اِنَّمَا يَكُونُ ذَلِكَ فِي النَّدْرَةَ بَعْدَ النَّدْرَةَ الْكَاهِ. (Msb.) And إِنَّمَا يَكُونُ ذَلِكَ فِي النَّدْرَةَ بَعْدَ النَّدْرَةَ اللَّهُ وَ اللَّهُ وَا اللَّهُ وَ الللَّهُ وَ اللَّهُ وَاللَّهُ وَ اللَّهُ وَاللَّهُ وَا الللَّهُ وَاللَّهُ وَاللَّهُ وَا الللَّهُ وَاللَّهُ وَاللَّهُ وَا الللَّهُ وَاللَّهُ وَاللَّهُ وَا اللللْهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَا الللْمُولِ الللللْمُ اللللْمُ الللللْمُ الللللْمُ اللللْمُ الللللْمُ اللَّهُ وَاللَّهُ وَا الللْمُوالِي اللللللْمُ الللللْمُ اللللللّهُ وَاللّهُ الللّهُ الللللّهُ الللّهُ اللللّه

A piece of gold, 'نَدْرَةُ (S.) _ Also 'نَدْرَةُ A piece of gold,

(K,) and of silver, (TA,) found in the mine. (K.)

ةُرُدُّةُ see أَيْدُرَةً أَنْدُرَةً see أَيْدَرَةً

See also شُذُرٌ.

نَدُرَى ... نَدُرَى !Ie produced [or payed] to him a hundred out of his property. (M, K.)

. نَدُرَةُ see : نُدَيْرَةُ

act. part. n. of نَدُر; Falling, or going, or coming, out, or forth, from another thing; &c.: see 1]. _ A wild ass going, or coming, forth from the mountain. (TA.) _ A prominence, or projecting part, of a mountain. (A,* Msb.) _ [What remains here and there upon the ground, of rain, i.e., of rain-water: n. un. with ": pl. of شُرِبَتِ الإِبِلُ مِنْ نَادِرِ, You say [. نَوَادر, the latter and مُوَادِرِه, [The camels drank of what remained here and there upon the ground, of the water of the rain.] (A.) _ ! Extraordinary; strange; rare; unusual; applied to speech or language [and to a word and any other thing: fem. and n. un. with 5: pl. of the latter as above: see نَدُر, and اِنْدُر (A:) or very extraordinary, strange, rare, or unusual, applied to speech or language ; and in like manner نُادِرة [as an epithet in which the quality of a subst. predominates] applied to a word: pl. of the latter as above: (Mz, 13th نَوَادِرُ الكَلَامِ or : مُطَّرِدُ signifies what deviate from the generality of words or speech or language. (S,* M, K.) You say also, فَكَرْنُ نَادِرَةُ الزَّمَان, meaning, \$ Such a one is the unequalled of the age. (K, * TA.) [And , used in this manner as a subst., signifies Any extraordinary, strange, rare, or unusual, thing, or saying : pl. as above.] See عُنْدَكُاتُ . نَدْرَةُ see ؛ لَا يَكُونُ ذَلِكَ إِلَّا نَادِرًا _

i.q. بيدر [A place in which wheat or grain is trodden out]; (S, M, K;) in the dial. of the people of Syria: (S, M:) or, (M, K,) accord. to Kr, (M,) reaped wheat collected together; or wheat collected together in the place where it is trodden out: (M, K:) pl. الكور (S, K.)

ندس), &c., See Supplement.]

or from other things; [&c.: see 1:] (Msb:) he made it to fall. (Ṣ, Ķ.) You say, مُرْبَ بُدُهُ وَصَرَبُ يَدُهُ وَاللّٰهِ عَالَمُ وَاللّٰهِ عَالَمُوهُ وَاللّٰهِ عَالَمُوهُ وَاللّٰهِ وَاللّٰهُ وَالل

6. تنادروا [They mutually threw out, or rejected, a thing from a rechoning]. A poet (namely Aboo-Kebeer El-Hudhálee, TA) says,

[When the courageous men covered with arms mutually throw out from the rechoning the piercing of the kidneys, as the young camels fall out from the rechoning in the doubled compensation]: he says, that their blood is suffered to be shed unrevenged, like as the young camels are thrown out from the account in the mulet for homicide: (S, TA:) meaning, that the pierced kidneys are thrown out from the reckoning, like as the young camel is thrown out, and not reckoned, in the mulet for homicide that is doubled time after time. (IB, TA.) (A, TA) such a one comes to us [rarely, or] sometimes. (TA.)

10. استندرت الإبل The camels sought after the leaves that had come forth upon the uppermost branches of the plants, to eat them, and applied themselves diligently to them: (M:) [or you say,] בוֹיוֹי they sought after the plants, to eat them, and applied themselves diligently to them. (TA.) And المَالُ يُسْتَنْدُرُ الرُّطُب [The camels] seeh after the fresh herbage leisurely, and by degrees, or repeatedly. (A.) [The original signification of المَالُ يُسْتَدُرُ الرَّمُ المَّنْدُرُ الرَّمُ على thing or things in a separate or scattered state; or to single out.] المَنْدُرُوا الْرَهُ لَا They tracked his footsteps. (A.)

substs. from نَدُرَةٌ أَ انْدُرَةٌ and أَنْدُرَةٌ إِلَى with fet-h and damm, are substs. from نَدُرَةً إِلَى إِلَى إِلَى اللَّهِ اللَّهُ الللَّهُ اللَّهُ الللللللِّ الللللِّلْ الللللِلْمُ اللللْمُولِلْمُ اللللْمُ اللللْمُ اللللْم

نذر

1. اِنْذَرْ عَلَى نَفْسه (Yoo, Akh, T, S, M, A,* K,) aor. = and 4, (M, K,) inf. n. ich (Yoo, Akh, S, M, K,) and ike (M, K,) [He made a vow; imposed upon himself a vow; أَنْ يَفْعَلُ كَذَا that he would do such a thing; either absolutely, or conditionally, as will be explained below;] he made [a future action] binding, or obligatory, on himself; (T, M, A, K;) as also انتذر الله. (K.) IIe نَذُرُ signifies the same as انتذر الأندُرا And vomed a row]. (Sgh.) You say also نَذُرتُ مَالي, aor. - [and - as implied in the K] inf. n. نَدُر, [I vowed my property; made a vow to give it.] (Yoo, Akh, S, K.*) And انَذَرْتُ لِلَّهِ كَذَا (S, Meb, K,) aor. - and -, (S, Meb,) inf. n. نَدُرٌ, (Msb,) I made it binding, or obligatory, on myself, [i. e., I vowed,] of my own free will, to do or to give such a thing to God; namely, some religious service, or an alms, &c. : (TA :) or نَذْر signifies the promising conditionally; as when one says, "Such a thing shall be obligatory on me if God restore to health my sick [son or other]:" this is termed : نَدُر but the saying "I impose upon myself the giving a deenár as alms," is not so termed. (K.) The doing this is repeatedly forbidden in traditions: but what is meant thereby is, one's doing so in the belief that he may attain by it something which God has not decreed to betide him, or that he may divert from himself something decreed to befall him: yet if he do so, fulfilment is obligatory on him. (IAth.) You say also, نَذَرَتُهُ (M, K,) and بُنَدُرُ الْوَلَدُ (M, He (the father, M, K) and she (the mother, M) appointed the child [by a vow] to be a minister or servant to the church, (M, K,) or to a place appropriated to religious services or exercises, or acts of devotion: (TA:) so in the Kur, iii. 31. (M.) = نَذِرَ بِالشَّيْءِ (M.) بَنْدِرَ بِالشَّيْءِ (M.) بَنْدِرَ بِالشَّيْءِ (M.) inf. n. نَذَارَةُ and نَذَارَةُ and نَذَارَةُ (IĶıţ,) or, as some assert, it has no inf. n., like &c., the Arabs being content to use in its stead it followed by the verb, as is said in the 'Inaych, on the Kur, chap. xiv., (MF,) He knew of the thing: (Msb:) or he knew of the thing and was cautious of it or on his guard against it or in fear of it. (M, K.) You say also نَذْرُ القُّومُ بِالعَدُو (S, A) The people knew of the enemy: (S:) or knew of the enemy and prepared themselves for them: (A:) or knew of the enemy and were cautious of them or on their guard against them or in fear of them. (TA.) And it is said in a trad., إِنْدُر القَّوم IIave thou knowledge of the people and be cautious of them or on thy guard against them or in fear of them. (TA.)

4. انذرته الشَّى (M, K,) and أَنْذَرْتُهُ بِالأَمْرِ. (Mṣb,) inf. n. انْذَرْ (T, Ṣ, M, Mṣb, Ķ) and نُذُرُ (M, Ķ) the latter accord. to Kr, but correctly it is a simple subst., (M,) and بُنُدُرُ (T, Ķ,) or this is pl. of , نَذُرُ (T,) and , نَذُرُ (K,) accord. to Lh