

(Mṣb:) pl. **جَمَاهِير**; (A, Mṣb;) which signifies also *collective bodies of men*. (TA.) You say, **هَذَا قَوْلُ الْجُمُورِ** *This is the saying of the generality, or main part*. (A.)—The *generality; the greater, main, or chief, part; the main body, main, gross, mass, or bulk; of anything*; (K;) as also **جُمُورَةٌ**. (W 95.)—Also, (K,) or **جُمُورَةٌ**, (TA,) *A noble, or high-born, woman*. (K, TA.)

جُمُورَةٌ: see **جُمُورٌ**, in three places.

جُمُورِيٌّ *An intoxicating beverage*: (AO, K:) or [*beverage of the kind called*] **نَبِيذٌ** *made of grapes, that is three years old*: (K:) or *i. q.* **بُخْتَجٌ**; (TA;) which is *expressed juice [of grapes] cooked* (Mgh voce **بختج**, and TA) *so as to be reduced to one third*, (Mgh,) *such as is lawful to be drunk*: (TA:) or the *beverage called بختج to which what has gone from it has been restored, and which is then cooked, and put into vessels, and becomes very potent*: (AHn, and Mgh ubi suprā, and TA:) or *juice of grapes cooked until half of it is gone and half remains*: (KL:) called **جُمُورِيٌّ** because used by most men. (TA.)

جَمَاهِرٌ *Large, big, bulky, or corpulent*. (TA.)

مُجْمِرَةٌ *A she-camel compact in make*; (K;) as though she were a **جُمُورٌ** of sand. (TA.)

جن

1. **جَنَّهُ**, (S, Mgh, K,) aor. 2, (Mgh, TA,) inf. n. **جَنٌّ**, (TA,) *It veiled, concealed, hid, covered, or protected, him*; (S, Mgh, K;) said of the night; (S, K;) as also **جَنَّ عَلَيْهِ**, (S, Mṣb, K,) aor. 2, (S, Mṣb,) inf. n. **جُنُونٌ**, (S,) or **جَنٌّ**, (K,) or both; (TA;) so in the *Kur* vi. 76, meaning *it veiled him, concealed him, or covered him, with its darkness*; (Bd;) and **اجْتَنَّهُ**: (S, Mṣb, K:) or this last signifies *he, or it, made, or prepared, for him, or gave him, that which should veil him, conceal him, &c.*: accord. to Er-Rāghib, the primary signification of **جَنٌّ** is the *veiling, or concealing, &c., from the sense*. (TA.) And **جَنَّ عَنْهُ** means *It (anything) was veiled, concealed, or hidden, from him*. (K.)—*He concealed it; namely, a dead body; as also اجتنه*: (S, TA:) or the latter, *he wrapped it in grave-clothing*: (K:) and *he buried it*. (TA.) And **اجْتَنَّتْ فِي صَدْرِي** *I concealed the thing in my bosom*. (S.) And **اجْتَنَّتْ** *or enveloped in her womb a child, or an embryo, or a foetus*. (TA.)—**جَنٌّ**, aor. 2, inf. n. **جَنٌّ**, *It (an embryo, or a foetus) was concealed in the womb*. (K.)—Also, [inf. n., probably, **جَنٌّ** and **جُنُونٌ** and **جَنَانٌ**, explained below,] *It (the night) was, or became, dark*. (Golius on the authority of Ibn-Maaroof.)—**جَنَّةٌ**, (S, Mṣb, K,) inf. n. **جُنُونٌ**, (S, K,) and **جَنَّةٌ**, (S) and **جَنٌّ**; (K;) and **اجْتَنَّنَ**, and **اجْتَنَّنَتْ**, and **اجْتَنَّنَ**; (K;) *He (a man, S) was, or became, مجنون [originally signifying possessed*

*by a جنِّي, or by جن; possessed by a devil or demon; (see Bd li. 39;) and hence meaning bereft of reason; or mad, insane, unsound in mind or intellect, or wanting therein: the verbs may generally be rendered he was, or became, possessed; or mad, or insane]. (S, Mṣb, K.)—**جَنُّ الذَّبَابِ**, (S, A, TA,) inf. n. **جُنُونٌ**, (TA,) † *The flies made much buzzing: (S:) or made a gladsome buzzing in a meadow*. (A, TA.)—**جَنُّ النَّبْتِ**, inf. n. **جُنُونٌ**, † *The herbage became tall, and tangled, or luxuriant, or abundant and dense, and put forth its flowers or blossoms: (S, TA:) or became thick and tall and full-grown, and blossomed*. (M, TA.) And **جَنَّتِ الْأَرْضُ**, (Fr, K,) inf. n. **جُنُونٌ**, (K,) † *The land produced pleasing herbage or plants: (Fr, TA:) or put forth its flowers and blossoms; as also اجتننت*. (K, TA.)*

2: see 4.

4: see 1, in four places:—and see 8. —Also **اجْتَنَّهُ** *He (God) caused him to be, or become, مجنون [originally signifying possessed by a جنِّي, or by جن; and hence generally meaning bereft of reason; or mad, insane, unsound in mind or intellect, or wanting therein]. (S, Mṣb, K.) [And so, vulgarly, اجتنه, whoever, or whatever, be the agent.]—**ما اجتنه** [*How mad, or insane, &c., is he!*] is anomalous, (Th, S,) being formed from a verb of the pass. form, namely, **جَنَّ**; (Th, TA;) for of the **مَضْرُوبِ** one should not say, **مَا أَضْرِبُهُ**; nor of the **مَسْلُوبِ** should one say, **مَا أَسْلَهُ**: (S:) Sb says that the verb of wonder is used in this case because it denotes want of intellect [which admits of degrees]. (TA.)—**اجتن** also signifies **وَقَعَ فِي مَجْتَهٍ** [app. meaning *He fell into, or upon, a place containing, or abounding with, جن*]. (TA.)*

5: see 1, in two places.—**اجتن عليه**, and **اجتنان**, (S, K,) and **اجتنان**, (S,) *He feigned himself مجنون [i. e. possessed by a جنِّي, or by جن; and hence generally meaning bereft of reason; or mad, insane, &c.] to him*; (S, K;) not being really so. (TA.)

6. **اجتنان** and **اجتنان**: see 1:—and see also 5.

8. **اجتن**, (accord. to the S,) or **اجتن**, (accord. to the K,) *He was, or became, veiled, concealed, hidden, covered, or protected, or he veiled, concealed, hid, covered, or protected, himself*, (S, K,) **اجتن عن** *from him, or it*; (K;) as also **اجتن**. (S, K.) You say, **اجتن بجنه** *He was, or became, veiled, &c., or he veiled himself, &c., by a thing whereby he was veiled, &c.* (S.)

10: see 8, in two places:—and see also 1. —**اجتنان** is also syn. with **استطراب**; (S, K;) **اجتنان** meaning *استطربه*, i. e. *He excited him to mirth, joy, gladness, or sport*. (TK.)

جن *The darkness of night; as also جنون* and **جنان**, (K, TA,) the last [written in the CK **جنان**, but it is] with fet-h: (TA:) or all signify *its intense darkness*: (TA:) or all, the *confusedness of the darkness of night*: (K:) [all, in these

senses, are app. inf. ns.: (see 1:)] the last, **جنان**, also signifies *night [itself]*: (K:) or [so in copies of the K, accord. to the TA, but in the CK “and,”] the *dense black darkness of night*: (S, K:) and **جنون**, the *veiling, or concealing, or protecting, darkness of night*. (ISK, S.)—*Concealment*: so in the phrase, **لا جن بهذا الامر**, *There is no concealment with this thing*. (K, TA.) One of the Hudhalees says,

* **وَلَا جَنٌّ بِالْبَعْضَاءِ وَالنَّظْرِ الشَّرِّ** *

[*And there is no concealment with vehement hatred and the looking with aversion*]. (TA.) — [The *genii*; and sometimes the *angels*;] accord. to some, the *spiritual beings that are concealed from the senses, or that conceal themselves from the senses; all of such beings*; (Er-Rāghib, TA;) the *opposite of انس*; (S, Mgh, Mṣb, Er-Rāghib, TA;) thus comprising the *angels; all of these being جن; (Er-Rāghib, TA;) thus called because they are feared but not seen: (S:) or, accord. to others, certain of the spiritual beings; for the spiritual beings are of three kinds; the good being the angels; and the evil being the devils (شياطين); and the middle kind, among whom are good and evil, being the جن; as is shown by the first twelve verses of ch. lxxii. of the Kur: (Er-Rāghib, TA:) or it here means intelligent invisible bodies, predominantly of the fiery, or of the aerial, quality: or a species of souls, or spirits, divested of bodies: or human souls separate from their bodies: (Bd:) or the جن are the angels [exclusively]; (K;) these being so called in the Time of Ignorance, because they were concealed, or because they concealed themselves, from the eyes: so, accord. to some, in the Kur [xviii. 48], where it is said that Iblees was of the جن: and so, as some say, in the Kur [vi. 100], where it is said that they called the جن partners of God: (TA:) but some reject the explanation in the K, because the angels were created of light, and the جن of fire; and the former do not propagate their kind, nor are they to be described as males and females; contrary to the case of the جن; wherefore it is generally said that in the phrase [in the Kur xviii. 48, above mentioned] **إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ**, what is excepted is *disunited in kind from that from which the exception is made, or that Iblees had adopted the dispositions of the جن: (MF, TA:) or, as some say, the جن were a species of the angels, who were the guardians of the earth and of the gardens of Paradise: (TA:) جنه, also, signifies the same as جن: (S, Mṣb, K:) so in the last verse of the Kur: (S:) in the Kur xxxvii. 158 meaning the *angels*, whom certain of the Arabs worshipped; (TA;) and whom they called the *daughters of God*: (Fr, TA:) a single individual of the جن is called **جنِّي**, [fem. with ة: (S, TA:) and **جان**, also, is syn. with جن: (Mṣb:) or **الجان** means *the father of the جن; (S, Mgh, TA;) [i. e. any father of جن; for] the pl. is جنان, like حيطان pl. حائط: (S, TA:) so says El-Hasan: it is said in the T, on the authority of***