

(T, Ibn-'Abbád, O,) or العيون (K,) The eye, (T, Ibn-'Abbád, O,) meaning that of a she-camel, (Ibn-'Abbád, O,) or the eyes, (K,) sank, or became depressed, in the head. (T, Ibn-'Abbád, O, K.) — And استظل الكرم The grape-vine became luxuriant, or abundant and dense, in its branches whereon were the bunches. (M, K.)

ظل properly signifies Shade; i. e. the light of the sun without the rays: when there is no light, it is ظلمة, not ظل (S, O:) contr. of ضح (M, K:) or i. q. في (K:) so some say: (M:) or so the [common] people say: (IKt, Msb:) or the former is [shade] in the morning; and the latter is in the evening: (M, K:) or, accord. to IKt, the former is in the morning and in the evening; but the latter is only after the declining of the sun from the meridian: ISk says that the former is from the rising of the sun to its declining; and the latter, from the declining to the setting: Th says that the ظل of a tree &c. is in the morning; and the في, in the evening: (Msb:) Ru-beh says, (M, Msb,) any place, (M,) or any thing, (Msb,) upon which the sun has been and which it has quitted is termed ظل and في; (M, Msb;) but a thing [or place] upon which the sun has not been is termed ظل [only]; and hence it is said that the sun annuls, or supersedes, the ظل, and the في annuls, or supersedes, the sun: (Msb:) AHeyth says, the ظل is anything upon which the sun has not come; and the term في is applied only after the declining of the sun; the في being eastwards and the ظل being westwards; and the ظل being termed ظل from the beginning of the day to the declining of the sun; after which it is termed في until the night: (T, TA:) one says the ظل of Paradise, but not its في, because the sun will never replace its ظل; but En-Nábigah El-Jaadee has assigned to Paradise في having ظل: (M, TA:) in a verse of Aboo-Sakhr El-Hudhalee, ظل is made fem. as meaning منية [i. e. death]: (Ham p. 161:) the pl. [of mult.] is ظلل (S, M, O, K) and ظلول and [of pauc.] أظلال. (M, O, K.) The saying of a rájiz,

كأنتا وجهك ظل من حجر

[As though thy face were a shade of a stone] is said to mean hardness of face, and shamelessness: or the being black in the face: (T, TA:) for the Arabs say that there is nothing more dense in shade than a stone. (TA.) قَدْ صَا ظِلُّهُ [His shade, or shadow, has become sun] is said of the dead. (TA.) مَرَبْنَا كَأَنَّهُ ظِلٌّ ذَيْبٌ [He passed by us as though he were the shadow of a wolf] means swiftly, as does a wolf. (M.) اِتَّعَلَّتْ أَظْلَالُهُ [They made their shadows to be as though they were sandals to them] is said of camels or other beasts when it is midday in summer and they have no shadow [but such as is beneath them]: a rájiz says,

قَدْ وَرَدَتْ تَمْشِي عَلَى ظِلِّهَا

وَذَابَتْ الشَّمْسُ عَلَى قَلْبِهَا

[They came to the water walking upon their shadows, and the sun was intensely hot upon the tops of their heads and humps]. (T.) And one says, هُوَ يَتَّبِعُ ظِلَّ نَفْسِهِ [He follows the shadow of himself; i. e. a thing that he will not overtake; for], as a poet says, the shadow that goes with thee thou wilt not overtake by following: and هُوَ يَبَارِي ظِلَّ نَفْسِهِ [He strives to outstrip the shadow of himself], meaning that he walks with a proud and self-conceited gait: so in the A. (TA.) And اِتَّعَلَّتْ عَنِ ظِلِّي [I left my state, or condition. (TA.)] And تَرَكَ الظُّبِيَّ ظِلَّهُ: so in the T and S and O: (TA:) but [said to be] correctly, اِتْرَكَهُ تَرَكَ الظُّبِيَّ ظِلَّهُ, (M, TA,) i. e. [I will forsake him, or I will assuredly forsake him, as the gazelle forsakes] the place of its shade: (O, TA:) [each, however, is app. right; and the former is the more agreeable with the following explanations:] a prov., (M,) applied to the man who is wont to take fright and flee; for the gazelle, when it takes fright and flees from a thing, never returns to it: (S, O, K:) by the ظل is here meant the covert in which it shades and shelters itself in the vehemence of the heat; then the hunter comes to it and rouses it, and it will not return thither; and one says, تَرَكَ الظُّبِيَّ ظِلَّهُ, meaning the place of its shade: it is applied to him who takes fright and flees from a thing, and forsakes it so as not to return to it; and to the case of a man's forsaking his companion. (Meyd.) [تَعْيِلُ الظِّلِّ as applied to a man, see expl. in art. ثَقُلَ: see also Har p. 250, where it is indicated that it may be rendered One whose shadow, even, is oppressive, and therefore much more so is his person.] In the phrase وَلَا الظِّلُّ وَلَا الْحَرُّورُ, (M, K) in the Kur [xxxv. 20], Th says, accord. to some, (M,) الظِّلُّ means Paradise; (M, K;) and الْحَرُّورُ, the fire [of Hell]: but he adds, I say that الظِّلُّ is the ظل itself [i. e. shade], and الْحَرُّورُ is the حر itself [i. e. heat]: (M: [see also حرور:]) and Er-Rághib says that ظل is sometimes assigned to anything; whether it be approved, as in the phrase above mentioned; or disapproved, as in يَحْمِومٌ مِنْ وَظِلٍّ in the Kur [lvi. 42, meaning And shade of smoke, or black smoke]. (TA.) And الظَّلَالُ means الجَنَّةُ [The shades of Paradise]: (Fr, T, O, K, TA:) in some copies of the K, الظَّلَالُ والجَنَّةُ, which is a mistake: (TA:) [but this requires consideration; for] El-'Abbás Ibn-'Abd-El-Muṭṭalib says,

مِنْ قَبْلِهَا طِبَّتْ فِي الظَّلَالِ وَفِي

مُسْتَوْدَعٍ حَيْثُ يُخْصَفُ الْوَرَقُ

[Before it thou wast good in, or in the shades of, Paradise, and in a depositary in the part where

leaves are sewed together to conceal the pudenda]; (T, O, TA;) i. e. before thy descent to the earth (to which the pronoun in قبلها relates), thou wast good in the loins of Adam when he was in Paradise. (TA.) الجَنَّةُ تَحْتِ ظِلِّ السُّيُوفِ [Paradise is beneath the shades of the swords] is a trad., meaning that fighting against unbelievers is a way of attaining to Paradise. (Marg. note in a copy of the "Jámi' es-Sagheer.) مُلَاعِبُ ظِلِّهِ is an appellation of A certain bird; [see art. مُلَاعِبَاتُ;] and one says مُلَاعِبًا ظِلِّيًّا; and مُلَاعِبَاتُ ظِلِّيَّتٍ: but when you make them indeterminate, you say مُلَاعِبَاتُ أَظْلَالِهِنَّ. (T, O, K. [But in the TA in art. لعب, it is said that one dualizes and pluralizes both nouns, because the appellation becomes determinate.]) — ظِلُّ اللَّيْلِ means The blackness of the night: (T, S, O, Msb;) metaphorically thus termed; (S;) as in the saying, أَتَانَا فِي ظِلِّ اللَّيْلِ [He came to us in the blackness of the night]: (S, O:) or it signifies جُنْحُ اللَّيْلِ [app. as meaning the darkness, and confusedness, of the night; see جُنْحُ;] (M, TA;) or so الظُّلُّ: (K:) or this means the night, (M, K, TA,) itself; (M, TA;) so the astronomers say: (TA:) all the night is ظلُّ: and so is all the period from the shining of the dawn to the rising of the sun. (T.) — ظِلُّ النَّهَارِ is The colour of the day when the sun predominates over it [app. meaning when the light of the sun predominates over that of the early dawn]. (K.) — ظِلُّ السَّحَابِ means Such, of the clouds, as conceal the sun: or the blackness of the clouds. (M, K.) — And ظِلُّ الْبَحْرِ means The waves of the sea; (O, K, TA;) because they are raised so as to shade the ship and those that are in it. (TA.) — ظل also signifies A خَيَال (M, O, K) that is seen, (M, K,) [i. e. an apparition, a phantom, or a thing that one sees like a shadow, i. e. what we term a shade,] of the jinn, or genii, and of others: (M, O, K:) or the like of a خَيَال of the jinn. (T.) — Also Anything that shades one. (TA.) — And it is the subst. from أَظْلَى الشَّيْءِ meaning "the thing covered me;" (M, K;) [i. e. it means A covering;] in which sense Th explains it in the phrase إِي ظِلِّي ذِي ثَلَاثِ شُعَبٍ [in the Kur lxxvii. 30, Unto a covering having three parts, or divisions]; saying, the meaning is that the fire will have covered them; not that its ظل will be like that of the present world. (M. [See شُعْبَةٌ.]) And ظِلُّ الشَّيْءِ means †That which serves for the veiling, covering, or protecting, of the thing; syn. كُنْه. (M.) [Hence] one says, فِي ظِلِّ فُلَانٍ i. e. †[Such a one lives] in the shelter, or protection, of such a one. (T,* S, O, Msb,* K.*) And السُّلْطَانُ ظِلُّ اللَّهِ فِي الْأَرْضِ, (O, TA,) a saying of the Prophet, (O,) [meaning †The sovereign, or ruling, power is God's means of defence in the earth,] because he wards off