

غبر

1. غَبِرَ (S, Mṣb, K,) aor. ʔ, (S, Mṣb,) inf. n. غَبْرٌ (Mṣb, K,) *He, or it, (a thing, S) remained, lasted, or continued:* (S, Mṣb, TA:) and (Mṣb) *he (a man, JK) tarried, stayed, or waited.* (JK, Zbd, Mṣb, K.) — And *He, or it, passed, passed away, or went away.* (Mṣb, K.) It is sometimes used in this latter sense; (Mṣb;) and thus it has two contr. significations. (Mṣb, K.) — And *It was future.* (KL.) — See also 9. — غَبِرَ: see 5, last two sentences. — Also, this last, aor. ʔ, (S, K,) inf. n. غَبْرٌ (S,) said of a wound, (S, K,) *It was, or became, in a corrupt state:* (K:) or *it became in a healing state, and then became recrudescent:* (S:) or *it was always recrudescent:* and *it became in a healing state upon, or over, corruptness:* (IKṭṭ, TA:) or *it healed externally while in a withering state internally.* (L.) — And [hence, perhaps,] غَبِرَ said of a man, † *He bore rancour, malevolence, malice, or spite; or hid enmity, or violent hatred, in his heart.* (IKṭṭ, TA.)

2. غَبِرَ النَّاقَةَ: see 5. — [Hence, app., as inf. n. of the pass. verb,] التَّغْبِيرُ signifies *The milk's becoming drawn up or withdrawn [from the udder].* (TA.) — غَبِرَهُ, inf. n. تَغْبِيرٌ, *He sullied, or sprinkled, him, or it, with dust.* (K.) — See also 4, in two places. — [Hence,] تَغْبِيرٌ signifies also *A reciting of poetry, or verses, in the praising, or glorifying, of God, in which the performers trill, or quaver, and prolong, the voice;* whence the epithet مَغْبِرَةٌ; as though the persons thus called, being affected with a lively emotion, danced, and raised the dust: thus accord. to Lth: (TA:) or the saying *لَا إِلَهَ إِلَّا اللَّهُ* (IDrd, IKṭṭ, K, TA,) *in the praising, or glorifying, of God:* (K, TA:) or it signifies, (IDrd, TA,) or signifies also, (IKṭṭ, K, TA,) the *reiterating the voice in reciting [the Kur-án] &c.* (IDrd, IKṭṭ, K, TA.) Esh-Sháfi'ee is related to have said that, in his opinion, this تَغْبِيرٌ was instituted by the زَنَادِقَةُ [pl. of زَنْدِيقٌ, q. v.], in order that they might turn away [others thereby] from the [simple] praising, or glorifying, of God, and from the reciting of the Kur-án. (Az, TA.) — غَبِرَ ضَيْفَهُ, inf. n. as above, *He gave his guest, to eat, غَبْرَانُ [meaning dates thus termed]:* (TA:) the verb thus used is like تَجَحَّجَ [and تَجَحَّجَ &c.]. (L, TA.) — مَا غَبِرَتْ إِلَّا is a saying mentioned by AZ [app. meaning *She did not oppose and then acquiesce save for the purpose of obstinate disputation*]: see غَبْرٌ. (TA.)

4. اغبر *He (a man) raised the dust;* (S, Mṣb, K;) as also غَبِرَ (S, K,) inf. n. تَغْبِيرٌ. (S.) [Hence,] غَبِرَ فِي وَجْهِهِ [so, evidently, but written in the TA without any syll. signs, lit. *He raised the dust in his face;* meaning,] † *he outwent him; outstripped him; went, or got, before him.* (TA.) — And اغبر في طلب الحاجبة † *He strove, laboured, exerted himself, or employed himself vigorously or diligently, in seeking after the thing that he wanted;* (ISK, S, K;) *he hastened, made haste, or was quick, in doing so;* as though, by

reason of his eagerness and quickness, he raised the dust. (TA.) — اُغْبِرْتُ فِي الشَّيْءِ † *I set about, or commenced, doing the thing.* (IKṭṭ.) — اُغْبِرْتُ السَّمَاءَ † *The sky rained upon us vehemently.* (S, K, TA.) — See also 9.

5. تَغْبِرُ النَّاقَةَ *He milked the camel, drawing what remained in her udder;* (Z, Sgh, K, TA;) as also غَبِرَهَا. (Ham p. 527.) — Hence the following saying, of a people who had increased and multiplied, on their being asked how it was that they had increased: *كُنَّا لَا نَلْتَبِعُ الصَّغِيرَ وَلَا نَلْتَبِعُ الْكَبِيرَ* † *We used not to take the first seed of the young, nor the remainder of the seed of the old;* meaning the marrying them, from eagerness to procreate. (TA. [But ى is there omitted in both clauses, and نَلْتَبِسُ is put by mistake for نَلْتَبِعُ.]) [See also art. لَبَأ.] — And hence, (TA,) تَغْبِرُ مِنَ الْمَرْأَةِ (S, K) † *He got offspring from the woman [she being old].* (K.) It is related that a certain man, (S, K, TA,) an Arab of the desert, (Z,) 'Othmán, accord. to the K, but correctly, as in the Genealogies of Ibn-El-Kelbee, Ghanm (غَمْرٌ) with gheyn moved by fet-h, and a quiescent noon, (TA,) the son of Hābeeb (K, TA) the son of Kaṣb the son of Bekr the son of Yeshkur the son of Wāil, (TA,) married a woman advanced in age, (S, Z,) Rakāshi the daughter of 'Amir, (K,) and it was said to him, “She is old.” (S, K, TA:) whereupon he said, *لَعَلِّي أَتَغْبِرُ مِنْهَا وَلَدًا* (S, K) *May-be I shall get from her offspring:* (TA:) and when a son was born to him, he named him غَبْرٌ (S, K,) like عَمْرٌ (S;) and he became the father of a tribe. (TA.) — تَغْبِرُ also signifies *He, or it, became sullied, or sprinkled, with dust;* (TA;) as also غَبِرَ. (L.) You say also غَبِرَ التَّمْرُ † *The dates, or dried dates, became dusty.* (TA.)

9. اغبر (S, K,) inf. n. اِغْبِرَارٌ (S,) *It was, or became, dust-coloured; of a colour like dust;* (S, K;) as also غَبِرَ (K,) inf. n. غُبُورٌ and غُبُورَةٌ; (TA;) and اِغْبَارٌ (K,) inf. n. اِغْبَارٌ. (TA.) — *It (a day) became very dusty.* (Abou-'Alee, K.)

غَبْرٌ *A remain, remainder, remnant, relic, or residue,* (S, K,) of a thing; (K;) generally, of the blood of the menses, (K,) and of milk in the udder: (S, K:) as also غَبْرٌ: (Mṣb, K:) or غَبْرٌ is a pl. of غَبْرٌ: [but if so it is extr.:] (TA:) or the pl. of غَبْرٌ is اِغْبَارٌ: (S, K:) and غَبْرٌ is pl. of غَابِرٌ [used as an epithet in which the quality of a subst. is predominant]; (A'Obeyd, TA;) and signifies *remains, &c.:* (A'Obeyd, S, TA:) and غَبْرَاتٌ is a pl. pl.; i. e., pl. of غَبْرٌ. (A'Obeyd, TA.) You say *بِهَا غَبْرٌ مِنْ لَبَنِ* *In her (the camel) is a remain of milk.* (S.) And غَبْرٌ signifies *The remains [of the blood] of the menses;* (S;) as also غَبْرَةٌ. (Ham p. 37.) And غَبْرٌ المَرَضِ *The remains of the disease.* (S.) And in like manner, غَبْرٌ اللَّيْلِ (S) *The last part, and the remains, of the night.* (TA.) It is said in a

trad. of 'Amr Ibn-El-Áq, *مَا تَابَطْتَنِي الْإِمَاءُ وَلَا حَمَلْتَنِي الْبَغَايَا فِي غَبْرَاتٍ* [Female slaves did not carry me under their armpits,] i. e., female slaves did not have the office of rearing me, nor did prostitutes carry me in the remains of the rags used for the menses. (TA.) And in another trad., *غَبْرٌ أَهْلٌ*, or *فَلَمْ يَبْقَ إِلَّا غَبْرَاتٌ* † *من أهل الكتاب*, accord. to different relations, i. e. *And there remained not save remains of the people of the Scripture, or the remains &c.* (TA.) And in a trad. of Mo'áwiyeh, *بِفَنَائِهِ أَعَزُّ دَرَهَنٌ غَبْرٌ* [In the court of his house were some she-goats whose flow of milk was a mere remain of what it had been,] meaning, little. (L.) [See also غَابِرٌ.]

غَبْرٌ † *Rancour, malevolence, malice, or spite; or concealed enmity and violent hatred:* (K, TA:) like غَبْرٌ. (TA.)

غَبْرٌ *A remaining, lasting, or continuance;* (TA;) and so مَغْبِرٌ. (Ham p. 225.) — [And by some of the grammarians it is used as signifying *The future:* see also غَابِرٌ.] — Also *A certain disease in the interior of the foot of a camel.* (K.) — And *A morbid affection in a vein, that will hardly, or in nowise, be cured.* (TA.) [See also غَبْرٌ.] — دَاهِيَةُ الْغَبْرِ (said by A'Obeyd to be from the phrase جَرَحَ غَبْرٌ [q. v.], TA) means *A calamity, or misfortune, (JK, S, K,) of great magnitude, (S,) which, (JK, S,) or the like whereof, (K,) is such that no way of escape therefrom will be found:* (JK, S, K:) or *a trial, or an affliction, that will hardly, or in nowise, depart:* (TA:) or *a person who opposes thee, disagreeing with thee, and then returns, or has regard, to thy saying;* (K, TA;) whence the saying, mentioned by AZ, *مَا غَبِرْتُ إِلَّا لِطَلَبِ الْجِرَاءِ*. (TA. [See 2, last sentence.]) — صَمَاءُ الْغَبْرِ, occurring in a verse of El-Hirmáze in praise of El-Mundhir Ibn-Járood, to whom it is applied, is expl. by Z as meaning *The serpent that dwells near to a small water in a place where it collects and stagnates, and that will not be approached.* (TA.) And [it is said that] الْغَبْرُ signifies *Water little in quantity.* (O.) — Also *Dust, or earth;* syn. تَرَابٌ. (K.) [See also غَبْرٌ.]

جَرَحَ غَبْرٌ *A wound in a corrupt state:* (K:) or *that becomes in a healing state upon, or over, corruptness, and then becomes recrudescent after having healed.* (TA.) — Hence, عَرَقَ غَبْرٌ *A vein constantly becoming recrudescent;* (S, TA;) called in Pers. [and hence in Arabic] نَاسُورٌ [q. v.]. (TA.) — نَاقَةٌ غَدِرَةٌ غَبْرَةٌ *A she-camel that remains, or lags, behind the other camels in being driven.* (L in art. غدر.)

غَبْرٌ *A kind [or species] of fish;* as also غَوْبِرٌ. (O, K.)

غَبْرَةٌ *A sullyng, or sprinkle, of, or with, dust.* (TA.)

غَبْرَةٌ *Dust-colour; a colour like dust:* (S, L, K:) and *a dusty hue of complexion arising from*