

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

2. ضحي is like صبحناهم [i. e. it signifies *We came to them in the time of the morning called الضحي*]: (TA:) and ضحاه, (K, TA,) inf. n. مضاحاة, is similar to غاداه and رآوحه, meaning, (TA,) *He came to him in the time called الضحي*. (K, TA.)—ضحي الغنم *He pastured the sheep, or goats, in the time called الضحي*; (S, K, TA;) and in like manner, ضحي الإبل *He pastured the camels*. (TA.) And ضحي 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, ضحيها عنه "I pastured them with the [evening-pasture called] عشاء," &c.* (A, TA.)—[Hence,] ضحيته, inf. n. تضحية, *I fed him in the time called الضحي*: (K, TA:) or *I fed him with the [morning-meal called] غداة, at any time [of the morning]*; but more commonly known as meaning, in the time called الضحي: and the verb primarily relates to camels [and sheep or goats]: or ضحي قومه means *he fed his people, or party, with the [morning-meal called] غداة*; or *he invited them [thereto, i. e.] to his ضحاه*. (TA.)—I Ath says, when the Arabs, in their journeying, or migrating, passed by a piece of land in which was herbage, one of them said, اَلَا ضَحُوا رَوَيْدًا, meaning [Now] *be ye gentle with the camels* ضحي 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, ضحيته عن الشيء *I was gentle, or I acted gently, with the thing*. (S.) And ضحي عن الأمر *He acted gently, or deliberately, in the affair: and so عنه*. (A, TA.) And ضحي رويدًا, (S, A, TA,) a prov., (A, TA,) meaning *Hasten thou not*; (S, TA;) from ضحي 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]—

ضحي, inf. n. تضحية, signifies [also] *He slaughtered, or sacrificed, the [victim termed] أضحية*, in the time called الضحي: and hence, by reason of frequency of usage, *he did so in any time of what are termed أيام الترشيق*: (Msb:) and ضحي, (S, Mgh, Msb, K,) or بكش أو غيره, (Mgh,) *he slaughtered, or sacrificed, a sheep or goat, (S, Msb, K,) or a ram or other [victim], (Mgh,) in the time called الضحي (Mgh, K) of the day called يوم الأضحي*; 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. اضحي *He (a man, TA) entered upon the time of morning called الضحي (K, TA,) or the time called الضحوة (TA,) [or the time called الضحاه, for] you say, أقمت 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 الصبح*. (S, TA.) Hence the saying of 'Omar, أضحوا, (S,) or بضحة الضحي, (TA,) i. e. *Perform ye the prayer of the time called الضحي 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 الضحي has become advanced*. (S.)—And you say, اضحي فلان يفعل كذا, (S, M, K,) like as you say فلان يفعل كذا, (S;) meaning *Such a one became occupied, or engaged, in the time called الضحي in doing such a thing: (M, K, TA:) or did such a thing in the first part of the day, (IKt, 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 أصبح and ظلّ &c.* And, like these verbs, اضحي 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 دفين.—اضحي also signifies *He performed the supererogatory act of prayer (التافلة) in the time called الضحي*. (TA.)—See also 1, last sentence but one.—One says also, اضحي عن الأمر, meaning *He withdrew himself far from the affair*. (TA. [See also another meaning of this phrase in what follows.] And القطا يضحى عن الماء *The birds called قطا go far from water*. (TA.)—اضحي الشيء *He made apparent, showed, or revealed, the thing*. (K, TA.) And اضحي عن الأمر *He made the affair, or case, apparent, or manifest: and [so] اضح لي عن أمرك, for] one says, اضح لي عن أمرك, with fet-h to the , meaning Make manifest to me*

thy affair, or case: so in the M. (TA.)—لَا أَضْحِي 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.) لَا تُضْحِنَا [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 تُخْرِجْنَا مِنْهُ: and ظِلّ 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 الضحي (K:) or he ate the [morning-meal called] غداة; syn. تَغَدَّى*: (S, TA:) and ضحي also has the former [or the latter] meaning. (ISd, TA.)

10: see 1, latter half.

ضحو: see the next paragraph.

ضحي, 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 رَمَح, q. v., or more]; as also ضحو and ضحية: (K:) and the ضحي 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 ضحي is pl. of ضحوة, like as قَرْنِي is of قَرْنَة; 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 ضحي 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 ضحوة; and he who makes it masc. holds it to be [a sing.] noun of the measure فَعْل, like صَرَد and نَغَر: (S:) its dim. is ضحي, without ة; (Fr, Msb, K;) for they disapproved the affixing the ة lest it should be confounded with the dim. of ضحوة. (Fr, Msb.) Using it as an adv. noun, you say, لَقِيتُهُ ضحي, when you mean [I met him] in the ضحي 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,