[The Magians]; a certain nation: it is a Persian word: (Msb:) مُجُوس [here written in two copies of the S and in the CK with tenween, but afterwards shown in the S to be imperfectly decl., and expressly said to be so in the Msb, art. هود,] is pl. of عُمْوُوسِيَّ (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 الصجوسية, q.v., (S,) and is an epithet applied to a man : (K:) المُجُوسُ has the article I only because it is used as a pl., (Aboo-'Alee, S, M, L,) for المُجُوسِيُونَ; (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 قَبِيلَة, not the حَى ; and the same is the case with respect to ; (Aboo-'Alee, S;) [i.e.,] each of these two words is imperfectly decl. because they mean thereby the قبيلة [so called, so that it is a fem. proper name]. (Msb, art. مُجُوسُ was a certain man with small ears, who instituted a religion (K) for the (K:) مَجُوس, (TA,) and invited [them] to it 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 is [more] ancient ; but Zarádusht revived it, and published it, and added to it: (MF:) the name is arabicized, from مُنْجَ كُوش, or ميخ كوش, (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 e,] and the former meaning "short." (TA.)

The religion of the المجوسية [or Magians]. (S, K.) Mohammad said that the قدرية were the مجوس 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 قدرية ascribed good to God, and evil to man and the devil. (TA.)

(.. &c., مجع

See Supplement.]

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1. (S, K,) aor. and (L,) inf. n. (L,) inf. n. and and (K;) and (K;

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

4 : see 1.

وَ (Ṣ, Ķ) and أَحُ (TA) An old and wornout garment. (Ṣ, Ķ.)

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

مُحْ : see مُحْدً

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.)

عُلْمَ: see عُمْد.

1. مُحْتَّة, aor. -, It (a day) was violently hot:
(Ṣ:) or was hot. (Ķ.) \_\_ نُحْتَنَكُ I will assuredly fill thee with anger. (Ķ.)

محث

## 1. الله مُحَثَ أَدِي مُحَثَ الله (L.)

محر

محور see art. محور, to which if belongs accord. to As and others: Lth mentions it in art. محر. (TA.)

محص

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

clear, pure, or free from admixture. (TA.) See also 5, throughout. خصف : see 2, in three places. محصف, aor. -, (S, K,) inf. n. رحض, (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 or was quick, or swift, in his running; as also famous, [app. for امتحص السير,] said of a man, He exerted himself, or was vigorous, in journeying. (K, TA.)

2. aaa, inf. n. Le rendered it clear, pure, free from every admixture or imperfection or the like; as also face, aor. -, inf. n. مُحْصُ. (Az, A, TA.) You say, مُحْصَ الدُّهُبَ (A, TA,) or محصه (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,) بالنار 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 Kur, And that وَلَيْمَجَّصَ ٱللَّهُ ٱلَّذِينَ آمَنُوا [iii. 135,] 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, النَّاسُ فِيهَا كُهَا 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.) تَمْحِيصُ الذُّنُوبِ signifies † The purging of sins. (TA.) And you say, أَمْصُ عَنَّا ذُنُوبُنَا 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 بَحْصُ \* ٱللهُ مَا بِكَ And مُحْصَ \* وَاللَّهُ مَا بِكَ i.e. 1 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-'Arafeh, the verb has this meaning in the phrase quoted above from the Kur: [but he adds,] because the trial of the Muslims diminishes their sins : for (TA) also signifies The diminishing [a thing]. (Ibn-Arafeh, K.) You say, مُدَّصُ ٱللَّهُ عَنْكَ دُنُوبِكَ May God diminish thy sins. (TA.) - And the clearing, or cleansing, flesh from sinens, (K, TA,) for the purpose of twisting them into a bow-string. (TA.)

4: see 5, throughout.

5. قدم [It became clear, pure, free from every admixture or imperfection or the like; as also أُمُدُنُ ; and أُمُدُنُ ; and أَمُدُنُ , q.v.] — [Hence,] مَدُنُ ؛ [His sins became purged away]. (A, TA)