

And one says, *لَقِيْتَهُ ذَا غُبُوقٍ* [lit. *I met him at a time of drinking the evening-draught*], meaning, *in the evening*; a phrase used only adverbially; like *ذَا صُبُوحٍ*: (TA:) and *ذَاتَ الْغُبُوقِ* [which has a similar meaning]. (T in art. ذُو.) — Also, and with *ة*, A she-camel whose milk one drinks in the evening: or, accord. to Lh, that is milked after sunset: epithets like *صُبُوحٌ* and *صُبُوحَةٌ*. (TA.)

*مُغْتَبِقٌ* an inf. n. [of 8, q. v.]: and also a n. of place [signifying *A place in which one drinks the draught termed غُبُوقٌ*]. (O, K.)

غبين

1. *غَبِيْنَةٌ*, (S, MA, Mṣb, K,) aor. -, (Mṣb, K,) inf. n. *غَبِيْنٌ* (S, MA, Mṣb, K, KL) and *غَبِيْنٌ*, or the former is [the inf. n. used in this case, i. e.] in selling [and the like], and the latter is in judgment, or opinion, (K,) agreeably with a positive statement in the S,) *He cheated, deceived, overreached, or defrauded, him*, (S, MA, K, KL, TA,) in selling; (S, MA, K, TA;) *he endamaged him, or made him to suffer loss or damage or detriment*, (Mṣb, KL, TA,) in selling, (KL, TA,) &c., (KL,) or in the price, or otherwise: (Mṣb:) [or] *he overcame him in selling and buying*. (Mṣb.) And *غَبِيْنٌ* *He was cheated, or deceived* [&c. in a purchase]: (S, K, TA:) and *انْغَبِيْنٌ* [in like manner signifies] *he became [cheated or endamaged or] overcome in selling and buying*. (Mṣb.) And it is said that *غَبِيْنٌ فِي الْبَيْعِ*, inf. n. *غَبِيْنٌ*, signifies *He was unmindful, or inadvertent*, [or perhaps *غَبِيْنٌ* is here a mistranscription for *غَبِيْنٌ*, signifying thus, and therefore meaning *he was made to suffer loss*,] *in selling or in buying*. (TA.) And one says also, *غَبِيْنُ الرَّجُلِ أَشَدُّ الْغَبِيْنَانِ* [The man was cheated or deceived &c. with the utmost degree of cheating &c.]. (Ibn-Buzurj, TA.) *غَبِيْنٌ يَسِيْرٌ* [A petty overreaching or endamaging] is one of which the rate is such as has been estimated [as allowable by custom] by one estimator, not by every one: and *غَبِيْنٌ فَاحِشٌ* [An exorbitant overreaching or endamaging] is one of which the rate is such as has not been estimated [as allowable by custom] by any one. (Dict. of Technical Terms used in the Sciences of the Musal-mans.) [*الْغَبِيْنُ وَالْغَبِيْنُ* mentioned by Freytag as occurring in the Fákíhet el-Khulafà, and expl. by him as meaning "Fraus omnimoda," should, I doubt not, be *الْغَبِيْنُ وَالْغَبِيْنُ*, the two inf. ns. mentioned in the first sentence above.] — *غَبِيْنَةٌ*, aor. -, inf. n. *غَبِيْنٌ*, signifies also *He passed by him* (i. e. a man) *inclining, or leaning, [or bending down, so as as to elude his observation, i. e.] so that he [the latter] did not see him, and was not cognizant of him*. (TA.) — [And it is said in the TA that *غَبِيْنُوا النَّاسَ* means *None but they obtained it*: whence it appears that *فِيهِ* or the like has been omitted after *النَّاسَ*: with this addition, the phrase may be rendered, *they overreached, or prevented, the other people in respect of it, by obtaining it themselves*.] — *هَذَا يَغْبِيْنُ عَقْلَكَ*, said to a man whom another had cheated (*غَبِيْنٌ*) in a

sale, means *This [man] attributes defect, or imperfection, to thy intellect*. (TA.) — *قَدْ غَبِيْنُوا* *قَدْ غَبِيْنُوا*, and *غَبِيْنُوا*, aor. of the former verb -, and of the latter -, i. e. *لَمْ يَعْلَمُوا عِلْمَهَا* [meaning *They have not known her case or state or condition, or her qualities*], (ISH, K, TA,) is a phrase relating to a she-camel, of which it is said that she is what one would desire a she-camel to be as a beast for riding and in generousness of race, but she is *مُغَبِيْنَةٌ*, [i. e.] *one of which the qualities are not known to be as above mentioned*. (ISH, TA.) — *غَبِيْنَتْ رَأْيَكَ* [if not a mistranscription for *غَبِيْنَتْ* (see *غَبِيْنٌ رَأْيَهُ* in what follows)] means *Thou hast lost, and forgotten, thy judgment, or opinion*. (TA.) — *فِي الشَّيْءِ غَبِيْنٌ* and *غَبِيْنٌ الشَّيْءِ*, aor. -, inf. n. *غَبِيْنٌ* and *غَبِيْنٌ*, signify *He forgot the thing: or he was unmindful, neglectful, or heedless, of it*; (K, TA;) and *ignorant of it*: (TA:) or *he made a mistake in respect of it*; (K, TA;) as in the saying, *غَبِيْنٌ كَذَا مِنْ حَقِّهِ عِنْدَ فُلَانٍ* [he made a mistake in respect of such a thing, of his right, or due, to be required at the hand of such a one]. (TA.) — *غَبِيْنٌ رَأْيَهُ*, inf. n. *غَبِيْنٌ* (S, Mṣb, K) and *غَبِيْنَةٌ*, (S, K,) means *He was, or became, deficient in his judgment, or opinion*: (S:) or *he was, or became, weak [therein]*: (K:) or *his intelligence, or sagacity, and his sharpness, or acuteness, of mind, went away*: (Mṣb:) the parsing of this phrase has been [fully] expl. voce *سَفَهُ* [q. v.]. (S.) — *غَبِيْنٌ التَّوْبَ*, (S, Mgh, Mṣb, TA,) inf. n. *غَبِيْنٌ*, (K,) from *مَغْبِيْنٌ* [q. v.], (Mṣb,) *He folded, or doubled, the garment*, (T, Mgh, Mṣb, K, TA,) it being [too] long, (T, TA,) and then sewed it; (Mgh, Mṣb;) like *خَبِنَهُ* [q. v.] (S, Mgh) and *كَبِنَهُ*. (Mgh.) And *غَبِيْنٌ الدَّلْوُ* *He folded, or doubled, [the edge of] the leathern bucket, to shorten it*. (TA: but only the inf. n. of the verb thus used is there mentioned.) — And *غَبِيْنٌ الشَّيْءِ* *He hid, or concealed, the thing in the مَغْبِيْنِ* [or armpit or groin or the like]; (TA;) as also *اغْتَبِنَهُ*. (K, TA.) *غَبِيْنٌ الطَّعَامَ* is like *خَبِنَهُ* [i. e. *He concealed, kept, or stored, wheat, or food, for a time of dearth, or adversity*]. (S.)

3: see 6, first sentence.

5: see 10.

6. *تَغَابُنٌ* signifies *Mutual غَبِيْنٌ* [i. e. *cheating or endamaging or overcoming in selling and buying*: and *مُغَابَنَةٌ* signifies the same; or *mutual endeavouring to cheat &c*: see 3 in art *زَيْن*]. (S, MA, K, KL, TA.) Hence, *يَوْمُ التَّغَابُنِ* [in the Kur lxiv. 9], an appellation of *The day of resurrection*; because the people of Paradise will then overreach (*تَغْبِيْنُ*) the people of Hell, (S, K, TA,) by the state of enjoyment in which the former will become and the punishment which the latter will experience; or, as El-Hasan says, because the former will attribute defect, or imperfection, to the intellects of the latter by reason of the preferring infidelity to faith. (TA.) — And *تَغَابُنٌ* [i. e. *لَهُ*, but this, I think, is probably a mis-

transcription for *بِهِ*,] signifies *تَغَاعَدٌ* [i. e. *تغاعد حتى*, meaning *He did not pay him his due*,] *غَبِيْنٌ* [so that he was cheated or endamaged or overcome]. (TA.)

7: see 1, second sentence.

8: see 1, last sentence but one.

10. *استغبنه* and *تغبنه* [app. signify *He esteemed him غَبِيْنٌ*, i. e. *weak in judgment, and therefore liable to be cheated or endamaged*]. (TA in art. *زَيْن*: see 10 in that art.)

*غَبِيْنٌ* [mentioned above as an inf. n.,] *Weakness: and forgetfulness*. (K.) — And *What is cut off from the extremities of a garment, and thrown down, or let fall*. (TA.)

*غَبِيْنٌ* *Weak in his judgment, or opinion*; (S, K, TA;) and *in intellect, and in religion*; (TA;) and *مُغْبُوْنٌ* signifies the same. (K, TA.)

*غَبَانَةٌ* [mentioned above as an inf. n. (see *غَبِيْنٌ رَأْيَهُ*),] *Weakness of judgment, or opinion*. (S.)

*غَبِيْنَةٌ* [The act of cheating, deceiving, overreaching, or defrauding; or of endamaging; in selling or the like;] a subst. (S, Mṣb, K) from [the inf. n.] *غَبِيْنٌ*, like *شَتِيْمَةٌ* from *شَتَمٌ*, (S,) [or] from *غَبِنَهُ* (Mṣb, K) used in relation to selling, (K,) or in relation to a price &c. (Mṣb.)

*غَابِيْنٌ* *Remiss, or languid, in work*. (K.)

*مَغْبِيْنٌ* sing. of *مَغَابِيْنٌ*, (Mgh, Mṣb, K,) which signifies *The اَرْفَاعُ*, (S, Mgh, Mṣb, K,) and the *اَبَاطُ*, (Mgh, Mṣb, K,) [i. e. *the groins and the armpits, and the like*; (see *رَفَعٌ*);] or the *places of flexure, or creasing, of the skin*: the sing. is expl. by Th as signifying *any part upon which one folds his thigh*. (TA.)

*مُغْبُوْنٌ* pass. part. n. of 1 signifying as expl. in the first sentence of this art. [q. v.]. (S, Mṣb, K.) — See also *غَبِيْنٌ*. — *مُغْبُوْنَةٌ* applied to a she-camel: see 1, latter half.

غبو

1. *غَبِيْ*, aor. *يَغْبِيْ*, inf. n. *غَبَاٌ* and *غَبَاوَةٌ*, [the latter of which is the more common,] *He had little [or no] intelligence*. (Mṣb.) — And *غَبِيْ* (*غَبِيْ*, (S, K, TA, in the CK [erroneously] *غَبِيْ*), or *الْأَمْرُ*, (Mṣb,) and *غَبِيْ عَيْنَ الشَّيْءِ*, (S, K) or *عَيْنَ الْأَمْرِ*, (Mṣb,) aor. as above, (S,) inf. n. *غَبَاوَةٌ* (S, K) and *غَبَاٌ*, (K,) *He did not understand* (S, Mṣb, K) *the thing* (S, K) or *the affair*. (Mṣb.) And *غَبِيْ عَيْنَ الْخَبْرِ* *He was ignorant of the information*. (Mṣb.) — And in like manner, *غَبِيْ عَلَيَّ الشَّيْءُ*, inf. n. *غَبَاٌ*, [The thing was not understood, or not known, by me; or] *I knew not the thing*: (S:) [or] *غَبِيْ الشَّيْءُ مِنْهُ* i. e. *خَفِيْ* [the thing was hidden from him], (K, TA,) so that he did not know it: (TA:) and *غَبَاٌ* is used in the dial. of Teiyi for *غَبِيْ* in the sense of *خَفِيْ*: (A and TA in art. *غَبَسَ*;) or it is for *غَبَّ*, like