

of cloth [sufficient for a garment or the like], *Newly cut off [from the web] by the weaver*: (S, K:) and so (without *ē*, S) applied to a *ملحفة*; (S, A;) thus applied to a fem. n. because syn. with *مَجْدُودَة*; (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 *جَدِيدَة*; (ISd;) and accord. to some, *جديد* is of the measure *فَعِيل* in the sense of the measure *فَاعِل*, and therefore the *ē* is regularly affixed to it: (Ham ubi suprà:) the pl. is *جُدَد* (Mbr, Th, S, A, K) and *جُدَد*; (AZ, A'Obeid, Mbr;) but the former is the more common. (TA.)—And hence, (L,) applied to a garment, (L, TA,) or a thing, (S, Mgh,) *New*; contr. of *قَدِيم*, (Mgh,) or contr. of *خَلَقَ*; (S, L;) from *جَدَّة* as contr. of *بَلَى*: (K:) pl. [of pauc.] *أُجْدَة* and [of mult.] *جُدَد* and *جُدَد*. (L.) You say, *أَصْبَحَتْ خَلْقُهُمْ جُدَدًا*, a phrase mentioned by Lh, meaning *جُدَدًا* [i. e. *Their old worn-out garments became replaced by new*]: or *جُدَدًا* may be here put for *جَدِيدًا*. (L.)—And hence, (TA,) *الْجَدِيدَانِ* and *الْجُدَدَانِ* *The night and the day*; (S, Mgh, K;) because they never become impaired by time. (TA.) You say, *لَا أَفْعَلُهُ مَا آخَتْلَفَ الْجَدِيدَانِ* and *الْجُدَدَانِ* [I will not do it while the day and the night succeed each other]: (S;) or *الْجَدِيدَانِ* and *الْجُدَدَانِ* [while the day and the night return time after time: i. e., ever]. (A.)—Hence likewise, *جَدِيد* also signifies A thing of which one has had no knowledge. (L.)—And hence, (L,) *الجديد* signifies *Death*: (K:) or is applied as an epithet to death, in the dial. of Hudheyl. (L.) Accord. to Akh and El-Mughāfiṣ El-Bāhilec, *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 *جَدَدٌ*, and *جَدَّةٌ*, and *جَدٌّ*, (K,) and *جَدٌّ*. (TA.)—See also *جَد*, in two places.

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

جَدِيدَة The kind of pad, or stuffed thing, (*رِفَادَة*), 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 *جَدِيدَة* thus applied is a post-classical word: the [classical] Arabs say *جَدِيَّة*, (S,) or, as in J's own handwriting, *جَدِيَّة*. (So in the margin of a copy of the S.)—See also *جَدَّة*.

جَدِي: see *جَد*, in two places.

جَدِي: see *جَد*.

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

جَدَجْد [The cricket;] i. q. *صَرَارُ 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 *جَرَاد* [or locust]: (S, M, K:) and a certain insect like the *جَنْدَب*, (M, L, K,) except that it is generally blackish, and short, but in some instances inclining to white; also called *صَرَصَر*: (M, L:) or i. q. *صَدَى* and *جَنْدَب*: (El-'Adebbes:) pl. *جَدَاجِد*. (S.) Accord. to IAg, A certain insect that clings to a skin, or hide, and eats it. (TA.)—See also *جَد*.

جَدَّ act. part. n. of *جَدَّ*; (Mgh, L;) Cutting, or cutting off. (Mgh.)—*أَجَدْتُ أَمْرًا هَازِلًا* Art thou serious or jesting? (A.) It is said in a trad., *لَا يَأْخُذُنْ أَحَدُكُمْ مَتَاعَ أَخِيهِ لِأَعْبَا 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. *لَعِبَ*.)—*فُلَانٌ جَدٌّ* Such a one is striving, labouring, or toiling; exerting himself or his power or efforts or endeavours or ability; &c. (TA.) And *فُلَانٌ جَدٌّ مَجْدٌ*, thus with the two similar words together, (Aṣ, S, L,) signifies the same [in an intensive degree]. (L, TA.)—*جَدَّ مَائَةً وَسَقًا* Land, or palm-trees, of which the produce, cut therefrom, is a hundred camel-loads: *جَدَّ* being here used in the sense of *مَجْدُودٌ*. (L.) It is said in a trad. of Aboobekr, *نَحَلْ عَائِشَةَ جَدَادًا عَشْرِينَ وَسَقًا*, meaning *He gave to 'Aishah palm-trees of which the quantity of the dates cut therefrom was a hundred camel-loads*; but the phrase heard from the Arabs is *جَدَّ عَشْرِينَ*: the former is like the saying *هَذِهِ عَيْشَةُ الدَّرَاهِمِ صَرَبُ الْأَمِيرِ رَاضِيَةً*. (Mgh.)

جَادَة The main part of a road; (S, Mgh, Mgh, K;) its middle: (Mgh, Mgh, and M voce *جَرَجَة*;) 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 *جَدَّة*: (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. *جَوَاد*, (S, A, Mgh, Mgh, K,) occurring in poetry without teshdeed, but disapproved by Aṣ. (L.) *جَوَادٌ* 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, *مَزَلَّتْهُ*, *عَلَى مَزَلَّةِ الْبَاطِلِ*, but *عَلَى جَادَةِ الْبَاطِلِ*, and *مَزَلَّتْهُ*. (MF.)

أَجَدَّ [Having some part, or parts, cut, or cut off: fem. *جَدَاء*.—[Hence,] *جَدَاء* 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 *مَجْدَّة* [q. v.], applied to a she-camel: (Aṣ, TA:) or having her

udder cut off. (Khālid, 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 *جَدُود*: or a ewe, or she-camel, or she-ass, having little milk; having a dry udder: or having dry teats, being hurt by the *صَرَار* [q. v.]:

(L:) and *أَجَدَّ* + 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, (*فَلَاة*, S, K,) or land, (*أَرْض*, A,) in which is no water: (S, A, K:) a desert (*مَفَاة*) that is dry. (TA.)—*عَامٌ أَجَدُّ* and *سَنَةٌ أَجَدُّ* +A year of drought, and of dryness of the earth. (TA.)—*الْأَجْدَانِ*: see *جَدِيد*, in two places.—*أَجَدُّ* 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.)

مَجْدَّةُ الْأَخْلَافِ A she-camel having her teats cut off in consequence of injury occasioned to her by the *صَرَار* [q. v.]. (S.) See also *أَجَدُّ*.—And *كَلَاءُ مَجْدَد* A [garment of the kind called] *كَلَاء* having stripes of different colours. (S.)

إِنَّمَا لِمَجْدَةِ بِالرَّجُلِ—*جَدَّ* see *مَجْد*: mentioned by Aṣ, 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 *مَجْدَة* or *مَجْدَة*: the former would be from *جَدَّ*; and the latter, from *أَجَدَّ*. (L.)

مَجْدَة: see what next precedes.

جَدَّ see *جَدِيد*, in two places; and *جَدَّ*.—See also *جَد*, in two places.

جذب

1. *جَذَبَ*, (A, Mgh, K,) aor. *ذَبَّ*, (K,) inf. n. *جَذْبَةٌ*, (S, A, Mgh, K,) It (a place, S, A, K, or a country, or region, Mgh,) was, or became, affected with drought, barrenness, or dearth; or with drought, and dryness of the earth; (S, A, Mgh, K;) as also *جَذَبَ*, (A,) inf. n. *جَذَبَ*; (KL;) or *جَذَبَ*; (K;) and *أَجَذَبَ*; (A, K;) or *جَذَبَتْ*, aor. *ذَبَّ*; and *أَجَذَبَتْ*; both said of the earth or land (*الْأَرْضُ*): (Mgh:) and *أَجَذَبَتْ* *الْبِلَادُ* the countries, or regions, were affected with drought, and the prices became high [therein]. (TA.)—*جَذَبَهُ*, (S, M, A, Mgh, K,) aor. *ذَبَّ*, (M, Mgh, K,) and *ذَبَّ*, (K,) inf. n. *جَذَبَ*, (Mgh,) He found fault with it; dispraised it; expressed disapprobation of it. (S, M, A, Mgh, K.) So in the saying (S, A) relating to 'Omar, (A, TA,) in a trad., (S,) *جَذَبَ الشَّرَّ 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. *جَادَبَتِ الْإِبِلَ الْعَامَ*, (ISk, S, A, TA,) inf. n. *مَجَادَبَةٌ*, (TA,) The camels experienced, or have experienced, drought, and barrenness, or dryness