

(S, *TA;) because one finds it [i. e. youthfulness] to be easy like as he does the beast on which one rides. (TA.) And one says also, **طَلَبَهُ مَطَانَهُ** [He sought him, or it, in the places where he, or it, was thought to be;] meaning, by night and by day. (TA.) And **أَنَّهُ لَمْ يَنْتَ أَنْ** i. e. Verily he is apt, meet, fitted, or suited, for one to think of his doing that: and in like manner one says of two, and of a pl. number, and of a female. (Lh, M.)

مَظْنُونٌ [Thought, opined, &c.: see its verb: and] see **ظَنِينٌ**. Applied to a narrative, or story, it means [Doubted; or] of which one is not to be made to know the real state. (TA in art. **رَجَمَ**.) In lexicology, A word of the class termed **أَحَادٌ** [q. v.]. (Mz 3rd نوع.)

ظنب

ظَنْبٌ The root, or lower part, or stem, (أَصْلُ) of a tree. (IAar, T, K.)

ظَنْبَةٌ A *sinew* (عَقَبَةٌ) that is wound over the extremities of the feathers of an arrow, next the notch. (AHn, M, K.)

ظَنْبُوبٌ The edge of the shin: (K:) or the tough edge of the shin: or the external part of the shank: (M, TA:) or the shin-bone: or the edge of the shin-bone: (M, K:) or the tough bone in the fore part of the shank: (S:) but accord. to AZ, this term is not used in relation to animals that have **أَوْظِيفَةٌ**: [see **وُظِيفَ**] (T, TA:) pl. **ظَنْبَائِبُ**. (S, M, K.) **عَارَى الظَّنَائِبِ** Without flesh upon the shins (TA) is an epithet applied to a male ostrich. (S, TA.) **قَرَعَ ظَنْبُوبَ البَعِيرِ** means He knocked, or struck, the shin of the camel, that he might lie down, and he might mount him: or **قَرَعَ الظَّنْبُوبَ** signifies a man's knocking, or striking, the shin of his camel with his stick when he makes him lie down that he may mount him, as one in haste to betake himself to a thing: or striking the shin of his beast with his whip, [in the TA is here added **ليترقه**, which I can only suppose to be put for **ليتركه**, to make him lie down,] when he desires to mount him. (TA.) [See an ex. voce **عَرَقُوبٌ**. Hence,] **قَرَعَ ظَنْبُوبَهُ** [Such a one struck his shin to betake himself to his affair] means such a one applied himself to his affair with diligence, or energy. (T, L, TA.) Selameh Ibn-Jendel says,

كُنَّا إِذَا مَا أَتَانَا صَارِخٌ فَرَعُ

كَانَ الصَّرَاحُ لَهُ قَرَعَ الظَّنَائِبِ

[We were (such that), when there came to us one crying aloud, in terror, the clamour (returned) to him was the striking of the shins;] by which he is said to mean that a quick reply was given; calling the striking of the whip upon the leg of the boot, in urging on the horse, "the striking of the shin." (S.) You also say, **قَرَعَ لَذَلِكَ الأَمْرَ**

meaning + He prepared himself for that affair, or thing: and agreeably with this signification the verse of Selameh cited above has been explained. (M, TA.) And **قَرَعَ ظَنْبَائِبَ الأَمْرِ** † He made, or rendered, the affair manageable. (M, K, TA.) A poet, cited by IAar, says,

قَرَعْتُ ظَنْبَائِبَ الْهَوَى يَوْمَ عَالِجٍ

† I subdued love, or subjected it to my will, on the day of 'Alij; as though I struck it on the shins; as a camel's shin is struck when one desires him to lie down, that he may mount him. (M, TA.) — **جَبَّةُ ظَنْبُوبٍ** also signifies A nail that is in the جَبَّةُ of a spear-head, [i. e., in the part into which the shaft enters,] (M, K,) where it is fixed upon the upper extremity of the shaft: and **ظَنْبَائِبُ** has been said to be the pl. of the word in this sense in the verse of Selameh cited above. (M, TA.)

ظنى

5. **تَظَنَّى**; originally **تَظَنَّ**: see the latter, in art. **ظن**.

ظهر

1. **ظَهَرَ**, (S, Mgh, K, &c.,) aor. **ظَهَرَ**, (Mgh,) inf. n. **ظُهُورٌ**, (S, Mgh, Mgh, K, &c.,) [It was, or became, outward, exterior, external, extrinsic, or exoteric: and hence,] it appeared; became apparent, overt, open, perceptible or perceived, manifest, plain, or evident; (S, Mgh, Mgh, K, TA;) after having been concealed, or latent: (Mgh, TA:) and **تَظَاهَرَ** signifies the same. (Har p. 85.) Hence the phrase **ظَهَرَ لِي رَأْيٌ** † [An idea, or opinion, occurred to me], said when one knows what he did not know before. (Mgh.) [And **هَذَا مَا يَظْهَرُ لِي** † This is what appears to me to be the case, or to be the right way or course; or this is my opinion.] **ظَهَرَ الحَمْلُ**, inf. n. as above, means Pregnancy became apparent, or manifest: it is said that this is not the case in less than three months. (Mgh.) And it is said in a trad. of 'Aisheh, **كَانَ يُصَلِّي العَصْرَ قَبْلَ أَنْ تَظْهَرَ** i. e. [He used to perform the prayer of the afternoon in my chamber] before it (meaning the sun) became high and apparent: (TA:) or **وَالشَّمْسُ فِي حُجْرَتِي لَمْ تَظْهَرَ** i. e. [when the sun was in my chamber,] it not having risen high so as to be on the flat roof [thereof]: referring to the Prophet. (O. [But **العَصْرُ** must be a mistranscription for **الفجر**, i. e. the prayer of the dawn.]) The saying in the Kur [xxiv. 31], **وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا**, [which is app. best rendered And that they discover not their ornament except what is external thereof] has been expl. in seven different ways, most correctly as meaning the clothes: (O, TA:) accord. to 'Aisheh, it means the bracelet (القُلْبُ) and the ring (الْفَتْحَةُ): and accord. to I'Ab, the hand and the signet-ring and the face. (TA.) — Also He went forth, or out, (Mgh, TA,) to the outside of a place. (O, TA.) — And He (a bird)

migrated, or went down, from one country or region to another: used in this sense by AHn in relation to the vulture, migrating to Nejd. (L.) — **ظَهَرَ عَنْهُ**, said of a vice, or fault, (O, TA,) or a disgrace, (JK, A, O,) † It did not cleave to him; (A, O, TA;) it was remote from him; (TA;) it quitted him, or departed from him. (JK.) — **ظَهَرَ بِهِ**, (O, TA,) inf. n. **ظُهُورٌ**, (K,) † I gloried, or boasted, by reason of it. (O, K, TA.) [Respecting a meaning assigned to **ظَهَرَ** أَكَلَ الرَّجُلُ أَكْلَةً — in the K, see 4.] — **ظَهَرَ مِنْهَا ظُهُورٌ** means † [The man ate some food] in consequence of which he became fat. (TA.) — **ظَهَرَ** He mounted it; went, or got, upon it, or upon the top of it; (S, A, *Mgh, O, Mgh, K;) as also **ظَهَرَ عَلَيْهِ**; (O;) namely, a house, (S,) or a house-top, (A, Mgh, O,) and a mountain, (A,) and a wall; (O, Mgh;) properly, he became upon its back: (Mgh:) and [in like manner] one says, **ظَهَرَ فَلَانٌ نَجْدًا**, inf. n. **تَظْهِيرٌ**, Such a one mounted, or went up, upon the high region (ظُهُورٌ) of Nejd. (O.) — Hence, (Mgh, Mgh,) **ظَهَرَ عَلَيْهِ** (S, Mgh, O, Mgh, K) and **بِهِ**, (K,) inf. n. **ظُهُورٌ** (Bd in xxiv. 31) and **ظَهَرَ** also, (Ham p. 301,) He overcame, conquered, subdued, overpowered, or mastered, him; gained the mastery or victory, or prevailed, over him; (S, Mgh, O, Mgh, K;) namely, his enemy; (Mgh;) and in like manner, [he conquered, won, achieved, or attained, it, i. e.] a thing. (O, TA.) [The saying **لَا يَظْهَرُ أَحَدٌ** is expl. in the L and TA by the words **أَي لا يَسْلَمُ**, and said to be tropical: but IbrD thinks that the correct reading is **لَا يَسْلَمُ**, and that it is said of one who will not give up, or resign, what is in his hand; so that the meaning is, † Such a one is a person whom no one will overcome in respect of that which he holds in his possession.] — And [hence also] **ظَهَرَ عَلَيْهِ**, (Mgh, TA,) inf. n. **ظُهُورٌ**, (TA,) He knew, became acquainted with, or got knowledge of, him, or it. (Mgh, TA.) So in the Kur xxiv. 31, **وَالطِّفْلِ** [And the young children] who have not attained knowledge of the عَوْرَاتِ (Bd, Jel,) meaning [pudenda, or] parts between the navel and the knee, (Jel,) of women, by reason of their want of discrimination: (Bd:) or † who have not attained to the generative faculty; (O, Bd, *TA;) from **الظُّهُورُ** in the sense of **الغَلْبَةُ**. (Bd.) So too in the Kur [xviii. 19], **إِنْ يَظْهَرُوا عَلَيْكُمْ** If they get knowledge of you. (O, TA.) — And [hence] **ظَهَرَ عَلَيْهِ**, (Fr, A, O, TA,) and **استَظْهَرَهُ**, (S, A, O, K,) † He knew it, or learned it, by heart; namely, the Kur-án; (A, O, TA;) and he recited it by heart: (A, *TA;) and so in the S and O in explanation of the latter: or [simply] he recited it by heart; namely, the Kur-án; as also **أَظْهَرَهُ**: (O, K, TA:) in the copies of the K we find **أَظْهَرْتُ عَلَى الْقُرْآنِ** and **ظَهَرْتُ**; but the former is a mistake for **ظَهَرْتُ**, aor. **ظَهَرَ**. (TA.) — For another signification of **ظَهَرَ عَلَيْهِ**, see 3. — **ظَهَرَ بِحَاجَتِي**, (S, A, K,)