

(Lh, M, K. [See also *دَبَّرَ الْقَوْمَ*, in the first paragraph.]) — *مَا قَبْلَ مَا أَقْبَلَ مِنَ الْجَبَلِ وَمَا أَذْبَرَ* and *مَا قَبْلَ مَا أَقْبَلَ* signify the same [i. e. *What is in front, of the mountain; and what is behind*]. (JK.) — *أَدْبَرَ* also signifies *He made a man to be behind him*. (M.) — And *It*, (the saddle, S, K, or a burden, M, TA,) and *he*, (a man, S, Mgh,) caused a camel, (S, M, Mgh,) or a horse or the like, (K,) to have galls, or sores, on the back; galled the back. (M, Mgh, K.)* — And *His camel became galled in the back*. (S, K.) — See also 1, last signification. — It is also said [app., of a man, as meaning *He slit the ear of a she-camel in a particular manner*, i. e.,] when (T) the *قَتْلَةُ* [or twisted slip formed by slitting (see *إِدْبَارَةُ*)] of the ear of a she-camel, (T, K,) it being slit, (T, [but for *إذا نَحَرْتُ* in the TT and TA, from which this is taken, I read *إذا بَحَرْتُ*, an emendation evidently required,]) turns towards the back of the neck: (IAqr, T, TT, K,* TA:) and *أَقْبَلَ* is said in like manner when this *قَتْلَةُ* is turned towards the face. (IAqr, T, TT, TA. [See also 3.]) — It signifies also *عَرَفَ دَبِيرَهُ مِنْ قَبِيلِهِ*, (IAqr,) or *عَرَفَ قَبِيلَهُ مِنْ دَبِيرِهِ*; (K;) said of a man. (IAqr. [See *دَبِيرَ*].) — Also *He*, (K,) a man, (TA,) or *it*, a company of men, (S, M,) entered upon [a time in which blew] the wind called *الدَّبِيرُ*. (S, M, K.) — And *He journeyed on the day called دَبَار*, i. e. Wednesday. (K, TA.) — And *He became possessed of much property or wealth, or of many camels or the like*. (Mgh,* K.)

5: see 2, in nine places. — *عَرَفَ الْأَمْرَ تَدْبِيرًا* means *He knew the thing at the last*, (M, Mgh,) after it had past. (Mgh.) Jereer says, (M,)

- * وَلَا تَتَّقُونَ الشَّرَّ حَتَّى يُصِيبَكُمْ
- * وَلَا تَعْرِفُونَ الْأَمْرَ إِلَّا تَدْبِيرًا

[And ye fear not evil until it befalleth you, and ye know not the thing save at the last, when it has past]. (M, Mgh.)* [See also 10.] And in like manner, *تَدْبِيرُ الْكَلَامِ* [meaning *He postponed the saying*] is said of one who has sworn after doing a thing. (Mgh.)

6. *تَدَابَرُوا* They turned their backs, one upon another. (A'Obeyd, T.) — And hence, (A'Obeyd, T,) † They severed themselves, one from another, (A'Obeyd, T, S, M, K,) and avoided, or shunned, one another; (A'Obeyd, T;) became at variance, one with another; (A;) regarded, or treated, one another with enmity, or hostility: (M, A:) or it is only said of the sons of one father, or ancestor. (M.) — † They spoke [evil], one of another, behind the other's back. (TA.) — † They abstained from, or neglected, aiding, or assisting, one another. (TA in art. *خَذَلَ*.)

10. *استدبره* contr. of *استقبله*. (S,* Mgh, K.)* [As such it signifies *He turned his back towards him, or it*.] You say, *استدبر القبيلة* *He turned his back towards the kibleh*. (MA.) — [As such also,] *He came behind him*. (TA.) You say, *استدبره فرمأه* (A, TA) *He came behind him and cast, or shot, at him*. (TA.) — [As such also, *He saw it behind him: he looked back to it: he saw it, or knew it, afterwards*:] *he saw*, (M, K.)

or *knew*, (TA,) at the end of it, namely, an affair, or a case, *what he did not see*, (M, K,) or *know*, (TA,) at the beginning of it: (M, K:) [or rather] *he knew it at the end of an affair, or a case; namely, a thing that he did not know at the beginning of it*. (T, A.) You say, *استدبر* *He knew at the end of his affair, or case, what he did not know at the beginning of it*. (A.) And *فلاناً لو استقبل من أمره ما لر يستقبل* *Verily such a one, had he known at the beginning of his affair, or case, what he knew at the end thereof, had been directed to the right way of executing his affair*. (T.) [See also 5.] — *استدبره على غيره* *He appropriated it to himself exclusively, in preference to others*: (AO, K:) because he who does so turns his back upon others, and retires from them. (TA.) El-Aqshà says, describing wine,

* تَمَزَّتْهَا غَيْرُ مُسْتَدِيرٍ * عَلَى الشَّرْبِ أَوْ مُنْكَرٍ مَا عَلِمَ *

i. e. [I sipped it] not appropriating [it] to myself exclusively [in preference to the other drinkers, nor denying what was known]. (AO, TA.)

دَبَّرَ The location, or quarter, that is behind a thing. (K. [In the CK, for *خَلْفَ* is put *خَلْفَ*].) Hence the saying, (TA,) *جَعَلْتُ كَلَامَهُ دَبَّرَ أَذُنِي* † I turned away from his speech, and feigned myself deaf to it: (T, S:) I did not listen to his speech, nor care for it, or regard it. (M, K,* TA.) You say also, *أَذِنَهُ* † *He turned away from him, avoided him, or shunned him*. (T,* A.) — See also *دَبَّرِي*. — Also, [like *إِدْبَارَ*, inf. n. of 4,] † *Death*. (K.) — And † *Constant sleep*: (M, K:) it is like *تَسْبِيحٌ*. (M.) =

I. q. *دَبَارٌ*; these two words being pls. [or rather coll. gen. ns.] whereof the sings. [or ns. un.] are *دَبِيرَةٌ* and *دَبَارَةٌ*; which signify *A مَشَارَةٌ* [explained in the TA as meaning a channel of water; but it seems to be here used as meaning a portion of ground separated from the adjacent parts, for sowing or planting, being surrounded by dams, or by ridges of earth, which retain the water for irrigation, as explained in art. *شُور*, and as is indicated by its Persian equivalent here following,] in, (S,) or of, (K,) land that is sown or for sowing; (S, K;) called in Persian *كُرْدُ*: (S:) and *دَبَارٌ* signifies small channels for irrigation between tracts of seed-produce; (K;) and its sing. is *دَبِيرَةٌ*: (TA:) [Mtr says,] *دَبِيرَةٌ* is syn. with *مَشَارَةٌ*; in Persian *كُرْدَه* [app. a mistranscription for *كُرْدُ* as above]; and the pl. is *دَبِيرٌ* and *دَبَارٌ*: (Mgh:) [ISd says,] *دَبِيرَةٌ* signifies a small channel for irrigation between tracts of land sown or for sowing: or, as some say, i. q. *مَشَارَةٌ*: and the pl. is *دَبَارٌ*: it is also said that *دَبَارٌ* signifies i. q. *كُرْدَه*; and its n. un. is *دَبَارَةٌ*: and *دَبَارَاتٌ* signifies rivulets that flow through land of seed-produce; and its sing. is *دَبِيرَةٌ*: but I know not how this is, unless *دَبِيرَةٌ* have *دَبَارٌ* for its pl., and this have *ة* added to it, as in *فَحَالَةٌ*, and so *دَبَارَاتٌ* be a pl. pl., i. e. perfect

pl. of *دَبَارَةٌ*: AHn says that *دَبِيرَةٌ* signifies a patch of ground that is sown; [as is also said in the K;] and the pl. is *دَبَارٌ*. (M.) — Also *A piece of rugged ground in a بحر* [i. e. sea or large river], like an island, which the water overflows [at times] and from which [at times] it recedes. (M, K.) — And *A mountain*; (T, K;) in the Abyssinian language: (TA: [Az says, "I know not whether it be Arabic or not:"]) whence the saying of the King of Abyssinia, (T,* K,* TA,) *مَا أَحِبُّ أَنْ لِي دَبْرًا دَهَبًا وَأَتَى أَذِيْتُ رَجُلًا مِنْ الْمُسْلِمِينَ* [I would not that I had a mountain of gold and that I had harmed a man of the Muslims]: (T, K:) but [SM says that] this is a confounding of two readings; which are, (TA:) *أَنْ يَكُونَ دَبْرِي دَهَبًا* and *دَبْرًا مِنْ دَهَبٍ*: another reading is *دَبْرًا مِنْ دَهَبٍ*. (TA in art.

دَبِيرَ. — See also *دَبِيرَ*. — Also, (S, M, K, &c.,) and *دَبِيرٌ*, (AHn, M, K,) *A swarm of bees*: and *hornets, or large wasps*; syn. *زَنَابِيرٌ*. (S, M, K:) and the like thereof, having stings in their hinder parts: (B:) it has no sing., or n. un.: (Aq, M:) or the n. un. is *دَبِيرَةٌ* or *دَبِيرَةٌ*; of which the dim. *دَبِيرَةٌ* occurs in a trad.: (TA:) pl. [of pauc.] *أَدْبِيرٌ* (K) and [of mult.] *دَبِيرٌ*: (Aq, S, K:) and *دَبِيرٌ*, with fet-h to the first letter, signifies *bees*; and has no proper sing. (M.) 'Āṣim Ibn-Thābit El-Anṣārī was called *حَمِي الدَّبِيرِ* [The protected of hornets, or bees], because his corpse was protected from his enemies by large hornets, (S,) or by a swarm of bees. (M, Mgh* in art. *حَمِي*.) — *دَبِيرٌ* also signifies *The young ones of locusts*; (AHn, K;) and so *دَبِيرٌ*. (AHn, M, K.)

دَبِيرٌ: see *دَبِيرٌ* and *دَبِيرِي*; the latter in two places. — See also 4, first sentence.

دَبِيرٌ: see *دَبِيرٌ*, last sentence but two, and last sentence. — Also, (S, M, K,) and *دَبِيرٌ*, (M, K,) *Much property or wealth; or many camels or the like*; (S, M, K;) such as cannot be computed, or calculated: (M:) the sing. [and dual] and pl. are alike: you say [using it as an epithet] *أَمْوَالٌ دَبِيرٌ* and *مَالٌ دَبِيرٌ* and *مَالَانِ دَبِيرٌ* and *مَالٌ دَبِيرٌ* this mode of usage is best known; but sometimes *دَبِيرٌ* is used as its pl.: (M:) in like manner you say *مَالٌ دَبِيرٌ*: and you say also *رَجُلٌ دَبِيرٌ*, (S, TA,) and *رَجُلٌ دَبِيرٌ*, [unless this be a mistake for the phrase immediately preceding,] (Fr, TA,) meaning *a man having large possessions in land or houses or other property*. (Fr, S, TA.)

دَبَرٌ [app. signifies *A tract of the western sky at sunset*: for] the Arabs said, *إِذَا رَأَيْتَ الشَّرْبَا بِدَبْرِ فَشْرِ نِتَاجٍ وَشَبْرَ مَطَرٍ وَإِذَا رَأَيْتَ الشَّعْرَى بِقَبْلِ* *فَمَجْدُ فَتَى وَحَمْلُ جَمَلٍ*, meaning *When thou seest the Pleiades near to setting with sunset, then [is a month which] is a time of breeding of camels, and [a month which is] a time of rain: and when thou seest Sirius [near to rising] with sunset, [then is the glory of the generous man, and the time for the burden of the full-grown he-camel; for] then is the most intense degree of cold, when none but the generous and noble and*