

harm from the people like as the **ظَلَّ** [properly so called] wards off the harm of the heat of the sun: (TA:) or the meaning is, † *God's means of protection*: or *God's حَاصَّة* [or *special servant*]. (O, TA.)—Also † *Might*; or *power of resistance or defence*: (M, K, TA:) whence [as some say] its usage in the *Kur* xiii. 35, and the usage of [the pl.] **ظَلَال** in xxxvi. 56 and in lxxvii. 41: [but the primary signification is more appropriate in these instances:] and so in the saying, **جَعَلَنِي فِي ظِلِّهِ** [i. e. † *He placed me within the scope of his might, or power of resistance or defence*]: so says Er-Rághib. (TA.)—And † *A state of life ample in its means or circumstances, unstrained, or plentiful, and easy, pleasant, soft, or delicate*. (TA.)—Also † *The beginning of winter*. (T, O. [Accord. to the copies of the K, of youthfulness: but I think that **السَّبَاب** in this instance, in the K, is evidently a mistranscription for **السَّيَّء**].) And † *The vehemence (T, O, K) of the heat (T, O) of summer*. (T, O, K.)—Also † *The شَخْص* [as meaning *person* of a human being, and as meaning the *bodily or corporeal form or figure or substance which one sees from a distance, or the material substance*,] of anything; (M, K, TA; [in the second and third of which is added, “or its كِنِّ,” a signification which I have mentioned above on the authority of the M;]) because of its [apparent] blackness [or darkness, resembling that of a shade or shadow]: (M, TA:) whence the saying, **لَا يُفَارِقُ ظِلِّي ظِلَّكَ** [† *My person will not quit thy person*]; like the saying, **لَا يُفَارِقُ سَوَادِي سَوَادِكَ**: and the following exs. have been cited as instances of **ظَلَّ** in the sense of *شَخْص*: the saying of a poet,

لَمَّا نَزَلْنَا رَفَعْنَا ظِلَّ أُخْبِيَّةِ

[as though meaning *When we alighted, we raised the material fabric of tents*], for it is said that they do not set up the **ظَلَّ** which is the **فَيْء**, but they only set up the tents; and the saying of another,

تَبَعَ أَفْيَاءَ الظَّلَالِ عَشِيَّةً

[as though meaning *He followed the shadows of the material objects in the evening*]: but Er-Rághib says that the former means, we raised the tents, and so raised the **ظَلَّ** thereof; and in the other ex., **الظلال** is a general term, and **الفَيْء** [or **أفْيَاء**] is a special term, so that it is an instance of the *إِضَافَة* of a thing to its kind [i. e. of prefixing a noun to one significant of its kind]. (TA.) [See also **ظَلَالَة**.]—And accord. to Ibn-Abíháid, (O,) it signifies also *The nap, or villous substance, upon the surface of a garment, or piece of cloth*; syn. **زُبُرٌ**. (O, K.)

ظَلَّةٌ i. q. **إِقَامَةٌ** [Continuance, residence, abode, &c.]. (K.)—And i. q. **صِحَّةٌ**: thus accord. to the copies of the K; but this may be a mistranscription; for Az and others mention, among the

significations of **ظَلَّةٌ**, [in a copy of the T, written in this case, as in others, † **ظَلَّةٌ**,] that of **صِحَّةٌ** [q. v.]. (TA.)

ظَلَّةٌ *A thing that covers, or protects, [or shades,] one, overhead*: accord. to Lth, i. q. † **مَظَلَّةٌ** or **مِظَلَّةٌ** meaning *a thing that shades one from the sun*: (T:) see an ex. voce **مِظَلَّةٌ**: *a covering*: and i. q. **بُرْطَلَةٌ**: (M, K:) this latter word correctly signifies *a مِظَلَّةٌ for the summer*: (TA in art. **برطل**;) and *a thing by which one is protected from the cold and the heat*: (M:) *anything that protects and shades one, as a building or a mountain or a cloud*: (Mgh:) *the first portion that shades (AZ, S, K) of a cloud (AZ, S) or of clouds*; (K;) accord. to Er-Rághib, mostly said of that which is deemed unwholesome, and which is disliked; whence the use of the word in the *Kur* vii. 170: (TA:) and *what shades one, of trees*: (K:) or *anything that forms a covering over one*, (T, TA,) or *shades one*: (T:) and [particularly] *a thing like the صَفَّةٌ* [q. v.], (S, M, O, K,) *by which one protects himself from the heat and the cold*: (K:) or, accord. to the lawyers, **ظَلَّةُ الدَّارِ** means *the سَدَّةٌ* [or *projecting roof*] over the door of the house: or that of which the beams have one end upon the house and the other end upon the wall of the opposite neighbour: (Mgh:) pl. **ظُلُلٌ** (S, M, O, K) and **ظَلَالٌ**. (M, K.) [See also **ظَلَالٌ**.] One says also, **دَامَتْ ظَلَّةٌ** and **الظَّلَّ** and **الظَّلَّ** † **ظَلَالَةٌ**, meaning *That whereby one shades himself, (K, TA,) of trees, or of stones, or of other things, (TA,) [continued.] عَذَابٌ يَوْمَ الظَّلَّةِ, in the *Kur* [xxvi. 189], is said to mean [The punishment of the day of] *clouds beneath which was a hot wind (سُومِرٌ)*: (S, O, K:) or *an overshadowing cloud, beneath which they collected themselves together, seeking protection thereby from the heat that came upon them, whereupon it covered them, (T, K, TA,) and they perished beneath it*: (T, TA:) or, accord. to some, i. q. **عَذَابٌ يَوْمَ الصَّفَّةِ**. (T: see art. **صف**.) And **لَهُمْ مِنْ فَوْقِهِمْ ظُلُلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلُلٌ**, in the *Kur* [xxxix. 18], means *To them shall be above them coverings of fire, and beneath them coverings to those below them*; Hell consisting of stages, one beneath another. (T, TA.) Seditions, or conflicts and factions, are mentioned in a trad. as being like **ظُلُلٌ**, by which are meant *Mountains, and clouds*: and El-Kumeyt likens waves of the sea to **ظُلُلٌ**. (TA.) And [the pl.] **ظُلُلٌ** is used as meaning *The chambers of a prison*. (M, TA.)—See also **ظَلَّةٌ**.*

ظَلَّةٌ i. q. **ظَلَالٌ**; (T, K, TA;) app. a pl. of **ظَلِيلٌ**, like as **ظَلَّةٌ** is of **ظَلِيلٌ**. (TA.)

ظَلَّلَ *Water that is beneath a tree, (O,) or beneath trees, (K,) upon which the sun does not come*. (O, K.) [See also **ضَلَّلَ**.]

ظَلَالٌ, like **سَحَابٌ**, [so accord. to the K, but in my copies of the S, † **ظَلَالٌ**,] *A thing that shades one, (IAqr, S, O, K, TA,) such as a cloud,*

(IAqr, S, TA,) and *the like*. (IAqr, TA.) [See also **ظَلَّةٌ**.]

ظَلَالٌ pl. of **ظَلَّ**: (S, M, O, K:)—and of **ظَلَّةٌ**. (M, K.)—[Also, app., pl. of **ظَلِيلٌ**: see **ظَلَّةٌ**.—Freytag has app. understood it to be expl. in the K as syn. with **مِظَلَّةٌ**; though it certainly is not.]—See also **ظَلَالٌ**.

مَكَانٌ ظَلِيلٌ *A place having shade*: (M, K:) or *having constant shade*. (T, S, M, O, K.) And hence **ظَلَّ ظَلِيلٌ** (M, K) *Constant shade*: (S:) or *extensive shade*: (O:) or in this case the latter word denotes intensiveness [meaning *dense*]; (M, K, TA;) being like **شَاعِرٌ شَاعِرٌ** in the phrase **شِعْرٌ شَاعِرٌ شَاعِرٌ**. (TA.) **ظَلَّ ظَلِيلًا** in the *Kur* iv. 60 is said by Er-Rághib to be an allusion to ease and pleasantness of life. (TA.) One says also **أَيْكَةٌ ظَلِيلَةٌ** *A collection of trees tangled, or luxuriant, or abundant and dense*. (TA.) In the saying of Uḥeyyah Ibn-El-Juláḥ, describing palm-trees,

هِيَ الظِّلُّ فِي الْحَرِّ حَقُّ الظِّلِّ

لِ وَالْمَنْظَرُ الْأَحْسَنُ الْأَجْمَلُ

[ISd says] in my opinion, he means **الشَّيْءُ الظَّلِيلُ** *the shade in the heat, the shady thing, the extremely shady, and the most goodly, the most beautiful, thing at which one looks*; (see the phrase **هَذَا الْعَالِمُ حَقُّ الْعَالِمِ**, voce **حَقٌّ**;) the inf. n. being put in the place of the subst. (M.) **لَا ظَلِيلٌ** in the *Kur* [lxxvii. 31] means *Not profitable as the shade in protecting from the heat*. (TA.)

ظَلَالَةٌ, (M, TA,) with fet-ḥ, (TA,) the subst. from the verb in the phrase **ظَلَّلْنَا عَلَيْهِمُ الْغَمَامَ** [expl. above, see 2; as such app. meaning either *The making to give shade*, like the inf. n. **تَظَلَّلَ**, or *a thing that gives shade*, like **ظَلَالَةٌ**]. (M, TA.)—And i. q. **شَخْصٌ** [expl. above, see **ظَلَّ**, last quarter]: (O, K:) and so **ظَلَالَةٌ**, with ط. (O.)

ظَلَّةٌ: see **ظَلَّةٌ**.—Also *A cloud that one sees by itself, and of which one sees the shadow upon the earth*. (K.)—And one says, **رَأَيْتُ ظَلَالَةً** *i. e. غَيْابَةً* [app. meaning *I saw a covert, or place of concealment, of birds*]. (TA.)

ظَلِيلَةٌ *A place in which a little water collects and stagnates in a water-course and the like*: (Lth, T:) or *a place in which water collects and stagnates in the lower part of the torrent of a valley*: (M, K:) or *the like of an excavated hollow in the interior of a water-course, such that the water stops, and remains therein*: (AA, O:) pl. **ظَلَالَاتٌ**. (Lth, AA, T, O.) And *A meadow (رَوْضَةٌ) abounding with collections of trees, or of dense and tangled trees*: (AA, T, O, K:) pl. as above. (K.)

ظَلِيلَةٌ *A thing which a man makes for himself,*