

رَبُوضٌ: see **رَابِضٌ**. — Applied to a [skin such as is termed] **قِرْبَةٌ**, † *Great, or large; hardly, or not at all, to be lifted; so that it remains fixed; or so that it causes him who desires to lift it to remain fixed.* (A, TA.) — Then, (A,) applied to a tree (**شَجَرَةٌ**), meaning † *Great, or large*, (A'Obeyd, S, A, * K,) and *thick*, (S,) and, accord. to the K, *wide*, but [SM says,] I have not seen that any of the leading authorities applies it in this last sense to a tree: (TA:) pl. **رَبُوضٌ**. (K.) — Applied to a chain (**سُلْسَلَةٌ**), † *Large, or big*, (S, K, TA,) and *heavy, cleaving to him upon whom it is put: it is of a measure having an intensive signification, and qualifying alike a masc. and a fem. n.* (TA.) — Applied to a coat of mail (**دِرْعٌ**), † *Large, or big*: (A, TA:) or *wide*. (K.) — And, applied to a town (**قَرْيَةٌ**), † *Populous*, (Sgh, K, TA,) and *large*. (TA.)

رَبِيعٌ *Sheep, or goats, with their pastors, collected together in their lodging-places*; (S, A, K;) as though it were a quasi-pl. n.; as also **رَبِيعَةٌ** and **رَبِيعٌ**: (TA:) and hence, (L, TA,) † the former of these two, † *a company of men*: (L, K:) and † the latter of them, [accord. to the K,] *a herd of bulls, or cows, in their lodging-place; from the author of the book entitled كِتَابُ الْمَزْدُوجِ مِنَ اللُّغَاتِ*, only: (K, * TA:) but what this author says is, that **رَبِيعٌ** signifies the lodging-places of bulls or cows [app. with the beasts in them]: and that the primary application of this word (**رَبِيعٌ**) and **رَبِيعَةٌ** is to sheep or goats; and that by a subsequent usage they have been applied to bulls or cows and to men. (TA.) See also **رَابِضٌ**. — One says also, **صَبَّ اللَّهُ عَلَيْهِ** [app. meaning † *May God send (lit. pour) upon him a fever that shall cleave to him like as an animal lying upon its breast cleaves to the ground*]. (TA.) = See also **رَبُوضٌ**, last sentence.

رَبَّاضٌ: see the next paragraph, in two places.

رَابِضٌ *Lying upon his breast*; applied to a sheep or goat [&c.]; and so **رَبُوضٌ** applied to a hare; so too **رَبَّاضٌ** [but app. in an intensive or a frequentative sense] applied to a lion, as is also **رَابِضٌ**, and to a man lying on his adversary: (TA:) and [hence] **الرَّبَّاضُ** is an appellation of the lion: (K:) the pl. [of **رَابِضٌ**] is **رَبِيعٌ** and **رَبُوضٌ**: and the phrase **كَرْبِيعَةِ الْغَنَمِ**, occurring in a trad., means **كَالْغَنَمِ الرَّبِيعُ** [*Like the sheep, or goats, that are lying upon their breasts*]. (TA.) It is said in a prov., **كَلْبٌ جَوَالٌ خَيْرٌ مِنْ رَبِيعٍ** [*A dog that roams about is better than a lion lying upon his breast or that has laid himself down upon his breast*]. (TA.) — [Hence, because of his cleaving to the ground,] † *A sick man*. (TA.) — [Hence also the phrase,] **أُرْنَبَتُهُ رَابِضَةً عَلَى وَجْهِهِ** [*The end of his nose is flat, and spreading upon his face*]. (A.) — **الرَّبَّاضَانِ** is an appellation applied to *The Turks and the Abyssinians*. (K, TA.) These are meant in the trad. of Mo'awiyeh, **لَا تَبْعُوا الرَّبَّاضِينَ**,

i. e. *Rouse not ye against you the two [peoples] that are remaining quiet as long as they do not pursue you: it is like another trad., in which it is said, اَتْرَكُوا التُّرْكَ مَا تَرَكُوهُمْ وَدَعُوا الْحَبْشَةَ مَا دَعَوْكُمْ [Leave ye alone the Turks as long as they leave you alone, and let ye alone the Abyssinians as long as they let you alone]. (TA.)*

رَابِضَةٌ [as a subst. from **رَابِضٌ**, made so by the affix **ة**, *An animal lying upon its breast*]. One says of a man who kills when he shoots, and more commonly of him who kills when he smites with the [evil] eye, **فُلَانٌ مَا تَقُومُ رَابِضَتُهُ** [*Such a one is so effective in his aim that his animal lying upon its breast does not rise*]: (ISK, S, TA:) and in like manner, **رَابِضَةٌ** **مَا تَقُومُ لَهُ**: it is a prov. (TA.) — It is said in a trad., **فَانْبَعَثَ لَهُ وَاحِدٌ مِنَ الرَّابِضَةِ** [*And there rose and went to him one of the rabضة*]: (Lth, A, TA:) **الرَّابِضَةُ** means † *certain angels who were sent down [from Paradise] with Adam, (Lth, A, K, TA,) who direct those that err from the right way*: (Lth, A, TA:) perhaps (Lth, TA) so called from their remaining upon the earth: (Lth, * A, TA:*) and [so in the K, but correctly "or,"] *the remainder of the Bearers of Evidence حَمَلَةُ الْحُجَّةِ* [meaning those angels whereof every individual of mankind has two appointed to attend him constantly for the purpose of their bearing evidence of his good and evil deeds, which two are termed in the Kur l. 16 **الرَّابِضَتَانِ**], whereof the earth will never be destitute. (S, K.) — And in another trad., respecting the signs of the coming of the resurrection, the Prophet is related to have said that one of those signs will be, that the **رَبِيعَةُ** will speak respecting the affairs of the community: (T, TA:) **الرَّبِيعَةُ** is the dim. of **الرَّابِضَةُ** (T, K, TA) signifying *The pastor of رِبِيعٌ* [q. v.]; (T, TA:) and means † *the mean, contemptible man*, (S, K,) who speaks respecting the affairs of the community: thus expl. by the Prophet himself: (K: [in the CK, **الْأَتَّافَةُ** is erroneously put for **الْأَتَّافَةُ**]) or he explained it as meaning † *the vitious, or wicked, who speaks respecting the affairs of the community*: A'Obeyd compares this trad. with another, in which it is said that one of the signs above mentioned will be, that the pastors of sheep or goats will be the heads of the people: and Az says that **الرَّبِيعَةُ** means *the pastor of sheep or goats*: some say that it means † *he who abstains, or holds back, from seeking the means of acquiring eminence, or nobility*; and **الرَّابِضَةُ** signifies [the same, or] *impotent to attain eminence*: in this latter, the **ة** is added to give intensiveness to the signification: and Az thinks it most probable that each of these is applied to the mean man because of his remaining in his house, or tent, and seldom rising and going forth to occupy himself in great affairs. (TA.)

رَبِيعَةٌ: see the next preceding paragraph.

رَبِيعٌ i. e. **عَصْفَرٌ** [*Safflower, or bastard saffron*]. (IAar, K.)

مَرَبِضٌ: see **رَبِيعٌ**, last sentence, in two places.

مَرَبِضٌ: see **رَبِيعٌ**, first sentence: — and the same in the last sentence.

مَرَبِضٌ: see **رَبِيعَةٌ**.

ربط

1. **رَبَطَ**, (S, Mgh, &c.), aor. **رَبَطَ** and **رَبَطَ**, (S, Mgh, K,) inf. n. **رَبَطٌ**, (Mgh, TA,) *He tied, bound, or made fast*, (S, Mgh, Mgh, K,) a thing, (S, Mgh, * K, * TA,) and a beast; (Mgh, TA;) and in like manner **ارْتَبَطَ** *he tied, or bound, a beast with a rope, in order that he might not run away*. (TA.) You say, **فُلَانٌ يَرْتَبِطُ كَذَا رَأْسًا مِنَ الدَّوَابِّ** [*Such a one ties so many head of beasts*: or the verb may here have a different signification, explained below]. (S, TA.) And it is said in a prov., **أَكْرَمْتَ فَارْتَبِطَ**, or, accord. to one relation, **أَكْرَمْتَ**, i. e. *Thou hast found a generous horse, therefore do thou preserve him*; or, as some relate it, **فَارْتَبِطَ**: relating to the duty of preservation. (TA.) See also 3. — **رَبَطَ عَلَيْهِ** + *He held back, or drew back, from him, or it; as though he confined, and bound, himself*. (TA, from a trad.) — **رَبَطَ جَانَهُ**, inf. n. **رَبَاطَةٌ**, + *His heart became strong, and firm, and resolute*. (K, * TA,) so that he did not flee on the occasion of fear. (TA.) [In the CK, **رَبَطَ جَانَهُ**, which would be more properly rendered † *He strengthened, or fortified, his heart*]. — **رَبَطَ لِنَفْسِهِ الْأَمْرَ جَانًا** + *He constrained himself to be patient, and confined, or restricted, himself to that thing, or affair*. (TA.) — **رَبَطَ بِالصَّبْرِ** (Mgh, K) **رَبَطَ اللَّهُ عَلَى قَلْبِهِ** + *God inspired him with patience*. (Mgh, K.) Thus in the Kur [xviii. 13], **وَرَبَطْنَا عَلَى قُلُوبِهِمْ**, (TA:) *And we inspired them with patience*: (Bd.) And in like manner in [viii. 11 and] xxviii. 9. (TA.)

3. **الرَّبَاطَةُ** signifies, (K, TA,) in its primary acceptation, (TA,) *Two [hostile] parties' tying of their horses, each at their frontier, and each in preparation for the other*: (K, TA:) and **رَبَاطُ الْخَيْلِ** and **مَرَابِطُهَا** signify the same [as above]. (S, TA.) [You say, **رَبَاطُ الْفَرِيقَانِ** *The two parties tied their horses at their respective frontiers, each in preparation for the other*.] And one says, with reference to horses, **رَبَطَ**, inf. n. **رَبَطٌ** and **رَبَاطٌ**, as well as **رَبَاطٌ**, inf. n. **مَرَابِطَةٌ** and **رَبَاطٌ**. (Bd in viii. 62.) Hence, (Sgh, L, K,) **رَبَاطٌ**, (Mgh, Mgh,) inf. n. **رَبَاطٌ** (S, Mgh, Sgh, L, K) and **مَرَابِطَةٌ**, (S, Mgh, Mgh, K,) *He, or it, (an army, Mgh) kept post, or remained, on, or at, the frontier* (S, Mgh, Sgh, L, K) *of the enemy*, (S, Mgh, K,) or *over against the enemy*. (Mgh.) And hence, i. e. from this latter application, (AAF, TA,) **رَبَاطٌ** (TK,) inf. n. **رَبَاطٌ** (AAF, K) and **مَرَابِطَةٌ** (TK,) + *He kept, or applied himself, constantly, perseveringly, or assiduously, to the thing, or affair*. (AAF, K, TK.) It is said in the Kur [ch. iii., last verse], **أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا** *Be ye patient in endurance of what your religion requires, and vie ye in patience with your enemy, and persevere ye in fighting against your enemy*, (Mgh, TA,) and in tying the horses