

دبر

1. دَبْرَهُ, aor. 2 and 3, inf. n. دَبْرٌ, *He followed behind his back; he followed his back*; (M, TA;) *he followed him, with respect to place, and also with respect to time, and also † with respect to rank or station.* (TA.) You say, *جَاءَ يَدْبِرُهُمْ* *He came following them.* (M, TA.) And *دَبْرَنِي* *Such a one came after me, behind me,* (T, A,) or *following me nearly.* (A.) And *دَبْرَهُ*, inf. n. *دَبْرٌ*, *He succeeded him, and remained after him.* (TA.) And *قَبِحَ اللَّهُ مَا قَبِلَ مِنْهُ وَمَا دَبَّرَ* [*May God curse the beginning of it and the end.*] (S, A.) — See also 4, in four places. — *دَبَّرَ* said of an arrow, (S, Mḡb,) or *دَبَّرَ الْبَدْفَ*, (M, A,) aor. 2, (S, M, Mḡb,) inf. n. *دَبْرٌ* (S, M, Mḡb, K) and *دَبَّرَ*, (M, K,) *It passed forth from the butt*; (S, Mḡb:) or *passed beyond the butt,* (M, A, K,) and *fell behind it.* (M, A.) — *دَبَّرَ بِهِ* *He, or it, went away with it; took it away; carried it off; or caused it to go away, pass away, or cease.* (S, K.) — *دَبَّرَ الْقَوْمَ*, aor. 2, (M, TA,) inf. n. *دَبْرٌ*, (Aḡ, S, M, K,) like *دَمَّارٌ*, (Aḡ, S,) [and *دَبَّارَةٌ* (q. v.), and app. *دَبْرِي*, (see *الْخَيْبَرِي*), or *دَبْرِي* may be a simple subst.,] *The people, or company of men, perished*; (Aḡ, S, M, K, TA;) *went away, turning the back, and did not return.* (TA. [And *ادبر* (q. v.) has a similar, or the same, meaning.]) Hence, *دَبَّرَ عَلَيْهِ الدَّبَارُ* *Perdition befall him; may he go away, turning the back, and not return.* (M, TA.) — And *دَبَّرَ* † *He became an old man.* (S, A, K.) Hence, as some say, the expression in the *Kur* [lxxiv. 36], *وَاللَّيْلِ إِذَا دَبَّرَ* [*And the night when it groweth old.*] (TA. [See also 4.]) — *دَبَّرَتِ الرِّيحُ*, (S, M, A, K,) aor. 2, inf. n. *دَبْرٌ*, (M,) *The wind blew in the direction of that wind which is termed دَبْرٌ [i. e. west, &c., which is regarded as the hinder quarter]:* (M, A:) or *changed, and came in that direction.* (S, K.) [Hence,] *دَبَّرَتْ لَهُ الرِّيحُ بَعْدَ مَا أَقْبَلَتْ* [lit. *The wind became west to him after it had been east: meaning † his fortune became evil after it had been good*]: and *دَبَّرَ بَعْدَ إِقْبَالِ* [† which means the same: see *دَبْرٌ*; and see also 4 in this art., and in art. *اقبل*.] (A.) — And *دَبَّرَ*, (S, K,) a verb of which the agent is not named, (S,) *He, (K,) a man, (TA,) or it, a people, (S, M,) was smitten, or affected, by the wind called الدَّبْرُ.* (S, M, K.) = *قَبِلْتُ الْحَبْلَ وَدَبَّرْتُهُ* = see 2. = *دَبَّرَ الْحَدِيثَ عَنْهُ* = see *دَبَّرَ*. = *دَبَّرَ*, aor. 2, inf. n. *دَبْرٌ*, signifies, accord. to Kr, *He wrote a writing or letter or book*: but none other says so; and the known word is *دَبَّرَ*. (M.) [The inf. n. is explained in the K as *syn. with اِكْتَتَابٌ*.] *دَبَّرَ*, (S, M, Mḡh, K,) aor. 2, (K,) inf. n. *دَبْرٌ*, (M, Mḡh,) *He (a horse or the like, M, K, and a camel, S, M, Mḡh) had galls, or sores, on his back, (M, Mḡh, K, TA,) produced by the saddle and the like*; (Mḡh;) as also *ادبر*. (K.) [But the corresponding passage in the M shows that this is probably a mistake for *ادبر* a *syn. of دَبَّرَ*.]

2. *دَبَّرَ الْأَمْرَ*, (T, M, A,) or *دَبَّرَ فِي الْأَمْرِ*, (S,) inf. n.

تَدَبَّرَ, (T, S, K,) *He considered, or forecast, the issues, or results, of the affair, or event, or case*; (TA;) and so *تَدَبَّرَهُ*: (Mḡh:) or *its end, issue, or result*; (T, M, K;) as also *تَدَبَّرَهُ*: (T, M, Mḡb, K;) or *he looked to what would, or might, be its result*: and *تَدَبَّرَ فِيهِ* *he thought, or meditated, upon it*; (S;) [as also *تَدَبَّرَهُ*:] Aktham Ibn-Seyfee said to his sons, *أَعْجَازُ أَتَدَبَّرُوا* [*O my sons, think not upon the ends of things whereof the beginnings have passed*]: (T: [see *عَجَزَ*:]) and in the *Kur* [iv. 84] it is said, *أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ* *Will they, then, not consider the meanings of the Kur-an, and endeavour to obtain a clear knowledge of what is in it?* (Bḡ:) and again, in the *Kur* [xxiii. 70], *أَفَلَمْ يَتَدَبَّرُوا الْقَوْلَ* *Have they, then, not thought upon,* (TA,) and *endeavoured to understand,* (K,) *what has been said to them in the Kur-an?* for *تَدَبَّرَ* signifies the *thinking, or meditating, upon [a thing], and endeavouring to understand [it]*; *syn. تَفَكَّرَ and تَفَتَّرَ*: (TA:) and *تَدَبَّرَهُ* *he looked into it, considered it, examined it, or studied it, repeatedly, in order to know it, or until he knew it.* (Mḡb in art. *امل*.) *دَبَّرَ أَمْرًا*, inf. n. as above, signifies [also] *He did, performed, or executed, a thing, or an affair, with thought, or consideration.* (Mḡb.) [And *He devised, planned, or plotted, a thing, على غيره against another.* And hence, *He managed, conducted, ordered, or regulated, an affair*; because the doing so requires consideration of the issues, or results, of the affair. You say, *دَبَّرَ أُمُورَ الْبِلَادِ*, and, elliptically, *دَبَّرَ الْبِلَادَ*, *He managed, conducted, ordered, or regulated, the affairs of the provinces, or country*: and in like manner, the affairs of a house. *تَدَبَّرَ* is also attributed to irrational animals; as, for ex., to horses; meaning their *conducting* the affair of victory: and to inanimate things; as, for ex., to stars; meaning their *regulating* the alternations of seasons &c.: see Bḡ in lxxix. 5. And *دَبَّرَ* alone signifies *He acted with consideration of the issues, or results, of affairs, or events, or cases; acted with, or exercised, forecast, or forethought; or acted with policy.* — *دَبَّرَ عَبْدَهُ*, (M, Mḡb,) inf. n. as above, (T, S, Mḡh, Mḡb, K,) *He made his slave to be free after his own death,* (S, M, Mḡh, Mḡb, K,) *saying to him, Thou art free after my death*: (T, TA:) *he made the emancipation of his slave to depend upon his own death.* (TA.) — *دَبَّرَ الْحَدِيثَ*, (inf. n. as above, K,) *He related the tradition, narrative, or story, having received it, or heard it, from another person*: (Aḡ, T, S, K:*) and *هُوَ يَدَبِّرُ حَدِيثَ فُلَانٍ* *He relates the tradition, &c., of, or received from, or heard from, such a one*: (Aḡ, S:) and *دَبَّرَ الْحَدِيثَ عَنْهُ*: (M;) or *دَبَّرَهُ عَنْهُ*, (S, K,) aor. 2; (TA;) *He related the tradition, &c., having received it, or heard it, from him,* (S, M, K,) *after his death*: (S, K:) Sh says that *دَبَّرَ الْحَدِيثَ* is unknown; but so the phrase is related on the authority of A'Obeyd: Ahmad Ibn-Yahya [i. e. Th] disallows *يَدَبِّرُهُ* as meaning *he relates it*; and says that it is *يَدَبِّرُهُ*

with *د*, meaning "he knows it, or learns it, well, soundly, or thoroughly;" *syn. يَتَقَنَّهُ*. (T.)

3. *دَابَرَهُ*, (S, A,*) inf. n. *مُدَابَرَةٌ* and *دَبَارٌ*, (K,) [*He turned his back upon him*: see 6. — And hence,] † *He severed himself from him, and avoided him, or shunned him*; (TA;) *became at variance with him*; (A;) *regarded him, or treated him, with enmity, or hostility.* (S, A, K.) And *دَابَرُ رَحِمَةٍ* † *He cut, or severed, the ties, or bonds, of his relationship; disunited himself from his relations.* (A.) — *دَابَرْتُهَا* *I made a slit such as is termed إِدْبَارَةٌ in her (a ewe's or goat's or camel's) ear.* (Aḡ, S, K.) — See also 4.

4. *ادبر*, (M, K, and Bḡ in ix. 25,) inf. n. *إِدْبَارٌ* (S, M) and *دَبْرٌ*, accord. to Kr, but correctly the latter is a simple subst. [or quasi-inf. n.]; (M;) and *دَبَّرَ*, (IAḡ, S, K,) inf. n. *دَبْرٌ* (TA) and *دَبْرٌ*; (TK;) *He went, turning his back; turned back; went back; took a backward course; retreated; retired; retrograded; declined*; *syn. وَتَّى* (S, M, K) and *تَأَخَّرَ* (IAḡ) and *خَلْفَ* (Bḡ ubi supra, and S and K in art. *قبل*;) *contr. of أَقْبَلَ*. (S, Bḡ.) And *ادبر به* [*He went back, or backward, with it, or him; removed, or turned, it, or him, backward.*] (S, K.) You say, *يَدْبِرُ بِالذَّلْوِ إِلَى الْحَوْضِ* [*He goes back with the bucket to the watering-trough*]: opposed to the phrase *يُقْبِلُ بِهَا إِلَى الْبَيْتِ*. (A.) See also *دَبَّرَ*, first sentence. And *ادبر عنه* [*He went back, &c., from it, or him.*] (Mḡb.) — [Hence,] † *He feigned himself negligent of, or inattentive to, the want of his friend*; (K;) as though he turned back from him. (TA.) — [Hence also,] *ادبر* signifies † *It went backward, to a bad state*; said of the affair, or case, of a people. (M, TA.) You say also, *الى* and [in the *contr. sense*] *إِلَى* *إِقْبَالِ* † [*The affair, or case, of such a one is inclining to advance, and to go backward, to a bad state.*] (A.) [*ادبر*] often signifies *The retiring, or declining, of good fortune*; opposed to *إِقْبَالٌ*: see also 1, in the latter part of the paragraph.] And *ادبر القوم* † *The case of the people took a backward course, and there remained none of them.* (TA.) And *ادبر النهار* and *دَبَّرَ* (inf. n. of the latter) (Fr, T, S, M;) i. e. *The day went, or departed*; (M, A;) and so *الصَّيْفُ* [*the summer, or the spring*]: and in like manner one says [in the *contr. sense*] *قَبِلَ* and *أَقْبَلَ*: so says Fr, and he adds, but you say of a man, *ادبر* and *اقبل* *الرَّأْسِ* though [Az says] it seems to me that the two forms are applicable in the same manner to men as they are to times. (T.) Some read, in the *Kur* [lxxv. 36], *وَاللَّيْلِ إِذَا دَبَّرَ*, (T, S,) which, accord. to some, means *And the night when it cometh after the day*; (T;) or *when it followeth the day*: (S: [for another rendering, see 1:]) others, (T, S,) the greater number, (T,) read *ادبر*, (T, S,) meaning *when it retreateth to depart.* (T.) [Hence,] *ادبرت الصلاة* † *The prayer ended.* (Bḡ in l. 39.) And *ادبر النجوم* and *ادبر السجود*: see *دَبَّرَ*. And *ادبر* † *He died*; (K;) as also *دَابَرَهُ*.