

(Msb:) pl. **جَمَاهِير**; (A, Msb;) which signifies also *collective bodies* of men. (TA.) You say, **هَذَا قَوْلُ الْجَمْهُورِ** 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 **جَمْهُورَةٌ**. (W 95.)—Also, (K), or **جَمْهُورَةٌ**, (TA,) A noble, or high-born, woman. (K, TA.)

**جَمْهُورَةٌ**: see **جَمْهُورٌ**, in three places.

**جَمْهُورِيٌّ** 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 **بُخْتَج**, and TA) so as to be reduced to one third, (Mgh,) such as is lawful to be drunk: (TA:) or the beverage called **بُخْتَجٌ** 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 supra, and TA:) or juice of grapes cooked until half of it is gone and half remains: (KL:) called **جَمْهُورِيٌّ** because used by most men. (TA.)

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

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

### جن

1. **جَنَّهُ**, (S, Mgh, K,) aor. 2, (Mgh, TA,) inf. n. **جَنَّ**, (TA,) It veiled, concealed, hid, covered, or protected, him; (S, Mgh, K;) said of the night; (S, K;) as also **جَنَّ عَلَيْهِ**, (S, Msb, K,) aor. 2, (S, Msb,) inf. n. **جَنَّوْنٌ**, (S,) or **جَنَّ**, (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, Msb, 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 **جَنَّ** 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 **اجْتَنَّهُ**: (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 وَوَلَدًا**, (S,) or **اجْتَنَّتْ وَوَلَدًا**, (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 foetus]. (TA.)—**جَنَّ**, aor. 2, inf. n. **جَنَّ**, It (an embryo, or a foetus,) was concealed in the womb. (K.)—Also, [inf. n., probably, **جَنَّ** and **جَنَّوْنٌ** and **جَنَّانٌ**, explained below,] It (the night) was, or became, dark. (Golius on the authority of Ibn-Maaroof.)—**جَنَّ**, (S, Msb, K,) inf. n. **جَنَّوْنٌ** (S, K) and **جَنَّتُهُ** (S) and **جَنَّ**, (K;) and **اجْتَنَّتْ**, and **اجْتَنَّنْ**, and **اجْتَنَّنْ**; (K;) **He** (a man, S) was, or became, **مَجْنُونٌ** [originally signifying possessed

by a **جَنِّيٌّ**, or by **جَنَّ**; 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, Msb, K.)—**جَنَّ الذُّبَابُ**, (S, A, TA,) inf. n. **جَنَّوْنٌ**, (TA,) † The flies made much buzzing: (S:) or made a gladsome buzzing in a meadow. (A, TA.)—**جَنَّ الثِّبْتُ**, inf. n. **جَنَّوْنٌ**, † 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. **جَنَّوْنٌ**, (K,) † The land produced pleasing herbage or plants: (Fr, TA:) or put forth its flowers and blossoms; as also **اجْتَنَّتْ**. (K, TA.)

2: see 4.

4: see 1, in four places:—and see 8.—Also **اجْتَنَّهُ** He (God) caused him to be, or become, **مَجْنُونٌ** [originally signifying possessed by a **جَنِّيٌّ**, or by **جَنَّ**; and hence generally meaning bereft of reason; or mad, insane, unsound in mind or intellect, or wanting therein]. (S, Msb, K.) [And so, vulgarly, **اجْتَنَّهُ**, whoever, or whatever, be the agent.]—**ما اجْتَنَّهُ** [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 **مَسْئُولِ** should one say, **مَا أَسْأَلُهُ**: (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 مَجْتَهٍ** [app. meaning He fell into, or upon, a place containing, or abounding with, **جَنَّ**]. (TA.)

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

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

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

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

\* وَلَا جَنَّ بِالْبَعْضَاءِ وَالنَّظْرِ السَّرِّيرِ \*

[And there is no concealment with vehement hatred and the looking with aversion]. (TA.)—**جَنَّ** = [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 **جَنَّ**; (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 **جَنَّ**; 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 **جَنَّ** 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 **جَنَّ**: and so, as some say, in the *Kur* [vi. 100], where it is said that they called the **جَنَّ** partners of God: (TA:) but some reject the explanation in the K, because the angels were created of light, and the **جَنَّ** 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 **جَنَّ**; 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 **جَنَّ**: (MF, TA:) or, as some say, the **جَنَّ** were a species of the angels, who were the guardians of the earth and of the gardens of Paradise: (TA:) **جَنَّتُهُ**, also, signifies the same as **جَنَّ**: (S, Msb, 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 **جَنَّ** is called **جَنِّيٌّ**, [fem. with 2:] (S, TA:) and **جَنَّانٌ**, also, is syn. with **جَنَّ**: (Msb:) or **الْجَنَّانُ** means the father of the **جَنَّ**; (S, Mgh, TA;) [i. e. any father of **جَنَّ**; for] the pl. is **جَنَّانٌ**, like **حَيْطَانٌ** pl. of **حَائِطٌ**: (S, TA:) so says El-Hasan: it is said in the T, on the authority of