

accord. to Kr, **قَدِمَ فُلَانٌ وَالْيَوْمُ ظَلَمَ** means *Such a one came truly, or in truth*: [or it may be rendered *such a one came though the day presented an obstacle*:] but in the saying

• **إِنَّ الْفِرَاقَ الْيَوْمَ وَالْيَوْمَ ظَلَمَ** •

the meaning is said by some to be **وَالْيَوْمُ ظَلَمَنَا** [i. e. *Verily separation is to-day, and the day has wronged (us)*]: or, as some say, **ظلم** here means, *has put the thing in a wrong place*: (M:) accord. to ISk, the phrase **وَالْيَوْمُ ظَلَمَ** means [And, or but, or though,] *the day has put the affair in a wrong place*. (T.) [See also Freytag's Arab. Prov. ii. 911.] **ظلم**, said of the night: see 4.

2. **ظلمه**, inf. n. **تَظْلِمُ**, (T, S, &c.) *He told him that he was ظالم* [i. e. *doing wrong or acting wrongfully &c., or a wrongdoer*]: (T:) or *he attributed, or imputed, to him ظلم* [i. e. *wrongdoing, &c.*]. (S, M, Mṣb, K.) — And *He* (a judge) *exacted justice for him from his wronger, and aided him against him*. (T.)

3: see 1, in the middle of the paragraph.

4. **اظلم**, said of the night, (Fr, T, S, M, Mṣb, K,) and **ظلم**, (Fr, T, S, K,) the latter with **كسر**, (S,) like **سَمِعَ**, (K,) [erroneously written in the TT as from the **مَظْلَمَ**], *It became dark*; (S, K;) or *it became black*; (M;) or *it came with its darkness*. (Mṣb.) It is said in the **Qur** [ii. 19], **وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا** [And when it becomes dark to them they stand still]; the verb being intrans.: or, accord. to the Ksh, and Bḍ follows it, it may be trans. [so that the meaning is, *and when He makes their place dark &c.*]; as is shown by another reading, which is **أُظْلِمُوا**: accord. to AḤei, it is known by transmission as only intrans.; but Z makes it to be trans. by itself; Ibn-Eṣ-Ṣalāḥ affirms it to be trans. and intrans.; and Az [so in the TA, but correctly ISd, in the M,] mentions the saying, **تَكَلَّمَ فَأَظْلَمَ** **عَلَيْنَا الْبَيْتُ** + [He spoke, and made dark to us the house, or chamber, or tent], meaning he made us to hear what we disliked, or hated, the verb being trans. (TA.) — And **أُظْلِمُوا** **ظلام** [or darkness, or beginning of night]: (S, M, Mṣb, K:) or, as in the Mufradāt [of Er-Rāghib], *they became in darkness*. (TA.) — And they said, **مَا أَظْلَمَهُ** and **مَا أَضْوَاهُ** [How dark is it! and How light, or bright, is it!]; which is anomalous. (S, TA.) — And **اظلم** **التغفر** *The front teeth glistened*. (T, K.) Hence the saying [of a poet],

• **إِذَا مَا أَجْتَلَى الرَّائِي إِيَّهَا بِطَرَفِهِ** •

• **غُرُوبٌ تَنَابَاهَا أَضَاءَ وَأَظْلَمَا** •

[as though meaning, *When the beholder of her with his eye looks at the fineness, or sharpness, (but غروب is variously explained,) of her central teeth, it shines brightly, and glistens*: but Az plainly indicates another meaning; i. e., *he sees*

(lit. *lights on, or finds*), *brightness and lustre*; for he immediately adds, without the intervention of **أَضَاءَ** or **أَوْ**, evidently in relation to this verse,] **أَضَاءَ** **أَيُّ أَصَابَ ضَوْؤًا وَأَظْلَمَ أَصَابَ ظُلْمًا** (T:) [and ISd cites the verse above with the substitution of **بِعَيْنِهِ** for **بِطَرَفِهِ** and of **أَنَارَ** for **أَضَاءَ** immediately after saying that] **أَظْلَمَ** signifies *he looked at the teeth and saw lustre (الظلم)*. (M.) [In the K, next after the explanation of **اظلم** **التغفر** given above, it is added that **اظلم** said of a man signifies **أَصَابَ ظُلْمًا**: thus, with fet-ḥ, to the ظ, accord. to the TA: in my MS. copy of the K and in the CK, **ظلمًا**, which is doubtless a mis-transcription.]

5 **تَظَلَّمَ مِنْهُ** (T, S, M, K, [but in some copies of the S, منه is omitted,]) *He complained of his ظلم* [or *wrongdoing, &c.*], (S, M, K,) **إِلَى الْحَاكِمِ** [to the judge]: (T:) in some copies of the S, **تَظَلَّمَ**. (TA.) — And **تَظَلَّمَ** signifies also *He transferred the responsibility for the ظلم* [or *wrongdoing, &c.*] upon himself, (M, K,) accord. to IAḡr, who has cited as an ex.,

• **كَانَتْ إِذَا غَضِبَتْ عَلَيَّ تَظَلَّمَتْ** •

[as though meaning *She used, when she was angry with me, to transfer the responsibility for the wrongdoing upon herself*; which may mean that she finally confessed the wrongdoing to be hers]; but [ISd says] I know not how that is: the **تَظَلَّمَ** in this case is only the complaining of **الظلم**; for when she was angry with him, it was not allowable [to say] that she attributed the **ظلم** to herself. (M.) — See also 1, former half, in two places.

6 **تَظَالِمَ الْقَوْمِ** (S, M, Mṣb) *The people, or company of men, treated, or used, one another wrongfully, unjustly, injuriously, or tyrannically* (**ظلم** **بِعَضِّهِمْ بَعْضًا**). (M, Mṣb.) — And [hence] **تَظَالَمَتِ الْمِعْزَى** † *The goats smote one another with their horns* by reason of their being fat and having abundance of herbage. (IAḡr, M, TA.) One says, **وَجَدْنَا أَرْضًا تَظَالِمَ مِعْزَاهَا** † *We found a land whereof the goats smote one another with their horns* by reason of satiety and liveliness. (T, TA.)

7: see the next paragraph.

8. **اِظْلَمَ** (T, S, M, K) and **اِظْلَمَ** and **اِظْلَمَ**, (S, M,) which last is [said to be] the most usual, (S,) [but I have mostly found the first to be used,] of the measure **اِظْلَمَ**, (S, M,) *He took upon himself [the bearing of] ظلم* [or *wrong, &c.*] in spite of difficulty, trouble, or inconvenience: (S, TA:) or *he bore الظلم* [or *wrong, &c.*], (T, M, K, TA,) *willingly, being able to resist*; (T, TA;) and **اِظْلَمَ** signifies [thus likewise, or] *he bore الظلم*. (S, M, K.)

ظلم *The lustre, and brightness, of gold*. (Z, TA.) — And hence, (Z, TA,) *The lustre* (lit.

running water) upon the teeth; (Lth, T, Z, TA;) the *lustre* (**مَاءَ**, S, M, K, and **بَرِيقِ**, S, K) of the teeth, (Lth, T, S, M, Z, K, TA,) from the clearness of the colour, not from the saliva, (Lth, T, M,) like blackness within the bone thereof, by reason of the intense whiteness, (S, K,) resembling the **فِرْدُ** [q. v.] of the sword, (S, K,) or appearing like the **فِرْدُ** [of the sword], so that one imagines that there is in it a blackness, by reason of the intense lustre and clearness: (M:) or, accord. to Sh, *whiteness of the teeth, as though there were upon it [some-what of] a blackness*: or, as Abu-l-'Abbās El-Aḥwal says, in the Expos. of the "Kaṣbeeyeh," *lustre* (lit. *running water*) of the teeth, such that one sees upon it, by reason of its intense clearness [app. meaning transparency], what resembles dust-colour and blackness: or, accord. to another explanation, *fineness, or thinness, and intense whiteness, of the teeth*: (TA:) pl. **ظُلُومٌ**. (S, M.) — Also **Snow**: (M, K:) it is said to have this meaning: and the phrase **مُشْرَبَةُ التَّنَائِي بِمَاءِ الظُّلْمِ**, used by a poet, may mean [Having the central teeth suffused with the lustre termed **ظلم**, as is indicated in the T and S, or] *with the water of snow*. (Lth, T.)

ظلم [as a simple subst. generally means *Wrong, wrongdoing, injustice, injuriousness, or tyranny*]: see 1, first sentence, in two places. — **ظلم** in the CK is a mis-transcription for **ظلم** **الأرض**. — And **الظلم** in one place in the CK, as syn. with **الظلمة**, is a mistake for **الظلمة**.]

أَدْنَى ذِي ظَلْمٍ, (S, M, K,) or **أَدْنَى ظَلْمٍ**, (K, TA, [in the CK **أَدْنَى ظَلْمٍ**]) means † *I met him the first of everything*: (S, K, TA:) or *the first thing*: (M:) or *when the darkness was becoming confused*: (M, K:) or **أَدْنَى ظَلْمٍ** means *near*; (El-Umawee, S, M, K;) or *nearness*: (M, K:) and one says, **هُوَ مِنْكَ أَدْنَى ذِي ظَلْمٍ** [app. *He is near thee*], and **رَأَيْتُهُ أَدْنَى ذِي ظَلْمٍ** [app. *I saw him near*]: (M:) and **ظلم** is also syn. with **شَخْصٌ** [as meaning *an object seen from a distance, or a person*]; (K;) or, as some say, it has this meaning in the phrase **أَدْنَى ظَلْمٍ** [so that **أَدْنَى ظَلْمٍ** may mean *I met him the nearest object seen from a distance, or the nearest person*]: (M:) and accord. to Kh, one says, **أَوَّلَ ذِي ظَلْمَةٍ** or **لَقَيْتُهُ أَدْنَى ظَلْمَةٍ**, (as in different copies of the S,) meaning *I met him the first thing that obstructed my sight*. (S.) — **ظلم** signifies also *A mountain*: and the pl. is **ظُلُومٌ**. (M, K.)

ظلم an appellation of *Three nights* (T, S, K) of the lunar month (T, S) next after the three called **دُرْعٌ**; (T, S, K;) so says A'Obeyd: (T:) thus called because of their darkness: (S:) the sing. is **ظلمة**; (T, S;) so that it is anomalous; for by rule it should be **ظلم**; (S;) and the sing. of **دُرْعٌ** is **دُرْعَةٌ**: so says A'Obeyd: but accord. to AḤeyth and Mbr, the sings. are **ظلمة** and