

Hudhalees, constrained to seek refuge: (see also مَضَافٌ:)) it occurs in the saying of the Hudhalee,

• أَنْتَ تُجِيبُ دَعْوَةَ الْمُضَوِّفِ •

[Thou answerest the prayer, or call, of him who is beset &c.]; and is formed after the manner of بَعِيعٌ for بَعِيعٌ. (M, TA.)

مُضِيفٌ a dial. var. of مَصِيفٌ [q. v.]. (TA.) [ISd says that] مُضِيفٌ occurring in a verse of Abou-Dhu-eyb [as some relate it], cited voce كُرْبَةٌ, [where the reading of مَصِيفٌ is given,] is for ضَائِفًا, meaning *Turning aside; crooked*. (M.)

مُضِيفٌ *Fleeing; or turning away and fleeing*. (Ibn-'Abbād, O. [See also its verb.])

مُضَافَةٌ *Hardship, or difficulty, or distress*. (TA.) — See also the next paragraph.

مُضِيفَةٌ, an anomalous word, by rule مَضِيفَةٌ, (Kh, Sb, TA in art. ضَوْفٌ,) *Anxiety; and want, or a want*; (O and K in that art.;) and مَضِيفَةٌ and مَضِيفَةٌ signify the same; (O in that art. and in art. ضَيْفٌ;) or these two signify *anxiety, and grief*: (K in this art.;) or مَضِيفَةٌ signifies *an affair, or event, that is feared, or of which one is cautious*; (S and M in this art.;) thus accord. to Aq; and مَضِيفَةٌ and مَضَافَةٌ signify the same. (S, L, TA.)

مَضِيفَةٌ and مَضِيفَةٌ: see both in the next preceding paragraph; the former in two places.

مَضِيفَةٌ, of the measure مَفْعَلَةٌ, *A place of ضَيْفَةٍ* [i. e. *entertainment of a guest or guests*: pl. مَضَائِفُ]. (TA.)

مَضِيفٌ: see ضَيْفٌ.

مَضِيفٌ *The master of an abode in which guests are entertained; as also مَضَائِفِي*. (TA.)

مَضِيفٌ [One who often entertains guests]. (Har p. 579.)

مَضَائِفٌ [pl. of مَضِيفَةٌ: — and also of a sing. not mentioned]: see ضَيْفٌ.

مَضَائِفِي [from مَضَائِفُ pl. of مَضِيفَةٌ]: see مَضِيفٌ.

مَضَائِفَةٌ *Correlative nouns; i. e. nouns significant of the existence of persons, or things, whereof the existence of one necessarily indicates the existence of another; as أَبٌ and ابْنٌ [father and son].* (Er-Rāghib, TA.)

مُضَافٌ: see مَضَافٌ.

مُسْتَضِيفٌ [act. part. n. of 10, q. v.:] *Asking, or calling, for aid, or succour*. (Ibn-'Abbād, O, K.)

ضيق

1. ضَاقَ, aor. يَضِيقُ, inf. n. ضَيْقٌ (S, O, Mṣb, K) and ضَيْقٌ (S, O, K,) or this latter is a simple subst., (Mṣb,) *It was, or became, narrow, or strait; contr. of اتَّسَعَ*; (Mṣb, K;) as also تَضَيَّقَ, [or rather this signifies *it was, or became, rendered narrow, or strait, being quasi-*

pass. of 2,] and تَضَاقَى (K:) it is said of a thing, (S, O, Mṣb,) and of a place. (Mṣb.) [See also ضَيْقٌ below.] ضَاقَتْ عَلَيْهِمُ الْأَرْضُ, in the Kur ix. 119, means *The earth became strait to them*. (Bd, Jel.) And one says, ضَاقَتْ بِهِ الْأَرْضُ, [meaning, in like manner, *The earth, or land, became narrow, or strait, with him*]: 'Amr Ibn-El-Ahtam says,

• لَعَمْرُكَ مَا ضَاقَتْ بِلَادُ بَاهِلِيَا •

• وَلَكِنْ أَخْلَقَ الرِّجَالُ تَضَيَّقَ •

[By thy life, or by thy religion, countries have not become narrow with their inhabitants, but the dispositions of the men become narrow]. (O, TA.)

ضَاقَ often signifies, and so does بِهِ تَضَاقَى, *It was, or became, choked, surcharged, or over-filled, with it*; for instance, a water-course with water, and a place with people.] And تَضَاقَى means ضَاقَ عَلَيْهِ [The affair was, or became, strait to him]. (O, TA. [See an ex. in art. رَحِمَ, conj. 6.]) One says also, ضَاقَ عَلَيْهِ مَعَاثُهُ: see 4. [And ضَاقَ الْوَقْتُ + The time became strait, or contracted.] And ضَاقَ صَدْرُهُ + His bosom, or mind, became strait, or contracted: (Mṣb:) and ضَاقَ عَنْهُ صَدْرُكَ + [Thy mind became so contracted as to be incapable of it: or thy mind shrank from it]. (K.) [And تَضَاقَى الْعَقْلُ عَنْ تَقْدِيرِهِ + The intellect is incapable of determining its limit, or limits, or the like.]

And ضَاقَ عَنِ الْجَوَابِ and ضَاقَ عَنِ الْجَوَابِ + [He was straitened, or embarrassed, so as to be unable to reply, or to answer; he was incapable of replying, or answering]: both signify the same. (TA in art. زَنَد.) And ضَاقَ بِالْأَمْرِ ذُرْعًا (S, O, Mṣb,) meaning + The thing, or affair, was difficult, or distressing, to him, (Mṣb,) originally بِهِ ذُرْعُهُ ضَاقَ (S, O, Mṣb,) i. e. *his ability [was straitened by it, or was inadequate to it]; and his power*: (Mṣb:) or *his art, or artifice, or cunning; or his way, course, mode, or manner, of acting* (مَنْهَبُهُ) [was straitened, or rendered difficult, or distressing, by it]. (O. [See more voce ذُرْعَ and see a similar phrase in the Kur xi. 79 and xxix. 32.]) And hence, app., the saying ضَاقَ

الْجَالُ عَنِ الدُّيُونِ + The property was inadequate to the debts. (Mṣb.) And you say, ضَاقَ عَنْكَ الشَّيْءُ [meaning لَمْ يَسَعَكَ + The thing was not allowable to thee]: one says, وَيَضِيقُ, عَنْكَ (S, O, TA, [in the O, erroneously, لَا, i. e. وَأَنْ يَضِيقَ عَنْكَ + [A thing will not be allowable to me conjointly with its being disallowable to thee, وَأَنْ يَضِيقَ meaning مَعَ ضَيْقِهِ]: but when a thing is allowable to me, it is allowable to thee]. (S in art. وَسَع.) And ضَاقَ (aor. يَضِيقُ, K, inf. n. ضَيْقٌ, TA.) + He was or became, niggardly, or avaricious. (S, O, Mṣb, K, TA.)

2. ضَيْقَةٌ (Mṣb, K,) inf. n. تَضْيِيقٌ (Mṣb, TA,) *He made it strait, or narrow*; (Mṣb, K;) namely, a place [&c.]; (Mṣb;) as also ضَاقَهُ, [

(K,) inf. n. إِضَاقَةٌ. (TA.) You say, ضَيِّقْتُ عَلَيْهِ الْمَكَانَ (S,) or الشَّيْءَ, i. e. *I straitened, or made narrow, to him [the place, or the thing; or I scantied it, or made it scanty]; contr. of وَسَّعْتُهُ عَلَيْهِ*. (O.) And ضَيِّقْتُ عَلَيْهِ [alone, used elliptically, *I straitened him, properly speaking; and also, + his circumstances &c.*]. (Mṣb.) And ضَيِّقُ + [Such a one was straitened]. (TA.)

تَضَيَّقُوا عَلَيْهِمْ, in the Kur [lxv. 6, + In order that ye may straiten them], implies relation to expenses and to the bosom. (TA.) [See 3. التَضْيِيقُ بَيْنَ شَيْئَيْنِ, occurring in the S and K in art. حَوَّسَ, means *The making a coarctation between two things*.]

3. ضَايَقَهُ *He straitened him*: (MA:) [see also 2: or, properly, *he straitened him, being in like manner straitened by him*: see 1 in art. زَحِمَ: and] + he treated him, or behaved towards him, with hardness, or harshness; (O, K, TA;) فِي كَذَا [in, or in respect of, such a thing]. (TA.)

4. إِضَاقَ + His means of living became strait (ضَاقَ عَلَيْهِ مَعَاثُهُ); (TA;) his property went away; (S, O, Mṣb, K;) and he became poor. (TA.) — See also 2.

5: see 1, first sentence.

6: see 1, in three places. تَضَاقَا They straitened one another; pushed, or pressed, one against another; or crowded one another; in a place of assembly; syn. زَحِمَ بَعْضُهُم بَعْضًا: (Mṣb in art. زَحِمَ:) or they became straitened in a place, or + in disposition. (S, O.)

10. اسْتَضَاقَتْ بِدُرْجَةٍ [She endeavoured to constrict her vagina by means of a pessary], (O, K, TA,) or بِالْأَدْوِيَةِ [by means of medicaments]; (A, TA;) said of a woman. (A, O, K.)

ضَيْقٌ an inf. n. of 1, (S, O, Mṣb, K,) as also ضَيْقٌ (S, O, K,) or the latter is a simple subst.: (Mṣb:) [both, used as simple substs., signify *Narrowness, or straitness*:] accord. to Fr, [both seem to signify thus; but the latter, properly; and the former, tropically; for he says that] الضَّيْقُ is in that which does not [really] become wide, like the mind (الْصَّدْرُ): (O:) or it is ضَاقَ عَنْهُ صَدْرُكَ [that of which the mind by its being contracted is incapable, or from which the mind shrinks; an explanation not given in the K as on the authority of Fr, and deviating from his words as given in the O; whence it appears that, for مَا, we should perhaps read فِيمَا]: (K:) but الضَّيْقُ is in that which may be [really] wide, like the house and the garment: (O, K:) and the former [is also used as an epithet, being a contraction of ضَيْقٌ in this case, and as such] has a dual and a plural and a feminine; but the latter has not: (O:) or both are alike [in signification]: (K:) and ضَيْقَةٌ is syn. with ضَيْقٌ. (S.) — Also, and ضَيْقٌ, accord. to AA, (O, [the latter there expressly said to be بِالتَّضْيِيقِ]) or the former and ضَيْقٌ (K, [said in the TA to