

of أَظْفَارٌ, and therefore a pl. pl., M) أَظْفِيرُ (M, Mṣb, K:) that أَظْفُورٌ is a sing. [and not like أَبْقُورٌ which is a quasi-pl. n.] is shown by the saying of a poet,

• مَا بَيْنَ نَقْمَتِهَا الْأُولَى إِذَا أَنْحَدَرَتْ •
• وَبَيْنَ أُخْرَى تَلَيْبَهَا قَيْسُ أَظْفُورِ •

(K) or قَيْدُ أَظْفُورِ (Mṣb) [i. e. *What is between her first morsel, when it descends into her throat, and another that follows it, is the measure of a finger-nail*]: or, as some relate it, إِذَا أَزْدَرَدَتْ [when she swallows]; and it is thus cited [in the T and] in the “Baṣā’ir” of the author of the K. (TA.) The phrase كَلَّ ذِي ظُفْرِ in the K. vi. 147 comprises camels and ostriches; (so in the T and TS and L; but in the K, الأتعام is erroneously put for الأظفار; TA;) because their مناسير are like أَظْفَارٌ to them: (T, K, TA:) IAb says that it comprises camels; and also ostriches, because they have nails like camels: or any bird that has a مَخْلَبٌ, and any beast that has a solid hoof: or, accord. to Mujāhid and Kātādeh, every beast and bird that has not divided toes; as the camel and ostrich and goose and duck. (TA.)

—[Hence,] الأظفار is the name of † *Certain small stars*; (S;) *certain stars before the ṣūr* [meaning the *النَّوَّارِ* i. e. the star α of *Lyra*: app. because regarded as the talons of the *نسر*]: (K:) or a *certain dim star in the السَّلْيَاتِ* [q. v., i. e. the constellation *Lyra*]. (Kzw.) — [Hence also,] إِنَّهُ لَيَكْتَلِبُ الظُّفْرَ (TA,) or إِنَّهُ لَيَقْتُلُ الظُّفْرَ (TA,) † *Verily he is one who does not slay or wound an enemy*: (T, TA:) and إِنَّهُ لَيَقْتُلُ الظُّفْرَ عَنْ أَدَى (TA,) † *Verily he is one who does little hurt to mankind*. (T, A, TA.) And هُوَ كَلِيلُ الظُّفْرِ † *He is weak, or abject, or despicable*; (T, S, K, TA;) said of a man; (K, TA;) or so مَقْتَلَمُ الظُّفْرِ (K: [in the TA, as from the K, الأظفار,]:) or † *he is sick, or diseased*. (A.) And بِهِ ظُفْرٌ مِنْ مَرَضٍ † [app. meaning *In him is an evil result of a disease, that has clung to him*]. (A, TA. [In the A, this immediately follows what here next precedes it; and is immediately followed by the words وَذَبَابٌ ظَفِيرٌ مِنْهُ, which seem to be added by way of explanation; thus in my copy; but I think that ظَفِيرٌ مِنْهُ here is a mistake for ظَفِيرٌ فِيهِ, and have assumed this to be the case in rendering the phrase.]) — And قَرَحَتْهُ مِنْ ظُفْرِهِ إِلَى شَفْرِهِ † [lit. *I wounded him much, from his nail to the edge of his eyelid*; but mentioned as tropical; app. meaning *from toe to head*]; like as one says, مِنْ قَرْنِهِ (A.) — And مَا بِالْأَدَارِ ظُفْرٌ (K,) or مَا بِالْأَدَارِ ظُفْرٌ وَلَا شَفْرٌ (A, O,) † *There is not in the house any one*. (A, O, K.) And مَا تَرَكَتِ مَا تَرَكَتِ السَّنَةُ ظُفْرًا وَلَا شَفْرًا † *The year of drought left not anything*: and sometimes they said شَفْرًا, with fet-ḥ, and in this case they said ظُفْرًا, for assimilation. (A in art. شفر.) And رَأَيْتَهُ بِظُفْرِهِ † *I*

saw him himself. (O, K, TA.) — ظُفْرُ النَّسْرِ is the name of † *A certain plant*, (K, TA,) *resembling what is [properly] thus termed* [i. e. the talon of the vulture]. (TA.) And ظُفْرُ الْقَيْطِ is the name of † *Another plant*. (K, TA.) — And الظُّفْرُ (M,) or الأظفار (T, M, A, Mgh, O, K, &c.,) for this word in the sense here following has no sing. (T, M, O, K) accord. to the author of the ‘Eyn, (M,) but sometimes one said وَاحِدَةٌ أَظْفَارَةٌ, which is not allowable by rule, and made the pl. of this to be أَظْفِيرٌ, (T, O, K, * [mentioned in the M as a pl. of الظُّفْرُ,]) though, if they formed a sing. from it, it should be ظُفْرٌ, (T, O, K,) signifies † *A certain odoriferous substance*, (T, Mgh, O, K,) or a *sort thereof*, (M,) [i. e. *unguis odoratus*, (called in the present day ظُفْرُ الطَّيِّبِ and ظُفْرُ الْعَفْرِيتِ,) or *unguis odorati*,] *black*, (T, M, O,) *resembling a ظُفْرٌ [or nail]* (T, M, Mgh, O, K) of a man (M) pulled out (in the M and O and K مُقْتَلَفٌ, and in the T مُقْتَلَفٌ,) from the root thereof, (T, M, O, K, [but in the M, the words which I have rendered “pulled out” &c. immediately follow the words ضَرْبٌ مِنَ الْعِطْرِ صَرْبٌ مِنَ الْأَظْفَارِ [or finger-nails], (A,) and put into دُخْنَةٌ [or incense]: (T, M, O:) and, accord. to the K, ظُفْرًا, sometimes imperfectly decl., i. e. ظُفْرًا, signifies the same; but this is very strange, for [SM says] I have referred to the M and T and O and other lexicons without finding them to have mentioned in this sense any term but الأظفار or الظُّفْرُ: accord. to the “Min-hāj,” أَظْفَارُ الطَّيِّبِ are *pieces of an odoriferous substance resembling the أَظْفَارِ* [properly so called]; they are said by [the Arabic translator of] Dioscorides to be of the nature of the shards of shells, [so I render مِنْ جَنْسِ أَخْرَافِ الصَّدَفِ, supposing اخرف to be here used tropically,] found in an island of the Sea of India where is the سُنْبُلِ [or spikenard], a sort whereof is [called] قَلْزِمِي [i. e. of *El-Kulzum*], and another which is [called] بَابِلِي [i. e. of *Bābil*], black and small, and the best is that which inclines to whiteness, which drifts to *El-Yemen* and *El-Bahreyn*. (TA.) [Forskāl, in his “*Descr. Animalium*” &c., mentions what here follows, among the animal substances of the materia medica of Cairo, in page 143: “*Unguis odoratus. (Opercula Cochl.) Dofr el afrīt, صفر العفريت i. e. unguis demonis. E Mochha per Sués. Arabes etiam afferunt. Nigritis fumigatorium est.*” (صفر is here written, agreeably with the usual vulgar pronunciation, for ظُفْرٌ.) See also قُسْطٌ.] أَظْفَارٌ signifies also † *Large قِرْدَانِ* [or ticks]. (S, O, K.) — And † *The creased parts of a skin*. (M, TA.) — And the ظُفْرُ of a bow is † *The part in the curved end that is beyond the place where the string is tied, to the extremity*: (Aṣ, T, S, M, * O, K:*) or the end of the bow: (K:) or each end of the bow, beyond the place where the string is tied: (A:) pl. ظُفْرَةٌ. (M, TA.) — See also ظُفْرَةٌ.

ظُفْرٌ: see the next preceding paragraph.

ظُفْرٌ, in a man, *The quality of having long nails*. (Isk, S, O.) [App., in this sense, an inf. n. of which the verb is ظَفَّرَ; as it is in other senses: see 1.] — See also ظُفْرَةٌ. — Also *Low, or depressed, ground*, (S, O, K,) that produces plants, or herbage. (S, O.)

ظُفْرٌ *Sharp in the nail [or having sharp nails]*. (A.) — And *A man having upon his eye what is termed a ظُفْرَةٌ*; (A;) and so مَظْفُورٌ. (T, A, Mgh, K.) — And عَيْنٌ ظُفْرَةٌ *An eye having what is termed a ظُفْرَةٌ*; (T, M, A, K;) as also مَظْفُورَةٌ. (A.) — Also [Successful;] *victorious*; applied to a man; (S;) and so ظَافِرٌ: (Mṣb, TA:) or ظُفْرٌ (IDrd, M, A, K) and ظُفِيرٌ (IDrd, M, K) and ظُفِيرٌ (IDrd, Sgh, K,) but this is said by IDrd to be not of established authority, (TA,) and مَظْفَرٌ (IDrd, M, A, K) and مَظْفَارٌ (IDrd, O, K,) all signify a man *very, or often, successful or victorious*: (IDrd, O, TA:) or † *one who does not endeavour after a thing without attaining it*. (M, A, K.)

ظُفْرٌ and ظُفْرٌ: see ظُفْرٌ.

ظُفْرَةٌ *A certain plant, burning, or biting, to the tongue*, (K, TA,) *resembling the ظُفْرِ [or nail] in its coming forth*, (TA,) that has a beneficial effect upon foul ulcers, and warts. (K, TA.) — And ظُفْرَةُ الْعَجُوزِ *The rounded head of prickles of the [thistle called] حَسَك*. (K, * TA.) — See also the next paragraph.

ظُفْرَةٌ *A pellicle that comes over the eye*, (T, S, Mgh, O, K,) growing from the side next the nose, (T, S, O,) upon the white of the eye, (S, Mgh, O,) extending to the black: (S, O:) sometimes it is cut off: if left, it covers the eye, and obscures the sight: (T:) or a certain disease in the eye, which causes a tegument like the nail to come over it: or a piece of flesh that grows at the inner angle of the eye, extending to the black, and sometimes encroaching upon the black: (M:) it is also called ظُفْرٌ (A’Obeyd, T, S, M, Mgh, O, K) and ظُفْرَةٌ (T, Mgh,) these two terms being applied to it by the physicians, (Mgh,) and ظُفْرٌ (TA) and ظُفْرَةٌ (so in a copy of the T, as on the authority of Ibn-Buzurj,) or ظُفْرَةٌ. (So in the O.)

ظُفْرٌ and ظُفْرٌ: see ظُفْرٌ. — ظُفْرٌ is well known as the name of a city in *El-Yemen*; or, accord. to the O, of two cities and two fortresses in *El-Yemen*. And accord. to the TA, it signifies *Any land that is مَعَزَّةٌ ذات*: but the latter of these two words has been altered by an erasure over the second letter, and is perhaps incorrect: if not, it may mean, agreeably with the analogy of many words of the measure مَفْعَلَةٌ, as مَقْدَرَةٌ and مَفْلَحَةٌ and مَنجَاةٌ &c., such as possesses means of overcoming, or withstanding, invaders: and it may be that hence ظُفْرٌ is in two instances the name of a fortress.]

ظُفُورٌ [app. syn. with ظُفْرٌ and ظُفِيرٌ] is one of the appellations of the Prophet. (MF, TA.)