

in the saying, **عَزَّكَ فَصَارَ قُصَارَ ذَلِكَ فَخَشَّ ذَلِكَ فَخَشَّ** [Thy might, or elevated rank, hath deceived thee, and the end of that has become thine ignominy: fear then thine exorbitant deed, and may-be thou wilt be made to follow a right course by this]. (Har p. 269.)

تب

1. **تَبَّ**, aor. **تَبَّ**, inf. n. **تَبَّ**, and perhaps **تَبَّبَ** and **تَبَّابًا** and **تَبَّبَ**, *He, or it, suffered loss, or diminution; or became lost: and perished, or died: as also تَبَّ, inf. n. **تَبَّبَ**: and app. **تَبَّ** also.] (M, A, K) and **تَبَّبَ** (M, K) [as inf. ns.] signify *The suffering loss, or diminution; or being lost: and perishing, or dying: or [used as subst.] loss, or diminution; or the state of being lost: and perdition, or death: (M, \*A, K:\*)* and so **تَبَّابًا**, (T, S, A, Mgh, K,) [said to be] a subst. from **تَبَّ**, with tesheed, (Mgh,) and **تَبَّبَ** and **تَبَّبَ**: (K:) or the last three signify [simply] *perdition, or death: (M:)* and **تَبَّبَ** is explained as signifying *loss, or diminution, that brings, or leads, to perdition or death: (IAth, TA:)* and so **تَبَّابًا**; (Bd in cxi. 1;) and the *causing to perish.* (T, TA.) Hence you say, **تَبَّ تَبَّابًا** [meaning, in an emphatic manner, *May he suffer loss, or be lost, or perish.*] (S.) And **تَبَّ** *May God decree to him loss, or perdition; or cause loss, or perdition, to cleave to him: (S, M, \*Mgh, \*K:\*)* **تَبَّ** being in the accus. case as an inf. n. governed by a verb understood. (S.) And **تَبَّبَ تَبَّبًا**, [in the CK **تَبَّبًا**,] meaning the same in an intensive, or emphatic, manner: (M, K:) and **تَبَّبًا**. (TA.) And **تَبَّبَتْ يَدَاهُ**, (T, S, M, K,) and **تَبَّبَتْ يَدُهُ**, aor. **تَبَّبَتْ**, (Mgh,) inf. n. **تَبَّبَتْ** and **تَبَّبَتْ**, but IDrd says that the former of these seems to be the inf. n., and the latter the simple subst., (M,) *May his arms, or hands, and his arm, or hand, suffer loss, or be lost, or perish: (T, M, Mgh, K, and Bd in cxi. 1:)* or *may he himself suffer loss, &c., (Mgh,\* and Bd ubi suprà,)* i. e., *his whole person: (Jel in cxi. 1:)* or *his good in the present life and that in the life to come.* (Bd ubi suprà.)— [Hence,] **تَبَّ** (A, TA) and **تَبَّبَ** (T, K) **† He became an old man: (T, A, K:)** the loss of youth being likened to **تَبَّابًا**. (TA.)— **تَبَّ**, [aor., accord. to rule, <sup>2</sup>,] *He cut, or cut off, a thing.* (K.) And **تَبَّ** *It was cut, or cut off.* (TA.)*

2. **تَبَّبَ**, inf. n. **تَبَّبَ**: see 1, in three places. **تَبَّبَهُ**, (inf. n. as above, S,) [*He caused him to suffer loss, or to become lost: or he destroyed him, or killed him.*] (S, K.)— *He said to him تَبَّ*: (M, K:\*) [i. e.] *he imprecated loss, or perdition, or death, upon him.* (A.)

4. **اتَّبَعَهُ اللهُ قُوَّتَهُ** **† God weakened, or impaired, or may God weaken, or impair, his strength.** (K, TA.)

10. **استَتَبَّ** **† It (a road) became beaten, or trodden, and rendered even, or easy to walk or**

*ride upon, or easy and direct.* (A.)— **† It (an affair) was, or became, rightly disposed or arranged; in a right state: (S, M, A, Mgh:)** or *it followed a regular, or right, course; was in a right state; and clear, or plain: from مُسْتَبَّبٌ applied to a road, explained below: (T, TA:) or *it became complete, and in a right state: lit. it demanded loss, or diminution, or destruction; because these sometimes follow completeness: (Har p. 35:)* or the **ب** may be a substitute for **م**; the meaning being **استَتَبَّ**. (TA.)*

R. Q. 1. **تَبَّبَ**: see 1.

**تَبَّةٌ** *A difficult, or distressing, state or condition.* (K.)

**تَبَّبَ**: }  
**تَبَّابًا**: } see 1, in several places.  
**تَبَّبَ**: }

**تَبُّونَ** *i. q. مَهْلَكَةٌ [A place of perdition, or destruction; or a desert; or a desert such as is termed مَفَاةٌ]. (K.)*— [It is also said in the K to signify *What the ribs infold: but I think it probable that this meaning has been assigned to it from its having been found erroneously written for تَبُّونَ, a dial. var. of تَبُّونَ.*]

**تَبَّ** **† An old man; (AZ, T, M, A, K:)** fem. with **ة**: (AZ, T, M, A:) and **† weak: pl. أَتَبَّابٌ**: of the dial. of Hudheyl; and extr. [with respect to analogy]. (M.) You say, **كُنْتُ شَابًّا فَصِرْتُ تَبًّا** [*I was a young man, and I have become an old man*]. (A.) And **أَشَابَةٌ أَنْتَ أُمُّ تَابَةٍ** [*Art thou a young woman or an old woman?*] (A.)— Also, (T, K,) or **تَابَ الظَّهْرُ**, (T,) **† An ass, and a camel, having galls, or sores, on his back: (T, K:)** pl. as above. (K.)— [See also **بَاتٌ**.]

**مُسْتَبَّبٌ**, applied to a road, **† Furrowed by passengers, so that it is manifest to him who travels along it: and to this is likened an affair that is clear, or plain, and in a right state.** (T.) [See the verb, 10.]

تبت

**تَبُّونَ** *i. q. تَابُونُ; (K:)* a dial. var. of the latter. (TA.) See both in art. توب.

تبر

1. **تَبَّرَ**, aor. **تَبَّرَ**, (Lth, T, M, Mgh, K,) inf. n. **تَبَّرَ**; (Lth, T, M;) and **تَبَّرَ**, aor. **تَبَّرَ**; (Mgh;) *He, or it, (a thing, Lth, T, M,) perished.* (Lth, T, M, Mgh, K.)— See also 2.

2. **تَبَّرَهُ**, inf. n. **تَبَّرَهُ**; (Zj, T, S, M, Mgh,\* K;) and **تَبَّرَهُ**, aor. **تَبَّرَهُ**, inf. n. **تَبَّرَهُ**; (K;) *He broke it: (K:) or he broke it in pieces; (S, M;) and did away with it: (M:) or he crumbled it, or broke it into small pieces, with his fingers: (Zj, T:) and he destroyed it: (Zj, T, S, Mgh, K:)* *He (God) destroyed him.* (A.)

**تَبَّرَ** [a coll. gen. n., of which the n. un. is with **ة**: *Native gold, in the form of dust or of nuggets: this is the sense in which the word is gene-*

rally used in the present day:] *broken gold: (M:)* it is not so called unless in the dust of its mine, or broken: (IJ, M:) or *gold, and silver, before it is wrought: (Lth, T, IF, Mgh:)* or *broken, or crumbled, particles of gold, and of silver, before they are wrought: when they are wrought, they are called ذَهَبٌ and فِضَّةٌ: (IAqr, T, K:)* or *uncoined gold (S, Mgh, Mgh) and silver: (Mgh:)* when coined, it is called **عَمِينٌ**: (S, Mgh:) [properly,] the term **تَبَّرَ** should not be employed save as applied to gold; but some apply it to silver also: (S:) the **تَبَّرَ** of silver, as well as of gold, is mentioned in a trad.: (TA:) or *gold (M, K) universally: (M:) and silver: (K:)* or *what is extracted from the mine, (M, K,) of gold and silver and all جَوَاهِرُ [here meaning native ores] of the earth, (M,) before it is wrought (M, K) and used: (M:) or any جَوَاهِرُ [or native ore] before it is used, of copper (Zj, T, Mgh, Mgh) and brass (Zj, T, Mgh) or iron (Mgh) &c.: (Zj, Mgh, Mgh:)* and any **جَوَاهِرُ** [or native ore] that is used, of copper and brass: (K:) the word is sometimes applied to other minerals than gold and silver, as copper and iron and lead, but generally to gold; and some say that its primary application is to gold, and that the other applications are later, or tropical: (TA:) also *broken pieces of glass.* (Zj, T, M, K.)

**تَبَّرَةُ** a dial. var. of **هَبْرَةُ**, (AO, S,) i. e. [*Scurf on the head;*] *what is formed at the roots of the hair, like bran.* (AO, S, K.)

**تَبَّارٌ** *Destruction, or perdition: (Zj, T, S, M, &c.):* inf. n. of **تَبَّرَ**. (Lth, T, M.)

**مُتَبَّرٌ** *Broken up [and] destroyed: so in [the saying in the Kur vii. 135,] هُوَلَاءَ مُتَبَّرٌ مَا هُمْ فِيهِ [As to these people, that wherein they are shall be broken up and destroyed]. (S.)— **رَأَى مُتَبَّرًا** *Counsel destroyed, or brought to nought.* (TA, from a trad.)*

**مُتَبَّرٌ** [*Destroyed;*] *in a state of destruction: (IAqr, T, K:)* and *defective, or deficient.* (IAqr, T.)

تبع

1. **تَبِعَهُ**, (S, Mgh, Mgh, K, &c.,) aor. **تَبِعَهُ**, inf. n. **تَبِعَهُ** (S, Mgh, K) and **تَبَاعَهُ**, (S, K,) *He followed; or went, or walked, behind, or after; (S, Mgh, Mgh, K:)* *him, (Mgh, Mgh, K,) or it; namely, a people, or company of men: (S:)* or [in the CK "and"] *he went with him, or it, when the latter had passed by him: (S, Mgh, Mgh, K:)* and **تَبِعَهُ** signifies the same; (Lth, S, K:\*) and so does **تَبِعَهُ**: (Lth, Mgh, K:) or **تَبِعْتَهُمْ** signifies *I overtook them, they having gone before me; (Fr,\* A'Obeyd, S, Mgh,\* K:)* as also **تَبِعْتَهُمْ**: (Fr, K:) Akh says that **تَبِعْتَهُ** and **تَبِعْتَهُ** signify the same: and hence the saying in the Kur [xxxvii. 10], **فَاتَّبَعَهُ شَهَابٌ نَاقِبٌ** [*and a shooting star piercing the darkness by its light overtaketh him*]: (S:) and the saying in the same [vii. 174], **فَاتَّبَعَهُ الشَّيْطَانُ** *and the devil overtook him: (TA:)* and