

remains of stoutness of body (بَقِيَّةُ جَسَدٍ) : (S, K:) or, as some say, remains of spirit (بَقِيَّةُ نَفْسٍ). (TA.) One says ذَاتُ ضَرِيرٍ A she-camel strong in spirit, slow in becoming fatigued : (S, TA:) also expl. as meaning that injures the [other] camels by the vehemence of her pace, or the hardness of her journeying. (TA.) And بَاقِي ضَرِيرَهَا, referring to camels, is expl. by أَص as meaning Whose strength is lasting. (TA.) — Also Patience, (S, K,) and endurance. (S.) One says, إِنَّهُ لَذُو ضَرِيرٍ Verily he has patient endurance of evil : (TA:) and إِنَّهُ لَذُو ضَرِيرٍ عَلَى الشَّرِّ وَالشَّدَّةِ Verily he has patient endurance of evil and hardship ; (Aṣ, S, TA:) a phrase used in relation to a man and to a beast. (TA.) = Also [an epithet] signifying Anything intermixed, or mingled, with ضَرٍ [i. e. harm, injury, &c.]; and so مَضْرُورٌ. (K.) — † Blind ; (S, K;) [a more respectful epithet than أَعْمَى]; pl. أَضْرَاءُ. (K:) † harmed by the loss of an eye, or by a constant and severe disease : (Mṣb:) † diseased : (A, K:) and † lean, or emaciated : (K:) affected with a malady of long continuance ; or crippled, or deprived of the power to move or to stand or to walk, by disease, or by a protracted disease : (TA:) fem. with ة : (A, K:) and pl. as above. (TA.) — And Persevering, and strong. (TA.) [Thus having contr. meanings.] — And Very patient (AA, S, K) in endurance of everything ; applied to a beast, (AA, S,) and also to a man. (TA.) = Also The brink of a valley ; (S, K;) the side thereof : one says, نَزَلَ فَلَانٌ عَلَى أَحَدِ ضَرِيرِي الْوَادِي meaning [Such a one alighted] upon one of the two sides of the valley : (S:) pl. أَضْرَةٌ. (TA.) — [Freytag has explained it also, from the Deewān of the Hudhalees, as meaning The last part of a journey.]

ضَرَائِرُ Persons in want, needy, or poor. (S.) — Also pl. of ضَرَّةٌ [q. v.] (Mṣb, K, TA,) in various senses. (TA.)

ضَرَارَةٌ see ضَرَرٌ : and ضَرَاءٌ, in two places. — Also † Blindness. (S, K, TA.) [See 1, last sentence, where it is mentioned as an inf. n.]

ضُرُورَةٌ Necessity, necessitude, need, or want ; (Lth, S, Mṣb, K;) as also ضَارُورَةٌ (S, K) and ضَارُورٌ and ضَارُورَاءٌ and ضَرَّةٌ : (K, TA:) pl. ضَرُورَاتٌ. (TA.) You say, حَمَلَنِي الضَّرُورَةُ عَلَى كَذَا وَكَذَا [Necessity urged me to do such and such things]. (Lth.) And رَجُلٌ ذُو ضَارُورَةٍ and ضَرُورَةٌ A man in want. (S.) [And hence فِي الضَّرُورَةِ as meaning In the case of necessity in poetry or verse : and ضُرُورَةٌ by necessity ; meaning by poetic license. See also ضُرُورِيَّةٌ. — And Difficulty, distress, affliction, trouble, inconvenience, fatigue, or neariness. (Mṣb.) [See also ضَرٌّ, and ضَرَّةٌ, and ضَرَاءٌ.]

ضُرُورِي [Necessary knowledge]; as opposed to اِخْتِيَابِي [natural, bestowed by nature, instinctive, or] such as the creature has by [divine]

appointment ; and, as opposed to اِسْتِدْلَالِي [intuitive, immediate, axiomatic, or] such as originates without thought, or reflection, and intellectual examination of an evidence or a proof. (Kull.) [See also بَدِيهِي.] — ضُرُورِيَّةٌ as an epithet applied to a proposition means Qualified by the expression بِالضَّرُورَةِ (by necessity). — And the pl. ضُرُورِيَّاتٌ means Necessary, or indispensable, things.]

[ضُرُورِيَّةٌ Necessity. (See also ضُرُورَةٌ.)] — As fem. of the epithet ضُرُورِي, see this latter word.]

ضَرَاءٌ A hurtful state or condition ; (IAth;) contr. of سَرَاءٌ : (IAth, Mṣb:) or hardship, distress, or straitness of condition [or of the means of subsistence, or of the conveniences of life]; (AHeyth;) i. q. شِدَّةٌ ; (S, A, K;) as also بَأْسَاءٌ, like which it is a fem. n. without a masc. ; and accord. to Fr, أَضْرٌ and أَبُوسٌ may be used as pls. of these two ns. : (S:) or, accord. to Az, † that [evil] which relates to the person ; as disease : whereas بَأْسَاءٌ is that which relates to property ; as poverty : (Bd in ii. 172:) or detriment, or loss, with respect to property and with respect to persons ; (A, K;) as also ضَرَّةٌ, or ضَرَّةٌ, (accord. to different copies of the K,) and ضَرَارَةٌ : (K:) and [hence] poverty : and punishment : and drought, or barrenness ; or vehement, or intense, drought : (TA: [see also ضَارُورَاءٌ:] and † disease of long continuance ; or such as cripples, or deprives of the power to move or to stand or to walk ; (A, K;) as also ضَرَرٌ, as used in the Kṣur iv. 97 : or, accord. to Ibn-'Arāfch, the latter there means † a hurtful malady that cuts one off from serving in war against unbelievers and the like ; as also ضَرَارَةٌ ; relating to sight, &c. (TA.) = [Also, accord. to Freytag, Tangled trees, in a valley : but the word having this meaning is correctly ضَرَاءٌ, belonging to art. ضَرُو and ضَرِي, q. v. And he explains it also as meaning a bare, or an open, place ; and the contr. i. e. a place covered with trees ; referring to the " Kitāb el-Aḍḍād."]

ضَرَارٌ [That harms, injures, hurts, &c., much]. (TA in art. اَخْلُو.)

ضَارٌ [act. part. n. of 1 ; Harming, injuring, hurting, &c. ; or that harms, &c. ; noxious, injurious, &c.]. التَّافِعُ الضَّارُّ, an appellation of God, means He who benefiteth and who harmeth whomsoever He will, of his creatures. (TA.)

ضَرُورَةٌ see ضَارُورٌ.

ضَارُورَةٌ see ضَرَرٌ ; and ضُرُورَةٌ, in two places.

ضَارُورَاءٌ Drought : and hardship, distress, or adversity. (K.) See also ضُرُورَةٌ. [And see ضَرٌّ, and ضَرَاءٌ.]

صِفَةٌ خَلْقِيَّةٌ i. q. صِفَةٌ اِخْتِيَابِيَّةٌ i. e. A natural quality ; opposed to اِخْتِيَابِيَّةٌ.]

تَضَرُّعٌ and تَضَرُّعٌ see ضَرٌّ : and for the former see also ضَرَرٌ.

مُضِرٌّ Approaching (K, TA) to a thing : and approaching so near as to harm, injure, or hurt. (TA.) سَحَابٌ مُضِرٌّ means Clouds approaching the earth. (S, A.) = Also A man having two wives, (S, K, \*) or having [several] wives at the same time. (Mṣb.) And a woman having a fellow-wife, (TA,) or having fellow-wives ; (S, Mṣb;) having a fellow-wife, or two fellow-wives ; as also مُضِرَّةٌ. (K.) = And A man having a ضَرَّةٌ [q. v.] of cattle : (TA:) or who has a ضَرَّةٌ of cattle that return to him in the afternoon, or evening, from the place of pasture. (S, TA.)

مَضَرَّةٌ A cause, or means, of harm, injury, hurt, mischief, or damage ; contr. of مَنَفَعَةٌ : (S, TA:) [and simply] harm, injury, hurt, &c. ; syn. ضَرَرٌ : pl. مَضَارٌ. (Mṣb.)

مَضْرَارٌ A woman, and a she-camel, and a mare, that takes fright, and runs away, and goes at random, (تَنَدُّ وَتَرْكَبُ شِدْقَهَا,) by reason of briskness, liveliness, or sprightliness. (IAṣr, K.)

مَضْرُورٌ see ضَرِيرٌ.

بَيْعُ الْمَضْطَرِّ, which is forbidden in a trad., is of two kinds : one is The sale that one is compelled to contract against his will ; and this is null : the other is the sale to which one is necessitated to consent in consequence of a debt that he has incurred or of a burden that has come upon him, so that he sells at a loss that which is in his possession ; and this kind of sale is valid, though disapproved by the people of knowledge. (IAth, TA.)

## ضرب

1. ضَرْبٌ, aor. ضَرَبَ, (S, O, K, &c.,) inf. n. ضَرْبٌ (S, O, &c.,) [He beat, struck, smote, or hit, him, or it ;] and ضَرْبُهُ [signifies the same in an intensive sense, i. e. he beat, &c., him, or it, much, or violently ; or in a frequentative sense, i. e. several, or many, times : or rather ضَرْبٌ is used in relation to several, or many, objects, as will be shown in what follows] : (K:) accord. to Er-Rāghib, الضَرْبُ signifies the making a thing to fall upon another thing ; and, as some say, the making it to fall with violence, or vehemence. (TA.) You say, ضَرَبَهُ بِهِ [He struck him, or it, with it], i. e. with a sword, (A, Mgh, Mṣb), &c. (A, Mṣb.) And تَضَرَّبَ فِي حَدِيدٍ بَارِدٍ [Thou beatest upon cold iron] : a prov. [expl. in art. حد]. (Har p. 633.) And ضَرَبْتُ زَيْدًا سَوْطًا meaning بِسَوْطٍ [i. e. I struck Zeyd with a whip], or ضَرْبَةُ سَوْطٍ [a stroke of a whip] : (M in art. سَوْط, q. v.) and ضَرَبَهُ مِائَةً سَوْطًا [He struck him a hundred strokes of the whip]. (S and K in art. سَوْط, &c.) And ضَرَبْتُ عُنُقَهُ [I smote his neck, meaning I beheaded him] ; and ضَرَبْتُ الْإِعْنَاقَ [I smote the necks, meaning I struck off the heads] ; the teshdeed denoting muchness [of the

action] or multiplicity [of the objects]: AZ says that, when the object is one, the Arabs use only the former verb, without teshdeed; but when there is a plurality of objects, either of the verbs; (Msb.) [so that] one says, ضَرَبُوا أَعْنَاقَهُمْ [They smote their necks, or beheaded them], and أَمَرَ الرِّقَابَ بِتَضْرِيْبٍ [He gave the order to smite the necks, or to strike off the heads]: (A:) فَضْرَبَ الرِّقَابَ in the Kur xlvii. 4 is originally فَاضْرَبُوا الرِّقَابَ [meaning Then do ye smite the necks, i. e. strike off the heads]; (Bd.) the inf. n. being here put for its verb. (Jel.) [Respecting the phrase هُوَ الَّذِي ضَرَبَكَ, see 1 in art. جَدَعَ.] — [Hence a variety of meanings and phrases here following.] — ضَرَبَ كَلْبَهُ عَلَى الصَّيْدِ [He beat, or disciplined, or trained, his dog for the purpose of the chase]: whence the phrases ضَرَبَ عَلَيْهِ جُرُوتَهُ and ضَرَبَ جُرُوتَهُ عَنْهُ [expl. voce لَا تُضْرَبُ — (Z, and TA in art. جُرُوتَهُ).] — أَكْبَادُ الْإِبِلِ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ [Camels shall not be ridden, save to three mosques: [namely, that of Mekkeh, that of El-Medeneh, and that of El-Akṣā at Jerusalem:] a trad. (TA. [See also 4 in art. عَمَل.] — ضَرَبَ بِهِ الْأَرْضَ, lit. He smote with him, or it, the ground; meaning † he cast, threw, or flung, him, or it, upon the ground. And ضَرَبَ بِسَلْجِهِ الْأَرْضَ [He cast forth his excrement, or ordure, upon the ground.] And [hence] ضَرَبَ الْأَرْضَ and الْغَائِطُ † He voided excrement, or ordure; (A, TA;) and so الْخَلَاءُ. (TA.) [ضَرَبَ بِنَفْسِهِ الْأَرْضَ see expl. in the latter half of this paragraph.] — ضَرَبْتُ الْقَوْسَ بِالْمَضْرَبِ [I struck the string of the bow with the wooden implement [or mallet] used in separating cotton. (Msb.) — ضَرَبَ الْعُودَ [He struck the chords of the lute; meaning he played upon the lute; and so ضَرَبَ بِالْعُودِ. (S.) — ضَرَبَ الْوَتْدَ, aor. and inf. n. as above, He beat [or knocked or struck] the tent-peg, or stake, so that it became firm in the ground. (Lh, TA.) And [hence] ضَرَبَ الْخِيْمَةَ † He pitched the tent, by knocking in its pegs with a mallet: (Kull p. 231:) or he set up the tent. (Msb.) — ضَرَبَ الدَّرْهَمَ, aor. and inf. n. as above, † He struck, coined, or minted, the dirhem, or piece of money. (TA.) And ضَرَبَ عَلَى اسْمِهِ [He struck, coined, or minted, money in his name]. (ISd, TA in art. جَوَزَ.) — ضَرَبَ عَلَى الْكِتَابِ † He sealed, or stamped, the writing. (A, TA.) [And ضَرَبَ عَلَيْهِ † He erased it; namely, anything written.] — ضَرَبَ الطِّينَ عَلَى الْجِدَارِ [He stuck, or applied, the mud upon the wall, as a plaster]. (TA.) — Hence, accord. to some, the phrase ضَرَبَتْ عَلَيْهِمُ الذَّلَّةُ in the Kur ii. 58, considered as meaning † Vileness was made to cleave to them: or the meaning is, † encompassed them, like as the tent encompasses him over whom it is pitched. (Ksh, Bd.) And [in like manner] one says, ضَرَبَتْ عَلَيْهِمُ ضَرِيْبَةٌ † An impost, of the tax called جَزِيَّة, &c., was imposed upon them. (A, Mgh, Msb.) And ضَرَبَ عَلَى الْعَبْدِ الْإِتَاوَةَ † He imposed upon the slave the tax

according to a fixed time. (TA. [See ضَرِيْبَةٌ.]) And ضَرَبَ عَلَيْهِمُ الْبُعْثُ † The being sent to the war was appointed them and imposed upon them as an obligation. (Mgh in art. بُعِثَ.) — ضَرَبَ الشَّبَكَةَ عَلَى الطَّائِرِ † He cast the net over the bird: (Mgh.) — ضَرَبَ الْفُخَّ عَلَى الطَّائِرِ [The snare was cast over the bird]. (A, TA.) — ضَرَبَ اللَّيْلُ بِأَرْوَاقِهِ † [The night cast its folds of darkness;] meaning the night came. (TA.) [And † The night became dark, or was dark; as appears from the following verse.] Homeyd says,

- سَرَى مِثْلَ نَبْضِ الْعِرْقِ وَاللَّيْلُ ضَارِبٌ •
- بِأَرْوَاقِهِ وَالصُّبْحُ قَدْ كَادَ يَسْطَعُ •

† [He went on in his night-journey, like the pulsing of the vein, while the night was casting its folds of darkness over the earth, and the dawn had almost risen]. (TA. [See also ضَارِبٌ.]) You say also, ضَرَبَ عَلَيْهِ حِجَابًا † [He put, or let down, a veil, or curtain, or covering, over him, or it]. (TA.) And ضَرَبَ بَيْنَهُمَا سَدًّا † [A barrier was set between them two]. (A in art. سَدَ.) — ضَرَبْنَا عَلَى آذَانِهِمْ [in the Kur xviii. 10] means † We prevented their sleeping; (K, TA;) as though by putting a covering over their ears; a metonymical [and elliptical] mode of saying we made them to sleep by preventing any sound from penetrating into their ears, in consequence of which they would have awoke: (Zj, L, TA:) or ضَرَبَ عَلَى آذَانِهِمْ means † he poured upon them sleep so that they slept and did not awake: and one says also, ضَرَبْتُ النَّوْمَ عَلَى أُذُنِهِ [meaning † I poured sleep upon him by closing his ear]. (Msb.) — ضَرَبْتُ الْعَقْرَبَ, (A, K, TA,) aor. and inf. n. as above, (TA.) † The scorpion stung. (A, K, TA.) — ضَرَبَتْهُ الرِّيحُ † The wind beat it, or blew upon it; namely, herbage, and water, &c.] And ضَرَبَهُ الْبَرْدُ (IKtt, K, TA) † The cold smote it so as to injure it; namely, herbage; and in like manner one says of the wind: (IKtt, TA:) and † اضْرِبْهُ الْبَرْدُ (A, TA) † The cold smote it by its vehemence, so that it dried up; and in like manner one says of the wind: (TA:) and ضَرَبَ الْفَرْسَ الْأَرْضَ † The hoar-frost, or rime, fell upon the land, so that its herbage became nipped, or blasted. (AZ, TA. [See also ضَرَبَ.]) And ضَرَبَ بِبَلِيَّةٍ † He was smitten with a trial, or an affliction. (L, TA.) — طَرِيقُ مَكَّةَ مَا ضَرَبَهَا الْعَامَ قَطْرَةٌ † [The road to Mekkeh, not a drop of rain has fallen upon it this year]. (A, TA.) — ضَرَبَ الْفَحْلُ النَّاقَةَ, (S, A, Mgh, K, TA,) aor. —, (TA,) inf. n. ضَرَبَ (S, A, Mgh, K) and ضَرَبَ also, accord. to Fr, but this latter, though agreeable with analogy, is disallowed by Sb and Akh, (TA.) † The stallion leaped the she-camel; (Msb, TA;) i. e. (TA,) compressed (A, K, TA) her. (TA.) — تَمَنُّ ضَرَابَ الْجَمَلِ is used elliptically for تَمَنُّ ضَرَابَ الْجَمَلِ † The hire of the camel's leaping the female: the taking of which, as also the taking of the hire of any stallion for covering, is forbidden in a trad.

(TA.) — ضَرَبَ الشَّيْءُ بِالشَّيْءِ † He mixed the [one] thing with the [other] thing; (A, K;) as also † تَضْرِيْبٌ (K,) inf. n. تَضْرِيْبٌ: (TA:) accord. to some, said peculiarly in relation to milk; (MF, TA;) but [SM says,] this I have not found in any lexicon. (TA.) — ضَرَبَ اللَّبَنَ فِي السَّقَاءِ means † حَقَّقَهُ [i. e. He collected the milk in the skin, and poured fresh milk upon that which was curdled, or thick, or upon that which was churned; or he poured the milk into the skin, and kept it therein that its butter might come forth]. (A.) In the L and other lexicons it is said that ضَرَبْتُ بَيْنَهُمْ فِي الشَّرِّ means I caused them to become confused [or I involved them] in evil or mischief. (TA. [And ضَرَبْتُ بَيْنَهُمْ has a similar meaning: see 2.]) And ضَرَبْتُ الشَّاةَ بِلَوْنٍ كَذَا means The sheep, or goat, was intermixed with such a colour. (L, TA.) — ضَرَبَ الشَّجَرُ بِعُرْوِقِهِ [The trees struck their roots into the earth]. (A and TA in art. عُرِقَ.) — [Hence, the saying,] ضَرَبْتُ فِيهِ فُلَانَةً يِعْرِقِي ذِي أَشْبٍ i. e. the saying, (S and TA in the present art., and in like manner, in both, in art. اشْبَ, with the addition of ذِي before أَشْبٍ;) † [app. meaning Such a woman implanted, or engendered, in him a strain, i. e. a radical, or hereditary, quality, of a dubious kind: or the pronoun in فِيهِ relates to a family, or people; for it is said that] the meaning is, such a woman corrupted their race by her bringing forth among them: or, as some say, عَرَقَتْ فِيهِمْ عُرْقَ سَوْءٍ [i. e. عَرَقَتْ, or, accord. to more common usage, أَعْرَقَتْ, i. e., implanted, or engendered, among them, or in them, an evil strain, or radical or hereditary disposition]. (TA. [This saying is also mentioned in the A, as tropical, but is not expl. therein.] — ضَرَبَ بِالْقِدَاحِ (S, Mgh, K,) and ضَرَبَ الْقِدَاحَ (A, TA,) † He turned about, or shuffled, (أَجَالَ,) the arrows, [in the رِبَاطَةُ (q. v.), in the game called الْمَيْسِرَ عَلَى الْجَزُورِ [for the slaughtered camel]. (Mgh. [See حُرُصَةٌ.]) And † He played with the gaming-arrows; practised sortilege with arrows, or with the arrows.] You say, ضَرَبْتُ مَعَ الْقَوْمِ بِسَيْمٍ † I practised sortilege with the people, or party, with an arrow; syn. سَاهَمْتُهُمْ. (Msb.) And ضَرَبَ بِالْقِدَحَيْنِ † He practised sortilege with the two arrows; one of which was inscribed with the sentence “My Lord hath commanded me,” and the other with “My Lord hath forbidden me:” a person between hope and despair is likened to one practising this mode of sortilege, which was used by the people of the Time of Ignorance when they doubted whether they should undertake an affair or abstain from it. (Har pp. 465 and 553.) One says also, ضَرَبَ فِي الْجَزُورِ بِسَيْمٍ meaning † He obtained a share, or portion, of the slaughtered camel. (Mgh.) And hence the saying of El-Hareere, † وَضَرَبْتُ فِي مَرْعَايَا بَنَصِيْبٍ [And I obtained a share of its pasture]. (Mgh.) And the lawyers say, يَضْرِبُ فِيهِ بِالثَّلْثِ i. e. † He shall take thereof somewhat, according to what is due to him, of the third part. (Mgh.) They say also,



ضَرَبَ فِي مَالِهِ سَهْمًا i. e. † He assigned [a share, or portion, of his property]: and thus is expl. the saying of Aboo-Haneefeh, لَا يَضْرِبُ لِلْمَوْصِي لَهُ فِيمَا زَادَ عَلَى الثَّلَاثِ † He shall not assign, or give, to the legatee, aught of more than the third part; the true objective complement being suppressed. (Mgh.) — ضَرَبَ بِيَدَيْهِ [lit. He beat with his arms; meaning † he moved his arms about, or to and fro; brandished, tossed, or swung them]: you say, ضَرَبَ بِيَدَيْهِ وَحَرَّكَهُمَا فِي مَشْيَتِهِ † [He swung his arms, and moved them about, in his manner of walking]. (TA in art. جَدَف. [See جَدَفَ.]) And ضَرَبَ فِي الْمَاءِ [ضَرَبَ being understood after the verb] † He swam. (K.) — ضَرَبَ † He made a sign, or pointed, with his hand, towards a thing. (TA.) And ضَرَبَ [alone] † He made a sign, or pointed. (K.) And ضَرَبَ يَدَهُ إِلَى كَذَا † He put forth his hand towards such a thing, to take it, or to point, or make a sign. (TA.) And ضَرَبَ يَدَهُ إِلَى عَمَلٍ كَذَا † [He applied his hand to the doing of such a thing]. (Lth, TA.) [And ضَرَبَ فِي الْمَالِ a phrase expl. to me by Ibn D as meaning † He busied his hands with the property, in the giving, or dispensing of it.] — ضَرَبَ عَلَى يَدِهِ † [He struck his (i. e. another man's) hand; meaning] he struck, or made, the bargain with him; or ratified the sale with him: for it is a custom, when two persons are bargaining together, for one of them to put his hand upon the other's in ratifying the bargain. (TA, from a trad.) — And † He prohibited, or prevented, or hindered, him, from doing a thing, or from doing a thing that he had begun: (TA:) and [in like manner] ضَرَبَ عَلَى يَدَيْهِ † he withheld, or restrained, him, or it. (K, TA.) And (i. e. the former phrase) † He (the judge, A, Mgh, TA) prohibited, or interdicted, him from the using, or disposing of, his property according to his own free will. (S, A, Mgh, Msh, TA.) — Also † He corrupted, vitiated, marred, or disordered, his affair, or case, or state. (A, Msh, TA.) — ضَرَبَ عَنْهُ † He turned away a person or thing from him [or it]; as also ضَرَبَ عَنْهُ: (TA:) [or] ضَرَبَ عَنْهُ signifies, (S, Msh,) or signifies also, (TA,) and (Msh, TA) so does ضَرَبَ عَنْهُ, (Msh, K, TA,) [the latter app. for ضَرَبَ نَفْسَهُ عَنْهُ, † He turned away from, avoided, shunned, or left, him, or it; (S, Msh, K, TA:\*) namely, a person, (TA,) or a thing. (Msh.)] — أَفَضْرِبُ عَنْكُمْ الذِّكْرَ صَفْحًا in the Kur [xliii. 4], is said to mean † Shall we then neglect you, and not teach you what is incumbent on you? the phrase being taken from a rider's striking his beast with his stick when he desires to turn him from the course that he is pursuing: or the meaning is, † shall we then turn away the Kur-an from you, and not invite you thereby to the faith, turning away ourselves from you? (TA.) One says also, ضَرَبْتُ عَنْهُ صَفْحًا meaning † I turned away from him and left him. (S and TA in art. صَفَحَ: see 1 in that art.) See also the saying ضَرَبَ أَخْمَاسَهُ فِي أَسْدَاسِهِ — voice خَمْسَ. — And ضَرَبَ أَخْمَاسًا لِأَسْدَاسٍ. — ضَرَبَ بِنَفْسِهِ الْأَرْضَ (K, TA.)

[lit. He smote with himself the ground; and hence, † he cast, threw, or flung, himself upon the ground; app. often used in this sense; (a phrase similar to ضَرَبَ بِهِ الْأَرْضَ expl. before;)] and hence, † he remained, stayed, or abode; (K;) and so † اضْرَبْ (AZ, ISk, S, K, TA) as used in the phrase اضْرَبْ الرَّجُلَ فِي الْبَيْتِ † The man remained, stayed, or abode, in the tent, or house, (AZ, ISk, S, A, TA,) not quitting it: (ISk, A, TA:) and [in like manner] ضَرَبَ بِذَنَبِهِ [الْأَرْضَ being understood,] † He stayed, or abode, and remained fixed. (K in art. ذَنَب. [See also other explanations of this last phrase in a later part of this paragraph.]) And ضَرَبَ الْوَتِدَ بِمَحَلِّ كَذَا † He remained, stayed, or abode, [lit., struck the tent-peg,] in such a place of alighting. (A.) And ضَرَبَتِ الْإِبِلُ [الْأَرْضَ being understood after الْإِبِلُ,] † The camels lay down [in a place by the water]: (S in art. عَطَن:) or satisfied themselves with drinking and then lay down around the water or by the watering-troughs, to be brought again to drink another time: (IAth, TA in that art.:) and [hence,] ضَرَبَ النَّاسُ بِعَطْنٍ, occurring in a trad., † The people's camels satisfied themselves with drinking until they lay down and remained in their place [at the water]: (TA in the present art.:) or the people satisfied their thirst and then abode at the water. (K in art. عَطَن.) — ضَرَبَ † He was cowardly; and feared; (A, O, K, TA;) and clave to the ground: (O, TA:) or he was, or became, affected with shame, shyness, or bashfulness. (A, TA.) — ضَرَبَ لَهُ † He made him, or it, a subject of a parable, a similitude, an example, or a proverb; he propounded, or framed, a parable, &c., respecting him, or it. (TA.) And ضَرَبَ الْبَثْلَ لَكَذَا [The proverb, &c., is applied to, in relation to, or to the case of, such a thing]. (Meyd &c., passim.) — ضَرَبَ لَهُ أَجَلًا † He specified, or notified, to, or for, him, or it, a term, or period. (Mgh, Msh, TA.) — ضَرَبَ لَهُمْ طَرِيقًا † He assigned to them, or made for them, a way; syn. جَعَلَ. (MA. [App. from a phrase in the Kur xx. 79, q. v.]) — الضَّرْبُ as a conventional term of the accountants, or arithmeticians, means The multiplying a number by another number; (Mgh, Msh, TA;) as when you say, ضَرَبَ خَمْسَةً فِي سِتَّةٍ † He multiplied five by six; and] ضَرَبَ خَمْسَةً فِي سِتَّةٍ بِثَلَاثِينَ [Five multiplied by six is thirty]. (Msh.) — ضَرَبَ [is often intrans., and thus] signifies also تَحَرَّكَ [i. e. † It was, or became, in a state of commotion, &c.]: (K:) [see also 8, which is more commonly used in this sense:] or, so with strength, or force. (TA.) [And hence several phrases here following.] — ضَرَبَ الْعُرْقُ (A, TA, TA.) inf. n. ضَرَبَانُ, (TA,) † The vein pulsed, or beat, (A, TA,) and throbbed: (TA:) and ضَرَبَ, inf. n. ضَرَبَانُ, † it (the vein) pained, and was, or became, in a state of strong commotion. (TA.) And ضَرَبَ الْجُرْحُ, inf. n. ضَرَبَانُ, (S, A, Msh, TA,) † The wound [throbbed; or] pained violently: (A, Msh, TA.) and so الضَّرْسُ † [the tooth]. (A, TA.) — ضَرَبَتِ الْمَخَاضُ (A, K,) or, as in some lexicons, الْمَخَاضُ, (TA,) † The she-camel, (A, K,) or the pregnant

similitude &c.; and so has two objective complements: in the saying in the Kur [xxxvi. 12] † وَأَضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ i. e., the story of the people of the town, [or make thou to them a parable, or similitude, or an example, the people of the town;] مَثَلًا may be in the accus. case as an objective complement, الضَّاحِبُ الْقَرْيَةِ being a substitute for مَثَلًا; or اصْحَابُ الْقَرْيَةِ may be regarded as a second objective complement [i. e. second in the order of the words, but first in the order of the sense]: the phrase is differently expl. on account of the different meanings of the verb ضَرَبَ; which signifies he described, or rehearsed; and he declared, propounded, or explained; and he made, caused to be, or constituted; &c.: accord. to some, it is taken from the phrase ضَرَبَ الدَّرْهَمَ [q. v.]; because of the impression which a parable or the like makes upon the mind: accord. to some, from ضَرِبَ signifying “a like;” because the first thing is made like the second: accord. to some, from ضَرَبَ الطِّينَ عَلَى الْجِدَارِ [q. v.; because the mud, applied as a plaster, conforms to the shape of the wall]: and accord. to some, from ضَرَبَ الْحَاتَمَ [q. v.]; because of the correspondence between a parable or the like and the object to which it is applied, and the correspondence between the signet and its impression. (TA, from the M and L &c.) يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ in the Kur [xiii. 18], means † God likeneth, or compareth, truth and falsity. (TA.) One says also, ضَرَبَ بِهِ مَثَلًا † [He made him, or it, a subject of a parable, a similitude, an example, or a proverb; he propounded, or framed, a parable, &c., respecting him, or it]. (TA.) And ضَرَبَ الْبَثْلَ لَكَذَا [The proverb, &c., is applied to, in relation to, or to the case of, such a thing]. (Meyd &c., passim.) — ضَرَبَ لَهُ أَجَلًا † He specified, or notified, to, or for, him, or it, a term, or period. (Mgh, Msh, TA.) — ضَرَبَ لَهُمْ طَرِيقًا † He assigned to them, or made for them, a way; syn. جَعَلَ. (MA. [App. from a phrase in the Kur xx. 79, q. v.]) — الضَّرْبُ as a conventional term of the accountants, or arithmeticians, means The multiplying a number by another number; (Mgh, Msh, TA;) as when you say, ضَرَبَ خَمْسَةً فِي سِتَّةٍ † He multiplied five by six; and] ضَرَبَ خَمْسَةً فِي سِتَّةٍ بِثَلَاثِينَ [Five multiplied by six is thirty]. (Msh.) — ضَرَبَ [is often intrans., and thus] signifies also تَحَرَّكَ [i. e. † It was, or became, in a state of commotion, &c.]: (K:) [see also 8, which is more commonly used in this sense:] or, so with strength, or force. (TA.) [And hence several phrases here following.] — ضَرَبَ الْعُرْقُ (A, TA, TA.) inf. n. ضَرَبَانُ, (TA,) † The vein pulsed, or beat, (A, TA,) and throbbed: (TA:) and ضَرَبَ, inf. n. ضَرَبَانُ, † it (the vein) pained, and was, or became, in a state of strong commotion. (TA.) And ضَرَبَ الْجُرْحُ, inf. n. ضَرَبَانُ, (S, A, Msh, TA,) † The wound [throbbed; or] pained violently: (A, Msh, TA.) and so الضَّرْسُ † [the tooth]. (A, TA.) — ضَرَبَتِ الْمَخَاضُ (A, K,) or, as in some lexicons, الْمَخَاضُ, (TA,) † The she-camel, (A, K,) or the pregnant

camel, (TA,) raised her tail, and smote her vulva with it, (A, K, TA,) and then went along. (K, TA.) — **ضَرَبَ فِي جَهَاذِهِ** † *He (a camel) took fright, and ran away at random,* (S, A, L, TA,) and ceased not to gallop and leap until he had thrown off all his furniture, or load. (L, TA.) — **جَاءَ يَضْرِبُ بِشَرٍّ** † *He came hastening [with mischief, or] in an evil affair.* (A.) It is said in a trad. of 'Alee, When such and such things shall happen, (mentioning faction, or sedition, or the like,) **ضَرَبَ يَعُوبُ الدِّينَ بِذَنْبِهِ**, meaning, accord. to AM, † *The leader of the religion shall hasten to go away through the land, fleeing from the faction, or sedition: or, as some say, shall go away hastily through the land, with his followers.* (O, TA. [But see **يَعُوبُ**: and see also **ذَنْبٌ**].) And you say also, **ضَرَبْتُ فِي السَّيْرِ**, (Msb,) inf. n. **ضَرْبٌ**, (S,) † *I hastened in journeying.* (S, \* Msb.) And **ضَرَبَ فِي الْأَرْضِ**, (S, A, Mgh, Msb, K,) aor. ʔ, (TA,) inf. n. **ضَرْبٌ** (S, K, TA) and **مَضْرَبٌ** (S, TA) and **ضَرْبَانٌ** (K, TA,) † *He journeyed in the land* (S, Mgh, Msb) *seeking sustenance,* (S,) and for the purpose of traffic: (Mgh:) [and **ضَرْبٌ** as shown above, has a similar meaning:] or † *he went forth in the land as a merchant;* (A, K;) or *warring and plundering,* (K,) or so **ضَرَبَ فِي سَبِيلِ اللَّهِ** [meaning in the cause of God]: (A:) or *he hastened through the land:* (A, K;) or *he arose, and hastened in his journey through the land:* (TA:) or *he went, or went away, in the land:* (A, K;) or *he traversed, or journeyed through, the land.* (TA.) The verb is [similarly] used in relation to almost all employments: you say, **ضَرَبَ فِي التِّجَارَةِ** † *He travelled for the purpose of traffic:* (TA:) and **إِنَّ لِي فِي أَثَرِ دُرْهَمٍ لَمْضَرَبًا** i. e. **ضَرَبًا** [Verily I have to make a journey for the sake of, or on account of, a thousand dirhems]. (S, TA: but in my copies of the S, **لِي** is omitted.) And **ضَرَبَتِ الطَّيْرُ**, aor. as above, † *The birds went, or went away, [or migrated,] seeking sustenance.* (K, TA.) — **ضَرَبَ** said of time, † *It went, passed, or passed away.* (K.) And **ضَرَبَ الدَّهْرُ مِنْ ضَرْبَانِهِ**, or, accord. to one reading, **مِنْ ضَرْبِهِ**, occurring in a trad., † *The time in part passed; [the time pursued a part of its course;] or a part of the time passed.* (TA.) And **ضَرَبَ الدَّهْرُ ضَرْبَانَهُ** † *Fortune, or time, produced, or brought to pass, its events:* (IKtt, TA:) a phrase like **قُضِيَ مِنَ الْقَضَاءِ**. (S, L, TA.) And **ضَرَبَ الدَّهْرُ مِنْ ضَرْبَانِهِ أَنْ كَانَ كَذَا وَكَذَا** † *Fortune, or time, brought to pass, among its events, that such and such things happened.* (A, L, TA.) And **ضَرَبَ الدَّهْرُ بَيْنَنَا** † *Fortune, or time, separated us:* (AO, A, TA:) or *made a wide separation between us;* syn. **بَعَدَ**. (K.) — Also † *It was, or became, long:* (K, TA:) so in the saying, **ضَرَبَ اللَّيْلُ عَلَيْنَا** † *The night was, or became, long to them.* (TA.) — And **ضَرَبَ إِلَيْهِ** † *It inclined to it.* (TA.) [One says, **يَضْرِبُ إِلَى السَّوَادِ** † *It inclines to blackness,* and **إِلَى الْحُمْرَةِ** to redness, &c.: often occurring in the lexicons.] = **ضَارَبَهُ فَضْرَبَهُ**, aor. of the latter ʔ:

see 3. = **جَادَ ضَرْبَهَا** i. q. **ضَرَبَتْ يَدَهُ** [meaning Excellent, or how excellent, is his hand, or arm, in beating, striking, smiting, or hitting! a phrase similar to **رَمَوْتُ يَدَهُ**]. (K.) = **ضَرْبٌ**, (IKtt, A, K,) aor. ʔ, (K,) inf. n. **ضَرْبٌ**, said of herbage, † *It was marred, or spoilt, by the cold:* (A:) or *it was smitten by the cold,* (IKtt, K, TA,) and *injured thereby, and by the wind.* (IKtt, TA.) And **ضَرَبَتِ الْأَرْضُ**, inf. n. **ضَرْبٌ**, † *The land was smitten by hoar-frost, or rime, and its herbage was nipped, or blasted, thereby:* (AZ, TA:) and **ضَرَبَتْ** [in like manner] † *it (i. e. land) was smitten by hoar-frost, or rime; or had hoar-frost, or rime, fallen upon it.* (S, A, TA.)

2: see 1, first sentence; and in two places in a sentence shortly after that. — **ضَرَبَ الشَّيْءُ بِالشَّيْءِ**: see 1, in the second quarter of the paragraph. — [Hence,] **التَّضَرُّبُ بَيْنَ الْقَوْمِ** † *The exciting discord, or strife, or animosity, between, or among, the people, or party.* (S, TA.) — And **ضَرْبٌ**, inf. n. **تَضْرِبٌ**, signifies also † *He excited, incited, urged, or instigated, and roused to ardour, a courageous man, in war, or battle.* (TA.) — **ضَرْبُ الْمَضْرَبَةِ**, (S, Mgh, Msb,) inf. n. as above, (TA,) *He sewed* (S, Mgh, Msb) [meaning quilted] with cotton (Mgh, Msb) *the مَضْرَبَةُ* [q. v.]. (S, Mgh, Msb.) = **ضَرَبَتْ عَيْنَهُ** *His eye became depressed in his head.* (K.) = **ضَرْبٌ**, inf. n. as above, also signifies † *He exposed himself, or became exposed,* (تَعَرَّضَ,) to the snow, (K, TA,) i. e. the **ضَرْبُ** [which signifies also, and more commonly, hoar-frost, or rime]. (TA.) = And **He drank what is termed ضَرْبِ**, (O, K, TA,) i. e. the milk thus called, (O,) or **شَدَدٌ** [meaning honey, or honey in its comb, or honey not expressed from its comb]. (TA.)

3. **مُضَارَبَةٌ**, (S, A, Mgh, Msb, K,) inf. n. **ضَارِبٌ**, (Msb, TA) and **ضَرْبٌ**, *He contended with him in beating, striking, smiting, or hitting; he beat him, &c., being beaten, &c., by him;* (TA;) [he returned him beating for beating, blow for blow, or blows for blows; he banded, or exchanged, blows with him: and] *he contended with him in fight.* (S, TA.) One says, † *ضَارِبُهُ فَضْرَبَهُ*, aor. of the latter verb ʔ, (K, TA,) agreeably with the general rule respecting verbs signifying the surpassing, or overcoming, in a contest, (MF, TA,) *He contended with him in beating, &c., and he surpassed him, or overcame him, therein.* (K, \* TA.) See also 6. — [Goliath says, as on the authority of the KL, that **ضَارِبٌ** signifies also “Coivit camelus;” and Freytag, as on the authority of the K, that it signifies “inivit camelus camelam:” but in the KL it is only said that **ضَرْبٌ** is an inf. n. of a verb having this meaning; and its verb in this sense, as is said in the S and A and Msb and K, is **ضَرَبَ**, which has been thus expl. in the first paragraph.] — **بِالْمَالِ** and **ضَارِبٌ فِي الْمَالِ**, inf. n. **مُضَارَبَةٌ**, means † *He trafficked with the property.* (A.) And **فِي مَالِهِ** (A, Mgh, K) **ضَارِبٌ لَهُ** (A, Mgh,) or **ضَارِبُهُ فِي الْمَالِ**, (S,) inf. n. as above, (S, A, Mgh,) means † *He trafficked for him with his property [or with the property];* (A, Mgh;)

because he who does so generally journeys in the land seeking gain; (Mgh;) app. from **الضَّرْبُ فِي الْأَرْضِ** [the journeying in the land] for the purpose of seeking sustenance: (TA:) and is syn. with **فَارَضَهُ**, (S, \* Mgh, K, \* TA, \*) *he gave him of his property for the purpose of his trafficking therewith on the condition that the gain should be between them two or that the latter should have a certain share of the gain: and accord. to En-Nadr, ضَارِبُهُ is said of him who does thus and also of the person thus employed. (TA.)*

4. **اضْرَبِ النَّاقَةَ**, (S,) and **اضْرَبِ الْفَحْلَ النَّاقَةَ**, (A, TA,) inf. n. **إِضْرَابٌ**, (TA,) † *He made the stallion to leap the she-camel.* (S, \* A, \* TA.) — **اضْرَبِ جَائِشًا لِأَمْرٍ كَذَا** † *He disposed, or accommodated, and subjected, himself to such a thing, or such an affair.* (A, TA.) — **اضْرَبِ السَّمُومَ الْمَاءَ** † *The سموم [or hot wind] caused the earth to imbibe the water* (أَنْشَفَ الْأَرْضَ). (K.) — **اضْرَبِ لِنَفْسِهِ خَاتَمًا** † *He caused a signet-ring to be made, fashioned, or moulded, for himself.* (A, TA. [See also 8.]) — **اضْرِبِ الْبَرْدُ**: and **اضْرَبِ** **الضَّرْبُ الْأَرْضَ**: see 1, in the former half of the paragraph. — [Accord. to the TA, **أُضْرِبْنَا** (there written **اضْرِبْنَا**) seems to signify † *We were smitten by hoar-frost, or rime: or our land, or herbage, was smitten thereby: thus resembling أَجْلَدْنَا* and **أُضْرِبْنَا**: but perhaps the right reading is **أُضْرِبْنَا**: for] = **أُضْرِبِ الْقَوْمَ**, (K, TA,) inf. n. **إِضْرَابٌ**, (TA,) signifies † *The people, or party, had hoar-frost, or rime, fallen upon them.* (K, TA.) — **اضْرِبِ الْخُبْزَ** † *The bread* (K, TA) i. e. the bread baked in hot ashes (TA) *became thoroughly baked,* (K, TA,) and in a fit state to be beaten with a stick and to have its ashes and dust shaken off. (TA.) — **اضْرِبِ عَنْهُ**: see 1, near the middle of the paragraph, in two places. **اضْرِبِ عَنِ الْأَمْرِ** is expl. in a copy of the A as meaning **عَرَفَ عَنْهُ**, and in the TA, (probably from that copy of the A, as I have reason to believe that it was used by the author of the TA,) is expl. by **عَرَفَ عَنْهُ**; but the right reading is indubitably **عَرَفَ عَنْهُ**, with the dotted ز; meaning † *He turned away from the thing, or affair; a signification given in the first paragraph: it is said in the A to be tropical. And **اضْرِبِ عَنْهُ** also signifies † *He digressed from it; made a digression, or transition, from it; namely, a subject of speech or discourse: and particularly † he turned from it and retracted it.* — **اضْرِبِ الرَّجُلَ فِي الْبَيْتِ**: see 1, in the latter half of the paragraph. — **اضْرِبِ** signifies also † *He was silent; he spoke not: or he lowered his eyes, looking towards the ground: syn. أَطْرَقَ.* (S, TA.)*

5. **تَضْرِبِ** [He beat, struck, smote, or hit, himself much, or violently; or several, or many, times]. One says, **تَضْرِبِ بِالْحَصَى** [He smote himself much with pebbles], (K in art. كَتَحَ,) and **بِالتُّرَابِ** [with earth, or dust, as a man sometimes does in vexation]. (L. ibid.) — See also 8, in two places.



6. تضاربوا, (A, MA, Mgh, Mṣb, K, in the § تضاربوا) and اضطربوا, (A, Mgh, Mṣb, K, in the § اضطربوا) and ضاربوا, (K,) [They contended in beating, striking, smiting, or hitting, one another; and particularly, in fight;] they smote one another with the sword. (MA.) One says, اضطرب العبدان بالعصوين, meaning The two slaves beat each other with the two sticks, or staves. (Mgh.)

8. اضطرب: see 6, in two places. The inf. n. is اضطراب, of which the dim. is اضطريب, the ط being changed [back] into ت because the ض becomes movent. (§ and O in art. طلق.) — [Hence, said of a thing, Its several parts collided; or were, or became, in a state of collision: and hence,] i. q. تحرك (S, Mṣb, K) and مائج (K;) [but more significant than either of these; meaning he, or more generally it, was, or became, in a state of commotion, agitation, convulsion, tumult, disturbance, or disorder; was, or became, agitated, convulsed, or unsteady; struggled; floundered; tossed, or shook, about, or to and fro; moved, or went, about, or to and fro, or from side to side; wobbled; wagged; quivered, quaked, trembled, or shivered; fluttered; flickered; and the like;] and اضطرب signifies the same. (K.) [اضرب, also, is sometimes used in the sense of تحرك, as mentioned before.] One says, الموج يضطرب The waves [dash together, are tumultuous, or] beat one another. (§.) And اضطرب الولد بالبطن [The child was, or became, in a state of commotion in the belly]; (A;) And اضطرب في البطن [which means the same]. (TA.) And اضطرب البرق في السحاب The lightning was, or became, in a state of commotion in the clouds; [or it flickered therein;] syn. تحرك. (TA.) And اضطرب في أموره He went to and fro occupied in his affairs for the means of subsistence: (Mgh.) and اضطرب, alone, signifies he sought to gain; or applied himself with art and diligence to gain; syn. اکتسب (K, TA;) and is used by El-Kumeyt with المجتد as its objective complement. (TA. [See also يضرب المجتد, in the latter half of the first paragraph.]) And اضطرب الرجل + The man was tall, and therewithal loose, lax, flabby, uncompact, slack, or shaky, in make, or frame. (K, TA.) And اضطرب حبلهم [properly, Their rope was shaky, loose, or slack; meaning] + their word, or sentence, or saying, varied, or was discordant: (K;) or their words, or sayings, [conflicted, or] varied, or were discordant: and so أقوالهم [their sayings]. (Kull p. 56.) And اضطرب رأيه + [His opinion was, or became, confused, weak, or unsound]. (TA in art. رخ.) And اضطرب عقله + [His mind, or intellect, was, or became, disordered, confused, or unsound]. (K, in art. توه.) And اضطرب أمره + His affair, or state, was, or became, disordered, unsound, or corrupt; (S, K;) syn. اختلف (S, K;) [it was, or became unsound, or unsettled; as is indicated in the TA in art. زل] and اضطربت الأمور + The affairs were, or became, complicated, intricate, confused, discordant,

or incongruous; syn. اختلفت (Mṣb:) and اضطرب الأمر بينهم + [The affair, or case, was, or became, complicated, intricate, or confused, so as to be a subject of disagreement, or difference, between them]. (Mṣb voce شجر, q. v.) = اضطرب خاتمها + He asked, or ordered, that a signet-ring should be made, fashioned, or moulded, for him: (K, TA: [see also 4:]) occurring in a trad. (TA.) — اضطرب بناء في المسجد occurs in a trad. as meaning + He set up a structure upon stakes driven into the ground in the mosque. (TA.)

10. استضربت + She (a camel) desired the stallion. (K.) — And استضربه فحلاً He desired, or demanded, of him a stallion to cover his she-camels; like استطره فحلاً. (TA. in art. طرق.) = اضطرب العسل The honey became ضرب (S; i. e., became thick; (A;) or became white and thick: (S, K;) the verb in this sense is similar to استنوق in relation to a he-camel, and استنست in relation to a she-goat. (S.)

ضرب an inf. n. used in the sense of a pass. part. n.; (TA;) i. q. مضروب [Beaten, struck, &c.]: (K, TA:) in some of the copies of the K, it is made the same as ضرب signifying “a species” &c.: but this is a mistake. (TA.) One says درهم ضرب + [A coined dirhem]; using the inf. n. as an epithet, as in the phrases ماء غور and ماء سكب. (S.) And درهم ضرب الأمير, in which ضرب may be thus put in the accus. case as an inf. n., [the meaning being هذا درهم هذا درهم ضرب الأمير] This is a dirhem coined with the coining of the prince, which is the most common way. (L, TA.) — + A light rain; (S, K, TA;) or so مطر ضرب (A:) ديمة signifies “a lasting, or continuous, and still, rain;” and ضرب, a little more than ديمة, or a little above this: and ضربة [as the n. un.] signifies a fall, or shower, of light rain. (Aṣ, TA.) — + A make, form, fashion, mould, or cast; syn. صيغة. (S, TA.) — + A sort, or species; (S, K;) as also ضرب; (K;) and accord. to some copies of the K مضروب, but this is a mistake: the pl. of the first is ضروب. (TA.) — Also + A like [of a thing and of a person]; (ISd, A, K, TA;) and so ضرب, as related on the authority of Z; (TA;) and ضرب; (IAṣ, S, A, TA;) as in the phrase الضرب الشئ the like of the thing, (S, TA,) and فلان ضرب فلان such a one is the like of such a one: (IAṣ, TA:) or ضرب signifies a like in stature and make: (IAṣ, TA:) its pl. is ضروب; (TA;) and the pl. of ضرب is ضرائب (S) and ضربا, this latter occurring in a trad., in the phrase, ذهب هذا وضرباوه This went away, and the likes of him. (TA.) One says also ضرب قوله [meaning + In the like of his saying; referring to a saying in the Kur-án, &c.; a phrase similar to قوله]. (AZ, T voce إن in several places.) = A man penetrating, or vigorous and effective; light, or active, in the accomplishment of an affair or of a want; (K, TA;) not flaccid, or flabby, in flesh. (TA.) And (K) a man (S, TA) light of flesh, (S,

A, K, TA,) lean and slender. (TA.) The pl. is ضرب; or, accord. to IJ, this may be pl. of ضرب. (L, TA.) = The last foot of a verse: (K, TA:) pl. [of pauc.] أضرب and [of mult.] ضروب. (TA.) = See also ضرب. — [Reiske, as mentioned by Freytag, explains it also as meaning Sour milk: but this is app. a mistake for ضرب, with the unpointed ص.]

ضرب: see the next preceding paragraph.

ضرب (S, A, Mṣb, K) and ضرب, but the former is the better known, (K,) Thick honey: (A:) or white honey: (Mṣb, K:) or thick white honey: (S:) or, as some say, wild honey: and ضربة signifies the same: or a portion thereof: (TA:) ضرب is masc. and fem.: (S:) [for] it is said to be pl. of ضربة, or a coll. gen. n., which is in most cases masc. [but is also fem.]. (Mṣb.)

ضرب: see مضرب. — Also + Herbage smitten and injured by the cold, and by the wind. (TA.) And + Herbage smitten by hoar-frost, or rime. (TA.) And أرض ضربة + Land smitten by hoar-frost, or rime, so that its herbage is nipped, or blasted, thereby. (AZ, TA.)

ضربة [inf. n. un. of ضرب; A single act of beating, striking, &c.: a blow, stroke, &c.]. — See also ضرب, fourth sentence. — ضربة واحدة means + At one time; once. (Mgh, Mṣb.) So in the saying, لا آخذ ما لي عليك إلا ضربة واحدة + [I will not take what is due to me on thy part save at one time, or once]. (Mgh.) — ضربة الغائص, which is forbidden, is + The saying of the diver for pearls, to the merchant, I will dive for thee once, and what I shall bring up shall be thine for such a price. (T, Mgh, TA.)

ضربة: see ضرب, in two places.

ضروب: see مضرب; and see ضرب, near the end.

ضرب i. q. مضروب [Beaten, struck, &c.]. (K, TA.) — A tent-peg, or stake, struck so as to be firm in the ground; as also مضروب. (Lḥ, TA.) — See also ضرب, in three places. — Also, (Aṣ, ISd, K, TA,) or ضرب الشول, accord. to Abou-Naṣr, + Milk of which some is milked upon other: or, accord. to some of the Arabs of the desert, milk from a number of camels, some of it being thin, and some of it thick: (S:) or milk of which some is poured upon other: (Aṣ, TA:) or such as is milked from a number of camels (ISd, K, TA) into one vessel, and mixed together, not consisting of less than the milk of three camels: (ISd, TA:) or milk upon which other has been milked at night, and other on the morrow, and which has been mixed together. (TA.) [See also ضرب.] — And What is bad, of the kind of plants called حمض: or what is broken in pieces, thereof. (K.) = See also مضرب. — [Hence,] + The person who is intrusted, as deputy, with [the disposal of] the gaming-arrows [in the game called الميسر]: or the person who shuffles those arrows, or who plays with them; (الذي يضرب)

as also ضَارِبٌ (K:) or both of these epithets signify the person who shuffles those arrows (الَّذِي يَضْرِبُ بِالْقِدَاحِ); and he is the person who is intrusted, as deputy, with [the disposal of] them: (S:) the former is of the measure فَاعِلٌ in the sense of the measure فَاعِلٌ (Sb, TA:) and the pl. ضَارِبَاتٌ. (S, A.) You say, هُوَ ضَارِبِي, meaning † He is my playfellow with the gaming-arrows (مَنْ يَضْرِبُ الْقِدَاحَ مَعِيَ). (A, TA.) — And الضَّرِبُ is a name of † The third arrow of those used in the game called المَيْسَرُ: (K, TA:) that arrow is thus called by some: by others الرَّقِيبُ [q. v.]: it has three notches; and three portions are assigned to it if successful, and three fines if unsuccessful. (Lh, L, TA.) — [Hence, app.,] ضَرِيبٌ signifies also † A share, or portion. (K.) — Also † Hoar-frost, or rime; (S, K;) like جَلِيدٌ and سَقِيطٌ: (S in art. جلد:) and † snow. (K.) — And † The head: (K:) so called because often in a state of agitation. (TA.) — And i. q. شَدٌ [i. e. honey, or honey in its comb, or honey not expressed from its comb]: and عَسَلٌ ضَرِيبٌ honey becoming, or become, white and thick. (TA. [See also ضَرْبٌ.]) — Also Big-bellied, (بَطْنِيْنٌ, [in some copies of the K بَطْنٌ,]) [as an epithet] of men, (K, TA,) and of others. (TA.)

ضَرِيبَةٌ A man, (K,) or anything, (T, S, TA,) living or dead, (T, TA,) struck, or smitten, with the sword: (T, S, K, TA:) the *ḍ* is affixed, though the word has the meaning of a pass. part. n., because it becomes numbered with subst., like أَكِيلَةٌ and نَطِيحَةٌ. (S.) — [And also] The place [or part] upon which the blow, or stroke, falls, of the body that is beaten, or struck. (Ham p. 129.) — And Wool, or [goats'] hair, separated, or plucked asunder, with the fingers, and then folded together, and bound with a thread, and spun: (S: [more fully expl. voce سَلِيلَةٌ:] and wool that is beaten with a mallet: (TA:) or a portion of wool: (K:) or a portion of cotton, and of wool: (TA:) pl. ضَرَائِبٌ. (S.) — Also † An impost that is levied, of the poll-tax or land-tax and the like, (S, A, Mgh, O, Msh, K, TA,) and of [the tolls, or similar exactions, termed] أَرْصَادٌ: (S, O, TA:) pl. as above. (S, A, Mgh, &c.) And (hence, TA) † The غَلَّةُ [as meaning the income, or revenue, arising from the service] of a slave; (S, K, TA;) i. e. ضَرِيبَةُ الْعَبْدِ means what the slave pays to his master, of the impost that is laid upon him: ضَرِيبَةٌ being of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ. (TA.) — And † A nature; or a natural, a native, or an innate, disposition or temper or the like: [as though signifying a particular cast of constitution, moulded by the Creator:] syn. طَبِيعَةٌ, (S, A, K,) and سَجِيَّةٌ: (S:) pl. as above. (A, TA.) You say, فُلَانٌ كَرِيمٌ الضَّرِيبَةِ [† Such a one is generous in respect of nature]; and الثَّيْمُ الضَّرِيبَةُ [† mean &c.]; (S;) and إِنَّهُ لَكَرِيمٌ الضَّرَائِبِ [† Verily he is generous in respect of natural dispositions]: and خَلَقَ النَّاسَ عَلَى ضَرَائِبَ شَتَّى

[Men are created of diverse natures &c.]. (TA.)

— See also مَضْرِبٌ.

ضَرَابٌ: see مَضْرِبٌ.

ضَارِبٌ [Beating, striking, smiting, or hitting: &c.:] act. part. n. of ضَرَبَ [in all its senses]. (K, TA.) — A she-camel that strikes her milker: (S, K:) or one which, having been submissive, or tractable, before conceiving, afterwards strikes her milker away from before her: or [the pl.] ضَوَارِبُ signifies she-camels that resist after conceiving, and become repugnant, so that one cannot milk them. (TA.) — Also, and ضَارِبَةٌ (K, TA,) the former a possessive epithet [i. e. denoting the possession of a quality], and the latter a verbal epithet [i. e. an act. part. n.], (TA,) † A she-camel that raises her tail, and smites with it her vulva, (K, A, in which latter only the pl. is mentioned,) and then goes: (K:) pl. ضَوَارِبُ. (A, TA.) And the former is like تَضْرَابُ, [i. e. † تَضْرَابُ, as appears from what follows,] expl. by Lh as meaning † A she-camel that has been covered by the stallion, [and app. that raises her tail in consequence thereof,] but respecting which one knows not whether she be pregnant or not: (TA:) or † تَضْرَابُ signifies a she-camel recently covered by the stallion [and therefore often raising her tail]. (Mz, 40th نوع.) — The former (ضَارِبٌ) signifies also † Swimming, (S, TA,) in water. (TA.) Dhu-r-Rummeh says,

لَيَالِي اللَّهِو يَطْبِئِنِي فَأَتَّبُهُ  
كَأَنِّي ضَارِبٌ فِي غَمْرَةٍ لَعِبٌ

[In the nights of diversion he calls me and I follow him as though I were swimming in a deep water, sporting therein]. (S, TA.) — طَيْرٌ ضَوَارِبٌ † Birds seeking sustenance: (S, A, TA:) or birds traversing the land, [or migrating,] in search of sustenance. (L, TA.) — See also ضَرِيبٌ. — ضَارِبٌ also signifies † A dark night: (K:) or a night of which the darkness extends to the right and left, and fills the world. (S, O. [So in my copies of the S and in the O and TA: but accord. to Golius, as from the S, “yet not filling the air.”]) See the verse of Homeyd cited in the first paragraph. [J cites as an ex. of the last of the meanings expl. above, and so does Sgh in the O, the verse in the sentence here next following.] — † Anything long: applied in this sense to a night: thus in the following verse:

وَرَأَبَعْتَنِي تَحْتَ لَيْلٍ ضَارِبٍ  
بِسَاعِدٍ قَعِيرٍ وَكَفٍّ خَاضِبٍ

† [And that she helped me in lifting and putting on the loads, beneath the darkness of a long night, with a plump fore arm and a hand dyed with henna]. (TA.) — † A place, (S,) or a depressed place, (K, TA,) and a valley, (TA,) in which are trees. (S, K, TA.) And † A piece of rugged ground extending in an oblong form in a plain, or soft, tract. (K, TA.) And † The like of a رَحْبَةٍ in a valley [app. meaning where the water flows into it from its two sides: see art. رَحْبٌ]: pl. ضَوَارِبُ. (K.)

ضَارُوبٌ [an irregular instrumental noun, like طَاحُونٌ and some other words of the same measure,] † A snare for catching birds. (A, TA.)

ضُتْرَيْبٌ dim. of اضْطَرَابٌ, inf. n. of 8, q. v.

تَضْرَابٌ: see ضَارِبٌ, former half, in two places.

مَضْرِبٌ is an inf. n. (Ham p. 129.) [See the sentence explaining the phrase ضَرَبَ فِي الْأَرْضِ; and also the sentence next following it, towards the close of the first paragraph.] — And it is also a noun of place [and of time, like مَضْرِبٌ, which is the regular form]. (Ham ibid.) See the next paragraph, in five places.

مَضْرِبٌ [and مَضْرَبٌ, q. v.,] A place, or time, [the latter, as is said in the explanation of a phrase mentioned in what follows,] of beating, striking, smiting, or hitting: — and also, † a place, or time, of journeying. (KL.) — مَضْرِبُ الظَّرِيَانِ means † The line, or long mark, upon the face of the animal called ظَرِيَانٌ [as though it were a place upon which it had been struck]. (TA in art. ظرب, q. v.) — And مَضْرِبٌ, † A place where a tent is pitched, or set up. (Msh.) — See also مَضْرِبٌ. — Also, (thus in the TA in art. سوف, as from the A,) or مَضْرِبٌ, (thus in a copy of the A in the present art.,) † i. q. مَسَافَةٌ [meaning A space, or tract, or an extent, over which one journeys; as being a place of beating the ground]: so in the saying, بَيْنَهُم مَضْرِبٌ بَعِيدٌ [or مَضْرِبٌ, i. e. † Between them is a far-extending space to be traversed]. (A.) — [مَضْرِبٌ عَسَلَةٌ is a euphemism for † The place of injection of sperma: and hence it means † the source from which one springs; origin, ancestry, or parentage; &c.] One says, مَا أَعْرِفُ لَهُ مَضْرِبَ عَسَلَةٍ (S, A) meaning [i. e. † I know not the sources (or the source) from which he has sprung; or his ancestry, or parentage]: (S:) or مَضْرِبُ عَسَلَةٍ مَا يَعْرِفُ لَهُ مَضْرِبَ عَسَلَةٍ [or parentage], nor people, nor ancestor or father, nor nobility, pertaining to him, is known. (M, K, TA.) And مَا لِفُلَانٍ مَضْرِبُ عَسَلَةٍ (S, A, in the latter لَزِيدٌ) i. e. † [Such a one has no source] of kindred (نَسَبٌ), nor of cattle or property (مَالٌ). (S.) And إِنَّهُ لَكَرِيمٌ المَضْرِبِ [† Verily he is generous in respect of origin]. (A, TA.) [See also ضَرِيبَةٌ.] — One says also, أَتَتْ النَّاقَةَ عَلَى مَضْرِبِهَا, meaning † The she-camel arrived at the time [of year] of her being leaped by the stallion; making the time to be like the place. (S.) — مَضْرِبٌ, (S, A, O, and so in the M in art. رَم, or مَضْرِبٌ, (K, TA,) with fet-h to the م, (K, TA,) and to the ر, also, (TA,) [but this is app. a mistake, as the weight of authority is in favour of the former,] † A bone in which is marrow: (S, O, K:) or a bone that is broken and from which marrow is extracted [or sought to be extracted]. (M in art. رَم.) One says, of a sheep or goat, (S, A,) that is emaciated, (S,) مَا يُرْمِ مِنْهَا مَضْرِبٌ [† Not a bone of her that is broken for its marrow contains any marrow]; i. e. when a bone of her is broken, no marrow



will be found in it. (S, A.) — And **مَضْرِبٌ** (S, Mṣb, K) and **مَضْرِبٌ** (Mṣb, K) and **مَضْرِبَةٌ** (S, Mṣb, K) and **مَضْرِبَةٌ** (Mṣb, K) and **مَضْرِبَةٌ** (Sb, TA) signify *The part of a sword, with which one strikes*: (Mṣb, and Ham p. 129:) or [the part] about a span from the extremity: (S, TA:) or the part exclusive of, or below, the **طَبَّة** [q. v.] (**دُونَ الطَبَّة**): (TA:) or the edge (**حَدٌّ**) thereof; (K, TA;) thus expl. by several of the leading lexicologists: (TA:) and so **مَضْرِبَةٌ**: which last also signifies a sword: (K:) [i. e.] a sword itself is sometimes thus called, as ISd says: (TA:) the pl. of **مَضْرِبٌ** is **مَضَارِبٌ**. (Ham ubi suprâ.) — [**مَضْرِبٌ** means + *The secondary idea, or thing, signified by a parable or proverb, and compared to the primary idea, or thing; the thing, or case, to which a parable or proverb is applied*: correlative of **مَوْرَدٌ** **مَثَلٍ** pl. **مَضَارِبٌ**.] — And [the pl.] **مَضَارِبٌ** signifies + *Stratagems in war*. (IAṇr, TA.)

**مَضْرِبٌ** [part. n. of **أَضْرَبَ**, q. v.]. You say, **رَأَيْتُ حَيَّةً مَضْرِبًا** (S, TA) and **مَضْرِبَةً** (TA) † I saw a serpent still, not moving. (S, TA.)

**مَضْرِبٌ** [A thing with which one beats, strikes, smites, or hits;] a thing with which the action termed **الضَرْبُ** is performed; as also **مَضْرَابٌ**. (K.) A wooden instrument [a kind of mallet] with which the bow-string is struck in the operation of separating cotton. (Mṣb.) — And, (S, A, K,) as an epithet applied to a man, (S, A,) it signifies **شَدِيدُ الضَّرْبِ** [One who beats, strikes, smites, or hits, vehemently]; (S, O;) or **كَثِيرُ الضَّرْبِ** [one who beats, &c., much]; as also **ضَرْبٌ** (A, K) and **ضَرَابٌ** (A) and **ضَرِيبٌ** (K, TA) and **ضَرْبٌ**. (O, K, TA. [But in none of these lexicons is this signification mentioned in such a manner as to show that it necessarily relates to any but the first of these words, namely, **مَضْرِبٌ**: that it does so, however, is indicated by the measures of all of them.]) — Also, (O, K, TA,) or **مَضْرِبٌ**, with fet-ḥ to the م and kesr to the ر, (Mgh,) [thus] written like **مَجْلِسٌ** by MF, and pronounced by the vulgar **مَضْرِبٌ**, but both of these are [said to be] incorrect, (TA,) A [tent such as is called] **قُبَّة**: (Mgh:) or a great [tent of the kind called] **فُسْطَاطٌ**; (O, K, TA;) the **فُسْطَاطُ** of a king: (TA:) pl. **مَضَارِبٌ**. (Mgh, TA.)

**مَضْرِبٌ** and **مَضْرِبَةٌ** and **مَضْرِبَةٌ**: see **مَضْرِبٌ**.

**مَضْرِبٌ** Sewed [meaning quilted] with cotton: applied in this sense to a **بَسَاطٌ** [or thing that is spread like a carpet, &c.]. (Mgh, Mṣb.)

**مَضْرِبَةٌ** [a subst. signifying A quilt; a quilted garment and the like: see 2]. (S, Mgh, Mṣb.)

**مَضْرَابٌ** The thing [i. e. plectrum] with which a lute (**عُودٌ**) is struck [or played]: (S:) pl. **مَضَارِبٌ**. (TA in art. **طَرَبٌ**.) [See an ex. voce **طَرُوبٌ**.] Bk. I.

The plectrum commonly used for this purpose in the present day is a slip of a vulture's feather, and is termed **رَيْشَةٌ**: see the chap. on music in my "Modern Egyptians." — See also **مَضْرِبٌ**.

**مَضْرُوبٌ**: see **ضَرْبٌ** and **ضَرِيبٌ**, the latter in two places. Dhu-r-Rummeh says, speaking of a cake of bread (**خُبْزَةٌ**),

\* **وَمَضْرُوبَةٌ فِي غَيْرِ ذَنْبٍ بَرِيَّةٍ**  
\* **كَسَرْتُ لِأَصْحَابِي عَلَى عَجَلٍ كَسْرًا**

[Many a thing (meaning many a cake of bread) beaten for no offence, free from blame, I have broken for my companions in haste, with a vigorous breaking]. (TA, after explaining the phrase **أَضْرَبَ الْخُبْزَ** [q. v.].) — Also † *Staying, abiding, or remaining, [fixed, or settled,] in a tent, or house*. (TA.)

**مَضَارِبٌ** One who is employed by another to traffic for him with his (the latter's) property, on the condition of their sharing the gain together: and also one who employs another to traffic for him with his (the former's) property, on that condition: thus expl. by En-Naḍr; and Az also allows the use of the word in these two senses. (TA.)

**مَضْطَرِبٌ** may mean **إِضْطَرَابٌ** [i. e. it may be used as an inf. n. of **أَضْطَرَبَ** (q. v.), agreeably with a general rule]: — and it may mean A place of **إِضْطَرَابٍ**: (Ham p. 142:) [thus used it often means a place in which one goes to and fro seeking the means of subsistence: and simply a place in which one seeks gain: see **إِضْطَرَبَ فِي** **أُمُورِهِ**: and see also the syns. **مُرَاغَمٌ** (in two places) and **مُنْتَفِدٌ**.] — [It is also a pass. part. n.: and hence the phrase **مَضْطَرِبَاتٌ لِلْمَعَاشِ**, meaning *The things that are desired to be gained for subsistence, or sustenance*: see **مُرَاغَبٌ**.]

**مَضْطَرِبٌ** [A thing having its several parts in a state of collision: and hence, a thing, and a man, in a state of commotion, agitation, convulsion, &c.: see its verb, 8]. — One says, **جَاءَ مَضْطَرِبًا** [lit. *He came with quivering rein*]; meaning *he came discomfited, or put to flight, and alone*. (K.) — And **رَجُلٌ مَضْطَرِبٌ الْخَلْقِ** † A man incongruous, unsound, faulty, or weak, in respect of make: (A, TA:) tall, and [loose, lax, flabby, uncompact, slack, shaky, or] not strong of make. (TA.) — And **حَدِيثٌ مَضْطَرِبٌ السَّنَدِ** † A tradition unsound, faulty, or weak, in respect of the authority upon which it rests, or to which it is traced up or ascribed; syn. **مُخْتَلٌ**. (S, TA.)

### ضَرَجَ

1. **ضَرَجَهُ** (S, O, L, K,) aor. ʾ, (O,) or ʾ, (L,) inf. n. **ضَرَجَ**, (O, L,) *He split it, slit it, or rent it asunder or open*; (S, O, L, K;) and so **ضَرَجَهُ** [but app. in an intensive sense, or said of a number of things, inf. n. **تَضَرِجُ**; namely, a garment, &c. (L.) [Hence,] **ضَرَجَ النَّارَ** i. q. **تَفَحَّ**

**لَهَا عَيْنًا** [i. e. *He made an opening in the live coals of the fire, in order that it might burn up well*]. (AHn, TA.) — And *He smeared it, daubed it, or defiled it*; (O, L, K;) and so **ضَرَجَهُ** [but app., in this case also, in an intensive sense, or said of a number of things]; namely, a garment, (A, L,) &c., (L,) with blood, (A, L,) or with something similar thereto, that was red, or with something yellow. (L.) — And *He threw it, or threw it down*. (K.) = **جَرَضَتْ** and **جَرَضَتْ بِجَرَّتِهَا** [signify the same, i. e. *She was choked with her cud; or she swallowed her cud with difficulty*; the former verb being app. formed by transposition from the latter; but **جَرَضَتْ** seems to be better known than **جَرَضَتْ**]; said of a camel. (O, TA.)

2: see above, in two places. — One says also, **ضَرَجَ أَنْفَهُ بِدَمٍ**, (S, O,) or **بِالدِّمِ**, (K,) *He made his nose to bleed*. (S, O, K.) — And **ضَرَجَ التَّوْبَ**, (S, O, K,) inf. n. **تَضَرِجُ**, (S, O,) *He dyed the garment, or piece of cloth, of a red colour*, (S, O, K,) making it less fully dyed than that which is termed **مُسَبَّعٌ**, and more so than that which is termed **مَوْرَدٌ**. (S, O.) — [Hence,] **ضَرَجَ الْكَلَامَ**, (A, K,) inf. n. as above, (O,) † *He embellished the speech*, (A, O, K,) and amplified it, (A,) as one does in excuses, or pleas, (O,) with truth, or with falsehood. (A, O.) — **ضَرَجَتْ جَيْبَهَا** *She (a woman) loosened her جَيْب [or opening at the neck and bosom of her shift or the like, so that the edges were not drawn together, or buttoned]*. (O, K: \* in the latter, **ضَرَجَ الْجَيْبَ**, inf. n. as above.) — **ضَرَجْنَا الْإِبِلَ** *We urged on the camels, in making a hostile, or predatory, incursion*. (O, K: \*)

5: see 7, in four places. — **تَضَرَجَ** also signifies *It (a garment, A, L) became smeared, daubed, or defiled*, (S, A, O, L, K,) with blood, (S, A, O, L,) or with something similar thereto, that was red, or with something yellow. (L.) — And **تَضَرَجَ الْخَدَّ** † *The cheek became red*, (O, K, TA,) on an occasion of shame. (O.) You say, **كَتَمْتُهُ** † *I spoke to him and his cheeks became red*. (A, \* TA.) — And **تَضَرَجَتِ الْمَرْأَةُ** † *The woman displayed her finery, or ornaments, and beauties of person or form or countenance, to men*, (A, O, K, TA,) and embellished herself. (A, TA.)

7. **انْضَرَجَ** *It (a thing, or garment, &c., L) split, slit, or rent asunder or open*; (S, O, L, K;) as also **انْضَرَجَ**; (TA in art. **ضَرَجَ**;) and so **تَضَرَجَ** [but app. in an intensive sense, or said of a number of things]: (L:) the latter is said of a garment in the former sense; (TA;) or as meaning *it became much rent, or rent in several places*. (L.) When the fruits of herbs, or leguminous plants, appear, one says, **انْضَرَجَتْ عَنْهَا أَكْثَامُهَا** and **لَفَائِقُهَا** [i. e. *Their envelopes, or pericarps, and their calyxes, rent asunder or open, so as to disclose them*]. (A, TA. [And the like is said in the S and O.]) And one says also, **انْفَتَحَتْ** and **تَضَرَجَتْ** † **عَنِ الْبَقْلِ لَفَائِقُهُ** [i. e. *it opened*].