

stone that attracts iron: arabicized [from the Greek *μαγνήτης*]. (S, K.) [Mentioned in S, L, K, in art. *غطس*; but, as observed in the TA, it should have a separate place.]

[مغى,

مق,

See Supplement.]

مقا

مَقَانِي and *مَوْقِي* The posterior, or, as some say, anterior, part of the eye: (K:) or the inner angle of the eye, next the nose. (K, &c., art. *مَأَق*.) Mentioned by most of the lexicographers in art. *مَأَق*, q. v. (TA.)

مقت

1. *مَقْتَهُ*, (aor. *أَقْتَهُ*, Mṣb,) inf. n. *مَقْتٌ* (and, accord. to the K, *مَقَاتَةٌ*; but this is the inf. n. of *مَقَتَ*, q. v.; TA) *He hated him*: (S, K:) as also *مَقْتَهُ*, (K,) inf. n. *تَمَقَيْتُ*; (TA;) [but this has, probably, an intensive signification;] or *he hated him on account of a foul action that he had committed*: (Lth:) or *he hated him with the most violent hatred*, (Zj, M, Er-Rāghib, Mṣb,) on account of a foul action. (Mṣb.) — *مَقَتَ إِلَى النَّاسِ*, aor. *أَقْتَهُ*, inf. n. *مَقَاتَةٌ*, *He was hateful, or an object of hatred, to men, on account of a foul action that he had committed*: (Lth:) or *he was hateful, or an object of hatred, in the utmost degree*, (M, Mṣb,) on account of a foul action. (Mṣb.)

2: see 1.

3. *مَقَاتَهُ* *He hated him* [or *hated him in the utmost degree*] reciprocally, on account of some foul, or evil, affair. (A.) — *مَقَاتُوا* [They bore hatred, one to another.] (TA, art. *بَهت*.)

4. *مَا أَمَقْتَهُ عِنْدِي* *How hated, or hateful, or odious, is he to me!* (Sb, K.) — *مَا أَمَقْتَنِي لَهُ* *How I hate him!* (Sb, K.)

5. *تَمَقَّتْ إِلَيْهِ* *He showed, or manifested, hatred* [or *the utmost hatred*] to him: contr. of *تَحَبَّبَ إِلَيْهِ*. (A.)

6. *تَمَقَاتُوا* *They hated one another, [or hated one another in the utmost degree,] on account of some foul, or evil, affair.* (A.)

نِكَاحُ الْمَقْتِ *The marrying the wife of one's father after him*; (K;) that is, after his having divorced her or died: (TA:) this was done in the time of paganism, (S,) and was then thus called; *مَقْتٌ* signifying the "most violent hatred:" it is forbidden in the Kṣur, iv. 26. (Zj.)

مَقْتِي A man who has contracted the kind of marriage termed *نِكَاحُ الْمَقْتِ*: (ISd, K:) or the son of such a man. (Zj, K.)

مَقِيْتٌ and *مَمْقُوتٌ* *Hated*: (S, K:) or the former signifies *hateful*, and the latter *hated*: (MF:) [or *hateful, and hated, on account of his having committed a foul action*: in this sense *مَقِيْتٌ* is mentioned by Lth: or *hateful, and hated, in the utmost degree, on account of a foul action*: in this sense *مَقِيْتٌ* is mentioned in the Mṣb.]

مَمْقُوتٌ: see *مَقِيْتٌ*.

مقد

مَقْدِي A certain kind of beverage, prepared from honey, (S, L, K,) which the Khaleefehs of the sons of Umeyyeh used to drink: (L:) so called in relation to a town in Syria, (S, L,) called *مَقْدٌ*; or in relation to a town in Syria in the province of El-Urdunn: (L:) or this is a mistake; for the name of the town is with teshdeed [*مَقْدٌ*]: IB says, that the orthography of the word as best known to the lexicologists is *مَقْدِي*, without teshdeed; but that A'Obeyd and others write it with teshdeed; and that I'amb cites in confirmation of its being thus a verse of 'Amr Ibn-Ma'adeekerib, at the end of which occurs the expression *سَعَلُوهُ عَنْ شَرِّبِ الْمَقْدِ*; without *ي*; [app. for *مَقْدِي*]; adding, that it is thus called in relation to *مَقْدٌ*, a town of Damascus, in the mountain overlooking El-Ghór: (L:) A'Obeyd says, I hold it to be correctly *مَقْدِي*; and I heard Rejā Ibn-Selemeh explain this as signifying "wine diminished to half its quantity by boiling;" as though it were divided (*قَدٌ*) in halves: (Sh, L:) IB adds, that Aboo-ṭ-Teyyib the lexicologist says, that the word in question is with *د* without teshdeed; from *مَقْدٌ*; and is only written with teshdeed by poetic licence: and in confirmation of this assertion, IB cites verses in which the name of the town and that of the beverage are written without teshdeed. (L.) — *ثَوْبٌ مَقْدِي* A certain well-known kind of cloth, or garment: (L, TA:) you say *ثِيَابٌ مَقْدِيَّةٌ*. (K. [In the CK, erroneously, *مَقْدِيَّةٌ*].)

مقر

1. *مَقَرٌ*, aor. *أَقَرَ*, (S, Mṣb,) inf. n. *مَقَرٌ*, (S, A, Mṣb, K,) *It was, or became, bitter*; (S, A, Mṣb, K;) as also *أَمَقَرٌ*, (ISk, IKṭṭ, A, Mṣb, K,) inf. n. *إِمْقَارٌ*: (Mṣb:) or *sour, or acid*: (K:) and *أَمَقَرٌ*, said of milk, (AZ, A, K,) *it became almost bitter, by reason of its quality of biting the tongue*: (A:) or *lost its [proper] flavour* (AZ, K) *by becoming intensely sour or acid.* (AZ, TA.) =

مَقَرَ عُنُقَهُ, (ISk, S, A, K,) aor. *أَقَرَ*, inf. n. *مَقَرٌ*, (ISk, S,) *He bruised his neck*: (S, A:) or *beat it with a staff or stick, so as to break the bone in pieces, leaving the skin whole.* (A, K.) — And hence, (A,) *مَقَرَ السَّمَكَةَ الْمَالِحَةَ* *He macerated the salt fish in vinegar*; (A, K;) as also *أَمَقَرَ*. (K.) And in like manner you say of anything that you macerate. (TA.)

4: see 1, in three places. = *أَمَقَرْتُ لِفُلَانٍ شَرَابًا* *I made beverage bitter to, or for, such a one.* (IDrd.)

مَقَرٌ: see *مَقَرٌ*, in three places.

مَقَرٌ *Bitter*; (S, A, Mṣb, K;) as also *مَقَرٌ* (TA) and *مَمْقَرٌ* (S, A, K) and *يَمْقُورٌ*: (Sgh, K:) or *sour; acid*; as also *مَمْقَرٌ*: (K:) which last also signifies *intensely sour or acid*; (AZ, Aboo-Málik, S;*) applied to milk: (the same, and K:) or *sour, or acid, milk.* (Mṣb.) — *Aloes*; syn. *صَبْرٌ*: (Aḥ, S, A, Mṣb, K:) as also *مَقَرٌ*: (S:) or *a certain thing resembling it*: (IKṭ, Mṣb, K:) or *poison*: as also *مَقَرٌ*: (K;) which is said by some to be a form used by poetic licence: (TA:) or, accord. to AA, *a certain bitter kind of tree*: and accord. to AḤn, *a certain plant, which grows in leaves without branches.* (TA.) [See *صَقِرٌ*.]

مَمْقَرٌ: see *مَقَرٌ*, in two places.

سَمَكٌ مَمْقُورٌ *Fish macerated in vinegar and salt, so as to become a cold sauce or fluid seasoning*: (AZ, TA:) or *sour, or acid, fish*: (IAḥr, TA:) or *fish bruised (يَمْقَرٌ) in water and salt*: you should not say *مَمْقُورٌ*. (S.)

يَمْقُورٌ: see *مَقَرٌ*.

مقط

مَأْتِطٌ *The freedman of a freedman*: (K:) or *the slave of a slave of a freedman*: whence the Arabs say, in reviling, *فُلَانٌ سَأَقِطُ بَنُ مَأَقِطِ بَنُ* *لَأَقِطِ*. (S.) See art. *سَقَطٌ*. — *مَقَاطٌ* [which is its pl.] like *سَقَاطٌ* and *نَقَاطٌ*, signifies, accord. to IAḥr, *The refuse, or lowest or basest or meanest sort, of mankind, or of people.* (TA in art. *خَشِرٌ*.)

[مقع, &c.

See Supplement.]

مكا

مَكْدٌ *The hole of a fox, or of a hare, or rabbit*: or, accord. to Th, *the hole of the kind of lizard called صَبٌّ*. (L.)