

(TA.) — اقرب الإبل *He made the camels to journey by night in order to arrive at the water on the morrow*: (O, \*K, TA:) or اقربوا إبلهم *They, after pasturing them in the tract between them and the watering-place, and journeying on during a part of the time until there remained between them and the water a night, or an evening, hastened their camels*. (Lth, TA.) — And اقرب القوم *The people, or party, became persons whose camels were performing a journey such as is termed قَرَب*: the part. n. is [said to be] قارب, not مقرب: (Aḡ, Ṣ, O:) the former of these is said by A'Obeyd to be anomalous: (Ṣ, O:) [but see قَرَب, which is expl. as having almost exactly the same meaning as that which is in this instance assigned to اقرب. And it is also mentioned in the TA, app. on the authority of AA, that the same phrase and the same anomalous part. n. are used when the people's camels are مقاربة (which means *few, or near together*): but I think that this word is a mistake of a copyist, for قوارب: see قارب.] — See also 1, last quarter, in six places.

5: see 1, near the middle of the paragraph. — [Hence] one says to his companion, urging him, تَقَرَّب, meaning *Advance thou, or come forward*: (A, TA:) or تَقَرَّب يا رجل, meaning *hasten, O man*. (Aḡ, O, L, K, TA.) Only the imperative mood in this sense is said to be used. (MF, TA.) — And [hence, also,] تَقَرَّب signifies *He rendered himself near, or allied himself, [drew near, or ingratiated himself,] by affection and friendship*. (TA, voce تَنَسَّب. [In this sense it is trans. by means of مِنْ.]) And *He applied himself with gentleness, or courtesy, to obtain access, or nearness, to a man, by means of some act performed for that purpose, or by right*. (TA. [In this sense it is trans. by means of إِلَى.]) And one says, تَقَرَّبَ مِنَ اللَّهِ [*He drew near unto God*] by prayer or the like, and righteous actions: and تَقَرَّبَ اللَّهُ مِنْهُ [*God drew near unto him*] by beneficence towards him. (TA.) And تَقَرَّبَ بِهِ إِلَى اللَّهِ, (Ṣ, A, O, Mḡb, K, \*) inf. n. تَقَرَّبَ and تَقَرَّبَ (O, K,) the latter [of a rare form] like تَكَلَّمَ and تَكَلَّمَ and تَمَلَّقَ (O) *He sought thereby nearness, to bring himself near, to draw near, or to approach, unto God; or to advance himself in the favour of God*: (Ṣ, K, \* TA:) and فَعَلَهُ تَقَرَّبًا إِلَيْهِ [*He did it by way of seeking nearness, &c., to Him*]. (A.) — تَقَرَّبَ also signifies *He (a man, O) put his hand upon his قَرَب (O, K, TA) i. e. his flank, (O, TA,) in walking; or, as some say, hastening, or going quickly*. (TA.)

6. تَقَارَبُوا *They were, or became, or drew, near, one to another*: (Ṣ, \*A, \*Mḡb:) you say تَقَارَبُوا and اقترَبوا [both app. signifying the same, like تَخَاصَمُوا and تَخَاصَمُوا and تَخَالَطُوا and تَخَالَطُوا, and اشتركوا and تَشَارَكُوا, &c.]. (A.) — See also 1, second quarter. — تَقَارَبَتْ إِبِلُهُ

means † *His camels became few*, [because drawing near together,] (A, O, K, TA,) and (as is also said of other things, TA) *declined, or became reduced to a bad state*. (O, \*K, \*TA.) — And [for the like reason, because of its becoming dense,] تَقَارَبَ is said of seed-produce, or standing corn or the like, meaning † *It became nearly ripe*. (O, K, TA.) — And hence [accord. to some], إِذَا تَقَارَبَ الزَّمَانُ † [*When the time becomes contracted*], occurring in a trad., expl. in art. زمن, q. v. (TA.)

8: see 1, second quarter, in two places: — and see also 6.

10. اسْتَقْرَبَهُ [contr. of اسْتَبَعَدَهُ]. One says, هُوَ يَسْتَقْرِبُ الْبَعِيدَ [*He reckons near that which is remote*]. (A, Mḡb.)

قَرَبٌ [mentioned in the first sentence of this art. as an inf. n.] is the contr. of بَعُدٌ: (Ṣ, O:) [used as a simple subst., it signifies *Nearness, and*] it is said to be [properly, or primarily,] in respect of place; [i. e. vicinity;] as distinguished from قَرَبَةٌ &c. (Mḡb, TA.) You say, إِنَّ قَرَبَكَ زَيْدًا [*Verily Zeyd is in thy vicinity; i. e., near thee in respect of place*]; but not إِنَّ بَعْدَكَ زَيْدًا; because قَرَبٌ is more capable of being used as an adv. n. of place than بَعْدٌ: in like manner they said also هُوَ قَرَابَتِكَ, meaning [*He is in thy vicinity; i. e., near thee in respect of place*]. (Sb, TA. [See also قَرِيبٌ.]) [And بِالْقَرَبِ مِنْهُ is a phrase of frequent occurrence, meaning *In the vicinity of, or near in respect of place to, him, or it*.] And one says, تَنَاوَلَهُ مِنْ قَرَبٍ and † مَنِ قَرِيبٍ [*He took it, or took it with his hand, from a near place or spot*]. (A, Mḡb.) And قَرَبٌ رَأَيْتَهُ مِنْ قَرَبٍ [and † مَنِ قَرِيبٍ I saw him, or it, from a near place or spot, or from within a short distance]. (Ṣ in art. امر; &c.) — It is also syn. with قَرَابٌ [signifying *Nearness in respect of time*] as used in the saying اَفْعَلْ ذَلِكَ بِقَرَابٍ عَنِّ [i. e. *Do thou that soon; like as one says, عَنِّ قَرِيبٍ*]: (K, TA:) accord. to the K, the word قَرَابٌ in this case is like سَحَابٌ: but it is said in a prov., الْفَرَارُ بِقَرَابٍ † أَكْبَسَ, thus in the Ṣ, or, as some relate it, بِقَرَابٍ; and IB says, J has cited this prov. [next] after the قَرَابِ of the sword, but should have said that الْقَرَابِ is also syn. with الْقَرَبُ, and should then have adduced the prov. as an ex. meaning *The fleeing soon in eagerness of desire for safety [is more, or most, shrewd]*: (TA:) [this rendering, however, requires consideration; for, accord. to Meyd, who gives only the reading بِقَرَابِ, the meaning of the prov. is, that he who flees with the قَرَابِ (by which is meant the scabbard) when the sword has passed away from his possession is more shrewd than he who causes, or suffers, the قَرَابِ also to pass away from him: in Freytag's Arab Prov. ii. 210, both of these explanations are given; but قَرِيبٌ is there erroneously put for

قَرَبٌ.] — See also قَرَابَةٌ. — It is also a pl. of قَرِيبٌ [q. v.]. (TA in art. زلف.) — قَرَبٌ also, and قَرَبٌ (Ṣ, O, K,) the former of which is the original, (TA,) signify *The خَاصِرَةٌ [or flank]: (O, K:) or [the part] from the شَاكِلَةٌ [which is syn., or nearly so, with خَاصِرَةٌ,] to the مَرَاقِ [or soft parts] of the belly*: (Ṣ, O, K:) and likewise *from the رُفْعِ [generally meaning groin] to the armpit, on each side*: (TA:) [properly used in relation to a horse:] sometimes metaphorically used in relation to a she-camel, and to an ass [meaning a wild ass, and also to a man: see 5, last sentence]: (TA:) pl. أَقْرَابٌ; (T, Ṣ, O, K;) which is also used in the place of the dual. (T, TA.)

قَرَبٌ [mentioned in the latter half of the first paragraph of this art. as an inf. n.] is [said to be] a subst., signifying *A journey to water when it is a night's journey distant*: or, as Aḡ said, on the authority of an Arab of the desert, (Ṣ, O,) *a journey by night in order to arrive at the water on the morrow*; (Ṣ, O, K;) and so قَرَابَةٌ [which is also mentioned as an inf. n. in the latter half of the first paragraph of this art.]; (K;) a journey by night in order to arrive at the water on the second following day being called طَلَقٌ: (Ṣ, O:) and the seeking water by night: or, when it is not more than a night's journey distant: or the first day in which one journeys to water when it is two days distant; the second day being called طَلَقٌ: (K:) [but the converse seems to be the truth, being asserted by several of the highest authorities, and agreeable with the derivation of each of the two words: see طَلَقٌ:] or the night after which, in the morning, one arrives at the water: (TA:) and لَيْلَةُ الْقَرَبِ is the night in which people with their camels hasten to the water in a journey such as is termed قَرَبٌ بَصْبَاصٍ; this latter term being applied to signify *a people's letting their camels pasture while they are journeying towards water; and when there remains an evening between them and the water, hastening towards it*: (Ṣ, O:) or, as is said on the authority of Aḡ, لَيْلَةُ الْقَرَبِ is the second night after the pastor has turned the faces of his camels towards the water, and so left them to pasture; this second night being the night of hard driving; and the first night being called لَيْلَةُ الطَّلَقِ: accord. to AA, [the journey called] لَيْلَةُ الْقَرَبِ is [the journey to water] during three days, or more. (TA.) And [hence] الْقَرَبِ is used to signify *What is a night's journey distant*. (Ṣ in art. نوب, in explanation of a verse cited in that art. [Or, accord. to IAḡ, قَرَبٌ there signifies near, so as to be visited repeatedly: or, as AA says, at such a distance as to be visited once in three days.]) [See also a saying mentioned voce حَوْزٌ.] — Also *A well of which the water is near [to the mouth]*. (O, K.)

قَرَبٌ: see قَرَبٌ, last sentence.