

مَنْفُوشٌ (Manfūsh).

ci, 4.

Teased or carded (as wool).

Zimmern, *Akkad. Fremdw.*, 28, takes the Akk. *napāšu*, to card or tease wool, as the origin of the Aram. ܢܦܫܐ, to tease wool, from which

came the Ar. نَفَس. Cf. also Haupt, in *Beit. Ass*, v, 471, n.

مِنْهَاجٌ (Minhāj).

v, 52.

Pathway.

Only in a late Madinan verse where the reference is to a "rule of faith" and a "way of life", as was clearly seen by the Commentators.

The philologists naturally took it to be a normal formation from

نَهَج, and this is possible; but Hirschfeld, *Beiträge*, 89, has pointed out (cf. also Horovitz, *JPN*, 225), that in its technical religious sense it corresponds precisely with the Rabbinic מנהג used for religious custom or way of life, and suggests that as used in the Qur'ān, it is a borrowing from the Jews. Schwally, *ZDMG*, liii, 197-8, agrees, and we may admit that there seems at least to be Jewish influence on the use of the word.

مُهَيِّمٌ (Muhaimin).

v, 52; lix, 23.

That which preserves anything safe.

In v, 52, it is used of that which preserves Scripture safe from alteration, and in lix, 23, as a title of Allah, the Preserver. There is

a variant reading مَهَيِّمٌ in both passages.

The philologists take it as genuine Arabic, but as Nöldeke, *Neue Beiträge*, 27, points out, we can hardly get the meaning we want from

the verb هَمِن. Fraenkel, *Vocab*, 23, noted that it was a borrowing from the Aram. מְהַיְמֵנָא or Syr. ܡܚܝܡܢ.¹ It is difficult to

¹ So Nöldeke, *Neue Beiträge*, 27; Hirschfeld, *Beiträge*, 87; Horovitz, *JPN*, 225.