

دبر

1. دَبَّرَهُ, aor. 2 and -, inf. n. دُبُّورٌ, *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 دَبَّرَنِي فَلَانٌ *Such a one came after me, behind me,* (T, A,) or *following me nearly.* (A.) And دَبَّرَهُ, inf. n. دَبَّرٌ, *He succeeded him, and remained after him.* (TA.) And قَبَحَ اللَّهُ مَا قَبَلَ 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, Mṣb,) or دَبَّرَ الْهَيْدَفَ (M, A,) aor. 2, (S, M, Mṣb,) inf. n. دُبُّورٌ (S, M, Mṣb, K) and دَبَّرَ (M, K,) *It passed forth from the butt*; (S, Mṣb;) 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. دَبَّارٌ, (Aṣ, S, M, K,) like دَمَّارٌ (Aṣ, S,) [and دَبَّارَةٌ, like دَمَّارَةٌ (q. v.), and app. دَبَّرِي (see الْخَبِيرِي)], or دَبَّرِي may be a simple subst.,] *The people, or company of men, perished*; (Aṣ, 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, عَلَيْهِ الدَّبَّارُ *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. دُبُّورٌ, (M,) *The wind blew in the direction of that wind which is termed دُبُّورٌ [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 إِقْبَالٍ [† which means the same: see دَبُّورٌ; 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 الدَّبُّورُ.* (S, M, K.) = دَبَّرَ الْحَدِيثَ عَنْهُ: see 2. = دَبَّرَ الْحَبْلَ وَدَبَّرْتَهُ: see 2. = دَبَّرَ, aor. 2, inf. n. دُبُّورٌ, 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 اكتب. = دَبَّرَ (S, M, Mgh, K,) aor. 2, (K,) inf. n. دَبَّرٌ, (M, Mgh,) *He (a horse or the like, M, K, and a camel, S, M, Mgh) had galls, or sores, on his back, (M, Mgh, K, TA,) produced by the saddle and the like; (Mgh;)* 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 فِي الْأَمْرِ (S,) inf. n.

تَدْبِيرٌ, (T, S, K,) *He considered, or forecast, the issues, or results, of the affair, or event, or case;* (TA;) and so تَدْبِيرُهُ (Mgh;) or *its end, issue, or result;* (T, M, K;) as also تَدْبِرُهُ (T, M, Mṣb, K;) or *he looked to what would, or might, be its result: and تَدْبِرُ فِيهِ he thought, or meditated, upon it;* (S;) [as also تَدْبِيرُهُ:] Aktham Ibn-Seyfee said to his sons, أَعْجَازُ أَتَدْبِرُونَ أَمْ تُتَدْبِرُونَ [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?* (Bd:) and again, in the Kur [xxiii. 70], أَفَلَمْ يَتَدَبَّرُوا الْقَوْلَ *Have they, then, not thought upon, (TA,) and endeavoured to understand, (يتفهموا, K,) what has been said to them in the Kur-an? for تَدْبِرُ signifies the thinking, or meditating, upon [a thing], and endeavouring to understand [it]; syn. تَفَكَّرَ and تَفَهَّمُ: (TA:) and تَدْبِرُهُ he looked into it, considered it, examined it, or studied it, repeatedly, in order to know it, or until he knew it.* (Mṣb in art. اامل.) دَبَّرَ أَمْرًا, inf. n. as above, signifies [also] *He did, performed, or executed, a thing, or an affair, with thought, or consideration.* (Mṣb.) [And *He devised, planned, or plotted, a thing, عَلَى غَيْرِهِ 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.* تَدْبِيرٌ 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 Bd 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 عَيْدَهُ (M, Mṣb,) inf. n. as above, (T, S, Mgh, Mṣb, K,) *He made his slave to be free after his own death, (S, M, Mgh, Mṣb, 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:* (Aṣ, T, S, K,*) and هُوَ يَدْبِرُ حَدِيثَ فَلَانٍ *He relates the tradition, &c., of, or received from, or heard from, such a one:* (Aṣ, 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 يَدْبِرُهُ as meaning *he relates it; and says that it is يَدْبِرُهُ,*

with 3, meaning "he knows it, or learns it, well, soundly, or thoroughly;" syn. يَتَفَهَّمُ. (T.)

3. دَابَّرَهُ (S, A,*) inf. n. مَدَابِيرَةٌ and دَبَّارٌ (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 دَابَّرَ رَحِمَهُ † *He cut, or severed, the ties, or bonds, of his relationship; disunited himself from his relations.* (A.) — دَابَّرْتُهَا *I made a slit such as is termed إِدْبَارَةٌ in her (a ewe's or goat's or camel's) ear.* (Aṣ, S, K.) — See also 4.

4. ادبر (M, K, and Bd in ix. 25,) inf. n. ادْبَارٌ (S, M) and ادْبِرٌ, accord. to Kr, but correctly the latter is a simple subst. [or quasi-inf. n.]; (M;) and ادْبِرٌ (IAṣ, S, K,) inf. n. ادْبِرٌ (TA) and ادْبِرٌ; (TK;) *He went, turning his back; turned back; went back; took a backward course; retreated; retired; retrograded; declined; syn. وَتَى (S, M, K) and ذَهَبَ إِلَى خَلْفٍ (IAṣ) and تَأَخَّرَ (Bd ubi supra, and S and K in art. اقبل;) contr. of اقبل. (S, Bd.) And ادبر به [He went back, or backward, with it, or him; removed, or turned, it, or him, backward]. (S, K.) You say, يَدْبِرُ بِالدُّبُّورِ إِلَى الْحَوْضِ [He goes back with the bucket to the watering-rough]: opposed to the phrase يَقْبَلُ بِهَا إِلَى الْبَيْتِ. (A.) See also دَبَّرَ, first sentence. And ادبر عنه [He went back, &c., from it, or him]. (Mṣb.) — [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, اِلَى اِقْبَالٍ and [in the contr. sense] اِلَى ادْبَارٍ † [The affair, or case, of such a one is inclining to advance, and to go backward, to a bad state]. (A.) [ادْبَارٌ often signifies *The retiring, or declining, of good fortune; opposed to اِقْبَالٌ*: 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 ادْبِرٌ, A) signify the same; (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] اقبل and اقبل: so says Fr, and he adds, but you say of a man, اقبل الرَّاكِبَ and ادبر only, with 1, 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 [lxxiv. 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 اِدْبِرُ إِذَا دَبَّرَ (T, S,) meaning *when it retreateth to depart.* (T.) [Hence,] ادبرت الصلاة † *The prayer ended.* (Bd in l. 39.) And ادبار النجوم and ادبار السُّجُود: see دَبَّرَ. And ادبر † *He died;* (K;) as also دَبَّرَ.*