

And **أَغْبَطَ عَلَيْنَا الْمَطَرُ** † *The rain continued upon us incessantly, rain following close upon rain.* (Abou-Kheyreh.) — And **أَغْبَطَ النَّبَاتُ** † *The herbage covered the land, and became dense, as though it were from a single grain.* (K, TA.)

8. **اَغْبَطَ** *He was, or became, regarded [with unenvious emulation, i. e.,] with a wish for the like of his condition, without its being desired that it should pass away from him: (S:) or he was, or became, in such a condition that he was regarded with a wish for the like thereof, without its being desired that it should pass away from him: (Taj el-Magadir, TA:) or he rejoiced, or became rejoiced, in being in a good condition; (K;) or in blessing bestowed upon him: (TA:) or he was grateful, or thankful, to God for blessing, or bounty, bestowed upon him: (L:) and the same, (K,) or † اَغْبَطَ, inf. n. اِغْبَاطٌ, accord. to the L, (TA,) he was, or became, in a good state or condition; in a state of happiness; (L, K;) and of enjoyment, or wellbeing. (L.) You say, مَا نَقَى لِقَى **يَغْبِطُ عَلَيْهِ** [He met with, or experienced, that for which one would be regarded with unenvious emulation, i. e., with a wish to be in the like condition, without its being desired that it should pass away from him]. (TA in art. فَوْز.) = The saying,*

• **خَوَى قَلِيلًا غَيْرَ مَا اَغْبِطَ** •

cited by Th, but not expl. by him, is held by ISd to mean [*He (referring to a camel) lay down, or did so making his belly to be separated somewhat from the ground*], not resting upon a wide **غَبِطَ** [q. v.] of ground, but upon a place not even, and not depressed. (TA.)

غَبِطَ [originally an inf. n.]: see **غَبِطَةٌ**. = Also, and † **غَبِطَ**, *Handfuls of reaped corn or seed-produce: pl. غُبُوطُ, (K, TA,) and, it is said, غَبِطَ: or [rather] accord. to Et-Tāfīf, غُبُوطُ signifies the handfuls which, when the wheat is reaped, are put one by one; and غَبِطَ is the sing.: or, as AHn says, غُبُوطُ signifies the scattered handfuls of reaped corn or seed-produce; one of which is termed غَبِطَ. (TA.)*

غَبِطَ: see the next preceding paragraph.

غَبِطَةٌ *A strap in the [leathern water-bag called] مَزَادَةٌ, (Ibn-Abbād, O, K,) like the شَرَاك [of the sandal], (Ibn-Abbād, O,) which is put upon the extremities of the two skins [whereof the مزادة is mainly composed] and then strongly sewed. (Ibn-Abbād, O, K.)*

غَبِطَةٌ *A good state or condition; (S, L, Msh, K;) a state of happiness; (L, K;) and of enjoyment, or wellbeing; (L;) as also † غَبِطَ, in the saying, اللَّهُمَّ غَبِطْ لَنَا هَبِطًا, meaning, O God, we ask of Thee a good state or condition [&c.], (S, K,) and we put our trust in Thee for preservation that we may not be brought down from our state, (S, TA,) or that we may not be abased and humbled: (TA:) or place us in a station for which we may be regarded [with unenvious emulation, i. e.,] with a wish to be in the like condition without its being desired that it should pass away from*

us, (K, TA,) and remove from us the stations of abasement and humiliation: (TA:) or [we ask of Thee] exaltation, not humiliation; and increase of thy bounty, not declension nor diminution. (TA.) [See also 1, second sentence.]

سَمَاءٌ غَبِطَى † *A sky raining continually (Jm, K) during two or three days; (Jm;) as also غَمِطَى. (TA.)*

غَبُوطٌ *A she-camel whose fatness is not to be known unless she be felt with the hand. (K, TA.)*

رَحْلٌ غَبِيطٌ *A [camel's saddle of the kind called] رَحْلٌ, (S, Msh,) for women, (S,) upon which the [vehicle called] هَوْدَج is bound: (S, Msh:) or an elegant kind of رَحْل, depressed in its middle: (TA:) or a vehicle like the pads (أَكْف) [in the CK, erroneously, أَكْف] of the [species of camels called] بَخَاتِي, (K,) which is tented over with a [framework such as is called] شِجَار, and is for women of birth: (Az, TA:) or, as some say, of which the pad (قَتَب) is made not in the [usual] make of pads (أَقْتَاب): (TA:) or a رَحْل of which the pad (قَتَب) and the [curved wooden parts called] أُنْحَاء are one [i. e., app., conjoined]: (K:) pl. غَبِيطٌ. (S, Msh, K.) The pl. is also applied to the pieces of wood in camels' saddles; and to such are likened Persian bows, (S, TA,) because of their curvature. (IAth.) — [Hence,] † *Depressed land or ground: (S, K:) or a wide and even tract of land of which the two extremities are elevated, (K,) like the form of the camel's saddle so called, of which the middle is depressed: (TA:) also † a channel of water furrowed in a tract such as is termed قَف, (K, TA,) like a valley in width, having between it and another such channel meadows and herbage: pl. as above. (TA.)**

غَابِطٌ act. part. n. of 1, (S, K,) as expl. in the first sentence: (S:) = and also as expl. in the second sentence: (K:) pl., accord. to the K, غَبُطٌ, like كُتَبٌ; but correctly, غَبِطٌ, like سَكَّرٌ, as in the L. (TA.)

فَرَسٌ مُغَبِطٌ † *A horse high in the withers; likened to the form of the غَبِيط; accord. to Lth: in the A, as though he had on him a غَبِيط. (TA.)* — **أَرْضٌ مُغَبِطَةٌ**, with fet-h, (K,) i. e., in the form of the pass. part. n., not with fet-h to the first letter, (TA,) *Land covered with dense herbage, as though it were from a single grain. (AHn, K.)* — **سَبْرٌ مُغَبِطٌ** † *Journey continued without rest; as also مُغَبِطٌ. (ISh.)*

حُمَى مُغَبِطَةٌ: *Continual fever. (TA.)*

مُغَبِطٌ and **مُغَبِطٌ** *Regarded [with unenvious emulation, i. e.,] with a wish for the like condition, without its being desired that it should pass away from him: (S, TA:) in a good state, or condition; in a state of happiness; and of enjoyment, or wellbeing; as also † مُغَبِطٌ. (TA.)*

مُغَبِطٌ and **مُغَبِطٌ**: see the next preceding paragraph.

غُبُق

1. **غَبَقَهُ**, (S, O, K,) aor. † (S, O, TA) and †, (TA,) inf. n. غَبَقٌ; (O, TA;) and † **غَبَقَهُ**, inf. n. تَغْبِيقٌ; (TA;) *He gave him to drink an evening-draught, or what is termed a غَبُوق. (S, O, K, TA.)* لَا أَغْبِقُ قَبْلَهَا أَهْلًا وَلَا مَالًا, in a trad. respecting the companions of the cave [to which allusion is made in the Kur ix. 40], in which the verb is thus written by El-Yoonceene with kesr to the ب, means *I did not give to drink to any one [of family nor of cattle] the share [of the evening-draught] of milk of them two. (TA.)*

2: see the next preceding paragraph. One says also **غَبَقَ الإِبِلَ** and **الْغَنَمَ**, *He gave to drink to the camels, and the sheep or goats, in the evening: or he milked them in the evening: and انشَأَ غَبَقٌ he milked the she-camel after sunset. (TA.)* [See also 5.]

5. **تَغْبِقُ** *He milked in the evening. (Lh, O, K.)* [See also what next precedes.] — And *He drank in the evening. (TA.)* [See also what next follows.]

8. **اَغْبَقَ**, (S, O, K,) inf. n. اِغْبَاقٌ, (TA,) and **مُغَبِّقٌ** may be an inf. n. as well as a n. of place, (O, K,) *He drank an evening-draught, or what is termed a غَبُوق. (S, O, K.)* [See also what next precedes.] — And *He drank her (a camel's) milk in the evening. (TA.)* — See also 2.

غَبَقَةٌ *A single case of the evening-drink, or of what is termed غَبُوق. (TA.)*

غَبَقَةٌ *A string, or cord, (IDrd, O, K,) or a plaited thong (عَرَقَةٌ), (IDrd, O,) which is tied to the transverse piece of wood upon the hump of the bull [in the TA of the camel, or, accord. to the T, of the bull,] when he [draws the plough that] turns over the ground for cultivation, or is used for the drawing of water [to irrigate land in the manner expl. voce سَانِيَةٌ, in order that the piece of wood may be firm. (IDrd, O, K.)*

غَبَقَانٌ, applied to a man, and **غَبَقَى** [for which the CK has غَبَقَا], applied to a woman, (O, K, TA,) epithets similar to **صَبَحَانٌ** and **صَبَحَى**, (O,) irregularly formed, for **فَعَلَانٌ** is not to be formed from **فَعَّلَ** nor from **تَفَعَّلَ**, (TA,) *Who has drunk an evening-draught, or what is termed a غَبُوق. (K.)*

غَبُوقٌ *An evening-draught; i. e. a draught, drink, or potation, [and particularly of milk, but also applied to one of water, and of wine, &c.,] that is drunk in the evening, or the last, or latter, part of the day. (S, O, K.)* [See also صَبُوح.]

See an ex. in a verse of Khuzaz Ibn-Lowdhān cited voce كَذَبٌ. One of the Arabs said to a companion of his, **كَادِبًا فَشَرِبْتَ غَبُوقًا**, *If thou be lying, then mayest thou drink a cold evening-draught*; meaning, may there not be milk for thee, so that thou shalt drink water not mixed with anything; this being called by him **غَبُوق** by way of comparison: or meaning, may that be to thee in the place of **غَبُوق**. (TA.)