

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

دَفَاتِرَاتُ: see above.

دفر

1. دَفْرٌ, aor. َ, (A, Mgh, Mṣb, K,) inf. n. دَفَرٌ (A, Mgh, Mṣb) and دَفْرٌ, (A,) or the latter is a simple subst.; (Mgh, Mṣb;) and ادْفَرٌ; (Mṣb;) *It*, (a thing, A, Mṣb,) and *he*, (a man, TA,) *stank*: (A, Mgh, Mṣb, K:) [see also دَفْرٌ, below:] but some say, of دَفْرٌ, that it is a possessive epithet, having no verb pertaining to it: and accord. to IAqr, ادْفَرٌ signifies *he* (a man) *smelt of his art*. (TA.) — دَفْرٌ, aor. َ, (TK,) inf. n. دَفَرٌ, (K,) or دَفْرٌ, (M,) *It* (food, or wheat, M, K, and fleshmeat, 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.

دَفْرٌ (T, S, M, A, Mṣb, K) and دَفْرٌ (IAqr, M, A, K,) the former a simple subst., and the latter an inf. n., (Mṣb,) or both inf. ns., (A,) and دَفْرَةٌ, (Mṣb,) *Stink*; *stench*: (IAqr, T, S, M, A, Mṣb, K:) never used to signify a sweet smell: (M:) accord. to Aboo'Alce El-Kálee, دَفْرٌ has the above-mentioned signification; but دَفْرٌ 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 دَفْرٌ, with ذ, and with two fet-haha, whence اذْفَرٌ: I Aqr says that دَفْرٌ signifies *stink*, or *stench*; and دَفْرٌ, *baseness*, or *vileness*; but this is not known on any other authority. (M, L, TA.) — Hence the saying of 'Omar, وا دَفْرَاهُ, meaning [*Alas, what stench!* i. e., + *Alas, what an abominable thing!* i. e.] دَفْرَاهُ: (A'Obeyd, T, S, M:) or it means *Alas, what baseness*, or *vileness!* (IAqr, T, M.) — Hence also the phrase, دَفْرًا لَهُ, meaning [*May God make stench to cleave to him, or it!* i. e., + *Fy, or shame, upon him, or it!* i. e.] دَفْرًا لَهُ: (S, Mgh:) and دَفْرًا دَفْرًا لَهَا يَجِيءُ بِهِ فَلَانٌ [May foul stench cleave to that which such a one doth! i. e., + *Foul shame upon it!* i. e.] دَفْرًا: (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, الدَفْرُ, (TA,) and اَمْرٌ دَفْرٌ, (S, K,) + *Calamity*, or *misfortune*. (S, K, TA.) — And اَمْرٌ دَفْرٌ, (T, S, A, K,) written by Aboo'Alce El-Kálee ادْفَرٌ, but this is wrong, (R,) and اَمْرٌ دَفْرَةٌ, (IAqr,) and دَفْرًا, and اَمْرٌ دَفْرًا, (M, K,) + *The present world*; (T, S, M, A, K;) because of its calamities, or misfortunes. (TA.)

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

دَفْرٌ (M, A, Mṣb, K) and ادْفَرٌ (M, A, K) *Stinking*: (M, A, Mṣb, K:) fem. [of the former] دَفْرَةٌ (S, M, A, K) and [of the latter] دَفْرَاءٌ (M,

A, K.) — لَحْمٌ دَفْرٌ *Stinking and maggoty fleshmeat*. (A.) — كَتِيْبَةٌ دَفْرَاءٌ *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.)

دَفْرَةٌ: see دَفْرٌ, in two places.

دَفْرًا (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,) دَفْرًا يَا meaning *O thou stinking one!* (T, S, A, Mgh, Mṣb:) alluding to her intrinsic foulness. (Mṣb.) — See also دَفْرٌ, last sentence.

دَفْرًا دَفْرًا: see دَفْرٌ.

دَفْرٌ, and its fem. دَفْرَاءٌ: see دَفْرٌ, in three places.

دفع

1. دَفَعَهُ, (S, Mṣb, K,) aor. َ, (K,) inf. n. دَفْعٌ (Mṣb, K) and دَفَاعٌ (TA) and مَدْفَعٌ, (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 دَفْعٌ signifies the putting away or removing or turning back a thing before the coming or arriving [of that thing]; like as رَفْعٌ 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], وَلَوْلَا دَفَعُ اللَّهِ 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 دَفَاعَةٌ, inf. n. دَفَاعٌ [and مَدْفَعَةٌ]; and دَفَعَهُ; (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* مَدْفَعَةٌ (K, TA) and دَفَاعٌ (TA) are [often exactly] *syn. with* دَفْعٌ (K, TA.) Thus, (TA,) you say, as meaning the same, دَفَعَهُ عَنْهُ and دَفَعَهُ عَنْهُ, whence another explanation of these two phrases, which see in what follows]. (S, TA.) And hence, دَفَعُ اللَّهِ عَنْكَ الْمَكْرُوهُ, inf. n. دَفْعٌ, [May God *repel, or avert, from thee what is disliked, or hated, or evil*]: (TA:) and دَفَاعُ اللَّهِ عَنْكَ الشُّؤْمُ, 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, ادْفَعِ الشَّرَّ، وَتَوِ اِصْبَعًا [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 subaudition of the prep. ب; the meaning being بِاصْبَعٍ]. (TA.) [See also an ex. voce دَفْعٌ.] When دَفْعٌ 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 يُدْفَعُ, 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 مَدْفَعٌ.] — [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 اللَّبَأُ فِي ضَرْعِهَا قَبِيلَ التَّجِاجِ [She (a ewe, or goat, S, 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 رَأْسِهَا وَوَلَدَهَا لِكَثْرَتِهِ [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 دَفْعَةٌ. (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 أُضْرَعَتْ عَلَى رَأْسِ الْوَالِدِ [which see in art. ضَرَعٌ]. (S, TA.) Accord. to En-Nadr, one says دَفَعْتُ بِلَبْنِهَا, and بِاللَّبَنِ, when her young is in her belly; but when she has brought forth, one does not say دَفَعْتُ. (TA.) — In the saying, غَشِيْنَا سَحَابَةٌ فَدَفَعْنَاهَا إِلَى غَيْرِنَا [lit. *A cloud overspread us, and we drove it away to other persons*], meaning + *it departed from us to other persons*, دَفَعْنَاها is for دَفَعْتَنَا, which means دَفَعْتُ عَنْهَا [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. كَفَحَ.) — دَفَعْتُ الْقَوْلَ + I rebutted the saying; repelled it by an argument, an allegation, or a proof. (Mṣb.) — ادْفَعْ هَذَا! Leave thou this, sparing him. (Aṣ, TA.) [See مَدْفَعٌ.] — [In several exs. here following, the verb resembles اندفع, or the like, being understood after it.] — دَفَعُ الْمَاءُ [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