

or from other things; [&c.: see 1:] (Msb.) he made it to fall. (S, K.) You say, ضَرَبَ يَدَهُ بِالسَّيْفِ فَأَنْدَرَهَا [He struck his arm, or hand, with the sword, and made it to fall.] (S.) And أَنْدَرَ أَنْدَرًا [He made such a thing to fall out, he threw it out, from the reckoning]. (S.) And أَنْدَرَ الْبِكَارَةَ فِي الدِّيَةِ † He threw out, or rejected, the young camels in the mulct for homicide. (A.) [See also 6.] And أَنْدَرَ عَنْهُ مِنْ مَالِهِ كَذَا † He took forth (أَخْرَجَ) from him, of his property, such a thing. (M, K, TA.) And أَنْدَرْتُ يَدَ فُلَانٍ عَنْ مَالِي † I caused [the hand of] such a one to cease from freely disposing of my property. (A.) — اندر He said, or did, something extraordinary, or strange. (IKtt.)

6. تَنَادَرُوا [They mutually threw out, or rejected, a thing from a reckoning]. A poet (namely Aboo-Kebeer El-Hudhalec, TA) says,

• وَإِذَا الْكُمَاةُ تَنَادَرُوا طَعَنَ الْكَلَى  
• نَدَرَ الْبِكَارَةَ فِي الْجَزَاءِ الْمُضْعَفِ

[When the courageous men covered with arms mutually throw out from the reckoning the piercing of the kidneys, as the young camels fall out from the reckoning in the doubled compensation]: he says, that their blood is suffered to be shed unrevenged, like as the young camels are thrown out from the account in the mulct for homicide: (S, TA:) meaning, that the pierced kidneys are thrown out from the reckoning, like as the young camel is thrown out, and not reckoned, in the mulct for homicide that is doubled time after time. (IB, TA.) — فُلَانٌ يَتَنَادَرُ عَلَيْنَا (A, TA) † Such a one comes to us [rarely, or] sometimes. (TA.)

10. اسْتَنْدَرَتِ الْإِبِلُ The camels sought after the leaves that had come forth upon the uppermost branches of the plants, to eat them, and applied themselves diligently to them: (M:) [or you say,] اسْتَنْدَرَتِ النَّبَاتُ they sought after the plants, to eat them, and applied themselves diligently to them. (TA.) And الْمَالُ يَسْتَنْدِرُ الرُّطْبَ [The camels] seek after the fresh herbage leisurely, and by degrees, or repeatedly. (A.) [The original signification of استندر seems to be He desired to find a thing or things in a separate or scattered state; or to single out.] — اسْتَنْدَرُوا أَثَرَهُ † They tracked his footsteps. (A.)

نَدْرَةٌ and نَدْرَةٌ, with fet-h and damm, are substs. from نَدَرَ, [signifying The state of being apart from, or out of, the generality, or main body; &c.: — and hence, † Extraordinariness; rareness.] (Msb.) You say, لَا يَكُونُ ذَلِكَ إِلَّا فِي نَدْرَةٍ, or نَدْرَةٍ, and نَدْرًا, (Msb.) and نَدْرَةٌ, (A.) † That will not be, (Msb.) and that will not happen, (A.) save [extraordinarily; or rarely; or once] in, or during, the

space of [several] days; syn. فِيمَا بَيْنَ الْإَيَّامِ. (Msb.) And فِي النَّدْرَةِ بَعْدَ النَّدْرَةِ † That is, or will be, only once in whiles. (TA.) And لَقِيَهُ نَدْرَةٌ, (M, K,) and فِي النَّدْرَةِ, (S, M, K,) and فِي النَّدْرَةِ, (S, TA,) and فِي النَّدْرَةِ, (TA,) and نَدْرَى (M, K) and نَدْرَى, (S, M, K,) and نَدْرَى, (M, K,) and نَدْرَى, (S, M, K,) † He met him [once] in, or during, the space of [several] days; syn. بَيْنَ الْإَيَّامِ, (M, K,) or فِيمَا بَيْنَ الْإَيَّامِ. (S.) — Also نَدْرَةٌ 'A piece of gold, (K,) and of silver, (TA,) found in the mine. (K.) See also شَدْرٌ.

نَدْرَةٌ }  
نَدْرَةٌ } see نَدْرَةٌ.

نَدْرَةٌ: see نَدْرَةٌ. — نَدْرَةٌ مِائَةٌ نَدْرَى He produced [or payed] to him a hundred out of his property. (M, K.)

نَدْرَةٌ: see نَدْرَةٌ.

نَادِرٌ [act. part. n. of نَدَرَ; Falling, or going, or coming, out, or forth, from another thing; &c.: see 1]. — A wild ass going, or coming, forth from the mountain. (TA.) — A prominence, or projecting part, of a mountain. (A,\* Msb.) — [What remains here and there upon the ground, of rain, i.e., of rain-water: n. un. with ة: pl. of the latter, نَوَادِرٌ.] You say, شَرِبَتِ الْإِبِلُ مِنَ نَادِرِ نَوَادِرِهِ and الْمَطَرِ, [The camels drank of what remained here and there upon the ground, of the water of the rain.] (A.) — † Extraordinary; strange; rare; unusual; applied to speech or language [and to a word and any other thing: fem. and n. un. with ة: pl. of the latter as above: see نَدَرَ, and نَدَرَ]: (A:) or very extraordinary, strange, rare, or unusual, applied to speech or language; and in like manner نَادِرَةٌ [as an epithet in which the quality of a subst. predominates] applied to a word: pl. of the latter as above: (Mz, 13th نوع:) [see مَطْرِدٌ:] or نَوَادِرُ الْكَلَامِ signifies what deviate from the generality of words or speech or language. (S,\* M, K.) You say also, فُلَانٌ نَادِرَةُ الزَّمَانِ, meaning, † Such a one is the unequalled of the age. (K,\* TA.) [And نَادِرَةٌ, used in this manner as a subst., signifies † Any extraordinary, strange, rare, or unusual, thing, or saying: pl. as above.] See مُضْحِكَاتٌ. — نَدْرَةٌ: لَا يَكُونُ ذَلِكَ إِلَّا نَادِرًا. — نَادِرٌ i. q. بَيِّدَرٌ [A place in which wheat or grain is trodden out]; (S, M, K;) in the dial. of the people of Syria: (S, M:) or, (M, K,) accord. to Kr, (M,) reaped wheat collected together; or wheat collected together in the place where it is trodden out: (M, K:) pl. أَنْادِرٌ. (S, K.)

[&c., ندس]  
See Supplement.]

1. نَذَرَ عَلَى نَفْسِهِ, (Yoo, Akh, T, S, M, A,\* K,) aor. نَذَرَ and نَذَرَ, (M, K,) inf. n. نَذْرٌ (Yoo, Akh, S, M, K,) and نَذُرٌ, (M, K,) [He made a vow; imposed upon himself a vow; أَنْ يَفْعَلَ كَذَا that he would do such a thing; either absolutely, or conditionally, as will be explained below;] he made [a future action] binding, or obligatory, on himself; (T, M, A, K;) as also انتذر. (K.) And نَذَرَ نَذْرًا signifies the same as نَذَرَ [He vowed a vow]. (Sgh.) You say also نَذَرْتُ مَالِي, aor. نَذَرْتُ [and نَذَرْتُ as implied in the K] inf. n. نَذْرٌ, [I vowed my property; made a vow to give it.] (Yoo, Akh, S, K.\*) And نَذَرْتُ لِلَّهِ كَذَا (S, Msb, K,) aor. نَذَرْتُ and نَذَرْتُ, (S, Msb,) inf. n. نَذْرٌ, (Msb,) I made it binding, or obligatory, on myself, [i. e., I vowed,] of my own free will, to do or to give such a thing to God; namely, some religious service, or an alms, &c.: (TA:) or نَذْرٌ signifies the promising conditionally; as when one says, "Such a thing shall be obligatory on me if God restore to health my sick [son or other]:" this is termed نَذْرٌ: but the saying "I impose upon myself the giving a deenár as alms," is not so termed. (K.) The doing this is repeatedly forbidden in traditions: but what is meant thereby is, one's doing so in the belief that he may attain by it something which God has not decreed to betide him, or that he may divert from himself something decreed to befall him: yet if he do so, fulfilment is obligatory on him. (IAth.) You say also, نَذَرَ الْوَلَدَ, (M, K,) and نَذَرْتَهُ, (M,) He (the father, M, K) and she (the mother, M) appointed the child [by a vow] to be a minister or servant to the church, (M, K,) or to a place appropriated to religious services or exercises, or acts of devotion: (TA:) so in the Kur, iii. 31. (M.) = نَذَرَ بِالشَّيْءِ, aor. نَذَرَ, (M, IKtt, Msb, K,) inf. n. نَذْرٌ (M, IKtt) and نَذَارَةٌ and نَذَارَةٌ, (IKtt,) or, as some assert, it has no inf. n., like عَسَى &c., the Arabs being content to use in its stead أَنْ followed by the verb, as is said in the 'Ináyeih, on the Kur, chap. xiv., (MF,) He knew of the thing: (Msb:) or he knew of the thing and was cautious of it or on his guard against it or in fear of it. (M, K.) You say also نَذَرَ الْقَوْمَ بِالْعَدُوِّ (S, A) The people knew of the enemy: (S:) or knew of the enemy and prepared themselves for them: (A:) or knew of the enemy and were cautious of them or on their guard against them or in fear of them. (TA.) And it is said in a trad., اِنذِرِ الْقَوْمَ Have thou knowledge of the people and be cautious of them or on thy guard against them or in fear of them. (TA.)

4. اِنذَرْتَهُ الشَّيْءَ, (M, K,) and اِنذَرْتَهُ بِالْأَمْرِ, (Msb,) inf. n. اِنذَارٌ (T, S, M, Msb, K) and نَذْرٌ (M, K) the latter accord. to Kr, but correctly it is a simple subst., (M,) and نَذْرٌ, (T, K,) or this is pl. of نَذِيرٌ, (T,) and نَذْرٌ, (K,) accord. to Lh