

habitual work or occupation of a man; (T, O, Mṣb, K;) as the *sewing of skins or boots and the like*; and the *twisting of ropes*; and the *weaving, or plaiting, of palm-leaves*; and the *culture of palm-trees* (عَمَلُ النَّخْلِ); and the *pasturing of camels*; and the *like thereof*; (T, O;) including the *soving, or tilling, of land*: (TA:) or the *ضَيْعَة* of the Arabs was the *management, or tending, of camels and of sheep and goats*: and the term includes a man's *craft, or handicraft, or means of gain*: (Sh, O:) and his *traffic*: (Sh, O, K:) one says to a man, *قُمْ إِلَى ضَيْعَتِكَ* [Arise to thy craft, &c.]: (Sh, O:) and *كُلُّ رَجُلٍ كَلَّ رَجُلٍ وَضَيْعَتُهُ*, [Every man should occupy himself with his proper craft, &c.] (Mṣb.) *أَفَنَسَى اللَّهُ* ضَيْعَتَهُ, occurring in a trad., means *God made or may God make, his means of subsistence to be abundant*. (TA.) And one says, *فَسَتْ ضَيْعَتُهُ*, [or, more commonly, *فَسَتْ عَلَيْهِ ضَيْعَتُهُ*, as in the TA in art. *فشو*, &c.,] which is said to mean *His property was, or became, large, or abundant, [or wide-spread,] so that he was unable to collect it together*: and [hence] *his means of attaining his object [or his affairs (as in the TA in art. *فشو*)] became disordered so that he knew not with which of them to begin*: (TA:) or *he took to doing an affair that did not concern him*: (TA, and Ham p. 33:) it is nearly like the saying *اتَّسَعَ الْخَرْقُ عَلَى الرَّايِعِ* [expl. in art. *خرق*]. (Ham ibid.) And *إِنِّي لَأَرَى ضَيْعَةً لَا يُصَلِحُهَا إِلَّا ضَجْعَةٌ* [Verily I see property that nothing but a sleep will restore to a right state] a prov.; said by a pastor whose camels had dispersed themselves, and who, desiring to collect them together, and being unable to do so, sought aid of sleep. (O.)

مَاتَ ضَيْعَةً: see the next paragraph.

ضَيْعًا an inf. n. of 1 [q. v.]. (S, &c.) [Hence] one says, *مَاتَ ضَيْعًا*, as also *ضَيْعًا*, and *ضَيْعًا*, and *ضَيْعَةً*, *He (a man, TA) died unsought-after, or unminded, or unmissed*. (K, TA. [See also a similar phrase voce *ضَيْعَةً*].) — Also *A family, or household*: (ISh, O, K:) or the meaning is *عِيَالٌ ضَيْعٌ*, (Mgh, O, K,*) i. e. *a family, or household, neglected, untended, and unminded*; (TA;) or *such as are exposed, or liable, to perish, (بِعَرَضٍ أَنْ يَضِيعَ) as young children, and those who are crippled, or deprived of the power of motion, who cannot manage their own affairs*: (Mgh:) occurring in a trad., in which it is said that when a man died leaving such as are thus termed, (*تَرَكَ ضَيْعًا*), they were to be brought to the Prophet, (Mgh, O,) to be maintained by means of the government-treasury: (Mgh:) a prefixed noun is to be understood [i. e. it is for *عِيَالٌ ضَيْعٌ* or the like]: (Mgh:) or it is an inf. n. used as a subst. [properly thus termed]: (Mgh, O:) or, accord. to one relation of the trad., the word is *ضَيْعَةٌ* [which is likewise an inf. n., and in this case to be expl. in the same manner]: (Mgh:) if read *ضَيْعًا*, it would be pl. of *ضَائِعٌ*.

(Mgh, O.) — Also *A sort of perfume, or odorous substance*. (K.)

ضَيْعَةٌ dim. of *ضَيْعَةٌ*, q. v. (S, O, K.)

ضَائِعٌ *Perishing, coming to nought, passing away, or becoming lost*: (Mgh, Mṣb:) [and *being left; left, or let, alone; or neglected*:] part. n. of 1: (Mgh, Mṣb:) pl. *ضَائِعٌ* (Mgh, O, Mṣb, K) and *ضَيْعٌ*. (Mgh, O, Mṣb, K,*) [See an ex. of the latter pl. in a verse cited voce *دَانٌ*, in art. *دين*. See also *سَائِعٌ*, in art. *سوع*.] — And *A man in a state of poverty: or having a family, or household, to sustain: or in a state of circumstances by means of which he is unable to subsist*.

(TA.) — *جَائِعٌ فَلَانٌ يَأْكُلُ فِي مَعَى ضَائِعٍ* [i. e. *Such a one eats into a hungry, or an empty, gut*]: and it was said to the daughters of El-Khuss, "What is the sharpest thing? (*مَا أَحَدٌ نَابَ جَائِعٌ يَلْتَقِي فِي مَعَى ضَائِعٍ*) [A hungry canine tooth that throws the food into an empty gut]. (S.)

أَضِيعٌ means *أَكْثَرُ ضَيْعًا*: so in the saying, *فَلَانٌ أَضِيعٌ مِنْ فَلَانٍ* [Such a one is in a more perishing state than such a one]. (TA.)

ضَائِعٌ act. part. n. of the trans. v. *اضاع*. (TA.) [See *مُسَيِّعٌ*, in art. *سوع*.] — And part. n. of the intrans. v. *اضاع*; as such signifying *One whose estates (ضَيْعَةٌ) are becoming wide-spread, and many, or numerous*. (S, TA.)

ضَيْعَةٌ and *مَضِيعَةٌ* i. q. *ضَيْعٌ* [an inf. n. of 1, q. v.]. (Mgh, O, Mṣb, K.) So in the saying, *بِمَضِيعَةٍ تَرَكَ عِيَالَهُ بِمَضِيعَةٍ* [He left his family, or household, in a state of perishing, &c.]. (Mgh.) So too in the saying, *السَّارِقُ لَا يَقْطَعُ فِي مَالٍ مَضِيعَةٍ* [The thief shall not suffer amputation of his hand in the case of his stealing property in a neglected state]. (Mgh.) And so in the saying, *هُوَ فِي مَضِيعَةٍ* (S, O, K) and *مَضِيعَةٌ* (O, K) [He is in a place (lit. an abode) of perdition, &c.]: or as meaning in this saying, *abandonment, and ignominy*. (TA.) And *هُوَ مَقِيمٌ بِدَارٍ مَضِيعَةٍ* or *مَضِيعَةٍ* means [He is dwelling in the abode of indolence; or] his characteristic in his affairs is indolence. (Mṣb.) — Also, [or perhaps the latter only, as meaning *A cause of perishing &c.*, this latter being app. of the class of *مَبْخَلَةٌ* and *مَجْبُونَةٌ* &c.,] *A desert, or waterless desert, that is cut off [from inhabited regions]: or, as expl. by IJ, a place in which a man perishes, or is lost*. (Mṣb.)

مَضِيعٌ: see what follows.

مَضِيعٌ له i. q. *رَجُلٌ مَضِيعٌ لِلْمَالِ* [i. e. *A man who wastes, or squanders, wealth, or property*]. (S, O, K.)

ضيف

1. *ضَافٌ*, (M, K,) [aor. *يَضِيفُ*] inf. n. *ضَيْفٌ*;

(TK;) and *اضاف*, (M,) and *تَضِيفٌ*, and *ضَيْفٌ*; (K;) *He, or it, inclined, (M, K,) and approached, or drew near; إِلَيْهِ [to him, or it]. (M.)* — And *ضَافَتِ الشَّمْسُ لِلْغُرُوبِ*, (S, M, Mgh,) or *ضَافَتِ الشَّمْسُ لِلْغُرُوبِ*, (O,) aor. *تَضِيفٌ*, inf. n. *ضَيْفٌ*; (M;) and *تَضِيفَتِ*, (S, M, Mgh,) or *ضَيْفَتِ*, (S, M, Mgh,) or *ضَيْفَتِ لِلْغُرُوبِ*; (O;) *The sun inclined, (S, Mgh, O,) or drew near, (M,) to setting*. (S, M, Mgh, O.) — And *ضَافَتِ* said of a woman, aor. as above, *She menstruated*; (O, K;) because she who does so inclines, or declines, from a state of pureness to menstruation. (O, TA.) — And *ضَافَ السَّهْمُ عَنِ الْهَدَفِ*, (M,) or *ضَافَ السَّهْمُ*, (S, O,) *The arrow turned aside from the butt*: (S, M, O:) like *صَافٌ*. (S, O.) And *ضَافَ عَنِ الشَّيْءِ*, inf. n. *ضَوْفٌ* [and *ضَيْفٌ*], *He, or it, turned away from the thing*: like *صَافٌ*, inf. n. *صَوْفٌ* [and *ضَيْفٌ*]. (M in art. *ضوف*.) — And *ضَافٌ* said of a man, + *He feared*; as also *اضاف*. (M.) And *اضاف* + *He feared it, or was cautious of it*; namely, an event, or affair; (S, M, O, K, TA;) as also *ضَافٌ مِنْهُ*: (TA:) or + *he was cautious of it with the caution of one encompassed, or beset, thereby*. (Z, TA.) — *ضَافَتُهُ*, (S, M, O, Mṣb, K,) aor. *أَضِيفُهُ*, (O, K,) inf. n. *ضَيْفَانَةٌ*, (S,) or *ضَيْفٌ*, (Mṣb,) or both; (M, O, K;) and *تَضِيفَتُهُ*; (S, M, O, K;) *I alighted at his abode*; (M, Mṣb;) and *inclined to him*: (M:) or *I alighted at his abode (S, M, O, Mṣb, K) as a ضَيْفٌ [or guest], (S, O, K,) or and became his ضَيْفٌ [or guest]. (M, O, Mṣb. [See also 3.])* And *ضَافَ الْقَوْمَ*, and *تَضِيفَهُمْ*, *He alighted at the abode of the people, or party, as a ضَيْفٌ [or guest]*. (Mgh.) And *تَضِيفَتُهُ* *I came to him as a ضَيْفٌ [or guest]*. (L, TA.) — [Hence,] *ضَافَهُ الْهَمُّ* + *Anxiety befell him*. (S, M, O. [See, again, 3.]) — And *ضَفَّتُهُ* signifies also *I sought, or desired, of him entertainment as a ضَيْفٌ [or guest]*; and so *تَضِيفَتُهُ*; (M;) or this latter, (L, Mṣb,) and *اسْتَضَفْتُهُ*, (M,) *I asked of him such entertainment*. (M, L, Mṣb.)

2. *ضَيْفٌ*, intrans.: see 1, first and second sentences. — As trans.: see 4, last sentence, in four places. — [Hence,] *ضَيْفَتُهُ* signifies also + *I protected him, or defended him, from him who sought, or pursued, him*: (Mṣb:) + *I rendered him safe, secure, or free from fear*; and *became at peace with him*; thus used metaphorically. (TA.)

3. *ضَايِفُهُ* [app. signifies *He straitened him*: (see 6:) or, perhaps, *he became his guest*; like *ضَايِفُهُ الْهَمُّ*, &c.]. — [Hence one says,] *ضَايِفُهُ* + *Anxiety straitened him*: or, perhaps, *befell him*; like *ضَايِفُهُ*. (TA.) — [And *ضَايِفُهُ*, inf. n. *مَضَايِفَةٌ*, signifies also *It was, or became, correlative to it*; as, for instance, *fathership to sonship*. See also the next paragraph.]

4. *اضاف*, intrans.: see 1, in three places. — Also, said of a man, *He ran, and hastened, made haste, or sped*, (Ibn-Abbád, O, K,) and *fled, or*