

مَكَسَ يَمَكُسُ مَكْأً جَبَى مَالاً وَالْمَكْسُ فِي الْبَيْعِ النِّقْصُ  
 مَكَسٌ: in the TK we find جنى مالا, which is  
 certainly a mistake:] or مَكْسٌ signifies the  
 diminishing (النِّقْصُ) of the price of a commodity:

(M, TA :) and **مِكَاسٌ**, the *acting with mutual niggardliness in bargaining*; or, accord. to Esh-Shereeshee, the *vying in acuteness between a seller and buyer, the former demanding a price and the latter offering less, time after time, until they agree to a reduced price*. (Har, p. ۵۸۱.) You say also, **مُكِسٌ**, meaning, *He (a man) suffered a diminution, or deduction, in selling or buying and the like*. (TA.) — [Hence, perhaps, or the reverse may be the case,] *He wronged a man; treated him, or used him, wrongfully, injuriously, or tyrannically*. (A, \* K, \* TK. [In the first and second, only the inf. n. of the verb in this sense is mentioned.])

— [Hence, also, app.,] *He* (the مَكَّاسُ, Mgh, Mṣb) collected a tax; syn. جَبَى; [particularly, the tax termed مَكْسُ:] (S,\* M, Mgh,\* Mṣb [in the first and third of which, only the inf. n. of the verb in this sense is mentioned:]) or *he collected property*. (A.) Hence the saying, (Mgh,) in a trad., (S,) لَا يَدْخُلُ صَاحِبُ مَكْسٍ الْجَنَّةَ (S, Mgh) [The taker of the tax termed مَكْسٌ will not enter paradise]; meaning, the عَشَّار. (TA.)

3. مَآكُهُ, (K.) see 1. مَآكُسُ فِي الْبَيْعِ. inf. n. مَآكَةُ [and مَآكُسُ], (TA,) *He acted with him in a niggardly, a tenacious, or an avaricious, manner; syn. شَاحَهُ* (K; but in some copies, شَاكَهُ. TA,) or مَآكُهُ فِي الْبَيْعِ signifies *he contended with him [by bidding against him or otherwise] in the sale.* (MA.) [See, in art. كَيْس, voce كَاس, an ex. from a trad., accord. to one reading thereof.]

6. **تَمَكَّسَا** *They acted in a niggardly, a tenacious, or an avaricious, manner, each with the other, in bargaining: (IDrd, K:) or تَمَاكَّسَا* *they contended, one with another, [by outbidding or otherwise] in the sale. (MA.)*

مَكْسٌ, an inf. n., (see 1,) used as a subst., (Mgh, Mṣb,) *Money that used to be taken from the seller of commodities in the markets in the time of ignorance*: (IDrd, M, K:) and a *dirhem which the collector of the poor-rate used to take after he had finished the receipt of that tribute*: (IAṣr, K:) or *what is taken by the عَشَّار* (Ṣ, Mgh,) or مَآكِس (Ṣ,) or مَكَّاس (Mgh, Mṣb:) so [accord. to some] in the verse above cited: (Ṣ:) *the tax, or impost, which he used to take*: (TA:) and generally, *what the Sulṭān's guards take wrongfully on an occasion of buying and selling*: so [accord. to some] in the verse cited above: (Mṣb:) pl. مَكُوسٌ. (A, Mgh, Mṣb.)

مَكَّاسُ (A, Mgh, Msh) and مَكَّسُ (S) One

who takes, or receives, what is termed مَكْسُ:  
(Mgh, Mṣb;) i.e., (Mgh,) i.q. عَشَارٌ. (S, Mgh.)  
مَكْسُ: see مَكْسُ.

[ مکل، &c.,

See Supplement.]

مِلَّا

1. *مَلَأَ*, aor. *أَلَأَ*, inf. n. *مَلْءٌ* (S, K) and *مَلَأَةً* and *مَلَأَةٌ* (K); and *مَلِئٌ* (TA); and *مَلَأَ*, inf. n. *ثَمَلِئَةٌ* (K); *He filled* (K); a vessel &c. (S, TA.) You may also say *مَلَأْتُهُ مَلَأَةً*, for *مَلَأْتُ* (TA.) — *مَلَأَ الْعَيْنَ* † *He satisfied* [or *glutted*] *the eye by his comeliness of aspect*. (TA.) See an ex. in a verse cited voce *عَقِبَ*. — *مَلَأْتُ مِنْهُ عَيْنِي* † [I satisfied, or glutted, my eye by the sight of his comeliness]. (TA.) — *مَلِئُوا*, aor. *أَلَأَ*, (K), inf. n. *مَلَأَةٌ* and *مَلَأٌ*; (S, K); and *مَلَأَ*, aor. *أَلَأَ*; (K); the former is that which commonly obtains; (TA;) *He became rich, wealthy, &c.*, syn. *صَارَ مَلِئًا*. (K.) — *كَلِمَةٌ تَمَلَأُ الْفَمَ* † [A word, or saying, that fills the mouth;] i. e., gross; and abominable; not allowable to be spoken; that fills the mouth so that it cannot articulate. (TA, from a trad.) — *أَمْلُوا أَفْوَاهَكُمْ مِنَ الْقُرْآنِ* † [Fill your mouths with the *Kur-án*]. (TA.) — *مَلِئُوا رُعْبًا*, and *مَلِئُوا رُعْبًا* † *He was filled with fright*. (A.) — *مَلَأَ ثِيَابِي* † *He sprinkled my clothes with mud, &c.* (A.) — *مَلَأَ رَاكِبَهُ* [He (a camel) bespattered his rider with his ejected cud]. (S, K, art. زرد.) — *مَلَأَ عَنَانُهُ* † *He made, or urged, his beast to run vehemently*. (TA in art. *عَن*.) — *عَنِئٌ*, like *مَلِئٌ*, [i. e., pass. in form, but neut. in signification,] and *مَلِئٌ*, † *He had the disease called مَلَأَةٌ* (A, K.) — See 3.

2. مَلَا فُرُوجَ فَرَسِهِ *He made his horse to run at the utmost rate of the pace termed حَضَر*. (TA.)  
— And see 1, and 4.

3. مَلَاَهُ عَلَى الْأَمْرِ, (S, K,) inf. n. مُمَلَاةٌ; (S;) and مَلَاَهُ; (K;) but this latter the lexicologists do not hold in good repute; (TA;) *He aided, or assisted, him, and conformed with him, to do the thing.* (IAar,\* AZ, S, K.)

4. املاً فى قوسه and (S,) املاً الشَّعْ فى قَوْسِهِ. and (K,) † *He pulled his bow to the utmost.* (S, K, TA.) — املاًه الله (S, K,) inf. n. اِمْلَاهُ (TA,) † *God affected him with the disease called مُلَاهَة.* (S, K.)

5. تَمَلَّأَ مِنَ الطَّعَامِ وَالشَّرَابِ *He became full of food and drink.* (S.) — See 8. — تَمَلَّأَ غَيْظًا *and امتلأَ, † He became filled with rage.* (S.)

— تَمَلَّأَ شَبْعًا, and اِمْتَلَأَ, *He became filled to satiety.* (TA.) — تَمَلَّأَ *He put on himself a مُلَاةَ*; i.e., a covering of the kind so called. (TA.)

6. تَمَاثَلُوا عَلَى الْأَمْرِ. *They agreed, or conspired together, to do the thing: (ISk, S, K, TA:) they aided, or assisted, [and conformed with,] one another to do the thing. (TA.)*

8. امْتَلَأَ and تَمَلَأَ; (S, K;) and مَلِئَ, aor. مَلَأَ; (K;) It (a vessel, &c., TA) became full. (S, K.) — See 5. — امْتَلَأَ شَبَابًا + [He became full of sap, or vigour, or youth, or young manhood]. (The Lexicons, &c., passim.) And امْتَلَأَ الشَّبَابُ + [The sap, or vigour, of youth, or young manhood, became full, or mantled, in a person.]. (S, K, in art. غطى.) [And امْتَلَأَ, alone, He was, or became, plump.] — امْتَلَأَ عِزَّتُهُ + The utmost of his power, or ability, was accomplished. (TA in art. عِز.)

10. جَعَلَ دِينَهُ فِي مِلَّةٍ signifies استملاً فِي الدِّينِ (CK, and a MS copy of the K) [app., *He made wealthy persons, or honest wealthy persons, his debtors*: but in one copy of the K, for مِلَّةٍ, we find مُلَّةٍ, which affords no sense that seems admissible here: and in another, دِينَ seems to be put in the place of دَيْن, in both the above instances; and مِلَّةٍ in that of مُلَّةٍ; for Golius renders the phrase استملاً فِي الدِّينِ by *opulentiae studuit in religione sua*: i. e., *religionem suam in illa posuit*: a meaning which IbrD rejects].

مِلٌّ [A thing sufficient in quantity, or dimensions, for the filling of a vessel, &c., or] the quantity that a vessel, &c., holds when it is filled. (S, K.) — اَعْطِه مِلَّاهُ وَمِلَّايِهِ وَثَلَاثَةَ اَمْلَانِه GIVE it (i. e., the cup, TA) what will fill it; and what will twice fill it; and what will thrice fill it. (S, K.) — حَجَرٌ مِلُّ الْكَفِّ A stone that fills the hand. (TA.) — لَكَ الْحَمْدُ مِلُّ السَّمَوَاتِ وَالْاَرْضِ To Thee be praise that shall fill the heavens and the earth. (TA.) — مِلٌّ كَانَهَا A fat woman; that fills her when she covers herself with it. (TA, from a trad.)

مَلَأَ *An assembly*, (IAqr, S, K,) absolutely, (TA.), [whether of nobles or others]: pl. *أُمَلَاءٌ*. (IAqr.) — *Nobles; chiefs; princes*; syn. *أَشْرَافٌ* and *عُلَيَّةٌ*; (K;) *principal persons; persons whose opinion is respected*. (TA.) *الْمَلَأُ الْأَعْلَى* [The most exalted princes; i. e.] *the angels that are admitted near [to the presence of God]; or the archangels*. TA.) See *سَمِعَهُ*, for other explanations. — *A people of comely appearance, figure, attire, or adornment, united for some purpose or design*; expl. by *قَوْمٌ ذُو النِّسَاءِ وَالْتَجَمُ لِلْإِرَادَةِ*: (Abu-l-Hasan, K:) [but this is wrong, see Beyd,