as also لِلشَّيْسِ; (TA;) [and app. استضحى لا للشَّيْسِ (TA;) (TA;) النزول also; see Har p. 296, where, for النزول in التَّضَيِّي as an explanation of النزول للشهس, I think we should read أَنْ البُرُوزُ or البُرُورُ, inf. n. أَضَىٰ and also; aor. of each أَنْ إِنْ اللهِ I went forth to the sunshine. (S.) [the imperative of views] occurs in a trad., accord to the relaters thereof: but As says that it is [correctly] افْعَ , with kesr to the I and fet-h to the -; from ; being a command to go forth to the sunshine. (S.) — And , (S, K,) inf. n.

io [or | ...], He (a man, S) smeated. (S, K.)

2. مُتَمَنَّاهُمُ is like مُتَمَنَّاهُمُ [i. e. it signifies We came to them in the time of the morning called فأحاه (TA:) and أضعى (K, TA,) inf. n. غَادَاه , is similar to غَادَاه and مُضَاحَاةً meaning, (TA,) He came to him in the time called الضَّحَى الغُنَمَ (K, TA.) الضَّحَى He pastured the sheep, or goats, in the time called الشَّحَى ; (Ş, K, TA;) and in like manner, الشَّحَى تُبيْتُ الإبلَ عَنِ الورْد TA.) And عَنِ الورْد I pastured the camels with the [morning-pasture called] المناف , so that they might come to the water having satisfied themselves with food: and in like manner, عُشَيْتُهَا عُنْهُ "I pastured them with the [evening-pasture called] مُشَاء," &c. (A, TA.) _ [Hence,] مُتَّمِّة, inf. n. تُصْعِية, I fed him in the time called الشَّحَى: (K, TA:) or I fed him with the [morning-meal called] غُدَاء, at any time [of the morning]; but more commonly known as meaning, in the time called الضَّعَى: and the verb primarily relates to camels [and sheep or goats]: or ضحّى قُوْمَهُ means he fed his people, or party, with the [morning-meal called] غَدَاء or he invited them [thereto, i. e.] to his (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, أَرُّ ضَحُوا رويدا, meaning [Now] be ye gentle with the camels i. e. in order that we may obtain of this herbage; then الثُّفية 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 v تَفَتُّع was said of anyone as meaning he ate in the time called [الشَّحَاء or] الشَّحَاء (TA.) One says, غنِ الشَّىء † I was gentle, or I acted gently, with the thing. (S.) And نصمى عَنِ الأَمْرِ He acted gently, or deliberately, in the affair: and so عَنْى عَنْهُ. (A, TA.) And ضَحْ رُوَيْدًا, (Ṣ, A, TA,) a prov., (A, TA,) meaning † Hasten thou not; (Ṣ, TA;) from تَصْعَهُ الإبلِ عَنِ الوِرْدِ: [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]___

and رضعي , He went forth to the sunshine ; (K;) منعى , inf. n. تضعية, signifies [also] He slaughtered, or sacrificed, the [victim termed] أضحية, in the time called الفَّحَى: and hence, by reason of frequency of usage, he did so in any time of what ضحى Msb:) and : أَيَّامُ التَّشْرِيقِ are termed (Mgh,) بكَبْش أُوْ غَيْره (Ş, Mgh, Mşb, K,) or بشَاة he slaughtered, or sacrificed, a sheep or goat, (S, Msb, K,) or a ram or other [victim], (Mgh,) in the time called الشَّحَى (Mgh, K) of the day called 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

> 3. ضاحت البلاد The countries, or lands, became exposed to the sun, and their herbage consequently dried up. (TA.) = isee 2, first

4. اضحى He (a man, TA) entered upon the time of morning called الشَّعى, (K, * TA,) or the time called الضحوة, (TA,) [or the time called , أَقَمْتُ بِالمِكَانِ حَتَّى أَضْحَيْثُ , for] you say, الشَّحَاء from القَّعَا [and therefore meaning I remained in the place until I entered upon the time called الصَّبَاحُ from أُصْبَحْتُ like as you say أَصْبَحُتُ (S, TA.) Hence the saying of 'Omar, أَضُوا بَصَلَاةِ الشَّحَى, (Ṣ,) or بِصَلَاةِ الشَّحَى, (TA,) i.e. Perform ye the prayer of the time called at its [proper] time: do not delay it until the time called الضَّحَاء has become advanced : (TA :) or do not perform that prayer when the time called has become advanced. (S.) _ And you say, اضحى فُلَانْ يَفْعَلُ كَذَا, (Ṣ, M, K,) like as you say ظُلَّ يفعل كذا; (Ṣ;) meaning Such a one became occupied, or engaged, in the time called in doing such a thing : (M, K, TA :) or did such a thing in the first part of the day, (IĶtt, 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 فَالَّ and فَالَّ &c. And, like these verbs, فالله أصبع 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 also signifies He performed the supererogatory act of prayer ــ (TA.) . الشُّحَى in the time called (النَّافِلَة) See also 1, last sentence but one. __ One says also, اضحى عَن الأَمْر, meaning ! He withdrew himself far from the affair. (TA. [See also another meaning of this phrase in what follows.]) قطا The birds called إِ القَطَا يُضْحِي عَنِ الهَاء And go far from water. (TA.) = اضحى الشَّىٰء He made apparent, showed, or revealed, the thing. (K, TA.) And ضحى لا عَنِ الأُمْرِ He made the affair, or case, apparent, or manifest: and [so , أَشْحِ لِي عَنْ أُمْرِكَ ,for] one says, اضحى عَنْهُ

thy affair, or case: so in the M. (TA.)___ لَا أَضْحَى is a deprecatory phrase [lit. May God اَللَّهُ لَنَا ظلَّكُ not cause thy shadow to become sun to us: meaning + may God not deprive us of thee by death: (see فَعَا ظلَّهُ) or it may be similar in meaning to the phrase here following]. (TA.) لَا تُضْمَنَا [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 secause the phrase implies the meaning of يُز تُخْرِجْنَا مِنْهُ and being here used metaphorically. (Har p. 4.)

5. يَضَحَّى: see 1, latter half. __ And see 2, in two places. It [generally] means He ate in the time of morning called الشُّحَى: (K:) or he ate the [morning-meal called] غَدَاء; syn. تَغُدّى: (S, TA:) and value also has the former [or the latter] meaning. (ISd, TA.)

10: see 1, latter half.

: see the next paragraph.

مُحُمّى, also written مُحَمّى, held by some to be of the measure فعل, and by others to be [originally فعلى i. e.] of the measure فعلى, 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. + is-i, 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 (ارْتَفَاعُ النَّهَارِ which is said by the doctors of the law in the present day to mean when the sun has risen the measure of a رُمْح , q. v., or more]); as also فَحَوْ and فَحَوْ : (K:) and the is after the soid (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-Rághib, TA :) or فَحَى is pl. of * قُرْيَةُ is of قُرِية and its sing. is like view, 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 المُحْدُقُة ; and he who makes it masc. holds it to be [a sing.] noun of the measure مُرَدُّ أَنْ أَنْ الله عَرْدُ and ثُنْوُدُ (S:) its dim. is نُغُرُّ without 5; (Fr, Msb, K;) for they disapproved the affixing the 5 lest it should be confounded with the dim. of ضحوة. (Fr, Msb.) Using it as an adv. noun, you say, لَقِيتُهُ ضَحَى, when you mean [I met him] in the ضحى of this day; without tenween. (S, TA.) See also أَضُونَةُ. [See also De Sacy's Chrest. Ar., sec. ed., i. 162—167, respecting the with fet-h to the ., meaning Make manifest to me prayer that is performed in the time thus called,