

غبر

1. غَبِرَ, (S, Mṣb, K,) aor. 2, (S, Mṣb,) inf. n. غَبْرٌ, (Mṣb, K,) *He, or it, (a thing, S) remained, lasted, or continued*: (S, Mṣb, TA:) and (Mṣb) *he (a man, JK) tarried, stayed, or waited*. (JK, Zbd, Mṣb, K.) — And *He, or it, passed, passed away, or went away*. (Mṣb, K.) It is sometimes used in this latter sense; (Mṣb;) and thus it has two contr. significations. (Mṣb, K.) — And *It was future*. (KL.) = See also 9. = غَبِرَ: see 5, last two sentences. — Also, this last, aor. 2, (S, K,) inf. n. غَبِرَ, (S,) said of a wound, (S, K,) *It was, or became, in a corrupt state*: (K:) or *it became in a healing state, and then became recrudescent*: (S:) or *it was always recrudescent*: and *it became in a healing state upon, or over, corruptness*: (IKṭt, TA:) or *it healed externally while in a withering state internally*. (L.) — And [hence, perhaps,] غَبِرَ said of a man, + *He bore rancour, malevolence, malice, or spite; or hid enmity, or violent hatred, in his heart*. (IKṭt, TA.)

2. غَبِرَ النَّاقَةُ: see 5. — [Hence, app., as inf. n. of the pass. verb,] تَغْبِيرُ signifies *The milk's becoming drawn up or withdrawn* [from the udder]. (TA.) = غَبِرَ, inf. n. تَغْبِيرٌ, *He sullied, or sprinkled, him, or it, with dust*. (K.) — See also 4, in two places. — [Hence,] تَغْبِيرٌ signifies also *A reciting of poetry, or verses, in the praising, or glorifying, of God, in which the performers trill, or quaver, and prolong, the voice; whence the epithet مُغْبِرَةٌ; as though the persons thus called, being affected with a lively emotion, danced, and raised the dust: thus accord. to Lth: (TA:) or the saying إِلَهُ إِلَّا اللَّهُ* [in the praising, or glorifying, of God: (K, TA:) or it signifies, (IDrd, TA,) or signifies also, (IKṭt, K, TA,) the reiterating the voice in reciting [the *Kur-án*] &c. (IDrd, IKṭt, K, TA) Esh-Sháfi'ee is related to have said that, in his opinion, this تَغْبِيرٌ was instituted by the زنادقة [pl. of زنديق, q. v.], in order that they might turn away [others thereby] from the [simple] praising, or glorifying, of God, and from the reciting of the *Kur-án*. (Az, TA.) = غَبِرَ ضَيْفُهُ, inf. n. as above, *He gave his guest, to eat, غَبِرَان* [meaning *dates thus termed*]: (TA:) the verb thus used is like مَا غَبِرَتْ إِلَّا [and تَجَّ &c.]. (L, TA.) = مَا غَبِرَتْ إِلَّا لَطَلِبُ الْجِرَاءِ is a saying mentioned by AZ [app. meaning *She did not oppose and then acquiesce save for the purpose of obstinate disputation*]: see غَبِرَ. (TA.)

4. اغبر *He (a man) raised the dust; (S, Mṣb, K;) as also غَبِرَ, (S, K,) inf. n. تَغْبِيرٌ. (S.)* [Hence,] غَبِرَ فِي وَجْهِهِ [so, evidently, but written in the TA without any syll. signs, lit. *He raised the dust in his face; meaning,] + he outwent him; outstripped him; went, or got, before him. (TA.)* — And اغبر في طلب الحاجة + *He strove, laboured, exerted himself, or employed himself vigorously or diligently, in seeking after the thing that he wanted; (ISk, S, K;) he hastened, made haste, or was quick, in doing so; as though, by*

reason of his eagerness and quickness, he raised the dust. (TA.) — أَغْبَرْتُ فِي الشَّيْءِ + *I set about, or commenced, doing the thing. (IKṭt.)* — أَغْبَرَتْ السَّمَاءُ + *The sky rained upon us vehemently. (S, K, TA.)* = See also 9.

5. تَغْبِرُ النَّاقَةُ *He milked the camel, drawing what remained in her udder; (Z, Sgh, K, TA;) as also غَبِرَهَا. (Ham p. 527.)* — Hence the following saying, of a people who had increased and multiplied, on their being asked how it was that they had increased: كُنَّا لَا نَلْتَبِئُ الصَّغِيرَ وَلَا نَلْتَبِئُ الْكَبِيرَ + *We used not to take the first seed of the young, nor the remainder of the seed of the old; meaning the marrying them, from eagerness to procreate. (TA.)* [But لَا is there omitted in both clauses, and نَلْتَبِئُ is put by mistake for نَلْتَبِئُ.] [See also art. لَبَأَ.] — And hence, (TA,) تَغْبِرُ مِنَ الْمَرْأَةِ (S, K) + *He got offspring from the woman [she being old]. (K.)* It is related that a certain man, (S, K, TA,) an Arab of the desert, (Z,) Othmán, accord. to the K, but correctly, as in the Genealogies of Ibn-El-Kelbee, Ghanm (غنم) with gheyn moved by fet-h, and a quiescent noon, (TA,) the son of Hābeeb (K, TA) the son of Kaḥb the son of Bekr the son of Yeshkur the son of Wā'il, (TA,) married a woman advanced in age, (S, Z,) Rakāshi the daughter of 'Amir, (K,) and it was said to him, "She is old:" (S, K, TA:) whereupon he said, لَعَلِّي أَتَغْبِرُ مِنْهَا وَلَدًا, (S, K) *May-be I shall get from her offspring*: (TA:) and when a son was born to him, he named him غَبِرَ, (S, K,) like عَمَرُ; (S;) and he became the father of a tribe. (TA.) = تَغْبِرُ also signifies *He, or it, became sullied, or sprinkled, with dust; (TA;) as also غَبِرَ. (L.)* You say also غَبِرَ التَّمَرُ *The dates, or dried dates, became dusty. (TA.)*

9. اغْبِرَ, (S, K,) inf. n. اغْبِرَارٌ, (S,) *It was, or became, dust-coloured; of a colour like dust; (S, K;) as also غَبِرَ, (K,) inf. n. غَبْرٌ and غَبْرَةٌ; (TA;) and اغْبِرَ, (K,) inf. n. اغْبَارٌ. (TA.)* — *It (a day) became very dusty. (Aboo-'Alee, K.)*

غَبِرَ *A remain, remainder, remnant, relic, or residue, (S, K,) of a thing; (K;) generally, of the blood of the menses, (K,) and of milk in the udder: (S, K:) as also غَبِرَ: (Mṣb, K:) or غَبِرَ is a pl. of غَبْرٌ: [but if so it is extr.]: (TA:) or the pl. of غَبِرَ is اغْبَارٌ: (S, K:) and غَبِرَ is pl. of غَابِرٌ [used as an epithet in which the quality of a subst. is predominant]; (A'Obeyd, TA;) and signifies *remains, &c.*: (A'Obeyd, S, TA:) and غَبِرَاتٌ is a pl. pl.; i. e., pl. of غَبِرَ. (A'Obeyd, TA.) You say بِهَا غَبِرٌ مِنْ لَبَنِ (the camel) *is a remain of milk. (S.)* And غَبِرَ الْحَيْضِ signifies *The remains [of the blood] of the menses; (S;) as also غَبِرَةٌ. (Ham p. 37.)* And غَبِرَ الْمَرَضِ *The remains of the disease. (S.)* And in like manner, غَبِرَ اللَّيْلِ (S) *The last part, and the remains, of the night. (TA.)* It is said in a*

trad. of Amr Ibn-El-Áṣ, وَلَا تَأْتِبْنِي الْإِمَاءُ وَلَا حَمَلْتَنِي الْبَغَايَا فِي غَبِرَاتٍ هَالِي [Female slaves did not carry me under their armpits,] i. e., female slaves did not have the office of rearing me, nor did prostitutes carry me in the remains of the rags used for the menses. (TA.) And in another trad., غَبِرَ أَهْلٌ, فَلَمْ يَبْقَ إِلَّا غَبِرَاتٌ + *From a people, or accord. to different relations, i. e. And there remained not save remains of the people of the Scripture, or the remains &c. (TA.)* And in a trad. of Mo'āwiyeh, غَبِرَ بَيْتَانَهُ أَغْنَزَ دَرَهَنَ غَبِرَ [In the court of his house were some she-goats whose flow of milk was a mere remain of what it had been,] meaning, little. (L.) [See also غَابِرَ.]

غَبِرَ + *Rancour, malevolence, malice, or spite; or concealed enmity and violent hatred: (K, TA:) like غَبِرَ. (TA.)*

غَبِرَ *A remaining, lasting, or continuance; (TA;) and so مَغْبِرٌ. (Ham p. 225.)* — [And by some of the grammarians it is used as signifying *The future*: see also غَابِرَ.] = Also *A certain disease in the interior of the foot of a camel. (K.)* — And *A morbid affection in a vein, that will hardly, or in nowise, be cured. (TA.)* [See also غَبِرَ.] — دَاهِيَةُ الْغَبِرِ (said by A'Obeyd to be from the phrase جَرَحَ غَبِرَ [q. v.], TA) means *A calamity, or misfortune, (JK, S, K,) of great magnitude, (S,) which, (JK, S,) or the like whereof, (K,) is such that no way of escape therefrom will be found: (JK, S, K:) or a trial, or an affliction, that will hardly, or in nowise, depart: (TA:) or a person who opposes thee, disagreeing with thee, and then returns, or has regard, to thy saying; (K, TA;) whence the saying, mentioned by AZ, مَا غَبِرْتُ إِلَّا لِطَلَبِ الْجِرَاءِ. (TA. [See 2, last sentence.])* — صَمَاءُ الْغَبِرِ, occurring in a verse of El-Hirmázee in praise of El-Mundhir Ibn-Járood, to whom it is applied, is expl. by Z as meaning *The serpent that dwells near to a small water in a place where it collects and stagnates, and that will not be approached. (TA.)* And [it is said that] الْغَبِرُ signifies *Water little in quantity. (O.)* = Also *Dust, or earth; syn. تُرَابٌ. (K.)* [See also غَبَارٌ.]

جَرَحَ غَبِرَ *A wound in a corrupt state: (K:) or that becomes in a healing state upon, or over, corruptness, and then becomes recrudescent after having healed. (TA.)* — Hence, عَرَقَ غَبِرَ *A vein constantly becoming recrudescent; (S, TA;) called in Pers. [and hence in Arabic] نَاسُور [q. v.]. (TA.)* = نَاقَةُ غَبِرَةٍ غَبِرَةٍ *A she-camel that remains, or lags, behind the other camels in being driven. (L in art. غدر.)*

غَبِرَ *A kind [or species] of fish; as also غَوْبَرٌ. (O, K.)*

غَبِرَةٌ *A sullyng, or sprinkle, of, or with, dust. (TA.)*

غَبْرَةٌ *Dust-colour; a colour like dust: (S, L, K:) and a dusty hue of complexion arising from*