

الْأَمْرَ جَمِيعًا بَعْدَ تَفَرُّقِهِ (AHeyth, K) *He determined, resolved, or decided, upon the affair, so as to make it firmly settled, [after it had been unsettled in his mind, or] after considering what might be its issues, or results, and saying at one time, I will do thus, and at another time, I will do thus.* (AHeyth.)

جَمَاعَةٌ: see جَمْع, in two places.

جَمَاعٌ and مَجْمُوعٌ [are mentioned together, but not explained, in the TA: the former signifies, and probably, judging from analogy, the latter likewise, as also جَمُوعٌ, *One who collects much; or who collects many things*]. — إِبِلٌ جَمَاعَةٌ: see جَمِيعٌ.

جَمَاعٌ *Anything of which the several component parts are collected, brought, gathered, or drawn, together.* (IDrd, K.) — [Hence,] as an epithet, applied to a woman, it means *Short*. (TA.) — [Hence also,] جَمَاعُ الثَّرَيَا *The cluster of the Pleiades*: (IDrd:) or *persons who collect together for the rain of the Pleiades, which is the rain called الوَسْبِيُّ, looking for the fruitfulness and herbage resulting from it.* (IAqr.) — And جَمَاعُ النَّاسِ *A medley, or mixed or promiscuous multitude or collection, of men, or people*, (S, Msh, K,) of various tribes; (S, K;) as also جَمَاعٌ alone: (TA:) or the latter, *people scattered, or in a state of dispersion.* (Ham p. 302.) — جَمَاعٌ also signifies *The place [either properly or tropically] which comprises the origin of anything*; (K, TA;) the source of descent or extraction of people; and hence applied by I'Ab to main tribes from which other tribes are derived; or, as some say, used by him as meaning *various classes of men, such as are termed أَوْزَاعٌ and أَوْشَابٌ*. (TA.) — [And *The main, or most essential, part of a thing.* Thus,] جَمَاعُ جَنْدِ الْإِنْسَانِ means *The head of the man*. (TA.) — جَمَاعُ الثَّمَرِ *The contraction (تَجْمُع) of the envelopes of the flowers of dates, in one place, upon [the germs of] the fruit, or produce, thereof.* (TA.)

جَمَاعٌ [act. part. n. of 1; *Collecting; &c.*] — جَمَاعُ one of the names of God; meaning *The Collector of the created beings for the day of reckoning*: or, as some say, *the Combiner of things of similar natures and of things of contrary natures, in existence.* (IAth.) — *The belly*; [because it collects what passes from the stomach;] of the dial. of El-Yemen. (TA.) — Also, (Msh,) or الْمَسْجِدُ الْجَمَاعُ, (S, K,) [The congregational mosque;] the mosque in which the [congregational] prayers of Friday are performed; because it collects the people for a certain time; (Msh;) and you may also say, مَسْجِدُ الْجَمَاعِ, meaning الْحَقُّ الْجَمَاعُ, (S, K,) like as you say الْحَقُّ الْيَقِينُ and الْحَقُّ الْيَقِينُ, [the latter] as meaning الْحَقُّ الشَّيْءِ الْيَقِينُ; for it is not allowable to prefix a noun to another of the same meaning except with this kind of subaudition; or, accord. to Fr, the Arabs used to do so because of the difference of the two words themselves: (S:) or مَسْجِدُ

الجامع is a mistake: (K:) so says Lth; but all others allow it; for the Arabs prefix a subst. to another signifying the same thing, and also to its epithet, as in the phrases in the Kur الْقِيَمَةُ دِينَ [ch. xcvi. v. 4] and وَعَدَ الصَّدَقِ [ch. xli. v. 15]: (Az, TA:) [pl. جَوَامِيعُ.] — مِصْرٌ جَامِعٌ *A great town comprising a large population; a comprehensive great town*. (Msh in art. مَدَن [where it is given as the explanation of مَدِينَةٌ]; and K in art. قَرْيَ [where it is less properly given as the explanation of قَرْيَةٌ].) — قَدْرٌ جَامِعٌ and جَامِعَةٌ: see أَمْرَةٌ جَامِعٌ — see the paragraph commencing with الْجَمْعُ; last signification. — أَتَانُ جَامِعٌ *A she-ass pregnant when beginning to be so.* (S, O, K.) — جَامِعَةٌ *A [collar of the kind called] (S, K;) because it collects together the two hands to the neck: (S:) pl. جَوَامِيعُ. (TA.) — An affair that collects people together: or, as Er-Rāghib says, a momentous affair, on account of which people collect themselves together; as though the affair itself collected them. (TA.) [Similar to this is the saying,] الصَّلَاةُ جَامِعَةٌ لِكُلِّ النَّاسِ *Prayer is a collector of all people.* (Msh.) — It is said of Moḥammad, (Msh,) كَانَ يَتَكَلَّمُ بِجَوَامِيعِ الْكَلِمِ *He used to speak comprehensive but concise language; language conveying many meanings in few words.* (Msh, K. [In the CK, the كَلِمِ is omitted.]) And hence the saying of 'Omar Ibn-'Abd-el-'Azeez, عَجِبْتُ لِمَنْ لَا حَنْ النَّاسِ كَيْفَ لَا يَعْرِفُ جَوَامِيعَ الْكَلِمِ meaning [I wonder at him who vies with men in endeavouring to show his superiority of intelligence,] how it is that he does not [know the way to] confine himself to conciseness, and abstain from superfluity, of speech. (TA.) In like manner, (TA,) it is said in a trad., أُوتِيتُ جَوَامِيعَ الْكَلِمِ, meaning *I have had communicated to me the Kur-án, (K, TA,) in which many meanings are comprised in a few words.* (TA.) الجَوَامِيعُ مِنَ الدُّعَاءِ, also, signifies *Prayers, or supplications, combining petitions for good and right objects of desire with praise of God and with the general prescribed observances proper to the case.* (TA.) You say also, حَمِدْتُ اللَّهَ بِجَمَاعٍ *I praised God with words comprising various forms of praise.* (Msh.) [See also جَمَاعٌ.] — رَجُلٌ جَامِعٌ *A man who combines such qualities that he is suited to hardship and to easiness of circumstances.* (Aq, T in art. اِدْم.) And رَجُلٌ جَامِعٌ (T and M and K in art. اِم) *A man combining all kinds of good qualities.* (TK in that art.) — ذَابَّةٌ جَامِعَةٌ *A beast fit for the saddle of either of the kinds thus called.* (Sgh, K.) — جَمَلٌ جَامِعٌ, and نَاقَةٌ جَامِعَةٌ, (K,) accord. to ISh, (TA,) *A he-camel, and a she-camel, that fails of putting forth the tooth called ناب at the time expected; expl. by أَخْلَقَا بَزُولًا*: but this is not said except after four years: (K:) so in the copies of the K; but correctly, accord. to the O and TS, this is not said after four years, [app. reckoned from the usual time of بَزُول, for this is in the ninth year,*

or, sometimes, in the eighth,] without the exceptive particle. (TA.)

جَامِعَةٌ used as a subst.: see the next preceding paragraph.

أَجْمَعُ [Collecting, comprising, or containing, a greater, or the greatest, number or quantity; more, or most, comprehensive. Of its usage in a superlative sense, the following are exs.]. إِذَا أَخَذَ شَاهِدٌ زَوْرَ بَعَثَ بِهِ إِلَى السُّوقِ أَجْمَعُ مَا كَانَ [When he took a false witness, he sent him to the market when it comprised, or contained, the greatest number of people]: أَجْمَعُ being here in the accus. case as a denotative of state with respect to the سوق: and the reason why كَانَتْ is not here said [instead of كَانَ] is that سوق is sometimes masc. (Mgh.) And أَفْعَلُ مَا هُوَ أَجْمَعُ لِأَصُولِ الْأَحْكَامِ [Do thou that which is most comprehensive in relation to the principles of the ordinances applying to the case]. (Msh in art. حَوَاطِطُ.) — [As a simple epithet, Entire, complete, or whole: fem. جَمِيعَةٌ. You say,] بَيْهَمَةٌ جَمِيعَةٌ *A beast free from defects, entire in all its limbs or members, without mutilation, and without cauterization*; (TA;) *a beast from the body of which nothing has gone.* (S, K.) — نَاقَةٌ جَمِيعَةٌ [may sometimes have the like meaning: or,] accord. to IAqr, (TA,) *A she-camel extremely aged, (K, TA,) so that her teeth have become short, and almost gone.* (TA.) — It is also a sing. having the meaning of a pl., (S, K,) without any proper sing. of its own: (S:) its pl. is أَجْمَعُونَ: and its fem. is جَمِيعَةٌ: (S, K:) and the pl. of this last is جَمْعٌ, though by rule it should be formed by the addition of ل and ت to the sing., like as the pl. of أَجْمَعُ is formed by the addition of و and ن; (S;) the original form from which جَمْعٌ is changed being جَمَاعَى; it is not جَمْعٌ, because أَجْمَعُ is not an epithet, like as أَخْبَرُ is, of which the pl. is حَمَرٌ; (L;) for it is determinate, though the measure of an epithet, which is indeterminate; (AAF;) and though it is in concordance with the noun which precedes it, like an epithet, it is shown to be not an epithet by its not having a broken pl.: (L:) it is a simple corroborative; (S, K;) and so are أَجْمَعُونَ and جَمِيعَةٌ; not used as an inchoative nor as an enunciative nor as the agent of a verb nor as the objective complement of a verb, like as are some other corroboratives, such as كُنْهُ and عَيْنُهُ and نَفْسُهُ. (S.) You say, أَخَذْتُ حَقِّي أَجْمَعُ [I took my right, or due, all of it, or altogether]: and رَأَيْتُ رَأَيْتُهُمْ أَجْمَعِينَ [I saw the women, all of them, or all together]: the last word in this and similar cases being imperfectly declinable, and determinate, because it is a corroborative of a determinate word: (S, TA:) and جَاءُوا أَجْمَعُونَ [They came, all of them, or all together]: and رَأَيْتُهُمْ أَجْمَعِينَ [I saw them, all of them, or all together]: and مَرَرْتُ بِهِمْ أَجْمَعِينَ [I passed by them, all of them, or all together]. (Msh.) Fr mentions the phrases, أَعْجَبَنِي الْقَصْرُ أَجْمَعُ [The palace pleased me, all of it, or altogether], and الدَّارُ جَمِيعَةٌ [The house,