

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. ʿ, (S, K,) inf. n. *ضَبِعَ*, (TK,) He (a man, S) stretched forth towards him (another man, S) his upper arm (*ضَبَعَهُ*), for the purpose of striking. (S, K.) A poet says,

• وَلَا صَلَاحَ 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, *ضَبِعَ يَدَهُ إِلَيْهِ*, meaning He stretched forth his arm towards him with the sword. (K.) And *ضَبِعَ عَلَيَّ*, (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, *ضَبِعَ* 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 † ضَابِعٌ], signifies the raising the hands, or arms, in supplication or imprecation. (TA.) And *ضَبَعَتِ الْخَيْلُ*, and *ضَبِعَ*, (S, Mṣb, K,) aor. ʿ, (S, Mṣb,) inf. n. *ضَبِعَ*, (S, K) and *ضَبِعَانٌ* and *ضَبِعَانٌ*, (K,) The horses, and the camels, stretched forth their arms (*أَضْبَاعُهُ*), S, Mṣb, K, i. e. *أَعْضَادُهُ*, S, Mṣb) in their going along; (S, Mṣb, K;) as also † ضَبِعَتْ, 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:) *ضَبِعَتْ* said of horses is like *ضَبِحَتْ*, (K, TA,) which is a dial. var.: (TA:) and *ضَبِعَتْ* said of a she-camel, inf. n. *ضَبِعَ*, signifies the same as † ضَبِعَتْ, as also † أَضْبَعَتْ, on the authority of IKṭṭ: (TA:) [or,] accord. to Aṣ, *ضَبِعَ* 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 *تَقْرِب*: (O, K:) or *ضَبِعَ* 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.) *ضَبِعَهُ* also signifies He (a camel) took him (another camel) by his arms, and threw him down. (L in art. *عَضِد*, and TA in the present art.) — *ضَبِعُوا لِلصَّلَاحِ*, (K, TA,) and *لِلْمَصَافِحَةِ*; (TA;) or *ضَبِعُوا إِلَى الصَّلَاحِ*; and *ضَبِعُوا*, inf. n. *ضَبِعَ*; (Et-Ṭoosē, TA;) They inclined to peace, (Et-Ṭoosē, K, TA,) and the joining of hands; they desired peace, &c. (TA.) — *ضَبِعُوا لَنَا الطَّرِيقَ*, (S, K,) or *مِنَ الطَّرِيقِ*, inf. n. *ضَبِعَ*, (TA,) They gave us a share of the road: (S, K:) so says ISk: (S:) and in like manner one

says, *ضَبِعُوا الشَّيْءَ*, (TA.) And *ضَبِعُوا لَنَا طَرِيقًا*, (K, TA,) or *مِنَ الشَّيْءِ*, (TA,) They gave a share of the thing (K, TA) to every one. (TA.) — And *ضَبِعَ*, (K,) inf. n. *ضَبِعَ*, (TA,) He (a man) acted wrongfully, unjustly, injuriously, or tyrannically: (K:) on the authority of Aboo-Sa'eed. (TA.) — *ضَبِعَتْ*, aor. ʿ, inf. n. *ضَبِعَ* (S, K) and *ضَبِعَةٌ*; (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 † *أَضْبَعَتْ*, (S, K,) and † *استضبعت*; (K;) She (a camel) desired (S, K) vehemently (S) the stallion. (S, K.)

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

3. *ضَابِعَاتُهُمُ 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.] *مُضَابِعَةٌ* also signifies The joining of hands; syn. *مُصَافِحَةٌ*. (TA.)

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

8. *الِإِضْطِيعُ*, which the circiter round the House [of God, i. e. the Kaṣbeh,] is commanded to perform, (S,) or in the case of the *مُحْرِمِ*, (K,) is *The putting the [garment called] رِدَاءٌ* 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, Mṣb) under his right arm, (Mgh,) or under his right armpit, (Mṣb,) and throwing [a portion of] it upon his left shoulder: (Mgh, Mṣb:) or *the taking the إزار, or the برد, 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:) *التَّابُطُ* and *التَّوَشُّحُ* likewise signify the same: so says Az: (Mṣb:) and so says Aṣ of the former: (S:) and it is also written *الإِضْطِيعُ*. (Thus in the TA in explanation of *التَّابُطُ*.) You say, *إِضْطِيعَ بِتَوْبِهِ* [He attired himself with his garment in the manner described above]. (Mgh, Mṣb.) And *اضطبع الشيء* 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.

ضَبِعَ The *عَضِدُ* [i. e. upper arm of a human being, and arm of a quadruped], (S, Mgh, O,

Mṣb, 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 *عَضِدُ*, 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, Mṣb, K.) One says, *أَبَدْتُ ضَبْعِي*, [expl. in art. *بَد*,] speaking of a man praying. (O, TA.) And *أَخَذْتُ بَضْعِي فَلَانَ فَلَمَّ أَفَارِقَهُ* and *مَدَدْتُ بَضْعِي*, meaning I seized the middle of the upper arms of such a one [and did not relinquish him]. (Lth, O, TA.) And *جَذَبَهُ بَضْعِي* † He raised him, or set him up, and rendered his name famous: and in like manner, *أَخَذَ بَضْعِي*, and *مَدَّ بَضْعِي*. (TA.) — Also Any [hill such as is termed] *أَكْبَةٌ* that is black and somewhat oblong. (IAṣr, K.) — *بَاطِلًا 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 *ضَبِعَ*. — And see what here next follows.

ضَبِعَ † *فَلَانٌ* (S, O, K) and *كُنَّا فِي ضَبْعِ فَلَانٍ* and *ضَبِعَ* † *فَلَانٌ* (K) We were in the protection, or quarter, (*كُنْفٌ*, and *نَاحِيَةٌ*), 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.

ضَبِعَ (S, Mgh, O, Mṣb, K) and † *ضَبِعَ*, (Mṣb, K,) the former of the dial. of Keys and the latter of the dial. of Temeem, (Mṣb,) [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 colocynt: [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 *iḥrām*: (TA voce *سَبْعٌ*): the word is of the fem. gender, (S, *Mgh, *O, *Mṣb, K, *) and is [said to be] applied peculiarly to the female; (Mṣb;) the male being called † *ضَبِعَانٌ*, (S, Mgh, O, Mṣb, K,) of which the pl. is *ضَبَاعِينٌ*; (S, O, Mṣb, K;) but AHát disapproved this pl.; (O;) and the female is called [also] † *ضَبِعَانَةٌ*, of which the pl. is *ضَبِعَانَاتٌ*; (S, O, K;) or *ضَبِعَانَةٌ* has not been heard applied