

وَجَدِّكَ [or أَجْدَكَ], with fet-ḥ: (Ṣ, K:) you say, وَجَدِّكَ لَا تَفْعَلْ, (K, in the CK وَجَدِّكَ,) meaning, *By thy grandfather, do not* [such a thing]: or *by thy fortune, or good fortune, do not*: (TA:) also, when you say, أَجْدَكَ لَا تَفْعَلْ, [or أَجْدَكَ, for أَ (q. v.) is substituted for a particle of swearing, as in اللَّهُ لَا فُئَلَنَ] the meaning is, I adjure thee *by thy truth*, (Lth, K,) and *by thy seriousness, or earnestness*, (Lth, TA,) do not: and when you say, أَجْدَكَ لَا تَفْعَلْ, [or أَجْدَكَ,] the meaning is, I adjure thee *by thy fortune, or good fortune, do not*: (Lth, K:) Aboo-'Alee Esh-Shallowbeence asserts that it implies the signification of an oath. (MF.) In the phrase أَجْدَكَ لَا تَفْعَلْ, AAF says, we may consider أَجْدَكَ لَا تَفْعَلْ as put in the place of a denotative of state; or the phrase may be originally أَجْدَكَ أَنْ لَا تَفْعَلْ, أَجْدَكَ أَنْ لَا تَفْعَلْ, ان being suppressed, and its government annulled: [therefore it may be rendered, in the former case, *Is it with seriousness on thy part, thou doing such a thing?* and in the latter case, *Is it with seriousness on thy part that thou wilt not do such a thing?* i. e. *dost thou mean seriously that thou wilt not do it?* or in this case, أَجْدَكَ may be used as a form of adjuration in one of the senses explained above, and أَجْدَكَ لَا تَفْعَلْ may mean, that *thou do not* such a thing; or أَجْدَكَ may mean وَجَدِّكَ, (explained above, and so in the three exs. below,) and أَجْدَكَ لَا تَفْعَلْ, *thou wilt not do it*:] and, as AHei says, there is here a nice point, which is this; that the noun [meaning the pronoun] to which جَدِّ is prefixed should agree in person with the verb which follows it; so that one should say, أَجْدَكَ لَا تَفْعَلْ, and أَجْدَكَ لَا تَفْعَلْ, and أَجْدَهُ لَا يَزُورُنَا; because جَدِّ is an inf. n. corroborating the proposition that follows it. (MF.)—Also, [and in this case, likewise, accord. to some an inf. n., but accord. to others a simple subst., (see, again, جَدِّ,)] *A striving, labour, or toil; exertion of one's self, or of one's power or efforts or endeavours or ability; vigorousness, strenuousness, laboriousness, diligence, studiousness, sedulousness, earnestness, or energy; painstaking, or extraordinary painstaking*; (Ṣ, L, Mṣb, K;) in affairs, (Ṣ,) or in an affair. (Mṣb, K.) Hence, جَدًّا [meaning *In a great, or an extraordinary, degree; greatly, much, exceedingly, or extraordinarily; very; very greatly, or very much; extremely*]; as in the phrase, (Mṣb,) فَلَانَ مُحْسِنًا جَدًّا [Such a one is beneficent in a great, or an extraordinary, degree; very, exceedingly, or extremely, beneficent]: you should not say جَدًّا. (Ṣ, Mṣb.\* [In my copy of the Mṣb, it is محسن جدا بالفتح: but the context shows that there is an omission here, and that, after جَدًّا, we should read, as in the Ṣ, وَلَا تَقُلْ جَدًّا.]) جَدًّا [in a phrase of this kind] is put in the accus. case as an inf. n. [of which the verb is understood; so that, in the ex. given above, the proper meaning is, يَجْدُ فِي الإِحْسَانِ جَدًّا *striving in beneficence with a great striving*]; because it is not from the same root as the preceding word, nor is it identical with it

[in meaning]. (L.) You say also, فِي هَذَا خَطْرٌ عَظِيمٌ جَدًّا, meaning عَظِيمٌ جَدًّا [† *In this is a very, or an extremely, great danger, or risk*]. (Ṣ.) And هَذَا الْعَالِمُ جَدًّا الْعَالِمُ This is the learned man, the extremely [or the very] learned man. (L.) And هَذَا الْعَالِمُ جَدًّا الْعَالِمُ This is a learned man, an extremely [or a very] learned man. (L, \*K.)—Also † *Haspe*. (Ṣ, L, K, TA.) So in the phrase فَلَانٌ عَلَى جَدِّ أَمْرٍ † *Such a one is in haste in an affair*. (Ṣ, L, TA.)—Also *Executed seriously, or in earnest, [in which there is no jesting,] and excessive; syn. مُحَقِّقٌ فِيهِ* [meaning مُحَقِّقٌ فِيهِ وَمُبَالِغٌ فِيهِ (see جَدِّ فِي أَمْرِهِ); جَدِّ thus used as an epithet having an intensive signification because it is originally an inf. n., or as some say, a simple subst.]: (L, K:) applied in this sense to a punishment: (L:) and also applied to a pace. (K in art. نص.)—See also جَدَّة:— and see جَدِيدٌ.

جَدَّة: see جَدِّ, near the end of the paragraph.

جَدَّة The bank, or side, of a river; as also جَدَّة and جَدِّ (IAth, L, K) and جَدِّ (IAth, Mgh, L) and جَدِّ (Mgh, L, K,) accord. to some, but correctly جَدِّ; so called because cut off from the river, or because cut by the water, in like manner as it is called سَاحِلٌ because it is abraded by the water: (Mgh:) or the part of a river that is near the land; as also جَدَّة: (L:) and the shore of the sea: (MF:) accord. to Aḡ, جَدَّة is an arabicized word from the Nabathean كَدِّ. (L.)—The stripe, or streak, that is on the back of the ass, differing from his general colour. (Ṣ, A, \*K.) And † *A streak* (Fr, Ṣ, K, TA) in anything, (TA,) as in a mountain, (Fr, Ṣ,) differing in colour from the rest of the mountain, (Ṣ,) white and black and red; (Fr, TA;) as also in the sky: (A, TA:) pl. جَدَدٌ, (Fr, Ṣ,) occurring in the Kur xxxv. 25; (Ṣ;) where some read جَدَدٌ, pl. of جَدِيدَةٌ [app. جَدِيدَةٌ], which is syn. with جَدَّة; and some, جَدِّ [q. v.]. (Bḏ.)—A sign, or mark, syn. عَلَامَةٌ, (Th, K,) of, or in, anything. (Th, TA.)—A beaten way, marked with lines [cut by the feet of the men and beasts that have travelled along it]: (Az, L:) or a road, or way: pl. جَدَدٌ: (Mṣb:) and جَدَدٌ, also, [app. another pl. of جَدَّة,] signifies paths, or tracks, forming lines upon the ground. (Az, L.) See also جَدَّة.—[Hence, app., but accord. to the Ṣ from the same word as signifying “a streak,”] رَكِبَ جَدَّةً مِنَ الْأَمْرِ, (Ṣ, A, TA,) or جَدَّةً الْأَمْرِ, (K,) † *He set upon a way, or manner, of performing the affair*: (A:) or *he formed an opinion respecting the affair, or case*. (Zj, Ṣ, A, K.)—See also جَدَّة.

جَدَّة: see جَدَّة, in two places:— and see جَدِيدٌ.—Also *A rag; or piece torn off from a garment*; and so جَدَّة: thus in the saying, جَدَّةً مَا عَلَيْهِ جَدَّةً [There is not upon him a rag]. (K.)—*A collar upon the neck of a dog*:

(Th, L, K:) pl. جَدَدٌ [like لُحَى pl. of نَحِيَّة, or perhaps a mistake for جَدِّ]. (L.)

جَدُّ *Hard ground*: (Ṣ:) or *hard level ground*: (Har p. 522:) [see also جَدِّجٌ:] or *rough level ground*: (K:) or *rough ground*: or *level ground*: (TA:) or *a level and spacious tract of land; a tract such as is called صَحْرَاءُ, and such as is called فَضَاءُ, containing no soft place in which the feet sink, nor any mountain, nor any [hill such as is called] أَكْمَةٌ; sometimes wide, and sometimes of little width*: (Ish:) [and] *a conspicuous road*: (Bḏ in xxxv. 25:) pl. أَجْدَادٌ. (Ish.) It is said in a prov., مَنْ سَلَكَ الْجَدِّدَ أَمِنَ الْعَثَارَ [He who walks along hard, or hard and level, ground is secure from stumbling]; (Ṣ, TA;) meaning, he who pursues the course marked out by common consent is secure from stumbling. (TA.) And أَجْدَادٌ جَدِّدٌ occurs in a trad., meaning *Level ground*. (TA.)—See also جَدِيدٌ.—Also *Sand that is thin, or fine*, (K, TA,) and *sloping down*. (TA.)—And *A thing resembling a سَلْعَةٌ [or ganglion] in the neck of a camel*. (K.)

جَدَادٌ and جَدَادٌ The cutting off of the fruit of palm-trees. (Ṣ, \*A, \*L, Mṣb, \*K,\*) You say, الْجَدَادُ هَذَا زَمَنُ الْجَدَادِ [This is the time, or season, of the cutting off of the fruit of the palm-trees]. (Ṣ, A, Mṣb,\*) Some say that جَدَادٌ signifies particularly [as above,] the cutting off [of the fruit] of palm-trees; and جَدَادٌ, the cutting off of all fruits, in a general sense: others say that they signify the same. (TA.)—Also The time, or season, of the cutting off of the fruit of palm-trees. (Ṣ, \*L.) You say جَدَادٌ and جَدَادٌ, like صَرَامٌ and صَرَامٌ, and قَطَافٌ and قَطَافٌ; (Ks, Ṣ;) whence it seems as though the measures فَعَالٌ and فَعَالٌ were uniformly applicable to every noun signifying the time of the action; such nouns being likened to أَوَانٌ and أَوَانٌ. (Ṣ.)

جَدَادٌ: see جَدَادٌ, and جَادٌ.

جَدُودٌ, (ISK, Ṣ, A, K,) or جَدُودَةٌ, (L,) *Having little milk*, (ISK, Ṣ, L, K,) *not in consequence of any injury*, (ISK, Ṣ,) or *not from any imperfection*; (L;) applied to a ewe, (ISK, Ṣ, K,) but not to a she-goat; the epithet مَصُورٌ being used in the latter case: (ISK, Ṣ;) or a ewe or she-goat having no milk; as also جَدَاءٌ: (A:) pl. جَدَائِدٌ (Ṣ, L) and جَدَادٌ. (L.)—Also *A fat she-ass*: pl. جَدَادٌ. (AZ, K.)

جَدِيدٌ, of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ, [i. e. مَجْدُودٌ,] *Cut, or cut off*. (Ṣ, Mṣb.) A poet says,

\* أَبِي حَبِي سُلَيْمَى أَنْ يَبِيدَا \*  
\* وَأَمْسَى حَبْلَهَا خَلَقًا جَدِيدَا \*

[My love of Suleymà hath refused to perish; but her cord (i. e. her tie of affection to me) hath become worn out and cut]: (Ṣ:) [as جَدِيدٌ signifies “new” more commonly than “cut,”] this verse appears as though it involved a contradiction. (MF.)—Applied to a garment, or a piece