

to the ذ in the case of the occurrence of two quiescent letters together; as in the instance of مُدُّ الْيَوْمِ , for were not its original with damm, they would give it kesr: [but this some do, as has been shown above:] and because its dim. is مُنْدٌ : (K:) for when مد is used as a proper name of a man, its dim. is thus formed, by restoring the ن , that it may be of the measure فُعَيْلٌ : (IJ, M, L:) or when مد is a noun, it is originally مند ; and when it is a particle, it is itself original. (K.) — Accord. to some, مند (T, S, L, K) and مد (K) are originally مِن and اِذ , which are made one word, (T, S, L, K,) by eliding the hemzeh, and then giving damm to the ذ because of the occurrence of two quiescent letters together; (K:) مُنْدُ كَان [and مُنْدُ كَان] meaning مِنِ اِذْ كَان : (T, L:) but there is nothing to indicate the truth of this opinion: (S, L:) or, as some say, مند and مد are originally the prep. من and ذو in the sense of الَّذِي (L, K) in the dial. of Teiyi: so says Fr.; adding, that when either governs a gen. case, it is used in the manner of مِن ; and when it governs a nom. case, it is as though one said, [in using the expression $\text{مِنِ اَلَّذِي هُوَ يَوْمَانِ}$]; and that the former government prevails in the case of مند because the ن is not suppressed: (L:) or, as some say, they are originally مِن and the noun of indication ذَا ; so that in the phrase $\text{مُنْدُ مَا رَأَيْتَهُ}$ [accord. to more approved usage, يَوْمَانِ], we virtually say, $\text{مِنِ ذَا اَلْوَقْتِ يَوْمَانِ}$; but each of these assertions is a deviation from the plain way. (K.)

[منع, &c.,

See Supplement.]

صح

1. مَصَّح , aor. ص , (inf. n. مَصَّح , TA,) *He sucked [the breast of his mother].* — مَصَّح *Inivit ancillam suam.* (K.) — مَصَّح *He became goodly in countenance after disease.* (AA, K.)

8. اُمْتَجَح \dagger *His soul was torn from him.* (A, K.)

مُهَجَّة *Blood: or the blood of the heart:* (S, K:) pl. مُهَج . (A.) An Arab of the desert is related to have said, $\text{دَفَقْتُ مَهَجَتَهُ}$, meaning دَمَهُ : so in the S: but in a marginal note in a copy of that work, it is said that this is a mistake; and that the correct expression, as mentioned by Ikt and others, is $\text{دَفَقْتُ مَهَجَتَهُ}$ *I poured forth, or shed, his blood:* and so it is in the copies of the A. (TA.) In like manner, $\text{دَفَقَ اللّٰهُ مَهَجَتَهُ}$ \dagger *May God destroy him!* (A. [See also دَفَقَ].) — Also,

\dagger *The soul, or spirit.* (S, K.) Ex. $\text{خَرَجَتْ مَهَجَتُهُ}$ \dagger *His soul went forth, or departed.* (S.) $\text{اُنْتَزَعَتْ مَهَجَتُهُ}$ \dagger *His soul was torn from him.* (K.) — Also, \dagger *One's self: the best of one's self, and one's powers, efforts, endeavours, or energy.* (L.) Ex. $\text{بَذَلْتُ لَهٗ مَهَجَتِي}$ \dagger *I gave, or gave up, myself, and the best of my powers, efforts, endeavours, or energy, to him, or it.* (T.) — Also, \dagger *The purest, choicest, or best, of anything.* (L.) — Also, \dagger *The heart.* (MF.)

مَاهِج : see اُمُهَج .

اُمُهَج (K) and اُمُهَجَان and مَاهِج (S, K) *Thin milk:* (S, K:) or, the first and second, *milk free from water:* and, the second, *milk of which the froth has become still, and which is clear, and not thick:* and, the last, *thin milk, of which the taste has not changed;* as also اُمُهَوَج . (TA.) — Also, the first, *Thin fat;* (S, K:) as also the second and third: (K:) or *raw fat.* (M.) — The first is an epithet of a form not mentioned by Sb. (TA.) It may be a contraction of اُمُهَوَج . (IJ.) [And the like may be said of اُمُهَد .]

اُمُهَجَان : see اُمُهَج .

اُمُهَوَج : see اُمُهَج .

$\text{مَهْوَجُ الْبَطْنِ}$ *Lax in the belly.* (K.)

مهد

1. مَهَّد , (S, L, K,) aor. ه , (L, K,) inf. n. مَهْد [q.v. infra]; (S, L;) and مَهَّد , (L, K,) inf. n. تَمَهَّد ; (TA;) *He made plain, even, or smooth, this is the original signification: he made a place plain, even, or smooth,* [مَكَانًا being understood,] لِنَفْسِهِ *for himself:* (L:) *he spread a bed,* (S, L, K,) *and made it plain, even, or smooth.* (S, L.) — مَهَّدَ لَهٗ \dagger *He did well, or kindly, in his affair in his absence; like فَهَدَ and فَادَ.* (L, art. فهد.) — مَهَّدَ , aor. ه , (inf. n. مَهَّد , L,) *He gained, or earned, or sought to gain sustenance, and worked,* (L, K,) لِنَفْسِهِ *for himself.* (L.) — $\text{مَهَّدَ لِنَفْسِهِ خَيْرًا}$, and $\text{مَهَّدَ لِنَفْسِهِ سَيِّئًا}$, \dagger *He prepared for himself good, good things, or the like.* (L.) — $\text{مَهَّدَ لَهٗ مَنْرَلَةً سَيِّئَةً}$ \dagger *[He prepared, or established, for him a high station].* (A.) — $\text{مَا اَمْتَهَّدَ فُلَانٌ عِنْدِي يَدًا}$ \dagger *[Such a one has not prepared for himself, with me, a benefit, for me to owe it him]:* you say this when one has not conferred upon you a favour or kindness. (AZ, L.) And $\text{مَا اَمْتَهَّدَ فُلَانٌ عِنْدِي}$ \dagger *[Such a one has not prepared for himself, with me, that thing, that I should owe it him];* is said on one's asking a kindness without having previously conferred a benefit; (AZ, JK, L;) and with reference to one who acts in an evil

manner, when asking a kindness, or when a kindness is asked for him. (AZ, L.)

2. مَهَّد , inf. n. تَمَهَّد , \dagger *He adjusted, or arranged, an affair,* (S, A, L, Mṣb, K,) *and made it plain,* (A, Mṣb,) *and easy.* (Mṣb.) See 1. — $\text{مَهَّدَ نَفْسَهُ لِفِعْلِ الْاَمْرِ}$ \dagger *He disposed and subjected his mind, or himself, to do the thing.* (S, K, Mṣb, art. وطن.) — مَهَّدَ , inf. n. تَمَهَّد , \dagger *He accepted, or admitted, an excuse.* (S, L, Mṣb, K.) You say, $\text{مَهَّدْتُ لَهٗ الْعُذْرَ}$ \dagger *I accepted, or admitted, his excuse.* (Mṣb.)

5. تَمَهَّد and اِمْتَهَّد *It (a bed) became spread, and made plain, even, or smooth.* (A.) — $\text{تَمَهَّدَ لَهٗ الْاَمْرُ}$ \dagger *The affair became adjusted, or arranged, and made plain, and easy, for, or to, him.* (Mṣb.) — $\text{تَمَهَّدَ فِرَاشًا}$ \dagger *[He spread for himself a bed, and made it plain, even, or smooth].* (A.) — $\text{تَمَهَّدْتُ لَهٗ عِنْدِي حَالًا لَطِيْفَةً}$ \dagger *[A genteel situation was prepared for him with me, or at my abode].* (A.) — تَمَهَّدَ \dagger *He (a man, TA) became possessed of authority and power; syn. تَمَكَّن.* (S, L, K.) — $\text{تَمَهَّدَتْ نَفْسُهُ}$ \dagger *His mind, or he, became disposed and subjected [لِفِعْلِ الْاَمْرِ to do the thing; see 2]; syn. تَوَطَّنَتْ.* (K, art. وطن.)

8. اِمْتَهَّد *It (a camel's hump) became spreading and high.* (S, L, K.) See 1 in three places.

10. $\text{اِسْتَمَهَّدَ فِرَاشًا}$ \dagger *He asked, or desired, that a bed should be spread for him, and made plain, even, or smooth.* (A.)

مَهْد \dagger *[A child's cradle, or bed;] a place prepared for a child, and made plain, even, or smooth,* (S, L, K,) *that he may sleep in it:* (L:) *a bed; a thing spread to lie, recline, or sit, upon;* (A, Mṣb;) as also مِهَادٌ ; (S, A, L, Mṣb, K;) so called because of its plainness, evenness, or smoothness: (L:) Az says, that the latter word is more comprehensive than the former: (L:) it is applied to the ground, or earth; [meaning a plain, an even, or a smooth expanse; see a verse of Lebeed cited voce خَوَالِق]: (Az, L, K:) and so is مَهْد : (K:) some say, that مَهْد and مِهَادٌ are [originally] two inf. ns., of the same meaning: or that the former is an inf. n., and the latter a simple subst.: or that the former is sing., and the latter pl.: (MF:) the pl. of the former [in common use] is مِهَوْد , (L, Mṣb, K,) and مِهَادٌ ; and of the latter, [pl. of pauc.,] اُمُهَدَةٌ (L, K) and [of mult.,] مِهْد . (L, Mṣb, K.) — $\text{اَللّٰهُ يَجْعَلُ الْاَرْضَ مِهَادًا}$ [Kur, lxxviii. 6,] *Have we not made the earth an expanse (بَسَاط) adapted to be travelled over.* (K, TA.) — $\text{لَبِئْسَ الْمِهَادُ}$ \dagger *Evil is that which he hath prepared for himself in his final place.*