

plant. (M, TA.) See also **مَرْتَبٌ**, below. — **رَبٌّ** also signifies *He collected, or congregated*, (K, TA,) people: (TA:) [and so, probably, **رَبٌّ**: see **رَبٌّ**.] You say, **فَلَانٌ يَرُبُّ النَّاسَ** *Such a one collects, or congregates, to him the people.* (T, S, M.) = **رَبٌّ**, aor. **رَبَّ**: see 4. = **رَبَّتْ**, (Lh, M, K,) aor. **رَبَّتْ**, (so in the M,) or **رَبَّتْ**, (MF, TA,) inf. n. **رَبٌّ**, (M, TA,) or **رَبَابٌ**, (S, K, [in each of which this is mentioned as the inf. n. whence the epithet **رَبِّي**]) 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 verb to the epithet **رَبِّي**: (M:) AZ says that it has no verb: (Msb:) [but] **رَبَابٌ** 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 ربي* [q. v.]: (S, M, \*Msb, \*K:\*) and in relation to a she-camel, as in the ex. cited by Munteji' Ibn-Nebhán to As,

\* **حَنِينٌ أَمْرَ الْبَوِّ فِي رَبَابِهَا** \*

[*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., **حَمَلُهَا رَبَابٌ**, meaning *She becomes pregnant soon after having brought forth.* (TA.)

2. **رَبٌّ**: see 1, in five places. — [Also *IIe preserved with رُبٌّ*, i. e., *rob*, or *inspissated juice*: see **مَرْتَبٌ**.]

4. **أَرَبْتُ** (T, M, A, K, \*) inf. n. **أَرَبَاتٌ**; (T;) and **رَبَّتْ**, (M, K,) aor. **رَبَّتْ**; (MF, TA;) *He remained, stayed, dwelt, or abode, in the place*, (T, M, A, K, \*) *not quitting it*; (T;) like **أَلَبْتُ**: (T, A:) and the former, [or each,] *he kept, or clave, to the place.* (M.) And **أَرَبْتُ الْإِبِلَ** *The camels kept, or clave, (T, S,) to the place, (T,) or to such a place, and remained in it.* (S.) And **أَرَبْتُ النَّاقَةَ**, (S,) or **أَرَبْتُ النَّاقَةَ بِالْفَحْلِ**, and **أَرَبْتُهَا**, (M,) *The she-camel kept to the stallion, (S, M,) and to her young one, (M,) and affected it.* (TA.) And **أَرَبْتُ السَّحَابَةَ** (S, M, A) **أَرَبَتْهُمُ** (A) *The cloud continued raining [in their land].* (S, \*M.) And **أَرَبْتُ الْجَنُوبَ** *The south, or southerly, wind continued.* (T, S.) — **أَرَبْتُ** also signifies *The drawing near, or approaching*, (S, M, K,) a thing, (S, M,) of any kind. (M.)

5. **أَرَبْتُ الْأَرْضَ**, (M, A, K,) and **أَرَبْتُ الرَّجُلَ**, (M, K,) *He asserted himself to be the رَبٌّ [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. = **أَرَبُوا** *They collected themselves together, or congregated; or they became collected or congregated.* (S.)

6. **أَرَبُوا** *They united in a confederacy, league, or covenant.* (M, TA.) [App. from the fact of some confederates dipping their hands into **رَبٌّ**: see **رَبَابٌ**.]

8. **أَرَبَتْهُ**: see 1. — **أَرَبَتْهُ الشَّعْرَ** [*She adjusts, or arranges, and composes, or collects together, the hair*], said of a woman, is from **أَرَبْتُ** [signifying] **الْجَمْعُ** and **الْإِصْلَاحُ**. (M.) — **أَرَبْتُ الْعَنْبَ** *The grapes were cooked so as to become رَبٌّ [or rob], used to give a relish to bread.* (AHn, M.)

R. Q. 1. **رَبِّبٌ**: see 1.

**رَبٌّ**: see **رَبَابٌ**, of which it is an imperative.

**رَبٌّ** and **رَبٌّ** and **رَبٌّ** and **رَبٌّ** and **رَبٌّ**; and **رَبًّا** and **رَبًّا** &c.: see **رَبٌّ**.

**رَبٌّ**: see the next paragraph, last sentence but one.

**رَبٌّ** *A lord, a possessor, an owner, or a proprietor*, syn. **مَالِكٌ**, (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 صَاحِبٌ [which is syn. with مَالِكٌ];*

(M, A, K;) **رَبٌّ** and **مَالِكٌ** and **صَاحِبٌ** all signifying in Pers **خُداوند**: (KL:) and *a lord, 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 **نَمْرٌ** from **نَمْرٌ**: or an inf. n. used as an intensive epithet; like **عَدَلٌ**; (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 **مَالِكٌ**: (Ksh and Bd ibid. ;) the pl. [of pauc.] is **أَرَبَاتٌ** and [of mult.] **رَبَابٌ**, (M, K,) and accord. to Sh, **رَبَابٌ** also, (TA,) signifying **أَصْحَابٌ**, (K,) and **رَبَابٌ** is app. a quasi-pl. n.: (M:) the fem. is **رَبَّةٌ**; of which the pl. is **رَبَاتٌ**. (T.) Whoever possesses a thing is its **رَبٌّ**: you say, **هُوَ رَبُّ الدَّابَّةِ** [*He is the possessor, or owner, or master, of the beast*], and **الدَّارِ** [*of the house*], (T,) and **الْمَالِ** [*of the property, or cattle*]; (Msb;) and **رَبَّةُ الْبَيْتِ** [*She is the owner, or mistress, of the house or tent*]. (T.) With the article ال, it is [properly] applied only to God: (T, S, M, A, Msb, K:) He is **رَبُّ الْأَرَبَاتِ** [*The Lord of lords*]. (T. [Thus the pl. with the article ال 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-Háarith says, (S, Msb,) i. e. Ibn-Hillizeh, (S,)**

\* **وَهُوَ الرَّبُّ وَالشَّهِيدُ عَلَى يَوْمِ** \*

\* **مِرَ الْحَيَارَيْنِ وَالْبَلَاءِ بَلَاءٌ** \*

(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-Hiyarân (the name of*

a place), and the trial was a hard trial. (EM, p. 285: [in which **الْحَيَارَيْنِ** is erroneously put for **الْحَيَارَيْنِ**].) Some forbid that a man should be called the **رَبٌّ** of his slave: (Msb:) it is said in a trad. that the slave shall not say to his master, **رَبِّي**, because it is like attributing a partner to God: (TA:) but **رَبٌّ** 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, **حَتَّى تَلِدَ الْأُمَّةَ رَبَّهَا** [*So that the female slave shall bring forth him who will become her master*], or **رَبَّتَهَا** [*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], **أَذْكُرْنِي عِنْدَ رَبِّكَ** [*Mention thou me in the presence 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.,] **إِنَّهُ رَبِّي** [*Verily he is my lord*] may refer to Joseph's master or to God. (M, TA.) The words of the Kur [lxxxix. 28 and 29], **أَرْجِعْنِي إِلَى رَبِّكَ رَاضِيَةً**, as some read, [instead of **عِبَادِي**,] may mean *Return to thine owner, [approving, approved,] and enter into my servant.* (M, TA.) — Without the article ال, as some say, (L, TA,) it is sometimes written and pronounced **رَبٌّ**, without teshdeed; (L, K;) as in the following verse, cited by El-Mufaddal,

\* **وَقَدْ عَلِمَ الْأَقْوَامُ أَنَّ لَيْسَ فَوْقَهُ** \*

\* **رَبٌّ غَيْرٌ مَن يُعْطَى الْحُظُوظَ وَيَرْزُقُ** \*

[*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. e. Th] mentions the phrase **لَا وَرَبِّكَ لَا أَفْعَلُ** [*i. e. No, by thy Lord, I will not do such a thing*]; the [latter] **ب** being changed into **ي** because of the reduplication. (M, K:\*) in the CK **رَبِّكَ**.)

**رَبٌّ** is a word of which there are seventy dial. vars., all mentioned by Zekereyà El-Ansàree 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 **ت**, some with the affix **مَا**, and some with both these affixes together; as follows: (TA:) **رَبٌّ** (T, S, M, Msb, Mughnee, K, &c.) and **رَبٌّ** (T, M, Mughnee, K) and **رَبٌّ** (T, S, M, Mughnee, K) and **رَبٌّ** (T, M, Mughnee, K) and **رَبٌّ** (Mughnee, K) and **رَبٌّ**; (Muglnee;) and **رَبَّتْ** (T, S, M, Msb, Mughnee, K) and **رَبَّتْ** (M, Mughnee, K) and **رَبَّتْ** and **رَبَّتْ** and **رَبَّتْ** and **رَبَّتْ** (TA)