

3. مُجَادَّةٌ فِي الْأَمْرِ 3. جَادَهُ فِي الْأَمْرِ (S, L, K,\*) inf. n. مُجَادَّةٌ (L,) i. q. حَاقَهُ (S, L) or حَاقَقَهُ (K) [He contended with him respecting a thing, each of them asserting his right therein: so accord. to explanations of حَاقَهُ in the lexicons: but I think that the meaning intended here is, he acted seriously, or in earnest, with him in the affair; and this is confirmed by its being immediately added in the TA, after حَاقَقَهُ, "and أُجَدَّ" signifies "حَقَّقَ, as above mentioned:" see جَدَّ فِي الْأَمْرِ expl. by حَقَّقَ as contr. of هَزَلَ]. Also He exerted his full effort, or endeavour, or energy, with him in the affair. (So accord. to an explanation of the inf. n., مُجَادَّةٌ, in the KL.)

4. اجْدَ النَّخْلُ The palm-trees attained to the time for the cutting off of the fruit. (S, A,\* L, Mgh, K.) — [Hence, perhaps,] أُجَدَّتْ قُرُونِي مِنْهُ I (myself, TA) relinquished, or forsook, him, or it. (K.) = اجْدَهُ, and أُسْتَجِدَّهُ (S, A, L, K,) and جَدَّدَهُ (S, L, K,) He made it new; (S, A, L, K;) namely, a thing, (S,) or a garment: (A, TA:) or he put it on, or wore it, new; namely, a garment. (TA.) One says to him who puts on a new garment, اِبْلٌ وَأُجَدَّ وَأَحْيَدَ الْكَاسِي [Wear out, and make, or put on, new, and praise the Cloth, meaning God]. (S.) And you say, بَيْتُ فُلَانٍ فَاجَدَّ بَيْتًا مِنْ شَعْرِ [The tent of such a one was, or became, rent, or pierced with holes; therefore he made a new tent of hair-cloth]. (S.) And جَدَّدَ الْأَمْرَ, and اجْدَهُ, and أُسْتَجِدَّهُ, He originated, or innovated, the thing, or affair; or did it newly, or for the first time. (Mgh.) And جَدَّدَ الْوُضُوءَ [He renewed the ablution termed وُضُوءٌ, and الْعَهْدَ [the compact, or contract, or covenant, &c.]. (TA.) — اجْدَ فُلَانٌ أَمْرَهُ بِذَلِكَ Such a one established, or settled, firmly his affair, or case, thereby, or therein: so says Aṣ, and he cites the following verse:

\* أُجَدَّ بِهَا أَمْرًا وَأَيَقَنَ أَنَّهُ \*  
\* لَهَا أَوْ لِأُخْرَى كَالطَّحِينِ تَرَابًا \*

[He established, or settled, firmly his case thereby, or therein, and knew certainly that he was for it, (app. meaning a war, or battle, حَرْبٌ, which is fem.,) or for another whereof the dust would be like flour]: Abou-Naṣr says, It has been related to me that he said, اجْدَ بِهَا أَمْرًا means اجْدَ بِهَا أَمْرَهُ; [and so this phrase is explained in the K;] but the former explanation I heard from himself: (L:) or this phrase means اجْدَ أَمْرَهُ بِهَا [so in two copies of the S, app., † his affair, or case, became easy, or practicable, thereby, like ground termed جَدَدٌ, which is easy to walk, or travel, upon; see the next sentence]; امر being put in the accus. case as a specificative, like عَيْنًا in the phrase قَرَّتْ بِهِ عَيْنًا, meaning قَرَّتْ بِهِ عَيْنِي (S.) = اجْدَ also signifies It (a road) was, or became, what is termed جَدَدٌ [i. e. hard, or level, &c.]. (S, K.) And اجْدَتْ لَكَ الْأَرْضُ The ground hath become to thee free from soft places, and clear to thy view. (TA.) — Also He walked along, or traversed, what is termed جَدَدٌ. (K.)

And اجْدَ الْقَوْمَ The people, or company of men, came to what is so termed: (S:) and ascended upon the surface (جَدِيدٌ) of the ground: or went upon sand such as is termed جَدَدٌ. (TA.) = See also 1, in three places.

5. تَجَدَّرَ [originally It became cut, or cut off. — And hence,] It (an udder) lost, or became devoid of, its milk: (S, K:) and [in like manner] جَدَّ, aor. يُجَدُّ, inf. n. جَدَدٌ, it, (a breast, and an udder,) became dry. (AHeyth, TA.) — Hence also, [It was newly made; as though newly cut off from the web;] said of a garment: (TA:) and it (a thing, S, A) became new: (S, A, K:) and it (a thing, or an affair,) originated; was originated, or innovated; or was done newly, or for the first time: and sometimes أُسْتَجِدَّ is used intransitively [in the same senses]. (Mgh.) [Also † It (an action, as, for instance, ablution, and a compact, or the like,) was renewed. See جَدَّدَ as syn. with أُجَدَّ.]

10: see 4, in two places: = and see also 5.

جَدُّ Fortune, or particularly good fortune, syn. حَقْطٌ (S, A, Mgh, L, K,) and بَخْتٌ (S, A, L, K,) in the world, or in worldly circumstances; (TA;) advance in the world, or in worldly circumstances: (Mgh:) pl. [of mult.] جُدُودٌ (S) and [of pauc.] أُجْدَادٌ and أُجْدٌ. (TA.) You say, فُلَانٌ ذُو جَدٍّ فِي كَذَا Such a one is possessed of good fortune in such a thing. (L.) And it is said in a trad. respecting the day of resurrection, وَإِذَا أَصْحَابُ الْجَدِّ مَحْبُوسُونَ And lo, the people who were possessed of good fortune and riches in the world were imprisoned. (L.) And in a prayer, (L,) لَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ The good worldly fortune of him who is possessed of such fortune will not profit him, (Mgh, L,) in the world to come, (L,) in lieu of Thee; (Mgh, L;\*) i. e., of obedience to Thee: (Mgh, and Mughnee in art. مِنْ:) or in lieu of the good fortune that cometh from Thee: or, as some say, will not defend him from Thee. (Mughnee ubi supra. [See also another explanation below.]) Hence, أَجْدَكَ لَا تَفْعَلْ [or أُجْدَكَ]; and, accord. to some, وَجْدَكَ: see جَدُّ. — One's lot in life; and the means of subsistence that one receives from the bounty of God. (L, K.) One says, فُلَانٌ فِي هَذَا الْأَمْرِ جَدُّ Such a one has in this thing, or state of affairs, means of subsistence. (A'Obeyd, L.) — Richness; competence, or sufficiency; or the state of being in no need, or of having no wants, or of having few wants. (S, L, Mgh.) لَا يَنْفَعُ ذَا الْجَدِّ [explained above, is said to mean] Riches, &c., will not profit the possessor thereof with Thee; for nothing will profit him but acting in obedience to Thee: مِنْكَ here signifies عِنْدَكَ. (S, Mgh.) — Greatness, or majesty; (Mujāhid, S, Mgh, Mgh, K;) accord. to some, specially of God: (TA:) so in the Kur lxxii. 3: (S, TA:) or his freedom from all wants or the like; syn. غِنَى. (S.) Hence, تَعَالَى جَدُّكَ (Mgh, TA,) in a trad. respecting prayer, (TA,) Exalted be thy greatness, or majesty. (Mgh,\* TA.) — See also أَجْدَكَ, as an interrogative phrase, voce

جَدُّ. = Also, (S, K,) and مُجْدُودٌ (S, A, Mgh, K,) and جَدِيدٌ (S, Mgh, K,) and جَدِّي (S,) and جَدُّ, and جَدِّي, the last two with ḍamm, (K,) applied to a man, Fortunate; or possessed of good fortune; (S, A, Mgh, Mgh;) or possessed of good worldly fortune: (TA:) or possessing great fortune, or great good fortune: (K:) [the words here given from the S are there coupled with synonyms of the same form, thus; جَدِيدٌ جَدُّ حَقْطٌ, and مُجْدُودٌ مَحْظُوظٌ, and حَقِيطٌ, and جَدِّي حَقِيطٌ; on the authority of ISk:] جَدُّ, with ḍamm, as an epithet applied to a man, is said by Sb to be syn. with مُجْدُودٌ; and its pl. is جُدُونَ only. (L.) = Also جَدُّ, A grandfather; the father's father, and the mother's father: (S, Mgh, K:) and † a higher ascendant; an ancestor: (Mgh:) and جَدَّةٌ a grandmother; the father's mother, and the mother's mother: (K:) [and † a female ancestor:] pl. of the former, أُجْدَادٌ [a pl. of pauc.] and جُدُودٌ and جُدُودَةٌ: (K:) and of the latter, جَدَّاتٌ. (TA.) Hence, accord. to some, وَجْدَكَ لَا تَفْعَلْ: see جَدُّ. = See also جَدَّةٌ: — and see جَدِيدٌ.

جَدُّ: see جَدُّ, in two places. = See also جَدَّةٌ. — Also The side (جَانِبٌ) of anything. (K.) = And A well in a place where is much herbage, or pasture: (S, Mgh, K:) a well abounding with water; (K;) [and] so جُدُودٌ; (KL;) but A'Obeyd says that this is not known: (L:) and, contr., a well containing little water: a scanty water, or water little in quantity: a water at the extremity of a [desert such as is called] فَلَاة: (K:) an old water: (Th, K:) an old well: (KL:) pl. (in all these senses, TA) أُجْدَادٌ. (Mgh, TA.)

جَدُّ [accord. to some an inf. n., but accord. to others a simple subst., (see جَدُّ,)] Seriousness, or earnestness, contr. of هَزَلَ (S, A, Mgh, K,) in speech. (Mgh.) Hence, ثَلَاثُ جِدْهِنَّ جَدٌّ وَهَزَلٌ [There are three things in relation to which what is serious is serious and what is jesting is serious]: a saying of Moḥammad, whereby he forbade a man's divorcing and emancipating and marrying and then retracting, saying "I was jesting;" as was customary in the time of paganism. (Mgh.) أَجْدَكَ and أُجْدَكَ signify the same; (S;) but the former is the more chaste; (TA;) جَدُّ and جَدُّ being thus used only as prefixed nouns: (S, K:) Aṣ says that the meaning is, أَيْجَدُ مِنْكَ هَذَا [Does this proceed from thee in seriousness, or in earnest?]; and that جَدُّ is put in the accus. case because of the rejection of the [prep.] ب: AA says that the meaning is, مَا لَكَ أُجْدًا مِنْكَ [What aileth thee? Doth it proceed from thee in seriousness, or in earnest?]; and that جَدُّ is put in the accus. case as an inf. n.: Th says that the phrase as it occurs in poetry is أَجْدَكَ, with kesr: (S:) but when it occurs with وَ [in the place of ل, or with أُ in the sense of وَ, as a particle denoting an oath,] it is