

eye shed tears [which are sometimes termed **غُرْب**]. (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 **مستعرب** is thought by El-Harbee to be *exorbitant in evilness, wickedness, or the like*; as though from **الإستغراب في الضحك**: or it may mean *sharp, or vehement, in the utmost degree*. (TA.) — And **اغرب**, (S, Mṣb,) inf. n. as above, (K,) *He did, or said, what was strange, or extraordinary*. (S, Mṣb, K.) You say, **تَكَلَّمَ فَأَغْرَبَ** *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 **غُرْبٌ**. — **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 على 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-Abee-Khāzim, TA) says,

• وَكَانَ طُعْنُهُمْ غَدَاةَ تَحْمِيلُوا •  
• سَفْنٌ تَكْفَأُ فِي خَلِيحٍ 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 damm, K) meaning *His pain became intense, or violent, (Aḡ, 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 زُرْقٌ* [inf. n. of زَرَقٌ, q. v.]. (S, TA.) See its part. n., **مُغْرَبٌ**.

5. **تَغْرَبَ**: see 1, third sentence. — **تَغْرَبَ** and **أَغْتَرَبَ** 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 **غَرَبَ**, aor. ʾ, inf. n. **غَرَابَةٌ**, (Mṣb,) or **غَرَبَةٌ** (MA) [and app. **غُرْبٌ**, this last and **غَرَبَةٌ** being syn. with **تَغْرَبَ** and **أَغْتَرَبَ**, and being like **قَرَبَةٌ** and **قَرَبٌ** inf. ns. of **قَرَبٌ**]; and **تَغْرِيْبٌ** (Mgh, Mṣb,) inf. n. **تَغْرِيْبٌ** (Mṣb;) and **أَغْرَبَ**, (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. **اغترب**: see 5. — Also *He married to one not of his kindred*. (S, K.) It is said in a trad., **اغتربوا ولا تؤولوا** (TA) [expl. in art. **ضوى**].

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

**غُرْبٌ** [an inf. n. of **غَرَبَ**, q. v., in several senses. — As a simple subst.,] *Distance, or remoteness*; and so **غَرَبَةٌ**. (A, K.) **الغُرْبَةُ النُّوْيُ** [in one of my copies of the S **غَرَبَةٌ**] 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 **أَغْرَبَةٌ** [in one of my copies of the S **غَرَبَةٌ**] *A distant, or remote, place which one purposes to reach in his journey*. (S, A.) And **دَارُ فُلَانٍ غَرَبَةٌ** *The house, or abode, of such a one is distant, or remote*. (TA.) And **دَرَاهِمٌ غَرَبَةٌ** *Distant money [so that it is not easily attainable]*. (TA.) And **إِنَّهُ لَغُرْبُ الْعَيْنِ** *A far-seeing eye*: and of a woman you say **غَرَبَةُ الْعَيْنِ**. (TA.) — And **الغُرْبُ** is syn. with **المُغْرَبُ**, (S, M, Mṣb, K,) which latter is also pronounced **المَغْرَبُ**, 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 **المَشْرِقُ**; (TA;) [both signify *The west*]; **الغُرْبُ** is the contr. of **المَشْرِقُ**; (M, TA;) and **المَغْرَبُ** [is the contr. of **المَشْرِقُ**, and] originally signifies *the place [or point] of sunset*, (TA,) as also **مَغْرِبَانُ الشَّمْسِ** (K;) and is likewise used to signify *the time of sunset*; and also as an inf. n.: (TA:) and **المَغْرِبَانِ** 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 مَغْرَبٌ*; and so between the two points called **المَشْرِقَانِ**. (TA.) — **غُرْبٌ** signifies also *The first part (S, K) of a thing (K) [and particularly] + of the run of a horse*. (S.) — And **حَدٌّ** [or **edge**] (S, K) of a thing, as also **غُرَابٌ**, (K,) or of a sword and of anything; (S;) and thus [particularly] the **غُرَابُ** of the **فَأْسُ** [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, **أَرْهَفَ غُرْبَ دِهْنِكَ لِمَا أَقُولُ** (mentioned in the A and TA in art. **ارهف**) 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 **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 **دلو**, and it became changed into a **غرب**]; i. e. when he took the **دلو** 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 **أ** [camel, or any beast, such as is called] **رَاوِيَةٌ**, (K, TA,) *upon which water is carried*. (TA.) — And accord. to the K, **أ** *day of irrigation*: but [this is app. a mistake: for] Az says that Lth has mentioned the phrase **فِي يَوْمٍ غُرْبٍ**, meaning thereby *in a day in which water is drawn with the [large bucket called] غُرْبٌ*, [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 **غُرْبٌ**. (TA.) A poet says,

• مَا لَكَ لَا تَذْكُرُ أَمْرَ عَمْرٍو •  
• إِلَّا لِعَيْنَيْكَ 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 مَشْجًا يَسِيلُ غُرْبًا** i. e. [He was an eloquent orator, flowing with] a copious and uninterrupted