أَتَرَقَّبُ * كَذَا And . . يَرْتَعْبُهُ * مَعَدًا مَ (A.) I look, &c., or am looking, &c., for such a thing. (A.) And موت صاحبه He looks, &c., for the death of his companion], (JK, S, A, Mgh, Mşb,) and أبيه ليَرْتُهُ [of his father, in order that he may inherit his property]: (A :) and * تراقب * She looks, &c., for the death of her وقت بعلها husband], (K, TA,) لَيَمُوتَ فَتَرْتُهُ [that he may die and she may inherit his property]. (TA.) And لَمْ تَرْقُبْ قُولى, 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 رقبه (Msb, K,) aor. as above, (TA,) inf. n. رقوب, (Msb,) He guarded, hept, preserved, or took care of, it; mas mindful, or regardful, of it; (Msh, K;) namely, a thing; (TA;) as also [.ترقّبهُ * and] (; 伏) ; رقَابٌ and مُرَاقَبَةٌ inf. n. راقبهُ * You say also أَنَا أَرْقَبُ لَكُمْ ٱللَّيْلَة I will guard, or heep 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 What aileth thee that thou wilt not [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 * راقبه; (S, A, Mgh;) namely, God; (Ş, Mgh;) في أمره (in his affair]; (Ş;) because he who fears looks for, or expects, punishment signi- رَاقَبْتُ * ٱلله or (المُقَابَ): (A, Mgh :) or رَاقَبْتُ العَقَابَ) fics + I feared the punishment of God. (Msb.) as inf. n. of رقب app. used intransitively, وقبة * 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 matchful, rigilant, or heedful : or self-guardance; &c. (K, TA. [See this word below.]) __ And you and يَرْعَاهَا like بَيْرَاةَبُهَا * and بَاتَ يَرْقُبُ النَّجُومَ , say t [i. c. He passed the night watching the stars and waiting for the time when they would disappear]. (A, TA.) IAar cites the following saying of one describing a travelling-companion of his:

meaning t Ile watches (* يَرْتَعَبْ) the star, or asterism, with vehement desire for departure, like the [matching with] rehement desire of the fish for water. (TA.) [See also رقب فلانا = [.رقيب He put the rope [or a rope] upon the j. [i. e. neck, or base of the hinder part of the neck, &c.,] of such a one. (K.) = رقب [aor. - ,] inf. n. رقب, (TA,) or this is a simple subst., (K,) He was, or became, thich in the رقبة [or neck, &c.]. (TA.)

2. رَقْبُوا للنَّمر (q. v.) for the leopard]. (JK.)

see 1, in seven : رِقَابٌ and مُرَاقَبَةٌ . see 1, in seven places.

4. ارقبه الدار, (JK, S, A, Mgh, Msb, K,) inf. n. إرقاب (Msh,) IIc assigned the house to him as a [q. v.], (JK, A,* Mgh, K, TA,) and to his offspring after him, in the manner of a وَقْف [so]

[he assigned to him the رَقْبَى] : (Lh, K :) or ارقبه he assigned to him the , or أرضًا, 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 because each of the two persons looks ; المراقبة for (يرقب) the death of the other; (S, Mgh, Msb;) in order that the property may be his: (Msb:) the subst. is رُقْبَى (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 أعمر; and the subst., in both of its applications,

to عمرى: see these two words]. (S, Msb.)

5: see 1, in three places.

8: see 1, in three places. - You say also, He ascended upon the place. (K,* TA.)

[or neck, &c.]: رَقَبْ Thickness of the رَقَبْ (S, K:) a subst. [as distinguished from an inf. n.: but see 1, last signification]. (K.) = See also رقبة.

[A pit made for the purpose of catching رقبة the leopard] : it is, for the نُمر, like the tie زُبْية for the lion. (JK, K.)

see 1, first sentence : ___ and again, in رقبة the latter half of the paragraph. [Hence,] t Such a one inherited وَرِثْ فُلَانْ مَالًا عَنْ رِقْبَة property from distant relations; not from his fathers. (K, TA.) And وَرِثْ الْمَجْدُ عَنْ رِقْبَة 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-Kumeyt says,

t [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 : رقب being pl. of أرقبة i. e., he inherited them from near ancestors. (TA.)

The nech : 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 nech: (TA:) pl. [of mult.] رقاب (JK, S, Msb, K) and [coll. gen. n.] رَقَبُ * (JK, S, K) and [pl. of pauc.] أَرْقُبُاتْ (IAar, K) and رَقُبَاتْ (S, Msb, K.) _ By a synecdoche, it is applied to t The whole person of a human being : as in the saying, t [II is sin, or crime, &c., be on his إ ذَنْبَه في رَقْبَتُه own nech; meaning, on himself]. (IAth, TA.) [Hence also] one says, مُذَا الأَمْر فِي رِقَابِكُمْ عَلَى المَّالِقَ affair is upon your own selves], and في رَقْبَتْكَ t [upon thine own self]. (A.) And أَعْتَقَ ٱللهُ رَقْبَتُهُ And t[May God emancipate him]. (A.) And لك in a trad., relating to camels, رِقَابُهُنَّ وَمَا عَلَيْهِنَّ

as to be unalienable]: (TA:) and ارتبه الرَقْبَى * They themselves, and the burdens that are upon them, are thine. (TA.) And [hence], in another trad., لَنَا رِقَابُ الأُرْض 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. رقَاب. (Mgh.) You say, أَعْتَقَ رَقَبَةً t He emancipated a slave, male or female. (IAth, TA.) And فَكُ رَقْبَة IIc released a slave, or a captive. (TA.) الرقاب in the Kur ix. 60 means 1 Those slaves who have contracted with their owners for their freedom. (T, Mgh, Msb, TA.) رقاب المزاود (lit. The necks of provision-bags] is a nickname which was applied to the are [or Persians, or foreigners in general]; because they were red; (S, A;) or because of the length of their necks; (El-Karáfee, TA in art. ;;) 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 like, (TA,) on the condition that, whichever of them shall die, the property shall recert to his [the giver's] heirs: (K:) so called because each of them looks for (يَرْقُبُ) 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 drelling [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 Imam] Mohammad, it is not a هبة : accord. to Aboo-Yoosuf, it is a هبة

> like the عُمْرَى; but none of the lawyers of El-'Irák says so: the Málikees absolutely forbid it. My house is]] دَارِي لَكَ رُقْبَى ,TA.) You say thine as a المُرَاقَبَة: from المُرَاقَبَة; because each of the two persons looks for the death of the other. (A.)

A woman (S, A) of whom no offspring ; رقوب 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: (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 [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