

(T, Ibn-'Abbád, O,) or **الْعَيْوُنُ**, (**K.**) *The eye*, (T, Ibn-'Abbád, O,) meaning that of a she-camel, (**Ibn-'Abbád, O,**) or *the eyes*, (**K.**) *sank*, or *became depressed, in the head*. (T, Ibn-'Abbád, O, K.) — And **أَسْتَظَلَ الْكَرْمُ** *The grape-vine became luxuriant, or abundant and dense, in its branches whereon were the bunches*. (M, K.)

ظِلٌّ properly signifies *Shade*; i. e. the *light of the sun without the rays*: when there is no light, it is **ظِلٌّ**, not **ظِلْمَةٌ**: (S, O:) *contr. of ضَحْ*: (M, K:) or *i. q.*: (K:) so some say: (M:) or so the [common] people say: (IKt, Mṣb:) or the former is [*shade*] *in the morning*; and the latter is in the evening: (M, K:) or, accord. to IKt, the former is *in the morning and in the evening*; but the latter is only after the declining of the sun from the meridian: ISk says that the former is *from the rising of the sun to its declining*; and the latter, from the declining to the setting: Th says that the **ظِلٌّ** of a tree &c. is *in the morning*; and the **فَيْ**, in the evening: (Mṣb:) Ru-beh says, (M, Mṣb,) *any place*, (M,) or *any thing*, (Mṣb,) *upon which the sun has been and which it has quitted* is termed **ظِلٌّ** and **فَيْ**; (M, Mṣb;) but *a thing [or place] upon which the sun has not been* is termed **ظِلٌّ** [only]; and hence it is said that the sun annuls, or supersedes, the **ظِلٌّ**, and the **فَيْ** annuls, or supersedes, the sun: (Mṣb:) AHeyth says, the **ظِلٌّ** is *anything upon which the sun has not come*; and the term **فَيْ** is applied only after the declining of the sun; the **فَيْ** being eastwards and the **ظِلٌّ** being westwards; and the **ظِلٌّ** being termed **ظِلٌّ from the beginning of the day to the declining of the sun**; after which it is termed **فَيْ** until the night: (T, TA:) one says the **ظِلٌّ** of Paradise, but not its **فَيْ**, because the sun will never replace its **ظِلٌّ**; but En-Náibighah El-Jádee has assigned to Paradise **فَيْ** having **ظِلٌّ**: (M, TA:) in a verse of Aboo-Sákr El-Hudhalee, **ظِلٌّ** is made fem. as meaning **مَنِيَّةٌ** [i. e. *death*]: (Ham p. 161:) the pl. [of mult.] is **ظِلَّانٌ** (S, M, O, K) and **ظِلْلُونٌ** and [of pauc.] **أَظْلَانٌ** (M, O, K.) The saying of a rájiz,

* **كَاتِنَا وَجْهُكَ ظِلٌّ مِنْ حَجَزٍ**

[*As though thy face were a shade of a stone*] is said to mean hardness of face, and shamelessness: or the being black in the face: (T, TA:) for the Arabs say that there is nothing more dense in shade than a stone. (TA.) **قَدْ ضَحَا ظِلُّهُ** [*His shade, or shadow, has become sun*] is said of the dead. (TA.) **[مَرِبَّنَا كَاتِنَةٌ ظِلٌّ دِئْبٌ]** (*He passed by us as though he were the shadow of a wolf*) means swiftly, as does a wolf. (M.) **إِنْتَعَثْتُ** **ظِلَّانِهَا** + [*They made their shadows to be as though they were sandals to them*] is said of camels or other beasts when it is midday in summer and they have no shadow [but such as is beneath them]: a rájiz says,

ظل

* **قَدْ وَرَدَتْ تَمْشِي عَلَى ظِلَّانِهَا**
* **وَذَابَتِ الشَّمْسُ عَلَى قِلَّانِهَا**

[*They came to the water walking upon their shadows, and the sun was intensely hot upon the tops of their heads and humps*]. (T.) And one says, **هُوَ يَتَبعُ ظِلَّ نَفْسِهِ** + [He follows the shadow of himself]; i. e. a thing that he will not overtake; for], as a poet says, the shadow that goes with thee thou wilt not overtake by following: and **هُوَ يَتَارِي ظِلَّ نَفْسِهِ** + [He strives to outstrip the shadow of himself], meaning that he walks with a proud and self-conceited gait: so in the A. (TA.) And **أَتَقْلَتْ** + **I left my state, or condition**. (TA.) And **تَرَكَ الظَّبْيَنِ ظِلَّهُ**: so in the T and S and O: (TA:) but [said to be] correctly, **أَتَرَكْتَهُ تَرَكَ الظَّبْيَنِ ظِلَّهُ**, (K,) or **أَتَرَكْتَهُ**, (M, TA,) i. e. [I will forsake him, or I will assuredly forsake him, as the gazelle forsakes] the place of its shade: (O, TA:) [each, however, is app. right; and the former is the more agreeable with the following explanations:] a prov., (M,) applied to the man who is wont to take fright and flee; for the gazelle, when it takes fright and flees from a thing, never returns to it: (S, O, K:) by the **ظِلٌّ** is here meant the covert in which it shades and shelters itself in the vehemence of the heat; then the hunter comes to it and rouses it, and it will not return thither; and one says, **تَرَكَ الظَّبْيَنِ ظِلَّهُ**, meaning the place of its shade: it is applied to him who takes fright and flees from a thing, and forsakes it so as not to return to it; and to the case of a man's forsaking his companion. (Meyd.) As applied to a man, see expl. in art. **ثَلَّ**: see also Har p. 250, where it is indicated that it may be rendered *One whose shadow, even, is oppressive*, and therefore much more so is his person.] In the phrase **تَقِيمُ الظِّلَّ** [as applied to a man, see expl. in art. **ثَلَّ**: see also Har p. 250, where it is indicated that it may be rendered *One whose shadow, even, is oppressive*, and therefore much more so is his person.] In the phrase **وَلَا أَنْتَلُ**, (M, K) in the Kur [xxxv. 20], Th says, accord. to some, (M,) **الظِّلُّ** means *Paradise*; (M, K;) and **الْحَرَوْرُ**, the fire [of Hell]: but he adds, I say that **الظِّلُّ** is the **ظِلٌّ** itself [i. e. shade], and **الْحَرَوْرُ** is the **حَرَّ** itself [i. e. heat]: (M: [see also حَرَوْر]) and Er-Rághib says that **ظِلٌّ** is sometimes assigned to anything; whether it be approved, as in the phrase above mentioned; or disapproved, as in **وَظِلٌّ مِنْ تَحْمُومٍ** in the Kur [lvi. 42, meaning *And shade of smoke, or black smoke*]. (TA.) And **الظِّلَّانُ** [*The shades of Paradise*]: (Fr, T, O, K, TA:) in some copies of the K, **وَالظِّلَّانُ**, **الْجَنَّةُ**, which is a mistake: (TA:) [but this requires consideration; for] El-Abbás Ibn-'Abd-El-Muttalib says,

* **مِنْ قَبْلِهَا طَبَتْ فِي الظِّلَّانِ وَفِي**
* **مُسْتَوْدِعٍ حَيْثُ بُخْصَفَ الْوَرَقُ**

[*Before it thou wast good in, or in the shades of, Paradise, and in a depository in the part where*

leaves are sown together to conceal the pudenda]; (T, O, TA;) i. e. before thy descent to the earth [to which the pronoun in **قبلها** relates], thou wast good in the loins of Adam when he was in **الْجَنَّةَ تَحْتَ ظِلَّالِ السَّيْفِ** [*Paradise is beneath the shades of the swords*] is a trad., meaning that fighting against unbelievers is a way of attaining to Paradise. (Marg. note in a copy of the "Jámi' es-Ṣagheer.) **مُلَاعِبُ ظِلَّةٍ** is an appellation of *A certain bird*; [see art. **لَعْبٌ**]; and one says **مُلَاعِبَاتُ ظِلَّيْمَةٍ**; but when you make them indeterminate, you say **مُلَاعِبَاتُ أَظْلَالِنَّ**. (T, O, K.) [But in the TA in art. **لَعْبٌ**, it is said that one dualizes and pluralizes both nouns, because the appellation becomes determinate.] **ظِلُّ اللَّيْلِ** — [*The blackness of the night*]: (T, S, O, Mṣb;) metaphorically thus termed; (S;) as in the saying, **أَتَانَا فِي ظِلِّ اللَّيْلِ** [*He came to us in the blackness of the night*]: (S, O:) or it signifies **جُمْحَ اللَّيْلِ** [app. as meaning the darkness, and confusedness, of the night; see **جُمْحٌ**]; (M, TA;) or so **الظِّلُّ**: (K:) or this means *the night*, (M, K, TA,) *itself*; (M, TA;) so the astronomers say: (TA:) *all the night* is **ظِلُّ**: and so is *all the period from the shining of the dawn to the rising of the sun*. (T.) **ظِلُّ النَّهَارِ** — [*The colour of the day when the sun predominates over it*] [app. meaning *when the light of the sun predominates over that of the early dawn*]. (K.) — **ظِلُّ السَّحَابَ** means *Such, of the clouds, as conceal the sun*: or *the blackness of the clouds*. (M, K.) — **ظِلَّالُ الْبَحْرِ** means *The waves of the sea*; (O, K, TA;) because they are raised so as to shade the ship and those that are in it. (TA.) — **ظِلٌّ** also signifies *A خَيَال (M, O, K) that is seen*, (M, K,) [i. e. *an apparition, a phantom, or a thing that one sees like a shadow*, i. e. what we term *a shade*,] of the jinn, or genii, and of others: (M, O, K:) or the *like of a خَيَال of the jinn*. (T.) — **أَظْلَانِي الشَّيْءِ** — [*Anything that shades one*]. (TA.) — **أَظْلَانِي الشَّيْءِ** meaning “*the thing covered me*;” (M, K,) [i. e. it means *A covering*;] in which sense Th explains it in the phrase **[إِنِّي ظِلٌّ لِّي لَذَّتِ شَعْبٍ** in the Kur lxxvii. 30, *Unto a covering having three parts, or divisions*]; saying, the meaning is that the fire will have covered them; not that its **ظِلٌّ** will be like that of the present world. (M.) [See شَعْبَةٌ.] **أَظْلَانِ الشَّيْءِ** And **أَظْلَانِ الشَّيْءِ** means *+That which serves for the veiling, covering, or protecting, of the thing*; syn. **كُنْهٌ**. (M.) [Hence] one says, **فَلَانُ يَعِيشُ فِي ظِلِّ فَلَانٍ** i. e. **+ [Such a one lives in the shelter, or protection, of such a one**. (T,* S, O, Mṣb,* K.*.) And **السُّلْطَانُ ظِلُّ اللَّهِ فِي الْأَرْضِ** (*The sovereign, or ruling, power is God's means of defence in the earth*)] because he wards off