

نَفَرًا [and نَفُورًا], signifies *he fled, and went away or aside or apart or to a distance.* (M.) — [Hence, نَفَر, aor. - and -, inf. n. نَفُورٌ and نَفَارٌ and نَفِيرٌ and نَفِيرٌ, 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 نَفَرْتُ 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, نَفَرْتُ عَنِ الْحَقِّ † [It shunned, or was averse from, the truth]. (Bd, lxvii. 21.) — إِلَّا نَفُورًا, in the K̄ur, [xvii. 43, and xxxv. 40,] means † *Save in aversion: and نَفِيرٌ is like نَفُورٌ: and the subst. is نَفَرٌ, with two fet-hahs.* (M̄sb) — نَفَرْتُ مِنَ الشَّيْءِ, inf. n. نَفَارٌ [and نَفُورٌ], *The thing receded, withdrew, removed, or became remote or aloof, from the thing.* (A'Obeyd, T, §.) [See also 3.] — Hence it is, I think, that نَفَرٌ is used as signifying † *It became swollen*, in the following words of a trad. of 'Omar: تَحَلَّلَ رَجُلٌ فِي زَمَانِهِ بِالْقَصَبِ فَفَفَرُ 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, §.*) You say also, نَفَرَتِ الْعَيْنُ, aor. - and -, inf. n. نَفُورٌ, † *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.) — نَفُورًا, (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 نَفَرٌ مِنْ غَيْرِ صَبْحٍ وَلَا نَفَرٍ; explained in the same art.] — نَفَرَ الْحَاجُّ مِنْ مَنَى, (M, M̄sb, K̄,) aor. -, (S, M, K̄,) inf. n. نَفَرٌ (M, M̄sb, K̄) and نَفَرٌ (M) and نَفُورٌ (K̄) [and نَفِيرٌ], *The pilgrims removed from Minè.* (M̄sb.) Hence, نَفُورٌ, and النَّفِيرُ, and النَّفِيرُ, and النَّفِيرُ, (S, M, K̄,) and لَيْلَةُ النَّفِيرِ, (S, TA,) and النَّفِيرُ,

(TA.) [The day of, and the night immediately preceding, the removing from Minè]; after the day called النَّفِيرُ; (S;) [therefore, the twelfth of Dhu-l-Ĥijjah:] or there are two days thus called: (M̄sb:) يَوْمُ النَّفِيرِ الْأَوَّلُ is [the day above mentioned,] the second of the days called أَيَّامُ النَّفِيرِ; (IATH, M̄sb:) and يَوْمُ النَّفِيرِ الْآخِرُ, (IATH,) or الثَّانِي, (M̄sb,) is the third thereof: (IATH, M̄sb:) the order is this; يَوْمُ النَّفِيرِ, then يَوْمُ النَّفِيرِ الْأَوَّلُ, then يَوْمُ النَّفِيرِ الْآخِرُ. (T, L.) — نَفُورًا فِي الْأَمْرِ, (S, M,) or نَفُورًا, (K̄,) aor. -, (M, K̄,) inf. n. نَفُورٌ (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, فِي الْقِتَالِ to fight.* (M.) And نَفَرُوا, alone, *They went forth to war against unbelievers or the like.* So in the K̄ur, ix. 82, وَقَالُوا لَا تَنْفِرُوا, [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 لَهَا *They went forth to fight them.* (TA, from a trad.) And نَفَرُوا إِلَى الْحَرْبِ *They hastened to the war, or to war.* (M̄sb.) — [Hence,] نَفُورًا مَعَهُ; and نَفُورًا, (M, K̄,) inf. n. نَفَارٌ; (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.) — نَفَرْنَا: see 2.

2. نَفَرٌ, (T, M, A, M̄sb,) inf. n. نَفِيرٌ; (M̄sb;) and نَفَرٌ; (T, K̄;) and نَفَرٌ; (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 نَفَرْتَهُ and نَفَرْتَهُ; and in like manner, نَفَرْتَهُ, and نَفَرْتَهُ, [meaning, he scared away, or made to take fright and flee, &c., from him or it:] (TA:) and نَفَرْتَهُ عَنَّا, and نَفَرْتَهُ عَنِ الشَّيْءِ, and نَفَرْتَهُ عَنِ الشَّيْءِ, 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 Moḥammad, 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 نَفَرْتَهُ signifies *The chiding camels or sheep or goats, and driving them from the pasturage.* (TA.) — [Hence] بَشُرُوا وَلَا تَنْفَرُوا † [Rejoice people by what ye say, and] *do not encounter them with [roughness and violence and] that which will incite them to نَفُورٌ [i. e. flight or aversion].* (TA.) See the act. part. n., below. — [Hence also,] نَفَرْتَهُ, (S, K̄,) inf. n. نَفِيرٌ, (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 نَفِيرٌ لِلْجِنِّ وَالْعَيْنِ عَنَّا [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, نَفَرْتَهُ: so he named me قُنْفُذٌ [hedge-hog], and surnamed me أَبُو الْعَدَاءِ [father of the quick runner]. (S.)*

3. نَفَرًا, 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, (نَفَرْتُ, K̄, TA,) and became separated or dispersed.* (TA.) — See also 1, last signification.

5. نَفَرْتَهُ عَنِ الْحَقِّ: see 1.

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

10. اسْتَنْفَرَهُمُ *He (the Imám) incited, and summoned or invited them to go forth, لِيُجَاهِدُوا لِيُجَاهِدُوا 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.

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