

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; (Mṣb;) [so that] one says, ضَرَبُوا أَعْنَاقَهُمْ [They smote their necks, or beheaded them], and أَمَرَ الرِّقَابَ بِتَضْرِبِ [He gave the order to smite the necks, or to strike off the heads]: (A:) فَضْرَبَ الرِّقَابَ in the Kṣur xlvi. 4 is originally فَضْرَبُوا الرِّقَابَ [meaning Then do ye smite the necks, i. e. strike off the heads]; (Bḍ;) the inf. n. being here put for its verb. (Jel.) [Respecting the phrase هُوَ الْهَضْرَبُكُ, 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 جِرْوَتَهُ and ضَرَبَ جِرْوَةَ نَفْسِهِ [expl. voce ضَرَبْتُ جِرْوَتِي عَنْهُ and ضَرَبَ جِرْوَةَ نَفْسِهِ لَا تُضْرَبُ — (Z, and TA in art. جَرَوُ.)] — ضَرَبَ عَلَيْهِ جِرْوَتَهُ + Camels shall not be ridden, save to three mosques: [namely, that of Mekkeh, that of El-Medeenah, and that of El-Aḡṣā at Jerusalem:] a trad. (TA. [See also 4 in art. عَمِلَ.] — 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 بِسَلْحِهِ الْأَرْضَ + He cast forth his excrement, or ordure, upon the ground.] And [hence] ضَرَبَ الْأَرْضَ and الضَّرْبُ الضَّرْبُ الخَلَاءُ. (TA.) [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. (Mṣb.) — 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. (Lḥ, TA.) And [hence] ضَرَبَ الْخَيْمَةَ + He pitched the tent, by knocking in its pegs with a mallet: (Kull p. 231:) or he set up the tent. (Mṣb.) — ضَرَبَ الدِّرْهَمَ, 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 الْمَكْتُوبِ + 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 الذَّلِيلَةَ in the Kṣur 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, Bḍ.) And [in like manner] one says, ضَرَبَتْ عَلَيْهِمُ ضَرِيْبَةً + An impost, of the tax called جَزِيَّةٌ, &c., was imposed upon them. (A, Mgh, Mṣb.) And ضَرَبَ عَلَى الْعَبْدِ الْإِتَاوَةَ + He imposed upon the slave the tax

according to a fixed time. (TA. [See ضَرِيْبَةٌ.] And ضَرَبَ عَلَيْهِمُ الْبَعْثَ + The being sent to the war was appointed them and imposed upon them as an obligation. (Mgh in art. بَعَثَ.) — ضَرَبَ السَّبِيْكَ عَلَى الطَّائِرِ + He cast the net over the bird: (Mgh:) and ضَرَبَ الْفَخَّ عَلَى الطَّائِرِ [The snare was cast over the bird]. (A, TA.) — ضَرَبَ اللَّيْلَ 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 Kṣur 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 التَّوْفَ عَلَى أُذُنِهِ [meaning + I poured sleep upon him by closing his ear]. (Mṣb.) — ضَرَبْتُ الْعُقْرَبَ, (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 الْبُرْدُ (IKṡ, TA) + The cold smote it so as to injure it; namely, herbage; and in like manner one says of the wind: (IKṡ, TA:) and ضَرَبَهُ الْبُرْدُ (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 الضَّرِيْبُ 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 بِبَيْلِيَّةٍ + He was smitten with a trial, or an affliction. (L, TA.) — طَرِيْقٌ مَكَّةَ مَا ضَرَبَهَا الْعَامَ قَطْرَةٌ + [The road to Mekkeh, not a drop of rain has fallen upon it this year]. (A, TA.) — ضَرَبَ الْفَحْلَ النَّاقَةَ, (S, A, Mṣb, K, TA,) aor. ضَرَبَ, (TA,) inf. n. ضَرَابٌ (S, A, Mṣb, K) and ضَرَبٌ also, accord. to Fr, but this latter, though agreeable with analogy, is disallowed by Sb and Akh, (TA,) + The stallion leaped the she-camel; (Mṣb, TA;) i. e. (TA,) compressed (A, K, TA) her. (TA.) ضَرَابُ الثَّمَنِ الْجَمَلِ is used elliptically for ضَرَابِ 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 ضَرَبَهُ (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 اللَّبْنَ 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 الشَّجَرَ بِعُرْوَتِهِ [The trees struck their roots into the earth]. (A and TA in art. عُرِقَ.) — [Hence, the saying,] ضَرَبَتْ فِيهِ فُلَانَةٌ بِعُرْقِي ذِي أَشْبِ i. e. اتِّبَاسٍ; (S and TA in the present art., and in like manner, in both, in art. اشب, with the addition of ذِي before اتِّبَاسٍ;) + [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, عُرِقَتْ فِيهِمْ عُرْقٌ سَوٌّ [i. e. عُرِقَتْ, or, accord. to more common usage, أُعْرِقَتْ, 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 رِبَابَةِ (q. v.), in the game called المَيْسِرَ,] عَلَى الْجَزْوَرِ [for the slaughtered camel]. (Mgh. [See حُرُوضَةٌ.] [And + He played with the gaming-arrows; practised sortilege with arrows, or with the arrows.] You say, ضَرَبْتُ مَعَ الْقَوْمِ بِسَهْمٍ + I practised sortilege with the people, or party, with an arrow; syn. سَاهَمْتَهُمْ. (Mṣb.) And ضَرَبْتُ مَعَ الْقَوْمِ بِالْقِدَاحِينَ + 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 الْجَزْوَرِ بِسَهْمٍ meaning + He obtained a share, or portion, of the slaughtered camel. (Mgh.) And hence the saying of El-Hareere, + وَضَرَبْتُ فِي مَرْعَايَا بِنَصِيْبٍ + [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,