

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 **ظَلَمَةٌ**, (T, S, M, Mgh, Msh, K,) and **ظَلَمِيَّة**, (S, TA,) *A thing of which one has been defrauded*; (M, K; [in the CK, **تُظْلَمَةُ** is erroneously put for **تُظْلَمَةُ**];) *a thing of which thou hast been defrauded*, (**الَّتِي تُظْلَمُهَا**, T,) or *a thing that thou demandest*, (**مَا تُظْلَمُهَا**, S, Msh,) in the possession of the wrongdoer; (T, S, Msh;) 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 **مُظْلَمَةٌ** is **مُظْلَمَاتٌ**. (Mgh, TA.) In the phrase **يَوْمُ الْمُظْلَمَاتِ**, [meaning *The day of the demand of things wrongfully taken*, and particularly applied to the great day of judgment,] the prefixed noun [i. e. **طَلَبٌ**] is suppressed. (Mgh.) [Respecting the office termed **النَّظَرُ فِي الْمُظْلَمَاتِ** *The examination into wrongful exactions*, see De Sacy's *Chrest. Ar.*, sec. ed., i. 132.]

مُظَلَّمٌ + 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 **مُظَلَّمٌ**, 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 **الظُّلْمُ** signifying "the lustre, and brightness, of gold." (TA.) — And + *Herbage spreading* (**مُنْبَتٌ** [in the CK **مُنْبَتٌ**]) upon the ground, not rained upon. (K, TA.) — Also, of birds, + *The رَحْمَرُ [or vultur percnopterus], and crows, or ravens.* (IAqr, M, K.)

مُظْلَمٌ: see **مُظْلِمٌ**, in two places.

مُظْلَمٌ [Wronged; treated, or used, wrongfully, unjustly, injuriously, or tyrannically: — and hence used in other senses]: see **ظَلَمٌ**, in three places. **أَرْضٌ مُظْلَمَةٌ** 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 **بَلَدٌ مُظْلَمٌ** + *A country upon which rain has not fallen, and wherein is no pasturage for the camels upon which people journey*. (T.)

مُظْلِمٌ: see **ظَالِمٌ**.

ظلمى Quasi

5. تظلمى: see 5 in art. ظلم.

ظلم

1. **ظَلِمَ**, (T, S, M, &c.,) aor. **ظَلَمَ**, (Msh, K,) inf. n. **ظَلْمٌ** (T, S, M, Msh, K) and **ظَمَرٌ** (TA) and **ظَمَاءٌ** (T, M, K) and **ظَمَاءَةٌ**, (M, K, TA,) in one copy of the K **ظَمَاءٌ**, (TA,) *He thirsted, or was thirsty*: (S, M, Msh, K:) or *he thirsted most vehemently*: (Zj, T, M, K:) or, as some say, *he thirsted in the slightest degree*. (M, TA.) — Hence, (M,) **ظَلِمَ إِلَى لِقَائِهِ**: *He desired, or longed, [or, as we often say, thirsted,] to meet with him.* (S, M, K, TA.)

2: see the next paragraph.

4. **اِظْمَأَ**, (T, S, Msh, K,) inf. n. **اِظْمَاءٌ**; (T;) and **تَظْمِئَةٌ**, (T, S, Msh, K,) inf. n. **تَظْمِئَةٌ**; (T, S;) *He made him to thirst*: (S, Msh, 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. ظمى.]

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

ظَمَرٌ a subst. from **ظَلِمَ** (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. **أُظْمَاءٌ**. (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. **أُظْمَاءٌ**. (T, S, M.) The shortest **ظَمَرٌ** of camels is that termed **غَبٌّ**, 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 a **ظَمَرٌ**: 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 **ظَمَرُ**, so that the camels remain in the place of pasture two days, and come to the water on the fourth; and one says, **وَرَدَتْ رُبْعًا**: then follow the **خَمْسُ** and the **سِدْسُ** to the **عَشْرُ**: and the interval between their two drinkings is termed **ظَمَرٌ**, whether long or short. (T.) One says, **مَا بَقِيَ مِنْ عَمْرِهِ إِلَّا ظَمَرُ الْحِمَارِ**, (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.) — **الظَّمَرُ** also signifies + *The period from birth to death*; (K;) or so **ظَمَرُ الْحَيَاةِ**. (S, M, TA.) — **ظَمُوْ** is a dial. var. of **ظَمَرٌ**. (T and M in art. ظمو.)

ظَمِيْ: see the next paragraph.

ظَمَانٌ, (T, S, M, Msh, &c.,) fem. **ظَمَائِي**, (T, S, M, A, L, Msh,) both imperfectly decl.; (T;) or **ظَمَانٌ**, fem. **ظَمَائِنَةٌ**; (K;) [but this requires consideration, for its correctness is extremely doubtful;] and **ظَمِيْ**, (so in the K accord. to the TA, and so in my MS. copy of the K,) like **كُتِفٌ**, [agreeably with analogy as part. n. of **ظَمِيْ**, and therefore probably correct,] (TA,) or **ظَمِيْ**, (so in a copy of the M and in the CK,) fem. [of the former] **ظَمِيَّةٌ**, like **فَرِحَةٌ**, mentioned by Ibn-Malik, but generally held to be disused; (MF, TA;) and **ظَامِرٌ**, like **رَامِرٌ**; (TA; [app. for **ظَامِيْ**];) *Thirsty*: (S, M, Msh, K:) or *most vehemently thirsty*: (T, M, K:) or *thirsty in the slightest degree*: (M, TA:) pl. (of the first, M, Msh, and of the second, M, or of all, masc. and fem., TA) **ظَمَاءٌ** (T, S, M, Msh, K) and **ظَمَاءَةٌ**, 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, **أَنَا ظَمَانٌ إِلَى لِقَائِكَ**: *I am desirous, or longing, [or, as we often say, thirsting,] to meet with thee.* (A, TA.) — And **وَجْهٌ ظَمَانٌ**: *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 **وَجْهٌ رَيَّانٌ**, which is [said to be] an expression of dispraise. (A, TA.) And **فَرَسٌ ظَمَانٌ الشَّوَى** + *A horse having little flesh upon the legs*: (T in art. ظمى.) and so **أُظْمِئَ الشَّوَى**. (T in art. ظمى.) And **سَاقٌ ظَمَائِي** + *A lean shank*: (T, TA:) and so **سَاقٌ ظَمَائِي**. (S and M and K in art. ظمى.) And **عَيْنٌ ظَمَائِي** + *An eye having a thin, or delicate, lid*: (M, TA:) and so **عَيْنٌ ظَمَائِي**. (S and M and K in art. ظمى.) And **فُصُوصُهُ ظَمَاءٌ** (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 **مَفَاصِلُ ظَمَاءٌ** + *Hard [or firm] joints, without flabbiness, or laxness*: (A, TA:) accord, to IB, belonging to art. ظمى; but said in the T to be originally from **ظَمَاءٌ**. (TA.) — And **رِيحٌ ظَمَائِي** + *A wind that is hot, (Aq, T, K,) thirsty, not gentle, (K,) and without moisture.* (Aq, T.)

ظَمِيْ: see **ظَمَانٌ**, first sentence.

ظَمَاءَةٌ + *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.)

ظَامِيْ: see **ظَمَانٌ**, first sentence.

أُظْمَأَ *Tawny*; applied to a spear: (A, TA:) and so **أُظْمِئَ**. (TA in art. ظمى.) — And *Black*;