

(S, Mṣb, K;) but its predominant application is to the former: (Mṣb:) it is said by some to be applied to both in the former of the last two verses of the Kur, *الَّذِي يُؤَسِّسُ فِي صُدُورِ النَّاسِ مِنَ الْجِنَّةِ وَالنَّاسِ* [who suggesteth what is vain in the breasts of people of the jinn and mankind]; unless by it be meant *التَّاسِي* [the forgetting]; or *التَّاسِي* is added in explanation of a preceding word, *الْوَسْوَاسِ*, or of *الذِّي*, or it is in dependence upon *يُؤَسِّسُ*; (Bd;) [but what corroborates the first explanation is the fact that] men and jinn are both termed *رِجَالٌ* in the Kur, lxxii. 6; and the Arabs used to say, *رَأَيْتُ نَاسًا مِنَ الْجِنِّ* [I saw people of the jinn]: (Mṣb:) it is a pl. of *أُنْسٌ*, (K,) originally *أُنَّسٌ*, (S, K,) a pl. which is rare [as to form]; (K;) or *أُنَّسٌ* is pl. of *إِنْسَانٌ*; (M, art. *أُنْسٌ*;) and *نَاسٌ* has the article *الـ* prefixed to it, (S, M,) but not as a substitute for the suppressed *ـا*, because, were it so, it would not be found prefixed to the original, *أُنَّسٌ*, whereas it is found prefixed to this latter: (S:) this derivation, however, from *أُنَّسٌ*, contradicts its belonging to art. *نُوسٌ*: (MF;) [but some hold that it does belong to this art.; and the form of its dim., to be mentioned below, favours their opinion: Fei says,] it is a noun applied to denote a pl., like *قَوْمٌ* and *رَهْطٌ*; and its sing. is *إِنْسَانٌ*, from a different root: it is derived from *نَاسٌ*, aor. *نُوسٌ*, signifying “it hung down and was in a state of commotion:” and [agreeably with this derivation it is said that] its dim. is *نُوسِيٌّ*: (Mṣb:) some, again, said that *النَّاسُ* is originally *التَّاسِي*. (L, TA, voce *إِنْسٌ*.) See also *إِنْسٌ*, throughout. — See also *نُوسٌ*.

[*Human nature; humanity; as also* *إنسانية*: probably post-classical: opposed to *لاَهوتٌ*, q. v., in art. *ليه*.]

نُوسَاتٌ: see *نُوسٌ*.

ذُوَابَةٌ A [lock of hair such as is called] *ذُوَابَةٌ*, that moves to and fro: (K, in explanation of *ذُو نُوَابٍ* the name of a king of El-Yemen:) or *ذُوَابَةٌ* has this signification: (A:) [the former, therefore, is a coll. gen. n., and this is indicated in the S; and the latter is its n. un.:] and *ذُوَابَةٌ* signifies *i. q.* *ذَوَائِبٌ*, [pl. of *ذُوَابَةٌ*] because they move about much. (TA.) — *What hangs to the roof*, (M, A, &c. [a signification assigned in the K to *نَاسٌ*, probably through the careless omission of the word *النَّوَّاسُ* by an early transcriber,] *consisting of smoke*, (A, TA,) [or *soot*,] &c. (TA.) The word in the T and O, as well as in the A [and M], is *نُوسٌ*. (TA.) — *The web of a spider*: because of its fluttering. (M.)

نُوسَةٌ: see *نُوسٌ*.

نُوسٌ, applied to man, (S,) *Quivering* (*مُضْطَرِبٌ*), and *flaccid*, or *flabby*. (S, K.)

نَائِسٌ act. part. n. of 1. Ex. *خَبُوطٌ نَائِسَةٌ* *Threads dangling or hanging down and moving about*. (TA.)

نُؤُوسٌ, (M, Mṣb,) or *نُؤُوسٌ*, (Mgh,) *Burial-places of Christians*: (M:) or *a burial-place of Christians*: (Mgh, Mṣb:) [De Sacy observes, that En-Nuweyree and El-Makreezee constantly use this word in speaking of the burial-places of the ancient kings of Egypt, and that it is from the Greek *ναος*: (“Relation de l’Égypte par Abd-allatif;” p. 508:) Freytag, on the authority of Meyd., explains it as signifying *a coffin in which a corpse is enclosed*: and ‘Abd-el-Lateef applies the (expression *نُؤُوسٌ مِنْ حَجَرٍ* to the *sarcophagus* in the Great Pyramid: (see “Abd-ollatiphi Hist. Æg. Comp.,” p. 96:) if Arabic, (M,) of the measure *فَاعُولٌ*: (M, Mgh, Mṣb:) pl. *نُؤُوسِيٌّ*. (Mgh, TA.)

نوش

1. *نُوشٌ*, aor. *يُنُوشُ*, (S, A, Mṣb,) inf. n. *نُوشٌ*, (S, A, Mṣb, K,) *He took it, or reached it, absolutely, or with the hand, or with the extended hand*; (S, A, Mṣb, K;) as also *تَنَاوَشُهُ*, (A, TA,) inf. n. *تَنَاوَشٌ*; (S, Mgh, Mṣb, K;) and *اِتْنَاَشَهُ*, (A, TA,) inf. n. *اِتْنَاَشٌ*: (S, K:) it is also written with *ـا*; (A, K, TA, in art. *نَاشٌ*;) and so is *تَنَاوَشٌ*. (Mṣb, and K in art. *نَاشٌ*.) And *He took him, or reached him, to seize his beard, or his head*. (ISK, S.) You say, *نَاشَهُ نَوْشَةً خَفِيفَةً*, [He reached him with a feeble, or slight reach, with his spear or the like]. (A.) And *الرِّمَاحُ تَنَاوَشُهُ* *The spears reach him*: occurring in a poem of Dureyd Ibn-Eṣ-Ṣimmeh. (TA.) And *الظِّبَاءُ تَنَاوَشُ الْأَرَاكَ* [The antelopes reach and take with their mouths of the trees called *أراك*]; as also *تَنَاوَشَهُ*. (A.) And *النَّاقَةُ تَنَاوَشُ بِفِيهَا الْحَوْضَ* [The she-camel reaches and takes with her mouth of the water of the drinking-trough]. (TA.) A poet says, (ISK, S,) namely, Gheylán Ibn-Horeyth Er-Raba’ee, (TA,)

• فَمَنْ تَنَاوَشَ الْحَوْضَ نَوْشًا مِنْ عَلَا •
• نَوْشًا بِهِ تَقَطَّعَ أَجْوَازَ الْفَلَا •

And she reaches and takes of the drinking-trough, from above it, a copious draught by means of which she traverses [the middles of the] waterless deserts without needing other water. (S.) You say also, *نَشْتُ مِنَ الطَّعَامِ شَيْئًا* *I obtained somewhat of the food*. (TA.) And *نُوشٌ مِنْ*

المَعْرُوفِ [The testament is a means of an attaining of benefit]: i. e., the testator gives [for *يَتَنَاوَلُ* in my original I read *يَتَنَاوَلُ*] to the legatee without diminishing his property [during his own life]. (TA.) And it is said in the Kur, [xxxiv. 51,] *رَأَيْتُ لَكُمْ آتِنَاوَشُ مِنْ مَكَانٍ بَعِيدٍ* meaning, [But how shall] the attaining of belief [be possible to them from a distant place, i. e.,] in the world to come, when they have disbelieved in him [namely Moḥammad] in the present world? in which passage some read [التَّنَاوَشُ] with *ـا*. (S.) [See art. *نَاشٌ*.] Accord. to Ibn-‘Abbád, in this instance, *التَّنَاوَشُ* signifies *Returning*. (K, TA.) And ‘Aisheh said of her father, *قَاتَنَاشُ الدِّينَ بِنَعِيشِهِ إِيَّاهُ* *And he restored the religion, and laid hold upon it and took it from the abyss into which it had fallen; [by his exalting it;] in which instance, also, the verb is sometimes pronounced with *ـا*. (TA.) — نَاشٌ بِهِ*, aor. as above, *He clung, or clave, to him, or it*. (TA.) = *نَشْتُهُ خَيْرٌ*, (Lth, S,) inf. n. *نُوشٌ*, (Lth,) *I made him to attain good*; (Lth, S;) and *شَرًّا* evil. (Lth.)

3. *نُوشَةٌ*, [inf. n. *نُوشَةٌ*, *They reached, or thrust, them with the spears, in near, but not close, conflict, being in like manner reached, or thrust, by them*,] (A, Mgh,) is from *تَنَاوَشٌ* in the first of the senses assigned to it above: (Mgh:) *نُوشَةٌ*, in conflict, is the *reaching one another [with spears or other weapons]* (ISK, S, K) *when the two parties are near [but not close]*: (ISK, S, TA) and is like *مُهَاوَشَةٌ*, i. e., *conflicting*. (TA.) See also 6. — *نَاشُ الشَّيْءِ* *He mixed with [or engaged in] the thing*. (IAṣr.)

6: see 1, in three places. — *تَنَاوَشُوهُمْ بِالرِّمَاحِ* *They [reached or] thrust them with the spears, [in near, but not close, conflict,] being in like manner [reached or] thrust by them*: (Mṣb:) *تَنَاوَشٌ* is the *reaching one another with the spears [or other weapons] when the two parties are not close together*. (TA.) See also 3.

8: see 1, in three places. — *اِتْنَاَشَهُ* also signifies *He caused him to come, or go, forth* (K, TA) from a place of destruction: or *he took, led, or drev, him forth* therefrom: (TA:) and *he saved him, or rescued him, from destruction*. (A, TA.)

نُوشٌ Strong: (K:) a man *possessing might, or strength, courage, valour, or prowess*: (S, TA:) as also *نُوشٌ*, q. v. (TA.) [In two copies of the S, I find the latter only, with *ـا*.]

نوص

1. *نُوصٌ*, (M, K,) aor. *يُنُوصُ*, (M,) inf. n. *نُوصٌ*