

Hudhalees, constrained to seek refuge: (see also *مُضَافٌ*;) 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 *بِيعَ* for *بُوعَ*. (M, TA.)

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

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

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

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

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

مُضِيفَةٌ, of the measure *مَفْعَلَةٌ*, *A place of ضِيَاةٌ* [i. e. entertainment of a guest or guests: pl. *مُضَائِفٌ*]. (TA.)

مُضِيفٌ: see *ضَيْفٌ*.

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

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

مُضَائِفٌ [pl. of *مُضِيفَةٌ* — and also of a sing. not mentioned]: see *ضَيْفٌ*.

مُضَائِفِيٌّ [from *مُضَائِفٌ* pl. of *مُضِيفَةٌ*]: see *مُضِيفٌ*.

مُضَائِفَةٌ *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-Rághib, TA.)*

مُسْتَضَافٌ: see *مُضَافٌ*.

مُسْتَضِيفٌ [act. part. n. of 10, q. v. :] *Asking, or calling, for aid, or succour*. (Ibn-'Abbád, 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 *تَضِيقٌ*, [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 *Ḳur ix. 119*, means *The earth became strait to them*. (Bḍ, 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,

• نَعْمَرُكَ مَا ضَاقَتْ بِلَادُ بِأَهْلِهَا •
• وَلَكِنَّ أَخْلَاقَ الرِّجَالِ تَضِيقُ •

[*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.)

تَضَاقَى 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* *ضَاقَ* *عَلَيْهِ* means *The affair was, or became, strait to him*. (O, TA. [See an ex. in art. *رَحِبٌ*, conj. 6.]) One says also, *ضَاقَ عَلَيْهِ* *مَعَاشُهُ*: 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 *يَضِيقُ الْعَقْلَ عَنْ تَقْدِيرِهِ* + *The intellect is incapable of determining its limit, or limits, or the like.*] And *بِالْجَوَابِ ضَاقَ* and *عَنِ الْجَوَابِ ضَاقَ* + [*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. *زَنْدٌ*.) And *ضَاقَ بِالْأَمْرِ ذُرْعًا* (S, O, Mṣb,) meaning + *The thing, or affair, was difficult, or distressing, to him*, (Mṣb,) originally *ضَاقَ ذُرْعَهُ بِهِ* (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 (مَذْهَبُهُ) [was straitened, or rendered difficult, or distressing, by it]. (O. [See more voce ذُرْعٌ: and see a similar phrase in the Ḳur xi. 79 and xxix. 32.] And hence, app., the saying ضَاقَ الْمَالُ عَنِ الدِّيُونِ* + *The property was inadequate to the debts.* (Mṣb.) And you say, *ضَاقَ عَنكَ الشَّيْءُ* [meaning *لَمْ يَسْعَكَ الشَّيْءُ* + *The thing was not allowable to thee*]: one says, *وَيَضِيقُ*: *عَنكَ*, (S, O, TA, [in the O, erroneously, لا يستغنى]) i. e. *[A thing will not be allowable to me conjointly with its being dis-*

allowable to thee, وَأَنْ يَضِيقَ عَنكَ + [*A thing will not be allowable to me jointly with its being dis-* *allowable to thee, وَأَنْ يَضِيقَ* meaning *مَعَ ضَيْقِهِ*]: *بَلْ مَتَى وَسَعَنِي شَيْءٌ وَسِعَكَ* [but when a thing is allowable to me, it is allowable to thee]. (S in art. *وَسَعٌ*.) 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. *تَضِيقٌ*, (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, *ضَيْقْتُ عَلَيْهِ*, (S,) or *الضَيْقُ*, i. e. *I straitened, or made narrow, to him [the place, or the thing; or I scanted it, or made it scanty]; contr. of وَسَعْتُهُ عَلَيْهِ*. (O.) And *ضَيْقْتُ عَلَيْهِ* [alone, used elliptically, *I straitened him, properly speaking; and also, + his circumstances &c.*]. (Mṣb.) And *ضَيْقٌ* + [*Such a one was straitened*]. (TA.) *تَضِيقُوا عَلَيْهِمْ*, in the *Ḳur [lxv. 6, + In order that ye may straiten them]*, implies relation to expenses and to the bosom. (TA.) [See 3. *التَضِيقُ بَيْنَ شَيْئَيْنِ*, occurring in the S and K in art. *حَوْصٌ*, means *The making a coarctation between two things.*]

3. *ضَاقَهُ* *He straitened him*: (MA:) [see also 2: or, properly, *he straitened him, being in like manner straitened by him*: see 1 in art. *زَحَمَ*: 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 مَعَاشُهُ*); (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. زَحَمَ بَعْضُهُم بَعْضًا*. (Mṣb in art. *زَحَمَ*;) or *they became straitened in a place, or + in disposition.* (S, O.)

10. *استضَاقَتْ 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 *الضَيْقُ* is in that which does not [really] become wide, like the mind (*الصدر*): (O:) or it is *مَا 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 *الضَيْقُ* 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 *ضَيْقٌ* 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 *بِالتَّحْرِيكِ*],) or the former and *ضَيْقٌ*, (K, [said in the TA to