

pl. ظَاهِرٌ. (TA.) You say, أَتَيْتُهُ حَدَّ الظَّهِيرَةِ [I came to him at the point of midday in summer; &c.]: and حِينَ قَامَ قَائِمُ الظَّهِيرَةِ [when the sun had become high, and the shade had almost disappeared: so expl. in art. قَوْم]. (S, O.) And أَبْرِدْ عَنْكَ مِنَ الظَّهِيرَةِ Stay thou until the midday-heat shall have become assuaged, and the air be cool. (L in art. فَيْح.) And hence, in a trad. of 'Omar, when a man came to him complaining of gout in the feet, he said, كَذَّبْتَكَ الظَّاهِرُ, meaning Take thou to walking during the heat of the middays in summer. (TA.)

ظَهْرِيَّةٌ One of the modes of seizing [and throwing down] in wrestling: or i. q. شَغْرِيَّةٌ (K:) the twisting one's leg with the leg of another in the manner that is termed شَغْرِيَّةٌ, and so throwing him down: one says, أَخَذَهُ الظَّاهِرِيَّةَ and الشَّغْرِيَّةَ [He seized him and threw him down by the trick above described]: both signify the same: (Ish, O:) or ظَهْرِيَّةٌ signifies the throwing one down upon the back. (Ibn-'Abbád, O, K.) — And (hence, as being likened thereto, TA) † A certain mode, or manner, of compressing, or coitus. (O, K, TA.) — And أَوْتَعَهُ الظَّاهِرِيَّةَ He bound his hands behind his back. (Ibn-Buzurj, O, K, TA.)

ظَاهِرٌ [Outward, exterior, external, extrinsic, or exoteric: and hence, appearing, apparent, overt, open, perceptible or perceived, manifest, conspicuous, ostensible, plain, or evident: in all these senses] contr. of بَاطِنٌ (S, K, TA:) and so ظَهْرٌ. (TA.) [Hence, ظَاهِرًا Outwardly, &c.: and apparently; &c.: and فِي الظَّاهِرِ in appearance. And ظَاهِرٌ أَنَّهُ كَذَا It appears, or it seems, or what seems to be the case is, that it is so, or thus. And ظَاهِرٌ فِيهِ كَذَا for ظَاهِرٌ فِيهِ كَذَا, meaning A person, or thing, in whom, or in which, such a quality is apparent, or manifest, &c.: see an ex. in a verse cited in the first paragraph of art. طَعَن.] See also مُظْهِرٌ. — [Hence also,] عَيْنٌ ظَاهِرَةٌ A prominent eye; (S, O, K, TA:) that fills its cavity. (TA.) — And هَذَا عَارٌ † This is a thing, or an affair, of which the disgrace is remote from thee: (S, TA:) or does not cleave to thee. (TA.) And هَذَا عَيْبٌ ظَاهِرٌ عَنْكَ † This is a vice, or fault, that does not cleave to thee. (A.) A poet says, (namely, Kutheiyir, accord. to a copy of the S, or Abou-Dhu-eyb, TA.)

- وَعَيْرَهَا الْوَأَشُونَ أَيْ أُحِبُّهَا
- وَتِلْكَ سَكَاةٌ ظَاهِرٌ عَنْكَ عَارُهَا

† [And the slanderers taunted her with the fact of my loving her; but that is a fault of which the disgrace is remote from thee]. (S, TA.) — [ظَاهِرٌ also signifies The outside, or exterior, of a thing. You say, نَزَلَ ظَاهِرُ الْمَدِينَةِ He

alighted, or took up his abode, outside the city: comp. ظَاهِرَةٌ. Hence.] ظَاهِرُ الْكَفِّ and ظَاهِرُ الْقَدَمِ; and another signification of ظَاهِرٌ: for all of which see ظَهْرٌ, third quarter. — [Also The external, outward, or extrinsic, state, condition, or circumstances, of a man: and the outward, or apparent, character, or disposition of the mind: opposed to الْبَاطِنُ.] — One says also, فَلَانَ ظَاهِرٌ عَلَى فَلَانٍ Such a one has the ascendancy, or mastery, over such a one; is conqueror of him, or victorious over him. (TA.) And هَذَا أَمْرٌ هَذَا أَمْرٌ This is a thing, or an affair, that overcomes, or overpowers, thee. (TA.) And هَذَا أَمْرٌ هُوَ ظَاهِرٌ عَلَيْكَ أَنْتَ بِهَذَا ظَاهِرٌ هُوَ ظَاهِرٌ عَلَيْكَ كَذَا [And هَذَا أَمْرٌ هُوَ ظَاهِرٌ عَلَيْكَ كَذَا He is a conqueror, a winner, an achiever, or an attainer, of such a thing: see an ex. voce غَرَبٌ, near the end.] And الظَّاهِرُ is one of the names of God, meaning The Ascendant, or Predominant, over all things: or, as some say, He who is known by inference of the mind from what appears to mankind of the effects of his actions and his attributes. (IAth, TA.) — حَاجَّتَهُ عِنْدَكَ ظَاهِرَةٌ means † His want is in thine estimation [an object of contempt, or neglect, as though] cast behind the back. (O, TA.) — قَرَأَهُ ظَاهِرًا: see ظَهْرٌ, towards the end of the paragraph. — شَاءَ ظَوَاهِرٌ Sheep, or goats, that come to the water every day at noon. (TA.)

ظَهْرٌ as a subst.; and its pl. ظَوَاهِرٌ: see ظَهْرٌ, in four places, in the third quarter of the paragraph. [Hence,] قُرَيْشُ الظَّوَاهِرِ Those, of Kureysh, that dwell in the exterior of Mekkeh, (O,) upon the mountains thereof, (K, TA,) or upon the higher parts of Mekkeh: (TA:) those who dwell in the lower parts are called قُرَيْشُ الْبِطَاحِ; (O, TA;) and these are the more honourable, (O, TA,*) because they are neighbours of the House of God. (O.) — See also ظَهْرَةٌ. — And see ظَهْرٌ. — Also The coming of camels, (S, O, K, TA,) and of sheep or goats, (TA,) to the water every day, at noon. (S, O, K, TA.) One says, of camels, [and of sheep or goats,] تَرْدُ الظَّاهِرَةِ [They come to the water every day, at noon]: and Sh says that they return from the water at the عَصْر. (TA.) And شَرِبَ الْفَرَسُ ظَاهِرَةً The horse drank every day, at noon. (TA.) ظَاهِرَةُ الْغَيْبِ [The coming to the water at noon on alternate days] is for sheep or goats; scarcely ever, or never, for camels; and is a little shorter [in the interval] than what is called [simply] الْغَيْبُ. (O, TA.)

مُظْهِرٌ i. q. مَصْعَدٌ [i. e. A place of ascent, or a place to which one ascends]; (O, K; in some copies of the latter of which, both words are erroneously written with damm to the م; TA;) and دَرَجَةٌ [as meaning a degree, grade, rank, condition, or station, or an exalted, or a high, grade, &c.]: (O:) used by En-Nábigahh El-Jaadee as meaning Paradise. (O, TA.)

[مُظْهِرٌ Made apparent, &c. — And hence, as also ظَاهِرٌ, but the former more commonly, applied to a noun, Explicit; and, elliptically, an explicit noun; opposed to مُضْمَرٌ and ضَمِيرٌ (a concealed noun, i. e. a pronoun); and to مَبْمُورٌ (a noun of vague signification).]

مُظْهِرٌ Possessing camels for riding or for carrying goods: pl. مُظْهِرُونَ. (S, K, TA.) — And A camel made to sweat by the ظَهْرَةِ [or vehement heat of midday in summer]. (Sgh, K, TA.) And accord. to Aṣ, one says, † أَتَانَا فَلَانٌ مُظْهِرًا, meaning Such a one came to us in the time of the ظَهْرَةِ [or midday in summer, &c.]: but accord. to A'Obeyd, others say مُظْهِرًا, without tesheed; and this is the proper form: (S:) or both mean, in the time of the ظَهْر. (O.)

مُظْهِرٌ: see ظَهْرٌ, near the end of the paragraph.

مُظْهِرٌ: see مُظْهِرٌ.

مُظْهِرٌ pass. part. n. of ظَهْرٌ [q. v.]. — See also ظَهْرٌ.

ظور Quasi

3. ظَاوِرٌ, occurring in a trad. for ظَاوِرٌ: see 3 in art. ظَار.

ظوف

1. جَاءَ يَظْوِفُهُ He came driving him away; as also يَظَافُهُ. (Ibn-'Abbád, O, K.)

ظَافٌ: see what follows, in three places.

بِظَافِهَا and أَخَذَهُ بِظَوْفِ رَقَبَتِهِ (S, O, K) i. e. [He took him, or laid hold upon him,] by the skin of his neck: (O, K:) or أَخَذَ بِظَوْفِ رَقَبَتِهِ and بِظَافِهَا i. e. [he laid hold upon] the whole of his neck: or the pendent hair in the hollow of the back of his neck: (M:) i. q. بِصَوْفِ رَقَبَتِهِ. [&c.]. (S. [See more voce صَوْفٌ: and see ظَلِيفٌ, last sentence.]) And تَرَكْتُهُ بِظَوْفِ رَقَبَتِهِ (Ibn-'Abbád, O, K) and بِظَافِهَا (K,) and بِظَوْفِ قَفَاهُ (Ibn-'Abbád, O,) I left him alone. (Ibn-'Abbád, O, K.) [And نَجَا بِظَوْفِ نَفْسِهِ He hardly escaped. (Freytag from the Deewán of the Hudhalees.)]

ظلي

2. ظَلِيْتُ ظَاءً حَسَنَةً and ظَلِيْتُ ظَاءً حَسَنَةً I made [or wrote] a beautiful ظ. (M, TA.)

ظَاءٌ, also pronounced ظَا, (TA,) A letter peculiar to the Arabic language [i. e. the letter ظ]: (Kh, T, TA, &c.): masc. and fem.: as masc., its pl. is أَظْوَاءٌ; and as fem., ظَاآت. (TA. [See art. ظ.])

ظهير Quasi

ظَاهِرٌ, for ظَهْرٌ: see the latter, in art. ظَاهِرٌ.