

ضيع - ضيع

most of the contents thereof has been drunk and there remains but little, mixed, (IAth, * O, K, TA,) and turbid; (IAth, TA;) this being likened to milk mixed with water: (TA:) or coming to water the last of the people. (AHeyth, TA.)

ضير

1. ضَارَهُ, aor. يَضِيرُ, inf. n. ضَيْرٌ; (S, M, A, Mṣb, K;) as also ضَارَهُ, aor. يَضُورُ, inf. n. ضُورٌ; (S, M, K;) It (a thing, M, K) harmed, injured, hurt, mischiefed, or damaged, him; i. q. ضَرَّهُ, (S, M, K,) or أَضْرَبَهُ. (Mṣb.) You say, هَذَا مِمَّا لَا يَضِيرُكَ [This is of the things that will not harm thee]: and نَوَّعْتَهُ لَمْ يَضُرْكَ [Hadst thou done it, it had not harmed thee]: and لَا ضَيْرَ عَلَيْكَ [No harm shall befall thee]. (A.) And مَا يَضِيرُكَ مَا يَضِيرُكَ i. q. مَا يَضُرُّكَ q. v. (A in art. ضر.) And Ks says that he had heard (from one of the people of El-'Ályeh, TA) the phrase لَا يَنْفَعُنِي ذَلِكَ وَلَا يَضُورُنِي [That will not benefit me, nor will it harm me]. (S, TA.) See also a reading of a phrase in a trad. cited in art. ضر. conj. 3.

ضير

1. ضَارَ, (S, K,) aor. يَضِيرُ, inf. n. ضَيْرٌ, (TA,) He deviated from the right course; or acted unjustly, wrongfully, injuriously, or tyrannically; (S, K;) ضَارَ فِي الْحُكْمِ in the judgment: (S:) like ضَارَ. (TA in art. ضار.) — ضَارَهُ حَقُّهُ, aor. and inf. n. as above, He deprived him, or defrauded him, of a part, or the whole, of his right, or due: (S, M, K:) like ضَارَهُ, aor. يَضُورُهُ: (K:) he refused it to him, or withheld it from him: (AZ, M, TA:) and sometimes one says ضَارَهُ, aor. يَضَارُهُ, inf. n. ضَارٌ. (S, TA.)

قِسْمَةٌ ضَيْرِي An unjust, (S, M,) or a defective, (K) in art. ضار, division: (S, M, K:) as also ضُورِي: (M:) ضَيْرِي in the Kur liii. 22 is read by all without hemz: (TA:) it is of the measure فَعْلَى, like ضُورِي and ضَيْرِي; but the ض is with kesr in order that the ي may remain unchanged; for there is not in the language an epithet of the measure فَعْلَى; this being a measure of substantives, like الدَّفْلَى and الشَّعْرَى: (S:) or, accord. to Aboo-'Alee, it is not an epithet, but an inf. n., like دِكْرِي, as though the meaning were قِسْمَةٌ ذَاتُ جَوْرِ: (Har p. 524:) Fr says that some of the Arabs say ضَارِي, and ضُورِي: and AHát mentions AZ's having heard the Arabs say ضَيْرِي, with hemz. (S.)

ضيع

1. ضَاعَ, aor. يَضِيعُ, inf. n. ضَيَاعٌ and ضَيْعَةٌ (S, Mgh, O, Mṣb, K) and ضَيْعٌ and ضَيْعٌ (K,) It (a thing, S, Mgh, O, Mṣb) perished, came to nought, passed away, or became lost. (S, O, Mṣb, K.) It is said in a trad. of Sa'ad, إِتَى أَحَافَ عَلَى

الْأَعْنَابِ الضَيْعَةَ i. e. [Verily I fear, for the grapes,] their [lit. the] perishing, or becoming lost. (TA.) — And ضَاعَ, (K, TA,) inf. n. ضَيَاعٌ and ضَيْعَةٌ, (TA,) It (a thing) was left; left, or let, alone; or neglected. (K, TA.) Hence, ضَاعَتِ الإِبِلُ, and ضَاعَ الْعِيَالُ, The camels, and the family, or household, were left untended, and unminded; and were left alone, or neglected. (TA.) — ضَاعَ, aor. يَضِيعُ, said of perfume, or sweet odour, i. q. ضَاعَ having for its aor. يَضُوعٌ. (Har p. 670.) [See 5 in art. ضوع: and see also 5 in the present art.]

2. تَضَيَّعَ, (O, Mṣb, K,) inf. n. تَضْيِيعٌ; (S;) and إِضَاعَةٌ, (O, Mṣb, K,) inf. n. إِضَاعَةٌ; (S;) both signify the same; (S, O, Mṣb, K;) He made, or caused, the thing to perish, or become lost; he destroyed it, wasted it, or lost it. (Mṣb, K, TA.) Hence, ضَبَعُوا فَلَانًا is used by the vulgar as meaning They beheaded such a one with the sword. (TA.) It is said in a prov., فِي الصَّيْفِ ضَبَعَتِ اللَّيْنُ [In the spring, or in the summer, thou lovest the milk], in which the ت is with kesr when the words are addressed to a male, or to a female, or to a pl. number, because originally addressed to a woman, the wife of a wealthy man, whom she disliked because of his being aged, wherefore he divorced her, and a poor man married her, and she sent to her first husband requesting a gift, and he answered her thus; (S, O, K;*) فِي الصَّيْفِ being in the accus. case as an adv. n.: so says Ya'qoob: (S, O:) or El-Aswad Ibn-Hurmuz divorced his wife El-'Anood Esh-Shenneeyeh, (O, K,) of the Benoo-Shenn, (TA,) preferring to her a beautiful and wealthy woman of his people; (O, K;*) then there occurred between them what led to their separation, and he sought to obtain [again] El-'Anood, and sent a message to her; but in replying to him she said,

أَنْشَأَتْ تَطْلُبُ وَصَلْنَا
فِي الصَّيْفِ ضَبَعَتِ اللَّيْنُ

[Thou hast begun to seek our union: in the spring, or in the summer, thou lovest the milk]: (O, K;) the ت in this case being with fet-h. (K.) [See more in Freytag's Arab. Prov. ii. 197-8, or in Har p. 577; in both of which, however, and in the O, ضَبَعَتِ is with kesr in the latter case, as in the former.] [One says also, ضَبَعَ عَهْدَهُ, meaning He broke his compact, contract, or covenant]. The phrase, in a trad., نَبَى عَنْ إِضَاعَةِ الْمَالِ means He forbade the expending of wealth otherwise than in obedience to God, and the squandering thereof, and extravagance. (TA.) — See also the next paragraph.

4. إِضَاعَ الشَّيْءَ: see 2, first sentence, and last but one. — Also, [and app. ضَبَعَهُ likewise, accord. to the K,] He left the thing; left it, or let it, alone; or neglected it. (K, TA.) You say, إِضَاعَ عِيَالَهُ He neglected his family, or household; omitted taking good care of them, or being

mindful of them. (TA.) وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيْمَانَكُمْ, in the Kur [ii. 138], means And God will not neglect [or make to be lost] your prayer. (TA.) وَأَضَاعُوا الصَّلَاةَ, in the same, [xix. 60,] means Who neglected, or omitted, prayer, (Bd, TA,) altogether: (TA:) or deferred it: (Bd:) or who performed it in other than its right time: but the first explanation is more suitable, for the unbelievers are meant thereby. (TA.) — إِضَاعَ [is also intrans., and] may signify He found his affair to be coming to nought. (Ham p. 33.) — And His estates (ضَيَاعَةٌ) became wide-spread, (S, O, K,) and many, or numerous. (S, O, Mṣb, K.)

5. تَضَيَّعَ, said of the wind, It blew: because it [often] destroys that upon which it blows: so says Er-Rághib. (TA. [But it may be from what here follows.]) — Said of musk, It diffused its odour, or fragrance: (S, O, K;) a dial. var. of تَضُوعٌ: (S:) or an instance of substitution [of ي for و]. (O.) [See also 1, last explanation.]

ضَيَاعٌ مَاتَ ضَيْعًا and ضَيْعًا: see ضَيَاعٌ.

ضَيَاعٌ an inf. n. of 1. (S, &c.) — See ضَيْعَةٌ below, last sentence but one. — Also A single case, or occasion, of perishing, coming to nought, passing away, or becoming lost; or of being left, left or let alone, or neglected. (TA.) — تَرَكْتُهُ ضَيْعَةً means I left him unsought-after, or unminded, or unmissed. (TA.) [See also a similar phrase voce ضَيَاعٌ.] — Also i. q. عَقَارٌ [meaning An estate consisting of land, or of land and a house, or of a house or land yielding a revenue, or of a house and palm-trees, or the like]; (S, O, Mṣb, K;) and [particularly] land yielding a revenue; (K;) or with the people of the towns and villages and cultivated lands it signifies the property, of a man, consisting of palm-trees and grape-vines and land: but the Arabs [of the desert] know not the word in this sense: (AZ, TA:) IF says, I do not reckon the application of this word as a name for the عَقَارُ to be of the original language, but think it to be an innovation in speech; and I have heard it said that this is termed a ضَيْعَةٌ because, when frequent attention to it is neglected, it perishes; and if it be so, this is an evidence of what we have said, that it is of the innovated speech: (O, TA:) the dim. is ضَيْعَةٌ, for which one should not say ضُويِعَةٌ: (S, O, K:) the pl. is ضَيَاعٌ and ضَيْعٌ, (S, O, Mṣb, K,) as though the latter were a contraction of the former, (Mṣb,) and ضَيْعَاتٌ: (K:) accord. to Lth, the first of these pls. signifies places of alighting or abode or settlement; which are thus called because, when the paying frequent attention to them, or taking good care of them, and the keeping them, or putting them, in a good state, or state of repair, is neglected, they come to nought: and ضَيْعَاتٌ occurs in a trad. as meaning the means of subsistence. (TA.) And, (T, O, Mṣb, K,) as used by the Arabs [of the desert], who know not the word in any other sense than this, (T, O,) A craft, or handicraft, by which one gains his subsistence; a mode, or manner, of gain; or any