

[any] bad dates: (Mgh,\* Mṣb:) or a certain kind of dates (K, TA) mixed together, of several sorts, not in request, and not mixed but for their badness: (TA:) or it signifies, (Mgh, K,) or signifies also, (S, Mṣb,) palm-trees (Aṣ, S, Mgh, Mṣb, K) of any kind, (Aṣ, Mgh, Mṣb,) growing from the date-stones, (S, K,) of which the name is unknown. (Aṣ, S, Mgh, Mṣb, K.) — Red gum; (Ibn-'Abbād, K;) [app. because collected and mixed with gum of lighter colour.] — The milk of any camel having her udder bound with the صرار [q. v.]; ([i. e. the milk that collects in the udder so bound;] that of any camel not having her udder bound therewith is called فواق;) as also جمع. (K.)

جمع الكف (TA, and EM p. 102,) and جمع الكف (S, Mṣb, K,) and جمع الكف (Mṣb, K, and so in the margin of a copy of the S, as mentioned in the TA,) and جمع الكف (Mṣb,) The fist; the hand clinched; (S, Mṣb, K;) the hand with the fingers put together and contracted in the palm: (TA,\* and EM ubi supra:) pl. أجماع. (K.) You say, ضربته بجمع كفي I beat him, or struck him, with my fist. (S, Mṣb,\*) And ضربوه بأجمعهم They beat him, or struck him, with their [clinched] hands. (TA.) And جاء فلان بقبضة ملء جمعه Such a one came with a quantity in his grasp as much as filled his clinched hand. (S, TA.) And كلف جمع signifies [also] The quantity that a hand grasps, of money &c. (Ham p. 778.) — جمع ثيابه (S, Mṣb,\*) and جمع ثيابه (Mṣb,) i. e. [I took, or seized, such a one] by the part where his garments met together. (Mṣb.) — جمع أمرهم, and جمع أمرهم, Their affair, or case, is concealed, (S, K,) undivulged by them, and unknown by any one [beside them]. (S, TA.) — جمع ذهاب الشهر جمع, and جمع ذهاب الشهر جمع, The month passed away wholly; all of it. (K, TA.) — جمع هي من (S, K,) and جمع زوجها جمع (S, Mgh, K,) and جمع زوجها جمع (S, Mgh, K,) by her husband. (S, Mgh.) And جمع طلقت جمع, or جمع طلقت جمع, She was divorced being yet a virgin. (TA.) And جمع ماتت جمع (S, Mgh, Mṣb, K,) and جمع ماتت جمع (Ks, S, Mṣb, K,) and جمع ماتت جمع (K,) She died a virgin: (Mgh, Mṣb, K;) or it signifies, (S, K,) or signifies also, (Mgh, Mṣb,) she died being with child; (AZ, S, Mgh, Mṣb, K;) whether suffering the pains of parturition or not: (AZ:) or heavy with child: (K:) occurring in the first sense, (Mgh, TA,) or, as some say, in the last, (TA,) in a trad., in which it is said that a woman who so dies is a martyr: (Mgh, TA:) it properly signifies she died with something comprised in her, not separated from her, whether it were a burden in the womb, or her maidenhead: (Sgh:) [the pl. is أجماع; for] you say, ماتت النساء بأجماع The women died [being virgins: or] being with child. (AZ.) You say also, ناقه جمع A she-camel with young. (TA.) And امرأة جامع A woman with child. (TA.)

جمع: see the next preceding paragraph, in six places.  
جمع pl. of جمعة, fem. of أجمع [q. v.].  
جمعة is [a subst.] from الاجتماع, like as [its contr.] فرقة is [a subst.] from الافتراق: (Mgh:) and signifies A state of union, agreement, congruity, or congregation: or sociableness, socialness, familiarity, companionableness, companionship, fellowship, friendship, and amity: syn. أدام الله جمعة ما بينكما as in the saying, [May God make permanent the state of union, &c., subsisting between you two]. (Aboo-Sa'ced, K.) — Hence, (Mgh,) يوم الجمعة (S, Mgh, Mṣb, K,) the original form, (TA,) of the dial. of 'Okeyl; (Mṣb, TA;) and يوم الجمعة (S, Mṣb, K,) the most chaste form, (TA,) of the dial. of El-Hijáz; (Mṣb, TA;) and يوم الجمعة (Mṣb, K,) of the dial. of Benoo-Temeem; (Mṣb, TA;) and, in consequence of frequency of usage, الجمعة alone; (Mgh;) A well-known day; (K;) [the day of the congregation; i. e. Friday;] formerly called (TA) the day of العروبة: (S, TA:) called يوم الجمعة because of the congregating of the people thereon: (Mṣb:) Th asserts that the first who named it thus was Kaab Ibn-Lu-ei; and he is related to have said that it was thus called because Kureysh used to gather themselves together to Kusef, [on that day,] in [the building called] دار الندوة: (TA:) accord. to the R, Kaab Ibn-Lu-ei was the first who collected a congregation on the day of العروبة, which was not called الجمعة save since the coming of El-Islám; [or it was not generally thus called before El-Islám; for it is added,] and he was the first who named it الجمعة; for Kureysh used to congregate to him on this day, and he used to preach to them, and to put them in mind of the mission of the apostle of God, informing them that he should be of his descendants, and bidding them to follow him and to believe in him: (TA:) or, as some say, it was thus called in the time of El-Islám because of their congregating [thereon] in the mosque: accord. to a trad., the Anṣar named it thus, because of their congregating thereon: (TA:) or it was thus named because God collected thereon the materials of which Adam was created: (I'Ab:) those who say الجمعة regard it as an epithet, meaning that this day collects men much; comparing it to ضحكة and لمة and همة: (TA:) the pl. is جمع (S, Mgh, Mṣb, K) and جمعات (Mṣb, K) and جمعات (S, Mgh, Mṣb, K) and جمعات; (Mṣb, K;) of which the last is pl. of جمعة, [as well as of جمعة, accord. to analogy,] but not so جمع (AHát) [nor either of the other pls. mentioned above]. — In like manner you say صلاة الجمعة [The prayer of Friday], and, in consequence of the frequency of usage, الجمعة alone. (Mgh.) — الجمعة, with the م quiescent, is also a name for [The week; i. e.] the days of the week [collectively]; of which the Arabs are said, by IAṣr, to have reckoned the Sabbath (السبت) [i. e. Saturday] as the first, though they called Sunday the first of the days. (Mṣb.) —

جمعة is also syn. with مجموعة [meaning Things collected together; or a collection of things]; (K;) as in the phrase جمعة من حصي [a collection of pebbles]. (TA.) — You say also جمعة من تمر, meaning A handful of dates. (S, K.)

جمع Of, or relating to, a plural.]

جمع One who fasts on Friday by himself. (IAṣr, Th.)

جمع: see جمع as signifying "a plural," in three places. [The primary signification seems to be the last there mentioned; where it is said,] الجماع is What comprises a number [of things]: (S, K:) one says, الضمر جماع الإثم (S, TA) [i. e. Wine is what comprises a number of sins: or] that in which sin is comprised, and known to be: the saying is a trad.: (TA:) or الجماع الإثم signifies the plurality (جمع) of sins. (Mṣb.) Hence also the saying of El-Hasan El-Bagrec, اتقوا هذه اتقوا هذه الأهواء فإن جماعها الضلالة ومعادها النار [Beware ye of these natural desires; for what they involve is error, and the place to which they lead is the fire of Hell]. (TA: in the L, وميعادها.) And it is said in a trad., احدثني بكلمة تكون جماعاً i. e. Tell me a saying comprising [virtually] a plurality of sayings. (TA.) [See a similar phrase below, voce جامع.] — [Hence also,] برمة جماع A stone-cooking-pot of the largest size: (Ks, L:) or قدر جماع, and جامع, (S, K, TA,) a cooking-pot that comprises a slaughtered camel; or, accord. to the A, that comprises a sheep or goat: (TA:) or a great cooking-pot; (S, K;) as also جامع: (Sgh, K:) pl. [most probably of this last] جمع [like as بزول is pl. of بازل, &c.]. (K.) — You say also, فلان جماع لبي فلان Such a one is an object of resort for his counsel and authority to the sons of such a one. (TA.) — [See also 3.]

جمع: see جمع.

جمع In a state of collection, congregation, or union; being together; met together; [as also جمع;] contr. of متفرق. (S, K.) You say قوم جمع A people, or number of men, in a state of collection, &c.; being together; met together; syn. جمعون: (TA:) and in like manner, جمع إبلى جماع Camels in a state of collection; &c. (TA.) — [All, or the whole, of any things or thing.] See أجمع, last sentence. — [As an epithet in which the quality of a subst. is predominant,] A tribe [or any number of men] in a state of collection, congregation, or union; being together; met together; syn. حتى جمع. (S, K.) See also جمع, in four places. — A man compact, or compressed, or contracted, in make, or frame: (مجمع الخلق;) strong; who has not become decrepit nor infirm. (TA.) — رجل جميع اللامة A man having his arms, or weapons, collected together. (TA.) — رجل جميع الرأي, and مجمع, A man of right, not disordered or unsettled, opinion, or judgment, or counsel. (TA.) — جعل