مُرْتَبِئٌ (T in art. رمى) *A scout;* (T, Ṣ, M, O, Ḳ;) but only (O, TA) *such as is stationed upon a mountain or some elevated spot,* (T,* O, TA,) *whence he looks out:* (O, TA:) [perhaps also signifying *scouts;* for the word طَلِيعَةٌ by which the first is explained in the Ṣ and M and O and Ḳ, and the second also in the Ṣ and O, means "a scout" and "scouts:"] pl. [of the first] رَبَايَا. (Ṣ, O.) The first is fem. because the طليعة is also called عَيْنٌ, and عين is fem.: but Sb states that this last word in the sense of طليعة is masc. and fem.; fem. originally, and masc. as being turned from [the signification of] a part [i. e. an eye] to [that of] the whole [person]. (M.) AA cites, as an ex. of رَبِئٌ,

* فَأَرْسَلْنَا أَبَا عَمْرٍو رَبِيئًا *

[*And we sent Aboo-'Amr as a scout*]: (TA:) from a poem of 'Abd-Esh-Shárik El-Juhanee. (Ḥam pp. 218 et seqq.)

رَابِئُ الضُّرَبَاءِ [*The superintendent,* or *supervisor, of the players at the game called* المَيْسِر, whose place is behind them]. (TA in art. رقب.)

مَرْبَأٌ and مَرْبَأَةٌ (Ṣ, M, Ḳ) and مُرْتَبَأٌ (Ṣ, Ḳ) and مِرْبَأٌ (TA as from the Ḳ [but not in the CḲ nor in my MS. copy of the Ḳ]) *An elevated place of observation,* or *upon which a person is stationed to watch;* (Ṣ, Ḳ;) the *place of the* رَبِيئَةٌ [or *scout*]. (M.) — And hence, the first of these words, (Ṣ,) or the second, (T, M,) The مَنَارَة [or *perch*], (T,) or *place,* (Ṣ, M,) of the hawk, or falcon, (T, Ṣ, M,) *upon which he stands,* (Ṣ,) or *upon which he mounts.* (M.) A rájiz suppresses the ء, saying,

* بَاتَ عَلَى مَرْبَاتِهِ مُقَيَّدَا *

[*He passed the night upon his perch, shackled*]. (T.)

مَرْبَأَةٌ and مَرْبَاةٌ: see the next preceding paragraph, in three places.

مَرْبَاةٌ, (M, and so in copies of the Ḳ,) accord. to IAạr, with medd and fet-ḥ, (M,) or مِرْبَاةٌ, (M, and so in the Ḳ accord. to the TA,) the latter preferred by Th, (M,) *A stair,* or *ladder.* (IAạr, M, Ḳ.)

مِرْبَاةٌ: see مَرْبَأٌ; and مَرْبَاةٌ.

مُرْتَبَأٌ: see مَرْبَأٌ.

مُرْتَبِئٌ: see رَبِيئَةٌ.

ربت

1. رَبَتَ: see 2. — رَبِتَ, aor. ـَ, (TḲ,) inf. n. رَبَتٌ, (Ḳ,) *It* (a thing, TḲ) *was,* or *became, closed;* syn. اِسْتَغْلَقَ. (Ḳ, TḲ.)

2. رَبَّتَ, (T, Ṣ, M,) inf. n. تَرْبِيتٌ, (T, Ṣ, Ḳ,) *He fed, nourished, reared,* or *brought up,* (T, Ṣ, M, Ḳ,) a child; (T,* Ṣ, M;) syn. رَبَّى; (T, Ṣ, M, Ḳ;) as also رَبَتَ, (M,) aor. ـِ, (TḲ,) inf. n. رَبْتٌ; (Ḳ;) and ارتبت. (TA, and Ḥam p. 633.) — And رَبَّتَ, (TḲ,) inf. n. as above, (Ḳ,) *He patted* a child (Ḳ, TA, TḲ) *repeatedly* (TA) *on the side in order that it might sleep.* (Ḳ, TA, TḲ.) [See رَبَّتِ المَرْأَةُ صَبِيَّهَا, in art. رب.]

5: see 2.

رُبَتَ &c.: } see رُبَّ, in art. رب.
رُبَّتَ &c.: }

ربث

1. رَبَثَهُ, aor. ـُ, inf. n. رَبْثٌ, (Ks, ISk, T,) *He hindered, withheld, restrained,* or *prevented, him, and retarded him;* or *diverted him, by occupying him otherwise;* (Ks, T, TA;) as also رَبَّثَهُ: (A:) and *he kept him,* or *held him, back:* (Ks, T, TA:) and *he deceived, deluded, beguiled, circumvented,* or *outwitted, him.* (ISk, T.) You say, رَبَثَهُ عَنْ حَاجَتِهِ, (Sh, T, Ṣ, A,* Ḳ,*) and أَمْرِهِ, (T, M,) aor. as above, (T, Ṣ, M,) and so the inf. n.; (T, Ṣ, M, A, Ḳ;) and رَبَّثَهُ, (M,) inf. n. تَرْبِيثٌ; (Ḳ;) *He hindered, withheld, restrained,* or *debarred, him;* (Sh, T, Ṣ, M, A, Ḳ;) and *turned,* or *diverted, him;* (M;) *from the thing that he wanted,* (Sh, T, Ṣ, A, Ḳ,) and *from his affair,* (T, M,) *by pretexts.* (T.) — رَبَثَ *He was,* or *became, slow, tardy, dilatory, late,* or *backward.* (Sh, TA.) [See also 5.]

2. رَبَّثَهُ: see above, in two places. Also *He made him to tarry, stay,* or *stop.* (M.)

5. ترببث *He tarried, stayed,* or *stopped,* (Ṣ, Ḳ,) in his journeying. (Ṣ.)

8: see the next paragraph.

9. اربثّوا *They became separated, disunited, dispersed,* or *scattered.* (TA.) And اربثّت الغَنَمُ *The sheep,* or *goats, became dispersed,* or *scattered.* (A, TA.) And اربثّوا فِى مَنَازِلِهِمْ, and رَأْيِهِمْ, *They became separated,* or *disunited, in their places of alighting* or *abode,* and *their judgment* or *opinion.* (A, TA.) — [Hence,] اربثّ أَمْرُهُمْ, (Ṣ, TA,) or اِرْبَاثَّ, (Ḳ, TA,) or اِرْبَأَثَّ, (CḲ,) which last has been heard thus pronounced with ء to avoid the conjunction of two quiescent letters, (MF,) † *Their affair was,* or *became, weak, and slow, tardy,* or *dilatory, so that they became separated, disunited, dispersed,* or *scattered:* (Ṣ, Ḳ:) or the first (اربثّ امرهم) signifies, (T, M, A,) or signifies also, (Ḳ,* TA,) ‡ *their affair,* or *state of affairs, was,* or *became, discomposed, dissipated, disorganized, disordered,* or *broken up;* (T, M, A, Ḳ;*) as also ارتبث. (Ḳ.)

11. اِرْبَاثَّ, (Ḳ, TA,) or اِرْبَأَثَّ, (CḲ,) *He was,* or *became, hindered, withheld, restrained,* or *debarred.* (Ḳ, TA.) You say, دَنَا فُلَانٌ ثُمَّ اِرْبَاثَّ *Such a one drew near,* or *approached: then became hindered, withheld,* &c. (TA.) — See also 9.

Q. Q. 4. اِرْبَأَثَّ: see 11: — and see also 9.

رَبِيثٌ *i. q.* مَرْبُوثٌ, (M, Ḳ,) *Hindered, withheld,* &c.: (M,* Ḳ:) the former, (T, M,) and the latter also, (M,) applied to an affair, or an event. (T, M.) One says, جَرْيُهُ كَرِيثٌ وَأَمْرُهُ رَبِيثٌ [app. meaning *His running is attended with difficulty, and the accomplishment of his affair is hindered*]: (T: [in a copy of the A, as cited in the TA, حَزْبُهُ is put in the place of جَرْيُهُ, which appears to be the right reading, from what here follows:]) and

* جَرْيٌ كَرِيثٌ أَمْرُهُ رَبِيثُ *

[app. meaning *A running attended with difficulty, the affair of which is hindered*]: (M:) كَرِيثٌ is [here] syn. with مَكْرُوثٌ. (T.) — It is also said to signify The جِرِيث [or *eel*]; and so رَبِيثَةٌ: and in the "Jámi'" of El-Ghooree, رِبِّيثَى, with kesr to the ر and with teshdeed of the ب, is said to mean *a species of fish.* (Mgh.)

رَبِيثَةٌ, (Ṭ, Ṣ, M, Ḳ,) a subst. from رَبَثَهُ signifying as expl. in the second sentence of this art., (T,) and رِبِّيثَى, (T, Ṣ, M, Ḳ,) [in like manner a subst.] from رَبَّثَهُ signifying as expl. in the first sentence of this art., (T,) *A thing,* or *an event, that hinders, withholds, restrains,* or *prevents, one* [from a thing that he wants, and from his affair; and *that turns,* or *diverts, one* therefrom; and *that deceives,* or *deludes, one*]: (Ṣ, Ḳ:) or both signify *deceit,* or *delusion;* [in which sense, accord. to the TA, the former word is expl. in the Ḳ, but it is not so in my MS. copy of the Ḳ nor in the CḲ;] and *hindrance, restraint,* or *prevention:* (M, TA:) pl. of the former رَبَائِثُ. (TA.) You say, فَعَلَ ذٰلِكَ لَهُ رَبِيثَةً and رِبِّيثَى *He did that to him from a motive of deceit,* or *delusion, and hindrance, restraint,* or *prevention.* (M.) And إِنَّمَا قُلْتُ ذٰلِكَ رَبِيثَةً مِنِّى *I said that only from a motive of deceit,* or *delusion, on my part.* (ISk, T.) It is said in a trad., تَعْتَرِضُ الشَّيَاطِينُ النَّاسَ يَوْمَ الجُمُعَةِ بِالرَّبَائِثِ, meaning [*The devils go forth against men indiscriminately, on Friday,*] *with the means of hindering them,* or *withholding them,* from prayer: (M:) or إِذَا كَانَ يَوْمُ الجُمُعَةِ بَعَثَ إِبْلِيسُ جُنُودَهُ إِلَى النَّاسِ فَأَخَذُوا عَلَيْهِمْ بِالرَّبَائِثِ, i.e. [*When Friday is come, Iblees sends forth his forces to men, and*] *they remind them of the wants that hinder,* or *withhold, them* [from the prayers of that day]: (Ṣ:) or, as some relate it, يَرْمُونَ النَّاسَ بِالتَّرَابِيثِ, which is said by El-Khaṭṭábee to be of no account; but it may mean [*they assail men with*] *hindrances;* for تَرَابِيثُ may be pl. of تَرْبِيثَةٌ, inf. n. un. of رَبَّثَهُ. (MF.) — See also رَبِيثٌ, last sentence.

رِبِّيثَى: see the next preceding paragraph, in two places: — and see also رَبِيثٌ, last sentence.

رَابِثٌ *Slow, tardy, dilatory, late,* or *backward.* (TA.)

تَرْبِيثَةٌ, and its pl. تَرَابِيثُ: see رَبِيثَةٌ, last sentence but one.

مَرْبُوثٌ: see رَبِيثٌ.

ربح

1. رَبِحَ فِى تِجَارَتِهِ, (Ṣ, A, Mgh, Mṣb, Ḳ,)