نابة: see زبابة Also A covenant, compact, confederacy, or league; (8, M, K;) as also رباب, (M, K,) of which latter, in this sense, the pl. is من الله (AAF, IB, TA.) [See أربة second sentence.]) = And A thing [or case] resembling a quiver (2015), in which the arrows of the game called الميسر are enclosed together: (S:) or a piece of skin, (T,) or a piece of thin skin, (Lh, M, TA,) in which the arrows are enclosed, (Lh, T, M, TA,) resembling a quiver (كنانة): (TA:) or a piece of rag, (M, K, TA,) or of skin, (TA,) in which the arrows are enclosed (M, K, TA) or bound: (TA:) or a piece of thin skin which is bound upon the hand of the man who takes forth the arrows (K, TA) of that game, (TA,) lest he should know the feel of an arrow for the owner of which he has an affection: (K, TA:) or a small cord with which the arrows are bound [together]: or the arrows [themselves] collectively: (M, K:) sometimes it is used in this last sense: (S:) and باب also seems to be used in like manner; as meaning the ربابة of the arrows of the game of الهيسر. (TA.) [See an ex. in a verse cited voce أَفَاضَ in art. الله المنافقة

رَبُوبِيَّةً 800 : رُبُوبَةً

(MA, K.) رَبَابِ A player on the رَبَابِي ربوبي, (M, K,) with fet-h [to the]], (K,) a rel. n. from الرب, deviating from rule: so in the phrase علي ربوبي [Knowledge, science, or doctrine, relating to the Lord, i. e., to God]. (M, K.)

[Lordship; or the state, or quality, of such as is termed , i. e. a lord, a possessor, an owner, or a proprietor; &c.: and, with the article ال, particularly godship, godhead, or deity :] a subst. from الربّ; (T,* S,* M, K;) as also بابة which seems to be properly an inf. n. of 1 in the sense first explained]. (M, K.) Also, (M, K,) or ربوبة , (so in a copy of the K,) The state, or condition, of a jobs [or slave].

تُتُّنُ and تُثَّنَ &c.; and لْمَتَّنُ and لْمَثَّنَ &c.: see

, applied to a ewe or she-goat (شَاةً), (Ş, M, &c.,) That has brought forth: (M, Msb, K:) and so if her young one has-died: (M, K:) or that has recently brought forth: (Lh, S, M, Mgh, Msb, K:) or that has brought forth twenty days before: (M:) or that has brought forth two months before: (El-Umawee, S, M:) or that is followed, (M,) or accompanied, (As, Mgh,) by her young one: (As, M, Mgh:) or that is confined in the tent, or house, for the saks of her milk: (Mab: [see also رُبِيبُة, voce :]) accord. to AZ, (S, Msb,) it is applied to a shegoat, (Ş, M, Msb,) and رُغُوتُ is applied to a ewe : (M:) accord. to others, the former is applied to a she-goat and a ewe, and sometimes to a shecamel: (Ş, Mşb:) the pl. is پُاپُ (Aş, T, Ş, M, Mgh, Msb, K,) which is extr. [in form]:

رباب, which, he says, is rare. (M.) _ See also بَانْ, in two places. A benefit, favour, boon, or good. (AA, T, K.) [See an ex. in the first paragraph of art. ___ A mant; (AA, T, Ķ;) as in the saying, بِي عِنْدُ فُلَانٍ رُبِّي a want for such a one to supply, or accomplish]. (AA, T.) = A child's nurse; syn. داية. (AA, T. In one copy of the T Au; and in the TA راية. [Perhaps the right reading is راية, meaning a foster-mother.]) = A firm knot: (AA, T, K:) [and so, app., أبان , if correctly written thus, in اِنْ خُنْتَ You say, آنْ خُنْتَ (TA,) or بِي تَشُدُّ ظَهْرَكَ فَأَرْخِ بِرُبَّانِ الْ إِزْرِكَ إزرك, (so in the TT, as from the M, [as though for , (T, TA,) a prov., مِنْ رُبِّي إِزْرِكَ and ([,بُربِّي meaning + If thou place thy reliance upon me, then let me weary myself, and enjoy thou relaxasignifies a firm knot. (T.) [See also a similar prov. in Freytag's Arab. Prov. i. 24.]) = Also a name of Jumádà-l-Oolà [the fifth month of the Arabian calendar]; and so رُبُّ : (M, K:) and likewise, (K,) or accord. to Kr, (M,) a name of Jumáda-l-Ákhireh [the sixth month]; and so اربة: (M, K:) and this last likewise, (K, there expressly said to be with damm,) or پية), (so accord. to the M as transcribed in the TT,) a name of Dhu-l-Kaadch [the eleventh month]: (M, K:) thus these months were called in the Time of Ignorance. (M. [See also : شهر: and see رَنَّى, in art. الرُّنَّى, in art.

، see رَبِّـيُونَ , And for its pl. , رَبِّـيْونَ , see in two places.

rel. n. of رية rel. n. of رية , q. v. (Sb, S, M.) _ See also its pl., نحون, in the next paragraph, in two

sing. of رَبِّ (T, S, K,) which signifies Thousands (Fr, Th, T, S, K) of men: (S, K:) accord. to Akh, it is from الرَّب ; and if so, it is , with fet-h to the): but accord. to Fr, it is from 1, meaning "a company:" (Th, T:) Zj says that it is رَبِّيُونَ and أَرْبِيُونَ, with kesr to the, and also with damm to the, and signifies a numerous company: he adds that is said by some to signify "ten thousand;" and that ربيون is said to signify learned, pious, patient men; and that each of these sayings is good: accord. to Aboo-Tálib, it signifies numerous companies: (T:) [in the Kur iii. 140,] El-Ḥasan read أربيون ; and Ibn-'Abbas, رَبْيُونَ ; the former with damm, and the latter with fet-h, to the J. (L, TA.) -رَبَّانِيُّ See also

: see the next paragraph, in four places.

The first, or beginning, or commencement, or the first and fresh state, of anything; (As,

from what follows.] You say, أَتَيْتُهُ فِي زُبَّانِ شَبَابِهِ (T,) and رَبَّان \$ شبابه or رَبَّان \$ شبابه, (accord. to different copies of the T,) and شبابه (T,) and رَبَاب * شبابه or رَبَاب , (accord. to different copies of the T,) and مبايه , all meaning [I came to him] in the beginning, or first and fresh state, of his youth. (T.) And Do thou that thing in its افعل ذلك الأمر بربانه first and fresh state: so accord. to ISk: and hence, he says, أَخُرُتُ الشَّيْءَ بُرُبَّانِهِ (explained above). (S.)
And بَرْبَانِهِ (As, S, K,*) and أَخُنُتُ الشَّيْءَ بُرْبَانِهِ with damm and with fet-h, (K,) i. e. [I took the thing] in its first state: (K:) or altogether, (As, S, K,) not leaving of it aught. (As, S.) They said also, ذَرْهُ بَرْبَانِ [app. meaning Leave thou him early, before he acquire more power]: and Th cites the following [as an ex.]:

> فَذَرْهُمْ بِرُبَّانِ وَإِلَّا تَذَرْهُمُ يُدِيقُوكَ مَا فِيهِمْ وَإِنْ كَانَ أَكْثَرًا

[which seems to mean Then leave thou them early, before they acquire more power; for if thou do not, or wilt not, leave them, they will make thee to taste what is in them, though it be more]. (M.) __ Also, accord. to A'Obeyd, The chief, or main, part or portion of a constellation: or, accord. to As, the aggregate thereof: or, accord. to AO, أَرْبَانُ with fet-h, has this meaning: (T:) or both signify a company or an assembly, or an aggregate or assemblage. (K, TA.) Also A captain of sailors (Sh, K) in the sea; (Sh;) and so رُبَّانِي * (Sh, K:) one skilled in navigation: pl. [or rather coll. n. of the latter] navigation: pl. [or rather coll. n. of the latter] ربانية, in

: see the next preceding paragraph, second sentence.

(M,) or رَبِّي (T, S, M, A, K) and رَبَّيْ ربى, (A, KL,) One who devotes himself to religious services or exercises, or applies himself to acts of devotion; (S, A, K;) who possesses a knowledge of God: (T, S, K, KL:) or a learned man: (T:) or the first signifies, (M,) or signifies also, (K,) and so the second, (M,) i. q. [i. e. a learned man, or particularly of the Jens, &c.; or a good, or righteous, man]; (M, K;) and a lord, or master, of knowledge or science: or a worshipper of the Lord (الرب): (M:) or a learned man, a teacher of others, who nourishes people with the small matters of knowledge, or science, before the great: (IAar, T:) or a learned man firmly grounded in knowledge, or science, and religion: or a learned man who practices what he knows and instructs others: or one of high rank in knowledge, or science: or learned with respect to what is lawful and what is unlawful, and what is commanded and what is forbidden : (TA :) رَبَّانُ is a rel. n. from زُبَّانُ ; or from meaning " God:" (TA, and some copies of the K:) the I and i being added to give intensiveness to the signification; (M;) or, as Sb says, to denote a special reference to the knowledge of the