

harm from the people like as the ظل [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 خَاصَّة* [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.] ظلال 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, unstraitened, 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 الشَّبَاب in this instance, in the K, is evidently a mistranscription for الشَّمَا.] 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 كِن,” 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 يُغَارِقُ ظِلِّي ظِلَّكَ + [My person will not quit thy person]; like the saying, لَا يُغَارِقُ سَوَادِي سَوَادِكَ: and the following exs. have been cited as instances of ظل 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 ظل which is the فَيْء, but they only set up the tents; and the saying of another,

تَبِعَ 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 ظل 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 ظَلَاة.]—And accord. to Ibn-Abbád, (O,) it signifies also *The nap, or villous substance, upon the surface of a garment, or piece of cloth*; syn. زَيْبُر. (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 ظَلَّة, [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. مَطَلَّةٌ or مَطَلَّةٌ meaning *a thing that shades one from the sun*: (T:) see an ex. voce مَطَلَّةٌ: *a covering*: and i. q. بُرُطَّةٌ: (M, K:) this latter word correctly signifies *a مَطَلَّة 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 صَفَّة* [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 سِدَّة* [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. ظَلَلٌ (S, M, O, K) and ظَلَالٌ. (M, K.) [See also ظَلَالٌ.] One says also, ظَلَّةٌ and الظَّلِي and الظَّلِيّ 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* (سُوم): (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 قَوْعِهِمْ ظَلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظَلَلٌ *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 ظَلَل, by which are meant *Mountains, and clouds*: and El-Kumeyt likens waves of the sea to ظَلَل. (TA.) And [the pl.] ظَلَلٌ 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.)

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

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

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

ظَلَالٌ pl. of ظَلِيلٌ: (S, M, O, K:)—and of ظَلَّة. (M, K.)—[Also, app., pl. of ظَلِيلٌ: see ظَلَّة.—Freitag has app. understood it to be expl. in the K as syn. with مَطَلَّة; 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 ظَلُّ 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 in the phrase شِعْرٌ شَاعِرٌ. (TA.) ظِلًّا 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 أَيَكْتَةُ ظَلِيلَةٌ *A collection of trees tangled, or luxuriant, or abundant and dense*. (TA.) In the saying of Uḥeyyah Ibn-El-Juláh, describing palm-trees,

هِيَ الظِّلُّ فِي الْحَرِّ حَقُّ الظِّلِّ
لِ وَالْمَنْظَرُ الْأَحْسَنُ الْأَجْمَلُ

[ISd says] in my opinion, he means الشَّيْءُ الظَّلِيلُ [so that the verse should be rendered *They are 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 حَقُّ);] 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 الغَمَامَ [expl. above, see 2; as such app. meaning either *The making to give shade*, like the inf. n. تَطْلِيلٌ, or *a thing that gives shade*, like ظَلَالَةٌ]. (M, TA.)—And i. q. شَخْصٌ [expl. above, see ظل, last quarter]: (O, K:) and so ظَلَالَةٌ, with ط. (O.)

ظَلَالَةٌ: see ظَلَّة.—Also *A cloud that one sees by itself, and of which one sees the shadow upon the earth*. (K.)—And one says, رَأَيْتُ ظَلَالَةً مِنَ الطَّيْرِ i. e. غَيْبَةً [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,*