(Ṣ,* 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 مَظَانَّهُ [*He sought him*, or *it*, *in the places where he*, or *it*, *was thought to be*;] meaning, *by night and by day*. (TA.) And إِنَّهُ لَمَظِنَّةٌ أَنْ يَفْعَلَ ذٰلِكَ 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. (Lḥ, 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. رجم.) In lexicology, A word *of the class termed* آحَادٌ [q. v.]. (Mz 3rd نوع.)

ظنب

ظِنْبٌ The *root*, or *lower part*, or *stem*, (أَصْل,) of a tree. (IAạr, T, Ḳ.)

ظُنْبَةٌ *A sinew* (عَقَبَة) *that is wound over the extremities of the feathers of an arrow, next the notch*. (AḤn, M, Ḳ.)

ظُنْبُوبٌ The *edge of the shin*: (Ḳ:) 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, Ḳ:) or the *tough bone in the fore part of the shank*: (Ṣ:) but accord. to AZ, this term is not used in relation to animals that have أَوْظِفَة: [see وَظِيفٌ:] (T, TA:) pl. ظَنَابِيبُ. (Ṣ, M, Ḳ.) عَارِى الظَّنَابِيبِ *Without flesh upon the shins* (TA) is an epithet applied to a male ostrich. (Ṣ, TA.) قَرَعَ ظُنْبُوبَ البَعِيرِ means *He knocked*, or *struck, the shin of the camel*, that he might lie down, and he might mount him: or قَرْعُ الظُّنْبُوبِ 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 ليتركه, which I can only suppose to be put for لِيُبْرِكَهُ, to make him lie down,] when he desires to mount him. (TA.) [See an ex. voce عُرْقُوبٌ. Hence,] قَرَعَ ظُنْبُوبَهُ فُلَانٌ لِأَمْرِهِ † [*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.) Selámeh Ibn-Jendel says,

* كُنَّا إِذَا مَا أَتَانَا صَارِخٌ فَزِعٌ *
* كَانَ الصُّرَاخُ لَهُ قَرْعَ الظَّنَابِيبِ *

[*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." (Ṣ.) You also say, قَرَعَ لِذٰلِكَ الأَمْرِ ظُنْبُوبَهُ meaning † *He prepared himself for that affair*, or *thing*: and agreeably with this signification the verse of Selámeh cited above has been explained. (M, TA.) And قَرَعَ ظَنَابِيبَ الأَمْرِ ‡ *He made*, or *rendered, the affair manageable*. (M, Ḳ, TA.) A poet, cited by IAạr, says,

* قَرَعْتُ ظَنَابِيبَ الْهَوَى يَوْمَ عَالِجٍ *

‡ *I subdued love*, or *subjected it to my will, on the day of 'Álij*; 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.) — ظُنْبُوبٌ also signifies *A nail that is in the* جُبَّة *of a spear-head*, [i. e., *in the part into which the shaft enters*,] (M, Ḳ,) *where it is fixed upon the upper extremity of the shaft*: and ظَنَابِيب has been said to be the pl. of the word in this sense in the verse of Selámeh cited above. (M, TA.)

Quasi ظنى

5. تظنّى; originally تَظَنَّنَ: see the latter, in art. ظن.

ظهر

1. ظَهَرَ, (Ṣ, Mṣb, Ḳ, &c.,) aor. ـُ, (Mṣb,) inf. n. ظُهُورٌ, (Ṣ, Mgh, Mṣb, Ḳ, &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*; (Ṣ, Mgh, Mṣb, Ḳ, TA;) *after having been concealed*, or *latent*: (Mṣb, TA:) and ▼ تظاهر signifies the same. (Ḥar p. 85.) Hence the phrase ظَهَرَ لِى رَأْىٌ † [*An idea*, or *opinion, occurred to me*], said when one knows what he did not know before. (Mṣb.) [And هٰذَا مَا يَظْهَرُ لِى † *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. (Mṣb.) And it is said in a trad. of 'Áïsheh, كَانَ يُصَلِّى العَصْرَ فِى حُجْرَتِى 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 فِى حُجْرَتِى لَمْ تَظْهَرْ بَعْدُ 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 العَصْر must be a mistranscription for الفَجْر, i. e. *the prayer of the dawn*.]) The saying in the Ḳur [xxiv. 31], وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا [which is app. best rendered *And that they discover not their ornature except what is external thereof*] has been expl. in seven different ways, most correctly as meaning the clothes: (O, TA:) accord. to 'Áïsheh, it means the bracelet (القُلْب) and the ring (الفَتَخَة): 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 AḤn 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.) — ظَهَرْتُ بِهِ, (O, TA,) inf. n. ظَهْرٌ, (Ḳ,) † *I gloried*, or *boasted, by reason of it*. (O, Ḳ* TA.) [Respecting a meaning assigned to ظَهَرَ in the Ḳ, see 4.] — أَكَلَ الرَّجُلُ أُكْلَةً بِفُلَانٍ ظَهَرَ مِنْهَا ظَهْرَةً means † [*The man ate some food*] *in consequence of which*] *he became fat*. (TA.) ═ ظَهَرَهُ *He mounted it; went*, or *got, upon it*, or *upon the top of it*; (Ṣ, A,* Mgh, O, Msb, Ḳ;) as also ظَهَرَ عَلَيْهِ; (O;) namely, a house, (Ṣ,) or a house-top, (A, Mgh, O,) and a mountain, (A,) and a wall; (O, Mṣb;) properly, *he became upon its back*: (Mgh:) and [in like manner] one says, ظَهَرَ ▼ فُلَانٌ نَجْدًا, inf. n. تَظْهِيرٌ, *Such a one mounted*, or *went up, upon the high region* (ظَهْر) *of Nejd*. (O.) — Hence, (Mgh, Mṣb,) ظَهَرَ عَلَيْهِ (Ṣ, Mgh, O, Mṣb, Ḳ) and بِهِ, (Ḳ,) inf. n. ظُهُورٌ (Bḍ in xxiv. 31) and ظَهْرٌ also, (Ḥam p. 301,) *He overcame, conquered, subdued, overpowered*, or *mastered, him*; *gained the mastery* or *victory*, or *prevailed, over him*; (Ṣ, Mgh, O, Mṣb, Ḳ;) namely, his enemy; (Mṣb;) and in like manner, [*he conquered, won, achieved*, or *attained, it*, i. e.] a thing. (O, TA.) [The saying فُلَانٌ لَا يَظْهَرُ عَلَيْهِ أَحَدٌ is expl. in the L and TA by the words اى لا يَسْلَم, and said to be tropical: but IbrD thinks that the correct reading is لا يُسَلِّمُ, from التَّسْلِيمُ; 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, (Mṣb, TA,) inf. n. ظُهُورٌ, (TA,) *He knew, became acquainted with*, or *got knowledge of, him*, or *it*. (Mṣb, TA.) So in the Ḳur xxiv. 31, وَٱلطِّفْلُ ٱلَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ ٱلنِّسَآءِ [*And the young children*] *who have not attained knowledge of the* عورات, (Bḍ, Jel,) meaning [*pudenda*, or] *parts between the navel and the knee*, (Jel,) *of women*, by reason of their want of discrimination: (Bḍ:) or ‡ *who have not attained to the generative faculty*; (O, Bḍ,* TA;) from الظُّهُورُ in the sense of الغَلَبَةُ. (Bḍ.) So too in the Ḳur [xviii. 19], إِنْ يَظْهَرُوا عَلَيْكُمْ *If they get knowledge of you*. (O, TA.) — And [hence] ظَهَرَ عَلَيْهِ, (Fr, A, O, TA,) and ▼ استظهره, (Ṣ, A, O, Ḳ,) ‡ *He knew it*, or *learned it, by heart*; namely, the Ḳur-án; (A, O, TA;) and *he recited it by heart*: (A,* TA; and so in the Ṣ and O in explanation of the latter:) or [simply] *he recited it by heart*; namely, the Ḳur-án; as also ▼ اظهره: (O, Ḳ, TA:) in the copies of the Ḳ we find أَظْهَرْتُ عَلَى القُرْآنِ and أَظْهَرْتُهُ; but the former is a mistake for ظَهَرْتُ, aor. ـُ. (TA.) ═ For another signification of ظَهَرَ عَلَيْهِ, see 3. ═ ظَهَرَ بِحَاجَتِى, (Ṣ, A, Ḳ,)