

دبر

1. دبره, aor. 2 and -, inf. n. دُبُر, *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, *جاءَ يدبرهم*, *He came following them. (M, TA.)* And *دبرني فلان* *Such a one came after me, behind me, (T, A,) or following me nearly. (A.)* And *دبره*, inf. n. *دبر*, *He succeeded him, and remained after him. (TA.)* And *قبح الله ما قبل منه وما دبر* [May God curse the beginning of it and the end]. (S, A.) — See also 4, in four places. — *دبر* said of an arrow, (S, Mṣb,) or *دبر الهدف*, (M, A,) aor. 2, (S, M, Mṣb,) inf. n. *دُبُر* (S, M, Mṣb, K) and *دبر*, (M, K,) *It passed forth from the butt: (S, Mṣb;) or passed beyond the butt, (M, A, K,) and fell behind it. (M, A.)* — *دبر به* *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.)* — *دبر القوم*, aor. 2, (M, TA,) inf. n. *دَبَار*, (Aṣ, S, M, K,) like *دمار*, (Aṣ, S,) [and *دبارة*, like *دمارة* (q. v.), and app. *دبري*, (see *الخبيري*), or *دبري* 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, *Perdition عليه الدبار*, *Perdition befall him; may he go away, turning the back, and not return. (M, TA.)* — And *دبر* † *He became an old man. (S, A, K.)* Hence, as some say, the expression in the *Kur* [lxxiv. 36], *والليل إذا دبر* [And the night when it groweth old]. (TA.) [See also 4.] — *دبرت الريح*, (S, M, A, K,) aor. 2, inf. n. *دُبُر*, (M,) *The wind blew in the direction of that wind which is termed دُبُر [i. e. west, &c., which is regarded as the hinder quarter]: (M, A;) or changed, and came in that direction. (S, K.)* [Hence,] *دبرت له الريح بعد ما أقبلت* [lit. *The wind became west to him after it had been east: meaning † his fortune became evil after it had been good*]: and *دبر بعد إقبال* [† which means the same: see *دبور*; and see also 4 in this art., and in art. *قبل*. (A.)] — And *دبر*, (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 الدبور. (S, M, K.)* *دبر الحديث عنه* = *دبر الحديث عنه*: see 2. — *دبر*, aor. 2, inf. n. *دبر*, signifies, accord. to Kr, *He wrote a writing or letter or book: but none other says so; and the known word is دبر*. (M.) [The inf. n. is explained in the *K* as *syn. with اكتب*.] *دبر*, (S, M, Mgh, K,) aor. 2, (K,) inf. n. *دبر*, (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 ادبر*.]

2. دبر الامر, (T, M, A,) or *في الامر*, (S,) inf. n.

تدبر, (T, S, K,) *He considered, or forecast, the issues, or results, of the affair, or event, or case; (TA;) and so تدبره*: (Mgh:) or its end, issue, or result; (T, M, K;) as also *تدبره*: (T, M, Mṣb, K;) or *he looked to what would, or might, be its result: and تدبر فيه* *he thought, or meditated, upon it; (S;)* [as also *تدبره*:] Aktham Ibn-Seyfee said to his sons, *أعجاز تدبروا* [O my sons, think not upon the ends of things whereof the beginnings have passed]: (T: [see *عجز*:]) and in the *Kur* [iv. 84] it is said, *أفلا يتدبرون القرآن* *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], *أفلم يتدبروا القول* *Have they, then, not thought upon, (TA,) and endeavoured to understand, (يتفهموا, K,) what has been said to them in the Kur-an? for تدبر signifies the thinking, or meditating, upon [a thing], and endeavouring to understand [it]; syn. تفهم and تفكر: (TA:) and تدبره* *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. امل.)* *دبر امرا*, 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, 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, دبر امور البلاد, and, elliptically, دبر البلاد, He managed, conducted, ordered, or regulated, the affairs of the provinces, or country: and in like manner, the affairs of a house. تدبر 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 دبر 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.] — *دبر عبده*, (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.)* — *دبر الحديث*, (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 هو يدبر حديث فلان* *He relates the tradition, &c., of, or received from, or heard from, such a one: (Aṣ, S:) and دبر الحديث عنه*; (M;) or *دبره*, (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 *دبر الحديث* is unknown; but so the phrase is related on the authority of A'Obeyd: Ahmad Ibn-Yahya [i. e. Th] disallows *يدبره* as meaning *he relates it*; and says that it is *يدبره*,*

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

3. *دابه*, (S, A,*) inf. n. *مدابرة* and *دبار*, (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 *دابر رحمه* † *He cut, or severed, the ties, or bonds, of his relationship; disunited himself from his relations. (A.)* — *دابرته* *I made a slit such as is termed إدبارة in her (a ewe's or goat's or camel's) ear. (Aṣ, S, K.)* — See also 4.

4. *ادبار*, (M, K, and Bd in ix. 25,) inf. n. *ادبار* (S, M) and *دبر*, accord. to Kr, but correctly the latter is a simple subst. [or quasi-inf. n.]; (M;) and *دبور*, (IAṣr, S, K,) inf. n. *دبر* (TA) and *دبور*; (TK;) *He went, turning his back; turned back; went back; took a backward course; retreated; retired; retrograded; declined; syn. وتى* (S, M, K) and *ذهب إلى خلف* (IAṣr) and *تأخر* (Bd ubi supra, and S and K in art. *قبل*;) *contr. of أقبل*. (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, *يدبر بالذو إلى الحوض* [He goes back with the bucket to the watering-rough]: opposed to the phrase *يقبل بها إلى البئر*. (A.) See also *دبر*, 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, *الى إقبال* and [in the *contr. sense*] *إقبال* + [The affair, or case, of such a one is inclining to advance, and to go backward, to a bad state]. (A.) [ادبار often signifies The retiring, or declining, of good fortune; opposed to إقبال: 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 *دبر* (inf. n. of the latter *دبور*, A) signify the same; (Fr, T, S, M;) i. e. *The day went, or departed; (M, A;) and so الصيف [the summer, or the spring]: and in like manner one says [in the *contr. sense*] أقبل and قبل: so says Fr, and he adds, but you say of a man, ادبر only, with *ل*, 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], *والليل إذا دبر*, (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 *إذا أدبر*, (T, S,) meaning *when it retreateth to depart. (T.)* [Hence,] *ادبرت الصلاة* † *The prayer ended. (Bd in l. 39.)* And *ادبار النجوم* and *ادبار السجود*: *ادبر*. And *ادبر* † *He died; (K;) as also دبر*.