

panion; as also **يُرْتَقِبُهُ** (A.) And **أَتْرَقِبُ كَذَا** *I look, &c., or am looking, &c., for such a thing.* (A.) And **يُرَقِبُ مَوْتَ صَاحِبِهِ** [*He looks, &c., for the death of his companion*], (JK, S, A, Mgh, Mṣb,) and **أَبِيهِ لِيَرْتَهُ** [*of his father, in order that he may inherit his property*]: (A:) and **تُرَقِبُ** **مَوْتَ بَعْلِهَا** [*She looks, &c., for the death of her husband*], (K, TA,) **لِيَمُوتَ قَتْرَتُهُ** [*that he may die and she may inherit his property*]. (TA.) And **لَمْ تَرْقُبِ قَوْلِي**, in the Kur [xx. 95], means *And thou didst not wait, or hast not waited, for my saying [or what I should say]*. (JK, TA.) — And **رَقَبَهُ**, (Mṣb, K,) aor. as above, (TA,) inf. n. **رَقُوبٌ**, (Mṣb,) *He guarded, kept, preserved, or took care of, it; was mindful, or regardful, of it; (Mṣb, K;) namely, a thing; (TA;) as also* **رَقَبَهُ**, inf. n. **مُرَاقَبَةٌ** and **رِقَابٌ**; (K;) [and **تُرَقِبُهُ**.]

You say also **أَنَا أَرُقِبُ لَكُمْ اللَّيْلَةَ** *I will guard, or keep watch, for you to-night.* (A.) — And *He regarded it; paid regard, or consideration, to it.* (Bd and Jel in ix. 8.) You say, **مَا لَكَ لَا تَرْقُبُ** **مَا لَكَ لَا تَرْقُبُ** **لَا تَرْقُبُ** **مَا لَكَ لَا تَرْقُبُ** [*What aileth thee that thou wilt not regard the inviolable right or due, &c., of such a one?*] (A. [This phrase is there mentioned as proper, not tropical.]) — And **† He feared him**; (A;) and so **رَاقِبَهُ**; (S, A, Mgh;) namely, God; (S, Mgh;) **فِي أَمْرِهِ** [*in his affair*]; (S;) because he who fears looks for, or expects, punishment (**يُرَقِبُ الْعِقَابَ**): (A, Mgh:) or **اللَّهُ** **رَاقِبٌ** signifies **† I feared the punishment of God.** (Mṣb.) **رَقَبَةٌ** [as inf. n. of **رَقِبَ** app. used intransitively, or perhaps as a simple subst.,] signifies **† The fearing, or being afraid [of a person or thing]: or fear: and also † the guarding oneself; being watchful, vigilant, or heedful: or self-guardance; &c. (K, TA. [See this word below.])** — And you say, **بَاتَ يُرَقِبُ النُّجُومَ** and **يُرَاقِبُهَا**, like **يُرَاقِبُهَا** and **يُرَاقِبُهَا** **† [i. e. He passed the night watching the stars and waiting for the time when they would disappear].** (A, TA.) IAqr cites the following saying of one describing a travelling-companion of his:

\* **يُرَاقِبُ النُّجُومَ رِقَابَ الْحَوْتِ** \*

meaning **† He watches (يُرْتَقِبُ) the star, or asterism, with vehement desire for departure, like the [watching with] vehement desire of the fish for water.** (TA.) [See also **رَقِبٌ فَلَانًا** = **رَقِبٌ فَلَانًا** *He put the rope [or a rope] upon the رَقَبَةُ [i. e. neck, or base of the hinder part of the neck, &c.,] of such a one.* (K.) = **رَقِبٌ**, [aor. َ,] inf. n. **رَقُوبٌ**, (TA,) or this is a simple subst., (K,) *He was, or became, thick in the رَقَبَةُ [or neck, &c.].* (TA.)

2. **رَقِبُوا لِلنَّبَرِ** [*They made a رَقَبَةٌ (q. v.) for the leopard.*] (JK.)

3. **رَاقِبٌ**, inf. n. **مُرَاقَبَةٌ** and **رِقَابٌ**: see 1, in seven places.

4. **ارْقَبِ الدَّارَ**, (JK, S, A, Mgh, Mṣb, K,) inf. n. **أَرْقَابٌ**, (Mṣb,) *He assigned the house to him as a* **رَقِبِي** [q. v.], (JK, A, \* Mgh, K, TA,) and to his offspring after him, in the manner of a **وَقَفٌ** [so

as to be unalienable]: (TA:) and **ارْقَبِ الرَّقِيبِي** [*he assigned to him the رَقِيبِي*]: (Lh, K:) or **ارْقَبِهِ** **أَرْضًا**, or **دَارًا**, means *he gave to him a house, or land, on the condition that it should be the property of the survivor of them two; saying, If I die before thee, it shall be thine; and if thou die before me, it shall be mine*: (S:) it is from **المُرَاقَبَةُ**; because each of the two persons looks for (**يُرَقِبُ**) the death of the other; (S, Mgh, Mṣb;) in order that the property may be his: (Mṣb:) the subst. is **رَقِيبِي** [signifying, as a quasi-inf. n., the act explained above; and, as a subst. properly so termed, the thing given in the manner explained above: the verb being similar to **أَمَرَ**; and the subst., in both of its applications, to **عَمْرِي**: see these two words]. (S, Mṣb.)

5: see 1; in three places.  
8: see 1, in three places. — You say also, **ارْتَقَبَ الْمَكَانَ** *He ascended upon the place.* (K, \* TA.)

**رَقَبٌ** *Thickness of the رَقَبَةُ [or neck, &c.]:* (S, K:) a subst. [as distinguished from an inf. n.: but see 1, last signification]. (K.) — See also **رَقَبَةٌ**.

**رُقْبَةٌ** [*A pit made for the purpose of catching the leopard*]: it is, for the **نَمِرٍ**, like the **رُقْبَةُ** for the lion. (JK, K.)

**رَقِيبَةٌ**: see 1, first sentence: — and again, in the latter half of the paragraph. [Hence,] **وَرِثَ فُلَانٌ مَالًا عَنْ رَقِيبَةٍ** **† Such a one inherited property from distant relations; not from his fathers.** (K, TA.) And **وَرِثَ الْمَجْدَ عَنْ رَقِيبَةٍ** **† He inherited glory, or nobility, from distant relations**: [it is said of a man] because it is feared that it will not be conceded to him on account of the obscurity of his lineage. (A.) El-Kumeyt says,

\* **كَانَ السَّدى وَالسَّدى مَجْدًا وَمَكْرَمَةً** \*  
\* **تِلْكَ الْمَكَارِمُ لَمْ يورثنْ عَنْ رَقِيبٍ** \*

† [*The night-dew and the day-dew that nourished his mental growth were nobility and generous disposition: those generous qualities were not inherited from distant relations: رَقِيبٌ being pl. of رَقِيبَةٌ*: i. e., he inherited them from near ancestors. (TA.)

**رَقَبَةٌ** *The neck: or the base of the hinder part thereof*: (A, K:) or *the hinder part of the base of the neck*: (JK, S:) or *the upper part of the neck*: (TA:) pl. [of mult.] **رِقَابٌ** (JK, S, Mṣb, K) and [coll. gen. n.] **رَقَبٌ** (JK, S, K) and [pl. of pauc.] **أَرْقَابٌ** (IAqr, K) and **رِقَابَاتٌ**. (S, Mṣb, K.) — By a synecdoche, it is applied to **† The whole person of a human being**: as in the saying, **‡ [His sin, or crime, &c., be on his own neck; meaning, on himself].** (IAth, TA.) [Hence also] one says, **‡ [This affair is upon your own selves], and رَقِبْتِكَ فِي رَقِبَتِكَ** **‡ [upon thine own self].** (A.) And **أَعْتَقَ اللَّهُ رَقِبَتَهُ** **‡ [May God emancipate him].** (A.) And **لَكَ رَقِيبَتَانِ**, in a trad., relating to camels,

**‡ They themselves, and the burdens that are upon them, are thine.** (TA.) And [hence], in another trad., **‡ لَنَا رِقَابُ الْأَرْضِ** **‡ To us belongs the land itself.** (TA.) — Hence also, i. e. by a synecdoche, (IAth, Mgh, TA,) **‡ A slave**, (S, IAth, Mgh, K, TA,) male and female: (IAth, TA:) and a captive: (TA:) pl. **رِقَابٌ**. (Mgh.) You say, **‡ أَعْتَقَ رَقَبَةً** **‡ He emancipated a slave, male or female.** (IAth, TA.) And **‡ فَكَ رَقَبَةً** **‡ He released a slave, or a captive.** (TA.) **الرِّقَابُ** in the Kur ix. 60 means **‡ Those slaves who have contracted with their owners for their freedom.** (T, Mgh, Mṣb, TA.) — **رِقَابُ الْمَزَادِ** **‡ [lit. The necks of provision-bags]** is a nickname which was applied to the **عَجَمِ** [or Persians, or foreigners in general]; because they were red; (S, A;) or because of the length of their necks; (El-Karāfee, TA in art. زود;) or rather because of the thickness thereof, as though they were full. (MF in that art.)

**رَقِيبِي** *One's giving to another person a possession, (K,) such as a house, and land, and the like, (TA,) on the condition that, whichever of them shall die, the property shall revert to his [the giver's] heirs*: (K:) so called because each of them looks for (**يُرَقِبُ**) the death of the other: (TA:) or one's assigning it, (K,) namely, a dwelling, (TA,) to another person to inhabit, and, when he shall die, to another: (K:) or one's saying to a man, *If thou die before me, my dwelling [or my land, which I give to thee,] shall revert to me; and if I die before thee, it shall be thine*: so called for the reason above mentioned. (JK, KT. \*) [It also signifies *The property so given.*] See 4, in three places. The act thus termed is forbidden in a trad., which pronounces that the property so given belongs to the giver's heirs. (JK.) Accord. to the Imám Aboo-Haneefeh, and [the Imám] Moḥammad, it is not a **هَبَةٌ**: accord. to Aboo-Yoosuf, it is a **هَبَةٌ** like the **عَمْرِي**; but none of the lawyers of El-'Irāk says so: the Málíkees absolutely forbid it. (TA.) You say, **‡ دَارِي لَكَ رَقِيبِي** [*My house is thine as a رَقِيبِي*]: from **المُرَاقَبَةُ**; because each of the two persons looks for the death of the other. (A.)

**رَقِبَانِ**: } see **أَرْقَبُ**.  
**رَقِيبَانِي**: }

**رَقُوبٌ** **‡ A woman (S, A) of whom no offspring lives, or remains, (S, A, K,) and who looks for the death of her offspring, or of her husband [app. that she may have offspring by another]:** (A:) and in like manner applied to a man: (S:) because he, or she, looks for the death of the child, in fear for it: (IAth, TA:) in like manner also a she-camel of which no offspring lives: (TA:) or he who has no offspring: (Mṣb:) or he who has not sent before him [to Paradise, by its dying in infancy,] any of his children: this, says A'Obeyd, is the meaning in the [classical] language of the Arabs; relating only to the loss of children: (TA:) he who has had no child die in infancy: or he who has had children and has died without sending before him any of them [to