

ربابة: see ربوبية. — Also *A covenant, compact, confederacy, or league*; (S, M, K;) as also رباب, (M, K,) of which latter, in this sense, the pl. is ارببة. (AAF, IB, TA.) [See ربة, second sentence.] — And *A thing [or case] resembling a quiver (كنانة), in which the arrows of the game called الميسر are enclosed together*: (S:) or *a piece of skin, (T,) or a piece of thin skin, (Lh, M, TA,) in which the arrows are enclosed, (Lh, T, M, TA,) resembling a quiver (كنانة)*: (TA:) or *a piece of rag, (M, K, TA,) or of skin, (TA,) in which the arrows are enclosed (M, K, TA) or bound*: (TA:) or *a piece of thin skin which is bound upon the hand of the man who takes forth the arrows (K, TA) of that game, (TA,) lest he should know the feel of an arrow for the owner of which he has an affection*: (K, TA:) or *a small cord with which the arrows are bound [together]*: or *the arrows [themselves] collectively*: (M, K:) sometimes it is used in this last sense: (S:) and رباب also seems to be used in like manner; as meaning the ربابة of the arrows of the game of الميسر. (TA.) [See an ex. in a verse cited voce افاض in art. فيض.]

ربوبية: see ربوبية.

ربابي A player on the رباب [q. v.]. (MA, K.)

ربوبي (M, K,) with fet-h [to the ر], (K,) a rel. n. from الرب, deviating from rule: so in the phrase علم ربوبي [Knowledge, science, or doctrine, relating to the Lord, i. e., to God]. (M, K.)

ربوبية [Lordship; or the state, or quality, of such as is termed رب, i. e. a lord, a possessor, an owner, or a proprietor; &c.: and, with the article ال, particularly godship, godhead, or deity]: a subst. from الرب; (T, S, M, K;) as also ربابة [which seems to be properly an inf. n. of 1 in the sense first explained]. (M, K.) — Also, (M, K,) or ربوبية, (so in a copy of the K.) The state, or condition, of a مملوك [or slave]. (M, K.)

ربت and ربت &c.; and ربتما and ربتما &c.: see رب, in five places.

رَبِي, applied to a ewe or she-goat (شاة), (S, M, &c.) That has brought forth: (M, Msh, K:) and so if her young one has died: (M, K:) or that has recently brought forth: (Lh, S, M, Mgh, Msh, K:) or that has brought forth twenty days before: (M:) or that has brought forth two months before: (El-Umawee, S, M:) or that is followed, (M,) or accompanied, (As, Mgh,) by her young one: (As, M, Mgh:) or that is confined in the tent, or house, for the sake of her milk: (Msh: [see also ربيبة, voce ربيب]:) accord. to AZ, (S, Msh,) it is applied to a she-goat, (S, M, Msh,) and رغوٹ is applied to a ewe: (M:) accord. to others, the former is applied to a she-goat and a ewe, and sometimes to a she-camel: (S, Msh:) the pl. is رباب, (As, T, S, M, Mgh, Msh, K,) which is extr. [in form]: (M, K:) Lh mentions the phrase رباب غنم, or

رباب, which, he says, is rare. (M.) — See also ربان, in two places. — *A benefit, favour, boon, or good.* (AA, T, K.) [See an ex. in the first paragraph of art. جشأ.] — *A want*; (AA, T, K;) as in the saying, لي عند فلان ربي [I have a want for such a one to supply, or accomplish]. (AA, T.) — *A child's nurse*; syn. داية. (AA, T. In one copy of the T بابه; and in the TA راية. [Perhaps the right reading is رابة, meaning a foster-mother.] — *A firm knot*: (AA, T, K:) [and so, app., ربان, if correctly written thus, in the instance here following.] You say, ان كنت بربا, (TA,) or ربي تشد ظهرك فارخ بربان, (so in the TT, as from the M, [as though for بربي]) and من ربي ازرِك, (T, TA,) a prov., meaning + If thou place thy reliance upon me, then let me weary myself, and enjoy thou relaxation and rest: (T, TA:) here ربي [properly] signifies a firm knot. (T.) [See also a similar prov. in Freytag's Arab. Prov. i. 24.] — Also a name of Jumada-l-Oolà [the fifth month of the Arabian calendar]; and so رب: (M, K:) and likewise, (K,) or accord. to Kr, (M,) a name of Jumada-l-Akhhireh [the sixth month]; and so ربة: (M, K:) and this last likewise, (K, there expressly said to be with damm,) or ربة, (so accord. to the M as transcribed in the TT,) a name of Dhu-l-Kaadeh [the eleventh month]: (M, K:) thus these months were called in the Time of Ignorance. (M. [See also شهر: and see الرتي or رتي, in art. رن.]

ربى: see رباني. — And for its pl., ربيون, see ربي, in two places.

ربي rel. n. of ربة, q. v. (Sb, S, M.) — See also its pl., ربيون, in the next paragraph, in two places.

ربي sing. of ربيون, (T, S, K,) which signifies Thousands (Fr, Th, T, S, K) of men: (S, K:) accord. to Akh, it is from الرب; and if so, it is ربيون, with fet-h to the ر: but accord. to Fr, it is from ربة, meaning "a company:" (Th, T:) Zj says that it is ربيون and ربيون, with kesr to the ر, and also with damm to the ر, and signifies a numerous company: he adds that ربة is said by some to signify "ten thousand;" and that ربيون is said to signify learned, pious, patient men; and that each of these sayings is good: accord. to Aboo-Talib, it signifies numerous companies: (T:) [in the Kṛ iii. 140.] El-Ḥasan read ربيون; and Ibn-'Abbas, ربيون; the former with damm, and the latter with fet-h, to the ر. (L, TA.) — See also رباني.

ربان: see the next paragraph, in four places.

ربان The first, or beginning, or commencement, or the first and fresh state, of anything; (As, A'Obeyd, T;) [and so ربان &c., as appears

from what follows.] You say, اتيته في ربان شبابه, (T,) and ربان, or شبابه, (accord. to different copies of the T,) and رباب, (T,) and رباب, or شبابه, (accord. to different copies of the T,) and ربي, all meaning [I came to him] in the beginning, or first and fresh state, of his youth. (T.) And افعل ذلك الامر بربان Do thou that thing in its first and fresh state: so accord. to ISk: and hence, he says, شاة ربي [explained above]. (S.) And اخذت الشيء بربان, (As, S, K,\*) and ربان, with damm and with fet-h, (K,) i. e. [I took the thing] in its first state: (K:) or altogether, (As, S, K,) not leaving of it aught. (As, S.) They said also, ذره بربان [app. meaning Leave thou him early, before he acquire more power]: and Th cites the following [as an ex.]:

\* فذرهم بربان وإلا تذرهم \*  
\* يذيقوك ما فيهم وإن كان أكثرًا \*

[which seems to mean. Then leave thou them early, before they acquire more power; for if thou do not, or wilt not, leave them, they will make thee to taste what is in them, though it be more]. (M.) — Also, accord. to A'Obeyd, The chief, or main, part or portion of a constellation: or, accord. to As, the aggregate thereof: or, accord. to AO, ربان, with fet-h, has this meaning: (T:) or both signify a company or an assembly, or an aggregate or assemblage. (K, TA.) — Also A captain of sailors (Sh, K) in the sea; (Sh;) and so ربانى: (Sh, K:) one skilled in navigation: pl. [or rather coll. n. of the latter] ربانية. (TA voce رهنامج.) — See also ربي, in two places.

ربان: see the next preceding paragraph, second sentence.

رباني (T, S, M, A, K) and ربي (M,) or ربي (A, KL) One who devotes himself to religious services or exercises, or applies himself to acts of devotion; (S, A, K;) who possesses a knowledge of God: (T, S, K, KL:) or a learned man: (T:) or the first signifies, (M,) or signifies also, (K,) and so the second, (M,) i. q. جبر [i. e. a learned man, or particularly of the Jews, &c.; or a good, or righteous, man]; (M, K;) and a lord, or master, of knowledge or science: or a worshipper of the Lord (الرب): (M:) or a learned man, a teacher of others, who nourishes people with the small matters of knowledge, or science, before the great: (IAṣr, T:) or a learned man firmly grounded in knowledge, or science, and religion: or a learned man who practices what he knows and instructs others: or one of high rank in knowledge, or science: or learned with respect to what is lawful and what is unlawful, and what is commanded and what is forbidden: (TA:) رباني is a rel. n. from ربان; or from الرب meaning "God:" (TA, and some copies of the K:) the ا and ن being added to give intensiveness to the signification; (M;) or, as Sb says, to denote a special reference to the knowledge of the