

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

رَبِيْطٌ, and its fem., with ة: see **رَبِيْطٌ**.

مُرَابِطٌ: pl. **مُرَابِطَاتٌ**: see **مُرَبِّطٌ**, in two places.

مُرَابِطَةٌ: see **رَابِطٌ**.

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. **رَبَعٌ**, aor. - and **رَبَعٌ**, (Msb, K,) inf. n. **رَبَعٌ**, (TA.) *He took the fourth part of their property, or possessions.* (Msb, K.) And (so in the **K**, but in the Msb "or,") **رَبَعٌ**, (S, Sgh, Msb, K,) aor. - (S, Sgh, Msb) and **رَبَعٌ** and **رَبَعٌ**, (Sgh, Msb,) not, as is implied in the **K**, - only, (TA,) [or rather, not - only,] inf. n. as above, and **رَبَاعَةٌ** [most probably **رَبَاعَةٌ**] 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., أَمْرٌ أَجْعَلُكَ تَرْبِعٌ وَتَدَسُّعٌ, (S, * TA,) mentioned [and explained] in art. **دَسَعٌ**, q. v.: the meaning [intended] is, *Did I not make thee an obeyed chief?* (TA.) — And **رَبَعٌ**, (S, Sgh, Msb,) or **رَبَعٌ الثَّلَاثَةُ**, (K,) aor. - (S, Sgh, Msb, K,) and **رَبَعٌ** and **رَبَعٌ**, (Sgh, Msb, K,) [inf. n., app., **رَبَعٌ**,] *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 **رَبَعٌ** 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. ثَلَاثٌ — رَبَعَةٌ, aor. - , (S, K,) inf. n. **رَبَعٌ**, (S,) *He twisted it (namely a bow-string, S, TA, and a rope, or cord, K, TA) of four twists, or strands. (S, K.) = رَبَعَتِ الْإِبِلَ, (S, K,) aor. - , inf. n. **رَبَعٌ**, (TA,) i. q. **رَبَعٌ**; **وَرَدَتِ 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 **رَبَعٌ**, below. Another meaning of this phrase will be found later in the present paragraph.] Hence, **رَبَعَتِ عَلَيْهِ**: see 4. (TA.) — **رَبَعَتِ عَلَيْهِ**, (S, Msb, K,) aor. - , inf. n. **رَبَعٌ**; (Msb;) and **رَبَعَتِ عَلَيْهِ**, (S, Msb, K,) and **رَبَعَتِ عَلَيْهِ**, but not **رَبَعَتِ**; (TA;) or the phrase used by the Arabs is **رَبَعَتِ عَلَيْهِ الْحَمِي**: (Az, TA:) *The****

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 **رَبَعٌ**, and **رَبَعٌ**, (S, K,) and **رَبَعٌ** 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.) — رَبَعٌ said of a horse, *He came fourth in the race. (T, M, L, all in art. ثَلَاثٌ) = رَبَعٌ, said of a man, also signifies *He was hit, or hurt, in the رُبَاعِ, meaning regions, of his head. (TA.) = **رَبَعَتِ الْمَطَرُ الْأَرْضَ** [The rain watered the earth and made it to produce herbage: see **رَبَعٌ**.] (TA.) And **رَبَعَتِ الْأَرْضَ** *The land was watered by the rain in the season called رَبَعٌ. (S.)* And **رَبَعُوا** *They were rained upon by the rain of the season called رَبَعٌ; (K, * TA;) similar to قَبِطُوا and صَبِطُوا: (TA in art. قَبِطٌ:)* and in like manner, **رَبَعَتِ الْإِبِلَ** *The camels were rained upon by that rain: and رَبَعٌ may be an inf. n. thereof. (Ham p. 425.) — Hence, i. e. from رَبَعَتِ الْأَرْضَ, the phrase, **رَبَعَتِ 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.) = رَبَعٌ الرَّبِيعُ, aor. - , inf. n. **رَبَعٌ**, *The [season called] رَبِيعٌ commenced. (TA.) رَبَعٌ, (K, TA,) aor. - , inf. n. **رَبَعٌ**, (TA,) in its primary acceptation, signifies *He remained, abode, or dwelt, in the place in the [season called] رَبِيعٌ; (TA;) as also بِهِ رَبَعٌ. (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 الْإِبِلَ, (K,) aor. - , inf. n. **رَبَعٌ**, (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.] — **رَبَعٌ 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.) — رَبَعٌ, (K,) aor. - , inf. n. **رَبَعٌ**, (TA,) said of a man, also signifies *He had, or obtained, abundance of herbage (K, TA) [arising] from the [season, or rain, called] رَبِيعٌ. (TA.) — Also, [app. from رَبَعٌ بِالْمَكَانِ in the second of the senses explained above, and if so, tropical, or doubly tropical,] aor. - , † *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,] **رَبَعٌ عَلَيْهِ**, (K,) inf. n. **رَبَعٌ**, (TA,) † *He was affectionate, or pitiful, or compassionate, towards him: (K:) or he acted gently towards him. (TA.)* And **رَبَعَهُ عَنْهُ**, (K,) inf. n. **رَبَعٌ**, (TA,) † *He restrained himself, refrained, abstained, or desisted, from it. (K.)**********

The phrases **رَبَعٌ عَلَى ظَلْعِكَ** and **رَبَعٌ عَلَى نَفْسِكَ** (**S**, **K**) and **رَبَعٌ عَلَيْكَ** (**K**) are from **رَبَعٌ** 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 رَبَعٌ الْحَجَرِ, [q. v. infra,] meaning *take thou it, or reach it, notwithstanding thy slight lameness. (TA.)* The phrase **رَبَعٌ عَلَى نَفْسِكَ**, or **رَبَعٌ عَلَى 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 عِدَّةُ [q. v.] of decease; and this is accord. to the persuasion of those who say that her عِدَّةُ is the more remote of the two periods, which is the persuasion of 'Alee and I'Ab: the second is, from رَبَعٌ الرَّجُلِ signifying "the man had, or obtained, abundance of herbage," and the meaning is, † *relieve thou thyself, and release thyself from the straitness of the عِدَّةُ, and the evil of thy condition; and this is accord. to the persuasion of those who hold that her عِدَّةُ 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 يَرْبَعُ عَلَى ظَلْعِكَ 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., **حَدِيثُ امْرَأَةٍ حَدِيثَيْنِ فَإِنْ أَبَتْ فَارْبَعٌ**, i. e. † *Speak thou to a woman twice; and if she refuse, abstain thou: or, accord. to one relation, it is فَارْبَعٌ: and accord. to another, فَارْبَعُهُ, i. e., then add; for she is very weak in understanding; if she understand not, then make thou the two speeches to be four: Aboo-Sa'eed says, فَإِنْ لَمْ تَفْهَمْ بَعْدَ الْأَرْبَعَةِ فَالْمَرْبَعَةَ, 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, **رَبَعَتْ عَلَى عَقْلِ فُلَانٍ وَكَسَرَتْ فِيهَا رِبَاعَهُ**, inf. n. **رَبَعَةٌ**, † [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 **كَسَر** is not in the TA; but as it seems to have been dropped by inadvertence, I have supplied it.] = **رَبَعٌ الْفَصِيلُ** *The young camel widened his stepping, and ran; as also رَبَعٌ. (TA.) = رَبَعٌ, (TA;) and **رَبَعَهُ**, (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., **مَرَّبِقُومٌ يَرْبَعُونَ حَجَرًا**, [He passed by a company of men raising, &c., a stone]; and **يَرْبَعُونَ** [signifies the same]; (**S**;) and **يَرْبَعُونَ**. (**Z**, TA.) — **رَبَعٌ الْجَمَلُ**, (S, K,) aor. - , inf. n.****