

سَهْمًا *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 لِلْمَوْصَى لَهُ* † *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 وَحَرَكَهَا فِي مَشْيِهِ* † *He swung his arms, and moved them about, in his manner of walking*. (TA in art. جَدَف. [See جَدَف.]) And *ضَرَبَ فِي الْمَاءِ* [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 يَدَيْهِ 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, Mṣb, TA.) — Also † *He corrupted, vitiated, marred, or disordered, his affair, or case, or state*. (A, Mṣb, TA.) — *ضَرَبَ عَنْهُ* † *He turned away a person or thing from him [or it]*; as also † *ضَرَبَ*: (TA:) [or] *ضَرَبَ عَنْهُ* signifies, (S, Mṣb,) or signifies also, (TA,) and (Mṣb, TA) so does *ضَرَبَ عَنْهُ*, (Mṣb, K, TA,) [the latter app. for *ضَرَبَ نَفْسَهُ عَنْهُ*], † *He turned away from, avoided, shunned, or left, him, or it*: (S, Mṣb, K, TA:) namely, a person, (TA,) or a thing. (Mṣb.) *أَفْضَرَبَ 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-ān 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. صَفَح: see 1 in that art.) See also the saying *خُمُسَ ضَرَبَ أَخِيَّ فِي أَسَدِيهِ* — And *فُلَانٌ يَضْرِبُ أَخِيَّ بِأَسَدِيهِ* — *ضَرَبَ*, (TA,) inf. n. *ضَرَبَ*, (K,) inf. n. *ضَرَبَ* بِنَفْسِهِ الْأَرْضَ

[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 † *اضْرَبَ* (AZ, ISk, S, K, TA) as used in the phrase *اضْرَبَ الرَّجُلُ 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 بِذَنْبِهِ*, [the *الأَرْضُ* being understood,] † *He stayed, or abode, and remained fixed*. (K in art. ذَنْب. [See also other explanations of this last phrase in a later part of this paragraph.]) And *ضَرَبَ الْوَتِدَ بِمَحَلٍّ كَذَا* † *He remained, stayed, or abode, [lit., struck the tent-peg,] in such a place of alighting*. (A.) And *ضَرَبَتِ الْإِبِلُ* [الابل] *بِالْأَرْضِ* [the *الأَرْضُ* being understood after the verb], † *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 *ضَرَبَ* † *he was, or became, affected with shame, shyness, or bashfulness*. (A, TA.) — *ضَرَبَ لَهُ* † *He beats for it the whole land*, i. e. in journeying, means † *he seeks it through the whole land*: so says AZ in explanation of the phrase here following. (O, TA.) *يَضْرِبُ الْمَجْدَ* † *He seeks to gain, or obtain, glory*: (O, K:) or he applies himself with art and diligence to gain glory, (يَكْتَسِبُ,) and seeks it through the whole land. (AZ, TA. [See also 8.]) — *ضَرَبَ* † *He made [or moulded] bricks*. (MA.) And *ضَرَبَ الْخَاتَمَ* † *He made, fashioned, or moulded, the signet-ring*. (TA.) [Hence one says,] *أَضْرِبُهُ عَلَى طَبْعِ هَذَا* i. e. † *[Make thou it, fashion it, or mould it,] according to the model, make, fashion, or mould, of this*. (IAṣr, O and K in art. طَبَعَ.) And *هَذِهِ ضَرْبٌ* † *And this is his nature, with an adaptation, or a disposition, to which he was moulded, or created; or to which he was adapted, or disposed, by creation*. (Lh, TA.) And *ضَرَبَ فُلَانٌ عَلَى الْكَرَمِ* † *[Such a one was moulded, or created, with an adaptation or a disposition, to generosity; or was adapted, or disposed, by creation, or nature, to generosity]*. (A.) — *ضَرَبَ مَثَلًا* (S, A, O, &c.) † *He rehearsed, propounded, or declared, a parable, a similitude, an example, or a proverb*; said of God [and of a man]: (S, O, Mṣb, TA:) or he mentioned, or set forth, a parable, &c.: or he framed a parable: thus expl., the verb has but one objective complement: or the phrase signifies *he made [such a thing] an example, or the subject of a parable or*

similitude &c.; and so has two objective complements: in the saying in the Kur [xxxvi. 12] *وَأَضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ* † *[And propound thou to them a parable, the people of the town]* 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, the *أَصْحَابُ الْقَرْيَةِ* being a substitute for *مَثَلًا*; or *أَصْحَابُ 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 الدِّرْهَمَ* [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* [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 *يَضْرِبُ الْمَثَلَ 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, Mṣb.) — *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, Mṣb;) as when you say, *ضَرَبَ خُمُسَةً فِي سِتَّةٍ* † *He multiplied five by six*; and [*خُمُسَةً فِي سِتَّةٍ ثَلَاثِينَ*] † *[Five multiplied by six is thirty]*. (Mṣb.) — *ضَرَبَ* [is often intrans., and thus] signifies also † *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,) inf. n. *ضَرَبَ*, (TA,) † *The vein pulsed, or beat*, (A, TA,) and *throbbed*: (TA:) and *ضَرَبَ*, inf. n. *ضَرَبَ*, † *it (the vein) pained, and was, or became, in a state of strong commotion*. (TA.) And *ضَرَبَ الْجُرْحُ*, inf. n. *ضَرَبَ*, (S, A, Mṣb,) † *The wound [throbbed; or] pained violently*: (A, Mṣb:) 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*