

plant. (M, TA.) See also رَبَّ, below. — رَبَّ also signifies *He collected, or congregated*, (K, TA,) people: (TA:) [and so, probably, رَبَّ: see رَبَّ.] You say, *فُلَانٌ يَرْبُ النَّاسَ* *Such a one collects, or congregates, to him the people.* (T, S, M.) — رَبَّ, aor. رَ: see رَبَّ, (Lh, M, K,) aor. رَ, (so in the M,) or رَ, (MF, TA,) inf. n. رَبَّ, (M, TA,) or رَبَّ, (S, K, [in each of which this is mentioned as the inf. n. whence the epithet رَبَّ]) said of a ewe or she-goat, *She brought forth*: (Lh, M, K:) or, as some say, *she conceived*: or, accord. to some, there is no verb to the epithet رَبَّ: (M:) AZ says that it has no verb: (Mṣb:) [but] رَبَّ is an inf. n. used in relation to a ewe or she-goat as meaning *her being in the state of such as is termed رَبَّ* [q. v.]: (S, M,* Mṣb,* K:*) and in relation to a she-camel, as in the ex. cited by Munteji' Ibn-Nebhán to As,

حَنِينَ أُمِّ الْبَوِّ فِي رَهَابِهَا

[*The yearning cry of the mother of the young camel in the time of her having recently brought forth*]: (س:) and used also in relation to a woman as meaning *her having recently brought forth*: or *her state within two months after having brought forth*: or *within twenty days*: whence the phrase, in a trad., حَمَلَهَا رِيَابٌ, meaning *She becomes pregnant soon after having brought forth*. (TA.)

2. رُبّ: see 1, in five places. — [Also *He* preserved with رُبّ, i.e., rob, or inspissated juice: see مَرَبّ.]

4. اَرَبَّ بِالْمَكَانِ (T, M, A, K,*) inf. n. اِرْبَابٌ ; (T;); and رَبَّ (M, K,) aor. رَبَّ (MF, TA;) *He remained, stayed, dwelt, or abode, in the place, (T, M, A, K,*) not quitting it; (T;)* like اُنَبَّ : (T, A:) and the former, [or each,] *he kept, or clave, to the place. (M.)* And اَرَبَّتْ الْإِبِلُ بِالْمَوْضِعِ (T,) or اَرَبَّتْ كَذَا (S,) *The camels kept, or clave, (T, S,) to the place, (T,) or to such a place, and remained in it. (S.)* And اَرَبَّتِ النَّاقَةُ بِالْفَحْلِ (S,) or اَرَبَّتِ النَّاقَةُ، and اَرَبَّتْهَا، (M,) *The she-camel kept to the stallion, (S, M,) and to her young one, (M,) and affected it. (TA.)* And اَرَبَّتِ السَّحَابَةُ بِالْأَرْضِ (S, M, A) اَرَبَّتْ (A) † *The cloud continued raining [in their land]. (S,* M.)* And اَرَبَّتِ الْجَنُوبُ † *The south, or southerly, wind continued. (T, S.)* — اِلْرَبَابُ also signifies *The drawing near, or approaching, (S, M, K,) a thing, (S, M,) of any kind. (M.)*

5. **الرَّجُلُ** (M, K,) and **تَرْتَبُ الْأَرْضُ** (M, A, K,) *He asserted himself to be the رَبُّ [or lord, &c.] of the land, (M, A, K,) and of the man. (M, K.)* — See also 1, in two places, in the former half of the paragraph. **تَرْتَبُوا** *They collected themselves together, or congregated; or they became collected or congregated. (S.)*

6. *They united in a confederacy, league, or covenant.* (M, TA.) [App. from the fact of some confederates dipping their hands into رُبّ: see رَبَّاب.]

8. اَرْتَبَهُ: see 1. — تَرْتَبُ الشَّعْرَ [She adjusts, or arranges, and composes, or collects together, the hair], said of a woman, is from اَرْتَبُ signifying] اَرْتَبُ العَنْبِ الجَمْعُ. (M.) — اَرْتَبُ العَنْبِ The grapes were cooked so as to become رَب [or rob], used to give a relish to bread. (AHn, M.)

R. Q. 1 رَبِّ: see 1.

رَبُّ: see رَأَى, of which it is an imperative.

رَبِّمَا and رَبِّ and رَبِّ and رَبِّ and رَبِّ; and رَبِّمَا and رَبِّمَا &c.: see رَبِّ.

ج: see the next paragraph, last sentence but one.

رَبٌّ *A lord, a possessor, an owner, or a proprietor, syn. مَالِكٌ, (T, I Amb, S, M, A, Mṣb, K,) of a thing, (T,) of anything, (S, M, A, K,) or of an irrational thing; (Mṣb;) a person who has a right, or just title or claim, to the possession of anything; or its صَاحِبٌ [which is syn. with مَالِكٌ];*

(M, A, K, رَّبٌّ and مَالِكٌ and صَاحِبٌ all signifying in Pers. خُداوند : (KL:) and a lord, master, or chief; (Msh, TA;) or a lord, master, or chief, to whom obedience is paid : (Iamb, TA:) and a lord, ruler, governor, regulator, or disposer; (TA;) an orderer, a rectifier, or a reformer : (Iamb, TA:) a rearer, fosterer, bringer-up, feeder, or nourisher : and a completer, or an accomplisher : (TA:) it is an epithet, like نَمْرٌ from نَمَرٌ : or an inf. n. used as an intensive epithet; like عَدْلٌ; (Ksh and Bd* in i. 1;) originally signifying the "bringing (a thing) to a state of completion by degrees;" (Bd, ibid. ;) then used in the sense of مَالِكٌ : (Ksh and Bd ibid. :) the pl. [of pauc.] is أَرْبَابٌ and [of mult.] رُبُوبٌ, (M, K,) and accord. to Sh, رَبَابٌ also,

(TA,) signifying أَصْحَابُ (K,) and رَبُّ (TA) is app. a quasi-pl. n.: (M:) the fem. is رَبَّةٌ; of which the pl. is رَبَّاتٌ. (T.) Whoever possesses a thing is its رَبٌّ: you say, هُوَ رَبُّ الدَّابَّةِ [He is the possessor, or owner, or master, of the beast], and الدَّارِ [of the house], (T,) and المَالِ [of the property, or cattle]; (Mṣb;) and هِيَ رَبَّةُ الْبَيْتِ [She is the owner, or mistress, of the house or tent]. (T.) With the article ال, it is [properly] applied only to God: (T, S, M, A, Mṣb, K:) He is رَبُّ الْأَرْبَابِ [The Lord of lords]. (T. [Thus the pl. with the article ال is applied to created beings.]) To any other being it is not [properly] applied but as a prefixed noun governing another noun as its complement in the gen. case [or in a similar manner]. (S.) The pagan Arabs, however, sometimes applied it to A king, (S,) or to a lord as meaning a master or chief: (Mṣb:) El-Hārith says, (S, Mṣb,) i. e. Ibn-Hillizch, (S,)

وَهُوَ الرَّبُّ وَالشَّهِيدُ عَلَى يَوْمِ

مِ الْحَيَارَيْنِ وَالْبَلَاءِ بَلَاءٌ

(S, Mṣb,) i. e. *And he* (meaning El-Mundhir Ibn-Má-es-Semà, or, as some say, 'Amr Ibn-Hind,) *was the king [or lord] and witness of our fighting on the day of El-Hiyarán* (the name of

a place), and the trial was a hard trial. (EM, p. 285: [in which الْحَيَارِث is erroneously put for الْحَيَارِث.]) Some forbid that a man should be called the رَبّ of his slave: (Mṣb:) it is said in a trad. that the slave shall not say to his master, رَبِّي, because it is like attributing a partner to God: (TA:) but رَبّ is sometimes used in the sense of lord as meaning master or chief prefixed to a noun signifying a rational being governed by it in the gen. case: thus in the saying of the Prophet, حَتَّى تَلِدَ الْأُمَةُ رَبَّهُ [So that the female slave shall bring forth him who will become her master], or رَبَّتَهَا [her mistress], accord. to different transmitters; (Mṣb;) relating to the signs of the hour of resurrection: i. e., the female slave shall bring forth to her master a child that shall be as a master [or mistress] to her because like his [or her] father in rank: meaning that captives and concubines shall be numerous. (TA.) As to the phrase in the K̲ur [xii. 42], اذْكُرْنِي عِنْدَ رَبِّكَ [Mention thou me in the presence of thy lord], Joseph thus addressed his fellow-prisoner agreeably with the acceptation in which he [the latter] understood the words. (TA.) A similar instance also occurs in the same chapter, in the verse immediately preceding. (Mṣb.) In another verse, [23 of the same ch.,] إِنَّهُ رَبِّي [Verily he is my lord] may refer to Joseph's master or to God. (M, TA.) The words of the K̲ur [lxxxix. 28 and 29], ارْجِعْنِي إِلَىٰ رَبِّكَ رَاضِيَةً, as some read, [instead of عِبَادِي,] may mean Return to thine owner, [approving, approved,] and enter into my servant. (M, TA.) — Without the article ال, as some say, (L, TA,) it is sometimes written and pronounced رَبّ, without teshdeed; (L, K;) as in the following verse, cited by El-Mufaddal,

• وَقَدْ عَلِمَ الْأَقْوَامُ أَنَّ لَيْسَ فَوْقَهُ

• رَبِّ غَيْرُ مَنْ يُعْطَى الْحُظُوظَ وَيَرْزُقُ

[*And the peoples have known that there is not above him a lord beside Him who gives the portions of mankind and of others and grants the means of subsistence*]. (L.) And Aḥmad Ibn-Yaḥyà [i. e. Th] mentions the phrase لَا وَرَيْكَ لَا أَفْعَلُ, for لَا وَرَيْكَ [i. e. No, by thy Lord, I will not do such a thing]; the [latter] ب being changed into ي because of the reduplication. (M, K :* in the CK رَيْكَ.)

رَبُّ is a word of which there are seventy dial. vars., all mentioned by Zekereeyà El-Ansáree in his great Expos. of the "Munferijeh," but only eighteen of which are mentioned in the K, including some that are formed with the affix ت, some with the affix م, and some with both these affixes together; as follows: (TA:) رَبُّ (T, Ş, M, Mşb, Mughnee, K, &c.) and رَبُّ (T, M, Mughnee, K) and رَبُّ (Mughnee,) and رَبُّ (T, Ş, M, Mughnee, K) and رَبُّ (T, M, Mughnee, K) and رَبُّ and رَبُّ (Mughnee, K) and رَبُّ; (Mughnee;) and رَبُّ (T, Ş, M, Mşb, Mughnee, K) and رَبُّ (M, Mughnee, K) and رَبُّ and رَبُّ and رَبُّ and رَبُّ and رَبُّ and رَبُّ and رَبُّ (TA)