

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 زَمَرٌ دَارِهِ**, (K, TA, in the CK **زَمَرٌ**.) † *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 **خِزَامٌ**, 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, Mṣb, TA,) i. e. *to the end of which*, (S, TA,) *is tied the مَقْوَد* [or *leading-rope*]: (S, Mgh, Mṣb, TA:) and (afterwards, Mṣb) also applied to the مَقْوَد (S, Mṣb, TA) itself: (Mṣb:) pl. **أَزْمَةٌ**. (Mṣb, K.) [See also **خِطَامٌ**] It is said in a trad., **لَا زَمَارَ وَلَا خِزَامَ فِي الْإِسْلَامِ** [There shall be no nose-rein nor nose-ring by which to lead a man in *El-Islām*]: 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,] **ثَمَرُ الْأَمْرِ** † *That by means of which the thing, or affair, subsists, and is conducted, or managed, and ordered.* (TA.) And **أَلْقَى فِي يَدِهِ زَمَارَ أَمْرِهِ** † [He put in his hand, or power, the means of conducting his affair, or the conduct of his affair]: and **يَصْرِفُ أَمْرَهُ الْأُمُورِ** † [He disposes as he pleases the various means of conducting the affairs]. (TA.) And **هُوَ عَلَى زَمَارٍ مِنْ أَمْرِهِ** † *He is on the point of accomplishing his affair.* (TA.) And **الْتَأَقَةُ زَمَارُ الْإِبِلِ** † [The she-camel is the leader of the other camels]: said when she goes before them. (TA.) And **هُوَ زَمَارٌ قَوْمِهِ** † [He is the leader of his people, or party]: and **هُمْ أَرْزَمَةٌ 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.] — **زَمَارُ النَّعْلِ** † [The *zamar* 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 **زَمَار** 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 **زَمَار** 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 Mṣr and F in another art.]; the **قَبَال** of the sandal is its **زَمَار**, (S, and Mgh and K in art. **قَبَال**.) 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**.
زَمَارٌ *Tall herbs, (K,) rising above such as are termed لُغَاع*. (TA.)

زَمَرٌ *Copious, or abundant, water; as also زَمَارٌ: (K:) [or] the latter, (Kz, TA,) [and app. the former also,] and **زَمَرٌ**, (IKh, TA,) and **زَمَارٌ**, (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 **زَمَرٌ**, (accord. to other copies of the same, and accord. to the Mṣb,) imperfectly decl., because of the fem. gender and a proper name, (Mṣb,) the name of *The well of Mekkeh*, (so in a copy of the S and in the Mṣb,) 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 **زَمَرٌ** [i. e. **زَمَرٌ** or **زَمَرٌ**], (IAṣr, TA,) and **زَمَارٌ** [or **زَمَارٌ**], and **زَمَرٌ** or **زَمَرٌ**, (accord. to different copies of the K,) the last (**زَمَرٌ**) on the authority of IAṣr. (TA.) The names of this well, collected from trads. and lexicons, have been found to amount to more than sixty. (TA.) — **زَمَرٌ** [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.) — **زَمَرٌ** or **زَمَرٌ** (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.)*

زَمَرٌ: see **زَمَرَةٌ**, in two places.
زَمَرٌ or **زَمَرٌ**: see **زَمَرٌ**, in two places.
زَمَرَةٌ [inf. n. of R. Q. 1 (q. v. passim); and also used as a simple subst., of which the pl. is **زَمَارٌ**. You say **رَعَدٌ ذُو زَمَارٍ** and **هَدَاهِدٌ** [Thunder having confused and continued, or murmuring, sounds, heard from a distance]. (TA.) And **زَمَارُ النَّارِ** *The sounds of the blazing of fire.* (TA.)
زَمَرَةٌ *A company, or collection, (S, K,) of men, (S, TA,) whatever it be*: (TA:) or any

collection; as also **زَمَرٌ** [i. e. **زَمَرٌ**]: (Ham p. 233:) or *fifty, (K,) and thereabout, (TA,) of camels, and of men*; (Aṣ, K;) as also **ضَمِيمَةٌ**; (Aṣ, TA;) neither of which words is formed by substitution from the other: (TA:) pl. **زَمَارٌ** [i. e. **زَمَارٌ**], (Ham ubi suprâ,) and [coll. gen. n.] **زَمَرٌ**, (S, TA,) occurring in the saying of a **رَاجِز**, (S,) **أبو-مؤhammad El-Faḳ'asee**, (TA.)

* إِذَا تَدَانَى زَمَرٌ مِنْ زَمَرٍ *
[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 زَمَرٌ*: (K:) or, accord. to *Esh-Sheybānee*, **زَمَرٌ** and **زَمَرٌ** signify *large, big, or bulky, camels.* (S.)

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

زَمَرٌ *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,] **شَرُّهُ** is put in the place of **شَرُّهُ**. (TA.) — See also **زَمَرَةٌ**.

زَمَرٌ: see **زَمَرَةٌ**, last sentence, in two places.
زَمَارٌ or **زَمَارٌ**: see **زَمَرٌ**, in two places.

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

زَمَرٌ: see what next follows.
زَمَرٌ 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. **زَمَرٌ**;) and so **زَمَرٌ**: (IAṣr, K* and TA in art. **زَمَرٌ**;) *Ru-beh* says,

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

لَيَالِي الْمَحَاقِي الْإِزْمِيرِ *One of the nights called المَحَاقِي [meaning the last three nights of the lunar month]. (K.) — And The decreescent 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