

deed: and in like manner, **أَنْكَرْتُ عَلَيْهِ**, elliptically; **فَعَلُهُ**, (his deed,) or **قَوْلُهُ**, (his saying,) or the like, being understood; like **عَبَّرَ عَلَيْهِ** for **فَعَلُهُ** or the like: see **نَكِيرٌ**. — **إِنْكَارٌ** also signifies The changing [a thing; like **تَنْكِيرٌ**]: (T, Mṣb, TA:) or the *changing what is مُنْكَرٌ* [here app. meaning *disapproved*: see **نَكِيرٌ**, which is syn. with it, but is a simple subst.]. (S, TA.) — **مَا أَنْكَرَهُ** *How great is his cunning!* meaning both *his intelligence and craft, and forecast*; and simply, *his intelligence, or skill and knowledge*. (TA.) And **مَا كَانَ أَنْكَرَهُ** *How great was his cunning, &c.* (TA.)

5. **تَنَكَّرَ** *He, or it, changed, or altered, himself, or itself; or became changed, or altered*; (S, A, Mṣb, TA:) *to an unknown state*: (S, TA:) [*he assumed an unknown appearance: he disguised himself; or became disguised*:] *he became changed or altered in countenance by anger so that he who saw him did not know him*: (Har, p. 144:) or **تَنَكَّرَ** signifies the *changing, or altering oneself, or itself; or becoming changed, or altered; from a state which pleases one to a state which one dislikes*. (T, K.) — **إِيَّاكَ وَالتَّنَكَّرَ** *Avoid thou evil disposition*. (Mgh.) — **تَنَكَّرَ لِي** *Such a one [became changed, or altered, in countenance to me by anger so that I did not know him; or] met me in a morose manner*. (A, TA.) [In art. **شَف** in the K, **تَنَكَّرَ** occurs.]

6. **تَنَاقَرُوا**: see 4, first signification. — **تَنَاقَرُوا** *He feigned ignorance*. (S, A, K.) — **تَنَاقَرُوا** *They acted with mutual hostility*. (TṢ, A, K.)

10. **أَشْتَكِرُهُ**: see 4, first signification, and also in the latter part. — **أَسْتَكْرَأُ** also signifies The *inquiring respecting, or seeking to understand, a thing, or an affair, which one disapproves*; (K, TA;) *when one disapproves confirming, or establishing, the opinion expressed by an inquirer, or disapproves that his opinion should be contrary to what he has expressed*. (TA.)

**نَكْرٌ**: see **نَكْرٌ**. = See also **نَكْرٌ**.

**نَكْرٌ** (S, K) and **نَكْرٌ** [but the former is the more common] and **نَكَارَةٌ** (S, A, K) and **نَكْرًا** (A, K) *Cunning*; meaning both *intelligence mixed with craft and forecast*; and [simply] *intelligence, or sagacity, or skill and knowledge*; syn. **دَهَاءٌ**; (S, A, K;) and **فِطْنَةٌ**. (A, K.) See also **نَكْرٌ**. You say of a man who is intelligent and evil, or cunning, **مَا أَشَدَّ نَكْرَهُ**, and **نَكْرُهُ** [*How great is his cunning, &c.*] (S.) And **فَعَلَهُ مِنْ نَكْرِهِ**, and **نَكَارَتِهِ**, *He did it of his cunning, &c.* (TA.) And it is said in a trad. of Mo'awiyeh, **إِنِّي لِأَكْرَهُ**, *Verily I hate cunning (الدَّهَاءَ) in the man*. (TA.) = **نَكْرٌ**, as an epithet, applied

to a thing, or an affair, *Difficult, hard, arduous, or severe*; as also **نَكْرٌ** (M, A, K) and **نَكِيرٌ**: (TA:) and *i. q.* **مُنْكَرٌ**, q. v. (S, A, K.)

**نَكْرٌ** [app. *Difficulty, hardness, arduousness, or severity*;] a subst. from **نَكَرَ**, in the sense of **صَعَبٌ** [It was difficult, &c.]. (IKṭt, TA.)

**نَكْرٌ**: see **نَكْرٌ**, in two places.

**نَكْرٌ** and **نَكْرٌ** (S, K) and **نَكْرٌ** and **مُنْكَرٌ** (K,) epithets applied to a man, *Possessing cunning*; or *intelligence mixed with cunning and forecast*; (S, K;) and [simply] *intelligent, or shilful and knowing*: (K:) and so, applied to a woman, **نَكْرٌ** (K) and **نَكْرٌ** (L, TA [but this is probably a mistake for **نَكْرٌ**]) and **نَكْرَاءٌ**, but **أَنْكَرٌ** is not applied to a man in this sense, (Az, TA,) nor is **مُنْكَرَةٌ** to a woman: (TA:) pl. of the first and second (S, K,) and third, **أَنْكَارٌ**: (S, K:) and of the last, **مَنَاجِيرٌ**; (Sb, S, K;) or, applied to men, **مُنْكَرُونَ**; and to other things, **مَنَاجِيرٌ** [which is irreg.]. (Az, TA.) — Also, **نَكْرٌ** and **نَكْرٌ** One who disapproves what is bad, evil, abominable, or foul; expl. by **يُنْكَرُ الْمُنْكَرَ** pl. as above. (S.)

**نَكْرٌ**: see **نَكْرٌ**: and **مُنْكَرٌ**. = See also **نَكْرٌ**, in two places.

**نَكْرَةٌ** a subst. from **إِنْكَارٌ**, (K,) with which it is syn., [app. signifying (like **نَكْرَةٌ**) *Ignorance*: or *denial*: or *disapproval, or the like*], (TK,) like **إِنْفَاقٌ** from **إِنْفَقَ**. (K.) It is said, in a certain trad., **كُنْتُ لِي أَشَدَّ نَكْرَةً**, (TA,) i. e. **إِنْكَارًا**, (TK,) [*Thou wast to me most ignorant, &c.*]

**نَكْرَةٌ** *Ignorance, &c.*, (إِنْكَارٌ,) of a thing; (TA;) *contr. of مَعْرِفَةٌ*; (S, K;) and so **نَكَارَةٌ**; syn. **جَهَالَةٌ**; as in the phrase **فِيهِ نَكَارَةٌ** [*In him is ignorance*]. (A.) See also **نَكْرَةٌ**. — [As *contr. of مَعْرِفَةٌ*, it is also, in grammar, an epithet applied to a noun, signifying *Indeterminate, or indefinite*.]

**نَكْرًا**: see **مُنْكَرٌ**. — *A calamity*: (K:) *rigour, or severity, of fortune*; (A, TA;) as also [its dim.] **نَكِيرًا**. (TA.) = See also **نَكْرٌ**. = And see **نَكْرٌ**.

**نَكِيرٌ** *i. q.* **إِنْكَارٌ** [in the sense of *Denial*]. (K.) It is said in the Kur, xlii. 46, **فَمَا لَكُمْ مِنْ نَكِيرٍ**, *And there shall be for you no [power of] denial of your sins*. (Bd, Jel.) And one says, **شِمْرٌ** **فُلَانٌ** **فَمَا كَانَ عِنْدَهُ نَكِيرٌ** [*Such a one was reviled and he had no denial to make*]. (A.) — [Also, *i. q.* **إِنْكَارٌ** in the sense of *Disapproval, or the like*: and *manifestation thereof*. See what here follows.] — Also, *i. q.* **إِنْكَارٌ** in the sense of *The changing*

[a thing]: (T, Mṣb, TA:) or the *changing what is مُنْكَرٌ* [here app. meaning *disapproved*]: (S, TA:) a simple subst. (T, TA.) The words of the Kur, [xxii. 43 and lxvii. 18,] **فَكَيْفَ كَانَ نَكِيرٌ** are explained as signifying *And how was my changing [of their condition]!* (TA:) or the meaning is, *and how was my manifestation of disapproval of their conduct, (إِنْكَارِي عَلَيْهِمْ)*, by changing favour into trial, and life into destruction, and a flourishing condition into a state of ruin! (Bd, xxii. 43.) In [some of] the copies of the K, it is said that **نَكِيرَةٌ** [but in a MS. copy I find **نَكِيرٌ** and so in the CK] is a subst. from **تَنَكَّرَ** as signifying the *changing, or altering, oneself, or itself; or becoming changed, or altered; from a state which pleases one to a state which one dislikes*: but a different statement is found in the T: [see above:] and **نَكِيرَةٌ** is not mentioned by any authority. (TA.) = *A strong fortress*. (Sgh, K.) See **نَكْرٌ**. = See also **مُنْكَرٌ**.

**نَكَارَةٌ**: see **نَكْرَةٌ**. = See also **نَكْرٌ**.

**أَنْكَرٌ** *Worse, and worst; more, and most, evil, abominable, or foul*. So it is explained as occurring in the Kur, [xxxi. 18,] **إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ** [*Verily the most abominable of voices is the voice of asses*]. (TA.) — See also **نَكْرٌ**: and the fem., **نَكْرَاءٌ**, see above.

**مُنْكَرٌ** *contr. of مَعْرُوفٌ*: (K:) [an explanation including several significations, here following.] — [*Ignored, or unknown*; as also **مُنْكَورٌ**, for] **مُنْكَورٌ** is *syn. with مَجْبُورٌ* [the pass. part. n. of the verb by which **أُنْكَرَهُ** is explained by K and in the K]; (TA;) and **مُسْتَنْكَرٌ** signifies the same. (L.) For the pls. of **مُنْكَرٌ**, see **نَكْرٌ**. — [*Denied, or disacknowledged*. (See the verb.) — *Deemed strange, extraordinary, or improbable*. (See again the verb.)] — *Any action disapproved, or disallowed, by sound intellects; or deemed, or declared, thereby, to be bad, evil, hateful, abominable, foul, unseemly, ugly, or hideous; or pronounced to be so by the law because the mind deliberates respecting the regarding it as such*: and thus it is used in the Kur, ix. 113 [and other places]: (B, TA:) or anything pronounced to be bad, evil, hateful, abominable, or foul, and forbidden, and disapproved, disliked, or hated, by the law: (TA:) a saying, or an action, *unapproved, not approved, unaccepted, or not accepted*, by God: (KT:) *unbecoming, indecent, or indecorous*. (KL.) See **مَعْرُوفٌ**, voce **عَرَفَ**. **نَكْرًا** and **نَكْرًا** (S, A, Mṣb, K) and **نَكْرًا** (S, Mṣb, K) are all syn., (S, A, Mṣb, K.) [and are used as epithets in which the quality of a subst. predominates,] signifying *a bad, an evil, a hateful, an abominable, a foul, an unseemly, an ugly, or a hideous, [and a formidable,] thing or*