

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] لَصَّ 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 الظَّهْرِ (S, O, K) and الظُّهُور (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, يُجْبُونُكَ is erroneously put for فَلَانٌ قَرْنُ الظَّهْرِ. (TA.) You say also, يَجِيؤُونَكَ. (TA.) Such a one is an adversary who comes to one from behind, unknown. (IAqr, Aṣ.) — قَتَلَهُ ظَهْرًا † He slew him unexpectedly; he assassinated him; syn. غِيلَهُ. (IAqr, 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 أَتَّخَذَهَا ظَهْرِيًّا (K,) and ظَهْرِيَّةً : (TA:) or the former of the last two phrases signifies he held it in contempt; as though ظَهْرِيًّا were an irreg. rel. n. from ظَهْر : (TA:) or أَتَّخَذَهُ ظَهْرِيًّا signifies he neglected, or forgot, (S, O, Mṣb,) him, as in the Kṣur xi. 94, (S, O,) or it, namely, what was said. (Mṣb.) And لَا تَجْعَلْ حَاجَتِي لَا بِظَهْرٍ † Forget not thou, or neglect not, my want : (S:) and جَعَلَهُ ظَهْرِيًّا signifies he forgot it; as well as جَعَلَهُ بِظَهْرٍ. (A.) And جَعَلْتُ هَذَا الْأَمْرَ بِظَهْرٍ, and رَمَيْتُهُ بِظَهْرٍ, † I cared not for this thing. (Th, O.) — فَلَانٌ مِنْ وَكِبِ الظَّهْرِ † 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 دُثْيَا [and لَحَا]. (Aṣ, A, O, TA.) — رَجَعَ عَلَى ظَهْرِهِ † [He receded, retired, or retreated]. (K in art. بَيْنَ ظَهْرَانِيهِمْ, and هُوَ نَازِلٌ بَيْنَ ظَهْرِيهِمْ. (S, A, O, Mṣb, K,\*) in which latter the † and ن are said by some to be added for corroboration, (Mṣb,) and for which one should not say بَيْنَ أَظْهَرِهِمْ, (IF, S, O, Mṣb, K,) and أَظْهَرُهُمْ, (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 ظَهْرِيهِ, and بَيْنَ ظَهْرَانِيهِ, meaning It (anything)

is in the midst, or main part, of it, namely, another thing. (TA.) — لَقَيْتُهُ بَيْنَ الظَّهْرَيْنِ, and بَيْنَ الظَّهْرَانِيَيْنِ, (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 الظَّهْرَيْنِ † I came to him one day : or, accord. to Aboo-Fak'as, on a day between two years. (Fr.) And رَأَيْتُهُ بَيْنَ ظَهْرَانِيَّ † I saw him between nightfall and daybreak. (TA.) And جِئْتُهُ بَيْنَ ظَهْرَانِيَّ † [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. قَلْب.) [Hence,] قَلَبْتُ الْأَرْضَ ظَهْرًا لِبَطْنٍ † [I turned the earth over, upside-down]. (A.) And [hence,] قَلَبَ أَمْرَهُ ظَهْرًا لِبَطْنٍ, (O, TA,) and ظَهْرَهُ لِبَطْنٍ, and ظَهْرَهُ لِبَطْنِهِ, and ظَهْرَهُ لِبَطْنٍ, which last form is preferred by El-Farezdaḳ 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 ظَهْرُ السَّمَاءِ and هَذَا بَطْنُ 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 بَطْن to a person on the same side, and its ظَهْر to one on the other side. (Az.) — مَا نَزَلَ مِنَ الْقُرْآنِ آيَةً إِلَّا † [part of] a saying of Moḥammad, [of which see the rest voce مُطْلَعُ] means † Not a verse of the Kṣur-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 ظَهْر is meant the reading; and by the بَطْن, the understanding and teaching. (TA.) [See also بَطْنٌ.] — 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 'Arfaḳeh, أَمَّا السَّيْفُ مِنَ الظَّهْرِ And he reached, or took in his hand, the sword from the camels for carrying burdens and for riding : and in another, أَمَّا الذَّنْدُ لَنَا فِي نَحْرِ ظَهْرِنَا 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 الظَّهْرُ بِالضَّمِّ 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 ظَهْرُ, which are those that are put [upon an arrow] of the ظَهْر [or outer side] of the عَصَب [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 ظَهْرُ are those parts of the feathers of the wing that are apparent. (O, TA.) One says, رِيشَ 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 ظَهْرٌ are also used as epithets : you say, رِيشَ ظَهْرَانٍ and رِيشَ ظَهْرٍ, (TA.) — ظَهْرُ الْكَفِّ and ظَهْرُهَا mean † The back of the hand. And in like manner, ظَهْرُ الْقَدَمِ and ظَهْرُهَا 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 ظَهْرُ 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 الظَّهْرِ † 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 † ظَوَاهِرُ [pl. of ظَاهِرَةٌ] signifies † elevated tracts of land or ground : (S, K:) you say, هَاجَتْ ظَوَاهِرُ الْأَرْضِ, meaning, † the herbs, or leguminous plants, of the elevated tracts of land, or ground, dried up : (Aṣ, 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 ظَهْر of a mountain, you are upon its ظَاهِرَةٌ. (TA.) — سَالَ وَادِيهِمْ ظَهْرًا † Their valley flowed with the rain of their own land : opposed to دُرْنَا, meaning, “from other rain :” (IAqr, O, K:\*) or the former signifies their valley flowed