

(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 **جَمْعٌ**, in two places.

جَمِيعٌ and **جَمَاعٌ** [are mentioned together, but not explained, in the TA: the former signifies, and probably, judging from analogy, the latter likewise, as also **جَمِيعٌ**, *One who collects much; or who collects many things*]. — **إِبْلٌ 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 الْفَرِيَّا** *The cluster of the Pleiades: (IDrd;) or persons who collect together for the rain of the Pleiades, which is the rain called الوُسْقى, 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, Mṣb, 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 أَوْشَابٌ and أَوْزَاعٌ.* (TA.) — [And The main, or most essential, part of a thing. Thus,] **جَمَاعُ التَّمَرٍ** — *The contraction (of the envelopes of the flowers of dates, in one place, upon [the germs of] the fruit, or produce, thereof.* (TA.)

جَامِعٌ [act. part. n. of 1; *Collecting; &c.*] — **الْجَامِعُ** 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.) — **الْبَلْعَمِيُّ**; [because it collects what passes from the stomach;] of the dial. of El-Yemen. (TA.) — Also, (Mṣb,) or **الْمَسْجِدُ الْجَامِعُ**, (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; (Mṣb;) and you may also say, **مَسْجِدُ الْجَامِعِ**, meaning **الْحَقُّ** (S, K,) like as you say **مَسْجِدُ الْيَوْمِ الْجَامِعِ** **حَقُّ الْيَقِينِ** and **الْيَقِينِ**; [the latter] as meaning **حَقُّ الشَّيْءِ الْيَقِينِ**; 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 **مَسْجِدٌ**

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 دِينُ الْقِيمَةِ [ch. xcvi. v. 4] and وَعْدُ الصَّدْقِ [ch. xlvi. v. 15]: (Az, TA) [pl.] **مَضْرُورٌ جَامِعٌ** — **[A great town comprising a large population; a comprehensive great town].** (Mṣb in art. [where it is given as the explanation of مَدِينَةٌ]; and K in art. قَرْيَةٌ [where it is less properly given as the explanation of قَرْيَةٌ]) **جَامِعَةٌ** and **قَدْرُ جَامِعٍ** — **[A town comprising a great number of people].** (Mṣb in art. آثَانٌ [where it is given as the explanation of آثَانٌ]; and K in art. جَامِعٌ [where it is less properly given as the explanation of آثَانٌ]) **جَامِعٌ**: see the paragraph commencing with **آثَانٌ**; last signification. — **أَنْتَ جَامِعٌ** — **[A she-ass pregnant when beginning to be so.** (S, O, K.) — **جَامِعَةٌ** — **[A [collar of the kind called غَلٌ; (S, K;) because it collects together the two hands to the neck: (S:) pl.]** **جَوَامِعٌ** — **[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.* (Mṣb.) — It is said of Mohammad, (Mṣb, K.) **كَانَ يَتَكَلَّمُ بِجَوَامِعِ الْكَلْمِ** *He used to speak comprehensive but concise language; language conveying many meanings in few words.* (Mṣb, K.) [In the CK, the **الكلِم** is omitted.] — And hence the saying of 'Omar Ibn-'Abd-el-Azeez, عَجِبْتُ لِمَنْ لَاحَنَ النَّاسَ كَيْفَ لَا يَعْرِفُ جَوَامِعَ الْكَلْمِ 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., meaning **أَوْتَتْ جَوَامِعَ الْكَلْمِ**, meaning I have had communicated to me the Kur-án, (K, TA,) in which many meanings are comprised in a few words. (TA.) — **الْجَوَامِعُ مِنْ** *الْعُرَاعَةِ*, 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, حَمِدَتْ اللَّهُ بِجَمَاعِ الْمَحَامِدِ, meaning I praised God with words comprising various forms of praise. (Mṣb.) [See also **جَمَاعٌ**.] — **رَجُلٌ جَامِعٌ** *A man who combines such qualities that he is suited to hardship and to easiness of circumstances.* (Aṣ, T in art. رَجُلٌ) — **أَدَمٌ** And **رَجُلٌ** (T and M in art. رَجُلٌ) *A man combining all kinds of good qualities.* (TK in that art.) — **إِكَافٌ** **دَائِيَةٌ جَامِعٌ** — **[A beast fit for the سَرْج [i.e. 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 نَابٌ at the time expected; expl. by أَخْلَقَ بِنَوْلًا: 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 بِنَوْلَة, 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 أَنْفَدَ شَاهِدٌ زُورٌ بَعَثَ بِهِ إِلَى السُّوقِ أَجْمَعَ مَا كَانَ** [When he took a false witness, he sent him to the market when it comprised, or contained, the greatest number of people]: **اجْمَع** being here in the accus. case as a denotative of state with respect to the سُوق: and the reason why it is not here said [instead of كَان] is that سوق is sometimes masc. (Mgh.) — **أَفْعَلَ مَا هُوَ أَجْمَعٌ لِأَصْوَلِ الْأَحْكَامِ** [Do thou that which is most comprehensive in relation to the principles of the ordinances applying to the case]. (Mṣb in art. حَوْطٌ) — [As a simple epithet, Entire, complete, or whole: fem. جَمِيعَةٌ. You say,] **بِبِيَّنَةٍ 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 **جَمِيعُونَ**: and its fem. is **جَمِيعَةٌ**: (S, K;) and the pl. of this last is **جَمِيعٌ**, though by rule it should be formed by the addition of ة 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 **جَمِيعٌ** is changed being **جَمِيعٌ**; or it is **جَمِيعٌ**; it is not, because **أَجْمَعُ** is not an epithet, like as **أَحْمَرُ** is, of which the pl. is **حُمَرٌ**; (L;) for it is determinate, though of 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 **جَمِيعَةٌ** and **جَمِيعٌ**; 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 **نَفْسَهُ** and **عَيْنَهُ** and **كُلُّهُ**. (S.) You say, **أَخْدَتْ حَقِّي أَجْمَعَ** [I took my right, or due, all of it, or altogether]: and **رَأَيْتُ حَقِّي أَجْمَعَ** [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]. (Mṣb.) Fr mentions the phrases, **أَعْجَبَنِي الْقَصْرُ أَجْمَعٌ** [The palace pleased me, all of it, or altogether], and **الْدَارُ جَمِيعَةٌ** [The house,