

said of a plant; (TA;) *It became beautiful: and it became apparent.* (K, TA.) And *أَنْوَرَتِ الشَّجَرَةُ* *The tree became beautiful in its verdure: or, as some say, put forth its blossoms or flowers.* (TA.) See also 2. — *أَنَارَ* and *نُورَ* *He made to give light; to shine; or to shine brightly.* (Mṣb.) *التَّنْوِيرُ* and *الإِنَارَةُ* signify the same. (S.) You say, *أَنَارَ السَّرَاجَ*, and *نُورَهُ*, (A,) and *أَنَارَ المَصْبَاحَ*, (Mṣb,) *He made the lamp to give light; or to become bright.* (Mṣb.) — *أَنَارَ المَكَانَ* *He illumined, or lighted, the place; (K;) i. e., put light [or a light] in it.* (TA.) — [Hence,] *أَنَارَهُ* *He elucidated it; rendered it apparent or plainly apparent, conspicuous, manifest, or evident; (TA;) as also نُورَهُ.* (A, TA.)\* — And hence, *أَنَارَ اللهَ بَرهَانَهُ* *God taught him, or dictated to him, his proof.* (TA.)

5: see 4, first signification. — *تَنَوَّرُوا النَّارَ مِنْ* *بَعِيدٍ*, (S, K,) and *نَازَوْهَا*, (K,) *They looked at the fire, or endeavoured to see it (تَبَصَّرُوها) from afar: (S, K;) or تَنَوَّرَ النَّارَ he looked at the fire, or endeavoured to see it, (تَبَصَّرَهَا) and repaired towards it: (A;) or he came to the fire: it has this signification as well as the first.* (TA.) — *تَنَوَّرَ الرَّجُلَ*, and *المرأة*, *He looked at the man, and the woman, at or by a fire, from a place where the latter did not see him; he stood in the dark to see the man, and the woman, by the light of the latter's fire, without the latter's seeing him; تَنَوَّرَ being like تَضَوَّرَ.* (TA.) — See also 8.

8. *أَنَارَ*, (Th, T, S, M, K,) imp. *إِنْتَرِ*, (T;) and *تَنَوَّرَ*, (T, K,) imp. *إِنْتَوَّرَ*, (T;) and *تَنَوَّرَ*, (S, M, A, Mgh, Mṣb, K;) or only *أَنَارَ* and *أَنَوَّرَ*; not *تَنَوَّرَ*; (T;) or some say *أَنَارَ*; [implying that most say *تَنَوَّرَ*;] (S;) *He smeared himself with نُورَةٌ* [which is differently explained in the lexicons, so that these verbs are made to bear different meanings by different lexicons]. (Th, T, S, M, A, Mgh, Mṣb, K.)

10: see 4, first signification. — *استنار به* *He sought the aid of its light: (TA;) or of its rays.* (M, K.)

*نَارٌ* a word of which the meaning is well known; (M, K;) [Fire; not well explained as signifying] the flaming, or blazing, (لَهَبٌ,) that is apparent to the sense: (TA;) its 1 is originally و: (S, TA;) it is fem.: (S, M, Mṣb;) and sometimes masc.: (AHn, M, K;) and the dim. is نُورِيَّةٌ, with و because it is the original medial radical, (S,) and with ة because نَار is fem.: (Mṣb;) pl. [of pauc.] *أَنْوَارٌ*, (S, M, L,) in the *كُ* *أَنْوَارٌ*, [which is a mistake, though this is also said to be a pl. of نَار,] (TA,) and [of mult.] *نِيرَانٌ* [which is the most common form]

(S, M, K) and *نُورٌ* (AAF, S, M, Mṣb, K) and *نِيرَةٌ* and *نِيرَانٌ*, (M, K,) and *أَنْيَارٌ* also occurs, in the phrase *نَارُ الأَنْيَارِ*, in a trad. respecting the prison of hell; this phrase, if correctly related, perhaps meaning *نَارُ التَّيْمَانِ*, and *انيار* being originally *أَنْوَارٌ*. (IAth.) The Arabs say, in cursing their enemies, *أَبْعَدَ الله دَارَهُمْ وَأَوْقَدَ نَارًا أَثَرَهُمْ* [May God make their abode distant, and kindle a fire after them!] And it was a custom of Arab women, as related by IAqr, on the authority of El-Okeyleeyeh, when they feared evil from a man, and he removed from them, to kindle a fire behind him, with the view of causing his evil to depart with him. (T.) — *نَارُ المَهْوُولِ* *A fire which the Arabs used to kindle, in the time of ignorance, on the occasion of entering into a confederacy: they threw into it some salt, which crackled (يَفْقَعُ) when the fire burned it: with this they frightened [one another] in confirmation of the swearing.* (T.) — *نَارُ الحَبَابِ* has been explained in art. حَب. — *نَارٌ* also signifies simply *Heat*. (TA.) — Also, [The fire, meaning] the evil, and excitement, or rage, of war; as also *نَائِرَةٌ*. (TA.) You say, *أَوْقَدَ نَارَ الحَرْبِ* [He kindled the fire of war]. (A.) — Also, [Opinion; counsel; advice. (IAqr, T, K.) So in the trad., *لَا تَسْتَضِيئُوا بِنَارِ*, (K,) and *أَهْلِ البَرَكِ*, (T,) or the pl. of the نَار that burns is *نِيرَانٌ*. (IAqr, Th, T.) The Arabs say, *مَا نَارُ هَذِهِ النَّاقَةِ* [What is the brand, or mark, of this she-camel, with which she is burned?] (T, S, A.)\* And they say, in a proverb, *بَجَارَهَا نَارَهَا*, (T, S) *Their origin is indicated by their mark with which they are burned.* (T.) The Rájiz says,

• حَتَّى سَقَوْا آبَاءَهُمْ بِالنَّارِ  
• وَالنَّارُ قَدْ تَشْفَى مِنَ الْإِوَارِ

[Until, or so that, they watered their camels because of the brand that they bore: for the fire, or the brand, sometimes cures of the heat of thirst]: (T, S:\*) he means, that, when they saw their marks with which they were burned, they left the water to them. (S. For another reading of this verse, see ب.) See also نَجَرٌ.

*نُورٌ* Blossoms, or flowers, (M, Mṣb, K,) of a tree, and of a plant: (Mṣb;) or white blossoms

or flowers; the yellow being called *زَهْرٌ*; (M, K;) for they become white, and then become yellow: (M:) and *نُورَةٌ* and *نُورَانٌ* signify the same as *نُورٌ*: (M, K:) or [rather] *نُورٌ* and *نُورَانٌ* signify the same; (S, Mṣb;) [but the former is often used as a generic n., signifying a kind of blossom or flower: though both are coll. gen. ns.;] and *نُورَةٌ* is the n. un. of *نُورٌ*, like as *تَمْرَةٌ* is of *تَهِرٌ*; (Mṣb;) and *نُورَانَةٌ* is the n. un. of *نُورَانٌ*: (S, M, L:) and the pl. of *نُورٌ* is *أَنْوَارٌ*. (M, Mṣb, K.)

*نُورٌ* Light; syn. ضِيَاءٌ, (S,) or ضَوْءٌ; (M, A, Mṣb, K;) whatever it be; (M, A, K;) contr. of ظُلْمَةٌ: (Mṣb;) or the rays thereof: (M, A, K;) accord to Z, ضِيَاءٌ [with which ضَوْءٌ is syn.] is more intense than *نُورٌ*: in the *Kur*, x. 5, the sun is termed ضياء, and the moon نور: and it is said that ضياء is essential, but نور is accidental [light]: (TA:) it is of two kinds, the light of the present world and that of the world to come; and the former is either perceived sensibly, by the eye, and this is what diffuses itself from luminous bodies, as the sun and moon and stars, and is mentioned in the *Kur*, x. 5, referred to above; or perceived by the eye of the intellect, and this is what diffuses itself of the divine lights, as the light of reason and the light of the *Kur-án*; of which divine light mention is made in the *Kur*, v., former part of verse 18, and xxiv., latter part of verse 35; and both of these in common are spoken of in the *Kur*, vi. 1 and xxxix. 69: that of the world to come is mentioned in the *Kur* in lvii. 12 [and lxvi. 8]: (B:) the pl. is *أَنْوَارٌ* (S, M, Mṣb, K) and *نِيرَانٌ*; (M, K;) the latter mentioned by Th: (M:) and *نُورَانَةٌ* signifies the same as *نُورٌ*. (TA.) As نور is a convenience of the pious in the present world and the world to come, it is said in the *Kur*, [lvii. 13,] *أَنْظُرُونَا نَقْتُبِسْ مِنْ نُورِكُمْ* [Wait ye for us that we may take of your light]. (B.) [See also ظُلْمَةٌ.] — It is also applied to *Mohammad*: (T, M, K:) it is said by *Abu-Is-hak* to be so applied in the *Kur*, v. 18. (T.) — And *That which manifests things*, (K, TA,) and shows to the eyes their true or real state: and therefore *النُّور* is applied in the *Kur*, vii. 156, to [that [revelation] which the Prophet brought. (TA.) — *النُّور* is also one of the names of God; meaning, accord. to IAth, *He by whose light the obscure in perception sees, and by whose guidance the erring is directed aright: or the Manifest, by whom is every manifestation.* And *الله نور السموات والأرض* [in the *Kur*, xxiv. 35,] means *God is the enlightener of the heavens and of the earth: like as غِيَاثُنَا* means *مُغِيثُنَا*: (TA:) or, as some say, *the right director of the inhabitants of the heavens and of the inhabitants of the earth.* (T.) — See also *نَارٌ*, last signification.