

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], Kinnesreen, El-Urdunn [or the Jordan], and Filasteen or Falaṣṭeen [or Palestine]: (S, M, A:) they were thus called because the military forces were thence collected. (A.) [See مَخْلَاف.]

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

جند مجند An army, or a military force, collected. (TA.) See also جند.

جندب

جندب and جندب: see art. جذب.

جندر

جندر: see Q. Q. 1 in art. جدر.

جندل

Q. 1. جندله 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.)

جندل (S, K) and جندل (K) Stones; (S in art. جدل;) used in the sense of [the pl.] جنادل: (Sb, TA:) n. un. جندلة: (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 تَرَاب.]

جندل (S in art. جدل,) or جندل (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, [جندلة] (TK,) A land abounding with stones. (Sgh, K.)

جندل Strong and great. (K.)

جنز

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

2. جنزه, inf. n. جنز: see 1. — It is used by El-Ḥasan El-Baṣree as signifying He put it (namely a corpse) upon the bier. (K, *TA.)

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

latter, the bier: (Aṣ, IAṣ, Mṣb, K:) or the former, the bier; and the latter, the dead person: (Mgh, Mṣb, K:) so accord. to Th, as related by Aboo-'Amr Ez-Zāhid: (Mṣb:) or the former is said by the vulgar to mean the bier: (Aṣ, 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 جِنَازَةٌ, with fet-h; (S;) which is not allowable: (Lth, Aṣ, Mgh, TA:) or جِنَازَةٌ [so in the TA] signifies the man: or the bier with the man: (En-Nadr, TA:) جنازة is derived from جَنَزَهُ, in the first of the senses assigned to it above: (A, Mṣb, TA:) so some assert: (IDrd, TA:) but ISd says, I know not whether this be correct: (TA:) or a جِنَازَةٌ is so called because the clothes are gathered together when the man is upon the bier: ('Abd-Allah Ibn-El-Ḥasan, TA:) some say that it is Nabathean: (TA:) the pl. is جِنَائِرٌ. (S.) The Arabs say, جِنَازَةً تَرَكْتُهُ I left him a corpse, or dead. (Aṣ, TA.) And ضَرَبَ الرَّجُلَ حَتَّى تَرَكَ جِنَازَةً [so in the TA, The man was beaten until he was left a corpse]. (ISH, TA.) And رَمَى فِي جِنَازَتِهِ 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, طَعِنَ فِي جِنَازَتِهِ, meaning the same. (Lth, Mgh, TA.) — Also جِنَازَةٌ [or جِنَازَةٌ] † A wine-skin [when emptied; as though it were a body without a soul]. (K.) A certain impudent man of the Arabs, 'Amr Ibn-Ki'ās, says,

* وَكُنْتُ إِذَا أَرَى رِقًا صَرِيحًا *
* يَنَاحُ عَلَى جِنَازَتِهِ بَكِيًّا *

[And I used, when I saw a wine-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.)

جِنَائِرِي, [from جِنَائِرٌ, pl. of جِنَازَةٌ,] One who recites [or chants the profession of the faith &c.] before the dead [in a funeral-procession]. (TA.) مَجْنُوزٌ: see 1.

جنس

2. جنسه به (TK,) inf. n. تَجْنِيسٌ, from الجِنْسُ (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 ايكي شيئي برى. The usage of the term تَجْنِيسٌ in rhetoric, to signify the use of two or more words completely or partly conformable, is post-classical, like جِنَاسٌ, an inf. n. of جِنَاسٌ.]

3. جانسه, [inf. n. مَجَانَسَةٌ and جِنَاسٌ,] It was, or became, homogeneous, or congenial, with it; or similar, or conformable, to it; syn. شَاكَلَهُ:

(Mgh, Mṣb:) الجِنْسُ is from الجِنْسُ. (S, TA.) You say, هَذَا يَجَانِسُ هَذَا This is homogeneous with this; syn. يَشَاكَلُهُ: (Mgh, Mṣb:) so says Kh. (Mṣb.) And كَيْفَ يُؤَانِسُكَ مَنْ لَا يَجَانِسُكَ [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 يَجَانِسُ الْبَهَائِمَ وَلَا يَجَانِسُ النَّاسَ [Such a one resembles the beasts, and does not resemble men]: (Mgh, Mṣb, *TA:) so says Kh. (Mgh.) But Aṣ says that this usage, (Mgh, Mṣb,) in the first and last of the above-mentioned phrases, (Mṣb,) is post-classical. (Mgh, Mṣb.) The usage of the term جِنَاسٌ by rhetoricians [to signify the complete or partial conformity of two or more words] is post-classical [like تَجْنِيسٌ]. (TA.)

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

جِنْسٌ [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, Mṣb;) 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, Mṣb, K:) thus animal is a جنس and man is a نوع, (Mgh, Mṣb,) because the latter is of more particular import than the former, though it is a جنس in relation to what is under it; but the scholastic theologians reverse the case, (Mgh,) for with them جنس is of more particular import than نوع: (Kull p. 139:) thus also camels are a جنس of beasts: (A, K:) pl. أَجْنَاسٌ [properly a pl. of pauc. but used also as one of mult.] (Mgh, Mṣb, K) and جِنُوسٌ. (IDrd, K.) You say, النَّاسُ أَجْنَاسٌ وَأَكْثَرُهُمْ أَجْنَاسٌ [Men are of several kinds, and most of them are impure]. (A, TA.) And فَلَانٌ مِنْ جِنْسِكَ, meaning أَصْلُكَ [i. e. Such a one is of thy stock]. (S in art. جِنْت.) — [Hence, اسْمٌ جِنْسِيٌّ A generic noun: and اسْمٌ جِنْسِيٌّ جَمْعِيٌّ a collective generic noun.] — جِنْسِيٌّ 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 Aṣ used to say الجِنْسُ as meaning الجِنَاسَةُ is a vulgarism, is erroneous, is a matter for consideration; for Aṣ said not this, but [what has been cited above, voce جَانَسَهُ, or] what will be found below, voce مَجَانَسٌ. (TA.)

[جِنْسِيٌّ Generic; generical.]
[جِنْسِيَّةٌ Generical quality.]
مَجَانِسٌ Homogeneous; congenial; similar;