

دَبْرٌ; and its fem. دَبْرَاءٌ: see دَبْرٌ.

إِدْبَارٌ [originally inf. n. of 4]: see the next paragraph, in two places.

إِدْبَارَةٌ A slit in the ear [of a ewe or she-goat or she-camel], which being made, that thing [thus made, meaning the pendulous strip,] is twisted, and turned backward: if turned forward, it is termed إِقْبَالَةٌ: and the hanging piece of skin of the ear is termed إِدْبَارَةٌ [in the former case] and إِقْبَالَةٌ [in the latter case]; as though it were a زَنْبَةٌ [q. v.]; (Aṣ, Ṣ, M, \*K;) and, respectively, دَبْرٌ and إِقْبَالٌ, and دَبْرَةٌ and قِبْلَةٌ. (TA in art. قبل.) The ewe or she-goat [to which this has been done] is termed دَبْرَةٌ [in the former case] and إِقْبَالَةٌ [in the latter]: and you say of yourself [when you have performed the operation, in these two cases respectively], قَابَلْتُهَا and دَابَرْتُهَا: and the she-camel is termed ذَاتُ إِدْبَارَةٍ and ذَاتُ إِقْبَالَةٍ; (Aṣ, Ṣ, K;) and so is the ewe or she-goat; (Aṣ, T;) and the she-camel, ذَاتُ إِدْبَارٍ and ذَاتُ إِقْبَالٍ. (TA in art. قبل.)

أَدَابِرٌ A man who cuts, or severs, the ties, or bonds, of his relationship; who disunites himself from his relations; (Ṣ, K;) like أَبَاتِرٌ: (Ṣ:) one who does not accept what any one says, (AO, [who mentions أَبَاتِرٌ therewith as having the former signification,] T, Ṣ, M, K,) nor regard anything: (AO, T, Ṣ, M:) one who will not receive admonition. (IKṭṭ.) [See أَحَابِيلٌ.]

مُدْبِرٌ [Going, turning his back; turning back; &c.: see its verb, 4]. You say, مَا نَهَرَ مِنْ مُدْبِرٍ وَلَا مُدْبِرٍ They have not one that goes forward nor one that goes back. (A.) In the phrase in the Kur [ix. 25], ثُمَّ وَلْتَمِرْ مُدْبِرِينَ [Then ye turned back retreating], the last word is a corroborative denotative of state; for with every تَوَلَّى is إِدْبَارٌ. (M.) See also دَابِرٌ. — نَابٌ مُدْبِرَةٌ + A land upon which rain has fallen partially, not generally, or not universally. (TA in art. قبل.) [This explanation is there given as though applying also to اَرْضٌ مُقْبِلَةٌ, app. مُقْبِلَةٌ; but I think that there is an omission, and that the latter phrase has the contr. meaning.]

مُدْبِرَةٌ i. q. إِدْبَارٌ [inf. n. of 4, q. v.]. (M.)

مُدْبِرٌ A slave made to be free after his owner's death; (Ṣ;) to whom his owner has said, "Thou art free after my death;" whose emancipation has been made to depend upon his owner's death. (TA.)

مُدْبِرٌ [is extensively and variously applied as meaning One who manages, conducts, orders, or regulates, affairs of any kind, but generally affairs of importance]. فَاَلْمُدْبِرَاتِ أَمْرًا, in the Kur [lxxix. 5], signifies [accord. to most of the Expositors] And those angels who are charged with the managing, conducting, ordering, or regulating, of affairs. (TA. [See also Bd.]

مُدْبِرٌ, (TA,) and مُدْبِرُونَ, (Ṣ,) A man, (TA,) and people, (Ṣ,) smitten, or affected, by the [westerly] wind called الدَّبْرُ. (Ṣ, TA.) — Also, the former, Wounded: (K:) or galled in the back. (TA.) — And Possessing much property or wealth, or many camels or the like. (K.)

مُدَابِرٌ applied to a place of abode, Contr. of مُقَابِلٌ. (M.) You say, هَذَا جَارِي مُقَابِلِي and مُدَابِرِي [This is my neighbour in front of me and in rear of me]. (TA in art. قبل.) — مُدَابِرَةٌ applied to a ewe or she-goat: see إِدْبَارَةٌ: so applied, Having a portion of the hinder part of her ear cut, and left hanging down, not separated: and also when it is separated: and مُقَابِلَةٌ is applied in like manner to one having a portion of the extremity [or fore part] of the ear so cut: (Aṣ, T:) and the former, applied to a she-camel, having her ear slit in the part next the back of the neck: or having a piece cut off from that part of her ear: and in like manner applied to a ewe or she-goat: also an ear cut, or slit, in the hinder part. (M.) [It seems that a she-camel had her ear thus cut if of generous race. And hence,] نَاقَةٌ مُقَابِلَةٌ مُدَابِرَةٌ † A she-camel of generous race by sire and dam. (T, TA.) And فَلَانٌ مُقَابِلٌ † Such a one is of pure race, (Ṣ, K,) or of generous, or noble, race, (A,) by both parents: (Ṣ, A, K:) accord. to Aṣ, (Ṣ,) from الإِدْبَارَةُ and الإِقْبَالَةُ. (Ṣ, K.)

مُدَابِرٌ [act. part. n. of 3, q. v.:] † One who turns back, or away, from his companion; who avoids, or shuns, him. (Aṣ.) — Also A man whose arrow does not win [in the game called المَيْسِرُ]: (Ṣ, K:) or one who is overcome in the game called المَيْسِرُ: or one who has been overcome [therein] time after time, and returns in order that he may overcome: or, accord. to A'Obeyd, he who turns about, or shuffles, the arrows in the رِبَابَةِ in that game. (TA.) [See an ex. in a verse cited in art. حُض.]

فُلَانٌ مُسْتَدْبِرُ الْمَجْدِ مُسْتَقْبِلُهُ † Such a one is [as though he had behind him and before him honour or dignity or nobility; meaning that he is] generous, or noble, in respect of his first and his last acquisition of honour or dignity. (TA. [But it is there without any syll. signs; and with مُسْتَقْبِلُهُ in the place of مُسْتَقْبِلُهُ.])

#### دبس

4. ادْبَسَتِ الْأَرْضُ The land showed its plants or herbage: (K:) or began to show the blackness of its plants or herbage. (AHn, M, Ṣ.)

9. ادْبَسَ, inf. n. ادْبَسَاسٌ; (Ṣ, K;) or ادْبَسَاسٌ; (M;) He (a horse, Ṣ, M, K, and a sheep, or goat, M, and a bird, Ṣ) became black: (K:) or [brown; i. e.] of a colour between black and red; (Ṣ;) or black tinged, or intermixed, with redness. (M, TA.) [See ادْبَسَ and ادْبَسَاسٌ.]

11: see 9. ادْبَسَتِ الْأَرْضُ The blackness of the land became mixed with redness. (M, TA.)

دَبْسٌ Anything black. (Lth, A, K.) — [Hence, app.,] Much people; as also دَبْسٌ: (IAṣr, K:)

the former is also common to other things; (M,\* TA;) so that you say مَالٌ دَبْسٌ, meaning much property. (TA.)

دَبْسٌ: see the next paragraph.

دَبْسٌ (Ṣ, M, A, Mgh, Mṣb, K) and دَبْسٌ (M) and دَبْسٌ (K) The expressed juice of fresh ripe dates; (A, Mgh, Mṣb;) what flows from fresh ripe dates; (Ṣ;) the honey of dates; [i. e. the sweet, thick, or inspissated, juice thereof;] (M, K;) the expressed juice of dates, (M,) or of fresh ripe dates not cooked: (AHn, M:) what is called صَقْرٌ in the dial. of the people of El-Medeeneh: said by some to be the honey of fresh ripe dates: by some, what flows, or exudes, from raisins and from fresh grapes: and by some, what flows from the baskets of dates: (TA:) [see also دَبْسٌ, in an explanation of which the inspissated juice of any fruit is termed its دَبْسٌ:] also the honey of bees, عَسَلُ النَّحْلِ: so in the copies of the K and in [some of the copies of] the A; a signification not known; but [AHn] Ed-Deenawaree mentions the word دَبْسَاتٌ, and explains it as signifying "domestic bee-hives;" and by this it is seen that the application of دَبْسٌ to what bees eject may be correct: or the true reading may be عَسَلُ النَّحْلِ, with خ, as in some copies of the A; and it may be meant as explaining what precedes, meaning the expressed juice of the fruit of the palm-tree, by a kind of trope; though, as such, a useless repetition: but it is said in the O, on the authority of IDrd, that bees' honey is called دَبْسٌ: (TA:) the vulgar apply the word to [the inspissated juice of fresh ripe grapes, which resembles thick honey: and sometimes to] the honey of raisins. (MF.) — See also دَبْسٌ.

دَبْسٌ: see دَبْسٌ, in two places.

دَبْسَةٌ A colour in animals that have hair; (Mṣb;) [brownness;] or redness tinged, or intermixed, with blackness: (M, Mṣb:) it is in sheep, or goats, and in horses; (M;) [and in birds: see 9:] accord. to Hoseyn Ibn-'Abd-Allah El-Iṣbahānee, in his book on strange pigeons, greenness, or a dark, or an ashy, dust-colour, in which are redness and blackness. (TA.) [See also ادْبَسٌ.]

دَبْسِيٌّ A certain bird, (Ṣ, K,) of small size, (TA,) of a colour inclining to black, that cooes (يُقْرِقِرُ): (K, TA:) hence said by some to be the male of the يَمَامُ [or dove]: (TA:) or a species of pigeons: (M:) or a pigeon of a colour between black and red: (Mgh:) or a species of the فَوَاحِشُ [or collared turtle-doves]: (Mṣb:) fem. with ة: (Mgh, K:) [pl. دَبْسَائِيٌّ:] a rel. n. from دَبْسٌ: (Ṣ, M, Mṣb, K,\*) [see ادْبَسٌ:] or from دَبْسٌ of fresh ripe dates, but made to deviate from the form of the original, like دَهْرِيٌّ and سُهْلِيٌّ (Ṣ:) or it has the form of a rel. n. without being such. (M, TA.)

دَبْسَاتٌ Domestic bee-hives; أَهْلِيَّةٌ. (AHn, M.)