

falsity is attributable to the valour of the sons of such a one]. (§.) — تَيْسُ لَوْفَعَتَهَا كَادِبَةً [Kur lvi. 2,] signifies *There shall be no rejecting its happening [as a falsity]: كاذبة* being here an inf. n.: (Fr) or كاذبة is here a subst. put in the place of an inf. n., like عَاقِبَةٌ and عَاقِبَةٌ and بَاقِيَةٌ. (§.) — لَا مَكْدِبَةَ، and لَا كَذِبِي، and لَا كُذْبَانَ، *I do not accuse thee of lying; or make thee a liar: (TA:)* [and in like manner] لَا كُذْبَ لَكَ، and لَا كُذْبِي لَكَ، signify لَا تَكْذِيبُ *There is no accusing thee of lying; or making thee a liar. (Lb.)* — تَكَاذِبُ الشِّعْرِ [The lies of poetry]. (TA.) — جَاؤُوا عَلَى قَبِيصِهِ بِدَمٍ كَذِبٍ [Kur xii. 18, *They brought, upon his shirt, false blood*]: كذب here means مَكْذُوبٌ (Fr and Abu-l-'Abbás:) or is for كَذِبٌ، meaning مَكْذُوبٌ فِيهِ، meaning كَذِبٌ because he (Zj:) or the blood is termed كذب because he (Jacob) was told a lie thereby. (Akh.) See another reading in art. كذب.

كَذِبٌ: see كَذِبٌ.

كَادِبٌ: see كَذِبٌ.

كُذْبَانٌ: see كَذِبٌ.

الْكُذُوبُ and الْكُذُوبَةُ: Names of the soul. (AZ, K.) See 1. — صَدَّقْتُهُ الْكُذُوبَ، [The soul (i. e. his soul) told him truth:] the soul diverted him, or hindered him, or held him back, from an undertaking, causing him to imagine himself unable to prosecute it. (TA.) One says so of a man who threatens another, and then belies himself, and is cowardly and weak. (AA.) Fr cites this hemistich:

• حَتَّى إِذَا مَا صَدَّقْتُهُ كُذْبَهُ •  
Until, when his souls told him the truth, or diverted him, &c.: the poet assigning souls to the person spoken of because of the several opinions of the soul. (TA.)

كَادِبٌ: see كَذِبٌ.

كُذَابٌ: see كَذِبٌ.

كَذَابَةٌ † A piece of cloth that is dyed of various colours, or figured, as though it were embroidered, and stuck to the ceiling of a chamber: so called because one would imagine that it [meaning what is figured] is upon the ceiling, whereas it is upon a piece of cloth beneath the ceiling. (A, L.)

كَادِبٌ and كَذَابٌ (fem. with ة, TA,) and كُذُوبٌ and كُذُوبَةٌ (§, K) and كَذِبٌ and كُذْبَانٌ (like تَصَدَّقَ, TA) and كُذْبَانٌ (K) and كُذْبَانٌ (§, K) and كُذْبَانٌ (Az, K) and كُذْبَانٌ and كُذْبَانَةٌ and كُذْبَانٌ and كُذْبَانٌ (§, K; neither of which last two words has its like in measure, IJ) and كُذْبَانٌ (K) epithets, applied to a man,

from كَذَبَ "he lied, &c.:" (§, K, &c. :) [the first word a simple epithet, signifying *Lying, &c.*; or a liar: each of the others an intensive epithet, signifying *Lying, &c., much; mendacious; or a great, or habitual, liar*]. Pl. of the first word [كَادِبُونَ and] كَذِبٌ; and of the third, كُذْبٌ: (§:) or, accord. to some, the last is pl. of كَذِبٌ, contr. to analogy; or pl. of كَذَابٌ, which is an inf. n. used as an intensive epithet. (MF.) — See كَذِبٌ — نَاصِيَةِ كَادِبَةٍ [in the Kur xcv. 16,] signifies نَاصِيَةِ كَادِبَةٍ صَاحِبِهَا [By] a forelock whose owner is a liar. (TA.) — Of the same kind is the expression رُؤْيَا كُذُوبٌ، meaning رُؤْيَا صَاحِبِهَا كَادِبٌ [A dream whereof the dreamer finds it to be false, or vain; i. e. a false, or vain, dream]. (TA.) [See also a verse cited voce خَيَالٌ] — إِنَّ الْكُذُوبَ قَدْ يَضْدُقُ — [Verily the habitual liar in some few instances speaks truth]. A proverb. (TA.) — نَاقَةٌ كَادِبٌ، and مُكْذِبٌ، † A she-camel that, being covered by the stallion, raises her tail, and then returns without conceiving. (En-Nadr, K.) — [مَضْدُوقَةٌ؟] (لَهَا؟) مَكْذُوبَةٌ، and حَمْلَةٌ كَادِبَةٌ، † A charge that is followed up with cowardice and retreating. (TA.) — الْكُذْبَانُ An epithet applied to Museylimeh El-Hanafee and El-Aswad El-Ansee. (K.) [Each of them is called الْكُذَابُ.]

أَكْذَبُ [More and most, lying, or mendacious]: see an ex. voce سَهِيئَةٌ.

كُذُوبَةٌ: see كَذِبٌ.

كَادِبٌ and تَكَاذِبٌ: see كَذِبٌ.

مَكْذِبَةٌ: see كَذِبٌ.

مَكْذِبَةٌ: see كَذِبٌ.

مَكْذُوبٌ: see كَذِبٌ — [One to whom a lie, falsehood, or untruth, is told: see كَذِبٌ.] Ex.

• كُلُّ أَمْرِئٍ بِطَوَالِ الْعَيْشِ مَكْذُوبٌ •  
Every man, in respect of the length of life, is lied to [by his own soul]. A proverb. (Meyd, &c.) — [مَكْذُوبٌ فِيهِ] قَوْلٌ مَكْذُوبٌ [originally فِيهِ مَكْذُوبٌ] A false saying, or lie; [lit.] a saying in which a falsehood, or lie, is told. (M, TA, voce مَقْتُوتٌ.)

مَكْذُوبَةٌ: see كَذِبٌ. — A weak woman. (IAgr, K.) — A virtuous woman. (TA.)

مَكَاذِبُ [signifying lies, falsehoods, or untruths,] is said to be a word that has no proper sing.: or it is pl. of كَذِبٌ, contr. to analogy: or its sing. is مَكْذِبٌ: like as is said of مَحَاسِنَ and مَذَاكِرَ &c. (MF.)

## كر

1. كَرَّ بَنْفَسِهِ [Karr, i. e.] as distinguished from the trans. كَرَّ، [aor. -،] (§, Mgh,) inf. n. كَرٌّ، (§,) or كُرُورٌ، (Mgh,) [or both,] *He returned.* (§, Mgh.) You say كَرَّ عَلَيْهِ، (A, K,) aor. -، (TA,) inf. n. كَرٌّ and كُرُورٌ and تَكَرَّرَ (A, K) and كَرَّرَ، (CK,) *He turned to, or against, him, or it: (A, K:) he returned to, or against, it: (TA:) the primary signification is the turning to, or against, a thing, either in person, or in act. (El-Basā'ir.)* And انْهَزَمَ ثُمَّ كَرَّ عَلَيْهِ [He was put to flight: then he returned, or turned back, against him]. (A.) And كَرَّ الْفَارِسُ، aor. -، inf. n. كَرٌّ، *The horseman [wheeled round, or about, or] fled, to wheel round, or about, and then returned to the fight: (Mgh:) [or returned to the fight after wheeling round, or about, or retiring, or being put to flight; as is implied in the phrase next preceding, from the A, and in many other examples: and simply, he charged, or assaulted: opposed to قَرَّ: see كَرَّةٌ, below.]* You say also الْجَوَادُ يَصْلُحُ لِلتَّكْرِ وَالْفَرِّ [The courser is suitable, or fit, for returning to the fight, or for charging, or assaulting, and fleeing]. (Mgh.) [And كَرَّ signifies *He, or it, returned time after time.*] You say كَرَّ اللَّيْلُ وَالنَّهَارُ [The returning of night and day time after time caused him to come to an end. (Mgh.)] Also كَرَّ عَنْهُ *He returned from him, or it. (A, K.)* And كَرَّرَ عَنْ ذَلِكَ *He returned from that. (TA.)* — كَرَّ is also trans., as well as intrans.; (§, TA;) كَرَّهُ، (aor. -، TA,) inf. n. كَرٌّ، signifying *He made, or caused, him, or it, to return: (§, Mgh, TA:) and [in like manner,] كَرَّرَهُ عَنْ كَذَا*, inf. n. كَرَّرَهُ، *he made him to return, or revert, from such a thing. (TA.)* You say كَرَّرَ عَلَيْهِ رُمْحَهُ، and قَرَّرَهُ، inf. n. كَرٌّ، [He turned back his spear, and his horse, against him]. (A.) — كَرَّ، aor. -، (§, K,) and [sec. pers. كَرَّرْتُ، aor. -، (K,) inf. n. كَرَّرَ، (§, A, K, TA,) *He uttered a sound like that of one throttled, or strangled: (§, K:) or like that of one harassed, or fatigued, or overburdened: (TA:) or he rattled in his throat (خَرَجَ) in dying: (AZ, §:) or he made a sound in his breast like خَرَجَ [or rattling in the throat in dying], (A, TA) but not the same as this latter: and thus do horses, in their breasts. (TA.) [See شَخَر.]* — Also, *He (a sick man) gave up his spirit, at death. (TA.)* — See also كَرِيرٌ, below.

2. تَكَرَّرَ، inf. n. تَكَرَّرَ (§, Mgh, K) and كَرَّرَ، (§, K,) or the latter is a simple subst., (Mgh,) or, as AA said to Abou-Sa'eed Ed-Dareer, in reply to a question respecting the difference between the measures تَفْعَالٌ and تَفْعَالٌ, the latter is a simple subst., and the former, with