

DĀD

221. DRB

1. *ḍaraba*

1. + OBJ

i. *ḍaraba mathalan*:

(a) to cite an example/parable, strike a similitude: 2:26; 13:17 [*yaḍribu llāhu l-amthāla*]; 14:24, 25, 45; 16:75, 76, 112; 18:32, 45; 22:73 [pass]; 24:35; 29:43; 30:28; 36:13; 39:27 [n. to (b) below], 29; 59:21; 66:10, 11.

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

Ḍarb 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:

**mā ḍarabūhu laka illā jadalan*, They have raised this point before you just for the sake of argument: 43:58.

The object pronoun in *ḍarabūhu* in this verse stands for *mathal* (*Kash.*, 3:424: *Mā ḍarabūhu, ay mā ḍarabū hādḥā l-mathala*).

On 1 in general: Many of the verses in this category contain the preposition *lām* (e.g. 14:45: *wa yaḍribu llāhu l-amthāla li n-nāsi*), but the prepositional phrase is not essential to the idiom, and so has been discounted for purposes of categorization.

ii. *ḍaraba tariqan*, to make a path: 20:77.

Note the wordplay: *Ḍaraba tariqan* 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” (*ḍaraba*) the sea with his staff. *Tad.*, 4:208–9.

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

See *Kash.*, 3:453.

iv. *ḍaraba sh-shay’ayni/sh-shay’a wa sh-shay’a*, to make two things clash/collide with each other, strike one thing against/hurl one thing at another:

**kadhālika yaḍribu llāhu l-ḥaqqā wa l-bāṭila*, In this way God makes truth and falsehood clash/collide with each other: 13:17.

Following *Iṣlāḥī* (*Tad.*, 3:529).

2. + PREP [a. *Ḥalā*; b. *bā’*; c. *fi*]

a. *ḍaraba Ḥalā udhuniḥī*, 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. *ḍaraba Ḥalā l-maktūbi* [“to seal a letter”; *Asās*, 373; *Aq.*, 1:680; also, *Kash.*, 2:381]), and it may be said that, in the Qur’anic 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. *ḍaraba biḥī*:

i. *ḍaraba bi l-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 (BRJ) V.1.

c. *ḍaraba fīhi*:

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

**lā yastatī'ūna ḍarban fī l-arḍi*, [Those] who are unable to travel/move about in the land: 2:273.

Also: 3:156; 4:101; 5:106; 73:20.

ii. **idhā ḍarabtum fī sabīli llāhi*, 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 'Īsā 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 *tadīmīn* of *ja'ala*; it may also be construed as a *ḥāl*. See ^CUkb., 2:228.

See also 4.d below.

4. + OBJ + PREP [a. *ʿalā*; b. *ʿan*; c. *bayna*; d. *lām*]

a. *ḍaraba ʿalayhi sh-shay'a*, to impose/inflict sth on sb:

ḍaraba llāhu ʿalayhi dh-dhillatal-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: *l-tahafat'humu dh-dhillatu l-tihāfa l-khaymati bi man ḍuribat ʿalayhi*; *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. *ḍaraba ʿanhu sh-shayʿa*, to keep sth away from sb:

**a fa naḍribu ʿankumu dh-dhikra ṣafhan an kuntum qaʿman musrifina*, Shall We, then, omit reminding you simply because you happen to be a people given to excess? 43:5

Ṣafhan is here taken as a *maʿūl lahū* (*Tad.*, 6:209), though it can be interpreted in other ways, too (see *Kash.*, 3:411). *Shanf.*, 5/21: *wa uḍimu miṭāla l-jūʿi ḥattā umīṭuhū/wa adribu ʿanhu dh-dhikra ṣafhan fa adhʿhalū*, "I keep putting off the appeasing of hunger, until I kill it [hunger]; and I disregard it completely, and so forget about it."

c. *ḍaraba bayna l-qawmi*, to create discord/cause a split among people:

**fa ḍuriba 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 *taḍmīn* of *faṣala*. Cf. *ḍaraba d-dahru baynahum*, "(of time) to separate people from one another." *Aq.*, 1:679.

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

i. **fa lā taḍribū li llāhi l-amthāla*, So do not posit [such false] analogies of God: 16:74.

**wa idhā bushshira aḥaduhum bi mā ḍaraba li r-raḥmāni 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 ḍarabū laka l-amthāla*, Look how they take jibes at you: 17:48; 25:9.

Also: 36:78.

Following *Iṣlāhī* (*Tad.*, 3:754, 4:581; 6:442). Cf. *Kash.*, 2:363 (on 17:48): *Ḍarabū laka l-amthāla: maththalūka bi sh-shāʿiri*

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

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

222. DRR

VIII. i ḍ ṭ a r r a

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

223. D^CF

IV. a ḍ^C a f a

VB

- aḍa^Cafa fulānun*, to have/receive [sth] manifold:
**fa ulā'ika humu l-muḍ^Cifūna*, It is they who are going to multiply it [= their reward in the hereafter]: 30:39.

D^Cf means "double," but it may also mean "multiple" in the sense of more than two. In *laka ḍ^Cfuhū*, for example, *ḍ^Cf* may mean "twofold" or "threefold." *Aq.*, 1:685. *Muḍ^Cifūn* in 30:39 therefore means: those whose reward will increase manifold.

224. DLL

I. ḍ a l l a

1. VB

i. to come to naught:

ḍalla sa^Cyuhū, (of one's effort) to fail: 18:104.

Ham., 4:1775/1: *Cādaw murū'atanā wa dullila sa^Cyuhum/wa li kulli bayti murū'atin a^Cdā'ū*, "People became enemies of