

aor. ـ, (TA,) inf. n. ظہرها ـ ظہر (TK;) and ظہرها ـ ظہر (K, TA,) in some copies of the K ظہرها ـ ظہر (TA;) and ظہرها ـ اظہرها ـ (K,) inf. n. اظہرها ـ ظہرها ـ (TA;) and ظہرها ـ (K,) of the measure افْعَلَ ظہرها ـ (TA;) ـ He held the object of my want in little, or light, estimation, or in contempt; (S, A;) [lit.] he put it behind [his] back; (S, K;) as though he put it away, [out of his sight,] and paid no regard to it. (S, TA.) One says also, يَظْهِرُونَ بِهِ وَلَا يَلْتَقِنُونَ [They hold them in contempt, and do not pay any regard to their ties of relationship]. (S.) — See also 10, in three places. — ظہر، (O, K,) aor. ـ, inf. n. ظہر، (K,) He struck, or smote, (TA,) or hit, or hurt, (O, K,) his back. (O, K, TA.) — ظہر، (S, O, K,) aor. ـ, (K,) inf. n. ظہر، (O, K,) He (a man, S, O) had a complaint of his back. (S, O, K.) — ظہر، (JK, O, L,) or ظہر، (K,) [but this is app. a mistranscription,] inf. n. ظہر، (S, O, L, K,) said of a camel, (JK, S, O,) He was, or became, strong (JK, S, O, L, K) in the back. (L, K.)

2: see 1, near the middle: — and again, in the last quarter: — and see also 3. — ظہر التوب ـ ظہر افْطَرَهُ، contr. of بَطْنَهُ and ابْطَنَهُ،] He faced the garment, or piece of cloth; put a facing, or an outer covering, (ظہر،) to it. (TA.) — See also 4, last sentence.

3. ظہر، (A,) inf. n. مُظَاهَرَةً، (S, O, Mṣb,) He aided, or assisted, him; (S, A, O, Mṣb;) as also ظہر عَلَيْهِ. (Th, K.) And ظہر عَلَيْهِ He aided, or assisted, against him. (TA.) — ظہر به ـ: see 10, ثَوْبَنِينَ (K,) i. e. (TA,) ظہر بینَہمَا ـ 10. (S, A, Mgh, TA,) and درعَينَ، (A, Mgh, TA,) and نَعْنَينَ، (TA,) i. q. طارق بینَہمَا، (S, TA,) or طابق، (A, K, TA,) i. e. (TA) He put them on, or attired himself with them, [namely, two garments, and two coats of mail, and two sandals or soles, or rather, when relating to two soles, he sewed them together,] one over, or outside, the other: (Mgh, TA:) app. from ظاھر in the sense of "mutual aiding or assisting." (IAth.) The phrase ظاھر بدرعَينَ requires consideration; and the ب in it should be regarded as meant to denote conjunction; not as a part of the necessary complement of the verb. (Mgh.) ظاھر الدَّرَعَ is said to signify لَأَمَرَ بَعْضًا عَلَى بَعْضٍ [app. meaning He folded over and fastened one part of the coat of mail upon another]. (TA.) And ظاھر عَلَيْهِ جَلَالًا means He threw upon him (i. e. a horse) housings or coverings [one over another]. (TA in art. ظاھر من آمراتِه ـ (ـ حند). — And ظاھر، (S, Mgh, O, Mṣb, K,) inf. n. ظہار (S, Mgh, Mṣb, K) and مُظَاهَرَةً، (JK, TA;) and تَظَاهَرَ مِنْهَا، (A, Mgh, O, TA,) and اظہار ـ، (Mgh;) and تَظَاهَرَ مِنْهَا، (A, Mgh, O, TA,) and اظہار ـ، (O, TA;) and ظہر مِنْهَا، (S, Mṣb, K,) and اظہر ـ، (O, TA;) and تَظَاهَرَ مِنْهَا، (S, O, K,) inf. n. تَظَاهَرَ؛ (S;) signify the same; (O;) He said to his wife أَنْتَ عَلَى كَظَاهِرِ أُمِّي [Thou art to me like the back of my mother]; (S, Mgh, Mṣb, K;) [as though he said كَظَاهِرِ]

رُكُوبِكَ لِلتَّكَاجِ حَرَامٌ عَلَىٰ؛ meaning حَرَامٌ عَلَىٰ؛ the back being specified in preference to the بَطْنَهُ or فَخْدٌ or بَطْنَهُ because the woman is likened to a beast that is ridden, and the act of ظُهُوبِكَ لِلتَّكَاجِ to that of ظُهُوبِكَ لِلتَّكَاجِ: the phrase being a form of divorce used by the Arabs in the Time of Ignorance. (Mṣb, TA.) In the Kur lviii. 2 [and 4], some read يَظْهِرُونَ؛ some يُظَاهِرُونَ؛ and ـ اَشِيمَ read يُظَاهِرُونَ. (Bd.) The verb is made trans. by means of because من because the man who uttered this sentence estranged himself from his wife. (IAth.)

4. اظہر ـ He made it apparent, overt, open, perceptible or perceived, manifest, plain, or evident; he showed, exhibited, manifested, displayed, discovered, revealed, or evinced, it; or put it forth: (S, O, K:) [it is also used in relation to a saying, and an action, and the like, as meaning it showed, &c., as above, or it bespoke, it:] and Mṣr relates his having heard from one worthy of reliance of the people of Baghdad, that they say ظاھر بِالْغَنِيٍّ عَلَى النَّوَافِعِ [He sought aid in wealth against calamities, or afflictions]. (Mṣb.) And ظاھر به signifies the same as استظہر به [in this sense or in another of the senses expl. in what follows]. (TA.) — And ظاھر تَصْعِيفَ هَذِهِ لَحْتُ: opposed to ادْغَمَهُ And ظاھر لَهُ كَذَا: to him such a thing: and he made a show of, professed, pretended, or feigned, to him such a thing: as, for instance, love.] — اَعْلَمْتُ بِهِ اَظْهَرْتُ بِفَلَانِ ـ: اَعْلَمْتُ به means اَظْهَرْتُ بِفَلَانِ ـ [Hence, اَظْهَرَ التَّصْعِيفَ He made the doubling of a letter distinct; as in بَحْثٌ; which, accord. to a general rule, should be لَحْتُ: opposed to ادْغَمَهُ And ظاھر لَهُ كَذَا: to him such a thing: and he made a show of, professed, pretended, or feigned, to him such a thing: as, for instance, love.] — اَعْلَمْتُ بِهِ اَعْلَمْتُ به [a phrase which I have not found except in this instance, app. I elevated, or exalted, such a one: like اَعْلَمْتُهُ, which has this meaning]: (S, IKtt, L, TA:) or اَعْلَمْتُ به [app. meaning I made such a one to be, or become, publicly known]: (so in the O:) [but the former explanation seems to be regarded by SM as the right; for he remarks that,] accord. to all the copies of the K, the explanation is اَعْلَمْتُ به, and refers to ظاھر بِفَلَانِ ـ; so that what its author says in this case differs in two points of view from what is found in the "Kitab el-Abniyeh" of IKtt, in which the ي in اَعْلَمْتُ ي has been marked as correct, and in the L [as well as in the S]. (TA.) — اَظْهَرَ اللَّهُ عَلَى عَذْوَهُ ـ: (S, A, O, TA,) means God made him to overcome, conquer, subdue, overpower, master, gain the victory over, or prevail over, his enemy. (S, A, O, TA.) — And [hence] اَظْهَرَ عَلَيْهِ He (God) made him to know it, or become acquainted with it: you say, مَا اَظْهَرَ اللَّهُ عَلَى مَا سُرَقَ مِنِّي God made me to know [or discover] what had been stolen from me. (TA.) — See also 1, last quarter, in two places. — And see 2. — اَظْهَرَ signifies also He entered upon the time called the ظُبِيرَةَ: (A, Mṣb, K:) or the time called the ظُبِيرَةَ: (A, Mṣb, K;) or the time called the ظُبِيرَةَ: (Mṣb.) And He went, or journeyed, in the time called the ظُبِيرَةَ; as also ظہر، (K,) inf. n. تَظَاهَرَ: (TA:) or the time called the ظُبِيرَةَ: (Mṣb, K) pl. [of pauc.] اَظْهَرَ، and [of mult.] ظہرانَ: (Mṣb, K.) رَجُلٌ ـ: A man having a small household to maintain: and تَقْبِيلُ الظُّبِيرَةِ ـ: خَفِيفُ الظُّبِيرَةِ ـ: A man having a large house- hold to maintain. (Y, Tl.)

8: see 1, first sentence: — and see also 4, first sentence. — ظاھروا عَلَى فُلَانٍ They aided, or assisted, one another. (S, O, K.) And They leagued together, and aided one another, against such a one. (Ibn-Buzurj, TA in art. خـ.) — Also They regarded, or treated, one another with enmity, or hostility; or severed themselves, one from another: (S, Mṣb, K:) as though they turned their backs, one upon another: (S:) or, because they who do so turn their backs, one upon another. (Mṣb.) Thus the verb has two contr. meanings. (K.) — ظاھر مِنْ آمَرَاتِه ـ: اَظْهَرَه ـ: see 3, latter half, in three places.

8. اظہر: see 1, last quarter.

10. استظہر به He sought aid, or assistance, in, or by means of, him, or it, (S, O, Mṣb, K, TA,) عَلَيْهِ [against him, or it]; as also استظہر به. (TA.) [In the CK, after the explanation of به, is an omission, to be supplied by the insertion of وَقَرَاءَ.] One says, استظہر بالغَنِي عَلَى النَّوَافِعِ [He sought aid in wealth against calamities, or afflictions]. (Mṣb.) And ظاھر به signifies the same as استظہر به [in this sense or in another of the senses expl. in what follows]. (TA.) — And ظاھر به، and استظہر به بالشَّهِ، I put the thing behind my back for protection, or security. (Har p. 265.) — And استظہر He prepared for himself a camel, or two camels, or more, for future need: (T:) and استظہر، and ظاھر، He prepared him, namely, a camel, for future need: (K:) and استظہر بِعَيْرَيْنِ ظُبِيرَيْنِ He prepared for himself two camels for future need. (T. [See ظُبِيرَى]) — Hence, (T,) ظُبِيرَى signifies also He used precaution (T, Mṣb) with respect to anything: (T:) he secured himself, (استُوْتَنَ,) by using precaution; as, for instance, a woman does by remaining three days, before she performs the ablution termed غسل, and prays, after the usual period of the menses. (T, L.) One says, يُسْتَحْبِطُ الْإِسْتِظْهَارُ بِغَسْلَةِ ثَانَةٍ وَثَالِثَةٍ The using precaution by a second and a third washing, to make sure of being pure, is approved. (Er-Rafiee, Mṣb.) And استظہر فِي طَلَبِ الشَّيْءِ، I adopted the most fit, or proper, way, and used precaution, in seeking to attain the thing. (Mṣb.) — See also 1, in the middle of the latter half.

ظُبِيرَةُ The back; contr. of بَطْنَهُ: (S, A, O, Mṣb, K:) in a man, from the hinder part of the كَاهِلَه [or base of the neck] to the nearest part of the buttocks, where it terminates: (TA:) in a camel, the part containing six vertebrae on the right and left of which are [two portions of flesh and sinew called the مَتَانَةَ: (AHeyth, T, O:) of the masc. gender: (Lb, A, K:) pl. [of pauc.] اَظْهَرَ, and [of mult.] ظہرانَ and ظہورَ: (Mṣb, K.) رَجُلٌ ـ: A man having a small household to maintain: and تَقْبِيلُ الظُّبِيرَةِ ـ: خَفِيفُ الظُّبِيرَةِ ـ: A man having a large house- hold to maintain. (Y, Tl.)