

(T, L:) على الحق here signifies *he made war with him openly*; (Lh:) *نابذه الحرب* also signifies *he made war with him openly*; (S, L, Msh;) and is syn. with *نابذوهم* (L:) and *نابذوهم* they made war with them openly, in an equitable manner, declaring their hostile intention, so that it was equally known to their enemies and themselves. (L.) See also 1. — *نابذتهم* I acted contrarily to, or differently from, or adversely to, them; or was, or became, contrary to, or different from, or adverse to, them; syn. *خالفتهم*. (Msh.)

4: see 1.

6: see 1.

8. انتبذ: *He went, withdrew, or retired, aside, or apart, from others; separated himself from others.* (S, A, L, K.) — انتبذت: *She withdrew, or retired, to a place apart from her family, (L, Msh,) far away.* (Msh.) — انتبذ عن قوم: *He withdrew, or retired, from his people.* (M.) — انتبذ ناحية: *He went aside.* (T.) See 1. — And see انتبث in art. نبت.

نبد: *A little; a small quantity;* (S, A, L, K;) *of wealth, or property;* (S, A, L;) as also *نبد* [which is a word much used though I find it explained in few lexicons]; (L, TA;) because what is little is thrown away, and disregarded: (A:) and in like manner, of herbage, and of rain, and of hoariness or hoary hair, (S, A, L,) &c.: (L:) and a small number of men: (A, L:) and the latter word, a piece, or portion, of a thing, such as a perfume: (L:) pl. of the former, *أنباذ*: (L, K:) [and of the latter, *نبد*]. — *أنباذ من الناس*: (K, TA) *The refuse of the people;* (TA;) *mixed people of the baser sort.* (K, TA.)

جذبة: see *جذبة*. — *جذبة*: *He sat aside, or apart.* (S, A, L, Msh, K.)

نبد: see *نبد*: — and *نبد*.

نبد: *Cast, thrown, or flung,* [&c.; see 1:] (K;) i. q. *منبذ*. (L.) But see below. — *نبد*: *The earth or dust that is thrown forth from a hole or the like that is dug; as also* *نبد*: pl. *نبد*. (A, L.) Yaḡkoob asserts, that the *نبد* is a substitute for *ث*. (L.) — *نبد*: *A kind of beverage, made of dates, and of raisins; i. e., must; and of honey; i. e., mead; and of wheat, and of barley, &c.; i. e. wort:* (L:) or made of dates, or of raisins, which one throws (*ينبد*, i. e. *يطرح*, whence its appellation,) into a vessel or skin of water, and leaves until it ferments (*يفور*, T, L, or *يغلي*, Mgh) and becomes intoxicating, or not so long as to become intoxicating: before it has become so, it is a lawful beverage: (T, L:) whether intoxicating or not, it is thus called: (L:) or it is thus called because it is left (*ينبد*,

i. e., *يترك*), until it becomes strong; (Msh;) being expressed juice, or the like, that is left (*نبد*) [for a time to acquire strength]: (L, K:) it is said that this word is originally of the measure *مفعول* in the sense of the measure *مفعول*, but that it has become obsolete in this latter sense, and, applied to the beverage, is used as though it were a primitive substantive, as is shown by the form of its pl., (M, F,) which is *أنبذة*; (S, L, MF;) for a word of the measure *مفعول* in the sense of the measure *مفعول* has not this form of pl.: (MF:) wine expressed from grapes is also called *نبد*, like as *نبد* is also called *خمر*: *نبد* is a coll. gen. n., and its n. un. is with *ة*: *نبد* signifies some *نبد*; lit., a portion thereof. (Msh, art. *خمر*.) See also *منبذ*. (L.)

*منبذ*: see *نبد*, and *منبذ*.

نبد: [One who throws things away often, or quickly]. See *نبد*. — *نبد*: [One who makes, or sells, the beverage called *نبد*]. (S, K, art. *سكر*.)

منبذ: *A pillow, or cushion;* (Lh, S, A, L, K;) upon which one reclines, or sits: so called because it is thrown upon the ground to be sat upon: (L:) pl. *منبذ*. (A.) Ex. *تربعوا على المنبذ* [They sat cross-legged upon the pillows, or cushions]. (A.)

منبذ: *A child cast out by its mother* (T, S, L, Msh, K) in the road, (T, S, L, K,) on the occasion of her bringing it forth, and which a Muslim picks up and maintains; whether a bastard or lawfully begotten; (T, L;) a foundling: (L, K:) such may not be called a bastard because its kin may be established: (T, L:) also, † a bastard; (L, K;) because such is cast away in the road: (L:) fem. *منبذة* (L) and *نبد*: (A, L:) pl. masc. *منبذون* and *منبذ*; (L;) and pl. of *نبد*, *نبد*. (A.) — *منبذ* and *نبد*: † A ewe or other animal (L) that is not eaten, by reason of its leanness: (L, K:) so called because it is cast away. (L.) — *صلى* *على قبر منبذ* *He (Mohammad) prayed upon the tomb of a foundling:* or, accord. to another reading *على قبر منبذ*, meaning, upon a tomb apart, (L,) or distant, (K,) from other tombs; (L, K;) like an expression occurring in another trad., *مر بقبر منبذ* he passed by a tomb apart from other tombs. (L.)

*هو منبذ الدار*: *He is far from his house.* (A.) — *منبذ* and *منبذ*: [A man &c.,] aside, or apart, or separate, from others; (L;) [See also *منبذ*: and see a verse of Lebeed, voce *أصل*.]

*منبذ*: see *منبذ*.

نبر

1. نبر, (T, S, A, K,) aor. *ز*, (S, K,) inf. n. *نبر*, (S,) *He, (a man, S, A,) or it, (anything, T,) raised, or elevated, a thing:* (T, S, A, K:) or *نبر* signifies specially the raising of the voice: (MF, from the first part of the Keshsháf:) or the rising of the voice; so with the Arabs; and one says *نبر الرجل*, inf. n. *نبرة*, meaning, the man spoke in a high tone: (IAmb:) and *نبر*, inf. n. *نبرة*, he (a man) uttered a sound: (A:) and [the inf. n.] *نبرة*, signifies the crying out, or shouting, from fright, or fear: (T, K:) and *نبرة المغنى*, the singer's raising his voice from a low to a high pitch. (S, K.) — *نبر الحرف*, (S, M, A, K,) aor. *ز*, (M, K,) inf. n. *نبر*, (S, M,) *He pronounced the letter with hemz (همز).* (S, M, A, K.) — *قرئش* *لا تنبر* [The tribe of Kureysh] do not pronounce with hemz. (S.) A man said to the Prophet, *يا نبي الله* [O Prophet of God]; and he said *لا تنبر باسمي*, i. e. Pronounce not thou my name with hemz: (M:) for the tribe of Kureysh did not pronounce with hemz. (TA.) And when El-Mahdee performed the pilgrimage, he preferred El-Kisáee to recite the prayers in El-Medeeneh, and the people of that city disapproved of his pronouncing with hemz, asking him wherefore he did so in reciting the Kur-án in the mosque of the Apostle of God. (TA.)

8. انتبر *It (a heap of wheat) rose, by additions.* (T.) — *It (the body, M, K, and a wound, T, A) swelled; became swollen.* (T, M, A, K.) — *It (the mouth, TA,) became blistered, or vesicated.* (K, TA.) And *انتبرت يده* *His arm, or hand, became blistered.* (S, A.) — *He (the منبر, M, and the خطيب, K) ascended the منبر [or pulpit].* (M, K.)

نبر sing. of *أنبار*, (T, S,) which signifies *Heaps,* syn. *أخداس*, (M, K,) or a collection, (M, S,) of *طعام*, (S, M, K, MSh,) meaning of wheat, and of barley, [or other corn,] and of dates: (MS:) or [in the TA, and] *granaries (أهرام)* of *طعام*: (in the present day, a granary:) what is called *هرقي* being also called *نبر* because the *طعام*, when poured in its place, rises: and the pl. pl. [i. e. pl. of *انبار*] is *أنبار*. (T.) — *أنبار* also signifies *A merchant's magazine, or chamber, (بيت), in which he puts together, in order, or piles up, his goods.* (M, K.) [In the K, it is added, that the sing. is *نبر*: but this addition seems to be misplaced: for *انبار* in the last of the senses here explained, as well as when applied to a granary, and to a collection of *طعام*, appears to be a pl. without a sing.]

*نبرة* Anything rising from a thing. (M, A, K.) — *A swelling in the body.* (M, K.) — *I. q. همزة* [meaning the sound, or the character, so called]. (T, S, K.)