

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

ظَلَمَ: see ظَلَامَ.

ظُلْمَة (T, S, M, Mṣb, K) and ظُلْمَة (S, M, K) [accord. to the CK ظُلْمَ and ظُلْمَ, both of which are wrong,] and ظُلْمَاء (S, M, Mṣb, K) *Darkness; contr. of نُور*: (S, Mṣb:) or *nonexistence of نور* [or *light*]: or *an accidental state that precludes the coexistence therewith of نور*: (Er-Rāghib, TA:) or *the departure of light*; as also ظَلَامَ (M, K;) which last has no pl.; (T, TA;) or this last signifies *the beginning, or first part, of night*, (S, M, Mṣb,) *even though it be one in which the moon shines*; and is said by Sb to be used only adverbially; one says, أَتَيْتُهُ ظَلَامًا, meaning *I came to him at night*, and مَعَ الظَّلَامِ i. e. *at the time of the night*: (M, TA:) the pl. of ظُلْمَة is ظُلُمٌ and ظُلُمَاتٌ and ظُلُمَاتٌ (T, S, Mṣb) and ظُلُمَاتٌ (S, Mṣb,) or, accord. to IB, the first of these pls. is of ظُلْمَة and the second is of ظُلْمَة. (TA.) One says, هُوَ يَخْبِطُ الظَّلَامَ [or الظَّلَامِ], expl. in art. خبط, and الظُّلْمَة [which means the same] and الظُّلْمَاء [which is also expl. in art. خبط]. (TA.) — ظُلْمَة is also [tropically] used as a term for *Ignorance*: and *belief in a plurality of gods*: and *transgression, or unrighteousness*: like as نُور is used as a term for their contraries: (Er-Rāghib, TA:) and it is said in the A that الظُّلْمُ is ظُلْمَة, like as العَدْلُ is نُور. (TA.) ظُلُمَاتُ الْبَحْرِ means *The troubles, afflictions, calamities, or hardships, of the sea*. (M.) — And one says نَيْلَة ظُلْمَة, [using the latter word as an epithet, (in the CK, erroneously, ظُلْمَة,)] and نَيْلَة ظُلْمَاء, both meaning *A night intensely dark*; (M, K;) or the latter means مَظْلَمَة [i. e. *dark, or black*]: (S:) and نَيْل ظُلْمَاء also, (M, K,) which is anomalous, (K,) mentioned by IAqr, but [ISd says] this is strange, and in my opinion he has put نَيْل in the place of نَيْلَة, as in his mentioning نَيْل قَمَرًا [q. v.]. (M.) — See also ظَلَمَ: — and see the paragraph next preceding it.

ظُلْمَة sing. of ظُلْمَ: see ظَلَامَ.

ظُلْمَة: see ظُلْمَة.

ظُلْمَاء: see ظُلْمَة, in four places: and see also ظُلْمَ.

ظَلَامَ: see ظُلْمَة, in two places.

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

ظَلَامَ: see 1, near the beginning: — see also ظَلَامَ. — 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.)

امْرَأَة ظَلَمَ: see ظَلَامَ. — [Hence,] one says امْرَأَة ظَلَمَتْ لِبَسَاءَ + ظَلَمَ لِبَسَاءَ [A woman wont to give to drink the milk of the skin before its attaining to maturity and the extracting of its butter: see ظَلَمَ الْوُطْبَ, and what follows it, in the first paragraph]. (M.)

ظَلِمَ [as syn. with مَظْلُومَ 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 ظَلِمَة (T, S, M,) and مَظْلُومَ (T, S.) — And + A place that is مَظْلُومَ [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 مَظْلُومَة (S, K, TA) i. e. *dug, (TA,) or dug for the first time*. (S.) And + The earth of the لَحْد [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 (يُدْحِي, inf. n. تَدْحِيَة) where the doing so is not proper: (M, TA:) or, accord. to Er-Rāghib and others, because he is believed to be deaf: (TA:) pl. ظُلُمَانٌ (T, M, K) and ظُلُمَانٌ (M, K) and أَظْلَمَة (T, M,) which last is a pl. of pauc. (T.) — And الظُّلُمَانِ is an appellation of *Two stars*; (M, K, *TA;) *the two stars of القَوْسُ* [or *Sagittarius*] that are on the northern curved end of the bow [i. e. λ and μ, above the nine stars called النُّجُوم, or "the ostriches"]. (Kzw in his descr. of Sagittarius.) And الظُّلُمِ is the name of *The bright star [α] at the end of النُّجُوم* [i. e. *Eridanus*]: and *A star upon the mouth of الحُوت* [i. e. *Piscis Australis*]. (Kzw in his descr. of Eridanus.) [It seems to be implied in the K that الظُّلُمِ 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.]

مَظْلَمَة: see ظُلْمَة.

ظَلِمَ: see مَظْلَمَة: — and see also ظَلِمَ.

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

ظَلَامَ (AHn, T, M, K) and ظَلَامَ (T) and ظَلَامَ (K) and ظَلَامَ and ظَلِمَ (T, K,) the last mentioned by IAqr, and its sing. is ظُلْمَة (T,) accord. to AHn, *A certain herb*, (M, K, TA,) which is depastured; (M, TA;) accord. to IAqr, *a strange kind of tree*; (T, TA;) accord. to Aṣ, *a kind of tree (T, TA*) having long [shoots such as are termed] عَالِيَج* [pl. of عُلُوج q. v.], (T, K, TA,) which extend so that they exceed the limit of the أَصْل [i. e. either root or stem] thereof; for which reason the tree is called ظَلَامَ. (T, TA.)

ظَلِمَ: see ظَلَامَ.

ظَلِمَ [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 ظَالِمُونَ and ظُلَمَة:] and ظُلَمَة signifies those who *debar men from, or refuse to them, their rights, or dues*. (IAqr, T, TA.) — See also ظَلَامَ.

أَظْلَمَ [More, and most, wrongful, unjust, injurious, or tyrannical, in conduct]. El-Muarrif says, I heard an Arab of the desert say to his companion, أَظْلَمِي وَأَظْلَمَكَ فَعَلَ 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 أَظْلَمِي وَأَظْلَمَكَ اللَّهُ 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, لَهْوَ أَظْلَمَ مِنْ حَيَّةٍ [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] صَبَّ, and eats its young one, and takes up its abode in its burrow. (TA voce حَيَّة.) — And الأَظْلَمُ is an appellation of *The صَبَّ*; because it eats its young ones. (TA.)

مَظْلَمٌ [Becoming dark, &c.: see its verb, 4]. — [Hence,] شَعَرٌ مَظْلَمٌ: *Hair intensely black*. (M, K, TA.) And نَبَتٌ مَظْلَمَةٌ: *A plant intensely green, inclining to blackness by reason of its [deep] greenness*. (M, K, TA.) And يَوْمٌ مَظْلَمٌ: *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 مَظْلَمٌ: *An affair such that one knows not how to enter upon it*; (AZ, M, K;) and so أَمْرٌ مَظْلَمٌ: (K:) [or,] accord. to Lh, one says يَوْمٌ مَظْلَمٌ, meaning *+ a day such that one knows not how to enter upon it*. (M.)

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