

[a thing]: (T, Mṣb, TA:) or the changing what is *مُنْكَرٌ* [here app. meaning *disapproved*]: (S, TA:) a simple subst. (T, TA.) The words of the Kur, [xxii. 43 and lxvii. 18,] *فَكَيْفَ كَانَ نَكِيرِ* are explained as signifying *And how was my changing [of their condition]!* (TA:) or the meaning is, *and how was my manifestation of disapproval of their conduct*, (إِنْكَارِي عَلَيْهِمْ,) by changing favour into trial, and life into destruction, and a flourishing condition into a state of ruin! (Bd, xxii. 43.) In [some of] the copies of the K, it is said that *نَكِيرَةٌ* [but in a MS. copy I find *نَكِيرٌ* and so in the CK] is a subst. from *تَنَكَّرَ* as signifying the changing, or altering, oneself, or itself; or becoming changed, or altered; from a state which pleases one to a state which one dislikes: but a different statement is found in the T: [see above:] and *نَكِيرَةٌ* is not mentioned by any authority. (TA.) — A strong fortress. (Sgh, K.) See *نَكْرٌ*. — See also *مُنْكَرٌ*.

*نَكَارَةٌ*: see *نَكْرَةٌ*. — See also *نَكْرٌ*.

*أَنْكَرُ* Worse, and worst; more, and most, evil, abominable, or foul. So it is explained as occurring in the Kur. [xxxi. 18,] *إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ* [Verily the most abominable of voices is the voice of asses]. (TA.) — See also *نَكِرَ*: and the fem., *نَكْرَاءٌ*, see above.

*مُنْكَرٌ* contr. of *مَعْرُوفٌ*: (K:) [an explanation including several significations, here following.] — [Ignored, or unknown; as also *مُنْكَوَرٌ*, for] *مُنْكَوَرٌ* is syn. with *مَجْهُوْلٌ* [the pass. part. n. of the verb by which *أَنْكَرُ* is explained by Kr and in the K]; (TA;) and *مُسْتَنْكَرٌ* signifies the same. (L.) For the pls. of *مُنْكَرٌ*, see *نَكِرَ*. — [Denied, or disacknowledged. (See the verb.) — Deemed strange, extraordinary, or improbable. (See again the verb.)] — Any action *disapproved, or disallowed, by sound intellects*; or *deemed, or declared, thereby, to be bad, evil, hateful, abominable, foul, unseemly, ugly, or hideous*; or *pronounced to be so by the law because the mind deliberates respecting the regarding it as such*: and thus it is used in the Kur, ix. 113 [and other places]: (B, TA:) or anything pronounced to be bad, evil, hateful, abominable, or foul, and forbidden, and disapproved, disliked, or hated, by the law: (TA:) a saying, or an action, *unapproved, not approved, unaccepted, or not accepted*, by God: (KT:) *unbecoming, indecent, or indecorous*. (KL.) See *مَعْرُوفٌ*, voce *عَرَفَ*. *مُنْكَرٌ* and *نَكْرٌ* and *نَكْرٌ* (S, A, Mṣb, K) and *نَكْرَاءٌ* (S, Mṣb, K) are all syn., (S, A, Mṣb, K,) [and are used as epithets in which the quality of a subst. predominates,] signifying a bad, an evil, a hateful, an abominable, a foul, an unseemly, an ugly, or a hideous, [and a formidable,] thing or