

a trad., لَا يَأْتِي الصَّلَاةَ إِلَّا دُبْرًا; and in another, دُبْرًا or دُبْرًا, accord. to different relations; † He will not come to prayer save at the last, or late: and in another, أَتَى الصَّلَاةَ دُبْرًا † He came to prayer at the latest of the times thereof; (IAqr, TA;) or after the time had gone: (S:;) دُبْرًا being a pl. of دُبْرٌ and دُبْرٌ meaning the last of the times of prayer &c. (IAqr, TA.) One says also, جَاءَ فَلَانٌ دُبْرًا † Such a one came last, or latest. (A, TA.) دُبْرًا is in the accus. case as an adv. n. of time [like دُبْرًا and دُبْرًا and دُبْرًا], or as a denotative of state with respect to the agent of the verb. (TA.) In the passage in the K [where it is said that دُبْرِي signifies Prayer in the last of its time, &c.], there is a looseness. (TA.)

دُبْرِي: see the next preceding paragraph.

الدُّبْرَانُ [The Hyades: or the five chief stars of the Hyades: or the brightest star among them, α of Taurus:] five stars of Taurus, said to be his hump; (S:;) one of the Mansions of the Moon; [namely, the Fourth:] a certain star, or asterism, between الثُّرَيَّا [or the Pleiades] and الجُوزَاءُ [or Orion], also called التَّابِعُ and التَّوْبِيعُ; (T:;) it follows الثُّرَيَّا, (T, M,) and therefore is thus named. (T.) [See مَنَازِلُ الْقَمَرِ, in art. نَزَلَ: and see الْجَدْحُ, in art. جَدَحَ.]

دُبَارٌ (S, M, K, [in the M, accord. to the TT, written دُبَار, and it occurs in poetry imperfectly decl., but there is no reason for its being so in prose,]) and دُبَارٌ (K,) Wednesday; the fourth day of the week; (S, K;) an ancient name thereof: (S, M, TA:;) or, accord. to the 'Eyn, (K,) the night of [i. e. preceding the day of] Wednesday: (M, K:;) which latter explanation is preferred by some authorities. (TA.) Wednesday is a day of ill luck: Mujāhid, being asked respecting the day of ill luck, answered, "The Wednesday that does not come round [again, i. e. the last Wednesday,] in the month." (TA.)

دُبَارٌ: see دُبْرِي, in two places. — You say also, فَلَانٌ مَا يَدْرِي قَبَالَ الْأَمْرِ مِنْ دُبَارِهِ Such a one does not know the first part of the affair from the last thereof. (TA.) And مَا يَعْرِفُ قَبَالَ: مَا أَنْتَ لَهْمَرِي قَبَالَ وَلَا: دُبِيرٌ. And دُبَارٌ † Thou art not one for whom they care. (TA in art. قَبَلَ.) — See also دُبْرٌ = and دُبَارٌ.

دُبُورٌ, used as a subst. and as an epithet, [of the fem. gender,] so that one says either رِيحُ الدُّبُورِ or رِيحُ دُبُورٍ, and simply دُبُورٌ, but more commonly used as an epithet, (M,) [The west wind: or a westerly wind: the west being regarded as the hinder quarter:] the wind that is opposite to that called الصَّبَا (S, L, Mṣb, K) and القَبُولُ (L,) blowing from the direction of the place of sunset: (L, Mṣb:;) or the wind that comes from [the direction of] the back, or hinder part, of the Kaabah, going towards the place of sunrise: (M:;) but IATH rejects this explanation: (TA:;) or the wind that comes from the quarter behind a

person when he is standing at the kiblah: [but this is a most strange explanation:] or, accord. to IAqr, the wind that blows from the tract extending from the place where En-Nesr et-Tāir [or Aquila] sets [i. e. about W. 10° N. in Central Arabia] to the place where Suheyl [or Canopus] rises [about S. 29° E. in Central Arabia]: (M:;) or that comes from the direction of the south (الجنوب), going towards the place of sunrise: (Mṣb:;) it is the worst of winds: it is said that it does not fecundate trees, nor raise clouds: (Meyd, TA:;) and in a trad. it is said that the tribe of 'Ad was destroyed by it: (T, TA:;) it blows only in the hot season, and is very thirsty: (TA voce تَكْبَا:;) pl. دُبَائِرٌ and دُبَيْرٌ. (M.) [Hence the saying,] عَصَفَتْ دُبُورُهُ وَسَقَطَتْ عُبُورُهُ [lit. His west wind, or westerly wind, blew violently, and his Sirius set: meaning † his evil fortune prevailed, and his good fortune departed: for the دُبُور is the worst of winds, as observed above, and Sirius sets aurorally in the beginning of winter, when provisions become scarce]. (A.) — See also دُبْرٌ, last sentence but two.

دُبِيرٌ A twist which a woman turns backward (مَا أَدْبَرَتْ بِهِ), in twisting it: (S, K:;) or what one turns backward from his chest [in rolling it against the front of his body]: (Yaḥkoob, S, A, K:;) and قَبِيلٌ signifies "what one turns forward (مَا أَقْبَلَ بِهِ) towards his chest:" (Yaḥkoob, S, A:;) or the former, what the twister turns backward towards his knee [in rolling it against his thigh; against which, or against the front of the body, the spindle is commonly rolled, except when it is twirled only with the hand while hanging loosely]: and the latter, "what he turns forward towards his flank or waist:" (Aḡ, T:;) [whence the saying,] قَبَلْتُ الحَبْلَ مَرَّةً وَدَبَرْتَهُ أُخْرَى [I turned the rope, or cord, forward, or toward me, in twisting it, one time, and turned it backward, or from me, another time]: (TA in art. قَبَلَ:;) or دُبِيرٌ signifies the twisting of flax and wool: and قَبِيلٌ, the "twisting of cotton." (Lth, T.) One says, عَرَفَ قَبِيلَهُ مِنْ دُبِيرِهِ, meaning † He knew, or distinguished, his obedience from his disobedience; (K, TA:;) or قَبِيلَهُ مِنْ دُبِيرِهِ his disobedience from his obedience. (Abū-ʿAmr Esh-Sheybānee, IAqr, T.) And فَلَانٌ مَا يَعْرِفُ قَبِيلًا مِنْ دُبِيرٍ (S, A) or قَبِيلَهُ مِنْ دُبِيرِهِ (TA) † [Such a one knows not &c.]: or قَبِيلًا مِنْ دُبَارٍ and مَا يَعْرِفُ قَبِيلًا مِنْ دُبِيرٍ he knows not the ewe, or she-goat, that is termed مُدَابِرَةٌ from that which is termed مُدَابَرَةٌ: or him who advances towards him from him who goes back from him: or the parentage of his mother from that of his father: (K in art. قَبَلَ:;) or that of his father from that of his mother: so says IDrd in explaining the former phrase: or a قَبِيلٌ from دُبَارٍ: or a thing when advancing from a thing when going back: and the pls. of each are قَبَائِلٌ and دُبَائِرٌ. (TA in that art.) Accord. to El-Mufaddal, دُبِيرٌ signifies An arrow's losing in a game of chance [such as الميسر]; and قَبِيلٌ, its "winning therein." (T, TA.) [See قَبِيلٌ, in art. قَبَلَ.] — Also The upper [because it is the hinder]

part of the ear of a camel: the lower part is called the قَبِيل. (TA in art. قَبَلَ.)

دُبَارَةٌ : }
دُبِيرَةٌ : } see دُبْرٌ.

دُبَارٌ act. part. n. of دَبَرَ, Following (S, K, TA) behind the back; following the back; following, with respect to place, and also with respect to time, and also † with respect to rank or station. (TA.) [Hence,] دُبَارٌ قَوْمٌ The last that remains of a people or party; he who comes at the end of a people or party; as also دَابِرْتُهُمْ; which likewise signifies those who remain after them: and دَابِرَةٌ [so in the TA, but accord. to the T دَابِرٌ, which I think the right reading,] signifies one who comes after; or follows, another. (TA.) And الدُّوْبَيْنُ قَابِلٌ وَدَابِرٌ The bucket is between one who advances with it to the well and one who goes back, or returns, with it to the watering-trough. (A.) And جَعَلَهُ دَابِرَ أَذْنِهِ: see دُبْرٌ. And أمس الدُّبَارِ and أمس الدُّبِيرِ Yesterday that is past: (S, M, K:;) the epithet being here a corroborative. (S, M.) You say, صَارُوا كَأَمْسِ الدُّبَارِ [They became like yesterday that is past]. (A.) And هِمَاتٌ ذَهَبَ كَمَا ذَهَبَ أَمْسُ الدُّبَارِ [Far distant is he, or it! He, or it, hath gone like as hath gone yesterday that is past]. (S.) — Also An arrow that passes forth from the butt, (S, Mṣb, K,) [or passes beyond it, (see 1,)] and falls behind it: (TA:;) you say سَهْمٌ دَابِرٌ, and دَوَابِرٌ. (Mṣb.) — An arrow that does not win [in the game called الميسر]; (K, TA:;) contr. of قَابِلٌ. (S, TA.) — The last arrow remaining in the quiver. (A.) — The last of anything; (Ibn-Buzurj, T, M, K:;) and so دَابِرَةٌ: (M:;) [see also دُبْرٌ:] and (accord. to Aḡ and others, TA) the root, stock, race, or the like; syn. أَصْلٌ. (K.) One says, قَطَعَ اللَّهُ دَابِرَهُمْ May God cut off the last that remain of them. (S.) And قَطَعَ اللَّهُ دَابِرَهُ May God cut off the last of him, or it: (A:;) or may God extirpate him. (Aḡ, T.) And in the Kur [vi. 45] it is said, فَقَطَعَ دَابِرَ الْقَوْمِ And the last of the people were extirpated. (M, TA.) And in a trad., يَقْطَعُ بِهِ دَابِرَهُمْ All of them shall be cut off thereby, not one remaining. (TA.) — See also دُبْرٌ, last sentence. — As an epithet applied to a camel: see غُدَّةٌ.

دَابِرَةٌ: see the next preceding paragraph, in three places. — Also † The end of a tract of sand: (Esh-Sheybānee, S, A, K:;) pl. دَوَابِرٌ. (A.) — Of a solid hoof, The hinder part: (T, TA:;) or the part that corresponds to the hinder part of the pastern: (S, K:;) or the part that is next after the hinder part of the pastern: (M, TA:;) pl. as above. (T, TA.) — Of a bird, The back toe: it is with this that the hawk strikes: (M, TA:;) or a thing like a toe, in the inner side of the foot, with which the bird strikes: (S:;) that of a cock is beneath his صَيْصِيَّة [or spur]; and with it he treads: (M, TA:;) pl. as above. (TA.) — See also دُبْرَةٌ. — Also A mode of شَغْرِيبَةٍ [or throwing down by a trick] (S, K) in wrestling. (S.)