

eye shed tears [which are sometimes termed **غَرْب**]. (Har p. 572.) In the saying, in a certain form of prayer, **أَعُوذُ بِكَ مِنْ كُلِّ شَيْطَانٍ مُسْتَعَرِبٍ** [I seek protection by Thee from every devil &c.], the meaning of **مُسْتَعَرِب** is thought by El-Harbee to be exorbitant in evilness, wickedness, or the like; as though from **الاستغراب في الضحك**: or it may mean sharp, or vehement, in the utmost degree. (TA.) — And **اغرب**, (S, Mṣb, K,) inf. n. as above, (K,) He did, or said, what was strange, or extraordinary. (S, Mṣb, K.) You say, **تَكَلَّمَ يُغْرِبُ** He spoke, and said what was strange, and used extraordinary words: and **يُغْرِبُ فِي كَلَامِهِ** [He uses strange, or extraordinary, words in his speech]. (A, TA.) — Also, (TA,) inf. n. as above, (K,) He came to the west. (K, TA.) [See also 2.] — **اغرب** also signifies He had a white child born to him. (TA.) — And **إِغْرَابٌ** signifies Whiteness of the groins, (K, TA,) next the flank. (TA.) You say, of a man, **اغرب** meaning He was white in his groins. (TK.) — See also **غَرْب**. — **اغرب** as trans.: see 2. — **إِغْرَابٌ** said of a rider signifies His making his horse to run until he dies: (K:) or, accord. to Fr, one says, **اعرب فرسه** meaning “he made his horse to run:” [or **اعرب فرسه** has this meaning: (see 4 in art. **عرب**)] but he adds that some say **اغرب**. (O in art. **عرب**.) — And **اغرب**, (S, TA,) inf. n. as above, (K, TA,) He filled (S, K, TA) a skin, (S, TA,) and a watering-trough or tank, and a vessel. (TA.) Bishr (Ibn-Abce-Khāzim, TA) says,

وَكَانَ طَعْنُهُمْ غَدَاةً تَحْمِلُوا

سُفُنٌ تَكْفَأُ فِي خَلِيجٍ مُغْرَبٍ

[And as though their women's camel-vehicles, on the morning when they bound the burdens on their beasts and departed, were ships inclining forwards (or moving from side to side like the tall palm-tree) in a filled river (or canal)]. (S.) — Hence, (TA,) **إِغْرَابٌ** signifies also Abundance of wealth, and goodliness of condition: (K, TA:) because abundance of wealth fills the hands of the possessor thereof, and goodliness of condition fills [with satisfaction] the soul of the goodly person. (TA.) [Therefore the verb, meaning He was endowed (as though filled) with abundance of wealth and with goodliness of condition, is app. **أُغْرِبَ**; not (as is implied in the TK) **أُغْرِبَ**: the explanation of the verb in the TK is, his wealth was, or became, abundant, and his condition was, or became, goodly.] — One says also (of a man, S) **أُغْرِبَ** (with ḍamm, K) meaning His pain became intense, or violent, (As, S, K, TA,) from disease or some other cause. (TA.) — And **أُغْرِبَ عَلَيْهِ**, accord. to the K, signifies A foul, or an evil, deed was done to him; and [it is said that] **أُغْرِبَ بِهِ** signifies the same: but in other works, [the verb must app. be in the act. form, for] the explanation is, he did [to him] a foul, or an evil, deed. (TA.) — And **أُغْرِبَ** said of a horse, His blaze spread (S, K) so that it took in his eyes, and the edges of

his eyelids were white: and it is used in like manner to signify that they were white by reason of what is termed **زَرَقٌ** [inf. n. of **زَرَقَ**, q. v.]. (S, TA.) See its part. n., **مُغْرَبٌ**.

5. **تَغْرَبَ**: see 1, third sentence. — **تَغْرَبَ** and **اِغْتَرَبَ** are syn., (S, Mṣb, K,) signifying He became [a stranger, a foreigner; or] far, or distant, from his home, or native country; (S, Mṣb, K;) [he went abroad, to a foreign place or country;] and so **اِغْرَبَ**, aor. -, inf. n. **غَرَابَةٌ**, (Mṣb,) or **غَرَبَةٌ** (MA) [and app. **غَرَبٌ**, this last and **غَرَبَةٌ** being syn. with **تَغْرَبَ** and **اِغْتَرَبَ**, and being like **قَرَبٌ** and **قَرَبَةٌ** inf. ns. of **قَرَبَ**]; and **تَغْرِيبٌ**, (Mgh, Mṣb,) inf. n. **بِنْفِيهِ**; (Mṣb;) and **اِغْرَبَ**, (Abou-Naṣr, S,) or this last signifies he entered upon the **غَرَبَةُ** [the state, or condition, of a stranger, &c.]. (Mṣb.) — And **تَغْرَبَ** signifies also He came from the direction of the west. (K.)

8. **اِغْتَرَبَ**: see 5. — Also He married to one not of his kindred. (S, K.) It is said in a trad., **اِغْتَرَبُوا وَلَا تَصُورُوا** (TA) [expl. in art. **ضوى**].

10: see 4, in four places. — **اِسْتَعْرَبَ** He held it to be, or reckoned it, **غَرِيبٌ** [i. e. strange, far from being intelligible, difficult to be understood, obscure; or extraordinary, unfamiliar, or unusual; and improbable]. (MA.)

**غَرْبٌ** [an inf. n. of **غَرَبَ**, q. v., in several senses. — As a simple subst.,] Distance, or remoteness; and so **غَرَبَةٌ**. (A, K.) **غَرَبَةُ السَّوَى** [in one of my copies of the S **غَرَبَةُ**] means The distance, or remoteness, of the place which one purposes to reach in his journey. (S, TA.) — [And hence, used as an epithet, Distant, or remote.] You say **أَنْتَ غَرَبَةٌ** [in one of my copies of the S **غَرَبَةُ**] A distant, or remote, place which one purposes to reach in his journey. (S, A.) And **دَارُ فَلَانٍ غَرَبَةٌ** The house, or abode, of such a one is distant, or remote. (TA.) And **دَرَاهِمُ غَرَبَةٍ** Distant money [so that it is not easily attainable]. (TA.) And **إِنَّهُ لَغَرُوبُ الْعَيْنِ** A far-seeing eye: and **غَرُوبُ الْعَيْنِ** Verily he is far-seeing; and of a woman you say **غَرَبَةُ الْعَيْنِ**. (TA.) — And **الْغَرْبُ** is syn. with **الْمُغْرَبُ**, (S, M, Mṣb, K,) which latter is also pronounced **الْمُغْرَبُ**, with fet-ḥ to the ر, but more commonly with kesr, (Mṣb,) or accord. to analogy it should be with fet-ḥ, but usage has given it kesr, as in the case of **الْمَشْرِقُ**; (TA;) [both signify The west;] **الْغَرْبُ** is the contr. of **الْمَشْرِقُ**; (M, TA;) and **الْمُغْرَبُ** [is the contr. of **الْمَشْرِقُ**, and] originally signifies the place [or point] of sunset, (TA,) as also **الْمَغْرِبُ**; (K;) and is likewise used to signify the time of sunset; and also as an inf. n.: (TA;) and **الْمُغْرِبَانِ** signifies the two places [or points] where the sun sets; i. e. the furthest [or northernmost] place of sunset in summer [W. 26° N. in Central Arabia] and the furthest [or southernmost] place of sunset in winter [W. 26° S. in Central

Arabia]: (T, TA:) between these two points are a hundred and eighty points, every one of which is called **مُغْرَبٌ**; and so between the two points called **الْمَشْرِقَانِ**. (TA.) — **غَرْبٌ** signifies also The first part (S, K) of a thing (K) [and particularly] † of the run of a horse. (S.) — And The **حَدٌّ** [or edge] (S, K) of a thing, as also **غَرَابٌ**, (K,) or of a sword and of anything; (S;) and thus [particularly] the **فَأْسُ** of the **غَرَابُ** [or adz, &c.]. (S, K.) — And † Sharpness (S, A, Mṣb, TA) of a sword, (TA,) or of anything, such as the **فَأْسُ** [or adz, &c.], and of the knife, (Mṣb,) and (Mṣb, TA) † of the tongue: (S, A, Mṣb, TA:) and [as meaning † sharpness of temper or the like, passionateness, irritability, or vehemence,] of a man, (TA,) and of a horse, (S, TA,) and of youth: (A, TA:) [from the same word signifying the “edge” of a sword &c.: whence the saying, **أَرْهَفْ أَرْهَفَ** (mentioned in the A and TA in art. **ارفف**) meaning † Sharpen the edge of thine intellect for what I say:] and **غَرَبَةٌ** signifies the same. (TA.) And Vehemence of might or strength, or of valour or prowess, of men; syn. **شَوْكَةٌ**. (TA.) [And hence, app., † Briskness, liveliness, or sprightliness: and † perseverance in an affair: see the first paragraph.] — Also, [used as an epithet,] † Sharp, applied to a sword [and the like], and to a tongue. (TA.) And, applied to a horse, † That runs much: (S, K:) or that casts himself forward, with uninterrupted running, not desisting until he has gone far with his rider. (TA.) — And A large **دَلْوٌ** [or leathern bucket], (S, Mgh, Mṣb, K, TA,) made of a bull's hide, (Mgh, TA,) with which one draws water on the [camel, or she-camel, called] **سَانِيَةٌ** [q. v.]: (Mṣb:) of the masc. gender: pl. **غُرُوبٌ**. (TA.) So expl. in the following words of a trad.: **أَخَذَ الدَّلْوُ عَمْرٌ فَاسْتَحَالَتْ غُرْبًا** [Omar took the **دَلْو**, and it became changed into a **غَرْب**]; i. e. when he took the **دَلْو** to draw water, it became large in his hand: for the conquests in his time were more than those in the time of Abou-Bekr. (Iath, TA.) — And A [camel, or any beast, such as is called] **رَاوِيَةٌ**, (K, TA,) upon which water is carried. (TA.) — And accord. to the K, A day of irrigation: but [this is app. a mistake: for] Az says that Lth has mentioned the phrase **فِي يَوْمٍ غَرْبٍ**, meaning thereby in a day in which water is drawn with the [large bucket called] **غَرْبٌ**, [for irrigation,] on the [camel, or she-camel, called] **سَانِيَةٌ**. (TA.) — And Tears (K, TA) when they come forth from the eye: (TA:) or **غُرُوبٌ** signifies tears; (S;) and is pl. of **غَرْبٌ**. (TA.) A poet says,

مَا لَكَ لَا تَذْكُرُ أَمْرَ عَمْرٍو

إِلَّا لِعَيْنِكَ غُرُوبٌ تَجْرِي

[What aileth thee, that thou dost not mention Umm-Amr but thine eyes have tears flowing?]. (S, TA.) And it is said of Ibn-Abbās, in a trad., **كَانَ مَسْجَا يَسِيلُ غُرْبًا** i. e. : [He was an eloquent orator, flowing with] a copious and uninterrupted