

aor. ٤, (TA,) inf. n. **ظَهَرَ**; (TK;) and **ظَهَرَهَا**, (K, TA,) in some copies of the **ظَهَرَهَا**; (TA;) and **ظَهَرَهَا**, (K,) inf. n. **إِظْهَارٌ**; (TA;) and **ظَهَرَهَا**, (K,) of the measure **افْتَعَلَ**; (TA;) † *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, **يَظْهَرُونَ بِهِمْ وَلَا يَتَفَتَنُونَ** [They hold them in contempt, and do not pay any regard to their ties of relationship]. (S.) — See also 10, in three places. = **ظَهَرَهُ**, (O, K,) aor. ٤, inf. n. **ظَهَرَ**, (K,) *He struck, or smote, (TA,) or hit, or hurt, (O, K,) his back.* (O, K, TA.) = **ظَهَرَ**, (S, O, K,) aor. ٤, (K,) inf. n. **ظَهَرَ**, (O, K,) *He (a man, S, O) had a complaint of his back.* (S, O, K.) = **ظَهَرَ**, (JK, O, L,) or **ظَهَرَ**, (K,) [but this is app. a mistranscription,] inf. n. **ظَهَارَةٌ**, (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. — **ظَهَرَ الثَّوْبَ** [and **ظَهَرَهُ**, *contr. of بَطَّنَهُ* and *ابطنَهُ*,] *He faced the garment, or piece of cloth; put a facing, or an outer covering, (ظَهَارَةٌ) to it.* (TA.) = See also 4, last sentence.

3. **ظَاهَرَهُ**, (A,) inf. n. **مُظَاهَرَةٌ**, (S, O, Mṣb,) *He aided, or assisted, him*; (S, A, O, Mṣb;) as also **ظَهَرَ عَلَيْهِ**. (Th, K.) And **ظَاهَرَ عَلَيْهِ** *He aided, or assisted, against him.* (TA.) — **ظَاهَرَهُ بِهِ**: see 10. — **ظَاهَرَ بَيْنَهُمَا**, (K,) i. e. (TA) **بَيْنَ ثَوْبَيْنِ**, (S, A, Mgh, TA,) and **دَرْعَيْنِ**, (A, Mgh, TA,) and **نَعْلَيْنِ**, (TA,) i. q. **طَارَقَ بَيْنَهُمَا**, (S, TA,) or **طَابَقَ**, (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 **تَظَاهَرُوا** in the sense of “mutual aiding or assisting.” (IAth.) The phrase **ظَاهَرَ بَدْرَعَيْنِ** 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.) **ظَاهَرَ الدَّرْعَ** is said to signify **لَأَمَّرَ بَعْضَهَا عَلَى بَعْضِهَا** [app. meaning *He folded over and fastened one part of the coat of mail upon another*]. (TA.) And **ظَاهَرَ عَلَيْهِ جَلَالًا** means *He threw upon him* (i. e. a horse) *housings or coverings [one over another]*. (TA in art. **حَدَّ**.) = **ظَاهَرَ مِنْ أَمْرَاتِهِ**, (S, Mgh, O, Mṣb, K,) inf. n. **ظَهَارٌ**, (S, Mgh, Mṣb, K) and **مُظَاهَرَةٌ**, (JK, TA;) and **تَظَاهَرَ مِنْهَا**, (A, Mgh, O, TA,) and **إِظْهَارٌ**; (Mgh;) and **تَظَهَّرَ مِنْهَا**, (S, Mṣb, K,) and **إِظْهَارٌ**; (O, TA;) and **تَظَهَّرَ مِنْهَا**, (S, O, K,) inf. n. **تَظَهَّرٌ**; (S;) signify the same; (O;) *He said to his wife كَظَهَرَ أُمِّي* [Thou art to me like the back of my mother]; (S, Mgh, Mṣb, K;) [as though he said **رُكُوبِكَ**

رُكُوبِكَ لِلنِّكَاحِ حَرَامٌ عَلَى; meaning **حَرَامٌ عَلَى كِرْكُوبِ أُمِّي لِلنِّكَاحِ**; the back being specified in preference to the **بَطْنِ** or **فَخْدِ** or **قُرْبِحِ** because the woman is likened to a beast that is ridden, and the act of **نِكَاحِ** to that of **رُكُوبِ**: the phrase being a form of divorce used by the Arabs in the Time of Ignorance. (Mṣb, TA.) In the **Ḳur** lviii. 2 [and 4], some read **يَظْهَرُونَ**; some **يَظَاهَرُونَ**; and **ʿAṣim** read **يَظَاهَرُونَ**. (Bd.) The verb is made trans. by means of **مِنْ** because the man who uttered this sentence estranged himself from his wife. (IAth.)

4. **إِظْهَرَهُ** *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 **مِثْر** relates his having heard from one worthy of reliance of the people of Baghdád, that they say **تَظَاهَرْتُ بِهِ** in the place of **أَظْهَرْتُهُ**, and scarcely ever employ **إِظْهَرَ** in its usual sense. (Ḥar p. 85.) [Hence, **إِظْهَرَ التَّضْعِيفَ** *He made the doubling of a letter distinct*; as in **لِحَحَّتْ**; which, accord.

to a general rule, should be **لَحَّتْ**: opposed to **أَدْعَمَ**. And **إِظْهَرْتَهُ كَذَا** *He showed, &c., to him such a thing*: and *he made a show of, professed, pretended, or feigned, to him such a thing*: as, for instance, love.] — **أَعْلَيْتُ بِهِ أَظْهَرْتُ بِفُلَانٍ** [a phrase which I have not found except in this instance, app. *I elevated, or exalted, such a one*: like **أَعْلَيْتُهُ**, which has this meaning]: (S, IKṭṭ, L, TA:) or **أَعْلَنْتُ بِهِ** [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 **Ḳ**, the explanation is **أَعْلَنْتُ بِهِ**, and refers to **ظَهَرَ بِفُلَانٍ** [instead of **أَظْهَرْتُ**]; so that what its author says in this case differs in two points of view from what is found in the “Kitáb el-Abniyeh” of IKṭṭ, in which the **ي** in **أَعْلَيْتُ** has been marked as correct, and in the L [as well as in the S]. (TA.) = **أَظْهَرَهُ اللَّهُ عَلَى عَدُوِّهِ** 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] **أَظْهَرَهُ عَلَيْهِ** *He (God) made him to know it, or become acquainted with it*: you say, **أَظْهَرَنِي اللَّهُ عَلَى مَا سُرِقَ 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. = **أَظْهَرَ** signifies also *He entered upon the time called the ظَهِيرَةُ*: (A, Mṣb, K:) or *the time called the ظَهْر*. (Mṣb.) And *He went, or journeyed, in the time called the ظَهِيرَةُ*; as also **ظَهَرَ**, (K,) inf. n. **تَظَهَّرٌ**: (TA:) or *the time called the ظَهْر*. (S, O.)

5. **أَظْهَرَ** and **تَظَهَّرَ**: see 3, latter half, in three places.

6: see 1, first sentence: — and see also 4, first sentence. — **تَظَاهَرُوا** *They aided, or assisted, one another.* (S, O, K.) And **تَظَاهَرُوا عَلَى فُلَانٍ** *They leagued together, and aided one another, against such a one.* (Ibn-Buzurj, TA in art. **ضَفَرَ**.) — 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.) — **تَظَاهَرَ مِنْ أَمْرَاتِهِ** and **إِظْهَارٌ**: see 3, latter half, in three places.

8. **إِظْهَرَ**: see 1, last quarter.

10. **اسْتَظْهَرَ بِهِ** *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 اسْتَظْهَرَهُ.* (TA.) [In the **Ḳ**, after the explanation of **اسْتَظْهَرَ بِهِ**, is an omission, to be supplied by the insertion of **اسْتَظْهَرَ بِالْغِنَى عَلَى التَّوَابِ**, and **وَقَرَأَهُ**.] One says, **اسْتَظْهَرْتُ عَلَيْهِ التَّوَابِ** [He sought aid in wealth against calamities, or afflictions]. (Mṣb.) And **ظَاهَرَ بِهِ** signifies the same as **اسْتَظْهَرَ** [in this sense or in another of the senses expl. in what follows]. (TA.) — And **ظَهَرْتَهُ بِالْشَيْءِ**, and **ظَهَرْتُ بِهِ**, and **ظَهَرْتُهُ بِالْشَيْءِ**, *I put the thing behind my back for protection, or security.* (Ḥar p. 265.) — And **اسْتَظْهَرَ** *He prepared for himself a camel, or two camels, or more, for future need*: (T:) and **اسْتَظْهَرَهُ**, and **ظَهَرَ بِهِ**, *He prepared him, namely, a camel, for future need*: (K:) and **اسْتَظْهَرَ بِيَعِيرَيْنِ** *He prepared for himself two camels for future need.* (T. [See **ظَهَرْتُ**].) — Hence, (T,) **اسْتَظْهَرَ** signifies also *He used precaution* (T, Mṣb) with respect to anything: (T:) *he secured himself, (اسْتَوْتَقَى) by using precaution*; as, for instance, a woman does by remaining three days, before she performs the ablution termed **غُسْلٌ**, and prays, after the usual period of the menses. (T, L.) One says, **اسْتَظْهَرَ بِغَسَلَةٍ ثَانِيَةٍ وَثَانِيَةِ** *The using precaution by a second and a third washing, to make sure of being pure, is approved.* (Er-Ráfi'ee, Mṣb.) And **اسْتَظْهَرْتُ 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.

ظَهْرٌ *The back; contr. of بَطْنٌ*: (S, A, O, Mṣb, K:) in a man, *from the hinder part of the كَاهِلِ [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 sinev called the] مَتَانِ*: (AHeyth, T, O:) of the masc. gender: (Lh, A, K:) pl. [of pauc.] **أَظْهَرٌ**, and [of mult.] **ظَهْرَانٌ** and **ظَهْرَانٌ**. (Mṣb, K.) — **رَجُلٌ وَجْهٌ خَفِيفٌ الظَّهْرِ** † *A man having a small household to maintain*: and **ثَقِيلُ الظَّهْرِ** † *having a large household to maintain.* (K, TA.) — **أَنْتَ عَلَيَّ كَظَهْرِ**