

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.)

ظُلٌّ *i. q.* سَعْنٌ, *i. e.* *A* مُظَلَّةٌ [q. v.; or as expl. in the L, in art. سَعْنٌ, *أُظَلَّةٌ* (q. v.), or a thing like the *ظُلَّة*, 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.])

أُظِّلٌ [More, and most, dense in shade]. The Arabs say, *أُظِّلَ مِنْ حَجَرٍ* [There is not anything more dense in shade than a stone]. (TA.) — And أُظِّلٌ, [as a subst., *i. e.* أُظِّلٌ accord. to a general rule, or, if regarded as originally an epithet, it may be أُظِّلٌ,] by poetic license *أُظِّل*, (S, M, O, K,) signifies The under part, (S, O,) or the concealed part, (M, AHei, K,) of the *مَنْسَر*, (S, M, O, K,) or of the *حَقْف*, (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,) *بَطْنُ الأُظِّلِ* signifies *بَطْنُ الإصْبَعِ*; (M, K;) and [ISd says] this is in my opinion the right explanation; but it is said that *أُظِّلٌ* *الإنسان* signifies *بَطْنُونَ أصابعه*, 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 الإنسان* means the roots, or bases, (أَصُولُ) of what are termed *بَطْنُونَ الأصابع*, next to the fore part [of the bottom] of the foot. (Ibn-'Abbád, O.) Hence the prov., *إِنْ يَدْمَ أظْلُكَ فَقَدْ نَقَبَ حَقْبِي* [If the fore part of the sole of thy foot be bleeding, the sole of my foot has become worn through, in holes: see *نَقَبٌ*]: said to the complainer to him who is in a worse condition than he. (AHei, TA.)

مُظَلٌّ [app. *مُظَلٌّ*, being from *ظَلٌّ* of which the aor. is *يَظِلُّ*; A place of shade, or of continual shade]. One says, *هَذَا مَنَاحِي وَمَحَلِّي وَبَيْتِي وَمُظَلِّي* [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 *مُظَلِّلٌ*. (Msb.) And [A cloudy day;] a day having clouds: or having continual shade. (TA.)

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

fet-h as a noun of place,] A large tent of [goats'] hair; (S, O, Msb;) more ample than the *خَبَاءٌ*; so says El-Farábee: (Msb:) 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 *خَبَاءٌ*, which is the smallest of the tents of [goats'] hair; so says AZ: but Aboo-Málik says that the *مُظَلَّة* and the *خَبَاءٌ* are small and large: IAqr says that the *خَيْمَةٌ* is of poles roofed with [the panic grass called] *ثُمَّارٌ*, and is not of cloths; but the *مُظَلَّة* is of cloths: (T:) or it is of the tents called *أُخْبِيَّةٌ*; (M;) such as is large, of the *أُخْبِيَّة*; (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 *كِفَاءٌ*, which is its hinder part: or, accord. to Th, it is peculiarly of [goats'] hair: (M:) see also *ظُلَّةٌ*, and *ظُلُظُلٌ*: the pl. is *مُظَالٌ*; (M, Msb;) and *مُظَالِي* or *مُظَالِي* occurs at the end of a verse of Umeiyeh Ibn-Abee-'Aidh El-Hudhalee, for *مُظَالٌ*; the [latter] ل being either elided, or changed into *ي*. (M.) *عَلَّةٌ مَا عَلَّةٌ أوتَادٌ وَأَخِلَّةٌ وَعَمِدٌ البِظَلَّةُ ابْرُزُوا لِصِرْحِكُمْ* *ظُلَّةٌ* [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] *ثُمَّارٌ*. (Msb.) — 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 *الظِّلُّ*. (S.)

مُظَلِّلٌ: see *مُظَلِّلٌ*.

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 *المُسْتِظَلَّاتُ* [so accord. to a copy of the T, but in the TA *المُسْتِظَلُّ*] 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. *ع*, inf. n. *ظَلَعٌ*, (S, Mgh, O, Msb, K,) said of a camel, (S, O, Msb, K,) and of a

man also, (Msb, TA,) and, by Aboo-Dhu-eyb, of a horse, (S, TA,) [and likewise said of a dog, (see *ظَالِعٌ*)] *He limped, or halted*, syn. *عَمَزَ فِي* *مَشِيهِ*, (S, O, Msb, K, TA,) and *عَرَجٌ*; (TA;) or was slightly lame: (Mgh:) what it signifies resembles *عَرَجٌ* [or natural lameness], and therefore it is said to be a slight *عَرَجٌ*. (Msb.) One says, *ارْتَقَ 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* *ارْتَقَا*, with *ء*, 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, *ارْتَقَ عَلَى ظَلْعِكَ*, with *kesr* to the *ق*, [meaning *Charm thou thy slight lameness, to cure it,*] from *الرَّقِيَّةُ*: and it is said in another prov.,*

• *ارْتَقَ عَلَى ظَلْعِكَ أَنْ يَهَاضَا* •

[app. meaning *Charm thou thy slight lameness, that it may become mitigated: see art. هَيْضٌ*: the final *ا* in *يهاضا* being what is termed *أَلْفُ الإِظْلَاقِ*, not a radical]. (O, K.) And *قِي 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 *يُذَكِّرُ*, as in other copies of the K and in the O:] and to this he replies, or may reply, *وَقَيْتُ*. (TA. [See also art. وقى.]) And *ارْتَبِعَ 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. ربيع.]) And *لَا يَرْتَبِعُ عَلَى ظَلْعِكَ مَنْ لَيْسَ* [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. ربيع.]) — 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.)*