

*dates, like honey, when it has been cooked [and so rendered thick]; before which it is called صقر : (Mṣb in the present art. and in art. صقر:) what is prepared by coction from, or of, dates: (TA:) expressed juice of grapes, and of apples, &c., cooked and [so] thickened: (KL:) and dregs, (K.) or black dregs, (IDrd, M.) of clarified butter, (IDrd, M, K.) and of olive-oil: (IDrd, M:) pl. رباب and رباب روب (S) [and pl. pl. (i. e. pl. of رباب, روبات) روبات (ربوبات), which means sorts, or species, of روب]. — See also ربي.*

*ربة: see رب, in three places. — ربة was also the name of A Kaabeh [or square temple], (M, K.), in Nejrán, (M,) belonging to [the tribe of] Medh-hij (M, K) and Benu-l-Háirth-Ibn-Kaab, who held it in honour. (M.) In a trad. of 'Orweh (K, TA) Ibn-Mes'ood Eth-Thakafee, (TA,) it is applied to El-Lát (اللات), (K, TA,) the rock which [the tribe of] Thakeef worshipped, at Et-Táif. (TA.) And in another trad., it is said to be the name of A temple of [the tribe of] Thakeef, which, when they became Muslims, was demolished by El-Mugheereh. (TA.) — And ربة, (K,) or ربة دار ربة, (M,) signifies A large house or mansion. (M, K.) — See also ربي.*

*ربة A party, division, sect, or distinct body or class, of men: (M:) or a large assembly or company: (K:) or a myriad; i. e. ten thousand: (M, K:) or thereabout: (M:) and ربة signifies the same: (M, K:) or this signifies a company [of men]: (T:) the pl. of the former is رباب: (S, M:) and that of the latter is رباء: (T, K:) by Th [and in the K], the former pl. is said to be a pl. of ربة; but this is a mistake. (M.) — [Hence, the pl.] رباب signifies Companions. (K.) — And hence [also], i. e., as pl. of الربة, (S, M,) الرباب is an appellation of The [confederate] tribes of Dabbeh; (M, K, TA;) or Teym and 'Adee and 'Ohl; (T, TA;) or Teym and 'Adee and 'Owl and Thowr and Ashyab; (TA; [but for the orthography of the last of these names I have found no authority; it is written in the TA أشيب, without any syll. signs;]) and Dabbeh was their paternal uncle; (TA;) or five tribes which united in a confederacy, consisting of Dabbeh and Thowr and 'Owl and Teym and 'Adee: (S:) they were thus called because of their division into distinct bodies; (M;) or because they collected themselves (As, Th, S, TA) in distinct bodies: (Th, M, TA:) or because they united in a confederacy against Temeem Ibn-Murr: (AO, M, TA:) or because they dipped their hands in some روب, and formed a confederacy over it: (As, T, M, K:) or, as some say, because they congregated, and became like the رباب [or bundle] of arrows [used in the game called الميسر]: (TA:) the rel. n. is ربي ربي, formed from the sing., (Sb, S, M,) accord. to a rule generally observed except when a [single] man has a pl. word for his name, as كلاب &c. (S, TA.) — The sing. (ربة) also signifies Plenty, or abundance, of the means of subsistence: (K:) and constant, or inseparable, prosperity. (Khálid Ibn-Jembeh, TA.) — See also ربي.*

*ربة: see the next preceding paragraph, first sentence. — [Hence its pl.] ربة signifies Confederates; (S, IB, K;) [or] it is for ذوو أربة having covenants; ربة being said by AAF to be pl. of رباب in the sense of عَدْنَة. (IB, TA.) — Also A species of plant, (S, M, Mṣb, K,) of the [season called] صيف, (M,) remaining in the end of the صيف: (Mṣb:) or the name of a number of plants which do not dry up in the صيف, remaining green in the winter and the صيف [or summer]; among which are the حُلْب and the رُخَامِي and the مُكْرَم and the عَلْقَى or عَلْقَى: [see ريل:] or a certain soft, or tender, herb, or leguminous plant: (TA:) or any plant that is green in the hot season: or certain species of trees, or of plants, undefined: (M:) pl. رباب. (S, Mṣb.) [In the dial. of Egypt, Alexandrian trefoil (برسيم, q. v..) of the second and third crops.] — Also A certain tree: as some say, the tree of the خَرُوب [an appellation generally applied to the carob, or locust-tree]. (M, K.)*

*ربت ربت, (S, M, K,) or ماء ربت, (S, TA,) Much water, (S, M, K,) collected together: (M:) or sweet-water: (S, K:) accord. to Th, it means ما زبَّة الطين [app. such (water) as the clay has collected; for تربت signifying تجتمع is probably quasi-pass. of ربَّت, so that this last seems to signify جمع جمع]. (M.)*

*ربت and ربت &c.; and ربتها and ربتها &c.: see ربت.*

*رباب Clouds: (M:) or white clouds: (S, K:) or clouds that one sees beneath other clouds, (S,) or clouds suspended beneath other clouds, (M,) sometimes white and sometimes black: (S, M:) this latter is said by IB to be the signification commonly known: (TA:) or clouds consisting of an accumulation of parts: (A'Obeyd, T:) n. un. with ة. (A'Obeyd, S, K.) Hence الرباب as a proper name of a woman. (A'Obeyd, T, S.) — Also A certain instrument of diversion, [meaning, of music,] (K,) having strings, (TA,) with which one plays [lit. beats]. (K.) [The رباب in common use among the Arabs in the present day is a kind of viol. A specimen of it is figured and described in my work on the Modern Egyptians. Being an instrument of remarkable simplicity, it is probably similar to the ancient رباب.] Memood Ibn-'Abd-Allah El-Wásitée Er-Rabábee became proverbial for his musical skill with the رباب. (K.) — See also ربان.*

*رباب: see رباب, of which it is an anomalous pl.: — and see also ربان.*

*رباب: see رباب, in two places. — Also ;Tithes, or tenths; syn. عُشُور: (S, M, K:) from the same word signifying "a covenant." (S.) — In the phrase يعطيها الأمان رباباً, ending a verse of Aboo-Dhu-eyb, describing some asses, رباب is said to signify An oath, or a promise, which the owner of the asses takes of a people to permit those asses to water: or the poet means that the person giving those asses permission to water*

*gives to their owner an arrow, of those used in the game called الميسر, [as a token,] to show that they have received permission to water, and that no one may offer them any opposition: (TA:) some say that رباب here means their owners: (M:) [holding this last opinion,] Sh says that رباب in this verse is a pl. of رب. (TA.) — It is also a pl. of ربة; (S, M;) not of ربة, as it is said to be by Th [and in the K]. (M.) — See also 1, last sentence. — And see ربان.*

*ربوب: see ربيب. — See also روب, of which it is said in the M to be app. a quasi-pl. n.*

*ربيب Reared, fostered, brought up, fed, or nourished; [and taken good care of, until the age of puberty; (see 1;)] as also مرعوب; (S, M, K;) both applied to a boy: (S, M:) and in like manner applied to a horse: (M:) or the latter epithet, applied to a horse, tended well, or taken good care of: (A:) the former is also applied to a gazelle; (IAqr, K in art. دخل;) [as meaning +brought up in, or near, the house or tent, and there fed;] like أهل: (TA in that art.:) and [its fem.] زبيبة is applied to a ewe or sheep-goat, (ذبابة, K,) meaning +brought up in the tent, or house, for the sake of her milk; (S, K; [see also ربيبة;]) pl. ربابات (S;) this last being applied to sheep or goats that are tied near to the tents, or houses, and there fed, and that do not go forth to pasture; (M, TA;) of which it is said that none are to be taken for the poor-rate. (TA.) — [Hence, A step-son,] a man's wife's son (T, S, M, A, Mṣb, K) by another husband; (T, S, M, A, K;) as also زبوب: (T, K:) pl. زبابة. (Mṣb.) And زبيبة [A step-daughter;] a woman's husband's daughter by another wife: (S:) or a man's wife's daughter (T, M, A, Mgh, Mṣb, K) by another husband; (T, M, A;) because he rears her: (Mgh:) pl. زبابة (A, Mgh, Mṣb) and sometimes زبيبات. (Mṣb.) — Also, and زبوب, (T, M, K,) both syn. like شاهن and خمير and حمير, (TA,) or the latter, (T, S,) mentioned by IAqr, is the correct term, (T,) [A step-father,] the husband of a mother (T, S, M, K) who has a child by another husband. (T.) And زبيبة and زبابة, (T,) or the latter [only], (S, K,) [A step-mother,] the wife of a father (T, S, K) who has a child by another wife. (T.) زبيبة also signifies [A foster-mother;] a woman who has the charge of a child, who carries him, and takes care of him, and rears, or fosters, him; (Th, S, M, Mṣb, K;) like زبابة; the former being of the measure فعلىة in the sense of فاعلة. (Mṣb.)*

*أئمة النبي [meaning The foster-fathers of the Prophet] is an appellation given to the people [of the tribe of Saqd] among whom Mohammad was suckled; as though زبابة were pl. of زبابة [as it is said to be in one of the senses mentioned above]. (TA.) — And زبابة signifies also A confederate; a person with whom one unites in a confederacy, league, or covenant. (M, K.) — And A king. (M, K.)*