

(T, L:) على الحرب here signifies *he made war with him openly*; (Lh:) *وَالْعَدْلُ* also signifies *he made war with him openly*; (S, L, Mgb;) and is syn. with *نَبَذَ إِلَيْهِ الْحَرْبَ*: (L:) and *نَابَذُوهُمْ* *they made war with them openly, in an equitable manner, declaring their hostile intention, so that it was equally known to their enemies and themselves.* (L.) See also 1. — *نَابَذْتُهُمْ* † *I acted contrarily to, or differently from, or adversely to, them; or was, or became, contrary to, or different from, or adverse to, them; syn. خَالَفْتُهُمْ.* (Msb.)

4: see 1.

6: see 1.

8. *انتبذ* † *He went, withdrew, or retired, aside, or apart, from others; separated himself from others.* (S, A, L, K.) — *انتبذت مكاناً* (Kur, xix. 16,) † *She withdrew, or retired, to a place apart from her family,* (L, Mgb,) *far away.* (Msb.) — *انتبذ عن قومه* *He withdrew, or retired, from his people.* (M.) — *انتبذ ناحية* *He went aside.* (T.) See 1. — And see *انتبث* in art. *نبت*.

نَبْدٌ † *A little; a small quantity;* (S, A, L, K;) *of wealth, or property;* (S, A, L;) as also *نَبْدَةٌ* [which is a word much used though I find it explained in few lexicons]; (L, TA;) because what is little is thrown away, and disregarded: (A:) and in like manner, of herbage, and of rain, and of hoariness or hoary hair, (S, A, L,) &c.: (L:) and *a small number of men:* (A, L:) and the latter word, *a piece, or portion, of a thing, such as a perfume:* (L:) pl. of the former, *أَنْبَادُ*: (L, K:) [and of the latter, *نَبْدٌ*.] — *أَنْبَادُ مِنَ النَّاسِ* (K, * TA) † *The refuse of the people;* (TA;) *mixed people of the baser sort.* (K, TA.)

— *جَدْبَةٌ* see *جَدْبَةٌ*. — *بَيْنَنَا وَبَيْنَ بَنِي فُلَانٍ نَبْدَةٌ* *He sat aside, or apart.* (S, A, L, Mgb, K.)

نَبْدَةٌ: see *نَبْدٌ* — and *نَبْدَةٌ*.

نَبِيدٌ *Cast, thrown, or flung,* [&c.; see 1:] (K;) i. q. *مَنْبُودٌ*. (L.) But see below. — *نَبِيدَةٌ* *The earth or dust that is thrown forth from a hole or the like that is dug; as also نَبِيئَةٌ*: pl. *نَبَائِدٌ*. (A, * L.) Yaakoob asserts, that the *ذ* is a substitute for *ث*. (L.) — *نَبِيدٌ* † *A kind of beverage, made of dates, and of raisins; i. e., must; and of honey; i. e., mead; and of wheat, and of barley, &c.; i. e. wort:* (L:) or *made of dates, or of raisins, which one throws (نَبِيدٌ, i. e. يَفُورُ, whence its appellation,) into a vessel or skin of water, and leaves until it ferments* (يَفُورُ, T, L, or يَغْلِي, Mgh) *and becomes intoxicating, or not so long as to become intoxicating: before it has become so, it is a lawful beverage: (T, L:) whether intoxicating or not, it is thus called: (L:) or it is thus called because it is left (نَبِيدٌ,*

i. e., يَتْرُكُ,) until it becomes strong; (Msb;) being expressed juice, or the like, that is left (نَبِيدٌ) [for a time to acquire strength]: (L, K:) it is said that this word is originally of the measure *مَفْعُولٌ* in the sense of the measure *فَعِيلٌ*, but that it has become obsolete in this latter sense, and, applied to the beverage, is used as though it were a primitive substantive, as is shown by the form of its pl., (M, F,) which is *أَنْبِيدَةٌ*; (S, L, MF;) for a word of the measure *فَعِيلٌ* in the sense of the measure *مَفْعُولٌ* has not this form of pl.: (MF:) wine expressed from grapes is also called *نَبِيدٌ*, like as *نَبِيدٌ* is also called *خَمْرٌ*: [نَبِيدٌ is a coll. gen. n., and its n. un. is with ة:] *نَبِيدَةٌ* signifies *some نَبِيدٌ*; lit., *a portion thereof.* (Msb, art. *خمر*.) See also *مُزْرٌ*. (L.)

مَنْبُودٌ: see *نَبِيدٌ*, and *مَنْبُودٌ*.

نَبَّاذٌ [One who throws things away often, or quickly]. See *أَخَّاذٌ* = *نَبَّاذٌ* [One who makes, or sells, the beverage called *نَبِيدٌ*.] (S, K, art. *سكر*.)

مَنْبِدَةٌ *A pillow, or cushion;* (Lh, S, A, L, K;) upon which one reclines, or sits: so called because it is thrown upon the ground to be sat upon: (L:) pl. *مَنْبَائِدٌ*. (A.) Ex. *تَرَبَّعُوا عَلَى الْمَنْبَائِدِ* [They sat cross-legged upon the pillows, or cushions]. (A.)

مَنْبُودٌ *A child cast out by its mother* (T, S, L, Mgb, K) *in the road,* (T, S, L, K,) *on the occasion of her bringing it forth, and which a Muslim picks up and maintains; whether a bastard or lawfully begotten;* (T, L;) *a foundling:* (L, K:) such may not be called a bastard because its kin may be established: (T, L:) also, † *a bastard;* (L, K;) because such is cast away in the road: (L:) fem. *مَنْبُودَةٌ* (L) and *نَبِيدَةٌ*: (A, L:) pl. masc. *مَنْبُودُونَ* and *مَنْبَائِدَةٌ*; (L;) and pl. of *نَبِيدَةٌ*, *نَبَائِدٌ*. (A.) — *مَنْبُودَةٌ* and † *نَبِيدَةٌ* † *A ewe or other animal (L) that is not eaten, by reason of its leanness:* (L, K:) so called because it is cast away. (L.) — *صَلَّى عَلَى قَبْرِ مَنْبُودٍ* *He (Mohammad) prayed upon the tomb of a foundling:* or, accord. to another reading *عَلَى قَبْرِ مَنْبُودٍ*, meaning, *upon a tomb apart,* (L,) or *distant,* (K,) *from other tombs;* (L, K;) like an expression occurring in another trad., † *مَرَّ بِقَبْرِ مَنْبُودٍ* *he passed by a tomb apart from other tombs.* (L.)

هُوَ مُنْتَبِدٌ الدَّارِ † *He is far from his house.* (A.) — *مُنْتَبِدٌ* and *مُنْتَبِدٌ* [A man &c.,] *aside, or apart, or separate, from others;* (L;) [See also *مَنْبُودٌ*: and see a verse of Lebeed, voce *أَصْلٌ*.]

مُنْتَبِدٌ: see *مُنْتَبِدٌ*.

1. *نَبَّرَ*, (T, S, A, K,) aor. *ز*, (S, K,) inf. n. *نَبَّرَ*, (S,) *He, (a man, S, A,) or it, (anything, T,) raised, or elevated, a thing:* (T, S, A, K:) or *نَبَّرَ* signifies specially the *raising of the voice:* (MF, from the first part of the *Keshsháf*;) or the *rising of the voice;* so with the Arabs; and one says *نَبَّرَ الرَّجُلُ*, inf. n. *نَبْرَةٌ*, meaning, *the man spoke in a high tone:* (IAmb:) and *نَبَّرَ*, inf. n. *نَبْرَةٌ*, *he (a man) uttered a sound:* (A:) and [the inf. n.] *نَبْرَةٌ*, signifies the *crying out, or shouting, from fright, or fear:* (T, K:) and *نَبْرَةُ الْمُغَنِّي*, *the singer's raising his voice from a low to a high pitch.* (S, K.) — *نَبَّرَ الْحَرْفَ*, (S, M, A, K,) aor. *ز*, (M, K,) inf. n. *نَبَّرَ*, (S, M,) *He pronounced the letter with hemz (هَمْز).* (S, M, A, K.) — *قُرَيْشٌ لَا تَنْبِرُ* [The tribe of Kureysh] *do not pronounce with hemz.* (S.) *A man said to the Prophet, يَا نَبِيَّ اللَّهِ* [O Prophet of God]; and he said *لَا تَنْبِرُ بِاسْمِي*, i. e. *Pronounce not thou my name with hemz:* (M:) for the tribe of Kureysh did not pronounce with hemz. (TA.) And when El-Mahdee performed the pilgrimage, he preferred El-Kisácc to recite the prayers in El-Medeench, and the people of that city disapproved of his pronouncing with hemz, asking him wherefore he did so in reciting the *Kur-án* in the mosque of the Apostle of God. (TA.)

8. *انتبر* *It (a heap of wheat) rose, by additions.* (T.) — *It (the body, M, K, and a wound, T, A) swelled; became swollen.* (T, M, A, K.) — *It (the mouth, TA,) became blistered, or vesicated.* (K, TA.) And *انتبرت يده* *His arm, or hand, became blistered.* (S, A.) — *He (the أمير, M, and the خطيب, K) ascended the منبر [or pulpit].* (M, K.)

نَبْرٌ sing. of *أَنْبَارٌ*, (T, S,) which signifies *Heaps,* syn. *أَخْدَاسٌ*, (M, K,) or *a collection,* (M, S,) of *طَعَامٌ*, (S, M, K, MS,) meaning of wheat, and of barley, [or other corn,] and of dates: (MS:) or [in the TA, and] *granaries (أَهْرَاءُ) of طَعَامٌ:* (in the present day, a *granary*;) what is called *هَرَبِيٌّ* being also called *نَبْرٌ* because the *طَعَامُ*, when poured in its place, rises: and the pl. pl. [i. e. pl. of *انبار*] is *أَنْبَارٌ*. (T.) — *أَنْبَارٌ* also signifies *A merchant's magazine, or chamber, (بَيْتٌ,) in which he puts together, in order, or piles up, his goods.* (M, K.) [In the K, it is added, that the sing. is *نَبْرٌ*: but this addition seems to be misplaced: for *انبار* in the last of the senses here explained, as well as when applied to a granary, and to a collection of *طَعَامُ*, appears to be a pl. without a sing.]

نَبْرَةٌ *Anything rising from a thing.* (M, A, K.) — *A swelling in the body.* (M, K.) — *I. q. هَمْزَةٌ* [meaning the sound, or the character, so called]. (T, S, K.)