

assurance, of security or safety, and a compact, or covenant, for him, or in his favour, of, or against, him [i. e. another person, making the latter responsible for his (the former's) security, or safety, &c.]. (M, *K, *TA.) = See also the next paragraph.

5. *تذمر* He shunned, or avoided, (T, *Mgh,) or he preserved, or guarded, himself from, (MA,) blame, dispraise, &c. : (T, *MA, Mgh:) this is the proper meaning; and hence, (Mgh,) he felt disdain, or scorn, and shame. (S, MA, Mgh, K, KL.) One says, *لَوْ لَمْ أَتَرَكَ الْكُذْبَ تَأْتِي تَرْكُهُ تَذْمِيًا* [If I did not refrain from lying for the purpose of abstaining from sin, I would refrain from it from a feeling of disdain, or scorn, or shame]. (S, K.) And *تذمر منه* [He abstained, or refrained, from it to avoid blame, or through disdain, or scorn, or shame; disdained, or scorned, it; or was ashamed of it]. (K in art. حشمر.) And Abou-'Amr Ibn-El-'Alà mentions his having heard an Arab of the desert use the expression لا

يذمون [app. لا يذمون, for the ل in the measure أَفْعَل sometimes has a privative property,] meaning They do not shun, or avoid, blame; (لا يذمون); and are not affected with shame. (TA.) It is said in a trad., *مِنْ خِلَالِ الْكَارِمِ، التَّذْمُرُ لِلصَّاحِبِ*, meaning [Of the properties of generous, or honourable, practices, is] the being regardful of everything that is entitled to reverence, respect, honour, or defence, in the character and appertences of the companion, or friend, and dispelling from oneself the blame that he would incur from men if he were not regardful thereof. (TA.) And one says, *لِلْجَارِ عِنْدَكَ تَذْمُرٌ* and *مُسْتَذْمِرٌ* [To the neighbour, with thee, is shown regard of everything that is entitled to reverence, respect, honour, or defence, in his character and appertences: مُسْتَذْمِرٌ being app. an inf. n. of أَذْمَرُ, and this being syn. with تَذْمُرُ]. (TA.)

6. *تذاموا* They blamed, dispraised, discommended, found fault with, censured, or reprehended, one another. (M, K.)

10. *استذمر* [He required blame, &c.; as though he called for it; or] he was blamed, or dispraised, &c. (KL.) See also 4, second sentence. — And see 5, last sentence. — [استذمر بذمائه is used by post-classical writers, and is perhaps a classical phrase, meaning He begged, or implored, his protection. See an instance in "Abulfedæ Annales," vol. iii. p. 170.]

R. Q. 1. *ذَمَّرَ* He made his gift small, or scanty. (IAgr, T, K.)

ذَمْرُ inf. n. of ذَمَّهُ. (T, S, M, &c.) [As a simple subst., Blame, dispraise, or censure.] — And [the pl.] ذُمُورٌ signifies Vices, faults, defects, or the like. (M, K. [See ذَامَرُ.]) = See also ذَمِيرٌ. = And see ذَمَّةٌ.

ذَمْرٌ: see ذَمِيرٌ. — Also Excessively lean or emaciated; and perishing: (K.) or like him who is perishing. (T, TA.) — See also ذَمَّةٌ.

ذَمْرٌ [as a subst.]; (T, Mgh;) and ذَمْرٌ ذَمْرٌ,

(T, S, M, Mgh, K,) in which the latter word is an epithet, (Mgh,) and ذَمْرٌ ذَمْرٌ also, with kesr, (so in one of my copies of the S,) and ذَمِيرٌ, and ذَمِيمَةٌ; (M, K;) A well containing little water; (T, S, M, Mgh, K;) because discommended: (M, Mgh:) and, (M, K,) as some say, (M,) containing much water: thus having two contr. significations: (M, K:) pl. ذَمَامِرُ (T, S, M, K) and ذَمْرٌ, (T, TA,) [or rather the latter is a coll. gen. n., of which ذَمْمَةٌ is the n. un.] A poet says, (S,) namely, Dhu-r-Rummeh, describing camels whose eyes were sunk in their sockets by reason of fatigue, (T,)

* عَلَى حِمِيرَاتٍ كَأَنَّ عِيُونَهَا
* ذَمَامِرَ الرِّكَائِيَا أَنْكَرَتْهَا الْمَوَاتِحُ

[Upon camels of Himyer that were as though their eyes were wells containing little water which the camels employed to draw it had exhausted]. (T, S.)

ذَمْمَةٌ A compact, a covenant, a contract, a league, a treaty, an engagement, a bond, or an obligation; (T, S, M, Mgh, Mgh, K;) because the breaking thereof necessitates blame: (Mgh:) and a right, or due, (حَقٌّ) for the neglect of which one is to be blamed: (Bd in ix. 8:) [an inviolable right or due:] and ذَمَامِرٌ and ذَمْمَةٌ and ذَمْمَةٌ signify in like manner a compact, a covenant, &c. as above, for the neglect, or non-observance, of which a man is to be blamed: (Mgh:) or these three words [in the CK the first and last only] signify a right, or due; syn. حَقٌّ (M, K:) or so the first of them: (T, *S:) and each of them, (M, K,) or the first of them, i. e. ذَمَامِرٌ, (T, S, Mgh,) i. q. حُرْمَةٌ [which includes all the significations of ذَمْمَةٌ likewise, those above and those which follow, but appears here to be used as meaning especially a thing that should be sacred, or inviolable; or which one is under an obligation to reverence, respect, or honour, and defend; everything that is entitled to reverence, respect, honour, or defence, in the character and appertences of a person]; (S, M, Mgh, K;) every حُرْمَةٌ for the neglect, or non-observance, of which one is to be blamed: (T:) ذَمَامَةٌ, also, and ذَمَامَةٌ, are syn. with حَقٌّ and حُرْمَةٌ: (TA:) and ذَمْمَةٌ signifies also i. q. أَمَانٌ [as meaning security, or safety; security of life and property; protection, or safeguard; a promise, or an assurance, of security, safety, protection, or safeguard; indemnity; or quarter]; (S, Mgh, Mgh, KL, TA;) and so ذَمَامِرٌ: (MA, KL: [explained in both by the Pers. زَنْهَارُ; and in the latter by ذَمْمَةٌ and حَقٌّ also:] and responsibility [for the fulfilment of an obligation, for the payment of a sum of money, for the restitution of a thing, or for the safety, or safe-keeping, of a thing or person]; suretiship; (M, Mgh, Mgh, K;) as also ذَمَامَةٌ and ذَمَامَةٌ; (M, K; [in the former of which, these two words are said to be syn. with ذَمْمَةٌ, app. meaning, in all the senses mentioned above;]) and ذَمْرٌ: (M, K: [said in the M to

be syn. with ذَمْمَةٌ in the first only of the senses mentioned above in this paragraph: in the CK, الذَمْرُ is erroneously put for الذَمِيرُ:] the pl. of ذَمْمَةٌ is ذَمَامِرٌ (T, Mgh) and ذَمَامِرٌ: (T:) and the pl. of ذَمَامِرٌ as [a sing.] syn. with ذَمْمَةٌ and ذَمْمَةٌ and ذَمْمَةٌ is أَدْمَةٌ. (M, K.) Hence, i. e. from ذَمْمَةٌ in the first of the senses explained above, الذَمْمَةُ, (S, Mgh, TA,) and الذَمْمَةُ, (T, M, *Mgh, K, TA,) with the prefixed noun اهل suppressed, (TA,) The people with whom a compact, or covenant, &c., has been made; (T, S, M, K, TA;) [and particularly] those, of the believers in a plurality of Gods, [by which are here meant the Christians, Jews, and Sabians, but no others,] who pay the [tax called] جَزْيَةٌ; (T, TA;) [i. e. the free non-Muslim subjects of a Muslim government, who pay a poll-tax for which the Muslims are responsible for their security and freedom and toleration: see اَهْلٌ:] the appellation ذَمِيمٌ, (Mgh, Mgh,) a rel. n. from الذَمْمَةُ, (Mgh;) is applied to a person of this class; (Mgh, Mgh;) because he is rendered secure, or free from fear, for his property and his blood, by means of the جَزْيَةٌ. (Mgh.) جَعَلَ عُمَرُ أَهْلَ السَّوَادِ ذَمْمَةً (Mgh.) means 'Omar treated [lit. made] the people of the Savad as those who are termed الذَمْمَةُ. (Mgh.) And أَقْبَلْنَا بِذَمْمَةٍ [or أَقْبَلْنَا?], in the prayer of the traveller, means Restore us to our family in safety. (TA.) It is related in a trad. of 'Alee, that he said, ذَمِيمِي بِمَا ذَمِيمِي بِهِ زَعَمْتُ وَأَنَا بِهِ زَعَمْتُ, meaning My responsibility is pledged for [the truth of] what I say, and I am answerable for it; (Mgh, TA;*) i. e. this my saying is true, and I am responsible for it. (Mgh.) And it is said in another trad., فَعَدَّ بَرْنَتْ مِنْهُ الذَمْمَةُ [Then the responsibility of God is clear, or quit, of him]; i. e. there is given to every one, by God, a covenant whereby He binds Himself to preserve and protect him; and when he throws himself into destruction, or does that which is unlawful for him to do, or acts at variance with that which he is commanded to do, the covenant of God fails to aid him. (TA.) ذَمِيمِي بِمَا ذَمِيمِي فِي ذَمْمِي كَذَا means في ذَمَامِي [virtually I am responsible for such a thing; i. e. for paying it, or restoring it, &c.; but lit. in my responsibility is such a thing; or on my responsibility rests, or lies, or be, such a thing; for ذَمِيمِي may be here used, as it is in many other instances, in the sense of عَلَى]: (Mgh:) [or,] in the saying ذَمِيمِي بِمَا ذَمِيمِي فِي ذَمْمِي كَذَا, [which means Such a thing became, or has become, binding, obligatory, or incumbent, on me,] the term ذَمْمَةٌ is applied to designate [the moral sense considered as] the seat [of the sense] of obligation to fulfil what is [properly] termed ذَمْمَةٌ [i. e. a compact, or covenant, or the like]. (Mgh.) مَا يَذْهَبُ عَنِّي مَذْمَةٌ الرِّضَاعُ (Mgh.) ذَمْمَةٌ الرِّضَاعُ (T, S, Mgh,*) or ذَمْمَةٌ الرِّضَاعُ (T, Mgh,) meaning [What will put away from me the obligation of.] the right, or due, of the woman who has suckled for the sucking? is a question occurring in a trad., (T, S, Mgh,*) as put by a man to the