

من

1. **مَنْ عَلَيْهِ** (S, M, Mṣb, K,) aor. 2, (Mṣb,) inf. n. **مَنْ** (S, M, Mṣb, K) and **مَنِئِي** (K;) and **أَمَّنْ** (Mṣb;) *He conferred, or bestowed, upon him, a favour, or benefit.* (S, M, Mṣb, K.) You say, **مَنْ عَلَيْهِ شَيْءٌ**, and **بِشَيْءٍ**, which latter is more common, and **أَمَّنْ عَلَيْهِ** *He conferred, or bestowed, a thing upon him as a favour.* (Mṣb.) — **مَنْ عَلَيْهِ** (S, M, Mṣb, K,) inf. n. **مَنْ** (T, Mṣb) or **مَنَّة** (S, K;) and **أَمَّنْ** (S, M, Mṣb, K) and **تَمَنَّنْ** (M;) *He reproached him for a favour, or benefit, which he (the former) had conferred, or bestowed;* (M;) *he recounted his gifts or actions to him.* (Mṣb.) Ex. **أَمَّنْ عَلَيْهَا بِمَا مَرَّهَا**, [He reproached her for the dowry he had given her]. (K, art. مَرَّ.) See Bd, ii. 264. See also an ex. in a verse cited voce سَرَفَ.

5: }
8: } see 1.

مَنْ [used for مَا in the sense of *What?* as in the following of El-Khansà,

• **أَلَا مَنْ لَعِينِي لَا تَجِفُّ دُمُوعَهَا** •
O! what aileth mine eye, that its tears dry not? quoted in the TA, art. فُتَأَ. — **مَنْ**: respecting its dual **مَنَانٌ** and **مَنَيْنٌ**, and its pl. **مَنُونٌ** and **مَنِينٌ**, see I'Ak, p. 319. — **مَنْ لِي بِكَذَا**: see ب (near the end of the paragraph).

مِنْ زَيْدٍ أَعْقَلَ مِنْ أَنْ يَكْذِبَ: means **مِنْ** *Zeyd is more reasonable than he who lies*: but, though this is the virtual meaning, the proper explanation, accord. to modern usage, is, that **أَنْ** is here for **أَنَّ** with the adjunct pronoun **هُ**; for in a phrase of this kind, an adjunct pronoun is sometimes expressed; so that the aor. must be marfooḥ; and the literal meaning is, *Zeyd is more reasonable than that he will lie*; which is equivalent to saying, *Zeyd is too reasonable to lie*. It may be doubted, however, whether a phrase of this kind be of classical authority. The only other instance that I have found is **هُوَ أَحْصَنُ مِنْ أَنْ يُرَامَ وَأَعَزُّ** in the TA, voce أَل. Accord. to modern usage, one may say, **أَنْتَ أَعْقَلَ مِنْ أَنْ تَفْعَلَ كَذَا**, which virtually means *Thou art too reasonable to do such a thing*; and here we cannot substitute **أَلَّذَنْ** for **أَنْ**. See **أَنْ** for **أَيُّ** **أَخْزَى** **اللَّهُ الْكَادِبَ مَتِي وَمَنْكَ** — **أَيُّ** **مَنْهُ** — **لَقِيْتُ** and **أَسَدٌ**: see **لَقِيْتُ** **مَنْهُ** **أَسَدًا** — **مِنْ** in **بَحْرَ**: see **رَأَيْتُ** **مَنْهُ** **بَحْرًا**; and **بَحْرًا** in the sense of **عِنْدَ**: see **جَدُّ** — **جَرَى** **مَنْهُ** **مَجْرَى** — **جَدُّ** — **عَنْ** and **مِنْ**, differ-

ences between: see **عَنْ** — **مِنْ** often means *Some*. — Often redundant: see 1 in art. عِيَضَ. — *Of, or among*: see two exs. voce فِي, latter part. — **حُسَيْنٌ مَتِي وَأَنَا مِنْهُ** *Hoseyn and I are as one thing*, [as though each were a part of the other,] in respect of the love that is due to us, &c. (Commencement of a tradition in the Jāmi' es-Sagheer: thus explained in the Expos. of El-Munāwee.) See Ham, p. 139; and De Sacy's Gr. i. 492. — **مَا أَنَا مِنْ دِدٍ وَلَا الدِّدُ مَتِي**: see art. دَر. IbrD confirms my rendering of this saying. — **يَتَعَرَّضُ إِلَى شَيْءٍ لَيْسَ مِنْهُ** [He applies himself to a thing not of his business to do]. (TA, art. عَش.) — **لَيْسَ مِنْهَا** *He is not of our dispositions, nor of our way, course, or manner, of acting, or the like.* (TA, art. عَش.) — **لَيْسَ مَتِي** (Kur, ii. 250) *He is not of my followers*: (Bd, Jel:) or *he is not at one, or in union, with me.* (Bd. See 1 in art. طَعِمَ.) See a similar usage of **مِنْ**, voce عِيَضَ. — **أَنَا مِنْهُ كَحَاقِنِ الْإِهَالَةِ**: see **حَاقِنٌ**. — **مِنْ** is used in the sense of **فِي** in the phrase **مِنْ يَوْمِ الْجُمُعَةِ** [In, or on, the day of congregation] in the Kur lxii. 9. (K, Jel.) So, too, in **مِنْ يَوْمِهِ** *In, or on, his, meaning, the same, day*: and **مِنْ سَاعَتِهِ** *In, or at, his, meaning the same, instant of time.* See also De Sacy's Gr., ii. 526.

أَيُّمَنْ **اللَّهُ** is for **مَنْ** **اللَّهُ**.
أَيُّ **مَنْ**: see **أَيُّ** **مَنْ** **مَنْ** and **مَنْ** **مَنْ** **مَنْ** and De Sacy's Anthol. Gr. Ar., pp. 374 and 401, and 113.

رَطُلٌ **مَنْ**: see **رَطُلٌ**.
مَنْ **مَنْ** **مَنْ** [An obligation, عَلَى أَحَدٍ upon one, and also لَهُ to him.] — *A favour, or benefit, conferred, or bestowed.* (M, Mṣb.) — Also an inf. n. See **مَنْ عَلَيْهِ**.

لَا أَفْعَلُهُ أُخْرَى الْمَنُونِ *I will not do it till the end of time.* (S.) — **مَنُونٌ** is fem. and sing. and pl. (Fr, S.)

مَنِينٌ *The first (or main) rope of a well.* See **كَرَبٌ**.

مَنَانٌ *Very bountiful or beneficent.* — Also [Very reproachful for his gifts;] one who gives nothing without reproaching for it and making account of it: an intensive epithet. (TA.)

إِمْتِنَانِي *Gratuitous; granted as a favour:* opposed to **وُجُوبِي**.

منجنق and منجن

مَنْجُونٌ, **مَنْجُونٌ**, **مَنْجُونٌ**, and **مَنْجُونٌ**: see art. جَنَقَ.

منع

1. **مَنْعَ** *He prevented, hindered, held back, impeded, withheld, arrested, restrained, kept, debarred, precluded, inhibited, forbade, prohibited, interdicted:* (MA, KL, &c.): *he denied, or refused*; doubly trans.; (S, K, &c.): **مَنْعَ** is the contr. of **إِعْطَا**. (S, Mgh, K.) — **مَنْعَهُ** [He protected it, or defended it, or guarded it, (namely a place or the like) from, or against, encroachment, invasion, or attack:] *he protected, defended, or guarded, him.* (T in art. ذَب.) — **مَنْعَهُ الْعَطِيَّةَ** [He refused him the gift]. (TA in art. حَرَمَ.) (S in art. حَرَمَ) **حَرَمَهُ** **إِيَّاهُ** [q. v.] **مَنْعَهُ الشَّيْءَ** — **مَنْعَ الشَّيْءِ**, inf. n. **مَنْعَةٌ**, i. q. **إِعْتَرَضَ** and **تَعَرَّضَ**. (TA.) See 8. — **مَا مَنَعَكَ إِلَّا تَجَدُّ** (Kur vii. 11): see **أَبَى**.

3. **مَانَعَهُ الشَّيْءَ** *He disputed, or contested, with him the thing*: (Mṣb:) *he refused him the thing*: (TK:) *he endeavoured, or contended with him, to make him, or to entice him, to abstain from, or relinquish, the thing*; (TA;) [he endeavoured to turn him away from the thing; to prevent his obtaining it or doing it; he prevented him from obtaining or doing the thing, being also prevented by him; i. e. he reciprocally prevented him, &c.: and hence the meaning in the TA; and then that in the Mṣb:] **مَانَعُوا عَدُوَّهُمْ** signifies i. q. **حَاجَزُوهُمْ** (TK, art. حَجَزَ): see the latter. — **تَمَنَعَ عَلَى السَّنَةِ** [he resisted, or withstood, the year of dearth]: said of an animal. (K.)

5. **إِمْتَنَعَ** **مِنْ** **الشَّيْءِ** **بِقَوْمِهِ** *He became strengthened, or fortified, against the thing by his people, or party*; syn. **تَقَوَّى**. (Mṣb.) — **تَمَنَعَ عَنْهُ** *He refrained, forbore, or abstained, from it, as being forbidden, or prohibited.* (K, TA.) See 8. — **تَمَنَعَ بِهِ** and **تَمَنَعَ بِهِ** *he protected, or defended, himself by it, namely, a fortress*; syn. **إِحْتَمَى**. (TA.)

6. **تَحَاجَزَا** i. q. **تَمَانَعَا** (K, art. حَجَزَ): see the latter.

8. **إِمْتَنَعَ** [It was, or became, prevented from being; it necessarily was not. You say **يَمْتَنِعُ** **هَذَا لَوْجُودَ ذَاكَ** *This is prevented from being, or may not be, or necessarily is not, because of that's being.* And **يَمْتَنِعُ أَنْ تَكُونَ هَذَا** *This may not be.*] — **إِمْتَنَعَ** *He refrained, forbore, abstained, or held back, (Mṣb, K,) from the thing, or affair*; (Mṣb;) as also **تَمَنَعَ عَنْهُ** (TA:) *he did so voluntarily, of his own free will or choice*; *he refused*: you say, **إِمْتَنَعَ عَنْهُ** *he refrained, &c., from it voluntarily, &c.; refused it; or refused to do it.* (MF. in art. حَصَرَ.) See **أَبَى**. — **أَبَى** **عَلَيْهِ** *He, or it, opposed him; resisted him; withstood him; repugned him; was incontinent, or*