

Prophet: (T:) and the answer was, "A slave, male or female:" (T, S, Mgh:) En-Nakha'ee says, (S,) they liked, on the occasion of the weaning of a child, to give the woman who had suckled it something beside the hire: (S, Mgh:) **مَذْمَةٌ** in this case is a dial. var. of **مَذْمَةٌ**: (Mgh:) or, as IATH says, the former is from **الذَّم**; and the latter, from **الذِّمَّة**. (TA.) You say also, **أَذْهَبَ عَنْكَ مَذْمَرُ الرِّضَاعِ بَشْيَ تَعْطِيهِ**, meaning [Put away from thee the obligation of] the right, or due, that is incumbent on thee to render her for the sucking of thy child [by something that thou shalt give to her who has suckled]. (T.) And **أَذْهَبَ عَنْكَ** (T.) and so accord. to different copies of the S and K, in which **عَنْكَ** is omitted, **مَذْمَةٌ** being a dial. var., (T,) i. e. [Put away from thee the obligation of their right, or due, by something; meaning] feed them with something, (T,) or give to them something, (S, K,) for they have a right, or due. (T, S, K.) And **قَضَى مَذْمَتَهُ** and **مَذْمَتَهُ** [He paid his right, or due;] meaning he did good to him, or conferred upon him a benefit or benefits, in order that he might not be blamed. (M, K.) And **رَجُلٌ ذَمِيمٌ** and **مَذْمِيٌّ** [in the CK the latter only, A man who has a right, or due,] meaning **عَلَى النَّاسِ** [a man who is a burden upon people, to be maintained, or supported, by them]. (M, K, TA.) — Also (i. e. **ذِمَّة**) A repast, or banquet, to which guests are invited, [simply] for food, or for a wedding. (K.) — See also **ذِمَّة**.

**ذِمَامٌ**: see **ذِمَّة**, in three places. It is also a pl. of **ذِمَّة** [as well as syn. therewith]. (T.)

**ذَمِيرٌ** Blamed, dispraised, discommended, found fault with, censured, or reprehended; (S, M, Mgh, Mṣb, K;) i. q. **مَذْمُومٌ**; (T, M, Mṣb, K;) as also **ذَمْرٌ** (T, K, TA) and **ذَمَرٌ** (M, K, TA,) which last is an inf. n. used as an epithet, and, like [its contr.] **حَمْدٌ**, is applied to a man and to a place of alighting or sojourning or abiding. (TA.) [See **مَذْمَرٌ**] — See also **ذِمَّة**. — Also, applied to water, Disliked, or disapproved. (S, K,\*) — [As a subst.,] Urine and mucus, (K,) so in the copies of the K, but correctly, (TA,) mucus, and urine (S, TA) that flows from the penis of the goat: (S, K, TA:) or a fluid that flows from the nose. (IAṣr, T.) — And in like manner, Milk [that flows] from the teats of sheep or goats; (K;) or, as in some copies of the S, from the teats of the she-camel; (TA;) or from the teats of the sheep or goat: (so in one of my copies of the S: in the other of those copies omitted:) or milk that becomes sprinkled upon the udders: (Th, M:) or milk that flows upon the thighs and udders of camels and sheep or goats. (M.) — Also Dew, (M, K,) absolutely; (TA;) accord. to IDrd: (M:) or dew that falls in the night upon the trees, and upon which dust lights, so that it becomes like bits of clay or mud. (M, K.) — And A thing [meaning the

sebaceous matter] that comes forth from the pores of the soft part of the nose, like the eggs of ants: (S:) or pimples, or small pustules, (**بُتْرٌ**, T, K,) or a thing resembling **بُتْرٌ**, black, or red, (M,) like the eggs of ants, (T, M,) coming forth upon the nose, (T,) or arising upon the faces (M, K) and the noses, (M,) from heat (T, M, K) or from the scab: (M, K:) or the dirty matter that comes forth upon the nose: n. un. with **ة**. (TA.) — And Whiteness upon the nose of a kid. (Kr, M, K.)

**ذِمَامَةٌ**: see **ذِمَّة**, in two places. — Also Shame, and fear of blame: whence the saying, **أَخَذْتُهُ مِنْ صَاحِبِهِ ذِمَامَةً** [Shame, and fear of blame, with respect to his companion, seized him]: and **أَصَابَتْهُ مِنْهُ ذِمَامَةٌ**, i. e. Shame and disgrace affected him on account of him, or it. (TA.) One says also, **أَخَذْتَنِي مِنْهُ ذِمَامَةٌ** and **مَذْمَةٌ**, meaning Shame and disgrace by reason of the neglect of that which should be sacred or inviolable, or of that which was entitled to reverence, respect, honour, or defence, or of the obligation or duty, or the right or due, that should be regarded as sacred or inviolable, (**مِنْ تَرَكِ الْحَرَمَةِ**) [seized me on account of him, or it.] (S, K.)

**ذِمَامَةٌ** + A remain, remainder, remaining portion, remnant, or relic. (K.) [See also **ذِمَامٌ**, below.]

**ذِمَامَةٌ**: see **ذِمَّة**, in two places.

**ذِمِيمَةٌ** به In him is a crippleness, or a chronic disease, (K,) [in the CK **ذِمَامَةٌ** is erroneously put for **ذِمَامَةٌ**] or an infirmity arising therefrom or from some evil affection, (M,) that prevents him from going forth. (M, K.)

**أَبْقَى ذِمَامَ الصَّبِّ** [He left] the last remains [of what was poured out, or forth, at once]: so in the A. (TA.) [But the last word is there written without any syll. signs.] [See also **ذِمَامَةٌ**.]

**ذِمِّيٌّ**: see **ذِمَّة**, in the former half of the paragraph.

**ذَمَامٌ** One who blames, dispraises, discommends, &c., much, or often. (TA.)

**ذَامٌ** and **ذَامَرٌ**, with and without teshdeed, [the latter belonging to art. **ذَمِيرٌ**.] A vice, fault, defect, or the like. (Aṣ, T.) [See also **ذَمْرٌ**.]

**أَذْمَرُ** A horse fatigued, and standing still. (TA.)

**مَذْمَرٌ** and **مَذْمَرٌ**: see **ذِمَّة**, in the latter part of the paragraph.

**مَذْمَرٌ** A thing blamed, dispraised, &c.; [like **ذَمِيرٌ**;] or mode, or caused, to be faulty, or defective, or to have a vice, fault, defect, or the like; (S, K;) as also **مَذْمَرٌ**. (K.) — And A man (S) in whom is no motion. (S, K.)

**مَذْمَرٌ**: see the next preceding paragraph.

**مَذْمَةٌ**, with fet-ḥ only [to the ذ, A cause of blame, dispraise, discommendation, censure, or reprehension; a blamable, or discommendable,

quality or action;] a thing for which one is, or is to be, blamed, dispraised, discommended, found fault with, censured, or reprehended: contr. of **مُحَمَّدٌ**: (S:) [pl. **مَذَامٌ**.] You say, **الْبُخْلُ مَذْمَةٌ** (S, K,) i. e. [Niggardliness is] one of the things for which one is, or is to be, blamed, &c. (S.) And **إِيَّاكَ وَالْمَذَامَ** [Beware thou of, or avoid thou, or remove thyself far from, causes of blame, &c.]. (TA.) — See also **ذِمَّة**, in six places. — And see **ذِمَامَةٌ**.

**مَذْمَةٌ**: see **ذِمَّة**, in six places. — And see also **ذِمَامَةٌ**.

**مَذْمَرٌ** A man blamed, dispraised, discommended, found fault with, censured, or reprehended, much. (S, K.) — And A place held in reverence, respect, or honour. (TA.)

**مَذْمُومٌ**: see **ذَمِيرٌ**, first sentence.

**مُسْتَذْمَرٌ**: see 5, last sentence.

### ذمر

1. **ذَمَرٌ** (S,) inf. n. **ذَمَرٌ** (K,) He (a lion) roared. (S, K.) — **ذَمَرَهُ**, aor. **ذَمَرْتُ**, (S, M, A,) inf. n. **ذَمَرٌ**, (T, S, M, K,) He excited, incited, urged, or instigated, him, (T, S, M, A, K,\*) with chiding, or reproof, (T, M, A, K,\*) and encouraged him, (L,) **ذَمَرَهُ عَلَى الْأَمْرِ** to do the thing; (A;) as also **ذَمَرَهُ**: (L, TA:) and he threatened him; (L, K,\*) and was angry with him. (L.) — **ذَمَرَهُ**, aor. **ذَمَرْتُ**; and **ذَمَرَهُ**, [inf. n. **تَذَمِيرٌ**;] He felt his **مَذْمَرٌ** [q. v.]. (M.) You say also, **ذَمَرُ الرَّاعِي السَّلِيلِ** The pastor felt the place where the head of the young camel just born was set upon the neck, to know if it were a male or a female: (A:) [or its inf. n., **ذَمَرٌ**, signifies the same as] **تَذَمِيرٌ** a man's inserting the hand into the vulva of a she-camel, to discover if her foetus be a male or a female. (S.) [See **مَذْمَرٌ**.]

2: see 1, in three places. — **تَذَمِيرٌ** also signifies The determining the quantity, measure, size, or bulk, of a thing; or computing by conjecture the quantity or measure thereof. (K, TA.)

5. **تَذَمَّرَ**, an irreg. quasi-pass. of **ذَمَرَهُ** (M,) [or rather a reg. quasi-pass. of **ذَمَرَهُ**, which is mentioned in the L, and meaning He excited, incited, urged, or instigated, himself,] as though he blamed himself for a thing that had escaped him: (S:) or he blamed himself (M, K) for a thing that had escaped him: (K:) or he blamed himself for negligence, in order to inspirit himself, that he might not be negligent a second time: (A:) or he blamed himself for the escape, or loss, of [what he was bound to preserve and defend, or] what is termed **ذَمَارٌ**. (TA.) — He became angry. (M, K.) — He disliked a thing, and was angry in consequence thereof. (Ḥar p. 517.) — **تَذَمَّرَ عَلَيْهِ** He became changed, or altered, to him, and threatened him with evil. (S, K.) — But in the trad. in which it is said of Moses, **كَانَ يَتَذَمَّرُ عَلَى رَبِّهِ**, this expression means that He emboldened himself to his Lord, and raised his voice in his expression of disapproval. (TA.)