which, in the copies of the Ḳ, we find erroneously substituted حَشَبَة, TA,) *of the* رَحْل [or *camel's saddle*]. (Ḳ,* TA.)

مَرْبُوط, and its fem., with ة: see رَبِيط.

مُرَابَط: pl. مُرَابَطَات: see مَرْبِط, in two places.

مُرَابِطَة: see رَابِط.

هُوَ مُرْتَبِطٌ كَذَا وَكَذَا مِنَ الخَيْلِ *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.)

مَآءٌ مُتَرَابِطٌ ‡ *Water remaining* in a place, *not quitting it*, or *not going forth from it*. (Esh-Sheybánee,* Ṣ,* Ḳ,* TA.)

ربع

1. رَبَعَهُمْ, aor. ـَ and ـُ and ـِ, (Mṣb, Ḳ,) inf. n. رَبْع, (TA,) *He took the fourth part of their property*, or *possessions*. (Mṣb, Ḳ.) And (so in the Ḳ, but in the Mṣb "or,") رَبَعَهُمْ, (Ṣ, Ṣgh, Mṣb, Ḳ,) aor. ـَ (Ṣ, Ṣgh, Mṣb) and ـُ and ـِ, (Ṣgh, Mṣb,) not, as is implied in the Ḳ, ـِ only, (TA,) [or rather, not ـَ only,] inf. n. as above, and رِبَاعَة [most probably رِبَاعَةٌ] also, (L,) *He took the fourth part of their spoil*: (Ṣ, Ṣgh, Mṣb, Ḳ:) i. e., of the spoil of an army: this was done in the Time of Ignorance, but El-Islám reduced it to a fifth part; (Ḳ;) as is declared in the Ḳur viii. 42. (TA.) It is said in a trad., أَلَمْ أَجْعَلْكَ تَرْبَعُ وَتَدْسَعُ, (Ṣ,* TA,) mentioned [and explained] in art. دسع, q. v.: the meaning [intended] is, *Did I not make thee an obeyed chief?* (TA.) — And رَبَعَهُمْ, (Ṣ, Ṣgh, Mṣb,) or رَبَعَ الثَّلَاثَةَ, (Ḳ,) aor. ـَ (Ṣ, Ṣgh, Mṣb, Ḳ) and ـُ and ـِ, (Ṣgh, Mṣb, Ḳ,) [inf. n., app., رَبْع,] *He became the fourth of them*; (Ṣ, Ṣgh, Mṣb;) or, *the fourth of the three*: (TA:) or *he made the three to be four by* [*adding to them*] *himself*. (Ḳ.) And رَبَعَهُمْ also signifies *He made them, by adding himself to them, forty*: or, *four and forty*. (Ḳ,* TA.) *And He made them* (namely thirteen) *to be fourteen*. (T in art. ثلث.) — رَبَعَهُ, aor. ـَ, (Ṣ, Ḳ,) inf. n. رَبْع, (Ṣ,) *He twisted it* (namely a bow-string, Ṣ, TA, and a rope, or cord, Ḳ, TA) *of four twists*, or *strands*. (Ṣ, Ḳ.) — رَبَعَتِ الإِبِلُ, (Ṣ, Ḳ,) aor. ـَ, inf. n. رَبْع, (TA,) *i. q.* وَرَدَتِ الرَّبْعَ ; (Ṣ, Ḳ;) 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*]. (Ḳ.) [See رِبْع, below. Another meaning of this phrase will be found later in the present paragraph.] Hence, أَرْبَعَ المَرِيضُ: see 4. (TA.) — رَبَعَتْ عَلَيْهِ الحُمَّى, (Ṣ, Mṣb, Ḳ,) aor. ـَ, inf. n. رَبْع; (Mṣb;) and أَرْبَعَتْ عَلَيْهِ, (Ṣ, Mṣb, Ḳ,) and أَرْبَعَتْهُ, but not رَبَعَتْهُ; (IAạr;) or the phrase used by the Arabs is أَرْبَعَتْ عليه الحمّى: (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*], (Ṣ, Mṣb, Ḳ,) *and so on*. (Mṣb.) And رُبِعَ, and أُرْبِعَ, (Ṣ, Ḳ,) and أُرْبَعَ 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*. (Ṣ, Ḳ, TA.) — رَبَعَ said of a horse, *He came fourth in the race*. (T, M, L, all in art. ثلث.) — رُبِعَ, said of a man, also signifies *He was hit*, or *hurt, in the* أَرْبَاع, meaning *regions, of his head*. (TA.) — رَبَعَ المَطَرُ الأَرْضَ [*The rain watered the earth and made it to produce herbage*: see رَبِيع]. (TA.) And رُبِعَتِ الأَرْضُ *The land was watered by the rain in the season called* رَبِيع. (Ṣ.) And رُبِعُوا *They were rained upon by the rain of the season called* رَبِيع; (Ḳ,* TA;) similar to قِيظُوا and صِيفُوا: (TA in art. قيظ:) and in like manner, رُبِعَتِ الإِبِلُ *The camels were rained upon by that rain*: and مَرْبَع may be an inf. n. thereof. (Ḥam p. 425.) — Hence, i. e. from رَبَعَ المَطَرُ الأَرْضَ, the phrase, رَبَعَ الفَرَسُ عَلَى قَوَائِمِهِ †*The horse sweated in his legs*. (TA.) — And [hence also,] رَبَعَهُ اللّٰهُ ‡ *God restored him from a state of poverty to wealth* or *competence* or *sufficiency; recovered him from his embarassment* or *difficulty*, or *from a state of perdition* or *destruction*. (TA.) — رَبَعَ الرَّبِيعُ, aor. ـَ, inf. n. رُبُوع, *The* [*season called*] رَبِيع *commenced*. (TA.) — رَبَعَ بِالمَكَانِ, (Ḳ, TA,) aor. ـَ, inf. n. رَبْع, (TA,) in its primary acceptation, signifies *He remained, abode*, or *dwelt, in the place in the* [*season called*] رَبِيع; (TA;) as also ارتبع بِهِ. (Ṣ, Ḳ.) — And hence, (TA,) ‡ *He remained, abode*, or *dwelt, in the place*, (Ḳ, TA,) *in any circumstances, and at any time*; (TA;) *he took it as his home*. (Ḳ.) — Also *He alighted and abode wherever he would, in the place, in abundance of herbage, and pasturage*. (Ḳ,* TA.) — رَبَعَتِ الإِبِلُ, (Ḳ,) aor. ـَ, inf. n. رَبْع, (TA,) *The camels fed by themselves in the pasturage, and ate as they pleased, and drank*. (Ḳ.) [Another meaning of this phrase has been mentioned before.] — رَبَعَ فِي المَآءِ *He* (a man, TA) *acted according to his own opinion* or *judgment*, or *did what he judged fit, with respect to the water*. (Ḳ.) — رَبَعَ, (Ḳ,) aor. ـَ, inf. n. رَبْع, (TA,) said of a man, also signifies *He had*, or *obtained, abundance of herbage* (Ḳ, TA) [*arising*] *from the* [*season*, or *rain, called*] رَبِيع. (TA.) — Also, [app. from رَبَعَ بِالمَكَانِ in the second of the senses explained above, and if so, tropical, or doubly tropical,] aor. ـَ, † *He* (a man, ISk, Ṣ) *paused*, (ISk, Ṣ, Ḳ,) *and acted*, or *behaved, with deliberation* or *in a leisurely manner*, (Ḳ,) *and withheld himself*. (ISk, Ṣ, Ḳ.) And [hence,] رَبَعَ عَلَيْهِ, (Ḳ,) inf. n. رَبْع, (TA,) † *He was affectionate*, or *pitiful*, or *compassionate, towards him*: (Ḳ:) or *he acted gently towards him*. (TA.) And رَبَعَ عَنْهُ, (Ḳ,) inf. n. رَبْع, (TA,) † *He restrained himself, refrained, abstained*, or *desisted, from it*. (Ḳ.) The phrases اِرْبَعْ عَلَى نَفْسِكَ and اربع على ظَلْعِكَ (Ṣ, Ḳ) and اربع عَلَيْكَ (Ḳ) are from رَبَعَ in the sense of "he paused," &c., (Ṣ, Ḳ,) as explained by ISk, (Ṣ,) [or in one of the senses following that,] meaning † *Deal thou gently with thyself; moderate thyself; restrain thyself*: (Ṣ, 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 رَبَعَ الحَجَرَ, [q. v. infrà,] meaning *take thou it*, or *reach it, notwithstanding thy slight lameness*. (TA.) The phrase اِرْبَعِي بِنَفْسِكِ, or عَلَى نَفْسِكِ, 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* عِدَّة [q. v.] *of decease*; and this is accord. to the persuasion of those who say that her عِدَّة is the more remote of the two periods, which is the persuasion of 'Alee and I'Ab: the second is, from رَبَعَ الرَّجُلُ signifying "the man had, or obtained, abundance of herbage," and the meaning is, † *relieve thou thyself, and release thyself from the straitness of the* عِدَّة, *and the evil of thy condition*; and this is accord. to the persuasion of those who hold that her عِدَّة 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 لَا يُحْزِنُهُ أَمْرُكَ, 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., حَدِّثِ امْرَأَةً حَدِيثَيْنِ فَإِنْ أَبَتْ فَارْبَعْ, i. e. † *Speak thou to a woman twice; and if she refuse, abstain thou*: or, accord. to one relation, it is فَأَرْبِعْ: and accord. to another, فَأَرْبِعْهُ, 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 الأَرْبَعَةِ فَالْمِرْبَعَةِ, 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 وَكَسَرَ فِيهَا رِبَاعَهُ, inf. n. رِبَاعَة, ‡ [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 كسر is not in the TA; but as it seems to have been dropped by inadvertence, I have supplied it.]) — رَبَعَ الفَصِيلُ *The young camel widened his stepping, and ran*; as also ارتبع. (TA.) — رَبَعَ الحَجَرَ, (Ṣ, Ḳ,) aor. ـَ, inf. n. رَبْع; (TA;) and ارتبعه; (Ṣ;) *He raised*, or *lifted, the stone*, (Ṣ, Ḳ, TA,) *with the hand*; (Ḳ, TA;) or *carried it*; (TA;) *for trial of strength*. (Ḳ.) It is said in a trad., مَرَّ بِقَوْمٍ يَرْبَعُونَ حَجَرًا, [*He passed by a company of men raising*, &c., *a stone*]; and يَتَرَبَّعُونَ [signifies the same]; (Ṣ;) and يَرْتَبِعُونَ. (Z, TA.) — رَبَعَ الحِمْلَ, (Ṣ, Ḳ,) aor. ـَ, inf. n.

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