TA;) and أُغْبَسُ (K,) in some copies of the K, erroneously, إِغْبَاسٌ (TA;) and إِغْبَاسٌ ; (As, K;) It (the night, TA) was, or became, dark. (K.) [See also غُبُسُ وُجُهُهُ 🚾 الْعَبِشُ اللهِ الل blackened his face. (TA.)

4: see 1. __ اغْبَاسُ, inf. n. اغْبَاسُ, [The wolf was, or became, of the colour termed غُبُسَ and غُبْسَة.] (TA.)

11: see the first paragraph.

The darkness of the end, or last part, of the night; as also غَبُشُ : (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 abovementioned significations; as also غَلَسْ; and غبش, the second of those significations. (El-Khaṭṭábee, MF.) [See also غُبُسُهُ] And Darkness [absolutely]; as also ♦ غُبُسُهُ : or ♦ both signify whiteness in which is a duskiness or dinginess: (K:) or the former, (S,) and ♥ the latter, (A,) a colour like that of ashes; (S, A;) i. e., whiteness in which is a duskiness or dinginess: (\$:) 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 [.غَلَس also

غبسة: see غبسة, in four places.

means I will not come to آتيك مَا غَبَا غُبِيْسُ thee ever: (S, K:) but the origin of this saying is unknown: (K:) IAar 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, غييس is an abbreviated dim. of and means the wolf; (S, K;*) and أغْبَسُ is originally , the I being substituted for one of ; تَقَضَّضَ for تَقَشَّى for ثَقَضَّى (S;) and the saying means I will not come to thee as long as the wolf comes now and then (یَاتی غبّا) to the sheep or goats. (\$, K.*)

أغبس 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. i.: (TA:) pl. مُبْسُ. (K.) — Applied to an ass, Black. (TA.) — مُبْسُ, applied to a horse, [app., Of a dusky bay colour;] i. q. مُبْدُد; (Mgh, K;) what the Persians call by the latter term: (S, TA:) it is [a colour] desired by them. (TA.)

1. غَبِشُ, aor. ﴿ (inf. n. غَبِشُ TK) and اللهُ أَغْبَشُ إِلَا اللهُ ال 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; ; أَغْبَشَ ♦ TA) and وَعَبَشَ (TA;) or وَعُبَشَ (A'Obeyd, O, TA;) it (the night) was, or be-

أَغُبُشُهُ below: and see غُبُشُهُ (aor. -, TA) i. q. (He wronged him, &c.]. (Aboo-Málik, O, TA. [See also 5.]) ___ And He deceived him, عَنْ حَاجَته [of the object of his mant]. (Lh, O, TA.)

4: see 1, in two places.

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

The darkness [or duskiness] of the end, or last part, of the night; (S, K;) as also المُعَنَّةُ العَمْدُ العَمْدُ العَمْدُ العَمْدُ العَمْدُ العَمْدُ العَ (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 (الخَيْطُ الأَبْيَضُ becomes distinguished from the false dawn (النَّيْطُ as also غُبَسُ and عُلَسٌ (Az, TA:) or a remaining portion of the night; (S, K;) as also غَبُشُ الصُّبِع: (Mgh:) or intense darkness: pl أُغْبَاسُهُ and أُغْبَاشُ اللَّيْلِ (Ş, Mgh, Ķ.) أُغْبَاشُ both signify The remains of the night. (Yankoob, TA.) [See also عُبَسْ.]

أُغْبِشُ 800 : غُبِشُ

غُبِشَةُ: Bee غُبِشَةُ. __ Also Intense blackness with smoothness; like ; in the colours of beasts or horses and the like. (TA.)

فَايِشْ (AZ, O, TA,) غَاشِرْ. (AZ, O, TA,) in the K, erroneously, غَامش, (TA,) of others: غَاشً (AZ, O, TA:) and a dishonest adviser, syn. غَاشً (K, TA,) of them: (TA:) and a deceiver. (Ķ, TA.)

A dark night; as also أُغْبَشُ. (IDrd, K.) __ A beast or horse or the like of the colour termed غُشِدُ: fem. اَغُبِشَاء. (TA.)

1. غَبُطُهُ aor. ج, (Ṣ, Ķ,) inf. n. غَبُطُهُ, (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: (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.) عَبُطُهُ عَبُطُهُ aor. -; (ISk, Az, Ṣ, Mṣb, Ķ;) and غَبْطُه , aor. عَبِطُه , aor. عَبِطُه , aor. غَبْطُ (ISk, Az, S, Msb, K) and غُبْطُة, (S, K,) or the latter is a simple subst.; (Msb;) 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, (Msb.) or for a blessing, (K,) and that it might not pass away, (ISk, K,) or without desiring that it should pass away, (Az, S, Msb,) from the latter person: (ISk, Az, S, Mṣb, K:) the doing so is not حُسَد, (Az, Ṣ, Mṣb,)

may pass away from its possessor; (Az, Msb;) or it is a kind of حَسَد, of a more moderate quality: (Az:) or غَبْطُة and غَبْطُ have the signification shown above, and are also syn. with (K;) this latter meaning is assigned to by IAar; and it is said that the Arabs use in the sense of حَسَدُ metonymically ; (TA ;) [so that abie and abie may also mean the envied him; &c.; see an ex. in a prov. cited voce بَطُنْ; but it is said that] بَطُنْ, when it is for courage and the like, is syn. with غُبُطُة, and then it implies admiration, without a wish that the thing admired may pass away from its possessor. (Mşb in art. غَبَطُهُ به, You say, غَبَطُهُ به, (S,) and فيه (IAth,) and فيه, (Msb,) 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, Msb.) Mohammad was asked, "Does injure?" and he answered, "Yes, like as injures:" or, accord. to the relation of A'Obeyd, " No, save as الخبط injures the [trees الغبط by : عَضَاه [see : عَضَاه [Az, TA:) ": عضَاه meaning, accord. to some, الحَسَد : (TA:) or a kind thereof, of a more moderate quality; injurious, but not so injurious as I 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 غبطة, below.] Accord. to IKtt, غَبُطُ signifies also He lied; but perhaps it is a mistranscription for aid, which has this meaning; for it is not mentioned by any other. (TA.)

2. It is said in a trad., خَاءَ وَهُمْ يُصَلُّونَ فَجَعَلَ 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, [يَغْبطُهُو ,] the meaning is, to regard them with a wish for the like condition, because of their forwardness to prayer.

4: see 8. على ظَهُر البَعِيرِ على الرَّحُلُ عَلَى ظَهُر البَعِيرِ على الرَّحُلُ عَلَى الْهُر البَعِيرِ or علي الدابة, (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. (إنْ) عَبَاطُ also signifies The continuing constantly riding. (ISk.) And أُغْبَطُوا عَلَى رِكَابِهِمْ They kept the saddles on their travellingcamels night and day, not putting them down, in journeying. (ISh.) — Hence, (A, TA,) أُغْبَطُتُ The fever continued upon him; (S, K, TA;) as though it set the غبيط upon him, to ride him; like as you say, رَكِبَتُهُ الحُبِّى, and الْمُتَطَنَّهُ (A, TA:) or clave to him: (TA:) or did not quit him for some days; as also أُغْبَطَتِ السَّمَّةِ And ... (Ag.) .أُزُدَمَتْ and أَغْمَطَتْ came, dark, (A'Obeyd, O, TA,) in its end. (O.) for this implies the desire that what is wished for | The sky rained continually. (S, Msb, K, TA.)