

i. e. the prayer termed صَلَاةُ الضُّحَى, mentioned above, voce الضُّحَى. — Also The sun: (M, Mṣb, K:) because of its appearing in the time thus called. (M, TA.) One says, اِرْتَفَعَتِ الضُّحَى, meaning *The sun became high*. (Mṣb.) — And ضُحَى الشَّمْسِ *The light of the sun*: thus is expl. xci. 1 of the K̄ur. (TA.) — مَا تَكَلَّمَ بِهِ ضُحَى means † *His speech, or language, has no perspicuity*: thus in the M and K̄: but in the A, اُنْشَدَنِي شِعْرًا لَيْسَ فِيهِ حَلَاوَةٌ وَلَا ضَحَاةٌ i. e. [He recited to me poetry] in which was no [sweetness nor] plainness of meaning. (TA.)

ضُحُوَّةٌ: see the next preceding paragraph, in three places. You say, اَتَيْتَكَ ضُحُوَّةً, meaning [I came to thee] in a [time called] ضُحَى [or rather ضُحُوَّةٌ], (K̄, TA.) with tenween, unless you mean of *this day* [in which case you say ضُحُوَّةٌ, without tenween, like as you say in the latter case ضُحَى]. (TA.)

ضُحَيَا and ضُحَيَا fems. of ضُحَى [q. v.].

ضُحْيَانٌ, which should by rule be ضُحْوَانٌ, Anything exposing itself, or being exposed, to the sun. (IJ, TA.) قَلَّةٌ ضُحْيَانَةٌ means [A mountain-top] exposed to the sun: (S, K̄:) occurring in a saying of Taābbāṭa-sharrā. (S.) And عَصَا ضُحْيَانَةٌ *A staff, or stick, growing in the sun so as to be matured thereby, and extremely hard*. (TA.) — See also ضُحَى. — Also A man who eats in the time called الضُّحَى: fem. with ة. (K̄.)

ضُحَاةٌ, with medd, (S, Hr, Mṣb, TA.) and fet-ḥ, (Hr, Mṣb, TA, [erroneously written in copies of the K̄ with ḍamm,]) The period [of the forenoon] next after that called الضُّحَى; i. e. when the day is at the highest: (S:) or the period near midday: (K̄:) or the period of the day when the sun has risen to the fourth part of the sky: (TA:) see also ضُحَى, in two places. — And hence, The [morning-meal called] غَدَاةٌ; because it is eaten in the time thus called. (S, TA.) [And also applied to Pasture eaten in that time:] see 2, third sentence.

ضُحَى dim. of ضُحَى, q. v. (Fr, Mṣb, K̄.)

ضُحِيَّةٌ: see ضُحَى: — and see also ضُحِيَّةٌ.

ضَاحٍ [part. n. of 1, Appearing, &c.] — You say ضَاحٍ مَكَانٌ *An outer, exterior, or exposed, place*: (S:) and اَرْضٌ ضَاحِيَةٌ *Land not surrounded by a wall*. (TA in art. حَوَاطٍ.) [And particularly A place exposed to the sun.] — [Hence,] مَفَازَةٌ ضَاحِيَةٌ الظَّلِّ *A desert, or waterless desert, having no shade or shadow*; and ضَاحِيَةٌ الظَّلَالِ *having no shades or shadows*. (TA.) And شَجَرَةٌ ضَاحِيَةٌ بِالظَّلِّ [if not a mistake for ضَاحِيَةٌ الظَّلِّ] *A tree having no shade*. (Har p. 4.) — And بَدَا بِضَاحِيِ رَأْسِهِ [He appeared with, or he showed,] the side of his head. (TA.) [See also the next paragraph.]

ضَاحِيَةٌ *An outer, exterior, or exposed, side or region or tract of anything*: [pl. ضَوَاحٍ: whence] one says, هُمْ يَنْزِلُونَ الضَّوَاحِيَّ [They alight, or abide, in the exterior tracts]. (S.) [Hence also,] الضَّوَاحِيَّ الرُّومِ *The exterior districts of the Greeks*. (K̄.) And الضَّاحِيَّةُ مِنَ الْبَعْلِ *What are in the open country, of the palm-trees that imbibe with their roots, without being watered*: opposed to الضَّامِنَةُ مِنَ النَّخْلِ: (AO, S in this art. and in art. ضَمْن, q. v.): and الضَّوَاحِي مِنَ النَّخْلِ *what are outside of the town-wall, of the palm-trees*: thus used, الضَّوَاحِي is an epithet in which the quality of a subst. is predominant. (TA.) And ضَوَاحِي قُرَيْشٍ *Those [of Kureysh] who abide outside of Mekkeh*. (TA.) And هُوَ مِنْ أَهْلِ الضَّاحِيَةِ *He is of the people of the desert*. (TA.) الضَّوَاحِي also signifies *The parts, of a man, that stand out, or are exposed*, (K̄, TA,) to the sun, (TA,) such as the shoulder-blades, and the shoulders: (K̄, TA:) pl. ضَاحِيَةٌ. (TA.) And *The sides of a watering-trough*. (K̄.) And *The heavens*. (S, K̄.) — [Hence also,] فَعَلَهُ ضَاحِيَةً *He did it openly*. (S, A, K̄.) — ضَاحِيَةُ الْمَالِ means *The cattle*, (K̄,) or sheep or goats, (TA,) that drink in the time of morning called ضُحَى. (K̄, TA.)

ضُحَى, applied to a horse, i. q. اَشْبَبُ [Of a colour in which whiteness predominates over blackness; &c.]: fem. ضُحَيَا: (S, K̄:) or الضَّحِيَا, was, (K̄,) or was also, (S, and so afterwards in the K̄,) the name of a certain mare, belonging to 'Amr Ibn-'Amir (S, K̄) Ibn-Rabee'ah. (S.) — And لَيْلَةٌ ضُحَيَا, (S, K̄,) and ضُحَيَا with the short l, both mentioned by ISd, (TA,) and ضُحْيَانَةٌ, (S, K̄,) and ضُحِيَّةٌ accord. to the K̄, but [SM says] I have not found any mention of this last, [meaning except in the K̄,] and probably the right word is ضُحْيَانٌ, as in the books of strange words together with ضُحْيَانَةٌ, and accord. to the "Irtisháf ed-Darab" of AḤei one says [also] ضُحْيَانٌ with fet-ḥ, (TA,) *A bright night*, (S, K̄, TA,) in which are no clouds: (S, TA:) and in like manner, ضُحْيَانٌ يَوْمٌ, in the K̄, erroneously, ضُحِيَا, *a bright day, in which are no clouds*, as in the M; or *bright with the brightness of the day*, accord. to Er-Rághib; or [simply] *bright*, and so ضُحْيَانٌ, which is likewise applied in this sense to a moon, as also ضُحْيَانٌ, and to a lamp, or its lighted wick. (TA.) — And امْرَأَةٌ ضُحَيَا *A woman whose hair of her عَانَةٌ will not grow forth*; (K̄, TA;) as though her عَانَةٌ, being bare of hair, had no shade upon it. (TA.) — مَا اَدْرِي اَيُّ الضَّحِيَا هُوَ is a saying mentioned by Az in art. طَبِي as meaning *I know not what one of mankind, or of the people, he is*. (TA.) — ضُحَى [a coll. gen. n., of which the n. un. is ضُحَى: see ضُحِيَّةٌ] Hence, يَوْمُ الضُّحَى [The day of the victims; which is the tenth of Dhu-l-Hijjah]; (S, Mgh, K̄, TA;) so says Yaḥkoob; (TA;) or عِيدُ الضُّحَى [the festival of the victims]:

(Mṣb:) and by الضُّحَى when it is made masc. is meant that day. (Fr, S, Mṣb.)

ضُحِيَّةٌ: see the next preceding paragraph.

ضُحْيَانٌ and اَضْحِيَانٌ, and the former with ة: see ضُحَى, in five places. — اِضْحِيَانٌ is also the name of *A certain plant*, (K̄, TA,) resembling the اِقْحَوَان [or chamomile] in appearance. (TA.)

اَضْحِيَةٌ, (Aṣ, S, Mgh, Mṣb, K̄,) of the measure اَضْحُوَّةٌ [as though originally اَضْحُوَّةٌ, (Mṣb,) and اَضْحِيَةٌ, (Aṣ, S, Mṣb, K̄,) pl. [of each] اَضْحِيَةٌ; and ضُحِيَّةٌ, of which the pl. is ضُحَايَا; and اَضْحَاةٌ, of which the pl. is اَضْحَى, (Aṣ, S, Mgh, Mṣb, K̄,) [in copies of the K̄ and in my copy of the Mgh written اَضْحَى, but it is properly speaking a coll. gen. n. of which اَضْحَاةٌ is the n. un., and is therefore with tenween,] like اَرْطَاةٌ and اَرْطَى; (Aṣ, S, Mgh, Mṣb;) *A sheep or goat* (S, K̄, KL) &c. [i. e. meaning also a camel and a bull or cow] (KL) that is slaughtered, or sacrificed, (S, K̄, KL,) in the time called الضُّحَى, (K̄,) on the day called يَوْمُ الضُّحَى [the day of the victims, which is the tenth of Dhu-l-Hijjah]. (S, K̄, KL.)

اَرْضٌ مَضْحَاةٌ *A land from which the sun is hardly, or never, absent*; (K̄, TA;) i. e. an exposed land. (TA.)

مُضْطَجٌّ and مُتَضِّجٌ and مُتَضِّجٌ *A man entering upon the time of morning called الضُّحَى*. (K̄, TA.)

مُتَضِّجٌ: } see what next precedes.
مُتَضِّجٌ:

ضخم

1. ضَخْمٌ, [aor. ضَخِمَ,] (S, Mṣb, K̄,) inf. n. ضَخْمٌ, (S, Mṣb, TA,) accord. to the copies of the K̄ ضَخْمٌ, but this is wrong, (TA,) and ضَخَامَةٌ, (S, Mṣb, K̄,) *It, or he, was, or became, large, big, bulky*, (S, Mṣb, K̄,) or *thick*: (S:) or *large in body, portly, or corpulent, and fleshy*. (K̄.)

4. اَضْحَمَهُ (Ibn-'Abbád and K̄* voce اَدْلَفَ) [i. q. اَغْلَطَ لَهُ] † *He spoke to him in a rough, harsh, coarse, rude, uncivil, or ungentle, manner*. (TK in art. دَلَف.)

ضَخْمٌ (S, Mṣb, K̄) and ضَخْمٌ (K̄) and ضَخَامٌ (S, K̄) and اَضْحَمٌ (K̄,) which last is also with teshdeed of the final letter, (S, K̄,) i. e. اَضْحَمٌ, in poetry, (S, TA,) for there is no word [properly] of the measure اَفْعَلٌ, and IJ mentions اَضْحَمٌ [evidently in the same sense,] like اِرْدَبٌ [in measure], (TA,) *Large, big, bulky*, (S, Mṣb, K̄,) or *thick*; (S:) applied to a thing (Mṣb, K̄) of any kind: (K̄:) or *large in body, portly, or corpulent, and fleshy*: (K̄:) pl. ضَخَامٌ; (S, Mṣb;) like سِهَامٌ pl. of سِهَمٌ: (Mṣb:) fem. ضَخْمَةٌ, (S, Mṣb,) applied to a woman; (Mṣb;) pl. ضَخْمَاتٌ, with the خ quiescent, (S, Mṣb,) because it is an epithet. (S.)