3. جادّهُ فِى الأَمْرِ, (Ṣ, L, Ḳ,*) inf. n. مُجَادَّةٌ, (L,) *i. q.* حَاقَّهُ (Ṣ, L) or حَاقَقَهُ (Ḳ) [*He contended with him respecting a thing, each of them asserting his right therein:* so accord. to explanations of حاقّهُ 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 حاققه, "and أَجَدَّ" signifies "حَقَّقَ, as above mentioned:" see جَدَّ فِى الأَمْرِ 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., مجادّة, in the KL.)

4. اجدّ النَّخْلُ *The palm-trees attained to the time for the cutting off of the fruit.* (Ṣ, A,* L, Mṣb, Ḳ.) — [Hence, perhaps,] أَجَدَّتْ قَرُونِى مِنْهُ *I (myself,* TA) *relinquished*, or *forsook, him*, or *it.* (Ḳ.) = اجدّهُ, and ▼ استجدّهُ, (Ṣ, A, L, Ḳ,) and ▼ جدّدهُ, (Ṣ, L, Ḳ,) *He made it new;* (Ṣ, A, L, Ḳ;) namely, a thing, (Ṣ,) 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 وَأَجِدَّ وَاحْمَدِ الكَاسِى [*Wear out, and make*, or *put on, new, and praise the Clother*, meaning God]. (Ṣ.) And you say, بَهِىَ بَيْتُ فُلَانٍ فَأَجَدَّ بَيْتًا مِنْ شَعَرٍ [*The tent of such a one was*, or *became, rent*, or *pierced with holes; therefore he made a new tent of hair-cloth*]. (Ṣ.) And ▼ جدّد الأَمْرَ, and اجدّهُ, and ▼ استجدّهُ, *He originated*, or *innovated, the thing*, or *affair;* or *did it newly*, or *for the first time.* (Mṣb.) And ▼ جدّد الوُضُوءَ ‡ [*He renewed the ablution termed* وضوء], and العَهْدَ ‡ [*the compact*, or *contract*, or *covenant*, &c.]. (TA.) — اجدّ فُلَانٌ أَمْرَهُ بِذٰلِكَ *Such a one established*, or *settled, firmly his affair*, or *case, thereby*, or *therein:* so says Aṣ, and he cites the following verse:

* أَجَدَّ بِهَا أَمْرًا وَأَيْقَنَ أَنَّهُ *
* لَهَا أَوْ لِأُخْرَى كَالطَّحِينِ تُرَابُهَا *

[*He established*, or *settled, firmly his case thereby*, or *therein, and knew certainly that he was for it*, (app. meaning a war, or battle, حَرْب, 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, اجدّ بها امرًا means اجدّ أَمْرَهُ بِهَا; [and so this phrase is explained in the Ḳ;] but the former explanation I heard from himself: (L:) or this phrase means أَجَدَّ أَمْرَهُ بِهَا [so in two copies of the Ṣ, app., † *his affair*, or *case, became easy*, or *practicable, thereby*, like ground termed جَدَد, 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 قَرِرْتُ بِهِ عَيْنًا, meaning قَرَّتْ بِهِ عَيْنِى. (Ṣ.) = اجدّ also signifies *It* (a road) *was*, or *became, what is termed* جَدَد [i. e. *hard*, or *level*, &c.]. (Ṣ, Ḳ.) And اجدّت لَكَ الأَرْضُ *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* جَدَد. (Ḳ.) And اجدّ القَوْمُ *The people*, or *company of men, came to what is so termed:* (Ṣ:) and *ascended upon the surface* (جَدِيد) *of the ground:* or *went upon sand such as is termed* جَدَد. (TA.) = See also 1, in three places.

5. تجدّد [originally *It became cut*, or *cut off.* — And hence,] *It* (an udder) *lost*, or *became devoid of, its milk:* (Ṣ, Ḳ:) and [in like manner] ▼ جُدَّ, 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, Ṣ, A) *became new:* (Ṣ, A, Ḳ:) and *it* (a thing, or an affair,) *originated; was originated*, or *innovated;* or *was done newly*, or *for the first time:* and sometimes ▼ استجدّ is used intransitively [in the same senses]. (Mṣb.) [Also † *It* (an action, as, for instance, ablution, and a compact, or the like,) *was renewed.* See جَدَّدَ as syn. with أَجَدَّ.]

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

جَدٌّ *Fortune*, or particularly *good fortune*, syn. حَظٌّ, (Ṣ, A, Mgh, L, Ḳ,) and بَخْتٌ, (Ṣ, A, L, Ḳ,) *in the world*, or *in wordly circumstances;* (TA;) *advance in the world*, or *in worldly circumstances:* (Mgh:) pl. [of mult.] جُدُودٌ (Ṣ) and [of pauc.] أَجْدَادٌ and أَجُدٌّ. (TA.) You say, فُلَانٌ ذُو جَدٍّ فِى 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 الجَدِّ 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 الجَدِّ مِنْكَ الجَدُّ *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 suprà. [See also another explanation below.]) Hence, أَجَدَّكَ لَا تَفْعَلُ [or أَجِدَّكَ]; and, accord. to some, وَجَدَّكَ: see جِدٌّ. — One's *lot in life;* and the *means of subsistence that one receives from the bounty of God.* (L, Ḳ.) One says, لِفُلَانٍ فِى هٰذَا الأَمْرِ جَدٌّ *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.* (Ṣ, L, Mṣb.) لا ينفع ذا الجدّ منك الجدّ, [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 عِنْدَكَ. (Ṣ, Mṣb.) — *Greatness*, or *majesty;* (Mujáhid, Ṣ, Mgh, Mṣb, Ḳ;) accord. to some, specially of God: (TA:) so in the Ḳur lxxii. 3: (Ṣ, TA:) or his *freedom from all wants* or *the like;* syn. غِنًى. (Ṣ.) 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 جِدٌّ. = Also, (Ṣ, Ḳ,) and ▼ مَجْدُودٌ, (Ṣ, A, Mgh, Ḳ,) and ▼ جَدِيدٌ, (Ṣ, Mṣb, Ḳ,) and ▼ جَدِّىٌّ, (Ṣ,) and ▼ جُدٌّ, and ▼ جُدِّىٌّ, the last two with ḍamm, (Ḳ,) applied to a man, *Fortunate;* or *possessed of good fortune;* (Ṣ, A, Mgh, Mṣb;) or *possessed of good worldly fortune:* (TA:) or *possessing great fortune*, or *great good fortune:* (Ḳ:) [the words here given from the Ṣ are there coupled with synonyms of the same form, thus; ▼ جَدِيدٌ حَظِيظٌ, and ▼ مَجْدُودٌ مَحْظُوظٌ, and جَدٌّ حَظٌّ, and ▼ جَدِّىٌّ حَظِّىٌّ; on the authority of ISk:] ▼ جُدٌّ, with ḍamm, as an epithet applied to a man, is said by Sb to be syn. with مَجْدُودٌ; and its pl. is جُدُّونَ only. (L.) = Also جَدٌّ, *A grandfather;* the *father's father*, and the *mother's father:* (Ṣ, Mṣb, Ḳ:) and † *a higher ascendant; an ancestor:* (Mṣb:) and ▼ جَدَّةٌ *a grandmother;* the *father's mother*, and the *mother's mother:* (Ḳ:) [and † *a female ancestor:*] pl. of the former, أَجْدَادٌ [a pl. of pauc.] and جُدُودٌ and جُدُودَةٌ: (Ḳ:) and of the latter, جَدَّاتٌ. (TA.) Hence, accord. to some, وَجَدِّكَ لَا تَفْعَلُ: see جِدٌّ. = See also جُدَّةٌ: — and see جَدِيدٌ.

جُدٌّ: see جَدٌّ, in two places. = See also جُدَّةٌ. — Also The *side* (جَانِب) of anything. (Ḳ.) = And *A well in a place where is much herbage*, or *pasture:* (Ṣ, Mṣb, Ḳ:) *a well abounding with water;* (Ḳ;) [and] so ▼ جُدْجُدٌ; (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: (Ḳ:) *an old water:* (Th, Ḳ:) *an old well:* (KL:) pl. (in all these senses, TA) أَجْدَادٌ. (Mṣb, TA.)

جِدٌّ [accord. to some an inf. n., but accord. to others a simple subst., (see جَدٌّ,)] *Seriousness*, or *earnestness, contr. of* هَزْلٌ, (Ṣ, A, Mṣb, Ḳ,) in speech. (Mṣb.) Hence, ثَلَاثٌ جِدُّهُنَّ جِدٌّ وَهَزْلُهُنَّ جِدٌّ [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. (Mṣb.) أَجِدَّكَ and ▼ أَجَدَّكَ signify the same; (Ṣ;) but the former is the more chaste; (TA;) جِدّ and جَدّ being thus used only as prefixed nouns: (Ṣ, Ḳ:) Aṣ says that the meaning is, أَبِجِدٍّ مِنْكَ هٰذَا [*Does this proceed from thee in seriousness*, or *in earnest?*]; and that جِدّ is put in the accus. case because of the rejection of the [prep.] ب: AA says that the meaning is, مَا لَكَ أَجِدًّا مِنْكَ [*What aileth thee? Doth it proceed from thee in seriousness*, or *in earnest?*]; and that جِدّ is put in the accus. case as an inf. n.: Th says that the phrase as it occurs in poetry is أَجِدَّكَ, with kesr: (Ṣ:) but when it occurs with وَ [in the place of أَ, or with أَ in the sense of وَ, as a particle denoting an oath,] it is

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