

ضَحَضَحَ: see ضَحَضَحَةٌ and ضَحَضَاحٌ.

ضَحَضَحَ: see what next follows.

ضَحَضَحَ and ضَحَضَحٌ and ضَحَضَحٌ The running of the سَرَاب [or mirage, along the surface of the ground, like water: see R. Q. 1]. (K.)

ضَحَضَاحٌ Shallow water; (S, A, TA;) and hence metaphorically applied in a trad. to † a shallow part of hell-fire: (TA:) or water little in quantity; as also ضَحَضَحٌ: or water reaching to the ankles: or reaching to the middle of the shin: or in which there is no being drowned: (K:) or water little in quantity, in a pool left by a torrent, &c. (TA.)—And Many, or much; in the dial. of Hudheyli; (AA, O, K;) not known to others: (TA: [see also ضَحَلٌ:]) accord. to Aḡ, it is applied to sheep or goats, and to camels, as meaning many, or numerous: and also as meaning scattered, or dispersed, over the surface of the land, but, notwithstanding, few. (TA.)

ضحك

1. ضَحِكَ (S, MA, O, Mṣb, K, &c.,) and some say ضَحِكْتُ, with kesr to the ض, (TA, as from the K, [but not in the CḲ nor in my MS. copy of the K,]) to agree with the vowel of the ح because the latter is a faucial letter, and this is a correct dial. var. of which similar instances are mentioned, and ضَحِكَ also is said to be a well known dial. var. of ضَحِكَ, (TA,) aor. ضَحِكُ, (S, O,) inf. n. ضَحِكٌ and ضَحِكٌ (S, MA, O, Mṣb, K, KL) and ضَحِكٌ, (S, MA, O, K, KL,) the first of which is the superior form, (IDrd, O,) [the second and third being contractions thereof,] and ضَحِكٌ, (S, O, K, KL,) and if you said ضَحِكٌ it would be agreeable with analogy, (Az, TA,) He laughed; (MA, KL, PṢ, TḲ;) contr. of بَكَى: (TḲ:) [see also 6:] الضَحِكُ is well known, as meaning the expanding of the face, and displaying of the teeth, by reason of happiness, joy, or gladness; and التَّبَسُّرُ is the beginning thereof: thus in the Towsheeh and other works: (MF, TA:) and in like manner in the Mufradát [of Er-Rághib]; in which it is added that it is also used as meaning simply the being happy, joyful, or glad: and sometimes as meaning simply the wondering [at a thing]; and this is the meaning intended by him who says that it is peculiar to man: (TA:) [i. e.] ضَحِكَ, said of a man, signifies also he wondered; syn. عَجِبَ; (O, K, TA;) with مَنْ preposed to the object of wonder: (TA:) or he was frightened; or he feared. (K, TA.) You say, ضَحِكَ مِنْهُ and بِهِ, both meaning the same, (S, O, Mṣb,) i. e. He laughed at him; derided him; or ridiculed him: or he wondered at him. (Mṣb.) And ضَحِكَ إِلَيْهِ [He behaved laughingly, or cheerfully, towards him]. (IDrd and K in art. بَش.) [See بَشٌ لَهُ.] — Said of an ape, He uttered a cry or cries: (K:) or one says of the ape when he utters a cry or cries, يَضْحَكُ, (S, TA,) meaning he displays his teeth, or grins.

(TA.) — And ضَحِكَ السَّحَابُ † The clouds lightened. (S, O, K, TA.) Hence the usage of the verb in a trad. cited voce تَحَدَّثَ. (O, TA.) — And ضَحِكَ الْغَدِيرُ i. e. † [The pool of water left by a torrent] glistened by reason of its fulness. (TA.) — [And ضَحِكَ ثَغْرَهُ † His front teeth, or his teeth, glistened by reason of his laughing; meaning he laughed so as to show his front teeth, or his teeth.] — And ضَحِكَ الزَّهْرُ † The flowers [looked gay, or] were as though they were laughing. (TA.) And ضَحَكَتِ الْأَرْضُ † The earth, or land, put forth its plants, or herbage, and its flowers. (TA.) And ضَحَكَتِ الرَّيَاضُ عَنِ الْأَزْهَارِ † The meadows, or gardens, displayed the flowers. (TA.) — And ضَحَكَتِ النَّخْلَةُ † The palm-tree put forth [or disclosed] its ضَحِكٌ; as also ضَحَكَتِ; (TA;) [i. e.] the spathe of the palm-tree, (Skr, O, TA,) that covered the طَلْع [or spadix], (O,) burst open. (Skr, O, TA.) And ضَحِكَ الطَّلْعُ † The طَلْع [here app. meaning the spathe of the palm-tree] split, or clave, open; and so تَبَسَّرَ. (TA.) — And, as some assert, (ISd, TA,) ضَحَكَتِ signifies also † She menstruated; said of a hare; (ISd, Z, O, Mṣb, TA;) accord. to some, from the ضَحَاكُ [meaning the interior] of the طَلْعَة [of the palm-tree] when it bursts open; (ISd, TA;) and hence, (K, TA,) said also in this sense of a woman, (O, Mṣb, K, TA,) accord. to Mujáhid, (O, TA,) and some others, (TA,) in the KḲur xi. 74, (O, K, TA,) where some read فَضَحَكَتِ, which is said to be a well-known dial. var.; (TA;) and likewise, accord. to some, said in this sense of the hyena, (O, TA,) when she sees blood, or as IAḡr says, when she eats the flesh of men and drinks their blood: (TA:) [it is commonly asserted by the Arabs that] the hare menstruates like women: (KḲw:) but with respect to this meaning as assigned to the verb in the KḲur xi. 74, Fr says that he had not heard it from any person deserving of confidence; (O, TA;*) and Zj says that it is nought: both say that the meaning there is, she laughed by reason of happiness: (TA:) and some say that there is an inversion in this case, what is meant being فَبَشَّرْنَاهَا بِأَسْحَقٍ ضَحِكٌ: (Fr, O, TA:) or the meaning is, she wondered; so says I'Ab; and so Er-Rághib, who adds that it is confirmed by her saying, “shall I bring forth a child when I am an old woman, and this my husband is an old man? verily this is indeed a wonderful thing:” and that فَحَاضَتْ which is inserted by some of the expositors after فَضَحَكَتِ is not an explanation of this expression, as some of them have imagined it to be, but is the mention of [a fact which was] a sign that the announcement was not that of an event improbable: or the meaning is, she was frightened; so says Fr.: (TA:) and with respect to the meaning of this verb when said of the hyena, mentioned above, it is rejected by AḤát and others: (TA:) IDrd says, on the authority of AḤát, respecting the following verse of Taábbata-Sharrá,

تَضَحَكَ الضَّبُعُ لِقَتْلِ هَذِيْلٍ

وَتَرَى الذِّئْبَ لَهَا يَسْتَهْلُ

that the meaning is † The hyena displays her teeth, or grins, on account of the slain [of Hudheyli], when she sees them, like as they say of the ass when he plucks out the [plant called] صَلْبَانَةٌ; (O, TA;) or, as others say, † the hyena snarls, displaying her teeth; and sees the wolf raising his voice in calling the [other] wolves to them, i. e. to the slain: (O, TA:*) Abu-l'Abbás says that the meaning is, † the hyena displays her teeth, because the wolf contends with her over the slain: and some say that the poet means, † the hyena rejoices because of the slain. (TA.) — One says also, ضَحَكَتِ السَّمْرَةُ, meaning † The سمرة [or gum-acacia-tree] flowed with its gum: from ضَحَكَتِ meaning “she menstruated.” (Bd in xi. 74.)

3. مُضَاحَكَةٌ [inf. n. of ضَاحِكُهُ] signifies [The contending, or vying, in laughing, with another; or the laughing with another; or] the laughing together. (KL.) — [Hence,] one says, التَّوَرُّؤُ الضَّاحِكِ الشَّمْسِ † [The flowers vie in brightness with the sun]. (TA.) — And إِنَّكَ يُضَاحِكُكَ الشُّكْلَاتُ † [Verily thy judgment makes sport with ambiguities]; said to him to whom confused and dubious things are apparent and known. (TA.)

4. اَضْحَكُهُ (S, O, K,) inf. n. اِضْحَاكٌ, (KL,) said of God, (S, O,) or of a man, (K,) He made him, or caused him, to laugh. (S,* O,* K,* KL, PṢ.) — [Hence,] اَضْحَكَ الضَّبُعُ, said of blood, (TA,) or of the sword, (O, TA,) † [It made the hyena to display her teeth; or to snarl, displaying her teeth: or to rejoice: (see 1, latter part:) but explained as meaning] † it made the hyena to menstruate. (TA.) — And اَضْحَكَ الْحَوْضُ † He filled the watering-trough so that it overflowed: (O, TA:) its glistening being likened to laughing. (TA.) — See also 1, near the middle of the paragraph.

5: see the next paragraph.

6. تَضَحَكَ and تَضَحَكَتِ [are both mentioned in the K and TA as though syn. with each other and with ضَحِكَ: and accord. to the KL, the former signifies He laughed: but accord. to the TḲ, the latter signifies he manifested laughing: or] the former is syn. with تَضَحَكَتِ [app. as meaning he affected to laugh, or laughing: or, more exactly, agreeably with analogy, like the contr. اسْتَبَكِي and تَبَاكِي, the former signifies thus; and the latter, he desired to laugh]. (S.) — And you say also, هُمْ يَتَضَاحَكُونَ [meaning They laugh together, one with another]. (K.)

10: see the next preceding paragraph.

ضَحِكٌ [originally an inf. n., a contraction of ضَحِكٌ] The appearance, or appearing, of the central incisors [or of the front teeth] by reason of happiness, joy, or gladness. (TA.) — And hence, (TA,) Wonder. (K, TA.) — [As an epithet,] A man whose teeth are white. (Aḡ, O, TA.) — [And as a subst., properly so termed,]