

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. تَذَمَّرَ *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, نُوْءِرُ أَتْرَكَ الْكُذْبَ تَأْتِيًا تَرَكْتَهُ تَذَمَّرًا [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 تَذَمَّرَ مِنْهُ [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 يذمُّون [app. لا يذمُّون, for the l in the measure أَفْعَل sometimes has a privative property,] meaning *They do not shun, or avoid, blame; (لا يذمُّون); and are not affected with shame. (TA.)* It is said in a trad., مِنْ خِلَالِ الْكِبَارِ، التَّذَمَّرُ 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, لِلجَارِ عِنْدَكَ تَذَمَّرُ and مُسْتَذَمَّرُ [To the neighbour, with thee, is shown regard of everything that is entitled to reverence, respect, honour, or defence, in his character and appertences: مُسْتَذَمَّرُ being app. an inf. n. of أَذَمَّرَ, and this being syn. with تَذَمَّرَ]. (TA.)*

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

10. اسْتَذَمَّرَ [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. — [استذمَّرَ بِذَمَامِهِ 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.)*

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

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

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

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

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

(T, S, M, Mgh, K,) in which the latter word is an epithet, (Mgh,) and ذَمَّةٌ also, with kesr, (so in one of my copies of the S,) and ذَمِيرٌ, and ذَمِيَّةٌ; (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. ذَمَامَرٌ (T, S, M, K) and ذَمَّرٌ, (T, TA,) [or rather the latter is a coll. gen. n., of which ذَمَّةٌ 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 حِمِيرِيَّاتٍ كَأَنَّ عِيُونَهَا
ذَمَامَرُ الرِّكَايَا 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.)

ذَمَّةٌ *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 ذَمَامَرٌ and ذَمِيَّةٌ and ذَمَّةٌ 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. ذَمَامَرٌ, (T, S, Mgh,) i. q. حُرْمَةٌ [which includes all the significations of ذَمَّةٌ 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 ذَمَّةٌ 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 ذَمَامَرٌ: (MA, KL: [explained in both by the Pers. زَنْهَارُ; and in the latter by ذَمَامَةٌ 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 ذَمَّةٌ, app. meaning, in all the senses mentioned above;]) and ذَمَّرٌ: (M, K: [said in the M to*

be syn. with ذَمَّةٌ in the first only of the senses mentioned above in this paragraph: in the CK, وَالذَّمْرُ is erroneously put for ذَمَّرٌ:]) the pl. of ذَمَّةٌ is ذَمَامَرٌ (T, Mgh) and ذَمَامَرٌ: (T:) and the pl. of ذَمَامَرٌ as [a sing.] syn. with ذَمَّةٌ and ذَمَّةٌ and ذَمَّةٌ is أَدَمَةٌ. (M, K.) Hence, i. e. from ذَمَّةٌ in the first of the senses explained above, الذَّمَّةُ, (S, Mgh, TA,) and الذَّمَّةُ, (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] جَزِيَّة; (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 ذَمِيَّةٌ, (Mgh, Mgh,) a rel. n. from الذَّمَّةُ, (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 جَزِيَّة. (Mgh.) جَعَلَ عُمَرُ اَهْلَ السَّوَادِ ذَمَّةً means 'Omar treated [lit. made] the people of the Savad as those who are termed الذَّمَّةُ. (Mgh.) And أَقْبَلْنَا بِذَمَّةٍ [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, ذَمِّي بِمَا ذَمَّمْتُ بِهِ زَعْمِي وَأَنَا بِهِ زَعْمِي، 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 بَرَأَتْ مِنْهُ الذَّمَّةُ [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.) ذَمِّي فِي ذَمِّي كَذَا means *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 فِي may be here used, as it is in many other instances, in the sense of عَلَى: (Mgh:) [or,] in the saying ذَمِّي فِي ذَمِّي كَذَا, [which means *Such a thing became, or has become, binding, obligatory, or incumbent, on me,*] the term ذَمَّةٌ is applied to designate [the moral sense considered as] the seat [of the sense] of obligation to fulfil what is [properly] termed ذَمَّةٌ [i. e. a compact, or covenant, or the like]. (Mgh.) مَا يَذْهَبُ عَنِّي مَذَمَّةٌ الرِّضَاعُ (Mgh,) or ذَمَّةٌ الرِّضَاعُ (T, S, 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**