

copies of the §:) and some say, لَا تُضَارُونَ, from الضير; (Mgh, TA;) [i. e. ye will not be hurt;] meaning ye will not hurt one another: (M in art. ضمير:) and some, لَا تُضَامُونَ, from الضيم. (Mgh, TA.) — See also 4; and the phrase تَزَوَّجَ عَلَى مَضَارَةٍ, voce مضارة.

4. اضربه and اضربه: see 1, first sentence. — اضربه He compelled him against his will to do the thing. (Sgh, K.) [See also 8.] = اضربه, intrans., † It (anything) approached so near as to harm, injure, or hurt; (TA;) or so near as to straighten, or incommode. (L.) You say, اضربه, meaning † It approached very near to him, so as to annoy him: (TA, from a trad.:) or † he drew very near to him: (S, A:) or † he clave, or stuck, to him. (A.) And اضربه بالطريق † He approached the road, but was not upon it. (TA.) And اضربه الطريق † The sons of such a one are on the travelled track. (A.) And اضربه الحائط † The torrent drew near to the wall: and اضربه إلى الأرض the clouds to the earth. (K.) — اضربه † He importuned him; plied him; plied him hard; pressed him; pressed him hard; was urgent with him; persecuted him, or harassed him. (A.) — اضربه على فأس اللجام † The horse champed the فأس [q. v.] of the bit; (A'Obeyd, S, A;) and اضربه. (S.) — اضربه فلان † Such a one bore patiently hard journeying. (TA.) = Also, (Msb,) inf. n. اضربه, (S,) He took to himself a wife while having another wife: (As, S, Msb, TA:) [and so, app., اضربه: (see اضربه:)] or he gave [a woman] in marriage to a man having at the time another wife. (TA.) = اضربه يغدو (S, K, TA) signifies He hastened (S, K, TA) somewhat in running, accord. to A'Obeyd; (S, TA;) but Et-Ṭoosee says that this is a mistake, and that it is correctly اصربه. (TA.)

5. تضربه He was [harmed, injured, or hurt; or] afflicted, grieved, or sick: and he experienced straitness, pressure, or inconvenience. (KL.)

6. لا تضارون [originally لا تضارون]: see 3.

8. اضطره إلى كذا It, (a thing, or an affair, TA,) or he, [a man, or God,] necessitated, constrained, compelled, forced, or drove, him to have recourse to, or to do, such a thing; or impelled, or drove, him, against his will, to it, or to do it; (Msb, K;) so that he had no means of avoiding it; as also اضطره إليه: (Msb:) it made him to want, or be in need of, such a thing: (K, TA:) from اضطر signifying “narrowness,” or “straitness.” (TA.) [See also 4. Hence the phrase, اضطره إلى كذا, expl. in art. اصل. See also the Kūr ii. 120, and xxxi. 23.] — اضطره إلى كذا He was, or became, necessitated, constrained, compelled, forced, or driven, to have recourse to, or to do, such a thing; or was impelled, or driven, against his will, to it, or to do it: (S, K:) he wanted, or was or became in need of, such a thing. (K.)

اضطر: see the next paragraph, in two places.

اضطر Harm, injury, hurt, mischief, or damage;

contr. of نفع; as also اضطر, (A, K,) or this is an inf. n., (S, Msb, K,) and the former is a simple subst.; (ADk, Msb, K;) and اضطر [which is now the most common]: (S, Mgh, Msb, TA:) or an evil state or condition; (ADk, T, S, L, Msb, K;) as also اضطر and اضطر and اضطر; (K;) for the right reading in the K is اضطر سؤى والاضطر وسوء الحال, as in the L, &c.; not اضطر وسوء الحال, TA; [but in some of the copies of the K, and in the TA, this signification is assigned to اضطر instead of اضطر; and in the latter, its pl. is said to be اضطر;] and poverty; and bodily affliction: but the contr. of نفع is termed اضطر, with fet-h: (ADk, T, Msb, TA:*) [see also اضطر and اضطر and اضطر and اضطر, all of which have similar meanings:] and disease; (A, Msb;) thus in the Kūr xxi. 83: (Msb:) or leanness: (S, A, TA:) the state, or condition, of him who is termed اضطر [q. v.]. (TA.) = See also the next paragraph, in two places.

اضطر The taking a wife in addition to another wife; (S;) a subst. from اضطر. (K.) You say, اضطر نكحت المرأة على اضطر The woman was taken to wife in addition to a former wife. (S.) And, accord. to Aboo-'Abd-Allah Et-Ṭuwāl, اضطر تزوجت اضطر and اضطر [I took the woman to wife in addition to another wife]. (S.) And اضطر تزوج اضطر and اضطر i. e. اضطر مضارة, meaning He married so as to have two or three wives together. (K.) And Kr mentions the phrase, اضطر تزوجت المرأة على اضطر [I took to wife the woman in addition to others who were her fellow-wives]: and if it be so, اضطر is an inf. n. [used in this instance as an epithet, and therefore applicable to a pl. number as well as to a single person], formed by the rejection of the augmentative letter [in its verb, i. e. اضطر], or it is a pl. that has no sing. (TA.) = One says also اضطر رجل اضطر (K, TA) i. e. A man [who is] a strong one of strong ones; like as one says اضطر اصلال and اضطر اصلال (TA:) or very cunning (داهية) in his judgment, or opinion. (K, TA.)

اضطر [Necessity, or need;] a subst. from 8: (K, TA:) hardness, distressfulness, or afflictiveness, of state or condition: and annoyance, molestation, harm, or hurt. (Sgh, K.) See also اضطر, and اضطر, and اضطر, and اضطر. = A woman's husband's wife; her fellow-wife: (S, Msb, K:) an appellation disliked by the Muslim; جاراة being used in preference to it; accord. to a trad.: (TA:) pl. اضطر (Msb, K) and اضطر; (Msb;) the former extr. [with respect to rule]; (TA;) the latter regular. (Msb.) [See also اضطر.] — Hence, sing. of اضطر signifying † Discordant things or affairs; likened to fellow-wives, who will not agree. (TA.) — And [hence also, app.] اضطران is a term applied to † The two stones of a mill. (S, M.) = The flesh of the ضرع [or udder]:

(S:) or the udder (ضرع) altogether, (K, TA,) except the أطباء [or teats], when containing milk, but not otherwise: (TA:) or the base of the ضرع, which is never, or scarcely ever, without milk in it: (TA:) or the base of the ثدى [or breast]: and i. q. خلف [q. v.]. (K.) One says اضطر, meaning A full ضرة: (S in this art.:) or a ضرة having much milk. (S in art. شكر.) — اضطر الإبهام The portion of flesh that is beneath the thumb, which is what corresponds to the ألية in the hand: (S:) or الضرة signifies the portion of the palm of the hand extending from beneath the little finger to the wrist: (Zj, in his “Khalq el-Insán:”) or the inner side of the hand, (K, TA,) over against the little finger, corresponding to the ألية in the hand: (TA:) or the portion of flesh beneath the thumb: (K:) or the root thereof [i. e. of the thumb]: (TA:) and that part of the flesh of the sole of the foot upon which one treads, next the great toe. (K.) [See ألية.] — The pl. of ضرة (in all the senses expl. above, TA) is اضطر (K, TA,) which [as said above] is extr. (TA.) — And الضرطان signifies The buttocks, on each side of the bone thereof: (K:) or the two flabby portions of flesh, on each side. (M, TA.) = Also Much property, (S,) or many cattle, (S, TA,) exclusive of money: (TA:) or property, or cattle, (مال) upon which one relies [for his maintenance], but belonging to another, or others, (K, TA,) of his relations: (TA:) and a detached number of cattle, of camels, and of sheep or goats. (K, TA.)

ضرة: see ضرة.

ضرة: see ضرة, in two places. — Also Defect, deficiency, detriment, or loss, (Msb, K,) and so ضرة and ضرة, (TA,) that happens to a thing, (K,) or to articles of property. (Msb.) You say, اضطر دخل عليه ضرة في ماله [Defect, deficiency, detriment, or loss, came upon him in his property, or cattle]. (TA.) And اضطر هو في ضرة خير [He is in a state of defective, or little, prosperity]. (TA.) See also ضرة. — Also Narrowness, or straitness. (A'Obeyd, S, K.) You say اضطر مكان ضرة A narrow place. (A'Obeyd, S.) And اضطر لا تضرة and اضطر لا تضرة [app. No straitness shall befall thee: or no evil: or no adversity: or no want]. (S.) — And Narrow. (K.) You say اضطر مكان ضرة A narrow place. (TA.) And اضطر ماء ضرة Water in a narrow place. (IAqr.) — And The brink, or edge, of a cave, or cavern. (AA, O, K.) One says, اضطر على هذا الضرة [Walk not thou on this brink, or edge, of a cave]. (AA, O.)

اضطر i. q. مضارة [i. e. Injurious conduct, either in the first instance or in return or requital: &c.: see 3]: (S, A, K:) a subst. in this sense: (TA:) but it is mostly used in the sense here next following. (S, TA.) — † Jealousy. (S, A, K.) One says, اضطر ضرة عليها † How great is his jealousy on her account! (S, A.) And اضطر إنه لذو اضطر † Verily he is jealous on account of his wife. (TA.) — Also Spirit (نفس), and