

ضحو and ضحى

and ضھىٰ, *He went forth to the sunshine*; (K;) as also استضھىٰ ۖ لِلشَّمْسِ (TA;) [and app. also; see Har p. 296, where, for النزول, as an explanation of the الضھىٰ, I think we should read ضھيٰتُ لِلشَّمْسِ or البرُّوز:] inf. n. ضھىٰ; and also; aor. of each أضھىٰ; *I went forth to the sunshine*. (S.) — And ضھىٰ, [the imperative of أضھىٰ] occurs in a trad., accord. to the relaters thereof: but As says that it is [correctly], with kesr to the l and fet-h to the ح; from ضھيٰت; being a command to go forth to the sunshine. (S.) — And ضھىٰ, (S, K,) inf. n. ضھىٰ [or ضھا], *He (a man, S) sweated*. (S, K.)

2. ضھيٰتَنَاهُمْ is like ضھيٰتَنَاهُمْ [i. e. it signifies *We came to them in the time of the morning called*] الضھىٰ: (TA:) and ضھاءٰ, (K, TA,) inf. n. مضھاءٰ, is similar to غاءٰ and راءٰ, meaning, (TA,) *He came to him in the time called* الضھىٰ. (K, TA.) — ضھيٰ الغَمَرَ — *He pastured the sheep, or goats, in the time called* الضھىٰ: (S, K, TA;) and in like manner, الإيلَ *the camels*. (TA.) And ضھيٰتَ الإيلَ عَنِ الورَدِ — *I pastured the camels with the [morning-pasture called]* ضھاءٰ, so that they might come to the water having satisfied themselves with food: and in like manner, عَنِتَبَنَاهُمْ — *I pastured them with the [evening-pasture called]* عَشَامٌ, &c. (A, TA.) — [Hence,] inf. n. تضھيٰةٌ, [the being gentle in the time called] الضھىٰ: (K, TA:) or *I fed him in the time called* الضھىٰ: (K, TA:) or *I fed him with the [morning-meal called]* غداءٌ, at any time [of the morning]; but more commonly known as meaning, in the time called الضھىٰ: and the verb primarily relates to camels [and sheep or goats]: or ضھىٰ قومهٗ means *he fed his people, or party, with the [morning-meal called]* غداءٌ; or he invited them [thereto, i. e.] to his ضھاءٰ. (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 ضھوا رويَداً, meaning [Now] be ye gentle with the camels i. e. in order that we may obtain of this herbage; then the الضھيٰ 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 تضھيٰ was said of anyone as meaning he ate in the time called] الضھىٰ or الضھاءٰ. (TA.) One says, ضھيٰتُ عن الشَّئِيْهِ + *I was gentle, or I acted gently, with the thing*. (S.) And ضھيٰتُ عن الامْرِ + *He acted gently, or deliberately, in the affair*: and so عَنِتَبَنَاهُمْ: (A, TA.) And ضھيٰ رويَداً (S, A, TA,) a prov., (A, TA,) meaning + *Hasten thou not*; (S, TA;) from تضھيٰة الإيلِ عن الورَد: [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] —

ضھىٰ, inf. n. تضھيٰةٌ, signifies [also] *He slaughtered, or sacrificed, the [victim termed]* أضھيٰ, in the time called الضھىٰ: and hence, by reason of frequency of usage, he did so in any time of what are termed (Msb:) and ضھىٰ بِشَأْةٍ, (S, Mgh, Msb, K,) or يَكْبَسْ أَوْ غَيْرُهُ, (Mgh,) he slaughtered, or sacrificed, a sheep or goat, (S, Msb, K,) or a ram or other [victim], (Mgh,) in the time called الضھىٰ (Mgh, K) of the day called يوم الأضھىٰ; 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 البِلَادُ The countries, or lands, became exposed to the sun, and their herbage consequently dried up. (TA.) — ضاحاءٌ: see 2, first sentence.

4. اضھىٰ *He (a man, TA) entered upon the time of morning called* (K, *TA,) or the time called الضھوة (TA,) [or the time called الضھوة, for] you say, أقْمَتُ بِالْمَكَانِ حَتَّى أضْھيَتُ, from the الضھاءٰ [and therefore meaning *I remained in the place until I entered upon the time called الضھاءٰ*, like as you say أضْھيَتُ from الضھاءٰ]. (S, TA.) Hence the saying of 'Omar, بِصَلَةِ الضھىٰ or (S,) لِصَلَةِ الضھىٰ الصھيٰ *Perform ye the prayer of the time called at its [proper] time: do not delay it until the time called الضھاءٰ has become advanced*: (TA:) or do not perform that prayer when the time called الضھاءٰ has become advanced. (S.) — And you say, اضھىٰ فَلَنْ يَفْعَلْ هَذَا, (S, M, K,) like as you say ضھيٰ يَفْعَلْ هَذَا; (S;) meaning Such a one became occupied, or engaged, in the time called الضھاءٰ 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 ضھيٰ and ظلٌّ يَضْھيَ and &c. And, like these verbs, 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 اضھىٰ — . دَفْنٌ also signifies *He performed the supererogatory act of prayer in the time called* الضھىٰ. (TA.) — See also 1, last sentence but one. — One says also, اضھىٰ عَنِ الامرِ, meaning + *He withdrew himself far from the affair*. (TA. [See also another meaning of this phrase in what follows.]) And قطْلًا يَضْھيَ عَنِ الْهَاءِ: *The birds called* اضھىٰ الشَّيْءَ: *He made apparent, shone, or revealed, the thing*. (K, TA.) And ضھيٰ عَنِ الامرِ *He made the affair, or case, apparent, or manifest*: and [so اضھىٰ لِي عَنْ أَمْرِكَ, for] one says, اضھىٰ عَنْهُ, with fet-h to the , meaning *Make manifest to me*

thy affair, or case: so in the M. (TA.) لا أضھيٰ — أضھيٰ 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 : ضھا ظلُكْ;) or it may be similar in meaning to the phrase here following]. (TA.) لا تضھنا عن ظلُكْ [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 لَا تُخْرِجَنَا مِنْهُ: and ظلُكْ being here used metaphorically. (Har p. 4.)

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

10: see 1, latter half.

ضھوٰ: see the next paragraph.

ضھوٰ, also written ضھا, held by some to be of the measure فعلٌ, and by others to be [originally] ضھوىٰ i. e. of the measure فعلٌ, 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. ضھوةٌ, 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 رمح, q. v., or more]]; as also ضھيٰهٌ and ضھوٰهٌ: (K:) and the ضھيٰ is after the ضھوة (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-Raghîb, TA:) or ضھيٰ is pl. of ضھوةٌ, like as قریٰ is of قريةٌ; and its sing. is like ضھاءٰ, which means the extending of the day, and is of the masc. gender, as though a name of the time [thereof]: then became used as a sing., and the time was thus called: (Msb:) it is fem. and masc.: (S, K, *) he who makes it fem. holds it to be pl. of ضھوةٌ; and he who makes it masc. holds it to be [a sing.] noun of the measure فعلٌ, like صردٌ and ضھيٰهٌ: (S:) its dim. is ضھيٰهٌ, without ة; (Fr, Msb, K,) for they disapproved the affixing the ة lest it should be confounded with the dim. of ضھوةٌ. (Fr, Msb.) Using it as an adv. noun, you say, لَقِيَهُ ضھيٰهٌ, when you mean [I met him] in the ضھيٰ of this day; without tenween. (S, TA.) See also ضھوةٌ. [See also De Sacy's Chrest. Ar., sec. ed., i. 162—167, respecting the prayer that is performed in the time thus called,