
 （ $\mathrm{A}, \mathrm{K} ;$ ）It（the night，TA）roas，or became，
 blackened his face．（TA．）
 molf was，or became，of the colour tormed غَبس，


## 11：see the first paragraph．

© The darkness of the end，or last part， of the night；as also غَبْ ：（Lth：）or the dark－ ness of the beginning，or first part，of the night ； and ，that of the end，or last part，thereof： （TA ：）or the former has the first of the above－ mentioned significations；as also غَنَّنَ ；and ，the second of those significations．（El－
 ［absolutely］；as also $\rangle$ 年 $n$－hiteness in which is a duskiness or dinginess： （ K ：）or the former，（ $(\mathbb{S}$ ，and $\boldsymbol{\nabla}$ the latter，（ A, ） a colour like that of ashes；（S，A；）i．e．，white－ ness in tohich is a duskiness or dinginess：（ $(\mathbf{S}:$ ）or the latter，a hue betreeen dust－colour inclining to black and dust－colour properly so called：（IDrd：） or a colour between black and yellow．（TA．）［See also غَنَ

和 means $I$ nill not come to thee ever：（ $\mathrm{S}, \mathrm{K}$ ：）but the origin of this saying is unknown：（K：）IAqr said that he knew it not：（ $\mathrm{S}:$ ）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，© أَأْبُس ，and means the roolf；（ $\mathrm{S}, \mathrm{K} ; *$ ）and originally ${ }^{2}$ ，the $I$ being substituted for one of
 （ $\mathrm{S} ;$ ）and the eaying means $I$ will not come to thes as long as the wolf comes now and then（ to the sheep or goats．（§，K．K．＊）
 that of ashes；（ $\mathrm{S} ;$ ）of a dingy，or dusky，white ； applied to a wolf：（ $\mathrm{S}, \mathrm{K}:$ ）or it is an epithet applied to any wolf：or，applied to a wolf，light， or active，and greedy：fem．$\overline{\mathrm{c}} \mathrm{H}$ ：（TA：）pl．

 dusky bay colour ；］i．q．سَتْتُ ；（Mgh，K ；）what the Persians call by the latter term：（S．，TA ：）it is［a colour］desired by them．（TA．）

## 


 of it ：（K，ТК：）or was dark in its end，or last part，（ $\mathrm{O}, \mathrm{K}, \mathrm{TK}$, ）with a darkness intermixed with whiteness：（ $\mathrm{TK}:$ ：）or both of these verbs； （TA；）or （A＇Obeyd，O，TA；）it（the night）was，or bo－ came，dark，（A＇Obeyd，O，TA，）in its end．（O．）
［See also
 （Aboo－Málik，O，TA．［See also 6．］）－And He deceived him，عَنْ mant］．（Lh，O，TÁA．）

4 ：see 1 ，in two places．
 also 1：］）or he made a false claim upon him：（K，
 Ag：（ $0, T A:$ ）and ${ }^{3}$ is a dial．var．thereof． （TA．）
：تَبْش The darkness［or duskiness］of the end，or
 （K，TA：）or of the part next to daybreak：or rohen daybreak commences：and sometimes in the beginning，or first part，of the night：（TA：）or the remains of darkness mixed with the whiteness

 （الا＇سُوْمُ a remaining portion of the night；（ $\mathbf{S}, \mathrm{K}$ ；）as

 both signify The remains of the night．（Yaqkoob，


> أَْْبَشُ : غَبِّهُ : see
 smoothness ；like horses and the like．（TA．）
．$A$ mronger，\＆CC．，syn． in the K，erroneously，غَامِش，（TA，）of others ： （AZ，O，TA ：）and a dishonest advisor，syn．${ }^{8}$（z） （K，TA，）of them ：（TA：）and a deceiver． （K，TA．）
 K．）－A beast or horse or the like of the colour termed غَبْبَّ

## غبط


 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， $\mathbf{K}::^{*}$ ）and in like manner the verb is used in relation to a she－camel．（TA．）
 غَ غَبْظُ
 latter is a simple subst．；（ $\mathrm{M}_{\mathrm{sb}}$ ；）He regarded him［with unenvious emulation，i．e．］with a wish for the like of his condition，（ $\mathrm{ISk}, \mathrm{Az}, \mathrm{S}$ ，）mean－ ing a good condition，（ $\mathbf{A} \dot{z}$ ，or for the like of that which he had attained，（Mspb，）or for a blessing， （K，）and that it might not pass anay，（ISk，K，） or without desiring that it should pass away，（Az， Ș，Mọb，from the latter person：（ISk，Az，Ş， Mṣ，K：）the doing so is not for this implies the desire that what is wished for
may pass away from its possessor；（Az，Mab；） or it is a kind of quality：（Az：）or fication shown above，and are also syn．with $\ddot{\circ} \mathrm{O}$ ；（ $\mathrm{K} ;$ ）this latter meaning is assigned to
突 in the sense of menymically；（TA；） ［so that غَبْكَ vied him；\＆c．；see an ex．in a prov．cited voce ；；but it is asid that］ courage and the like，is syn．with ${ }^{\circ}{ }^{\circ}{ }^{\circ} \mathrm{E}$ ，and then it implies admiration，without a wish that the thing admired may pass away from its possessor．

 with a wish for the like of it，meaning a thing or state which he had attained，nithout desiring that it should pass anay from the latter person．（S， IAth，＂Mspb．）Mohammad was asked，＂Does الغَبْط injure？＂and he answered，＂Yes，like as injures：＂or，accord．to the relation of A＇Obeyd，＂No，save as injures the［trees called］عضَاه：＂（Az，TA ：）［see الغبط ： meaning，accord．to some，السَسَ ：（TA：）or a kind thereof，of a more moderate quality；in－ jurious，but not so injurious as الندسد 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 some－ times occasions the smiting of its object with the evil eye．（Az，TA．）［See also ${ }^{2}$ hene $^{\circ}$ ，below．］$=$ Accord．to IKبṭ， but perhaps it is a mistranscription for has this meaning；for it is not mentioned by any other．（TA．）
 ＂يُبْطْمْ ；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
 is，to regard them with a wish for the like con－ dition，because of their forwardness to prayer． （ $\mathrm{Nh}, \mathrm{K}$.
 or （ $\mathbf{S}, \mathbf{K}$ ）upon the back of the camel，（S，）or upon the beast，（K，）not putting it down from him． （S．）－إِثْأ also signifies The continuing con－
 They kept the saddles on their travelling－ camels night and day，not putting them down，in journeying．（ISh．）－Hence，（A，TA，）أَغْبُبَ
 K，TA ；）as though it set the غَبْ upon him，to．

 （TA：）or did not quit him for some days；as also
 $\ddagger$ The sky rained continually．（S，Mgb，K，TA．）

