

مُرْتَبِيٌّ (T in art. رمى) A scout; (T, S, M, O, K;) but only (O, TA) such as is stationed upon a mountain or some elevated spot, (T, O, TA,) whence he looks out: (O, TA:) [perhaps also signifying scouts; for the word طليعة by which the first is explained in the S and M and O and K, and the second also in the S and O, means "a scout" and "scouts:"] pl. [of the first] رَبَايَا (S, O.) The first is fem. because the طليعة is also called عَيْنٌ, and عَيْنٌ is fem.: but Sb states that this last word in the sense of طليعة is masc. and fem.; fem. originally, and masc. as being turned from [the signification of] a part [i. e. an eye] to [that of] the whole [person]. (M.) AA cites, as an ex. of رَبِيٌّ, رَبِيٌّ.

\* فَأَرْسَلْنَا أَبَا عَمْرٍو رَيْبِيًّا \*  
[And we sent Aboo-'Amr as a scout]: (TA:) from a poem of 'Abd-Esh-Sharīk El-Juhane. (Ham pp. 218 et seqq.)

رَأْبِيُّ الشَّرْبَاءِ [The superintendent, or supervisor, of the players at the game called الميسر, whose place is behind them]. (TA in art. رقب.)

مَرْبَاً and مَرْبَاً (S, M, K) and مَرْبَاً (S, K) and مَرْبَاً (TA as from the K [but not in the CK nor in my MS. copy of the K]) An elevated place of observation, or upon which a person is stationed to watch; (S, K;) the place of the رَيْبِيَّةُ [or scout]. (M.) — And hence, the first of these words, (S,) or the second, (T, M,) The مَنَارَةٌ [or perch], (T,) or place, (S, M,) of the hawk, or falcon, (T, S, M,) upon which he stands, (S,) or upon which he mounts. (M.) A rájiz suppresses the ء, saying,

\* بَاتَ عَلَى مَرْبَاتِهِ مُعْتَدًا \*  
[He passed the night upon his perch, shackled]. (T.)

مَرْبَاً and مَرْبَاً: see the next preceding paragraph, in three places.

مَرْبَاً (M, and so in copies of the K,) accord. to IAqr, with medd and fet-h, (M,) or مَرْبَاً (M, and so in the K accord. to the TA,) the latter preferred by Th, (M,) A stair, or ladder. (IAqr, M, K.)

مَرْبَاً: see مَرْبَاً; and مَرْبَاً.

مَرْبَاً: see مَرْبَاً.

رَيْبِيَّةُ: see مَرْبَاً.

ربت

1. رَبَّتْ: see 2. = رَبَّتْ, aor. ٢, (TK,) inf. n. رَبَّتْ, (K,) It (a thing, TK) was, or became, closed; syn. اسْتغلق. (K, TK.)

2. رَبَّتْ, (T, S, M,) inf. n. رَبَّتْ, (T, S, K,) He fed, nourished, reared, or brought up, (T, S, M, K,) a child; (T, S, M;) syn. رَبَّى; (T, S, M, K;) as also رَبَّتْ, (M,) aor. ٢, (TK,) inf. n. رَبَّتْ; (K;) and رَبَّتْ. (TA, and Ham p. 633.) — And رَبَّتْ, (TK,) inf. n. as above, (K,) He

patted a child (K, TA, TK) repeatedly (TA) on the side in order that it might sleep. (K, TA, TK.) [See رَبَّتِ الْمَرْءُ صَبِيهَا, in art. رب.]

5: see 2.

رَبَّتْ &c.: }  
رَبَّتْ &c.: } see رَبَّ, in art. رب.

ربث

1. رَبَّتْ, aor. ٢, inf. n. رَبَّتْ, (Ks, ISk, T,) He hindered, withheld, restrained, or prevented, him, and retarded him; or diverted him, by occupying him otherwise; (Ks, T, TA;) as also رَبَّتْ: (A:) and he kept him, or held him, back: (Ks, T, TA:) and he deceived, deluded, beguiled, circumvented, or outwitted, him. (ISk, T.) You say, رَبَّتْ عَنْ حَاجَتِهِ, (Sh, T, S, A, \* K, \*) and أَمْرِهِ, (T, M,) aor. as above, (T, S, M,) and so the inf. n.; (T, S, M, A, K;) and رَبَّتْ, (M,) inf. n. رَبَّتْ; (K;) He hindered, withheld, restrained, or debarred, him; (Sh, T, S, M, A, K;) and turned, or diverted, him; (M;) from the thing that he wanted, (Sh, T, S, A, K,) and from his affair, (T, M,) by pretexts. (T.) = رَبَّتْ He was, or became, slow, tardy, dilatory, late, or backward. (Sh, TA.) [See also 5.]

2. رَبَّتْ: see above, in two places. Also He made him to tarry, stay, or stop. (M.)

5. رَبَّتْ He tarried, stayed, or stopped, (S, K,) in his journeying. (S.)

8: see the next paragraph.

9. اِرْبَتُوا They became separated, disunited, dispersed, or scattered. (TA.) And اِرْبَتَ الغنمُ The sheep, or goats, became dispersed, or scattered. (A, TA.) And اِرْبَتُوا فِي مَنَازِلِهِمْ, and اِرْبَتُوا, They became separated, or disunited, in their places of alighting or abode, and their judgment or opinion. (A, TA.) — [Hence,] اِرْبَتَ اَمْرُهُم (S, TA,) or اِرْبَاتَ, (K, TA,) or اِرْبَاتٌ, (CK,) which last has been heard thus pronounced with ء to avoid the conjunction of two quiescent letters, (MF,) † Their affair was, or became, weak, and slow, tardy, or dilatory, so that they became separated, disunited, dispersed, or scattered: (S, K;) or the first (اِرْبَتَ اَمْرُهُم) signifies, (T, M, A,) or signifies also, (K, \* TA,) † their affair, or state of affairs, was, or became, decomposed, dissipated, disorganized, disordered, or broken up; (T, M, A, K;\*) as also اِرْبَتِ. (K.)

11. اِرْبَاتٌ, (K, TA,) or اِرْبَاتٌ, (CK,) He was, or became, hindered, withheld, restrained, or debarred. (K, TA.) You say, دَنَا فُلَانٌ ثُمَّ اِرْبَاتَ, Such a one drew near, or approached: then became hindered, withheld, &c. (TA.) — See also 9.

Q. Q. 4. اِرْبَاتٌ: see 11: — and see also 9.

رَبَّتْ i. q. مَرْبُوْتُ (M, K,) Hindered, withheld, &c.: (M, \* K:) the former, (T, M,) and the latter also, (M,) applied to an affair, or an event. (T, M.) One says, جَرِيْتُ كَرِيْتُ وَأَمْرُهُ رَيْبِيْتُ [app.

meaning His running is attended with difficulty, and the accomplishment of his affair is hindered]: (T: [in a copy of the A, as cited in the TA, جَرِيْتُ is put in the place of جَرِيْتُ, which appears to be the right reading, from what here follows:]) and

\* جَرِيْتُ كَرِيْتُ وَأَمْرُهُ رَيْبِيْتُ \*

[app. meaning A running attended with difficulty, the affair of which is hindered]: (M:) كَرِيْتُ is [here] syn. with مَكْرُوْتُ. (T.) — It is also said to signify The جَرِيْتُ [or eel]; and so رَبِّيَّةُ: and in the "Jámi" of El-Ghooree, رَبِّيَّةُ, with kear to the ر and with tesheed of the ب, is said to mean a species of fish. (Mgh.)

رَبِّيَّةُ (T, S, M, K,) a subst. from رَبَّتْ signifying as expl. in the second sentence of this art., (T,) and رَبِّيَّةُ (T, S, M, K,) [in like manner a subst.] from رَبَّتْ signifying as expl. in the first sentence of this art., (T,) A thing, or an event, that hinders, withholds, restrains, or prevents, one [from a thing that he wants, and from his affair; and that turns, or diverts, one therefrom; and that deceives, or deludes, one]: (S, K;) or both signify deceit, or delusion; [in which sense, accord. to the TA, the former word is expl. in the K, but it is not so in my MS. copy of the K nor in the CK;] and hindrance, restraint, or prevention: (M, TA:) pl. of the former رَبَائِيَّةُ. (TA.) You say, فَعَلَ ذَلِكَ لَهُ رَبِّيَّةُ,

and رَبِّيَّةُ He did that to him from a motive of deceit, or delusion, and hindrance, restraint, or prevention. (M.) And إِنَّمَا قُلْتُ ذَلِكَ رَبِّيَّةً مِنِّي I said that only from a motive of deceit, or delusion, on my part. (ISk, T.) It is said in a trad., تَعْتَرِضُ الشَّيَاطِينُ النَّاسَ يَوْمَ الْجُمُعَةِ بِالرَّبَائِيَّةِ, meaning [The devils go forth against men indiscriminately, on Friday,] with the means of hindering them, or withholding them, from prayer: إِذَا كَانَ يَوْمَ الْجُمُعَةِ بَعَثَ إبليسُ جُنُودَهُ (M:) or إِلَى النَّاسِ فَأَخَذُوا عَلَيْهِمُ بِالرَّبَائِيَّةِ, i. e. [When Friday is come, Iblees sends forth his forces to men, and] they remind them of the wants that hinder, or withhold, them [from the prayers of that day]: (S:) or, as some relate it, يَرْمُونَ النَّاسَ بِالرَّبَائِيَّةِ, which is said by El-Khattábee to be of no account; but it may mean [they assail men with] hindrances; for رَبَائِيَّةُ may be pl. of رَبِّيَّةُ, inf. n. un. of رَبَّتْ. (MF.) — See also رَبِّيَّةُ, last sentence.

رَبِّيَّةُ: see the next preceding paragraph, in two places: — and see also رَبِّيَّةُ, last sentence.

رَابِتٌ Slow, tardy, dilatory, late, or backward. (TA.)

رَبِّيَّةُ, and its pl. رَبَائِيَّةُ: see رَبِّيَّةُ, last sentence but one.

رَبِّيَّةُ: see رَبِّيَّةُ.

ربح

1. رَبِحَ فِي تِجَارَتِهِ (S, A, Mgh, Mgb, K,)