

towards whose house [is my face, it was not thus and thus, or such and such things did not happen]. (S.) — One says also, *دَارِي مِنْ دَارِهِ زَمَرٌ*, (S,) or *دَارِي زَمَر دَارِهِ*, (K, TA, in the CK *زَمَر*); *My house is near to his house.* (S, K, TA.) — And *أَمْرُهُمْ زَمَرٌ* + *Their affair, or case, is conformable to the just mean; like أمرٌ*: (S, K:) or *easy, not exceeding the due measure, bound, or limit.* (Lh, TA.)

زَمَرٌ *A thing with which one ties or binds, fastens, or makes fast*: (K:) meaning [the nose-rein of a camel; i. e.] *the cord that is tied to the بُرَّة [or خِزَام, each meaning nose-ring of a camel], or to the خَشَاش [or wooden thing fixed in the bone of the nose], and to which, (S, Mgh, Mghb, TA,) i. e. to the end of which, (S, TA,) is tied the مَقْوَد [or leading-rope]: (S, Mgh, Mghb, TA:) and (afterwards, Mghb) also applied to the مَقْوَد (S, Mghb, TA) itself: (Mghb:) pl. *أَزْمَةٌ*. (Mghb, K.) [See also *خِطَامٌ*.] It is said in a trad., *لَا زَمَرٌ وَلَا خِزَامٌ*.*

[*There shall be no nose-rein nor nose-ring by which to lead a man in El-Islám*]: meaning a practice of the devotees of the Children of Israel, who used to attach rings and reins to the noses, like as is done to the she-camel in order that she may be led thereby. (TA.) — [Hence,] *زَمَرُ الْأَمْرِ* + *That by means of which the thing, or affair, subsists, and is conducted, or managed, and ordered.* (TA.) And *أَلْقَى فِي يَدِهِ زَمَرُ أَمْرِهِ* + *[He put in his hand, or power, the means of conducting his affair, or the conduct of his affair]: and يُصَرِّفُ أَرْزَمَةَ الْأُمُورِ* + *[He disposes as he pleases the various means of conducting the affairs].* (TA.) And *هُوَ عَلَى زَمَرٍ مِنْ أَمْرِهِ* + *He is on the point of accomplishing his affair.* (TA.) And *الْأَنْفَةُ زَمَرُ الْإِبِلِ* + *[The she-camel is the leader of the other camels]: said when she goes before them.* (TA.) And *هُوَ زَمَرُ قَوْمِهِ* + *[He is the leader of his people, or party]: and هُمُ أَرْزَمَةُ قَوْمِهِمْ* + *[They are the leaders of their people, or party].* (TA.) [See also De Sacy's Chrest. Arabe, sec. ed., i. 261 and 503; and see Quatremère's Hist. des Sultans Mamlouks, vol. i., sec. part, pp. 65 and 66.] — *زَمَرُ الثَّعْلِ* + *[The زَمَر of the sandal] is the thing to which the شِيع is attached, or tied: (S:) or the thong that is between the middle toe and that next to it, to which the شِيع is attached, or tied: [but for the latter of these explanations, it seems that we should read the thong that is between the middle toe and that next to it: or the thong to which the شِيع is attached, or tied: the شِيع being the thong that passes through the sole, and between two of the toes, and to which the شِرَاك is attached: for it appears that the term زَمَر is applied by some to the thong called by others the شِرَاك, extending between the leg and the toes: and by some, to what is called by others the شِيع, or قَبَال: to the latter as being likened to the cord that is tied to the camel's nose-ring; and to the former as being likened to the leading-rope which is tied to that cord: it being] a metaphorical term, from the زَمَر of the camel: (Mgh:) it is*

[said to be] *the thong that lies upon the back [meaning upper side] of the foot, [extending] from, or [consisting] of, the fore part of the شِرَاك, lengthwise: [for the term شِرَاك (q. v.) is sometimes used in a larger sense than that above assigned to it:] or it is like the قَبَال, [which is expl. in the same manner as the شِيع, i. e., as] being between the middle toe and that next to it: (Har p. 559:) [and thus it is expl. by J and Mtr and F in another art.]; the قَبَال of the sandal is its زَمَر, (S, and Mgh and K in art. قبل,) i. e. its thong which is (Mgh in that art.) between the middle toe and that next to it. (S and Mgh and K in that art.)*

زَمَرٌ or *زَمَرٌ*: see *زَمَرٌ*.

زَمَرٌ Tall herbs, (K,) rising above such as are termed *لُعَاع*. (TA.)

زَمَرٌ Copious, or abundant, water; as also *زَمَارٌ*: (K:) [or] the latter, (Kz, TA,) [and app. the former also,] and *زَمَزِمٌ*, (IKh, TA,) and *زَمَزَامٌ*, (Kz, TA,) brackish water; i. e. such as is between salt and sweet. (IKh, Kz, TA.) — Also, (accord. to some copies of the S and K,) or *زَمَزِمٌ*, (accord. to other copies of the same, and accord. to the Mgh,) imperfectly decl., because of the fem. gender and a proper name, (Mgh,) the name of *The well of Mekkeh*, (so in a copy of the S and in the Mgh,) or a certain [celebrated] well in Mekkeh, (so in another copy of the S,) [i. e.] a certain well adjacent to the Kaqbeh; (K;) so called [because its water is somewhat brackish, or] because of the copiousness of its water; (JM;) as also *زَمَزِمٌ* [i. e. *زَمَزِمٌ* or *زَمَزِمٌ*], (IAqr, TA,) and *زَمَزِمٌ* [or *زَمَزِمٌ*], and *زَمَزِمٌ* or *زَمَزِمٌ*, (accord. to different copies of the K,) the last (*زَمَزِمٌ*) on the authority of IAqr. (TA.) The names of this well, collected from trads. and lexicons, have been found to amount to more than sixty. (TA.) — *زَمَزِمٌ* [with or without tenween] is also the name of *A celebrated well at El-Medeeneh, which is regarded as a means of obtaining a blessing, and the water of which is drunk and transported [like that of the more celebrated well of the same name at Mekkeh].* (TA.) — *زَمَزِمٌ* or *زَمَزِمٌ* (accord. to different copies of the S, [used by a poet with tenween, but probably by poetic license, for it is app. a fem. proper name, and therefore imperfectly decl.,]) is also *A name of, or for, a she-camel, like عَيْطَل*. (S.)

زَمَزِمٌ: see *زَمَزِمَةٌ*, in two places.

زَمَزِمٌ or *زَمَزِمٌ*: see *زَمَزِمٌ*, in two places.

زَمَزِمَةٌ [inf. n. of R. Q. 1 (q. v. passim); and also used as a simple subst., of which the pl. is *زَمَزِمَاتٌ*. You say *رَعْدٌ زَمَزِمٌ* and *هَدَاهِدٌ زَمَزِمٌ* [Thunder having confused and continued, or murmuring, sounds, heard from a distance]. (TA.) And *زَمَزِمُ النَّارِ* *The sounds of the blazing of fire.* (TA.)

زَمَزِمَةٌ A company, or collection, (S, K,) of men, (S, TA,) whatever it be: (TA:) or any

collection; as also *زَمَزِمٌ* [i. e. *زَمَزِمٌ*]: (Ham p. 233:) or *fifty*, (K,) and *thereabout*, (TA,) of camels, and of men; (Aq, K;) as also *زَمَزِمَةٌ*; (Aq, TA;) neither of which words is formed by substitution from the other: (TA:) pl. *زَمَزِمَاتٌ* [i. e. *زَمَزِمَاتٌ*], (Ham ubi suprâ,) and [coll. gen. n.] *زَمَزِمَاتٌ*, (S, TA,) occurring in the saying of a rájiz, (S,) Abou-Mohammad El-Fak'asee, (TA,)

إِذَا تَدَانَى زَمَزِمٌ مِنْ زَمَزِمٍ

[When companies draw near to companies]. (S, TA.) Also *A distinct number of jinn, or genii: or of beasts of prey.* (K.) And *A herd of camels among which are no young ones, or little ones; and so زَمَزِمٌ*: (K:) or, accord. to Esh-Sheybānee, *زَمَزِمٌ* and *زَمَزِمٌ* signify large, big, or bulky, camels. (S.)

زَمَزِمٌ *Clouds thundering, but not loudly and clearly.* (AHn, TA.) [Accord. to one passage in the TA, *زَمَزِمٌ* seems to be expl. by IKh as meaning *Thundering much*: but the passage appears to be incorrectly transcribed.] — See also *زَمَزِمٌ*.

زَمَزِمٌ The best, or excellent, or choice, of camels: or a hundred thereof. (K.) And The best of a people; (K, TA;) the choice, best, or most excellent, portion thereof: in one copy of the K, [and so in the CK,] *شَرُّهُمُ* is put in the place of *زَمَزِمُهُمُ*. (TA.) — See also *زَمَزِمَةٌ*.

زَمَزِمٌ: see *زَمَزِمَةٌ*, last sentence, in two places.

زَمَزِمٌ or *زَمَزِمٌ*: see *زَمَزِمٌ*, in two places.

زَامٌ [act. part. n. of *زَمَزِمٌ*] [meaning *Attaching a زَمَر to her*] occurs used by poetic license for *زَامَتَا*, because of the concurrence of two quiescent letters; like *أَسَوَدْتُ* for *أَسَوَدْتُ*. (S.) — + *Magnifying, or exalting, himself; or elevating his nose, from pride*: (S, TA:) [and in like manner *زَمَزِمٌ*:] one says, *زَامَتُهُ زَمًا* + *I saw him magnifying, or exalting, himself, &c., not speaking*: (TA:) pl. of the former *زَمَزِمٌ*. (S, TA.) — See also 1, in the latter half of the paragraph. — Also, accord. to El-Harbee, applied to a man, + *Fearing, or afraid; syn. فَرَعَ*. (TA.)

زَمَزِمٌ: see what next follows.

زَمَزِمٌ a word imitative of The low, or faint, sound of the jinn, or genii, that is heard by night in the deserts; (TA in this art. and in art. زَمَزِمٌ;) and so *زَمَزِمٌ*: (IAqr, K* and TA in art. زَمَزِمٌ;) Ru-beh says,

تَسْمَعُ لِلْجِنِّ بِهِ زَمَزِمًا

[Thou hearest therein a low, or faint, sound of the jinn by night]. (TA.)

لَيْلَى الْبَحَاقِ *One of the nights called لَيْلَى* [meaning the last three nights of the lunar month]. (K.) — And *The decrecent moon in the last part of the [lunar] month, (K,) when it becomes slender and bow-shaped: Dhu-r-Rummeh uses it in this sense without the article ال: and Th says*