

and ضحى, *He went forth to the sunshine*; (K;) as also استضحى √ للشمس; (TA;) [and app. √ تضحى also; see Har p. 296, where, for النزول, in النزول للشمس as an explanation of التضحى, I think we should read البروز:] or ضحيت للشمس, inf. n. ضحاه; and ضحيت also; aor. of each أضح; *I went forth to the sunshine*. (S.) أضح [the imperative of √ أضح] occurs in a trad., accord. to the relaters thereof: but As says that it is [correctly] اضح, with kesr to the ا and fet-h to the ح; from ضحيت; being a command to go forth to the sunshine. (S.)—And ضحى, (S, K,) inf. n. ضحى [or ضحا], *He (a man, S) sweated*. (S, K.)

2. ضحناهم is like صبناهم [i. e. it signifies *We came to them in the time of the morning called الضحى*]: (TA:) and ضاحاه, (K, TA,) inf. n. مضاحاه, is similar to غاداه and راحه, meaning, (TA,) *He came to him in the time called الضحى*. (K, TA.)—ضحى الغنم *He pastured the sheep, or goats, in the time called الضحى*; (S, K, TA;) and in like manner, الإبل الضحى; (TA.) And ضحيت الإبل عن الورد *I pastured the camels with the [morning-pasture called] ضحاه, so that they might come to the water having satisfied themselves with food: and in like manner, عشيتهم عنه "I pastured them with the [evening-pasture called] عشاه," &c.* (A, TA.)—[Hence,] ضحيتة, inf. n. تضحية, *I fed him in the time called الضحى*: (K, TA:) or *I fed him with the [morning-meal called] غداء, at any time [of the morning]*; but more commonly known as meaning, *in the time called الضحى*: and the verb primarily relates to camels [and sheep or goats]: or ضحى قومه means *he fed his people, or party, with the [morning-meal called] غداء*; or *he invited them [thereto, i. e.] to his ضحاه*. (TA.)—IAth says, when the Arabs, in their journeying, or migrating, passed by a piece of land in which was herbage, one of them said, *ألا ضحوا, رويدا*, meaning [Now] *be ye gentle with the camels* √ تضحى i. e. *in order that we may obtain of this herbage*; then التضحية was applied to mean *the being gentle in order that the camels may reach the place of alighting [app. in the morning] having satisfied themselves with food*: and then تضحى was said of anyone as meaning *he ate in the time called [الضحى or] الضحاه*. (TA.) One says, ضحيت عن الشيء √ *I was gentle, or I acted gently, with the thing*. (S.) And ضحى عن الأمر √ *He acted gently, or deliberately, in the affair*: and so عشى عنه. (A, TA.) And ضح رويدا, (S, A, TA,) a prov., (A, TA,) meaning √ *Hasten thou not*; (S, TA;) from تضحية الإبل عن الورد: [see the third sentence of this paragraph:] or meaning *be thou patient a little while*: (TA:) or the meaning is, *slaughter thou, or sacrifice thou, [deliberately, leisurely, or] without haste*: (Meyd:) [for]—

ضحى, inf. n. تضحية, signifies [also] *He slaughtered, or sacrificed, the [victim termed] أضحية, in the time called الضحى*: and hence, by reason of frequency of usage, *he did so in any time of what are termed أيام التشريق*: (Mgh:) and ضحى, (Mgh,) *بكبش أو غيره*, (S, Mgh, Msh, K,) or *بشاة*, (S, Msh, K,) or *a ram or other [victim]*, (Mgh,) *in the time called الضحى* (Mgh, K) *of the day called يوم الأضحية*; and afterwards said of him who has done so [at any time, even] *in the last part of the [said] day*. (Mgh.)—See also 4.—And see 5.

3. ضاحت البلاد *The countries, or lands, became exposed to the sun, and their herbage consequently dried up*. (TA.)—ضاحاه: see 2, first sentence.

4. اضحى *He (a man, TA) entered upon the time of morning called الضحى*, (K, TA,) or *the time called الضحوة*, (TA,) [or *the time called الضحاه*, for] you say, *أقيمت بالمكان حتى أضحيت*, from الضحاه [and therefore meaning *I remained in the place until I entered upon the time called الضحاه*], like as you say *أصبحت* from الصباح. (S, TA.) Hence the saying of 'Omar, *أضحوا لصلاة الضحى*, (S,) or *بصلاة الضحى*, (TA,) i. e. *Perform ye the prayer of the time called الضحى at its [proper] time*: do not delay it until the time called الضحاه has become advanced: (TA:) or do not perform that prayer when the time called الضحى has become advanced. (S.)—And you say, *اضحى فلان يفعل كذا*, (S, M, K,) like as you say *ضال يفعل كذا*; (S;) meaning *Such a one became occupied, or engaged, in the time called الضحى in doing such a thing*: (M, K, TA:) or *did such a thing in the first part of the day*, (IKtt, TA.)—[This phrase often means also *Such a one became occupied, or engaged, in doing such a thing; betook, set, or applied, himself to doing such a thing; set about, or commenced, doing such a thing; or began to do such a thing*; like ضال and ضال &c. And, like these verbs, اضحى followed by an aor., or by a part. n. in the accus. case, often requires to be rendered simply *He, or it, became*: see an ex. in a verse cited voce ذوقى.—اضحى also signifies *He performed the supererogatory act of prayer (التافلة) in the time called الضحى*. (TA.)—See also 1, last sentence but one.—One says also, *اضحى عن الأمر*, meaning √ *He withdrew himself far from the affair*. (TA. [See also another meaning of this phrase in what follows.]) And *قطا القطا يضحى عن الماء* √ *The birds called go far from water*. (TA.)—اضحى الشيء *He made apparent, showed, or revealed, the thing*. (K, TA.) And *ضحى عن الأمر* √ *He made the affair, or case, apparent, or manifest*: and [so *أضح لى عن أمرك*, for] one says, *أضح لى عن أمرك*, with fet-h to the , meaning *Make manifest to me*

*thy affair, or case*: so in the M. (TA.)—لا أضحى الله لنا ظلك is a deprecatory phrase [lit. *May God not cause thy shadow to become sun to us*: meaning √ *may God not deprive us of thee by death*: (see ضحا ظله:) or it may be similar in meaning to the phrase here following]. (TA.) لا تضحنا عن ظلك [lit. *Make us not to go forth into the sun from thy shadow*] means √ *withdraw not from us the shadow of thy compassion*: the verb being made trans. by means of عن because the phrase implies the meaning of لا تخرجنا منه: and ظل being here used metaphorically. (Har p. 4.)

5. تضحى: see 1, latter half.—And see 2, in two places. It [generally] means *He ate in the time of morning called الضحى*: (K:) or *he ate the [morning-meal called] غداء*; syn. تغدى: (S, TA:) and √ تضحى also has the former [or the latter] meaning. (ISd, TA.)

10: see 1, latter half.

ضحو: see the next paragraph.

ضحى, also written ضحا, held by some to be of the measure فَعْل, and by others to be [originally ضحوى i. e.] of the measure فَعْلَى, of the former measure accord. to Mbr, and of the latter accord. to Th, (MF, TA,) [The early part of the forenoon, after sunrise: accord. to some, when the sun is yet low: accord. to others, when the sun is somewhat high:] i. q. √ ضحوة, accord. to most authorities: (MF, TA, and so in one place in the K:) or this latter signifies the period of the day after sunrise: (S:) or this signifies the advanced state of the day (ارتفاع النهار) [which is said by the doctors of the law in the present day to mean when the sun has risen the measure of a رُفح, q. v., or more]; as also ضحوة and ضحية: (K:) and the ضحى is after the ضحوة (S, K) a little, (K,) when the sun shines brightly: (S:) or from sunrise to the time when the day is advanced and very white: thus in the M: (TA:) or it is the spreading of the sun [upon the earth], and the extending of the day: and the time [thereof] is thus named: (Er-Rāghib, TA:) or ضحى is pl. of ضحوة, like as قري is of قرية; and its sing. is like ضحاه, which means the extending of the day, and is of the masc. gender, as though a name of the time [thereof]: then ضحى became used as a sing., and the time was thus called: (Msh:) it is fem. and masc.: (S, K:) he who makes it fem. holds it to be pl. of ضحوة; and he who makes it masc. holds it to be [a sing.] noun of the measure فَعْل, like صرد and نغز: (S:) its dim. is ضحى, without ة; (Fr, Msh, K;) for they disapproved the affixing the ة lest it should be confounded with the dim. of ضحوة. (Fr, Msh.) Using it as an adv. noun, you say, *نقيته ضحى*, when you mean [I met him] in the ضحى of this day; without tenween. (S, TA.) See also ضحوة. [See also De Sacy's Chrest. Ar., sec. ed., i. 162—167, respecting the prayer that is performed in the time thus called,