

she-camel, and the beast, to exert herself to the full, or to the utmost, or beyond measure, in going, or pace; or to go the pace termed مَرْفُوع; syn. رَفَعَهَا فِي السَّيْرِ: (M, Mgh:) or he elicited her utmost pace; (K, TA;) from النَّصُّ as signifying الرَّفْع; for the phrase رَفَعَهَا فِي السَّيْرِ necessarily implies the eliciting the utmost of her celerity of pace: (TA:) or he went a vehement pace so as to elicit the utmost that she possessed [of celerity]: (Aḡ, Ṣ:) or he put her in motion so as to elicit her utmost pace: (A'Obeyd, TA:) or he urged, or incited, her, and elicited her pace: (Mṣb:) نَصٌّ, alone, also occurs in a trad., (M, Mṣb,) as meaning رَفَعَ نَاقَتَهُ: (M:) and نَاصٌّ نَاصٌّ signifies the same as نَصًّا. (IKṭṭ, TA.) You do not say of a camel نَصٌّ, making him the agent, and the verb intrans. (O,* TA.) [In the M, however, I find it said, that النَّصُّ and النَّصِيصُ signify السَّيْرَ الشَّدِيدَ; app. indicating that they are inf. ns., of which the verb is نَصٌّ, aor., accord. to rule, -, signifying He went a vehement pace, or vehemently: and Golius says, as on the authority of Ibn-Maḡroof, that this verb is used intransitively, with نَصِيصٌ for its inf. n., as signifying valide incessit: but see نَصٌّ below.] — [Hence, app.,] النَّصُّ also signifies The urging or inciting [a beast]; syn. الْحَثُّ. (M.) — And نَصَّ الشَّيْءَ, (M, K,) aor. -, inf. n. نَصٌّ, (TA,) He moved the thing; put it in motion, or into a state of commotion; agitated it; stirred it; shook it; (M, K;) as also نَصَّنَهُ. (Ṣ, M, K.) Hence the saying, فَلَانَ يَنْصُّ أَنْفَهُ غَضَبًا, (K, TA [in the CK, incorrectly, يَنْصُّ,]) Such a one moves about his nose by reason of anger. (TA.) And نَصَّنَ نَصَّنَ He moved about his tongue; (Ṣ, M;) like نَصَّنَهُ; (M;) which is a dial. form; (A'Obeyd, Ṣ;) the former being the original; the ص not being, as some assert it to be, substituted for the ض; for these two letters are not of the same kind so as to be commutable. (M.) = See also 8.

2: see 3.

3. نَاصَهُ, (K,) inf. n. مُنَاصَةٌ, (TA,) He (a man, TA) went to the utmost length with him, (namely his creditor,) in reckoning, so as to omit nothing therein; (K, TA;) as also نَصَّصَهُ, (K,) inf. n. تَنْصِيصٌ. (TA.) He (God) went to the utmost length with him, (namely a man,) in questioning and in reckoning. (TA.) [See also 1.]

6. تَنَاصَّ الْقَوْمُ The people, or company of men, crowded, thronged, or pressed, together. (TA.)

8. انْتَصَّ He, or it, (said of a camel's hump, Lth, TA,) became raised, or elevated, or high: (K, TA:) or (TA) became even and erect. (Lth, K,* TA.) [In a copy of the A, the verb in these senses, and relating to a camel's hump, is written

نَصَّ.] You say also, انْتَصَّتِ الْعُرُوسُ, (M, K,) or انتصت على البينة, (A,) The bride became raised, (A,) or seated, (K,) or shown or displayed, (M,) upon the منصة. (M, A, K.) = He (a man, TA) drew himself together; contracted himself; or shrank. (Ibn-'Abbád, K, TA.)

R. Q. 1. نَصَّنَ, (Ṣ, M, K,) inf. n. نَصْنَصَةٌ, (Sh, M,) He, or it, became in motion, or in a state of commotion; became agitated, stirred, or shaken; moved, or moved about; bestirred himself or itself; shook. (Sh.) He (a man) shook in his walk, being erect. (M.) He (a camel) shook, or became in a state of commotion, in rising from the ground. (M.) — [Also,] said of a camel, it is like حَضَّضَ; (Ṣ;) i. e., it signifies (TA) He (the camel) fixed, or made firm or steady, his knees upon the ground, and put himself in motion, or in a state of commotion, previously to rising. (Lth, K, TA.) [See also نَضَّنَ.] — And He (a camel) made a hollow place in the ground with his breast, in order to lie down. (M, TA.) = نَصَّنَ used transitively, see 1, latter portion, in three places.

نَصٌّ The end, or extremity, of anything; (Az, Ṣ, M;) the utmost, or extreme, extent, term, limit, point, or reach, of a thing: this is the primary signification. (Az, TA.) It is said in a trad., (Ṣ, M,) of 'Alee, (Ṣ,) إِذَا بَلَغَ الْبَسَاءُ نَصَّ الْحَقَائِقِ, (K,* TA,) or نَصٌّ نَصٌّ فَالْعَصَبَةُ أَوْلَى بِهَا مِنَ الْأَمْرِ الْحَقَائِقِ, (K,* TA,) but the former is that which is commonly known; (TA;) i. e. When women attain the period of mature intellect, (Mbr, Ṣ, K, TA,) and know the real natures of things, (K, art. حَقٌّ,) [then the male relations on the father's side have a better right to dispose of her in marriage than the mother;] meaning, when they attain to that age at which they are qualified to contend for their rights; [accord. to the former reading;] for this is what is termed الْحَقَائِقُ: (K,* TA:) or when they attain to puberty: (Az, TA:) or when they attain to that period at which they become objects of contention for right; when every one of the guardians asserts himself to have the best right: (K:) or الْحَقَائِقُ in the trad. is a metaphorical term, from the same word as applied to camels [when entering upon the fourth year]; (K,* TA;) and الْحَقَائِقُ, also, in this case, accord. to some, properly signifies the same, being a pl. of حَقَّةٌ; (TA in art. حَقٌّ;) and the meaning is, when they attain to the extreme term of childhood. (M, K.) = In the conventional language of men of science, it signifies † A thing [or statement] plainly, or explicitly, declared, or made manifest, by God, and his Apostle; of the measure نَعَلَ in the sense of the measure مَفْعُولٌ: (Mṣb:) or a نَصٌّ of the KUR-ÁN, and of the traditions, is an expression, or a phrase, or a sentence, indicating a particular meaning, not admitting any other than it: (TA:)

so in the conventional language of the lawyers and the scholastic theologians: (MF, on the خُطْبَةِ of the K:) or a statute, or an ordinance, indicated by the manifest or plain meaning of words of the KUR-ÁN, and of the Sunneh: from النَّصُّ as denoting "elevation" and "appearance:" or, as some say, from نَصَّهُ as signifying "he elicited, and made apparent, his opinion." (TA.) Hence, also, as used by the practical lawyers, it signifies † An evidence, or a proof: (TA:) [and particularly a text of the KUR-ÁN, or of the Sunneh, used as an authority in an argument, for proof of an assertion.] The pl. [in all these senses] is نُصُوصٌ. (Mṣb.) — [Also, † The text, or very words, of an author, book, writing, or passage: frequently used in this sense.] = Hardness, difficulty, or straitness, of an affair, or a state, or case. (M, TA.) = سَيْرٌ نَصٌّ, and نَصِيصٌ, (Ṣ, K,) A vehement pace, in which a beast is made to exert itself to the full, or to the utmost, or beyond measure; or in which the utmost possible celerity is elicited; [this meaning seems to be indicated, though not expressed, in the Ṣ;] syn. جِدُّ رَفِيعٌ: (K:) or, the former, as Az says, in one place, a kind of swift pace: or, as he says in another place, the utmost pace which a beast of carriage is able to attain: (TA:) or نَصٌّ and نَصِيصٌ signify a vehement pace or going. (M.) See 1.

نَصِيصٌ: see نَصٌّ, last sentence, in two places.

هُوَ نَصَّاصُ الْأَنْفِ He is one who moves about his nose [much] by reason of anger. (Ibn-'Abbád, K.)

حَيَّةٌ نَصَّاصٌ A serpent that moves about much. (K.) [See also نَصَّاصٌ.]

أَنْصٌ [a comparative and superlative epithet from نَصَّ الْحَدِيثِ, q. v.] 'Amr Ibn-Deenár said, مَا رَأَيْتُ رَجُلًا أَنْصَ لِلْحَدِيثِ مِنَ الزُّهْرِيِّ I have not seen a man more skilled in tracing up, or ascribing, or attributing, a tradition to its author, in the manner explained above, (voce نَصٌّ,) than Ez-Zuhree; i. q. أَسَدٌ أَرْفَعُ لَهُ. (TA.)

مَنْصَةٌ: see what next follows, throughout.

مَنْصَةٌ, (Ṣ, M, A, Mṣb, K,) or مَنْصَةٌ, (Mgh,) The thing upon which a bride is raised (Ṣ,* A, K) and seated, (Mgh,) or shown or displayed, (M,) or upon which she stands (تَقَفُ [but this is probably a mistake for تَعَدُّ, i. e. sits,]) when displayed to the bridegroom, (Mṣb,) in order that she may be seen (M, Mgh) [and distinguished] from among the women; (Mgh;) being a chair, (Mgh, Mṣb, TA,) or couch; (TA;) or consisting of pieces of cloth raised, and carpets laid smoothly for a seat: (M:) written with kesr (Mṣb, K) as being an instrument, (Mṣb,) or with fet-ḥ [as being a place]: (Mgh:) accord. to some authorities, مَنْصَةٌ and