

نَفَرًا [and نَفُورًا], signifies *he fled, and went away or aside or apart or to a distance.* (M.) — [Hence, نَفَر, aor. - and -, inf. n. نَفُور and نَفَرًا and نَفِير, as used in the following phrases.] نَفَرْتُ مِنْ هَذَا الْأَمْرِ † *I shrank from this thing or affair; was averse from it; did not like or approve it.* And نَفَرُ فُلَانٍ مِنْ صُحْبَةِ فُلَانٍ † [Such a one shrank, or was averse, from the companionship of, or the associating with, such a one]. And نَفَرَتِ الْمَرْأَةُ مِنْ زَوْجِهَا † [The woman was averse from her husband; or shunned or avoided him]. (All from the A.) And you say of a man's disposition, نَفَرَ عَنِ الْحَقِّ † [It shunned, or was averse from, the truth]. (Bd, lxvii. 21.) — إِلَّا نَفُورًا, in the K, [xvii. 43, and xxxv. 40,] means † *Save in aversion:* and نَفِير is like نَفُور: and the subst. is نَفَر, with two fet-hahs. (Msb) — نَفَرَ الشَّيْءُ مِنَ الشَّيْءِ, inf. n. نَفَار [and نَفُور], *The thing receded, withdrew, removed, or became remote or aloof, from the thing.* (A'Obeyd, T, S.) [See also 3.] — Hence it is, I think, that نَفَر is used as signifying † *It became swollen*, in the following words of a trad. of 'Omar: تَحَلَّلَ رَجُلٌ فِي زَمَانِهِ بِالْقَصَبِ فَنَفَرَ فُوهُ † *A man, in his time, picked his teeth with reeds, and in consequence his mouth became swollen: as though the flesh, disliking the disease, receded from it, and so became swollen.* (A'Obeyd, T, S.*) You say also, نَفَرَتِ الْعَيْنُ, aor. - and -, inf. n. نَفُور, † *His eye became inflamed and swollen: and so you say of other parts of the person.* (M, K.*) And نَفَرَ الْجُرْحُ, inf. n. as above, † *The wound became swollen: (T, Msb:) or it became so after healing.* (W, i. 42.) And نَفَرَ الْجَنْدُ † *The skin became swollen, (S, A,) and the flesh receded from it.* (A.) [All these significations seem to be derived from the first in this art.: and so several others which follow.] — نَفَرْتُ إِلَى اللَّهِ, inf. n. نَفَار, *I betook myself to God by reason of fear, seeking protection.* (IKtt.) — نَفَرُوا, (Msb,) inf. n. نَفَر, (M, Msb, K,) *They became separated, or dispersed: (M,* Msb, K:*) and so نَفَرْتُ, said of camels.* (TA.) Hence, (M,) the saying, لَقِيْتُهُ قَبْلَ كُلِّ صَبْحٍ وَنَفَرٍ, (S, M, A,) a proverb, in which the last word is used tropically; (A;) explained in art. صَبْح, q.v. (S.) [And غَضِبَ مِنْ غَيْرِ صَبْحٍ وَلَا نَفَرٍ; explained in the same art.] — نَفَرَ الْحَاجُّ مِنْ مَنَى, (M, Msb, K,) aor. -, (S, M, K,) inf. n. نَفَر, (M, Msb, K,) and نَفَر (M) and نَفُور (K) [and نَفِير], *The pilgrims removed from Minè.* (Msb.) Hence, نَفُور, and النَّفِير, and النَّفُور, and النَّفِير, (S, M, K,) and نَفَرَتِ النَّفِير, (S, TA,) and النَّفَر,

(TA,) [The day of, and the night immediately preceding, the removing from Minè]; after the day called النَّفَرِ الْأَوَّلُ; (S;) [therefore, the twelfth of Dhu-l-Ijjez:] or there are two days thus called: (Msb:) يَوْمُ النَّفَرِ الْأَوَّلُ is [the day above mentioned,] the second of the days called أَيَّامُ النَّفَرِ, (IAth, Msb;) and يَوْمُ النَّفَرِ الْآخِرُ, (IAth,) or الثَّانِي, (Msb,) is the third thereof: (IAth, Msb:) the order is this; يَوْمُ النَّفَرِ, then يَوْمُ النَّفَرِ الْأَوَّلُ, then يَوْمُ النَّفَرِ الْآخِرُ. (T, L.) — نَفَرُوا فِي الْأَمْرِ, (S, M,) or لِلْأَمْرِ, (K,) aor. -, (M, K,) inf. n. نَفُور (S, M, K) and نَفَار (M, K) and نَفِير; (Zj, M, K;) and نَفَرُوا, (M, K;) *They went, or went away, to execute the affair: (M, K:) and in like manner, فِي الْقِتَالِ to fight.* (M.) And نَفَرُوا, alone, *They went forth to war against unbelievers or the like.* So in the K, ix. 82, وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا [And they said, Go not ye forth to war against the unbelievers in the heat: say, The fire of hell is hotter]: and so in the same chap., v. 39: (Jel:) and in the same book, iv. 73. (Bd.) You say also, نَفَرُوا لِقَاءَ الْحَرْبِ † *They went forth to fight them.* (TA, from a trad.) And نَفَرُوا إِلَى الْحَرْبِ † *They hastened to the war, or to war.* (Msb.) — [Hence,] نَفَعُوا مَعَهُ; and أَنْفَعُوهُ, (M, K,) inf. n. أَنْفَار; (TA;) *They aided and succoured them: (M, K:) or the former verb, alone, they, being asked to do so, complied, and went forth to aid.* (TA.) — نَفَرْنَا: see 2.

2. نَفَر, (T, M, A, Msb,) inf. n. تَنْفِير; (Msb;) and أَنْفَر; (T, K;) and اِسْتَنْفَر; (T, M, A, Msb;) *He made (wild animals, T, Msb, or an antelope, K, or a beast of carriage, M,) to take fright, and flee, or run away at random: (K, TA:) or he made a beast of carriage to become impatient, and to retire to a distance: (A:) or he scared away; or made to flee, and go away, or aside, or apart, or to a distance: (so accord. to an explanation of the intrans. v. from which it is derived, in the M:) you say نَفَرْتَهُ and اِسْتَنْفَرْتَهُ and أَنْفَرْتَهُ: and in like manner, نَفَر عَنْهُ, and أَنْفَر عَنْهُ, [meaning, he scared away, or made to take fright and flee, &c., from him or it:] (TA:) and اِسْتَنْفَر عَنْهُ, and اِسْتَنْفَرُوا, all signify the same, [i.e., the scaring away, &c., from a thing.] (S.) It is said in a trad. of Zeyneb, the daughter of Mohammad, وَأَنْفَرَتْ بِهَا الْمُشْرِكُونَ بَعِيرَهَا حَتَّى سَقَطَتْ And the polytheists made her camel to take fright and run away at random with her, so that she fell. And in like manner you say, أَنْفَرْنَا, and نَفَرْنَا, [or نَفَرْنَا? Our camels were scared away with*

us; or made to take fright and run away at random with us: or] we were made to be persons having camels taking fright and running away at random. And تَنْفِيرٌ signifies *The chiding camels or sheep or goats, and driving them from the pasturage.* (TA.) — [Hence] بَشَرُوا وَلَا تَنْفَرُوا † [Rejoice people by what ye say, and] do not encounter them with [roughness and violence and] that which will incite them to نَفُور [i.e. flight or aversion]. (TA.) See the act. part. n., below. — [Hence also,] نَفَرَ عَنْهُ, (S, K,) inf. n. تَنْفِير, (TA,) † Give thou to him a لَقَب [meaning a nickname or name of reproach], (S,) or a لَقَب that is disliked: (K:) as though they held such to be تَنْفِيرٌ لِلْجِنَّ وَالْعَيْنِ عَنْهُ [a means of scaring away the jinn, or genii, and the evil eye, from him]. (S, K.) An Arab of the desert said, When I was born, it was said to my father, قُنْفُذٌ نَفَرَ عَنْهُ: so he named me قُنْفُذ [hedge-hog], and surnamed me أَبُو الْعَدَاةِ [father of the quick runner]. (S.)

3. نَفَرُوا, inf. n. مَنَافَرَةٌ, † *They shunned or avoided each other; regarded each other with aversion.* But perhaps this signification is only post-classical. — And hence, † *They (two things) were incongruous, or discordant, each with the other.* But perhaps this signification, also, is only post-classical. See also 6.]

4: see 2, in several places. — أَنْفَرُوا † *Their camels took fright and ran away at random, (Nafar, K, TA,) and became separated or dispersed.* (TA.) — See also 1, last signification.

5. تَنْفَرُ عَنِ الْحَقِّ: see 1.

6. تَنَافَرُوا † *They shunned or avoided one another; regarded one another with aversion.* But perhaps this signification is only post-classical. — And hence, تَنَافَرَتِ الْأَشْيَاءُ † *The things were incongruous, or discordant, one with another.* But perhaps this signification, also, is only post-classical. See also 3.] — تَنَافَرُوا فِي الْأَمْرِ, or تَنَافَرُوا: see 1, towards the end. See also نَفَر in the K: and compare 6 in arts. نَفَر and نَفَر.

10. اِسْتَنْفَرَهُمُ He (the Imám) incited, and summoned or invited them to go forth, لِحِبَادِ الْعَدُوِّ to war against the enemy: (T, Mgh:) or imposed upon them the task of going forth to war, light and heavy: [see K, ix. 41:] (A:) or he demanded, sought, or desired, of them aid. (M,* K, TA.) — See also 2, in three places. — And see 1, in two places, near the beginning.

نَفَر: see نَافِر, of which it is a quasi-pl.: — and نَفِير: — and نَفَر.