

ing infolded, or enclosed, in it; included in it; or in the inside of it]. (S, TA.) And **فِي ضَمْنِ كَلِمِهِ** [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 **ضَمِنَ** [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 **زَمِنَى**; (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 ضَمِنَةٍ**, 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 **غُرْمٌ**, signify Responsibility, &c., for property, and for a debt, owed by another person. And **ضَمَانٌ نَفْسٌ**, and

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

ضَمِنَ: 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 مَجَاهِدًا فِي سَبِيلِي وَأَتْبَعًا 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 **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 وَالْمُؤَدِّنُ مُؤْتَمِنٌ**: (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 **مَرْحُومَةٌ** is used as meaning **رَاحِلَةٌ** (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 الشَّجَرِ**, (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 البَعْلِ**, 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 **ل** 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 كِتَابٌ** means **مَآ 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. **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 اليَدِ** i. q. **مَحْبُوبُهَا**, (K,) meaning **مَعْلُوبُهَا** [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

1. **ضَمِنْتُ بِهِ**, (Mgh, Mṣb,) first pers. **ضَمِنْتُ بِهِ**, (S, Mṣb,*) [and one may say **عَلَيْهِ**, and **عَنْهُ**, in the place of **بِهِ**, (see **ضَمِنَ**)] and **ضَمِنُوا** occurs, in a verse of Kaḡanab Ibn-Umm-Sāḡhib, used by poetic license for **ضَمِنُوا**, (S,) aor. **ضَمِنُوا**; (S, Mgh, Mṣb, K;) and **ضَمِنَ**, (Mṣb,) first pers. **ضَمِنْتُ**, (S, Mṣb,*) aor. **ضَمِنْتُ**, (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 Yaḡkoob; (TA;) inf. n. **ضَمِنَ** (S, Mgh, Mṣb, K [in the CK **ضَمِنًا** is erroneously put for **ضَمِنًا**]) and **ضَمِنَ** (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.