

**مَنْقُوشٌ** A garment, or piece of cloth, (A,) or other thing, (TA,) [variegated; or decorated, or embellished: characterized in any manner, as a coin &c.: (see 1:)] coloured (A, TA) with two colours, (TA,) or with colours; (A, TA;) as also مَنْقُشٌ. (A, TA.) — [A signet-ring engraved: and anything sculptured. (See 1:)] — **عَذَقُ مَنْقُوشٌ** A raceme of dates struck with thorns, and consequently ripened: (AA:) [or having specks apparent in it, in consequence of ripening: (see نَقَشَ الْعَذْقُ)] and بُسْرُ مَنْقُوشٌ full-grown unripe dates pricked with thorns in order that they may ripen: (M, TA:) and رُطْبُ مَنْقُوشٌ fresh ripe dates soaked with water; syn. رَیْبُ. (Sgh, TA:) called by the vulgar معذب [app. مُعَذَّب]; (TA;) as also نَقَشٌ. (K [accord. to some copies; and in the TA: accord. to other copies of the K, نَقَشٌ; but expressly said in the TA to be with fet-h.]) = **سَجَّةٌ مَنْقُوشَةٌ** A wound in the head from which bones are extracted: (S, K:) and **سَجَّةٌ مَنْقُوشَةٌ** a wound in the head from which bones are removed; (AA, El-Ghanawee, Aboo-Turáb;) i. q. مَنْقَلَةٌ. (K.)

**لَطَمَةُ الْمُنْتَقِشِ** (S,) or **لَطَمَةُ الْمُنْتَقِشِ** (K,) [He gave him a violent slap, like the slap of the camel striking the ground with his fore-leg, or with his foot, on account of something entering into it:] from **إِنْتَقَشَ**, said of a camel, as explained above. (S, K.)

## نقص

1. **نَقَصَ** (S, M, Mgh, Msh, K,) aor. ʔ, (M, Msh,) inf. n. **نَقَصَانٌ** (S, M, A, Mgh, Msh, K) and **نَقَصَ** (S, M, A, Msh, K,) or the former of these two only, the latter being the inf. n. of the trans. verb, (MSh,) and **نَقِصَةٌ** (M) and **نَقَاصٌ** (K,) [which last is an intensive form,] said of a thing, (S, M,) intrans., (S, M, Mgh, Msh, K,) It lost somewhat, decreased, diminished, lessened, wasted, waned, or became defective or deficient or incomplete or imperfect, after having been whole or complete or perfect: (IKt, Msh, TA:) or he, or it, lost, or suffered loss or diminution, (A, K,) with respect to lot or portion: (K:) and **انْتَقَصَ** signifies the same; (S, A, Mgh, Msh, K,) and so does **تَنَقَّصَ**; (TK, [probably from the TA,] art. أُنْ; and so does **تَنَاقَصَ**: (TA:) [or this last signifies it lost somewhat, decreased, &c., gradually; contr. of تَزَايَدَ.] It is said in a trad., (Mgh,) **شَهْرًا عِيدًا لَا يَنْقُصَانِ** (Mgh, K,) i. e. Ramaḍān and Dhu-l-Hijjah, (Mgh,) meaning, Two months of festival are not defective virtually (فِي الْحُكْمِ) though they be defective in number [of days]; (K;) i. e. let no doubt occur in your hearts when ye fast nine and twenty days [instead of thirty]; nor if there happen a mistake respecting the day

of the pilgrimage, will there be any deficiency in your performance of the rites thereof: (TA:) or, as some say, two months of festival will not be defective in one and the same year; but Et-Taḥāwee disapproves of this explanation: some say that the meaning is, that though they be defective, or one of them be so, yet their recompense will be complete. (Mgh.) It is also said in a trad., **إِنَّ الْعَمَلَ فِي عَشْرِ ذِي الْحِجَّةِ لَا يَنْقُصُ** [Verily the deed that is done on the tenth of Dhu-l-Hijjah, the recompense thereof will not fall short of that which is in the month of Ramaḍān: for **نَقَصَ عَنْ كَذَا** means It fell short of such a thing.] (Mgh.) [On the expression **فِي النُّقْصَانِ**, as used in grammar, see غَيْرُ. = **نَقَصَ** (S, M, Mgh, Msh, K,) aor. ʔ, (Msh,) inf. n. **نَقَصَ**, (MSh,) [and accord. to the TK **نَقَاصٌ** and **نَقْصَانٌ** also, which last, however, is said in the MSh to be an inf. n. of the intrans. verb only,] He made it to lose somewhat, decreased it, diminished it, curtailed it, lessened it, wasted it, impaired it, took from it, or made it defective or deficient or incomplete or imperfect, after it had been whole or complete or perfect; (Msh;) he made it (i. e. a share, or portion) defective or deficient: (K:) [the pronoun often relates to a man: see an ex. in art. ضَوْر, and another in art. وَكْس:] this is the [most] chaste form of the verb, and is that which occurs in the KUr.: (Msh:) **انْقَصَ** also signifies the same; (M, Msh, K;) and so does **نَقَصَ**, (Msh, K,) inf. n. **تَنْقِصٌ**: (TA:) but these two are of weak authority, and do not occur in chaste language: (Msh:) and **انْتَقَصَ** signifies the same: (S, Mgh, Msh, K:) or this last signifies he took from it by little and little; as also **تَنَقَّصَ**. (M,\* TA [in the latter of which this is plainly said of both of the last two verbs; but in the M, it seems rather to be said of **تَنَقَّصَ** only.]) [See an ex. of the verb followed by **من** voce طَرَفٌ. You say also, **نَقَصَ مِنْهُ كَذَا** He cut off from it such a thing.] — **نَقَصَ** is doubly trans.: (Msh:) you say **نَقَصَهُ** (A, Mgh, Msh, TA,) inf. n. **نَقَصَ**; (A, Mgh;) and in like manner, **انْقَصَهُ**; (M, A,\* Mgh,\* TA:\*) He diminished, or impaired, to him his right, or due; endamaged him; or made him to suffer loss, or damage, or detriment, in respect of it; curtailed him, abridged him, deprived him, or defrauded him, of a portion of it; (Msh,\* TA;) contr. of **أَوْفَاهُ**: (TA:) [and he abridged him, deprived him, or defrauded him, of it altogether; for **نَقَصَهُ أَهْلَهُ وَمَالَهُ** signifies sometimes He deprived him of his family and his property altogether: as appears from the following ex.:] **نَقَصَ أَهْلَهُ وَمَالَهُ وَبَقِيَ فَرْدًا** [He was deprived of his family and his property, and remained alone]. (T, art. وَتَر. الحَقِّ) also sig-

nifies The denying, or disacknowledging, the right, or due. (TA.) — See also 5.

2: } see نَقَصَ.  
4: }

5. **نَقَصَ**: see **نَقَصَ**. — **نَقَصَ**: see **نَقَصَ**. — He attributed to him defect, or imperfection; i. e. to a man; (M;) as also **انْتَقَصَ**, and **استَنْقَصَ**: (M, TA:) he attributed or imputed to him, charged him with, or accused him of, a vice, fault, or the like; detracted from his reputation; censured him; reproached him; spoke against him; impugned his character; (S, A, K;) as also **انْتَقَصَ**: (A:) [and **نَقَصَ** signifies the same; for] IKt says, that **نَقَصَ** [app. **نَقَصَ**, inf. n. **نَقِصَةٌ**, signifies طعن عليه [app. **طَعْنٌ عَلَيْهِ**]. (TA.)

6: see **نَقَصَ**, where two meanings are assigned to it.

8. **انْتَقَصَ**: see **نَقَصَ**. — **انْتَقَصَ**: see **نَقَصَ**, in four places. — See also 5, in two places.

10. **استَنْقَصَ الثَّمَنَ** He (the buyer, S) asked, demanded, or desired, a diminution, a lessening, a lowering, or an abatement, of the price. (S, A, K.) — See also 5.

**نَقَصَ**: see 1. — [Used as a subst., Loss, or loss of somewhat, decrease, a state of diminution or lessening or washing or waning, defect, defectiveness, deficiency, incompleteness, or imperfection, after wholeness or completeness, or perfectness; as also **نَقْصَانٌ**; and **نَقِصَةٌ** signifies the same as **نَقَصَ**] as here rendered, agreeably with the explanation (i. e. of **منْقَصَةٌ**) in the PSh, which is **كَمِي**: or, accord. to the A, **نَقِصَةٌ** seems to be syn. with **نَقِصَةٌ** in the sense assigned to this last in the S, or in certain senses assigned to it in the K, which see below; and thus to be more restricted in application than **نَقَصَ**. (S, TA.) — **Weakness of intellect**: (M, TA:) and **weakness with respect to religion and intellect**. (TA.) You say, **دَخَلَ عَلَيْهِ نَقَصٌ فِي دِينِهِ وَعَقْلِهِ** [There came upon him a weakness in his religion and his intellect]: but one should not say **نَقْصَانٌ** [in this case]: (K:) app. because **النَّقْصُ** is “weakness;” whereas **النَقْصَانُ** is only “a going away [of part of a thing] after [its having been in] a state of completeness.” (TA.)

**نَقْصَانٌ**: see 1: — see also **نَقَصَ**, in two places. — It also signifies The quantity that is gone, or lost, of a thing that is decreased or diminished or lessened. (Lth, A, K.) You say, **نَقْصَانُهُ كَذَا** The quantity that is gone, or lost, of it is such and such. (TK.)

**نَقِصَةٌ**: see 1. — A defect, an imperfection, a fault, a vice, or the like; syn. **عَيْبٌ**: (S, TA:)