

it has this signification [in the verse of the Kur. above referred to]; but the former meaning, of "a sign, &c.," is the more correct. (TA.) — See also **نُصِبَ** and **نُصِبَ**, below. — **نُصِبَ**, with respect to rhyme in a verse, is *The being free from anything that would mar it*, (Akh, K,) *when the verse itself is not curtailed*; for when the verse is curtailed, the term **نصب** is not applicable, though the rhyme be perfect: accord. to an explanation received from the Arabs: not one of the terms of Kh. (Akh.) Derived from **النَّصَبُ**, as signifying "the standing erect; being tall; making one's self tall, by stretching the neck;" and therefore not applied to verse that is curtailed. (IJ, ISd.) — **نُصِبَ** *One who is set, or set up, as an obstacle to a thing, or as a butt for a thing, like the butt of archers.* (TA, art. **عرض**.) See 1. — **نُصِبَ** [*A peculiar mode of singing, or chanting: or a peculiar kind of song, or chant*]: (See 1.)

نُصِبَ عَيْنِي, and **هَذَا نُصِبَ عَيْنِي**, or the latter is a barbarism, (K,) disallowed by Kt; but it is allowed by Mtr; and said to have been heard from the Arabs [of the classical ages]; *This is a conspicuous object of my eye; a thing in full view of my eye*: said of a thing that is manifest, or conspicuous, [standing before one,] and even when it is lying, or thrown down. (TA.) — **جَعَلْتُهُ نُصِبَ عَيْنِي** *I made him, or it, a conspicuous object, or a thing in full view, of my eye.* (TA.) — Mtr says, that **نُصِبَ**, in this case, is an inf. n. used in the sense of a pass. part. n., and means an object [as it were set, or set up,] *conspicuously seen of the eye, so as not to be forgotten, nor to be unheeded, nor to be placed behind the back, or uncared for, or disregarded.* (MF.) — **نُصِبَ** (S, K) and **نُصِبَ** and **نُصِبَ** (K) *Evil*; (S;) *trial; affliction; misfortune*: (S, K:) so in the Kur, xxxviii., 40: (S:) *disease*: (K:) *affliction occasioned by disease.* (Lth.) See also **نُصِبَ**.

نُصِبَ: see **نُصِبَ**.

نُصِبَ [as a subst.] *Fatigue; weariness; toil. — Difficulty; trouble; distress; affliction.* (TA.) See the verb: and see **نُصِبَ**.

نُصِبَ *Diseased; sick; and in pain.* (K.)

نُصِبَ: see **نُصِبَ**. — **نُصِبَ** (K, Mṣb) and **نُصِبَ** (K: accord. to the S, the latter is sometimes written **نُصِبَ**: [but it seems that **نُصِبَ** is the more common of the two words:] and **نُصِبَ** (S, Mṣb) *What is set up and worshipped to the exclusion of, or in preference to, the true God*: (S:) or *anything that is so worshipped*: (K:) or *a stone that is set up and so worshipped*: (Mṣb:) the pl. of **نُصِبَ** is **أَنْصَابٌ** (S, Mṣb:) or **نُصِبَ** is a pl. of **نُصِبَ**, like as **سُقْفٌ** is of **سُقْفٌ**: (Mṣb:) or it is a pl. of which the sing. is **نُصَابٌ**; and it may be a sing., the pl. of which is **نُصَابٌ**: (Zj:)

which last word, accord. to some, is *syn. with أَصْنَامٌ*: but others deny this; because **أصنام** are figured and sculptured or painted; whereas **انصاب** are of an opposite description. (Mṣb.) [See a verse cited in art. **مور**.] — Also, **الْأَنْصَابُ** *Certain stones which were set up around the Kaabeh, over which it was customary for the name of some deity to be pronounced in the killing of animals (يَهْتَلُ عَلَيْهَا), and upon which victims were slain in sacrifice to another, or others, than the true God*: (ISd, K:) pl. of **نُصِبَ**, as **عُنُقٌ** is of **عُنُقٌ**; or of **نُصِبَ**, as **أَقْفَالٌ** is of **قَفْلٌ**. (TA.) — **نُصِبَ**, as occurring in the Kur, v. 4, signifies *An idol; or a stone which the pagan Arabs set up, to sacrifice, or slay animals, before it, or by it, and which became red with the blood*: (Kt:) or pl. of **نُصَابٌ**, and signifying *idols*. (Jel.) — **أَنْصَابُ الْحَرَمِ** *The limits of the sacred territory [of Mekkeh]; (K;) i.e., signs, or marks, set up there, whereby it might be known.* (TA.) See also **نُصِبَ**.

نُصِبَةٌ *A laying of a snare; meaning a plot, a stratagem, or an artifice.* (TA.)

نُصِبَةٌ: see **نُصِبَ**.

مَغِيبُ الشَّمْسِ **نُصَابٌ**; (K;) *the place to which it returns.* (TA.) — See **مَنْصُوبٌ**: and **نُصَابٌ** — **نُصَابٌ** *The handle of a knife*; (S, K:) *in which the سَيْلَانٌ is set*: (TA:) pl. **نُصَابٌ**. (K.) — **نُصَابٌ**, of property, † *The amount which renders it incumbent on the possessor to pay the alms, or tax, called التَّرْكَاءُ*: (S, K:) as two hundred dirhems, or five camels, (S,) [or twenty deenars, or forty sheep or goats. (IbrD.)] So called as being the "source" whence the tax comes. (Mṣb.)

نُصِيبٌ (S, K) and **نُصِيبٌ** (K) † *A share, or portion, or lot, syn. حَظٌّ*; (S, K:) of a thing; (S;) or of anything; (TA;) *a set portion*: (A:) [hence it appears to be in the sense of **أَنْصِيبًا** *what is set*:] pl. of the former **أَنْصِيبًا** and **أَنْصِيبَةٌ** (K, Mṣb) [the latter a pl. of pauc.], and **نُصِيبٌ**. (Mṣb.) — **نُصِيبٌ** *A tank, or cistern.* (S, K.) — *A snare, or fowler's net, set, or set up*: (S, K:) thus in the sense of **مَنْصُوبٌ**. (TA.) See also **مَنْصُوبَةٌ**.

نُصِيبَةٌ, (S,) or **نُصَابٌ**, (K,) which latter is the pl. of the former, (TA,) *Stones which are set up around a tank, or cistern, and the interstices of which are filled up with kneaded clay.* (S, K.) Dhu-r-Rummeh says,

• هَرَقْنَاهُ فِي بَادِي النَّشِيئَةِ دَائِرِ
• قَدِيرٍ بَعْدَ الْمَاءِ بَفْعِ نُصَابِيهِ

[We poured it out into an old cistern of which the water was dried up and the bottom apparent,

which for a long time had contained no water, the stones set up around which, having their interstices filled up with kneaded clay, were black and white]. (S.) The pron. in **هَرَقْنَاهُ** refers to a large bucket mentioned before. (TA.) — **نُصَابٌ** is also explained by A'Obeid as signifying *Stones that are set up around a tank, or cistern, to mark the quantity of water with which the camels will be satisfied.* (TA.) See **نُصِبَ**.

هُرْمٌ نَاصِبٌ *i. q. مُنْصَبٌ*, *Grief, or anxiety, that fatigues, tires, or wearies*: (K:) after the manner of a rel. n.: (Sb, K:) meaning **نَاصِبٌ** like **تَامِرٌ** and **لَابِنٌ**: or **نَاصِبٌ** is here an act. part. n. used in the sense of the pass. part. n. [مَنْصُوبٌ] followed by **فِيهِ**; *i. e. يُنْصَبُ فِيهِ*, in which one is fatigued, tired, or wearied; like **لَيْلٌ نَائِمٌ**, meaning **يُنَامُ فِيهِ**, &c.: (S:) or the phrase **نَصَبَهُ الْبُرْ**, in the sense of **أَتَعَبَهُ**, has been heard; (K;) and **نَاصِبٌ** is its act. part. n. (TA.) — **نُصِبَ نَاصِبٌ** is also said to be a phrase of the same kind as **مَوْتُ مَائِتٌ**, and **شَعْرٌ شَاعِرٌ**; [therefore meaning *Severe fatigue, or difficulty, or trouble, and the like*]. (TA.) — Also **عَيْشٌ نَاصِبٌ**, and **دُوْمَنْصِيَةٌ**, *A fatiguing, laborious, or troublesome, life.* (K.) — **النَّوَابِصُ**, and **أَهْلُ النَّصِيبِ**, and **النَّاصِبِيَّةُ**, *Appellations of a sect who made it a matter of religious obligation to bear a violent hatred to 'Alee (K) the son of Abou-Talib*: (TA:) [so called] *because they acted with hostility, or enmity, towards him, (K,) and openly opposed him: they were a sect of the Khawárij.* (TA.)

نَاصِبَةُ الشَّجَاعِ *The eye of the serpent called شجاع, which it raises to look.* (TA in art. **شجاع**.) — By the expression **كَنَاصِبَةِ الشَّجَاعِ** in the following words of the poet,

* بَصْرٌ كَنَاصِبَةِ الشَّجَاعِ الْمُرِيدِ *

is meant *Like the eye of the brave man, which he raises (يُنْصِبُهَا) to look at, or see, something.* (TA.)

نَاصِبٌ: see **النَّاصِبِيَّةُ**.

أَنْصَبٌ *A goat having erect horns*: (S, K:) fem. **نُصَابَةٌ**. (S.) — **نُصَابَةٌ** *A she-camel having an elevated breast.* (S, K.) — **أُذُنٌ نُصَابَةٌ** *An ear that is erect, and approaches the other ear.* (TA.)

مَنْصِبٌ [so accord. to the copies of the S and K in my hands, and the Mṣb, which states it to be of the same measure as **مَسْجِدٌ**, and the TA: written by Golius and Freytag **مَنْصِبٌ**:] and **نُصَابٌ** † *Origin; source*; (S, K, Mṣb;) of anything; (TA;) *that to which a person or thing is referred, as his or its source*; *syn.*