

المَجُوسُ [The Magians]; a certain nation: it is a Persian word: (Mšb:) مَجُوسٌ [here written in two copies of the § and in the CK with tenween, but afterwards shown in the § to be imperfectly decl., and expressly said to be so in the Mšb, art. هود.] is pl. of مَجُوسِيٌّ: (S, K:) [or rather the former is a coll. gen. n., and the latter is the n. un.:] the latter is a rel. n. from المَجُوسِيَّةِ, q.v., (S,) and is an epithet applied to a man: (K:) المَجُوسُ has the article ال only because it is used as a pl., (Aboo-Alee, S, M, L,) for المَجُوسِيُونَ; (ISd, L;) for otherwise مجوس could not receive the art., being of itself determinate; and it is also of the fem. gender; wherefore, with respect to inflection, it is like the قَبِيلَةَ, not the حَيٍّ; and the same is the case with respect to يَبُودُ; (Aboo-Alee, S;) [i.e.,] each of these two words is imperfectly decl. because they mean thereby the قَبِيلَةَ [so called, so that it is a fem. proper name]. (Mšb, art. هود.) مَجُوسٌ was a certain man with small ears, who instituted a religion (K) for the مَجُوسِ, (TA,) and invited [them] to it (K:) so says Az: he was not Zarádusht [or Zoroaster] the Persian, as some say, because he [Zarádusht] was after Abraham, whereas the religion of the مجوس is [more] ancient; but Zarádusht revived it, and published it, and added to it: (MF:) the name is arabicized, from مَنج كُوش, or ميج كُوش, (as differently written in different copies of the K, the first being the reading in the TA, and the last being that in the CK), the latter of which words signifies "the ear," [in Persian, but written with كُ] and the former meaning "short." (TA.)

المَجُوسِيَّةِ The religion of the مَجُوسِ [or Magians]. (S, K.) Moħammad said that the قَدْرِيَّةِ were the مَجُوسِ of his people, because the latter believed in two principles, light and darkness, and ascribed good to light and evil to darkness, and in like manner the قَدْرِيَّةِ ascribed good to God, and evil to man and the devil. (TA.)

[مجمع, &c.,

See Supplement.]

مح

1. مَحٌّ, (S, K,) aor. يَمَحُّ and يَمُحُّ [the latter contr. to analogy] (K) and يَمُحُّ, (L,) inf. n. مَحٌّ and مَحٌّ and مَحُّوحٌ; (K;) and مَحٌّ; (S;) It (a garment) became old and worn-out. (S, K.) — It (a dwelling) had its vestiges obliterated. (L.) — It (a writing) became obliterated. (L.) = مَحٌّ الكَذَابُ, aor. يَمُحُّ, inf. n. مَحَّاحَةٌ, [The

liar pleased, or contented, with his words, but did, or performed, nothing: or lied, from whatsoever place he came]. (L.)

4: see 1.

مَحٌّ (S, K) and مَاحٌ (TA) An old and worn-out garment. (S, K.)

مَحٌّ The purest, best, or choicest, part of anything. (K.) — The yolk of an egg; (S, K;) as also مَحَّةٌ: (ISh, K:) or the entire contents of an egg; (K;) the yolk and the white. (ISh.)

مَحَّةٌ: see مَحٌّ.

مَاحٌ One who pleases or contents thee with his words, but who does, or performs, nothing: (T, S, K:) an habitual liar: (S, K:) one who will not tell thee truly whence he comes; who lies to thee even respecting the place whence he comes. (L.)

مَاحٌ: see مَحٌّ.

محت

1. مَحْتٌ, aor. - , It (a day) was violently hot: (S:) or was hot. (K.) — لَمَحْتَنَّكَ I will assuredly fill thee with anger. (K.)

مَحْتٌ Strong; vehement; violent; or intense; syn. شَدِيدٌ; (S, K;) as an epithet applied to anything. (S.) — يَوْمٌ مَحْتٌ A day violently hot; like حَمِيَةٌ: (S:) or a hot day. (K.) لَيْلَةٌ مَحْتَةٌ [A night vehemently hot: or a hot night]. (TA.) — مَحْتٌ Intelligent: or acute in mind; (K;) or of full strength of heart, and acute in mind: (TA:) pl. مَحْتُونَ and مَحْتَاءٌ; (K;) the latter as though formed from the imaginary sing. مَحْتِيٌّ. (TA.) — مَحْتٌ Pure; free from admixture; genuine. (K.) — عَرَبِيٌّ مَحْتٌ A pure, or genuine, Arab. (TA.) [See also مَحْتٌ.]

محت

1. حَمَّةٌ i.q. مَحْتٌ شَيْئًا. (L.)

مَحْتٌ One who mixes with people, and eats and converses with them. (MF, from the Námoos of [the Mulla 'Alee] El-Káree: [but SM expresses some doubt of its correctness, or whether it be correctly مَحْتٌ.]

محر

مَحَارَةٌ: see art. حور, to which it belongs accord. to Aṣ and others: Lth mentions it in art. محر. (TA.)

محص

1. مَحْصٌ [an inf. n. of which the verb is app.

مَحْصٌ, aor. - ,) A thing's becoming, or being, clear, pure, or free from admixture. (TA.) See also 5, throughout. = مَحَّصَةٌ: see 2, in three places. = مَحْصٌ, aor. - , (S, K,) inf. n. مَحْصٌ, (TA,) He (an antelope) ran: (S, K:) or ran vehemently: (TA:) or vigorously: (AA, TA:) or was quick, or swift, in his running; as also اِمْتَحَصَ فِي عَدْوِهِ. (TA.) And hence, (TA,) مَحْصٌ السَّيْرِ, [app. for فِي السَّيْرِ,] said of a man, He exerted himself, or was vigorous, in journeying. (K, TA.)

2. مَحَّصَةٌ, inf. n. تَمْحِصٌ, He rendered it clear, pure, free from every admixture or imperfection or the like; as also مَحَّصَةٌ, aor. - , inf. n. مَحْصٌ. (Az, A, TA.) You say, مَحَّصَ الذَّهَبَ, (A, TA,) or مَحَّصَهُ, (S, K,) He cleared, or purified, the gold from what was mixed with it, (S, A, K,) i.e. from the earth, or dust, and dirt, (TA,) بِالنَّارِ by fire. (S, A, K.) — [Hence,] † He (God) purged, or purified it; namely a man's heart: and him; namely a man repenting. (A.) It is said in the Kūr, [iii. 135,] وَلِيَمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا † And that God may purify those who believe: (TA:) or purge away the sins of those who believe: (Fr, TA:) or these words have another meaning, which see below. (TA.) It is also said in a trad., mentioning a sedition, or conflict and faction, or the like, يَمَحِّصُ النَّاسُ فِيهَا كَمَا يَمَحِّصُ النَّاسُ فِيهَا كَمَا, i.e. † Men shall be cleared therein, one from another, like as the gold from the mine is cleared from the earth, or dust. (TA.) مَحْصٌ عَنَّا ذُنُوبَنَا signifies † The purging of sins. (TA.) And you say, مَحَّصَ عَنَّا ذُنُوبَنَا, meaning † Remove thou, or put thou away, from us our sins. (TA.) [But this phrase may be rendered somewhat differently; as will be seen below.] And مَحَّصَ † اللَّهُ مَا بِكَ, and مَحَّصَهُ, i.e. † May God remove, or put away, what is in thee. (TA.) — [Hence, also,] † He tried, proved, or tested, him: (S, IATH, K:) and accord. to Ibn-'Arafah, the verb has this meaning in the phrase quoted above from the Kūr: [but he adds,] because the trial of the Muslims diminishes their sins: for (TA) تَمْحِصٌ also signifies The diminishing [a thing]. (Ibn-'Arafah, K.) You say, مَحَّصَ اللَّهُ عَنكَ ذُنُوبَكَ † May God diminish thy sins. (TA.) — And the clearing, or cleansing, flesh from sinews, (K, TA,) for the purpose of twisting them into a bow-string. (TA.)

4: see 5, throughout.

5. تَمَحَّصَ [It became clear, pure, free from every admixture or imperfection or the like; as also † اِمْتَحَصَ; and † اِمْتَحَصَ; and † اِمْتَحَصَ; and † اِمْتَحَصَ, q.v.] — [Hence,] † تَمَحَّصَتْ ذُنُوبُهُ, [His sins became purged away]. (A, TA.)