

skilfulness (M, K, TA) in a thing (M, TA) is thus termed by the people of El-Yemen: (TA:) or it is in the tongue, (IAar, T, K,) only; (K;) meaning beauty of expression, (M, L, TA,) and eloquence; (L, TA;) and حلاوة is in the eyes, and ملاحه is in the mouth, and جمال is in the nose: (IAar, T:) or beauty of garb, guise, or external appearance: (M:) or beauty of face, and of garb, guise, or external appearance: (O, K:) or it is in the face and in the tongue: (Ks, O, K:) or goodness, or beauty; and أدب [as having the meaning first assigned to ظرف in this sentence, i. e. excellence, or elegance, in mind, manners, or address or speech; or as meaning good breeding, good manners, politeness, or polite accomplishments]: (Msb:) or, as an inf. n., the being elegant, graceful, or beautiful: and the being intelligent, sagacious, or acute in intellect: (KL:) accord. to the author of the 'Eyn, (O,) it is only an attribute of young men and young women (M, O, Msb, *K) that are acute in intellect, clever, or skilful; (M, O, K;) not of elders, nor of lords, or chiefs: (M, K:) but as meaning كسب, it is common to young persons and elders: (Msb:) some of those who affect distinctness of speech by twisting the sides of the mouth say that the word is ظرف, with damm, to distinguish it from ظرف meaning "a receptacle;" but this is a sheer mistake. (MF, TA.)

ظرف: see what immediately precedes.

[ظرفية, a term of grammar, The quality of denoting place, or time, adverbially, by a noun implying the meaning of the preposition في; and also, accord. to some, by a noun together with that preposition. One says منصوب على الظرفية, meaning Put in the accusative case as denoting place, or time, adverbially.]

ظراف: see ظريف, near the beginning and near the end.

[ظروف perhaps signifies Possessing the quality, or qualities, termed ظرف, in a great, or an extraordinary degree: used alike as masc. and fem.: for I find it stated that] one says قينة ظروف [A female slave, or slave-songstress, that is very intelligent or skilful or elegant &c.]. (TA. [But I think it most probable that this is a mistranscription for قينة ظروف, a phrase which I find in the T, and there expl. as meaning ظرفاء.])

ظرف Possessing the quality, or qualities, termed ظرف; (T, S, M, O, Msb, K;) as also ظراف, (Lh, M, O, K,) the two being like طويل and طوال, (O,) [or the latter has an intensive signification, (see طوال, and see also the "Durrat el-Ghowwas," in De Sacy's Anthol. Gramm. Arabe, p. 48 of the Ar. text,)] and ظراف, (M, K,) or this last, which is like طوال, denotes more than ظراف without teshdeed: (O:) accord. to Mbr, it is derived from ظرف signifying "a receptacle," as though meaning a receptacle for excellence, or elegance, in mind, manners, or

address or speech: (TA:) [it may be rendered, agreeably with explanations of ظرف, excellent, or elegant, in mind, manners, and address or speech; and in person, countenance or garb, guise, or external appearance: or clever, ingenious, intelligent, or acute in intellect; well-mannered, well-bred, accomplished, or polite; beautiful in person or countenance; elegant, or graceful; &c.:] and is expl. as meaning eloquent; thus by Aar and IAar: and possessing knowledge and courage: and goodly, or beautiful, in clothing, and in outer apparel: (TA:) and is used by the people of El-Yemen as meaning skilful: (O:) and, as Ks says, it is applied as an epithet to a tongue, and to a face: (TA:) the pl. of ظريف is ظراف (S, M, O, Msb, K) and ظرفاء (T, S, O, Msb, K) and ظريفون (O, K) and ظرف, (S, M, IB, K,) a form sometimes used, (IB, TA,) and ظروف, (T, S, M, O, K,) also a form sometimes used, (S, O,) approvable in poetry, (T,) as though formed from ظرف, or [anomalous] like مذاكير (S, O, K) accord. to Kh (S, O) and Sb: (TA:) the pl. of ظراف is ظرفاء: (Lh, M, K:) and the pl. of ظريف is ظرافون: (M, K:) the fem. of ظريف is ظريفه; and the pl. of this is ظراف, (Sb, T, M, Msb, TA,) like a pl. of the masc., (Sb, M, TA,) and ظراف. (T, M, TA.) It is said in a trad. of 'Omar, mentioned by IAar, (Mgh, O, TA,) and by Aar, (TA,) إذا كان اللص ظرفيا لا يقطع, (Mgh,) or ليريقع (O, TA,) meaning When the thief is eloquent (Mgh, O, TA) and intelligent, (Mgh,) he averts from himself the prescribed punishment by his pleading [so that he will not be, or is not, mutilated by amputation of the hand]. (Mgh, O, TA.)

[ظرفية, as a subst., A thing, and a saying, that is ظريف, meaning elegant, &c.: pl. ظراف.]

ظراف: see ظريف, near the beginning and near the end.

ظراف [is distinguished from ظريف like as شارف is from شريف, q. v.]. Lh mentions the saying ظرف ان كنت ظارفا [Possess thou ظرف if thou be one who will possess it]: in meaning the actual state, they said إنه لظرف إن [Verily he is one who possesses ظرف]. (M.)

أظرف: see 3. Ks allows the saying, interrogatively, ما أظرف زيد ألسانه أظرف أم وجهه [What is the part that is the more excellent in ظرف (or elegance, &c.), of Zeyd? is his tongue the more so, or his face?]. (TA.)

يا ملكعان يا مظرفان is an expression similar to يا ملكعان [and مكذبان &c.; meaning O thou who possesseth the quality, or qualities, of ظرف in a great, or an extraordinary degree]. (A, TA.)

ظلعن

1. ظلعن, (S, Msb, K,) aor. ظلعن, (Msb, K,) inf. n. ظلعن (S, Msb, K) and ظلعن, (S, K,)

or the latter is a simple subst., (Msb,) and ظلعون (TA) [and مظلعن, occurring in a verse of Zuheyr cited in art. بلو, conj. S], He journeyed, went away, departed, (S, *Msb, K, *TA,) or removed; (Msb;) he journeyed to seek after herbage, or to water; or he removed from water to water, or from one country, or tract of land, to another. (TA. [See also the part. n., ظلعين.]) — ظلعن به: see what next follows.

4. اظعنه He made him to journey, go away, depart, (S, Msb, K,) or remove; and ظلعن به signifies the same [or he journeyed, &c., with him]. (Msb.)

8. اظعنته She rode him, (S, K, TA,) namely, a camel: you say, هذا بعير تظعنه المرأة This is a camel that the woman rides (S, TA) in her journeying, and in the day of her departure. (TA.)

ظلعن: see 1: — and see also ظلعين.

ظلعنة A short journey. (TA.)

ظلعنة A state or condition, or a mode or manner, of journeying or departing. (TA.)

ظلعان A rope with which a هودج [or woman's camel-vehicle] is bound; (S, K;) or with which a load is bound, accord. to the T: and ظلعون signifies the same. (TA.)

ظلعون A camel used for work and for bearing burdens: (S, K, TA:) or, as some say, peculiarly, [like ظلعنة,] a camel that is ridden by a woman. (TA.) — See also ظلعان.

ظلعينة A هودج [or woman's camel-vehicle] (S, Mgh, Msb, K, TA) in which is a woman, (TA,) or whether there be in it a woman or not: (S, Msb, K, TA:) this is [said to be] the primary signification: (Mgh:) pl. ظلعان and ظلعن (S, Mgh, Msb, K) and ظلعن (S, K) and [pl. of pauc.] ظلعان (S, Mgh, K) and pl. pl. ظلعان. (TA. [But see, in what follows, an assertion of AZ respecting the pl. ظلعن.]) — And A woman, (ISk, Mgh, Msb, TA,) whether in a هودج or elsewhere; (ISk, TA;) the word being used in the sense of مظعونة [for مظعون بها]; because her husband journeys (يظعن) with her: (Msb:) or a man's wife; because she journeys with her husband: (TA:) or a woman as long as she is in the هودج; (S, Msb, K;) when not in it she is not thus called: (S:) or this is the primary meaning: then it was applied to her though in her tent, because she might become مظعونة [i. e. مظعون بها]: (Msb:) it is mostly applied to a woman riding [in a هودج]: then, to a هودج without a woman: and to a woman without a هودج. (TA.) 'Amr Ibn-Kulthoom says,

• قلى قبل التفريق يا طلعينا •
• تحبيرك اليقين وتحريرنا •

[Pause thou before separation, O woman in the