

i. e. a thick piece of wood, having fire at the end of it or not : (AO, S, in explanation of the first:) or a thick piece of fire-wood, not flaming : (AO, TA, in explanation of the التَّارِ) or a thick stick, one end of which is a live coal : (Aboo-Sa'eed, TA :) or a thick stick upon which fire is taken [by kindling one end] : (ISk, TA :) and a piece (قبْسَةً, K, or قطْعَةً, Har p. 471) of fire : (K, Har :) or a portion of fire-wood that remains after flaming : (Er-Râghib, TA :) and a live coal : (S, K :) or a flaming live coal : (Mṣb :) or جَذْوَةٌ مِنَ التَّارِ means a piece of live coal; so in the language of all the Arabs: (Mujâhid, S, TA :) pl. [of the first] جَذَوَاتٍ and [of the second] جَذَوَاتٍ (S, Mṣb, K) and (of the third, TA) جَذَوَاتٍ (Mṣb, TA, and so in a copy of the S) and جَذَاءٌ (AAF, K,) which is held by ISd to be a pl. of the third. (TA.)

جَذَاءٌ see جَذَاءٌ, in art. جَذَاءٌ.

جَادَ [part. n. of 1; fem. جَادِيَةٌ: pl. masc. جَادٌ; pl. fem. جَادِيَاتٍ and جَادِيَاتٍ]. A rájiz says, (S,) namely, 'Amr Ibn-Jebel-El-Asdee, (TA,)

\* لَمْ يُبْقِيْ مِنْهَا سَلْرَ الرَّدَادِ \*

\* غَيْرَ أَثَافِيْ مِرْجَلِ جَوَادِيْ \*

i. e. [The continual fine rain left not thereof save the three stones that were the supports of a cooking-pot] remaining firm. (S, TA.) — I. q. جَاثٌ [Sitting upon his knees; &c.]: (Fr, TA :) or sitting upon his heels, with his feet upright, [resting] upon the extremities of his toes : (S :) or standing upon the extremities of the toes : (AA, S :) see also 1: pl. [masc.] جَذَاءٌ. (S.) Aboo-Duwâd describes mares as علىِ السَّنَابِكِ, جَادِيَاتٍ علىِ السَّنَابِكِ, i. e. Standing upon the toes. (AA, S, \* TA.) — جَوَادٌ, (K,) applied to she-camels, (TA,) means That bear themselves erect (تَجْذُونَ) in their course, or pace, as though they lifted their feet clear from the ground; (K, TA;) on the authority of Aboo-Leylâ: (TA :) [the last words of the explanation in the K are كَانَتْ تَقْلُعُ : in the TA : I suppose that السَّيْرُ is for السَّيْرُ ; and that the pret. of the aor. here used is قَلَعَ ; for قَلْعٌ, which is of the regular form of a part. n. of such a verb as قَلَعَ, means "raising the feet clear from the ground in walking &c." : but in one copy of the K, I find تَقْلُعُ : and another reading in some work seems to be تَقْلُعُ ; for] ISd says, I know not جَذَاءٌ with the meaning of جَادَ nor of أَفْلَعَ : and As says that جَوَادٌ أَسْرَعَ quick, or swift, camels, that do not stretch themselves forth in their course, or pace, but bear themselves erect (يَجْذُونَ وَيَتَصَبَّنُ). (TA.)

مُمْلُلُ الْأَرْزَةِ الْمُجْذِيَةِ [act. part. n. of 4]. كَالْأَرْزَةِ الْمُجْذِيَةِ عَلَى وَجْهِهِ or عَلَى الْأَرْضِ occurring in a trad., (S, TA,) describing the unbeliever, (TA,) means [Like the pine-tree] that is firm (S, TA) and erect [upon the ground]. (TA.)

[in the CK, erroneously, مُجْذُوذٌ] مُجْذُوذٌ Keeping constantly to the dwelling, or to the camel's saddle and the dwelling, (الرَّحْلِ) and المَنْزِلِ, AA, S, K,) not quitting it: (AA, S :) like جَذْوَةٌ عَلَى الرَّحْلِ. (AA, S) — And A man who loves, or abuses, himself; (El-Hejeree, ISd, TA;) as though he clave to the ground by reason of his abjectness; from جَذَاءُ الْقَرَادِ فِي جَنْبِ الْعَيْرِ [q. v.]. (ISd, TA.)

## جر

1. جَرَ, aor. ٢, (S, A, Mṣb,) inf. n. جَرَ ; (S, K;) and تَجْرِيزٌ (S, K) [and app. تَجْرِيَةً (S, K)] said in the TA to be of the measure تَقْلُعَةً from الجَرْ [الجَرْ], with teshdeed to denote repetition or frequency of the action, or its relation to many objects, or intensiveness; (S;) and اجْتَرَرٌ, inf. n. (L;) and اسْتَجْرَرٌ, (K;) He dragged, drew, pulled, tugged, strained, extended by drawing or pulling or tugging, or stretched, (A, L, Mṣb, K,) a thing, (A,) or a rope, (S, Mṣb,) and the like. (Mṣb.) You say, جَرُوا أَذْيَالَهُ They dragged along their hinder shirts. (A.) And اجْتَرَرَ الرُّومَسَ He dragged, or drew along, the spear. (TA.) And فَلَانٌ يَسْتَجْرِيُ الحَدِيثُ مِنْ أَبْعَادِ أَطْرَافِهِ [Such a one draws forth talk, or discourse, or news, or the like, from its most remote sources]. (A in art. جَرَ إلى هَذَا الْأَمْرِ.) And ماَ الَّذِي جَرَ إِلَى هَذَا الْأَمْرِ [What drew thee, led thee, induced thee, or caused thee, to do this thing]. (TA in art. دَعَوْتُ.)

— Also جَرَ, aor. ٢, (TA,) inf. n. جَرَ, (K,) : He drove (camels and sheep or goats, TA) gently, (K, TA,) letting them pasture as they went along. (TA.) And جَرَ الْإِبَلَ عَلَى أَوْاهِهَا : He drove the camels gently, they eating the while. (A.) — [Hence,] هَلَمْ جَرَ At thine ease. (TA.) El-Mundhiree explains هَلَمْ as meaning + Come ye at your ease; from الجَرِ in driving camels and sheep or goats, as rendered above. (TA.) You say also, كَانَ ذَاكَ عَامَ كَذَا وَهَلَمْ جَرَ إِلَى الْيَوْمِ (S, A, Mṣb, \* TA) : That was in such a year, and has continued to this day : (Mṣb, TA :) from الجَرِ meaning the act of "dragging," &c.: (TA :) or from أَجْرَةُ الرُّومَسَ, or from حَلْمَةُ الْأَثْرَرِ. (Mṣb.) جَرَ is here in the accus. case as an inf. n., or as a denotative of state: but it is disputed whether this expression be classical or post-classical. (TA.) [See also art. هَلَمْ جَرَ الأَثْرَرِ.] It is said of a numerous army, means + [It made a continuous track, so that] it left no distinct footprints, or intervening [untrodden] spaces. (TA.)

+ جَرَتْ السَّيْلُ الْأَرْضَ بِسَنَابِكَها — The horses furrowed the ground with their hoofs. (As, A, TA.) — (S, A, Mṣb, K,) aor. ٢ and ٣, (K,) but the latter form is disallowed by MF as not authorised by usage nor by analogy, (TA,) inf. n. جَرَ, (K,) He committed a crime, or an offence

for which he should be punished, or an injurious action, (S, Mṣb, K, \* ) against إِلَى [and, as in the K voce جَنَيَ] another or others, (S, K,) or himself; (A, K;) [as though he drew it upon the object thereof;] syn. (S, TA.) It is said in a trad., جَرَ عَلَيْهِ إِلَّا نَفْسَهُ [He promised, or swore, allegiance to him on the condition that he should not inflict an injury, meaning a punishment, upon him but for an offence committed by himself;] i. e., that he should not be punished for the crime of another, of his children or parent or family. (TA.) — جَرَ الفَصِيلَ — see 4, in two places. — جَرَ الْحَرْفَ في الإِعْرَابِ — He made the final letter to have kesreh, in inflection; i. q. حَفَضَ, q. v. :] الجَرْ is used in the conventional language of the Basrees; and الحَفَضُ, in that of the Koofees. (Kull p. 145.) — جَرَتْ (S, A,) inf. n. جَرَ, (K,) : She exceeded the [usual] time of pregnancy. (A.) : She (a camel) arrived at the time [of the year] in which she had been covered, and then went beyond it some days without bringing forth: (S, TA :) or withheld her foetus in her womb after the completion of the year, a month, or two months, or forty days only: (K, \* TA :) Th says that she sometimes withholds her foetus [beyond the usual time] a month. (TA.) [See also جَرَرْوْ (.)] : She (a mare) exceeded eleven months and did not foal: (K, TA :) the more she exceeds the usual term, the stronger is her foal; and the longest time of excess after eleven months is fifteen nights: accord. to AO, the time of a mare's gestation, after she has ceased to be covered, to the time of her foaling, is eleven months; and if she exceed that time at all, they say of her, جَرَتْ. (TA.) : She (a woman) went beyond nine months without bringing forth, (K, TA,) exceeding that term by four days, or three. (TA.) — + It (the night, اللَّيْلَةُ,) was, or became, long. (In art. كَبَدٌ, جَرَ, aor. ٢, (TA,) inf. n. جَرَ ; (K,) and انجَرَ, (K,) + He (a camel) pastured as he went along: (IAqr, K : [if so, the aor. is contr. to analogy:]) or he rode a she-camel and let her pasture [while going along]. (K.) — + جَرَ النُّورُ بِالْمَكَانِ + The [or auroral setting or rising of a star or asterism supposed to occasion rain] caused lasting rain in the place. (TA.)

2 : see 1, first sentence.

3. مُجَاهَدٌ, (S, K,) inf. n. مُجَاهَرَةً, (TA,) or مُجَاهَرَةً, (TK,) He delayed, or deferred, with him, or put him off, by promising him payment time after time; syn. طَوَّلَهُ, (S,) or مَاطَلَهُ : (K :) or he put off giving him his due, and drew him from his place to another: (TA :) or i. q. جَاهَنَاهُ, (so in copies of the K,) meaning, he committed a crime against him: (TK :) or حَابَاهُ (TA, as from the K. [But this seems to be a mistranscription.]) It is said in a trad., لَا تَجَاهِرْ أَخَاهُ وَلَا تُشَاهِرْهُ, i. e. Delay not, or defer not, with thy brother, &c.: [and do not act towards him in an evil, or inimical, manner; or do not evil to him, obliging him to do the like in return; or do not contend, or dispute, with him:] or bring not an injury upon him: but accord. to one reading, it is