

aor. ٤, (TA,) inf. n. **ظَهَرَ**; (TK;) and **ظَهَرَهَا**, (K, TA,) in some copies of the **ظَهَرَهَا**; (TA;) and **ظَهَرَهَا**, (K,) inf. n. **ظَهَرًا**; (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, **يُظَهِّرُونَ بِهِمْ وَلَا يَتَّقُونَ** [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. **ظَهَرًا**, (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 **بَطَنَهُ** and **ابطنَهُ**,] *He faced the garment, or piece of cloth; put a facing, or an outer covering, (ظَهَرًا,) 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.) — **ظَاهَرَ بِهِ**: see 10. — **ظَاهَرَ بَيْنَهُمَا**, (K,) i. e. (TA) **بَيْنَ ثَوْبَيْنِ**, (S, A, Mgh, TA,) and **دِرْعَيْنِ**, (A, Mgh, TA,) and **نَعْلَيْنِ**, (TA,) i. q. **طَارَقَ بَيْنَهُمَا**, (S, TA,) or **طَارَقَ**, (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 **تَظَاهَرَ** 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 الدِّرْعَ** is said to signify **لَأَمَّ بَعْضًا 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. **حَنَدٌ**) — **ظَاهَرَ مِنْ أَمْرَاتِهِ**, (S, Mgh, O, Mṣb, K,) inf. n. **ظَهَرًا**, (S, Mgh, Mṣb, K) and **مُظَاهَرَةٌ**, (JK, TA;) and **تَظَاهَرَ مِنْهَا**, (A, Mgh, O, TA,) and **ظَاهَرَ مِنْهَا**, (Mgh;) and **ظَهَرَ مِنْهَا**, (S, Mṣb, K,) and **ظَهَرَ مِنْهَا**, (O, TA;) and **ظَهَرَ مِنْهَا**, (S, O, K,) inf. n. **تَظَهَّرَ**; (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 **كَظَهَرَ**];

رُكُوبِكَ لِلتَّكَاجِ حَرَامٌ عَلَيَّ; meaning **حَرَامٌ عَلَيَّ**; **كُرْكُوبِ أُمِّي لِلتَّكَاجِ**; the back being specified in preference to the **بَطْن** or **فَخْد** or **فَرْج** because the woman is likened to a beast that is ridden, and the act of **تَكَاج** to that of **رُكُوب**: the phrase being a form of divorce used by the Arabs in the Time of Ignorance. (Mṣb, TA.) In the **Kur** lviii. 2 [and 4], some read **يُظَهِّرُونَ**; some **يُظَاهِرُونَ**; and Ḍāsim read **يُظَاهِرُونَ**. (Bd.) The verb is made trans. by means of **من** because the man who uttered this sentence estranged himself from his wife. (IAth.)

4. **ظَهَرُهُ** *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 Mṣr relates his having heard from one worthy of reliance of the people of Baghdād, that they say **تَظَاهَرْتُ بِهِ** in the place of **أَظَهَرْتُهُ**, and scarcely ever employ **اظهر** in its usual sense. (Ḥar p. 85.) [Hence, **اظهر التضعيف** *He made the doubling of a letter distinct*; as in **لَحِثٌ**; which, accord.

to a general rule, should be **لَحِثٌ**: opposed to **أَدْعَمٌ**. And **اظهر له كذا** *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.] — **أَظَهَرْتُ بِلَوْلَانٍ** means **بِهِ** **أَعْلَيْتُ بِهِ** [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, IKṭt, 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 **K**, the explanation is **أَعْلَنْتُ بِهِ**, and refers to **ظَهَرَ بِلَوْلَانٍ** [instead of **أَظَهَرْتُ**]; so that what its author says in this case differs in two points of view from what is found in the “Kitāb el-Abniyeh” of IKṭt, in which the **بِ** in **أَعْلَيْتُ** has been marked as correct, and in the L [as well as in the S]. (TA.) — **اظهره الله على عدوه** 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] **اظهره عليه** *He (God) made him to know it, or become acquainted with it*: you say, **ما اظهرني الله على ما سرق مني** *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. — **اظهر** signifies also *He entered upon the time called the ظهيرة*: (A, Mṣb, K:) or the time called the **ظَهْر**. (Mṣb.) And *He went, or journeyed, in the time called the ظهيرة*; as also **ظَهَرَ**, (K,) inf. n. **تَظَهَّرَ**: (TA:) or the time called the **ظَهْر**. (S, O.)

5. **اظهر** and **تظهر**: 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. **ضَفَرٌ**.) — 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 **اَظَاهَرَ**: see 3, latter half, in three places.

8. **اظهر**: see 1, last quarter.

10. **استظهر به** *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 **استظهره**. (TA.) [In the CK, after the explanation of **استظهر به**, is an omission, to be supplied by the insertion of **وَقَرَّاهُ**.] One says, **استظهر بالثغرى على التوائب** [He sought aid in wealth against calamities, or afflictions]. (Mṣb.) And **ظاهر** signifies the same as **استظهر** [in this sense or in another of the senses expl. in what follows]. (TA.) — And **ظَهَرْتُ بِالشَّيْءِ**, and **استظهرت بالشَّيْءِ**, and **ظَهَرْتُ بِهِ**, and **استظهرت به**, *I put the thing behind my back for protection, or security*. (Ḥar p. 265.) — And **استظهر** *He prepared for himself a camel, or two camels, or more, for future need*: (T:) and **استظهره**, and **استظهر بيغيرتين**, *He prepared for himself two camels for future need*. (T. [See **ظَهَرِي**].) — Hence, (T,) **استظهر** signifies also *He used precaution* (T, Mṣb) with respect to anything: (T:) *he secured himself, (استوتق,) 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, **يُسْتَحَبُّ الإِسْتِظْهَارُ بِغَسَلَةِ ثَانِيَةٍ وَثَلَاثَةٍ** *The using precaution by a second and a third washing, to make sure of being pure, is approved*. (Er-Rāfi'ee, Mṣb.) And **استظهرت في طلب 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 بطن*: (S, A, O, Mṣb, K:) in a man, *from the hinder part of the كاهل [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] مَتَانِ*: (AHeyth, T, O:) of the masc. gender: (Lh, A, K:) pl. [of panc.] **أَظْهَرٌ**, and [of mult.] **ظَهْرَانٌ** and **ظَهْرَانٌ**. (Mṣb, K.) — **رَجُلٌ خَفِيفُ الظَّهْرِ** † *A man having a small household to maintain*: and **ثَقِيلُ الظَّهْرِ** † *having a large household to maintain*. (Mṣb, TA.) — **ظَهْرِي** *My back*. (S, O.)