

poverty: forms of imprecation. (L.) — **نَكَدَ** Anything that brings evil upon the person whom it affects. (L.) See **نَكَدَ**.

نَكَدَ [Hard, strait, or difficult; applied to a man's life; (see 1;) and to fortune, as in an ex. voce **إِبْدَ**.] — Water little in quantity. (L.) — **نَكَدَا** لَا يَخْرُجُ إِلَّا نَكَدَا, in the Kur, [vii. 56,] accord. to the common reading, or **نَكَدَا**, accord. to the reading of the people of El-Medeeneh, or, as it may be read, accord. to Zj, **نَكَدَا** and **نَكَدَا**, means, accord. to Fr, It [the herbage] will not come forth save with difficulty: (L:) or, scantily and unprofitably. (Beyd.) — **نَكَدَ** (S, A, L, Mṣb, K,) and **نَكَدَ** and **نَكَدَ** and **نَكَدَ** (L, K) A man who is unpropitious, (L, K,) and mean, (L,) and hard, or difficult: (S, A, L, Mṣb, K:) and a people you term **أُنَكَدَ** and **أُنَكَدَ** (S, L, K) and **نَكَدَ** and **نَكَدَ**. (A.) — **نَكَدَ** and **أُنَكَدَ** A man that brings evil upon others. (L.)

نَكَدَ Hardness, or difficulty, in a man. (A.) See **نَكَدَ**.

أَرْضُونَ نَكَدَ Lands possessing little goods. (L.) **أُنَكَدَ**: see **نَكَدَ**.

أُنَكَدَ — **نَكَدَا** A she-camel abounding with milk; (IF, L, K;) as also **نَكَدَا**: (L:) a she-camel that has no young one living, and therefore abounding with milk, because she does not suckle; (L, K;) so **نَكَدَا** مَقْلَاتَ, of which the pls. occur in a verse of El-Kumeit cited voce **شَحَبَ**: (S:) also, contr., a she-camel having no milk: (IF, A, K:) or having little milk; as also **نَكَدَا**: and both words, a she-camel whose young one has died: (L:) pl. (of both words, L) **نَكَدَا** (S, L, K.) See also **مَكَدَا** — **أُنَكَدَ** Unfortunate; unlucky. (S.) See **نَكَدَ**.

مُنَكَدَ: see **مُنَكَدَ**.

مُنَكَدَ A small, or scanty, gift; (A, L, K;) as also **مُنَكَدَ**. (A.) — **مُنَكَدَ** A man having many askers and giving little: (TA:) or a man pressed with petitions; as also **مَعْرُوكَ** and **مَشْفُوعَ** and **مَعْجُوزَ**. (IAṣr, L.)

جَاءَهُ مُنَكَدَ He came to him unwelcomely: or, empty: or, as Th says, it is correctly **مُنَكَرًا**, from **نَكَرَتْ**, though **أُنَكَرَ** as meaning "his wells became exhausted," has not been heard. (L.)

نكر

1. **نَكَرَ**: see 4, in several places. = **نَكَرَ**, inf. n. **نَكَارَ**, [He was, or became, ignorant: or perhaps only the inf. n. of the verb in this sense is used: see **نَكَارَ**, below. — And, contr., He possessed cunning; meaning both intelligence with craft

and forecast; and simply intelligence, or skill and knowledge: or perhaps only the inf. n. of the verb in this sense is used: see **نَكَرَ**.] It (a thing, or an affair,) was, or became, **مُنَكَرَ** [app. here meaning disapproved; or bad, evil, abominable, or foul; or disallowed]. (A.) — Also, (S, K,) inf. n. **نَكَارَ**, (TK,) or **نَكَرَ**, (TA,) It (a thing, or an affair,) was, or became, difficult, hard, arduous, or severe. (S, K.)*

2. **نَكَرَ**, (inf. n. **تَنَكَّرَ**, Mṣb,) He changed, or altered, him or it, (S, A, Mṣb, TA,) to an unknown state, (S, TA,) so as not to be known; (TA;) [he disguised him or it.] It is said in the Kur, [xxvii. 41,] **تَنَكَّرُوا لَهَا عَرْشَهَا** Alter ye her throne so that it may not be known to her. (TA.) See also 4, last signification but one. — [In grammar, He made it (a noun) indeterminate.]

3. **نَكَرَ**, (S, TA,) inf. n. **مُنَاكَرَ**, (A, K,) He strove, or endeavoured, to outwit, deceive, beguile, or circumvent, him; or he practised with him mutual deceit, guile, or circumvention; syn. **دَاهَاهُ** and **خَادَعَهُ**: the inf. n. is also explained by **مُخَادَعَةٌ** as well as **مُزَاوَعَةٌ** [both of which signify the same]. (TA.) — Hence, (TA,) He contended with him in fight; (S, K;) and in war, or hostility. (A, K.) It is said of Moḥammad, by Abou-Sufyān (S, TA) Ibn-Harib, (TA,) **لَمْ يَنَاكِرْ أَحَدًا إِلَّا كَانَتْ مَعَهُ** (S, TA,) meaning, He did not war with any one without being aided by terror [cast into the hearts of his opponents]. (TA.) And one says, **بَيْنَهُمَا مُنَاكَرَةٌ** Between them two is war, or hostility, (A, TA,*) and fighting. (TA.)

4. **نَكَرَ**, (S, A, Mṣb, K, &c.) inf. n. **إِنكَارَ**; (Mṣb, &c.) and **نَكَرَ**, (S, A, Mṣb, K, &c.) or. ٢, (L,) or it does not admit the variations of tense like other verbs, (IKtt, Mṣb,) it is not used in the future tense, nor in commanding nor in forbidding, (Lth,) inf. n. **نَكَرَ** (K) and **نَكَرَ** and **نَكَرَ** (S, K) and **نَكَرَ** (K) and **نَكَرَ** (S, M, A, K;) and **نَكَرَ**; (M, K;) signify the same; (S, A, Mṣb, K, &c.) i. e., He ignored, was ignorant of, did not know, failed to know, or [rather] was unacquainted with, it (i. e. a thing, or an affair, IKtt, K) or him (a man, S); syn. **جَهَلَهُ**; (K, K;) or contr. of **عَرَفَهُ**: (S, IKtt, Mṣb:) [see also **نَكَارَ**:] some, however, say, the **نَكَرَ** has a more intensive signification than **أُنَكَرَ**: and some, that **نَكَرَ** has for its objective complement an object of the mind; and **أُنَكَرَ**, an object of the sight: (A, TA:) or [the converse is the case;] **نَكَرَ** has for its objective complement an object of the sight; and **أُنَكَرَ**, an object of the

mind: (Kull, p. 81:) [but both forms seem to have been generally used indiscriminately.] El-Aṣṣhā says,

- وَأُنَكَرْتَنِي وَمَا كَانَ أَدْنَى نَكَرْتِ
- مِنَ الْحَوَادِثِ إِلَّا الشَّيْبَ وَالصَّلَاةَ

[And she did not know me; and the accidents which she did not know were none others than hoariness, and baldness of the fore part of the head]. (S, TA.) And it is said in the Kur, [xi. 73,] **نَكَرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً** [He knew not what they were, and conceived a fear, or a kind of fear, of them]: (TA:) **نَكَرَهُمْ** here signifies **أُنَكَرَهُمْ**: (Jel:) or it means **نَكَرَهُمْ** **أُنَكَرَ ذَلِكَ مِنْهُمْ** [q. v. infra]. (Bd.) — **أُنَكَرَ** also signifies He denied, or disacknowledged, it; (L, art. **جَعَدَ**; [and this signification, as well as the first, may be meant to be indicated by those who say that **نَكَرَ** signifies the contr. of **عَرَفَهُ**]; [and so **نَكَرَ**; for] **إِنكَارَ** signifies i. q. **جُحُودَ**, (S, TA,) and so **نَكَرَ** [which is an inf. n. of **نَكَرَ**]. (TA.) [In this sense it is doubly trans.:] you say, **أُنَكَرْتَهُ**, meaning, I denied, or disacknowledged, to him his right. (Mṣb.) The cause of **إِنكَارَ** with the tongue is **إِنكَارَ** with the mind, but sometimes the tongue denies, or disacknowledges, (**يُنَكَرُ**) a thing when the image thereof is present in the mind; and this is lying; as is the case in the following passage of the Kur, [xvi. 85,] **يَعْرِفُونَ نِعْمَةَ اللَّهِ ثُمَّ يُنْكِرُونَهَا** [They confess, or acknowledge, the favour of God; then they deny, or disacknowledge, it]. (B.) See also **نَكَرَ**. = Also, He deemed it strange, extraordinary, or improbable. (MF, voce **عَجَبَ**.) — [Also He denied, or negatived, it. — He disbelieved it. — And He disapproved it; he disliked it; he deemed it, or declared it to be, bad, evil, abominable, or foul; he disallowed it: so accord. to explanations of the pass. part. n., q. v. infra; and accord. to common usage of classical and of modern times.] It is said of Abraham, when the angels came to him, and he saw that their hands did not touch the meat which he had brought to them, **نَكَرَهُمْ**, meaning, **أُنَكَرَ ذَلِكَ مِنْهُمْ** [He deemed that conduct of their's evil, or disapproved it: or, perhaps, he did not know what that conduct of their's was, or what it indicated]: **نَكَرَ** and **أُنَكَرَ** and **أُنَكَرَ** [of which last see an ex. voce **تَبَيَّرَ**] signify the same. (Bd, xi. 73.) And you say, **أُنَكَرْتُ عَلَيْهِ فَعَلَهُ**, meaning, I blamed, or found fault with, his deed, and forbade it; I disapproved and disallowed his deed. (Mṣb:) [and I manifested, or showed, or declared, disapproval, or disallowance, of his