

being a forged word; [but see this word;] and *مُرْمِر* being a foreign proper name; (TA;) or, accord. to Sb, the hemzeh in *ضهيا*, which is with tenween, is augmentative, because it is syn. with *ضهيا*, which is with the long *ا* and imperfectly decl., for the *ي* cannot be augmentative and the hemzeh radical in the latter; (MF and TA in art. *ضهيا*;) [a word like *ضهيا* and *ضهيا* (which see in art. *ضهيا*) in most, or as some seem to say in all, of its meanings;] *A certain tree, resembling the سيال*, (AZ, O, K,) each of which has its fruit in a *سنة* [or pod]; it has weak thorns, and grows in the valleys and on the mountains: (AZ, O:) Ed-Deenawaree [i. e. AHn] says, on the authority of some one or more of the Arabs of the desert, of El-Azd, that the *ضهيا* is a great tree of the kind called *عصاه*, having a *برمة* [q. v.] and a pod (*علقة*) [which succeeds the *برمة*], and many thorns; its pods (*علف*) are intensely red, and its leaves are like those of the [species of acacia called] *سمر*. (O.) — Also A woman that does not menstruate: and that has neither milk nor breast: as also *ضهيا*: (K:) or the latter is an epithet applied to a woman in these two senses: (O: [in which the former word, without *ه*, is not mentioned:]) Seer says, in his Expos. of “the Book” of Sb, that *ضهيا*, like *ضهيا* [which belongs to art. *ضهيا*], is a subst. as well as an epithet, signifying a woman whose breast has not grown forth: and one who has not menstruated: — and also † A land that has not given growth to anything: (MF, TA:) or *ضهيا* signifies as above: and also † a desert (*فلاة*) having in it no water: (O, K, TA:) or that does not give growth to anything; app. because it has no water. (TA.) [Accord. to those who hold the *ي* to be augmentative,] a woman is thus termed because she resembles men (*لأتها صاهات*) (الرجال). (O, TA.)

*ضهيا*: see the next preceding paragraph, in two places.

ضو

R. Q. 1. *ضوضوا*, [inf. n. *ضوضاة* and *ضوضاء*, (see the next paragraph,)] They cried out, shouted, or clamoured; first pers. sing. *ضوضيت*, the [second] *و* being changed into *ي*. (S, TA.)

*ضوة* [in the CK erroneously written *ضواة*] A crying out, shouting, or clamouring; (S, K;) so says As, and AZ says the like; (S;) as also *ضوضاة* (S, K) and *ضوضاء*, (TA in art. *ضوض*, [these two there mentioned as inf. ns., on the authority of IKt,]) and *ضوضي*. (K in art. *ضوض*.) One says, *سيعت ضوة القوم*, [I heard the crying out, shouting, or clamouring, of the people, or party]. (As, AZ, S.)

*ضوضا* and *ضوضاء*: see the next preceding paragraph.

*ضواض* Large, big, or bulky; thick; or large in body; syn. *ضخم*, (K, TA,) and *عظيم*. (TA.)

*ضواضية*: see what next follows.

*ضواضية*, (K, TA,) in the dim. form, (TA,) A calamity, or misfortune; (K, TA;) because of its greatness; (TA;) as also *ضواضية*. (K, TA.) — And A stallion [camel] excited by lust. (Sgh, K.)

*مضوض* A man crying out, shouting, or clamouring; (K and TA in art. *ضوض*; [in the CK erroneously written *مضوضي*];) like *مضوضي*. (TA in that art.)

ضوا

1: see 4, in two places.

2: see the next paragraph, in two places. —

One says also, *ضوات عنه* [meaning I brought to light, made visible, discovered, or revealed, him, or it]. (M, TA.) A sheep, or goat, belonging to an Arab of the desert strayed; whereupon he said, *اللهم ضوئ عنه* [O God, bring it to light, or discover it]. (A, TA.) — Accord. to Lth, but he is the only authority for it known by AM, (TA,) *ضوا عن الأمر*, inf. n. *تضوة*, means He declined, or turned away, from the affair. (K, TA.)

4. *اضاء*, (M, Msb, K,) said of a thing, (M,) [as, for instance,] of the moon, (Msb,) or *اضاءت*, said of fire (النار), (A'Obeyd, S, O,) inf. n. *اضاءة*; (Msb;) and *ضاء*, (M, Msb, K,) or *ضاءت*, (S, O,) aor. *يضيء*, (M,) or *تضيء*, (S,) inf. n. *ضوء* (S, M, O, Msb, K) and *ضوء*, (S, O, K,) or the latter is a simple subst.; (Msb;) but the former verb is preferred; (TA;) It gave light, was light or bright, shone, or shone brightly. (Msb, K, TA.) [See also an ex. of † the latter verb in a verse cited voce *أفق*; and cited here in the TA.] And

*أضأت له* [I gave light to him]. (M.) — The former verb is also trans.: you say, *أضأته النار*, [The fire made it to be light or bright, to shine, or to shine brightly]: (S, O:) and *أضأته* and *ضأته* [I made it to give light, to be light or bright, to shine, or to shine brightly]: (M, Msb, K:) and *ضأته* [I lighted, or illumined, with it (i. e. with a lamp or the like) the house, or chamber, or tent]. (M.) — [Hence,] *أضأ ببوله* † He ejected his urine [so as to make its drops to glisten]; or emitted it and then stopped it; syn. *حذف به*; (K, TA;) or *حذف به*; (so in a copy of the M, as on the authority of Kr;) or, as in the A, as on the authority of (TA.) — And they said *ما أضواءه* [How light, or bright, is it!]. (S voce *أظلم* [q. v.]) — And *اضأ* signifies also *أضأ* [He saw (lit. lighted on, or found,) light, or brightness]. (T voce *أظلم* [q. v.])

5. *تضوا* He stood in the dark to see people by the light of their fire, (AZ, K, TA,) without their seeing him. (AZ, TA.) And *تضوا امرأة* [He

stood in the dark to see a woman by the light of her fire, without her seeing him]. (TA.)

10. *استضأت به* [I sought to obtain light by means of it; I made use of it for light]. (M, K.) *لا تستضيؤوا بنار أهل الشرك* [lit. Seek not ye to obtain light by means of the fire of the people of belief in a plurality of gods], (O, K,) a saying of the Prophet, (O,) means † seek not ye counsel, or advice, of the believers in a plurality of gods, in affairs: (O, K:) because he whose affair is confused and dubious to him is as though he were in darkness. (O.)

*ضوا* and *ضوا* and *ضيا* (S, M, O, K) and *ضوا*, (M, K,) the last of which is [erroneously] written in the L *ضوا*, (TA,) signify the same, (S, M, O, K,) i. e. Light, syn. *نور*, (K, TA,) accord. to the leading lexicologists; but see what follows: (TA:) and *ضوا* is an inf. n. of *ضأ*, (S, M, O, Msb, K,) and so is *ضوا*, (S, O, K,) or this is a simple subst. from *ضأ*, and so is *ضيا*, which is also, sometimes, written *ضئا*, from *أضأ* as syn. with *ضأ*: (Msb:) the pl. of *ضوا* (M, TA) and *ضوا* (M) is *أضوا*; and *ضيا* is sometimes a pl., (M, TA,) as Zj states it to be: (TA:) some say that *ضوا* has a more intensive signification than *نور*, and that hence God has likened his direction [the *نور*] rather than to *الضوا*; because if it were otherwise, no one had erred: and that hence, also, [in the *Kur* x. 5,] the sun is termed *ضيا*; and the moon, *نور*: it is also said that *ضوا* signifies the rays that are diffused by what is termed *نور*: the *Ḥádee Zekeereya* affirms that these two words are syn. by their original application, but that *ضوا* is more forcible accord. to usage: and some say that *الضوا* signifies that [light] which subsists by itself, as [that of] the sun, and fire; and *النور*, to that which subsists by some other thing [as does the light of the moon]. (MF, TA.)

*ضوا*: see the next preceding paragraph, in three places.

*ضوا*: see *ضوا*.

*ضيا* and *ضئا*: see *ضوا*, in five places.

ضوح

2. *ضوح*: see 2, in two places, in art. *ضبح*.

ضود

*ضاد* The name of one of the letters of the alphabet. (L, Msb, K.) See the letter *ض*.

ضور

1. *ضارة*, aor. *يضور*: see *ضارة*, aor. *يضير*, in art. *ضير*.

5. *تضور* He writhed by reason of the pain of beating, (M, A, K,) or of hunger: (K:) he cried out and writhed on being beaten, (Lth, S, A,) or