

ظ

The seventeenth letter of the alphabet: called ظَا [and ظَا]. (TA.) It is a letter peculiar to the Arabic language; and is one of the letters termed مَجْهُورَةٌ [or vocal, i. e. pronounced with the voice, not with the breath only]; and of the letters termed لَسْوِيَّةٌ [or gingival], like ث and ذ. (TA.) As it does not exist in the language of the Nabathæans, they change it into ط. (IF, TA.) [It is substituted for the ت in the measure اَفْتَعَلَ and the forms inflected therefrom when immediately following ظ; as in اِظْلَمَ, for اِظْلَمَ, for اِظْلَمَ:] and it is substituted for ذ; as in تَرَكْتُهُ and وَقَيْطًا and وَقَيْطًا; as is related on the authorities of ISk and Kr; and as in اَرْضٌ جَلْدَاءٌ and اَرْضٌ جَلْدَاءٌ, as is mentioned in the Nawádir el-Aqráb. (TA.) — [As a numeral, it denotes *Nine hundred*.]

ظَا

R. Q. 1. ظَاظًا, inf. n. ظَاظًا (L, K) and ظَاظًا, (K, TA, [in the CK ظَاوًا,]) the latter allowable in the case of a R. Q. verb, as in the instances of وَسَوَّاسٌ and the like, (MF, TA.) [accord. to some, but وَسَوَّاسٌ and the like are generally held to be inf. ns. if with kesr, and simple subst. if with fet-h,] *He* (a goat) *made a [rattling] sound, or cry, when excited by lust, or at rutting-time; syn. نَبَّ.* (AA, L, K.) — And ظَاظًا, (M, K,) inf. n. ظَاظًا, (M,) *He* (a person whose upper lip was slit, M, K, and one whose fore teeth were broken at the roots, K, TA) *spoke unintelligible speech, and with a nasal sound.* (M, K.)

ظَارٌ

1. ظَارَهَا عَلَى وَدِّ غَيْرِهَا, (S, Mgh, K,) or ظَارَهَا, (M,) aor. ʿ, (M, K,) inf. n. ظَارٌ (S, M, K) and ظَارٌ, (M, K,) *He made her* (a camel, S, Mgh) *to incline to, or to affect, a young one not her own,* (S, M, Mgh, K,) *and to suckle it;* (M, K;) as also ظَارَهَا, and ظَارَهَا: (K:) and [it is also said that] ظَارٌ signifies the *making a she-camel to incline to, or to affect, and suckle, the young one of another, by the application of a غِمَامَةٌ in her nose,* (S, K, TA,) i. e. by stopping her nose, and

also her eyes, (TA,) and by the insertion of a ذُرْجَةٌ [q. v.] composed of rags into her vulva, (رَجْمٌ, T, TA, or حِيَاءٌ, S), and closing its [i. e. the vulva's] edges by means of two pointed pieces of wood stuck through, and putting upon her a غِمَامَةٌ covering her head, and leaving her in this state until it distresses her, (T, TA,) and she imagines herself to be in labour; (TA;) when the ذُرْجَةٌ is pulled out from her vulva (حِيَاءٌ), and the young one of another is brought near to her, having its head and skin bedaubed with what has come forth with the ذُرْجَةٌ from the lower part of the vulva; (T, TA;) then they open her nose and her eyes; (TA;) and when she sees and smells the young one, she imagines that she has brought it forth, and yields it milk: moreover, when the ذُرْجَةٌ is inserted, the space between the two edges of her vulva is closed by a thong [passed round the extremities of the two pointed pieces of wood]. (T, TA.) It is said in a trad., of 'Omar, (T,) or Ibn-'Omar, (S, TA,) that he purchased a she-camel, and, seeing in her the laceration on the occasion of ظَارٌ, returned her. (T, S, TA.) — [Hence,] ظَارَةٌ عَلَى أَمْرٍ كَذَا, and ظَارَةٌ, and ظَارَةٌ, † *He made him to incline to such a thing:* (Lth, T, TA:) and ظَارَنِي عَلَى الأَمْرِ, (so in the CK,) or ظَارَنِي, (M, TA, and so in some copies of the K,) inf. n. مَظَارَةٌ, (TA,) *he endeavoured to turn me, or to entice me, to do the thing;* (M, K, TA;) it not being in my mind: (TA:) or *he compelled me to do the thing, against my will;* (K, TA;) I having refused to do it. (TA.) It is said in a prov., الطَّعْنُ بِظَارٍ, meaning, *Thrusting, or piercing, with the spear inclines [one's enemies] to peace:* (As, T, A, K:) J says يَظَارُهُ, as also IKġ, which F disapproves; but others approve it: or the reading of the S is يَظَارُهُ. (TA.) The Arabs also said, الطَّعْنُ بِظَارٍ قَوْمٍ (M, K) *Thrusting, or piercing, with the spear is a means of inclining a people to peace;* (K;) meaning, make people to fear, that they may love thee. (M, K.) It is also said, in a trad. of 'Alee, أَظَارُكُمْ إِلَى الْحَقِّ وَأَنْتُمْ تَفْرُونَ مِنْهُ, [perhaps a mistake for عَلَى الْحَقِّ,] *I incline you [or I endeavour to turn you] to the truth, and ye flee from it.* (TA.) — ظَارَتْ, (S, K,) [of which

ظَارَةٌ, q. v., appears to be an inf. n.; or you say اِظَارَتْ عَلَى وَدِّ غَيْرِهَا, and ظَارَتْ عَلَى وَدِّ غَيْرِهَا; (T, M, K; in one copy of the K اِظَارَتْ;) *She* (a camel, T, S, M) *inclined to, or affected, a young one not her own,* (T, M, K,) *and suckled it:* (K:) or *inclined to, or affected, the stuffed skin of a young camel.* (S.) — [Hence,] ظَارَ عَلَى عَدُوِّهِ † *He returned against his enemy.* (A, TA.) — And ظَارَ, aor. ʿ; (Mgh;) or ظَارَ, inf. n. مَظَارَةٌ. (AZ, S;) *He took to himself a ظَارٌ [or nurse].* (AZ, S, Mgh.) [See also 8.]

3: see 1, in four places. — One says also, اِظَارَتْ, (inf. n. مَظَارَةٌ, T, A,) *She took to herself a child to suckle.* (T, M, A, K.) — And بَيْنَهُمَا مَظَارَةٌ *There is between them two that relation which consists in each one's being the ظَارٌ [or rather the fosterer of the child] of the other.* (M, K.) — ظَارٌ occurs in a trad. for ظَارٌ. (TA.) [But in what sense is not explained.]

4: see 1, in three places.

8: see 1, near the end. — اِظَارَ لَوَدِّهِ ظَارًا (S, and so in some copies of the K,) or اِظَارَ, (M, and so in some copies of the K,) the former being similar to اِظْلَمَ, (S,) means *He took a nurse for his child.* (S, M, K.)

10. استَظَارَتْ *She* (a bitch) *desired the male:* (K:) mentioned by AM; but he says, "I hesitate respecting it." (TA.) [I think it is probably a mistake for استَطَارَتْ, mentioned in art. طِير. See also طَوْرِي.]

ظَارٌ Anything accompanied by the like thereof: thus applied to a run (عَدُو): (As, T, TA:) in the K, and in the Tekmileh, عَدُو is erroneously put for عَدُو: (TA:) and عَدُو ظَارٌ is used by the poet El-Arkaṭ, in describing [wild] asses, as meaning a run not unsparingly performed. (T, TA.)

ظَارٌ One that inclines to, or affects, the young one of another, and suckles [or fosters] it; applied to a human being, (M, A, K,) and to a camel, (M,) or other [animal]; (A, K;) to a female and to a male: (M, A, K:) or a she-camel that inclines to, or affects, the young one of another;

(Mṣb;) as also **ظُورٌ** : (Ṣ:) and hence applied also to a strange woman *that nurses, or fosters, the child of another*: and likewise to a man *who fosters the child of another*: and also pronounced **ظِيرٌ**, with the *ء* suppressed: (Mṣb:) and the epithet **ظُورَةٌ** is also applied to a female: (A:) the pl. [of pauc.] is **أظُورٌ** (M, K) and **أظَارٌ** (Ṣ, M, A, Mṣb, K,) [which latter is also used as a pl. of mult., accord. to an ex. given in the A;] and [the proper pls. of mult. are] **ظُورٌ** and **ظُورٌ**, (Ṣ, M, K,) which last is an extr. form, (M,) and **ظُورَةٌ** (M, K,) or, accord. to Sb, this is a quasi-pl. n., (M,) and **ظُورَةٌ** (M, K,) like **فُحُولَةٌ** and **بُعُونَةٌ**: (M:) or the pl., applied to camels, is **ظُورٌ**; and to women, **ظُورَةٌ**: (M:) or to women, **ظُورٌ** and **ظُورٌ**: (Mṣb:) **ظُورَةٌ** also signifies *a nurse*: (IAṣr:) and **ظُورٌ** signifies the same as **ظُورٌ**: (TA:) or a she-camel *made to incline to, or affect, the young one of another*; (M;) as also **مَظُورَةٌ**: (Ṣ:) or *that keeps close to the young one, or to the stuffed skin of a young one*. (M.) — [The pl.] **ظُورٌ** is also applied (by a poet, M, TA) to † *The three stones upon which the cooking-pot is placed*: (Ṣ, M, K, TA:) likened to camels; (M, TA;) because of their inclining (Ṣ, M, TA) towards, (Ṣ,) or around, (M, TA,) the ashes. (Ṣ, M, TA.) — And **ظُورٌ** signifies also † *An angle, or a corner, of a قصر [or pavilion, &c.]*. (K.) — And † *A buttress built against a wall*; (K, TA;) likewise called **ظُورَةٌ**. (TA.)

ظُورَةٌ : } see the next preceding paragraph.
ظُورَةٌ : }

ظُورِيٌّ A cow *desiring the male*: (K:) mentioned by Az, on the authority of AHát; and said to have no verb. (TA. [But see 10, above.]

ظُورٌ : see **ظُورٌ**, in four places.

ظُورٌ *A غِمَامَةٌ [q. v.] that is put into the nose of a she-camel to make her to incline to, or affect, the young one of another, in order that she may not perceive the smell of her young one*. (A.) [See also 1.]

ظُورٌ : see **ظُورٌ**, in two places.

ظُورَةٌ *Inclination to, or affection for, the young one of another*: (M, K:) it may be an inf. n., as well as a pl. [of **ظُورٌ**]. (M.) — Also [The relation in which one stands by being a **ظُورٌ**, or nurse:] like **عُمُومَةٌ** and **خُؤُولَةٌ** &c. (TA.) — See also **ظُورٌ**, latter half.

مَظُورَةٌ : see **ظُورٌ**, latter half.

هُوَ مَظَانِرٌ لَهَا *He is the father of the child which she is nursing*. (T, TA.)*

ظبو

ظَبِيَّةٌ The **حَدٌّ**, (T, M, Mṣb, K,) or **طَرَفٌ**, (Ṣ,) [both of which mean the *end, or extremity*, but the former means also the *edge*,] of a sword, (T,

Ṣ, M, Mṣb, K,) or of a spear-head and the like, (K,) or also of a spear-head and of an arrow-head and of a dagger and the like; (M;) or the *part next to the طرف [or extremity] of the sword*; also called its **ذَبَابٌ**: (T:) or the **ظَبَاتَانِ** are the *parts of the two edges that are on either side of the ذَبَاب [by which last word is here app. meant the point] of the sword*: (AZ, T and TA voce **ذَبَابٌ**, q. v.): [for the swords of the Arabs, in the older times, were generally straight, two-edged, and tapering to a point:] or, accord. to Abou-Riyásh, the **ظَبِيَّة** of the sword is the *part that is four digits' measure below, or within, (دُونَ) the ذَبَاب* thereof; and is the *striking-place* thereof: and it is also its **حَدٌّ**; and the **ظَبِيَّة** of the spear-head is likewise its **حَدٌّ**: (Ḥam p. 48:) the **ء** in **ظَبِيَّة** is a substitute for **و**, which is the final radical, (Ṣ, M, Mṣb, K,) the word being originally **ظَبُو**: (Ṣ, TA:) the pl. is **أظِبٌ**, (Ṣ, K,) a pl. of pauc., (Ṣ,) and **ظَبَاتٌ** (T, Ṣ, M, Mṣb, K) and **ظَبَاةٌ** [which is originally **ظَبُوءَةٌ**] (Ṣ, TA) and **ظَبُونٌ** (T, Ṣ, M, Mṣb, K) and **ظَبُونٌ** and **ظَبَا** or **ظَبِي**. (M, K.) In the saying of Es-Semow-al Ibn-'Ádiyā,

• تَسِيلُ عَلَى حَدِّ الظَّبَاتِ نُفُوسَنَا •
• وَلَيْسَتْ عَلَى غَيْرِ الظَّبَاتِ تَسِيلُ •

[Our bloods flow upon the edge of the **ظَبَات**, and upon other than the edge of the **ظَبَات** they flow not], by the **ظَبَات** may be meant the *swords*, altogether, or the *striking-places of the swords*. (Ḥam p. 52. [See also a similar ex. in p. 48 of the same.]) = Also *A kind of مَزَاد [or leathern water-bag]*. (M.) = And *A place of bending, or turning, of a valley*; like **ظَبِيَّةٌ** [which belongs to art. **ظَبِي**]: pl. of the former **ظَبَاةٌ**, a pl. of a rare form. (M in art. **ظَبِي**.)

ظبي

[**ظَبِيٌّ**, if used, means *He acted like the ظَبِي*, or gazelle; being similar to **تَذَابٌ** and **تَمَرٌ** &c.: its part. n. is mentioned in the first paragraph of art. **رَبِضٌ**.]

ظَبِيٌّ *A certain animal, (TA,) well known*; (Ṣ, Mṣb, K, TA;) the **غَزَالٌ** [or gazelle; to which the former word is applied when used unrestrictedly, and which is app. here meant by the latter word, though this seems properly to signify "a young gazelle"]; (M;) [it is the *gazella dorcas*, also called *antelope dorcas*, of which the *ariel*, or *antelope Arabica*, is said to be a variety; or, accord. to some, each is a distinct species of gazelle: the name seems to be properly, but not always (as is shown by an explanation of **رَيْسٌ**), applied only to the *true antelope of Arabia and adjacent countries, as distinguished from the cervine and bovine antelopes*:] it is a name for the male; which is also called **تَيْسٌ**, when he has become what is termed a **تَيْبِي** [q. v.], which he continues to be termed until he dies: (AHát, Mṣb, TA:) the *female* is called **ظَبِيَّةٌ**, (AHát,

T, M, Mṣb, K, TA,) and **عَنْزٌ** and **مَاعِزَةٌ**: (AHát, Mṣb, TA:) the dual is **ظَبِيَانِ**: (Mṣb, TA:) and the pl. is **أظِبٌ**, (Ṣ, M, Mṣb, K,) originally **أظَبِيٌّ**, (Ṣ, Mṣb,) a pl. of pauc., (Ṣ,) and **ظَبِيٌّ** and **ظَبَاةٌ**, (Ṣ, M, Mṣb, K,) which last is of the masc. and fem., (M, Mṣb,) and **ظَبِيَّاتٌ**, (Ṣ, M, Mṣb, K,) which is of the fem. (M, Mṣb.) One says, **بِهِ دَاءٌ ظَبِيٌّ** [lit. *In him is the disease of a gazelle*]; meaning *in him is no disease*; as there is [said to be] no disease in the **ظَبِي**. (AA, T.) And **لَكَ عِنْدِي مِائَةٌ سِنَّ الظَّبِي** [*To thee I owe a hundred camels of the age of the gazelle*], i. e., all of them [pl. of **تَيْبِي**, q. v.], because the **ظَبِي** does not exceed what is termed **اِثْنَا**. (M.) [See also a verse cited voce **سِنَّ**; in which the phrase **عِنْدِي مِائَةٌ سِنَّ الظَّبِي** means *And they came; like the age of the gazelle was the age of every one of them*.] It is said in a prov., **لَا تُرْكَنُهُ تَرَكَ ظَبِيٌّ**, [I will assuredly forsake him as a little gazelle forsakes the place of its shade]; because the **ظَبِي**, when it leaves its covert, does not return to it: it is said in confirming the relinquishing of anything.

(T. [See **ظَلٌّ**, where other relations of this prov. are mentioned.]) And in another prov., **الظَّبَاءُ عَلَى البَقَرِ**, said when the tie of relationship and friendship between two men is severed, and it was used in the Time of Ignorance as a form of divorce: **الظَّبَاءُ** is in the accus. case by reason of **اخْتَارَ**, or **اخْتَارَتْ**, understood, [so that the meaning is *I have preferred, or he has preferred, the gazelles to the wild cows*], by the **بَقَر** being meant the women: whence the saying, **جَاءَ يَجْرُ بَقَرَهُ** [expl. in art. **بَقَر**]. (Meyd. [See also Freytag's Arab. Prov. ii. 61.]) And one says, **أَتَيْتُهُ حِينِ ظِلِّهِ** i. e. [*I came to him when its shade*] **ظَلِّهِ** [or gazelle] by reason of the vehemence of the heat: or, as some relate it, **حِينِ نَشَدَ الظَّبِي ظِلَّهُ**, meaning **ظَلَبَهُ** [i. e., *when the gazelle sought its shade*]. (TA.) And it is said in a trad., **إِذَا أَتَيْتَهُمْ فَأَرِضْ فِي دَارِهِمْ ظَبِيًّا**, [expl. voce **رَبِضٌ**]. (T, TA.) **بِهِ لَا يَظْبِي**, (Ṣ, TA,) or **بِهِ لَا يَظْبِي أَغْفَرُ**, a prov., meaning *May this accident befall him, (لَيَنْزِلَ بِهِ هَذِهِ السَّادِئَةُ), not a white antelope, (Meyd,) is said on an occasion of rejoicing at another's affliction, (Ṣ, Meyd, TA,) by way of imprecation, i. e. may God make that which has befallen him to cleave to him*. (Ṣ, TA. [See also Freytag's Arab. Prov. i. 148.]) — **أَوْلَادُ الظَّبَاءِ** and **الظَّبَاءِ** are mentioned by Freytag as names of *Certain stars*: in relation to the former of which he refers to Ideler's "Unters." pp. 20-21; and in relation to the latter, to the same work p. 21. — And **الظَّبِي** is the name of *A brand, or mark made with a hot iron, peculiar to some of the Arabs*. (T, K.)

ظَبِيَّةٌ fem. of **ظَبِيٌّ** [q. v.]. (AHát, T, &c.) — Also a name for † *A woman*; [or, app. a young

woman;] and so **أَمْرٌ ظَبِيَّةٌ**. (Mṣb, TA.) — And † *A man who is stupid, dull, wanting in intelligence, inert, or wanting in vigour.* (K, TA: but not in the CK.) — And accord. to the K, i. q. **شَاةٌ**: and **بَعْرَةٌ**: but this is a great mistake, caused by a misunderstanding of what is cited in the passage here next following from the M. (TA.) — Also *The vulva of a woman*: (Lth, T, S, M, K:) and, (M,) accord. to Aṣ, (T, S,) of any solid-hoofed beast: (T, S, M:) accord. to some, (M,) or accord. to Fr, (T, S,) of the bitch: (T, S, M:) and accord. to Lth, of the she-camel: (T:) IAgṛ makes it to be peculiarly of the she-ass, and of the ewe or she-goat, and of the cow; (M;) meaning that it signifies the vulva of these: (TA:) and it signifies also the vagina of the mare. (M.) — Also *A [bag for travelling-provisions &c., such as is called]* **جِرَابٌ**: (M, K:) or peculiarly a small **جِرَابٌ**: (M, K:*) or one made of the skin of the **ظَبِيٌّ** [or gazelle]: (M:) or a thing [i. e. a pouch] like the **خَرِيطةٌ** and the **كَيْسٌ**: dim. **ظَبِيَّةٌ**: and pl. **ظَبِيَّاتٌ**. (T.) — And *A [tent such as is called]* **خَبَاءٌ**. (TA.) — And *A place of bending, or turning, of a valley*; (M, K;) as also **ظَبِيَّةٌ** [mentioned in art. **ظَبُو**]: pl. of the former **ظَبِيَّاتٌ**. (M.) — **ظَبِيَّةٌ** is one of the names of *The well Zemzem*. (TA.)

ظَبِيٌّ: see **ظَبِيٌّ** [of which it is the dim.].

ظَبِيَّةٌ dim. of **ظَبِيَّةٌ**, q. v.

أَرْضٌ مَظْبَاةٌ *A land abounding with ظَبِيَّاتٌ* [or gazelles]. (M.)

ظ

1. **ظَرَ** *He cut* [or split off] a **مَظْرَةٌ** [i. e. a fragment of hard stone, with a sharp edge, to be used as a knife]. (Lth, T, M, K. [In some copies of the K, **مَظْرَةٌ**; and in one place, in a copy of the M, **مَظْرَةٌ**: but correctly **مَظْرَةٌ**, as is said in the TA.]) This the pastor does for the purpose of cutting off therewith a thing resembling a wart within the belly of a she-camel, (Lth, T, M,) at the orifice of the womb, when she is affected by a disease occasioned by lusting for the male. (Lth, TA.) — And *He slaughtered* a she-camel, (K, TA,) or, as in the “Tekmileh,” an animal, *with the [stone called]* **ظَرٌّ**. (TA.)

4. **أَطْرَى فَاِنَّكَ نَاعِلَةٌ** (M, K) is a prov., meaning *Tread thou upon the ظَرٌّ* [for thou art furnished with leathern shoes or sandals]: (M:) but the phrase commonly known is with the unpointed **ط** [i. e. **أَطْرَى**: see 4 in art. **ط**]. (M, K.)

ظَرٌّ: see the next paragraph.

ظَرٌّ *A sharp-edged hard stone*: (Aṣ, T, Mgh, TA:) *a stone having an edge like that of the knife*: (S:) or a [kind of] smooth and broad stone which a man breaks and with which he slaughters a camel; (Ish, T, Mgh,* TA;) and it is of any colour; and is also thus called before it is broken: (Ish, T, TA:) and the n. un. is

ظُرَّةٌ: (T:) or, as also **ظُرَّةٌ** and **ظُرٌّ**, a stone, (M, K,) in a general sense: (M:) or a round stone: (TA:) or a round sharp-edged stone: (M, K:) or a piece of stone having a sharp edge: (M:) the pl. is **ظُرَّارٌ** and **ظُرَّانٌ**; (Aṣ, T, S, Mgh;) or the pl. is **ظُرَّانٌ** and **ظُرَّانٌ**; (Th, M, and so in the K accord. to the TA; [in the CK **ظُرَّارٌ** and **ظُرَّارٌ**];) and Th says that the former of these is pl. of **ظُرٌّ**, or both may be pls. of **ظُرٌّ**; (M;) and another pl. is **أُظْرَةٌ**, (T, TA,) [a pl. of pauc.,] occurring in a trad.; (TA;) or, accord. to Ish, **ظُرَّارٌ** [mentioned above as a pl.] is a sing., and **أُظْرَةٌ** is its pl.: (Mgh:) and **أُظْرُورٌ** and **ظُرَّارُورٌ** and **مُظْرُورٌ**, of which last the pl. is **مُظْرَارِيْرٌ**, (Sgh, K, TA,) and all of which are with damm, thus in the handwriting of Sgh, (TA,) signify the same [as **ظُرٌّ** &c.]. (Sgh, K, TA.)

ظُرَّةٌ: see the next preceding paragraph, in two places.

ظُرَّارٌ: see **ظُرٌّ**: and see also **مَظْرَةٌ**.

ظُرِّيْرٌ: see **مَظْرَةٌ**. — Also *A sign set up whereby one is guided to the right way*: pl. **أُظْرَةٌ** (M, K) and **ظُرَّانٌ**: (TA, and so in the CK: [in some copies of the K **ظُرَّارٌ**, which is said in the TA to be wrong:]) **أُظْرَةٌ** signifies *signs set up whereby one is guided to the right way, like the امرَةٌ* [thus in a copy of the T, a mistranscription for **أُمْرَةٌ**]; some of which are extended and hard, and mill-stones are made from them. (T.)

ظُرَّارَةٌ: see **مَظْرَةٌ**.

ظُرَّارُورٌ: } see **ظُرٌّ**.
أُظْرُورٌ: }

أَرْضٌ مَظْرَةٌ, (S, M, K,) thought to be thus by AAF; (M;) or **مَظْرَةٌ**, (T, M,) with kesr to the **ظ**, accord. to Th; (M;) *Land containing*, (T, S,) or *abounding with*, (K,) *stones of the kind called ظَرٌّ*: (T, S, K:) or *stony land*: (Th, M:) and **ظُرِّيْرٌ** also has the former meaning: (K:) or this latter is an epithet applied to a place as meaning *rugged, or rugged and hard*: (S:) or meaning a place *abounding with stones*: (M:) and its pl. is **أُظْرَةٌ** and **ظُرَّانٌ**. (S.) — See also the next paragraph.

مَظْرَةٌ *A stone with which one strikes fire*. (TṢ, K.) — And also, (TṢ, TA,) or, accord. to the K, with fet-ḥ, [i. e. **مَظْرَةٌ**], but this requires consideration, (TA,) *Fragments* [or a fragment, agreeably with an explanation in the Mgh, in my copy of which **مَظْرَةٌ** is erroneously put for **مَظْرَةٌ**,] of sharp-edged stone: (TṢ, K, TA:) pl. **مَظْرَارٌ**: (TṢ, TA:) or **مَظْرَةٌ** signifies a piece split off from **ظُرَّانٌ** [pl. of **ظُرٌّ** or **ظُرٌّ**], (Sh, TA,) or [simply] a stone, (M, TA,) with which one cuts:

(Sh, M, TA:) as also **ظُرَّارٌ**, (M,) or **ظُرَّارَةٌ**. (TA.)

مُظْرُورٌ: see **ظُرٌّ**.

ظرب

1. **ظَرِبَ بِهِ**, aor. ʿ, *He, or it, stuck, adhered, or clave, to him, or it*. (K.)

2. **ظَرَبَتِ الْحَوَائِرُ**, inf. n. **تَظْرِبُ**, *The solid hoofs became hard and strong*. (T, K.)

ظَرِبٌ *A stone projecting* (Lth, T, M, Mṣb, K) *from a mountain or from rugged ground* (Lth, T) and *having a sharp point*: (Lth, T, M, K:) or *an expanded mountain*, (M, K, TA,) accord. to some, *that is not high*: (TA:) or a small mountain: (M, K:) or a small hill: (T, S, Mṣb:) pl. **ظُرَابٌ** (T, S, M, Mṣb, K) and **أُظْرَبٌ**, (Nh, TA,) [the latter a pl. of pauc.,] the former pl. of a rare kind, for by rule it should be **أُظْرَابٌ**, and it seems as though they had imagined the sing. to be **ظَرِبٌ**, and so made the pl. like **سِهَامٌ**, pl. of **سِهْمٌ**: (Mṣb, TA:) or, accord. to En-Nadr, **ظَرِبٌ** signifies the *smallest of [hills such as are termed]* **أَكَامٌ**, and the *sharpest in stones, all its stones being sharp like knives, the white thereof and the black and of every colour*: and the pl. is **أُظْرَابٌ**. (T.) [See also this pl. below.]

ظَرِبٌ *Short, and thick*, (M, K, TA,) and *fleshy*: (Lh, TA:) or a *short and fleshy man*. (S.)

ظَرِبِيٌّ and **ظَرِبِيٌّ**: see **ظَرِبَانٌ**, in three places.

ظَرِبَاءٌ and **ظَرِبَاءٌ**: see the next paragraph, in four places.

ظَرِبَانٌ (S, M, Mṣb, K, &c.) and **ظَرِبَانٌ** (AA, AZ, Mṣb, TA) and **ظَرِبَانٌ** (IJ, TA) and **ظَرِبَاءٌ** (M, CK, TA, or **ظَرِبَاءٌ** or **ظَرِبَاءٌ** accord. to two different copies of the K) *A small, stinking beast*, (AZ, S, M, Mṣb, K,) *resembling a cat*, (AZ, S, M, K,) or *resembling a short Chinese dog*, (Mṣb,) or *resembling an ape or a monkey*, (AA, T, M, TA,) or *above the whelp of a dog*, (El-Mustakṣee, TA,) *that often emits a noiseless wind from the anus*; (M, Mṣb,* TA;) said by Az, on the authority of the handwriting of AHeyth, to be *a beast that has small legs, their length being that of half a finger, but which is broad, its breadth being equal to the space measured by the extension of the thumb and the little finger, or of the thumb and the fore finger, and its length being a cubit, having a compact head, and its ears* [for **إِدْنَاهُ**, in my original, I read **إِدْنَاهُ**] *being like the cat's*; (TA;) *it is small and short in the ears*, (**أَصْلَمٌ** **الْأَذُنَيْنِ**, M, Mṣb,) or *having a stoppage of the ears*, (**أَصْرُ الْأَذُنَيْنِ**, TA,) *its earholes [only] hearing a confused, or humming, or ringing, sound*; (M, TA;) *long in the snout*, [but El-Farezdaḳ speaks of it as having a short nose, as is shown in the S,] *black in the back, white in the belly*; (M, Mṣb, TA;) *it is said that its back is [or rather contains] one single bone, without any قَفْصٌ*

[or cage-formed structure of ribs, &c.], and that the sword has no effect upon it by reason of the hardness of its skin, unless striking its nose: (TA:)

the pl. is ظُرَابِيْن (M, K,) or ظُرَابِي (AZ, T, S, Mṣb,) sometimes, (S,) or this latter also, (M, K,) as though it were pl. of ظُرْبَاء (S,) or the first ي is a substitute for the ا [of the sing. ظُرْبَان] and the second for the ن (M,) and (quasi-pl. ns., M, K) ظُرْبِي (AZ, T, M, Mṣb, K) and ظُرْبَاء (M, K,) or ظُرْبِي, is a pl. like حَجَلِي pl. of حَجَل (S, TA,) and these two are [said to be] the only pls. of this measure, (AḤei, TA,) and Lth and AḤeyth say that ظُرْبَاء is incorrect, and is rightly ظُرْبِي. (T, TA.) A poet says, (namely, 'Abd-Allah Ibn-Ḥajjāj Ez-Zebedee, M, TA.)

• أَلَا أَلْبَغَا قَيْسًا وَخَيْدِفَ أَنْبِي
• صَرَبَتْ كَثِيرًا مَضْرِبَ الظُّرْبَانِ

[Now tell ye Keys and Khindif that I have struck Ketheer in the place of striking of the ظُرْبَان, meaning that he had struck Ketheer Ibn-Shiháb (S, M, TA) El-Medh-hijee upon his face; for the ظُرْبَان has a line, or long mark, upon his face; and he likens the blow that he inflicted upon his face to that mark: [see مَضْرِبَ:] and the same words of the latter hemistich, except that عَيْدِفَا is substituted in them for كَثِيرًا, occur in a verse of Asad Ibn-Nághishah, who slew 'Obeyd by order of En-Noamán. (TA.) One says, ظُرْبَانُ الظُّرْبَانِ (S,) or بَيْتُهُم (Mṣb, K,) [lit. The ظُرْبَان emitted a noiseless wind from its anus among us, or among them,] a prov., (S,) meaning that we, or they, became disunited, and alienated, one from another: [for] when this animal emits a noiseless wind from its anus in the garment of a man, the stink does not go away until the garment wears out: (S, Mṣb, K:) the Arabs of the desert assert that it does so in the garment of him who hunts it: (S:) and it is said to do so in the hole of the [lizard called] ضَبٌّ, which, being stupified by the foulness of the stink, is taken and eaten by it. (M, K, TA.) One says also, ظُرْبَانًا [They reviled each other, and it was as though they slaughtered between them a ظُرْبَان]: the foulness of their reviling being likened to the stink of that animal. (M, TA.) And يَتَنَازَعَانِ جِلْدَ الظُّرْبَانِ They two contend in pulling at the skin of the ظُرْبَان, meaning † they revile each other: (M, TA:) and يَتَمَاشَتَانِ جِلْدَ الظُّرْبَانِ They wipe their hands together upon the skin of the ظُرْبَان, [likewise] meaning † they revile each other. (IAḥr, T, TA.)

الظُّرَابُ [accord. to some] signifies Four teeth behind the نَوَاجِدُ [or other grinders; app. meaning, of a horse]; (K:) or the sockets (أَسْنَانُ) of the teeth: (S, K:) [and it is said that] الظُّرَابُ الدِّجَامُ signifies the knots that are at the extremities of the bit. (M, TA.) J cites the following verse, ascribing it to 'Amir Ibn-Eṭ-Ṭufeyl,

وَمَقَطِعِ حَلْقِ الرِّحَالِ سَابِجٍ
بَادٍ نَوَاجِدُهُ عَنِ الظُّرَابِ

[thus in the S, (but in the M and TA عَلَى (الظُّرَابِ) as though meaning And breaking in pieces the rings of the girth of the saddle, running with the fore legs well stretched forth, his grinders appearing from the sockets]: but IB says, [following the reading in the M and TA,] the verse is by Lebeed; and the poet is describing a horse that breaks in pieces the rings of the saddle by his springing forward, and whose grinders (نَوَاجِدُهُ) appear when he treads upon the [stones, or hills, called] ظُرَاب: [see ظُرْبِ, of which both ظُرَابُ and أَظْرَابُ are said to be pls.:] also that the right reading is وَمَقَطِعِ [and سَابِجِ]: and by the نَوَاجِدُ are meant the ضَوَاحِكُ [or teeth next behind the canine teeth], accord. to Hr. (TA.)

مُظْرَبَةٌ [accord. to the TA حَوَافِرُ مُظْرَبَةٌ, but this is evidently a mistake (see 2),] means [Solid hoofs] that have become hard and strong: (K, TA:) [but] accord. to El-Mufaḍḍal, المِظْرَبُ, like مَعْظَمُ [in measure], signifies قَدْ لَوَّحَتْهُ أَلْدَى قَدْ لَوَّحَتْهُ [app. meaning that which the stones, or hills, called ظُرَاب have altered, or, perhaps, heated, in its treading upon them]. (TA.)

ظرف

1. ظُرُوفُ (T, S, M, &c.,) inf. n. ظُرُوفَةٌ (S, Mṣb,) or ظُرُوفٌ and ظُرُوفَةٌ (T, M, Mgh, O, K,) but the latter is rare, (K,) allowable in poetry, (T, M,) or, as some say, is of frequent occurrence, and confirmed by analogy, (MF, TA,) said of a man, (S, O,) [or only of a young man, and ظُرُوفٌ of a young woman,] He possessed the quality, or qualities, termed ظُرُوفٌ meaning as expl. below [i. e. excellence, or elegance, in mind, manners, and address or speech; and in person, countenance, or garb, guise, or external appearance; or all of these qualities combined: he was, or became, clever, ingenious, intelligent, or acute in intellect; well-mannered, well-bred, accomplished, or polite; beautiful in person or countenance; elegant, or graceful; or elegant in garb, guise, or external appearance]. (T, S, O, Mṣb, K.) — See also what here follows.

3. ظَارَفَنِي فَظُرْفَتُهُ [He vied, or contended, with me in ظُرُوفٌ] and I was more ظُرُوفٌ (كُنْتُ) ظُرُوفٌ than he. (IKṭṭ, TA.)

4. اظرف He (a man) had many [ظُرُوفُ, or] receptacles [of any kind]. (TA.) — And He begat, (S, Mgh, O, K,) or had born to him, (M,) children that were ظُرُوفًا (S, M, O, K,) or ظُرُوفٌ [pls. of ظُرُوفٌ, q. v.] Mgh. — اظرف بالرجل He mentioned the man as possessing ظُرُوفٌ. (M, TA.) — And اظرف في العبارة is explainable [as meaning He was elegant, or eloquent, in the expression, or phrase, or speech], if the saying be

received from those who are trustworthy: if not, it is correctly أَظْرَفُ, with the unpointed ط; meaning “he said what was novel and pleasing.” (Mgh.) — اظرف المتاع (O,) in the K, erroneously, فَلَانًا (TA,) He put, or assigned, or made, a ظُرُوفٌ [or receptacle] for the goods. (O, TA.)

5. اظرف He affected ظُرُوفٌ; (S, O, K;) as also اظرف. (TA.) One says, فَلَانٌ يَتَظْرَفُ [Such a one affects ظُرُوفٌ and he is not ظُرُوفٌ]. (TA.)

6: see the next preceding paragraph.

10. استظرفه He found him [or held him] to be ظُرُوفٌ. (O, TA.)

ظُرُوفٌ A receptacle (Lth, T, S, M, Mgh, O, Mṣb, K) of anything; (Lth, T, M;) [a vessel, or vase;] an اظرف is thus termed as being a ظُرُوفٌ for what is in it: (Lth, T, TA:) and AḤn applies it to a seed-vessel, or pericarp, or a cell of a pericarp: (M, TA:) [and it is also applied to a case, or cover, for a book or the like:] the pl. is ظُرُوفٌ: (T, S, M, Mgh, O, Mṣb, K:) ظُرُوفٌ is a mistake. (Mgh.) [Applying it to a vessel of silver,] Ḥar uses it as meaning “silver.” (P. 614 [referring to a phrase in p. 213].) One says, أَخَذْتُ الْمَتَاعَ بِظُرُوفِهِ [I took the goods with the receptacle thereof]. (A, TA.) And hence, (A, TA,) اظرفه اظرفه I saw him himself. (A, O, K, TA.) And هُوَ نَقِي الظُّرُوفِ † He is faithful, (O, K, TA,) not treacherous. (M, O, K, TA.) — And hence † [An adverbial noun of place or of time, implying the meaning of the preposition في; and also by some applied to a noun of place or of time together with that preposition; i. e.] what are termed ظُرُوفُ الْمَكَانِ and الظُّرُوفِ (O,) pl. ظُرُوفُ الظُّرُوفِ and الْمَكَانِ: (S, M:*) the descriptive terms that denote the places [or times] of things are called ظُرُوفٌ: (Lth, T:) they are thus termed by Kh; and by Ks, مَحَالٌ; and by Fr, صِفَاتٌ. (T.) — Also [Excellence, or elegance, in mind, manners, and address or speech; and in person, countenance, or garb, guise, or external appearance; or all of these qualities combined:] a term denoting a condition that combines the generality of mental and bodily and extrinsic excellences; likened [by reason of its comprehensiveness] to the receptacle thus called: (Er-Rághib, TA:) or cleverness, ingeniousness, intelligence, or acuteness in intellect; syn. كَيْسَانَةٌ (S, O, K,) or كَيْسٌ (Mgh, Mṣb,) and ذِكَاةٌ: (Mgh:) or i. q. بَرَاعَةٌ, and قَلْبٌ; [the former meaning excellence in knowledge, or other qualities; or accomplishment, or perfection, in every excellence, and in goodness;] ('Eyn, M, O, Mṣb, K;*) thus accord. to most of the copies of the K [as well as the 'Eyn and M and O and Mṣb], but correctly بَرَاعَةٌ, with the letter زاي; (TA:) [if so, these two explanations (بَرَاعَةٌ and ذِكَاةٌ) add nothing to others here given:] or

skilfulness (M, K, TA) in a thing (M, TA) is thus termed by the people of El-Yemen : (TA:) or it is in the tongue, (IAqr, T, K,) only; (K;) meaning beauty of expression, (M, L, TA,) and eloquence; (L, TA;) and حَلَاوَةٌ is in the eyes, and مَلَاحَةٌ is in the mouth, and جَمَالٌ is in the nose: (IAqr, T:) or beauty of garb, guise, or external appearance: (M:) or beauty of face, and of garb, guise, or external appearance: (O, K:) or it is in the face and in the tongue: (Ks, O, K:) or goodness, or beauty; and أَدَبٌ [as having the meaning first assigned to ظَرْفٌ in this sentence, i. e. excellence, or elegance, in mind, manners, or address or speech; or as meaning good breeding, good manners, politeness, or polite accomplishments]: (Mṣb:) or, as an inf. n., the being elegant, graceful, or beautiful: and the being intelligent, sagacious, or acute in intellect: (KL:) accord. to the author of the 'Eyn, (O,) it is only an attribute of young men and young women (M, O, Mṣb, K) that are acute in intellect, clever, or skilful; (M, O, K;) not of elders, nor of lords, or chiefs: (M, K:) but as meaning كَيْسٌ, it is common to young persons and elders: (Mṣb:) some of those who affect distinctness of speech by twisting the sides of the mouth say that the word is ظَرْفٌ, with ḍamm, to distinguish it from ظَرْفٌ meaning "a receptacle;" but this is a sheer mistake. (MF, TA.)

ظَرْفٌ: see what immediately precedes.

[ظَرْفِيَّةٌ, a term of grammar, The quality of denoting place, or time, adverbially, by a noun implying the meaning of the preposition فِي; and also, accord. to some, by a noun together with that preposition. One says مَنْصُوبٌ عَلَى الظَّرْفِيَّةِ meaning Put in the accusative case as denoting place, or time, adverbially.]

ظُرَافٌ: see ظَرْفِيَّةٌ, near the beginning and near the end.

[ظُرُوفٌ perhaps signifies Possessing the quality, or qualities, termed ظَرْفٌ, in a great, or an extraordinary degree: used alike as masc. and fem.: for I find it stated that] one says قَيْتَةُ ظُرُوفٌ [A female slave, or slave-songstress, that is very intelligent or skilful or elegant &c.]. (TA. [But I think it most probable that this is a mistranscription for قَيْتَةُ ظُرُوفٌ, a phrase which I find in the T, and there expl. as meaning ظَرْفَاءً.]])

ظَرْفِيَّةٌ Possessing the quality, or qualities, termed ظَرْفٌ; (T, S, M, O, Mṣb, K;) as also ظُرَافٌ, (Lh, M, O, K,) the two being like طَوِيلٌ and طَوَالٌ, (O,) [or the latter has an intensive signification, (see طَوَالٌ, and see also the "Durrat el-Ghowwāṣ," in De Sacy's Anthol. Gramm. Arabe, p. 48 of the Ar. text,)] and ظُرَافٌ, (M, K,) or this last, which is like طَوَالٌ, denotes more than ظُرَافٌ without teshdeed: (O:) accord. to Mbr, it is derived from ظَرْفٌ signifying "a receptacle," as though meaning a receptacle for excellence, or elegance, in mind, manners, or

address or speech: (TA:) [it may be rendered, agreeably with explanations of ظَرْفٌ, excellent, or elegant, in mind, manners, and address or speech; and in person, countenance or garb, guise, or external appearance: or clever, ingenious, intelligent, or acute in intellect; well-mannered, well-bred, accomplished, or polite; beautiful in person or countenance; elegant, or graceful; &c.:] and is expl. as meaning eloquent; thus by Aṣ and IAqr: and possessing knowledge and courage: and goodly, or beautiful, in clothing, and in outer apparel: (TA:) and is used by the people of El-Yemen as meaning skilful: (O:) and, as Ks says, it is applied as an epithet to a tongue, and to a face: (TA:) the pl. of ظَرْفِيَّةٌ is ظُرَافٌ (S, M, O, Mṣb, K) and ظَرْفَاءٌ (T, S, O, Mṣb, K) and ظَرْفِيُونَ (O, K) and ظَرْفٌ (S, M, IB, K,) a form sometimes used, (IB, TA,) and ظُرُوفٌ (T, S, M, O, K,) also a form sometimes used, (S, O,) approvable in poetry, (T,) as though formed from ظَرْفٌ, or [anomalous] like مَذَاكِيرٌ (S, O, K) accord. to Kh (S, O) and Sb: (TA:) the pl. of ظُرَافٌ is ظَرْفَاءٌ: (Lh, M, K;) and the pl. of ظَرْفِيَّةٌ is ظُرَافُونَ: (M, K;) the fem. of ظَرْفِيَّةٌ is ظَرْفِيَّةٌ; and the pl. of this is ظُرَافٌ, (Sb, T, M, Mṣb, TA,) like a pl. of the masc., (Sb, M, TA,) and ظُرَافٌ. (T, M, TA.) It is said in a trad. of 'Omar, mentioned by IAqr, (Mgh, O, TA,) and by Aṣ, (TA,) إِذَا كَانَ اللَّصُّ ظَرْفِيًّا لَا يُقَطَّعُ إِذَا كَانَ اللَّصُّ ظَرْفِيًّا لَا يُقَطَّعُ (Mgh, O, TA,) meaning When the thief is eloquent (Mgh, O, TA) and intelligent, (Mgh,) he averts from himself the prescribed punishment by his pleading [so that he will not be, or is not, mutilated by amputation of the hand]. (Mgh, O, TA.)

ظَرْفِيَّةٌ, as a subst., A thing, and a saying, that is ظَرْفِيَّةٌ, meaning elegant, &c.: pl. ظُرَافٌ.]

ظُرَافٌ: see ظَرْفِيَّةٌ, near the beginning and near the end.

ظَارِفٌ [is distinguished from ظَرْفِيَّةٌ like as ظَارِفٌ is from ظَرْفِيَّةٌ, q. v.]. Lh mentions the saying أَظْرَفُ إِنْ كُنْتُ ظَارِفًا [Possess thou ظَرْفٌ if thou be one who will possess it]: in meaning the actual state, they said إِنَّهُ لَظَرْفِيَّةٌ [Verily he is one who possesses ظَرْفٌ]. (M.)

أُظْرَفِي: see 3. Ks allows the saying, interrogatively, مَا أَظْرَفُ زَيْدٌ أَلْسَانَهُ أَظْرَفُ أَمْرُوجَهُ [What is the part that is the more excellent in ظَرْفٌ (or elegance, &c.), of Zeyd? is his tongue the more so, or his face?]. (TA.)

يَا مَلَكْعَانُ is an expression similar to يَا مَطْرُقَانُ [and مَكْنَبَانُ &c.; meaning O thou who possesseth the quality, or qualities, of ظَرْفٌ in a great, or an extraordinary degree]. (A, TA.)

ظلعن

1. ظُعْنٌ (S, Mṣb, K,) aor. ٤, (Mṣb, K,) inf. n. ظُعْنٌ (S, Mṣb, K) and ظُعْنٌ (S, K,)

or the latter is a simple subst., (Mṣb,) and ظُعُونٌ (TA) [and مَطْعُونٌ, occurring in a verse of Zuheyr cited in art. بَلُو, conj. 3], He journeyed, went away, departed, (S, Mṣb, K, TA,) or removed; (Mṣb;) he journeyed to seek after herbage, or to water; or he removed from water to water, or from one country, or tract of land, to another. (TA. [See also the part. n., ظَاعِنٌ.]) — ظُعْنٌ بِهِ: see what next follows.

4. اظْعَنهُ He made him to journey, go away, depart, (S, Mṣb, K,) or remove; and بِهِ ظُعْنٌ signifies the same [or he journeyed, &c., with him]. (Mṣb.)

8. اظْعَنَتْهُ She rode him, (S, K, TA,) namely, a camel: you say, هَذَا بَعِيرٌ تَطْعَنُهُ الْمَرْأَةُ This is a camel that the woman rides (S, TA) in her journeying, and in the day of her departure. (TA.)

ظُعْنٌ: see 1: — and see also ظَاعِنٌ.

ظُعْنَةٌ A short journey. (TA.)

ظُعْنَةٌ A state or condition, or a mode or manner, of journeying or departing. (TA.)

ظَاعِنٌ A rope with which a هَوْجٌ [or woman's camel-vehicle] is bound; (S, K;) or with which a load is bound, accord. to the T: and ظُعُونٌ signifies the same. (TA.)

ظُعُونٌ A camel used for work and for bearing burdens: (S, K, TA:) or, as some say, peculiarly, [like ظُعِينَةٌ,] a camel that is ridden by a woman. (TA.) — See also ظَاعِنٌ.

ظُعِينَةٌ A هَوْجٌ [or woman's camel-vehicle] (S, Mgh, Mṣb, K, TA) in which is a woman, (TA,) or whether there be in it a woman or not: (S, Mṣb, K, TA:) this is [said to be] the primary signification: (Mgh:) pl. ظُعَائِنٌ and ظُعْنٌ (S, Mgh, Mṣb, K) and ظُعْنٌ (S, K) and [pl. of pauc.] أَظْعَانٌ (S, Mgh, K) and pl. pl. ظُعْنَاتٌ. (TA. [But see, in what follows, an assertion of AZ respecting the pl. ظُعْنٌ.]) — And A woman, (ISk, Mgh, Mṣb, TA,) whether in a هَوْجٌ or elsewhere; (ISk, TA;) the word being used in the sense of مَطْعُونَةٌ [for مَطْعُونٌ بِهَا]; because her husband journeys (يَطْعَنُ) with her: (Mṣb:) or a man's wife; because she journeys with her husband: (TA:) or a woman as long as she is in the هَوْجٌ; (S, Mṣb, K;) when not in it she is not thus called: (S:) or this is the primary meaning: then it was applied to her though in her tent, because she might become مَطْعُونَةٌ [i. e. مَطْعُونٌ بِهَا]: (Mṣb:) it is mostly applied to a woman riding [in a هَوْجٌ]: then, to a هَوْجٌ without a woman: and to a woman without a هَوْجٌ. (TA.) 'Amr Ibn-Kulthoom says,

• قَفِي قَبْلَ التَّفَرُّقِ يَا ظُعِينَا *
• لِنَحْبِرِكَ الْبَقِيْنَ وَنَحْبِرِينَا *
[Pause thou before separation, O woman in the

camel-vehicle: we will inform thee of the real truth respecting our case, and thou shalt inform us respecting thy case]: (S:) بِمَا ظَعِنَا is for بِمَا ظَعِنَتْ. (EM p. 185.) — And, accord. to Lth, *A camel that is ridden by women*: [like ظَعُون:] and applied to signify a woman because she rides it: or, accord. to IAMB, a camel upon which one journeys: and hence the trad., لَيْسَ فِي جَمَلٍ ظَعِينَةٍ صَدَقَةٌ i. e. [There is no poor-rate in the case of] the camel upon which one journeys; if the phrase be thus: but if it be ظَعِينَةٍ فِي جَمَلٍ, by the last word is meant a woman: (TA:) AZ says, one should not say حَمُولٌ nor ظَعْنٌ except as meaning the camels upon which are هَوَاجٍ, whether there be in them women or not. (S.)

ظَاعِنٌ *Journeying, going away, departing, or removing*: (Msb:) [a traveller:] any one going forth on a journey, on pilgrimage, or on a waring and plundering expedition, or journeying from one city [or town &c.] to another: contr. of خَافِضٌ [and of مُقِيمٌ]: one says, أَظَاعِنُ أَنْتَ [Art thou journeying or abiding?]: the pl. is ظَاعِنُونَ and ظَعْنٌ, and ظَعْنٌ is a quasi-pl. n. syn. with ظَاعِنُونَ. (TA.)

مَظْعَانٌ, applied to a horse or mare, and to a she-camel, *Easy in pace*. (TA.)

مَظْعُونٌ *Made to journey, go away, depart, or remove*; originally مَظْعُونٌ بِهِ; the complement being suppressed because of frequency of usage. (Msb.)

ظفر

1. ظَفْرَةٌ: see 2. — [See also ظَفْرٌ. — ظَفْرَتٌ (S, O) aor. ٤, inf. n. ظَفْرٌ (S, O) and ظَفْرَةٌ; (O;) and, as some say, ظَفْرَتٌ; (T;) *His eye had what is termed a ظَفْرَةٌ or ظَفْرٌ*. (T, S, O, K.) — And ظَفْرٌ *He (a man) had upon his eye what is termed a ظَفْرَةٌ or ظَفْرٌ*. (T, O, K.) — ظَفْرٌ, aor. ٤, (Msb.) inf. n. ظَفْرٌ, *He attained, got, got possession of, or acquired, what he desired, or sought*: (Lth, *S, *M, *A, *Msb, K:*) he succeeded, or was successful: (Msb:) he won, was victorious, or gained the victory: (Lth, T:) and ظَفَّرَ [originally اظْفَر] signifies the same as ظَفْرٌ. (S.) You say, بِهَ ظَفَّرَ and عَلَيْهِ, and ظَفَّرَهُ, *He attained it, got it, got possession of it, or acquired it*; (M, K;) and in like manner اظْفَر, of the measure اِفْتَعَلَ. (K.) And ظَفَّرْتُ بِالضَّالَّةِ I found the stray, or lost beast. (Msb.) And ظَفَّرَ بَعْدُوهُ (S, A, Msb) and عَلَيْهِ, (Akh, S, A,) and ظَفَّرَهُ, (S,) *He gained the victory, or mastery, over his enemy; he overcame him*. (S, *A, Msb, *) — [Hence,] ظَفَّرْتُ الشَّاةَ لَقَمًا: *The she-camel took, or received, impregnation*. (A, TA.) And مِنْذُ حِينِ مَا ظَفَّرْتُكَ عَيْنِي (AZ, T, S, A, K) or مِنْذُ زَمَانٍ (S, A) † *My eye hath not seen thee [for some time]*: (AZ, T, S, A, K:) like

مَا أَخَذْتُكَ. (AZ, T.) — [ظَفْرٌ in the dial. of Himyer is said by Freytag, on the authority of the Kitáb el-Addád, to signify *He sat*.]

2. ظَفَّرَ فِيهِ, (A, K,) inf. n. تَخْفِيرٌ, (S,) *He inserted his nail into it*; (S, A, K;) namely, an apple, and the like, (S, K,) a cucumber, and a melon: (A:) and [in like manner] اظْفَر, of the measure اِفْتَعَلَ, he stuck, or fixed, his nail [into a thing]; (S, K, TA;) and so اظْفَر, with the unpointed ط. (TA.) You say, ظَفَّرَ فُلَانٌ فِي وَجْهِهِ Such a one stuck his nail into the flesh of the face of such a one, and wounded it. (TA.) And ظَفَّرَ نَيْبٌ فِي نَحْيِهِ وَظَفَّرَ *He stuck his dog-tooth and his nail into his flesh, and wounded it*. (A.) And ظَفَّرَ فُلَانٌ فِي كَذَا وَتَمَّبَ † *Such a one clung to, caught to, or took fast hold upon, such a thing*. (A in art. نَيْب.) Also ظَفَّرَهُ; and ظَفَّرَهُ, aor. ٤; (M, K;) and اظْفَرَهُ, in the K erroneously written اظْفَرَهُ; (TA;) *He stuck his nail into his face*; (M, K;) and so اظْفَرَهُ, with ط. (TA.) And ظَفَّرَهُ [He clawed it;] he stuck his nail into it, (namely, anything,) and broke it, or made a mark [or scratch] upon it. (M.) And اظْفَرَهُ الصَّغْرُ الطَّائِرُ *The hawk seized the bird with his talons*. (K.) — ظَفَّرَ said of بَقْلٍ [or herbs, or leguminous plants,] † *They put forth what resembled the اظْفَارُ [or talons] of the bird*. (M, TA.) And said of the هَرَقِج, (K, TA,) and of the اَرطَى, (TA,) † *It put forth what resembled اظْفَارُ, (K, TA,) when it put forth its [leaves termed] خُوصٌ*. (TA.) And said of the نَصِي, and of the وَشِج, and of the بَرْدِي, and of the ثَمَارِ, and of the صِلْبَانِ, and of the غَرَزِ, and of ظَهَبٍ, † *It, or they, put forth yellow shoots, resembling the ظَفْرُ [or talon], which are the خُوصُ thereof, that come forth therefrom having a dust-coloured flower*. (M, TA.) [Or,] said of a plant, (Ks, T, S,) inf. n. as above, (Ks, T,) † *It came forth*; (Ks, T;) from الأظْفَارِ: (T:) or it came forth of the measure of the ظَفْرُ [or nail]. (S.) And ظَفَّرَتِ الأَرْضُ † *The land put forth plants, or herbage, that might be uprooted (يُمْكِنُ) with the nail, (M,) or with the fingers. (K.) — ظَفَّرَ ثَوْبَهُ, (M, and so in a copy of the K,) inf. n. as above, (K,) † *He perfumed his garment (M, and thus in that copy of the K) with what is termed ظَفْرٌ: (M:) or ظَفَّرَ ثَوْبَهُ بِالْأظْفَارِ he perfumed his garment with what are termed اظْفَارُ*. (So accord. to other copies of the K.) — And ظَفَّرَ الجَنْدَ, (K,) or ظَفَّرَتِ الجَنْدَ, (M,) † *He, (K,) or I, (M,) rubbed the skin in order that its اظْفَارُ (M, K) which means its creased parts (M) might become smooth*. (M, K.) — ظَفَّرَهُ also signifies, and so اظْفَرَهُ, [He caused him to attain, get, get possession of, or acquire, what he desired, or sought: he caused him to succeed, or to be successful: and] *He (God) caused him to be victorious, to gain the**

victory, or to overcome. (A.) You say, بِهَ ظَفَّرَهُ (S, M) and عَلَيْهِ, (M, TA,) inf. n. as above; (S;) and بِهَ اظْفَرَهُ (S, M, Msb) and عَلَيْهِ; (M, Msb;) *He (God, S, M, or a man, Msb) caused him to gain the victory over him, or to overcome him*, (M, Msb,) namely, his enemy. (S, Msb.) — And ظَفَّرَهُ عَلَيْهِ *He declared him to have overcome him*: said of one who has been asked which of two persons had overcome. (T.) — And ظَفَّرَهُ, (M, K,) inf. n. as above, (K,) *He prayed for him that he might attain what he desired, or sought; or that he might be successful, or victorious*. (M, K.)

4: see the next preceding paragraph, latter part, in two places.

6. تَظَاهَرُوا and تَضَاهَرُوا and تَظَاهَرُوا عَلَيْهِ all signify the same; so says Ibn-Buzurj; (T, TA;) explaining the meaning to be, *They leagued together, and aided one another, against him*; i. e. عَلَى فُلَانٍ [against such a one]: (TA in art. ضَمْر:) the first of these has been said to be incorrect; but it is mentioned also by Sgh, as syn. with the third; and by Ibn-Málik, among words that are with ض and with ط. (TA in the present art.)

8: see 2, in three places: — and see also 1, in two places.

ظَفْرٌ: see the next paragraph.

ظَفْرٌ (T, S, M, A, Msb, K, &c.) and ظَفْرٌ (Msb, K,) which latter is the most chaste form, and the form adopted by the seven readers in the Kur vi. 147, and the former is a contraction of this, [but is the most common form,] (Msb,) and ظَفْرٌ, which is extr., (M, Msb, K,) and disallowed by IDrd, (O,) and ظَفْرٌ, which is also extr., (Msb,) and اظْفُورٌ, (T, M, A, Msb, K,) which is erroneously mentioned in the S as a pl. of ظَفْرٌ, (Sgh, Msb, K,) by an anticipation of the pen; (Msb;) or, accord. to MF, it is said in most of the copies of the S, (but this is not the case,) اظْفُورٌ has for its pl. اظْفَارٌ; and اظْفُورٌ [has for its pl.] اظْفَائِرٌ; (TA;) [and this, being the reading in most of the copies of the S seen by MF, is probably what J wrote:] *A certain well-known thing; (M;) [i. e. a nail; and a talon, or claw;] pertaining to a human being, (M, Ibn-Es-Seed, Msb, K,) and to others; (M, K;) to the beasts and birds mentioned in the next following sentence, [as well as to man,] accord. to the authorities there cited; (TA;) and to every ruminant, as syn. with ظَلْفٌ [i. e. a cloven hoof]: (T and M in art. ظَلْف:) or to a beast, or bird, that does not prey; [as well as to man;] that of such as preys being termed مَخْلَبٌ: (M:) [and in the present day applied also to the spur of a cock:] it is of the masc. gender: (Lh, M, Msb:) the pl. (of ظَفْرٌ, S, M, Msb, &c.) is اظْفَارٌ (S, M, Msb, K, &c.) and sometimes اظْفَرٌ, (Msb,) [both of which are pls. of pauc., but the former is used as a pl. of mult. also,] and (of اظْفُورٌ, M, Msb, or*

of أَظْفَارُ, and therefore a pl. pl., M) أَظْفِيرُ: (M, Mgh, K:) that أَظْفُورٌ is a sing. [and not like أَبْقُورٌ which is a quasi-pl. n.] is shown by the saying of a poet,

• مَا بَيْنَ لَقَمَتَيْهَا الْأُولَى إِذَا أَنْصَدَرَتْ •
• وَبَيْنَ أُخْرَى تَلِيهَا قَيْسُ أَظْفُورِ •

(K) or قَيْدُ أَظْفُورِ (Mgh) [i. e. *What is between her first morsel, when it descends into her throat, and another that follows it, is the measure of a finger-nail*]: or, as some relate it, إِذَا أَزْدَرَدَتْ [when she swallows]; and it is thus cited [in the T and] in the “Baṣāir” of the author of the K. (TA.) The phrase كُلُّ ذِي ظُفْرِ in the Kur vi. 147 comprises camels and ostriches; (so in the T and TṢ and L; but in the K, الأَنْعَامُ is erroneously put for النِّعَامُ; TA;) because their مَنَابِرُ are like أَظْفَارُ to them: (T, K, TA:) IʿAb says that it comprises camels; and also ostriches, because they have nails like camels: or any bird that has a مَخْلَبٌ, and any beast that has a solid hoof: or, accord. to Mujāhid and Katādeh, every beast and bird that has not divided toes; as the camel and ostrich and goose and duck. (TA.) — [Hence,] الأَظْفَارُ is the name of † *Certain small stars*; (Ṣ;) *certain stars before the النَّسْرُ* [meaning الأَوْاقِعُ i. e. the star α of Lyra: app. because regarded as the talons of the نَسْرُ]: (K:) or a *certain dim star in الشَّلِيَاقُ* [q. v., i. e. the constellation Lyra]. (Kzw.) — [Hence also,] إِنَّهُ لَكَلِيلُ الظُّفْرِ (T,) or إِنَّهُ لَمَقْلُومُ الظُّفْرِ (TA,) † *Verily he is one who does not slay or wound an enemy*: (T, TA:) and إِنَّهُ مَقْلُومٌ عَنِ الْأَدَى (T, TA:) and إِنَّهُ مَقْلُومٌ عَنِ الْأَدَى (T, TA:) and إِنَّهُ مَقْلُومٌ عَنِ النَّاسِ † *Verily he is one who does little hurt to mankind*. (T, A, TA.) And هُوَ كَلِيلُ الظُّفْرِ † *He is weak, or abject, or despicable*; (T, Ṣ, K, TA;) said of a man; (K, TA;) or so مَقْلَمُ الظُّفْرِ: (K: [in the TA, as from the K, الأَظْفَارُ,]) or † *he is sick, or diseased*. (A.) And بِهِ ظُفْرٌ مِنْ مَرَضٍ † [app. meaning *In him is an evil result of a disease, that has clung to him*]. (A, TA. [In the A, this immediately follows what here next precedes it; and is immediately followed by the words وَذَبَابٌ ظُفْرٍ مِنْهُ, which seem to be added by way of explanation; thus in my copy; but I think that ظُفْرٍ مِنْهُ here is a mistake for ظُفْرٍ فِيهِ, and have assumed this to be the case in rendering the phrase.]) — And قَرَحَتْهُ مِنْ ظُفْرِهِ إِلَى شَفْرِهِ (lit. *I wounded him much, from his nail to the edge of his eyelid*; but mentioned as tropical; app. meaning *from toe to head*); like as one says, مِنْ قَرْنِهِ (A.) — And مَا بِالْدَارِ ظُفْرٌ (K,) or مَا بِالْدَارِ ظُفْرٌ وَلَا شَفْرٌ (A, O,) † *There is not in the house any one*. (A, O, K.) And مَا تَرَكْتِ مَا تَرَكْتِ السَّنَةَ ظُفْرًا وَلَا شَفْرًا † *The year of drought left not anything*: and sometimes they said شَفْرًا, with fet-h, and in this case they said ظُفْرًا, for assimilation. (A in art. شَفْر.) And رَأَيْتَهُ بِظُفْرِهِ † *I*

saw him himself. (O, K, TA.) — ظُفْرُ النَّسْرِ is the name of † *A certain plant*, (K, TA,) resembling what is [properly] thus termed [i. e. the talon of the vulture]. (TA.) And ظُفْرُ الْقَطَا is the name of † *Another plant*. (K, TA.) — And الظُّفْرُ, (M,) or الأَظْفَارُ, (T, M, A, Mgh, O, K, &c.,) for this word in the sense here following has no sing. (T, M, O, K) accord. to the author of the Eyn, (M,) but sometimes one said وَاحِدَةٌ أَظْفَارَةٌ, which is not allowable by rule, and made the pl. of this to be أَظْفَائِرُ, (T, O, K,*) [mentioned in the M as a pl. of الظُّفْرُ,] though, if they formed a sing. from it, it should be ظُفْرٌ, (T, O, K,) signifies † *A certain odoriferous substance*, (T, Mgh, O, K,) or a *sort thereof*, (M,) [i. e. unguis odoratus, (called in the present day ظُفْرُ الطَّيْبِ and ظُفْرُ الْعُفْرِيتِ,) or unguis odorati,] black, (T, M, O,) resembling a ظُفْرٌ [or nail] (T, M, Mgh, O, K) of a man (M) pulled out (in the M and O and K مَقْتَلَفٌ, and in the T مَقْلَفٌ,) from the root thereof, (T, M, O, K, [but in the M, the words which I have rendered “pulled out” &c. immediately follow the words ضَرْبٌ مِنَ الْعِطْرِ or resembling the أَظْفَارُ [or finger-nails], (A,) and put into دُخَانَةً [or incense]: (T, M, O:) and, accord. to the K, ظُفْرًا, sometimes imperfectly decl., i. e. ظُفْرًا, signifies the same; but this is very strange, for [SM says] I have referred to the M and T and O and other lexicons without finding them to have mentioned in this sense any term but الأَظْفَارُ or الظُّفْرُ: accord. to the “Min-hāj,” أَظْفَارُ الطَّيْبِ are pieces of an odoriferous substance resembling the أَظْفَارُ [properly so called]; they are said by [the Arabic translator of] Dioscorides to be of the nature of the shards of shells, [so I render مِنْ جَنْسِ أَخْزَابِ الصَّدْفِ, supposing أَخْزَابٌ to be here used tropically.] found in an island of the Sea of India where is the سَنْبِيلُ [or spikenard], a sort whereof is [called] قَنْزِمِي [i. e. of El-Kulzum], and another which is [called] بَابِلِي [i. e. of Bābil], black and small, and the best is that which inclines to whiteness, which drifts to El-Yemen and El-Bahreyn. (TA.) [Forskāl, in his “Descr. Animalium” &c., mentions what here follows, among the animal substances of the materia medica of Cairo, in page 149: “Unguis odoratus. (Opercula Coch.) Dofr el aḥrāt, صُفْرُ الْعُفْرِيتِ i. e. unguis daemonis. E Mochha per Sués. Arabes etiam afferunt. Nigritia fumigatorium est.” (صُفْرُ is here written, agreeably with the usual vulgar pronunciation, for ظُفْرُ.) See also قَنْسَطٌ.] أَظْفَارٌ signifies also † *Large قِرْدَانٌ* [or ticks]. (Ṣ, O, K.) — And † *The creased parts of a skin*. (M, TA.) — And the ظُفْرُ of a bow is † *The part in the curved end that is beyond the place where the string is tied, to the extremity*: (Aṣ, T, Ṣ, M,* O, K:*) or the end of the bow: (K:) or each end of the bow, beyond the place where the string is tied: (A:) pl. ظُفْرَةٌ. (M, TA.) — See also ظُفْرَةٌ. ظُفْرٌ: see the next preceding paragraph.

ظُفْرٌ, in a man, The quality of having long nails. (ISk, Ṣ, O.) [App., in this sense, an inf. n. of which the verb is ظُفِرَ; as it is in other senses: see 1.] — See also ظُفْرَةٌ. — Also *Low, or depressed, ground*, (Ṣ, O, K,) that produces plants, or herbage. (Ṣ, O.) ظُفْرٌ *Sharp in the nail* [or having sharp nails]. (A.) — And A man having upon his eye what is termed a ظُفْرَةٌ; (A;) and so مَظْفُورٌ. (T, A, Mgh, K.) — And عَيْنٌ ظُفْرَةٌ *An eye having what is termed a ظُفْرَةٌ*; (T, M, A, K;) as also مَظْفُورَةٌ. (A.) — Also [Successful;] *victorious*; applied to a man; (Ṣ;) and so ظَافِرٌ: (Mgh, TA:) or ظُفْرٌ (IDrd, M, A, K) and ظُفِيرٌ (IDrd, M, K) and ظُفِيرٌ, (IDrd, Ṣgh, K,) but this is said by IDrd to be not of established authority, (TA,) and مَظْفُورٌ (IDrd, M, A, K) and مَظْفَارٌ, (IDrd, O, K,) all signify a man *very, or often, successful or victorious*: (IDrd, O, TA:) or † *one who does not endeavour after a thing without attaining it*. (M, A, K.) ظُفْرٌ and ظُفِيرٌ: see ظُفْرٌ. ظُفْرَةٌ *A certain plant, burning, or biting, to the tongue*, (K, TA,) resembling the ظُفْرُ [or nail] in its coming forth, (TA,) that has a beneficial effect upon foul ulcers, and warts. (K, TA.) — And ظُفْرَةُ الْعَجُوزِ *The rounded head of prickles of the [thistle called] حَسَكٌ*. (K,* TA.) — See also the next paragraph. ظُفْرَةٌ *A pellicle that comes over the eye*, (T, Ṣ, Mgh, O, K,) growing from the side next the nose, (T, Ṣ, O,) upon the white of the eye, (Ṣ, Mgh, O,) extending to the black: (Ṣ, O:) sometimes it is cut off: if left, it covers the eye, and obscures the sight: (T:) or a *certain disease in the eye, which causes a tegument like the nail to come over it*: or a *piece of flesh that grows at the inner angle of the eye, extending to the black, and sometimes encroaching upon the black*: (M:) it is also called ظُفْرٌ (A'Obeyd, T, Ṣ, M, Mgh, O, K) and ظُفْرَةٌ (T, Mgh,) these two terms being applied to it by the physicians, (Mgh,) and ظُفْرٌ (TA) and ظُفْرَةٌ, (so in a copy of the T, as on the authority of Ibn-Buzurj,) or ظُفْرَةٌ. (So in the O.) ظُفْرٌ and ظُفَارٌ: see ظُفْرٌ. — ظُفَارٌ is well known as the name of a city in El-Yemen; or, accord. to the O, of two cities and two fortresses in El-Yemen. And accord. to the TA, it signifies *Any land that is مَعَزَّةٌ ذات*: but the latter of these two words has been altered by an erasure over the second letter, and is perhaps incorrect: if not, it may mean, agreeably with the analogy of many words of the measure مَفْعَلَةٌ, as مَقْدَرَةٌ and مَفْلَحَةٌ and مَنجَاةٌ &c., such as possesses means of overcoming, or withstanding, invaders: and it may be that hence ظُفَارٌ is in two instances the name of a fortress.] ظُفْرٌ [app. syn. with ظُفِيرٌ and ظُفِيرٌ] is one of the appellations of the Prophet. (MF, TA.) 241 •

(T, Ibn-'Abbád, O,) or العيون (K,) *The eye*, (T, Ibn-'Abbád, O,) meaning that of a she-camel, (Ibn-'Abbád, O,) or *the eyes*, (K,) *sank*, or *became depressed, in the head*. (T, Ibn-'Abbád, O, K.) — And استظل الكرم *The grape-vine became luxuriant, or abundant and dense, in its branches whereon were the bunches*. (M, K.)

ظل properly signifies *Shade*; i. e. the *light of the sun without the rays*: when there is no light, it is ظلمة, not ظل: (S, O:) *contr. of ضح*: (M, K:) or i. q. قى: (K:) so some say: (M:) or so the [common] people say: (IKt, Mṣb:) or the former is [shade] in the morning; and the latter is in the evening: (M, K:) or, accord. to IKt, the former is in the morning and in the evening; but the latter is only after the declining of the sun from the meridian: ISk says that the former is from the rising of the sun to its declining; and the latter, from the declining to the setting: Th says that the ظل of a tree &c. is in the morning; and the قى, in the evening: (Mṣb:) Ru-beh says, (M, Mṣb,) any place, (M,) or any thing, (Mṣb,) upon which the sun has been and which it has quitted is termed ظل and قى: (M, Mṣb;) but a thing [or place] upon which the sun has not been is termed ظل [only]; and hence it is said that the sun annuls, or supersedes, the ظل, and the قى annuls, or supersedes, the sun: (Mṣb:) AHeyth says, the ظل is anything upon which the sun has not come; and the term قى is applied only after the declining of the sun; the قى being eastwards and the ظل being westwards; and the ظل being termed ظل from the beginning of the day to the declining of the sun; after which it is termed قى until the night: (T, TA:) one says the ظل of Paradise, but not its قى, because the sun will never replace its ظل; but En-Nábigah El-Jaḍee has assigned to Paradise قى having ظل: (M, TA:) in a verse of Aboo-Ṣakhr El-Hudhalee, ظل is made fem. as meaning منية [i. e. death]: (Ḥam p. 161:) the pl. [of mult.] is ظلل (S, M, O, K) and ظلول and [of pauc.] ظلل. (M, O, K.) The saying of a rájiz,

كأنتا وجهك ظل من حجر

[As though thy face were a shade of a stone] is said to mean hardness of face, and shamelessness: or the being black in the face: (T, TA:) for the Arabs say that there is nothing more dense in shade than a stone. (TA.) قذ ضحا ظله [His shade, or shadow, has become sun] is said of the dead. (TA.) مرينا كأنه ظل ذئب [He passed by us as though he were the shadow of a wolf] means swiftly, as does a wolf. (M.) اتعتت ظللتا [They made their shadows to be as though they were sandals to them] is said of camels or other beasts when it is midday in summer and they have no shadow [but such as is beneath them]: a rájiz says,

قد وردت تمشي على ظلالها
وذابت الشمس على قلالها

[They came to the water walking upon their shadows, and the sun was intensely hot upon the tops of their heads and humps]. (T.) And one says, هو يتبع ظل نفسه [He follows the shadow of himself; i. e. a thing that he will not overtake; for], as a poet says, the shadow that goes with thee thou wilt not overtake by following: and هو يباري ظل نفسه [He strives to outstrip the shadow of himself], meaning that he walks with a proud and self-conceited gait: so in the A. (TA.) And اتعتت عن ظلي [I left my state, or condition. (TA.) And ترك الظبي ظله: so in the T and S and O: (TA:) but [said to be] correctly, اتركه ترك الظبي ظله, (K,) or لا تركته, (M, TA,) i. e. [I will forsake him, or I will assuredly forsake him, as the gazelle forsakes] the place of its shade: (O, TA:) [each, however, is app. right; and the former is the more agreeable with the following explanations:] a prov., (M,) applied to the man who is wont to take fright and flee; for the gazelle, when it takes fright and flees from a thing, never returns to it: (S, O, K:) by the ظل is here meant the covert in which it shades and shelters itself in the vehemence of the heat; then the hunter comes to it and rouses it, and it will not return thither; and one says, ترك الظبي ظله, meaning the place of its shade: it is applied to him who takes fright and flees from a thing, and forsakes it so as not to return to it; and to the case of a man's forsaking his companion. (Meyd.) [تعيل القل] as applied to a man, see expl. in art. ثقل: see also Ḥar p. 250, where it is indicated that it may be rendered One whose shadow, even, is oppressive, and therefore much more so is his person.] In the phrase ولا الظل ولا الحرور (M, K) in the Kur [xxxv. 20], Th says, accord. to some, (M,) الظل means Paradise; (M, K;) and الحرور, the fire [of Hell]: but he adds, I say that الظل is the ظل itself [i. e. shade], and الحرور is the حر itself [i. e. heat]: (M: [see also حرور:]) and Er-Rághib says that ظل is sometimes assigned to anything; whether it be approved, as in the phrase above mentioned; or disapproved, as in بحرور in the Kur [lvi. 42, meaning And shade of smoke, or black smoke]. (TA.) And الظلال means [The shades of Paradise]: (Fr, T, O, K, TA:) in some copies of the K, الظلال والجنة, which is a mistake: (TA:) [but this requires consideration; for] El-'Abbás Ibn-'Abd-El-Muṭṭalib says,

من قبلها طبت في الظلال وفي
مستودع حيث يخصف الورق

[Before it thou wast good in, or in the shades of, Paradise, and in a depository in the part where

leaves are sewed together to conceal the pudenda]; (T, O, TA;) i. e. before thy descent to the earth (to which the pronoun in قبلها relates), thou wast good in the loins of Adam when he was in Paradise. (TA.) الجنة تحت ظلال السيوف [Paradise is beneath the shades of the swords] is a trad., meaning that fighting against unbelievers is a way of attaining to Paradise. (Marg. note in a copy of the "Jámi' es-Sagheer.) ملاعب ظله is an appellation of A certain bird; [see art. لعب;] and one says ملاعبا ظليها; and ملاعبات ظليهن: but when you make them indeterminate, you say ملاعبات أظلالهن. (T, O, K. [But in the TA in art. لعب, it is said that one dualizes and pluralizes both nouns, because the appellation becomes determinate.]) — ظل الليل means [The blackness of the night: (T, S, O, Mṣb;) metaphorically thus termed; (S;) as in the saying, أتانا في ظل الليل [He came to us in the blackness of the night]: (S, O:) or it signifies [app. as meaning the darkness, and confusedness, of the night; see جئجئ; (M, TA;) or so الظل: (K:) or this means the night, (M, K, TA,) itself; (M, TA;) so the astronomers say: (TA:) all the night is ظل: and so is all the period from the shining of the dawn to the rising of the sun. (T.) — ظل النهار is The colour of the day when the sun predominates over it [app. meaning when the light of the sun predominates over that of the early dawn]. (K.) — ظل السحاب means Such, of the clouds, as conceal the sun: or the blackness of the clouds. (M, K.) — And ظلل البحر means The waves of the sea; (O, K, TA;) because they are raised so as to shade the ship and those that are in it. (TA.) — ظل also signifies A خيال (M, O, K) that is seen, (M, K,) [i. e. an apparition, a phantom, or a thing that one sees like a shadow, i. e. what we term a shade,] of the jinn, or genii, and of others: (M, O, K:) or the like of a خيال of the jinn. (T.) — Also Anything that shades one. (TA.) — And it is the subst. from أظلتني الشيء meaning "the thing covered me;" (M, K;) [i. e. it means A covering;] in which sense Th explains it in the phrase إلى ظل ذي ثلاث شعب [in the Kur lxxvii. 30, Unto a covering having three parts, or divisions]; saying, the meaning is that the fire will have covered them; not that its ظل will be like that of the present world. (M. [See شعبه.]) And ظل الشيء means †That which serves for the veiling, covering, or protecting, of the thing; syn. كنه. (M.) [Hence] one says, فلان يعيش في ظل فلان i. e. †[Such a one lives] in the shelter, or protection, of such a one. (T, S, O, Mṣb, K.) And السلطان ظل الله في الأرض, (O, TA,) a saying of the Prophet, (O,) [meaning †The sovereign, or ruling, power is God's means of defence in the earth,] because he wards off

harm from the people like as the ظل [properly so called] wards off the harm of the heat of the sun: (TA:) or the meaning is, † *God's means of protection*: or *God's خَاصَّة* [or *special servant*]. (O, TA.) — Also † *Might*; or *power of resistance or defence*: (M, K, TA:) whence [as some say] its usage in the Kur xiii. 35, and the usage of [the pl.] ظلال in xxxvi. 56 and in lxxvii. 41: [but the primary signification is more appropriate in these instances:] and so in the saying, جَعَنِي فِي ظِلِّهِ [i. e. † *He placed me within the scope of his might, or power of resistance or defence*]: so says Er-Rághib. (TA.) — And † *A state of life ample in its means or circumstances, unstraitened, or plentiful, and easy, pleasant, soft, or delicate*. (TA.) — Also † *The beginning of winter*. (T, O. [Accord. to the copies of the K, of youthfulness: but I think that الشَّبَاب in this instance, in the K, is evidently a mistranscription for الشَّتَاء.]) And † *The vehemence* (T, O, K) *of the heat* (T, O) of summer. (T, O, K.) — Also † *The شخص* [as meaning *person* of a human being, and as meaning the *bodily or corporeal form or figure or substance which one sees from a distance, or the material substance*,] of anything; (M, K, TA; [in the second and third of which is added, “or its كُنْ,” a signification which I have mentioned above on the authority of the M;]) because of its [apparent] blackness [or darkness, resembling that of a shade or shadow]: (M, TA:) whence the saying, لَا يَفَارِقُ ظِلِّي ظِلَّكَ + [My person will not quit thy person]; like the saying, لَا يَفَارِقُ لَا سَوَادِي سَوَادِكَ: and the following exs. have been cited as instances of ظل in the sense of شخص: the saying of a poet,

لَمَّا نَزَلْنَا رَفَعْنَا ظِلًّا أُخْبِيَّةَ

[as though meaning *When we alighted, we raised the material fabric of tents*], for it is said that they do not set up the ظل which is the فَيْء, but they only set up the tents; and the saying of another,

تَبَعَ أَهْيَاءَ الظَّلَالِ عَشِيَّةَ

[as though meaning *He followed the shadows of the material objects in the evening*]: but Er-Rághib says that the former means, we raised the tents, and so raised the ظل thereof; and in the other ex., الظلال is a general term, and الفَيْء [or أهْيَاء] is a special term, so that it is an instance of the إِضَافَةُ of a thing to its kind [i. e. of prefixing a noun to one significant of its kind]. (TA.) [See also ظلال.] — And accord. to Ibn-Abbád, (O,) it signifies also *The nap, or villous substance, upon the surface of a garment, or piece of cloth*; syn. زَيْبُر. (O, K.)

ظَلَّةٌ *i. q.* إِقَامَةٌ [Continuance, residence, abode, &c.]. (K.) — And *i. q.* صِحَّةٌ: thus accord. to the copies of the K; but this may be a mistranscription; for Az and others mention, among the

significations of ظَلَّةٌ, [in a copy of the T written in this case, as in others, † ظَلَّةٌ,] that of صِحَّةٌ [q. v.]. (TA.)

ظَلَّةٌ *A thing that covers, or protects, [or shades,] one, overhead*: accord. to Lth, *i. q.* † مَظَلَّةٌ or مَظَلَّةٌ meaning *a thing that shades one from the sun*: (T:) see an ex. voce مَظَلَّةٌ: *a covering*: and *i. q.* بَرُظَلَّةٌ: (M, K:) this latter word correctly signifies *a مَظَلَّةٌ for the summer*: (TA in art. برطل:) and *a thing by which one is protected from the cold and the heat*: (M:) *anything that protects and shades one, as a building or a mountain or a cloud*: (Mgh:) *the first portion that shades* (AZ, S, K) *of a cloud* (AZ, S) *or of clouds*; (K;) accord. to Er-Rághib, mostly said of that which is deemed unwholesome, and which is disliked; whence the use of the word in the Kur vii. 170: (TA:) and *what shades one, of trees*: (K:) or *anything that forms a covering over one*, (T, TA,) or *shades one*: (T:) and [particularly] *a thing like the صَفَّة* [q. v.], (S, M, O, K,) *by which one protects himself from the heat and the cold*: (K:) or, accord. to the lawyers, ظَلَّةُ الدَّارِ means *the سُدَّة* [or *projecting roof*] *over the door of the house*: or *that of which the beams have one end upon the house and the other end upon the wall of the opposite neighbour*: (Mgh:) pl. ظَلَلٌ (S, M, O, K) and ظلالٌ. (M, K.) [See also ظلال.] One says also, ظَلَّةٌ and الظِّلُّ meaning *That whereby one shades himself, (K, TA,) of trees, or of stones, or of other things, (TA,) [continued.] عَذَابٌ يَوْمَ عَذَابِ النَّظْمِ*, in the Kur [xxvi. 189], is said to mean [The punishment of the day of] *clouds beneath which was a hot wind* (سَمُوم): (S, O, K:) or *an overshadowing cloud, beneath which they collected themselves together, seeking protection thereby from the heat that came upon them, whereupon it covered them*, (T, K, TA,) and they perished beneath it: (T, TA:) or, accord. to some, *i. q.* عَذَابٌ يَوْمَ الصَّفَّةِ. (T: see art. صف.) And لَهُمْ مِنْ قُوْبِهِمْ ظِلٌّ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظِلٌّ, in the Kur [xxxix. 18], means *To them shall be above them coverings of fire, and beneath them coverings to those below them*; Hell consisting of stages, one beneath another. (T, TA.) Seditions, or conflicts and factions, are mentioned in a trad. as being like ظِلٌّ, by which are meant *Mountains, and clouds*: and El-Kumeyt likens waves of the sea to ظِلٌّ. (TA.) And [the pl.] ظِلٌّ is used as meaning *The chambers of a prison*. (M, TA.) — See also ظَلَّةٌ.

ظَلَّةٌ *i. q.* ظلالٌ; (T, K, TA;) app. a pl. of ظليلٌ, like as ظَلَّةٌ is of ظليلٌ. (TA.)

ظَلٌّ *Water that is beneath a tree, (O,) or beneath trees, (K,) upon which the sun does not come*. (O, K.) [See also ظَلٌّ.]

ظلالٌ, like سحابٌ, [so accord. to the K, but in my copies of the S, † ظلالٌ] *A thing that shades one, (IAar, S, O, K, TA,) such as a cloud,*

(IAar, S, TA,) and *the like*. (IAar, TA.) [See also ظَلَّةٌ.]

ظلالٌ pl. of ظِلٌّ: (S, M, O, K:) — and of ظَلَّةٌ. (M, K.) — [Also, app., pl. of ظليلٌ: see ظَلَّةٌ. — Freytag has app. understood it to be expl. in the K as syn. with مَخَلَّةٌ; though it certainly is not.] — See also ظلالٌ.

مَكَانٌ ظَلِيلٌ *A place having shade*: (M, K:) or *having constant shade*. (T, S, M, O, K.) And hence ظِلٌّ ظَلِيلٌ (M, K) *Constant shade*: (S:) or *extensive shade*: (O:) or in this case the latter word denotes intensiveness [meaning *dense*]; (M, K, TA;) being like شَاعِرٌ in the phrase شَعْرٌ شَاعِرٌ. (TA.) ظِلٌّ ظَلِيلٌ in the Kur iv. 60 is said by Er-Rághib to be an allusion to ease and pleasantness of life. (TA.) One says also أَيْكَةُ ظَلِيلَةٌ *A collection of trees tangled, or luxuriant, or abundant and dense*. (TA.) In the saying of Uḥeyḥah Ibn-El-Juláh, describing palm-trees,

هِيَ الظِّلُّ فِي الْحَرِّ حَقُّ الظِّلِّ
لِي وَالْمَنْظَرُ الْأَحْسَنُ الْأَجْمَلُ

[ISd says] in my opinion, he means الشَّيْءُ الظِّلِيلُ الشَّيْءُ الظِّلِيلُ; [so that the verse should be rendered *They are the shade in the heat, the shady thing, the extremely shady, and the most goodly, the most beautiful, thing at which one looks*; (see the phrase هَذَا الْعَالِمُ حَقُّ الْعَالِمِ, voce حَقُّ);] the inf. n. being put in the place of the subst. (M.) ظِلٌّ ظَلِيلٌ in the Kur [lxxvii. 31] means *Not profitable as the shade in protecting from the heat*. (TA.)

ظَلَّةٌ (M, TA,) with fet-ḥ, (TA,) the subst. from the verb in the phrase عَلَيهِمُ الْعَمَامُ ظَلَّةٌ [expl. above, see 2; as such app. meaning either *The making to give shade, like the inf. n. تَظْلِيلٌ, or a thing that gives shade, like ظَلَّةٌ*]. (M, TA.) — And *i. q.* شخصٌ [expl. above, see ظِلٌّ, last quarter]: (O, K:) and so ظَلَّةٌ, with ط. (O.)

ظَلَّةٌ: see ظَلَّةٌ. — Also *A cloud that one sees by itself, and of which one sees the shadow upon the earth*. (K.) — And one says, وَأَيْتُ ظَلَّةٌ مِنَ الطَّيْرِ *i. e.* غَيْبَةٌ [app. meaning *I saw a covert, or place of concealment, of birds*]. (TA.)

ظَلِيلَةٌ *A place in which a little water collects and stagnates in a water-course and the like*: (Lth, T:) or *a place in which water collects and stagnates in the lower part of the torrent of a valley*: (M, K:) or *the like of an excavated hollow in the interior of a water-course, such that the water stops, and remains therein*: (AA, O:) pl. ظَلَالٌ. (Lth, AA, T, O.) And *A meadow abounding with collections of trees, or of dense and tangled trees*: (AA, T, O, K:) pl. as above. (K.)

ظَلِيلَةٌ *A thing which a man makes for himself,*

of trees, or of a garment, or piece of cloth, by which to protect himself from the heat of the sun: a vulgar word. (TA.)

ظُلُفٌ i. q. سَعْنٌ, i. e. *A* مُظَلَّةٌ [q. v.; or as expl. in the L, in art. سَعْنٌ, *a* ظُلَّةٌ (q. v.), or a thing like the ظُلَّةٌ, which is made upon the flat house-tops, for the purpose of guarding against the dew that comes from the direction of the sea in the time of the greatest heat]; on the authority of IAqr. (T. [Accord. to the O and K, i. q. سَعْنٌ, which is evidently a mistranscription.])

أُظْلٌ [More, and most, dense in shade]. The Arabs say, نَيْسَ شَيْءٍ أَظْلٌ مِنْ حَجَرٍ [There is not anything more dense in shade than a stone]. (TA.) — And أُظْلٌ, [as a subst., i. e. أُظْلٌ accord. to a general rule, or, if regarded as originally an epithet, it may be أُظْلٌ,] by poetic license أُظْلٌ, (S, M, O, K,) signifies The under part, (S, O,) or the concealed part, (M, AHei, K,) of the مَنْسَرٌ, (S, M, O, K,) or of the خُفٌّ, (AHei, TA,) [the former app. here used, as it is said be in other cases, in the same sense as the latter, meaning the foot,] of the camel; (S, M, O, AHei, K;) so called because of its being concealed: (AHei, TA:) and, (M, K,) in a human being, (M,) الأظْلُ signifies بَطْنُ الإِصْبَعِ; (M, K;) and [ISd says] this is in my opinion the right explanation; but it is said that أظْلُ الإِنْسَانِ signifies بَطْنُونَ أَصَابِعِهِ, which means the portion, of what is next to the fore part [of the bottom] of the foot, from the root of the great toe to the root of the little toe, of the human being: (M:) the pl. is ظُلٌّ, which is anomalous, (M, K,) or formed after the manner of the pl. of an epithet: (M:) or الظُّلُّ فِي الإِنْسَانِ means the roots, or bases, (أَصُولُ) of what are termed بَطْنُونَ الإِصْبَعِ, next to the fore part [of the bottom] of the foot. (Ibn-'Abbád, O.) Hence the prov., إِنْ يَدْمَرُ أَظْلُكَ فَقَدْ نَقَبَ حَقِّي [If the fore part of the sole of thy foot be bleeding, the sole of my foot has become worn through, in holes: see نَقَبَ]: said to the complainer to him who is in a worse condition than he. (AHei, TA.)

مُظَلٌّ [app. مُظَلٌّ, being from ظُلٌّ of which the aor. is يَظُلُّ; A place of shade, or of continual shade]. One says, هَذَا مَنَاجِي وَمَحَلِّي وَبَيْتِي وَمَظَلِّي [This is my nightly resting-place for the camels, and my place of abode, and my tent, and my place of shade, or of continual shade]. (TA.)

مُظَلٌّ A thing having shade; by means of which one shades himself; as also مُظَلَّلٌ. (Mṣb.) And [A cloudy day;] a day having clouds: or having continual shade. (TA.)

مُظَلَّةٌ (T, S, M, Mṣb, K) and مُظَلَّةٌ (T, M, Mṣb, K,) the former with kesr to the م as an instrumental noun, (Mṣb,) [and the latter with

fet-ḥ as a noun of place,] A large tent of [goats' hair; (S, O, Mṣb;) more ample than the خَيْبَةٌ; so says El-Farábee: (Mṣb:) one of the kinds of tents of the Arabs of the desert, the largest of the tents of [goats' hair; next after which is the وَسُوطٌ; and then, the خَيْبَةٌ, which is the smallest of the tents of [goats' hair; so says AZ: but Aboo-Málik says that the مُظَلَّةٌ and the خَيْبَةٌ are small and large: IAqr says that the خَيْبَةُ is of poles roofed with [the panic grass called] ثَمَارٌ, and is not of cloths; but the مُظَلَّةٌ is of cloths: (T:) or it is of the tents called أُخْبِيَةٌ; (M;) such as is large, of the أُخْبِيَةٌ; (K;) and it is said to be only of cloths; and it is large, having a رِوَاقٌ [q. v.]; but sometimes it is of one oblong piece of cloth (شَقَّةٌ), and of two such pieces, and of three; and sometimes it has a كَفَاءٌ, which is its hinder part: or, accord. to Th, it is peculiarly of [goats' hair: (M:) see also ظُلَّةٌ, and ظُلُفٌ: the pl. is مَظَالٌ; (M, Mṣb;) and مَظَالِي or مَظَالِي occurs at the end of a verse of Umeiyeh Ibn-Abee-'Áidh El-Hudhalee, for مَظَالٌ; the [latter] ل being either elided, or changed into ي. (M.) عِلَّةٌ مَا عِلَّةٌ أَوْتَادٌ وَأَحْلَةٌ وَعَمِدٌ الْمِظَلَّةُ أَنْزَلُوا لِصِبْرِكُمْ [A pretext: what is the pretext of tent-pegs, and of pins for fastening together the edges of the pieces of the tent-cloth, and of the poles of the large tent? go ye forth: he who has married among you has a tent for shade from the sun:] is a prov., and was said by a girl who had been married to a man, and whose family delayed to conduct her to her husband, urging in excuse that they had not the apparatus of the tent: she said this to urge them, and to put a stop to their excuse: (Meyd, TA:*) and the prov. is applied in attributing untruth to pretexts. (Meyd.) — Hence, as being likened thereto, † A booth, or shed, made of palm-sticks, and covered with [the panic grass called] ثَمَارٌ. (Mṣb.) — And The thing [i. e. umbrella] by means of which kings are shaded on the occasion of their riding; called in Pers. چتر. (TA.)

عَرَشٌ مُظَلَّلٌ [A booth, or shed, shaded over] is from الظُّلِّ. (S.)

مُظَلَّلٌ: see مُظَلَّلٌ.

مُسْتِظَلٌّ Blood that is in the جَوْفٌ [or belly, or interior of the belly, or the chest]. (T, O.) — And [Az says,] I heard a man of the tribe of Teiyi apply the term الْمُسْتِظَلَّاتُ [so accord. to a copy of the T, but in the TA الْمُسْتِظَلُّ] to Certain thin flesh, adhering to the interior of the two fetlock-joints of the camel, than which there is in the flesh of the camel none thinner, nor any softer, but there is in it no grease. (T.)

ظلع

1. ظَلَعٌ, aor. ٤, inf. n. ظَلَعٌ, (S, Mgh, O, Mṣb, K,) said of a camel, (S, O, Mṣb, K,) and of a

man also, (Mṣb, TA,) and, by Aboo-Dhu-eyb, of a horse, (S, TA,) [and likewise said of a dog, (see ظَالِعٌ,)] He limped, or halted, syn. غَمَزَ فِي مَشِيهِ, (S, O, Mṣb, K, TA,) and عَرَجَ; (TA;) or was slightly lame: (Mgh:) what it signifies resembles عَرَجٌ [or natural lameness], and therefore it is said to be a slight عَرَجٌ. (Mṣb.) One says, ارْقُ عَلَى ظَلْعِكَ, (S, O, L, K,) a prov., (O, L,) meaning Ascend thou the mountain with knowledge [or because] of thy limping, or slight lameness, not jading thyself: (L:) or deal gently with thyself, and burden not thyself with more than thou art able to do: (S:) or impose upon thyself, of what is difficult, [only] what thou art able to do; for he who ascends a ladder or stair, or a mountain, when he is one who limps, or has a slight lameness, deals gently with himself; i. e. exceed not thy proper limit in thy threatening, but see thy deficiency, and thine impotence to execute it: (O, K:*) and some say ارْقًا, with ٤, meaning rectify thine affair first; (O, K;) or as meaning abstain, and restrain thyself; (O;) or, accord. to AZ, abstain thou, for I know thy vices, or faults: (TA:) or the meaning of both is, be silent, because, or in consideration, of the fault that is in thee. (Ks, O, K:*) One says also, ارْقُ عَلَى ظَلْعِكَ, with kesr to the ق, [meaning Charm thou thy slight lameness, to cure it,] from الرُّقِيَةُ: and it is said in another prov.,

ارْقُ عَلَى ظَلْعِكَ أَنْ يُهَازَا

[app. meaning Charm thou thy slight lameness, that it may become mitigated: see art. هَيْضُ: the final ا in يهَازَا being what is termed أَلْفُ الإِطْلَاقِ being what is termed أَلْفُ الإِطْلَاقِ, not a radical]. (O, K.) And ارْقُ عَلَى ظَلْعِكَ [Be cautious, because, or in consideration, of thy limping]: said when there is a vice, or fault, in a man, and you chide him in order that it may not be called to mind: (O, K: [for يَذْكُرُ in the CK, I read يَذْكُرُ, as in other copies of the K and in the O:]) and to this he replies, or may reply, وَقَيْتُ. (TA. [See also art. وَقَى.]) And ارْبَعٌ عَلَى ظَلْعِكَ [Act gently, or with deliberation, or restrain thyself, because of thy limping]; meaning thou art weak; therefore refrain from that which thou art not able to do. (O, K. [See also art. رَبَعَ.]) And لَا يَرْبَعُ عَلَى ظَلْعِكَ مَنْ نَيْسَ [He will not mind thine affair (Hr, O, K) whom thy condition does not grieve: (Hr, O:) or, originally, he will not pause because of thy limping, when thou laggest behind thy companions on account of thy weakness, who does not care for thy case. (Hr, O, K:*) [See, again, art. رَبَعَ.]] — Also, said of a man, † He stopped short, and lagged behind. (TA.) — ظَلَعَتِ الأَرْضُ بِأَهْلِهَا † The land became straitened with its inhabitants, by reason of their multitude; (A'Obeyd, S, O, K;) it would not bear them, by reason of their multitude, like the beast that limps with its load because of its heaviness. (Z, TA.)

— ظَلَعَتْ said of a bitch, † *She desired copulation.* (A₃, O, K, TA.) And ظَلَع said of a dog, † *He desired to copulate.* (TA.) — ظَلَعَتْ عَيْنَهَا *She (a woman) contracted and inclined her eye.* (TA.)

4. اظلع *He made his camel, or beast, that he rode, to limp, or become lame.* (A, TA.)

5. In the following saying of a poet,

* وَمَا ذَاكَ مِنْ جُرْمٍ أَتَيْتَهُ بِهِ *
* وَلَا حَسَدٍ مِنِّي لَهْمٍ يَتَظَلَّعُ *
* * *

ISd thinks the meaning to be, [And that was not a crime, or an offence, that I committed against them, nor envy on my part] arising in their minds, and occurring hastily to their understandings. (TA.)

ظَلَعٌ, thus with fet-ḥ to the ج, *A declining from the truth, or from that which is right; and a sin, crime, fault, or misdeed.* (TA.)

ظَلَاعٌ *A disease in the legs of a beast, not from journeying nor from fatigue,* (Lth, K, TA, [in the O inadvertently written ظَلَاع]) *in consequence of which it limps.* (Lth, TA.)

ظَالِعٌ *Limping, or halting; [or slightly lame;] applied to a camel, and a horse, [&c.,] (S,) [i. e.] to a beast, (TA,) to the male and the female alike, (Lth, O, K, TA,) to the former as a part. n., and to the latter as a possessive noun, (TA,) like غَامِرٌ; (Lth, O, TA;) or the fem. of ظَالِعٌ is ظَالِئَةٌ, (S, O, K, TA,) but one does not say غَامِرَةٌ: (O, TA:) [pl. ظَالِعٌ.] One says, لَا يَنَامُ حَتَّى يَنَامَ ظَالِعُ الْكَلْبِ [I will not sleep until the limping dog sleeps]; (O, K;) a prov., (O,) meaning, until the dogs become still; (O, K;) because the ظَالِع, of dogs, waits until there remains none other, and then copulates, and sleeps: (A₃, O, K:) — or the ظَالِع is the dog that is lusting for the female; for such does not sleep; and the saying is applied to him who is mindful of his affair, who does not neglect it: — or the bitch that is lusting for the male; because the dogs follow her, and will not let her sleep. (O, K.) — Also *Inclining, or declining:* (O, K:) like ضَالِعٌ. (TA.) — And [Declining from the truth, or from that which is right; (see ظَلَع;)] committing a sin, crime, fault, or misdeed. (TA.) — And *Suspected.* (S, O, K.) — In the saying of Ru-beh,*

* فَإِنْ تَخَالَجْنَ الْعُيُونَ الظَّلْعَا *
[And if ye women vie with the contracted and inclined eyes], he means *المُظْلَعَةُ*, [see 1, last sentence,] using the word in the manner of a possessive noun. (TA.)

مُظْلَعٌ, applied to a load, i. q. مَضْلَعٌ [i. e. *Heavily burdening, or overburdening, &c.; or causing to limp.*] (TA.)

مِظْلَاعٌ an epithet applied to a horse [and the like, as meaning *That limps, or halts, much.*] (TA.)

ظلف

1. ظَلَفَ الصَّيْدَ, (S, M, O,) or الشَّاةَ, (K,) aor. ʾ, inf. n. ظَلَفٌ, (M,) *He hit in his ظَلْف [or cloven hoof] (S, M, O, K) the animal of the chase (S, M, O) at which he had shot or cast, (S, O,) or the شاة [a term including the antelope and the like]. (K.) — ظَلَفَ أَثَرَهُ, (S, M, O, K,) aor. ʾ and ʿ, (M, K,) inf. n. ظَلْفٌ, (M, TA,) *He made his foot-marks to be unapparent, in order that he might not be tracked: (K:) or he went, or walked, upon hard and rugged ground, in order that his foot-marks might not be visible (S, M, O, K) upon it; (S, O;) as also اظلفه; (S, M, L, TA;) in the K, erroneously اظلفه. (TA.)**

— And ظَلَفَ *It (a herd of camels driven together) was taken along ground such as is termed ظَلْف, (which means rugged ground, such as does not show foot-marks, M,) in order that the foot-marks thereof might not be followed.* (S, O.) — And ظَلَفَ, (M, K,) aor. ʾ, (M,) or ʿ, (TA,) inf. n. ظَلْفٌ, (M, TA,) *He followed their foot-marks. (M, K.) — ظَلَفَ نَفْسَهُ عَنْهُ, (T, S, M, O, K,) aor. ʾ, (S, O, K,) inf. n. ظَلْفٌ, (S, O,) *He withheld himself from doing it, or coming to it; (S, O, K;) namely, a thing: (S, O:) or he restrained himself from it; (T, K;) namely, a thing that would disgrace him: (T:) or he withheld himself from the love, or blamable love, of it; namely, a thing. (M.) And ظَلَفَهُ عَنْهُ, (T, M,) aor. ʾ, inf. n. ظَلْفٌ, *He withheld him from it; namely, an affair: (M:) or he made him to be, or become, far, or aloof, from it; or to avoid it; namely, a thing; as also اظلفه. (T, TA.) And ظَلَفَهُ [alone] *He withheld him from that in which was no good. (M.) — ظَلَفَتِ الْأَرْضُ, (M, K,) [aor. ʿ,] inf. n. ظَلْفٌ, (S, * M, TA,) *The ground was rugged, not showing a foot-mark. (S, * M, K.) And ظَلَفَتْ مَعِيشَتَهُ, inf. n. ظَلْفٌ, *His means of subsistence became hard, strait, or difficult. (TK.) — ظَلَفْتُ نَفْسِي ظَلْفًا, aor. ʿ, inf. n. ظَلْفٌ, *My mind, or soul, abstained, or refrained, from such a thing. (S.) — [And accord. to the KL, ظَلْفٌ as an inf. n. signifies *The being ineffectual (i. e. unretaliated, or uncompensated by a mulct, as expl. below); said of blood; and so ظَلْفٌ (which is also expl. below): — and the being concealed.********

2. تَظْلِفٌ عَلَيْهِ, (IA₃r, T, O, K,) inf. n. تَظْلِفٌ, (O,) *He exceeded it; (IA₃r, T, O, K;) i. e. [a certain number of years in age, as, for instance,] السِّتِينَ [sixty], (T,) or الخَمْسِينَ [fifty]: (O:) and so ظَلَفٌ and طَلَفٌ and ذَرَفٌ &c. (T, TA.)*

3. ظَالِنُهُ: see 1, former half: it is a mistake, in the K, for اظلفه. (TA.)

4. اظلف, said of a man, (IA₃r, T, O,) or of a company of men, (M,) *He, or they, became, or*

came to be, (IA₃r, T, M, O, K,) in, or upon, a hard place, (IA₃r, T, O,) or in, or upon, what is termed اُظْلُوفَةٌ (M, K) and ظَلْفٌ. (M.) — اظلفه: see 1, in two places.

ظَلْفٌ, of ground, or land, *Such as is rugged, that will not show any foot-mark; (M;) as also ظَلْفٌ: (S, * M:) or so ظَلْفَةٌ (S, K) and ظَلْفَةٌ and ظَلْفَةٌ: (K:) and ظَلْفٌ signifies ground such as horses like to run upon: (T:) or (i. e. the last) a place elevated above the water and the mud; and so ظَلْفٌ; (K;) this last thus expl. by Ibn-Abbād: (O:) or this last and ظَلْفَةٌ, accord. to ISh, (TA,) or ظَلْفٌ and ظَلْفَةٌ, (so accord. to a copy of the T, in which the authority is not mentioned,) signify ground, or land, in which the foot-mark will not appear, and which is high and rugged: and accord. to Fr, ظَلْفٌ and ظَلْفَةٌ signify ground, or land, that will not show a foot-mark; as though it were prevented from doing so: (T, TA:) and ظَلْفٌ, (so in a copy of the T,) or ظَلْفٌ, (so in the TA,) accord. to Fr, signifies such as is soft, of ground, or land: but accord. to IA₃r, such as is hard, and does not show a foot-mark; in which is no softness, so as to be difficult to him who walks upon it; nor sand, so that the camels would have their feet burnt upon it; nor stones, so that they would be chafed, or abraded, in the soles of their feet, upon it: and it is also expl. (by IA₃r, TA) as meaning such as is rugged and hard, of ground, or land: (T, TA:) and ظَلْفَةٌ signifies high ground, or land, that will not show a foot-mark. (M.) [See also ظَلِفٌ.] — [In the CK, الظَلْفُ is erroneously put for الظَلْفُ as relating to the means of subsistence.] — ظَلْفٌ also signifies *Ineffectual, null, or void: and allowable. (TK.)* One says, ذَهَبَ دَمُهُ ظَلْفًا, (AA, S, M, O, K,) and ظَلْفًا, (AA, T, S, M, O, K,) and ظَلْفًا, (M,) as also ظَلْفًا and ظَلْفًا (AA, O) [and ظَلْفًا], *His blood went for nothing; as a thing of no account; ineffectually; or in vain; unretaliated, or uncompensated by a mulct. (AA, T, S, M, O, K.)**

[ظَلْفٌ in Har p. 312, there said to be used as meaning *Continence, and disdain of base actions, is app. a mistake for الظَلْفُ, inf. n. of 1 in the phrase ظَلَفَ نَفْسَهُ.*]

ظَلْفٌ The ظَفْر [meaning cloven hoof] of any ruminant (T, M) of the bovine kind and the like; (T;) [i. e.] it is an appertenance of the bovine kind and of the sheep and goat (S, O, M₃b, K) and of the gazelle or antelope (S, O, K) and the like, (O, M₃b, K,) which is to them like the ظَفْر to man, (M₃b,) or like the قَدَم to us: (K:) one says the رَجُل and قَدَم of a man, and the حَافِر of a horse, and the حَقْف of a camel and of an ostrich, and the ظَلْف of a bovine animal and of a sheep or goat [and the like]: (ISk, T, TA:) pl. اُظْلُوفٌ (S, M, O, M₃b, K) and اُظْلُوفٌ: (S, O, K:) and

أَطْلَافِ is applied, by 'Amr Ibn-Ma'adee-kerib, to the hoofs of horses, (S, M, O,) as is said by Lth and Az and IF, by poetic license, (O,) metaphorically: (S, O:) and by El-Akhtal, metaphorically, to the feet of men. (M, IB, TA.) [Its dual is used in the K, in explanations of the words شَعْرَةٌ and أَشْعُرٌ, in the latter instance on the authority of Lh, as meaning The two halves of a cloven hoof.] And one says, مَا جَشَيْتُ إِيَّكَ ظَلْفًا [app. meaning I have not had the trouble of bringing to thee so much as the hoof of a gazelle or the like]. (AZ, TA in art. جَشِرٌ, q. v.) And هُوَ يَأْكُلُهُ بِضَرْبِ وَيَطْوُهُ بِظَلْفٍ [He eats it with a lateral tooth, and treads it with a cloven hoof; app. meaning, vehemently]. (TA.) — It is sometimes used as meaning † Cloven-hoofed animals. (TA.) One says, مَا لَهُ حُفٌّ وَلَا حَافِرٌ وَلَا ظَلْفٌ † [He possesses not camels, nor horses or asses or mules, nor sheep or goats or other cloven-hoofed beasts]. (TA in art. حُفٌّ.) — It also signifies [or implies] The making consecutive progressions in walking and in other actions, (T, K,) or, accord. to the L, in a thing. (TA.) One says, جَاءَتِ الْإِبِلُ عَلَى ظَلْفِ وَاحِدٍ (T, A, O, TA) i. e. The camels came following one another. (A, TA. [See also a similar phrase voce حُفٌّ.]) And غَمَّرَ فَلَانٌ عَلَى ظَلْفِ وَاحِدٍ and ظَلْفٌ † وَالْوَاحِدِ The sheep, or goats, of such a one, have all of them brought forth [app. one after another]. (M.) — Also A thing that is suitable to the requirements of a man, and of a beast: (M:) and an object of desire: (M, O, K:) and an object of want. (T, K.) One says, أَصَابَ فَلَانٌ ظَلْفَهُ Such a one attained what was suitable to his requirements, and what he desired: and sometimes one says the like of any beast that finds, or lights on, or meets with, that which he likes. (M.) وَجَدَتِ الدَّابَّةُ ظَلْفَهَا is a prov., (M, O,) applied to him who finds the means of attaining that which he seeks; (Meyd;) meaning [The beast found what was suitable to its requirements; or,] what withheld it [from other things] and prevented its desire [thereof]. (A, TA. [See also Freytag's Arab. Prov., ii. 807.]) And one says, وَجَدَتِ الشَّاةُ ظَلْفَهَا The sheep, or goat, found suitable pasturage, and therefore did not quit it: (K, TA:) a prov. mentioned by Fr; applied to him, of men and of beasts, that finds what is suitable to him. (TA.) And بَدَدَ مِنْ ظَلْفِ الْغَنَمِ A country of such as are suitable to sheep or goats. (M.) And وَجَدَ ظَلْفَهُ He found what he loved, (O,) or what he desired, (K,) and what was suitable to him; (TA;) said of a man. (O.) And مَا وَجَدْتُ عِنْدَهُ ظَلْفِي I did not find with him the object of my want. (TA.) — See also ظَلْفٌ, near the middle of the paragraph. — [In some copies of the K, الظَّلْفُ is erroneously put for الظَّلْفُ as relating to the means of subsistence. And in the CK ظَلْفًا is erroneously put for ظَلْفًا as meaning الظَّلْفُ.]

ظَلْفٌ [as an inf. n.: see 1, last quarter. — Also] Hardness, or difficulty, (S, O, K,) or Bk. I.

coarseness, (M,) in the means of subsistence: (S, M, O, K:) thus the word is correctly written: not ظَلْفٌ, as we find it written in [copies of] the K: [nor ظَلْفٌ, as in the CK:] and ظَلْفُ الْعَيْشِ occurs in a trad., (O, TA,) meaning straitness, and hardness or difficulty, and coarseness, of the means of subsistence. (TA.) — See also ظَلْفٌ, in three places, near the beginning of the paragraph. — And see the last sentence of that paragraph. — Also Anything that is easy, or of light estimation, paltry, or despicable; [as also ظَلْفٌ;] syn. كُلٌّ هَيْبِنٌ (M,) or كُلٌّ هَيْبِنٌ (TA.) — See also ظَلْفٌ, latter half. — And see ظَلْفِيَّةٌ.

ظَلْفٌ: see ظَلْفٌ, former half, in three places. — ظَلْفُ النَّفْسِ [accord. to the CK ظَلْفُ النَّفْسِ, but this is a mistranscription,] and ظَلْفِيٌّ † النَّفْسِ (M, O, K,) A man who withholds himself from the love, or blamable love, of a thing: (M:) or one who abstains from that which is indecorous; syn. نَزَهُ النَّفْسِ. (O, K.) And امْرَأَةٌ ظَلْفَةُ النَّفْسِ i. q. عَزِيْزَةٌ عِنْدَ نَفْسِهَا [app. A woman strong to resist, in her own estimation; and therefore meaning one who abstains from that which is indecorous: Golius renders it mulier pudica, et de honore suo sollicita]. (S, TA.) — See also ظَلْفَةٌ.

[الظَّلْفُ in Har p. 623, there said to mean The restraining the soul from its desire, or blamable inclination, is app. a mistranscription for الظَّلْفُ, inf. n. of ظَلْفَتِ النَّفْسِ.]

ظَلْفَةٌ: see ظَلْفٌ. — Also A certain brand, or mark made with a hot iron, upon a camel; and so † ظَلْفَةٌ. (O, K.)

ظَلْفَةٌ: see ظَلْفٌ, in two places, near the beginning. — [Hence, perhaps,] one says, أَقَامَهُ اللَّهُ [مُحَرَّكَةً], (TA, [there said to be ظَلْفَاتُ,] or الظَّلْفَاتُ, (so in a copy of the T, [i. e. الظَّلْفَاتُ,]) meaning [God made him to keep to] a state of hardship and straitness. (T, TA.)

ظَلْفَةٌ: see ظَلْفٌ, in four places: — and see ظَلْفَةٌ: — and ظَلْفَةٌ. — Also The [lower] end of the [curved piece of wood called the] حَنُو [that lies against the side, at the fore part and at the hinder part,] of the [kind of saddle called] قَتَبٌ, and of the [kind called] إِكَّافٌ, and the like; being in what is next to the ground, of the sides thereof: (Lth, T, TA:) or its pl., which is ظَلْفَاتٌ (S, M, O, K) and † ظَلْفٌ, (O, K, [or rather the latter is a coll. gen. n.,]) signifies the four pieces of wood, (S, M, O, K,) of the [saddle called the] رَحْلٌ and of the [saddle called the] قَتَبٌ (S, O,) that are upon the two sides of the camel, (S, M, O, K,) the lower ends of which touch the ground when they are put down upon it; in the وَاسِطُ [or fore part of the saddle] are two (i. e. ظَلْفَتَانِ), and so in the مُؤَخَّرَةٌ [or hinder part], and they are the lower portions of the حِنْوَانِ (S, O, K;) for the

parts above them, next to the [pieces of wood called the] عَرَاقِي, are [called] the عَضْدَانِ, and the elongated pieces of wood upon the sides of the camel are the أَحْنَآءُ [pl. of حِنْوٌ]: (S, O:) AZ says that the upper portions of the ظَلْفَتَانِ, [a mistake for the حِنْوَانِ, as is shown by what follows,] next to the عَرَاقِي, are [called] the عَضْدَانِ; below them being the ظَلْفَتَانِ, which are the lower parts of the حِنْوَانِ of the وَاسِطُ and of the مُؤَخَّرَةٌ. (T, TA.) — [Hence] one says, † عَلَى أَطْرَافِهِمْ ظَلْفَاتِهِمْ † [They stood upon their extremities, i. e. their feet]. (TA.) — And نَحْنُ عَلَى ظَلْفَاتِ أَمْرٍ † We are on the verge of an affair, or event. (TA.) — See also ظَلْفِيَّةٌ.

ظَلْفَاءٌ A smooth stone or rock, or a hard, smooth, large stone, (صَفَاءٌ,) even with the ground, (T, O, K,) round (مَدْوَرَةٌ), (so in a copy of the T, [i. e. مَدْوَرَةٌ,]) or extended (مَمْدُوْدَةٌ). (O, K.)

ظَلْفٌ [a pl. of which the sing. is not mentioned: accord. to general analogy, the sing. should be ظَلْفٌ]. ظَلْفُ ظَلْفٌ means Hard ظَلْفُ ظَلْفٌ [or divided hoofs]: (S, O, K:) the latter word being a corroborative. (S, O.)

ظَلْفِيٌّ A rough, or rugged, place, (S, M, O, K, TA,) in which is much sand. (M, TA. [See also ظَلْفٌ.]) — And A man (S, O) evil in condition (T, S, M, K) in respect of his means of subsistence: (T:) and low, abject, or abased, and weak. (M, O, K.) — And Au affair that is hard, or difficult: (K:) anything difficult to one to seek: (IDrd, M, O:) and evil hard to be borne, or severe. (S, O.) — See also ظَلْفٌ. — Also Hardship, or difficulty. (O, K.) — ذَهَبَ بِهِ ظَلْفِيًّا He went away with it, or took it away, without compensation, or without price: (T, S, M, K:) and so ظَلْفِيًّا. (Yoo, TA in art. ظَلْفٌ.) And ذَهَبَ بِغَلَامِي ظَلْفِيًّا He went away with, or took away, my young man, or slave, without price. (AZ, S, O.) — See also ظَلْفٌ, last sentence. — أَخَذَهُ بِظَلْفِيٍّ رَقَبَتِهِ He took him by the base of his neck. (O, K, TA.) — See also what here follows.

بِظَلْفِيَّتِهِ أَخَذَهُ بِظَلْفِيَّتِهِ (S, M, O, L,) or بِظَلْفِيَّتِهِ (K,) and بِظَلْفِيَّتِهِ (S, O, K,) بِظَلْفِيَّتِهِ (T, M, L,) He took it altogether, or wholly, (T, S, O, K,) or with its root, or base, and wholly, (M, L,) not leaving of it anything: (T, S, M, O, L, K:) so says AZ. (S.)

أَطْلُوْفَةٌ A piece of rugged, or rough, ground: (T:) or ground, (S, O, K,) or hard ground, (TA,) in which are sharp stones, as though its composition were that of a mountain: (S, O, K, TA:) pl. أَطْلُوْفٌ. (T, S, &c.)

مَظْلُوْفٌ An animal of the chase, at which one 242

has shot or cast, *hit in his ظلم* [or *cloven hoof*]. (Yaḥkoob, Ṣ.)

ظلم

1. ظلم, aor. -, has for its inf. n. ظلم, (M, Mṣb, K, and so in some copies of the Ṣ,) or ظلم, (so in other copies of the Ṣ,) or both, (T,) or the latter is a simple subst., (T, M, Mṣb, TA,) which is put in the place of the inf. n., (TA, [and the same is indicated in the T and K by the saying that the proper inf. n. is with fet-ḥ,]) and مظلّم, (Ṣ, TA,) or this is likewise a simple subst., (Mṣb,) and مظلّم, [or this also is a simple subst.,] and ظلم also is said to be an inf. n. like ظلم, these two being like لباس and لبس, [or it is a simple subst. like as ظلم is said to be, or it is an inf. n. of 3, as such occurring in the middle of this paragraph,] or, accord. to Kr, it is pl. of ظلم [like as رماح is pl. of رمح]: (TA:) [ظلم when intrans. generally means *He did wrong; or acted wrongfully, unjustly, injuriously, or tyrannically: and when trans., he wronged; or treated, or used, wrongfully, unjustly, injuriously, or tyrannically; or he misused:*] accord. to most of the lexicologists, (Er-Rāghib, TA,) primarily, (Aṣ, T, Ṣ, Mṣb,) الظلم signifies *the putting a thing in a place not its own; putting it in a wrong place; misplacing it:* (Aṣ, T, Ṣ, M, Er-Rāghib, Mṣb, K:) and it is by exceeding or by falling short, or by deviating from the proper time and place: (Er-Rāghib, TA:) or the acting in whatsoever way one pleases in the disposal of the property of another: and the transgressing the proper limit: (El-Munáwee, TA:) [i. e.] *the transgressing the proper limit much or little:* (Er-Rāghib, TA:) or, accord. to some, it primarily signifies النقص [as meaning *the making to suffer loss, or detriment*]: (MF, TA:) and it is said to be of three kinds, *between man and God, and between man and man, and between a man and himself*; every one of which three is really للنفس [i. e. *a wrongdoing to oneself*]: (Er-Rāghib, TA:) [when it is used as a simple subst.,] the pl. of ظلم, accord. to Kr, is ظلم, as mentioned above, and ظلم, with damm, is said to be syn. with ظلم, or a pl. thereof, [of an extr. form, commonly regarded as that of a quasi-pl. n.,] like رُخَال. (TA.) One says, مَنْ أَسْرَعَى الذُّنْبَ فَقَدْ ظَلَمَ [He who asks, or desires, the wolf to keep guard surely does wrong, or puts a thing in a wrong place]: a prov. (Ṣ, Mṣb.) And مَنْ أَشْبَهَ أَبَاهُ فَمَا ظَلَمَ (Aṣ, T, Ṣ,) a prov., meaning [Whoso resembles his father in a quality, or an attribute,] *he has not put the likeness in a wrong place.* (Aṣ, T. [See art. شبه.]) وَظَلَمَ وَظَلَمَ [i. e. *And made not aught thereof to suffer loss, or detriment*]: (M, K:) and in like manner Fr explains the saying in the Kur [ii. 54

and vii. 160], وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ And they made not us to suffer loss, or detriment, by that which they did, but themselves they made to suffer loss, or detriment: (T, TA:) in which sense it seems to be indicated in the A that the verb is tropical. (TA.)—It is also trans. by means of ب; as in the phrase in the Kur [vii. 101 and xvii. 61] فَظَلَمُوا بِهَا [because the meaning is كَفَرُوا [i. e. *And they disbelieved in them*], referring to the آيَات [or signs]; (M, TA:*) the verb having this meaning tropically or by implication; or being thus made trans. because implying the meaning of اتكذّبوا: or [the meaning is, and they wronged themselves, or the people, because of them; for], as some say, the ب is causative, and the objective complement, i. e. اتكذّبوا, or الناس, is suppressed. (TA.)—And it is doubly trans. by itself: (TA:) one says, ظَلَمَهُ حَقَّهُ [He made him to suffer loss, or detriment, of his right, or due; or defrauded, or despoiled, or deprived, him of it]; and تَظَلَمَهُ حَقَّهُ (M, K:) [and] you say, تَظَلَمَنِي فُلَانٌ [as well as تَظَلَمَنِي مَالِي, occurring in a verse cited in the M,] meaning تَظَلَمَنِي مَالِي [i. e. *Such a one caused me to suffer loss, &c., of my property*]. (Ṣ.) It is said in the Kur [iv. 44], إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَلَا يَسْتَلِيمُ [i. e. *Verily God will not despoil them, or deprive them, of the weight of one of the smallest of ants, or a grub of an ant, &c.*]: or ذَرَّةٌ مِثْقَالُ ذَرَّةٍ [i. e. *with a paltry spoliation or deprivation, such as the weight of one of the smallest of ants, &c.*]. (M.)—One says also, مَظَالِمَتُهُ and أَرَادَ ظِلَامَهُ [these two nouns being inf. ns. of ظالمه, or the former, as mentioned above, is, accord. to some, an inf. n. of ظلم,] meaning ظلمه [i. e. *He desired the wronging, &c., of him*]. (M, K.)—ظلمه, inf. n. ظلم [or ظلم?], also means *He imposed upon him a thing that was above his power, or ability.* (TA.) And يُظَلَمُ *He is asked for a thing that is above his power, or ability.* (Ṣ.)—And one says, ظَلَمَ البَعِيرَ [He slaughtered the camel without disease. (Ṣ, K, TA.)] And ظَلِمَتِ النَّاقَةُ [The she-camel was slaughtered without disease: or was covered without her desiring the stallion. (M.)] And ظَلَمَ الحِمَارُ الإِتَانَ [The he-ass leaped the she-ass (K, TA) before her time: (TA:) or when she was pregnant: (K, TA:) so in the A. (TA.)—And ظَلَمَ الوَطْبَ (Ṣ, K,) inf. n. ظلم [or ظلم?], (Ṣ,) [He gave to drink of the milk of his skin before its becoming thick (Ṣ, K, TA) and its butter's coming forth. (TA. [And the like is said in the T and M.])] And ظَلَمَ القَوْمَ [He gave to drink to the people, or party, (T, M, K,) milk before it had attained to maturity, (T, K,) as related on the authority of A'Obeyd, (T,) or

[milk such as is termed] ظليمة: (M:) but this is a mistake: it is related on the authority of Aḥmad Ibn-Yaḥyà [i. e. Th] and AHeyth that one says, ظَلِمْتُ السَّقَاءَ, and اللَّبَنَ, meaning *I drank, or gave to drink, what was in the skin, and the milk, before its attaining to maturity and the extracting of its butter*: accord. to ISk, one says, ظَلِمْتُ وَطْبِي القَوْمَ, [but I think that it is correctly ظَلِمْتُ وَطْبِي القَوْمَ, agreeably with a verse cited in the T and M,] meaning *I gave to drink [to the people, or party,] the contents of my milk-skin before the thickening thereof.* (T.) And ظَلِمْتُهُ is said of anything as meaning *† I did it hastily, or hurriedly, before its proper time, or season.* (M, TA.)—ظَلِمْتُ الحَوْضَ means *† I made the watering-trough in a place in which watering-troughs should not be made.* (ISk, T.) And ظَلَمَ الأَرْضَ means *† He dug the ground in what was not the place of digging*: (M, K, TA:) or when it had not been dug before. (M.) And, said of a torrent, *† It furrowed the earth in a place that was not furrowed.* (T.) And ظَلَمَ البِطَاحَ, said of a torrent, *† It reached the بطاح [or wide water-courses containing fine, or broken, pebbles, &c.], not having reached them before.* (A, TA.) And ظَلَمَ الوَادِيَّ [The water of the valley reached a place that it had not reached before. (Fr, T, Ṣ, K, TA.)—When men have added upon the grave other than its own earth, *† لا تَظَلِمُوا [Transgress not ye the proper limit]* is said to them. (TA.)—And one says, لا تَظَلِمِ وَصْحَ الطَّرِيقِ [Turn not thou from the main part, or the beaten track, of the road. (M.)] And لا تَظَلِمِ عَنْهُ شَيْئًا [Turn not thou from it at all. (T.)] And لَزِمَ الطَّرِيقَ فَلَمْ يَظَلِمْهُ [He kept to the road, and] did not turn from it to the right and left. (TA.)—And مَا ظَلَمَكَ [What has prevented thy doing (K, TA) such a thing? (TA.)] A man complained to Abu-l-Jarrāḥ of his suffering indigestion from food that he had eaten, and he said to him, مَا ظَلَمَكَ أَنْ تَقِيءَ [What has prevented thy vomiting?]. (Fr, T.) And one says, مَا ظَلَمَكَ عَنْ كَذَا [What has prevented thee from such a thing? (T.)] Respecting the saying

قَالَ بَنِي يَأْمَى وَالْيَوْمَ ظَلَمَ *

[addressed by a man to a woman who had invited him to visit her], Fr says, they say that the meaning is حَقًّا [Truly, or in truth; i. e. *He said, Yes, O Meiya, truly, or in truth, I will visit thee*]; and it is a prov.; (T;) or الْيَوْمَ ظَلَمَ, or بَنِي وَالْيَوْمَ ظَلَمَ, is a prov.; (Meyd;) and thus it was expl. by IAar, as used in the manner of an oath: but Fr says, in my opinion the meaning is, *and a day in which is a cause of prevention shall not prevent me*: [so that the words of the hemistich above may be rendered, *he said, Yes, O Meiya, though the day present an obstacle, for I will overcome every obstacle*]: (T:)

accord. to Kr, **قَدِمَ فُلَانٌ وَالْيَوْمَ ظَلِمَ** means *Such a one came truly, or in truth*: [or it may be rendered *such a one came though the day presented an obstacle*:] but in the saying

• **إِنَّ الْفِرَاقَ الْيَوْمَ وَالْيَوْمَ ظَلِمَ** •

the meaning is said by some to be **وَالْيَوْمَ ظَلِمْنَا** [i. e. *Verily separation is to-day, and the day has wronged (us)*]: or, as some say, **ظلم** here means, *has put the thing in a wrong place*: (M:) accord. to ISk, the phrase **وَالْيَوْمَ ظَلِمَ** means [And, or but, or though,] *the day has put the affair in a wrong place*. (T.) [See also Freytag's Arab. Prov. ii. 911.] = **ظلم**, said of the night: see 4.

2. **ظلمه**, inf. n. **تَظْلِمُهُ**, (T, S, &c.,) *He told him that he was ظالم* [i. e. *doing wrong or acting wrongfully &c., or a wrongdoer*]: (T:) or *he attributed, or imputed, to him ظلم* [i. e. *wrongdoing, &c.*]. (S, M, Mṣb, K.) — And *He (a judge) exacted justice for him from his wronger, and aided him against him*. (T.)

3: see 1, in the middle of the paragraph.

4. **اظلم**, said of the night, (Fr, T, S, M, Mṣb, K,) and **ظلم**, (Fr, T, S, K,) the latter with **كسر**, (S,) like **سمع**, (K,) [erroneously written in the TT as from the **مظلم**,] *It became dark*; (S, K;) or *it became black*; (M;) or *it came with its darkness*. (Mṣb.) It is said in the **Qur** [ii. 19] **وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا** [And when it becomes dark to them they stand still]; the verb being intrans.: or, accord. to the **Ksh**, and **Bd** follows it, it may be trans: [so that the meaning is, *and when He makes their place dark &c.*]; as is shown by another reading, which is **أظلموا**: accord. to **AHei**, it is known by transmission as only intrans.; but **Z** makes it to be trans. by itself; **Ibn-Eṣ-Ṣalāh** affirms it to be trans. and intrans.; and **Az** [so in the **TA**, but correctly **ISd**, in the **M**,] mentions the saying, **تَكَلَّمَ فَأَظْلَمَ** [He spoke, and made dark to us the house, or chamber, or tent], meaning he made us to hear what we disliked, or hated, the verb being trans. (**TA**.) — And **أظلموا** *They entered upon the ظلام* [or *darkness, or beginning of night*]: (S, M, Mṣb, K:) or, as in the **Mufradāt** [of **Er-Rāghib**], *they became in darkness*. (**TA**.) — And they said, **مَا أَظْلَمَ مَا أَضَوَاهُ** [How dark is it! and How light, or bright, is it!]; which is anomalous. (S, **TA**.) = And **اظلم** **السنن** *The front teeth glistened*. (T, K.) Hence the saying [of a poet],

• **إِذَا مَا آجَتَنِي الرَّائِي إِيَّهَا بِطَرَفِهِ** •

• **غُرُوبٌ تَنَائِيهَا أَضَاءٌ وَأَظْلَمًا** •

[as though meaning, *When the beholder of her with his eye looks at the fineness, or sharpness, (but غروب is variously explained,) of her central teeth, it shines brightly, and glistens*: but **Az** plainly indicates another meaning; i. e., *he sees*

(lit. *lights on, or finds*), *brightness and lustre*; for he immediately adds, without the intervention of **أضَاء** or **أور**, evidently in relation to this verse,] **أَيُّ أَصَابَ ضَوْوًا وَأَظْلَمَ أَصَابَ ظُلْمًا** (T:) [and **ISd** cites the verse above with the substitution of **بِعَيْنِهِ** for **بِطَرَفِهِ** and of **أَنَارَ** for **أضَاء** immediately after saying that] **أظلم** signifies *he looked at the teeth and saw lustre* (**الظلم**). (M.) [In the **K**, next after the explanation of **اظلم** **السنن** given above, it is added that **اظلم** said of a man signifies **أَصَابَ ظُلْمًا**: thus, with **fet-ḥ**, to the **ظ**, accord. to the **TA**: in my **MS** copy of the **K** and in the **CK**, **ظلمًا**, which is doubtless a mis-transcription.]

5 **تظلم منه** (T, S, M, K, [but in some copies of the **S**, **منه** is omitted,]) *He complained of his ظلم* [or *wrongdoing, &c.*], (S, M, K,) **إِنِّي الْحَاجِمِرُ إِلَى الظلم** [to the judge]: (T:) in some copies of the **S**, **تظلم**. (**TA**.) — And **تظلم** signifies also *He transferred the responsibility for the ظلم* [or *wrongdoing, &c.*] upon himself, (M, K,) accord. to **IAḡr**, who has cited as an ex.,

• **كَانَتْ إِذَا غَضِبَتْ عَلَيَّ تَظْلِمَتْ** •

[as though meaning *She used, when she was angry with me, to transfer the responsibility for the wrongdoing upon herself*; which may mean that she finally confessed the wrongdoing to be hers]; but [**ISd** says] I know not how that is: the **ظلم** in this case is only the complaining of **الظلم**; for when she was angry with him, it was not allowable [to say] that she attributed the **ظلم** to herself. (M.) — See also 1, former half, in two places.

6. **تظلم القوم** (S, M, Mṣb) *The people, or company of men, treated, or used, one another wrongfully, unjustly, injuriously, or tyrannically* (**ظلم** **بعضهم بعضًا**). (M, Mṣb.) — And [hence] **تَظَلَمَتِ الْبَعْزَى** † *The goats smote one another with their horns* by reason of their being fat and having abundance of herbage. (**IAḡr**, **M**, **TA**.) One says, **وَجَدْنَا أَرْضًا تَظَلَمَ مِعْزَاهَا** † *We found a land whereof the goats smote one another with their horns* by reason of satiety and liveliness. (**T**, **TA**.)

7: see the next paragraph.

8. **اظلم** and **اظلم** (T, S, M, K) and **اظلم**, (S, M,) which last is [said to be] the most usual, (S,) [but I have mostly found the first to be used,] of the measure **افْتَعَلَ**, (S, M,) *He took upon himself [the bearing of] ظلم* [or *wrong, &c.*] in spite of difficulty, trouble, or inconvenience: (S, **TA**:) or *he bore الظلم* [or *wrong, &c.*] (T, M, K, **TA**), *willingly, being able to resist*; (T, **TA**;) and **اظلم** signifies [thus likewise, or] *he bore الظلم*. (S, M, K.)

ظلم *The lustre, and brightness, of gold*. (Z, **TA**.) — And hence, (Z, **TA**.) *The lustre* (lit.

running water) upon the teeth; (Lth, T, Z, **TA**;) the lustre (**مَاء**, S, M, K, and **بريق**, S, K) of the teeth, (Lth, T, S, M, Z, K, **TA**,) from the clearness of the colour, not from the saliva, (Lth, T, M,) like blackness within the bone thereof, by reason of the intense whiteness, (S, K,) resembling the **فَرْد** [q. v.] of the sword, (S, K,) or appearing like the **فَرْد** [of the sword], so that one imagines that there is in it a blackness, by reason of the intense lustre and clearness: (M:) or, accord. to **Sh**, whiteness of the teeth, as though there were upon it [something of] a blackness: or, as **Abu-l-Abbās El-Aḡwal** says, in the **Expos.** of the “**Kaḡbeeyeh**,” lustre (lit. *running water*) of the teeth, such that one sees upon it, by reason of its intense clearness [app. meaning transparency], what resembles dust-colour and blackness: or, accord. to another explanation, fineness, or thinness, and intense whiteness, of the teeth: (**TA**:) pl. **ظلموم**. (S, M.) — Also **Snow**: (M, K:) it is said to have this meaning: and the phrase **مُشْرِبَةُ التَّنَائِي بِمَاءِ الظلم**, used by a poet, may mean [Having the central teeth suffused with the lustre termed ظلم, as is indicated in the **T** and **S**, or] *with the water of snow*. (Lth, T.)

ظلم [as a simple subst. generally means *Wrong, wrongdoing, injustice, injuriousness, or tyranny*]: see 1, first sentence, in two places. — **ظلم** in the **CK** is a mistranscription for **ظلم** **الارض**. — And **الظلم** in one place in the **CK**, as syn. with **الظلمة**, is a mistake for **الظلمة**.]

أَدْنَى ذِي ظلم, (S, M, K,) or **أَدْنَى ظلم**, (K, **TA**, [in the **CK** **أَدْنَى ذِي ظلم**],) means † *I met him the first of everything*: (S, K, **TA**:) or *the first thing*: (M:) or *when the darkness was becoming confused*: (M, K:) or **أَدْنَى ظلم** means *near*; (El-Umawee, S, M, K;) or *nearness*: (M, K:) and one says, **هُوَ مِنْكَ أَدْنَى ذِي ظلم** [app. *He is near thee*], and **رَأَيْتُهُ أَدْنَى ذِي ظلم** [app. *I saw him near*]: (M:) and **ظلم** is also syn. with **شخص** [as meaning *an object seen from a distance, or a person*]; (K;) or, as some say, it has this meaning in the phrase **أَدْنَى ظلم** [so that **أَدْنَى ظلم** may mean *I met him the nearest object seen from a distance, or the nearest person*]: (M:) and accord. to **Kh**, one says, **أَوَّلُ ذِي ظلمة**, or **لَقَيْتُهُ أَدْنَى ظلمة**, (as in different copies of the **S**,) meaning *I met him the first thing that obstructed my sight*. (S.) — **ظلم** signifies also *A mountain*: and the pl. is **ظلموم**. (M, K.)

ظلم an appellation of *Three nights* (T, S, K) of the lunar month (T, S) next after the three called **دُرْع**; (T, S, K;) so says **A'Obeid**: (T:) thus called because of their darkness: (S:) the sing. is **ظلمة**; (T, S;) so that it is anomalous; for by rule it should be **ظلم**; (S;) and the sing. of **دُرْع** is **دُرْعَة**: so says **A'Obeid**: but accord. to **AHeyth** and **Mbr**, the sings. are **ظلمة** and

ذُرْعَةً, agreeably with rule; and this is the correct assertion. (T. [See more in art. درع, voce أَدْرَعُ.])

ظَلَمَ: see ظَلَامٌ.

ظَلَمَةٌ (T, S, M, Mḡb, K) and ظَلَمَةٌ (S, M, K) [accord. to the CK ظَلَمٌ and ظَلَمٌ, both of which are wrong,] and ظَلَمَةٌ (S, M, Mḡb, K) *Darkness; contr. of نُورٌ*: (S, Mḡb:) or *nonexistence of نور* [or *light*]: or *an accidental state that precludes the coexistence therewith of نور*: (Er-Rághib, TA:) or *the departure of light*; as also ظَلَمَةٌ (M, K); which last has no pl.; (T, TA;) or this last signifies the *beginning, or first part, of night*, (S, M, Mḡb,) *even though it be one in which the moon shines*; and is said by Sb to be used only adverbially; one says, أَتَيْتَهُ ظَلَامًا, meaning *I came to him at night*, and مَعَ الظَّلَامِ i. e. *at the time of the night*: (M, TA:) the pl. of ظَلَمَةٌ is ظَلَمَاتٌ and ظَلَمَاتٌ (T, S, Mḡb) and ظَلَمَاتٌ (S, Mḡb,) or, accord. to IB, the first of these pls. is of ظَلَمَةٌ and the second is of ظَلَمَةٌ. (TA.) One says, هُوَ يَحْبِطُ الظَّلَامَ [or فِي الظَّلَامِ, expl. in art. حَبِطَ], and الظَّلَمَةَ [which means the same] and الظَّلَمَاءَ [which is also expl. in art. حَبِطَ]. (TA.) — ظَلَمَةٌ is also [tropically] used as a term for *Ignorance*: and *belief in a plurality of gods*: and *transgression, or unrighteousness*: like as نُورٌ is used as a term for their contraries: (Er-Rághib, TA:) and it is said in the A that الظُّلْمُ is ظَلَمَةٌ, like as العَدْلُ is نُورٌ. (TA.) ظَلَمَاتُ السَّحَرِ means *The troubles, afflictions, calamities, or hardships, of the sea*. (M.) — And one says نَيْلَةٌ ظَلَمَةٌ, [using the latter word as an epithet, (in the CK, erroneously, ظَلَمَةٌ),] and نَيْلَةٌ ظَلَمَاءٌ, both meaning *A night intensely dark*; (M, K); or the latter means *مُظْلِمَةٌ* [i. e. *dark, or black*]: (S:) and نَيْلٌ ظَلَمَاءٌ also, (M, K,) which is anomalous, (K,) mentioned by IĀqar, but [ISd says] this is strange, and in my opinion he has put نَيْلٌ in the place of نَيْلَةٌ, as in his mentioning نَيْلٌ قَمَرًا [q. v.]. (M.) — See also ظَلَمٌ: — and see the paragraph next preceding it.

ظَلَمَةٌ sing. of ظَلَمٌ: see ظَلَامٌ.

ظَلَمَةٌ: see ظَلَمَةٌ.

ظَلَمَاءٌ: see ظَلَمَةٌ, in four places: and see also ظَلَمٌ.

ظَلَامٌ: see ظَلَمَةٌ, in two places.

ظَلَامٌ: see 1, in the first quarter of the paragraph.

ظَلَامٌ: see 1, near the beginning: — see also ظَلَامٌ. — It signifies also *Little, or small, in quantity*: or *mean, contemptible, paltry, or of no weight or worth*: — whence the saying, نَظَرَ إِلَيَّ ظَلَامًا, meaning *شَرًّا* [i. e. *He looked at me from*

the outer angle of the eye, with anger, or aversion]. (K.)

ظَلَمَةٌ: see ظَلَامٌ. — [Hence,] one says امْرَأَةٌ ظَلَمَةٌ + [A woman wont to give to drink the milk of the skin before its attaining to maturity and the extracting of its butter: see ظَلَمٌ الوَطْبُ, and what follows it, in the first paragraph]. (M.)

ظَلَمٌ [as syn. with مَظْلُومٌ in the primary sense of the latter I have not found: but as an epithet in which the quality of a subst. predominates it signifies] † *Milk that is drunk before its becoming thick and its butter's coming forth or being extracted*; (S, *M;) as also ظَلَمَةٌ (T, S, M,) and مَظْلُومٌ. (T, S.) — And † *A place that is مَظْلُومٌ* [i. e. *dug where it should not be dug*]: (M, TA:) used in this sense by a poet describing a person slain in a desert, for whom a grave was dug in a place not proper for digging [it]. (M.) — And † *The earth of land that is مَظْلُومَةٌ* (S, K, TA) i. e. *dug, (TA,) or dug for the first time*. (S.) And † *The earth of the نَحْدُ* [or *lateral hollow*] of a grave; which is put back, over it, after the burial of the dead therein. (T, TA.) — Also *The male ostrich*: (T, S, M, K:) said (by IDrd, TA) to be so called because he makes a place for the laying and hatching of the eggs (تَدْحِي, inf. n. تَدْحِيَةٌ) where the doing so is not proper: (M, TA:) or, accord. to Er-Rághib and others, because he is believed to be deaf: (TA:) pl. ظَلَمَانٌ (T, M, K) and ظَلَمَانٌ (M, K) and أَظْلَمَةٌ (T, M,) which last is a pl. of pauc. (T.) — And الظَّلَمَانُ is an appellation of *Two stars*; (M, K, *TA;) *the two stars of القوس* [or *Sagittarius*] that are on the northern curved end of the bow [i. e. λ and μ, above the nine stars called النُّجُومُ, or "the ostriches"]. (Kz in his descr. of Sagittarius.) And الظَّلَمِيرُ is the name of *The bright star [α] at the end of النُّجُومُ* [i. e. *Eridanus*]: and *A star upon the mouth of السُّحُوتِ* [i. e. *Piscis Australis*]. (Kz in his descr. of Eridanus.) [It seems to be implied in the K that الظَّلَمِيرُ is the name of two stars; or it may be there meant that each of two stars is thus called. Freytag represents the sing. as "a name of stars," and the dual also as "a name of stars;" referring, in relation to the former, to Ideler's "Untersuch," pp. 201, 228, and 233; and in relation to the latter, to the same work, pp. 106 and 184.]

مَظْلَمَةٌ: see مَظْلَمَةٌ.

ظَلَمِيرٌ: see مَظْلَمَةٌ: — and see also ظَلَمِيرٌ.

ظَلَمِيرٌ (TA) and ظَلَمِيرٌ (S, TA) [and ظَلَمِيرٌ, mentioned in the M and K with ظَلَمِيرٌ, as though syn. therewith, but it is an intensive epithet,] One who acts *wrongfully, unjustly, injuriously, or tyrannically, much, or often*; i. q. الظُّلْمِيرُ الظُّلْمِيرُ. (S, TA.) — ظَلَمِيرٌ لَلْجُزْرِ occurs in a verse of Ibn-Mukbil [meaning † *Men often slaughtering camels without disease*]. (T, S.) — See also what next follows.

ظَلَامٌ (AHn, T, M, K) and ظَلَامٌ (T) and ظَلَامٌ (K) and ظَلَامٌ and ظَلَامٌ (T, K,) the last mentioned by IĀqar, and its sing. is ظَلَمَةٌ (T,) accord. to AHn, *A certain herb*, (M, K, TA,) which is depastured; (M, TA;) accord. to IĀqar, *a strange kind of tree*; (T, TA;) accord. to Aq, *a kind of tree (T, TA*) having long [shoots such as are termed] عَسَائِجِ* [pl. of عَسْلُوجٌ q. v.], (T, K, TA,) which extend so that they exceed the limit of the أَصْلُ [i. e. either root or stem] thereof; for which reason the tree is called ظَلَامٌ. (T, TA.)

ظَلَامٌ: see ظَلَامٌ.

ظَلَامٌ [Acting *wrongfully, unjustly, injuriously, or tyrannically*: and *wronging*; or *treating, or using, wrongfully, &c.*:] part. n. of ظَلَمَ: (M, K:) and مَظْلَمٌ signifies the same; as well as *complaining of his wrongdoer*: (T:) [the pl. of the former is ظَلَامُونَ and ظَلَمَةٌ:] and ظَلَمَةٌ signifies those who *debar men from, or refuse to them, their rights, or dues*. (IĀqar, T, TA.) — See also ظَلَامٌ.

أُظْلَمٌ [More, and most, *wrongful, unjust, injurious, or tyrannical, in conduct*]. El-Muārrij says, I heard an Arab of the desert say to his companion, أُظْلَمِي وَأُظْلَمِكَ فَفَعَلَ اللَّهُ بِهِ, meaning *The more wrongful in conduct of me and of thee [may God do to him what He will do; i. e. may God punish him]*. (T.) [And] one says, لَعَنَ لَعْنِ أَظْلَمِي وَأُظْلَمِي i. e. [May God curse] the more wrongful in conduct of us. (K.) [But in the TA, a doubt is intimated as to the correctness of this latter saying.] One says also, نَبُو أَظْلَمٌ [i. e. *Verily he is more wrongful in conduct than a serpent*]: because it comes to a burrow which it has not excavated, and makes its abode in it: (Fr, T:) for it comes to the burrow of the [lizard called] صَبٌّ, and eats its young one, and takes up its abode in its burrow. (TA voce حَيَّةٌ.) — And الأُظْلَمُ is an appellation of *The صَبٌّ*; because it eats its young ones. (TA.)

مُظْلَمٌ [Becoming *dark, &c.*: see its verb, 4]. — [Hence,] شَعْرٌ مُظْلَمٌ † *Hair intensely black*. (M, K, TA.) And نَبْتُ مُظْلَمٌ † *A plant intensely green, inclining to blackness by reason of its [deep] greenness*. (M, K, TA.) And يَوْمٌ مُظْلَمٌ † *A day of much evil*: (K, TA:) or *a very evil day*: and *a day in which one finds hardship, or difficulty*. (M.) And أَمْرٌ مُظْلَمٌ † *An affair such that one knows not how to enter upon it*; (AZ, M, K;) and so أَمْرٌ مُظْلَمٌ: (K:) [or,] accord. to Lh, one says يَوْمٌ مُظْلَمٌ, meaning † *a day such that one knows not how to enter upon it*. (M.)

مَظْلَمَةٌ and مَظْلَمَةٌ: see 1, near the beginning. — Also the former, (T, S, M, Mḡb, K,) and the latter likewise, mentioned by Ibn-Mālik and ISd and IKtt, and مَظْلَمَةٌ, which is disallowed

by several but mentioned on the authority of Fr, and all three are mentioned in the Towsheeh and in copies of the S, (MF, TA,) and ظلامًا (T, S, M, Mgh, Mṣb, K,) and ظلمية (S, TA,) *A thing of which one has been defrauded*; (M, K; [in the CK, تظلمة is erroneously put for تظلمة];) *a thing of which thou hast been defrauded*, (التى تظلمتها, T,) or *a thing that thou demandest*, (ما تظلمتها, T, S, Mṣb,) *in the possession of the wrongdoer*; (T, S, Mṣb;) *a term for a thing that has been taken from thee*; (S; [thus, as is said in the M, the first is expl. by Sb;]) *a right, or due, that has been taken from one wrongfully*: (A, Mgh:) the pl. of مظلمة is مظالم. (Mgh, TA.) In the phrase يوم المظالم, [meaning *The day of the demand of things wrongfully taken, and particularly applied to the great day of judgment*,] the prefixed noun [i. e. طلب] is suppressed. (Mgh.) [Respecting the office termed النظر المظالم *The examination into wrongful exactions*, see De Sacy's Chrest. Ar., sec. ed., i. 132.]

مُظلمَرٌ + *A house, or chamber, decorated with pictures*; (M, TA;) as though the pictures were put therein where they should not be: it is related in a trad. that the Prophet, having been invited to a repast, saw the house, or chamber, to be مُظلمَرٌ, and turned away, not entering: (M:) or *adorned with gilding and silvering*; an explanation disapproved by Az, but pronounced by Z to be correct, from الظلم signifying "the lustre, and brightness, of gold." (TA.) — And + *Herbage spreading* (منبتت [in the CK منبتت]) upon the ground, not rained upon. (K, TA.) — Also, of birds, + *The vulture* [or *vultur percnopterus*], and *crows, or ravens*. (IAḡr, M, K.)

مُظلمَرٌ: see مُظلمَرٌ, in two places.

مُظلمَرٌ [Wronged; treated, or used, wrongfully, unjustly, injuriously, or tyrannically: — and hence used in other senses]: see ظلم, in three places. أرض مظلمة is also expl. as meaning † *Land that is dug in a place not proper for digging*: (TA:) or *land in which a watering-trough has been dug, not being a proper place for digging it*: (ISK, M:) or *land in which a well, or a watering-trough, has been dug, when there had not been any digging therein*: (A, TA:) or *hard land, when it is dug*. (Ham p. 56.) Also † *Land upon which rain has not fallen*. (T.) And بلدٌ مظلمَرٌ + *A country upon which rain has not fallen, and wherein is no pasturage for the camels upon which people journey*. (T.)

مُظلمَرٌ: see ظالمٌ.

ظلمى Quasi

5. تظلمى: see 5 in art. ظلم.

ظلمًا

1. ظلمى (T, S, M, &c.,) aor. ظلم, (Mṣb, K,) inf. n. ظلمًا (T, S, M, Mṣb, K) and ظلم (TA) and ظلمًا (T, M, K) and ظلمًا (M, K, TA,) in one copy of the K ظلمًا (TA.) *He thirsted, or was thirsty*: (S, M, Mṣb, K:) or *he thirsted most vehemently*: (Zj, T, M, K:) or, as some say, *he thirsted in the slightest degree*. (M, TA.) — Hence, (M,) ظلمى إلى لقائه: *He desired, or longed*, [or, as we often say, *thirsted*,] *to meet with him*. (S, M, K, TA.)

2: see the next paragraph.

4. اظلمًا (T, S, Mṣb, K,) inf. n. اظلمًا; (T;) and ظلمًا (T, S, Mṣb, K,) inf. n. تظلمًا; (T, S;) *He made him to thirst*: (S, Mṣb, K:) [or *to thirst most vehemently*: or *to thirst in the slightest degree*: see 1.] — And (K) † *He made him lean, or lank*, namely, a horse, (T, S, K, TA,) *by sweating him*. (TA.) [See also 4 in art. ظلمى.]

5. تظلمًا *He constrained himself to endure with patience a state of thirst*. (A, TA.)

ظلمٌ a subst. from ظلمى (S, M, K) in both of its senses; (M, K;) [i. e.] it signifies *Thirst*: (MA:) [or *most vehement thirst*: or the *slightest degree of thirst*:] pl. اظلماء. (MA.) — [And † *Desire, or a longing*, (or, as we often say, *a thirsting*), *to meet with a person*. See 1.] — And (S, M, K) *The time, or interval, or period, between two drinkings, or waterings*, (T, S, M, K,) *in the coming of camels to water*: (T:) and *the keeping of camels from the water [during that interval, i. e.] until the extreme limit of the coming thereto*: (S:) pl. اظلماء. (T, S, M.) The shortest ظلمة of camels is that termed غيب, i. e., when they come to the water one day and return, and are in the place of pasture a day, and come to the water [again] on the third day; the interval between their two drinkings being termed اظلمة: this is during the greatest heat: but when Suheyl [i. e. Canopus] rises [aurorally, which it did in Central Arabia, about the commencement of the era of the Flight, on the 4th of August, O.S.], they increase the ظلمة, so that the camels remain in the place of pasture two days, and come to the water on the fourth; and one says, وردت ربعًا: then follow the خمس and the سدس to the عشر: and the interval between their two drinkings is termed ظلمة, whether long or short. (T.) One says, ما بقى من عمره إلا ظلمة الحمار, (T, S, K, TA,) meaning *There remained not of his life save a little*; [lit., *save the period between the two drinkings of the ass*;] (S, K, TA;) because there is no beast that bears thirst for a shorter time than the ass; (T, S, K, TA;) for he comes to the water in summer every day twice. (T, TA.) — الظلمة also signifies † *The period from birth to death*; (K;) or so ظلمة الحياة. (S, M, TA.) — ظلمو is a dial. var. of ظلمة. (T and M in art. ظلمو.)

ظلمى: see the next paragraph.

ظلمان (T, S, M, Mṣb, &c.,) fem. ظلمائى (T, S, M, A, L, Mṣb,) both imperfectly decl.; (T;) or ظلمان, fem. ظلمانة; (K;) [but this requires consideration, for its correctness is extremely doubtful;] and ظلمى (so in the K accord. to the TA, and so in my MS. copy of the K,) like كتف, [agreeably with analogy as part. n. of ظلمى, and therefore probably correct,] (TA,) or ظلمى (so in a copy of the M and in the CK,) fem. [of the former] ظلمية, like فريحة, mentioned by Ibn-Malik, but generally held to be disused; (MF, TA;) and ظلم, like رَامر; (TA; [app. for ظلمى];) *Thirsty*: (S, M, Mṣb, K:) or *most vehemently thirsty*: (T, M, K:) or *thirsty in the slightest degree*: (M, TA:) pl. (of the first, M, Mṣb, and of the second, M, or of all, masc. and fem., TA) ظلماء (T, S, M, Mṣb, K) and ظلماء, which is extr., (K, TA,) being of a form applying to only about ten words, (TA,) mentioned on the authority of Lh, (K, TA,) by ISd in the "Mukhassas." (TA.) — [Hence,] one says, انا ظلمان إلى لقائك: *I am desirous, or longing*, [or, as we often say, *thirsting*,] *to meet with thee*. (A, TA.) — And وجه ظلمان † *A face having little flesh*, (T, TA,) *the skin of which adheres to the bone, and the sap of which is little*: (TA:) an expression of praise: contr. of وجه ريان, which is [said to be] an expression of dispraise. (A, TA.) And فرس ظلمان الشوى † *A horse having little flesh upon the legs*: (T in art. ظلمى.) and so اظلمى الشوى. (T in art. ظلمى.) And ساق ظلمائى † *A lean shank*: (T, TA:) and so ساق ظلمية. (S and M and K in art. ظلمى.) And عين ظلمائى † *An eye having a thin, or delicate, lid*: (M, TA:) and so عين ظلمية. (S and M and K in art. ظلمى.) And فصوصه ظلماء (said of a horse, T, S, TA) † *His joints are [firm,] not flabby, or lax*, (T, S, K, TA,) *nor fleshy*; (S, K, TA;) and *are well braced*; an expression of commendation: (T:) and مفاصل ظلماء † *Hard [or firm] joints, without flabbiness, or laxness*: (A, TA:) accord, to IB, belonging to art. ظلمى; but said in the T to be originally from ظلمًا. (TA.) — And ریح ظلمائى † *A wind that is hot*, (Aḡ, T, K,) *thirsty, not gentle*, (K,) and *without moisture*. (Aḡ, T.)

ظلمى: see ظلمان, first sentence.

ظلماء + *Evilness of nature, of a man, and meanness of disposition, and deficiency of equity to associates*: (En-Nadr, T, K:) originating from the fact that he who is given to drink, if of an evil nature, does not act equitably to his associates. (T.)

ظلمى: see ظلمان, first sentence.

اظلمًا *Tarvy*; applied to a spear: (A, TA:) and so اظلمى. (TA in art. ظلمى.) — And Black;

applied to an antelope and to a camel: pl. **ظُمُرٌ**. (A, TA.)

مَظْمَأٌ A thirsty place of the earth or ground. (M, K.)

مِظْمَأٌ A very thirsty man. (K.)

مَظْمِئِيٌّ Watered [only] by the rain: contr. of **مَسْقُوتِيٌّ**: (K:) and so **مَظْمِئِيٌّ**: applied to seed-produce. (S and K in art. **ظُمِيٌّ**.)

ظمخ

ظَمِخٌ, (K,) or **ظَمِخٌ**, (AA, TA,) A tree having the form of the **دُنْبٌ** [or plane-tree], (AA, T, K,) from which is cut the wood of the beaters and washers and whiteners of clothes, which is buried, [and is used for tanning,] and which is also called **عَرْنَةٌ**, n. un. **عَرْنَةٌ**, and the spathe, or spadix, (طَلْعُ) whereof is called **سَفْعٌ**: (AA, T:) and in the dial. of Teiyi, the fig-tree; n. un. with **ة**: or the sing. is **ظَمِخَةٌ**, and the pl. is **ظَمِخٌ**, sometimes contracted into **ظَمِخٌ**: (K:) and some say that it is the tree called **سَمَاقٌ**: (TA, and so in one of my copies of the S, in which it is written **ظَمِخٌ**;) it is also called **ظَمِخٌ** and **زَمِخٌ** and **ظَمِخٌ**. (TA.)

ظمو

ظُمُوٌّ, relating to the **أُظْمَاءُ** of camels, is a dial. var. of **ظُمُرٌ**, (M,) signifying The interval between two drinkings in the coming of camels to water. (T.) [See art. **ظَمَأٌ**.]

ظمى

1. **ظَمِيٌّ**, [and **ظَمِيَّتٌ**, aor. **ظَمِيَّتٌ**,] inf. n. **ظَمِيٌّ**, *He, or it, [and she, or it,] had any of the qualities denoted by the epithet **أُظْمِيٌّ** [and its fem. **ظَمِيَّةٌ**].* (M, TA. [See **أُظْمِيٌّ**, and see also **ظَمِيٌّ** expl. below.])

2: see the next paragraph.

4. **أُظْمِيٌّ**, inf. n. **أُظْمِيٌّ**, *He (a horse) was made lean, or lank; as also **ظَمِيٌّ**, inf. n. **ظَمِيَّةٌ**.* (T, TA. [See also 4 in art. **ظَمَأٌ**.])

ظَمِيٌّ is the inf. n. of 1 [q. v.]: and [it is said that it] signifies The withering, or drying up, of the lip, from thirst: (M:) so says Lth: but it signifies paucity of the flesh and blood of the lip; not the withering, or drying-up, in consequence of thirst: it is a quality that is commended: (T:) or a tawny, or brownish, or dusky, colour, and a withering, or drying-up, in the lip. (S.) — And Paucity of the blood of the gum: (Lth, T:) or paucity of the blood and flesh of the gum. (M.) [In the T is added **ويعتريه الحسَنُ**: and in the M, **وهو يعتري الحسَنُ**, in which **الحسَنُ** seems to be evidently a mistranscription for **الحبشُ**: I

therefore think it most probable that in the T, as well as in the M, the right reading is **وَهُوَ** **يَعْتَرِي الحَبَشُ**, meaning *and it is incidental to the Abyssinians.*] — And Tawnyness of a spear-shaft. (T.)

أُظْمِيٌّ: see **ظَمِيٌّ**.

ظَمِيَّةٌ: } see **ظَمَانٌ**, in art. **ظَمَأٌ**.
ظَمِيٌّ: }

أُظْمِيٌّ Anything withering, or withered; or becoming, or become, dried up; from heat; as also **ظَمِيٌّ**. (M.) — [Hence,] **شَفَّةٌ ظَمِيَّةٌ** A lip that is not swollen, [not] having much blood; (T;) accord. to Lth, from thirst; but AZ says that it is not so: (TA: [see **ظَمِيٌّ**:]) or a lip in which is a tawny, or brownish, or dusky, colour, and a withering, or lack of moisture: (S:) or a lip withering, or withered, or lacking moisture, inclining to a tawny, or brownish, or dusky, colour. (K.) — And **ظَمِيَّةٌ ثَمَّةٌ** A gum having little blood: (S, K:) or, accord. to the M, having little blood and flesh. (TA.) — And **عَيْنٌ ظَمِيَّةٌ** An eye having a thin, or delicate, lid: (T, S, M, K:) and so **عَيْنٌ ظَمِيَّةٌ**. (M and TA in art. **ظَمَأٌ**.) — And **سَاقٌ ظَمِيَّةٌ** A lean shank: (S, M, K:) and so **سَاقٌ ظَمِيَّةٌ**. (T and TA in art. **ظَمَأٌ**.) And **أُظْمِيٌّ الشَّوِيُّ** means A horse having little flesh upon the legs: (TA:) and so **ظَمَانٌ الشَّوِيُّ**. (T in art. **رَوِيٌّ**.) — **أُظْمِيٌّ** is also applied to a man, as signifying *Black in the lip*: (M:) and so **أُظْمِيَّةٌ** applied to a woman. (T, M.) — And the former applied to a man, and the latter to a woman, *Having the quality of the gum termed **ظَمِيٌّ** expl. above.* (M.) — Both also, accord. to Lh, signify *Tawny, brownish, or dusky*; the former as applied to a man, and the latter to a woman: (M:) and thus the former applied to a spear, (As, T, S, M,) and the latter to a spear-shaft (**قَنَآةٌ**). (TA.) — And **أُظْمِيٌّ** signifies also *Black*: (T:) thus as applied to shade: (S:) and so the fem. applied to a she-camel: (K:) or the latter applied to a she-camel, and [the pl.] **ظَمِيٌّ** applied to camels, *in the colour of which is a blackness.* (T.) [See also **أُظْمَأٌ**, in art. **ظَمَأٌ**.]

مَظْمِئِيٌّ Land, (M,) or [rather] seed-produce (**زَرْعٌ**), (S, K,) watered only by the rain: (S, M, K:) and so **مَظْمِئِيٌّ**: (K in art. **ظَمَأٌ**;) such as is irrigated by running water is termed **مَسْقُوتِيٌّ**. (S.)

ظن

1. **ظَنَّ**, aor. **ظَنَّ**, inf. n. **ظَنَّ**, (Msb,) [*He thought, opined, supposed, or conjectured: and he doubted: and he knew, but not by ocular perception: see **أُظْمِيٌّ** below:] you say, **ظَنَّتُ الشَّيْءَ**, aor. **أُظْمِنُ**, inf. n. **ظَنَّ**; and **أُظْمِنْتُهُ** and **أُظْمِنْتُهُ**; and **تَظَنَّنْتُ** and **تَظَنَّنْتُهُ**, this last formed by changing the last ن into ي; [i. e. *I thought the thing,**

&c.:] and Lh mentions, as heard from the Benoo-Suleym, **ظَنَّتُ ذَاكَ** i. e. **ظَنَّتُ ذَاكَ** [*I thought that, &c.*] like **ظَلَّتْ** and other instances of the dial. of Suleym. (M.) [In the first of the senses expl. above, it governs two objective complements, which are originally an inchoative and an enunciative:] you say, **ظَنَّتُكَ زَيْدًا** [*I thought thee Zeyd, originally I thought thou wast Zeyd*], and **ظَنَّتُ زَيْدًا إِيَّاكَ** [*I thought Zeyd thee, originally I thought Zeyd was thou*], denoting by a pronoun what is originally an inchoative [in the former phrase] and what is originally an enunciative [in the latter phrase]. (S, TA.) It is also used [in this sense] in the same manner as a verb signifying an oath, the Arabs giving it the same kind of complement, saying, **ظَنَّتُ لَعْبُدُ** [*I thought surely 'Abd-Allah was better than thou*]. (S in art. **دَرَدٌ**.) **ظَنَّ بِهِ كَذَا** means *I thought of him, or it, such a thing: and I thought such a thing to be in him, or it: and is used in relation to good and to evil.* It is said in the Kur [xxxiii. 10] **وَتَطَنُّونَ بِاللَّهِ الْغُلُوبًا** [*And ye were thinking, of God, various thoughts*]. (M.) Accord. to Sb, **ظَنَّتُ بِهِ** means *I made him, or it, the place [i. e. object] of my ظَنَّ [or thought, &c.]*. (M.) [In all these exs. the verb denotes a state of mind between doubt and certainty, but the latter is predominant: and hence **ظَنَّ** sometimes means *He doubted: and sometimes, he knew, by considering with endeavour to understand, not by ocular perception; being more frequently used in this sense than as meaning "he doubted," though not so frequently as it is in the sense of "he thought," whence the meaning "he knew" is held by some to be tropical.*] **إِنِّي ظَنَّتُ أَنِّي مُلَاقٍ حِسَابِيَّةٍ**, in the Kur [lxix. 20], means *Verily I knew [that I should meet with my reckoning]*. (T.) And **الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ**, in the same [ii. 43], means *Who know [that they shall meet their Lord, lit., be meeters of their Lord]*. (Msb.) And **ظَنَّتُ مَا قَالُ**, occurring in a trad., means *I knew [what he meant to say by his making a sign with his hand]*. (TA.) — **ظَنَّتُهُ**, (M, Mgh, Msb,) aor. as above, (Msb,) and so the inf. n., (M,) signifies also *I suspected him; thought evil of him; (M, Mgh, Msb;) and (M) so **أُظْمِنْتُهُ** (S, M, Mgh, K) and **أُظْمِنْتُهُ** (M, TA) and **أُظْمِنْتُهُ**. (TA.) [Thus, too, **أُظْمِنْتُهُ** accord. to several copies of the S and accord. to the CK; but this is app. a mistranscription.] In the saying of Ibn-Seereen, **ظَنَّتُ مَا قَالُ**, (T, S, K, but in the T **مَا كَانَ**,) meaning *'Alee was not suspected [in the case of the slaying of 'Othmán]*, (T,) **يُظَنَّ** is of the measure **يُفَعَّلُ**, originally **يُظَنَّ**: (T, S, K:) so says A'Obeyd: (T:) or, as some relate it, the word is **يُظَنَّ**. (TA.) One says, **هُوَ يُظَنَّ** and **يُظَنَّ**, meaning *He is suspected of such a thing.* (TA in art. **ظن**.) And **ظَنَّتُ زَيْدًا** and **ظَنَّتُ زَيْدًا** *I suspected Zeyd: in**

this sense the verb has a single objective complement. (TA.)

4. أَظَنَّهُ الشَّيْءُ I made him to think the thing. (M, TA.) — And أَظَنُّتُ بِهِ النَّاسَ [I made the people to suspect him : or] I exposed him to suspicion; (M, Mṣb, TA;) [and] so أَظَنَّهُ [alone]. (K.) — See also 1, last quarter.

5. التَّظَنِّي means The exercising, employing, or using, of الظَّن [i. e. thought, &c.]; originally التَّظَنُّن. (S, K.) A'Obeid says, تَظَنَّتِي is from ظَنَنْتُ, and is originally تَظَنَّنْتُ; the ن being many, one of them is changed into ي: it is like قَصَّيْتُ, which is originally قَصَّصْتُ. (T.) — See also 1, first sentence.

8: see 1, first sentence: — and again, in the last quarter, in three places.

ظَنٌّ is a simple subst. as well as an inf. n.; (TA;) and signifies Thought, opinion, supposition, or conjecture: (Er-Rághib, Mgh, TA:) or a preponderant belief, with the admission that the contrary may be the case: (KT, El-Munáwee, TA:) or a preponderating wavering between the two extremes in indecisive belief: (K:) or an inference from a sign, or mark, or token; when strong, leading to knowledge; and when weak, not exceeding the limit of وَهْم: (Er-Rághib, TA:) or doubt or uncertainty; (T, M;) or it has this meaning also; (Er-Rághib, TA;) contr. of يَقِين: (Mṣb:) and sometimes it is put in the place, (S, K,) or used in the sense, (Mgh, Mṣb,) of عِلْم, (S, Mgh, K,) or يَقِين, (Mṣb,) [i. e. knowledge, or certainty,] in which sense it is [held by some to be] tropical; (Mgh;) or it signifies also knowledge, or certainty, (يَقِين, T, M,) such as is obtained by considering with endeavour to understand, not by ocular perception, (M,) or not such as relates to an object of sense: (MF:) and it also means suspicion, or evil opinion: (Er-Rághib, TA: [but in this last sense, ظَنَّة is more common:]), as a subst., (TA,) its pl. is ظُنُونٌ and أَظَانِينُ, (M, K, TA,) the latter anomalous, or (as ISd says, TA) it may be pl. of أَظُنُونَةٌ, but this I do not know. (M, TA.) One says, هُوَ سَيِّئُ الظَّنِّ بِكُلِّ أَحَدٍ [He is evil in opinion of everyone]. (M.) [And سَاءَ ظَنُّهُ بِفُلَانٍ His opinion of such a one was evil.] And عِلْمُهُ بِالشَّيْءِ ظُنُونٌ [His knowledge is but opinions]; meaning that no confidence is to be placed in him. (TA.)

ظَنَّة Suspicion, or evil opinion; (T, S, M, Mgh, Mṣb, K;) as also ظَنَّة; the ظ being changed into ط, though there is no إِدْغَام in this case, because of their being accustomed to say أَظَنَّ [for أَظَنَّ, which is for أَظَنَّ]; an instance like الذِّكْرُ, which is made to accord with إِذْكَرَ [for إِذْكَرَ, which is for إِذْكَرَ], as mentioned by Sb; (M;) and ظَنَانَةٌ, (so accord. to a copy of

the M,) or ظَنَانَةٌ, like كِتَابَةٌ, (TA,) signifies the same: (M, TA:) the pl. of ظَنَّة is ظُنُونٌ. (S, K.) One says, هُوَ ظَنِّي وَعِنْدَهُ ظَنِّي meaning He is the place [i. e. object] of my suspicion. (TA.) — And [hence] † A little [like the French “soupon”] of a thing. (TA.)

ظَنَّانٌ: see ظَنَّانٌ.

ظُنُونٌ A man who thinks evil (S, M) of everyone. (M.) — A man possessing little good or goodness: or, as some say, of whom one asks [a thing] thinking that he will refuse, and who is as he was thought to be: (M:) [or] † ظُنِينٌ has this latter meaning. (TA.) — A man in whose goodness no trust, or confidence, is to be placed. (M.) And Anything in which no trust, or confidence, is to be placed, (M, TA,) of water, and of other things; (TA;) as also † ظُنِينٌ. (M, TA.) A well (بئر) having little water, (S, M, K,) in the water of which no trust, or confidence, is to be placed: (M:) or a well, (S, K,) or a drinking-place, (M,) of which one knows not whether there be in it water or not: (S, M, K:) or water which one imagines, or supposes, to exist, but of which one is not sure. (TA.) كُلُّ مَنِيَّةٍ ظُنُونٌ is a saying mentioned, but not expl., by IAḡ; [app. meaning Every death is doubtful as to its consequence except slaughter in the way, or cause, of God; but ISd says,] in my opinion the meaning is that it is of little good and profit. (M.) دَيْنٌ ظُنُونٌ means A debt of which one knows not whether he who owes it will pay it or not: (A'Obeid, T, S, M, K:) it is said in a trad. of 'Omar that there is no poor-rate in the case of such a debt. (TA.) — Also A man suspected in relation to his intellect, or intelligence. (Abou-Tálib, TA.) And A woman suspected in relation to her grounds of pretension to respect, or honour, on account of lineage &c. (TA.) And A woman of noble rank or quality, who is taken in marriage, (M, K,) from a desire of obtaining offspring by her, when she is advanced in age. (M.) — Also A weak man. (K. [See also ظُنِين.] — And A man having little artifice, cunning, ingenuity, or skill. (K.)

ظُنِينٌ Suspected; (T, S, M, Mgh, Mṣb, K;) applied to a man; (S, M;) i. q. † ظُنُونٌ, (Mbr, Mṣb,) in this sense: (Mṣb:) pl. أَظَانَةٌ. (M, TA.) Thus in the saying in the Qur [lxxxii. 24], وَمَا هُوَ عَلَى الْغَيْبِ بِظُنِينٍ, (T, M, Mṣb,) meaning And he is not suspected as to what he makes known from God, of the knowledge of that which is undiscoverable, as is related on the authority of 'Alee: or, accord. to Fr, it may mean weak; for ظُنِينٌ may have this meaning like as ظُنُونٌ has: (T:) some read بَضِينٍ. (TA in art. إِظْنَانَةٌ, q. v.) شَهَادَةُ ظُنِينٍ, which is said in a trad. to be not allowable, is The testimony of one who is suspected as to his religion. (TA.) And نَفْسٌ ظُنِينَةٌ means [A soul, or person,] suspected. (TA.) — Also One who treats, or regards, another, or others, with enmity, or hostility; (T,

M;) because of his evil opinion and the evil opinion of which he is an object. (M.) — See also ظُنُونٌ, in two places.

ظَنَّةٌ or ظَنَانَةٌ: see ظَنَّة.

ظَنِينٌ: see ظَنِينٌ.

ظَنَّانٌ One who opines, or conjectures, much [and] in an evil manner; as also † ظُنْنٌ. (TA.)

أُظُنُّ [Such as is more, or most, fit that one should think of him to do a thing]. You say, نَظَرْتُ إِلَى أَظَنِّهِمْ أَنْ يَفْعَلَ ذَلِكَ I looked towards him who was the most fit of them that I should think of him to do that. (M, TA.)

أُظُنُونَةٌ: see ظُنٌّ, near the end.

مَظَنَّةٌ, (M, Mgh, Mṣb, TA,) of which مَظَنَّةٌ, mentioned by Ibn-Málik and others, and مَظَنَّةٌ, are dial. vars., (TA,) or [rather] مَظَنَّةٌ شَيْءٌ, (IF, S, Mṣb, K, TA,) signifies The place, (IF, S, Mṣb, K, TA,) and the accustomed place, (IF, S, Mṣb, TA,) in which is thought to be the existence, (S, K, TA,) of a thing; (IF, S, Mṣb, K, TA;) [a place] where a thing is thought to be: (M:) or it signifies, (Mgh, Mṣb,) or signifies also, (S,) a place where a thing is known to be: (S, Mgh, Mṣb:) [a thing, and a person, in which, or in whom, a thing, or quality, is thought, supposed, presumed, suspected, inferred, known, or accustomed, to be, or exist:] accord. to IAth, by rule it should be مَظَنَّةٌ: (TA:) [it may therefore be properly rendered a cause of thinking, &c., the existence of a thing; and مَظَنَّةٌ لَكَذَا may be well expl. as meaning a thing, and a person, that occasions one's thinking, supposing, presuming, suspecting, inferring, or knowing, the existence of such a thing or quality, in it, or in him: and hence, an indication, or evidence, or a symptom, diagnostic, characteristic, sign, mark, or token, of the existence of such a thing or quality:] the pl. is مَظَانٌ. (M, Mgh, Mṣb, TA.) One says, مَوْضِعٌ مَظَانٌ مِنْ فُلَانٍ i. e. Such a place is a place in which such a one is known [&c.] to be. (S, TA.) And فُلَانٌ مَظَنَّةٌ مِنْ كَذَا i. e. Such a one is one in whom such a thing, or quality, is known [&c.] to be. (Lh, T.) And فُلَانٌ مَظَنَّةٌ لِلْخَيْرِ i. e. Such a one is one in whom good, or goodness, is thought [&c.] to be. (Ham p. 437.) And En-Nábigah says,

فَإِنْ يَكُ عَامِرٌ قَدْ قَالَ جَهْلًا

فَإِنَّ مَظَنَّةَ الْجَهْلِ الشَّبَابُ

[And if 'Amir has spoken ignorantly, verily youthfulness is a state in which ignorance is usually found to exist]: (S, Mṣb:*) or, as some relate the verse, الشَّبَابُ [so that the meaning is, mutual reviling is an act in which &c.]: (S:) or, accord. to another relation, the latter hemistich is

فَإِنَّ مَظَنَّةَ الْجَهْلِ الشَّبَابُ

aor. ٤, (TA,) inf. n. **ظَهَرَ**; (TK;) and **ظَهَرَهَا**, (K, TA,) in some copies of the **ظَهَرَهَا**; (TA;) and **ظَهَرَهَا**, (K,) inf. n. **ظَهَرَ**; (TA;) and **ظَهَرَهَا**, (K,) of the measure **اَفْعَل**; (TA;) † *He held the object of my want in little, or light, estimation, or in contempt*; (S, A;) [lit.] *he put it behind [his] back*; (S, K;) *as though he put it away, [out of his sight,] and paid no regard to it*. (S, TA.) One says also, **يُظَهِّرُونَ بِهِمْ وَلَا يَلْتَمِتُونَ** [They hold them in contempt, and do not pay any regard to their ties of relationship]. (S.) — See also 10, in three places. — **ظَهَرَهُ**, (O, K,) aor. ٤, inf. n. **ظَهَرَ**, (K,) *He struck, or smote, (TA,) or hit, or hurt, (O, K,) his back*. (O, K, TA.) — **ظَهَرَ**, (S, O, K,) aor. ٤, (K,) inf. n. **ظَهَرَ**, (O, K,) *He (a man, S, O) had a complaint of his back*. (S, O, K.) — **ظَهَرَ**, (JK, O, L,) or **ظَهَرَ**, (K, [but this is app. a mistranscription,]) inf. n. **ظَهَرَ**, (S, O, L, K,) said of a camel, (JK, S, O,) *He was, or became, strong (JK, S, O, L, K) in the back*. (L, K.)

3: see 1, near the middle: — and again, in the last quarter: — and see also 3. — **ظَهَرَ الثَّوْبَ** [and **ظَهَرَ**, *contr. of بَطَنَهُ* and *اِبْطَنَهُ*,] *He faced the garment, or piece of cloth; put a facing, or an outer covering, (ظَهَرَ) to it*. (TA.) — See also 4, last sentence.

3. **ظَاهَرَهُ**, (A,) inf. n. **مُظَاهَرَةٌ**, (S, O, Mgh,) *He aided, or assisted, him*; (S, A, O, Mgh;) as also **ظَهَرَ عَلَيْهِ**. (Th, K.) And **ظَاهَرَ عَلَيْهِ** *He aided, or assisted, against him*. (TA.) — **ظَاهَرَ بِهِ**: see 10. — **بَيْنَ ثَوْبَيْنِ**, (K,) i. e. (TA) **بَيْنَ ثَوْبَيْنِ**, (S, A, Mgh, TA,) and **دُرْعَيْنِ**, (A, Mgh, TA,) and **تَعْلَيْنِ**, (TA,) i. q. **طَارِقَ بَيْنَهُمَا**, (S, TA,) or **طَابِقَ**, (A, K, TA,) i. e. (TA) *He put them on, or attired himself with them, [namely, two garments, and two coats of mail, and two sandals or soles, or rather, when relating to two soles, he sewed them together,] one over, or outside, the other*: (Mgh, TA:) app. from **تُظَاهَرُ** in the sense of “mutual aiding or assisting.” (IAth.) The phrase **ظَاهَرَ بَدْرَعَيْنِ** requires consideration; and the **ب** in it should be regarded as meant to denote conjunction; not as a part of the necessary complement of the verb. (Mgh.) **ظَاهَرَ الدَّرْعَ** is said to signify **لَأَمْرٍ بَعْضًا عَلَى بَعْضٍ** [app. meaning *He folded over and fastened one part of the coat of mail upon another*]. (TA.) And **ظَاهَرَ عَلَيْهِ جَلَالًا** means *He threw upon him (i. e. a horse) housings or coverings [one over another]*. (TA in art. **حَنَد**.) — **ظَاهَرَ مِنْ أَمْرَاتِهِ**, (S, Mgh, O, Mgh, K,) inf. n. **ظَهَرَ**, (S, Mgh, Mgh, K) and **مُظَاهَرَةٌ**; (JK, TA;) and **تُظَاهَرُ مِنْهَا**, (A, Mgh, O, TA,) and **ظَاهَرَ مِنْهَا**; (Mgh;) and **تُظَاهَرُ مِنْهَا**, (S, Mgh, K,) and **ظَهَرَ مِنْهَا**; (O, TA;) and **ظَهَرَ مِنْهَا**, (S, O, K,) inf. n. **تُظَاهِرُ**; (S;) signify the same; (O;) *He said to his wife كُظَهَرَ أُمِّي* [Thou art to me like the back of my mother]; (S, Mgh, Mgh, K;) [as though he said **رُكُوبِكَ**];

رُكُوبِكَ لِلنِّكَاحِ حَرَامٌ عَلَى; meaning **حَرَامٌ عَلَى رُكُوبِكَ**; the back being specified in preference to the **بَطْن** or **فَخْد** or **فَرْج** because the woman is likened to a beast that is ridden, and the act of **نِكَاح** to that of **رُكُوب**: the phrase being a form of divorce used by the Arabs in the Time of Ignorance. (Mgh, TA.) In the **Qur** lviii. 2 [and 4], some read **يُظَهِّرُونَ**; some **يُظَاهِرُونَ**; and 'Asim read **يُظَاهِرُونَ**. (Bd.) The verb is made trans. by means of **مِنْ** because the man who uttered this sentence estranged himself from his wife. (IAth.)

4. **ظَهَرَهُ** *He made it apparent, overt, open, perceptible or perceived, manifest, plain, or evident; he showed, exhibited, manifested, displayed, discovered, revealed, or evinced, it; or put it forth*: (S, O, K:) [it is also used in relation to a saying, and an action, and the like, as meaning *it showed, &c.*, as above, or *it bespoke, it*:] and **مِثْر** relates his having heard from one worthy of reliance of the people of Baghdád, that they say **تُظَاهَرَتْ بِهِ** in the place of **أُظْهِرْتَهُ**, and scarcely ever employ **ظَاهَرَ** in its usual sense. (Har p. 85.) [Hence, **ظَاهَرَ التَّضْعِيفَ** *He made the doubling of a letter distinct*; as in **لَحِحَّتْ**; which, accord.

to a general rule, should be **لَحِحَّتْ**: opposed to **أُذْخِرَ**. And **ظَاهَرَ لَهُ كَذَا** *He showed, &c., to him such a thing: and he made a show of, professed, pretended, or feigned, to him such a thing*: as, for instance, love. — **أُظْهِرْتُ بَغْلَانِ** means **بِهِ أُعْلِنْتُ** [a phrase which I have not found except in this instance, app. *I elevated, or exalted, such a one*: like **أُعْلِنْتُ**, which has this meaning]: (S, IKtt, L, TA:) or **أُعْلِنْتُ بِهِ** [app. meaning *I made such a one to be, or become, publicly known*]: (so in the O:) [but the former explanation seems to be regarded by SM as the right; for he remarks that,] accord. to all the copies of the **K**, the explanation is **بِهِ أُعْلِنْتُ**, and refers to **ظَهَرَ بَغْلَانِ** [instead of **أُظْهِرْتُ**]; so that what its author says in this case differs in two points of view from what is found in the “Kitáb el-Abniyeh” of IKtt, in which the **ي** in **أُعْلِنْتُ** has been marked as correct, and in the **L** [as well as in the **S**]. (TA.) — **ظَاهَرَهُ اللَّهُ عَلَى عَدُوِّهِ** means *God made him to overcome, conquer, subdue, overpower, master, gain the victory over, or prevail over, his enemy*. (S, A, O, TA.) — And [hence] **ظَاهَرَهُ عَلَيْهِ** *He (God) made him to know it, or become acquainted with it*: you say, **أُظْهِرَنِي اللَّهُ عَلَى مَا سَرَقَ مِنِّي** *God made me to know [or discover] what had been stolen from me*. (TA.) — See also 1, last quarter, in two places. — And see 2. — **ظَاهَرَ** signifies also *He entered upon the time called the ظَهِيرَةُ: (A, Mgh, K:) or the time called the **ظَهِيرَةُ**. (Mgh.) And *He went, or journeyed, in the time called the ظَهِيرَةُ*; as also **ظَهَرَ**, (K,) inf. n. **تُظَاهِرُ**: (TA:) or the time called the **ظَهِيرَةُ**. (S, O.)*

5. **ظَاهَرَ** and **تُظَاهِرُ**: see 3, latter half, in three places.

6: see 1, first sentence: — and see also 4, first sentence. — **تُظَاهَرُوا** *They aided, or assisted, one another*. (S, O, K.) And **تُظَاهَرُوا عَلَى فُلَانٍ** *They leagued together, and aided one another, against such a one*. (Ibn-Buzurj, TA in art. **ضَفَرَ**.) — Also *They regarded, or treated, one another with enmity, or hostility; or severed themselves, one from another*: (S, Mgh, K:) as though they turned their backs, one upon another: (S:) or, because they who do so turn their backs, one upon another. (Mgh.) Thus the verb has two contr. meanings. (K.) — **تُظَاهَرُ مِنْ أَمْرَاتِهِ** and **أُظَاهَرُ**: see 3, latter half, in three places.

8. **ظَهَرَ**: see 1, last quarter.

10. **اسْتَظْهَرَ بِهِ** *He sought aid, or assistance, in, or by means of, him, or it*, (S, O, Mgh, K, TA,) **عَلَيْهِ** [against him, or it]; as also **اسْتَظْهَرَهُ**. (TA.) [In the **CK**, after the explanation of **استظهر به**, is an omission, to be supplied by the insertion of **وَقَرَاهُ**.] One says, **اسْتَظْهَرَ بِالْغِنَى عَلَى التَّوَابِ** [He sought aid in wealth against calamities, or afflictions]. (Mgh.) And **ظَاهَرَ بِهِ** signifies the same as **اسْتَظْهَرَ** [in this sense or in another of the senses expl. in what follows]. (TA.) — And **ظَهَرْتُ بِهِ**, and **ظَهَرْتُ بِالشَّيْءِ**, *I put the thing behind my back for protection, or security*. (Har p. 265.) — And **اسْتَظْهَرَ** *He prepared for himself a camel, or two camels, or more, for future need*: (T:) and **اسْتَظْهَرَهُ**, and **ظَهَرَ بِهِ**, *He prepared him, namely, a camel, for future need*: (K:) and **اسْتَظْهَرَ بِبَعِيرَيْنِ** *He prepared for himself two camels for future need*. (T. [See **ظَهَرِي**].) — Hence, (T,) **اسْتَظْهَرَ** signifies also *He used precaution* (T, Mgh) with respect to anything: (T:) *he secured himself, (استوتق) by using precaution*; as, for instance, a woman does by remaining three days, before she performs the ablution termed **غُسْلٌ**, and prays, after the usual period of the menses. (T, L.) One says, **يُسْتَحَبُّ الْإِسْتِظْهَارُ بِغَسَلَةٍ ثَانِيَةٍ وَثَلَاثَةٍ** *The using precaution by a second and a third washing, to make sure of being pure, is approved*. (Er-Ráfi'ee, Mgh.) And **اسْتَظْهَرْتُ فِي طَلَبِ الشَّيْءِ** *I adopted the most fit, or proper, way, and used precaution, in seeking to attain the thing*. (Mgh.) — See also 1, in the middle of the latter half.

ظَهَرَ *The back; contr. of بَطْنٌ*: (S, A, O, Mgh, K:) in a man, *from the hinder part of the كَاهِلِ [or base of the neck] to the nearest part of the buttocks, where it terminates*: (TA:) in a camel, *the part containing six vertebrae on the right and left of which are [two portions of flesh and sinew called the] مَتْنَانِ*: (AHeyth, T, O:) of the masc. gender: (Lh, A, K:) pl. [of pauc.] **أُظْهِرَ**, and [of mult.] **ظَهِيرَانِ** and **ظَهِيرَانِ**. (Mgh, K.) — **رَجُلٌ ظَهِيرٌ** † *A man having a small household to maintain*: and **رَجُلٌ ظَهِيرٌ** † *having a large household to maintain*. (K, TA.) — **أُنْتُ عَلَى كُظَهَرِي**

أُمِّي *Thou art to me like the back of my mother*: said by a man to his wife. (S, Mgh, Mṣb, K.) [This has been expl. above: see 3.] — عَدَا فِي *He stole what was behind him*: (A:) [or he acted wrongfully in respect of what was behind him: for] لَيْسَ عَادِي ظَهْرٍ is expl. by the words عَدَا فِي ظَهْرٍ فَسَرَقَهُ [so that it app. means † *A thief who has acted wrongfully in respect of what was behind one, and stolen it*]. (O, K.) — أَقْرَانُ الظُّهْرِ (S, O, K) and الظُّهُورُ (O, TA) *Adversaries who come to one from behind his back, in war, or fight*. (S, O, K, TA.) In the copies of the K, يُجِبُونَكَ is erroneously put for فَلَانَ قَرْنَ الظُّهْرِ. (TA.) You say also, *Such a one is an adversary who comes to one from behind, unknown*. (IAqr, Aṣ.) — قَتَلَهُ ظَهْرًا *He slew him unexpectedly; he assassinated him*; syn. غِيلَةً. (IAqr, TA.) — جَعَلَنِي بِظَهْرٍ † *He cast me off*. (TA.) And جَعَلَتْ حَاجَتَهُ بِظَهْرٍ † *I cast his want behind my back*: (AO, K:) and جَعَلَهَا ظَهْرِيَّةً signifies the same: (S:) and أَتَّخَذَهَا ظَهْرِيًّا (K) and ظَهْرِيَّةً: (TA:) or the former of the last two phrases signifies *he held it in contempt*; as though ظَهْرِيًّا were an irreg. rel. n. from ظَهْرٌ: (TA:) or أَتَّخَذَهُ ظَهْرِيًّا signifies *he neglected, or forgot*, (S, O, Mṣb,) him, as in the Kur xi. 94, (S, O,) or it, namely, what was said. (Mṣb.) And لَا تَجْعَلْ حَاجَتِي بِظَهْرٍ † *Forget not thou, or neglect not, my want*: (S:) and جَعَلَهُ ظَهْرِيًّا signifies *he forgot it*; as well as جَعَلَهُ بِظَهْرٍ. (A.) And جَعَلْتُ هَذَا الْأَمْرَ بِظَهْرٍ, and رَمَيْتُهُ بِظَهْرٍ, † *I cared not for this thing*. (Th, O.) — فَلَانَ مِنْ وَكَيْدِ الظُّهْرِ † *Such a one is of those who do not belong to us: or of those to whom no regard is paid*: (TA:) or of those who are held in contempt, and to whose ties of relationship no regard is paid. (S, TA.) — رَجَعَ عَلَى ظَهْرِهِ † [He is his cousin on the father's side,] *distantly related: contr. of دُنْيَا* [and لَسًا]. (Aṣ, A, O, TA.) — رَجَعَ عَلَى ظَهْرِهِ [He receded, retired, or retreated]. (K in art. بين ظَهْرَانِيهِمْ, and هُوَ نَازِلٌ بَيْنَ ظَهْرِيهِمْ — (S, A, O, Mṣb, K,*) in which latter the ل and ن are said by some to be added for corroboration, (Mṣb,) and for which one should not say ظَهْرَانِيهِمْ, (IF, S, O, Mṣb, K,) and أَظْهَرَهُمْ (Mṣb, K,) † *He is making his abode in the midst of them; in the main body of them*: (K, TA:) originally meaning he is making his abode among them for the purpose of seeking aid of them and staying himself upon them: as though it meant that the back of one of them was before him, and that of another behind him, so that he was defended in either direction: afterwards, by reason of frequency of usage, it came to be employed to signify abiding among a people absolutely. (IAth, Mṣb.) You say also هُوَ بَيْنَ هُوَ بَيْنَ, and بَيْنَ ظَهْرَانِيهِ, meaning *It (anything)*

is in the midst, or main part, of it, namely, another thing. (TA.) — لَقِيْتُهُ بَيْنَ الظُّهْرَيْنِ, (S, O, Mṣb, K,) † *I met him during the day, (Mṣb,) or during the two days, (S, O, K,) or during the three days, (K,) or the days*: (S, O, Mṣb:) from the next preceding phrase. (TA.) And أَتَيْتُهُ مَرَّةً بَيْنَ الظُّهْرَيْنِ † *I came to him one day: or, accord. to Abou-Fak'as, on a day between two years*. (Fr.) And رَأَيْتُهُ بَيْنَ ظَهْرَانِي اللَّيْلِ † *I saw him between nightfall and daybreak*. (TA.) And جِئْتُهُ بَيْنَ ظَهْرَانِي النَّهَارِ † [I came to him between the beginning and end of the day]. (A.) — تَقَلَّبَ ظَهْرًا لِبَطْنٍ † *It turned over and over, or upside down, (lit. back for belly,) as a serpent does upon ground heated by the sun*. (S and TA in art. قلب.) [Hence,] قَلَبْتُ الْأَرْضَ ظَهْرًا لِبَطْنٍ † [I turned the earth over, upside-down]. (A.) And [hence,] قَلَبَ أَمْرَهُ ظَهْرًا لِبَطْنٍ (O, TA,) and ظَهْرَهُ لِبَطْنِهِ, and ظَهْرَهُ لِبَطْنِهِ, which last form is preferred by El-Farezdaq to the second, because [as in the third form] the second of the two words is determinate like the first word, † *He meditated, or managed, the affair with forecast, and well*. (O, TA.) — The Arabs used to say, هَذَا بَطْنٌ وَهَذَا ظَهْرُ السَّمَاءِ, both meaning † *This is the apparent, visible, part of the sky*. (Fr, Az.) And the like is said of the side of a wall, which is its بَطْنٌ to a person on the same side, and its ظَهْرٌ to one on the other side. (Az.) — مَا نَزَلَ مِنَ الْقُرْآنِ آيَةٌ إِلَّا لَهَا ظَهْرٌ وَبَطْنٌ [of which see the rest voce مُطْلَعٌ] means † *Not a verse of the Kur-an has come down but it has a verbal expression and an interpretation*: (K, TA:) or a verbal expression and a meaning: or that which has an apparent and a known [or an exoteric] interpretation and that which has an intrinsic [or esoteric] interpretation: (TA:) or narration (K, TA) and admonition: (TA:) or [it is to be read and to be understood and taught; for] by the ظَهْر is meant the reading; and by the بَطْن, the understanding and teaching. (TA.) [See also بَطْنٌ] — ظَهْرٌ signifies also † *Camels on which people ride, and which carry goods*; (S, A, O, K, TA;) *camels that carry burdens upon their backs in journeying*: (TA:) [or] a beast: or a camel for riding: (Mgh:) pl. ظَهْرَانٌ. (TA.) It is said in a trad. of 'Arfajeh, فَتَنَاوَلْتُ السَّيْفَ مِنَ الظُّهْرِ *And he reached, or took in his hand, the sword from the camels for carrying burdens and for riding*: and in another, أَتَانَا ذُنُوبَنَا *Dost thou permit us to slaughter our camels which we ride?* (TA.) And one says also, هُوَ عَلَى ظَهْرٍ † *He is determined upon travel*: (K:) as though he had already mounted a beast for that purpose. (TA.) — [Hence, app.] † *Property consisting of camels and sheep or goats*: (TA:) or *much property*. (K, TA.)

— † The short side [or lateral half] of a feather: (S, O, K:) pl. ظَهْرَانٌ: (S, M, K, TA, &c.):) opposed to بَطْنٌ, sing. of بَطْنَانٌ, (TA,) which latter signifies the "long sides:" (S, TA:) and ظَهْرٌ signifies the same as ظَهْرٌ, (K,) or the same as ظَهْرَانٌ, being an irregular pl.; and this is meant by the saying الظُّهَارُ بِالضَّرِّ الْجَمَاعَةُ, mentioned in a later place in the K [in such a manner as to have led to the supposition that الظُّهَارُ is also syn. with جَمَاعَةٌ]: (TA:) AO says that among the feathers of arrows are the ظُهَارُ, which are those that are put [upon an arrow] of the ظَهْر [or outer side] of the عَسِيب [app. here meaning the shaft] of the feather; (S, TA;) i. e., the shorter side, which is the best kind of feather; as also ظَهْرَانٌ: sing. ظَهْرٌ: (TA:) ISd says that the ظَهْرَانُ are those parts of the feathers of the wing that are exposed to the sun and rain: (TA:) Lth says that the ظُهَارُ are those parts of the feathers of the wing that are apparent. (O, TA.) One says, رِيشٌ سَهْمِكَ بِظَهْرَانٍ وَلَا تَرِيشُهُ بِبَطْنَانٍ [Feather thine arrow with short sides of feathers, and feather it not with long sides of feathers]. (S, TA.) [De Sacy supposes that ظُهْرٌ and بَطْنٌ are also pls. of ظَهْرٌ and بَطْنٌ thus used: (see his "Chrest. Arabe," sec. ed., tome ii., p. 374:) but his reasons do not appear to me to be conclusive.] — ظُهَارٌ and ظَهْرَانٌ are also used as epithets: you say, رِيشٌ ظُهْرَانٌ and رِيشٌ ظُهْرَانٌ. (TA.) — ظَهْرُ الْكَفِّ and ظَاهِرُهَا mean † *The back of the hand*. And in like manner, ظَهْرُ الْقَدَمِ and ظَاهِرُهَا mean † *The upper, or convex, side, or back, of the human foot, corresponding to the back of the hand, including the instep*: opposed to بَاطِنٌ and بَاطِنٌ. And ظَهْرُ اللِّسَانِ means † *The upper surface of the tongue*. — And ظَهْرٌ also signifies † *A way by land*. (S, M, O, Mṣb, K.) This expression is used when there is a way by land and a way by sea. (M.) You say, سَارُوا فِي طَرِيقِ الظُّهْرِ † *They journeyed by land*. (A.) — And † *An elevated tract of land or ground*; as also ظَاهِرَةٌ: (A:) or *rugged and elevated land or ground*; (JK, K;) as also ظَاهِرَةٌ: (JK:) opposed to بَطْنٌ, which signifies "soft and plain and fine and low land or ground:" (TA:) and ظَوَاهِرٌ [pl. of ظَاهِرَةٌ] signifies † *elevated tracts of land or ground*: (S, K:) you say, هَاجَتْ ظَوَاهِرُ الْأَرْضِ, meaning, † *the herbs, or leguminous plants, of the elevated tracts of land, or ground, dried up*: (Aṣ, S, L:) and ظَاهِرٌ signifies † *the higher, or highest, part of a mountain*; (ISh, L, TA;) whether its exterior be plain or not: (TA:) and ظَاهِرَةٌ, the same, of anything: (L:) when you have ascended upon the ظَهْر of a mountain, you are upon its ظَاهِرَةٌ. (TA.) — سَالَ وَادِيهِمْ ظَهْرًا means † *Their valley flowed with the rain of their own land*: opposed to دُرْرًا, meaning, "from other rain:" (IAqr, O, K:*) or the former signifies *their valley flowed*

with its own rain: and the latter, "with other than its own rain:" (TA:) and some say **ظهيراً**, which Az thinks the better form. (O, TA.) — [Hence, probably,] **أَصَبْتُ مِنْهُ مَطَرًا ظَهِيرًا** † I obtained from him, or it, much good. (Sgh, O, K.) — And another signification of **ظهير** is *What is absent, or hidden, or concealed, from one.* (O, K.) — It is sometimes prefixed to another noun to give plainness and force to the expression; as in **ظهير الغيب** and **ظهير القلب**, meaning **ظهير الغيب** and **ظهير القلب**: (Msb:) or it is redundant in these instances. (Mgh.) Lebeed says, describing a [wild] cow going about after a beast of prey that had eaten her young one,

- **وَتَسَمَعَتْ رِيَّ الْأَنْبِيسِ فَرَاعَهَا**
- **عَنْ ظَهْرِ غَيْبٍ وَالْأَنْبِيسِ سَقَامَهَا**

[And she heard the sound of man, and it frightened her, from a place that concealed what was in it; for man is her malady; i. e., a cause of pain and trouble and death to her]: (TA:) meaning, she heard the sound of the hunters, &c. (TA in art. غيب.) And you say, **تَنَوَّاهُ بِظَهْرِ الْغَيْبِ بِمَا**, and **يَسُوُّهُ** He carped at him behind the back, or in absence, by saying what would grieve him. (TA in art. غيب.) And **تَكَلَّمْتُ بِهِ عَنْ ظَهْرِ الْغَيْبِ** (A, O) or **عَنْ ظَهْرِ غَيْبٍ** (TA) [app., † I spoke it by memory; in the absence of a book or the like; as one says in modern Arabic, **عَلَى الْغَائِبِ**. See also **غَيْبٍ**.] And **قَرَأَهُ عَنْ ظَهْرِ الْقَلْبِ** † He recited it by heart, or memory; without book: (L, K:) [in the latter, **مِنْ** is put in the place of **عَنْ**; but the right reading is that in the L: and in the CK is an omission here, to be supplied by the insertion of **وَقَرَأَهُ**:] and **قَرَأَهُ عَلَى وَظَاهِرًا** † **ظهير لسانه** [signify the same]. (K.) And **حَمَلٌ حَفِظَهُ عَلَى ظَهْرِ قَلْبِهِ** like **القرآن على ظهير لسانه** † [He knew the Kur-an by heart]. (A, O, TA.) — One says also, **فُلَانٌ يَأْكُلُ عَلَى ظَهْرِ بَدَنِ فُلَانٍ** † Such a one eats at the expense of such a one. (A, O, K.) And in like manner, **الْفُقَرَاءُ يَأْكُلُونَ عَلَى ظَهْرِ أَيْدِي النَّاسِ** † The poor eat at the expense of the people. (A, TA.) And **أَعْطَاهُ عَنْ ظَهْرِ يَدٍ** † He gave him originally; without compensation. (O, K.) but in some copies of the K we find **مِنْ** in the place of **عَنْ**. It is said [in a trad.], **أَفْضَلُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غَنِيِّ** † The most excellent of alms is that which is [derived] from competence; **عَنْ نَفْسِ الْغَنِيِّ**: (Msb:) or simply **عَنْ غَنِيِّ**, the word **ظهير** being here redundant: (Mgh:) or from manifest competence upon which one relies, and in which he seeks aid against calamities, or afflictions: or from what remains after fight: (Msb:) or from superfluous property. (TA.) — See also **ظهير**. — **ظهير** means † An old cooking-pot: (O, K.) pl. **قُدُورٌ ظُهَيْرٌ**: (O:) as though, because of its oldness, it were thrown behind the back. (TA.)

ظهير Midday, or noon: (IAth, TA:) or the time when the sun declines from the meridian: (Msb, O, TA:) or [the time immediately] after the declining of the sun: (S, Mgh:) masc. and fem.; unless when the word **صَلَاةٌ** is prefixed to it, in which case it is fem. only: (Msb:) [pl. **أُظْهَارٌ**. See also **ظهيرة**.] **صَلَاةُ الظُّهْرِ** means The prayer [i. e. the divinely-ordained prayer] of midday, or noon: (IAth, TA:) or of the time after the declining of the sun. (S, O.) In the phrases **أَبْرَدُوا بِالظُّهْرِ** [Defer ye the prayer of midday until the cooler time of day] and **صَلَّى الظُّهْرَ** [He performed the prayer of midday], the prefixed noun (**صَلَاةٌ**) is suppressed. (Mgh.) — **سَالَ** † **وَأَدْبِرَ ظَهْرًا**: see **ظهير**, last quarter.

ظهير (S,) or **ظهير** (K,) [the former agreeable with analogy, being derived from **ظهير**,] A man (S,) having a complaint of the back: (S, K:) or having a pain in the back: as also **مُظْهِرٌ**. (O, TA.)

ظهيرة: see **ظهير**, in three places. — Also The tortoise. (O, K.)

ظهيرة: see **ظهير**, in six places.

ظهيرة The goods, or furniture and utensils, of a house or tent; (IAar, S, O, K, TA;) as also **أَهْرَة**: (IAar, TA:) or the former signifies the exterior of a house, or tent; and the latter, the "interior thereof" (Th, TA.) — And Abundance of **مَالٍ** [i. e. property, or cattle]. (TA.) — See also **ظهير**.

ظهير A camel prepared for future need; (T, S, O, K;) taken, by way of precaution, to bear the burden of any camel that may happen to fail in a journey: sometimes two or more unladen camels are taken for this purpose: some say that such a camel is thus called because its owner puts it behind his back, not riding it nor putting any burden upon it: (T, TA:) the word appears to be an irreg. rel. n. from **ظهير**: (ISd, TA:) pl. **ظُهَيْرِي**, imperfectly decl., because the rel. **ي** retains its place in the sing. [inseparably; there being no such word as **ظهير**: but if it be a rel. n., this pl. is irreg., like **مَسَارِي**]. (S, O, K.) — See **ظهير**, first quarter, in five places, for examples of **ظهير** and **ظهيرية** used tropically.

ظهيران [app. **ظهيران** (which is also a pl. of **ظهير** used in several senses), or, perhaps **ظهيران**, as having a dual meaning,] The upper, thick, pair of wings of the locust. (AHn, TA.) — [See also **ظهير**.]

ظهيران, **ظهيران**, and **ظهيران**, &c.: see **ظهير**, former half, in five places.

ظهير The exterior (K, TA) and elevated (TA) part of a [stony tract such as is called] **حَرَّةٌ**. (K, TA.)

ظهير Pain in the back. (Az, O, TA.) — See also **ظهير**, third quarter, in two places.

ظهير: see **ظاهر**. — Also An aider, or assistant; (S, A, O, Msb, K;) and so **ظهيرة** (S, K) and **ظهير** (K:) [in one place, in the K, **ظهيرة** is expl. by **عَوْنٌ**; but by this is meant, as will be seen below, the same as is meant by **مُعِينٌ**, by which all the three words are expl. in another place in the K, as well as in the S &c.:] and **ايدرس**, or **ايدرس**; (S, Msb;) as also **ظهير** and **ظهير** and **ظهير**: (TA:) the pl. of **ظهير** is **ظهيراء**. (O.) It is said in the KUR [xxv. 57], **وَكَانَ الْكَافِرُ عَلَى رَبِّهِ ظَهِيرًا** And the unbeliever is an aider of the enemies of God [against his Lord]. (Ibn-'Arafah.) You say also, **فُلَانٌ عَوْنٌ ظَهْرِي** Such a one is my aider (عَوْنٌ) against such a one: and **هَذَا عَوْنٌ ظَهْرِي** I am thine aider against this thing, or affair. (S, O.) And it is also said in the KUR [lxvi. 4], **وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ**, [And the angels after that will be his aiders]: an instance of **ظهير** in a pl. sense: (S, O, Msb:) for words of the measures **فَعُولٌ** and **فَعِيلٌ** are sometimes masc. and fem. [and sing.] and pl. (S.) You also say, **جَاءَ فُلَانٌ فِي ظَهْرِي** (S, A, K,) and **ظهيرته** (A, K,) and **ظهيرته**, and **ظهيرته** (K,) Such a one came among his people, (S,) or kinsfolk, (K,) and those who performed his affairs for him, (S, A,) i. e., his aiders, or assistants. (A.) And **ظهير في ظهير واحد** They aid one another against the enemies. (TA.) — Also Strong in the back; (K;) sound therein: (Lth:) and so **مُظْهِرٌ**: (S, O, K:) applied to a man: (S:) or hard and strong; whether in the back or any other part is not said: (TA:) in this sense, (TA,) or as signifying strong, (S, O,) applied to a camel: fem. with **ة**. (S, O, TA.) — Also A camel whose back is not used, on account of galls, or sores, upon it: or unsound in the back by reason of galls, or sores, or from some other cause. (Th.) Thus it has two contr. significations. (TA.) — See also **ظهير**.

ظهيرة [The facing, or outer covering, or] what is uppermost, (TA,) what is apparent (Msb, TA) to the eye, (Msb,) not next the body, of a garment; (TA;) and in like manner, what is uppermost and apparent, not next the ground, of a carpet; (TA;) as also **ظاهرة**: (JK:) contr. of **بطانة**: (S, O, Msb, K:) pl. **ظهير**. (TA.)

ظهيرة The point of midday: (M, A, K:) or only in summer: (M, K:) or i. q. **هاجرة** [i. e. midday in summer or when the heat is vehement: or the period from a little before, to a little after, midday in summer: or midday, when the sun declines from the meridian, at the **ظهير**: or from its declining until the **عَصْرُ**]: (S, O, TA:) or the **هاجرة**, which is when the sun declines from the meridian: (Msb:) or the vehement heat of midday: (IAth, TA:) or i. q. **ظهير** [q. v.]: (Az, TA:)

pl. ظَاهِرٌ. (TA.) You say, أَتَيْتُهُ حَدَّ الظَّهِيرَةِ [I came to him at the point of midday in summer; &c.]: and حِينَ قَامَ قَائِرُ الظَّهِيرَةِ [when the sun had become high, and the shade had almost disappeared: so expl. in art. قَوْم]. (§, O.) And أَهْرَبْتُ مِنْ الظَّهِيرَةِ Stay thou until the midday-heat shall have become assuaged, and the air be cool. (L in art. فَيْح.) And hence, in a trad. of 'Omar, when a man came to him complaining of gout in the feet, he said, كَذَّبْتَكَ الظَّاهِرُ, meaning Take thou to walking during the heat of the middays in summer. (TA.)

ظَاهِرِيَّةٌ One of the modes of seizing [and throwing down] in wrestling: or i. q. شَغْرِيَّةٌ: (K:) the twisting one's leg with the leg of another in the manner that is termed شَغْرِيَّةٌ, and so throwing him down: one says, أَخَذَهُ الظَّاهِرِيَّةَ and الشَّغْرِيَّةَ [He seized him and threw him down by the trick above described]: both signify the same: (Ish, O:) or ظَاهِرِيَّةٌ signifies the throwing one down upon the back. (Ibn-'Abbád, O, K.) — And (hence, as being likened thereto, TA) † A certain mode, or manner, of compressing, or coitus. (O, K, TA.) — And أَوْتَقَهُ الظَّاهِرِيَّةَ He bound his hands behind his back. (Ibn-Buzurj, O, K, TA.)

ظَاهِرٌ [Outward, exterior, external, extrinsic, or exoteric: and hence, appearing, apparent, overt, open, perceptible or perceived, manifest, conspicuous, ostensible, plain, or evident: in all these senses] contr. of بَاطِنٌ: (§, K, TA:) and so ظَاهِرٌ. (TA.) [Hence, ظَاهِرًا Outwardly, &c.: and apparently; &c.: and الظَّاهِرُ in appearance. And كَذَا الظَّاهِرُ أَنَّهُ كَذَا It appears, or it seems, or what seems to be the case is, that it is so, or thus. And ظَاهِرٌ فِيهِ كَذَا for ظَاهِرٌ فِيهِ كَذَا, meaning A person, or thing, in whom, or in which, such a quality is apparent, or manifest, &c.: see an ex. in a verse cited in the first paragraph of art. طَعَن.] See also مُظْهِرٌ. — [Hence also,] عَيْنٌ ظَاهِرَةٌ A prominent eye; (§, O, K, TA:) that fills its cavity. (TA.) — And هَذَا هَذَا ظَاهِرٌ عَنْكَ عَارَةٌ † This is a thing, or an affair, of which the disgrace is remote from thee: (§, TA:) or does not cleave to thee. (TA.) And هَذَا عَيْبٌ ظَاهِرٌ عَنْكَ † This is a vice, or fault, that does not cleave to thee. (A.) A poet says, (namely, Kutheiyir, accord. to a copy of the §, or Aboo-Dhu-eyb, TA.)

- وَعَيْبَهَا الْوَأَشُونَ أَتَى أَحِبَّهَا
- وَتَلَّكَ شَكَاةَ ظَاهِرٍ عَنْكَ عَارَهَا

† [And the slanderers taunted her with the fact of my loving her; but that is a fault of which the disgrace is remote from thee]. (§, TA.) — [الظَّاهِرُ also signifies The outside, or exterior, of a thing. You say, نَزَلَ ظَاهِرَ الْمَدِينَةِ He

alighted, or took up his abode, outside the city: comp. ظَاهِرَةٌ. Hence,] ظَاهِرُ الْكَفِّ and ظَاهِرُ الْقَدَمِ; and another signification of ظَاهِرٌ: for all of which see ظَهْرٌ, third quarter. — [Also The external, outward, or extrinsic, state, condition, or circumstances, of a man: and the outward, or apparent, character, or disposition of the mind: opposed to الْبَاطِنُ.] — One says also, فَلَانَ ظَاهِرٌ عَلَى فَلَانٍ Such a one has the ascendancy, or mastery, over such a one; is conqueror of him, or victorious over him. (TA.) And هَذَا أَمْرٌ بِكَ ظَاهِرٌ This is a thing, or an affair, that overcomes, or overpowers, thee. (TA.) And هَذَا أَمْرٌ هُوَ ظَاهِرٌ عَلَى كَذَا This is an affair which thou hast power to do. (TA.) [And هُوَ ظَاهِرٌ عَلَى كَذَا He is a conqueror, a winner, an achiever, or an attainer, of such a thing: see an ex. voce غَرَبَ, near the end.] And الظَّاهِرُ is one of the names of God, meaning The Ascendant, or Predominant, over all things: or, as some say, He who is known by inference of the mind from what appears to mankind of the effects of his actions and his attributes. (Iath, TA.) — حَاجَتُهُ عِنْدَكَ ظَاهِرَةٌ means † His want is in thine estimation [an object of contempt, or neglect, as though] cast behind the back. (O, *TA.) — قَرَأَهُ ظَاهِرًا: see ظَهْرٌ, towards the end of the paragraph. — شَاءَ ظَوَاهِرٌ Sheep, or goats, that come to the water every day at noon. (TA.)

ظَهْرٌ as a subst.; and its pl. ظَوَاهِرٌ: see ظَهْرٌ, in four places, in the third quarter of the paragraph. [Hence,] قُرَيْشُ الظَّوَاهِرِ Those, of Kureysh, that dwell in the exterior of Mekkeh, (O,) upon the mountains thereof, (K, *TA,) or upon the higher parts of Mekkeh: (TA:) those who dwell in the lower parts are called قُرَيْشُ الْبِطَاحِ; (O, *TA;) and these are the more honourable, (O, TA, *) because they are neighbours of the House of God. (O.) — See also ظَاهِرَةٌ. — And see ظَهْرٌ. — Also The coming of camels, (§, O, K, TA,) and of sheep or goats, (TA,) to the water every day, at noon. (§, O, K, TA.) One says, of camels, [and of sheep or goats,] تَرَدُّ الظَّاهِرَةَ [They come to the water every day, at noon]: and Sh says that they return from the water at the عَصْر. (TA.) And شَرَبَ الْفَرَسُ الظَّاهِرَةَ The horse drank every day, at noon. (TA.) الظَّاهِرَةُ الْغَيْبُ [The coming to the water at noon on alternate days] is for sheep or goats; scarcely ever, or never, for camels; and is a little shorter [in the interval] than what is called [simply] الْغَيْبُ, (O, TA.)

مُظْهِرٌ i. q. مَصْعَدٌ [i. e. A place of ascent, or a place to which one ascends]; (O, K; in some copies of the latter of which, both words are erroneously written with damm to the م; TA;) and دَرَجَةٌ [as meaning a degree, grade, rank, condition, or station, or an exalted, or a high, grade, &c.]: (O:) used by En-Nábighah El-Jaadee as meaning Paradise. (O, TA.)

[مُظْهِرٌ Made apparent, &c. — And hence, as also ظَاهِرٌ, but the former more commonly, applied to a noun, Explicit; and, elliptically, an explicit noun; opposed to مُضْمَرٌ and ضَمِيرٌ (a concealed noun, i. e. a pronoun); and to مُبِينٌ (a noun of vague signification).]

مُظْهِرٌ Possessing camels for riding or for carrying goods: pl. مُظْهِرُونَ. (§, *K, *TA.) — And A camel made to sweat by the ظَهْرَةِ [or vehement heat of midday in summer]. (§gh, K, TA.) And accord. to Aq, one says, أَتَانَا فَلَانَ مُظْهِرًا, meaning Such a one came to us in the time of the ظَهْرَةِ [or midday in summer, &c.]: but accord. to A'Obeid, others say مُظْهِرًا, without teshdeed; and this is the proper form: (§:) or both mean, in the time of the ظَهْرَةِ. (O.)

مُظْهِرٌ: see ظَهْرٌ, near the end of the paragraph.

مُظْهِرٌ: see مُظْهِرٌ.

مُظْهِرٌ pass. part. n. of ظَهْرٌ [q. v.]. — See also ظَهْرٌ.

ظور

3. ظَوْرٌ, occurring in a trad. for ظَاهِرٌ: see 3 in art. ظَارٌ.

ظوف

1. جَاءَ يَظْوِفُهُ He came driving him away; as also يَظْفَأُهُ. (Ibn-'Abbád, O, K.)

ظَافٌ: see what follows, in three places.

أَخَذَهُ بِظُوفِ رَقَبَتِهِ and بِظَافِهَا (§, O, K) i. e. [He took him, or laid hold upon him,] by the skin of his neck: (O, K:) or أَخَذَ بِظُوفِ رَقَبَتِهِ and بِظَافِهَا i. e. [he laid hold upon] the whole of his neck: or the pendent hair in the hollow of the back of his neck: (M:) i. q. بِصُوفِ رَقَبَتِهِ [&c.]. (§. [See more voce صُوفٌ: and see ظَلِيفٌ, last sentence.]) And تَرَكْتُهُ بِظُوفِ رَقَبَتِهِ (Ibn-'Abbád, O, K) and بِظَافِهَا (K,) and بِظُوفِ قَفَاهُ (Ibn-'Abbád, O,) I left him alone. (Ibn-'Abbád, O, K.) [And نَجَا بِظُوفِ نَفْسِهِ He hardly escaped. (Freytag from the Deewán of the Hudhalees.)]

ظى

2. ظَيَّيْتُ ظَاءً حَسَنًا and ظَيَّيْتُ ظَاءً حَسَنَةً I made [or wrote] a beautiful ظ. (M, *TA.)

ظَاءٌ, also pronounced ظَا, (TA,) A letter peculiar to the Arabic language [i. e. the letter ظ]: (Kh, T, TA, &c. :) masc. and fem.: as masc., its pl. is أَظْوَاءٌ; and as fem., ظَائَاتٌ. (TA. [See art. ظ.])

Quasi ظير

ظَارٌ, for ظَهْرٌ: see the latter, in art. ظَاهِرٌ.