

جَادِي [erroneously written in the CK, in this art. and in art. جود, without the sheddeh to the ي] *Saffron*; (Az, IF, K;); as also جَادِيَّة: (Sgh, K;): the former a rel. n. from الجَادِيَّة, or جَادِيَّة, a town of البَلْقَاءَ, in Syria, said to produce saffron: it is mentioned by Az and IF in this art., being held by them to be of the measure فَاعُول [originally جَادِي: by J, in art. جود, as being of the measure فَعْلِي (TA.)—Also † *Wine*; (K, TA;); as resembling saffron in colour. (TA.)

جَادِيَّة: see what next precedes.

## جد

1. جَدَّة, (S, A, L, Mṣb,) aor. ٢, (L, Mṣb,) inf. n. جَدُّ, (L, Mṣb, K,) *He cut it, or cut it off*; (S, A, L, Mṣb;) namely, a thing; (S, Mṣb;) as, for instance, a rope: (L:) or *he cut it off utterly*; (L, K;); and جَدَّة [inf. n. of جَدُّ] signifies the same as جَدُّ, i. e. the *cutting off utterly*: (K;); and اجْتَدَا [inf. n. of اجْتَدَى], the act of cutting: (KL:); or جَدَّه signifies *he cut it off utterly and quickly*; and in like manner جَدَّه [applied to many objects, or as meaning *he cut it, &c., repeatedly, or many times, or in many pieces, or much*]. (L.) [Hence,] جَدَّ التَّخْلُ, aor. ٢, inf. n. جَدُّ and جَدَّاد and جَدَّاد, *He cut off the fruit of the palm-trees*; syn. صَرَمَ: (Lh, L:) or, accord. to some, جَدَّاد signifies the *cutting off* of all fruits, and جَدَّاد relates particularly to palm-trees. (TA in art. جد.) [Hence also,] جَدَّوهم, جَدَّا, in a trad. relating to the battle of Honeyn, † *Cut ye them off utterly; exterminate them by slaughter*. (L.)—Also, (S, A, L, Mṣb,) aor. ٢, (L,) inf. n. جَدُّ, (L, K,) *He broke it*; (S, A, L, Mṣb, K;); namely, a thing, (S, Mṣb,) or a hard thing: (M, L:) and اجْتَدَا [inf. n. of اجْتَدَى], also, signifies the act of *breaking*. (KL.)—Also, (L,) inf. n. جَدُّ, (L, K,) *He hastened it*; or *hastened to it*. (L, K;\*) It is said in a prov., respecting one who boldly ventures upon taking a false oath, جَدَّهَا جَدَّ العَيْرِ الصَّيَّانَةَ *He hastened to it as the ass hastens to the plant called صَيَّانَةَ*. (L.)

2: see 1.

5: see 7.

7. اجْتَدَى *It became cut, or cut off*: (S, L, Mṣb, K;); or *cut off utterly*: or *cut off utterly and quickly*: and in like manner, تَجَدَّى [said of a number of things, or used in a frequentative or an intensive sense; being quasi-pass. of 2]. (L.)

8: see 1, in two places.

R. Q. 1. جَدَّجَدَّ, inf. n. جَدَّجَدَّة: see 1.

أَجْدَا *A piece broken off; a fragment*: pl. أَجْدَا: so in the phrase, كَسَرْتَهُ أَجْدَا [I broke it in pieces, or fragments]; occurring in a trad., relating to an idol. (L.) [See also جَدَّاد.]

مَا عَلَيْهِ جَدَّة *There is not upon him a piece of rag; i. e., any garment to cover him*: (L:) or

anything (S, L, K) of clothing: (S, L:) pl. جُدُد. (Bd in xxi. 59.)

جُدُد: see جَدَّاد.

جَدَّاد, with fet-h, The act of separating a thing from another thing (فَضَلَ شَيْءٌ عَنْ شَيْءٍ), accord. to some copies of the K and the TA; [see 1;] accord. to other copies of the K, [probably by mistranscription,] the superiority of a thing over another thing, (فَضَلَ شَيْءٌ عَلَى شَيْءٍ); as also جَدَّادَة. (K.)—See also what next follows.

جَدَّاد and جَدَّاد (S, L, K,) the former of which is the more chaste, (S, L,) and جَدَّاد (L, K,) subst. from جَدَّ the act of “breaking;” (K;); *What is broken, of, or from, a thing*: (S, L:) or *what is broken, or cut, in pieces*: or *broken pieces*: so in the Kur xxi. 59, in which the word is read in these three different forms: (L:) some also read جَدَّادًا, which is pl. of جَدَّاد; and some, جَدَّادًا, pl. of جَدَّة: (Bd:) or the first signifies *fragments of a thing much broken*; [as a coll. gen. n.]; and the n. un. is جَدَّادَة: (Lth, L:) [or] it is an extr. pl. of جَدَّاد; (L;) or i. q. مَجْدُود; and جَدَّاد is a dial. var.; or is pl. of جَدَّاد. (Bd.)

[See also جَدَّ.]—Also the first, *Small pieces, or particles, of silver*: and جَدَّادَات, pieces of silver: (L:) or the latter, *cuttings, or clippings, of silver*. (S, L, K,) of silver. (M and L in art. قد.)—Also *Stones containing gold*; (Ks, S, L, K;) so called because they are broken: (Ks, S, L:) or *stones containing gold &c. which are broken*; as also جَدَّاد. (Mṣb.)—And جَدَّاد [app. جَدَّاد or جَدَّاد], (L,) or جَدَّاد (TA,) i. q. فِرْق [Distinct parties, or portions, &c., of men or things]. (L, TA.)

جَدَّاد: see جَدَّاد, in four places.

جَدَّاد and مَجْدُود *Cut; or cut off: or cut off utterly: or cut off utterly and quickly*: and also *broken*: (L:) pl. of the former, جَدَّاد and جَدَّاد (Bd in xxi. 59) and جَدَّاد, which last is extr. (L. See the paragraph headed جَدَّاد, in three places.)—Also the former, (A, K,) and جَدَّادَة, (S, L, K,) *Meal of parched barley or wheat*; syn. سَوِيْق; (S, A, L, K;) so prepared [by being moistened with water or with clarified butter &c.] as to be drunk: (A:) and جَدَّادَة is [a mess of the kind called] جَشِيْشَة made of coarse سَوِيْق; so called because it is broken and made into coarse particles: and a quantity of سَوِيْق, or the like, such as a man eats or drinks at one time. (L.)

جَدَّادَة: see جَدَّاد.

جَدَّادَة and its pl. جَدَّادَات: see جَدَّاد, in two places.

جَدَّادَة: see جَدَّاد, in two places.

أَجْدَى [fem. of اجْتَدَى] † *An amputated arm or hand*: used figuratively: see أَحَدَّ, in art. حذ. (L.)—رَحْمَ جَدَّاءَ † *A bond of relationship [cut, or severed, or] not made close by affection*; expl. by إِذَا لَمْ تَوْصَلْ [a well-known phrase: erro-

neously explained by Golius as meaning “uterus infecundus vel interruptæ conceptionis”]: (Fr, S, L, K;); as also حَدَّاء. (Fr, S, L.)—يَمِينُ جَدَّاء: see حَدَّاء.—حَدَّاءُ سنُّ جَدَّاءُ *A tooth much broken; or broken in pieces*. (K, TA.)

جَدَّان (Aṣ, L, and so in some copies of the K; in other copies of the K, and in the TA, جَدَّان) *Soft stones*: (Aṣ, L, K;); as also كَدَّان [q. v.]: (Aṣ, L:) n. un. (of both, Aṣ, L) with ة. (Aṣ, L, K.)

عَطَا غَيْرُ مَجْدُودٍ = جَدَّاد: see مَجْدُودٍ [A gift, or stipend,] not cut short, or not interrupted; syn. غَيْرُ مَقْطُوعٍ. (A 'Obeyd, S, L.)

## جذب

1. جَذَبَهُ, (S, A, Mṣb, K,) aor. ٢, (Mṣb, K,) inf. n. جَذَبْتُ; (S, Mṣb;) as also جَذَبَهُ, (S, TA,) inf. n. جَذَبْتُ, of the dial. of Temeem, (TA,) or formed by transposition; (S, TA; [but see art. جبذ];) and اجْتَذَبَهُ; (S, A, K;); *He drew it; dragged it; pulled it; tugged it; strained it; extended it by drawing, or pulling or tugging; stretched it; extended, lengthened, or protracted, it*; (S, A, K;); namely, a thing; and sometimes relating to an ideal object. (TA.)—جَذَبَ مِنَ جَذَبِ الْمَاءِ, (S,) or جَذَبَ مِنَ الْمَاءِ, (K,) or جَذَبَ الْمَاءَ, (S, A, Mṣb,) نَفْسًا, (S, A, Mṣb, K,) or نَفْسَيْنِ, (S, A, Mṣb,) † *He drank (S, K) from the vessel, (S,) or of the water, (K,) by putting his mouth into it, [a draught, or two draughts:] (S, K;); or he conveyed [or drew up] into the innermost parts of his nose [a draught, or two draughts, of the water]*. (Mṣb.) And جَذَبَتْ لَبَنًا † *She (a camel) drank her milk when she was milked*. (A. [But see what next follows: and see also 5.])—جَذَبَتْ, said of a she-camel, (S, K,) and of a she-ass also, aor. ٢, inf. n. جَذَبْتُ, (TA,) † *She became scant of milk*; (S, K;); *she drew her milk (جَذَبَتْ لَبَنًا) from her udder so that it went away upwards*. (TA.)—جَذَبَهُ, (K,) or جَذَبَهُ عَنْ أُمِّهِ, (S, A,) aor. ٢, inf. n. جَذَبْتُ, (TA,) † *He weaned him*; namely, a colt, (S, A, K,) and a young camel, and a lamb. (TA.) And one says of a mother, جَذَبَتْ وَلَدَهَا † *She weaned her young one*: so accord. to Lh, who does not specify the kind. (ISd, TA.) And accord. to the T, جَذَبَ is said of a child, or of a lamb or kid, meaning † *He was weaned*. (TA.)—جَذَبَهُ and جَذَبَهُ جَذَبَهُ *He transferred, or removed, it (a thing) from its place*. (K.)—جَذَبَتْهُ † *She repelled him, or rejected him*; namely, a man who sought her in marriage; (T, A, TA;) as though from the saying جَذَبَتْهُ فَجَذَبَتْهُ [which see below]; (T, TA;) [i. e.] as though she contended with him and overcame him, and thus he became separated from her; (T, A, TA;) as also جَذَبَتْهُ. (T, TA.) [Accord. to the TA, جَذَبَتْهُ has the same meaning; but I think that this is a mistake of a copyist.]—جَذَبَ فَلَانٌ حَبْلَ وَصَالِهِ † *Such a one severed the bond of his union*. (M, TA.) And جَذَبَ فَلَانٌ الحَبْلَ بَيْنَنَا † *Such a one severed the bond of union between us*. (A, TA.)—جَذَبَ التَّحْلَةَ, aor. ٢,