

كِبْر *Greatness* [in corporeal substance, and in estimation or rank or dignity]. (IKoot, Mṣb.) — *Nobility; eminence; highness*; (K, TA;) as also **كَبْر**: (K:) *eminence, or highness, in, or with respect to, nobility*; (K;) as also **كَبْر**, with two dammebs. (TA.) — *I.q. عَظَمَة* [which, as an attribute of God, signifies *greatness, or majesty, or the like*: (see **مُنْتَبِه**)] and as an attribute of a man, *pride*: (S, Mṣb, K:) a subst. from **التَّكْبَر**: (Mṣb:) as also **كَبْرِيَاء**; (S, Mṣb, K;) a word, says Kr, of which there is not the like [in measure], except **جَرِيَاء** and **سَيِّمِيَاء**; for, he adds, as to **كَبْرِيَاء**, I think it a foreign word: (TA:) the latter [**كَبْرِيَاء**] occurs as an attribute of God, in the sense of *عَظَمَة*, (A, Mgh, Jel,) in the *Qur*, xiv. 36: (Jel:) and as an attribute of men, in the *Qur*, x. 79, where it is said to signify *proud behaviour towards others*, (Bd,) or *dominion*: (IAmb, Bd, Jel:) and both signify *pride, haughtiness, or insolence*: (K:) or the former, *self-admiration, or self-conceit*; and the holding one's self greater than others: and the latter, *disdain of submission*; an attribute to which none but God has a right. (El-Baṣā'ir.) — *Unbelief: the association of any other being with God*. So in a trad., in which it is said, that he who has in his heart the weight of a grain of mustard-seed of **كَبْر** shall not enter paradise. (TA.) — See also **كَبِيرَة**. = The main, or greater, or greatest, part of a thing; (Fr. ISk, Az, S, Mgh, K;) as also **كَبْر**, (Fr, Mgh, Sgh, K,) like **عَظْم**; (Fr;) thought by Ibn-El-Yezcedee to be a dial. form; but Az says, that the Arabs used the other form [**كَبْر**]. (TA.) So in the *Qur*, xxiv. 11, **وَالَّذِي تَوَلَّى كِبْرَهُ**, (Fr, S) *And he who took upon himself, or undertook, the main part thereof*; namely, of the very wicked lie against 'Aisheh: (Jel:) thus accord. to the "Seven Readers": and **كَبْرَهُ**, which is an extr. reading, (Mṣb,) the reading of Homeyd Ibn-El-Aṣraj, (Fr, Sgh,) and of Yaṣṣaḥib. (Sgh, Bd.) **كَبْر سِيَاسَة النَّاسِ فِي الْمَالِ**, [app. signifies *The main part of men's management is with respect to property, or camels, &c.*]. (S.)

كَبْر [The caper, or *capparis* of Linnæus;] a certain plant having thorns; (TA;) an arabicized word, from the Persian [**كَبْر**]; (S;) called in Arabic **لَصْف**, (Mgh,) or **أَصْف**: (S, K:) the vulgar say **كَبْر**. (K.) A beverage is described as made of **كَبْر** and barley: **كَبْر** is a mistranscription. (Mgh.)

كَبْر: see **كَبْر**.

كَبْر inf. n. of 1: — see also **كَبِيرَة**.

كَبْر: see **كَبِيرَة**.

كَبِيرَة, a subst. from **كَبْر**, (S,) *Oldness; age*;

old age; (S, Mṣb, K;*) as also **كَبِيرَة** and **كَبِيرَة** and **كَبِيرَة** (K) and **كَبِير** (S, K) and **كَبْر**. (TA.) The last two, the latter of which is the most common of all, are inf. ns. of **كَبْر**.] You say **عَلَتْهُ كَبِيرَة**, (S, Mṣb, K,) and **عَلَاهُ الْمَكْبَر**, and **مَكْبَرَة**, and **مَكْبَرَة**, (K,) and **مَكْبَر**, (S,) or **مَكْبَر**, (K,) and **كَبْر**, (TA,) [*Age overcame him*;] *he became old, or advanced in age*. (Mṣb.) **عَلَتْهُ كَبِيرَة** is also said, tropically, of a sword, and of the iron head or blade of a weapon, when it has become old: (TA:) or of an old iron head or blade of a weapon when spoilt by rust. (M, TA.) And **كَبِيرَة** is used by AHn with respect to dates and the like. (L.) [See also an ex. voce **حَلَقَة**.]

كَبِيرَة: see **كَبِيرَة**. = **هُوَ كَبِيرُهُمْ**, (K,) and **كَبِيرُهُمْ**, (Az, K,) so in the handwriting of AHeyth., (TA,) and **أَكْبَرْتَهُمْ**, and **أَكْبَرْتَهُمْ**, and **كَبْرَهُمْ**, and **كَبْرَهُمْ**, (K,) *He is the greatest of them* (K, TA) *in age, or in headship*: (TA:) or *he is the nearest of them in kin to his chief, or oldest, ancestor*; (K, TA;) *his intermediate ancestors being fewer in number*: (TA:) but some of these epithets are differently explained, as follows: [**هَذَا كَبِيرَة أَبِيهِ** *this is the greatest, or oldest, (أَكْبَرُ) of the children of his father*; *contr. of صِغْرَة أَبِيهِ*: (A:) and **هُوَ كَبِيرَة**, (أَكْبَرُ) *he is the greatest, or oldest, (أَكْبَرُ) of the children of his parents*: (Ks, Az:) or *he is the last of the children of his parents*; (Sh, S;) and the like is said of a female, (Sh, ISk, S,) and of a pl. number: (ISk, S;) it is like **عِجْرَة وَوَلَدَ أَبِيهِ**: (Sh, A'Obeyd, S;) or, accord. to Ks and Az, this last phrase has this meaning; but Az says, that **كَبِيرَة** means otherwise, namely, **أَكْبَر**: (TA:) and **فُلَانٌ كَبِيرَة قَوْمِهِ** *such a one is the greatest, or oldest, (أَكْبَرُ) of his people*; and the like is said of a female, and of a pl. number: (S;) and **هُوَ كَبِير قَوْمِهِ**, (S,) or **أَكْبَر قَوْمِهِ**, and **أَكْبَر قَوْمِهِ**, of the measure of **أَفْعَل**, and applied to a woman as to a man, (TA,) *he is the nearest of his people in kin to his chief, or oldest, ancestor*; (S, TA;) in which sense, **كَانَ كَبِير قَوْمِهِ** is said of El-'Abbās, in a trad., because there remained not, in his lifetime, any one of the descendants of Hāshim more nearly related to him than he: (L:) and in another trad. it is said, **الْوَلَاءُ لِلْكَبِير**, (S, Mgh, Mṣb) *the right to the inheritance of the property left by an emancipated slave belongs to the nearest in kin [to the emancipator]* (Mgh, Mṣb) *of the sons of the emancipator*; (Mgh;) i.e., when a man [who has emancipated a slave] dies, leaving a son and a grandson, the right to the inheritance of the property left by the emancipated slave belongs to the son, not the grandson. (S.)

كَبِيرَة: see **كَبِيرَة**.

كَبِيرَة: see **كَبِيرَة**.

كَبِيرِيَاء: see **كَبْر**.

كَبْرِيَة: see art. **كَبْر**.

كَبْر: see **كَبْر**.

كَبِير *Great* [in body, or corporeal substance, and in estimation or rank or dignity; *contr. of صَغِير*, but see **عَظِيم**]; (S, K;) as also **كَبِير**, as asserted by En-Nawawee and others, (TA,) and **كَبَار** (S, K) [in an intensive sense, like **عَظَام**,] and **كَبِير** and **كَبَار**: (K:) or the last signifies *excessively great*: (S, TA:) and **كَبِير** is an epithet applied to a man, and signifying *great in dignity and nobility*; (S, TA;) or *great and noble*; (Mṣb;) or *one overcoming in greatness*; (A;) or *a lord, or chief*; and the *greatest, or oldest, ancestor*: (AA:) the fem. [of **كَبِير**] is with **ة**: (K:) and the pl. is **كَبَار** (S, K) and **كَبَرَاء**, applied to men, (TA,) and **مَكْبَرَاء**, (S, K,) [or rather the last is a quasi-pl. n.,] like **مَشِيوْحَاء**; [see **شَيْخ**]; (TA;) and [of **كَبَار**] **كَبَارُونَ**. (K.) [See also **أَكْبَر**, and **مُنْتَبِه**.] You say **تَوَارَثُوا كَبِيرًا** *They inherited by degrees dignity, or nobility, one great in dignity and nobility from another great in dignity and nobility*: (S;) or *one great and noble from another great and noble*: (Mṣb:) or **عَنْ** is here used in the sense of **بَعْدَ** [after]: (TA voce **طَبَقَ**;) or *one overcoming in greatness from another overcoming in greatness*. (A.) [In the A and Mṣb, instead of **تَوَارَثُوا**, I find **وَرِثُوا**.] — *Great, or advanced, in age; old*: (A, Mṣb, TA:) and also *big*; meaning *full-grown*; and *adolescent*: (see **كَبْر**;) occurring in apposition to **بَالِغٌ** in art. **بَرَك** in the S; and often, like **بَالِغٌ**, when applied to a human being, signifying *one who has attained to puberty*; opposed to **صَغِير**:] fem. with **ة**: and pl. **كَبَار**. (Mṣb.) — [Hence,] *A teacher, and master*: so in the *Qur*, xx. 74, and xxvi. 48: (Ks:) and the *most knowing, or learned, of a people*: so in the *Qur*, xii. 80. (Mujāhid.) — *Difficult, severe, grievous, distressing, afflictive, troublesome, or burdensome*: (TA:) fem. with **ة**; occurring in this sense in the *Qur*, ii. 42. (Bd, TA.) [The fem. is often used in the present day as an epithet in which the quality of a subst. predominates, meaning, *An affair, or a matter, that is difficult, severe, grievous, &c.*] — **الْكَبِير** as an epithet applied to God is *syn. with العَظِيم* [signifying *The Incomparably-great*]. (TA in art. **عَظْم**.)

كَبِيرَة *A foul, or an abominable, sin, or crime, or offence, forbidden by the law, of great magnitude; such as murder and adultery or forni-*