

(§, * TA;) because one finds it [i. e. youthfulness] to be easy like as he does the beast on which one rides. (TA.) And one says also, **طَلَبَهُ مَطَانَهُ** [He sought him, or it, in the places where he, or it, was thought to be;] meaning, by night and by day. (TA.) And **إِنَّهُ لَمَطِنَةٌ أَنْ يَفْعَلَ ذَلِكَ** i. e. *Verily he is apt, meet, fitted, or suited, for one to think of his doing that*: and in like manner one says of two, and of a pl. number, and of a female. (Lh, M.)

مَظْنُونٌ [Thought, opined, &c.: see its verb: and] see **ظَنِينٌ**. Applied to a narrative, or story, it means [Doubted; or] of which one is not to be made to know the real state. (TA in art. **رَجِمَ**.) In lexicology, A word of the class termed **أَحَادٌ** [q. v.]. (Mz 3rd نوع.)

ظنب

أَصْلُ ظَنْبٍ The root, or lower part, or stem, of a tree. (IAar, T, K.)

ظَنْبَةٌ A sinew (**عَقَبَةٌ**) that is wound over the extremities of the feathers of an arrow, next the notch. (AHn, M, K.)

ظَنْبُوبٌ The edge of the shin: (K:) or the tough edge of the shin: or the external part of the shank: (M, TA:) or the shin-bone: or the edge of the shin-bone: (M, K:) or the tough bone in the fore part of the shank: (S:) but accord. to AZ, this term is not used in relation to animals that have **أَوْظَفَةٌ**: [see **وَضِيفٌ**]: (T, TA:) pl. **ظَنَابِيبٌ**. (S, M, K.) **عَارِي الظَّنَابِيبِ** Without flesh upon the shins (TA) is an epithet applied to a male ostrich. (S, TA.) **قَرَعَ ظَنْبُوبَ البَعِيرِ** means *He knocked, or struck, the shin of the camel, that he might lie down, and he might mount him*: or **قَرَعَ الظَّنْبُوبَ** signifies a man's knocking, or striking, the shin of his camel with his stick when he makes him lie down that he may mount him, as one in haste to betake himself to a thing: or *striking the shin of his beast with his whip, [in the TA is here added **لِيَبْرِكُهُ**, which I can only suppose to be put for **لِيَبْرِكُهُ**, to make him lie down,] when he desires to mount him.* (TA.) [See an ex. voce **عَرُقُوبٌ**. Hence,] **قَرَعَ** [Such a one struck his shin to betake himself to his affair] means *such a one applied himself to his affair with diligence, or energy.* (T, L, TA.) Selámeh Ibn-Jendel says,

- * **كُنَّا إِذَا مَا أَتَانَا صَارِخٌ فَرِعٌ**
- * **كَانَ الصَّرَاخُ لَهُ قَرَعَ الظَّنَابِيبِ**

[We were (such that), when there came to us one crying aloud, in terror, the clamour (returned) to him was the striking of the shins;] by which he is said to mean that a quick reply was given; calling the striking of the whip upon the leg of the boot, in urging on the horse, "the striking of the shin." (S.) You also say, **قَرَعَ لِدَيْكَ الأَمْرَ**

meaning + *He prepared himself for that affair, or thing*: and agreeably with this signification the verse of Selámeh cited above has been explained. (M, TA.) And **قَرَعَ ظَنَابِيبَ الأَمْرِ** † *He made, or rendered, the affair manageable.* (M, K, TA.) A poet, cited by IAar, says,

- * **قَرَعْتُ ظَنَابِيبَ الهَوَى يَوْمَ عَالِجٍ**

† *I subdued love, or subjected it to my will, on the day of 'Alij; as though I struck it on the shins; as a camel's shin is struck when one desires him to lie down, that he may mount him.* (M, TA.) — **جَبَّةٌ ظَنْبُوبٌ** also signifies *A nail that is in the shaft of a spear-head, [i. e., in the part into which the shaft enters,] (M, K,) where it is fixed upon the upper extremity of the shaft*: and **ظَنَابِيبٌ** has been said to be the pl. of the word in this sense in the verse of Selámeh cited above. (M, TA.)

ظنى Quasi ظنى

5. **تَظَنَّى**; originally **تَظَنَّ**: see the latter, in art. **ظن**.

ظهر

1. **ظَهَرَ**, (S, Mgh, K, &c.) aor. ʿ, (Mgh,) inf. n. **ظُهُورٌ**, (S, Mgh, Mgh, K, &c.) [It was, or became, outward, exterior, external, extrinsic, or exoteric: and hence,] *it appeared; became apparent, overt, open, perceptible or perceived, manifest, plain, or evident*; (S, Mgh, Mgh, K, TA;) *after having been concealed, or latent*: (Mgh, TA:) and **تَظَاهَرَ** signifies the same. (Har p. 85.) Hence the phrase **ظَهَرَ لِي رَأْيِي** + [An idea, or opinion, occurred to me], said when one knows what he did not know before. (Mgh.) [And **هَذَا مَا يَظْهَرُ لِي** + *This is what appears to me to be the case, or to be the right way or course; or this is my opinion.*] **ظَهَرَ الحَمْلُ**, inf. n. as above, means *Pregnancy became apparent, or manifest*: it is said that this is not the case in less than three months. (Mgh.) And it is said in a trad. of 'Aisheh, **كَانَ يَصَلِّي العَصْرَ** **كَانَ يُصَلِّي العَصْرَ** **فِي حُجْرَتِي قَبْلَ أَنْ تَظْهَرَ** i. e. [He used to perform the prayer of the afternoon in my chamber before it (meaning the sun) became high and apparent: (TA:) or **وَالشَّمْسُ فِي حُجْرَتِي لَمْ تَظْهَرَ** or **وَالشَّمْسُ فِي حُجْرَتِي لَمْ تَظْهَرَ** i. e. [when the sun was in my chamber,] *it not having risen high so as to be on the flat roof [thereof]: referring to the Prophet.* (O. [But **العَصْرُ** must be a mistranscription for **الفجر**, i. e. the prayer of the dawn.]) The saying in the Kur [xxiv. 31] **وَلَا يَبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا** [which is app. best rendered *And that they discover not their ornament except what is external thereof*] has been expl. in seven different ways, most correctly as meaning the clothes: (O, TA:) accord. to 'Aisheh, it means the bracelet (**القَلْبُ**) and the ring (**الفَتْحَةُ**): and accord. to IAb, the hand and the signet-ring and the face. (TA.) — Also **He went forth, or out, (Mgh, TA,) to the outside of a place.** (O, TA.) — And **He (a bird)**

migrated, or went down, from one country or region to another: used in this sense by AHn in relation to the vulture, migrating to Nejd. (L.) — **ظَهَرَ عَنْهُ**, said of a vice, or fault, (O, TA,) or a disgrace, (JK, A, O,) † *It did not cleave to him; (A, O, TA;) it was remote from him; (TA;) it quitted him, or departed from him.* (JK.) — **ظَهَرْتُ بِهِ**, (O, TA,) inf. n. **ظَهْرٌ**, (K,) † *I gloried, or boasted, by reason of it.* (O, K, TA.) [Respecting a meaning assigned to **ظَهَرَ** **أَكَلَ الرَّجُلُ أَكْلَهُ** — in the K, see 4.] **ظَهَرَ مِنْهَا ظَهْرُهُ** means + [The man ate some food] *in consequence of which] he became fat.* (TA.) — **ظَهَرَ** *He mounted it; went, or got, upon it, or upon the top of it; (S, A, * Mgh, O, Mgh, K;) as also **ظَهَرَ عَلَيْهِ**; (O;) namely, a house, (S,) or a house-top, (A, Mgh, O,) and a mountain, (A,) and a wall; (O, Mgh;) properly, he became upon its back: (Mgh;) and [in like manner] one says, **ظَهَرَ فُلَانٌ نَجْدًا**, inf. n. **تَظْهِيرٌ**, *Such a one mounted, or went up, upon the high region (ظَهْرُ) of Nejd.* (O.) — Hence, (Mgh, Mgh,) **ظَهَرَ عَلَيْهِ** (S, Mgh, O, Mgh, K) and **بِهِ**, (K,) inf. n. **ظُهُورٌ** (Bd in xxiv. 31) and **ظَهَرَ** also, (Ham p. 301,) *He overcame, conquered, subdued, overpowered, or mastered, him; gained the mastery or victory, or prevailed, over him; (S, Mgh, O, Mgh, K;) namely, his enemy; (Mgh;) and in like manner, [he conquered, won, achieved, or attained, it, i. e.] a thing.* (O, TA.) [The saying **فُلَانٌ لَا يَظْهَرُ** **فُلَانٌ** is expl. in the L and TA by the words **أَي لَا يَسْلَمُ**, and said to be tropical: but IbrD thinks that the correct reading is **لَا يَسْلَمُ**, from **التَّسْلِيمُ**; and that it is said of one who will not give up, or resign, what is in his hand; so that the meaning is, † *Such a one is a person whom no one will overcome in respect of that which he holds in his possession.*] — And [hence also] **ظَهَرَ عَلَيْهِ**, (Mgh, TA,) inf. n. **ظُهُورٌ**, (TA,) *He knew, became acquainted with, or got knowledge of, him, or it.* (Mgh, TA.) So in the Kur xxiv. 31, **وَالطِّفْلِ** **وَالَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ** [And the young children] *who have not attained knowledge of the عَوْرَاتِ, (Bd, Jel,) meaning [pudenda, or] parts between the navel and the knee, (Jel,) of women, by reason of their want of discrimination: (Bd;) or [who have not attained to the generative faculty; (O, Bd, * TA;) from **الظُّهُورُ** in the sense of **الغَلْبَةُ**. (Bd.) So too in the Kur [xviii. 19], **إِنْ يَظْهَرُوا عَلَيْكُمْ** (O, TA.) — And [hence] **ظَهَرَ عَلَيْهِ**, (Fr, A, O, TA,) and **اِسْتَظْهَرَهُ**, (S, A, O, K,) † *He knew it, or learned it, by heart; namely, the Kur-án; (A, O, TA;) and he recited it by heart: (A, * TA; and so in the S and O in explanation of the latter:) or [simply] he recited it by heart; namely, the Kur-án; as also **اِظْهَرَهُ**: (O, K, TA:) in the copies of the K we find **أَظْهَرْتُ عَلَى القُرْآنِ** and **أَظْهَرْتُ**; but the former is a mistake for **ظَهَرْتُ**, aor. ʿ. (TA.) — For another signification of **ظَهَرَ بِحَاجَتِي**, (S, A, K,)***