

AA, that the *جَنَان* is, or are, of the *جَنَان*: (TA:) or *جَانِل* is a quasi-pl. n. of *جَنَان*; (M, K;) like *جَانِل* and *بَاقِر*: (M, TA:) so in the *Kur* lv. 56 and 74: in reading the passage in the *Kur* lv. 39, 'Amr Ibn-'Obeyd pronounced it *جَانِل*: (TA:) it is related that there were certain creatures called the *جَنَان*, who were upon the earth, and who acted corruptly therein, and shed blood, wherefore God sent angels who banished them from the earth; and it is said that these angels became the inhabitants of the earth after them. (Zj, TA.) *جَنَانٌ صَيِّفٌ جَنِي* [Such a one passed the night a guest of *جَنَان* means, in a desolate place, in which was no one that might cheer him by his society or converse. (TA.) The saying of Moosà Ibn-Jábir,

فَمَا نَفَرْتُ جَنِي وَلَا فُلٌ مَبْرِي

may mean *And my companions, who were like the جَنَان, did not flee when I came to them and informed them, nor was my tongue, that is like a file, deprived of its sharp edge: or by his جَنَان he means his familiar جَنَان, such as were asserted to aid poets when difficulties befell them; and by his مَبْرِي, his tongue: (Ham p. 182 [where other explanations are proposed; but they are far-fetched]:) or by his جَنَان he means his heart; and by his مَبْرِي, his tongue. (S.) The Arabs liken a man who is sharp and effective in affairs to a جَنِي and a شَيْطَان: and hence they said, نَفَرْتُ جَنِي, meaning †He became weak and abject. (Ham ubi supra.) — The greater, main, or chief, part, or the main body, or bulk, of men, or of mankind; as also جَنَانٌ; (K;) because he who enters among them becomes concealed by them: (TA:) or the latter means the general assemblage, or collective body, of men: (IAar, S, TA:) or what veils, conceals, covers, or protects, one, of a thing. (AA, TA.) — †The flowers, or blossoms, of plants or herbage. (K, TA.) — †The prime, or first part, of youth: (S, K, TA:) or the sharpness, or vigorousness, and briskness, liveliness, or sprightliness, thereof. (TA.) You say, كَانَ ذَلِكَ فِي جَنِّ شَبَابِهِ †That was in the prime, or first part, of his youth. (S, TA.) And أَفْعَلُ ذَلِكَ الْأَمْرَ بِجَنِّ ذَلِكَ †I will do that thing in the time of the first and fresh state of that. (S, TA.) *جَن* may also signify †The madness, or insanity, of exultation, or of excessive exultation. (TA.) And one says, أَتَى النَّاقَةَ فَأَنَابَ بِجَنِّ ضَرَامِهَا, meaning †Fear thou the she-camel, for she is in her evil temper on the occasion of her bringing forth. (TA.) — Also i. q. جَد [app. جد, as meaning †Seriousness, or earnestness]; because it is a thing that is an accompaniment of thought, or reflection, and is concealed by the heart. (TA.)*

جَنَّة A [garden, such as is called] *بُسْتَان*: (S, Mgh:) or a garden, or walled garden, (*حَدِيقَة*, Mgh, K,) of trees, or of palm-trees, (Mgh, K,) or of palms and other trees: (K:) or only if containing palm-trees and grape-vines; otherwise, if containing trees, called *حَدِيقَة*: (Aboo-'Alee in the *Tedhkireh*, TA:) or any *بُسْتَان* having trees by which the ground is concealed: and some-

times concealing trees: (Er-Rághib, TA:) and palm-trees: (S:) or tall palm-trees: (Mgh:) or shadowing trees; because of the tangling, or luxuriosness of their branches; as though concealing at once what is beneath them: then a *بُسْتَان*; because of its dense and shadowing trees: (Bd in ii. 23:) or a *بُسْتَان* of palms and other trees, dense, and shadowing by the tangling, or luxuriosness, and denseness, of their branches; as though it were originally the inf. n. of un. of *جَنَّ*, and meaning "a single act of veiling" or "concealing" &c.: (Ksh ib.): then, with the article *ال*, [*Paradise*,] the abode of recompense; because of the *جَنَان* therein; (Ksh and Bd ib.): or because the various delights prepared therein for mankind are concealed in the present state of existence: (Bd ib.): [and] hence *الْجَنَاتُ* [the gardens of Paradise], (so in a copy of the S,) or *جَنَاتُ عَدْنٍ* [the gardens of continual abode]: (so in another copy of the S:) [for] the pl. of *جَنَّة* is *جَنَان* (Mgh, Mgh, K) and *جَنَات* (Mgh, TA) and *أَجَنَّة*, but this last is strange. (MF, TA.) [Dim. *جُنَيْتَة*, vulgarly pronounced *جُنَيْتَة*, and applied to a garden; as though it were a little *Paradise*.]

جَنَّة A thing by which a person is veiled, concealed, hidden, covered, or protected: an arm, or armour, with which one protects himself: (S:) anything protective: (K:) or coats of mail, and any defensive, or protective, arm or armour: (TA:) pl. *جُنُن*. (S.) — A piece of cloth which a woman wears, covering the fore and hind parts of her head, but not the middle of it, and covering the face, and the two sides of the bosom, (K,) or, accord. to the M, the ornaments [*حُلِي* instead of *جُنِي*] of the bosom, (TA,) and having two eye-holes, like the *بُرْقُع*. (K.)

جُنُون: see its syn. *جَن*: and *جُنُون*.

جَنَن A grave; (S, K;) because it conceals the dead: (TA:) and so *جَنِين*, of the measure *فَاعِل* in the sense of the measure *فَاعِل*. (Er-Rághib, TA.) — Grave-clothing; (K;) for the same reason. (TA.) — A garment that conceals the body. (TA.) [See also *جَنَان*.] = A dead body; (S, K;) because concealed in the grave; the word being of the measure *فَعْل* in the sense of the measure *مَفْعُول*, like *نَفَضَ* in the sense of *مَنْفُوض*. (TA.)

جُنُون: see *جُنُون*.

جَنَان: see *جَن*, first sentence, in two places; = and see the same in the latter part of the paragraph. — Also A garment: (K:) or a garment that conceals one; as in the saying, مَا عَلَيَّ جَنَانٌ إِلَّا مَا تَرَى [There is not upon me a garment that conceals me save what thou seest]. (S.) [See also *جَنَن*.] — The *حَرِير* [or surrounding adjuncts, or appertinances and conveniences,] (K, TA) of a house; because concealing the house. (TA.) — The interior of a thing that one does not see; (K;) because concealed from the eye. (TA.) — The heart; (T, S, M, Mgh, K;) because concealed in the bosom; (T, M;) or because it holds

things in memory: (M, TA:) or its *رُوع* [i. e. the heart's core, or the mind, or understanding, or intellect]; (K;) which is more deeply hidden: (TA:) and (sometimes, TA) the soul, or spirit; (IDrd, K;) because the body conceals it: (IDrd, TA:) pl. *أَجْنَان*. (IJ, K.) You say, مَا يَسْتَقِرُّ جَنَانُهُ مِنَ الْفَرْعِ [His heart does not rest in its place by reason of fright]. (TA.) — A secret and bad action. (TA.) [Before the word rendered "secret" is another epithet, which is illegible.]]

جُنَان: see *مَجْنُون*: and what here next follows.

جُنُون: see *جَن*, first sentence, in two places. = Also, inf. n. of *جَن*; (S, K;) [originally signifying A state of possession by a *جَنِي*, or by *جَن*; diabolical, or demoniacal, possession; and hence meaning] loss of reason; or madness, insanity, or unsoundness in mind or intellect; (Mgh;) or deficiency of intellect: (Sb, TA:) [it may generally be rendered possession, or insanity:] *جُنُونٌ* is a contraction thereof; (S, K;) or accord. to some, an original form: (MF, TA:) and *جُنُونٌ*, also, (an inf. n. and a simple subst., S,) signifies the same as *جُنُون*: (S, Mgh, K:) as also *مَجْنُونٌ*, (S, K,) and *جُنَانٌ*, but this last is vulgar. (TA.) — Also Persistence in evil; and pursuance of a headlong, or rash, course. (Ham p. 14.)

جَنِينٌ Anything veiled, concealed, hidden, or covered: (K:) applied as an epithet even to rancour, or malice. (TA.) — Buried; deposited in a grave. (IDrd, S.) — An embryo; a foetus; the child, or young, in the belly; (S, Mgh, K;) [i. e.,] in the womb: (Mgh:) pl. *أَجْنَنَة* (S, Mgh, K) and *أَجْنُن*. (ISd, K.) — And the former of these pls., Waters choked up with earth. (TA.) = See also *جَنَن*. — Also The vulva. (TA.)

جُنَانَةٌ: see *مَجْنُون*.

جَنِينَة, accord. to the copies of the K, but in the M *جَنِينَة*, (TA,) A [garment of the kind called] *مَطْرَف*, (K, TA,) of a round form, (TA,) like the *مَطْلَسَان*, (K, TA,) worn by women: (TA:) in the T, said to be certain well-known garments. (TA.)

جُنَيْتَة: see *جَنَّة*, last sentence.

جَنِي Of, or relating to, the *جَن*, or *جَنَّة*. (K.) — See *جَن*. In the saying,

وَيَحْكُ بَا جَنِي هَلْ بَدَا لَكَ
أَنْ تُرْجِعِي عَقْلِي فَقَدْ أَتَى لَكَ

[Mercy on thee! O Jinneeyeh, 'being for *جَنِينَة*, doth it appear fit to thee that thou shouldst restore my reason? for the time hath come for thee to do so], a woman resembling a *جَنِينَة* is meant, either because of her beauty, or in her changeableness. (TA.) = The tallness, or length and height, of a camel's hump. (TA.)

جُنَيْتَة [fem. of *جَنِي*, q. v.] = See also *جَنِينَة*.