

is said in a trad. **الْكَبَادُ مِنَ الْعَبِّ**, (S, L,) i. e., *The pain, or disease, of the liver is from drinking water without sipping.* (L.)

**كَبِدًا** and **كَبِيدَاتٌ**: see **كَبِدٌ**.

**كَبَادٌ** *A certain species of the* **لَيْمُون** [citrus limon sponginus Ferrari: (Delile, Flor. Aeg. Illustr., no. 748:) a coll. gen. n.: n. un. with ة]. (TA.)

**كَبِيدٌ** † a subst. from **كَبَدٌ**, (ISd, L, K,) [in the sense of **مُكَابِدَةٌ**: see 3:] as also **كَبِيدٌ**. (MF.) Ex. of the former,

- **وَلَيْلَةٌ مِنَ اللَّيَالِي مَرَّتْ**
- **بِكَبِيدٍ كَابَدَتْهَا وَجَرَّتْ**

[*Many a night of nights has passed with a struggling against its severity: I have struggled against its severity; and it was long.*] Said by El-'Ajjāj. **طالَت جَرَّتْ** signifies *طالت*. (L.) — You also say, of adversaries in a contest, litigation, or the like, **إِنْتَهَمَ فِي كَبِيدٍ** † **مِنْ أَمْرِهِمْ** † [Verily they are in a state of struggling, contention, or strife, against mutual opposition with respect to their affair]. (A.)

**أَكْبَدٌ** Anything big, or large, and thick, in the middle. (L.) — **كَبْدَاءٌ** A she-camel large in the middle: (L:) and in like manner, a tract of sand, **زُمَّلَةٌ**. (L, K.) — **أَكْبَدٌ** Big in the upper part of the belly: (L:) a man bulky in the middle, and therefore slow in his pace: fem. **كَبْدَاءٌ**. (S, L, K.) — **كَبْدَاءٌ** Having the place of his liver rising, or prominent. (K.) — **قَوْسٌ كَبْدَاءٌ** † A bow of which the handle fills the hand: (S, A, L, K:) or, of which the part called the **كَبْد** is thick and strong. (L.) — **كَبْدَاءٌ** † A mill that is turned with the hand: (L, K:) so called because of the difficulty, or trouble, with which it is turned. (L.) = See **مَكْبُودٌ**. — **أَكْبَدٌ** A certain bird. (K.)

**مَكْبُودٌ** Hit, or hurt, in his liver. (S.) See **مَكْبُوتٌ** — **Having a complaint of his liver:** (TA:) and **أَكْبَدٌ** † signifies the same: (A, L:) or this latter, **having a pain in his liver.** (L.)

كبر

1. **كَبْرٌ**, aor. 2, (S, A, Mṣb, K,) inf. n. **كَبَّرَ** (A, Mṣb, K) and **كَبَّرَ** and **كَبَّارَةٌ**, (A, K,) *He, (TA.) or it, (Mṣb,) was, or became, great, [big, or large in body, or corporeal substance: and in years, or age; (when said of a human being, often particularly signifying he attained to puberty;) and in estimation or rank or dignity:] contr. of صَغُرَ*; (A, K;) syn. **عَظُمَ**, (S, Mṣb, K,) and **جَسُمَ**. (K.) [In the K the pret. is twice mentioned: where it is explained as signifying the contr. of **صَغُرَ**, the above inf. ns. are mentioned, as in the A: where it is explained by

**عَظُمَ** and **جَسُمَ** in the K, no inf. n. is mentioned; but in the TA it is there said that in the sense of **عَظُمَ** it relates to an affair or case, and that the inf. n. is **كَبْرٌ** and **كَبَّارَةٌ**; and that in the sense of **جَسُمَ** it relates to anything.] — **كَبْرُ الْأَمْرِ** [The affair, or case, was, or became, of great moment; it was, or became, momentous: or it signifies as in the phrase next following]. (A.) — **كَبْرٌ عَلَيْهِ الْأَمْرُ** *The affair, or case, was, or became, difficult, hard, severe, grievous, distressing, afflictive, troublesome, or burdensome, to him or in its effect upon him; syn. شَقٌّ*. (A, TA.) In this sense the verb is used in the Kur, x, 72, (TA,) and xlii, 11. (Bd, ii. 42.) And so in the Kur again, xvii, 53, **أَوْ خَلَقًا مِمَّا** **أَوْ خَلَقًا مِمَّا**, (TA,) meaning, **يَكْبُرُ فِي صُدُورِكُمْ** [Or a created thing of those which are too difficult in your minds to receive life], as being the thing most remote from capability to receive life. (Bd.) [This signification is from the primary application of the verb.]

= **كَبَّرَ**, aor. 2, inf. n. **كَبَّرَ** and **مَكْبَرٌ**, *He (a man, S, a human being, and a beast, TA, and a child, Mṣb,) became full-grown, or old, or advanced in age.* (S, K.) Hence the prov., **كَبَّرَ عَمْرُو عَنِ الطُّوقِ**: see art. **طُوقٌ**. — [In modern Arabic, and, I believe, sometimes, in classic authors, it also signifies *He became big; (said of a boy, or child, in the TA in art. رَع, &c.) i. e. attained to full growth: and to adolescence: and to puberty: see كَبِيرٌ*.] This form of the verb and that first mentioned are sometimes erroneously used, each for the other, by persons of distinction as well as by the vulgar. (TA.) — See **كَبْرَةٌ**, below. = **كَابَرْتَهُ فَكَبَّرْتَهُ**, aor. of the latter, 2: see 3. — **كَبْرَةٌ بَسَنَةٌ**, aor. 2, *He exceeded me in age by a year.* (K.) And **مَا كَبَّرْنِي إِلَّا بَسَنَةً** *He did not exceed me in age save by a year.* (IAṣr.)

2. **كَبَّرَ**, inf. n. **تَكْبِيرٌ**, *He made a thing great.* (K.) — *He magnified, or honoured; syn. عَظَّمَ*. (S) — Also, inf. n. as above, and **كَبَّارٌ**, (Sgh, K,) which latter is of the dial. of Belhārith Ibn-Kaṣb and many of the people of El-Yemen, (Sgh,) *He said* **اللَّهُ أَكْبَرُ**. (K.) See **أَكْبَرُ**, below.

3. **كَابَرْتَهُ فَكَبَّرْتَهُ**, aor. of the latter 2, [I contended, or disputed, with him for superiority in greatness, and I overcame him therein.] (A.) You say **كَابَرْتُ فُلَانًا فُلَانًا** *Such a one disputed with such a one for superiority in greatness, and said I am greater than thou.* (A.) — **كَابَرَهُ**, inf. n. **مُكَابَرَةٌ**, *He vied with him; or contended with him for superiority; syn. غَالِبَهُ*: and *he contended against him; or he contended against him, or disputed with him, not knowing the truth or falsity of what he or his adversary said; syn.*

**عَانَدَهُ**: (Mṣb:) or *he contended or disputed with him, knowing that what he himself said was false, and that what his adversary said was true.* (Kull, p. 342.) — It is said in a trad., **لَا تَكَابِرُوا** **لَا تَعَالِيُوهَا**, meaning, **لَا تَعَالِيُوهَا** [app., *Contend not ye against prayer.*] (TA.) — **كُوبِرَ فُأْبَى** [It was contended with, and refused, or would not]: said of what he would utter by a man who had an impediment in his speech. (A.) — **كَابَرَهُ عَلَى حَقِّهِ** *He denied, or disacknowledged, to him his right, or due, and contended with him for it; expl. by جَاهَدَهُ وَغَالِبَهُ*. (A, TA. [See 1 in art. جحد.] — **كُوبِرَ عَلَى مَالِهِ** *He had his property taken from him by force.* (A, TA.)

4. **إِكْبَارٌ**, (S, Mṣb, K,) inf. n. **اِكْبَرَهُ**, (S, Mṣb;) and **اِسْتَكْبَرَهُ**; (K;) *He deemed it great [or formidable; see an ex., voce فَطِحَ]; it was great in his estimation; (IJ, K;) syn. اِسْتَعْظَمَهُ*. (S, Mṣb.) — **اِكْبَرَتْ** *She brought forth a great child, or young one.* (IKṭt.) — **اُصْغِرَتْ النَّاقَةُ** **وَأُكْبِرَتْ**: see art. **صَغُرَ**.

5. **تَكَبَّرَ** and **اِسْتَكْبَرُ** (S, K) and **تَكَابَرُ** (K) *He magnified himself; behaved proudly, haughtily, or insolently; (K;) syn. تَعَظَّمَ*: (S:) or **تَكَبَّرَ** signifies, as used in the Kur, vii. 143, *he considered himself as of the most excellent of the creation, and as having rights which others have not:* (Zj:) or this verb has two significations: one of them, *he did really good and great actions, exceeding the good actions of others; and hence اِسْتَكْبَرُ* [applied to God] in the Kur, lix. 23: the other, *he affected to do such actions, and boasted of great qualities which he did not possess; as do the generality of men; and hence, مُتَكَبِّرٌ* in the Kur, xl. 37; and the verb itself in the Kur, vii. 143: and **اِسْتَكْبَرُ** is nearly syn. with **تَكَبَّرَ**, and likewise has two significations: one of them, *he endeavoured, and sought, to become great; and to do so, when the manner and place and time are such as are requisite, is praiseworthy: the other, he boasted of qualities which he did possess, and feigned such qualities; and to do so is blameable; and in this sense the verb is used in the Kur, ii. 32: (El-Baṣā'ir:) and تَكَابَرُ signifies he feigned himself great in estimation or rank or dignity, or in age.* (A, TA.) — **تَكَبَّرَ عَلَى اللَّهِ** *He magnified himself against God, by refusing to accept the truth.* (El-Baṣā'ir.) — **تَكَبَّرَ عَنْ كَذَا** *He was disdainful of such a thing; he disdained it; turned from it with disdain; he held himself above it; like تَعَظَّمَ and تَعَاظَّمَ and تَرَفَّعَ and تَجَالَّ*.]

6: see 5, in two places.  
10: see 4: = see also 5, in two places.  
**كَبْرٌ**: see **كَبَّرَ**, in two senses: = and see **كَبْرَةٌ** in three places.