

came forth upon them: (K:) like نَبَعَ and نَبَّه: he came upon them. (AZ, S.) [See also نَابَيْع.] — نَابَيْعُ He went forth from a land to another land. (S, K.) [See نَابَيْعُ.] — جَاءَتْ بِهِ اَلْاَرْضُ i. q. نَبَاتٌ بِهِ اَلْاَرْضُ. The land brought, or led him: (S, L:) [accord. to Golius, The land brought, or produced, it: but it is a phrase well known to the learned among the Arabs in the present day, as similar to نَادَاهُ "his dust, or earth, (i. e. the place of his burial,) called him:" and the explanation which I have given is confirmed by the citation, in the S, of the following verse, of Hanash Ibn-Malik, immediately after نَبَاتٌ بِهِ in the sense of بِهِ:]

* فَنَفْسَكَ اَحْرِزْ فَإِنَّ اَلْحَتُو
* فَ يَبْنَانُ بِالْمَرِّ فِي كُلِّ وَاوٍ

[Then take good care of thyself; for deaths (of various kinds) bring (or lead) a man into every valley (or place): i. e., fate brings him to the place where he is destined to be buried, wherever it be]. (S.) — نَبَاٌ, aor. 2: see 4.

2. نَبَاٌ: see 4.

3. نَابَاهُ He acquainted or informed him, and the latter did the same. (K.) — Also, simply, He acquainted or informed him. (TA.) — نَابَاهُمُ He quitted their neighbourhood; withdrew to a distance from them. (K.) [See also art. نَبُو.]

4. اَنْبَاهُ اِيَّاهُ, and اَنْبَاهُ عَنْهُ, (S, K, art. اَنْبَاهُ) and نَبَاهُ (S, K) and نَبَاهُ (S, TA,) each followed by اِيَّاهُ or عَنْهُ; (TA;) He informed him, or told him, of it: (K:) or these verbs, followed by اِيَّاهُ, signify he made him to know it; and followed by عَنْهُ, he informed him, or told him, of it. (TA.) — Es-Sameen says, that اَنْبَاٌ and نَبَاٌ and اَخْبَرَ, when they convey the meaning of knowledge, are triply transitive, or may govern three objective complements, the greatest number that any verb can govern: (TA:) [ex. اَنْبَاْتُ زَيْدًا عَمْرًا قَائِمًا I acquainted Zeyd that 'Amr was standing]. — It is also said, that نَبَاٌ has a more intensive signification than اَنْبَاٌ: ex. مَنْ اَنْبَاكَ هَذَا قَالَ تَبَانِي الْعَلِيمُ اَلْحَبِيرُ [Who hath acquainted thee with this? He said, The Knowing, the Intelligent (God), hath apprized me: Kur, lxvi. 3]. (TA.) — Sb has mentioned اَنْبَاٌ [for اَنْبَاٌ] as used for the sake of conformity in sound with a preceding word. (M, TA.) [See art. اَنْبَاٌ.] — رَمَى قَائِمًا He cast, or shot, but did not split, or cleave, or make a slight cut, or scratch: (S, K:) or, did not penetrate. (K.)

5. تَنْبَاٌ (S, K,) said to have been pronounced with ء universally; (Sb, S;) but in the L, تَنْبِي; (TA;) He arrogated to himself the gift of prophecy, or office of a prophet. (L, K.)

10. اَسْتَنْبَاَ النِّبَاَ He sought, or searched after,

information, or news. (K.) — وَيَسْتَنْبُونَكَ اَحَقُّ هُوَ (in the Kur, x. 54) means And they will ask thee to inform them, [saying,] Is it true? (Bd.)

نَبَاٌ Information; a piece of information; intelligence; an announcement; news; tidings; a piece of news; an account; a narrative, or narration; a story: or what is related from another or others: syn. خَبْرٌ (S, M, K:) it is generally held to be syn. with خَبْرٌ; but accord. to Er-Rághib, signifies an announcement of great utility, from which results either knowledge or a predominance of opinion, and true: (TA:) pl. اَنْبَاءٌ. (K.) — اَلنَّبَاُ الْعَظِيمُ [Kur, lxxviii. 2.] accord. to some, The Kur-án: others say, the resurrection: and others, the case of the Prophet. (TA.) — اَلْاَنْبَاءُ, in the Kur, xxviii. 66, (فَعَمِيَتْ عَلَيْهِمُ اَلْاَنْبَاءُ) signifies The allegations, pleas, or excuses. (TA.)

نَبَاَةٌ An eminence, or protuberance, in the earth, or ground. (TA.) — نَبَاَةٌ A low voice, or sound: (S, K:) or the cry, or barking, of dogs. (K.)

نَبِيٌّ (S, K,) pronounced with ء in the dial. of the people of Mekkeh, (S,) whose pronunciation of it is disapproved by Sb on account of its uncommonness; (TA;) by others, نَبِيٌّ, without ء; (S, K, TA;) A prophet: (TA:) of the measure مَفْعُلٌ used in the sense of the measure مَفْعُلٌ [i. e. (IB) or فَاعِلٌ (S, Es-Sunoosee) or مَفْعُولٌ; (Es-Sunoosee) i. e., who acquaints or informs mankind, (S, K, TA,) or who is acquainted or informed, respecting God and things unseen: or accord. to some, it is derived from نَبْوَةٌ and نَبَاَةٌ signifying "elevation;" (see art. نَبُو;) in which case it is originally without ء: or, accord. to others, from نَبِيٌّ in a sense given below; that of "a conspicuous way." (TA.) It is a less special word than رَسُولٌ [when thereby is meant an apostle of God]; for every رَسُولٌ is a نَبِيٌّ, but not every نَبِيٌّ is a رَسُولٌ. (TA.) Pl. اَنْبِيَاءٌ (S, K, without ء, because the ء is changed into ي in the sing., S,) and نَبَاَةٌ (S, K, like كَرَمَاءُ [pl. of كَرِيمٌ] TA,) and اَنْبِيَاءٌ [K, these two preserving the original radical ء] and نَبِيُونَ, (K,) without ء: (TA:) but some pronounced the first and last of these pls., in the Kur-án, with ء; though the more approved pronunciation is without ء. (TA.) The dim. is نَبِيِيٌّ, (S, K,) with those who make the pl. اَنْبِيَاءٌ [or اَنْبِيَاءٌ]; but with those who make the pl. اَنْبِيَاءٌ, it is نَبِيٌّ. (K.) — An Arab of the desert said to Moḥammad, يَا نَبِيَّ اَللّٰهِ, and the latter disapproved of his pronouncing نَبِيَّ in this case with ء, because, as it signifies An emigrant, he meant thereby to call him an emigrant from Mekkeh to El-Medeeneh. (S, K, TA.) — نَبِيٌّ A conspicuous, an evident, or a clear, way. (K.) Hence, accord. to some, the apostle [or rather prophet] is so called, because he is the conspicuous, evident, way, that conducts to God.

(MF.) — نَابِيٌّ and نَبِيٌّ An elevated, or a protuberant, or gibbous, place. (K.) — Hence it is said in a trad., لَا تُصَلُّوا عَلَيَّ اَلنَّبِيَّ [Pray not upon the place that is elevated, or protuberant]. (K.)

نُبُوَةٌ (K, in the CK نُبُوَةٌ) in which the ء is sometimes softened in pronunciation, and sometimes [or rather generally] changed into و which is incorporated into the preceding و so that the word is written and pronounced نُبُوَةٌ, (TA,) Prophecy; the gift of prophecy; the office, or function, of a prophet. (MA, K.) Dim. نَبِيِيَّةٌ. (S, K.)

نَابَيْعٌ act. part. n. of نَبَاٌ. — A bull [app. a تَوْرٌ وَحْشِيٌّ] that goes forth from one land or country to another. (TA.) — A torrent that comes forth from another land or tract. (S.) — A man coming forth unexpectedly from an unknown quarter. (S, A.) — [See also نَبِيٌّ.]

جَائِبَةٌ خَبْرٌ, i. q. خَبْرٌ, هلْ عِنْدَكُمْ نَابِيَةٌ خَبْرٌ [Have ye any current news? or—news from a distant place? &c.: see جَائِبَةٌ]. (A.)

نبت

1. نَبَتٌ (S, M, K,) aor. 2, inf. n. نَبَتٌ and نَبَاتٌ; [which two ns. see mentioned as subst.]; and تَنْبَتٌ; (M;) and اَنْبَتٌ; (Fr, S, K;) [respecting which last see below;] It (a thing, M, or a leguminous [or other] plant, S, K,) grew; grew forth; sprouted; vegetated; or germinated. (S, M, K.) Aṣ disallows اَنْبَتٌ in this sense; but AO allows it, alleging the words of Zuheyr, حَتَّىٰ اِذَا اَنْبَتَ اَلْبَقْلُ [Until, when the leguminous plants grew]. اَنْبَتٌ and نَبَتٌ are said to be like مَطَرَتِ السَّمَاءِ and اَمْطَرَتِ. In the Kur, xxiii. 20, Ibn-Ketheer, Aboo-'Amr and El-Haḍremee read تَنْبَتٌ: others, تَنْبَتٌ; but ISd says, that, accord. to the former reading, some hold ب, which follows تَنْبَتٌ, to be redundant; and others hold that مَا تَنْبَتٌ is understood after تَنْبَتٌ. Fr holds them to be syn. (TA.) — نَبَتٌ عَلَىٰ حَالَةٍ حَسَنَةٍ He, or it, grew in a good manner, condition, or state. (L.) — نَبَتٌ, inf. n. نُبُوْتُ, † It (a girl's breast) became smelling, prominent, or protuberant. (K.) — اَنْبَتَتِ اَلْاَرْضُ, and نَبَتَتِ اَلْاَرْضُ, The land produced, or gave growth to, plants, or herbage. (S, K.)

2. نَبَتٌ, inf. n. تَنْبِيْتُ, † He fed or nourished, or reared or brought up, a child: (S, K:) he nourished a girl, and nursed her up well, hoping that she might profit excellently. (TA.) — نَبَتٌ اَجْلَكَ بَيْنَ عَيْنَيْكَ [† Plant the term of thy life before (lit. between) thine eyes; i. e., keep it ever before thee]. (S.) — نَبَتٌ, inf. n. تَنْبِيْتُ, He planted a tree. (M, S, K.) — He sowed seed, (M,) or grain. (A.)