TA;) and ▼ أَغْبَسَ, (Ḳ,) in some copies of the Ḳ, erroneously, اِغْبَسَّ; (TA;) and ▼ اِغْبَاسَّ; (Aṣ, Ḳ;) *It* (the night, TA) *was*, or *became, dark*. (Ḳ.) [See also غَبَشَ.] = غَبَسَ وَجْهَهُ *He blackened his face*. (TA.)

4: see **1**. — اغبس الذِّئْبُ, inf. n. إِغْبَاسٌ, [*The wolf was*, or *became, of the colour termed* غَبَس, *and* غُبْسَة.] (TA.)

11: see the first paragraph.

غَبَسٌ The *darkness of the end*, or *last part, of the night*; as also غَبَشٌ: (Lth:) or the *darkness of the beginning*, or *first part*, of the night; and غبش, that of the end, or last part, thereof: (TA:) or the former has the first of the above-mentioned significations; as also غَلَسٌ; and غبش, the second of those significations. (El-Khaṭṭábee, MF.) [See also غَبَشٌ.] And *Darkness* [absolutely]; as also ▼ غُبْسَةٌ: or ▼ both signify *whiteness in which is a duskiness* or *dinginess*: (Ḳ:) or the former, (Ṣ,) and ▼ the latter, (A,) *a colour like that of ashes*; (Ṣ, A;) i. e., *whiteness in which is a duskiness* or *dinginess*: (Ṣ:) or ▼ 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 غَلَسٌ.]

غُبْسَةٌ: see غَبَسٌ, in four places.

لَا آتِيكَ مَا غَبَا غُبَيْسٌ means *I will not come to thee ever*: (Ṣ, Ḳ:) but the origin of this saying is unknown: (Ḳ:) IAạr said that he knew it not: (Ṣ:) 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 أَغْبَسُ, and means *the wolf*; (Ṣ, Ḳ;*) and غَبَا is originally غَبَّ, the ا being substituted for one of the letters of duplication, as in تَقَضَّى for تَقَضَّضَ; (Ṣ;) and the saying means *I will not come to thee as long as the wolf comes now and then* (يَأْتِي غِبًّا) *to the sheep* or *goats*. (Ṣ, Ḳ.*)

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

غبش

1. غَبِشَ, aor. ـَ, (inf. n. غَبَشٌ; TḲ) and ▼ أَغْبَشَ; *It* (the night) *had somewhat remaining of it*: (Ḳ, TḲ:) or *was dark in its end*, or *last part*, (O, Ḳ, TḲ,) *with a darkness intermixed with whiteness*: (TḲ:) or both of these verbs; (TA;) or غَبَشَ, (aor. ـَ; TA) and ▼ أَغْبَشَ; (A'Obeyd, O, TA;) *it* (the night) *was*, or *became, dark*, (A'Obeyd, O, TA,) *in its end*. (O.) [See also غَبَسٌ, below: and see غَبِسَ.] = غَبَشَهُ, (aor. ـَ, TA) *i. q.* غَشَمَهُ [*He wronged him*, &c.]. (Aboo-Málik, O, TA. [See also **5**.]) — And *He deceived him*, عَنْ حَاجَتِهِ [*of the object of his want*]. (Lḥ, O, TA.)

4: see **1**, in two places.

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

غَبَشٌ The *darkness* [or *duskiness*] *of the end*, or *last part, of the night*; (Ṣ, Ḳ;) as also ▼ غُبْشَةٌ: (Ḳ, 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* (الخَيْطُ الأَبْيَضُ) *becomes distinguished from the false dawn* (الخَيْطُ الأَسْوَدُ); as also غَبَسٌ and غَلَسٌ: (Az, TA:) or *a remaining portion of the night*; (Ṣ, Ḳ;) as also غَبَشُ الصُّبْحِ: (Mgh:) or *intense darkness*: pl. أَغْبَاشٌ. (Ṣ, Mgh, Ḳ.) أَغْبَاشُ اللَّيْلِ and أَغْبَاسُهُ both signify *The remains of the night*. (Yaạḳoob, TA.) [See also غَبَسٌ.]

غَبِشٌ: see أَغْبَشُ.

غُبْشَةٌ: see غَبَشٌ. — Also *Intense blackness with smoothness*; like دُلْمَةٌ; in the colours of beasts or horses and the like. (TA.)

غَابِشٌ *A wronger*, &c., syn. غَاشِمٌ, (AZ, O, TA,) in the Ḳ, erroneously, غَامِشٌ, (TA,) of others: (AZ, O, TA:) and *a dishonest adviser*, syn. غَاشٌّ, (Ḳ, TA,) of them: (TA:) and *a deceiver*. (Ḳ, TA.)

أَغْبَشُ A *dark* night; as also ▼ غَبِشٌ. (IDrd, Ḳ.) — A beast or horse or the like *of the colour termed* غُبْشَةٌ: fem. غَبْشَآءُ. (TA.)

غبط

1. غَبَطَهُ aor. ـِ, (Ṣ, Ḳ,) inf. n. غَبْطٌ, (Ṣ,) *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*: (Ṣ, Ḳ:) and *he felt it* (his back) *with his hand in order to know whether he were lean or fat*: (Lth, Ḳ:*) and in like manner the verb is used in relation to a she-camel. (TA.) = غَبَطَهُ, aor. ـِ; (ISk, Az, Ṣ, Mṣb, Ḳ;) and غَبِطَهُ, aor. ـَ; (Ibn-Buzurj, Ṣgh, Ḳ;) inf. n. غَبْطٌ (ISk, Az, Ṣ, Mṣb, Ḳ) and غِبْطَةٌ, (Ṣ, Ḳ,) 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, Ṣ,) meaning a good condition, (Az,) or *for the like of that which he had attained*, (Mṣb,) or *for a blessing*, (Ḳ,) *and that it might not pass away*, (ISk, Ḳ,) or *without desiring that it should pass away*, (Az, Ṣ, Mṣb,) *from the latter person*: (ISk, Az, Ṣ, Mṣb, Ḳ:) the doing so is not حَسَدٌ, (Az, Ṣ, 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 غِبْطَةٌ and غَبْطٌ have the signification shown above, and are also *syn. with* حَسَدٌ; (Ḳ;) this latter meaning is assigned to غَبْطٌ by IAạr; and it is said that the Arabs use غَبْطٌ in the sense of حَسَدٌ metonymically; (TA;) [so that غَبَطَهُ 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 غِبْطَةٌ, and then it implies admiration, without a wish that the thing admired may pass away from its possessor. (Mṣb in art. حسد.) You say, غَبَطَهُ بِهِ, (Ṣ,) 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*. (Ṣ, IAth,* Mṣb.) Moḥammad was asked, "Does الغَبْط injure?" and he answered, "Yes, like as الخَبْط injures:" or, accord. to the relation of A'Obeyd, "No, save as الخَبْط injures the [trees called] عِضَاه:" (Az, TA:) [see خَبَطَ:] by الغبط meaning, accord. to some, الحَسَد: (TA:) or a kind thereof, of a more moderate quality; injurious, but not so injurious as الحسد whereby one wishes that a blessing may pass away from his brother; الخبط 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, الغبط sometimes occasions the smiting of its object with the evil eye. (Az, TA.) [See also غِبْطَةٌ, below.] = Accord. to IḲtt, غَبَطَ 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., جَآءَ وَهُمْ يُصَلُّونَ فَجَعَلَ يُغَبِّطُهُمْ; 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, [يَغْبِطُهُمْ,] the meaning is, *to regard them with a wish for the like condition*, because of their forwardness to prayer. (Nh, Ḳ.)

4: see **8**. = اغبط الرَّحْلَ عَلَى ظَهْرِ البَعِيرِ, (Ṣ,) or على الدَّابَّةِ, (Ḳ,) *He kept the saddle constantly* (Ṣ, Ḳ) *upon the back of the camel*, (Ṣ,) or *upon the beast*, (Ḳ,) *not putting it down from him*. (Ṣ.) — إِغْبَاطٌ also signifies The *continuing constantly riding*. (ISk.) And أَغْبَطُوا عَلَى رِكَابِهِمْ فِي السَّيْرِ *They kept the saddles on their travelling-camels night and day, not putting them down, in journeying*. (ISh.) — Hence, (A, TA,) أَغْبَطَتْ عَلَيْهِ الحُمَّى ‡ *The fever continued upon him*; (Ṣ, Ḳ, TA;) *as though it set the* غَبِيط *upon him, to ride him*; like as you say, رَكِبَتْهُ الحُمَّى, and امْتَطَتْهُ, and ارْتَحَلَتْهُ: (A, TA:) or *clave to him*: (TA:) or *did not quit him for some days*; as also أَغْمَطَتْ, and أَرْدَمَتْ. (Aṣ.) — And أَغْبَطَتِ السَّمَآءُ ‡ *The sky rained continually*. (Ṣ, Mṣb, Ḳ, TA.)