

مَنْحَةٌ: see مَنْحَةٌ.

مَنْحٌ One who gives many gifts. (TA.)

مَنْحٌ A she-camel near to bringing forth. (S, K.)

مَنْحٌ and مَمَانِحٌ: see مَمَانِحٌ.

مَمَانِحٌ (S, K) and مَمْنُوحٌ (S) † A she-camel whose milk remains, (K,) or that yields plenty of milk in the winter, (S,) after the milk of the other camels has passed away; (S, K;) like مَمَانِحٌ. (S.) You say also مَمْنُوحٌ [app. pl. of مَمْنُوحٌ, which is perhaps not used. (TA.) — Also the former, † Rain that does not cease: (K:) and † wind of which the rain does not cease. (TA.)

### مند

مند is a simple word; (K;) or, accord. to some, a compound word, as will be explained hereafter: (TA:) Sb says, that it is with respect to time like مَنْ with respect to place: (S, L:) it is indecl., [generally] with damm for its termination; and مَدٌ is indecl. also, [generally] with its final letter quiescent, (S, L, K,) [unless followed by a quiescent letter, when it is movent in different manners which will be shown below,] and it is formed from مَدٌّ by elision: (M, L, K:) مند is also written and pronounced مَدٌّ, (M, L, K,) in the dial. of the Benoo-Suleym; (M, L;) and مَدٌ, مَدٌ, (M, L, K,) in the dial. of the tribe of 'Okl. (M, L.) Each may be a prep., governing what follows it in the gen. case, and used in the same manner as فِي [signifying In, or during, or from the beginning of]: and in this case, each is prefixed only to that which denotes present time: thus you say, مَا رَأَيْتُهُ مَدُّ اللَّيْلَةِ [I have not seen him in this night; or simply I have not seen him this night]: (S, L:) or each is followed by a noun in the gen. case, and in this instance is a prep., in the sense of مِنْ [meaning Since, or lit., from,] when relating to a past time [such as a particular past day or the like]; and in the sense of فِي [meaning In, or from the beginning of,] when relating to the present time; and in the sense of مِنْ and إِلَى together [meaning From the beginning to the end of; or during the whole course of; or simply during, or for,] when relating to a computed period of time, or number of days or the like: ex. مَا رَأَيْتُهُ مَدُّ يَوْمِ الْخَمِيسِ [I have not seen him since Thursday, إِلَى to the present time]; (Mughnee, K;) and [relating to the present time,] عَامِنَا مَدُّ يَوْمِنَا [in, or from the beginning of, (this) our day, or (this) our year]; and, [relating to a computed period of time, or number of days or the like,] مَدُّ ثَلَاثَةِ أَيَّامٍ [from the beginning to the end of, i.e., during, or

for, three days]. (Mughnee.) Each may also be a noun, governing the noun which follows it in the nom. case, as signifying a particular day or the like, or as signifying a definite length of time: in the case of a noun signifying a particular day or the like, you say, مَا رَأَيْتُهُ مَدُّ يَوْمِ الْجُمُعَةِ [I have not seen him (since the commencement of a space of time); the commencement of the space of time thereof (i.e., مَا رَأَيْتُهُ يَوْمِي إِيَّاهُ the commencement of the space of time of my not seeing him) was Friday; meaning, since Friday]: and, in the case of a noun signifying a definite length of time, you say, مَا رَأَيْتُهُ مَدُّ سَنَةٍ, meaning, أَمَدٌ, [I have not seen him (during, or for, a time); the time thereof (i.e., مَا رَأَيْتُهُ يَوْمِي إِيَّاهُ the time of my not seeing him) is a year; meaning, during, or for, a year;] and the noun in this latter case can only be indeterminate; for you cannot say, مَدُّ سَنَةٍ كَذَا: (S:) when followed by a noun in the nom. case, as in the instance of مَدُّ يَوْمَانِ [or, accord. to more approved usage, مَدُّ يَوْمَانِ, as will be shown below, The time is two days, meaning during, or for, two days], each is an inchoative, and what follows it is an enunciative; and its meaning is the time with respect to what is present, and to a computed period, or a number of days or the like; and the commencement of the space of time with respect to a past time [such as a particular past day or the like]: or each is an adv. n. [of time], an enunciative, of which what follows is the inchoative, and meaning لَقِيْتُهُ مَدُّ يَوْمَانِ, as in the instance of مَدُّ يَوْمَانِ, بَيْنَ وَبَيْنَ, [or, rather, مَدُّ يَوْمَانِ, i.e., مَدُّ يَوْمَانِ, [Two days have been between the time in which I now am and (the time of) my meeting him]: (K:) but this opinion is rejected by Ibn-Hájib. (TA.) Accord. to some of the Arabs, for they differ on this point, مَدٌ governs in the gen. case a noun signifying a past time and one signifying a time not past: and accord. to some of them, مَدٌ governs in the nom. case a noun signifying a past time and one signifying a time not past: (M, L:) but the general and most approved way is to make مَدٌ govern in the gen. case a noun signifying a time not past, and in the nom. case one signifying a time past; and to make مَدٌ govern in the gen. case a noun signifying a time not past and one signifying a time past: (T, M, L:) most of the Arabs hold, that each must govern in the gen. case a noun signifying the present time; and that it is preferable to make مَدٌ govern in the nom. case, a noun signifying a past time: (Mughnee:) [they therefore say, مَدُّ اللَّيْلَةِ and مَدُّ اللَّيْلَةِ, and مَدُّ يَوْمَيْنِ and مَدُّ يَوْمَيْنِ, but they say, مَدُّ يَوْمَانِ and مَدُّ يَوْمَانِ.] Some [or, rather, most] say, لَمَرَأَةٍ مَدُّ يَوْمَانِ, and لَمَرَأَةٍ مَدُّ يَوْمَيْنِ, [I have not seen him for, or during, two

days;] making مَدٌ [in these instances] to govern the nom. case; and مَدٌ, the gen. case. (L.) Such is said when the period of separation is a day and part of a day. (Mghb, art. شهر.) The Benoo-Dabbeh and Er-Rabáb make مَدٌ to govern the gen. case in every instance. (M, L.) The phrases, مَدُّ عَامٍ أَوَّلٍ, مَا رَأَيْتُهُ مَدُّ عَامٍ أَوَّلٍ, (S, K, art. وَاوَّلَ; and L,) and مَدُّ عَامٍ أَوَّلٍ, and مَدُّ عَامٍ أَوَّلٍ, [I have not seen him since last year,] are also mentioned by different authors. (L.) The Arabs generally agree in pronouncing مَدٌ with damm to the ذ when it is followed by a movent or a quiescent letter; (T, M, L;) as in لَمَرَأَةٍ مَدُّ يَوْمٍ, and مَدُّ يَوْمٍ: (T, L:) and to pronounce مَدٌ with the ذ quiescent when it is followed by a movent letter, (T, M, L,) and with damm and [sometimes] with kesr when it is followed by a conjunctive ا; (M, L;) as in لَمَرَأَةٍ مَدُّ يَوْمَانِ, and لَمَرَأَةٍ مَدُّ يَوْمَيْنِ, [and مَدُّ يَوْمَيْنِ]: (T, L:) and so say most of the grammarians. (T.) Lh says, The Benoo-'Obeyd, of the tribe of Ghanee, make the ذ of مَدٌ movent when it is followed by a movent or a quiescent letter, and make the noun following it to be in the nom. case, saying مَدُّ يَوْمٍ; and some of them pronounce it with kesr when followed by a quiescent letter, saying مَدُّ يَوْمٍ; but this is not the proper way. (M, L.) In the phrase مَا رَأَيْتُهُ مَدُّ يَوْمٍ, the Arabs make the ذ movent because of the occurrence [otherwise] of two quiescent letters together; and they [generally] give it not kesr, but damm, because the latter is the final vowel of its original مَدٌ. (M, L.) One says also, مَا لَقِيْتُهُ مَدُّ يَوْمٍ, and مَدُّ يَوْمٍ, which fet-h to the ذ in each. (K.) The Benoo-Suleym are related to have used the expression مَا رَأَيْتُهُ مَدُّ يَوْمَيْنِ [by مَدٌ meaning six nights], with kesr to the م of مَدٌ, and with the noun following it in the nom. case: and the tribe of 'Okl are related to have used the expression مَدُّ يَوْمَانِ, with the ن elided, and with kesr to the م, and damm to the ذ. (M, L.) — Each of the two words مَدٌ and مَدٌ is also followed by a verbal proposition, as in the instance

• مَا زَالَ مَدُّ عَقَدَتْ يَدَاهُ إِزَارَهُ •

[He has not ceased, since his two hands tied his wrapper of the lower part of the body]: or a nominal proposition, as in the instance

• وَلَا زِلْتُ أَبْغَى الْهَالِ مَدُّ أَنَا يَابِعَ •

[And I ceased not to seek wealth from the time of my being a youth, or young man]: in such cases, each is an adv. n. prefixed to the proposition [and governing it virtually in the gen. case], or to a noun significant of time [understood as] prefixed thereto [in the same manner]: or, as some say, each is an inchoative. (K.) — The original of مَدٌ is مَدٌ, because they restore the dammeh