

aor. ٤, (TA,) inf. n. ظَهَرَ; (TK;) and ظَهَرَهَا, (K, TA,) in some copies of the K ظَهَرَهَا; (TA;) and اِظْهَرَهَا, (K,) inf. n. اِظْهَارٌ; (TA;) and اِظْهَرَهَا, (K,) of the measure اِفْتَعَلَ; (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 يَتَفَتَّحُونَ [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 الثَّوبَ [and اِظْهَرَهُ, contr. of بَطَنَهُ and اِبْطَنَهُ,] *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, Mgh,) *He aided, or assisted, him*; (S, A, O, Mgh;) as also ظَهَرَ عَلَيْهِ. (Th, K.) And ظَاهَرَ عَلَيْهِ *He aided, or assisted, against him*. (TA.) — ظَاهَرَهُ: see 10. — ظَاهَرَ بَيْنَهُمَا, (K,) 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 تَظَاهَرُ in the sense of “mutual aiding or assisting.” (IAth.) The phrase ظَاهَرَ بَيْنَهُمَا 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 لَأَمَّ بَعْضَهَا عَلَى بَعْضٍ [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. حَظَرَ.) = ظَاهَرَ مِنْ أَمْرَاتِهِ, (S, Mgh, O, Mgh, K,) inf. n. ظَهَارٌ (S, Mgh, Mgh, K) and مُظَاهَرَةٌ (JK, TA;) and تَظَاهَرَ مِنْهَا (A, Mgh, O, TA,) and اِظْهَرَ مِنْهَا (Mgh;) and اِظْهَرَ مِنْهَا (S, Mgh, K,) and اِظْهَرَ مِنْهَا (O, TA;) and اِظْهَرَ مِنْهَا (S, O, K,) inf. n. تَظْهِيرٌ; (S;) signify the same; (O;) *He said to his wife كَظْهَرَ أُمِّي [Thou art to me like the back of my mother]; (S, Mgh, Mgh, K;) [as though he said رُكُوبُكَ*

رُكُوبُكَ لِلنِّكَاحِ حَرَامٌ عَلَى] meaning رُكُوبُكَ أُمِّي لِلنِّكَاحِ; the back being specified in preference to the بَطْنِ or فَخْدِ or قُرْبِ 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. (Mgh, TA.) In the Kur lviii. 2 [and 4], some read يَظْهَرُونَ; some يَظْهَرُونَ; and 'Asim read يَظْهَرُونَ. (Bd.) The verb is made trans. by means of مِنْ because the man who uttered this sentence estranged himself from his wife. (IAth.)

4. اِظْهَرَهُ *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 Mtr relates his having heard from one worthy of reliance of the people of Baghdád, that they say تَظَاهَرْتُ بِهِ in the place of أَظْهَرْتُه, and scarcely ever employ اِظْهَرَ in its usual sense. (Har p. 85.) [Hence, اِظْهَرَ التَّضْعِيفَ *He made the doubling of a letter distinct*; as in لَحِجَّتْ; which, accord.

to a general rule, should be لَحِجَّتْ: opposed to أَذْغَرَ. And اِظْهَرَهُ 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*.] — أَظْهَرْتُ بِلَالًا means بِهِ أَعْلَيْتُ [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, IKtt, L, TA:) or أَعْلَيْتُ 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 K, the explanation is بِهِ أَعْلَنْ, and refers to ظَهَرَ بِلَالًا [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 IKtt, in which the ي in أَعْلَيْتُ has been marked as correct, and in the L [as well as in the S]. (TA.) = اِظْهَرَ 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] اِظْهَرَهُ عَلَيْهِ *He (God) made him to know it, or become acquainted with it: you say, مَا أَظْهَرَنِي اللَّهُ عَلَى سُرْقِ مَنِيّ 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. = اِظْهَرَ signifies also *He entered upon the time called the ظَهِيرَةُ*: (A, Mgh, K:) or the time called the ظَهِيرَةُ. (Mgh.) And *He went, or journeyed, in the time called the ظَهِيرَةُ*; as also اِظْهَرَ, (K,) inf. n. تَظْهِيرٌ: (TA:) or the time called the ظَهِيرَةُ. (S, O.)

5. اِظْهَرَ and تَظْهَرَ: 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, Mgh, K:) as though they turned their backs, one upon another: (S:) or, because they who do so turn their backs, one upon another. (Mgh.) Thus the verb has two contr. meanings. (K.) — تَظَاهَرَ مِنْ أَمْرَاتِهِ and اِظْهَرَ: see 3, latter half, in three places.

8. اِظْهَرَ: see 1, last quarter.

10. اسْتَظْهَرَ بِهِ *He sought aid, or assistance, in, or by means of, him, or it, (S, O, Mgh, K, TA,) عَلَيْهِ [against him, or it]; as also اسْتَظْهَرَهُ. (TA.) [In the CK, after the explanation of اسْتَظْهَرَ بِهِ, is an omission, to be supplied by the insertion of اسْتَظْهَرَ بِالْفَتَى عَلَى التَّوَائِبِ,] One says, اسْتَظْهَرَ بِالْفَتَى عَلَى التَّوَائِبِ [He sought aid in wealth against calamities, or afflictions]. (Mgh.) And اِظْهَرَ بِهِ signifies the same as اسْتَظْهَرَ [in this sense or in another of the senses expl. in what follows]. (TA.) — And اِظْهَرْتُ بِهِ, and اِظْهَرْتُ بِهِ, and اِظْهَرْتُ بِهِ, *I put the thing behind my back for protection, or security*. (Har p. 265.) — And اسْتَظْهَرَ *He prepared for himself a camel, or two camels, or more, for future need*: (T:) and اسْتَظْهَرَهُ, and اِظْهَرَ 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 ظَهِيرٌ.]) — Hence, (T,) اسْتَظْهَرَ signifies also *He used precaution (T, Mgh) with respect to anything*: (T:) *he secured himself, (اسْتَوْثَقَ) 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 وَثَانَةِ *The using precaution by a second and a third washing, to make sure of being pure, is approved*. (Er-Ráfi'ee, Mgh.) And اسْتَظْهَرْتُ فِي كَلْبِ الشَّيْءِ *I adopted the most fit, or proper, way, and used precaution, in seeking to attain the thing*. (Mgh.) — See also 1, in the middle of the latter half.*

ظَهَرَ The back; contr. of بَطْنٌ: (S, A, O, Mgh, 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 sinew called the] مَتَنَانِ: (AHeyth, T, O:) of the masc. gender: (Lh, A, K:) pl. [of pauc.] أَظْهَرٌ, and [of mult.] ظَهْرَانٌ. (Mgh, K.) — رَجُلٌ خَفِيفُ الظَّهْرِ: *A man having a small household to maintain: and ثَقِيلُ الظَّهْرِ: having a large household to maintain*. (K, TA.) — أَتَتْ عَلَى كَظْهَرٍ: 243