

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

8. **اغتبط** *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 † **أَغْبَطَ**, inf. n. **أَغْبَاطُ**, 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, **لَقِيَ مَا يُغْتَبَطُ 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. فوز.) — The saying,*

• **خَوَى قَلِيلًا غَيْرَ مَا أَعْتَابَ** •

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. **غَبُوطُ**, (K, TA,) and, it is said, **غَبُطُ**: or [rather] accord. to Et-Táifee, **غَبُوطُ** signifies the handfuls which, when the wheat is reaped, are put one by one; and **غَبِطُ** is the sing.: or, as AHn says, **غَبُوطُ** signifies the scattered handfuls of reaped corn or seed-produce; one of which is termed **غَبِطُ**. (TA.)*

غَبِطَ: see the next preceding paragraph.

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

غَبِطَةٌ *A good state or condition; (S, L, Mṣb, K;) a state of happiness; (L, K;) and of enjoyment, or wellbeing; (L;) as also † **غَبِطُ**, in the saying, **اللَّهُمَّ غَبِطًا لَا 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 غَبِطِي † *A sky raining continually (Jm, K) during two or three days; (Jm;) as also **غَبِطِي**. (TA.)*

غَبُوطُ *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, Mṣb,) for women, (S,) upon which the [vehicle called] هَوْدَجٌ is bound: (S, Mṣb:) or an elegant kind of رَحْلٌ, depressed in its middle: (TA:) or a vehicle like the pads (أَكْفٌ [in the CK, erroneously, أَكْفٌ]) of the [species of camels called] بَخَاتِي (K), which is tented over with a [framework such as is called] شَجَارٌ, and is for women of birth: (Az, TA:) or, as some say, of which the pad (قَتَبٌ) is made not in the [usual] make of pads (أَقْتَابٌ): (TA:) or a رحل of which the pad (قَتَبٌ) and the [curved wooden parts called] أَحْنَاءٌ are one [i. e., app., conjoined]: (K:) pl. **غَبِطٌ**. (S, Mṣb, 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 قَفٌّ, (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 **كُتْبٌ**; but correctly, **غَبِطٌ**, like **سُكْرٌ**, as in the L. (TA.)

فَرَسٌ مُغْبِطٌ الْكَائِبَةِ † *A horse high in the withers; likened to the form of the **غَبِيطُ**; accord. to Lth: in the A, as though he had on him a **غَبِيطُ**. (TA.) — **أَرْضٌ مُغْبِطَةٌ**, 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.) — **سَبِيرٌ مُغْبِطٌ** † *Journey continued without rest; as also **مُغْبِطٌ**. (Ish.)**

حُمَى مُغْبِطَةٌ † *Continual fever.* (TA.)

مُغْبِطٌ and **مُغْبِطَةٌ** *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 † **مُغْبِطٌ**. (TA.)*

مُغْبِطٌ and **مُغْبِطَةٌ**: see the next preceding paragraph.

غبق

1. **غَبَقَهُ**, (S, O, K,) aor. **غَبَقَ** (S, O, TA) and **غَبَقَ**, (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 **غَبُوقُ**. (S, O, K, TA.) **لَا أَغْبِقُ قَبْلَهُمْ 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-Yooneenee with kees 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 **الغَنَمَ**, *He gave to drink to the camels, and the sheep or goats, in the evening: or he milked them in the evening: and **أَغْبَقَ النَّاقَةَ** 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. **اغْتَبِقَ**, (S, O, K,) inf. n. **اغْتَبَاقٌ**, (TA,) and **مُغْتَبِقٌ** may be an inf. n. as well as a n. of place, (O, K,) *He drank an evening-draught, or what is termed a **غَبُوقُ**. (S, O, K. [See also what next precedes.]) — And **اغْتَبِقَ لَبَنَهَا** *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 **غَبُوقُ**. (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 **غَبَقِي** [for which the CK has **غَبَقَاءُ**], applied to a woman, (O, K, TA,) epithets similar to **صَبَعَانٌ** and **صَبَعِي**, (O,) irregularly formed, for **فَعْلَانٌ** is not to be formed from **فَعْلَلٌ** nor from **تَفَعَّلٌ**, (TA,) *Who has drunk an evening-draught, or what is termed a **غَبُوقُ**. (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 **صَبُوحٌ**].)

See an ex. in a verse of Khuzaz Ibn-Lowdhán cited voce **كَذَبَ**. One of the Arabs said to a companion of his, **إِنْ كُنْتَ كَادِبًا فَشَرِبْتَ غَبُوقًا**, **بَارِدًا** [*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 **غَبُوقُ** by way of comparison: or meaning, may that be to thee in the place of **غَبُوقُ**. (TA.)