

came forth upon them: (K:) like نَبَعَ and نَبَّه: he came upon them. (AZ, S.) [See also نَابَيْ.] — نَبَاً He went forth from a land to another land. (S, K.) [See نَابَيْ.] — جَاءَتْ بِهِ i. q. نَبَاتٌ بِهِ الْأَرْضُ — نَابَيْ. The land brought, or led him: (S, L:) [accord. to Golius, The land brought, or produced, it: but it is a phrase well known to the learned among the Arabs in the present day, as similar to نَادَاهُ “his dust, or earth, (i. e. the place of his burial,) called him:” and the explanation which I have given is confirmed by the citation, in the S, of the following verse, of Hanash Ibn-Malik, immediately after جَاءَتْ بِهِ in the sense of به:]

- فَنَفْسَكَ أَحْرِزْ فَإِنَّ الْحَتَا
- فَ يَنْبَأَنَّ بِالْمَرُ فِي كُلِّ وَادٍ

[Then take good care of thyself; for deaths (of various kinds) bring (or lead) a man into every valley (or place): i. e., fate brings him to the place where he is destined to be buried, wherever it be]. (S.) — نَبَاً, aor. 2: see 4.

2. نَبَاً: see 4.

3. نَابَاهُ He acquainted or informed him, and the latter did the same. (K.) — Also, simply, He acquainted or informed him. (TA.) — نَابَاهُمْ He quitted their neighbourhood; withdrew to a distance from them. (K.) [See also art. نَبَو.]

4. انبأه, and به, (and عنه, S, K, art. انبأه; and نَبَاهُ (S, K) and نَبَاهُ (S, TA,) each followed by اِيَّاهُ or به; (TA;) He informed him, or told him, of it: (K:) or these verbs, followed by اِيَّاهُ, signify he made him to know it; and followed by به, he informed him, or told him, of it. (TA.) — Es-Sameen says, that انبأ and نَبَاهُ and اخبر, when they convey the meaning of knowledge, are triply transitive, or may govern three objective complements, the greatest number that any verb can govern: (TA:) [ex. انبأت زيدا عمرا قائما I acquainted Zeyd that Amr was standing]. — It is also said, that نَبَاهُ has a more intensive signification than انبأ: ex. مَنْ انبأكَ هَذَا قَالَ تَبَانِي الْعَلِيمُ الْخَبِيرُ [Who hath acquainted thee with this? He said, The Knowing, the Intelligent (God), hath apprized me: Kur, lxvi. 3]. (TA.) — Sb has mentioned اَنَابُوكَ [for اَنَابُوكَ] as used for the sake of conformity in sound with a preceding word. (M, TA.) [See art. اَجَوُ.] — رَمَى فَانْبَأَ He cast, or shot, but did not split, or cleave, or make a slight cut, or scratch: (S, K:) or, did not penetrate. (K.)

5. تَنَبَّأَ (S, K,) said to have been pronounced with ʾ universally; (Sb, S;) but in the L, تَنَبَّى; (TA;) He arrogated to himself the gift of prophecy, or office of a prophet. (L, K.)

10. اسْتَنْبَأَ النِّبَاً He sought, or searched after,

information, or news. (K.) — وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ (in the Kur, x. 54) means And they will ask thee to inform them, [saying,] Is it true? (Bd.)

نَبَاً Information; a piece of information; intelligence; an announcement; news; tidings; a piece of news; an account; a narrative, or narration; a story: or what is related from another or others: syn. خَبَرٌ (S, M, K:) it is generally held to be syn. with خَبَرٌ; but accord. to Er-Rághib, signifies an announcement of great utility, from which results either knowledge or a predominance of opinion, and true: (TA:) pl. أَنْبَاءٌ. (K.) — النَّبَأُ الْعَظِيمُ [Kur, lxxviii. 2.] accord. to some, The Kur-án: others say, the resurrection: and others, the case of the Prophet. (TA.) — الْأَنْبَاءُ, in the Kur, xxviii. 66, (فَعَمِيتَ عَلَيْهِمُ الْأَنْبَاءُ) signifies The allegations, pleas, or excuses. (TA.)

نَبَاً An eminence, or protuberance, in the earth, or ground. (TA.) — نَبَاً A low voice, or sound: (S, K:) or the cry, or barking, of dogs. (K.)

نَبِيٌّ (S, K,) pronounced with ʾ in the dial. of the people of Mekkeh, (S,) whose pronunciation of it is disapproved by Sb on account of its uncommonness; (TA;) by others, نَبِي, without ʾ; (S, K, TA;) A prophet: (TA:) of the measure مَفْعُل used in the sense of the measure مَفْعُل [i. e. مَفْعُول or مَفْعَل] (IB) or فَاعِل (S, Es-Sunoosee) or مَفْعُول; (Es-Sunoosee) i. e., who acquaints or informs mankind, (S, K, TA,) or who is acquainted or informed, respecting God and things unseen: or accord. to some, it is derived from نَبَوَةٌ and نَبَاً signifying “elevation;” (see art. نَبَو;) in which case it is originally without ʾ: or, accord. to others, from نَبِي in a sense given below; that of “a conspicuous way.” (TA.) It is a less special word than رَسُول [when thereby is meant an apostle of God]; for every رسول is a نَبِي, but not every نَبِي is a رسول. (TA.) Pl. أَنْبِيَاءُ (S, K, without ʾ, because the ʾ is changed into ي in the sing., S,) and نَبَاً (S, K, like كُرْمَاء [pl. of كَرِيم] TA,) and أَنْبَاءُ [K, these two preserving the original radical ʾ] and نَبِيُون (K,) without ʾ: (TA:) but some pronounced the first and last of these pls., in the Kur-án, with ʾ; though the more approved pronunciation is without ʾ. (TA.) The dim. is نَبِيْنِي (S, K,) with those who make the pl. أَنْبَاءُ [or أَنْبَاءُ]; but with those who make the pl. أَنْبِيَاءُ, it is نَبِيْنِي. (K.) — An Arab of the desert said to Moḥammad, اللَّهُ نَبِي, and the latter disapproved of his pronouncing نَبِي in this case with ʾ, because, as it signifies An emigrant, he meant thereby to call him an emigrant from Mekkeh to El-Medeenah. (S, K, TA.) — نَبِيٌّ A conspicuous, an evident, or a clear, way. (K.) Hence, accord. to some, the apostle [or rather prophet] is so called, because he is the conspicuous, evident, way, that conducts to God.

(MF.) — نَابِيٌّ and نَابِيٌّ An elevated, or a protuberant, or gibbous, place. (K.) — Hence it is said in a trad., لَا تَصْلُوا عَلَى النَّبِيِّ [Pray not upon the place that is elevated, or protuberant]. (K.)

نُبُوَّة (K, in the CK نُبُوَّة) in which the ʾ is sometimes softened in pronunciation, and sometimes [or rather generally] changed into و which is incorporated into the preceding و so that the word is written and pronounced نُبُوَّة (TA,) Prophecy; the gift of prophecy; the office, or function, of a prophet. (MA, K.) Dim. نُبَيْتَةٌ. (S, K.)

نَابِيٌّ act. part. n. of نَبَاً. — A bull [app. a torrent] that goes forth from one land or country to another. (TA.) — A torrent that comes forth from another land or tract. (S.) — A man coming forth unexpectedly from an unknown quarter. (S, A.) — [See also نَبِي.]

جَانِبُهُ خَبَرٌ, i. q. خَبَرٌ نَابِيٌّ خَبَرٌ [Have ye any current news? or—news from a distant place? &c.: see جَانِبُهُ]. (A.)

نبت

1. نَبَتَ (S, M, K,) aor. 2, inf. n. نَبَتْ and نَبَاتٌ; [which two ns. see mentioned as subst.;] and تَنَبَّتَ; (M;) and انبت; (Fr, S, K;) [respecting which last see below;] It (a thing, M, or a leguminous [or other] plant, S, K,) grew; grew forth; sprouted; vegetated; or germinated. (S, M, K.) Aṣ disallows انبت in this sense; but AO allows it, alleging the words of Zuhayr, إِذَا أَنْبَتَ الْبَقْلُ [Until, when the leguminous plants grew]. نَبَتَ and أَنْبَتَ are said to be like مَطَرَتِ السَّمَاءُ and مَطَرَتْ. In the Kur, xxiii. 20, Ibn-Ketheer, Aboo-Amr and El-Hadremee read تَنَبَّتَ: others, تَنَبَّتَ: but ISd says, that, accord. to the former reading, some hold ب, which follows تَنَبَّتَ, to be redundant; and others hold that مَا تَنَبَّتَ is understood after تَنَبَّتَ. Fr holds them to be syn. (TA.) — نَبَتَ عَلَى حَالَةٍ حَسَنَةٍ He, or it, grew in a good manner, condition, or state. (L.) — نَبَتَ, inf. n. نُبُوتٌ; It (a girl's breast) became swelling, prominent, or protuberant. (K.) — أَنْبَتَ, and تَنَبَّتَ, The land produced, or gave growth to, plants, or herbage. (S, K.)

2. تَنَبَّيْتُ, inf. n. تَنَبَّيْتُ, † He fed or nourished, or reared or brought up, a child: (S, K:) he nourished a girl, and nursed her up well, hoping that she might profit excellently. (TA.) — نَبَتْ أَجَلَكَ بَيْنَ عَيْنَيْكَ [Plant the term of thy life before (lit. between) thine eyes; i. e., keep it ever before thee]. (S.) — تَنَبَّيْتُ, inf. n. تَنَبَّيْتُ, He planted a tree. (M, S, K.) — He sowed seed, (M,) or grain. (A.)