

ingenuous man will patiently persevere in the exercise of hospitality and beneficence, and when the heavy burden is not laid save upon the strong full-grown he-camel, because then the camels become lean and the pasturage is scanty. (M.) — Also, and so is **أَدْبَارٌ**, a pl. [or rather the former is a coll. gen. n.] of **دَبْرَةٌ** (S, M, K,) which signifies *A gall, or sore, on the back* (M, \*Mgh, K, \*TA) of a horse or the like (M, K, TA) and of a camel, (M, Mgh,) *produced by the saddle and the like*; (Mgh;) and also *on the كَرْكْرَةٌ* [or *callous projection on the breast*] of a camel. (S and K in art. سر.) They used to say, in the Time of Ignorance, **إِذَا بَرَأَ الدَّبْرُ وَعَفَا الأَثَرُ**, explained as meaning [When] the galls on the back of the beast or upon the foot of the camel [shall heal, and the footstep, or mark, become obliterated]. (TA from a trad.) — Also inf. n. of **دَبَرَ**. (M, Mgh.)

**دَبْرٌ** (M, K) and **أَدْبَرٌ** (M) A horse or the like, (M, K,) and a camel, (M,) *having galls, or sores, (M, K,) on his back* (TA) [*produced by the saddle and the like; having his back galled*: see **دَبْرٌ**]: fem. [of the former] **دَبْرَةٌ** and [of the latter] **دَبْرَاءٌ**: and pl. [of either] **دَبْرِي**. (M, TA.) [Hence the prov.,] **هَانَ عَلَى الأَمْسِ مَا لَأَقَى الدَّبْرُ** [What he that had galls on his back experienced was a light matter to him that had a sound back]: applied to one who has an ill concern for his companion. (K.) — In the phrase **رَجُلٌ وَدَبْرٌ** [app. meaning *A man erring and perishing*], Lh says that **دَبْرٌ** is an imitative sequent to **خَسِرَ**: but [ISd says,] I think that **خَسِرَ** is a verbal epithet, and that **دَبْرٌ** is a possessive epithet. (M in art. دمر.) You say also **أَحْمَقٌ دَابِرٌ**: (T in art. بت: [see art. خسرو:]) and **دَابِرٌ** is said to be an imitative sequent to **خاسرٌ**. (TA.)

**دَبْرٌ** and **دَبْرٌ**, (the latter a contraction of the former, Mgh, [and not so commonly used, like as **دَبْرٌ** is not so commonly used as **دَبْرٌ**]) The back; syn. **ظَهْرٌ**: (S, A, B, K;) the first signification given in the [S and] A and B: pl. **أَدْبَارٌ**. (TA.) You say, **وَلَّى دَبْرَهُ** [lit., *He turned his back*; and tropically,] † *he was put to flight*. (A.) And **وَلَّى دَبْرَهُ** [lit., *He turned his back to him*; and tropically,] the same as the phrase immediately preceding. (Mgh, Mgh.) It is said in the Kur [liv. 45], **وَيَوَلُّونَ الدَّبْرَ**, [And they shall turn the back, in flight]: where **الدَّبْرُ** is used in a collective sense, agreeably with another passage in the Kur [xiv. 44], **لَا يَرْتَدُّ إِلَيْهِمْ ظَرْفُهُمْ**, (S, B.) You also say, **وَوَلَّى دَبْرَهُ** † *They turned back in flight, or being routed*. (A, TA.) — The back, or hinder part, *contr. of قَبْلٌ*, (S, A, Mgh, K,) of anything: (Mgh:) as, for instance, of a shirt. (Kur xii. 25, 27, and 28.) You say, **وَقَعَ السَّهْمُ بِدَبْرِ البَدْفِ** *The arrow fell behind the butt*. (TA in art. قبل.) — The backside; posteriors; buttocks; rump; or *podex*: and the anus: syn. **أَسْتٌ**. (K.) [It has the former of these two sig-

nifications in many instances; and the latter of them in many other instances: in the S and K in art. جعر, it is given as a syn. of **مَجْعَرٌ**, which has the latter signification in the present day. This latter signification may also be intended in the S, M, A, Mgh, and K, by the explanation "*contr. of قَبْلٌ*," as well as the "*back, or hinder part,*" of anything: for **قَبْلٌ** very often signifies the "*anterior pudendum*" of a man or woman, and is so explained. The anus is also called **حَلْفَةُ الدَّبْرِ** and **حَتَارُ الدَّبْرِ** [شرح الدَّبْرِ]. Its pl. **أَدْبَارٌ** is also applied to the *part which comprises the أَسْتُ* [or anus] and the **حَيَاءٌ** [or vulva, i. e., external portion of the female organs of generation,] of a solid-hoofed animal, and of a cloven-hoofed animal, and of that which has claws, or talons: or, as some say, of a camel, or an animal having feet like those of the camel: and the sing., to the **حَيَاءٌ** [or vulva] alone, of any such animal. (M, TT.) — † The latter, or last, part, (T, S, M, Mgh, K,) of a thing, an affair, or an event, (T, S, Mgh,) or of anything: (M, K:) pl. **أَدْبَارٌ** (M) [and **دَبَارٌ**: see **دَبْرِي**]. [See also **دَابِرٌ**.] One says, **عَلَى دَبْرِهِ**, and **فِي دَبْرِهِ**, and **جِئْتُكَ دَبْرَ الشَّهْرِ**, and **عَلَى دَبْرِهِ**, and **فِي دَبْرِهِ**, and **أَدْبَارَ الشَّهْرِ**, and **أَدْعُو لَكَ فِي أَدْبَارِ الصَّلَوَاتِ** [I will petition for thee in the latter, or last, parts, or the conclusions, of the prayers]. (A.) See also **دَبْرِي**. In the Kur [l. xxxix.], **وَأَدْبَارَ السُّجُودِ** signifies † *And in the latter parts, or the ends, of the prayers*: and **وَأَدْبَارَ السُّجُودِ** [virtually] signifies the same [i. e. *and in the ending of prostration*], and is another reading of the text: Ks and Th adopt the former reading, because every single prostration has its latter part: or, accord. to the T, the meaning is, *and in the two rek'ahs (الرُّكْعَتَانِ) after sunset*; as is related on the authority of 'Alee the son of Aboo-Tálib. (TA.) The similar expression in the Kur [lii. last verse] **وَأَدْبَارَ النُّجُومِ** is explained by the lexicologists as signifying † *And during the consecution of the stars, and their taking towards the west, to set*: but [ISd says,] I know not how this is, since **أَخَذَ**, by which they explain it, is an inf. n., and **أَدْبَارٌ** is a pl. of a subst.: **وَأَدْبَارَ النُّجُومِ**, which is another reading of the text, signifies *and during the setting of the stars*: and Ks and Th adopt this latter reading: (M:) or, accord. to the T, both mean *and in the two rek'ahs before daybreak*. (TA.) — Also The hinder part, (M,) and angle, (زاوية,) of a house or chamber or tent. (M, K.) — **عَتَقَ العَبْدَ عَن دَبْرِ** (S, K) means *The emancipation of the slave after the death of his owner*. (S, Mgh, \*Mgh.) [See 2.] — [See also **دَبِيرٌ**, of which, and of **دَبَارٌ**, **دَبْرٌ** is said in the TA in art. قبل to be a pl.].

**دَبْرَةٌ**: see **دَبْرٌ**. — Also † *A turn of evil fortune; an unfavourable turn of fortune*: or a turn to be vanquished; *contr. of دَوْلَةٌ*: (A, S, M, K:) **دَوْلَةٌ** relates to good; and **دَبْرَةٌ**, to evil: one

says, **جَعَلَ اللهُ عَلَيْهِ الدَّبْرَةَ** + [May God make the turn of evil fortune to be against him]: (A, S, T, M:) this [says ISd] is the best explanation that I have seen of **دَبْرَةٌ**: (M:) or (so accord. to the M, but in the K "and") it signifies † the *issue, or result, of a thing or an affair or a case*; (M, K;) as in the saying of Aboo-Jahl to Ibn-Mes'ood, when he [the former] lay prostrate, wounded, **لِمَنِ الدَّبْرَةُ** + *In whose favour is the issue, or result?* and was answered, "In favour of God and his apostle, O enemy of God:" (T, TA:) also † *defeat in fight*; (S, A, Mgh, K;) a subst. from **أَدْبَارٌ**, as also **دَبْرَةٌ**, (S,) and **دَابِرَةٌ**: (IAar, A, K:) you say, **كَانَتِ الدَّبْرَةُ لَهُ**, meaning † *His adversary was defeated*; and **عَلَيْهِ** meaning † *He was himself defeated*: (A:) and **لِمَنِ الدَّبْرَةُ**, meaning † *Who is the defeater?* and **عَلَى مَنْ الدَّبْرَةُ** + *Who is the defeated?* the pl. of **دَبْرَةٌ** in the last sense is **دَبَارٌ**: (TA:) which also signifies *conflicts and defeats*; (K;) as in the saying, **أَوْفَعَ اللهُ بِهِمُ الدَّبَارَ**, *God caused, or may God cause, to befall them conflicts and defeats*. (TA.) — See also **دَبْرٌ**, in two places.

**دَبْرَةٌ** The direction, or point, towards which one turns his back; *contr. of قِبْلَةٌ*. (S, K.) One says, **مَا لَهُ قِبْلَةٌ وَلَا دَبْرَةٌ**, meaning † *He has no way of applying himself rightly to his affair*. (S, K, TA.) And **لَيْسَ لِهَذَا الأَمْرِ قِبْلَةٌ وَلَا دَبْرَةٌ**, † *The right way of executing this affair is not known*. (S, A.) — See also **إِدْبَارَةٌ**. — And see **دَبْرٌ**, near the end.

**دَبْرَةٌ**: see **دَبْرَةٌ**: — and see also **دَبْرٌ**.

**دَبْرِي**: see 1.

**دَبْرِي**: see the next paragraph, in two places.

**دَبْرِي** [Backward: and hence, † late]. You say, **العَلْمُ قَبْلِي وَتَيْسَ بِالدَّبْرِي** + [True learning is prompt, and is not backward]: i. e., the man of sound learning answers thee quickly; but the backward says, I must consider it. (Th, T.) And **تَبِعْتُ صَاحِبِي دَبْرِيًّا** + *I followed my companion, fearing that he would escape me, after having been with him, and having fallen back from him*. (M.) And **شَرُّ الرَّأْيِ الدَّبْرِي** (T, S, A, K\*) † *The worst opinion, or counsel, is that which occurs [to one] late, when the want [of it] is past*; (T, S, K, \*TA;) i. e., *when the affair is past*: or **رَأَى دَبْرِيًّا** signifies *an opinion, or a counsel, not deeply looked into*; and in like manner, **جَوَابٌ دَبْرِيًّا**, *an answer, or a reply*. (M.) And **فَلَانَ لَا يُصَلِّي دَبْرِيًّا** (AZ, S, M, A, K) and **دَبْرِيًّا**, (AHeyth, K,) and the relaters of traditions say **دَبْرِيًّا**, (S,) which is said in the K to be a corruption, but it may have been heard from a good authority, and with respect to the rules of the language is chaste, for, accord. to IAth, **دَبْرِي** is a rel. n. irregularly formed from **دَبْرٌ**, (TA,) † *Such a one performs not prayer save in the last part of its time*. (AZ, S, K\*) It is said in