

company, assembly; also chief men, princes, the nobility; **أَلَمْ لَا أَعْلَى** 38 v. 69, "The exalted Chiefs," i.e. the Angels; for the changes which this word undergoes when followed by an affixed pronoun see D. S. Gr. T. 1, pp. 95 and 117. **مَالِي** for **مَالٍ** D. S. Gr. T. 1, p. 97, part. act. One who fills. **إِمْتَلَأْ** VIII. to be full.

مَلَا part. act. iii. f. of **لَقِيَ** q.v.

مَلَانَةٍ see **أَلَاكَ** for **لَاكَ**.

مَلَحَ aor. a. and i. *To salt.* **مَلَحَ** fem. Salt.

مَلَقَ *To wipe out.*—**إِمْلَاقٌ** n.a. IV. f. Poverty, want.

مَلَكَ aor. i. To possess, have power or dominion over; to be capable of, able to obtain (with acc. of thing and **لِ** of pers.), as **فَمَنْ يَمْلِكُ** 48 v. 11, "For who hath any power to prevail for you with God?" **مَلِكٌ** n.a. That which is in any one's power; **يَمْلِكُنَا** 20 v. 90, "As far as lay in our power." **مُلْكٌ** Dominion, power, kingdom. **مَلِكٌ** sing. and plur. An angel, angels; see also **أَلَاكَ** for **لَاكَ**. **مَلِكٌ** One who possesses, a king; Plur. **مُلُوكٌ** part. act. One who is lord over, a possessor; **مَالِيعٌ** name of the angel who has charge over Hell. **مَلَكُوتٌ** Dominion, kingdom. **مَلِيكٌ** A monarch. **مَمْلُوكٌ** part. pass. Possessed, owned.

مَلَا aor. o. *To run violently.* **مَلِيًّا** For a considerable time.—**أَمَلَى** IV. To prolong one's life, grant a respite (with **لِ** of pers.); at 47 v. 27 the word may be rendered "he has continued to buoy them up with false hopes;" to dictate (with acc. of thing and **عَلَى** of pers.).

مِنْ مَأْمَا and **مِنْ مَمَّا**.

مَمَاتٌ see **مَمَاتٌ**.

مَمَحَنَ see **مَمَحَنَ**.

مَمْتَرِينَ Oblique plur. part. act. viii. f. of **مَرَى** q.v.

مَمَدٌ see **مَدٌ**.

مِنْ مَمَنَ for **مِنْ مَمَنَ**.

مَنْ an indeclinable conjunctive pronoun meaning

He she or they who, one who, some who, whosoever; also interrogatively Who? In conditional propositions it governs the aorist in the conditional mood, D. S. Gr. T. 2, p. 32; for its influence on the temporal value of verbs see D. S. Gr. T. 1, p. 185, *et seq.*; although generally used to designate reasonable beings, instances may occasionally be noted to the contrary, as for example at 24 v. 44, but in these cases the irrational creatures are to some extent, by a figure of speech, assimilated to reasonable beings; D. S. Gr. T. 2, p. 356. **مِنْ مَمَنَ** and **مِنْ مَمَنَ** for **مِنْ مَمَنَ** and **مِنْ مَمَنَ**.

مِنْ a preposition signifying origin, composition, explanation, commencement, or separation; in its ordinary acceptation it is equivalent to of, from, or out of; or, when following a comparative, than; but it may occasionally be rendered on, by, by reason of, some or a portion of, of the same kind as, after the manner of, etc. It is frequently employed in negative propositions with the sense of any, as 3 v. 55, "Nor is there any Deity but God," or it may be regarded as an expletive, "There is no Deity," D. S. Gr. T. 1, p. 490; **مِنْ مَمَنَ** 28 v. 5, "At their hands," i.e. "At the hands of the Children of Israel;" 3 v. 121, "Of a sudden," or "on their arrival," see **فَوْرٌ**; 5 v. 37, "On opposite sides;" 65 v. 6, "According to your means;" It is found