

point,] from the method of analogy, to the *Kur-án* and the *Sunneh*. (L, TA.)*

جهد Power; ability; as also **جهد**; (S, A, IAth, L, Mṣb, K;) the latter of the dial. of El-Hijáz, and the former of other dials.; (Mṣb;) and **مَجْهُودٌ**: (A:) **جهد** in the *Kur* ix. 80 is read both **جهد** and **جهد**: (S:) and **جهد** signifies also labour, toil, exertion, effort, endeavour, energy, diligence, painstaking, or extraordinary painstaking: (L: [see **جهد**:] or **جهد** has the signification first mentioned above, (Fr, S, IAth, Mṣb,) and **جهد**, with fet-ḥ, is from **جهدك** **جهدك**, (Fr, S,) or from **جهد في الأمر**, being an inf. n. from this verb, (Mṣb,) and signifies, [as also **مَجْهُودٌ**] one's utmost; the utmost of one's power or ability or efforts or endeavours or energy. (Fr, S, IAth, Mṣb, K.) You say, **بذل الجهد**, (Mṣb in art. بلغ, &c.,) and **المَجْهُودُ**, (S, A,) or **جهدته**, (Mgh,) [and **مَجْهُودَةٌ**] *He exerted unsparingly his power or ability*: (Mgh:) [or his utmost power or ability or efforts or endeavours or energy; as shown above.] And **بلغ** **جهدته**, (A, L,) and **مَجْهُودَةٌ**, (A,) *He accomplished the utmost of his power or ability; did his utmost*. (A, L. [Like **جهد جهده**. See also **بلغ جهده**, below.]) And **جهدى** is syn. with **جهد**; (K;) as in the saying, **لا تبغن جهدي**, (JK, TK,) i. e. *I will assuredly accomplish the utmost of my power, or ability, in the affair*. (TK. [In a copy of the A, **جهداك**; and so in the TA, I believe from that same copy.]) [So, too, is **جهدى**; as in the saying,] **جهداك أن تفعل** *The utmost of thy power, or ability, and the utmost of thy case, is, or will be, thy doing* [such a thing]; syn. **قصاراك** [q. v.], (JK, K,) and **غاية أمرك**. (TA.) **الدين أقسموا بالله جهدا**, (TA.) **أيمانهم**, in the *Kur* [v. 58, &c.], means *Who swore by God with the most energetic of their oaths*: (K,* Jel:) or *the strongest, or most forcible, of their oaths*; **جهد** being originally an inf. n., and in the accus. case as a denotative of state with **يجهدون** understood before it, or as an inf. n. (Bd.)—Also *Difficulty, or grievousness; embarrassment, distress, affliction, trouble, inconvenience, fatigue, or weariness*; (S, A, IAth, Mgh, Mṣb, K;) so accord. to some who say that **جهد**, with damm, has the first of the significations assigned to it above; (Mṣb;) as also **مَجْهُودٌ**: (Mgh:) *a disease, or difficulty, that distresses or afflicts, a man*; as also **جهد**. (JK.) Hence, **جهد البلاد**, (Mṣb,) i. e. *A state of difficulty, or trouble, to which death is preferred: or largeness of one's family, or household, combined with poverty*. (L, K.)* [Hence also,] **بلغ جهدها**, [i. e. **بلغ مسقتها**], see 1. (K.)—Also *Small provision, upon which a man possessing little property can live* (JK, L) *with difficulty*. (L.) And **جهد المقل** *What a man who possesses little property can afford to give in payment of the poor-rate required by the law*. (L, from a trad.)

جهد: see **جهد**, in five places. = Also *Milk mixed [with water: see **مَجْهُودٌ**]*. (JK.)

جهد *Hard land*: (JK, S:) or *land in which is no herbage*: (TA:) or *hard land in which is no herbage*: (K:) or *level, or even, land: or rugged land*: also used as an epithet; so that you say **أرض جهاد**: (TA:) or *level, smooth land, in which is no hill*: (JK:) or *the most plain and even of land, whether it have produced herbage or not, not having any mountain or hill near it*: and such is what is termed a **صحراء**: (Ish, TA:) or *an open tract of land*: (Fr, TA:) or *sterile, barren, or unfruitful, land, in which is nothing*; as also **جهد**: pl. **جهد**. (AA, L.) = Also *The fruit of the* **أراك**; (IAṣr, K;) and so **جهاض**. (IAṣr, TA.)

مرعى جهدي † *Pasture much eaten by cattle*. (S, A, K.) And **أرض جهيدة الكلال** † *Land of which the herbage is much eaten by cattle*. (A.)

جهدى: } see **جهد**.
جهدي: }

جاهد [Striving, labouring, or toiling; &c.: see 1. Hence,] **سیرنا جهاد** [Our journeying is laborious]. (TA in art. احو.) And **جهد جهاد** [Intense labour or exertion, or the like: or severe difficulty or distress &c.]: an intensive expression, (K, TA,) like **شعر شاعر** and **ليل لائل**. (TA.) — † *Eagerly desiring [food]; longing for [it]*: (JK, S:) pl. **أجهد**. (JK.) — **غرتان جهاد** † *Hungry and greedy, leaving no food*. (A.)

مجهد A man thrown into a state of difficulty, embarrassment, distress, affliction, inconvenience, trouble, or fatigue. (L.)

هو مجهد لك *He is one who takes the course prescribed by prudence, precaution, or sound judgment, for thee*; syn. **محتيط**. (L.) And **نصيح مجهد** *A sincere, or faithful, and careful, adviser, or counsellor*. (L.) — **رجل مجهد** *A man in a state of difficulty, embarrassment, distress, affliction, inconvenience, trouble, or fatigue: possessing little property; poor*. (L.) — And *A man whose beast is weak by reason of fatigue*. (L.)

مجهود Severely affected, harassed, embarrassed, distressed, afflicted, troubled, inconvenienced, fatigued, or wearied: (S, Mgh, L:) *distressed, or afflicted, by disease or difficulty*: (JK:) *afflicted with drought, barrenness, or dearth; or with drought, and dryness of the earth*: (L:) and *angry*. (JK.) — *A hard, difficult, strait, or distressful, state of life*. (TA.) — † *Milk deprived of its butter* (S, A) *entirely*: (S:) or *mixed with water*: (Mṣb:) or *diluted so as to consist for the most part of water*; and in like manner, *broth*: (A:) or *churned so that its butter is extracted and it is rendered sweet and pleasant*: and used as meaning *eagerly desired, or longed for, and drunk without its occasioning disgust, by reason of its sweetness and pleasantness*: (Mṣb:) or *eagerly desired, or longed for*; and so *food in general*: (JK, L:) or *eagerly desired, or longed for, and drunk with perse-*

verance, on account of its pleasantness and sweetness. (L.) = See also **جهد**, in six places.

جهر

1. **جهر**, (A, Mṣb, K,) aor. ʿ, (Mṣb, K,) inf. n. **جهر** and **جهار**, (Er-Rághib, TA,) *It (a thing, A, Mṣb) was, or became, plain, apparent, conspicuous, open, or public*; syn. **ظهر**, (A, Mṣb,) and **بدا**, (TA,) and **علن**: (K:) or the radical signification is, *it (a thing) was, or became, exceedingly plain to be perceived, either by the sense of sight or by that of hearing*. (Er-Rághib, TA.) [Accord. to some, when relating to what is visible, it is tropical; and when relating to what is audible, proper: but if so, it seems to be so much used in the former sense as to be, in that sense, conventionally regarded as proper. See also **جهرة** = **جهر**, aor. ʿ, [inf. n., app., **جهارة** and **جهورة**] *He (a man, TA) was, or became, great, or bulky*, (K, TA,) [and therefore a conspicuous object,] *before the eyes of the beholder*. (TA.) [And *He was, or became, pleasing, or goodly, in aspect*: see **جهارة**, below.] — Also, (A, Mṣb, K,) inf. n. **جهارة**, (A, Mṣb,) *It (the voice) rose [so as to be plainly heard]*; *was, or became, high, or loud*. (A, Mṣb, K.) — Also, (S,) inf. n. **جهارة**, (TA,) *He, (a man) was, or became, high, or loud, of voice*. (S, TA.) = **جهر**, aor. ʿ, (Mṣb,) inf. n. **جهر**, (S, Mṣb,) *He (a man) was unable to see in the sun*. (S, Mṣb, TA.) And in like manner said of the eye. (K.) = **جهرة**, (Mṣb, TA,) inf. n. **جهر**; (TA;) and **جهر به**; (A, Mṣb;) and **اجبره**, (A, Mṣb, TA,) [and **اجبر به**]; and **جهوره**; (TA;) *He made it plain, apparent, conspicuous, open, or public*. (A, Mṣb, TA.) — **جهر الكلام**, and **جهر به**; (K;) and **اجبره**, inf. n. **اجهار**; (S;) and **اجبر به**; (K;) and **جهور**; (TA;) and **بالقول**, and **بقرآته**, and **بقرآته**, (Sgh, Mṣb, TA,) aor. ʿ, inf. n. **جهر** and **جهار**; (TA;) and **اجبره** **بقرآته**; (Sgh, Mṣb, TA;) *He uttered the speech, and the saying, and his supplication, and his prayer, and his recitation, with a plain, or an open, voice; openly; publicly*: (S, Mṣb, K, TA:) or **بكلامة**, (A,) and **بالقول**, and **بجهور**; (S;) and **بقرآته**; (A;) *he uttered his speech, and the saying, and his recitation, with a raised, or loud, voice; aloud*: (S, A:) and **جهر الصوت** *he raised the voice [so as to make it plainly heard]*. (K.) — **جهر بالمعاصي**, and **اجبره**, and **اجهره**, *He made known the acts of disobedience that he had committed, by talking of them*: he who does so is termed **مجاهر بالمعاصي**, and simply **مجاهر**. (TA.) And **ما في صدره** *He revealed what was in his bosom*. (A.) And **جهور الحديث بعد ما هنمه** *He revealed the story after he had concealed it*. (A.) And **اجهره الأمر** *He made the case, or affair, notorious*. (TA.) — Also **جهره** *He discovered it* (K, TA) *ocularly*. (TA.) — *He saw him (a man) without any veil* (K, TA) *intervening*; (TA;) as also **اجهره**: (K:) or *he looked towards him, or regarded him*. (K.) You say, **ما في الحقي أحد**,