

ing infolded, or enclosed, in it; included in it; or in the inside of it]. (S, TA.) And **فِي ضَمْنِ كَلَامِهِ** [and **كِتَابِهِ**] means † Among the contents, or implications, of his speech [and of his writing or letter] (**فِي مَطَاوِيهِ**); and the indications thereof. (Mgh.) = 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. (IAqr, TA.)

**ضَمْنٌ** (S, K) and **ضَمَانٌ** and **ضَمَانَةٌ** (S, Mgh, K) † A malady of long continuance, or such as cripples; (S, Mgh, 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, Mgh, 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, Mgh, K, TA) and **ضَمِنُونَ**, or the former of these is pl. of **ضَمِنَ** [which signifies the same as **ضَمِنَ**]. (TA.) **اِكْتَتَبَ ضَمْنًا** [in the CK **ضَمْنًا**] means † He wrote himself down [as one affected with a malady of long continuance, &c., or] in the register of the **ضَمْنَى**, i. e. the **زَمْنَى**; (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 ضَمْنَةٍ**, occurring in a trad., means Slaughtered not having any disease. (TA.) — Also † [Loving: (see **ضَمَانَةٌ**;) or] loving excessively, or admiringly. (K, TA.)

**ضَمْنَةٌ**: see **ضَمْنٌ**.

**ضَمَانٌ** an inf. n.: [see 1, first sentence:] (IAqr, S, Mgh, K:) [used as a simple subst.,] Responsibility, answerableness, accountability, amenability, suretiship, or guarantee; 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. **دَرَكٌ**]. (TA.) = See also **ضَمْنٌ**.

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

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

**ضَامِنٌ** and **ضَمِينٌ** One who is responsible, answerable, accountable, amenable, surety, or guarantee: (S, Mgh, K:) both are mentioned by IAqr as syn., like **سَامِنٌ** and **سَمِينٌ**. (TA.) God is represented by the Prophet as saying, **مَنْ خَرَجَ مُجَاهِدًا فِي سَبِيلِي وَأَبْتَغَى مَرْضَاتِي فَأَنَا عَلَيْهِ 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 **مُحَامٍ** 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 وَالْمُؤَدِّنُ مُؤْتَمِنٌ**: (Mgh, JM, TA:) [the latter clause has been expl. in art. **أَمِنَ** (voce **أَمِنَ**):] 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 **مُضَامِنٌ** applied to a she-camel, signify Having a foetus in her belly: and the pls. are **ضَوَامِنٌ** and **مُضَامِينٌ**. (IAqr, L and TA in art. **لَقِحَ** and in the present art.) — **ضَامِنَةٌ** applied to rights, or dues, (**حَقُوقٌ**) is used by Lebeed as meaning **مُضْمُونَةٌ**; [see **مُضْمُونٌ**]; like as **رَاحِلَةٌ** is used as meaning **مَرْحُومَةٌ**. (TA.)

**الضَّامِنَةُ** [fem. of **ضَامِنٌ**, q. v.] — **الضَّامِنَةُ** signifies What is included within the middle of any town or country or the like. (TA.) **الضَّامِنَةُ 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 الْبَعْلِ**, which means what are in the open country, of the palm-trees that imbibe with their roots, without being watered. (AO, S, TA.)

**مُضْمِنٌ** 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 **قُلْ قُلْ** [or **قُلْ**, for **قُلْ قُلْ** Pause thou, such a one], with making the J to have a smack of the vowel-sound (**بِإِشْبَامٍ**). (TA.)

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

**مُضْمُونٌ** pass. part. n. of 1 in the first of the senses assigned to the latter above: you say: **شَيْءٌ مُضْمُونٌ** [meaning A thing, such as property, or the payment of a debt, &c., ensured by an acknowledgment of responsibility for it]. (TA.) — **مُضْمُونٌ** means **مَا فِي ضَمْنِهِ** and **طَبِيعُهُ** [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. **مُضَامِينٌ**. (TA.) — And **الْمُضَامِينُ**, (A'Obeyd, S, Mgh, K,) of which the sing. is **مُضْمُونٌ**, (A'Obeyd, Mgh, K,) and one may also say **مُضْمُونَةٌ**, as meaning **نَسَمَةٌ**, (Mgh,) signifies What are [comprised] in the loins of the stallions; (A'Obeyd, S, Mgh, K;) i. e. the progeny [thereof, in the elemental state]: (Mgh:) or, accord. to Abou-Sa'eed, [though the reverse is generally held to be the case,] **الْمُضَامِينُ** signifies what are in the backs of the he-camels, and **الْمُضَامِينُ** what are in the bellies of the females. (L in art. **لَقِحَ**.) The selling of the **مُضَامِينُ** and the **مُضَامِينُ** is forbidden. (S.) [**مُضَامِينٌ** is also pl. of **مُضْمَانٌ**, q. v.] — **مُضْمُونٌ** i. q. **مُخْبُونٌ**, (K,) meaning **مُعْلُونٌ** [i. e. Diseased in the arm, or hand]; (TK;) applied to a man. (TA. [See 1, last sentence, which indicates a more particular meaning.])

## ضن

1. **ضَنَّنْتُ بِهِ** (Mgh, Mgh, S) first pers. **بِهِ**, **ضَنَّنْتُ بِهِ**, (S, Mgh, S) [and one may say **عَلَيْهِ**, and **عَنْهُ**, in the place of **بِهِ**, (see **ضَنِنَ**)] and **ضَنَّنُوا** occurs, in a verse of Kaanab Ibn-Umm-Sáhib, used by poetic license for **ضَنُّوا**, (S,) aor. **ضَنَّنْتُ**, (S, Mgh, Mgh, K;) and **ضَنَّنَ**, (Mgh,) first pers. **ضَنَّنْتُ**, (S, Mgh, S) aor. **ضَنَّنْتُ**, (S, Mgh, K,) accord to Fr, (S,) or, accord. to Th, Fr said, I have heard **ضَنَّنْتُ**, though I have not heard **ضَنَّنْتُ**, but this aor. is mentioned by Yaakooob; (TA;) inf. n. **ضَنَّنَ** (S, Mgh, Mgh, K [in the CK **ضَنَّنَا** is erroneously put for **ضَنَّنَا**]) and **ضَنَّنَ** (TA) and **ضَنَّنَةٌ**, (S, Mgh, Mgh, K, TA,) with fet-ḥ, (Mgh, TA,) and **ضَنَّنَ**, (Mgh,) or this last is a simple subst.; (Mgh;) He was, or became, niggardly, tenacious, stingy, or avaricious, (S, Mgh, Mgh, K,) of it.