

Lord, as though the word signified *one possessing a knowledge of the Lord exclusively of other branches of knowledge*; (T;) so that it is like **رَبَّانِي**, (T, M, and so in some copies of the K,) meaning "long-bearded," (T,) or "large-bearded," (M,) and **رَبَّانِي**, "thick-necked," and **شَعْرَانِي**, "having much hair:" (T:) or it is a Syriac word; (TA, and some copies of the K;) or Hebrew; and was unknown to the [pagan] Arabs, and known only to the men of law and science: (TA:) the pl. is **رَبَّانِيُونَ**, (T, S,) occurring in the *Kur* iii. 73 (S) [and v. 48 and 68].

رَبَّانِي: see **رَبَّان**, last sentence but one.

رَبَّانِي The quality denoted by the epithet **رَبَّانِي** [q. v.]. (A.)

رَبَّاب A herd (T, S, M, K) of oxen, (T,) [i. e.] of wild oxen (**بَقَرُ الْوَحْشِ**): (S, M, K:) or, as some say, of gazelles: or, accord. to Kr, a number of [wild] oxen together, less than ten: it has no sing., or n. un. (M.)

رَبَّاب and its fem., with **رَبَّابَة**: see **رَبَّاب** in three places.

رَبَّابَة said in the T and K to be pl. of **رَبَّابَة** [q. v.]: and said by AAF to be pl. of **رَبَّاب**.

رَبَّابَة A place of collecting (T, S, M, A) of people: (M, A:) a place of alighting: (M, K:) a place of abiding, or dwelling, and congregating. (M.) [Hence,] **مَرْبَة الْإِبِلِ** The place where the camels keep, or remain. (T, S.) — [Hence also,] **فُلَانٌ مَرْبٌ** + Such a one is a person who collects, or congregates, people. (T, S, M, K,*) [And hence,] **فُلَانٌ مَرْبٌ لِبَنِي فُلَانٍ** + Such a one is an object of resort for his counsel and authority to the sons of such a one. (TA in art. جمع.) — Also, and **مَرْبَابٌ**, (M, K,) Land abounding with plants, or herbage; (K;) or with **رَبَّة** [q. v.]: (TA:) or land in which there ceases not to be moisture; and so **مَرْبَة**: or **مَرْبَابٌ** signifies land abounding with plants, or herbage, and with people. (M.)

مَرْب Anything keeping, or cleaving, to a thing. (M. [See its verb, 4.]) You say **مَرْبٌ نَاقَة** A she-camel keeping to, and affecting, her young one, and the stallion. (AZ, TA.) And **مَرْبٌ إِبِلٌ** [originally **مَرْبَابٌ**, pl. of **مَرْبٌ**,] Camels keeping in a place; remaining in it. (T, S.) And **مَرْبٌ فَقْرٌ** + Constant, inseparable, poverty: occurring in a trad.: or the epithet there is **مَرْبٌ**. (IAth.)

مَرْب: see **مَرْبَة**.

مَرْبَة Made [or preserved] with **رَبِّ** [or inspissated juice]; (S, K;) like as **مَعْصَلٌ** signifies "made [or preserved] with **عَسَلٌ** [or honey]:" (S:) you say **مَرْبٌ زَنْجَبِيلٌ** and **مَرْبٌ** [ginger so preserved]: and **مَرْبَابٌ** signifies Preserves, or

confections, made with **رَبِّ**; (S, K;) and in like manner **مَرْبِيَاتٌ**, except that this is from **التَّرْبِيَة** [inf. n. of **رَبَّى**]. (S.) — Also Oil of which the grain (**حَبٌّ** [perhaps a mistranscription for **حَبٌّ** i. e. jar]) whence it has been prepared, or taken, has been perfumed (**رَبَّبَ**): (T, TA:) or oil perfumed with sweet-smelling plants; as also **مَرْبِي** and **مَرْبُوبٌ**. (A.)

مَرْبِيَاتٌ: see the next preceding paragraph.

مَرْبَابٌ: see **مَرْب**, in two places.

مَرْبُوبٌ: see **رَبَّيْبٌ**. — Also A slave; a bondman; syn. **مَمْلُوكٌ** [lit. possessed, and now particularly applied to a male white slave]. (M, K.) **العِبَادُ مَرْبُوبُونَ لِلَّهِ** means [Mankind (lit. the servants of God) are] bondmen (**مَمْلُوكُونَ**) [to God]. (M.) — A skin for clarified butter &c. seasoned with **رَبِّ** [or inspissated juice]. (T, S.) [And A jar smeared with tar or pitch: see 1.] — See also **مَرْبَبٌ**.

مَرْبَبٌ One who confers a benefit, or benefits. (K.) — And One on whom a benefit is conferred, or on whom benefits are conferred. (K.)

ربا

1. **رَبَّأَ**, [aor. **رَبَّأَ**, inf. n. **رَبَّيْتُ**,] He, or it, was, or became, high, or elevated: (K:) [or] he, or it, was, or became, high, or elevated, so as to overtop, or overlook, what was around or adjacent; as also **ارْتَبَأَ**. (M, K.) You say, **رَبَّأَتِ الْأَرْضُ**, (M, TA,) inf. n. **رَبَّيْتُ**, (M,) The ground rose: and some read, in the *Kur* xxii. 5 and xli. 39, **رَبَّأَتْ** instead of **رَبَّتْ**; because, as Zj says, when a plant is about to appear, the earth rises thereat. (M, TA.) And you say also, **رَبَّأَ عَلَى جَبَلٍ** and **ارْتَبَأَ** and **ارْتَبَأَ** He took a high and commanding position upon a mountain, or ascended upon it, (**أَشْرَفَ عَلَيْهِ**) to look. (TA.) And **عَرَفْتُ فُلَانًا** (**أَشْرَفَ عَلَيْهِ**) I knew not such a one until he became within a commanding, or near, view of me; syn. **أَشْرَفَ**. (T.) And **رَبَّأَ عَلَى شَرْفٍ** He ascended upon an eminence [to watch] lest an enemy should come unawares upon a party. (TA.) And **ارْتَبَأْتُهَا** and **رَبَّأْتُ الْمَرْبَأَةَ** I ascended upon the place of observation. (S.) And **الْقَوْمَ رَبَّأَ**, (S, M, K,*) aor. **رَبَّأَ**, (M, K,) inf. n. **رَبَّيْتُ**; (S, M;) and **رَبَّأَ لِمَرْبَأَةٍ**; (T, M, K;) and **ارْتَبَأَ لِمَرْبَأَةٍ**; (S;) He was, or became, [or acted as,] a scout to the party, (T, S, M, K,*) upon an eminence. (M.) And **رَبَّأَ لَنَا فُلَانٌ**, and **ارْتَبَأَ لَنَا**, Such a one was, or became, or acted as, a scout to us. (S.) — **رَبَّأْتُ بِكَ عَنْ كَذَا**, aor. and inf. n. as above, means I exalted thee [or held thee] above such a thing: (M:) and **رَبَّأْتُ بِكَ أَرْفَعَ الْأَمْرَ** I exalted thee [in the highest degree]: (IJ, M:) and **رَبَّأْتُ بِنَفْسِي** [I held myself above the doing such a thing]: (Har p. 265:) and **رَبَّأْتُ بِكَ عَنْ هَذَا** **إِنِّي لَأَرْبَأُ بِكَ عَنْ هَذَا** and **رَبَّأْتُ بِكَ عَنْ هَذَا** **إِنِّي لَأَرْبَأُ بِكَ عَنْ هَذَا** Verily I exalt thee [or hold thee] above this thing, (S, Har ubi suprâ, TA,) and do not approve

of it for thee: (Har, TA:) as though properly signifying I betake myself with thee to an elevated place of observation, in honour of thee, and in care, or solicitude, for thee, and preserve thee and keep watch for thee as a scout and a watchman: (Har ubi suprâ:) [this usage of the verb, as is shown in the TA, is what is meant by its being said that] **رَبَّأَ** is also syn. with **رَفَعَ**. (K.)

رَبَّأَ الْمَالَ He preserved, guarded, or took care of, (TA,) and put into a good, or right, state, (K, TA,) the property, or cattle. (TA.)

— See also 3. **رَبَّأَ فِي الْأَمْرِ** He looked into the thing, or affair, and considered. (TA.) —

رَبَّأْتُ فِيهِ, accord. to Fr, means **عَلِمْتُ عَلَيْهِ** [lit. I knew his knowledge, or what he knew; app. meaning I tried, proved, or tested, him, and so knew what he knew]. (TA. [See the phrase **لَا تُخْبِرَنَّ خَبْرَكَ**].) — **مَا رَبَّأَ رِبَاءً** He did not know, or had no knowledge of, nor did he desire, him, or it: (M:) or he did not know, or had no knowledge of, and did not prepare himself for, him, or it: (Lh, M:) or he did not care for, mind, heed,

or regard, him, or it: (T:) or **رَبَّأْتُ رَبًّا فُلَانٌ** means I did not know such a one, nor care for, mind, heed, or regard, him. (S, K,*) — **رَبَّؤُوا لَهُ** They collected for him of every kind of food, (M, K,*) milk and dates &c. (M.) — **جَاءَ يَرَبُّاً فِيهِ** He came bearing himself heavily, or sluggishly, in his gait. (M, K,*) [Like **يَرَبُّناً**.] — See also what next follows.

2. **رَبَّأَهُ**, inf. n. **رَبَّيْتُهُ**, He made it to pass away; (K, TA;) namely, property: so in the Tekmileh: in the K, **رَبَّأَ** is likewise mentioned, in an earlier part of the art., as meaning **أَذْهَبَ**; but the context in the K compared with that in the Tekmileh seems to show that this is a mistake. (TA.)

3. **رَبَّأَ** He watched, or observed, a thing; (M, K,*) as also **رَبَّأَ** and **ارْتَبَأَ** and **ارْتَبَأَ**: (TA:) he guarded (**حَارَسَ**, T, M, K) men, (M,) or a man, (T, K,*) being guarded by him. (T.) — He was cautious of, or he feared, a thing, (T, S, K,*) or a man; (M;) inf. n. **مَرْبَأَةٌ**. (T, S.) [In one of my copies of the S, **رَبَّأْتُ الشَّيْءَ مَرْبَأَةً**, or a man; (M;) inf. n. **مَرْبَأَةٌ**. (T, S.) [In one of my copies of the S, **رَبَّأْتُ الشَّيْءَ مَرْبَأَةً** is erroneously put for **مَرْبَأَةً**.]

4: see 1, in two places, near the beginning: — and see also 3.

8. **ارْتَبَأَ** He stationed himself, or stood, upon a place such as is called **مَرْبَأَةٌ**. (T.) See also 1, in five places. — And see 3.

رَبَّأَةٌ, (K,) written by El-Munáwee **رَبَّأَةٌ**, but it is not certain, (TA,) The [kind of leathern vessel for water called] **إِدَاوَةٌ** that is made of four skins; (K;) made of four skins because of its largeness. (MF.)

أَرْضٌ لَا رَبَّأَةَ فِيهَا [High ground]. You say **رَبَّأَتْ فِيهَا** **وَلَا وَطَاءَ**, with **medd** in each case, [A land in which is no high ground nor low ground.] (T.)

رَبَّيْتُ: see what next follows, in two places.

رَبَّيْتُهُ (T, S, M, O, K) and **رَبَّيْتُ** (S, O) and