

غبر

1. **غَبَّرَ**, (S, Mṣb, K,) aor. 2, (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. = **غَبَّرَ**: see 5, last two sentences. — Also, this last, aor. 2, (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*: (IKṭt, TA:) or *it healed externally while in a withering state internally.* (L.) — And [hence, perhaps,] **غَبَّرَ** said of a man, † *He bore rancour, malevolence, malice, or spite; or hid enmity, or violent hatred, in his heart.* (IKṭt, TA.)

2. **غَبَّرَ 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 verb,] **التَّغْبِيرُ** signifies *The milk's becoming drawn up or withdrawn* [from the udder].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.) = **غَبَّرَهُ**, 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 مَغْبَرَةٌ; 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, IKṭt, K, TA,] *in the praising, or glorifying, of God*: (K, TA:) or it signifies, (IDrd, TA,) or signifies also, (IKṭt, K, TA,) *the reiterating the voice in reciting* [the *Kur-án*] &c. (IDrd, IKṭt, 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.) = **غَبَّرَ صَيْفَهُ**, inf. n. as above, *He gave his guest, to eat, غَبْرَانٌ* [meaning *dates thus termed*]: (TA:) the verb thus used is like **مَا غَبَّرَتْ إِلَّا** [and **تَمَجَّحَ** &c.]. (L, TA.) = **مَا غَبَّرَتْ إِلَّا** is a saying mentioned by AZ [app. meaning *She did not oppose and then acquiesce save for the purpose of obstinate disputation*]: see **غَبَّرَ**. (TA.)

4. **اغْبَر** *He (a man) raised the dust*: (S, Mṣb, K;) as also **غَبَّرَ**, (S, K,) inf. n. **تَغْبِيرٌ**. (S.) [Hence,] **غَبَّرَ 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 **اغْبَر فِي طَلَبِ الْحَاجَةِ** † *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.) — **أُغْبِرْتُ فِي الشَّيْءِ** † *I set about, or commenced, doing the thing.* (IKṭt.) — **أُغْبِرْتُ السَّمَاءَ** † *The sky rained upon us vehemently.* (S,* K,* TA.) = See also 9.

5. **تَغَبَّرَ النَّاقَةَ** *He milked the camel, drawing what remained in her udder*; (Z, Sgh, K, TA;) as also **غَبَّرَهَا**. (Ḥam 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 نَلْتَبِي الصَّغِيرَ وَلَا نَلْتَبِي الكَبِيرَ** † *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 **لَا** is there omitted in both clauses, and **نَلْتَبِي** is put by mistake for **نَلْتَبِي**].) [See also art. **لَبَّى**.] — And hence, (TA,) **تَغَبَّرَ 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 (غَنَمٌ) with gheyn moved by fet-h, and a quiescent noon, (TA,) the son of Ḥabeeb (K, TA) the son of Kaḥb the son of Bekr the son of Yeshkur the son of Wáil, (TA,) married a woman advanced in age, (S, Z,) Rakáshi the daughter of 'Ámir, (K,) and it was said to him, “She is old.” (S,* K,* TA:) whereupon he said, **لَعَلِّي أُتَغَبَّرُ 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.) = **تَغَبَّرَ** also signifies *He, or it, became sullied, or sprinkled, with dust*; (TA;) as also **غَبَّرَ**. (L.) You say also **غَبَّرَ التَّمْرُ** † *The dates, or dried dates, became dusty.* (TA.)

9. **اغْبَر**, (S, K,) inf. n. **اغْبِرَارٌ**, (S,) *It was, or became, dust-coloured; of a colour like dust*; (S, K;) as also **غَبَّرَ**, (K,) inf. n. **غَبْرٌ** and **غَبْرَةٌ**; (TA;) and **اغْبِرَارٌ**, (K,) inf. n. **اغْبَارٌ**. (TA.) — *It (a day) became very dusty.* (Aboo-'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 **اغْبَارٌ**: (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 الْحَيْضِ** signifies *The remains* [of the blood] *of the menses*; (S;) as also **غَبْرُهُ**. (Ḥam p. 37.) 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-Áṣ, **مَا تَابَطْتَنِي إِلَّا مَا** † *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 **فَلَمَّا بَقِيَ إِلَّا غَبْرَاتٌ** † *And in another trad., 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 دَرَهْنٌ 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 **غَمْرٌ**. (TA.)

غَبْرٌ *A remaining, lasting, or continuance*; (TA;) and so **مَغْبَرٌ**. (Ḥam 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 **جُرْحٌ 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 غَبَّرَتْ إِلَّا لِطَلَبِ الْمِرَاءِ**. (TA. [See 2, last sentence.]) — **صَمَاءُ الْغَبْرِ**, occurring in a verse of El-Ḥirmáze 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. **تُرَابٌ**. (K.) [See also **غَبَارٌ**.]

جُرْحٌ 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, **عَرَقٌ غَبْرٌ** *A vein constantly becoming recrudescent*; (S, TA;) called in Pers. [and hence in Arabic] **نَاسُورٌ** [q. v.]. (TA.) = **نَاقَةٌ غَدْرَةٌ غَبْرَةٌ** *A she-camel that remains, or lags, behind the other camels in being driven.* (L in art. **غَدَرٌ**.)

غَبْرٌ *A kind* [or species] *of fish*; as also **غَبْرٌ**. (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*