

which, in the copies of the K, we find erroneously substituted خَشَبَة, TA,) of the رَحْل [or camel's saddle]. (K,* TA.)

رَبِطَ, and its fem., with ة: see رَبِطَ.

مُرَابِطَ: pl. مُرَابِطَاتُ: see مُرَبِّطَ, in two places.

رَابِطَة: see رَابِطَ.

هُوَ مُرَبِّطٌ كَذَا وَكَذَا مِنَ الْخَيْلِ He takes, or is taking, such and such [a number] of horses for the purpose of tying them, or keeping post, on the enemy's frontier. (TA.)

مَاءٌ مُرَابِطٌ † Water remaining in a place, not quitting it, or not going forth from it. (Esh-Sheybānee,* S,* K,* TA.)

ربيع

1. رَبِيعٌ, aor. ر and ر and ر, (Msb, K,) inf. n. رَبَعَ, (TA.) He took the fourth part of their property, or possessions. (Msb, K.) And (so in the K, but in the Msb "or,") رَبِيعٌ, (S, Sgh, Msb, K,) aor. ر (S, Sgh, Msb) and ر and ر, (Sgh, Msb,) not, as is implied in the K, ر only, (TA,) [or rather, not ر only,] inf. n. as above, and رِبَاعَة [most probably رِبَاعَة] also, (L,) He took the fourth part of their spoil: (S, Sgh, Msb, K:) i. e., of the spoil of an army: this was done in the Time of Ignorance, but El-Islām reduced it to a fifth part; (K;) as is declared in the Kur viii. 42. (TA.) It is said in a trad., أَلَمْ أَجْعَلْكَ تَرْبِيعَ, (S,* TA,) mentioned [and explained] in art. دَسَع, q. v.: the meaning [intended] is, Did I not make thee an obeyed chief? (TA.) — And رَبِيعٌ, (S, Sgh, Msb,) or رَبِيعُ الثَّلَاثَةِ, (K,) aor. ر (S, Sgh, Msb, K) and ر and ر, (Sgh, Msb, K,) [inf. n., app., رَبَعَ,] He became the fourth of them; (S, Sgh, Msb;) or, the fourth of the three: (TA:) or he made the three to be four by [adding to them] himself. (K.) And رَبِيعٌ also signifies He made them, by adding himself to them, forty: or, four and forty. (K,* TA.) And He made them (namely thirteen) to be fourteen. (T in art. ثَلَاثُ) — رَبِيعَة, aor. ر, (S, K,) inf. n. رَبَعَ, (S,) He twisted it (namely a bow-string, S, TA, and a rope, or cord, K, TA) of four twists, or strands. (S, K.) — رَبِيعَةُ الْإِبِلِ, (S, K,) aor. ر, inf. n. رَبَعَ, (TA,) i. q. † وَرَدَتْ الرِّبْعَ; (S, K;) i. e., The camels, having been kept from the water three days [counting two portions of days as one of those days], or four days [counting two portions of days as two days (for the difference is only verbal)], and three [whole] nights, came to the water on the fourth day [counting the day of the next preceding watering as the first]. (K.) [See رَبَعَ, below. Another meaning of this phrase will be found later in the present paragraph.] Hence, رَبَعَتْ عَلَيْهِ: see 4. (TA.) — رَبَعَتْ عَلَيْهِ, (S, Msb, K,) aor. ر, inf. n. رَبَعَ, (Msb;) and أَرَبَعَتْ عَلَيْهِ, (S, Msb, K,) and أَرَبَعَتْ, but not رَبَعَتْ; (IAgr;) or the phrase used by the Arabs is أَرَبَعَتْ عَلَيْهِ الْحَبَى: (Az, TA:) The Bk. I.

fever seized him on one day and left him two days and then came again on the fourth day [counting the day of the next preceding fit as the first], (S, Msb, K,) and so on. (Msb.) And رَبَعَ, and أَرَبَعَ, (S, K,) and أَرَبَعَ is said to be also used in the same sense, (TA,) He had, or was seized by, a quartan fever; a fever of the kind described above. (S, K, TA.) — رَبَعَ said of a horse, He came fourth in the race. (T, M, L, all in art. ثَلَاثُ) — رَبَعَ, said of a man, also signifies He was hit, or hurt, in the أَرْبَاعَ, meaning regions, of his head. (TA.) — رَبَعَ الْمَطَرُ الْأَرْضَ [The rain watered the earth and made it to produce herbage: see رَبَعَ]. (TA.) And رَبَعَتِ الْأَرْضُ The land was watered by the rain in the season called رَبِيع. (S.) And رَبَعُوا They were rained upon by the rain of the season called رَبِيع; (K,* TA;) similar to صَيَّفُوا and قَيْظُوا (TA in art. قَيْظُ) and in like manner, رَبَعَتِ الْإِبِلُ The camels were rained upon by that rain: and رَبَعَ may be an inf. n. thereof. (Ham p. 425.) — Hence, i. e. from رَبَعَ الْمَطَرُ الْأَرْضَ, the phrase, رَبَعَ الْفَرَسُ † The horse sweated in his legs. (TA.) — And [hence also,] رَبَعَهُ اللَّهُ † God restored him from a state of poverty to wealth or competence or sufficiency; recovered him from his embarrassment or difficulty, or from a state of perdition or destruction. (TA.) — رَبَعَ الثَّرْبِيعُ, aor. ر, inf. n. رَبَعَ, (TA,) The [season called] رَبِيع commenced. (TA.) — رَبَعَ, (K, TA,) aor. ر, inf. n. رَبَعَ, (TA,) in its primary acceptation, signifies He remained, abode, or dwelt, in the place in the [season called] رَبِيع; (TA;) as also رَبَعَ بِهِ. (S, K.) — And hence, (TA,) † He remained, abode, or dwelt, in the place, (K, TA,) in any circumstances, and at any time; (TA;) he took it as his home. (K.) — Also He alighted and abode wherever he would, in the place, in abundance of herbage, and pasturage. (K,* TA.) — رَبَعَتِ الْإِبِلُ, (K,) aor. ر, inf. n. رَبَعَ, (TA,) The camels fed by themselves in the pasturage, and ate as they pleased, and drank. (K.) [Another meaning of this phrase has been mentioned before.] — رَبَعَ فِي الْمَاءِ He (a man, TA) acted according to his own opinion or judgment, or did what he judged fit, with respect to the water. (K.) — رَبَعَ, (K,) aor. ر, inf. n. رَبَعَ, (TA,) said of a man, also signifies He had, or obtained, abundance of herbage (K, TA) [arising] from the [season, or rain, called] رَبِيع. (TA.) — Also, [app. from رَبَعَ] رَبَعَ in the second of the senses explained above, and if so, tropical, or doubly tropical, aor. ر, † He (a man, Isk, S) paused, (Isk, S, K,) and acted, or behaved, with deliberation or in a leisurely manner, (K,) and withheld himself. (Isk, S, K.) And [hence,] رَبَعَ عَلَيْهِ, (K,) inf. n. رَبَعَ, (TA,) † He was affectionate, or pitiful, or compassionate, towards him: (K:) or he acted gently towards him. (TA.) And رَبَعَ عَنْهُ, (K,) inf. n. رَبَعَ, (TA,) † He restrained himself, refrained, abstained, or desisted, from it. (K.)

The phrases اَرْبَعَ عَلَى نَفْسِكَ and اَرْبَعَ عَلَى ظُلْمِكَ (S, K) and اَرْبَعَ عَلَيْكَ (K) are from رَبَعَ in the sense of "he paused," &c., (S, K,) as explained by Isk, (S,) [or in one of the senses following that,] meaning † Deal thou gently with thyself; moderate thyself; restrain thyself: (S, TA:) or behave thou with deliberation, or in a leisurely manner: or the second of these phrases may mean continue thou notwithstanding thy slight lameness: or it may be from رَبَعَ الْحَجَرُ, [q. v. infra,] meaning take thou it, or reach it, notwithstanding thy slight lameness. (TA.) The phrase اَرْبَعَ نَفْسِكَ, or اَرْبَعَ نَفْسِكَ, in the trad. of Subey'ah El-Aslameeyeh, accord. to two different relations, admits of two interpretations: one is, † Pause thou, and wait for the completion of the عِدَّة [q. v.] of decense; and this is accord. to the persuasion of those who say that her عِدَّة is the more remote of the two periods, which is the persuasion of 'Alee and I'Ab: the second is, from رَبَعَ الرَّجُلُ signifying "the man had, or obtained, abundance of herbage," and the meaning is, † relieve thou thyself, and release thyself from the straitness of the عِدَّة, and the evil of thy condition; and this is accord. to the persuasion of those who hold that her عِدَّة is the nearer of the two periods; and hence 'Omar said, "If she bring forth when her husband is on his bier, meaning, not buried, it is allowable for her to marry." (TA.) It is also said, in another trad., لَا يَرْبِعُ عَلَى ظُلْمِكَ مَنْ, i. e. † He will not restrain himself, and be patient with thee, whom thy case does not grieve. (TA.) And it is said in a prov., حَدِّثْ امْرَأَةً حَدِيثَيْنِ فَإِنْ أَبَتْ فَأَرْبِعْ, i. e. † Speak thou to a woman twice; and if she refuse, abstain thou: or, accord. to one relation, it is † اَرْبِعْ: and accord. to another, فَأَرْبِعْ, i. e., then add; for she is very weak in understanding; if she understand not, then make thou the two speeches to be four: فَإِنْ لَمْ تَقْبَلْ بَعْدَ الْأَرْبَعَةِ فَالْخَبْرَةُ, i. e., [and if she understand not after the four, then] the stick [is to be used; or, then use thou the stick]: the prov. applies to the hearing and answering in an evil manner. (TA.) You say also, رَبَعْتُ عَلَى عَقْلِ فَلَانٍ وَكَسَرْتُهَا رِبَاعَةً, inf. n. رَبَعَ, † [app. She behaved in a gentle and coaxing manner so as to get the better of the reason, or understanding, of such a one, and he sold his houses one after another to expend upon her;] i. e., he expended upon her all that he possessed, so that he sold his dwellings. (TA. [The و before كسر is not in the TA; but as it seems to have been dropped by inadvertence, I have supplied it.]) — رَبَعَ الْفَصِيلُ The young camel widened his stepping, and ran; as also اَرْبَعَ. (TA.) — اَرْبَعَ, (TA,) aor. ر, inf. n. رَبَعَ, (TA;) and اَرْبَعَهُ; (S;) He raised, or lifted, the stone, (S, K, TA,) with the hand; (K, TA;) or carried it; (TA;) for trial of strength. (K.) It is said in a trad., مَرَّ بِقَوْمٍ يَرْبِعُونَ حَجَرًا, [He passed by a company of men raising, &c., a stone]; and يَرْبِعُونَ [signifies the same]; (S;) and يَرْبِعُونَ. (Z, TA.) — رَبَعَ الْجَمَلُ, (S, K,) aor. ر, inf. n. رَبَعَ.