

نَفَرًا [and نُفُورًا], signifies *he fled, and went away or aside or apart or to a distance.* (M.) — [Hence, نَفَر, aor. - and - , inf. n. نُفُور and نَفَار and نَفِير 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 نَفَرَ فُلَانٌ 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 نُفُورًا, in the K̄ur, [xvii. 43, and xxxv. 40,] means † *Save in aversion:* and نَفِيرٌ is like نُفُورٌ: and the subst. is نَفَرٌ, with two fet-hahs. (M̄sb) — نَفَرَ الشَّيْءُ مِنَ الشَّيْءِ, inf. n. نَفَارٌ [and نُفُورٌ], *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 نَفَرَ is used as signifying † *It became swollen*, in the following words of a trad. of 'Omar: تَحَلَّلَ رَجُلٌ فِي زَمَانِهِ † *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. نُفُورٌ, † *His eye became inflamed and swollen:* and so you say of other parts of the person. (M, K̄.*) And نَفَرَ الْجُرْحُ, inf. n. as above, † *The wound became swollen:* (T, M̄sb:) or *it became so after healing.* (W, i. 42.) And نَفَرَ الْجِلْدُ † *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. نَفَارٌ, *I betook myself to God by reason of fear, seeking protection.* (IK̄tt.) — نَفَرُوا, (M̄sb,) inf. n. نَفَرٌ, (M, M̄sb, K̄,) *They became separated, or dispersed:* (M,* M̄sb, K̄:*) and so نَفَرْتُ, said of camels. (TA.) Hence, (M,) the saying, لَقَيْتُهُ قَبْلَ كُلِّ صَبْحٍ وَنَفَرٍ, (S, M, A,) a proverb, in which the last word is used tropically; (A;) explained in art. صَبْحٌ, q.v. (S.) [And نَفَرَ مِنْ غَيْرِ صَبْحٍ وَلَا نَفَرٍ; explained in the same art.] — نَفَرَ الْحَاجُّ مِنْ مَمْنَى, (M, M̄sb, K̄,) aor. - , (S, M, K̄,) inf. n. نَفَرٌ (M, M̄sb, K̄) and نَفَرَ (M) and نُفُورٌ (K̄) [and نَفِيرٌ], *The pilgrims removed from Minè.* (M̄sb.) Hence, نَفَرَ, and النُّفُورُ, and النَّفِيرُ, and النَّفِيرُ, (S, M, K̄,) and نَفَرًا, (S, TA,) and نَفَرًا

(TA,) [The day of, and the night immediately preceding, the removing from Minè]; after the day called يَوْمُ الْقَرِّ; (S;) [therefore, the twelfth of Dhu-l-Ijjeḥ:] or there are two days thus called: (M̄sb:) يَوْمُ النَّفْرِ الْأَوَّلُ is [the day above mentioned,] the second of the days called أَيَّامُ التَّشْرِيقِ; (IAth, M̄sb;) and يَوْمُ النَّفْرِ الْآخِرُ, (IAth,) or الثَّانِي, (M̄sb,) is the third thereof: (IAth, M̄sb:) the order is this; يَوْمُ النَّفْرِ, then يَوْمُ الْقَرِّ, then يَوْمُ النَّفْرِ الْأَوَّلُ, then يَوْمُ النَّفْرِ الْآخِرُ. (T, L.) — نَفَرُوا فِي الْأَمْرِ, (S, M,) or لِلْأَمْرِ, (K̄,) aor. - , (M, K̄,) inf. n. نُفُورٌ (S, M, K̄) and نَفَارٌ (M, K̄) and نَفِيرٌ; (Zj, M, K̄;) and نَفَرُوا; (M, K̄;) *They went, or went away, to execute the affair:* (M, K̄:) and in like manner, نَفَرُوا فِي الْقِتَالِ, (M.) And نَفَرُوا, alone, *They went forth to war against unbelievers or the like.* So in the K̄ur, ix. 82, وَقَالُوا لَا تَنْفَرُوا, [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 لِمِمْ, *They went forth to fight them.* (TA, from a trad.) And نَفَرُوا إِلَى الْحَرْبِ, *They hastened to the war, or to war.* (M̄sb.) — [Hence,] نَفَرُوا مَعَهُ; and أَنْفَرُوهُ, (M, K̄,) inf. n. أَنْفَارٌ; (TA;) *They aided and succoured them:* (M, K̄:) or the former verb, alone, *they, being asked to do so, complied, and went forth to aid.* (TA.) — نَفَرَ بِنَا: see 2.

2. نَفَرَ, (T, M, A, M̄sb,) inf. n. تَنْفِيرٌ; (M̄sb;) and أَنْفَرَا; (T, K̄;) and أَنْفَرُوا; (T, M, A, M̄sb;) *He made (wild animals, T, M̄sb, or an antelope, K̄, or a beast of carriage, M,) to take fright, and flee, or run away at random:* (K̄, 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 اسْتَنْفَرْتَهُ and أَنْفَرْتَهُ: and in like manner, نَفَرَ عَنْهُ, and أَنْفَرَهُ, [meaning, he scared away, or made to take fright and flee, &c., from him or it:] (TA:) and التَّنْفِيرُ عَنْهُ, and الإِنْفَارُ عَنِ الشَّيْءِ, and الإِسْتِنْفَارُ, 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 نُفُورٌ [i. e. flight or aversion].* (TA.) See the act. part. n., below. — [Hence also,] نَفَرَ عَنْهُ, (S, K̄,) inf. n. تَنْفِيرٌ, (TA,) † *Give thou to him a لَقَبٌ [meaning a nickname or name of reproach], (S,) or a لَقَبٌ that is disliked: (K̄:) as though they held such to be تَنْفِيرٌ لِلْجِنِّ وَالْعَيْنِ عَنْهُ [a means of scaring away the jinn, or genii, and the evil eye, from him].* (S, K̄.) An Arab of the desert said, When I was born, it was said to my father, وَقَدْ نَفَرَ عَنْهُ: so he named me قُنْفُذٌ [hedge-hog], and surnamed me أَبُو الْعَدَاءِ [father of the quick runner]. (S.)

3. نَفَرًا, inf. n. مُنْفَرَةٌ, † *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, and became separated or dispersed.* (TA.) — See also 1, last signification.

5. تَنْفَرَ عَنِ الْحَقِّ: see 1.

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

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

نَفَرَ: see نَفَرَ, of which it is a quasi-pl.: — نَفَرَ: — and نَفَرَ: