

occasionally with the meaning of *عَنِ*, thus at 9 v. 38, *أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ* "Are ye content with this present life in preference to that which is to come?" *فَلَيْسَ مِنَ اللَّهِ* 3 v. 27, "He has nothing to look to from (the friendship of) God," D. S. Gr. T. 1, p. 492, *note*.

*مَنِ* aor. o. *To fatigue*; to be gracious towards (with *عَلَى* of pers.); to reproach (with *عَلَى* of pers.), as at 49 v. 17; to be liberal, as *وَلَا* 74 v. 6, "And be not liberal in the hope of receiving more;" at 26 v. 21 it is used transitively, to bestow—a favour—on any one (with acc. of thing and *عَلَى* of pers.). *مَنْ* n.a. The act of reproaching, and especially by reminding any one of benefits conferred; also liberality, as at 47 v. 5, *فَأَمَّا مَنَّا بَعْدَ* "And either (show) liberality afterwards, or (exact) a ransom." *الْمَنَّا* Manna. *مَنُون* Time; *رَيْبَ الْمَنُونِ* 52 v. 30, "Adverse fortune," by some interpreted to mean Death. *مَمْنُون* part. pass. Diminished, broken off; *أَجَرَ* 41 v. 7, "An uninterrupted reward."

*مَنَاصَ* see *نَاصَ* for *نَوَصَ*.

*مَنْتَهَى* see *نَهَى*.

*مَنْسَأَ* see *نَسَأَ*.

*مَنْشَأَتَ* see *نَشَأَ*.

*مَنَعَ* aor. a. To refuse; to prohibit, hinder, forbid, prevent (with acc. and *أَنْ* or *لَا* followed by a verb); to defend as at 21 v. 44 and at 4 v. 140 (with *مِنْ*); *مَنْعَ مِثْلِ الْكَيْلِ* 12 v. 63, "The measurement (of any corn) is forbidden us." *مَنْوَعٌ* part. act. That which defends. *مَنْوَعٌ* One who holds back (his hand), niggardly. *مَنْوَعٌ*

One who hinders or obstructs; *مَنْوَعٌ لِلْخَيْرِ* 50 v. 24, "One who hinders men from following the right path." *مَنْوَعٌ* part. pass. Forbidden.

*مَنْفَكٌ* see *مَنْفَكِينَ*.

*مَنْهَجٌ* see *نَهَجٌ*.

*مَنَى* aor. i. *To try*. *مَنَاةٌ* (2nd declension) *Manāt*, an idol worshipped by the Pagan Arabs. *أَمَانِيٌّ* *Sperma genitale*. *أَمَانِيٌّ* Plur. *أَمَانِيٌّ* (2nd declension) A wish, desire; *لَا يَعْلَمُونَ* 2 v. 73, "They know not the Scripture, but according to their own vain imaginations or desires;" see next verse, also verse 105.—*مَنَى* II. To create desires in any one (with acc. of pers.), thus at 4 v. 118, *وَأَمْنِيَهُمْ* "And verily I will excite in them vain desires."—*أَمْنَى* IV. To emit (seed).—*تَمَنَّى* V. To desire, read; at 22 v. 51 a passage occurs where this word is by some rendered according to the former of these meanings, while others have followed the latter; see Sale's *Korān*, vol. 2, p. 168, *note*; to long for, covet; at 3 v. 137 *تَمَنُّونَ* is for *تَمَنُّونَ* D. S. Gr. T. 1, p. 221.

*مَهَدَ* aor. a. To spread open a bed; *فَلَا نَفْسِهِمْ يَمْهَدُونَ* 30 v. 43, "Verily they shall spread for themselves a couch (in Paradise)." *مَهْدٌ* n.a. A bed, cradle. *مَاهِدٌ* part. act. One who spreads a couch. *مِهَادٌ* A couch, a place of wide extent.—*مَهَدَ* II. To make (things) smooth and agreeable. *تَمْهِيدٌ* n.a. The act of making smooth.

*مَهَلٌ* *To do a thing quietly and gently*. *مُهَلَّلٌ* Fused brass, the dregs of oil.—*مَهَلٌ* II. To grant a delay, bear with for a time.—*أَمْهَلٌ* IV. To act quietly and gently towards.

*مَهْلِكٌ* see *هَلَكٌ*.