camel, intruding among others when they come to water, is beaten and driven away. (IAth, TA.) And [hence] قِدْحٌ غَرِيبٌ means † [*An arrow, without feathers or head,*] *such as is not of the same trees whereof are the rest of the arrows.* (TA.) — غَرِيبٌ signifies also Language that is *strange;* [*unusual, extraordinary,* or *unfamiliar;*] *far from being intelligible; difficult to be understood;* or *obscure.* (Mṣb, TA.) Hence, مُصَنَّفُ الغَرِيبِ [*The composition on the subject of the strange kind of words &c.*]. (A, TA.) [Hence also الغَرِيبَانِ *The two classes of strange words &c.,* namely, those occurring in the Ḳur-án, and those of the Traditions.] And كَلِمَةٌ غَرِيبَةٌ *A word,* or *an expression, that is* [*strange,* &c., or] *obscure:* (A, TA:) غَرِيبَةٌ applied to a word [and often used as an epithet in which the quality of a subst. is predominant] is opposed to فَصِيحَةٌ: and its pl. is غَرَائِبُ. (Mz 13th نوع.) — [And hence it often signifies *Improbable.*] — Applied to a trad., it means *Traced up uninterruptedly to the Apostle of God, but related by only one person, of the* تَابِعُونَ or *of those termed* أَتْبَاعُ التَّابِعِينَ or *of those termed* أَتْبَاعُ أَتْبَاعِ التَّابِعِينَ. (KT.) — [The fem.] غَرِيبَةٌ, in a verse of Aboo-Kebeer El-Hudhalee, as some relate it, is expl. by Skr as meaning *Black;* syn. سَوْدَاءُ. (TA voce عَزِيزَةٌ [q. v. It is perhaps used by poetic license for غِرْبِيبَةٌ, fem. of غِرْبِيبٌ.])

غَرِيبَةٌ fem. of غَرِيبٌ [q. v.] — [Hence, as a subst.,] الغَرِيبَةُ signifies ‡ *The hand-mill:* so called because the neighbours borrow it, (A, Ḳ, TA,) and thus it does not remain with its owners. (A, TA.)

غُرَابِىٌّ *A sort of dates.* (AḤn, Ḳ, TA. [See also غَرْبِىٌّ.]) In some copies of the Ḳ, for تمر is put ثمر: the former is the right. (TA.)

غَرِيبِىٌّ: see غَرِيبٌ.

غَارِبٌ [The *western side* of a mountain &c.]. You say, هٰذَا غَارِبُ الجَبَلِ and ▼ غَرْبِيُّهُ [*This is the western side of the mountain*], and [in the opposite sense] هذا شَارِقُ الجَبَلِ and شَرْقِيُّهُ. (TA in art. شرق.) — Also The كَاهِلُ [or *withers*], (A, Ḳ, TA,) of the camel; (TA;) or the *part between the hump and the neck;* (Ṣ, A, Mṣb, Ḳ, TA;) *upon which the leading-rope is thrown when the camel is sent to pasture where he will:* (Mṣb:) pl. غَوَارِبُ. (Mṣb, Ḳ.) — Hence the saying, (Ṣ, &c.,) حَبْلُكِ عَلَى غَارِبِكِ [*Thy rope is upon thy withers*]; (Ṣ, A, Mgh, Mṣb, Ḳ, TA;) used (Mṣb, TA) by the Arabs in the Time of Ignorance (TA) in divorcing; (Mṣb, TA;) meaning ‡ *I have left thy way free,* or *open, to thee;* (TA;) *go whithersoever thou wilt:* (Ṣ, A, Mgh, Mṣb, Ḳ, TA:) originating from the fact of throwing a she-camel's leading-rope upon her withers, if it is upon her, when she pastures; for when she sees the leading-rope, nothing is productive of enjoyment to her. (Aṣ, Ṣ, TA.) — الغَارِبَانِ signifies *The fore and hind parts of the back* [and *of the hump*]: and بَعِيرٌ ذُو غَارِبَيْنِ, *A camel whereof the part between the* غاربان [or *fore and hind parts*] *of the hump is cleft;* which is mostly the case in the بَخَاتِىّ, whose sire is the فَالِج [or large two-humped camel of Es-Sind] and his dam Arabian. (TA.) — And غَارِبٌ signifies also The *fore part of the hump:* thus in the following saying, in a trad. of Ez-Zubeyr: فَمَا زَالَ يَفْتِلُ فِى الذِّرْوَةِ وَالغَارِبِ حَتَّى أَجَابَتْهُ عَائِشَةُ إِلَى الخُرُوجِ i. e. † [*And he ceased not to twist* the fur of] *the upper part and the fore part of the hump* [*until 'Áïsheh gave him her consent to go forth*]; meaning, he ceased not to practise guile with her, and to wheedle her, until she gave him her consent: originating from the fact that, when a man desires to render a refractory camel tractable, and to attach to him the nose-rein, he passes his hand over him, and strokes his غارب, and twists its fur, until he has become familiar: (L, TA:) or غَارِبٌ signifies the *upper portion of the fore part of the hump.* (Lth, TA.) — Also ‡ The *upper part of a wave:* (Lth, TA:) غَوَارِبُ المَاءِ means ‡ *the higher parts of the waves of water;* (Ṣ, Ḳ, TA;) likened to the غوارب of camels: (Ṣ, TA:) or *the higher parts of water.* (TA.) — And † The *highest part* of anything. (Mṣb, TA.) — See also غُرَابٌ, first quarter.

مَغْرِبٌ and مَغْرَبٌ: see غَرْبٌ, first quarter, in four places. You say, لَقِيتُهُ مَغْرِبَ الشَّمْسِ (Ḳ, TA) and ▼ مَغْرِبَانَهَا (Ḳ,* TA) and مَغْرِبَانَاتِهَا (TA) and ▼ مُغَيْرِبَانَهَا (Ṣ, Ḳ) and مُغَيْرِبَانَاتِهَا (Ṣ,* Ḳ) *I met,* or *found, him,* or *it, at sunset.* (Ḳ, TA.) [It is said that] ▼ مُغَيْرِبَانٌ is a dim. formed from a word other than that which is its proper source of derivation; being as though formed from ▼ مَغْرِبَانٌ. (Ṣ, L. [Hence it seems that this last word as given above was unknown to, or not admitted by, the authors of these two works.]) — مَغْرِبٌ signifies also *Anything* [meaning *any place*] *that conceals, veils,* or *covers, one:* pl. مَغَارِبُ, which is applied to the *lurking-places* of wild animals. (Az, TA.)

مُغْرَبٌ: see 4, latter half. — Also *White;* (Ṣ, Ḳ;) as an epithet applied to anything: or that *of which every part is white;* and this is the ugliest kind of whiteness. (Ḳ.) And *White in the edges of the eyelids;* (Ṣ, Ḳ;) as an epithet applied to anything: (Ṣ:) a camel *of which the edges of the eyelids, and the iris of each eye, and the hair of the tail, and every part, are white:* (IAạr, TA:) and a horse *of which the blaze upon his face extends beyond his eyes.* (TA.) And عَيْنٌ مُغْرَبَةٌ *An eye which is blue* [or *gray*], *and of which the edges of the lids, and the surrounding parts, are white:* when the iris also is white, the ▼ إِغْرَابٌ is of the utmost degree. (TA.) — Also The *dawn of day:* (Ḳ, TA:) so called because of its whiteness. (TA.)

عَنْقَاءُ مُغْرِبٌ (A, Ḳ) and مُغْرِبَةٌ and مُغْرِبٍ, and العنقاء المُغْرِبُ, (Ḳ,) *A certain bird, of which the name is known, but the body is unknown:* (A, Ḳ:) or *a certain great bird, that goes far in its flight:* or they are words having no meaning [except the meanings here following]. (A, L, Ḳ.) [See also art. عنق.] — *Calamity,* or *misfortune.* (Ḳ.) طَارَتْ بِهِ عَنْقَاءُ مُغْرِبٌ means *Calamity,* or *misfortune, carried him off,* or *away.* (TA.) [See, again, art. عنق.] — And The *summit of an* [*eminence of the kind called*] أَكَمَة: (Ḳ:) or العَنْقَاءُ المُغْرِبُ signifies *the summit of an* أَكَمَة *on the highest part of a tall,* or *long, mountain:* so says Aboo-Málik, who denies that it means a bird. (TA.) — And [The people, or the woman,] *that has gone far into a land,* or *country, so as not to be perceived nor seen:* (Ḳ:) thus is expl. in the T العَنْقَاءُ المُغْرِبُ, as transmitted from the Arabs, with the ة suppressed in like manner as it is in لِحْيَةٌ نَاصِلٌ meaning "an intensely white beard." (TA.)

مَغْرِبَانٌ; pl. مَغْرِبَانَاتٌ: see غَرْبٌ, first quarter: and see also مَغْرِبٌ, in two places.

[مَغْرِبِىٌّ and مَغْرَبِىٌّ, or, accord. to some, the former only, but the latter is now common, *Of the west; western:* now generally meaning *of the part of Northern Africa west of Egypt,* or *of North-Western Africa:* as applied to a man, its pl. is مَغَارِبَةٌ.]

شَأْوٌ مُغَرَّبٌ and مُغَرَّبٌ [*A term,* or *limit,* &c.,] *distant,* or *remote.* (Ṣ.) — And خَبَرٌ مُغَرَّبٌ *Fresh,* or *recent, information,* or *news, from a foreign,* or *strange, land* or *country.* (TA.) One says, هَلْ جَاءَكُمْ مُغَرَّبَةُ خَبَرٍ *Has any information,* or *news, come to you from a foreign,* or *strange, land* or *country?* (Yaạḳoob, Ṣ, TA:) and هَلْ مِنْ مُغَرَّبَةِ خَبَرٍ (A'Obeyd, A, Mṣb, TA) and مُغَرَّبَةِ خَبَرٍ (A'Obeyd, Mṣb, TA) *Is there any information from a distant place?* (A;) or *any occasion of such information?* (Mṣb;) or *any new information from a distant land* or *country?* or, accord. to Th, مغربة خبر means *new,* or *recent, information.* (TA.) [See an ex. voce جُنُبٌ: and see also مُغَرِّبٌ.] — المُغَرِّبُونَ, mentioned in a trad., (Hr, Nh, Ḳ, TA,) in which it is said, إِنَّ فِيكُمْ مُغَرِّبِينَ, (Hr, Nh, TA,) is expl. [app. by Moḥammad] as meaning *Those in whom the jinn* [or *demons*] *have a partnership,* or *share:* so called because a foreign strain has entered into them, or because of their coming from a remote stock: (Hr, Nh, Ḳ, TA:) and by the jinn's having a partnership, or share, in them, is said to be meant their bidding them to commit adultery, or fornication, and making this to seem good to them; so that their children are unlawfully begotten: this expression being similar to one in the Ḳur xvii. 66. (Nh, TA.) — And مُغَرِّبٌ signifies also One *going,* or *who goes, to,* or *towards, the west.* (Ṣ.) [See an ex. voce مُشَرِّقٌ.]

مُغَيْرِبَانٌ; pl. مُغَيْرِبَانَاتٌ: see مَغْرِبٌ, in two places.

مُسْتَغْرِبٌ: see 4, former half.

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