panion; as also $\downarrow$. يرْتَقِبْهُ I look, \&c., or am loohing, \&ce., fur such a thing. (A.) And يَرْقَبْ مَوْتَ صَاحبه [He looks, \&c., for the death of his companion], ( $\mathrm{JK}, \mathrm{S}, \mathrm{A}, \mathrm{Mgh}$, Msb,) and أَبيه لِّرِثَ lee may inherit his prroperty]: ( $\Lambda$ :) and $\downarrow$ "تَرَاقْبُ [She looks, \&e., for the death of 'her
 die and she may inherit his property]. (TA.) And لَمْ تَرْقُبْ قَوْبْى, in the Kur [xx. 05], means And thou didxt not wait, or hast not waited, for my sayjing [or what I should say]. (JK, TA.) - And رُقَبْةُ, (Mṣl, K,) aor. as above, (TA,) inf. n. رُقُوبُ, (Msb,) He guarded, hept, preserved, or tuolk care of, it; was mindful, or reyardful, of it; (Msl, K;) namely, a thing; (TA;) as also

 heep watch, for !you to-night. (A.) - And IIe regarded it ; paid regard, or consideration, to it. (Bḍ and Jel in ix. 8.) You say, مَا كَكَ لَو تَرْقُبُ [What aileth thee that thou nilt not reyarel tíc inviolable right or due, \&c., of such a one?]. (A. [This phrase is there mentioncd as proper, not tropical.]) - And $\ddagger H e$ feared him;
 (Ṣ, Mgl ;) [in his affair]; (S ; ; because he who fears looks for, or expects, punishment
 firs $t I$ feared the punishment of God. (Msb.)
 or perhaps as a simple subst.,] siguifies + The fearing, or being afruill [of a person or thing]: or fear: and also the guarding oneself; being natcl!ful, riypilent, or heedful: or self-guardance; \&.c. (K, TA. [Sce this word below.])—And you

 stars and waiting for the time when they would disappear]. ( $\Lambda$, TA.) IAạr cites the following saying of one describing a travelling-companion of his:
يُراقِبُ ث النَّجْمَ رِقَابَ الحُوتِ
meaning $\ddagger$ He watches ( $\downarrow$ ( $\downarrow$ ) the star, or asterism, with vehement desire for departure, like the [watching with] rehement desire of the fish for water. (TA.) [Sec also رقَبْ فُلَنَنُا Me put the rope [or a rope] upon the ; nech, or base of the hinder part of the nech, \&c..,]
 (TA,) or this is a simple subst., (K,) He was, or became, thick in the jقبَّ [or neck, \&c.]. (TA.)
 leoparil]."(JK.)
3. راقب, iuf. n. مُرَّاقَبَةٌ and مِقَّ : see 1, in seven places.
4. (JK, Ṣ, A, Mgh, Mṣb, Ḳ,) inf. n. , (Msh,) Me assigned the house to him as a
 offerping after him, in the manner of a وَقْف
as to be unalienable]: (TA:) and ارقبهُ الرُّبْى
 , دَارًا, or means he gave to him a house, or land, on the condition that it should be the property of the survivor of them tro; saying, If I die before thee, it shall be thine; and if thou die before me, it shall be mine: ( $\mathrm{S}:$ ) it is from المُرْاَقَبَة ; because each of the two persons looks for (يَرقْبُ) (Seath of the other; (Sgh, Msb; ;) in order that the property may be his: (Mṣb :) the subst. is "رُقْىَ " [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 to عْمْر: : sec these two words]. (S., Mṣb.)
5: see 1, in three places.
8: sce 1, in three places. - You say also, He ascended upon the place. (K.,* TA.)
رقَبْ , Thicleness of the [or neck, \&ce.]: ( $\mathbf{S}, \mathbf{K}:$ :) a subst. [as distinguished from an inf. n.: but see 1, last signification]. (K.) = Sce also . رقَقَةٌ
[A pit made for the purpose of catching the leopard]: it is, for the نَتِّر, like the for the lion. (JK, K.)
رِقْةُ: $:$ see 1, first sentence: - and again, in the latter half of the paragraph. [Hence,] وَرِثَ فُلَانُ مَالًا عَنْ رِقْبًة property from distant velations; not from his fathers. (K, TA.) And وِرِثَ المَبْْ عَنْ رُقْ t 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-Kumcyt says,

## * كَانْ السَّذى وَالنَّدَى مْبْاًا وْتْرْمةٍ <br> 

$\ddagger$ [The night-dew and the day-dew that nourished his mental growth were nobility and generous disposition: those generous qualitics were not inherited from distant relutions: رِقْبٌ heing pl. of ancestors. (TA.)
رقَّةٌ The neck: or the base of the hinder part thereof: ( $\mathbf{A}, \mathrm{K}:$ ) or the hinder part of the base of the neck: ( $\mathrm{JK}, \mathrm{S}:$ ) or the upper part of the ncck: (TA :) pl. [of mult.] رِقَبُ (JK, Ṣ, Mṣb, K) and [coll. gen. n.] "رَقْ (J K, S, K) and [pl.
 K.) - By a synccdoche, it is applied to $\ddagger$ The whole person of a human being: as in the saying, ذ $\ddagger$ [IIis sin, or crime, \&c., be on his own neck; meaning, on himself]. (IAth, TA.) [Hence also] one says, فُذَا الأَمْرْ فِى رِقَبِثْمْ affair is upon your own selves], and فِى رَقَبَتَكَ
 $\overleftarrow{5}_{5}^{\ddagger}$ [May God emancipate him]. (A.) And śs رِقَبْهُنَّ وَمَا عَكَيْنَّ
$\ddagger$ They themselves, and the burdens that are upon them, are thine. (TA.) And [hence], in another trad., لَّا رِقابُ الأَرْضٍ $\ddagger$ To us belongs the land itself. (TA.) - Hence also, i. e. by a synecdoche, (IAth, Mgh, TA,) $\ddagger$ A slave, (Ṣ, IAth, $\mathbf{M g h}, \mathrm{K}, \mathrm{TA}$, ) male and female: (IAth, TA:) and a captive: (TA :) pl. رقِابٌ. (Mgh.) You say, $\ddagger$ IIIc emansipated a sluce, male or female. (IAth, TA.) And فَكَّ رَقَبَة $\ddagger$ IIe released a slave, or a captive. (TA.) الرِّقَاب in the Kur ix. 60 means $\ddagger$ Those slaves who have contrarted with their owners for their freedom. (T, Mgh, Mṣb, TA.) - رِقَابُ الهَزَاوِد provision-bags] is a nickname which was applied to the عَجْر [or Persians, or forcigners in general]; because they were red; ( $\underset{(S}{,} \boldsymbol{\Lambda}_{\mathbf{i}}$ ) or because of the length of their neeks; (El-Karáfee, TA in art. زود;) or rather because of the thickness thereof, as though they were full. (MF in that art.)
,One's giving to another person a possession, (K,) such as a house, and land, and the lilie, (TA,) on the condition that, whichever of them shall die, the property shall recert to his [the giver's] heirs: (K:) so called becauso cach of them looks for (يُرْقَبُ) (hene denth of the other: (TA:) or one's assigning it, (K,) namely, a dnelling, (TA,) to another person to inhalit, and, when lie shall die, to another: ( $\mathbf{K}$ :) or one's saying to a man, If thou die liefore me, my drelling [or my land, which I give to thee,] shall revert to me; and if $I$ dic 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 threc 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] Mohammal, it is not a هِبَة : accord. to Aboo-Yoosuf, it is a هِبَة like the عْمر; ; but none of the lawyers of El'Irák says so: the Málikees absolutely forbid it. (TA.) You say, ذَارِى لَكَ رُقْتَ [My house is
 the two persons looks for the death of the other. (A.)
أَرْقَبُ
( A woman (Ş, A) of whom no offspring lives, or remains, (S, $\mathbf{A}, \mathbf{K}$, ) and who looks for the denth of her affsming, or of her hushand [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 otfspring lives: (TA :) or he who has no offspring: (Msb:) 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 [elassical] language of the Arabs; relating only to the loss of children: (TA:) he who has had no chill die in infancy: or he who has had children and has died without sending before him any of them [to

