

من

1. مَنْ عَلَيْهِ (S, M, Mṣb, K,) aor. 2, (Mṣb,) inf. n. مَنْ (S, M, Mṣb, K) and مَنِئِي (K;) and اَمْتَنَ (Mṣb); He conferred, or bestowed, upon him, a favour, or benefit. (S, M, Mṣb, K.) You say, مَنْ عَلَيْهِ شَيْئًا, and بِشَيْءٍ, which latter is more common, and اَمْتَنَ عَلَيْهِ بِه He conferred, or bestowed, a thing upon him as a favour. (Mṣb.) — مَنْ عَلَيْهِ (S, M, Mṣb, K,) inf. n. مَنْ (T, Mṣb) or مَنَّهُ (S, K;) and اَمْتَنَ (S, M, Mṣb, K) and اَمْتَنَ (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., عَلَيْهَا بِمَا مَرَّهَا, [He reproached her for the dowry he had given her]. (K, art. مهر.) See Bd, ii. 264. See also an ex. in a verse cited voce سَرَفَ.

5: } see 1.
8: }

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. فثأ. — مَنْ: respecting its dual مَنَان and مَنَيْن, and its pl. مَنُون and مَنِين, see I'Ak, p. 319. — مَنْ لِي بَكْدًا: see ب (near the end of the paragraph).

مَنْ زَيْدٌ أَعْقَلُ مِنْ أَنْ يَكْذِبَ — مَنْ: means مَنْ زَيْدٌ أَعْقَلُ مِنْ أَنْ يَكْذِبَ (Kull, p. 78) [i. e. 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 مَنْ with the adjunct pronoun هُ; for in a phrase of this kind, an adjunct pronoun is sometimes expressed; so that the aor. must be marfooḡ; 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 أَحْسَنُ مِنْ أَنْ يُرَامَ وَأَعَزُّ, in the TA, voce أَل. Accord. to modern usage, one may say, أَنْتَ أَعْقَلُ مِنْ أَنْ تَفْعَلَ كَذَا, which virtually means Thou art too reasonable to do such a thing; and here we cannot substitute اَلَّذِينَ for أَنْ. See أَنْ for أَيُّ — أَيُّ: أَخْزَى اللَّهُ الْكَادِبَ مِثِّي وَمَنْكَ — مَنْ: مَنْهُ — لَقَيْتُ مِنْهُ أَسَدًا: see أَسَدٌ: and لَقَيْتُ مِنْهُ أَسَدًا — مَنْ: مَنْ مِنْ بَحْرٍ: see بَحْرٌ — مَنْ: جَرَى مِنْهُ مَجْرَى — جَدُّ: see عُنْدُ: مَنْ: كَذَا: see 1 in art. جَرَى — مَنْ: and عُنْدُ, differ-

ences between: see عُنْدُ — مَنْ often means Some. — Often redundant: see 1 in art. عَيْضُ. — Of, or among: see two exs. voce فِي, latter part. — حُسَيْنٌ مِنِّي 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' eṣ-Ṣagheer: thus explained in the Expos. of El-Munáwee.) See Ḥam, p. 139; and De Sacy's Gr. i. 492. — مَا أَنَا مِنْ دَرٍ وَلَا الدُّدُ مِثِّي: see art. دَر. IbrD confirms my rendering of this saying. — [He applies himself to a thing not of his business to do]. (TA, art. عَش.) — لَيْسَ مِنَّا He is not of our dispositions, nor of our way, course, or manner, of acting, or the like. (TA, art. غَش.) — لَيْسَ مِنِّي (Kṣur, 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. طَعْم.) See a similar usage of مَنْ, voce عَيْضُ — عَيْضُ الْإِهَالَةِ — أَنَا مِنْهُ كَحَاقِنِ الْإِهَالَةِ — مَنْ: is used in the sense of فِي in the phrase مِنْ يَوْمِ الْجُمُعَةِ [In, or on, the day of congregation] in the Kṣur 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 مِنْ اللَّهِ. — أَيُّمَنْ: from مَنْ: see أَيُّمَنْ; and De Sacy's Anthol. Gr. Ar., pp. 374 and 401, and 112. — رِطْلٌ: 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.) — مَنْ: is fem. and sing. and pl. (Fr, S.)

مَنْبِيْنُ The first (or main) rope of a well. See كَرْبٌ.

مَنْبَانٌ 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.)

مَنْبَانِيْ Gratuitous; granted as a favour: opposed to مَجْبُوبِيْ.

منجق and منجنق

مَنْجُونٌ, مَنْجُونٌ, مَنْجُونٌ, مَنْجُونٌ, and مَنْجُونِيْ: see art. جَنْقِيْ.

منع

1. مَنَعَ 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. :) مَنَعَ is the contr. of اَعْطَا. (S, Mgh, K.) — مَنَعَهُ [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.) — مَنَعَهُ الْعَطِيَّةَ [He refused him the gift]. (TA in art. حَرَم.) — مَنَعَهُ الشَّيْءَ i. q. حَرَمَهُ اِيَّاهُ [q. v.] (S in art. حَرَم.) — مَنَعَ الشَّيْءَ, inf. n. مَنَاعَةٌ, i. q. اِعْتَرَضَ and تَعَسَّرَ. (TA.) See 8. — مَا مَنَعَكَ اَلَّا تَسْجُدَ — اَبِيْ (Kṣur vii. 11): see اَبِيْ.

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. حَجَز.) see the latter. — تَمَنَعَ عَلَى السَّنَةِ [he resisted, or withstood, the year of dearth]: said of an animal. (K.)

5. اِمْتَنَعَ and تَمَنَعَ مِنَ 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. اِحْتَمَى. (TA.)

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

8. اِمْتَنَعَ [It was, or became, prevented from being; it necessarily was not. You say يَمْتَنِعُ هَذَا لَوْجُودِ 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.] — اِمْتَنَعَ He refrained, forbore, abstained, or held back, (Mṣb, K,) مِنَ الْأَمْرِ from the thing, or affair; (Mṣb;) as also عَنْهُ: (TA:) he did so voluntarily, of his own free will or choice; he refused: you say اِمْتَنَعَ عَنْهُ he refrained, &c., from it voluntarily, &c.; refused it; or refused to do it. (MF. in art. حَصْر.) See اَبِيْ. — اِمْتَنَعَ عَلَيْهِ He, or it, opposed him; resisted him; withstood him; repugned him; was incomppliant, or