

3. **مَجَادَّةٌ** (S, L, K,\*) inf. n. **جَادَهُ فِي الْأَمْرِ** (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 **أَجَدَ**" signifies "حَقَّقَ, as above mentioned:" see **جَدَّ فِي** 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., **مَجَادَّةٌ**, in the KL.)

4. **اجْدُ النَّخْلُ** The palm-trees attained to the time for the cutting off of the fruit. (S, A, L, Mgh, K.) — [Hence, perhaps,] **أَجَدْتُ قُرُونِي مِنْهُ** I (myself, TA) relinquished, or forsook, him, or it. (K.) = **اجْدَهُ**, and **استجدَهُ** (S, A, L, K,) and **جَدَدَهُ** (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, **أَبْلِ وَأَجِدْ وَأَحْمِدِ الْكَاسِي** [Wear out, and make, or put on, new, and praise the Clothier, meaning God]. (S.) And you say, **بَيْتُ فُلَانٍ فَاجِدٌ 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 **جَدَدُ الْأَمْرِ**, and **اجْدَهُ**, and **استجدَهُ**, **He originated, or innovated, the thing, or affair**; or did it newly, or for the first time. (Mgh.) And **جَدَدُ الْوُضُوءِ**! [He renewed the ablution termed **وضوء**], and **العَهْدُ**! [the compact, or contract, or covenant, &c.]. (TA.) — **اجْدُ** **أَجَدَ** **فُلَانٌ أَمْرَهُ** Such a one established, or settled, firmly his affair, or case, thereby, or therein: so says Aṣ, and he cites the following verse:

\* **أَجَدَ بِهَا أَمْرًا وَابْتَقَنَ أَتَهُ**  
\* **لَهَا أَوْ لِأُخْرَى كَالطَّحِينِ تَرَابَهَا**

[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]: Aboo-Naṣr says, It has been related to me that he said, **اجْدُ بِهَا أَمْرًا** means **اجْدُ** **أَمْرَهُ**; [and so this phrase is explained in the K;] but the former explanation I heard from himself: (L:) or this phrase means **اجْدُ** **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]; **امرٌ** being put in the accus. case as a specificative, like **عَيْنًا** in the phrase **قَرَرْتُ بِهِ عَيْنًا**, meaning **عَيْنِي** **قَرَرْتُ بِهِ عَيْنًا** 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.)

Bk. I.

And **اجْدُ الْقَوْمُ** 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. **جَدَرُ**, 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 **استجدَّ** 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 **جَدَّرَ** as syn. with **أَجَدَّ**.]

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

**جَدُّ** Fortune, or particularly good fortune, syn. **حُظٌّ** (S, A, Mgh, L, K,) and **بَخْتُ** (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 **جُدَدٌ**. (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, **أَجَدَّكَ لَا تَفْعَلْ** [or **أَجْدَكَ**]; and, accord. to some, **وَجَدَّكَ**: see **جَدَّ**. — 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 جَدٌّ** Such a one has in this thing, or state of affairs, means of subsistence. (A'Obeid, 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: **منك** here signifies **عندك**. (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. **غنى**. (S.) Hence, **تَعَالَى جَدُّكَ**, (Mgh, TA,) in a trad. respecting prayer, (TA,) **Exalted be thy greatness, or majesty.** (Mgh,\* TA.) — See also **أَجَدَّكَ**, as an interrogative phrase, voce

**جَدُّ**. = Also, (S, K,) and **مَجْدُودٌ** (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**, and **مَجْدُودٌ**, and **حَظٌّ**, and **حَظِي**; on the authority of ISk:] **جَدُّ**, with **ḍamm**, as an epithet applied to a man, is said by Sb to be syn. with **مَجْدُودٌ**; and its pl. is **جُدُونٌ** 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 **جُدَدَةٌ**: (K:) and of the latter, **جَدَاتٌ**. (TA.) Hence, accord. to some, **وَجَدَّكَ لَا تَفْعَلْ**: see **جَدَّ**. = See also **جَدَّةٌ**: — and see **جَدِيدٌ**.

**جُدَّةٌ**: see **جَدَّ**, in two places. = See also **جُدَّةٌ**. — 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 **جُدُّجْدٌ**; (KL;) but A'Obeid 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] **قَلَاةٌ**: (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 **جَدَّ**)] **Seriousness, or earnestness, contr. of هَزَلٌ** (S, A, Mgh, K,) in speech. (Mgh.) Hence, **ثَلَاثُ جُدْمَنَ جَدٍّ وَهَزَلِنَ** [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.) **أَجَدَّكَ** and **أَجْدَّكَ** signify the same; (S;) but the former is the more chaste; (TA;) **جَدَّ** and **جَدَّ** being thus used only as prefixed nouns: (S, K:) Aṣ says that the meaning is, **أَجِدَّكَ مِنْكَ هَذَا** [Does this proceed from thee in seriousness, or in earnest?]; and that **جَدَّ** is put in the accus. case because of the rejection of the [prep.] **ب**: AA says that the meaning is, **مَا لَكَ أَجْدًا مِنْكَ** [What aileth thee? Doth it proceed from thee in seriousness, or in earnest?]; and that **جَدَّ** is put in the accus. case as an inf. n.: Th says that the phrase as it occurs in poetry is **أَجْدَّكَ**, with **kesr**: (S:) but when it occurs with **وَ** [in the place of **أ**, or with **أ** in the sense of **وَ**, as a particle denoting an oath,] it is