

مَرْجِعٌ (K); place where, or whence, a thing grows; (Msb.); place where a person or thing is set, or set up. (TA.) Pl. [of the former, مَنَاصِبُ, and] of the latter, نَصَبٌ and أَنْصِبَةٌ. (Az, Msb.) — He has an excellent origin. (Msb.) — هُوَ يَرْجِعُ إِلَى مَنْصِبِ صِدْقٍ and نَصَابٍ †, He traces back his lineage to an excellent origin. (TA.) — مَنْصِبٌ † Rank, or quality, nobility, or eminence, and the like, absolutely, or derived from ancestry: syn. حَسَبٌ and شَرَفٌ: from the same word as signifying "origin, source, &c." (Esh-Shiháb.) — لِفُلَانٍ مَنْصِبٌ To such a one pertains eminence of rank or station. (Msb.) — اِمْرَأَةٌ ذَاتُ مَنْصِبٍ A woman of rank or quality &c., (حَسَبٌ) and of beauty: or of beauty alone; because alone it exalts her. (Msb.) — مَنْصِبٌ, in the language of those of post-classical times, [and commonly pronounced, in the present day, مَنَصَّبٌ, †] A post, an office, a function, or a magistracy; as though meaning the place in which a man is set, set up, or elevated; (Shifâ el-Ghaleel;) or in which he is set, or set up, to see, or observe, [or supervise]: (MF:) pl. مَنَاصِبٌ. (TA.) — [أَرْبَابُ الْمَنَاصِبِ] † Functionaries; magistrates.] — See مَنْصِبٌ.

مَنْصِبٌ An iron thing (an iron trivet, TA,) upon which a cooking-pot is set up: (IAar, K:) as also مَنْصِبٌ. (MF.)

مَنْصِبَةٌ Fatigue, labour, or trouble: [or a cause of fatigue, &c.]. (K.) See نَاصِبٌ.

مَنْصُوبَةٌ, as an epithet, applied to a شَبَكَةٌ or حَبَالَةٌ (A net or snare) set, or set up. And hence, as a subst., like دَابَّةٌ and عَجُوزٌ, † An artifice, a stratagem, a trick, a plot, a resource, or an expedient: or a stratagem in the game of chess. You say سَوَى فُلَانٌ مَنْصُوبَةٌ [Such a one framed a stratagem, or plot]. (Z.)

مَنْصَبٌ A horse of which the prevailing characteristic of his whole make is the erect position of his bones, so that he stands erect without needing to bend [his joints]. (TA.) — صَفِيحٌ مَنْصَبٌ [Broad and thin stones] set up, one upon another. (S.) — ثَغْرٌ مَنْصَبٌ Teeth, or fore teeth, of even growth; (K;) as though set up and made even. (TA.) [See an ex. in a verse cited voce شَبَبٌ.] — مَجْعَدٌ مَنْصَبٌ, accord. to the K, i. q. مَجْعَدٌ; but this is a mistake; and the correct word is جَعْدٌ, Soft moist earth; as in other books. (TA.)

مَنْصَبٌ † Dust rising high. (S.) — † Hair full grown, and standing out. (TA, art. مَسْكُرٌ.) — أَسْنَانٌ مَنْصَبَةٌ إِلَى خَارِجٍ (S in art. دَقِقٌ) or (JK in that art.) Teeth standing out or forwards].

يَنْصُوبُ: }  
أَنْصِبُ: } see نَصَبٌ.  
تَنْصِيبُ: }

نصت

1. نَصَتَ, aor. -, (L, K,) inf. n. نَصْتُ; (L;) and † انصت, inf. n. اِنصَاتُ (S, L, K) which latter is the more approved; (L;) and † انصتت; (L, K;) He was silent: (L, K;) or he was silent and listened: (S:) or he was silent to listen: (L:) or he was silent as one listening: (Er-Rúghib;) or he listened: (Msb:) or انصب signifies he stood, or paused, listening. (Msb.) — † اِنصتهُ, and انصت له (S, K,) and اِنصتهُ (Z,) and نَصَتَ لَهُ (L,) He was silent, and listened to his speech. (S, K, &c.)

4. اِنصتهُ He made him silent; silenced him. (Sh, K.) — اِنصتهُ عَنِّي He made him to be silent, [and to abstain] from [speaking of, or to,] me. (As.) — See 1. = اِنصت لَلهُو He inclined to play, or sport. (IAar, K.)

8: see 1.

10. اسنصتهُ He asked him, or desired him, to be silent: (K:) or, to be silent and to listen to him. (TA.)

نُصْتَةٌ Silence: [or silence and listening, &c.] (K.)

نصح

1. نَصَحَهُ, and نَصَحَ لَهُ (S, K, &c.) but the former is the original mode of expression, (Lb,) and is the more chaste, (S, Msb,) and the latter was scarcely ever used by the Arabs, (Fr,) aor. -, inf. n. نَصَحٌ and نَصَاحَةٌ (S, K,) and نَصِيحَةٌ (A, L, Msb,) or this last is a simple subst., (S, K,) and نَصَاحَةٌ and نَصْحٌ (L) and ناصحهُ † (TA) and نَصَاحِيَةٌ; (K;) and † ناصحهُ, inf. n. مَنَاصِحَةٌ; (MF;) He advised him, or counselled him, [in an absolute sense,] sincerely, honestly, or faithfully: and he so acted towards him: (Msb:) he directed him to that which was for his good, by words, or speech, which is the proper signification; or otherwise, which is a tropical signification: (Lb:) or he gave him good advice, or counsel; directed him to what was good: or he advised him, or counselled him, sedulously, or earnestly: or he acted sincerely, or honestly, to him, (MF,) or he was benevolent towards him; desired what was good for him. (Nh, MF.) — نَصَحْتُ لَهُ نَصِيحَتِي, inf. n. نَصُوحٌ, My advice, or counsel, or conduct, was sincere, honest, or faithful, to him. (L.) — نَصَحْتُ تَوْبَتَهُ, inf. n. نَصُوحٌ † His repentance was, or became, true, or sincere, [&c.: see نَصُوحٌ].

(A.) — جِئْنَاكَ لِلنَّصَاحَةِ لَمْ نَأْتِ لِلرَّقَاحَةِ [We have come unto Thee for the purpose of sincere worship: we have not come for gain, or traffic: see art. رَقِح]. (S, art. رَقِح.) — نَصَحَ It (anything, S) was, or became, pure, unadulterated, or genuine. (S, K.) = نَصَحَ, (S, K,) aor. -, inf. n. نَصَحٌ; (S;) and † تنصح; (K;) † He sewed a garment, (S, K,) or a shirt: (TA:) or he sewed it well. (A.) = نَصَحَ الرَّبِّيَّ, (inf. n. نَصَحٌ, TA,) † He (a man, TA,) drank until he was satisfied. (K.) — نَصَحَتِ الْإِبِلُ الشَّرْبَ, aor. -, inf. n. نَصُوحٌ, † The camels drank in good earnest. (IAar, S.) — نَصَحَ الْغَيْثُ الْبَلَدَ, (inf. n. نَصَحٌ, TA,) † The rain watered the district so that its herbage became close, without any bare part: (En-Nadr, K:) or, watered it abundantly. (TA.) = نَصَحَ, aor. -, inf. n. نَصَحٌ, He clarified honey. (MF.) But this is rejected by the author of the K in [the work entitled] the Baṣā'ir. (TA.)

3. ناصحهُ, inf. n. مَنَاصِحَةٌ, [He advised him, or counselled him, with sincerity or faithfulness, &c., reciprocally: see also 1]. (A.)

4. انصح He watered camels so as to satisfy them with drink. (IAar, S, K.)

5. تنصح He was prodigal of نَصْحٌ [i. e., sincere or faithful advice or counsel, &c.] Hence the saying of Aktham Ibn-Seyf, وَكُفْرَةٌ إِيَّاكُمْ وَكُفْرَةٌ التَّنصِيحُ فَإِنَّهُ يُورِثُ الشُّهْمَةَ [Beware ye of being prodigal of sincere or faithful advice or counsel, for it occasions doubt, or suspicion, or evil opinion]. (L.) — تنصح He affected to be like, or imitated, نَصَاحَةٌ [i. e., those who advise, or counsel, sincerely, honestly, or faithfully, &c.: see نَاصِحٌ]. (S, K.) — See 1.

6. تناصحو [They advised or counselled one another sincerely or faithfully, &c.: see 1]. (A, art. فضع.)

8. انتصح He accepted نَصِيحَةٌ (S, K,\*) or نَصْحٌ (TA,) [i. e., sincere, honest, or faithful, advice or counsel, &c.]. As an ex. of this signification the following is cited

\* يَقُولُ اَنْتَصِحْنِي اِنِّي لَكَ نَاصِحٌ \*

[He says, Accept my sincere advice, for I am to thee a sincere adviser]: (TA:) and اِنْتَصِحْ اِنَّكَ كِتَابُ اللَّهِ Accept the sincere or faithful advice or counsel of the Book of God. (A.) But IB says, that the verb in this sense is intrans.; and that, when trans., it signifies He took a person as a نَصِيحٌ [a sincere or faithful adviser or counsellor, &c.]; whence the saying لَا اُرِيدُ مِنْكَ نَصِيحَةً [I do not desire from thee a sincere or faithful adviser or counsellor, &c.];