1. באפנ, aor. and -, inf. n. גאפנ, 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 critical Such a one came after me, behind me, (T, A,) or following me nearly. (A.) And , inf. n. دبر, He succeeded him, and remained after him. (TA.) And قَبْحَ ٱللهُ مَا قَبْلَ مِنْهُ وَمَا دَبْر [May God curse the beginning of it and the end]. (S, A.) __ See also 4, in four places. __ said of an arrow, (Ṣ, Mṣb,) or دُبُرَ الهَدَفَ, (M, A,) aor. أ رَبُرُ (Ṣ, M, Mạb,) inf. n. دُبُورُ (Ṣ, M, Mạb, K) and رُبُورُ (M, K,) It passed forth from the butt: (S, Mab:) or passed beyond the butt, (M, A, K,) and fell behind it. (M, A.) _ נאן אם He, or it, went away with it; took it away; carried it off; or caused it to go away, pass away, or cease. (S, (Aş, Ṣ, M, Ķ,) like دُمَارُه, (Aş, Ṣ,) [and دُرَارَةً (الخيبري see , دَبري المارة (q. v.), and app. (see دَبري) or נאנט may be a simple subst.,] The people, or company of men, perished; (As, 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, عليه الدبار Perdition befall him; may he go away, turning the back, and not return. (M, TA.) __ And נאן He became an old man. (S, A, K.) Hence, as some say, the expression in the Kur [lxxiv. 36], والليل נו כאכ [And the night when it groweth old]. (TA. [See also 4.]) __ دَبَرَتِ الرَيْحَ __ (Ş, M, A, K,) aor. 4, inf. n. נאפן, (M,) The wind blew in the direction of that wind which is termed [i. e. west, &c., which is regarded as the hinder quarter]: (M, A:) or changed, and came in that direction. (8, K.) [Hence,] دَبَرَتْ لَهُ الرِّيحُ بَعْدَ مَا أَقْبَلَتُ [lit. The wind became west to him after it had been east: meaning | his fortune became evil after it had been good]: and دِبر بعد إقبال [‡ which means the same : see ديور ; 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.) : قَبَلْتُ الصَّبْلُ وَدَبَرْتُهُ ... 2. 800 : دَبَرُ الصَّدِيثُ عَنْهُ ... see נאת . = , aor. 2, inf. n. נאת, signifies, accord. to Kr, He wrote a writing or letter or book : but none other says so ; and the known word is גיא. (M.) [The inf. n. is explained in the K as syn. with دبر=[.اكتتاب, (S, M, Mgh, K,) aor. -, (K,) inf. n. גיל, (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 just a syn. of ربر.])

2. وَفِي الأَمْرِ (T, M, A,) or وَفِي الأَمْرِ (Ş,) inf. n.

تدبور, (T, Ş, K,) He considered, or forecast, the issues, or results, of the affair, or event, or case; (TA;) and so الدبره (Mgh :) or its end, issue, or result; (T, M, K;) as also الديرة (T, M, Msb, K:) or he looked to what would, or might, be its result : and تدبر ال فيه he thought, or meditated, upon it ; (Ş;) [as also *تدبره :] Aktham يَا بِنَيَّ لَا تَتَدَّبُرُوا * أَعْجَازَ , Ibn-Şeyfee said to his sons O my sons, think not upon أَمُورٍ قَدُّ وَلَّتُ صُدُورُهَا the ends of things whereof the beginnings have passed] : (T : [see عَجْز :]) and in the Kur [iv. 84] it is said, اَلْقُرانَ * الْقُرانَ 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], أَفَلُمْ يَدَّبُرُوا الْ الْقُولَ Have they, then, not thought upon, (TA,) and endeavoured to understand, (يتفهموا, K,) what has been said to them in the Kur-an? for تَدُبُّرُ signifies the thinking, or meditating, upon [a thing], and endeavouring to understand [it]; syn. تَفَهُر and تَفَكُّر : (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. (Msb in art. امل.) inf. n. as above, signifies [also] He did, performed, or executed, a thing, or an affair, with thought, or consideration. (Msb.) [And على غيره , He devised, planned, or plotted, a thing 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 أمور البِلَاد, 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. تدبير 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 يب 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, Msb,) inf. n. as above, (T, S, Mgh, Msb, K,) He made his slave to be free after his own death, (S, M, Mgh, Mab, 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.) __ נאָע (inf. n. as above, K,) He related the tradition, narrative, or story, having received it, or heard it, from another person: (As, T, S, K:*) and هُوَ يُدَبِّرُ حَدِيثُ فُلَانِ He relates the tradition, &c., of, or received from, or heard from, such a one: (As, S:) and ذبر الحديث عنه (M;) or مَنْهُ * مَنْهُ , (Ş, K,) aor. 4; (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: Aḥmad Ibn-Yaḥyà [i. e. Th] disallows يدبره as

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

8. دِبَارُ and مُدَابَرَةُ and رَبَارُ (K,), دِبَارُ (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 cut, or severed, the ties, or bonds, of his relationship; disunited himself from his relations. (A.) _ נותני I made a slit such as is termed icyli in her (a ewe's or goat's or camel's) ear. (As, S, K.) = See also 4.

4. ادبر, (M, K, and Bd in ix. 25,) inf. n. إدبار (S, M) and دبر, accord. to Kr, but correctly the latter is a simple subst. [or quasi-inf. n.]; (M;) and دبور (TA) and دبر (TA) and دبر (TA) and دبر الم (TK;) He went, turning his back; turned back; went back; took a backward course; retreated; retired ; retrograded ; declined ; syn. وَلَى (S, M, (Bd) ; زَهَبُ إِنِّي خُلْفٍ IAar) and زَهُبُ إِنِّي خُلْفٍ (Bd ubi suprà, and S and K in art. قبل;) contr. of ادبر به [He went back, or اقبلُ (Ş, Bd.) And الجر به backward, with it, or him; removed, or turned, it, or him, bachward]. (S, K.) You say, يُدبر He goes back with the bucket] بالدُّلُو إِلَى الحَوْضِ to the watering-trough]: opposed to the phrase first sen, دَبِيرُ A.) See also . يُقْبِلُ بِهَا إِلَى البِثْرِ tence. And ادبر عنه [He went back, &c., from it, or him]. (Msb.) _ [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 [in the contr. sense أَمْرُ فُلَانِ إِلَى إِقْبَالٍ לבין + [The affair, or case, of such a one is inclining to advance, and to go backward, to a bad state]. (A.) [دبار often signifies The retiring, or declining, of good fortune; opposed to إِفْبَالَ : 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 دبر النهار and (inf. n. of the latter , 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] أَقْبَلُ and قَبَلُ so says Fr, and he adds, but you say of a man, only, with I, though [Az اقبل الرَّاكبُ 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], (T, Ṣ,) which, accord. to some, والليل إذا دبو means And the night when it cometh after the day; (T;) or when it followeth the day: (8: [for another rendering, see 1:]) others, (T, S,) the greater number, (T,) read الزا أدبر, (T, S,) meaning when it retreateth to depart. (T.) [Hence,] ادبرت الصلاة † The prayer ended. (Bd : وَإِذْبَارَ السُّجُومِ and : وَإِذْبَارَ السُّجُودِ in l. 39.) And meaning he relates it ; and says that it is يَذْبُرُه, see يُذْبُرُه. And ادبر + He died ; (K;) as also ادبر عام