

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. *مُضَايِفٌ*]. (TA.)

*مُضِيفٌ*: see *ضَيْفٌ*.

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

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

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

*مُضَايِفِيٌّ* [from *مُضَايِفٌ* pl. of *مُضِيفَةٌ*]: see *مُضِيفٌ*.

*مُضَايِفَةٌ* *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 *ضَيْقِيٌّ* (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 *تَضَاقِيكُ*: (K:) it is said of a thing, (S, O, Mṣb,) and of a place. (Mṣb.) [See also *ضَيْقٌ* below.] *ضَاقَتْ عَلَيْهِمُ الْأَرْضُ*, in the K̄ur 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,

لَعَمْرُكَ مَا ضَاقَتْ بِلَادٌ 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.)

*تَضَاقِيكُ* often signifies, and so does *بِهِ*, *It was, or became, choked, surcharged, or over-filled, with it*; for instance, a water-course with water, and a place with people.] And *تَضَاقِيكُ*

*ضَاقَ عَلَيْهِ* means *ضَاقَ عَلَيْهِ* [The affair was, or became, strait to him]. (O, TA. [See an ex. in art. *رَحِبٌ*, conj. 6.]) One says also, *ضَاقَ عَلَيْهِ*

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 K̄ur xi. 79 and xxix. 32.])

And hence, app., the saying *ضَاقَ الْمَالُ عَنِ الدُّيُونِ* + *The property was inadequate to the debts*. (Mṣb.)

And you say, *ضَاقَ عَنْكَ الشَّيْءُ* [meaning *لَمْ يَسَعَكَ الشَّيْءُ* + *The thing was not allowable to thee*]: one says, *وَيَضِيقُ*; and *عَنْكَ*, (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 عَنْكَ وَأَنْ يَضِيقَهُ* meaning *مَعَ ضَيْقِهِ*]:

[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. *ضَيْقُهُ*, (Mṣb, K,) inf. n. *تَضِيقِيٌّ*, (Mṣb, TA,) *He made it strait, or narrow*; (Mṣb, K;) namely, a place [&c.]; (Mṣb;) as also *اضَاقَهُ*,

(K,) inf. n. *إِضَاقَةٌ*. (TA.) You say, *ضَيَّقْتُ عَلَيْهِ*, (S,) or *الْشَّيْءُ*, 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 *ضَيَّقْتُ عَلَيْهِ* [alone, used elliptically, *I straitened him, properly speaking; and also, + his circumstances &c.*]. (Mṣb.)

And *ضَيَّقْتُ عَلَيْهِ* + [Such a one was straitened]. (TA.)

*تَضَيَّقُوا عَلَيْهِمْ*, in the K̄ur [lxv. 6, + *In order that ye may straiten them*], implies relation to expenses and to the bosom. (TA.) [See 3.

and *التَّضْيِيقُ 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]

*ضَاقَ عَلَيْهِ* means *ضَاقَ عَلَيْهِ* [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. *اضَاقَ* + *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. *تَضَاقَعُوا* *They straitened one another; pushed, or pressed, one against another; or crowded one another; in a place of assembly; syn. زَحَمَ بَعْضُهُمْ 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 *ضَيْقِيٌّ* (S, O, K,) or the latter is a simple subst.: (Mṣb:) [both, used as simple subst., 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 (*الْقَدْرُ*): (O:) or it is like the house and the garment: (O, K:) and the former [is also used as an epithet, being a contraction of *ضَيْقِيٌّ* 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 *ضَيْقِيٌّ*. (S.) — Also, and *ضَيْقِيٌّ*, accord. to AA, (O, [the latter there expressly said to be *بِالتَّشْوِيرِ*],) or the former and *ضَيْقِيٌّ* (K, [said in the TA to