

TA;) and **أَغْبَسَ** (K,) in some copies of the K, erroneously, **أَغْبَسَ**; (TA;) and **أَغْبَسَ**; (Aq, K;) *It (the night, TA) was, or became, dark.* (K.) [See also **غَبَسَ**.] **غَبَسَ وَجْهَهُ** *He blackened his face.* (TA.)

4: see 1. — **اِغْبَسَ الدُّرْبُ**, inf. n. **اِغْبَاسٌ**, [The wolf was, or became, of the colour termed **غَبَس**, and **غَبْسَة**.] (TA.)

11: see the first paragraph.

غَبَسَ The darkness of the end, or last part, of the night; as also **غَبَسَ**: (Lth:) or the darkness of the beginning, or first part, of the night; and **غَبَسَ**, that of the end, or last part, thereof: (TA:) or the former has the first of the above-mentioned significations; as also **غَبَسَ**; and **غَبَسَ**, the second of those significations. (El-Khattābee, MF.) [See also **غَبَسَ**.] And Darkness [absolutely]; as also **غَبْسَة**: or **غَبْسَة** both signify whiteness in which is a duskiness or dinginess: (K:) or the former, (S,) and **غَبْسَة** the latter, (A,) a colour like that of ashes; (S, A;) i. e., whiteness in which is a duskiness or dinginess: (S:) or **غَبْسَة** the latter, a hue between dust-colour inclining to black and dust-colour properly so called: (IDrd:) or a colour between black and yellow. (TA.) [See also **غَبَسَ**.]

غَبْسَة: see **غَبَسَ**, in four places.

لَا آتِيكَ مَا غَبَا غُبَيْسٌ means *I will not come to thee ever*: (S, K:) but the origin of this saying is unknown: (K:) IAqr said that he knew it not: (S:) or, accord. to him, it means, *while time lasts*: it seems that he did not know it at first, and then thus explained it: (T, TA:) accord. to some, **غُبَيْسٌ** is an abbreviated dim. of **أَغْبَسَ**, and means *the wolf*; (S, K;*) and **غَبَا** is originally **غَبَا**, the **ل** being substituted for one of the letters of duplication, as in **تَقَضَّى** for **تَقَضَّى**; (S;) and the saying means *I will not come to thee as long as the wolf comes now and then (يَأْتِي غَبَاً) to the sheep or goats.* (S, K;*)

أَغْبَسَ Ash-coloured; (Mgh;) of a colour like that of ashes; (S;) of a dingy, or dusky, white; applied to a wolf: (S, K;) or it is an epithet applied to any wolf: or, applied to a wolf, light, or active, and greedy: fem. **غَبْسَاء**: (TA:) pl. **غَبْسَات**. (K.) — Applied to an ass, *Black.* (TA.) — **وَرْدٌ أَغْبَسَ**, applied to a horse, [app., *Of a dusky bay colour*;] i. q. **سَمْدٌ**; (Mgh, K;) *what the Persians call by the latter term*: (S, TA:) it is [a colour] desired by them. (TA.)

غَبَسَ

1. **غَبَسَ**, aor. **غَبَسَ**, (inf. n. **غَبَسَ**; TK) and **أَغْبَسَ**; *It (the night) had somewhat remaining of it*: (K, TK:) or *was dark in its end, or last part*, (O, K, TK,) *with a darkness intermixed with whiteness*: (TK:) or both of these verbs; (TA;) or **غَبَسَ**, (aor. **غَبَسَ**; TA) and **أَغْبَسَ**; (A'Obeyd, O, TA;) *it (the night) was, or became, dark*, (A'Obeyd, O, TA,) *in its end.* (O.)

[See also **غَبَسَ**, below: and see **غَبَسَ**.] **غَبَسَهُ** (aor. **غَبَسَ**, TA) i. q. **غَشَمَهُ** [*He wronged him, &c.*] (Aboo-Malik, O, TA. [See also 5.]) — And *He deceived him, عَنْ حَاجَتِهِ* [of the object of his want]. (Lh, O, TA.)

4: see 1, in two places.

5. **تَغَبَسَهُ** *He wronged him*: (O, K: [see also 1:]) or *he made a false claim upon him*: (K, TA:) or so **تَغَبَسَهُ بِدَعْوَى بَاطِلَةٍ**: (O:) so says Aq: (O, TA:) and **تَغَبَسَهُ** is a dial. var. thereof. (TA.)

غَبَسَ The darkness [or duskiness] of the end, or last part, of the night; (S, K;) as also **غَبْسَة**: (K, TA:) or of the part next to daybreak: or when daybreak commences: and sometimes in the beginning, or first part, of the night: (TA:) or the remains of darkness mixed with the whiteness of daybreak, so that the true dawn (**الْخَيْطُ الْإِبْيَضُ**) becomes distinguished from the false dawn (**الْخَيْطُ الْأَسْوَدُ**); as also **غَبَسَ** and **غَبَسَ**: (Az, TA:) or a remaining portion of the night; (S, K;) as also **غَبَسَ الصُّبْحُ**: (Mgh:) or intense darkness: pl. **أَغْبَاسٌ** and **أَغْبَاسُ اللَّيْلِ** (S, Mgh, K.) both signify *The remains of the night.* (Yaḥkoob, TA.) [See also **غَبَسَ**.]

أَغْبَسَ: see **غَبَسَ**.

غَبْسَة: see **غَبَسَ**. — Also *Intense blackness with smoothness*; like **دَلْمَة**; in the colours of beasts or horses and the like. (TA.)

غَابَسَ A wronger, &c., syn. **غَاشَرَ**, (AZ, O, TA,) in the K, erroneously, **غَامَسَ**, (TA,) of others: (AZ, O, TA:) and a dishonest adviser, syn. **غَاشٌ**, (K, TA,) of them: (TA:) and a deceiver. (K, TA.)

أَغْبَسَ A dark night; as also **غَبَسَ**. (IDrd, K.) — A beast or horse or the like of the colour termed **غَبْسَة**: fem. **غَبْسَاء**. (TA.)

غَبَطَ

1. **غَبَطَهُ** aor. **غَبَطَ**, (S, K,) inf. n. **غَبِطَ**, (S,) *He felt with his hand his (a ram's) أَلْيَة* [i. e. rump, or tail, or fat of the tail,] *in order to see if he were fat or not*: (S, K:) and *he felt it (his back) with his hand in order to know whether he were lean or fat*: (Lth, K;*) and in like manner the verb is used in relation to a she-camel. (TA.) — **غَبِطَهُ**, aor. **غَبِطَ**; (ISk, Az, S, Mṣb, K;) and **غَبِطَهُ**, aor. **غَبِطَ**; (Ibn-Buzurj, Sgh, K;) inf. n. **غَبِطَ** (ISk, Az, S, Mṣb, K) and **غَبِطَهُ**, (S, K,) or the latter is a simple subst.; (Mṣb;) *He regarded him [with unenvious emulation, i. e.] with a wish for the like of his condition*, (ISk, Az, S,) meaning a good condition, (Az,) or for the like of that which he had attained, (Mṣb,) or for a blessing, (K,) and that it might not pass away, (ISk, K,) or without desiring that it should pass away, (Az, S, Mṣb,) from the latter person: (ISk, Az, S, Mṣb, K:) the doing so is not **حَسَدٌ**, (Az, S, Mṣb,) for this implies the desire that what is wished for

may pass away from its possessor; (Az, Mṣb;) or it is a kind of **حَسَدٌ**, of a more moderate quality: (Az:) or **غَبِطَ** and **غَبِطَ** have the signification shown above, and are also syn. with **حَسَدٌ**; (K;) this latter meaning is assigned to **غَبِطَ** by IAqr; and it is said that the Arabs use **غَبِطَ** in the sense of **حَسَدٌ** metonymically; (TA;) [so that **غَبِطَهُ** and **غَبِطَهُ** may also mean *he envied him*; &c.; see an ex. in a prov. cited voce **بَطْنٌ**; but it is said that] **حَسَدٌ**, when it is for courage and the like, is syn. with **غَبِطَ**, and then it implies admiration, without a wish that the thing admired may pass away from its possessor. (Mṣb in art. **حَسَدٌ**.) You say, **غَبِطَهُ بِهِ**, (S,) and **عَلَيْهِ**, (IAth,) and **فِيهِ**, (Mṣb,) *He regarded him with a wish for the like of it*, meaning a thing or state which he had attained, without desiring that it should pass away from the latter person. (S, IAth, Mṣb.) Mohammad was asked, “Does **الْغَبِطُ** injure?” and he answered, “Yes, like as **الْخَيْطُ** injures:” or, accord. to the relation of A'Obeyd, “No, save as **الْخَيْطُ** injures the [trees called] **عِصَاهُ**.” (Az, TA:) [see **حَبَطَ**:] by **الْغَبِطُ** meaning, accord. to some, **الْحَسَدُ**: (TA:) or a kind thereof, of a more moderate quality; injurious, but not so injurious as **الْحَسَدُ** whereby one wishes that a blessing may pass away from his brother; **الْغَبِطُ** meaning the beating off the leaves of trees; after which they become replaced, without there resulting any injury therefrom to the stock and branches: moreover, **الْغَبِطُ** sometimes occasions the smiting of its object with the evil eye. (Az, TA.) [See also **غَبِطَ**, below.] — Accord. to IKt, **غَبِطَ** signifies also *He lied*; but perhaps it is a mistranscription for **عَبَطَ**, which has this meaning; for it is not mentioned by any other. (TA.)

2. It is said in a trad., **جَاءَ وَهُمْ يُصَلُّونَ فَجَعَلَ يُغَبِطُهُمْ**; thus it is related, meaning, [*He came to them while they were praying, and he began to incite them to wish for the like of that action*: if related without teshdeed, [**يُغَبِطُهُمْ**], the meaning is, *to regard them with a wish for the like condition*, because of their forwardness to prayer. (Nh, K.)

4: see 8. — **اِغْبَطَ الرَّحْلَ عَلَى ظَهْرِ الْبَعِيرِ**, (S,) or **عَلَى الدَّابَّةِ**, (K,) *He kept the saddle constantly (S, K) upon the back of the camel, (S,) or upon the beast, (K,) not putting it down from him.* (S.) — **اِغْبَاطٌ** also signifies *The continuing constantly riding.* (ISk.) And **اِغْبَاطًا عَلَى رُكَابِهِمْ** *They kept the saddles on their travelling-camels night and day, not putting them down, in journeying.* (ISh.) — Hence, (A, TA,) **أُغْبِطْتُ** **عَلَيْهِ الْحُمَى** *The fever continued upon him*; (S, K, TA;) as though it set the **غَبِطُ** upon him, to ride him; like as you say, **رَكِبْتُهُ الْحُمَى**, and **ارْتَحَلْتُهُ**, and **ارْتَحَلْتُهُ**: (A, TA:) or *claved to him*: (TA:) or *did not quit him for some days*; as also **أُغْبِطْتُ السَّمَاءَ**, (Aq.) — And **أُغْبِطْتُ** **السَّمَاءَ**, (Aq.) — And **أُغْبِطْتُ** **السَّمَاءَ**, (S, Mṣb, K, TA.)