

a beast, مَنَعٌ; with a plant, قَنَعٌ; and with an inanimate and not-increasing body, رَنَعٌ. (Marginal note in a copy of the KT.) [But see 1 (last sentence) in art. فَنَع. See also 6.] — نَسَخَ *He transferred a thing from one place to another, it remaining the same:* (TA:) *he transferred what was in a bee-hive to another [hive or place].* (K.) — نَسَخَ الْكِتَابَ (S, Mṣb, K,) *nor. ٤, inf. n.* نَسَخَ; (Mṣb;) and اِنْتَسَخَهُ (S, Mṣb, K,) and اسْتَسَخَهُ; (S, K;) are syn., (S,) signifying *He copied, or transcribed, the writing, or book,* (T, Mṣb, K,) *letter for letter.* (T.) — مَا نَسَخَهُ وَإِنَّمَا مَسَخَهُ [He has not copied it, but only corrupted it by changing the diacritical points and altering the meanings]. (A.) — نَسْتَنْسِخُ, in the Kur, xlv. 28, signifies *We set down, or register, and preserve:* (Jel:) or *We command to be transcribed and to be set down, or registered.* (T.)

**3: see 6.**

4. *He* (God) *made* a verse of the *Kur-ān* to be *abrogated, annulled, or superseded*, by another verse : (Z, MF :) or *found it to be so* ; like أَحْمَدُهُ “ he found him, or it, to be praised, or praiseworthy.” (AAF.) In the *Kur*, ii. 100, Ibn'-Āmir-reads مَا نُنْخِ for مَا نُنْخِ. (TA.) [See also 1.]

6. **تَنَاسَخَتِ الْأَشْيَاءُ** *The things succeeded one another, one taking the place of another.* (L.) — **تَنَاسَخَتِ الْقُرُونُ**, (A, Msh,) and **الْأَزْمَنَةُ**, (Msh, K,) † *The times succeeded, one in the place of another; (Msh, K;) one passing away after another.* (K.) — **تَنَاسَخَتِ الْوَرَثَةُ**, ‡ [*The heirs died, one after another, and so cancelled their rights to inheritance*]. (A.) **تَنَاسَخَ** (S, K) and **مَنَاسَخَةٌ** (K) in the case of an inheritance, (S, K,) or with respect to the fixed primary portions of an inheritance assigned by the KUR-án, is *The dying of heirs after other heirs while the original inheritance remains undivided.* (S, K.) — **تَنَاسَخَ** *It became changed from one state to another.* (L.) — † **تَنَاسَخَتِ الْأَرْوَاحُ** [*The souls transmigrated*]. (MF.) **تَنَاسَخَ**, [*The transmigration of the soul from one human body to another, is thus explained;] the connexion of the soul with the body after its separation from another body, without the intervention (تَحَلُّل) of any time between the two connexions, by reason of the essential love subsisting between the soul and the body.* (KT; in some copies of which **تَحَلُّل** is put for **تَحَلُّل**.) [See also 1.]

نُسْخَةٌ *A copy, or transcript*: (S, L, Mṣb, K:) so called because it supplies the place of the original: (L:) pl. نُسُخٌ. (Mṣb.) — Also, *A copy, or an original, from which a transcript is made*: (L:) [pl. as above].

نَسِيخَةٌ: see نُسْخَةٌ.

بَلْدَةٌ نَسِيحَةٌ, and نُسَيْحَةٌ, A distant town, or district, or country. (K.) — [A transverse or cross wind. See نَيْحَةٌ in art. نوح.]

and مُنَسِّخٌ A copier, or transcriber, of  
 a writing or writings, or of a book or books. (L.)  
 — آيَةٌ نَاسِخَةٌ A verse of the *Kur-án* that abro-  
 gates, annuls, or supersedes, another verse. (S.)  
 [See 1.] [And so,] آيَةٌ مِّنْوَحَةٌ A verse of the  
*Kur-án* that is abrogated, annulled; or superseded,  
 by another verse. (S.) — نَاسِخٌ An epithet  
 applied to a particle, (namely, إِنَّ and the like,  
 and مَا and لَا,) or a verb, (namely, the abstract  
 كَانَ and the like, and كَادَ and the like, and ظَنَّ  
 and the like,) which effects a change of the  
 grammatical form, or of the meaning, in a  
 nominal proposition before which it is placed.  
 الخُرُوفُ النَّاسِخَةُ لِلْإِبْتِدَاءِ The particles which  
 annul the quality of the inchoative.]

التَّنَاسُخِيَّةُ (K) : The sect which holds the doctrine of تَنَاسُخُ الأَرْوَاحِ [or the transmigration of souls], and denies the resurrection. (MF.)

مُنَسَّخٌ and مَنُوحٌ A writing, or book, *copied*,  
or *transcribed*. (Msb.) — See نَاسِخٌ.

منسوخ: see منسوخ.

نَاسِخُ : see مُنْسَخُ

نسیر

1. نَسَرَ, aor. ۛ (S, M, K) and ۛ, (M, K,) inf.  
n. نَسْرٌ, (S, M, K,) *He* (a bird, M, K, or a hawk  
or falcon, S, [or other bird, see نَسْرٌ below,])  
*plucked* flesh (S, M, K) *with his beak*. (S, TA.)  
You say also, نَسَرَهُ بِمَنْسَرِهِ, meaning, *He* (a hawk  
or falcon [or other bird]) *plucked his flesh with his*  
*beak*. (A.) = [Hence, نَسَرَهُ † *He* *blamed him*;  
*found fault with him*; *spoke evil of him behind his*  
*back*, or *in his absence*, *saying of him what would*  
*grieve him if he heard it*. (A.)

10. *He* (the بَغَاث [or ignoble bird, or most ignoble of birds,] S, M) *became a نَسْر* [or vulture]: (M:) or *became like the نَسْر* (S, K) *in strength.* (K.) Hence the proverb, إِنَّ الْبَغَاثَ بِأَرْضِنَا يَسْتَشِيرُ [Verily the most ignoble bird, or most ignoble birds, in our land becomes like the vulture, or become like vultures]: (S, M:) meaning, the weak among us becomes strong. (S.) See also art. بَغْث.

نَسْرٌ (Ṣ, M, Maṣb, K, &c.) and sometimes نَسْرٌ [agreeably with the modern general pronunciation] and نَسْرٌ, (Sheykh-el-Islām Zekereeyā, in his Comm. on the Expos. of Bāḍ,) but this is very strange, (MF,) [The *vulture*; app. any vulture,

whatever be its species or variety, known to the Arabs, except the رَحْمَة, or aquiline vulture; and said to be applied by some of the Arabs to the eagle; (see also نُسَارَةٌ;) agreeing with the Hebrew נֶשֶׁךְ, which is plainly applied to the former bird in Micah, i. 16, and probably in other instances;] a certain bird, (S, M, A, Mṣb, K,) well known; (A, Mṣb;) so called because it plucks (يَنْسِرُ) a thing, and swallows it, (A, and so in some copies of the K,) or, and pulls it out (so in some copies of the K,) or, and chases and captures it; (so in some copies of the K; the various readings being وَيَنْتَلِعُهُ and وَيَقْتَلِعُهُ and وَيَقْتَنِصُهُ;) it is said that it has no مِخْلَب [or talon], but only the ظفر [or nail], like that of the domestic cock and hen, and of the crow and the like, and of the رَحْمَة [or aquiline vulture]: (S:) the bird called in Persian كَرَكَش, which eats carcasses until it is unable to fly, and is said to live a thousand years: (Kṣw:) AHn asserts, that the نسر is a bird of the description called عَتَاق;

[which is a term applied to birds of prey, and to noble birds, (in a sense wider than that in which this appellation is used in English falconry,) and especially to eagles;] but [ISd says] I know not how that is: (M:) pl. (of pauc., S) **أَنْسُرٌ** and (of mult., S) **نُسُورٌ**. (S, M, Mṣb, K.) — **النَّوَارِقُ** + [The Felling, or Alighting, Vulture,] and **النَّوَارِقُ الطَّائِرُ** + [The Flying Vulture,] are two stars or asterisms, (S,\* M, A, Mṣb, K,) well-known, (M,) which together are called **النَّسْرَانِ** [the Two Vultures], (M, A,) and each of which alone is called **النَّسْرُ** (M, Mṣb, K) and **نَسْرٌ**; (M;) being likened to the bird so named: (M:) the former is the bright star [α] in the constellation **الشَّيْطَانُ** [or Lyra] likened by the Arabs to a vulture (نسر) that has contracted its wings to itself, as though it had alighted upon something: and the latter consists of the three well-known stars [α and β and γ] in the constellation **العَقَابُ** [or Aquila]: (Kẖw:) [The former rose heliacally, about the epoch of the Flight, in central Arabia, on the 25th of November, O.S., with the Eighteenth Mansion of the Moon, which is α of Scorpio; and the latter, on the 28th of December, O.S.: and both set, together, anti-heliacally, at that period and in that part, on the 24th of July, O.S. See **نَوْزٌ**, and **دَبُورٌ**.] = **نَسْرٌ** (S, M, Mṣb) and **النَّسْرُ**, (S, M, K,) the latter occurring in a verse cited in art. **عز**, (S,) A certain idol, (S, M, Mṣb, K,) belonging to *Dhu-l-Kelaa*, (S, Mṣb, K,) in the land of *Himyar*, (S, K,) as **يَعُوْتُ** did to *Medhḥij*, and **يَعُوْتُ** to *Hem-dán*, of the idols of the people of Noah, (S,) all of which are mentioned in the **Kur**, lxxii. 22 and 23: (S, M:) or a certain good man, who lived between Adam and Noah, and of whom, after his death, was made an image, which, after a long time, became an object of worship; like **وَدٌ** and **سَوَاعٌ** and **يَعُوْتُ**, and **يَعُوْتُ**, mentioned therewith in the **Kur**,