

ing *infolded*, or *enclosed*, in it; *included* in it; or *in the inside* of it]. (S, TA.) And *فِي ضَمْنٍ* [and *كِتَابِهِ*] means † *Among the contents*, or *implications*, of his speech [and of his writing or letter] (*فِي مَطَاوِيهِ*); and the indications thereof. (Mṣb.) = *A thing that satisfies the stomach*: thus, *مَا أَغْنَى عَنِّي فُلَانٌ ضَمْنًا* means *Such a one did not stand me in stead, or supply my want, of anything, even as much as a thing that would satisfy the stomach.* (IAḡr, TA.)

ضَمْنٌ (S, K) and *ضَمَانٌ* and *ضَمَانَةٌ* (S, Mṣb, K) † *A malady of long continuance*, or such as *cripples*; (S, Mṣb, K, TA;) *an affliction in the body*, (S, *K, TA,) *by some trial*, or *fracture*, or other ailment; (S, TA;) and *ضَمْنَةٌ* signifies the same; (K;) and [simply] *a disease*, or *malady*; (S, K;) as in the saying, *كَانَتْ ضَمْنَةً فُلَانٌ أَرْبَعَةَ أَشْهُرٍ* † [The disease of such a one was four months in duration]. (S, TA.) [See also 1, last two sentences.] — *ضَمْنٌ* also signifies † *A burden*; syn. *كُلٌّ*: so in the saying, *فُلَانٌ ضَمْنٌ عَلَى أَصْحَابِهِ* [Such a one is a burden upon his companions]. (AZ, TA.) = It is also an epithet: see the next paragraph.

ضَمِنَ (applied to a man, S) † *Affected with a malady of long continuance*, or such as *cripples*; (S, Mṣb, K, TA;) *afflicted in the body*, (S, *K, TA,) *by some trial*, or *fracture*, or other ailment: (S, TA;) and *ضَمِنَ* signifies [the same; or simply] *affected with a disease*, or *malady*; applied to a man [and to two and more and to a female; being originally an inf. n.]; having no dual nor pl. nor fem. form: (TA:) pl. of the former *ضَمِنَى* (S, *Mṣb, K, *TA) and *ضَمِنُونَ*, or the former of these is pl. of *ضَمِينٌ* [which signifies the same as *ضَمِنَ*]. (TA.) *اِكْتَتَبَ ضَمِنًا* [in the CK *ضَمِنًا*] means † *He wrote himself down* [as one affected with a malady of long continuance, &c., or] *in the register of the ضَمِنَى*, i. e. the *زَمَنَى*; (S, K, TA;) i. e. he asked that he might write himself down [as such], and took for himself a billet from the commander of the army in order to excuse himself from fighting against the unbelievers: (TA:) of such it is said "that God will raise him in that state on the day of resurrection. (S, TA.) *مَعْبُوطَةٌ غَيْرُ ضَمِينَةٍ*, occurring in a trad., means *Slaughtered not having any disease.* (TA.) — Also † [*Loving*: (see *ضَمَانَةٌ*:) or] *loving excessively*, or *admiringly*. (K, TA.)

ضَمِنَةٌ: see *ضَمِنَ*.

ضَمَانٌ an inf. n.: [see 1, first sentence:] (IAḡr, S, Mṣb, K:) [used as a simple subst.,] *Responsibility*, *answerableness*, *accountability*, *amenability*, *suretiship*, or *guaranteeship*; syn. *كَفَالَةٌ*: (Mgh:) but it is more common [in signification] than *كَفَالَةٌ*; for it sometimes signifies what is not *كَفَالَةٌ*, namely, [indemnification; or] *restoration of the like*, or of the value, of a thing that has perished. (Kull.) [*ضَمَانٌ مَالٌ*, and *غَرْمٌ*, signify *Responsibility*, &c., for property, and for a debt, owed by another person. And *ضَمَانٌ نَفْسٌ*, and

حُضُورٌ, signify *Responsibility*, &c., for the appearance, or presence, of another person, to answer a suit.] *ضَمَانٌ دَرَكٌ* is a vulgar phrase; correctly *ضَمَانُ الدَّرَكِ* [expl. in art. *درك*]. (TA.) = See also *ضَمِنَ*.

ضَمِينٌ: see *ضَامِنٌ*: = and see also *ضَمِنَ*.

ضَمَانَةٌ: see *ضَمِنَ*. — Also † *Love*: (K, TA:) [or] *excessive*, or *admiring*, love. (TA.)

ضَامِنٌ and *ضَمِينٌ* One who is *responsible*, *answerable*, *accountable*, *amenable*, *surety*, or *guarantee*: (S, Mṣb, K:) both are mentioned by IAḡr as syn., like *سَامِنٌ* and *سَمِينٌ*. (TA.) God is represented by the Prophet as saying, *مَنْ خَرَجَ مُجَاهِدًا فِي سَبِيلِي وَأَبْتَعًا مَرْضَاتِي فَأَنَا مِنْ خَرَجٍ ضَامِنٌ وَعَلَيْهِ ضَامِنٌ وَهُوَ عَلَى ضَامِنٍ* meaning [Whoso goes forth as a warrior in my cause, and seeking, or seeking earnestly, to obtain my approval,] I am responsible to him for what I have promised him, to recompense him living and dead; *ضَامِنٌ* being made trans. by means of *عَلَى* because it implies the meaning of *مُحَامِرٌ* and *رَقِيبٌ*; and the last clause means nearly the same, but is rendered as meaning *and he is one who has [a claim to] responsibility on my part*, as though care and mindfulness [of him] were obligatory on me. (Mgh.) And it is said in a trad., *الإِمَامُ ضَامِنٌ وَالْمُؤَدَّنُ مُؤْتَمَنٌ*: (Mgh, JM, *TA:) [the latter clause has been expl. in art. *أَمِنَ* (voce *أَمِينٌ*):] the former clause means, *The imám [or leader of prayer] is as though he were responsible for the correctness of the prayer of those who follow him*: (JM, TA: [and the like is said, with other, similar, explanations, in the Mgh:]) or it means, *the imám is careful, or mindful, for the people [who follow him], of [the correctness of] their prayer.* (TA.) — *ضَامِنٌ* and *ضَمَانٌ* applied to a she-camel, signify *Having a foetus in her belly*: and the pls. are *ضَوَامِنٌ* and *مَضَامِينٌ*. (IAḡr, L and TA in art. *لَقِحَ* and in the present art.) — *ضَامِنَةٌ* applied to rights, or dues, (*حَقُوقٌ*) is used by Lebeed as meaning *مَضْمُونَةٌ*; [see *مَضْمُونٌ*]; like as *رَاحِلَةٌ* is used as meaning *مَرْحُولَةٌ*. (TA.)

ضَامِنَةٌ [fem. of *ضَامِنٌ*, q. v.] — *الضَامِنَةُ* signifies *What is included within the middle* of any town or country or the like. (TA.) *الضَامِنَةُ مِنَ النَّخْلِ*, (AO, S, K, *TA,) occurring in a letter of the Prophet, (AO, S, TA,) means *What are included within the cities or towns or villages, of the palm-trees*: (AO, S, K, *TA:) or *what are surrounded, thereof, by the wall of the city*: (K:) but Az says that they are so called because their owners are responsible for their culture and keeping: (TA:) opposed to *الضَّاحِيَةُ مِنَ البَّعْلِ*, which means what are in the open country, of the palm-trees that imbibe with their roots, without being watered. (AO, S, TA.)*

مَضْمُونٌ Water included in a mug or other vessel: and milk included in the udder. (TA.) — Also † *Poetry made to comprise a verse [from another*

poem]. (S, K. [See 2, last sentence but one.]) And † *A verse [made to be] not complete otherwise than with what follows it.* (S, K. [See 2, last sentence.]) — And † *A sound [made to comprehend with it somewhat of another:] upon which one cannot pause without conjoining it with another*: (K:) in the T it is said to be [such as is exemplified in] *a man's saying قَفْ فُلٌ* [or *فُلٌ*, for *قَفْ فُلَانٌ* *Pause thou, such a one*], with making the J to have a smack of the vowel-sound (*بِأَشْبَاهِ اللَّامِ إِلَى الحَرَكَةِ*). (TA.)

مَضْمَانٌ: see *ضَامِنٌ*, last sentence but one.

مَضْمُونٌ pass. part. n. of 1 in the first of the senses assigned to the latter above: you say *شَيْءٌ مَضْمُونٌ* [meaning *A thing*, such as property, or the payment of a debt, &c., *ensured by an acknowledgment of responsibility for it*]. (TA.) — *مَضْمُونٌ* means *مَا فِي ضَمْنِهِ* and *مَا فِي ضَمْنِهِ* [i. e. *The contents of a writing or letter*; or *what is infolded*, or *included*, in a writing or letter; *what is implied therein*; and *what is indicated therein*]: pl. *مَضَامِينٌ*. (TA.) — And *المَضَامِينُ*, (A'Obeyd, S, Mṣb, K,) of which the sing. is *مَضْمُونٌ*, (A'Obeyd, Mṣb, K,) and one may also say *مَضْمُونَةٌ*, as meaning *نَسْمَةٌ*, (Mṣb,) signifies *What are [comprised] in the loins of the stallions*; (A'Obeyd, S, Mṣb, K;) i. e. *the progeny [thereof, in the elemental state]*: (Mṣb:) or, accord. to Aboo-Sa'eed, [though the reverse is generally held to be the case,] *المَلَاقِيحُ* signifies what are in the backs of the he-camels, and *المَضَامِينُ* what are in the bellies of the females. (L in art. *لَقِحَ*.) The selling of the *مَضَامِينُ* and the *مَلَاقِيحُ* is forbidden. (S.) [*مَضَامِينٌ* is also pl. of *مَضْمَانٌ*, q. v.] — *مَضْمُونٌ* *الْيَدِ*, i. q. *مَخْبُونَةٌ*, (K,) meaning *مَعْلُولَةٌ* [i. e. *Diseased in the arm, or hand*]; (TK;) applied to a man. (TA. [See 1, last sentence, which indicates a more particular meaning.]

ضم

ضَمِنْتُ بِهِ, (Mgh, Mṣb,) first pers. *ضَمِنْتُ بِهِ*, (S, Mṣb, *) [and one may say *عَلَيْهِ*, and *عَنْهُ*, in the place of *بِهِ*, (see *ضَمِنْتُ*),] and *ضَمِنُوا* occurs, in a verse of Kaḡanab Ibn-Umm-Şāhib, used by poetic license for *ضَمِنُوا*, (S,) aor. -; (S, Mgh, Mṣb, K;) and *ضَمِنَ*, (Mṣb,) first pers. *ضَمِنْتُ*, (S, Mṣb, *) aor. -; (S, Mṣb, K,) accord. to Fr, (S,) or, accord. to Th, Fr said, I have heard *ضَمِنْتُ*, though I have not heard *أَضَمِنْتُ*, but this aor. is mentioned by Yaḡqoob; (TA;) inf. n. *ضَمِنٌ* (S, Mgh, Mṣb, K) [in the CK *ضَمِنًا* is erroneously put for *ضَمِنًا*] and *ضَمِنٌ* (TA) and *ضَمَانَةٌ*, (S, Mgh, Mṣb, K, TA,) with fet-ḡ, (Mṣb, TA,) and *ضَمِنَةٌ*, (Mṣb,) or this last is a simple subst.; (Mgh;) *He was*, or *became*, *niggardly*, *tenacious*, *stingy*, or *avaricious*, (S, Mgh, Mṣb, K,) of it.