

of life]: (M:) or *lengthen thou my term of life*. (TA.) You say also, *فِي عُمُرِهِ مَتَنَفَسٌ* † [In his life is length: see 5]. (A, TA.) — The pl., in the accus. case, also signifies † *Time after time*. So in the saying of the poet,

عَيْنِي جُودًا عَبْرَةً أَنْفَاسًا

[O my two eyes, pour forth a flow of tears time after time]. (S.) = *نَفْسٌ* is also a subst. put in the place of the proper inf. n. of *نَفَسٌ*; and is so used in the two following sayings, (K, TA,) of Moḥammad. (TA.) *لَا تَسْبُوا الرِّيحَ فَإِنَّهَا مِنْ نَفْسِ الرَّحْمَنِ*, i. e. † [Revile not ye the wind, for] it is a means whereby the Compassionate removes grief, or sorrow, or anxiety, (K, TA,) and raises the clouds, (TA,) and scatters the rain, and dispels dearth, or drought. (K, TA.) And *أَجِدُ نَفْسَ رَبِّكَرٍ مِنْ قِبَلِ الْيَمَنِ* † I perceive your Lord's removal of grief, &c., from the direction of El-Yemen: meaning, through the aid and hospitality of the people of El-Medeeneh, who were of El-Yemen; (K, TA;) i. e., of the Anṣār, who were of [the tribe of] El-Azd, from El-Yemen. (TA.) It is [said by some to be] a metaphor, from *نَفْسُ الْهَوَاءِ*, which the act of breathing draws back into the inside, so that its heat becomes cooled and moderated: or from *نَفْسُ الرِّيحِ*, which one scents, so that thereby he refreshes himself: or from *نَفْسُ الرِّوَضَةِ*. (TA.) You also say, *مَا لِي نَفْسٌ*, meaning, † *There is not for me any removal, or clearing away, of grief*. (A.) = It is also used as an epithet, signifying + *Long*; (AZ, K;) applied to speech, (K,) and to writing, or book, or letter. (AZ, K.)

نَفْسَةٌ, (S, Mgh, K,) with damm, (K,) [in a copy of the S, *نَفْسَةٌ*,] + *Delay*; syn. *مَهْلَةٌ*; (S, Mgh, K;) and *ample space*, syn. *مَتَّعٌ*. (TA.) Ex. *لَكَ فِي هَذَا الْأَمْرِ نَفْسَةٌ* † [Thou shalt have, in this affair, a delay, and ample space]. (S, Mgh,* TA.) See also *نَفَسٌ*.

[*نَفْسِي* Relating to the *نَفْسِ*, or soul, &c.: vital: and sensual; as also † *نَفْسَانِي*.]

نَفْسَاءٌ (Th, S, M, Mgh, Mṣb, K, &c.) and *نَفْسَاةٌ* (M, K) † *A woman in the state following childbirth*: (S, M,* Mgh,* Mṣb,* K:) or *bringing forth*: and *pregnant*: and *menstruating*: (Th, M:) and *نَافِسٌ* signifies the same; (Mṣb;) and so † *مَنْفُوسَةٌ*: (A:) [see *نُفِسَتْ*]: dual *نَفْسَاوَانٍ*; the fem. being changed into *و* as in *عَشْرَاوَانٍ*: (S:) pl. *نَفَاسٌ*, (S, M, Mgh, Mṣb, K,) like as *عَشَارٌ* is pl. of *عَشْرَاءٌ*, (S, Mṣb, K,) the only other instance of the kind, (S, K,) and *نَفَاسٌ*,

(M, K,) which is also the only instance of the kind except *عَشَارٌ*, (K,) and *نَفَاسٌ*, and *نَفَسٌ* and *نَفْسٌ* (M) and *نَفْسٌ* (M, K) and *نَفْسٌ* (K) and *نَفَسَاوَاتٌ* (S, M, K) and [accord. to analogy, of *نَافِسٌ*,] *نَوَافِسٌ*. (K.)

نَفُوسٌ, or *نَفْسَانِيٌّ*: see *نَفُوسٌ*.

نَفُوسٌ: see *نَفْسِيٌّ*: — and *نَفُوسٌ*.

نَفَاسٌ † *Childbirth* (S, K) from *نَفَسٌ* signifying “blood.” (Mṣb, TA.) See *نُفِسَتْ*. — [And The state of impurity consequent upon childbirth. See 5, in art. *عل*.] — Also, † *The blood that comes forth immediately after the child*: an inf. n. used as a subst. (Mgh.) — A poet says, (namely, Ows Ibn-Ḥajar, O, in art. *طرق*)

لَنَا صَرَخَةٌ تَمَّ إِسْكَاتُهُ

كَمَا طَرَقَتْ بِنَفَاسٍ يَكْرُ

[We utter a cry; then keep a short silence; like as when one that has never yet brought forth experiences resistance and difficulty in giving birth to a child, or young one]; meaning, *بِوَالِدٍ*. (S.)

نَفُوسٌ An envious man: (M, TA:) † *one who looks with an evil eye, with injurious intent, at the property of others*: (M, A,* TA:) as also † *نَفْسَانِيٌّ*, (TA,) or † *نَفْسَانِيٌّ*. (A.)

نَفِيسٌ A thing high in estimation; of high account; excellent; (Lḥ, M, Mṣb, TA;) [highly prized; precious; valuable; and therefore (TA) desired with emulation, or in much request; (S, K, TA;) good, goodly, or excellent, in its kind; (TA;) and † *نَافِسٌ* signifies the same, (M,) and so does † *مَنْفُوسٌ*, (Lḥ, M, A, Mṣb, K,) and † *مَنْفُوسٌ*: (K:) it signifies thus when applied to property, as well as other things; as also † *مَنْفِيسٌ*: (Lḥ, M:) and, when so applied, of which one is avaricious, or tenacious: (M:) or † *مَنْفِيسٌ*, so applied, abundant; much; (K;) as also † *مَنْفِيسٌ*: (Fr, K:) and † *نَافِيسٌ*, a thing of high account or estimation, and an object of desire: (TA:) this last is also applied, in like manner, to a man; as also *نَفِيسٌ*: and the pl. [of either] is *نَفَاسٌ* (M, TA) You also say, † *أَمْرٌ مَنْفُوسٌ فِيهِ*, meaning, *A thing that is desired*. (M.) And *شَيْءٌ مَتَنَافِسٌ فِيهِ* † *A thing emulously desired, or in much request*. (A.) — Also, [as an epithet in which the quality of a subst. predominates,] *Much property*; (S, A, K;) and so † *مَنْفِيسٌ*. (S.) You say, *لِفِلَافٍ مَتَنِيسٌ* and *نَفِيسٌ* *Such a one has much property*. (S.) And *نَفِيسٌ مَا يَسُرُّنِي بِهِذَا الْأَمْرِ مَتَنِيسٌ* [Much property does not rejoice me with this affair]. (S.)

نَافِيسٌ: see *نَفِيسٌ*, in three places. = See also *نَفَسَاءٌ*. = † *Smiting with an evil, or envious, eye*. (S, M, K.) = The fifth of the arrows used in the game called *الميسر*; (S, M, K;) which has five notches; and for which one wins five portions if it be successful, and loses five portions if it be unsuccessful: (Lḥ, M:) or, as some say, the fourth. (S.)

هَذَا أَنْفَسٌ مَالِي This is the most loved and highly esteemed of my property. (S, TA.) = *بَدَعَكَ اللَّهُ* † *May God cause thee to attain to the most protracted, or most ample, of lives*: see 5]. (A, TA.) And *دَارُكَ أَنْفَسٌ مِنْ دَارِي* † *Thy house is more ample, or spacious, than my house*: (M:) and the like is said of two places: (M:) and of two lands. (A.) And *هَذَا التَّوْبُ أَنْفَسُ* † *This garment, or piece of cloth, is wider and longer and more excellent than this*. (M.) And *تَوْبٌ أَنْفَسُ التَّوْبَيْنِ* † *A garment, or piece of cloth, the longer and wider of the two garments, or pieces of cloth*. (A.)

مَنْفِيسٌ } see *نَفِيسٌ*; for the latter, throughout.
مَنْفِيسٌ }

مَنْفُوسٌ: see *نَفِيسٌ*, in two places. = † *Brought forth; born*. (S, M, A, Mṣb, K.) It is said in a trad., *مَا مِنْ نَفْسٍ مَنْفُوسَةٍ إِلَّا وَقَدْ كُتِبَ مَكَانَهَا*, † [There is not any soul born but its place in Paradise or Hell has been written]. (S.) — *مَنْفُوسَةٌ* applied to a woman: see *نَفَسَاءٌ*. = † *Smitten with an evil, or envious, eye*. (M.)

[*مَتَنَفِيسٌ* A place of passage of the breath.] — *سَحْرٌ*: see *نَفَسٌ*. — See also *سَحْرٌ*.

مَتَنَفِيسٌ [Breathing;] having breath: (TA:) or having a soul: (so in a copy of the M:) an epithet applied to everything having lungs. (S, TA.) — *غَائِطٌ مَتَنَفِيسٌ* † *A depressed expanse of land extending far*. (A, TA.) — *أَنْفٌ مَتَنَفِيسٌ* † *A nose of which the bone is wide and depressed; or depressed and expanded; or a nose spreading upon the face*: syn. *أَفْطُسٌ*. (A, TA.)

نَفِيسٌ: see *شَيْءٌ مَتَنَافِسٌ فِيهِ*.

نفس

1. *نَفَسٌ*, (S, A,) aor. *نَفَسَ*, (S,) inf. n. *نَفَسٌ*, (S, A, K,) *He separated, or plucked asunder, or loosened, a thing, with his fingers, so that it became spread, or sparse, or dispersed*; (A, K;) as also † *نَفَسٌ*, inf. n. *تَنَفِيسٌ*: (S, K:) or the latter has an intensive signification: and accord. to some, the former signifies *he separated* a thing not difficult to separate, such as cotton and wool: or *he pulled*