

has shot or cast, *hit in his ظلف* [or *cloven hoof*]. (Yağkoob, §.)

ظلم

1. ظلم, aor. َ , has for its inf. n. ظلم, (M, Mṣb, K, and so in some copies of the §,) or ظلم, (so in other copies of the §,) or both, (T,) or the latter is a simple subst., (T, M, Mṣb, TA,) which is put in the place of the inf. n., (TA, [and the same is indicated in the T and K by the saying that the proper inf. n. is with fet-h,]) and مظلّم, (S, TA,) or this is likewise a simple subst., (Mṣb,) and مظلّم, [or this also is a simple subst.,] and ظلام also is said to be an inf. n. like ظلم, these two being like لباس and تيس, [or it is a simple subst. like as ظلم is said to be, or it is an inf. n. of 3, as such occurring in the middle of this paragraph,] or, accord. to Kr, it is pl. of ظلم [like as رَمَح is pl. of رَمَح]: (TA:) [ظلم when intrans. generally means *He did wrong; or acted wrongfully, unjustly, injuriously, or tyrannically: and when trans., he wronged; or treated, or used, wrongfully, unjustly, injuriously, or tyrannically; or he misused:*] accord. to most of the lexicologists, (Er-Rághib, TA,) primarily, (Aṣ, T, S, Mṣb,) الظلم signifies *the putting a thing in a place not its own; putting it in a wrong place; misplacing it:* (Aṣ, T, S, M, Er-Rághib, Mṣb, K:) and it is *by exceeding or by falling short, or by deviating from the proper time and place:* (Er-Rághib, TA:) or *the acting in whatsoever way one pleases in the disposal of the property of another: and the transgressing the proper limit:* (El-Munáwee, TA:) [i. e.] *the transgressing the proper limit much or little:* (Er-Rághib, TA:) or, accord. to some, it primarily signifies *النقص* [as meaning *the making to suffer loss, or detriment*]: (MF, TA:) and it is said to be of three kinds, *between man and God, and between man and man, and between a man and himself;* every one of which three is really *للنفس* [i. e. *a wrongdoing to oneself*]: (Er-Rághib, TA:) [when it is used as a simple subst.,] the pl. of ظلم, accord. to Kr, is ظلام, as mentioned above, and ظلام, with damm, is said to be syn. with ظلم, or a pl. thereof, [of an extr. form, commonly regarded as that of a quasi-pl. n.,] like رُخَال. (TA.) One says, *من استرعى الذئب فقد ظلم* [He who asks, or desires, the wolf to keep guard surely does wrong, or puts a thing in a wrong place]: a prov. (S, Mṣb.) And *من أشبه أباه فما ظلم*, (Aṣ, T, S,) a prov., meaning [Whoso resembles his father in a quality, or an attribute,] *he has not put the likeness in a wrong place.* (Aṣ, T. [See art. شبه.]) *وَمَ ظَلَمُوا* [i. e. *And made not aught thereof to suffer loss, or detriment*]: (M, K:) and in like manner Fr explains the saying in the Kur [ii. 54

and vii. 160], *وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ* And they made not us to suffer loss, or detriment, by that which they did, but themselves they made to suffer loss, or detriment: (T, TA:) in which sense it seems to be indicated in the A that the verb is tropical. (TA.)—It is also trans. by means of ب; as in the phrase in the Kur [vii. 101 and xvii. 61] *فَظَلَمُوا بِهَا*, because the meaning is *كَفَرُوا* [i. e. *And they disbelieved in them*], referring to the آيَات [or signs]; (M, TA:*) the verb having this meaning tropically or by implication; or being thus made trans. because implying the meaning of *التكذيب*: or [the meaning is, and they wronged themselves, or the people, because of them; for], as some say, the ب is causative, and the objective complement, i. e. *أَنْفُسَهُمْ*, or *النَّاس*, is suppressed. (TA.)—And it is doubly trans. by itself: (TA:) one says, *ظَلَمَهُ حَقَّهُ* [He made him to suffer loss, or detriment, of his right, or due; or defrauded, or despoiled, or deprived, him of it]; and *ظَلَمَهُ حَقَّهُ*: (M, K:) [and] you say, *تَظَلَمَنِي* فلان, [as well as *تَظَلَمَنِي مَالِي*, occurring in a verse cited in the M,] meaning *ظَلَمَنِي مَالِي* [i. e. *Such a one caused me to suffer loss, &c., of my property*]. (S.) It is said in the Kur [iv. 44], *إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ*, and the verb is made doubly trans. because the meaning is *لَا يَسْلُبُهُمْ* [i. e. *Verily God will not despoil them, or deprive them, of the weight of one of the smallest of ants, or a grub of an ant, &c.*]: or *مِثْقَالَ ذَرَّةٍ*, may be put in the place of the inf. n., for *ظَلَمًا حَقِيرًا كَمِثْقَالِ ذَرَّةٍ* [i. e. *with a paltry spoliation or deprivation, such as the weight of one of the smallest of ants, &c.*]. (M.)—One says also, *ظَلَمَهُ* and *مُظْلَمَتُهُ* and *أَرَادَ ظَلَامَهُ*, [these two nouns being inf. ns. of *ظَلَمَهُ*, or the former, as mentioned above, is, accord. to some, an inf. n. of *ظَلَمَ*,] meaning *ظَلَمَهُ* or *ظَلَمَهُ* [i. e. *He desired the wronging, &c., of him*]. (M, K.)—*ظَلَمَهُ*, inf. n. *ظَلَمَ* [or *ظَلَمَ*?], also means *He imposed upon him a thing that was above his power, or ability.* (TA.) And *يُظَلَمُ* He is asked for a thing that is above his power, or ability. (S.)—And one says, *ظَلَمَ البعير* † *He slaughtered the camel without disease.* (S, K, TA.) And *ظَلَمَتِ الناقة* † *The she-camel was slaughtered without disease: or was covered without her desiring the stallion.* (M.) And *ظَلَمَ الحمار الأتان* † *The he-ass leaped the she-ass (K, TA) before her time: (TA:) or when she was pregnant: (K, TA:) so in the A. (TA.)—And *ظَلَمَ الوطْب*, (S, K,) inf. n. *ظَلَمَ* [or *ظَلَمَ*?], (S,) † *He gave to drink of the milk of his skin before its becoming thick (S, K, TA) and its butter's coming forth.* (TA. [And the like is said in the T and M.]) And *ظَلَمَ القوم* † *He gave to drink to the people, or party, (T, M, K,) milk before it had attained to maturity, (T, K,) as related on the authority of A'Obeyd, (T,) or**

[milk such as is termed] *ظَلِيمَة*: (M:) but this is a mistake: it is related on the authority of Aḥmad Ibn-Yahyà [i. e. Th] and AHeyth that one says, *ظَلَمْتُ السقاء*, and *اللبن*, meaning *I drank, or gave to drink, what was in the skin, and the milk, before its attaining to maturity and the extracting of its butter: accord. to ISk, one says, ظَلَمْتُ وَطْبِي القوم*, [but I think that it is correctly *ظَلَمْتُ وَطْبِي للقوم*, agreeably with a verse cited in the T and M,] meaning *I gave to drink [to the people, or party,] the contents of my milk-skin before the thickening thereof.* (T.) And *ظَلَمْتُهُ* is said of anything as meaning † *I did it hastily, or hurriedly, before its proper time, or season.* (M, TA.)—*ظَلَمْتُ الحوض* means † *I made the watering-trough in a place in which watering-troughs should not be made.* (ISk, T.) And *ظَلَمَ الأرض* means † *He dug the ground in what was not the place of digging: (M, K, TA:) or when it had not been dug before.* (M.) And, said of a torrent, † *It furrowed the earth in a place that was not furrowed.* (T.) And *ظَلَمَ البطاح*, said of a torrent, † *It reached the بطاح* [or wide water-courses containing fine, or broken, pebbles, &c.], not having reached them before. (A, TA.) And *ظَلَمَ الوادي* † *The water of the valley reached a place that it had not reached before.* (Fr, T, S, K, TA.)—When men have added upon the grave other than its own earth, † *لا تَظَلِمُوا* † [Transgress not ye the proper limit] is said to them. (TA.)—And one says, *لا تَظَلِمِ الطريق* † *Turn not thou from the main part, or the beaten track, of the road.* (M.) And *لا تَظَلِمِ عَنْهُ شَيْئًا* † *Turn not thou from it at all.* (T.) And *ظَلِمَ الطريق فلم يَظَلِمَهُ* † *He kept to the road, and did not turn from it to the right and left.* (TA.)—And *مَا ظَلَمَكَ مَا تَعَجَل* (T, K, TA) † *What has prevented thy doing (K, TA) such a thing?* (TA.) A man complained to Abu-l-Jarráḥ of his suffering indigestion from food that he had eaten, and he said to him, *مَا ظَلَمَكَ أَنْ تَقَى*, † [What has prevented thy vomiting?]. (Fr, T.) And one says, *مَا ظَلَمَكَ عَنْ كَذَا* † *What has prevented thee from such a thing?* (T.) Respecting the saying

قَالَ بَلَى يَا مَيِّ وَالْيَوْمَ ظَلَمَ *

[addressed by a man to a woman who had invited him to visit her], Fr says, they say that the meaning is *حَقًّا* [Truly, or in truth; i. e. *He said, Yes, O Meiya, truly, or in truth, I will visit thee*]; and it is a prov.; (T;) or *الْيَوْمَ ظَلَمَ*, or *بَلَى وَالْيَوْمَ ظَلَمَ*, is a prov.; (Meyd;) and thus it was expl. by IAṣ, as used in the manner of an oath: but Fr says, in my opinion the meaning is, *and a day in which is a cause of prevention shall not prevent me: [so that the words of the hemistich above may be rendered, he said, Yes, O Meiya, though the day present an obstacle, for I will overcome every obstacle]: (T:)*