

poverty]: forms of imprecation. (L.) — **نَكْدٌ** Anything that brings evil upon the person whom it affects. (L.) See **نَكْدٌ**.

نَكْدٌ [Hard, strait, or difficult; applied to a man's life; (see 1); and to fortune, as in an ex. voce **إِبْدٌ**.] — Water little in quantity. (L.) — **نَكْدًا**, in the *Kur*, [vii. 56,] accord. to the common reading, or **نَكْدًا**, accord. to the reading of the people of El-Medeeneh, or, as it may be read, accord. to Zj, **نَكْدًا** and **نَكْدًا**, means, accord. to Fr, *It [the herbage] will not come forth save with difficulty*: (L:) or, scantily and unprofitably. (Beyd.) — **نَكْدٌ** (S, A, L, Msh, K,) and **نَكْدٌ** and **نَكْدٌ** and **نَكْدٌ** (L, K) A man who is unpropitious, (L, K,) and mean, (L,) and hard, or difficult: (S, A, L, Msh, K:) and a people you term **أَنْكَادٌ** and **مَنْكَيدٌ** (S, L, K) and **نَكْدٌ** and **نَكْدٌ**. (A.) — **نَكْدٌ** and **نَكْدٌ** A man that brings evil upon others. (L.)

نَكْدٌ Hardness, or difficulty, in a man. (A.) See **نَكْدٌ**.

نَكْدٌ **أَرْضُونَ نَكْدًا** Lands possessing little goods. (L.)

نَكْدٌ: see **نَكْدٌ**.

نَكْدَةٌ — **أَنْكَدَ** A she-camel abounding with milk; (IF, L, K;) as also **نَكْدٌ**: (L:) a she-camel that has no young one living, and therefore abounding with milk, because she does not suckle; (L, K;) so **نَكْدَةٌ مَقْلَاتٌ**, of which the pls. occur in a verse of El-Kumeit cited voce **شَحَبَ**: (S:) also, contr., a she-camel having no milk: (IF, A, K:) or having little milk; as also **نَكْدٌ**: and both words, a she-camel whose young one has died: (L:) pl. (of both words, L) **نَكْدٌ** (S, L, K.) See also **مَكْدَةٌ** — **أَنْكَدَ** Unfortunate; unlucky. (S.) See **نَكْدٌ**.

مَنْكُودٌ: see **مَنْكُودٌ**.

مَنْكُودٌ A small, or scanty, gift; (A, L, K;) as also **مَنْكُودٌ**. (A.) — **مَنْكُودٌ** A man having many askers and giving little: (TA:) or a man pressed with petitions; as also **مَعْرُوكٌ** and **مَشْفُوعٌ** and **مَعْجُوزٌ**. (IAqr, L.)

جَاءَهُ مَنَكِدًا He came to him unwelcomely: or, empty: or, as Th says, it is correctly **مَنْكِرًا**, from **نَكَرَتِ الْبُئْرُ**, though **أَنْكَرَ** as meaning "his wells became exhausted," has not been heard. (L.)

نكر

1. **نَكَرَ**: see 4, in several places. — **نَكَرَ**, inf. n. **نَكَارَةٌ**, [He was, or became, ignorant: or perhaps only the inf. n. of the verb in this sense is used: see **نَكَارَةٌ**, below. — And, contr., He possessed cunning; meaning both intelligence with craft

and forecast; and simply intelligence, or skill and knowledge: or perhaps only the inf. n. of the verb in this sense is used: see **نَكَرَ**. —] It (a thing, or an affair,) was, or became, **مَنْكِرٌ** [app. here meaning disapproved; or bad, evil, abominable, or foul; or disallowed]. (A.) — Also, (S, K,) inf. n. **نَكَارَةٌ**, (TK,) or **نَكَرَةٌ**, (TA,) It (a thing, or an affair,) was, or became, difficult, hard, arduous, or severe. (S, K.)*

2. **نَكَرَ**, (inf. n. **نَكَيرٌ**, Msh,) He changed, or altered, him or it, (S, A, Msh, TA,) to an unknown state, (S, TA,) so as not to be known; (TA;) [he disguised him or it.] It is said in the *Kur*, [xxvii. 41,] **أَلْزَمُوا لَهَا عَرْشَهَا** Alter ye her throne so that it may not be known to her. (TA.) See also 4, last signification but one. — [In grammar, He made it (a noun) indeterminate.]

3. **نَكَرَ**, (S, TA,) inf. n. **مَنْكَارَةٌ**, (A, K,) He strove, or endeavoured, to outwit, deceive, beguile, or circumvent, him; or he practised with him mutual deceit, guile, or circumvention; syn. **دَاهَاهُ** and **خَادَعَهُ**: the inf. n. is also explained by **مُخَادَعَةٌ** as well as **مُزَاوَعَةٌ** [both of which signify the same]. (TA.) — Hence, (TA,) He contended with him in fight; (S, K;) and in war, or hostility. (A, K.) It is said of Moḥammad, by Aboo-Sufyān (S, TA) Ibn-Harb, (TA,) **لَمْ يَنْكُرْ أَحَدًا إِلَّا كَانَتْ مَعَهُ** (S, TA,) meaning, He did not war with any one without being aided by terror [cast into the hearts of his opponents]. (TA.) And one says, **بَيْنَهُمَا مَنَازَعَةٌ** Between them two is war, or hostility, (A, TA,*) and fighting. (TA.)

4. **أَنْكَارٌ**, (S, A, Msh, K, &c.,) inf. n. **نَكَرٌ**, (Msh, &c.,) and **نَكَرَةٌ**, (S, A, Msh, K, &c.,) nor ى, (L,) or it does not admit the variations of tense like other verbs, (IKtt, Msh,) it is not used in the future tense, nor in commanding nor in forbidding, (Lth,) inf. n. **نَكَرَ** (K) and **نَكَرَ** and **نَكَرَ** (S, K) and **نَكَرَ**; (K;) and **أَسْتَكْرَهُ**; (S, M, A, K;) and **تَنَازَرَهُ**; (M, K;) signify the same; (S, A, Msh, K, &c.,) i. e., He ignored, was ignorant of, did not know, failed to know, or [rather] was unacquainted with, it (i. e. a thing, or an affair, IKtt, K) or him (a man, S); syn. **جَهْلُهُ**; (K, K;) or contr. of **عَرَفَهُ**: (S,*) IKtt, Msh:) [see also **نَكَارَةٌ**:] some, however, say, the **نَكَرَ** has a more intensive signification than **أَنْكَرَ**: and some, that **نَكَرَ** has for its objective complement an object of the mind; and **أَنْكَرَ**, an object of the sight: (A, TA:) or [the converse is the case;] **نَكَرَ** has for its objective complement an object of the sight; and **أَنْكَرَ**, an object of the

mind: (Kull, p. 81:) [but both forms seem to have been generally used indiscriminately.] El-Aashà says,

• وَأَنْكَرْتَنِي وَمَا كَانَ الَّذِي نَكَرْتُ •
• مِنَ الْحَوَادِثِ إِلَّا الشَّيْبَ وَالصَّلْعَا •

[And she did not know me; and the accidents which she did not know were none others than hoariness, and baldness of the fore part of the head]. (S, TA.) And it is said in the *Kur*, [xi. 73,] **نَكَرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً** [He knew not what they were, and conceived a fear, or a kind of fear, of them]: (TA:) **نَكَرَهُمْ** here signifies **أَنْكَرَهُمْ** (Jel:) or it means **مِنْهُمْ** **أَنْكَرَ ذَلِكَ مِنْهُمْ** [q. v. infra]. (Bd.) — **أَنْكَرَ** also signifies He denied, or disacknowledged, it; (L, art. **جحد**; [and this signification, as well as the first, may be meant to be indicated by those who say that **نَكَرَ** signifies the contr. of **عَرَفَهُ**]; [and so **نَكَرَ**; for] **أَنْكَارٌ** signifies i. q. **جُحُودٌ**, (S, TA,) and so **نَكَرَانٌ** [which is an inf. n. of **نَكَرَ**]. (TA.) [In this sense it is doubly trans.:] you say, **أَنْكَرْتُهُ**, meaning, I denied, or disacknowledged, to him his right. (Msh.) The cause of **أَنْكَارٌ** with the tongue is **أَنْكَارٌ** with the mind, but sometimes the tongue denies, or disacknowledges, (**يُنْكِرُ**) a thing when the image thereof is present in the mind; and this is lying; as is the case in the following passage of the *Kur*, [xvi. 85,] **يَعْرِفُونَ نِعْمَةَ اللَّهِ ثُمَّ يُنْكِرُونَهَا** [They confess, or acknowledge, the favour of God; then they deny, or disacknowledge, it]. (B.) See also **نَكَيرٌ**. — Also, He deemed it strange, extraordinary, or improbable. (MF, voce **عَجَبٌ**.) — [Also He denied, or negatived, it. — He disbelieved it. — And He disapproved it; he disliked it; he deemed it, or declared it to be, bad, evil, abominable, or foul; he disallowed it: so accord. to explanations of the pass. part. n., q. v. infra; and accord. to common usage of classical and of modern times.] It is said of Abraham, when the angels came to him, and he saw that their hands did not touch the meat which he had brought to them, **نَكَرَهُمْ**, meaning, **أَنْكَرَ ذَلِكَ مِنْهُمْ**, [He deemed that conduct of their's evil, or disapproved it: or, perhaps, he did not know what that conduct of their's was, or what it indicated]: **نَكَرَ** and **أَنْكَرَ** and **أَسْتَكْرَهُ** [of which last see an ex. voce **تَبَيَّرَ**] signify the same. (Bd, xi. 73.) And you say, **أَنْكَرْتُ عَلَيْهِ فَعَلَهُ**, meaning, I blamed, or found fault with, his deed, and forbade it; I disapproved and disallowed his deed. (Msh:) [and I manifested, or showed, or declared, disapproval, or disallowance, of his