

رَبَابَةٌ: see **رَبُوبِيَّةٌ**. — Also *A covenant, compact, confederacy, or league*; (S, M, K;) as also **رَبَابٌ**, (M, K,) of which latter, in this sense, the pl. is **أَرْبَابَةٌ**. (AAF, IB, TA.) [See **رَبِيَّةٌ**, second sentence.] — And *A thing [or case] resembling a quiver (كِنَانَةٌ), 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 (كِنَانَةٌ)*: (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 **رَبَابٌ** also seems to be used in like manner; as meaning the **رَبَابَةٌ** of the arrows of the game of الميسر. (TA.) [See an ex. in a verse cited voce **أَفَاضَ** in art. **فَيْضٌ**.]

رَبُوبِيَّةٌ: see **رَبُوبِيَّةٌ**.

رَبَابِيٌّ *A player on the رباب* [q. v.]. (MA, K.)

رَبُوبِيٌّ, (M, K,) with fet-h [to the ر], (K,) a rel. n. from **الرَّبُّ**, deviating from rule: so in the phrase **عِلْمٌ رَبُوبِيٌّ** [*Knowledge, science, or doctrine, relating to the Lord, i. e., to God*]. (M, K.)

رَبُوبِيَّةٌ [*Lordship; or the state, or quality, of such as is termed رَبٌّ*, 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 **الرَّبُّ**; (T, S, M, K;) as also **رَبَابَةٌ** [which seems to be properly an inf. n. of ر in the sense first explained]. (M, K.) — Also, (M, K,) or **رَبُوبِيَّةٌ**, (so in a copy of the K.) *The state, or condition, of a مَمْلُوكٌ [or slave]*. (M, K.)

رَبَّتْ and **رَبَّتَتْ** &c.; and **رَبَّتَمَا** and **رَبَّتَمَا** &c.: see **رَبَّ**, in five places.

رَبِيٌّ, applied to a ewe or she-goat (**شَاةٌ**), (S, M, &c.) *That has brought forth*: (M, Mgb, K:) and *so if her young one has died*: (M, K:) or *that has recently brought forth*: (Lh, S, M, Mgh, Mgb, 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 sake of her milk*: (Mgb: [see also **رَبِيْبَةٌ**, voce **رَبِيْبٌ**]:) accord. to AZ, (S, Mgb,) it is applied to a she-goat, (S, M, Mgb,) and **رَبُوعٌ** is applied to a ewe: (M:) accord. to others, the former is applied to a she-goat and a ewe, and sometimes to a she-camel: (S, Mgb:) the pl. is **رَبَابٌ**, (As, T, S, M, Mgh, Mgb, K,) which is extr. [in form]: (M, K:) Lh mentions the phrase **عَنَمٌ رَبَابٌ**, or

رَبَابٌ, which, he says, is rare. (M.) — See also **رَبَابٌ**, in two places. — *A benefit, favour, boon, or good*. (AA, T, K.) [See an ex. in the first paragraph of art. **جَسَأٌ**.] — *A want*; (AA, T, K;) as in the saying, **لِي عِنْدَ فُلَانٍ رَبِيٌّ** [*I have a want for such a one to supply, or accomplish*]. (AA, T.) — *A child's nurse*; syn. **دَائِيَّةٌ**. (AA, T. In one copy of the T **بَاه**; and in the TA **رَابَة**. [Perhaps the right reading is **رَابَةٌ**, meaning *a foster-mother*].) — *A firm knot*: (AA, T, K:) [and so, app., **رَبَابٌ**, if correctly written thus, in the instance here following.] You say, **إِنْ كُنْتُ بِرَبِيٍّ**, (TA,) or **بِرَبِيٍّ**, (so in the TT, as from the M, [as though for **بِرَبِيٍّ**]) and **مِنْ رَبِّي إِنْزِرْكَ**, (T, TA,) a prov., meaning *† If thou place thy reliance upon me, then let me weary myself, and enjoy thou relaxation and rest*: (T, TA:) here **رَبِّي** [properly] signifies *a firm knot*. (T.) [See also a similar prov. in Freytag's Arab. Prov. i. 24.] — Also a name of **Jumáda-l-Oolá** [the fifth month of the Arabian calendar]; and so **رَبٌّ**: (M, K:) and likewise, (K,) or accord. to Kr, (M,) a name of **Jumáda-l-Akhiroh** [the sixth month]; and so **رَبَّةٌ**: (M, K:) and this last likewise, (K, there expressly said to be with damm,) or **رَبَّةٌ**, (so accord. to the M as transcribed in the TT,) a name of **Dhu-l-Kaadeh** [the eleventh month]: (M, K:) thus these months were called in the Time of Ignorance. (M. [See also **شَهْرٌ**: and see **رَبِّي** or **الرَّبِّي**, in art. **رَبٌّ**].)

رَبَانِيٌّ: see **رَبَانِيٌّ**. — And for its pl., **رَبَانِيُونَ**, see **رَبِيٌّ**, in two places.

رَبِيٌّ rel. n. of **رَبَّةٌ**, q. v. (Sb, S, M.) — See also its pl., **رَبِيُونَ**, in the next paragraph, in two places.

رَبِيٌّ sing. of **رَبِيُونَ**, (T, S, K,) which signifies *Thousands* (Fr, Th, T, S, K) of men: (S, K:) accord. to Akh, it is from **الرَّبُّ**; and if so, it is **رَبِيُونَ**, with fet-h to the ر: but accord. to Fr, it is from **رَبَّةٌ**, meaning “a company:” (Th, T:) Zj says that it is **رَبِيُونَ** and **رَبِيُونَ**, with kesr to the ر, and also with damm to the ر, and signifies *a numerous company*: he adds that **رَبَّةٌ** is said by some to signify “ten thousand;” and that **رَبِيُونَ** is said to signify *learned, pious, patient men*; and that each of these sayings is good: accord. to Abou-Talib, it signifies *numerous companies*: (T:) [in the Kur iii. 140,] El-Hasan read **رَبِيُونَ**; and Ibn-'Abbas, **رَبِيُونَ**; the former with damm, and the latter with fet-h, to the ر. (L, TA.) — See also **رَبَانِيٌّ**.

رَبَانٌ: see the next paragraph, in four places.

رَبَانٌ *The first, or beginning, or commencement, or the first and fresh state, of anything*; (As, A'Obeyd, T;) [and so **رَبَانٌ** &c., as appears

from what follows.] You say, **أَتَيْتَهُ فِي رَبَانٍ شَبَابِهِ**, (T,) and **شَبَابَهُ رَبَانٍ**, or **شَبَابَهُ رَبَانٍ**, (accord. to different copies of the T,) and **شَبَابَهُ رَبَابٍ**, (T,) and **شَبَابَهُ رَبَابٍ**, or **شَبَابَهُ رَبَابٍ**, (accord. to different copies of the T,) and **شَبَابَهُ رَبِيٌّ**, all meaning [*I came to him*] *in the beginning, or first and fresh state, of his youth*. (T.) And **افْعَلْ ذَلِكَ الْأَمْرَ بِرَبَانِهِ** *Do thou that thing in its first and fresh state*: so accord. to ISk: and hence, he says, **شَاةٌ رَبِيٌّ** [explained above]. (S.) And **أَخَذْتُ الشَّيْءَ بِرَبَانِهِ**, (As, S, K,*) and **بِرَبَانِهِ**, 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, **ذَرَهُ بِرَبَانٍ** [app. meaning *Leave thou him early, before he acquire more power*]: and Th cites the following [as an ex.]:

* فَذَرَهُمْ بِرَبَانٍ وَإِلَّا تَذَرُهُمْ *
* يُذَيِّقُوكَ 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, **رَبَانٌ**, 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 **رَبَانِيٌّ**: (Sh, K:) *one skilled in navigation*: pl. [or rather coll. n. of the latter] **رَبَانِيَّةٌ**. (TA voce **رَهْنَامَجٌ**.) — See also **رَبِيٌّ**, in two places.

رَبَانٌ: see the next preceding paragraph, second sentence.

رَبَانِيٌّ (T, S, M, A, K) and **رَبِيٌّ**, (M,) or **رَبِيٌّ**, (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. **حَبِيرٌ** [i. e. *a learned man, or particularly of the Jews, &c.; or a good, or righteous, man*]; (M, K;) and *a lord, or master, of knowledge or science*: or *a worshipper of the Lord (الرَّبُّ)*: (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:) **رَبَانِيٌّ** is a rel. n. from **رَبَانٌ**; or from **الرَّبُّ** meaning “God:” (TA, and some copies of the K:) the ل and ن being added to give intensiveness to the signification; (M;) or, as Sb says, to denote a special reference to the knowledge of the