

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, mischieved, 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 لَوْ فَعَلْتَهُ لَمْ يَضْرِكْ [Hadst thou done it, it had not harmed thee]: and لَا ضَيْرَ عَلَيْكَ [No harm shall befall thee]. (A.) And يَضِيرُكَ مَا يَضِيرُكَ [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 in the judgment: (S:) like ضَارَ. (TA in art. ضَارَ.) ضَارَهُ, 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.)

ضَارَ, (S, M,) or a defective, (K in art. ضَارَ,) division: (S, M, K:) as also ضُورِي: (M:) ضِيرِي in the Kur liii. 22 is read by all without hemz: (TA:) it is of the measure فَعْلَى, like حَبْلِي and طُوبَى; 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 السَّعْرَى: (S:) or, accord. to Aboo-'Alee, it is not an epithet, but an inf. n., like دُكْرَى, as though the meaning were قِسْمَةٌ ذَاتُ جُورٍ: (Har p. 524:) Fr says that some of the Arabs say ضَارِي, and ضُورِي: and AHát mentions AZ's having heard the Arabs say ضِيرِي, with hemz. (S.)

ضيع

1. ضَاعَ, aor. يَضِيعُ, inf. n. ضَيَاعٌ and ضَيْعَةٌ; (S, Mgh, O, Mṣb, K,) ضَاعَ 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 Saad, إِنِّي أَخَافُ عَلَى

الأَعْنَابِ 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 الضِعَمُ, and ضَاعَ العِيَالُ, and الإِبِلُ, 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. ضُوعٌ. (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, ضَيَّعُوا 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 ضَيَّعَتِ اللَّبَنُ [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;*) الصَّيْفِ being in the accus. case as an adv. n.: so says Yaakooḇ: (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 ضَيَّعَتِ اللَّبَنُ

[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, ضَيَّعَتِ is with kesr in the latter case, as in the former.] [One says also, ضَيَّعَ عَهْدَهُ, meaning He broke his compact, contract, or covenant]. The phrase, in a trad., نَهَى 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. ضَاعَ الشَّيْءُ: see 2, first sentence, and last but one. — Also, [and app. ضَيَّعَهُ likewise, accord. to the K,] He left the thing; left it, or let it, alone; or neglected it. (K, TA.) You say, ضَاعَ عِيَالُهُ He neglected his family, or household; omitted taking good care of them, or being

mindful of them. (TA.) وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ, 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.) = ضَاعَ [is also intrans., and] may signify He found his affair to be coming to nought. (Ham p. 33.) — And HIS estates (ضَيَاعُهُ) 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.]

ضَيَّعَ مَاتَ ضَيَّعًا

ضَيَّعًا an inf. n. of 1. (S, &c.) — See ضَيَّعَ

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 ضَيَّعًا means I left him unsought-after, or unminded, or unmissed. (TA. [See also a similar phrase voce ضَيَّاعٌ.]) = 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 ضَيَّعَةٌ, for which one should not say ضُويَعَةٌ; (S, O, K:) the pl. is ضَيَّاعٌ and ضَيَّعٌ, (S, O, Mṣb, K,) as though the latter were a contraction of the former, (Mṣb,) and ضَيَّعَاتٌ: (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 ضَيَّعَاتٌ 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