

it has this signification [in the verse of the Kur. above referred to]; but the former meaning, of "a sign, &c.," is the more correct. (TA.) — See also **نُصِبَ** and **نُصِبَ**, below. — **نُصِبَ**, with respect to rhyme in a verse, is The being free from anything that would mar it, (Akh, K,) when the verse itself is not curtailed; for when the verse is curtailed, the term **نصب** is not applicable, though the rhyme be perfect: accord. to an explanation received from the Arabs: not one of the terms of Kh. (Akh.) Derived from **النَّصَبُ**, as signifying "the standing erect; being tall; making one's self tall, by stretching the neck;" and therefore not applied to verse that is curtailed. (IJ, ISd.) — **نُصِبَ** One who is set, or set up, as an obstacle to a thing, or as a butt for a thing, like the butt of archers. (TA, art. **عرض**.) See 1. — **نُصِبَ** [A peculiar mode of singing, or chanting: or a peculiar kind of song, or chant]: (See 1.)

نُصِبَ عَيْنِي, and **نُصِبَ عَيْنِي**, or the latter is a barbarism, (K,) disallowed by Kt; but it is allowed by Mtr; and said to have been heard from the Arabs [of the classical ages]; This is a conspicuous object of my eye; a thing in full view of my eye: said of a thing that is manifest, or conspicuous, [standing before one,] and even when it is lying, or thrown down. (TA.) — **جَعَلْتُهُ نُصْبًا عَيْنِي** I made him, or it, a conspicuous object, or a thing in full view, of my eye. (TA.) — Mtr says, that **نُصِبَ**, in this case, is an inf. n. used in the sense of a pass. part. n., and means an object [as it were set, or set up,] conspicuously seen of the eye, so as not to be forgotten, nor to be unheeded, nor to be placed behind the back, or uncared for, or disregarded. (MF.) — **نُصِبَ** (S, K) and **نُصِبَ** and **نُصِبَ** (K) Evil; (S;) trial; affliction; misfortune: (S, K:) so in the Kur, xxxviii., 40: (S:) disease: (K:) affliction occasioned by disease. (Lth.) See also **نُصِبَ**.

نُصِبَ: see **نُصِبَ**.

نُصِبَ [as a subst.] Fatigue; weariness; toil. — Difficulty; trouble; distress; affliction. (TA.) See the verb: and see **نُصِبَ**.

نُصِبَ Diseased; sick; and in pain. (K.)

نُصِبَ: see **نُصِبَ**. — **نُصِبَ** (K, Msb) and **نُصِبَ** (K: accord. to the S, the latter is sometimes written **نُصِبَ**: [but it seems that **نُصِبَ** is the more common of the two words:] and **نُصِبَ** (S, Msb) What is set up and worshipped to the exclusion of, or in preference to, the true God: (S:) or anything that is so worshipped: (K:) or a stone that is set up and so worshipped: (Msb:) the pl. of **نُصِبَ** is **أَنْصَابُ** (S, Msb:) or **نُصِبَ** is a pl. of **نُصِبَ**, like as **سُقْفُ** is of **سُقْفٍ**: (Msb:) or it is a pl. of which the sing. is **نُصَابٌ**; and it may be a sing., the pl. of which is **نُصَابٌ**: (Zj:)

which last word, accord. to some, is syn. with **أَنْصَابُ**: but others deny this; because **أَنْصَابُ** are figured and sculptured or painted; whereas **نُصَابُ** are of an opposite description. (Msb.) [See a verse cited in art. **مور**.] — Also, **النَّصَابُ** Certain stones which were set up around the Kaabeh, over which it was customary for the name of some deity to be pronounced in the killing of animals (**يُهْتَلُ عَلَيْهِ**), and upon which victims were slain in sacrifice to another, or others, than the true God: (ISd, K:) pl. of **نُصِبَ**, as **عَنْقَاقُ** is of **عَنْقٌ**; or of **نُصِبَ**, as **أَقْفَالُ** is of **قَفْلٌ**. (TA.) — **نُصِبَ**, as occurring in the Kur, v. 4, signifies An idol; or a stone which the pagan Arabs set up, to sacrifice, or slay animals, before it, or by it, and which became red with the blood: (Kt:) or pl. of **نُصَابٌ**, and signifying idols. (Jel.) — **أَنْصَابُ الْحَرَمِ** The limits of the sacred territory [of Mekkeh]; (K:) i.e., signs, or marks, set up there, whereby it might be known. (TA.) See also **نُصِبَ**.

نُصِبَ A laying of a snare; meaning a plot, a stratagem, or an artifice. (TA.)

نُصِبَ: see **نُصِبَ**.

نُصَابُ The place of sun-set; **مَغِيبُ الشَّمْسِ**; (K:) the place to which it returns. (TA.) — See **نُصِبَ**: and **نُصَابُ** — **نُصَابُ** The handle of a knife; (S, K:) in which the **سَيْلَانُ** is set: (TA:) pl. **نُصَابُ**. (K.) — **نُصَابُ**, of property, † The amount which renders it incumbent on the possessor to pay the alms, or tax, called **الزَّكَاةُ**: (S, K:) as two hundred dirhems, or five camels, (S,) [or twenty deenars, or forty sheep or goats. (IbrD.)] So called as being the "source" whence the tax comes. (Msb.)

نُصِبَ (S, K) and **نُصِبَ** (K) † A share, or portion, or lot, syn. **حَقٌّ**; (S, K:) of a thing; (S;) or of anything; (TA;) a set portion: (A:) [hence it appears to be in the sense of **أَنْصَابُ** what is set:] pl. of the former **أَنْصَابُ** and **أَنْصِبَةٌ** (K, Msb) [the latter a pl. of pauc.], and **نُصِبَ**. (Msb.) — **نُصِبَ** A tank, or cistern. (S, K.) — A snare, or fowler's net, set, or set up: (S, K:) thus in the sense of **مَنْصُوبٌ**. (TA.) See also **مَنْصُوبَةٌ**.

نُصَابٌ, (S,) or **نُصَابٌ**, (K,) which latter is the pl. of the former, (TA,) Stones which are set up around a tank, or cistern, and the interstices of which are filled up with kneaded clay. (S, K.) Dhu-r-Rummeh says,

• هَرَقْنَاهُ فِي بَادِي الشَّيْئَةِ دَائِرِ •

• قَدِيرٍ بَعْدَ الْمَاءِ بُقْعَ نَصَابِيهِ •

[We poured it out into an old cistern of which the water was dried up and the bottom apparent,

which for a long time had contained no water, the stones set up around which, having their interstices filled up with kneaded clay, were black and white]. (S.) The pron. in **هَرَقْنَاهُ** refers to a large bucket mentioned before. (TA.) — **نُصَابٌ** is also explained by A'Obeyd as signifying Stones that are set up around a tank, or cistern, to mark the quantity of water with which the camels will be satisfied. (TA.) See **نُصِبَ**.

نُصِبَ i. q. **مُنْصَبٌ**, Grief, or anxiety, that fatigues, tires, or wearies: (K:) after the manner of a rel. n.: (Sb, K:) meaning **نُصِبَ**; like **تَأْمُرُ** and **لَابِنٌ**: or **نُصِبَ** is here an act. part. n. used in the sense of the pass. part. n. [مَنْصُوبٌ] followed by **فِيهِ**; i. e. **يُنْصَبُ** **فِيهِ**, in which one is fatigued, tired, or wearied; like **يَتَأْمُرُ فِيهِ**, meaning **يَتَأْمُرُ فِيهِ**, &c.: (S:) or the phrase **نُصِبَ الْبَرُّ**, in the sense of **أُتْعِبَهُ**, has been heard; (K;) and **نُصِبَ** is its act. part. n. (TA.) — **نُصِبَ نُصِبٌ** is also said to be a phrase of the same kind as **مَوْتُ مَاتٌ**, and **شَعْرٌ شَاعَرٌ**; [therefore meaning Severe fatigue, or difficulty, or trouble, and the like]. (TA.) — Also **نُصِبَ** **عَيْشٌ**, and **دُوْ مَنَصِبَةٍ**, A fatiguing, laborious, or troublesome, life. (K.) — **النُّوَصِبُ**, and **أَهْلُ النَّصِبِ**, and **النَّاصِبِيَّةُ**, Appellations of a sect who made it a matter of religious obligation to bear a violent hatred to 'Alee (K) the son of Abou-Talib: (TA:) [so called] because they acted with hostility, or enmity, towards him, (K,) and openly opposed him: they were a sect of the Khawárij. (TA.)

نَاصِبَةُ الشَّجَاعِ The eye of the serpent called **شَجَاع**, which it raises to look. (TA in art. **شَجَاع**.) — By the expression **كَنَاصِبَةِ الشَّجَاعِ** in the following words of the poet,

• بَصْرُ كَنَاصِبَةِ الشَّجَاعِ الْمُرِيدِ •

is meant Like the eye of the brave man, which he raises (**يُنْصِبُ**) to look at, or see, something. (TA.)

نَاصِبَةٌ: see **نَاصِبٌ**.

أَنْصَبُ A goat having erect horns: (S, K:) fem. **نُصْبَاءُ**. (S.) — **أَنْصَبَاءُ** A she-camel having an elevated breast. (S, K.) — **أَذُنٌ نُصْبَاءُ** An ear that is erect, and approaches the other ear. (TA.)

مَنْصِبٌ [so accord. to the copies of the S and K in my hands, and the Msb, which states it to be of the same measure as **مَنْجِدٌ**, and the TA: written by Golius and Freytag **مَنْصِبٌ**:] and **نُصَابٌ** † Origin; source; (S, K, Msb:) of anything; (TA;) that to which a person or thing is referred, as his or its source; syn.