

to him to lengthen his speech; and **نَفْسِ فِي** **الكَلَامِ** signifies the same. (TA.) — † *It* (said of the day, M, A, and of the dawn, A, and of other things, M) *became extended*; (M;) *it became long*; (M, A;) or, said of the day, accord. to Lh, *it advanced so that it became noon*: (M:) or *it increased*: (S:) and *it extended far*: and hence it is said of life, meaning either *it became protracted, and extended far, or it became ample*: (M:) and, said of the dawn, *it shone forth*, (Akh, S, K, TA,) and *extended so that it became clear day*: (Fr, TA:) or *it broke, so that things became plain in consequence of it*: (TA:) or *it rose*: (Mujáhid:) or *its dusty hue shone at the approach of a gentle wind*. (Bd, lxxi. 18.) You say also, **تَنَفَّسَ بِه العُمرُ** † [*Life became long, or protracted, &c., with him*]. (A.) And **تَنَفَّسَتْ دَجَلَةُ** † *The water of the Tigris increased*. (TA.) — **تَنَفَّسَ المَوْجُ** † *The waves sprinkled the water*. (S, K.) — **تَنَفَّسَت القَوْسُ** † *The bow cracked*. (S, M, K.) It is only the stick that is not split in twain that does so; and this is the best of bows. And **تَنَفَّسَ** in the same sense is said of an arrow. (M.) = **نَفَّسَ** app. signifies the same as **نَفَّسَ** عليه الشيء, q.v.]

6: see 3, throughout.

نَفْسُ The soul; the spirit; the vital principle; syn. **رُوحُ**. (S, M, A, Mṣb, K:) but between these two words is a difference [which must be fully explained hereafter, though Iṣd says, that it is not of the purpose of his book, the M, to explain it]: (M:) in this sense it is fem.: (Mṣb:) pl. [of pauc.] **أَنفُسُ** and [of mult.] **نُفُوسُ**. (M, Mṣb.) You say, **خَرَجَتْ نَفْسُهُ** [*His soul, or spirit, went forth*]; (Aboo-Is-hāḳ, S, M, Mṣb, K:) and so **جَادَتْ نَفْسُهُ**. (Mṣb.) And a poet says, not Aboo-Khiraṣh as in the S, but Ḥudheyfeh Ibn-Anas, (IB,)

* نَجَا سَالِمًا وَالنَّفْسُ مِنْهُ بِشِدْقِهِ *
* وَلَمْ يَنْجُ إِلَّا جَفَنَ سَيْفٍ وَمِثْرَارًا *

i.e., [*Sálim escaped when the soul was in the side of his mouth; but he escaped not save with the scabbard of a sword and with a waist-wrapper*]. (S.) In the same sense the word is used in the saying, **فِي نَفْسِ فُلَانٍ أَنْ يَفْعَلَ كَذَا وَكَذَا** [but this seems rather to mean, *It is in the mind of such a one to do so and so*]. (Aboo-Is-hāḳ, M.) Some of the lexicologists assert the **نَفْسُ** and the **رُوحُ** to be one and the same, except that the former is fem., and the latter [generally or often] masc.: others say, that the latter is that whereby is life; and the former, that whereby is intellect, or reason; so that when one sleeps, God takes away his **نَفْسَ**, but not his **رُوحَ**, which is not taken save at death: and the **نَفْسُ** is thus called because of its connexion

with the **نَفْسُ** [or breath]. (IAmb.) Or every man has **نَفْسَانِ** [*two souls*]: (I'Ab, Zj:) **نَفْسُ العَقْلِ** [*the soul of intellect, or reason, also called النَّفْسُ النَّاطِقَةُ* (see **رُوحُ**)], whereby one discriminates, [i.e., *the mind*], (I'Ab,) or **نَفْسُ التَّمْيِيزِ** [*the soul of discrimination*], which quits him when he sleeps, so that he does not understand thereby, God taking it away: (Zj:) and **نَفْسُ الرُّوحِ** [*the soul of the breath*], whereby one lives, (I'Ab,) or **نَفْسُ الحَيَاةِ** [*the soul of life*], and when this quits him, the breath quits with it; whereas the sleeper breathes: and this is the difference between the taking away of the **نَفْسُ** of the sleeper in sleep and the taking away of the **نَفْسُ** of the living [at death]. (Zj.) Much has been said respecting the **نَفْسُ** and the **رُوحُ**; whether they be one, or different: but the truth is, that there is a difference between them, since they are not always interchangeable: for it is said in the Kṣur, [xv. 29 and xxxviii. 72,] **وَنَفَخْتُ فِيهِ مِنْ رُوحِي** [And I have blown into him of my spirit.]; not **مِنْ نَفْسِي**: and [v. 116,] **تَعَلَّمْ مَا فِي نَفْسِي** [to be explained hereafter]; not **فِي رُوحِي**, nor would this expression be well except from Jesus: and [lviii. 9,] **وَيَقُولُونَ فِي أَنفُسِهِمْ** [*And they say in their souls, or within themselves*]: for which it would not be well to say **فِي أَرْوَاحِهِمْ**: and [xxxix. 57,] **أَنْ تَقُولَ نَفْسٌ** [That a soul shall say]; for which no Arab would say **أَنْ تَقُولَ رُوحٌ**: hence, the difference between them depends upon the considerations of relation: and this is indicated by a trad., in which it is said that God created Adam, and put into him a **نَفْسُ** and a **رُوحُ**; and that from the latter was his quality of abstaining from unlawful and indecorous things, and his understanding, and his clemency, or forbearance, and his liberality, and his fidelity; and from the former, [which is also called **النَّفْسُ الأَمَارَةُ**, q.v., in art. **أَمْرُ**,] his appetite, and his unsteadiness, and his hastiness of disposition, and his anger: therefore one should not say that **نَفْسُ** is the same as **رُوحُ** absolutely, without restriction, nor **رُوحُ** the same as **نَفْسُ**. (R.) The Arabs also make the discriminative **نَفْسُ** to be two; because it sometimes commands the man to do a thing or forbids him to do it; and this is on the occasion of setting about an affair that is disliked: therefore they make that which commands him to be a **نَفْسُ**, and that which forbids him to be as though it were another **نَفْسُ**: and hence the saying, mentioned by Z, **فُلَانٌ يُؤَامِرُ نَفْسِيهِ** † [*Such a one consults his two souls, or minds*]; said of a man when two opinions occur to him. (TA.) [**بِنَفْسِي فُلَانٌ** is an elliptical phrase sometimes used, for **بِنَفْسِي فُلَانٌ مَفْدِيٌّ**, which see in art. **فَدَى**.] — † A thing's self; (S, M, A, K, TA;)

used as a corroborative; (S, TA;) its whole, (Aboo-Is-hāḳ, M, TA,) and essential constituent: (Aboo-Is-hāḳ, M, A, K, TA:) pl. as above, **رَأَيْتُ فُلَانًا نَفْسَهُ** and **نُفُوسَ**. (M.) You say, **رَأَيْتُ جَاءَنِي بِنَفْسِيهِ** (S,) and **جَاءَنِي حَآؤِنِي هُوَ بِنَفْسِيهِ** (see, under the head of **بِ**, a remark on that preposition when used in a case of this kind, redundantly,) *He came to me himself*. (S, K.) And **وَلِي الأَمْرُ بِنَفْسِيهِ** [*He superintended, managed, or conducted, the affair in his own person*]. (K, in art. **بَشَرُ**, &c.) And **حَدَّثَ نَفْسَهُ** [*He talked to himself; soliloquized*]. (Mṣb, in art. **بَلُو**; &c.) And **قَتَلَ فُلَانٌ نَفْسَهُ** † [*Such a one killed himself*]: and **أَهْلَكَ نَفْسُهُ** † *made his whole self to fall into destruction*. (Aboo-Is-hāḳ, M.) And hence, (TA,) from **ذَانَهُ نَفْسُ الشَّيْءِ** signifying **ذَانَهُ**, (M,) the sayings mentioned by Sh, **نَزَلْتُ بِنَفْسِي الجَبَلِ** † [*I alighted in the mountain itself*]: and **نَفْسُ الجَبَلِ مُقَابِلِي** † [*The mountain itself is facing me*]. (M, TA.) [Hence also the phrase] **فِي نَفْسِ الأَمْرِ** [meaning † *in reality; in the thing itself*]: as in the saying, **قَلِيلٌ فِي نَفْسِيهِ وَإِنْ لَمْ يَكُنْ قَلِيلًا فِي نَفْسِ الأَمْرِ** † [*He held it to be little in his mind though it was not little in reality*]. (Mṣb, art. **قَل**.) The words of the Kṣur, [v. 116,] **تَعَلَّمْ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ** mean † *Thou knowest what is in myself, or in my essence, and I know not what is in thyself, or in thine essence*: (Bd, K:) or *Thou knowest what I conceal (M, Bd, Jel) in my mind*, (Bd, Jel,) and *I know not what is in thyself, or in thine essence, nor that whereof Thou hast the knowledge, (M.) or what Thou concealest of the things which Thou knowest*; (Bd, Jel;) so that the interpretation is, *Thou knowest what I know, and I know not what Thou knowest*: (M:) or **نَفْسُ** is here syn. with **عِنْدُ**; and the meaning is, **تَعَلَّمْ مَا عِنْدِي وَلَا أَعْلَمُ مَا عِنْدَكَ**; (K, TA;) [i.e., *Thou knowest what is in my particular place of being, and I know not what is in thy particular place of being*; for] the adverbiality in this instance is that of **مَكَانَةٌ**, not of **مَكَان**: (TA:) but the best explanation is that of IAmb, who says that **نَفْسُ** is here syn. with **غَيْبُ**; so that the meaning is, *Thou knowest my hidden things, or what is hidden from me, and I know not thy hidden things, or what Thou hidest*; and the correctness of this is testified by the concluding words of the verse, **إِنَّكَ أَنْتَ عَلَّامُ الغُيُوبِ** [for Thou art he who well knoweth the hidden things]: (TA:) [and here it must be remarked that] **العَيْبُ**, which occurs afterwards in the K as one of the significations of **النَّفْسُ**, is a mistake for **الغَيْبُ**, the word used by IAmb in explaining the above verse. (TA.) — † A person; a being; an individual; syn.