

ظفر

أَظْفَارُ, and therefore a pl. pl., M) أَظْفَافِيرُ : (M, Msb, K:) that أَظْفَورُ is a sing. [and not like أَبْهُورُ which is a quasi-pl. n.] is shown by the saying of a poet,

• مَا بَيْنَ لَقْمَتَهَا الْأَوَّلَى إِذَا أَنْحَدَرَتْ
• وَبَيْنَ أُخْرَى تَلِيهَا قِيسُ أَظْفَافُورٍ

(K) or (Msb) [i. e. *What is between her first morsel, when it descends into her throat, and another that follows it, is the measure of a finger-nail*]: or, as some relate it, [when she swallows]; and it is thus cited [in the T and] in the “Baṣair” of the author of the K. (TA.) The phrase كُلُّ دِي ظُفَرٌ in the Kur. vi. 147 comprises camels and ostriches; (so in the T and TS and L; but in the K. الْأَنْعَامِ is erroneously put for التَّعَامِ; TA;) because their مُخْتَبَرٌ, and any beast that has a solid hoof: or, accord. to Mujāhid and Katādeh, every beast and bird that has not divided toes; as the camel and ostrich and goose and duck. (TA.)

— [Hence,] is the name of + Certain small stars; (S;) certain stars before التَّسْرُ [meaning النَّسْرُ الْوَاقِعُ i. e. the star α of Lyra: app. because regarded as the talons of the نَسْرٌ : (K:) or a certain dim star in الشَّيَاقِ [q. v., i. e. the constellation Lyra]. (Kzw.) — [Hence also,] إِنَّهُ لَمَقْتُومُ الظُّفَرِ, (T,) or إِنَّهُ لَكَلِيلُ الظُّفَرِ, (TA,) + Verily he is one who does not slay or wound an enemy: (T, TA:) and إِنَّهُ مَقْتُومُ الظُّفَرِ عَنْ أَذَى النَّاسِ + Verily he is one who does little hurt to mankind. (T, A, TA.) And هُوَ كَلِيلُ الظُّفَرِ, supposing + He is weak, or abject, or despicable; (T, S, K, TA;) said of a man; (K, TA;) or so مُقْتَمِلُ الظُّفَرِ : (K:) [in the TA, as from the K.,:] or مُقْتَمِلُ الْأَظْفَارِ, or + he is sick, or diseased. (A.) And بِهِ ظُفَرٌ مِنْ مَرْضٍ [app. meaning In him is an evil result of a disease, that has clung to him]. (A, TA.) [In the A, this immediately follows what here next precedes it; and is immediately followed by the words وَذَبَابٌ ظُفَرٌ مِنْهُ, which seem to be added by way of explanation; thus in my copy; but I think that ظُفَرٌ مِنْهُ here is a mistake for ظُفَرٌ مِنْهُ, and have assumed this to be the case in rendering the phrase.] — And قَرَحَتْهُ مِنْ ظُفَرٍ إِلَى شُفَرٍ [lit. I wounded him much, from his nail to the edge of his eyelid; but mentioned as tropical; app. meaning from toe to head]; like as one says, ما بِالْدَارِ ظُفَرٌ (A.) — And مِنْ قُرْبَهُ (K,) or ما بِالْدَارِ ظُفَرٌ, (A, O,) + There is not in the house any one. (A, O, K.) And مَا تَرَكَتْ [The year of drought left not anything: and sometimes they said شُفَرًا, with fet-h, and in this case they said ظُفَرًا, for assimilation. (A in art. شُفَرٌ) And رَأَيْتَهُ بِظُفَرِهِ (A.)]

saw him himself. (O, K, TA.) ظُفَرُ التَّسْرُ is the name of + A certain plant, (K, TA,) resembling what is [properly] thus termed [i. e. the talon of the vulture]. (TA.) And ظُفَرُ الْقِطْعَةِ is the name of + Another plant. (K, TA.) — And الظُّفُرُ (M,) or الْأَظْفَارُ, (T, M, A, Mgh, O, K, &c.,) for this word in the sense here following has no sing. (T, M, O, K) accord. to the author of the 'Eyn, (M,) but sometimes one said وَاحِدَةٌ أَظْفَارَةٌ, which is not allowable by rule, and made the pl. of this to be أَظْفَافِيرُ, (T, O, K,*) [mentioned in the M as a pl. of الظُّفُرِ,] though, if they formed a sing. from it, it should be ظُفَرٌ, (T, O, K,) signifies + A certain odoriferous substance, (T, Mgh, O, K,) or a sort thereof, (M,) [i. e. *unguis odoratus*, (called in the present day ظُفَرُ الطَّيْبِ and ظُفَرُ العَفْرِتِ,) or *ungues odorati*,] black, (T, M, O,) resembling a ظُفَرٌ [or nail] (T, M, Mgh, O, K) of a man (M) pulled out (in the M and O and K) مُخْتَلَفٌ, and in the T مُخْتَلَفٌ, from the root thereof, (T, M, O, K, [but in the M, the words which I have rendered “pulled out” &c. immediately follow the words ضَرَبَ مِنَ الْعَطْرِ]) or resembling the أَظْفَارُ [or finger-nails], (A,) and put into دُخْنَةٍ [or incense]: (T, M, O:) and, accord. to the K, ظُفَارٌ, sometimes imperfectly decl., i. e. ظُفَارٌ, signifies the same; but this is very strange, for [SM says] I have referred to the M and T and O and other lexicons without finding them to have mentioned in this sense any term but the ظُفَرُ or الْأَظْفَارُ: accord. to the “Min-háj,” are pieces of an odoriferous substance resembling the أَظْفَارُ [properly so called]; they are said by [the Arabic translator of] Dioscorides to be of the nature of the shards of shells, [so I render جُنْسٌ أَخْزَافِ الصَّدَفِ, supposing أَخْزَافِ to be here used tropically,] found in an island of the Sea of India where is the سُبَلُ [or spikenard], a sort whereof is [called] قُنْزُمَى [i. e. of El-Kulzum], and another which is [called] بَابِلَى [i. e. of Babil], black and small, and the best is that which inclines to whiteness, which drifts to El-Yemen and El-Bahreyn. (TA.) [Forskål, in his “Descr. Animalium” &c., mentions what here follows, among the animal substances of the *materia medica* of Cairo, in page 143: “*Unguis odoratus*. (*Opercula Cochli*.) *Dofr el afrit*, ضُفَرُ العَفْرِتِ i. e. *unguis daemoni*. E Mochha per Sués. Arabes etiam afferunt. Nigris fumigatorium est.” (ضرف) is here written, agreeably with the usual vulgar pronunciation, for ظُفَرٌ.) See also أَظْفَارٌ [قُسْطَنْتُ].

+ Large قُذَانٌ [or ticks]. (S, O, K.) — And

+ The creased parts of a skin. (M, TA.) — And the ظُفَرُ of a bow is + The part in the curved end that is beyond the place where the string is tied, to the extremity: (A, T, S, M, O, K,*) or the end of the bow: (K:) or each end of the bow, beyond the place where the string is tied: (A:) pl. ظُفَرَةٌ. (M, TA.) — See also ظُفَرَةٌ.

ظُفَرٌ: see the next preceding paragraph.

ظُفَرٌ, in a man, The quality of having long nails. (ISk, S, O.) [App., in this sense, an inf. n. of which the verb is ظُفَرَ; as it is in other senses: see 1.] — See also ظُفَرَةٌ. — Also Low, or depressed, ground, (S, O, K,) that produces plants, or herbage. (S, O.)

ظُفَرٌ Sharp in the nail [or having sharp nails]. (A.) — And A man having upon his eye what is termed a ظُفَرَةٌ; (A;) and so مُظْفُورٌ. (T, A, Mgh, K.) — And عَيْنٌ ظُفَرَةٌ An eye having what is termed a ظُفَرَةٌ; (T, M, A, K;) as also مُظْفُورَةٌ. (A.) — Also [Successful;] victorious; applied to a man; (S;) and so ظَافِرٌ: (Msb, TA:) or ظُفَرٌ (IDrd, M, A, K) and مُظْفَرٌ (IDrd, M, K) and ظَافِرٌ (IDrd, Sgh, K,) but this is said by IDrd to be not of established authority, (TA,) and مُظْفَرٌ (IDrd, M, A, K) and مُظْفَرٌ (IDrd, O, K,) all signify a man very, or often, successful or victorious: (IDrd, O, TA:) or + one who does not endeavour after a thing without attaining it. (M, A, K.)

ظُفَرٌ and ظُفَرٌ: see ظُفَرٌ.

ظُفَرَةٌ A certain plant, burning, or biting, to the tongue, (K, TA,) resembling the ظُفَرٌ [or nail] in its coming forth, (TA,) that has a beneficial effect upon foul ulcers, and warts. (K, TA.) — And ظُفَرَةُ الْعَجْوُزُ The rounded head of prickles of the [thistle called] حَسَكَ. (K, * TA.) — See also the next paragraph.

ظُفَرَةٌ A pellicle that comes over the eye, (T, S, Mgh, O, K,) growing from the side next the nose, (T, S, O,) upon the white of the eye, (S, Mgh, O,) extending to the black: (S, O:) sometimes it is cut off: if left, it covers the eye, and obscures the sight: (T:) or a certain disease in the eye, which causes a tegument like the nail to come over it: or a piece of flesh that grows at the inner angle of the eye, extending to the black, and sometimes encroaching upon the black: (M:) it is also called ظُفَرٌ (A'Obeyd, T, S, M, Mgh, O, K) and ظُفَرَةٌ (T, Mgh,) these two terms being applied to it by the physicians, (Mgh,) and ظُفَرٌ (TA) and ظُفَرَةٌ (so in a copy of the T, as on the authority of Ibn-Buzurj,) or ظُفَرَةٌ (T, as on the authority of Ibn-Buzurj,) or ظُفَرَةٌ (So in the O.)

ظُفَارٌ and ظُفَارٌ: see ظُفَارٌ. — ظُفَارٌ is well known as the name of a city in El-Yemen; or, accord. to the O, of two cities and two fortresses in El-Yemen. And accord. to the TA, it signifies Any land that is ذات مَعْزَةٍ: but the latter of these two words has been altered by an erasure over the second letter, and is perhaps incorrect: if not, it may mean, agreeably with the analogy of many words of the measure مَقْعَدَةٌ, as مَقْدَرَةٌ and مَقْعَدَةٌ and مَنْجَاهٌ &c., such as possesses means of overcoming, or withstand, invaders: and it may be that hence ظُفَارٌ is in two instances the name of a fortress.]

ظُفَيرٌ [app. syn. with ظُفَرٌ and ظُفَرٌ] is one of the appellations of the Prophet. (MF, TA.)