and رُبْتْ and رَبَّتْ (Mughnee) and رُبُّتْ, (TA,) and ▼ رُبَتْ (T, Mughnee, Ḳ) and رَبَتْ (Mughnee, Ḳ) and رُبْتَ and رُبْتَ and رَبْتَ and رُبْتَ and رَبْتَ and رُبْتَ and رُبْتَ and رَبْتَ and رُبْتَ and رَبْتَ and رُبْتِ and رَبْتِ and رُبْتِ and رَبْتِ (TA) and رَبْتْ and رَبَتْ (Mughnee) and رُبْتْ; (TA;) and رُبَّمَا (T, Ṣ, M, Ḳ) and رَبَّمَا (M, Ḳ) and رُبُّمَا, (TA,) and ▼ رُبَمَا (T, Ḳ) and رَبَمَا (Ḳ) and رُبْمَا and رَبْمَا and رُبَّمَا; (TA;) and ▼ رُبَّتَمَا (T, Ṣ, M, Ḳ) and رَبَّتَمَا (M, Ḳ) and رُبْتَمَا and رُبَّتَمَا and رَبَّتَمَا and رُبْتَمَا and رَبَّتَمَا and رُبْتَمَا, (TA,) and ▼ رُبَتَمَا and رَبَتَمَا (M, Ḳ) and رُبْتَمَا and رَبْتَمَا and رُبْتَمَا and رَبْتَمَا and رُبْتَمَا and رَبْتَمَا and رُبْتَمَا and رَبْتَمَا and رُبْتَمَا and رَبْتَمَا and رُبْتَمَا: (TA:) [of all these, the most common are رُبَّ and رُبَّمَا: and] ▼ رُبَّتَ is the most common of the forms that have the affix ت: (Mughnee and Ḳ on the letter ت:) and the forms with teshdeed are more common than the [corresponding] forms without teshdeed. (M.) It is a word, (M,) or particle, (T, Ṣ, Mughnee, Ḳ,) governing the gen. case: (Ṣ, M, Mughnee, Ḳ:) or a noun, (Ḳ, TA,) [i. e. an indecl. noun,] in the opinion of the Koofees and some others; but this opinion is rejected by Ibn-Málik in the Tesheel and its Expos., and by AḤei, and by IHsh in the Mughnee. (TA.) Accord. to some, (Ḳ, TA,) it is used to denote a small number, (T, M, Mṣb, Ḳ, TA,) always, (TA,) or mostly: (Mṣb, TA:) [thus it may be rendered *Few* if we render the noun following it as a pl.; and *scarce any* if we render the noun following as a sing. or a pl.:] it is the *contr. of* كَمْ when this latter is not used interrogatively: (T:) [and with مَا affixed, restricting it from government, it may be rendered *Few times*, or *seldom*:] or it is used to denote a large number; (Ḳ, TA;) i. e. always: so says IDrst: (TA:) [thus used, but such is not always the case, it may be rendered *Many*, whether we render the noun following it as a sing. or as a pl.: and with مَا affixed, *Many times, many a time, oftentimes, oftimes, often*, or *frequently*:] or it is used to denote a small and a large number; (Mughnee, Ḳ;) often the latter, and seldom the former: (Mughnee:) or it is used in a case of boasting, or glorying, (Ḳ, TA,) exclusively of other cases, (TA,) to denote a large number: (Ḳ, TA:) or it does not denote by itself either a small number or a large number; but one or the other of these meanings is inferred from the context: (Ḳ:) [but sometimes neither of these meanings can be clearly inferred from the context: in these cases, it may be rendered *Some*: and with مَا affixed, *Sometimes*:] accord. to Er-Raḍee, its primary meaning is to denote a small number, but it has been so much used to denote a large number as to be in this latter sense as though it were proper, and in the former sense as though it were tropical, requiring context [to explain it]. (Marginal note in my copy of the Mughnee.) [Without the affix ما,] it governs an indeterminate noun (T,* Ṣ, Mṣb, Mughnee, Ḳ) only, (T, Ṣ, Ḳ,) and a pronoun. (Ṣ, M, Mughnee.) You say, رُبَّ يَوْمٍ بَكَّرْتُ فِيهِ [*Few*, or *many, days have I gone forth early therein*]: (T:) and رُبَّ رَجُلٍ قَائِمٌ [*Few*, or *many, men are standing*]: (M:) and رُبَّ رَجُلٍ قَامَ [*Few*, or *many, men stood*]: (Mṣb:) and in like manner, رُبَّتَ ▼ رَجُلٍ; (Mṣb;) for the ت in this case is not a denotative of the fem. gender. (Mṣb.) The pronoun affixed to it is of the third pers., (Ṣ, M,) and is [generally] sing. and masc., (Ṣ, Mughnee,) though it may be followed by a fem. and by a dual and by a pl.: (Ṣ:) notwithstanding its being determinate in the utmost degree, its use in this manner is allowable because it resembles an indeterminate noun in its being used without the previous mention of the noun to which it relates; and hence it requires a noun to explain it: (IJ, M:) it annuls the government of رُبَّ; (TA;) and the indeterminate noun that follows it is put in the accus. case as a specificative: (Ṣ, Mughnee:) thus you say, رُبَّهُ رَجُلًا قَدْ ضَرَبْتُ [*Few*, or *many, men I have beaten*]: (Ṣ, M:*) but accord. to the Koofees, you say رُبَّهُ رَجُلًا, (Ṣ,) and رُبَّهَا امْرَأَةً, (M,) and رُبَّهُمَا رَجُلَيْنِ, and رُبَّهُمْ رِجَالًا, and رُبَّهُنَّ نِسَاءً: he who puts the pronoun in the sing. [in all cases] holds it to be allusive to something unknown; and he who does not put it in the sing. [when it is not followed by a sing. noun] holds it to be used in reply to a question, as though it were said to a man, "Hast thou not any young women?" and he answered, رُبَّهُنَّ جَوَارٍ قَدْ مَلَكْتُ [*Few*, or *many, young women have I possessed*]: Ibn-Es-Sarráj says that the grammarians are as though they were of one consent in holding رُبَّ to be a replicative [app. meaning in a case of this kind, with an affixed pronoun]: (Ṣ:) [but it is not always a replicative in a case of this kind; though perhaps it was originally:] AHeyth cites as an ex.

* وَرُبَّهُ عَطِبًا أَنْقَذْتُ مِ العَطَبِ *

[*And many a perishing* man *have I saved from perdition*]. (TA. [But the reading commonly found in grammars is مِنْ عَطَبِهِ *from his state of perdition.*]) The following is an ex. of the use of رُبَّ to denote a small number, [or rather to denote singleness,]

* أَلَا رُبَّ مَوْلُودٍ وَلَيْسَ لَهُ أَبْ *

* وَذِى وَلَدٍ لَمْ يَلْدِهِ أَبَوَانِ *

[*Now surely scarce an instance is there of anyone born not having a father, and of anyone having offspring whom two parents have not procreated*]; meaning [our Lord] Jesus and Adam: (Mughnee: [but I have substituted يَلْدِه for يَلِدْهُ, the reading in my copy of that work: لَمْ يَلْدِه is for لَمْ يَلِدْهُ, for the sake of the metre; like as لَمْ أَجِدِ is for لَمْ أَجِدْ:]) and among the many exs. of its use to denote a large number, is the saying, in a trad., يَا رُبَّ كَاسِيَةٍ فِى الدُّنْيَا عَارِيَةٌ يَوْمَ القِيٰمَةِ [*O, many a female having clothing in the present state of existence* will be *naked on the day of resurrection!*]; and the saying of an Arab of the desert, after the ending of Ramaḍán, يَا رُبَّ صَائِمِهِ لَنْ يَصُومَهُ وَيَا رُبَّ قَائِمِهِ لَنْ يَقُومَهُ [*O, many a keeper of its fast shall not keep its fast* again! *and O, many a passer of its nights in prayer*, or *former of its* تَرَاوِيح, *shall not pass its nights in prayer*, or *perform its* تراويح, again!]. (Mughnee.) [But in this last ex., and in others, it relates to few in comparison with others, though many abstractedly.] مَا is affixed to رُبَّ &c. in order that a verb may follow it; (Ṣ, Mughnee;) and the verb that follows it is generally a preterite, (T, Mughnee,) as to the letter and the meaning: (Mughnee:) you say, رُبَّمَا جَآءَنِى فُلَانٌ [*Seldom*, or *often, such a one came to me*, or *has come to me*]: (T:) sometimes the verb is a future; (T, Mughnee;) but only when it expresses an event of which one is certain: (T:) so in the saying in the Ḳur [xv. 2], رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ, (T, Ṣ, M, Mughnee), meaning *Often* [*will those who have disbelieved wish that they had been Muslims*]; (Mughnee, Jel;) or *seldom*, (Zj, T, M, Jel,) because terrors will bereave them of their reason so that they will but seldom recover reason to wish this; (Jel;) for God's threat is true, as though it had come to pass, and therefore the verb here is equivalent to a preterite [which is often used in the Ḳur and elsewhere in this manner]. (T.) مَا is also sometimes affixed when a noun follows, (T, Mughnee,) or a nominal proposition, and generally restricts رُبَّ &c. from governing: thus, Aboo-Duwád says,

* رُبَّمَا الجَامِلُ المُؤَبَّلُ فِيهِمْ *

* وَعَنَاجِيجُ بَيْنَهُنَّ المِهَارُ *

[*Sometimes*, or *often, the numerous herd of camels is among them, and* there are *swift horses, among which are the colts*]: another says, making رُبَّ, with مَا affixed, to govern,

* رُبَّمَا ضَرْبَةٍ بِسَيْفٍ صَقِيلٍ *

* قَيْنِ بُصْرَى وَطَعْنَةٍ نَجْلَآءَ *

[*Many a stroke with a polished sword of the forging of Buṣrà*, (the Bozrah of the Bible, a city famous for its sword-blades,) *and* many a *wide spear-wound*; or, perhaps, *few strokes* &c.]: (Mughnee: [but I have substituted قَيْنِ for بَيْنَ, which is the reading in my copy of the Mughnee, an evident mistranscription:]) and another, cited by IAạr, says,

* مَاوِىَّ يَا رُبَّتَمَا ▼ غَارَةٍ *

* شَعْوَآءَ كَاللَّذْعَةِ بِالْمِيسَمِ *

[*Máweeyeh*, (مَاوِىَّ being an apocopated proper name of a woman, originally مَاوِيَّةُ,) *O, many a raid spreading widely and dispersedly, like the burn with the branding-iron*]. (T. [In the TT, as from the T, I find, here, بَلْ in the place of يا, which I find in a copy of the T, and which is the reading commonly known.])

رُبٌّ *Rob*, or *inspissated juice*, (دِبْس,) *of any fruit*; i.e., (M, TA,) the *first*, or *clear, juice of the thick residuum of any fruit after it has been pressed* (M, Ḳ, TA) *and cooked*: (M, TA:) *thick* طِلَآء [or *expressed juice*; such as the *inspissated juice of dates*, with which a skin for clarified butter is seasoned; see 1, in the latter half of the paragraph]: (Ṣ:) or *what flows from fresh ripe*

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