

pl. **ظَهَائِرُ**. (TA.) You say, **أَتَيْتُهُ حَدَّ الظَّهِيرَةِ** [I came to him at the point of midday in summer; &c.]: and **ظَاهِرُ الظَّهِيرَةِ** [when the sun had become high, and the shade had almost disappeared: so expl. in art. **قَوْم**]. (S, O.) And **ظَاهِرُ 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 الظَّهَائِرُ**, meaning Take thou to walking during the heat of the middays in summer. (TA.)

**ظَهَارِيَّةٌ** One of the modes of seizing [and throwing down] in wrestling: or i. q. **شَغْزِيَّةٌ** (K:) the twisting one's leg with the leg of another in the manner that is termed **شَغْزِيَّةٌ**, and so throwing him down: one says, **أَخَذَهُ الظَّهَارِيَّةَ** and **الشَّغْزِيَّةَ** [He seized him and threw him down by the trick above described]: both signify the same: (Ish, O:) or **ظَهَارِيَّةٌ** 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 **أَوْثَقَهُ الظَّهَارِيَّةَ** 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 **ظَهِيرٌ**. (TA.) [Hence, **ظَاهِرًا** Outwardly, &c.: and apparently; &c.: and **الظَّاهِرُ** in appearance. And **كَذَا** **الظَّاهِرُ** **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** **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,] **عَيْنُ ظَاهِرَةٍ** A prominent eye; (S, O, K, TA:) that fills its cavity. (TA.) — And **هَذَا** **ظَاهِرٌ** **عَنْكَ** **عَارَةٌ** 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 الْوَائُونَ أَتَى أَحِبَّهَا
- وَتَلَكَ شَكَاةٌ ظَاهِرٌ عَنْكَ عَارَهَا

† [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.) — [**الظَّاهِرُ** 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. **ظَاهِرُ الْكَتِفِ** 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, **فُلَانٌ ظَاهِرٌ عَلَى فُلَانٍ** Such a one has the ascendancy, or mastery, over such a one; is conqueror of him, or victorious over him. (TA.) And **هَذَا أَمْرٌ** **ظَاهِرٌ بِكَ** This is a thing, or an affair, that overcomes, or overpowers, thee. (TA.) And **هَذَا أَمْرٌ** **هُوَ ظَاهِرٌ عَلَى كَذَا** This is an affair which thou hast power to do. (TA.) [And **ظَاهِرٌ عَلَى كَذَا** He is a conqueror, a winner, an achiever, or an attainer, of such a thing: see an ex. voce **غَرَبَ**, 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.) — **حَاجَتُهُ 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 ظَوَاهِرُ** Sheep, or goats, that come to the water every day at noon. (TA.)

**ظَهْرٌ** as a subst.; and its pl. **ظَوَاهِرُ**: 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 **ظَهَارَةٌ**. — And see **ظَهِيرٌ**. — 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,] **تَرَدُّ الظَّاهِرَةُ** [They come to the water every day, at noon]: and Sh says that they return from the water at the **عَصْرُ**. (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 **damim** 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-Nábigah 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 **مُبْهَمٌ** (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 **ظَهِيرَةِ** [or vehement heat of midday in summer]. (Sgh, K, TA.) And accord. to Ag, one says, **أَتَانَا فُلَانٌ مُظْهِرًا**, meaning Such a one came to us in the time of the **ظَهِيرَةِ** [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 **ظَهْرُ**. (O.)

**مُظْهِرٌ**: see **ظَهِيرٌ**, near the end of the paragraph.

**مُظْهِرٌ**: see **مُظْهِرٌ**.

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

#### ظور Quasi

3. **ظَائِرٌ**, occurring in a trad. for **ظَائِرٌ**: see 3 in art. **ظَارٌ**.

#### ظوف

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

**ظَافٌ**: see what follows, in three places.

**أَخَذَهُ بِظُوفِ رَقَبَتِهِ** and **بِظَافِهَا** (S, O, K) i. e. [He took him, or laid hold upon him,] by the skin of his neck: (O, K:) or **أَخَذَ بِظُوفِ 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. **يُصُوفُ رَقَبَتِهِ** [&c.]. (S. [See more voce **صُوفٌ**: and see **ظَلِيفٌ**, last sentence.]) And **تَرَكْتُهُ بِظُوفِ رَقَبَتِهِ** (Ibn-'Abbád, O, K) and **بِظَافِهَا** (K, TA.) and **بِظُوفِ قَفَاهُ** (Ibn-'Abbád, O, K.) I left him alone. (Ibn-'Abbád, O, K.) [And **نَجَا بِظُوفِ نَفْسِهِ** He hardly escaped. (Freytag from the Deewán of the Hudhalees.))

#### ظى

2. **حَسَّنَا وَظَلَّيْتُ ظَاةً حَسَنَةً** I made [or wrote] a beautiful ظ. (M, TA.)

**ظَاةٌ**, 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 **أُظَاةٌ**; and as fem., **ظَاَاتٌ**. (TA. [See art. **ظَا**].)

#### ظير Quasi

**ظِيرٌ**, for **ظَيْرٌ**: see the latter, in art. **ظَارٌ**.