

(K;) and **اوفره**, inf. n. **ايفار**; and **استوفره**: (S, TA:) or, as also **وقره**, (T, M, A, K,) which latter is the usual form, (Lth, T,) *he made it much, abundant, ample, or copious*; (Lth, T, M, A, K;) *not deficient*. (Lth, T.) You say, **وقره له ماله** *He made his property much, abundant, ample, or copious*. (K, TA.) And it is said in a trad., **الحمد لله الذي لا يفره الممّع**, *Praise be to God, whom withholding doth not make to abound*. (TA.) You say also, **وقر** *He cut out the garment whole*. (M, K.) And **وقر السقا** *He made the skin whole, without cutting off any redundancy*. (M.) And **وقرت له طعامه**, inf. n. **توفير**, *I made his food full, or complete, in quantity; not deficient*. (Msb.) And **وقرت عليه حقه فاستوفره** *I gave him the whole of his right, or due, and so he received the whole of it*; syn. of the former verb with its objective complement and the prep., **وقيته**, (A, Mgh,) or **اعطيته الجميع**; (Msb;) and of the latter verb with its objective complement, **استوفاه**: (A, Mgh, K:) or both these verbs, thus used, signify the same, i. e., **استوفاه**, (S, K) [in the former of which we read, **وقر عليه**, **وقر عليه**; and in the latter, **حقه توفيرا واستوفره اي استوفاه**.] You also say, **استوفر عليه حقه استوفاه كوقره**, (M, K,) inf. n. **وقر**, (TA,) *He restored, or returned to him his gift, being content with it*, (M, K,) or *deeming it little*. (M, TA.) And **وقر الله حظه من كذا** *God made his lot, or share, of such a thing, full, or complete*. (T.) And **وقر شعره**; *He left his hair to become abundant and long*. (A, TA.) And **وقرت العرض**, aor. **أفره**, (Msb,) inf. n. **وقر** (Msb, TA) and **فرة**; (TA [in my copy of the Msb, **افر**, which is probably a mistranscription;]) and **وقرته**, in an intensive sense; (Msb;) *He preserved, or guarded, honour, dignity, or estimation*. (Msb.) And **وقره عرضه**; (S, M, A, K;) and **وقره عرضه**; (A;) and **وقره له**; (M;) or **وقره له**; (K,) inf. n. **توفير**; (TA;) *He preserved his honour, &c., unimpaired*; *he spoke well of him, and did not find fault with him*; (A;) *he did not revile him*; (M, K;) as though he preserved it [namely his honour, &c.] to him abundant and good, not diminishing it by reviling. (M.) It is said in a proverb, **توفر وتحمّد على كذا** (S, TA,) *Thy honour, or dignity, or estimation, will be preserved, or guarded, and thou wilt be spoken well of, for such a thing*: (A:) from **وقرته عرضه**; and **ماله**: (S:) said by him to whom a thing is offered: and applied to a man who, when thou hast given to him a thing, returneth it to thee without discontent, or without esteeming it little. (Fr, S.)

2: see **وقره**, and what follows it in the same paragraph.

4: see **وقره**.

5: see **وقر**. — **توفر عليه** *He was regardful of those things pertaining to him (namely his companion, A) which one is under an obligation to respect or honour*; (S, A, K;) and *held loving communion, commerce, or intercourse, with him*. (TA.) — **توفر على كذا** *He turned his purpose, or intention, or strong determination or resolution, (هتته) toward such a thing*. (A, Mgh, Msb.)

8: see **وقر**.

10: see **وقر** = and see **وقره**, in two places.

وقر: see **وقور**. — Also, [an inf. n. used as an epithet in which the quality of a subst. predominates] *Much, or abundant, property, (Lth, T, S,) of which nothing is deficient*: (Lth, T:) *what is much, abundant, ample, or copious, of property, and of goods, or commodities, or household furniture and utensils*; (M, A, K;) *whereof nothing is deficient*: (TA:) or *what is generally, or universally, comprehensive, (عام) of anything*: (M, A, K:) pl. **وقور**. (M, K.) See also **وافر**.

فرة: see **وقور**.

وقره: see **وقور**. — Also, *Hair collected together upon the head*: or *hair hanging down upon the ears*: or *hair extending beyond the lobe of the ear*: (M, K:) or *hair extending to the lobe of the ear*: (S:) or *hair (T, Mgh, Msb) such as is termed جمّة*, (T, A, Mgh,) *extending to the ears*: (T, A, Mgh, Msb:) it is said to be larger than what is termed **جمّة**; but this is a mistake: (M:) the order is this: first, the **وقرة**; then, the **جمّة**; then, the **لّمة**: (S, M, K:) the second of these three is what extends beyond the ears; (M;) and the third is what descends upon the shoulder-joints: (S, M:) pl. **وقار**. (M, K.)

فرة [are inf. ns., (see 1,) used as simple substs.,] all signify the same: (S, TA:) *Fulness, completeness, perfectness, wholeness, or entireness*: (S:) or *muchness, abundance, ampleness, or copiousness*: (TA:) and the second also, *richness*; or *competence*. (A, K.) You say, **هذه أرض في نبتها وفر**, (S,) and **فرة**, (S, A,) and **فرة**, (S, A, K,) i. e., **وقور**, (S, A, TA,) *This is land in the herbage of which is fulness, &c., (S,) or abundance*; (TA:) *the herbage of which has not been pastured upon*. (S, A, TA.) And **هو في وقرة من البال** [He is in possession of abundance of property]. (A.)

متوفر and **موفر** and **موفر** and **موفر** [and **موفر** and **موفر**] all signify the same: [i. e., *Full, without lack or defect, full-sized, complete, perfect, whole, or entire*: or *much, abundant,*

ample, or copious.] (A, TA.) You say, **مال وافر**, and **نبات وافر**, &c., [Full, or complete, &c., or] *much, or abundant, property, and herbage, &c.*, (TA.) And **شيء موفر** *A thing that is full, complete, &c.* (S.) And **جزء موفر** *A recompense of which nothing is deficient*. (TA.) And **فلان موفر الشعر** *Such a one has his hair left to become abundant and long*. (TA.) And **سقا وافر**, (T, S, A, K,) and **وقر**, (Sgh, K,) *A skin for milk, or water, made of hide of which nothing is deficient*. (T, S, A, K.) And in like manner, **مزادة وقر** *A leather water-bag made of a complete skin*; (S, M, A, K;) *nothing thereof being deficient*: (S, TA:) also signifying *a leather water-bag filled* (M, K, TA) *completely*. (M, TA.) And **أرض وقر** *Land in the herbage of which is abundance*: (M, K, TA:) and *land of which the herbage has not been diminished*. (S, K.) And **أذن وقر** *An ear having a large lobe*: (M:) or *a large ear*, (K, TA,) *large in the lobe*. (TA.) You say also, **هم متوافرون** *They are numerous*. (S, K.) — **الوافر** *The fourth metre (بحر) in prosody*; (M, K;) *the measure of which consists of مفاعلتن six times [in its original state]*: (Sgh, K:) or, [in practice,] *مفاعلتن مفاعلتن مفاعلتن مفاعلتن مفاعلتن مفاعلتن twice*: or *مفاعلتن twice*: (M, L:) so called because its feet are made full like those of the **كامل**, except that there is [in practice] an elision in their letters, so that it is not complete. (M, L.)

فافر, fem. **وقرا**, [pl. **وفر**]: see **فافر**.

تركته على: see **وافر**, in three places. — **أحسن موفر** *I left him in the best state, or condition*. (TA.)

موفر: }
موفر: } see **وافر**.
متوافر: }

وفر

3. **وافزه** *He hastened with him*; *vied, or strove, with him in hastening*; or *made haste to be, or get, before him*; syn. **عاجله**. (A, TA.)

4. **وافزه** *He hastened him*. (K.)

5. **توفر** *He prepared himself* (A, K) **لكذا** *for such a thing*, (A,) or **للشر** *for evil, or mischief*. (K.) — Also, *He turned over and over upon his bed*. (A.) See also 10.

10. **استوفر في قعدته** *He put himself in an upright posture, not at his ease, in his manner of sitting*; *he sat erect, not at his ease*: (S, Mgh, K:) or *he put down his knees [upon the ground] and raised his buttocks*: (Aboo-Mo'adh, K:) or *he raised himself upon his legs, or feet, without*