

مُصَوِّرٌ (*Muṣawwir*).

lix, 24.

One who fashions.

It is one of the names of God, and its form is undoubtedly Arabic. Lidzbarski, *SBAW*, Berlin, 1916, p. 1218, however, claims that in this technical sense it is a formation from the borrowed Aram. **ܡܨܝܪ**,¹ which frequently occurs in the Rabbinic writings as a name of God, and is also found in the Palm. inscriptions in the combination **ܠܥܒܪ ܡܨܝܪ** (Lidzbarski, *Ephemeris*, ii, 269).

مَعِينٌ (*Ma'in*).

xxiii, 52 ; xxxvii, 44 ; lvi, 18 ; lxvii, 30.

A fountain, or clear flowing water.

It occurs only in early and middle Meccan passages.

The philologists were uncertain whether it was a form **فَعِيل** from

مَعَن to flow, or connected with **مَاعُون**, or from **عَانَ**, so called because of its clearness—cf. Zam. on xxiii, 52, and *LA*, xvii, 179, 298.

The word **مَعِين**, for a spring of water, is of course common Semitic, but Fraenkel, *Fremdw*, 281, noted that the Qur'ānic **مَعِين** is the Heb. **מַעֲיִן**, Syr. **ܡܥܝܢ** = **πηγη**, commonly used for *spring* or a *bubbling fountain*. From one of these sources, probably from the Syriac, it came into Arabic.

مِقْلَادٌ (*Miqḷād*).

xxxix, 63 ; xlii, 10.

Key.

Only in the plural form **مَقَالِيد** in the phrase “His are the keys of heaven and earth”, where the use of **مَفَاتِيح** in the similar phrase in vi, 59, proves that it means *keys*, though in these two passages many of the Commentators want it to mean **خَزَائِن** *storehouses*.²

¹ Vide also Hirschfeld, *Beiträge*, 87.

² Rāghib, *Mufradāt*, 422, and Baiḍ. on vi, 59.