

جُرِدَ from a thing. (S, L.) — † He stripped skin of its hair; as also جُرِدَ. (L, K.) — † It (drought) rendered the earth, or land, bare of herbage: so in the L and other lexicons: in the K, جُرِدَ: but the former is the right. (TA.) — † I. q. شَدَب [generally signifying He pruned a tree or plant]. (S, TA.) — † [He bared a sword;] he drew forth a sword (S, A, K) from its scabbard; (A;) as also جُرِدَ, (TA, and so in some copies of the K in the place of the former verb,) aor. as above. (TA.) — † [He detached a company from an army: see جَرِيدَةٌ.] — † [He divested a thing of every accessory, adjunct, appendage, or adventitious thing; rendered it bare, shere, or mere.] — † He made the writing, or book, (L, K,) and the copy of the Qur-án, (L,) free from syllabical signs, (L, K,) and from additions and prefaces: (L:) he divested the Qur-án of the diacritical points, and of the vowel-signs of desinential syntax, and the like: (Ibráheem [En-Nukha'ee]:) or he wrote it, or read it, or recited it, without connecting with it any of the stories, or traditions, related by the Jews or Christians. (Ibn 'Oyeyneh, accord. to the L; or A 'Obeyd, accord. to the TA.) — جرد القطن, and جردته, † He separated the cotton from its seeds, with a مَحَلَّاج: or separated and loosened it by means of a bow and a kind of wooden mallet, by striking the string of the bow with the mallet: syn. حَلَّجَهُ. (K.) — جرد الحج, (ISh, K,) and جرد بالحج, (TA,) which latter alone is mentioned by Z and Ibn-El-Jowzee, (MF,) † He performed the rites and ceremonies of the pilgrimage (الحج) separately from those of العمرة [q. v.]: (ISh, Z, Ibn-El-Jowzee, K:) or the former signifies he made the performance of the pilgrimage to be free from the vitiations of worldly desires and objects. (Har p. 392.) [See also 5.] — جرد للقيام بكذا: see 5. — جرد القوم; (K;) and جردهم, (L, K,) aor. and inf. n. as above; (L;) † He asked, or begged, of the people, or company of men, and they refused him, or gave him against their will. (L, K.) — Also, (K,) inf. n. as above, (TA,) † He wore, or put on, جرد, i. e., old and worn-out garments. (K.)

5. جرد He was, or became, stripped, divested, bared, or denuded, (S, A, L, Mšb, K,) [and he stripped, divested, bared, or denuded, himself.] من ثيابه of his clothes or garments, (A, \* Mšb,) or من ثوبه of his garment; (L, K;\*) as also انجرد, (A, L, K,) which latter, accord. to Sb, is not a quasi-pass. verb, (L,) [but it seems that he did not know جرد, in a sense explained above, (see 2, second sentence,) of which it is the quasi-pass., like as جرد is of جرد.] — † It (an ear of corn, A, K, and a flower, TA) came forth from its envelope, or calyx. (A, K, TA.) — † It (expressed juice) ceased to boil, or estuate, (K,) [and so became divested of its froth, or foam.] — † He (a man) was, or became, alone, by himself, apart from others; as though detached from the rest of men. (Har p. 430.) — † He (a horse) outstripped the other horses in a race; as also انجرد, and انجرد عن الخيل; like انجرد; as though he threw off the others from himself

as a man throws off his garment. (TA.) And † He (an ass) went forward from among the she-asses. (L.) — † تجرد للأمر † [He devoted himself to the affair, as though throwing aside all other things; he applied himself exclusively and diligently to it;] he strove or laboured, exerted himself or his power or efforts or endeavours or ability, employed himself vigorously or diligently or with energy, or took pains or extraordinary pains, in the affair, (S, A, K, and Har p. 430,) not diverted therefrom by any other thing. (Har ib.) And تجرد للعبادة † [He devoted himself to, applied himself exclusively and diligently to, or strove &c. in, religious service, or worship]. (A.) And تجرد للقيام بكذا † [He devoted himself to, applied himself exclusively and diligently to, or strove &c. in, the performance of such a thing]. (A.) And انجرد في السير, and انجرد, † He strove or laboured, exerted himself or his power or efforts or endeavours or ability, in pace, or going; he hastened therein; like سيره في سيره. (L, TA.) — † تجرد بالحج: see 2. Accord. to Ahmad, as related by Is-hák Ibn-Manšoor, (TA,) † He affected to be like, or he imitated, the pilgrim of Mekkeh, or the man performing the pilgrimage of Mekkeh. (K, TA.)

7. انجرد: see 5, first sentence. [Hence,] انجرت الإبل من أوبارها † The camels cast, or let fall, their fur, or soft hair. (L.) — See also 1. — † It (a garment, or piece of cloth,) became threadbare, or napless, (S, L, K,) and smooth; (S, L;) as also جرد. (L.) — Said of a horse in a race: see 5. — انجرد بنا السير: see 5. — انجرد به السيل, (S, A, L,) in the K, erroneously, انجرد به السيل, (TA,) † The journey, or march, (S, A, L,) became extended, (S, A, L, K,) and of long duration, [with us,] (S, L, K,) without our pausing or waiting for anything. (A.)

8. اجتراء † The attacking one another with [drawn] swords. (KL.) [You say, اجتردوا † They so attached one another; like as you say, اضطربوا.]

جرد † A garment old and worn out, (L, K, TA,) of which the nap has fallen off: or one between that which is new and that which is old and worn out: pl. جردود. (L, TA.) You say جرد جرد, (A,) and جردة [alone], (S, L, TA,) † A [garment of the kind called] بردة worn so that it has become smooth. (S, A, L, TA,\*) And [the pl.] جردود, (K, TA, in the CK جردود,) as a subst., (TA,) † Old and worn-out garments. (K.) It is said in a trad. of Aboo-Bekr, ليس عندنا من مال المسلمين إلا جرد هذه القطيفة, meaning † There is not in our possession, of the property of the Muslims, save this threadbare and worn-out قطيفة. (TA.) — † The pudendum, or pudenda; [app. because usually shaven, or depilated;] syn. فرج, (K,) i. e. عورة. (TA.) — And † The penis. (K.) — † A shield. (K.) — † A remnant of property, or of cattle. (K.) — See also جريدة.

جرد: see جريدة.

جرد † A wide, or spacious, tract of land in which is no herbage: (S, A, K:) an inf. n. used

as an appellative subst. (A.) — رمي على جرده and أجرده † He (a man, TA) was shot, or struck with a missile, on his back. (K.) — See also what next follows.

أجرد, (K,) fem. with ة; (S, K;) and أجرد, (S, A, K,) fem. جرداء; (A, K;) and جرد, (TA, as from the K,) which last is an inf. n. used as an epithet; (TA;) † A place (A, K) destitute of herbage: (S, A, K:) you say أرض جردة (S, K) and جرداء (A, K) and جردية, (TA,) and فضاء أجرد: of which last the pl. is [جرد] and [أجارد]. (S.) — Also, the first, † A man affected with the cutaneous eruption termed شرى, from having eaten locusts. (TA.)

جردة: see جرد. — Also † An old worn piece of rag: dim. جريدة. (TA from a trad.)

جردة [The denuded, or unclad, part, or parts, of the body]. You say امرأة بقية الجردة (A, \* K) and الجرد (A, K) and المتجرد, (T, A, K,) [A woman thin-skinned, or fine-skinned, and plump, in respect of the denuded, or unclad, part, or parts of the body: or] when divested of clothing: (T, A, \* K:) the last of these words is here an inf. n.: if you say المتجرد, with kesr, you mean, [in] the [denuded] body: (K:) [and so when you say الجردة, and الجرد; or this last may be regarded as an inf. n.:] المتجرد is more common than المتجرد. (TA.) [In like manner,] you say فلان حسن الجردة and الجرد; and حسن العري, which signify the same. (S.) It is said of Moḥammad, كان أنور المتجرد, i. e. He was bright in respect of what was unclad of his body, or person. (TA.) — Also † Plain, or level, and bare, land. (S.)

الأجرد (K) and الجرد (S, K) and الجردان (S, K) † The yard of a horse &c.: (S:) or of a solid-hoofed animal: or it is of general application: (K:) or originally of a man; and metaphorically of any other animal: (TA:) pl. (of the first, TA) جرادين. (K.)

جردية: see جرد.

جراد [a coll. gen. n., † Locusts; the locust; a kind of insect] well known: (S, Mšb, K:) so called from stripping the ground, (A, Mšb,) i. e., eating what is upon it: (Mšb:) n. un. with ة: (S, Mšb:) applied alike to the male and the female: (S, Mšb, K:) جراد is not the masc. of جرادة, but is a [coll.] gen. n.; these two words being like بقر and بقرة, and تمر and تمر, and حمامة and حمامة, &c.: it is therefore necessary that the masc. should be [in my copies of the S, "should not be," but this is corrected in the margin of one of those copies,] of the same form as the fem., lest it should be confounded with the pl. [or rather the collective form]: (S:) but some say that جراد is the masc.; and جرادة, the fem.; and the saying رأيت جراداً على جرادة [as meaning I saw a male locust upon a female locust], like رأيت نعماً على نعامة, is cited: (TA:) it is first called سرودة; then, دبی; then, غوغاة; then,