

(AHn, K,) inf. n. جَذَبَ, (AHn, TA,) *He cut off the جذب [q. v.] of the palm-tree, (AHn, K,) to eat it. (AHn, TA.) — جذب العدو + He ran quickly. (L in art. معد.) See also 7. — جذب الشهر, (S, A, K,) aor. -, inf. n. جَذَبَ, (TA,) † *The greater part of the month (عامته, S, A, K, i. e. أشهره, TA) passed. (S, A, K.) = جذبه, aor. -, He overcame him in المجاذبة (K) [lit. drawing, dragging, pulling, &c.; (see 3); but also] used figuratively [as meaning † he overcame him in contention]. (TA.) You say, † جاذبته [I contended with him in drawing, dragging, &c., and I overcame him therein: and also] † I contended with him and I overcame him. (T, A, *TA.)**

3. جاذبه *He contended with him in drawing, dragging, pulling or tugging, straining, or stretching, &c. (L in art. مد.) And جاذبه الحبل [He contended with him in pulling the rope]. (Mgh in art. نزع.) And جاذبه الثوب He contended with him in pulling the garment, or piece of cloth. (A.) And جاذبوا الشيء, inf. n. مجاذبة, They pulled the thing, every one of them to himself. (Msb.) And جاذبته فجادبته: see 1, last sentence: [a phrase having two meanings: for] you say, جاذبا (K, TA), inf. n. مجاذبة (TA) and جذاب, (Har p. 636,) meaning † *They two contended [in any manner], each with the other: (K, TA:) and [in like manner,] † تجاذبا (K,) inf. n. تجاذب, (S,) † They two contended together. (S, *K.) You say also, † كانت بينهم مجاذبات ثم اتفقوا [There were contentions between them: then they agreed]. (A, TA.) And جاذبته الشيء † I contended with him for the thing. (S.) — See also 1, in two places, beside the instance in the last sentence.**

5. تجذبه † *He drank it; (A, K;) namely, milk: said of a pastor. (A.)*

6. تجاذبوا الثوب *They contended together in pulling the garment, or piece of cloth. (A.) [Hence,] † تجاذبوا أطراف الكلام [They contended together in discourse, talk, or conversation]. (A.) See also 3. — And see 7.*

7. انجذب *It (a thing) was, or became, drawn, dragged, pulled, tugged, strained, extended by drawing or pulling or tugging, or stretched, &c.; it dragged, or trailed along; syn. انجر. (S and K in art. جر.) — It was, or became, transferred, or removed, from its place; and so † جذاب (K.) — انجذاب also signifies † Quick going or journeying or travelling. (S.) [You say, انجذب, and جذب في السير, (the latter occurring in the TA in art. هالج, &c., like جذب العدو, mentioned above, see 1,) † He went, or journeyed, or travelled, quickly.] And انجذبوا في السير and انجذب بهم السير † *They brought, or purveyed, wheat, or corn, or provisions, from afar. (A, TA.)**

8. اجتذبه: see 1. — Also *He seized it, or took it, or carried it off, by force. (K, TA.) — And † He called, summoned, or invited, him. (Ham p. 645.)*

جذب † *Quick journeying or travelling. (ISd,*

K.) — *And The stopping, or a stoppage, of the flow of saliva (انقطاع الريق). (S.)*

جذب *The pith that is at the head of the palm-tree, from which the [fibres called] ليف are pulled off, and which is then eaten; as though so called because pulled off [or cut] from the tree; (TA;) the heart, pith, or cerebrum, (جسار,) of the palm-tree; (AHn, S, TA;) so in some copies of the K; (TA;) i. e. the شمر of the palm-tree: (S;) or, as in some copies of the K, and in the M and L, only such as is coarse: (TA:) as also † جذاب: (K:) n. un. جذبة. (S, K.) [See also جذمة.]*

جذبة من غزل *A portion that is drawn by a single pull of spun thread, or yarn. (S.) [Hence,] † He gave him not aught. (A, TA.) — بيني وبين المنزل جذبة † *Between me and the place of alighting is a piece [of land or country, or a tract], meaning a distance: (S:) or a far-extending piece [of land or country]. (K.) And بيننا وبين بنى فلان جذبة, and نبذة, † *Between us and the sons of such a one is a small space, or short distance; i. e., they are near to us. (ISh, TA.)***

أخذ في وادي جذبات *[He took his way into the valley of Jedhebát]: (K:) or, as given by Meyd, [and in the A,] وقعوا [they fell into the valley of Jedhebát]: a celebrated prov.: (TA:) applied to a man who has missed the object of his aim or pursuit; (K, *TA;) جذبات being said to be derived from جذب الصبي “he weaned the boy;” because, in weaning, a child sometimes dies: or from السير, وانجذبوا في السير, explained above: or, accord. to some, the right reading is جذبات: or, as Az says, on the authority of Ag, the most correct reading is جذبات, from جذبتة الحية “the serpent bit him;” and the prov. is applied to him who falls into perdition, and to him who wanders in perplexity from the object of his aim or desire. (TA.) [See also another reading in art. حارب.]*

جذبان *The sandal-thong that is between the great and second toes. (K, TA.) You say, ما أغنى عني جذباناً He did not stand me in stead of, or avail me as much as, a sandal-thong that is between the great and second toes. (AA, TA.)*

جذاب, indecl., [as a proper name, changed in form from الجاذب,] (TA,) *Death: (ISd, K:) so called because it draws away the soul. (ISd, TA.)*

جذاب: see جذب.

جذوب: see جذاب.

جذابة *Hairs, (TA,) or coarse hairs, or a coarse hair, (K,) tied, and made into a snare, (TA,) for catching larks. (K, TA.)*

جاذب † *A she-camel that has exceeded the usual time of pregnancy, and passed beyond the time [of the year] when she had been covered: (Lh, TA:) or a she-camel that has extended, or protracted, the period of her pregnancy to eleven*

months. (A, TA.) † A she-camel, (S, K,) and a she-ass, (TA,) scant of milk; (S, K, TA;) as also جاذبة and جذوب: (K:) pl. [of the first and second] جواذب and جذاب. (S, K.)

جواذب (M, K) and ذواجب, the latter formed by transposition, (L and TA in art. ذبح,) *A kind of food, prepared with sugar and rice and flesh-meat: (M, K:) [from the Persian كوزاب, as observed by Golius:] it might be hastily imagined to be arabicized from جوزة آب; but this is not the case: (TA:) [n. un. with ة: or] جواذبة is a cake of bread (خبزة) put into the oven (تور), and having suspended over it a bird or some flesh-meat, the gravy of which flows upon it as long as it is cooking; also called أم الفرج, because it removes one's anxiety for seasoning, or condiment. (Har p. 227.)*

جذر

1. جذر (A, TA), aor. -, (TK,) inf. n. جذر (A, K,) *He cut, or cut off, or severed, (K, TA,) a thing: (TA:) and (K) he extirpated, or cut off entirely, (A, K,) a thing; (A;) as also جذر; (S;) and اجذر, inf. n. اجذار. (AZ, K.)*

2: } see 1.
4: }

7. انجذر *It became cut, or cut off, or severed. (K, TA.)*

جذر (A, IAar, S, A, Msb, K) and جذر (AA, S, K) *The root, or lower part, (Ag, S, A, Msb, K,) of anything: (Ag, S, A:) or (so in the K, but in other lexicons “and”) particularly, of the tongue: (Sh, A, Msb, K:) and of the penis: (Sh, K:) and of a horn (S, *A) of a cow (S) or of a bull; (A;) or the horn [itself] of a cow: (TA:) and the latter word, the root, or foot, or lowest part, of a tree: (TA:) and the former word, the base of the neck: (El-Hejeree, K:) pl. جذور. (K.) Hence, † نزلت المحبة في جذر قلبه Love took up its abode in the bottom (أصل) of his heart. (A.) And [hence] it is said in a trad., † إن الأمانة نزلت في جذر قلوب الرجال [app. meaning, Verily reason, or intellect, or rather conscience, each of which is a trust committed by God to man, and a faculty which renders him responsible for his faith and works, (see, in art. امن, an explanation of الأمانة as used in the Qur xxxiii. 72,) hath taken up its abode in the bottom of the hearts of men]. (S.) — Also, both words, The origin, or stock, from which one springs. (TA.) — And the former, (S, A, Mgh, Msb, K,) and the latter, or the latter only, (K,) or the former only, (IAar, TA,) *A root of a number; (A;) an arithmetical root; (Mgh, K;) [a square root;] a number that is multiplied by itself; (Msb;) as when you say that ten multiplied by ten is a hundred; (Mgh, Msb;) and three multiplied by three is nine; (A;) in the former of which cases, ten is the جذر, (Mgh, Msb,) i. e., the جذر of a hundred; (Mgh;) and in the latter, three; (A;) and in each case, the [square or] product of the multiplication is called the مال, (Msb) or the جذاء, (A.)**