

4: see 1 and 2. — نَزَلُوا بِهِمْ فَأَمَجَدُوهُمْ [They alighted at their abode as guests, and they entertained them honourably]. (A.) — اَمَجِدْ وَلَدَهُ، لَوْلِيهِ، He chose [noble or generous] mothers [whereon to beget his children; and thus caused his children to be noble or generous]. (A, TA.) — اَمَجِدْنَا فُلَانٌ قَرِيٌّ Such a one gave us a sufficient and superabundant entertainment. (L.) — اَمَجِدَهُ سَيًّا وَذَمًّا He reviled and dispraised him much. (IK†) — اَمَجِدِ الْاِبِلَ (AZ, IAqr, L, K;) and اَمَجِدْهَا (S, L, K,) inf. n. تَمَجِيدٌ (S, L;) and اَمَجِدْهَا (K;) He filled the camels' bellies with fodder, (AZ, L, K,) and satiated them: (AZ, L:) or he fed the camels upon abundant pasturage: (IAqr, L:) or he satiated the camels: (K:) or he fed them upon herbage so as nearly to satiate them, in the beginning of the [season called] رَبِيع (L:) or he half-filled their bellies with fodder: (K:) the people of El-'Aliyeh say, اَمَجِدْ النَّاقَةَ (L,) or الدَّابَّةَ، aor. ة، inf. n. مَجِدٌ (S,) he filled the belly of the she-camel, (L,) or of the beast of carriage, (S,) with fodder: (S, L:) and the people of Nejd, اَمَجِدْهَا، inf. n. تَمَجِيدٌ، he half-filled her belly with fodder: (AO, A'Obeyd, S, L:) and اَمَجِدِ الدَّابَّةَ He gave the beast of carriage much fodder. (As, L)

5. مَجِدٌ He had مَجِدٌ [or glory, honour, dignity, nobility, &c.] attributed, or ascribed, to him. (L)

6. تَمَجِدٌ He mentioned his [i.e. his own] مَجِدٌ [or glory, honour, dignity, nobility, &c., made a show of glory, &c.]; (K;) or the goodness of his actions, and the glory, &c., of his ancestors. (TA.) — تَمَجِدُ الْقَوْمُ فِيمَا بَيْنَهُمْ The people vied among themselves, or competed, for, or in, مَجِدٌ [or glory, honour, dignity, nobility, &c.], each mentioning his own مَجِدٌ. (S,* L, K.°)

10. اَسْتَمَجِدُ [He desired, or sought, مَجِدٌ, or glory, honour, dignity, nobility, &c.]; he gave largely from a desire of مَجِدٌ. (S, L.) — It is said in a proverb, فِي كُلِّ شَجَرٍ نَارٌ وَاسْتَمَجِدَ In all trees is fire; but the markh and 'afar yield much fire: (S, L, K:°) as though they had taken as much fire as sufficed them, (S, L,) and were therefore fit substances for striking fire: (L:) or because they yield fire quickly; wherefore they are likened to him who gives largely from a desire of مَجِدٌ. (S, L.) See مَرَخٌ, and عَفَارٌ.

مَجِدٌ Glory; honour; dignity; nobility; syn. عَزٌّ (Msb) and شَرَفٌ [q.v.] (L, Msb) and كَرَمٌ (S, L, K:) or ample glory, honour, dignity, or nobility: (L:) or the acquisition of glory, honour, dignity, or nobility; syn. نَيْلٌ شَرَفٌ: (M, L, K:) or the acquisition of what suffices thereof and of

lordship: (L:) [and hence, acquired glory, honour, dignity, or nobility:] or only glory, honour, dignity, or nobility, transmitted by one's ancestors: (M, L, K:) ISk says, that مَجِدٌ and شَرَفٌ are [transmitted] by one's ancestors; but حَسَبٌ [q.v.] and كَرَمٌ may belong to a man without ancestors who possessed these qualities: (S, L:) or, specially, nobleness, or generosity, of ancestors: (M, L, K:) or personal glory, or nobility with goodness of actions: and nobleness, or generosity, of actions: (L:) or generosity; liberality; syn. كَرَمٌ (S, L, K) and سَخَاةٌ: (L:) or manly virtue or moral goodness; syn. مَرْوَةٌ. (L.) [Accord. to the A, مَجِدٌ thus used, and consequently each of the words in this art. derived from it, is tropical: but if so, it is a حَقِيقَةٌ عَرَفِيَّةٌ, or word so much used in a particular tropical sense as to be, in this sense, conventionally regarded as proper.]

مَجِدٌ (from مَجِدٌ, L) and مَاجِدٌ (from مَجِدٌ, L) A man (S) possessing, or characterized by, مَجِدٌ [or glory, honour, dignity, nobility, &c.; glorious, in a state of honour or dignity, noble, &c.]: (S, L, K:) glorious, in a state of honour or dignity, noble, abounding in good, and beneficent; but the former has a more intensive sense: or the latter, characterized by gloriousness or nobleness of actions: (K:) or, by personal glory or nobility with goodness of actions; and the former has a more intensive sense: or both, generous and munificent: (L:) and the latter, good in disposition, and liberal, bountiful, munificent, or generous: (ISH, L, K:) pl., either of the former or of the latter, اَمَجَادٌ. (L.) — اَلْمَجِيدُ as an epithet of God signifies The Glorious, or Great, or Great in dignity, who gives liberally, or bountifully: or the Bountiful and beneficent: (L, TA:) and اَلْمَجِيدُ is applied in the same manner: (L:) or the former, He who is glorified for his deeds. (T, L.) — مَجِيدٌ is also applied in the Kur as an epithet to the throne (عَرْشُ) of God; and to the Kur-án; (L) and signifies exalted; sublime; (IAar, L, K;) noble; (Zj, L, K;) when thus applied: (IAar, Zj, L, K:) but in ch. lxxxv., v. 15, for ذُو الْعَرْشِ الْمَجِيدِ, some read ذُو الْمَجِيدِ, making العرش المجيد an epithet of ذُو; and in the same ch., v. 21, for هُوَ قُرْآنٌ مَجِيدٌ, some read هُوَ قُرْآنٌ مَجِيدٌ, making مجيد an epithet of God. (L.) المَجِيدُ alone also occurs in a trad. as meaning the Kur-án. (L.)

مَاجِدٌ see مَجِيدٌ. — Also, applied to a camel: see مَجِدَاتِ الْاِبِلِ pl. مَجِدٌ and مَجِدٌ and مَوَاجِدٌ. (L.) — مَاجِدٌ Much; abundant; syn. كَثِيرٌ. (K, TA.) [In the CK, كَثِيرٌ She تَيْسَتْ بِهَا جِدَةٌ لِلطَّعَامِ وَلَا لِلشَّرَابِ — اَلْمَجِيدِ

does not eat or drink much. Said by Aboo-Habbeh, describing a woman. (L.)

اَمَجِدٌ [More, or most, glorious, honourable, noble, &c.]: pl. اَمَاجِدٌ. (A.)

هُوَ اَهْلُ التَّمَاجِيدِ He is a fit, or deserving, object of praises for مَجِدٌ [or glory, honour, dignity, nobility, &c.]. (A, TA.)

مَجِر

1: see بَجِر; and as an imitative sequent see art. دَعْر.

3. مَجَارٌ، inf. n. مُمَاجِرَةٌ and مَجَارٌ، He practised usury with him; syn. رَابَاهُ. (K.) See also 4.

4. اِمَجَارٌ (S, Msb, K,) inf. n. اِمَجَارٌ، He practised what is termed مَجْرٌ in selling; he sold a thing for what was in the belly of a certain she-camel (S, Msb) or other beast: (Msb:) or he practised what is termed مَحَاقَلَةٌ: see مَجْرٌ, below: (Msb:) or i.q. مَاجِرَةٌ، inf. n. مُمَاجِرَةٌ، [he practised usury: see 3.] (TA.)

مَجْرٌ What is in the belly of a pregnant animal, (IAar, Mgh,) or of a she-camel, (Msb, K,) and of a ewe or a she-goat, (K,) when her pregnancy has become manifest: (TA:) or (Msb; in the K, and) the sale of a thing for what is in the belly of a certain she-camel: (S, Msb:) or the sale of a camel, or other thing, for what is in the belly of a she-camel: (AZ, Mgh,* TA:) or the purchase of what is in the bellies of she-camels and of ewes or she-goats: and the purchase of a camel for what is in the belly of a she-camel: and مَجْرٌ [signifies the same, but] is a word of weak authority, or a barbarism; (K:) and the latter appears to be the case, for it is rejected by Az and IAth: (TA:) or (Msb; in the K, and) i.q. مَحَاقَلَةٌ [or the sale of corn in the ear for wheat-grain]: (IAar, Msb, K:) and مَزَابَنَةٌ [or the sale of dates on the tree for dates by measure]: and † a game of hazard; syn. قِمَارٌ: and † usury; syn. رَبِيٌّ. (IAar, K:) it is a subst. from اَمَجِرْفِي الْبَيْعِ. (Msb.) مَجْرٌ (S,) or بَيْعُ الْمَجْرِ (TA,) is forbidden in a trad. (S, TA.) Perhaps بَيْعُ الْمَجْرِ may be termed مَجِر in this trad. tropically. (TA.) = A great army (see a verse cited in art. دَهْر).

مَجْرٌ: see مَجْرٌ.

مَجَس

2. تَمَجِسٌ (A, K,) inf. n. مَجَسَةٌ (S, A, &c.) He made him a مَجُوسِيٌّ [or Magian]: (S, A, Msb, K:) he taught him the religion of the مَجُوسِ. (TA.)

5. تَمَجَسَ He became a مَجُوسِيٌّ [or Magian]; (S, A, K;) he became of the religion of the مَجُوسِ. (Msb.)