

with its own rain: and the latter, "with other than its own rain:" (TA:) and some say **ظُهْرًا**, which Az thinks the better form. (O, TA.) — [Hence, probably,] **أَصْبَتْ مِنْهُ مَطَرٌ ظُهْرِيٌّ** (Sgh, O, K.) — And another signification of **ظُهْرٌ** is *What is absent, or hidden, or concealed, from one.* (O, K.) — It is sometimes prefixed to another noun to give plainness and force to the expression; as in **ظُهْرُ الْقَلْبِ** and **ظُهْرُ الْغَيْبِ**, meaning **نَفْسُ الْقَلْبِ** and **نَفْسُ الْغَيْبِ**: (Mṣb:) or it is redundant in these instances. (Mgh.) Lebed says, describing a [wild] cow going about after a beast of prey that had eaten her young one,

- **وَتَسَمِعَتْ رِزَّ الْأَنْبِيسِ فَرَاعِبًا**
- **عَنْ ظُهْرِ غَيْبٍ وَالْأَنْبِيسِ سَقَامًا**

[And she heard the sound of man, and it frightened her, from a place that concealed what was in it; for man is her malady; i. e., a cause of pain and trouble and death to her]: (TA:) meaning, she heard the sound of the hunters, &c. (TA in art. غيب.) And you say, **تَنَاولَهُ بِظُهْرِ الْغَيْبِ بِمَا**, and **يَسُوُّهُ** *He carped at him behind the back, or in absence, by saying what would grieve him.* (TA in art. غيب.) And **تَكَلَّمْتُ بِهِ عَنْ ظُهْرِ الْغَيْبِ** (A, O) or **عَنْ ظُهْرِ غَيْبٍ** (TA) [app., † *I spoke it by memory; in the absence of a book or the like; as one says in modern Arabic, عَلَى الْغَائِبِ*. See also **غَيْبٌ**.] And **قَرَأَهُ عَنْ ظُهْرِ الْقَلْبِ** † *He recited it by heart, or memory; without book*: (L, K: [in the latter, مِنْ is put in the place of عَنْ; but the right reading is that in the L: and in the CK is an omission here, to be supplied by the insertion of **وَقَرَأَهُ**]:) and **قَرَأَهُ عَلَى** and **قَرَأَهُ ظَاهِرًا** and **ظُهْرٌ لِسَانِهِ** [signify the same]. (K.) And **حَفِظَهُ عَلَى ظُهْرِ قَلْبِهِ** like **الْقُرْآنَ عَلَى ظُهْرِ لِسَانِهِ** † [*He knew the Kur-án by heart*]. (A, O, TA.) — One says also, **فَلَانٌ يَأْكُلُ عَلَى ظُهْرِ بَدِّ فَلَانٍ** † *Such a one eats at the expense of such a one.* (A, O, K.) And in like manner, **الْفُقَرَاءُ يَأْكُلُونَ عَلَى ظُهْرِ أَيْدِي النَّاسِ** † *The poor eat at the expense of the people.* (A, TA.) And **أَعْطَاهُ عَنْ ظُهْرِ يَدٍ** † *He gave him originally; without compensation.* (O, K: but in some copies of the K we find مِنْ in the place of عَنْ.) It is said [in a trad.], **أَفْضَلُ الصَّدَقَةِ مَا كَانَ عَنْ ظُهْرِ غَنِيِّ** † *The most excellent of alms is that which is [derived] from competence; عَنْ نَفْسِ الْغَنِيِّ: (Mṣb:) or simply **عَنْ غَنِيِّ**, the word **ظُهْرٌ** being here redundant: (Mgh:) or *from manifest competence upon which one relies, and in which he seeks aid against calamities, or afflictions: or from what remains after fight*: (Mṣb:) or *from superfluous property.* (TA.) — See also **ظُهْرٌ**. — **ظُهْرٌ قَدْرٌ** means † *An old cooking-pot*: (O, K:*) pl. **قُدُورٌ ظُهْرِيٌّ**: (O:) as though, because of its oldness, it were thrown behind the back. (TA.)*

ظُهْرٌ *Midday, or noon*: (IAth, TA:) or *the time when the sun declines from the meridian*: (Mṣb, * K, * O, * TA:) or [the time immediately after the declining of the sun]: (S, Mgh:) masc. and fem.; unless when the word **صَلَاةٌ** is prefixed to it, in which case it is fem. only: (Mṣb:) [pl. **أُظْهَارٌ**. See also **ظُهْرِيَّةٌ**.] **صَلَاةُ الظُّهْرِ** means *The prayer [i. e. the divinely-ordained prayer] of midday, or noon*: (IAth, TA:) or *of the time after the declining of the sun.* (S, O.) In the phrases **أَبْرِدُوا بِالظُّهْرِ** [*Defer ye the prayer of midday until the cooler time of day*] and **صَلَّى الظُّهْرَ** [*He performed the prayer of midday*], the prefixed noun (**صَلَاةٌ**) is suppressed. (Mgh.) — **سَالٌ ظُهْرِيٌّ**: see **ظُهْرٌ**, last quarter.

ظُهْرٌ, (S,) or **ظُهْرِيٌّ**, (K,) [the former agreeable with analogy, being derived from **ظُهْرٌ**.] A man (S,) having a complaint of the back: (S, K:) or having a pain in the back: as also **مُظْهِرٌ**. (O, TA.)

ظُهْرِيَّةٌ: see **ظُهْرِيٌّ**, in three places. — Also *The tortoise.* (O, K.)

ظُهْرِيَّةٌ: see **ظُهْرِيٌّ**, in six places.

ظُهْرِيَّةٌ *The goods, or furniture and utensils, of a house or tent*: (IAṣr, S, O, K, TA;) as also **أَهْرَةٌ**: (IAṣr, TA:) or the former signifies the exterior of a house, or tent; and the latter, the "interior thereof." (Th, TA.) — And *Abundance of مال [i. e. property, or cattle]*. (TA.) — See also **ظُهْرِيٌّ**.

ظُهْرِيٌّ A camel prepared for future need; (T, S, O, K;) taken, by way of precaution, to bear the burden of any camel that may happen to fail in a journey: sometimes two or more unladen camels are taken for this purpose: some say that such a camel is thus called because its owner puts it behind his back, not riding it nor putting any burden upon it: (T, TA:) the word appears to be an irreg. rel. n. from **ظُهْرٌ**: (ISd, TA:) pl. **ظُهْرِيٌّ**, imperfectly decl., because the rel. **ي** retains its place in the sing. [inseparably; there being no such word as **ظُهْرٌ**: but if it be a rel. n., this pl. is irreg., like **مَسَارِيٌّ**]. (S, O, K.) — See **ظُهْرِيٌّ**, first quarter, in five places, for examples of **ظُهْرِيٌّ** and **ظُهْرِيَّةٌ** used tropically.

ظُهْرَانٌ [app. **ظُهْرَانٌ** (which is also a pl. of **ظُهْرٌ** used in several senses), or, perhaps **ظُهْرَانٌ**, as having a dual meaning.] *The upper, thick, pair of wings of the locust.* (AḤn, TA.) — [See also **ظُهْرٌ**.]

ظُهْرَانِيَّةٌ, and **ظُهْرَانِيَّةٌ**, and **ظُهْرَانِيَّةٌ**, &c.: see **ظُهْرٌ**, former half, in five places,

ظُهْرَانٌ *The exterior* (K, TA) and *elevated* (TA) *part of a [stony tract such as is called] حَوْرَةٌ*. (K, TA.)

ظُهْرَانٌ *Pain in the back.* (Az, O, TA.) — See also **ظُهْرٌ**, third quarter, in two places.

ظُهْرِيٌّ: see **ظَاهِرٌ**. — Also *An aider, or assistant*; (S, A, O, Mṣb, K;) and so **ظُهْرِيَّةٌ** (S, K) and **ظُهْرِيَّةٌ**: (K:) [in one place, in the K, **ظُهْرِيَّةٌ** is expl. by **عَوْنٌ**; but by this is meant, as will be seen below, the same as is meant by **مُعِينٌ**, by which all the three words are expl. in another place in the K, as well as in the S &c.:] and *aiders, or assistants*; (S, Mṣb;) as also **ظُهْرِيَّةٌ** and **ظُهْرِيَّةٌ** and **ظُهْرِيَّةٌ**: (TA:) the pl. of **ظُهْرِيٌّ** is **ظُهْرِيَّاتٌ**. (O.) It is said in the Kṣur [xxv. 57], **وَكَانَ الْكَافِرُ عَلَى رَبِّهِ ظُهْرِيًّا** *And the unbeliever is an aider of the enemies of God [against his Lord].* (Ibn-'Arafah.) You say also, **فَلَانٌ عَوْنٌ ظُهْرِيٌّ** *Such a one is my aider* (عَوْنٌ) *against such a one*: and **أَنَا ظُهْرِيَّتُكَ عَلَى هَذَا** *I am thine aider against this thing, or affair.* (S, O.) And it is also said in the Kṣur [lxvi. 4], **وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظُهْرِيٌّ** [*And the angels after that will be his aiders*]: an instance of **ظُهْرِيٌّ** in a pl. sense: (S, O, Mṣb:) for words of the measures **فَعُولٌ** and **فَعِيلٌ** are sometimes masc. and fem. [and sing.] and pl. (S.) You also say, **ظُهْرِيَّتِهِ**, (S, A, K,) and **ظُهْرِيَّتِهِ**, (A, K,) and **ظُهْرِيَّتِهِ**, and **ظَاهِرَتِهِ**, (K,) *Such a one came among his people*, (S,) or *kinsfolk*, (K,) *and those who performed his affairs for him*, (S, A,) i. e., *his aiders, or assistants.* (A.) And **ظُهْرِيٌّ فِي ظُهْرِهِ وَاحِدَةٌ** *They aid one another against the enemies.* (TA.) — Also *Strong in the back*; (K;) *sound therein*: (Lth:) and so **مُظْهِرٌ**: (S, O, K:) applied to a man: (S:) or *hard and strong*; whether in the back or any other part is not said: (TA:) in this sense, (TA,) or as signifying *strong*, (S, O,) applied to a camel: fem. with **ة**. (S, O, TA.) — Also *A camel whose back is not used, on account of galls, or sores, upon it: or unsound in the back by reason of galls, or sores, or from some other cause.* (Th.) Thus it has two contr. significations. (TA.) — See also **ظُهْرٌ**.

ظُهْرَانَةٌ [The facing, or outer covering, or] *what is uppermost*, (TA,) *what is apparent* (Mṣb, TA) *to the eye*, (Mgh,) *not next the body*, of a garment; (TA;) and in like manner, *what is uppermost and apparent, not next the ground*, of a carpet; (TA;) as also **ظَاهِرَةٌ**: (JK:) *contr. of بِطَانَةٌ*: (S, O, Mṣb, K:) pl. **ظُهْرَانَاتٌ**. (TA.)

ظُهْرِيَّةٌ *The point of midday*: (M, A, K:) or *only in summer*: (M, K:) or *i. q. هَاجِرَةٌ* [i. e. *midday in summer or when the heat is vehement: or the period from a little before, to a little after, midday in summer: or midday, when the sun declines from the meridian, at the ظُهْرُ*: or *from its declining until the عَصْرُ*]: (S, O, TA:) or the *hَاجِرَةٌ*, which is *when the sun declines from the meridian*: (Mṣb:) or the *vehement heat of midday*: (IAth, TA:) or *i. q. ظُهْرٌ* [q. v.]: (Az, TA:) Digitized by Google 243