

it; or averted it; syn. دَفَعَهُ; (S,\* M, Mgh,\* Mṣb, K;) namely, a thing. (Mṣb.) Hence, **دَرَا** كَانَ بَيْنَ عَمْرٍ وَمَعَادِ بْنِ عَفْرَةَ *There was, between 'Omar and Mo'adh Ibn-'Afrà, a contending, and a mutual pushing or thrusting, &c.* (Mgh.) And **دَرَا** عَنْهُمْ *He repelled from them, or defended them;* as also **دَرَا**, which is formed by substitution from the former, like **هَرَاقَ** from **أَرَاقَ**. (S in art. دره.) And **دَرَا** عَنْهُ الْحَدَّ *He averted (دَفَعَ) from him the prescribed castigation:* (M, Mgh:) or *he deferred his prescribed castigation:* and in like manner the verb is used in relation to other things. (AZ, T.) It is said in a trad., **أَدْرُوا الْحُدُودَ بِالشُّبُهَاتِ** [*Avert ye, or defer ye, the prescribed castigations on account of dubious circumstances*]. (ISk, M, TA.) And **أَدْرُوا الْحُدُودَ مَا اسْتَطَعْتُمْ** [*Avert ye, or defer ye, the prescribed castigations as long as ye are able*]. (S, from a trad.) — See also 5. — **دَرَا** عَنِ الْبَعِيرِ الْحَقَبَ is explained by Sh as meaning *He pushed back the hind girth of the camel:* but AM says that the correct meaning is, *he spread the hind girth upon the ground, and made the camel to lie down upon it* [in order that he might gird him]. (TA.) [For] **دَرَا** signifies also *He spread, or laid flat,* (K, TA,) a thing upon the ground. (TA.) — **دَرَا** الشَّيْءَ بِالشَّيْءِ *He supported the thing by the thing;* made the thing to be a support to the thing. (TA.) [Hence,] **دَرَا** الْحَائِطَ بِنِائِهِ *He conjoined the wall with a structure* [so as to support the former by the latter]. (TA.) — **دَرَا** بِجَجْرٍ *He cast a stone;* like **رَدَا**. (TA.) You say, **رَدَا** بِهِ *and رَدَا بِهِ *He cast a stone at him.* (M in art. ردا.) — **دَرَا** snid of a torrent, (K,) inf. n. **دَرُوْهُ**, (TA,) † *It rushed, or poured forth with vehemence;* as also **أَدْرَا**. (K.) And **دَرَا** الْوَادِي بِالسَّيْلِ † *The valley poured along the torrent.* (TA.) [See also **دَرُوْهُ**, below.] — **دَرَا**, (K,) inf. n. **دَرُوْهُ**, (TA,) is syn. with **طَرَا** [*He came from a place, or from a distant place, unexpectedly; &c.*]. (K.) And you say, **دَرَا** عَلَيْنَا **دَرَا** (S, TA) and **دَرُوْهُ** (S, TA) and **دَرَا** (TA); and **دَرُوْهُ** (S, TA) and **دَرَا** (TA); *Such a one came, or came forth, upon us unexpectedly,* (T, S, K,\* TA,) or *whence we knew not;* as also **طَرَا**, (T,) and **دَرَا**. (IAqr, TA in art. دره.) And **دَرَا** عَلَيْهِ بَشْرًا *He came upon him suddenly with evil, or mischief.* (TA.) — Hence, i. e. from **دَرَا** signifying “he came, or came forth, unexpectedly,” (T, S, TA,) **دَرَا**, inf. n. **دَرُوْهُ**, said of a star, meaning † *It shone, or glistened,* (S, K, TA,) *intensely,* (S, TA,) and *its light spread:* (TA:) or, as some say, *it rose.* (T.) [Hence also,] **دَرَاتِ النَّارِ** † *The fire gave light, shone, was bright, or shone brightly.* (Sh, K.) — **دَرَا**, (T, S, K,) aor. -, (T,) inf. n. **دَرُوْهُ**, (T, S,) *He (a camel) had what is termed the غُدَّة*, (S, K,) i. e. *the plague, or pestilence,* (طَاعُونَ,) of camels, (T,) and had therewith a tumour in his back, (S, K,) or in his نَحْرٍ [or stabbing-place, in the uppermost part of the*

breast]: but in a female, it is in the udder: (TA:) or had a tumour in his نَحْرٍ. (IAqr, T.) The epithet applied to the male is **دَارِيٌّ**: and so, accord. to ISk, to the female, (T, S,) meaning *Attacked by the غُدَّة in her مَرَاق*, (T, and so in a copy of the S,) thus, without tesheed to the ق, signifying the part, of her throat, which is the place of passage of the water, (T, TA,) or in her مَرَاق [or thin and soft parts of the belly], (so in one of my copies of the S,) so that the protuberance of the غُدَّة [or pestilential tumour] is apparent: which protuberance is termed **دَرِيٌّ**. (T, S.)

2: see 1, first sentence.

3. **مُدَارَاةٌ**, primarily, (TA,) signifies The act of opposing; and repelling, or striving to repel: (S, TA:) or treating in an evil, or adverse, manner; and opposing: (A'Obeyd, TA:) or the putting one off in the matter of a right or due, by promising to render it time after time; and treating in an evil, or adverse, and a contrary, manner. (Mgh in arts. درى and شرى.)

One says, **دَارَاتَهُ** *I repelled him, or strove to repel him.* (T, Mṣb, K.) And **لَا يَدَارِيٌّ وَلَا يَمَارِي** (S, TA,) i. e. *Such a one does not act in an evil, or adverse, manner, nor oppose, [nor does he wrangle, or dispute obstinately:]* and **لَا يَدَارِي**, meaning, accord. to Sgh, if for **يَدَارِيٌّ**, *does not repel, or strive to repel, him who has a right from his right.* (TA.) — Accord. to El-Aḥmar, in [the exercise of] good disposition, (T, S,) and in social intercourse, (S,) it is with and without ء; (T, S;) contr. to the assertion of A'Obeyd, who says that in this case it is without ء. (T.)

[F says,] **دَارَاتَهُ** is syn. with **دَارَاتَهُ** and **دَافَعْتَهُ** and **لَا يَدَارِيٌّ** [the second of which has a meaning explained above; the first and last meaning *I treated him with gentleness or blandishment, soothed him, coaxed him, or wheedled him; &c.*]; thus bearing two contr. significations: (K:) [or] **دَارَاتَهُ** and **دَارَاتَهُ** both signify *I was fearful, or cautious, of him; and treated him with gentleness or blandishment, or soothed him, coaxed him, wheedled him, or cajoled him:* (S:) [but Az says,] *I say that the verb with ء means I was fearful, or cautious, of him, as says AZ; or of his evil, or mischief: and دَارَاتٌ signifies “I deceived, deluded, beguiled, circumvented, or outwitted;” as also دَرَاتٌ.* (T.)

4. **أَدْرَاتُ بَضْرَعِيَا**, (AZ, T, S,) inf. n. **أَدْرَاتٌ**, (AZ, T,) [as also **أَدْرَاتُ**, with ذ,] *She (a camel) excerned (أَنْزَلَتْ) the milk,* (AZ, T, S,) and *relaxed her udder, on the occasion of bringing forth.* (AZ, S.) The epithet applied to the she-camel so doing is **مُدْرِيٌّ**. (AZ, T, S, K.)

5: see 1. — **دَرَا** عَلَيْنَا *He domineered over us.* (S.) And **تَدَرُّوْا عَلَيْهِمْ** *They domineered over them,* (K, TA,) and **أَدْرُوْا** *and aided one another against them.* (TA.) — **أَدْرُوْا**, (M, K, TA,) and **أَدْرُوْا** **دَرِيَّةً**, (TA,) *They concealed themselves from a thing in order to beguile it, or circumvent it:* (M, K, TA:) or they made use of a **ذَرِيْعَةٌ** [or

**دَرِيَّةٌ**] for hunting and spearing or thrusting [or shooting objects of the chase]: (TA:) and **أَدْرَاتُ** **لِلصَّيْدِ**, (S,) or **الصَّيْدِ**, (K,) *I prepared for myself a دَرِيَّةٌ for the chase:* (S, K:) and **دَرَا** **لِلصَّيْدِ** **الدَّرِيَّةَ**, aor. -, inf. n. **دَرُوْهُ**, *He drove the chase, and concealed himself by it.* (M.)

6. **تَدَارَوْا** *They repelled, or strove to repel, one another* (M, Mṣb, K) in contention, or altercation, (M, K,) and the like; and *disagreed.* (M.) **أَدْرَاتُمْ** is originally **تَدَارَاتُمْ**, (S, K,) the ت being incorporated into the د, (S, TA,) because they have the same place of utterance, (TA,) and the ا being added to commence the word: (S, TA:) the meaning is, *Ye disagreed; and repelled, or strove to repel, one another.* (S.) **فَدَارَاتُمْ فِيهَا**, in the Qur ii. 67, means *And ye contended together respecting it;* because those who contend repel one another: or *ye repelled, or strove to repel, one another, by each of you casting the slaughter upon his fellow.* (Bd.)

7: see 1, in three places. — The phrase **الْحُدُودَ تَدْرِيٌّ بِالشُّبُهَاتِ** [*The prescribed castigations shall be, or are to be, averted, or deferred, on account of dubious circumstances,*] is agreeable with analogy, but has not been heard [from the Arabs of classical times]. (Mgh.) — **أَنْدَرَا** **الْحَرِيْقُ** *The fire [of a burning house &c.] spread,* (K, TA,) and *gave light, shone, was bright, or shone brightly.* (TA.)

8: see 5, in two places.

**دَرُوْهُ** an inf. n. of 1 in senses pointed out above. (S, M, &c.) So of that verb said of a torrent. (TA.) [Hence,] **جَاءَ السَّيْلُ دَرُوْا** and **دَرُوْا** **دَرُوْا** *The torrent rushed, or poured forth with vehemence, [or came rushing, &c.,] from a place,* (M, K,) or *from a distant place,* (TA,) unknown: (M, K, TA:) or the latter signifies *the torrent came from a distant land or tract.* (S.) And **جَاءَ** **دَرُوْا** **الْوَادِي** *The valley flowed with the rain of another valley:* if with its own rain, you say, **سَالَ ظَهْرًا**: (IAqr, M; and the like is said in the TA in the present art. and in art. ظهر:) or **سَالَ دَرُوْا** means *it flowed with other than its own rain;* and **ظَهْرًا**, “with its own rain.” (TA in art. ظهر.) Hence **الدَّرُوْهُ** has been metaphorically used by a rájiz to signify † *The flowing of water from the mouths of camels into their insides.* (M.) = *A bending;* (TA;) *a crookedness, or curvity;* (S, M, K, TA;) in a cane, or spear-shaft, and the like; (M, K;) or in a staff, and anything that is hard to straighten: (T, TA:) pl. **دَرُوْهُ**. (M.) One says, **أَقَمْتُ دَرَةً فُلَانٍ** † *I rectified the crookedness and opposition, or resistance, of such a one.* (S.) And hence, **دَرُوْهُ** **بِقُرْدَاتٍ** *A well having a part [of its shaft] projecting, or protuberant.* (S, O.) And **طَرِيْقٌ ذُو دَرُوْهُ** *A road having furrows,* (M,\* K,\*) or *abrupt, water-worn, ridges,* (T, S, M,) and *protuberances, and the like.* (T.) — The extremity, or edge, of a thing; because it repels therewith. (Ḥam p. 213.) — *A portion of a mountain that projects, or juts out, from the rest,* (M, K, TA, and Ḥam