

province, or district]: (K:) or particularly a city of Syria [with its territory]: (AO, TA:) pl. أَجْنَادُ. (TA.) Syria consists of five أجناد; namely, Dimashk [or Damascus], Hims [or Emessa], Kinnasreen, El-Urdunn [or the Jordan], and Filasteen or Falasteen [or Palestine]: (S, M, A:) they were thus called because the military forces were thence collected. (A.) [See مَخْلَق.]

جُنْدِي: see جُنْد. — Also Of, or relating to, a جُنْد of Syria. (A.)

جُنْد مُجْتَدِ An army, or a military force, collected. (TA.) See also جُنْد.

جندب

جندب and جُنْدَب: see art. جندب.

جندر

جندر: see Q. Q. 1 in art. جندر.

جندل

Q. 1. جَدَلْ He, or it, made him to cleave to the stones. Hence, [تَرَبَّتْ يَدَاهُ وَجُنْدَلَتْ May his arms, or his hands, cleave to the dust, or earth, and the stones, by reason of poverty]. (M in art. ترب.)

جُنْدَلُ (S, K) and جُنْدَلُ (K) Stones; (S in art. جدل) used in the sense of [the pl.] جُنَادِلُ: (Sb, TA:) n. un. جُنْدَلَةٌ: (TA:) or what a man can lift, of stones: (K:) or, as some say, any stone: (TA:) or a mass of stone like a man's head. (T, TA.) [Hence, تَرَبَّتْ لَهُ وَجُنْدَلًا see تَرَبَّتْ.]

جُنْدِلُ (S in art. جدل) or جُنْدِلُ (Kr, K,) A place in which are stones (Kr, S, K) collected together: (Kr, K:) but ISd doubts its correctness. (TA.) And أَرْضُ جُنْدَلَةٍ (K,) and sometimes with fet-h, (Sgh, K,) i. e., to the ج, [جُنْدَلَةٌ] (TK,) A land abounding with stones. (Sgh, K.)

جُنَادِلُ Strong and great. (K.)

جنز

1. جَنْزَةٌ, aor. َ , (A, Mgh, K,) and ُ , (A,) inf. n. جَنْزَ, (TA,) He veiled, concealed, hid, or covered, it. (A, Mgh, K.) = He collected it; or gathered it together or up; (K:) as also جَنْزَهُ, inf. n. تَجْنِيزُ. (Sgh, TA.) You say also, جَنْزَ الرَّجُلَ, part. n. مَجْنُوزٌ, The man was gathered up [app. as a corpse is gathered up in the grave-clothes]: (TA:) or † he died. (Har p. 122.)

2. جَنْزَهُ, inf. n. تَجْنِيزُ: see 1. — It is used by El-Hasan El-Basree as signifying He put it (namely a corpse) upon the bier. (K, TA.)

جَنْزَةٌ and جَنْزَةٌ signify the same, (Mgh, Mgh, K,) namely, A dead person; a corpse: (K:) but the former is the more chaste: (Mgh:) or the former signifies the dead person; and the

latter, the bier: (Aq, IAr, Mgh, K:) or the former, the bier; and the latter, the dead person: (Mgh, Mgh, K:) so accord. to Th, as related by Abou-'Amr Ez-Zuhid: (Mgh:) or the former is said by the vulgar to mean the bier: (Aq, TA:) or the former signifies the bier with the dead person: (K:) or the dead person upon the bier: (S:) and the bier is not so called unless the dead person is upon it: (AAF:) when the dead person is not upon it, it is called سَرِيرٌ and نَعَشٌ: (AAF, S:) but the vulgar say جَنْزَةٌ, with fet-h; (S:) which is not allowable: (Lth, Aq, Mgh, TA:) or جَنْزَةٌ [so in the TA] signifies the man: or the bier with the man: (En-Nadr, TA:) جَنْزَةٌ is derived from جَنْزَهُ, in the first of the senses assigned to it above: (A, Mgh, TA:) so some assert: (IDrd, TA:) but ISd says, I know not whether this be correct: (TA:) or a جَنْزَةٌ is so called because the clothes are gathered together when the man is upon the bier: ('Abd-Allah Ibn-El-Hasan, TA:) some say that it is Nabathean: (TA:) the pl. is جَنْزَاتُ. (S.) The Arabs say, تَرَكْتُهُ جَنْزَةً I left him a corpse, or dead. (Aq, TA.) And ضَرَبَ الرَّجُلَ حَتَّى تَرَكَ جَنْزَةً [so in the TA, The man was beaten until he was left a corpse]. (Ish, TA.) And رُمِيَ فِي جَنْزَتِهِ meaning, He died: (Lth, Mgh:) or he has been carried, or lifted, and put [into his bier]: this they say when they give information of the death of a man: (TA:) and they say also, طُعِنَ فِي جَنْزَتِهِ, meaning the same. (Lth, Mgh, TA.) — Also جَنْزَةٌ [or جَنْزَةٌ] † A mine-skin [when emptied; as though it were a body without a soul]. (K.) A certain impudent man of the Arabs, 'Amr Ibn-Ki'as, says,

وَكُنْتُ إِذَا أَرَى رِقًا صَرِيحًا
يُنَاحُ عَلَى جَنْزَتِهِ بَكِيْتُ

[And I used, when I saw a mine-skin laid prostrate, its corpse being wailed over, to weep, or accord. to Th, as is said in the TA in art. بكي, to sing]. (TA.) — † Anything oppressive and grievous, عَلَى قَوْمٍ to a people. (Lth, K.) — † A sick person. (Sgh, K.)

جَنْزَاتِي, [from جَنْزَاتُ, pl. of جَنْزَةٌ] One who recites [or chants the profession of the faith &c.] before the dead [in a funeral-procession]. (TA.)

مَجْنُوزٌ: see 1.

جنس

2. جَنْسُهُ, (TK,) inf. n. تَجْنِيسُ, from الْجَنْسُ, (S, K,) [He made it homogeneous, or congenial, with it; or similar, or conformable, to it: expl. in the TK, not well, by شاكله; but the inf. n., with tolerable correctness, by اَيْكِي شَيْئِي بِرِي The usage of the term تَجْنِيسُ in rhetoric, to signify the use of two or more words completely or partly conformable, is post-classical, like جَنْسٌ, an inf. n. of جَانَسَ.]

3. جَانَسَهُ, [inf. n. مُجَانَسَةٌ and جَنْسٌ] It was, or became, homogeneous, or congenial, with it; or similar, or conformable, to it; syn. شَاكَلَهُ:

(Mgh, Mgh:) الْجَانَسَةُ is from الْجَنْسُ. (S, TA.) You say, هَذَا يُجَانِسُ هَذَا This is homogeneous with this; syn. يُشَاكَلُهُ. (Mgh, Mgh:) so says Kh. (Mgh.) And كَيْفَ يُؤَانِسُكَ مَنْ لَا يُجَانِسُكَ [How will he be sociable with thee who will not be congenial with thee?]. (A.) And of a man who has not discrimination nor intelligence, one says, فَلَانٌ يُجَانِسُ الْبَهَائِمَ وَلَا يُجَانِسُ النَّاسَ [Such a one resembles the beasts, and does not resemble men]: (Mgh, Mgh, TA:) so says Kh. (Mgh.) But Aq says that this usage, (Mgh, Mgh,) in the first and last of the above-mentioned phrases, (Mgh,) is post-classical. (Mgh, Mgh.) The usage of the term جَنْسٌ by rhetoricians [to signify the complete or partial conformity of two or more words] is post-classical [like تَجْنِيسٌ]. (TA.)

6. تَجَانِسُ الشَّيْآنِ [The two things were, or became homogeneous, congenial, similar, or conformable,] is a phrase of the scholastic theologians, not [classical] Arabic. (TA.)

جَنْسٌ [A genus, kind, or generical class, comprising under it several species, or sorts; or comprised under a superior genus, in relation to which it is a species, or sort;] a ضَرْبٌ of a thing; (S;) or of anything; (Mgh, Mgh;) any ضَرْبٌ of a thing; (A, K;) [as] of men, and of birds, and of the definitions of grammar and of the art of versification, and of things collectively; so accord. to the lexicologists; (ISd, TA:) a term of more common import than نَوْعٌ [which is a species, or sort]: (S, A, Mgh, Mgh, K:) thus animal is a جَنْسٌ and man is a نَوْعٌ, (Mgh, Mgh,) because the latter is of more particular import than the former, though it is a جَنْسٌ in relation to what is under it; but the scholastic theologians reverse the case, (Mgh,) for with them جَنْسٌ is of more particular import than نَوْعٌ: (Kull p. 139:) thus also أَجْنَسُ of beasts: (A, K:) pl. أَجْنَسٌ [properly a pl. of pauc. but used also as one of mult.] (Mgh, Mgh, K) and جُنُوسٌ. (IDrd, K.) You say, النَّاسُ أَجْنَسٌ وَأَكْثَرُهُمْ أَجْنَسٌ [Men are of several kinds, and most of them are impure]. (A, TA.) And فَلَانٌ مِنْ جَنْسِكَ, meaning أَصْلُكَ [i. e. Such a one is of thy stock]. (S in art. جَنْس.) — [Hence, اِسْمُ جَنْسٍ A generic noun: and اِسْمُ جَنْسٍ جَمْعِيٌّ a collective generic noun.] — اِسْمُ جَنْسٍ اَوْصَى signifies He left by will, of his property, to the children of his father, [or his kindred by the father's side,] exclusively of all relations of the mother: and so, لِأَهْلِ بَيْتِهِ. (Mgh.) — The assertion, in the K, that J's saying, on the authority of IDrd, that Aq used to say الْجَنْسُ as meaning الْجَانَسَةُ is a vulgarism, is erroneous, is a matter for consideration; for Aq said not this, but [what has been cited above, voce جَانَسَهُ, or] what will be found below, voce مُجَانَسٌ. (TA.)

[جَنْسِيٌّ Generic; generical.]

[جَنْسِيَّةٌ Generical quality.]

مُجَانِسٌ Homogeneous; congenial; similar;