

falsity is attributable to the valour of the sons of such a one]. (§.) — **لَيْسَ لَوْفَعَتَهَا كَادِبَةٌ** [Kur lvi. 2.] signifies *There shall be no rejecting its happening [as a falsity]: كاذبة* being here an inf. n.: (Fr) or كاذبة is here a subst. put in the place of an inf. n., like عاقبة and عافية and باقية. (§.) — **لَا مَكْدَبَةَ** and **لَا كُذْبِي** and **لَا كُذْبَانَ** and **لَا كُذْبَانَ لَكَ** and **لَا كُذْبِي لَكَ** and **لَا تَكْذِيبَ** [There is no accusing thee of lying; or making thee a liar: (TA:)] [and in like manner] **لَا كُذْبَانَ** and **لَا كُذْبِي** signify **لَا تَكْذِيبَ** [There is no accusing thee of lying; or making thee a liar. (Lb.)] **تَكَاذِيبُ الشِّعْرِ** [The lies of poetry]. (TA.) — **جَاؤُوا عَلَى قَمِيصِهِ بَدْرٍ كَذِبٍ** [Kur xii. 18, They brought, upon his shirt, false blood]: كذب here means **مَكْذُوبٌ**: (Fr and Abu-l-'Abbás:) or is for **كُذِبَ** ذِي, meaning **مَكْذُوبٌ فِيهِ**: (Zj:) or the blood is termed كذب because he (Jacob) was told a lie thereby. (Akh.) See another reading in art. كذب.

**كُذِبَ**: see **كُذْبِي**.

**كُذْبَانَ**: see **كُذِبَ**.

**كُذْبَانَ**: see **كُذِبَ**.

**الْكُذُوبُ** and **الْكُذُوبَةُ** † Names of the soul. (AZ, K.) See 1. — **صَدَّقْتَهُ الْكُذُوبُ** [The soul (i. e. his soul) told him truth:] *the soul diverted him, or hindered him, or held him back, from an undertaking, causing him to imagine himself unable to prosecute it.* (TA.) One says so of a man who threatens another, and then belies himself, and is cowardly and weak. (AA.) Fr cites this hemistich:

• **حَتَّى إِذَا مَا صَدَّقْتَهُ كُذْبُهُ** •

Until, when his souls told him the truth, or diverted him, &c.: the poet assigning souls to the person spoken of because of the several opinions of the soul. (TA.)

**كُذِبَ**: see **كُذَابٌ**.

**كُذَابٌ**: see **كُذَابٌ**.

**كُذَابَةٌ** † A piece of cloth that is dyed of various colours, or figured, as though it were embroidered, and stuck to the ceiling of a chamber: so called because one would imagine that it [meaning what is figured] is upon the ceiling, whereas it is upon a piece of cloth beneath the ceiling. (A, L.)

**كُذَابٌ** and **كُذَابٌ** (fem. with ة, TA,) and **كُذُوبٌ** and **كُذْبَةٌ** (§, K) and **كُذُوبَةٌ** and **كُذْبَانٌ** (like **تَصَدَّقَ**, TA) and **كُذْبَانَ** (K) and **كُذْبَانَ** (§, K) and **كُذْبَانَ** (Az, K) and **كُذْبَانَ** and **كُذْبَانَ** and **كُذْبَانَ** and **كُذْبَانَ** (§, K; neither of which last two words has its like in measure, IJ) and **كُذْبَانَ** (K) epithets, applied to a man,

from **كُذِبَ** "he lied, &c.:" (§, K, &c. :) [the first word a simple epithet, signifying *Lying, &c.*; or a liar: each of the others an intensive epithet, signifying *Lying, &c., much; mendacious; or a great, or habitual, liar*]. Pl. of the first word [**كُذِبُونَ** and **كُذِبٌ**]; and of the third, **كُذِبَ**: (§:) or, accord. to some, the last is pl. of **كُذِبَ**, contr. to analogy; or pl. of **كُذَابٌ**, which is an inf. n. used as an intensive epithet. (MF.) — See **كُذِبَ** — **نَاصِيَةِ كَادِبَةٍ** [in the Kur xvi. 16.] signifies *ناصية كاذبة صاحبها* [By] a forelock whose owner is a liar. (TA.) — Of the same kind is the expression **رُؤْيَا كُذُوبٌ**, meaning **رُؤْيَا صَاحِبِهَا كَادِبٌ** [A dream whereof the dreamer finds it to be false, or vain; i. e. a false, or vain, dream]. (TA.) [See also a verse cited voce **خِيَالٌ** — **إِنَّ الْكُذُوبَ قَدْ يَصْدُقُ** — **خِيَالٌ** — **وَصِدْقٌ** [Verily the habitual liar in some few instances speaks truth]. A proverb. (TA.) — **نَاقَةٌ** **كُذِبَ**, and **مَكْدَبَةٌ**, † A she-camel that, being covered by the stallion, raises her tail, and then returns without conceiving. (En-Nadr, K.) — **مَكْدُوبَةٌ** [? (see **مَكْدُوبَةٌ**), **حَمِيْلَةٌ كَادِبَةٌ**] † A charge that is followed up with cowardice and retreating. (TA.) — **الْكُذْبَانُ** An epithet applied to Museyimeh El-Hanafee and El-Aswad El-Ansee. (K.) [Each of them is called **الْكُذَابُ**.]

**أَكْذَبُ** [More and most, lying, or mendacious]: see an ex. voce **سَهِيْلَةٌ**.

**أَكْذُوبَةٌ**: see **كُذِبَ**.

**تَكَاذِيبٌ** and **تَكْذَابٌ**: see **كُذِبَ**.

**مَكْدَبَةٌ**: see **كُذِبَ**.

**مَكْدُوبَةٌ**: see **كُذِبَ**.

**مَكْذُوبٌ**: see **كُذِبَ** — [One to whom a lie, falsehood, or untruth, is told: see **كُذِبَ**.] Ex.

• **كُلُّ أَمْرِي بِطَوَالِ الْعَيْشِ مَكْذُوبٌ** •

Every man, in respect of the length of life, is lied to [by his own soul]. A proverb. (Meyd, &c.) — **قَوْلٌ مَكْذُوبٌ** [originally **فِيهِ مَكْذُوبٌ**] A false saying, or lie; [lit.] a saying in which a falsehood, or lie, is told. (M, TA, voce **مَقْتُوتٌ**.)

**مَكْدُوبَةٌ**: see **كُذِبَ**. — A weak woman. (IAgr, K.) — A virtuous woman. (TA.)

**مَكَاذِبٌ** [signifying lies, falsehoods, or untruths,] is said to be a word that has no proper sing.: or it is pl. of **كُذِبَ**, contr. to analogy: or its sing. is **مَكْدُوبٌ**: like as is said of **مَحَاسِنٌ** and **مَذَاكِرٌ** &c. (MF.)

كر

1. **كُرٌّ**, i. e. **كُرٌّ** بِنَفْسِهِ, as distinguished from the trans. **كُرٌّ**, [aor. - ,] (§, Mgh,) inf. n. **كُرٌّ**, (§, Mgh,) or **كُرُّورٌ**, (Mgh,) [or both,] *He returned.* (§, Mgh.) You say **كُرٌّ عَلَيْهِ** (A, K,) aor. - , (TA,) inf. n. **كُرٌّ** and **كُرُّورٌ** and **تَكْرَارٌ** (A, K) and **كُرْبِيرٌ**, (CK,) *He turned to, or against, him, or it: (A, K:) he returned to, or against, it: (TA:) the primary signification is the turning to, or against, a thing, either in person, or in act.* (El-Basáir.) And **انْهَزَمَ ثُمَّ كُرَّ عَلَيْهِ** [He was put to flight: then he returned, or turned back, against him]. (A.) And **الْفَارِسُ**, aor. - , inf. n. **كُرٌّ**, *The horseman [wheeled round, or about, or] fled, to wheel round, or about, and then returned to the fight: (Mgh:) [or returned to the fight after wheeling round, or about, or retiring, or being put to flight; as is implied in the phrase next preceding, from the A, and in many other examples: and simply, he charged, or assaulted: opposed to فَرٌّ: see كَرَّةٌ, below.]* You say also **الْجَوَادُ يَصْلُحُ لِلتَّكْرِ وَالْفَرِّ** [The courser is suitable, or fit, for returning to the fight, or for charging, or assaulting, and fleeing]. (Mgh.) [And **كُرٌّ** signifies *He, or it, returned time after time.*] You say **أَفْتَاهُ كُرَّ اللَّيْلِ وَالنَّهَارِ** [The returning of night and day time after time caused him to come to an end. (Mgh.)] Also **كُرَّ عَنْهُ** *He returned from him, or it.* (A, K.) And **كُرَّ عَنْ ذَلِكَ** *He returned from that.* (TA.) **كُرٌّ** is also trans., as well as intrans.; (§, TA;) **كُرَّهُ**, (aor. - , TA,) inf. n. **كُرٌّ**, signifying *He made, or caused, him, or it, to return: (§, Mgh, TA:) and [in like manner,] عَنْ كُرَّوهُ **كُرَّوهُ**, inf. n. **كُرَّوهُ**, *he made him to return, or revert, from such a thing.* (TA.) You say **كُرَّ عَلَيْهِ رُمْحُهُ**, and **قَرَسَهُ**, inf. n. **كُرٌّ**, [He turned back his spear, and his horse, against him]. (A.) **كُرٌّ**, aor. - , (§, K,) and [sec. pers. **كُرَّتْ**,] aor. - , (K,) inf. n. **كُرْبِيرٌ**, (§, A, K, TA,) *He uttered a sound like that of one throttled, or strangled: (§, K:) or like that of one harassed, or fatigued, or overburdened: (TA:) or he rattled in his throat (حَسْرَجٌ) in dying: (AZ, S:) or he made a sound in his breast like حَسْرَجَةٌ [or rattling in the throat in dying], (A, TA) but not the same as this latter: and thus do horses, in their breasts. (TA.) [See شَخْرَ.]* — Also, *He (a sick man) gave up his spirit, at death.* (TA.) — See also **كُرْبِيرٌ**, below.*

2. **تَكْرَارٌ**, inf. n. **تَكْرِيرٌ** (§, Mgh, K) and **كُرَّوهُ**, (§, K,) or the latter is a simple subst., (Mgh,) or, as AA said to Aboo-Sa'eed Eḍ-Ḍareer, in reply to a question respecting the difference between the measures **تَفْعَالٌ** and **تَفْعَالٌ**, the latter is a simple subst., and the former, with