

turned away and fled: (K:) and said of a dog as meaning *he ran away, or fled.* (TA in art. أَشْرَفَ عَلَيْهِ. — And أَضَافَ عَلَى الشَّيْءِ, (ج. —) *He looked upon, or viewed, the thing from above: or he was, or became, on the brink, or verge, or at the point, of the thing: &c.* (O, K, TA.) — تُضِيفُ إِلَى صَوْتِ الْفَحْلِ, said of a she-camel, means *She hears with desire of going to him the voice, or sound, of the stallion.* (M.) — And الإِضَافَةُ and تَضَايِفُ signify *Correlation, or reciprocal relation, so that one of the two cannot be conceived in the mind without the other; as in the case of الأبوةُ and البنوةُ [i. e. fatherhood and sonship].* (KT. [See also 3.]) = اِضَافَهُ إِلَيْهِ *He made it to incline towards it; (S, M, O, Mṣb, K, \*)* namely, a thing (S, O) to a thing. (S, O, Mṣb.) *He made it to lean, rest, or stay itself, against it, or upon it.* (M, TA.) You say, اِضَافَ ظَهْرَهُ إِلَى الْحَائِطِ *He leaned his back against the wall.* (MA.) And اِضَافَ إِلَيْهِ أَمْرًا † *He rested, or stayed, upon him an affair, and desired him to do what would suffice.* (TA.) — And اِضَافَ إِلَيْهِ لِيُجِيبَهُ *He made him to have recourse to it, or to betake himself to it for refuge.* (S, O, K.) — And اِضَافَهُ إِلَى شَيْءٍ *He adjoined it to it.* (Mṣb.) — And hence الإِضَافَةُ as a conventional term of the grammarians; because the first [of two nouns in the case to which it applies] is adjoined to the second: (Mṣb:) [for الإِضَافَةُ إِلَى الشَّيْءِ is [The prefixing the noun to the noun so that the former governs the latter in the gen. case] as when you say غَلَامٌ زَيْدٌ; in which instance, غَلَامٌ is termed مُضَافٌ, and زَيْدٌ is termed مُضَافٌ إِلَيْهِ: and this is done for the purpose of particularizing or appropriating, and of making known or definite: therefore the إِضَافَةُ of a thing to itself [i. e. the prefixing a noun in this manner to one identical therewith in meaning] is not allowable, because a thing does not make known, or definite, itself; (S;) unless by an ellipsis, as when you say حَقُّ الشَّيْءِ الْيَقِينُ for حَقُّ الْيَقِينِ; or, accord. to Fr, the Arabs used to do so because of the difference of the two words themselves. (S voce جَامِعٌ.) الإِضَافَةُ is also often used as meaning *The state of being prefixed in the manner explained above; or the connection of a noun so prefixed with its complement.* The various kinds of إِضَافَةُ are sufficiently explained in the grammars of De Sacy and others: they are not proper subjects of a lexicon, though much is said respecting them in the O, and more in the Mṣb. — Hence also, اِضَافَهُ إِلَى كَذَا meaning *In comparison with (lit. to), or in relation to, (like كَذَا) such a thing; as though in juxtaposition to it: a phrase of frequent occurrence: see an ex. in Bd ii. 6.]* — اِضَافَتُهُ (inf. n. إِضَافَةٌ, Mṣb) and تَضَيَّفَتْهُ (inf. n. تَضَيِّفٌ, O) both signify the same, (S, M, O, Mṣb, K,) from الضَّيْفَانَةُ; (O;) i. e. both signify *I made him a guest, or lodged him, or gave him refuge or asylum, syn. اَنْزَلْتُهُ, (S, M, Mṣb,) with me, as a ضَيْفٌ [or guest], (S,) and entertained him: (S, M, Mṣb:) اَضَافُوهُ and*

اَنْزَلُوهُ both signify اَنْزَلُوهُ: (Mgh:) accord. to Th, اَضَفْتُهُ signifies *I lodged him at my abode as a ضَيْفٌ: and I gave him (i. e. one in fear) protection, or refuge or asylum: (Mṣb:) and تَضَيَّفَتْهُ is also expl. as meaning I fed him: and تَضَيَّفَهُ as meaning he made him to be in the condition of اَضْيَافٍ [or guests]. (TA.)*

5, intrans.: see 1, first and second sentences. — تَضَيَّفَ signifies also *The being collected together.* (KL, from the Mj.) — And *The being a تابع [or follower, &c.] (Id.) = As trans.: see 1, latter half, in four places.*

6: see 4. = تَضَايِفُ as said of a valley, [from ضَيْفٌ “a side,”] *It became narrow; syn. تَضَايَقَ.* (S, M, O.) تَضَايَفْنَ عَلَيْهِ, a phrase used by a poet [describing camels following an old camel], *They became near to him, (S, M, O,) by his side.* (S, M.) And you say, تَضَايَفَهُ الْقَوْمُ, *The people, or party, became on both sides of him (بِضْفِيهِ).* (TA.) And تَضَايَفَهُ السَّبْعَانِ *The two beasts of prey hemmed him in on both sides.* (TA.) And تَضَايَفَتْ عَلَيْهِ and تَضَايَفَتْ الْكَلَابُ الصَّيْدَ *[The dogs hemmed in the object of the chase on both sides, or round about]. (TA.) [In the TA, all these are said to be tropical; but why, I see not.]*

[7. اِنْضَافَ إِلَيْهِ signifies *He, or it, became joined, or adjoined, or added, to him, or it: and he joined himself to him: but is perhaps post-classical.]*

10: see 1, last sentence. — You say also اِسْتَضَايَفَنِي, meaning *He desired me, or asked me, to grant him protection, or refuge.* (Mṣb.) And اِسْتَضَايَفَ فُلَانٌ إِلَى فُلَانٍ *Such a one had recourse, or betook himself, to such a one for protection, or refuge.* (IAḡr, M.)

ضَيْفٌ *A guest: and guests: (MA:) so called because adjoined to the family and fed with them: (Ham p. 124:) it is applied to one, and to a pl. number, (S, M, MA, O, Mṣb, K,) and to a male and to a female, (S, O, Mṣb, K,) because it is originally an inf. n.: (MA, Mṣb:) [as a sing.,] i. q. مُضَيِّفٌ, (M,) which is *syn. with نَزِيلٌ:* (TA.) and applied to a pl. number, it may be pl. [or rather a quasi-pl. n.] of ضَائِفٌ, which is *syn. with نَازِلٌ;* thus being of the class of زَوْرٌ and صَوْمٌ: (M:) and it is also pluralized, having for its pls. اَضْيَافٌ and ضَيْفَانٌ (S, M, MA, O, Mṣb, K) and ضَيُوفٌ (S, M, MA, O, K) and ضَيَافٌ, (MA, TA,) the first of which is properly a pl. of pauc., but is also used as a pl. of mult.: (M:) and a female is termed ضَيْفَةٌ as well as ضَيْفٌ: (S, M, O, Mṣb, K:) El-Ba'eeth says,*

لَقِيَ حَمَلَتَهُ أُمُّهُ وَهِيَ ضَيْفَةٌ  
[A castaway with whom his mother became pregnant while she was a guest]: (S, M, O:) or, accord. to AHeyth, the meaning here is that which follows. (O.) — ضَيْفَةٌ applied to a woman signifies also *Menstruating:* (O, K:) so says AHeyth with reference to the citation above from El-Ba'eeth. (O.)

ضَيْفٌ *The side (T, S, M, O, K) of a valley (T, M) and of a mountain (M) [&c.: see 6]: and, as metaphorically used by an anonymous poet, of the ذَكَرُ: (M:) and مَضَائِفُ signifies the sides of a valley. (TA.) — And one says, فُلَانٌ فِي ضَيْفِ فُلَانٍ, meaning *Such a one is in the vicinage, or quarter, of such a one.* (M.)*

ضَيْفَانٌ *One who comes with a guest: (S, O:) or who so comes intruding without invitation: (K:) or one who follows a guest: derived from ضَيْفٌ, accord. to Sb; but said by AZ to belong to art. ضَفَنَ: (M:) [accord. to J and Sgh] the ن is augmentative: the pl. is ضَيَافِنٌ. (S, O.)*

ضَيْفَانَةٌ an inf. n. of ضَفَنَ in the first of the senses assigned to the latter above. (S, M, O, K.) — [And] a subst. from اَضَفْتُهُ and ضَيْفَتُهُ [as such signifying *The entertainment of a guest or guests; i. e. the act of entertaining: and an entertainment as meaning a repast, given to a guest or guests; a banquet, or feast.* (Mṣb.) [Hence, دَارُ الضَّيْفَانَةِ *The house of entertainment of guests.*]

ضَائِفٌ *A man alighting as a guest; syn. نَازِلٌ:* (M, TA:) see ضَيْفٌ: its [proper] pl. is ضَيْفٌ. (TA.)

مُضَافٌ; and مُضَافٌ إِلَيْهِ: see 4. — The former signifies also † *One who is made an adjunct, or adherent, to a people, or party, (S, M, O, K, TA,) and made to incline to them, (M,) not being of them. (M, TA.) One says, مَا هُوَ إِلَّا مُضَافٌ, [He is none other than an adjunct, or adherent]. (TA.) — And † One whose origin, or lineage, or parentage, is suspected; or who makes a claim to relationship not having it: (O, K, TA:) and (K) whose origin, or relationship, is referred to a people, or party, of whom he is not a member. (O, K, TA.) — And One who is constrained to betake himself to a place of refuge, (M, O, K, TA,) to a narrow, or confined, place, and who is burdened with evil: (TA:) El-Bureyk El-Hudhalee says,*

وَيَحْمِي الْمَضَافَ إِذَا مَا دَعَا  
[And he protects him who is constrained to betake himself to a place of refuge, when he calls for aid]. (M.) And مُسْتَضَافٌ signifies the same as مُضَافٌ [app. in the last of the senses expl. above]: so says IB; and he cites the saying of Jowwás Ibn-Heiyán El-Azdee,

وَلَقَدْ أَقْدَمْتُ فِي الرُّوِّ عِ وَأَحْمِي الْمُسْتَضَافَا  
[app. meaning *And verily I advance boldly in the case of fear, and I protect him who is constrained to betake himself to a place of refuge.* (TA.) [See also مَضُوفٌ.] — Also One who is beset, hemmed in, or encompassed, in war, or battle: (S, O, K: said in the TA to be tropical:) or one falling among the horsemen and men of valour, having in him no strength. (M.) [See, again, مَضُوفٌ.] — And One in a state of fear. (TA.)

مَضُوفٌ *Beset by distress of mind: (TA:) [accord. to Freytag, as from the Deewán of the*