

تفترو (Mṣb): pl. دَفَاتِرُ (S, Mgh): of which the dim. is دَفَاتِرَاتُ. (Mgh.)

دَفَاتِرَاتُ: see above.

دفر

1. دَفَرٌ, aor. َ, (A, Mgh, Mṣb, K,) inf. n. دَفَرٌ (A, Mgh, Mṣb) and دَفَرٌ, (A,) or the latter is a simple subst.; (Mgh, Mṣb;) and دَفَرٌ; (Mṣb;) It, (a thing, A, Mṣb,) and he, (a man, TA,) stank: (A, Mgh, Mṣb, K:): [see also دَفَرٌ, below:] but some say, of دَفَرٌ, that it is a possessive epithet, having no verb pertaining to it: and accord. to IAqr, دَفَرٌ signifies he (a man) smelt of his art. (TA.) — دَفَرٌ, aor. َ, (TK,) inf. n. دَفَرٌ, (K,) or دَفَرٌ, (M,) It (food, or wheat, M, K, and flesh-meat, M, TA) became maggoty. (M, K, TK.) — Also He (a man, TK) was, or became, base, abject, vile, or despicable. (IAqr, * K, * TK.)

4: see 1, in two places.

دَفَرٌ (T, S, M, A, Mṣb, K) and دَفَرٌ (IAqr, M, A, K,) the former a simple subst., and the latter an inf. n., (Mṣb,) or both inf. ns., (A,) and دَفَرَةٌ, (Mṣb,) Stink; stench: (IAqr, T, S, M, A, Mṣb, K:): never used to signify a sweet smell: (M:) accord. to Aboo'Al-eel El-Kálee, دَفَرٌ has the above-mentioned signification; but دَفَرٌ signifies pungency of odour, whether stinking or sweet: other authorities, however, assert, accord. to what is transmitted from them, that the word signifying intense pungency of odour, whether sweet or bad, is دَفَرٌ, with ڏ, and with two fet-habs, whence دَفَرٌ: I Aqr says that دَفَرٌ signifies stink, or stench; and دَفَرٌ, baseness, or vileness; but this is not known on any other authority. (M, L, TA.) — Hence the saying of 'Omar, دَفَرٌ, meaning [Alas, what stench! i. e., + Alas, what an abominable thing! i. e.] دَفَرٌ: (A'Obeyd, T, S, M:) or it means Alas, what baseness, or vileness! (IAqr, T, M.) — Hence also the phrase, دَفَرٌ, meaning [May God make stench to cleave to him, or it! i. e., + Fly, or shame, upon him, or it! i. e.] دَفَرٌ: (S, Mgh:) and دَفَرٌ دَفَرٌ لَهَا يَجِيءُ بِهِ فَلَانٌ (T, * S, M,) meaning [May foul stench cleave to that which such a one doth! i. e., + Foul shame upon it! i. e.] دَفَرٌ; (S, M;) but in an intensive sense; (M;) said in declaring a man's case, or affair, to be bad, or abominable. (T, S.) — Hence, too, الدَفَرُ, (TA,) and دَفَرٌ, (S, K,) + Calamity, or misfortune. (S, K, TA.) — And دَفَرٌ, (T, S, A, K,) written by Aboo'Al-eel El-Kálee دَفَرٌ, but this is wrong, (R,) and دَفَرٌ, (IAqr,) and دَفَرٌ, and دَفَرٌ, (M, K,) + The present world; (T, S, M, A, K;) because of its calamities, or misfortunes. (TA.)

دَفَرٌ: see the next preceding paragraph, in four places.

دَفَرٌ (M, A, Mṣb, K) and دَفَرٌ (M, A, K) Stinking: (M, A, Mṣb, K:) fem. [of the former] دَفَرَةٌ (S, M, A, K) and [of the latter] دَفَرَةٌ (M,

A, K.) — دَفَرٌ لَحْمٌ دَفَرٌ Stinking and maggoty flesh-meat. (A.) — كَتِيْبَةٌ دَفَرَةٌ An army, or a collected portion thereof, or a troop of horse, having rusty armour or arms: (K:) or smelling of the rust of their armour or arms. (A.)

دَفَرَةٌ: see دَفَرٌ, in two places.

دَفَارٌ (indecl., with kesr for its termination, TA) The female slave. (T, M, K.) Mostly used in vocative expressions. (TA.) One says to a female slave, (T, S, A, Mṣb,) reviling her, (S, Mṣb,) دَفَارِ يَا meaning O thou stinking one! (T, S, A, Mgh, Mṣb:) alluding to her intrinsic foulness. (Mṣb.) — See also دَفَرٌ, last sentence.

دَفَرٌ دَفَرًا: see دَفَرٌ.

دَفَرٌ, and its fem. دَفَرَةٌ: see دَفَرٌ, in three places.

دفع

1. دَفَعٌ, (S, Mṣb, K,) aor. َ, (K,) inf. n. دَفَعٌ (Mṣb, K) and دَفَاعٌ (TA) and مَدَفَعٌ, (K,) [He impelled it, pushed it, thrust it, or drove it; and particularly, so as to remove it from its place; he propelled it; he repelled, or repulsed, it; he pushed it, thrust it, or drove it, away, or back;] he put it away, or removed it from its place, (Mṣb, TA,) by, or with, force, or strength: (TA:) or دَفَعٌ signifies the putting away or removing or turning back a thing before the coming or arriving [of that thing]; like as رَفَعٌ signifies the "putting away or removing or turning back" a thing "after the coming or arriving" thereof. (Kull p. 185.) Hence the saying in the Kur [ii. 252, and xxii. 41] وَوَلَوْ لَا دَفَعُ اللَّهُ النَّاسَ [And were it not for God's repelling men]; where some read دَفَاعٌ [which means the same, as will be seen in the course of what follows, though bearing also another interpretation, likewise to be seen in what follows]. (TA.) You say, دَفَعْتُ الرَّجُلَ [I impelled, pushed, &c., the man]. (S.) And دَفَعْتُ, inf. n. دَفَاعٌ [and مَدَفَعَةٌ]; and دَفَعَةٌ; (TA;) [both, app., accord. to the TA, signifying the same; but the latter more properly relates to several objects together, or signifies he impelled it, pushed it, &c., much, or vehemently, or often; whereas] مَدَفَعَةٌ (K, TA) and دَفَاعٌ (TA) are [often exactly] syn. with دَفَعٌ. (K, TA.) Thus, (TA,) you say, as meaning the same, دَفَعْتُ عَنْهُ and دَفَعْتُ عَنْهُ; whence another explanation of these two phrases, which see in what follows. (S, TA.) And hence, دَفَعُ اللَّهُ عَنْكَ الْمَكْرُوهَ, inf. n. دَفَعٌ, [May God repel, or avert, from thee what is disliked, or hated, or evil]: (TA:) and دَفَعُ اللَّهُ عَنْكَ السُّوءَ, inf. n. دَفَاعٌ, [May God repel, or avert, from thee evil]. (S, TA.) And دَفَعْتُ عَنْهُ الْأَذَى [I repelled, or averted, from him what was hurtful, or annoying; as also دَفَعْتُ]. (Mṣb, K, TA.) Sb mentions, as a saying of the Arabs, اِدْفَعِ الشَّرَّ اِدْفَعًا [Repel thou, or avert thou, evil, or mischief, though but with a finger: the last word

being in the accus. case by reason of the subaddition of the prep. ب; the meaning being اِدْفَعُ]. (TA.) [See also an ex. voce دَفَعٌ.] When دَفَعٌ is made trans. by means of عَنْ, [and has a single objective complement, a second objective complement is understood, and in general] it has the meaning of the act of + Defending; as in the Kur [xxii. 39] إِنَّ اللَّهَ يَدْفَعُ عَنِ الَّذِينَ آمَنُوا, [Verily God defendeth those who have believed; i. e. repelleth from them aggression and the like]; (B;) and يَدْفَعُ, in the same, (K, TA,) accord. to another reading, signifies the same; (K, TA;) or this latter signifies + defendeth energetically, with the energy of him who contendeth for superiority in so doing. (Bd.) And دَفَعْتُ عَنْهُ signifies [also] + I pleaded, or contended in arguments, in defence of him. (Mṣb.) [Exceptions to the statement cited above from the B will be found in what follows in this paragraph; and another exception, voce مَدَفَعٌ.] — [In the exs. which follow, the verb is used in senses little differing, essentially, from those assigned to it in the first sentence of this art.] — دَفَعْتُ مِنَ الْإِنَاءِ [I poured forth from the vessel a single pouring]: the last word, which is with fet-h, is an inf. n. [of un.]. (Mṣb.) — دَفَعْتُ اللَّبَاءَ فِي [She (a ewe, or goat, or a camel, S, K) infused the first milk into her udder, i. e., secreted it therein, a little before bringing forth]. (S, K.) And دَفَعْتُ اللَّبْنَ عَلَى [She (a ewe or goat, or a camel, TA) secreted the milk in her udder when about to produce her young, by reason of its abundance]; for the milk becomes abundant in her udder only when she is about to bring forth: the inf. n. [app. the inf. n. of un.] is دَفَعَةٌ. (TA.) And دَفَعْتُ alone, said of a ewe or goat, signifies + She secreted milk in her udder when about to produce the young; expl. by أَرْضَعْتُ عَلَى رَأْسِ الْوَلَدِ [which see in art. ضرع]. (S, TA.) Accord. to En-Nadr, one says دَفَعْتُ بِلَبْنِهَا, and باللبن, when her young is in her belly; but when she has brought forth, one does not say دَفَعْتُ. (TA.) — In the saying, غَشِيَتْنا سَحَابَةٌ فَدَفَعَتْنا إِلَى غَيْرِنَا [lit. A cloud overspread us, and we drove it away to other persons], meaning + it departed from us to other persons, دَفَعَتْنا is for دَفَعَتْنا, which means دَفَعْتُ عَنْنا [lit. it was driven away from us]. (TA.) — دَفَعَهُ بِحُجَّةٍ [He refuted him, or refuted him, by an argument or the like]. (MF in art. كلف.) — دَفَعْتُ الْقَوْلَ + I rebutted the saying; repelled it by an argument, an allegation, or a proof. (Mṣb.) — اِدْفَعْ هَذَا [Leave thou this, sparing him. (As, TA.)] [See مَدَفَعٌ.] — [In several exs. here following, the verb resembles اندفع; and نَفَسَهُ, or the like, being understood after it.] — دَفَعُ الْبَاءَ [The water poured out, or forth, as though it impelled, or propelled, itself]: (TA: [where it is followed by وَأَنْصَبَ, as an explicative adjunct:]) and so السَّيْلُ [the