4. اَنْكُ , inf. n. اِنْكُ , He removed him, or it, far off; put him, or it, at a distance. (TA.)

[so accord. to a marginal note in the L, in the handwriting of SM] A slow pace, or going, or journeying. (TA.)

نأدل

نِعُدُلُ Calamity; incubus; nightmare: see ضِمُّيُلُ

نئف

نَّفُ He disliked, disapproved, or hated.
 (IAar, art. انف.)

نای

1. نأى به [He, or it, removed him; put or placed him at a distance, away, or far away.]
(S, art. نأى للو shrank from a thing: see an ex. in a verse cited voce

. انى in art. آنَاهُ see أَنَّاهُ.

. نوأ . q. v. in art إستناع . i.q. إستناع

A trench dug round a tent, (S, K,) or a barrier [raised] around it, (T, IB, TA,) to prevent the rain water from entering it, (S,) or keep off a torrent. (K.)

نبض

4. أُنْبُضُ في قَوْسه He made the string of his bow to vibrate, that it might twang. (K.)

نبط

10. الشَّبُطُ He drew forth, elicited, extracted, extorted: see 4 in art. خرج. See also Bd, and Jel, iv. 85. It may sometimes be rendered He excogitated.

نبع

1. نَبُغ اللهِ (water) welled, or issued forth. ___ نَبَأُ عليهم see : نَبُعُ عَلَيْهُمْ

4. أَنْبَعَ He (God) made, or caused, water to issue. (Mşb.)

نَبْعُ The tree so-called: see an ex. of its n. un. in a verse cited voce تَحُوَّفُ and تَبُعُ نِهُ عَلَىٰ اللهُ عَلَىٰ عَلَىٰ عَلَىٰ اللهُ عَلَىٰ اللهُ عَلَىٰ اللهُ عَلَىٰ عَلَى عَلَىٰ عَلَى عَلَىٰ

انْبَعُ, irregularly formed from the augmented verb : see an ex. in a couplet cited voce

نبق

indenote nearness and انباق and انباق denote nearness and shortness in a way (TA, art. عبدل), like

or lote-tree, نَبِقُ or lote-tree, نَبِقُ or lote-tree, is also applied to The tree called نبو itself: see مُومُ . The fruit so called is a drupe, resembling the crab. — It seems to be also applied to A drupe absolutely, or a drupe like that of the عَدُر see its dim., * نَبِيْفَةُ * see also شُرْيَانُ.

نبيق [app. نُبَيْقُ] A bad sort of dates, also called مُبْيَقُ. (TA in art. مَبْيَقُ.

of a grape-vine, A وَمَعَة when it has grown large. (ISh in TA, art. زمع).)

نبل

نَبُنُ Arrows: (M:) or Arabian arrows: (T, Ṣ, Mgh, Mṣb, Ķ:) for the sing. they say ... (T.)

كَفَى الْمَرْءُ نُبُلًا أَنْ تُعَدَّ مَعَايِبُهُ

(MF, art. عبر.)

نبه

1. مَا نَبِهَ لَهُ He did not know it; or know, or have knowledge, of it; was not cognizant of it; or did not understand it. (K.) بَنِهُ لِلأُمْرِ His attention became roused to the thing, or affair, after he had forgotten it. (AZ, Ṣ.) مَا نَبِهُ تُلُهُ وَمَا نَبِهُ عَلَيْهِمْ لَعَلَيْهِمْ يَعْمَى اللّهُ عَلَيْهِمْ لَعْمَى اللّهُ اللّهُ اللّهُ عَلَيْهِمْ لَعْمَى اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ ا

2. نَبَهُ عَلَى الشَّى He made him acquainted with the thing; informed him of it; gave him notice of it; notified it to him. (S.) لَا نَبَهُ لَهُ إِلَا اللهُ مُورِ إِلَا اللهُ الل

5. الشَّى الشَّى He became acquainted with the thing; became informed of it; had notice of it. (S.) بَنْبَهُ لِلأُمْرِ [His attention became roused, or he had his attention roused, to the thing, or affair]. (Mṣb and TA in art. يقظ بالمُ اللهُ ال

8: see 5.