

وَجَدِّكَ [or أَجْدِكَ], 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, *أَجْدِكَ لَا تَفْعَلْ*, [or أَجْدِكَ, for أَ (q. v.) is substituted for a particle of swearing, as in *اللَّهُ لَا فَعْلَنَ*] 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, *أَجْدِكَ لَا تَفْعَلْ*, [or أَجْدِكَ,] 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 *اجدك لا تفعل*, AAF says, we may consider *اجدك لا تفعل* as put in the place of a denotative of state; or the phrase may be originally *اجدك أن لا تفعل*, *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, *اجدك* may be used as a form of adjuration in one of the senses explained above, and *لا تفعل* may mean, that *thou do not* such a thing; or *اجدك* may mean *وجدك*, (explained above, and so in the three exs. below,) and *لا تفعل*, *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 *جد* is prefixed should agree in person with the verb which follows it; so that one should say, *اجدك لا تفعل*, and *اجدي لا أكرمك*, and *اجده لا يزورنا*; because *جد* 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, *جد*),] *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, *جدًا* [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,) *فلان مَحْسَنٌ جَدًّا* [*Such a one is beneficent in a great, or an extraordinary, degree; very, exceedingly, or extremely, beneficent*]: you should not say *جدًا*. (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 *جدًا*, we should read, as in the Ṣ, *ولا تقل جدًا*.]) *جدًا* [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, *يَجِدُ 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*, meaning *عَظِيمٌ جَدًّا* [+ *In this is a very, or an extremely, great danger, or risk*]. (Ṣ.) And *هَذَا الْعَالِمُ جَدًّا الْعَالِمِ* *This is the learned man, the extremely [or the very] learned man*. (L.) And *هَذَا الْعَالِمُ جَدًّا الْعَالِمِ* *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 عَلَيَّ جِدٌّ أَمْرٌ* † *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 *جد في أمره*);] *جد* 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 *جد*, near the end of the paragraph.

جَدَّة The bank, or side, of a river; as also *جدَّة* and *جد* (IAth, L, K) and *جد* (IAth, Mgh, L) and *جد*, (Mgh, L, K,) accord. to some, but correctly *جد*; so called because cut off from the river, or because cut by the water, in like manner as it is called *ساحل* because it is abraded by the water: (Mgh:) or the part of a river that is near the land; as also *جدَّة*: (L:) and the shore of the sea: (MF:) accord. to Aḡ, *جَدَّة* is an arabicized word from the Nabathean *كَد*. (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 *جديدة* [app. *جديدة*], which is syn. with *جَدَّة*; and some, *جدد* [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 *جدود*, also, [app. another pl. of *جَدَّة*], signifies *paths, or tracks, forming lines upon the ground*. (Az, L.) See also *جَادَّة*.—[Hence, app., but accord. to the Ṣ from the same word as signifying “a streak,”] *رَكِبَ جَدَّةً مِنَ الْأَمْرِ*, (Ṣ, A, TA,) or *جدَّة الأمر*, (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 *جدَّة*: thus in the saying, *جَدَّةٌ مَا عَلَيْهِ جَدَّةٌ* [*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 *نَحِيَّةٌ*, or perhaps a mistake for *جَدَدٌ*]. (L.)

جَدَدٌ *Hard ground*: (Ṣ:) or *hard level ground*: (Har p. 522:) [see also *جَدَجَدٌ*]: 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 صَحْرَاءٌ, and such as is called فَضَاءٌ, 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 الْجَدَدَ 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 *جَدَدٌ* 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 *جدادٌ* 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 *جداد* signifies particularly [as above,] the cutting off [of the fruit] of palm-trees; and *جداد*, 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 *جدادٌ* and *جدادٌ*, 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.)

جَادٌ: 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 *جداءٌ*: (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 *جديد* signifies “new” more commonly than “cut,”] this verse appears as though it involved a contradiction. (MF.)—Applied to a garment, or a piece