

جَذَامٌ [*Elephantiasis; a species of leprosy; the leprosy that pervaded Europe in the latter part of the Middle Ages;*] a certain disease, (S, K,) arising from the spreading of the black bile throughout the whole person, so that it corrupts the temperament of the members, and the external condition thereof; and sometimes ending in the dissundering, or corrosion, (so accord. to different copies of the K, TA,) of the members, and their falling off, in consequence of ulceration; (K, TA;) so called because it *dissunders the flesh, and causes it to fall off*; (Mṣb;) or because the fingers, or toes, become cut off: (TA:) it is a cracking of the skin, and a dissundering, and gradual falling off, of the flesh. (Mgh.)

نَوَى جَذُومٌ *A tract towards which one journeys separating lovers or objects of love.* (TA.)

جَذِيمٌ *Cut off; amputated.* (S, Mṣb, TA.) [See also **أَجْذَمٌ**.]

جَذَامَةٌ *What remains, of seed-produce, after the reaping.* (S.) — [See also **جَرَامَةٌ**, in two places.]

جَذَامٌ [an epithet] of the measure **قَعَالٌ** from **جَذَامٌ** meaning **الْقَطْعُ**: so in the phrase **جَذَامٌ حَبْلُ الْهَوَى** [*Wont to sever the bond of love*], in a verse of Ows Ibn-Thaḷabeh. (Ḥam p. 334.)

أَجْذَمٌ *Having his arm, or hand, cut off, or amputated:* (S, Mṣb, K:) or *having lost the end-joints of his fingers:* (K:) fem. **جَذْمَاءٌ**: (Mṣb:) pl. **جَذْمِي**. (S.) It is said in a trad., **مَنْ تَعَلَّمَ مِنَ الْقُرْآنِ ثُمَّ نَسِيَ لِقَى اللَّهَ يَوْمَ الْقِيَامَةِ وَهُوَ أَجْذَمٌ**, (A'Obeyd, S,*) i. e., [*He who learns the Kur-án and then forgets it shall meet God on the day of resurrection*] *having his arm, or hand, cut off:* (A'Obeyd, TA:) or *having lost all his limbs, or members:* (Kt, TA:) or *having his plea cut off; having no tongue with which to speak, nor any plea in his hand:* (Iath, TA:) or *having his means of access cut off:* (TA:) or *having his hand devoid of good and of recompense.* (IAḡr, El-Khattābee, TA.) And in another trad., **كُلُّ خُطْبَةٍ لَيْسَ فِيهَا شَهَادَةٌ كَأَيْدِ الْجَذْمَاءِ**, [*Every oration from the pulpit in which there is not an acknowledgment of the unity of God and of the mission of Moḥammad is like the arm of which the hand is amputated*]. (TA.) — **الْكُفُّ الْجَذْمَاءُ** [*The amputated hand*]; + a name of the star α of Cetus; (so in the Egyptian Almanacs;) [i. e.] *the star that is in the head of Cetus*: so called because it is less extended [from the Pleiades] than that called **الْكُفُّ الْخَضِيبُ**.

(Kzw. [See **الْكُفُّ الْخَضِيبُ** in art. **حَضَبٌ**].) — **نَعْلٌ جَذْمَاءٌ** + *A sandal of which the [thong called] قَبَالٌ [which is between two of the toes] is cut, or cut off, or severed.* (TA.) — See also **مَجْذُومٌ**.

مَجْذُومٌ: see **مَجْذُومٌ**. — Also *A man tried, or proved, and strengthened by experience in affairs.* (TA.)

رَجُلٌ مَجْذَامٌ and **مَجْذَامَةٌ**, [the latter of a very rare measure, (see **مَعْرَابَةٌ**)] + *A man who*

decides affairs. (K.) + *A man who, loving and being loved, when he is sensible of evil treatment quickly cuts the tie of affection:* (A, TA:) or the latter, + *a man who quickly cuts the tie of love, or affection.* (S, K, TA.) **رَجُلٌ مَجْذَامٌ** + *A man quick in running, or fleeing, in war.* (TA.) And **رَجُلٌ مَجْذَامَةٌ** + *A man who desists from, and relinquishes, war, and journeying, and love, or natural desire.* (Lḡ, TA.)

مَجْذُومٌ *A man (S, Mṣb) affected, or smitten, with the disease termed جَذَامٌ; (S, Mgh, Mṣb, K;) as also مَجْذَمٌ (K) and أَجْذَمٌ, (Kr, K,) which J erroneously disallows: (K:) J says, one does not say أَجْذَمٌ: (TA:) [and Fei,] they say that أَجْذَمٌ, of the measure of أَحْمَرٌ, is not said in this sense.* (Mṣb.)

مَجْذَامَةٌ: see **مَجْذَامٌ**, in two places.

جذم

جَذْمَارٌ or **جَذْمَارٌ**: see what follows, in two places.

جَذْمُورٌ *The root, or lowest part, of a thing: or the first thereof; (K;) the beginning, or commencement, and fresh state, thereof; its first and fresh state.* (TA.) — *A piece, or portion, (S, K,) of the lowest part (S) of a palm-branch, (S, K,) [i. e. a stump thereof,] remaining upon the trunk when the [rest of the] branch has been cut off; (S, K;) as also جَذْمَارٌ (S,) or جَذْمَارٌ. (K.)* [Accord. to the S, the م is an augmentative letter.] — *The stump of a [tree of the kind called] نَبْعَةٌ, remaining when the tree has been cut down.* (TA.) — *The stump of a hand of which the greater part has been cut off; (TA;) what remains of a hand that has been amputated, at the extremity of the two bones of the fore arm.* (T, TA.) One says, **بَقِطَعَتِهِ وَضَرْبَهُ بِجَذْمُورِهِ**, [*He struck him with the stump of his amputated hand*]. (TA.) — *What remains of anything that has been cut off.* (IAḡr, TA.) — [Pl. **جَذْمَامِيرٌ**.] — You say, **أَخَذَهُ بِجَذْمُورِهِ** + *He took it altogether; (K;) as also أَخَذَهُ بِجَذْمَامِيرِهِ*: (Ks, S, K:) or *he took it in its first and fresh state:* and Fr also mentions the phrases **أَخَذَهُ بِجَذْمِيرِهِ** and **بِجَذْمَارِهِ**. (TA.)

أَخَذَهُ بِجَذْمِيرِهِ: see what next precedes.

جدو

1. **جَدَا**, (S, K,) aor. ʔ, (TA,) inf. n. **جَدُوٌ** and **جَدُوٌ**, (K,) *It (a thing, TA) stood firmly; as also أَجْدَى*. (S, K.) You say also, **جَدَا عَلَى شَيْءٍ** *He [or it, for instance, a stone of those (three in number) upon which a cooking-pot is placed, as is implied in the S, (see جَادٌ)] remained firm upon a thing.* (S.) And **جَدَا الْقَرَادُ** *The ticks stuck, and clave, to the side of the camel:* (ISd, K, TA:) and **جَدَا بِالْحِمْلِ** *clung to the camel.* (TA.) — *I. q. جَثَا* [*He sat upon his knees; &c.*]; (AA, Fr, S, K;) as also

أَجْدَوِيٌّ, [in form] like **أَرْعَوِيٌّ**; (TA;) except that **جَدَا** is more indicative of keeping to a place: (Kh, TA:) or *he stood upon the extremities of his toes:* (Aḡ, K:) accord. to Th, **جَدُوٌ** is [the standing] upon the extremities of the toes; and **جُدُوٌ** is [the sitting] upon the knees: (TA:) and accord. to IAḡr, **جَادٌ** means [a man standing] upon his feet; and **جَاثٌ**, [one sitting] upon his knees. (S, TA.) Accord. to El-Ḥasan Ibn-'Abd-Allah El-Kátib El-Iḡbahánee, **جَدَا**, inf. n. **جَدُوٌ**, said of a bird, means *He stood upon the extremities of his toes, and warbled, and went round in his warbling; which he does only when seeking the female: and said of a horse, it means he stood upon his toes; and in like manner when said of a man, whether for dancing or for some other purpose.* (TA.) A poet says, (S,) namely, En-Noḡmán Ibn-Nadleh, (TA.)

* **إِذَا شِئْتُ غَنَّتِنِي دَهَاتِينُ قَرْبِي** *

* **وَصَنَاجَةٌ تَجْدُو عَلَى حَرْفٍ مَنَسِيرٍ** *

[*When I will, the husbandmen of a village sing to me, and a female player with the cymbals, standing upon the extremity of a toe*]. (S, TA: but in the latter, **عَلَى كُلِّ مَنَسِيرٍ** [upon every toe].) — Also, inf. n. **جَدُوٌ**, *He, or it, was, or became, erect, and straight;* (TA;) and so **أَجْدَوِيٌّ**, inf. n. **أَجْدِيدَانٌ**. (Az, TA.) See **جَوَادٌ**, as applied to she-camels, in two places, voce **جَادٌ**. — *It (a camel's hump) bore fat [so that it became elevated].* (K.) — **جَدَا مَنَسِيرَاهُ** *His nostrils were, or became, raised and extended.* (TA.) — Er-Rá'ee, describing a strong, or sturdy, she-camel, says,

* **لَمْ يَجْدُ مِرْقَبَهَا فِي الدَّقِّ مِنْ زَوْرٍ** *

meaning *Her elbow did not stand out far from the side by reason of [the distortion termed] زَوْرٍ*. (TA.)

4. **أَجْدَى**: see 1, first sentence. — Also *He (a young camel) bore fat in his hump.* (Ks, S, K.) El-Khansà says,

* **يُجْدِينَ نِيًّا وَلَا يُجْدِينَ قِرْدَانًا** *

They bear fat [in their humps], and have not ticks clinging to them. (IB, TA.) — *He lifted a stone, (AA, S, TA,) in order that he might know thereby his strength.* (TA.) One says, **هُمْ يُجْدُونَ حَجْرًا وَيَتَجَادُونَ** [*They lift a stone, in order to prove their strength, and vie, one with another, in lifting it, for that purpose*]. (TA.) **تَجَادٌ**, in the lifting of a stone, is like **تَرَابُغُهُ** meaning **تَجَادُوا حَجْرًا**: (S, TA:) **تَجَاثَ لِيُرْفَعُوهُ** [*They vied, one with another, to lift the stone, for trial of strength*]. (TA.) — **أَجْدَى طَرْفَهُ** [in the CK, erroneously, **طَرْفَهُ**], *He raised his eye, or sight, and cast it before him.* (K, TA.)

6: see 4, in two places.

9. **أَجْدَوِيٌّ**: see 1.

12. **أَجْدَوِيٌّ**: see 1.

جَدْوَةٌ and **جَدْوَةٌ** and **جَدْوَةٌ** (S, Mṣb, K) [*A brand, or fire-brand*]; i. q. **جَذْمَةٌ**, (AO, S, K.)