

grief or anxiety and the like. (L.) — See also **غَبَارٌ**.

غَبْرَةٌ: see **غَبَارٌ**: = and see also **أَغْبَرُ**, latter half.

غَبْرَاءُ: see **غَبِيرَاءُ**. [For other meanings, see the masc., **أَغْبَرُ**.]

غَبْرَانٌ *Two ripe dates upon one base*; pl. **غَبْرَانِينَ**: (K, TA:) so says A'Obeid: or *two, or three, full-grown unripe dates upon one base*; and it has no pl. of its own radical letters: or, accord. to AHn, *several small green dates that come forth upon one base*. (TA.)

غَبْرُورٌ *A certain small bird of the passerine kind*, (O, L, K, TA,) *dust-coloured*: (O, L, TA:) so says AHn in the "Book of Birds." pl. **غَبْرَارٍ**: (O:) it is the same as is mentioned in an earlier part of this art. in the K by the name of **غَبْرُونٌ**, which is a mistranscription. (TA.)

غَبْرُونٌ: see what next precedes.

غَبْرٌ and **غَبْرَةٌ** signify the same, (S, L, K,) as also **غَبْرَةٌ**; (IAq, K:) i. e. *Dust*; syn. **رَفَجٌ**: (L:) or the first, *dust raised and spreading*: (L:) or *what remains of dust raised and spreading*: (B, TA:) and the second, *the moving to and fro of dust*. (L.) — You say **فَلَانًا فَمَا** *He pursued after such a one but did not cleave his dust*; i. e., *he did not overtake him*. (TA.) And **يُحِطُّ غَبْرُهُ**, and **مَا يُشَقُّ غَبْرُهُ**, *He is not to be outgone, outstripped, or got before*. (TA.) [See also **فَلَانٌ عَلَى بَيْعٍ فُلَانٍ**, in art. **بَيْعٌ**.] — **لَا غَبَارَ عَلَيْهِ** *There is no dust upon it*; meaning, *it (a phrase or the like) is clear, or perspicuous, or free from obscurity*; like the saying **لَا عَفْرَ فِيهِ**, or **لَا عَفْرَ لَهُ**. (TA, in many places.)

غَبِيرٌ *A sort of dates*. (K, TA.)

غَبِيرَاءُ [dim. of **غَبْرَاءُ**]: see **أَغْبَرُ**, in two places. — Also *A certain plant [or tree]*, (K,) *well known*, (S,) *growing in the plains*; (TA;) [the service-tree, or sorb: or its fruit: so called in the present day: as is also the "inula undulata:"] and so **غَبِيرَاءُ**: (K:) so called because of the colour of its leaves; the fruit of which, when it appears, becomes intensely red: (TA:) or the former is the tree, and the latter is the fruit: or the converse is the case: (K:) the sing. and pl. are alike: all this says AHn, in his "Book of Plants." (TA.) = Also *A kind of beverage*, (**شَرَابٌ**, S, K, or **نَبِيدٌ**, Mgh,) *which intoxicates*, made by the Abyssinians, (S,) from **ذُرَّةٌ** [or millet]; (S, Mgh, K;) also called **سُكْرُكَةٌ**: (Mgh, Mgh, K;) or *wine [or cider] made from the well-known fruit of the same name [the service-apple]*. (Th, TA.) [See also **مَزْرُورٌ**.] It is said in a trad., **إِيَّاكُمْ وَالْغَبِيرَاءُ فَإِنَّهَا خَمْرُ الْعَالَمِ** (S, Mgh, TA) *Avoid ye the beverage called غَبِيرَاءُ; for it is like the wine that is commonly known of all men: there is no distinction to be made between the two drinks* (Mgh, TA) with respect to prohibition. (TA.) In another trad., it is called **غَبِيرَاءُ السُّكْرِ**;

to distinguish it from a kind of **غَبِيرَاءُ** made of dates, or dried dates. (Mgh.)

غَبْرَاتٌ and **غَبْرٌ**: see **غَبْرٌ**, passim.

غَابِرٌ *Remaining; lasting; continuing*: (Az, S, Iamb, Mgh:) this is the sense in which it is used by the Arabs: (Az:) or it is the meaning most commonly obtaining among them: (Iamb:) *tarrying; staying; waiting*: pl. **غَبِيرٌ**: (K:) and the pl. of **غَابِرَةٌ** is **غَوَابِرٌ**. (TA.) You say **قَوْمٌ غَبِيرٌ** *A people remaining, &c.*. (TA.) And **الْغَابِرُ النَّاسُ** *The later of mankind*. (TA.) And **هُوَ غَابِرُ بَنِي فُلَانٍ** *He is the relic of the sons of such a one*. (TA.) And **الْغَابِرُ مِنَ اللَّيْلِ** *What remains of the night*. (TA.) And **جَوْفُ اللَّيْلِ الْغَابِرِ** *The last division of the night*. (Mgh.) And **الْعَشْرُ الْغَوَابِرُ** *The remaining, or last, ten nights of the month of Ramadân*. (TA.) And **قَطَعَ** *May God cut off the last, and what remains, of him, or it: or may God extirpate him*. (TA.) See also **غَبْرٌ** = *Passing; passing away; going away: past*: syn. **مَاضٍ**: (Az, S, Iamb, Mgh;) or **ذَاهِبٌ**: (K:) so accord. to some of the lexicologists: (Az:) or so used sometimes, as, for instance, by the poet El-Aashî: (Iamb:) thus it bears two contr. significations. (S.) You say, **أَنْتَ غَابِرٌ غَدًا** *Thou passest away to-morrow, but thy fame remaineth for ever*. (TA.) = *Future time*. See an ex. in the first of the verses cited voce **حَيْثُ**. The meaning of "remaining" seems equally appropriate in that verse: but **غَابِرٌ** is often used by grammarians in the last of the senses expl. above.]

غَوْبَرٌ: see **غَبْرٌ**.

الْغَابِرَةُ means **الْبَاقِيَةُ** *The lasting, or everlasting, state of existence*; (K, TA;) i. e. **الْآخِرَةُ** *the latter, or last, state*. (TA.)

أَغْبَرُ *Dust-coloured; of a colour like dust*: (S:) [fem. **غَبْرَاءُ**: and pl. **غَبِيرٌ**.] — **الْأَغْبَرُ** *The wolf*; (K, TA;) because of his [dusty] colour: like **الْأَغْبَرُ**. (TA.) — And **الْغَبْرَاءُ** *The female of the حَجَل [or partridge]*. (K.) — Also **الْغَبْرَاءُ** *The earth*; (S, Iath, Mgh, K;) because of its dusty colour; or because of the dust that is upon it: (TA:) opposed to **الْحَضْرَاءُ**, which means "the sky," or "heaven." (Iath.) — And you say, **جَاءَ عَلَى غَبْرَاءِ الظَّهْرِ** *He came on foot*: (Z, TA:) [i. e.] *he came upon the earth, or ground*; and so **جَاءَ عَلَى غَبِيرَاءِ الظَّهْرِ**: (M, TA:) or the latter means, *he returned without his having obtained, or attained, anything*: (T, TA:) or *he returned without his having been able to accomplish the object of his want*. (El-Ahmar, TA.) And **تَرَكَهُ** *He left him in the possession of nothing*: (M, TA:) accord. to Zeyd Ibn-Kethweh, it is said by one who has contended in an altercation with another and overcome him so as to become master of all that was in his hands: in all the copies of the K, [probably in consequence of an omission by an early transcriber,] it

is expl. as meaning *he returned disappointed, or unsuccessful*; and so **ظَهَرَ عَلَى غَبْرَاءِ الظَّهْرِ**. (TA.) — **بَنُو الْغَبْرَاءِ** *The poor, needy, or indigent*; (S, IB, K, TA;) [to which is strangely added in one of my copies of the S and the guests:] so called because of their cleaving to the dust: (IB, TA:) and **غَبْرَاءُ النَّاسِ** likewise means *the poor of mankind*: or, as some say, the former means *strangers from their homes*: (TA:) or *strangers*, (K,) or *persons*, (TA,) *who assemble together for [the drinking of] beverage, or wine, without mutual acquaintance*: (K, TA:) or *persons who contribute equally to the expenses which they have to incur in journeys*: all of these meanings have been assigned to it in explaining a verse of Tarafah: [see EM p. 85:] and it is also expl. in the A as meaning *persons of whom one knows not to what family, or tribe, they belong*: (TA:) and [it is said that] **ابْنُ غَبْرَاءَ** signifies *the thief, or robber*. (T in art. **بَنَى**.) — **غَبْرَاءُ** also signifies *Land abounding with coverts of the kind termed خَمَر [q. v.]*: (TA:) and *land abounding with trees*; (K;) or so **أَرْضُ غَبْرَاءَ**: (TA:) as also **غَبْرَةٌ**. (K.) — Also *Herbage in plain, or soft, land*. (Sgh, K.) [This is said in the TA to be more probably with **ث**; but I do not find any meaning like this assigned to **غَبْرَاءَ**.] — And *A species of plant*. (S.) [App. that called **غَبِيرَاءُ**, q. v.] — **وُطْأَةُ غَبْرَاءَ** *A footstep, or footprint, that is becoming obliterated, or effaced*: (S, A, K:) or *such as is recent*. (K.) [See also **دَهْمَاءُ**, voce **أَدَهَرُ**.] — And **عَزَّ أَغْبَرُ** *Might departing*; (K, TA;) *becoming effaced*. (TA.) — **سَنَةٌ غَبْرَاءُ** *A year of drought*; (Iath, K;) *a year in which is no rain*: (TA in art. **شَبَّ**;) pl. **غَبْرٌ**: so called because of the dustiness of the tracts of the horizon therein from paucity [or want] of rain, and of the ground from there being no herbage. (Iath.) — And **جُوعٌ أَغْبَرُ** *Severe hunger or famine*. (TA.)

مَغْبَرٌ: see **غَبْرٌ**, first sentence.

مَغْبَرٌ *A camel the interior of whose foot is in a withering state*. (Aq, TA.)

مُغْبِرَةٌ *A party of men praising, or glorifying, God, by saying لَا إِلَهَ إِلَّا اللَّهُ*, and reiterating the voice in reciting [the *Kur-ân*] &c.: (Lth, K, TA:) accord. to Zj, (TA,) so called because of their exciting men to be desirous of the **غَابِرَةُ**, which means the **بَاقِيَةُ** [or lasting, or everlasting, state of existence], (K, TA,) and to be undesirous of the evanescent, which is the present, state. (TA.) [See 2.]

مَغْبَارٌ *A palm-tree (نَخْلَةٌ) that becomes over-spread with dust*. (AHn, K.) — And *A she-camel that abounds with milk after the abounding therewith of those that have brought forth with her*. (K.)

مُغْبُورٌ i. q. **مُغْتُورٌ** [q. v.]: (Kr, K:) the latter is the more approved term. (TA.)

غَبَسَ

1. **غَبَسَ**, (K,) aor. **غَبَسَ**, (TK,) inf. n. **غَبَسٌ**; (TA;) and **غَبَسَ**, aor. **غَبَسَ**, inf. n. **غَبَسَ** and **غَبَسَةً**; (IKt,