

(Msb:) pl. **جَمَاهِير**; (A, Msb;) 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.

جُمُورِي *An intoxicating beverage*: (AO, K;) or [*beverage of the kind called*] **نَبِيدٌ** *made of grapes, that is three years old*: (K;) or *i. q.* **بُخْتَجٌ**; (TA;) which is *expressed juice [of grapes] cooked* (Mgh voce **بُخْتَج**, and TA) so as to be *reduced to one third*, (Mgh,) such as is *lawful to be drunk*: (TA;) or the *beverage called* **بُخْتَج** *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 suprà, and TA;) or *juice of grapes cooked until half of it is gone and half remains*: (KL;) called **جُمُورِي** because used by most men. (TA.)

جُمَاهِرٌ *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. **جَنَّةٌ**, (S, Mgh, K,) aor. **جَنَّ**, (Mgh, TA,) inf. n. **جَنُّ**, (TA,) *It veiled, concealed, hid, covered, or protected, him*; (S, Mgh, K;) said of the night; (S, K;) as also **جَنَّ عَلَيْهِ**, (S, Mgh, K,) aor. **جَنَّ**, (S, Mgh,) inf. n. **جُنُونٌ**, (S,) or **جَنُّ**, (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, Mgh, 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-Rághib, the primary signification of **جَنُّ** is the *veiling, or concealing, &c., from the sense*. (TA.) And **جَنُّ عَنْهُ** means *It (anything) was veiled, concealed, or hidden, from him*. (K.)—*He concealed it*; namely, a dead body; as also **اجْتَنَّهُ**: (S, TA;) or the latter, *he wrapped it in grave-clothing*: (K;) and *he buried it*. (TA.) And **أَجْنَنْتُ الشَّيْءَ فِي صَدْرِي** *I concealed the thing in my bosom*. (S.) And **أَجْنَنْتُ وَلَدًا**, (S,) or **أَجْنَيْتُ**, (K,) said of a woman, (S,) or a pregnant female, (K,) *She concealed [or enveloped in her womb a child, or an embryo, or a fetus]*. (TA.)—**جَنُّ**, aor. **جَنَّ**, inf. n. **جَنُّ**, *It (an embryo, or a fetus,) was concealed in the womb*. (K.)—Also, [inf. n., probably, **جَنُّ** and **جُنُونٌ** and **جَنَانٌ**, explained below,] *It (the night) was, or became, dark*. (Golius on the authority of Ibn-Maaroof.)—**جَنَّةٌ**, (S, Mgh, K,) inf. n. **جُنُونٌ**, (S, K,) and **جَنَّةٌ**, (S) and **جَنُّ**, (K;) and **أَجْنَنْتُ**, and **تَجَنَّنْتُ**, and **تَجَنَّنْتُ**, (K;) *He (a man, S) was, or became, مُجُونٌ* [originally signifying *possessed*

by a **جَنِّي**, or by **جَنُّ**; *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, Mgh, K.)—**جَنُّ الدَّيَابِ**, (S, A, TA,) inf. n. **جُنُونٌ**, (TA,) *† The flies made much buzzing*: (S;) or *made a gladsome buzzing in a meadow*. (A, TA.)—**جَنُّ التَّيْتِ**, 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 **تَجَنَّنْتُ**. (K, TA.)

2: see 4.

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

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

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

8. **اجْتَنَّ**, (accord. to the S,) or **اجْتَنَّ**, (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,) *from him, or it*; (K;) as also **اجْتَنَّنَ**, (S, K.) You say, **اجْتَنَّنَ** *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.—**اجْتَنَّنَ** is also syn. with **اسْتَطْرَبَ**; (S, K;) **اجْتَنَّنَ** meaning *استطربه*, i. e. *He excited him to mirth, joy, gladness, or sport*. (TK.)

جَنُّ *The darkness of night*; as also **جُنُونٌ** and **جَنَانٌ**, (K, TA,) the last [written in the CK **جَنَانٌ**, 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, **جَنَانٌ**, 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 **جُنُونٌ**, the *veiling, or concealing, or protecting, darkness of night*. (ISk, S.)—**لَا جَنُّ بِهَذَا الْأَمْرِ** *There is no concealment with this thing*. (K, TA.) One of the Hudhalees says,

وَلَا جَنُّ بِالْبَغْضَاءِ وَالنَّظَرِ 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-Rághib, TA;) the *opposite of* **إِنْسٌ**; (S, Mgh, Msb, Er-Rághib, TA;) thus comprising the *angels*; all of these being **جَنُّ**; (Er-Rághib, 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* (**شَيَاطِينٌ**); and the *middle kind, among whom are good and evil, being the جَنُّ*; as is shown by the first twelve verses of ch. lxxii. of the *Kur*: (Er-Rághib, 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 **جَنُّ** 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 **جَنُّ**: and so, as some say, in the *Kur* [vi. 100], where it is said that they called the **جَنُّ** partners of God: (TA;) but some reject the explanation in the K, because the *angels were created of light, and the جَنُّ 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 **جَنُّ**; wherefore it is generally said that in the phrase [in the *Kur* xviii. 48, above mentioned] **إِنَّا 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 جَنُّ*: (MF, TA;) or, as some say, the **جَنُّ** were a *species of the angels, who were the guardians of the earth and of the gardens of Paradise*: (TA;) **جَنَّةٌ**, also, signifies the same as **جَنُّ**: (S, Mgh, 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 **جَنُّ** is called **جَنِّيٌّ**, [fem. with ة:] (S, TA;) and **جَانٌّ**, also, is syn. with **جَنُّ**: (Msb;) or **الْجَانُّ** means *the father of the جَنُّ*; (S, Mgh, TA;) [i. e. any father of **جَنُّ**; for] the pl. is **جَنَانٌ**, like **حَيَاطَانٌ** pl. of **حَائِطٌ**: (S, TA;) so says El-Hasan: it is said in the T, on the authority of