

cation, and fleeing from an army proceeding against an enemy [of the Muslims], &c.; [contr. of صَغِيرَةٌ;] an epithet in which the quality of a subst. predominates: (TA:) and كَبْرٌ and كَبْرَةٌ [in like manner] signify a great sin, or crime, or offence, for which one deserves punishment: (M, K:) the ة is to give intensiveness to the signification: (TA:) or كَبْرٌ signifies [simply] a sin, a crime, or an offence, for which one deserves punishment, [as كَبْرَةٌ is said, not well, to signify, in the Mṣb,] and is from كَبْرَةٌ, like حَطٌّ from حَطِيئَةٌ: (TA:) pl. of the first, كَبَائِرٌ, (Mṣb, TA,) and كَبِيرَاتٌ also occurs. (Mṣb.) — And see كَبِيرٌ.

كَبَارٌ: see كَبِيرٌ: = and see كَبْرٌ.

كَبَارٌ: see 2.

كَبِيرٌ: see كَبْرٌ.

أَكْبَرُ [Greater, and greatest, in body, or corporeal substance, and in estimation or rank or dignity: and] more, or most, advanced in age; older, and oldest: (Mṣb:) fem. كَبْرَى: (S, Mṣb:) pl. masc. أَكْبَرٌ (S, Mṣb) and أَكْبَرُونَ; but not كَبْرٌ, because this is of a form specially appropriated to an epithet such as أَسْوَدٌ and أَحْمَرٌ, and you do not use اكبر in the manner of such an epithet, for you do not say رَجُلٌ أَكْبَرٌ unless you conjoin it with a following word by مِنْ, or prefix to it the article ال: (S:) [but see the phrase دَعَا بِكَبْرِهِ, below:] the pl. fem. is كَبْرٌ (S, Mṣb, K) and كَبْرِيَّاتٌ. (Mṣb.) — أَكْبَرٌ is also used in the sense of كَبِيرٌ: (Mṣb:) accord. to some, أَكْبَرُ اللَّهِ means God is great; (Az, Mgh, Mṣb;) like as هُوَ أَهْوَنُ عَلَيْهِ [in the Kur, xxx. 26,] means هُوَ هَيِّنٌ عَلَيْهِ; (Az, TA;) but this explanation is of weak authority: (Mgh:) accord. to others, the phrase is elliptical, and means God is the greatest great [being]: (Az, TA:) or God is greater than every [other] great [being]: (Mṣb:) or greater than every [other] thing: (Mgh, TA:) or greater than such as that one knows the measure of His majesty: (TA:) [or it may be rendered God is most great, meaning, greater than any other being:] it is considered as elliptical because it is necessary that اكبر should have the article ال, or be followed by a noun in the gen. case [or by the prep. مِنْ]. (TA.) In the phrase اللَّهُ أَكْبَرُ كَبِيرًا, the word كَبِيرًا is put in the accus. case [as a corroborative] in the place of the inf. n. تَكْبِيرًا, as though one said أَكْبَرُ تَكْبِيرًا [I magnify Him greatly, after saying اكبر]. (TA.) — اللَّهُ أَكْبَرُ يَوْمَ الْحَجِّ الْأَكْبَرِ [The day of the greater pilgrimage,] means the day of the sacrifice: or, as

some say, the day of 'Arafah: and others say otherwise. (TA.) — In the following words, in a trad. of Mázin, بُعِثَ نَبِيٌّ مِنْ مُصْرٍ بِدِينِ اللَّهِ الْاَكْبَرِ, there is an ellipsis, and the meaning is, الْاَكْبَرِ, [A prophet of Muḍar hath been sent with the greatest, or greater, or great, ordinances of God]. (TA.) — In a trad. respecting burial, وَيُجْعَلُ الْأَكْبَرُ مِمَّا يَلِي الْقَبِيلَةَ, means, And the most excellent shall be placed towards the Kibleh: or, if they be equal [in dignity], the oldest. (TA.) [Agreeably with the former rendering,] أَكْبَرٌ, in the Kur, xxix. 44, is explained as signifying Better. (TA, art. ذَكَرُ.) [And agreeably with the second rendering of the above trad.,] you say هَذَا أَكْبَرُ مِنْ زَيْدٍ, meaning, This is older than Zeyd. (Mṣb.) — In a trad. of Ibn-Ez-Zubeyr, the phrase دَعَا بِكَبْرِهِ means He summoned his sheykhs, and elders, or great men: كَبْرٌ being here [notwithstanding what has been said above,] pl. of أَكْبَرٌ, like as أَحْمَرٌ is pl. of أَحْمَرٌ. (TA.) — هَذِهِ الْجَارِيَةُ مِنْ أَكْبَرٍ means, [This girl is of those advanced in age of the daughters of such a one,] هُوَ أَكْبَرُ قَوْمِهِ. (Ibn-Buzurj.) — مِنْ كَبَارِ بَنَاتِهِ see كَبْرَةٌ.

كَبْرَةٌ: see أَكْبَرٌ.

أَكْبَرَةٌ and إِكْبَرَةٌ: see كَبْرَةٌ; the former, in two places.

مَكْبَرٌ: } see كَبْرَةٌ.
مَكْبَرَةٌ and مَكْبَرَةٌ: }

هُوَ مَكْبَرٌ عَلَيْهِ He has had it (his property) taken from him by force. (A, TA.)

الْمَكْبَرُ, as an epithet applied to God, signifies The Great in majesty: (A:) or the Most Excellent of beings, who has rights which no other has; the Possessor of power and excellence the like of which no other possesses: (TA:) or He whose acts are really good, exceeding the good acts of any other: (El-Baṣā'ir:) or, as also الْاَكْبَرُ, the Majestic: or He who disdains having the attributes of created beings: or He who magnifies Himself against the proud and exorbitant among his creatures: the ت in the former word is to denote individuation, not endeavour. (TA.)

كبرت

Q. 1. كَبْرَتْ بَعِيرَهُ He smeared his camel over with كَبْرِيَّتْ [or sulphur], (K,) mixed with grease, and with حَضْحَاضٌ, which is a kind of نَفْطٌ [or naphtha], black, and of a thin consistence; not قَطْرَانٌ; for this is the black, thick, expressed

juice of a certain tree. (TṢ.) This is done to cure the scab, for the removal of which it is very efficacious. (TA.)

كَبْرِيَّتٌ [Brimstone, or sulphur;] a thing well known; (S, art. كَبْرُ;) one of the kinds of stone with which fire is kindled, or it (red كَبْرِيَّتْ TA) is a mineral whereof the mine is beyond Et-Tubbat, [or the country of Et-Tibbet, in Tartary,] in the Valley of the Ants, (K,) by which Solomon passed, (TA,) [as related in the Kur, xxvii. 18]: or [the product of] a spring, or source, whereof the water, when it congeals, becomes white, and yellow, and dusky-coloured, كَبْرِيَّتٌ: (Lth, in the T:) MF says, I have seen it in several places; among these, in one which is near El-Maláleeḥ, between Fás and Miknáseh; by swimming in which, persons are cured of the venereal disease, and other disorders: also in Africa Proper, in the midst of Barkah, in a place called البرج; and in other places: (TA:) Aristotle says, that, among the different kinds of كَبْرِيَّتْ are the red, of an excellent colour; and the white, which resembles dust; and the yellow: the source of the red is in the West: it does not appear in its place: the yellow is found near the ocean, a league (or leagues, as in the TA,) from it: it is useful in cases of epilepsy, and apoplexy, and megrim, and palpitation: and it enters into the preparations of gold: the white blachens white substances; and it is sometimes mixed and concealed in the sources of running water, which sources have a fetid odour: the person who plunges into these waters in times when the air is temperate is cured by them of wounds, and swellings, and scab, and wind in the womb, and [the leprosy called] سَلْعٌ, that arises from black bile: Ibn-Seenā [Avicenna] also says, that كَبْرِيَّتْ, untouched by fire, is one of the remedies for the leprosy (بَرَصٌ): that, mixed with the gum of the turpentine-tree, it removes marks on the nails: that, mixed with vinegar, it removes the [leprosy-like discolouration of the skin called] هَبَقٌ, and the ringworm, or tetter, (قَوْبَاءُ,) especially with the gum of the turpentine-tree: that, with natron and water, it is an embrocation for the بَرَصٌ [or, as in the TA, for the نَقْرَسُ, or gout]: and that fumigation therewith stops a rheum: and others say, that, if yellow كَبْرِيَّتْ be powdered, and sprinkled upon a place affected with سَلْعَةٌ, it has a good effect: that fumigation therewith whitens the hair: that serpents and fleas flee from the scent of it, especially if [mixed] with an unguent, or with the hoof of an ass; and that the fumigation therewith beneath a citron-tree of the kind called أُتْرُجٌ causes all the fruits of it to fall. (El-Kázweenee.) Several authors say, that the ت in كَبْرِيَّتْ is an augmentative letter, and that the proper place of the word is in art. كَبْرُ. IDrd thinks it to be not genuine Arabic. (TA.) [Golius thinks it to be from the Persian كَوَكْرَدُ (or كَوَكْرَدُ): or rather, he adds, from the Hebrew נְפִרִית Gen. xix. 24.] —