

دَبْرٌ; and its fem. دَبْرَةٌ: see دَبْرٌ.

إِدْبَارٌ [originally inf. n. of 4]: see the next paragraph, in two places.

إِدْبَارَةٌ *A slit in the ear* [of a ewe or she-goat or she-camel], which being made, that thing [thus made, meaning the pendulous strip,] is twisted, and turned backward: if turned forward, it is termed إِقْبَالَةٌ: and the hanging piece of skin of the ear is termed إِدْبَارَةٌ [in the former case] and إِقْبَالَةٌ [in the latter case]; as though it were a زَنْبَةٌ [q. v.]; (Aḡ, Ṣ, M, *K;) and, respectively, إِدْبَارٌ and إِقْبَالٌ, and دَبْرَةٌ and قَبْلَةٌ. (TA in art. قبل.) The ewe or she-goat [to which this has been done] is termed دَبْرَةٌ [in the former case] and إِقْبَالَةٌ [in the latter]: and you say of yourself [when you have performed the operation, in these two cases respectively], قَبْلْتَنِي and دَبْرْتَنِي, and the she-camel is termed ذَاتُ إِدْبَارَةٍ and ذَاتُ إِقْبَالَةٍ; (Aḡ, Ṣ, K;) and so is the ewe or she-goat; (Aḡ, T;) and the she-camel, ذَاتُ إِدْبَارٍ and ذَاتُ إِقْبَالٍ. (TA in art. قبل.)

أَدْبَارٌ *A man who cuts, or severs, the ties, or bonds, of his relationship; who disunites himself from his relations;* (Ṣ, K;) like أَهَاتِرٌ: (Ṣ:) one who does not accept what any one says, (AO, [who mentions أَهَاتِرٌ therewith as having the former signification,] T, Ṣ, M, K;) nor regard anything: (AO, T, Ṣ, M:) one who will not receive admonition. (IKṭt.) [See أَخَابِلٌ.]

مُدْبِرٌ [Going, turning his back; turning back, &c.: see its verb, 4]. You say, مَا لَهْمُ مِنْ مُقْبِلٍ, They have not one that goes forward nor one that goes back. (A.) In the phrase in the Kur [ix. 25], ثُمَّ وَلِيْتُمْ مُدْبِرِينَ [Then ye turned back, retreating], the last word is a corroborative denotative of state; for with every تَوَلِيَةٌ is إِدْبَارٌ. (M.) See also دَابِرٌ. — دَابِرٌ نَابٌ مُدْبِرٌ is said to signify † *An aged she-camel whose goodness has gone.* (TA.) — أَرْضٌ مُدْبِرَةٌ [app. مُدْبِرَةٌ] † *A land upon which rain has fallen partially, not generally, or not universally.* (TA in art. قبل.) [This explanation is there given as though applying also to اَرْضٌ مُقْبِلَةٌ, app. مُقْبِلَةٌ; but I think that there is an omission, and that the latter phrase has the contr. meaning.]

مُدْبِرَةٌ i. q. إِدْبَارٌ [inf. n. of 4, q. v.]. (M.)

مُدْبَرٌ *A slave made to be free after his owner's death;* (Ṣ:) to whom his owner has said, "Thou art free after my death;" whose emancipation has been made to depend upon his owner's death. (TA.)

مُدْبِرٌ [is extensively and variously applied as meaning *One who manages, conducts, orders, or regulates, affairs of any kind, but generally affairs of importance.*] فَالْمُدْبِرَاتِ أَمْرًا, in the Kur [lxix. 5], signifies [accord. to most of the Expositors] *And those angels who are charged with the managing, conducting, ordering, or regulating, of affairs.* (TA. [See also Bd.]

مُدْبِرٌ (TA,) and مُدْبِرُونَ (Ṣ,) *A man, (TA,) and people, (Ṣ,) smitten, or affected, by the [westerly] wind called الدَّبِيرُ.* (Ṣ, TA.) = Also, the former, *Wounded:* (K:) or *galled in the back.* (TA.) = And *Possessing much property or wealth, or many camels or the like.* (K.)

مُدْبِرٌ applied to a place of abode, *Contr. of مُقَابِلٌ.* (M.) You say, هَذَا جَارِي مُقَابِلِي and مُدْبِرِي [This is my neighbour in front of me and in rear of me]. (TA in art. قبل.) — مُدْبِرَةٌ applied to a ewe or she-goat: see إِدْبَارَةٌ: so applied, *Having a portion of the hinder part of her ear cut, and left hanging down, not separated: and also when it is separated: and مُقَابِلَةٌ is applied in like manner to one having a portion of the extremity [or fore part] of the ear so cut:* (Aḡ, T:) and the former, applied to a she-camel, *having her ear slit in the part next the back of the neck: or having a piece cut off from that part of her ear: and in like manner applied to a ewe or she-goat: also an ear cut, or slit, in the hinder part.* (M.) [It seems that a she-camel had her ear thus cut if of generous race. And hence,] نَاقَةٌ مُقَابِلَةٌ مُدْبِرَةٌ † *A she-camel of generous race by sire and dam.* (T, TA.) And فَلَانٌ مُقَابِلٌ † *Such a one is of pure race, (Ṣ, K;) or of generous, or noble, race, (A;) by both parents:* (Ṣ, A, K:) accord. to Aḡ, (Ṣ:) from الإِدْبَارَةُ and الإِقْبَالَةُ. (Ṣ, K;)

مُدْبِرٌ [act. part. n. of 3, q. v.:] † *One who turns back, or away, from his companion; who avoids, or shuns, him.* (Aḡ.) — Also *A man whose arrow does not win [in the game called المَيْسِرُ]:* (Ṣ, K:) or *one who is overcome in the game called المَيْسِرُ: or one who has been overcome [therein] time after time, and returns in order that he may overcome: or, accord. to A'Obeyd, he who turns about, or shuffles, the arrows in the رِبَابَةُ in that game.* (TA.) [See an ex. in a verse cited in art. خَض.]

فُلَانٌ مُسْتَدْبِرٌ الْمَجْدِ مُسْتَقْبِلُهُ † *Such a one is [as though he had behind him and before him honour or dignity or nobility; meaning that he is] generous, or noble, in respect of his first and his last acquisition of honour or dignity.* (TA. [But it is there without any syll. signs; and with مُسْتَقْبِلُهُ in the place of مُسْتَقْبِلُهُ.]

دبس

4. ادبست الأرض *The land showed its plants or herbage:* (K:) or *began to show the blackness of its plants or herbage.* (Aḡn, M, Ṣ.)

9. ادبست *inf. n. ادبسات;* (Ṣ, K;) or ادبست; (M;) *He (a horse, Ṣ, M, K, and a sheep, or goat, M, and a bird, Ṣ) became black:* (K:) or [brown; i. e.] *of a colour between black and red;* (Ṣ:) or *black tinged, or intermixed, with redness.* (M, TA.) [See دَبْسَةٌ and ادبست.]

11: see 9. ادبست الأرض *The blackness of the land became mixed with redness.* (M, TA.)

دَبْسٌ *Anything black.* (Lth, A, K;) — [Hence, app.,] *Much people; as also دَبْسٌ: (IAḡr, K:)*

the former is also common to other things; (M,* TA:) so that you say مَالٌ دَبْسٌ, meaning *much property.* (TA.)

دَبْسٌ: see the next paragraph.

دَبْسٌ (Ṣ, M, A, Mgh, Mṣb, K;) and دَبْسٌ (M) and دَبْسٌ (K) *The expressed juice of fresh ripe dates;* (A, Mgh, Mṣb;) *what flows from fresh ripe dates;* (Ṣ:) *the honey of dates; [i. e. the sweet, thick, or inspissated, juice thereof;]* (M, K;) *the expressed juice of dates, (M;) or of fresh ripe dates not cooked:* (Aḡn, M:) *what is called صَعْرٌ in the dial. of the people of El-Medeeneh: said by some to be the honey of fresh ripe dates: by some, what flows, or exudes, from raisins and from fresh grapes: and by some, what flows from the baskets of dates:* (TA:) [see also رُبٌّ, in an explanation of which the inspissated juice of any fruit is termed its دَبْسُ:] also the *honey of bees, عَسَلُ النَّحْلِ:* so in the copies of the K and in [some of the copies of] the A; a signification not known; but [Aḡn] Ed-Deenawaree mentions the word دَبْسَاتٌ, and explains it as signifying "domestic bee-hives;" and by this it is seen that the application of دَبْسٌ to what bees eject may be correct: or the true reading may be عَسَلُ النَّحْلِ, with خ, as in some copies of the A; and it may be meant as explaining what precedes, meaning the *expressed juice of the fruit of the palm-tree, by a kind of trope; though, as such, a useless repetition: but it is said in the O, on the authority of IDrd, that bees' honey is called دَبْسٌ:* (TA:) the vulgar apply the word to [the inspissated juice of fresh ripe grapes, which resembles thick honey: and sometimes to] the *honey of raisins.* (MF.) = See also دَبْسٌ.

دَبْسٌ: see دَبْسٌ, in two places.

دَبْسَةٌ *A colour in animals that have hair;* (Mṣb;) [brownness;] or *redness tinged, or intermixed, with blackness:* (M, Mṣb:) it is in sheep, or goats, and in horses; (M;) [and in birds: see 9:] accord. to Hoseyn Ibn-'Abd-Allah El-Iṣbahānee, in his book on strange pigeons, *greenness, or a dark, or an ashy, dust-colour, in which are redness and blackness.* (TA.) [See also ادبست.]

دَبْسِيٌّ *A certain bird, (Ṣ, K;) of small size, (TA,) of a colour inclining to black, that cooes (يَقْرُقُرُ):* (K, TA:) hence said by some to be the *male of the يَمَارُ [or dove]:* (TA:) or *a species of pigeons:* (M:) or *a pigeon of a colour between black and red:* (Mgh:) or *a species of the فَوَاحِشُ [or collared turtle-doves]:* (Mṣb:) fem. with ة: (Mgh, K:) [pl. دَبْسِيٌّ:] a rel. n. from دَبْسٌ: (Ṣ, M, Mṣb, K: *) [see ادبست:] or from دَبْسٌ of fresh ripe dates, but made to deviate from the form of the original, like دَهْرِيٌّ and سَهْلِيٌّ: (Ṣ:) or it has the form of a rel. n. without being such. (M, TA.)

دَبْسَاتٌ *Domestic bee-hives;* خَلَايَا أَهْلِيَّةٌ (Aḡn, M.)