221. **DRB**

1. ḅ a r a b a
2. + OBJ

i. **ḥaraba mathalan:**


(b) to speak words of wisdom, instruct in truth and wisdom: 25:39; 30:58; 39:27 [n.]; 47:3.

Darb al-mathal ordinarily means "to speak words of wisdom using a parable or similitude, but it is also used in a wider sense: to speak words of wisdom as such—i.e. without necessarily employing a parable or similitude. Tad., 5:109; 6:582-83.

39:27: This verse seems to belong here primarily, though, the context suggests, it might also belong at (a), above.

(c) to make a statement, take a stand:

*ḥ mā ḍebrāḥu hā ḍa lān, They have raised this point before you just for the sake of argument: 43:58.

The object pronoun in ḍebrāḥu in this verse stands for mathal (Kash., 3:424: Mā ḍebrāḥu, ay mā ḍebrāḥu hāḍhā l-mathala).
On 1 in general: Many of the verses in this category contain the preposition lām (e.g. 14:45: wa yaḍribu ʿl-lāhū ʿl-amthāla li n-nāsī), but the prepositional phrase is not essential to the idiom, and so has been discounted for purposes of categorization.

ii. ʿdara ṣa ṭariqan, to make a path: 20:77.

Note the wordplay: ʿDaraba ṣa ṭariqan means “to make a path” (see Kash., 2:441), but, in making a path for the Israelites through the sea, Moses was to actually “strike” (ʿdaraba) the sea with his staff. Tad., 4:208–9.

iii. ʿdara ṣa raqabatahū, to cut off sb’s head, kill sb: 47:4 [maṣ].

See Kash., 3:453.

iv. ʿdara ṣa sh-shayʿaynī/sh-shayʿa wa sh-shayʿa, to make two things clash/collide with each other, strike one thing against/hurl one thing at another:

*kadhālika yaḍribu ʿl-lāhū ʿl-ḥaqqa wa ʿl-bāthila, In this way God makes truth and falsehood clash/collide with each other: 13:17.

Following Islāhi (Tad., 3:529).

2. + PREP [a. ʿalā; b. bāʿ; c. fā]

a. ʿdara ṣa ʿalā uḍhunihi, to put sb to sleep [lit: to pat sb on the ears]: 18:11.

The image is that of a mother affectionately putting a child to sleep by patting him on the ears. See Tad., 4:25. But the idiom also means (ibid.) “to prevent sb from hearing sth”—i.e. by “sealing off” sb’s ears (cf. ʿdara ṣa ʿalā ʿl-maktūbi [*“to seal a letter”; Asāṣ, 373; Aq., 1:680; also, Kash., 2:381]), and it may be said that, in the Qurʾānic verse, it carries both meanings at once: the Sleepers were patted to sleep and, as a result, saved from hearing the painful things that had forced them to take refuge in the cave.

b. ʿdara ṣa bihi

i. ʿdara ṣa bi ʿl-yamīni, to strike with full force: 37:93 [maṣ].
Yamīn, “right hand,” represents power, and to strike with the yamīn is, therefore, to strike with full force. *Kash.*, 3:304; *Tad.*, 5:479–80.

ii. ḍarabati l-mar’atu bi rijlihā, (of a woman, while walking) to strike the ground with her feet [in order to attract attention]: 24:31.

*Kash.*, 3:72.
Cf. 16 (BR) V.1.

c. ḍaraba fīhi:

i. ḍaraba fī l-ardī, to travel/move about in the land:


ii. *idhā ḍarabtum fī sabīli llāhī*, When you go out in the path of God [ = in order to fight in the way of God]: 4:94.

*Aq.*, 1:679.

3. + OBJ + OBJ

ḍarabahū mathalan, to present/cite sb/sth as an example/as a case in point:

*wa lammā ḍuriba āsā bnu maryama mathalan*, But when Jesus son of Mary is cited as an example: 43:57.

Mathalan is the second object of ḍuriba, the verb containing the ta’dīn of ja‘ala; it may also be construed as a ḫāl. See *CUkb.*, 2:228.

See also 4.d below.

4. + OBJ + PREP [a. ẓalā; b. ẓan; c. bayna; d. lām]

a. ḍaraba ẓalayhi sh-shay‘a, to impose/inflict sth on sb:

ḍaraba ẓalāhu ẓalayhi dh-dhillatāll-maskanata, (of God) to impose disgrace/humiliation on sb: 2:61 [pass]; 3:112 [pass].

The image is that of pitching a tent—i.e. of covering someone over with shame or disgrace (*Muf.*, 295: ʿl-tahafat’humu dh-dhillatu ʿl-ṭiḥāfa ʿl-khaymātī bi man duribat ẓalayhi; *Kash.*, 1:72, 210), or one of splattering a wall with sticky mud—shame and disgrace having been made to “stick” to a person (ibid., 1:72).
b. **daraba ḍanhu sh-shay’a**, to keep sth away from sb:
   * a fa Ṽadirubu ḍankumu dh-dhikra Ṽafḥan an kuntum qawman musrifina, Shall We, then, omit reminding you simply because you happen to be a people given to excess? 43:5

   Ṽafḥan is here taken as a *muḥafūl lahū* (Tad., 6:209), though it can be interpreted in other ways, too (see Kash., 3:411).

   Shanf., 5/21: *wa udīmu mtāla l-jūfi ḍaḥṭa umī́ṭūhū‘wa adribu ḍanhu dh-dhikra Ṽafḥan fa ʾadh’halū, “I keep putting off the appeasing of hunger, until I kill it [hunger]; and I disregard it completely, and so forget about it.”*

c. **daraba bayna l-qawmi**, to create discord/cause a split among people:
   * fa Ṽuriba baynahum bi sūrin, And they [Hypocrites and believers] will be separated from each other by means of a wall: 57:13.

   The preposition bayna suggests the *taḏmīn* of faṣala. 

   Cf. **daraba d-dahru baynahum**, “(of time) to separate people from one another.” Aq., 1:679.

d. **daraba lahū mathalan**, to describe sb/sth in analogical terms:

   * wa idhā busḥṣira ahaduhum bi mā Ṽaraba li Ṽ-raḥmānī mathalan, And when anyone from among them is given the happy news of that [= news of the birth of a daughter] which he posits of the Compassionate One: 43:17.

   16:74 means that all those statements in which an analogy is drawn between God and some other being or object are false (cf. Kash., 2:337). And 43:17 (see ibid., 3:414) says that the idolator becomes sad at the news of the birth of a daughter whereas he posits similar things (mathal) of God—that is, attributes daughters to God.

 ii. to jeer at sb, make satirical remarks about sb:
   *unzur kayfa ʿarabū Ṽaka l-ʿamthāla, Look how they take jibes at you: 17:48; 25:9.

   Also: 36:78.

wa s-sāhiri wa l-majnūni; and ibid., 3:89 (on 25:9), 293–94 (on 36:78).

5. + PREP [Cālā] + PREP [bā']
darabati l-mar'atu Cālā jaybihā bi khimārihā, (of a woman) to cover her bosom with her veil: 24:31.

222. DRR

VIII. i d t a r r a
1. + OBJ
udturra r-rajulu, (of a man) to be compelled [to do sth]: 2:173; 5:3; 6:145; 16:115.
2. + OBJ + PREP [illā]
udturra ilayhi, to be compelled to do sth:
*iillā mā ḍṭuritum ilayhi, Except that which you are forced to [eat]: 6:119.

223. DCF

IV. a d c a f a
VB
adaCafa fulānum, to have/receive [sth] manifold:
*fa ulā'ika humul l-mudCifuna, It is they who are going to multiply it [= their reward in the hereafter]: 30:39.

DīCf means “double,” but it may also mean “multiple” in the sense of more than two. In laka dīCfuḥū, for example, dīCf may mean “twofold” or “threefold.” Aq., 1:685. MudCifun in 30:39 therefore means: those whose reward will increase manifold.

224. DLL

I. d a l l a
1. VB
i. to come to naught:
dalla saCyuḥū, (of one’s effort) to fail: 18:104.

Ham., 4:1775/1: Cādaw murū'atanā wa dūliila saCyuḥum/wa li kulli bayti murū'atin aCdā'ū, “People became enemies of