بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

# كتاب الميم

مَ for ما after preposition ـ عَنْ ـ

عَمَّ يَتَسَآءَلُوْنَ

Of what they ask one another. [78:1]

or after preposition ـ لِ ـ

لِمَ اَذِنْتَ لَهُمْ

Why didst Thou permit them. [9:43]

مَا a negative particle (1)

(a) when placed before the perfect:

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوٰى

Your companion hath not gone astray nor he erred. [53:2]

(b) when placed before a pronoun:

مَآ اَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُوْنٍ

Thou art not through the grace of thy Lord, a mad man. [68:2]

(c) when placed before a demonstrative noun:

مَا هٰذَا بَشَرًا

This is not a human being. [12:31]

Note: مَا is used as a negative particle before the perfect tense only among verbal forms.

an interrogative particle (2)

(a) when placed before a demonstrative pronoun:

مَا هٰذِهِ التَّمَاثِيْلُ الَّتِيْٓ اَنْتُمْ لَهَا عٰكِفُوْنَ

What are these images unto which ye are cleaving? [21:52]

them thou didst tell: I cannot find whereon to mount you. [9:92]

(e) how! to express wonder:

فَمَآ أَصْبَرَهُمْ عَلَى النَّارِ

How constant are they in their strife to reach the Fire! (*Pic.*) How enduring must they be of the Fire (*Jid.*). [2:175]

مَآءٌ • م و (*see*) water (*n.*)

مَآبٌ *see* أ و ب

مَأْجُوجُ Magog (*p. n.*) a tribe of barbarians from the borders of Caspain Sea. Holy Quran mentiones Yagog and Magog as both are descendants of Japet son of Noh.

★ م أ ى

مِئَةٌ / مِأَةٌ one hundred (c. numb.)

مِئَتَيْنِ two hundred (c. numb.)

مَأْوَى *see* أ و ى

مَآرِبُ *see* أ ر ب

مَاعُونَ *see* م ع ن

★ ★ م ت

مُتَشَابِهٌ *see* ش ب •

(b) when placed before a verb:

مَا مَنَعَكَ أَنْ تَسْجُدَ

What hindereth thee from falling prostrate? [38:75]

(c) followed by ذا to become مَاذَا

مَاذَآ أَرَادَ اللَّهُ بِهَٰذَا مَثَلًا

What Allah intendeth by this similitude? [2:26]

conjunctive pronoun (3)

(a) what, whatsoever, as, as much as, as far as:

وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ

I was a witness of them (as far as) I dwelt among them. [5:117]

(b) that which:

إِن يَنتَهُوا يُغْفَرْ لَهُم مَّا قَدْ سَلَفَ

If they cease that which is past will be forgiven them. [8:38]

(c) what:

وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Allah is Seer of what ye do. [8:72]

(d) when:

وَلَا عَلَى الَّذِينَ إِذَا مَآ أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَآ أَجِدُ مَآ أَحْمِلُكُمْ عَلَيْهِ

Nor unto those whom, when they came to thee (asking) that thou shouldst mount

مُتْرَفُوهَا see ت ر ف

مُتَحَيِّزاً see ح و ز

مُتَبَّرٌ see ت ب ر

## م ت ع ★

مَتَّعْتُ *(perf. Ist p. sing.) ii*
<I gave comfort,~
let enjoy life
to make life *ii* مَتَّعَ يُمَتِّعُ
comfortable for someone, cause to enjoy, give ease, make a provision with a long life

Note: The verbal noun from 2nd stem تَمْتِيعٌ is not in use. The verbal noun from *R. F.* مَتَاعاً 'enjoyment' is used in a sentence requiring an absolute object *e.g.* يُمَتِّعْكُمْ مَتَاعاً 'he will cause you enjoy an enjoyment.'

مَتَّعْتَ *(perf. 2 p. m. sing.) ii*
thou didst give ease

مَتَّعْنَا *(perf. Ist. p. plu.) ii*
we caused enjoyment

أُمَتِّعْ *(imperf. Ist p. sing.) juss. ii*
I will content
or I will give comfort

إِنْ كُنْتُنَّ تُرِدْنَ الْحَيٰوةَ الدُّنْيَا وَزِينَتَهَا
فَتَعَالَيْنَ أُمَتِّعْكُنَّ
If ye desire the world's life and its adornment, come I will content you. [33:28]

نُمَتِّعُ *(imperf. Ist. p. plu.) ii*
we will comfort

يُمَتِّعْ *(imperf. 3 p. m. sing.) juss. ii*
he will cause to enjoy

مَتِّعُوا *(perate. m. plu.)*
provide (you) !

وَ مَتِّعُوهُنَّ
And provide for them. [2:236]

تَمَتَّعُونَ *(2 p. m. plu.) pip.*
ye will be given comfort

يُمَتَّعُونَ *(3 p. m. plu.) pip.*
they will be given comfort

تَمَتَّعَ *( perf. 3 p. m. sing.) v*
<he contenteth himself
to content himself *v* تَمَتُّعاً تَمَتَّعَ
In Islamic terminology تَمَتُّعٌ
signifies a category of Haj in which a pilgrim combines Umra with Haj in the season of Haj.

فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ
Then whosoever contenteth (*lit.* didst content himself) with the visit to the pilgrimage (*Pic.*) whosoever combineth Umra with the Haj (pilgrimage). [2:196]

يَتَمَتَّعُونَ *(imperf. 3 p. m. plu.)*
they enjoy themselves

يَتَمَتَّعُوا *(imperf. 3 p.m. plu.) acc.*

تَمَتَّعْ *(perate. m. sing.) v*
enjoy (they life)

تَمَثَّلَ v to appear in likeness of someone other than himself

مَثَلَ يَمْثُلُ مُثُولاً (ن) <<

to resemble, to be or to look like someone, bear a likeness, to irritate

فَأَرْسَلْنَآ إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا

We sent unto her Our spirit and he took unto her the from of a human being sound (*Jid.*) he assumed for her the likeness of a perfect man (*Pic.*). [19:17]

مِثْلٌ similar, of the kind, (*n.*) resemblance, similarity, similitude, likeness, equivalent

مِثْلَيْهَا مِثْلَ + هَا *f.d.* مِثْلَيْنِ *com.* two equivalents

مِثْلَيْهِمْ مِثْلَ + هِمْ *f.d.* مِثْلَيْنِ *com.* two equivalents of them

مَثَلٌ <parable, (*n.*) likeness, similitude

(*plu.*) أَمْثَالٌ

الْأَمْثَالُ similitudes (*n. p.*)

الْمُثُلَاتُ <examples (*n.p.*)

(*sing.*) مَثُلَةٌ

a requital or punishment that could be shown or referred to as exemplary

وَقَدْ خَلَتْ مِن قَبْلِهِمُ الْمُثُلَاتُ

While examples have already gone forth afore them. [13:6]

تَمَتَّعُوا (*perate. m. plu.*) v enjoy (yourselves)

اسْتَمْتَعَ (*perf. 3 p.m. sing.*) x <~didst enjoy

اسْتَمْتَعَ اسْتِمْتَاعًا to enjoy, x savour, relish

اسْتَمْتَعْتُمْ (*perf. 2 p.m. plu.*) x ye enjoyed

اسْتَمْتَعُوا (*perf. 3 p.m. plu.*) x they enjoyed

فَاسْتَمْتَعُوا بِخَلَاقِهِمْ فَاسْتَمْتَعْتُم بِخَلَاقِكُمْ

Thus they enjoyed their lot awhile, so ye enjoyed your lot awhile. [9:69]

مَتَاعًا (*n.*) مَتَاعٌ / الْمَتَاعُ *acc.* comfort, ease, enjoyment, provision

أَمْتِعَةٌ <baggage (*n.p.*)

(*sing*) مَتَاعٌ

م ت ن ★

مَتِينٌ (*act. 2 pic. m. sing.*) <firm, strong, solid

مَتَنَ يَمْتُنُ مَتَانَةً (ن) to be firm, strong, solid

م ت ى ★

مَتَىٰ (*interrogative particle*) at what time? when?

م ث ل ★

تَمَثَّلَ (*perf. 3 p.m. sing.*) v <~assumed the likeness

اَلْمُثْلٰى <superior (*elative f.*)
feminine of أَمْثَلُ ( elative )
*lit.* closer to perfection, coming nearer the ideal, ideal, *meta.* superior, ideal

وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثْلٰى

And to go away with your superior way. [20:63]

اَلتَّمَاثِيلُ <images (*n.p.*)
(*sing.*) تِمْثَالٌ

م ج د ★

مَجِيدٌ (*act. 2 pic. m. sing.*)
glorious, great, illustrious
< مَجَدَ يَمْجُدُ مَجْداً (ن)
to be great, illustrious, eminent, glorious, magnified

رَحْمَتُ اللّٰهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ
إِنَّهُ حَمِيدٌ مَّجِيدٌ

Mercy of Allah and His blessing be upon you, O people of the house. Verily He is Praiseworthy, Glorious. [11:73]

م ج س ★

اَلْمَجُوسُ magians (*n.*)
*i.e.*, the followers of Zoroaster. In Islamic law they are classed with the people of the book, and on payment of Jizya can thoroughly enjoy security for their persons, possessions and religious practices.

م ح ص ★

لِيُمَحِّصَ (*imperf. 3 p.m. sing.*) *ii. el.*
(in order to) purify
to clean *ii.* < مَحَّصَ تَمْحِيصاً
of what is impure or extranous, purify

وَلِيُمَحِّصَ اللّٰهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكٰفِرِينَ

And that Allah may purge those who believe and destroy the infidels. [3:141]

م ح ق ★

يَمْحَقُ (*imperf. 2 p.m. sing*)
<destroyeth
مَحَقَ يَمْحَقُ مَحْقاً (ف)
the blot out, efface, annihilate, destroy
*opp.* increase, devolve (*Mjj.*)

blighteth (1)

يَمْحَقُ اللّٰهُ الرِّبٰوا وَيُرْبِي الصَّدَقٰتِ

Allah obliterateth usury and increaseth the alms. [2:276]

destroyeth (2)

وَلِيُمَحِّصَ اللّٰهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكٰفِرِينَ

And that Allah may purify those who believe and destroy the infidels. [3:141]

يَمْحُوْ *(imperf. 3 p.m. sing.) w.v.* abolishes

يَمْحُ *fd., juss. w.v. (imperf. 3 p.m. sing.)* abolishes

م خ د ★

مَوَاخِرَ <ploughing *(n.p.) acc.*
مَاخِرَةٌ *(sing.)*

خَرَ يَمْخَرُ خَرْاً (ف) <<
to plough

م خ ض ★

اَلْمَخَاضُ *(v.n.)*
<pangs of childbirth

مَخَضَتِ (اَلْمَرْأَةُ) تَمْخَضُ مَخَاضاً (ف)
to suffer pangs of childbirth

م د د ★

مَدَّ *(perf. 3 p.m. sing.) assim.*
<hath stretched, didst spread out

مَدَّ يَمُدُّ مَدّاً (ن) to spread, extend, stretch, prolong

وَهُوَالَّذِىْ مَدَّ الْاَرْضَ

And it is He who spread out the earth [13:3]

مَدَدْنَا *(perf. Ist. p. plu.) assim.*
we have spread

م ح ل ★

اَلْمِحَالُ *(v.n.)*
<wrath *(Pic.)* prowess *(Jid.)* *i.e.*, strength

مَحَلَ يَمْحَلُ مَحَالاً وَ مِحَالاً (ف)
to plot against :
when related to Allah means His deep planning and rejection of plots made by men *(Mjj.)*

م ح ن ★

اِمْتَحَنَ *(perf. 3 p.m. sing.) viii*
<hath proven, disposed

اِمْتَحَنَ اِمْتِحَاناً *iii*
to try, examine

مَحَنَ يَمْحَنُ مَحْناً (ف) <<
to try, test, prove, examine

اِمْتَحِنُوْا *(perate. m. plu.) viii*
examine (you)

Then examine them *(f.)*. [60:10]

م ح و ★

مَحَوْنَا *(perf. 1st. p. plu.) w.v.*
<we didst disappear, blot out

مَحَا يَمْحُوْ مَحْواً (ن) to efface, blot out, to disappear

يَمُدُّ *assim. v*
*(imperf. 3 p.m. sing.)*
halps, extends
*meta.* leaves

فَلْيَمْدُدْ *el. assim. juss.*
*(imperf. 3 p.m. sing.)*
<may prolong

مَدَّ ـ لَهُ prolong

يَمُدُّونَ *(imperf. 3 p.m. plu.) assim.*
<they plunge further

مَدَّ ـ فِي to strengthen,

they plunge further: where this verb takes فِي as a direct object, it signifies an evil (*Mjj.*)

نَمُدُّ *(imperf. Ist. p. plu.) assim. v*
we will prolong

لَا تَمُدَّنَّ ـ إِلَىٰ *(perate. neg.) emp.*
<strain not towards

مَدَّ strain

إِلَىٰ ـ towards

لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ

Strain not thine eyes towards that which We cause some wedded pairs among them to enjoy. [15:88]

مُدَّتْ *(3 p. f. sing.) pp. assim.*
is spread out

مَمْدُودٌ *(act. pic. m. sing.)*
spread one (1)

وَظِلٍّ مَّمْدُودٍ And spreading shade [56:30]

extended (2)

وَجَعَلْتُ لَهُ مَالًا مَّمْدُودًا

And I appointed for him wealth extended. [74:12]

أَمَدَّ *(perf. 3 p.m. sing.) assm. iv*
<~hath aided

أَمَدَّ إِمْدَادًا to help, *iv.*

ـ هُ، بِ ـ assist, aid

أَمْدَدْنَا *( perf. Ist. p. plu) assim. iv*
we have aided

يُمِدُّ *assim. iv. acc.*
*(imperf. 3 p. f. sing.)*
~aideth
that he helps

يُمْدِدْ he will aid *assim. iv, juss.*

نُمِدُّ we aid *assim. iv,*

مُمِدٌّ *(Ap-der. m. sing.) iv.*
one who helps or approaches with aid

مُمَدَّدَةٌ outstretched, *pis. pic. f. ii*
stretched forth

مَدَدًا aid, help *(n.) acc.*

مُدَّةٌ term *(n.)*

فَأَتِمُّوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ

Fulfil their treaty to them till their term. [9:4]

مِدَادًا ink *acc.*

★ م د ن

الْمَدِينَةُ *(n.)* *lit.* the town, the city
the word has been applied

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ

And as far the wall, it belonged to two orphan boys in the town. [18:82]

the city of Thamud (5)

وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ

And there were nine of a group in the city. [27:48]

(Wherever الْمَدِينَةُ in absolute case is used it means the city of Holy Prophet; and should not be translated as a city or town, but should to be taken as a proper noun; in other places it signifies a city or town).

الْمَدَائِنُ *n. p.* <cities, towns

الْمَدِينَةُ *(sing.)*

(*i.e.*, cities of Egypt.)

مَدْيَنَ Madyan *(prop. n.)*

Now known as Maghair Shu'aib, the city was situated on the Red sea coast of Arabia, south east of Mount Sinai. Madyan was a station on the pilgrim rout from Egypt to Makkah the second beyond Aila.

## ★ م ر أ

مَرِيئًا *(act.2 pic. m. sing.) acc.*

<easy of digestion, wholesome, salutary.

for the following in the H.Q. :

the city of the (1)
Holy Prophet (peace be on him).

يَقُولُونَ لَئِن رَّجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ

They say, surely if we return to Madina the mightier shall drive out the meaner (also see 9:101, 120; 33: 60) [63:8]

The capital of Egypt (2)
in Fir'awns time

إِنَّ هَٰذَا لَمَكْرٌ مَّكَرْتُمُوهُ فِي الْمَدِينَةِ

This is a plot ye have plotted in the city. [7:123]

also see 12:30, the capital of Egypt in the era of Aziz (Potiphar of the Bible. *lit.* the exalted rank (*Jid.*) the name of the city Egypt referred to elsewhere. *(Mjj.)*

Sodom سُدُوم (3)

one of the cities where Lot's people inhabited

وَجَاءَ أَهْلُ الْمَدِينَةِ يَسْتَبْشِرُونَ

And there came the people of the city rejoicing. [15:67]

the town wherein (4)
a treasure belonging to two boys was buried

مَرَأَ يَمْرَأُ مَرْءاً (ف)
to be wholesome (food)

المَرْءُ man (*n.*)
امْرَءٌ a man *nom.*
امْرِءٍ *gen.*
امْرَءاً *acc.*
امْرَأَةٌ <wife, a woman
امْرَأَتِي my wife
امْرَأَتَهُ his wife
امْرَأَتَكَ thy wife
امْرَأَةٌ a woman
امْرَأَتَانِ / امْرَأَتَيْنِ two women
النِّسَاءُ *plural* (women)

م ر ج ★

مَرَجَ *(perf. 3 p.m. sing.)*
~hath loosed
مَرَجَ يَمْرُجُ مَرْجاً (ن) ـ الدَّابَّةُ
to send cattle to posture, to let loose
مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ
He hath loosed the two seas. [55:19]

مَرِيجٌ *(act. 2 pic. m. sing.)*
<confused
مَرِجَ يَمْرَجُ مَرَجاً (ف، س)
to be uncertain, in doubt, unsettled

فَهُمْ فِي أَمْرٍ مَّرِيجٍ
They are in an affair confused. [50:5]

مَارِجٌ fire *(act. pic. m. sing.)*

م ر ج ن

المَرْجَانُ coral stone (*n.*)

م ر ح ★

تَمْرَحُونَ *(imperf. 2 p. m. plu.)*
<ye are joyful
مَرِحَ يَمْرَحُ مَرَحاً فَهُوَ مَرِحٌ
to be joyful, extremely glad, caught by false pride
وَبِمَا كُنتُمْ تَمْرَحُونَ
And because ye are petulant. (*Pic.*) ye had been strutting. (*Jid.*) [40:75]

مَرَحاً *(act. pic. m. sing.) acc. x*
stultingly

م ر د ★

مَرَدُوا *(perf. 3 p. f. plu.)*
<they became accustomed, inured
مَرَدَ يَمْرُدُ مُرُوداً (ن) ـ عَلَى
to be accustomed (in general, the word is used for evil)
مَرَدَ الْإِنسَانُ أَوِ الشَّيْطَانُ فَهُوَ مَارِدٌ
become obstinately rebellious

وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى النِّفَاقِ

(And so are) some of the people of Madinah; they have become accustomed to hypocrisy. [9:101]

مَارِدٌ froward *(act. pic. m. sing.)*

مَرِيدٌ *(pact. 2 pic. m. sing.)* rebellious

مُمَرَّدٌ *(pic. pas. m. sing.) ii* rendered smooth, floored

قَالَ إِنَّهُ صَرْحٌ مُمَرَّدٌ مِنْ قَوَارِيرَ

He said: Verily it is a place evenly floored (rendered smooth) with glasses. [27:44]

★ م ر د

مَرَّ *(perf. 3 p.m. sing.) assim v* didst pass

مَرَّ - يَمُرُّ مَرّاً وَ مُرُوْراً to pass, move, pass on, pass

- عَلٰى by, on,

- بِ pass with

فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَنْ لَمْ يَدْعُنَا إِلَى ضُرٍّ مَسَّهُ

Then when We removed his harm from him he passed on as though he had never called Us for the harm that touched him. [10:12]

passed by (2)

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ

Or, the like unto him who passed by a town. [2:259]

مَرَّتْ - بِ *assim v* *(perf. 3 p.m. sing.)* ~passed with

فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلاً خَفِيفاً فَمَرَّتْ بِهِ

And when he covered her she bore a light burden, and she passed with it. [7:189]

(*i.e.*, she moved with it unnoticed; sat, stood, worked usually. According to some commentators such as Ibn 'Abbas (quoted by Zamakhshari) preferred another recitation which suggests that the word is derived from مِرْيَةٌ "doubt, suspicion." Therefore, the verse may be translated as :

فَمَرَّتْ بِهِ *i.e.* اسْتَمَرَّتْ بِهِ

"then she continued with it or was suspected of pregnacy".)

مَرُّوْا - بِ *assim. v* *(perf. 3 p.m. plu.)* they passed by

تَمُرُّوْنَ - عَلٰى *assim. v* *(imperf. 2 p.m. plu.)* ye passed by

يَمُرُّوْنَ - عَلٰى *assim. v.* *(imperf. 3 p.m. plu.)* they pass by

تَمُرُّ *(imperf. 3 p.f. sing.) assim. v* ~passed

مَرَّ passing by *v. n.*

وَهِيَ تَمُرُّ مَرَّ السَّحَابِ

It passeth as passing away of clouds. [27:88]

أَمَرُّ *(elative m. assim.)* v
<most bitter

مَرَّ يَمُرُّ (يَمِرُّ) مَرَارَةً (ن، ف)
فَهُوَ مُرٌّ

to be bitter *opp.* sweet

elative أَمَرُّ *i.e.*, extremely bitter, unswallowable

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَىٰ وَأَمَرُّ

Aye ! The Hour is their appointed term and the Hour shall be far more grievous and for more bitter. [54:46]

مُسْتَمِرٌّ *(Ap-der. m. sing.)* x
continuous

مَرَّةٌ once, one time (*n.*)

أَوَّلَ مَرَّةٍ first time

مَرَّتَانِ *n. dual.* } twice
مَرَّتَيْنِ *acc.* }

مَرَّاتٌ repeatedly (*n. plu.*) (more than two) times

ثَلَاثَ مَرَّاتٍ three times

مِرَّةٌ <strong of make, (*n.*) vigorous

الْمِرَّةُ : قُوَّةُ الْخَلْقِ وَ شِدَّتُهُ، وَ الْمِرَّةُ: حِصَافَةُ الْعَقْلِ وَ إِحْكَامُهُ، وَ قَدْ جَاءَ هٰذَا مِنْ إِمْرَارِ الْحَبْلِ *(Mjj./Lis.)*

الْمِرَّةُ means strong of make (body of a creature); wiseness, comprehension : the word is driven from إِمْرَارٌ entwining and twisting of a cable

## م ر ض ★

مَرِضْتُ I sicken *(perf. Ist. p. sing.)*

مَرِضَ يَمْرَضُ مَرَضاً (س) فَهُوَ مَرِيضٌ

to be or become sick, to fall ill

الْمَرِيضُ *(act. 2 pic. m. sing.)* a sick man

مَرِيضٌ sick men *(b. p. of مَرِيضٌ)*

مَرَضٌ disease (*n.*)

مَرَضاً ailment, illness *acc.*

## م ر ى ★

يُمَارُونَ *w.v. iii (imperf. 3 p. m. plu.)*
<they dispute
*meta.* they debate

مَارَىٰ يُمَارِي مِرَاءً to dispute concerning a thing

Lo ! verily those who debate (*lit.* dispute) concerning the Hour are in error far astray. [48:18]

تُمَارُوْنَ *(imperf. 2 p. m. plu.)w.v. iii* ye dispute

اَفَتُمٰرُوْنَهٗ عَلٰى مَا يَرٰى

Will ye, therefore, dispute with him concerning that which he hath seen ? [53:12]

لَا تُمَارِ *(perate. neg. m. sing.)w.v.iii* dispute not !

مِرَاءٌ dispute (*n.*)

تَمَارَوْا *(perf. 3 p.m. plu.) w.v. vi* <they doubted

تَمَارٰى تَمَارِيًا to doubt *vi*

تَتَمَارٰى *(imperf. 2 p.m. sing.)w.v. vi* thou will doubt

فَبِاَيِّ اٰلَآءِ رَبِّكَ تَتَمَارٰى

Which of Thy Lord's benefits wills thou doubt? [53:55]

يَمْتَرُوْنَ *(imperf.3 p.m. plu.)w.v. viii* <they doubt

اِمْتَارَ to doubt *viii*

تَمْتَرُوْنَ *(imperf. 2 p.m. plu.)w.v.viii* ye doubt

لَا تَمْتَرُنَّ *w.v. viii, el. (perate. neg. m. sing)* dubitate not !

الْمُمْتَرِيْنَ *w.v. viii, acc. (Ap-der. m. plu.)* those who are in doubt

مِرْيَةٌ doubt (*n.*)

## م ز ج ★

مِزَاجٌ admixture *v.n. iii*

وَمِزَاجُهٗ مِنْ تَسْنِيْمٍ

And admixture thereof (will be) of Tasnim. [83:27]

كَانَ مِزَاجُهَا كَافُوْرًا

The admixture is (like) Camphor. [76:5]

## م ز ق ★

مَزَّقْنَا *(perf. 1st p. plu.) ii* <we dispersed

مَزَّقَ تَمْزِيْقًا to disperse, *ii* scatter

مُزِّقْتُمْ *(2 p. m. plu.) pp. ii* ye were dispered or scattered

مُمَزَّقٌ *(v. mim.) n.p.t. ii* <dispersion or time or place of dispersion

According to some commentators the form مُمَزَّقٌ is a noun for place and time but generally it is taken as a verbal noun with initial *mim* called "*masdar mimi.*"

## م ز ن ★

الْمُزْنِ rain cloud (*n.*)

## م س ح ★

امْسَحُوْا <wipe *(perate. m. plu.)*

مَسَدٌ <a twisted fibre (*n.*)

مَسَدَ يَمْسُدُ مَسْداً (ن)

to twist a fibre of a cord

*pac. pic :* مَمْسُودٌ ، مَسَدٌ

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

On her neck shall be a cord of twisted fibre. [111:5]

مَسَّ *(perf. 3 p.m. sing.) assim.* ~touched (1)

مَسَّ يَمُسُّ مَسّاً وَ مَسِيساً (ن)

to touch, to pass hand on a thing without having anything in between. This verb has been used to signify : to befall, to punish, to be affected with damage, harm, hurt or for sexual touch.

وَقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ

And they said : tribulation and prosperity touched our fathers. [7:95]

*(meta.)* befallen (2)

إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ

If there hath befallen you a sore, like thereunto hath already befallen (that) people. [3:140]

مَسَحَ يَمْسَحُ مَسْحاً (ف)

to pass the hand on anything in order to wipe it

مَسْحاً wiping *v.n. acc.*

فَطَفِقَ مَسْحاً بِالسُّوقِ وَالْأَعْنَاقِ

And he set about slashing (with his sword their) legs and necks. [38:33]

(Note : the literary meaning of the word is as mentioned above. In translation the explanatory sense or a figurative expression is given).

الْمَسِيحُ Messiah, the surname (*p.n.*) of Jesus, a title of honour, *lit.* the anointed. Notice that the Quran fully concedes the Messiahship of Jesus, but not his sonship or Godhood etc. *(Jid.)*

مَسَخْنَا *(perf. 1st. p. plu.)* <we transformed

مَسَخَ يَمْسَخُ مَسْخاً (ف)

to transform or change the shape of a face or body to an ugly one

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ

And if We willed surely We should transform them in their place. [36:67]

مَسَّتْ (perf. 3 p. f. sing.) assim. v
~touched

يَمَسُّ assim. v (imperf. 3 p.m. sing.)
~touches

يَمْسَسْ will touch or befall juss.

لَمْ يَمْسَسْ didst not touch

تَمَسُّ assim. v. (imperf. 3 p. f. sing.)
~toucheth, befalleth

تَمْسَسْ will touch or befall juss.

لَمْ تَمْسَسْ didst not touch

لَيَمَسَّنَّ surely will befall epl.

لَيَمَسَّنَّكُمْ surely will befall you

اَلْمَسُّ touch (v.n.)

مِسَاسٌ touch (v.n.) iii

يَتَمَاسَّا (imperf. 3 p.m. dual) vi.
<the twain touch each other (in the conjugal life)

vi, تَمَاسَّ يَتَمَاسَّ
to touch each other
meta. sexual touching

م س ك ★

يُمْسِكُونَ (imperf. 3 p.m. plu.) iii
<they hold fast

to hold ii مَسَّكَ تَمْسِيكًا
fast, to act without failing what (is) instructed or to refrain

وَالَّذِينَ يُمَسِّكُونَ بِالْكِتٰبِ
And those who hold fast by the Book. [7:170]

أَمْسَكَ (perf. 3 p. m. sing.) iv
withhold

أَمَّنْ هٰذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ
Who is that (can) provide for you, should He withhold His provision? [67:21]

لَأَمْسَكْتُمْ (perf. 2 p. m. plu.) iv, el.
ye would refrain

أَمْسَكْنَ (perf. 3 p. f. plu.) iv
they (f.) withheld

يُمْسِكُ (imperf. 3 p. m. sing.) iv
~withholds

أَمْسِكْ (perate. m. sing.) iv.
keep, withhold

أَمْسِكْ عَلَيْكَ زَوْجَكَ
Keep thy wife to thyself (i.e., divorce her not). [33:37]

هٰذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ
This is Our gift so bestow thou or withhold, without an account. [38:39]

أَمْسِكُوا (perate. m. plu.) iv
retain, keep (ye)

لَا تُمْسِكُوا (perate. neg. m. plu.)
keep not, retain not

إِمْسَاكٌ retaining.

مُمْسِكٌ (Ap-der. m. sing.) iv
withholder

(*imperf. 2 p.m. plu.*) *w.v.* ye walk — تَمْشُوْنَ

(*perate. m. plu.*) *w.v.* walk! (O ye) — اِمْشُوْا

walk, walking (*v.n*) *w.v.* — مَشْيٌ

one who (*m. sing*). *ints.* walks purposely for something (in evil sense) — مَشَّآءٍ

هَمَّازٍ مَّشَّآءٍۭ بِنَمِيْمٍ

A defamer, spreader abroad of slander. [68:11]

م ص ر ★

*prop. noun* (1) — مِصْرَ

وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰ وَأَخِيهِ أَن تَبَوَّآ لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا

And We revealed unto Musa and his brother: inhabit houses for your people in Misr. (Misr is the Arabic form of Mizrain, the old name for the country of Egypt. 'To the Semites the country was known as Mizrain' (*Jid.*) [10:87]

(in the above verse Misr is a proper noun)

*a common noun, a city* (2)

اِهْبِطُوْا مِصْرًا فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ

Get ye down into a city as verily there is for you that which ye ask for. [2:61]

(*Ap-der. f. plu.*) *iv* withholder — مُمْسِكَاتٌ

(*perf. 3 p.m. sing.*) *x* withheld, ~grasped — اِسْتَمْسَكَ

(*perate. m. sing.*) *x* hold fast! — اِسْتَمْسِكْ

musk (*n.*) — مِسْكٌ

م س ى ★

(*imperf. 2 p. m. plu.*) *iv* <ye enter the night — تُمْسُوْنَ

to enter the night — أَمْسَى إِمْسَاءً

evening (*n.*) — مَسَاءٌ <<

م ش ج ★

<mixtures (*n.p.*) — إِمْشَاجٌ

to mix up (ض) مَشَجَ يَمْشِجُ مَشْجًا

م ش ى ★

(*perf. 3 p.m. plu.*) *w.v.* <they walk — مَشَوْا

مَشَى يَمْشِيْ مَشْيًا (ض)

to walk, to go, proceed

(*imperf. 3 p.m. sing.*) *w.v.* ~walks — يَمْشِيْ

(*imperf. 3 p. f. sing.*) *w.v.* (she) walks — تَمْشِيْ

(*imperf. 3 p.m. plu.*) *w.v.* they walk — يَمْشُوْنَ

مَطَرٌ rain (*n.*)
مَطَراً *acc.*

م ط ى ★

يَتَمَطّٰى (*imperf. 3 p.m. sing.*) *w.v.* v
<~conceiteth
تَمَطّٰى to be conceited v.
to stretch, to boast, to ride
مَطِيَ يَمْطٰى مَطاً (س) <<
to be extended

م ع ★ ★

مَعَ with. together *(preposition)*
with, simultaneously with, accompanied by, in the company of, with
مَعَهُ with him مَعَكُمْ you
مَعَ اللهِ with Allah
مَعَهَا with her
and so on

م ع ذ ★

الْمَعْزُ <goats (*n. p.*)
مَاعِزٌ (*sing.*) a goat
but الْمَعْزُ is common to he or she, single or plural of goats (*Lis.*)

م ع ن ★

مَعِيْنٌ (*n. act. 2 pic.*)
running water

م ض غ ★

مُضْغَةٌ lump of flesh, (*n.*)
a morsel of flesh, anything chewed mouthfully
مَضَغَ يَمْضَغُ مَضْغاً (ن ، ف)
to masticate, chew

م ض ى ★

مَضٰى (*perf. 3 p.m. sing.*) *w.v.*
<~gone forth
مَضٰى يَمْضِيْ مُضِيّاً (ض)
to go away, leave, depart, to make off, decamp, expire

مَضَتْ (*perf. 3 p. f. sing.*) *w.v.*
gone forth, passed away

أَمْضِيَ (*imperf.1st.p.sing.*)*w.v.acc.*
I shall go on

اِمْضُوْا (*perate. m. plu.*) *v.w.*
pass ! (ye)

مُضِيّاً passing away, (*v.n*) *w.v.*
to go away

م ط ر ★

أَمْطَرْنَا (*perf. Ist. p. plu.*) *iv*
we rained

أُمْطِرَتْ (*3 p. f. sing.*) *pp. iv*
~was rained

أَمْطِرْ (*perate. m. sing.*) *iv*
rain down !

مُمْطِرٌ (*Ap-der. m. sing.*) *iv*
rain bringer

مَاكِثُوْنَ (act. pic. m. plu.) those who bide
مَاكِثِيْنَ acc.

| م | ك | ر | ★ |
|---|---|---|---|

مَكَرَ (perf. 3 p.m. sing.)
<~plotted (1)
to plot, مَكَرَ يَمْكُرُ مَكْراً (ن)
to be cunning, to plan a scheme

قَدْ مَكَرَ الَّذِيْنَ مِنْ قَبْلِهِمْ

Surely there plotted those before them. [13:42]

schemed (2)

وَمَكَرُوْا وَمَكَرَ اللّٰهُ وَاللّٰهُ خَيْرُ الْمٰكِرِيْنَ

And they (disbelievers) schemed and Allah schemed (against them); and Allah is the best of schemers (*Pic.*) And they plotted (to put him, *i.e.*, Jesus to death) and Allah plotted (to frustrate their plot) and Allah is the best of plotters. [3:54]

مَكَرُوْا (perf. 3 p.m. plu.)
they plotted or they schemed

مَكَرْتُمْ (perf. 2 p.m. plu.)
ye plotted

اِنَّ هٰذَا لَمَكْرٌ مَّكَرْتُمُوْهُ

Verily this is a plot ye have plotted. [7:123]

مَاعُوْنَ common necessaries, (n.) small kindnesses

| م | ع | ى | ★ |
|---|---|---|---|

أَمْعَاءَهُ <entrails (n p.)
(sing.) اَلْمِعًى
entrails, intestine, bowel

| م | ق | ت | ★ |
|---|---|---|---|

مَقْتٌ <abhorrence (v.n.)
مَقَتَ يَمْقُتُ مَقْتاً (ن)
to hate, detest, abhor

| م | ك | ث | ★ |
|---|---|---|---|

مَكَثَ (perf. 3 p. m. sing.) w.v.
<~remained
مَكَثَ يَمْكُثُ مُكْثاً وَ مُكُوْثاً (ن)
to abide, dwell, remain, wait (in a place)

فَمَكَثَ غَيْرَ بَعِيْدٍ

He was not long in coming. ]27:22]

يَمْكُثُ (imperf. 3 p. m. sing.)
~lasts, remains

امْكُثُوْا bide!, (perate. 2 p.m. plu.) wait (in this place)

مُكْثٌ delay

لِتَقْرَاَهُ عَلَى النَّاسِ عَلٰى مُكْثٍ

That thou mayest recite unto mankind with delay (*i.e.*, with slow deliberation). [17:106]

مَكَّنَّا (perf. Ist p. plu.) we plotted

يَمْكُرُ (imperf. 3 p.m. sing.) plots

يَمْكُرُوْنَ (imperf. 3 p.m. plu.) they plot

لِيَمْكُرُوْا (imperf. 3 p. m. plu.) el. in order to plot

مَكْرٌ plot (1) (n.)

إِنَّ هٰذَا لَمَكْرٌ مَّكَرْتُمُوْهُ

Verily this is a plot ye have plotted. [7:123]

contrivance (2)

أَفَأَمِنُوْا مَكْرَ اللّٰهِ فَلَا يَأْمَنُ مَكْرَ اللّٰهِ إِلَّا الْقَوْمُ الْخٰسِرُوْنَ

Are then they secure against the contrivance of Allah? And none feeleth secure against the contrivance of Allah except the people who are losers. [7:99]

cunning (talks) (3) or sly (talk)

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ

Then when she heard their cunning (talk) she sent for them. [12:31]

الْمَاكِرِيْنَ plotters (act. pic. m. plu.)

★ م ك ن

الْمَكَانُ see ك و ن

الْمَكَانَةُ see ك و ن

مَكِيْنٌ (act. 2 pic. m. sing.) <established one

مَكُنَ يَمْكُنُ مَكَانَةً (ك) to have power with, عِنْدَ -
to be strong, powerful
*meta.* to be influential

مَكَّنَ (perf. 3 p.m. sing.) ii <~hath established
to strengthen, مَكَّنَ تَمْكِيْنًا
consolidate, establish firmly

قَالَ مَا مَكَّنِّيْ فِيْهِ رَبِّيْ خَيْرٌ

He said better is that wherein my Lord hath established me. [18:95]

(Note: the real form of the word was supposed to be مَكَّنَنِّيْ *i.e.*, مَكَّنَ + فِيْ but the rule of assimilation has worked to join double nouns).

مَكَّنَّا (perf. Ist. p. plu.) ii we have established

لَيُمَكِّنَنَّ ii e.p.l. (imperf. 3 p.m. plu.) he shall surely establish

أَمْكَنَ (perf. 3 p. m. sing.) iv <~gave power
to have iv, أَمْكَنَ إِمْكَانًا
or to give power مِنْ -
(*tras.* and *intras.*)

فَقَدْ خَانُوا اللّٰهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ

They betrayed Allah before, and He gave (thee) power over them. [8:71]

full (*n.*) *h.v.* مِلْءٌ

earthful gold مِلْءُ الْأَرْضِ ذَهَبًا

الْمَلَأُ <chiefs, leaders (*n. p.*)
(no singular from this root.)
According to *Lisanul Arab* and Raghib the word مَلَأٌ signifies fulness, therefore, the leader or chief fill the eyes of people with awe and their hearts with attraction, consequently V.I.Ps. are called الْمَلَأُ angels الْمَلَأُ الْأَعْلٰى

أَلَمْ تَرَ إِلَى الْمَلَإِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَىٰ

Bethinkest thou not of the chiefs (or leaders) of Israel after Musa. [2:246]

other usages of the words antecedent to pronoun:
his chiefs مَلَئِهِ/مَلَإِهِ
their chiefs مَلَئِهِمْ
or big men

مَلِيءٌ *see* م ل و

★ م ل ح

saltish, salt (*n.*) مِلْحٌ

★ م ل ق

<falling to poverty (*v.n.*)*iv* إِمْلَاقٌ

★ م ك و

<whistling *acc.* مُكَاءً

to whistle مَكَا يَمْكُو مَكْوًا (ن)

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً

And their worship at the Holy House is naught but whistling and hand-clapping [8:35]

★ م ل أ

*(3 p.m. sing.) pp. h.v.* مُلِئَتْ
<~was filled
مَلَأَ يَمْلَأُ مَلْءً وَ مِلْئًا (ف)
to fill, fill up *SS* with *SS*,

لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعْبًا

If thou hadst observed them thou wouldst have surely turned away from them in fright and wouldst have surely been filled with awe of them. [18:18]

*(act. pic. m. plu.) h.v.* مَالِئُونَ
fillers, those who fill

*epl. h.v.* لَأَمْلَأَنَّ
*(imperf. Ist. p. plu.)*
I surely shall fill

*(perf. 2 p. f. sing.) h.v. vii* امْتَلَأْتِ
didst thou filled

Art thou filled? هَلِ امْتَلَأْتِ [50:30]

يَمْلِكُ (parate. 3 p. m. sing.)
has power (3)

فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللّٰهِ شَيْئًا

For who hath any power to prevail for you with Allah? [48:11]

تَمْلِكُ (imperf. 3 p.f. sing.)
she ruleth (4)

إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ

I found a woman ruling over them. and she hath been given (abandance) of things. [27:23]

تَمْلِكُ (imperf. 2 p. m. sing.)
thou will avail (5)

وَمَنْ يُرِدِ اللّٰهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللّٰهِ شَيْئًا

He whom Allah doometh unto temptation, thou (by thy efforts) will avail him naught against Allah. [5:41]

تَمْلِكُونَ (imperf. 2 p.m. plu.)
ye possess, own

يَمْلِكُونَ (imperf. 3 p.m. plu.)
they possess, own

مَالِكُ (act. pic. m. sing.)
master, owner, sovereign

مٰلِكِ يَوْمِ الدِّينِ
Owner of the Day of Judgement. [1:3]

أَمْلَقَ إِمْلَاقًا to become iv poor

مَلِقَ يَمْلَقُ مَلَقًا (س) >>
to flatter

★ م ل ك

مَلَكَتْ (perf. 3 p. f. sing.)
~ has possessed (1)

مَلَكَ يَمْلِكُ مِلْكًا وَ مُلْكًا وَ مَلْكًا وَ مَمْلَكَةً وَ مَلَكَةً (ض)
to possess

عَلٰى – to reign or rule over

to have power, to be capable of, able to obtain, can do or avail

مَا مَلَكَتْ أَيْمَانُكُمْ

What your right hands possess. [4:3]

(meta. that your right hands possess or possessed by the right hand, as in other verses means boundmen or bondwomen)

Caution: It is not slave in English sense.

مَلَكْتُمْ (perf. 2 p. m. plu.)
ye held (2)

أَوْ مَا مَلَكْتُمْ مَفَاتِحَهُ

Or whereof ye hold the keys. [24:61]

مَالِكُوْنَ owners *(act. pic. m. plu.)*

مَمْلُوْكٌ / مَمْلُوْكاً *(pic. pac. m. sing.) acc.* enslaved

مُلْكٌ / مُلْكاً / مُلْكَ dominion *(n.)*

مَلِكاً/مِلِكٌ king *(n.)*

المُلُوْكُ <kings *(n. p.)*

مَلِكٌ *(sing.)*

مَلِيْكٌ mighty king (Allah) *(ints.)*

مَلَكٌ <angel *(n.)*

(the root ل أ ك is here repeated for beginners

مَلَائِكَةٌ <angels *(n. p.)*

مَلَكٌ *(sing.)*

| م ل ل ★ |
|---|

يُمِلُّ *assim. iv (imperf. 3 p.m. sing.)* <~dictate

أَمْلَىٰ إِمْلَاءً to dictate

<< أَمَلَّ إِمْلَالاً

(Note: in the latter the third radical (ى) is changed by (ل) Thus it would become assimilated. The rule is termed قَلْبٌ . See *Lisan)*

فَلْيُمْلِلْ should dictate *assim. iv, el.*

اَوْلَا يَسْتَطِيْعُ اَنْ يُّمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهٗ بِالْعَدْلِ

Or unable himself to dictate, then let his guardian dictate justly. [2:282]

مِلَّةٌ faith (or) religion *(n.)*

وَمَنْ يَّرْغَبُ عَنْ مِّلَّةِ اِبْرٰهٖمَ اِلَّا مَنْ سَفِهَ نَفْسَهٗ

And who shall be averse from the Faith of Ibrahim, save one who befooleth his soul *(Jid.)* And who forsaketh the religion of Abrahim save him who befooleth himself *(Pic.)* [2:130]

اَلْمِلَّةُ بِالْكَسْرِ : اَلشَّرِيْعَةُ أَوِ الدِّيْنُ، قِيْلَ اَلْمِلَّةُ وَ الطَّرِيْقَةُ سَوَاءٌ، هِيَ إِسْمٌ مِنْ أَمْلَيْتُ الْكِتَابَ، ثُمَّ نُقِلَتْ إِلٰى أُصُوْلِ الشَّرَائِعِ بِاعْتِبَارِ أَنَّهَا يُمْلِيْهَا النَّبِيُّ، وَقَدْ تُطْلَقُ عَلَى الْبَاطِلِ كَالْكُفْرِ مِلَّةٌ وَاحِدَةٌ ، وَ لَا تُضَافُ إِلَى اللهِ وَ لَا إِلٰى أَحَادِ الْأُمَّةِ.

(أَقْرَبُ الْمَوَارِدْ)

Millah: (vocalized with the initial kasra) 'ordinance of a religion, or

religion as applied to a way' regardless of its original root. It my be derived from أَمْلَيْتُ الْكِتَابَ 'I dictatated a book' as the basic teachings of a religion is dictated by a prophet. The word is applicable to to false faith or religion too as الْكُفْرُ مِلَّةٌ وَاحِدَةٌ : the infidelity is one religion or one faith. But it is not to be antecedented to Allah or the name of a certain religious community *(Aqrabulmowarid)*.

**م ل و ★**

أَمْلَىٰ *(perf. 3 p. m. sing.) w.v. iv*
gave rein to (1)
(false) hopes
to march مَلَأَ يَمْلُوْ مَلْوًا (ن)
a quick step
iv أَمْلَىٰ وَ ii مَلَّىٰ
to prolong (one's life) give rein to, give false hopes. When related to Allah, it means : He indulged, tolerated, gave enough time to repent, to give a respite

الشَّيْطٰنُ سَوَّلَ لَهُمْ وَأَمْلٰى لَهُمْ

The devil hath embellished (this apostasy) for them and hath given them (false hopes) or rein. [47:25]
to tolerate, (2)
to indulge, to respite

أَمْلَيْتُ *(perf. Ist. p. sing.) w.v. iv*
I tolerated or gave rein

وَكَأَيِّنْ مِّنْ قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا

And how many a city did I gave rein (or I tolerated) while it wronged (itself). Then took hold of it. [22:48]

أُمْلِيْ *(imperf. Ist. p. sing.) w.v. iv*
I give respite

وَأُمْلِيْ لَهُمْ إِنَّ كَيْدِيْ مَتِيْنٌ

And I give them rein (*i.e.*, I give them a respite), verily My contrivance is firm. [7:183]

نُمْلِيْ *(imperf. Ist p. plu.) w.v.*
we respite
مَلِيًّا a long while *v.n. R.F.*

وَاهْجُرْنِيْ مَلِيًّا

And depart from some for ever so long (or for a long while). [19:46]

**م ل ى ★**

تُمْلِيْ *(3 p. f. sing.) pip. w.v. iv*
<~is dictated
to dictate أَمْلَىٰ إِمْلَاءً

**م ن ★ ★**

مِمَّا / مِيَّا for *(particle)* مِنْ + مَا

مَاتَ *see* م و ت

مُمْتَحِنَةٌ see م ح ن

مُمْتَرِيْنَ see م ر ى

مُمِدٌّ see م د د

مِمَّنْ for مِنْ + مَنْ

مَنْ *(an indeclinable conjunctive pronoun)*
he, she, they, who, whosoever
*(interrogative)* who (1)

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا

And who doth greater wrong than he who invententh a lie concerning Allah.[6:21]

who (2)
*(conjunctive pronoun)*

وَمِنَ الْأَعْرَابِ مَنْ يُّؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ

And of the dwellers of the desert is one who believeth in Allah and the last Day. [9:99]

whosoever (3)

وَمَنْ يَّقْنُتْ مِنْكُنَّ لِلّٰهِ وَرَسُوْلِهٖ

And whosoever of you is submissive unto Allah and His messenger. [33:31]

whoso (4)
(in a conditional mood)

وَمَنْ يَّبْتَغِ غَيْرَ الْإِسْلَامِ دِيْنًا فَلَنْ يُّقْبَلَ مِنْهُ

And whoso seeketh as religion other than Islam, it will not be accepted from him. [3:85]

مِنْ *a preposition signifies:*
an origin of a thing (1)

وَمِنْ ثَمَرٰتِ النَّخِيْلِ وَالْأَعْنَابِ تَتَّخِذُوْنَ مِنْهُ سَكَرًا

And of the fruits of the date-palm and grapes whence ye derive strong drinks. [16:67]

a composition (2)

وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ

And if the camels twain and of the oxen twain.[6:144]

for explanation (3)

فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْۢبِتُ الْأَرْضُ مِنْۢ بَقْلِهَا وَقِثَّآئِهَا وَفُوْمِهَا وَعَدَسِهَا وَبَصَلِهَا

So call upon Thy Lord for us that He bring forth for us of that which the earth groweth—of its herbs and its cucumbers and its corn and its lantils and its onions. [2:61]

to indicate commence- (4)
ment of: (A) time

مِنْ قَبْلِ صَلٰوةِ الْفَجْرِ وَحِيْنَ تَضَعُوْنَ ثِيَابَكُمْ مِّنَ الظَّهِيْرَةِ

Before the prayer of dawn, and when ye lay aside your raiment for the heat of the noon. [24:58]

(B) place

سُبْحٰنَ الَّذِيْٓ اَسْرٰى بِعَبْدِهٖ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَى الْمَسْجِدِ الْاَقْصَا

Glorified be He Who carried His servant by night from the Iviolable Mosque to

with the meaning (9)

of فِيْ in

وَمِنَ الَّيْلِ فَسَبِّحْهُ وَاَدْبَارَ السُّجُوْدِ

And in the night-time hymn His praise, and after the (prescribed) prostrations. ]50:40]

any (10)

وَمَا مِنْ اِلٰهٍ اِلَّا اللّٰهُ

There is not any God save Allah. [3:62]

in the sense of على (11)

بَلٰٓى اِنْ تَصْبِرُوْا وَتَتَّقُوْا وَيَاْتُوْكُمْ مِّنْ فَوْرِهِمْ

Nay, but if ye persevere, and keep away from evil, and (the enemy) attack you on their sudden. [3:125]

on (alternate) (12)

اَوْ تُقَطَّعَ اَيْدِيْهِمْ وَاَرْجُلُهُمْ مِّنْ خِلَافٍ

Or have their hands and feet on alternate sids cut off. [5:33]

according to (13)

اَسْكِنُوْهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِّنْ وُّجْدِكُمْ

Lodge them where ye dwell, according to your wealth. [65:6]

with the meaning (14)

of عَنْ (instead of, rather than)

اَرَضِيْتُمْ بِالْحَيٰوةِ الدُّنْيَا مِنَ الْاٰخِرَةِ

Take ye pleasure in the life of the earth rather than (or instead of) the Hereafter ! [9:38]

the far distant Mosque the neighbourhood whereof We have blessed. [17:1]

out of (5)

وَمِنْ قَوْمِ مُوْسٰٓى اُمَّةٌ يَّهْدُوْنَ بِالْحَقِّ وَبِهٖ يَعْدِلُوْنَ

And of Musa's folk there is a community who lead with truth and establish justice therewith (*i.e.* out of Musa's folk). [7:159]

than (when following (6) a comparative)

وَمَنْ اَحْسَنُ قَوْلًا مِّمَّنْ دَعَآ اِلَى اللّٰهِ

And who is better in speech than him who summoneth unto Allah. [41:33]

because of, (7)
by reason of

وَمِنْ رَّحْمَتِهٖ جَعَلَ لَكُمُ الَّيْلَ وَالنَّهَارَ

Because of His mercy He appointed for you night and day. [28:73]

(Note : The verse may be rendered : of His mercy.)

some of or among (8)

وَمِنْ اَهْلِ الْكِتٰبِ مَنْ اِنْ تَاْمَنْهُ

بِقِنْطَارٍ يُّؤَدِّهٖٓ اِلَيْكَ

Among the people of the Scripture there is he who, if thou trust him with a weight of treasure, will return it to thee. (3:75]

to emphasize the (15) sense of connection (but in negative case)

وَمَنْ يَفْعَلْ ذٰلِكَ فَلَيْسَ مِنَ اللّٰهِ فِيْ شَيْءٍ

And whoso doth that hath no connection with Allah. [3:28]

المَنُّ see م ن ن

المَمْنُوْنُ see م ن ن

مَنَاصٌ see ن و ص

مُنْتَهٰى see ن ه ى

مِنْسَأَةٌ see ن س أ

مُنْشَآتٌ see ن ش أ

م ن ع ★

مَنَعَ (*perf. 3 p.m. sing.*) < ~ prevented

to refuse مَنَعَ يَمْنَعُ مَنْعاً (ف) one some thing, to prohibit, interdict, to prevent

to prevent (1)

وَمَنْ اَظْلَمُ مِمَّنْ مَّنَعَ مَسٰجِدَ اللّٰهِ اَنْ يُّذْكَرَ فِيْهَا اسْمُهٗ

And who is more unjust than he who preventeth mosques of Allah that His name be mentioned therein. [2:114]

to defend (2)

تَمْنَعُ (*imperf. 3 p. f. sing.*) defends

اَمْ لَهُمْ اٰلِهَةٌ تَمْنَعُهُمْ مِّنْ دُوْنِنَا

Have they gods who defend them beside Us. ? [21:43]

to protect (3)

نَمْنَعُ (*imperf. Ist p. plu.*) *juss.* we protect

قَالُوْٓا اَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ وَنَمْنَعْكُمْ مِّنَ الْمُؤْمِنِيْنَ

They said: Had we not mastery upon you, and did we not protect you from the believers ! [4:141]

to deny (4)

مُنِعَ denied (*3 p.m. sing.*) *pp.*

قَالُوْا يٰٓاَبَانَا مُنِعَ مِنَّا الْكَيْلُ

O our Father ! The measure is denied us. [12:63]

مَانِعَةٌ protector (*act. pic. f. sing.*)

مَنُوْعٌ / مَنُوْعاً begrudging *ints. acc.*

مَنَّاعٌ hinder (*n*) *ints.*

مَمْنُوْعَةٌ (*pic. pac. f. sing.*) forbidden

م ن ن ★

مَنَّ - عَلٰى *assim. v* (*perf. 3 p. m. sing.*) < showed grace

مَنَّ يَمُنُّ مَنًّا وَ مِنَّةً

to recount to one the benefits shown in order to reproach him, reproach one for benefits received. (The origin of مَنَّ is to cut off as will be observed below from the word مَمْنُوْنٌ According to *Rgh.* the graces cut off the needs as one who receives benefits from somewhere is no more a needy. Thus a kindness, grace or benefit cuts off the hunger).

مَنَنَّا *(perf. Ist. p. plu.) assim.*
we have shown the grace

تَمُنُّ *(imperf. 2 p.m. sing.) assim.*
thou art showing grace

يَمُنُّ *assim. v*
*(imperf. 3 p.m. sing.)*
~shows grace

يَمُنُّوْنَ *assim. v*
*(imperf. 3 p.m. plu.)*
they show grace

نَمُنُّ *(imperf. Ist p. plu.) acc.*
we show grace

لَا تَمُنُّوْا *(perate. neg. m. plu.)*
show no grace

لَا تَمْنُنْ *(conditional phrase) juss.*
bestow not favour

اُمْنُنْ *(perate. m. sing.)*
bestow thou

اَلْمَنُّ showing a grace or laying an obligation *acc.*

مَنًّا

مَمْنُوْنٌ *(pic. pas. m. sing.)*
<unceasing
(see above note on the meaning of مَنَّ )

اَلْمَنُوْنُ time, fortune (*n.*)
رَيْبُ الدَّهْرِ رَيْبُ الْمَنُوْنِ
and رَيْبُ الزَّمَانِ signify the accidents or evil accidents or the times that diquiet or disturb the minds or hearts (*LL.*)

اَلْمَنُّ manna (*n.*)
a kind of dew, a sweetish liquid (*Jid.*)

## م ن ى ★

تُمْنُوْنَ *(imperf. 2 p.m. plu.) w.v. iv*
<ye emit
أَمَنِّيَّةً يُمْنِيْ إِمْنَاءً
to shed (blood), to emit sperm

Note : The modification of *the imperfect* has its final ى changed by و in plurals, thus the conjugation will go as :
يُمْنِيْ ، تُمْنِيْ ، يُمْنُوْنَ ، تُمْنُوْنَ ، أُمْنِيْ ، نُمْنِيْ

يُمْنَى *(3 p. m. sing.) pip. w.v. iv*
~is emitted

تُمْنَى *(2 p. f. sing.) pip. w.v. iv.*
~is emitted

مَنِيٌّ sperm (*n.*)

here, according to commentators, such as, Razi, Tabri, Zamakhshari and others the words signify 'he recited' and 'recitation' respectively.

تَمَنَّوْا (perf. 3 p.m. plu.) w.v. v
they wished

تَتَمَنَّوْنَ w.v, v (imperf. 2 p.m. plu.)
<ye wish

تَمَنَّوْنَ is for تَتَمَنَّوْنَ the cluster of two compelled to drop first of them)

يَتَمَنَّوْنَ (imperf. 3 p.m. plu.) w.v., v
they wish

لَا يَتَمَنَّوْنَهُ
they will never wish

تَمَنَّوْا (perate. m. plu.) w.v, v
long, yearn

أُمْنِيَّةٌ recitation (1)
a wish, longing, wishing (2)

أَمَانِيَّ <wishes (n.p.)

أُمْنِيَّةٌ (sing.)

مَنَاةَ Manat
(an old Arabian goddess)

★ د ھ م

يَمْهَدُونَ (imperf. 3 p.m. plu.)
<they prepare,
~make provision

يُمَنِّيَنَّهُمْ (imperf. 3 p.m. sing.) w.v.ii.
<~stirs up desire

مَنَّى تَمْنِيَةً to awaken
the desire, give reason to hope, make someone wish

يَعِدُهُمْ وَيُمَنِّيهِمْ
The Satan) promiseth them and stirreth. [4:120]

لَأُمَنِّيَنَّهُمْ w.v. ii, elp. (imperf. Ist. p. sing.)
I shall fill~desire

وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ
And surely I shall lead them astray and shall fill then with vain desire. [4:119]

تَمَنَّى (perf. 3 p. m. sing.) w.v. v
<~recited

تَمَنَّى تَمَنِّيًا to wish, raise v
hope, to read or recite

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ
إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ

Never sent We a massenger or a prophet before thee but when he recited (the message) Satan cast forth (suggestions in the minds of unbelieving hearts) in respect of his recitations. [22:52]

Note: Literary meaning of تَمَنَّى is 'he wished' and أُمْنِيَّتِهِ means 'a wish' but

<< مَهَدَ يَمْهَدُ مَهْداً (ف)

to extend, unfold, stretch out, make level, plain, prepare

الْمَاهِدُونَ *(act. pic. m. plu.)* spreaders

مَهَدْتُ *(imperf. Ist p. sing.) ii* I made smooth

تَمْهِيداً *v.n. ii, (acc.)* preparation, making smooth

الْمَهْدُ cradle (1)

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ

And he will speak unto mankind in his cradle. [3:46]

bed (2)

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْداً

Who hath appointed the earth as a bed. [43:10]

الْمِهَادُ / مِهَاداً expanse, rest- *(n.) acc.* ing place, that which lies spread out

| م | هـ | ل | ★ |
|---|---|---|---|

مَهِّلْ *(perate. m. sing.) ii.* <respite thou

مَهَّلَ تَمْهِيلاً *ii* أَمْهَلَ إِمْهَالاً *iv* (1) to accord or allow delay, defer, put off

أَمْهِلْ (2) to deal gently *iv*

<< مَهَلَ يَمْهَلُ مَهْلاً وَ مَهْلَةً (ف)

to act slowly, patiently

أَمْهِلْ *(perate. m. sing.) iv* respite gently

الْمُهْلُ the dregs of oil *(n.)*

| ا | م | هـ | م |
|---|---|---|---|

مَهْمَا whatever *(particle)*

| م | هـ | ن | ★ |
|---|---|---|---|

مَهِينٌ *(act. 2 pic. m. sing.)* despised (1)

مَهُنَ يَمْهُنُ مَهَانَةً (ك)

to be despised, be enfeebled, debilitated

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِنْ مَاءٍ مَهِينٍ

Then he made his seed from a draught of despised fluid. [32:8]

*i.e.*, belong to a race (2) that is looked down upon

أَمْ أَنَا خَيْرٌ مِنْ هَذَا الَّذِي هُوَ مَهِينٌ

Aye ! I am better than this one who is despicable. [43:52]

ignominous (3)

*i,e.*, one who is looked down upon for his bad habits

وَلَا تُطِعْ كُلَّ حَلَّافٍ مَهِينٍ

And obey not thou any swearer ignominous. [68:10]

م و ت ★

مَاتَ (perf. 3 p.m. sing.) w.v. died
مَاتَ يَمُوْتُ مَوْتاً (ن)
to die, expire

مِتَّ ، مُتَّ (2 p.)

مُتُّ (1st. p.)

اَفَاۡئِنۡ مَّاتَ اَوۡ قُتِلَ انْقَلَبۡتُمۡ عَلٰٓى اَعۡقَابِكُمۡ
Will it be that when he dieth or is slain ye will turn back on your heels? [3:144]

مَاتُوْا (perf. 3 p.m. plu.) w.v.
they died

مِتُّمْ (perf. 2 p. m. plu.) w.v.
ye died
إِذَا مِتُّمْ when ye have died

مِتُّ (perf. 1st. p. sing.) w.v.
I died

قَالَتْ يٰلَيْتَنِىْ مِتُّ قَبْلَ هٰذَا
Would that I had died before this. [19:23]

مِتْنَا we died (perf. 1st. p. plu.)
إِذَا مِتْنَا when we are dead

يَمُوْتُ (imperf. 3 p.m. sing.) w.v.
dies

يَمُتْ (imperf. 3 p.m. sing.) juss.
he dies

تَمُوْتَ acc. w.v.
dies (imperf 3 p. f. sing.)

لَمْ تَمُتْ juss. did not die

لَا تَمُوْتُنَّ w.v. el. (neg.) (imperf. 2 p. m. plu.)
ye should (not) die

يَمُوْتُوْنَ (imperf. 2 p.m. plu.) w.v.
they die

تَمُوْتُوْنَ acc. w.v. (imperf. 2 p.m. plu.) w.v.
ye die

يَمُوْتُوْا acc. w.v.

أَمُوْتُ (imperf. 1st p. sing.) w.v.
I die

نَمُوْتُ (imperf. 1st. p. plu.) w.v.
we die

مُوْتُوْا (perate. m. plu.) w.v.
die! (ye)

الْمَوْتُ the death (v.n.)

الْمَوْتَةُ death (n.)
the ending and additional indicates the unit of an action, that is termed إِسْمُ الْمَرَّةِ

مَيْتٌ / مَيْتاً dead one (n.) acc.

أَمْوَاتٌ / الْمَوْتٰى dead ones n. p.

الْمَيِّتُ lifeless, dead (n.)

مَيِّتُوْنَ lifelessness n. p. or dead ones

مَيِّتِيْنَ acc.

الْمَمَاتُ death (v. mim.)

**المَيْتَةُ** dead animals (*n.*)
*i.e.* those which have not been slaughtered in the manner prescribed by the Islamic law.

**أَمَاتَ** (*perf. 3 p.m. sing.*) *w.v., iv*
caused to die

**أَمَتَّ** (*perf. 2 p.m. sing.*) *w.v., iv*
thou made die

**يُمِيْتُ** *w.v., vi.*
(*imperf. 3 p. m. sing.*)
causes the death

**أُمِيْتُ** *w.v., iv*
(*imperf. 1st. p. sing.*)
I cause the death

**نُمِيْتُ** *w.v., iv*
(*imperf. 1st. p. plu.*)
we cause the death

م و ج ★

**يَمُوْجُ** (*imperf. 3 p.m. sing.*) *w.v.*
<~surges
مَاجَ يَمُوْجُ مَوْجاً (ن)
to be agitated, troubled, swell, surge, (the sea or a crowd)

**المَوْجُ** a billow (*n.*)

م و د ★

**يَمُوْدُ** (*imperf. 3 p.m. sing.*) *w.v.*
<~will shake
مَادَ يَمُوْدُ مَوْداً (ن)
to move from side to side, to shake

**مَوْداً** shaking (*v.n., w.v.*)

م و ل ★

**المَالُ / مَالاً** substance, riches, (*n.*) *acc.* wealth

**مَالِيَهْ** مال + ى + ه *com.*
interjective

مَآ أَغْنٰى عَنِّيْ مَالِيَهْ

My riches have availed me not. [69:28]

**أَمْوَالٌ** substance, riches, (*n.p.*) wealths

م و ه ★

**مَاءً / مَاءٍ** water (*n.*) *acc.*

م ى د ★

**يَمِيْدُ** (*imperf. 3 p. f. sing.*) *w.v.*
<~moves away
مَادَ يَمِيْدُ مَيْداً (ض) to be shaken, moved, agitated, to spread (cloth or table with food)

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيْدَ بِهِمْ

We have placed in the earth (firm) mountains lest it should move away with them. [21:31]

**مَائِدَةٌ** (*n. act. pic. f. sing.*)
the table spread, a table with food upon it
*meta.* food

## م ی ر ★

يَمِيرُ *(imperf. Ist. f. plu.) w.v.*
< we shall get provision

مَارَ يَمِيرُ مَيْراً (ض)
to supply food or provision
(*Zr.*) مِيرَةٌ is food; the verb is derived from the noun to supply with

## م ی ز ★

يَمِيزَ *acc. (imperf. 3 p.m. sing.) w.v.*
< ~discriminates

مَازَ يَمِيزُ مِيزاً (ض)
to detect, distinguish, to discriminate

حَتّٰى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ

Until he hath discriminated the impure from the pure. [3:179]

تَمِيزُ *(imperf. 2 p.f.sing.) w.v., v*
< bursts

تَمَيَّزَ تَمَيُّزاً *v*, to be separated

تَمَيَّزَ مِنَ الْغَيْظِ to burst with rage (*LL*)

امْتَازُوا *(perate m. plu.) viii*
< separate yourselves

امْتَازَ امْتِيَازاً *viii.* to be separated, distinguished

## م ی ل ★

فَيَمِيلُونَ - عَلَى - *w.v. acc. (imperf.3 p.m. plu.)*
they may attack

مَالَ يَمِيلُ مَيْلاً (ض) <
be adverse to
*lit.* they may be adverse to
*meta.* to swoop down

وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً

Fain would those who disbelieve that ye neglected your arms and your baggage so that they might swoop down upon you at one swoop (*Jid*). [4:102]

That they may attack you once for all (*Pic*). [4:102]

Note : swoop to, drop or descend suddenly as a bird pounces on its prey, to take or seize it suddenly (Funk)

لاَ تَمِيلُوا *(perate. neg. m. plu.) w.v.* turn not

مَيْلاً / الْمَيْلَ turning *v.n., w.v.*

مَيْلَةٌ turning, (*n.*) attacking, swooping,

to turn (1)

فَلاَ تَمِيلُوا كُلَّ الْمَيْلِ

But turn not altogether. [4:129]

مَيْل" in this verse means: to go astray. Consequently *Pic.* has followed their commentary though the literary meaning of the word is to incline and therefore *Jid.* has rendered the above verse as following :

And those that follow lusts, intend that ye shall incline a mighty incline.

to go astray (2)

وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ
أَنْ تَمِيلُوا مَيْلًا عَظِيمًا

But those who follow vain desires would have you go astray tremendously.
[4:27]

(Note: According to a number of commentators the word

★★★