

and **تَجَمَّعُوا** عليه [a thing], or *making [it] ready*; syn. **الإِعْدَادُ**. (K, TA. [In the CK, erroneously, **الأَعْدَادُ**].) You say, **أَجْمَعْتُ كَذَا** I prepared, or made ready, such a thing. (TA.) And **أَجْمَعُوا أَمْرَكُمْ** Prepare ye for your affair. (Fr.) — Also *The binding the teats of a she-camel all together with the صِرَارِ*, q. v. (K.) You say, **اجمع بالناقة**, (S, TA,) and **اجمع الناقة**, (TA,) *He so bound the teats of the she-camel*; (S, TA;) and so **أَكْمَشَ بِهَا**. (TA.) — Also *The drying [a thing]; drying [it] up; making [it] dry*; syn. **التَّجْفِيفُ** والإيْبَاسُ. (K, TA. [In the CK, erroneously, **التَّخْفِيفُ** والإيْبَاسُ].) Hence the saying of Aboo-Wejzeh Es-Saadee,

\* وَأَجْمَعَتِ الْهَوَاجِرُ كُلَّ رَجْعٍ \*

\* مِنْ الْأَجْمَادِ وَالْدَمِثِ الْبَنَاءِ \*

i. e. [And the vehement mid-day-heats] dried up every pool left by a torrent [of the hard and elevated grounds and of the soft and even ground]. (TA.) — **اجمع المطر الأرض** The rain made the whole of the land, both its soft tracts and its hard tracts, to flow: (K:) and in like manner you say, **أَجْمَعَتِ الْأَرْضُ سَائِلَةً** The land flowed in its soft tracts [as well as in its hard tracts; i. e., in every part]. (TA.) [See also 10.]

5: see 8, in three places: and see also 4, latter half.

7. **انجمع عن الناس** [He withdrew himself from men]. (TA in art. قبض.)

8. **اجتمع** It (a thing in a scattered or dispersed state, S, and a number of men, Msh, [and a number of things,]) became collected, brought together, gathered together, gathered up, assembled, congregated, mustered, drawn together, or contracted; or it collected, collected itself together, gathered itself together, came together, assembled, congregated, drew itself together, contracted itself; coalesced; combined; (K, TA;) so that the several parts or portions became near [or close] together; (TA;) as also **اجتمع**, (K,) with **د** [substituted for the **ت**]; (TA;) and **تجمع** and **تجمعوا** signify the same: (Msh, K:) and **تجمعوا** signifies they became collected, &c., [from several places, or] hence and thence. (S, K.) [See also 10.] You say also, **اجتمع معه** (Mgh) and **به** (Msh) [meaning He was, or became, in company with him; came together with him; met with him; met him; had a meeting, or an interview, with him]. And **اجتمع معه على أمر كذا**: (S, K:) see 3, first sentence: and see the sentence there next following. And in like manner, **تجمعوا على فلان** They combined, conspired, or leagued, together against such a one. (Ibn-Buzurj, TA in art. ضفر.) [See also **اجتمعوا على الأمر** in 4, latter half.] You also say, **اجتمعت أراؤهم على الأمر** [Their opinions agreed together, or were in unison, upon, or respecting, the affair]. (Er-Raghib.) And **اجتمعت شرائط الإمامة** The conditions of the office of Imám occurred together [or were combined, or they coexisted, in such a case]; as also **استجمعت**.

(Msh: [but it is implied in the Mgh that the latter verb in this sense is not of established authority.]) [See a similar ex. voce **ارتفع**.] — [He, or it, was, or became, compact in make or frame, compressed, contracted, or the like. — And hence,] He (a man) attained to his full state of manly vigour, and his beard became full-grown. (K, TA.) The verb is not thus used in speaking of a woman. (S, TA.) — [Hence also,] **اجتمع في الحاجة** [He was quick and vigorous in executing the needful affair, or in accomplishing that which was wanted; as though he compacted his frame, and collected all his energy: see **مَشَى مُجْتَمِعًا**, below: and see also 10]. (TA in art. **كَمْش**.) — [Hence also,] **اجتمعت القدر** The cooking-pot boiled. (Z, TA.) — [Hence also,] **اجتمع** said of a thing, or an affair, It was, or became, composed, arranged, or settled.]

10. **استجمع كل مجمع** [He desired, or demanded, the collecting together of every body of soldiers; or he summoned together every body of soldiers]: said of him who demands, or summons, armies, or military forces. (S, TA.) [But this usage of the verb is perhaps post-classical: for Mtr says,] With respect to the saying of El-Abeewardee,

\* شَامِيَّةٌ تَسْتَجْمِعُ السَّوْلَ حَرْجَفٌ \*

[A north wind, cold and vehement, inviting to collect themselves together the she-camels whose milk has dried up, they having passed seven or eight months since bringing forth, or since pregnancy], it seems that he has compared this verb with the generality of others of the same class, [and so derived the meaning in which he has here used it,] or that he heard it [in that sense] from the people of the cities, or towns, or villages, and cultivated lands. (Mgh.) = **استجمع** used intransitively is syn. with **اجتمع**, which see in two places, and **تجمع**. (Msh, K.) — **استجمع السيل** The torrent collected itself together from every place. (S, Mgh, K.) — **استجمع الوادي** The valley flowed in every place thereof. (TA.) [See also 4, last signification.] — **استجمعت له** **أموره** His affairs, or circumstances, all combined in a manner pleasing to him. (Mgh, K.) — **استجمع الفرس جرئاً** (S, Mgh, K) The horse exerted all his force, or energy, in running: (K, TA:) the last word is here in the accus. case as a specificative. (Mgh.) You say also, **استجمعوا لهم**, meaning They exerted [all] their strength, force, or energy, for fighting them: and hence, **إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ** [app. meaning Verily the men, or people, have exerted all their strength for fighting you]. (A, TA.) — **استجمع القوم** The people, or company of men, all went away, not one of them remaining; like as one says of a valley flowing in every place thereof. (TA.) — **استجمع البقل** The herbs, or leguminous plants, all dried up. (TA.)

**يَوْمَ الْجَمْعِ** inf. n. of 1. (S, &c.) [Hence,] **يَوْمَ الْجَمْعِ** The day of resurrection [when all mankind will be collected together]. (IDrd, K.) — Also, without the article **ال**, A name of El-Muzdelifeh

[between 'Arafát and Minè]; (S, Mgh, Msh, K;) determinate, like **عَرَافَاتُ**: (TA:) so called because people collect themselves there; (S, Msh;) or because Adam there met with Eve (Mgh, Msh) after they had fallen [from Paradise]: (TA:) [or, app., a name of the tract from 'Arafát to Minè inclusive of these two places: and hence,] **يَوْمَ الْجَمْعِ** the day of 'Arafah [when the pilgrims halt at Mount 'Arafát]: and **أَيَّامُ الْجَمْعِ** the days of Minè. (IDrd, K.) — As an inf. n. used as a subst., properly so termed, (S, Mgh, Msh,) it also signifies A collection; a number together; an assembly; a company, troop, congregated or collective body, party, or group; a mass; syn. **جَمَاعَةٌ**, (S, Mgh, L, Msh, K,) of men; (S, L, K;) as also **مَجْمُوعٌ** (L, Msh, TA) and **مَجْمُوعٌ** (Msh) and **مَجْمُوعَةٌ** (L, TA) and **جَمِيعٌ**: (O, K:) but **جَمَاعَةٌ** is also used as signifying a collection, a number together, or an assemblage, of other things than men; [of beasts, as camels, horses and the like, bulls and cows, and antelopes, gazelles, &c., i. e. a herd, troop, or drove; of dogs, i. e. a pack; of sheep and goats, i. e. a flock; of birds, i. e. a flock or bevy; of bees, and locusts, &c., i. e. a swarm;] and even of trees, and of plants; (L, TA;) it signifies a collection, or an assemblage, or aggregate, of any things, consisting of many and of few; (Msh;) [as also **مَجْمُوعٌ** and **مَجْمُوعٌ**]; a number, a plurality, and a multitude, of any things: (TA:) the pl. of **جَمْعٌ** is **جُمُوعٌ**. (S, Mgh, Msh, K.) — And particularly, An army; a military force; (TA;) as also **جَمِيعٌ**. (S, K.) Whence the phrase, in a trad., **لَهُ سَهْمٌ جَمْعٌ**, [or, more probably, **سَهْمٌ جَمْعٌ**], meaning For him is, or shall be, the like of an army's share of the spoil. (TA.) — Also The plural of a thing [or word; i. e. a proper plural, according to the grammarians; and also applied by the lexicologists to a quasi-plural noun, which the grammarians distinguish by the terms **جَمْعٌ لُغَوِيٌّ** and **اسْمٌ جَمْعٌ**]; and so **جَمَاعٌ**, (S, K,) and **جَمِيعٌ**, except that this last is what is termed **اسْمٌ لَازِمٌ** [app. meaning a subst. which does not govern another as its complement in the gen. case like as **جَمْعٌ** and **جَمَاعٌ** do, being thus likened to what is termed **فِعْلٌ لَازِمٌ**, i. e. an intransitive verb; so that you say of **الْحَبَاءِ**, for instance, **الْحَبَاءِ الْجَمِيعِ الْأَخْيَةِ** the plural is **الْأَخْيَةِ**; for in this manner I always find it used when it has this signification, which is frequently the case in several of the older lexicons, and in some others; not **جَمِيعِ الْحَبَاءِ الْأَخْيَةِ**; (TA;) [whereas] you say, [**جَمْعُ الْحَبَاءِ الْأَخْيَةِ** and] **جَمَاعٌ** **الْحَبَاءِ الْأَخْيَةِ**, (S, K,) i. e. the جمع [or plural] of **الْحَبَاءِ** is **الْأَخْيَةِ**; (K;) for **الْجَمَاعُ** is what comprises a number [of things]. (S, K.) See also this last word below. — And see also the next paragraph, in three places. — The worst sort of dates; (S, Mgh, Msh, K;) because they are collected together and mixed, (Mgh, Msh,) from among the dates of fifty palm-trees: (Mgh:) and afterwards, by predominant usage,