

and *تَجَمَّعُوا* عليه.] — Also *The preparing* [a thing], or *making* [it] *ready*; syn. *الإعداد*. (K, TA. [In the CK, erroneously, *الأعداد*].) 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 صرار*, q. v. (K.) You say, *أَجْمَعُ بِالنَّاقَةِ*, (S, TA,) and *أَجْمَعُ النَّاقَةَ*, (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* وَالْإِيْيَاسُ. (K, TA. [In the CK, erroneously, *الإيْيَاسُ*].) Hence the saying of Abou-Wejzeh Es-Saadee,

* وَأَجْمَعَتِ الْهَوَاجِرُ كُلَّ رَجْعٍ *

* مِنْ الْأَجْمَادِ وَالْدَمِثِ الْبَيَّاتِ *

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.) — *أَجْمَعُ الْمَطْرَ الْأَرْضَ* 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. *انجَمَع عَنِ النَّاسِ* [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, Mṣb, [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 *أَجْدَمَعَ*, (K,) with *د* [substituted for the *ت*]; (TA;) and *تَجَمَّعَ* and *تَجَمَّعُوا* signify the same: (Mṣb, K:) and *تَجَمَّعُوا* 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* (Mṣb) [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, *تَجَمَّعُوا عَلَى* 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 آراؤهم على الأمر* [Their opinions agreed together, or were in unison, upon, or respecting, the affair]. (Er-Rághib.) 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*.

(Mṣb: [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. *كَمَشَ*.) — [Hence also,] *اجتمعت القدور* 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 من جمع* [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 Mṣr says,] With respect to the saying of El-Abeewardee,

* سَامِيَةٌ تَسْتَجْمِعُ السَّوْلَ حَرْجَفَ *

[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*. (Mṣb, 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 جرأاً* (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, *استجمعت لهم*, meaning They exerted [all] their strength, force, or energy, for fighting them: and hence, *إنَّ النَّاسَ قَدْ جَمَعُوا كَثْرًا* [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 البقول* The herbs, or leguminous plants, all dried up. (TA.)

يَوْمَ الْجَمْعِ inf. n. of *ل*. (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, Mṣb, K;) determinate, like *عَرَكَات*: (TA:) so called because people collect themselves there; (S, Mṣb;) or because Adam there met with Eve (Mgh, Mṣb) 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 'Araféh [when the pilgrims halt at Mount 'Arafát]: and *أَيَّامَ الْجَمْعِ* the days of Minè. (IDrd, K.) — As an inf. n. used as a subst., properly so termed, (S, Mgh, Mṣb,) 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, Mṣb, K,) of men; (S, L, K;) as also *مَجْمُوعٌ* (L, Mṣb, TA) and *مَجْمُوعٌ* (Mṣb) 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; (Mṣb;) [as also *مَجْمُوعٌ* and *مَجْمُوعٌ*;] a number, a plurality, and a multitude, of any things: (TA:) the pl. of *جَمْعٌ* is *جَمُوعٌ*. (S, Mgh, Mṣb, K.) — And particularly, *An army; a military force*; (TA;) as also *جَمِيعٌ*. (S, K.) Whence the phrase, in a trad., *لَهُ سَهْرٌ جَمْعٌ*, [or, more probably, *سَهْرٌ 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 لَفْوِيٌّ* 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 *الْخَيْبَةُ*, for instance, *الْخَيْبَةُ الْجَمِيعَةُ* the plural is *الْخَيْبَةُ*; 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 *جَمِيعُ الْخَيْبَةِ الْأَخْيَبَةِ*; (TA;) [whereas] you say, [*جَمْعُ الْخَيْبَةِ الْأَخْيَبَةِ*] and [*جَمَاعُ الْخَيْبَةِ الْأَخْيَبَةِ*] i. e. the جمع [or plural] of *الْخَيْبَةُ* is *الْخَيْبَةُ*; (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, Mṣb, K;) because they are collected together and mixed, (Mgh, Mṣb,) from among the dates of fifty palm-trees: (Mgh:) and afterwards, by predominant usage,