

interrogatively after a prefixed preposition the **ا** is generally omitted, thus **بِمَا** for **بِمَا عَم** for **عَم**, **وَمِمَّا** or **وَمِمَّا** for **وَمِمَّا** etc.; For an instance of what is known as **مَا مَصْدَرِيَّةٌ** see **عَبَّيْتُ**; For its influence on the temporal value of verbs see D. S. Gr. T. 1, p. 180 *et seq.*, see also p. 537 *et seq.*

**مَا** is also a negative adverb, Not; in general it denies a circumstance either present, or if past, but little remote from the present; like **لَا** it governs the attribute in the accus. thus **مَا هَذَا بَشَرًا** 12 v. 31, "This is not a man;" for the exceptions to the above rule see D. S. Gr. T. 2, p. 413.

**مَاءٌ** see **مَاءٌ** for **مَوْءٌ**.

**أَوْبٌ** for **أَوْبٌ** see **أَوْبٌ**.

**مَاجُوجُ** (2nd declension) Magog, a tribe of barbarians from the borders of the Caspian Sea; see Rev. ch. xx. v. 8.

**أَرَبٌ** see **أَرَبٌ**.

**مَارُوتٌ** (2nd declension) Mārūt, name of a rebellious angel, who for his disobedience is said to be suspended by the heels at Babel.

**مَعْنٌ** see **مَعْنٌ**.

**أَوَى** see **أَوَى**.

**مِئَةُ** aor. a. *To extend.* **وَأَيْتُهُ** or **وَأَيْتُهُ** for **مِئَةُ** A hundred.

**حَوْزٌ** for **حَوْزٌ** see **حَوْزٌ**.

**تَرَفٌ** see **تَرَفٌ**.

**مُتَشَابِهٌ** part. act. vi. f. of **شَبَّهَ** q.v.

**مَتَاعٌ** aor. a. *To be advanced (the day).* Household stuff, utensils, goods, chattels, provision, convenience; Plur. **أَمْتَعَةٌ**. II. **مَتَعَ** II. To suffer to live; to permit one to enjoy (with acc. of pers. and **بِ**); to bestow freely (with double

acc.). **تَمَتَّعَ** V. To enjoy, delight one's-self, pass one's time agreeably (with **بِ** or **فِي**); 2 v. 192, "And he who passes his time in the delights of visiting the temple of Mecca." **إِسْتَمْتَعَ** X. To enjoy, derive pleasure or advantage from (with **بِ**).

**وَكَا** see **مُتَكَا**.

**تَمَّ** see **مُتَمَّ**.

**مَتِينٌ** Strong, powerful. *To be strong, robust.* **مَتَى** aor. o. *To move quickly.* **مَتَى** interrogative particle, When?

**مُسْتَوَسِمٌ** see **مُسْتَوَسِمٌ**.

**مُتَانِي** see **مُتَانِي**.

**مِثْلٌ** aor. o. *To be like.* Similitude, likeness, like, similar, equal, as much as, the same as; **مِثْلُ ذَلِكَ** In like manner; 3 v. 11, *Lit.* "Two equivalents of them;" the meaning is that the Idolaters thought the number of their enemies to be twofold that of their own men; so also at v. 159, where **مِثْلَيْهَا** refers to the advantage obtained by the true believers at Bedr being equal to double their loss at Ohod. **أَمْثَالٌ** Plur. **مِثْلٌ** Like, a likeness, equivalent, similitude, comparison, parable, figure of speech; an example as at 43 v. 56; 30 v. 26, "And His is the most exalted similitude," i.e. He is above all comparison; 2 v. 24, "Any kind of parable;" D. S. Gr. T. 1, p. 539. **أَمْثَلٌ** Fem. (2nd declension) Most distinguished, thus **طَرِيقَتُكَ أَمْثَلُ** 20 v. 66, "Your most distinguished nobility," see **طَرِيقَةٌ**. **مِثْلَةٌ** A punishment to be taken as an example. **تَمَائِيلٌ** (2nd declension) plur. of **تِمْنَالٌ** An image, statue.—**تَمَثَّلَ** V. To seem like to any one (with acc. and **لِ** of pers.).