

by several but mentioned on the authority of Fr, and all three are mentioned in the Towsheeh and in copies of the S, (MF, TA,) and **ظَلَامَةٌ**, (T, S, M, Mgh, Mṣb, K,) and **ظَلِيمَةٌ**, (S, TA,) *A thing of which one has been defrauded*; (M, K; [in the CK, **تَطْلِيمُهُ** is erroneously put for **تُظْلِمُهُ**];) *a thing of which thou hast been defrauded*, (**أَتَيْتِي**, T,) or *a thing that thou demandest*, (**مَا تَطْلِمْتَهَا**, T,) or *a thing that thou demandest*, (**مَا تَطْلِمْتَهَا**, S, Mṣb,) in the possession of the wrongdoer; (T, S, Mṣb;) a term for *a thing that has been taken from thee*; (S; [thus, as is said in the M, the first is expl. by Sb;]) *a right, or due, that has been taken from one wrongfully*: (A, Mgh:) the pl. of **مَظْلُومَةٌ** is **مَظَالِمٌ**. (Mgh, TA.) In the phrase **يَوْمُ الْمَظَالِمِ**, [meaning *The day of the demand of things wrongfully taken*, and particularly applied to the great day of judgment,] the prefixed noun [i. e. **طَلَبٌ**] is suppressed. (Mgh.) [Respecting the office termed **التَّظْلِيرُ** *The examination into wrongful exactions*, see De Sacy's *Chrest. Ar.*, sec. ed., i. 132.]

مُظَلَّمٌ † A house, or chamber, *decorated with pictures*; (M, TA;) as though the pictures were put therein where they should not be: it is related in a trad. that the Prophet, having been invited to a repast, saw the house, or chamber, to be **مُظَلَّمٌ**, and turned away, not entering: (M:) or *adorned with gilding and silvering*; an explanation disapproved by Az, but pronounced by Z to be correct, from **الظُّلْمُ** signifying "the lustre, and brightness, of gold." (TA.) — And † Herbage *spreading* (**مُنْبَتٌّ** [in the CK **مُنْبِتٌ**]) *upon the ground, not rained upon*. (K, TA.) — Also, of birds, † The **رُخْمِ** [or *vultur percnopterus*], and *crows, or ravens*. (IAṣr, M, K.)*

مِظْلَامٌ: see **مُظَلَّمٌ**, in two places.

مَظْلُومٌ [Wronged; treated, or used, wrongfully, unjustly, injuriously, or tyrannically: — and hence used in other senses]: see **ظَلِيمٌ**, in three places. **أَرْضٌ مَظْلُومَةٌ** is also expl. as meaning † *Land that is dug in a place not proper for digging*: (TA:) or *land in which a watering-trough has been dug, not being a proper place for digging it*: (ISK, M:) or *land in which a well, or a watering-trough, has been dug, when there had not been any digging therein*: (A, TA:) or *hard land, when it is dug*. (Ḥam p. 56.) Also † *Land upon which rain has not fallen*. (T.) And **بَدَنٌ مَظْلُومٌ** † *A country upon which rain has not fallen, and wherein is no pasturage for the camels upon which people journey*. (T.)

مُتَظَلِّمٌ: see **ظَالِمٌ**.

ظلمى

5. ظلم: see 5 in art. ظلم.

ظلم

1. **ظَلِمَ**, (T, S, M, &c.,) aor. ʔ, (Mṣb, K,) inf. n. **ظَلْمًا**. (T, S, M, Mṣb, K) and **ظَلْمٌ** (TA) and **ظَلَمًا** (T, M, K) and **ظَلَمَةٌ**, (M, K, TA,) in one copy of the K **ظَلَمَةٌ**, (TA,) *He thirsted, or was thirsty*: (S, M, Mṣb, K:) or *he thirsted most vehemently*: (Zj, T, M, K:) or, as some say, *he thirsted in the slightest degree*. (M, TA.) — Hence, (M,) **ظَلِمَ إِلَى لِقَائِهِ** † *He desired, or longed, [or, as we often say, thirsted,] to meet with him*. (S, M, K, * TA.)

2: see the next paragraph.

4. **أَظْمَأَ**, (T, * S, Mṣb, K,) inf. n. **إِظْمَاءٌ**; (T;) and **ظَلَمَ**, (T, * Mṣb, K,) inf. n. **تَظْلِيمَةٌ**; (T, S;) *He made him to thirst*: (S, Mṣb, K:) [or *to thirst most vehemently*: or *to thirst in the slightest degree*: see 1.] — And (K) † *He made him lean, or lank, namely, a horse, (T, * K, TA,) by sweating him*. (TA.) [See also 4 in art. ظلمى.]

5. **تَظَلَّمَ** *He constrained himself to endure with patience a state of thirst*. (A, TA.)

ظِمْرٌ a subst. from **ظَمِيَ** (S, M, K) in both of its senses; (M, K;) [i. e.] it signifies *Thirst*: (MA:) [or *most vehement thirst*: or *the slightest degree of thirst*:] pl. **أُظْمَاءٌ**. (MA.) — [And † *Desire, or a longing, (or, as we often say, a thirsting,) to meet with a person*. See 1.] — And (S, M, K) *The time, or interval, or period, between two drinkings, or waterings, (T, S, M, K,) in the coming of camels to water*: (T:) and *the keeping of camels from the water [during that interval, i. e.] until the extreme limit of the coming thereto*: (S:) pl. **أُظْمَاءٌ**. (T, S, M.) The shortest **ظِمْرٌ** of camels is that termed **غَبٌّ**, i. e., when they come to the water one day and return, and are in the place of pasture a day, and come to the water [again] on the third day; the interval between their two drinkings being termed a **ظِمْرٌ**: this is during the greatest heat: but when Suheyli [i. e. Canopus] rises [aurorally, which it did in Central Arabia, about the commencement of the era of the Flight, on the 4th of August, O.S.], they increase the **ظِمْرُ**, so that the camels remain in the place of pasture two days, and come to the water on the fourth; and one says, **وَرَدَتْ رُبْعًا**; then follow the **خَمْسُ** and the **سِدْسُ** to the **عَشْرُ**: and the interval between their two drinkings is termed **ظِمْرٌ**, whether long or short. (T.) One says, **مَا بَقِيَ مِنْ عَمْرِهِ إِلَّا ظِمْرُ الْحِمَارِ**, (T, S, * K, * TA,) meaning *There remained not of his life save a little*; [lit., *save the period between the two drinkings of the ass*]; (S, K, * TA;) because there is no beast that bears thirst for a shorter time than the ass; (T, S, * K, * TA;) for he comes to the water in summer every day twice. (T, TA.) — **الظَّمْرُ** also signifies † *The period from birth to death*; (K;) or so **ظِمْرُ الْحَيَاةِ**. (S, M, TA.) — **ظَمِيٌّ** is a dial. var. of **ظِمْرٌ**. (T and M in art. ظلمو.)

ظَمِيَ: see the next paragraph.

ظَلْمَانٌ, (T, S, M, Mṣb, &c.,) fem. **ظَلْمَائِي**, (T, S, M, A, L, Mṣb,) both imperfectly decl.; (T;) or **ظَلْمَانٌ**, fem. **ظَلْمَانَةٌ**; (K;) [but this requires consideration, for its correctness is extremely doubtful;] and **ظَمِيَ**, (so in the K accord. to the TA, and so in my MS. copy of the K,) like **خَتِفٌ**, [agreeably with analogy as part. n. of **ظَلِمَ**, and therefore probably correct,] (TA,) or **ظَمِيَ**, (so in a copy of the M and in the CK,) fem. [of the former] **ظَلْمِيَّةٌ**, like **فَرْحَةٌ**, mentioned by Ibn-Málik, but generally held to be disused; (MF, TA;) and **ظَامِرٌ**, like **رَامِرٌ**; (TA; [app. for **ظَامِيٌّ**];) *Thirsty*: (S, M, Mṣb, K:) or *most vehemently thirsty*: (T, M, K:) or *thirsty in the slightest degree*: (M, TA:) pl. (of the first, M, Mṣb, and of the second, M, or of all, masc. and fem., TA) **ظَلْمَاءٌ** (T, S, M, Mṣb, K) and **ظَلَمَاءٌ**, which is extr., (K, TA,) being of a form applying to only about ten words, (TA,) mentioned on the authority of Lh, (K, TA,) by ISd in the "Mukhassas." (TA.) — [Hence,] one says, **أَنَا ظَلْمَانٌ إِلَى لِقَائِكَ** † *I am desirous, or longing, [or, as we often say, thirsting,] to meet with thee*. (A, TA.) — And **وَجْهٌ ظَلْمَانٌ** † *A face having little flesh, (T, TA,) the skin of which adheres to the bone, and the sap of which is little*: (TA:) an expression of praise: *contr. of وَجْهٌ رَيَّانٌ*, which is [said to be] an expression of dispraise. (A, TA.) And **فَرْسٌ ظَلْمَانٌ الشَّوْبَى** † *A horse having little flesh upon the legs*: (T in art. ظلمى:) and so **أُظْمَى الشَّوْبَى**. (T in art. ظلمى.) And **سَاقٌ ظَلْمَائِي** † *A lean shank*: (T, TA:) and so **سَاقٌ ظَلْمِيَّةٌ**. (S and M and K in art. ظلمى.) And **عَيْنٌ ظَلْمَائِي** † *An eye having a thin, or delicate, lid*: (M, TA:) and so **عَيْنٌ ظَلْمِيَّةٌ**. (S and M and K in art. ظلمى.) And **فُصُوصَةٌ ظَلْمِيَّةٌ** (said of a horse, T, S, TA) † *His joints are [firm,] not flabby, or lax, (T, S, K, TA,) nor fleshy*; (S, K, TA;) and *are well braced*; an expression of commendation: (T:) and **مَفَاصِلُ ظَلْمِيَّةٌ** † *Hard [or firm] joints, without flabbiness, or laxness*: (A, TA:) accord. to IB, belonging to art. ظلمى; but said in the T to be originally from **ظَلْمًا**. (TA.) — And **رِيحٌ ظَلْمَائِي** † *A wind that is hot, (Aṣ, T, K,) thirsty, not gentle, (K,) and without moisture*. (Aṣ, T.)

ظَلْمِيٌّ: see **ظَلْمَانٌ**, first sentence.

ظَلْمِيَّةٌ † *Evilness of nature, of a man, and meanness of disposition, and deficiency of equity to associates*: (En-Nadr, T, K:) originating from the fact that he who is given to drink, if of an evil nature, does not act equitably to his associates. (T.)

ظَلْمِيٌّ: see **ظَلْمَانٌ**, first sentence.

أُظْمَأُ *Tawny*; applied to a spear: (A, TA:) and so **أُظْمِيٌّ**. (TA in art. ظلمى.) — And **Black**;