

**أُظْلَفَ** is applied, by 'Amr Ibn-Maadee-kerib, to the hoofs of horses, (S, M, O,) as is said by Lth and Az and IF, by poetic license, (O,) metaphorically: (S, O:) and by El-Akhṭal, metaphorically, to the feet of men. (M, IB, TA.) [Its dual is used in the K, in explanations of the words **شَعْرَةٌ** and **أَشْعَرُ**, in the latter instance on the authority of Lh, as meaning *The two halves of a cloven hoof.*] And one says, **مَا جَشِمْتُ إِلَيْكَ ظُلْفًا** [app. meaning *I have not had the trouble of bringing to thee so much as the hoof of a gazelle or the like.*] (AZ, TA in art. **جَشِمَ**, q. v.) And **هُوَ يَأْكُلُهُ بِضَرْبٍ وَيَطْوُهُ بِظُلْفٍ** [He eats it with a lateral tooth, and treads it with a cloven hoof; app. meaning, *vehemently.*] (TA.) — It is sometimes used as meaning *† Cloven-hoofed animals.* (TA.) One says, **مَا لَكَ حُفٌّ وَلَا خَافِرٌ وَلَا ظُلْفٌ** [He possesses not camels, nor horses or asses or mules, nor sheep or goats or other cloven-hoofed beasts]. (TA in art. **حُفٌّ**.) — It also signifies [or implies] *The making consecutive progressions in walking and in other actions,* (T, K,) or, accord. to the L, in a thing. (TA.) One says, **جَاءَتِ الْإِبِلُ عَلَى ظُلْفٍ وَاحِدٍ** (T, A, O, TA) i. e. *The camels came following one another.* (A, TA. [See also a similar phrase voce **حُفٌّ**].) And **غَنِمَ فُلَانٌ عَلَى ظُلْفٍ وَاحِدٍ** and **وَاحِدٍ** **ظُلْفٍ** *The sheep, or goats, of such a one, have all of them brought forth* [app. *one after another*]. (M.) — Also *A thing that is suitable to the requirements of a man, and of a beast:* (M:) and *an object of desire:* (M, O, K:) and *an object of want.* (T, K.) One says, **أَصَابَ فُلَانٌ ظُلْفَهُ** *Such a one attained what was suitable to his requirements, and what he desired:* and sometimes one says the like of any beast that finds, or lights on, or meets with, that which he likes. (M.) **وَجَدَتِ الدَّابَّةُ ظُلْفَهَا** is a prov., (M, O,) applied to him who finds the means of attaining that which he seeks; (Meyd;) meaning [*The beast found what was suitable to its requirements; or, what withheld it [from other things] and prevented its desire [thereof].*] (A, TA. [See also Freytag's Arab. Prov., ii. 807.]) And one says, **وَجَدَتِ الشَّاةُ ظُلْفَهَا** *The sheep, or goat, found suitable pasturage, and therefore did not quit it:* (K, TA:) a prov. mentioned by Fr; applied to him, of men and of beasts, that finds what is suitable to him. (TA.) And **بَدَدَ مَنْ ظُلْفَ الْغَنَمِ** *A country of such as are suitable to sheep or goats.* (M.) And **وَجَدَ ظُلْفَهُ** *He found what he loved,* (O,) or *what he desired,* (K,) and *what was suitable to him;* (TA;) said of a man. (O.) And **مَا وَجَدْتُ عَنْدَهُ ظُلْفِي** *I did not find with him the object of my want.* (TA.) — See also **ظُلْفٌ**, near the middle of the paragraph. — [In some copies of the K, **الظُّلْفُ** is erroneously put for **الظُّلْفُ** as relating to the means of subsistence. And in the CK **ظُلْفَهَا** is erroneously put for **ظُلْفَهَا** as meaning **الظُّلْفُ**.]

**ظُلْفٌ** [as an inf. n.: see 1, last quarter. — Also] *Hardness, or difficulty,* (S, O, K,) or Bk. I.

*coarseness, (M,) in the means of subsistence:* (S, M, O, K:) thus the word is correctly written: not **ظُلْفٌ**, as we find it written in [copies of] the K: [nor **ظُلْفٌ**, as in the CK:] and **ظُلْفُ الْعَيْشِ** occurs in a trad., (O, TA,) meaning *straitness, and hardness or difficulty, and coarseness, of the means of subsistence.* (TA.) — See also **ظُلْفٌ**, in three places, near the beginning of the paragraph. — And see the last sentence of that paragraph. — Also *Anything that is easy, or of light estimation, paltry, or despicable;* [as also **ظُلْفٌ**]; syn. **كُلُّ هَيْنٍ**, (M,) or **كُلُّ هَيْنٍ**. (TA.) — See also **ظُلْفٌ**, latter half. — And see **ظُلْفِيَّة**.

**ظُلْفٌ**: see **ظُلْفٌ**, former half, in three places. — **ظُلْفُ النَّفْسِ**, [accord. to the CK **ظُلْفُ النَّفْسِ**, but this is a mistranscription,] and **ظُلْفُ النَّفْسِ**, (M, O, K,) *A man who withholds himself from the love, or blamable love, of a thing:* (M:) or *one who abstains from that which is indecorous;* syn. **نَزَهُ النَّفْسِ**. (O, K.) And **امْرَأَةٌ ظُلْفَةُ النَّفْسِ** i. q. **عَزِيْزَةٌ عِنْدَ نَفْسِهَا** [app. *A woman strong to resist, in her own estimation; and therefore meaning one who abstains from that which is indecorous:* Golius renders it *mulier pudica, et de honore suo sollicita.*] (S, TA.) — See also **ظُلْفِيَّة**.

[**الظُّلْفُ** in Har p. 623, there said to mean *The restraining the soul from its desire, or blamable inclination,* is app. a mistranscription for **الظُّلْفُ**, inf. n. of **ظُلْفَتِ النَّفْسِ**.]

**ظُلْفَةٌ**: see **ظُلْفٌ**. — Also *A certain brand, or mark made with a hot iron, upon a camel; and so* **ظُلْفَةٌ**. (O, K.)

**ظُلْفَةٌ**: see **ظُلْفٌ**, in two places, near the beginning. — [Hence, perhaps,] one says, **أَقَامَهُ اللَّهُ مَحْرُكَةً**, (TA, [there said to be **الظُّلْفَاتِ**, or **الظُّلْفَاتِ**, (so in a copy of the T, [i. e. **الظُّلْفَاتِ**],) meaning [*God made him to keep to*] a state of hardship and straitness. (T, TA.)

**ظُلْفَةٌ**: see **ظُلْفٌ**, in four places: — and see **ظُلْفَةٌ**: — and **ظُلْفَةٌ**. — Also *The [lower] end of the [curved piece of wood called the] جُنُو [that lies against the side, at the fore part and at the hinder part,] of the [kind of saddle called] قَتَب, and of the [kind called] إِكَّاف, and the like; being in what is next to the ground, of the sides thereof:* (Lth, T, TA:) or its pl., which is **ظُلْفَاتٌ** (S, M, O, K) and **ظُلْفٌ**, (O, K, [or rather the latter is a coll. gen. n.,]) signifies the four pieces of wood, (S, M, O, K,) of the [saddle called the] **وَحْل** and of the [saddle called the] **قَتَب**, (S, O,) that are upon the two sides of the camel, (S, M, O, K,) the lower ends of which touch the ground when they are put down upon it; in the **وَاسِط** [or fore part of the saddle] are two (i. e. **ظُلْفَتَانِ**), and so in the **مُؤَخَّرَةِ** [or hinder part], and they are the lower portions of the **جُنُونِ**; (S, O, K;) for the

parts above them, next to the [pieces of wood called the] **عَرَاقِي**, are [called] the **عَضْدَانِ**, and the elongated pieces of wood upon the sides of the camel are the **أَحْنَاءُ** [pl. of **جُنُو**]: (S; O:) AZ says that the upper portions of the **ظُلْفَتَانِ**, [a mistake for the **جُنُونِ**, as is shown by what follows,] next to the **عَرَاقِي**, are [called] the **عَضْدَانِ**; below them being the **ظُلْفَتَانِ**, which are the lower parts of the **جُنُونِ** of the **وَاسِط** and of the **مُؤَخَّرَةِ**. (T, TA.) — [Hence] one says, **عَلَى أَطْرَافِهِمْ ظُلْفَاتِهِمْ**, **قَامُوا عَلَى ظُلْفَاتِهِمْ** [They stood upon their extremities, i. e. their feet]. (TA.) — And **نَحْنُ عَلَى ظُلْفَاتِ أَمْرٍ** *We are on the verge of an affair, or event.* (TA.) — See also **ظُلْفِيَّة**.

**ظُلْفَاءُ** *A smooth stone or rock, or a hard, smooth, large stone, (صَفَاءُ,) even with the ground,* (T, O, K,) round (**مَدَوْرَة**), (so in a copy of the T, [i. e. **مَدَوْرَة**],) or extended (**مَمْدُوْرَة**). (O, K.)

**ظُلْفٌ** [a pl. of which the sing. is not mentioned: accord. to general analogy, the sing. should be **ظُلْفٌ**.] **ظُلُوفٌ ظُلْفٌ** means *Hard* **ظُلُوفٌ** [or *divided hoofs*]: (S, O, K:) the latter word being a corroborative. (S, O.)

**ظُلْفِيٌّ** *A rough, or rugged, place,* (S, M, O, K, TA,) in which is much sand. (M, TA. [See also **ظُلْفٌ**].) — And *A man (S, O) evil in condition* (T, S, M, K) in respect of his means of subsistence: (T:) and *low, abject, or abased, and weak.* (M, O, K.) — And *An affair that is hard, or difficult:* (K:) anything difficult to one to seek: (IDrd, M, O:) and *evil hard to be borne, or severe.* (S, O.) — See also **ظُلْفٌ**. — Also *Hardship, or difficulty.* (O, K.) — **ذَهَبَ بِه ظُلْفِيًّا** *He went away with it, or took it away, without compensation, or without price:* (T, S, M, K:) and so **ظُلْفِيًّا**. (Yoo, TA in art. **ظُلْفٌ**.) And **ذَهَبَ بِغُلَامِي ظُلْفِيًّا** *He went away with, or took away, my young man, or slave, without price.* (AZ, S, O.) — See also **ظُلْفٌ**, last sentence. — **أَخَذَهُ بِظُلْفِ رَقَبَتِهِ** *He took him by the base of his neck.* (O, K, TA.) — See also what here follows.

**بِظُلْفِيَّتِهِ**, (S, M, O, L,) or **بِظُلْفِيَّتِهِ**, (K,) and **بِظُلْفِيَّتِهِ**, (T, M, L,) *He took it altogether, or wholly,* (T, S, O, K,) or *with its root, or base, and wholly,* (M, L,) not leaving of it anything: (T, S, M, O, L, K:) so says AZ. (S.)

**أُظْلُوفَةٌ** *A piece of rugged, or rough, ground:* (T:) or *ground,* (S, O, K,) or *hard ground,* (TA,) in which are sharp stones, as though its composition were that of a mountain: (S, O, K, TA:) pl. **أُظْلَافٌ**. (T, S, &c.)

**مَظْلُوفٌ** *An animal of the chase, at which one*