

أُمِّي Thou art to me like the back of my mother : said by a man to his wife. (S, Mgh, Mṣb, K.) [This has been expl. above: see 3.] — عَدَا فِي ظَهْرِهِ † He stole what was behind him : (A:) [or he acted wrongfully in respect of what was behind him: for] لَيْسَ عَادِي ظَهْرٍ is expl. by the words عَدَا فِي ظَهْرٍ فَسَرَقَهُ [so that it app. means † A thief who has acted wrongfully in respect of what was behind one, and stolen it]. (O, K.) — أَقْرَانُ الظُّهْرِ (S, O, K) and الظُّهُورُ (O, TA) Adversaries who come to one from behind his back, in war, or fight. (S, O, K, \*TA.) In the copies of the K, يُجِبُّونَكَ is erroneously put for فَلَانَ قَرْنَ الظُّهْرِ. (TA.) You say also, يَجِيءُوكَ. (TA.) Such a one is an adversary who comes to one from behind, unknown. (IAḡr, Aḡ.) — قَتَلَهُ ظَهْرًا † He slew him unexpectedly; he assassinated him; syn. غِيْلَةً. (IAḡr, TA.) — جَعَلَنِي بِظَهْرٍ † He cast me off. (TA.) And جَعَلَتْ حَاجَتَهُ بِظَهْرٍ † I cast his want behind my back : (AO, K:) and جَعَلَهَا ظَهْرِيَّةً signifies the same: (S:) and جَعَلَهَا ظَهْرِيًّا (K,) and جَعَلَهَا ظَهْرِيًّا or the former of the last two phrases signifies he held it in contempt; as though ظَهْرِيًّا were an irreg. rel. n. from ظَهْرٌ: (TA:) or جَعَلَهُ ظَهْرِيًّا signifies he neglected, or forgot, (S, O, \*Mṣb,) him, as in the Kur xi. 94, (S, O,) or it, namely, what was said. (Mṣb.) And لَا تَجْعَلْ حَاجَتِي بِظَهْرٍ † Forget not thou, or neglect not, my want : (S:) and جَعَلَهُ ظَهْرِيًّا signifies he forgot it; as well as جَعَلَهُ بِظَهْرٍ. (A.) And جَعَلَتْ هَذَا الْأَمْرَ بِظَهْرٍ, and رَمَيْتَهُ بِظَهْرٍ, † I cared not for this thing. (Th, O.) — فَلَانَ مِنْ وَدِّ الظُّهْرِ † Such a one is of those who do not belong to us: or of those to whom no regard is paid: (TA:) or of those who are held in contempt, and to whose ties of relationship no regard is paid. (S, TA.) — هُوَ أَبْنُ عَمِّهِ ظَهْرًا † [He is his cousin on the father's side,] distantly related: contr. of دُنْيَا [and لَسًا]. (Aḡ, A, O, TA.) — رَجَعَ عَلَى ظَهْرِهِ [He receded, retired, or retreated]. (K in art. ظَهْرٍ, and رَمَيْتَهُ بِظَهْرٍ, † I cared not for this thing. (Th, O.) — هُوَ نَازِلٌ بَيْنَ ظَهْرَيْهِمْ — ثَبَجْر (S, A, O, Mṣb, K, \*) in which latter the ل and ن are said by some to be added for corroboration, (Mṣb,) and for which one should not say ظَهْرَانِيهِمْ, (IF, S, O, Mṣb, K,) and أَظْهَرَهُمْ, (Mṣb, K,) † He is making his abode in the midst of them; in the main body of them: (K, TA:) originally meaning he is making his abode among them for the purpose of seeking aid of them and staying himself upon them: as though it meant that the back of one of them was before him, and that of another behind him, so that he was defended in either direction: afterwards, by reason of frequency of usage, it came to be employed to signify abiding among a people absolutely. (IAth, Mṣb.) You say also هُوَ بَيْنَ ظَهْرَيْهِ, and بَيْنَ ظَهْرَانِيهِ, meaning It (anything)

is in the midst, or main part, of it, namely, another thing. (TA.) — بَقِيَّتُهُ بَيْنَ الظُّهْرَيْنِ, and بَيْنَ الظُّهْرَيْنِ, (S, O, Mṣb, K,) † I met him during the day, (Mṣb,) or during the two days, (S, O, K,) or during the three days, (K,) or the days: (S, O, Mṣb:) from the next preceding phrase. (TA.) And أَتَيْتُهُ مَرَّةً بَيْنَ الظُّهْرَيْنِ † I came to him one day: or, accord. to Aboo-Faḡ'as, on a day between two years. (Fr.) And رَأَيْتُهُ بَيْنَ ظَهْرَانِي وَاللَّيْلِ † I saw him between nightfall and daybreak. (TA.) And جِئْتُهُ بَيْنَ ظَهْرَانِي وَالنَّهَارِ † [I came to him between the beginning and end of the day]. (A.) — تَقَلَّبَ ظَهْرًا لِبَطْنٍ † It turned over and over, or upside down, (lit. back for belly,) as a serpent does upon ground heated by the sun. (S and TA in art. قلب.) [Hence,] قَلَبْتُ الْأَرْضَ ظَهْرًا لِبَطْنٍ † [I turned the earth over, upside-down]. (A.) And قَلَبَ أَمْرَهُ ظَهْرًا لِبَطْنٍ, (O, \*TA,) and ظَهْرَهُ لِبَطْنِهِ, and ظَهْرَهُ لِبَطْنِهِ, and ظَهْرَهُ لِبَطْنِهِ, which last form is preferred by El-Farezdaq to the second, because [as in the third form] the second of the two words is determinate like the first word, † He meditated, or managed, the affair with forecast, and well. (O, \*TA.) — The Arabs used to say, هَذَا بَطْنٌ وَهَذَا ظَهْرُ السَّمَاءِ, both meaning † This is the apparent, visible, part of the sky. (Fr, Az.) And the like is said of the side of a wall, which is its بَطْنٌ to a person on the same side, and its ظَهْرٌ to one on the other side. (Az.) — مَا نَزَلَ مِنَ الْقُرْآنِ آيَةٌ إِلَّا † [part of] a saying of Moḡammad, [of which see the rest voce مُطَّلَعٌ] means † Not a verse of the Kur-ān has come down but it has a verbal expression and an interpretation: (K, \*TA:) or a verbal expression and a meaning: or that which has an apparent and a known [or an exoteric] interpretation and that which has an intrinsic [or esoteric] interpretation: (TA:) or narration (K, TA) and admonition: (TA:) or [it is to be read and to be understood and taught; for] by the ظَهْرٍ is meant the reading; and by the بَطْنِ, the understanding and teaching. (TA.) [See also بَطْنٌ.] — ظَهْرٌ signifies also † Camels on which people ride, and which carry goods; (S, \*A, \*O, K, \*TA;) camels that carry burdens upon their backs in journeying: (TA:) [or] a beast: or a camel for riding: (Mgh:) pl. ظَهْرَانٌ. (TA.) It is said in a trad. of 'Arfajeh, قَتْنَاوَلِ السَّيْفِ مِنَ الظُّهْرِ And he reached, or took in his hand, the sword from the camels for carrying burdens and for riding: and in another, أَتَاؤُنْ دُونَكَ لَنَا فِي نَحْرِ ظَهْرَانَا † Dost thou permit us to slaughter our camels which we ride? (TA.) And one says also, هُوَ عَلَى ظَهْرٍ † He is determined upon travel: (K:) as though he had already mounted a beast for that purpose. (TA.) — [Hence, app.,] † Property consisting of camels and sheep or goats: (TA:) or much property. (K, TA.)

— † The short side [or lateral half] of a feather: (S, O, K:) pl. ظَهْرَانٌ: (S, M, K, TA, &c.) opposed to بَطْنٌ, sing. of بَطْنَانٌ, (TA,) which latter signifies the "long sides:" (S, TA:) and ظَهْرٌ signifies the same as ظَهْرٌ, (K,) or the same as ظَهْرَانٌ, being an irregular pl.; and this is meant by the saying الظُّهْرُ بِالْقَمَرِ الْجَمَاعَةُ mentioned in a later place in the K [in such a manner as to have led to the supposition that ظَهْرٌ is also syn. with جَمَاعَةٌ]: (TA:) AO says that among the feathers of arrows are the ظَهْرَانُ, which are those that are put [upon an arrow] of the ظَهْرُ [or outer side] of the عَسِيبِ [app. here meaning the shaft] of the feather; (S, TA;) i. e., the shorter side, which is the best kind of feather; as also ظَهْرَانٌ: sing. ظَهْرٌ: (TA:) ISd says that the ظَهْرَانُ are those parts of the feathers of the wing that are exposed to the sun and rain: (TA:) Lth says that the ظَهْرَانُ are those parts of the feathers of the wing that are apparent. (O, TA.) One says, رِيشٌ سَهْمِكَ بِظَهْرَانٍ وَلَا تَرِيشُهُ بِبَطْنَانٍ, [Feather thine arrow with short sides of feathers, and feather it not with long sides of feathers]. (S, TA.) [De Sacy supposes that ظَهْرٌ and بَطْنٌ are also pls. of ظَهْرٌ and بَطْنٌ thus used: (see his "Chrest. Arabe," sec. ed., tome ii., p. 374:) but his reasons do not appear to me to be conclusive.] — ظَهْرَانٌ and ظَهْرَانٌ are also used as epithets: you say, رِيشٌ ظَهْرَانٌ and رِيشٌ ظَهْرَانٌ. (TA.) — ظَهْرٌ الْكَفِّ and ظَهْرٌ ظَاهِرُهُمَا mean † The back of the hand. And in like manner, ظَهْرٌ الْقَدَمِ and ظَهْرٌ ظَاهِرُهُمَا mean † The upper, or convex, side, or back, of the human foot, corresponding to the back of the hand, including the instep: opposed to بَطْنٌ and بَاطِنٌ. And ظَهْرٌ اللِّسَانِ means † The upper surface of the tongue. — And ظَهْرٌ also signifies † A way by land. (S, M, O, Mṣb, K.) This expression is used when there is a way by land and a way by sea. (M.) You say, سَارُوا فِي طَرِيقِ الظُّهْرِ † They journeyed by land. (A.) — And † An elevated tract of land or ground; as also ظَاهِرَةٌ: (A:) or rugged and elevated land or ground; (JK, K;) as also ظَاهِرَةٌ: (JK:) opposed to بَطْنٌ, which signifies "soft and plain and fine and low land or ground:" (TA:) and ظَوَاهِرٌ [pl. of ظَاهِرَةٌ] signifies † elevated tracts of land or ground: (S, K:) you say, هَاجَتِ ظَوَاهِرُ الْأَرْضِ, meaning, † the herbs, or leguminous plants, of the elevated tracts of land, or ground, dried up: (Aḡ, S, L:) and ظَاهِرٌ signifies † the higher, or highest, part of a mountain; (ISh, L, TA;) whether its exterior be plain or not: (TA:) and ظَاهِرَةٌ, the same, of anything: (L:) when you have ascended upon the ظَهْرُ of a mountain, you are upon its ظَاهِرَةٌ. (TA.) — سَالٌ وَأَدْيَاهُمْ ظَهْرًا † Their valley flowed with the rain of their own land: opposed to دُرًّا, meaning, "from other rain:" (IAḡr, O, K:\*) or the former signifies their valley flowed