BOOK I.]

plant. (M, TA.) See also , below. _____ also signifies He collected, or congregated, (K, TA,) people: (TA:) [and so, probably, (\mathbf{x}, \mathbf{y}) : see زبب \mathbf{y} You say, فلان يَرْب النَّاس Such a one collects, or congregates, to him the people. (T, \mathbf{y}, \mathbf{M} .) \mathbf{z} , $(\mathbf{x}, \mathbf{y}, \mathbf{m})$, aor. \mathbf{z} : see 4. \mathbf{z} , $(\mathbf{x}, \mathbf{y}, \mathbf{m})$, $(\mathbf{L}\mathbf{h}, \mathbf{M}, \mathbf{K})$, aor. \mathbf{z} , (so in the M,) or \mathbf{z} , (MF, TA,) inf. n. \mathbf{z} , (M, TA,) or \mathbf{z} , $(\mathbf{y}, \mathbf{K}, \mathbf{m})$, $(\mathbf{x}, \mathbf{K}, \mathbf{m})$ of which this is mentioned as the inf. n. whence the epithet (ربّى) said of a ewe or she-goat, She brought forth : (Lh, M, K:) or, as some say, she conceived : or, accord. to some, there is no has no verb: (Msb:) [but] أباب is an inf. n. used in relation to a ewe or she-goat as meaning her being in the state of such as is termed cha [q. v.]: (S, M,* Msb,* K :*) and in relation to a she-camel, as in the ex. cited by Munteji' Ibn-Nebhán to As,

[The yearning cry of the mother of the young camel in the time of her having recently brought forth]: (S:) and used also in relation to a woman as meaning her having recently brought forth: or her state within two months after having brought forth : or within twenty days : whence the phrase, in a trad., حَمْلُهَا رِبَابْ, meaning She becomes pregnant soon after having brought forth. (TA.)

2. ربب: see 1, in five places. _ [Also He preserved with , i.e., rob, or inspissated juice : see .]

4. إِرْبَابٌ , (T, M, A, K,*) inf. n. إرب بالمكان ; (T;) and * , (M, K,) aor. -; (MF, TA;) He remained, stayed, dwelt, or abode, in the place, (T, M, A, K,*) not quitting it; (T;) like i: (T, A :) and the former, [or each,] he hept, or clave, to the place. (M.) And اربت الإبل And اربت الإبل (T.) or المؤجع (S.) بالمؤجع hept, or clave, (T, S,) to the place, (T,) or to such a place, and remained in it. (S.) And رِبِوَلَدِهَا and اربَّت الناقة بِالفَحْلِ or (,Ş) ,اربَّت النَّاقَةُ (M,) The she-camel hept to the stallion, (S, M,) and to her young one, (M,) and affected it. (TA.) And ارتبت السَّحَابَة (S, M, A) بِأَرْضِبِهُ (TA.) (A) t The cloud continued raining [in their land].
(S,* M.) And اربت الجنوب + The south, or southerly, wind continued. (T, S.) __ الإرباب also signifies The drawing near, or approaching, (S, M, K,) a thing, (S, M,) of any kind. (M.)

5. الرجل (M, A, K,) and الرجل (M, K,) He asserted himself to be the , [or lord, &c.,] of the land, (M, A, K,) and of the man. (M, K.) -See also 1, in two places, in the former half of the paragraph. --- They collected themselves together, or congregated; or they became collected or congregated. (S.)

6. ترابوا They united in a confederacy, league, or covenant. (M, TA.) [App. from the fact of some confederates dipping their hands into -; see (باب.]

arranges, and composes, or collects together, the hair], said of a woman, is from [الرَّبّ signifying] الرُّبّ العنب ... (M.) الجَمْع and الإصلاح The grapes were cooked so as to become -, [or rob], used to give a relish to bread. (AHn, M.)

زأب see رأب: see رأب. of which it is an imperative.

رُبَّهَا and رُبُ and رُبُ and رُبُ and رُبُ and رُبَ and رُبَّهَا &c.: see رُبَّ

. see the next paragraph, last sentence but one.

A lord, a possessor, an owner, or a proprietor, syn. مالك, (T, IAmb, S, M, A, Msb, K,) of a thing, (T,) of anything, (S, M, A, K,) or of an irrational thing; (Msb;) a person who has a right, or just title or claim, to the possession of anything; or its صاحب [which is syn. with]; (M, A, K;) مَالكُ and مَالكُ and مَالكُ all signi-master, or chief; (Msb, TA;) or a lord, master, or chief, to whom obedience is paid : (IAmb, TA:) and a lord, ruler, governor, regulator, or disposer; (TA;) an orderer, a rectifier, or a reformer : (IAmb, TA :) a rearer, fosterer, bringer-up, feeder, or nourisher : and a completer, or an accomplisher : (TA :) it is an epithet, like نَرْدُ from : نَرْدُ or an inf. n. used as an intensive epithet; like عَدْلْ; (Ksh and Bd * in i. 1;) originally signifying the "bringing (a thing) to a state of completion by degrees ;" (Bd, ibid. ;) then used in the sense of مالك : (Ksh and Bd ibid. :) the pl. [of pauc.] is أرباب and [of mult.] ربوب, (M, K,) and accord. to Sh, ربوب (TA,) signifying أَصْحَابٌ (K,) and * رَبُوبُ is app. a quasi-pl. n. : (M :) the fem. is زَبَعَة ; of which the pl. is زَبَعَتْ. (T.) Whoever possesses a thing is its : رَبَّ you say, هُوَ رَبَّ الدَّابَة [He is the possessor, or owner, or master, of the beast], and of the pro- المال [of the house], (T,) and الدار perty, or cattle]; (Msb;) and هي رَبَّة * البَيْت [She is the owner, or mistress, of the house or tent]. (T.) With the article , it is [properly] applied only to God: (T, S, M, A, Msb, K:) He is رب الأرباب [The Lord of lords]. (T. [Thus the pl. with the article Il is applied to created beings.]) To any other being it is not [properly] applied but as a prefixed noun governing another noun as its complement in the gen. case [or in a similar manner]. (S.) The pagan Arabs, however, sometimes applied it to A king, (S,) or to a lord as meaning a master or chief: (Msb:) El-Hárith says, (S, Msb.) i. e. Ibn-Hillizeh, (S,)

(S, Msb,) i.e. And he (meaning El-Mundhir Ibn-Má-es-Semà, or, as some say, 'Amr Ibn-Hind,) was the king [or lord] and witness of our fighting on the day of El-Hiyárán (the name of

8. ارتبه see 1. تَرْتَبُ الشَّعَرَ ... [She adjusts, or a place), and the trial was a hard trial. (EM, p. 285: [in which الميارين is erroneously put for .]) Some forbid that a man should be called the رَبّ of his slave : (Msb :) it is said in a trad. that the slave shall not say to his master, رتبى, because it is like attributing a partner to God: (TA:) but رَبّ is sometimes used in the sense of lord as meaning master or chief prefixed to a noun signifying a rational being governed by it in the gen. case: thus in the saying of the Prophet, اَحَتَّى تَلدَ الأَمة رَبَّها So that the female slave shall bring forth him who will become her master], or (if [her mistress], accord. to different transmitters; (Msb;) relating to the signs of the hour of resurrection : i. e., the female slave shall bring forth to her master a child that shall be as a master [or mistress] to her because like his [or her] father in rank : meaning that captives and concubines shall be numerous. (TA.) As to the phrase in the Kur [xii. 42], -Mention thou me in the pre] ٱذْكُرْنِي عِنْدَ رَبَّكَ sence of thy lord], Joseph thus addressed his fellow-prisoner agreeably with the acceptation in which he [the latter] understood the words. (TA.) A similar instance also occurs in the same chapter, in the verse immediately preceding. (Msb.) In another verse, [23 of the same ch.,] إنه ربى [Verily he is my lord] may refer to Joseph's master or to God. (M, TA.) The words of the إرْجِعِي إلَى رَبِّكِ رَاضِيَةً ,[xxxix. 28 and 20] as some read, [instead , مَرْضِيَّةً فَادْخُلِي فِي عَبْدي of ,] may mean Return to thine owner, [approving, approved,] and enter into my servant. (M, TA.) - Without the article II, as some say, (L, TA,) it is sometimes written and pronounced , without teshdeed; (L, K;) as in the following verse, cited by El-Mufaddal,

[And the peoples have known that there is not above him a lord beside Him who gives the portions of mankind and of others and grants the means of subsistence]. (L.) And Ahmad Ibn-Yahyà [i. c. Th] mentions the phrase وربيك لا i. e. No, by thy Lord, I will وربك for أفعل not do such a thing]; the [latter] - being changed into & because of the reduplication. (M, K :* in the CK (ربيك.)

is a word of which there are seventy dial. vars., all mentioned by Zekereeyà El-Ansáree in his great Expos. of the "Munferijeh," but only eighteen of which are mentioned in the K, including some that are formed with the affix -, some with the affix Lo, and some with both these affixes together; as follows: (TA :) ربّ (T, S, M, Msb, Mughnee, K, &c.) and رَبَّ (T, M, Mughnee, K) and , (Mughnee,) and * رُبٌ (T, S, M, Mughnee, K) and (T, M, Mughnee, K) and (بَ and رَبْ (Mughnee, K) and رَبْ (Mughnee;) and * رَبَّتَ (T, Ṣ, M, Mṣb, Mughnee, Ķ) and رَبَّتَ (M, Mughnee, Ķ) and رَبَّتَ and رَبَّتَ and رَبَّتَ and رَبَّتَ (TA) رَبَّت and رَبَّتِ and رَبَّتِ اللَّهُ (TA)