

of cloth [sufficient for a garment or the like], *Newly cut off [from the web] by the weaver:* (S, K:) and so (without *ḥ*, S) applied to a *مُحَفَّة*; (S, A;) thus applied to a fem. n. because syn. with *مَجْدُودَةٌ*; (S, ISd;) or, accord. to Sb, because by *ملحفة* in this case is meant *إزار*, and for a like reason in like cases; (Ham p. 555;) but one also says *جَدِيدَةٌ*; (ISd;) and accord. to some, *جَدِيد* is of the measure *فَعِيل* in the sense of the measure *فَاعِل*, and therefore the *ḥ* is regularly affixed to it: (Ham ubi suprâ:) the pl. is *جُدُدٌ* (Mbr, Th, S, A, K) and *جُدُدٌ*; (AZ, A'Obeyd, Mbr;) but the former is the more common. (TA.)—And hence, (L,) applied to a garment, (L, TA,) or a thing, (S, Mṣb,) *New*; *contr. of قَدِيمٌ*, (Mṣb,) or *contr. of خَلْقٌ*; (S, L;) from *جَدَّةٌ* as *contr. of بَلِيٌّ*: (K:) pl. [of pauc.] *أَجْدَةٌ* and [of mult.] *جُدُدٌ* and *جُدُدٌ*. (L.) You say, *أَصْبَحْتَ خَلْقَهُمْ جُدُدًا*, a phrase mentioned by Lh, meaning *جُدُدًا جَدِيدًا* [i. e. *Their old worn-out garments became replaced by new*]: or *جُدُدًا* may be here put for *جَدِيدًا*. (L.)—And hence, (TA,) *الْأَجْدَانُ* and *الْجَدِيدَانُ* *The night and the day*; (S, Mṣb, K;) because they never become impaired by time. (TA.) You say, *الْأَجْدَانُ لَا أَعْمَلُهُ مَا آخْتَلَفَ الْجَدِيدَانُ* [*I will not do it while the day and the night succeed each other*]: (S:) or *الْجَدِيدَانُ* and *الْأَجْدَانُ* [*while the day and the night return time after time: i. e., ever*]. (A.)—Hence likewise, *جَدِيدٌ* also signifies A thing of which one has had no knowledge. (L.)—And hence, (L,) *الْجَدِيدُ* signifies *Death*: (K:) or is applied as an epithet to death, in the dial. of Hudheyl. (L.) Accord. to Akh and El-Mugháfis El-Báhílee, *جَدِيدُ الْمَوْتِ* means *The commencement of death*. (L.)—Also *The face, or surface, of the earth, or ground*; [as though it were cut;] (S, K, TA;) and so *جُدُدٌ*, and *جَدَّةٌ*, and *جَدٌّ*, (K,) and *جُدٌّ*. (TA.)—See also *جَدٌّ*, in two places.

*جُدَادَةٌ* What is cut off from the roots, or eradicated, of, or from, palm-trees &c. (Lh, TA.)

*جَدِيدَةٌ* The kind of pad, or stuffed thing, (*رِفَادَةٌ*) and the felt, stuck, or attached, beneath the two boards of a horse's saddle: there are two such things, called *جَدِيدَتَانِ*: (S:) or the *جَدِيدَتَانِ* consist of the felt that is stuck, or attached, in the inner side of a horse's and of a camel's saddle: (L:) but *جَدِيدَةٌ* thus applied is a post-classical word: the [classical] Arabs say *جَدِيَّةٌ*, (S,) or, as in J's own handwriting, *جَدِيَّةٌ*. (So in the margin of a copy of the S.)—See also *جَدَّةٌ*.

*جَدِيٌّ*: see *جَدٌّ*, in two places.

*جَدِيٌّ*: see *جَدٌّ*.

*جَدِيدٌ* Hard level ground: (S, K:) [see also *جُدُدٌ*:] smooth ground: and rough ground: (TA:) a smooth tract such as is called *فَيْفٌ*. (AA, TA.)

*جُدُجٌ* [The cricket;] i. q. *صِرَارٌ اللَّيْلِ*, (S, M,) a small flying thing, (K,) that leaps, or springs,

or bounds, much, (S, M,) and creaks by night, (TA,) and bears a resemblance to the *جَرَادٌ* [or locust]: (S, M, K:) and a certain insect like the *جُنْدَبٌ*, (M, L, K,) except that it is generally blackish, and short, but in some instances inclining to white; also called *صُرُورٌ*: (M, L:) or i. q. *جُدَايِدٌ* and *جُنْدَبٌ*: (El-'Adebbes:) pl. *جُدَايِدٌ*. (S.) Accord. to IAqr, A certain insect that clings to a skin, or hide, and eats it. (TA.)—See also *جُدٌّ*.

*جَدٌّ* act. part. n. of *جَدَّ*; (Mgh, L;) Cutting, or cutting off. (Mgh.)—*أَجَادُ أَنْتَ أَمْ هَازِلٌ* Art thou serious or jesting? (A.) It is said in a trad., *لَا يَأْخُذَنَّ أَحَدُكُمْ مَتَاعَ أَخِيهِ لِأَعْيَابِ جَدًّا* [By no means shall any one of you take the property of his brother in play and in earnest]; by which is meant taking a thing without meaning to steal it, but meaning to vex and anger the owner, so that the taker is in play with respect to theft, but in earnest in annoying. (TA in art. *لَعِبٌ*.)—*فَلَانَ جَادٌ* Such a one is striving, labouring, or toiling; exerting himself or his power or efforts or endeavours or ability; &c. (TA.) And *فَلَانَ جَادٌ مُجَدِّدٌ*, thus with the two similar words together, (As, S, L,) signifies the same [in an intensive degree]. (L, TA.)—*جَادٌ مَائَةٌ وَسِتِّي* Land, or palm-trees, of which the produce, cut therefrom, is a hundred camel-loads: *جَادٌ* being here used in the sense of *مَجْدُودٌ*. (L.) It is said in a trad. of Abo-Bekr, *نَحَلْنَا عَائِشَةَ جَدَادًا عَشْرِينَ وَسَقًا*, meaning *He gave to 'Áisheh palm-trees of which the quantity of the dates cut therefrom was a hundred camel-loads*; but the phrase heard from the Arabs is *جَادٌ عَشْرِينَ*: the former is like the saying *هَذِهِ عَيْشَةٌ* and the latter, like *الدَّرَاهِمُ ضَرْبُ الْأَمِيرِ رَاضِيَةٌ*. (Mgh.)

*جَادَةٌ* The main part of a road; (S, Mgh, Mṣb, K;) its middle: (Mgh, Mṣb, and M voce *جَرَجَةٌ*;) or its even part: or the beaten track, or part along which one walks, or travels; the conspicuous part thereof: or a main road that comprises other roads, or tracks, and upon which one must pass: (TA:) or a road, or way, absolutely; as also *جَدَّةٌ*: (Zj, MF:) or a road leading to water: (AHn, TA:) it is so called because it is marked with tracks, forming lines: (T, TA:) pl. *جَوَادٌ*, (S, A, Mgh, Mṣb, K,) occurring in poetry without teshdeed, but disapproved by As. (L.) *فَلَانَ عَلَى الْجَادَةِ* means + *Such a one is following the right course of action or the like*. (Mgh.) You say also, *هُوَ عَلَى جَادَةِ الْحَقِّ* [+ *He is on the road, or main road, of truth*]: not, however, *عَلَى مَزَلَّةِ الْبَاطِلِ*, but *عَلَى مَزَلَّةِ الْبَاطِلِ*, and *مَزَلَّتَهُ*, and *مَهَلَّتَهُ*. (MF.)

*أَجَدٌ* [Having some part, or parts, cut, or cut off: fem. *جَدَاءٌ*.—[Hence,] *جَدَاءٌ* A ewe, or she-goat, or she-camel, (TA,) having her ear cut off. (K, TA.)—A ewe, or she-goat, having her teats cut off; (Sh, TA;) as also *مَجْدُودَةٌ* [q. v.], applied to a she-camel: (As, TA:) or having her

udder cut off. (Khálid, TA.)—[And hence,] +A milch animal (TA [in the S app. restricted to a ewe]) whose milk has passed away, (ISK, S, K,) by reason of some fault, or imperfection: (ISK, S:) see also *جُدُودٌ*: or a ewe, or she-camel, or she-ass, having little milk; having a dry udder: or having dry teats, being hurt by the *صِرَارٌ* [q. v.]:

(L:) and *أَجَدٌ* + a breast that has become dry. (AHeyth.)—+A woman small in the breast: (S, K:) or having short breasts. (TA from a trad.)—+A desert, (*فَلَاةٌ*, S, K,) or land, (*أَرْضٌ*, A,) in which is no water: (S, A, K:) a desert (*مَفَاةٌ*) that is dry. (TA.)—*عَامٌ أَجَدٌ* and *سَنَةٌ أَجَدٌ* +A year of drought, and of dryness of the earth. (TA.)—*الْأَجْدَانُ*: see *جَدِيدٌ*, in two places.—*أَجَدٌ* also signifies *More* [and most] easy to walk or ride upon, and more [and most] plain or level; applied to a road. (TA.)—And *More* [and most] fortunate; applied to a man. (ISd, A, L.)

*مَجْدُودَةُ الْأَخْلَافِ* A she-camel having her teats cut off in consequence of injury occasioned to her by the *صِرَارٌ* [q. v.]. (S.) See also *أَجَدٌ*.—And *كِسَاءٌ مَجْدُودٌ* A [garment of the kind called] *كِسَاءٌ* having stripes of different colours. (S.)

*إِنَّهَا لِحَدَّةٌ بِالرَّجْلِ*.—*جَادٌ مُجَدِّدٌ*: see *جَادٌ*.—A phrase mentioned by As, said of a she-camel, meaning, *Verily she is quick in her pace with the man*: but Az says, I know not whether he said *مَجْدُودَةٌ* or *مَجْدُودَةٌ*: the former would be from *جَدٌّ*; and the latter, from *أَجَدٌ*. (L.)

*مَجْدُودَةٌ*: see what next precedes.

*جَادٌ*: see *جَدِيدٌ*, in two places; and *جَادٌ*.—See also *جَدٌّ*, in two places.

جذب

1. *جَذَبْتُ*, (A, Mṣb, K,) aor. *جَذَبْتُ*, (K,) inf. n. *جَذْبَةٌ*, (S, A, Mṣb, K,) It (a place, S, A, K, or a country, or region, Mṣb,) was, or became, affected with drought, barrenness, or dearth; or with drought, and dryness of the earth; (S, A, Mṣb, K;) as also *جَذَبْتُ*, (A,) inf. n. *جَذْبٌ*; (KL;) or *جَذَبْتُ*; (K;) and *أَجَذَبْتُ*; (A, K;) or *جَذَبْتُ*, aor. *جَذَبْتُ*; and *أَجَذَبْتُ*; both said of the earth or land (*الْأَرْضُ*): (Mṣb:) and *أَجَذَبْتُ الْبِلَادَ* the countries, or regions, were affected with drought, and the prices became high [therein]. (TA.)—*جَذَبَهُ*, (S, M, A, Mṣb, K,) aor. *جَذَبْتُ*, (M, Mṣb, K,) and *جَذَبْتُ*, (K,) inf. n. *جَذْبٌ*, (Mṣb,) He found fault with it; dispraised it; expressed disapprobation of it. (S, M, A, Mṣb, K.) So in the saying (S, A) relating to 'Omar, (A, TA,) in a trad., (S,) *جَذَبَ السَّمْرَ بَعْدَ الْعِشَاءِ* (S) or *بَعْدَ الْعَتَمَةِ* (A) [He expressed disapprobation of night-discourse after nightfall, or after the first third of the night reckoned from the disappearance of the redness of the twilight].

3. *جَذَبْتُ الْإِبِلَ الْعَامَ*, (ISK, S, A, TA,) inf. n. *مَجَادِبَةٌ*, (TA,) The camels experienced, or have experienced, drought, and barrenness, or dryness