

so in the A: in the O, *أَرْضٌ مَضْبُوتَةٌ* † land rained upon in common, or throughout its whole extent. (TA.) [See also 1, near the end of the paragraph.]

ضبع

1. ضَبَعَهُ, aor. ضَعَّ, (S, K,) inf. n. ضَبْعٌ, (TK,) He (a man, S) stretched forth towards him (another man, S) his upper arm (ضَبْعُهُ), for the purpose of striking. (S, K.) A poet says,

• وَلَا ضَلَحَ حَتَّى تَضْبَعُونَا وَتَضْبَعَا •

i. e. [And there shall be no peace] until ye stretch forth towards us your upper arms with the swords and we stretch forth our upper arms towards you: or, accord. to AA, until ye stretch forth [towards us] your upper arms for the making of peace and the joining of hands [and we do the same]. (S.) And one says, ضَبَعَ يَدُهُ إِلَيْهِ, meaning He stretched forth his arm towards him with the sword. (K.) And ضَبَعَ عَلَى فَلَانٍ, (S, K,) inf. n. as above, (TA,) He stretched forth his upper arms for the purpose of uttering an imprecation against such a one: (S, K, TA:) and hence, ضَبْعٌ is metaphorically used to signify † the act of supplicating or imprecating; because the person supplicating or imprecating raises his hands and stretches forth his upper arms: and ضَبَاعٌ, also, [app. an inf. n. of ضَابَعٌ], signifies the raising the hands, or arms, in supplication or imprecation. (TA.) And ضَبَعَتِ الْخَيْلُ, and ضَبَعَتِ الْإِبِلُ, (S, Mgh, K,) aor. ضَعَّتْ, (S, Mgh,) inf. n. ضَبْعٌ, (S, K,) and ضَبَعَانٌ and ضَبْعَانٌ, (K,) The horses, and the camels, stretched forth their arms (أَضْبَاعًا, S, Mgh, K, i. e. أَعْضَادَهَا, S, Mgh) in their going along; (S, Mgh, K;) as also ضَبَعَتْ, inf. n. تَضْبِيعٌ, (S, K:) in [a copy of] the A expl. as meaning مَدَّتْ أَعْنَاقَهَا [stretched forth their necks; but this is probably a mistranscription, for مَدَّتْ أَعْضَادَهَا]: (TA:) ضَبَعَتْ said of horses is like ضَبَعَتْ, (K, TA,) which is a dial. var.: (TA:) and ضَبَعَتْ said of a she-camel, inf. n. ضَبْعٌ, signifies the same as ضَبَعَتْ, as also ضَبَعَتْ, on the authority of IKt: (TA:) [or,] accord. to Aṣ, ضَبْعٌ signifies the lifting, (S,) or bending, (TA,) of the hoof, (S, TA,) by a horse, and the lifting of the foot, by a camel, (TA,) towards the arm: (S, TA:) or it signifies the running a pace above that which is termed تَقَرُّبٌ: (O, K:) or ضَبَعَ said of a camel signifies he hastened, or was quick, (K, TA,) in pace, or going: (TA:) or he went along shaking his arms. (K.) ضَبَعَهُ also signifies He (a camel) took him (another camel) by his arms, and threw him down. (L in art. عضد, and TA in the present art.) — ضَبَعُوا لِلصَّلَاحِ, (K, TA,) and لِلْمَصَاحَةِ; (TA;) or ضَبَعُوا إِلَى الصَّلَاحِ; and ضَبَعُوا, inf. n. ضَبْعٌ, (Et-Ṭoossee, TA;) They inclined to peace, (Et-Ṭoossee, K, TA,) and the joining of hands; they desired peace, &c. (TA.) — ضَبَعُوا لَنَا الطَّرِيقَ, (S, K,) or مِنَ الطَّرِيقِ, inf. n. ضَبْعٌ, (TA,) They gave us a share of the road: (S, K:) so says ISk: (S:) and in like manner one

says, ضَبَعُوا لَنَا طَرِيقًا. (TA.) And ضَبَعُوا الشَّيْءَ, (K, TA,) or مِنَ الشَّيْءِ, (TA,) They gave a share of the thing (K, TA) to every one. (TA.) — And ضَبَعَ, (K,) inf. n. ضَبْعٌ, (TA,) He (a man) acted wrongfully, unjustly, injuriously, or tyrannically: (K:) on the authority of Abou-Sa'eed. (TA.) — ضَبَعَتْ, aor. ضَعَّتْ, inf. n. ضَبْعٌ, (S, K,) and ضَبَعَةٌ; (S, K;) [this latter is said in the TA, on the authority of IAṣr, to have been used by an Arab of the desert in relation to a woman; and is, accord. to the S, app., a simple subst.]; and ضَبَعَتْ, (S, K,) and ضَبَعَتْ; (K;) She (a camel) desired (S, K) vehemently (S) the stallion. (S, K.)

2: see above, in two places. — ضَبَعَ فَلَانٌ He intervened between him and the object at which he desired to shoot or cast. (Ibn-'Abbād, O, K.) — And ضَبَعَ, inf. n. تَضْبِيعٌ, He was, or became, cowardly, or weak-hearted: (Lth, K:) thus say the vulgar; derived by them from الضَّبْعُ, because this beast becomes still when one comes in upon it, and then it goes forth. (Lth, TA.)

3. ضَابَعْنَاهُمُ بِالسُّيُوفِ We stretched forth our arms towards them with the swords, they stretching theirs forth towards us [therewith]: so in the "Nawādir" of AA. (TA.) — See also 1, in the former half. — [The inf. n.] مَضَابَعَةٌ also signifies The joining of hands; syn. مَصَافَحَةٌ. (TA.)

4: see 1, near the middle of the paragraph: — and also the last sentence of the same.

8. الإِضْطَبَاعُ, which the circuter round the House [of God, i. e. the Ka'beh], is commanded to perform, (S,) or in the case of the مُحْرِمِ, (K,) is The putting the [garment called] رَدَاءٌ under one's right armpit, and turning back the extremity thereof over his left [shoulder], exposing to view his right shoulder [and arm] and covering the left; (S, K, TA;) like the man that desires to labour at a thing and prepares himself for doing so; (TA;) thus termed because of exposing to view one of the two upper arms: (S, K:) or the putting one's garment (Mgh, Mgh) under his right arm, (Mgh,) or under his right armpit, (Mgh,) and throwing [a portion of] it upon his left shoulder: (Mgh, Mgh:) or the taking the إِزَارَ, or the بُرْدَ, and putting the middle of it under one's right armpit, and throwing the extremity thereof upon his left shoulder, over his breast and his back: (IAth, TA:) اتَّابُطٌ and اتَّوَشُّحٌ likewise signify the same: so says Az: (Mgh:) and so says Aṣ of the former: (S:) and it is also written الإِطْبَاعُ. (Thus in the TA in explanation of اتَّابُطٌ.) You say, اضْطَبَعَ بِثَوْبِهِ [He attired himself with his garment in the manner described above]. (Mgh, Mgh.) And اضْطَبَعَ الشَّيْءَ He put the thing under his upper arms. (TA. [But accord. to the Mgh, the verb is trans., correctly, only by means of ب.])

10. see 1, last sentence.

ضَبَعَ The عَضْدُ [i. e. upper arm of a human being, and arm of a quadruped], (S, Mgh, O,

Mgh, K,) altogether: (K:) or the middle thereof, (Lth, Mgh, O, K,) with its flesh: (O, K:) and the inner side thereof: (Mgh:) or (so in some copies of the K, but in others "and," the armpit: or the portion, of the upper part of the عَضْدُ, that is between the armpit and the half of the former: (K:) it is of man and of other than man: (TA:) pl. أَضْبَاعٌ. (S, Mgh, K.) One says, أَبَدْتُ ضَبْعِي, [expl. in art. بد,] speaking of a man praying. (O, TA.) And أَخَذْتُ بِضَبْعِي فَلَانَ فَلَمْ أَفَارِقْهُ, meaning I seized the middle of the upper arms of such a one [and did not relinquish him]. (Lth, O, TA.) And جَذَبَهُ بِضَبْعِي † He raised him, or set him up, and rendered his name famous: and in like manner, أَخَذَ بِضَبْعِي, and مَدَّ بِضَبْعِي. (TA.) — Also Any [hill such as is termed] أَكْثَمَةٌ that is black and somewhat oblong. (IAṣr, K.) — ذَهَبَ بِهِ ضَبْعًا لَبْعًا means بَاطِلًا [i. e., app., He took it away with a false pretence; or in play, or sport]; (Ibn-'Abbād, O, K, TA;) namely, a thing; (O, TA;) لَبْعًا being an imitative sequent. (TA.) — See also ضَبْعٌ. — And see what here next follows.

ضَبَعَ † فَلَانٌ (S, O, K) and كُنَّا فِي ضَبْعِ فَلَانٍ (K) We were in the protection, or quarter, (نَاحِيَةٌ, and كَنْفٌ,) of such a one. (S, O, K: but in the K, هُوَ is put in the place of كُنَّا.)

كُنَّا فِي ضَبْعِ فَلَانٍ: see what next precedes.

ضَبَعَ (S, Mgh, O, Mgh, K) and ضَبَعٌ (Mgh, K,) the former of the dial. of Kays and the latter of the dial. of Temeem, (Mgh,) [The female hyena; or the hyena, male and female;] a certain animal of prey, (سَبْعٌ, [but see what follows,]) (K,) well known, (S, O,) the worst, or most abominable, of سَبَاعٍ, (Mgh,) resembling the wolf, except that, when it runs, it is as though it were lame, wherefore it is called العَرَجَاءُ: it flees from him who holds in his hand a colocynth: [and they assert that] the dogs bark not at him who retains with him its teeth: if its skin is bound upon the belly of her that is pregnant, she casts not her young: if seed is measured in a measure covered with its skin, the seed-produce is secure from the banes thereof: and the application of its gall-bladder as a collyrium sharpens the sight: (K:) it is not reckoned among the hostile animals to which the appellation of سَبْعٌ is applied, wherefore the Sunneh allows that its flesh may be eaten, and requires that a compensation be made for it [by the sacrifice of a ram] if it be smitten [and killed] in the sacred territory by a person in the state of ihram: (TA voce سَبْعٌ:) the word is of the fem. gender, (S, Mgh, O, Mgh, K,) and is [said to be] applied peculiarly to the female; (Mgh:) the male being called ضَبْعَانٌ, (S, Mgh, O, Mgh, K,) of which the pl. is ضَبَاعِينَ; (S, O, Mgh, K;) but AHat disapproved this pl.; (O;) and the female is called [also] ضَبْعَانَةٌ, of which the pl. is ضَبْعَانَاتٌ; (S, O, K;) or ضَبْعَانَةٌ has not been heard applied