

أظلاف is applied, by 'Amr Ibn-Ma'adee-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 أَشْعُرٌ, in the latter instance on the authority of Lh, as meaning The two halves of a cloven hoof.] And one says, مَا جَشِمْتُ إِلَيْكَ ظَلْفًا [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. جِشْمَر, q. v.) And هُوَ يَأْكُلُهُ بِضُرْسٍ وَيَطْوُهُ بِظَلْفٍ [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 لَهُ خُفٌّ وَلَا حَافِرٌ وَلَا ظَلْفٌ † [He possesses not camels, nor horses or asses or mules, nor sheep or goats or other cloven-hoofed beasts]. (TA in art. خُفٌّ.) — 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 ظَلْفٍ وَاحِدٍ (T, A, O, TA) i. e. The camels came following one another. (A, TA. [See also a similar phrase voce خُفٌّ.]) And غَمِرَ فَلَانٌ عَلَى ظَلْفٍ وَاحِدٍ and وَاحِدٍ † ظَلْفٍ † 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 فَلَانٌ ظَلْفَهُ 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 ظَلْفَهَا 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 ظَلْفَهَا 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 مِنْ ظَلْفِ الْعَمْرِ A country of such as are suitable to sheep or goats. (M.) And وَجَدَ ظَلْفَهُ 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 عِنْدَهُ ظَلْفِي I did not find with him the object of my want. (TA.) — See also ظَلْفٌ, near the middle of the paragraph. — [In some copies of the K, الظلف is erroneously put for الظلف as relating to the means of subsistence. And in the CK ظلفها is erroneously put for ظلفها as meaning النفس.]

ظلف [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 ظلف, as we find it written in [copies of] the K: [nor ظلف, as in the CK:] and ظلف العيش occurs in a trad., (O, TA,) meaning straitness, and hardness or difficulty, and coarseness, of the means of subsistence. (TA.) — See also ظلف, 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 ظلف;] syn. كُلُّ هَيْنٍ (M,) or كُلُّ هَيْنٍ (TA.) — See also ظلف, latter half. — And see ظليفة.

ظلف: see ظلف, former half, in three places. — ظلف النفس, [accord. to the CK ظلف النفس, but this is a mistranscription,] and ظليف النفس, (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 ظَلِفَةُ 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 ظليفة.

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

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

ظلفة: see ظلف, in two places, near the beginning. — [Hence, perhaps,] one says, أَمَامَهُ اللَّهُ، [مَحْرُوكَةٌ]، عَلَى الظلْفَاتِ (TA, [there said to be محروكة,]) or الظلْفَاتِ, (so in a copy of the T, [i. e. الظلْفَاتِ,]) meaning [God made him to keep to] a state of hardship and straitness. (T, TA.)

ظلفة: see ظلف, in four places: — and see ظلفة: — and ظلفة. — Also The [lower] end of the [curved piece of wood called the] جنو [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] إِكْف, and the like; being in what is next to the ground, of the sides thereof: (Lth, T, TA:) or its pl., which is ظلْفَاتٌ (S, M, O, K) and † ظلف, (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. ظلْفَتَانِ), and so in the مُؤَخَّرَةٌ [or hinder part], and they are the lower portions of the جِنَوَانِ; (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 أَحْتَاءُ [pl. of حِنُو]: (S; O:) AZ says that the upper portions of the ظلْفَتَانِ, [a mistake for the جِنَوَانِ, as is shown by what follows,] next to the عَرَاقِي, are [called] the عَضْدَانِ; below them being the ظلْفَتَانِ, which are the lower parts of the جِنَوَانِ of the وَاسِط and of the مُؤَخَّرَةٌ. (T, TA.) — [Hence] one says, عَلَى أَطْرَافِهِمْ ظَلْفَاتِهِمْ † [They stood upon their extremities, i. e. their feet]. (TA.) — And نَحْنُ عَلَى ظَلْفَاتِ أَمْرٍ † We are on the verge of an affair, or event. (TA.) — See also ظليفة.

ظلفاء A smooth stone or rock, or a hard, smooth, large stone, (صَفَاةٌ,) even with the ground, (T, O, K,) round (مَدْوَرَةٌ), (so in a copy of the T, [i. e. مَدْوَرَةٌ,]) or extended (مَمْدُوْدَةٌ). (O, K.)

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

ظليف A rough, or rugged, place, (S, M, O, K, TA,) in which is much sand. (M, TA. [See also ظلف.]) — 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 ظلف. — Also Hardship, or difficulty. (O, K.) — ذَهَبَ بِهِ ظَلِفًا He went away with it, or took it away, without compensation, or without price: (T, S, M, K:) and so ظلِفًا. (Yoo, TA in art. ظلف.) And ذَهَبَ بِغُلَامِي ظَلِفًا He went away with, or took away, my young man, or slave, without price. (AZ, S, O.) — See also ظلف, last sentence. — أَخَذَهُ بِظَلْفِ رَقَبَتِهِ He took him by the base of his neck. (O, K, TA.) — See also what here follows.

بِظَلْفِهِ, أَخَذَهُ بِظَلْفِيهِ, (S, M, O, L,) or بِظَلْفِيهِ, (K,) and بِظَلْفِيهِ, (S, O, K,) بِظَلْفِيهِ, (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.)

أظلوفة 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. أَظْلَافِي. (T, S, &c.)

مظلوف An animal of the chase, at which one 242