

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, *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.])

أَظْلٌ [More, and most, dense in shade]. The Arabs say, *أَظْلٌ مِنْ حَجَرٍ* [There is not anything more dense in shade than a stone]. (TA.) — And أَظْلٌ, [as a subst., *i. e.* أَظْلٌ accord. to a general rule, or, if regarded as originally an epithet, it may be أَظْلٌ,] by poetic license أَظْلٌ, (S, M, O, K,) signifies The under part, (S, O,) or the concealed part, (M, AHei, K,) of the مَنْسَرِ, (S, M, O, K,) or of the حَقْفِ, (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 الإِصْبَعِ signifies أَظْلٌ; (M, K;) and [ISd says] this is in my opinion the right explanation; but it is said that أَظْلٌ الإِنْسَانِ signifies بَطْنُ 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 الإِصْبَاعِ, next to the fore part [of the bottom] of the foot. (Ibn-'Abbád, O.) Hence the prov., *إِنْ يَدْمَ أَظْلُكَ 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 نَقَبَ]: said to the complainer to him who is in a worse condition than he. (AHei, TA.)

مَظَلٌّ [app. مَظَلٌّ, being from ظَلٌّ of which the aor. is يَظُلُّ; *A* place of shade, or of continual shade]. One says, *هَذَا مَظَلِّي 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 مُظَلِّلٌ. (Msb.) And [A cloudy day;] a day having clouds: or having continual shade. (TA.)

مَظَلَّةٌ (T, S, M, Msb, K) and مَظَلَّةٌ (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 خَيْبَةٌ; 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 وَسُوطُ; and then, the خَيْبَةُ, which is the smallest of the tents of [goats'] hair; so says AZ: but Aboo-Málik says that the مَظَلَّةُ and the خَيْبَةُ 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 مَظَلَّةُ is of cloths: (T:) or it is of the tents called أُخْبِيَّةٌ; (M;) such as is large, of the أُخْبِيَّةُ; (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 ظُلُّظُلٌّ: the pl. is مَظَالٌ; (M, Msb;) and مَظَالِي or مَظَالِي occurs at the end of a verse of Umeiyeh Ibn-Abee-'Aidh El-Hudhalee, for مَظَالٌ; the [latter] ل being either elided, or changed into ي. (M.)*

عَلَّةٌ مَا عَلَّةٌ أَوْتَادٌ وَأَخِلَّةٌ وَعَمِدٌ الْبِظَلَّةُ أَبْرَزُوا لِصِرْكُرُ 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] ثَمَارٌ. (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 الظِّلِّ. (S.)

مُظَلِّلٌ: see مُظَلِّلٌ.

مُسْتَظَلٌّ Blood that is in the جَوْفِ [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 الْمُسْتَظَلَّلَاتُ [so accord. to a copy of the T, but in the TA الْمُسْتَظَلَّلُ] 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. َ , 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* عَمَزِيهِ, (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, *ارْتَقِ 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 ة, 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, *ارْتَقِ عَلَى ظَلْعِكَ*, with kesr to the ق, [meaning Charm thou thy slight lameness, to cure it,] from الرُّقِيَّةُ: and it is said in another prov.,*

• ارْتَقِ عَلَى ظَلْعِكَ أَنْ يَهَاضَا •

[app. meaning Charm thou thy slight lameness, that it may become mitigated: see art. هَيْضُ: the final ا in يهاضا being what is termed اَلْفُ 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 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 *ارْتَبِعْ 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 يَرْبِعُ 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. 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.)