

to the 3 in the case of the occurrence of two quiescent letters together; as in the instance of مُذُ 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 مُنِيذُ: (K:) for when مذ 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 فَعِيلُ: (IJ, M, L:) or when مذ 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 مذ (K) are originally مِنْ and إِذْ, which are made one word, (T, S, L, K,) by eliding the hemzeh, and then giving damm to the 3 because of the occurrence of two quiescent letters together; (K;) [مُنْذُ كَانَ and مُذُ كَانَ] meaning مِنْ إِذْ كَانَ: (T, L:) but there is nothing to indicate the truth of this opinion: (S, L:) or, as some say, مند and مذ are originally the prep. مِنْ and ذُو 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 مِنْ; and when it governs a nom. case, it is as though one said, [in using the expression مِنْ الَّذِي هُوَ يَوْمَانِ, مُنْذُ أَوْ مُذُ 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 مِنْ and the noun of indication ذَا; so that in the phrase مَا رَأَيْتَهُ مُنْذُ يَوْمَانِ, [accord. to more approved usage, مُذُ يَوْمَانِ], we virtually say, مِنْ ذَا الْوَقْتِ يَوْمَانِ: but each of these assertions is a deviation from the plain way. (K.)

[منع, &c.,

See Supplement.]

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1. ^{•••}سَمِعَ, aor. ذ, (inf. n. ^{•••}سَمْعٌ, TA,) *He sucked [the breast of his mother].* — ^{•••}سَمِعَ *Inivit ancillam suam.* (K.) = ^{•••}سَمِعَ *He became goodly in countenance after disease.* (AA, K.)

8. ^{اُفْسَحَ} *! His soul was torn from him.*
(A, K.)

مُجَّة *Blood*: or the *blood of the heart*: (S, K:) pl. مَجَج. (A.) An Arab of the desert is related to have said, دَفَقْتُ مَجَّةً, meaning دَمُهُ: 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 IḲt and others, is دَفَقْتُ مَجَّةً *I poured forth, or shed, his blood*: and so it is in the copies of the A. (TA.) In like manner, دَفَقَ اللَّهُ مَجَّةً *May God destroy him!* (A. [See also دَفَقَ.]) — Also.

‡ The soul, or spirit. (S, K.) Ex. خَرَجَتْ مُجْتَهُهُ. ‡ His soul went forth, or departed. (S.) اُتْرِعَتْ. ‡ His soul was torn from him. (K.) — Also, ‡ One's self: the best of one's self, and one's powers, efforts, endeavours, or energy. (L.) Ex. بَذَلْتُ لَهُ مُجْتَهِي. ‡ I gave, or gave up, myself, and the best of my powers, efforts, endeavours, or energy, to him, or it. (T.) — Also, ‡ The purest, choicest, or best, of anything. (L.) — Also, ‡ The heart. (MF.)

أَمْهَج : see مَاهِج.

(K) and أَصْح (S, K) and أَصْحَانُ (S, K) and أَصْحَانُ (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 أَصْح (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
 أَصْح (IJ.) [And the like may be said of
 أَصْحَانُ.]

• ۱۰۰ • : see أمهج

امہوج: see **امہوج**.

مَمْهُوجُ الْبَطْنِ *Lax in the belly.* (K.)

مسجد

1. مَهَّدَ, (S, L, K,) aor. ٔ, (L, K,) inf. n. مَهْدٌ [q.v. infra]; (S, L;) and مَهَّدَ, (L, K,) inf. n. تَمَهِّدٌ; (TA;) *He made plain, even, or smooth*, this is the original signification: *he made a place plain, even, or smooth*, [مَكَانًا being understood,] مَهَّدَ لِنَفْسِهِ for himself: (L:) *he spread a bed*, (S, L, K,) and made it plain, even, or smooth. (S, L) — مَهَّدَ لَهُ † *He did well, or kindly, in his affair in his absence*; like قَهَّدَ and قَادَ. (L, art. قَهْد.) — مَهَّدَ, aor. ٔ, (inf. n. مَهْدٌ, L,) *He gained, or earned, or sought to gain sustenance, and worked*, (L, K,) مَهَّدَ لِنَفْسِهِ for himself. (L.) — مَهَّدَ لِنَفْسِهِ خَيْرًا † *He prepared for himself good, good things, or the like*. (L.) — مَهَّدَ لَهُ مَنْزِلَةً سَنِيَّةً † *He prepared, or established, for him a high station*. (A.) — مَا آمَتَّهَدَ فَلَانَ عِنْدِي يَدًا † [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 مَا آمَتَّهَدَ فَلَانَ عِنْدِي † [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. تَمْهِيْدٌ, † *He adjusted, or arranged, an affair, (S, A, L, Mṣb, K,) and made it plain, (A, Mṣb,) and easy. (Mṣb.)* See 1. — مَهَّد, art. وَطَنَ — مَهَّد, inf. n. تَمْهِيْدٌ, † *He accepted, or admitted, an excuse. (S, L, Mṣb, K.)* You say, مَهَّدْتُ لَهُ الْعُذْرَ † *I accepted, or admitted, his excuse. (Mṣb.)*

5. *تمهد* and *امتهد* † *It (a bed) became spread, and made plain, even, or smooth.* (A.) — *تمهد له الأمر* † *The affair became adjusted, or arranged, and made plain, and easy, for, or to, him.* (Msb.) — *تمهد فراشاً* [*He spread for himself a bed, and made it plain, even, or smooth.*] (A.) — *تمهدت له عندي حالة لطيفة* † [*A genteel situation was prepared for him with me, or at my abode.*] (A.) — *تمهد* † *He (a man, TA) became possessed of authority and power; syn. تمكن.* (S, L, K.) — *تمهدت نفسه* † *His mind, or he, became disposed and subjected* [*لِيعْمَلِ الأَمْرَ to do the thing; see 2*]; syn. *توطئت*. (K, art. وطن.)

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

10. استهد فراشا [He asked, or desired, that a bed should be spread for him, and made plain, even, or smooth]. (A.)

مَهْدٌ [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 com-
 prehensive 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 حَوَالِقُ:] (Az, L, K:) and so is مَهْدٌ: (K:)
 some say, that مَهْدٌ 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 مِهَوْدٌ,
 (L, Mṣb, K,) and مِهَادٌ; and of the latter, [pl. of
 pauc.,] أُمُهْدَةٌ (L, K) and [of mult.,] مِهْدٌ. (L,
 Mṣb, K.) — أَثَرُ نَجْعَلِ الْأَرْضَ مِهَادًا [Kur, lxxviii.
 6,] Have we not made the earth an expanse (بَاط)
 adapted to be travelled over. (K, TA.) —
 لَبِئْسَ الْمِهَادُ [Kur. ii. 202,] ; Evil is that which
 he hath prepared for himself in his final place.