

ظْفِير: see ظْفِير.

ظْفَارَة or ظْفَارَة: see ظْفَارَة.

جَزَعُ ظَفَارِي [Onyx of Dhafāri] is so called in relation to ظَفَار, a city of El-Yemen, (T, S, Mgh, O, K,) near صَنْعَاء, (K,) two days' journey from the latter. (O.) And in like manner, عَوْذُ ظَفَارِي [Aloes-wood of Dhafāri]: i. e. the عَوْذُ which one fumigates: (S:) or قُسْتُ, (O, K, TA,) which means the same, (TA, [but see this word,]) is called قُسْتُ ظَفَارِي and قُسْتُ ظَفَارِي in relation to ظَفَار, another city of El-Yemen, near مِرْبَاط, (O, K, TA,) described by Yāqoot as in the furthest part of El-Yemen, on the shore of the Sea of India, near الشَّحْر; (TA:) because it is brought thither from India. (O, K, TA.)

ظْفِير: }
ظْفَار: } see ظْفِير.

أَظْفَرُ A man having long nails: (ISK, S, A:) or having long and broad nails: (M, K:) and in like manner applied to a مَنْسِمِر [or foot of a camel]: ظْفَرَاءُ [the reg. fem.] has not been heard. (M.)

أُظْفُور: see ظْفِير, in two places. — Also † The slender thing [or tendril] that twines upon the branch of a grape-vine. (K.)

أُظْفَارَة: see ظْفِير, latter half.

مُظْفَر: see ظْفِير. — قَوْسٌ مُظْفَرَة † A bow having somewhat cut off from each of its two ends [which are called its ظْفَرَان]. (O, K, TA. [In the CK, قَوْسٌ is erroneously put for قَوْسٌ.])

مُظْفَار: see ظْفِير. — Also The [instrument called] مِظْفَاش [q. v.]. (Fr, O, K.)

مُظْفُور بِهِ: see ظْفِير. — and its fem.: see ظْفِير. — Overcome, or conquered; [as also مُظْفُور عَلَيْهِ, and مُظْفُور alone; (see 1;)] applied to a man. (TA.)

ظل

1. ظَلَّ, aor. يَظِلُّ, inf. n. ظِلَالَة: see 4. — ظَلَّ (T, M, Mgh, K,) first pers. ظَلَلْتُ, (T, S, M, O, Mgh, K,) [and accord. to SM ظَلَلْتُ also, for he says that] the verb is of the class of مَنَعَ as well as of the class of تَعَبَ, (TA,) and ظَلَّتْ, (T, S, M, O, K,) likened to نَسَتْ, (M, K,) formed by rejecting the former ل in ظَلَلْتُ, (T, O,) and ظَلَّتْ, which is [also] originally ظَلَلْتُ, (Sb, T, M, O, K,) formed by transferring to the ظ the vowel of the rejected ل, (Sb, T, M, O,) anomalously, (Sb, M,) the latter of the dial. of the people of El-Hijāz; (T;) aor. يَظِلُّ; (S, M, O, Mgh, K;) imperative اظْلِلْ and ظَلَّ (T) [and it is implied in the M voce قَرَّ that one says also اظْلِلْ and ظَلَّ, which indicates that the aor.

is also يَظِلُّ, but this requires confirmation, which I have not anywhere found]; inf. n. ظُلُولٌ (T, S, M, O, Mgh, K) and ظَلَّ (M, K) and ظَلَّ; (thus also in a copy of the M; [but this I think doubtful;]) accord. to Lth, (T,) or Kh, (Mgh,) [i. e. accord. to the author of the 'Eyn,] is said only of a thing that is done in the day, or daytime; (T, S, M, O, Mgh;) like as بَاتَ, aor. يَبِيتُ, is said only of a thing that is done in the night: (T:) it is an incomplete [i. e. a non-attributive] verb, relating to a time in which is a shade from the sun, from morning to evening, or from sunrise to sunset: (Esh-Shihāb, TA:) one says, ظَلَّ فُلَانٌ نَهَارَهُ صَائِمًا [Such a one was during his day fasting; or he passed his day fasting]: (Lth, T:) and ظَلَّ نَهَارَهُ يَفْعُلُ كَذَا [He was in, or during, his day doing such a thing; or he passed his day doing such a thing]: (M, K:) and ظَلَلْتُ أَعْمَلُ كَذَا [I was in the day or daytime, or I passed the day, doing such a thing; or] I did such a thing in the day or daytime. (S, O, Mgh.) In the saying of 'Antarah,

• وَلَقَدْ أَبَيْتُ عَلَى الطَّوَى وَأَظْلُهُ
• حَتَّى أَنَالَ بِهِ كَرِيمَ الْمَاكِلِ

[app. meaning And verily I pass the night in hunger, and I pass the day in it, that I may attain thereby plentiful eating], أَظْلُهُ is for أَظَلُّ ظَلَّ (S, O.) And accord. to some, (TA,) ظَلَّ عَلَيْهِ occurs in poetry; (M, K, TA;) so that one says, ظَلَّ لَيْلَهُ يَفْعُلُ كَذَا [He was in, or during, his night, or he passed his night, doing such a thing]: but it is said that in this case the verb has the meaning next following. (TA.) — And it signifies also He, or it, became; syn. صَارَ: (Er-Rāghib, TA:) being in this sense likewise an incomplete [i. e. a non-attributive] verb, divested of that meaning of time which it radically denotes; as in the phrase in the Kur [xvi. 60 and xliii. 16], ظَلَّ وَجْهَهُ مُسَوِّدًا [His face becomes black]: so says Ibn-Málik: (TA:) or this may mean his face continues all the day black: (Bd in xvi. 60:) and one says also, ظَلَّ يَفْعُلُ كَذَا meaning He continued doing such a thing: this too is mentioned by Ibn-Málik, and is of the dial. of the people of Syria. (TA.) — It is also a complete [i. e. an attributive] verb as meaning He, or it, continued; as is said in the Expos. of the "Shifā," and by Ibn-Málik; and, as Ibn-Málik likewise says, it was, or became, long. (TA.)

2. ظَلَّلَهُ عَلَيْهِ [He made it to give shade over him, or it,] (M,) inf. n. تَظْلِيلٌ. (O.) It is said in the Kur [vii. 160, and the like is said in ii. 54], وَظَلَّلْنَا عَلَيْهِمُ الْغَمَامَ And we made the clouds to give shade over them. (M.) — [And ظَلَّلَهُ signifies He shaded him, or it. See an ex. in a verse of Jereer in art. رَدَف, conj. 3.] لَيْكُنْ عَلَى الْأَثَلَاتِ لَحْمٌ لَا يَظْلَلُ [But at the tamarisk-trees is flesh that will not be shaded, or, accord. to

the reading given by Meyd, بِالْأَثَلَاتِ,] is a prov., said by Beyhes, in allusion to the flesh of his slain brothers, on the occasion of persons saying, ظَلَّلُوا لَحْمَ جَزُورِكُمْ [Shade ye the flesh of your slaughtered camel]. (S, O.) — See also 4. — One says also ظَلَّلَ بِالسَّوْطِ, meaning He made a sign with the whip for the purpose of frightening. (Ibn-Abbād, O, K.)

4. اظْلَلَّ, said of a day, It was, (S, O,) or became, (M, K,) shady, or a day having shade: (S, M, O, K:) or it was a day having clouds, or other [causes of shade]: (T:) or it was continually shady; as also ظَلَّ, aor. يَظِلُّ, inf. n. ظِلَالَة. (Mgh.) — And, said of a thing, [It extended its shade; or] its shade extended; as also ظَلَّلَ. (Mgh.) — أَظْلَتْنِي الشَّجَرَة [The tree shaded me, or afforded me shade]: and in like manner one says of other things than trees. (S, O.) أَظْلَكَ said of a building, or of a mountain, or of a cloud, means It protected thee, and cast its shade upon thee. (Mgh.) — [Hence,] اظْلَعْ + He took him into his shelter, or protection: (TA:) or he guarded, or protected, him, and placed him within the scope of his might, or power of resistance or defence. (Er-Rāghib, TA.) — And أَظْلَنِي + It (a thing) covered me: (M, K:) or it approached me, or drew near to me, so as to cast its shade upon me: (K:) or it has both of these meanings: (M:) or أَظْلَكَ means he, (T, S,) or it, (O,) approached thee, or drew near to thee, as though he, or it, cast his, or its, shade upon thee. (T, S, O.) And hence one says, أَظْلَكَ أَمْرٌ + An event approached thee, or drew near to thee: (S, O:) and in like manner one says of a month. (T, S, O.) And اظْلَلَّ [alone] + It (a thing) advanced: or approached, or drew near. (Mgh.) And i. q. أَثَرَفَ [app. as meaning + He, or it, became within sight, or view]. (Mgh.)

5: see the next paragraph. It is also pronounced تَظَلَّى: (IAqr, T:) and signifies He kept to shady places, and to ease, or repose: (IAqr, T and K in art. ظَلَى:) it is like تَظَنَّتْ from الظَّن. (T in that art.)

10. اسْتَظَلَّ, (T,) or اسْتَظَلَ بِالْظِّلِّ, (Mgh, TA,) He (a man, T) sheltered, or protected, himself by means of the shade: (T, TA:) or the latter means he inclined to the shade and sat in it. (M, K.) And اسْتَظَلَ مِنَ الشَّيْءِ and بِهِ means تَظَلَّلَ [i. e. he shaded himself (تَظَلَّلَ being quasi-pass. of ظَلَّلَهُ) from the thing and by means of it]. (M, K.) You say, اسْتَظَلَ بِهِ مِنَ الشَّيْءِ [He shaded himself with it, or by means of it, from the sun]. (T.) And اسْتَظَلَ بِالشَّجَرَةِ He shaded and sheltered himself by means of the tree. (Ibn-Abbād, S, O.) — اسْتَظَلَ الدَّمُ The blood was in the جَوْفِ [or belly, or interior of the belly, or the chest]. (T, O, K, TA. [In the CK, من الجَوْفِ is put for الجَوْفِ.]) — اسْتَظَلَّتِ الْعَيْنُ —