

DICTIONARY
OF
The Holy Qur'ân
ARABIC WORDS - ENGLISH MEANINGS
(With Notes)



(Classical Arabic Dictionaries Combined)

By

'Abdul Mannân 'Omar

Translator, The Holy Qur'ân (Arabic - English)

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Subject Codifier

Musnad Imâm Aḥmad Bin Muḥammad bin Ḥanbal

المرتب و المبوب

تأويب

مُنشَرَّتْكَ

الإمام أحمد بن محمد بن حنبل

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Editor, Encyclopedia of Islam

مدير - دائرة المعارف الإسلامية

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FOREWORD

This dictionary presents the complete vocabulary and the phraseology of the Holy Qur'ân. All root-words of the Holy Qur'ân with their derivatives have been included in it.

This dictionary will help the reader to ascertain the real, classical, and root meanings of all the Arabic words used in the Holy Qur'ân. Moreover, efforts have been made to highlight various shades of meaning.

I have drawn most of the content of this dictionary from the best classical works ever published in this line of learning. Some of the classical dictionaries and Lexicons used are:

- i. ***Al-Mufradât fî Gharîb al-Qur'ân***
الفردات فى غريب القرآن
by Abdul Qâsim al-Husain al-Râghib.
- ii. ***Lisân al-'Arab*** لسان العرب
by Jamâl al-Dîn Abû al-Fadzl Muḥammad bin Mukarram
bin Manzûr
- iii. ***Tâj al-'Arûs min Jawâhir al 'Qâmûs***
تاج العروس من جواهر القاموس
by Muḥammad al Murtadzâ Husaini
- iv. ***The Arabic English Lexicon*** by Edward W. Lane

I have avoided the use of modern Arabic dictionaries such as *Aqrab al-Muwârid* and *Al-Munjad* etc. as these are not the dictionaries of the classical Arabic. I have included nothing in this dictionary without indicating at least two of the most celebrated lexicological works.

Foreword

Another objective is to help the student of the Holy Qur'ân to EASILY FIND and ascertain the indepth meaning of all the Qur'ânic words. Alphabetical Index of all the Qur'ânic words is being provided towards this end. Thus, making this dictionary handy and easy to use.

The etymology, the function, and wherever applicable the abbreviations are also given from the most authentic sources, with explanatory notes, grammatical comments, and examples in phrase and poetry. Towards this end, authentic scholarly works in the sciences of *Hadîth*, *Tafsîr*, and Islamic History have been included. The result is a reliable and authentic knowledge and explanation of the etymology and meanings of the Qur'ânic words. *(The list of references is being provided.)*

I was approached by my children that I should compile a dictionary of the Holy Qur'ân. I was fully aware of the responsibility of such an undertaking, specially because now I was alone and deprived of my wife's valuable assistance, advice, knowledge and great command on the English language. *(May Allâh be pleased with her)*

For the purity of its style and elegance of it's diction, the Holy Qur'ân has come to be considered as the standard of Arabic language, even by those who have no belief in it to be of Divine origin. Beauties, there are many, and ideas clothed in rich and appropriate language, which not unfrequently rises to a sublimity far beyond the reach of any translation.

It would be idle to pretend that the work is an exhaustive dictionary or that it leaves no room for further improvements. It must not for a moment be imagined that all the meanings and characteristic expressions of the Holy Qur'ân have been included in this Dictionary.

Foreword

My heartfelt thanks and appreciation is due to all those who have assisted me in the production of this dictionary. May Allâh - the Almighty accept our humble services. (*Amîn!*)

If any mistake is found in this publication, I pray for Allah's protection and forgiveness. I also request you to contact the publisher with the mistake/opinion so that appropriate improvements can be made.

Our heartfelt desire and our prayer to Allâh is that He pours in the hearts of the people a love for the Holy Qur'ân. And also creates in them a passionate longing for understanding the meanings of the word of Allâh. Amîn!

Abdul Mannân Omar

Translator, The Holy Qur'ân (Arabic - English)

*

Subject Codifier

Musnad Imâm Ahmad Bin Muhammad bin Hanbal

المرتب و المبوب

تبويب

مسنَدُ اَبِي اَحْمَدَ

لَا اِبْرَاهِيمَ بْنَ مُحَمَّدٍ بْنِ حَنْبَلٍ

*

Editor, Encyclopedia of Islam

مدير - دائرة المعارف الإسلامية

QUICK GUIDE

ARABIC ALPHABET WITH VOWEL SOUNDS ALONG WITH THE PAGE NUMBER

<p>أ A (a)</p> <p>أ a 1-B أ i 29-B أ u 44-B</p>	<p>خ Kh (kh)</p> <p>خ Kha- 103B خ Khi 108B خ Khu 109B</p>
<p>ب B (b)</p> <p>ب Ba 50-B ب Bi 56-B ب Bu 56-B</p>	<p>د D (d)</p> <p>د Da 109B د Di 112B د Du 112B</p>
<p>ت T (t)</p> <p>ت Ta 57-B ت Ti 80B ت Tu 80B</p>	<p>ذ Dh (dh)</p> <p>ذ Dha 113B ذ Dhi 114B ذ Dhu 115B</p>
<p>ث Th (th)</p> <p>ث Tha 89B ث Thi 90B ث Thu 90B</p>	<p>ر R (r)</p> <p>ر Ra 115B ر Ri 120B ر Ru 121B</p>
<p>ج J (j)</p> <p>ج Ja 91B ج Ji 94B ج Ju 95B</p>	<p>ز Z (z)</p> <p>ز Za 122B ز Zi 124B ز Zu 124B</p>
<p>ح H (h)</p> <p>ح Ha 96B ح Hi 101B ح Hu 102B</p>	<p>س S (s)</p> <p>س Sa 125B س Si 131B س Su 132B</p>

ش Sh (sh)		
ش	Sha	134B
ش	Shi	138B
ش	Shu	139B

ص S (s)		
ص	Sa	139B
ص	Si	144B
ص	Su	144B

ض Dz (dz)		
ض	Dza	145B
ض	Dzi	145B
ض	Dzu	146B

ط T (t)		
ط	Ta	147B
ط	Ti	149B
ط	Tu	150B

ظ Z (z)		
ظ	Za	150B
ظ	Zi	151B
ظ	Zu	152B

ع ' (e)		
ع	'a	152B
ع	'i	159B
ع	'u	160B

غ Gh (gh)		
غ	Gha	162B
غ	Ghi	165B
غ	Ghu	165B

ف F (f)		
ف	Fa	166B
ف	Fi	170B
ف	Fu	171B

ق Q (q)		
ق	Qa	172B
ق	Qi	177B
ق	Qu	178B

ك K (k)		
ك	Ka	180B
ك	Ki	185B
ك	Ku	186B

ل L (l)		
ل	La	188B
ل	Li	190B
ل	Lu	192B

م M (m)		
م	Ma	193B
م	Mi	205B
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ن N (n)		
ن	Na	221B
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ه H (h)		
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ص	Su	144B

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ض	Dzu	146B

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ظ	Zu	152B

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ع	'a	152B
ع	'i	159B
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غ	Ghu	165B

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ف	Fa	166B
ف	Fi	170B
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ق	Qa	172B
ق	Qi	177B
ق	Qu	178B

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ك	Ki	185B
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ل	Lu	192B

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م	Ma	193B
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ن N (n)		
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ن	Ni	232B
ن	Nu	232B

ه H (h)		
ه	Ha	237B
ه	Hi	239B
ه	Hu	239B

و W (w)		
و	Wa	240B
و	Wi	244B
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ي Y (y)		
ي	Ya	245B
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INDEX 1

The Qur'ânic Words

(ALPHABETICAL ORDER)

WITH CROSS-REFERENCE TO BASIC ROOT-WORD

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AN OVERVIEW OF THE DICTIONARY

LANGUAGE

NOT THE INVENTION OF HUMAN MIND

When we reflect on what a human being is, it becomes obvious that he is like an animal who is distinguishable from other animals by virtue of his faculty of speech. Animals can learn a pattern of behaviour or react to a sound, but they can never learn a language, no matter how much effort and time we put in. It is wrong to think that the faculty of speech or language is the product and creation of the human mind and logical thinking. The originator and creator of language is Allâh (God) the Almighty. We are told in the Holy Qur'ân:

خَلَقَ الْإِنْسَانَ ۖ عَلَّمَهُ الْبَيَانَ ۖ ﴿٣٤﴾

He created human being taught him the (the art of) intelligence and distinct speech (55:3-4).

Ibn 'Abbâs and many other companions of the Holy Prophet ﷺ and their successors such as Mujâhid, Sa'îd bin Jubair, Qatâdah, and 'Alâ and then after them Ash'arî, Ibn Fâris, Sayûfî etc., (*may Allâh be pleased with all of them*) all expressed the opinion that language is acquainted, inspired and taught by Allâh; it is a *Wahî* وحى, a revelation and a gift from Allâh to human beings. They quote in support of this the following *Ayât* (verses) of the Holy Qur'ân:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ

And He taught Adam the names (asmâ') ... (2:31).

In Arabic *ism* اسم means a thing, a word fixed for a thing or an attribute for the purpose of distinction; a mark or sign of a thing; a word with its meaning and combinations (*Mufradât*). Thus it may be used for nouns, verbs, letters and a language. The verse quoted above thus means that Allâh taught Adam the language.

LANGUAGES CHANGE WITH TIME

The languages of the world suffer from the vicissitudes of time. Words change in form and meaning as human beings' evolve from generation to generation. The language of a writer, however capable and eloquent in expressing his mind and thought to the people of his own era, will become, with the passing of time, archaic in form, in meaning or both. Words undergo change and after a few centuries, assume what seems to be a new meanings and form. Take any language of the world and in its literature, you will find that the language and diction of any era/period has not remained popular language after some centuries. The language, for example, of Chaucer is as archaic and unintelligible to the average English speaking person today as it is to an English speaking foreigner. If Anglo-Saxon was the language of England fourteen hundred years ago, it has transformed into something quite different today; and such has been the fate of every other language. Old books, therefore, not being in the current popular language are shelved, and gradually fade into oblivion.

The same fate awaits translations. Given a few centuries, the translation itself must be translated because the language of the original translation has become out dated and unintelligible. On the other hand, where the original language may have been preserved, its significance today is hidden beyond all hope. The translations, however conscientious, can never be the faithful representative of the original work.

This phenomenon explains the disappearance of the original texts of many sacred Scriptures and the human adulteration that has crept into their respective translations and retranslations. Such being the state no one professing to these religions today, can well claim to be in true possession of the Divine Intent, as their message reached us in an adulterated condition. The Vedas, the books of The Old and The New Testaments have now been declared even by ecclesiastical authorities to be inauthentic in many places. Solomon never wrote the book known by his name, nor was Moses the

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author of the Pentateuch. The same is the case, more or less, with every other book in the Bible. It is said that these books are partially genuine. How to sift right from wrong is difficult. The Church possesses no real means or touch stones of doing it. All ingenuity and labour till now has been a mere waste.

Similarly, a word or construction of words used in old Scriptures to convey a certain meaning will not convey today what was originally intended. It is due to this tendency of shifts in languages that we owe the loss of much that would have given the strength and guidance to understand old Scriptures and the religion it taught. Lost are the genuine records of the prophets whose life history could have shown the way to salvation. Their teachings would have guided us in the darkness had we possessed the genuine records of their life and their book. But the fact is that the lives of these great men have become shrouded in oblivion because of the havoc wrought by the passing centuries.

The words of other Scriptures chosen centuries ago to reveal the Will of God to humanity have in the course of ages, become corrupted and lost. The Divine Will is no longer revealed through them, and thus it become necessary to give to the world one final word in a language which is immune to time and change.

NECESSITY OF A NEW REVELATION

How inconsistent is the human mind with preference given to things in the natural form where eating and drinking are concerned. One would not like to satisfy his thirst with the water taken from a jar in which some one else has washed his hand. He is thus scrupulous in his physical diet, but lacks the same prudence in matters affecting his spiritual sustenance.

If a document even partially admitted to be forged is not acceptable as evidence in a court of justice, why should any book command respect as the Word of God if any portion of it is unauthenticated, lost or changed. Why books which were sent for

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spiritual and moral nourishment, but have now lost their purity and become impaired in the usefulness should not be replaced by a new supply? Prophets were sent to all nations of the world (40:78), but as time passed, their followers instead of following their teaching preferred evil ways (2:101). They changed their Scripture and distorted them and fallen in differences, divided themselves into sects and sub sects, each one claiming to be on the right path, and in possession of the absolute truth. This being the case, God sent down the Holy Qur'ân to settle these differences. To wit, it says:

وَمَا أَنْزَلْنَا عَلَيْكَ
الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا
فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٤﴾

We have sent to you this perfect Book (for no other purpose)but that you may explain to the people things over which they differ (among themselves), and (that it may serve as) a guidance and a mercy for a people who would believe (in it) (16:64).

We cannot drink polluted water and at the same time we cannot live without water. If fresh water means life to us, it loses its utility when spoiled with earthly matter. Fresh supply of pure water comes from heaven to give life to the whole earth. The Divine Revelation is a life giving water for our souls. Thus argues the Holy Qur'ân when it shows the necessity of its revelation to this world.

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ
الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَةً
لِّقَوْمٍ يَسْمَعُونَ ﴿٦٥﴾

And Allâh has sent down water (and Divine Revelation) from above and with it He has given life to the (whole of) earth after its death. Surely, there is a sign in this for a people who would listen (to the truth) (16:65).

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Even if other Scriptures had reached us in their original purity we could hardly give to their words the precise meaning which attached to them in the days of their revelation. Their wisdom is sealed by a changed language. They are written in a language which has ceased to be a popular tongue. Their water of life has sunk deep into the recesses of the earth, far from our reach. But the Qur'ân is a living Book in a living language, given to humanity at a time when past revelations had become corrupt and of little use for the purpose for which they were sent.

God the Almighty revealed this perfect Book to His servant without any crookedness. He has made it rightly directing that it may warn of a severe calamity coming from Him and that it may give good tidings to the believers who do deeds of righteousness that there awaits them a place of goodly rewards wherein they shall abide forever (18:1-3). This is the only perfect Book wanting in naught, containing nothing doubtful, harmful or destructive, there is no false charge in it. It is a guidance for those who guard against evil and perform their duty (2:2). It is full of wisdom (3:58). It is a source of eminence and glory for all mankind (12:104). It teaches the same religious law and requires obedience to God as revealed to every nation before (3:84). It contains all those truths which were given to the ancient Books and restores them in their original purity (42:13).

The Holy Qur'ân is the exponent of the Divine system that is impressed on the human being's nature, and is the religion of every human child, and it is the mirror of the laws of nature (30:30). It appeals to all mankind, irrespective of descent, race, colour or cultural environment. It appeals exclusively to reason and hence does not postulate any dogma that could be accepted on the basis of blind faith (4:174). Reason is a gift from God and it must be utilized to the full. One is not supposed to accept anything at the expense of better judgment. Faith should not be, as the Holy Qur'ân says, a burden that we cannot intelligently bear (2:286). Because of the fact that it is neither dogmatic nor assertive, when the Holy Qur'ân states any principle or contradicts any doctrine it puts forth logical reasons to substantiate its assertions and sets forth its

tenets in a way that appeals most readily to intelligence. It repels with bright reason all evils that afflict doctrines, actions, works, and words. The Reason or the Manifest Proof (*-al-Burhân*) is one of the names which the Holy Qur'ân takes for itself (4:174). Thus, there is a categorical prohibition of coercion in any form that pertains to the contents of religious laws, to our attitude towards the object of our worship and everything that pertains to Faith (2:256).

THE HOLY QUR'ÂN ITS STYLE, DICTION AND LANGUAGE

The Holy Qur'ân is the most widely read Book in the world. As a living Book it is unparalleled in the history of human experience on earth. It is the only Book in the hands of mankind today which is the original, unchanged, untranslated Word of Allâh - the Almighty - to read, to recite, and to follow. The Holy Qur'ân adopts a certain method and style to convey its message to mankind. These can be divided into nine aspects:

1. The existence of God and arguments in support of it, and such Divine attributes, names and actions, ways, and habits as are special to the Being of Allâh and to His perfect praise regarding His glory, beauty and greatness are set out.
2. The Unity of Allâh and arguments in support of it.
- 3 The qualities, actions, conduct, habits and spiritual and physical conditions that are manifested by creatures in the presence of Allâh in accord with His pleasure or contrary to it.
4. The complete guidance from Allâh concerning admonitions and the teaching of moral qualities and doctrines, and the rights of God and the rights of His creatures, wise knowledge and limits, commandments, direction, prohibition, verities and insights.
5. The aspect that expounds what true salvation is, the true means of achieving it, and the signs and conditions

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of the believers and of those close to Allâh who have achieved salvation.

6. The aspect that sets out - What is Islam? What is disbelief? What is *Shirk* (شرك Polytheism)? Also, presenting arguments in support of Islam, and answer the objections put against Islam.

7. A system which refutes all false doctrines of the opponents of Islam.

8. Warnings and good news, promises, sanctions, a description of the next world, miracles, parables, prophecies that foster faith, and refer to such stories which serve to admonish or warn or convey good news.

9. The life history and high qualities of the Holy Prophet ﷺ of Islam and his excellent example, and arguments in support of his prophethood.

It was through Allah's wisdom that He chose Arabic as the language to send the greatest message ever given to human being. The language of the Holy Qur'ân is universally acknowledged to be the most perfect form of Arabic. It is noble and forcible and speaks with a living voice. Its vivid words paints before the mind the scene they describe. The sublime simplicity, pouring force, enchanting beauty, melody of its verses, and its spiritual aspects are inimitable. Friends and foe alike pay ungrudging tribute to the linguistic style of this Book, in its beauty and majesty, the nobility of its call, the magnitude of its message. The language, style, and diction of the Holy Qur'ân have been universally praised by friends and foes alike.

Devenport writes in his "Apology for Mohammad and the Koran" about The Holy Qur'ân that,

".... It is generally vigorous and sublime so as to justify the observation of the celebrated Goethe that the Koran is a work with whose dullness the reader is at first disgusted, afterwards attracted by its charms, and finally irresistibly ravished by its many beauties" (pg. 64).

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"It is the general code of the Muslims. As a religious, social, civil, commercial, military, judicial, penal code, it regulates everything, from the ceremonies of religions to those of daily life, from the salvation of the soul to the health of the body, from rights of all to those of each individual, from the interest of man to those of society, from the morality to crime, from punishment here to that in the life to come. The Koran, consequently differs materially from the Bible, which according to Combe, contains no system of theology but is composed chiefly of narrations, description, sublime effusions of devotional emotion, and no sound morality, bound together by no striking logical connections (Ibid pg. 70)."

"Among many excellencies of which the Koran may justly boast are two eminently conspicuous, the one being the tone of awe and reverence which it always observes when speaking of or referring to the Deity to whom it never attributes human frailties and passions, the other, total absence throughout it of all impure, immoral and indecent ideas, expressions, narratives and blemishes which, it is much to be regretted, are of too frequent occurrences in the Jewish Scriptures. So exempt, indeed is the Koran from those undeniable defects, that it needs not the slightest castration, and maybe read, from beginning to end without causing a blush to suffuse the cheeks of modesty itself (Ibid. pg. 78)."

A. Guillame also writes about The Holy Qur'ân:

"The Koran is one of the worlds classics which cannot be translated without grave loss. It has a rhythm of peculiar beauty and a cadence that charms the ear. Many Christian Arabs speaks of its style with warm admiration, and most Arabists acknowledge its excellence. When it is read aloud or recited it has an almost hypnotic effect (Islam, pg. 73)."

W.W. Cash says:

"The most outstanding feature of it is that it is a thoroughly

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human book. It throbs with the aim, ideals, hopes, passions and faults of a very human man. It is because of this that the Koran when recited never fails to touch a chord in other human hearts (The Expansion of Islam. pg. 80)."

E. Dermenghem writes about the Qur'ân:

"Its literary beauty, its irradiation, an enigma even today, have the power of putting those who recite it into a state of fervour, even if they are the least pious (The life of Muhammad, pg. 249)."

R.V.C. Bodley writes:

"It was undoubtedly this book which helped these men to conquer a world greater than that of the Persians or Romans in as many tens of years as their predecessors had taken centuries. ... whereas the Jews had also gone abroad but as fugitives or captives, these Arabs, with their book came to Africa and then to Europe as Kings (pg. 201)."

THE LASTING SCRIPTURE

Today the Holy Qur'ân is the only Book in the hands of mankind which is the original, unchanged, word of Allâh, the Almighty to read, to recite and to follow. It is because of the everlasting character of the Holy Qur'ân the God the Almighty gave His word:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا
لَهُ لَحَافِظُونَ

*Verily, it was We, We Ourselves, Who have revealed
this Reminder, (-the Qur'ân); and it is We Who are,
most certainly, its Guardian (15:9).*

This book is not meant for a limited period. It will not change and the religion it teaches is the lasting religion. It is because of this everlasting characteristic of this Book that the above promise was made that Qur'ân will, for all times, will remain safe against all

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attempts to destroy or corrupt. It is for this reason that Arabic, which is a living language, immune to the changes of time, was selected as the vehicle for this eternal Book.

R.V.C. Bodley writes:

"The Qur'ân is the only work which has survived for over 1,200 years with an un-adulterated text. Neither in the Jewish religion nor in the Christian is there anything which faintly compares to this (The Messenger, P. 199).

It is certainly the most widely read Book in the world. As a living Book it is unparalleled in the history of human experience on the earth.

UNDERSTANDING THE MEANINGS OF THE HOLY QUR'ÂN

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ
آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخْرُ
مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْعٌ
فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ
وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا
اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا
بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا
أُولُو الْأَلْبَابِ ⑤

He it is Who has revealed to you this perfect Book, some of its verses are definite and decisive. They are the basic root (conveying the established meanings) of the Book (Ummal Kitâb) and other (verses) are susceptible to various interpretations. As for those in whose hearts is perversity follow

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(verses) that are susceptible to different interpretation, seeking (to cause) dissension and seeking an interpretation (of their own choice). But no one knows its true interpretation except Allâh, and those who are firmly grounded in knowledge. They say, 'We believe in it, it is all (-the basic and decisive verses as well as the allegorical ones) from our Lord.' And none takes heed except those endowed with pure and clear understanding. (3:7).

A pre-requisite to the understanding of the Holy Qur'ân is a firm knowledge of its language. Therefore sound knowledge of its language, of the life of the Holy Prophet ﷺ and his companions, his sayings (احاديث *Ahâdîth*) and his *Sunnah* سنة, and righteousness and piety are the essentials to understand and interpret the Holy Qur'ân.

There are some rules and guidelines which are to be followed when a meaning of a word or a verse is presented to us. These rules are derived from the Holy Qur'ân:

1. The first and fundamental rule in understanding the meanings of the Holy Qur'ân is the testimony of the Holy Qur'ân itself. When an interpretation of a word or a verse of the Book is needed one must determine if the Holy Qur'ân itself contains any other testimony in support of the meaning that has been adopted. If such a testimony is not available and the adopted meaning contradicts the meanings of other verses then such meaning is incorrect as there is no contradiction in the Holy Qur'ân.

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ
مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا
كَثِيرًا ﴿٨٢﴾

Why do they not ponder over the Qur'ân? Had it been from anyone other than Allâh, they would surely have found a good deal of inconsistency therein (4:82).

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The verses and the words of The Holy Qur'ân have an intimate bearing on other verses and words. They clarify and amplify one another. It is said that one part of the Holy Qur'ân explains the other part. It contains its own system of checks and balances. If a person finds a Qur'ânic word to be vague or hazy in its limits or applications another verse will clarify it.

كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ
لَدُنْ حَكِيمٍ خَبِيرٍ ①

(This is) a Book, whose verses have been characterized by wisdom and they have been explained in detail. It is from One Al-Wise, All-Aware (God) (11:1).

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ
وَأَحْسَنَ تَفْسِيرًا ②

And they bring you no parable (by way of objection) but We provide you with the true fact and perfect interpretation (of it, in answer to the objection beforehand) (25:33).

2. The second standard for the correct interpretation of the words of the Holy Qur'ân is the *Sunnah* or actions of the Holy Prophet ﷺ. He translated the Qur'ânic words through his actions and deeds. His life is in itself the best commentary and correct explanation of the Holy Qur'ân, a fact to which the Holy Qur'ân has testified:

لَقَدْ كَانَ
لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Certainly, you have an excellent model in the Messenger of Allâh (to follow) (33:21).

Every virtue recommended or vice forbidden in the Holy Qur'ân finds its illustration in his action. Take for example, the word *Ṣalât*

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الصلاة, it means prayer and the Muslims Pray according the model of the Holy Prophet ﷺ. So when explaining the word *Aqîmu al Salât* اقيموا الصلاة it will be according to his *Sunnah*. Only the *Sunnah* makes us practical followers of The Qur'ân, as we read:

وَمَا أَنْزَلْنَا عَلَيْكَ
الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي
اختلفوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ④

We have sent to you this perfect Book (for no other purpose) but that you may explain to thr people things over which they differ (among themselves), and (that it may serve as) a guidance and a mercy for a people who would believe (in it). (16:64).

3. *Hadîth*, or the true record of the sayings of the Holy Prophet ﷺ, is the third standard for the explanation of the words of the Holy Qur'ân after the testimony of the Holy Qur'ân and the *Sunnah* سنة of the Holy Prophet ﷺ. One have to look, ponder and reflect on the sayings of the Holy Prophet ﷺ.

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا
نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ④

And We have revealed to you (O Prophet!) The Reminder that you may explain to mankind (the commandments) that have been sent down to them so that they may ponder and reflect (over it) (16:44).

The sayings (-*Ahâdîth*) of the Holy Prophet ﷺ further explain the Holy Qur'ân. None of his sayings can be in any way contrary to the verses of the Holy Qur'ân. If it is so, its origin is doubtful. The Holy Prophet ﷺ himself said, "My sayings do not abrogate the Word of Allâh but the Word of Allâh can abrogate my sayings. The Holy Prophet ﷺ himself encouraged his followers to keep and transmit his sayings. He is reported to have said, "May Allâh

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bless him who hears my words and treasures them and understands them and spreads them".

The term *Sunnah* and *Hadîth* must be kept distinct from one another. *Sunnah* properly designates the mode of action, practice and practical explanation of the Qur'ân, whereas *Hadîth* designates the narrative account and record of such sayings and actions collected after the death of the Holy Prophet ﷺ. The science of *Hadîth* is considered the noblest and the most excellent after that of the Qur'ân and *Sunnah*.

4) The fourth standard is the interpretation by the companions of the Holy Prophet ﷺ. They were the first heirs of the light of the Holy Qur'ân. They not only professed but practised it. Ibn Omar a well-known companion of the Holy Prophet ﷺ once said, the method of our reading of the Holy Qur'ân was that we would not proceed until we had understood the meaning of the verse.

5) The fifth standard of understanding a meaning of an Arabic word or idiom in the Holy Qur'ân is the classical Arabic poetry - *Diwân al'Arab* ديوان العرب. In the words of Ibn 'Abbâs رضى الله عنه, "When you are asked about the meanings of the word of the Holy Qur'ân, consult its meanings in the Arabic poetry as the Arabic poetry is *Diwân al'Arab*, this will explain it truly."

It is vital to explain the meanings of the Qur'ânic words as they were used in the era of the revelation of the Holy Qur'ân. All modern dictionaries must be discarded, as they will not explain words in their classical meanings and may not be the meaning used in the days of the revelation of the Holy Qur'ân. It is because of this fact that the use of such more modern dictionaries as *Aqrab al-Mawârid* اقرب الموارد, *Almunjad* المنجد etc. have been avoided in this work.

6. The sixth and the most important criteria of understanding and interpreting the Holy Qur'ân is the piety and the righteousness of the person who is attempting to interpret a verse. This criteria is laid down once again by the Holy Qur'ân:

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لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ط
تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ٥٧

No one can achieve true insight into it (the Holy Qur'ân) except those who are purified (by leading righteous lives) (56:79).

ARABIC - A LIVING LANGUAGE

The Holy Qur'ân was revealed in Arabic which is, unlike Latin, old Greek, and Sanskrit, a living language, spoken, written and understood by millions of people in Arabia and the Muslim world. Moreover it is the language of the Prayer (-*Salât*) as prescribed by Islam and the religious language of the Muslim world. Arabic is written in its own distinctive alphabet which has also spread with Islam and is used for writing other languages including Urdu, Persian, Panjâbî, Sindhî, and Pashtu. Thus in terms of the number of speakers and extent of the influence, Arabic is by far the most important language of today.

ARABIC IMMUNE TO CHANGES

It can safely be said that no other language of the world, but Arabic that of The Holy Qur'ân is written or spoken today in the form in which it existed at the time of the revelation of the Qur'ân about fifteen hundred years ago. Moreover, as the lexicons of this language were written by the generations immediately following the revelation of the Holy Qur'ân, we are in possession of the meaning of every word and construction used in The Holy Qur'ân. The meanings of its words at the time of revelation are known today. This language is a living language and has remained unchanged and is unchangeable. It is capable and the most fitted to become the last medium of the unchangeable Word and the message of Allâh.

ARABIC - THE VEHICLE OF THE LAST MESSAGE

The language of the Holy Qur'ân is the most conservative of all

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languages and has always remained resistant to change and corruption, and has preserved its original purity both in form and meaning throughout the ages. It was a Divine wisdom that Arabic was chosen as the language to convey the greatest message ever given to human being.

Now that the Almighty and Wise God has selected Arabic as the language to deliver His comprehensive and universal message, the perfect code of life and His Words, the question is, why was this language was selected above all others? The question is indeed very justified. The Holy Qur'ân itself has dealt with the question at several places and gives the following answer:

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿١٢﴾

We have, indeed, revealed this Qur'ân (in a language) which explains its object eloquently well so that you may understand (12:2).

and again:

وَالْكِتَابِ الْمُبِينِ ﴿٣﴾ إِنَّا جَعَلْنَاهُ قُرْآنًا
عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٤﴾

This perfect Book that makes (the truth) perspicuously clear bears witness. Verily We have made it a Qur'ân, such (a Scripture) as brings (the nations) together, and (a Scripture) eloquently expressive so that you may make use of your understanding (43:2-3).

The word 'Arabiyan عَرَبِيًّا is derived from the root 'Ariba عَرَبَ which conveys the sense of fullness, abundance and clearness. The expression 'Arab al-Rajulu الرجل العرب means the man spoke clearly, plainly and distinctively and that what he spoke was lively and brisk. Again, it is recorded in the Holy Qur'ân:

وَإِنَّهُ لَتَنْزِيلُ رَبِّ
الْعَالَمِينَ ﴿١٠٠﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٠١﴾ عَلَى

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قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ۖ بِلِسَانٍ عَرَبِيٍّ
مُبِينٍ ۗ وَإِنَّكَ لَفِي زُجُرِ الْأَوَّلِينَ ۗ

The Spirit, Faithful to the Trust (- Gabriel) has descended with it. (Revealing it) to your heart with the result that you became of the Warners (-a Prophet of Allâh); (the Qur'ân has been revealed) in plain and clear Arabic language (26:193-195).

The Holy Qur'ân calls the Arabic language by the name of 'Arabi Mubîn (16:103; 26:195) which means an all embracing and clearly expressive and precise language. It is a language that is self-sufficient and does not stand in need of borrowing from other language to express itself. This borrowing from other languages to express an idea or an object is a kind of a weakness of that particular language. Various languages carry such weaknesses and can inflict upon others on their part such a weakness, which in turn have a great impact on the thinking process. But the language of the Holy Qur'ân is in this regard perfect, doubtless, and free from contamination and influence of other languages. The purity of the language of the Holy Qur'ân, the clarity of its expression, and the lucidity of its ideas and the force of its spirituality is one of its miraculous beauty. Its grammar, vocabulary, idiom, pronunciation, and script have remained unchanged till today. In addition, it claims that it is the basis and the source of all other languages. It is the first as well as the last medium of Divine revelation. It is the word of God which was with God.

"We have sent to you the perfect book for no other purpose but that you may explain to the people things over which they differ." says the Holy Qur'ân. Now if the purpose of the Holy Qur'ân was to explain to the people things over which they differ, then this has to be in a language not only eloquent in its meaning but also free from the changes of time. What language can make such a claim? The language in which the perfect Scripture was to be revealed, could not possibly be expressed in a language of human creation. A finite mind could not make words sufficiently wide

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and deep in this accommodations to convey an infinite mind. The Arabic language was definitely the proper vehicle to convey the Message and the teachings of the Almighty.

ARABIC - THE ELOQUENT LANGUAGE

(Al-Lughat al-Fushhâ اللُّغَةُ الْفُصْحَىٰ)

The Arabic which is written and spoken today is essentially the Arabic of the Holy Qur'ân and is called *al-Lughat al-Fushhâ* (اللُّغَةُ الْفُصْحَىٰ) (the eloquent language). It is uniform throughout the world and has preserved all its essential features.

It was the Holy Qur'ân which fixed and preserved forever the Arabic tongue in all its purity, the simple grandeur of its diction, the chaste elegance of its style. As already said, the very word '*Arabîyun*' means eloquent, clear and expressive. This language has innumerable roots and each one possess a clear meaning. It has words and phrases to express fully various ideas and distinguished between shades of meaning. Even the letters of the Arabic language possess clear and definite meanings. It is extraordinarily rich in those inherent qualities which meet all our needs.

No other book or scripture in the world can be credited with keeping a language immune to change for centuries. The Holy Qur'ân has performed this miracle. It is not certain which language was spoken by Jesus Christ. His last words on the cross indicate that it may have been some Hebrew dialect. In any case, whatever language he may have used to teach the children of Israel it could not convey his actual mind to us today, as his language is no longer spoken. No language which was used by any prophet is in existence today, but the Arabic of the Holy Qur'ân is the one and only exception to this otherwise general rule of change. Moreover, as the lexicons of Arabic were written by the generation immediately following that of the Holy Prophet ﷺ, we are in possession of the meanings of every word used in the Holy Qur'ân.

PHONOLOGY OF ARABIC ALPHABETS

Arabic has 28 alphabets as follows:

Alif ا (Hamza), Bâ ب, Tâ ت, Thâ ث, Jîm ج, Hâ ح, Khâ خ, Dâl د, Dhâl ذ, Râ ر, Zâ ز, Sîn س, Shîn ش, Sâd ص, Dzâd ض, Tâ ط, Zâ ظ, 'Ain ع, Ghain غ, Fâ ف, Qâf ق, Kâf ك, Lâm ل, Mîm م, Nûn ن, Ha ه, Wâw و, Yâ ي.

Some of them have equivalents in English and others are particularly difficult for English speakers to pronounce. There are some guttural letters (- *Harûf al-Halqiyah* الحروف الحلقية) like kh خ, gh غ, h ح and h ه, they have sounds coming deep from the throat, some are the gingival letters (- *Harûf al-Thaubiyah* الحروف الشووية) and others the labial letters (- *Harûf al-Shaftiyah* الحروف الشفتية). There are a series of emphatic consonants such as t ط, dz ذ, s ص, dh ض and za ز k ك, which strongly influence the pronunciations of the surrounding vowels. There are three short vowels (a, i, u), ا, إ, و, and three long vowels (â, î, û) and آ, إ, أ.

Each letter of the Arabic alphabet has been assigned a numerical value - *Hisâb al-Jummal* الحساب الجمل. For example Alif has the value of 1, Kâf ك is 20, Qâf ق 100, Shîn ش 300, Ghain غ 1000 etc.

WORDS AND ROOTS IN ARABIC

Arabic words always start with a single consonant followed by a vowel. Long vowels are rarely followed by more than a single consonant and there are never more than two consonants together. The overwhelming majority of Arabic words have a root, which is generally three consonants interlinked with vowels. This root provides the basic lexical meaning of the word. A trilateral is a very economical word. It is a golden means between a long and a short word and is easy to pronounce, hear, write and conjugate. These trilaterals are the foundation of quadrilaterals and the combination of the words. A trio of letters in any order is capable

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of giving a root word, this makes their number innumerable. An attempt was undertaken by Khalîl bin Aḥmad (d. 175 A.H /791 A.D.) to compile an Arabic Lexicon on the basis of permutation and combination of 28 letters of Arabic alphabet. This work is known under the name of *Kitâb al-'Ain* كتاب العين. As the number of words thus formed ran into hundreds of thousands, Khalîl and his helpers were unable to complete the work.

The Arabic roots furnish a perfect meaning for the expression of the most subtle human thoughts and reflections. They are capable of transmitting human thinking into words in such a manner that when a person desires to make a detailed exposition, for instance, of the Being and the Unity of the Creator, polytheism, the obligation due to Him, the rights and obligations of human beings, doctrines of the faith and the reason of supporting it, love and other human attractions, ecstasies, feelings and senses, hatred, the refutation of false religions, biographies, commandments and prohibitions, dictates of common sense, agriculture, employment, astrology, astronomy, medicine, logic, physics and other sciences, the roots are capable of helping him in all these affairs. He has at his disposal a word or root for every idea or complex diversity of ideas that may arise in his mind, and he is not dependent on a foreign language or on building a new word by combining two or three words together.

THE SPELLINGS OF ARABIC

Like the number and order of letters, the accent and the spelling of an Arabic word are rigidly fixed. Vowel signs - *I'râb* اعراب play an important role in assigning pronunciation, accent and the meaning to a word. With its system of *I'râb* one can distinguish the logical categories of speech with great clarity. For example *Murîd* مُرِيد means a person who is obedient but *Marîd* مَرِيد is a rebellious person. The slightest change of accent will yield a different root and meaning. *Bâ'a* بَاء means to come back but *Bâ'â* بَاع to trade. This is a marked contrast with other languages which have been reforming their way of spelling.

The spellings of the Arabic language are based on very firm footing. One cannot interfere with them without interfering with the meaning of the word. For instance, in English sometimes the letters C give the sound of K as in cat or cable, but sometime its sounds like S as in 'cell' or 'celibacy'. Look at the three different sounds of letter S as in 'caustic' in 'cause' and in 'sugar'. Look at the sound of the letter G in 'gage' and in 'gain'. To produce the sound of F sometime the letter F is used as in 'father' but at another time Ph is used as in 'elephant'. Compare this aspect of English spelling with the following sarcasm of Bernard Shaw. As an example of the English spelling he constructed the word 'Ghoti' which should be pronounced 'Fish'. He pointed out the *gh* combination was to be pronounced like the *f* in *cough*, the vowel *o* like short *i* as in *woman*, and the *ti* combination like *sh* in *nations*. Such is not the case with Arabic.

It is said that it was Abû Aswad Dually (69 A.H. / 688 A.D.) who first collected, registered, and made compilation of the rules and regulation of Arabic spellings under the instruction of Omar bin Khattâb. It is said that some people brought a non-Arab who was reciting the verse "*Allâh and His Messenger owe no obligation to these polytheists.*" (9:3) to Omar bin Khattâb. The last word is written and pronounced *Rasûlahû* رَسُوْلُهُ but when written with *kasrah* (underscore below *lâm* and *ha*) as *Rasûlihî* رَسُوْلِهِ the whole meaning changes and the verse will then be translated: "*God forbid, Allâh owes no obligation to those polytheists and his Messenger*". Due to instance that Omar decided to instruct for the registration and collection of the rules of *I'râb* (vowel signs) in the Holy Qur'ân.

THE SCIENCE OF DERIVATION

(علم الاشتقاق علم الـاشتقاق)

Arabic has a regular system of derivation, etymology, conjugation and scheme of verbal inflexion and also of connecting letters for

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making nouns, verbs, subjects, objects, adjectives, pronouns, adverb etc. from its roots. This science is called 'Ilm al Ishtiqâq الاشتقاق علم. This is done by adding some letters to the root word or by changing the vowel signs - the *I'râb*. Similarly, Arabic has regular ways of making different words from the root word to signify tense, number, gender, and paradigms.

The simple root form of the verb is called *al-Fi'l al-Mujarrad* (الفعل المجرد the stripped verb), on which other words are derived. The derived forms are *Madzîd fîhi* (مزيد فيه the added or deflected). They are made by changing vowel points, adding letters or by adding letters before or between the radicals. The *Abwâb* ابواب (sing. *bâb* باب meaning kind or sort) are a class or a group of derived words from the basic common root. For example, take the three consonants *ka* ك, *ta* ت and *ba* ب. This combination is associated to do with writing. Following are some derivation and their patterns derived from adding different vowels and alphabets between the consonants:

Kataba كَتَبَ	he wrote	a - a - a
Katabû كَتَبُوا	they wrote	a - a - û
Katabat كَتَبَتْ	she wrote	a - a - a - t
Katabnâ كَتَبْنَا	we wrote	a - a - nâ
Yaktubu يَكْتُبُ	he writes	y - a - u - u
Yaktabunâ يَكْتُبُونَ	they write	y - a - a - û - nâ
Taktubu تَكْتُبُ	you write	t - a - u - u
Naktubu نَكْتُبُ	we write	n - a - u - u
Kitâb كِتَاب	book	i - â
Maktab مَكْتَب	school	m - a - a
Maktûb مَكْتُوب	letter	m - a - û
'Uktub أُكْتُبُ	write	u - u

A number of prefixes and suffixes such as *bâ* ب, *fâ* ف, *lâm* ل, 'an عن, can be added to the root words to make prepositions, definite articles, subject of verb (you, we etc.), feminine, plurals and even dual numbers. Many languages suffer from the defect that they are compelled to employ compounds in place of elementary words, but Arabic is free from this deficiency. Classical Arabic has a fairly

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small number of prefixes and suffixes and prepositions such as *bâ* ب, *fî* فى, 'an عن and *lâm* ل, but they are very important in assigning the meaning of the word. Compound words like 'workshop', or 'bookstore, found in English are non-existent in Arabic.

Derivational and inflexional forms make the Arabic language extensive. This complexity is matched by the regularity and symmetry of the form and is very logical and regular. There are almost no irregular forms in the language. In addition to two tenses, perfect and imperfect, there are imperative forms, active and passive, and energetic forms. Take the example of the root *Fa'ala* فَعَلَ (he did) which can be inflected for the person, number, two genders, perfect tense, active and passive paradigms etc. as follows:

Paradigm of trilateral verbs

Preterites	Aorist	Participle	
		active	passive
Fa'ala فَعَلَ	Yaf'ilu يَفْعَلُ	Fâ'ilun فَاعِلٌ	Maf'ûlun مَفْعُولٌ
Fa'ila فَعِلَ	Yaf'ulu يَفْعَلُ	Fâ'ilun فَاعِلٌ	Maf'ûlun مَفْعُولٌ
Fa'ula فَعُلَ	Yaf'alu يَفْعَلُ	Fâ'ilun فَاعِلٌ	Maf'ûlun مَفْعُولٌ

Paradigm of trilateral active participles

	Singular	Dual	Plural
<i>m. 3rd. pers</i>	Fa'ala فَعَلَ	Fa'alâ فَعَلَا	Fa'alû فَعَلُوا
<i>f. 3rd. pers</i>	Fa'alat فَعَلَتْ	Fa'altâ فَعَلْتَا	Fa'lna فَعَلْنَ
<i>m. 2nd. pers</i>	Fa'ita فَعَلْتَ	Fa'altumâ فَعَلْتُمَا	Fa'altum فَعَلْتُمْ
<i>f. 2nd. pers</i>	Fa'iti فَعَلْتِ	Fa'altumâ فَعَلْتُمَا	Fa'altunna فَعَلْتُنَّ
<i>1st. pers. m./f.</i>	Fa'altu فَعَلْتُ	Fa'alnâ فَعَلْنَا	Fa'alna فَعَلْنَا

Paradigm of trilateral active aorists

	Singular	Dual	Plural
<i>m. 3rd. pers</i>	Yaf'alu يَفْعَلُ	Yaf'alân يَفْعَلَانِ	Yaf'alûن يَفْعَلُونَ
<i>f. 3rd. pers</i>	Taf'alu تَفْعَلُ	Taf'alâni تَفْعَلَانِ	Taf'alna تَفْعَلْنَ
<i>m. 2nd. pers</i>	Taf'alu تَفْعَلُ	Taf'alân تَفْعَلَانِ	Taf'alûna تَفْعَلُونَ

Derivative Verbs of a Trilateral

These verbs are known as *bab* and are twelve in number. They follow the pattern: Preterite, Aorist, Noun of Action, Participle, (Active, Passive)

Preterite	Aorist	Noun of Action	Participle (Active)	Passive)
1. Fa ^ʿ ala فَعَلَ	Yuf ^ʿ ala يُفَعَلُ	Taf ^ʿ ālan تَفْعِيلًا	Mufa ^ʿ ʿilun مُفَعِّلٌ	Mufa ^ʿ ʿilun مُفَعَّلٌ
2. Fā ^ʿ ala فَاعَلَ	Yufa ^ʿ ʿilun يُفَاعِلُ	Mufa ^ʿ ʿalatan مُفَاعِلَةٌ	Mufa ^ʿ ʿilun مُفَاعِلٌ	Mufa ^ʿ ʿilun مُفَاعَّلٌ
3. Af ^ʿ ala اَفْعَلَ	Yuf ^ʿ ʿilun يُفَعِّلُ	If ^ʿ ālan اِفْعَالًا	Mufa ^ʿ ʿilun مُفَعِّلٌ	Mufa ^ʿ ʿilun مُفَعَّلٌ
4. Taf ^ʿ ala تَفَعَّلَ	Yataf ^ʿ ʿalu يَتَفَعَّلُ	Taf ^ʿ ʿulan تَفَعُّلًا	Mutaf ^ʿ ʿilun مُتَفَعِّلٌ	Mutaf ^ʿ ʿilun مُتَفَعَّلٌ
5. Tafā ^ʿ ala تَفَاعَلَ	Yatafā ^ʿ ʿilu يَتَفَاعَلُ	Tafā ^ʿ ʿulan تَفَاعُلًا	Mutafā ^ʿ ʿilun مُتَفَاعِلٌ	Mutafā ^ʿ ʿilun مُتَفَاعَّلٌ
6. Anfā ^ʿ ala اَنْفَعَلَ	Yanfā ^ʿ ʿallu يَنْفَعَلُ	Infī ^ʿ ʿalan اِنْفِعَالًا	Munfā ^ʿ ʿilun مُنْفَعِلٌ	Munfā ^ʿ ʿilun مُنْفَعَّلٌ
7. Iffa ^ʿ ala اِفْتَعَلَ	Yafata ^ʿ ʿillu يَفْتَعِلُ	Iffa ^ʿ ʿalan اِفْتِعَالًا	Mufa ^ʿ ʿilun مُفْتَعِّلٌ	Mufa ^ʿ ʿilun مُفْتَعَّلٌ
8. Af ^ʿ alla اَفْعَلَّ	Yaf ^ʿ ʿallu يَفَعِّلُ	Ifa ^ʿ ʿālan اِفْعَالًا	Mufa ^ʿ ʿilun مُفَعِّلٌ	Mufa ^ʿ ʿilun مُفَعَّلٌ
9. Ista ^ʿ ʿala اِسْتَفَعَّلَ	Yastaf ^ʿ ʿalu يَسْتَفَعِّلُ	Ista ^ʿ ʿālan اِسْتَفْعَالًا	Mustaf ^ʿ ʿilun مُسْتَفَعِّلٌ	Mustaf ^ʿ ʿilun مُسْتَفَعَّلٌ
10. If ^ʿ āllan اِفْعَالًا	Yaf ^ʿ ʿallu يَفَعِّلُ	Af ^ʿ ʿālan اِفْعِيَالًا	Mufa ^ʿ ʿilun مُفَعِّلٌ	Mufa ^ʿ ʿilun مُفَعَّلٌ
11. Af ^ʿ ū ^ʿ ʿala اِفْعُوَعَلَ	Yaf ^ʿ ʿū ^ʿ ʿillu يَفْعُوَعِلُ	Af ^ʿ ʿū ^ʿ ʿalan اِفْعِيَعَالًا	Maf ^ʿ ʿū ^ʿ ʿilun مَفْعُوَعِلٌ	Maf ^ʿ ʿū ^ʿ ʿilun مَفْعُوَعَّلٌ
12. Ifa ^ʿ ʿawwala اِفْعَوَّلَ	Yaf ^ʿ ʿawwala يَفْعُوَلُ	If ^ʿ ʿawwālan اِفْعَوَّلًا	Mufa ^ʿ ʿawwīlun مُفَعْوِلٌ	Mufa ^ʿ ʿawwīlun مُفَعْوَلٌ

Quadilateral Verb and its Derivations

1. Fa ^ʿ alala فَعَّلَلَا	Yuf ^ʿ ʿallilu يَفَعِّلِلُ	Fi ^ʿ ʿālan فِعْعَالًا	Mufa ^ʿ ʿilun مُفَعِّلٌ	Mufa ^ʿ ʿilun مُفَعَّلٌ
2. Faf ^ʿ ʿala فَفْعَلَّ	Yataf ^ʿ ʿallu يَتَفَعَّلُ	Taf ^ʿ ʿū ^ʿ ʿalan تَفْعُوَعَالًا	Mutafā ^ʿ ʿilun مُتَفَاعِلٌ	Mutafā ^ʿ ʿilun مُتَفَاعَّلٌ
3. If ^ʿ ʿanlala اِفْعِنَلَلَا	Yaf ^ʿ ʿanlilu يَفْعِنِلُ	If ^ʿ ʿinālan اِفْعِنَالًا	Muf ^ʿ ʿanlun مُفَعِّنِلٌ	Muf ^ʿ ʿanlun مُفَعِّنَلٌ
4. If ^ʿ ʿallala اِفْعَلَّلَا	Yaf ^ʿ ʿallilu يَفَعِّلِلُ	If ^ʿ ʿāllan اِفْعَالًا	Mufa ^ʿ ʿallilun مُفَعِّلِلٌ	Mufa ^ʿ ʿallilun مُفَعِّلَلٌ

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<i>f. 2nd. pers</i>	Taf'alîn تَفَعَّلِينَ	Taf'alân تَفَعَّلَانِ	Taf'alna تَفَعَّلْنَا
<i>1st. pers. m.ff.</i>	Af'al أَفْعَلُ	Naf'alu نَفَعَلُ	Naf'alu نَفَعَلُ

Thus, more than two hundred words can be built and arrayed in a fixed and standard pattern from the root word of three consonants. By knowing the meaning of the base one can know the meaning of the derivative. This system of paradigms and derivatives is unique to Arabic.

All these derivatives are pregnant with a vast variety of meanings. In Arabic, says Titus Burkhardt, the tree of derivation from certain roots is quite inexhaustible. It can always bring forth leaves, new expressions to represent hither to dominant variations of the basic idea or action. This explains why this Bedouine tongue was able to become the linguistic vehicle of an entire civilization, intellectually very rich and differentiated (Art of Islam, Language and Meaning, p. 43)

One can imagine the vastness of the Arabic language by the fact that it has many different words for sword, many different words for lion and many different words for snakes. For the young of every animal there is a different word, as for the young of a human being.

PHILOSOPHY IN ARABIC WORDS

Arabic words are extraordinarily eloquent and rich in significance, and their meanings are self evident. Look at the word *kitâb* كتاب, for example, as the word for book. It is the noun from infinitive *kataba* كَتَبَ which means to write, to collect, to sew, to close, to decree, to ordain, to inscribe, to teach calligraphy. So if one had no notion of what the word *kitâb* كتاب meant, yet the underlying meaning of the root word will indicate that *kitâb* كتاب has to do with something which is written, collected, stitched and bound. In other languages the equivalent words have nothing of the peculiar and comprehensive idea. Again, *bait* بَيْت is an Arabic word for house. The root word *bâtâ* بَاتَ means to spend the night, to marry, to brood over a design, to be busy about a thing during

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the night, to build, to prepare provision for night, to have a family. One may pass the daytime wherever one likes, in gardens, in parks, on roads, but one is at home for the night. Moreover, marriage and food also need a house. Take the Arabic word for earth 'Arḍ أرض, it literally means to revolve something, to whirl a thing, to revolve a wheel, to make revolution (Lisân, Tâj). It is due to this fact that the Muslims discovered that the earth is revolving.

Not only the richness of roots but also the presence of certain consonants, especially the pharyngeal *H* ح and 'Ain ع, the alternation of consonants and vowels, and the emphatic features of pronunciation give highly characteristic meanings. Through the use of definite article *al* and vowel points and sequence, extensive meanings and exclusive connotations are conferred. To achieve the same purpose other languages need to employ several phrases and sentences.

Another excellence of the Arabic language is that even the combination of its letters possess meanings which are generally common to all the words that are derived from this root. For instance the letters *Lâm* ل, *Mîm* م, and *Kâf* ك in any combination express the idea of power and strength, as *Malaka* مَلَك means to possess a thing, to become owner of, to conquer, to have control, to rule, to take, to acquire, to make any one to reign over, to give support, to act as a sovereign, to become a landlord, to get the right of property. *Malak* مَلِك is an Angel, king, or sovereign. *Malakût* مَلَكُوت means empire. The adoption of the word *Mâlik* مَالِك for God is to show that Allâh is not guilty of injustice if He forgives his servants as He is not a mere King or a mere judge but more properly a Master. The verb *Kalima* كَلِمَ means to wound, to offend, birds of prey, calamity, to be rough, brutal, make a strong path, strong earth, rugged ground, commandment, orator. *Kamala* كَمَلَ means perfect, complete, whole. *Mukkummilât* مُكَمَّلَات is supererogative work. *Kâmil* كَامِل is that which is complete and perfect. *Lakame* لَكَمَ to box, punch, etc. *Makalat al-bi'r* مَكَلَّت البئر to hold much water (in a well), to have much water in a well.

Similarly words containing a combination of *Jîm* ج and *Nûn* ن

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such *Jinn* جن, *Ajinna* اجن indicate the meaning of concealing and veiling. *Junnatun* جنت is a coat of mail, women's skirt, covering, something hidden or a veil. *Junnatun* جنت to be hidden, *Ajinna* اجن to veil. *Jinn* جن is something hidden. *Jannat* جنت is a garden with many thick trees that cover the earth. *Janûn* جنون is madness that conceals the senses. *Junân* جنان is the darkness of the night. *Majin* مجن is shield. *Jinnîn* جنين is fetus (which is hidden). *Najja* نج is to hasten and go out of sight. Similarly combinations of the consonant *Sîn* س, *Lâm* ل *Mîm* م as in *Salama* سلم give the meaning of tenderness and softness.

If *hamzah* ء comes with *hâ* ب it gives the meaning of remoteness, aversion and going away from. Some examples include: *Abatha* ابث: to speak ill of, to slander. *Abada* ابد: to become wild, to take fright, to irritate. *Abasa* ابس: to reprove, to despise, to humiliate. *Abaqa* ابق: to run away, to flee. *Abina* ابن: hatred, enmity, *Ta'abaha* 'an: تاأبه عن: to turn aside with scorn from. *Abâ* ابي: to refuse, to disdain, to scorn. *Abita al-Yaum* ايت اليوم: because of intense heat the people left work. *Abaza al-Zabyo* ابرالظبي: to dart forth and rush away. *Abina Zadun Bakran* ابن زيد بكر: Zaid accused Bakr and charged Bakr with a fault so he left Zaid. *Abiha* 'an al-Shai: ابيه عن الشيء: To turn aside with scorn from a thing.

If *ha* ح and *jîm* ج are combined it gives the meaning to hinder anyone from access, as *Hijâb* حجاب means screen or veil, *Hajab* حجب to hinder, *Istahjab* استحجب to appoint chamberlain. *Hâjib* حاجب is eyebrow which protects the eye, *mahjûb* the blind man. If *Ha* ح is combined with *Râ* ر it gives the meaning to be painful, as *Harru* حر means to be hot day, to fight, to be enraged against, to restrain, to twist, to rancour. *Harratun* حرّة: to be thirsty.

Thus almost all Arabic words may be said to speak for themselves. It may be called the sense of logical development. Such is not the case with non-Arabic languages. Words in them are dumb things possessing for the most part no meaning beyond that which the society chooses to give them. It is because of this fact that the language is called the eloquent language (عربي مبین - *Arabiyyun Mubîn*) and all other languages are called *Ajamî* عجمي which

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means dumb. The words of other languages are not so rich in their significance. The words have received the meanings they bear, but in themselves have nothing to show as to why they were chosen to bear it. For more word and other examples one can consult the books of Abû al-Fathâ, Ibn Jinnî and Abû Alî al-Fârsî.

THE SCIENCE OF SUBSTITUTION

(علم الابدال 'Ilm al-Abdâl)

'*Ilm al-Abdâl* علم الابدال is the Science of Substitution of one letter for another. In Arabic some letters of a word can be changed (بدل *badal*) without the loss of their meaning. For example substitution of *lâm* ل in place of *nûn* ن as in *Hatalat al-Samâ'u* السماء هتلت and *Hatanat al-Samâ'u* هتنت السماء: to pour the cloud, a continuous rain; *mîm* م as substitute of *nûn* ن as in *Dahmaja* دهمج and *Dahnaja* دهنج: to totter; *bâ* ب for *mîm* م as *Makhara* مخر and *Bakhara* بخر: to clean the water; *sîn* س instead of *sâd* ص as *Yabsutu* يبسط and *Yabsutu* يبسط: He amplifies or *Musaitirun* مصيتر instead of *Musaitirun* مصيتر: A keeper, stern and hard.

Other sciences include the Science of Derivation ('*Ilm al Ishtiqaq* علم الاشتقاق) and the Science of Etymology and accents and part of grammar dealing with variable forms of words according to their appearance and shape ('*Ilm al-Sarf* علم الصرف). Some books on this subject are *Sirr al-Liyâl Fi al-Qalb wa al-Abdâl* والابدال والليال في القلب by Ahmad Fâris known as *Shadyâq* شدياق, *Safinah* سفينه by Muhammad Râghib Pâshâ, *Al-'Alam al-Khaffâq min 'Ilm al-Ishtiqaq* العلم الخفّاق من علم الاشتقاق by Siddîq Hasan of Bhupal (India), *Fiqh al-Lughat* فقه اللغة by Ibn al-Fâris, *Al-Tanwîr* التنوير by Ibn Dhiyab. Arabic scholars such as Asma'î, Qutrâb, Akhfash, Abû Nas al-Bahilî, Mufudzdal bin Salâmat, Mubarrad, Zajjâj, Ibn Khâlawaih, Sayûti and Shoukânî have written many pages on these subject.

PHILOSOPHY IN THE QUR'ĀNIC WORDS

Every word contains in it a reason and philosophy for which it has been selected to convey a particular idea. Every Qur'ānic doctrine becomes clear when the original and basic meanings used for it in the Arabic text are studied. In the case of other scriptures one must sit at the feet of the learned, Church fathers, Rabbis and Hindu pundits and their theologians who give their own biased, filtered conception of the various things taught in their respective books. This is not the case with Arabic.

Every religion speaks of certain varieties but the words used to signify these do not properly express the correct message intended to be conveyed. Good and Evil, for example, are the chief themes in all religions. Every religion gives a particular significance to them. But do the words used for Good and Evil express the whole idea behind them? Do these words tell what is good and what is evil? The Arabic words for them are eloquent enough to convey the underlying idea. The Holy Qur'ān uses the word *Khair* خير for good which literally means things elected, and the word *Sharr* شر for evil which means anything which is to be rejected. There are many other words used in the Holy Qur'ān to differentiate different types of vice and evil as *Junâh* جناح, *Ithm* اثم, *Udwân* ادوان, *Dhanb* ذنب, *Fuhûsh* فحش, *Baghî* بغى, *'Isyân* عصيان, *Sû* سوء, *Fisq* فسق, *Fujur* فجر, *Khil'an* خطأ, *Fasâd* فساد, they all convey the idea of sin. Sin, according to the philosophy of Qur'ānic words means leaving one's original position. Righteousness, as it were, has appointed a certain place to stay and if one leaves this place one commits sin. But when one returns to it, one repents. This is called *Taubah* توبة or repentance, which literally means to return. No repentance is acceptable unless one returns to righteousness or the original position. According to the Holy Qur'ān the human being is created free of sin, and only when he leaves his assigned place, he enters the sphere of sins. That is why we read:

وَالَّتَيْنِ وَالرَّيُّونَ ۚ وَطُورِ سَيْنِينَ ۚ
وَهَذَا الْبَلَدِ الْأَمِينِ ۚ لَقَدْ خَلَقْنَا
الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ۚ ثُمَّ رَدَدْنَاهُ
أَسْفَلَ سَافِلِينَ ۚ إِلَّا الَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ
مَمْنُونٍ ۚ

I call to witness (four period of human evolution including) the Fig (symbolic of the era of Adam when the foundations of the human civilization were laid), and the Olive (that of Noah, the founder of Shari'at), And Mount Sinai (that of Moses when the details of the Shari'at were revealed), and this town of security (of Makkah where with the advent of the Prophet Muhammad, the Divine law was perfected and finalized).

We have surely created the human being in the finest make and the best proportions (with enormous capabilities for an all round advancement through the process of evolution). Then (according to Our law of cause and effect) We degrade him to as the lowest of the low (if he does evil deeds). Different, however, is the case of those who believe and do deeds of righteousness. There awaits them a never ending reward (95:1-6).

Humanity from the beginning travelling on the path of evolution and in traveling has to pass through various worlds of progress and it is *Ithm* اثم or sin that hinders progress. The real remedy is not the atonement or accursed death of a person on the cross, but to remove that hindrance and by coming back to the pure and undefiled life which is *Taubah* توبة. *Taubah* توبة is thus leaving the path of sin, starting the journey again from the point where the wrong course was adopted and departed from the right path. This treading on the "straight right and exact path" is called by the

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Holy Qur'ân the *Sirât al-Mustaqîm* صراط المستقيم. The word *Taubah* توبة traces origin to the region of *Tazkiyah* تزكیه - the righteousness, which is the light shed in the hour of darkness and forgetting right path. In order to get *Tazkiyah* تزكیه one must overpower the *Nafs al-Ammârah* نفس الامارة - inner self that incites sin. The Holy Qur'ân says human nature is surely prone to enjoin evil (12:53). The over powering of *Nafs al-Ammârah* نفس الامارة leads to the development of the source of the moral condition which is called in the terminology of the Holy Qur'ân, *Nafs al-Lawwâmah* نفس اللوامة - the self accusing soul (72:2). This is the spring from which flows a highly moral life and on reaching this stage a human being is freed from bestiality, the change from the disobedience to the self accusing soul being a sure sign of its improvement. The Qur'ânic word *Lawwâmah* لوامة literally means one who reproves severely. The *Nafs al-Lawwâmah* نفس اللوامة -self-accusing soul - has been so called because it upbraids a person for doing of evil deeds and strongly hates unbridled passions and bestial appetites. Its tendency on the other hand is to generate noble qualities and virtuous disposition. This self accusation transforms life so as to bring its whole course and conduct to entire moderation, and to restrain the carnal passions and sensual desires within due bound.

Although the *Nafs al-Lawwâmah* نفس اللوامة - the self accusing soul upbraids itself for its faults and frailties yet it is not the master of its passions nor is it powerful enough for *Taubah* توبة - to return completely and practice virtue exclusively. The weakness of the flesh sometime gets the upperhand and then it stumbles and falls down, yet it does not persist in its fault. Every failure brings a fresh reproach at this stage. The soul is anxious to attain moral excellence and revolts against evil which is the characteristics of the spirit prone to evil *Nafs al-Ammârah* نفس الامارة. Not withstanding its desire and yearning for virtue sometimes it deviates from the right path.

The last stage on the onward journey of the spiritual and moral uplift is called in the Holy Qur'ân, *Nafs al-Mutmainnah* نفس المطمئنة, or the soul at peace and rest (89:27). This is the real stage of *Taubah*. This is the highest stage of the

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spiritual journey to which a human being can aspire in this world, that he should rest contented with Allâh and should find his tranquility, his happiness, and his delight in the Almighty Allâh.

ABBREVIATIONS IN ARABIC

(مُقَطَّعَاتُ 'âT Muqatta'ât)

Like many other languages Arabic also makes the use of abbreviations. The language operates like the delicate-minded wise person who can express his meaning in diverse ways. An intelligent, capable, competent person can sometimes accomplish with the movement of an eyebrow, nose or hand, that which would normally require verbal expression. He can convey his idea and meaning through delicate nuances, variances and differences in tone. This is a way also employed by the Arabic language. Sometimes the use of the definite article or an arbite it conveys a meaning that would need several words in other languages. Vowel signs often serve a purpose which would require long phrases in other languages. Sometimes the situation requires that the next point be conveyed very swiftly after a noun such as *Ibrâhim* ابرهيم instead of *Ibrâhîm* ابراهيم, or *Alif Lâm Mîm* الم for *Anâ Allâh* 'Alam اعلم انا الله - I am Allâh the All knowing or simply *Sâd* ص for *Sall-Allâh alaihi wa Sallam* صلى الله عليه وسلم - Peace of blessing of Allâh be upon him, *Hamdal* حمدل for *Alhamdu li-Allâhi Rabb al-Alamîn* رب العالمين الحمد لله - all types of perfect and true praise belongs to Allâh alone the Lord of the world, or *Hauqala* حوقل for *Lâ Haula wa lâ Quwwat illâ bi-Allâh* لا حول ولا قوة الا بالله - there is no strength to turn away from what is evil nor power to adapt the course of good unless Allâh gives such strength, or *Hai'Ala* هيثل for *Lâ Ilâha illa Allâh* لا اله الا الله - There is no other, cannot be, and will never be, one worthy of worship but Allâh, or *Aradztu* ارضتُ - I have visited Makkah and Madinah and the environments or *Tahfaltu* تهفلت - I am accustomed to eat wholemeal bread and have decided not to eat any other kind. These are some examples of the shortened forms of words and phrases. They are certainly

not mystic symbols as some people tend to think due to lack of knowledge of Arabic. In the past when all writing was done by hands such abbreviations saved time and space. Today, they serve the purpose in many fields. Such abbreviations have become a sort of language within a language. Such few words, letters or vowels convey extensive connotations. They possess such roots and idioms perfect to express and the most subtle human thoughts and reflections.

ABBREVIATIONS IN THE HOLY QUR'ÂN

(مُقَطَّعَاتٌ فِي الْقُرْآنِ Muqatta'ât fi al-Qur'ân)

The Holy Qur'ân makes use of abbreviations. The second chapter begins with an abbreviation and in many other chapters abbreviations are found. They are not mystical words as some people, due to ignorance of the Arabic language tend to think, but are shortened forms of words. It is also wrong to think that the Holy Prophet ﷺ or his companions رَضِيَ اللهُ عَنْهُمْ did not know the meanings of these shortened forms of the words. These abbreviations are not pronounced as a single word but as letters. For example the abbreviation **الم** will be pronounced *Alif Lâam Mîm* and not *Alm*. These are a part of the text of the Holy Qur'ân, so it is wrong to leave them untranslated. The letters of these abbreviations stand for words as *Alif Lâam Mîm* prefixed to chapters 2, 3, 29, 30, 31, and 32 stand for *Anâ Allâh A'lamu* - انا الله اعلم - I am the All-Knowing Allâh and *Sâd* for *Al-Sâdiq* - the Truthful. These abbreviations occur in the beginning of twenty eight chapters in the Holy Qur'ân and are made up of between one and five letters of the Arabic alphabet. They are Alif ا, Hâ ح, Râ ر, Sîn س, Sâd ص, Tâ ط, 'Ain ع, Qâf ق, Lâam ل, Mîm م, Yâ ي. They have not been placed randomly at the beginning of the chapters nor are their letters combined arbitrarily. There always exists a deep and far reaching connection between them and the text of the chapter which follows them. 'Alî, Ibn 'Abbâs, Ibn Mas'ûd, Mujâhid, Ibn Jubair, Qâtâdah, Ikramah, Suddî, Sha'bî and Akhfâsh, (*may Allâh be pleased with all of them*) all agreed in interpreting these abbreviations.

RICHNESS OF THE MEANINGS

In Arabic one can sometime read a volume in a single chapter, chapter in a verse and in a single word perceive a veritable treasure of knowledge. Just take the case of the very first attribute of Allâh mentioned in the Holy Qur'ân - *Rabb* رَبَّ. *Rabb* is not Lord, nor derived from *Abb* - father, not a tribal deity, nor the national God of any specially favoured race or people, nor any narrow 'Lord of the hosts' or the anthropomorphic 'our Father in Heaven'. *Rabb al Shai'a* رَبَّ الشَّيْءِ - means he gathered together the things, he owns the thing. *Rabb al-Qaum* رَبَّ الْقَوْمِ - means he ruled over the people and administered their affairs. *Rabb al-Ni'mata* رَبَّ النِّعْمَةِ - means he increased and developed the favour. *Rabb al-Amr* رَبَّ الْأَمْرِ means he improved and completed the matter. *Rabb al-Sabiyya* رَبَّ الصَّبِيِّ - means he sustained and looked after the child till he was of age. The word *Rabb* رَبَّ as an attribute of God means Master, Chief, Determiner, Provider, Sustainer, Perfecter, Rewarder, Ruler, Creator, Maintainer, Reposer of properties in things of nature, Developer, Frammer of rules and laws of the growth of things, Regulariser, Foster of things in such a manner as to make it attain one condition after another until it reaches its goal of completion and perfection. Thus, the word *Rabb* conveys not only the idea of fostering, bringing up, or nourishing but also that of regulating, completing, accomplishing, cherishing, sustaining and bringing to maturity the evolution from the earliest state to that of the highest perfection. *Rabb* رَبَّ also means the originator of things and their combiner to create new forms. He is the Lord who puts things on the way to perfection. The word signifies many processes which every entity passes through on its course of creation and evolution before it reaches its final development. The word also points to the fact that a human being has been created for unlimited progress under a law of evolution in the physical and spiritual world. The real principle of evolution is not at all inconsistent with belief in God. But we must warn the readers that the process of evolution referred to here is not identical to the theory of Darwin.

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These meanings of the word *Rabb* have not been forced and thrust upon this word. The lexicons of the Arabic language, as *Khalîl*, *Mawardî*, *Abû al-Baqâ*, *Râghib*, *Ibn Mukarram*, *Zamakhsharî*, *Muhammad Murtadza Zabîdî*, *Jauharî*, *Fayumî*, *E.W. Lane* and others speak of these illustrations when they give the detailed meanings of the root *Rabb* رَبَّ. It must be admitted that all other languages lack an equivalent of the word as they have no equivalent of other attributes of God such as *Rahmân* رَحْمَن, *Rahîm* رَحِيم and words like *Hamd* حَمْد, *Sirât* صِرَاط among others.

ARABIC GRAMMAR

Sîbwaih (180 A.H. / 796 A.D.) was the first to write the rules of Arabic grammar. Other well known Arab grammarians were *Aṣma'î* (180 A.H./796 A.D.); *Kisâi* (189 A.H./805A.D.) *Qutrub* (202 A.H./817 A.D.) *Farrâ'* (207 A.H./822 A.D.), *Akhfash* (210 A.H./825 A.D.), *Ibn Duraid* (223 A.H./838 A.D.), *Mubarrad* (282 A.H./895 A.D.) and *Tha'lab* (291 A.H./904 A.D.).

The grammar of Arabic language is very complete, thorough, systematic, and intact in every detail. Grammarians have not invented or discovered anything new nor have they framed any new rules to which other people must conform having studied this natural language they found that it was illustrative of a complete system of rules and they proceeded to formulate those rule in order to facilitate the study of the language.

There is a complete order of verbs and nouns where similar verbs are mutually related with similar nouns in a logical way. By using simple signs like *Al* ال or *Tanwîn*, or by changing the order of words it conveys an idea which some languages may express in many sentences.

Classical Arabic, or *Lughat ul Fushâ* لُغَةُ الْفُصْحَى as they call it, by reason of its incomparable excellence was the language of the Holy Qur'ân and that of the Holy Prophet ﷺ. The Holy Qur'ân

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was the source of Muslim moral, civil, political, and spiritual code. Hence a vast collection of Lexicons and lexicological work were composed by the Muslims in this language. Utmost care and research have been employed to embody everything that should be preserved of the classical Arabic language, with the result that a vast collection of such authority, exactness, and copiousness, as we do not find to have been approached in the case of any other language of the world, has been in existence.

A line was drawn between classical and post-classical Arabic. It was decided by common consent that no poet, nor any other writer should be taken as an authority with respect to the words, the roots and signification, or the grammar of the classical language, unless he was one of those who had died before the rise of Islam - the first century of the *Hijrah* - or who had lived partly before and partly after that. The poets or person of the post classical periods were called *Muwallid* مولد and their Arabic is called *Jâhliyah* جاهلية or *Makhdzarmin* مخضرم. The commencement of the period of the *Muwallids* must have preceded the middle of the second century of the *Hijrah*.

A distinction must be made between the classical and post-classical Arabic. The former language was that of the Holy Qur'ân and of the sayings of the Holy Prophet ﷺ (- *Hadîth*), both are the sources of Islam. The period of classical literature begins with the proverbs and poetry of the nomadic northern Arabs preserved by oral transmission, and some written records of the 7th and 8th centuries. The classical written literature begins with the first written compilation of the Holy Qur'ân in the 7th Century. The origin of the Arabic poetry can only be guessed and the 7th and 8th century collections indicate that 6th century poets showed a fully developed poetic art. This poetry became the standard language of classical Arabic literature. Some of the most important pre-Islamic poets are Imrâ al-Qais, Zubair, A'shâ and Tarafah. A part of the poetry has survived in *Sab'a Mu'allaqât* سبع معلقات, *Ta'bbat al-Shar* تعبت الشر and *Hamâsah* حماسه compiled in 9th. century A.D., in *Mufadzdzaliyât* مفضليات by Abû Tammâm, *Kitâb al-Aghânî* الاغانى by Abu al-Faraj Isfahânî (356 A.H./967 A.D.), *Kitâb al-Sh'ir*

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al Shu‘arâ كتاب الشعراء والشعراء by Ibn Qutaiba (286 A.H./899 A.D.) and *Iqd al-Farîd* عقد الفريد by Ibn ‘Abd Rabbihî. The classical poetry is predominately objective, sensuous, and passionate with little imagination and much less artificial than most of the later poetry. In the classical poetry the description of native of the desert, the night journeying and day-journeying with the various incidents of hunting and stalking and lurking for game, lending camels, gathering of wild honey and similar occupation are most admired. The classical age ended with the first century A.H. when very few people born before Islam were still alive.

DICTIONARIES OF ARABIC - AN OVERVIEW

There are thousands of books written as dictionaries of Arabic language. This is a very interesting and informative subject in itself. Some examples are:

Kitâb al-‘Ain كتاب العين by **Khalîl** bin Aḥmad (d 169 A.H. / 786 A.D.) He was the first person to start the composing of an Arabic Dictionary. The very name of book indicates that he started his work with the Arabic word ‘Ain. He gave the alphabets the following order:

‘Ain ع, Hâ ح, Ha ه, Khâ خ, Ghain غ, Qâf ق, Kâf ك,
Jîm ج, Shîn ش, Dzâd ض, Sâd ص, Sîn س, Dha ذ, Tâ ت,
Dâl د, Zâ ذ, Tâ ط, Râ ر, Thâ ث, Lâm ل, Nûn ن, Fâ ف,
Bâ ب, Mîm م, Yâ ي, Hamza ء, Wâw و.

In the beginning were the guttural letters (- *Harûf al-Halqiyah* حروف الحلقية), in the middle the gingival letters (- *Harûf al-Thaubiyah* حروف الثوبية) and in the end the labial letters (- *Harûf al-Shaftiyah* حروف الشفتية). **Khalîl** could not complete his book. His pupil **Laith bin Nasir bin Sayyâr Khurâsânî** had the honour of enhancing the project. Later books were written to classify, qualify and rectify the mistakes and remedy the errors of the dictionary of **Khalîl**. These books were known as *Istidrâks* استدراك of **Khalîl**. Some of these *Istidrâks* and other books based on *Kitâb al-‘Ain* are:

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1. *Al-Madkhal* المدخل by Abû **al-Hasan Naṣr** bin Shurmail (203 A.H. / 818 A.D.)
2. **Ghulâm Tha'lab** Abû 'Omar Muḥammad al-Zâhid (345 A.H. / 956 A.D.).
3. **Aḥmad bin Muḥammad** (348 A.H. / 959 A.D.).
4. **Abû Tâlib Qurṭubî** (436 A.H. / 1044 A.D.).
5. *Fath al-'Ain* فتح العين by **Abû Bakr Tammâm** bin Ghâlib Zâhidî (436 A.H./1044 A.D.).
6. *Mukhtaṣar al-'Ain* مختصر العين a summary of *Kitâb al-'Ain* كتاب العين by **Muḥammad bin Hasan Zâhidî**.
7. *Al-Jauharah* الجوهرة an abbreviation of *Kitâb al-'Ain* by **Sâhib** bin Abbâd (385 A.H. / 995 A.D.).
8. *Takmilah* تكملة of *Kitâb al-'Ain* (- Appendix of *Kitâb al-'Ain*) by **Aḥmad bin Muḥammad Khâdharanjî** (348 A.H. / 959 A.D.).
9. *Ghalat al-'Ain* غلط العين to indicate some mistakes in *Kitâb al-'Ain* by **Muḥammad bin Abd Allâh Askânî**.

After **Khalîl** came other grammarians and lexicologists of the classical Arabic. Some of the best are mentioned below according to their period.

A. Grammarians and Lexicologists of the 3rd. Century A.H.

1. **Abû al-Hasan Naṣr** bin Shumail (203 A.H. / 818 A.D.): *Masâdir al-Qur'ân* مصادر القرآن.
2. **Abû 'Ali Muḥammad** bin Mustnîr al-Qutrub (203 A.H. / 819 A.D.): *Muthallathâth fî al-Lughat* مثلثات في اللغة. Sadîd al-Dîn Abû al Qâsim and Abd al-Wahhâb al-Warrâq wrote a commentary of it.
3. **Yahyâ** bin Ziyâd al-Farrâ (207 A.H. / 822 A.D.) *Ma'ânî al-Qur'ân* معاني القرآن and *Al-Nawâdir wa al-Lughât al-nuwar* النوادر واللغات.
4. **Abû 'Amar Ishâq** bin Marâr Shaibânî (213 A.H. / 731 A.D.): *Kitâb al-Nawâdir* كتاب النوادر and *Kitâb al-Jîm* كتاب الجيم.

5. **Abu ‘Ubaidah Ma‘mar** bin Muthanna (209 A.H. / 824 A.D.): *Khalq al-Insân* خلق الانسان, a book on the limbs of human being.
6. **Abû Sa‘îd Abd al-Mâlik Asma‘î** (212 A.H. / 827 A.D.): *Kitâb al-Adzâd* كتاب الاضداد and *Kitâb al-Ishtiqâq* كتاب الاشتقاق, also known as *Akhfash al-Ausât* اخفش الاوسط.
7. **Abû Zaid** (216 A.H. / 831 A.D.) *Kitâb al-Nawâdir* كتاب النوادر.
8. **Abû Ubbâd** (224 A.H. / 838 A.D.): *Gharîb al Musannif* غريب المصنف.
9. **Ibn al ‘Arabî** (233 A.H. / 845 A.D.) *Kitâb al-Nawâdir* كتاب النوادر.
10. **Abû al-Hâtim Sahl** bin Muḥammad (250 A.H. / 864 A.D.): *Kitâb al-Adzâd* كتاب الاضداد .
11. **Ibn Qutaibah** (267 A.H. / 880 A.D.): *Tafsîr Gharîb al-Qur’ân* تفسير غريب القرآن or *Ta’wîl Mushkil al-Qur’ân* تاويل مشكل القرآن and *Khalq al-Insân* خلق الانسان on the limbs of human being.
12. **Abû al-‘Abbâs Muḥammad bin Yazîd al-Mubarrid** (282 A.H. / 898 A.D.): *Kitâb al Ishtiqâq* كتاب الاشتقاق and *Al-Kâmil fî al-Lughat* الكامل فى اللغة. Muḥammad bin Yusuf **Mâzinî** (538 A.H. / 1143 A.D.) wrote a commentary of the later.
13. **Abu al-‘Abbâs Ahmad Tha‘lab**: *Al-Faṣîḥ fî al-Lughat* الفصيح فى اللغة. The following masters of Arabic language wrote commentaries on his book. (1) **Al-Mubarrid**; (2) **Ibn Darustwaih Abd Allâh bin Ja’far** (347 A.H. / 958 A.D.); (3) **Ibn Jinnî** (392 A.H. / 1002 A.D.); (4) **Yûsuf bin Abd Allâh Zujâjî** (415 A.H. / 1024 A.D.); (5) **Abû Sahl Muḥammad bin ‘Alî al-Harawî** (421 A.H. / 1030 A.D.), (5) **Al-Fihri** (691 A.H. / 1292 A.D.) and many others.

B. Grammarians and Lexicologists of the 4th. Century A.H.

1. **Abu Ishâq Ibrahîm Zajjâj** (310 A.H. / 922 A.D.): *Khalq al-Insân* كتاب الانسان and *Kitâb al-Ishtiqâq* كتاب الاشتقاق
2. **Abu Bakr Muḥammad bin Hasan Ibn Duraid** (311 A.H.

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- / 923 A.D.): *Al-Jamharah fî al-Lughat* الجمهرة في اللغة.
3. Abû Bakr Muḥammad bin Sirâj (316 A.H. / 929 A.D.): *Kitâb al-Ishtiqâq* كتاب الاشتقاق.
4. Ibrahim al-Yazîdî (325 A.H./938 A.D.): *Masâdir al-Qur'ân* مصادر القرآن.
5. Abu Bakr Muḥammad Ibn Anbârî (328 A.H. / 940 A.D.): *Sharḥ al-Mu'allaqât* شرح المعلقةات.
6. Aḥmad bin Abhân al-Undulusî (332 A.H. / 944 A.D.): *Al-Mu'allam wa al-Lughat* المعلم واللغة. He compiled his dictionary on materials and stuff, and started from heaven (- *Falk* فلك) and finished it with atoms (- *Zarrah* ذرة).
7. Abû Ja'far Aḥmad Muḥammad al-Nuhhas (338 A.H. / 949 A.D.): *Kitâb al-Ishtiqâq* كتاب الاشتقاق.
8. Abû 'Umar Muḥammad bin Abd al-Wâhid al-Mutarraz (345 A.H. / 951 A.D.): *Al-Yawaqit al-Lughat* اليواقيت اللغة.
9. Abû Muḥammad 'Abd Allâh bin Ja'far known as Ibn Durstwaih (346 A.H. / 957 A.D.): *Kitâb al-Adzdâd* كتاب الاضداد .
10. Abû Bakr Muḥammad bin Hasan Naqqâsh (351 A.H. / 962 A.D.): *Al-Ishârah fî Gharîb al-Qur'ân* الاشارة في غريب القرآن.
11. Abû Tayyib Abd al-Wâhid bin 'Alî (367 A.H. / 977 A.D.): *Al-Abdâl fî al-Lughat* الابدال في اللغة.
12. Ibn Qutaibah (367 A.H. / 977 A.D.): *Tafsîr Gharîb al-Qurân* تفسير غريب القرآن.
13. Abû al-Hasan Aḥmad known as Ibn Fâris Qazwîni (315 A.H. / 985 A.D.): *Fiqh al-Lughat* فقه اللغة , its other name is *Al-Sâhibî* الصاحبى and *Al-Mujmal al-Lughat* المجمل اللغة and *Miqyâs al-Lughat* مقياس اللغة.
14. Ismaîl Ibn al-Ibâdh al-Sâhib (385 A.H. / 995 A.H.): *Al-Muḥîṭ fî al-Lughat* المحيط في اللغة.
15. Abû Naṣr Ismâîl bin Hammâd al-Jauharî (393 A.H. / 1003 A.D.): *Sihâh fî al-Lughat* صحاح في اللغة.

Following authors wrote notes on *Sihâh* صحاح of Abû Naṣr were:

1. Ibn Barrî (582 A.H. / 1186 A.D.) *Al-Tanbîh wa al-Îdzâh* 'ammâ waqa'a min al-Wahm fî Kitâb al-

Sihâh التنبيه والايضاح عمّا وقع من الوهم فى كتاب الصحاح. He could not complete this task and **Abd Allâh bin Muḥammad al-Bastî al-Undulsî** completed it.

Abû al-Qâsim Fazal bin Muḥammad (444 A.H. / 1052 A.D.)

2. **Ibn Qaṭa‘** ‘Alî bin Ja‘far (515 A.H. / 1121 A.D.)

3. Abû al-‘Abbâs Aḥmad bin Muḥammad known as Ibn al-Ḥâjj **al-Shiblî** (651 A.H. / 1253 A.D.),

4. Radzî al-Dîn Muḥammad bin ‘Alî **al-Shâtabî** (684 A.H. / 1285 A.H.) wrote marginal notes on it.

5. **Abû al-Ḥasan** ‘Alî bin Yusuf **Qiftû** wrote marginal notes on it.

6. Shams al-Dîn Muḥammad bin Ḥasan known as **Ibn al-Sâigh Damashqî** (720 A.H. / 1320 A.D.) abridged it.

7. **Radzî al-Dîn Ḥasan bin Muḥammad** (650 A.H. / 1252 A.D.) wrote an appendix on *Sihâh* known as *Al-Takmilah al-Sihâh*. التكملة الصحاح

8. Muḥammad bin Abû Bakr Abd al-Qâdir **al-Râdzî** wrote a compendium on *Sihâh* by the name *Mukhtâr al-Sihâh* مختار الصحاح and added more material in it.

Shams al-Dîn Muḥammad bin Ḥasan known as al-Sânî‘ of Damashqî (720 A.H. / 1320 A.D.) and abridged it.

9. Maḥmûd bin Aḥmad al-**Zanjânî**: *Tarwîh al-Arwâh fî Tahdhîb al-Sihâh* ترويح الارواح فى تهذيب الصحاح. An abridgement of *Sihâh*.

10. Khalîl bin Aibak **Safadî** (764 A.H. 1369 A.D.): *Nafûdh al-Saham fîmâ Waqa‘a al-Jauharî min al-Wahm* نفوذ السهم فيما وقع الجوهرى من الوهم. An abridgment with some corrections.

11. Tâj al-Dîn Maḥmûd bin al-**Huwârî** : *Dzâlat al-Adîb al-Jama‘ bain al-Sihâh wa al-Tahdhîb*. ضالة الاديب الجمع بين الصحاح و التهذيب.

12. Abû al-Hîlal Ḥasan bin Abd Allâh al-‘**Askarî** (395 A.H./1005 A.D.): *Takmilat al-Sihâh* تكملة الصحاح

13. **Ibn-Sayyal**: *Al-Jâmi‘ al-Sihâh* الجامع الصحاح

14. **Abû Zaid** Abd al-Raḥmân bin Abd al-‘Azîz: *Al-*

An Overview of the Dictionary

Wishâh wa Tathqîf al-Rimâh fî Raddi Tauhîm al-Majd al-Sihâh الوشاح وتثقيف الرماح في ردّ توهم المجد الصحاح

15. Sayûfî: *Al-Ifsâh fî Zawaid al-Qâmûs ‘alâ al-Sihâh* الافصاح في زوائد القاموس على الصحاح

16. Saghânî: ‘Ubâb an appendix on *Sihâh*.

17. Al-Uwais bin Muḥammad known as **Waisî** (1037 A.H./1628 A.D.): *Maraj al-Bahrain* مرج البحرين. In it the author has refuted the objection made against *Sihâh*.

Another abridgment of *Sihâh* was made by **Qaisi** (1015 A.H./1607 A.D.). *Takhrîj al-Sihâh* تخريج الصحاح. The references of the sayings of the Holy Prophet which was quoted in *Sihâh* were mentioned by **Sayûfî** by the name *Falaq al-Asbâh fî Takhrîj al-Aḥâdîth al-Sihâh* فلق الاصباح في تخريج الاحاديث الصحاح.

C. Grammarians and Lexicologists of the 5th. A.H. Century

In the fifth and sixth century of the Muslim calendar the following outstanding books were compiled.

- 1. *Gharîbain*** غريبين (- the dictionary of The Holy Qur’ân and the sayings of the Holy Prophet) by **Abû Ubaid Aḥmad bin Muḥammad al-Harawî** (401 A.H. / 1010 A.D.). **Abû al-Makarrim** (561 A.H. / 1166 A.D.) abridged it. Muhammad bin ‘Alî **Ghassânî** known as **Ibn ‘Asâkar** (636 A.H. / 1238 A.D.) made some addition in the original book. The name of his book is *Al-Mushri‘ al-Rawî fî al-Ziyadate ‘alal al-Gharibain lil Harawî* المشرع الروي في الزيادة على الغريبين للهروي. **Hafiz Muhammad ‘Umar** of Īsfahân (581 A.H. / 1185 A.D.) wrote a supplement and appendix to the original book.
- 2. *Mubâdî al-Lughat*** مبادئ اللغة by **Muḥammad bin ‘Abdu Allâh al-Khatîb** (421 A.H. / 1057 A.D.).
- 3. *Al-Mau‘ab*** الموعب by **Abû Ghâlib bin Tammâm Quraizî** (436 A.H. / 1094 A.D.): In this work he combined the ma-

- terial of *Jamharah* جمهره and *Kitâb al ‘Ain* كتاب العين (449 A.H./1057 A.D.).
4. **Abu al-‘Alâ al-Ma‘arrî** (449 A.H./1057 A.D.).
5. *Al-Anmûdhaj fi al-Lughat* الانموذج في اللغة by **Ibn Rashîq** (456 A.H. / 1064 A.D.).
6. *Al-Muhkam wa al-Muhîr al-A‘zam* المحكم المحيط الاعظم and *Al-Mukhassas fi al-Lughat* المخصص في اللغة by **Abû al-Hasan ‘Alî bin Ismâîl Undulusî** known as **Ibn Sîdah** (458 A.H. / 1066 A.D.).
7. *Al-Muhkam* المحكم by **Safi al-Dîn Muḥammûd bin Muḥammad** (723 A.H. / 1323 A.D.).
8. *Usûl al-Lughat* اصول اللغة by **Abd al-Wâhid bin ‘Alî** (463 A.H. / 1071 A.D.).
9. *Qânûn fi al-Lughat* قانون في اللغة by **Salmân bin ‘Abd Allâh Huzwânî** (494 A.H. / 1101 A.D.).
10. *Al-Mufradât fi Gharîb al-Qur’ân* المفردات في غريب القرآن by **Abû al-Qasim al-Hussain bin Muḥammad** known as **al-Râghib al-Isfahânî** (502 A.H. / 1109 A.D.).
11. *Al-Muthallath* المثلث by **Abû Muḥammad ‘Abd Allâh bin Muḥammad** (521 A.H./1127 A.D.).
12. *Al-Fâiq fi Gharîb al-Hadîth* الفائق في غريب الحديث *Asâs* اساس and *Jawâhir al-Lughat* جواهر اللغة by **Jârî Allâh Abû al-Qâsim Maḥmûd bin ‘Umar** known as **al-Zamakhsarî** (538 A.H. / 1143 A.D.).
13. *Gharâib al-Qur’ân* غرائب القرآن and *Gharâib al-Lughat* غرائب اللغة by **Sa‘îd bin Ahmad al-Maidânî** (539 A.H. / 1144 A.D.).
14. *Al-Muhîr bi al-Lughât al-Qur’ân* محيط بلغات القرآن , *Yanâbî al-Lughat* ينابيع اللغة and *Tâj al-Masâdir* المصاير by **Abû Ja‘far Ahmad bin ‘Alî** (549 A.H. / 1154 A.D.).
15. *Al-Muthallath* المثلث by **Abû al-Hafs ‘Omar bin Muḥammad Qudzâ’î** (570 A.H. / 1174 / A.D.).

D. Grammarians and Lexicologists of the 7th & 8th A. H. Centuries

1. *Al-Nihâyah fi Gharîb al-Hadîth* النهاية في غريب الحديث by **Abû al-Sa‘âdât Mubârak bin Abû al-Mukarram Muḥammad** known as **Ibn al-Athîr Jazrî** (606 A.H. / 1209

A.D.). Maḥmūd bin Abū Bakr (723 A.H. /1323 A.D.) wrote an appendix of it. **‘Isā bin Muḥammad Safwī** (953 A.H. / 1546 A.D.) abridged the *Nihâyah*. **Sayûfî** also abridged the *Nihâyah* and gave it the name of *al-Durrar al-Nathîr* الدررالنشير.

2. *Al-Mughrib fî al-Lughat* اللغة المغرب by Abū ‘Alî al-Fathā Nâsir bin ‘Abd al-Sayyid **al-Muṭarizî** (610 A.H. / 1213 a.D.).

3. *Imlâ ma Manna Bahî al-Rahmân* ما من به الرحمن by Abū al-Baqâ **al-Ubkarî** (616 A.H. / 1219 A.D.).

4. *Tuhfaht al-Arîb fî mâ fil al-Qur’ân min al-Gharîb* تحفة الاريب في القران من الغريب by **Abū Hayyân Muḥammad** bin Yûsuf **al-Undulusî** (645 A.H. / 1247 A.D.).

5. *Majma al-Bahrain* مجمع البحرين; (2) *Kitâb al Adzdâd* الشوارد في اللغة; (3) *Shawârid fî al-Lughat* الشوارد في اللغة; (4) *Al-‘Ubâb al-Dhâkhir wa al-Lubâb al-Fâkhir* العباب الذاخر واللباب الفاخر by Abū al-Fadzâil **Dziyâ** al-Dîn **Ḥasan** bin Muḥammad Omrî **al-Saghânî** (650 A.H. / 1252 A.D.): . The last mentioned book he could not finish. He reached at the Arabic word *bukum* بكم when he died. He was born in Lahore (Pakistan).

6. *Al-Muthallith* المثالث by **Jamâl al-Dîn Muḥammad** bin ‘Abd Allâh bin Mâlik (672 A.H./ 1273 A.D.).

7. **Muhyî al-Dîn Yahya** bin Sharaf al-Nawawî (676 A.H. / 1277 A.D.). *Tahdhîb al-Asmâ wa al-Lughât* تهذيب الاسماء واللغات by Akmal al-Dîn Muḥammad bin Maḥmūd (787 A.H. /1384 A.D.) changed its arrangement. So did ‘Abd al-Rahmân bin Muḥammad **Bistâmî** and gave it the name of *al-Fuwâid al-Saniyyah* الفوائد السنية **Sayûfî** abridged it and gave it the name *Tahdhîb* تهذيب. Similarly Muhyî al-Dîn Abul Kâdir, son of Muḥammad (775 A.H./1373 A.D.) abridged it and changed its arrangement.

Following Compilers of Arabic Dictionaries are Credible Dictionaries

1. **Jamâl al-Dîn Abū al-Fadzl Muḥammad bin Mukarram bin Manzûr** (716 A.H. /1316 A.D.): *Lisân al-‘Arab* لسان العرب.

2. Abû al-Thanâ Mohammed bin Abû Bakr **al-Tannukhî** (723 A.H./1323 A.D.): *Tahdhîb al-Tahdhîb* تهذيب التهذيب. The author was the teacher of al-Hâfiz Dhahabî.
3. **Yahya bin Abû Bakr** (724 A.H. / 1324 A.D.): *Maṣādir* مصادر.
4. **Abû Ja'far Ahmad bin Hasan Mâliqî** (728 A.H. / 1328 A.D.): *Qâ'idat al-Biyân wa Dzâbitat al-Lisân*. قائدة البيان وضابطة اللسان.
5. **Abû Hayyân** (745 A.H. 1344 A.D.): *Ithâf al-Arib limâ Fî al-Qur'ân min al-Gharîb* اتحاف الاريب لمافى القران من الغريب.
6. **Tâj al-Dîn Abû Muḥammad Aḥmad bin Mukarram** (749 A.H. / 1348 A.D.): *Al-Jam'u bain al-'Ubâb wa al-Muḥkam* الجمع بين العباب والمحكم. In it he combined the books of al-Saghâni. He also compiled and abbreviated his book.
7. **Aḥmad bin Muḥammad al-Fayûmî** (770 A.H./1368 A.D.):
Al-Misbâh al-Munîr fî Gharîb al-Sharḥa al-Kabîr المصباح المنير فى غريب الشرح الكبير. In it he combined the *Gharîb al-Sharḥa al-Wajîz* شرح الوجيز by **al-Râfi'î** and of his own research.
8. Allâmah Jalâl al-Din **Sayûfî** (911 A. H. / 1505 A.D.): *Al-Muzhir* المظهر؛ *Lam'at al-Ishrâq fî al-Ishtiqâq* لمعة الاشراق and *Shadhrat al-'Uruf fî Ithbât al Ma'na fî al-Haraf* شذرة العرف فى اثبات المعنى فى الحرف.
9. **Abû al-Hasan Aḥmad bin Fâris Qazwîni** (985 A.H. / 1577 A.D.): *Mujmal al-Lughat* مجمل اللغة.
10. **Muḥammad Tâhir Fatnî** (986 A.H./1578 A.D.): *Majma' al-Bihâr fî Gharaib al-Tanzîl wa Latâif al-Aḥbâr* مجمع البحار فى غرائب والتنزيل و لطائف الاخبار. He himself wrote an appendix and some details of it.
11. **'Izz al-Dîn Muḥammad bin Abû Bakr bin Jama't** (991 A.H. / 1583 A.D.): *Al-Muthallath* المثلث.
12. **Abû al-Faidz Muḥammad al-Murtadzâ Balgrâmî and al-Zabîdî** (1205 A.H. /1791 A.D.): *Tâj al-'Arûs min Jawâhir al-Qâmûs* تاج العروس من جواهر القاموس. More than hundred thousand copies of the book are printed.

We cannot close the chapter without mention of *Al-Qâmûs* القاموس

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by **Majd al-Dîn Abû Tâhir Muḥammad bin Ya‘qûb** of Firuzâbâd (817 A.H. / 1417 A.D.). The title of his work was: *Al-Qâmûs al-Muḥîṭ wa al-Qâbûs al-Wasîṭ al-Jami‘ li ma Dhahaba min Kalâm al-‘Arab min al-Shamâṭîṭ* القاموس المحيط والقابوس الوسيط الجامع لما ذهب من كلام العرب من الشماطييط. This book is based on *al-Lâmi‘ al-Mu‘lam al-‘Ujâb al-Jâmi‘ bain al Muḥkam wa al-‘Ubâb* والمعالم المعجم العجائب الجامع بين المحكم والعباب and his own research and inquiries and that of **al-Jauharî**. He finished his book while he was residing on the hillock of Safâ at Makkah facing the Ka‘bah in 813 A.H. / 1410 A.D. **Muḥammad Mustafâ** known as **Dâûd Zâdah** (1017 A.H. / 1608 A.D.) wrote a book *Al-Darr al-Laḳîṭ fi Aghlât al-Qâmûs al-Muḥîṭ* الدر اللقيط في اغلاط القاموس المحيط which was later translated into Turkish under the name of *Al-Bâbûs* البابوس. **Sayûṭî** wrote a book by the name *al-Ifsâḥ fi Zawâid al-Qâmûs ‘Alâ al-Ṣiḥâḥ* الافصاح في زوائد القاموس على الصحاح. **Abd al-Bâsit bin Khalîl** (910 A.H. / 1504 A.D.) wrote marginal notes and named it *al-Qaul al-Mânûs Shrk Mughlaq al-Qâmûs* القول المانوس شرك مغلق. **Noor al-Dîn ‘Alî bin Ghânim al-Maqdisî** (1004 A.H. / 1596 A.D.) also wrote some marginal notes on *Al-Qâmûs* القاموس which were later edited by his son. This work is known under the title of *Tarat al-Qâmûs* طرارة القاموس. **Muḥammad bin Abd al-Raûf al-Manâwî** (1031 A.H. / 1622 A.D.) wrote a commentary on *al-Qâmûs* and called it *Al Qual al-Mânûs bi Sharhi Mughliq al-Qâmûs*. **Ibrâhîm bin Muḥammad al Halabî** (956 A.H. / 1549 A.D.) wrote an abridged form of *al-Qâmûs* called *Talkhîs al-Qâmûs* تلخيص القاموس. **Muftî Sa‘ad Allâh Hindî** wrote *Al Qual al-Mânûs fi Sifât al-Qâmûs* القول المانوس في صفات القاموس. **Aḥmad Fâris** known as **Shadyâq** wrote *Jâsûs ‘alâ al-Qâmûs* جاسوس على القاموس. Many other people worked on *Al-Qâmûs* القاموس such as Mulla ‘Alî al-Qârî, Qarâfî, al Fâsî, Aḥmad bin Muḥammad Shairwanî and Aḥmad al Dîn Balgarâmî.

THE LEXICONS OF THE HOLY QUR’ÂN

Following books are the lexicons of the Holy Qur’ân and the sayings of the Holy Prophet, peace be upon him.

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1. *Ma'ânî al-Qur'ân* معاني القرآن by **Yahya bin Ziyâd**.
2. *Masâdir al-Qur'ân* مصادر القرآن by **Ibrâhîm al-Yazidî**.
3. *Al-Ishârah fî Gharîb al-Qur'ân* الاشارة فى غريب القرآن by **al-Naqqâsh**.
4. *Al-Gharîbain* الغريبين by **Abû 'Ubaid al-Harawî**
5. *Al-Mishri' al-Rawî fî al-Dziyâdat 'alâ al-Gharîbain* المشرع الروى فى الزيادة على الغريبين by **Ibn Asâkir**.
6. *Al-Mufradât fî Gharîb al-Qur'ân* المفردات فى غريب القرآن by **Râghib**.
7. *Al-Fâiq fî Gharîb al-Hadîth* الفائق فى غريب الحديث by **Zamakhsharî**.
8. *Gharîb al-Qur'ân* غرائب القرآن by **al-Maidânî**.
9. *Al-Muhîṭ bi Lughât al-Qur'ân* المحيط بلغاة القرآن by **Ja'farak**.
10. *Al-Nihâyat fî Gharîb al-Hadîth* النهاية فى غريب الحديث by **Ibn al-Athîr**.
11. *Tuhfât al-Arîb fimâ fî al-Qur'ân min al-Gharîb* تحفة الاريب فيما فى القرآن من الغرائب by **Hayyân**.
12. *Majâz al-Qur'ân* مجاز القرآن by **Abû 'Ubaid**.

For the life of these authors please consult the following books.

1. *Baghîat al-Wu'ât* بغية الوعاة (Sayûtî).
2. *Târîkh Hukamâ al-Islam* تاريخ حكماء الاسلام (Bahaqî).
3. *Nuzhat al-Arwâḥ* نزهت الارواح (Shahrzûrî).
4. *Al-'Alâm* الاعلام (Zarîklî).
5. *Bulahat* البلحة (Firûdhabâdî)
6. *Sîrul 'Alâm al-Nubala* سير اعلام النبلاء (Dhahabî)
7. *Wafî* وافى (Safdî)

SOURCES OF THIS DICTIONARY

The great works of *Mufradât* مفردات by Râghib (d 502 A.H. /1110 A.D.), *Lisân al-'Arab* لسان العرب by Jamâl al-Dîn Ibn al Mukarram (d 723 A.H. /1323 A.D.), *Tâj al-'Arûs* تاج العروس by Muḥammad al Murtadẓâ (d 1205 A.H. / 1791 A.D.) and the Arabic English Lexicon by Edward William Lane are the basic books from which

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most of the contents of the Dictionary are drawn. They are by far the best works ever published in this line of learning. Nothing in this dictionary is inserted without indicating at least one if not more of the most celebrated lexicological works. Sources of *Lisân al-‘Arab* and *Mufradât* are:

Ibn Fâris; Ibn al-Sikkât; Abû ‘Alî al-Fârsî; Farrâ; Ibn Duraid; Zajjaj.; *Khalîl*; Abû ‘Ubaid (*Ma‘âni al-Qur’ân*; *Majâz al-Qur’ân*); *Al-Amthâl* (الامثال); *Akhfâsh*; Ibn Qutaibah (*Tafsîr Gharîb al-Qur’ân* تفسير غريب القرآن); Sibwaih; Kisât; Abû Zaid; and Aşmaî.

Lisân Al-‘Arab لسان العرب is one the best and the most celebrated lexicological work on Arabic language. It benefited from the critical researches of the predecessors and thus avoided and corrected errors committed by earlier authors. The commentaries on the sayings of the Holy Prophet ﷺ have contributed largely to this lexicon. It is one of the most trustworthy books. The edition used was prepared under the supervision of Abd Allâh, ‘Ali al-Kabîr, Muḥammad Aḥmad Hasb Allâh and Hâshim Muḥammad al-Shadhî, printed in 1374 A.H. / 1955 A.D. in Cairo. The book was first printed in 1300 A.H. / 1882 A.D. It was composed mentioning each word according to the place of the last letter of the root. For example the word Kitâb is to be found not under the letter K but under the letter B. The book is one of the wonders of the age and extremely valuable work of great utility. It comprises a very large collection of classical words. The author has not omitted anything that is of value.

Tâj al-‘Arûs تاج العروس was compiled in Cairo soon after the middle of the eighteenth century by Sayyid Murtaḏzâ al Zabîdî al Bilgrâmî. He was born in 1144 A.H. / 1732 A.D and came to Cairo in 1166 A. H. / 1753 A.D. It took him fourteen years to finish the compilation of Taj. He completed his work in 1182/1768 A.D. and died in 1205 A.H./1791 A.D. It is a compilation from the best and most copious and authentic of the preceding Arabic dictionaries and other lexicological works in the form of an interwoven commentary on the Qamûs القاموس, exhibiting fully and clearly from original sources, innumerable explanations, meanings and

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corrections of mistakes in *Qâmûs* القاموس and other lexicons and examples in prose and verse and a very large collection of additional words and signification under the roots in which they belong. Of the books from which it is compiled more than a hundred are enumerated by the author in his preface of *Tâj*. In it he has exhibited fully and clearly from the original sources many explanations which are so abridged as to be unintelligible with copious illustrations of the meanings, corrections of mistakes in the *Qâmûs* and other lexicons and examples in prose and verse.

Arabic-English Lexicon by Edward William Lane: This work contains all the classical words, their derivative and their usages, ample grammatical and critical prose and verse. It is offered in eight volumes and took the author more than 30 years to complete this work, in its fullness and richness, deep research, correctness, and its simplicity transcends the dictionary of any language. It was composed by means of its munificence of Duke of Northumberland under the British government in the year 1892 A.D. The Lord Prudhoe enabled him to undertake the work with the help of Sheikh Ibrâhîm Abd al-Ghaffâr al-Dasûkî. He had the good fortune to acquire a large folio-volume of the great work *Tâj al-‘Arûs* and refers to several of the most important of the works from which it was compiled.

Apart from such dictionaries a use has also been made from *Ahâdîth* and *Tafâsîr*, such as *Sihâh*, *Musnad* of Aḥmad bin Ḥanbal and *Muwatta*, some encyclopedias, glossaries, technical dictionaries and specialized classical literature on the most diverse subjects, and books of Islamic jurisprudence (*Fiqh*) in order to ascertain the correct information. The collections were however, not simply accepted and incorporated enblock into this dictionary but used only to sharpen the meanings of words after actually checking the classical source material. In the post war years several lexicographical works dealing with modern Arabic became available to the compiler such as *Aqrab al-Mawârid* and *Munjad* but they were not incorporated. Oxford and Webster's New International Dictionary were used as a standard references for spelling of English words.

An Overview of the Dictionary

The dictionary also includes short biographical and geographical entries of proper names of persons and places that one would encounter while reading the Holy Qur'ân. There is however one feature of antique usage which we have deliberately retained. It was necessary, if confusion is to be avoided, to make distinction between the second person singular and the second person plural.

The explanations of the particles are defection in many of the Arabic lexicons, but it is a very important class of words, generally more difficult to explain than any other class. The help of Mughî al-Labîb was taken to explain this category of words.



DICTIONARY
OF
The Holy Qur'ân
(ARABIC - ENGLISH)

الف - Alif ا

Alif الف is the first letter of the Arabic alphabet. Each letter of the Arabic alphabet, according to *Hisâb al-Jummal* (mode of reckoning numbers by the letters of the alphabet) has a definite numerical value. According to this system of reckoning the value of *alif* is 1.

Alif ا

Alif الف is derived from *Allafa* الف which means to bring, unite and join together, thus the basic function of *Alif* الف is to join and unite different letters. As a letter of the alphabet it is abbreviated and written as ا. There are two kinds of *Alif*, namely the soft or quiescent *Alif* (الف لينة *Alif Layyinah*) and the *Alif* of movent (*Alif Mutaḥarrrikah* الف متحركة). The later is also called *Hamzah* (همزة). *Hamzah* is one of the six guttural letters as it is pronounced from the back of the throat. The sound emanates from the inside of the throat

and moves towards the front of the mouth. There are many categories of *Hamzah* such as of *Majhûrah*, *Shadîdah*, *Mustafilah*, *Munfailah*, *Muṣmatah*, *Maddah* and *Qamarîyah*. It was this concept that made some grammarians regard the glottal stop of *Hamzah* as the twenty-ninth letter, adding one more letter to the usual twenty-eight letters of the Arabic alphabet. But this concept, as Ibn Hishâm said, is of later grammarians.

There are several ways of writing the *Hamzah*. The *Hamzah* coming at the beginning of a word is always written by putting the sign (ء) on or under an *Alif* as ا or ا. The *Alif* in the beginning of a word without a sign (ء) can also stand for *Hamzah*. In the middle of a word the *Hamzah* may be written over *Alif* or a *Wâw* و or it may be written independently or on a hook as ء over a letter. At the end of a word it may be written independently as ء or over *Yâ* ي (without dots). Another kind of *Hamzah* is called *Hamzah al-Qat'* همزة القطع the cutting glottal stop or *Hamzah* pronounced separately or *Alif* of disjunction or disjunctive *Alif* as ا in *Aḥmad* احمد. Every *Alif* that is permanent in the connection of words is of this type. When a *Jazm*

جزم or *Sakûn* سكون is placed on *Alif* it does not remain a letter of prolongation but is pronounced with a jerk in the voice. This glottal stop is apparently an obstacle to smooth reading, hence the idea of *Hamzah al-Waṣl* همزة الوصل - the liaison *Alif*. Thus *Hamzah* (ء) is also conjunctive letter, added to the last movent letter. *Waṣl* وصل means to unite, connect, to be continuous, uninterrupted, adjoining to conjective, as *Alif* in *Ism* اسم. This *Hamzah* of connection is sometimes marked with an initial *Ṣād al-Waṣlah* صاد الوصلة on top, then there is a danger of reading *أ* as *Dhammah* ضمة. This rule of *Waṣlah* is strictly observed in the Holy Qur'ân so much so that the opening chapter *al-Fâtiḥah* begins with it, for the simple reason that it is preceded by the formula:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
Bismillah al-Rahmân al-Rahîm
 With the name of *Allâh* the Most Gracious, the Ever Merciful.

This *Hamzah al-Waṣl* is dropped when join to other word as in *بِسْمِ*. It is in reality is *بِاسْمِ*. This goes to prove that the said formula is an essential part of the chapter, otherwise the chapter would have started with *Hamzah al-Qat'* - the cutting glottal stop, instead of the *Hamzah al-Waṣl*, the liaison *Alif*, as is the case. This

liaison *Alif* helps one to run two or more letters together as in *Bismillah* and avoid the hesitant pauses caused by *Hamzah al-Qat'* همزة القطع.

Alif and *Hamzah* are used for many objects and purposes in Arabic grammar such as:

1. *Alif al-Mamdûdah* الف الممدودة or *Alif* of prolongation, or *Alif* as a carrier of *madd* أ (- prolongation). The *madd* is inserted over *Alif* to give fullness of sound to *Fathah*. An *Alif* of this species is also called *Alif al-Ishbâ'* الف الاشباع - the *Alif* added to prolong, it give fullness to a sound and helps to express force, effect, grandeur, perfection, increase, copiousness and saturation. Just as the addition of an extra *Alif* helps to express force, etc. its omission helps to express speed and ease with which the action is taking place and influencing the doer. The difference between the *Alif al-Ishbâ'* الف الاشباع and *Alif al-Waṣl* discussed before is that the later is in the beginning of nouns and verbs and the former is in the end. The *Alif al-Ishbâ'* is also called *Alif al-Itlâq* الف الاطلاق or the *Alif* of unbinding because the vowel ending rhyme presents its being *Muqayyad* مقيد or bound by the preceding consonant.

2. *Alif al-Fâsilah* الف الفاصلة

or the separating *Alif*. It is added after the *Wâw* of the plural to make a separation between that *Wâw* and what follows it, as in *ظنوننا* and *قواريرنا*. But when a pronoun is affixed to the verb then *Alif* becomes needless. *Alif al-Fâsilah* الف الفاصلة is therefore an *Alif* which makes a separation between the *Nûn* ن which is a sign of the *feminine* gender and the heavy or doubled *Nûn* in the corroborated form of the aorist and imperative, because a triple combination on *Nûn* is disliked.

3. *Alif al-Nûn al-Khaffah* الف النون الخفيفة or the *Alif* of the light or single *Nûn* in the contracted corroborated form of the aorist tense and imperative, as in *La-Nasfa'an* لنسفعا. Here the pause is made with *Alif*. This *Alif* being a substitute for the light or single *Nûn* which is originally the heavy or double *Nûn*, as in

قفا نبك من ذكري حبيب ومنزل
 "Do you pause that we may
 weep by the reason of re-
 membrance of an object of
 love and a place of abode."

Here this poet Imra' al-Qais means by *Qifâ Qufan*, but substitutes *Alif* for the letter *Nûn*. Here *Qifâ* is a dual addressed to the poet's two companions.

4. *Alif al-'Iwdz* الف العوض or

Alif of exchange. This is an *Alif* which is substituted for the narration of the *acc.* case or *Tanwîn* when one pauses upon it.

5. *Alif al-Istinkâr* الف الاستنكار or *Alif* of disapproval e.g. *أنتَ قلتَ* (No you have not said).

6. *Alif al-Nudbah* الف الندبة or *Alif* of lamentation.

7. *Alif al-Tab'î* الف التبعية or *Alif* of inability to express what one desires to say. It is also called *Alif al-Taghâlat* الف التغاله or *Alif* of feigning, negligence or heedlessness.

8. *Alif al-Munqalibah an Yâ al-Idzâfat* الف المنقلبة عن يا الازافة or the *Alif* that is converted from the affixed pronoun *Yâ*, as *Yâ Waylata* ياويلتي instead of *Yâ Wailatî* ياويلتي.

9. *Alif al-Muhawwalâh* الف المحولة or the transmitted *Alif*. This is every *Alif* that is originally *Wâw* or *Yâ* movent as in *Qâla* قال which is originally *Qawala* قاول and *Bâ'a* باع which is originally *Baya'a* بايع.

10. *Alif al - Tathniyah* الف التثنية or *Alif* for making dual, as *Yajlisâni* يجلسان. It is also indicative of the accusative case, as *Ra'aytu fâhu* رأيت فاه (I saw his mouth).

11. *Alif al-Jama'a* الف الجمع or the *Alif* for making plural as in *Masâjid* مساجد.

12. *Alif al-Tânîth* الف التانيث or *Alif* for making the

feminine gender as in *Hublâ* in which it is *Alif al-Mamdûdah* or lengthened *Alif*, and as *Hamrâ'* in which it is *Alif al-Maqsûrah* or shortened *Alif*.

13. *Alif al-Ilhâq* الف اللاحق or *Alif* for adjunction or coordination.

14. *Alif al-Takthîr* الف التكثر or *Alif* for multiplication.

15. *Alif* that occurs in verbs of the measure of *Af'âl* افعال as *Akrâm* اكرام in which case it is sometimes for *Salb*, that is privative (like Greek alpha), as in *Aqsat* (he did away with injustice) or *Ikhfâ* اخفاء (he manifested).

16. *Alif al-Tafdzîl wa al-Taqsîr* الف التفضيل والتقصير or *Alif* denoting excess (a form of elative) or deficiency, denoting the superlative degree as *Huwa Afdzalu min ka* هو افضل منك (he is more distinguished than you (*alif* in *afzalu*). This form also denotes wonder and surprise.

17. *Alif al-Ibârah* الف الاباره or the *Alif* of signification to mean because or though.

18. *Alif al-Istifhâm* or the *Alif* of interrogation الف الاستفهام. It is used as a particle introducing direct or indirect questions where the answer can be either 'no' (*Lâ* لا) or 'yes' (*Na'am* نعم).

In the Holy Qur'ân in addition to the forms mentioned above *Alif* is also used as follows:

a) To make a person acknowledge or confesses a thing or to establish it, as *ءانت* in 5:116 or *الم* in 94:1.

(b) *Alif* for reproving as *أتعبدون* in 37:95 and *أصطفى* in 37:153.

(c) *Alif* to express a nullifying or denial as *أفا* in 17:40.

(d) *Alif* to denote irony, as *أصلوتك* in 11:87.

(e) *Alif* to denote wonder, as *الم تر* in 25:45.

(f) *Alif* to denote the deeming a thing slow or tardy, as *الم يأن للذين* in 57:16.

(g) *Alif* to denote a command as *ءأسلمتم* in 3:20.

(h) *Alif* to denote equality occurring after *Sawâun* سواء or *Mâ Adrî* ما أدري or the like as 21:109

(i) *Alif al-Nidâ'* الف النداء or the *Alif* of Calling or Vocative *Alif*, used in the calling him who is near and *Alif* with *Madd* (prolongation) calling to him who is distant.

This interrogative article is placed before a verb as *أجعلتم* in 9:19, or before a preposition as *أفي الله* in 14:10, or before a pronoun as *ءانت* in 5:116, or before another particle or a letter of the conjunction such as *Lâm* ل; *Inna* أن; *Wâw* و; *Fa* ف as *أوارادني* in 105:1 or to introduce an alternative question, the second alternative starts with *Am* as *أم* in 25:15 or to denote a duplicative sense. It means "whether"; "is it"?

Alif sometimes does not only give the meaning of interrogation, it is

also used to make the word infinitive as *أَنْذَرْتُمْ* in 2:6. Here the clause beginning with it would be taken to mean, whether you warn them or do not warn them. Thus it is a parenthetical clause which gives to qualify the words, "Those who are bent upon denying the truth, and gives the reason of their *kufr* كُفْر or denying." (L; T; Mughnî; Baqâ; Asâs, Zamakhsharî; Sîbwaih; Mubarrad; LL).

الم Alif-Lâm-Mîm

Abbreviation for *Anâ Allâh* 'Alam: Alî, Ibn 'Abbâs, Ibn Mas'ûd and Ubbayy bin Ka'b, and his pupil Mujâhid, Ibn Jubair, Qatâdah, Ikramah, Hasan, Suddî, Sha'bî, Akhfash and Zajjâj all agree in interpreting the abbreviated letters. See also *Muqatta'ât* under *Qata'a*)

Alif-Lâm-Mîm الم: I am Allâh, the All-Knowing.

ابّ Abb

أَبًا؛ يُأَبُّ، يُؤَبُّ

To desire, prepare, move. *Abban* أَبًا: That which the earth produces as food; Meadow; Grazing; Grass. Abû Zaid was wrong when he said that this word is used only in the Holy Qur'ân and not in pre-Islamic days. A pre-Islamic poet says:

جذمناقيس ونجددارنا
ولناالاب به والمكرع

Qais is our tribe and Najd our motherland; here is our *Abb* - meadow and water reservoir.

Abban أَبًا (*m. acc*): The Herbage. (80:31). (L; T; R; Kashshâf; Jamharah; LL.)

أبدّ Abada

أبدًا؛ يَأْبُدُّ

To last, settle, abide in a place. The combination of letters *Alif, Bâ, Dâl* ابد means a long time without any break, perpetuity. The word is also used to stress and emphasize for the future, as the word *Qad* is used to stress for the past: *Lan Yatamannauhu abada* "Never shall they invoke it", to indicate ever, never (2:95). *Ta abada*: He spent a long time. *Abad* ابد: Time, age, period, era, long time which is not divisible. Time which is divisible in years or hours is called *Zamân* زمان.

Abadan ابدًا (*adj.*): For a long time. (L; T; R; Miqyâs; Mughnî) This word has been used about 28 times in the Holy Qur'ân.

Ibrâhîm

ابراهيم

The name Ibrâhîm literally means the father of the na-

tions. Jauharî in his *Sihâh* and Ibn Manzûr in *Lisân al-‘Arab* mentioned *Ibrâhîm* under the root *brhm* ب ر ه م. This suggest that they consider this word of an Arabic origin. *Ibrâhîm* ابراهيم: Abraham - He was a native of Ur (Mesopotemia) and a great prophet mentioned in the Holy Bible and the Holy Qur’ân. The people of Ur worshiped the stars and other heavenly bodies, and their king was Nimrod (ca. 2200 B.C.; Gen.10:8,9). *Ibrâhîm* preached them monotheism. He emigrated from Ur to Harrân and from there to Cann’ân, accompanied by Lot, his nephew. He is considered to be the progenitor of Arabs and Jews. He settled Ismâîl, his son, with his mother Hâjirah (Hagar) in the valley of Bakkah near Makkah and rebuilt the Ka’bah as a place of worship. According to the Holy Qur’ân he prayed for a secure city, which is to become the spiritual center of the world and for a great messenger to be raised from it. He was the forefather of the Holy Prophet and thus father of the Muslim community. (L; T; *Sihâh*; LL)

Ibrâhîm ابراهيم Proper name; Abraham.

This name has occurred about 69 times in the Holy Qur’ân.

أَبَقَ
أَبَاقَا؛ يَأْبِقُ، يَأْبِقُ

To escape, flee, run away, take flight (as a slave).

Abaqa أَبَقَ (*1st. p. m. sing. prf.*): He escaped (37:140). (L; T; R; LL.)

أَبَلَ
أَبَلًا؛ يَأْبُلُ

Camel; Camels; Sheep; Herd of camels; Clouds that bear the water for rain.

Ibil إِبِلَ (*n.*): Camel (6:144; 88:17). (L; T; R; LL)

أَبَابِيلَ

Flocks (of birds or camels); Swarms; Bevies; Flock after flock; Company in a state of disposition or dispersed; Flocks following one another; Birds in companies from this or that quarter. *Jâ’at ibilika abâbila* جَأَتْ إِبِلِكَ أَبَابِيلَةَ: Your camels came in distinct or separate companies. According to some grammarians the word is said to have no singular but according to other its singular is *Abûl* أبول.

Abâbil أَبَابِيلَ (*n.*): Flocks of birds and camels (105:3). (L; T; R; LL)

أَبَا
أَبَاوَةٌ، أَبُو؛ يَأْبُو

To be a father. According to

Ibn Fâris if there is a combination of *Alif Bâ Wâw* و ا ب , it gives the meaning of breeding, rearing, training and bringing up. *Abantu*: I gave him nourishment, food, diet. *Fulânun ya' bâ al-yatîma* فلان يأبواليتيم That person provides the nourishment for the orphan; Old and respectable person. *Abî* أبي (*gen. comp. of Ab + yâ*): My father. *Abati* أبت (*comp. of Ab + ti*): My dear father; My dear sire. *Abâ* أبا (*acc.*): Father; Uncle; Ancestor; Master; Husband; Teacher; Owner; Sire; Patron; Anyone who is the cause of creating a thing; Inventor. *Abû* أبو (*nom.*). *Abawayn* أبوين , *Abway* أبوي: Dual form of *Ab*. *Abawayhi* أبوينه is really *Abawaynah*, the letter *nûn* ن being dropped owing to *gen. case* so *Abwayhû* is *Abawayhihi*: Two fathers; Father and uncle; Father and mother. *Âbâ'* أباء; *Abwâ* أبوا; *Abawân* ابوان n.plu. It is reported that the Holy Prophet ﷺ said to Alî:

انا وانت ابوا هذه الامة
Anâ wa anta Abawâ
hâdhîhil Ummate

"You and I are the patrons and teachers of this nation."

Abû al-Adzyâf أبوالاضيف: Host. *Abû al-Harab* أبوالحرب: War-veteran. *Zamakhsharî* observes that Abraham was

forefather of the Holy Prophet ﷺ, thus he became father of his community or *Ummah*, as the Prophets' community is as good for him as his descendents.

Abun أب (*n.*): *Abâ* أبي *Abî* أبي (*gen. comp. of Ab + yâ*): My father, sire. *Abati* أبت (*comp. of Ab + ti*): My dear sire. *Abû* أبو (*nom.*). *Abaway/Abwayn* أبوين/أبوا (*n. dual form of Âbâ'* أباء *acc.*). *Abwâ/Abawân* أبوا/ابوان (*n. plu.*). (L; T; R; Kf; LL) This root with its above forms has occurred about 117 times in the Holy Qur'ân.

أبي Abâ
أباً؛ يأبى، يأبى

To refuse, reject, refuse stubbornly, dislike, disdain, receive with ingratitude, scorn, become haughty, to be averse from.

Abâ أبي (*prf. 3rd. p. m. sing.*): He refused; *Abaw* أبو (*prf. 3rd. p. m. plu.*): They *m.* refused. *Abayna* أبين (*prf. 3rd. p. f. plu.*): They *f.* refused. *Ya' bâ* يأبى (*imp. 3rd. p. m. sing.*): He refuses; *Tâ'ba* تاب (*imp. 3rd. p. f. sing.*): She refuses. (L; T; R; LL)

This root with its five forms has occurred about 13 times in the Holy Qur'ân.

اِثِي
اِثِيَانَا ؛ يَأْتِي

To come, to bring, bring to, come to, come to pass, come upon, do, commit, come easily, arrive, bring, give, reach, happen, overtake, draw near, go, hit, meet, join, come personally or through command or operation and enforcement of orders, be engaged or occupied, commit (offense), perpetrate (crime), undertake (enterprise). The combination of *Alif, Tâ, yâ* ا ت ي indicates the meaning of coming, obedience, association and company.

ا تَيْتُ فُلَانٍ عَلَى امْرِهِ

Ataitu fulânan alâ amrihî

I obeyed his orders very nicely respectfully and willingly with fineness. *Ta'atta*: Ease; Facility; Act gently; and easily. There is a difference between *Îtâ'* اِثِيَانَا and *I'tâ'* اِثِيَانَا. The word *Îtâ'* اِثِيَانَا indicates that what was given also reached the person to whom it was given, and he had accepted it, but in *I'tâ'* اِثِيَانَا it is not necessary. In *I'tâ'* اِثِيَانَا the person who gives is superior than the person to whom something is given. In the Holy Qur'ân the word *Itâ'* اِثِيَانَا is used against *Naza'a*: To take out from, litigate upon, snatch. *Mat'iyyan* مَتِيْيَانَا: Sure to come to pass; Ever sure of fulfillment; Must come to pass. *Âtin* اِثِيَانَا f. *Âtiyatun* اِثِيَاتُونَا: Who comes to pass. *Mu'tin* مَوْتُونَا

(*plu. Mu'tûna* مَوْتُونَا): One who gives.

اِثِي (prf. 3rd. p. m. sing. IV): He gave, brought. **اِثِيُو** (prf. 3rd. p. m. plu.): They have brought. **اِثِيَا** (prf. 3rd. p. m. sing.): He came. **اِثِيَا** (prf. 3rd. p. m. sing.): He gave away. **اِثِيَا** (prf. 3rd. p. f. sing.): She came. **اِثِيُو** (prf. 3rd. p. m. plu.): They have done. **اِثِيَا** (prf. 3rd. p. f. dual): They twain came. **اِثِيَا** (prf. 2nd p. m. sing.): You bring. **اِثِيَانَا** (prf. 3rd. p. f. plu.): They (f.) came. They (f.) commit. **اِثِيَانَا** (prf. 1st p. plu.): We came. **اِثِيَا** (imp. 1st p. sing. IV.): I will bring. **اِثِيَانَا** (imp. 1st p. sing. IV. imp.): I shall certainly come. **اِثِيَا** (prf. 3rd. p. m. plu. IV): He gave, brought. **اِثِيَا** (prf. 3rd. p. f. sing.): It gave, brought. **اِثِيَا** (prf. 2nd p. m. sing.): You gave. **اِثِيَا** (prf. 1st p. sing.): I have given. **اِثِيَانَا** (prf. 3rd. p. plu.): You have agreed to pay; You have given. **اِثِيَانَا** (prf. 3rd. p. m. plu. comp. of *Ataitumû + hunna*): You have given + them (f.). **اِثِيَانَا** (prf. 2nd p. m. sing. comp. of *Ataita + nâ*): Thou have given + us. **اِثِيَانَا** (prf. 1st p. plu. comp. of *Atai + nâ*): We + gave. **اِثِيَا** (prf. 3rd. p. m. sing. IV): Thou give, grant, pay. **اِثِيُو** (prf. 3rd. p. m. plu. IV): You give, present, pay. **اِثِيَانَا** (prf. 3rd. p. f. plu. IV): They (f.) present. **اِثِيَانَا**

آتِن (*act. pic. sing. m.*): It will come to pass. **Ātiyatun** آتية (*act. pic. sing. f.*): It will come to pass. **Ūti** أوت (*pip. 1st. p. sing. IV*): I am giving. **U'tita** أوتيت (*pp. 2nd p. m. sing. IV*): Thou was given. **Ūtatum** اوتيتتم (*pp. 2nd p. m. plu. IV*): You were given. **Ūtiyat** أوتيتت (*pp. 3rd p. f. sing. IV*): She was given. **Ūtū** أوتيت (*pp. 1st p. sing. IV*): I was given. **Ūtinā** اوتينا (*pp. 1st p. plu. IV*): We were given. **Ūtiyanna** اوتين (*pip. 1st. p. sing. emp. IV*): **Ūtū** اوتوا (*pp. 3rd p. m. plu. IV*): They were given. **Ūtiya** اوتى (*pip. 3rd p. m. sing. IV*): He was given, I shall indeed be given. **Ūtū** اوتوا (*pp. m. plu. IV*): They were given. **Ūtā** اوتى (*pip. 1st. p. sing.*): I am given. **Ītā** ايتاء (*n. IV*): Giving. **P'ti** ائت (*prt. m. sing.*): Come; Bring. **P'tiyā** ايتيا (*prt. m. dual*): You twain come. **P'tū** اتوا (*prt. m. plu.*): You all come. **Ta'tū** اتى (*acc.*)/ **Ta'ti** ات (*imp. 2nd p. m. sing.*): Thou come. **Ta'tunna** اتن (*imp. 2nd p. m. plu. emp.*): You will certainly bring back. **Ta'tū** اتوا (*imp. 2nd p. m. plu. nūn* dropped at the end): You enter; You come **Ta'tūna** اتون (*acc.*) **Ta'tūna** اتين (*imp. 2nd p. m. plu.*): You come. **Ta'tunnañ** اتنني (*imp. 2nd p. m. plu. emp. com.*; **Ta'tunna** + *ñ*): You will certainly bring back to me. **Ta'tū** اتى (*imp. 3rd p. f. sing.*): It will come. **Ta'tiyanna** اتين (*imp. 3rd p. plu. emp.*): It will certainly come. **Lam Tu'tau** لم توت (*pip. 3rd p. m. plu. IV*): You are not given. **Tu'tū** توتوا (*imp. 2nd p. m.*

plu.): You make over. **Tū'tū** توتوا (*imp. 2nd p. m. plu.*): You give over, make over. **Tu'tūni/Tu'tūni** توتوني/توتون (*imp. 2nd p. m. plu.*): You give me. **Tū'tū** توتى (*2nd p. m. sing.*): You grant. **Na'ti** نات (*imp. 1st. p. plu. with R. pron. Bâ*): We will bring. **Na'tiyanna** ناتين (*imp. 1st. p. plu. emp.*): We will certainly bring. **Nu'tū** نوتى (*imp. 1st. p. plu.*) We grant. **Nu'tihî** نوته (*imp. 1st. p. plu. comp. of Nuti + hî*): We grant+him; We give+him. **Nu'tihî** نوتيه (*imp. 1st. p. plu. comp. of Nuti + hî*): We shall grant + him. **Nu'tā** نوت (*pip. 1st. p. plu. IV*): We ourselves are given. **Ma'tiyyan** متيا (*pis. pic. m. sing.*): Sure to come. Used for apder. acc. **Mū'tūna** موتون (*apder. m. plu. IV*): Givers; Those who go on presenting. **Ya'ti** يات (*imp. 3rd p. m. sing. acc.*): He comes. **Ya'tiyān** ياتيان (*imp. 3rd p. m. dual*): Two commit. **Ya'tūna** ياتين (*imp. 3rd p. f. plu.*): Those who (f.) commit. **Ya'tūnā** ياتينا (*imp. 3rd p. m. sing.*): He brings us. **Ya'tiyanna** ياتين (*imp. 3rd p. emp.*) They will come. **Ya'tū** ياتى (*imp. 3rd p. m. sing.*): He comes. **Yu'ti/Yu'tū** يوتى/يوت (*imp. 3rd p. m. sing. IV*): He shall grant; He gives. **Yu'tūn** يوتوا (*imp. 3rd p. m. plu.*): They will give. **Yu'tūna** يوتون (*imp. 3rd p. m. plu. IV./Yu'tū*): They give. **Yu'tūna** يوتين (*imp. 3rd p. f. plu.*): They (f.) give. **Yu'tiyānî** يوتيني (*imp. 3rd p. m. sing. comp. Yutiya + nî*): He gives me. **Sayū'tinā** سيوتنا (*imp. 3rd p. m.*

sing. comp. Sa+ yû'ti + nâ): Surely + He will grant + us. **Yu'ta** يوت (pip. 3rd. p. m. sing. IV): He will be given; **Yû'tû** يوتوا (pip. 3rd. p. pl. IV): They will be given. **Yutî** يوتي (imp. 3rd. p. plu. IV): He gave. **Yu'tauna** يوتون (pip. 3rd. p. m. plu. IV): They are given; They will be given. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân about 555 times.

Aththa اث

أثوثاً، أثاثاً؛ يَأْثُ، يَأْثُ، يَأْثُ

To be luxuriated, close, become much in quantity; Abundant; Numerous; Great; Thick or large.

Athâthan اثاثاً (n. acc.): Goods; Utensils; Household furniture; Moveable goods; All property consisting of camels, sheep, goats; Abandoned property (16:80; 19:74). (L; T; R; LL)

Athara اثر

أثارة، أثر؛ يَأْثُر، يَأْثُر

To relate, narrate, recite, choose, propose, transmit, raise, prefer, effect, excite. **Âtharun** اثْر (plu.) **Âthâr** اثار: Trace; Tradition; Teaching; Remains; Relics of Knowledge transmitted; Footprint; *Sunnah*; Vestige; Mark; Print; Memorial of antiquity.

Atharna اثرن (prf. 3rd. p. f. plu.): They (f.) raised. **Âthara** اثْر (prf. 3rd. p. m. sing. IV): Preferred. **Yû'thirûna** يوترون (imp. 3rd. p. m. plu. IV): They prefer.

Tûthirûna توترون (imp. 2nd. p. m. plu. IV): You prefer. **Nûthiru** نوترون (imp. 1st. p. plu.): We prefer. **Yu'tharu** يوتثر (pip. 3rd. p. m. sing.): Transmitted. **Atharun** اثْر (n.): Footstep; Tradition; Teaching; Effect; Trace. **Athâr** اثار (n. plu.): Evidences; Effects; Traces, After. **Athâratan** اثارة (n. f. sing.): Vestige of knowledge. (L; T; R; Râzî; LL)

This root with its above forms has occurred about 21 times in the Holy Qur'ân.

Athala ائلا

أثولا؛ يَأْتَل

To take root, be firmly rooted, walk at a quick space. **Athlin** ائلا: Tamarisk.

Athlin ائلا (gen. n.): (34:16). (L; T; R; LL)

Athima اثم

مَأْتِمًا، أَيْمًا، أَيْمًا، أَيْمًا، تَأْتِمِيم؛ يَأْثِم

To commit a sin or crime or to lie. **Ithmun** ائثم: Sin; Guilt; Crime; Iniquity; Lie; Anything that hinders from good deeds; Harmful; Anything which renders a person deserving of punishment; Anything that pricks the mind as something evil; Unlawful. There are sinful words as in 5:63, and sinful deeds. **Dhanb** ذنب is said to differ from **Ithm** in being either intentional or committed through inadvertence, whereas **Ithm** is particularly intentional. It will then be seen that **Dhanb** is a word which

carries a wide significance and is applicable to all short comings resulting from inattention, incapacity or perversity and even to defects and imperfection of which the result may be disagreeable. *Dhanb* is originally the taking the tail of a thing and it is applied to every act of which the consequence is unwholesome and is applied to human weaknesses which might stand in the way of the realization of great objects. It does not possess the sinister significance which *Junâh* جناح, *Jurm* جرم and *Ithm*, which possess almost similar connotations. *Athâm* اثم : Punishment of wickedness The requital or recompense of sin. *Âthim* آثم: Evil doer; One who sins. *Athûm* اثم Wicked person. *Tâ'thîm* تآثم: Accusation of crime.

Ithmun اثم (n.): sin. of *Âthâm* اثم (n.): The requital or recompense of sin. *Âthimun* اثم (act. pic. m. plu.): Punishment of sin. *Âthimîn* اثمين (act. 2 pic. m. plu. acc.): Sinful persons *Athîmun* اثم (act. 2 pic.): Sinful person. *Ta'thîm* تآثم (v.n. II): Sin; Lie. (L; T; R, LL)

This root with its above forms has occurred about 48 times in the Holy Qur'ân.

أجج

أججاً ؛ أيجج ، أيجج

To burn, blaze (fire), run, be hastened or quick, brackish, bitter (water). *Yâjûj/Mâjûj* ياجوج/ماجوج: Gog and Magog. Both words are derived from the above root. They refer to the Scythians of the farthest east and all nations inhabiting the north of Asia and in Europe, they also refer to two powerful nations mentioned in the Bible (Ezekiel, 38:2-6; 39:6), and the Qur'ân (see Ency. Brit.; Jewish Encycl. under Gog and Magog; Historians history of the world).

Ujâj اجج (n. adj): Bitter; Brackish; Saltish. (25:53; 35:12). *Yâjûj/Mâjûj* ياجوج ماجوج (n.): Gog and Magog (18:94; 21:96). (L; T; R; LL)

أجر

أجر ، أجوراً ، أجر ؛ ياجر

To reward, pay wages, hire. *Ajrun* اجر: Reward; Dowry plu. *Ujûr* اجور. *Ista'jara* استأجر: To hire, employ.

Ta'jura تاجر (imp. 2nd. p. m. sing.): *Istajarta* استأجرت (prf. 2nd. p. m. sing. X): *Istajir* استأجر (prt. Ist. p. m. sing. X): To hire. *Ajrun* اجر (n. sing.): Reward. *Ujûrun* اجور (n. plu.): Dowries. (L; T; R; LL) This root with its above five forms has occurred about 108 times in

the Holy Qur'ân.

اجل Ajila
اجلاً؛ يَأْجِل

To be delayed, postponed, fix a term. *Ajlun* أَجَلٌ: Reason; Cause; Sake; Because. *Ajalan* أَجَالاً: A fixed term; Determined period; Respite; Doom, Appointed term. *Ajjala* أَجَّل: To appoint a fixed term. *Mu'ajjalun* مُؤَجَّل: Fixed term. *Ajilatun* أَجَلَةٌ: The future life; the life to come. *Âjilan ou Ajilan* أَجَلًا أَجَلًا: Sooner or later.

Ajlun أَجَلٌ (*par.*): Reason. *Ajal* أَجَل (*n.*): An appointed term. *Ajalain* أَجَلَيْن (*dual.*): Two terms. *Ajjalta* أَجَّلْتَ (*prf. 2nd. p. m. sing.*): Thou has appointed. *Ujjilat* أُجِّلْتَ (*pp. 3rd. p.f. sing.*): Has been fixed (term). *Mu'jjalun* مُؤَجَّل (*pis-pic.*): Fixed term. (L; T; R; LL)

This root with its above six forms has occurred about 56 times in the Holy Qur'ân.

احد Ahad

One; Alone. *Ihdâhunna* إِحْدَاهُنَّ: One of the women. *Ihdai* إِحْدَى: One of the two. *Ihdâ* إِحْدًا: (f.) One. *Ahad* أَحَد: One; Alone. This word is applied to Allâh alone and signifies The One, The Sole, who has been and will ever be and

Alone, who has no second to share in his lordship nor in His Essence. The Holy Qur'ân has used two different words to express the Unity of God, *Ahad* أَحَد and *Wâhid* وَاحِد. The former denotes the absolute Unity of God without relation to any other being, while the latter means the first or the starting point followed by a second and a third. Thus the Divine attribute of *Wâhid* (One) is intended to show that God is the only source from which all creation springs. Although none of his creatures is similar to him, and he is independent of all, yet everything does point to him, just as a second or a third thing necessarily points to the first. Whereas *Ahad* signifies Oneness of God in His person, the idea of a second being inconceivable, *Wâhid* وَاحِد signifies uniqueness of God in his attributes. Thus the expressions *Allâhu Wahidun* اللهُ وَاحِدٌ "A would mean that Allâh is that Supreme Being Who is the Source of law, from Whom all creation had emanated and *Allâhu Ahad* اللهُ أَحَدٌ means that Allâh is that Being Who is One and Alone in the sense that when we think of Him the very idea that there is any other being or thing is absent altogether from our minds. He is One and Alone in

every sense. Nothing is like Him, nor is He like anything else.

Ahad احد: One; Alone. (L; T; R; LL)

The word **Ahad** has been used in the Holy Qur'ân 82 times.

أخذ Akhadha

أَحَدًا ؛ يَأْخُذُ

To take, receive, accept,; take away, punish, afflict, make a compact, seize upon, seize, take in hand and arrange. **Akhdhun** أخذٌ: The act of taking; Punishment. **Akhdhatan** أخذة (noun of unity): Punishment. **Âkhdhun** أخذٌ: One who takes. **Akhdhtahû bi kadha** أخذته بكذا: You incited him to do that and made him stick to it. **Akhdhathu al-izzatu bill ithmi** أخذته العزة بالاثم: Pride encompasses him with sin; Pride seizes him owing to his sin.

Akhadha أخذ (prf. 3rd. p. m. sing.): He took, put. **Akhdhat** أخذت (prf. 3rd. p.f. sing.): She took; put. **Akhdhna** أخذن (prf. 3rd. p.f. plu.): They (f.) took. **Akhdhtum** أخذتم (prf. 2nd. p. m. plu.): You took. **Akhdhnâ** أخذنا (prf. 1st. p. plu.): We took. **Ya'khdhu** يأخذ (imp. 3rd. p. m. sing.): You will take. **Ta'khdhu** تأخذ (imp. 2nd. p. m. sing.): Thou shall take. **Ya'khdhûna** يأخذون

(imp. 3rd. p. m. plu.): They will take. **Ya'khdhû** يأخذوا (imp. 3rd. p. m. plu. acc.): They take or may they take. **Ta'khdhâ/ Ta'khdhûna** تأخذوا/تأخذون (imp. 3rd. p. m. plu.): You will take. **Khudh** خذ (prt. m. sing.): Thou take. **Khudhû** خذوا (prt. m. plu.): You take. **Ukhdha** أخذ (pp. 3rd. p. m. sing.): It is taken. **Yûkhdhu** يؤخذ (pip. 3rd. p. m. sing.): He shall be taken. **Yu'akhdhu** يؤخذوا (imp. 3rd. p. m. sing. III): They will be called to account. **Lâ Tu'âkhdh** لا تؤأخذ (prt. neg. 2nd. p. m. III): Reckon not. Punish not. **Ittakhadha** اتخذ (prf. 3rd. p. m. sing. VIII): He has taken. He has adopted. **Râghib** has mentioned this word under root أخذ. **Ittakhadhû** اتخذوا (prf. 3rd. p. m. plu. VIII): They have taken. **Ittakhdhat** اتخذت (prf. 2nd. p. m. sing. VIII): She has taken. **Ittakhadhtu** اتخذت (prf. 1st. p. sing. VIII): I have taken. **Ittakhadhta** اتخذت (prf. 2nd. p. m. plu. VIII): You have taken. **Ittakhadhnâ** اتخذنا (prf. 1st. p. m. plu. VIII): We have taken. **Yattakhidhu** يتخذ (imp. 3rd. p. m. sing. VIII): He takes, He sets up. **Tattakhidhu** تتخذ (imp. 2nd. p. m. sing. VIII): Thou take. **Yattakhidhû / Yattakhidhûna** يتخذوا/يتخذون (imp. 3rd. p. m. plu. VIII.): They take. **Tattakhidhû' / Tattakhidhûna** تتخذوا/تتخذون (imp. 2nd. p. m.

plu. VIII): You take. **Nattakhidhu** نَتَّخِذُ (*imp. 1st. p. plu. VIII*): We take; We adopt. **Ittakhidh** اتَّخَذَ (*prt. m. sing. VIII*): Thou take. **Ittakhiddhî** اتَّخِذِي (*prt. f. sing. VIII*): Thou (f.) take. **Ittakhidhû** اتَّخِذُوا (*prt. 3 p.m. plu. VIII*): They have. **Akhdhun** اخذ (*v.n.*): Overtaking; Taking, Punishing, Grasp, Grip. **Akhdhatum** اخذتم (*n.*): Grip. **Akhidhun** اخذن (*act. pic. m. sing.*): One who holds with grip. **Âkhidhîna** أَخْذِينَ (*act. pic. m. plu. acc.*): Those who receive and hold. **Âkhidhî /Âkhidhîna** أَخْذِي / أَخْذِينَ Over-takers. **Ittikhâdh** اتَّخَذَ (*v.n. VIII*): Taking. **Muttakhidhî** مَتَّخِذِي (*VIII*): One who takes someone as possessor. **Muttakhidhî** مَتَّخِذِي (*apder; m. plu.; Nûn dropped.*): Take someone in certain object. **Muttakhidhâtun** مَتَّخِذَاتُ (*f. plu. VIII*): Those women who take. (L; T; R; LL; Muhî; Fath.) The root with its above forms has been used in the Holy Qur'ân about 272 times.

أخر Akhara

تَأخِّرُ؛ يُأخِّرُ

To put back, put behind, postpone. **Akhirat** اخرت : Hereafter; Last abode; Next life. It is the feminine of **Âkhir** آخر: Last one; Latter. Opposite of **Âkhir** آخر is **Awwal** أوَّل and opposite of **Âkhar** آخر is **Wâhid** واحد .

Âkharu آخر: Another. **Âkharân** آخران (*duel*): Other two. **Akharain** آخرين (*acc.*) **Akhirîn** آخرين (*acc.*) **Akhirûn** آخرون (*nom. n. plu.*): Others. **Ukhrâ** أُخْرِي (*n. f.*): Another. **Ukharu** أُخِرُ (*n. plu. f.*) Others. **Âkhiru** آخِرُ (*n.*): Last; Final; That is to come later; After. **Akhiratun** آخِرَةٌ : Last; Coming after; Hereafter; Next life. **Akhkhara** أَخَّرَ (*prf. 3rd. p. m. sing. II*): Put behind; Delayed; Postponed; Did a thing after another; Did anything last; Deferred; Left undone; Put off; Gave respite. **Akhkharat** أَخَّرَتْ (*prf. 3rd. p. f. sing. III*): She puts behind. **Akhkharnâ** أَخَّرْنَا (*prf. 1st. p. plu. II*): We put behind. **Akhkharta** أَخَّرْتَ (*prf. 2nd. p. m. sing. II*): Thou has put behind. **Akhkhartani** أَخَّرْتَنِي (*prf. 2nd. p. m. sing. Com. II*): **Akhkharta** + **ni**: Thou has delayed + me. **Yu'akhkharu** يُؤَخِّرُ (*imp. 3rd. p. m. plu. II*): He delays. **Yuakhira** يُؤَخِّرُ (*imp. 3rd. per. m. sing. II*): Grant reprieve. **Nu'akhkharu** نُوْأَخِّرُ (*imp. 1st. p. plu. II*): We put behind. **Yu'akhkharu** يُؤَخِّرُوا (*imp. 3rd. p. m. sing. II*): Will be delayed. **Ta'khkhra** تَأَخَّرَ (*prf. 3rd. p. m. sing. V*): Delayed; That comes later. **Yast'akharu** يَسْتَأَخِّرُ (*imp. 3rd. p. m. sing. V*): He lays behind. **Yasta'khirûna** يَسْتَأَخِّرُونُ (*imp. 3rd. p. m. plu.*): They remained behind. **Tasta'khirûna** تَسْتَأَخِّرُونُ (*imp. 2nd. p. m. plu. X*):

You remain behind.
Mustâ'khirîna مستأخرين (*ap-der. m. plu. acc.*): Who are delayed behind. Who carry behind. (L; T; R; LL)

This root with its above forms has been used in the Holy Qur'ân about 250 times.

Akh اخ
أخوة؛ ياأخو

When in connection with a complement *nom. Akhû* اخو; *gen. Akhî* اخي; *acc. Akhâ* اخا: Male person having the same parents as another or a male having only one parent in common; Person of the same descent, land, creed or faith with other or others; Brother; Friend; Companion; Match; Fellow of a pair; Kinsman; Intimately acquainted.

Akhawain اخوين (*n. dual. acc. gen. oblique.*): **Akhawân** اخوان (*n. dual. nom.*): Two brothers. **Ikhwân** اخوان (*n. plu.*): Brothers. **Ikhwatun** أخوة (*n. plu.*): Brothers. **Ukhtun** أخت (*n. f.*): Sister. **Ukhtain** اخنتين (*n. f. oblique*): Two sisters. **Akhawât** اخوات (*n. plu. f.*): Sisters. **Akh** اخ; **Akhâ** اخا; **Akhû** اخوا (*n. sing.*): Brother. **Akhî** اخي (comb. of *Akh* + *î*): My brother. **Akhwai** أخوي (*n. plu.*): Brothers. (L; T; R; LL)

This root with its above twelve forms has been used in the Holy Qur'ân 97 times.

Adda ادّ

تَادِيَةٌ، إِدَا؛ يُيَدُّ، يُوَدِّدَا

To fall on, oppress, overwhelm, behave resolutely.

Iddan ادّا (*n. acc.*): Exceedingly abominable and hideous; Impious; Disastrous, Very evil and severe; Evil thing against which human nature revolts, which causes an uproar on account of its abomination. (19:89). (L; T; R; LL)

Adama ادم

To reconcile, be brown. **Adam** آدم: Human skin; Human being; Man; Person; Intelligent person; Brown man; Brave man; Human race; Mankind; Civilized person; A chief; Honest person; Kind and polite person; Person who is created from different substances; Person in possession of different powers; One who enjoys the comforts of life; One who is by nature social and hard; One who has heirs.

Adam, who lived about 6000 years ago, is generally taken to be the proper name for the first human being. But the Holy Qur'ân does not affirm that he was the first man, or that there was no creation before him. The word **Khalifah** خليفة used for Adam in the Holy Qur'ân (2:30) is a reference to the fact

that he was a remnant or successor of an old race and was selected to bring into being a new moral revolution. The word *Khalifah* is also used for one who comes after and stands in the place of someone who precedes him. Ibn 'Abbas says there were races known as *Ginn*, *Himm* and *Dinn* that lived before Adam, may be he was referring to Neanderthals and similar other races. Great Muslim scholars were of the view that there were hundreds of thousands of Adams before this Adam whose reference is made in the Holy Qur'an. (Ma'âni). The world has passed through different cycles of creation and civilizations and this Adam is only the first link in the present cycle and civilization and not the very first human being in God's creation. The Holy Qur'an does not follow the Bible in holding that the world began with the birth of the Adam, neither the Holy Qur'an claim, that all mankind, who are now found in different parts of the world, are the progeny of the self-same Adam, or that all the races which lived before this Adam were entirely swept away before he was born. Adam was not the first man. Mankind existed even before him, he was a *Khalifah* خليفة

(2:30), a successor who followed someone.

Muhyuddin ibn 'Arabî, the great Muslim mystic says that he saw a tablet of a building which showed that the building was erected hundreds and thousands of years ago. Again he says that once he saw himself in a vision performing Pilgrimage with some other people. "I inquired one of them who are you? He said, 'Of your old ancestors.' 'How long is it since they died?' I asked him. The man replied, 'More than forty thousand years.' 'But this period is much more than that what separates us from Adam', said I. The man replied, 'Of which Adam are you speaking? About that Adam who is nearest to you or of some other?' Then I recollected the saying of the Holy Prophet ﷺ, to the effect that God had brought into being no less than a hundred thousand Adams and between each and every Adam there is a period of seventeen thousand years. And I said to myself, 'Perhaps these people who are said to be the ancestors of mine were of the previous Adams.' " (*Fatûhât al-Makkiyyah*, 3:607).

Again, the shedding of blood,

as referred to in 2:30 could not be the work of one person. The reference is to the shedding of the blood of man by man. In 7:10, 11, addressing the people God says, "We have indeed established you in the earth (giving you power therein) and provided for you therein (various) means of subsistence. How little thanks you give. We did determine you, then we gave you shape, then said to the angels, 'Make submission to the **children of Adam**,' so they all submitted. But *Iblis* did not, he would not be of those who submit." These verses also point to the same conclusion that human beings were already living on this earth and it was after the creation of human beings and not just Adam when angels received this order.

The garden which Adam was bidden to leave (7:24) was not the Heaven or Paradise of the Hereafter. Because the Paradise is a place from which nobody is ever turned out (15:48).

The word Adam stands also for the children of Adam (L; T), and for the human being who is the object, the crown and the acme of all creation (17:70), and whose creation became complete after a long

process of gradual development and evolution by *Rabb* رب who fosters, brings up and regulate the things from the crudest state to that of the highest perfection, in such a manner as to make it attain one condition after an other until it reaches its goal of completion. *Rabb* is the author of all existence, who has not only given to the whole creation its means of nourishment, but has also before hand ordained for each a sphere of capacity and within that sphere provided the means by which it continues to attain gradually to its goal of perfection. By the use of the word *Rabb* رب the Holy Qur'ân hints at the law of evolution which is working in the universe. There is no single word in English carrying the significance of the word رب *Rabb*.

Irâq is considered by archaeologist to be the place where our Adam lived. The Holy Prophet, peace be upon him, is reported to have described the Euphrate as the river of the garden, referring to the place where Adam lived (Muslim, Chapter on Jannat; (L; T; LL).

The word *Adam* has been used in the Holy Qur'ân about 25 times.

ادئ Adâ'
تأدية؛ يؤدى

To pay, deliver, surrender, transmit.

Adâun اداء (v.n.): Payment. (2:178).
Yua'ddu يؤد (imp. 3rd. p. m. sing. II): Will surrender, pay back (2:283; 3:75). *Tu'addû* تؤدوا (imp. 2nd. p. m. plu. acc. II): Make over; Pay back (4:58). *Addû* ادوا (prt. m. plu.): Hand over (44:18). (L; T; R; LL)

The root has been used with the above four forms 7 times.

اذا / اذ Idhâ / اذ

When; If; Behold; Then; At that time; As; While; Since; On or all of a sudden. These words are regarded by the Arab grammarians as indeclinable nouns and are constantly employed in the Holy Qur'ân to commence a sentence without any antecedent. They are time reference and are used as corroborative particles meant to draw the readers attention to a turn in the discourse and can be translated as "remember the time". *Idhan* اذن: In that case; Then; For that reason; Thus; At that time (past or future). It is used in conditional phrases usually at the beginning or end of a sentence. It is also used to call attention or to express a warning, or make a protest. If

there is an *imp.* after it, it make its last letter *Mansûb* منصوب (with *Fatha*). If it is at the end of the phrase it is without any action. *Idh* اذ is used for *prf.* and *Idhâ* اذا for *imp.* *Idhn* اذن (L; T; R; Mughnî, LL)

اذن Adhina

اذنا؛ ياذن

To give ear, grant permission, permit, hearken, allow, bear, perceive, respond, listen.

Adhina اذن (prf. 3rd. p. m. sing.): Allowed. *Adhinat* اذنت (pr. 3rd. p. f. sing.): Perceived; Heard; Listened. *Adhinta* اذنت (prf. 2nd. p. m. sing.): Thou permitted. *Ya'dhanu* ياذن (imp. 3rd. p. m. sing.): Permits *Âdhanu* اذن (imp. 1st. p. sing.): I give permission. *Udhina* اذن (pp. 3rd. p. m. sing.): He is allowed; Permission is given. *Yu'dhanu* يؤذن (pip. 3rd. p. m. sing.): Leave be given. *I'dhan* اذن (prt. m. sing.) Grant leave. *I'dhanû* اذنوا (prt. m. plu.): You permit. *Adhdhana* اذن (prf. 3rd. p. m. sing. II): Announced. *Adhdhin* اذن: Announce; Make known to everybody; Call. *Mua'dhdhinun* مؤذن (ap-der. m. sing. II): Announcer; Herald; Crier. *Âdhantu* اذنت (prf. 1st. p. sing. IV): I warned, have given you clear warning. *Âdhannâ* اذنا (prf. 1st. p. plu. IV): We declared. *Ta'adhdhana* تاذن

(*prf. 3rd. p. m. sing. V*): Proclaimed. **Ista'dhanû** استأذنوا (*prf. 3rd. p. m. plu.*): They asked leave. **Yasta'dhinu** يستأذن (*imp. 3rd. p. m. plu.*): He asks leave. **Yasta'dhinû** يستأذنوا (*imp. 3rd. p. m. plu.*): They ask leave. **Adhânun** اذآن (*v.n.*): Announcement; Proclamation. **Idhnun** اذن (*n.*): Leave; Permit. **Udhunun** اذن (*n.*): Ear; All ear; (*metaphorically*) Who gives ear to all. **Adhânun** اذآن (*n. plu.*): Ears. **Udhunai** اذنى (*n. dual.*) Two ears. (L; T; R; LL)

This root with its above forms has been used in the Holy Qur'ân about 102 times.

Adha اذى

أيداء؛ يؤذى

To be hurt, suffer, damage, injure, harm. The word **Adhan** signifies a slight evil, slighter than what is termed **Dzarar** ضرر or anything causing a slight harm.

Âdhû آذوا (*prf. 3rd. p. m. plu. IV*): They hurt, injured, vexed, annoyed, offended, afflicted, harmed, caused bodily pain, wounded the feeling. **Âdhaitum** اذيتهم (*prf. 2nd. p. m. plu. IV*): You hurt, annoyed. **Yu'dhî** يؤذى (*imp. 3rd. p. m. sing. IV*): Annoys; Gives trouble. **Yu'dhûna** يؤذون (*imp. 3rd. p. m. plu. IV*):

They annoy. **Tu'adhûna / Tu'dhû** تؤذون/تؤذوا You annoy, give trouble. **Ûdhiya** اوذى Has been given trouble. **Ûdhû** اوذوا (*pp. 3rd. p. plu.*): Persecuted. **Ûdhînâ** أوذينا (*pp. 1st. p. plu.*): We were persecuted. **Yu'dhain** يؤذين (*pip. 3rd. p. f. plu.*): They (*f.*) should be given trouble. **Adhan** اذى (*n.*): Injury; Ailment; Harm; Annoyance. (L; T; R; LL) This root with its above forms has been used in the Holy Qur'ân about 24 times.

Araba ارب

أرباً؛ يُأرب

To be skillful, be genius, achieve, better a thing, render anyone intelligent, sharp, cut a thing, become cunning, be intelligent, be sagacious, be excellent in judgment, tight (a knot). **Ariba** أرب: To want, sought, desire.

Irbatun اربة (*n.*) Want; Necessity; Desire; Sexual desire; Intellect (24:31). **Maârib** مارب (*n. plu. of Ma'ribatun*): Necessities; Necessary uses (20:18). (L; T; R; LL)

Aradza ارض

أرضاً؛ يأرض

To rotate, bring forth herbs abundantly. **Aradza** ارض: That which rotates; Earth; Land; City; Country; Ground; Ter-

restrial globe.

Aradza اَرْضَ : (L; T; R; LL)
The word has been used in the Holy Qur'ân 462 times.

Araka ارك
أُرُوكًا؛ يَاْرُكُ، يَاْرُكُ

To stay, stay at a place in which there are trees of Irâk.

Arâik اِرَائِكُ (n. plu. of *Arikatun*):
Thrones, Raised couches. (L; T; R; LL)

The word has been used in the Holy Qur'ân 5 times.

Arama اَرَمَ
أَرَمًا؛ يَاْرَمَ

To bite, eat all (the food), destroy the crops, reduce to misery and wretchedness. *Mâ bihâ Aram* ما بها ارم: There is no one.

Iram اِرَمَ: Stone set up in the desert; Name of the city of the tribe of 'Âd عاد. Name of the great father of 'Âd, from whom the tribe took its name. A mark made of stones. (al-Qur'ân 89:7) (L; T; R; LL)

Azara اَزْرَا
أَزْرَا؛ يَاْزُرَا

To strengthen, assist, help, sympathize, grow thick and strong.

Âzar اَزْرَ (proper name): Name of an idol, derived from the Chaldean name of the planet Mars. Literally it means he

helped his people in establishing idol worship. Some commentators consider *Âzar* as not a proper name, but an appellation meaning *Mukhtî*, i.e., Erring. Name of the sire of Abraham. The Bible mentions his name as Terah (Gen, 11:26) or *Thara* (Luke, 3:34), the change is not only in the first consonant but also in the vowel that follows. The Talmud also gives the name of the Abraham's father as *Thara*. Eusebius gives *Athar*. This shows that even among the Jews and Christians there exists no unanimity as to the name of Abraham's father. The correct form appears to be *Athar*, which later became changed unto *Thara* or Terah. The form adopted by Eusebius, following neither Gen. nor Luke shows that he had strong reasons to differ from these two well-known sources. Now the form adopted by Eusebius is almost, if not exactly, the same as given by the Holy Qur'ân. If there is any difference, it is only of pronunciation, otherwise both forms i.e., *Azar* and *Athar* are identical. It may also be noted that Abraham's father is also called Zarah in the Talmud, and Zarah is approximately the same as Azar. In the Holy Qur'ân Azar is called as *Ab* of Abraham, a word applies not only to real

father *Wâlid* والد but also to uncle and sire, who stand in the position of a father. From the Holy Qur'ân it appears that Âzar, though called in 6:74 the *Ab* of Abraham was not his real father or *Wâlid*. In 14:41 we are told that Abraham's father (-*Wâlid*) was a believer, while in 6:74 his *Ab* Âzar is spoken of as having stuck to idolatry till his death (14:41). Again in 9:113 we are told that Abraham had made a promise to his *Ab* Âzar to pray to Allâh for his forgiveness, but when he came to know that he was an enemy to Allâh, he abstained from praying for him and was actually forbidden to do so, see also 26:86. Here again Âzar is spoken as the *Ab* of Abraham. Elsewhere the Holy Qur'ân itself records a prayer of Abraham which he offered in the last days of his life, after he had built the K'abah in company with his son Ismâîl. In this prayer, Abraham prays for his father *Wâlid* والد and is not forbidden to pray for him. But here Abraham does not use for him the word *Ab* but *Wâlid* (14:41). In short, the word may be used for a person other than the real father, but the word *Wâlid* which means the begetter is applied to none but the actual

and real father. This shows that Âzar who has been called the *Ab* of Abraham was a different person from the *Wâlid* of Abraham. The bible also supports this conclusion. We are told that Abraham married Sarah the daughter of Terah (Gen. 20:12). This shows that Terah or Âzar was not his real father, otherwise he could not marry his own sister but could marry his uncle's daughter. (6:74) (L;T; R; Qadîr, Eusebius; Talmud)

Azrun اَزْرًا: Strength; Back; Middle part of the body; Weakness; Loin. (20:31). **Azara** اَزَّرَ: Made strong (48:29). **Âzar** اَزْر: Name of the Abraham's sire or uncle.

Azza اَزَّ

اَزَّ، اَزَّازًا؛ يَزُّوْزُ

To incite, make a loud crash, produce a noise.

Tawuzzu تَوَزُّوْزُ (*imp. 3rd. p. sing.*): They incite. The verb consists of a duplicate radical. (19:83). **Azza** اَزَّ (n.): Incitement (19:83). It is more than *Hazza* هَزَّ . (L; T; R; LL)

Azifa اَزِفَا

اَزِفَا، اَزِفَا؛ يَأْزِفُ

To get nigh, arrive suddenly, approach, draw near.

Azifat أذفت (*prf. 3rd. p. f. sing.*): It got nigh; It has drawn nigh (53:57). **Āzifah** أذفة (*act. pic. f.*): That is coming very soon. (53:57). (L; T; R; LL)

Ishâq اسحق

Isaac. The second son of Abrahâm, by his wife Sârah. He was the first son of Sârah and father of Jacob, Elias Israel, the great progenitor of Israelites. He is known as the second Patriarch. Basically its root is *Sahaqa* سحق meaning to crush or sweep or *Dzhaka* ضحك: To make fun. (L; T; R; LL)

Ishâq اسحق: (*name*) Isaac. The word has been used in the Holy Qur'ân about 17 times.

Asara أسر

إساراً، اسراً؛ يأسر

To bind, make prisoner, tie, take captive.

Ta'sirûna تأسرون (*imp. 2nd. p. m. plu.*): You imprison. **Asrun** أسر (*n.*) Frame; Structure; Joints. **Asîr** أسير (*act. 2 pic.*): Captive; Prisoner. **Asran/Usârâ'** أسرى / أسارى (*n. plu.*): Captives; Prisoners. (L; T; R; LL)

This root with its above five forms has been used in the Holy Qur'ân about 6 times.

Isrâîl إسرائيل

Isr + îl: Soldier of Allâh. It is

the appellation of Jacob, son of Abraham.

The word has been used in the Holy Qur'ân about 43 times.

أسس / أسس
أساً؛ يأسس

To lay foundation.

Assasa أسس (*prf. 3rd. p. m. sing. V*): He laid the foundation (9:109).

Ussisa أسس (*pp. 3rd. p. m. sing.*): That was founded (9:108). (L; T; R; LL)

أسف اسفا
أسفاً؛ يأسف

To be sad, grieved about, afflicted with.

Āsafû أسفوا (*prf. 3rd. p. m. plu. III*): They made (us) angry (43:55). **Asafan** أسفاً (*v.n. acc.*): Sorrow; Anger; Sorrowing (18:6). **Āsifan** أسفاً (*n. acc.*): In sorrow and anger. **Yâ Asafâ** يأسفى (*interject.*): O my sorrow! How great is my grief! (12:84). (L; T; R; LL)

Ismâîl اسمعيل

Combination of *Sami'a Allâh* سمع الله: Allâh heard the prayer. He was the eldest son of Abraham through his Egyptian wife Hagar who was the daughter of the king of Egypt and not a slave girl. Ismâ'îl was

born as a result of a prayer of Abraham when he was eighty six years of age. Abraham offered him to sacrifice in fulfillment of his dream. Twelve sons were born to Ismâ'îl, the best known of whom is Kadâr, the great ancestor of the Arab nation. (L; T; LL)

Ismâ'îl اسمعيل: Proper name. The name has been used in the Holy Qur'ân 12 times.

Asana اسَنَّ
أَسَنَّا؛ يَأْسُنْ، يَأْسِين

To be corrupted, be putrid and stinking (water).

Âsin أسِن (pact. pic.): Corrupt (47:15). (L; T; R; LL)

Asâ اسَى
أَسُوَّةٌ؛ يَأْسُو

To imitate any one.

Uswatun أُسُوَّةٌ: Model; Imitation; Relief; Consolation; Pattern; Example worthy of imitation. (33:21; 60:4,6). (L; T; R; LL)

Asiya اسَى
أَسَى، أَسْوَأٌ؛ يَأْسُو

To be sad; solicitous; afflicted (with 'Alâ).

Âsâ اسَى (imp. 1st. p. sing.): I lament (7:93). **Lâ Ta'sa** لا تأس (prt. m. sing. negative.): You grieve not (5:26, 68). **Ta'sau**

تأسوا (imp. 2nd. p. m. plu. acc.): You sorrow (57:23). (L; T; R; LL)

Ashara اشَرَ
أَشْرًا؛ يَأْشُر

To cut, sharpen, saw. It is more than *Batara* which is more than *Faraḥa*. *Faraḥa* is usually used in bad sense (28:76), but sometimes it is used in good sense (30:4; 10:58). *Faraḥa* is always under wisdom, but *Ashr* is under passion and fondness.

Ashir اشَرَ: Self-conceited; Impudent; Insolent; Rash (54: 25, 26). (L; T; R; LL).

Aṣara اصَرَ
أَصْرًا؛ يَأْصِر

To burden, commit a sin, have responsibility, break a thing, confine or debar, detain, hold in custody.

Isr اصَرَ (n.): Burden; Compact; Crime; Responsibility; Banishment; Burden of a sin. (2; 286; 7:157; 3:81). (L; T; R; LL)

Aṣula اصل
أَصَالَةً؛ يَأْصِل

To be rooted.

Aṣhun اصل (n.): Root. **Uṣûl** أصول (n. plu.): Roots. **Asîlan** اصيلاً (n.): Evening; Time before sunset. Its

plu. is *Āsâl* آصَال. (L; T; R, LL)
The root with its above four forms
has been used in the Holy Qur'ân
4 times.

Uffun ُفَّ

Fie!; Fay!; Oh!. Word of con-
tempt and expression of dis-
gust. According to Qâmûs
there are forty different ways
of spelling this word.

Uffun ُفَّ: (17:23; 21:67; 46:17).
(L; T; R; LL)

Afaqa ُفَّقَا

أَفَقَا؛ يَأْفُقُ

To go in country, horizon.

Ufuq ُفَّقَا (*n. sing.*): Horizon;
Country. (53:7; 81:23). *Āfâq* أَفَاق
(*n. plu.*): Horizons; Remote sides;
Farthest parts; Borders; Wide
world. (41:53). (L; T; R, LL)

Afaka ُفَكَ

أَفُوكَا، أَفَكَأ؛ يَأْفِكُ

To tell a lie, turn away from,
change a purpose or state, make
false show, seduce.

Ya'fikûna يَأْفِكُونَ (*imp. 3rd. p. m. plu.*): They feign, make a false
show. *Ta'fiku* تَأْفِكُ (*imp. 2nd. p. m. plu.*): Thôu turn away,
seduce. *Tu'fikûna* تُؤْفِكُونَ (*pip. 2nd. p. plu.*): You are turned
away. *Ufika* أُفِكَ (*pp. 3rd. p. m. sing.*): He was turned away, was

deluded away. *Yu'faku* يُوْفِكُو
(*pip. 3rd. p. m. sing.*): He is
turned away. *Yu'fakûna* يُوْفِكُونَ
(*pip. 3rd. p. m. plu.*): They are
turned away. *Ifkun* إِفْكُ (*n.*): Lie;
Slander. *Affâk* أَفَاكُ (*n.*): Big
slanderer. *Mu'tafikatu* مُؤْتَفِكَاتُ
(*ap-der. f. sing. VIII*): Subverted;
Overturned; Pulled down (city).
Mu'tafikât مُؤْتَفِكَاتُ (*ap-der. f. plu. VIII*): Subverted (cities of Sodom
and Gomorrah). (L; T; R; LL)
The root with its above forms has
been used about 30 times.

Afala َافَلَا

أَفُولَا؛ يَأْفُلُ، يَأْفُلُ

To set (the star).

Afala َافَلَا (*prf. 3rd. p. m. sing.*):
It set. (6:76, 77). *Afalat* أَفَلَتْ
(*prf. 3rd. f. sing.*): It (*f.*) set
(6:78). *Āfilîn* أَفْلِينَ (*act. pic. m. plu. acc.*): Setting ones (6:76). (L;
M; LL)

Akala َاكَلَا

أَكَلَا؛ يَأْكُلُ

To eat, gnaw.

Akala َاكَلَا (*prf. 3rd. p. m. sing.*): He ate. *Aklâ* أَكَلَا
(*prf. 3rd. p. m. dual.*): They
twain ate. *Akalû* أَكَلُوا (*prf. 3rd. p. m. plu.*): They ate.
Ya'kulu يَأْكُلُ (*imp. 3rd. p. m. sing.*): He eats. *Ya'kulâni*
يَأْكُلَانِ (*imp. 3rd. p. m. dual.*):
They twain eat. *Ya'kulûna*

يأكلون (3rd. p. m. plu.): They eat. *Ya'kulna* يأكلنا (imp. 3rd. p. f. plu.): They f. eat. *Ta'kulu* تأكل (imp. 2nd. p. f. sing.): She eats. *Ta'kulûna* تأكلون (imp. 2nd. p. m. plu.): You eat. *Na'kulu* نأكل (imp. 1st. p. plu.): We eat. *Kulî* كليلي (prt. f. sing.): Eat! f. *Kulâ* كلا (prt. m. f. dual.): Eat! You twain. *Kulû* كلوا (prt. m. plu.): Eat! You. *Aklun* اكل (n.): Eating. *Aklan* اكلاً (acc.): State of eating. *Ukulun* أُكُل (n.): Food; Flavor; Fruit. *Âkilîna* آكلين (act. pic. m. plu. acc. n.): Eaters. *Akkâlûna* اكالون (n. intr. plu.): Greedy. *Ma'kûl* مأكول (pact. pic.): Eaten up; Devoured. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân about 109 times.

الت Alata التأ؛ يَأْتُ

To deprive, diminish, defraud, decrease.

Alatnâ التنا (prf. 1st. p. plu.): We have deprived. (52:21). (L; T; R; LL)

الف Alifa الفأ؛ يَأْفُ

To be accustomed, join together, unite, reconcile, become tame, bring together.

Îlâf إيلاف: Unity; Compact; Alliance; Covenant for the purpose of trade; Obligation involving responsibility for safety and protection; Attachment. *Alaf* الف: Thousand. *Alfân* الفان (oblique *Alfain* الفين): Two thousand. *Ulûf* ألوف (plu. *Âlaf* آلاف): Many thousand. *Ulûf* الوف is plural either of *alaf*, as is expressed above, meaning thousands or of *Alif* meaning a congregation or in a state of union. *Mu'allafatun* مؤلفة (pis. pic. f. sing. II.): Who are required to be consoled. *Allafa* الف (prf. 3rd. p. m. sing. II): He joined, united. *Yu'allifu* يؤلف (imp. 3rd. p. m. sing.): He unites together. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 22 times.

ال Al

The definite article. It is equivalent to 'the' in English. In Arabic it is used to give the meaning of Most, All, Complete, Maximum, Whole and to denote comprehensiveness, that is to say all aspects or categories of a subject, or to denote perfection and includes all degrees and grades. It is also used to indicate something which has already been mentioned or a concept of which is present in the mind of the writer or reader. (L, T; KF. LL; Baqâ)

Alâ الا
أَلَا؛ يَأْتَلُ

To fall short, refuse, be remiss. *Ya'tali* يَأْتَلُ: He became remiss. It is a form of *Yafta'ilu* يَفْتَعِلُ, according to Râghib it is a form of *Alautu* أَلَوْتُ, but according to others it is from *Âlaitu* أَلَيْتُ: He swore. Both forms are attributable to the verb *Alâ* أَلَى which appears in the 24:22 in the form of *ya'tal* يَأْتَلُ.

Ya'lûna يَأْلُونُ (*imp. 3rd. p. m. plu.*): They will fall short; will remiss (3:118). Râghib says it is from *ilâ* إِلَا. This particle indicates the farthest point of the six sides. *Ya'tali* يَأْتَلُ (*imp. 3rd. p. m. sing.*): He became remiss; He swore (24:22). (L; T; R; LL)

Îlâء اِيْلَاءِ

It is from the root *Âla* أَلَى meaning he fell short, he fell short of doing what he ought to have done, he was remiss; or it is from the root *Âlâ* أَلَى meaning he swore *Âlâ min zaujihî* أَلَى مِنْ زَوْجِهِ: He swore he would not go near his wife, not to go in unto her. *Îlâء* اِيْلَاءِ: To swear to be off from wife; to keep away from the wife. In the days before Islâm the pagan Arabs used to take such oaths, and as the period of separation was not limited, the

wife was compelled sometimes to pass her whole life in such a bondage, having neither the position of a wife nor that of a divorced woman. The Holy Qur'ân allows at the most four months to a person who swears not to approach his wife. During this period he must either get reconciled to his wife and restore conjugal relations or to give divorce. In no case infinite separation without divorce is permitted, leaving the woman suspended. The verse 2:226 abolishes this custom of *Îlâ'* which was prevalent among the Arabs before the advent of Islam. The verse also tells that God loves to see reconciliation between husband and wife.

Îlâء اِيْلَاءِ: (2:226). (L; T; R; LL)

Alî / Ilan إِلَى

Bounty; Favour. Its plural is *Âlâء* أَلَاءِ .

Âlâء اِلَى (*n. plu.*). (L; T; R; LL)
The word has been used in the Holy Qur'ân 34 times.

Alla أَلَا

Compound of *An+la* أَلَا
Lest...that he... not. (Mughnî ;L; T; LL)

أولوا Ūlū

Possessors; Owners of.

Ūlū أولوا (*particle m. acc.*)
Possessors; Owners of: *Ulât*
أولات (*acc. f. plu.*): Possessors.
(Mughnî; L; R)

الأئكة Ulâika

Demonstrative: Those; These.
Ūlâi أولى: plu. of *Dhâ* ذا: (R;
L; Mughnî; LL)

إلى Hâ

To; Till; With, the end of the
six sides; Adding to. It is sepa-
rable proposition which de-
notes the end as opposed to
min من which denotes the start.
In some respect it agrees with
hattâ حتى which denotes the
end of space or time and in the
esense of *ma* مع to indicate
the end of distance. (Mughnî;
L; R; LL)

إلا ʾlla

If not; Unless; Except; some;
Otherwise; Less; But; And;
Also. (For these meanings see
Akhfash; *Farrâ*; and *Abû*
Ubaid) This word is used to
signify the sense of exception.
This exception is of two kinds.
(1) Exception in which the
thing excepted belongs to the
same class or species to which
the things from which an excep-
tion is sought to be made be-

longs, as they say *Jâ'al-qaumu illa Zaidan* جاء القوم الأزيد إلا زيد: All the people came except Zaid (who was one of them). Here the person Zaid belongs to the same class (of human beings). It is called *Istithnâ' al-muttaṣil* استثناء المتصل. (2) Exception in which the excepted thing belongs to a different class or species, as they say, *Jâ'al-qaumu illa himâran* جاء القوم الاحمرا all the people came but donkey did not. In the verse 2:34 the word *llâ*, إلا denotes the latter kind of exception. Iblîs not being one of the angels. Though not an angel yet he was ordered to submit to Adam (7:12). This kind of exception is called *Istithnâ' al-munfaṣil* استثناء المنفصل. It commonly governs the accusative. It also means not even. (Qâmûs; Mughnî; L; LL)

إلا ʾllā
إلا؛ يُئِلُّ

To hurry, be restless, be clear
and bright (colour), strike
with a spear, pierce with a
bright javelin. *llal farsu*:
إلّ الفرس: The horse went
quickly (making itself promi-
nent). *llun* إلّ and *llâtun* إلة:
Relationship; Nearness with
respect to kindred; Good ori-
gin; Compact or convenient;
Promise or an assurance of

safety or security; Neighbour;
Visible state of relationship or
of compact; Bond. (L; T; R,
Qâmûs; LL)

Illân إِلا (n.): Bond (9:8,10).

الَّذِي Alladhî

He; Him; Whose; Whom;
Which. f. *Allatî* التي dual
Alladhâni/alladhâini اللذين/
اللذان plu. *Alladhîna*, الذين f.
plu. *Allâtî* التي and *Allâî* الاتي
(L; T; R; LL)

ألم Alima ألمأ ؛ يَألم

To suffer, be in pain.

Ta'lamûna تَألمون (*imp. 2nd. p. m. plu.*): You are suffering.
Ya'lamûna يَألمون (*imp. 3rd. p. m. plu.*): They are suffering.
Alîm أليم: Woeful; Effective; Painful. (L; T; R; LL)

The root with its above three forms has been used in the Holy Qur'ân about 76 times.

إله Ilaha

To adore, worship, deify any one, call any one worth of worship.

Ilâh إله: God; Deity; Worthy of worship. **Lâ Ilâha** لا إله: There is no other, cannot be and will never be one worthy of worship. **Ilâhain** إلهين (*dual*): Two gods. **Âliha** آله

(*n. plu.*): Gods. (L; T; R; LL)

The word *ilâh* has been used in the Holy Qur'ân about 147 times.

الله Allâh

It is the proper noun applied to the Supreme Being, Who is the sole possessor of all perfect attributes, Who is free from all defects and Who exists necessarily by Himself. It is not a common noun. All Divine attributes mentioned in the Holy Qur'ân are qualities of the proper name Allâh. No other language has a distinctive name for the Divine Being. The names found in other languages are either attributive or descriptive and can be used in the plural form, but the word Allâh is never used for any other thing, being or deity. It is never used as a qualifying word. Sîbwaih and **Kh**alîl say, Since *Al* in the beginning of the word Allâh is inseparable from it so it is a simple substantive, not derived from any other word. The word Allâh is not a contraction of *al-ilâh*, as some people tend to believe, but quite a different word. This being the proper name of the Supreme Being, and having no parallel or equivalent in any other language of the world the original name 'Allâh' should be retained in

the translation. The English word God, which is the common Teutonic word for a personal object of religious worship applied to all superhuman beings of heathen mythologies who exercise power over nature and human being, can hardly be even an approximate substitute. *Yahova* means O That Person! While pronouncing the word Allâh the stress in accent is on the letters "ل"; as "b" in Abbey . (L; T; R; LL)

Allâh الله: Proper name of the Almighty and Supreme Being. The word has been used in the Holy Qur'ân 2697 times.

Allâhumma اللهم

Comb. of *Yâ* + *Allah* يا الله: O Allâh! The letter *M* (م *mîm*) being added to compensate the omission of the particle *Yâ* (O). It is also said that it stands for *يا الله امانا بخير* *Yâ Allâh ummanâ be khairin*: O Allâh instruct us in righteousness. It is a form of invocation.

Allâhumma اللهم: (L; T; R; LL). It is used in the Holy Qur'ân about 5 times.

Ilyâs الياس

Elijah. He lived about 900 B.C. and was a native of Gilead, a

country on the eastern bank of Jordan. *Ilyâsîn* is the plu. of *Ilyâs* and means Ilyâs and his followers. According to some it is another form of *Ilyâs*, and both words designate the same person, as *Sainâ'* and *Sînîn* are both names of Mount Senai.

Ilyâs الياس: Elijah (6:85; 37:123).
Ilyâsîn آل ياسين: People of Elijah; Elijah (37:130). (L; T; Kf; LL)
Al-Yasa'a اليَسَعَ (See p. 626).

Am ام

Conjunction used for two alternative propositions and may be rendered as whether. As it is a conjunction connected with what precedes it, so neither what precedes it nor what follows it is independent. It also denotes interrogation or is used in a case of interrogation corresponding to the integrative Hamzah (ء) and means: Which; Therefore. What follows *Am* and what precedes it compose one sentence and what follows it must correspond to what precedes it in the quality of noun and of verb. It also denotes *bal* بل (rather). (L; T; Kf; Mughnî; LL)

Amâ أمّا

Is (he, she, it) not; Is there not. (Mughnî; Kf; L; LL)

Amata اَمَتَ
اَمَتًا ؛ يَأْمَتُ

To measure; betake.

Amatan اَمَتًا (infinitive noun from **Amata** اَمَتَ): Measure of distance; Doubt; Curvity; Crookedness; Unevenness; Ruggedness; One part being high or more prominent than other; Elevated place; Weakness. (20:107). (L; T; LL)

Amida اَمَدَ
اَمَدًا ؛ يَأْمَدُ

To appoint a term, reach its utmost extent. **Amadun** اَمَدُ: Distance; Time; Later term; Extreme point; Starting place; Limit; Term; Space; Goal; Terminus; Time considered with regard to its end; Utmost or extreme term; Period of life which one has reached; Each of the two terms of the life of a person, the time of his birth and the time of his death; Space of time of unknown limit. The difference between **Amad** and **Zamân** زَمَان is that where as the former is time considered with regard to its end the latter is time considered with regard to both its end and its beginning. The difference between **Amad** and **Abad** اَبَد is that the former means time limited in duration and the latter means time everlasting. It is said,

الدنيا امدٌ والاخرة ابدٌ

The present life is limited in duration but the Hereafter is everlasting. (L; T; R; LL)

Amadun اَمَدٌ: (57:16; 3:30; 18:12; 12:25).

Amara اَمَرَ
اَمَرًا ؛ يَأْمُرُ

To command, order, enjoin. Difference between **Khalaq** خَلَق (creation) and **Amr** اَمْر (command) is that while the former generally means the measuring out or evolving of a thing out of preexisting matter, the latter means bringing into being without matter, by uttering the command 'Be!'. The verse: His is all the creation (الخلق *al-Khalaq*) and the command (الامر *al-Amr*) (7:54) means that Al-lâh has not only created the universe but also exercises the command and authority over it.

Amara اَمَرَ (*prf. 3rd. p. m. sing.*): He commanded. **Amarû** اَمَرُوا (*prf. 3rd. p.m. plu.*): They commanded. **Amarta** اَمَرْتَ (*prf. 2nd. p.m. sing.*): Thou Commanded. **Amarnâ** اَمَرْنَا (*prf. 1st. p. plu.*) We commanded. One should note the difference between **Amarna** اَمَرْنَا *prf. 1st. p. plu.* and **Amaranâ** اَمَرْنَا *com. f. Amara + nâ*: He has commanded + us).

Ya'muru يَأْمُرُ (*imp. 3rd. p. m. sing.*): He commands.
Ya'murûna يَأْمُرُونَ (*imp. 3rd. m. plu.*): They command. **Ta'murîna** تَأْمُرِينَ (*imp. 2nd. p. f. sing.*) Thou f. command. **Ta'murûna** تَأْمُرُونَ (*imp. 2nd. p. m. plu.*): You m. command. **Âmuru** أَمْرٌ (*imp. 1st. p. sing.*): I command. **Âmuranna** أَمْرِنَ (*imp. 1st. p. sing. emp.*): I surely will command. **U'mur** أَوْمُرُ (*prt. m. sing.*): Give command. **Umîrû** أَمَرُوا (*pp. 3rd. p. m. plu.*): They were given command. **Umîrtu** أَمَرْتُ (*pp. 1st. p. sing.*): I was commanded. **Umîrnâ** أَمَرْنَا (*pp. 1st. p. plu.*): We were commanded. **Yu'maru** يَوْمَرُ (*pip. 3rd. p. m. sing.*): He is commanded. **Yu'marûna** يَوْمَرُونَ (*pip. 3rd. m. plu.*): They are commanded. **Tu'mar** تَوْمَرُ (*pip. 2nd. p. m. sing.*): Thou art commanded. **Tu'marûna** تَوْمَرُونَ (*pip. 2nd. p. m. plu.*): You are commanded. **Ya'tamîrûna** يَأْتَمِرُونَ (*imp. 3rd. p. m. plu. VIII*): They are taking counsel. **T'tamîrû** اتَّامَرُوا (*prt. m. plu. VIII*): Take counsel. **Amrun** أَمْرٌ (*n.*): Matter; Affair; News; Command; Authority. **Umûr** أُمُورٌ (*n. plu.*): Affairs; Matters; Commands. **Imrun** أَمْرٌ (*n.*): Grievous. **Âmirûn** أَمْرُونَ (*act. pic. m. plu.*): Those who command. **Ammâratun** أَمَّارَةٌ (*ints. f.*): Wont to command. (L; T; R; LL)
 The root with its above forms has

been used in the Holy Qur'ân about 248 times.

Amsi أَمْسِ

Yesterday; Lately; Day before;
 Near past; Time not long past;
 Recently.
Amsi أَمْسِ: (10:24; 28:18,19, 82).
 (L; T; LL)

Amala اَمَل

املاً ، أملاً ؛ يَأْمَلُ

To hope, trust in, expect;
 (False) hope; Hope (of vain delights), Hope good.
Amal اَمَلٌ (*n.*): False hope (15:3).
Amalan اَمَلًا: Good hope (18:46).
 (L; T; LL)

Âmma آمَّ

أَمَّا ؛ يُؤَمِّمُ

To propose, direct one's steps towards a place, repair to, go towards.
Âmmîna آمِّينَ (*pic. m. plu. V*): Those who are repairing (5:2).
 (L; T; LL)

Amma آمَّ

Particle. As for; But; As to; However. (Mughnî; L; LL; Zamakhsharî)

Ummun أُمُّ

Umm أُمُّ (*n.*): Mother; Source; Principle; Origin; Prototype.

Ummahât اُمَّهَات (n. plu.); Mothers. **Ummal-Qurâ** اُمُّ الْقُرَاء: Mother of the towns; Metropolis; Makkah. **Ummî** اُمِّي (comb. of *Umm+ya*): My mother; Belonging to mother; Unlettered; Arab; Who have no revealed Scripture of his own. **Ummiyûn** اُمِّيُونَ (n. plu.): Belongings to mother; Who have no revealed Scriptures of their own. (L; T; R; LL)

The root with its above four forms has been used in the Holy Qur'ân about 35 times.

Immâ اِمَّا

(particle, comb. of *in+ mâ*). Either... or. The particle *mâ* ما having been added to *in* ان which means if. The added particle *mâ* is technically called as *Zâidah* (redundant), but these so called redundant words are not without purpose. They are used to emphasize or to intensify the meaning of the word to which they are added. The change effected in sense of the particle *in* ان by the addition of the particle *mâ* ما is that whereas *in* ان alone expresses a mere contingency or possibility which is not necessarily accompany by hope, this addition is expression of hope. (Zamak^hsharî; Mughnî; L; LL)

Ummatun اُمَّةٌ

Community; Nation; Group of living things having certain characteristics or circumstances in common. Any grouping of human or animal. It also signifies creation, generation. This word is derived from *Âmma* اَمٌّ meaning to repair to or direct one's course to a thing to seek with aim. *Ummah* is a way, course, manner or mode of acting. It also means faith, religion, nation, generation, time or a period of time, righteous person, or a person who is an object of imitation and who is known for goodness, and who combines all kinds of good qualities, a person who has no equal and one who combines within himself virtues.

Ummatun اُمَّةٌ (n.); **Ummam** اُمَّم (n. plu.). (L; T; R; LL)

The word with its *plu.* has been used in the Holy Qur'ân about 64 times.

Imâm اِمَام

Leader; President; Any object that is followed, whether a human being or a book or a highway; Model; Example. Some writers say that the word *imâm* اِمَام is double *Umm* اُم (i.e. mother), so he should be more anxious about his followers than a mother about her

children.

A’immatun ائمة (n. plu.): Leaders. (L; T; R; LL)

The word has been used in the Holy Qur’ân 11 times.

Amma أمّ
أمامة؛ يوم

To walk ahead. *I’tamma* اتتم:
To follow any one as a leader.

’*Amâma* أمامة (n.): Before, In front of (75:5). (L; T; R; LL)

Amina آمن

امانة، أمانا، أمنا، آمن؛ يأمن

To trust, be secure, be in safety, confine in. *Aman* آمن Security; Place of security. *Amânaturun* أمانة (n.): Trust; Security; Pledge; Covenant; Faith; Trust. According to Ibn Abbâs it also means duties, government and governed duties. *Îmân* إيمان: Faith; Belief. When the word *Islâm* (submission) is used along with the word *Îmân* إيمان then the word *Îmân* إيمان signifies sincerity and firmness of faith, while the former expresses only outward submission. In other words *Îmân* إيمان signifies outward or practical obedience. Thus the inner faith must be followed by a real outward change in the life of a person. For a true believer *Îmân* إيمان comes first

and *Islâm* afterwards. But in the case of those who are weak of faith *Îmân* إيمان takes precedence over *Islâm*.

Amina آمن (prf. 3rd. p.m. sing.): Became safe; Considered one self safe; Trusted a person. *Aminû* آمنوا (prf. 3rd. p.m. plu.): They are in safety. *Amintum* امنتم (prf. 2nd. p.m. plu.) You are in safety. *Amintu* امننت (prf. 1st. p. sing.): I trusted. *Ya’manu* يآمن (imp. 3rd. p.m. sing.): He feels secure. *Ya’manû* يآمنوا (imp. 3rd. p.m. plu.): They trust. *Ta’manu* تأمن (imp. 2nd. p.m. sing.): Thou trusts. *Âmanu* آمن (imp. 1st. p. sing.): I shall trust. *Âmana* آمن (prf. 3rd. p. m. sing. IV): He believed, had a faith. *Âmanat* امننت (prf. 3rd. p. f. sing.): She believed. *Âmantu* امننت (prf. 1st. p. sing. IV): I believed. *Âmanû* آمنوا (prf. 3rd. p.m. plu.): They believed. *Âmantum* امنتم (prf. 2nd. p.m. plu.): You believed. *Âmannâ* آمننا (prf. 1st. p. plu.): We believed. *Yu’mina* يؤمن (imp. 3rd. p.m. sing.): He believes. *Tu’minû* تؤمنوا (imp. 2nd. p. m. plu.): You believe. *Yu’minûna* يؤمنون (imp. 3rd. p. m. plu.): They believe. *Tû’minu* / *Tuminûna* تؤمن / تؤمنون (imp. 2nd. p. m. plu.): You believe. *Nu’minu* تؤمن (imp. 1st. p. plu.): We believe. *Yu’minanna* يؤمنن (imp. 3rd. p. m. sing. emp.): He certainly shall believe.

Tû'minanna تؤمنن (imp. 2nd. p. m. sing. emp.): Thou shall have to believe. **Nu'minanna** نؤمنن (imp. 1st. p. plu. emp.): We shall certainly be believing. **Aman** امن (n.): Security. Peace. **Āminun** آمين (act. pic. m. sing.): **Āminatu**: أمانة (act. pic. f. sing.): Peaceful. **Āminîna/ Āminûna** آمين/أمون (acc./ act. pic. m. plu.): Those who are safe, in peace, secure. **Āmînun** امين (act. 2nd. pic.): Trustworthy; Faithful; Steadfast. **Āmanatun** أمانة (n.): Security. **Āmânatun** امانة (n.): Trust; Security; Pledge; Covenant; Faith; Trust. Duties; Government; Duties; Government; Governed duties. **Āmânât** امانات (n. plu.): Trusts. **U'tumîna** أوتمن (n.): Who is entrusted. **Īmân** ايمان (n.): Faith; Belief. **Āmîn** أمين: Amîn; Be it so; Yes. **Mû'min** مؤمن (ap-der. m. sing. IV): Believer. **Mû'minîn/ Mû'minûna** مؤمنين / مؤمنون (acc./ ap-der. m. plu. IV): Believers. **Mû'minatun** مؤمنة (ap-der. f. sing. IV): Believer f. **Mû'minâtun** مؤمنات (ap-der. f. plu. IV): Believing women. **Ma'manun** مامن (n. for place): Place of safety. **Ma'mûnun** مأمون (pact. pic.): Secured. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 894 times.

أمة Amatun

Its root is *Ama'a* أماء for *Amawa* أمو: Maid

'**Amatun** أمة (n.): Bond woman; Maid (2:221). '**Imâun** إماء (n. plu.): Maids; Bond women (24:32). (L; T; R; LL)

أن An

Conjunction: That; In order that; Lest; That not. When followed by a verb in the aorist such verb is generally put in the subjective. When put before a noun or pronoun it governs it in the accusative and is then written with the *Tashdîd*: (أن) *anna*. This conjunction is frequently used after *qâla* (قال he said) or some similar verb with an ellipse of the word 'saying'. When used in the sense of lest, for fear that, or in order that, it may not, it is generally necessary as a rule that the preceding proposition should contain some word which carries with it the idea of prohibition, hindrance; or obstacle, as in 18:57; 7:169. (L; T; LL; R)

أنّ Anna

That; Since; Because. It is used with every kind of prefix and affix. (L; T; LL)

إن In

If; When; Indeed; Not; Because. It differs from *low* لو in as much as that the former is conditional whereas the latter supposes what is not the case as *إن تدعوهم* in 35:14. *In* إن gives a future signification in the preterit unless where *Kâna* كان is interposed. Some times it has a negative meaning as *إن أجري* in 11:5 and sometimes it signifies *Idh* إذ or when. It is a mistake to take it "at that time" as referring to the future. (L; T; Mughnî; LL; R)

إنما Innamâ

Particle of restriction called *Harfal-Hasr* حرف الحصر. It may be rendered as "only". The particle *mâ* ما is occasionally expletive and the word has then the force of *inna* إن but it no longer governs the accusative. (L; T; Mughnî; LL; R)

أنا Anâ

Personal pronoun.

Anâ أنا (*Ist. p. sing.*): I myself. *Nahnu* نحن : We. *Anta* أنت (*m. sing.*): Thee. *Anti* أنت (*f. sing.*) Thee *f. Antuma* انتما (*Dual. m. f.*): You two *Antum* انتم (*m. plu.*): You. *Antunna* انتن (*f. plu.*) You. (L; T; Mughnî; LL; R)

أنث Anatha

أنثه ؛ يأنث

To be soft, effeminate (person). It indicates the weakness and helplessness of a thing.

Unthâ أنثى (*n.*): Female; Soft; Tender; Sweat; Affectuous; Inanimate or lifeless thing; Small star. *Inâth* إناث (*n. plu.*): *Unthayain* انثيين (*dual, oblique*). (L; T; LL) The word with its above three forms has been used in the Holy Qur'ân about 30 times.

أنس Anisa

أنسا، أنسة، أنساً؛ يأنس، يأنس

To be familiar, polite, kind, social, have an intimate connection. *Ânasa* أنس :To see with feelings of warmth, of affection and love, be sociable, be friendly, be familiar with, delight any one by good manners, perceive a thing from a far. *Ista'nasa* استأنس : To act as a social person, get accustomed to social life, seek familiarity, ask permission, beg pardon; Kindness; Politeness; Familiar; *Musta'nisin* مستأنسن : One who is familiar; Who asks permission. Some derive this word from *Nasiya* نسي (- that which forgets)

Insun إنس (collective noun): Mankind; Human being. *Insân* إنسان

(common gender): One having attachments; Fellowship; Love; Affection; Human being. Its *plu.* is *Unâs* اناس which is commonly contracted into *Nâsun* ناس. *Insyyun* إنسي: Human being *plu.* *Ânâsî* اناسي and *Unâs* . *Ânasa* أنس: To perceive with love. *Musta'nisîn* مستانسين (*m. plu. ap-der* from أنس): Seekers of familiarity. Seeking to listen. (L; T; LL)
The root with its above seven forms has been used about 97 times in the Holy Qur'ân.

أنف Anafa
أُنْفًا ؛ يَأْنِفُ

To strike, hit, knock or hurt one's nose; Disliked; disdained; Scorned; Refused; Avoided; Hated; Kept far from. 'Anf أنف: Nose; Fore part of anything; Extremity.
'Anf أنف (*n.*): (5:45). (L; T; LL)

أنفًا Ânifan

Just now; Lately; In the first place; Above; Before; Afore.
Ânifan أنفًا : (47:16). (L; T; LL)

انام Anâm

Collective noun with no verbal root. Creatures.
Anâm انام (55:10). (L; T; LL)

أني Ana

إِنِّي ؛ اِنَاءً ؛ يَأْنِي

To become mature, ripen.
Ya'nî يَأْنِي (*imp. 3rd. p. m. sing.*): He comes. *Ânâ* آناء (*n. plu.*): Times, Hours; Space of time; Portion of time. Its sing. is *Ana* انا. *Annâ* آتِي (*interjec.*): Whence; Where; When; How; In what way. *Inâ* اِنَاء: Time. (L; T; R; LL)
The root with its above four forms has been used in the Holy Qur'ân 33 times.

آن Ânin

Boiling. It is from *Inyatun*.
Ânin آن (*act. pic. m.*): Boiling (55:44). *Âniyatun* آنية (*n.*): Vessels. (76:15). (L; T; R; LL)

اهل Ahala

أَهْلًا ، أَهْلًا ؛ يَهْلُ ، يَهْلُ

To marry. *Ahila* اهل: To get accustomed to (a place), welcome any one. *Ahhala* اهل : To render anyone worthy of, able to, welcome anyone. *Âhala* آهل: To marry. *Ahl* اهل Family members. Its *plu.* is *ahlîn* اهلين (*acc.*) and *Ahlûn* اهلون (*nom.*).
Ahl اهل: Family; Family member; House; Household; People belonging to a community or locality. (L; T; LL)
The word has been used in the Holy Qur'ân about 127 times.

آب آبا

أَوْبًا ، أَيَابًا ؛ يُؤُوبُ

To come back from, repent, set (stars), repeat, return (from disobedience to obedience), echo, alight at night.

Iyâb أَيَاب (v. n.): Act of returning.
Awwâb أَوَّاب (ints.): Sincere; penitent; One who frequently returns; One who turns seriously (to God).
Awwâbîn أَوَّابِينَ (v.n. ints. plu.): Those who are oft returning.
Ma'âb مآب (n.): Place of return.
Awwîbî أَوَّيْبِي (f. prt.): Repent. (L; T; R; LL)
 In the Holy Qur'ân the above five forms has been used about 16 times.

آد آدا

أَوْدًا ؛ يُؤُدُّ

To make tired, decline, incline towards its end.

Ya'ûdu يُؤُدُّ (imp. 3rd. p.m. sing.): Tires; Weigh; Oppress by its gravity; Bends (2:255). (L; T; R; LL)

أَوَّلُ / آل آلا

To return, be before, come back to. **Awwala** أَوَّل: To interpret, explain.

Âl آل: Family; Race; Dynasty; People. **Awwal** أَوَّل: First; Former; Prior; The first beginning. Its f. is **Ûlâ**. **Awwâlûn** أَوَّلُونَ: The

ancients; Those of former days. **Awwala** أَوَّل: To bring back, Explain. **Ta'wîl** تَأْوِيل: Interpretation; Explanation; Determination. **Awwal** أَوَّل: Principle; First, Old; Preceding. **Ma'âl** مآل: End; Result; Return to a place; Retreat; Event; Meaning.

Ûlî أُولِي: These; Those. plu. of **dhâka** and **dhâlîka** ذَاكَ؛ ذَالِك **Ûlâ** أَوْلَاء oblique **Ûlî** أُولِي (f.), **Ûlât** أَوْلَات (plu. adj of **dhû** ذُو): Possessed of; Endowed with: Gifted with. **Ûlâika** أَوْلِيَاكَ (plu. of **dhaka** ذَاكَ and **dhâlîka** ذَالِك): That; Those. **Hâulâika** هَوْلَاتِكَ: Those. (L; T; LL)

أَوَّ

A conjunction: Or; Either; Whether; Until; Unless. It does not denote doubt but simply indicates the presentation of an alternative similitude. It is also used in the meaning of **wâw** وَ (= and) and **bal** بَل (= rather) to denote transition or separation or distance. (L; T; LL)

أَوَّاهُ

Compassionate person; One who shows pity by frequently sighing; One who sighs and cries

Awwâhun أَوَّاهُ: Soft of heart. (9:114; 11:75). (L; T; R; LL)

آوى ٲٲ

آوى؁ آوى؁ ؛ آوى

A verb with the addition of *hamza* and doubled in perfect. To betake oneself for shelter, refuge or rest, have recourse to retire, alight at, give hospitality to.

Sâwî ساوى (*imp. 1st. p. sing.* with the prefix *sîn* س): I shall betake myself for refuge. *Âwâ* آوى (*prf. 3rd. p. m. sing.*): He sought refuge. *Âwâu* آوى (*prf. 3rd. p. m. plu.*): They sought refuge. *Âwainâ* آوى (*prf. 1st. p. plu.*): We sought refuge. *Âwâ* آوى (*prf. 3rd. p. m. sing. IV*): He gave shelter, betook lodge. *Awau* آوى (*prf. 3rd. p. m. plu. IV*): They gave shelter. *Tâ'wî* آوى (*imp. 3rd. p. m. plu. IV*): Thou give shelter. *Ma'wâ* ماوى (*n.f. Place*): Shelter; Home; Abode; Refuge; Shelter. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân about 36 times.

آى

Particle: Verily; Yes; Yea; Aye; Of course; Used in affirming by oath. (10:53). (L; T; LL)

آى ٲٲ

Sign; Apparent sign; Mark; Indication; Message; Evidence; Proof, Miracle; Communica-

tion; Verse of the Holy Qur'ân (as each of which is a miracle); Previous revelation; Monument; Lofty building that should acquire renown as a sign of greatness. It properly signifies any apparent thing inseparable from a thing not equally apparent so that when one perceives the former, he perceives the other which he cannot perceive by itself, e.g. *بآيتهم* "The party came out with their whole company."

Âyatun آى plu. *Âyât* آيات. (L; T; R; LL)

The word with its plu. has been used in the Holy Qur'ân about 287 times.

آوى

آوى؁ ؛ آوى

To support, strengthen, confirm.

Ayyada آوى (*prf. 3rd. p. m. sing.*): He supported. *Ayyadtu* آوى (*prf. 1st. p. sing. II*): I supported. *Ayyadnâ* آوى (*prf. 1st. p. plu.*): We supported. *Nuayyidu* آوى (*imp. 3rd. p. m. plu. II*): We support. *Aid* آوى (*n.*): Might; Authority. *Yu'ayyidu* آوى (*imp. 3rd. p. m. sing.*): He supports. (L; T; R; LL)

The root with its above six forms has been used in the Holy Qur'ân about 11 times.

ايكة Aykah

Collection of numerous tangled or dense trees, particularly, though not necessarily of the kind called *sidr* سدر (*Lote*) and *Alak* الك (wild berries); Wood; Thicket. Its plu. is *Al-ayk* and is derived from the verb *Ayika* اصحاب *Ashâb al Aykah* الايكة : The dwellers of the wooded vales. They were the people of the Prophet Shu'aib. He was sent both to *Ashâb al-Aikah* (26:176) and *Ashâb al Madyan* اصحاب المدين - The people of Midian see 11:84). It shows that both are the name of the same people or, rather, of two sections of the same tribe, who had adopted two different kinds of trade, one living on commerce and the other keeping herds of camels and sheep. Further evidence of the close relationship of the people of the Thicket with the people of Midian is that identical evils have been ascribed to both (7:85 and 26:181). They were destroyed by an earthquake or a volcanic eruption (7:85-93, 11:84-95). Midian was both the name of the tribe of and the town they lived in situated at the head of the gulf of Aqabah. They were descendants of Abraham through his third wife Katûrah. Midian was the name of a son of Katûrah. They carried out trade

with India also.

Ashâb al Aykah اصحاب الايكة : The dwellers of the wooded vales. (15:78; 26:176; 38:13; 50:14). See also Shu'aib.

أمّ *Âma*
أَيَّاءُ؛ أَيُّوماً؛ أَيِّمَ، أَيِّمَةً؛ أَيِّيمُ

The real word is *a'aima* أَيِّمُ :
To be unmarried.

Ayâmâ أَيِّمِ plu. of *Ayyim* أَيِّيمُ :
Unmarried man or woman; Single or widowed or divorced; One who lives in celibacy (24:32). (L; T; R; LL)

اينَ Ayna

Ayna اَيْنَ : Where; Whither.
Aynamâ اينمّا : Wherever, Whithersoever. Used for the enquiring of place. (L; T; R; Mughnî; LL)

The root with its above two forms has been used in the Holy Qur'ân about 19 times.

ايّ Ayya

Conjunctive noun *Ism Mausûl* اسم موصول and vocative case: Who; Which; What; Whosoever; Whichsoever; Whatsoever. It is used to denote wonder, interrogation, condition or perfection, *Iyyâ* أَيَّا *adj.* Alone. The particle is suffixed to the objective case

of pronouns e.g. *Iyyâka*, *Iyyâya*, *Iyyâhu*, *Iyyâna*, *Iyyâkum*, *Iyyâhum*. *Ayyu*. *Ayyatu* particle prefixed to *Hâ* before the vocative.

Ayya أَيّ Pronoun of Common gender. (L; T; Mughnî; LL)
This root has been used in the Holy Qur'ân with the above forms about 239 times.

أَيُّوب Ayyûb

Job. It is derived from the root *Ayaba* أَيَّب. He was the inhabitant of Ur in the north of Arabia where he lived there before the exodus of the Israelites from Egypt. He was not an Israelite. He was tried by Allâh in diverse ways but he proved most faithful and righteous and was patient and steadfast in the extreme situations. The toil and torment of which Job complains in 38:41 seem to relate to some journey of his in a desert, where he finds himself in an evil plight on account of the fatigue of the journey and the thirst which afflicts him. In the journey he became separated from his family and followers, who subsequently joined him. The mention of the distressing journey of Job is not a hint to the fairy tale and dramatic poem of the forty two chapter in the Bible known as Book of Job, This

fairy tale of Bible is probably borrowed from Hindû literature. (L; T; LL; Jewish Encycl. under Job; Encl. of Islam under Ayyûb)

Ayyûb أَيُّوب Proper name; Job. The word is used four times in the Holy Qur'ân. (4:163; 6:84; 21:83; 38:41).

ب Bâ

ب

Bâ ب is the second letter of the Arabic alphabet, equivalent to English letter B. According to *Hisâb al- Jummal* (mode of reckoning numbers by the letters of the alphabet) the value of *bâ* is 2. It is of the category of *Hurûf al Majhûrah* حروف المجهورة.

ب Bâ

An inseparable preposition: With the help of; During; For; By; On account of; According to; In; From. It also denotes the object of a transitive verb and supports the subject that is termed *Zâidah* (additional). It is used as a corroborative to confirm and to make more certain as in the verse 2:8.

According to Arabic usage the words as *ashrau* (I begin), or *aqrau* (I recite) would be taken to be understood with this. Thus the phrase *Bismillah* بِسْمِ اللّٰهِ is in fact equivalent to saying 'I begin with the help and assistance of the name and attributes of Allâh and with establishing a communion with Him'. It is in accord with the commandment of 96:1 *اقْرَأْ بِاسْمِ رَبِّكَ*. The English word 'in' is not the equivalent and appropriate of this particle ب. It also denotes swear, comparison, in place of, for, from, over, on, a part of, at all, in rest of. (L; T; R; Kf; LL)

Ba'ara بَأْر
بَأْرًا؛ يَبْرُؤُ

To sink a well, conceal.

Bi'r بئر (n. m.): Well; Pit (22:45). (L; T; R; LL)

Ba'isa بَيْسَ
بِئْسًا؛ يَيْسُ

To be wretched, miserable, unhappy, destitute, bad, evil. *Bi'sa* بَيْسَ is one of those anomalous verbs named افعال or verb of praise and blame. *Bi's al-rajulu* بِئْسَ الرَّجُلُ: What a bad man. *Ba'usa Ba'san*: To be strong,

brave, crushed by destitute.

Bi'sa بَيْسَ (3rd. p. m. sing.): Evil; Bad; Very bad. **Ba'sun** بَيْسٌ (n.): Terror; Punishment; Harm; Power; Violence; Adversity; Conflict; War. **Bâ'sâ'** بِأَسَاءَ (n.): Distress; Adversity; Sorrow; Tribulation; War; Violence; Mighty power; Kind of evil that relates to property, such as poverty. **Bâ'is** بِأَيْسٍ (act. pic. m. sing.): Poor; Needy; Unhappy. **Lâ Tabta'is** لَا تَبْتَئِسْ (prt. neg. m. sing. VIII): Grieve not. **Ba'is** بِئِيسٍ (act. 2 pic. m. sing., verbal adj.): Dreadful; Mighty; Strong; Vehement; Severe. (L; T; R; LL)
The root with its above six forms has been used in the Holy Qur'ân about 73 times.

Batara بَتَّرَ
بَتَّرًا؛ يَبْتَرُ

To cut off the tail, curtail, bob-tail.

Abtar ابتر: Childless; Bob; One without issue; One in want; Poor; Defective, Imperfect, One from whom all good is cut off (108:3). (L; T; R; LL)

Bâbil بَابِل

Babel; Babylon. City on the bank of Euphrates founded by Nimrûd

Bâbil بَابِل : Babylon (2:102).

Bataka بتك

بَتَكًا؛ يَتِكُ؛ يَتِكُ

To slit, cut, cut off, torn off, with the idea of repetition. The practice of slitting or cutting of the ears of certain animals was a prevalent form of polytheism, for such an animal was looked upon as devoted to certain idols of god and honour of them. This practice is condemned in 5:103.

Yubattikanna يُبَتِّكُنْ (imp. 3rd. p.m. plu. epl. II): Surly they will cut off. (4:119). (L; T; R; LL)

Batala بتل

بَتَلًا؛ يَبْتُلُ؛ يَبْتُلُ

To devote, cut off, separate, sever from another.

Tabattal تَبَتَّلْ (prt. m. sing. II): Devote; Detach from worldly things and devote oneself to God and apply oneself to the service of God (73:8). **Tabfilun** تَبْتِيلُ: Exclusive and sincere devotion (73:8). (L; T; R; LL)

Baththa بثّ

بَثًّا؛ يُبِثُّ

To spread, disperse, scatter, divulge, disseminate.

Baththa بَثْ (prf. 3rd. p.m. sing. assim. V): He has dispersed. **Yabuththu** يُبِثُّ (imp. 3rd. p.m.

prf. 3rd. p.m. sing. assim. V): He disperses. **Baththa** بَثْ (v. n.): Distress; Grief; Anguish; Sorrow. **Mabthûth** مَبْثُوثْ (pact. pic. m. sing.): Scattered. **Mabthûthatun** مَبْثُوثَةٌ (pact. pie. f. sing.): Spread. **Munbaththan** مُنْبَثًّا (pis. pic. VIII): Scattered. (L; T; R; LL)
The root with its above six forms has been used in the Holy Qur'ân about 8 times.

Bajasa بَجَسَ

بَجَسًا؛ يَبْجِسُ؛ يَبْجِسُ

To gush out, out flow, spring, let water flow, burst forth, open.

Imbajasad اِنْبَجَسَتْ (prf. 3rd. p. f. sing. VII): Gushed forth. (7:160). (L; T; R; LL)

Bahatha بَحَثَ

بَحَسًا؛ يَبْحِسُ؛ يَبْحِسُ

To scratch the ground like a hen, scrap the earth, dig, search, inquire, investigate.

Yabhuthu يَبْحِثُ (imp. 3rd. p. m. sing.): It is scratching (5:31). (L; T; R; LL)

Bahara بَحَرَ

بَحَرًا؛ يَبْحَرُ

To slit, cut long wise, open, till (the earth), cleave, make wide or spacious.

Bahr بَحْر (n.): Sea; Land; Great river; Large body of water; Generous man; Man of extensive knowledge; Swift horse; Fruitful land. **Bahrain** بحرين (acc.) **Bahrân** بحران (nom. n. dual): Two bodies of water. **Bihâr** بحار / **Abhur** ابْحُر (n. plu.): Bodies of water; Seas. **Bahîratun** بحيرة (n. f.) Name given by pagan Arabs to a she-camel, or she-goat or any other animal which had given birth to five or seven or ten young ones and having her ears slit and let loose for free pasture. The milk, back and meat of such animals was not used. (L; T; R; LL)
The root with its above six forms has been used in the Holy Qur'ân about 43 times.

Bakhasa بَخَسَ

بَخَسَا؛ يَبْخَسُ

To cheat, diminish, withhold what is due, cause damage, wrong anyone in one's rights, do mischief.

Yabkhasu يَبْخَسُ (imp. 3rd. p. m. sing.): He diminishes. **Lâ-Tabkhasû** لَا تَبْخَسُوا (prt. neg. m. plu.): You diminish not. **Yabkhasûna** يَبْخَسُونَ (imp. 3rd. p. m. plu.): They diminish. **Bakhsun** بَخْسٌ (n.): Diminution; Reduced priced; Miserliness; Paltry. (L; T; R; LL)

This root with its above four forms

has been used in the Holy Qur'ân about 7 times.

Bakha'a بَخَعَ

بَخَعَا؛ يَبْخَعُ

To worry to death, kill, torment to death, grieve to death. It is used to denote the doing of anything to a great extent or with extraordinary effectiveness or energy.

Bâkhi'un بَاخِعٌ (act. pic. m. sing.): One who worries himself to death. One who does a work most effectively (18:6; 26:3). (L; T; R; LL)

Bakhila بَخَلَ

بَخَلَا؛ يَبْخَلُ

To behave niggardly in spending, withhold miserly, be covetous, avaricious, stint.

Bakhila بَخَلَ (prf. 3rd. p. m. sing.): He was niggardly, stinted. **Bakhilû** بَخَلُوا (prf. 3rd. p. m. plu.): They stinted, were niggardly. **Yabkhalu** يَبْخَلُ (imp. 3rd. p. m. plu.): They stint, are niggardly. **Tabkhalû/Tabkhalûna** تَبْخَلُوا/تَبْخَلُونَ (acc./imp. 2nd. p. m. plu.): You are niggardly. **Bukhlun** بَخْلٌ (n.): Niggardliness. (L; T; R; LL)

The root with its above six forms has been used in the Holy Qur'ân about 12 times.

Bada'a بَدَأَ
بَدَأَ؛ يَبْدَأُ

To begin, create, make a new product, find out a new thing, contrive a new thing, invent, do first, commence, start.

Bada'a بَدَأَ (*prf. 3rd. p. m. sing.*): He started, began, originated. **Bada'u** بَدَأُوا (*prf. 2nd. p. m. plu.*): They began. **Bada'na** بَدَأْنَا (*prf. 1st. p. plu.*): We began. **Yabda'u** يَبْدَأُ (*imp. 3rd. p. m. sing.*): He originates. **Yubdi'u** يُبْدِي (*imp. 3rd. p. m. sing. IV*): Originates. **Mâ Yubdi'u** مَا يُبْدِي (*imp. 3rd. p. m. sing. neg. IV*): Never to sprout; Cannot bring anything new; Never to show (its face). (L; T; R, LL)

The root with its above five forms has been used in the Holy Qur'ân about 15 times.

Badara بَدَرَ
بَدَرًا؛ يَبْدُرُ

To make haste, fall unexpectedly upon any one, surprise any one, have a face like a full moon, ripe (fruit), hurry towards any one, hasten forward. **Badr** بَدْر : Full moon; Disk; Name of a place on the route from Makkah to Madînah, about 50 kms southwest of Madînah. It is named after a

spring which belonged to a man named Badr. The Battle of *Badr* referred to in 3:123 took place near this place, two years after Hijrah in the third week of *Ramadzân* (3:123). The full moon is called *Badr* because it hastens to rise before the sun sets and to set before the sun rises.

Bidâr بَدَار (*acc. v. n. III*): To run up to, lose no time in, hasten, do a thing hastily (4:6). **Badr** بَدْر Full moon; Name of a place on the route from Makkah to Madînah (3:123). (Ibn Hishâm; L; T; R; LL)

Bada'a بَدَعَ
بُدُّوعًا، بَدَاعَةً، بَدَعًا؛ يَبْدَعُ

To produce something new, begin a thing, find out a new thing; create a thing.

Badî' بَدِيع (*act. 2nd. pic.*): Wonderful originator, without depending upon any matter or pattern or help; Wonderful originator; Wonderful thing; Thing which is not after the similitude of anything preexisting. **Bada'a** بَدَعَ (*prf. 3rd. p. m. sing.*): He originated. **Bid'an** بَدَعًا (*n. acc.*): Innovator. (L; T; R; LL)

The root with its above three forms has been used in the Holy Qur'ân about 4 times.

Badala بَدَل
بَدَلًا؛ يَبْدُلُ

To change, substitute one thing for another, change a thing for another, receive a thing in exchange of. *Istabdala* استبدل: To receive, ask or wish a thing in exchange for another. *Tabdîl* تبديل: Changing; permutation; exchange.

Tabdîlan / Tabdîlun تبديلًا / تبديلاً (acc./v. n. II): Changing; Permutation; Altering; Exchange. *Baddala* بَدَّل (prf. 3rd. p. m. sing II): He changed. *Baddalû* بَدَّلُوا (prf. 3rd. p.m. plu. II): They changed. *Baddalnâ* بَدَّلْنَا (prf. 1st. p. plu. II): We changed. *Yubaddilu* يَبْدُلُ (imp. 1st. p. sing. II) I change. *Tabaddala* تَبَدَّلَ (prf. 3rd. p.m. sing. V): He got changed. *Yatabaddilu* يَتَبَدَّلُ (imp. 3rd. p.m. sing. II): He changes. *Lâ Tatabaddalû* لَا تَبَدَّلُوا (prt. neg. m. plu. V): Exchange not. *Yubdilu* يُبْدِلُ (imp. 3rd. p.m. sing. IV): He changes. *Yastabdîl* يَسْتَبْدِلُ (imp. 3rd. p. m. sing. X): Will choose somebody instead. *Yastabdîlûna* يَسْتَبْدِلُونُ (imp. 3rd. p. plu. X): You exchange. *Badal* بَدَّل (v. n.): Exchange. *Tabdîlan/Tabdîlun* تبديلاً / تبديلاً (acc./ v. n. II.): Change. *Istibdâl* استبدال (v. n.): Replacement. *Mubaddal* مُبَدِّل (ap-der. II): Changer.

The root with its above fifteen forms has been used in the Holy Qur'ân about 44 times.

Badana بَدَنَ / **Badona** بَدُنَ
بَدُونًا، بَدَانَةً، بَدَانًا، بَدُنًا؛ يَبْدُنُ

To be corpulent, grow big. *Badan* بَدَن: Body without spirit; Body. *Budun* بُدُن: Sleeveless corselet; Family lineage; Animal for sacrifice. Difference between *Badan* and *Jism* جِسْم is that the former is used in relation with age and the later in relation with colour and appearance.

Badan بَدَن (n.): Body (10:92). *Budun* بُدُن: Sacrificial animals (22:36). (L; T; LL)

Bada'a بَدَأَ / **Badawa** بَدَو
بَدَاؤَةً، بَدَاؤًا؛ يَبْدِئُوا

To be obvious, manifest, appear, become clear, seem good, fit, enter the mind.

Bâdiyarrâi بَادِيَ الرَّأْيِ: At first thought; Having superficial views; Outward appearance; Apparently; Without proper consideration; Immature judgment. *Badâ* بَدَا (prf. 3rd. p.m. sing.): It appeared. *Badat* بَدَت (prf. 3rd. p.f. sing.): It f. appeared. *Yubdiyu* يُبْدِي (imp. 3rd. p.m. sing. IV): Originates. *Li Yubdî* لِي يُبْدِي: In order to make manifest. *Tubdî* تَبْدِي (imp. 3rd. p. f. sing. IV): She makes manifest. *Yubdûna* يُبْدُونُ (imp. 3rd. p.m. plu. IV): They make manifest. *Yubdîna* يُبْدِينَ (imp. 3rd. f. plu. IV): They f. make

manifest. **Tubdû** تَبْدُوا (*acc.*)
Tubdûna تَبْدُونُ (*imp. 2nd. p. plu.*):
 You make manifest. **Lam Yubdi**
 لَمْ يَبْدِ (*imp. 3rd. p. m. sing. gen.*
Nûn at the end dropped): He did
 not discover (revealed). **Tubda** تَبْدُ
 (*pip. 2nd. p. m. sing. IV*): He made
 disclosed. (L; T; R; LL)
 This root with its above 12 forms
 has been used in the Holy Qur'ân
 about 27 times.

Badaya بَدَيْ

بَدَا ؛ يَبْدُو

To live in the desert; lead a no-
 madic life.

Baduw بَدُو (*n.*): Desert of no-
 mads. **Bâd** بَاد (*act. pic. m. sing.*):
 Dweller of desert; Visitor from
 outside. **Bâdûna** بَادُونُ (*act. pic.*
m. plu.) Dwellers of the desert.
 (L; T; R; LL)
 The root with its above three forms
 has been used in the Holy Qur'ân
 about 3 times.

Badhara بَدَّرَ

بَدَّرَا ؛ يَبْدُرُ

To scatter, squander, waste. It
 does not relate to the quantity,
 for which the Arabic word is
Isrâf اسراف, but rather to the
 wrong purpose of one's spend-
 ing (Ibn 'Abbâs). Ibn Masûd
 defined *tabdhîr* تَبْذِير as spend-
 ing without a just and righteous

cause and purpose, or in a frivo-
 lous cause. Mujâhid says that if
 a person were to spend even a
 small amount in frivolous cause
 it is *tabdhîr* تَبْذِير. When a per-
 son spends more in quantity than
 is actually needed it is *Isrâf*
 اسراف. Both imply an utter lack
 of gratitude for the gift of suste-
 nance bestowed by God.

Lâ Tubadhîr لَا تَبْذُرْ (*prt. neg.*
II): Squander not. **Tabdhîr** تَبْذِير
 (*v. n. II*): Squandering, Dissipa-
 tion. **Mubadhîrîn** مُبْذِرِينَ (*n.*
plu.): Squanderers (17:26,27).
 (Jarîr; Rûh-al Ma'ânî;
 Zamakhsharî; L; T; R; LL)

Bara'a بَرَاء

بَرَاءَةٌ ، بَرُوْا ، بَرَاءٌ ؛ يَبْرُؤُ

To create, form out of nothing.

Nabra'a نَبْرَأُ (*imp. 1st. p. plu.*):
 We create, bring into being.
 (57:22). **Briyyatun** بَرِيَّةٌ: Creation
 (98:67). **Bârî** بَارِيٌّ (*act. pic. m.*
sing.): Creator. **Al-Bârî** الْبَارِي:
 One of the names of Allâh (59:24;
 2:54). (L; T; R; LL)

Bari'a بَرِيْ

بَرَاءَةٌ ، بَرُوْا ؛ يَبْرِي

To be safe, heal, make free,
 become clear (of doubt), ab-
 solve, declare free from the
 defect, attribute, acquit.

Barra'a بَرَّأَ (prf. 3rd. p.m. sing.): Declared innocent; Cleared from blame. **Tabarra'a** تَبَرَّأَ (prf. 3rd. p. Sing. V): Quitted. **Tabarra'u** تَبَرَّوْا (prf. 3rd. p. m. plu. V): They quitted. **Tabarra'nâ** تَبَرَّأْنَا (prf. 1st. p. plu.): We declared our innocence. **Natabarra'u** نَتَبَرَّأَ (imp. 1st. p. plu.): We quit. **Bariun** بَرِيءٌ (act. 2nd. pic.): Innocent. **Burâ'u** بَرَاءٌ (n.): Innocent. **Barâ'atun** بَرَاءَةٌ (n.): Freedom from obligations. **Mubarra'un** مُبَرَّأٌ (pis. pic.): One who is free from obligations or blame or any kind of defect. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân about 25 times.

Barija بَرَجَ
بَرَجًا؛ بَيْرَجَ

To have good fare, fare well.

Tabarruj تَبَرَّجَ (v. n.): To display one's beauty and decoration, deck one's self, show off, display one's finery. **Lâ Tabarrajna** لَا تَبَرَّجْنَ (prt. neg.f. plu. V): You.f. do not display your finery. **Mutabarrijâtun** مُتَبَرِّجَاتٌ (ap-der. f. plu. V): Decking their selves out. **Burûjun** بُرُوجٌ (n. plu.): Castles; Motions of stars; Constellations; Towers. (L; T; R; LL)
The root with its above four forms has been used in the Holy Qur'ân about 7 times.

Baraha بَرَّحَ
بَرَّاحًا؛ بَرَّحًا؛ يَبْرَحُ

To leave a place, cease, quit. The word indicates a negative meaning when Lâ or Lan is added, the meaning becomes positive

Lan Abraha لَنْ اَبْرَحَ: Never will I leave. **Lâ Abrahu** لَا اَبْرَحُ: I will not cease, stop. **Lan Nabrah** لَنْ نَبْرَحَ: Never will we give up to leave. (L; T; R; LL)

The root with its above three forms has been used in the Holy Qur'ân about 3 times.

Barada بَرَّدَ / **Baruda** بَرَّدَ
بَرُّودًا؛ بَرَّدًا؛ يَبْرُدُ

To cool, chill, soothe, be cold, be devastated by hail.

Bardan بَرْدًا (v. n.): Coolness. Cold (21:69; 78:24). **Bâridun** بَارِدٌ (act. pic.): Cold (38:42, 56:44). **Baradin** بَرْدٌ (n.): Hail (24:43). (L; T; R; LL)

Barra بَرَّ
بَرًّا، بُرِّوْرًا؛ يَبْرُ

To be pious, just, virtuous, act justly, be truthful, beneficence, bestow bountiful gifts, show kindness, keep (an oath), act well, be true, behave courteously, deal benevolently. **Abarra** اَبْرَّ: To travel by land.

Al Barru البرّ (n.): Benign. One of the names of Allâh. **Tabarrû / Tabarrûna** تَبَرَّوْا / تَبَرُّونَ (acc./imp. 2nd. p.m. plu. assim. V): You act piously, deal benevolently. **Barran** برّاً (n.): Dutious; Continent; Land. **Birrun** بَرٌّ (n.): Piety; Virtue; Gift; Favour, Obedience; Righteousness; Thoughtfulness; Extensive goodness; Goodness of high order; Acting well towards relations and others. **Abrâr** اَبْرَارَ (n. plu.): Pious ones who are highly righteous. **Bararatun** بَرَّةٌ (n. plu.): Virtuous ones; Highly righteous persons. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân about 32 times.

Baraza برز بَرَزَا ، بَرَزًا ، يَبْرُزُ

To appear, issue, go forth, show after concealment, pass out, be manifest.

Baraza بَرَزَ (prf. 3rd. p.m. sing.): He went forth. **Barazû** بَرَزُوا (prf. 3rd. p.m. plu.): They went out, confronted, appeared. **Burrizat** بُرِّزَتْ (pp. 3rd. p. f. sing. II): Brought up. **Bârizûna** بَارِزُونَ (act. pic. m. plu.): Those who appear. **Bârizatun** بَارِزَةٌ (act. pic. f. sing.): Appeared. (L; T; R, LL)
The root with its above five forms has been used in the Holy Qur'ân about 9 times.

Barzakh برزخ

Barrier; Thing that intervenes between any two things; Partition or interstice; Obstacle. The word is technically applied to the period or state from the day of death to the day of Resurrection. According to the Holy Qur'ân there are three states of a human beings life, his life in this world, his life in *Barzakh*, and the great manifestation of all spiritual realities that will take place on the day of Resurrection. *Barzakh* is the intermediate state in which the soul lives after death till the Resurrection. No one who has passed into the state of *Barzakh* can go back to the previous state. *Barzakh* is an intermediate state of incomplete realization of Hell or Heaven. The Holy Qur'ân has compared it to the embryonic state and the Resurrection to the birth of the fully developed soul. This intermediate state is also known by the name of *Qabr*, which means grave (80:21,22). There is some kind of awakening in *Barzakh* which is evident from various Qur'ânic verses (40:45). The state of *Barzakh* is a state similar to semi consciousness, hence it is sometimes likened to a state of sleep (36:52). The 9th chapter of *Sahîh Bukhârî* has the follow-

ing heading: 'The dead person is shown his abode morning and evening'. Under this heading Ibn 'Omar reported the Holy Prophet as saying: 'When a person dies his abode in the Hereafter is brought before him morning and evening in Paradise, if he is one of the inmates of Paradise, and of Fire if he is one of the inmates of Hell.' (Bukhârî, 90:23). The concept of time and space what we have for our material world cannot be applied to the *Barzakh* and the Resurrection, this cannot be conceived by us. (23:100; 55:20; 25:53). (L; T; R, LL)

Barzakh برزخ: (23:100; 55:20; 25:53).

Barisa برص بَرَصًا ؛ بَرِصًا

To be leprous. Moon is sometimes called *Abras* ابرص because of its white face.

Abras ابرص: Leprous (3:49; 5:110). (L; T; R; LL)

Bariqa بَرِيقَ / Baraqa بَرَقًا ؛ بَرِيقًا ؛ بَرِيقًا ؛ بَرِيقًا

To be dazzled, confused, smitten with astonishment, astounded.

Barq برق (n): Lightning; Thunderbolt; Brightness; Light. **Bariqa**

Barq بَرِقَ (prf. 3rd. p. m. sing.): He got confused; was dazzled; was perplexed; Weakened. **Istabraq** استبرق (n.): Brocade; Silk of a thick texture; Silk embroidered with gold and silver; Rich and heavy brocade. **Abârîq** اباريق (n.plu. Its sing. is *Ibrîq* ابريق): Ewers; Water jugs; Shining bearers. (L; T; R; LL)

The root with its above four forms has been used in the Holy Qur'ân about 11 times.

Baraka برك تَبَرَّكًا ، بُرُوكًا ؛ بُرُوكًا ؛ بُرُوكًا

To kneel down like a camel, stand firm, dwell in, be honoured and respected. The word *Mubâarak* مبارك signifies the continuance for ever of the blessings which a thing possesses and from which extensive good flows. It possesses the sense of firmness, continuity, steadiness, abundance of good, exaltation, collection and blessings. The verse 6:155 signifies that the Qur'ân is a revealed Book which contains all the imperishable teaching and eternal truth which were contained in the former Scriptures. **Tabâraka** تَبَارَكَ: Highly exalted, far removed from every defect, impurity, imperfection and everything derogatory; Possessing abundant

good; Honoured; Blessed.
Birkatun بركة: Pool; Tank; Pond
in which water from all around
gathers together.

Bâraka بَارَكَ (prf. 3rd. p. m. sing.
III): He blessed. *Bûrika* بورك
(pp. 3rd. p. m. sing. III): He is
blessed. *Tabâraka* تَبَارَكَ (prf. 3rd.
p. m. sing. III): Be blessed, ex-
alted. *Barakâtun* بَرَكَاتٌ (n. plu.):
Barkatun بركة (n. sing.): Bless-
ings. *Mubârakun* مبارك (pis. pic.
m. sing.): Blessed one.
Mubâarakatun مباركة (pis. pic. f.
sing.): Blessed one. (L; T; R;
LL)

The root with its above forms has
been used in the Holy Qur'ân
about 32 times.

Barama بَرَمَ

برمأ؛ يبرم

To twist, plate, turn round,
make firm, fix, settle (a plan),
manage a thing well. *Mubram*
مبرم: Confirmed; Twisted
(thread); Ineluctable; Inevi-
table. *Mubrim* مبرم: One who
fixes upon a plan; who takes a
decision, who settles a point,
who determines a course, who
settles an affair.

Abramû ابرموا (prf. 3rd. p. m. plu.
IV): They determined (43:79).
Mubramûn مبرمون (ap-der. plu.
IV): Determining (43:79). (L; T;
R; LL)

Bariha بره

برهأنا، برهأ؛ يبره

To prove, afford arguments,
overcome a person by facts of
dexterity, be convalescent.
Burhân برهان: Proof; Evident
proof; Argument; Manifest;
Convincing proof. Its plural is
Barâhîn براهين .

Burhân برهان (n.): Proof; Evi-
dent proof; Argument; Manifest;
Convincing proof. *Burhânân*
برهانان (n. dual.): Two arguments.
(L; T; R, LL)

The root with its above two forms
has been used in the Holy Qur'ân
about 8 times.

Bazagha بزَع

بزوغأ، بزوغأ؛ يبزوغ

To rise with spreading light
(sun, moon), rise in splendor.

Bâzighan بازغأ (acc. act. pic. m.
sing.): (6:77). *Bâzighatun* بازغة
(acc. act. pic. f. sing.): Uprising
(Sun) (6:78). (L; T; R; LL)

Basara بَسَرَ

بسورا، بسرا؛ يبسر

To scowl (in disdain), be of an
austere countenance, be harsh
and severe, make a thing out of
season, become cross, wear a
frowning look.

Basara بسرا (prf. 3rd. p. m.

sing.): Scowled down; Frowned (74:22). **Bâsiratun** بَاسِرَةٌ (*act. pic. f. sing.*): Scowling; Austere; Harsh and severe; Dismal looking (75:24). (L; T; R; LL)

Bassa بَسَّ
بَسًّا؛ بَيْسٌ

To crumble, fall, shatter to dust, grind to powder.

Bussat بَسَّتْ (*pp. 3rd. p. f. sing. assim. V*): Was grounded to powder (56:5). **Bassan** بَسًّا (*acc. v. n.*): Grinding to powder; Completely shattered; Crumbled (56:5). (L; T; R; LL).

Basata بَسَطَ
بَسْطًا؛ بَيْسُطٌ

To expand, extend, enlarge, stretch, grant in abundance, spread, widen, dilate, amplify, lay hand, draw (a sword). **Bâsiṭû** بَاسِطُوا: In the verse 6:93 is for **Bâsiṭân** بَاسِطُونَ which loses its *nûn* ن as being antecedent to the next word **Aidiyahum** أَيْدِيهِمْ. The *alif* in the end of **بَاسِطُوا** is added as an *alif* of precaution or **Alif al-Waqâyah** الف الوقاية. The purpose of this is to prevent the *Wâw* before *alif* from being taken as the conjunction *Wâw* (meaning "and").

Bâsiṭû بَاسِطُوا: Stretching forth;

Laying down. **Bastatun** بَسِطَةٌ (*n.*): Fineness; Abundant; Excellence; Increase of stature. **Bâsiṭ** بَاسِط (*act. pic. n. sing.*) One who expands, stretches out. **Mabsûṭatân** مَبْسُوطَتَان (*pact. pic. f. dual.*): Twain stretched out. **Basata** بَسَطَ (*prf. 3rd. p. m. sing.*): Extended. **Basatta** بَسَطَ (*prf. 2nd. p. m. sing.*): Thou stretched out. **Yabsutu** يَبْسُط (*imp. 3rd. m. sing.*): Stretches; Amplifies. **Yabsutû** يَبْسُطُوا (*imp. 3rd. p. m. plu.*): They stretch, amplify. **Tabṣutu** تَبْسُط (*imp. 2nd. p. m. sing.*): Thou stretcheth. **La Tabṣut** لَا تَبْسُط (*prt. neg.*): Do not stretch forth. **Bastun** بَسَطَ (*v. n.*): Stretching. **Bisât** بَسَاط (*n.*): Expanse. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 25 times.

Basaqa بَسَقَ
بَسُوقًا؛ بَيْسُقٌ

To be lofty, tall, stately.

Bâsiqât بَاسِقَات (*plu. of Bâsiqatun, act. pic. f. plu.*): Tall (trees) having noble disposition (50:10). (L; T; R; LL)

Basala بَسَّلَ
بَسُّولًا، بَسَلًا؛ بَيْسَلٌ

To become sour, look fierce, assume a severe look. **Absala** أَبَسَّلَ: To prohibit a thing, forbid, give in pledge or exchange,

give one up to, deliver one over to, consign one to, destruction of punishment. *Istbsala nafсахû lilmauti* نفسه للموت: He devoted himself to death, laid down his life.

Tubsala تَبَسَّلَ (*pip. 3rd. p. f. sing. IV*): He has been consigned to perdition, delivered to ruin, been destroyed. (6:70). **Ubsilû** أُبْسِلُوا (*prf. 3rd. p. m. sing.*): Destroyed; Delivered to ruin. (6:70). (L; T; R; LL)

Basama بَسَمَ
بَسَمًا؛ يَسِيمُ

To smile with pleasure.

Tabassama تَبَسَّمَ (*prf. 3rd. p. m. sing.*): He smiled with pleasure (27:19). (L; T; R, LL)

Bashara بَشَرَ
بَشْرًا؛ يَبْشِرُ، يَبْشُرُ

To lay bare one's skin, take off the bark, rejoice. *Bishr* بَشَرَ: Joyful continance. *Bushr* بَشَرَ: Good news. *Bashârat* بَشَارَات: Fine looking appearance. *Bishârat* بَشَارَات: Good news. *Basharat* بَشَارَات: Exterior shape; Fine feature; the outer and visible part of the skin. *Bashshara* بَشَّرَ: He gave or imparted such important urgent, pressing, grave, significant, stupendous news which changed the colour and features of the listener.

The word has generally come to be used in connection with good or happy news, but it also used in connection with bad news. *Bashîr* بَشِير and *Mubashshir* مَبَشِّر: One who announces good news; Bearer of good tidings. *Mustabshirah* مُسْتَبَشِرَةٌ: One who rejoices. *Bushrâ* بَشْرَى: Good news. *Bushrâkum* بُشْرَاكُمْ: Glad tidings to you (57:12). Here *yâ* of *bushrâ* is replaced by *Alif* before the affixed pronoun. *Bâshara* بَاشِرَةٌ: To go in to (a wife), know (a woman). *Basharun* بَشَرٌ: Human being (Human being is called *Bashar* because of his good body, image, figure and capacities)

Bashsharû بَشَّرُوا (*prf. 3rd. p. m. plu. II*): They gave good tidings. **Bashshartûm** بَشَّرْتُمْ (*prf. 2nd. p. m. plu. II*): You gave good tidings. **Bashsharnâ** بَشَّرْنَا (*prf. 1st. p. plu. II*): We gave good tidings. **Yubashshiru** يُبَشِّرُ (*imp. 3rd. p. sing. II*): He gives good tidings. **Tubashshiru** تُبَشِّرُ (*imp. 2nd. p. m. sing. II*): You give good tidings. **Tubashshirûna** تَبَشِّرُون (*imp. 2nd. p. m. plu. II*): You give good tidings. **Nubashshiru** نُبَشِّرُ (*imp. 1st. p. plu.*): We give good tidings. **Bashshir** بَشَّرَ (*prt. m. sing. II*): Give good tidings. **Bushshira** بُشِّرَةٌ (*pp. 3rd. p. m. sing. II*): He has been given good

tidings. **Abshirû** ابشرو (prt. m. plu. IV): Have you good tidings. **Bâshirû** باشرو (prt. m. plu. III): Touch or contact in sexual intercourse. **Lâ Tubâshirû** لا تباشرو (prt. neg. m. plu. III): Do not touch or contact (sex). **Yastabshirûna** يستبشرون (imp. 3rd. p.m. plu.): They are having good tidings. **Istabshirû** استبشرو (prt. m. plu.): Have good tidings. **Mustabshirâtun** مستبشراً (ap-der. f. sing.): She has the good tidings. **Basharun** بَشْرٌ (n.): Human being. **Basharain** بشرين (n. dual): Two human beings. **Bushrun/Bushran** بَشْرٌ/بَشْرًا (acc./ v.n.): Bearing good news. **Bushrâ** بشرى (n.): Good news. **Bashîr** بشير (act. 2nd. pic. m. sing.): Bearer of good tidings. **Mubashshir** مبشّر (ap-der. m. sing. II): Giver of good tidings. **Mubashshirîn** مبشّرين (ap-der. m. plu. II): Givers of good tidings. **Mubashshirât** مبشّرات (ap-der. f. plu. II): Givers of good tidings. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân about 123 times.

بَصْرَة Basira / بَصْرَة Basura

بَصْرًا، بَصَارَةً؛ يَبْصُرُ، يَبْصُرُ

To see, look at, understand.
Başar plu. Absâr ابصار: Sight;
Eyesight; Sense of seeing.

Başîrat بصيرت plu. **Başâir**:
بصائر: Evidence, Evident argu-
ment or demonstration.
Tabşiratun تبصرة: Matter for
contemplation. **Absara**: ابصر
To see, consider, cause to see.
Absir: ابصر How clear he sees.
Mubşir: مبصر: One who sees,
who renders evident, who en-
ables one to see; Visible; Mani-
fest. **Mustabsir**: مستبصر:
Clever and far seeing person.
Absar: ابصر: How clear is his
sight. There is a pattern in Ara-
bic for expressing wonder
called *Af'âl al-Ta'ajjub* افعال
التعجب (the verbs of wonder
e.g. *Ahsinbihî* احسن به: How
good he is).

Başîr بصير (part. act.): Seer;
Beholder; One who sees things
with the eyes; One who under-
stand; One endowed with mental
perception; One knowing. **Al-
Başîr** البصير (n.): One who sees
clearly. One of the names of
Allah. **Başurat** بصرت (prf. 3rd.
p. f. sing.): She watched.
Başurtu بصرت (prf. 1st. p. sing.)
I watched. **Lam Yabsurû** يبصروا
لم (gen.) **Lam Yabsurûna** يبصرون
لم (imp. 3rd. p. m. plu. final Nûn
dropped to indicate that the verb
has been preceded by conditional
particle lam لم): They did not see.
Yubassarûna يبصرون (pip. 3rd.
p. m. plu. II): They shall be made
to see. **Absara**: ابصر (prf. 3rd. p. m.
sing. IV): He saw, watched.

Absarnâ ابصرنا (*prf. 1st. p. plu. IV*): We saw, watched. **Yubsîru** يبصر (*imp. 3rd. p. sing. IV*): He watches. **Tubsîru** تبصر (*imp. 2nd. p. sing. IV*): Thou watch. **Yubsîrûna** يبصرون (*imp. 3rd. p. m. plu. IV*): They watch. **Tubsîrûna** تبصرون (*imp. 2nd. p. m. plu.*): You watch. **Absar** ابصر (*elative*): How clear is his sight. **Absir** ابصر (*prt. m. sing.*): Look. **Basarun** بصر (*n.*): Sight. **Absâr** ابصار (*n. plu.*): Sights; Eyes; Perspicuousness; Understandings. **Mubsîran** مبصرا (*ap-der. m. IV*): Clear. **Mubsîratun** مبصرة (*ap-der. f. IV*): **Mubsîrûna** مبصرون (*ap-der. n. plu.*): Those are seen very clearly, are enlightened. **Mustabsîrîna** مستبصرين (*ap-der. m. plu. X*): Clear Seers. **Bašîratun** بصيرة (*act. 2nd. pic. f. sing.*): Enlightenment; Insight. **Bašîru** بصائر (*n. plu.*): Enlightenment. **Tabsîratun** تبصرة (*v. n.*): Insight. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 148 times.

Baṣala بَصَلَ بَصَلَ؛ يُبْصَلُ

To strip a person of his clothes; strip a tree of its bark. **Baṣalun** بَصَلَ: Onion. When used in a collective or generic sense onions.

Baṣalun بَصَلَ (*n.*): (2:61). (L; T; R; LL)

Badza'a بَضَعَ بَضَعًا؛ يَبْضَعُ

To split, cut off apart, lance, carve. **Bidz'a** بَضَعَ: Piece; Bit; Small number from 3 to 9. **Bidzâ'at** بضاعة: Portion of goods; Sum of money; Piece of merchandise; Goods, Wares.

Bidz'un بَضَعَ (*n.*): Few; Range between 3 and 9, both numbers included (12:42; 30:4). **Bidzâ'atun** بضعة (*n.*): Merchandise (12:19, 88, 65, 62). (L; T; R; LL)

Baṭu'a بَطَأَ بَطَأًا، يَبْطِئُ

To move slowly, linger, tarry behind, hang back detain, delay, be late, be delayed.

Yubatti'anna يُبْطِئَنَّ (*imp. 3rd. p. n. sing. II. epl.*): He certainly will be late and delayed (4:72). (L; T; R; LL)

Baṭara بَطَرَ بَطْرًا؛ يَبْطِرُ، يُبْطَرُ

To boast, be proud, be exultant, be insolvent, be ungodly, behave with pride and boastfulness. **Baṭarun** بَطَرَ:

Insolence; Carelessness, Pride, Boastfulness; Sprightliness.

Batirat بَطِرَتْ (prf. 3rd. p. f. sing.): It exulted excessively and behaved insolently. (28:58). **Bataran** بَطِرٌ Boastfully (8:47). (L; T; R; LL)

Batasha بَطَشَ

بَطَشًا؛ يَبِطِشُ

To lay hold, overwhelm, take or seize by force, make an onslaught upon, lay hands, exert strong hand, snatch. **Batshatun** بَطَشَةٌ: Force; Power; Severity; Strength; Courage; Violence.

Batashtum بَطَشْتُمْ (prf. 2nd. p. m. plu.): You seized by force. **Yabtishu** يَبِطِشُ (imp. 3rd. p. m. sing.): He seizes. **Yabtishûna** يَبِطِشُونَ (imp. 3rd. p. m. plu.): They seize. **Nabtishu** نَبِطِشُ (imp. 1st. p. plu.): We seize. **Batshun/ Batshan** بَطَشْنَا / بَطَشَ (v. n.): Seizing. **Batshatûn** بَطَشَةٌ (n.): Seizure. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 10 times.

Batala بَطَلَ

بُطْلًا، بُطْلًا؛ يَبْطُلُ

To be in vain, corrupted, reduced to nothing, of no avail, idle, worthless, abolish, par-

ish. **Bâtil** بَاطِلٌ: That which is vain, false, idle, workless, corrupt; Vanity; Falsehood; Useless; Delusive; That which is opposite to **Haqq** حَق (- truth). **Abtala** أَبْطَلَ: To cause to be in vain, frustrate, make ineffectual. **Mubtîlûn** مُبْطِلُونَ: One who deals in vanities; Perpetrators of falsehood; Who lied; Liar; One who says a thing in which there is no truth or reality.

Batala بَطَلَ (prf. 3rd. p. m. sing.): Was made vain. **Yubtilu** يَبْطُلُ (imp. 3rd. p. m. sing. IV): Brings something to naught. **Tabtîlû** تَبْطُلُوا / **Tubtîlûna** تُبْطِلُونَ (acc./imp. 2nd. p. m. plu. IV): You repeal, abolish. **Bâtîlun** بَاطِلٌ (act. pic. m. sing.): Falsehood. **Mubtîlûna** مُبْطِلُونَ (ap-der. m. plu.): Followers of falsehood. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 36 times.

Batana بَطَنَ

بَطُونًا، بَطْنًا؛ يَبْطِنُ

To enter into the inmost parts of anything, lie hidden, penetrate, choose any one as an intimate friend, to be inside. **Batn** بَطْنٌ plu. **Butûn** بَطُونٌ: Belly; Interior part; Hidden. **Bâtîn** بَاطِنٌ: That which is hidden; Inner part; Inside; Interior. **Bitânatun** بَطَانَةٌ :

Ba'atha بَعَثَ

Intimate friend; Inner vest.
Batâin بطائن: Inner linings.

Batana بَطَنَ (prf. 3rd. p. m. sing.): It is hidden. *Bâtîn* باطن (act. pic. m. sing.): Hidden. *Bâtînatun* باطنة (act. pic. f. sing.): Hidden. *Batâin* بطائن (n. plu.): Coverings. *Bitânatun* بطانة (n.): Intimate friends; Confidants of secrets; Inner vest. *Batnun* بَطْن (n.): Heart of City; Valley; Womb; Belly; Inside. *Butûn* بطون (n. plu.): Wombs, Bellies. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 24 times.

Ba'atha بَعَثَ

بَعَثًا؛ يَبْعِثُ

To send, raise up, raise from sleep, or from the dead, delegate, consign. *Ba'th* بعث: Resurrection; Upraising, Sending. *Mab'ûth* مبعوث: Sent; Raised. *Inba'ath* انبعث: To be sent; raised, flow, hasten.

Ba'atha بعث (prf. 3rd. p. m. sing.): Sent; Raised. *Ba'athnâ* بعثنا (prf. 1st. p. plu.): We raised, sent. *Yab'athu* يبعث (imp. 3rd. p. m. sing.): Raises. *Yab'athanna* يبعثن (imp. 3rd. p. m. sing. epl.): He surely will raise. *Nab'athu* نبعث (imp. 1st. p. plu.): We raise. *Ib'ath* ابعث (prt. m. sing.): Thou raise; appoint. *Yub'athu* يُبعث (pip.

Ba'thara بَعَثَرُ

3rd. p. m. sing.): He is raised. *Yub'athûna* يبعثون (pip. 3rd. p. m. plu.): They are raised. *Tub'athu* تُبعث (pip. 2nd. p. sing.): Thou art raised. *Tub'athunna* تبعثن (pip. 2nd. p. m. plu. epl.): You certainly will be raised. *Tub'athûna* تُبعثون (pip. 3rd. p. m. plu.): You will be raised. *Inba'atha* انبعث (prf. 3rd. p. m. sing VII): He rose up. *Ba'th* بعث (n.): Resurrection; Upraising. *Inbi'ath* انبعث (v. n. VII): Raising up; Going forth. *Mab'ûthûna* مبعوثين / مبعوثون (acc./nom. pct. pic. m. plu.): Those who are sent or raised up. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 67 times.

Ba'thara بَعَثَرُ

بَعَثَرَةً؛ يَبْعِثِرُ

To scatter, turn upside down, tearforth, upset, jumble. It is said that this root is basically a combination of *Bu'itha* بُعِثَ (raised) and *Athira* اِثْرَ (to impress, trace).

Bu'thira بُعِثِرَ (pp. 3rd. p. m. sing.): It is raised up, poured forth (100:9). *Bu'thirat* بُعِثِرَتْ (pp. 3rd. p. f. sing.): It is poured forth; Will be laid open, poured forth (82:4). (L; T; R; LL)

Ba'uda بُعِدَ / Ba'ida بُعِدَ
بُعِدًا، يُعِدُّ، يَبْعُدُ، يَبْعُدُ

To be far off, go a long way off, go away, die, perish. *Ba'du* بُعِدُ when used as an adverb is undeclinable: Afterwards; Again. When employed as a preposition it is used in the accusative *Ba'da* بُعِدَ or in the genitive if preceded by *min*: After. *Bu'dun* بُعِدٌ: Distance; Remote-ness. *Bu'dan* بُعِدًا: Away with; may perish; may be cursed. *Ba'id* بُعِيدٌ: Distant; Far off; Remote; Impossible; Far from possibility or imagination. *Bâ'ada* بِأَعَدَ: To cause a distance to intervene. *Mub'ad* مُبْعَدٌ: Far removed. *Bâ'id* بِأَعَدَ: Remote; Damned. *Ammâ* أَمَّا بَعْدُ: Now after.

Ba'idat بَعِدَتْ (prf. 3rd. p. f. sing.): It was removed afar. *Ba'udat* بَعُدَتْ (prf. 3rd. p. f. sing.): It seemed far away, far distant. *Bu'dan* بُعِدًا (v. n.): Far removed. *Ba'idun* بُعِيدٌ (act. 2nd. pic.): Far, Wide. *Bâ'id* بِأَعَدَ (prt. m. sing. III): Make the distance longer. *Ba'du* بُعِدُ (n.): After; Latter; Follow up. *Mub'adûna* مُبْعَدُونَ (pis. pic. m. plu. IV): Who are kept far off. (L; T; R; LL)

The root with its above seven forms has been used in the Holy Qur'ân about 235 times.

Ba'ira بَعِرَ

Ba'ala بَعِرَ؛ يَبْعُرُ

To become full grown (a camel).

Ba'ir بَعِيرٌ (common gender) Full grown camel (12:65, 72). (L; T; R; LL)

Ba'adza بَعَضَ
بَعْضًا؛ يَبْعِضُ

To sting (mosquito). *Bu'idza* بُعِضَ To be stung by mosquito. *Ba'adza* بَعْضًا: To divide, share. *Ba'dz* بَعْضٌ: Part; Portion; Share; Some; Any; Certain; Anyone (used for both masc. and fem. and for all numbers) *Ba'ûdzatun* بَعُوضَةٌ: Gnat; Mosquito. The gnat is among the Arabs a proverbially weak creature. The Arabs say, *Adz'afu min ba'ûdzatin* أضعف من بعوضة i.e. he is weaker than a gnat.

Ba'dz بَعْضٌ (n.): Part; Share; Portion. *Ba'ûdzatun* بَعُوضَةٌ (n.) Small portion; Gnat (2:26). (L; T; R; LL)

The root with its above two forms has been used in the Holy Qur'ân about 130 times.

Ba'ala بَعَلَ
بَعُولَةً، يَبْعُلُ؛ يَبْعُلُ

To be in a married state, marry. *Ba'l* بَعْلٌ plu. *Bu'ûl*: بَعُولٌ: Master; Husband; Consort;

Name of an idol belonging to people of the prophet Elias. It also stands for sun-god worshipped by people of a town in Syria, now called Ba'1-Bakk. It is an honourific applied to every one of many male deities worshiped by the ancient Semitics. It is also a primitive title of divinities which are found in all branches of the Semitic race, hence the use of the name in the Holy Qur'ân with an indefinite article.

Ba'1i بَعْلِي: My husband. **Ba'ul** بَعُول (n. plu.): Husbands. **Ba'1** بَعْل: Name of an idol. (L; T; R; LL)

The root with its above three forms has been used in the Holy Qur'ân about 7 times.

Baghata بَغْتَا

بَغْتًا؛ يَبْغُتُ

To come upon suddenly, happen unexpectedly, surprise, fall suddenly upon, break unexpectedly on.

Baghtatan بَغْتَةً (adv.): Unexpectedly; Suddenly; Abruptly; On a sudden. (L; T; R; LL)

The word has been used in the Holy Qur'ân about 13 times.

Baghadza بَغَضًا / **Baghidza** بَغْضًا

Baghodza بَغْضًا

بَغْضًا؛ يَبْغُضُ، يَبْغُضُ

To hate, execrate, feel or express hatred, curse, loath.

Baghdzâ' بَغْضَاءُ (n.): Violent hatred; Vehement hatred; hatred; Rank hatred; Detestation. (L; T; R; LL)

This word has been used in the Holy Qur'ân about 5 times.

Baghala بَغَلًا

بَغَلًا؛ يَبْغَلُ

To beget, degenerate children through a misalliance. **Baghl** بَغْل Mule, plu. **Bighâl** بَغَال: Mules. **Baghle** بَغْلَه (she) Mule. plu. **Bighâl** بَغَال.

Bighâl بَغَال (n. plu.): (16.8). (L; T; R; LL)

Baghâ بَغْيًا

بَغْيَةً، بَغْيًا؛ يَبْغِي

To transgress, pass beyond bounds, act unjustly or insolently, lie, oppress anyone, treat unjustly, hate, seek, desire. **Yanbaghî** يَنْبَغِي: It must; It is convenient, fit. **Yanbaghî lauhû** يَنْبَغِي لَهُ: He wants; He must. **Baghyun** بَغْيٌ: Trespass; Injustice; Indignity; Injury; Oppression. It comprehends all those vices and evils which not only are seen, felt, and denounced by other people but

which do them positive harm. *Bighâ* بَغَاء: Fornication; Adultery; Prostitution. *Ibitaghâ* ابْتِغَا: To desire, covet, seek. *Ibitighâ* ابْتِغَاء: Seeking of; Desire of.

Bagha بَغِيَ (prf. 3rd. p. m. sing.): He was unjust, oppressed. *Baghat* بَغَتْ (prf. 3rd. p. f. sing.): She was unjust. *Baghû* بَغُو (prf. 3rd. p.m. plu.): They were unjust. *Yabghî* يَبْغِي (imp. 3rd. p.m. sing.): Oppresses. *Tabghî* تَبْغِي (imp. 3rd. p. f. sing.) Aggresseth. *Yabghiyân* يَبْغِيَان (imp. 3rd. p.m. dual.): They twain pass. *Tabghî/Tabghî* (acc./ imp. 2nd. p.m. sing.): Thou seek, wish for. *Nabghî/Nabghî* (imp. 1st. p. plu.): We wanted. *Yabghûna* يَبْغُون (imp. 3rd. p.m. plu.): They seek. *Tabghû/Tabghûna* تَبْغُوا/ تَبْغُونَ (imp. 2nd. plu.): You seek. *Abghî* أَبْغِي (imp. 1st. p. sing.): I seek. *Lâ Tabghî* (prt. neg. sing.): Thou seek not. *LâTabghû* لَا تَبْغُوا (prt. neg. plu.): You seek not. *Bughiya* بُغِيَ (pp. 3rd. p. n. sing.): Has been oppressed. *MâYanbaghî* مَا يَنْبَغِي (imp. 3rd. p.m. sing. VII): It is not worthy. *Ibtaghâ* ابْتِغَا (prf. 3rd. p. m. sing. VIII): Seeketh. *Ibtaghaita* ابْتِغَيْتَ (prf. 2nd. p.m. sing. VIII): Thou wished. *Ibtaghû*

ابْتِغُوا (prt. m. sing.): You seek. *Ibtaghau* ابْتِغُوا (prf. 3rd. p. m. plu. VIII): They sought. *Yabtaghi* (imp. 3rd. p. m. sing. VIII): He seeks. *Yabtaghûna* يَبْتِغُونَ (imp. 3rd. p. m. plu. VIII): They seek. *Tabtaghûna* تَبْتِغُونَ (imp. 2nd. p.m. plu.): You are seeking. *Tabtaghû/Tabtaghûna* تَبْتِغُوا/ تَبْتِغُونَ (acc./ imp. 2nd. p.m. plu.): That you seek. *Abtaghi/Abtaghî* (gen./ imp. 1st. p. sing.): I wish. *Nabtaghî* نَبْتِغِي (imp. 1st. p. plu. VIII): We wish. *Ibtighâ* ابْتِغَاء (v. n. VIII): Seeking. *Baghyan* بَغِيًّا (v. n. acc.): Oppressing. *Bâghin* بَاغ (act. pic. m. sing.): One who desires. *Bighâ'un* بَغَاء: Prostitution. *Baghiyyun /Baghiyyan* بَغِيٌّ : Unchaste; Prostitute. (L; T; R; LL)

The root with its above forms has been used by the Holy Qur'ân about 96 times.

Baqara بَقَرَا

Cows, Oxens. *Baqaratun* بَقَرَةٌ:

Cow; Ox; Kine.

Baqaratun بَقَرَةٌ (comm. gend): Cow. *Baqarun* بَقَرٌ (collective noun.): Kinds of cow. *Baqarât* بَقَرَات (n. plu.): Cows.

The root with its above three forms has been used in the Holy Qur'ân about 9 times.

Baqi'a بقع
بَقِعًا؛ يَبْقَعُ

To be spotted white and black; stained. هُو حَسَنُ الْبِقْعَةِ. He has a good station.

Buq'atun بقعة (n.): Spot; Ground; Depressed land; Swamp: Corner of ground; Part; Piece; Part of land differing in appearance or colour or external state from that adjoining it. (28:30). (L; T; R; LL)

Baqila بقل
بَقْلًا، بُثُولًا؛ يَبْقُلُ

Vegetables; Herbs; Pot-herbs

Baqila بقل (generic noun): (2:61). (L; T; R; LL)

Baqiya بَقِيَ / **Baqaya** بَقِيَ
بَقَاوَةً، بَقِيًّا؛ يَبْقِي

To remain, live, last, continue, preserve, be redundant. **Baqiyyah** بقية: Remainder, Legacy left; Relics left; Any thing or place left; That out lasts, Outlives; Permanent. The word as used in 11:86 signifies what is left after giving alms or what is preserved or what is lawful. In 11:116 it is used in the sense of those possessing excellence and sound judgment, intelligence and piety. In 2:248 it is used in the sense of legacy of good left behind. **Bâqin** باقي plu. **Bâqûn**

باقون: Lasting; Surviving, Enduring; Remaining. **Biqiyât** بَقِيَاةٌ **Abqâ** ابقي: More or most lasting; Enduring; Permanent. **Abqâ** ابقي: To put in store, preserve a thing, keep anyone alive, allow any one to live. **Bâqî** باقي: Everlasting, Remainder.

Baqiya بَقِيَ (prf. 3rd. p. m. sing.): Remained. **Yabqâ** يَبْقِي (imp. 3rd. p. m. sing.): Remaineth; Lasteth permanently; Will last permanently. **Abqâ** ابقي (n. elative): Most lasting one. **Abqâ'an** ابقاء: To leave. **Abaqâ** ابقا (prf. 3rd. p. m. sing. IV): He left. **LâTubqî** لا تبقي (imp. 3rd. p. m. sing. IV): They leave not. **Bâqin** باقي (act. pic. m. sing. final Yâ is dropped): Lasting. **Bâqîna** باقين (act. pic. m. plu. acc.): The last ones, remaining ones. **Bâqiyatun** باقية (act. pic. f. sing.): Remaining one. **Bâqiyât** باقيات (act. pic. f. plu.): The lasting ones. **Baqiyyatûn** بقية (n.): Remainder; Residue; Wisdom; Legacy of good; Best of a thing; Excellence. (L; T; R; LL) The root with its above forms has been used in the Holy Qur'an about 21 times.

Bakara بَكَرَ
بُكُورًا؛ يَبْكُرُ

To rise up early in the morning, do a thing early in the morning.

Bakkara بَكْرٌ: To hasten to. *Bikr* بَكْر plu *Abkâr* أَبْكَار: First born; First fruits; Inviolable; Virgin. *Bukratun* بَكْرَةٌ Daybreak; Morning.

Bikrun بَكْرٌ (n.): Young, virgin. *Abkâr* أَبْكَار (n. plu.): Virgins. *Bukratun* بَكْرَةٌ (n.): Morning. *Abkârun* أَبْكَارٌ (n. plu.): Mornings; Virgins. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 12 times.

Bakkah بَكَّة

The name given to the Valley of Makkah. The *mîm* م of Makkah being changed into *bâ* ب. The two letters are interchangeable in Arabic as in *lâzim* لَازِم and *lâzib* لَازِب. It is derived from *Tabakka* meaning the crowding together of people, or lacking water. There is a mention of a Valley of Bakka in the Bible (PS. 84:6). The old translators gave the word the meaning of weeping but in better sense, it seems to signify a valley lacking water. The Psalmists apparently had in mind a particular valley whose natural condition led them to adopt this name. *Bakkah* بَكَّة is from root meaning "Breaking of the neck". This name is given to it because whenever a tyrant forced his way to it his neck was

broken. It is also the name of Ka'bah that is in Makkah. It is *Bet-el* or *Bait-ail* - house of Allah - of the Bible. The Holy Qur'ân calls it "Al-Bait" (2:127; 3:96; 22:26). The mention is of the first house appointed for the people for Divine worship and which existed from the remotest antiquity.

Bakkah بَكَّة (3:96). (L; T; R; Râzî; LL)

Bakima بَكِيم / Bakuma بَكِيم

بَكَامَةٌ ، بَكَمًا ؛ بَكِيمٌ ، بَكِيمٌ

To be dumb, mute. *Abkam* أَبْكَام: Dumb; Mute; Who is unable to speak properly because of intellectual weakness; Dull witted; Stupid.

Abkam أَبْكَام (adj): Dumb. *Bukman/Bukmun* بَكْمٌ / بَكْمٌ (acc./ adj. plu.): Those who are dumb and incapable of uttering truth. Those who kept silent intentionally. (L; T; R; LL)

The root with its above three forms has been used in the Holy Qur'ân about 5 times.

Bakâ بَكِي

بُكَاءٌ ؛ بَكِي

To weep, shed tears, lament on. *Abkâ* أَبْكَى: To move any one to tears. *Bukiyyan* بُكِيٌّ Shedding

tears; Weeping bitterly.

Bakat بَكَت (prf. 3rd. p. f. sing.): Cried, Wept. **Yabkûna** يَبْكُونُ (imp. 3rd. m. plu.): That they are weeping. **Li Yabkû** لِيَبْكُو (imp. 3rd. p. n. plu. gen.): They should weep. **Tabkûna** تَبْكُونُ (imp. 2nd. p. m. plu.): You weep. **Abkâ** أَبَكَّى (prf. 3rd. p. m. sing. IV): Made weeping; Caused to weep, cry. **Bukiyyan** بَكِيًّا (v.n.): Weeping. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 7 times.

بَلَّ

A particle of digression signifying the correction or cancellation of what precedes as in 21:26 and transitions from one object of discourse to another as in 87:16. It is also used for confirmation, then it must be followed by a clause in the affirmative, no matter if the question which it follows is the negative or affirmative. It can be rendered as: But, On the contrary, Besides; Much more; No; May; Rather. (L; T; LL; Mughnî)

Balada بَلَدَ / Balida بَلَدًا

بُلُودًا، بَلَدًا؛ يَبْلُدُ، يَبْلُدُ

To settle, remain in, occupy (a country).

Baladun/Baldan بَلَدٌ/بَلَدًا (n.): Land, City. **Bilâd** بِلَاد (n. plu.): Lands. **Baldatun** بَلَدَةٌ (n.): Land; Town. (L; LL)

The root with its above four forms has been used in the Holy Qur'ân about 19 times.

Balasa بَلَسَ / Ablasa أَبَلَسَ

Balasa بَلَسَ: Person of desperate character. There is no verbal root of this word in the first form. **Ablasa** أَبَلَسَ: To be overcome with grief, be desperate, struck dumb with despair, remain disheartened and gloomy, stupefied, remain speechless. **Iblîs** إِبْلِيسَ: It is derived from *ablasa* أَبَلَسَ which means: Who despaired; Good and virtue became less or decreased, who became broken in spirit, mournful, who was perplexed and was unable to see his way, who became silent on account of grief or despair, who was cut short or silenced in argument, who became unable to prosecute his journey, who was prevented from attaining his wish. The Greek word 'dislos' from which the English word 'devil' is derived is probably hellenized form of *Iblîs*: It is a fact that the Greeks derived a good deal of their mythological concepts from the much earlier Arabian civilization. On the

other hand there is no evidence that the pre-Islamic Arabs borrowed this or any other mythological term from the Greeks. *Iblis* was not one of the angels. He was one of the *Jinn* and transgressed (18:5). In verse 2:36 he is called satan. *Iblis* has been described in 2:34 as disobeying God, while the angels have been described as ever submissive and obedient. (16:49; 66:6) *Jinn* are from fire and angels from that of light. The fact of his rebellion is repeatedly stressed in the Holy Qur'ân. Hence *Iblis* could not be an angel. The theory of "fallen angel" is contrary to the Qur'anic teachings.

Yublisu يُبْلِسُ (*imp. 3rd. p.m. sing IV*): He will despair. *Mublisîn/Mublisûn* مُبْلِسِينَ / مُبْلِسُونَ (*acc./ nom. act. pic. m. plu.*): Who are silent with grief, Who are despairing. *Iblis* إبليس: (L; T; Zamakhsharî; R; LL) The root with its above four forms has been used in the Holy Qur'ân about 16 times.

Bali'a بَلَع

بَلَعًا؛ يَبْلَعُ

To swallow up, absorb a thing, swallow a thing.

Ibli'i إبليعي (*prt. f. sing.*): Swal-

low back, swallow up. (11:44)

Balagha بَلَغَ

بُلُوغًا، بَلَغًا؛ يَبْلُغُ

To arrive at, reach, attain one's object, obtain, ripen (fruit), grow of age, be near to reaching or attaining. *Balûgh* بَلُوغ: To be eloquent. *Ballagh* بَلَغ: To forward a thing to anyone. *Balâgh* بَلَغ: Important message; Message, *Bâligh* بِالِغ: Reaching; Attaining an aim. *Mablagh* مَبْلَغ: Limit; Highest pitch; Farthest end attained. *Bâlighun* بِالِغ: Arriving at; Bringing to a conclusion; Attaining its end. Excellent; Consummate; Binding. *Balagha minî mâ qulta* بَلَغَ مِنِّي مَا قُلْتَ: Your words moved me. *Ablagha* أَبْلَغ: To convey, preach, inform, deliver, make, reach.

Balagha بَلَغَ (*prf. 3rd. p. m. sing.*): He reached. *Balaghat* بَلَغَتْ (*prf. 3rd. p. f. sing.*): She came up. *Balaghta* بَلَغْتَ (*prf. 2nd. p. m. sing.*): Thou reached. *Balaghtu* بَلَغْتُ (*prf. 1st. p. sing.*): I reached. *Balaghâ* بَلَغَا (*prf. 3rd. p. m. dual.*): They twain reached. *Balaghû* بَلَغُوا (*prf. 3rd. p. m. plu.*): They reached. *Balaghna* بَلَغْنَ (*prf. 3rd. p. f. plu.*): They (f.) reached. *Balaghnâ* بَلَغْنَا (*prf. 1st. p. plu.*): We reached. *Balaghamî* بَلَغْنِي

(comb. of *Balagha* بَلَغَ + *nî* نِي):
 Overtook me. **Yablughu** يَبْلُغُ
 (*imp. 3rd. p. m. sing.*): He reaches.
Yablughanna يَبْلُغَنَّ (*imp. 3rd. p. m. sing. emp.*): He attains (the age of).
Ablughu اِبْلُغُ (*imp. 1st. p. sing. acc.*): I may attain.
Tablughu تَبْلُغُ (*imp. 2nd. p. m. sing. acc.*): Thou reach.
Lan Tablughu لَنْ تَبْلُغُ (*imp. 2nd. p. m. sing. neg.*): Thou shall not reach.
Yablughu/Yablughâni يَبْلُغُ / يَبْلُغَانِ (*acc./ imp. 3rd. m. dual*): Twain reach.
Yablughû/Yablughûna يَبْلُغُونَ / يَبْلُغُونَا (*acc./ imp. 3rd. p. plu.*): They reach.
Tablughû/Tablughûna تَبْلُغُونَ / تَبْلُغُونَا (*acc./imp.2nd.p.m. plu.*): You reach.
Ballaghta بَلَّغْتَ (*prf. 2nd. p. m. plu. II*): Thou have conveyed.
Yuballighûna يَبْلُغُونَ (*imp. 3rd. p. m. plu. II*): They convey.
Uballighu أُبْلِغُ (*imp. 1st. p. sing. II*): I preached.
Balligh بَلَّغْتُ (*prt. m. sing. II*): Convey.
Ablaghû اِبْلُغُوا (*prf. 3rd. p. m. plu. IV*): They conveyed.
Ablaghtu اِبْلَغْتُ (*prf. 1st. p. sing. IV*): I delivered.
Abligh اِبْلِغُ (*prt. m. sing. IV*): Make reach.
Bâlighun بِالِغُ (*act. pic. m. sing.*): The attainer (65:3); That is brought (5:95); That reaches (13:14).
Bâlighatun بِالِغَةُ (*act. pic. f. sing.*): Consummate; Profound; Perfect; (54:5) Reaching (68:39).
Bâlighun بَلِغُ (*act. 2nd. pic.*): Effectual; Clear; Eloquent.
Balâghun بَلَغُ (*v.n.*): Preaching;

Warning. **Mablaghun** مَبْلُغٌ (*v.n.*): Limit. (L; T; R; LL)
 The root with its above forms has been used in the Holy Qur'ân about 77 times.

Balâ' بَلَاءٌ

بَلَّوْا، بَلَّاءٌ؛ يَبْلُؤُوا

To test, try, prove, put to severe trial, afflict, prove, experiment, take care, esteem, honour, bestow favour, test whether resulting in praise or disgrace, try by experiment.

Balaunâ بَلَّوْنَا (*prf. 1st. p. plu.*): We tried.
Li Yabluwa لِيَبْلُؤُوا (*imp. 2nd. p.m. sing. epl.*): So that he may reveal your worth.
Tablû تَبْلُؤُوا (*imp. 3rd. p.f. sing.*): It shall find explicitly.
Yabluwanna يَبْلُؤَنَّ (*imp. 3rd. p.m. sing. emp.*): He certainly will try.
Nablû نَبْلُؤُوا (*imp. 1st. p. plu.*): We shall prove.
Nabluwanna نَبْلُؤَنَّ (*imp. 1st. p. plu. epl.*): We surely will prove.
Tublawunna تَبْلُؤَنَّ (*pip. 2nd. p.m. plu. epl.*): You shall surely be tried.
Baliya بَلِيًّا: To be worn out, consumed, become old, decay, get polish removed and real face appeared.
Yablâ يَبْلِيْ (*imp. 3rd. p. m. sing.*): It decays.
Tublâ تُبْلِيْ (*pip. 3rd. p.f. sing.*): Will turn to its reality; Will be exposed.
Yubliya يُبْلِيْ (*imp. 3rd. p. m. sing. IV*): He proves, confers a bounteous favour.
Ibtalâ اِبْتَلَى (*prf. 3rd. p.m. sing. VIII*): He put to test,

proved, tried. **Yabtalî** يبتلي (*imp. 3rd. p. m. sing. VIII*): He tries. **Nabtalî** نبتلي (*imp. 1st. p. plu. VIII*): We (might) prove, bestow our favour. **Ubtuliya** أبتلي (*pp. 3rd. p.m. sing. VIII*): Was tried, proved, put to hard trial. **Ibtalû** ابتلو (*prt. m. plu. VIII*): Examine; Keep on testing. **Mubtalîna** مبتلين (*ap-der. m. plu. acc. VIII*): Revealer of the hidden truth; Provers. **Mubtalîn** مبتل (*ap-der. m. sing. VIII. n. d.*): Reveals the hidden truth; Prover. **Balâun** بلاء (*n.*): Great ordeal; Trial; Test. (L; T; R; LL)

The root with its above forms have been used in the Holy Qur'ân about 38 times.

Balâ بلى

Yes; Yea; No doubt; Ay, So; Verily, Nay; But verily; On the contrary; Surely; This particle is used after a negative preposition (interrogative or otherwise) and affirms the contrary of such preposition to be the truth, hence it differ from *Na'am* نعم which asserts to the preceding preposition. (L; T; LL)

Ibnun ابن

Banawun بنو: Son. **Binun** بن Son. Here the initial Hamzah is dropped for purpose of assimilation.

Banûn بنون (*m. plu. nom.*): Sons. **Banîn** بنين (*n. plu. acc.*): Sons. **Banû** بنوا (*n. plu. n. d.*): Sons. **Banî** بني (*n. plu. n. d.*): Sons. **Baniyya** بني (comb. of *Banîa* + *yâ*). The word *Banina* is plu. of *Ibnun*. When an inseparable pronominal *yâ* is suffixed it becomes *Baniyya*. The *nûn* of the plu. is dropped): My sons. **Bunayya** بُني (comb. of *Bunaina* + *yâ*): My dear son (note the difference between *Baniyya* (بني my son) and *Bunayya* (بُني my dear son)). **Ibnatun** ابنة (*n.*): Daughter. **Bintun** بنت (*n.*): Daughter. **Banâtun** بنات (*n. plu.*): Daughters. **Ibnatayya / Ibnatain** ابنتين / ابنتي (*dual yâ n. d.*): My two daughters. **Ibn al-Sabîl** ابن السبيل : Son of the road; One on journey, whose way has been cut short to him, who is stranded on the way, who travels much, who is far away from home, who is on a long journey; Wayfarer (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 152 times.

Banna بن

بنا، بنانا؛ بين

To stand fast, remain in a place. **Banân** بنان (collective noun). Tips of the fingers; Fingers; All the limbs. **Banân** بنان also

represents a person's power and strength, as by means of his fingers he grasps an object and defends himself.

Banân بنان (8:12; 75:4). (L; T; R; LL)

Banâ بنى
بِنِيًّا، بِنَاءً؛ يَبْنِي

To build, construct, erect. *Binâ'* بناء: (The final *Yâ* ي is changed to *Alif* الف if followed by a personal pronoun as *banâhâ* بناهاها). Edifice for protection; Sealed roof; Structure. Any production or piece of work consisting of parts joined together in some definite manner and order. *Bannâ'* بِنَاء: Builder; Mason; Architect. *Bunyân* بِنِيَان: Building; Structure; Fabric.

Mabniyyatun مَبْنِيَّة (for *Mabn-awiyyatun* مَبْنِيَّة): That is built, constructed. **Banâ** بِنِي (prf. 3rd. p.f. sing. In *Banâha* بناها the final *yâ* is changed to *Alif* as it is followed by a personal pronoun): He built (it). **Banâu** بِنَاء (prf. 3rd. p.m. plu.): They built. **Banaynâ** بِنِينَا (prf. 1st. p. plu.): We built. **Tabnûna** تَبْنُون (imp. prf. 2nd. p. m. plu.): You built. **Ibni** ابْن (prt. m. sing.): Thou built. **Ibnû** ابْنُوا (prt. m. plu.): You built. **Binâun** بِنَاء

(v.n.): Building **Bunyân** بُنِيَان
(n.): Structure. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân about 22 times.

Bahata بَهَتَ / **Bahita** بَهت
بَهتًا؛ يَبْهَتُ، يَبْهَتُ

To confound, be astonished, remain speechless, surprise, slander anyone, lie. *Buhtân* بَهْتَان: Calumny; Slander; Lie. *Bâhit* بَاهت: Dull; Dead; Faint colour.

Buhita بُهت (pp. 3rd. p.m. plu.): Was confounded (2:258). **Tabhatu** تَبْهَتُ (imp. 3rd. p.f. sing.): Will confound (21:40). **Buhtân** بَهْتَان (v.n.): Lie; Calumny; Slander. (L; T; R; LL)
The root with its above three forms has been used in the Holy Qur'ân about 8 times.

Bahaja بَهَجَ / **Bahija** بَهج
بَهجًا؛ يَبْهَجُ

To make joyful, cheer up, enliven any one. *Bahjatun*: Beauty; Delight; Bloom and loveliness. *Bahîj* بَهيج: Beautiful; Beauteous; Lovely; Joyful; Cheerful; Fine-looking; Delicious.

Bahjatun بَهجَةٌ (v.n.): Joy; Beauty; Rejoicing (27:60). **Bahîj** بَهيج (act. 2nd. pic. n.):

Joyful; Joyous; Beautiful (22:5; 50:7). (L; T; R; LL)

Bahala بَهَل

بَهْلًا؛ يَبْهَلُ

To curse any one. *Ibtahala* ابتهل: To implore, beseech, supplicate, call upon God against, imprecate upon, humble and abase oneself, address himself with earnest and energetic supplication. *Mubâhalah* مِبَاهَلَة: Imprecation; Prayer contest.

Nabtahil نَبْتَهَل (imp. 1st. p. plu. VIII): We humbly pray (3:61). (L; T; R; LL)

Bahîmatun بَهِيمَة

Beast. Any quadruped, even if in the water. *Bahimat al-An'âm*: بهيمة الانعام: Quadrupeds which belong to the class of cattle or which resemble cattle or any beast which resembles domesticated cattle in so far as it feeds on plants and is not a beast of pray. The logical root is *Bahmun* بَهْم meaning Lambs or kids. Its plu. is *Bahîm*.

Bahîmatun بَهِيمَة (5:1; 22:28,34). (L; T; Râzî; LL)

Bâ'a بَاءَ/Bawa'a بَوَّءَ

بَوَّءًا؛ يَبْوِئُ

To bring back, bring down,

take upon one's self, draw upon one's self, incur, earn. *Bawwa'a* بَوَّءَا: To prepare a dwelling for, locate any one. *Mubawwaa'* مَبْوَأًا: Place for dwelling. *Tabawwi'u* تَبَوَّؤُ: To take possession of, occupy a dwelling, provide a dwelling for one's self. *Tabû'a* تَبَوَّءَا: To bear (the burden), draw. *Bâ'a* بَاءَ is one of those verbs which are at the same time concave and hamzated.

Bâ'a بَاءَ (prf. 3rd. p. m. sing.): Settled; Incurred; Earned. *Bâ'u* بَاءُوا (prf. 3rd. p. m. plu.): They incurred. *Tabû'a* تَبَوَّءَا (acc. imp. 2nd. p.m. sing.): Thou incur, bear. *Bawwa'a* بَوَّءَ (prf. 3rd. p.m. sing. II): He lodged, settled. *Bawwa'nâ* بَوَّءَانَا (prf. 1st. p. plu. II): We assigned, settled. *Tubawwi'u* تَبَوَّؤُ (imp. 2nd. p.m. sing. II): Thou settle, assign. *Nubawwi'anna* نُبَوَّئِنَّا (imp. 1st. p. plu. II. emp.): We surely will settle. *Tabawwa'û* تَبَوَّؤُوا (prf. 3rd. p. m. plu. V): They are settled. *Yatabawwa'u* يَتَبَوَّؤُوا (imp. 3rd. p. m. sing. V): Gets settled. *Natabawwa'u* نَتَبَوَّؤُوا (imp. 1st. p. plu. V): We take place, inhabit. *Tabawwa'â* تَبَوَّؤَا (prt. m. dual. V): You twain inhabit. *Mubaww'a* مَبْوَأًا (v.n.): Settlement. (L; T; R; LL)

The root with its above forms

has been used in the Holy Qur'ân about 17 times.

Bâba باب
بَابَةٌ؛ يَبُوبُ

To serve as a doorkeeper.

Bâb باب (*n.*): Door; Gate; Class; Portal; Right form to perform a thing. **Abwâb** ابواب (*n. plu.*): Doors. (L; T; R; LL)

The root with its above two forms has been used in the Holy Qur'ân about 27 times.

Bâra بار
بَوَارًا، بَوْرًا؛ يَبُورُ

To perish, be lost, be in vain, be void (died), remain uncultivated (ground). **Bûr** بور: One who is lost; Wicked; Who is ruined; Who is worthless; Who is devoid of all good. **Bawâr** بوار: Perdition. Ruin; Utter desolation.

Yabûru يَبُورُ (*imp. 3rd. p.m. sing.*): He shall perish. **Lan Tabûra** لَنْ تَبُورَ (*imp. 3rd. p.f. sing. neg.*): She will not perish. **Bûrun** بَوْرٌ (*v.n.*): Doom; Perdition. **Bawâr** بَوَارٌ (*v.n.*): Doom; Perdition. (L; T; R; LL)

The root with its above four forms has been used in the Holy Qur'ân about 5 times.

Bâlun بَالٌ

Heart; Mind; Thought; Intention; Condition; State; Attention; Welfare; Matter; Important serious affair; State of mind. Its root is Bawala بَوَّلَ.

Bâlun بَالٌ : (12:50; 20:51). (L; T; R; LL)

Bâta بات
مَبَاتًا، يَبَاتًا، يَبِيْتُ

To pass the night, spend the night. **Bayyata** يَبِيْتُ: To meditate by night, attack by night, be busy about a thing during the night, brood over (a design), spend the night scheming, devise in the dark of night. **Baytun** بَيْتٌ plu. **Buyût**: House; Abode; Dwelling; Room; Apartment; Household; Family. **Bayât** يَبِيَات: Night attack.

Yabûtûn يَبِيْتُونَ (*imp. 3rd. p. plu.*): They pass the night.

Bayyata يَبِيْتُ (*prf. 3rd. p.m. sing.*): He planned by night.

Mubayyitûn مَبِيْتُونَ (*imp. 3rd. p.m. plu. II*): They plan by night.

Nubayyitanna نُبَيِّتَنَّ (*imp. 1st. p. plu. II*): We surely will attack by night.

We surely make a raid by night. **Bayatan** يَبَاتًا (*v.n.*): While sleeping at night.

Bayt بَيْت (*n.*): House. **Buyût** بَيْوْت (*n. plu.*): Houses. (L; T; R; LL)

The root with its above forms

has been used in the Holy Qur'ân about 73 times.

Bâda باد
بَيِّدًا، بَيِّدًا؛ بَيِّدًا

To perish, vanish, go away, cease, finish, be lost.

Tabîdu تبيد (imp. 3rd. p. f. sing.): It will perish (18:35). (L; T; R; LL)

Bâdza باض
بَيِّضًا؛ بَيِّضًا

To lay eggs, exceed any one in whiteness, remain in (a place). *Bayyadzâ* بَيِّضًا: To tint, bleach a thing, copy fair. *Bayyadzâ allâhu wajhahû* بَيِّضَ اللّٰهُ وَجْهَهُ: May God cheer him. *Iblâdzâ* ابلاضًا: To put on an iron helmet, destroy. *Ibyadzdzâ* ابيضضًا: To be lit up, be expressive of joy. Arab say a man is *Abyadz* ابيض when he is free from defects. When he does a deed for which he is reproached it is said of him *Iswadd Wajhuhû* اسود وجهه. The Holy Qur'ân has also explained the *Bayâdz* بياض and *Swâd* سواد as emblematic of happiness and sorrow respectively (75:22-24; 80:38-40). *Ibyadzdzat* ابيضضت وجوههم: Whose faces shall be lit up; With faces shining. *Tabydzdzu* تبيض وجوههم: Some

face shall be lit up by happiness; Some faces will shine with happiness; Some faces will be bright. *Bayâdz al Nahâr* النهار بياض: Day light. *Bayâdz at Wajh*: بياض الوجه: Good character. *Baydzatun* بيضة: Egg; Heart; Middle part; Helmet of iron. *Baidzat al-Balad* البلد البيضة: The foremost man of a place. *Ayyam al-Bîdz* البيض الأيام: Happy days; Last three day of the full moon. *Al-Khâit al-Abyadz* الخيط الابيض: First gleam of dawn. *Al-Mout al-Abyadz* الموت الابيض: Sudden death. *Al-Yadal-Baidzâ* اليضاء اليد: Beneficence; Power; Favour; Merit; Glory. *Mabîdz* مبيض: Overy. *Abyadz* ابيض (f.) *Baidzâ* بياض plu. *Bîdz* ببيض (for *Baidzun* ببيض): White; Clear. *Ibyadzdzat 'ainâhumin al-huzni*: عيناه من الحزن ابيضت: His eyes became white with grief; The world became dark for him; His eyes became filled with tears on account of grief. The interpretation of these words that his eyes became blind is evidently wrong. Arabic idiom does not bear it out. The becoming white of eyes never means their becoming blind. The expression is used for a person who is stricken with grief and to express a person's grief and sorrow. It is never used about a person's becoming blind through weeping.

Ibyadzdzat ابيضت (prf. 3rd. p. f. sing.): Litted. *Tabyadzdzu* تبيض (imp. 3rd. p. f. sing. IX): Shall be lit up by happiness. *Abyadz* ابيض (n. m.): White. *Baidzâ* بيضاء (n. f.): White. *Baidzun* بيض (n. plu.): Eggs. *Bîdzun* بيض (n. plu.): White. (L; T; R; LL; Bihâr; Sâghanî). The root with its above forms has been used in the Holy Qur'ân about 12 times.

Bâ'a باع
مبيعاً، بيعاً، يبيع

To sell, trade, buy. *Bay'un* بيع Interchange; Selling; Merchandizing; Barter. *Tabâya'a* تباع: To sell to one another, exchange. *Bâya'a* بايع: To make a contract, make a covenant, sell, acknowledge any one as (a chief), make a contract by striking hands. *Bay'lahû bil khilâfati* يُبيع له بالخلافة: He was recognized as Caliph. *Abâ'a* باع: To exhibit, offer goods for sale. *Bay'un* بيع: Sale or purchase. *Bîy'atum* بيعة: Church; Jewish synagogues.

Bâya'tun بايعة (prf. 2nd. p. m. plu. III): You made bargain. *Yubâyi'ûna* يُبايعون (imp. 3rd. p. m. plu. III): They swear allegiance. *Yubâyi'una* يبايعن (imp. 3rd. p. f. plu. III): They swear allegiance. *Bâyi'* بايع (prt. m. sing. III): Accept

their (f.) allegiance. *Tabâya'tûm* تبايعتم (prf. 2nd. p. m. plu. VI): You bargain one with another. *Bay'un* بيع (v. n.): Bargaining; Selling and buying. *Biya'un* بيع (n. plu.) Synagogues. (L; T; R; LL) The root with its above forms has been used in the Holy Qur'ân about 15 times.

Bâna بان
بيئاً، بيناً، يبين

To be distinct and separate, far away, remote from, divorced (women), clear, obvious, appear, explain. *Tabyyana* تبين: To be clear, easily understood, appear. *Baina yadaihi*: Before him; In his presence. *Bayân* بيان: Declaration; Explanation; Argument; Rhetoric; Clear meaning; Intelligent and distinct speech. It applies to both thought and speech, in as much as it comprises the faculty of making a thing or an idea apparent to the mind and conceptually distinct from other things or ideas as well as the power to express the cognition in spoken or written language. *Bayyinah* بينه plu. *Bayyinât* بينات: Evidence; Clear proof; Argument; Precise testimony; Clear. *Mubîn* مبين: Explaining clearly; Clear; Beyond doubt; Obvious; Part-

ing; Cutting. *Tabayyana* تَبَيَّنَ (prf. 3rd. p.m. plu. II): To be or become manifest, clear. With *li* or *an* or with *le* and *an*: To be distinct. With *min*: To be made known. With *li*: To perceive. Although the word *Bainun* بَيْنٌ generally rendered as 'between' is in reality a substantive meaning 'interval' or 'connection'.

Bayyanû يَبَيَّنُوا (prf. 3rd. p.m. plu. II): They expounded. **Bayyanna** يَبَيَّنَا (prf. 1st. p. plu. II): We have expounded. **Yubayyinu** يُبَيِّنُ (imp. 3rd. m. sing. II): He expounds. **Yubayyinunna** يُبَيِّنَنَّ (imp. 3rd. p. m. plu. II. emp.): They shall surely expound. **LiTubayyinunna** لِتُبَيِّنَنَّ (imp. 2nd. p.m. sing. II. el.): That you may expound. **Ubayyina** أُبَيِّنُ (imp. 1st. p. sing. II): I will expound. **Nubayyin** نُبَيِّنُ (imp. 1st. p. plu. II): We will expound. **Nubayyinu** نُبَيِّنُ (imp. 1st. p. plu. II): We expound. **Yubînu** يُبَيِّنُ (imp. 3rd. p.m. sing. IV): Maketh clear. **Tabayyana** تَبَيَّنَ (prf. 3rd. p. m. sing. V): It became clear. **Tabayyanat** تَبَيَّنَتْ (prf. 3rd. p. f. sing. V): It became manifest. **Tabayyanû** تَبَيَّنُوا (prt. m. plu. V): You make clear. **Yatabayyanu** يَتَبَيَّنُ (imp. 3rd. p.m. sing. V): Becomes clear. **LiTastabîna** لِتَسْتَبَيِّنَ (imp. 3rd. p. f. sing. X. el.): In order to be exposed. **Bayyinun** بَيِّنُ (act. 2ndpic.): Clear. **Bayyinatum** بَيِّنَةٌ (n.): Evidence.

Bayyinâton بَيِّنَاتٌ (n. plu.): Clear evidences. **Mabayyina-tûn** مَبَيِّنَةٌ (ap-der. f. plu.): Manifest; Illuminating. **Mubayyinâton** مُبَيِّنَاتٌ (ap-der. f. plu.): Clear ones; Illuminating ones. **Mubînun** مُبَيِّنٌ (ap-der. IV. m. sing.): Clear; Open to see; Self expressive; Severing. **Bayânun** بَيَانٌ (n.): Exposition; Intelligent and distinct speech; Explanation. **Tibyânun** تَبَيَّانًا (v.n.): Exposition. **Mustabîn** مُسْتَبَيِّنٌ (ap-der. X. m. sing.): Luminous. **Bayna** بَيْنٌ (Particle), Between; Before. (L; T; R; Zamakhsharî; LL)

The root with its above forms has been used in the Holy Qur'ân about 523 times.

Tâ ت T

Tâ ت is the third letter of the Arabic alphabet pronounced as soft "T". According to *Hisâb al-Jummal* (mode of reckoning numbers by the letters of the alphabet) the value of Tâ is 400. It has no real equivalent in English. It is of the category of *Majhûrah* مَجْهُورَةٌ.

Tâ ت

Preposition prefixed as a form of oath used with the name of Allâh. Pronoun post fixed to the verb at the first, second, as well as the third feminine person of the past, as *fa'altu* فَعَلْتُ, *fa'alta* فَعَلْتَ, *fa'alti* فَعَلْتِ. Particle prefixed to the verbs at the second person as well as the third feminine of the future, as *taf'alu* تَفْعَلُ *taf'alân* تَفْعَلُونَ *taf'alûna* تَفْعَلْنَ. Particle post fixed to a verb in the 3rd. person of the perfect to denote the feminine as *fa'alat* فَعَلَتْ. It denotes *f.* and turns to *hâ* sound at the end of a sentence and is written as *â* (or *Tâ Mudawwa-rah* or the round *Tâ*). (L; T; Mughnî; LL)

Tâbût تابوت

Coffin; Wooden case; Chest; Box; Breast with what it contains - the heart; Heart which is the store house of knowledge, wisdom and peace. There is a proverb in Arabic:

Mâ Auda'tu Tâbûtî Shaian Faqadtuhû

ماودعت تابوتي شيئاً فقدته

I have not deposited in my bosom anything (of knowledge) that I have lost. Omar as speaking of Ibn Mas'ûd's heart said, a vessel filled up with knowledge.

Tâbût تابوت (2:248; 20:39). (L; T; R; Baidzâwî; Asâs; Nihâyah; LL)

Tabba تَبَّ

تَبَّأً؛ تَبَّأً؛ يَتَّبَبُّ

To cut off, curtail, perish, be doomed, lost, suffer loss. *Tabâb* تَبَّأَ: Loss. *Tatbîb* تَتَّبَبَّ: Loss; Detriment; Perdition; Destruction; Ruin.

Tabba تَبَّ (*prf. 3rd. p. m. sing. assim.*): He perished; remained in evil continually. *Tabbat* تَبَّت (*prf. 3rd. p. f. sing. f.*): (She) is perished. (111:1) *Tabâb* تَبَّأَ (*v.n.*): Ruin. (40:37). *Tatbîb* تَتَّبَبَّ (*v.n.*): Ruin. (11:101) (L; T; R; LL)

Tabara تَبَّرَ/Tabira تَبَّرَ

تَبَّرًا، تَبَّرًا؛ يَتَّبِرُّ، يَتَّبِرُّ

To break, destroy, ruin, perish, lose, smash, crumble. *Tabâr* تَبَّأَ: Destruction. *Tabbara* تَبَّرَ: To break in pieces. *Tatbîr* تَتَّبِيرٌ: Utter destruction. *Mutabbarun* مُتَبَّرٌ: Destroyed; Broken up.

Tabbarnâ تَبَّرْنَا (*prf. 1st. p. plu. II*): We have destroyed (25:39). *LiYutabbirû* لِيَتَّبِرُوا (*prf. 3rd. p. m. plu. acc. II*): They might destroy (17:7). *Tatbîran* تَتَّبِيرًا (*v.n. II*): Destruction (7:7; 25:39). *Mutabbarun* مُتَبَّرٌ (*pis. pic.*): Destroyed. (7:139). *Tabâran* تَبَّأَرًا

(v.n.): Destruction (71:28). (L; T; R; LL)

تَبِعَ Tabi'a
تَبَاعًا، تَبَعًا؛ يَتَّبِعُ

To follow, come with, imitate, obey, be the follower of. *Taba'un* تَبِعَ and *Tabi'un* تَبِعَ: Follower; Helper; One who follows or attends upon any one. *Tabi'un* تَبِيعَ: Helper; Protector. *Atba'a* اتَّبَعَ: To follow, follow up, make to follow, pursue, prosecute. *Muttabi'un* مُتَّبِعَ: Successive. *Ittibâ'un* اتَّبَاعَ: Following after. *Muttaba'un* مُتَّبِعَ: One who is pursued. Followers of the Companions of the Holy Prophet. Followers of the Holy Prophet are called *Sahâbah* صحابه and the followers of the *Sahâbah* صحابه are called *Tâbi'in* تابعين. *Taba'Tâbi'in* تَبِعَ تابعين are the followers of *Tâbi'in*.

Tabi'a تَبِعَ (prf. 3rd. p.m. sing.): He followed. *Tabi'û* تَبِعُوا (prf. 3rd. p.m. plu.): They followed. *Yatba'u* يَتَّبِعُ (imp. 3rd. p.m. sing.): He follows. *Tatba'u* تَتَّبِعُ (imp. 3rd. p.f. sing.): She follows. *Atba'a* اتَّبَعَ (prf. 3rd. p. m. sing. IV) He followed. *Ataba'nâ* اتَّبَعْنَا (prf. 1st. p. plu. IV): We made somebody follow someone. *Atba'û* اتَّبَعُوا (prf. 3rd. p.m. plu. IV): They followed. *Yutbi'ûna* يُتَّبِعُونَ

(imp. 3rd. p.m. plu. IV): They make follow. *Utbi'û* أُتَّبِعُوا (pp. 3rd. p.m. plu. IV): They were followed, were overtaken by someone. *Nutbi'u* نُتَّبِعُ (imp. 1st. p. plu. IV): We will cause to follow. *Ittaba'a* اتَّبَعَ (prf. 3rd. p.m. sing. VIII): Followed. *Ittaba'ta* اتَّبَعْتَ (prf. 2nd. p.m. sing. VIII): Thou followed. *Ittaba'atu* اتَّبَعْتُ (prf. 1st. p. sing. VIII): I followed. *Ittabi'û* اتَّبِعُوا (prf. 3rd. p.m. plu. VIII): They followed. *Ittabia'tum* اتَّبِعْتُمْ (prf. 2nd. p.m. plu. VIII): You followed. *Ittaba'nâ* اتَّبَعْنَا (prf. 1st. p. plu. VIII): We followed. *Yattabi'u* يَتَّبِعُ (imp. 3rd. p.m. sing. VIII): He follows. *Tattabi'u* تَتَّبِعُ (imp. 2nd. p.m. sing. VIII): Thou follow. *Yattabi'ûn* يَتَّبِعُونَ (imp. 3rd. p.m. plu. VIII): They follow. *Tattabi'û/Tattabi'ûna* تَتَّبِعُونَ/تَتَّبِعُونَ (acc./imp. 2nd. p.m. plu. VIII): You follow. *Attabi'u* اتَّبِعُ (imp. 1st. p. sing. VIII): I follow. *Nattabi'u* نَتَّبِعُ (imp. 1st. p. plu. VIII): We follow. *Ittabi'û* اتَّبِعْ (prt. m. sing. VIII): Thou follow. *Ittabi'û* اتَّبِئُوا (prt. m. plu. VIII): You follow. *La Tattabi'û* لَا تَتَّبِعْ (prt. neg. m. sing.): Thou follow not. *La Tattabi'âni* لَا تَتَّبِعَانِ (prt. neg. m. dual.): You twain follow not. *Tattabi'ni* تَتَّبِعْنِي (imp. n. sing.): Following me. *Tab'un* تَبِيعَ (n.): Follower. *Tâbi'un* تَابِعَ (act. pic. m. plu. acc.): Follower. *Tâb'îna* تَابِعِينَ (act. pic. m. plu. acc.): Fol-

lowers. *Tabi'un* تَبِيعُ (act. 2 pic. m. sing.): Protector; Prosecutor. *Ittibâ'un* اتَّبَاعُ (v.n.): To follow. *Mutatâbi'un* مُتَتَابِعُ (ap-der. III): One following another in succession. *Muttabi'ûna* مَتَّبِعُونَ (pis. pic. VIII): They are overtaken. *Tubba'* تَبَّعَ (n.): Surname of the Ancient Kings of Yeman. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 175 times.

Tajara تَجَرَ
تِجَارَةٌ، تَجَرًا؛ يَتَجَرُّ

To traffic, trade, be in business. *Tijârat* تِجَارَةٌ Trade; Mercantile affairs; Business; Bargain.

Tijârat تِجَارَةٌ (v.n.):
The word has been used in the Holy Qur'ân about 9 times.

Taht تَحْتَ

Particle: That which is below; The lower part; Beneath; Slope; Declivity of a mountain; Under. Opposite of *Fawq* فوق (above). (L; T; R; LL)

This particle has been used in the Holy Qur'ân about 51 times.

Tariba تَرَبَّ
مَتَرَبًا، تَرَبًّا؛ يَتَرَبُّ

To have much earth, be full of

earth, have dust in the hands, be destitute. *Atrâb* اتراب sing. *Tirb* تَرَب: Contemporary friend; Companion; Match; Suiting the age and matching in all other respects; Peer; One having similar tastes, habits, views, etc. *Tarâ'ib* تَرَائِب sing. *Tarîbah* تَرِيْبَةٌ: Breast bones; Ribs. *Matrabah* مَتْرَبَةٌ: Poverty; Destitution; Misery. *Tarîb* تَرَبَّ: Poor man intimately acquainted with his mother Earth. He sank from the wealth.

Turâb تَرَاب (n.): Dust; Earth. *Atrâb* اتراب (n. plu.): Girls of matching age. *Tarâ'ib* تَرَائِب (n. plu.): Breast bone; Upper part of girls chest. *Matrabah* مَتْرَبَةٌ (v.n.): Reducing to dust; Poverty; Misery. (L; T; R; LL)

The root with its above four forms has been used in the Holy Qur'ân about 22 times.

Tarifa تَرَفَ
تَرَفًا؛ يَتَرَفُّ

To lead a delicate life, enjoy good things of life. *Atrafa* اترَفَ: To bestow the good things of this life. *Mutrafa* مُتَرَفٌ: Endowed with, and hence enjoying the good things of this life; Corrupted; Well to do; Ungrateful; One whom a life of softness and ease has caused to behave insolently; One

whom the exclusive pursuit of pleasures of life has corrupted.

Atrafnâ اترفنا (*prf. 1st. p. plu. IV*): We have given ease and comfort. **Utriftum** أترفتم (*pp. 2nd. p. m. plu. IV*): You are given ease and comfort. **Utrifû** اترفوا (*pp. 3rd. p. m. plu. IV*): They are given ease and comfort. **Mutrifîn** مترفين (*ap-der. m. plu. IV. acc.*): Affluent ones. **Mutrafi** مترفي (*ap-der. m. plu. IV. acc. final Nûn dropped*): Affluent ones. **Mutrafû** مترفوا (*ap-der. m. plu. IV. nom. final Nûn dropped*): Affluent ones. (L; T; R; LL)

The root with the above forms has been used in the Holy Qur'ân about 8 times.

Taraka تَرَكَ

تركاً، تركاناً؛ يتركُ

To leave off, leave alone, abandon, forsake, give up any thing, neglect, omit, bequeath anything to anyone. **Târik**: تارك: One who leaves.

Taraka تَرَكَ (*prf. 3rd. p. m. sing.*): He left. **Taraktu** تركتُ (*prf. 1st. p. sing.*): I left. **Tarakû** تركوا (*prf. 3rd. p. m. plu.*): They left. **Tarakna** تَرَكَنَ (*prf. 3rd. p. f. plu.*): They (f.) left. **Taraktum** تركتم (*prf. 2nd. p. m. plu.*): You left. **Taraknâ** تركنا (*prf. 1st. p. plu.*): We left. **Tatruku** تتركُ (*imp. 2nd. p. m. sing.*): Thou leave. **Natruku** نتركُ

(*imp. 1st. p. m. plu.*): We leave. **Utruk** أترك (*prt. m. sing.*): Leave. **Yutraku** يترك (*pip. 3rd. p. m. sing.*): He is left. **Yutrakû** يُتركوا (*pip. 3rd. p. m. plu. acc.*): They are left. **Tutrakû/Tutrakûna** تتركون / تُتركوا (*acc./pip. 2nd. p. m. plu.*): You are left. **Târikun** تاركُ (*act. pic. m. sing.*): One who leaves someone. **Târikû/Târikî** تاركوا / تاركي (*acc./act. pic. m. sing. final Nûn dropped*): You are left. (L; T; R; LL)

The root with its above fourteen forms has been used in the Holy Qur'ân about 43 times.

Tasa'a تَسَعَ

تسعا؛ يتسع، يتسع

To be the ninth. **Tis'un** تسع (f.) **Tis'atun** تسعة: Nine. **Tâsi'** تاسع: Ninth. **Tis'un** تسعون Ninety; Ninetieth. **Tis'un wa Tis'un** تسع وتسعون Ninety nine. **Tis'ata** 'Ashar تسعة عشر Nineteen.

Tis'un تسع (n. m.): Cardinal number. Nine. **Tis'atun** تسعة (n. f.): Nine. **Tis'ata** 'Ashara تسعة عشر: Nineteen. **Tis'un wa Tis'un** تسع وتسعون: Ninety nine. (L; T; R; LL)

The root with its above four forms has been used in the Holy Qur'ân about 7 times.

تَعَسَّ Ta'isa
تَعَسَّ؛ يَتَعَسُّ

To perish, render unhappy, stumble, destroy.

Ta'san تَعَسَّ (v.n.): Destruction; Perdition; Evil; Unhappiness; Wretchedness (47:8). (L; T; R; LL)

تَفَثَ Tafatha
تَفَثًا؛ يَتَفَثُ

To leave off the care of one's body and comforts, perform and complete the acts of worship in combat and imposed.

Tafathun تَفَثَ (n.): The state of self denial; Acts of worship; Needful rituals regarding the cleansing and care of one's body and comfort. (22:29) (L; T; Jarîr; LL)

تَقَّنَ Taqana

To fatten (a land by watering it with muddy water). *Tiqnun* تَقَّنَ: Nature; In born disposition; Mud. *Atqana* اتَّقَنَ: To improve a thing, set a thing in good order, do a thing skillfully and thoroughly, fasten a thing, bring to perfection, make perfect (in every way), make a thing in perfect consonance with the purpose to which it has been created, make a thing thoroughly, dispose a thing in perfect order.

Atqana اتَّقَنَ (*prf. 3rd. p. sing. m. IV*): He did perfectly; made it firm, strong, solid, compact, sound, free from defect or imperfection, by the exercise of skill; He fashioned it, disposed it in the fit, proper and right manner (27:88). (L; T; LL)

تلك Tilka

This; That; f. of *Dhâlika* ذالك plu. *Uulâika* اولئك Dual *Tilkumâ* تلكما plu. *Tilkum* تلكم (L; T; Mughnî; LL)

The word has been used in the Holy Qur'ân about 43 times.

تَلَّ Talla
تَلَّ؛ يَتَلُّ

To lay down, let down, lay prostrate, lay one down upon one's kin, تَلَّ تَلِيلَ neck, cheek or breast.

Talla تَلَّ (*prf. 3rd. p. m. sing.*): He laid down (37:103). (L; T; R; LL; Muhkam)

تلا Tala

تَلَاؤَةً، تَلَاؤًا، تَلَاؤًا؛ يَتَلَاؤُونَ

To follow, walk behind, imitate, pursue. *Tilâwatan* تَلَاؤَةً: To read, recite, rehearse, declare, meditate.

Talâ تَلَى (*prf. 3rd. p.m. sing.*): Followed (91:2). **Talawtu** تَلَوْتُ (*prf. 1st. p. sing.*): I recited.

Yatlû/Yatlûna يتلوا/يتلون (*imp. 3rd. p.m. plu.* final *Nûn* dropped): They recite. *Tatlû/Tatlûna* تتلوا/تتلون (*imp. 1st. p. m. plu.* final *Nûn* dropped) You recite. *Natlû* نتلوا (*imp. 1st. p. plu.*): We recite. *Utlû* أتل (*prt. m. sing.*): Thou recite. *Utlû* اتلوا (*prt. m. plu.*): You recite. *Taliyat* تليت (*pp. 3rd. p. f. sing.*): Was recited. *Yutlû* يتلى (*pip. 3rd. p. m. sing.*): It is recited. *Tutlû* تتلى (*pip. 3rd. p. f. sing.*): Is recited. *Tâliyât* تاليات (*act. pic. f. plu.*): Those who recite; Those who follow. *Tilâwatun* تلاوة (*n.*): Recitation. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân about 63 times.

Tamma تَمَّ
تَمَّ، تَمَّامًا؛ يَتَمَّ

To be entire, complete, perfect, fulfilled. *Atamma* اتَمَّ: To complete, perfect, accomplish, fulfill, perform. *Tamâm* تمام: Something complete, perfect. *Mutimm* متمم: One who makes perfect.

Tamma تَمَّ (*prf. 3rd. p. m. sing. assim.*): It was completed. *Tammat* تَمَّت (*prf. 3rd. p. f. sing. assim.*): Was completed. *Atamma* اتَمَّ (*prf. 3rd. p. m. sing. IV*): Completed. *Atmamta* تَمَّت (*prf. 2nd. p.m. sing. IV*): Thou completed. *Atmamtu* اتَمَّت (*prf.*

1st. p. sing. IV): I completed. *Atmamnâ* اَتَمَّنَ (*prf. 1st. p. plu. IV*): We completed. *Yutimmu* يَتِمُّ (*imp. 3rd. p. m. sing. IV*): Completes. *Li Yutimma* لِيَتِمَّ (*imp. 3rd. p.m. sing. IV. el.*): He may complete. *LiUtimma* لَأَتِمَّ (*imp. 1st. p. sing IV*): I may complete. *Atmim* اَتِمَّ (*prt. m. sing. IV*): Thou complete. *Atimmû* اَتِمُّوا (*prt. m. plu.*): You complete. *Tamâmun* تَمَّامٌ (*n.*): Complete. *Mutimmun* مَتَمِّمٌ (*apder. m. sing. IV*): Perfecter. Completer. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 22 times.

Tannûr تَنُّورٌ

Spring; Ground; Face of the earth. Highest part the earth; Place where the water of a valley collects; A circular earthen oven (see also *Nâr*).

Tannûr تَنُّورٌ : (11:40; 23:27). (L; T; Mughnî; Qâmûs; Râzî; Ibn Kathîr; Ibn 'Abbâs; Ikramah; Ibn Jarîr; Baghawî; LL)

Tâba تَابَ

تَابَهُ، مَتَابًا، تَوْبَةً، تَوْبًا؛ يَتُوبُ

To return; repent; turn one's self in a repentant manner, (with 'ilâ or without it), turn

with mercy (with 'alâ) *Tau'ibun* تَوَّبَ and *Tau'batun* تَابَتْ: Repentance. *Tâ'ibun* تَائِبٌ part. act. One who repents. *Tawwâb* تَوَّابٌ: Very repentant (man); Oft-returning with mercy and compassion (God). *Taubah* تَوْبَةٌ of a human being is an act of sincere and whole hearted turning to Allâh after His protection has been sought against the evil effects of past sins and reforming a broken connection or tightening up a loose one with Allâh. It is repenting sincerely of past lapses with a firm resolve to shun all sins and do good deeds and to make amends for all wrongs done to people or to one's self. It consists in bringing about a complete change in one's life, turning one's back completely on one's evil past and returning to Allâh. When the word *Tâba* تَابَ is used for Allâh it means turning of Allâh with mercy and bestowing favours upon a person and being Gracious to him.

Tâba تَابَ (prf. 3rd. m. sing.): He repented. *Tâbâ* تَابَا (prf. 3rd. p.m. dual.): The twain repented. *Tâbû* تَابُوا (prf. 3rd. p. m. plu.): They repented. *Tubtu* تُبْتُ (prf. 1st. p. sing.): I repented. *Tubtum* تُبْتُمْ (prf. 2nd. p. m. plu.): You repented. *Yatûbu* يَتَوَّبُ (imp. 3rd. p.m. sing.): He accepts repen-

tance. *Yatub* يَتُوبُ (imp. 3rd. p. m. sing. acc.): He repents. *Atûbu* اَتُوْبُ (imp. 1st. p. sing.): I repent. *Tatûbâ/Tatûbâni* تَتَوَّبَانِ / تَتَوَّبَانِي (n.d.): You twain repent. *Yatûbû/ Yatûbûna* يَتَوَّبُونَ / يَتَوَّبُونَا (acc./ imp. 3rd. p.m. plu.): They repent. *Tub* تُبْ (prt. prayer): May thou accept repentance. *Tûbû* تَوْبُوا (prt. m. plu.): You repent. *Tawbun* تَوْبٌ (v.n.): Repentance. *Tawbatûn* تَوْبَةٌ (v.n.): Repentance. *Matâb* مَتَابٌ (v.n.): Repentance. *Tawwâb* تَوَّابٌ (ints.): Oft-returning with compassion. One of the attribute of Allah. *Tâ'ibûna* تَائِبُونَ (act. pic. plu.): Those who turn in repentance. *Tâ'ibâtun* تَائِبَاتٌ (act. pic. f. plu.): Those (f.) who turn in repentance. *Tawwâbîn* تَوَّابِينَ (ints. plu. acc.): Repenting men. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 87 times.

Târa تَارَ

تَوَّارًا؛ يَتَوَّرُ

For *Dâra*, with the change of *tâ* ت with *dâl* د: To go round, flow, repeat (an action). According to Azharî the word is actually *Ta'ara*, where Hamza is omitted meaning space of time.

Târatân تَارَةٌ: Time (in regard to repetition); Sometimes; Now and

then (17:69; 20:55). (L; T; R; LL)

تورات **Tawrât**

It is the name given to the Book of Moses. Its correct rendering is the Hebrew word *Torah* which is derived from *wâra* وار meaning he concealed. Torah in Hebrew literature signifies the revealed will of God. The Qurânic teaching is that Moses was an inspired man and Messenger of God and gave a Message, a *Sharî'at* and law. Tawrât is so called because, in its pristine purity, reading it and acting upon its teachings kindled in the heart the fire of Divine love. As the Holy Qur'ân says, 'You must have surely received the narrative about Moses. When he saw a fire he said to his companions, 'Stay here for I perceive a fire creating feelings of love and affection. I hope I may bring you a fire brand from there. Rather I feel that I find guidance at the fire'. And when he came close to the fire he was called, 'O Moses, Verily, I alone am your Lord. So take off your shoes and stay and make your heart free from every care for you are in the sacred valley of *Tuwâ*. And I have chosen you, therefore listen to what

is revealed to you.' (20:9-13). The Taurât mentioned in the Holy Qur'ân is not identical with what we know today as The Old Testament or the Pentateuch. The Old Testament is a Christian term. The Catholics and the Protestants are not agreed precisely as to the number of records to be included in the canon. Similarly is it correct to translate *Taurât* as the Pentateuch, a Greek word meaning the Five Books. These are the first five books of The Old Testament, containing a semi historical and legendary narrative of the history of the world beginning from Adam to the arrival of the Jews in the Promised Land, though a part of the Mosaic Law is embodied in it. The Books are ascribed to Moses, but it is certain that they were not written by Moses, and were an appreciable distance of the time from Moses. What we see today of The Old Testament came after Moses, most of it is distorted form from the original and many parts lost.

Tawrât تورات: The Divine Law and Scripture given to Moses. The word has been used in the Holy Qur'ân about 18 times.

Tîm تين

Fig tree; Name of a hillock. The fig is the symbol of the era of Adam, of Mosaic day and that of Jesus.

Tîm تين (n.): (95:1). (L; T; LL)

Tâha تاه

تِيهًا، تِيهَانَا، تِيهًا؛ يَتِيهُهُ

To wander about distractingly, wander bewildered, go astray, be perplexed, lose the way in the waterless desert, become confounded, become disordered and confused intellect or mind, magnify oneself, behave proudly or insolently. *Tîh* تيهه: Waterless desert; Wayless land.

Yafîhûna يتيهون (imp. 3rd. p. m. plu.): They will wander about in lands without direction (5:26). (L; T; LL)

Thâ ث

Thâ ث is the fourth letter of the Arabic alphabet, somewhat equivalent to English letter "th". According to *Hisâb al-Jummal* (mode of reckoning numbers by the letters of the alphabet) the value of *thâ* is 500. It is of the category of *Mahmûsah* مهموسه and is termed *Lathawiyyah* لثوية (gingival). Other similar letters are *dhâ* ظ, *za* ذ. This letter has no equivalent in English.

Thabata ثَبَّتَ

ثَبَاتًا، ثُبُوتًا؛ يَثْبُتُ

To be firm, steadfast, constant, established, remain in (a place), persevere in doing. *Thabbata* ثَبَّتَ: To strengthen, consolidate, fasten. *Thubût* ثُبُوت: Steadfastness; Stability; Firmly planted. *Thâbit* ثَابِت: Remaining firmly fixed; Firm; Steadfast. *Thabbata* ثَبَّتَ: To confirm; Steadfast; Establish. *Tathbît* تَثْبِيث: Confirmation; Establishment. *Athbatâ* اثْبَتَا: To confirm, keep in bonds, confine, restrain (from doing a deed).

Uthbutû أُثْبِتُوا (prt. m. plu.): Be firm. *Thabbatnâ* ثَبَّتْنَا (prf. 1st. p.

Thabata ثَبَطَ

plu. II): We have confirmed. **Yuthabbitu** يُثَبِّتُ (*imp. 3rd. p.m. sing. II*): He establishes. **Nuthabbitu** نَثَبْتُ (*imp. 1st. p. plu. II*): We establish. **Thabbit** ثَبَّتَ (*prt. m. sing. prayer*): May thou keep (us) firm, stable. **Thabbitû** ثَبَّتُوا (*prt. m. sing.*): You keep firm. **Yuthbitu** يُثَبِّتُ (*imp. 3rd. p.m. sing.*): He establishes and confirms. **LiYuthbitû** لِيُثَبِّتُوا (*imp. 3rd. p. plu. el. IV*): They may confine. **Thâbitun** ثَابِتٌ (*act. pic. m. sing.*): Firmly fixed. **Thubût** ثُبُوتٌ (*n.*): Fixture; Stability. **Thâbit** ثَابِتٌ (*v.n. II*): Strengthening. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân about 18 times.

Thabira ثَبِرَ

ثَبِرًا، ثَبِيرًا، يَثِيرُ

To keep back, lose, perish, disappoint, expel, curse, destroy.

Thubûr ثُبُورٌ (*v.n.*): Death; Destruction (25:13,14; 89:11). **Mathbûr** مَثْبُورٌ (*pact. pic. m. sing.*): One who is destroyed (17:102). (L; T; R; LL)

Thabata ثَبَطَ

ثَبَطًا، يَثْبُطُ

To keep back, prevent, hinder, divert, hold anyone without

Thakhuna تَخَنَ

respice, lag behind, hold back, make slothful.

Thabbata ثَبَّطَ (*prf. 3rd. p.m. sing. II*): Held back (9:46). (L; T; R; LL)

Thabaya تَبَى

تَبِيًّا، يَتَبِي

To collect, congregate, gather, put together, complete. **Thubât** ثُبَّةٌ *acc. plu. of Thubatun* ثُبَاتٌ which is the *f.* of **Thuban** ثُبًا or **Thubayun** ثُوبِي: In separate companies; Groups; Detachments; Parties. Many nouns in the *f. sing.* as here, lose their third radical when it is *hâ, wâw or yâ*.

Thubât ثُبَاتٌ (*n. plu.*): (4:71). (L; T; R; LL)

Thajja تَجَّ

تَجُّوجًا، تَجًّا، يَتَجَّ

To flow.

Thajjâjan تَجَّاجًا (*n.v.*): Pouring forth abundantly; Dripping in torrent. (L; T; LL)

The root with its above form has been used in the Holy Qur'ân only once.

Thakhuna تَخَنَ

تَخُونًا، تَخَانَةً، تَخَنًا، يَتَخَنُ

To be thick, become coarse, stiff, subdue thoroughly, have

a regular fighting, cause much slaughter, have a triumphant war. *Athkhana* اِثْخَنَ: To do something great, make much slaughter, overcome, battle strenuously.

Athkhantum اِثْخَنْتُمْ (prf. 2nd. p.m. plu. IV): You have overcome them (47:4). **Yuthkhina** يِثْخِنُ (imp. 3rd. p.m. plu. acc. IV): Triumphed after a regular bloody fighting (8:67). (L; T; R; LL)

Tharaba ثرب

ثَرْباً؛ يَثْرِبُ

To blame, find fault with.

Tathrib تَثْرِبُ (v.n. II): Blame; Reproach; Reproof (12:92). **Yathrib** يَثْرِبُ: Ancient name of Madînah before the *Hijrah* (33:13). (L; T; R; LL)

Tharia ثَرَى

أَثْرَى، ثَرَى؛ يَثْرَى

To be moist (as the earth after rain), moisten, wet (the earth). *Thrâ* ثَرَى: Earth; Moist earth. *Al-Tharâ* الثَرَى (with the article *al*) and *Tharan* ثَرّاً (for *Tharayun* ثَرَى): The earth; Moist sub-soil; Soil; Sod; Ground.

Tharâ ثَرَى (n.): Moist sub-soil (20:6). (L; T; R; LL)

Tha'aba ثَعَبَ

ثُعْباً؛ يَثْعَبُ

To cause to flow; give bent to.

Thu'ban ثُعْبَانُ (n.): Serpent; Long, thick, bulky and fabulous snake (7:107; 26:32). (L; T; R; LL)

Thaqaba تَقَبَ

تُقَبّاً؛ يَتَقَبُّ

To shine, penetrate, perforate, pierce, spread (odour), soar aloft.

Thâqib ثاقِبُ (act. pic. m. sing.) Bright shining; Piercing through darkness; Piercing brightness; Brightly shining. (37:10; 89:3). (L; T; R; LL)

Thaqifa تَقَفَ / **Thaqofa** تَقَفُوا

تُقَافَةً، تُقَافُوا، تَقَفُوا؛ يَتَقَفُّ، يَتَقَفُّونَ

To get the better, come upon, find, catch, take, gain the mastery over, be intelligent, skilled, meet, overtake, find, overcome.

Thaqiftum تَقَفْتُمْ (prf. 3rd. p.m. plu.): You got hold. **Tathqafanna** تَتَقَفْنِ (imp. 2nd. p.m. sing. emp.): Thou over take. **Yathqafû** / **Yathqafûna** يَتَقَفُونَ / يَتَقَفُونَ (acc./imp. 3rd. p. m. plu.): They come upon. **Thaqifû** تَقَفُوا (pp. 3rd. p.m. plu.): They are found. (L; T; R; LL)

The root with its above five forms

has been used in the Holy Qur'ân about 6 times.

Thaqula ثَقُلَ
ثَقَالَةً، ثَقُلًا؛ يَثْقُلُ

To be heavy, weighty, slow, dull, sluggish, difficult, hard, grievous. *Thaqalân* ثَقْلَان (dual of *Thaqalan*) ثَقْلٌ : Two big and weighty things. Two things of weight; Two armies. *Athqâl* اِثْقَال (plural of *Thiqal* (ثقل): Burden. *Thaqîl* ثَقِيل plu. *Thiqâl* ثِقَال: Heavy. *Mithqâl* مِثْقَال: Weight; Weight of a balance. *Tathâqal* تَثَاقَل: To be dull, sluggish. *Thaqala* ثَقُلَ: To grow heavy, oppress, weigh down. *Mathqalatun* مَثْقَلَةٌ: Burdened; Heavily laden; Any cause of depriving a mother of her child. *Iththaqala* اِثْتَقَلَ (for *Tathâqala*): To be born down heavily, incline heavily downwards.

Thaqulat ثَقَلَتْ (prf. 3rd. p. f. sing.): Became heavy; Momentous. *Athqala* اِثْتَقَلَ (prf. 3rd. p. f. sing. IV): Become heavy. *Iththâqaltum* اِثْتَقَلْتُمْ (prf. 2nd. p. m. plu. IV): You bowed down with heaviness, inclined heavily. According to Al-Ukburî it belongs to stem sixth *Tafâ'ala* whereby an additional *Hamzah* is prefixed. *Thaqîl* ثَقِيل (act. 2nd. pic. m. sing.): Heavy; Weighty. *Athqâl* اِثْقَال (n. plu.): Weights; Burdens. *Thaqalân* ثَقْلَان (n.

dual.): Two big and momentous groups. *Thiqâl* ثِقَال (v. n.): Heavy (well-equipped). *Muthqalatun* مِثْقَلَةٌ (pis. pic. f. sing. IV): One (f.) heavy laden. *Muthqalûna* مِثْقَلُونَ (pis. pic. m. plu. IV): Those who are heavy laden. *Mithqâlun* مِثْقَال (n.): Weight of. (L; T; R; LL) The root with its above forms has been used in the Holy Qur'ân about 28 times.

Thalatha ثَلَاثَ
ثَلَاثًا؛ يَثَلُثُ

To take a third part of a thing. *Thuluth* ثُلُث: One-third part. *Thuluthân* ثُلُثَان dual and in conjunction *Thuluthâ* ثُلُثَاء and *Thuluthay*: Two-thirds. *Thâlithun* ثَالِث *Thâlithatun* ثَالِثَةٌ: Third. *Thulâth* ثَلَاث Three by three; In Threes; Three pairs; By threes; Three. *Al-Thâlithatu* الثَّلَاثَةُ: The third. *Thulthai* ثُلُثِي: Two third. *Thalâthîn* ثَلَاثِينَ Thirty. *Thalâthun* ثَلَاثٌ (Card number) three.

Thalâthatun ثَلَاثَةٌ (f.): Three. *Thalâthûna/Thalâthîna* ثَلَاثِينَ / ثَلَاثُونَ: Thirty. *Thuluth* ثُلُث: One-third. *Thuluthân* ثُلُثَان: Two-third. *Thuluthâ* ثُلُثَاء (nom. n.d.): Two-third. *Thuluthai* ثُلُثِي (acc. n.d.): Two-third. *Thâlithun* ثَالِث (m.): Third. *Thâlithatun* ثَالِثَةٌ (f.): Third. *Thulâthun* ثَلَاثٌ (n. plu.) Threes. (L; T; R; LL)

Thalla ثَلَّ

The root with its above forms has been used in the Holy Qur'ân about 32 times.

Thalla ثَلَّ

ثَلًّا؛ يَثُلُّ

To scatter people, rush upon, have plenty of wool.

Thullatun ثَلَّة: Flock of sheep; Wool; Multitude of persons; Large party. Good many people; Crowd (56:13, 39,40). (L; T; R; LL)

Thamara ثَمَرَ

ثُمُورًا، ثَمْرًا؛ يَثْمُرُ

To bear fruit, fructify, get rich, increase. **Thamar** ثَمَر: Fruit; Wealth; Possession; Profit; Income.

Athmara اَثْمَر (prf. 3rd. p.m. sing. IV): He bore fruit. **Thamarun** ثَمْرٌ (n.plu.): Fruits. **Thamaratun** ثَمْرَاتٌ (n. sing.): Fruit. **Thamarât** ثَمَرَات (n. plu.): Fruits. (L; R; LL) The root with its above four forms has been used in the Holy Qur'ân about 24 times.

Thamma ثَمَّ

ثَمًّا؛ يَثْمُمُ

To pick up, collect, repair, heap up (things in a place). **Thamma** ثَمَّم: Over there; Here; In that direction; There in; Thither.

Thamûd ثَمُود

Thumma ثُمَّ: Then; Afterwards; Moreover; Mostly used as a conjunction indicating a sequence in line or order to be rendered as Then; Thereafter; Thereupon. Also used as a simple conjunction equivalent to And. In yet another usage, of which there are frequent instances in the Holy Qur'ân as well as in the sayings of the Holy Prophet ﷺ and in pre Islamic Arabian poetry, it has the significance of a repetitive stress, alluding to something that has already been stated and is now again emphasized, to be rendered as 'and once again'. In cases where it is used to link parallel statements it has often the function of the simple conjunctions *wâw* و (- and) (2:115; 26:64; 76:20; 81:21). (L; T; R; LL)

Thamûd ثَمُود

Name of an ancient tribe which lived in the western parts of Arabia. **Thamûd** is known after a grandson of Aram, the grandson of Noah. They lived shortly before the time of Ismâil. Their Prophet was **Sâlih**. The tribe flourished more than two hundred years after 'Âd and their territory extended from Adan in the south to Syria in the north. The Nabataean tribe of **Thamûd**

also descended from the tribe of 'Âd and is, therefore, often referred to in pre Islamic poetry as the Second 'Âd. Al-Hijr, also known as Madâin Sâlih (a place between Madînah and Tabûk in a valley called Wâdî al-Qurâ) was probably the capital of these people. Some inscriptions of Thamûdian origin have been discovered at Madâin Sâlih in the Nabataean language and others in the Yemenite language. Some Muslims used to read the poetic inscriptions about the Thamûds during the reign of Amîr Mu'âwiyah (661 A.D.). They were in the Himyarî, a language of south Arabia. Rock inscriptions still exist in the region west of Al-Hijr in northern Hijâz. They are carved out in the cliffs and embellished with sculptures of animals. These remains attest to the comparatively high degree of their civilization and power.

Apart from the Arabian sources other references are also available about these people. The Greek historians Diodoras (80 B.C.), Pliny (79 B.C.) and Ptolemy (140 B.C.) make mention of the Thamudeni, Aqrâ or Hijr. Ptolemy also mention a place near Hijr known as Badanata (Fajj al-Nâqa).

Northern Arabia was invaded by an Assyrian king Sargon (722-705 B.C.) and the name Thamûd is found mentioned among the conquered tribes.

The Holy Qur'ân represents them as the immediate successors of the 'Âd. They ruled over plains and hills (7:74). Their country abounded in springs and gardens wherein grew date-palms of excellent quality and that they also cultivated lands and grew corn (26:147). Their decline began soon after the time of Sâlih. Shortly after Sâlih their name fails to find mention among the conquering and victorious nations. Before the revelation of the Holy Qur'ân their mention in the books of history had become almost extinct. Seven different words of expression have been used in the Holy Qur'ân to describe the punishment which overtook these people. *Rajfah* (earthquake; 7:78), *Saiha* (thunderbolt; 11:67), *Adhâb* (punishment; 26:158), *Dammarnâ* (utter destruction so their houses are lying deserted over there; 27:51), *Sâiqâ* (thunderbolt; 51:44), *Al-Tâghiyah* (exceedingly violent and thunderous blast; 69:5) and *Damdama'alaihim* (destroyed them so much so that they were lev-

eled to the ground; 91:14) are the expressions used in the Holy Qur'ân. Though these words and expressions are different in form yet they possess no discrepancy in their indication. The fact is that this nation was destroyed through natural catastrophes (27:52). In search of a life of peace and security they used to hew out houses in the mountains. One who have travelled in this part of Arabia can bear testimony after seeing the destroyed rock habitations to the fact.

Neither the Holy Qur'ân nor any reliable saying of the Holy Prophet lends any support to the legends regarding the miraculous appearance and prodigious size and state of a she-camel, which is called in the Holy Qur'ân Allah's She-Camel (*Nâqat Allâh*), a name given to the she-camel of Sâlih. Its mention is a symbol that if the people of Thamûd would not accept the truth and would not cease persecuting Sâlih and his followers and "obstruct her from watering" (obstruct Sâlih from preaching) and "hamstrung her" then their Lord will destroy them. There is nothing strange that a creature of Allah should be appointed as a sign and symbol when even now we can see that a con-

structed house known as the Ka'bah is given as a sign that whoever tries to destroy it will be destroyed. The camel formed the chief means of conveyance in those parts and it was on his she-camel that the Prophet Sâlih used to travel to preach his message. Placing obstruction in the way of the free movements of it doing it harm was tantamount to obstructing the mission of Sâlih.

The word Thamûd has been used in the Holy Qur'ân about 26 times. (L; T; R; LL Futûh al-shâm by Abû Ismail. Historical geography of Arabia, Encyclopedia of Islam see Hişn al-Ghurâb, and Thamûd; Tamadduni 'Arab.)

Thamana ثَمَنَ ثَمَنًا ؛ يَثْمِنُ

To take the eighth part of any ones goods.

Thaman ثَمَنَ: Value; Price.
Thamâniyah ثَمَانِيَّة: Eight.
Thamânîn ثَمَانِينَ: Eighty.
Thumun ثَمَنَ: One part out of eight. **Thâminun** ثَامِنٌ: The eighth.
Thamânûn ثَمَانِينَ (for *Thamâniyun* ثَمَانِيُونَ f. and *Thamâniyatun* ثَمَانِيَّة): Eighteen. (L; T; R; LL)

The root with its above six forms has been used in the Holy Qur'ân about 19 times.

ثنى Thana
ثَنَيْتُ، ثَنَاءً، يَثْنِي

To bend, fold, double, turn one part of a thing upon the other, draw one of its two extremities to the other, join or adjoin one of the things to the other, turn anyone away or back from his course or from the object of his want, conceal enmity. *Thânin* ثَانِي (for *Thâniyun* ثَانِي) The second; Turning (part. act); One who turns (his side); Proud. *Thaniya Sadrahû* ثَانِي صَدْرِهِ: He concealed enmity in his breast, fold his breast. *Ithnân* اِثْنَان (m.) *Ithnatân* اِثْنَان (f.): and in the oblique cases *Ithnain* اِثْنَيْن and *Ithnatain* اِثْنَيْن Two. *Ithna* اِثْنَا عَشْر (m.) and *Ithnata* اِثْنَا عَشْرَة (f.) and in the oblique cases *Ithnai* اِثْنَا عَشْرَة and *Ithnatai* اِثْنَا عَشْرَة: Twelve. Those forms which admit only the above inflexions are considered as adverbial expressions. *Mathna* مَثْنِي By twos; Two; In pairs; Two and two. *Mathân* مَثَان (and with the article *al-mathânî*): Oft-repeated. It is the plu. of *Mathnan* مَثْنَان and *Mathnâtun* مَثْنَانَة which is derived from *Thanaya* ثَنَيْتُ. *Athnâ* اِثْنَاء: He praised, spoke well of anyone. *Thinan* ثِنْن: Repetition of a thing; Doing it one time after another. *Al-Mathânî*

المثانى: The oft-repeated. It is another name of the first chapter (*Al-Fâtihah*) of the Holy Qur'ân (15:87), because it is repeated in every *Rak'at* of Prayer and because it contains praise of God (*Bukhârî*, 65:1). Every Muslim repeats the seven verses of the chapter at least thirty times a day. No other portion of the Holy Qur'ân being repeated so often. *Mathânin* مَثَانِن (for *Mathâniyu*: Without the nunation; Singular. *Mathnâ* مَثْنِي is one of those irregular plurals which are of the second declination with the peculiarity that in the nominative and genitive they preserve the *Tanwîn* as *Mathânî* مَثَانِي but reject it in the accusative as *Mathaniya* مَثْنِيَة as in the verse 39:23 where it is rendered as "Wonderfully coherent Book the verses of which are mutually supplementing and repeated." The rule as given by the grammarian while speaking of irregular plu. which are of the second declination is: If the second of the two letters which follow *Alif* quiescent happen to be a *Yâ* it is suppressed in the nom. and gen. and the *tanwîn* is affixed, but in the acc. *Yâ* is retained without *tanwîn* as in *Lâ yastathnûn* لَّا يَسْتَثْنُونَ: They made no reservation.

Yathnûn يَثْنُون (imp. 3rd. p. m. plu.): They fold up. **Lâ Yastathnûna** يَسْتَثْنُون The made no exception. **Thânî** ثَانِي: The second. **Ithnâni/Ithnâin** اثْنَيْنِ / اثْنَانِ Two. **Ithnataini** اثْنَتَيْنِ Two. **Ithnâ‘ashara** اثْنَا عَشَرَ **Ithnai‘ashara** (m. acc.): Twelve. **Ithnatâ ‘asharata** اثْنَاتَا عَشْرَةَ **Ithnatai‘asharata** (f. acc.): Twelve. **Mathnâ** مَثْنِي Twos by twos. **Mathânî** مَثَانِي: Oft-repeated. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur’ân about 29 times.

ثَابَ Thâba

ثَوْبًا؛ يَثُوبُ

To return, gather, collect, turn back to, rise (dust), recover, requit, reward, call to prayer, repay, compensate. **Thawâb** ثَوَاب: Reward. **Thiyâb** ثِيَاب plu. of **Thoub** ثوب: Raiments; Garments; Morals; Behaviour; Heart; Dependents; Followers; Robes; Clothes. **Tâhir al Thiyâb** طَاهِرَالثِيَاب: Pure-hearted; Of good character. **Mathâbatan** مَثَابَةٌ: Place of resort; Place where people assemble; Place to which a visit entitles one to **Thwâb** ثَوَاب or reward. **Mathûbah** مَثُوبَةٌ: Reward; Recompense. **Thawwaba** ثَوَّبَ (with double

acc.): To repay. **Athâba** أَثَابَ: To reward with; give as a recompense (with double acc.)

Thuwwiba تُؤَبَّ (pp. 3rd. p.m. sing. II): He is paid, duly requited. **Athâba** أَثَابَ (prf. 3rd. p.m. sing. IV): Recompensed; Rewarded. **Thawâb** ثَوَاب (n.): Reward. **Mathaubatun** مَثُوبَةٌ (n.): Reward. **Mathâbatun** مَثَابَةٌ (n.): Frequent resort. **Thiyâbun** ثِيَابٌ (n. plu.): Garments; Heart. (L; T; R; LL)

The root with its above six forms has been used in the Holy Qur’ân about 28 times.

ثَارَ Thâra

ثَوْرًا، ثَوْرَانٌ، ثَوْرًا؛ يَثُورُ

To rise and spread in the air (dust), be stirred (quarrel), be kindled (war), rush on, assault anyone, till (the ground). **Athâra** أَثَارَ: To plough, break up (the earth). **Atharana** أَثَرْنَ: Raising up (clouds of dust).

Athârû أَثَارُوا (prf. 3rd. p.m. plu. IV): They populated and broke up (the earth). **Atharna** أَثَرْنَ (prf. 3rd. p.f. plu. IV): They raised. **Tuthûru** تُثِيرُ (imp. 3rd. p.f. sing. IV): They raise, plough. (L; T; R; LL)

The root with its above three forms have been used in the Holy Qur’ân about 5 times.

Thawâ ثوى

ثَوِيًّا؛ يَثْوِي

To abide in a place, halt, settle in a place, detain anyone (in a place), lodge. *Mathwa* مَثْوَى: Dwelling; Abode; Lodging; Resort; Resting place; Stay. *Thâwin* (for *Thâwiyun*): Dweller.

Thawiyân ثَوِيًّا (act. pic. m. sing. acc.): Dweller. *Mathwan* مَثْوَى (n. for place): Abode. (L; T; R; LL)

The root with its above two forms has been used in the Holy Qur'ân about 14 times.

Thayyab ثَيَّب

To have no connection, as a husband and wife (no first form). *Thayyib* ثَيَّب: Separated wives from their husbands through divorce or death; Non-virgins.

Thayyibât ثَيَّبَات (n. plu.): Non-virgins; Divorced; Separated women (66:5). (L; T; R; LL)

Jîm

ج ج

Jîm ج is the fifth letter of the Arabic alphabet, equivalent to English letter J. According to *Hisâb al-Jummal* (mode of reckoning numbers by the letters of the alphabet) the value of Jîm is 3. It is of the family of *Majhûrah* مَجْهُورَة and of the letters termed *Qalqalah* قَلْقَلَة.

Ja'ra جَارَ

جُوْرًا ، جُوْرًا ، جَارًا ؛ يَجَار

To low, beseech, supplicate with groaning, cry (for redress and help and succour).

Lâ Taj'arû لَا تَجَارُوا (prt. neg. m. plu.): Cry not for succour (23:65). *Yaj'arûna* يَجَارُونَ (imp. 3rd. p.m. plu.): They cry for succour (23:64). *Taj'arûna* تَجَارُونَ (imp. 2nd. p.m. plu.): You cry for succour (16:53). (L; T; LL)

Jabba جَبَّ

جَبًّا؛ يُجَبُّ

To cut of a thing.

Jubbi جُبِّي (n.): Well; Cistern; Dry well; Pit; Desert well simply cut through the earth and not cased with stone or bricks (12:10,15). (L; T; R; LL)

جبت Jibt

Nonsense thing devoid of good. Something which is worthless in itself; Enchantment; Idol; False deity; All manner of superstitious divination and soothsaying; Fan- ciful surmises; Evil objects; Devils

Jibt (جبت) (4:51). (L; T; Bukhârî; 65:4,10; Râzî, R; Qâmûs; Baidzâwi; Jarîr; Zamkhsharî; Abû Dâûd; LL)

جبر Jabara

جَبْرًا، جَبْرًا؛ يَجْبُرُ

To set (a broken bone), restore any ones business, behave insolently and proudly, show pride and haughtiness. *Jabbâr* جَبَّار: Powerful; Proud; Pitiless; Tyrant, Haughty; Arrogant; Reformer by means of force; Who overawe; Compensator of losses. Its plu. is *Jabbârîn* جَبَّارِينَ. *Jabrût* جَبْرُوت: Might; Power; Greatness.

Jabbâr جَبَّار (*ints. sing.*): Strong; Powerful; Tyrant; Rebellious; Giant setter. *Al-Jabbâr* الْجَبَّار Compensator of Losses. One of the attribute of Allâh (59:23). **Jabbârîn** جَبَّارِينَ: Pitiless; Tyrant; Powerful. (L; T; R; LL)

The root with its above three forms has been used in the Holy Qur'ân about 10 times.

جبریل Jibrîl

It is a compound word made up of *Jabr* and *îl*, and means a brave person of God or a servant of Allâh. *Jabr* in Hebrew is Gebar which means a servant and *îl* means Allâh, Mighty, Powerful. According to Ibn 'Abbâs the other name of *Jibrîl* is *Abd Allâh* (the servant of Allâh (Jarîr). The word *ail* or *îl* occurs in many combinations, as *Ismâ'îl*, which means God has heard. In Arabic the word *Jabar* means mending a broken thing, giving a poor man so liberally as to make him well off and a brave person. The word *ail* or *îl* is either derived from the Arabic word *Allâh* or from the root *âla* the act. part from which is *âil* meaning controller or ruler. Thus the angel Gabriel is so called because he is the servant of Allâh, he is the strong and brave servant of Allâh, he looks after the repairing or reformation of the universe, he bestows Allâh's bounties on the universe and is the liberal giver. Gabriel being the chief among the angels (Manthûr) and was therefore selected by Allâh to be the bearer of the Qur'ânîc revelation. Another name of Gabriel is *Rûh al-Qudus* رُوحِ الْقُدُس (Spirit of the Holiness). The Holy Qur'ân says: The Spirit of Holiness has brought

this Qur'ân down from your Lord to suit the requirement of truth and wisdom (16:102). The Spirit of the Holiness or Gabriel descends not only on Prophets but also on true believers (58:22). The Holy Prophet ﷺ said to the poet Hassân "O Hassân! Reply to the disbelievers on behalf of the Prophet of Allâh and Allâh will help you Hassân with *Rûh al-Qudus* روح القدس" (*Bukhârî*). Hassân also declares in a couplet that *Rûh al-Qudus* was with the Muslims. Says He:

وجبريل رسول الله فينا
وروح القدس ليس له كفاء

And Gabriel, the Messenger of God is among us and the Spirit of Holiness has no match. (Muslim).

God, out of His infinite wisdom, has appointed different angels to execute His will and manifest His attributes in the universe. The angels to whom the duty of bringing about purification in the universe and of reflecting Allâh's attributes of holiness has been assigned is called *Rûh al-Qudus* روح القدس. This expression is also met within The Old Testament (Ps. 51:11). Another name of Gabriel in *Rûh al-Amîn* روح الامين The Spirit faithful to the trust). We read in the Holy Qur'ân, "The Spirit faithful to

the trust (Gabriel) has descended with this Qur'ân (26:193). Here the angel who brought the Qur'ânic revelation has been called *Rûh al-Amîn* روح الامين. The epithet *Rûh al-Qudus* روح القدس (Spirit of the Holiness) is used to point to the eternal and complete freedom from every error or blemish in the Holy Qur'ân and the use of *Rûh al-Amîn* روح الامين implies that it shall continue to enjoy Divine protection against all attempts to tamper with its text. This epithet has been used exclusively with regard to the revelation of the Qur'ân because the promise of everlasting Divine protection was held out to no other Divine Scripture and their texts in course of time came to be interfered and tampered with.

Jibrîl جبريل: Gabriel; *Rûh al-Qudus* روح القدس - Spirit of the Holiness; *Rûh al-Amîn* روح الامين - Spirit faithful to the trust (2:97,98; 66:4). (L; T; R; LL)

Jabala جَبَل

جَبَلًا؛ يَجْبِلُ، يَجْبَلُ

To form, create, mix (clay with water). *Jabillun / Jibillatun*: Crowd; Multitude; Number of people; Generation.

Jabal جَبَل (n.) Mountain. **Jibâl** جِبَال (n. plu.): Mountains; Chiefs; Big or proud persons; Lords; Mighty persons. **Jibillan** جِبِلًّا (n.): Number of people. **Jibillatun** جِبِلَّةٌ (n.): Generations. (L; T; R; LL)

The root of its above four forms has been used in the Holy Qur'ân about 35 times.

Jabaha جَبَّهَ

جَبَّهًا؛ يَجْبُهُ

To strike on the forehead.

Jabhatun: Forehead.

Jabîn جَبِين (n.): Forehead; Side of the forehead; Temple (37:103). **Jibâhuhum** جِبَاهُهُمْ (n. plu.): Their foreheads (9:35). (L; T; R; LL).

Jabâ جَبَا

جَبَاوَةً، جَبْوَةً؛ يَجْبِي، يَجْبُوا

To collect, gather together; bring, draw (for *Jaba'a*).

Ijtaba اجْتَبَا: To choose, find out, select.

Yujba يُجْبِي (pip. 3rd. m. sing.): He is drawn, brought. **Ijtabâ** اجْتَبَى (prf. 3 p.m. sing. VIII): He selected, has chosen. **Ijtabaita** اجْتَبَيْتَ (prf. 2nd. p.m. sing. VIII): Thou selected, chose. **Ijtabainâ** اجْتَبَيْنَا (prf. 1st. p. plu. VIII): We selected, chose. **Yajtabî** يَجْتَبِي (imp.

3rd. p. m. sing. VIII): He chooses. (L; T; R; LL)

The root with its above five forms has been used in the Holy Qur'ân about 11 times.

Jaththa جَثَّهَ

جَثَّهًا؛ يَجْثُّ

To cut off, uproot, pull out.

Ujtuththat أُجْتُثَّتْ (pp. 3rd. p. f. sing.): Was uprooted, torn up (from its root), pulled out (14:26). (L; T; R; LL)

Jathama جَثَمَ

جَثْمًا؛ يَجْثِمُ

To lie with the breast on the ground motionless.

Jâthimîn جَاثِمِينَ (act. pic. m. plu. acc.): Lying prostrate on the ground motionless. (7:78,91; 11:67, 94; 29:37). (L; T; R; LL)

Jathâ جَثَا

جَثُوًّا؛ يَجْثُو

To kneel, squat upon the toes, sit knee to knee with anyone.

Jâthiyatun جَاثِيَةٌ (f. of *Jâthîn* جَاثٍ part. act.): Kneeling. Its plu. is *Jithiyyun* جِثِيٌّ (for *Juthawiyun*)

Jithiyyan جِثِيًّا (v.n.): Crouching on knees; Fallen on knees. (19:68,72).

Jâthiyatun جَاثِيَةٌ (f. sing. act. pic.) (45: 28). (L; T; R; LL)

Jahada جَاهَدَ
جَاهِدًا؛ يَجْهَدُ

To deny (aright); refuse, reject, deny deliberately.

Jahadû جَاهَدُوا (*prf. 3rd. p.m. plu.*): They denied. **Yajhadu** يَجْهَدُ (*imp. 3rd. m. sing.*): He denies. **Yajhadûna** يَجْهَدُونَ (*imp. 3rd. p. m. plu.*): They deny. (L; T; R; LL)

The root with its above three forms has been used in the Holy Qur'ân about 12 times.

Jahama جَحِمَ
جَحِيمًا؛ يَجْحَمُ

To light and stir up (the fire), open (the eyes). **Jahîm** جَحِيم: Gehenna; Ardent fire; Flaming fire; Blazing fire; Intense fire; Fiercely burning fire; Intensely hot (place); Place of punishment which is dark and waterless and which makes the faces of its inmates ugly and contracted. One of the names of Hell.

Jahîm جَحِيم (*n.*): Gehenna. (L; T; R; LL)

The word has been used in the Holy Qur'ân about 26 times.

Jadath جَدَثَ

Grave; Sepulcher; Tomb. Its plu. is *Ajdâth*.

Ajdâth أَجْدَاث (*n. plu.*): (36:51; 54:7; 70:43). (L; T; R; LL)

Jadda جَدَّ
جَدًّا؛ يَجْدِي

To be of great wealth or dignity, be respectable, be new, restore, renew, repeat. **Jaddun** جَدُّ : Majesty; Glory; Greatness. **Judad** جَدَد plu. of **Juddatun** جَدَّة: Stratas; Tracks; Ways; Streaks. Its sing. is **Juddatun** جَدَّة. **Jadîd** جَدِيد: New; Unexpected; Newly made; Recent.

Jaddun جَدُّ (*v.n.*): Greatness; Majesty. **Jadîdun** جَدِيدٌ (*act. 2nd. pic. m. sing.*): New; Recent. **Judadun** جَدَدٌ (*n. plu.*): Stratas; Streaks. (L; T; R; LL)

The root with its above three forms has been used in the Holy Qur'ân about 10 times.

Jadara جَدَّرَ
جَدَّرًا؛ يَجْدُرُ

To conceal one's self behind a wall, inclose a thing in walls, fence in. **Jidâr** جِدَار plu. **Judur** جُدُر : Wall; Enclosure; Fence. **Jadura** جَدَّر: To become fit, suited for, able. **Ajdar** أَجْدَر: Most fitting, worthy, Easier, prone, liable, suited, disposed, fitted, apt, worthy, (comparative and superlative form).

Jidâr جِدَار (*n.*): Wall (18:82,77).

Judur جُدُر (*n. plu.*): Walls (59:14).

Ajdaru أَجْدَرُ (*elative*): Most con-

cealed one; Most stubborn; More proper; Most fittest (9:97). (L; T; R; LL)

The root with its above three forms has been used in the Holy Qur'ân about 4 times.

Jadala جَدَل

جَدَلًا؛ يَجْدِلُ، يَجْدُلُ

To twist firmly, become strong, be quarrelsome, contentious. *Jâdala* جَدَلٌ: To dispute, contend with, wrangle, quarrel, plead, argue, discuss, dispute together. *Jidâl* جدال: Quarreling; Wrangling; Altercation; Contending in an altercation; Disputing; Litigating.

Jâdalû جادلوا (prf. 2nd. p.m. plu. III): They disputed. *Jâdalta* جادلت (prf. 2nd. p.m. sing. III): Thou disputed. *Jâdaltum* جادلتُم (prf. 2nd. p. m. plu. III): You disputed. *Yujâdilu* يُجادِلُ (imp. 3rd. p.m. sing. III): He disputes. *Yujâdilû* يجادلوا (imp. 3rd. p. m. plu. III. acc. final *Nûn* dropped): They dispute. *Tujâdilu* تجادِلُ (imp. 2nd. p.m. sing. III): Thou dispute. *Tujâdilûna* تجادلون (imp. 2nd. p. m. plu. III): You dispute. *Jâdil* جادل (prt. m. sing. III): Contend; Argue. *La Tujâdilû* لا تُجادِلوا (prt. neg. m. plu. III): Do not argue. *Jadalun* جدلٌ (v. n. III): Disputation. *Jidâlun* جدالٌ (v. n. III): Dispute. (L; T; R; LL)
The root with its above eleven

forms has been used in the Holy Qur'ân about 29 times.

Jadhdha جَدَّ

جَدًّا؛ يَجُدُّ

To cut, break to pieces, extirpate, snatch; cut off at the root. *Majdhûdh* مجذوذ: To be interrupted, cut off, break. *Ghaira majdhûdh* غير مجذوذ Uninterrupted; Never be cut off; Unceasing; Without break. *Judhâdh* جذاذ n. In fragments; In pieces.

Judhâdhan جُدَّذًا (n.): Broken in pieces (21:58). *Majdhûdh* مجذوذ (prt. pic. m. sing.): Cut off (11:108). (L; T; R; LL)

Jadha'a جَدَعَ

جَدَعًا؛ يَجْدَعُ

To cut off (an animal's) food. *Jadh'un* جدعٌ: Young; Novice. *Jidhun* جدع: Palm-tree stock; Trunk or a branch of a tree, Young; Novice; Offspring. *Tujâdh'i* تجاذع: When a person pretends to be a youth. جدع: Such a one is a novice or a recent beginner or commenced young. *Jadh'atun* جدعة: Young.

Jidh'un جدعٌ (n.): Branch of a tree (19:23; 25). *Judhû'* جذوع (n. plu.): Trunks of a tree (20:71). (L; T; R; LL)

Jadha جَدَا

جُدُوا، جَدُوا؛ يَجْدُو

To stand erect, firm. *Jadhwatun* جَدْوَةٌ: Burning coal; Fire-brand; Burning brand; Burning fire-brand. Its plu. are *Jidhan* جَدَا، *Judhan* جُدَا and *Jidh'an* جِدَاءَ.

Jadhwatun جَدْوَةٌ (n.v.): (28:29). (L; T; R; LL)

Jaraha جَرَحَ

جَرَحًا؛ يَجْرَحُ

To wound, profit, offend anyone, injure, commit, gain, acquire for one's-self. *Jurûh* جُرُوح plu. of *Jurhun* جُرْح: wound, cut. *Jawârih* جَوَارِح plu. of *Jârihah* جَارِحَة: Beast and bird of prey; Beast of chase; Hunting animals. *Ijtaraha* اجترح: To endeavor, acquire, procure, obtain a thing, perpetrate (a crime), seek to do, work, indulge in, do, commit, earn, seek after, acquire, wrought. *Jawârih* جَوَارِح: Productive members (as the hand, foot).

Jarahum جَرَحْتُمْ (prf. 2nd. p. m. plu.): You have done; earned (6:60). *Ijtarahû* اجترحو (prf. 3rd. p. m. plu. VIII): They committed (45:21). *Jurûh* جُرُوح (n. plu.): Wounds (5:45). *Jawârih* جَوَارِح (n. plu.): Beasts and birds of

prey (5:4). (L; T; R; LL)

Jarada جَرَدَ

جَرَدًا؛ يَجْرُدُ

To strike and tear off (a branch of its leave, a tree of its bark, a skin of its hair), induce anyone to give a thing against his will, make a land bare, unsheathe (a sword), peel, bark a thing. *Jarâd* جَرَاد (comm. gend. noun of species): Locusts.

Jarâdun جَرَادٌ (n.): Locust (7:133; 54:7). (L; T; R; LL)

Jarra جَرَّ

جَرًّا؛ يَجْرُ

To draw, drag, pull.

Yajurru يَجْرُ (imp. 3rd. p. m. sing.): He draws, pulls (7:150). (L; T; R; LL)

Jaraza جَرَزَا

جَرَزَا؛ يَجْرُزُ

To cut off, goad anyone. *Ajraza* اجرز: To be barren (land, female), become lean (she-camel): *Jurûz* جَرُوز: Barren (land); Dry (ground); Bare of heritage.

Juruzan جَرَزَا (n.): Barren; Land incapable of production (18:8). (L; T; R; LL)

Jara'a جَرَعَ
جَرَعًا؛ يَجْرَعُ

To sip, drink little by little, gulp.

Yatajarra'u يَتَجَرَّعُ (*imp. 3rd. p. m. sing. V*): He will try to sip (14:17). (L; T; R; LL)

Jarafa جَرَفَ
جَرَفًا؛ يَجْرُفُ

To take the greatest part of, sweep away. *Jurufin* جُرْفٌ Hallowed water-worn (bank); Undermined sand-cliff; Tottering water-worn (bank); Bank of a valley hollowed out by torrents so that it remains unsound or weak with its upper part overhanging; Abrupt water-worn bank or ridge; Side of the bank of a river that has been eaten by the water so that parts of it continually fall down.

Jurufin جُرْفٌ (n.): Hollowed bank (9:109). (L; T; R; LL)

Jarama جَرَمَ
جَرَمًا؛ يَجْرِمُ

To cut, loop off, acquire a thing, commit a crime, drive one into crime. *Ijrâm* إجرام and *Jurm* جُرْم: Crime; Sin; Fault. *Mujrim* مُجْرِم: Sinner; Guilty; Culprit; Who cuts off his ties (with Allah). *Lâ jarama*: لا يجرم Certainly; Indeed; Undoubt-

edly (an adverbial expression). There is no avoiding, cutting; It is absolutely necessary. It also sometimes gives the sense of 'nay'.

Ajramû اجرموا (*prf. 3rd. m. plu. IV*): They committed sin, cut their ties (with Allah). *Ajramnâ* اجرمننا (*prf. 1st. p. plu. IV*): We committed sin. *Tujrimûna* تُجْرِمُونَ (*imp. 2nd. p. m. plu. IV*): You commit a sin. *Ijrâmun* إجرامٌ (*v.n.*): Commitment of a sin. Penalty of the crime. *Mujrimun* مُجْرِمٌ (*act. pic. m. sing. IV*): Sinner. *Mujrimûna/Mujrimîna* مُجْرِمُونَ / مُجْرِمِينَ (*acc./ act. pic. m. plu.*) Sinners. *Lâ Yajrimanna* لا يجرمن (*imp. 3rd. p. m. sing. neg. emp.*): Should not incite, drag. *Lâ Jarama* لا جرّم Undoubtedly. (L; T; LL)

The root with its above forms has been used in the Holy Qur'ân about 65 times.

Jarâ جَرَى
جَرِيَّةً، جَرِيًّا؛ يَجْرِي

To flow, run, happen, hasten, be current. *Jâriyatun* جَارِيَّةٌ (f. of *ajârin*): Flowing; Running; Continuous. *Jâriyât* جَارِيَّات plu. of *jâriyatun* جَارِيَّة: Arks; Vessels; Ships; To speed along; To flow. *Majrî* or *Majrâ* مجري Course; Run; Sailing; Moving. *Jawâr* جَوَّار: Towering

ships; Those run their course, continue their forward course, rush ahead.

Jaraina جَرِين (prf. 3rd. p. f. plu.): They f. sail. **Yajri** يَجْرِي (imp. 3rd. p. m. sing.): Pursues its course. **Tajri** تَجْرِي (imp. 3rd. p. f. sing.): She runs; flows. **Tajriyani** تَجْرِيَان (imp. 3rd. p. f. dual.): The twain run, flow. **Majra** مَجْرِي (v.n.): Course. The word *Majra* مجرى reads *Majrey* due to *imâlah*. *Imâlah* is a way of pronunciation of *alif* as weak *yâ*. e.g. *Taurât* as *Taureyt*. **Jariyatun** جَارِيَةٌ (act. pic. f. sing.): Running. **Jariyatun** جَارِيَةٌ (act. pic. f. plu.): Running ones; Floating Ark. **Jawâr** جَوَار (n. plu.): Ships; Moving swiftly like ships. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 64 times.

Jaza'a جَزَاءَ
جَزَاءً؛ يَجْزُهُ

To take a part of anything, divide into lots. **Juz'** جُزْءُ plu. **Ajzâ** أَجْزَاءُ: Each; Some; Part; Particle; Lot; Portion; Division of a thing (signify each member of it); Individuality. If a thing consists of and comprises a group, the word *Juz'* جُزْءُ (- part or division) would signify each member of it.

Juz'an جُزْءًا (15:44; 2:260, 43:15). (L; T; R; LL)

Jazi'a جَزِعَ
جَزَعًا؛ يَجْزَعُ

To grow impatient, show grief at, grow anxious. **Jazûan** جَزَوْعًا: To loose heart and become fretful; Violent outburst of impatience; Grief; Full of lamentation; Full of self-pity.

Jazi'nâ جَزَعْنَا (prf. 1st. plu.): We show impatience; raged (14:21). **Jazû'an** جَزَوْعًا (m. sing. ints.): Losing heart and becoming fretful; Bewailing (70:20). (L; T; R; LL)

Jazaya جَزَى
جَزَاءً؛ يَجْزِي

To reward, requit, serve as a substitute, pay (a debt), satisfy any one, recompense, give an equivalent. **Jâzin** جَازٍ for **Jazyun** جَزَى: One who makes satisfaction for another, availing for another. **Jazâun** جَزَاءً: Compensation; Recompense; Satisfaction; Equivalent; Retribution; Reward. **Jizyah** جَزِيَّةُ Commutation tax; Exemption tax (in lieu of military service and *Zakât* and in compensation for the Covenant of Protection); Rendering something as a satisfaction or as a compensation in lieu of something

else. The tax that is taken from the free non-Muslim subjects of the Muslim Government or according to *Bahr al-Mulhû*: It is a compensation for the protection which is guaranteed them, the non-Muslim subjects being free from military service and *Zakât*. But if they pay the *Zakât* and military service, they are exempted from this tax. (Ibn Athûr; Mişbâh, Qâmûs, Mughrib, Abû Hayyân).

Jazâ جَزَى (prf. 3rd. p. m. sing.): He recompensed. **Jazaytu** جَزَيْتُ (prf. 1st. p. sing.): I rewarded. **Jazaynâ** جَزَيْنَا (prf. 1st. p. plu.): We rewarded. **Yajzi** يَجْزِي (imp. 3rd. p. m. sing.): He rewards. **Tajzi** تَجْزِي (imp. 2nd. p. m. sing.): Thou reward. **Najzi** نَجْزِي (imp. 1st. p. plu.): Wereward. **Najziyanna** نَجْزِينَا (imp. 1st. p. emp. plu.): We surely will give reward. **Yujzauna** يَجْزُونُ (pip. 3rd. p. m. plu.): They will be rewarded. **Tujzawna** تَجْزَوْنَ (pip. 2nd. p. m. plu.): You shall be given reward. **Tujzâ** تَجْزَى (pip. 2nd. p. m. sing.): Thou shall be given reward. **Nujâzi** نَجْزِي (imp. 1st. p. plu. III): We recompense. **Jazâ'un** جَزَاءٌ (v.n.): Compensation. **Jâzin** جَازٍ (act. pic. m. sing.): Given of a reward. **Jizyatun** جِزْيَةٌ (n.): Compensation. (L; T; R; LL; Bahr)

The root with its above forms has been used in the Holy Qur'ân about 118 times.

Jasida جَسِدٌ
جَسَدًا؛ يَجْسُدُ

To stick, coagulate to the body.

Jasad جَسَدٌ (n.): Frame; Body; Red; Intensely yellow; Effigy (7:148; 20:88; 21:8; 38:34). (L; T; R; LL)

Jassa جَسَّ
جَسًّا؛ يَجْسُ

To handle, scrutinize (hidden things), spy with the secrets of one another. **Tajassus** تَجَسَّسَ
To inquire curiously into.

Lâ Tajassasû لَا تَجَسَّسُوا (prt. neg. m. plu. V): Do not spy (49:12). (L; T; R; LL)

Jasuma جَسَمَ
جَسَامَةً؛ يَجْسِمُ

To be stout, bulky. **Jism** جِسْمٌ:
Bulk; Body; Bodily strength; Physique; Bodily prowess. Its plu. is **Ajsâm** أَجْسَامٌ.

Jism جِسْمٌ (n.): (2:247; 63:4). (L; T; R; LL)

Ja'ala جَعَلَ
جَعَلًا؛ يَجْعَلُ

To place, put, impose, make, create, appoint, constitute, ordain, attribute, establish, count, hold, regard, esteem, render, establish change, substitute,

use a thing instead of, impose, begin. *Jâ'ilun* جاعلٌ: He who places, etc.

Ja'ala جَعَلَ (prf. 3rd. p. m. sing.): He placed, made. *Ja'alnâ* جَعَلْنَا (prf. 1st. p. plu.): We made. *Ja'altum* جعلتم (prf. 2nd. p. m. plu.): You counted. *Yaj'alûna* يجعلون (prf. 3rd. p. plu.): They set up. *Jâ'ilun* جاعلٌ (act. pic. m. sing.): Going to appoint. *Jâ'ilû/Jâ'ilûna* جاعلون/جاعلون (act. pic. m. plu.): Those who adopt. *Ja'alâ* جعلوا (prf. 3rd. p. m. dual.): They both ascribed. *Ja'altu* جعلت (prf. 1st. p. sing.): I placed. *Ja'alû* جعلوا (prf. 3rd. p. plu.): They placed. *Aj'alu* اجعل (imp. 1st. p. sing.): I will raise. I will made. *Taj'alu* تجعل (imp. 2nd. p. sing.): You will create. *Lâ Taj'alû* لا تجعلوا Do not set up. *Taj'alûna* تجعلون (imp. 3rd. p. m. plu.) You set up. *Naj'alu* نجعل (imp. 1st. p. plu.): We invoke. *Yaj'ala* يجعل (prf. 2nd. p. m. sing.): He made. *Ij'al* اجعل (prt. prayer 2nd. p. sing.): Thou make. *Ij'alû* اجعلوا (prt. 2nd. p. plu.): You make. *Ju'ila* جعل (pp. 2nd. p. m. plu.): Was made. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'an about 346 times.

جَفَأَ Jafa'a

جَفَأَ؛ يَجْفَأُ

To cast scum, foam, dross (upon the bank of a river);

throw, upset anything, remove the scum, sweep off the rubbish (brought down by a torrent), scatter froth. *Jufâan* جَفَاء: Dross; Froth; Foam; Scum; Refuse; Worthless; Useless.

Jufâ'an جَفَاء (n.): Rubbish (13:17). (L; T; R; LL)

جَفَنَ Jafana

جَفَنَ؛ يَجْفَنُ

To serve upon camel's flesh in a large deep dish. *Jifân* جَفَان plu. of *Jafnah* جَفْنَة: Large deep dish, basin, bowls, porringer.

Jifân جَفَان (n. plu.): Basins (34:13). (L; T; R; LL)

جَفَا Jafâ

جَفَا؛ يَجْفُو

To treat harshly, be coarse, restless, slide from (the back horse-saddle), withdraw. *Tajâfâ* تَجَافَى: To draw away, forsake, keep away, restlessly rise, remove from. Its root is ج ف و

Tatajafâ تَتَجَافَى (imp. 3rd. p. f. sing. VII): f. Leave of (32:16). (L; T; R; LL)

جَلَبَ Jalaba

جَلَبًا؛ يَجْلِبُ؛ يَجْلِبُ

To assemble, bring (anything) from one place to another. *Ajlib* اجلب: Bear upon; Make

assault; Collect, Urge. **ورجلك** **اجلب عليهم بخيلك**: Rally your horsemen against them and your footmen) is a metaphor signifying, "with all your might." Those going quickly are likened to horsemen and those who walk slowly are likened to infantry. According to al-Shaikh Mu'in al-Din ibn Safi al-Din, author of *Jâmi' al-Biyân fi Tafsîr al-Qur'ân*, it means fast rider and slow walker (in disobedience). **جلابيب**: Pl. of *Jilbâb* **جلاب**: Loose outer covering; Over-garment; Woman's gown; Smock; Large outer covering worn by women; Outer cloak; Women's outer wrapping garment.

Ajlib **اجلب** (*prt. m. sing. IV*): Collect; Rally; Summon (17:63). **Jalâbib** **جلابيب** (*n. plu.*): Over-garments (33:59). (L; T; R; LL)

جلدَ Jalada

جلدًا؛ يجلد

To wound the skin, strike on the body in such a way as not to reach below the skin. **Julûd** **جلود** plu. of *Jild* **جلد** Skins; Hides; Leathers. **Jaldah** **جلدة**: Flogging; Blow not reaching below the skin.

Ijlidû **اجلدوا** (*prt. m. plu. IV*): You strike on the body. **Jaldatan** **جلدة** (*n.*): Blow on the skin but not

reaching below it. **Julûdan** **جلوداً** (*n. plu.*): Skins. (L; T; R; LL) The root with the above three forms has been used in the Holy Qur'ân about 13 times.

جلسَ Jalasa

جلسوا؛ يجلس

To sit down, sit (assembly), sit in company with; In this respect it differs from *Qa'ada*. **Julûs** **جلس**: Company of persons sitting together; Society; Company. **Jalîs** **جليس**: Companion; Friend. **Majâlis** **مجالس** plu. of *Majlis* **مجلس**: Places of sitting; Assembly; Company; Council. According to Râzî it denotes the totality of people's social life.

Majâlis **مجالس** (*n. plu.*): Assemblies; Collective life of human beings (58:11). (L; T; R; Râzî; LL)

جلّ Jalla

جلالاً، جلالة؛ يجلّ

To be glorious, high, great, imposing, illustrious, exalted (in attributes, as *Kabîr* **كبير** is great in its self and *Azîm* **عظيم** is great both in self and attributes). **Jalla 'an** **جل عن**: To be free from defect. **Tajalliyatun** **تجلية**; **Yojallî** **يُجلى**: To make clear, bring to light.

Jalâl **جلال** (*v.n.*): Majesty; Glory

(55:27, 78). **Jallâ** جَلَّى (prf. 3rd. p. m. sing. II): Made clear; Glorified (91:3). **Yujallî** يَجْلِي (imp. 3rd. p. m. sing.): Glorifies; Manifests (7:187). **Tajallâ** تَجَلَّى (prf. 3rd. p. m. sing. V): Unveiled (glory). Become bright, clear, manifest; Appeared in glory (7:143; 92:2). (L; T; R; LL)

جَلَا Jalâ

جَلَوْا ؛ جَلَاءُ ؛ يَجْلُو

To migrate, exile, depart.

Jalâ' جَلَا (v.n.): Exile; Banishment; Migration. **Jalâ'an** جَلَاءُ (v.n.): Exile; Depart (59:3). (L; T; R; LL)

جَمَعَ Jamaha

جَمَوْحًا ، جَمَحًا ، جَمَاحًا ؛ يَجْمَعُ

To rush headlong, be refractory, race headlong, run away in all haste, turn straightway with an obstinate rush, rush in uncontrollable haste, have one's own way, be restive, impatient, stubborn, go at random without consideration or aim and not obeying a guide to the right course as not to be turned by any thing.

Yajmahûna يَجْمَحُونَ (imp. 3rd. p. m. plu.): They ran away in all haste, rushing headlong (9:57). (L; T; R; LL)

جَمَدَ Jamada / Jamoda

جَمَدًا ؛ يَجْمَدُ

To be firmly fixed.

Jâmidatun جَامِدَةٌ (act. pic. f. sing.): That which is firmly fixed (27:88). (L; T; R, LL)

جَمَعَ Jama'a

جَمَعًا ؛ يَجْمَعُ

To collect, gather together, assemble, unite, have connection with, resolve, connect, comprise, store.

Jama'a جَمَعَ (prf. 3rd. p. m. sing.): He gathered. **Jama'û** جَمَعُوا (prf. 3rd. p. m. plu.): They gathered. **Jama'nâ** جَمَعْنَا (prf. 1st. p. plu.): We gathered. **Yajma'u** يَجْمَعُ (imp. 3rd. p. m. sing.): He gathers. **Yajma'anna** يَجْمَعَنَّ (imp. 3rd. p. m. sing. epl.): He shall gather together. **Yajma'ân** يَجْمَعُونَ (imp. 3rd. p. m. plu.): They gather together. **Najma'u** نَجْمَعُ (imp. 3rd. p. m. plu.): We will gather together, assemble. **Tajma'û** تَجْمَعُوا (imp. 2nd. p. m. plu. final Nûn dropped): You gather. **Jumi'a** جَمَعَ (pp. 3rd. p. m. sing.): Was brought together. **Ajma'û** أَجْمَعُوا (prf. 3rd. p. m. plu. IV): They agreed. **Ajmi'û** أَجْمَعُوا (prt. m. plu. IV): You devise, consolidate. **Ijtama'at** اجتمعت (prf. 3rd. p. f. sing. VIII): She got together. **Ijtam'û** اجتمعوا (prf. 3rd. p. f.

plu. VIII): They got together. **Jam'un** جَمْعٌ (*v.n.*): Multitude; Gathering. **Jam'an** جَمْعَان (*v.n. dual.*): Two gathered groups; Two armies or hosts. **Jâmi'u** جَامِعٌ (*act. pic. m. sing.*): Who assembles. **Majma'un** مَجْمَعٌ (*n. for place and time*): Place of meeting; Junction. **Jumu'atun** جُمُعَةٌ (*n.*): Friday. **Youm al-Jâm'i** الجَامِعُ يوم: Day of assembly. **Majmû'un** مَجْمُوعٌ (*pact. pic. m. sing.*): Assembled one. **Majmû'ûna** مَجْمُوعُونَ (*pct. pic. m. plu.*): Assembled ones. (L; T; R, LL)
The root with its above twenty-one forms has been used in the Holy Qur'ân about 129 times.

Jamala جَمَل
جَمَلًا ؛ يَجْمَلُ

To collect, gather (things). **Jamula** جَمَلٌ and **Jamila** جَمِيلٌ: To be elegant, beautiful, pleasing, kind, handsome. **Jamal** plu. **Jimâlatun** جِمَالَةٌ: Full grown camel, he camel; Camel; Cable; Ship; Palm tree; Large sea fish or whale; Twisted rope. **Jamâl** جمال: Provision of graceful beauty and a matter of pride and honour; Grace; Elegance; Credit. **Jamîl** جَمِيلٌ: Beautiful; Becoming; Decorous; Honourable; Gracious. **Jumlatun** جُمَّلَةٌ: Aggregate; Something complete; All at once; In one piece; As one

statement; One complete and perfect whole. **Hisâb al-Jummal** حِسَابُ الْجَمَل: Use of the alphabetical letters according to their numerical value.

Jamalun جَمَلٌ (*n.*): Camel. **Jimalatun** جِمَالَةٌ (*n. plu.*): Camels. **Jimalâtun** جِمَالَةٌ (*n. plu.*): Camels. **Jumlatun** جُمَّلَةٌ (*n.*): All; Complete one. **Jamârun** جَمَالٌ (*n.*): Beauty. **Jamîrun** جَمِيلٌ (*act. 2 pic. m. sing.*): Beautiful. (L; T; R, LL)

The root with its above six forms has been used in the Holy Qur'ân about 11 times.

Jamma جَمًّا
جَمًّا ؛ يَجْمُ ، يَجْمَمُ

To abound, be filled up well, heap (a measure), let collect, fill to excess.

Jammun/Jamman جَمًّا (*acc./ n.*): Very much; In exceeding manner; Bondless (89:20). (L; T; R; LL)

Janaba جَنَبَ
جَنَبًا ؛ يَجْنُبُ ، يَجْنَبُ

To turn or put aside, cause to turn from or avoid, send any one away, discard, lead by side, shun, keep away, restrain. **Janb** جَنَبٌ plu. **Junûb** جُنُوبٌ: Side; Side of a person body; Region; Flank; **Junubun**

جُنُبٌ: Stranger; Coming from afar; One who is under an obligation to have a bath. It is derived from the verb *Janaba* and means he made a thing remote and signifies one's remoteness from Prayer because of immersion in sexual passion. It should not be translated as *Najs* نجس: polluted or impure or filthy or defiled. It is purely a technical term and means one who is in a state requiring total ablution or bathing. When once such person (Abû Hurairah) described himself in the presence of the Holy Prophet ﷺ as *Najs* while he was in a state of *Janâbat* جنابت, the Holy Prophet ﷺ corrected him saying that a believer is never *Najs* or defiled (Bukhârî, 5:23). The necessity to perform a bath arises in case of emission of seminal fluid due to sexual intercourse or polluted nocturne.

Ijñub اجنب (prt. prayer. m. sing.): Keep aside; Keep away; Save. *Yujtannibu* يجتنب (imp. 3rd. p. m. sing. II): Keeps away; Saves. *Yutajannabu* يُتَجَنَّبُ (pip. 3rd. p. m. sing. II): Shall be kept away. *Yatajannabu* يتَجَنَّبُ (imp. 3rd. p. m. sing. V): Keeps himself away; Avoids. *Ijtanabû* اجتنبوا (prf. 3rd. p. m. plu. VIII): They avoided. *Yajtanibûna* يجتنبون (imp. 3rd. p. m. plu. VIII): They avoid. *Tajtanibû* /

Tajtanibûna تجتنبون / تجتنبوا (acc./ imp. 2nd. p. m. plu.): (if) You avoid. *Ijtanibû* اجتنبوا (prt. m. plu. VIII): Avoid. *Janabun* جنَبٌ (n.): In respect of; About; Of; Side. *Junûb* جنوب (n. plu.): Sides. *Junubun* جنُبٌ (n.): Distant; One who is under an obligation to perform a total ablution or bathing. *Jânibun* جانبٌ (act. pic. m. sing.): Side. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 33 times.

Janaha جَنَحَ

جُنُوحًا؛ يَجْنَحُ، يَجْنَحُ، يَجْنَحُ

To incline, be at hand (night), bend, lean forward, stoop. *Janâh* جناح (com. gend.) plu. *Ajnihatun* اجنحة: Wing; Power; Arm; Hand; Arm-pit; Wing of an army; Side; Assistant; Shelter; Protection. *Wakhfidz Janâhaka* وأخفد جناحك: To be kind, behave with humility. Literally it means lower your wing. It is an idiomatic metaphor for love, tenderness and humility, evocative of a bird that lovingly spreads its wings over its offspring in the nest. *Junâh* جناح: Crime; Blame; Wrong.

Janahû جنحوا (prf. 3rd. p. m. plu.): They inclined, bend. *Ijñah* اجنح (prt. m. sing.): Incline.

Janâhun جناح (n.): Wing.
Janâhayn جناحين (n.dual.): Two wings. Both wings. *Ajnihatun* اجنحة (n.plu.): Wings. *Junâhun* جناح (n.): Sin; Blame. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 34 times.

Jannada جَنَدٌ

جُنُوداً؛ يَجْنُدُ

To levy troops. *Jundun* جُنْدٌ: Army; Troops; Forces; Host; Soldiers; Companion; Military force, legion, body of soldiers, collected body of men prepared for war, auxiliaries.

Junûdun جُنُودٌ (n.plu.): *Jundun* جُنْدٌ (n.): Army. (L; T; R; LL)

The root with its above two forms has been used in the Holy Qur'ân about 29 times.

Janafa جَنَفَ

جُنُوفاً، جَنَفاً؛ يَجْنَفُ، يَجْنِفُ

To decline, deviate (from the truth), go astray from (the right way), act wrongfully (in a will), commit a mistake or partiality, show undue favour.

Janafan جَنَفًا (n.): Swerving from the right path (2:182). *Mutajârifun* مُتَجَانِفٌ (ap-der. m. sing. VI): Willingly inclining to sin or evil (5:3). (L; T; R; LL)

Janna جَنَّ

جَنَّاناً، جُنُوناً، جَنَّاً؛ يَجْنُ

To be dark, cover, wrap, conceal, be mad; dark; covered (with plants), be mad (with joy or anger), be hidden to, be excited. It is used in transitive and intransitive sense. *Junnatun* جُنَّة: Covering; Shield; Protective. *Janîn* جنين plu. *Ajinntun* اجنة: Embryo; Fetus; Anything hidden. *Janûn* جنون: Madness; Insanity; Diabolical fury; Passion. *Majnûn* مجنون: Mad; Possessed; Luxuriant (plant). *Jannatun* جَنَّة: Garden; Paradise. *Jinn* جن: Genius; Any hidden thing; Intense or confusing darkness; Evil spirits which inspire evil thought; Germ; Insect; Imaginary beings whom the infidels worshipped; Peoples of different far flung countries living detached from other civilized peoples; People who inhabited the earth in prehistoric times, subjected to no laws or rules of conduct, before the birth of Adam who laid the foundation of the civilization and Sharî'at; Jews of Nasîbîn; Stalwarts whom Solomon had taken into custody and having subjected them and made them work as constructors of huge buildings and who were experts divers. Ibn Manzûr in his Dictionary *Lisân al-'Arab* has

quoted a verse of an ancient poet in which he calls his beloved by the word of *Jinnî*. Zuhair ibn Abî Sulmâ has used the word *Jinn* for people who are peerless, having no match or equal. Tabrîzî writes in his book *Sharḥ al-Hamâsah* that *Jinn* is a being who is highly potent, shrewd and possessed of great powers and abilities; Whatever hides or conceals or covers; Whatever remains hidden or becomes invisible; Such thing or beings that remain aloof from the people as if remaining concealed from eyes of the common folk, as Kings and other potentates generally do. It is in this sense that the word is used by Zuhair. The primary meaning of the word *Ma'shar* in the verses 6:128, 130; 55:33 also reinforce this interpretation. *Ash'arahû* means he lived in close communion with him and was on intimate terms. Thus by calling *Jinn* and *Nâs* (human beings) as a single community clears that here *Jinn* and human beings are not two different kinds of beings.

Janna جَنَّ (prf. 3rd. p. m. sing): Overshadowed; Covered. **Jinn** جن (n.): Definite order of conscious being, intelligent, corporal. They eat and drink and propagate their species and are

subjected to death. **Jânnun** جَانَّ (n.): Jinn. **Jinnatun** جِنَّة (n. plu.): Madness. **Majnûn** مجنون (pat. pic. m. sing.): Mad one. **Jannatun** جَنَّة (n.): Enclosed garden. Paradise. **Jannatân** جَنَّان (nom.) **Jannatayn** جَنَّاتين (acc/ n. dual): Two gardens; Two paradises. **Jannâtun** جَنَّاة (n. plu.): Gardens; Paradises. **Junnatun** جُنَّة (n.): Shield; Shelter. **Ajinnatun** اجِنَّة (n. plu.): Embryos. (L; T; R; Jawharî; Tabrîzî; LL)

The root with its above forms has been used in the Holy Qur'ân about 201 times.

Jana جنى

جَنِيًّا؛ يَجْنِي

To gather (fruit), collect, pick up a thing, commit an offense, a crime. *Janâ* جَنِى for *Janayun*: Fruit.

Janiyan جَنِياً (n. acc.): Fresh and ripe (fruit) (55:54). **Jani** جَنِى (n. p.): Ripe gathered (dates) (19:25). (L; T; LL).

Jahada جَهَدَ

جَهَدُ؛ يَجْهَدُ

To toil, exert strenuously, overload (a camel), be diligent, struggle, strive after, meditate upon a thing, struggle against difficulties, strive with might. *Juhd* جَهْد: Power; Ability;

Hard earning; Energy; Fruit of labour. *Jahda aimânihim* جَهْدًا أَيْمَانِهِمْ: Their most binding and solemn oaths. *Jâhadâka an taf'alakâ*: The utmost of your ability is to do so. *Majhûd* مَجْهُودٌ: Zeal; Exertion. **Jihâd** جِهَادٌ: Exerting of one's utmost power in contending with an object of disapprobation. It is only in a secondary sense that the word signifies fighting or holy war. It is exerting one's self to the extent of one's ability and power whether it is by word (قول *qaul*) or deed (فعل *fi'l*). There is nothing in the word to indicate that this striving is to be effected by the sword (Râzî). According to Râghib *Jihâd* is a struggle against a visible enemy, a devil inciting to sin and against one's self which incites to evil. (Râghib). *Jihâd* is, therefore, far from being synonymous with war. Its meaning as war undertaken for the propagation of religion is unknown to the Arabic language and Islâm. Imâm Bukhârî in his Book of *Jihâd* has several chapters speaking of simple invitation to Islam (13, 56, 99, 100, 102, 143, 145, 178). This fact indicates that up to the time of Bukhârî (194-256 A.H.) the word *Jihâd* was used in the same sense as is used in the Holy Qur'ân.

Other books of traditions contain similar references. Fighting in defence of faith received the name of *Jihâd* because under some circumstances it become necessary for the truth to live and prosper, if fighting had not been permitted, truth would have been uprooted. The greatest *Jihâd* which a Muslim must carry on is by means of the Holy Qur'ân, which can be carried out by every person under all conditions and circumstances (25:52).

Jâhada جَاهَدَ (*prf. 3rd. p. m. sing. III*): He strived, struggled, endeavored, exerted. **Jâhadâ** جَاهَدَا (*prf. 3rd. p. m. dual. III*): The twain strived. **Jahadû** جَاهَدُوا (*prf. 3rd. p. m. plu. III*): They strived. **Yujâhidu** يُجَاهِدُ (*imp. 3rd. p. m. sing. III*): He strives. **Jâhid** جَاهِدَ (*prt. m. sing.*): Thou strive. **Jâhidû** جَاهِدُوا (*prt. m. plu.*): You strive. **Jihâdun** جِهَادٌ (*v.n.*): Strive. **Mujâhidûn** مُجَاهِدُونَ (*nom.*) **Mujâhidîn** مُجَاهِدِينَ (*acc./ap-der. m. plu. III*): Strivers. **Juhdun** جُهْدٌ (*m.*): Endeavour; Hard earning; Service; Fruit of toil. **Jahdun** جَهْدٌ (*n.*): Binding; Forcible; Most solemn. (L; T; R; Râzî; LL)

The root with its above forms has been used in the Holy Qur'ân about 41 times.

Jahara جَهْرَ

جَهَارًا، جَهْرَةً، جَهْرًا؛ يَجْهَرُ

To be manifest, publish abroad, speak aloud, become known.

Jahara جَهْرَ (prf. 3rd. p. m. sing.): He (said) openly. **Jahrūn جَهْرٌ** (n.): Open. **Jahrān جَهْرًا** (adj.): Openly. **Jahratan جَهْرَةً** (v.n.): Manifest. **Ijharū اجهروا** (prt. m. plu.): You say loudly. **Lâ Tajhar لا تجهر** (prt. neg. m. sing.): Do not shout thou. **Jihârun جهار** (v.n.): Openly. (L; T; R; LL)

The root with its above seven forms has been used in the Holy Qur'ân about 16 times.

Jahaza جَهَزَ

جَهَزًا؛ يَجْهِزُ

To furnish, provide, supply, equip, prepare, fit out, bury (the dead).

Jahhaza جَهَزَ (prf. 3rd. p. m. sing. II): Furnished; Provided. **Jahâz جهاز** (n.): Provision. (L; T; R; LL)

Jahila جَهَلَّ

جَهَالَةً، جَهْلًا؛ يَجْهَلُّ

To be ignorant, unlearned, foolish, unaware of a thing, unacquainted, lack knowledge; Not to realize. **Jahâlat جهالت**: Ignorance. According to Râghib **Jahâlat** is of three kinds: 1) Having no knowledge. 2)

Unacquainted with the reality. 3) Ignoring to act upon the real knowledge.

Yajhalûن يَجْهَلُونَ (imp. 3rd. p. m. plu. II): They are ignorant. **Tajhalûن تَجْهَلُونَ** (imp. 2nd. p. m. plu.): You are ignorant. **Jâhilun جاهل** (act. pic. m. sing.): Ignorant one. **Jahûل جهول** (ints. of Jâhil). **Jâhilûن جاهلون** (nom.) **Jâhilîn جاهلين** (acc. act. pic. m. plu.): Ignorant. **Jâhiliyyatun جاهلية** (n.): State of ignorance; Unawareness. **Jahâlat جهالت** (infinitive): Ignorance. (L; T; LL)

The root with its above eight forms has been used about 24 times in the Holy Qur'ân.

Jahama جَهَمَ / Jahima جَهَمَ

جَهَمًا؛ يَجْهَمُ

To meet with a frowning face, have a stern look, look with a severe, morose and contracted face. **Jahmatun جهمة**: The darkest part of the night. **Juham جهم**: Waterless cloud. **Jahannam جهنم**: Gehenna; Hell; Place of punishment which is dark and waterless and which makes the faces of its inmates ugly and contracted. (L; T; R; LL; Muhît)

Jahannam جهنم (n.): Gehenna. The word has been used in the Holy Qur'ân about 77 times.

جَابَ Jâba

تَجَوَّابًا، جَوَابًا؛ يَجُوبُ

To hew out, split, cleave, cut out, penetrate, pass through, cross, ramble in (country), bore (a rock) (89:9). *Ajâba* اجابَ; *Yujîbu* يَجِيبُ; *Ijâbatan* اجابته: To reply, answer, accept.

Jâbû جابوا (*prf. 3rd. p. m. plu.*): They hewed out. *Ajabtum* اجبتم (*prf. 2nd. p. m. plu. IV*): You replied. *Yujîbu* يجيبُ (*imp. 3rd. p. m. sing. IV*): Replies; Answers. *Yujîb* يُجِيبُ (*imp. 3rd. p. m. sing. IV. acc.*): Accepts. *Ujîbu* اجيبُ (*imp. 1st. p. sing. IV*): I accept. *Nujîb* نُجِبُ (*imp. 1st. p. plu. IV*): We accept. *Ajîbû* اجيبوا (*prt. m. plu. IV*): Accept; Reply; Respond. *Ujîbat* أُجِيبَتْ (*pp. 3rd. p. f. sing. IV*): Accepted. *Ujîbtum* اجبتم (*pp. 2nd. p. m. plu. IV*): You were replied. *Ujîbtu* اجبت (*imp. 1st. p. sing. IV*): I accept, respond. *Istajâba* استجابَ (*prf. 3rd. p. m. sing. X*): He accepted. *Istajâbû* استجابوا (*prf. 3rd. p. m. plu. X*): They accepted. *Istajabtum* استجبتم (*prf. 2nd. p. m. plu. X*): You accepted. *Istajabnâ* استجبنا (*prf. 1st. p. plu.*): We accepted. *Ustujîba* استُجِيبَ (*pp. 3rd. p. m. sing. X*): He was accepted. *Yastajîbu* يستجيبُ (*imp. 3rd. p. m. sing. X*): He accepts. *Yastajîbû/Yastajîbûna* يستجيبون/يستجيبون (*acc./imp. 3rd. p. m. plu. X*): They accept; Re-

spond. *Tastajîbûna* تستجيبون (*imp. 2nd. p. m. plu. X*): You ask acceptance. *Astajîb* استجب (*imp. 1st. p. m. sing. X*): I will accept, will answer. *Istajîbû* استجيبوا (*prt. m. plu. X*): You respond. *Mujîbun* مجيبٌ (*ap-der. m. sing. IV*): One Who accepts prayer. *Mujîbûna* مجيبون (*act. pic. plu. IV*): Who accepts prayer. *Jawabun* جوابٌ (*v.n.*): Reply; Answer. *Jawâb* جواب (*n. plu.*): Watering troughs. Its singularis. *Jâbiyatun* جابية. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 43 times.

جَادَ Jâda

جُودَةً، جُودَةً؛ يَجُودُ

To be good, be excellent, make a thing well, bestow a thing bountifully, render good, be swift (horse). *Jiyâd*: جِيَاد plu. of *Jawâd*: جَوَاد: Swift of foot; Swift-footed; Steeds. *Jûdî* جودي: Mount Arârât. Its Greek name is Gordyoci. It is still regarded by the Kurds as the scene of the descent of the Ark of Noah. The Mountains of Arârât according to Yâqût al-Hamwî, is a long chain of mountains on the eastern side of the Tigris in the province of Mosul. We are also told that the Emperor Hercules went from the town of Thamânin up

to the mountain Al-Jûdî, and saw the place of the Ark (Elmaciu, I, i.c.l.)

Jûdî جودي: Mount Ararât (11:44).

Jiyâd جِيَاد: Swift of foot; Swift-footed; Steeds. (38:31). (L; T; R; Yâqut; LL)

جَارَ جَارًا

جَوْرًا؛ يَجْوِرُ

To turn aside, go astray, act wrongfully. **Jarâ** جَارَ: To live close, repair to (a place), protect, rescue, live near together.

Jâ'ir جَائِرٌ (act. pic. m. sing.):

Deviating way; Who swerves;

Who turns aside. **Jârun** جَارٌ (act.

pic. m. sing.): Neighbour. **Yujîru**

يُجِيرُ (imp. 3rd. p. m. sing. IV):

He protects, shelters. **Yujir** يُجِرُ

(imp. 3rd. p. m. sing. IV. Yâ is dropped in a conditional phrase):

Protects **Yujâru** يَجَارُ (pip. 3rd.

p. m. sing. IV): He is protected.

Istajâra اسْتَجَارَ (prf. 3rd. p. m.

sing. X): He sought protection.

Ajir اَجْرَ (prt. m. sing. IV): Give

protection. **La Yujâwirûna**

لَا يَجَاوِرُونَ (imp. 3rd. p. m. plu.

III): They shall not be the

neighbour. **Jâ'irun** جَائِرٌ (act.

pic. m. sing.): Deviating.

Mutajârwirât مُتَجَاوِرَاتٍ (ap-

der. plu. VI): Side by side. (L; T;

R, LL)

The root with its above forms has been used in the Holy Qur'ân about 13 times.

جَاَزَ جَاَزًا

جَوْرًا؛ جَوَّازًا؛ يَجْوِزُ

To cross, pass along (a place), pass over, overlook, pass by.

Jâwaza جَاوَزَ (prf. 3rd. p.m. sing.

III): He passed. **Jâwazâ** جَاوَزَا

(prf. 3rd. p.m. dual III): They

both passed. **Jâwaznâ** جَاوَزْنَا (prf.

Ist. p. plu. III): We caused to

cross. **Natajâwazu** نَتَجَاوَزُ (imp.

Ist. p. plu. III): We pass by,

forgive. (L; T; R, LL)

The root with its above four forms has been used in the Holy Qur'ân about 5 times.

جَاسَ جَاسًا

جَوَّسًا؛ يَجْوِسُ

To penetrate, search, explore, seek, seek after, go back and forth, enter, ravage, make havoc.

Jâsû جَاسُوا (prf. 3rd. p.m. plu.):

They make havoc, ravage (17:5)

(L; T; R, LL)

جَاعَ جَائِعًا

مَجَاعَةً، جَوْعًا؛ يَجُوعُ

To be or become hungry.

Jû' جُوعٌ (n.): Hunger (2:155;

16:112; 88:7; 106:4). **Tajû'a** تَجُوعًا

(imp. 2nd. p. m. sing. acc.):

Thou art hungry (20:118). (L; T;

R, LL)

جاف Jâfa

جَوْفًا؛ يَجُوفُ ، يَجُوفُ

To penetrate inwardly, pierce the abdomen, render anything hollow, make empty.

Jawf جَوْف (n.): Belly, Interior, Chest, Hallow, Thorax (33:4). (L; T; R, LL)

جاء Jâ'a

مَجِيئًا ، جِيَاءًا ، جِيَاءًا ؛ يَجِيئُ

To come, bring (with bâ), arrive, fall (rain), do a thing.

Jâ'a جاء (prf. 3rd. p.m. sing.): He came. **Jâ'at** جأت (prf. 3rd. p.f. sing.): She came. **Jâ'u** جاءوا (prf. 3rd. p. m. plu.): They came. **Ji'ta** جئت (prf. 2nd. p. m. sing.): Thou came. **Ji'ti** جئت (prf. 2nd. p.f. sing.): Thou f. came. **Ji'tum** جئتم (prf. 2nd. p. m. plu.): You came. **Ji'tumûna** جئتمونا (perf. 2 p.m. plu.): You came to us. **Ji'nâ** جئنا (prf. 1st. p. plu.): We came. **Jî'a** جيئ (pp. 3rd. p.m. sing.): He was brought. **Ajâ'a** أجاأ (prf. 3rd. p. m. sing. IV): Drawn; Drove. (L; T; R, LL)
The root with its above forms has been used in the Holy Qur'ân about 276 times.

جال Jâla

جَوْلَانًا ، جَوْلَةً ؛ يَجُولُ

To run across, ramble (over a country), turn away, wheel (a

sword), wheel about (in a battle). **Jâlût** جَالُوت Goliath. The Holy Qur'ân refers to Goliath under his attributive name. His chief characteristic was that he assailed and assaulted in the battle fields and behaved unruly and aggressively. According to Bible Goliath was a Midianite who pillaged and harassed the Israelites and destroyed their lands. (L; T; R, LL)

Jâlût جَالُوت: Goliath (2:249-251).

جَوَّ Jaww

Inside; Firmament; Atmosphere; Air. Its plu. is **Jiwâ** جوا.

Jaww جَوَّ (n. plu.): (16:79). (L; T; R, LL)

جاب Jâba

جَبِيئًا ؛ يَجِيئُ

To cut out a collar of a shirt, open at the neck of a the shirt).

Jaib جَيْب (n. sing.): Bosom of a shirt or vest; Bosom (27:12; 28:32). (L; T; R, LL)

جاد Jâda

جَيْدًا ، جَيْدًا ؛ يَجَادُ

To have a long and beautiful neck.

Jîd جَيْد (n.): Beautiful neck; Neck (111:5) (L; T; R, LL)

Hâ ح H

It is the 6th letter of arabic alphabet. According to *Hisâb al-Jummal* (mode of reckoning numbers by the letters of the alphabet) the value of *Hâ* is 8. It has no equivalent in English. It should be pronounced guttural H. The outlet for the sound of this letter is the last portion or the depth of the throat just like 'ain ع. It is of the category of *Mahmûsah* مهموسة.

حَبَّ Habba حَبًّا، حَبًّا؛ يُحِبُّ

To love, like, wish. *Habbun* حَبُّ: Grain; Corn; Seed. Its plu. is *Hubûb* حَبُوب. *Habbatun* حَبَّة: One grain. Its plu. is *Habbât* حَبَّات. *Hubbun* حُبُّ: Love. 'Alâ *Hubbihî* عَلَيَّ حُبِّهِ Out of love for Him. *Ahabbu* أَحَبَّ: (comparative *adj.* of the 2nd declination): More beloved; More pleasing; Preferable. *Ahibbâun* أَحِبَّاء and with the affixed pronoun *Ahibbâ'uhû* أَحِبَّاءُهُ the *Hamzah* being changed into *Wâw* with *dhammah* in the middle of a word. It is *plu.* of *Habîb* حَبِيب: Beloved. *Ma-habbat* مَحَبَّة: Love. *Habbaba* حَبَّبَ: To render

lovely. *Ahabba* أَحَبَّ: To love, will, desire, like. *Istahabba*: *استحبَّ*: To love, be pleased with.

Habbaba حَبَّبَ (*prf.* 3rd. *p.m. sing.* II): He inspired with the love of. *Ahabta* أَحَبَّت (*prf.* 2nd. *p.m. sing.* IV): Thou loved. *Ahabtu* أَحَبْتُ (*prf.* 1st. *p. sing.* IV): I loved. *Yuhibbu* يُحِبُّ (*imp.* 3rd. *p.m. plu.* IV): He loves. *Yuhbib* يُحِبِّب: (The assimilation of double *Ba* denotes its being in accord with a conditional phrase) He will love. *Yuhibbûn* يُحِبُّونَ (*imp.* 3rd. *p.m. plu.* IV): They love. *Tuhibbû/Tuhibbûna* تُحِبُّوْا/تُحِبُّوْنَ (*imp.* 2nd. *p. m. plu.* IV): You love. *Uhibbu* أَحَبَّ (*imp.* 1st. *p. sing.* IV): I love. *Ahabbu* أَحَبَّ (*relative*): More dearer than. *Istahabbû* اسْتَحَبُّوْا (*prf.* 3rd. *p. plu.* X): They preferred, loved much. *Yastahibbûna* يَسْتَحِبُّونَ (*imp.* 3rd. *p.m. plu.* X): They prefer. *Hubbun* حُبُّ (n.): Love. *Ahibbâ'u* أَحِبَّاء (n. plu.): Beloved ones. *Mahabbat* مَحَبَّة (n.): Love. *Habbun* حَبُّ (n.): Grain; Seed; Bead. *Habbatun* حَبَّة (n.): Grain. (L; T; R; LL)
The root with its above nineteen forms has been used in the Holy Qur'ân about 83 times.
The root with its two forms as *Habbun* حَبُّ and *Habbatun* حَبَّة has been used in the Holy Qur'ân about 12 times.

حَبَّرَ Habara

حَبَّرَ، حَبَّرَ، حَبَّرَ؛ يَحْبِرُ، يَحْبِرُ

To make beautiful, delight, be joyful, cheer anyone. Habbara حَبَّرَ: To put ink. Ahbâr أَحْبَارُ plu. of Habrûn حَبْر or Hibrûn حَبْر: Learned person (amongst the Jews); Joy; Favour; Pontiff; Bishop. Yuhbarûn يُحَبِّرُونَ: They will be welcomed with all honour; They shall be made happy.

Yuhbarûna يُحَبِّرُونَ (pip. 3rd. p. m. plu.): They shall be made happy. They shall be welcomed with all honours. Tuhbarûna تُحَبِّرُونَ (pip. 2nd. p. m. plu.): You shall be made happy. Ahbâr أَحْبَار (n. plu.): Learned persons (among the Jews). (L; T; R; LL) The root with its above three forms has been used in the Holy Qur'ân about 6 times.

حَبَسَ Habasa

مَحْبَسًا، حَبْسًا؛ يَحْبِسُ

To detain, restrain, hinder, shut up, confine, prevent, hold in custody.

Yahbisu يَحْبِسُ (imp. 3rd. p.m. sing.): He detains; prevents, confines (11:8). Tahbisûna تُحْبِسُونَ (imp. 2nd. p. m. plu.): You detain (5:106). (L; T; R; LL)

حَبَطَ Habita / Habata

حَبَطًا، حَبُوطًا؛ يَحْبِطُ، يَحْبِطُ

To go in vain, be fruitless, perish, be of no avail, be useless (work or action), come to

naught, become ineffective. Ahbata (IV.) أَحْبَطَ To render vain, etc. Yahbitu يَحْبِطُ: To make of no avail, etc.

Habita حَبِطَ (prf. 3rd. p. m. sing.): Gone in vain; Came to naught. Habitat حَبِطَتْ (prf. 3rd. p. f. sing.): Gone in vain. Tahbata تَحْبَطُ (imp. 3rd. p. f. sing. acc.): It may go in vain. Yahbatanna يَحْبِطَنَّ (3rd. p.m. sing. imp.): Surely shall go in vain entirely. Ahbata أَحْبَطَ (prf. 3rd. p. m. sing. IV): He has rendered void. Yuhbitu يُحْبِطُ (imp. 3rd. p.m. sing. IV): He will make ineffective. (L; T; R; LL)

The root with its above has been used in the Holy Qur'ân about 16 times.

حَبَكَ Habaka

حَبَكًا؛ يَحْبِكُ؛ يَحْبِكُ

To weave well (a stuff). Hubuk حُبُك plu. of Hibâk حَبَاك: Ways or tracks (especially the paths of stars, orbits; Starry paths; Trails of stars. (L; T; R; LL)

Hubuk حُبُك (n.): (51:7).

حَبَلَ Habala

حَبَلًا؛ يَحْبُلُ

To ensnare, tie with a rope or cord, catch the game with a net.

Hablun حَبْلٌ (n.): Rope. Hibâl

حبال (*n.*): Treaty; Compact; Covenant; Rope; Halter; Cord; Vein; Cause of union or link or connection; Bond of love and friendship; Obligation; Assurance of security or safety. (L; T; R; LL)
The root with its above two forms has been used in the Holy Qur'ân about 7 times.

Hatama حَتَمَ
حَتَمًا؛ يَحْتَمُ

To inspire, render obligatory, decree, be unavoidable.

Hatman حَتَمًا (*n.*): Binding; Unavoidable (19:71). (L; T; R; LL)

Hattâ حَتَّىٰ

(Particle): To; Till; Until; Included; Even; In order that; Even to; Up to; Down to; As far as; And. This particle is used in four different ways: 1) As a preposition to indicate a certain term and when thus employed governs the genitive case. 2) As a conjunction or adverb meaning: And; Even; Up to an extreme point inclusive; Thus it differs from *Ilâ* إِلَىٰ which signifies up to; as far as but not including. 3) As a conjunction serving to connect a preposition with that which precedes it. Then it means: Until and has grammatically no effect on the suc-

ceeding preposition. 4) It governs a verb in the subjunctive mood. When that verb has a future signification, it then means: Until; In order that. It may sometimes bear either interpretation. (L; T; R; Mughnî; LL; R)

Haththa حَثَّ
حَثًّا؛ يَحُثُّ

To incite, instigate, urge.

Hathîthan حَثِيًّا (*v.n.*) Incessantly; In swift pursuit; In rapid succession; Quickly (7:54). (L; T; LL)

Hajaba حَجَبَ
حَجَبًا، حِجَابًا؛ يَحْجُبُ

To cover, veil, hinder anyone from access, shut out. *Hijâb* حِجَاب: Veil, curtain, screen; Barrier. *Mahjûbûna* مَحْجُوبُونَ: Veiled; Shut out; Blind.

Hijâb حِجَاب (*n.*): Barrier. **Mahjûbûn** مَحْجُوبُونَ (*pct. pic. m. plu*): Blinds. (L; T; R; LL)

The root with its above two forms has been used in the Holy Qur'ân about 8 times.

Hajja حَجَّ
حَجًّا؛ يَحُجُّ

To intend to a certain target, aim at, repair, undertake, aim, argue, contend with, go on a

pilgrimage, overcome in dispute, plead. *Hajj* حجّ: The pilgrimage to Makkah. *Hijjun* حجّ same as *Hajj*: *Hajjiun* حاجي: One who perform the pilgrimage. Used also for the group of pilgrims as a noun of kind. *Hijaj* حجج plu. of *Hijjatun* حجة: Single pilgrim; A year. *Hujjatun* حجة: Argument; Cause of dispute; Disputing (n.). *Hâjja* حَاجّ: To dispute about (with *fi* في To dispute with (with acc. of person and *fi* or *inda*). *Tahâjjâ* تَحَاجَّ: To dispute with one another.

Hajja حجّ (prf. 3rd. p.m. sing. assim.): Who performed the pilgrim. *Hijjun* حجّ (n.): Pilgrimage. *Al-Hajj* الحجّ (n.): The pilgrimage. *Al-Hâjj* الحاجّ (act. pic. m. sing.): The Pilgrim. Group of Pilgrims. *Hijajun* حجّج (n. plu.): Years. *Hujjatun* حجة (n.): Argument. *Hâjja* حَاجّ (prf. 3rd. p. sing. III): He contended, controverted. *Hâjjû* حَاجَوْ (prf. 3rd. p.m. plu. III): They contended. *Hâjajtum* حَاجَجْتُمْ (prf. 2nd. p.m. plu. III): You contended. *Yuhâjjû/ Yuhâjjûna* يُحَاجُّونَ / يُحَاجُّونَ (imp. 3rd. p.m. III): They are contending. *Tuhâjjûna* تَحَاجُّونَ (imp. 2nd. p. m. plu. III): You are contending. *Yatahâjjûna* يَتَحَاجُّونَ (imp. 3rd. p.m. plu.): They wrangle together. (L; T; R;

LL)

The root with its above thirteen forms has been used in the Holy Qur'ân about 33 times.

حجرّ Hajara

حُجْرَانَا، حُجْرًا، حَجْرًا؛ يَحْبُرُّ

To deprive from, harden, hide, resist, forbid, prevent, hinder, prohibit access (to a place). *Hijrun* حَجْرٌ: Anything forbidden, unlawful; Wall or dam; Intelligence; Understanding. *Hujûr* حُجُور: Bosoms; Guardianship; Care. *Al-Hijr* الحِجْر: Country inhabited by the tribe of *Thamûd* in the north of Arabia. *Hajar* حجر plu. *Ahjâr* حجارة and *Hijarah* حجارة Stone (stone is called *hajar* because of its resistance and pressure owing to its hardness); Rock; Big mass of stone; Metal; Very sagacious, hard of heart and crafty and political person. The word may also be used for idols. *Hujrah* حجرة plu. *Hujurât* حُجُرَات: Chamber; House; Enclosure; Cell; Side; Region; Private chamber. *Mahjûr* مُحْجُور: Strong barrier; Forbidden. *Hijran Mahjûrâ* حَجْرًا مُحْجُورًا: Insurmountable partition; Unbridgeable barrier; Strong barrier; Forbidding; Dam who is put behind a barrier. An Arab would use

the words when he is faced with a thing he does not like, meaning 'let it remain away from me so that I should not suffer from it'.

Hijrun حَجْرٌ (n.): Prohibited one; Barrier; Sense; Understanding; Name of a mountain, (according to Ptolemy and Pliny name of an oasis). **Mahjûr** مَحْجُورًا (pct. pic. m. sing.): One who is put behind a barrier. **Hajar** حَجْرٌ (n.): Stone; Metal; Idol. **Hijâratun** حِجَارَةٌ (n.): Stone. **Hujurât** حِجْرَاتٌ (n. plu.): Apartments. **Hujûr** حُجُورٌ (n. plu.): Wards; Guardianship; Cares. (L; T; R; LL; Zamakhsharî)

The root with its above six forms has been used in the Holy Qur'ân about 21 times.

حَجَزَ Hajaza

حِجَاةٌ، حِجَاةٌ؛ يَحْجِزُ، يَحْجِزُ

To withhold, make a camel lie down, stop, restrain, prevent.

Hâjizan حَاجِزًا (act. pic. m. sing.): Barrier; Hindrance. (27:61). **Hâjizîn** حَاجِزِينَ (act. pic. m. plu.): Withholders (69:47). (L; T; R; LL)

حَدَبَ Hadiba

حَدَبًا؛ يَحْدَبُ

To be protuberant; Convex; Humpbacked. **Hadab** حَدَبٌ: Elevated place; Mound; Point

of vantage, Height; Crest of wave; Raised ground. Idiomatically *min kulli hadabin* من كلِّ حدبٍ: An allusion to the irresistible nature of the social, political and cultural catastrophes, signifying from all directions, from every corner of the earth, every point of vantage and convenience.

Hadabun حَدَبٌ (n.): Mound; Elevated place (21:96). (L; T; R; LL; Zamakhsharî)

حَدَّثَ Hadatha / حَدَّثَ Hadutha

حُدُثًا، حَدَاثَةً؛ يَحْدُثُ

To happen (event), be new, relate. **Hadith** حَدِيثٌ: Event; Narrative; Discourse, Speech; History; Story; Something which has lately happened; Tale. Its plu. is **Ahâdith** أَحَادِيثٌ. **Haddatha** حَدَّثَ: To declare, narrate, acquaint. **Ahdatha** أَحَدَّثَ: To cause to happen, bring about, produce. **Muhdath** مُحَدَّثٌ: That which is newly revealed or produced.

Tuhaddithu تَحْدِثُ (imp. 3rd. f. sing. II): It will tell, inform. **Tuhaddithûna** تَحْدِثُونُ (imp. 2nd. p.m. plu.): You will inform, say. **Haddith** حَدَّثَ (prt. m. sing. II): Tell. **Yuhdithu** يَحْدِثُ (imp. 3rd. p.m. sing. IV): He will bring forth, generate,

create. **Uhditha** أحدث (imp. 1st. p. sing. IV): I initiate, begin. **Muhdathun** مُحدث (pis. pic. m. sing. IV): Fresh; New. **Hadithun/Hadithan** حديث / حديثا (act./pic. m. sing.): Narrative; Discourse; Speech. **Ahadith** احاديث (n. plu.): Narratives; Bywords; Discourses. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'an about 34 times.

حَدَّ **Hadda**

حَدًّا؛ يَحْدُ

To define a limit, determine (a thing), punish (a culprit), prevent, thrust back, throw back, sharpen. **Had** حد: Limit or a line where two things meet; Last limit; Extreme of a thing; highest punishment for an offense.

Hadda حاد (prf. 3rd. p. m. sing. III): He opposed, acted with hostility. **Yuhaddu** يحاد (imp. 3rd. p. m. sing. III): Opposes. **Yuhadduna** يحادون (imp. 3rd. p. m. plu. III): They oppose. **Hudud** حدود (n. plu.): Limits; Bounds; Commandments. **Hadid** حديد (n.): Iron; Sharp. **Hidad** حداد (n. plu. adj.): Sharp. (L; T; R; LL)

The root with its above six forms has been used in the Holy Qur'an about 25 times.

حَدَّقَ **Hadaqa**

حَدَّقًا؛ يَحْدِقُ

To surround, encompass, look at. **Hadaiq** حدائق (n. plu.) **Hadiqatun** حديقة: Walled gardens; Fruit gardens; Gardens. (L; T; R; LL)

Hadaiq حدائق (27:60; 78:32; 80:30).

حَذَرَ **Hadhira**

حَذَرًا؛ يَحْذَرُ

To beware, take heed of, caution one's self against. **Hidhrun** حذر: Precaution. **Hadhrun** حذر: Fear. **Hadhurun** حاذر: One who is cautious, provident. **Mahdhur** محذور: That which is to be feared. **Hadhdhara** حذّر: To caution against (with double acc.)

Yahdharu يحذّر (imp. 3rd. p. m. sing.): He fears. **Yahdharuna** يحذرون (imp. 3rd. p. m. plu.): They are cautious. **Tahdharuna** تحذرون (imp. 2nd. p. m. plu.): You are cautious. **Ihdhar** احذر (prt. m. sing.): Thou be cautious. **Ihdharu** احذروا (prt. m. plu.): You fear. **Yuhadhdhiru** يحذّر (imp. 3rd. p. m. sing. II): He cautions. **Hadhira** حاذرون (act. pic. m. plu.): Those who are in state of caution and preparation. **Mahdhurun** محذور (pct. pic. m. sing.): Thing to be feared of, guarded against.

حَرَبَ Haraba

Hidhrun حَذْرٌ (n.): Precaution.
Hadharun حَذَّرَ (v.n.): Fear. (L; T; R; LL)
The root with its above ten forms has been used in the Holy Qur'ân about 21 times.

حَرَبَ Haraba حَرَباً؛ يَحْرُبُ

To spoil one's goods, plunder, ask a thing importunately.

Harbun حَرْبٌ (n.): Hostility; Battle; War; Fight. **Mihrâb** مُحْرَابٌ plu. **Mahârîb**: Upper end of a house; First seat in a place; Palace; Private apartment; Synagogue; Fortress; Chamber; Niche in the wall of a mosque.
Hâraba حَارَبَ: To fight against, wage war with, battle with, become greatly angry or wrathful. (L; T; R; LL)
The root with its above five forms has been used in the Holy Qur'ân about 11 times.

حَرَثَ Haratha حَرَثاً؛ يَحْرَثُ، يَحْرُثُ

To till and sow, cultivate, cut a thing, acquire (goods), plough,; study a thing thoroughly. **Harth** حَرَثٌ: Land prepared for sowing; Tillage; Produce of field; Crop; Garden; Gain; Wife.

حَرَدَ Harada

Tahruthûna تَحْرُثُونَ (imp. 2nd p. m. plu.): You sow. **Harthun** حَرِثٌ (n.): Tilt. (L; T; R; LL)
The root with its above two forms has been used in the Holy Qur'ân about 14 times.

حَرَجَ Harija حَرَجاً؛ يَحْرَجُ

To be contracted (heart), oppressed, become narrow, disquieted in reason. **Yaharaju** يَحْرَجُ: He doubted (because doubt disquiets the mind); He came in difficulty owing to the commission of a sin or crime for which he deserved punishment; Sin; Act of disobedience.

Harajun حَرَجٌ: Restriction; Difficulty; Narrowness, Crime; Straitness; Blame. (L; T; R; LL)
The word has been used in the Holy Qur'ân about 15 times.

حَرَدَ Harada حَرَداً؛ يَحْرُدُ

To purpose a thing,; withhold, hinder, restrain, prevent, shut out, resolve, be niggardly.

Hardun حَرْدٌ (n.): Prevention; Purpose (68:25). (L; T; R; LL)

حرّ

حرارة، حراراً، حرّاً؛ يحتر، يحتر، يحتر

To be free (slave), be freeborn.

Hurrun حرّ Free-person (not slave). But if the imperfect are **Yahirru** يحتر, **Yahurru** يحتر and the verbal noun is **Harra** حرّ.

Harûr حرور or **Harârat** حرارة then the meaning of the word is as follows: **Harrun** حرّ (n.): The heat. **Harûr** حرور (n.): Sun's heat. **Harratun** حرّة: To be thirsty, **Horûr** حرور Hot wind in the night. **Harâratun** حرارة: Heat. **Harratun** حرّة: stony tract, **Harîr** حرير: The silk cloth.

Harra حرّ: Free from slavery; Devoted to the service of God. **Tahrîrun** تحرير (v.n.): Giving freedom. **Muharrun** محرّ Dedicated to God's service. **Harra** الحرّ (n.): The heat. (9:81; 16:81) **Al-Harûr** الحرور (n.): The intense heat. (35:21). **Harîr** حرير (n.): Silk. (22:23; 35:33; 76:12). (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 12 times.

حرس

حراسة، حراسة، حرساً؛ يحرس

To guard, watch over. **Harsun** حرساً: Guard; Strong guard. It is a collective noun, its sing. is **Hâris** حارس. The word **Harasa**

حرس and **Haradza** حرَضَ are very close in their meanings, but **Harasa** حرس is used for the watch of place and **Haradza** حرَضَ for the watch of goods. (L; T; R; LL)

Harsun حرساً (n.): Guard; Strong guard. (72:8)

حرص

حرصاً؛ يحرص، يحرص

To desire ardently, eagerly, strongly; covet. **Harîs** حريص: Greedy; Eager; Covetous; Niggardly; Hankering.

Harasta حرصت (prf. 2nd. p.m. sing.): Thou desired eagerly (12:103). **Harastum** حرصتم (prf. 2nd. p.m. plu.): You desired eagerly (4:129). **Tahrîs** تحرص (imp. 2nd. p.m. sing. gen.): Thou desire eagerly (16:37). **Harîsun** حريص (act. 2nd. pic. m. sing.): Eager (9:128). **Ahrasa** احرص (elative): Most eager. (2:96). (L; T; R; LL)

حرَضَ

Haridza

حرَضاً، حرَضاً؛ يحرض، يحرض

To become emaciated, be disordered, be profligate, become sick or diseased, be weary, become fatigued at the point of death, be dissolved by excessive grief or

love, constantly affected by grief so as to be at the point of death, suffer protracted disquietude of mind and disease, be unable to rise from or quit the place, become low or sordid or bad, be neglected or forsaken. Harradzā حَرَضَ: To encourage, rouse, incite, persuade, inspire, stir. According to Râghib the verbal form Harradzahû حَرَضَهُ means, he rid him of all Haradz حَرَضَ or from the corruption of body or mind or conduct; analogous to the expression Marradzahû مَرَضَهُ: He rid him of illness. In two instances (4:84; 8:65) it is in the imperative form, "Render the believers free of all disquietude of mind and action". (L; T; R; LL)

Harridza حَرَضَ (4:84; 8:65).
Haradzan حَرَضًا (12:85)

حَرْفَ Harafa

حَرْفًا؛ يَحْرِفُ

To pervert, dislocate, change, turn away, discard anything from, alter, tamper with. Harfun حَرْفٌ: Verge; Margin; Manner. Harrafa حَرَفَ: To pervert, make (a word or speech incline from its position, so as to give it a wrong significance). Tahrîf تَحْرِيفٌ: Omitting or adding or changing a word or sentence; Perverting or putting a wrong interpretation.

Yuharrifûn يُحَرِّفُونَ (*imp. 3rd. p. m. plu. II*): They pervert (4:16; 5:13, 41; 2:75). Mutaharrifan مَتَحَرِّفًا (*ap-der. m. sing. V*): Swerving; One who turns away (in order to return to fight); One who is maneuvering (in fight) (8:16). Harfin حَرْفٍ (*n.*): Edge; Point of turning (22:11). (L; T; R; LL)

حَرْقَ Haraqa

حَرْقًا؛ يَحْرِقُ

To burn by pulling in the fire, scorch.

Nuharriqanna نَحْرِقْنَا (*epl. 1st. p. plu. III*): We surely shall burn. Harriqû حَرِّقُوا (*perat. m. plu. II*): You burn, scorch. Ihtraqat احْتَرَقَتْ (*prf. 3rd. p. f. sing. VIII*): She burnt, consumed (by fire). Harîq حَرِيقٌ (*act. 2nd. pic.*): Fire; Burning. (L; T; R; LL)
The root with its above four forms has been used in the Holy Qur'ân about 9 times.

حُرُكَ Haruka

حَرْكَةً، حَرَكٌ؛ يَحْرُكُ

To move about. Harrak (II.) حَرَكٌ: To move, pull in motion, excite.

Lâ Tuharrik لَا تَحْرُكْ (*prt. neg. m. sing.*): Move not (75:16). (L; T; R; LL)

Harama حَرَمَ

حَرَمًا، حَرَمَةً، حَرَمَةً، حَرَمًا، حَرَمَانًا؛ يَحْرِمُ

To forbid, prevent, prohibit, make or declare unlawful, deprive, declare a thing sacred. *Haram* حَرَمَ Holy place; Asylum, Sanctuary; Territory of Makkah and its inviolable suburbs. *Hurumun* حُرْمٌ plu. f. *Harâm* حَرَامٌ: Prohibited; Unlawful; Sacred; Sanctified; Venerable. *Hurumât* حُرُمَاتٌ: The sacred ordinances. *Mahrûm* مَحْرُومٌ: Forbidden; Prevented (by shame or a sense of decorum). Hindered; Who cannot demand. *Harrama* حَرَمَ: To forbid, make or declare unlawful. *Tahrîm* تَحْرِيمٌ: Prohibition. *Maharramun* مَحْرَمٌ: That which is forbidden or unlawful; Declared sacred. *Ihtarama* احْتَرَمَ: To show regard to; hold a thing as sacred. *Haramain* حَرَمَيْنِ: Makkah and Madînah. *Ihrâm* احْرَامٌ: Rites of a pilgrimage; State into which the pilgrim is required to put himself on the occasion of Hajj or 'Umrah; Entering upon a state in which a particular dress is put on and certain acts, ordinarily lawful, are forbidden. *Ihrâm* dress for men consists of two seamless sheets, a sheet reaching from the navel to below the knees and above ankles, and a sheet which covers the upper part of the body. Both

these sheets must preferably be white. As for women, they wear their ordinary clothes, but preferably white. They should not cover their faces or wear thin veils in *Ihrâm* (Bukhârî 3:43; 25:23). But they must wear simple dress and avoid makeup. Before wearing the *Ihrâm* dress the pilgrim have to take a bath and utter *Talbiyyah* facing the *Qiblah*. The practice is also to say two *Rak'ats* of Prayer. During the state of *Ihrâm* and even before that from the beginning of the journey to Makkah no obscenity, nor abusing, nor any wrangling (2:197), nor is the use of scent and luxuries of life, nor shaving or cutting of hairs, the paring of nails is permitted. The cares of the body are sacrificed for a few days to devote greater attention to the cares of the soul.

Harrama حَرَمَ (prf. 3rd. p.m. sing. II): He forbade. *Hurrima* حُرِّمَ (pp. 3rd. p.m. sing. II): Is forbidden. *Hurrimat* حُرِّمَتْ (pp. 3rd. p. f. sing. II) Is forbidden. *Harramû* حَرَمُوا (prf. 3rd. p.m. plu. II): They forbade. *Harramnâ* حَرَمْنَا (prf. 1st. plu. II): We forbade. *Tuharrimu* تُحْرِمُ (imp. 2nd. p.m. sing. II): Thou forbid.

Yuharrimûna يُحَرِّمُونَ (*imp. 3rd. p. m. plu. II*): They forbid. **Tuharrimûna** تُحَرِّمُونَ (*imp. 2nd. p.m. plu. II*): You forbid. **Haramun** حَرَمٌ (*n.*): Sanctuary. **Harâmun** حَرَامٌ (*n.*): Unlawful; Sacred. **Hurumun** حُرُمٌ (*n. plu.*): Sacred ones. To be in the state of *Ihrâm*. **Hurumât** حُرُمَاتٌ (*n. plu.*): Things regarded sacred. Sacred ordinances. **Mahrûm** مُحْرَمٌ (*pct. pic. m. sing.*): Deprived one; Those who do not or cannot ask for help. **Mahrûmûn** مُحْرَمُونَ (*pct. pic. m. plu.*): Deprived ones. **Muharramun** مُحَرَّمٌ (*pis. pic. m. sing. II*): Forbidden thing. Sacred. **Muharramatun** مُحَرَّمَةٌ (*pis. pic. f. sing. II*): Forbidden. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 83 times.

Hara حَرَى
حَرَى ؛ حَرَى

To aim, seek, select, choose, propose (a thing). **Ahra** أَحْرَأَ: More suited, adapted, better. Its root is not **Hâ, Râ, Râ**, as some writer's think.

Taharrû تَحَرَّوْا (*prf. 3rd. p. m. plu. V*): They earnestly aim, endeavour (72:14). (L; T; R; LL)

Hazaba حَزَبَ
حَزَبًا ؛ يَحْزُبُ

To befall and distress, divide. **Ahzâb** أَحْزَابٌ Parties; Companies; Fellowships; Partisans; Troops; Bands; Sects; Those who sided with anyone; Companions; Confederates. **Al-Ahzâb** الْأَحْزَابُ: The Confederates. In verse 33:20,22 it is a reference to the siege of Madînah to crush the Muslims by the combined forces of Quraish and their allies in 5 A.H. Ditches were dug as a protective measure against the onrush of the powerful forces. This battle is known as the battle of **Ahzâb** or battle of Confederates (3:124; 33:11; 85:4).

Ahzâb أَحْزَابٌ (*n. plu.*): Confederates. **Hizb** حِزْبٌ (*sing. of Ahzâb*). **Hizbain** حِزْبَيْنِ (*n. dual of Ahzâb*). (L; T; R; LL)

The root with its above three forms has been used in the Holy Qur'ân about 20 times.

Hazana حَزَنَ
حَزَنًا ، حُزْنًا ؛ يَحْزُنُ ، يَحْزِنُ

To grieve. **Hazina** حَزِنَ: To be sad, be grieved about. **Hazanun** حَزْنٌ and **Huznun** حُزْنٌ: Grief; Sorrow.

Yahzunu يَحْزُنُ (*imp. 3rd. p.m. sing.*): He grieves. **Yahzanna**

يَحْزَنُونَ (imp. 3rd. p.m. plu. acc.): They (f.) grieve. **Yahzanûna** يَحْزَنُونَ (imp. 3rd. p.m. plu.): They grieve. **Tahzanûna** تَحْزَنُونَ (imp. 2nd. p. m. plu.): You grieve. **Lâ Tahzan** لَا تَحْزَنُ (prt. neg. m. sing.): Thou grieve not. **Lâ Tahzanû** لَا تَحْزَنُوا (prt. neg. m. plu.): You grieve not. **Lâ Tahzanî** لَا تَحْزَنِي (prt. neg. f. sing.): Thou (f.) grieve not. **Hazanan** حَزَنًا (v.n. acc.) Grief. **Huznun** حُزْنٌ (n.): Grief. (L; T; R; LL)

The root with its above nine forms has been used in the Holy Qur'ân about 42 times.

حَسِبَ Hasiba

حِسَابًا؛ يَحْسِبُ، يَحْسَبُ

To think; consider; suppose, imagine, be of opinion. **Hasaba** حَسِبَ: To number, reckon, mind.

Hasiba حَسِبَ (prf. 3rd. p.m. sing.): He thought. **Hasibat** حَسِبَتْ (prf. 3rd. p.f. sing.): She thought. **Hasibta** حَسِبْتَ (prf. 2nd. p.m. sing.): Thou thought. **Hasibtu** حَسِبْتِ (prf. 1st. p. sing.): I thought. **Hasibû** حَسِبُوا (prf. 3rd. p.m. plu.): They thought. **Hasibtum** حَسِبْتُمْ (prf. 2nd. p.m. plu.): You thought. **Yahsabu** يَحْسَبُ (imp. 3rd. p.m. sing.): He thinks. **Tahsabu** تَحْسَبُ (imp. 2nd. p. m. sing.): Thou think. **Yahsabûna** يَحْسَبُونَ (imp. 3rd.

p. m. plu.): They think. **Tahsibûna** تَحْسَبُونَ (imp. 2nd. p. m. plu.): You think. **Tahsabû** تَحْسَبُوا (imp. 2nd. p. m. plu. final *Nûn* dropped): That you think. **Lâ Yahsabanna** لَا يَحْسَبَنَّ (imp. 3rd. p.m. sing. emp. neg.): He should not think. **La Tahsabanna** لَا تَحْسَبَنَّ (imp. 2nd. p. sing. emp. neg.): Thou should not think. **Hasabnâ** حَسَبْنَا (prf. 1st. p. plu. III): We reckoned. **Yuhâsibu** يُحَاسِبُ (imp. 3rd. m. sing. III): He will reckon. **Yuhâsabu** يُحَاسِبُ (pip. 3rd. p.m. sing. III): He will be reckoned. **Yahtasibu** يَحْتَسِبُ (imp. 3rd. m. sing. VIII): He imagines. **Yahtasibû** يَحْتَسِبُوا (imp. 3rd. p. m. plu. VIII acc.): They imagine, think of. **Hisâbun** حِسَابٌ (v.n.): Reckoning. Sufficient. **Hisâbiyah** حِسَابِيَّةٌ (com. n. suffixed with a pronominal *Yâ* of 1st. person attached with *Hâ* of rhyming period. My reckoning. **Hasbu** حَسْبٌ (n.): Sufficient. This word is always suffixed with a pronominal as **Hasbî Allahu** حَسْبِي اللهُ Allâh is sufficient for me. **Hâsibîna** حَاسِبِينَ (act. pic. m. plu.): Reckoners. **Hasiban** حَسِيبًا (act. pic. m. plu.): Reckoner. **Husbân** حُسْبَانٌ (v.n.): Definite reckoning; Appointed courses; Numbering; Revolving firmament; Running appointed and scheduled courses. Calamity; Punishment; Affliction;

Thunderbolt; Dust; Smoke; Fire; Locusts: It is a *plu.* of *Hisâb* حساب and is also used as a collective noun. (L; T; R; LL)

The root with its above twenty-five forms has been used in the Holy Qur'ân about 109 times.

Hasada حَسَدَ

حَسَدًا؛ يَحْسَدُ، يَحْسِدُ

To envy; grudge.

Hasad حَسَدَ (*prf. 3rd. p.m. sing.*): He envied. (113:5).

Yahsudûna يَحْسُدُونَ (*imp. 3rd. p.m. sing.*): They envy (4:54).

Tahsudûna تَحْسُدُونَ (*imp. 2nd. p. m. plu.*): You envy. (48:15).

Hasadun حَسَدٌ (*v.n.*): Envy (2:109). **Hâsidun** حَاسِدٌ (*act. pic. m. sing.*): The envies (113:5). (L; T; R; LL)

Hasira حَسِرَ

حُسُورًا، حَسِرَةً؛ يَحْسِرُ

Hasara حَسِرَ **Husûran** حُسُورًا:

To get tired, fatigued, fall short. **Hasar** حَسِرَ **Hasran** حَسِرًا:

To remove, disclose, bark (a bough), sweep.

Hasratan حَسِرَةً: Sigh; Grieve;

Anguish; Regret; Sorrow.

Hasratâ حَسِرَتِي: It is a combination of *Hasarat* and *Yâ*

Hasratun حَسِرَةٌ (*m. sing.*). **Hasarât** حَسِرَات (*n. plu.*). Anguishes. **Hasîr** حَسِير (*act. 2nd. p.*

pic. m. sing.): Weary, Deflated; Worn out; Fatigued; Weak; Tired; Regretful; Dim (67:4). **Yastahsirûn** يَسْتَحْسِرُونَ (*imp. 3rd. p.m. plu. X*): They weary (21:19). **Mahsûra** مُحْسِرٌ (*pact. pic. m. sing.*): Stripped off; Impoverished (17:29). (L; T; R; LL)

The root with its above five forms has been used in the Holy Qur'ân about 12 times.

Hassa حَسَّ

حَسًّا، حَسًّا؛ يَحْسُ

To slaughter, extirpate, kill, make one's perceiving powers dead, rout. **Ahassa** أَحَسَّ: To perceive, feel, know; perceive a thing by the senses. **Tahussûna** تَحْسُونُ: You were extirpating, routing, slaying, destroying, annihilating.

Ahassa أَحَسَّ (*prf. 3rd. p. m. sing. IV*): He perceived. **Tuhissu** تُحَسِّسُ (*imp. 2nd. p. m. sing.*):

Thou perceive **Ahassû** أَحَسُّوا (*prf. 3rd. p.m. plu. IV*): They perceived. **Tahussûna** تَحْسُونُ (*imp. 2nd. p. m. sing.*): You extirpate. **Tahassasû** تَحَسَّوْا (*perat. m. plu. V*): You find out.

Hasîs حَسِيس (*n*): Faintest sound; Slightest sound. (L; T; R; LL)

The root with its above forms has been used 6 times in the Holy Qur'ân.

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Hasama حَسَمَ
حَسَمًا؛ يَحْسِمُ

To cut off, stop, deprive.

Husûman حَسُومًا (v.n. acc.) With no break; In succession; Continuously; Without cease; Unhappy; That cuts off the good. (69:7). (L; T; R; LL)

Hasuna حَسُنَ / Hasana حَسَنَ
حَسَنًا؛ يَحْسُنُ

To be handsome, make good, seem good or beautiful, be excellent. **Muhsin مُحْسِنٌ**: Well-doer; Beautiful; Good. It has been explained by the Holy Prophet^(PBUH) "You become a **Muhsin** if you pray and worship Allâh in such a way and spirit and certitude that you feel you are seeing Him or with a lower degree of certitude that you at least feel that He is seeing you..

Hasunat حَسُنَتْ (prf. 3rd. p. f. sing.): She become excellent. **Ahsana أَحْسَنَ** (prf. 3rd. p.m. sing. IV): He did good, did excellently, was very kind. **Ahsanû أَحْسَنُوا** (prf. 3rd. p. plu. IV): They did good. **Ahsantum أَحْسَنْتُمْ** (prf. 2nd. p. m. plu. IV): You did good. **Yuhsinûna يُحْسِنُونَ** (imp. 3rd. p. m. plu. IV): They do good. **Tuhsinû تُحْسِنُوا** (imp. 2nd. p. m. plu. IV final Nân dropped): You do good. **Ahsin أَحْسِنَ** (perat. m.

sing. IV): Thou did good. **Ahsinû أَحْسِنُوا** (perat. m. plu. IV): You do good. **Ihsân إِحْسَانٌ** (v. n. II): Kindness. **Muhsin مُحْسِنٌ** (ap-der. m. sing.): Well-doer; Beautiful; Good. **Muhsinûn مُحْسِنُونَ** (nom.) **Muhsinîn مُحْسِنِينَ** (acc. ap-der. m. plu.): Well-doers. **Hasanan حَسَنًا** (v. n.): Well; Good. **Hasanatan حَسَنَةٌ** (n. sing.): Good. **Hasanât حَسَنَاتٌ** (n. plu.): Good deeds. **Husnâ حُسْنًا** (f. of **Ahsana**, n.f. elative): Good reward; Beauty. **Husnun حُسْنٌ** (n.v.): Beauty. **Husnayain حُسَيْنَيْنِ** (n. dual.): Two good things. **Hisân حِسَانٌ** (n. plu.): Beauteous; Beautiful ones. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 194 times.

Hashara حَشَرَ
حَشَرًا؛ يَحْشِرُ، يَحْشُرُ

To gather together, raise from the dead, banish. **Hashrun حَشْرٌ**: Banishment; Assembly; Emigration. **Hâshir حَاشِرٌ**: One who assembles, who raises from the dead. **Mahshûr مُحْشُورٌ**: Gathered together.

Hashara حَشَرَ (prf. 3rd. p.m. sing.): Gathered. **Hasharta حَشَرْتَ** (prf. 2nd. p. m. sing.) Thou gathered. **Hasharnâ حَشَرْنَا** (prf. 1st. p. plu.): We gathered. **Yahshuru يَحْشُرُ** (imp. 3rd. p.m. sing.): He gathers. **Nahshuru نَحْشُرُ** (imp. 1st. p. plu.): We will

gather. *Nahshuranna* نَحْشُرَنَّ (emp. 1st. p. plu.): We must gather. *Hushira* حُشِرَ (pp. 3rd. p.m. sing.): Was gathered. *Hushirat* حُشِرَتْ (pp. 3rd. p. f. sing.): Was gathered. *Yuhsharu* يُحْشَرُ (pip. 3rd. p.m. sing.): Will be brought together. *Yuhsharûna* يُحْشَرُونَ (pip. 3rd. m. plu.): They will be brought together. *Yuhsharû* يُحْشَرُوا (pip. 3rd. p.m. plu. acc.): They will be brought together. *Tuhsharûna* تُحْشَرُونَ (pip. 2nd. p. m. plu.): You will be brought together. *Hashrun* حَشْرٌ (n.): Gathering; Assembling of a crowd. *Mahshûratun* مُحْشُورَةٌ (pct. pic.): That blocked together. *Hâshirîna* حَاشِرِينَ (act. pic. m. plu.): Round up. *Yahshuru* يَحْشُرُ (imp. 3rd. p.m. plu.): He will gather. *Ihsharû* احْشَرُوا (prt. 2nd. p. plu.): Roused up. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 43 times.

حَصَبَ حَاصِبًا

حَصَبًا؛ يَحْصِبُ، يَحْصِبُ

To throw pebble at, scatter gravel, cast into the fire.

Hasabun حَصَبٌ (n.): That which is cast into fire; Fuel (21:98). *Hâsibun* حَاصِبٌ (act. pic. m. sing.): Violent wind bringing with it shower of bubbles. (17:68; 29:40; 54:34; 67:17). (L; T; R; LL)

حَصَّ حَصًّا

حَصًّا؛ يَحْصُّ

To be clear, evident, shave (the hair), destroy a thing. *Hasasun* حَصَّ : Scantiness of hair on the head.

Hashasa حَصَّصَ (prf. 3rd. p.m. sing; quad. verb.): Appeared in broad light; become clear, manifest. (12:51). (L; T; R; LL)

حَصَدَ حَصْدًا

حَصْدًا، حَصَادًا؛ يَحْصِدُ، يَحْصِدُ

To reap, mow, destroy, slay. *Hasadtum* حَصَدْتُمْ (prf. 2nd. p. m. plu.): You reaped (12:47). *Hasâdun* حَصَادٌ (v. n.): Harvest; Harvesting time. That which remains on the ground after the crop has been reaped; What falls off and becomes scattered of the seed produce. (6:141). *Hasîd* حَصِيدٌ (act. 2 pic. m. sing.): Mown down; Cut off; Reaped. Reaped seed-produce; Grain that is reaped; Seed-produce torn up and carried away by the wind; Slain. (11:100; 50:9; 10:24; 21:15). (L; T; R; LL)

حَصَرَ حَصْرًا / حَصَرَ حَصْرًا

حَصْرًا؛ يَحْصِرُ

To be strait, restricted, hindered. *Hasûr* حَصُورٌ: Chaste. *Hasîr* حَصِيرٌ: Prison. *Ahsara* أَحْصَرَ: To prevent, keep back from

a journey.

Hasirat حَصِرَتْ (prf. 3rd. p. f. sing.): Straited; Constricted. **Uhsirû** أَحْصِرُوا (pp. 3rd. p.m. plu. IV): They are restricted. **Uhsirtum** أَحْصِرْتُمْ (pp. 2nd. p.m. plu. IV): You have been besieged. **Ihsurû** أَحْصِرُوا (prt. m. plu.): Beset; Besiege. **Hasîr** حَصِيرٌ (act. 2nd. pic.): Prison-house. **Hasûr** حَصُورٌ (ints.): Chaste; Utterly chaste. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 6 times.

حَصَلَ حَاسِلًا

مُحْصُولًا، حَصُولًا؛ يَحْصُلُ

To be over and above, manifest, make present, come to light, obtain, remain, happen, be bared, come and brought forth; appear; To be made known.

Hussila حُصِّلَ (pp. 3rd. p.m. sing. II): To be made known; Manifest; Brought to light (100:10).(L;T;LL)

حَصَّنَ حَاسِنًا / حَصَّنَ حَاسِنًا

حَصَانًا، حَصَانَةً؛ يَحْصُنُ

To be guarded, be inaccessible, be chaste, be strongly fortified, be preserved, be protected. **Husûn** حُصُونٌ plu. of **Hisn** حِصْنٌ: Fortresses. **Muhssanun** مُحْصَنٌ: Fortified; Fenced in. **Ahsana** أَحْصَنَ: To

keep safe, keep in safe custody, marry. **Muhsin** مُحْصِنٌ: One who is chaste or continent. **Muhsanatun** مُحْصِنَةٌ: Married woman; Chaste and modest woman; Free woman who is not a slave. **Ihsân** إِحْصَانٌ: Taking in permanent marriage; Fortifying a place or person; Marrying.

Ahsanat أَحْصَنَتْ (prf. 3rd. p. f. sing. IV): She guarded. **Uhsinna** أَحْصَنَ (pp. 3rd. p. f. plu. IV): They (f.): guarded, wedded, guarded their chastity, are wedded. **Tuhsinûna** تُحْصِنُونَ (imp. 2nd. p. plu. IV): You preserve. **Tuhsina** تُحْصِنُ (imp. 3rd. p. f. sing. IV. acc.): (May) protect. **Tahassunun** تَحْصُنُنُ (v.n. V): To keep chaste. **Muhsinîna** مُحْصِنِينَ (ap. der. m. plu. IV): Those who are in protection from sinful sexual intercourse; Wedded men. **Muhsinât** مُحْصِنَاتٌ (ap-der, f. plu. IV): Those women who are in protection from sinful sexual intercourse; Wedded women. **Husûn** حُصُونٌ (n. plu.): Fortresses. **Muhassanâtun** مُحْصِنَاتٌ (pis. pic. f. sing.): Fenced. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 18 times.

Hasa حصى
حَصَا، حَصِيًّا؛ يَحْصِي

To strike with a pebble. *Ahsa* أَحَصَّ for *Ahsayu* أَحْصَى comparative form: Clever in calculating. *Ahasa* أَحْصَّ (IV.): To number, calculate, compute, take an account of, know, reckon, understand. *Hasiyyun* حَاصِيْن: Very prudent.
Ahsâ أَحْصَى (prf. 3rd. p.m. sing. IV): He counted. *Ahsainâ* أَحْصَيْنَا (prf. 1st. p. plu. IV): We counted. *LanTuhsûhu* لَنْ تَحْصُوهُ (imp. neg. 2nd. p.m. plu.): You can never count. *LâTuhsû* لَا تَحْصُوا (imp. neg. 2nd. p.m. plu.) You cannot count; You will not be able to count. *Ahsû* أَحْصُوا (perat. m. plu.): You count. (L; T; R; LL) The root with its above five forms has been used in the Holy Qur'ân about 11 times.

Hadzara حَضَرَ
حُضُورًا، حَضَارَةً؛ يَحْضُرُ

To be present, present at, stand in presence of, hurt, be at hand. *Hâdzirun* حَاضِرٌ One who is present at; Present; Close upon. *Ahdzara* أَحْضَرَ IV. To present, bring into the presence of, cause to be present, put forward. 'An *Yahdzurûni* عَنْ يَحْضُرُونِي: Lest they hurt me; Lest they should come near me. *Hâdzirat al-Bahr* الْبَحْر

حاضرة: Close upon the sea. *Ahdzara* أَحْضَرَ (IV): To present, bring into the presence of, cause to be present, put forward. *Muhdzarun* مُحْضَرٌ: One who is made to be present, brought forward, given over to (punishment). *Kullu Shirbin Muhtadzrun* كُلُّ شَرِبٍ مُحْتَضِرُونَ: Each time of drinking to be attended (by everyone) in turn; Every share of water shall be attended; Each portion of water should be divided among those who are present.

Hadzara حَضَرَ (prf. 3rd. p.m. sing.): It was presented; It arrived. *Hadzarû* حَضَرُوا (prf. 3rd. p. m. plu.): They attended. *Yahdzurûni* يَحْضُرُون (comb. of *Yahdzurû* + *nî*): They may come to me. *Uhdzarat* أَحْضَرَتْ (prf. 3rd. p. f. sing. IV. f.): She has presented. *Nuhdziranna* نُحْضِرْنَا (pp. 1st. p. plu. emp. IV): We shall certainly make present. *Uhdzirat* أَحْضَرَتْ (pp. 3rd. p. f. sing. IV): Is taken to presence. *Hâdzirun* حَاضِرٌ (act. pic. m. sing.): Present. *Hâdzirîn* حَاضِرِينَ (act. pic. m. plu. n. d.): Those who are close to. *Muhdzarun* مُحْضَرٌ (pis. pic. sing. IV): Who is presented. *Muhdzarûna* مُحْضَرُونَ (nom.) / *Muhdzarîna* مُحْضَرِينَ (acc./pis. pic. m. plu.): Who are brought forth. *Muhtadzarun* مُحْتَضِرٌ (pis. pic. m. sing. VIII): One who approaches, who comes

on his turn. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân about 25 times.

حَضَّ Hadzdza

حَضًّا؛ يَحْضُّ

To incite, instigate, excite, rouse. It is stronger than Haththa حَثَّ.

Yahudzdzu يَحْضُّ (*imp. 3rd. p.m. sing. assim.*): He urges (69:34; 107:3). **Tahadzdzûna** تَحْضُونَ (*imp. 2nd. p.m. plu. VI*): To urge, incite one another (89:18). (L; T; R; LL)

حَطَبَ Hataba

حَطَبًا؛ يَحْطِبُ

To abound in wood, pick up firewood. (With 'alâ على) speak ill. (With bâ ب) speak well. **حَطَبَ فِي حَبْلِهِ** : Come to rescue.

Hataban حَطَبًا (*n. plu.*): Firewood; Slander and calumnies; Evil tales to kindle the flames of hatred (72:15) **Al-Hatab** الحطب: Firewood; Slander; Evil tales (111:4). (L; T; Bukhârî; Râzî; Zamakhshârî; LL)

حَطَّ Hatta

حَطًّا؛ يَحْطُّ

To put down (a burden), leave off, lower.

Hittatun حِطَّةٌ (*n.*): Forgiveness; Putting down; Remission (of sins). It is a prayer for the putting down of the heavy burden of sins and for repentant (2:58; 7:161). It also means say truth (2:58; 7:161). (L; T; R; Ibn Kathîr; LL)

حَطَمَ Hatama

حَطْمًا؛ يَحْطِمُ

To break into small pieces, crush, crumble, smash. **Hatam al-Dunyâ** حَطْمُ الدُّنْيَا: Vanities of this world.

Yahitimanna يَحْطِمَنَّ (*emp. 3rd. p.m. sing.*): Surely will crush. **Hutâm** حُطَامٌ (*n.*): Chaff. **Hutamatum** حَطْمَةٌ (*n.*): Crushing fire; Vehement fire. (L; T; R; LL)
The root with its above three forms has been used in the Holy Qur'ân about 6 times.

حَظَرَ Hazara

حَظْرًا؛ يَحْظُرُ

To prevent; restrain; forbid; confine; limit; restrict; enclose.

Mahzûrun مَحْظُورٌ (*pact. pic. m. sing.*): Forbidden; Restrained one; Unapproachable (17:20). **Muhtazir** مُحْتَظَرٌ (*ap-der. m. sing. VIII*): One who pens cattle; Maker of hedges; Fold builder; One who builds a fold for cattle of wood or reeds; Enclosure maker. (54:31) (L; T; R; LL)

حَظَّ Hazza
حَظًّا؛ يَحْظُ

To be in good circumstances.

Hazz حَظَّ (n.): Part; Portion; good fortune. (L; T; R; LL)

The word has been used in the Holy Qur'ân about 7 times.

حَفَدَ Hafada
حَفَدَانًا، حَفْدًا؛ يَحْفِدُ

To do a thing speedily, minister, be nimble in work.

Hafadatun حَفْدَةٌ (collective noun plu. of **Hafid** حَفِيدٌ): Grandsons; Grandchildren; Daughters. (16:72). (L; T; R; LL)

حَفَرَ Hafara
حَفْرًا؛ يَحْفِرُ

To dig, excavate, scrutinize.

Hufratun حَفْرَةٌ (n.): Ditch; Pit; Abyss; Hallow; Cavity; Grave. (3:103). **Hâfiratun** حَافِرَةٌ (act. pic. f. sing.): Former state; Original form; First state. (79:10). (L; T; R; LL)

حَفِظَ Hafiza
حَفِظًا؛ يَحْفِظُ

To guard, protect, take care of, watch, put in store, preserve, learn by heart.

Hafiza حَفِظَ (prf. 3rd. p. m. sing.): He protected, watched, guarded. **Hafiznâ** حَفِظْنَا (prf. 1st.

p. plu.): We have guarded. **Yahfazû/Yahfazûna** يَحْفِظُونَ/يَحْفِظُونَا (acc./ imp. 3rd. p. m. plu.): They may guard. **Yahfazna** يَحْفِظْنَ (imp. 3rd. p. f. plu.): They protect. **Nahfazu** يَحْفِظُ (imp. 1st. p. plu.): We protect. **Ihfazû** احْفَظُوا (prt. m. plu.): Watch; Be watchful. **Yuhâfizûna** يَحْفِظُونَا (imp. 3rd. p. m. plu. III.): They guard. **Istuhfizû** اسْتَحْفِظُوا (pp. 3rd. p. m. plu.): They were made protectors, were entrusted. **Hifzun** حَفِظٌ (n.): Protection; Guarding. **Hâfizû** حَافِظُوا (prt. m. plu.): You protect, guard. **Hâfizun** حَافِظٌ (act. pic. m. sing.): Protector; Guardian. **Hâfizîn/Hâfizûn** حَافِظِينَ/حَافِظُونَ (acc./ act. pic. m. plu.): Protectors, Guardians. **Hâfizâtun** حَافِظَاتٌ (act. pic. f. plu.): Protectors. **Hafazatun** حَفِظَةٌ (n. plu.): Guardians. **Hafizun** حَفِيزٌ (act. 2nd. pic. m. sing.): Protector. **Mahfûz** مَحْفُوظٌ (pct. pic. m. sing.): That is given protection; Protected one. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 44 times.

حَفَّ Haffa
حَفًّا؛ يَحْفُفُ

To surround, encompass, throng around; crowd round; go around; hedge. **Hâffun** حَافٌ: One who goes round about.

Hafafnâ حَفَفْنَا (*prf. 1st. p. plu. assim.*): Wehedge(18:32). **Hâffina** حَافِن (*act. pic. m. plu. assim.*): Those who are thronging around, crowding around (39:75). (L; T; R; LL)

Hafiya حَفِيّ
حَفَاءٌ؛ يُحْفَى

To go barefoot, honour greatly, show great joy, be familiar, be solicitous, be well-informed, be curiously solicitous, do a thing in an excessive measure, exceed the usual bounds in doing (something), try hard, gain insight (into something) by persistently inquiring about it, be eager in search of a thing, show much solicitude and manifesting joy or pleasure at meeting another, go to the utmost in asking or inquiring or knowing in the utmost degree, be kind, press.

Hafiiyyun حَفِيّ (n.): Solicitous curiously; Well acquainted(7:187). **Hafiiyan** حَفِيًّا: Ever kind (19:47). **Yuhfi** يُحْفَى (*imp. 3rd. p.m. sing. IV.*): He insisted, pressed(47:37). (L; T; R; LL)

Haqiba حَقَبَ
حَقَبًا؛ يَحَقَّب

To be suppressed; rainless year, unproductive. **Haqab al-Amr** حَقَبَ الْأَمْر: The affair be-

came marred or impeded. **Haqab al-Matr** حَقَبَ الْمَطَر: Rain was delayed.

Huqubun حُقُبًا (*plu. of Huqbatun or Hiqbatun*): **حَقْبَةٌ**: Period of time; Long time; Long period; Ages; Eighty years; Year, Years; Unlimited period of time; Age, (18:60). **Ahqâb** أَحْقَاب *plu. of Huqbah or Hiqbah*: Ages (78:23). (L; T; R; Jauharî; Asâs; Qâmûs; LL)

Haqafa حَقَفَ
حُقُوفًا؛ يَحْقِفُ

To be curved, lie on the side. **Hiqfun** حَقْفٌ *pl. Ahqâf* أَحْقَاف: Long and winding tract of sand; Sand dunes. **Al-Ahqâf** الْأَحْقَاف applies particularly to certain oblong tracts of sand in the region of *al-Shihs* also known as *al-Dahnâ'* (The red sand). It is the name of the land extending north-south from Jordan to Yemen and east-west from Najd to **Hadzramout**, covering an area of about 300,000 sq. miles. These are comparatively hard plains, covered at intervals with long and winding sand dunes which have assumed bowed forms. This land was formerly inhabited by the tribe of 'Âd.

Al-Ahqâf الْأَحْقَاف: (45:21). (L; T; R; LL)

حَقَّ Haqqa
حَقًّا؛ يَحِقُّ

To be right, just or fitting, worthy of, justly due to, proper, genuine, real, a fact, true, necessitated, suitable, necessary, incumbent upon, suited to the requirement of justice, become certain, authentic, deserve.

Haqqa حَقَّ (prf. 3rd. p.m. sing. assim.): It has become an established fact, has been justified, has deserved, has become necessary as suited to the requirement of justice. Is an obligation incumbent. (2:180). **Haqqat** حقت (prf. 3rd. p. f. sing.): It has been justified. **Huqqat** حقت (pp. 3rd. p. f. sing.): It has made fit. **Yahiqqu** يَحِقُّ (imp. 3rd. p.m. sing.): He justifies. **Istahaqqa** اسْتَحَقَّ (prf. 3rd. p.m. sing. X): Deserved. **Istahaqqâ** اسْتَحَقَّا (prf. 3rd. m. dual. X): The twain deserved **Al-Haqq** الْحَقُّ The Truth; One of the excellent names of Allâh; Due share; Justice; Right claim; What ought to be; Duty, Incumbent. **Haqqun** حَقِيقٌ (act. 2 pic. m. sing.): Incumbent. **Hâqqatun** حَاقَّةٌ (act. pic. f. sing.): Reality; Inevitable realty. **Ahaqqu** احقَّ (relative.): More entitled, more worthy. (L; T; R; LL; Kashshâf) The root with its above forms has been used in the Holy Qur'ân

about 287 times.

حَكَمَ Hakama
حُكْمًا، حَكُومَةً؛ يَحْكُمُ

To restrain from, exercise authority, command, give judgment, judge, be wise. **Hukmun** حَكْمٌ: Judgment; Wisdom; Rule of Judgment. **Hakam** حَكَمَ: Judge. **Hâkim** حَاكِمٌ plu. **Hukkâm** حُكَّامٌ and **Hâkimûn** حَاكِمُونَ: One who judges; Judge. **Hikmat** حِكْمَةٌ: Wisdom. **Hakîm** حَكِيمٌ: Wise; Knowing. **Ahkam** أَحْكَمٌ: More or most knowing or wise. **Hakkama** حَكَّمَا: To take as judge. **Ahkama** أَحْكَمَا: To confirm. **Uhkimat** أَحْكَمَاتٌ: Characterized by wisdom; Guarded against corruption; Made firm, solid, sound, free from defect or imperfection; Sound in judgment. Basic and fundamental (of established meaning); Made clear in and by itself. **Muhkam** مُحْكَمٌ: Clear and perspicuous; Void of ambiguity; Having definite meanings which is clear and is to be taken in its literal sense, is distinguished from that which is allegorical and figurative. **Tahâkama** تَحَاكَمَا: To go together to judgment.

Hakama حَكَّمَا (prf. 3rd. p.m. sing.): He judged, gave decision. **Hakamta** حَكَمْتَا (prf. 2nd.

m. sing.): Thou ruled, judged. **Hakamtum** حَكَمْتُمْ (*prf. 2nd. p.m. plu.*): You ruled, judged. **Hâkimûn** حَاكِمِينَ (*act. pic.m. plu.*): Judges. **Yahkumu** يَحْكُمُ (*imp. 3rd. p.m. sing.*): He will judge. **Yahkumâni** يَحْكُمَانِ (*imp. 3rd. m. dual.*): The twain will judge. **Yahkumûna** يَحْكُمُونَ (*imp. 3rd. m. plu.*): They will judge. **Tahkumu** تَحْكُمُ (*imp. 2nd. p. m. sing.*): Thou will judge. **Ahkumu** أَحْكُمُ (*imp. 1st. p. sing.*): I will judge. **Tahkumû** تَحْكُمُوا / **Tahkumûna** تَحْكُمُونَ (*imp. 2nd. p. m. plu.*): You judge. **Ihkum** احْكُم (*prt. m. sing.*): Give judgment. **Yuhakkimûna** يُحْكِمُونَ (*imp. 3rd. m. plu. II.*): They appoint to judge. **Hakkama** حَكَّم (II.): Asked one to judge, appointed one to judge. **Uhkimat** أَحْكَمْتَ (*pp. 3rd. p. f. plu. IV.*): Made firm; It is guarded. **Yatahâkamu** يَتَحَاكَمُ n. d. / **Yatahâkamûna** يَتَحَاكِمُونَ (*imp. 3rd. p. m. plu. VI.*): They make judge. **Hukmun** حُكْمٌ (*n.*): Judgment; Ruling; Decision; Knowledge. **Hakamun** حَكَمٌ (*n.*): Arbitrator. **Hukkâm** حُكَّامٌ (*n. plu.*): Rulers; Judges. **Hikmatun** حِكْمَةٌ (*n.*): Wisdom; Knowledge; equity; Justice; forbearance; firmness; according to the truth and occasion. **Hakîm** حَكِيمٌ (*n.*): Wise; Full of wisdom; One who possesses quality which discriminates between truth and falsehood and is free from incognity

or doubt. **Ahkam** احْكَم (*relative*): More powerful. **Muhkamatum** مُحْكَمَةٌ (*pis. pic. f. sing. IV.*): Firmly constructed. **Muhkamât** مُحْكَمَاتٌ (*m. plu.*): Unambiguous; Definite, Decisive; Admitting of only one interpretation. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân about 209 times.

حَلَفَ Halafa

حَلَفًا؛ يَحْلِفُ

To swear, make an oath. **Hallâf** حَلَّافٌ: One who swears; Great swearer; One who swears habitually.

Halafum حَلَفْتُمْ (*prf. 2nd. p.m. plu.*): You have sworn. **Yahlifûna** يَحْلِفُونَ (*imp. 3rd. p. m. plu.*): They swear. **Yahlifunna** يَحْلِفْنَ (*imp. 3rd. p. plu. emp.*): They surely swear. **Hallâf** حَلَّافٌ (*ints.*): One who swears habitually. (L; T; R; LL)
The root with its above four forms has been used in the Holy Qur'ân about 13 times.

حَلَقَ Halaqa

حَلَقًا؛ يَحْلِقُ

To shave. **LâTahliqû** لَا تَحْلِقُوا (prt. neg. m. plu.): Do not shave (2:196). **Muhalliqîna** مُحَلِّقِينَ (*ap-der. m. plu. II.*): Having shaved (48:27). (L; T; R; LL)

Hallaqa حَلَقَ
حَلَقًا؛ يَحْلُقُ

To cut the throat.

Hulqûma حُلُقُومٌ: Throat; Gullet (56:83). (L; T; R; LL)

Halla حَلَّ

حَلًّا، حُلُولًا؛ يَحِلُّ، يَحِلُّ

To untie (a knot), remit (sin), solve (a difficulty), unbind, absolve. **Halla** حَلَّ: To alight at, become (time); be obligatory on, become lawful, fulfil the rites and ceremonies required of a Pilgrim, be lawful, descend. **Hillunillun** حَلَّ: To alight as a conqueror, be a target of every conceivable abuse, harm, injury, cruelty or violence against life, property or honor, be considered lawful, be killed or be done any harm. **Halâl** حلال: Lawful; One who has performed all the rites and ceremonies of a Pilgrim. **Halâil** حليل: plu. of **Halîlun** حليل: Wife. **Tahillatun** تحلّة: Dissolution of a vow. **Mahillun** محلّ: Place of sacrifice. **Ahalla** أحلّ: To render lawful, allow, allow to be violated, violate, cause to descend or settle (with double acc.). **Muhillun** مُحِلّ: One who considers lawful that which is unlawful. **Ghaira muhilli** غير محلّ: Not

violating the prohibition. Here *muhilli* is for *muhillîna*.

Halaltun حللتهم (prf. 2nd. p.m. plu. assim.): You put off the *Ihrâm* sanctity. **Yahlil** / يحلل **Yahlillu** يحلل (imp. 3rd. m. sing. assim.): Become allowed, lawful, permissible; Will fall; Falls. **Tahullu** تحلّ (imp. 3rd. p. f. sing.): Enters; Falls upon. **Tahillu** تحلّ (imp. 3rd. p. f. sing. f.): She will make lawful. **Yahillauna** يحلّون (imp. 3rd. p. m. plu.): They make lawful. **Uhlul** احلل (prt. m. sing.): Loose (the knot), remove the impediments. **Ahalla** أحلّ (prf. 3rd. p.m. sing. IV): He has allowed. **Ahallû** احلّوا (prf. 3rd. p. m. plu. IV): They have allowed, caused to fall. **Yuhillu** يُحلّ (imp. 3rd. p.m. sing.): Makes lawful. **Yuhillû** / يُحلّوا **Yuhillûna** يُحلّون (imp. 3rd. p. m. plu.): They make lawful. **Tuhillû** / تُحلّوا **Tuhillûna** تُحلّون (imp. 2nd. p.m. plu.): You make lawful; Alright. **Uhilla** أحلّ (pp. 3rd. p.m. sing. IV): It (m.) has been made lawful. **Uhillat** احلّت (pp. 3rd. p. f. sing. IV): It (f.) has been made lawful. **Hillun** حلّ (n.): Allowed; Made lawful; Alight. **Halâlun** حلال (n.): Allowed; Made lawful. **Halâilu** حلاتل (n. plu.): Wives. **Muhullî** / مُحِلّين **Muhullîn** مُحِلّين (ap. der. n. plu. IV): Those who allow.

Mahillun مَحِلٌّ (n. for place): Destination. **Tahillatun** تَحِلَّةٌ (n.): Thing by which an oath is expiated. **Ahlalnâ** اَحْلَلْنَا (prf. 1st. p. plu.): We have allowed, made lawful. **Yuhillu** يُحِلُّ (imp. 3rd. p. m. sing.): **Yuhillû / Yuhillûna** يُحِلُّونَ / يُحِلُّونَ (acc. imp. 3rd. p. m. plu.): They make lawful. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 51 times.

حَلَمَ Halama

حَلَمًا؛ يَحْلَمُ

Halman حَلَمٌ / **Hulman** حُلْمٌ

To dream, have a vision, attain to puberty. **Halima** حَلِيمٌ **Hilman** حَلَمٌ: To be for bearing. **Hulmun** حُلْمٌ plu. **Ahlâm** احلام: Dreams. **Hilmun** حِلْمٌ: Understanding, plu. **Ahlâm Hulman** حُلْمٌ: Puberty; Period of life at which a person becomes capable of reproduction. **Halîm** حَلِيمٌ: Forbearing; Kind; Gracious; Intelligent.

Hulm حُلْمٌ (v.n.): Puberty. **Ahlâm** احلام (n. plu.): Dreams. **Halîm** حَلِيمٌ (act. 2 pic. m. sing.): Forebearing. One of the excellent names of Allah. (L; T; R; LL)

The root with its above three forms has been used in the Holy

Qur'ân about 21 times.

حَلِيَ Haliya

حَلِيَّةٌ؛ حَلِيًّا؛ يَحْلِي

To give ornaments, adorn with ornaments. **Hilyatun** حَلِيَّةٌ: Ornaments; Trinkets. This word is used as a collective noun and it is also a plu. of **Halyun** حَلِيٌّ and **Huliyyun** حَلِيٌّ. **Hullû** حُلُّوا: They will be given ornaments. It is same as **Huliyyû** from **Hallâ**.

Hilyatun حَلِيَّةٌ (n.): Ornaments; Trinkets. **Hullû** حُلُّوا (pp. 3rd p.m. plu. II): They will be given ornaments. **Yuhallauna** يُحَلُّونَ (pp. 3rd p.m. plu. II): They will be given ornaments. **Hilyatun** حَلِيَّةٌ (n.): Ornament. **Huliyyun** حَلِيٌّ (n. plu.): Ornaments. (L; T; R; LL)

The root with its above five forms has been used in the Holy Qur'ân about 9 times.

حَمَأَ Hama'

حَمَأًا؛ يَحْمَأُ

To clean out mud (from a well). **Hama'un** حَمَاءٌ: Black feted mud, slime (a combination of earth and water, earth having the source of body and water of the soul or life; Mud transmuted or moulded into shape; Slack mud. **Hami'atun** حَمَاءَةٌ: f. of **Hami'un**.

Hama'in حَمَاءٌ (n.): Clay (15:26; 28:33). **Hami'atin** حَمِيَّةٌ (n.): Black

mud (18:86). (L; T; R; LL; Râzî)

حمدا حمدا

محمدا؛ حمدا؛ يحمد

To praise for, equite for. *Hamdun* حمدا: True praise. This word not only embodies the idea of thankfulness but also has reference to the intrinsic qualities of the object of praise. *Hamd* is always true and used only about such acts as are volitional. It also implies admiration, magnifying and honouring of the object of praise, humility and submissiveness in the person who offers it. *Hamd* is a praise which is offered in appreciation of commandable action of one worthy of praise. It also includes lauding one who has done a favour of his own volition and according to his own choice. It is not only a true praise but also an admiration. The word *Shukr* (شكر - Thanks) differs from *Hamd* in the sense that its application is restricted to beneficent qualities and praise. The word *Madha* (مدح - Gratitude) differs from *Hamd* in the sense that it also applies to involuntary beneficence. The word *Hamd* is much much more comprehensive than *Shukr*, *Madha* and *Thanâ* ثنا (R; T; L; LL). Thus *Hamd* is the most appropriate word to be used

when a reference to the intrinsic goodness of Allâh and extreme loveliness in the person who offers it is intended, instead of any other word which is used in varying significance in the sense of praise and thankfulness. In common use, the word *Hamd* has come to be applied exclusively to Allâh. The word *Hamd* also conveys that Allâh combines all kinds of glorification in His Being and is unique in all His beauties and bounties. He is sublime; His glory is free from any defect and is not subject to any change, and is immune from all afflictions and drawbacks. He is perfect, the glorious and subject to no limitation. To Him is due all praise in the beginning and in the end through eternity. It also declares that Allâh is the Being Whose attributes are beyond computation and Whose excellencies cannot be numbered, and Who combines in His Being all beauty, bounty and glory. Reason is not able to conceive of any good which is not comprehended among Divine attributes. It also connotes that all excellencies belong to Him as a matter of right, and that every type of praise whether relating to external aspects or internal realities is due exclusively to Him.

The word *Hamd* is used in the chapter *Al-Fâtiḥah* both in the active and the passive sense. That is, it is used both for the subject and the object, and signifies that God receives perfect praise and also bestows it. The attribute *Rahmân* signifies that the word *Hamd* is used in the active sense and the attribute *Rahîm* signifies that it is used in the passive sense. It is because of this that the Holy Prophet, peace and blessings of Allâh be upon him, so is *Muḥammad* and *Aḥmad* (Nooruddîn). *Hâmid* حامد: One who praises. *Hamîd* حميد: Worthy of praise. *Aḥmad* احمد: Most praiseworthy; Renowned; Name of the Holy Prophet ﷺ. *Muḥammad* مُحَمَّد: Name of the Holy Prophet ﷺ, Much praised, Highly lauded. *Mahmûd* محمود: Praised. Lauded.

Yuhmadû/Yuhmadûna يُحمدوا / يُحمدون (acc./ n. d. pip. 3rd p. m. plu.): They are praised. *Hâmidûn* حامدون (act. pic. m. plu.): Those who praise (Allâh). *Hamdun* حمد (v. n.): Praise. *Al-Hamdu* الحمد: All types of perfect and true praise. *Hamîd* حميد (act. 2nd. pic. m. sing.): Praiseworthy. One of the names of Allâh. *Aḥmad* احمد: The praised on. Proper name of the

Holy Prophet ﷺ, (61:6). *Mahmûd* محمود (pact. pic. m. sing.): Praised. *Muḥammad* مُحَمَّد (pis. pic. V): Praised one. Name of the Holy Prophet ﷺ, (3:144; 47:2; 48:29). (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 68 times.

Hamara حَمَرَ

حَمْرًا؛ يَحْمُرُ

To excorate, pare a thong of leather, flay (sheep), strip of superficial part (e.g. peel, bark etc.). *Humrun* حمر: plu. of *Aḥmar* احمر: Red. *Himâr* حمار (n.): Ass; Donkey. *Himâr* is so called as the eyes of donkey become red while braying.

Himâr حمار (n.): Ass; Donkey; *Humurun* حمر and *Hamîr* حمير (n. plu.): Asses. *Humrun* حمر (plu. of *Aḥmar* احمر): Red. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 6 times.

Hamala حَمَلَ

حَمَلًا، حَمَلًا، حَمُولًا؛ يَحْمِلُ

To carry, bear, bear away, load, charge with, impose a burden, conceive, be with child, undertake responsibility, provide with carriage and

other necessities of a journey, attach anyone, charge (with alâ), know by heart, show anger, relate, rely upon, incite, betray the trust. *Hamlun* حمل pl. *Ahmâl* احمال: Burden; Fetus in the womb; Time during which the fetus is in the womb. *Himlun* حمل: Burden; Load. *Hâmilun* حامل: One who carries. *Hammâlatun* حمالة: Woman who carries much or frequently; Portress. *Hamûlatun* حمولة: Beast of burden. *Hammala* حمل: To impose a burden on (with double acc.); Charge one with a duty. *Ihtamala* احتمل: To take a burden on one's self; bear a burden.

Hamala حَمَل (prf. 3rd p. m. sing.): He bore or carried off or away; gave a beast upon which to ride, took upon himself, betrayed, proved false, loaded, imposed the thing as a burden (with 'alâ على); He charged or assaulted or attached him. *Hamalû* حملوا (prf. 3rd p. m. plu.): They bore. *Hamalat* حملت (prf. 3rd p. f. sing.): She bore a child in her womb, became pregnant. *Hamalta* حملت (prf. 2nd p. m. sing.): Thou bear. *Hamalnâ* حملنا (prf. 1st p. plu.): We carried. *Yahmalû* يحملوا (imp. 3rd p. m. sing.): He carries. *Yahmilanna* يحملن (imp. 3rd p. m. sing. emp.): Surely he will carry. *Yahmilûna* يحملون (imp.

3rd p. m. plu.): They carry. *Yahmilû/Yahmilûna* يحملوا/يحملون (acc. n. d. /imp. 3rd p. m. plu.): They carry. *Yahmilna* يحملنا (imp. 3rd p. f. plu.): They (f.) refused to prove false, bear. *Tahmilûna* تحملون (imp. 2nd p. m. plu.): You bear. *Lâ Tahmil* لا تحمل (prt. prayer). Thou lay not burden (of disobedience) (2:286). *Tahmilu* تحمل (imp. 3rd p. f. sing.): She bears. *Ahmilu* أحمل (imp. 1st p. sing.): I carry. *Nahmilu* نحمل (imp. 1st p. plu.): We carry. *Yuhmalu* يحمل (pip. 3rd p. m. sing.): He is borne. *Hummila* حمل (pp. 3rd p. m. sing. II): He was loaded. *Hummilû* حملوا (pp. 3rd p. m. plu. II): They were loaded, were charged to observe the law. *Hummiltum* حملتم (pp. 2nd p. m. plu. II): You were loaded, were charged with the responsibility of following: *Hummilnâ* حملنا (pp. 1st p. plu. II): We were made to bear, were laden. *Lâ Tuhammil* لا تحمل (prt. prayer neg. m. sing. II): Thou lay not, charge not with (the responsibility). *Ihtamala* احتمل (prf. 3rd p. m. sing. VIII): He carried, bore the burden. *Ihtamalû* احتملوا (prf. 3rd p. m. plu. VIII): They bore, carried. *Hamlun* حمل (n.): Burden; Pregnancy. *Himal* حمل (n.): Load. *Hâmilîna* حاملين (act. pic. m. plu.): Bearers (m.). *Hâmilât* حملات (act. pic. f. plu.):

Bearers (f.); Those (f.) who carry load. **Ḥammâlatun** حَمَّالَةٌ (act. pic. f. sing.): Carrier; Bearer (of slanders). **Ḥamûlatun** حَمُولَةٌ (n.): Cattle used for loading and carrying burdens. (L; T; R; LL; Kf.)

The root with its above forms has been used in the Holy Qur'ân about 64 times.

Ḥamma حَمَّ
أَحْمٌ؛ حَمًّا؛ يَحْمُ

To heat, become hot or very hot, melt. The word is used both transitively and intransitively. **Ḥamm** حَمَّ: Vehemence of heat. **Ḥamîm** حَمِيمٌ: Very hot or very cold water; Near relative or warm friend. **Yahmûm** يَحْمُومٌ: Anything black; Smoke.

Ḥamîm حَمِيمٌ (act. 2nd pic. m. sing.): Very hot or very cold water; Near relative or warm friend. **Yahmûm** يَحْمُومٌ: Warm (friend) Black smoke. (L; T; R; LL)

The root with its above two forms has been used in the Holy Qur'ân about 21 times.

Hama حَمَى
حَمَايَةٌ؛ حَمِيًّا؛ حَمِيَّةٌ؛ يَحْمِي

To protect against, defend. **Ḥamiya** حَمِيَّ **Yahmâ** يَحْمِي: To be hot. **Ḥâmin** حَامٍ: Dedicated stallion; Camel concerning which certain superstitious

usages were observed by the pagan Arabs; Dedicated camel after begetting ten young ones let loose; Domestic animal that is left at liberty without being made use of any way whatsoever, selected mainly on the basis of the number, sex and sequence of its offspring.

Ḥâmiyatun حَامِيَّةٌ (act. pic. f. sing.): Vehemently hot; Blazing fire. **Ḥamiyatun** حَمِيَّةٌ (n.): Zealotry or tribal pride; Affectation; Scorn; Indignation; Stubborn disdain (its base is passion of protection and heat). **Yuhmâ** يُحْمِي (pip. 3rd p.m. sing.): Will be heated.

Ḥâmin حَامٍ (n.): Dedicated animal. (L; T; R; LL)

The root with its above four forms has been used in the Holy Qur'ân about 6 times.

Hanitha حَنْثًا
حَنْثًا؛ يَحْنِثُ

To violate (an oath), incline towards falsehood, sin, commit an offense.

LâTahnath لَا تَحْنِثْ (prt. neg. m. sing.): Break not thy oath; Do not incline towards falsehood. (38:44).

Ḥinith حَنْثٌ (n.): Offense; Sin; Falsehood (56:46). (L; T; R; LL)

Hanjara حَنْجَرًا
حَنْجُورًا، حَنْجَرَةً؛ يُحْنِجِرُ

To cut open the throat. **Hanâjir**

حَنَاجِرٌ: *plu.* of *Hanjaratun*
حَنَجْرَةٌ: and *Hanjûran* حَنَجُورًا:
Throats; Gulleys; Passage of the
breathe; Wind pipes; Larynxes;
Upper part of the wind pipes.
Balaghat Qalûb al-Hanâjir
بلغت القلوب الحناجر: Hearts rose
up to the throats. This expres-
sion indicates the terror which
is natural when in extreme fear.

Hanâjir حَنَاجِرٌ (*n. plu.*): Gulleys
(33:10; 60:18). (L; T; R; LL;
Mughnî)

حَنَدٌ **Hanadha**

تَحَنَّدًا، حَنَدًا؛ يَحْنِدُ

To roast.

Hanîdh حَنِيدٌ Roasted.

Hanîdh حَنِيدٌ (*act. 2nd pic. m. sing.*): Roasted (11:69). (L; T; R; LL)

حَنَفٌ **Hanafa**

حَنَفًا؛ يَحْنِفُ

To lean to one side, incline,
turn away from error to guid-
ance, incline to the right reli-
gion; stand firmly on one side,
leave a false religion and turn to
right; *Hanîf* حَنِيفٌ: One inclin-
ing towards a right state or
tendency; Inclining to the right
religion; Upright man; Straight-
forward; One who turned away
from all that is false. In pre-
Islamic times this term had a
definitely monotheistic conno-

tation and had been used to de-
scribe a person who turned away
from sin and worldliness and
from all dubious beliefs, espe-
cially idol worship. Many in-
stances of this use of the term
occur in the version of pre-Is-
lamic poets, e.g. Umayyah ibn
Abî Salt and Jarîr al 'Aud. The
word *Hanîf* حَنِيفٌ is of Arabic
origin and not derived from the
Canaanite-Aramic word *hanpa*
which also literary means one
who turns away. (L; T; R; Zm;
LL)

Hanîf حَنِيفٌ (*act. pic. m. sing.*):

Hunafâ حُنَفًا (*n. plu. of Hanîf*).

The root with its above two forms
has been used in the Holy Qur'ân
about 12 times.

حَنَكٌ **Hanaka**

حَنَكًا؛ يَحْنُكُ، يَحْنُكُ

To put a bit or bridle upon (a
horse), bring into subjection,
destroy, overturn, sweep away,
cause to perish, bring under
authority, fasten, chew, un-
derstand, rub the palate, debar,
consume, take the mastery
over.

Ahtanikanna اِحْتَنِكَنَّ (*imp. 1st p. sing.*): I shall certainly perish,
will most certainly bring under my
sway after having (17:62). (L; T;
R; LL)

حَنّ Hanna
حَنِينًا، حَنَانًا؛ يَحِنُّ

To have a longing desire for, emit a sound as a she-camel towards her young, be moved with pity, yearn towards, incline towards. *Hanân* حَنَانٌ: Tenderness; Mercy; Blessing. *Hunain* حُنَيْنٌ: A place on the road to Tâif about 18 miles to the southeast of Makkah. This place was a scene of a battle between the Muslims and the tribes of Hawâzin and Thaqîf in 8 A.H. fought just after the surrender of Makkah. The date of battle according to the Christian calendar is 1st February 630 A.D.

Hanânan حَنَانٌ (v.n.): Tenderness; Tenderheartedness (19:13). *Hunain* حُنَيْنٌ (n. of a place): (9:25). (L; T; R; LL)

حَابَ Hâba
حَوْبًا؛ يَحُوبُ

To transgress, commit a sin, do what is unlawful. *Hûban* حَوْبًا: Sin; Transgression; Crime; Injustice; Perdition; Destruction; Trial; Disease

Hûban حَوْبًا (n.): (4:2). (L; T; LL)

حَاتَ Hâta
حَوْتَانًا، حَوْتًا؛ يَحْوَتُ

To fly about, prowl around.

Hûtun حُوتٌ: Fish. Its plu. is *Hîtânun* حَيْتَانٌ.

Hûtun حُوتٌ: (18:61). *Hîtân* حَيْتَانٌ (n. plu.): (7:163). *Sâhib al-Hût* صَاحِبِ الحَوْتِ: Surname of Jonas (18:63; 37:142; 68:48) (L; T; R; LL)

حَاجَ Hâja
حَوَجًا؛ يَحْوَجُ

To desire, be in want of, need, require. *Hâjatun* حَاجَةٌ: Want; Desire; Need; Feeling of need; Necessity; Thing; Matter; Wish.

Hâjatun حَاجَةٌ (n.): (12:68; 40:80; 59:9). (L; T; R; LL)

حَادَّ Hâdha
حَوْدًا؛ يَحْوَدُ

To drive fast, keep with care, gain mastery over, get the better of, prevail over, gain an advantage.

Istahwadha اسْتَحْوَدَ (prf. 3rd p. m. sing. X): Gained mastery (58:19). *Nastahwidhu* نَسْتَحْوَدُ (imp. 1st p. plu. X): We get mastery (4:141). (L; T; R; LL)

حَارَ Hâra
حَوْرًا؛ يَحْوُرُ

To return to or from, be perplexed, go back, become dazzled by a thing at which one

looked so that the eyes were turned away from it, become confounded or perplexed and unable to see the right course, err or lose the way. *Hâwaral Muhâwaratan*: مُحَاوَرَةٌ/حَوَّرَ: To converse with another, hold a conference, argue. *Havira حَوَّرَ*: To have eyes with white portion intense white and black portion intense black; wash; whiten clothes by washing them. *Hawâr حوار*: Intense whiteness of the eyeballs and lustrous blackness of the iris. *Hûr حُور* plu. of *Ahwar حَوْر* (m.) and of *Houra' (f.)*: Pure and clean intellect; Purity and beauty. As regards the word *Hûr حُور* in its feminine connotation a number of commentators, among them Al-Hasan of Baqrâ, understood it as signifying the righteous among the women. The term can apply to the righteous of both sexes. *Hawârî حواري*: One tried and found to be free from vice and faults; Person of pure and unsullied character; One who advises or counsels or acts honestly and faithfully; True and sincere friend or helper; Selected friend and helper of a prophet. The expression applies to the Disciples of Jesus Christ. (L: T; Qamus; R; Mujahid; Râzî; Ibn Kathîr; IJ; LL)

Yahûr يَحُورُ (imp. 3rd m. sing.): Goes back. *Yuhâwiru يُحَاوِرُ* (imp. 3rd p.m. sing. III): Converses. *Tahâwurun تَحَاوُرٌ* (v.n. V): Conversation. *Hûr حُور* (n. plu.): Fair ones. *Hawâriyyûn/Hawâriyyîn حَوَارِيَّوْنَ / حَوَارِيَّيْنَ* (acc./n. plu.): Disciples; Fair ones; Adherents of Jesus. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân about 13 times.

Hâsha حاش
حَوْشًا؛ يَحَوْشُ

To beat for game, glorify, frighten. *Hâsha Lillâhi*: Glory be to Allâh; Holy be Allâh; Allâh save or preserve us; Far be it from Allâh; Allâh forbid. How far is Allâh from every imperfection; How free is Allâh from imperfection.

Hâsha lillâhi حاش لله (adv.): (12:31, 51). Glory be to Allâh; He kept away from committing sin for the sake of Allâh. (L; T; R; LL)

Hâta حاط

تَحَوَّطٌ، حِيَاطَةٌ، حَيْطَةٌ، حَوَّطًا؛ يَحَوِّطُ
To watch, guard, protect, surround. *Ahâta احاط*: To encompass, surround; comprehend (knowledge), know. *Yuhâta يُحَاط*: To be prevented

or compassed about (by some hindrance), completely surrounded. The verb is impersonal with an ellipse of the subject, a common construction in Arabic and Latin.

Ahâta احاط (prf. 3rd p.m. sing. IV): Encompassed; Surrounded (and has power). **Ahâtat** احاطت (prf. 3rd p.m. sing. IV): Encompassed. **Ahatatu** احطت (prf. 1st p. sing. IV): I encompassed. **Ahatnâ** احطنا (prf. 1st p. plu. IV): We encompassed. **Yuhîtu/Yuhîtûna** يحيطون / يحيط (acc./ n.d. imp. 3rd p.m. plu.): They encompass. **Uhîtu** أُحيط (pp. 3rd p.m. sing. IV): Was encompassed (for destruction). **Yuhâtu** يُحاط (pip. 3rd p.m. sing. IV): Was encompassed. Was completely surrounded. **Tuhîtu/Tuhîtu** تحيط / تحيط (imp. 2nd p.m. sing.): You encompass. **Muhîtun** مُحيط (ap-der. m. sing.): One who encompasses. **Muhîtatun** مُحيطَةٌ (ap-der. f. sing.): One who encompasses. **Muhîtu** مُحيط: One who encompasses or comprehends. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 28 times.

Hâla حال

حُوِّلًا، حَوْلًا؛ يُحَوَّل

To be changed, come in be-

tween, pass by. **Hîla** حِيلَ: Barrier has been placed. The verb is used impersonally. **Hawla** حَوْل and **Min hawlî** من حولي: Adverbial expressions meaning round about and from around. **Hawlun** حَوْلٌ: Power; Year; Ability. **Hiwala** حَوْلٌ: Change; Escape; Removal. **Hilatun** حَيْلَةٌ: Plan; Art; Good sight; Device, Strength; Contrivance. **Tahwîl** تَحْوِيل: Change; Turning off or turning away.

Hâla حَالَ (prf. 3rd p.m. sing.): He came in between. **Yahûlu** يَحُوِّل (imp. 3rd p.m. sing.): He comes in between. **Hîla** حِيلَ (pp. 3rd p.m. sing.): Was put in between; Barrier has been placed between. **Hawla** حَوْل (v.n.): Around; Year; Strength. **Hawlain** حَوْلَيْن (n. dual.): Two years. **Hiwalun** حَوْلٌ (n.): Removal. **Hilatun** حَيْلَةٌ (n.): Means. **Tahwîlun** تَحْوِيلٌ (II. v.n.): Change. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 25 times.

Hawiya حوي

حَوِيَ؛ يُحَوَّى

To be or become dark green or dark red or brown or black and dried up because of old age.

Ahwâ أَحْوَى (relative): Became gray or brown coloured because of

old age (87:5). Hawâyâ حوايا Hawiyatun حويته: Small intestine (6:146) أو الحوايا (L; T; R; LL)

حَيْثُ Haythu

Where; Wherever; Wither; Where at; In the place where; Whereas. *Min Haythu* مِنْ حَيْثُ: From whencesoever; From the place to whence; From the place where; From the time when; In a manner which; As far as; As to; Where from. Haythumâ حَيْثُمَا: Wheresoever, whenever. Haythu حَيْثُ although strictly speaking is a noun, is indeclinable and is found as an adverb and as an antecedent to some complement, either nominal or verbal.

The word Haythu حَيْثُ has been used in the Holy Qur'ân about 31 times. (L; T; LL; Mughnî)

حَادَ Hâda

حِيدَانَا، حِيدُونَا، حِيدَا؛ يَحِيدُ

To deviate, remove, avoid, turn aside, shun, stray from, avert.

Tahîdu تَحِيدُ (*imp. 2nd p.m. sing.*): Thou shun, avoid (50:19). (L; T; R; LL)

حَيْرَ حَارَ Hâra / Hayira

حَيْرًا، حَيْرَةً، حَيْرَانًا؛ يَحَارُ

To be astonished, bewildered, dazzled, perplexed, lose the way.

Hayrân حَيْرَان (*act. pic.*): (6:71). Bewilderment. (L; T; R; LL)

حَازَ Hâza

حَيَازَةً؛ حَوَازًا؛ يَحْوِزُ

To gather together to one's self, rally to, retreat to, turn to. Mutahayyizun مُتَحَيِّزًا for Mutahawwizun مُتَحَوِّزًا: One who goes aside or retreats; One who turns away in a battle-field for the purpose of returning to fight again; Retreat which is one of the stratagems of war.

Mutahayyizan مُتَحَيِّزًا (*ap-der. m. sing. V.*): (8:16). (L; T; R; LL)

حَاصَ Hâsa

حَيْوَصًا، حَيْصًا؛ يَحْيِصُ

To escape, deviate, turn away from, shun. Mahîs مَحْيِص: Place of escape; shelter.

Mahîs مَحْيِص : (14:21; 41:48; 42:35; 50:36; 4:121). (L; T; R; LL)

حاضَتْ Hâdzat

مَحْيِضًا، حَيْضًا، حَيْوَضًا؛ تَحْيِضُ

To have her courses, menstruate; Her blood flowed from her womb. Hâdz al-Sumratu حاض السمرة: Gum of acacia tree emit a matter resembling blood. Hâdz al-Sail

حاض السيل: The torrent overflowed. *Mahîdz* مَحِيض: Menstruation; Time of menstruation; Place of menstruation.

Yahidzna يَحْضَنُ (*imp. 3rd p. f. plu.*): They (f.) menstruate. *Mahîdz* مَحِيض (*v.n.*): Menstruation. (2:222; 65:4). (L; T; R; LL)

Hâfa حَاف

حَيْفًا؛ يَحِيفُ

To be unjust, act unjustly.

Yahîfu يَحِيفُ (*imp. 3rd p. m. sing.*): Misjudges; Will deal unjustly (29:50?). (L; T; R; LL)

Hâqa حَاقَ

حَيْقَانًا، حَيْقًا، حَيْوَةً؛ يَحِيقُ

To recoil, surround and take hold of, hem in, compass about, come down, overwhelm, enfold, be unavoidable.

Hâqa حَاقَ (*imp. 3rd p. sing.*): Encompasses. *Yahîqu* يَحِيقُ (*prf. 3rd p.m. sing.*): Surrounded and took hold of; Encompassed. (L; T; LL)

The root with its above two forms has been used in the Holy Qur'ân about 10 times.

Hâna حَانَ

حَيْنُونَة، حَيْنًا؛ يَحِينُ

To arrive, come, be at hand (time, season), be fit, be reaped.

Hînun حَيْنٌ: Time; Space of time; Period; Opportunity.

Hînaidhin حِينِيذٌ: Then; At that time; Sometimes. It is compounded of *Hîn* حِينٍ and *Idh* إِذٍ or *Idhâ*.

Hînun حَيْنٌ / *Hînaidhin* حِينِيذٌ (*part*): Space of time; Period; Intimated time; When in the time of. *Hînaidhin* حِينِيذٌ: Some time then; At that time. *Ilâ Hîn* إِلَىٰ حِينٍ: For a time. (L; T; R; LL)

The root with its above two forms has been used in the Holy Qur'ân about 35 times.

Hayya حَيَّ

حَيَاتٍ؛ يَحْيِي

(a doubly imperfect verb) To live, be alive, be ashamed, spend (the night) awake, fertilize the earth, keep anyone alive; spare any one, let anyone alive, remove prudency, modesty and shamefulness, make immodest. *Ahyâun* أَحْيَاءٌ: Those who are in Paradise. *Hayâ* حَيَاءٌ: Repentance, Prudency; Bashfulness. *Istihyâ'* اسْتِحْيَاءٌ: To abstain from, disdain, feel ashamed, shrink, veil her face (woman), make shameless;

deprive chastity; let live.
Hayyun حيّ plu. *Ahyâ'un* احياء:
 Living; that which live; Alive.
Hayyatun: حيةً Serpent.

Hayya حيّ (prf. 3rd p. m. sing.): He lived; Come to life; Make trust.
Yahyâ يحيى (imp. 3rd p. m. sing.): He lives, will live; Name of Prophet John. *Tahyauna* تحيونَ (imp. 2nd p. m. plu.): You live. *Hayyan* حيّ (prf. 3rd p. m. plu. II): They greeted.
Huyyûtum حُيِّيتُمْ (pp. 2nd. p. m. plu.): You are greeted with a prayer for long and good life, prayed for him. *Hayyû* حيّوا (prt. m. sing.): Great. *Ahyâ* احيأ (prf. 3rd p. m. sing. IV): He gave life. *Ahyaita* احييتَ (prf. 2nd p. m. sing. IV): Thou gave life. *Ahyainâ* احيينا (prf. 1st p. plu. IV): We gave life. *Yuhyî* يحيى (imp. 3rd p. m. sing. IV): He gives life. *Tuhyî* تُحيى (imp. 2nd p. m. sing. IV): Thou give life. *Uhyî* أحيى (imp. 1st p. sing. IV): I give life. *Nuhyî* نُحيى (imp. 1st p. plu. IV): We give life. *Nuhyiyanna* نُحيينَ (imp. 1st p. plu. IV. emp.): We surely give life. *Istahyau* استحيوا (prf. 3rd m. plu. X): They let live. *Yastahyauna* يستحيونَ (imp. 3rd p. plu. X): They let live. *Yastahyî* يستحيينَ (imp. 3rd p. m. sing. X): Let live; Make immodest; Feel ashamed; Disdain. *Nastahyî* نستحي (imp. 1st p. plu.): We let live. *Istihyâ* استحياء (v.n.): Bash-

fulness. *Hayyun* حيّ (n.): Living one. *Al-Hayy* الحيّ (n.): The Ever living. One of the names of Allâh. *Tahiyyatun* تحيةً (v.n.): Greeting. *Ahyâun* احياء (n. plu.): Alive ones. *Hayâtun* حياةً (n.): Life. *Hayyatun* حيةً (n.): Serpent. *Mahyâ* محياء (v.n.): *Muhyî* مُحيى (ap-der. IV): Quickener. *Hayawân* حيوان (n.): Real and everlasting life. (L; T; R; LL)
 The root with its above forms has been used in the Holy Qur'ân about 190 times.

Khâ خ Kh

It is the seventh letter of arabic alphabet. According to the reckoning of *Jummal* its value is 9. It has no equivalent in English. According to the rules of transliteration, it should be pronounced guttural Kh like the sound of "ch" in the Scottish or German word "loch". It is of the category of *Harûf al-Mahmûsah* مهموسه and of the *Majhûrah* مجهوره type, that is a letter spoken with long, open and strong voice.

Khaba'a خَبَاءَ
خَبَاءً، خَبِئًا، يَخْبِئُ

To hide, conceal, become obscure and of no repute, guard, store up, be lowly, humble and obedient. *Khaba'un* خَابِئًا: That which is hidden. *Khabu al-Samâ*: Rain drops. *Khabu al-Ardz*: Plants, Herbage.

Al-Khab'un الخَبِئَةُ (n.): That lies hidden (27:25). (L; T; R; LL)

Khabata خَبَّتْ
خَبَّتًا، يَخْبِتُ

To humble one's self; acquiesce. *Akhbata* اخْبَتَّ (IV) same as *Khabata* خَبَّتْ: To become obscure and of no repute or concealed, lowly, humble, obedient, trusted. *Mukhbitun* مُخْبِتٌ: One who humbles himself, submissive one.

Akhbatû اخْبَتُّوا (prf. 3rd p.m. plu. IV): They submitted humbly. (11:23). *Tukhbita* تُخْبِتُ (imp. 3rd p. f. sing. IV. acc.): She submitted humbly (فَتُخْبِتُ) (22:54). *Mukhbifina* مُخْبِتِينَ (apder. m. plu. IV): Humble ones (22:34). (L; T; R; LL)

Khabutha خُبْتُ
خُبَّتًا، يَخْبُتُ

To be unproductive (land), bad, vile, inferior, corrupt; foul; evil, wicked. *Khabith*

Khayith: Unproductive, etc. *Khabâith* خَبَائِثُ and *Khubuth* خُبُثُ plu. of *Khabithatun* خَبِيثَةٌ: Impurities; Filthy or wicked thing or talk or action.

Khabutha خُبْتُ (prf. 3rd p.m. sing.): It is vile, bad, inferior. *Khabith* خَبِيثٌ (act. 2nd. pic. m. sing.): Foul; Evil; Bad. *Khabithîn/Khabithûn* خَبِيثِينَ / خَبِيثُونَ (acc. / act. 2nd. pic. m. plu.): *Khabithatun* خَبِيثَةٌ (act. 2nd. pic. f. sing.): Evil; Bad. *Khabithât* خَبِيثَاتٌ (act. pic. f. plu.): Evil (f.) ones. *Khabâith* خَبَائِثُ (n. plu.): Bad things; Evil practices; Evil ones. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 16 times.

Khagara خَبْرًا

خَبْرَةً، خَبْرًا، يَخْبُرُ

To know, try, prove, learn by experience. *Khabura* خَبُرَ: To know; have a full knowledge of. *Khubrun* خُبْرٌ: Understanding; Knowledge. *Khabarun* خَبْرٌ. Its plu. is *Akhbâr* أَخْبَارٌ: News; Tidings; Reports; States. *Khabîr* خَبِيرٌ: Knowing; One who knows or is acquainted with; is aware. One of the names of Allah; The Ever and All-Aware. The difference between 'Alîm عَلِيمٌ and *Khabîr* خَبِيرٌ is that 'Alîm is

a knowledge even before the happening of an event while The *Khabîr* is connected with 'amal عمل (2:234), san'at صنعة (24:30) and fi'al فعل (27:88) deed, action and work.

Khubrun خُبْرٌ (n. acc.): Knowledge; Learning by experience. **Khabarun** خَبْرٌ (n. acc.): Information; Tidings; State. **Akhbâr** أخبار (n. plu.): Tidings. **Khabîrun** خَبِيرٌ (ints.): Ever-aware; One of the names of Allâh. (L; T; R; LL) The root with its above four forms has been used in the Holy Qur'ân about 52 times.

خَبَزَ كِ

خَبَزَ: يَخْبِزُ

To make bread; feed with bread.

Khubzun خُبْزٌ (n.): Bread (12:36). (L; T; R; LL)

خَبَطَ كِ

خَبَطَ: يَخْبِطُ

To loose reason, prostrate, confine, strike, beat violently, knock, strike with the forefeet, go mad, strike with confusion, destroy, do harm. **Khabata billaili** خَبَطَ بِاللَّيْلِ: To travel by night in darkness and at random. **Takhabbta** تَخَبَّطَ: To be in a state of agitation.

Yatakhabbatu يَتَخَبَّطُ (imp. 3rd

p. m. sing. V): He confounds (2:275). (L; T; R; LL)

خَبَلَ كِ

خَبَلَ: يَخْبِلُ

To corrupt, disorder, ruin, unsound, make defect. **Khabâl** خَبَالٌ: Corruption whether of body or reason or action; Loss or deterioration; Ruin; Destruction; Fatal; Disorder; Poison; Mischief; Perdition; Embarrassment; Trouble. It is a state of perdition, destruction, things going away, being consumed or destroyed.

Khabâl خَبَالٌ (n.): (3:118; 9:47). (L; T; R; LL)

خَبَا كِ

خَبَا: يَخْبُو، يَخْبُوا

To be extinct, subsided, abate, decline, decrease (war, fire).

Khabat خَبَتْ (prf. 3rd p. f. sing.): It abated (17:97). (L; T; R; LL)

خَتَرَ كِ

خَتَرَ: يَخْتَرُ

To deceive, betray, act perfidiously, treacherously; To be wicked. **Khattâr** خَتَّارٌ: Very perfidious etc.

Khattâr خَتَّارٌ (ints.): (31:32). (L; T; R; LL)

Khatama خَتَمَ
خَتَامًا، خَتَمًا، يَخْتِمُ

To seal; put a signet upon; stamp; imprint; end; complete a thing. *Khâtama* 'alâ qalbihû ختم على قلبه: To seal the heart; harden it; finish. *Khâtim* خاتم: Seal; Signet-ring; Stamp; Last. *Khâtam* خاتم: Seal; The best; The most perfect; Last; The embellishment and ornament. The Holy Qur'ân has adopted the word *Khâtam* خاتم and not *Khâtim* خاتم because a deeper significance carried in the phrase *Khâtam* خاتم (seal) than near *Khâtim* (last). The difference between *Khâtim* and *Khâtam* is that the meaning of *Khâtim* is last part or portion, but the word *Khâtam* means that last part or portion of a thing that is the best, thus this indicates finality combined with perfection and continuation of its blessings. Thus *Khâtam al-Nabiyyîn* خاتم النبيين means the closer of the long line of Prophets. He is not only a prophet but the final, the best and the most perfect Prophet, with continuation of his blessings. *Khâtam* ختام: Sealing; Musk; Wax; Clay or any other substances used in sealing. *Makhtûm* مختوم: Sealed one; Stamped one.

Khatama خَتَمَ (prf. 3rd p.m. sing.): He sealed. *Yakhtimu* يَخْتِمُ (imp.

3rd p. m. sing.): He seals. *Nakhtimu* نَخْتِمُ (imp. 1st p. plu.): Wesealed. *Khâtam* خاتم (n.): Seal; Last and best. *Khâtam* خاتم (n.): Sealing. *Makhtûm* مختوم (pact. pic. m. sing.): Sealed one. (L; T; R; Zurqânî; Asâs; LL)

Khadda خَدَّ
خَدًّا، يَخْدُ

To make an impression, leave marks upon, furrow. *Ashâb al-Ukhdûd*: People of the trench; Makers of a pit. By some commentators the *Ashâb al-Ukhdûd* spoken of at 85:4 are taken to refer to the burning to death of some Christians of Najrân by the Jewish King Dhû Nawâs of Yemen (Râzî). Baghawî is of the opinion that the reference is to Nebuchadnazzar's of Babylon casting into a burning ditch of some Israelites leaders (Deu. 3:19-22). 'Allamah Noorud-dîn is of the opinion that there may as well be a prophetic reference to the Battle of Trench fought by the Holy Prophet ﷺ in Madînah in 5 A.H. The companions of the Holy Prophet had to dig a trench around a part of Madînah for their safety. This battle perhaps constituted the hardest battle in the Holy Prophet's life. (L; T; R; LL)

Khaddun خَدَّ (plu. *Khudûd* خُدُود):

Cheek; Side (31:18). *Ukhdûd* (أخدود) (*plu. Akhâdîd*): Trench; Furrow; Mark of a whip (85:4). *Ashâb al-Ukhdûd* (اصحاب الأخدود): Fellows of the Trench; Makers of the pits (85:4).

Khada'a خَدَعَ

خَدَعًا، خَدَعًا؛ يَخْدَعُ

To cover over, forsake, abandon, refrain, circumvent, deceive; be dull (market), conceal one's temper, disappear. *Khâda'a* خَدَعَ: Try to outwit anyone, give up. *Akhda'a* أَخْدَعُ: To seek or desire to deceive but without success, while *Khada'a* means he succeeded in his attempt to deceive. (L; T; Baqâ; R; LL)

Yakhda'û/Yakhda'ûna يَخْدَعُونَ / يَخْدَعُونَ (*acc./ imp. 3rd p. m. plu.*): They deceive. *Yukhâdi'ûna* يَخْدَعُونَ (*imp. 3rd p. m. plu.*): They abandon, seek to deceive but without success. *Khâdiun* خَادِعٌ (*act. pic. m. sing.*): One who abandons, deceives. The root with its above four forms has been used in the Holy Qur'ân about 5 times.

Akhdân أَخْدَانُ

This is plu. of *Khidnun* خَدْنٌ with no verbal root: Secret paramours; Equals; Friends; Lovers; Companions.

Akhdânun أَخْدَانٌ (*n. plu.*): (4:25; 5:5). Secret paramours. (L; T; R; LL)

Khadhala خَذَلَ

خَذَلْنَا، خَذَلْنَا؛ يَخْذُلُ

To forsake, abandon, desert, abstain from aiding, disappoint, leave without help or assistance. *Khadhûl* خَذُولٌ: One who deserts his friends; Traitor; Betrayer. *Makhdhûl* مَخْذُولٌ: Forsaken; Destitute.

Yakhdhulu يَخْذُلُ (*imp. 3rd p. m. sing.*): Abandons (3:160). *Khadhûlun* خَذُولٌ (*ints.*): Betrayer (25:29). *Makhdhûl* مَخْذُولٌ (*pact. pic. m. sing.*): Forsaken one (17:22).

Khariba خَرَبَ / **Kharaba** خَرَبَ

خَرَابَةٌ، خَرَابَةٌ، خَرَابًا، خَرَابًا؛ يَخْرِبُ، يَخْرِبُ
خُرُوبًا، خُرُوبَةٌ

To be ruined, wasted. *Kharaba* خَرَبَ: To ruin, lay waste. *Kharâbun* خَرَابٌ: Laying waste; Making desolate and ruinous. *Akhraba* أَخْرَبَ IV: To lay waste, demolish. *Kharaba* خَرَبَ: To demolish, ruin (a house), pierce, split, make havoc, damage. *Kharabun* خَرَبٌ: Ruin; Devastation; Waste; Desolate.

Yukhribûna يُخْرِبُونُ (*imp. 3rd p. m. plu. IV*): They demolish

(59:2). *Kharâbun* خراب (n.):
Ruin (2:114). (L: T; R; ;LL)

خَرَجَ *Kharaja*

مُخْرَجًا، خَرُوجًا؛ يُخْرِجُ

To go out, go forth, come forth, depart, attack, rebel against (with 'alâ على), part with a thing (with 'an عن). *Akhrāja* خَرَجَ: To pay a tax, take out a thing, spend. *Kharjun* خَرَجَ and *Kharâjun* خَرَجَ: Tribute; Maintenance Expenditure; Land tax; Poll tax; Income. *Khurûj* خُرُوج: Getting or going forth. *Makhrâjun* مَخْرَجُ: Issue; Place of exit. *Akhrāja* اَخْرَجَ: (IV.) To bring out, drive out, bring forth, produce, stretch forth, cast forth. *Ikh râj* اِخْرَاج: Driving out; Expulsion; Bringing forth. *Mukhrîj* مُخْرِج: One who brings forth, etc. *Mukhrâj* مُخْرَج: One who is brought forth; Place from whence or time at which anything is brought forth.

Kharaja خَرَجَ (prf. 3rd p. m. plu.): Came out. *Kharajta* خَرَجْتَ (prf. 2nd p. m. sing.): Thou came out. *Kharajû* خَرَجُوا (prf. 3rd p. m. plu.): They came out. *Kharajna* خَرَجْنَ (prf. 3rd p. f. plu.): They (f.) came out. *Kharajtum* خَرَجْتُمْ (prf. 2nd p. m. plu.): You came out. *Kharajna* خَرَجْنَا (prf. 1st p. plu.): We came out. *Yakhruju* يُخْرِجُ (imp. 3rd p. m. sing.): He

comes out. *Yakhrujanna* يُخْرِجَنَّ (3rd p. m. sing. emp.): Surely he will come out. *Yakhrujû* / *Yakhrujûna* يُخْرِجُونَ / يُخْرِجُونَ (acc./ imp. 3rd p. m. plu.): They drive out. *Ukhruj* أُخْرِجَ (prt. m. sing.): Come forth. *Ukhrujû* اُخْرَجُوا (prt. m. plu.): You come forth. *Khârijun* خَارَجَ (act. pic. m. sing.): Who comes forth. *Khârijna* خَارَجِينَ (act. pic. m. plu.): Those who come forth. *Akhrāja* أَخْرَجَ (prf. 3rd p. m. sing. IV): He brought up. *Akhrajat* أُخْرِجَتْ (prf. 3rd p. f. sing. IV): She brought up. *Yukhrîju* يُخْرِجُ (imp. 3rd p. m. sing. IV): Brings up. *Yukhrîjanna* يُخْرِجَنَّ (emp. 3rd p. m. sing. IV): Surely he will drive them. *Yukhrîjûna* يُخْرِجُونَ (imp. 3rd p. m. plu. IV): They drive out. *Tukhrîju* تُخْرِجُ (imp. 2nd p. m. sing. IV): Thou drive out. *Mukhrâjun* مُخْرِجُ (v.n. mîm م): Going out. It has the same meaning as *Khurûj* خُرُوج. *Tukhrîjûna* تُخْرِجُونَ (imp. 2nd p. m. plu. IV): You make out, bring forth. *Tukhrîjû* تُخْرِجُوا (imp. 2nd p. m. plu. IV. acc.): You make out, bring forth. *Nukhrîju* نُخْرِجُ (imp. 1st p. plu. IV): We bring forth. *Akhrîj* أَخْرَجَ (prt. m. sing. IV): Bring forth. *Akhrîjû* اُخْرَجُوا (prt. m. plu. IV): Bring forth. *Ukhrîjat* أُخْرِجَتْ (pp. 3rd p. f. sing. IV): Is raised up, brought up. *Ukhrîjû* اُخْرَجُوا (pp. 3rd p. m. plu. IV): They were driven out. *Ukhrîjatum* أُخْرِجْتُمْ (pp. 2nd p. m. plu. IV):

You were driven out. **Ukhrijnâ** أَخْرَجْنَا (pp. 1st p. plu. IV): We were driven out. **Yukhrajûna** يُخْرَجُونَ (pip. 3rd p.m. plu. IV): They are driven out. **Tukhrajûn** تُخْرَجُونَ (pip. 2nd p. m. plu. IV): You are driven out. **Yastakhrijâ/Yastakhrijâni** يَسْتَخْرِجَانِ / يَسْتَخْرِجَانِ (acc./imp. 3rd p.m. dual X): They two may bring forth. **Tastakhrijûna** تَسْتَخْرِجُونَ (imp. 2nd p. m. plu. X): You bring forth. **Istakhraja** اسْتَخْرَجَ **Kharjun** خَرْجٌ (n.): Tribute; Maintenance. **Kharâjun** خَرَجٌ (n.): Tribute; Maintenance. **Khurâjun** خَرُوجٌ (v.n.): Going forth. **Ikhrajûn** أَخْرَاجٌ (v. n. IV): Driving out. **Makhrâjun** مُخْرَجٌ (n. for time and place): Way out; (Place of safety) **Mukhrâjun** مُخْرَجٌ (ap-der. m. sing. VI): Who brings forth. **Mukhrâjîna/Mukhrâjûna** مُخْرَجُونَ/مُخْرَجِينَ (acc./ pis. pic. m. plu.): Those who are brought forth. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân about 181 times.

خَرَدَلٌ *Khardala*

خَرْدَلَةٌ؛ يُخْرَدِلُ

(quadrilateral) To eat the best part of a thing, parcel.

Khardalun خَرْدَلٌ (n.): Mustard seed. (21:47; 31:16). (L; T; R;

LL)

خَرَّ *Kharra*

خَرَّأً، خَرِيرًا؛ يَخْرُ، يَخِرُّ

To make noise while flying, fall down, murmur (water), prostrate.

Kharra خَرَّ (prf. 3rd p.m. sing. assim.): He fell down. **Kharrû** خَرَّوْا (prf. 3rd p. m. plu. assim.): They fell down. **Takhirru** تَخِرُّ (imp. 2nd p.m. sing. assim.): Thou fall down. **Yakhirru/Yakhirru** يَخِرُّونَ/يَخِرُّوْنَ (acc./imp. 3rd p. m. plu.): They fall down. (L; T; R; LL)

The root with its above five forms has been used in the Holy Qur'ân about 12 times.

خَرَصَ *Kharasa*

خَرَصًا؛ يَخْرُصُ

To lie, guess, appraise, infer on insufficient grounds, conjecture, form or express an opinion without sufficient evidence for proof, beg or forge, speculate, suppose, presume.

Yakhrusûn يَخْرُصُونَ (imp. 3rd p. m. plu.): They guess (6:116; 10:66; 42:20). **Takhrusûn** تَخْرُصُونَ (imp. 2nd p.m. plu.): You conjecture (6:148).

Kharrâsûn خَرَّاصُونَ (Falsehood-mongers (51:10). (L; T; LL)

Khartama خَرَطَمَ

To strike on the nose, lift the nose, become proud, be angry.

Khurtûm خَرَطُومُ: Nose; Snout; Trunk of an elephant.

Khurtûm خَرَطُومُ (n. quadrilateral): (68:16). (L; T; R; LL)

Kharaqa خَرَقَ

خَرَقًا؛ يَخْرُقُ، يَخْرُقُ

To rend, make a hole in, pierce, feign, falsely attribute, tear, scuttle, tell lie, infringe, forge.

Kharaqa خَرَقَ (prf. 3rd p.m. sing.): He scuttled (18:71).

Kharaqta خَرَقْتَ (prf. 2nd p.m. sing.): Thou scuttled (18:71).

Kharaqû خَرَقُوا (prf. 3rd p.m. plu.): They imputed (6:100).

Takhriqa تَخَرَّقَ (imp. 2nd. p.m. sing. acc.): Thou rend (17:37). (L; T; R; LL)

Khazana خَزَنَ

خَزَنًا؛ يَخْزُنُ

To store up, lay up in a storehouse or treasury. *Khazâin*: خزانة plu. of *Khazânatun*: Treasury; Treasure. *Khâzin*: خازن: One who lays in a store; Keeper. plu. *Khazanatum* خزانة and *Khâzinîn* خازنين.

Khâzinîn خازنين (act. pic. m. plu. acc.): Treasurers (15:22).

Khazanatum خزانة (n. plu.): Keepers (40:49; 39:71,72; 67:8). *Khazâinu* خزانين (n. plu.):

Treasures (6:50; 11:31; 12:55; 17:10; 38:9; 52:37; 63:7; 15:21). (L; T; R; LL)

Khaziya خَزِيَ

خَزِيًّا، خَزِيًّا؛ يَخْزِي

To be disgraced, fall into disgrace or misery or ignominy, be lowered, ashamed of. *Khizyun* خَزِيٌّ: Disgrace; Ignominy; Misery; Shame. *Akhzâ* أَخْزَى for *Akhzaya* أَخْزَى: More disgraceful. Comparative form; *Mukhzi* مُخْزِيٌّ: Humiliator; One who puts to shame.

Nakhzâ نَخْزَى (imp. 1st p. plu.):

We are humiliated. *Akhzaita* أَخْزَيْتَ (prf. 2nd p.m. sing. IV.): Thou hast humiliated. *Yukhzi* يُخْزِي (imp. 3rd p.m. sing. IV.): He will humiliate, disgrace. *Lâ Tukhzi* لَا تُخْزِي (prt. neg. m. sing.): Thou humiliate not. *Lâ Tukhzu* لَا تُخْزُوا (prt. neg. m. plu.): You humiliate not. *La Tukhzi* لَا تُخْزِينِي (prt. pray): Humiliate me not. *Lâ Tukhzinâ* لَا تُخْزِنَا (prt. pray): Humiliate us not. *Lâ Tukhzi* لَا تُخْزُونِي (prt. pray): O men humiliate me not. *Akhzâ* أَخْزَى (relative): More humiliating. *Mukhzi* مُخْزِيٌّ (ap-der. m. sing. IV.): Humiliater. *Khizyun* خَزِيٌّ (v.n.): Humiliation. (L; T; R; LL)

The root with its above has been used 26 times in the Holy Qur'ân.

Khása'a خَسَاً
خَسَاً؛ يَخْسَأُ

To drive away (a dog), be dull and weakened (of senses), despised, dazzled, distant. The word is both transitive and intransitive. *Ikhsa'û* اخسؤا perat. plu. for *Ikhsâsaîwa*: The hamza being changed into wâw in consequence of the *dzamma* and the servile wâw being dropped.

Ikhsaû اخسؤا (perat. m. plu.): Slink away; Despised (23:108). *Khâsian* خاسياً (act. pic. m. sing.): Despised one; Dazzled (67:4). *Khâsîin* خاسئين (act. pic. m. acc.): Despised ones. According to the rules of Arabic grammar, This form of plural, with *Ya, Nûn*, is used about rational beings only, the word used with regard to animals being *Khâsi'atun* خاسئة (2:65; 7:166). (L; T; R; LL)

Khásira خَسِرَ
خَسَارَةً، خَسَاراً، خَسِرًا؛ يَخْسِرُ
خَسِرَانًا، خَسِرًا

To wander from the right path; To be deceived; To suffer loss, lose, perish, suffer damage; go astray. The word is really intransitive, so it does not mean they made their souls suffer, but that they suffered with regard to them-

selves, or those who have lost their souls, or those who suffered with regard to themselves, or they themselves suffered. The correct transitive form of the word is *Khasara* خسر (he caused to suffer) and not *Khásira* خَسِرَ (he suffered), which the Holy Qur'ân has used this peculiar use of the word is intended to intensify the meaning. See also *Safiha*. *Khusrun* خسر Loss; A losing concern. *Khâsârûn* خَسَارٌ *Khusrânun* خَسِرَانٌ and *Khâsârûn* خَسِرَانٌ: Perdition; Loss; Error. *Khâsirun* خاسر: Loser; One who wanders from the right way. *Khâsiratun* خاسرة act. pic. f. sing. f. loser. *Akhsaru* اخسر Comparative form: Greatest loser; One who errs exceedingly. *Takhîsîr* تخسير A loss. *Akhsar* اخسر To diminish, give short measure.

Khásira خسر (prf. 3rd p. m. sing.): He loosed, has suffered a loss. *Khásirû* خسروا (prf. 3rd p. m. plu.): They lost. *Lâ Tukhsirû* لا تخسروا (n. d. prt. neg. 2nd p. m. plu. IV. acc. n. d.): You do not disturb, do not fall short. *Yakhsaru* يخسروا (imp. 3rd p. m. sing.): They will be in loss. *Yukhsurûna* يخسرون (imp. 3rd p. m. plu.): They give less (than what is due). *Khusrun* خسر *Khusrânun* خسران *Khâsaratun* خسارة (n.): Loss. *Khâsirîna* خاسرين (acc.):

Khâsirûna خاسرون (*nom. act. pic. m. plu.*): Losers. **Khâsirrtun** خاسرة (*act. pic. f. sing. f.*): Loser. **Akhsarîna**, اخسرين (*acc.*) **Akhsarûna** اخسرون (*nom. relative m. plu.*): The worst losers. **Takhsîr** تخسير (*v. m. II.*): Losing. **Mukhsîrîn** مخسرين (*ap-der, m. plu. IV.*): Those who cause others to lose. **Khasâran** خساراً (*infinitive*): To suffer loss (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân about 65 times.

خَسَفَ *Khasafa*

خُسُوفًا؛ يَخْسِفُ

To bring disgrace; sink down; To be eclipsed; To humble and vex; tear off; cause a land to be swallowed up with its inhabitants; bury one beneath the earth; Cause the earth to swallow up. The infinitive noun **Khasf** خَسَفَ signifies being vile, abject. It also contains the sense of abasing or humiliating others.

Khasafa خَسَفَ (*prf. 3rd p.m. sing. eclipsed, with Bâ*): He would have sunk (us). **Khasafnâ** خسفنا (*prf. 1st p. plu.*): We sank. **Yakhsifu** يَخْسِفُ (*imp. 3rd p.m. sing.*): He sinks. **Nakhsifu** نَخْسِفُ (*imp. 1st p. plu.*): We make low and abased. (L; T; R; LL)
The root with its above four forms

has been used in the Holy Qur'ân about 8 times.

خَشَبَ *Khashaba*

خَشَبًا؛ يَخْشِبُ

To mix a thing, pick out a thing, shape out, polish, roughen a thing, compose unrefined (verses). **Khashb-un** خَشَبٌ: Rough wood; Timber; plu. **Khushubun** خُشْبٌ. It is also used for shameless person and worthless thing.

Khushubun خُشْبٌ (*n. plu.*): Rough wood; Shameless and worthless persons (63:4). (L; T; R; LL)

خَشَعَا *Khasha'a*

خُشوعًا؛ يَخْشَعُ

To be submissive, humble, lowly, low, cast down (eyes), faint (voice), dry, barren and desolate, exercise restraint, confined to God only, throw one self completely at His mercy. For its explanation, see 2:46. **Khushû'** خُشوعٌ: Humility; Humblity; Faintness of voice; Casting down of the eyes; Emotion. **Khâshi'un** خاشعٌ: One who humbles himself; Barren; Desolate; Lowering. Its plu. is **Khushshaun** and **Khâshiûn**.

Khasha'at (*prf. 3rd p. f. sing.*): He became humbled and submissive. **Takhsa'a** تَخْشَعُ (*imp. 3rd*

p. f. sing. acc.): That should humble. **Khushû** خشوع (*v.n.*): Humility. **Khâshi'an** خاشعاً (*act. pic. m. sing. acc.*): In all humility. **Khâshi'ân / Khâshi'in** خاشعون / خاشعين (*acc./act. pic. f. sing.*): Men of humility. **Khâshi'atun** خاشعةً (*act. pic. f. plu. f.*): In the state of humility. **Khâshi'ât** خاشعات (*act. pic. f. plu.*): Woman of humility. **Khushsh'an** خشعاً (*acc.*): Lowering, Downcast. (L; T; R; LL) The root with its above forms has been used in the Holy Qur'ân about 17 times.

خشى Khashiya
خشية، خشياً؛ يخشى

To awe, awe with reverence, fear.

Khashyatun خشية (*n.*): Reverential awe; Fear. **Khashiya** خشى (*prf. 3rd p.m. sing.*): He fears, is full of reverential awe. **Khâshîtu** خشيتُ (*prf. 1st p. sing.*): I was fearful. **Khâshînâ** خشينا (*prf. 1st p. plu.*): We were fearful. **Yakhshâ** يخشاه (*imp. 3rd p.m. sing.*): He should fear. **Takhshâ** تخشى (*imp. 2nd p.m. sing.*): Thou fear. **Yakhshau** يخشوا / **Yakhshauna** يخشون (*imp. 3rd p.m. plu.*): They fear. **Nakhshâ** نخشى (*imp. 1st p. plu.*): We fear. **Ikhsau** اخشوا (*prt. 2nd p.m. plu.*): Be fearful. **Khashyatun**

خشية (*n.*): Fear, Awe. **Takhshau** تخشوا (*imp. 2nd p. plu. m.*): Be fearful. **Takhshauna** تخشون (*imp. 2nd p. m. plu.*): You fear. **Yakhsh** يخش (*imp. 2nd p. plu. m.*): Be fearful. **Takhshau** تخشو (*imp. 2nd p. m. plu.*): Be fearful. **Yakhsha** يخشى (*imp. 3rd p. plu. m.*): Be fearful. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 48 times.

خص Khassa

خُصَّصاً، خصاصة، خُصَّصاً؛ يُخَصُّ

To distinguish as particular, attribute a thing exclusively to, be special, proper, concern, select, choose, single out, be in want, be needy. **Khâssatan** خاصة : Particularly; Peculiarly; Exclusively. **Ikhtassa** اختصَّ VIII. To bestow upon anyone in a peculiar manner. **Khassâstun** خصاصة: Neediness; Poverty; Destitution.

Yakhtassu يختصَّ (*imp. 3rd p.m. sing. VIII.*): Selects; Chooses; Singles out (2:105;3:74). **Khâssatun** خاصة (*act. pic. f. sing. adj.*): Exclusively (8:25). **Khasâsatun** خصاصة (*v.n.*): Thirst and hunger; Neediness; Straitness (59:9). (L; T; R; LL)

Khāṣafa خَصَفَ
خَصَفًا؛ يَخْصِفُ

To patch, sew, stitch, piece-together, cover.

Yakhsifāni يَخْصِفَانِ (imp. 3rd p.m. dual.): They two cover (7:22; 20:121). (L; T; R; LL)

Khāṣama خَصَمَ
خَصَمًا؛ يَخْصِمُ

To contend, quarrel with, overcome anyone in dispute, solve (a difficulty), counteract, have the best in altercation, dispute, plead. **Khāsmun** خَصَمٌ: Adversary; Disputing parties. This word is used for sing., dual and plu., Though the dual **Khāsmān** خَصْمَانِ and plu. **Khāsimūn** خَصْمُونِ are also used. **Khāsimūn** خَصْمُونِ Contentious person. **Khāsim** خَصِيمٌ: Disputer. **Khāsim** خَصِيمٌ: Quarrel; Contention; Dispute; Adversary. **Takhā-sum** تَخْصَامٌ: Mutual disputing and recrimination. **Ikhtāṣama** اِخْتَصَمَ and **Yakhissimūn** يَخْصِمُونَ VIII. (36:49): To dispute, strive together by way of dispute, contend.

Ikhtāsamū اِخْتَصَمُوا (prf. 3rd p.m. sing. VIII.): They contended, disputed. **Yakhtāsimūna** يَخْتَصِمُونَ (imp. 3rd p.m. plu. VIII.): They were engaged in discussion. **Yakhissimūna** يَخْصِمُونَ (imp. 3rd

p.m. plu. VIII.): They were disputing. **Takhtāsimū/Takhtāsimūna** تَخْتَصِمُونَ/تَخْتَصِمُوا (imp. 2nd p.m. plu.): You contend. **Khāsmun** خَصَمٌ (n.): Disputing parties; Adversaries. **Khāsmāni** خَصْمَانِ (n. dual.): Two disputers; Two litigants. **Khāsimūna** خَصْمُونِ (n. plu.): Contentious people; Disputing ones. **Khāsimun** خَصِيمٌ (act. 2 pic.): Contender; Pleader. **Khāsim** خَصِيمٌ (n.): Dispute; Contention. **Takhāsimun** تَخْصِيمٌ (v. n. IV.): Contending. (L; T; R; LL) The root with its above forms has been used in the Holy Qur'ān about 18 times.

Khādzada خَضَدَ
خَضَدًا؛ يَخْضِدُ

To bend, break wood, cut off the thorns from a tree, crack, cut a thing. **Khādzād** خَضَادٌ: Tree without thorns.

Makhdzūd مَخْضُودٌ (pct. pic. adj.): Thornless and bent down with fruits (56:28). (L; T; R; LL)

Khādzira خَضِرَ
خَضِرًا؛ يَخْضِرُ

To be green, become verdant. **Khādzirun** خَضِرٌ: Green herbs. **Khūdzrun** خُضِرٌ: f. plu. of **Akhdzaru** أَخْضَرٌ: Green. **Mukhdzarratun** مَخْضِرَةٌ: That (f.) which is green. **Akhdzara** أَخْضَرَ: To become green.

Khadziran خَضِرًا (n.): Green (stalks). **Akhdzar** اخضر (n.): Green. **Khudzrun** خُضْرٌ (n. plu.): Green ones. **Mukhdzarratun** مَخْضِرَةٌ (pis. pic. f. sing.): That is made green. **Khadzran** خَضِرًا (adj.): Green. (L; T; R; LL)

The root with its above five forms has been used in the Holy Qur'ân about 8 times.

Khadzā'a خَضَعَ
خُضوعاً، خَضِعاً؛ يَخْضَعُ

To be humble and lowly submissive, obey, submit, soften.

Khâdzîin خاضعين (act. pic. m. plu.): Submissive ones. (26:4) **lâ Takhdza'na** لا تَخْضَعْنَ (perat. neg. 2nd p. f. plu.): Be not soft. (23:32). (L; T; R; LL)

Khati'a خَطِيَ
خَطَأً؛ يَخْطَأُ

To err, make a mistake, do wrong, commit fault, evil. **Khî't'un** خَطَأً: Mistake; Wrong; Evil. **Khat'un** خَطَأً: Mistake; Wrong; Evil. The words **Khî't'un** and **Khatâ'un** خَطَاءٌ differ in their significance. Whereas the former is intentional, the latter may both be intentional and unintentional. **Khâtâyâ** خَطَايَا plu. of **Khati'atun** the final *yâ* being changed into *alif* because preceded by

another *yâ*. **Khâtyun** خَطِيٌّ: One who makes a mistake. **Akht'a** اخطأ: IV. To be in error. **Khâti'atun** خَطِيَّات: Habitual sinfulness; The *tâ* is frequently added to nouns to give intensity.

Akhta'tum اخطأتم (prf. 3rd p. m. plu. IV.): You made mistake. **Akht'ana** اخطأنا (prf. 1st p. plu. IV.): We made a mistake. **Khî't'un** خَطَأً (n.): Wrong, Mistake; Evil practice. **Khat'un** خَطَأً (n.): By mistake. **Khâti'atun** خَطِيئَةٌ (n.): Fault; Mistake. **Khâti'âtun** خَطِيَّات (n. plu.): Faults. **Khâtâyâ** خَطَايَا (plu. f. **Khâtâ'un** خَطَاءٌ): Faults. **Khâti'ûn/Khâti'in** خَاطِئُونَ/خَاطِئِينَ (act. pic. m. plu.): Those who make mistakes. **Khâti'atun** خَاطِئَةٌ (act. pic. sing. f. adj.): One who makes mistakes.

The root with its above forms has been used in the Holy Qur'ân about 22 times.

Khataba خَطَبَ
خُطَابَةً، خُطْبَةً؛ يَخْطُبُ

To speak, make sermon, preach, deliver an exhortation. **Khataba** خَطَبَ **Khatban** خُطْبًا and **Khîtbatan** خُطْبَةً: To ask in marriage. **Khatbun** خُطْبٌ: Thing; Affair; Cause of an affair, Matter; Business; Object; An affair that one seeks or desires to do, or that may be a subject of discourse. **Khâtaba**

خَطَّ Khatta

خَاطَبَ: To speak to, address.
Khîtab خُطَاب: Discourse. *Faṣl al-Khîtab* فصل الخطاب: Decisive speech, Sound judgment in legal matters.

Khâtaba خَاطَبَ (prf. 3rd m. sing. III.): He addressed. Lâ Tukhâtib لا تُخَاطَبُ (prt. neg. III.): Do not address; Speak not. Khatbun خُطْبٌ (n.): Object; Matter. Khîtab خُطَاب (v.n.): Speech; Declaration; Argument; Address. Khîbatun خُطْبَةٌ (n.): Proposal of marriage. (L; T; R; LL)
The root with its above five forms has been used in the Holy Qur'ân about 12 times.

خَطَّ Khatta

خَطًّا؛ يَخْطُو

To write, draw lines, put marks.

Takhuttu تَخَطَّ (imp. 2nd p.m. sing.): Thou hast written; Thou did write (29:48). (L; T; R; LL)

خَطَفَ Khatifa

خَطْفًا؛ يَخْطِفُ

To snatch, carry off, march quickly (camel). Khatfatun: خُطْفَةٌ: Something snatched away by stealing.

Khatifa خَطَفَ (prf. 3rd p.m. sing.): He snatched, carried off. Yakhtafu يَخْطِفُ (imp. 3rd p.m. sing.): He snatches, carries off.

خَفَّتْ Khafata

Takhtafu تَخَفَّ (imp. 3rd p.f. sing. V.): She snatches. Khafata خَفَّتْ (imp. 3rd p.m. sing. V.): He is being snatched. Yutakhattafu يَتَخَفَّفُ (pip. 3rd p.m. sing. V.): He is being snatched. Nutakhattafu نَتَخَفَّفُ (pip. 1st p. plu. V.): We shall be snatched away. (In the verse 28:57 this verb has occurred as apodosi *Jawâb-i-Shart*, therefore is taken as genitive.) Khatfatun خُطْفَةٌ (n.): Act of snatching away. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân about 7 times.

خَطَا Khata

خَطْوًا؛ يَخْطُو

To step, make a step forward, trespass upon (a limit).

Khutuwat خُطُوات (n. plu. of Khutwatun خُطْوَةٌ): Footsteps (2:168,208; 6:142; 24:21). (L; T; R; LL)

خَفَّتْ Khafata

خُفُوًا؛ يَخْفَتُ

To speak in low voice, be quiet or silent, become still. Takhâfata تَخَافَةٌ: To converse in a low tone.

Lâ Tukhâfit لا تُخَافِتْ (perat. neg. 2nd p.m. sing. III.): Utter not in too low tone (completely concealing it) (17:110). Yata-khâfatûna يَتَخَافَتُونَ (imp. 3rd p.m. plu. IV.):

They will talk one to another in a hushed voice or muttering (20:103; 68:23). (L; T; R; LL)

Khafadza خَفَضَ

خَفَضًا؛ يَخْفِضُ

To lower; soften; walk gently (camel), humble, To be easy, To facilitate

Ikhfidz Janâhaka اخْفِضْ جَنَاحَكَ (an idiomatic metaphor): Lower your wing; Be kind and gentle (15:88 17:24; 26:215). Khâfidzatun خَافِضَةٌ (act. pic. f. sing): Abasing; Lowering which humbles (56:3). (L; T; R; LL)

Khaffa خَفَّ

خَفَّةً، خَفًّا؛ يَخْفِ

To be light; light minded. Khifâf خَفَافٌ plu. of Khaffif, خَفِيفٌ: Light. Khaffafa خَفَّفَ: To make light, make things easier. Takhffifun تَخْفِيفٌ: Alleviation. Istakhaffa اسْتَخَفَّ: To think or find light and easy, induce levity in anyone, instigate. The meaning of the verse 43:54, according to Râghib and Ibn Kathîr is that Pharaoh had made the minds of his people so light that they were unable to understand their loss and profit, so they followed him.

Khaffat خَفَّتْ (prf. 3rd p. f. sing.): She becomes light. Khaffafa خَفَّفَ

(prf. 3rd p. m. sing. II.): He lightened. Yukhaff-ifu يَخْفِفُ (imp. 3rd p. sing. II.): Lightens; Yukhaffafu يَخْفِفُ (pip. 3rd p. m. sing. II.): Will be lightened. Istakhaffa اسْتَخَفَّ (prf. 3rd p. m. sing. X.): He did instigate, incited to levity and demanded prompt obedience, lightened the mind. Yastakhiffanna يَسْتَخِفُّنَّ (imp. 3rd p. m. sing. emp.): Should lighten, should hold in light estimation. Tastakhiffûna تَسْتَخِفُّونَ (imp. 2nd p. m. plu. X.): You find light. Khaffun خَفِيفٌ (act. 2 pic. n. adj.): Light. Khifâfun خَفَافٌ (plu. of Khaffifun تَخْفِيفٌ): Light. Takhffif تَخْفِيفٌ (v. n. II.): Alleviation. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 17 times.

Khafiya خَفِيَ

خَفَاءً؛ يَخْفِي

To be hidden, be unperceived, To conceal a thing, remove its covering, manifest. This word has contradictory meaning. Khafiyyun خَفِيٌّ: Hidden. Tarfin Khafiyyin طَرَفٌ خَفِيٌّ: Furtive glance; Stealthy glance; Askance. Khaffyan خَفِيٌّ: In secret; Aloud. Akhfâ: Khafiyyun comparative form: More hidden. Khâfiyatun خَافِيَةٌ: Se-

cret action. *Akâdu ukhfîhâ*
 اكادا خفيه: I am about to unveil
 it; I want to keep it hidden. The
 IV. being used in both senses.
Istakhfa استخفي: To lie hid-
 den X. *Mustakhfin* مستخف:
 One who tries to hide himself.

Yakhfâ يخفي (imp. 3rd p.m.
 sing.): Thou concealeth.
Takhfâ تخفي (imp. 3rd p. f.
 sing. f.): She conceals. *Lâ*
Yakhfauna لا يخفون (imp. 3rd
 p.m. plu. neg.): They are not
 hidden. **Akhfaitum** اخفيتم (prf.
 2nd p.m. plu. IV.): You have
 concealed. **Yukhfûna** يخفون
 (imp. 3rd p.m. plu. IV.): They
 conceal. **Yukhfîna** يخفين (imp.
 3rd p. f. plu. IV.): They con-
 ceal. **Tukhfî** تُخفي (imp. 2nd
 p.m. sing. IV.): Thou conceal.
Tukhfû /Tukhfûna تخفوا /
 تخفون (imp. 2nd p.m. plu.): You
 conceal. **Ukhfi** اخفي (imp. 1st
 p. sing. IV.): I conceal; I unveil.
Yastakhfû/Yastakh-fûna
 يستخفون/يستخفوا (imp. 3rd
 p.m. plu. X.): They tend to
 conceal; They seek to hide.
Khafiyyun خفي (n.): Steady,
 Furtive; Secret; Aloud. **Akhfâ**
 اخفي (n.): Extensive. Most hid-
 den. **Khâfiyatun** خافية (act.
 2nd. pic. f. sing.): Hidden.
Khufyatun خفية (n.): Secrecy;
 In open. **Mustakhfin** مستخف
 (pis. pic. X.): One who hides
 himself, who lurks. **Nukhfi** نُخفي

(imp. 1st. p.plu. IV.): We con-
 ceal. (L; T; R; LL)
 The root with its above forms has
 been used in the Holy Qur'ân
 about 34 times.

Khalada خَلَدَ

خُلودا؛ يخلد

To remain, last long, live on,
 retain a youthful appearance,
 abide in a place, live without
 change or deterioration. It does
 not necessarily convey the idea
 of perpetuity. **Akhlada** اخلد:
 To lean towards; stick faith-
 fully to a friend.

Yakhlud يخلد (imp. 3rd p.m.
 sing.): He will abide, will suffer
 for long. **Takhludûna** تخلدون
 (imp. 2nd p.m. plu.): You may
 abide; You will abide till long.
Akhlada اخلد (prf. 3rd p.m. sing.
 IV.): He cling; Remained inclined,
 will make abide. **Khuld** خلد (v.n.):
 Abiding; Continuity; Paradise.
Khâlid خالد (act. 2nd. pic. f.
 sing.): One who abides.
Khâlidûn/Khâlidîn خالدين/
 خالدون Those who abide. plu. of
Khâlid. **Khulûd** خلود (v.n.):
 Abiding; Lasting. **Mukhalladûna**
 مخلدون (pis. pic. plu. II.): Never
 altering in age; Of perpetual bloom;
 Never altering in age; Ever young;
 Destined to continue forever in
 boyhood; Endowed with perpetual
 vigour, That never becomes de-

crepit. (L; T; R; Asâs; LL)
The root with its above forms has been used in the Holy Qur'ân about 87 times.

خَلَصَ *Khalasa*

خالصة: خُلُوصًا؛ يَخْلُصُ

To be pure, unmixed, free, retire, alone, exclusive, sincere, arrive at, proper, peculiar, private, retire.

Khalasû خَلَصُوا (*prf. 3rd p. m. plu.*): Extensively private. **Akhlâsû** اَخْلَصُوا (*prf. 3rd p. m. plu. IV.*): They made someone exclusive. **Akhlâsnâ** اَخْلَصْنَا (*prf. 1st p. plu. IV.*): We purified, distinguished, chose. **Astakh-lisu** اسْتَخْلَصُ (*imp. 1st p. sing. X.*): I will single out, will make him special attache, will choose him, will attach him. **Khâli-satun** خَالِصَةٌ (*act. pic. f.*): Distinct quality; Someone alone for someone. **Khâli-san** خَالِصًا (*act. pic. m.*): Pure; Exclusive. **Mukhlis** مُخْلِصٌ (*ap-der. sing. IV.*): One who does something exclusively for any one; Being truly sincere. **Mukhlâs** مُخْلِصٌ (*pis. pic. m. sing. IV.*): Chosen one; Purified. **Mukhlisûn / Mukhlâsîn** مُخْلِصِينَ / مُخْلِصِينَ (*ap-der. m. plu.*): Those who are exclusively bearing true (faith). Those who make exclusive their devo-

tion. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân about 31 times.

خَلَطَ *Khalata*

خَلَطًا؛ يَخْلُطُ

To mix, mingle. **Khalît** خَلِيطٌ (*plu. Khulatâ'* خَلَطًا : Partner; Companion; Those who are mixed up (in business).

Khalatû خَلَطُوا (*prf. 3rd p. m. plu.*): They mixed. **Tukhâlitû / Tukhâlitûna** تُخَالِطُونَ / تُخَالِطُونَا (*prf. 3rd p. m. sing. III.*): You mix. **Ikhtalata** اِخْتَلَطَ (*prf. 3rd p. m. sing. VIII.*): It is mixed. **Khulatâ'** خَلَطَاءُ (*act. pic. m. plu. f.*): Partners. (L; T; R; LL)

The root with its above four forms has been used in the Holy Qur'ân about 6 times.

خَلَعَ *Khala'a*

خَلَعًا؛ يَخْلَعُ

To depose, strip, cast off, put off, draw off, release, take off, disown, throw off, divorce. The right of the wife to claim a divorce.

Ikhla' اِخْلَعُ (*perat. 2nd p. m. sing.*): (20:12). Take off. (L; T; R; LL)

خَلْفَ Khalafa

خَلَافَةٌ ؛ يُخَلِّفُ

To succeed, take the place of, be the agent, substitute of. *Khalifa* خَلْفَ: To be stupid. *Khalafa'an Khulqi abih*:

خلف عن خلق أبيه

He was not his father's worth. *Khalafa* خَلْفَ : To be altered, corrupt, ascend a mountain, remain behind, repair clothes, seize from behind, disobey, transgress, forfeit one's word, disagree. *Akhlafa* أَخْلَفَ: To break; repair (a garment); send behind, replace. *Takhallafa* تَخَلَّفَ : To remain behind, disagree. *Ikhthalafa* اِخْتَلَفَ : To be diversified, branch off, succeed, replace, leave behind, return repeatedly to; Alternation; Contradiction; Variation. *Istakhlafa* اسْتَخْلَفَ: To appoint as successor; substitute one for another. *Khalaf* خَلَفَ Good son, successor, substitute, compensation. *Khalf* خَلْفَ: Bad son, successor, substitute, compensation. *Khawâlif* خَوَالِفَ: Misbehaved and worthless. *Khilf* خَلْفَ: Diversity; Other; Else; Contrary. *Khilâf* خِلَافٌ It is infinitive noun from *Khalafa*: He disagreed, he disobeyed or defied, he put a thing on opposite side or in opposite direction. *Khilâf* خِلَافٌ: Disobedience; Defiance; Against; After; Contrary,

Opposing of a thing. *Khalifah* خَلِيفَةٌ: Supreme chief; Successor; Religious head. Ibn Masûd and Ibn 'Abbas explain this word as one who judges among or rules the creatures of God by his command. The word *Khalifah* خَلِيفَةٌ in 2:30 refers also to the children of Adam, i.e., the whole of mankind, the correctness of their view is corroborated by the Holy Qur'an itself (6:165).

Khalafa خَلْفَ (prf. 3rd p.m. sing.): He succeeded, acted as a successor. *Khalaftumûni* خَلَفْتُمُونِي (prf. 3rd p.m. plu. comb. of *Khalftumû* + *nî* = me) You succeeded me. *Yakhluḥûna* يُخَلِّفُونَ (prt. 2nd p.m. plu.): They succeed. *Ukhluḥ* أَخْلَفَ (prt. 2nd p.m. sing.): You succeed. *Khullifû* خَلَّفُوا (pp. 3rd p.m. plu. II.): They were left behind. *Yukhâlîḥûna* يُخَالِفُونَ (imp. 3rd p.m. plu. III.): They oppose. *Ukhâlîḥû* أَخَالَفُ (imp. 1st p. sing. III.): I oppose. *Akhlaḥû* أَخْلَفُوا (prf. 3rd p.m. plu. IV.): They kept back, broke their word. *Akhlaftum* أَخْلَفْتُمْ (prf. 3rd p.m. plu.): You kept back (from promise or appointment), failed in your promise. *Akhlaḥnâ* أَخْلَفْنَا (prf. 1st p. plu.): We kept back. *Yukhlîḥû* يُخَلِّفُ (imp. 3rd p.m. sing. IV.): He keeps back. *Lan Yukhlîḥû* لَنْ يُخَلِّفَ: He will never keep back. *Tukhlîḥû* تَخَلِّفُ (imp.

2nd p.m. sing. IV.): Thou keepeth back. **La Nukhlif** لانخلف (imp. 1st p. plu. neg.): We do not keep back. **Yatakhallafû/Yatakhallafûna** يتخلفون / يتخلفوا (acc./imp. 3rd p.m. plu. V.): They lay behind. **Ikhtalafa** اختلف (prf. 3rd p.m. sing. VIII.): He has differed. **Ikhtalafû** اختلفوا (prf. 3rd p.m. plu. VIII.): They differed. **Ikhtalafun** اختلفتم (prf. 2nd p.m. plu. VIII.): You differed. **Yakhtalifûna** يختلفون (imp. 3rd p.m. plu. VIII.): They differ. **Takhlalifûna** تختلفون (imp. 2nd p.m. plu. VIII.): You differ. **Ukhtulifa** اختلف (pp. 3rd p. m. sing. VIII.): It was differed in. **Istakhlafa** استخلف (prf. 3rd p.m. sing. X.): Made successor. **Yastakhlifu** يستخلف (imp. 3rd p.m. sing. X.): He makes successor. **Yastakhlifanna** يستخلفن (imp. 3rd p.m. sing. emp.): Certainly he will make successor (vouchsafed with both spiritual and temporal leadership). **Khalfun** خلف (n.): Evil successor; Son; Behind; After. **Khâlifina** خالفين (act. pic. plu. n.): Those who stay or remain behind. **Khilâfun** خلاف (n.): Against; After; Opposite sides. **Khilfatun** خلفة (n.): Succession; One following the other. **Khawâlif** خوالف (act. pic. f. plu.): Misbehaved and worthless persons; Those who remained behind. **Khalîfatun** خليفة

(act. pic. n.): Vicegerent; Successor. **Khalâif** خلائف (plu. of **Khalîfatun**): Successors. **Khulafâ'** خلفاء (plu. of **Khalîfatun**): Successors. **Mukhallafûna / Mukhallafina** محلفون / محلفين (acc./pis. pic. m. plu. II.): Those who lagged behind. **Mukhlifa** مخلف (ap-der. m. sing. IV.): One who fails in his promise. **Ikhtilâf** اختلاف (v.n. III.): Alternation; Variation; Diversity; Contradiction. **Mukhtalifun** مختلف (ap-der. m. sing. VIII.): Varied. **Mukhtalifna / Mukhtalifûna** مختلفون / مختلفين (acc./pis. pic. m. plu.): Those who differ with each other in any matter. **Mustakhlafina** مستخلفين (pis. pic. plu. X.): Successors; Vicegerents. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 127 times.

خَلَقَ Khalaqa

خَلَقَ ، خَلَقًا ، يَخْلُقُ

To measure, proportion, determine, fashion, create, form a thing, be fit, apt to a thing, behave kindly. **Khulq** خلق: Moral; Character; Nature; Temper; Habit. **Mukhallaq** مخلوق: Well proportioned. The distinction between **Khalq** خلق and **Amr** امر (command) is that while the former generally means the measuring out or

resolving of the thing out of preexisting matter, the later means bringing into being without matter by uttering the simple command 'Be'.

Khalaqa خَلَقَ (prf. 3rd p.m. sing.): He created, determined. **Khalaqû** خَلَقُوا (prf. 3rd m. plu.): They created. **Khalaqta** خَلَقْتَ (prf. 2nd p.m. sing.): Thou created. **Khalaqtu** خَلَقْتُ (prf. 1st p. sing.): I created. **Khalaqnâ** خَلَقْنَا (prf. 1st p. plu.): We created. **Yakhlûqu** يَخْلُقُ (imp. 3rd p.m. sing.): He creates. **Takhlûqu** تَخْلُقُ (imp. 2nd p. m. sing.): Thou determine. **Akhlûqu** اَخْلُقُ (imp. 1st p. sing.): I determine. **Nakhlûqu** نَخْلُقُ (imp. 1st p. plu.): We create. **Khuliqa** خُلِقَ (pp. 3rd p.m. sing.): Was created. **Khuliqat** خُلِقَتْ (pp. f. sing.): Was f. created. **Khuliqû** خُلِقُوا (pp. m. plu.): They were created. **Lam yukhlaq** يَخْلُقُ لم (pip. 2nd p.m. sing. neg.): Has not been built. **Yukhlaqûna** يَخْلُقُونَ (pp. 3rd p.m. plu. IV.): They are created. **Khalqun** (n.): Creation; Creature. **Khuluqun** خُلُقُ (n.): Moral character; Disposition, Natural tendency. **Khâliqun** خَالِقُ (act. pic. m. sing.): Creator; One who determines. **Khâliqîn/Khâliqûn** خَالِقِينَ / خَالِقُونَ (acc./act. pic. m. plu.): Creators; Those who determine. **Khalâq** خَلَاقُ (n.): Portion; Share (of good). **Khallâq** خَلَاقُ (ints.): The most powerful

creator; Great creator. **Mukhallaqatun** مُخَلَّقَةٌ (pic. f. sing. II.): Formed. **Ikhtilâq** اِخْتِلَاقُ (v.n. VIII.): Forgery. (L; T; R; LL) The root with its above forms has been used in the Holy Qur'ân about 261 times.

خَلَّ **Khalla**

خُلُولًا، خَلًّا؛ يَخْلُ، يَخْلُ

To pierce, slit, make a hole through, be very particular in need of help and support. **Khallatû** خَلَّتُوا: To make friendship with. **Khullatun** خُلَّةٌ: Fast-friendship; That friendship or love which penetrates the heart and takes root in it. **Khalîl** خَلِيلٌ: One whose friendship and love is very deep and sincere; a most loving and bosom friend. **Khâlla** خَلَّ: To act friendly towards. **Khalîlun** خَلِيلٌ plu. **Akhillâ'u** اِخْلَاءٌ: Friend; True friend; An epithet of Abraham, The friend of God; **Khâlla** خَالَ III. To be friendly. **Khilâton** خِلَالٌ: Friendship; it is also plu. of **Khallun** in which sense it means the middle or inner parts.

Khilâl خِلَالٌ (n.): Friendship; Fast-friendship. Inside; Midst, Through. **Khullatun** خُلَّةٌ (n.): Fast friendship. **Khalîl** خَلِيلٌ (act. 2nd. pic.): Special; Dearest; Most

sincere friend who has no rival in the love and reliance placed upon him and is without disorder and defect. *Akhillâ'* اخلاء (plu. of *Khalîl*.): (L; T; R; LL)

The root with its above four forms has been used in the Holy Qur'ân about 13 times.

خَلَا *Khalâ*

خَلَاءٌ؛ يَخْلُو

To be vacant, empty, alone in a place, elapse (time), be free from; He is dead; He is gone. *Khalâ* خَلَا *Khalwatun* خلوة: To speak in private with anyone, let anyone go, release, pass away, be in existence in former times, be free.

Khalâ خَلَا (prf. 3rd p.m. sing.): He is alone, went apart, passed, has gone. *Khalau* خَلُوا (prf. 3rd p.m. plu.): They are alone with, they passed. *Khalat* خَلَتْ (prf. 3rd p. f. sing.): She passed away, died. *Yakhlu* يَخْلُ (imp. 3rd p.m. sing.): He will be alone; will be free, will be exclusively (yours). *Khallû* خَلُوا (prt. 2nd p. m. plu.): Leave free. *Takhallat* تَخَلَّتْ (prf. 3rd p. f. sing. V.): Became empty. *Khâliyatu* خَالِيَةٌ (act. pic. f. sing.): Past. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 28 times.

خَمِدًا *Khamida* / **خَمَادًا** *Khamada*

خَمِدًا
خَمَادًا يَخْمَدُ

To be extinguished, get low (a fire), faint away and die.

Khâmidûn خَامِدُونَ (nom.): (36:29). *Khâmidîn* خَامِدِينَ (21:15) (acc. act. pic. m. plu.): Extinguished. (L; T; R; LL)

خَمِرًا *Khamira* / **خَمَارًا** *Khamara*

خَمْرًا؛ يَخْمَرُ، يَخْمَرُ

To cover over, conceal, veil, hide, ferment. *Khamar* خَمْرٌ: Any intoxicating thing; Any fermented drink; Grapes; Anything that clouds or obscure and covers the intellect. It includes all intoxicating substances. It is devil's work (5:90). It is wrong to say that the moderate use of wine or such things is allowed and that only drinking to excess is prohibited. The Companions of the Holy Prophet never made use of a drop of such things after the prohibition was made known. The Holy Prophet ﷺ said, A small quantity of anything of which a large quantity is intoxicating is prohibited (Abû Dâûd 25:5). Wine is also called *Khamar* because it covers or obscures or affects the intellect or the senses, or because it agitates and excites the

brain so as to make it lose its power of control.

Khumur خُمْر plu. of (*Khimâr* خِمَار): Head cover, scarf, covering and specially a woman's head veil, screen.

Khamar خَمْر (n.): Any intoxicating thing. *Khumur* خُمْر (n. plu. of *Khimâr* خِمَار): Head cover; Scarf; Covering and specially a woman's head veil; Screen. (L; T; R; LL) The root with its above two forms has been used in the Holy Qur'ân about 7 times.

Khamasa خَمَسَ
خَمَسًا؛ يَخْمَسُ

To take a fifth part. *Khamsatun* خَمْسَةٌ and *Khamsun* خَمْسٌ : Five.

Khamsatun خَمْسَةٌ (f.): Five
Khumusûn خُمُسُون : One fifth.
Khâmisatu خَامِسَةٌ : Fifth.
Khamsîn خَمْسِينَ (acc.): Fifty. (L; T; R; LL)
The root with its above four forms has been used in the Holy Qur'ân about 8 times.

Khamasa خَمَصَ
خَمُوصًا، خَمَصًا؛ يَخْمُصُ

To be empty (belly), be hungry, render the belly lank. *Makhmasatun* مَخْمَصَةٌ: Hunger; Extreme hunger.

Makhmasatun مَخْمَصَةٌ (v.n. m.): (5:3;9:120). Hunger. (L; T; R; LL)

Khamita خَمِطَ
خَمِطًا؛ يَخْمِطُ

To be in anger, growl, roar. *Khamt* خَمِطٌ: Bitter; Bitter plant; Fruits of the capparid sodata; Acid.

Khamtun خَمِطٌ (n.): Bitter (34:16). (L; T; R; LL)

Khaniza خَنَزَ
خَنُوزًا؛ يَخْنُزُ

To stink, to be evil and bad, be proud. *Khinzir* خَنَزِير (It is a combination of two words *Khinz* خَنَز meaning bad and *arâ* meaning I see): I see it bad; Proud and evil; Piggy (It means dirty, greedy and stubborn); Pig-headed; Obstinate; Stupidly perverse. Pigsty (dirty house or room); Hog; Greedy and dirty fellow; Swine; Pig

Khinzîr خَنَزِير (n. sing.): Swine. (2:173; 5:3; 6:145; 16:115).

Khanâzir خَنَازِير (n. plu.): Swines (5:60). (L; T; R; LL; see also Webster's Dictionary)

Khanasa خَنَسَ
خَنُوسًا، خَنَسًا؛ يَخْنُسُ

To remain behind, hide away, sneak, recede, hold back, conceal, temper elusively and intangibly slink, do a deed stealthily. *Khunnus* خَنَسٌ:

Stars; The five planets - Saturn, Jupiter, Mars, Venus and Mercury because they have a retrograde as well as a direct motion. Khannas خَنَّس: Slinking; One who hides, retires or shrinks himself; Elusive tempter; Who withdraws after his whisper.

Khannâs خَنَّاس (n.): Sneaking one (114:4). Khunnas خُنَّس (n. plu.): Those which recede while advancing in one direction (81:15). (L; T; R; LL)

خَنَقَ Khanaqa

يَخْنُقُ ؛ خَنْقًا

To strangle, throttle anyone, choke.

Munkhaniqatu مَنْخَنِقَةٌ (pis. pic. f. sing.): That which is strangled. (5:3). (L; T; R; LL)

خَارَ Khâra

خَوَارًا، خَوْرًا؛ يَخْوَرُ

To low like an ox, bellow, roar like a bull, be weak, be without strength.

Khuwâr خُوَار (n.): Lowing sound; Bellowing; Whizzing of arrows (7:148; 20:88). (L; T; R; LL)

خَاضَ Khâdza

خَيَاضًا، خَوْضًا؛ يَخْوُضُ

To engage in a topic, enter into

(a discourse), plunge into, wade, indulge in vain discussion or idle talk, plunge about. Khâidzun خَائِض: One who indulge in vain talk.

Khâdzû خَاضُوا (prf. 3rd. m. plu.): They indulged in idle talk, plunged about. Khudztun خَضْتُمْ (prf. 2nd. p.m. plu.): You indulged in idle talk. Yakhûdzû يَخْوِضُوا (imp. 3rd. p.m. plu. acc.) They indulged. Nakhûdz نَخْوِضْ (imp. 1st. p. plu.): We plunged. Khaudzun خَوْض (v.n.): Vain talk; Wading. (L; T; R; LL)

The root with its above five forms has been used in the Holy Qur'ân about 12 times.

خَافَ Khâfa

خَيْفَةً، مَخَافَةً، خَوْفًا؛ يَخَافُ

To fear, be frightened, apprehensive, suspicious, anxious, cautious, know. Khauf خَوْف: Fear; Apprehension; Suspicion. Khâifun خَائِفًا: One who fears, Afraid; Shy; Fearful; One who apprehend. Khifa-tun خَيْفَةً: Fear; Apprehension. Khifatan خَيْفَةً: Out of fear; Apprehension. Khawwafa خَوْف: To cause to apprehend, fear, frighten. Takhawwafa تَخَوَّفَ (V) To be frightened, diminish by taking away a part. Takhawwufin تَخَوَّفَ: Gradual diminution; Slow destruction;

To take little by little, take away a portion of goods and prophets, fear for. Fear from Allâh is not like a fear from a serpent or any other living or non living thing. It means to become lowly, humble, submissive and confined to Him in attention. It is throwing oneself completely at His mercy and in His love.

Khâfa خافَ (prf. 3rd. p.m. sing.): He apprehended, feared, became Suspicious. **Khifti** خفتُ (prf. 2nd. p. f. sing.): Thou f. fear. **Khiftu** خفتُ (prf. 1st. p. sing.): I fear. **Khâfû** خافوا (prf. 3rd. p.m. plu.): They are afraid. **Yakhâfu** يخاف (imp. 3rd. p.m. sing.): He fears. **Takhafu** تخاف (imp. 2nd. p.m. sing.): Thou fear. **Lâ Takhaf** لا تخف (prt. neg. m. sing.): Fear thou not. **Lâ Takhâfi** لا تخافي (prt. neg. f. sing.): Fear not (O you f.) **Takhâfanna** تخافنَّ (imp. 3rd. p.m. sing. emp.): (If) Thou are really afraid. **Akhâfu** اخافُ (imp. 1st. p. sing.): I fear. **Yakhâfâ/Yakhâfâni** يخافا / يخافان (acc./imp. 3rd. p.m. dual.): They two m. fear. **Lâ Takhâfâ** لا تخافا (prt. neg. m. dual): Fear you (two) not. **Yakhâfû** يخفوا (imp. 3rd. p. m. plu.): They fear. **Yakhâfûna** يخافون (imp. 2nd. p.m. plu.): You fear. **Khauf** خوف (n.): Fear; Suspicion; Apprehension. **Khâifan**

خائفًا (act. pic.): One who falls in fear. **Khâifina** خائفين (act. pic. plu.): Feared ones. **Khîfatun** خيفة (n.): Fear. **Yukhawwifu** يخوِّف (imp. 3rd. p.m. sing. II.): Makes someone fear. **Takhwîf** تخويف (v. n. II.): Fear. **Takhawwuf** تخوِّف (v.n. II.): Fright. (L; T; R; LL; IJ; Asâs) The root with its above forms has been used in the Holy Qur'ân about 124 times.

خالَ **Khâla**

خوِّلاً؛ يخوِّل

To take care of, manage. **Khawwala** خوِّل : To grant, confer a thing. **Khawwalnâ** خوَّلنا: We granted. The word signifies the bestowal of things meant for the betterment and progress of the person receiving them. **Khâl** خال plu. **Akhwâl** اخوال: Maternal uncle, Owner of a thing; Good token. **Khâlât** خالات plu. of **Khâlatun**, خالة: Maternal aunt.

Khawwala خوِّل (prf. 3rd. p.m. sing. II.): He granted. **Khawwalnâ** خوَّلنا (prf. 1st. p. plu. II.): We granted. **Khâlun** خالٌ (n.): Maternal uncle. **Khâlât** خالات (plu. of **Khâlatun** خالة): Maternal aunts. **Akhwâl** اخوال (n. plu.): Maternal uncles. (L; T; R; LL)

The root with its above five forms

has been used in the Holy Qur'ân about 8 times.

خانَ **Khâna**

خيانة؛ حَوْنًا؛ يُحُون

To play false, defraud, be treacherous, unfaithful, betray one's trust, break one's word, deceive, violate. **Khîyânat** خيانة: Playing false etc. **Khâinun** خائن: One who plays false etc. **Khâinatun** خائنة (has same meaning as **Khâinun**, **Lâ** is added for the sake of energy and intensity (i.e. **Mubâlighah** as **Lâ** in '**allâmatun**): Perfidious person etc. **Ikhtâna** اختانَ VIII. to play false. **Yakhtânû** يختانوا: Those who play false with one another, who mutually defraud themselves. The eight (VIII) form being here used for the sixth (VI), which is not used in this verb.

Khânatâ خانتا (*prf. 3rd. p. f. dual.*): They two *f.* acted treacherously, defrauded. **Khânû** خانوا (*prf. 3rd. p.m. plu.*): They were false; They defrauded. **Lâ Takhûnû** لا يخونوا (*prt. neg. m. plu.*): Defraud not. **Takhûnû** تخونوا (*prt. neg. m. plu.*): You defraud (not). **Lam akhun** اخن لم (*acc. neg.*): I did not defraud. **Yakhtânûna** يختانون (*imp. 3rd. p.m. plu. VIII.*): They defraud.

Takhânûna تخانون (*imp. 2nd. p. m. plu. VIII.*) You defraud.

Khîyânatun خيانة (*v.m.*): Treachery. **Khâinîna** خائنين (*act. pic. plu. of Khâinun* خائنين): Treacherous. **Khâinatun** خائنة (*v.m.*): Defrauding; Dishonesty; Treachery; One who is very treacherous, unfaithful or perfidious. In the latter sense the word is the intensive form of **Khâinun**. It may also be taken to have been used as an adjective qualifying the noun **Ummat** which may be taken to understood before it in 5:13. The expression **Khâinatul a'yun** used in 40:19 means a surreptitious or intentional look at a thing at which it is not allowable to look, or the looking with a look that induces suspicion or evil opinion; or the making of a sign with the eye to indicate a thing that one conceals in the mind; or contracting of the eye by way of making an obscure indication. **Khawwân** خوان (*n. ints.*): Perfidious; Treacherous one. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 16 times.

خوى **Khawâ'**

خَوًّا، يَحْوِي

To be fallen, uninhabited, deserted, in ruins.

Khâwiyatun خاوية (*act. pic. sing. adj.*): Laid overturned (2:259;

18:42; 22:45; 27:52; 69:7). (L; T; R; LL)

خَابَ **Khâba**
خَوْبَةً، خَوْبًا؛ يُجُوبُ

To meet with no success, be undone, be disappointed, fail, be in a vain, fall into destitution.

Khâba خَابَ (prf. 3rd. p.m. sing.): He brought to naught, was disappointed, met with no success (14:15; 20:61; 20:111; 91:10). **Khâibîn** خَائِبِينَ (act. pic. acc. plu.): Disappointed ones; Frustrated ones who met with no success (3:127). (L; T; R; LL)

خَارَ **Khâra**
خَيْرًا؛ يَخِيرُ

To be in good circumstances, be favourable to, choose, prefer, select, earn wealth. **Khairun** خَيْرٌ: Good; Agreeable plu. **Akhyâr** اِخْيَار f. **Khairatun** خَيْرَةٌ **Khairât** خَيْرَات: Good thing; Good works. **Khiyaratun** خِيَارَةٌ Choice; Selection. **Takhayyara** تَخَيَّرَ (V). To choose. **Khair** خَيْر Good, also better, best, for **Akhyar** اِخْيَار the hamzah being omitted on account of the frequent use of the word. With these comparative significa-

tions it is common to all genders and numbers **Khair** خَيْر: Considerable and much wealth. Wealth acquired by fair means; Horses etc.; Good moral, physical, actual or potential; Profitable and useful thing; Happiness; Prosperity.

Ikhtâra اِخْتَارَ (prf. 3rd. p.m. sing. VIII.): He selected, chose (7:155). **Ikhtartu** اِخْتَرْتُ (prf. 1st. p. sing. VIII.): I have chosen, have selected (20:13). **Yakhtâru** يَخْتَارُ (imp. 3rd. p.m. sing. VIII.): He selects, chooses (28:68). **Takhayyarûna** تَخَيَّرُونُ (imp. 2nd. p.m. plu. V.): You may select (68:38). **Yatakhayyarûna** يَتَخَيَّرُونُ (imp. 3rd. p.m. plu. V.): They may select (56:20). **Ikhtarnâ** اِخْتَرْنَا (prf. 1st. p. plu.): We selected (44:32). (L; T; R; LL; Kf.)

خَارًا **Khârâ**
خَيْرًا؛ يَخِيرُ

To be good; excellent.

Khairun خَيْرٌ (n. adj.): Excellent; Best; Better; Good. Wealth. **Akhyâr** اِخْيَار (n. plu.): Excellent ones. **Khairatun** خَيْرَةٌ (n.): Choice. **Khairât** خَيْرَات (n. plu.): Agreeable; Good; Pious. (L; T; R; LL)

The root with its above four forms has been used in the Holy Qur'ân

about 180 times.

خاط *Khâta*

خِاطَاطَة ، خِيطًا ؛ يَخِيطُ

To sew up, stitch. *Khait* خِيط: Thread; String. *Khait al-abyadz* خِيط الابيض: The first gleam of dawn. *Khaitalasad* خِيط الاسود: Twilight at sunset. *Khiyât* خِياط Needle. *Hattâ Yalizaljamalu fi sammil Khityi* (until camel or ship-rope passes through the eye of the needle). The phrase is symbolic of impossibility.

Khait خِيط (n.): Thread (2:187). *Khiyât* خِياط (n.): Needle (7:40). (L; T; R; LL; IJ.)

خَالَ *Khâla*

خَيْلولة، خَيْلًا، خَالًا؛ يَخَالُ

To imagine, Conceive, Think, fancy. *Khailun* خَيْلٌ (collective noun): Horse; Cavalry. *Khayyala* خَيْلٌ II. To make to appear. *Mukhtâl* مُخْتَالٌ: Proud; Arrogant, Vainglorious. A verbal adjective with the form of the passive part of VIII.

Khail خَيْل (n. plu.): Horses (3:14; 8:60; 16:8; 17:64). *Yukhayyalu* يُخَيَّلُ (*pip 3rd. p.m. sing. II.*): Appeared. (20:66). *Mukhtâl* مُخْتَالٌ (*pis. pic. m. sing. VIII.*): Vainglorious; Self-conceited (4:36; 31:18; 57:23). (L; T; R; LL)

خَامَ *Khâma*

خُيُومًا، خِيَامًا، خَيْمًا، خَيْمًا؛ يَخِيمُ

To stay at a place.

Khiyâm خِيَام (n. plu. of *Khaimatun* خَيْمَة and *Khaimun* خَيْمٌ): Tents (55:72). (L; T; LL)

DÂL

د

It is the 8th letter of Arabic alphabet. According to the reckoning of *Jummal* its value is 4. It is of the category of *Harûf al-Majhûrah* مجهوره and of the letters termed *Nit'iyah* نطعية pronounced by pressing the tip of the tongue against upper gums and suddenly withdrawing it similar to *Tâ* ط.

دَابَّ *Da'aba*

دَابًّا؛ يَدَابُّ

To be diligent, zealous, strive steadily, urge, drive, hold one's course, toil constantly. *Da'b* دَابَّ: Habit; Custom; Manner; Case; affair; Way of doing; Condition; Work; Want; *Da'ban* دَابًّا: According to con-

duct; Won working hard and continuously; Pursuing the course.

Da'bi دَابِّ (n.): Way of doing; Conduct; Wont Working hard and continuously. (8:52; 54; 40:31; 12:47). **Dâ'ibâin** دَائِبِينَ (act. pic. dual): Both pursuing their course continuously (14:33). (L; T; R; Asâs; LL)

دَبَّ داببا

دَبَّا، دَبُّوْبًا، دَبِّبًا؛ يَدِبُّ

To go gently, crawl, walk, flow, throw. **Dabbata** دَبَّة: Down on the face, **Dâbbatun** دَابَّةُ pl. **Dawâbun** دَوَابُّ: Whatsoever moves on earth especially beasts of burden; Quadraped; Beast; Moving creature; Insect. **Dâbbatul arḍ** دَابَّةُ الارض: Creature of earth; Insect of earth; Materialistic person whose endeavors are wholly directed to the acquisition of worldly riches and material comforts and who has fallen on the pleasures of this world with all his might and main.

Dâbbatun دَابَّةُ (n.): Moving creature; Crawling animal. **Dawâbbun** دَوَابُّ (n. plu.): Crawling animals. (L; T; R; Asâs; LL)

The root with two above forms has been used in the Holy Qur'ân about as many as 18 times.

دَبَّرَ دابرا

دَبَّرًا، دَبَّرًا، يَدْبُرُ، يَدْبُرُ

To turn the back, flee, follow after, be behind, become old, take a thing away, veer to the west wind, elapse (day, night), follow with respect. **Dubur** دُبُر: Back, Hinder part; The last; Extremity; That which comes after; At the end of. **Dâbirun** دَائِرٌ: Extreme; Last remnant; Uttermost part. **Dabbara** دَبَّرَ (II): To dispose, manage, govern, consider the issues or results of the affairs or the case, perform or execute the affair with thought or consideration, devise or plan the affair, govern, regulate. **Idbâr** ادْبَار: Setting. **Mudabbir** مُدَبِّرٌ: Who manage the affairs. **Mudbir** مُدْبِرٌ Retreating one. Its pl. is **Mudbirîn** مَدْبِرِينَ.

Yudabbiru يُدَبِّرُ (imp. 3rd. p.m. sing. II.): He disposes, manages the affairs continuously. **Adbara** ادْبَرَ (prf. 3rd. p.m. sing. IV.): Turned back; Drew back. **Yatadabbarûna** يَتَدَبَّرُونَ (imp. 3rd. p.m. plu. V.): They ponder. **Yadabbarû/Yatadabbarû** يَتَدَبَّرُوا/يَتَدَبَّرُونَ (V. acc.): They ponder. **Duburun** دُبُر (n.): Behind; Back. **Adbâr** ادْبَار (plu. of **Dubur** دُبُر): After; Backs. **Idbâr** ادْبَار (v. n. IV.): Declining; Setting. **Dâbirun** دَائِرٌ (act. pic.): Last remnant root. **Mudabbirât**

مُدْبِرَات (ap-der. f. plu.): Those f. who manage the affairs, who administer the affairs in an excellent manner. **Mudbir** مُدْبِر (ap-der. m. sing. IV.): Retreating one. **Mudbirîn** مُدْبِرِينَ (ap-der. m. plu. IV.): Retreating ones. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân about as many as 44 times.

Dathara دَثْرَا

دَثْرَا؛ يَدَثْرَا

To be endowed with excellent capabilities, cover with a cloak, wrap with a garment, destroy or obliterate. **Daththara al-Tâiru** دَثْرَا الطَّائِرُ: The bird adjusted or put in order its nest. **Tadaththara al-Farasa** تَدَثْرَا الفَرَسَ: He leaped upon and rode the horse. **Tadaththaru al-'Aduwwa** تَدَثْرَا العَدُوَّ: He vanquished the enemy. **Al-Muddaththir** المَدَثْرُ: One adorned with the best natural powers and qualities and prophetic dignity (**Rûh al-Ma'ânî**); One entrusted with the heavy load of the responsibility of a Prophet (**Qadîr**): The effacer or obliterator; The reformer; The one who adjusts or puts things in order; The vanquisher; The one who is about to leap upon and ride

the horse; The one who wrapped himself with a garment.

Al-Muddaththir: المَدَثْرُ (ap-der. V.): Who has been endowed with excellent capabilities; Who wrapped himself up in a garment or cloak (74:1). (L; T; R; LL; **Rûh**, **Qadîr**)

Dahara دَحَرَا

دَحَرَا؛ يَدَحَرَا

To drive away, repel, turn off, discard, banish. **Duhûrun** دُحُورٌ: Out cast, drive off, etc. **Mudhûr** مَدْحُورٌ: Driven away, rejected.

Duhûr دُحُورٌ (v. n.): Out cast; Drive off (37:9). **Madhûran** مَدْحُورًا (pac. pic.): Driven away (7:18; 17:18; 39). (L; T; R; LL)

Dahadza دَحَضَ

دَحَضَ؛ يَدْحَضُ

To annul, void, refute, reject, examine into, slip, to be weak (in argument); To jerk, decline. **Dâhidzun** دَاْحِضٌ: That which has no force, no weight, which is null and void. **Yudhidzû** يُدْحِضُوا: To weaken or nullify by an argument; Condemn. **Mudhadzîn** مُدْحِضِينَ: Rejected ones; Cast away.

Yudhidzû يُدْحِضُوا (acc. for **Yudhidzûna**): They refute (18:56;

40:5). *Dâhidzaton* داحضة (act. pic. f. sing.): Null, Futile; Void (42:16). *Mudhi dzîna* مُدْحِضِينَ (pic. pie. m. plu. acc.): Rejected ones; Cast away; Cast off (37:141). (L; T; LL)

دَحَا Dahâ
دَحَا؛ يَدْحُو

To hurl, spread forth, expand, stretch out, cast away, extend, drive along.

Dahâ دَحَا (prf. 3rd. p.m. sing.) stretched out; Hurlled away; Cast (79:30). (L; T; R; LL)

دَخِرَ Dakhara / دَخِرَ Dakhira
دَخِرًا، دَخِرًا؛ يَدْخِرُ

To be small, mean, lowly vile, of no value or account

Dâkhirûn/Dâkhirîn دَاخِرِينَ / دَاخِرُونَ (acc./act. pic. m. plu.) They are lowly, humble in supplication (16:48; 37:18; 27:87; 40:60). (L; T; R; LL)

دَخَلَ Dakhala
دُخُولًا؛ يَدْخُلُ

To enter, go in, join one's self in company, visit, intrude, meddle, have intercourse with, go into (one's wife), intrigue, penetrate, deceit, corrupt. *Dakhulun* دَخُلٌ: Vice; Corruption; A thing that enters into

another thing and is not of it and which asserts its relationship to that of whom it is not related. *Dakhalan* دَخَلًا: Falsely; Fraudulently. *Dakhilun* دَخِلٌ: One who enters in. *Adkhala* ادْخَلَ (IV): To introduce, cause to enter, lead into. *Mudkhalun* مُدْخَلٌ: Time or place of entering in.

Dakhala دَخَلَ (prf. 3rd. p.m. sing.): He entered. *Dakhalat* دَخَلَتْ (prf. 3rd. p. f. sing.): She entered. *Dakhalû* دَخَلُوا (prf. 3rd. p.m. plu.): They entered. *Dakhaltu* دَخَلْتِ (prf. 2nd. m. sing.): Thou entered. *Dakhaltu* دَخَلْتُمْ (prf. 2nd. m. plu.): You entered. *Yadkhula* يَدْخُلُ (imp. 3rd. p.m. sing.): He enters. *Tadkhalûnna* تَدْخُلُونَ (imp. 2nd. p.m. plu. emp.): You certainly shall enter. *Yadkhalû/Yadkhalûna* يَدْخُلُونَ / يَدْخُلُوا (acc./imp. 3rd. p. m. plu.): They enter. *Udkhul* اُدْخُلْ (prt. 2nd. p.m. sing.): Enter. *Udkhalâ* اُدْخُلَا (prt. 2nd. p. m. dual.): You two enter. *Udkhulî* اُدْخُلِي (prt. 2nd. p. f. sing.): You f. enter. *Adkhalnâ* ادْخَلْنَا (prt. 1st. p. plu. IV.): We caused to enter. *Yudkhalû/Yudkhalû* يَدْخُلُ / يَدْخُلُ (imp. 3rd. m. sing. IV.): He causes to enter, will cause to enter. *Udkhalanna* اُدْخَلْنَا (imp. 1st. p. sing. emp. IV.): I certainly will cause to enter. *Nudkhal* نُدْخُلْ (imp. 1st. p. plu. IV.): We will

cause to enter. *Adkhal* أدخل (prt. 2nd. p.m. sing. prayer): Cause to enter, put in *Udkhila* أُدْخِلَ (pp. 3rd. p.m. sing.): He is made to enter. *Udkhilû* أُدْخِلُوا (pp. 3rd. p.m. plu.): They were made to enter. *Yudkhalu* يُدْخَلُ (pp. 3rd. p.m. sing.): He shall be made to enter. *Dakhalun* دَخَلُ (n.): Means of discord and to deceive. *Muddakhal* مَدْخَلُ (n. of place): Retreating place; Place to enter. *Mudkhal* مُدْخَلُ (v.n.): *Dâkhalîn/Dâkhalûn* داخِلين/داخِلون (acc. act. pic. m. plu.): Entering men. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân about 126 times.

Dakhana دَخَنَ

دَخَنًا؛ يَدْخَنُ

To smoke, raise smoke or dust, become altered, be ill-natured, fumigate, grope clumsily, handle (a thing) clumsily, spoil, fail to handle properly. *Dukhân* دُخَانُ: Smoke; Gas; Vaporous matter with suspended particles; Fume resembling smoke; Something fleeting or beclouding; Coloured smoke; Suppressed state; Dust; Famine in which people feel a sort smoke hanging before their eyes or because of no rain for a long time the atmosphere becomes dusty; Drought.

Dukhân دُخَانُ (n.): (41:11;44:10). (L; T; R; Bukhârî; Kitâb al-Îstisqâ; LL)

Dara'a دَرَأَ

دَرَأَةً، دَرَأًا؛ يَدْرَأُ، يَدْرِيءُ

To repel, revert, drive off; put off, evert, overcome, combat, quarrel, urge, rush suddenly, repel in a quarrel, disagree. *Iddara'a* اِدْرَأَ (VI.): To strive one with another, quarrel with another.

Yadra'u يَدْرُؤُوا (imp. 3rd. p.m. sing.): He shall avert (24:8). *Ida'raû* اِدْرُؤُوا (prt. 2nd. p.m. plu.): Avert; Repel (فَادْرُؤُوا 3:168). *Yadra'û* يَدْرُؤُونَ (imp. 3rd. p.m. plu.): They avert; combat (يَدْرُؤُونَ 13:22). *Iddara'tum* اِدْرْتُمْ (prf. 3rd., p.m. plu. VI.): You quarrelled among yourselves; differed among yourselves. (فَادْرُؤْتُمْ 2:72). (L; T; R; LL)

Daraja دَرَجَ

دَرَجَانًا، دَرُوجًا؛ يَدْرَجُ

To walk step by step, proceed gradually, destroy by degrees, insert a thing, unwrap, come gradually to, deceive, show forbearance to (a sinner). *Darjatun* دَرَجَةٌ: Ladder; Step; Flight of stairs; Rank; Dignity; Degree; Stage; step in rank; Honour; Author-

ity. *Isladraja* استدرج (X.): To move gradually, consign to a gradual punishment. *Lahum Darajât* لهم درجات: There are different grades. In the Qur'ânic text (3:163) it means they have exalted degrees of rank of grace with Allâh. The word *ulû* اولوا being understood before the word *Darajât* درجات, however the word *ulû* اولوا has been dropped to intensify the meaning, as if the holders of these grades of grace were the very grades personified.

Nastadriju نستدرج (*imp. 1st. p. plu. X.*): We shall lead (to destruction) step by step. *Darajatun* درجة (*n.*): Degree of superiority; Place above. *Darajat* درجات (*n. plu.*): Many degrees, grades, exalted degrees of ranks. The words *lahum Drajatun* لهم درجات (3:163) literally mean there are different grades. However in the Qur'ânic text they mean they have different exalted degrees of rank with Allâh. The word *ulû* اولوا being understood before the word *Darajât* درجات. The word *ulû* اولوا is dropped in the qur'ânic text in order to intensify the meaning of *lahum Drajatun* لهم درجات as if the holders of these grades of grace were the very grace personified. (L; T; R; LL)

The root with its above three forms

has been used in the Holy Qur'ân about as many as 20 times.

Darra دَرَّ

دُرورا، دَرًّا؛ يَدُرُّ، يَدَّرُ

To flow copiously, plentifully, give much, shine. *Durriyyan* دُرِّي: Glittering; Shining; Brilliant. *Midrâran* مدراراً: Abundant rain.

Durriyyun دُرِّي (*adj.*): (24:35). *Midrâran* مدراراً (*adj.*): (6:6; 11:52; 11:11). (L; T; R; LL)

Darasa دَرَسَ

دَرَسَةٌ، دَرَسًا؛ يَدْرُسُ

To study, read, read with attention, disappear (trace), efface, obliterate, teach. *Dirasatun* درسة: Attentive study. *Idrîs* ادريس: The Prophet Enoch, so called from his great learning. The word Hanuk (Enoch) and *Idrîs* closely resemble each other in their meanings and significations.

Darasû درسوا (*prf. 3rd. p.m. plu.*): They have read or studied.

Darasta درست (*prf. 1st. p.m. sing.*): Thou hast studied; Thou hast learnt well and diligently.

Yadrusûna يدرسون (*imp. 3rd. m. plu.*): They have been studying.

Tadrusûna تدرسون (*imp. 2nd. p.m. plu.*): You have been

studying. *Dirâsatun* دراسة (v.n.): Study; Read. *Idrîs* ادريس prop. n. Enoch. (L; T; Ency. Bibblica, LL) The root with its above forms has been used in the Holy Qur'ân about as many as 8 times.

دَرَكَ Daraka

دَرَكَ؛ يَدْرِكُ

To overtake, follow up, drop closely. *Adraka* ادرك: To reach the age of reason, reach maturity, perceive. *Darkun* دَرَكَ: The act of following up, over taking. *Darakun* دَرَكَ: The bottom; Abyss; Step of descent; Degrees of Hell. *Adraka* ادرك (IV.): To over take, reach, attain, comprehend. *Mudrakun* مدرك: Overtaken. *Iddaraka*: ادرك To overtake, follow one another, reach, comprehend, reach the limit, To find the limit of a thing.

Adraka ادرك (prf. 3rd. p.m. sing. IV.): Overtook; Was about to (be drowned). *Yudriku* يُدْرِكُ (imp. 3rd. p.m. sing. IV.): He overtakes, comprehends. *Tudriku* تُدْرِكُ (imp. 3rd. p.m. f. sing. IV.): She comprehends. *Tadâraka* تدارك (prf. 3rd. p.m. sing. IV.): He reached, favoured. *Iddâarak* ادّاراك (prf. 3rd. p.m. sing. VIII.): He has found its limit, has reached, has attained. *Iddâarakû* ادّاركوأ

(prf. 3rd. p.m. plu. VIII.): They reached one after another, have all followed one another, have overtaken one another. *Darak* درك (v.n.): Abyss; Lowest reaches. *Darkan* دركأ (v.n.): Overtaking, Being overtaken. *Mudrakûna* مدركون (pis. pic. m. plu. IV.): Overtaken. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 12 times.

دَرَهَمَ Darhama

To produce round leaves, become wealthy, become dim (sight), become old. *Dirham* درهم: Money; Silver coin. The value of *dirham* has varied at different times and different places. The weight of the legal dirham is 5 2/3 of barley corns or eighth of an ounce.

Darâhima دراهم (pl. of Dirham): Silver coins (12:20). (L; T; R; LL)

دَرَى Darâ

دَرَايَةَ؛ يَدْرِي

To know, know by skill. *Adrâ* ادري: To make to know, teach, acquaint. *Mâ Adrâka* ما ادرك: Who told thee what that is? He knows. *Mâ Yudrîka* ما يدريك: How thou knowest

that is? He does not know. All forms of this root are used with negative particle *Lan*, *Lâ*, *Mâ*, *In* ان، لا، ما، ان، لن، *Mâ*, *In*

In Adrî ان إدري (*imp. 1st. p. sing.*): I know not. **Lam Adri** لم ادري (*gen.*): I knew not. **Mâ Adrî** ما ادري: I knew not. **Mâ Tadrî** ماتدري (*imp. 2nd. p.m. sing. neg.*): Thou knowest not. **La Tadrûna** لا تدرؤن (*imp. 2nd. p.m. plu. neg.*): You know not. **Mâ Nadrî** ما ندري (*imp. 1st. p. plu. neg.*): We know not. **Ma Adrâ** ما ادرا (*prf. 3rd. p.m. sing. neg. IV.*): Who told thou; What made thee know; You know. **Mâ Yudrika** ما يُدريك What makes thee know; He does not know. (L; T; R; LL; Bukhârî). The root with all its above forms has been used in the Holy Qur'ân about 29 times.

دَسَرَ Dasara

دَسَرًا؛ يَدْسُرُ

To repair with nails, spear, caulk and make a ship watertight, nail a thing, ram in. **Dusurun** دُسُرُ plu. of **Disâr** دسار: Nails, Oakun with which ships are repaired. The basic meaning of *Dusr* is to repel and subdue with force.

Dusur دُسُرُ (*n.plu.*): Nails (54:13). (L; T; R; LL)

دَسَّ Dassa

دَسًّا؛ يَدُسُّ

To hide, bury, conceal, insinuate, thrust. According to Râghib and other reliable grammarians the root of *Dassa* is *Dasa* دَسَى which means to corrupt.

Yadussu يَدُسُّ (*imp. 3rd. p.m. sing.*): He burries (يَدُسُّه 16:59). **Dassa** دَسَّ (*prf. 3rd. p.m. sing.*): He buried, corrupted. (91:10) (L; T; R; LL)

دَعَّ 'a Da

دَعًّا؛ يَدَعُّ

To repel, push, thrust, push back and drive away with violence. **Da'un** دَعًّا: Thrusting.

Yadu'u يَدَعُّ (*imp. 3rd. p.m. sing.*): He repels (107:2). **Yadu'ûna** يَدَعُّون (*pip. 3rd. p.m. plu.*): They shall be urged to, shall be thrust into (52:13). **Da'an** دَعًّا (*v.n.*): Disdainful thrust. (52:13). (L; T; R; LL)

دَعَا 'a Da

دَعْوَى، دُعَاءٌ؛ يَدْعُ

To call up, ask for, summon, call upon, call out, invoke, pray, ascribe, invite. **Da'wan** دَعْوًا: Cry. **Du'â** دُعَا: Prayer; Supplication; Cry; Invoking; Asking for; Calling upon.

Calling for. *Adî'yâun* ادعى: Adopted or spurious son. *Dâ'in* داع for *Dâ'iyun* داعي: One who prays, invites, summons etc.; Preacher. *Idda'a* ادع: To claim, desire. *Da'ânî* دعائي: He prays to me. It is a combination of *Da'a* دعا (prayer) and *nî* ني (to me). *Da'watun* دعوة: Call; Claim; Message; Prayer.

Da'a دعا (prf. 3rd. p.m. sing.): He prayed, called. *Du'a* دُعا (prf. 3rd. p.m. plu.): They ascribed. *Da'u* دعوا (prf. 3rd. p.m. plu.): They called. *Da'utu* دعت (prf. 1st. p. sing.): I called. *Li Yad'u* ليدع (prt. 3rd. p.m. sing.): Let him call; He might call. *Lam Yad'u* لم يدع (imp. 3rd. p.m.): Did not call us. *Yad'u* يدع (imp. 3rd. p.m. sing.): He calls. *Yad'ûna* يدعون (imp. 3rd. p.m. plu.): They call. *Yad'û* يدعوا (imp. 2nd. p.m. sing.): Thou call. *Tad'û* تدعوا (imp. 2nd. p.m. sing.): Thou call. *Tad'û/Tad'ûna* تدعون/تدعوا (acc./imp. 1st. p. plu.): You call. *Nad'u/Nad'û* ندع/ندعوا (imp. 1st. p. plu.): We call. *Ud'u* ادع (prt. 2nd. p.m. sing.): Thou call. *Ud'û* ادعوا (prt. 2nd. p.m. plu.): Call you all. *Du'iya* دعى (pp. 3rd. p.m. sing.): He was called. *Du'û* دعوا (pip. 3rd. p.m. plu.): They were called. *Du'ûtum* دعيتم (pp. 2nd. p.m. plu.): You were called. *Lâ tad'u* لاتدع (prt. neg.): Do not call. *Da'ûtum*

dûtum (prf. 3rd. p.m. plu.) You called. *Tud'auna* تُدعون (pip. 2nd. p.m. plu.): You are called. *Tad'û /Tad'ûna* تُدعوا/تُدعون (imp. 3rd. p.m. plu. VIII.): They ask for. *Tadda'ûna* تدعون (imp. 2nd. p.m. plu. VIII.): You ask for. *Tud'â* تُدعى (pip. 2nd. p. m. plu. VIII.): You will be summoned. *Yud'â* يُدعى (pip. 3rd. p.m. sing. VIII.): He will be summoned. *Yud'auna* يُدعون (pip. 3rd. p.m. plu. VIII.): They will be summoned. *Dâ'in/Dâ'î* داع/داعي (act. pic. m. sing.): One who calls, summons. *Du'a'un* دعاء (v.n.): Supplication; Prayer; Call (13:14). *Du'ai* دعائي (comb. *Du'a'*+*yî* (دعاء+ي)): My prayer; Calling. *Ad'iyâ'* ادعياء (n. plu.): Adopted son. *Da'watun* دعوة (v. n.): Call; Claim; Message; Supplication; Prayer. *Da'wâhum* دعواهم (comb. *Da'wa*+*hum*): Their cry. (L; T; R; Asâs; LL)

The root with its above forms has been used in the Holy Qur'ân about 212 times.

دَفِيَ 'a / Dafu'a

دَفَاةٌ، يَدْفُو، دَفَاً؛ يَدْفَأُ

To be or keep warm, be hot. *Dif'un* دفء: Warmth; Warm clothing; Warm food, milk and raiment are all classed under its head. (L; T; LL)

Dif'un دفء (n.): (16:4). (L; T; R; LL)

دَفَعْ Dafa'a
مَدْفَعًا، دَفَعًا؛ يَدْفَعُ

To push, pay over to, repel, drive away, avert, defend, discard, refute, quiet, plead, deliver up, dash (torrent), struggle, hinder. *Daf'un* دَفَعْ: The act of pushing etc. *Dafi'un* دَافِعْ: One who pushes away.

Dafa'tum دَفَعْتُمْ (prf. 3rd. p.m. plu.): He hands over. *Idfa'* اَدْفَعْ (prt. 2nd. p.m. sing.): You repel. *Idfa'û* اَدْفَعُوا (prt. 2nd. p. m. plu.): You handover, defend. (أَوَادْفَعُوا 3:167; فَاذْفَعُوا 4:6). *Yudâfi'u* يَدْفَعُ (imp. 3rd. p.m. sing. III.): He will defend, repel. *Dâfi'* دَافِعْ (act. pic.): Averter. (L; T; R; LL)

The root with its above five forms has been used in the Holy Qur'ân about 10 times.

دَفَقَ Dafaqa
دُفُوقًا، دَفَقًا؛ يَدْفُقُ

To flow with force, pour forth, go briskly. *Dâfiqun* دَافِقٍ: That which flow with force.

Dâfiqun دَافِقٍ (act. pic. n. sing.): Jetting; Flowing with force (86:6). (L; T; LL)

دَكَرَ Dakara

See page 189 *Dhakara* دَكَرَ

دَكَرَ Dakka
دَكَاً؛ يَدُكُّ

To crush, break, beat deflate,

ground, crumble to pieces, be completely crushed and broken to pieces. *Dakkun* دَكُّ: Powder; Level bank of sand.

Dukkat دُكَّتْ (pp. f. sing.): It is grounded; Crushed; Made to crumble to pieces. *Dukkatâ* دُكَّتَا (pp. f. dual.): They both are crushed. *Dakkatun* دَكَّةٌ (n.): Single crash. *Dakkan* دَكَا (v.n.): Crumble; Dust; Powder. *Dakkâ'* دَكَّاء (v.n.): Dust.

The root with its above five forms has been used in the Holy Qur'ân as many as 7 times. (L; T; R; LL)

دَلَّ Dalaka

دَلَّوْكَاً، دَلَّكَاً؛ يَدَلُّكُ

To decline, set, incline downwards from the meridian (sun).

Dulûk دُلُّوكٌ (v.n.): Declining and paling (ê17:78). (L; T; R; LL)

دَلَّ Dalla

دَلَّالَةً؛ يَدُلُّ

To show, point out, indicate, direct, point at, guide, delude, discover, lead.

Dallâ دَلَّى (prf. 3rd. p.m. sing.): He led, showed. (فَدَلَّهُمَا 7:22). *Adullu* اَدُلُّ (imp. 1st. p. sing.): Shall I direct (أَدُلُّكَ 20:120). *Nadullu* نَدُلُّ (imp. 1st. p. plu.): We lead (نَدُلُّكُمْ 34:7). *Dalilan* دَلِيلًا (v.n.): Indicator (25:45). (L; T; R; LL)

Dalâ دَلَا

دَلَوْا؛ يَدْلُو

To let down a bucket (into a well). *Dallâ* دَلِي: To cause to fall. *Adlâ* اَدَلِي: To let down, offer a bribe, convey. *Dalwun* دَلْو: Bucket. *Tudlû* تُدَلْو: To give bribe.

Dallâ دَلِي (prf. 3rd. m. sing.): Caused to fall. (7:22). *Adlâ* اَدَلِي (prf. 3rd. p.m. sing. IV.): Let down (12:19). *Dalwun* دَلْو (n.): Bucket (12:19). *Tadalla* اَدَلِي (prf. 3rd. p. m. sing. V.): He descended, came down, drew near, let himself down (53:8). *Tudlû* تُدَلْو (imp. 3rd. p.m. plu. IV.): You convey, gain access (2:188). (L; T; R; LL)

Damdama دَمَدَم

دَمَدَمَةٌ؛ يَدْمَدِم

To crush, destroy, obliterate. blot out leaving no traces

Damdama دَمَدَم (qud. prf. 3rd. p.m.sing.): He destroyed, overwhelmed. (91:14). (L; T; R; LL)

Damara دَمَرَا

دَمَارًا؛ دُمُورًا؛ يَدْمُرُ

To perish utterly, be annihilated, to destroy. *Dammar* دَمَر: To destroy utterly. *Tadmîr* تَدْمِير: Destruction.

Dammara دَمَر (prf. 3rd. p. m. sing.): He destroyed.

Dammarnâ دَمَرْنَا (prf. 1st. p. plu. prf. II.): We destroyed. *Tudammiru* تَدْمِر (imp. 3rd. p. m. sing. II.): He destroys. *Tadmîr* تَدْمِير (v. n. II.): destroying. (L; T; R; LL)

The root with its above four forms has been used in the Holy Qur'an times 10 times.

Dami'a دَمِعَ/Dama'a دَمِعَ

دَمِعًا؛ يَدْمَعُ

To shed tears.

Dam'un دَمِع (n.): Tear (5:83;9:92). (L; T; R; LL)

Damagha دَمَغَ

دَمَغًا؛ يَدْمَغُ، يَدْمَغُ

To destroy, damage the brain, overcome, prevail upon (error), disgrace, knock out.

Yadmaghu يَدْمَغ (imp. 3rd. p. m. sing.): It knocks out the brain (21:18). (L; T; R; LL)

Damiya دَمِي

دَمِيًّا؛ يَدْمِي

To bleed, be bloodstained. *Damun* دَم plu. *Damâ'un* دَمَاء. The *hamza* (ء) here takes the place of final *ya* (ي): Blood.

Dam'un دَم (n.): Blood. *Dama'wn* دَمَاء (n. pl.): Bloods. (L, T, R, LL)

The root with its above two forms has been used in the Holy Qur'ân about 10 times.

دَنَرَ Danara

To glisten (face), strike (money). *Dînâr* دِينَار: Denarius. Ancient Roman coin the value of which has varied at different times and in nations and places. .

Dinâr دِينَار: (3:75). (L; T; R; LL)

دَنَا Danâ

دُنُوًا؛ يَدُنُوًا

To be near, come near or low, let down, be akin to. *Adnâ* ادْنَى: Nearest; Baser; Worse; More; Less; Lower; Best; More fit; More proper; More likely; More probable; Nearer; Fewer. *Dunyâ* f. form of *Adnâ*: Nearer etc.; Within reach. The opposite of this word is *Akhirat* آخِرَة: Hereafter.

Danâ دَنَا (*prf. 3rd. p. m. sing.*): He drew near. *Yudnîna* يُدْنِين (*imp. 3rd. p. f. plu.*): They should let down, draw lower. *Dânin* دَانٍ (*act. pic. m. sing.*): Near at hand; Bending (so) low (as to be within easy reach to pluck). *Adnâ* ادْنَى (*relative*): Nearest; Worse; Lower; Best; More fit; More proper; More likely; More probable; Nearer; Near; Less; fewer. *Dunyâ* دُنْيَا: This world. (L; T; R; LL).

The root with its above five forms has been used in the Holy Qur'ân about 133 times.

دَهَرَ Dahara

دَهَرًا؛ يَدَهَر

To happen. *Dahrûn* دَهْرًا plu. *Duhûr* دَهْوَر: Time (short or long); Beginning of time; Year; Event; Time from the beginning of the world to its end; Any portion or period of time; Epoch; Vicissitudes of time; Calamity; Fate; as time brings to pass events; Good or evil. *Dahr* was applied by the Arabs to “fortune” or “fate” and they used to blame or revile the *dahr* دَهْر.

Al-Dahrû الدَهْر (n.): The Time; While of long space of time (45:24; 76:1). (L; T; R; LL)

دَهَقَ Dahaqa

دَهَقًا؛ يَدَهَق

To fill up, pour forth (a cup). *Dihâq* دِهَاق: Over flowing; Full; Bumper; Filled to the brim; Any thing unusually large of its kind.

Dihâqan دِهَاقًا (v. n.): Over flowing (78:34). (L; T; R; LL)

Dahama دهم / **Dahima** دهم
دَهْمًا ؛ يَدْهَمُ

To crush, come suddenly upon, blacken. *Idhâmmun* ادھام: To be of a blackish tint. *Mudhâmmun* مدھام: That which in of a dark green colour by reason of intense greenness from being much watered and irrigation.

Mudhâmmatân مدھامتان (*pis. pic. f. dual. XI.*): Two dark green with thick foliage (55:64). (L; T; R; LL)

Dahana دهن / **Dahina** دهن
دَهَانَةً ، دَهَانًا ؛ يَدْهِنُ

To anoint, strike (with a stick), moisten, blandish, pleasantly smooth, agreeable and suave, dissemble with, coax, be pliant, grease, dissimulate. *Dihân* دهان: Red leather; Slippery; Oil. It is also a plu. of *Duhnun* دهن: In 55:37 it may be taken in either sense, if in the latter, it means that the heavens shall melt away and become like oil. *Mudhûnun* مدھون: One who glosses over; One who holds in low estimation.

Tudhinu تدهن (*imp. 2nd. p. m. sing. IV.*): Thou shouldst be pliant (68:9). *Mudhinûn* مدھنون (*ap-der. m. plu.*): Those who adopt a conciliatory attitude.

(56:81). *Yudhinûna* يدھنون (*imp. 3rd. p. m. plu. IV.*): They would be pliant (68:9). *Duhn* دهن (*n.*): Oil (23:24). *Dihân* دهان (*n.*): Red hide (55:37). (L; T; R; LL)

Daha دهى
دَهِيًّا ؛ يَدْهِي

To overtake, calamity (as it encompasses a person on all sides, astound, happen, injuriously affect. *Adhâ* ادھى: More grievous. *Dhiyatun* داهية: Great calamity; Calamity which befalls and destroys

Adhâ ادھى (*relative n. for Adhaya*): More grievous (54:46). (L; T; LL)

داؤود Dâ'ûd

David; Name of the Prophet and King of Jews, founder and first ruler of the united kingdom of Israel and Judah. He was a native of Bethlehem. His reign began about 1000 B.C. and lasted approximately 40 years. David and his lineal heirs ruled in Jerusalem for over 400 years until Nebuchadnezzar destroyed their cities. David was the leading spirit in the establishment of the Jerusalem cultus. His non-Israelite subjects were more numerous than the Israelites. His territory

extended from the upper Euphrates to the Gulf of Aqbah. (L; T; LL; Sam. Kings, Enc. Brita.)

The name *Dâ'ûd* has been used in the Holy Qur'ân about 16 times.

دَارَ Dâra

دَوْرَانَا، دَوْرًا؛ يَدُور

To go round, revolve, circulate *Dâran* دَار plu. *Diyâr* ديار: House; Dwelling; Mansion; Abode; Seat. *Daur* دور plu. *Adwâra* ادوار: Turn; Movement; Fit. *Dayyâr* ديار: Inhabitant of a place, Someone; Anyone; Calamity (as it encompasses a person on all sides, which befalls and destroys) .

Tadûru تدور (imp. 3rd. p. f. sing.): Roll about. *Tudîrûna* تديرون (imp. 2nd. p. m. plu. IV.): You circulate. *Dârun* دَار (n.): House. *Diyâr* ديار (n. plu.): Houses. *Dayyâr* ديار (n. plu.): Inhabitants. *Dâ'iraton* دائرة (act. pic. f. plu.): Turn. *Dawâ'ir* دوائر (act. pic. f. plu.): Turns. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 55 times.

دَالَ Dâla

دَوْلَة؛ يَدُول

To be in continual rotation,

change, undergo vicissitudes. *Dûlatun* دولة: To circulate, confind.

Dûlatun دولة: Circulate; Extensively confind (59:7): *Nudâwilu* نُداوِل (imp. 1st. p. plu.): We cause to alternate (3:140). (L; T; R; LL)

دَامَ Dâma

دَوَامًا، دَوَامًا؛ يَدُومُ

To continue, endure, persist, remain, preserve, last, stand still, keep alive. *Dâ'imun* دائم: Continuous; Everlasting; Always; That which endures perpetually; One who preservers.

Dâmat دامت (prf. 3rd. p. f. sing.): Remained; So long as they endure. *Dumta* دمت (prf. 2nd. p. m. plu.): Thou remained. *Dâmû* داموا (prf. 3rd. p. m. plu.): They remained. *Dumtu* دمت (prf. 1st. p. sing.): I remained. *Dumtum* دمتتم (prf. 3rd. p. plu.): You remained. *Dâ'imun* دائم (act. pic. m. sing.): Everlasting. *Dâi'mûna* دائمون (act. pic. m. plu.): Who remain constant and steadfast. *Dâmat* دامت (prf. 3rd. p. f. sing.): Remained; Existed. All forms of this root are preceded by *Mâ* ما to express the duration of time. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 9 times.

Dâna دان

دَوْنَا؛ يَدُونُ

To be inferior, mean, weak, despise, beneath, below, before, after, besides, near, without, against, important, to the exclusion of, in preference to, contrary to, different to, in opposition to, without. It is also used to express anything interposed between two objects less than.

The word **Dâna** دان is used in the Holy Qur'ân about 114 times.

Dûna دُونُ

It is properly a noun, but also used as a preposition: Inferior; Superior; Important thing; Vile; Despicable person. (L; T; R; LL)

Dâna دَانَ

دَيْنَا؛ يَدِينُ

To be indebted, profess a faith, debt that one owes, lend, give a loan, requit, be honoured, be revealed, comply, rebel, have a good or bad habit, serve, do good, possess, constain, judge, reveal, submit to *Dayn* دَيْن: Debt that which one owes, loan, credit, lending. *Dînun* دِينَ: Requitall; Recompense; Judgment; Authority; Manage-

ment; Reckoning; Faith; Custom; Condition; Affair; Religious laws; Sect; Victory; Government; Power; Obedience.

Daynun دَيْنٌ (n.): Debt; Lending.

Tadâyantum تَدَايَنْتُمْ (prf. 2nd.

p. m. plu. VI.): You transact. **La**

Yadînûna لَا يَدِينُونَ (imp. 3rd. p.

m. plu.): They do not subscribe,

do not observe (religious laws).

Dîn دِينَ: Requitall; Judgement;

Faith; Law; Obedience.

Madyînûn/ Madyînîn مَدْيِينُونَ/

مَدْيِينِينَ: Requitall.

The root with its above forms has been used in the Holy Qur'ân more than six times. (L; T; R; LL)

DHÂL

ذ **DH**

It is the ninth letter of the Arabic alphabet, sounds equivalent to the English "dh". According to the system of transliteration adopted by us, it is written as dh or Dh. In *Jummal* reckoning its number is 700. It belongs to the category of *Harûf al-Majhûrah* - letters which are to be spoken aloud, openly and in plain and strong voice.

Dhâ ذَا

Its plu. is *Ulâi* اولاء, *f. Dhî* ذِي and *Tilka* تَلِك. These are demonstrative pronouns (*Hurûf al Ishârat*) and also demonstrative articles (*Hurûf al Muthul*) and can be translated as: This; That; He; Who. To this particle *hâ* (ه) is frequently prefixed as in *Hâdhâ* هَذَا (*f.*) *Hâdhihi* هَذِهِ (*plu.*) and *Hâulâ'i* هُوَ لِأَيِّهِ. *Dhâ* is frequently suffixed with particle *Kâf* ك as in *Dhâka* ذَاكَ (*f.*), *Tâka* تَاكَ, *Tîka* تَيْكَ and *Ulâik* أُولَئِكَ (*plu.*). *Dhâ* is also suffixed with particles *Lâm* ل and *Kâf* ك and then it is written as *Dhâlika* ذَاكَ (*m.*), *Tilka* تَلِك (*f.*) and *Ulâika* أُولَئِكَ (*plu.*). *Dhâlika* ذَاكَ is primarily used in the sense of "That", but it is also used in the sense of "This" indicating the high rank and dignity of the thing to which it refers. When it is prefixed with particle *Kâf* ك it is written as *Kadhâlika* كَذَاكَ meaning: So; Also; Too; So the fact is and as *Kadhâ* كَذَا meaning: Such; Thus. *Dhâ* is frequently used with an ellipse instead of *Alladhî* الَّذِي: That; Which; He who. According to the system of the Arabic grammar these demonstrative are all indeclinable nouns and are totally independent of each other. *Dhâ* ذَا (*nom. sing.*) is likewise the *acc.*

of *Dhû* ذُو. *Dhî* ذِي (*gen.*), *Dhât* ذَوَات (*f. sing.*), *Dhâwâta* ذَوَات (*f. dual.*) *Dhâ* ذَا, *Tâ* تَا, *Tilka* تَلِك, *Dhâlika* ذَاكَ, *Hâdha* هَذَا, *Hâdhihi* هَذِهِ, *Hâulâi* هُوَ لِأَيِّهِ, *Alladhî* الَّذِي *Alladhîna* الَّذِينَ, *Allat* الَّتِي, *Allâtî* الَّتِي are demonstrative pronouns. *Allâtî* الَّتِي (4:15) and *Allâtî* الَّتِي (65:4) both are *f. plu.* the difference between them is that *Allâtî* is used when its *sing.* is *f.* and *Allâi* is used when its *sing.* is *m.* *Alladhân* الَّذِينَ is *dual* of *Dhâka* ذَاكَ. Their proper rendering depends very frequently upon the sense of the words in connection with which they occur. (Mughnî; Abkarî; L; LL)

Dha'ba ذَابَ

ذَاباً؛ يَذُوبُ

To collect, gather, expel, despise, urge, frighten, be as wicked as a wolf. *Dhi'batun* ذَيْبَةٌ: She-wolf.

Dhi'ibun ذَيْبُ (n.): Wolf (12:13; 14:17). (L; T; R; LL)

Dha'ama ذَامَ

ذَاماً؛ يَذَامُ

To drive off, blame, despise, disgrace. *Madh'ûm* مَذْمُومٌ: Despised; Scorned.

Madh'ûm مَذْمُومٌ (*m. pis. pic.*):

Despised (7:18) (L; T; R; LL)

Dhabba ذَبَّ
ذَبًّا؛ يَذُبُّ

To wander to and fro as a fly, waver (between this and that), become restless, remove, drive away flies, protect. *Dhubâb* ذَبَاب (generic noun): Fly. *Mudhabdhab* مَذْبَذْب: Wavering to and fro as a fly; Move about.

Mudhabdhabînun مُذْبَذِبِينَ (pac. pic. m. plu.): Those who are wavering like a fly (4:143) *Dhubâb* ذَبَاب (n.): Fly (22:73) (L; T; R; LL)

Dhabaha ذَبَحَ
ذَبْحًا؛ يَذْبَحُ

To split, cut the throat, stay, sacrifice, rip open. *Dhabaha* ذَبَحَ: To slaughter, massacre, slay in large number. *Dhibhun* ذَبِيح: That which is sacrificed; victim; slaughtered one.

Dhabahû ذَبَحُوا (prf. 3rd. p. m. plu.): They slaughtered. *Tadhabahû* تَذَبَحُوا (acc. n. d.): *Tadhabahûna* تَذَبَحُونَ (imp. 2nd. p. m. plu.): Ye slaughter. *Adhabahu* أَذْبَحُ (imp. 1st. p. sing.): I am slaughtering. *Adhabahanna* أَذْبَحَنَّ (imp. 1st. p. sing. emp.): I surely will slaughter. *Dhubiha* ذُبِيحٌ (pp. 3rd. p. m. sing.): He is slaughtered.

Ydhabbihu يَذْبَحُ (imp. 3rd. p. m. sing. II.): He slays in large number. *Yadhabbihûna* يَذْبَحُونَ (imp. 3rd. p. plu. II.): They slay in large number. *Dhibhun* ذَبِيحٌ (n.): Slaughtered one. *Madhbûhun* مَذْبُوحٌ (pct. pic.): Slaughtered one. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 9 times.

Dhakhara ذَخَرَ
ذَخْرًا؛ يَذْخِرُ

To save, store, make provision for, select. *Idhdhakhara* اذْخَرَ VIII: To store up for future use. Here *Dhâl* ذ is changed into *Dâl* د.

Tadhdhakhirûn تَذْخِرُونَ (imp. 3rd. p. m. plu. VIII.): You store (3:49). (L; T; R; LL; Asâs).

Dhara'a ذَرَأَ
ذَرَاءً؛ يَذْرَأُ

To produce, create, multiply, sow (the ground), become grey on the forehead (hair).

Dhara'a ذَرَأَ (prf. 3rd. p. m. sing.): Created (6:136; 16:13; 23:79; 67:24). *Dhara'nâ* ذَرَأْنَا (prf. 1st. p. plu.): We have created (7:179). *Yadhra'u* يَذْرَأُ (imp. 3rd. p. sing.): He creates, multiplies. (42:11). (L; T; R; LL)

Dharra ذرّ
ذراً؛ يذرّ

To scatter, strew, sprinkle, rise.
Dharratun ذرّة (noun of unity): Atom; Small ant; Smallest kind of ant resembling in weight and shape to an atom. Smallest seed of grain; Grub. *Dhuriyyatun* ذرية: Progeny; Offspring; Children; Race; Raising children; Children with horniness on the forehead.

Dharratun ذرّة (n.): *Dhurriyyatun* ذريّات (n.): Atom. *Dhurriyyât* ذريّة (plu. of *Dhurriyyatun* ذريّة): Progeny; Children; Descendants. (L; T; R; LL)

The root with its above three forms has been used in the Holy Qur'ân about 38 times.

Dhara'a ذرع
ذرعاً؛ يذرع

To measure by the cubit, stretch the forefeet in walk, lower (a camel) for riding, overcome, strangle from behind, raise and stretch forth the arm (in swimming) *Dhar'un* ذرعاً: Stretching forth of the hand; Strength; Power; Measure; Length. *Dhirâ'* ذرعا plu. *Adhru'* اذرع Forearm; Forefoot; Cubit; Power; Rod of cubit of 22 3/4 inches; Length of the arm from the elbow to the extremity of the middle fin-

ger. *Dhâqa dhar'an* ذاق ذرعاً: He fell short of the affair, felt helpless. *Dhur'atun* ذرعة Means, Ability.

Dhar'un ذرع (n.): Length *Dhirâ'un* ذراع (n. common gender): Cubit. *Dhirâ'in* ذراعي / *Dhirâ'ai* ذراعي (n. oblique dual): Two fore legs. *Dhâqa dhar'an* ذاق ذرعاً (idiomatic phrase): He felt helpless, was grieved, lacked strength to accomplish the affair, was distressed (11:77; 29:33). (L; T; R; LL)
The root with its above four forms has been used in the Holy Qur'ân about 5 times.

Dhara' ذرأ / **Dharaya** ذرى
ذرواً؛ يذراً

To scatter (seeds), disperse, snatch away, raise (dust) wind, eliminate or select by sifting, blow the chaff (from grain), sift, sort out, to hasten, praise (one down, ascend on the top of *Dhurwatun* ذروة and *Dhirwatun* ذروة: Apex; Top.

Dhâriyât ذريّت (n. plu. of *Dhâriyatun* ذرية): Those who went forth to scatter and sweep; Those who produce many young ones or much fruit; Creating of many products of the mind. (51:1). *Tadhrû* تذرو (imp. 3rd. p. f. sing.): He scatters. (18:45). *Dharwan* ذرواً (v. n.): Dispersing (51:1). (L; T; R; LL)

ذَعَنَ 'na

ذَعْنًا؛ يَذَعَنُ

To obey, submit to *Mudh'in* مذعن (IV): One who is submissive without delay and willingly.

Mudh'inîn مذعنين (m. plu. acc. IV.): Running and showing submission without delay (24:49). (L; T; R; LL)

ذَقَّنَ Dhaqana

ذَقْنًا؛ يَذُقِّنُ

To strike on the chin, lean the chin upon (with 'alâ). *Dhaqan* ذقن and *Dhiqan* ذقن plu. *Adhqân* اذقان: Chin, it may be rendered as face.

Adhqân اذقان (plu. of *Dhaqan* ذقن or *Dhiqan*): Chins; Faces (17:107, 109; 36:8). (L; T; R; LL)

ذَكَرَ Dhakara

ذَكَرًا؛ يَذْكُرُ

To remember, commemorate, make mention of, bear in mind, recollect, admonish, praise, preach, extol, honour, give status, recollect. *Dhikr* ذكر Fame; Good report; Admonition, Commemoration or cause of good reputation; Honour and status; Means of exaltation. The Holy Qur'ân is frequently called *Dhikr* ذكر and *Ahl al-*

Dhikr اهل الذكر are the Muslims who are followers of the Qur'ân and keepers of the oracles of God. *Dhikrâ* ذكري is the 2nd declination and it is stronger than *Dhikr* ذكر. *Tadhkiratun* تذكرة: Warning; Admonition; That which brings to one's recollection. Means of exaltation. *Dhakarun* ذكور: Male, its plu. is *Dhukûr* ذكور and *Dhukrân* ذكران. *Dhâkir* ذاكر: One who remember etc. *Madhkûr* مذکور Remembered; Worth mentioning. *Dhakkara* ذكّر: To remind, warn, admonish. *Tadhkîr* تذكير: Reminding; Admonishment etc. *Mudhakkîr* مذكّر: Admonisher etc. *Mudhdhakîr* مددكر: One who would be admonished etc.

Dhakara ذكّر (prf. 3rd. p. m. sing.): He remembered. *Dhakarû* ذكروا (prf. 3rd. p. m. plu.): They remembered. *Dhakarta* ذكرت (prf. 2nd. p. m. sing.): Thou remembered. *Yadhkuru* يذكركم (imp. 3rd. p. m. sing.): He remembers. *Tadhkuru* تذكروا (imp. 2nd. p. m. sing.): Thou remember. *Yadhkurû* / *Yadhkurûna* يذكرون / يذكروا (acc./imp. 3rd. p. m. plu.): They remember: *Adhkuru* اذكروا (nom. imp. 1st. p. sing.): I remember. 'An *Adhkura* ان اذكركم (acc. imp. 1st. p. sing.): That I remember. *Nadhkuru* نذكركم (imp. 1st. p. plu.): We remember. *Udhkur*

أَذَكَرَ (prt. 2nd. p. m. sing.): Thou remember. **Udhkurû** أَذَكَرُوا (prt. 2nd. p. m. plu.): Remember! You people. **Udhkurna** أَذَكَرْنَ (prt. 2nd. p. f. plu.): Remember! O you. **Dhukira** ذَكَرَ (pp. 3rd. p. m. sing.): Is mentioned. **Yudhakru** يُذَكَرُ (pip. 3rd. p. m. sing.): Is mentioned. **Dhukkira** ذَكَرَ (pp. 3rd. p. m. sing. II): Is mentioned; reminded, admonished. **Dhukkirtum** ذَكَرْتُمْ (pp. 2nd. p. m. plu. II): You are admonished, reminded. **Dhukkirû** ذَكَرُوا (pp. 3rd. p. m. plu. II.): They are admonished. **Dhakkir** ذَكَرَ (prt. 2nd. p. m. sing. II): Admonish! **Tadhakkara** تَذَكَرَ (prf. 3rd. p. m. sing. V): Take heed, receive admonition. **Yatadhakkaru** يَتَذَكَرُ (imp. 3rd. p. m. sing. V.): He receives admonition. **Yatadhakkarûna** يَتَذَكَّرُونَ (imp. 3rd. p. m. plu.): They receive admonition, take heed **Tadhakkarûna/Tatadhakkarûna** تَتَذَكَّرُونَ / تَتَذَكَّرُونَ (imp. 2nd. p. m. plu. V): You receive admonition. **Idhdhakara** اذَكَرَ (prf. 3rd. p. m. sing. VIII): He recalled to his mind, remembered. **Yadhdhakkaru** يَذَكَرُ (imp. 3rd. p. m. sing. VIII): He receives admonition, take heed. **Yadhdhakkarûn** يَذَكَّرُونَ (imp. 3rd. p. m. plu. VIII): They take

heed. **Yadhdhakkarû** يَذَكَّرُوا (acc. imp. 3rd. p. m. plu. final Nûn dropped, VIII): (That) they (may) take heed: **Dhikrâ** ذَكَرَى (n. f.): Admonition, Recollection. **Dhikrun / Dhikran** ذَكَرٌ / ذَكَرٌ (nom./acc.): Mention; Account, Remembrance; Reminder. **Tadhkiratun** تَذَكِّرَةٌ (n.): Admonisher; Means to rise to eminence. **Tadhkîr** تَذَكَّرَ (v. n. II): Admonishment; Reminding. **Dhâkirîn** ذَاكِرِينَ (act. pic. m. plu. acc.): Mindful men; Those who remember. **Dhâkirât** ذَاكِرَاتٍ (act. pic. f. plu.): Mindful women. **Muddakir** مَذَكَّرَ (ap-der. VIII, dzâl changed to dâl): One who will mind, take heed. **Mudhakkir** مَذَكَّرَ (ap-der. II): Admonisher. **Madhkûr** مَذَكُّورٌ (pact. pic. m. sing.): Mentionable; Worth mentioning. (L; T; R; LL) **Dhakarun** ذَكَرٌ (n.): Male, Man, Masculine. **Dhakarain** ذَكَرَيْنِ (n. dual, acc.): Two males. **Dhukrân** ذَكَرَانَ (n. plu.): Males. The root with its above forms has been used in the Holy Qur'ân about 292 times.

ذَكَا Dhakâ

ذَكَوَا، ذَكَأَ؛ يَذَكُّوَا

To slaughter, make fit for food, blase, be hot, burn, besagacious. The infinitive noun *idhkiyaha*

means causing the natural heat (*Harârat Gharîzî* حرارت غريزي) to pass forth. Technically it indicates a particular mode of slaughtering from the side of jugular vein to pour out in maximum quantity of blood. Legal slaughter.

Dhakkaitum ذَكَيْتُمْ (*prf. 2nd. p. m. plu. II*): You duly slaughtered. (L; T; R; LL)

Dhalla ذَلَّ
ذَلًّا؛ يَذَلُّ

To be low, gentle, submissive, meek, subject, humble. **Dhullu** ذُلٌّ: Humility etc. *Janâḥal-dhull* جناح الذل: Wings of submissiveness out of tenderness; Treating with compassion. **Dhull** ذَلَّ Vileness; Ignominy; Weakness; Meakness; Abjectness; Abasement. **Dhalûlun** ذَلُول: Well-trained; Tractable; Commodious; Broken. Its pl. **Dhululun** is ذُلُل. **Adhillatun** اذلة *plu. of Dhalûl*: Humble; Submissive; Meek; Gentle. **Adhallu** اذَّل Vile; Most vile etc. **Dhallala** ذَلَّل To render submissive, humble, bring low. **Tadhilil** تذليل: Hanging down; Bringing low. **Adhalla** اذَّل: To abase.

Dhallalnâ ذَلَّلْنَا (*prf. 1st. p. plu. II*): We have subdued, subjected to be low. **Dhullilat** ذَلَّلَتْ (*pp. 3rd. p.*

f. sing. II): She is brought low. **Tadhîlan** تذليلًا (*v. n. II*): Within easy reach. **Tudhillu** تُذَلَّ (*imp. 2nd. p. m. sing. IV*): Thou abasest. **Nadhîllu** نَذَلَّ (*imp. 1st. p. plu.*): We are humiliated, disgraced. **Dhullun** ذُلٌّ (*n.*): Meekness; Submissiveness. **Dhillatun** ذلة (*n.*): Abasement; Subjectness. **Dhallûlun** ذَلُولٌ (*ints.*): Broken, Made submissive; Subservient. **Dhullalan** ذُلَّلًا (*n. plu. acc.*): Submissively; Made easy. **Adhillatun** اذلة (*n. plu.*): Utterly weak (3:123). Low opposite of noble (27:34). **Adhallu** اذلوا (*elative*): Meanest; Lowest. **Adhallîn** اذلين (*plu of Adhal*): lowest ones. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 24 times.

Dhamma ذَمَّ
ذَمًّا ، ذَمًّا؛ يَذُمُّ

To revile, blame, reprove. **Dhimmatun** ذمّة: Treaty; Good faith; Agreement; Covenant; Protection; Engagement; Obligation; Compact; Responsibility. **Dhamîm** ذمِيم: Blameworthy; Blamed one; Disgraced; Abused. **Adhamma** اذم: He protected or granted him refuge or protection. **Adhamma lahû** اذم له: He took or obtained a promise or an as-

surance of security or a covenant in his favour.

Dhimmatun ذِمَّة (n. v.): Pact; Agreement, Covenant (9:8-10).

Madhmûm مَذْمُوم (pct. pic.): Blamed one; Miserable plight (68:49; 17:18, 22). (L; T; R; LL)

ذَنْبَ Dhanaba

ذَنْبًا؛ يَذْنُبُ ، يَذْنِبُ

To track, make a tale, add appendix, follow closely, become spotted. Adhnaaba ذنّب: commit offence, fault, sin.

Dhanb ذَنْب (n. sing.): Crime; Fault; Offense; Sin; Any act having an evil result. **Dhunûb** ذُنُوب (n. plu.). (L; T; R; LL)

The root with its above two forms has been used in the Holy Qur'ân about 39 times.

ذَهَبَ Dhahaba

مَذْهَبًا ، ذَهَابًا؛ يَذْهَبُ

To go, go away, depart, take away or go away with (with ب), pass along, die, be ended, hold an opinion, follow the opinion of, hold a belief, adapt an opinion. Madhhabun مذهب: Opinion; Belief; Sect; Way of action; Rite. **Dhahab** ذَهَب: Gold. **Dhâhibun** ذَاهِب: One who goes. **Dhahâb** ذَاهَاب: Act of taking away. **Adhhaba** اذْهَب (IV): To take away, remove, receive, take, consume.

Dhahaba ذَهَبَ (prf. 3rd. p. m. sing.): He went, is gone; (with Bâ

ب): Took away; (with 'An عن): He departed, is gone away.

Dhahbû ذَهَبُوا (with Bâ ب): They took away. **Dhahabnâ** ذَهَبْنَا (prf.

1st. p. plu.): We went; **Yadhhabû/Yadhabûna** يَذْهَبُونَ / يَذْهَبُونَ

(imp. 3rd. p. m. plu.): They go. **Tadhhabû/Tadhha-bûna** تَذْهَبُونَ / تَذْهَبُونَ

(acc/imp. 2nd. p. m. plu. with Bâ ب): You may take away. **Nadhhabanna** نَذْهَبَنَّ

(imp. 1st. p. plu. with Bâ ب): We surely will take away.

Idhhab اذْهَب (prt. 2nd. p. m. sing.): Go thou. **Idhhabâ** اذْهَبَا

(prt. 2nd. p. m. dual.): Go you twain. **Idhhabû** اذْهَبُوا (prt. 2nd.

p. m. plu.): Go you all. **Dhâhibun** ذَاهِبٌ

(act. pic.): Goer; Outgoer. **Dhahbun** ذَهَبٌ (v. n.

with Bâ), Taking away. **Adhhaba** اذْهَبَ (prt. 3rd. p. m. sing. IV): He removed.

Adhhabtum اذْهَبْتُمْ (prf. 2nd. p. m. plu. IV): You removed.

Yadhhabu يَذْهَبُ (imp. 3rd. p. m. sing.): He takes away, removes, goes away. **Yudhhiba** يُذْهَبُ

(imp. 3rd. p. m. sing.): He takes away, removes.

Yudhhibanna يَذْهَبَنَّ (imp. 3rd. p. m. sing. emp.): He certainly will take away or remove.

Yudhhibna يُذْهَبْنَ (imp. 3rd. p. f. plu. IV): They will take away.

Dhahab ذَهَبٌ (n.): Gold. **Dhahâb**

ذَهَاب (n. v. with *bâ*): Taking away. **Dhâhibun** ذَاهِبٌ (act. pic): Goer; Outgoer. **Tadhahaba** تَذْهَبُ (imp. 2nd. p.m. sing.) Those will take away. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân about 56 times.

ذَهَلَ ذَهَلًا

ذُهِلًا؛ يَذْهَلُ

To forget, neglect, be diverted from (with 'An عن).

Tadhhalu تَذْهَلُ (imp. 3rd. p.f. sing.): She will forget (22:2). (L; T; R; LL)

ذُو

ذُونٌ؛ ذِي؛ ذَاتٌ؛ ذَا

Dhû ذُو Demonstrative pronoun m. sing.: With; On; In; Of. The root of *dhû* is *dhawan* ذَوْنٌ. Other forms are: **Dhâtun** ذَاتٌ (f.); **Dhî** ذِي (gen.); **Dhâ** ذَا (acc.); **Dhawâni** ذَوَانٌ (dual.); **Dhawaini** ذَوَيْنٌ (oblique); **Dhawa** ذَوَا and **Dhawî** ذَوِي (in const. with a complement); **Dhawâtâni** ذَوَاتَانٌ (f. dual.); **Dhawâtâni** ذَوَاتَيْنِي (oblique) **Dhawâtâ** ذَوَاتَا and **Dhawâtai** ذَوَاتِي (in const.); **Dhawîna** ذَوِينٌ (plu.); **Dhawîna** ذَوِينٌ (oblique.); **Dhawû** ذَوُوا (in const.); **Dhawâtun** ذَوَاةٌ (f. plu.).

These words are used in connection with a complement. Their proper rendering depends upon the sense of the words in connection with which they occur. There most usual rendering is: possessor of, lord of, endowed with, having with, on, in, of, owner. These are called *Asmâ Nâqisah*.

Dhata ذَاتٌ (f.) is used for something which is *f*. The and also for something which is *m*. as with **Dâr** دَارٌ (house) which is *f*. and **Hâit** حَائِطٌ (wall) which is *m*. **Dhât al Shai'** ذَاتُ الشَيْءِ: The fact of the matter; Reality; Veracity; Peculiarity; Speciality. **Dhât al Sadr** ذَاتُ الصَّدْرِ: Hidden and concealed points of and secrets of the heart. **Dhât al-Shimâl** ذَاتُ الشِّمَالِ: On the left. **Dhât al-Yamîn** ذَاتُ الْيَمِينِ: On the right. **Dhâta bainikum** ذَاتُ بَيْنِكُمْ: Your mutual, among yourself.

The root of the **Dhât** ذَاتٌ is **Dhawât** ذَوَاتٌ and the diminutive form is **Dhuwayyatun** ذَوِيَّةٌ. **Dhû** ذُو is used in place of **Allatî** الَّتِي and **Alladhî** الَّذِي as one poet says:

وَأَنَّ الْمَاءَ مَاءٌ أَبِي وَنَجْدِي

وَبَثْرِي ذُو حَضْرَتِي وَذُو طَوَيْتِ

The owner of this watery place is my father and grand

father. It is my well. I dug it and plastered it).

The nine forms: **Dhû** ذُو (*m. sing.*); **Dhâ** ذَا (*acc.*), **Dhî** ذِي (*gen.*), **Dhâta** ذَاتَ (*f. sing.*), **Dhawâta** ذَوَاتَ (*f. dual*) **Dhawâtai** ذَوَاتِي, **Dhawai** ذَوِي (*m. plu.*), **Dhawî** ذَوِي, **Dhawâtâni** ذَوَاتَانِ (*f. dual*) has been used in the Holy Qur'ân about 111 times. (L; T; R; LL)

ذادَ Dhâda

ذَوْدًا؛ يذُودُ

To drive away, keep back, dispel, hold back.

Tadhûdâni تَذُودَانِ (*imp. 3rd. p. f. dual*): The twain were keeping back (28:23). (L; T; R; LL)

ذاقِ Dhâqa

ذَوْقًا؛ يُذَوِّقُ

To taste, experience, try. **Dhâ'iqun** ذَائِقٌ: One who tastes. **Adhâqa** اذَاقَ (IV): To cause to taste.

Dhâqat ذَاقَتْ (*prf. 3rd. p. f. sing.*): She tasted. **Dhâqâ** ذَاقَا (*prf. 3rd. p. m. dual*): The twain tasted. **Dhâqû** ذَاقُوا (*prf. 3rd. p. m. plu.*) They tasted. **Li Yadhûqa** لِيذُوقَ (*imp. 3rd. p. m. sing. acc. el.*): That he may taste. **Li Yadhûqû** لِيذُوقُوا (*imp. 3rd. p. m. plu. acc.*): That

they may taste. **Yadhûqûna** لِيذُوقُونَ (*imp. 3rd. p. m. plu.*): They will taste. **Dhuq** ذُوقَ (*prt. 2nd. p. m. sing.*): Taste thou. **Dhûqû** ذُوقُوا (*prt. 2nd. p. m. plu.*): Taste you all. **Adhâqa** اذَاقَ (*prf. 3rd. p. m. sing. IV*): Made to taste. **Adhâqnâ** اذَقْنَا (*prf. 1st. p. plu. IV*): We made to taste. **Yudhîqu** يذِيقَ (*imp. 3rd. p. m. plu. IV*): He makes someone taste. **Nudhîqu** نذِيقَ (*imp. 1st. p. plu. IV*): We make some one taste. **Nudhîqanna** نذِيقَنَّ (*imp. 1st. p. plu. emp.*): We certainly shall make some one taste. **Dhâ'iqatun** ذَائِقَةٌ (*act. pic. f. sing.*): One who tastes or will taste. **Dhâ'iqûna/Dhâ'iqû** ذَائِقُونَ / ذَائِقُوا (*acc. act. pic. m. plu.*): Those who will have to taste. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân about 63 times.

ذانك Dhânika

Demonstrative pronoun feminine: That; These; This. Its *m.* is **Dhâlika** ذَٰلِكَ. see also **Dhû** ذُو.

Dhâlika ذالك (*demonstrative pronoun, m.*): That; These; This. (L; T; Abkarî; LL)

ذاعَ 'a Dhâ
ذُيوعًا، ذَيعًا؛ يذيع

To spread, reveal, manifest, become known.

Adhâ'û أذاعُوا (*prf. 3, p. m. plu. IV*): They spread (4:83). (L; T; R; LL)

Râ

ر R

It is the 10th letter of the Arabic alphabet, somewhat equivalent to English letter "r". According to *Hisâb al-Jummal* (mode of reckoning numbers by the letters of the alphabet) the value of *râ* is 200. It is of the category of *al-Majhûrah*.

رأسَ 'asa Ra
رياسةً؛ يرأس

To be the head or chief, strike on the head, set any one over. *Ra'sun*. Head; Chief; Uppermost part; Individual; First

part. *Ra's al-mâl* رأس المال: Capital; Capital-stock, principle, plu. *Ra'ûs*. *Nukisû alâ Ra'ûsi him* نكسوا على رؤوسهم: They were turned upside down upon their heads. It is an idiom meaning: They were made to hang down their heads (in shame) and were completely dumfounded; They turned to their former state of disbelief or wicked behaviour; They reverted to disputation after they had taken the right course.

Ra'sun رؤوس *(n.)* رأس *(n.)* **Ra'ûs** رؤوس *(plu. n.)*: Head; Initial capital; Principle. (L; T; R; Rûh al-Ma'ânî; LL)

The root with its above two forms has been used in the Holy Qur'ân about 18 times.

رؤفَ/رأفَ 'afa Ra
رأفًا، رأفةً؛ يرأف، يرأف

To be compassionate, kind, merciful, pity, conciliate. *Ra'fatun* رأفةً: Compassion; Tenderness; Pity; Kindness. *Ra'ûf* رؤوف: Compassionate; Merciful; Clement; Mild.

Ra'fatun رأفةً *(v. n.)*: Tenderness; Feeling of pity. **Al-Ra'ûf** الرؤوف *(extensive n.)*: The most Compassionate; One of the names of Allâh. (L; T; R; LL)

The root with its above two forms has been used in the Holy Qur'ân about 13 times.

رأى Ra'a
رؤية؛ رأياً؛ يرى

To see, think, hold, in opinion of, perceive, judge, consider, know. *Ara'itaka* أراءيتك (17:62) and *Ara'itakum* أراءيتكم (6:40): Do tell me thou, do tell me you. The pers. pronoun *Kâf* ك is added for emphasis and is not purely as pleonism without adding to the meaning. *Tara'ni* is for a compound word of a verb *Tara'* ترى followed by a pronoun *nî* نبي: You see me. *Bâdî al-Ra'yi* بادي الرأي: Having superficial view; Outward appearance; First thought; Apparently; Without proper consideration; Upon first thought. *Ra'yal'Ain* رأى العين: To see with naked eye; Judging by sight. *Ri'yun* رئية: Outward appearance. *Rû'yâ'* رؤياء: Vision dream. *A'lam tara'* ألم تر: Behold, lo!. *Ri'âun* رأي: Hypocrisy; Ostentation; To be seen. *Tarâ'á* ترأ: To see one another, consider, come in sight of one another. *Yurâ'ûna* يراؤون: They deceive hypocritically assuming a false appearance.

Ra'â رأى (prf. 3rd. p. m. sing.): He saw. *Ra'aita* رآيت (prf. 2nd. p. m. sing.): Thou seest. *Ra'aitu* رآيت (prf. 1st. p. sing.): I saw. *Ra'au* رأوا (prf. 3rd. p. m. plu.): They saw. *Ra'aina* رأين (prf. 3rd. p. f. plu.): They f. saw.

Ra'aitum رآيتم (prf. 2nd. p. m. plu.): You saw, have observed. *Ra'at* رأت (prf. 3rd. p. f. sing.): She saw. *A'ra'aita* أراءيت (prf. 2nd. p. sing.): Hast thou seen? Here prefixed *Hamzah* ء as interrogative particle is present. *Ra'aitum* رآيتم (prf. 2nd. p. m. sing.): You saw. Same is written with an additional *wâw* و after the last letter thus *Ra'aitumû* رآيتموا and when a pronoun is to follow as *Ra'aitumûhu* رآيتموه: You have seen it. *Yarâ* يرى (imp.: 3rd. p. m. sing.): He shall see. *A'lam Tara'* ألم ترى: Did thou not see? Hast thou not considered? *Tarayinna* ترين (imp. 2nd. p. f. imp.): Thou seest. *Ara* أرى (imp. 1st. p. sing.): I see. *Arâ* أرى (IV. attached to a pronoun as *Arâkahum* أراكم or *Arainaka* أرائينك): Showeth! *Narâ* نرى (imp. 1st. p. plu.): We see. *Arainâ* أرينا (prf. 1st. p. plu. IV): We showed. *Yuri* يرى (imp. 3rd. p. m. sing. IV): He shows. *Turî* ترى (imp. 2nd. p. sing. IV): Thou show. *Urî* أرى (imp. 1st. p. sing. IV): I show. *Nurî* نرى (imp. 1st. p. plu. IV): We show. *Uri* أرى (prt. 2nd. p. m. sing.): Show. *Yurî* يرى (pip.): Is seen. *Yurau* يرو (pip.): They will be shown. *Yurâ'ûna* يراؤون (imp. 3rd. p. m. plu. II.): They make a show, like to be seen by people. *Yuria* يرى (imp. 3rd. p. m. sing. IV): He shows. *Tara'â* ترأى (prf. 3rd. p. m. sing. VI): They saw each other. *Tara'at* تراعت (prf. 3rd. p. f.

sing. VI): They faced each other. **Ra'yun** رأى (n.v.): Beholding; Seeing. **Ra'al 'Ain** رأى العين: Beholding with ones naked eyes. **Bâdi al-Ra'yi** بادی الرأي: Immature opinion; Superficial view; At first sight; Obviously. **Ri'yâ'an** رياءً (n.) Outward appearance or show. **Rû'yâ** رؤيا (n.): Vision; Dream. **Riyâ'un** رياءً (n.): Making show. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân about 328 times.

ربّ Rabba
رَبًّا؛ يُرَبِّ

To be a lord and master, collect, possess, rule, increase, complete, perfume, bring up, preserve, last, **Rabb** ربّ: Master; Chief; Determiner; Provider; Sustainer; Perfecter; Rewarder; Ruler; Creator; Maintainer; Reposer of properties; King of nature; Developer; Former of rules and laws of the growth; Regulariser; Foster of a thing in such a manner as to make it attain one condition after another until it reaches its goal of completion. The word **Rabb** ربّ conveys not only the idea of fostering, bringing up or nourishing but also that of regulating, completing, accomplishing, cherishing, sustaining and bring-

ing to maturity and evolution from the earliest state to that of the highest perfection. The **Rabb** ربّ also means the originator of things and their combiner to create new forms and it means also the lawgiver who frames laws under which he propounds the shape which things must assume and the ratio and proportion in which various ingredients must combine with each other. He is the arranger of the different stages through which they have to pass on their way to perfection and completion. He sees to the necessary provisions for them in their journey. He is the Lord who puts things on the way of perfection. The word **Rabb** ربّ thus signifies many processes which every entity passes through its course of creation and evolution before it reaches its final development. These meanings have not been forced and thrust upon this word. The lexicons of Arabic language speaks of all of them when they give the detailed meanings of the root **Rabb** ربّ. This word also points to the law of evolution in physical and spiritual worlds. The real principle of evolution is not at all inconsistent with belief in God. The process of evolution referred to here is not identical with the theory of

Darwin. The word Rabb ربّ points to the fact that a human being has been created for unlimited progress. We must admit that all other languages lack an equivalent of the word as they have no equivalent for the words *Rahmân* رحمن, *Rahîm* رحيم, *Hamd* حمد, *Allâh* الله. *Rabb* ربّ is not *Abb* أب (Father), not a tribal deity nor the national God of any specially favoured race or people, nor any narrow “Lord of the hosts” or “Our father in heaven”.

Abb أب (father) conveys the idea of a male God, but the word *Rabb* ربّ is free from such thinking. God is more than a mother or a father. Personal pronoun in nominative or accusative or possessive case for *Rabb* ربّ does not indicate that God is male, it is only a usage of language. Some things are *m.* and others as *f.*, but it does not mean that they are in reality or as a matter of fact and in essence and quintessence, base, lineage, essentially, fundamentally, substantially, actually and factually, with their cause and effect naturally and originally are masculine or feminine. An Arabic word *Dâr* دار (House) is *m.* and word *Hâit* حائط (wall) is *f.* but no one can say that they

are actually and factually and with their cause and effect *m.* or *f.*

Ribbiyyûna ربّيون plu. of *Ribbiyyun* ربّي: Rabbi; Learned in divine law. *Rabbânî* ربّاني: Divine; God; Worshipper of the Lord; Faithful servant of the Lord. *Rabâib* ربائب plu. of *Rabîbatun* ربّيبة: Step daughters. *Rabat* ربت, *Rabawa* ربو, *Rabbî* ربّي: To nourish. *Rabbayânî* ربّياني is a combination of *Rabbiya* ربّي and *nî* نبي: They both nourished. *Rubamâ* ربّما (comb. of *Ruba* ربّ and *Mâ* ما): Often; Frequently; Oft time; It may be. The difference between *Rubba* ربّ and *Kam* كم is that *Rubba* is used for small in quantity and *Kam* for numerous. It will be wrong to say *Rubba-ma* ربّما اريته *Kathîran* كثيراً when one want to say “I saw him seldom”. *Rubba mâ* is added to indicate that after it a verb will be added. Some times *Ruba* ربّ is used without assimilation or duplication of *Bâ*. The difference between *Rubba* ربّ and *Rubamâ* ربّما is that after the later word there is a verb but not after *Rubba*. They say *Rubba rajulin jâ’anî* ربّما رجل جاءني *Rubbamâ jâ’anî* ربّما جاءني زيد *zaidun*.

Rabb ربّ (*n.*): Nourisher to perfection, (Lord is but a very poor

substitute for this Arabic word). This word has been used in the Holy Qur'ân about 969 times. **Ribbiyyûn** رِبِّيُّون (n. plu.): Godly men; Worshippers of the Lord. **Rabâib** رَبَائِب (n. plu.): Stepdaughters. **Rabbâniyyûn** رَبَّانِيُّون / **Rabbâniyyîn** رَبَّانِيَّيْن (n. plu.): Divines; Teachers of divine knowledge. **Arbâb** اِرْبَاب plu. of **Rabb**. **Rubamâ** رُبَمَا (comb. of *Ruba* رَب and *Mâ* مَا): Often; Frequently; Oft time; It may be. (15:2). **Rabbayâni** رَبِّيَّانِي: They both nourished (17:24). (L; T; R; LL)

Rabiha رِبِح

رِبَاحاً، رِبِحاً؛ يَرِبِحُ

To gain, be successful or profitable (in trade or traffic).

Rabihat رَبِحَتْ (prf. 3rd. p. f. sing.): She profited (2:16). (L; T; R; LL)

Rabaṣa رَبِصَّ

رَبِصاً؛ يَرِصُّ

To wait, lay in wait, stick, watch for an opportunity, desist from (with 'an), watch for something, befall anyone. **Mutarabbiṣun** مُتَرَبِّصٌ: One who waits.

Tarabbastum تَرَبَّصْتُمْ (prf. 3rd. p. m. plu. V): You waited. **Yatarabbas** يَتَرَبِّصُ (imp. 3rd. p. m. sing. V): He waits. **Yatarabbasûna** يَتَرَبِّصُونَ

(imp. 3rd. p. m. plu. V): They wait. **Yatarabbasna** يَتَرَبِّصْنَ (imp. 3rd. p. f. plu. V): They (f.) wait, should wait. **Tarabbasûna** تَرَبِّصُونَ (imp. 2nd. p. m. plu. V): You are waiting. **Natarabbasû** نَتَرَبِّصُ (imp. 3rd. p. m. plu. V): We are waiting. **Tarabbasû** تَرَبِّصُوا (prt. 2nd. p. plu. V): You wait. **Tarabbusun** تَرَبِّصُ (v. n.): Waiting. **Mutarabbiṣûn** / **Mutarabbiṣîn** مُتَرَبِّصِينَ / **Mutarabbiṣun** (ap-der. m. plu.): Waiters; Those who wait. (L; T; R; LL) The root with its above forms has been used in the Holy Qur'ân about 17 times.

Rabata رَبَط

رَبَطاً؛ يَرِبُطُ، يَرِبُطُ

To tie, fasten, conform, bind, strengthen, bind, lay (anchor), be firm, stationed on (the enemy's frontier, army, equip, fortify, brace, be ever ready, make ready for an impact. **Rabata** رَبَطَ: To be firm and constant. **Ribât** رِبَاط: Body of horse; Strungs

Rabatnâ رَبَطْنَا (prf. 1st. p. plu.): We braced, strengthened **Râbiṭû** رَابَطُوا (prt. 2nd. p. m. plu. III): Be ever ready; Be on your guard. **Ribât** رِبَاط (v.n. III): Strings; Mounted pickets at the frontier. (L; T; R; LL)

The root with its above three forms

has been used in the Holy Qur'ân about 5 times.

رَبَّعَ Raba'a

رَبَّعًا؛ يَرْبَعُ، يَرْبَعُ، يَرْبَعُ

To be watered every fourth day (a camel), be the fourth, make a four-stranded rope, complete the number four. *Rub'un* رَبَّعٌ: The fourth part. *Rubâ'un* رَبَّاعَةٌ: Fours. *Arba'un* أَرْبَعَةٌ: Four. *Arba'atun* أَرْبَعَةٌ: Four. *Arba'in* أَرْبَعِينَ: Forty *Râbi'un*: Fourth.

Rub'un رَبَّعٌ: One forth. *Rubâ'un* رَبَّاعٌ: Fours. *Arba'un* أَرْبَعٌ (m.): Four. *Arba'tun* أَرْبَعَةٌ (f.): Four. *Arba'in* أَرْبَعِينَ: Forty. *Râbi'un* رَابِعٌ: Fourth. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân about 22 times.

رَبَا Rabâ

رَبَّوًا، رَبَّاءً؛ يَرْبُوا

To increase, grow, augment, educate (child), swell, mount up. *Rabwa* رَبَّوًا: Fertile ground; Elevated ground. *Râbin* رَابٍ for *Râbiwun* رَابٍ: That which mounts and rises up; Swelling; Floating on the surface. *Râbiyatun* رَبَّيَّةٌ: Ever-increasing; Severe. *Arbâ* أَرْبَى (comp. form): More numerous; More increased. *Ribâ* رَبَا:

Interest and usuary; Any addition however slight on the capital fixed before its investment. The transcription of this word is with *alif* at the end as *riba* in 30:39, as well with *wâw* at the end as *ribû* in 2:275.

Rabata رَبَّتْ (prf. 3rd. p. f. sing.): Swelled (with growth) *Yarbû* يَرْبُوا (imp. 3rd. p. m. sing. IV): It increases. *Yurbî* يَرْبِي (imp. 2nd. p. sing.): He makes increase, promotes *Arbâ* أَرْبَى (relative): More increased; More numerous. *Ribâ* رَبَا (n.): Interest; Usuary. *Rabbayâ* رَبَّيَا (prf. 3rd. p. dual, assim.): They twain brought up, sustained, raised, took care. *Nurabbil* / *Nurabbî* نُرَّبُّ / نُرَّبِّي (imp. 1st. p. plu.): We bring up *Râbiyan* رَبَّيًّا (act. pic. m. sing. acc.): Swelling; On top; Ever increasing. *Râbiyatan* رَبَّيَّةٌ (act. pic. b. sing. acc.): Increasing. *Rabwah* رَبَّوًا (n.): Highly fertile land. L; T; R; LL

The root with its above forms has been used in the Holy Qur'ân about 20 times.

رَتَعَ Rata'a

رَتَّوعًا، رَتَّاعًا، رَتَّعًا؛ يَرْتَعُ

To eat and drink to satisfaction, enjoy, refresh, pass time pleasantly.

Yarta'u يَرْتَعُ (imp. 3rd. p. m. sing.): Refresh himself with fruits,

enjoy (12:12). (L; T; R; LL)

رتق Rataqa

رتقاً؛ يرتق

To close, be joined together. *Ratqan* رتقاً: Closed up; Single entity. In the verse 21:30 the Qur'ân says, "The heavens and the earth were once one mass, all closed up, then We rent them apart, and it is from water that He created all life." The verse points to a great scientific truth. It refers to an early stage of the universe and tells us that the whole solar system has developed out of an amorphous or nebular mass. God, in accordance with the laws which He had set in motion, split the mass of matter and its scattered bits became the units of the solar system, and the base of all life was water. It is contrary to فتق.

Ratqan رتقاً (*acc. m.*): Closed up; Single entity (21:30). (L; T; R; LL)

رتل Ratala / رتلا

رتلاً؛ يرتل، يرتل

To set in order, make even, read correctly, speak slowly. *Rattala* II. رتلاً: To recite with a slow and distinct enunciation, gracefully and with into-

nation, pronouncing the word or words with ease and correctness, being regardful of the places of utterance of the letters and mindful of the pauses, and lowering of the voice and making it plaintive in reading or reciting. It also means: To put together and arrange nicely the component parts of the speech and make it distinct and separate one from the other and make it distinct, well and fairly arrange.; To become well arranged. The term *Tartil* ترتيل denotes the putting of something together distinctly in a well arranged manner and without any haste. *Ratil al-Klâm* رتل الكلام: He put together and rearranged well the component part of the speech or sayings. (Jauharî, Qâmûs, Lisân). When applied to the recitation of a text it signifies a calm, measured utterance with thoughtful consideration of the meaning to be brought out.

Rattalnâ رتلتنا (*prf. 1st. p. plu. II*): We have arranged (it) in an excellent form and order; Arrangement free of all contradiction. (25:32). *Rartil* رتلاً (*prt. 2nd. p. sing. m.*): Keep on reciting, recite distinctly and thoughtfully (73:4). *Tartilan* ترتيلاً (*v. n. II*): Distinctly and thoughtfully well (25:32; 73:4). (L; T; R; LL)

Rajja رَجَّ
رَجًّا؛ يَرُجُّ

To shake, move, quake, be in commotion, confused. *Rajjan* رَجَّ: Rumbling; Stock. *Rijriyatun* رَجْرِيَّة: Numerous parties in a war.

Rujjat رَجَّت (pp. 3rd. p. f. sing.): It is shaken (56:4). *Rajjan* رَجًّا (v. n. acc.): Violent shaking (56:4). (L; T; R; LL)

Rajaza رَجَزَ
رَجْزًا؛ يَرْجُزُ

To rumble. *Rujz* رُجْز/*Rijz* رَجْز: Pollution; Filth; Calamity; Evil kind of punishment; Wrath; Impurity; Plague; Abomination; Idolatry; Disease in the hinder part of camels; Deed deserving punishment.

Rijzun رَجْزٌ (n.): Punishment; Scourge; Pestilence. *Rujz* رُجْز (n.): Pollution (14:5). (L; T; R; LL)
The root with its above two forms has been used in the Holy Qur'ân about 10 times.

Rajisa رَجَسَ

رَجَسًا، رَجَسًا؛ يَرْجِسُ

To disgrace and defile, thunder, be unclean, commit foul deeds, be filthy, bellow loudly, be in doubt, become hated.

Rijs رَجَسَ (n.): Punishment; Deed deserving punishment; Doubt; Suspicion; Something in which there is no good; Bad deed; Sin; Uncleanliness; Suggestion of the devil; Dirt; Filth; Crime. (L; T; R; LL)

This word is used in the Holy Qur'ân about 10 times.

Raja'a رَجَع
مَرَجَعًا، رُجُوعًا؛ يَرْجِعُ

To return, turn back, turn off, (blame) upon any one, come back, repeat, answer, bring answer, be brought back. *Râji'un* رَاجِعٌ: One who returns etc. *Murji'un* مَرْجِعٌ: Return; Termination. *Ruj'an* رُجْعًا: Return. *Tarâja'a* تَرَجَعَ: VI: To return to one another.

Raja'a رَجَعَ (prf. 3rd. p. m. sing.): He turned back, returned, brought back. *Raja'û* رَجَعُوا (prf. 3rd. p. m. plu.): They returned. *Raja'tum* رَجَعْتُمْ (prf. 2nd. p. m. plu.): You returned. *Raja'nâ* رَجَعْنَا (prf. 1st. p. plu.): We returned. *Yarji'u* يَرْجِعُ (imp. 3rd. p. m. sing.): Return; Answers. *Yarji'ûn* يَرْجِعُونَ (imp. 3rd. p. m. plu.): They bring answer, return. *Tarji'ûn* تَرْجِعُونَ (imp. 2nd. p. plu.): You take, bring back. *Irji'* اَرْجِعْ (prt. 2nd. p. m. sing.): Return, repeat. *Irji'î* اَرْجِعِي (prt. 2nd. p. f. sing.): Return thou. *Irji'û* اَرْجِعُوا (prt. 2nd. p.

m. plu. as in 23:99): Send me back (entreating repeatedly). It is because of the fact that Lord is addressed by human being in plural instead of singular used out of respect and regard. **Irji'ûnni** is the combination of **Irji'û** ارجعوا (return you) and **nî** (me). **Ruji'tu** رجعت (pp. 1st. p. sing.): I am sent back, brought back. **Yurja'u** يرجع (pip. 3rd. p. m. sing.): Is taken back, stands referred. **Turja'u** ترجع (pip. 3rd. p. f. sing.): Is taken back, stands, referred. **Yurja'ûn** يرجعون (pip. 3rd. m. plu.): They are taken back, shall be made to return. **Turja'ûna** ترجعون (pip. 2nd. p. m. plu.): You are taken back. **Yatarâja'â** يتراجعا (imp. 3rd p. dual. VI): They two return to each other. **Raj'un** رجع (n.): Bringing back. **Ruj'â** رجعا (v.n.): Return; Ultimate return. **Râji'ûn** راجعون (act. pic. m. plu.): Those who return. **Marja'un** مرجع (n. for time and place): Termination; Return. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân about 104 times

Rajafa رَجَفَ

رَجَفَانَا، رَجُوفًا، رَجْفًا؛ يَرْجِفُ

To quake, tremble, be in violent motion, shake violently, ramble, prepare for war, be restless, stir, spread alarming

news, engage, make commotion, spread false news. **Rajfatun** رَجْفَةٌ: Earthquake; Mighty blast. **Murjifun** مُرْجِفٌ: Scandlars; One who makes a commotion; One who spreads false alarming news.

Tarjufu تَرْجُفُ (imp. 3rd p. f. sing.): It shall quake. **Râjifatun** رَاجِفَةٌ (n.): Quaking; Earthquake. **Rajfatun** رَجْفَةٌ (n.): Earthquake. **Murjifûn** مُرْجِفُونَ (ap-der.m.plu.): Scandal-mongers; Who circulate false rumors to cause agitation. (L; T; R; LL)

The root with its above four forms has been used in the Holy Qur'ân about 8 times.

Rajila رَجَلَ / Rajala رَجَلَ

رَجَلًا؛ يَرْجَلُ

To go on foot, urge with foot, walk, tie by the feet, let (a female) suckle her young, let curly (hair), set free with his mother. **Rajjala** رَجَلَ: To comfort anyone, comb the hair, grant a respite. **Tarajjala** تَرَجَلَ: To go down without rope. **Rijlatun** رِجْلَةٌ: Vigour in walking. **Rijlun** رِجْلٌ: Foot; Soldiers; Good walker; Tramp. **Arâjil** أَرَاجِلٌ: Hunters; Pedestrian. **Rajulun** رَجُلٌ: Male human being; Man; A person with heir. **Rajilun** رَجُلٌ: Foot; Footmen (slow walkers). **Rijlain** رِجْلَيْنِ: Two feet.

Arjul اِرْجُلٌ (n. plu.): Feet.

Rajulun رَجُلٌ: Man. *Rajulân* رَجُلَيْنِ/*Rajulain* رَجُلَانِ (n. dual.)
Two men. *Rijâl* رِجَالٌ (n. plu.):
Men; Walking on foot. (L; T; R;
LL)

The root with its above forms has been used in the Holy Qur'ân about 73 times.

Rajama رَجَمَ رَجْمًا؛ يَرْجُمُ

To stone, cast stones, stone to death; curse; revile; expel, put a stone (on a tomb), speak conjecturally; guess, surmise. *Rajmun* رَجْمٌ: Conjecture, Guesswork; Missile. *Rujûm* رَجُومٌ: Shooting stars; Throw off; Damned; Thrown off with curse. *Marâjim* مَرَاجِمٌ: Foul speech. *Marjûm* مَرْجُومٌ: Stoned.

Rajamna رَجَمْنَا (prf. 1st p. plu.): We stoned to death. *Yarjumû/Yarjumûna* يَرْجُمُونَ/يَرْجُمُونَا (imp. 3rd p.m. plu.): They pelt with stone; They stone; They will condemn. *Arjumanna* اِرْجُمَنَّ (imp. 1st p. sing. emp.): I shall surely stone. I shall certainly cut off all relations. *Narjumanna* نَرْجُمَنَّ (imp. 1st p. plu. emp.): We shall surely stone, shall surely excommunicate. *Tarjumûnni* تَرْجُمُونِي (imp. 2nd p.m. plu.): Ye stone me to death. The *ni* in the end is a short form of pronoun *nî*

(me). *Marjûmîn* مَرْجُومِينَ (pact. pic. m. plu. acc.): Those who are stoned. *Rajmun bi al-Ghaib* رَجْمًا بِالْغَيْبِ: Guessing at random. *Rujûm* رُجُومٌ (n. plu.): Means of conjecture; Object of futile guesses; Throwing like a stone (at random). *Rajîm* رَجِيمٌ (act. pic. adj.): One thrown off (with curse), Rejected. (L; T; R; Jawhaû; Qamûs; LL)

The root with its above forms has been used in the Holy Qur'ân about 14 times.

Rajâ' رَجَا رَجَاءًا، رَجُوعًا؛ يَرْجُوا

To hope, expect, keep awaited, put off, defer, fear, beg, request. *Arjâ'* اِرْجَاءٌ (n. plu.): Borders; Sides. *Marjuwwun* مَرْجُوعٌ: Hoped for. *Arja* اِرْجَ (IV). To put off, postpone. *Murjauna*: مَرْجُوعُونَ: Made to wait; Put aside; Defer.

Arjâ' اِرْجَاءٌ (n. plu.): Borders; Its sing. is *Rajâ'*: Side. *Yarjû* يَرْجُوا (imp. 3rd p.m. sing.): He hopes, expects, fears. *Yarjûna* يَرْجُونُ (imp. 3rd p.m. plu.): They expect, hope. *Tarjûna* تَرْجُونُ (imp. 2nd p. plu.): You expect. *Turjî* تُرْجِي (imp. 2nd p. m. sing. IV): Thou defer, put aside. *Marjuwwun* مَرْجُوعٌ (pact. pic. m. sing.): One hoped for; One on

Rahiba رَحِبَ

whom hopes are placed. *Marjauna* مَرْجُونَ (*pct. pic. plu. IV.*): Those who are kept awaited, who stayed behind, whose case has been deferred. *Arji* ارج (*pct. IV.*): Put off; Wait a while. (L; T; R; LL)

The root with its above forms has been used about 28 times.

Rahuba رَحِبَ / Rahiba رَحِبَ

رَحَابَةٌ، رُحْبًا، رَحْبًا؛ يَرْحُبُ، يَرْحَبُ

To welcome, be ample, be spacious, be wide, be great. *Marhabâ* مَرْحَبًا: A form of salutation equivalent to welcome.

Rahubat رَحِبَتْ (*prf. 3rd p. f. sing.*): She became wide, spacious. (9:25,118). *Marhabâ* مَرْحَبًا (*v. n.*). Welcome (38:59,60). (L; T; R; LL)

Rahîq رَحِيقٌ

Pure; Delightfully refreshing wine. It has no verb

Rahîq رَحِيقٌ (*act. 2nd. p. pic. n.*): (83:25). (L; T; R; LL)

Rahala رَحَلَ

رَحِيلًا، رَحَلًا؛ يَرْحَلُ

To depart, place saddlebags on a beast, remove, travel. *Rahlun* رَحْلٌ: Saddlebag; Pack. Its plu. is *Rihâl* رِحَالٌ.

Rahima رَحِمَ

Rahlun رَحْلٌ (*n.*): Pack (12:70; 75) *Rihâlun* رِحَالٌ (*plu. n.*): Packs. (12:62). *Rihlat* رِحْلَةٌ (*n.*): Journeying; Journey (106:2). (L; T; R; LL)

Rahima رَحِمَ

رَحْمًا، رَحْمَةً، مَرَحْمَةً؛ يَرْحَمُ

To love, have tenderness, have mercy, pity, forgiveness, show goodness, favour, have all that is required for exercising beneficence. *Turhamûna* تُرْحَمُونَ: You shall be treated with love and mercy, etc. *Rahmatun* رَحْمَةٌ: Love and mercy etc. *Arham* أَرْحَمُ *compar. form*: Most loving. *Arham* أَرْحَمُ *comm. gender plu. of Rahimun* رَحِمٌ and *Rihmun* رِحْمٌ: Womb; Relationship. *Ruhmun* رُحْمٌ: Love and mercy etc. *Râhimun* رَحِيمٌ: One who loves and is merciful etc. *Rahmân* رَحْمَنٌ: It is active participle noun in the measure of *Fa'lân* which conveys the idea of fullness and extensiveness and indicates the greatest preponderance of the quality of love and mercy which comprehends the entire universe without regard to our effort and asking even before we are born. The creation of the sun, the moon, air and water etc., all are there because of

this attribute. *Rahîm* رَحِيم: The ever merciful etc. It is in the measure of *Fa'îl*. This measure denotes the idea of constant repetition and giving of liberal reward to those who deserve it and seek of it. The manifestation of this attribute is in response to and is a result of the action of the human being. So the *Rahîm* means extremely and continuously loving and merciful and dispenser of grace and love as a result of our deeds and supplications, and one in whom the attribute is constantly and excessively repeated. *Rahmân* and *Rahîm* are both active participle nouns of different measures. These are names, attributes or epithets applied to Allâh, denoting intensiveness of significance. Arabic extensiveness is more suited to express God's attributes than the superlative degree. The Holy Prophet has expressed the meaning of *Rahmân* and *Rahîm* by saying that the attribute *Rahmân* generally pertains to this life. His mercy and love is manifested in the creation of the universe. He is the bestower of gifts which precede our birth. While the attribute *Rahîm* generally pertains to the life to come and His love and mercy are manifested in the state that comes after. He causes good results to fol-

low on good deeds and would not nullify and render void anyone's right work (*Muhîl*). The term *Rahmân* circumscribes the quality of abounding Grace inherent in and inseparable from the concept of Almighty, whereas *Rahîm* expresses the continuous manifestation of that Grace in and its effect upon us and is an aspect of one's activity (*Ibn Qayyim*). *Rahmân* and *Rahîm* are not the repetition of one and the same attribute for the sake of emphasis but are two different attributes. *Ruhamâ'* رُحَمَا is the plu. of *Rahîm*. *Marhamatun* مَرَحْمَةٌ: Love; Mercy, etc.

Rahima رَحِمَ (*prf. 3rd p.m. sing.*): He has mercy and love. **Rahimta** رَحِمْتَ (*prf. 2nd p.m. sing.*): Thou had mercy. **Rahimnâ** رَحِمْنَا (*prf. 1st p. plu.*) We have mercy. **Yarhamu** يَرْحَمُ (*imp. 3rd p.m. sing. nom.*): He shows mercy. **Tarhamu** تَرْحَمُ (*imp. 2nd p. sing.*): Thou shows mercy. **Irham** اِرْحَمْ (*prt. 2nd p.m. sing.*) Have mercy. **Turhamûna** تُرْحَمُونَ (*pip. 2nd p. plu.*): You are or will be shown mercy. **Rahmatun** رَحْمَةٌ (*n.*): Mercy. **Ruhmun** رُحْمٌ (*n.*): Affection; Loving tenderness; Mercy; Regard to the rights of relationship. **Arham** اِرْحَامٌ (*n. plu.*): Wombs. **Arham** اَرْحَمُ (*relative.*): Most merciful of all. **Râhimîn** رَاحِمِينَ (*act. pic. m. plu.*):

Those who show mercy. **Rah-**
mân رَحْمَن: Most gracious; Who
gives without asking. This word is
used in the Holy Qur'ân about 57
times. **Rahîm** رَحِيم: Ever merciful;
Who causes good results to follow
of good deeds and prayer.
This word is used about 115 times
in the Holy Qur'ân. **Marhamah**
مَرَحْمَة (n.): Compassion. (L; T; R;
LL; Muhîf; Ibn Qayyam)

Rakhiya رَخي
رَخَوًا، رَخَاءً؛ يَرُخِي

To be soft and flabby, brittle,
remiss, be gentle, let run (sails),
loose (the reins). **Rukhâ'an**
رُخَاءً: Light soft and gentle
breeze. **Mirkhât** مِرْخَات: Run-
ning quickly and gently.

Rukhâ'an رُخَاءً (adj.): Gently
(38:36). (L; T; R; LL)

Rada'a رَدَأُ
رَدَأً؛ يُرِدَا

To strengthen, prop or stay a
wall, take care cleverly, assist.
Rid'un رِدْأً: Helper; Support;
Help.

Rid'un رِدْأً (n.): Support; Helper
(28:34). (L; T; R; LL)

Radda رَدّ

رَدَأً، رَدًّا، مَرْدُودًا؛ يُرَدّ

To send back, turn back, re-
ject, refuse, repel, revert, re-

store, give back, refer, give
again, take again, repeat, re-
trace. In 14:9 it means they put
their hands again and again on
their mouth (showing great re-
sentment and out of rage or to
close the mouth of the prophet).
In 5:108 it means other oaths
will be taken after their oath (to
counter them). **Raddan** رَدًّا:
The act of sending back etc.
Râddi رَادِّي: One who sends
back, etc. It is for **Râddîna**
رَادِّينَ the participle or noun of
agency. **Maraddun** مَرَدُّ: Place
where one returns. It is also a
noun of action and means the
act of averting, restoring etc.
Mardûd مَرْدُود: Restored;
Averted etc. **Ghairu Mardûd**
غَيْرِ مَرْدُود: Not to be averted;
Inevitable. **Irtadda** اِرْتَدَّ: To
return, turn again, be rendered.
Taradda تَرَدَّد (V.): To be agi-
tated, move to and fro.

Radda رَدّ (prf. 3rd p.m. sing.
assim.): He drove, repulsed,
turned back. **Raddû** رَدُّوا (prf.
3rd p.m. plu. assim.): They gave
back, referred. **Radadna** رَدَدْنَا
(prf. p. plu. assim.): We re-
turned back, gave back.
Yaruddû/Yaruddûna يَرُدُّوْنَ/يَرُدُّونَ
(acc./imp. 3rd p.m. plu.) They
return, refer. **Naruddu** نَرُدُّ (imp.
1st p. plu.): We return, refer.
Ruddû رُدُّوا (pp. 3rd p. m. plu.
assim.): They were returned.
Ruddat رُدَّت (pp. 3rd p. f. sing.

assim.): She was returned. **Rudidtu** رُدِّتْ (*pp. 1st p. plu. assim.*): I was returned. **Yuraddu** يُرَدُّ (*pp. 3rd p.m. sing. assim.*): He is/will be taken back, averted. **Yuraddûna** يُرَدُّونَ (*pp. 3rd p.m. plu.*) They are/will be driven back, will be given over. **Turaddûna** تُرَدُّونَ (*pp. 2nd p. m. plu.*): You will be driven back. **Yataraddadûna** يَتَرَدِّدُونَ (*imp. 3rd p. plu. V.*): They waver, are tossed to and fro. **Irtada** ارْتَدَّ (*prf. 3rd p.m. sing. VIII.*): Get back (to one's previous state). **Irtaddâ** ارْتَدَّآ (*prf. 3rd p.m. dual. VIII.*): They twain went back, returned. **Irtaddû** ارْتَدَّوْا (*prf. 3rd p.m. plu. VIII.*): They went back. **Yartuddu** يَرْتَدُّ (*imp. 3rd p.m. sing. VIII.*): He comes back. **Lâ Tartuddû** لا تَرْتَدُّوْا (*prt. neg. m. plu.*): Return not. **Raddun** رَدَّ (*v.n.*): Taking back; Restoration. **Râddun** رَادَّ (*act. pic.*): Bringing back; Removing. **Râddî** رَادِّي (*Râddîna/Râddû* رَادِّيْنَ / رَادِّوْا (*Râddûna* رَادُّونَ *acc./act. pic. plu.*): They give away, restore. **Maraddun** مَرَدَّ (*n. for place and time*): Returning place or time. It is also used in the sense of a verbal *Mim. Mardûdun* مَرْدُوْدٌ (*pact. pic. sing.*): Avoidable. To be averted. **Mardûdûn** مَرْدُوْدُونَ (*pct. pic. plu.*): Avoidable; Made to return; Restored. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân about 60 times.

Radifa رَدِفَ / Radafa رَدَفَ
رَدَفَا، يَرَدِفُ؛ يَرَدِّفُ

To follow, come behind, ride behind, supply. **Râdifin** رَادِفٍ: That which follow, which comes after another without break; Follower.

Radifa رَدِفَ (*prf. 3rd p.m. sing.*): To be close behind; be close on heels (27:72). **Radifatun** رَدِفَةٌ (*act. pic. f. sing.*): One that comes after another without break (79:7). **Murdifin** مُرْدِفِينَ (*ap-der. m. plu. IV.*): Coming in continuous succession (8:9). (L; T; R; LL)

Radama رَدَمَ

رَدَمًا؛ يَرْدَمُ

To shut, block, fill up. **Radman** رَدَمٍ: Rampart; Strong wall.

Radman رَدَمًا (*n. acc.*): Rampart (18:95). (L; T; R; LL)

Radiya رَدِي

رَدِي؛ يَرْدِي

To perish, fall down, break, knock, blandish, destroy fall. **Ardâ** ارْدَى (*IV*): To bring to destruction, ruin. **Traddâ** تَرَدَّى: To fall. **Mutarddiyatun** مُتَرَدِّيةً: That which falls, which is slain by a fall.

Tardâ تَرَدَّى (*imp. 2nd p.m. sing.*): Thou perish (20:16). **Ardâ** ارْدَى (*prf. 3rd p. m. sing. IV.*): He has ruined (41:23). **Turdîni** تُرْدِينِ (*imp.*

2nd p.m. sing. combination of *Turdi + nî*. The *Nûn* in the end is personal pronoun and a short form of *nî - me*: Thou hast causeth me to perish. (37:56). **Yurdû** يردو (imp. 3rd p. m. plu. IV.): They cause someone to perish (6:137). **Taradda** تَرَدَّى (prf. 3rd p.m. sing. V.): He perisheth (92:11). **Mutaradiyatu** مَتَرَدِيَّة (ap-der. f. sing.): That which has been killed by a fall (5:3). (L; T; R; LL)

رَذَلْ / رَذَلْ **Radhula / Radhila**

رَذُولُهُ ، رَذَالَةٌ ؛ يَرِذَلُ ، يَرِذَلُ

To be base, mean, corrupt, vile, ignoble. **Ardhal** ارذَلْ plu. **Ardhalûn** ارذَلُون and **Arâdhil** اراذل: Vilest; Most object; Worst; Meanest.

Ardhal ارذَلْ (relative): The worst part (16:70; 22:5). **Ardhalûn** ارذَلُون (plu. of **Ardhal**): The worst parts; Meanest. **Arâdhil** اراذل (plu. of **Ardhal** ارذَلْ): Meanest ones (11:27). (L; T; R; LL)

رَزَقَ **Razaqa**

رَزَقًا ؛ يَرْزُقُ

To provide, supply, bestow, grant. **Turzaqân** تَرزَقَان: You both shall be supplied. **Rizq** رزق: Bounty; Gift. **Râziq** رازق: One who provides or supplies. **Razzâq** رزاق: Great provider; Great supplier.

Razaqa رَزَقَ (prf. 3rd p.m. sing.): He bestowed, provided. **Razaqnâ** رَزَقْنَا (prf. 1st p. plu.): We have provided. **Yarzuqu** يَرْزُقُ (imp. 3rd p.m. sing.): He provides. **Tarzuqu** تَرزُقُ (imp. 2nd p.m. sing.): Thou provide. **Narzuqu** نَرزُقُ (imp. 1st p. plu.): We provide. **Urzuq** أُرزُقُ (prt. 2nd p.m. sing.): Provide thou. **Irzaqû** اِرزُقُوا (prt. 2nd p.m. plu.): **Ruziqû** رَزُقُوا (pp. 3rd p. m. plu.): They were provided. **Ruziqnâ** رَزِقْنَا (pp. 1st p. plu.): We were provided. **Yurzaqûna** يُرزُقُون (pip. 3rd p.m. plu.): They are provided. **Turzaqâni** تُرزَقَان (pip. 2nd p. dual.): You twain are provided. **Rizqun** رَزِقْ (n.): Provision. **Râziqîn** رَازِقِينَ (act. pic. m. plu.): Providers. **Razzâq** رَزَاقْ (n. Extensive.): Provider. One of the attributes of Allâh.

The root with its above forms has been used in the Holy Qur'ân about 123 times. (L; T; R; LL)

رَسَخَ **Rasakha**

رُسُوخًا ؛ يَرَسُخُ

To be firm, stable, rooted, established. **Râsikh** رَاسِخٌ: Deeply versed; Firmly established; Well grounded.

Râsikhûn رَاسِخُونَ (act. pic. m. plu.): Firmly grounded people. (3:7; 4:162). (L; T; R; LL)

Rassa رَسَّ
رَسًّا؛ يُرْس

To sink (a well), inquire about (news), scrutinize, conceal, bury, begin. *Rass* رَس: Old well; First touch; Beginning. *Ashâb al-Rass* اصحاب الرس: People of *Rass*. *Rass* is the name of a country in which a part of the tribe of *Thamûd* resided. According to an opinion quoted in T. *Rass* was a town in Yamamah. Ibn Kathîr has observed that it meant a well, and it is said that they were a people who threw their Prophet into a well. In the modern maps of Arabia *Rass* or *Ras* is placed in Wadî Rummah in the district of Qasîm (Lat. 26° N. and Long. 43° E). (L; T; LL)

Al-Rass الرس (*n.* for place.): (25:38; 50:12). (L; T; R; LL)

Rasila رَسَّلَ
رَسَالَةً، رَسَلًا؛ يُرْسِل

To send a messenger, bestow, let go. *Rasûl* رَسُولٌ plu. *Rusul* رُسُلٌ: Envoy; Bearer of a message; Messenger. In the verse 26:16 the word *Rasûl* is singular while the subject *innâ* and the verb used in the verse are in the dual numbers as though it were 'We are a deputation with a single mes-

sage'. Several reasons are assigned for this. According to the *Qâmûs* words of the form *Fuûl* فَعُول are both singular and plural. So it is permissible to use singular predicate for a subject in the dual or plural number (Bayân). *Rasûl* is by others considered to be noun of action used adjectivally. See also the word *Aduwwun*, عَدُوٌّ which is singular in 26:77. *Risâlat* رسالة: Message; Commission; Mission; Epistle. Mission. *Arsala* ارْسَلَ IV: To send. *Arsiluni* for *Arsilûni*: Send me, O people! *Mursil* مُرْسِلٌ: One who sends. *Mursal* مُرْسَلٌ: One who is sent; A legate. *Mursalât* مُرْسَلَاتٌ plu. of *Mursalatun* مُرْسَلَةٌ: Those sent forth. The agencies mentioned in 77:1 have been taken by various authorities to refer to God's messengers and their followers and verses of the Holy Qur'ân, winds and Angels according to different interpretations.

Arsala ارْسَلَ (prf. 3rd p.m. sing. IV.): He sent. *Arsalû* ارْسَلُوا (prf. 3rd p.m. plu. IV.): They sent. *Arsalat* ارْسَلَتْ (prf. 3rd p.f. sing. IV.): She sent. *Arsalnâ* ارْسَلْنَا (prf. 1st p. plu. IV.): We sent. *Yursilu* يُرْسِلُ (imp. 3rd p.m. sing. IV.): He sends. *Nursilu* تُرْسِلُ (imp. 1st p. plu. IV.): We send.

Nursilanna نُرسِلِن (imp. 1st p. plu. emp. IV.): We surely will send. **Lan Ursila** لَن أُرْسِلَ (imp. 1st plu. IV. emp. neg. acc.): I shall never send. **Arsil** أُرْسِلَ (prt. IV.): Send. **Arsilâni** أُرْسِلُونَ (prt. 2nd. plu. The final Nûn ن with *Kasrah* is a short form of *nî* نِي of a personal pronoun): You people send me. **Ursila** أُرْسِلَ (pp. 3rd p.m. sing. IV.): He was sent. **Yursilu** يُرْسِلُ (imp. 3rd. p.m. sing.): He sends. **Rasûl** رَسُولُ (n.) Messenger. **Mursal/Mursalan** مُرْسِلٌ / مُرْسِلًا (n. sing.): Who was sent; **Mursilîn/Mursalân** مُرْسِلِينَ / مُرْسِلُونَ (n. plu.): Who send. **Mursalîn** مُرْسِلِينَ (n. plu.): Those who were sent : **Ursilû** أُرْسِلُوا (pp. 3rd p. plu. IV.): They were sent. **Ursiltu** أُرْسِلْتُ (pp. 1st p. sing. IV.): I am/was sent. **Ursiltum** أُرْسِلْتُمْ (pp. 2nd p.m. plu. IV.): You are/were sent. **Ursilnâ** أُرْسِلْنَا (pp. 1st p. plu. IV.): We are sent. **Yursalu** يُرْسَلُ (pp. 3rd p.m. sing.): He is being sent. **Risâlat** رِسَالَةٌ (v.n.): Message. **Risâlât** رِسَالَاتُ (plu. of *Risâlatun*): Messages. **Mursilû** مُرْسِلُونَ (Nûn in the end is dropped.), **Mursilâna** مُرْسِلِينَ (nom.), **Mursilîn** مُرْسِلِينَ (acc. gen.): Senders. **Mursilatun** مُرْسِلَاتُ (ap-der. f. sing. Its plu. is *Mursalât* مُرْسَلَاتُ): Sender. The sent forth (with benefit). (L; T; R; Qâmûs; LL)

The root with its above forms has been used in the Holy Qur'ân about 504 times.

Rasâ رسا

رُسُوًا، رَسُوًا؛ يَرْسُوًا

To be firm, stable, immovable, still, lay at anchor, moor (ship), come to pass. **Rawasiya** رَوَاسِيَةٌ (plu. of *Râsiyatun* رَاسِيَةٌ f. of *Râsin* رَاسٍ for *Râsiyin* رَاسِيِينَ): Things which are firmly and immovably fixed; Mountains. **Arsâ** أَرَسِيَ IV.: To fix firmly. **Mursan** مُرْسِيٌّ: That which is fixed with regard to time or place.

Arsâ أَرَسِيَ (prf. 3rd p.m. sing. IV.): He set or established some thing firmly. **Rawâsiya** رَوَاسِيَةٌ (plu. of *Râsiyatun* رَاسِيَةٌ f. of *Râsin* رَاسٍ and *Râsiyin* رَاسِيِينَ act. pic.): Well-set. **Mursâ** مُرْسِيٌّ (n. for place.): Anchorage; Mooring; Arrival; Coming to pass. **Râsiyatun** رَاسِيَاتُ (act. pic. f. plu.): Firmly fixed; Immovable. (L; T; R; Qâmûs; LL)

The root with its above four forms has been used in the Holy Qur'ân about 14 times.

Rashada رَشَدًا / Rashida رَشِيدًا

رَشِيدًا، رُشْدًا؛ يَرُشِدُ، يَرَشِدُ
رَشَدًا، رَشْدًا

To follow the right way, be well guided or directed. *Rushd*

رُشِدٌ: Right course; Going in the right way; True direction; Correct rule of action; Straight forwardness; Maturity of a child; Maturity of intellect; Capacity to manage one's affairs.

Yarshudûn يَرشُدُونَ (*imp. 3rd p. m. plu.*): They follow the right guidance; proceed in the right way. **Rushd** رُشِدٌ (*v.n.*): Right way; Discretion; Way of rectitude. **Rashadan** رُشِدٌ (*n.*): Right course; Benefit. **Rashâd** رِشَادٌ (*n.*): Rectitude. **Râshidûn** رَاشِدُونَ (*act. pic. m. plu.*): Men of rectitude. **Rashîd** رَشِيدٌ (*act. 2nd. pic.*): Right minded man. **Murshidun** مُرَشِدٌ (*ap-der. IV. m. sing.*): Director to the right path; Guide. (L; T; R; Qâmûs; LL)
The root with its above forms has been used in the Holy Qur'ân about 19 times.

رَصَدَ **Raṣada**
رَصَدًا، رَصَدًا؛ يَرصِدُ

To watch, lay in wait, observe. **Arṣada laḥû Khairan ou Sharran** ارصد له خيراً أو شراً: He prepared evil or good for him. **Raṣadun** رَصَدٌ: Ambush; Band of watcher (collective noun); Lying in wait (*n.v.*). **Marsadun** مَرَصَدٌ: Place of ambush; Military post; Place of observation. **Mirsâd** مَرصَادٌ: Watch; Look out. **Irsâd** اِرصَادٌ: Means of preparation or finding out;

Hiding place; Lurking place.

Rasadan رَصَدٌ (*v.n. IV.*): In ambush; Lying in wait. **Irsâd** اِرصَادٌ (*n. for place*): Hiding and lurking place. **Marsadun** مَرَصَدٌ (*n. for place*): Ambush; Place from which it is possible to perceive the enemy and watch their movements. **Mirsâd** مَرصَادٌ (*n. of place.*): Ambush (from where one watches the doing of the wicked). (L; T; R; LL)
The root with its above four forms are used in the Holy Qur'ân about 6 times.

رَصَّ **Rassa**
رَصًّا؛ يَرصُّ

To cement or join together, make compact, stack, overlay with lead. **Trassa** تَرَصَّ To close ranks. **Arassa** اَرَصَّ Having the teeth close together.

Marsûs مَرصُوصٌ (*pact. pic. m. sing. adj.*): (61:4). Well compacted; Cemented with (molten) lead. (L; T; R; LL)

رَضَعَ **Radza'a**/رَضِعَ **Radzi'a**

رَضَاعَةً، رَضِعًا؛ يَرْضَعُ، يَرْضَعُ

To suck (the breast). **Radzâ't** رَضِعَتْ: The act of sucking milk; Suckling. **Arḍza'a** اَرْضَعَ: To give suck. **Murḍzi'atun** مُرَضِعَةٌ: Woman who gives suck. **Istardza'a** اِسْتَرْضَعَ (X.): To seek a wet-nurse for (a child).

Ardza'at أَرْضَعَتْ (prf. 3rd p. f. sing. IV.): She suckled. **Ardza'na** أَرْضَعْنَ (prf. 3rd p. f. plu.): They f. suckled. **Turdhi'u** تُرَضِعُ (imp. 3rd p. f. sing. IV.): She suckles. **Yurdzi'na** يَرْضَعْنَ (imp. 3rd p. f. plu. IV.): They f. suckle. **Ardzi'î** اَرْضَعِي (prt. 2nd p. f. sing.): Suckle. **Tastardzi'û** تَسْتَرْضِعُوا (acc./n.d.imp. 2nd p.m. plu. X.): You seek suckling (for your child). **Murdziatûn** مُرَضِعَةٌ (ap-der. f. sing.): Suckling woman. **Ridzâ'at** رِضَاعٌ (n.): Suckling. **Marâdzî'u** مَرَضِعٌ (plu. of **Murdzi'atun** مُرَضِعَةٌ): Suckling women. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 11 times.

Radziya رَضِيَ

رُضُوا، رَضَى، مَرْضَاةٌ؛ يَرْضَى
رُضِيَ، رَضُوا

To be pleased, satisfied, content, choose, consent to, prefer, choose. **Radziyun** رَضِيَ: Agreeable; Acceptable. **Râdzin** راضٍ for **Râdziyun**, راضِي f. **Râdziyatun** راضية: One who is content, well pleased; Pleasant; Agreeable. **Mardziyyatun** مرضية: Well-pleasing; Approved one. **Ridzwanun** رِضْوَانٌ: Grace; Acceptance; Favour; That which is pleas-

ing. **Mardzâtun** مرضاة: The act of pleasing. **Ardzâ** ارضا IV: To be content, please. **Tarâdzâ** تَرَضَا VI: To be pleased with one another, be mutually agreed. **Tarâdzin** تَرَضٍ for **Trâdziyun** تَرَضِي: Mutual consent. **Irtadzâ** اِرْتَضَى VIII: To be pleased with, pleasing to.

Radziya رَضِيَ (prf. 3rd p.m. sing.): He is well pleased. **Radzû** رَضُوا (prf. 3rd p.m. plu.): They are well pleased. **Radzîtu** رَضَيْتُ (prf. 1st p. sing.): I have chosen. **Radzîtum** رَضَيْتُمْ (prf. 2nd p.m. plu.): You are contented. **Radzû** رَضُوا (prf. 3rd p.m. plu.): They preferred, are pleased, are contented. **Yardzû** يَرْضَى (imp. 3rd p.m. sing.): He approves, chooses, likes. **Tardzâ** تَرْضَى (imp. 2nd p.m. sing.): Thou are pleased. **Tardza** تَرْضَى (imp. 3rd p.f. sing.): They will be pleased (used for a group). **Yardzauna** يَرْضُونَ (imp. 3rd p.m. plu.): They are pleased with. **Yardzaina** يَرْضَيْنَ (imp. 3rd p.f. plu.): They f. may be pleased. **Tardzau** تَرْضَوُا/ **Tardzaun** تَرْضُونَ (acc/nom. imp.): You are pleased, you choose, you like. **Yurdzûna** يَرْضُونَ (imp. 3rd p. plu. IV, **Yurdzû** يَرْضُوا here Nûn ن of plu. is dropped due to **Idzâfat** or genitive case): They please. **Tarâdzau** تَرَضُوا (prf. 3rd p.m. plu. VI.): They agree among themselves. **Tardzaitum** تَرْضَيْتُمْ (prf. 3rd p.m. plu. VI.): You agree among yourselves.

Yurdzûna يُرْضُونَ (imp. 3rd. p.m. ;lu. IV.): They Please. *Irtadzâ* ارتضى (prf. 3rd p.m. sing. VI.): He approved, chose. **Radziyyun** رَضِيَ (act. 2nd. p. pic. adj.): Acceptable; Well-pleasing. **Râdzîyatun** راضية (act. pic. f. sing.): Well pleased; Blissful happiness. **Mardziyyatun** مرضية (pct. pic. f. sing.): Well pleased (with you). **Mardziyyun** مرضي (pct. pic. m. sing.): Approved one. Was well pleased to. **Mardzâtun** مرضاة (v.n.): Good will; Pleasure. **Tarâdzin** تراضٍ (v.n.): Agreement; Mutual consent. **Ridzwân** رضوان (n.): Good pleasure. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân about 73 times.

Rataba رَطَبَ

رطابة؛ يرطب

To be fresh and ripe. *Ratiba* رَطِبَ and *Ratuba* رَطِبَ
Rutûbatun رطوبة: To be damp.

Ratbun رَطْبٌ (n.): Fresh (6:59).
Rutabun رُطْبٌ (n.): Fresh dates (19:25). (L; T; R; LL)

Ra'aba رَعَبَ

رعباً، رُعباً؛ يرعب

To frighten, terrify, be frightened, tremble with fear.
Ru'bun رُعبٌ: Fear; Terror;

Great awe.

Ru'b رُعب (n.): Awe; Terror (3:151; 18:18). (L; T; LL)

Ra'ada رَعَدَ

رعداً؛ يرعد

To thunder, threaten of war.
Ra'dun رعدٌ: Thunder.

Ra'dun رعدٌ (n.): Thunder (2:19; 13:13). (L; T; R; LL)

Ra'â رَعَى

رعيّاً، رعاية؛ يرعى

To pasture, feed, observe aright, graze, keep (an order), rule, have regard to, tend. *Ri'âyatun* رعاية: Right observance. *Ri'â'un* رعاء plu. of *Râ'in* راع for *Râ'iyun* راعي: One who feed flocks; Shepherd. *Mar'an* مرعى: Pasture. *Râ'a* رعى III.: To observe, respect, look at, listen, give ear, hearken. *Râ'inâ* راعنا: It is a combination of two words *Râ'i* راع and pronoun *nâ* نا, meaning listen to us. A phrase used also for showing disrespect for the person addressed. As the phrase *Râ'inâ* belongs to the measure *Mufâ'alah* derived from No. III. of the triliteral verb *Râ'a* which generally gives the sense of reciprocity denoting two parties standing almost on the same level, and may mean 'have regard for us

that we may have regard for you'. When traced to the root *Râin* it can also mean 'foolish and swollen-headed and conceited person'. With a slight change of accent and slight twist of the tongue the word can be changed to *Râinâ* which means 'O our shepherd! God forbade Muslims in the verse 2:104 not to use such words and advises them to use language which is respectful and unequivocal, such as the word *Unzurnâ* meaning 'We beg your attention or wait for us, or grant us a little delay', as it cannot be distorted like its equivalent *Râ'inâ* which bears sinister and uncomplimentary meaning.

Ra'au رَعَوْ (prf. 3rd p.m. plu.): They tended, did not observe.
Ir'au ارَعَوْ (prt. 2nd p.m. plu.): Pasture. **Râ'inâ** راعنا (prt. m. sing. combination of *Râ'i + nâ*): Listen to us. **Râ'ûn** راعون (act. pic. m. plu.): Caretakers. Who look after their (trusts). **Ri'â'** راعى (plu. of *Râ'iyun*): Shepherds. **Mar'â'** مرعى (n. for place): Pasture. **Ri'â'ayan** رعاية: Tendence; Observed. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 10 times.

رَغِبَ Raghība

رَغِبًا، رَغْبًا، رَغْبَةً؛ يَرُغِبُ

To desire, long for, wish. With 'an: To show aversion to, dislike, have no desire. With *bâ* ب and 'an: To have preferred their own lives to his life. With *ilâ* لا: To supplicate. **Raghbun** رَغْبٌ: Love; Longing. **Raghibun** رَغِيبٌ: One who supplicate earnestly.

Yarghabu يَرُغِبُ (imp. 3rd p.m. sing. with 'An): He is/will be averse, will show aversion, has no desire. (with *Fî*): Who desires, longs for. (with *Ilâ*): Who supplicates, attends and humbles himself.

Yarghabû يَرُغِبُوا **Yarghabûna** يَرُغِبُونَ (acc/imp. 3rd p.m. plu. with 'An): They prefer. **Targhabûna** تَرُغِبُونَ (imp. 2nd p.m. plu.): You desire, feel inclined. **Irghab** ارْغَب (prt. m. sing.): Attend (wholeheartedly and humble yourself). **Râghibun** رَاغِبٌ (act. pic. m. sing. with 'An): Averse. **Raghiban/Raghbun** رَغِيبًا / رَغْبًا (acc. v. n.): Longing; With hope. **Râghibûn** رَاغِبُونَ (act. pic. m. plu. with *Ilâ*): Beseechers; Turning humbly. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 8 times.

Raghida رَغْدَ / **Raghuda** رَغْدَ
رَغَادَةٌ، رَغْدًا؛ يَرِغْدُ

To abound in good thing, eat freely and plentifully, live in ease and affluence, be ample and pleasant (life). *Raghadan* رَغْدًا: Freely; Plentifully; With ease.

Raghadan رَغْدًا (*acc. v. n.*): (2:35,58; 16:112). Freely and plentifully. (L; T; R; LL)

Raghima رَغِمَ /**Raghama** رَغِمَ**Raghuma** رَغِمَ

رَغِمًا؛ رَغِمًا؛ يَرِغِمُ

To dislike, compel anyone to act reluctantly. *Raghâm* رَغَام: Earth. *Rughâmatun* رَغَامَةٌ: Thing sought. *Murâghamun* مَرِغَمًا: Place of refuge or escape; Wide way to follow; Stronghold; Frequented place; Earth full of shelters; Place of refuge after leaving the hostile environments; Place of escape.

Murâghaman مَرِغَمًا (*acc. n.* place and time): Place of refuge (4:100). (L; T; R; LL)

Rafata رَفَّتْ

رَفَّتًا؛ يَرِفُّ

To be broken, cut, be crushed, be broken in pieces (bones), be crumbled, be bruised, be

prayed, be pounded. *Rufât* رَفَّتْ
Dust; Broken particles of dust; Anything broken small or crushed to peaces and fragments; Crumbs; Decayed bones.

Rufâtan رَفَّتًا (*acc. n.*): (17:49,98). Broken particles (of dust); Old and decayed bones. (L; T; R; LL)

Rafatha رَفَّتْ / **Rafitha** رَفَّتْ

يَرِفُّ، يَرِفُّ، يَرِفُّ

رَفُوثًا، رَفَّتًا، رَفَّتًا

To have sexual conduct, lie with for sexual relationship, behave obscenity; immodest speech, sexuality, lewdness.

Rafatha رَفَّتْ: Sexual conduct.

Rafatha رَفَّتْ (*n.*): Approach and lie for sexual relationship; Sexual conduct; Lewdness (2:187,197). (L; T; R; LL).

Rafada رَفَدَ

مَرْفُودًا، رَفْدًا؛ يَرِفِدُ

To make a present, give, succour. *Rifd* رَفْد: Help; Gift; Aid; Present; Share. *Marfûd* مَرْفُود: Given; Present one.

Rifd رَفْد (*n.*): Gift. **Marfûd** مَرْفُود (*pact. pic. m. sing.*): (11:99). That is given. (L; T; LL)

Raffa رَفَّ

رَفِيفًا، رَفًّا، رَفًّا؛ يَرِفُّ

To flash, shine (lightening),

flutter (birds). *Raffif* رَفِيف: Roof; Lily; Thin brocade. *Rafrafa* رَفْرَف: To spread the wings, flutter (bird), resound, bandage. *Rafraf* رَفْرَف: Cushions; Pillow; Skylights; Arched windows; Thin brocade. *Raffa al-Nabât* رَفَّ النبات: The plant became tall, fresh, luxuriant and succulent.

Rafrafîn رَفْرَف (n. plu.): Cushions. (55:76). (L; T; LL)

Rafa'a رَفَعَ

رَفَعًا؛ يَرْفَعُ

To raise up, lift, exalt, hoist, extol, take away, trace back (a tradition), honour, show regard to, advance speedily, come to an upland, arraign anyone before or introduce to (a ruler), elevate, raise in dignity, see a thing from afar, refine. *Irtafa'a* ارتفع: To disappear (evil). *Raf'atun* رَفَعَةٌ High rank; Honour. *Rifâ'atun* and *Rufâ'atun*: High Rank; Dignity. *Râfi'un* رَافِع: Exalting. *Marfû'un* مَرْفُوع: Exalted; High; Transmitted. When the *rafa'* رَفَعَ of a human being to God is spoken of in the Qur'ân it is always in the sense of making honourable. Raising a human being with his body to God implies that the Divine Being is limited to a place. The Qur'ân says:

فِي بُيُوتِ أَذْنِ اللَّهِ أَنْ تُرْفَعَ
fi buyûtin adhinallahû 'an turfa'â
 (24:36).

In houses which Allâh has commanded to be exalted. The Holy Prophet said,

'*Man tawâdz'a lillâhi rafa'a hullâhu ilas samâis sâbia'ti*: He who humbles himself for the sake of God, God will lift him up to seventh heaven. In a prayer taught by the Holy Prophet, Muslims pray: *Allâhumma rfâ'nî*, O God! Exalt me. No one supposes that in these places *rafa'a* means raising of the body to the heavens. Râzî writes that *rafa'* is the exalting in degree and in praise not in place and direction. There is a saying of the Holy Prophet ^(pbuh):

Rufia' lanâ Sakhratun tawîlatun lehâ zillun

رَفَعَ لَنَا صَخْرَةً طَوِيلَةً لَهَا ظِلٌّ

"A big stone giving good shade was raised above us, i.e. we found our selves beside a high shady stone." (Bukhârî, Chapter on Hijrah). Again the Holy Prophet says, "Allâh will by means of this Qur'ân exalt some people and humble others." No one, of course, supposes that in these places *rafa'* means raising of the body to the heavens. In fact when the *raf'a* of

a person is spoken of the meaning is invariably his spiritual elevation. Jesus himself has denied the possibility of his rising physically to heaven. Says he, 'and no man has ascended up to heaven, but he that came down from heaven, even to son of man (John, 3:13).

Rafa'a رَفَعَ (prf. 3rd p.m. sing.): Raised; Exalted. **Rafa'nâ** رَفَعْنَا (prf. 1st p. plu.): We raised. **Yarfa'u** يَرْفَعُ (imp. 3rd p.m. sing.): He raises. **Narfa'u** نَرْفَعُ (imp. 1st p. plu.): We raise, exalt. **Turfa'a** تَرْفَعُ (pp. 3rd p. f. sing.); She be exalted. **Lâ Tarfa'û** لَا تَرْفَعُوا (prt. neg. m. plu.): Raise not. **Râfi'un** رَافِعٌ (act. pic. m. sing.): Raising; Lifting. **Râfi'atun** رَافِعَةٌ (act. pic. f. sing.): Exalting. **Rafi'un** رَفِيعٌ (act. 2 pic. m. sing.): Lofty one; Who exalts in ranks. **Marf'ûn** مَرْفُوعٌ (pact. pic. m. sing.): Elevated m. one. **Marfû'atun** مَرْفُوعَةٌ (pact. pic. f. sing.): Elevated f. one. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 30 times.

رَفَّقَ **Rafaqa**

رَفَّقاً؛ يَرْفُقُ

To be useful, do service, tie by the shoulders, be gentle to; be in company, help, be compassionate. **Rafiq** رَفِيقٌ: Companion; Friend; Comrade; Col-

league; Gentle. **Mirfaq** مِرْفَقٌ: Elbow; Pillow; Easy arrangement; Thing by which one gains benefit. Its plu. is **Marâfiq**. **Murtafaq** مُرْتَفِقٌ: Pillow; Resting place.

Rafiq رَفِيقٌ (act. 2nd pic. m. sing. acc.): Companion (4:69). **Mirfaq** مِرْفَقًا (n. ints. acc.): Ease (18:16). **Murtafiqa** مُرْتَفِقًا (n. of Place and time. VIII. acc.): Resting place (18:29,31) **Marâfiq** مِرْفَاقٌ (n. inst. plu.): Elbows. (5:6). Its sing. is **Mirfaq** مِرْفَقٌ. (L; T; R; LL)

رَقَبَ **Raqaba**

رَقَابَةً، رَقُوبًا؛ يَرْقُبُ

To guard, observe, watch, respect, regard, wait for, tie by the neck, warn, fear, control. **Râqib** رَاقِبٌ: Guard; Observer; Watcher. **Yataraqqab** يَتَرَقَّبُ: Observing; Awaiting; Looking about; Watching. **Riqâb** رِقَابٌ: Neck; Slave; Captive of war; Captive who has contracted with his master or custodian for his freedom thus the expression **firriqâb** فِرْرِيقَابٌ في رقاب would mean in the ransoming of slaves or captives. Its sing. is **Raqabah**. **Murtaqib** مُرْتَقِبٌ: One who guards etc.

Yarqubûna يَرْقُبُونَ (imp. 3rd m. plu.): They guard, respect, observe, watch. **La Yarqubû** لَا يَرْقُبُوا (acc. n.d.): They respect not. **Lam Tarqub** لَمْ تَرْقُبْ (imp.

neg. 2nd p.m. sing.): Thou has not respected. **Yatarqqabu** يتَرَقَّبُوا (*imp. 3rd p.m. sing. V.*): Looks about; Observes (the situation). **Irtaqib** ارتقب (*prt. m. sing. VIII.*): Wait thou. Watch thou. **Irtaqibû** ارتقبوا (*prt. m. plu.*): You wait, be on watch. **Murtaqibûna** مرتقبون (*ap-der. m. plu. VIII.*): They are awaiting. **Raqîbun** رقيب (*act. pic. m. sing.*): Watcher. **Raqabatun** رقبة (*n.*): Neck; Bound person; Captive of war. **Riqâb** رقاب (*n. plu.*): Necks; Captives of war. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 24 times.

Raqada رَقَدَ

رُقَادًا، رُقُودًا، رَقْدًا؛ يَرُقُدُ

To sleep, lull, be dull, ragged, overlook. **Ruqûd** رُقُود: Sleeping, etc. **Marqad** مرقد: Bed; Sleeping place; Grave.

Ruqûd رُقُود (*v. n.*): Asleep; Dormant (18:18). **Marqad** مرقد (*n. of Place*): Sleeping place, Grave. (36:52). (L; T; R; LL)

Raqqa رَقَّ

رَقَّةً؛ يَرَقُّ

To be thin and soft.

Raqqun رَقٌّ (*n.*): Parchment; Sheet of paper; Broad and soft fine thing; Volume or scroll (52:3).

(L; T; R; LL)

Raqama رَقِمَ

رَقْمًا؛ يَرُقِّمُ

To write, stripe, brand. **Yarqumu fil mâi** يَرُقِّمُ فِي الْمَاءِ: A proverb to mean a remarkable skill. **Raqîm** رقيم: Inscription; Writing. **Marqûm** مرقوم: Written one.

Raqîm رقيم (*act. 2nd pic. m. sing.*): Inscription (18:9). **Marqûm** مرقوم (*act. pic. m. plu.*): Written one. (83:9,20). (L; T; R; LL)

Raqiya رَقِيَ

رَقِيًّا؛ يَرُقِّي

To ascend, rise gradually, mount a ladder. **Mirqât** مرقاة: Stair; Ladder; Stepping-stone; Ascent. **Ruqiyyun** رُقِّي: Mounting; Ascending. **Râqin** راق: Physician; Charmer; (If the verbal noun is **Ruqyatun** (Ibn Kathîr). Ascender (If **Ruqiyun** is verbal noun) (R). **Tarâqiya** تراقي n. plu. of **Tarqûwutun** ترقوة Collarbones; Throat; Collarbone; Clavicle. According to some its root is **Raqawa** رَقَوَ or **Tarqawa** تَرَقَّوْ.

Tarqû ترقى (*imp. 2nd p.m. sing.*): Thou ascend (17:93). **Li Yartaqû** لِيَرْتَقُوا (*imp. 3rd p.m. plu. el. VIII.*): Let them

ascend (38:10). *Ruqiyyun* رُقِيّ (v. n.) Ascending (17:93). *Râqin* رَاقِي (n.): Ascender; Physician (75:27). *Tarâqî* تَرَاقِي (n. plu.): Collar-bone; Throat. (L; T; R; Ibn Kathîr; LL)

رگبَ Rakiba
رُكُوبًا؛ يَرْكَبُ

To ride, embark, mount; be carried, go on board of a ship, voyage on (the sea), walk on (a road); embark in (danger), commit (a fault). *Rakbun* رُكْبُنْ (n.): Caravan. *Rukbân* رُكْبَانْ (n. plu.) of *Râkibun* رَاكِبْ (n.): One who rides, mounted. *Rikâb* رِكَابْ (n.): collective noun: Camels. *Rakûb* رُكُوبْ (n.): Use of a beast for riding. *Mutarâkibun* مُتَرَاقِبْ (n.): Laying in heaps; Riding on one another; Close growing; Clustered over clustered; Layer upon layer. *Tarkabunna* تَرَكَبْنِ (imp. 2nd p.m. plu.): To pass on, rise, ascend.

Rakibâ رَكِبَا (prf. 3rd p.m. dual.): They twain embarked, boarded. *Rakibû* رَكِبُوا (prf. 3rd p.m. plu.): They embarked; boarded. *Yarkabûna* يَرْكَبُونْ (imp. 3rd p.m. plu.): They will board. *Tarkabûna* تَرَكَبُونْ (imp. 2nd p.m. plu.): You board, ride. *Li Tarkabû* لَتَرَكَبُوا (imp. 2nd p.m. plu. el. n.d.): You may ride. *Tarkabunna* تَرَكَبْنِ (imp. 2nd p.m. plu. emp.): Surely you ride, you

shall invariably pass on. *Irkab* اِرْكَبْ (prt. m. sing.): Thou embark. *Irkabû* اِرْكَبُوا (prt. m. plu.): You embark. *Rakkaba* رَكَّبَ (prf. 3rd p.m. sing. II): Constructed; Fashioned. *Rakbun* رُكْبُنْ (n.): Caravan. *Rukbân* رُكْبَانْ (n. plu.): Riders. Its *sing.* is *Râkibun* رَاكِبْ (n.). *Rikâb* رِكَابْ (n. plu.): Camelry. *Rakûb* رُكُوبْ (n.): Ridden; Riding (beasts). *Mutarâkibun* مُتَرَاقِبْ (ap-der. m. sing. IV): Clustered; Ridden one on another. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 15 times.

رگدَ Rakada
رُكُودًا؛ يَرْكُدُ

To stop, be calm; remain stable, be still, be at rest.

Rawâkida رَوَاكِدْ (n. plu. its *sing.* is *Râkidatun* رَاكِدَةٌ): Still; Quiet; Motionless (42:33). (L; T; R; LL)

رگزَ Rakaza
رَكْزًا؛ يَرْكُزُ

To whisper, bury. *Rikza* رِكْزَا (n.): Whisper; Faint noise, Low sound.

Rikzan رَكْزًا (acc. n.): Whisper (19:98). (L; T; R; LL)

Rakasa رگس
رگساً؛ یرگس

To invert, revert. *Arkasa* رگس (prf. 3rd p.m. sing. IV.): To overturn, upset, overthrow, return, revert, throw back into a former state.

Arkasa رگس (prf. 3rd p.m. sing. IV.): Overthrown (them) (4:88).
Urkiṣū رگسوا (pp. 3rd p.m. plu. IV.): They were reverted, fall headlong (as if under compulsion) (4:91). (L; T; R; LL)

Rakadza رگض
رگضاً؛ یرگض

To move the feet, urge, strike heavily (with foot), fly, run.

Yarkudzūna رگضون (imp. 3rd p.m. plu.): They flee, are fleeing (21:12). *Urkuḏz* رگض (prt. m. sing.): Urge; Strike (38:42).
LâTarkudzū لا ترگضوا (prt. neg. m. plu.): Flee not (21:13). (L; T; R; LL)

Raka'a رگع
رگوعاً؛ یرگع

To bow down, bend to the ground, have one's back bent, bow down in prayer, stoop the head to kneel; pray; have a posture of Prayer in which the worshiper while standing bows forward and places both his hands on the knees without bending his legs and arms.

Râki'un رگع plu. *Raki'un* رگع and *Rukka'un* رگع: One who bows down, who pray, who makes a *rakû*, One who worships God alone to the exclusion of all sorts of idols and images. The famous pre-Islamic poet Nâbighah says:

سبيغ عذراً ونجاً من امرىء
إلى ربِّه ربِّ البرية رگع

He who turns to God alone the Creator of the world, will have a sound argument in his favour and will obtain salvation.

Yarka'ûna رگعون (imp. 3rd p.m. plu.): They bow down.
Irka'û رگعوا (prt. m. plu.): You bow down. *Irki'î* رگعي (prt. f. sing.): Thou f. bow down.
Râki'an رگعاً (act. pic. m. sing. acc.): One who bows down, bowing in worship. *Rukka'an* رگعاً (acc. act. pic. m. plu.): Those who bow down. Its sing. is *Râki'un* رگع. *Râki'ûna* رگعون (nom.) *Râki'îna* رگعين (gen. act. pic. m. plu.): Those who bow down. (L; T; R; LL; Asâs)
The root with its above forms has been used in the Holy Qur'ân about 13 times.

Rakama رگم
رگماً؛ یرگم

To gather, gether in a heap, heap up, accumulate. *Rukâm* رگام: Heap; Piled up; Heaped

clouds.

Yarkumu يَرْكُمُ (*imp. 3rd p.m. sing. acc.*): He will huddle (them), will consign (8:37). **Rukâman** رُكَّامًا (*n. acc.*): Piled up (24:43). **Markûm** مَرْكُومٌ (*pct. pic. m. sing.*): Piled up (52:44). (L; T; R; LL)

Rakina رَكِينٌ / **Rakana** رَكَّانَةٌ، رَكْنًا، يَرْكُنُ؛ يَرْكِنُ رُكُونًا،

To lean on, rely upon, trust. **Ruknun** رُكْنٌ: Support; Stay; Firm part of a thing on which it rests; Pillar; Cornerstone; Court; Pride of power and might; Resistance; Kinsfolk or clan; Party; Person by whom one is aided and strengthened; Noble or high person. Thing whereby one is strengthened.

Tarkanu تَرَكَنُ (*imp. VII*): Thou leaned (17:74). **LâTarkanû** لَا تَرَكَنُوا (*prt. neg. m. plu.*): You lean not (11:113). **Ruknun** رُكْنٌ (*n.*): Support (11:80; 51:39). (L; T; R; LL)

Ramaha رَمَحَ رَمْحًا؛ يَرْمَحُ

To pierce with a lance, spear. **Rumhun** رُمْحٌ plu. **Rimâhun** رِمَاحٌ: Lance; Spear.

Rimâh رِمَاحٌ (*n. plu. of Rumhun*): Lancer; Spears (5:94). (L; T; R; LL)

Ramada رَمَدًا

رَمَادَةٌ، رَمَدًا، رَمَدًا؛ يَرْمُدُ، يَرْمُدُ

To starve from cold, destroy, put in ashes, become dirty. **Ramâd** رَمَادٌ plu. **Armidatun** أَرْمِدَةٌ: Ashes; Fine and copious ashes. **Yanfukhu fil al-Ramâdi** يَنْفُكُو فِي الرَّمَادِ: He exerts himself uselessly; He blows upon the ashes.

Ramâd رَمَادٌ (*n. plu.*): Ashes (14:18). (L; T; R; LL)

Ramaza رَمَزَ

رَمَزًا؛ يَرْمِزُ

To make a sign, indicate by a sign, nod.

Ramzan رَمَزَانٌ (*v.n. acc.*): Gesture (3:41). (L; T; R; LL)

Ramidza رَمِضَ

رَمِضًا؛ يَرْمِضُ، يَرْمِضُ

To be burning, heat, be blasted by the sun. **Ramadza** رَمِضَ: To sharpen (a spear) between stones, roast, pasture on a burning ground, burn. **Ramdzâ** رَمِضًا: Scorching heat; Burning hot (ground) **Ramadzân** رَمِضَانٌ: The ninth month of Islamic calendar, the month of Fast.

Ramadzân رَمِضَانٌ (*n.*): The

Ramma رَمَّ

month of Fasting. (2:185). (L; T; R; LL)

Ramma رَمَّ

رَمًّا، رَمَّةً، رَمِيمًا؛ يَرُمُّ، يَرَمُّ

To be decayed, become rotten and worn out (bone). *Mâ lahû hammun wa lâ rummun* ماله *hammun wa lâ rummun*: He possesses nothing. *Ramîm* رَمِيمٍ Decayed; Rotten; Like ashes.

Ramîm رَمِيمٍ (*adj.* of common gender *act. 2nd. p. pic. m. sing.*): Decayed (36:78; 51:42). (L; T; R; LL)

Rummân رُمَّان

Pomegranates.

Rummân رُمَّان (*generic n.*): (6:99,141; 55:68). (L; T; R; LL)

Ramâ رَمَى

رَمِيًّا؛ يَرْمِي

To throw, cast, hit by throwing, blame, cast on, charge. *Ramâ bil Ghaib* رَمَى بِالْغَيْبِ: To speak conjecturally.

Ramâ رَمَى (*prf. 3rd p.m. sing.*): He threw. *Ramaita* رَمَيْتَ (*prf. 2nd p. m. sing.*): Thou threw. *Yarmi* يَرْمِي (*imp. 3rd p.m. sing. final yâ dropped*): He throws, casts. *Tarmi* تَرْمِي (*imp. 3rd p. f. sing.*): She throws. *Yarmûna*

Rahata رَهَطَ

Yarmûna (*imp. 3rd p. m. plu.*): They cast, blame, calumniate. (L; T; R; LL)

The root with its above five forms has been used in the Holy Qur'ân about 9 times.

Rahiba رَهَبَ

رَهَبًا، رُهَبًا، رَهَبَةً؛ يَرَهَبُ

To fear, dread, awe. *Rahbatun* رهبة *Rahban* رهبا *Rahaban* رهبة: Awe; Fear. *Râhibun* راهب: Monk. Its plu. is *Ruhbân* رهبان. *Rahbaniyyatun* رهبانية: Monasticism; Monkery. *Arhaba* ارهب: To frighten, cause terror. *Istarhaba* استرهب: To terrify.

Yarhabûna يَرَهَبُونَ (*imp. 3rd p. m. plu.*): They dread, held in awe.

Irhabûni ارهبون (*prt. m. plu.*): You should hold me in awe.

Turhibûna تُرْهِبُونَ (*imp. 2nd. p.m. plu. IV*): You frighten, strike terror. *Istarhabû* استرهبوا (*prf. 3rd p. m. plu. X*): They sought to strike awe. *Rahb /Rahban* رهبا /رهب

Rahbatan رهبة (*v.n. acc.*): Encountering fear. *Ruhbân* رهبان (*n. plu.*): Monks. Its sing. is *Râhib*. *Rahbâniyyatun* رهبانية (relative *adj. Ruhbân*): Monasticism. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 12 times.

Rahata رَهَطَ
رَهَطاً؛ يَرَهَطُ

To take large mouthfuls, glut, remain indoors, assemble. *Rahṭun* رَهَطٌ: Family; Sons of oneman; Kindred; One's people; Party; Gang. *Nahnu dhawū rahṭin wa irṭihātin* وارطهتة نحن ذووارهط: We are all collected.

Rahṭ رَهَطَ (n.): Gang; Group; Tribe (27:48; 11:91; 11:92). (L; T; R; LL)

Rahiqā رَهَقَ
رَهَقاً؛ يَرَهَقُ

To follow closely, cover, be foolish, lie, be mischievous, be ungodly, hasten, overtake, reach, draw near, overspread. *Rahaqa* رَهَقَ: To oppress, cause to suffer, be given to evil practices. *Rahqun* رَهَقٌ: Folly; Oppression; Evil disposition. *Arhaqa* ارهَقَ: To impose a difficult task, afflict with troubles and difficulties.

Yarhaqu يَرَهَقُ (imp. 3rd p.m. sing.): He shall overspread, covers. *Tarhaqu* ترهَقَ (imp. 3rd p. f. sing.): She covers, will cover. *Yurhiqu* يُرهَقُ (imp. 3rd p.m. sing. IV.): He will involve, impose, causes burden. *Urhiqu* أرهَقُ (imp. 1st p. sing. IV.): I will inflict, will impose upon. *La Turhiq* لاثرهَقَ (prt. neg. m.

sing.): Do not impose, not be hard. *Rahqun* رَهَقٌ (v. n.): Arrogance; Conceit, Injustice, Evil disposition. (L; T; R; LL) The root with its above forms has been used in the Holy Qur'ān about 10 times.

Rahana رَهَنَ
رَهَناً؛ يَرَهِنُ

To give in pledge, last, continue, be settled in a place, mortgage property, pay in advance, give as hostage. *Rahīnun* رَهِينٌ: Pledged; Engaged; Given in pledge. *Rihānun* رهَانٌ: Taking a pledge; Pledged; Responsible; Given in pledge.

Rahīnun رَهِينٌ (act. 2nd pic. m. sing.): Pledged (52:21). *Rahīnatun* رَهِينَةٌ (act. 2nd. pic. f. sing.): Pledged; Bound to pay (74:38). *Rihān* رهَانٌ (v. n.): Pledge (2:283). (L; T; R; LL)

Raha رَهَا
رَهَوًّا؛ يَرَهَوُّوا

To walk gently, fall calmly (sea), act gently, be depressed, motionless, go slowly, be clam and quite and motionless, part (the legs and make an opening between them). *Rahw* رهو: Calm; Quiet; Motionless; Depressed place; Broad place; Elevated ground; Dry tract of land.

Rahwan رَهْوًا (v. n.): Be depressed; Calm and motionless; Not in tide (44:26). (L; T; R; Zamakhsharî. LL)

رَاحَ **Râha**
رَوَّاحًا؛ يَرُوحُ

To go or do a thing at evening. **Rîhun** رِيح: Wind; Power, Dominance; Conquest; Pre-dominance; Strength; Victory; Good and pure thing; Mercy; Aid against enemy. When it is used in the singular number it generally signifies Divine punishment as in 17:69; 54:19; 69:6; but when it is used in the plural number it generally signifies Divine blessing, as in 27:63. **Rouh** رُوح: Mercy. Linguistically it is related to the noun **Rûh** رُوح breath of life, and has also the significance of **Râhat** رَاحَت i.e., rest from grief and sadness. Thus the most appropriate translation of the word **Rouh** رُوح would be life giving and soothing mercy. The word **Rûh** رُوح is often used in the Holy Qur'ân in the sense of Divine inspiration, revelation and **wahî** وَحْي and **Ilhâm** إلهام. Since it gives life to hearts that were dead in their ignorance and has in the spiritual world the same

function as a soul has in the physical world. **Rûh** رُوح: Breath of life; Soul; Spirit; Inspiration; Revelation; Essence; The Qur'ân; Joy and happiness; Mercy; Life-giving words of Allâh; Prophet's divine message (because of its life-giving qualities); Angels; Arch-angel Gabriel.

Turîhûna تَرِيحُونَ (imp. 2nd p. m. plu. IV.): You bring home in the evening. **Rawâhun** رَوَّاح (v.n.): Blowing in the afternoon; Evening journey. **Rauhun** رَوْح (n.): Soothing mercy; Happiness; Comfort; Bounty; Gift. **Rûhun** رُوح (n.): Revelation; Spirit; Soul; Human soul; Gabriel; Angel of revelation. **Raihân** رِيحَان (n.plu.): Fragrant flowery plants. **Rîhun** رِيح (n.): Punishment. **Riyâh** رِيَّاح (n.plu.): Divine blessings. (L; T; R; LL) The root with its above forms has been used in the Holy Qur'ân about 26 times.

رَادَ **Râda**

رِيَادًا، رَوَّدًا؛ يَرُودُ

To seek, ask a thing gently, search (for food, fodder), go to and fro in a pasture, go round about. **Ruwaidan** رُوَيْدًا: To go gently. **Irâdatun** إِرَادَةٌ: Will; Free will. **Mirwad** مِرْوَد:

Axle of a pully. **Râwada** رَاوَدَ (prf. 3rd p. To long after, desire, seduce, ask one to do, seduce, entice, seduce against the will (with 'an عِن) as in 12:126. **Yurîdu** يُرِيدُ: He wishes, intends. It is used also as an auxillary verb as in 18:77. The word **Irâdah** ارَادَه is used for power and capacity with reference to subjugation as well as to option and choice. **Ruwaidan** رُوَيْدًا For a little while; Go gently. According some the grammarians the word is a diminutive form of which verbal noun is not in use. It is used as sing. plu. f. m. Sometimes, according to Ibn Sîdah, it is used for threat.

Râwadû رَاوَدُوا (prf. 3rd p.m. plu. III.): They solicited, sought to take him away. **Râwadat** رَاوَدَتْ (prf. 3rd p. f. sing. III.): She solicited, sought. **Râwadtunna** رَاوَدْتَنَّ (prf. 2nd p. f. plu. III.): You f. sought. **Turâwidu** تَرَاوَدُوا (imp. 3rd p. f. sing. III.): She seeks to seduce. **Nurâwidu** نَرَاوَدُوا (imp. 1st p. plu. III.): We will persuade. **Rawdtu** رَوَدْتُ (prf. 1st p. sing.) I sought. **Arâda** ارَادَ (prf. 3rd p.m. sing. IV.): He meant, desired, intended, wished. **Arâdâ** ارَادَا (prf. 3rd p.m. dual IV.): They twain wished, desired. **Arâdû** ارَادُوا (prf. 3rd p. m. plu. IV.): They wished, in-

tended. **Aradna** ارَدْنَا (prf. 3rd p. f. plu. IV.): They f. wished, intended. **Aradtum** ارَدْتُمْ (prf. 2nd p.m. plu. IV.): You wished, intended. **Aradnâ** ارَدْنَا (prf. 1st p. plu. IV.): We wished, intended. **Yurîdu** يُرِيدُ (imp. 3rd p.m. sing. IV.): He wishes, intends. **Yurid** يُرِيدُ (imp. 3rd p. m. sing. juss.): He wishes, intends. **Yuridni** يُرِيدْنِي (comb. of Yurid+ ni.), **Yurîdâni** يُرِيدَانِ / **Yurîdâ** يُرِيدَا (n.d./ imp. 3rd p.m. dual.) They twain intend, wish. **Urîdu** أُرِيدُ (imp. 1st p. sing.): I wish, intend. **Yurîdû/Yurîdûna** يُرِيدُونَ / يُرِيدُونَ (n.d. juss/ imp. 3rd p.m. plu.): They wish, intend. **Yuridna** يُرِيدْنَ (imp. 3rd p. f. plu. IV.): They f. wish, intend. **Nurîdu** نُرِيدُ (imp. 1st p. plu. V.): We wish, intend. **Yurâdu** يُرَادُ (pp. 3rd p. m. sing. IV.): He is wished, intended. **Ruwaydan** رُوَيْدًا : For a little while; Go gently. (L; T; R; LL) The root with its above forms has been used in the Holy Qur'ân about 148 times.

رَاضَ **Râdzâ**

رِيَاضَةً، رِيَاضًا، رَوْضًا؛ يَرُوضُ

To exercise, break (in a colt), train, bore. **Arâdza** ارَاضَ: To quench one's thirst. **Raudzatun** رَوْضَةٌ: Watery meadow; Luxuriant garden.

Rawdzatun رَوْضَةٌ (n.): Luxuri-

ant garden (30:15). **Rawdzâtun** رَوْضَاة (n. plu.): Luxuriant gardens (42:22). (L; T; R; LL)

رَاعَ 'a Râ'a
رَوْعاً؛ يَرُوعُ

To respect combined with fear and reverence, frighten. *Rau'* رُوع: Awe; Fear; Alarm.

Row'un رَوْع (n.): (11:74). Awe. (L; T; R; LL)

رَاعَ 'a Râgha
رَوْعاً؛ يَرُوعُ

To turn (attention), come, slant, incline.

Râgha رَاعَ (prf. 3rd p.m. sing.): Turned (his attention) (37:91, 93; 51:26). (L; T; R; LL)

رُوم Rûm

Byzantines; Romans. The events mentioned at the beginning of the 30th chapter of the Qur'ân relates to the wars between the Byzantines and Persians about seventh year before the Hijrah or 615-616 A.D.

Rûm رُوم (n.): Byzantines (30:11).

رَابَ 'a Râba
رَيْباً؛ يَرِيبُ

To make uncertain, cast one

into doubt, calamity, suspicion, disturb, cause doubt, cause uneasiness of mind, cause affliction, create evil opinion, make false charge. *Raib* رَيْب: Doubt; Affliction or calamity; False charge; Disquietude or uneasiness of mind; Such doubt as is based prejudice or suspicions and not the doubt which helps in research and promotion of knowledge; Want; Harm; destruction. *Rîbatun* رِبَاتٌ: Doubt etc; *Murîb* مَرِيب: Arouser of doubt etc. *Murtâb* مَرْتَاب: Who is in doubt etc.

Irtâba اِرْتَابَ (prf. 3rd p.m. sing. VIII.): Entertained doubt. **Irtâbat** اِرْتَابَتْ (prf. 3rd p.f. sing. VIII.): She doubted. **Irtâbû** اِرْتَابُوا (prf. 3rd p. f. plu.. VIII.): They f. doubted, suffered from doubt. **Irtabtun** اِرْتَبْتُمْ (prf. 2nd p. m. plu. VIII.): You doubted. **Yartâbu** يَرْتَابُ (imp. 3rd p.m. sing. VIII.): He doubts. **Yartâbû** يَرْتَابُوا (imp. 3rd p.m. plu. acc. VIII.): They doubt. **Tartâbû** تَرْتَابُوا (imp. 2nd p. m. plu. acc. VIII.): You doubt. **Rayb** رَيْب (n.): Wanting; Doubtful; Harmful; Destructive; False charge, Trouble; Weariness. **Murîb** مَرِيب (ap-der. m. sing. IV.): Disquieting. **Murtâb** مَرْتَاب (ap-der. m. sing. VIII.): Doubter.

The root with its above forms has been used in the Holy Qur'ân

about 36 times. (L; T; Tahdhîb; R; LL)

Râsha رَاشٍ

رَيْشًا؛ يَرِيشُ

To fit feathers (to an arrow), do good. *Rishun* رَيْشٌ Adornment; Feather; Fine clothing; Source of elegance and protection; Plumage; Ornament; Beauty.

Rîsh رَيْشٍ (*gen. n.*): Source of elegance and protection (7:26). (L; T; R; LL)

Ra'â رَعَى

مَرَعَى ، رَعَايَةً ، رَعِيًا ؛ يَرَعَى

To grow, increase, thrive, move about (looming), assemble, be plentiful, multiply, bestow abundantly. *Rî'un* رَيْعٌ: Elevated hill; High place; Height.

Rî'in رَيْعٍ (*n.*): Prominent place. (26:128). (L; T; R; LL)

Râna رَانَ

رَيْنًا؛ يَرِينُ

To be rusty, be dirty, feel qualmish, blind anyone (passion), be involved in a scrape, commit vice. *Rayn* رَيْنٌ: Rust; Dirt; Qualm; Misgiving.

Râna رَانَ (*prf. 3rd p.m. sing.*): (83:14). Rusted. (L; T; R; LL)

ZÂ

Z

It is the eleventh letter of arabic alphabet. Its equivalent in English is **z**. According to *Hisâb al-Jummal* (mode of reckoning numbers by the letters of the alphabet) the value of *zâ* is 7. It has no real equivalent in English. It is of the category of *Majhûrah* مَجْهُورَةٌ.

Zabada زَبَدًا

زَبَدًا؛ يَزْبُدُ

To churn (milk), feed with butter, foam. *Zabadun* زَبَدٌ: Foam; Froth; Scum (of water); Dross (of metals).

Zabad زَبَدٍ (*n.*): Foam; Scum (13:17). (L; T; R; LL)

Zabara زَبْرًا

زَبْرًا؛ يَزْبُرُ، يَزْبُرُ

To copy, transcribe (a book), throw stones, pelt with stones. *Zibr* زَبْرٌ plu. *Zubûr* زُبُورٌ: Book; Book full of wisdom; Divine book; Book which is hard in writing; Psalms; Scriptures. *Zabrah* زَبْرَةٌ plu. *Zubar* زُبُرٌ and

Zubrah زُبْرَةٌ: Fragment of Iron; Lump; Mane of iron; Big piece of metal.

Zubûr زُبُورٌ (*n. sing.*): Divine writ revealed to the Prophet David.

Zubur زُبُرٌ (*plu.*): Books full of wisdom; Ingots; Lumps.

The root with its above two forms has been used in the Holy Qur'ân about 21 times. (L; T; R; LL)

Zabana زَبْنٌ
زَبْنًا؛ يَزْبِنُ

To prevent her young from sucking, knock, push. *Zabûn* زَبُونٌ: Wont to kick; Desperate. *Zabûnatun* زَبُونَةٌ: Haughtiness. *Zabâniyatun* زَبَانِيَّةٌ: Brave defending guards; Braves of an army. Armed attendants of the perfect of police; People who push and knock; Police guards (Qatâdah). Those who can use their hands and feet for defence; According to Zajjâj they are rough in complaint, difficult, hard, harsh, severe, courageous, violent, strong, vehement, steady, firm. Kisâî says its *sing.* is *Zibniyyun* but according to Akhfash it is *Zabâniyyun* زَبَانِيٌّ and to some others it is *Zâbinun* زَابِنٌ.

Zabâniyah زَبَانِيَّةٌ (*n. plu.*): Brave defending guards (96:18). (L; T; R; LL; Râzî)

Zujâjatun زَجَاةٌ

Piece of glass; Crystal globe, Glass vessel; Thing made of glass.

Zujâjatun زَجَاةٌ (*n. of. unity*): Crystal globe (26:35). (L; T; R; LL)

Zajara زَجَرَ
زَجْرًا؛ يَزْجُرُ

To prohibit, drive away, interdict, chide away, cry out, scare away, rebuke, deter, discourage, repel, restrain. *Zajrun* زَجْرٌ: Act of driving or prohibiting etc. *Zâjirât* زَاجِرَاتٌ: Those who drive, Those who keep human being from sin. *Zajratun* زَجْرَةٌ: Single cry. *Izdajara* اِزْدَجَرَ for *Indajara* اِنْدَجَرَ: To drive away with cries, reject. *Muzdajar* مُزْدَجَرٌ: Forbidden.

Izdujira اِزْدُجِرَ (*pp. 3rd p.m. sing. VIII.*): He was spurned and chided (54:9). *Muzda-jarun* مُزْدَجَرٌ (*v.n. VIII.*): In which there is provision of abstaining (from following the wrong course). Deterrent (54:4). *Zajran* زَجْرًا (*v.n.*): Driving away vigorously (37:2). *Zajratun* زَجْرَةٌ (*n. f.*): Single driving shout (37:19; 79:13). *Zâjirât* زَاجِرَاتٌ (*act. pic. f. plu.*): Those who drive away. (37:2). (L; T; R; LL)

Zaja زَجِي
زَجُوا؛ يَزْجُوا

To be easy, stop, propel, drive, urge gently, ease to laugh, speed up, push. *Muzjâtun* مُزْجَات: Few; Small; Scanty gain; Slow; Weak; Feeble; Of no value or of very little purchasing value.

Yuzji يُزْجِي (*imp. 3rd p.m. sing. IV.*): He drives, pushes, speeds up (17:66; 24:43). *Muzjât* مُزْجَات (*pis. pic. f. sing. IV.*): Scanty; That which is pushed out and disposed of as of no value or of very little purchasing value (12:88). (L; T; R; LL)

Zahha زَحَّ
زَحَّا؛ يَزْح

To snatch, draw back quickly, push, be removed, saved from. *Zahzaha* زَحْزَح: To be removed far etc.

Zuhziha زُحْزِح (*pp. 3rd p.m. sing. qurt.*): Removed away (3:185). *Muzahzihun* مُزْحِزِح (*act. pic. m. sing.*): Remover, keeping away (2:96). (L; T; R; LL)

Zahafa زَحَفَ
زَحَفًا؛ يَزْحَف

To proceed towards, drag himself, creep, march, together in a body (army), come up. *Zahfun* زَحْف: Army moving on slowly or little by

little.

Zahfan زَحْفًا (*v.n. acc.*): Marching for war, war, army. (8:15). (L; T; R; LL)

Zakhrafa زَخْرَفَ

To embellish (speech) with lies. *Zukhruf* زُخْرَف: Gold; Bombast; Allurement; Ornament; Gilded speech; Fair-seeming untruth and falsehood; Embellishment; Plausible lies.

Zukhruf زُخْرَف (*n.*): Gold; gilded speech; Adornment (6:112; 17:93; 43:35; 10:24).. (L; T; R; LL)

Zarabiyya زَرَابِيَّ

Rich and velvety carpets.

Zarâbiyya زَرَابِيَّ (*n. plu. f. of Zirbiyyatun*): (88:16). Rich; velvety carpets. (L; T; R; LL)

Zara'a زَرَعَا
يَزْرَعَا؛ يَزْرَع

To sow seed, cast seeds, till the ground, cause (the plants, children) to grow, give increase to (as in 56:64). *Zar'un* زَرَعًا: Seed; Corn; Land sown with corn; Cultable land; Plant. *Zurrâ'un* زُرَّاعُ plu. of *Zâri'un*: Sower; Causer of the growth.

Tazra'ûna تَزْرَعُونَ (*imp. 2nd p.m. plu.*): You shall sow, cultivate. *Zar'un* زَرَع (*n.*): Cornfield. *Zurû'un* زُرُوعًا (*n. plu.*):

Cornfields. *Zurrâ'un* زُرَاعٌ (n. plu.): Sowers. *Zâri'ûna* زَارِعُونَ (act. pic. m. plu.): Growers; Causers of the growth. The root with its above five forms are used in the Holy Qur'ân about 14 times. (L; T; R; LL)

Zariqa زَرَقَ

زُرَقًا؛ يَزْرَقُ

To be blue, gray; become blind, recoil. *'Aduwwun azraqun* عَدُوٌّ أَزْرَقٌ: Desperate foe (lit blue-eyed enemy). *Zurqan* زُرْقًا: Blear-eyed; Blue-eyed; Blind (spiritually or physically (cf.5:71); Gray-eyed; Desperate foe; Of worst colour of the eyes; One with eyes fading with terror.

Zurqan زُرْقًا (n. adj.): Blue-eyed; Spiritually blind (20:102). (L; T; R; Ibn Kathîr; LL)

Zara زَرَى

زَرِيًّا؛ يَزْرِي

To abuse, reprove, reproach, upbraid, blame, fall short, neglect, condemn, disparage, undervalue, scorn, ridicule, despise. *Izdara* اِزْدَرَا (ازدري VIII) for *Izrâtâ* of the stem VIII. is replaced with *Dâl*: To condemn, despise, ridicule

Tazdarî تَزْدَرِي (imp. 3rd p. f. sing. VIII.): He condemns, de-

spises (11:31). (L; T; R; LL)

Za'ama زَعَمَ

زَعَمًا، زَعَمًا؛ يَزْعُمُ، مَزْعَمًا، مَزْعَمًا

To speak, assert, suppose, think, imagine, fancy, be of opinion, relate. *Zaîm* زَعِيمٌ: Surety; One who vouches for or guarantor.

Za'ama زَعَمَ (prf. 3rd p. m. sing.):

He claimed, asserted. *Za'amta*

زَعَمَتْ (prf. 1st p. sing.): You

claimed, asserted. *Za'amtum*

زَعَمْتُمْ (prf. 2nd p. m. plu.): You

claimed, asserted. *Taz'umûna*

تَزْعُمُونَ (imp. 2nd p. m. plu.): You

asserted. *Yaz'umûna* يَزْعُمُونَ

(imp. 3rd p. m. plu.): They

asserted. *Za'mun* زَعَمٌ (n.):

Assertion. *Za'imun* زَعِيمٌ (act.

2. pic. m. sing.): Responsible;

Surety; Guarantee. (L; T; R;

LL)

The root with its above forms has

been used in the Holy Qur'ân

about 17 times.

Zafara زَفَّرَ

زَفْرًا، زَفِيرًا؛ يَزْفِرُ

To send forth a deep sigh, begin to bray, crackle (fire).

Zafîr زَفِيرٌ: Deep sigh; First

part of the braying of an ass,

as *Shahîq* is the second part;

Roaring of flames; Panting.

Zafîr زَفِيرٌ (act. 2. pic. m.

sing.): Moan; Deep sigh (11:106;

21:100; 25:12). (L; T; R; LL)

Zaffa زَفّ
زَفِّفًا؛ يَزِفُّونَ

To hasten, go with hurried steps, walk quickly, flap (the wing), run. *Yaziffûna* يَزِفُّونَ : Running; Hastening.

Yaziffûna يَزِفُّونَ (imp. 3rd p.m. plu. assim.): They hasten, are running (37:96). (L; T; R; LL)

Zaqama زَقَمَ /Zaqqama زَقَمَ
زَقَمًا؛ يَزُقُّونَ

To gobble, drink to excess, take any deadly food, swallow. *Zaqqûm* زَقُّومٌ: Food which kills; Deadly food; Dust-coloured tree having small round leaves without thorns. It has a pungent odor, has knots in its stems and is bitter in taste. The heads of its leaves are very foul. It bears a kind of intensely bitter and stinking fruit found in Tihâmah province of Arabia. When eaten it gives the feeling of intense burning in the belly and one needs water to quench the thirst and like a sick thirsty camel the intense thirst remain unsatisfied. It is also called the tree of curse (Bukhârî). It describes the punishment that will be meted out to the guilty in the Hereafter in a language which suits the enormity of their sins and evil deeds in this world.

They devoured what other people had earned with the sweat of their brows and suffered from an unstable lust for wealth and criminal assaults. As a punishment they will be given the *Zaqqûm* to eat which will burn their inside and they will have scolding water to quench their thirst but their thirst will remain unsatisfied. According to the Holy Qur'ân every good action is a good tree and every evil action is an evil tree (14:26). So *Zaqqûm* is evil tree and the symbolic of the condition in the hell. The punishments of the hell are in reality a treatment, so this bitter fruit is the bitter medicine to treat their spiritual diseases caused by the evils they committed in their life.

Zaqqûm زَقُّومٌ (n.): Food for the people of hell (37:62; 44:43; 56:52). (L; T; R; LL)

Zakariyyâ زَكْرِيَّا

Zacharias; Who is always patient and persevering; Who keeps on steadily; Who is in constant effort to achieve (the pleasure of God). The proper name Zacharias. In the Holy Qur'ân he was the Father of Yahyâ (John the Baptist). Guardianship of Mary was entrusted to him. He was a

Prophet and a relative of Mary.
Zakariyyâ زَكْرِيَّا (n.): Zacharias.
 (3:37-38; 6:85; 19:2,7; 21;89;). (L;
 T; R; LL)

زَكَاةٌ

زَكَاةً، زَكَاةً، يَزْكِي

To grow, be pure and clean, purify, be righteous, thrive, prosper, succeed, grow strong, improve. **Zakât** زَكَاةٌ: Purity; Alms; Legal alms; Excellence; Portion of one's wealth given in order to purify one's self; Piety. It is also a technical term of the Islamic law that means certain portion or amount of property that is given thereof as the due of Allâh by its possession to the poor in order that giver may purify himself. The payment of this religious due is obligatory provided that the property is of a certain amount and has been in his possession for one lunar year. The portion to be given varies according to the nature and amount or the property. In coin it is one-fortieth thereof, i.e. two and a half percent. The word **Zakât** زَكَاةٌ is generally translated as an Islamic tax, purifying dues, poor due, poor-rate or charity or alms, but in reality none of them renders the full meaning of the term. Thus it is reasonable to use the term as such.

Zakâ زَكِيَ (prf. 3rd p.m. sing.): He was clean, pure. **Zakkâ** زَكَّى (prf. 3rd p.m. sing. II.): He purified. **Yuzakkî** يَزْكِي (imp. 3rd p.m. sing. II.): He purifies. **Tuzakkî** تُزَكِّي (imp. 2nd p.m. sing. II.): Thou purifieth. **Yuzakkûna** يَزْكُونُ (imp. 3rd p. m. plu. II.): They purify. **Lâ Tuzakkû** لَا تُزَكُّوا (prt. neg. n. plu.): Make no pretensions to the purity (of your souls); Justify not; Do not praise (your self to be pure and pious). **Tazakkâ** تَزَكَّى (prf. 3rd p.m. sing. V.): He purified himself. **Yatazakkâ** يَتَزَكَّى (imp. 3rd p.m. sing. V.): He purifies himself. **Yazzakka** يَزْكِي (imp. 3rd p.m. sing.): Purify himself. **Zakât** زَكَاةٌ (n.): Purification; Purity; Poor tax; Purifying alms. **Zakiyyan** زَكِيًّا (act. pic. m. sing. acc.): Most pure. **Zakiyyatan** زَكِيَّةٌ (act. pic. f. sing.): Pure; Innocent. **Azkâ** أَزْكَى (elative): The purest.

The root with its above forms has been used in the Holy Qur'ân about 59 times. (L; T; R; LL)

زلزل

زَلْزَلَةً، يُزَلِّلُ

To shake, shake to and fro, quake, frighten, urge, put in calamities.

Zulzilât زُلْزِلَاتٌ (pp. 3rd p.f. sing.): It is shaken (99:1). **Zulzilû** زُلْزِلُوا (pp. 3rd p.m. plu.): They were

shaken (2:24; 33:11). **Zilzâl** زلزال (v. n.): Violent shake (99:1). **Zalzala-tun** زلزلة (n.): Quake; Shock. (22:1). (L; T; R; LL)

زَلَفَ **Zalafa**

زَلَفًا، زَلَفًا، زَلَفًا؛ يَزْلِفُ

To draw near, advance. **Zulfâ** زُلْفَا : Nearness, Proximity; Near approach. **Zulfatun** زُلْفَةٌ plu. **Zulâf** زَلَفَ: Dignity; Nearness; Some early hours; First part of the night; Those hours of the night which commence at the close of day; Wear at hand. **Azlafa** اَزْلَفَ IV. To bring near; Cause to approach.

Azlafnâ اَزْلَفْنَا (prf. 3rd p. f. plu. IV.): We brought near, caused to draw near. **Uzlifat** اَزْلَفْتَ (pp. 3rd p. f. sing. IV.): It is brought near. **Zulafan** زَلَفًا (n. acc.): Early hours. **Zulfatan** زُلْفَةٌ (n. acc.): Night. **Zulfâ** زُلْفَى (v. n.): Approach; Near.(L; T; R; LL) The root with it above five forms has been used in the Holy Qur'ân about 10 times.

زَلَقَ **Zalaqa**

زَلَقًا؛ يَزْلِقُ

To cause to stumble, slip. **Zalaqun** زَلَقٌ: Place in which the feet are liable to slip. **Azlaqa** اَزْلَقَ IV.: To cause to slip or fall.

Yuzliqûna يَزْلِقُونَ (imp. 3rd p. m.

plu. IV.): They caused to stumble, dislodge (68:51). **Zalaqan** زَلَقًا (v.n. acc.): Barren; Waste (18:40). (L; T; R; LL)

زَلَّ **Zalla**

زَلًا، زَلًّا، مُزَلَّةً؛ يَزِلُّ

To slip unintentionally, pass away (life). **Azalla** اَزَلَّ and **Istazalla** اِسْتَزَلَّ IV.: To cause to slip or fall, err. Slipping and lapsing denotes the idea that evil which gradually tempts from a higher to a lower state (95:5).

Zalaltum زَلَلْتُمْ (prf. 2nd p. m. plu.): You slipped off, made a mistake, stumbled (2:209). **Tazillu** تَزَلَّ (acc. imp. 2nd. p. f. sing.): Slip (16:94). **Azalla** اَزَلَّ (prf. 3rd p. m. sing. IV.): Caused to slip (2:36). **Istazalla** اِسْتَزَلَّ (prf. 3rd p. m. sing. X.): Caused to slip, seduce (3:155). (L; T; R; LL)

زَلَمَ **Zalama**

زَلَمًا؛ يَزَلِمُ

To wander about, make a mistake, fill (a vessel), make a scanty gift, cut off, protrude a part of a thing, cut or pare an arrow to make it proportionate and good looking. **Zalamun** زَلَمٌ plu. **Azlâm** اَزْلَامٌ: Divining arrow; Arrow without a head and without a feather of the game of hazard. The

Arabs in the time of ignorance (before Islam) played with such arrows for division of the flesh of a slaughtered animal bought on credit and for dividing flesh of slaughtered animal, probably animals devoted to idols were also divided by such arrows when slain. They also sought to know what was allotted to them by mean of the *Azlâm* ازلام. They used to put them in a receptacle, and when one of them desired to make a journey or accomplish a want or when desired to perform some affairs, he put his hand into that receptacle and took forth an arrow. Now if the arrow with 'Command' came forth he went ahead to accomplish his purpose, but if that with 'Prohibition' came forth he refrained and if the blank one came forth he shuffled them a second time repeating the operation. Its sing. is *Zalam*. For a curious illustration of this custom see Ezekiel 21:21.

Azlâm ازلام (*n. plu.*): Divining arrows (5:3, 90). (L; T; R; Râzî; Ibn Kathîr; LL)

Zumara زُمَرَا

زُمَيْرَا، زُمَرَا؛ يَزْمِر، يَزْمِر

To be in troops, in multitudes, in companies, in small and scat-

tered parties.

Zumaran زُمَرَا (*n. plu of Zumraturun acc.*): In troops; In multitudes (39:71,73). (L; T; R; LL)

Zamala زَمَل

زَمَالَا، زَمَلًا؛ يَزْمِل، يَزْمِل

To carry or bare a heavy load, mount behind, counterbalance, run while leaning forward, wrap, run and go quickly. *Muzzammil* مُزْمَل: One bearing a heavy responsibility; One who unites; Wrapped.

Muzzammil مُزْمَل (*ap-der. m. sing. VIII.*): Who have wrapped himself up in robes (of prophethood); One who has prepared himself for prayer; One who has to unite the nation under one banner (so the Holy Prophet^(PBUH) is also *al-Hâshir*: the joiner and uniter of the nations Bukhârî); One who has to go a long distance on the road to awaken the people to realize their high destiny and therefore he has to run fast and work hard and incessantly; One who is reminded of his enormous task of preparing a community of worshippers; Who imbued with the same noble ideals and fired with the same unflagging zeal as himself to help him to convey to the world the message of the Qur'ân; One who is to carry a heavy load

Zamhara زَمْهَرًا

of preaching Islâm (73:1). (L; T; R; LL; Ma'âni; Qadîr)

أَمْهَرًا / زَمْهَرًا Zamhara

To be intensely cold, become red by reason of anger. *Zamharîr* زَمْهَرِير: Intense; Vehement; Bitter cold; Moon.

Zamharîr زَمْهَرِير (n.): (76:13). (L; T; LL)

زَنْجَبِيل Zanjabil

It is a compound word of *Zana* زَانِي and *Jabal* جَبَل. *Zana* means ascending and *Jabal* means a mountain, thus *Zanjabil* means he ascends the mountain. One of the qualities of ginger is that it strengthens the system and relieves dysentery and warms it up so that a person becomes capable, as it were, of climbing a mountain. It also have a property of healing, warming and strengthening to the venereal faculty, clearing to the phlegon, sharpening the intellect and exhilarating.

Zanjabil زَنْجَبِيل (n.): Ginger (76:17). (L; T; LL)

زَنْيِم Zanîm

Utterly useless; Known for mischiefmaking; Notoriously mischievous; Low-born; Of doubt-

Zahada زَهَدًا

fulbirth; Ignoble; Adopted; Outsider; Claiming someone else as his father; Illegitimate; Base; Mean.

Zanîm زَنْيِم (act. 2nd pic. m. sing.): (68:13). (L; T; LL)

زَنَى Zana

زَنَا، زَنَى؛ يَزْنِي

To climb, commit adultery or fornication. *Zinâ* زَنَا: Adultery or fornication. *Zânî* زَانِي: Adulterer or fornicator.

Yaznûna يَزْنُون (imp. 3rd p. m. plu.): They commit adultery or fornication. *Yaznîna* يَزْنِين (imp. 3rd p. f. plu.): They commit adultery or fornication. *Zânî* زَانِي (act. pic. m. sing. it is *Zânîn* زَانِيْنَ where final *Nûn* is dropped): One who commits adultery or fornication; Adulterer or fornicator. *Zâniyatun* زَانِيَّة (act. pic. f. sing.): Adulteress or fornicatoress. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 9 times.

Zahada زَهَدًا / Zahada زَهَدًا

زَهَادَةً، زُهْدًا؛ يَزْهَدُ، يَزْهَدُ

To abstain, have in low estimation, not to be desirous, not to be interested, not to be keen.

Zâhidîn زَاهِدِينَ (act. pic. m.

plu.): Desirous (12:20). (L; T; R; LL)

Zahara زَهْرَ

يَزْهَرُ؛ زَهْرًا؛ يَزْهَرُ؛

زَهْرًا؛ يَزْهَرُ؛ زَهْرًا

To be resplendent, shine, glow, be glossy, have bright complexion, blossom. *Zahraturun* زَهْرَةٌ : A flower; Glamour; Splendour; Beauty; Brightness.

Zahraturun زَهْرَةٌ (n.): Glamour; Splendour; Flower (20:131). (L; T; R; LL)

Zahaqa زَهَقَ

زُهوقًا؛ يَزْهَقُ

To vanish, disappear, perish. *Zâhiquun* زَاهِقٌ: That which vanishes away etc. *Zahûqun* زَهُوقٌ: Vanishable; Vain; Unsteady etc.

Zahaqa زَهَقَ (*prf. 3rd p. m. sing.*): Vanished away (17:81). *Tazhaqa* تَزْهَقُ (*acc. imp. 3rd p. f. sing.*): Depart (9:55,85). *Zâhiquun* زَاهِقٌ (*act. pic. m. sing.*): Vanished one. (21:18). *Zahûqun* زَهُوقًا (*acc. ints.*): Ever bound to vanish away (17:81). (L; T; R; LL)

Zâja زَاجَ

زَوْجًا؛ يَزْوجُ

To marry anyone to, couple any thing with, pair, mingle

with. *Zauj* زَوْجٌ *plu. Azwâj* أزواج: Companion; Mate; Spouse; Husband or Wife; Individual when consorting with another; That in which individuals are united; kind; Species; Class or sex; Pair; Couple; Each of a pair. *Zaujain* زَوْجَيْنِ: Two individuals paired together; each pair. *Zawaja* زَوَّجَ: To join together, give in marriage, couple, unite as a fellow, pair.

Zawwajna زَوَّجْنَا (*prf. 1st p. plu. II.*): We wedded, gave in marriage or pair them. *Yuzawwiju* يُزَوِّجُ (*imp. 3rd p. m. sing. II.*): He conjoins, mixes. *Zuwwijat* زُوِّجَتْ (*pp. 3rd p. f. sing. II.*): Is paired, united. *Zaujuna* زَوْجٌ (n.): Wife; Husband; Pair; Kind. *Zaujân* زَوْجَيْنِ *nom. Zaujain* زَوْجَانِ (*acc. n. dual*): Husband and wife; Two kinds; Pairs; Comrade; One of the pair, male or female. *Azwâj* أزواج (n. plu.): Wives, Husbands, Pairs; Kinds. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 81 times.

Zâda زَادَ

زُودًا؛ يَزُودُ

To take provision.

Tazawwadû تَزَوَّدُوا (*prt. m. plu. V.*): They take provision (2:197). *Zâd* زَادَ (n.): Provision (2:197). (L; T; R; LL)

Zâra زَارَ

زِيَارَةٌ؛ يَزُورُ

To visit. *Tazâwara* تَزَاوَرُ
Yatazâwaru يَتَزَاوَرُونَ VI. To
deviate. *Zawira* زَوَّرَ *Yazwaru*
يَزْوَرُ: To falsify. *Zurtum* زُرْتُمْ:
You visited. *Tazâwaru* تَزَاوَرُ:
Deviates; Turns aside. *Zûr* زُورُ:
Falsehood.

Zurtum زُرْتُمْ (prf. 2nd m. plu.):
You visited (102:2). *Tazâwaru*
تَزَاوَرُ (imp. 3rd p. f. VI.): She
deviates. *Zûra* زُورَ (acc. n.): *Zûru*
زُورَ (nom. n.): Falsehood; False
speech; False. (L; T; R; LL)
The root with its above four forms
has been used in the Holy Qur'ân
about 6 times.

Zâla زَالَ

زَوَالًا؛ يَزُولُ

To cease; cease to be in a place,
fall, perish, pass, decline, re-
move, retire, decline, go.
Zawâl زَوَالٍ: Decline. 'An
Tazûlâ تَزُولًا: Lest they
should swerve away; Lest they
fall.

Zâlatâ زَالَتَا (prf. 3rd p. f. dual.):
They twain swerve away, come to
naught (35:41). *Tazûla* تَزُولُ (prf.
3rd p. f. sing.): She swerves away,
comes to naught (14:46). *Tazûlâ*
تَزُولًا: Swerve away; Come to
naught. (35:41). *Zawâl* زَوَالٍ (v.n.):

Fall; Passing away (14:44). (L; T;
R; LL)

Zâta زَاتَ

زَيْتًا؛ يَزَيْتُ

To dress food with oil, anoint
with oil, give oil. *Zait* زَيْتُ:
Olive oil; Any oil. *Zaitûn* زَيْتُونُ:
Olive; Olive tree. *Zaitun* زَيْتُ:
Symbolic of the era of Noah.
About Noah we read, 'And the
dove came unto him in the
evening, and lo! in her mouth
was an olive leaf plucked off.
So Noah knew that the waters
were abated from the earth.'
(Gen, 8:11).

Zait زَيْتُ (n.): Oil. *Zaitûn* زَيْتُونُ
(n.): Olive. *Zaitûnatun* زَيْتُونَةٌ (n.
adj.): Olive. (L; T; R; LL)

The root with its above three forms
has been used in the Holy Qur'ân
about 7 times.

Zâda زَادَ

زِيَادَةً؛ يَزِيدُ

To increase, add, give in sur-
prise, cause to increase, ex-
ceed in number, make an addi-
tion. *Ziyâdatun* زِيَادَةٌ: Increase;
Addition. *Mazîd* مَزِيدُ:
Excession; Increase; Addition.
Izâda إِزَادَ for *Istazâda* اسْتَزَادَ
VIII.: To increase, suffer an in-
crease, increase by, augment.
Zaid زَيْدُ: Increase; Addition;

Excess; More; Name of a companion of the Holy Prophet Ibn Hârithah whose wife Zainab he married after her divorce from Zaid. Zaid became one of the earliest believers in Islam. He belonged to the tribe of Kalb and was taken prisoner in childhood and sold as a slave. He was bought by Khadîjah's brother, who gave him over to his sister and she in her turn presented him to the Holy Prophet ﷺ, who, as was his want, liberated him. Zaid was so much attached to the Holy Prophet ﷺ that when the Holy Prophet ﷺ gave him the option of accompanying his father to his home or remaining with him Zaid chose the company of the Holy Prophet ﷺ. The Holy Prophet ﷺ did not adopt him as his son, but on account of his great attachment and love for the Holy Prophet ﷺ he was called by the son of Muhammed. Zainab was the daughter of the Holy Prophet's aunt Umaimah, who was the daughter of 'Abdul Muttalib. She too was one of the early Muslims. The Holy Prophet ﷺ proposed to her brother that she should be given in marriage to Zaid. Her parents were averse to this match, and only yielded under pressure from the Holy Prophet ﷺ. They both desired that the Holy

Prophet ﷺ himself should marry Zainab. The marriage was, however, not a happy one. Zaid expressed a desire to the Holy Prophet ﷺ to divorce Zainab. The idea was grieving for the Holy Prophet ﷺ for it was he who had insisted upon this marriage. Zaid divorced Zainab. He concealed the cause of the failure of the marriage in his mind but according to the Holy Qur'an the responsibility of the failure of marriage rested upon Zaid and not upon Zainab. The Holy Prophet ﷺ knew well that the marriage arranged by him proved unsuccessful, was morally bound to accept her as his wife and respect the wish of her family.

Zâda زَادَ (*prf. 3rd p.m. sing.*): He added, increased. **Zâdat** زَادَتْ (*prf. 3rd p.f. sing.*): She increased. **Zâdû** زَادُوا (*prf. 3rd p.m. plu.*): They increased. **Yazîdu** يَزِيدُ (*imp. 3rd p.m. sing.*): He increases. **Lam Yazîd** لَمْ يَزِدْ (*imp. 3rd p.m. sing. juss.* The second radical *yâ* is dropped from *yazîdu* يَزِيدُ due to the juss. case.): He did not increase. **Tazîdûna** تَزِيدُونُ (*imp. 2 p.m. plu.*): You increase. **Azîdanna** أَزِيدَنَّ (*imp. 1st p. sing. ent.*): I will surely increase, will bestow more (favours). **Nazîdu** نَزِيدُ (*imp. 1st p. plu.*): We will increase, multiply (the reward). **Zid** زِدْ (*prt. m. sing.*): Increase; Prolong. **Izdâdû** اِزْدَادُوا

(*prf. 3rd p.m. plu. VIII.*): They got increased gradually; go on increasing, extended. **Yazdâdu** يَزْدَادُ (*imp. 3rd p.m. sing. VIII.*): Gets increased, will get increase. **Tazdâdu** تَزْدَادُ (*imp. 3rd p. f., sing. VIII.*): Get increase. **Yazdâdû** يَزْدَادُوا (*imp. 3rd p.m. plu. VIII.*): They get increase, they add. **Nazdâdu** نَزْدَادُ (*imp. 1st p. plu. VIII.*): We shall add. **Ziyâdatun** زِيَادَةٌ (*v.n.*): Excess. **Mazîdun** مَزِيدٌ (*v. n.*): Increment; More. **Zidnâ** زِدْنَا (*prt. 1st. p. m. plu.*) Increase for us. **Azîdu** أَزِيدُ (*imp. 1st p. sing.*): I shall add. **Tazid** تَزِدُ (*imp. 2nd. p. sing.*) Thou add. **Nazid** نَزِدُ (*imp. 1st. p. plu.*): We increase **Yazîdanna** يَزِيدُن (*imp. 3rd. p. m. sing.*): You (*m.*) add, increase. **Yazîdu** يَزِيدُ (*imp. 3rd. p. m. sing.*). You add, increase. **Yazîdûna** يَزِيدُونَ (*imp. 3rd. p. m. plu.*): You add, increas. **Zaid** زَيْدُ (Proper name). (L; T; R; Râzî: LL)

The root with its above four forms has been used in the Holy Qur'ân about 62 times.

زاعَ Zâgha
زَيْغاً؛ يَزِيغُ

To be inclined downwards, turn aside, deviate, decline (sun), be troubled or dim (sight). **Zaigh** زَيْغٌ: Perversity; Deviation; Redress; Declination; Doubt; Injustice. **Azâgha** اَزَاعَ:

To cause to deviate, render perverse.

Zâgha زاعَ (*prf. 3rd p.m. sing.*): He turned aside, deviated. **Zâghat** زاعَت (*prf. 3rd p. f. sing.*): She turned aside, deviated. **Azâgha** اَزَاعَا (*prf. 3rd p.m. sing. VI.*): He caused to turn aside, let (their heart) deviate. **Zâghû** زاعُوا (*prf. 3rd p.m. plu.*): They turned aside, deviated. **Yazîghu** يَزِيغُ (*imp. 3rd p.m. sing. VI.*): He causes to turn aside, to swerve. **Man Yazigh** مَنْ يَزِيغُ, the *yâ* is dropped due to the conditional sentence.): Whosoever turns aside, deviate. **Zaigh** زَيْغٌ (*v. n.*): Deviation; Perversity. **La Tuzigh** لَا تُزِيغُ (*prt. 2nd p.m.*): Let not perverse. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 9 times.

زال Zâla
زَيْلاً؛ يَزَالُ

To cease, discontinue. **Mâ Ziltu** مَا زَلْتُ: I have not ceased. **Alladhî lam yazal wa lâ yazâlu** الَّذِي لَمْ يَزَلْ وَلَا يَزَالُ: The always existing. When verb **Zâla** perf., **Yazâlu** imp. and **Yazalu** imp. juss. is used it is preceded by the negative particles *mâ*, *la* or *lam* and means that the action is still continuing.

Mâ Zâlat مَا زَالَتْ (*prf. 3rd p. f. sing.*): She continued, remained.

Mâ Ziltum ما زِلْتُمْ (prf. 2nd m. plu.): You continued, remained. **Lâ Yazâlu** لا يَزَالُ (imp. 3rd p.m. sing.): He remains continually. **Lâ Tazâlu** لا تَزَالُ (imp. 3rd p.f. sing.): She will remain continually. **La Yazâlûna** لا يَزَالُونَ (imp. 3rd p.m. plu.): They will remain continually. **Zayyalnâ** زَيَّلْنَا (prf. 1st p. plu. II): We shall separate. **Tazallû** تَزَلُّوا (prf. 3rd p. plu. V): They have left from there and had been separated. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân about 10 times.

Zâna زَانَ

زَيْنًا؛ يَزِين

To adorn, deck. *Zînatun* زِينَةٌ: Ornament (as apparel or jewel); Pomp. *Zayyana* زَيِّنَ II. To adorn, prepare, deck, make a thing appear pleasing. *Izzayyan* اَزَيَّنَ for *Tazayyan*: To be adorned.

Zayyana زَيَّنَ (prf. 3rd p.m. sing. II.): He made to seem fair. **Zayyannâ** زَيَّنَّا (prf. 1st p. plu. II.): We made someone seem fair, adorned. **Uzayyinanna** اَزَيَّنُّ (imp. 1st p. sing.): I will surely make fair-seeming. **Zuyyina** زَيِّنَ (pp. 3rd p.m. sing. II.): He is made to seem fair. **Izzayyanat** اَزَيَّنَتْ (prf. 3rd p.f. sing. V.): She became adorned, received excellent adorn-

ment, ornatue. It is from *Tazayyanat* V. **Zînat** زِينَت (n.): Illumination; Adornment. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 46 times.

Sîn

S س

It is the twelfth letter of the Arabic alphabet. Its equivalent in English is s. According to *Hisâb al-Jummal* (mode of reckoning numbers by the letters of the alphabet) the value of *sîn* is 60. It is of the category of *Harûf al-Mahmûsa* حُرُوفٌ مَهْمُوسَةٌ.

Sîn س: An adverb prefixed to imperfect of the verbs to denote the meaning of future, as the imp. consists both of the present and future tense. It is considered as an abbreviation of *Saufa* سَوْفَ. It is likewise used in conjunction with other prefixes as *Fâ*, as in 2:137. (L; T; LL)

Sa'ala سَأَلَ

مَسْئَلَةٌ ، سُؤَالًا ؛ يَسْأَلُ

To ask, interrogate, ask for, demand, pray, beg, question, enquire. *Sal* سَلْ and *Is'al* اسْأَلْ are imperative verbs whose second radical is hamzated and frequently declined after the manner of concave. *Su'lun* سُؤْل: Request; Petition. *Su'âlun* سُؤَال: The act of asking etc. *Sâ'ilun* سَائِلٌ: One who asks etc.; Begger. *Mas'ûlun* مَسْئُولٌ: That which is demanded or inquired into; Asked; Questioned; Responsible. *Tasâ'ala* تَسَاءَلٌ VI.: To ask or make inquiries of one another. (L; T; R; LL)

Sa'ala سَأَلَ (prf. 3rd p.m. sing.): He asked, solicited, enquired, demanded. *Sa'alta* سَأَلْتَ (prf. 2nd p.m. sing.): Thou asked. *Sa'alû* سَأَلُوا (prf. 3rd p.m. plu.): They asked. *Sa'altu* سَأَلْتُ (prf. 1st p. sing.): I asked. *Sa'altum* سَأَلْتُمْ (prf. 2nd p.m. plu.): You asked. *Yas'alu* يَسْأَلُ (imp. 3rd p.m. sing.): He asks, demands. *Tas'alu* تَسْأَلُ (imp. 2nd m. sing.): Thou demand, ask, begets. *As'alu* اسْأَلُ (imp. 1st p. sing.): I ask, demand. *Yas'alû / Yas'alûna* يَسْأَلُوا / يَسْأَلُونَ (acc. n./, nom. imp. 3rd p.m. plu.): They demand. *Li Yas'alû* لِيَسْأَلُوا: That they ask, claim. *Tas'alû / Tas'alûna* تَسْأَلُوا / تَسْأَلُونَ (nom./

acc imp. 2nd p.m. plu.): You demand, ask. *Nas'alu* نَسْأَلُ (imp. 1st p. plu.): We demand, ask. *Nas'alanna* نَسْأَلَنَّ (imp. 1st p. plu. emp.): We surely shall question. *Sal* سَلْ (perate. m. sing.): Ask. *Is'al* اسْأَلْ (prt. 2nd p.m. sing.): Thou ask. *Is'alû* اسْأَلُوا (prt. 2nd p.m. plu.): You ask. *Su'ila* سُئِلَ (pp. 3rd p.m. sing.): He is asked. *Su'ilat* سُئِلَتْ (pp. 3rd p. f. sing.): She is questioned about. *Su'ilû* سُئِلُوا (pp. 3rd p.m. plu.): They are asked. *Yus'alu* يُسْأَلُ (pp. 3rd p.m. sing.): He is/will be questioned. *Yus'alunna* يُسْأَلَنَّ (pp. 3rd p.m. plu.): Verily they shall be asked, questioned. *Tus'alu* تُسْأَلُ (pp. 2nd p.m. sing.): Thou will be asked. *Tus'alunna* تُسْأَلَنَّ (pp. 3rd p.m. plu.): You certainly shall be asked, questioned. *Yus'alûna* يُسْأَلُونَ (pp. 3rd p.m. plu.): They will be asked. *Nus'alu* نَسْأَلُ (pp. 1st p. plu.): We are/will be asked. *Sâ'ilun* سَائِلٌ (act. pic. m. sing.): Questioner; Solicitor; Begger; Who ask (for help). *Sâ'ilîna* سَائِلِينَ (act. pic. m. plu.): Questioners; Solicitor. *Mas'ûlun* مَسْئُولٌ (pact. pic. m. plu.): One who is questioned. *Mus'ûlûna* مَسْئُولُونَ (pact. pic. m. plu.): Those who are asked, questioned. *Tasâ'alûna* تَسَاءَلُونَ (It is *tatasâ'alûna* تَسَاءَلُونَ imp. 2nd p.m. plu.): You appeal to one another.

Yatasâ'lûna يتسائلون (*imp. 3rd p.m. plu. IV.*): They are asking one another. *Li Yatasâ'alû* ليتسائلون (*3rd p.m. plu.*): They might question one another. *Suw'âl* سؤال (*n.*): Questioning; Demanding. *Saûlun* سؤلٌ (*n. plu.*): Requests. What one prayed for.

The root with its above forms has been used in the Holy Qur'ân about 129 times. (L; T; R; LL)

Sa'ima سَأَمَ

سَأَمًا، سَأَمَةٌ؛ يَسْتَأْم

To feel aversion, disclaim, dislike, scorn, weary, tire.

Yas'amu يَسْمُ (*imp. 3rd p.m. sing.*): Grow weary (41:69). *Yas'amûna* يَسْمُونُ (*imp. 3rd p.m. plu.*): They grow weary (41:38). *Lâ Tas'amû* لا تَسْمُوا (*prt. neg. m. plu.*): Be not weary (2:282). (L; T; R; LL)

Sabâ' سَبَأٌ

Name of a city in Yaman (Arybiya) which is also known under the name of Ma'ârib. The bursting of the dyke of Ma'ârib and the destruction of the city by a flood are historical facts which happened in about the first century of the Christian era. This city finds mention in the Old Testament and in

Greek, Roman and Arabic literature, especially in the South Arabian inscriptions. The Sabaeans were a highly prosperous and cultured people blessed with great abundance with all the comforts and amenities of life available at that time. They made their lands fertile with dams and other irrigation systems. Sabâ' was also the name of the great grandson of Qahtân (Joctan). The culture of the Sabaens was mostly sematic. At that time several waves of sematic emigrants entered into this land from the northern parts of the Arabian peninsula. They used to worship sun and other heavenly bodies. They should not be confounded with Sabians who have been mentioned in verses 2:62; 5:69; 22:17. The power and glory of Saba' was at its height in about 1100 B.C. during the period of the Queen's Sheba's rule which ended about 950 B.C. when she submitted to Solomon. (L; T; R; Enc. Brit. LL)

Sabba سَبَّ

مَسَبَّةٌ، سَبًّا؛ يَسُبُّ

To revile, defame, cut, wound, insult, slander, abuse, curse, hamstring, pierce.

Yasubbû يَسُبُّوا (*imp. 3rd p.m.*

plu. assim.): They revile (6:108).
La Tasubbû لا تسبوا (*prt. neg. m. plu.*): Donotrevile(6:108). (L; T; R; LL)

سَبَّابَا Sabbaba

اسباباً: يسبب

To find the means of, occasion a thing, seek a living, be the cause of, use a thing as means for. *Sabab* سَبَّابُ *plu. Asbâb* اسباب: Rope; Cause; Occasion; Way, Means; Road; Account; Love; Relationship.

Sababun سَبَّابٍ (*n.*): Means; Way.
Asbâb اسباب (*n. plu.*): Means; Ways; Causes; Reasons. (L; T; R; LL)

The root with its above two forms has been used in The Holy Qur'ân about 9 times.

سَبَّاتَا Sabata

سبتاً: يسبت

To take rest, cease from work, repose, keep the Sabbath, be confused, cut, stop, sleep, unfold, enter upon Saturday (Sabbath-day). *Sabtun* سَبَّاتٌ : Sabbath-day; Saturday; Week; Addicted to sleep. *Subât*: Rest; Lethargic slumber.

Yasbitûna يسبتون (*imp. 3rd p.m. plu.*): They observe the Sabbath.
Sabata سَبَّاتٍ (*v. n.*): The day of keeping Sabbath. **Sabt** سبت (*n.*): The Holy weekend of the Jews,

Saturday. **Subâtun** سبَّاتٍ (*acc. n.*): Repose; Short rest. (L; T; R; LL)

The root with its above three forms has been used in The Holy Qur'ân about 9 times.

سَبَّاحَا Sabaha

سباحةً، سبحاً: يسبح

To swim, roll onwards, perform a daily course, float. *Sabhun* سَبَّاحٌ, *Sabhan* سَبَّاحَاتٌ: The act of swimming etc., Chain of business. *Sâbihât* سَابِحَاتٌ: Those who are floating etc. *Sabbaha* سَبَّحَ: To praise, glorify, hollow, magnify, sing praise, celebrate praise. *Subhân Allâh* سبحان الله: Holy is Allâh; Glory be to Allâh; Hallowed be Allâh; Praise to Allâh. *Tasbih* تَسْبِيحٌ: The act of praise. *Musabbihun* مَسْبُوحٌ: One who celebrate praises. Whereas *Tasbih* تَسْبِيحٌ: is used with regard to God's attributes, *Taqdîs* تَقْدِيسٌ (extorting His holiness) is used concerning His actions. The significance of *Tasbih* is that God is free from all imperfections. It conveys further the sense of ascribing the positive attributes of Holiness.

Yasbahûn يسبحون (*imp. 3rd m. plu.*): They swim, are gliding along smoothly, are floating, going rapidly. **Sabhun/Sabhan** سَبَّاحٌ/سَبَّاحَاتٌ (*nom/acc v. n.*): Gliding; Change of business; En-

gagements; Occupation. **Sabbaha** سَبَّحَ (prf. 3rd p.m. sing. II.): He hallowed, declares the glory. **Sabbahû** سَبَّحُوا (prf. 3rd p.m. plu. II.): They proclaim the glory. **Yusabihu** يَسْبِحُ (imp. 3rd p.m. sing. II.): It glorifies. **Tusabbihu** تَسْبِحُ (imp. 3rd p.f. sing. II.): She glorifies. **Yusabbihûna** يَسْبِحُونَ (imp. 3rd p.m. plu. II.): They glorify. **Yusabbihna** يَسْبِحنَ (imp. 3rd p.f. plu.): They f. glorify. **Tusabbihûna** تَسْبِحُونَ (imp. 2nd p.m. plu.): You glorify. **Tusabbihû** تَسْبِحوْا (imp. 2nd p.m. plu. II. acc.): You glorify. **Nusabbihu** نَسْبِحُ (imp. 1st p. plu. II.): We glorify. **Sabbih** سَبَّحَ (prt. m. sing. II.): Thou glorify. **Sabbihû** سَبَّحوْا (prt. m. plu. II.): You glorify. **Tasbih** تَسْبِيحُ (v. n. II.): Glorifying. **Musabbihûna/ Musabbihûna** مَسْبِحوْنَ / مَسْبِحوْنَ (nom./acc. ap-der. m. plu.): Those who glorify. **Subhâna** سُبْحَانَ (n.): Glory be to. It always occurs in The Holy Qur'ân, before Allâh as pronominal or relative pronoun referring to Him. **Sâbihât** سَبَّحَاتُ (act. pic. f. plu.): Those who glide swimmingly, who go forth in the pursuit of their quest, who are eloquent and powerful speaker, who earn their own sustenance and are not burden on others. (L; T; R; LL)
The root with its above forms has been used in The Holy Qur'ân

about 92 times.

سَبَطُ / Sabita / Sabota
سَبَطًا، سَبُوطَةً، سَبَاطَةً، سَبُوطًا
يَسْبُطُ، يَسْبُطُ

To be lank (hair), loose, have branches. **Sibtun** سَبِطٌ plu. **Asbât** أَسْبَاطُ: Tree having many branches; Grandson; Tribes; Jewish tribe or children of Jacob or twelve tribes of Jacob (Israel) named after the twelve sons of Jacob-Reuben, Simeon, Levi, Judah, Issachar, Zebulun; Joseph, Benjamin; Dan, Naphtali; Gad and Asher (Gen. 35:23-26, 49:28). **Sibt** سَبِطٌ Signifies the idea of length and extensiveness. A grandson is called **Sibt** سَبِطٌ because his birth signifies increase of progeny. In a still wider sense the word signify progeny generally.

Asbâtu أَسْبَاطُ (gen.) **Asbâtan** أَسْبَاطًا (acc. n. plu.): Tribes; Children of the Prophet Jacob. (2:136,140; 3:84; 4:163; 7:160). (L; T; R; LL)

سَبَعُ 'a Saba
سَبَعًا؛ يَسْبَعُ

To make a number up to seven, be the seventh of, devour, kill, bite. **Sab'atun** سَبْعَةٌ (f.) **Sab'un** سَبْعٌ (m.): Seven **Sub'un** سَبْعٌ

plu. Sibâ'un سَبَّاعٌ: Beast; Bird of prey. *Sab'un* سَبَّعٌ *nom.* *Sab'ina* سَبَّعِينَ *acc.*: Seventy. The words *Sab'a* سَبْعٌ and *Sab'in* سَبْعٌ which signify the number seven and seventeen are also used in a vague manner, as meaning seven or more and seventeen or more or several or many. The Arabic equivalents of the numbers seven, seventy and seven hundred are all used to indicate a large number by the Arabs and for multiplicity, not indicating exactness in number.

Sab'un سَبَّعٌ / *Sab'an* سَبْعًا (*nom./acc*): Seventy. *Sab'atun* سَبْعَةٌ: Seven; Large number. *Sabu'u* سَبْعٌ: Wild beast. Its pl. is *Sibâ'un* سَبَّاعٌ. and *Sab'ina* سَبَّعِينَ. (L; T; R; LL)

The root with its above forms has been used in The Holy Qur'ân about 28 times.

Sabagha سَبَّغَ
سَبَّوْغًا؛ يَسْبِغُ

To be full, abundant, extend, complete. *Asbagha* أَسْبَغَ: To complete, enlarge. *Sâbighun* سَابِغَاتٌ *plu.* *Sâbighâtun* سَابِغَاتٌ: Complete; Copious; Ample (coat of mail); Full; Without deficiency; Long.

Asbagha أَسْبَغَ (*prf. 3rd p.m. sing. IV.*): He has lavished, completed.

(31:20). *Sâbighât* سَابِغَاتٌ (*act. pic.f.plu.*): Complete; Full length coats of mail (to cover the whole body). This word applies to a thing of any kind complete, full, ample, or without deficiency and long. (34:11). (L; T; R; LL)

Sabaqa سَبَّقَ
سَبَّقًا؛ يَسْبِقُ

To be in advance, go before, pass before, surpass, get the better of, get in advance, precede, overtake, come first to the goal, outstrip, overcome, go forth previously, escape, go speedily, go first, strive, prevent. *Sabqun* سَبَقٌ: The act of advancing, etc. *Sâbiqun* سَابِقٌ: One who precedes or outstrips in race; Foremost. Its plu. is *Sâbiqûn* سَابِقُونَ: In 56:10 we find the word *Sâbiqûn* سَابِقُونَ repeated, this is to give force and dignity and to indicate that they are the leaders on earth and in Heaven and also to show that those that are foremost in faith are by all means the foremost in the hereafter. No doubt those who having been the first to embrace Islam had to make greater sacrifices and were foremost in doing good are foremost in reaping their reward but as in 56:14, there are others, though a few, who will hail from the

laterones. *Masbûq* مسبوق: One who is surpassed or beaten or is out run in a race. *Sâbaqa* سابق : To strive, excel or reach before another, try to precede, outstrip, surpass, vie with one another. *Istabaqa* استبقا : To strive one with another in a race, strive to reach a goal. *Istabqu* استبق : To race, strive.

Sabaqa سبق (prf. 3rd p.m. sing.): He had gone before; had prior decree, had already gone forth. **Sabaqat** سبقت (prf. 3rd p. f. sing.): She preceded, had gone before. **Sabaqû** سبقوا (prf. 3rd p.m. plu.): They had gone forth, have escaped, have outstripped (us). **Tasbiq** تسبق (imp. 3rd p. f. sing.): She precedes, takes precedence, outstrips. **Subqan** سبقا (v.n. acc.): Going speedily; Greatly excelling others. **Sâbiqun** سابق (act. pic. m. sing.): One who goes ahead, who is foremost. **Sâbiqûna/ Sâbiqîna** سابقين / سابقون (nom. acc./ act. pic. m. plu.): Those who go first; Foremost. **Sâbiqât** سابقات (act. pic. f. plu.): Those f. who go first; Foremost. **Masbuqîn** مسبوقين (pct. pic. m. plu. acc.) Those who are out-run, sloped from. **Sâbiqû** سبقوا (prt. m. plu. III.): Hasten; Advance quickly outstripping one another; Vie with another. **Istabaqâ** استبقا (prf. 3rd p.m.

dual. VIII.): The twain raced. **Istabaqû** استبقوا (prf. 3rd p.m. plu. VIII.): They raced; strived. **Nastabiqu** نستبق (imp. 1st p. plu. VIII.): We strive in race, way forth racing one with another. **Istabiqû** استبقوا (prt. m. plu. VIII.): You strive, vie one with another. (L; T; R: LL) The root with its above forms has been used in The Holy Qur'ân about 37 times.

Sabîl سبيل

Cause; Reason; Wáy; Path; Road; Necessity; Means of access; Responsibility; Method; Manner; Plea to allege. *Fî Sabîl Allâh* في سبيل الله: In the way of Allâh; In the cause of Allâh. To carry the message of Allâh at the point of the sword is no more than a myth. *Ibn al-Sabîl* ابن السبيل: Traveller; Way farer; Forlorn traveller.

Sabîlun سبيل / **Sabîlan** سبيلا (n./ acc.): Path; Way; Method; Direction of the path. **Subulun/ Subulan** سبيل / سبلا (n. nom./ acc. plu.): Ways. Paths. (L; T; R: LL)

The root with its above four forms has been used in The Holy Qur'ân about 175 times.

Sittatun ستّة / Sittun ستّ

Six. *Sittûn* ستون / *Sittîn* ستين : Sixty.

Sittatun سِتَّة (f.): Six. **Sittun** سِتٌّ (m.): Six. **Sittîn** سِتِّين (nom/acc.): Sixty. (L; T; R; LL)
The root with its above two forms has been used in The Holy Qur'ân about 8 times.

Satara سَتَرَ
سَتْرًا؛ يَسْتَرُ

To cover, veil, conceal. Sitrun سِتْرٌ: Veil; Covering; Curtain; Screen; Modesty. **Mastûr** مَسْتُور: Covered one. **Istatara** إِسْتَرَا: VIII. To hide one's self.

Tastatirûna تَسْتَتِرُونَ (imp. 2nd p.m. plu. VIII.): You cover your self, hide yourself (41:22). **Sitrun** سِتْرٌ (n.): Cover; Veil; Shelter (18:90). **Mastûrun** مَسْتُور (pact. pic. m. sing.): Covered one; Screen (17:45). (L; T; R; LL)

Sajada سَجَدَ
سَجُودًا؛ يَسْجُدُ

To bow down, be lowly, lower the head, worship, prostrate, adore, be humble, submit one's self, bow down in adoration with the forehead and nose touching the ground, be submissive, make obeisance. **Sajadatum** سَجْدَةٌ: Obeisance, Prostration; etc. **Sâjidun** سَاجِدٌ: One who make obeisance, etc. **Masjidun** مَسْجِدٌ Place of worship; Mosque.

Sajada سَجَدَ (prf. 3rd p.m. sing.):

He prostrates himself, submitted. **Sajadû** سَجَدُوا (prf. 3rd p.m. plu.) They submitted, prostrated. **Yasjuda** يَسْجُدُ (imp. 3rd. p.m. sing.): He makes obeisance, submits. **Tasjuda** تَسْجُدُ (imp. 2nd. p.m. sing. acc.): (That) Thou submit. **Asjuda** أَسْجُدُ (imp. 1st. p. sing.): I submit. **Yasjudân** يَسْجُدَانُ (imp. 3rd. p.m. dual.): The twain made obeisance, made submission. **Yasjudûna** يَسْجُدُونَ (imp. 3rd. m. p. plu.): They submit, prostrate themselves, adorn. **Yasjudû** يَسْجُدُوا (imp. 3rd. p.m. plu. acc.): They adore, worship. **Nasjudu** نَسْجُدُ (imp. 1st. p. plu.): We shall prostrate. **Usjud** أُسْجُدُ (prt. m. sing.): Thou prostrate thyself. **Usjudî** أُسْجُدِي (prt. f. sing.): Thou f. prostrate thyself. **Usjudû** أُسْجُدُوا (prt. m. plu.): You all prostrate yourselves, make obeisance. **Sujûd** سَجُودٌ (v. n. plu.): Prostrations, Obeisances; Those who prostrate themselves (when it is plu. of Sâjidun): **Sâjidun** سَاجِدٌ (act. pic. m. sing.): One who prostrates himself. **Sâjidûn/Sâjidîn** سَاجِدُونَ/سَاجِدِينَ (nom./acc. act. pic. m. plu.): Those who prostrate themselves. **Sujjadan** سَجَدًا (act. pic. m. plu. acc.): Submissively. **Masjidun** مَسْجِدٌ (n. of place.): Mosque; Place of prostrating; Place of worship. **Masâjid** مَسَاجِدٌ (n. plu.): Mosques. **Masjid al-Aqsâ**

مسجد الاقصى Distant Mosque; Remote Mosque (Prophet Solomon's Temple at Jerusalem or The Holy Prophet's Mosque at Medīnah.) *Masjid al-Harām* مسجد الحرام Inviolable House of Worship; Holy Mosque at Makkah; The House of Allāh; Ka'baa. (L; T; R; LL)
The root with its above forms has been used in The Holy Qur'ān about 92 times.

سَجَرَا

سُجُور ، سَجَر ؛ يَسْجُرُ

To fill (oven) with fuel, heat, burn, fill (with water), stock, groan, pour forth, overflow; drain away, swell, unite. *Masjûr* مسجور: Dry; Empty; Swollen etc. *Sajjara* سَجَرَا: To become dry, empty etc.

Yusjarûna يسجرون (pip. 3rd. p.m. plu.): They will be burnt (40:72). *Masjûr* مسجور (pct. pic. m. sing.) Overflowing; Dry; Empty (52:6). *Sujjirat* سُجْرَات (pp. 3rd. p. f. sing. II.): Is filled, drained away (81:6). (L; T; R; LL)

سَجَلَا

سَجَلَا ؛ يَسْجُلُ

Topour out, spill (liquid), write a paper or a scroll, decide judicially. *Sijil* سَجَلَا: Written scroll; Writing-roll; Deed; Writ;

Judicial record; Scribe. *Sijjil* سَجَلَا: Hardened and petrified clay; Stones of clay which had been written or decreed for them that they should be punished therewith, Scroll of writing; Scribe.

Sijill سَجَل (n.): (21:104). *Sijjil* سَجَل (n.): (11:82; 15:74; 105:4). (L; T; R; LL)

سَجَنَا

سَجَنَا ؛ يَسْجُنُ

To imprison, restrain, conceal, register. *Masjûn* مسجون: Imprisoned. *Sijn* سَجَن : Prison; Written book; Register; Record; Register in which the actions of the wicked are recorded. It is wrongly considered by some writers that the word Sijjin is a non-Arabic word but in reality as is mentioned by such eminent authorities as Zajjaj, Farrâ', Abû 'Ubaidah and Mubarrad, it is an Arabic word derived from *Sijn* سَجَن. The word also means, anything hard, vehement, severe, continuous.

Yusjana يُسْجِنُ (pip. 3rd. p.m. sing. acc.): He be imprisoned. *Yusjanana* يَسْجِنَنَّ (pip. 3rd. p.m. sing. imp.): He shall certainly be imprisoned. *Yasjununna* يَسْجِنُنَّ (pip. 3rd. p.m. sing. emp.): He surely be imprisoned. *Sijnun* سَجَن (n.):

Prison. *Masjûnîn* مَسْجُونِينَ (*pact. pic. m. plu.*): Prisoners. Its sing. is *Masjûn* مَسْجُون. *Sijjîn* سَجَّيْن (n.): Register of prison; Prison; Record which preserves the deeds of the evil doers; deeds which keep faculties for the doing of good shut up as if in a prison. (L; T; R; LL) The root with its above forms has been used in The Holy Qur'ân about 12 times.

Saja سَجَى
سَجَا؛ يَسْجُوا

To be calm, quiet and still, be covered or spread out with darkness.

Sajâ سَجَى (*prf. 3rd. p.m. sing.*) Darkness; Becomes still. (93:2) (L; T; R; LL)

Sahaba سَحَبَ
سَحَبًا؛ يَسْحَبُ

To drag, trail, drag along the ground. *Sahâb* سَحَاب: Cloud. When used as a collective noun: Clouds.

Yashabûn يَسْحَبُونَ (*pip. 3rd. p.m. plu.*): Thou are dragged. *Sahâbun/Sahaban* سَحَابٌ/سَحَابًا (*nom./ acc. n.*): Cloud. (L; T; R; LL)

The root with its above three forms has been used in The Holy Qur'ân about 11 times.

Sahata سَحَتَ
سَحْتًا؛ يَسْحَتُ

To gain what is unlawful, destroy utterly, eradicate, extirpate; make unlawful profit, doing of anything that leads to destruction, devour that is forbidden, gain anything that is prohibited; take bribe. *Suhtun* سَحْت: Thing forbidden; Unlawful trade; Bribe; That which is foul and of bad repute; anything paltry, mean and inconsiderable.

Yushitu يَسْحَتُ (*imp. 3rd. p.m. sing. IV. acc.*): He shall destroy utterly. *Suht* سَحْت (n.): Thing forbidden; Unlawful. (L; T; R; LL)

The root with its above two forms has been used in The Holy Qur'ân about 4 times.

Sahara سَحَر
Suhura سُحْر/ Sahira سَحْر
سِحْرًا؛ يَسْحَرُ

To gild, fascinate, bewitch, wheedle, turn anyone from enchant, practice sorcery, hoax, involve in trouble, deprive of understanding. *Sihr* سِحْر: Witchcraft; Sorcery; Eloquence; Seduction; Falsehood; Deception; Turning of a thing from its proper manner to another manner; Anything the source of which is not

quite visible; Showing off falsehood in the form of truth; Crafty device; Mischief; Mesmerism; Hypnotism. *Sâhir* ساحر *plu. Sâhirûn* ساحرون and *Sâharâ* سَاحِرَات; Wizards; Fraud; Deluder; Man of vast knowledge. *Mashûr* مسحور: Bewitched; Fedded. *Sihrân*: Two magics, two magicians. *Mushharun* مسحور: Bewitched.

Sahira سَحِرَة: To rise or act at day break. *Sahar/Suhar* سَحَر سَحَر: *plu. Ashâr* اسحار: Day break; End; Edge. Later part of the night; Core of the heart; Inner part of the heart; Heart.

Saharû سَحَرُوا (*prf. 3rd. p.m. plu.*): They enchanted, cast a spell. *Tashara* تَسَحَّر (*imp. 2nd. p.m. sing. acc.*): Thou enchant, cast a spell. *Tusharûna* تَسَحَّرُونَ (*pip. 2nd. p.m. sing.*): Ye are turned away, led away. *Sihrun* سِحْر (*n.*): Intrigue; Hoax; Device; Spell; Enchantment; Deception; Sorcery; Skillful eloquence; Witchcraft; Fraud; Illusion; Magic; Trickstery. *Sihrân* سِحْرَان (*n. dual.*): Two magicians. *Sâhirun* سَاحِر (*act. pic. n. sing.*): Magician; Thing of which the origin is subtle; Corruption; Falsehood. *Sâhirûna* سَاحِرُونَ (*act. pic. m. plu.*): Magicians. *Sâhirâni* سَاحِرَان (*act. pic. m. dual.*): Two magicians. *Saharârun* سَحَرَات (*act. pic. m. plu.*):

Magicians. *Sahhâr* سَاحِرَات (*ints.*): Big magician. *Mashûr* مسحور (*pct. pic. m. sing.*): Enchanted; Defrauded; Deprived of reason; Under spell; Victim of deception; Who is given food. *Mashurûna / Mashurîna* مسحورين / مسحورين (*nom./acc. act. pic. m. plu. II.*): Enchanted ones. *Musahharin* مسحور (*pis. pic. m. plu. II.*): Bewitched one; Under Spell; Who are dependent on being given food. *Saharun* سَحَر (*n.*): Early dawn; In the last watch of the night. *Ashâr* اسحار (*n. plu. of Sahar*): Early dawn. (L; T; R; LL; Râzî)
The root with its above forms has been used in The Holy Qur'ân about 63 times.

سَحِق **Sahiqa**

سَحِقًا؛ يَسْحَقُ، يَسْحَقُ

To be distant, far removed (from good). *Sahîq* سَحِيق: Far off place; Distant and remote place; Deep place. *Sahaqa* سَحَق: To pound, crush, sweep (the earth), wind, wear out, destroy. *Suhqan* سَحَقًا: Be far away; Far removed (from God's mercy); Cursed be. *Ishâq* إِسْحَاق: The second son of Abraham by his wife Sarah. He was the father of Jacob, alias Isreal, the great progenitor of the Isralites. He was a Prophet. He is known in the

circle of Jews and Christians the second Patriarch. The root of this word is not *sahaq* but *dzahaq*.

Sahîqun سَحِيق (act. 2nd pic. m. sing.): Deep place, far away. (22:31). **Suhqan** سَحَقَا (v. n.) (67:11) Deep very far off remote place; Be far away far removed (from God's mercy). **Ishâq** إِسْحَق (proper name; see *dhahaq*): Isaac. (L; T; R; LL)

The root with it above two forms has been used in The Holy Qur'ân about 19 times.

Sahala سَحَلْ
سَحَلَا ؛ يَسَحَلْ

To come to the seashore. **Sâhilun** ساحل: Seashore; Seacoast; Bank of a river.

Sâhil ساحل (act. pic. m. sing.): (20:39). (L; T; R; LL)

Sakhira سَخَّرَ
سَخَّرَا ؛ يَسَخِّرْ

To mock, laugh at, make fun of, scoff at, ridicule, look down, deride, laugh scornfully or rudely, taunt, pay back the mockery or derision, jeer. **Sâkhir** ساخر: One who turns to look down, etc. **Sikhriyyun** سَخْرِي: Jeer, ridicule. **Istaskh-âra** إِسْتَسَخَّرَ: (X). To turn anything to ridicule, etc. *plu.* **Sâkhirîn** ساخرين. **Sikhriyya**

سَخْرِي: Laughingstock, etc.

Sakhira سَخَّرَ (prf. 3rd. p.m. sing.): He looked down, scoffed at.

Sakhirû سَخَّرُوا (prf. 3rd. p.m. plu.): They looked down. **Lâ**

Yaskhar لَا يَسَخَّرْ (imp. neg. 3rd. p.m. sing.): He should not look

down. **Yaskharûna** يَسَخَّرُونَ (imp. 3rd. p.m. plu.): They look down.

Taskharu تَسَخَّرْ (imp. 2nd. p.m. sing.): Thou look down.

Taskharûna تَسَخَّرُونَ (imp. 2nd. p.m. plu.): You look down.

Taskharû تَسَخَّرُوا (imp. 2nd. p.m. plu. acc.): You look down.

Naskhar نَسَخَّرْ (imp. 1st. p. plu.): We look down. **Sâkhirîn** ساخرين

(act. pic. m. plu. acc.): Those who look down. **Yastaskhirûn**

يَسْتَسَخَّرُونَ (imp. 3rd. p.m. plu.): They seek to scoff, turn to look

down. **Sikhriyyan** سَخْرِيًّا (v. n. acc.): Looking down. Mockery. (L; T; R; LL)

The root with its above forms has been used in The Holy Qur'ân about 11 times.

Sakhkhara سَخَّرَ
سَخَّرَا ؛ يَسَخِّرْ

To compel to work without payment, make subservient, press into service, harness, bring under domination or control, subjugate, constrain anyone to forced work. **Sukhriyyan** سَخْرِيًّا: To take in service, make subservient.

Sakhkhara سَخَّرَ: To work without payment, serve. *Musakhkhar* مَسَخَّرَ: Subservient; One subjugated, etc.

Sakhkhara سَخَّرَ (prf. 3rd. p.m. sing. II.): He made subservient.

Sakhkharnâ سَخَّرْنَا (prf. 1st. p. plu.): We had subjected.

Musakhkhar مَسَخَّرَ (pis. pic. m. sing. II.): One subjugated; Subservient.

Musakhkharât مَسَخَّرَات (pis. pic. m. plu. II.): Those who are made subservient. (L; T; R; LL)

The root with its above four forms has been used in The Holy Qur'ân about 26 times.

Sakhita سَخَطَ

سَخَطًا ؛ يَسَخِطُ

To be displeased. *Sakhtun* سَخِطُ : Displeasure. *Askhata* اسَخَطَ: IV. To displease.

Sakhita سَخِطَ (prf. 3rd. p.m. sing.): He became displeased (5:80).

Yaskhatûna يَسَخِطُونَ (imp. 3rd. p.m. plu.): They are enraged, feel offended (9:58).

Askhata اسَخَطَ (prf. 3rd. m. sing. IV.): He angered. He called forth the displeasure (47:28).

Sakhtun سَخِطَ (v.n.): Displeasure (3:162). (L; T; R; LL)

Sadda سَدَّ

سَدًّا ؛ يُسَدِّدُ

To make barrier, rampart, ob-

stacle, bar, stop, close, obstruct, dam, shut.

Saddan سَدًّا (n. acc.): Barrier (18:94, 36:9). *Saddain* سَدَّيْنِ (n. dual, gen.): Two barriers (18:93). (L; T; R; LL)

Sadida سَدَّدَ

سَدًّا ، سَدَادًا ؛ يَسَدِّدُ ، يُسَدِّدُ

To be straight to the point, hit the right point, speak or act rightly, be well directed. *Sadîd* سَدِيدٌ: Right thing; True (word), Just.

Sadîdan سَدِيدًا (n. acc.): Right thing (4:9; 33:70). (L; T; R; LL)

Sadira سَدِرَ

سَدْرًا ، سَدْرًا ؛ يَسَدِّرُ

To rend (a garment), lose (one's hair), be dazzled by the heat, be dazzled by a thing at which one looked. *Sidratun* سَدْرَةُ: Lote-tree. When the shade of lote-tree becomes dense and crowded it is very pleasant and in the hot and dry climate of Arabia the tired and fatigued travelers take shelter and find rest under it and thus it is made to serve as a parable for the shade of paradise and its blessings on account of the ampleness of its shadow. The qualification of *Sidrah* سَدْرَةَ by the word *al-Muntahâ* (53:14,16) shows that it is a place beyond which human

knowledge does not go. One of the explanations given by Kashshâf being 'The knowledge of angles and others ends there and no one knows what is beyond it. Hence the significance conveyed by the words is that the Holy Prophet's knowledge of Divine things was the utmost which could be vouchsafed to a human being.

Sidrun سدر (*n.plu.*): Nettle shrubs; Lot trees (34:16; 56:28). **Sidratun** سدرّة (*n.*): Lote tree (53:14,16). (L; T; R; LL)

Sadasa سدّس

سدّسا؛ يسدّسُ

To take a sixth part, be the six, make up the number six, take a sixth part. **Sudus** سدّس: One-sixth; sixth part.

Sudus سدّس: One sixth (4:11,12). **Sâdis** سادس: Sixth (18:22; 58:7). (L; T; R; LL)

Sada سدّى

سدّى؛ يسدّى

To forsake, leave off, overlook, neglect, pasture freely day and night without hinderance, waste, leave remainder of fodder, make obsolete, be disused, play (with children), forsake, be aimless, wander aimlessly. **Sudan** سدّى: With-

out purpose; Aimless; Of no avail; Forsaken; Useless; Neglected; Waste; Play; Uncontrolled.

Sudan سدّى (*n. adj.*): (75:36) (L; T; R; LL)

Saraba سَرَب

سرّوبا؛ يسرّب

To go freely, flow, run, go manifestly. **Sâribun** سارب: One who goes about freely. **Sarâb** سراب: Plain of sand; Substance; Mound of loose sand; Optical illusion; Mirage; Nothing; *Lâ shai* لا شىء.

Sâribun سارب (*act. pic. m. sing.*) One who lurks. (13:10). **Saraban** سرّابا (*acc. v.n.*): Burrowing (18:61). **Sarâban** سرابا (*gen. n.*): Plains of sand. (78:20). **Sarâbin** سراب (*gen. n.*): Mirage (24:39). (L; T; Râzî; R; LL)

Sarbalâ سَرَبَل

To clothe, put on the garment, be confused. **Sirbîl** سرّيبيل: Shirt; Clothing; Breast plate; Garment; Coat of mail. **Sarâbîl** سرّابيل plu.:

Sarâbîl سرّابيل (*n.plu.*): Coat of mail. (16:81; 14:50). (L; T; LL)

Sarija سَرَج

سرّجا؛ يسرّج

To shine, be beautiful. **Sirâj** سرّاج: Sun; Lamp.

Sirâjan سَرَاجًا (*acc.n.*): Sun. (25:61; 33:46; 71:16; 78:13). (L; T; R; LL)

Saraha سَرَحَ
سَرَحًا، سَرُوحًا؛ يَسْرَحُ

To send, release, set free, drive to pasture (flock).

Tasrahûna تَسْرَحُونَ (*imp. 3rd. p.m. plu.*): You drive them out to pasture (in the morning). (16:6).

Usarrîh أَسْرَحَ (*imp. 1st. p. sing. II.*): I will allow to depart. **Sarîhû** سَرَّحُوا (*prt. m. plu. II.*): Send them away (freeing them).

Sarâhan سَرَّاحًا (*v.n. acc.*): Setting free. **Tasrîhun** تَسْرِيحَ (*v. n. II.*): Setting free. (L; T; R; LL) The root with its above five forms has been used in The Holy Qur'ân about 7 times.

Sarada سَرَدَ
سَرَادًا؛ يَسْرُدُ

To link, stitch, perforate, pierce, coordinate the thread, continue, follow uninterruptedly, get the best of. **Sard** سَرَدَ Coats of mail or their things.

Sard سَرَدَ (*n. plu.*): Coats of mail (34:11). (L; T; R; Râzî; LL)

Sardaqa سَرَدَقَ

To set a pavilion, cover with an awning, set upper story pavilion or housetop, shed or shed on courtyard. **Surâdiq** سَرَادِقَ:

Enclosure; Courtyard; Pavilion; Canopy; Fume, Cloud of dust; Fog; Strong and firm enclosure. **Surâdiqât** سَرَادِقَاتُ plu.

Surâdiq سَرَادِقَ (*n.*): Enclosure. (18:29). (L; T; R; LL)

Sarra سَرَّ
مَسْرَرَةً، سُرُورًا؛ يَسْرُرُ

To make glad, rejoice, be glad. **Sarrara** سَرَّرَ: To gladden. **Tasarra** تَسَرَّرَ: To make delight. **Sarrâ** سَرَّرِي: Happiness. **Surûr** سُرُور: Joy; Rejoice; Joy which is felt in the breast; Inner joy; When it is manifest it is called **Hubûr** هُبُور. **Sarûr** سَرُور is noun and **Surrur** ijm is infinitive. **Masrûr** مَسْرُور: Rejoiced. **Sârra** سَارَّ: To speak secretly, divulge a secret, manifest a secret. **Sirr** سِرَّ: Its plu. is **Asrâr** أَسْرَار and **Sarâir** سَرَائِر: Secret; Heart; Conscience; Marriage; Origin; Choice part; Mystery. **Sirran** سِرْرًا: Secretly; In private. **Asarra** أَسَّرَ IV. To conceal, reveal or manifest. **Sarîr** سَرِير: Couch; Throne; plu. **Surur** سُرُور.

Tasurru تَسُرَّرَ (*imp. 3rd. p. f. sing. assim.*): She delights, pleases.

Masrûran مَسْرُورًا (*prt. pic. m. sing. acc.*): Delighted; Joyfully.

Surûran سُرُورًا (*v.n. acc.*): Happiness (of mind). **Sarrâ** سَرَّرَاءَ (*n.*): Prosperity. **Asarra** أَسَّرَ (*prt. 3rd. p.m. sing. IV.*): He concealed, hid

(with *Ilâ*), confided. *Asrartu* أسررت (*prf. 1st. p. sing.*): I spoke in private. *Asarrû* أسرّوا (*prf. 3rd. p.m. plu.*): They secretly harboured, hid. *Yusirrûna* يسرّون (*imp. 3rd. m. plu.*): They conceal. *Tusirrûna* تسرّون (*imp. 2nd. p.m. plu.*): You conceal. *Asirrû* أسرّوا (*prt. m. plu.*): You conceal. *Isrâran* إسرار (*v. n. acc.*): In private. *Sirran* سرّاً (*n. acc.*): In private. *Sirru* سرّ (*n. nom.*): Secret. *Sarâir* سرائر (*n. plu.*): Secrets. *Sururun* سرور (*n. plu.*): Couches. Its sing. is *Sarîr* سرير. (L; T; R; LL)

The root with its above forms has been used in The Holy Qur'ân about 44 times.

سُرْع Saru'a

سُرْعًا، سُرْعاً، سُرْعَةً؛ يَسْرُع

To hasten, be quick. *Sarî'un* سراع f. *Sur'âun* سراع plu. *Sarî'atun* سرّية: Quick; Swift; Prompt; Hastening. *Sirâ'an* سراعاً: Suddenly; Hastily. *Asra'u* أسرع: Very Swift; Swiftest. *Sâra'a* سارع III. To hasten emulously or in company with others, be or get before others, strive with one another,

Yusâri'ûn يسارعون (*imp. 3rd. p.m. plu. III.*): They vie one with another, are hastening with one another. *Nusâri'u* نسارع (*imp. 1st. p. plu. III.*): We vie one with

another. *Sâri'û* سارعوا (*imp. 2nd. p.m. plu. III.*): You vie one with another. *Sarî'un* سريع (*act. 2nd. pic. m. siḡg.*): Swift, Quick. *Sirâ'an* سراعاً (*v. n. III. acc.*): Rushing forth. *Asra'u* أسرع (*relative*): Swiftest. (L; T; R; LL) The root with its above forms has been used in the Holy Qur'ân about 23 times.

سَرَف Sarafa

سَرَفًا؛ يُسْرِف

To eat away, excess, suckle (a child), be ignorant, be unmindful, be heedless, exceed the undue bounds or just limits, commit many faults, offences or crime and sins. *Sarafa al-ta'ama* سرف الطعام: The food became cankered or eaten away. *Asrafa* أسرف: To squander one's wealth, act immoderately, be prodigal, extravagant, exceed bounds, transgress. *Musrif* مسرف: Who is wasteful; Who waste his own self or destroys his moral or spiritual potentialities. The difference between *Badhdhara* بذّر and *Asrafa* أسرف is that *Badhdhara* بذّر does not relate to the quantity for which the Arabic word is *Asrafa* أسرف rather to the purpose of one's spending. When a person spends more in quantity than is actually needed it is *Israf* إسراف

Asrafa أَسْرَفَ (prf. 3rd. p.m. sing. IV.): He trespassed (the boundary of law). **Asrafû** أُسْرَفُوا (prf. 3rd. p.m. plu. IV.): They committed transgress, extravagance. **Lâ Yusrif** لَا يُسْرِفُ (imp. neg. 3rd. p.m. sing.): Not exceed the (prescribed) limits. **Lam Yusrifû** لَمْ يُسْرِفُوا (imp. 3rd. p.m. plu. juss.): They were not extravagant. **La Tusrifû** لَا تُسْرِفُوا (prt. neg. m. plu.): Be not extravagant. **Isrâf** إِسْرَافٌ (v. n.): Excesses. **Musrif** مُسْرِفٌ (ap-der. IV.): Extravagant; Who exceeds the bounds. **Musrifîn** مُسْرِفِينَ (ap-der. m. plu.): Extravagant persons. (L; T; R; LL) The root with its above forms has been used in the Holy Qur'ân about 23 times.

Saraqا سَرَقَ

سَرَقَةٌ، سَرَقًا؛ يَسْرِقُ

To steal. **Sariqa** سَرَقَ: To be concealed. **Istaraqa** إِسْتَرَقَ: To wish to steal. **Sâriqun** سَارِقٌ: One who is addicted to theft; One who steals f. **Sâriqatun** سَارِقَاتٌ.

Saraqa سَرَقَ (prf. 3rd. p.m. sing.): He has committed theft. **Yasriqû** يَسْرِقُ (prf. 3rd. p.m. sing. juss.): He stole. **Lâ Yasriqna** لَا يُسْرِقُنَا (prf. neg. 3rd. p.f. plu.): Should not steal. **Al-Sâriqû** السَّارِقُ (act. pic. m. sing.): The man addicted to theft. **Al-Sâriqatu** السَّارِقَاتُ

(act. pic. f. sing.): The woman addicted to theft. **Sâriqûn/ Sâriqîn** سَارِقُونَ / سَارِقِينَ (nom./ acc. n.): Thieves. **Istaraqa** إِسْتَرَقَ (prf. 3rd. p.m. sing. VIII.): He wishes to steal. (L; T; R; LL; Râzî)

The root with its above forms has been used in the Holy Qur'ân about 9 times.

Sarmad سَرَمَدٌ

Perpetual; Continuous; Long loud day or night. **Sarmadan** سَرَمَدًا: Perpetually continue. As indicated by Râzî its derivation is from **Sarada** سَرَدَ: To continue, follow uninterruptedly and **Sardun** سَرَدٌ means consecutive. In it **Nûn** was added for exaggeration. So it is of Arabic origin.

Sarmadan سَرَمَدًا (acc. n.): Perpetually continuous. (28:71, 72). (L; T; R; LL)

Sara سَرَى

سَرِيَّةٌ، سُرَى؛ يَسْرِى

To travel during the night. **Asrâ** أَسْرَى: To make anyone to travel by night, repair to an upland. **Sarât** سَرَاتٌ: Highest point; Summit. **Yasri** يَسْرِى for **Yasrî** يَسْرِى on account of a pause viz. **Waqf** at the end of the verse. To depart, pass. **Sariyyan** سَرِيًّا: Rivulet; Foun-

tain; Stream; Chief of the nation.

Yasri يَسْرِي (*imp. 3rd. p.m. sing.*): It departeth; moves on (to its close). **Asri** اسْرِي (*prt. m. sing.*): He departs, sets forth (from here). **Asrâ** اسْرَى (*prf. 3rd. p.m. sing. IV.*): He carried by night, made to travel by night. **Sariyyan** سَرِيَا (*n. acc.*): Rivulet; Chief of the nation. (L; T; R; LL)

The root with its above four forms has been used in the Holy Qur'ân about 8 times.

Sataha سَطَح
سَطَحًا؛ يَسْطَح

To spread out, level, expand, stretch.

Sutihat سَطَحَتْ (*pip. 3rd. p. f. sing.*): It is spread out (88:20). (L; T; R; LL)

Satara سَطَرَ
سَطْرًا؛ يَسْطُر

To write, inscribe, draw, throw down, cut, cleave, manage the affairs, ward, exercise authority, oversee, prostrate, set in. **Mustûr** مَسْطُور: Written, **Mustatîr** مَسْتَطَر: Written down. **Musaitîr** مَسَيْطَر and **Musaitîr** مَسْتَيْطَر: Warden; Manager; Stern and hard keeper. **Asâtîr** أَسَاطِير: Fables; Stories; Lies; Fic-

tions; Stories without foundation; Fables; Idle tales. Its sing. is **Asâtîr** أَسَاطِير, which is plu. of **Satar** سَطْر and **Asûratum** أَسْطُرَاتُوم.

Yasturûn يَسْطُرُون (*imp. 3rd. p.m. plu.*): They write. **Mastûran/Mastûrun** مَسْطُورًا / مَسْطُورًا (*pct. pic. m. sing. acc.*): Written down. **Mustatîr** مَسْتَطَر (*pis. pic. VIII.*): Hath been written down. **Musaitîr** مَسَيْطَر (*ap-der. m. sing. quad.*): Warden; Keeper. **Musaitîrûn** مَسَيْطُرُون (*ap-der. m. plu. quad.*): Keepers. In both the first radical **Sîn** is also written with **Sâd**. **Asâtîr** أَسَاطِير (*n. plu.*): Fables. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 16 times.

Stâ سَطَا
سَطَاةً، سَطَاةً؛ يَسْطَا

To attack, assail, leap upon with violence.

Yastûna يَسْطُون (*imp. 3rd. p. plu.*) (22:72). They attack, assault. (L; T; R; LL)

Sa'ada سَعَدَ

سَعَادَةً، سَعُودًا، سَعْدًا؛ يَسْعُدُ

To be prosperous, blessed, happy, auspicious, thrive. **Sa'id** سَعِيد: One who is blessed etc.

Su'idû سَعِدُوا (*pp. 3rd. p.m. plu.*):

Who are turn out fortunate (11:108). *Sa'idun* سعيد (*act. 2nd. pic. m. sing.*): Blessed one (11:105). (L; T; R; LL)

Sa'ara سَعَرَ

سَعْرًا؛ يَسْعِرُ

To light or kindle a fire, provoke mischief. *Su'ira* سَعِيرًا: To be blasted. *Sa'ir* سَعِيرٌ: Fire; Blaze; Kindled fire; Heat; Burning fire; Hell; Flame. *Su'ur*: Madness; Insanity. When it is plu. of *Sa'ir* سَعِيرٍ: Flames and blaze of Hell.

Su'irat سَعْرَتٌ (*pp. 4. II.*); Is set ablazed. *Sai'ir/Sai'iran* سَعِيرًا/سَعِيرٍ (*nom./acc. act. 2nd. pic.*): *Su'ur* سَعْرٌ (*n.*): All alone; Madness. When plu. of *Sa'ir* سَعِيرٍ: Flaming fire. (L; T; R; LL)
The root with its above three forms has been used in the Holy Qur'an as many as 19 times.

Sa'a سَعَى

سَعِيًّا؛ يَسْعِي

To strive, go quickly, exert, endeavour, hasten, act, run, be active, diligent. *Sa'yun* سَعْيٌ: The act of going quickly or hastily; Endeavour; Age of running or work and assist (child).

Sa'a سَعَى (*prf. 3rd. p. m. sing.*): He runs about striving; He endeavoureth. *Yas'a* يَسْعَى

(*imp. 3rd. p. m. sing.*): Runneth; Will advance swiftly. *Sa'an* سَعَا (*prf. 3rd. p. m. plu.*): They strive hard. *Tas'a* تَسَعَى (*imp. 3rd. p. m. sing.*): Runneth; Endeavoureth. *Yas'auna* يَسْعَوْنَ (*imp. 3rd. p. m. plu.*): They strive hard. *Sa'yan* سَعِيًّا (*v. n. acc.*): Running; Age of running and working (for a child); Speeding swiftly; Striving; Efforts. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'an about 30 times.

Saghaha سَغَبَ

مَسْغَبَةً، سَغَبًا؛ يَسْغَبُ

To be hungry, suffer from hunger and want. *Masghabatun* مَسْغَبَةٌ: Famine; Starvation, Hunger.

Masghabatun مَسْغَبَةٌ (*v. n.*): Famine, Privation to hunger. (90:14). (L; T; R; LL)

Safaha سَفَحَ

سَفُوحًا، سَفْحًا؛ يَسْفَحُ

To shed, flow, pour forth, spill. *Masfahun* مَسْفُوحٌ: Poured forth. *Musafihun* مَسَافِحٌ: One who commits fornication or adultery, take unlawfully (women). *Saffaha* سَفَحَ: To work without profit.

Masfuhan مَسْفُوحًا (*pct. pic. m. sing. acc.*): Poured forth (6:145).

Musafihina مَسَافِحِينَ (*ap-der.*

v.p. plu. acc. gen.): Those who pursue lust (4:24; 5:5) **Musâfihat** (ap-der. f. plu.): Those women who pursue lust (4:25). (L; T; R; LL)

سَفَر

سُفُورًا، سَفَرًا؛ يَسْفِرُ، يَسْفِرُ، يَسْفِرُ
To scribe, sweep, disperse, separate, depart, travel, set out on a journey, shine (dawn), subside, unveil, dispel (the clouds), write. **Safarun** سفر plur. **Asfârun** أسفار: Journey. It is also the plu. of **Sifrun** سفر: Large book. **Safaratun** سفرة plur. of **Sâfirun** سافر: A scribe plur. **Safaratun** سفرة. **Asfara** أسفر IV.: To shine, brighten (the dawn). **Musfirun** مُسْفِر: Beaming; Shining.

Safarun سفر (n.): Journey. **Asfara** أسفر (prf. 3rd. p.m. sing. IV.): It shineth. **Musfiratun** مُسْفِرَة (ap-der. f. sing.): Beaming. **Asfâr** أسفار (n. plu.): Large books; Journals. **Safaratun** سفرة (n. plu. f.): Scribes. (L; T; R; LL) The root with its above five forms has been used in the Holy Qur'ân about 12 times.

سَفَع

سَفَعًا؛ يَسْفَعُ

To drag, slap on, strike with the wings, (when fighting). **Nasfa'an** نَسَفَعَا: We will drag. Here instead of the *Nâm* of the

second energetic form of aorist the *tanween* of the *fatha* is used.

Nasfa'an نَسَفَعَا (acc. imp. 1st. p. plu.): We shall drag (96:15). (L; T; R; LL)

سَفَكَ

سَفَكَ؛ يَسْفِكُ

To shed, pour.

Lâ Tasfikûna لا تسفكون (imp. neg. 2nd. p.m. plu.): You shall not shed (2:84). **Yasfiku** يَسْفِكُ (imp. 3rd. p.m. sing.): He will shed (2:30). (L; T; R; LL)

سَفَلَ

سَفَلًا، سَفَلًا؛ يَسْفُلُ، يَسْفُلُ، سَفَلًا

To be low, mean, despicable, vile, base, inferior. **Sâfilun** سافل: One who is low, vile, object; Downward. **Asfal** أسفل f. **Suflâ** سفلى comp. form.: Very low, lower, lowest.

Sâfilun سافل (act. pic. m. sing.): Down. **Asfala** أسفل (relative): Lowest; Below. **Sâfilîn** سافلين (act. pic. m. plu.): Those who are low. **Asfal** أسفل (n. relative.): Lowest. **Asfalîn** أسفلين (n. relative. plu.): Most humiliated. **Suflâ** سفلى (n. relative f. sing.): Lowest. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 10 times.

سَفَن /Safana /Safina سَفَن
سَفَنًا؛ يَسْفِنُ ، يَسْفِنُ

To sculpture, cut, hew, pare.
Safina 'tun سفينة: Boat; Ship,
Bark, Ark as it cleaves, slits,
tears the water.

Safinatun سفينة (n.): (18:71, 79;
29:15). (L; T; R; LL)

سَفِهَ /Safiha /Safoha سَفِهَ
سَفِهًا ، سَفَاهَةً ، يَسْفِهُ ، يَسْفِهُ ، يَسْفِهُ

To be foolish, light or witted,
to become unwise, lose the
mind, be imprudent, ignorant,
deem anyone foolish, be stupid,
destroy, deny miserably.
Safahâtan سفاهة: Levity; Want
of judgment; Folly. *Safihin*
سفه: One who is foolish, light
or witted; Fool; Silly; Ignorant;
Fickle; plu. *Sufahâ'un*
سَفِهَاء. *Safna* سفنه: According to
some lexicologists when the
word *Safih* سفه is used with the
word. *Nafs* as its seeming
object, as in 2:130 it does not
actually become transitive as
does the verb *Khasira*, so the
expression *Safiha nafsahû*
سفه نفسه is either *Safiha fi*
nafsihî سفه في نفسه or *Safiha*
huwa nafsan سفه هو نفسا and
means either he is foolish, and
he is fooling himself or his
mind acts foolishly.

Safiha سفه (prf. 3rd. p.m. sing.):
He has befooled. *Safâhatun*

سَفَاهَةٌ (v. n.): Folly. *Safahan/*
Safihun سفه /سَفِهًا (act. 2nd. pic.
m. sing.): Foolish. *Sufahâ'* سَفِهَاء
(act. 2nd. pic. m. plu.): Those
who are foolish.

The root with its above five forms
has been used in the Holy Qur'an
about 11 times.

سَقَر سَقَرًا
سَقَرًا ؛ يَسْقُرُ

To injure by heat, scorch.
Saqarun سقر: Fire (of the
battle); Fire (of the Hell); Any-
thing that changes the nature
of by melting it.

Saqar سقر (n.): Fire of war and
Hell. (59:48; 74:26,27,42). (L; T;
R; LL)

سَقَط سَقَطًا
سَقَطًا ؛ يَسْقُطُ

To fall down, collapse. *Suqita*
سقط: Was made to fall. *Suqita*
fi aidihun سقط في أيديهم:
They were smitten with re-
morse, grievously repented,
regretted (7:147). *Sâqitun*
ساقط: Falling. *Sa-qata fi*
yadihi سقط في يدهي: He re-
pented of what he has done;
He grieved for and regretted an
act of inadvertence done by
him; He became confounded
and perplexed and was unable
to see his right course. The
word *Saqata* سقط is intransi-
tive but it is used in the 7:149 as
if it were transitive such use is

permissible.

Saqatû سَقَطُوا (prf. 3rd. p.m. plu.): They fell, have fallen. **Suqita fî Aidihin** سَقَطَ فِي أَيْدِيهِمْ (pp. 3rd. p.m. sing.): They repented. **Tasqutu** تَسَقَطُ (imp. 3rd. p. f. sing.): It falls. **Sâqitan** سَاقِطًا (act. pic. m. sing. acc.): One that is falling down. **Tusqita** تُسَقِطُ (imp. 3rd. p.m. sing.): You cause to fall. **Nusqita** نَسَقِطُ (imp. 1st. p. plu.): We cause to fall, let fall down. **Asqit** أَسَقِطُ (prt. m. sing. IV.): Thou cause to fall. **Tusâqit** تَسَاقِطُ (imp. 3rd. p. f. sing. IV.): It will cause to fall. (L; T; R; LL) The root with its above forms has been used in the Holy Qur'ân about 8 times.

سَقَفَ Saqafa

سَقْفًا؛ يَسْقِفُ ، يَسْقَفُ

To roof, or ceil (a house).
Saqfin سَقْفًا plu. Suqfin سَقْفًا:
Roof; Ceiling.

Saqful/Saqfan سَقْفًا / سَقْفِ (nom./ acc.n.): Roof (16:26; 52:15; 21:32).
Suqfan سَقْفًا (n. plu.): Roofs (43:33). (L; T; R; LL)

سَقِمَ Saquma

سُقْمًا؛ يَسْقِمُ ، يَسْقُمُ

To be ill, sick, weak, not well.
Saqim سَقِيمٌ : Sick; Not well.

Saqim سَقِيمٌ (act. 2nd. pic. m. sing.): (37:89,145). (L; T; R; LL)

سَقَى Saqa

سَقَى؛ يَسْقِي

To water, give to drink, irrigate.
Yusqâ يُسْقِي: He shall be given to drink. **Siqâyatun** سِقَايَةٌ: The act of giving drink; Drinking cup. **Suqya**: (for **Suqyaya**, final **yâ** when preceded by **yâ** being changed into short **alif**): Watering; Giving the drink. **Asqâ** اسْقَى, IV.: To give drink. **Istasqâ** اسْتَسْقَى: X. To ask for drink.

Saqâ سَقَى (prf. 3rd. p.m. sing.): He watered, gave to drink.
Saqaita سَقَيْتَ (prf. 2nd p.m. sing.): Thou watered. **Yasqî** يَسْقِي (imp. 3rd. p.m. sing.): He will give to drink. **La Tasqî** لَا تَسْقِي (imp. neg. 3rd. p. f. sing.): She does not give water.
Yasqûna يَسْقُونَ (imp. 3rd. p.m. plu.): They water. **Lâ Nasqî** لَا نَسْقِي (imp. neg. 1st. p. plu.): We cannot water. **Yasqîni** يَسْقِينِي (imp. 3rd. p.m. sing. comb. of **Yasqî + ni**): He gives me to drink.
Suqû سَقُوا (pp. 3rd. p.m. plu.): They are given water to drink.
Tusqâ تَسْقِي (pip. 3rd. p. f. sing.): She shall be made to drink.
Yusqauna يُسْقَوْنَ (pip. 3rd. p.m. plu.): They shall be given to drink.
Asqaina أَسْقَيْنَ (prf. 1st. p. plu. IV.): We provided water to drink.
Nusqî نَسْقِي (imp. 1st. p. plu.): We feed you, provide you to drink.

Istasqâ استسقى (prf. 3rd. p.m. sing. X.): Prayed for water. *Siqâyah* سقاية (n.): Giving of drinks. Drinking cup. *Suqyan* سُقِيَا (n.): Giving the drink. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 25 times.

سَكَبَ Sakaba

سَكَبًا؛ يَسْكَبُ

To pour out. *Maskûb* مَسْكُوبٌ Ever flowing; Poured forth; Falling from heights.

Maskûbin مَسْكُوبٍ (pact. pic. m. sing.): (56:31). (L; T; R; LL)

سَكَّتَ Sakata

سَكَّتًا؛ يَسْكُتُ

To be silent, appeased, abated.

Sakata سَكَّتَ (prf. 3rd. p.m. sing.): He appeased (7:154). (L; T; R; LL)

سَكَّرَ Sakara

سَكَّرًا؛ يَسْكُرُ

To shut, dam (a stream) abolish, do away with, abate be dim, dazzled, rage against, be confused of judgment, bewildered, be in a condition when there is a check, hindrance, bar, obstacle, obstruction, prevention, brake or stoppage between a person and his un-

derstanding and wits and he takes a wrong decision, become silly or blockhead, fail to understand, become cursed in intellect; lose one's wits (R; Baṣâir), rage against, become drunk. *Sakr*: Sugar; Wine; Any intoxicating thing. *Sakâra* سَكْرًا sing. *Sukrâu* سَكْرًا: One intoxicated with drink, sleep, grief, fit of anger, great and sudden shock, fear and overpowered by any disturbing element which may distract one's attention or observe one's reason; Who is in any state of mental disequilibrium, who has no sense as he is in raptures of love, passion and amour. *Sakarât al-maut* الموت سَكْرَةَ: Pangs and agonies of death. The poet says:

سَكْرَانِ سَكْرَهْوَى وَسَكْرَمَدَامَةٍ

كَيْفَ يَفِيْقُ فَتَى بِهِ سَكْرَانِ

He is intoxicated because of love and because of taking wine. How a young man can recover and feel relief who is intoxicated with two intoxications and inebriations.

Sukkarat سَكَّرَتْ (pp. 3rd. p. f. sing. II.): He has been dazed.

Sakaran سَكْرًا (n. acc.): Intoxicant. *Sakratun* سَكْرَةٌ (n.): Agony; Stupor; Intoxication, Fit of frenzy.

Sukârâ سَكَّارًا (n. plu.): Intoxicated; Not in full possession of

senses; Drunk. (L; T; R; Asâs; Baṣâir; Miqyâs: Q; Ibn Jinnî; Miṣbâḥ Tahdhîb; LL)

The root with its above four forms has been used in the Holy Qur'ân as many as 7 times.

سگن Sakana

سُكُونًا؛ يَسْكُنُ

To be quiet, rest, repose, dwell, lodge, inhabit, stop, still, subside. *Sakanun* سگن: Any means of tranquillity, rest etc. *Sâkinun* ساکن: That which remains calm, quiet, fixed, which was in motion. *Sakînat* سکینة: Tranquillity; Security. The Divine tranquillity; Mercy; Blessing; repose. It is probably the same as the Hebrew word *Shechinah*. *Masâkin* مساکن plu. of *Maskanun* مسکن. *Maskân* مسکون: Inhabited. *Askana* اسگن: IV. To make to dwell; Cause to abide; To quiet. *Miskîn* مسکین sing. of *Masâkîn* مساکین: Poor; Humble; Submissive; Who cannot move to earn his livelihood because of his physical, mental or financial disability; Destitute; Weak; Penniless. One who is in a state of lowliness or submissiveness, abasement, or humiliation. He is more pitiable and deserves more to be helped than *Faqîr* فقير. It also means poverty of mind, disgrace, evil state, weakness

and wretchedness. (Shafî; Malik: Abû Hanîfah, Ibn Sikkî, Ibn Anbêrî; Aṣmaia) *Sikkîn* سگین: Knife, as it is a cause of making still after slaughtering; Means of slaughter and then making anyone still and quiet

Sakana سگن (*prf. 3rd. p.m. sing.*): Exists. *Sakantun* سکنة (*prf. 3rd. p. m. plu.*): Ye dwell, occupied. *Yaskuna* يسكن : Find repose; Comfort. *Taskunûna/Taskunû* تسكنوا/تسكنون (*acc./imp. 2nd. p.m. plu.*): You take rest. *Nuskinanna* نسکنن (*imp. 1st. p. plu.*): We surely shall cause to dwell. *Uskun* أسکن (*prt. m. sing.*): Thou dwell. *Uskunû* أسکنوا: You dwell. *Lam Tuskan* لم تسکن (*imp. 3rd. p.m. sing. neg.*): They have not been inhabited; They have been little occupied. *Askantu* أسكنت (*imp. 1st. p. sing. IV.*): I have settled. *Askanna* أسگن (*imp. 1st. p. plu. IV.*): We lodged. *Yuskinu* يسکن (*imp. 3rd. p.m. sing. juss. IV.*): He will cause to become still. *Askinû* أسکنوا (*prt. m. plu. IV.*): You lodge. *Sâkinan* ساکنًا (*act. pic. m. sing. acc.*): Still. *Sâkanun* سگن (*n.*): Solace. *Skînatun* سکينة (*n.*): Shechinah, Tranquillity. *Sikkînun* سگین (*n.*) Knife. *Maskanun* مسکن (*n.* Place.): Homeland. *Masâkin* مساکن (*n. plu.*): Homes. *Maskûnatun* مسکونة (*pct. pic. f. sing.*): Residential; Inhabited.

Maskanatun مسكنة (v.n.): Destitution. **Miskînun/Miskînan** مسكين / مسكينا (nom. / acc.n.): Poor. **Masakîn** مساكين (n. plu.): Poors. **Li Yaskanû** ليسكنوا (el. 3rd. m. plu. acc.): That they may reside. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân about 69 times.

سَكَبَ Salaba
سَلَبًا ، سَلَبًا ؛ يَسْلُبُ

To snatch away, carry off, deprive. **Yaslubu** يَسْلُبُ: snatch, carry, deprive.

Yaslub يَسْلُبُ (imp. 3rd. p.m. sing. juss.): He snatches (32:73). (L; T; R; LL)

سَلَحَ Salaha
سَلَحًا ؛ يَسْلَحُ

To arm anyone. **Aslihatun** أسلحة plu. of **Silâh** سلاح : Arms; Weapons.

Aslihatun أسلحة (n. plu.): (4:102). (L; T; R; LL)

سَلَخَ Salakha
سَلَخًا ؛ يَسْلَخُ ، يَسْلَخُ

To flay, pluck off. **Insalakha** إنسلخ: Withdraw; Strip off; Expire.

Naslakhu نسلخ (imp. 1st. p. plu.): We strip off (36:37). **Insalakh** إنسلخ (prf. 3rd. p.m. sing. VII.) He

has expired, withdrew himself. (7:175; 9:5). (L; T; R; LL)

سَلَسِبَ Salsabil

It is made up of two words. **Sal** سل (ask, enquire about) and **Sabil** سبيل (way). **Salsala** سلسل: Easy; Sweet; Rapid flowing water; As if it meant 'Inquiring ask your Lord the way to that sweet, easy palatable and rapid flowing fountain. It is the name of a fountain of heaven.

Salsabil سلسبيل (n.): Name of a fountain of paradise (76:18) (L; T; R; LL)

سَلَسَلَ Salsala

To join chainwise one thing to another, chain, join, connect, fetter with manacle. **Silsila** سلسل plu. **Salâsil** سلاسل: Chain manacle; Fetter.

Silsilatun سلسلة (n.): Chain. (69:32). **Salâsila** سلاسل (n. plu.): (40:71; 76:4) Chains. (L; T; R; LL)

سَلَطَ Saluta
سَلَاطَةً ؛ يَسْلُطُ

To be strong, hard, sharp, empower, prevail. **Sultân** سلطان: Authority; Plea; Argument; Power; Demonstration; Convincing proof. **Sultâniyah** سلطانية: It is a combination of **Sultân** سلطان (Authority) and

Ni نِي (my). The final *Hâ* is called *Hâ al-waqf* for pause, for stress and emphasis. *Sallata* سَلَطَ: To give power; Authority; Make victorious; Give mastery; Make one overcome.

Sallata سَلَطَ (prf. 3rd. p.m. sing. II): Have surely given power. *Yusallitu* يَسْلُطُ (imp. 3rd. p.m. sing. II): He gives authority. *Sultân* سُلْطَان (n.): Authority. (L; T; R; LL)
The root with its above three forms has been used in the Holy Qur'ân about 39 times.

سَلَفَ Salafa
سَلُوفًا، سَلَفًا؛ يَسْلُفُ

To be past (event), outgo, proceed. *Salaf* سَلَفٌ plu. *Aslâf* اسلاف, *Sullâf* (سلاف): Predecessor; Ancestor. *Aslafa* اسلف: Sent in advance.

Salafa سَلَفَ (prf. 3rd. p.m. sing.): He is past. *Aslafat* اسلفت (prf. 3rd. p.f. sing. IV): She had done in the past, sent before. *Aslaftum* اسلفتم (prf. 2nd. p.m. plu.): You did in the past. *Salafan* سَلَفًا (v.n. acc.): Thing in the past. (L; T; R; LL)
The root with its above four forms has been used in the Holy Qur'ân about 8 times.

سَلَقَ Salaqa
سَلَقًا؛ يَسْلُقُ

To hurt (by words), scold, boil,

abuse, glay, lash, assail (tauntingly), smite.

Salaqû سَلَقُوا (prf. 3rd. n. plu.) They lash, smite, slay (33:19). (L; T; R; LL).

سَلَكَ Salaka
سَلُوكًا، سَلَكًا؛ يَسْلُكُ

To make a way, travel, thread a pathway, cause to go along (a way), insert, penetrate, walk, enter. *Salakna* سَلَكْنَا: We have caused to enter.

Salaka سَلَكَ (prf. 3rd. p.m. sing.): He treaded, caused to flow, has brought, led. *Salakna* سَلَكْنَا (prf. 1st. p. plu.): We caused to take root, made a way. *Yasluku* يَسْلُكُ (imp. 3rd. p.m. sing.): He orders to go, causes to go. *Nasluku* نَسْلُكُ (imp. 1st. p. plu.): We cause to enter, make a way. *Usluk* أُسْلِكُ (prt. m. sing.): Make the way; Embark; Insert. *Uslukî* أُسْلِكِي (prt. f. sing.): Follow. *Ûslukû* أُسْلِكُوا (prt. m. plu.): Bind; String. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân about 12 times.

سَلَّ Salla
سَلًّا؛ يَسْلُ

To draw out slowly, bring out, extract gently, steal. *Tasallala* تَسَلَّلَا: To slip, sneak away

stealthily, steal away covertly, steal away by concealing himself. *Sulâlatun* سُلاَلَة: Extract; Essence; Pith.

Yatasallalûnan يتسلكون (*imp. 3rd. p.m. plu. VI.*): They sneak away stealthily (24:63). *Sulâlatun* سُلاَلَة (*n.*): Extract (23:12; 32:8). (L; T; R; LL).

Salima سَلِمَ

سَلَامًا، سَلَامَةً؛ يَسْلَمُ

To be in sound condition, well, without a blemish, safe and sound. *Salâm* سَلَام: Safety; Security; Immunity; Freedom from fault or defects imperfection, blemish or vice; Peace; Obedience; Heaven. The word has a much wider meaning than merely abstinence from strife and involves prosperity, good health wholeness and completeness in every way. *Salâm* is also one of the names of Allâh. *Salmun* سَلْمٌ: Peace. *Silmun* سِلْمٌ: (comm. gender): Obedience to the doctrine of Islâm; Peace. Treaty of peace. *Istaslama* اسْتَسَلِمَ: To follow the right path. *Salimah* سَلِيمَة: Gentle; Tender; Soft; Elegant; Graceful nice woman. *Salîm* سَلِيم: Safe; Secure; Perfect; Sincere. *Salimun* سَلِيمٌ: One who is Safe. *Sallama* سَلَّم: To preserve, give salvation. *Sallimû* سَلَّمُوا: Salute; Say peace be upon

you. *Musallamatun* مَسْلَمَةٌ: Handed over; Sound. *Aslama* اسْلَمَ: To submit, resign one's self. Islâm اسلام: Peace; Way to peace; Submission. The only true religion which was professed by all the Prophets from Adam down to Muḥammad. *Sulaimân* سُلَيْمَان (diminutive form of *Salmân* سَلْمَان): Name of the Prophet Solomon, son of David. *Sullamun* سُلَّم: Stairway; Ladder; Stairs; Steps; Means by which one reaches the height and becomes immune to evil and secure.

Sulaimân سُلَيْمَان (proper name): The second King of the united Judah-Israeli kingdom who succeeded his father David (934-922 B.C.). He was the fourth son born to him. The word means peace and prosperity. He married the daughter of Pharaoh and thus formed an alliance with Egypt. He maintained a fleet of ocean-going ships. Their voyages extend at least so far as South-western India even beyond to the Spice Islands in Indonesia. He spent 13 years in constructing a splendid royal dwelling, and a Temple. Solomon's reputation for wisdom caused the authors of various works of wisdom literature to claim his name. Among these works are three Biblical Books, Prov-

erbs, Song of Songs and Psalms. His seal was a six pointed star. There is no such Muslim tradition as pointed out by the Encyclopedia Britannica (1970) that once Solomon lost his magic ring that the rebel angel Sakhr obtained it and ruled as King for 40 days. The Hebrew title of the book Song of Songs mentions Solomon as its author, but several considerations make this improbable (Enc. Brit. 20:878). The language of the book seems to reflect to much later epoch. The Jews attributed Solomons glory to certain devilish crafts. But the Holy Qur'ân (2:102) has refuted this lie.

Islam اسلام: Name of the creed preached by the Holy Prophet Muḥammad, peace be upon him. It has been the religion of all prophets in all times. Every one can embrace it by accepting the unity and soleness of God and that Muḥammad is His Prophet. No one can turn him out of the pale of Islam as long as he accepted the above formula literally and in practice. It is a religion of peace, self-surrender, submission, resignation to the will, the service, the commands of God.

Sallama سَلَّمَ (3rd. p.m. sing. II.) He saved. **Sallamtum** سَلَّمْتُمْ (prf. 3rd. p.m. plu.): You hand

over. **Tusâllimû** تُسَالِّمُوا (imp. 2nd. p.m. plu. II. acc.): You should greet. **Yusallimû** يُسَلِّمُوا (imp. 3rd. p.m. plu.): They submit. **Sallimû** سَلِّمُوا (prt. m. plu.): Greet; Salute. **Musallamatun** مُسَلِّمَةٌ (pis. pic. f. sing. II.): Perfectly sound (without any blemish); Handed over. **Aslama** اسْلَمَ (prf. 1st. p. plu. IV.): Submit. **Aslamtu** اسْلَمْتُ (prf. 1st. p. sing. IV.): I have submitted, completely submitted. **Aslamâ** اسْلَمَا (prf. 3rd. p.m. dual. IV.): The twain submitted. **Aslamû** اسْلَمُوا (prf. 3rd. p.m. plu. IV.): They accepted Islâm, submit themselves (to the will of God). **Aslamtum** اسْلَمْتُمْ (prf. 2nd. p.m. plu. IV.): You have submitted. **Aslamnâ** اسْلَمْنَا (prf. 1st. p. plu. VI.): We obey and have submitted. **Yuslimû** يَسْلِمُوا (imp. 3rd. p.m. sing.): He submits. **Uslima** اسْلِمَ (imp. 1st. p. sing. acc.): I submit. **Yuslimûna** يَسْلِمُونَ (imp. 3rd. p. m. plu.): They submit. **Tuslimûna** تُسَلِّمُونَ (imp. 2nd. p.m. plu.): You submit. **Nuslima** نُسَلِّمَ (imp. 1st. p. plu.): We submit. **Silm** سَلِمَ (n.): Complete submission (to God). **Salm** سَلَمَ (n.): Religion of Islam; Peace; Submission. To be wholly possessed by someone. **Sâlimûn** سَالِمُونَ (act. pic. m. plu.): They are safe and sound. **Salâmun** سَلَامٌ (n.): Peace. **Salâman** سَلَامًا (n.): Peace

always. *Salâm* has a much wider meaning than abstinence from strife, it includes prosperity, good health, wholeness and completeness in many ways. *Salîm* سَلِيم (*act. 2 pic. m. sing.*): Sound and pure; Free from all taint of vice. *Sullamun* سُلَّم (*n.*): Stairway. *Sullaman* سَلَمًا (*n. acc.*): *Muslimun* مُسْلِم (*acc. ap-der. m. sing.*): One who surrenders himself to the will of God; One who says that his faith is Islâm. One who accepts the unity and soleness of God and that Muḥammad ﷺ is His Prophet. *Muslimûn* مُسْلِمُونَ (*ap-der. m. plu. of Muslim*) *Muslimain* مُسْلِمِينَ (*ap-der. m. dual. of Muslim*): *Muslimatun* مُسْلِمَةٌ (*ap-der. f. sing. of Muslim*): *Muslimât* مُسْلِمَات (*ap-der. f. plu. of Muslim*): *Taslîman* تَسْلِيمًا (*v. n. II. acc.*): Entire submission. *Mustaslimûna* مُسْتَسْلِمُونَ (*ap-der. m. plu. X.*): Entirely submissive. *Sulaimân* سُلَيْمَانَ (proper name): Solomaon, son of David. *Islam* إِسْلَام : Obedience to God; Peace with God; Peace with other fellow beings; Peace with oneself; Peace of mind and sound; Way to peace; religion of of Islam. (L; T; R; LL).
The root with its above forms has been used in the Holy Qur’ân about 157 times.

سَلَا **Salâ**

سَلُوا، سَلُوا، سَلُوا؛ يَسْلُو

To be careless about a thing, diverted from, console, be dispelled from (grief). *Salwatun* سَلْوَةٌ : Comfort; Consolation. *Salwâ* سَلْوَى : Quail; Honey; Consolation; A kind of bird. According to Ibn ‘Abbâs a symbol of flesh or meat which is given as provision. Whatever renders one content in a case of privation. A kind of food of the Israelites in the wilderness (Exo. 16:13-15). According to Zajjâj it includes all that God bestowed on them as a gift in the wilderness and granted to them freely without much exertion on their part. *Salwâ* سَلْوَى (*n.*): Quails. (2:57; 7:160; 20:80). (L; T; R; AH; LL).

سَمَدًا **Samada**

سَمُودًا؛ يَسْمُدُ

To hold up one’s head in pride, stand in astonishment, be perplexed, divert one’s self, remain proudly heedless and haughty. *Sâmidûn* سَامِدُونَ (*act. pic. m. plu.*): Those who remain proudly, heedless and haughty (53:61). (L; T; R; LL).

Samara سَمَر
سَمُوراً، سَمَرًا؛ يَسْمُرُ

To pass night awake in idle talk, talk nonsense by night. *Sâmirun* سَمَرٌ : One who converse nonsense by night. In verse 23:67) it is used as *hâl* حال i.e. in the state of doing so, i.e. passes his nights in saying or hearing stories.

Sâmiriyyun سَمِيرِي : It is not a proper noun. According to Ibn 'Abbâs, he was an Egyptian who believed in Moses and came along with the Israelites, and he was of a people who worshipped the Cow (Râzî). He belonged to a tribe called *Sâmirah* or *Sumrah*. According to the recent researches the word sounds more of an appellation than of a personal name. In the ancient Egyptian language we have a word *Shemer* to mean stranger, foreigner. As the Israelites had just left Egypt they might quite well have among them any Egyptian bearing this nickname. Thus the person in question was one of the Egyptians who had been converted to the faith of Moses and joined the Israelites on their exodus from Egypt. This is strengthened by his introduction of the worship of the golden calf, an echo of the Egyptian cult of Apis.

(2:85,

Sâmiran سَمِيرًا (act. pic. m. sing. acc.): (23:67). *Sâmiriyyun* سَمِيرِي : The Samaritan (87: 95). (L; T; Râzî; Ibn Kathîr; LL).

Sami'a سَمِعْ

سَمَاعَةٌ، سَمَاعِيَّةٌ، سَمِعًا؛ يَسْمَعُ
سَمِعًا، سَمِعًا، سَمَاعًا

To hear, hearken, listen. *Sam'un* سَمِعُ : The act of hearing. *Asma'a* اسْمَع : To make to hear. *Asmi'bihî* اسْمِعْ بِهِ : How clear and sharp is his hearing. *Samî'un* سَمِيعٌ : One who hears. *Sammâ'un* سَمَاعٌ : One who is in the habit of hearkening. *Musmi'un* مُسْمِعٌ : One who makes to hear. *Musma'un* مُسْمَعٌ : One who is made to hear. *Ghaira Musma'in* مُسْمَعٌ غَيْرٌ : To whom no one would lend an ear. *Mustami'un* مُسْتَمِعٌ : One who hears or listens.

Sami'a سَمِعَ (prf. 3rd. p.m. sing.): Heard. *Sami'at* سَمِعَتْ (prf. 3rd. p. f. sing.): She heard. *Sami'û* سَمِعُوا (prf. 3rd. p.m. plu.): They heard. *Sami'tum* سَمِعْتُمْ (prf. 2nd. p.m. plu.): You heard. *Sami'nâ* سَمِعْنَا (prf. 1st. p. plu.): We heard. *Yasma'u* يَسْمَعُ (imp. 3rd. p. m. sing.): He hears. *Yasma'û / Yasma'ûna* يَسْمَعُونَ / يَسْمَعُونَ (acc. gen. n.

d.): They hear. *Tasma'u* تَسْمَعُ (imp. 2nd. p. m. sing.): Thou hear. *Tasma'û /Tasma'ûna* تَسْمَعُونَ/تَسْمَعُونَ (acc. gen. imp. 2nd. p.m. plu.): You hear. *Tasma'unna* تَسْمَعْنَ (imp. 2nd. p.m. plu. epl.): You surely will hear. *Asma'u* اَسْمَعُ (imp. 1st. p. sing.): I hear. *Nasma'u* نَسْمَعُ (imp. 1st. p. plu.): We hear. *Kunna nasma'u* كُنْ نَسْمَعُ: We used to hear. *Asma'u* اَسْمَعُ (imp. 1st. p. sing.): I hear. *Isma'* اِسْمَعُ (prt. m. sing.): Listen; Hear thou. *Isma'û* اِسْمُوا (prt. m. sing.): Hear you. *Asma'a* اَسْمَعُ (prt. 3rd. p.m. sing. IV.): Made someone hear. *Yusmi'u* يُسْمَعُ (imp. 3rd. p.m. sing. IV.): He makes to hear, causes to hear. *Tusmi'u/Tusmi'* تُسْمَعُ /تَسْمَعُ (imp. 3rd. p.m. sing.): Thou make hear. *Musma'in* مَسْمَعُ (pis. pic. m. sing. IV.): One being made to hear. One would lend an ear. *Istama'a* اِسْتَمَعَ (prf. 3rd. p.m. sing. VIII.): He heard, listened. *Istama'û* اِسْتَمَعُوا (prf. 3rd. p.m. plu. VIII.): They heard. *Yastami'u* يَسْتَمَعُ (imp. 3rd. p. m. sing. VIII.): He hears. *Yastami'ûna* يَسْتَمَعُونَ (imp. 3rd. p.m. plu. VIII.): They hear. *Tastami'ûna* تَسْتَمَعُونَ (imp. 2nd. p.m. plu. VIII.): You hear. *Istami'* اِسْتَمَعَ (prt. m. sing. VIII.): Thou hear. *Istami'û* اِسْتَمَعُوا (prt. m. plu.

VIII.): You hear. *Mustami'un* مُسْتَمِعُ (ap-der. m. sing. VIII.): Listener. *Mustami'ûna* مُسْتَمِعُونَ (ap-der. m. plu. VIII.): Listeners. *Asmi'* اَسْمِعُ (form of wonder): How clear is his hearing; How well he hears. *Yasamma'ûna* يَسْمَعُونَ (imp. 3rd. p.m. plu. VI.): They hear. *Sam'un* سَمِعَ (n.): Hearing. *Samî'un/Samî'an* سَمِيعًا/سَمِيعًا (nom./acc. 2nd. pic. m. sing.): One who listens. *Al-Samî'* السَمِيع: One of the excellent names of Allâh. *Samma'ûna* سَمَاعُونَ (ints. plu.): Listeners, Who listen for conveying to other people. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân about 185 times.

Samaka سَمَكَ

سَمُوكًا، سَمَكًا؛ يَسْمُكُ

To raise, ascend, be lofty, be high. *Samkun* سَمَكَ: Roof; The highest part of the interior of a building; Height; Canopy of heaven; Thickness.

Samak سَمَكَ (n.): Height (79:28). (L; T; R; LL)

Samma سَمَّ

سَمًّا؛ يَسْمُمُ

To poison, penetrate, be burning hot. *Sammun* سَمَّ: Hole; Eye of a needle; Small doorway at

the side of a large gate. *Samûm*
سَمُوم: Pestilential scorching
wind which penetrate into the
bodies.

Sammun سَمَّ (n.): The eye of
needle (7:40). *Sumûmun* سُمُوم
(n.): Intensely hot wind (15:27;
52:27; 56:42). (L; T; R; LL).

Samina سَمِنَ

سَمِنًا؛ يَسْمِنُ

To be fat, become fleshy, nour-
ish. *Samînun* سَمِينٍ (plu.
Simânun): Fat one.

Yusminu يَسْمِنُ (imp. 3rd. p.m.
sing. IV): He nourishes (88:7).
Samînun سَمِينٌ (act. 2 pic. m.
sing.) Fat one; Fatted (51:26).
Simânun سَمَانٌ (act. 2 pic. m.
plu.) Fat ones. (12:43, 46). (L; T;
R; LL)

Samâ سَمَا

سَمُوا؛ يَسْمُوا

To be high, raised, lofty, name,
attribute. *Samâwât* سَمَاوَات :
Heights; Heavens; Rain; Rain-
ing clouds. *Ismun* اِسْمٌ : Mark
of identification by which one
is recognized. It is a deriva-
tive of *wsm* وسم (plu. *Asmâ*
اسَمَا). *Ism* اِسْم stands for a
distinguishing mark of a thing,
but in the view of the learned it
sometimes signifies its reality.
It also means name and at-

tribute. In the Holy Qur'ân the
formula *Bismillâh* it is used in
both senses. It refers to 'Al-
lâh' which is the personal name
of the Almighty and it refers to
Al-Rahmân (The Most Gra-
cious) and *Al-Rahîm* (The
Ever-Merciful) which are His
attributes.

According to some authorities
as Râghib, the word *Isim* is a
derivative of *smw* س م و and
means to be high and raised. In
the wording *Bismillah* the name
Allâh possess these character-
istic as He is the very apex of
beauty, love and beneficence
and The Most Gracious, The
Ever Merciful.

The word *wasmiyyun* is also
derived from *ism* and it means
first spring rain. They call the
earth *ardzun musawwamatun*
ارض مَسْوَمَةٌ when the first
spring rain falls on it and be-
cause its flowering pleases the
heart of the cultivators. Also
the word *mismun* مِسْمٌ is its
derivator and means beauty
and good looks. *Wasama* وَسَمَ:
To brand, stamp, mark, de-
scribe, depict, surpass in
beauty, vie in beauty. *Wasm*
وَسَم : To bear the impress of
beauty. *Wasîm* وَسِيمٌ: Beauti-
ful. *Wisâm* وَسَامٌ: Title of a
book. *Wasamah* وَسَمَةٌ: Beauty
of the face. (Arabs used *Wasm*
and its derivatives generally in

an eulogistic sense; whether relating to worldly welfare or to spiritual well-being). *Sâma* سَامَ: To vie in glory. *Tasamma* تَسَمَّى: To claim relationship. *Samâwah* سَمَوَاتُ: Figure seen from a far, Good repute; Fame. *Sâm* سَامَ: High; Lofty; Sublime. *Musamman* مَسْمِيٌّ: Fixed; Determined. *Samiyyan* سَمِيًّا: Namesake; Compeer.

Sammâ سَمَّى (prf. 3rd. p. m. sing. II.): He named. *Sammaitu* سَمَّيْتُ (prf. 1st. p. sing. II.): I named. *Sammaitum* سَمَّيْتُمْ (prf. 2nd. p. m. plu. II.): You have named. *Yusammûna* يَسْمُونَ (imp. 3rd. p. m. plu. II.): They name. *Tusammâ* تَسَمَّى: Called; Named. *Sammû* سَمَّوْا (prt. m. plu. II.): You name. *Samâ'un* سَمَاءٌ (n.): Heaven; Higher; Highest; Upper or uppermost part of anything. *Samâwât* سَمَوَاتٌ (n. plu.): Heavens. *Ismun* اِسْمٌ (n.): Name, Attribute. *Asmâ'* اَسْمَاءٌ (n. plu.): Names. *Samiyyan* سَمِيًّا (act. pic. m. sing. acc.): Like him; Compeer; Peer. *Tasmiyatun* تَسْمِيَةٌ (v. n. II.): Giving names. *Musamman* مَسْمِيٌّ (pis. pic. m. sing. II.): Named one; Fixed; Stipulated. (Karâmât al-Sâdiqîn; Zamaḥshari; LL; L;). The root with its above forms has been used in the Holy Qur'ân about 381 times.

Sanbala سَنَبَلَ

To put forth ears (of corn). *Sunbulun* سُنْبُلٌ plu. *Snâbil* سَنَابِلُ: Ear of corn; This word is by some derived from *Sabala* سَبَلَ: To allow, put out ears (crops), let down, hang down (hairs or ears of corn).

Sumbulaton سُنْبُلَةٌ (n. sing.): Corn-ear (2:261). *Sumbul* سُنْبُلٌ (n. plu.): Cornears (12:47). *Sanâbil* سَنَابِلٌ (n. plu.): Cornears (2:261). *Sumbulât* سُنْبُلَاتٌ (n. plu.): Corn-ears (12:43,46). (L; T; R; LL).

Sanada سَنَدَ

سُنُودًا؛ يَسْنُدُ

To lean upon, stay upon, rely upon, confide, strengthen, assist, prop, wear on a streaked garment. *Sinâdun* سِنَادٌ: Kind of streaked clothes. *Sundus* سُنْدُسٌ: Fine silk-brocade. *Musannadatun* مَسْنَدَةٌ: Clad in garments; Propped up.

Musannadatun مَسْنَدَةٌ (pis. pic. f. sing. II.): (63:4). *Sundusin* سُنْدُسٌ (n.): (18:31; 44:53; 71:21). (L; T; R; LL)

Sanima سَنِمَ

سَنَمًا؛ يَسْنَمُ

To raise, ascend, rise high. *Sanam* سَنَمٌ: Camel's hump;

Prominence; Chief of a tribe. *Sanamatun* سَمَةٌ: Blossom; Summit. *Tasnîm* تَسْنِيم: It is generally taken to be a proper noun but according to Zajjâj it is water (of life) coming from above. The water coming from above signifies spirituality and the knowledge from Allâh (Râzî), because it is from this source that those who are drawn nigh to Allâh (83:28) are made to drink and it will be source of their further progress

Tasnîm تَسْنِيم: Water (of life) coming from above (83:27). (L; T; R; Râzî; LL).

Sanna سنّ

سَنًّا؛ يَسُنُّ

To clean (the teeth), seize with the teeth, establish a law, follow a path, form. *Sinnun* سِنٌّ: Tooth. *Sunnatun /Sunanun* سُنَّةٌ / سُنُنٌ: Line of Conduct; Mode of life; Behaviour; Example; Precedence, Dispensation. *Masnûn* مَسْنُونٌ: Formed; Made into shape; Polished; Shiny and bright (face); Molded into shape.

Sinnun سِنٌّ (n.): Tooth. *Sunnatun* سُنَّةٌ (n.): Example; Dispensation. *Sunanun* سُنُنٌ (n. plu.): Examples. *Masnûn* مَسْنُونٌ (pis. pic. m. sing.): Molded into shape; According to the mold of the Holy Prophet ﷺ. (L; T; R; LL)

The root with its above four forms has been used in the Holy Qur'ân about 21 times.

Saniha سنه

سَنَهَا؛ يَسْنَهُ

To be advance in age, change colour, taste and smell, become rotten, have action of time. Be musty, mouldy through age.

LamYatasannah لَمْ يَتَسَنَّهْ (imp. V. Juss): Escaped the action of time; Has not rotten (2:259). (L; T; R; LL)

Sanâ سنا

سَنُوا؛ يَسْنُوا

To blaze (fire, lightning), flash. *Sanâ* سَنَا: Brightness, Splendour; Flash; Gleaming; Light. *Sanatun* سَنَةٌ: Year. *Sinîn* سِنِينَ plu. Years. Barren year; Years of drought. When derived from *sina* سَنَا the word *sinatun* سَنَةٌ, signifies a simple revolution of the earth round the sun. There is a difference between the words *sinatun* سَنَةٌ and 'âm عام (2:259) both words are used for "year". According to Râghib *sanatun* is used for those years where there is drought and death but 'âm عام are those years in which there is ampleness of the means and circumstances of life and abundance of herbage or the like. They say, سَنَةٌ سَمَاءٌ: A year in

which there is no herbage or rain and "سنة سنوء": A hard, distressing and rigorous year. *Sanatan al-Tuâm* سنة الطعام: The food rotted, food rotted by the lapse of years (29:14).

Sanatan سنة (n.): *Sinîna* سِنِينَ (n. plu.): *Sanâ* سَنَا (n.): Flash (24:43). (L; T; R; LL)

The word *sinna* and its plu. *sinîn* has been used in the the Holy Qur'ân as many as 13 times.

سَهْرَ Sahira
سَهْرًا؛ يَسْهَرُ

To be watchful, spend the night awake, flash by night. *Sâhîratun* سَاهِرَةٌ: Surface of the earth; Open (eye, space); Awakened; Wide land having no growth. (L; T; R; LL)

Sâhîratun سَاهِرَةٌ (act. pis. f. sing.): (79:14).

سَهْلَ Sahula
سَهْلَةً؛ يَسْهَلُ

To be smooth, even, plain level (earth), easy (affair). *Sahlun* سَهْلٌ plu. *Suhûl* سُهُول: Plain; Smooth; Even level.

Suhûl سُهُول (n. plu.): (7:74). (L; T; R; LL)

سَهْمَ Sahama/Sahoma
سَهْمًا، سَهْمًا؛ يَسْهَمُ، يَسْهَمُ

To have a game of chance.

Sâhama سَاهَمَ III. To draw lots. *Tasâhama* تَسَاهَمَ: To partake a thing between, draw lots.

Sâhama سَاهَمَ (prf. 3rd. p.m. sing. III.): (37:141). (L; T; R; LL)

سَهًا Sahâ

سَهَوًّا، سَهَوًّا؛ يَسْهَوُّ

To overlook, neglect, be heedless, unmindful, give no heed. *Sâhûn* سَاهُونَ: Those who are unmindful.

Sâhûn سَاهُونَ (act. pic. m. plu.): (51:11; 107:5). (L; T; R; LL).

سَاءَ Sâ'a

مَسَاءَةً، سَوًّا؛ يَسْوُءُ

To treat badly, do evil to disgrace, be evil, wretched or grievous, vex, annoy. *Su'un* سَوًّا: Evil. *Sayyi'an* سَيِّئًا: Bad; Wicked; Evil (used both as substantive and adjective). *Sayyi'atun* سَيِّئَةٌ: Evil; Sin, Bad action. *Su'atun* سَوًّا plu. *Suât* سَوَّات: Corpse; The external portion of both sexes; Shame. *Sî'a* سَيِّئًا: Was distressed. *Asâ'a* اسَاءَ: Worked evil. *Asa'tum* اسَاءْتُمْ IV. *Sâ'a* سَاءَ (trilateral *Sâ'a* is intransitive but *Asâ'a* IV. is transitive). *Musî'u* مُسِيءٌ: Evil doer. *Su'un* سَوًّا: Wicked; Evil. *Sû'un* سُوءٌ: Evil; Bad; Wicked; Mischief

and corruption; Anything that makes a person sad and sorrowful. *Sayyi'au* سَيِّءٌ: Vicious. *Sayyi'atun* سَيِّئَةٌ: Ill; Evil; Bad.

Sâ'a ساء (prf. 3rd. p.m. sing.): He was evil. *Sâ'at* ساءت (prf. 3rd. p. f. sing.): She was evil. *Yasû'û* تَسَوُّوا (imp. 3rd. p.m. sing.): They do evil; they disgrace. *Tasû'* تَسُوْءٌ (imp. 3rd. p. f. sing. juss.): She annoys, causes trouble. *Sî'a* سِيءٌ (pp. 3rd. p.m. sing.): He was grieved. *Sî'at* سِيئَتْ (pp. 3rd. p. f. sing.): She will wear a grieved look. *Asâ'a* اساء (prf. 3rd. p.m. sing. IV.): He did evil. *Asâ'û* اسأؤوا (prf. 3rd. p.m. plu. IV.): They committed evil. *Asa'tum* اسأتم (prf. 2nd. p.f. plu. IV.): You committed evil. *Musî'u* مُسِيءٌ (apder. m. sing. IV.): Evil doers. *Sau'un* سَوَاءٌ (n.): Evil. *Sû'un* سُوءٌ (n.): Evil; Harm; Wicked; Anything that makes a person sad and sorrowful. *Sayyi'an* سَيِّئًا (n.): Evil. *Sayyi'atun* سَيِّئَةٌ (n.): Evil, Ill, Bad. *Sayyiât* سَيِّئَاتٌ (n. plu.): Evil deeds. *Aswa'a* اسوأ (relative): Worst of evils. *Sûw'â* سُوَأِي (relative f. of *Aswa'a*): Much evil. *Sau'atun* سَوَاءَةٌ (n.): Corpse; Dead body. *Sau'ât* سَوَاءَاتٌ (n.): Nakedness; Corpse; External portion of the organs of gender. (L; T; R; LL).

The root with its above forms has been used in the Holy Qur'an

about 166 times.

ساح Sâha

سِيَاحَةٌ ، سَوْحًا ؛ يَسُوح

To lead a wandering life. *Sâhatun* سَاحَةٌ: Open-space; Square; Courtyard open to sky.

Sâhatun سَاحَةٌ (n.): (سَاحَتِهِمْ) 37:177). (L; T; R; LL)

ساد Sâda

سُودًا ، سِيَادَةٌ ، سُودَدًا ؛ يَسُود

To be lord, noble and glorious, rule, lead, overcome in glory. *Sawida* سَوِدٌ: To be black, bold. *Sawwada Wajhuhû* سَوَّدَ وَجْهَهُ: To disgrace any one. *Iswadda* اِسْوَدَّ: To beget a black boy, boy who is chief. *Swâd* سَوَادٌ: Great number. *Al-Siyyidda* السَّيِّدَةُ: Blessed lady. *Aswad* اَسْوَدٌ: Black; Greater. *Aswadda wajhuhû* اِسْوَدَّ وَجْهَهُ: His face became expressive of grief or sorrow. He became sorrowful or confounded. He became disgraced. It is a token of bad conclusion and failure and sorrow.

Iswaddat اِسْوَدَّتْ (prf. 3rd. p. f. sing. IX.): She shall be clouded because of sorrow. *Taswaddu* تَسَوَّدَ (imp. 3rd. p. f. sing. IX.): Whose (face) is clouded. *Aswad* اَسْوَدٌ (relative): Greater, Black.

Sûdun سُودٌ (*n. plu. of Muswaddan* (مسوداً): Great people; Black ones. **Sayyidan** سَيِّدٌ (*act. 2nd. pic. m. sing. acc.*): Leader; Noble; Master. **Sâdatun** سَادَةٌ (*n. plu. of Sayyidan* (سَيِّدٌ): Chiefs. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 10 times.

Sâra سَارَ

سَوْرًا؛ يَسُور

To mount, climb or scale a wall, assault or assail. **Aswiratun** أسْوِرَةٌ (*sing. Siwârun* سَوَارٌ): Bracelets. **Sâwara** سَاوَرَةٌ: To rush upon. **Sûratun** سُورَةٌ: Dignity; Rank; Row of stones in a wall; Eminence; Mark or sign; Elevated and beautiful edifice; Something full and complete; Chapter of the Holy Qur'ân. Chapters of the Holy Qur'ân are called Sûra سُورَةٌ because: 1) One is exalted in rank by reading them and attains to eminence through them. 2) Everyone of them is an elevated and beautiful edifice. 3) They serve as marks for the beginning and the end of the different subjects dealt with in The Holy Qur'ân and each of them contains a complete theme. This word is not used for chapters other than that of The Qur'ân. The name **Sûrah** سُورَةٌ for such a divi-

sion has been used by The Qur'ân itself (2:24; 17:20). It has been used in *Hadîth* also. Says the Holy Prophet ﷺ, "Just now a **Sûrah** has been revealed to me and it runs as follows ..." (Muslim). From this it is clear that the name **Sûrah** for a division of The Holy Qur'ân has been in use from the very beginning and is not a later innovation.

Tasawwarû تَسَوَّرُوا (*prf. 3rd. p. m. plu. V.*): They scaled, climbed. **Sûrun** سُورٌ (*n.*): High wall; Wall. **Aswiratun** أسْوِرَةٌ (*n. plu. of Siwâr* سَوَارٌ): Bracelets. **Asâwira** أَسَاوِرَةٌ (*n. plu. acc.*): Bracelets. **Sûratun** سُورَةٌ (*n.*): Chapter of the Holy Qur'ân. **Suwarun** سُورٌ (*n. plu. of Sûratun.*): Chapters of the Holy Qur'ân. (L; T; R; Qurtubî; Ibn Duraid; Jouharî Azharî, Ibn al-A'rabî; Abu Ubaidah; LL)

The root with its above forms has been used in the Holy Qur'ân about 17 times.

Sâta سَاطَ

سَوَطًا؛ يَسُوطُ

To mingle, mix, begin (war), be oppressed. **Sout** سَوَطٌ: Mixture; Scourage; Portion; Leather whip; Lash; Lot. **Sautâ** 'adhâb سَوَطٌ عَذَابٌ: Mixture of various punishment resem-

bling a scourage; Share or portion of punishment; Scourage and various kinds of punishment; Whip of punishment..

Saut سَوَط (n.): (89:13). (L; T; R; LL)

سَاعَ 'a Sâ'a سَوَعًا: يَسُوع

To let run free, pasture freely, be lost. *Sâ'atun* سَاعَةٌ: While; Present time; Distance, Hour; Time. It is used in three senses: 1) Death of a great and famous person (*Sâ'atun al-Sughrâ* ساعة الصغرى). 2) National calamity (*Sâ'at al Wustâ* ساعة الوسطى) 3) the Day of Judgment (*Sâ'at al-Kubrâ* ساعة الكبرى).

Sâ'atun سَاعَةٌ (n.): (L; T; R; LL). This word has been used in the Holy Qur'ân about 48 times.

سَوَاعُ 'un Suwâ'un

Name of an idol that have been worshipped by the Antediluvian and again after The Flood by certain tribes of Arabs specially by Banû Hudhail. It was in a woman's shape, representing female beauty.

Suwâ'un سَوَاعًا: (71:23). (L; T; R; Ibn 'Abbâs; LL)

سَاعَ Sâgha

سَوَاعًا، سَوَاعَانًا، سَوَعًا؛ يَسُوع

To pass easily, agreeably and pleasantly down the throat; To be easily swallowed. *Sâ'ighun* سَائِعٌ: That which passed pleasantly down the throat; Agreeable to drink and swallow easily; Pleasant to drink. *Asâgha* اسَاعَ (IV). To cause to pass easily down the throat.

Yasîghu يَسِيغُ (imp. 3rd. p.m. sing.): He swallows (14:17). *Sâighun/Sâighan* سَائِعًا / سَائِعًا (nom./acc. act. pic. m. sing.): Easy and pleasant to swallow (35:12; 16:66). (L; T; R; LL).

سَافَ Sâfa

سَوَفًا؛ يَسُوف

To smell, bear patiently, put off, postpone, give to a person full power. *Saufa* سَوَفَ: Particle indicating the future but longer than *Sa*; Particle prefixed to the indicative and energetic moods of the aorist tense in order to give them a future and certain definite positive and convincing significance and is occasionally joined to other prefixes as in *fala-saufa*. (L; T; LL; Asâs)

Saufa سَوَفَ: It has been used in the Holy Qur'ân about 42 times.

Sâqa ساق

سَيَاقَةٌ ، سَوَاقًا ؛ يَسُوقُ

To drive, impel, urge. *Sûqa*
سُوق: Will be driven. *Yusâqûna*
يساقون: They are driven or led.
Sâiqun سَائِق: Driver. *Sûq* سُوق
plu. *Aswâq* سَوَاق: Market;
Stem; Leg. *Kashafat 'an*
Sâqaihâ عَنْ سَاقِيهَا كَشَفَتْ (27:44) is a well known Arabic
idiom meaning to become pre-
pared to meet the difficulty or
to become perturbed or per-
plexed or taken aback. Only
ignorance of the Arabic lan-
guage would make anyone
adapt the literal significance of
the phrase which literally means
she uncovered and bared her
shanks (27:44). Similarly the
meanings of *Yukshafu 'an*
Sâqin يُكشَفُ عَنْ سَاقِي (68:42)
means there is severe affliction
and the truth laid here. It is
indicative of a grievous and
terrible calamity and difficulty.
Masâq مَسَاق: The act of driv-
ing.

Suqnâ سُقْنَا (prf. 1st. p. plu.):
We drove. *Nasûqu* نَسُوقُ (imp.
1st. p. plu.): We will drive. *Sîqa*
سَيِّقَ (pp. 3rd. p.m. sing.): He
was driven. *Yusâqûna* يَسَاقُونَ
(pip. 3rd. p.m. plu.): They will be
driven, are driven, *Sâq* سَاق (n.):
Shank. *Saqai* سَاقِي (n. dual. *Sûq*
سُوق n. plu. of *Sâq* سَاق): Stems.
Aswâq اسَوَاق (n. plu. of *Sûq*):

Markets. (L; T; R; LL).

The root with its above forms has
been used in the Holy Qur'ân
about 17 times.

Sawwal سَوَّلَ

سَوَّلًا ؛ يُسَوِّلُ

To delude, entice, contrive,
suggest, prepare, embellish, de-
ceive, lead one to error. (L; T;
R; LL).

Sawwala سَوَّلَ (prf. 3rd. p.m.
sing. II.): He has held out false
hope (47:25). *Sawwalat* سَوَّلَتْ
(prf. 3rd. p. f. sing. II.): It has
held out false hope (12:18; 83;
20:96). (L; T; R; LL)

Sâma سَامَ

سَوَامًا ، سَوَمًا ؛ يَسُومُ

To go to pasture, afflict, im-
pose a hard task or punish-
ment upon. *Sîmâ* سَيِّمًا: Sign;
Mark. Some suppose this word
to be derived from *Wasama*
وَسَمَ. *Muawussim*: One who
makes a mark of distinction;
Person of mark or distinction;
Marked with a *Sîmatun* or
brand. *As'ama* اسَامَ: IV. To
turn out to graze.
Musawwamatun مَسْوَمَةٌ:
Marked.

Yasûmmu يَسُومُ (imp. 3rd. p.m.
sing.): He would afflict.
Yasûmûna يَسُومُونَ (imp. 3rd.

p.m. plu.): They will afflict. **Tusîmûna** تَسِيمُونَ (*imp. 2nd. p.m. plu. IV.*): You pasture. **Sîmâ** سِيمَا (*n.*): Appearance; Marks. **Musawwimîn** مَسْوَمِينَ (*ap-der. m. plu. II.*): Swooping and havoc making. **Musawwamatun** مَسْوَمَاتٌ (*pis. pic. f. sing. II.*): Well-bred. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 15 times.

سَوَى Sawiya

سَوَى : يَسْوَى

To be worth, equivalent to. **Sawwa** سَوَى: To level, complete, arrange, make uniform, even, congruous, consistent in its parts, fashion in a suitable manner, make adapted to the exigencies or requirements, perfect a thing, put a thing into a right or good state. **Istawâ** اسْتَوَى: To establish, become firm or firmly settled, turn to a thing, to direct one's direction to a thing, mount. **'Alâ Sawâin** عَلَى سَوَى: On terms of equality i.e. in such a manner that each party should know that it is free of its obligations; At par. **Sawiyyun** سَوِيٌّ: Even; Right; Sound in mind and body. **Sawiyyan** سَوِيًّا: Being in sound health. **Sawwa** سَوَى II. To proportion, fashion, perfect, level, equal, fill the space. **Sawâ** سَوَا: Midst.

Sawwâ سَوَّى (*prf. 3rd. p.m. sing. II.*): He perfected. **Nusuwwî** نَسْوَى (*imp. 1st. p. plu. II.*): We hold equal, reproduce to a complete form. **Tusawwâ** تَسْوَى (*pip. 3rd. p. f. sing. II.*): She made level. **Sâwâ** سَاوَى (*prf. 3rd. p.m. sing. III.*): He had filled. **Istawâ** اسْتَوَى (*prf. 3rd. p.m. sing. VIII.* with **'Alâ** عَلَى): He established on; (with **Ilâ** إِلَى): He turned himself towards, attained perfection, stood firm, attained perfection and fullest vigour. **Istwat** اسْتَوَتْ (*prf. 3rd. p. f. sing. VIII.*): She came to rest. **Istawaita** اسْتَوَيْتَ (*prf. 2nd. p.m. sing. VIII.*): Thou seated perfectly. **Istawaitum** اسْتَوَيْتُمْ (*prf. 2nd. p.m. plu.*): You sit firmly. **Yastawî** يَسْتَوِي (*imp. 3rd. p.m. sing. VIII.*): He is equal. **Yastawiyâni** يَسْتَوِيَانِ (*imp. 3rd. p.m. dual.*): The twain are equal. **Yastawûn** يَسْتَوُونَ (*imp. 3rd. p.m. plu.*): They are equal. **Tastawû** تَسْتَوُوا (*imp. 2nd. p.m. plu.*): You mount firmly. **Suwan** سَوَى (*n.*): Fair. **Sawâun** سَوَاءٌ (*n.*): Same; Alike; Equal. Right; Balanced; Midst; Fair. **Sawiyyan** سَوِيًّا (*n. acc.*): Sound health; Physically fit; Successive; Perfect and well proportioned. **Sawwaitu** سَوَيْتُ (*per. 1st. p. sing. II.*): I have shaped. **Sawî** سَوِيٌّ (*n.*): Right. (L; T; R; LL)

The root with its above forms has

been used in the Holy Qur'ân about 83 times.

Sâba سَابَ

سَبَّابًا؛ يَسِيبُ

To wander at random, be set free to pasture. *Sâibatun* سَائِبَةٌ from *Sâba*: It ran by itself and wandered at random and was set free to pasture. It signifies any domestic beast left to pasture without attention. Liberation of certain domestic animals to pasture and prohibiting their use or slaughter in honour of idols was a practice among the Arabs in pre-Islamic days. They were selected mainly on the basis of the number, sex and sequence of their springs. The verse 5:103 is an illustration of the arbitrary invention of certain supposedly religious obligations and prohibition. God has not ordained anything like *Sâibah* etc. Lexicographers and commentators are by no means unanimous in their attempts at their definitions. According to some the animal set free was to be the mother of a *bahîrah* بَحِيرَةٌ, an animal which had brought forth females at successive births.

Sâi'batin سَائِبَةٌ (n.): (5:103). (L; T; R; LL; Ma'ânî, Kashshâf).

Sâha سَاحَ

سَيِّحًا، سَيِّحَانًا؛ يَسِيحُ

To flow over the ground (water), run backwards and forwards, turn, move. *Siyahat* سِيَاحَت: Travel; Journey; Tour. *Sâihun* سَائِحٌ: Devotee; Wandering; One who fasts; One who holds himself back from doing or saying or thinking evil.

Sîhû سَيِّحُوا (3rd. p. plu. prt.) Go about freely (9:2). *Sâihûna* سَائِحُونَ (act. pic. m. plu.): Those who fast, who hold themselves back from doing, saying or thinking something evil (9:112). *Sâihâtun* سَائِحَاتٌ (act. pic. f. plu.): Those (f.) who fast, who hold themselves back from doing, saying or thinking something evil (66:5). (L; T; R; LL).

Sâra سَارَ

مَسِيرًا، سَيْرًا، تَسِيرًا؛ يَسِيرُ

To go, travel, be current, move, journey. *Sairun* سَيْرٌ: The act of giving; Journey. *Sîratun* سَيْرَةٌ: State; Condition; Make; Form. *Sayyaratun* سَيَّارَةٌ: Company of travellers; Caravan. *Sayyara* سَيَّرَ: II. To make to go; Cause to pass away.

Sâra سَارَ (prf. 3rd. p.m. sing.): He travelled. *Tasîru* تَسِيرُ (imp. 3rd. p. f. sing.): She shall move. *Yasîrû* يَسِيرُوا (imp. 3rd. p.m.

plu.) They journeyed. *Sîrû* سِيرُوا
(*prt. m. plu.*): Travel. *Nusayyiru*
نَسِير (imp. 1st. p. plu.): We shall
set in motion. *Yusayyiru* يَسِير
(imp. 3rd. p.m. sing. II.): He
enables you to journey. *Suyyirat*
سُيِّرَت (*pp. 3rd. p. f. sing.*): She
could be moved. *Sayr* سِير (v.n.):
Fast movement. *Sayyâratun*
سَيَّارَةٌ (n.): Caravan. *Sîratun* سِيرَةٌ
(n.) State. (L; T; R; LL)
The root with its above forms has
been used in the Holy Qur'ân
about 27 times.

Sâla سال

سَيْلًا؛ سَيْل

To flow. *Sailun* سَيْلٌ: Brook;
Torrent; Flood; Water course.
Asala اسل: IV. To cause to
flow. *Sâlat* سالت: Flowed.
'*Asalnâ* أسلنا: We made to
flow. *Sail* سَيْل: Torrent; Flood.

Sâlat سالت (*prf. 3rd. p. f. sing.*
IV): (13:17). *Asalnâ* أسلنا (*prf.*
Ist. p. plu. IV): (34:12). *Sailun*
سَيْل (n.): (13:17; 34:16). (L; T; R;
LL).

Sainâ'a سَيْنَاءَ

Mount Sinai; Mount where
Moses received the Divine
Commandments.

Sainâ'a سَيْنَاءَ (n.): (23:20). *Sînîna*
سِينِينَ: The other form of *Sainâ'a*
(95:2). (L; T; R; LL).

Shîn

ش Sh

It is the thirteenth letter of
arabic alphabet. According to
Jummal it value is 300. It has
no equivalent in English. Ac-
cording to the rules of translit-
eration it is written as sh and is
pronounced like the English sh
as in the word "shadow". It is
of the category of *Mahmûsa*.

Sha'ama شَام

شَامًا؛ يَشَام

To draw ill, cause dismay, be
struck with wretchedness and
contempt. *Shu'mun* شُؤْمٌ:
Wretchedness; Contempt; Ca-
lamity; Unrighteousness.
Ashâb al-Mash'amah أَصْحَابِ
الْمَشْأَمَةِ: The wretched ones;
Those who have lost them-
selves in evil and are prone to
unrighteousness.

Mash'amatun مَشْأَمَةٌ (n.):
(90:19). (L; T; R; LL).

شأن Sha'ana
شأنًا؛ يشأن

To pursue an aim, perform a thing well, know, care for.

Sha'nun شأن / *Sha'nin* شأن (nom. /gen): Matter; Business; Thing; Affair; State; Condition; Concern; Dignity; Natural; Propensity; State of glory; Way; Concern. (10:61; 55:29; 80:37; 24:62) (L; T; R; LL). *Shâni'uka* شائِك see *Shana'a*. (p.299)

شبهه Shabaha / شَبَّهه Shabbaha
شَبَّهًا، تَشْبِيهًا؛ يُشَبِّهه

To liken, compare a thing with anyone, assimilate, render a thing dubious to anyone, resemble. *Shubbihâ* شُبِّهَ: Was made to be like (it), made to resemble, made dubious, seemed as if had been so; Matter was rendered confused, obscure and dubious (T; R); To be made like. *Mutashâbih* متشابه: Mutually resembling one another; Consimilar; Homogeneous; Same; Coherent; Susceptible to different interpretations. *Mushtabihun* مُشْتَبِهٌ: That which is similar.

Shubbihâ شُبِّهَ (pp. 3rd. p.m. sing. II.): He was made to resemble (one crucified to death). *Tashâbaha* تشابه (prf. 3rd. p.m. sing. VI.): Became alike.

Tashâbahat تشابهت (prf. 3rd. p. f. sing. VI.): She became alike. *Mutashâbihan/Mutashâbihin* متشابهًا / متشابهين (acc. /ap-der. m. sing. VI.): Consimilar; In perfect semblance; Similar (in kind). *Mutashâbihât* متشابهات (ap-der. f. plu. VI.): Which are susceptible to various interpretation. *Mushtabihan* مُشْتَبِهًا (ap-der. m. sing. VIII. acc.): Like each other; Similar. (L; T; R; LL) The root with its above forms has been used in the Holy Qur'ân about 12 times.

شَتَّ Shatta

شَتَّتًا؛ شَتَّتًا؛ شَتَّتًا؛ يَشْتَت

To separate, be scattered, be dispersed, be various, be divided, be diversified. *Shattun* شَتَّتًا plu. *Ashtât* اشتات: Separate; Divided into classes. *Shatta* شَتَّت: Diverse; Disperse; Separate; Divided; Separately, plural of *Shatî* شَتَّتِي (L; T; R; Baidzâvî; LL).

Shattan شَتَّتًا (adj.): (20:53; 59:14). *Ashtâtan* أَشْتَاتًا (acc. n. plu.): (24:61; 99:6).

شَتَا Shatâ
شَتُوا؛ يَشْتُوا

To pass winter, be cold. *Shitâ*: شِتَاء: Winter. (L; T; R; LL)

Shitâ شِتَاء (n.): (106:2). (L; T; R; LL)

شَجَرَة شajara
شُجُورًا؛ يَشْجُرُ

To avert, be a matter of controversy, dispute about, turn aside, thrust (with a spear), be disputed between. *Shajar alamru bainahun* شَجَرِ الْاَمْرِ بَيْنَهُمْ: The affair or case became complicated and confused so as to be a subject of disagreement and difference between them. *Shajaratun* شَجَرَةٌ / *Shajaratun*: Tree; Plant having a trunk or stem; Stock or origin of a person they say: *Huwa min Shajaratin tayyibatun* هُوَ مِنْ شَجَرَةٍ طَيِّبَةٍ He is of good stock or origin.

Shajara شَجَرٌ (3rd. p. m. sing.):
Shajaratun شَجَرَةٌ (generic n.):
Shajaratun شَجَرَةٌ (nom.):
Shajaratun شَجَرَةٌ (acc.):
Shajaratun شَجَرَةٌ (gen. n. of unity.): (L; T; R; LL)

The root with its above five forms has been used in the Holy Qur'ân about 27 times.

شَحَّ شaha
شَحًا، شَحًّا؛ يَشْحُ

To be avaricious, niggardly, stingy, greedy. *Shuhhun* شَحَّ: Avarice; Selfishness; Greed;

Niggardliness; Covetousness.
Ashihhatun اشْحَاتُ plu. of
Shahhun شَحَّ: Avaricious.

Ashihhatan اشْحَاتُ (act. 2 pic. m. plu.): *Shuhhun* شَحَّ (n.): (L; T; R; LL).

شَحِمَ Shahama
شَحْمًا؛ يَشْحِمُ

To five or feed with fat.
Shuhûm شَحُومُ plu. of
Shahmun: Fats; Salts; Pulp; Fleshy part.

Shuhûm شَحُومُ (n.plu.): (6:146). (L; T; R; LL)

شَحَنَ Shahana
شَحْنًا؛ يَشْحَنُ

To fill, load. *Mashhûn* مَشْحُونُ: Filled; Loaded (ship).

Mashhûn مَشْحُونُ (pct. pic. m. sing.): (26:119; 36:41; 37:140). (L; T; R; LL)

شَخَصَ Shakhṣa
شَخْصًا؛ يَشْخَصُ

To be raised up, fixed (the eyes) in horror, fixedly stare (in horror). *Shakhṣun* شَخْصٌ: That which is fixedly, stare (in horror). (L; T; R; LL).

Tashkhasu تَشَخَّصُ: Fixed stare (in horror) (14:42). *Shâkhiṣatun* شَاخِصَةٌ (act. pic. f. sing.): Trans-

fixed (21:97). (L; T; R; LL)

Shadda شَدَّ

شَدَّأً؛ يَشُدُّ

To bind tightly, strap, strengthen firmly, run, establish, make firm, hard, strong, be advanced (day), be intense. *Ushdud* أُشَدَّد: Harden; Strengthen. *Shadîd* شَدِيد plu. *Shidâd* شَدَاد and *Ashiddâ'u* أَشْدَاء: Great; Firm; Strict; Vehement; Strong; Violent; Severe; Mighty; Terrible; Stern; Grievous; Miserly; Niggardly. (adj. of the forms *Fa'il* and *Fiâl* are used indifferently for both *m.* and *f.*): *Ashuddun* أَشُدُّ: Age of full strength; Maturity. *Ishtadda* إِشْتَدَّ: VIII. To act with violence, become hard.

Shadadnâ شَدَدْنَا (*prf. 1st. pr. plu.*): We strengthen, made firm. *Nashuddu* نَشُدُّ (*imp. 1st. p. plu.*): We shall strengthen. *Ushdud* أُشَدَّد (*prt. m. sing.*): Strengthen; Raise; Attack. *Shuddû* شَدَّوْا (*prt. 3rd. p.m. plu.*): You tie fast, bind fast. *Ishtaddat* إِشْتَدَّت (*prf. 3rd. p.f. sing. VIII.*): She became hard, violent. *Shadîdun* شَدِيدٌ (*act. 2nd. pic. m. sing.*): Severe; Strong; Mighty; Sternly; Great strength; Violent (warfare). Extreme limit. *Shiddad/Shiddadan*

شَدَاد/شَدَادٌ (*acc./ act. 2nd. pic. m. plu.*): Hard ones; Great severity; Strong; Terrible; Ferocious. *Ashiddâ'u* أَشْدَاء (*act. 2nd. pic. m. plu.*): Firm and strict. *Ashuddu* أَشُدُّ (relative): Extremely terrible; Stronger; Harder; Mightier; Stauncher; Vildest; Most stubborn; Most effective; Greater. Sometimes it is used to show excess or vehemence in any matter. *Ashudd* أَشُدُّ (*n.*): Age of full strength; Physical, intellectual or spiritual maturity to give evidence of rectitude of conduct. (L; T; R; LL) The root with its above forms has been used in the Holy Qur'ân about 102 times.

Shariba شَرِبَ

مَشْرَبًا؛ شَرِبًا؛ يَشْرَبُ

To drink, swallow, sunk in, absorb. *Shirbun* شَرِبْ: Portion of water; Time of drinking. *Shurbun* شُرْبٌ: Drinking. *Shâribun* شَارِبٌ: One who drinks. *Sharâbun* شَرَابٌ: Drink; Beverage; Portion. *Mashrabun* مَشْرَبٌ: Drinking place. *Ashraba* أَشْرَبَ: IV. To give to drink, make to drink, permeate as. *Ushriba fî-qalbihi* شَرِبَ فِي قَلْبِهِ: Love of such and such a thing perme-

ated his heart. The word is so used because love is like alcohol that intoxicates one who partakes of it.

Shariba شَرِبَ (prf. 3rd. p.m. sing.): He drank. **Sharibû** شَرِبُوا (prf. 3rd. p.m. plu.): They drank. **Yashrabu** يَشْرَبُ (imp. 3rd. p.m. sing.): He will drink. **Yashrabûna** يَشْرَبُونَ (imp. 3rd. p.m. plu.): They will drink. **Tashrabûna** تَشْرَبُونَ (imp. 2nd. p.m. plu.): You drink. **Ishrabû** اشْرَبُوا (prt. m. plu.): You drink. **Ushribû** أُشْرِبُوا (pip. 3rd. p.m. plu. IV.): They were made to drink, were permeated with (love), were made to imbibe (the love of), (the love was) made to sink. **Shâribûna/Shâribîna** شَارِبُونَ/شَارِبِينَ (nom./ act. pic. m. plu.) Drinkers; Those who drink. **Mashrabun** مَشْرَبٌ (n. of place): Drinking place. **Mashârib** مَشَارِبٌ (v. n. plu.): Drinks (of various kinds). **Shirbun** شَرِبٌ (v. n.): Drinking. **Shurba** شُرْبٌ (v. n. acc.): Drinking. **Sharâbun** شَرَابٌ/Sharâban/Sharâbin (nom./acc./gen. n.): Drink. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 39 times.

Sharaha شَرَحَ

شَرَحًا؛ يَشْرَحُ

To open, enlarge, expand, spread, uncover, disclose, explain.

Sharah شَرَحَ (prf. 3rd. p.m. sing.): He expands, accepts from the core (of heart). (16:106). **Yashrah** يَشْرَحُ (imp. 3rd. p.m. sing. juss): He expands, makes open, opens (6:125). **Nashrah** نَشْرَحُ (imp. 1st. p. plu. juss.): We expand, open. **Ishrih** اشْرَحْ (prt. m. sing.): Expand; Enlighten (20:25). (L; T; R; LL).

Sharada شَرَدَ

شَرَادًا؛ شُرُودًا؛ يَشْرُدُ

To become a fugitive, flee, escape, depart, run away at random. **Sharrida** شَرَدَ : II. To disperse. (L; T; R; LL).

Sharrida شَرَدَ (prt. m. sing. II.): He scatters, disperses. (8:57). (L; T; R; LL).

Shirdhimatun شِرْذِمَةٌ

The word is possibly derived from *Sharradh* for *Sharrada*, (to scatter). Band; Despicable and Dispersed people; Party; Company of people. Its *plu.* is *Shrâdhim* شَرَاذِمٌ

Shirdhimatun شِرْذِمَةٌ (n.): Party; Company of people; Small company (26:54). (L; T; R; LL)

Sharra شرّ

شَرّاً، شَرّاً، شَرّاً؛ يَشُرُّ، يَشُرُّ

To do evil, be ill natured, wicked. *Yashirru* يَشُرُّ *Yasharru* يَشُرُّ: To find fault, defame. *Sharrun* شرّ plu. *Ashrâr* اشرار: Evil; Bad; Wicked; Vicious ones. It is notable that *Shurrin* is an exceptional form of relative adjective while the measure for relative in Arabic is *Afa'la*. *Shararun* شرّ plu. *Ashrâr* اشرار: Sparks of fire.

Sharrun/Sharran شرّاً / شرّاً (nom. /acc. n.): Evil; Bad; Worse. (5:60). *Ashrâr* اشرار (n. plu.): Vicious ones; Wicked. *Shararun* شراراً (n. plu. gen.): Sparks. Its sing. is *Shirâratun* شرارة (L; T; R; LL) The root with its above four forms has been used in the Holy Qur'ân about 31 times.

Sharata شرط

شَرطاً؛ يَشْرطُ، يَشْرطُ

To impose a condition. *Ashrâtun* اشراط plu. of *Shartun*: Sign; Token. *Ashrât* plu. of *Shartun* with Fatha on the second radical (ج) not of *Shartun* with sukûn on it. That is why that the former (*Shartun*) means sign and is transformed to the plu. as *Ashrâtun* اشراط and the latter *Shartu* شرط means condition and is transformed to plu. as

Shurût شروط

Ashrât اشراط (n. plu.): Signs (47:18). (L; T; R; LL)

Shara'a شرع

شَرعاً؛ يَشْرعُ

To be seated upon a road, open a street (door), establish a law, begin, appoint a religion. *Shurra'un* شرعاً plu. of *Shâri'un* شارع: In shoals; Upon Shoals; Breaking the water surface; Holding up (their heads); Appearing manifestly. *Shir'atun* شرعة and *Shari'atun* شريعة: Law or institution prescribed by God; Right way or mode of action; Clear highway, course or path.

Shara'a شرع (prf. 3rd. p.m. sing.): He ordained (42:13). *Shara'û* شرعوا (prf. 3rd. p.m. plu.): They decreed (a law) (42:21). *Shurra'an* شرعاً (act. pic. f. plu. acc.): Shoals upon shoals (7:163). *Shir'atun* شرعة (n.): Spiritual law (5:48). *Shari'atun* شريعة (act. 2nd. pic. f. sing.): System of divine law; Way of belief and practice (45:18). (L; T; R; LL).

Sharaqā شرّق

شَرّقاً؛ يَشْرُقُ

To split, rise, slit. *Sharqiyyun* شرقي: Of or pertaining to the east. Eastern. *Mashriq* مشرق

Place of sunrise; East. *Mashriqain* مشرقين: Two easts; Two horizons; Two places where the sun rises (in winter and summer; East and West). *Mashâriq* مشارق: Different points of sunrise, whence the sun rises in the course of the year; Beam; Gleam; Eastern parts. *Ashraqa* اشرق: IV. To shine, rise. *Ishrâq* اشراق: Sunrise. *Mushriqun* مُشْرِقٌ: One on whom the sun has risen; Who does anything at sunrise; One entering at the sunrise.

Ashraqat اشرفت (prf. 3rd. p. f. sing. IV.): She beamed, radiated. *Mashriqîn* مشرقين (apder. m. plu. IV.): Entering at the sunrise. *Mashriq* مشرق (n.): East. *Mashriqayn* مشرقين (n. dual.): Two easts; East and the West. *Mashâriq* مشارق (n. plu.): Easts. Places of the setting (of sun); Different points of the horizon from whence the sun rises in the course of the year. *Ishrâq* اشراق (v. n. IV.): Sunrise. *Sharqiyyan* شَرْقِيًّا (n. adj.): Eastern; Facing the East; Place where the sun shines; Open dwelling place. *Sharqiyyatun* شَرْقِيَّةٌ (n. adj.): East. (L; T; R; LL).

The root with its above forms has been used in the Holy Qur'ân about 22 times.

شَرِكَ Sharika

شَرِكًا؛ يَشْرِكُ

To be a companion, be sharer, be partner. *Shirkun* شَرِكٌ: Share; Participation; Polytheism; Idolatry; Making associate or partner with Allâh. *Sharîk* شَرِيكٌ plu. *Shurakâ'* شُرَكَاءُ: Associate; Partner; Sharer. Nouns of the second declension when followed by the affixed pronouns take the three inflexions thus *Shurakâ'*, *Shurakâ'î*, *Shurakâ'â*. *Shârik* (III.): To share with. *Ashraka* اشرك (IV.): To make a sharer or associate, give companions (to God), be a polytheist or idolater. *Ashraktumûni* اشركتُمُونِي: You associated me as partner. *Mushrik* مُشْرِكٌ: One who gives associate to God; Polytheist. *Mushtarikun* مُشْتَرِكٌ (VIII.): One who partakes or shares. See also *Nid*.

Shârik شَارِكٌ (prt. m. sing. III.): Share with. *Ashraka* اشرك (prf. 3rd. p. m. sing. IV.): Associated partners (with God). *Ashrakû* اشركُوا (prf. 3rd. p. m. plu. IV.): They associated partners (with God). *Ashrakta* اشركتَ (prf. 2nd. p. m. sing. IV.): Thou associated partners (with God). *Ashraktum* اشركتُم (prf. 2nd. p. m. plu.): You associated partners (with God). *Ashraknâ* اشركنا (prf. 1st. p. plu. IV.): We associated partners (with God). *Yushriku*

يشرك (*imp. 3rd. p.m. sing. IV.*): He associates partner (with God). **An Yushraka** عَنْ يَشْرِكْ: (That) a partner be associated (with God). **Yushrikûna** يُشْرِكُونُ (*imp. 3rd. p.m. plu. IV.*): They associate partners (with God). **Yushrikna** يُشْرِكْنَ (*imp. 3rd. p. f. plu. IV. acc.*): (That) they shall associate partners (with God). **Tushrika** تُشْرِكُ (*imp. 2nd. p.m. sing. IV. acc.*): (That) thou associate partners (with God). **Tushrikûna** تُشْرِكُونُ (*imp. 2nd. p.m. plu. acc. IV.*): You associate partners (with God). **Tashrikû/Tashrikûna** تُشْرِكُوا/تَشْرِكُونَ (*imp. 2nd. p.m. plu. IV. acc.*): (That) you associate partners (with God). **Ushriku** أُشْرِكُ (*imp. 1st. p. sing. IV.*): I associate partners (with God). **Ushrika** أُشْرِكُ (*imp. 1st. p. sing. IV. acc.*): (That) I associate partners (with God). **Yushraka** يُشْرِكُ (*imp. 3rd. p.m. sing. IV. acc.*): (That) someone is associated (with God). **Ashrik** اشْرِكُ (*prt. m. sing. IV. acc.*): Associate (him in my task). **Lâ Tushrik** لَا تُشْرِكُ (*prt. neg. m. sing. IV.*): Associate no partner (with God). **La Tushrikû** لَا تُشْرِكُوا (*prt. neg. m. plu. IV.*): You associate no partner (with God). **Sharîkun** شَرِيكُ (*act. 2nd. pic. m. sing.*): Associate partner. **Shurakâ** شُرَكَاءُ (*act. 2nd. pic. m. plu.*) Associate partners. **Mushrik** مُشْرِكُ (*ap-der. sing. m. IV.*): Who

associate partners (with God); Infidel. **Mushrikatun** مُشْرِكَةٌ (*ap-der. f. sing. IV.*): f. Associator. **Mushrikûna** مُشْرِكُونَ/**Mushrikûna** مُشْرِكِينَ, (*nom./gen. acc. ap-der. m. plu. IV.*) Polytheists; Those who associate partners (with God). **Mushrikât** مُشْرِكَاتُ (*ap-der. f. plu. IV.*): Woman polytheist. **Mushtarikûna** مُشْتَرِكُونَ (*ap-der. m. plu. VIII.*): Sharers. **Shirkun** شَرِكٌ (*n.v.*): Associating partners with God; Partner ship. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 168 times.

Shara شَرَى

شَرَاءٌ، شَرَى؛ يَشْرَى

To buy, sell, barter, purchase, conclude a sale, give or take in exchange, refuse, choose, prefer, give up anything and take another, lay hold on another.

Sharau شَرَوْا (*prf. 3rd. p.m. plu.*): They sold. **Yashrî** يَشْرِي (*imp. 3rd. p.m. sing.*): He sells. **Yashrûna** يَشْرُونَ (*imp. 3rd. p.m. plu.*): They purchase, prefer, exchange, sell. **Ishtrâ** اشْتَرَى (*prf. 3rd. p.m. plu.*): He preferred. **Yashtarî** يَشْتَرِي (*imp. 3rd. p.m. sing. VIII.*): He who follow ways. **Yashtarûna** يَشْتَرُونَ (*imp. 3rd. p.m. plu. VIII.*): The

take. *Li Yashtarû* ليشترُوا (*imp. 3rd. p.m. plu. VIII.*): That they may acquire. *Nashtari* نَشْتَرِي (*imp. 1st. p. plu.*): We accept, barter. *Lâ Tashtrû* لَا تَشْتَرُوا (*prt. neg. m. plu.*): Do not take. *Ishtarau* اِشْتَرُوا: Accept. (L; T; R; LL).
The root with its above forms has been used in the Holy Qur'ân 25 times.

Shata'a شَطَا

شَطْوَاءٌ، شَطَاً، يَشْطَأُ

To bring out the stalk (of a plant), sprout forth, walk on the bank of a river or valley. *Shat'un* شَطَاً: The stalk of a plant. *Shâtî'un* شَطِيْ plu. *Shawâtîun*: Branch of or shoot of a river or valley, .

Shatt'un شَطَاً (*n.*): Sprout (48:29).
Shâtîun شَطِيْ (*n.*): Side (28:30).

Shatara شَطَرَ

شَطْرًا، يَشْطُرُ

To part in two, divide into halves, the direction of, towards.

Shatra شَطَرَ (*n.*): Side; One half; Part; Towards; in the direction of (2:144, 149, 150). (L; T; R; LL).

Shatta شَطَّ

شَطًّا، شَطُوطًا، يَشْطِطُ، يَشْطُ

To be far off, wrong anyone,

treat with injustice, go beyond due bounds. *Shattan* شَطًّا: Extravagant lie; Exceeding; Redundant; Excess. *Ashatta* أَشَطَّ: To act unjustly, IV.

Lâ Tushtit لَا تَشْطُطْ (*prt. neg. m. sing.*): Delay not (by giving to date of decision) (38:22). *Shatatan* شَطَطًا (*n. acc.*): Preposterous thing far from the truth (18:14; 72:4). (L; T; R; LL).

Shatana شَطْن

شَطْنًا، يَشْطِنُ

To be obstinate, perverse, become remote or far from the truth and from the mercy of God. *Shaitân* شَيْطَان: A being who is not only himself far from the truth but also turns others away from it; Who burns with hatred and anger and is lost. Râghib says: "Every insolent or rebellious one from among *jinn*s, human beings and the beasts". The Holy Prophet is reported to have said, a single rider is a *Shaitân*, a pair of riders is also a pair of *Shaitâns*, but three riders are a body of riders (Abû Dâûd). The tradition lends support to the view that *Shaitân* does not necessarily mean a devil, as John Penrice has written in his Dictionary and Glossary of the Qur'ân in 1873. By *Shaitân* is also meant the leader, rebel-

lious, noisy, evil, troublesome person.

Shaitân شَيْطَان (n.): *Shayâtin* شَيْطَانِ (n. plu.): The rebellious. (L; T; R; Kf; LL)

These words are used in the Holy Qur'ân about 88 times. .

شَعَبَ Sha'aba

شَعْبًا؛ يَشْعَبُ

To separate, collect, appear, scatter, repair, impair, send (a message to), branch off. *Shu'ûb* شُعُوب plu. of *Sha'bun* شَعْبُ: Large tribe; Nation; Collection. *Shu'abin* شُعَبِ plu. of *Shu'batun* شُعْبَةٌ: Twigs or branches of a tree; Space between two branches; Portion. *Shu'aib* شُعَيْب: Name of a Prophet sent to the Midianites. Their region extended from the Gulf of Aqabah. westwards deep into the Sinai Peninsula and to the mountains of Moab, east of the Dead Sea. The inhabitants were Arabs of the Amorite group of tribes. He was a non-Israelite Prophet who lived before Moses. He was a descendent of Abraham from his third wife Keturah in the fifth generation. Midian (by Ptolemy as Modiana) of Abraham's son by Keturah (Gen. 25:2) Shu'aib's people are also known as the dwellers of the thickets. For *Shu'aib* see, 7:85; 11:84; 29:36.

Shu'ûban شُعُوبِ (n. plu. acc.): Tribes. *Shu'abin* شُعَبِ (n. plu. gen.): Branches. *Shu'aib* شُعَيْب (proper name): He was a Prophet to Midian. (L; T; R; LL)

The root with its above three forms has been used in the Holy Qur'ân about 13 times.

شَعَرَ Sha'ara

شَعُرًا، شَعُورًا، شَعْرًا؛ يَشْعُرُ، يَشْعُرُ

To know, perceive, understand, perceive by senses, make verses, remark. *Shi'run* شِعْرٌ: Poetry; Verse; Art of poetry; Feeling; Knowledge; plu. *Ash'ar* أَشْعَارٌ. *Shâ'ir* شَاعِرٌ plu. *Shu'arâ* شُعْرَاءُ: Poet. *Shi'ra* شِعْرِي: Sirius, which was worshipped by the Arabs in Pagon times. *Sha'air* شَعَائِرٌ plu. of *Shi'aratun* شَعَارَةٌ: Signs; Rites; Symbols. *Sha'air Allâh* شَعَائِرُ اللَّهِ: Signs of Allâh; All those religious services which God has appointed as signs or rites and ceremonies of the Pilgrimage (Hajj) and the places where the rites and ceremonies are performed and which reminds of Allâh, are His signs. *Mash'ar al-Harâm* مَشْعَرُ الْحَرَامِ: Holy Mosque in *Muadhalifah* (a place which lies between Makkah and 'Arafât, six miles from Ka'bah). Here the Pilgrims perform their evening and the night prayers after their return from 'Arafât and remain

engaged in prayers all night before the rising of the sun. The place is specially meant for meditation and prayer in Pilgrimage on the ninth of *Dhul-Hijjah*. The Quraish and the Kinânah who styled themselves as the *Hams* to indicate their strength and vehemence used to stay at Muzdalifah, thinking to be beneath their dignity to join other Pilgrims in going forth to the plain of 'Arafât (as 'Arafât was outside the *Haram*). As all distinctions were levelled by Islam and thus the Pilgrims are called upon to submerge their individualities in the consciousness of belonging to a community of people who are all equal before God, with no barrier of race, class, colour or social status separating one from another they were told to consider themselves as a pair with others (2:198, 199); (Bukhârî). The name Mash'ar al-*Harâm* is a compound of *Mash'ar* meaning the place or means of perception or knowledge and *Harâm* meaning sacred. *Ash'ara* شَعْرَا: To make anyone understand, make known to. *Ash'âr* اشعار: Hair. Its sing. is *Sha'ra* شعر: *Ash'âr* اشعار is the plu. of *Sha'r* (with *fatha* on the first radical), not of *Shi'r* (with *Kasrah* on it and which means poetry.

Yash'urûna يشعرون (*imp. 3rd. p.m. plu.*): They perceive. *Tash'urûna* تشعرون (*imp. 2nd. p.m. plu.*): You perceive. *Yush'ir* يشعِر (*imp. 3rd. p.m. sing. IV*): He assures, makes to know. *Lâ Yush'iranna* لا يشعِرَنَّ (*imp. 3rd. p.m. sing. neg.*): Let him not at all apprise. *Shâ'irun* شاعرٌ (*act. pic. m. sing.*): Poet. *Shu'arâ* شعراء (*act. pic. m. plu.*): Poets. *Sha'âir* شعائر (*act. 2nd. pic. f. plu. of Sha'iratun* شعيرة): Symbols; Signs. *Shi'r* شعر (*n.*): Poetry. *Ash'âr* اشعار (*n. gen. plu. of Sha'r* شعر): Heirs. *Mash'ar* مشعر (*n. for place. Shi'râ* شعري (*n.*): Sirius; Name of a star which the pagans considered a deity. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 40 times.

Sha'ala شَعَلْ شَعَلًا؛ يَشَعَلُ

To kindle, light (fire). *Ishta'ala* اشتعل: VIII. To be lighted, become shining and inflamed. *Ishta'ala Shaiban* اشتعل على شيبان: To become hoary, glisten with grey hairs. *Ishta'ala al-Ra'su* اشتعل الرأس (*VIII*). Flared, gray and hoary. (19:4). (L; T; R; LL)

Shaghafa شَغَفَ

شَغَفًا؛ يَشَغَفُ

To affect deeply, affect in the hearts' core, inspire (with violent love). *Shaghafahâ Hubban* شَغَفَهَا حُبًّا: He has so affected her that the love entered beneath the pericardium; To feel a passionate love for her. *Shaghfin* شَغْفٌ: Bottom of the heart; Pericardium. *Shaghaf* شَغَفٌ: Passionate love.

Shaghafa شَغَفَ (prf. 3rd. p. f. sing.): Penetrated deep. Entered beneath the pericardium (of her heart). (12:30). (L; T; R; LL)

Shaghala شَغَلَّ

شَغَلًّا، شَغَلًّا؛ يَشْغَلُّ

To occupy, keep busy. *Shughlun* شُغْلٌ: Occupation; Work; Employment.

Shaghalat شَغَلَّتْ (prf. 3rd. p. f. sing.) Kept occupied (48:11). *Shughulun* شُغْلٌ: Occupation (36:55). (L; T; R; LL)

Shafa'a شَفَعَا

شَفَعًا؛ يَشْفَعُ

To make even that which was odd, make double, pair, make a thing to be one of the pair, adjoin a thing to its like, provide a thing which was alone with another, protect, mediate, in-

tercede, be an intercessor. *Shaf'un* شَفْعٌ: Pair; Double. *Shafâ'at* شَفْعَةٌ: The word has the significance of likeness and similarity, also it means interceding or praying for a person that he may be shown favour. As he is connected with the intercessor, it also implies that the petitioner or intercessor is a person of higher position than the one for whom he pleads and also has deep connection with the person with whom he intercedes. (R; L). *Shafâ'at* شَفْعَةٌ is a prayer (Mubarrad; Tha'lab) and means increase and give in surplus or excess. *Nâqatun Shâfi'un* نَاقَةٌ شَافِعٌ: She camel with two young in her womb (Sihâh; Farrâ'; Abû Ubaid). *Al-Qurân Shâfi'un* الشَّافِعُ: The Holy Qur'ân is intercessor (for him who acts according to its teaching). *Man yashfa'* شَفَعًا: من يَشْفَعُ شَفْعَةً (4:85) "He who joins with others and assists in doing good or evil and thus aids and strengthen and partakes the benefits or the harms of it". One institutes for another a way of good or a way of evil which the other imitates and thus becomes to him as if he were one of the pair ('Ubâb; R). The significance of *Shafâ'at* شَفْعَةٌ is that it is an institution of a way which an-

other imitate so that the latter joins himself to his model. Thus *Shafâ'at* شَفَعَةٌ has two-fold significance, firstly it enables a person to walk in the ways of righteousness by imitating a model and secondly it affords him a shelter from the evil consequences of certain weaknesses which he is unable to overcome by himself and requires the prayer and support of a holy and innocent person. The person in whose favour *Shafâ'at* شَفَعَةٌ is sought must generally be a good person who has made an honest effort to win the pleasure of God (21:28), only he has fallen into sin, in a moment of weakness. *Shafâ'at* شَفَعَةٌ can only be made with God's express permission (2:255; 10:3). It is another form of repentance (*Taubah* تَوْبَة) signifies reforming a broken connection or tightening up a loose one. So whereas the door of repentance becomes closed with death the door of *Shafa'at* شَفَعَةٌ remains open. Moreover *Shafâ'at* is a means of the manifestation of God's mercy and He is not a judge or magistrate but Master. There is nothing to stop Him from extending His mercy to whomsoever He pleases.

Yashfa' يَشْفَعُ (imp. 3rd. p.m.)

shafâ'at (sing.): He intercedes. *Yashfa'ûna* يَشْفَعُونَ (imp. 3rd. p. m. plu.): They intercede. *Yashfa'û* يَشْفَعُوا (3rd. m. plu.): (That) They intercede. *Shâfi'in* شَافِعِينَ (act. pic. m. plu. gen.): Interceders. *Shafi'un* شَفِيعٌ (act. 2nd. pic. m. sing.): *Shufa'â'* شَفَعَاءُ (act. 2nd. pic. m. plu.): Intercessors. *Shafâ'atun* شَفَاعَةٌ (v.n.): Intercession. *Shafi'* شَفِيعٌ (n.): Even (number). (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 31 times.

Shafiqa شَفِقَ

شَفِقًا ؛ يَشْفُقُ

To pity, be anxious about, fear. *Shafaq* شَفِقٌ: Fear; Pity; Evening; Twilight with its redness or whiteness; After sunset. *Ashfaqa* أَشْفَقَ: To be afraid. *Mushfiqun* مُشْفِقٌ: One who is afraid or is in terror; Compassionate; Tender; Fearful one.

Ashfaqtum أَشْفَقْتُمْ (prf. 2nd. p.m. plu. IV.): You feared. *Ashfaqna* أَشْفَقْنَا (prf. 3rd. p. f. plu. IV.): They feared. *Mushfiqûn* مُشْفِقُونَ, *Mushfiqîn* مُشْفِقِينَ (nom./acc. act. pic. m. plu.): *Shafaq* شَفِقٌ (n.): Twilight; Afterglow of sunset. (L; T; R; LL)

The root with its above five forms has been used in the Holy Qur'ân about 11 times.

Shafaha شَفَّهَ

شَفَّهَا؛ يَشْفُهُ

To strike on the lips. *Shafatun* شَفَّهَ (for *Shafahatun*): Lip; *Shafatân* شَفَّتَان: Two lips.

Shafatain شَفَّتَيْن (n. dual): Two lips (90:9). (L; T; R; LL)

Shafa شَفَا

شَفَا؛ يَشْفُو

To be at the point of, near its setting (sun), appear (new moon). *Shâfa* / *Shafwân* plu. *Ashfâ* اشفا: Extremity; Brink; Remainder of life; Light.

Shafâ شفا (n.): (3:103; 9:109). (L; T; R; LL)

Shafâ شَفَّى

شَفَّاءُ؛ يَشْفِي

To cure, quench, restore to health. *Shifâ* شفا: Recovery; Remedy; Healing. *Shaf'ahû* عن مسألة *an al-Mas'alati* شَفَّنْهُوَا: He relieved him from doubt respecting the question. *Yashfika in qâla* يشفق ان قال: He will please thee if he speaks, or his speech will please thee.

Yashfi يشفي (imp. 3rd. p.m. sing.): He heals. *Yashfi* يشف (imp. 3rd. p.m. sing. juss.): He heals. *Shifâ'un* شفاء (v.n.): Healing. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'an as many as 6 times.

Shaqqa شَقَّ

شَقَّأُ؛ يَشُقُّ

To split, cleave, spread (in the sky, lightning, place under difficulty, impose hard condition. *Shaqqun* شَقَّ: Act of splitting; Fissure; Difficulty; Labour; Cleaving asunder; Trouble. *Shiqqun* شِقَّ: Difficulty; Trouble; Stress; Travail. *Shuqqatun* شُقَّة: Distance; Tract; Long way; Distance hard to reach. *Shiqâq* شقاق: Cleavage; Divergence; Chism. The word is not used for the party which sides with the truth. *Ashuqqa* اشُقَّ: It shall be hard, more troublesome, more difficult to be born. *Shâqqa* / *Yushâqqa* يشاق / شاق: III. To become hostile, oppose, cause cleavage, contend with, resist, separate one's self from. *Inshiqâq al Qamar* إنشقاق القمر: The moon was rent asunder

Shaqqaqnâ شَقَّقْنَا (prf. 1st. p. plu.): We clove. *Ashuqqa* اشُقَّ (imp. 1st. p. sing.): It shall be hard. *Shâqqû* شاقوا (prf. 3rd. p. m. plu. III.): They cut themselves off. *Yushâqiqu* يُشاقق / *Yushaqqu* يُشاقق (imp. 3rd. p.m. sing. III.): He opposes. *Tushâqqûna* تُشاققون (imp. 2nd. p.m. plu. III.): You used to oppose. *Yushaqqaqu* يُشقق (imp. 3rd. p.m. plu.): They split asunder. *Tushaqqaqu* تُشقق (imp. 3rd. p.f. sing. V.): She splits

asunder. *Inshaqqa* انشَقَّ (prf. 3rd. p.m. sing. VII.): He rent asunder. *Inshaqqat* انشَقَّت (prf. 3rd. p. f. sing. VII.): She rent asunder. *Tanshaqqu* تنشَقَّ (imp. 3rd. p. f. sing. VII.): She cleaves asunder. *Shaqqan* شَقًّا (v.n. acc.): Cleaving a sunder. *Shiqqin* شَقِي (n. gen.): Difficulty; Great hardships. *Shuqqatun* شُقَّة (n.): Distance hard to reach. *Shiqâqun* شِقَاق (v. n. III.): Schism; Enmity; Breach; Going far (in antagonism); Hostility. (L; T; R; Muhî; LL).
The root with its above forms has been used in the Holy Qur'ân about 28 times.

Shaqiya شَقِي
شَقَا، شِقَاوَةٌ، شِقْوَةٌ؛ يَشْقِي

To be miserable, be wretched in distress, be unhappy. *Shaqiyyun* شَقِي: Miserable; Disappointed; Unblessed. *Ashqâ* اشْقَى: Most wretched. *Shiqwatun* شِقْوَةٌ: Wretchedness; Misery.
Shaqû شَقُّوا (prf. 3rd. p.m. plu.): They were wretched. *Yashqâ* يَشْقِي (imp. 3rd. p.m. sing.): He shall be wretched, be unhappy. *Tashqâ* تَشْقِي (imp. 2nd. p.m. sing. el.): That you may be wretched, you should fail in your mission. *Shaqiyyun* شَقِي (act. 2nd. pic. m. sing.): Unblessed; Wretched. *Ashqâ* اشْقَى (relative):

Most wretched one. *Shiqwatun* شِقْوَةٌ (v.n.): Wretchedness. (L; T; R; LL).
The root with its above forms has been used in the Holy Qur'ân about 12 times.

Shakara شَكَر
شَكَرًا؛ يَشْكُر

To give thanks, be grateful, realize or acknowledge one's favour, praise. *Shukrun* شَكَر Giving thanks; Gratitude. *Shâkirun* شَاكِر: One who gives thanks or is grateful. Appreciated and bountiful in reward. *Shakûrun* شَاكِرًا: Thankful. Sometimes a distinction is made between this word and *Shâkirun*. The former is used to denote a person who is thankful for little or for nothing, the latter grateful for large favours. In the Qur'ân, we find both epithets applied to God. When it is applied to God *Shakûr* is absolutely similar to *Shâkirun*. *Mashkûrun* مَشْكُور: Gratefully accepted; Acceptable. For difference between *Shukr* and *Hamd* see *Hamd*.
Shakara شَكَر (prf. 3rd. p.m. sing.): He gave thanks. *Shakartum* شَكَرْتُمْ (prf. 2nd. p.m. plu.): You gave thanks. *Yashkuru* يَشْكُر (imp. 3rd. p. m. sing.): He gives thanks. *Yashkurûna* يَشْكُرُونَ (imp. 3rd. p.m. plu.): They give thanks. *Tashkurûna* تَشْكُرُونَ nom.

Tashkurû تَشْكُرُوا (*imp. 2nd. p.m. plu. juss.*): You give thanks, become grateful. **Ashkuru** أَشْكُرُ (*imp. 1st. p. sing.*): I (return) thank, become grateful. **Ushkur** أَشْكُرُ (*prt. m. sing.*): Be grateful. **Ushkurû** أَشْكُرُوا (*prt. m. plu.*): Be grateful. **Shâkirun/Shâkiran** شَاكِرًا / شَاكِرًا (*acc./ act. pic. m. sing.*): Grateful; Appreciative; Bountiful in reward. **Shâkirûn/Shâkirîn** شَاكِرِينَ / شَاكِرُونَ (*acc./ act. pic. m. plu. juss.*): Grateful ones. **Mashkûran** مَشْكُورًا (*act. 2nd. pic. m. sing.*): Accepted; Who's striving shall find favour (with their Lord). **Shakûrun/Shakûran** شَاكُورًا / شَاكُورًا (*acc./ ints. sing.*): Grateful; Appreciative. One of the names of Allâh. **Shukran** شُكْرًا (*v.n.*): Thanksgiving; Gratefully. (L; T; R; LL) The root with its above forms has been used in the Holy Qur'ân about 75 times.

Shakisa شَكِسَ

شَكَاةً؛ يَشْكِسُ

To be perverse, stubborn, cross-tempered. **Tashâkasa** تَشَاكَسَ: To wrangle, quarrel. **Mutashakisun** مُتَشَاكِسٌ: Quarreling; At variance with each other.

Mutashâkisûna مُتَشَاكِسُونَ (*ap-der. m. sing. VI.*): Contending with one another (39:29). (L; T;

R; LL).

Shakka شَكََّ

شَكَاً؛ يَشَكُّ

To doubt. **Shakkun** شَكََّ: Doubt.

Shakkun شَكََّ (*nom. juss. n.*): (L; T; R; LL) Used in the Qur'ân 15 times.

Shakala شَكَلَ

شَكَلًا؛ يَشَكِلُ

To mark, fashion, shackle. **Shakilatun** شَكَلَةٌ: Likeness; Mode; Way; Manner; Disposition; Rule of conduct; Fashion; Peculiar manner. **Shaklin** شَكَلٌ: Similitude; Likeness.

Shakilatun شَكَلَةٌ (*act. pic. f. sing.*): (17:86). **Shaklin** شَكَلٌ (*gen. n.*): (38:58). (L; T; R; LL)

Shakâ شَاكَ

شَكَايَةً، شَكَاةً، شَكَاؤًا؛ يَشْكُو

To complain, accuse, bewail. **Ashka** أَشَكََّ: To listen to the complaint, remove the cause of complaint, satisfy the complaint of anyone by. **Shakwatun** شَكْوَةٌ: Small water-skin; Pillar on which a lamp is put. **Ishtakâ** اِسْتَكَى: To make a complaint VIII. **Mishkât** مِشْكَاةٌ: Niche for a lamp in a wall; Pillar on

which a lamp is put.

Ashkû أَشْكُوا (*imp.*). (12:86).
Tashtakî تَشْتَكِي (*imp. VIII*):
(57:1). *Mishkât* مَشْكُوَةٌ (*n.*):
(24:35). (L; T; R; Jawâlîqî;
Mub'arrad; Khafâjî; Shifâ al-
Ghalîl; Suhailî; LL).

شَمِتَ Shamita
شَمَاتَةٌ؛ يَشْمِتُ

To rejoice at another's evil.
Ashmata أَشْمَتُ: IV. To cause
to rejoice over another's evil.

Lâtushmit لَا تَشْمِتْ (*prt. neg. m. sing*): Make not (the enemies) to rejoice (over me) (7:150). (L; T; R; LL).

شَمَخَ Shamakha
شَمُوْحًا؛ يَشْمَخُ

To be high and lofty.
Shâmikhun شَامَخُ: That which
is lofty and high. plu.
Shummakhun شَمَخُ *f. plu.*
Shâmikhâtun شَامَخَاتُ.

Shamikhâtun شَامَخَاتُ (*act. pic. f. plu. acc.*): (77:27). Lofty;
High; Tall. (L; T; R; LL).

شَمَزَ Shamaza
شَمَزًا؛ يَشْمِزُ

To feel aversion for, be
seized with horror, feel dis-
gust at, loathe a thing.
Ishma'azza إِشْمَأَزَّ: XI. To
shrink from, shrink with

aversion, creep or contract
with horror.

Ishma'azzat إِشْمَأَزَّتْ (*prf. XI*):
Shrunk with aversion (39:45).
(L; T; R; LL).

شَمَسَ Shamasa
شَمَسًا؛ يَشْمَسُ

To be bright with sunshine,
be glorious, be sunny.
Shamsun شَمْسُ: Sun.

Shams شَمْسُ (*n.*): (L; T; R; LL).
This root is used in the Qur'ân as
many as 33 times.

شَمَلَ Shamala / Shamila
شَمَلًا؛ يَشْمَلُ

To include, contain, compre-
hend. *Ishtamala* اِشْتَمَلُ: VIII.
To contain, conceive, com-
prise. *Shimâl* شِمَالُ plu.
Shamâ'il شِمَائِلُ: Left; Norths

Ishtamalat اِشْتَمَلَتْ (*prf. VIII*):
Contains. *Shimâl* شِمَالُ (*n.*):
Shamâ'il شِمَائِلُ (*n. plu.*): (L; T;
R; LL).

The root with its above three
forms has been used in the Holy
Qur'ân about 15 times.

شَنَى Shana'a / Shani'a
شَنَى، شَنَةً، شُنًا، شُنًا، مَشَنًا؛ يَشْنُو
شَنَانًا، شَقَنًا، مَشْنُوَّةً، مَشْنَأَةً

To hate, loathe. *Shana'ânan*

شَنَانًا: Hatred; Insult; Adversity; Enmity; Hostility; Malice; Abhorring. *Shâniun* شَانِيٌّ: Insulter; Enemy; Foe; Adversary; Antagonist. *Shân'ka* شَانَاكَ: Your Enemy.

Shana'ânun شَنَانٌ (n.): (5:2,8). *Shâniun* شَانِيٌّ (act. pic. m. sing.): (108:3). (L; T; R; LL).

Shahaba شَهَبَ

شَهَبًا؛ يَشْهَبُ

To burn, scorch, become of a colour in which whiteness predominates over blackness. *Shihâb* شِهَابٌ plu. *Shuhub* شُھُبٌ: Flaming fire; Bright blaze; Bright meteor, Star; Penetrating flame; Shining star; Brisk; Sprightly; Flame; Brand; Radiating or gleaming fire; Shooting or falling star; Star or the like of a star that darts across the sky. *Shihâb al-herb* شِهَابُ الْحَرْبِ: Dauntless warrior; One who is penetrating sharp and energetic in a war.

Shihâb شِهَابٌ (n.): (15:18; 27:7; 37:10; 72:9). *Shuhub* شُھُبٌ (plu. of *Shihâb*): (72:8). (L; T; R; LL).

Shahida شَهِدَ

شُھُودًا؛ يَشْهَدُ

To be present with, bear witness that, bear testimony to a fact. *Shâhidun* شَاهِدٌ plu. *Shuhûd* شُھُودٌ *Ashhâd* شَاهِدَاتُ *Shuhadâ'* شَھَادَاتُ *Shâhidûn*

شَاهِدِينَ (nom.) *Shâhidîn* شَاهِدُونَ (acc., gen.): One who is present, or who bears witness; Witness. *Shahâdat* شَهَادَاتُ: To testify; The act of bearing witness; Evidence; Taking of evidence; Testimony which is known, obvious, evident, clear, manifest, apparent, visible, explicit. *Mushhad* مَشْهَدٌ: Time or place of being present or of giving or hearing evidence; Meeting place. *Mashhûd* مَشْهُودٌ: That which is witnessed. *Ashhad* أَشْهَدُ: IV.: To take as witness, call to witness, call upon anyone to be present at or to witness, cause evidence to be taken of. *Istashhada* اسْتَشْهَدَ: X. To call as witness.

Shahida شَهِدَ (prf. 3rd. p.m. sing.): He bore witness, is present (2:185). *Shahidû* شَھِدُوا (prf. 3rd. p.m. plu.): They bore witness, have witnessed. *Shahidtum* شَھِدْتُمْ (prf. 2nd. p.m. plu.): You bore witness. *Shahidnâ* شَھِدْنَا (prf. 1st. p. plu.): We bore witness, witnessed. *Yashhadu* يَشْهَدُ (imp. 3rd. p.m. sing.): He bears witness. *Yashhadûna* يَشْهَدُونَ (imp. 3rd. p.m. plu.): They bear witness, witness. *LiYashhadû* لِيَشْهَدُوا (imp. 3rd. p.m. plu. el.): That they witness. *Tashhadu* تَشْهَدُ (imp. 3rd. p. f. sing.): She will bear witness, called to witness. *Tashhadûna* تَشْهَدُونَ (imp. 2nd.

p.m. plu.): You bear witness, witness. **Nashhadu** نَشْهَدُ (*imp. 1st. p. plu.*): We bear witness. **Ishhad** اِشْهَد (*prt. m. sing.*): Bear thou witness. **Ishhadû** اِشْهَدُوا (*prt. m. plu.*): You bear witness. **Lâ Tashhad** لَا تَشْهَد (*prt. neg. m. sing.*): Do not bear witness. **Ashhada** اَشْهَدَ (*prf. 3rd. p.m. sing. IV.*): He made (them) bear witness. **Ashhadtu** اَشْهَدْتُ (*prf. 1st. p. sing. IV.*): I made witness. **Yushhidu** يَشْهَدُ (*imp. 3rd. p.m. sing. IV.*): He calls to witness. **Lâ Ashhadu** لَا اَشْهَدُ (*imp. 1st. p. sing. neg. IV.*): I do not bear witness. **Ashhidû** اَشْهَدُوا (*prt. m. plu. IV.*): They have witnessed. **Istashhadû** اسْتَشْهَدُوا (*prt. m. plu. X.*): They call into witness. **Shâhidun / Shâhidan** شَاهِدٌ / شَاهِدًا (*acc./ act. pic. m. sing.*): A witness. **Shâhidûn / Shâhidîn** شَاهِدُونَ / شَاهِدِينَ (*acc. /act. pic. m. plu.*): Witnesses. **Ashhâd** اَشْهَاد (*act. pic. m. plu.*): Witnesses. **Shahîdan** شَاهِدًا (*act. 2nd. pic. m. sing.*): Present; One who possesses much knowledge; Witness; Who gives ear; Headful. **Shahî-dain** شَاهِدَيْنِ (*n.dual*): Two witnesses. **Shuhadâ'** شُهَدَاءُ (*act. pic. m. plu.*): Witnesses; Martyrs. **Mashhûdun** مَشْهُودٌ (*prt. pic. m. sing.*): Witnessed. **Mashhadun** مَشْهَدٌ (*v. n.*) Meeting. **Shahâdatun** شَهَادَةٌ (*v. n.*): Testimony. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân

about 157 times.

شَهْرَ شَاهَرَا

شَهْرًا؛ يَشْهَرُ

To publish abroad; Divulge. **Shâhara** شَاهَرَا: To hire by the month. **Shahrûn** شَهْرٌ: Month; Moon; New moon; Full moon. Its plu. is **Ashhurun** اَشْهُرٌ and **Shuhûrun** شُهُورٌ and dual. **Shahrain** شَهْرَيْنِ.

Shahrûn شَهْرٌ (*n.*): Month. **Shahrain** شَهْرَيْنِ (*n. dual.*): Two months. **Shuhûr** شُهُورٌ (*n. plu.*): Months. (L; T; R; LL)

The root with its above four forms has been used in the Holy Qur'ân about 21 times.

شَهَقَ شَاهَاقَا

شَهَقًا؛ يَشْهَقُ، يَشْهَقُ

To draw in the breath while sighing. **Shahîqun** شَهِيْقٌ **Shahîqan** شَهِيْقًا: The drawing in of the breath of an ass while braying; Sigh; Roaring.

Shahîqun شَهِيْقٌ (*nom. v. n.*): (11:106). **Shahîqan** شَهِيْقًا (*acc. v. n.*): (67:7). (L; T; R; LL)

شَهَا شَهَا

شَهْوَةً؛ يَشْهُوُ

To desire, long for, covet. **Shahwatun** شَهْوَةٌ: Lust; De-

sire, plu. *Shahawât* شهوات VIII. To desire, long for

Ishtahat اشتَهت (prf. 3rd. p. f. sing. VIII.): She desired. *Yashtahûna* يَشْتَهُونَ (imp. 3rd. p. plu. VIII.): They desire. *Tashtahî* تَشْتَهِي (imp. 3rd. f. sing. VIII.): She desires. *Shahwat* شَهْوَات (n.): Lust. *Shahwât* شَهْوَات (n. plu.): Lusts; Passions. (L; T; R; LL) The root with its above five forms has been used in the Holy Qur'ân about 13 times.

شَابَ Shâba

شَبَابًا، شَوْبًا؛ يَشُوبُ

To mingle, mix. *Shaub* شُوب: Mixture for drink; Drough.

Shaub شُوب (n.): (37:67). (L; T; R; LL)

شَارَ Shâra

شَوْرًا؛ يَشُورُ

To collect honey from the hive. *Shâra al-Dâbata* شار الدابة: To ride the beast in order to try it and ascertain its worth. To make a thing known, point to a thing, give a word of good counsel. *Shûrâ* شُورَى: Consultation; Counsel; Council. *Shâwara* شَاوَر: III. To consult. *Tashâwurun* تَشَاوَر: VI. Consultation with one another; Mutual counsel. *Ashara* أَشَرَ:

IV. To make sign.

Shâwir شَاوِر (parate. m. sing. III.): Consult (3:159). *Tashâwurun* تَشَاوَر (v. n. VI.): Mutual counsel (2:233). *Shûrâ* شُورَى (n.): Mutual Consultation (42:38). *Ashârat* أَشَارَت (prf. 3rd. p. f. sing. IV.): She pointed (19:29). (L; T; R; LL)

شَاظَ Shâza

شَوَظًا؛ يَشُوظُ

To abuse, gabbel swear words, use abusive language, brawl, hurl abuses. *Shuwâzun* شُواظًا: Smokeless blaze; Flame; Smoke; Intenseness of (fire, heat); Smoke; Heat of sun; Scream; Shriek; Screech; Vehement burning or thirst; Thirst for revenge; Pricking or pain (of disease). (L; T; R; 'Ubâb; LL).

Shuwâzun شُواظًا (n.): (55:35). Flame. (L; T; R; 'Ubâb; LL)

شَاكَ Shâka

شَوَكًا؛ يَشُوكُ

To prick, be sharp-pointed, show vigour. *Shaukatun* شَوَكَةٌ: Weapon; Power; Might; Spur. It is both n.v. from *Shâka* and the sing. of *Shouk* (thorn, spine, etc.).

Shaukat شَوَكَةٌ (n.): Thorn; Arms equipped (8:7). (L; T; R; LL)

Shawâ شَوَى

شَيًّا؛ يَشْوِي

To roast, scald, grill. *Shawan* شَوَى: Scalp; Skin of the head; Skin even to the extremities (of the body).

Yashwî يَشْوِي (imp. 3rd. p.m. sing.): He scalds (18:29).

Shawan شَوَى (n.): Skin to the extremities (70:16). (L; T; R; LL)

Shâ'a شَاءَ

شَيًّا، مَشِيئًا، مَشَاءً؛ يَشَاءُ

To will, wish. *Shaiun* شَيِّئًا plu. *Ashyâ'un* اشياء: Thing; Matter; Affair in any way; At all; What is willed or wished; Aught; Any extent. In direct objective case it is often used to denote the meaning, "a little", "bit", "at all". Adverbially it means "in any way", "at all".

Shâ'a شَاءَ (prf. 3rd. p.m. sing.):

He willed, wished. *Shi'ta* شِئْتَ

(prf. 2nd. p.m. sing.): You willed.

Shi'tuma شِئْتُمَا (prf. 2nd. p.m. dual.): You two wished.

Shi'tum شِئْتُمْ (prf. 2nd. p.m. plu.): You wished.

Shi'nâ شِئْنَا (prf. 1st. p.m. plu.): We willed.

Yashâ'u يَشَاءُ (imp. 3rd. p. m. sing.): He wills.

Yashâ'ûna يَشَاءُونَ (imp. 3rd. p.m. plu.): They will.

Tashâ'u تَشَاءُ (imp. 2nd. p.m. sing.): Thou wills. *Tashâ'ûna* تَشَاءُونَ (imp. 2nd. p.m. plu.):

You will. *Ashâ'u* اشَاءُ (imp. 1st. p. sing.): I will.

Nashâ'u نَشَاءُ (imp. 1st. p. plu.): We will.

Shai'un / Shai'an شَيِّئًا / شَيِّئًا (acc./ n.): That he will; Thing.

Ashyâ' اشياء (n. plu.): Things. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 519 times.

Shâba شَابَ

شَيِّبًا؛ يَشِيبُ

To be hoary (hair); To grow old. *Shaibun* شَيْبٌ: Hoariness. *Shiabatun* شَيْبَةٌ: Grey hair. *Shîbun* plu. of *Ashyabu* اشيب: Hoary; Grey-headed.

Shîban شَيْبًا (acc. n. plu.):

(73:17). *Shaïban* شَيْبًا (acc. n.):

(19:4). *Shaïbatan* شَيْبَةً (n.):

(30:54). (L; T; R; LL)

n. plu.): Aged; Old ones (4:67).
(L; T; R; LL)

شَادَ Shâda

شِيدَا؛ يَشِيدُ

To plaster or coat (a wall), raise (a building), fortify. *Mashîdun* مَشِيدٌ: Plastered; Fortified; Lofty. *Mushayya-datun* مُشِيدَةٌ: Plastered; Build up on high; Lofty; Fortified.

Mashîdun مَشِيدٌ (*pct. pic. m. sing.*): (22:45). *Mushayya-datun* مُشِيدَةٌ (*pis. pic. f. sing.*): (4:78). (L; T; R; Baidzawî; LL)

شَاعَ Shâ'a

مَشَاعًا، شَيْعَاعًا، شَيْوَعًا، شَيْعًا؛ يُشِيعُ

To be published abroad, divulge (news). *Shi'atun* شَيْعَةٌ: Sect; Party. *Shiy'un* شَيْعِي and *Ashyâ'un* أَشْيَاعٌ: Fellows; Partisans; Men of the same persuasion.

Tashî'u تَشِيعُ (*imp. 3rd. p. f. sing.*): She spreads, circulates. *Shi'atun* شَيْعَةٌ (*n.*): Sect; Group; Party. *Shi'yan* شَيْعِي (*n. plu.*): Sects. *Ashyâ'* أَشْيَاعٌ (*n. plu.*): Gangs of people; Men of the same persuasion; Partisans. (L; T; R; LL).

The root with its above four forms has been used in the Holy Qur'ân about 12 times.

سَادَ Sâd

ص S

It is the 14th letter of the Arabic alphabet. Its numerical value according to *Hisâb Jummal* (use of the alphabetical letters according to their numerical value) is 90. It has no equivalent in English, in our system of transliteration it is written as *s*. It is of the category of *mahmûsah* مَهْمُوسَةٌ.

ص Sâd

It is the name and initial letter of the 38th Chapter of the Holy Qur'ân. It is also the abbreviation of the word *Sâdiq* صَادِقٌ (Truthful).

صَبَاً Saba'a

صَبُوءًا؛ يَصْبُؤُ

To change one's religion, lead (a troop), rise (star), touch, wash. *Sâbi* صَابِي plu. *Sâbiûn* صَابِئُونَ: The word refers to certain religious sects that were found in parts of Arabia and countries bordering it; People who lived near Mosel in Iraq

and believed in one God and in all Divine Prophets. They claimed to follow the religion of Noah and were a Semi-Christian sect of Babylonia closely resembling the “Christians of St. John the Baptist”. The probable derivation of the name is traced to the root meaning, those who wash themselves, and this is said to be corroborated by Arab writers who apply to them the name *Mughtasilah* مغتسله. The commentators have differed whether they were *Ahl al-Kitâb* - people of Scriptures or not. Ibn Kathîr, Ibn Jarîr and Qurtubî have quoted a few opinions. ‘Omar and Ibn ‘Abbâs from the Companions and Hasan of Basrâ from among The Tâbi’îns and the great Imam Abû Hanîfah count them among the peoples of Scripture and hold that marriage are allowed with them. They should not be confused with the Sabians mentioned by certain commentators of the Bible as people living in ancient Yaman. The idea that the Sabians were star-worshippers is to be rejected, the error being due to the Pseudo-Sabitiens of Harran who chose to be known by that name in the reign of al-Mamûn, an ‘Abaside Caliph in 830 A.D. in order to be classed as the

Peoples of the Scripture.

Sâbi’ûn/Sâbi’in صَابِئُون / صَابِئِينَ (nom./ acc. pic. m. plu.): (2:62; 22:17; 5:69; 38:1). (L; T; Ibn Kathîr; R; LL)

صَبَّ سَابِّ

صَبَّأً: يَصْبُ

To pour out, be poured out. *Sabbun* صَبَّ : The act of pouring, used as emphatic case, meaning heavy pouring. *Sabban* صَبَّأً: The act of pouring heavily.

Sabba صَبَّ (prf. 3rd. p.m. sing. assim.): He poured, let loose (89:13). *Sababna* صَبَبْنَا (prf. 1st. p. plu. assim.): We poured down (80:25). *Yusabbu* يُصَبُّ (pip. 3rd. p.m. sing. assim.): Will be poured down (22:19). *Subbû* صَبُّوا (prt. m. plu. assim.): You pour down (44:48). *Sabban* صَبَّأً (v. n. acc.): In abundance. Used as emphatic case (80:25). (L; T; R; LL).

صَبَّحَ سَابَّاحًا

تَصْبِيحًا: يَصْبِحُ

To visit or greet in the morning. *Subhun* صُبْحُ / *Sabahun* صَبَّاحُ / *Isbahun* اصْبَاحُ: The morning. *Misbahun* مِصْبَاحُ plu. *Maṣâbih* مَصَابِيحُ: Lamp. *Sabbah* صَبَّحَ II.: To come to, come upon, greet, drink in the morning. *Asbaha* اصْبَحَ: To

enter upon the time of morning, appear, begin to do; To be, become, happen. *Musbiḥ* مُصْبِحٌ: One who does anything in, or enters upon the morning.

Sabbah صَبَّحَ (prf. 3rd. p.m. sing. II.): He overtook early in the morning. *Aṣbahā* أَصْبَحَ (prf. 3rd. p.m. sing. IV.): He became, began. *Aṣbahat* أَصْبَحَتْ (prf. 3rd. p. f. sing. IV.): It became. *Aṣbahatum* أَصْبَحْتُمْ (prf. 2nd. p.m. plu. IV.): You became. *Aṣbahū* أَصْبَحُوا (prf. 3rd. p.m. plu. IV.): They became. *Yusbiḥa* يُصْبِحُ (imp. 3rd. p.m. sing. IV. acc.): He becomes. *Tusbiḥu* / *Tusbiḥa* تُصْبِحُ / تُصْبِحُ (acc./ imp. 3rd. f. sing. IV.): She becomes. *Yusbiḥū* يُصْبِحُوا (imp. 3rd. p.m. plu. VI. acc.): They become. *Yusbiḥunna* يُصْبِحْنَ (imp. 3rd. p.m. plu. IV. emp.): They certainly will become. *Tusbiḥū* تُصْبِحُوا (imp. 2nd. p.m. plu. IV. acc.): (That) you become. *Tusbiḥūna* تُصْبِحُونِ (imp. 2nd. p.m. plu. IV.): You enter the morning. *Subḥu* صُبْحٌ (n.): Morning; Dawn. *Sabāḥ* صَبَاحٌ (n.): Morning; Dawn. *Isbāḥ* إِصْبَاحٌ (v. n.): Daybreak. *Musbiḥīna* مُصْبِحِينَ (ap-der.m.plu. IV. acc.): When they rise at dawn. *Misbāḥ* مِصْبَاحٌ (n.): Lamp. *Masābih* مَصَابِيحٌ (n. plu.): Lamps. (L; T; R; LL)
The root with its above forms has

been used in the Holy Qur'ān about 45 times.

Sabara صَبَرَ
صَبْرًا؛ يَصْبِرُ

To bind, be patient or constant, endure patiently, steadily adhere to reason and command, restrain from what reason and law forbid, restrain from manifesting grief, agitation and impatience. The word being the contrary of *Jaz'a* (manifestation of grief and agitation). *Sabrun* صَبْرٌ: Patiently preserving; Bondage; Keeping oneself constrained to what reason and law requires; Withholding from that from which it requires to withhold. *Sābirun* صَابِرٌ: One who is patient and constant; Patiently preserving. *Sabbâr* صَبَّارٌ: Very patiently preserving; Constant. *Sâbara* صَابِرٌ: III. To excel in patience. *Aṣbara* أَصْبَرَ: IV. Very enduring. *Istabara* اِصْتَبَرَ: VIII. To be patient and constant.

Sabar صَبَرَ (prf. 3rd. p.m. sing.): He bore with patience. *Sabarū* صَبَرُوا (prf. 3rd. p.m. plu.): They bore patiently, patiently preserved. *Sabartum* صَبَرْتُمْ (prf. 2nd. p.m. plu.): You patiently preserved. *Sabarnâ* صَبَرْنَا (imp. 1st. p.m. plu.): We patiently preserved. *Yasbir* يَصْبِرُ (imp. 3rd. p.m. sing. juss.): He patiently

perserves. *Tasbiru* تصبر (imp. 2nd. p.m. sing. juss.): You have patience. *Tasbirûna/ Tasbirû* تصبروا/تصبرون (acc./ imp. 2nd. p.m. plu. juss.): You will patiently preserve. *Lan Nasbira* لن نصبر (imp. neg. 1st. p. plu.): We will not at all remain content. *Nasbiranna* نصبرن (imp. 1st. p. plu.): We will surely endure patiently. *Isbir* اصبر (prt. m. sing.): Preserve thou (in doing good); Bear patiently; Wait thou patiently. *Isbirû* اصبروا (prt. m. plu.): Be patiently preserving. *Sâbirû* صابروا (prt. m. plu. III.): Strive to excel in being patiently preserving. *Istabir* اصطبر (prt. m. plu. sing.): Be steadfast. *Sabrun/Sabran* صبراً/ صبر (acc./v. n.): Patience. *Sâbirûn/ Sâbirîn* صابرين/صابرون (acc./ act. pic plu.): Those who are calm and steadfast. *Sâbiratun* صابرة (act. pic. f. sing.): Preserving one f. *Sâbirât* صابرات (act. pic. f. plu.): Preserving women. *Asbara* اصبر (relative.): How very enduring. *Sabbâr* صبار (ints. sing.): Patiently preserving. *Sâbiran* صابر (act. pic. m. sing. acc.): Patient. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 103 times.

Saba'a صَبَعَ
صَبْعًا؛ يَصْبِعُ

To point out with the finger. *Isba'un* صبغ (common gender plu. *Asâbi*' اصابع): Finger *Asâbi*' اصابع (n. plu.): (2:19; 71:7). (L; T; R; LL)

Sabagha صَبَغَ

صَبَغًا؛ يَصْبِغُ، يَصْبِغُ

To dye, colour, baptize, dip, immerse, hue, assume the attribute, mode, mature, code of law, religion. *Sibghatun* صبغة: Dye; Religion; Nature; Attribute; etc. In the Holy Qur'ân (2:138) the attributes of God and His code of law is called God's *Sibghah* صبغه. This word has been adopted there as a hint to Christians that the baptism of water does not effect any change in a person. It is *Takhalluq bi Akhlâq Allâh* that is the adoption of God's attributes and broad principle of faith bring about the real change in the mind and character. It is through this "baptism" that the new birth takes place. According to the Arabic usage sometimes when it is intended strongly to induce a person to do a certain thing the verb is omitted, as in 2:138 and only the object is mentioned. Therefore in the translation of

that verse one must add such verb as *Khudhû* خُدُوا i.e. assume, or adapt. *Sibghun* صَبَغَ: Condiment; Sauce; Relish; Savour.

Sibghun صَبَغٌ (n.): (23:20).
Sibghatun صِبْغَةٌ (n.): (2:138).
Hue; Attribute. (L; T; R; Zamakhsharî; LL)

صَبَا Sabâ

صَبُوًّا؛ يَصْبُوا

To be inclined, yearn, long for, have childlike propensities, feel a youthful propensity. *Sabiyyan* صَبِيًّا: Boy; Lad; Male child; Young boy.

Asbu أَصْبُ (imp. 1st. p. sing.): I shall incline, yearn. (12:33).
Sabiyyan صَبِيًّا (n. acc.): Young boy (19:12, 29). (L; T; R; LL)

صَحَبَ Sahiba

صَحَابَةٌ، صُحْبَةٌ؛ يَصْحَبُ

To company, associate, be the friend of or companion to. *Sahibun* صَاحِبٌ: plu. *Sahbûn* صَحْبُونٌ and *Ashâbun* أَصْحَابٌ: Companion; Associate; Possessor of any quality or thing; One in an intimate relation with anything; Fellow and showing any type of connection or link; Helper. *Sahibatun* صَاحِبَةٌ: Spouse; Consort; Wife. *Sahaba* صَحَابَةٌ:

To bear company. *Ashaba* أَصْحَابٌ: IV. To preserve, hinder, keep from, defend from (with *min*). *Yushabûn* يَصْحَبُونَ: They will be accompanied. While illustrating the meaning of the word in verse 21:43. Râghib says it should mean: No help, peace, mercy, compassion or solace will be available to them from Allâh. All the forms derived from this root necessarily will contain the meaning of company.

Yushabûna يَصْحَبُونَ (pip. 3rd. p. m. plu.): They shall receive help, shall be defended; Peace, mercy, compassion and solace will be available. *Sahib* صَاحِبٌ (prt. m. sing.): Keep company. *Lâ Tusâhib* لَا تَصَاحِبْ (prt. neg. m. sing.): Accompany not. *Sahibun* صَاحِبٌ (act. pic. m. sing.): Companion; Comrade; Person showing any kind of link. *Sahibai* صَاحِبِي (act. pic. m. dual.): Two fellows. *Sahibatun* صَاحِبَةٌ (act. pic. f. sing.): Spouse; Wife; Consort. *Ashâb* أَصْحَابٌ (act. pic. m. plu. sing. of *Sahib* صَاحِبٌ): Fellow; Companion. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 97 times.

صَحَفَ Sahafa

صَحْفًا؛ يَصْحَفُ

To write or read, dig. *Sahfatun* صَحْفَةٌ plu. *Sihâf*: Hollow; Large dish. *Sahîfa* صَحِيفَة: Surface of the earth. *Sahîfatun* صَحِيفَةٌ plu. *Suhuf* صُحُف: Heap of a book.

Suhufun صُحُفٌ (n. plu. its sing. is *Sahfatun* صَحْفَةٌ): Scriptures; Books. *Sihâf* صَحَاف (n. plu. of *Sahfatun* صَحْفَةٌ): Bowls. (L; T; R; LL)

The root with its above two forms has been used in the Holy Qur'ân about 9 times.

صَحَّ Sakhkha

صَحًّا؛ يَصْحُحُ

To strike sound on the ear, strike (iron) upon (stones), deafen (the ears; noise), accuse (of great crime). *Sâkhkhatun* صَاخَّة: Deafening cry, shout or noise.

Sâkhkhatun صَاخَّة (act. pic. f. sing.): (80:33). (L; T; R; LL)

صَخَّرَ Sakhara

صَخْرًا؛ يَصْخِرُ

To be rocky (place). *Sakhrun* صَخْرٌ (generic noun.): Rocks. *Sakhratun* صَخْرَةٌ (noun of unity): Rock.

Sakhratun صَخْرَةٌ (n.): (18:63;

31:16). *Sakhrun* صَخْرٌ (n. plu.): (89:9). Rocks. (L; T; R; LL)

صَدَّ Sadda

صَدًّا؛ يَصُدُّ

To turn away, divert, hinder, avert. *Sadîdan* صَدِيدًا: To shun a thing, shrink from, raise, clamour, shout, cry aloud. *Saddun* صَدٌّ: The act of hindering, diverting or turning away from. *Sadîd* صَدِيد: Anything that is repulsive; Hot or boiling water. See also 37:67 where it is said that the evil doers will be given a mixture of boiling water.

Sadda صَدَّ (trans. assim. prf. 3rd. p.m. sing.): He turned away. (intrans.): He hindered. *Saddû* صَدُّوا (prf. 3rd. p.m. plu.): They hindered. *Sadadnâ* صَدَدْنَا (prf. 1st. p. plu.): We hindered. *Sudda* صُدَّ (pp. 3rd. p. m. sing.): He was hindered. *Yasuddûna/Yasuddû* يَصُدُّونَ / يَصُدُّوا (acc./imp. 3rd. p.m. plu.): They are turning away. *Yasiddûn* يَصِدُّونَ (nom. imp. 3rd. p.m. plu.): They start raising clamour. (Note the difference between *Yasuddûna* يَصُدُّونَ with *dhammah* upon *Sâd* and with *Kasrah* under *Sâd*). *Tasuddû* تَصُدُّوا (imp. 2nd. p.m. plu. acc.): You hinder someone. *Yasuddanna* يَصُدِّنَ (imp. 3rd. p. sing. emp.): Let someone turn

thou away. *Saddun* صدًا (n.): Hindering. *Sudûdun* صدودٌ (n.): Turning away. *Sadîdun* صديداً (n.): Boiling and repulsive water. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 42 times.

صَدَرَ Sadara

صَدَرًا؛ يَصْدُرُ

To return from, come back, proceed, go forward, come to pass, happen, emanate from, strike on the chest, commence. *Sadrûn* صدرٌ plu. *Sudûr* صدور (common gender): Bosom; Chest; Breast; Upper part; Higher point; Mind; Heart; Prominent place. *Asdara* أصدر: IV. To bring back, drive away, take away.

Yasduru يَصْدُرُ (prf. 3rd. p.m. plu. sing.): He will come forth. *Yusdiru* يُصْدِرُ (imp. 3rd. m. sing. IV. acc.): They depart, drive away. *Sadrûn* صدرٌ (n.): Heart; Breast. (L; T; R; LL)

The root with its above three forms has been used in the Holy Qur'ân about 46 times.

صَدَعَ Sada'a

صَدًّا؛ يَصْدَعُ

To split, expound, cleave, profess openly, divide, cross, proclaim, promulgate aloud, de-

clare openly, be affected with headache, manifest, make clear. *Sad'un* صدع: Fissure. *Suddi'a* صدعاً: To oppress with or suffer from headache. *Issadda'a* اصدعاً: v. To be split up or divided. *Mutasaddiun* متصدع: That which is cloven or splits in two. It is notable that *Yasaddi'un* is the II. derived stem and passive imp. whereas *Yussadi'un* يُصَدِّعُونَ (They will be affected with headache) with *Fathah* over *Sâd* is of fifth derived stem and active imperfect. The latter is originally *Yatasadda'un*, but in the above mentioned form the *Tâ* is interchanged with *Sâd* and assimilated with the following one. *Isda* اصدع: Proclaim. *Suddi'a* صدع: To oppress with. *Mutasaddiun* متصدع: That which is cloven or splits itself.

Yusadda'un يُصَدِّعُونَ (pip. 3rd. p.m. plu. II.): They will be affected with headache. *Yasadda'un* يَصَدِّعُونَ (imp. 3rd. p.m. plu. V): They will be separated. (It is to be noted that *Yusadda'un* يُصَدِّعُونَ is of the II derived stem and passive imperfect while *Yasadda'un* يَصَدِّعُونَ is of the V stem and active imperfect and it is originally *Yatasadda'un* but in its abbreviated form the *tâ* is changed into *Sâd* and is assimilated into the

next *ṣād* and written with *tashdīd*). *Isda* اِصْدَعْ (*prt. m. sing.*): Declare openly. *Sad'un* صَدَعُ (*v.n.*): Splitting; Bursting forth. *Mutasaddi'an* مُتَصَدِّعًا (*ap-der. m. sing. V. acc.*): Splitting asunder. (L; T; R; LL). The root with its above five forms has been used in the Holy Qur'ān about 5 times.

صَدَفَ *Sadafa*

صَدَفًا؛ يَصَدِفُ

To turn away, shun aside, hinder, prevent, bar, prohibit. *Sadaf* صَدَفُ: Barrier; Bar; Obstacle; Obstruction; Hinderance; Restriction; Prevention; Interruption; Limitation; Prohibition; Check; Steep side of a mountain.

Sadafa صَدَفَ (*prf. 3rd. p.m. sing.*): He turned away (6:157). *Yasdifūna* يَصَدِفُونَ (*imp. 3rd. p.m. plu.*): They turn aside (6:46, 157). *Sadafain* صَدَفَيْنِ (*n. dual.*): Two barriers (18:96). (L; T; R; LL)

صَدَقَ *Sadaqa*

صَدَقًا؛ يَصَدِّقُ

To be truthful, true, sincere, speak the truth, establish or confirm the truth of what another has said, verify, keep faith, observe a promise faithfully, fulfill, speak veraciously, hold anyone as trustworthy.

Sadaqa fi al-Qitāli صدق في القتال: To fight gallantly. *Tṣaddaqa* تصدَّق: To give alms. *Sidqun* صدق: Truth; Veracity; Sincerity; Soundness; Excellence in a variety of different objects; Salubrious and agreeable; Favourable entrance; Praise. *Sādiqun* صادق: One who is true and sincere; One who speaks the truth. *Sādiqah* صادقة: Perfect woman. *Sadaqah* صدق plu. *Saduqāt* صدقات: Dowry. *Siddiq* صديق: Person who is trustworthy, sincere and occupies a position above all other believers. He is in a way possessor of the spiritual capacities of a Prophet and to be followed as an example as a person of prophetic knowledge. He is looked upon as the spiritual descendent of the Prophet. He is always the *Khalifah* or successor of the Prophet, reformer or *Shaikh*. After the death of prophets their missions are carried out by Siddiqs, as was Abû Bakr. *Qadama Sidq* قدم صدق: Strong and honourable footing, a footing of firmness, precedence of truthfulness, going forward with truth in words and deeds, with complete sincerity; Good deed having good result. *Saddaqa* صدَّق: To confirm, verify, fulfill, confirm the right as

right and wrong as wrong. Confirming, verification and fulfilling of previous scriptures signify following: 1) The prophecies which they contain about the coming of some future Prophet or reformer. 2) Future revelations becoming true. 3) The teachings which they gave were true and the claims of those Books and Prophets about their Divine origin were true. When, however, the Holy Qur'ân uses the word in the sense of confirming and fulfilling of the prophecies contained in them it is followed by the proposition *Lâm* as in verse 2:41. Hence is the translation 'conforming the prophecies of the Scriptures which are already with you'. *Ṣadaqatun* صدقة: Whatever is given and sanctified to God's service as alms. *Aṣḍaqu* اصدق: More true. *Muṣaddiq* مصدق: One who verifies, confirm or bear witness to the truth. *Taṣaddaq* تصدق: To give alms. *Muṣṣaddiq* مصدق and *Mutaṣaddiq* متصدق: One who gives alms.

Ṣadaqa صَدَقَ (prf. 3rd. p.m. sing.): He spoke the truth, declared the truth. *Ṣadaqat* صدقت (prf. 3rd. p. f. sing.): She spoke the truth. *Ṣadaqû* صدقوا (prf. 3rd. p.m. plu.): They told truth, proved truthful. *Ṣadaqta* صدقت

(prf. 2nd. m. sing.): Thou told the truth. *Ṣadaqnâ* صدقنا (prf. 1st. p. plu.): We fulfilled. *Ṣaddaqa* صدَّقَ (prf. 3rd. p.m. sing. II.): Verified; Judged correctly; Accepted the truth; Believed; Proved true. *Ṣaddaqat* صدّقت (prf. 3rd. p. f. sing. II.): She testified, declared her faith in. *Ṣaddaqtâ* صدّقت (prf. 2nd. p.m. sing. II.): Thou fulfilled. *Yuṣaddiqu* يصدق (imp. 3rd. p.m. sing. II.): He confirms; Bears (me) out. *Yuṣaddiqûna* يصدقون (imp. 3rd. p.m. plu. II.): They testify, accept the truth. *Tuṣaddiqûna* تصدقون (imp. 2nd. p.m. plu. II.): You realize the reality of, admit the truth. *Taṣaddaqa* تصدَّقَ (prf. 3rd. p.m. sing. V.): He chooses to forego (and gave as charity). *Taṣaddaqû* تصدَّقوا (imp. 3rd. p.m. plu. V. acc.): You choose to forego (and give as charity). Its original form is *Tataṣaddaqûna* تتصدقون whereby the final *Nûn* is dropped due to accusative case. The first *Tâ* is also dropped, as it is usual to the fifth derived stem in imperfect form.) *Taṣaddaq* تصدَّقَ (prt. m. sing. V.): Be charitable, show us charity. *Yassaddaqû* يصدقوا (imp. 3rd. p.m. plu. V. acc.): They forego, remit as a charity. *Assaddaqa* اصدق (imp. 1st. p. sing. V. acc.): I would have given alms. *Nassaddaqanna* نصدقن (imp. 1st. p. plu. V.): We will surely give alms. *Sidqun/Sidqan* صدق / صدقًا (acc./n.):

Truthfulness. *Sâdiqun/Sâdiqan* صادقٌ / صادقًا (*acc./ act. pic. m. sing.*): True; Truth-teller; Truthful. *Sâdiqûn/Sâdiqîn* صادقون / صادقين (*acc./ap-der. m. plu.*): Truthful ones. *Sâdiqât* صادقات (*ap-der. f. plu.*): Truthful women. *Sadaqatin/Sadaqatan* صدقة / صدقات (*acc./gen. n.*): Charity; Alms. *Sadaqât* صدقات (*n. plu.*): Charities; Alms. *Saduqât* صدقات (*n. plu. of Saduqâtu*): Dowries. *plu. Sâdiqun* صادقٌ (*act. 2nd. pic. m. sing.*): Friend. *Asdaqun* اصدقٌ (*m. sing. relative.*): More truthful than. *Siddiqun* صديقٌ (*m. sing. ints.*): Man of truth and veracity. *Siddiqatun* صديقةٌ (*f. sing. ints.*): Woman of high truthful and veracity. *Siddiqûna/Siddiqîna* صديقون / صديقين (*gen./m. plu. ints.*): Truthful ones. *Musaddiqun/Musaddiqan* مصدقٌ / مصدقًا (*acc./ap-der. m. sing. II.*): Fulfilling; Confirming one. *Musaddiqîn* مصدقين (*ap-der. m. sing. II. gen.*): Confirming one. *Mutasaddiqîna* متصدقين (*ap-der. m. plu. acc. gen. V.*): Alms givers; Charitable ones. *Musaddiqîna* مصدقين (*ap-der. m. plu. acc. V.*): Alms-givers; Charitable ones. *Mutasaddiqât* متصدقات (*ap-der. f. plu. V.*): Almsgiver women. *Musaddiqât* مصدقات (*ap-der. f. plu. V.*): Almsgiver women. *Tasdiqun* تصديقٌ (*v. n.*): Confirmation. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 155 times.

Sada صدَى

صدًا؛ يصدوا

To clap the hands, receive with honour, applaud, pay attention, address, direct one's regard or attention or mind, incline.

Tasaddâ تصدَّى (*imp. 2nd. p.m. sing. V.*) (80:6). Thou a bluntest. *Tasdiyatun* تصدية v.n. (8:35). Clapping. (L; T; R; LL)

Saraha صَرَخَ

صرخًا؛ يصرح

To make manifest; explain, clarify. *Sarahun* صرح: Palace; High tower; Lofty structure; Castle.

Sarhun/Sarhan صرحًا / صرحًا (*acc./n.*): Palace. (27:44; 28:38; 40:36). (L; T; R; LL)

Sarakha صَرَخَ

صرِيخًا، صُرخًا؛ يصرُخ

To cry out loudly, cry for help, shout for succour. *Sarikhun* صرِيخٌ: One who renders help. *Musrikhin* مُصرِخٌ: (IV.) Same as *Sarikhun*. *Istarakh* اصطرخ VIII. (for *Istarakha*): To cry aloud. *Istasrakha* اسطرصُ X. To implore for help or assistance.

Yastarikhûna يَصْطَرِحُونَ (*imp. 3rd. p.m. plu. VIII.*): They will be shouting, will clamour for help (35:37). **Yastasrikhu** يَسْتَصْرِخُ (*imp. 3rd. p.m. sing. V.*): He is crying for succour (28:18). **Musrikhin** مُصْرِحٍ (*ap-der. m. sing. gen. II.*): One who succours (14:22). **Musrikhiyya** مُصْرِحِيَّةٍ (comb. *Musrikh* مُصْرِحٍ *Nûn* dropped + *yâ.*): Those who succour me (4:22). **Sarikhun** صَرِيخٍ (*v. n. acc.*): Cry for help. It also means response for the shout for help (36:4). (L; T; R; LL)

صَرَّ Sarra

صَرًّا؛ يَصِرُّ

To resolve, persist, persevere in. **Aṣarra** اصْرَأَ: (*IV*). To be obstinate, persist obstinately. **Aṣarrû** اصْرَوْا: They persisted. **Ṣirrun** صِرٌّ: Intense cold. **Sarratin** صَرَّةٌ: Moaning; Vociferating.

Aṣarrû اصْرَوْا (*prf. 3rd. p.m. plu. assim. IV.*): They persisted (71:7). **Yusirru** يَصِرُّ (*imp. 3rd. p.m. sing. assim. IV.*): He persists (45:8). **Yusirrûna** يُصِرُّونَ (*imp. 3rd. p.m. plu.*): They persist (56:46). **Ṣirrun** صِرٌّ (*n.*): Intense cold (3:117). **Sarratin** صَرَّةٌ: (*n. gen.*): Moaning; Extremely embarrassed; Vociferating (51:29). (L; T; R; LL)

صَرَّصَرَ Sarsara

صَرَّصَرًا؛ يَصْرَصِرُّ

This is a quadrilateral verb, derived from **Sarra** صَرَّ: To cry out, make a chattering noise (as a green woodpecker). **Sarsarun** صَرَّصِرٌ: Loud roaring and furious wind; Blast of cold wind; Vehement wind; Raging, furious and intense cold (wind). (L; T; R; LL)

Sarsaran/Sarsarin اصْرَصِرُّ (*acc./gen. n.*): Furious.

صِرَاطِ Sirât

A path which is even, wide enough and can be trodden without difficulty; Way that is straight so that all parts of it are in orderly array and are properly adjusted to one another. The Arabs did not regard a way as **Sirât** until it comprises the following five prominent features: 1) Rectitude. 2) Leading surely to the objective. 3) Being the shortest. 4) Being broad in width for travellers. 5) To determine as the road to the goal in the eyes of the wayfarers. It is also written with *Ṣîn*. (L; T; R; LL).

Sirâtun/Sirâtan صِرَاطًا / صِرَاطٌ (*acc./nom.n.*): Right path.

The word has been used in the Holy Qur'ân about 45 times.

صَرَءَ Sara'a
صَرَءَا؛ يَصْرَعُ

To stick down, prostrate, fling.
صَرَءَا Sar'a: Lying or thrown
prostrate; Fallen down.

صَرَءَا (n. plu.): (69:7). (L;
T; R; LL)

صَرَفَ Sarafa
صَرَفًا؛ يَصْرِفُ

To turn away, divert, avert,
propound, set forth, vary.
صَرَفَ Sarfun: Act of averting,
etc. مَصْرِفٌ Masrifun: Place to
turn to; Refuge. مَصْرِفٌ Masrifun
صَرَفَ Sarrafa: Averted. صَرَفَ Sarrafa
(II). To explain. تَصْرِيفٌ Tasrif
تَصْرِيفٌ: Change (of wind).
انصَرَفَ Insarafa: (VII). To
turn aside.

صَرَفَ Sarafa (prf. 3rd. p. m.
sing. with 'An): He turned away,
averted. صَرَفْنَا Sarafna (prf.
1st. p. plu.): We turned towards.
يَصْرِفُ Yasrifu (imp. 3rd. p.m.
sing.): He averts. تَصْرِيفٌ Tasrif
(imp. 2nd. p.m. sing. juss.): Thou
turn away. اصْرِفُ Asrifu (imp.
1st. p. sing.): I shall turn away.
نَصْرِفُ Nasrifu (imp. 1st. p. plu.):
We turn away. صُرِفَتْ Surifat
(pp. 3rd. p. f. sing.): She would
be turned to. يُصْرِفُ Yusraf (pip.
3rd. p.m. sing. juss.): Is averted
from. يُصْرِفُونَ Yusrafuna (pip.
3rd. p.m. plu.): They are turned

away. تُصْرِفُونَ Tusrafuna (pip.
2nd. p.m. plu.): You are turned
away. اَصْرِفْ Isrif (prt. m. sing.):
Avert! Turn! صَرَفْنَا Sarrafna (prf.
1st. p. plu. II.): We variously
propounded, explained in variety
of forms. نَصْرِفْ Nusarrifu (imp.
1st. p. plu. II.): Explain in variety
of forms. انصَرَفُوا Insarafu (prf.
3rd. p.m. plu. VII.): They turned
away. مَصْرِفًا Masrifan (pct.
pic. m. sing. acc.): Avertible.
صَرَفًا Sarfan (v. n. acc.): Diver-
sion; Averting. مَصْرِفًا Masrifan
(n. acc. for place and time): Es-
cape; Way for aversion. تَصْرِيفٌ
Tasrif (v.n. II.): Turning about.
(L; T; R; LL)

The root with its above forms has
been used in the Holy Qur'an
about 30 times.

صَرَمَ Sarama
صَرَمًا؛ يَصْرِمُ

To cut off, reap, pluck, be bro-
ken, gather (fruit), trim. صَرِمَ Sarim
صَارِمٌ: One who cuts or gathers
(fruit). صَرِيمٌ Sarim: Garden
whose fruit has all been cut;
Dark night as though it were
burnt up and black.

يَصْرِمُنَّ Yasramunna (imp. 3rd.
p.m. plu. emp.): Surely they will
pluck all its fruit (68:17). صَارِمِينَ
Sarinim (act. pic. m. plu. acc.): Those
who are pluckers (68:22). صَرِيمٌ
Sarim (act. 2 pic. sing. gen.):
Plucked (68:20). (L; T; R; LL)

Sa'ida صَعِدَ

صَعِدًا؛ يَصْعَدُ

To ascend, mount, run, move with quick steps faster than when walking, go up, be hard (affair). *Sa'adun* صَعْدٌ: Severe; Vehement; Overwhelmingly stern (punishment). *Sa'idun* صَعْدًا: Calamity; Torment. *As'ada* اصْعَدَ: IV. To mount up. *Sa'idan* صَعِيدًا: Soil; Earth; Surface of the earth; Elevated land.

Yas'adu يَصْعَدُ (imp. 3rd. p.m. sing.): He goes up, ascends. *Tus'aduna* تَصْعُدُونَ (imp. 2nd. p.m. plu. IV.): You are going hard and far. *Yus'adu* يُصْعَدُ (imp. 3rd. p.m. plu. VIII.): He was climbing up. *Sa'adan* صَعْدًا (n. acc.): Overwhelmingly stern. *Sa'udan* صَعْدًا (n. acc.): Increasingly overwhelming torment. *Sa'idan* صَعِيدًا (n. acc.): Dust; Barren soil. (L; T; R; LL) The root with its above forms has been used in the Holy Qur'ân about 9 times.

Sa'ira صَعَرَ

صَعْرًا؛ يَصْعَرُ

To turn (the face), have (the face) distorted. *Sa'ara* صَعَرَ: II. To make wry face.

Lâ Tusa'ir لَا تَصْعِرْ (prt. neg. 1.

II.): Do not turn away. (31:18). (L; T; R; LL)

Sa'iqā صَعَقَ

صَعَقًا؛ يَصْعَقُ

To smite or strike (lightning, thunderbolt), swoon, become unconscious, be stunned, faint. *Sa'iqun* صَعَقٌ: One in a swoon. *Sa'iqatun* صَاعِقَةٌ: plu. *Sawâiq* صَوَائِقُ: Stunning noise as of a thunderbolt; Vehement cry; Thunderbolt; Thunderclap; Destructive calamity; Death; Noise.

Sa'iqā صَعَقَ (infinitive): To fall into a swoon on hearing a vehement sound. *Yus'aqûna* يَصْعَقُونَ (pip. 3rd. p. m. plu.): They shall be swooned. *Sâ'qatun* صَعَقَةٌ (act. pic. f. sing.) Thunderbolt (of punishment). *Sawâ'iq* صَوَائِقُ (n. plu.): Thunderbolts. *Sa'iqan* صَائِقًا (n. adj. acc.): Thunderstruck. (L; T; R; LL) The root with its above five forms has been used in the Holy Qur'ân about 11 times.

Saghura صَغُرَ/Saghira صَغِرَ

صَغْرًا؛ يَصْغَرُ

To be small, little. *Sâghirun* صَغِيرٌ: One who is small, little, subdued or abjected one, or in a state of subjection. *Saghîr* صَغِيرٌ: Small. *Asghar* اصْغَرَ: Smaller. *Saghâr* صَغَارٌ:

Vileness; Contempt; Humiliation.

Sâghirûna/Sâghirîna /صَاغِرُونَ/صَاغِرِينَ (acc./gen. act. pic. m. plu.): Subject ones. **Saghîran/Saghîrin** /صَغِيرٍ/صَغِيرًا (acc./gen. act. 2 pic. m. sing.): Small. **Saghîratan** /صَغِيرَةً/ (act. 2nd. pic. f. sing. acc.): Small. **Asghar** /أَصْغَرَ/ (relative): Less than; Smaller than. **Saghârûn** /صَغَارٌ/ (v.n.): Humiliation. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 13 times.

Saghâ /صَاغَا/ **Saghiya** /صَغِيَا/ صَغِيًا؛ يَصْغُوا

To incline, lean, pay attention, give ear, hearken.

Saghat /صَغَتْ/ (prf. 3rd. p. f. sing.): She inclined (66:4). **Li Tasghâ** /لَتَصْغِي/ (imp. 3rd. p. f. sing. el.): With the result that they are inclined (6:113). (L; T; R; LL)

Safaha /صَفَحَ/ صَفَحًا؛ يَصْفَحُ

To pardon, forgive, overlook, avoid, turn one's self away, repel, put out, go off. **Safhun** /صَفْحًا/ (v.n.): Pardon. **Safhan** /صَفْحًا/ (v.n.): Turning away; Avoidance. The phrase in the verse 43:5 is taken from a rider's striking his beast with his stick

when he desires to turn it from the course that the beast is pursuing. It thus signifies avoidance of something

Yasfahû /يَصْفَحُوا/ (imp. 3rd. p. m. plu.): They forbear (the offence); Pardon; Forgive. **Tasfahû** /تَصْفَحُوا/ (imp. 2nd. p. m. plu. juss.): You forbear. **Isfah** /إصْفَحَ/ (prt. 2nd. p. m. sing.): You pardon. **Safha** /صَفَحَ/ (v.n.): Turn away. **Isfahû** /إصْفَحُوا/ (prt. 2nd. p. m. plu.): You forbear, pardon. **Safhan** /صَفْحًا/ (v.n.): Turning away; Avoidance. The phrase in 43:5 is taken from a rider's striking his beast with his stick when he desires to turn the beast away from course. It signifies avoidance from something. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 8 times.

Safada /صَفَدَ/ صَفَدًا؛ يَصْفَدُ

To bind, fetter. **Asfâd** /اصْفَادَ/ plu. of **Safdun** /صَفْدٌ/: Fetters; Chains; Favour or gift bestowed on someone because it binds the receiver to the giver.

Asfâd /اصْفَادَ/ (n. plu.): Chains (14:49; 38:38). (L; T; R; LL)

صَفْرَ Safara
صَفْرًا؛ يَصْفِرُ

To dye or paint yellow. *Ṣafrâ'un* صَفْرَاءُ f. of *Asfaru* اصْفَرَّ plu. *Sufrun* صُفْرٌ: Yellow; Tawny. *Musfarun* مَصْفَرٌ: IX. That which is or becomes yellow and pale.

Musfarran مُصْفَرًا (ap-der. m. sing. acc.): Yellow (30:51; 39:21; 57:20). *Safrâ'u* صَفْرَاءُ (n. f.): Fawn of colour (2:69). *Sufrun* صُفْرٌ (n. plu.): Tawny (77:33). (L; T; R; LL)

صَفَصَفًا Safsafan

Gurd; Level plain.

Safsafan صَفَصَفًا (acc. n.): (20:106). (L; T; R; LL)

صَفَّ Saffa
صَفًّا؛ يَصِفُّ

To set in order, array, arrange in a row or rank, extend and spread the wings in flying. *Saffun* صَفٌّ: Row; Rank. *Saffan* صَفًّا: In order; In line (of battle). *Ṣâffun* صَافٌّ: Extending its wings. *Sawâffun* صَافَّتْ plu. of *Ṣâffatun*: Camels standing with their forefeet in line or with three feet on the ground and one forefoot tied up. *Masfûf* مَصْفُوفٌ: Arranged in order.

Sâffûna صَافُّونَ (act. pic. m. sing. assim.): Ones who stand

ranged in rows. *Saffât* صَفَّاتٌ (act. pic. f. plu. gen.): Those who stand ranged in rows. Those (birds) who spread out wings (in flight). *Sawâffa* صَوَافٌّ (n. plu. acc.): Stand (drawn up) in lines. *Masfûfatun/Masfûfatîn* مَصْفُوفَةٌ / مَصْفُوفَةٌ (acc./gen. pact. pic. f. sing.): Ranged in parallel rows. *Saffan* صَفًّا (n. acc.): Rank; Row. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân about 14 times.

صَفَّنَ Safana
صَفَّنًا؛ يَصِفِّنُ

To stand on three feet - as a horse- with the toe of one of the hind feet just touching the ground. *Safinât* صَفِنَاتٌ: Horses standing as above; Well-bred coursing horses.

Sâfinât صَفِنَتْ (act. pic. f. plu. Its sing. is *Ṣâfin* صَافٍ): (38:31)
The expression signifies steed of the noblest breed and swift of foot. (L; T; R; LL)

صَفَى Safâ
صَفًّا؛ يَصِفُّ

To be clear, pure, take the best of. *Musaffan* مَصْفًى: II. f. Clarified. *Asfâ* اَصْفًى: To choose in preference to, grant to another a preference in the choice of anything. *Istafâ* اِصْطَفَى: To choose, take the

best of. *Mustafâ* مصطفىٰ: Chosen one; Best and chosen one. *Safâ* صفا: Name of a hillock or eminence in Makkah near Ka'bah. *Safwân* صفوان plu. of *Safwânatun*: Hard stones; Rocks. *La tandâ Safâtuhû*: He never gives a thing.

Asfâ اصْفَى (prf. 3rd. p. m. sing. IV.): He favoured. *Istafâ* اصطفىٰ (prf. 3rd. p.m. sing. VIII.): He has chosen. *Istafaitu* اصطفيت (prf. 1st. p. sing. VIII.): I have chosen. *Istafaina* اصطفينا (prf. 1st. p. plu. VIII.): We have chosen. *Yastafi* يصطفى (imp. 3rd. p.m. sing. VIII.): He chooses. *Musaffan* مصفىٰ (pis. pic. m. sing.): Pure; Clarified. *Mustafaina* مصطفين (pis. pic. m. plu.): Selected ones. *Safâ* صفا (n.): A small eminence in the Holy City of Makkah very near to Ka'bah. *Safwân* صفوان (n.): Smooth rock. (L; T; R; LL)

صَكَ Sakka

صَكًا؛ يَصُكُّ

To strike upon, slap, smite.

Sakkat صكَّت (prf. 3rd. p. f. sing.): She smote (51:29). (L; T; R; LL)

صَلَبَ Salaba / صَلِبَ Saliba

صَلَبٌ ، صَلَابَةٌ ، صَلْبًا ؛ يَصْلَبُ

To put to death by crucifixion, extract marrow from bones. *Salb* صَلَب: A well

known way of killing; Crucifying. *Salabahû* صَلَبِهِ: He put him to death in a certain well known manner; He crucified. *Aslâb* اصلاب: plu. of *Sulbun* صَلْبٌ: Backbones; Loins. *Maslûb* مصلوب crucified. *Salibun* صَلِيب: Put to death in a certain well known manner. It is not mere hanging on a cross. Jesus was hanged on a cross but not put to death, in other words his death did not occur while he was hanging on a cross.

Mâ Salabû ماصلَبُوا (prf. 3rd. p.m. plu. neg.): They did not cause (his) death by crucification. *Yuslabu* يُصَلَبُ (pip. 3rd. p.m. sing.): Will be crucified till death. *Yusallabû* يُصَلَّبُوا (pip. 3rd. p.m. sing. II.): They will be crucified till death. *Usallibanna* أُصَلِّبَنَّ (imp. 1st. p. sing. II.): I will surely crucify till death. *Sub* صَلْب (n. gen. sing.): Loin. *Aslâb* اصلاب (n. plu.): Loins. (Muhkam; Qâmûs; L; T; R; LL) The root with its above forms has been used in the Holy Qur'ân about 8 times.

صَلَحَ Salaha / صَلُحًا صَلِحًا

To be right, good, honest, upright, sound, righteous, suit, fit. *Aslahâ* أَصْلَحَ: To set a thing aright, reform, do good. *Sâlihun* صَلِح: One who is or

that which is good, sound, free from blemish, perfect, upright, righteous, fit, suiting. *Sâlih* صالح: Name of the Prophet sent to the tribe of *Thamûd*. *Sâlihât* صالحات: Good works; Fit and suiting deeds. *Aslaha* اصلى: IV. To make whole sound, set things right, effect an agreement between, render fit. *Islâh* اصلاح: Uprightness; Reconciliation; Amendment; Reformation. *Muslihun* مصلح: Reformer; One who is upright; Righteous; A person of integrity; Peacemaker; Suitable.

Salah صلح (prf. 3rd. p.m. sing.): Righteous and fit. *Aslaha* اصلى (prf. 3rd. p.m. sing. IV.): He amends, reforms the conduct, sets things right, brings about reconciliation, improves. *Aslahû* اصلحوا (prf. 3rd. p.m. plu. IV.): They amended their conduct in future. *Aslahnâ* اصلحننا (prf. 1st. p. plu. IV.): We cured. *Aslahâ* اصلحا (prf. 3rd. p.m. dual.): They both amended. *Yuslihu* يصلح (imp. 3rd. p.m. sing. IV.): He rectifies, corrects, sets right. *Yuslihâ* يصلحوا (imp. 3rd. p.m. dual acc. IV.): They both effect reconciliation, may be reconciled (amicably). *Yuslihûna* يصلحون (imp. 3rd. p.m. plu. IV.): They rectify, set a thing in order (to promote security and peace). *Tuslihû* تصلحوا

(imp. 2nd. p.m. plu. acc. gen. IV.): You make peace, reconciliation, set affairs right, *Sâlihun/Sâlihan* صالح/صالح (nom./acc. act. pic. m. sing.): Good; Righteous; Fit. *Sâlih* صالح (prop. name): *Sâlihain* صالحين (act. pic. m. dual gen.): Two righteous ones. *Sâlihûna/Sâlihîna* صالحون/صالحين (nom./acc. act. pic. m. plu.): Good and righteous one. *Sâlihât* صالحات (act. pic. f. plu.): Righteous women; Righteous deeds. *Muslih* مصلح (ap-der. m. sing. IV.): Right doer. *Muslihûna/Muslihîna* مصلحون/مصلحون (acc./gen. ap-der. m. plu. IV.): Right doers. Rectifiers. *Sulhun/Sulhan* صلح/صلحاً (nom./acc. v.n.): Reconciliation. *Islâhun/Islâhan* اصلاح/اصلاحاً (nom./acc.): Reconciliation. *Islâhin* اصلاح (gen.): Reconciliation; Setting good. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 179 times.

Salada صدك

صدكاً؛ يصدك

To be hard, bare and smooth. *Saladal zand* صدك الزند: The material meant for producing fire gave out a sound but no spark. *Saladal ardu* صدك الارض: The earth became hard. *Saladal Sâ'ila* صدك السائل: He turned away

the begger without giving him anything. *Ṣaldun* صَلْدٌ: Hard; Rock or piece of ground which is hard and smooth and grows nothing.

Ṣaldan صَلْدًا (acc. n.): (2:264). (L; T; R; LL)

صَلَّ سَالَا
صَلَا: يَصَلُّ

To resound, clash, be dried up. *Sallatun* صَلَّةٌ: Sound; Clank; Dry earth. *Salsâl* صَلصَالٌ: Dry ringing clay; Sounding clay; Dried clay that emits a sound (when it is struck). Thus *Salsâl* is stated to have evolved out of *Hama'* (dark slime or dark fetid mud while the participated adjective *Musnûn* which qualifies this noun denotes both altered in its composition and brought into shape

Salsâl صَلصَالٌ (gen. n.): (15:26,28; 25:33; 55:14). (Râzî; L; T; R; LL)

صَلَا سَالَا
صَلَا: يَصَلُّو

Its root is *Ṣâd, Lâm, Wâw* and not *Ṣâd, Lâm, Yâ*. To hurt in the small of the back, have the center of the back bent in. *Ṣalât*: Prayer; Supplication; Place of prayer; Place of wor-

ship; Mosque, Blessing, Mercy; Benediction. Its plu. is *Ṣalawât*. *Muṣallâ*: Place of prayer or worship.

Ṣallâ صَلَّى (prf. 3rd. p.m. sing. II.): He prayed. *Yusallî* يَصَلِّي (imp. 3rd. p.m. sing. II.): He is praying, sends blessings and benediction and pray. *Yusallûna* يَصَلُّونَ (imp. 3rd. p. m. plu. II.): They send their blessings. *Lam Yusallû* لَمْ يَصَلُّوا (imp. 3rd. p.m. plu. neg. II.): They have not prayed. *Yusallû* يَصَلُّوا (imp. 3rd. p.m. plu. II.): They should pray. *Salli* صَلِّ (prt. m. sing. II.): Thou pray. *Sallû* صَلُّوا (prt. m. plu. II.): You send blessings. *Lâ Tusalli* لَا تَصَلِّي (prt. neg. m. sing.): Thou pray not (over). *Muṣallîna* مُصَلِّينَ (ap-der. m. plu. II. acc. gen.): Those who pray. *Muṣallâ* مُصَلَّى (n. for place): Place for prayer; Center; Place to face towards it during prayer. *Ṣalât* صَلَاةٌ (n.): Prayer; Worship. *Ṣalawâtun/Ṣalawâtin* صَلَوَاتٌ/صَلَوَاتٌ (nom./gen. n. plu.): Prayers; Blessings; Synagogues. (L; T; R; LL)

The root (with *Wâw*) has been used, with its above forms in the Holy Qur'ân about 99 times.

صَلَّى سَالَا
صَلَّى: يَصَلِّي

To warm at the fire, endure the heat of fire, put a thing near or upon the fire, roast. *Tasallâ*

تَصَلَّى: To straighten a stick in the fire, warm at the fire. *Sâlin* صالين: One who suffers the pain of being roasted. *Siliyyun* صليياً: Roasting. *Sallâ* صلي: To cause to be burnt, submit to the action of fire. *Tasliyatun* تَصْلِيَةٌ: Burning. *Aslâ* اصلي (IV.): To cast into the fire to be burnt. *Sâli* صال: Going to enter the fire. *Istalâ* اصطلي for *Istala* اصطلي (VIII.): To be warmed at the fire.

All forms of the root (VIII.) *Ifta'la* are intransitive and both (IV.) (VIII.) stem have been used in the Holy Qur'ân. The (VIII.) derived stem *Tastalûna* تصطلون has been used in the Holy Qur'ân twice only (27:7; 28:29) and not in context of punishment but in the meaning of getting warm.

Yaslâ يصلي (imp. 3rd. p.m. sing.): He shall enter (a blazing fire), will roast. *Yaslauna* يصلون (imp. 3rd. p.m. plu.): They shall burn. *Taslâ* تصلي (imp. 3rd. p. f. sing.): Shall burn. *Islau* اصلوا (prt. m. plu. II.): You burn. *Sallû* صلوا (prt. m. plu. plu. II.): You cast him (into the burning fire). *Aslî* اصلي (imp. 1st. p. sing. IV.): I shall burn. *Nusli/Nusli* نصلي / نُصَل (nom. / juss. imp. 1st. p. plu. IV.): We shall burn. *Tastalûna* تصطلون (imp. 2nd. p. m. plu. VIII.): You may warm yourselves. *Sâlu* صال (act. pic. m

.sing. nom. final *Nûn* dropped): One who is (himself) going to enter (Hell). *Sâlû* صالوا (act. pic. m. plu. nom. final *Nûn* dropped): Those who are to enter (Hell). *Siliyyan* صليياً (n.v.): Being cast and burnt. *Tasliyatun* تَصْلِيَةٌ (n.v.): Burning. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân about 24 times.

صَمَتَ Samata

صَمَتًا؛ يَصْمَتُ

To remain silent. *Sâmitun* صامئة: One who holds his peace; Silent; Lifeless; Mute. *Sâmitûna* صامتون (act. pic. m. plu.): Remain silent (7:193). (L; T; R; LL)

صَمَدَ Samada

صَمَدًا؛ يَصْمَدُ

To set up, erect a thing, adorn, wish, repair, strike. *Samad* صمد: Chief; Lord; Eternal; That supreme being who is independent and besought of all and unique in all his attributes; One to whom recourse is had; One to whom obedience is rendered without whom no affair is accomplished; Who is independent of all and upon whom all depend for their needs; Who will continue to exist forever and above whom there is no one; Everything

goes back to him as its source; The most high and above everything. This word occurs in the Holy Qur'ân once and is applied to God alone.

Al-Samad الصمد (n.): (112:2). An epithet of Allâh. (L; T; R; Muḥîṭ LL)

Sama'a صَمَع
صَمَعًا؛ يَصْمَعُ

To detain anyone by persuasion, strike with a stick. *Sam'atun صمعة*: Recess in wall. *Sauma'a صوعم*: Monastery; Monk's cell; Cloister. Its plu. is *Sawâmi صوامع*.

Sawâmi صوامع (n. plu.): (22:40). (L; T; R; LL)

Samma صَمَّ
صَمًّا؛ يَصْمَمُ

To be deaf, cork (a bottle), stop (a flask), be obstructed (ear-hole). *Summun صَمَّ* plu. of *Aṣammu اصمم*: Deaf. *Aṣamma اصمم*: (IV). To make deaf.

Sammû صَمَّوْا (prf. 3rd. p.m. plu. assim.): They (willfully) became deaf. *Aṣamma اصمم* (prf. 3rd. p.m. sing. IV.): He has made them deaf (to hear the truth). *Aṣummû اصمَّوْا* (n. adj.): Deaf; One who persists in his evil course. *Summun/Summan صَمَّ / صَمًّا* (nom./acc. n. adj. plu.): Deaf

ones. (L; T; R; LL)

The root with its above five forms has been used in the Holy Qur'ân about 15 times.

Sana'a صَنَّع
صَنَّعًا؛ يَصْنَعُ

To make, do, create, build, work a thing, nourish, bring up. *Sun'un صنع*: An act; That which is done. *Maṣna'un مَصْنَع* plu. *Maṣani مصنع*: Cistern; Palace; Citadel; Fine building; Fortress. *San'atun صنعته*: Making; Art of making. *Istana'a اصطنع* for *Istana'a*: VIII. To bring up; Chose.

Sana'û صَنَّعُوا (imp. 3rd. p.m. plu.): They wrought, do. *Yaṣna'u يصنع* (imp. 3rd. p.m. sing.): He is making, building. *Tuṣna'a تُصْنَع* (pip. 2nd. p.m. sing.): Thou be brought up. *Yaṣna'ûna يصنعون* (imp. 3rd. p. m. plu.): They are performing, doing. *Taṣna'ûna تصنعون* (imp. 2nd. p. m. plu.): You are performing. *Isna' اصنع* (prt. m. sing.): Thou make. *Istana'tu اصطنعت* (prf. 1st. p. sing. VIII.): I chose, made (perfect). *Maṣâni'a مصانع* (n. of place): Castles; Fortresses. *Sun'a صنع* (n.): Machination; Performance. *San'atun صنعته* (n.): Making; Art of making. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân about 20 times.

Sanima صَنِمَ / Sanama صَنِمَ
صَنَمًا؛ يَمِصِّن

To be offensive (smell), become strong. Sanama صَنِمَ: To shape out idols for worship. Sanam صنم plu. Asnâm اصنام: Idol; Everything that is worshipped other than Al-lâh. The word is not Arabicised, as the root from which it is formed is found and used in the Arabic language. It dispenses with the necessity of treating it as a word of foreign origin.

Asnâman/Asnâmin اصنامًا / اصنام (acc./gen. n. plu.): (7:138; 14:35; 6:74; 26:71; 21:57). (L; T; R; LL)

Sanwun صَنُوْ

A palm or other tree springing from the same root as others. Water; Stones between two mountains. Its plu. is Sinwânun صِنَوَانٌ and its dual is Sinwâni صِنَوَانٍ as Qinwâni. Sinwun صِنُوْ: Son; Brother; Uncle; Nephew. Its plu. is. Sinwânun صِنَوَانٌ and Asnâ'un. Sinwatun صِنَوَةٌ: Daughter; Sister; Aunt. Sinwun صِنُوْ and Sunwun صُنُوْ dual. Sinwâni صِنَوَانٍ and Sinwâni صِنَوَانٍ and Sinyani صِنِيْنٍ and Sunyani صُنِيْنٍ plu. Sinwanun صِنَوَانٌ: One of the

pair or more than two intertwined trees; Trees growing in clusters from one root.

Sinwânun صِنَوَانٌ (n. plu.): Trees growing in clusters from one root (13:4). (L; T; R; LL)

Sahara صَهَرَ
صَهْرًا؛ يَصْهَرُ

To injure by heat (sun), melt, dissolve. Sihrun صِهْرٌ: Relationship by marriage; Relationship on the woman's side. Yusharu يَصْهَرُ: Shall be melted.

Yusharu يَصْهَرُ (pip. 3rd. p.m. sing.): He will be melted (22:20).

Sihran صِهْرًا (n. acc.): Marriage (25:54). (L; T; R; LL)

Sâba صَابَ
صَوْبًا؛ يَصُوبُ

To pour forth, hit the mark, come down. Asâba اصَابَ: IV. To overtake, happen to, befall, fall upon, will, affect injuriously, meet with, send down, pour down upon, afflict or punish, intend, desire. Sawâbun صَوَابٌ: That which is right, straight forward course, rightness. Musîbun مَصِيْبٌ: That which happens. Musîbatun مَصِيْبَةٌ: Calamity. Sayyib صَيِّبٌ: Clouds pouring down heavy rain.

Asâba اصَابَ (prf. 3rd. p.m. sing.

IV.): He befell, hitted. **Asâbat** اصابت (prf. 3rd. p. f. sing. IV.): She befell, afflicted. **Asabtum** أصبتُم (prf. 2nd. p.m. plu. IV.): You inflicted, smited. **Asabna** اصبنَ (prf. 1st. p. plu. IV.): We inflicted. **Yusîbu/Yusîba** يُصِيبُ/يُصِيبُ (nom./acc.) **Yusîb** يُصِيبُ (juss./imp. 3rd. p.m. sing. IV.): Shall befall; Will afflict. **Tusîbu/Tusîba** تُصِيبُ/تُصِيبُ (nom./acc.) **Tusîb** تُصِيبُ (juss./imp. 3rd. p.f.): It will befall. **Tusîbanna** تُصِيبَنَّ (imp. 3rd. p. f. emp.): Shall afflict. **Tusîbû** تُصِيبُوا (imp. 2nd. p. m. plu. acc. IV.): You afflict, hurt, harm. **Usîbu** أُصِيبُ (imp. 1st. p. sing. IV.): I shall afflict. **Nusîbu** نَصِيبُ (imp. 1st. p. plu. IV.): We bestow (our mercy). **Musîbun** مُصِيبٌ (ap-der. m. sing. IV.): That which to smite. **Musîbtun** مُصِيبَةٌ (ap-der. f. sing. IV.): Affliction; Calamity. **Sayyibun** صَيْبٌ (n.): Heavy down pour. **Sawâban** صَوَابًا (n. acc.): Right. (L; T; R; LL)

صَاتَ Sâta

صَوَاتًا؛ يَصُوتُ

To emit a sound, utter a cry.
صَوَاتٌ plu. **Aswât**:
Voice; Sound.

Saut صَوْتُ (n. sing.): **Aswât** أصوات (n. plu.): (L; T; R; LL).

صَارَ Sara

صَوْرًا؛ يَصُورُ

To cause to incline, turn a thing towards, lean, attach. The word **Sur** صُر when derived from **Sâd, Wâw, Ra** with **Wâw** as the central root letter it means he attached, leaned, inclined. It signifies turning a thing towards, particularly when it is used with the proposition *ilâ*. But when derived from **Sâ, Yâ, Râ** with **Yâ** as the central root letter as **صَارَ، صَيَّرَ، يَصِيرُ** it means he caused to cut, he divided a thing. The Holy Qur'ân uses in verse 2:260 the word **Sur** with **Wâw** as center of root letter *dzamma* indicates. Moreover here the proposition *Ilâ* is used. So it means inclining, attaching, turning towards and not cutting. The great lexicologists are all agreed that the word **Sur** used here is the imperative form of **Sûra**, which means he made it to incline, to attach. Cutting into pieces is not the signification of this word in the verse 2:260. They say:

ارِى لَكَ إِلَيْهِ صَرْتُمْ

Arâ laka ilaihi Surtun

I think that you have an inclination towards him, and you love him. A poet says:

صُرْتُ الْعُصْنَ لِأَجْتَنِي الثَّمْرَ

Surtu al Ghusna li Ajtanî

al-Thamar

I inclined the branch that I
might pluck the fruit

Sur صُرْ (*prt. m. sing.*) Tame;
Make attached (2:260). (Misbâh;
Qâmûs; Râzî; L; T; Zjjâj; Akh-
fash; Sîhah; Zamakhsharî; LL;
Muḥkam)

صَوَّرَ Sawwara

تَصَوَّرَ؛ يُصَوِّرُ

To shape, form, fashion mark,
picture, adorn, prepare, make.

Musawwir مَصَوِّرٌ (*n.*): One who
forms; Fashioner. Sawwarnâ
صَوَّرْنَا (*imp 1st. p. plu. II*): We
fashioned, shaped. Yusawwuru
يُصَوِّرُ (*imp. 3rd. p.m. sing. II*):
He fashions, shapes Sûrun صَوْرٌ
(*n.*): Trumpet; Horn. (L; T; R;
Ibn Sîbah; Jouharî; Zamakhsharî;
Râzî)

صَاعَ Sâ'a

صَوَاعًا؛ يُصَوِّعُ

To measure with a Sâ'a (con-
taining about four pints).
Suwâ'a صَوَاعٌ: Measure for
grain; Measuring vessel.
There is a difference between
Suwâ'a صَوَاعٌ and Siqayah
سِقَايَه which means drinking

cup; Goblet.

Suwâ'a صَوَاعٌ (*n.*): (12:72). (L;
T; R; LL)

صَافَ Sâfa

صُوفًا؛ يَصُوفُ

To wear wool. Sûf صُوفٌ plu.
Aswâf اصوواف: Wool-fleece.

Aswâf اصوواف (*n. plu.*): (16:80).
Wools (L; T; LL)

صَامَ Sâma

صِيَامًا، صَوْمًا؛ يَصُومُ

To fast. Sâma 'an: To ab-
stain from. Sau صَوَا and
Siyâm صِيَامٌ: Act of fasting;
Fast. Sâimun صَائِمٌ: One who
fasts.

Li Yasum لِيَصُمَ (*imp. 3rd. p.m.*): He should fast. Tasûmû
تَصُومُوا (*imp. 2nd. p. m. plu. acc.*): You fast. Sâ'imât صَائِمَاتُ
(*act. pic. f. plu.*): Fasting women.
Sâ'imîn صَائِمِينَ (*act. pic. m. plu.*): Fasting men. Sauman
صَوْمٌ (*n. acc.*): A fast. Siyâmun/Siyâman صِيَامًا / صِيَامٌ (*nom./ acc.n.*); Siyâmin صِيَامٍ (*gen. n.*):
Fasting. (L; T; R; LL)

The root with its above forms has
been used in the Holy Qur'ân
about 14 times.

صاح Sâha
صَيحا؛ يَصيح

To shout, cry, make noise.
Sayhatun صَيحة (n.): Thunderbolt; Shout; Blast; Terrible and mighty noise.

Sayhtu / Sayhata اصيحة صَيحة (nom./acc. n.). *Sayhatin* صَيحت (gen. n.): Awful shout. Punishment; Castigation; Hostile or predatory incursion with which a tribe is surprised. (L; T; R; LL)

The word has been used in the Holy Qur'ân about 13 times.

صاد Sâda
صَيداً؛ يَصيد

To hunt, chase, fish. *Saidun* صَيِدٌ: Hunting; Shooting; Fishing; Fish or game caught; Pray.

Istâdû اصطادوا (prt. m. plu.): You may go hunting. *Saydun / Sayda* صَيِدٌ/ صَيِدَة (nom./acc. v.n). *Saydi* صَيِدٍ (gen. v.n.): Hunting; Chasing game. (L; T; R; LL)

The root with its above three forms has been used in the Holy Qur'ân about 6 times.

صار Sâra
صَيراً؛ يَصير

To go, become, tend towards.
Masîr مَصِيرٌ: The act of going; Journey; Departure. Also as a noun of time and place. To re-

treat, result, issue.

Tasîru تَصِيرُ (imp. 3rd. p.f. sing.): She returns, reaches, comes.

Masîru/Masîra مَصِيرٌ/ مَصِيرَة (nom./acc. n.): Heading; Return; Destination. (L; T; R; LL)

The root with its above three forms has been used in the Holy Qur'ân about 29 times.

صاص Sâsa
صَيصاً؛ يَصُوص

To protect, defend, preserve, protect, keep safe, guard.
Sîsatun صَيصَةٌ plu. *Sayâsî* صَياصِي: Fortress, cocks spur, horn, anything that is used for protection and safety, defense and preservation.

Sayasî صَياصِي (n. plu.): Fortresses; Strongholds (33:26). (L; T; 'Ubâb; R; L)

صاف Sâfa
صَيفاً؛ يَصيف

To pass the summer.

Saif صَيْفٌ (n.): Summer. (106:2). (L; T; R; LL)

Dzâd
ض Dz

It is the 15th letter of the Arabic alphabet. The numerical value according to *Hisâb al-Jummal* (use of the alphabetical letters according to their numerical value) is 800. It has no equivalent in English, in our system of transliteration it is written as Dz. It is of the category of *Majhûrah* مجهوره. It is termed as *shajriyah* شجرية (the place of the opening of the mouth).

Dza'ana ضَنَّ ضَنَّاً؛ يَضْنُ

To have numerous sheep, apart, detach, separate, distinct the sheep from the goat. *Dzâ'inatun* ضَائِنَةٌ plu. *Dzâ'inâtun* ضَائِنَاتٌ: Ewe. *Dza'an* ضَنَّ (n.): (6:143). Sheep. (L; T; R; LL)

Dzabaha ضَبَّحَ ضَبَّاحًا، ضَبَّحًا؛ يَضْبِحُ

To pant, breathe in running (horses), snore, Velp. *Dzabhun* ضَبَّحٌ: The act of panting and soaring.

Dzabhan ضَبَّحًا (v.n. acc.): Panting and snoring (100:1). (L; T; R; LL)

Dzaja'a ضَجَّعَ ضَجَّعًا؛ يَضْجَعُ

To incline to setting, incline. *Dzajatun* ضَجَّةٌ: Slumber. *Dzijatun* ضِجَّةٌ: Way of reclining. *Dzaji'un* ضَاجِعٌ: Bed-fellow. *Madzja'* مَضْجَعٌ: Sleeping room; Sleeping bed. *Madzâji'* مَضَاجِعُ (n. of place. plu.): Beds; Bedrooms (3:154; 4:34; 32:16) (L; T; R; LL)

Dzahika ضَحَكَ ضَحِكًا، ضَحِكًا؛ يَضْحَكُ

To wonder, menstruate, rejoice, inspire with awe, ridicule, laugh at, laugh, become clear. *Dhâhikun* ضَاحِكٌ: Wondering; One who laughs; Inspired with awe.

Ishâq إِسْحَاقُ: Isaac; Son of Abraham by Sarah and father of Jacob. The biblical etymology of Isaac is *Dzahika* ضَحَكَ: He laughs, so we have placed it here. This etymology is connected with the circumstances of his birth (Gen. XVII.15) The story of Abraham's sacrifice of his son is not connected with Isaac, who was not the eldest son of Abraham. His eldest son was Ismâ'il. Ishâq

was a Prophet of God. He was given to Abraham in old age (19:42). "And God bestowed His blessings upon him and granted a sublimate, lasting and good name and made the people remember and mention his; and made him all good. He was a man of insight."

Dzahikat ضَحِكَتْ (prf. 3rd. p. f. sing.): She was inspired with awe. **Yadzhakûna يَضْحَكُونَ** (imp. 3rd. p.m. plu.): They laughed. **Li Yadzhakû ليَضْحَكُوا** (imp. 3rd. p.m. plu. el.): Let them laugh. **Tadzhakûna تَضْحَكُونَ** (imp. 2nd p.m. plu.): You laugh. **Adzhaka اضْحَكْ** (prf. 3rd. p.m. sing. IV.): He causes to laugh. **Dzâhikan/ Dzâhikun ضاحِكًا / ضاحِكٌ** (acc./ nom. act. pic. m. sing.): Laughing; Rejoicing; Pleased. **Dzâhikatun ضاحِكَةٌ** (act. pic. f. sing.): Rejoicing. **Ishâq اسْحَقْ** (proper name): Isaac: (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 10 times.

Dzahiya ضَحِي

ضَحًا؛ يَضْحِي

To be smitten by sunbeams, suffer from the heat of the sun, become uncovered, be revealed, appear conspicuously. **Dzuhan ضَحًا**: Those hours of the morning which follow shortly after sunrise. Full

brightness of the sun; Part of the forenoon when the sun is already high; Bright part of the day when the sun shines fully. Early forenoon.

Tadhâ تَضْحِي (imp. 2nd. p.m. sing. acc.): Thou shall suffer from sun, will be exposed to the sun. **Duhan ضَحًا** (n.): Early afternoon; Early part of the afternoon. **Dzuhâ ضُحِي** (n.): Brightness of the day. **Dzûhaha ضُحَاهَا** (comb. of **Dzuhâ** + **hâ**. The final letter yâ of the word **Dzuhâ** is replaced in case of its attachment to pronominal): Its sunshine.

(L; T; R; LL)

The root with its above four forms has been used in the Holy Qur'ân about 7 times.

Dzadda ضَدَّ

ضَدًّا؛ يَضِدُّ

To overcome anyone, contradict, oppose. **Dziddan ضَدًّا**: Hostile; Adversary; Contrary; Repugnant.

Dziddan ضَدًّا (n. acc.): (19:82). (L; T; R; LL)

Dzaraba ضَرَبَ

ضَرَبًا؛ يَضْرِبُ

This word admits a great variety of meanings and interpretations as: To heal, strike, propound as an ex-

ample, put forth a parable, go, make a journey, travel, mix, avoid, take away, put a cover, shut, mention, state, propound, set forth, compare, liken, seek away, march own, set, impose, prevent, fight, traffic with anyone's property for a share in the profit, leave for sake, take away thing (with 'an). *Dzaraba bi arjulihî*: He travelled. *Dzarabal-ardza*: Without *fî* or with *fî*: To travel. *Dzaraba fulânun al-gha'ita*: To go to relieve the bowels, go to privy, go for earning livelihood. *Lâ tudzrabu akbâd al-ibili illa alâ thalâthati masâjida*: La Turkal flâ yusaru ilaihâ: One must not ride to go but for three mosques. *Adzrabu* اضْرَبْ: To go and swarm. *Dzârib* ضَارِب: Depressed ground; Hard ground in a plain; sandy vally; Commissioner as he has to travel much. *Dzarabtu lahû al-ardza Kullahâ*: I went searching him everywhere. *Dzârbun* ضَرَبٌ: Kind Manner; Lean; Thin; Similar; Alike; The act of striking; A blow; Going from place to place; Vicissitude of life; Affliction especially that which relates to one's person, as disease, death, degradation is common and general suffering.

Dzaraba ضَرَبَ (prt. 3rd. p.m. sing.): He set forth, coined, propounded, compared, gave, men-

tioned, traveled, took away, avoided (with 'An). *Dzarabû* ضَرَبُوا (prf. 3rd. p.m. plu.): They set forth. *Dzarabtum* ضَرَبْتُمْ (prf. 2nd. p. m. plu.): Ye went forth, set forth. *Dzarabnâ* ضَرَبْنَا (prf. 1st. p. plu.): We have set forth. We put over a cover (with 'Alâ). *Yadzribu* يَضْرِبُ (imp. 3rd. p. m. sing.): He illustrates, sets forth, compares, likens. Confirms. *Yadzribûna* يَضْرِبُونُ (imp. 3rd. p. m. plu.): They smite, travel. *Yadzribna* يَضْرِبْنَ (imp. 3rd. p. f. plu.): She draws over, strikes. *Lâ Tadzribû* لَا تَضْرِبُوا (prt. neg. m. plu.): Coin not. *Nadzribu* نَضْرِبُ (imp. 1st. p. plu.): We set forth, narrate, will leave (with 'An). *Idzrib* اضْرِبْ (prt. m. sing.): Strike; Go; Seek a way; March on. *Idzribû* اضْرِبُوا (prt. m. plu.): You strike. *Dzuriba* ضُرِبَ (pp. 3rd. p. m. sing.): Held up; Will be set up. *Dzuribat* ضُرِبَتْ (pp. 3rd. p. f. sing.): They are smitted. *Dzârbun* ضَرَبٌ (v.n. used in the sense of imperative to emphasize the command). *Dzârbân* ضَرَبًا (v.n. acc.): Going about; Striking. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 58 times.

Dzarra ضَرَّ

ضَرًّا؛ يَضُرُّ

To harm, hurt, injure, afflict, make inconvenient, annoy.

Dzarrun ضَرَّ and *Dzurrun* ضَرَّ: Harm; Hurt; Injury; Affliction; Evil; Adversity; Famine; Vicissitude of time; Affliction especially that which relates to one's person such as disease, death, whereas *Ba'sâ'u* بساء is that evil which relates to property as poverty. *Dzararun* ضَرَّر: Hurt; Inconvenience. *Dzârrun* ضَار: One who hurts etc. *Dzarrâ'un* ضَرَاء: Adversity; Loss; Tribulation. *Dzârrun* ضَرَّ: III. To hurt, annoy, put to inconvenience on account of. *Idztarra* اضْطَرَّ: VIII. To compel, drive forcibly. *Udzturra* اضْطُرَّ: To be driven by necessity. *Mudztarrun* مضْطَرَّ: One compelled by necessity.

Yadzuru يَضُرُّ (imp. 3rd. p.m. sing. assim.): He shall harm. *Lan Yadzurrû* لَنْ يَضُرُّوا (imp. 3rd. p.m. plu. acc.): They shall do you no harm. *Tadzurrûna* تَضُرُّونَ (imp. 2nd. p.m. plu.): You harm. *LaTadzurrû* لَا تَضُرُّوا (imp. 2nd. p.m. plu. neg. final *Nûn* dropped): You hurt not. *Yudzârra* يَضَارُّ (pip. 3rd. p.m. sing.): He is done harm. *Lâ Tudzarra* لَا تُضَرُّ (pip. 3rd. p. f. sing.): She should not be harmed. *Adztarru* اضْطَرَّ (imp. 1st. p. sing. VIII.): I shall compel, will drive. *Nadztarru* نَضْطَرَّ (imp. 1st. p. plu. VIII.): We compel, shall drive helplessly.

Udzturra اضْطُرَّ (pp. 3rd. p.m. sing. VIII.): He is compelled, constrained. *Idztrirtum* اضْطَرَّرتُمْ (pp. 2. p.m. plu. VIII.): You are constrained. *Dzarran/Dzarrun* ضَرَّ / ضَرَّاءُ (acc./nom.n.): Harm; Hurt. *Dzararun* ضَرَّر (n.): Harm; Hurt; Disability. *Dzarrâ'u* ضَرَاءُ (n.): Adversity; Distress; Harm (that evil which relates to a person as disease). *Dziraran* ضَرَّارًا (v.n. III. acc.): Hurting; Causing harm. *Mudzarrîn* مُضَرِّينَ (v. n. III.): Harming (as done by one person, while *Mudzârr* and *Dzirrâ* requires more than one to give the meaning of the word). *Dzârrun* ضَار (act. pic. m. sing.): One who harms. *Dzârrîna* ضَارِين (act. pic. m. plu.): Those who harm others. *Mudztarru* مُضْطَرَّ (pis. pic. VIII.): Distressed. (L; T; R; LL) The root with its above forms has been used in the Holy Qur'ân about 74 times.

ضَرَعَ *Dzara'a*

ضَرَعَ؛ يَضَرَعُ

To humiliate, abase, object, humble, lower one's self. *Tadzarru'un* تَضَرَّعَ: Humility; Submissiveness. *Dzarî'un* ضَرِيْعٌ: Dry, bitter and thorny herbage. It is derived from the verb *Dzara'a* ضَرَعَ. According to al-Qiffâl this kind

of hellish drink and food is a melonym for utter hopelessness and abasement.

Tadzarra'û تَضَرَّعُوا (prf. 3rd. p. m. plu. V.): They grow humble. **Yatdzarra'ûna** يَتَضَرَّعُونَ (imp. 3rd. p.m. plu. V.): They humble themselves. **Yadzdzarra'ûna** يَضَرَّعُونَ (imp. 3rd. p. plu. V.): They humble themselves (the duplicated **Dzâd** indicates that **Tâ** of the stem V. is changed by its following emphatic letter **Dzâd** as a phonemic rule. **Tadzarru'an** تَضَرَّعًا (v.n. V. acc.): Humility. **Dzari'un** ضَرِيحٌ (act 2. pic. m. sing.): Dry, bitter and thorny herbage. (Râzî L; T; R; LL; Jauharî)
The root with its above five forms has been used in the Holy Qur'ân about 8 times.

Dza'ufa ضَعْف/Dza'afa ضَعْف

ضُعْفًا؛ يَضَعْفُ

To be weak, feeble, infirm. **Dza'fun** ضَعْفٌ and **Dzu'fun** ضَعْفٌ: Weakness; Infirmary. **Dza'ifun** ضَعِيفٌ n. plu. **Dzu'afâ** ضُعْفًا: Weak; Infirm. **Adz'afu** اصْغَفُ: Weak. **Istadz'afa** اسْتَضَعَفُ: To think, repute, esteem, treat or hold a person weak. **Dza'afa** ضَعَفَ: To exceed, Twofold; Manyfold. **Idzâf** اِضَاف: Double; Triple;

Multiple words. **Adz'âfan** اَضْعَفًا **mudzâ'afah** مُضَعَفٌ are not used in 3:130; 4:131 as a qualifying phrase to restrict the meaning of **ribâ'** (interest or usury) so as to confine it to a particular kind of **ribâ'**. They are used as descriptive clause to point to the inherent nature of **ribâ'** which continually goes on increasing. **Adz'âfan** اَضْعَفًا **Mudzâ'afatan** مُضَعَفٌ is not used in 4:131 as a qualifying phrase to restrict the meaning of interest as to indicate that interest or usury is permissible at a moderate rate, or only a high rate being disallowed. All interest and usury is prohibited in Islam and by Moses (Exod. 22:25; Lev. 25:36,37; Deut. 23:19), whether moderate or excessive. It indicates the basic nature of the interest and usury and the practice that was actually in vogue at that time. **Dzi'fun** ضَعْفٌ plu. **Adz'âfun** اَضْعَافٌ: Like; An equal portion; A portion equal to another or as much again; Double. **Dzi'fal-hayât** الحَيَاتِ ضَعْفٌ: Multiple (sufferings) in this life. **Dzi'fân** ضَعْفَانٌ (oblique) **Dzi'fain** ضَعْفَيْنِ: Two equal portions; Twofold. **Dzâ'afa** ضَعَافٌ (III.): To double, give double.

Dza'ufa ضَعَفَ (prf. 3rd. p.m.

sing.): Feeble. **Dza'ufû** ضَعُفُوا (*prf. 3rd. p.m. plu.*): They weaken. **Istadz'afû** اسْتَضَعُوا (*prf. 3rd. p.m. plu. X.*): They deemed (me) weak. **Istudz'ifû** اسْتَضَعُوا (*pp. 3rd. p.m. plu. X.*): They were reckoned weak; Those made weak. **Yastadz'ifu** يَسْتَضَعُ (*imp. 3rd. p.m. sing. X.*): He sought to weaken. **Yustadz'afûna** يَسْتَضَعُونَ (*pip. 3rd. p.m. plu. X.*): Who were deemed weak (and were opposed). **Yudzâ'ifu** يُضَعِفُ (*imp. 3rd. p.m. sing. III.*): He multiplies. **Yudzâ'afu** يُضَعِفُ (*pip. 3rd. p.m. sing.*): He shall have doubled. **Dzu'fun** ضَعْفٌ (*n.*): Weakness. **Dzi'fun** ضَعْفٌ (*n.*): Double, Many times. **Dzi'fain** ضَعْفَيْنِ (*n. dual.*): Manyfold; Twice. **Adz'âfan** اَضْعَافًا (*n. acc.*): Manifold. **Mudza'afatan** مَضَاعِفُهُ (*v.n. III. acc.* It is the infirmative of **Dhâ'afa** ضَعَفَ): Involving multiple additions; Redoubling. **Dza'ifan** ضَعِيفًا (*act. pic. m. sing. acc.*): Weak. **Dzi'âfan** ضَعَافًا (*n. plu. acc.*): Weak ones. **Dzu'afâ'u** ضَعْفَاءُ (*n. plu.*): Weak ones. **Adz'af** أَضْعَفُ (*relative*): Weaker. **Mudz'ifûna** مُضَعِفُونَ (*ap-der. m. plu. IV.*): They will increase (their wealth). **Mustadz'afûna/Mustadz'afina** مُسْتَضَعِفِينَ/مُسْتَضَعِفُونَ (*nom./acc. ap-der. m. plu. X.*): Weakened ones; Oppressed ones. (L; T; R; LL)
The root with its above forms has

been used in the Holy Qur'ân about 52 times.

Dzaghatha ضَغْثَ

ضَغْثًا؛ يَضْغُثُ

To relate in a confused and jumbled manner, mix a thing. **Dzighthun** ضَغْثٌ plu. **Adzghâth** اَضْغَثَ : Handful of green and dry grass or other herbs; Things confusedly mixed together; Handful of twigs or trees or shrubs. **Adzghâthuahlâm** اِحْلَامِ اَضْغَاثَ: Medleys of dreams; Nightmares; Confused dreams.

Dzighthan ضَغْثًا (*n. acc.*): (38:44). Twigs. **Adzghâth** اَضْغَاثَ (*n. plu.*): (12:44; 21:5). Confused. (L; T; R; LL)

Dzaghina ضَغْنِ

ضَغْنًا؛ يَضْغُنُ

To broad, rancour, dislike, hate. **Dzghnun** ضَغْنٌ plu. **Adzghânun** اَضْغَانٌ: Hatred; Malice; Ill-feeling; Secret malevolence.

Adzghân اَضْغَانَ (*n. plu.*): Malice; Hatred; Secret malevolence; Spites. (47:29, 37). (L; T; R; LL)

Dzafda'a ضَفْدَعِ

ضَفْدَعًا؛ يَضْفَعُ

To be full of frogs (pond). **Dzafda'un** ضَفْدَعٌ and **Dzifda'unè** ضَفْدَعِ (*plu.*) **Dzafâdi'un** ضَفْدَاعٌ: Frog.

Dzafâdi'un ضفادع (n. plu.): Frogs (7:133). (L; T; LL)

ضَلَّ
ضَلَّ
ضَلَّ

To lose one's way, go astray, fail, disappear, err, wander from, forget, waste, deviate, be misled from the right path, go from the thoughts, wander away, lurch, adjudge to be erring. *Istadzalla* ضَلَّ: To try to mislead anyone etc. *Dzalâl* ضلال: Confusion; Mistake; Loss; Doom; Love. *Dzallatun* ضلَّة: Anxiety; Uncertainty; Absence. *Dzillatun* ضلَّة: Error. *Dzallun* ضَلَّ nom. plu. *Dzâllân* ضالون: Misled; Erring; Astray. *Mudzill* مُضِل: Misleading; Seducer; Deluder; Looming. *Yadzillu* يُضِل: To adjudge to be erring, leave in error, lead astray. *Adzallanî* أضلني صديقي *Saddîqî*: My friend pronounced me to be in error. It is said of the Holy Prophet ﷺ that he came to a people he found them to have gone astray (fa *adzallahum* فاضلكم) A similar use of the measure *If'âl* "*Alhmadtuhû*" means I found him praiseworthy. Similarly "*Abkhaltuhû*" means I found him niggardly. *Adzallu* أضل: One who goes more astray. *Tadzîlîl* تضليل: Error. II. f. *Mudzillun* مُضِل: One who seduces.

Dzalla ضَلَّ (prf. 3rd. p.m. sing. assim.): He lost the right way, deviated from true guidance, went astray. *Dzalaltu* ضللت (prf. 1st. p. sing.): I went astray. *Dzallû* ضلوا (prf. 3rd. p.m. plu.): They lost, disappeared. *Dzalalnâ* ضللنا (prf. 1st. p. plu.): We lost. *Yadzillu* يُضِل (imp. 3rd. p.m. sing.): He strays, errs. *Tadzillu* تضل (imp. 3rd. p. f. sing.): She strays, forgets, errs. *Adzillu* اضل (imp. 1st. p. sing.): I shall go astray. *Adzalla* أضل (prf. 3rd. p.m. IV.): He is left in error, forsaken, renders vain, go in vain, led astray. *Adzalla* أضلا (prf. 3rd. p.m. dual IV.): The twain led astray. *Adzallû* أضلوا (prf. 3rd. p.m. plu. IV.): They led astray. *Adzallatum* أضللتهم (prf. 2nd. p.m. plu. IV.): You led astray. *Adzalnâ* أضلنا (prf. 3rd. p. f. plu. IV.): They led astray. *Yudzillu* يُضِل (imp. 3rd. p.m. plu. IV.): You adjudge to be astray or erring. *Yudzîlîl* يُضِلل (imp. 3rd. p.m. sing. IV.): He forsakes, adjudges as erring. In conditional phrases the assimilation of two letters is removed, thus the word *Yudzîlîl* becomes *Yudzillu* يُضِل. *Yudzillûna* يُضِلون (imp. 3rd. p.m. plu. IV.): They lead astray. *Li Yudzillû* ليضلوا (imp. 3rd. p.m. plu. IV. el.): In order to or with the result to lead astray. *Dzâllan* ضالاً (act. pic. m. sing. acc.): Lost in love. *Dzâllân/*

Dzâllîn ضَالِّينَ/ضَالُونَ (*nom./acc.*): Those who have gone astray.
Dzalâlatun ضَلَالٌ (*v.n.*): Error; Wasted; Vain. **Dzalâlatun** ضَلَالَةٌ (*v. n. f.*): Error. **Adzallu** أَضَلَّ (relative): More erring. **Mudzillun** (ap-der. m. sing. IV.): Misleading; He who misleads. **Mudzillîna** مُضِلِّينَ (ap-der. m. plu. acc. IV.): Seducers; Those who lead others astray. (L; T; R; LL)
 The root with its above four forms has been used in the Holy Qur'ân about 190 times.

Dzamara ضَمَرَ

ضَمَرًا؛ يَضْمَرُ

To be thin, lean (mount), worn out by long journey. It is expressive of fatigue in journey and of great distance. **Dzâmir** ضَامِرٌ: Lean; Thin mount.

Dzâmir ضَامِرٌ (*act. pic. m. sing.*): (22:27). All sorts of lean and fast means of transport. (L; T; R; LL)

Dzamma ضَمَّ

ضَمًّا؛ يَضُمُّ

To join, gather, add, press, draw close, hug, collect, embrace, join, get hold of.

Idzmmum اِضْمَمُ (*prt. assim.*): Put close. (20:22; 28:32). (L; T; R; LL)

Dzanaka ضَنَّكَ

ضَنَّكَ؛ يَضَنَّكَ

To be narrow, hard, feeble, strait, wretched.

Dzankan ضَنَّكَ (*v.n. acc.*): Straitened. (L; T; R; LL)

Dzanna ضَنَّ

ضَنًَّا؛ يَضَنَّ، يَضَنَّ

To be tenacious or grasping, niggardly, grudge. **Dzanîn** ضَنِينٌ : Tenactions; Niggardly; Greedy; Avaricious; Grudging.

Dzanînun ضَنِينٌ (*act. 2nd.. pic. m. sing.*): Niggardly (81:24). (L; T; R; LL)

Dzahiya ضَهِيَ

ضَهِيَ؛ يَضْهِي

To be without breast milk, and barren (a woman) and therefore like a man, be barren (ground). **Dzahâ** ضَهَا: To resemble anyone.

Yudzâhi'ûna يُضَاهِيُونَ (*imp. 3rd. p.m. plu. III.*): They resemble (9:30). (L; T; R; LL)

Dzâ'a ضَاءَ

ضَوًّا، ضِيَاءً؛ يَضُوءُ

To shine, glitter, be bright. **Adzâ'a** اِضَاءٌ: It lighted up; It became bright or lit-up. Thus it is used as both transitively and intransitively.

Adzâ'a أضاء (prf. 3rd. p.m. sing. IV.): It illuminated, flashed, shined, gave them light, lighted; To be bright. It is used both as transitive and intransitive. **Adzâ'at** أضأت (prf. 3rd. p. f. sing. IV.): She illuminated, became bright. **Yudzî'u** يُضِيئُ (imp. 3rd. p.m. sing. IV.): It illuminates. **Dziyâ'un** ضياءٌ (v. n.): Light. (L; T; R; LL) The root with its above five forms has been used in the Holy Qur'ân about 6 times.

Dzâra ضارَ

ضِيرًا؛ يَضِيرُ

To harm, injure, damage.

Dzair ضير: Harm.

Lâ Dzair لا ضير (v.n.): It does not matter at all (26:50). (L; T; R; LL)

Dzâza ضارَ

ضِيرًا؛ يَضِيرُ

To act wrongfully, act unjustly, defraud. **Dzîzâ** ضيرًا: Unjust; Unfair.

Dzizâ ضيرًا (n.): (53:22). (Mu'jam; L; T; R; LL)

Dzâ'a ضاعَ

ضِياعًا، ضِياعًا؛ يَضِيعُ

To perish, be lost. **Adzâ'a** أضاعَ (IV) To suffer, perish, neglect, be unmindful of, waste away, miss a thing.

Adzâ'û اضاعُوا (prf. 3rd. p.m. plu. IV.): They neglected; They wasted. **Yudzî'u** يضيع (imp. 3rd. p.m. sing. IV.): He wastes. **Udzî'u** أضيع (imp. 1st. p. sing. IV.): I waste, will not suffer (the deed) to be lost. **Nudzî'u** نُضِيعُ (imp. 1st. p. plu. IV.): We waste. (L; T; R; LL) The root with its above four forms has been used in the Holy Qur'ân about 10 times.

Dzâfa ضافَ

ضَيْفًا، ضَيْفًا؛ يَضِيفُ

To be a guest, enjoy hospitality, alight at the abode of.

Dzayyafa ضيف: To entertain as a guest. **Dzaifun** ضيف: Guest.

Yadzayyifû يضيفوا (imp. 3rd. p.m. plu. II. acc. final Nûn dropped.): They entertain (18:77).

Dzaifun ضيف (n.): Guest. (15:51; 51:24; 54:37; 11:78; 15:68) (L; T; R; LL)

Dzâqa ضاقَ

ضَيْقًا؛ يَضِيقُ

To be narrow, become straiten, be tenacious. **Dzâ-qa bihim dzar'an** ضاق بهم ذراعًا: To feel helpless on their behalf, feel powerless to protect. An Arabic expression literally meaning: He stretched forth his arm to a thing but his arm did not

reach it thus he was unable to do or accomplish the thing or affair or he lacked the strength or power to do the thing or he found no way of escape from what was disagreeable in the affair. *Dzaiqun* ضَيْقٌ: Trouble; Grief. *Dzayyiqun* ضَيْقًا: Strait; Narrow. *Dzâiqun* ضَائِقٌ: That which becomes narrow or straitened.

Dzâqa ضاق (prf. 3rd. p.m. sing.): He became narrow. *Dzâqa bihim* ضاق بهم ذرعًا: He felt helpless on their behalf; He was troubled; He lacked strength to accomplish the affair. *Dzâqat* ضاقت (prf. 3rd. p. f. sing.): It became straitened. *Yadzâiqu* يضيق (imp. 3rd. p.m. sing.): He is straitened, distressed. *Li Tudzayyiqû* لَتَضَيِّقُوا (imp. 2nd. p.m. plu. II.): In order to make them hard. *Dzayyiqan* ضَيْقًا (n. acc.): Straitness. *Dhâiqun* ضَائِقٌ (act. pic. m. sing.): Straitened. (in the sense of *pis. pic.*) *Dzaiqun* ضَيْقٌ (v.n): Straitness. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'an about 13 times.

Tâ
ط

It is the 16th letter of the Arabic alphabet. According to *Hisâb al-Jummal* (mode of reckoning numbers by the letters of the alphabet) its value is 9. It has no equivalent in English. According to our rules of transliteration, it is written as T or t. It is used in the Holy Qur'an as an abbreviation in 26:1; 28:1; 27:1; 20:1. It is of the category of *Majhûrah* مجهوره, *Nit'iyyah* نطيّة and *Muthâqah* مُثاقه.

طَبَعَ Tab'a
طَبَعًا؛ يَطْبَعُ

To seal, imprint, print, stamp, impress, brand, fashion, make to be dirty, rusted. *Tabba'a* طَبَعَ: To impress strongly.

Taba'a طَبَعَ (prf. 3rd. p.m. sing.): He has set a seal. *Yatba'u* يَطْبَعُ (imp. 3rd. p.m. sing.): He sets a seal. *Natba'u* نَطْبَعُ (imp. 1st. p. plu.): We put a seal. *Tubi'a* طَبِعَ (pp. 3rd. p. m. sing.): Is sealed. (L; T; R; LL)

The root with its above four forms has been used in the Holy Qur'an about 11 times.

طَبَقَ
طَبَقًا؛ يَطْبِقُ

To cover, overwhelm. *Tibâqun*
طَبَاقٌ: Fittings; Adapting; In order one above another; Stages; Layers; Stories; Series.. Its sing. Is *Tabaqaṭun* طَبَقَةٌ.

طَبَقًا / طَبَقَ *Tabaqun/Tabaqan* (nom./acc.): Cover; Stage; State; Layer (84:19). *Tibâqan* طَبَاقًا (v.n. acc.): One upon another in conformity with each other (67:3; 71:15). (L; T; R; LL)

طَهَا
طَهَا؛ يَطْهَهُ

To spread out, extend (transitive and intransitive).

طَهَا *Tahâ* (prf. 3rd. p.m. sing. transitive and intransitive): Expanded; Spread (91:6). (L; T; R; LL)

طَرَحَ *Taraha/Tariha*
طَرَحًا؛ يَطْرَحُ

To cast, fling, throw, remove.

طَرَحُوا *Itrahû* (prt. m. plu.): Remove (12:9). (L; T; R; LL)

طَرَدَ
طَرَدًا؛ يَطْرُدُ

To drive away, send away, get some body out (transitive), drive out. *Tatrud* تَطْرُدُ: To drive away. *Taridun* طَرِدٌ: One who drives away.

طَرَدْتُ *Taradtû* (imp. 1st. p.m.

sing. acc.): I drive away (11:30). **تَطْرُدُ** *Tatrud* (imp. 2nd. p.m. sing. acc.): Thou drive away (6:52). **طَارِدٌ** *Târidin* (act. pic. m. sing.): One who drives away (11:29; 26:114) (L; T; R; LL)

طَرَفَ
طَرَفًا؛ يَطْرَفُ

To twinkle (eyes), hurt (the eye) and make it water, be newly acquired (property), descend from an ancient family, attack the extremity of the enemy's lines, chose a thing. *Atrâf* اطراف sing. *Tarafun* طَرَفٌ: Sides; Parts; Extremities; Edges; Edger, Fringes; Ends; Outlying parts; High and low persons; Leaders; Scholars; Thinkers; Best of the fruits.

Mâ baqyat minhum an al-Tarifu

ما بقيت منهم ان الطرف

There is no one left amongst them to be hurt. *Tarfun* طَرَفٌ: Eye; Glance; Sight; Looking; Blinking; Yemenite noble messenger. Noble man in respect of ancestry.

طَرَفٌ *Tarfun* (n.): Eye; Glance; Sight; Looking. **طَرَفًا** *Tarafan* (n. acc.): Side; Portion; Section. **اطراف** *Atrâf* (n. plu.): Ends. Borders. **طَرَفِي** *Tarafai* (gen. n. dual, final *Nûn* dropped in *Tarafaini* طَرَفَيْنِ): Two ends. (L; T; R; LL)

The root with its above four forms has been used in the Holy Qur'ân about 11 times.

Taraqa طَرَقَ

طَرُوقًا، طَرَقًا؛ يَطْرُقُ

To come by night; beat something, knock, strike. *Târiq* طارق: One who comes or appears by night; Morning star that comes at the end of the night; Night-visitant; Star (in its generic sense). *Tarîqan* طريق: Way; Path. *Tarîqatun* طريقة plu. *Tarâ'iq* طرائق: Way; Path; Line of conduct; Behaviour.

Târiq طارق (*act. pic. m. sing. gen.*): Visitant (in the darkness) of night; Morning star. *Tariqan / Târiqun* طارق / طَرِيقًا (*acc./n.*): Way; Path. *Tarîqatun* طريقة (*n.*): Line of conduct. *Tarâ'iqun* طرائق (*n. plu.*): Paths. (L; T; R; LL)

The root with its above five forms has been used in the Holy Qur'ân about 11 times.

Tariya طَرِيَ / **Taruwa** طَرُوت

طَرَاوَةً، طَرِيًّا؛ يَطْرُو، يَطْرِي

To be fresh, be tender, be recent.

Tariyyan طَرِيًّا (*acc. adj.*): Fresh (16:14; 35:12). (L; T; R; LL)

Ta'ima طَعِمَ

طَعَامًا، طَعَمًا؛ يَطْعِمُ

To eat, taste (intransitive). *Tâ'imun* طَعِيمٌ: One who eats. *Ta'mun* طَعْمٌ: Taste. *Ta'âmun* طَعَامٌ: Food; The act of eating or feeding. *At'ama* اطعم: To feed, give or provide food. *It'âm* اطعام: The act of feeding. *Istat'ama* استطعم: X. To ask for food. (transitive).

Ta'imû طعموا (*prf. 3rd. p.m. plu.*): They have eaten. *Taimtum* طعمتم (*prf. 2nd. p.m. plu.*): You have eaten. *Yat'amu* يطعم (*imp. 3rd. p.m. sing.*): He shall eat. *Lam Yat'am* لم يطعم (*imp. 3rd. m. sing. juss.*): It did not taste. *At'ama* اطعم (*prf. 3rd. p. m. sing. IV.*): He fed, could feed. (trans). *Yut'imu* يُطعم (*imp. 3rd. p. m. sing. IV.*): He feeds. *Yut'imûna* يُطعمون (*imp. 3rd. p. m. plu. IV.*): They feed. *Yut'imuni* يُطعمن (comps. of *Yut'imu* يُطعم *imp. 3rd. p.m. plu. IV. acc.+ nî*, pronominal *nî* is shortened to *ni* and the first *yâ* is dropped): They feed me. *Tut'imûna* تُطعمون (*imp. 2nd. p. m. plu. IV.*): You feed. *Nut'imu* نُطعم (*imp. 1st. p. plu.*): We feed. *At'imû* اطعموا (*prt. m. plu.*): Feed ye! *Yut'amu* يُطعم (*pip. 3rd. p.m. sing.*): He is fed. *Istat'amâ* استطعما (*prf. 3rd. p.m. dual X.*): The twain asked for food.

It'âmun اطْعَامٌ (v. n. IV.): Feeding. **Tâ'imûn** طَاعِمٌ (act. pic. m. sing.): One who eats. **Ta'âman/ Ta'âmun** اطْعَامٌ/طَاعِمًا (acc./v.n.): Food. **Ta'mun** طَعْمٌ (v.n.): Taste. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 48 times.

طَعَنَ Ta'ana

طَعَنًا؛ يَطْعَنُ

To speak ill of, defame, assail, revile, scoff, pierce, spear, wound, calumniate, thrust at.

Ta'anû طَعَنُوا (prf. 3rd. p.m. plu.): They revile and commit aggression (9:12). **Ta'nan** طَعَنًا (v.n. acc.): Seeking to injure, and scoffing (4:46). (L; T; R; LL)

طَغَى Taghâ

طَغْيَانًا، طَغَى؛ يَطْغِي

To transgress, wander from its orbit, exceed the bound; **Taghâ** طَغَى: To rise high, be incurious; mischievous; impious, tyrannical, inordinate, rebellious, exorbitant. **Tughyân** طَغْيَانٌ: Transgression; Being exceedingly wicked; Exorbitance, Insolence; Injustice; Infidelity; Rebellion. **Tâghin** طَاغٍ: One who is excessively impious; Transgressor. **Tâghiyatun** طَاغِيَةٌ: Storm of thunder and

lightning of extreme severity. **Atghâ** اطْغَى: Most extravagant in wickedness. **Taghway** طَغْوَى: Excess of impiety; Extreme wickedness. **Tâghût** طَاغُوتٌ: Transgressor; Powers of evil; Who leads to evil. It has both a singular and a plural significance. **Atghâ** اطْغَى (IV.): To cause to transgress, make one a transgressor. **Tâghûn** طَاغُونٌ: nom. **Tâghûna** طَاغِينٌ: acc.: Insolent; Exorbitant.

Taghâ طَغَى (prf. 3rd. p.m. sing.): He exceeded the limit, rose high. **Taghau** طَغَوْا (prf. 3rd. p.m. plu.): They exceeded limits. **Yatghâ** يَطْغَى (imp. 3rd. p.m. sing. acc.): He exceeds all limits in transgression, may be inordinate. **Lâ TaTaghau** لَا تَطْغَوْا (prt. neg. m. plu.): Do not exceed the limits. **Atghâ** اطْغَى (relative): Most rebellious. **Atghaitu** اطْغَيْتُ (prf. 1st. p. sing.): I caused him to rebel, made him to exceed the limits. **Tâghûn./Tâghûna** طَاغُونٌ/طَاغِينٌ (nom./acc. n.): Insolent; Exorbitant people who transgress limits. **Tâghiyatu** طَاغِيَةٌ (intrans.): Outburst; Exceedingly violent; Thunderous blast. **Tâghût** طَاغُوتٌ (n.): Transgressor. **Tughyânan** طَغْيَانًا (v.n. acc.): Exorbitance; Insolence; Unrestrained; Inordinancy. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 39 times.

طَفِيَ *Tafiya*
طَفِيًا، طُفُوًا؛ يَطْفَأُ

To be extinguished, put out (fire or light). *أطفأ*: IV. To extinguish.

أطفأ (prf. 3rd. p.m. sing. IV.): He extinguished, put it out (5:64). *لن يُطفئوا*: (They may) extinguish (9:32; 61:8). (L; T; R; LL)

طَفَّ *Taffa*
طَفًّا؛ يَطْفُ

To be near, be within reach, raise. *طَفَّفَ*: To give a deficient (measure); Redundance of a measure. *Tatfif* (II.): Giving short measure; To default in ones duty. *Mutaffif*: One who gives short measure; One who makes a default in his duty.

Mutaffifîn (ap-der. m. plu. II.): Those who make a default in any of their duties and give short measure (83:1). (L; T; R; LL)

طَفِقَ *Tafiq*
طَفِقًا؛ يَطْفِقُ

To begin, set out to do some-

thing.

طَفِقَ (prf. 3rd. p.m. sing.): He began (38:33). *طَفِقَا* (prf. 3rd. p.m. dual.): They both began (7:22; 20:121). (L; T; R; LL)

طَفُلَ *Tafula*
طِفْلًا؛ يَطْفِلُ

To be of tender age. *Tiflun* sing. and plu.: Children; Tiny, Baby; Child; Infant. plu. *أطفال*. *Taflun* Tender; Soft.

Tiflun (n. used for plu.): Children. (24:31). *Tiflan* (n. used for sing.): Infant (22:5; 40:67). *أطفال* (n. plu.): Children. (24:59). (L; T; R; LL)

طَلَبَ *Talaba*
طَلَبًا؛ يَطْلُبُ

To seek, ask, desire, follow. *Talabun*: Act of searching for. *Tâlibun*: Seeks. *Matlûb*: They sought. *Talaban*: Seeking.

Yatlubu (imp. 3rd. p.m. plu.): He seeks, follows (7:5). *Talaban* (v.n. acc.): Seeking (18:41). *Tâlib* (act. pic. m. sing.): Seeker (22:73). *Matlûb* (pic. pct. m. sing.): Sought after (22:73) (L; T; R; IJ; LL)

Talaha طَلَحَ
طَلْحًا؛ يَطْلِحُ

To be jaded, jade. *Talhun* طَلْحٌ: Banana; Plant with broad fleshy and long leaves; Soft comfortable and pleasing delicate. It is the name of the banana fruit tree used to be found in Hijâz. Its fruit is very delicious with good smell. Whereas Lote-tree mentioned in the preceding verse (56:28) grows in dry climate whereby bananas require plenty of water for their growth. The mentioning together of these two fruits signifies that the fruits of Paradise will not only be plentiful and delightful but will also be found in all climatic conditions.

Talhun طَلْحٌ (n.): (56:29). (Muhkam; Sihâh: Tahdhîb; T; R; Azharî; LL)

Tala'a طَلَعُ
طُلُوعًا؛ يَطْلَعُ

To ascend, rise, go up, learn, come on, come towards anyone, start from, climb upon, reach, sprout, notice, look, seek, examine, expose, explain, appear, inform, occur, consider, know. *Tal'un* طَلْعٌ: The spathe or sheath in which the flowers of the date palm are enclosed, also the fruit when it first appears; Fruit; Ranged

dates. *Tulû'un* طُلُوعٌ: Rising. *Matla'un* مَطْلَعٌ: Twilight of rising (of sun). *Matli'un* مَطْلِعٌ: Place of rising (of sun). *Atla'a* اَطْلَعُ: (IV.) To make manifest to anyone, cause one to understand. *Ittala'a* اِطْلَعُ for *Itta'ala'a* اِطْطَعُ (VIII.): To mount up, penetrate. *Attala'a* اَطَّلَعُ for *a'Attala'a* اَطَّلَعُ: Has he penetrated. (Here the *Hamzah* of union *Waslah* being omitted after the interrogative *Hamzah*).

Tala'at طَلَعَتْ (prf. 3rd. p. f. sing.): It rose high. *Tatlu'u* تَطْلَعُ (imp. 3rd. p. f. sing.): She rises. *A'ittala'a* اِطَّلَعُ (prf. 3rd. p. m. sing. VII. comp. of 'a | interrogative + *Ittala'a*): Has he looked into? (19:78). *Ittala'a* اِطَّلَعُ (prf. 3rd. p. m. sing. VIII.): He looked. He will have looked. *Ittala'ata* اِطَّلَعْتَ (prf. 2nd. p. m. sing. VIII.): Thou look. *Tattali'u* تَطْلَعُ (imp. 2nd. p. m. sing. VIII.): Thou will notice, discover. *Attali'u* اَطَّلَعُ (imp. 1st. p. sing. VIII.): I have a look. *Li Yutli'a* لِيُطْلَعُ (imp. 3rd. p. m. sing. IV.): That he lets know. *Tulû'un* طُلُوعٌ (v. n.): Rising. *Matla'un* مَطْلَعٌ (n. of time.): Time of rising. *Matli'un* مَطْلِعٌ (n. of place): The place of rising. *Muttali'una* مَطْلِعُونَ (ap-der. m. plu. VIII.): Those who look down. *Tal'un* طَلْعٌ (n. plu.): Clusters. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 19 times.

Talaqa طَلَقَ

طَلَاً؛ يَطْلُقُ

To be free from bond, be divorced, be repudiated. *Talâq* طَلَاق: Divorce. *Ta'allaqa* طَعَلَقَ: II. To divorce, quit, leave. *Mutallaqatun* مُطَلَّقة: Divorced woman. *Intalaqa* انطلق: To start doing something, depart, set out in doing something, go ones way, be free or loose.

Tallaqa طَلَّقَ (prf. 3rd. p.m. sing. II.): He divorced. *Tallaqtum* طَلَّقْتُمْ (prf. 2nd. p.m. plu. II.): You divorced. *Tallaqtumûhunna* طَلَّقْتُمُوهُنَّ (comb. of *Tallaqtum+hunna*) You divorced them (women). *Tallaqahunna* طَلَّقَهُنَّ (comb. of *Tallaqa+hunna*): You divorced them (women). *Talliqû* طَلَّقُوا (prt. m. plu.): You (m.) divorce. *Mutalliqât* مُطَلِّقات (pis. pic. f. plu.): Divorced women. *Intalaqa* انطلق (prf. 3rd. p. f. sing. VII.): Set out; Go about; Started; Departed. *Intalaqâ* انطلقا (prf. 3rd. p.m. dual. VII.): The twain set out. *Intalaqû* انطلقوا (prf. 3rd. p.m. plu. VII.): They went off, set out. *Yantaliqû* يَنْطَلِقُ (imp. 3rd. p.m. sing.): Move quickly! *Intaliqû* انطلقوا (prt. m. plu. VII.): Depart;

Move on. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 23 times.

Talla طَلَّ؛ يَطْلُ؛ طَلًّا

To moisten slightly (dew).

Tallun طَلٌّ: Slight dew or rain.

Tallun طَلٌّ (n.): (2:265).

(L; T; R; LL)

Tamatha طَمِثَ / **Tamitha** طَمِثَ

طَمِثًا؛ يَطْمِثُ، يَطْمِثُ

To touch a woman in order to deflower her, deflower a virgin.

Yatmithu يَطْمِثُ (imp. juss.):

Touches; Deflowers (55:74). *Lan*

Yatmith لم يطمث: Not touched.

(L; T; R; LL)

Tamasa طَمَسَ

طَمَسًا؛ يَطْمِسُ

To be effaced, disappear, go far away, destroy, be corrupted, wipe out, obliterate, alter, put out, lose brightness, be remote, blot out the trace of.

Tumisat طَمِسَتْ (pp. 3rd. p. f. sing.): She will be made to lose light.

Tamasnâ طَمَسْنَا (prf. 1st. p. plu.): We could have deprived of, wiped out.

Natmisa نَطْمِسُ (imp. 1st. p. plu. acc.): We obliterate, extinct, destroy.

Atmis أَطْمِسُ (prt. m. sing.): Destroy.

(L; T; R; LL)

The root with its above four forms has been used in the Holy Qur'ân about 5 times.

طمع 'a Tami
طمعاً؛ يطمع

To covet, eagerly desire, long or hope for, yearn for. *Tama'un* طمع: Desire; Hoping and longing for; Causing to be full of hope.

Yatma'u يطمع (imp. 3rd. p.m. sing.): He covets. *Atma'u* اطمع (imp. 1st. p. sing.): I covet. *Yatma'ûna* يطمعون (imp. 3rd. p.m. plu.): They covet. *Tatma'ûna* تطمعون (imp. 2nd. p.m. plu.): You covet. *Natma'u* نطمع (imp. 1st. p. plu.): We covet. *Tam'an* طمعاً (v.n. acc.): Hope. (L; T; R; LL)

طم Tamma
طمأ؛ يطم

To cover up, overflow, overwhelm, swallow up, fill to the brim. *Tâmmatun* طامة: Calamity; Overwhelming event.

Tâmmatu طامة (n.): (79:34). (L; T; R; LL)

طمنا Tam'ana
طمائنتاً؛ يطمئن

To rest from, rely upon, bend down, still a thing quiet, tranquilize. *Itma'anna* اطمأن: IV. To be quiet, rest securely in, satisfied by, be free from dis-

quieted, in tranquility, secure from danger. *Mutma'innun* مطمئن: One who rests securely, enjoys peace and quiet, content and satisfaction, rests at ease, is peaceful. *Itmi'nân* اطمئنان: He was in a state of quietness and tranquility

Itma'anna اطمأن (prf. 3rd. p.m. sing. VI.): He is satisfied, contented. *Itman'antum* اطمئنتم (prf. 2nd. p.m. plu.): You feel secure (from danger). *Itma'annû* اطمئنوا (prf. 3rd. p. m. plu.): They are satisfied. *Li Yatma'inna* ليطمئن (imp. 3rd. p. m. sing.): That he may be at peace. *Li Tatma'inna* لتطمئن (imp. 2nd. p.f. sing.) That may be at peace. *Mutma'innun* مطمئن (ap-der. m. sing.): At rest; Find peace (and are firm). *Mutma'innatun* مطمئنة (ap-der. f. sing. acc.): At rest; Find peace. *Nafs Mutmainnah* نفس مطمئنة : Soul at rest and peace. *Mutma'innîna* مطمئنين (ap-der. f. plu. acc.): Contentedly; Secure and sound. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 13 times.

طه hâ Tâ

It is a combination of two letters. Tâ ط and Hâ ه. These letters do not belong to the group of *Muqatta'ât* or abbreviations. According to Ibn 'Abbas and a number of outstanding personalities of the

next generation, like Sa'îd ibn Jubair, Mujâhid, Qatâdah, Hasan Baṣrî, Ikramah, Dzahhâq and Kalbî it is not just a combination of two single or disjointed letters but a meaningful expression of its own signifying 'O man!', synonymously *Ya rajulu*: In the dialect of 'Akks', an old Arab tribe it means *Yâ habîbî* (O my beloved! O great man! O perfect man!). The expression *Tâ Hâ* was so much in vogue among the tribe that one of them would not answer if he were called by the words *Yâ Rajulu* (O man) but would only answer if he were addressed as *Tâ Hâ*. By some the expression is interpreted as 'Be you at rest.' This last interpretation seems to be quite in harmony with the significance of the next verse (20:2) which opened with a message of comfort, solace, peace and good cheer for the Holy Prophet (20:1). (T; L; IJ; Râzî; Ibn Kathîr; Zama-khsharî; Qadîr; LL)

Tahura طَهَّرَ/Tahara طَهْرَ

طَهْرًا، طَهْرًا، يَطْهَرُ

To be pure; clean, chaste, righteous, free from her courses (woman), remove. *Tahhara طَهَّرَ*: (II.) To purify, cleanse. *Tathîr تطهِّر*: Purification. *Mutahhirun*

مطهَّرون: One who frees from impurity. *Mutahharun* مطهَّرون: Purified; Freed from impurity; Clean; Pure. *Ittaahhara اِطَّهَّرَ* and *Tatahhara تَطَهَّرَ*: To purify one's self, keep oneself pure. *Mutatahhir* مُتَطَهِّرٍ or *Mutahhir* مُطَهِّرٍ: Who is pure and clean.

Yathurna يَطْهَرْنَ (prf. 3rd. p. f. plu.): They are purified; Thoroughly cleansed. *Yatahharûna /Yatatahharû يَطْهَرُونَ /يَتَطَهَّرُوا* (acc.imp. 3rd. p.m. plu. V.): They clean themselves; (They love to) become purified. *Tahhara طَهَّرَ* (prf. 3rd. p.m. sing. II.): He is purified. *Li Yutahhira لِيُطَهِّرَ* (imp. 3rd. p.m. sing.): That he may purify. *Tutahhiru تُطَهِّرُ* (imp. 2nd. p.m. sing.): Thou purify. *Tahhir طَهِّر* (prt. m. sing.): Purify! *Tahhirâ طَهِّرَا* (prt. m. dual.): O you twain! Purify. *Tatahharna تَطَهَّرْنَ* (prf. 3rd. p. f. plu. V. transitive and intransitive): They f. are thoroughly cleansed, thoroughly purify themselves. *Ittahharû اِطَّهَّرُوا* (prt. m. plu. V.): Get yourselves thoroughly cleaned. *Muttahharun مُطَهَّرُونَ* (ap-der. m. sing. II.): One who purifies. *Mutahhirîn مُطَهَّرِينَ* (ap-der. m. plu. acc. V.): Those who get themselves cleansed or purified. *Mutatahhirîna مُتَطَهَّرِينَ* (ap-der. m. plu. acc. V.): Purified

ones. **Mutahharatu** مطهّرة (pis. pic.f. sing. II.): Purified f. ones. **Mutahharûna** مطهّرون (pic. pic. m. plu. II.): Purified ones. **Tathiran** تطهّراً (v.n. II.): Purifying. **Tahûr** طهّور (v.n.): Clean. **Athar** أظهر (relative m. sing.): Purest. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân about 31 times.

طَادَ **Tâda**

طَوْدًا؛ يَطَادُ

To be firm and immoveable, steadfast. **Taudun** طَوْدًا: Lofty mountain; Cliff; Mound. Elevated or overlooking tract of land.

Taudun طَوْدٌ (n.): (26:63). (L; T; R; LL)

طَارَ **Târa**

طَوْرًا؛ يَطُورُ

To approach. **Taur** طَوْر plu. **Atwâr** اطوار: Manner; Way of action; Kind; Class; Limit; Time (repeated action); Stage; State. **Tûrun** طُور: Mount Sinai; Mount of Olives. It is also applied to several other mountains; Mountain.

Tûrun طُورٌ (n.): Mount **Atwâran** اطواراً (n. acc.): (71:14). (L; T; R; LL)

The word **Tûr** has been used in

the Holy Qur'ân about 10 times.

طَاعَ **Tâ'a**

طَوْعًا؛ يَطِيعُ

To obey; permit. **Tau'an** طَوْعًا: With witting obedience. **Tau'un** طَوْعٌ: Obedient. **Tâ'tun** طَتِعَ: Obedience. **Tâ'i'un** طَاعَ: Obedient. **Tawwa'a** طَوْعَ (II.): To permit, consent. (II.) **Tatawwa'a** تَطَوَّعَ: To do voluntarily, give one's self obediently or willingly to perform (a good deed), do a deed spontaneously, do an act with effort. **Ata'a** اطَاعَ: To obey; (IV.) **Mutâ'un** مطَاعَ: Obeyed. **Mutawwi'un** مُطَوَّعٌ: One who gives himself willingly to perform (a good deed). **Istata'a** اسْتَطَاعَ and **Istâ'a** اسْتَطَاعَ: To be able, have power, be capable of. (In translating it is frequently necessary to supply a verb according to the context.)

Tawwa'at طَوَّعَتْ (prf. 3rd. p.f. sing. II.): She made agreeable, prompted, made feasible, made easy. **Atâ'a** اطَاعَ (prf. 3rd. p.m. sing. IV.): Obeyed. **Atâ'u** اطَاعُوا (prf. 3rd. p.m. plu. IV.): They m. obeyed. **Ata'na** اطَاعَنَ (prf. 3rd. p.f. plu. IV.): They f. obeyed. **Ata'tum** اطَاعْتُمْ (prf. 2nd. p.m. plu.): You m. obeyed. **Ata'na** اطَاعَنَا (prf. 1st. p. plu.): We obeyed. **Yutî'u** يُطِيعُ (imp. 3rd. p.

m. sing.): He obeys. **Yuti** يُطِعُ (imp. 3rd. p.m. sing. Juss. The letter yâ is dropped due to conditional phrase): He obeys. **Yuti'ûna** يُطِيعُونَ (imp. 3rd. p.m. plu. IV.): They obey. **Tuti'û** تُطِيعُوا (imp. 2nd. p.m. plu. acc. IV.): You obey. **Nuti'u** نُطِيعُ (imp. 1st. p. plu. IV.): We obey. **Ati'û** أَطِيعُوا (prt. m. plu. IV.): O you! *m.* Obey. **Ati'na** أَطِيعَنَّ (prt. f. plu. IV.): O you! *f.* Obey. **Ati'uni** أَطِيعُونَ (IV. comp. *Ati'û* + *nî*. *nî* is shortened to *ni*.): Obey me! **Lâ Tuti** لَا تُطِيعُ (prt. neg. *m. sing. IV.*): Obey not. **Yutâ'u** يُطَاعُ (pip. 3rd. p.m. sing. IV.): Is obeyed. **Tatawwa'a** تَطَوَّعَ (prf. 3rd. p.m. sing. V.): He chooses to do (good) spontaneously. **Istata'a** اسْتَطَاعَ (prf. 3rd. p.m. sing. X.): He was able. **Istata'ta** اسْتَطَاعْتَ (prf. 2nd. p.m. sing. X.): Thou art able. **Istata'tu** اسْتَطَاعْتُ (prf. 1st. p. sing. X.): I was able. **Istata'û** اسْتَطَاعُوا (prf. 3rd. p.m. plu. X.): They were able. **Istata'nâ** اسْتَطَاعْنَا (prf. 1st. p. plu. X.): We are able; We could. **Istâ'û** اسْتَطَاعُوا, **Istata'û** اسْتَطَاعُوا and **Yastati'û** يَسْتَطِيعُ are of the same meaning. **Yastati'u** يَسْتَطِيعُ (imp. 3rd. p.m. sing. X.): He is able, would consent; His wisdom will consent. **Lam Yastati'** لَمْ يَسْتَطِيعْ (imp. 3rd. p.m. sing. X. juss.): He was not able, could not do. **Tastati'u** تَسْتَطِيعُ (imp. 2nd. p.m.

sing. X.): Thou art able. **Lam Yastati'a** لَمْ يَسْتَطِيعْ (2nd. p.m. sing. acc. neg.): Thou never can do. **Lam Tastati'/Lam Tasti'** لَمْ تَسْتَطِيعْ / لَمْ تَسْتَطِيعْ (3rd. m. sing. X.): Thou was not able. **Yastati'ûna** يَسْتَطِيعُونَ (imp. 3rd. p.m. plu. X.): They are able. **Tastati'ûna** تَسْتَطِيعُونَ (imp. 2nd. p.m. plu. X.): **Tastati'û** تَسْتَطِيعُوا (imp. 2nd. p.m. plu. X. acc.): You were able. **Lam Tastati'u** لَمْ تَسْتَطِيعْ (imp. 2nd. p.m. plu. X.): You will not be able. **Tau'an** طَوَّعًا (v.n. acc.): Willingly. **Tâ'atan** طَاعَتًا (v.n.): Obedience. **Tâ'i'ina** طَاعِينَ (act. pic. m. plu.): Willingly. **Mutâ'un** مطَّاعًا (pic. pact. m. sing.): Obeyed one; Who is entitled to be obeyed. **Mutawwi'ina** مطَّوعِينَ (ap-der. m. plu. V. In this word the **Tâ** is replaced by duplication of **Tâ**): Those who do something willingly and voluntarily. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân about 129 times.

طافَ Tâfa

طَوَّافًا؛ يَطُوفُ

To go about, walk about, run around, circumambulate, make the round, come upon, circuit around, encompass, circulate. **Tâ'ifatun** طَائِفَةٌ: A part; Some, Party; People; Company; Band of men. **Tûfân**

طوفان: Deluge; Common destruction or calamity which embraces many. *Tawwâfun* طوَّافٌ: One who goes about. *Itawwafa* اطوَّفَ: To go round about. *Tâ'ifun* طائفٌ: Visitation; Calamity.

Tâfa طافَ (imp. 3rd. p.m. sing. with 'Alâ): He came upon. *Yatûfu* يَطُوفُ (imp. 3rd. p.m. sing.): Goes round about. *Yatûfa* يَطُوفُ (imp. 3rd. p.m. plu.) They go round about. *Yutâfu* يطافُ (pip. 3rd. p. sing.): Will be served in a round. *Yutawwafu* يطوَّفُ (pip. 3rd. p. sing. VIII.): He walks about, runs between. *Li Yattawwafû* لِيَطُوفُوا (imp. 3rd. p. m. plu. el.): Let them circumambulate, perform the circuit. *Tawwâfûna* طوَّافُونَ (n. plu. ints.): Those who go round frequently. *Tâ'ifun* طائفٌ (act. pic. m. sing.): Visitation; Calamity. *Tâ'ifina* طائفين (n. plu.): Those who perform circumambulation, who (go round to) perform the circuits. *Tâ'ifatun* طائفَةٌ (act. pic. f. sing.): Group of people, counted from two persons up to a thousand. *Tâ'ifatâni/Tâ'ifataini* طائفَتَيْن/طائفَتَان (acc. n. dual.): Two parties. *Tûfan* طوفان (n.): Overpowering rain; Deluge, Flood. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân about 41 times.

طاقَ Tâqa

طاقةً؛ يطيق

To be able, be in a position to do something. *Tâqatun* طاقةً: Ability; Power; Strength. *Atâqa* اطاقَ IV. To be able to do a thing. *Tawwaqa* طوَّقَ (II.): To twist a collar, put a neck-ring on, impose a difficult task on a person, enable, hang around neck, impose, lay upon, encircle. *Atâqa* اطاقَ (IV.): To be able to do a thing, find extremely hard and difficult to bear (as *Tâqat* means the utmost that a person can do), do a thing with great difficulty.

Yutawwaqûna يُطوَّقُونَ (pip. 3rd. p.m. plu. II.): They shall be hung around necks like halters (3:180). *Yutîqûna* يَطيِّقُونَ: Those who are able to. Those who find extremely hard (2:184). *Tâqatun* طاقةً: Strength; Power (2:149,286). (L; T; R; LL; IJ)

طالَ Tâla

طُولاً؛ يطول

To be long, continue for a long time, be lasting, be protracted. *Tawlu* طوُلُ: Plenty of wealth; Sufficiency of personal, social and material means; Power. *Tâlun* طوُلٌ: Height. *Tawîlun* طویلٌ: Long. *Tatawala* تطوَّلَ: To spread, be lengthened, be prolonged.

Tâlût طالوت: The Biblical form of *Tâlut* is Saul who belonged to the smallest of the Israelite tribe of Benjamin family and his family was the smallest of all the families of the tribe. *Tâlût* is of the measure of *fâlût* from *Tâla*, meaning he was tall and he is so called on account of the tallest of his stature: 'And when he stood among the people he was higher than any of the people (1 Sam. 10:23). Thus it is an attributive name. According to some commentators of The Qur'ân the description of the Qur'ânic (2:247-249) fits in more with Gideon (Judg. Chs. 6-8) than with Saul.

Tâla طال (*prf. 3rd. f. sing.*): Lasted long, too long. **Tatâwala** تطاول (*prf. 3rd. p.m. sing. VI.*): He prolonged. **Tawîlan** طويلاً (*act. 2 pic. m. sing. acc.*): Long; Prolonged. **Tûlan** طولاً (*n. acc.*): Height. **Al-Taulu** الطول (*n.*): Power **Tâlût** طالوت (Proper name): Saul; Gideon. (L; T; R; LL)

طوى Tawa

طيًا: يطوي

To fold, roll up. **Tayyun** طيً: The act of rolling up. **Matwiyyun** مطويً: Rolled up. **Tuwan** طوىً: A thing twice done or twice blessed and sanc-

tified. As a proper noun it is the name of the valley just below Mount Sinai. The spot mentioned in 20:12 and 79:16 is on the right flank of Sinai is a narrow valley called the *Wādî Sho'aih* which runs southeastward from the great plain in front of the *Ra's Sufsafah*. It is called in the Holy Qur'ân the twice hallowed valley, apparently because God's voice was heard in it and because Moses was raised there to Prophethood.

Natwi نطوي (*imp. 1st. p. plu.*): We roll up (21:104). **Tayyun** طيً (*v.n.*): Rolling up (21:104). **Matwiyyâtun** مطويً (*n. plu.*): Rolled ones (39:67). **Tuwan** طوىً (*prop. n.*): **Tuwa** طوىً (20:12; 79:16). (L; T; R; Zamakhsharî; LL)

طاب Tâba

طيًا: يطيب

To be good, pleasant, agreeable, lawful. **Tibna** طينً: Of their (women's) own free will and being good (to you). **Tûbâ** طوبىً: Joy; Happiness; An enviable state of bliss. Infinitive noun. **Tayyib** طيبً: Good; Clean; Wholesome; Gentle; Excellent; Fair; Lawful.

Tâba طاب (*prf. 3rd. p.m. sing.*): Pleased; Agreeable; Lawful; Good. **Tibna** طينً (*prf. 3rd. p.f. plu. with 'An*): They be pleased to

remit. **Tibtum** طَبِثُمْ (prf. 2nd. p.m. plu.): Be you happy and prosperous. **Tûbâ** طُوبَا (n. plu. of **Tayyibatun** طَيِّبَةٌ and f. form of **Atyabu** أَطْيَبُ relative.): Excellent; Fair; Very gentle (breeze). **Tayyibin/Tayyiban** طَيِّبًا/طَيِّبٍ (adj. / acc. active participle on the measure of *Fai'ilun*): Good. Clean; Wholesome; Gentle; Noble; Fair; Pure. **Tayyibûna/Tayyibîn** طَيِّبُونَ/طَيِّبِينَ (nom./acc.n. plu.): Good ones. **Tayyibatun** طَيِّبَةٌ (n. f. adj.): Fair; Excellent; Gentle. **Tayyibât** طَيِّبَاتٍ (n. plu. f.): Good ones; Lawful ones; Pure thing. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân about 50 times.

Târa طَارَ

طَيَّرَ؛ يَطِيرُ

To fly, flee, hasten to do a thing. **Tâirun** طَائِرٌ: Flying thing; Bad omen; Bird; Action. Insect; One who soars with the higher (spiritual) regions and is not bent low upon earthly things. Arab proverbs and poetry bear witness to bird being spoken of as attending a victorious army to feed upon the corpses of the enemy left on the battlefield. It also means thases (cavalry), swift animals, company of men, a person who is sharp and quick, cause of good or evil, action of a per-

son - good or bad. This significance as attached to the word **Tâir** طَائِرٌ which basically means flying creature is explained by Râzî. He writes that it was a custom of the Arabs to augur good and evil from birds by observing whether a bird flew away of itself or by being roused, whether it flew to the right or the left or directly upwards and the proposed action was accordingly deemed good or evil, hence the word came to signify good and evil actions, fortune or destiny. **Tatayyara** تَطَيَّرَ: To augur evil, draw a bad omen. **Mustafîran** مُسْتَفِيرًا: Wide-spreading.

Yatîru يَطِيرُ (imp. 3rd. p.m. sing.): He flies **Tatayyarnâ** تَطَيَّرْنَا (prf. 1st. p. plu. V.): We augur ill. **Atayyarnâ** أَطَيَّرْنَا (prf. 1st. p. plu.): We have suffered. **Yatayyarû** يَطَيَّرُوا (imp. 3rd. p.m. plu. V.): They augur ill. **Tairun** طَيْرٌ (n.): Bird. **Tâ'irun** طَائِرٌ (act. pic. m. sing.): Flying creature; Action; Deed; Ill augury. **Mustafîran** مُسْتَفِيرًا (ap-der. m. sing. acc. X.): Wide-spreading. (L; T; R; Qâmûs; Maidânî; Râzî; LL).

The root with its above forms has been used in the Holy Qur'ân about 29 times.

Tâna طَان

طَيْنَ، طِينًا؛ يَطِينُ

To plaster with clay or mud. *Tîn*
طين: Mud; Clay.

Tînun/Tînan طِينًا/طِينٌ (nom./
acc. n. adj.) (L; T; R; LL).

Zâ

ظ

The 17th letter of the Arabic alphabet. According to *Hisâb al-Jummal* (mode of reckoning numbers by the letters of the alphabet) the value of *zâ* is 900. It has no real equivalent in English. It is of the category of *Mahjûrah* مجهوره and *Lithâniyah* لثانية (gingival).

Za‘ana ظَعَن

ظَعْنًا؛ يَظَعِنُ

To depart, march, travel, migrate, be of, leave a place, move from one place to another.

Za‘ni ظَعِنَ (v.n.): (16:80). (L; T; R; LL)

Zafara ظَفَرَ

ظَفْرًا؛ يَظْفَرُ

To claw or scratch with a nail.

Zufur ظَفَّرَ: Fingernail; clutch, claw. *Zafira* ظَفَّرَ: To get possession of, obtain, overcome, gain the master over, conquer. *Azfara* ظَفَّرَ: IV. To render any one victorious, make victor, give victory.

Azfara ظَفَّرَ (prf. 3rd. p.m. sing. IV.): He made victor, had given victory (48:24). *Zufurun* ظَفَّرٌ (n. plu.): Nails; Claws; Talon. (6:146). (L; T; R; LL)

Zalla ظَلَّ

ظُلُولًا، ظَلًّا؛ يَظَلُّ

To remain, last, continue doing a thing, be, become, grow into, remain, persevere, went on doing. *Zallala* ظَلَّلَ and *Azalla* ظَلَّ: To shade, give shade over. *Zillum* ظَلَّ: Shade; Shadow; Shelter. *Zullatun* ظَلَّتْ: Awning; Shelter; Booth; Covering; Cloud giving shade; Cover, Covering; Protection; State of ease and happiness. plu. *Zullul* ظَلَّلَ. *Zalilan* ظَلِيلًا: Shading; Shady place.

Zalla ظَلَّ (prf. 3rd. p.m. sing. assim.): He remained. With a following *imp.* or active participle or ‘*Alâ* it means to continue to do something, go on doing something, preserve something. *Zallat* ظَلَّتْ (prf. 3rd. p. f. sing.) She becomes. *Zalta* ظَلَّتْ (prf. 2nd. p.m. sing.): Thou hast remained. It is a modified form of *Zalalta*.

Zallû ظَلُّوا (prf. 3rd. p.m. plu.): They remained, kept. **Zalaltum** ظَلَلْتُمْ (imp. 2nd. p.m. plu.): You continue, would remain. **Yazlalnâ** يَظَلُّنَا (imp. 3rd. p. f. plu.): They f. became. **Nazallu** نَظَلُّ (imp. 1st. p. plu.): We remain, continue. **Zallanâ** ظَلَلْنَا (prf. 1st. p. plu. II): We overshadowed, outspread. **Zilâl** ظِلَال (n. plu.): Shades; **Zillun/ Zullatun** ظِلٌّ / ظِلَّةٌ (n.): Shade. **Zulalun** ظُلُلٌ (n. plu.): Shadows. **Zalîlan/Zalîlun** ظَلِيلٌ/ظَلِيلًا (acc./act. 2nd. pic.): Shading. (L; T; R; LL; Râzî)
The root with its above forms has been used in the Holy Qur'ân about 33 times.

Zalama ظَلَمَ

مَظْلَمَةٌ، ظَلَمَةٌ، ظَلَمًا: يَظْلِمُ

To do wrong or evil, treat unjustly, ill-treat, oppress, harm, suppress, tyrannize, misuse, act wrongfully, deprive any one of a right, misplace, injure, be oppressive, be guilty of injustice, act wickedly, be wanting in or fail. **Zulmun** ظُلْمٌ: Injustice; Tyranny; Obscurity; Wrongdoing; Misuse; Wickedness; Oppression. **Zalmûn** ظَلْمُونٌ: Unjust, etc. **Zallâm** ظَلَامٌ: Very unjust, etc. **Zâlimun** ظَالِمٌ: One who treats unjustly, etc. **Azlamu** أَظْلَمُ: More unjust, etc. **Muzlûmun** مَظْلُومٌ: Un-

justly treated, etc. **Azlamâ** أَظْلَمَ: To do unjustly, injure.
Zalama ظَلَمَ (prf. 3rd. p. m. sing.): He wronged. **Zalamtu** ظَلَمْتُ (prf. 1st. p. sing.): I wronged, did wrong. **Zalamû** ظَلَمُوا (prf. 3rd. p.m. plu.): They wronged, did wrong. **Zalamtum** ظَلَمْتُمْ (prf. 2nd. p. m. plu.): You wronged. **Zalamnâ** ظَلَمْنَا (prf. 1st. p. plu.): We wronged. **Yazlimu** يَظْلِمُ (imp. 3rd. p.m. sing.): He does wrong. **Li Yazlima** لِيَظْلِمَ (imp. 3rd. p.m. sing. el.): He was to do wrong. **Lam Tazlim** لَمْ تَظْلِمْ (imp. 3rd. p. f. sing. juss.): Stinted not; Failing not. **Yazlimûna** يَظْلِمُونَ (imp. 3rd. p. m. sing.): They wronged. **Tazlimûna** تَظْلِمُونَ (imp. 2nd. p. m. plu.): You do wrong. **Lâ Tazlimû** لَا تَظْلِمُوا (prt. neg. m. plu.): O you! Wrong not. **Zulima** ظُلِمَ (pip. 3rd. p.m. sing.): He was wronged. **Zulimû** ظَلِمُوا (pip. 3rd. p. m. plu.): They were wronged. **Tuzlamu** تُظْلِمُ (pip. 3rd. p. f. sing.): Thou was wronged. **Yuzlamunâ** يُظْلِمُنَا (pip. 3rd. p.m. plu.): They were wronged. **Yuzlamûna** يُظْلِمُونَ (pip. 3rd. p.m. plu.): They shall be wronged. **Tuzlamunâ** تُظْلِمُنَا (pip. 2nd. p. m. plu.): You are wronged. **Azlamu** اَظْلَمَ (elative. m. sing.): More unjust. **Zulmun/Zulman** ظُلْمًا/ظَلْمٌ (nom./acc. n.): Wrong doing. **Zâlimun** ظَالِمٌ (act. pic. m. sing.): Wrongdoer. **Zâlimatun** ظَالِمَةٌ

(*pact. pic. f. sing.*): Wrongdoer. **Zâlimûn/Zâlimîna** ظالِمِينَ/ظالِمِينَ (*nom./acc. n. plu.*): Wrongdoers. **Zâlimî** ظالِمِي (*n. plu. final Nûn dropped*): Wrongdoers. **Zalûmun/Zalûman** ظالِمُونَ / ظالِمُونَ (*nom./, acc. n. ints.*): Great wrongdoer. **Zallâmun** ظالِمٌ (*n. ints.*): Great wrongdoer; Oppressor by habit; One who is pleased to hurt others. **Mazlûman** مَظْلُومٌ (*pic. pac. m. sing.*): Oppressed; Vexed, Wronged. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân about 289 times.

Zalima ظَلِمَ

ظَلِمًا؛ يَظْلِمُ

To be dark, obscure. *Azlamaä* أظلم: To enter upon or to be in darkness. *Mâ azlâmah* ما اظلمها : How dark it is; How mischievous he is. **Zulmatun** ظُلْمَةٌ plu. **Zulumât** ظُلُمَات: Obscurity; Darkness. **Muzliman** مُظْلِمٌ: That becomes dark. **Muzlimûn** مُظْلَمُونَ: One darkened.

Azlama أظلم (*prf. 3rd. p.m. sing. IV.*): He becomes dark, enters upon the darkness. **Muzliman** مُظْلِمًا (*ap-der. m. sing. acc.*): That becomes dark. **Muzlimûna** مُظْلَمُونَ (*ap-der. m. plu.*): He darkened. **Zulumât** ظُلُمَات (*n. plu.*): Darkness; Different kinds of darkness; Thick darkness; Afflictions;

Hardships; Dangers - spiritual, moral or physical. In the moral and spiritual sense, the plural form also signifies that sins and evil deeds do not stand alone but grow and multiply. One stumbling leading to another. (L; T; R)
The root with its above four forms has been used in the Holy Qur'ân about 26 times.

Zami'a ظَمَأَ

ظَمَأً؛ يَظْمِئُ

To be thirsty, desire a thing, alter a thing (heat), jade. **Zama'un** ظَمَأٌ: Thirst. **Zamâ'un** ظَمَاءٌ: Very thirsty.

Tazma'u تَظْمُوْ (*imp. 2nd. p. sing.*): Thou shall thirst (20:119). **Zamâ'un** ظَمَأٌ (*n.*): Thirst (9:120). **Zam'ân** ظَمَأَان (*act. prt.*): Thirsty (24:39). (L; T; R; LL)

Zanna ظَنَّ

ظَنَّاً؛ يَظُنُّ

To think, assume, deem, believe, know, imagine, suspect, conjunctive, be sure of something in view of one's observation. As a general rule often this verb is succeeded by 'anna or 'an, that means to be sure about.

Zanna ظَنَّ (*prf. 3rd. p.m. sing. assim.*): He thought, imagined, deemed, assumed, believed, conjectured, suspected; He was

sure. **Zanantu** ظننتُ (prf. 1st. p.m. sing.): I was sure. **Zannâ** ظننا (prf. 3rd. p.m. dual.): They thought. **Zannû** ظنوا (prf. 3rd. p.m. plu.): They imagined. **Zanantum** ظننتم (prf. 2nd. p.m. plu.): Ye thought. **Zananna** ظننا (prf. 1st. p. plu.): We thought. **Yazunnu** يظن (imp. 3rd. p.m. sing.): He thinks. **Tazunnu** تظن (imp. 3rd. p. f. sing.): She thinks. **Azunnu** اظن (imp. 1st. p. sing.): I think. **Yazunnûna** يظنون (imp. 3rd. p.m. plu.): They know, believe, conjuncture. **Tazunnûna** تظنون (imp. 2nd. p.m. plu.): You entertained wrong thoughts. **Nazunnu** نظن (imp. 1st. p. plu.): We deem. **Zannun/Zannan** ظننا/ظن (nom./acc.n.): Thinking; Conjecture. **Zunûna** ظنون (n. plu.): Diverse thoughts. **Zânnîna** ظانين (act. pic. n. plu.): Entertainers of evil thought. (L; T; R; LL).

The root with its above forms has been used in the Holy Qur'ân about 69 times.

Zahara ظَهَرَ

ظَهَرَ؛ يَظْهَرُ

To appear, become distinct, clear, open, come out, ascend, be manifest, mount, get the better of know, distinguish, be obvious, conspicuous, come forth, go out, have the upper hand over wound on the back, enter the noon, neglect. **Zâhara**

ظَاهِرٌ: To help, back, support in the sense of collaboration. **Zihâr** ظَهَار was a practice of the pre-Islamic days of the Arabs by which the wife was kept in a state of suspense. Sometimes for the whole of her life, having neither the position of a wife nor that of a divorced woman free to marry elsewhere. The word **Zihâr** ظَهَار is derived from **Zahr** ظَهْر means back. An Arab in the days of ignorance would say to his wife

anti 'alayya ka zahri ummî

انت علي كظهر أمي

You are to me as the back of my mother. No sooner did those words pronounced then the conjugal relations between husband and wife ended, as by a divorce, but the woman was not free to leave the husband's house and remained as a deserted wife. **Zihâr** ظَهَار was prohibited by the Holy Prophet ﷺ and the Holy Qur'ân calls it a hateful word and a lie (58:1-4).

Zahar ظَهَرَ (prf. 3rd. p.m. sing.): It is open. **Yazharûna** يظهرون (imp. 3rd. p.m. plu.): They ascend, scale. **Yazharû** يظهروا (imp. 3rd. p.m. plu. acc.): They get the better (of you), get upper hand. **Lam Yazharû** لم يظهروا (imp. 3rd. p.m. plu. juss.): They knew not, have no knowledge. **Zâharû** ظاهروا (prf. 3rd. p.m. plu. III.): They helped, have abetted.

LamYuzâhirû لم يُظَاهِرُوا (*imp. 3rd. p.m. plu.juss. with 'Alâ*). They did not back up against (you). **Yuzâhirûna** يُظَاهِرُونَ (*imp. 3rd. p.m. plu. III.*): They declare *Zihâr* ظَهَار. **Tuzâhurûna** تَظْهَرُونَ (*imp. 2nd. p.m. plu. III.*): Ye declare *Zihâr* ظَهَار. **Azhara** أَظْهَرَ (*prf. 3rd. p. m. sing. IV.*): He informed, apprised. **Yuzhiru** يُظْهِرُ (*imp. 3rd. p.m. sing. IV.*) He grants predominance, causes to spread. **Tuzhirûna** تَظْهِرُونَ (*imp. 2nd. p.m. plu. IV.*): Ye enter upon at noon. **Tazâhara** تَظَاهَرَ (*prf. 3rd. p.m. dual. VI.*): The twain supported each other. **Tazâharûna** تَظَاهَرُونَ (*imp. 2nd. p.m. plu. VII.*): Ye support each other. **Zahrûn/ Zahran** ظَهَرَ/ظَهْرٌ (*nom./acc. n.*): Back. **Zuhûrun** ظَهُورٌ (*n. plu.*): Backs. **Al-Zâhir** الظاهر: The Manifest and Ascendant over all, subordinate to no one. One of the names of Allâh. **Zâhirîna** ظَاهِرِينَ (*act. pic. m. plu. acc.*): Who are upper most; dominate. **Zâhiratan** ظَاهِرَةٌ (*act. pic. f. sing. acc.*): Outwardly; Facing each others and prominently visible. **Zahîrun** ظَهِيرٌ (*act. pic. m. sing.*): Helper; Supporter; One who backs up. **Zahîratun** ظَهِيرَةٌ (*n.*): Heat of noon. **Zihriyyan** ظَهْرِيًّا (*n.*): Behind the back. The phrase in 11:92 means you have neglected Him as a thing cast behind your backs. (L; T; R; LL).

The root with its above forms has been used in the Holy Qur'ân about 59 times.

‘Ain

ع

The 18th letter of the Arabic alphabet. According to *Hisâb al-Jummal* (mode of reckoning numbers by the letters of the alphabet) the value of ‘Ain is 70. It has no real equivalent in English. It is of the category of *Mahjûrah* مَجْهُورَة and *Halqîyyah* حَلْقِيَّة or faucical. It is also used in the Holy Qur'ân (19:1) as an abbreviation of the word ‘Alîm عَلِيم The all-Knowing God.

عَبَأَ ‘Aba’a

عَبَأَ؛ يَعْبَأُ

To care for, be solicitous, hold to be of any worth or weight, attach any weight or value, have concern.

Ya ‘ba’ يَعْبَأُ (*imp. 3rd. p.m. sing.*): He holds to be of any worth (25:77). (L; T; R; LL)

عَبَثَ ‘Abitha

عَبَثًا؛ يَعْبَثُ

To play sport in a frivolous manner, amuse one’s self, busy one’s

self about trifles. ‘Ab’a *than*
عَبَثًا: In vain; As sport or play;
Of no avail; Nonsense; Useless.

Ta’bathûna تَعْبَثُونَ (imp. 2nd. p.m. plu.) You do it in vain. (26:128).
‘*Abathan* عَبَثًا (v.n. acc.): In vain;
Without purpose (23:115). (L; T; R; LL)

عَبَدَ ‘Abada

عَبَدًا؛ يَعْبُدُ

To serve, worship, adore, venerate, obey, accept the impression of a thing, submit, devote.
‘*Abbada* عَبَدَ: To render submissive, enslave, open (a road).
T’abbada تَعْبَدَ: To apply to, devote oneself to, enslave, treat a person like a slave, obedience. ‘*Abdun* عَبِدٌ plu.
‘*Ibâdun* عِبَادٌ and ‘*Abîdun* عِبِيدٌ: Human being; Slave; servant; Bond-man; Worshipper.. ‘*Abdullâh* عَبْدُ اللَّهِ: Servant of God; Who accepts the impressions of God’s attributes. ‘*Âbid* عَابِدٌ: Worshipper; Pious; Godly. plu. ‘*Ibâdat* عِبَادَةٌ; ‘*Ubbâde* عِبَادٌ and ‘*Âbidûn* عَابِدُونَ. *Ma’bad* مَعْبَدٌ plu. *Ma’âb’id* مَعَابِدٌ, *Mu’abbad* مَعْبَدٌ: Place of worship; Sanctuary; Temple; Beaten or trodden (road); Honoured. ‘*Ibâdat* عِبَادَاتٌ: Obedience; Worship; Piety; The impress of Divine attributes and imbibing and reflecting them on one’s own person;

Complete and utmost humility; submissiveness; Service the idea of ‘Ibadat in the Qur’ân lies not in a mere declaration of the glory of God by lips and performance of certain rites of service, e.g., Prayer, Fasting etc., but it is in fact the imbibing of Divine morals and receiving their impress and imbibing His ways and complete obedience to Him. ‘*Abada* عَبَدَ plu. of ‘*Âbidun* عَابِدٌ: Worshippers. This word in 5:60 according to the majority of the commentators is a plu. noun.

‘*Abada* عَبَدَ (prf. 3rd. p.m. sing.): He worshipped, adored, venerated, obeyed. ‘*Abadtum* عَبَدْتُمْ (prf. 2nd. p.m. plu.): You worshipped. ‘*Abadnâ* عَابَدْنَا (prf. 1st p. plu.): We worshipped. *Ya’budu* يَعْبُدُ (imp. 3rd. p.m. sing.): He worships. *Ya’budûna* يَعْبُدُونَ (imp. 3rd. p.m. plu.): They worshipped. *Li Ya’budû* لِيَعْبُدُوا (imp. 3rd. p.m. plu. el.): That they may worship. *Li Ya’budûni* لِيَعْبُدُونِي (imp. 3rd. p. plu. el.): That they worship me. The final *ni* is a short form of *nî* of pronominal and not a *na* plu. *Ta’budu* تَعْبُدُ (imp. 2nd. p.m. sing.): Thou worship. *Ta’budûna* تَعْبُدُونَ (imp. 2nd. p.m. plu.): You worship. *A’budu* أَعْبُدُ (imp. 1st. p. sing.): I worship. *Na’budu* نَعْبُدُ (imp. 1st. p. plu.): We worship. *I’bud* أَعْبُدُ (prt. m. sing.): Thou

worship. *I'budu* اَعْبُدُ (prt. m. plu.): You worship. *Lâ ta'bud* لَا تَعْبُدُ (prt. neg. m. sing.): Thou worship not. *La Ta'budû* لَا تَعْبُدُوا (prt. neg. m. plu.): You worship not. *Yu'badûna* يُعْبَدُونَ (pip. 3rd. p.m. plu.): They are to be worshipped. *'Abbadta* عِبَدْتَ (prf. 2nd. p.m. sing. II.): Thou enslaved, subjugated. *'Abdun/ 'Abdan* عَبْدًا/عَبْدٌ (nom./acc.): *'Abdin* عَبْدٌ (gen. n.): Slave, Bondman; Servant. *'Abdaini* عِبْدَيْنِ (n. dual.): Two bond men. *'Âbidûn/ 'Âbidîn* عَابِدُونَ/عَابِدِينَ (nom. / acc. act. pic. f. plu.): Worshippers. *'Âbidât* عَابِدَاتٌ (act. pic. f. plu.): (Women) worshippers. *'Ibâdat* عِبَادَاتٌ (v.n.): Worship. (L; T; R; LL).
The root with its above forms has been used in the Holy Qur'ân about 275 times.

عَبَّرَ 'Abara

عَبْرَةً، عَبْرًا؛ يَعْبُرُ

To cross, interpret, state clearly, pass over. *I'tabara* اَعْتَبَرَ: To consider, ponder over, take into account, get experience from, take warning. *'Abratun* عَبْرَةٌ plu. *I'bar* اَعْبَرَ: Regard; Consideration, Admonition; Warning; Example, Instructive warning. *'Âbir* عَابِرٌ plu. *'Âbirîna* عَابِرِينَ: One who passes over. *I'tabara* اَعْتَبَرَ: To take warning, learn a lesson.

Ta'burûna تَعْبُرُونَ (imp. 2nd. 3rd. p.m. plu.): You interpret. *'Âbirî/ 'Âbirîna* عَابِرِينَ/عَابِرِينَ (act. pic. m. plu. acc.): Those who pass, cross, travel along. *I'bratun* عَبْرَةٌ (n.): Lesson by which one can take warning, example, admonition. *I'tabirû* اَعْتَبَرُوا (prt. m. plu. VIII.): You take lesson. (L; T; R; LL)
The root with its above four forms has been used in the Holy Qur'ân about 9 times.

عَبَسَ 'Abasa

عَبَسًا، عَبَسًا؛ يَعْبِسُ

To frown, look sternly, austere. *'Abûsun* عَبُوسٌ: Austere; Grim; Stern; Frowning.

'Abasa عَبَسَ (prf. 3rd. p.m. sing.): He frowned (74:22; 80:1). *'Abûsan* عَبُوسًا (n.): Frowning (76:10). (L; T; R; LL)

عَبَقْرِي 'Abqariyyun

Great; Excellent; Strong; Beautiful; Fine; Of finest quality; Chief. Glittering; Surpassing; Surpassingly efficient; Extraordinary; Superior; Preeminent; Superseding; Quick-witted Expert; Vigorous; Strong; Effective; Great; Magnificent; Grand; Sublime; High; Exalted; Dignified; Learned; Perfect; Accomplished; Vigorous; Mighty; Powerful; Rigorous; Rich Carpet; Garment splendidly manufactured, variegated cloth, Garment

of silk; Brocade; A kind of rich carpet. Thing that surpasses every other thing. Used as singular and plural. There is no other word in Arabic to indicate the fine of finest quality.

‘*Abqariyyun* عَبْرِي (n.): (55:67). (L; T; R; LL)

عَتَبَ ‘Ataba

عَتَابًا؛ يَعْتَبُ

To be angry, blame. *Ist’ataba* استعتب (X.) To seek to remove; blame, seek favour, seek pleasure, please, be allowed to make amends for his sins, accept any excuse in defense, take favour, be allowed to approach the threshold, be given leave to seek pleasure of, regard with favours, grant goodwill. ‘*Ataba* عَتَبَ: To satisfy. ‘*attab* تَعْتَبُ: To accuse anyone of a blameworthy action. ‘*Atabatun* اَعْتَبَةُ: Threshold; Hold of a door; Step of a ladder; Ascent of hill. ‘*Uta* عُنْبُ: Favour granted; ‘*Itab* عَتَابُ: Blame; Reproof; Complaint; Charge.

Yasta’tibû يَسْتَعْتَبُوا (imp. 3rd. p.m. plu.): They seek pleasure of, favour of, ask to be allowed to approach the threshold of (41:24). *Lâ Yusta’tabûna* لا يَسْتَعْتَبُونَ (pip. 3rd. p. m. plu. X.): They will not be allowed to approach the thresh-

old (to be admitted into the fold of the near ones of God (16:84; 30:57; 45:35)). *Mu’tabîna* مُعْتَبِينَ (pic. pct. m. plu. acc. IV.): Who are allowed to approach the threshold (to seek forgiveness, mercy, and pleasure of God) (41:24). (L; T; R; LL)

عَتَدَ ‘Atuda

عَتِدًا؛ يَعْتَدُ

To be ready, prepared, at hand. ‘*Atîd* عَتِيدُ: Ready; At hand. A ‘*tada* اَعْتَدَ IV.: To prepare, get ready, provide a thing for the future.

A ‘*tadat* اَعْتَدَت (prf. 3rd. p. f. sing. VIII.): She prepared, got ready (12:31). A ‘*tadna* اَعْتَدْنَا (prf. 1st. p. plu. VIII.): We have prepared. ‘*Atîdun* عَتِيدٌ (pct. 2nd. pic. m. sing.): Ready (50:18,23). (L; T; R; LL)

The root with its above three forms has been used in the Holy Qur’ân about 16 times.

عَتَقَ ‘Ataqa

عَتِيقًا؛ يَعْتِقُ

To be old, ancient; freed, emancipate, beautiful, excellent. ‘*Atîq* عَتِيقُ: Ancient; Old; Beautiful; Ancient; Excellent; Noble; Freed.

‘*Atîq* عَتِيقُ (act. 2 pic. m. sing.): (22:29,33). (L; T; R; LL).

‘Ata عَتِي / ‘Atawa عَتَو
عَتِيًّا؛ يَعْتُو

To drag, push violently, draw along, pull, carry anyone away forcibly. ‘Atiya عَتِي: To be quick to do evil, prone to evil. ‘Utuyyun عَتِي: Prone and quick to do evil; Wicked, Rough, Glutton, Rude, Hard-hearted ruffian; Cruel; Greedy, Violent, Ignoble; Ill-mannered. They rebelled. ‘Utuwwan / عَتَوًّا / ‘Utuwwin عَتُو: Rebellious. ‘Itiyyan عَتِيًّا: Extreme (limit). ‘Ātiyatīn عَتِيَّة: Blowing with extraordinary force.

‘Atat عَتَّت (prf. 3rd. p. f. sing.): Rebelled. ‘Atau عَتَو (prf. 3rd. p. m. plu.): They rebelled. ‘Utuwwan / ‘Utuwwin عَتُو / عَتُوًّا (acc./nom. v. n.): ‘Itiyyan عَتِيًّا: Extreme degree. ‘Ātiyatīn عَتِيَّة (n. acc.): Blowing with extraordinary force. (L; T; R; LL).

The root with its above forms has been used in the Holy Qur’ân about 10 times.

‘Athara عَثَرَ
عَثْرًا؛ يَعَثُر

To obtain knowledge, become acquainted with, light upon.

‘Uthira عَثَرَ (pp. prf. 3rd. p. m. sing.): He discovered (5:107).

A ‘tharnâ اعثرنا (prf. 1st. plu. IV.): (18:21). We let (other people) know. (L; T; R; LL)

‘Athâ عَثَا

عَثَوًا ، عَثَاً؛ يَعَثُ ، يَعِثُ

To do evil, perpetrate crime, act corruptly, act wickedly.

Lâ Ta ‘thau تَعَثُو: (prt. neg. 3rd. p. plu.): Commit not transgression. (2:60; 7:74; 11:85; 26:183; 29:36). (L; T; R; LL)

‘Ajiba عَجِبَ
عَجِبًا؛ يَعَجِبُ

To wonder, marvel, be astonished, be amazed, delight, please. U‘jiba عَجِبَ: To admire, be pleased with. U‘jaba عَجِبَ: To excite wonder, delight, please. ‘Ajabun عَجِبٌ; ‘Ujâbun عَجَابٌ and ‘Ajibun عَجِيبٌ: Wonderful; Marvellous; Matter of wonder, Wondrous; Astounding.

‘Ajibû عَجِبُوا (prf. 3rd. p. m. plu.): They wondered. ‘Ajibta عَجِبْتِ (prf. 3rd. p. m. sing.): You marvel. ‘Ajibtum عَجِبْتُمْ (prf. 2nd. p. m. plu.): You marvelled. Ta ‘jab تَعَجَّبَ (imp. 2nd. p. m. sing. juss.): Thou marvel, wonder. Ta ‘jabûna تَعَجَّبُونَ (imp. 2nd. p. m. plu.): Thou wonder. Ta ‘jabîna تَعَجَّبِينَ (imp. 2nd. p. f. sing.): Thou f. wonder. A ‘jaba

اعَجَبَ (prf. 3rd. p.m. sing. IV.): He was pleased. A **‘jabat** اعَجَبَتْ (prf. 3rd. p.f. sing. IV.): She was pleased. **Yu‘jibu** يُعَجِبُ (imp. 3rd. p.m. sing. IV.): Delights; **Tu‘jibu** تُعَجِبُ (imp. 3rd. p. f. sing. IV.): She delights, pleases. **Tu‘jib** تُعَجِبُ (imp. 3rd. p. f. sing. juss.): She amazes, makes (you) wonder. **‘Ajabun** عَجَبٌ (nom. v.n.): Wondrous. **‘Ajaban** عَجَبًا (acc. v.n.): Matter of wonder (10:2); Wonder (18:9); What a wonder (18:63); Wonderful (72:1). **‘Ajîbun** عَجِيبٌ (act. 2nd. pic.): Strange thing; Wonderful thing. **‘Ujâbun** عَجَابٌ (ints.): Astounding; Very strange thing. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur’ân about 27 times.

عَجَزَ / ‘Ajiza عَجَزَ ‘Ajaza
عَجَزًا؛ يَعْجِزُ

To become behind, lack, become in the rear, lag behind (strength), become incapable, powerless, be weak. **‘Ujûzun** عَجُوزٌ: Old women. Yûsuf son of Imrân mentioned more than 71 meanings of this word in one of his poems. A **‘jaza** عَجَزَ IV. To weaken, be unable, frustrate, find one to be weak. **Mu‘âjiz** معاجِز: One who baffles. **Mu‘jiz** مُعْجِز

plu. **Mu‘jizîna** مُعْجِزِينَ or **Mu‘jizî** مُعْجِزِي: One who weakens or frustrates. **‘ajzun** عَجْزٌ plu. A **‘jâz** اعجاز: Portion of the trunk that is below its upper part.

A **‘jaztu** اعجزتُ (prf. 1st. p. sing.): I am unable, became incapable. **Yu‘jizûna** يُعْجِزُونَ (imp. 3rd. p.m. plu. IV.): They shall be able to frustrate. **Li Yu‘jiza** لِيُجِزَ (imp. 3rd. p.m. sing. el.): He can frustrate. **Nu‘jiza** نُجِزُ (imp. 1st. p. plu.): We shall frustrate. **Mu‘âjizîna** معاجِزِينَ (ap-der. m. plu. III.): Frustraters. **Mu‘jizun** مُعْجِزٌ (ap-der. m. sing. IV.): Frustrater. **Mu‘jizîna/Mu‘jizî** مُعْجِزِي / مُعْجِزِينَ (ap-der. m. plu. IV. final *Nân* is dropped.): Frustraters. **‘Ajûzun** عَجُوزٌ (n.): Old woman who has passed child bearing age. A **‘jâzun** اعجازٌ (n. plu.): Trunks. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur’ân about 26 times.

عَجِفَ / ‘Ajufa عَجِفَ ‘Ajifa
عَجِفًا؛ يَعْجِفُ

To become lean, emaciate (animal). **‘Ijâfun** عَجَافٌ sing. **‘Ajifun** عَجِيفٌ: Very lean ones; Emaciated.

‘*Ijâfun* عَجَافٌ (n. plu. of ‘*Ajfâun* f. of A ‘*jafu*): (12:43, 46): Lean ones. (L; T; R; LL).

عَجَلَ ‘Ajila

عَجَلًا؛ يَعِجِلُ

To hasten, make speed, accelerate, be hasty, act hastily, hurry over, do speedily. ‘*Ajal un* عَجَلٌ: Precipitation; Haste. ‘*Âjil* عَجَلٌ: That which hastens away; Transitory. ‘*Ajûlun* عَجُولٌ: Hasty. ‘*Ajjala* عَجَلٌ II. To cause to hasten, give beforehand. A ‘*jala* عَجَلٌ (IV.) To cause to hasten. *Ta’jala* تَعَجَّلَ V. To be in a hurry. *Ista’jala* اسْتَعْجَلَ (X.) To seek or desire to hasten, urge one to make haste in doing anything. *Isti’jâl* اسْتَعْجَالٌ: Desire of hastening. ‘*Ajjala* عَجَلٌ (II.) Hastened. ‘*Ajjil* أَجَلَ (II.) Hasten. A ‘*jala* عَجَلَ: To make hasten. ‘*Âjil* عَاجِلٌ: Quick passing thing; Transition. ‘*Ajûl* عَجُولٌ: Every hasty. ‘*Ijlun* عَجَلٌ: Calf.

‘*Ajiltu* عَجِلْتُ (prf. 1st p. sing.): I have hastened. ‘*Ajiltum* عَجِلْتُمْ (prf. 2nd p. plu.): They make haste. *Lâ Ta’jal* لَا تَعَجَّلْ (prt. neg. m. sing.): Thou make no haste. *Li Ta’jala* لِتَعَجَّلْ (imp. 2nd p.m. sing. el.): In order to make haste. ‘*Ajjala* عَجَلَ (prf. 3rd p.m. sing. II.): He would

have hastened. ‘*Ajjalnâ* عَجَلْنَا (prf. 1st p. plu. II.): We hastened. ‘*Ajala* اعْجَلَ: Made you depart in such haste (with ‘*An*). *Ta’jjala* تَعَجَّلْ (prf. 3rd p.m. sing. V.): He hastened. *Ista’jaltum* اسْتَعْجَلْتُمْ (prf. 2nd p.m. plu. X.): You sought to be hastened. *Yasta’jilûna* يَسْتَعْجَلُونَ (imp. 3rd p.m. plu. X.): They seek to expedite. *Tasta’jilûna* تَسْتَعْجَلُونَ (imp. 2nd p.m. plu.): You seek to hasten before its (fixed time), seek to expedite. *Lâ Tasta’jil* لَا تَسْتَعْجِلْ (prt. neg. m. sing. X.): Thou do not seek to hasten. *Lâ Tasta’jilû* لَا تَسْتَعْجَلُوا (prt. neg. plu. X.): You do not seek to hasten. ‘*Ajil* عَجَلَ (v.n.): Haste; Hurry up. ‘*Âjilatun* عَاجِلَةٌ (act. pic. f. sing.): Quick-passing (world); Present (transitory life). ‘*Ajûlan* عَجُولًا (acc. ints. n.): Ever hasty. *Isti’jâl* اسْتَعْجَالٌ (v. n. X.): Hastening. ‘*Ijlun* عَجَلٌ (n.): Calf. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur’ân about 47 times.

عجم 'Ajama
عَجَمًا؛ يَعْجُمُ

To chew, try by biting. *A'jama*
عَجَم: To speak Arabic
imperfectly; Abstruse
(language): *A'jamiyyun*
عَجَمِي: Foreign; Non-Arab;
One who has an impediment in
speech. *A'jamiyyan* عَجَمِيَا:
Foreign tongue. *A'jamîna*
عَجَمِينَ: Non-Arabs. (L; T; R;
LL)

A'jamiyyun عَجَمِيَّ (n.): (16:103;
41:44). *A'jamîna* عَجَمِينَ
(26:198) (n. plu. acc.):

عدّ 'Adda
عَدَّوَا؛ يَعْدُ

To count, number, reckon,
make the census of. *'Addun*
عَدَّ: Number; Computation;
Determined number. *'Adadun*
عَدَّد: Number. *'Iddatun*
عَدَّت: A number; Prescribed term;
Counting; To count; Legal
waiting period for a women
after she is divorced or
becomes a widow, before she
may marry again. *'Addîna*
عَدِين: Those who count.
Ma'dûdun مَعْدُود: Counted
one.

'Adda عَدَّ (prf. 3rd. p.m. sing.
assim.): Counted; Numbered.
Ta'uddûna تَعْدُونَ (imp. 2nd. p.
m. plu. assim.): You count.
Ta'uddû تَعْدُوا (imp. 2nd. p.m.

plu. juss.): You count. *Na'uddu*
نَعْدُ (imp. 1st p. plu.): We count.
'Addada عَدَد (prf. 3rd. p. m.
sing. assim. II.): Counted.
A'adda أَعَدَّ (prf. 3rd. p.m. sing.
assim, IV): He prepared, made
ready *A'addû* أَعَدُّوا (prf. 3rd. p.
m. plu. assim, IV): They prepared.
U'iddat أُعِدَّت (pp. 3rd. p. f.
sing. assim. IV): It is prepared.
A'iddû أُعِدُّوا (prt. m. plu. assim,
IV): You prepare. *Ta'dadûna*
تَعْدُونَ (imp. 2nd. p. m. plu.): You
count. *'Addûna* عَدَدُونَ (act. pic.
m. plu. assim.): Those who count.
Ma'dûdun مَعْدُودٌ (pic. p. m.
sing.): Counted one.
Ma'dûdâtun مَعْدُودَات (pic. p.
f. plu.): Counted ones. Its sing. is
Ma'dûdatun. *'Adadun* عَدَد (n.):
Number; Counting. *'Iddatun*
عَدَّت (v. n.): Counting number;
To make up the prescribed
number. Period for waiting for a
divorced women or a widow
before she can remarry. (L; T; R;
LL)

The root with its above form has
been used in the Holy Qur'ân
about 57 times.

عدس 'Adasa
عَدَسًا؛ يَعْدُسُ

To toil, tend, (a flock), treat (a
thing). *'Adasa fi 'Arz* عَدَسَ فِي
الْأَرْضِ: To journey. *'Udisa*
عُدَسَ: To have red pimples.
'Adasun عَدَسٌ: Lentils.

‘*Adasun* عَدَس (Genericn.): (2:61).
(L; T; R; LL)

عَدَل عَدَلَا
عَدَلَا؛ يَعْدِلُ

To act and deal justly, equitably, with fairness and proportion, adjust properly as to relative magnitude, establish justice, hold as equal, pay as an equivalent, dispose aright, straighten, deviate from the right path, turn aside, stray from. ‘*Adlun* عَدَلٌ: Justice; Equity; Accuracy; Recompense; Ransom; Equivalent; Compensation; Instead (Thereof).

‘*Adala* عَدَل (prf. 3rd. p. f. sing.): Proportioned; Endowed with great natural powers and faculties. *Ta’dil* تَعْدِل (imp. 3rd. p. f. sing. juss.): It makes equal, offers every compensation. *Li’Adila* لَعْدِل (imp. 1st. p. sing. el.): That I may act justly, do justice. *Ya’dilûna* يَعْدِلُونَ (imp. 3rd. p. m. plu.): They make equality, ascribe equals, dispense justice (7:159). *Ta’dilû* تَعْدِلُوا (imp. 2nd. p. m. plu. final *Nûn* dropped): You act justly. ‘*Adlun* عَدَلٌ (v.n.): Compensation; Justice; Equivalent. *I’dilû* أَعْدِلُوا (prt. m. plu.): Act justly. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur’ân about 28 times.

عَدَان عَدَانَا

عَدَانَا؛ يَعْدِنُ، يَعْدِنُ

To abide constantly, stay in (a place), remain, everlasting.

‘*Adnin* عَدِن: Everlasting; Perpetual abode; Éternity. This word is always used in the Holy Qur’ân as gen. possessed by *Jannât* (gardens). (L; T; R; LL)

This word has been used in the Holy Qur’ân about 11 times.

عَدَا عَدَا

عَدُوا، عَدَوَانَا؛ يَعْدُوا

To pass by, overlook, transgress, turn aside. ‘*Adwun* أَعْدُوا: Wickedly; Unjustly; Spitefully; Wrongfully. ‘*Adi’yat* عَدِيَّت: Companies of warriors; Chargers; Horses of the warriors; Wayfarers who run fast on their journey; Swift horses ‘*Aduwatun* عَدْوَةٌ: Enmity. ‘*Udwân* عُدْوَان: Hostility; Injustice. ‘*Adûwwan* عَدُوْن plu. ‘*Adûwûn* عَدُوْا plu. ‘*Adâ* عَدَا: III. To be at enmity with. *T’adaw* تَعْدُو (V): To transgress. *I’tadâ* إَعْتَدَاء (VIII): To transgress, be wicked. *Mu’tadin* مَعْتَدِيْن: Wicked; Transgressor. ‘*Adin* عَاد: Transgressor. For ‘*Ad* عَاد (tribe) see ‘*Ada*.

Ya’dûna يَعْدُونَ (imp. 3rd. p. m. plu.): They transgressed; Programed. *Lâ Ta’du* لَا تَعْدُوا

(prt. neg. m. sing.): Do not overlook, not let your eye turn away. **Lâ Ta‘dû** لَا تَعْدُوا (prt. neg. m. plu.): Do not transgress, violate. **‘Âd** عَاد (act. pic. m. sing.): Transgressor; Who goes beyond the limits. **‘Âdûna** عَادُونَ (act. pic. m. plu.): Transgressors; People who know no limits. **‘Âdaytum** عَادَيْتُمْ (prf. 2nd. p. plu. III.): You are at enmity. **Yat‘adda** يَتَعَدَّ (imp. 3rd. p. m. sing. V): He trespasses, violates. **I‘tadâ** إعتداء (prf. 3rd. p. m. sing. VIII): Violated. **I‘tadan** إعتدا (prf. 3rd. p. m. plu. VIII.): They transgressed. **I‘tadaina** إعتدین (prf. 1st. p. plu. VIII): We have transgressed. **Ya‘tadûna** يَتَعَدُونَ (imp. 3rd. p. m. plu. VIII): They transgressed. **Ta‘tadû** تَعْتَدُوا (imp. 2nd. p. m. plu. acc. final Nûn dropped): You transgress. **Li Ta‘tadû** لتعتدوا (imp. 2nd. p. m. plu. el.): That you may transgress. **I‘tadû** إعتدوا (prt. m. plu.): You punish for violence, punish for transgression. **Lâ Ta‘tadû** تَعْتَدُوا لَا (prt. neg. m. plu.): You transgress not. **Mu‘tadun** معتد (ap-der. m. sing.): Transgressor. **Mu‘tadûn/ Mu‘tadîn** معتدين / معتدون (acc./ ap-der. m. sing.): Transgressor. **‘Adwan** عدوان (v.n. acc.): Transgressing. **‘Aduwwun/ ‘Aduwwan** عدوا / عدو (acc./ v. n.): Enemy. **A‘dâ‘un**

اعداء (n. pl.): Enemies. **‘Udwânun** عدوان (v. n.): Violence; Punishment of violence; Harshness; Injustice; Transgression. **‘Adâwatun** عداوة (v. n.): Enmity. **‘Udwatun** عدوة (n.): Side; End. **‘Adiyât** عدیّات (act. pic. f. plu.): Panting; Running; Coursers. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur’ân about 106 times.

عَذَّبَ **‘Adhuba**

عَذَّوْا؛ يَعَذَّبُ

To be sweet in taste; Palatable. **‘Adhubun** عَذْبٌ Fresh; Sweet; Palatable; Digestible; Easily swallowed (plu.): **‘Idhâbun** عذابٌ and **‘Udhâbun** عذابٌ **‘Udhbun** عَذْبٌ : To abstain from eating because of excess of thirst, **‘Udhibun** عَذَّبٌ: One who has given up eating because of strong excess of thirst. **‘Adhban** عَذَّبٌ: To deny a thing, hinder anyone from, be inaccessible, inapproachable, debar, prevent from, deny it (in trans. and untrans.) **‘Adhuba** عَذَّبٌ: To be overspread with rubbish, diffuse and green mass (on water, making it stagnating): **‘Adhâbun** عذابٌ: Punishment; Chastisement; Pain; Abstaining from; Exemplary punishment;

Averting anyone from striking punishment; Prohibition; Refusal; Hindrance; Obstacle. Fresh, sweet and palatable water is called ‘*Adhbun* عَذْبٌ as it averts thirst. Punishment is called ‘*Adhab* as it hinders, debar and prevents committing crimes and foolish acts.

‘*Adhbun* عَذْبٌ (n.): Sweet, Agreeable to taste. ‘*Adhaba* عَذَبَ (prf. 3rd. p. m. sing. II): He punished. ‘*Adhabnâ* عَذَبْنَا (prf. 1st. p. plu. II): We punished. *Yu’adhhibu* يُعَذِّبُ (imp. 3rd. p. m. sing. II): He will punish, punishes. *Li Yu’adhhibu* لِيُعَذِّبَ (imp. 3rd. p. m. sing. II. el.): That he may punish. *Lâ Yu’adhhab* لَا يُعَذِّبُ: None shall execute (his) punishment. *Tu’adhhibu* تُعَذِّبُ (imp. 2nd. p. m. sing. II.): Thou punish. ‘*Au’adhhibu* اُعَذِّبُ (imp. 1st. p. sing. II): I punish. *U’adhhibanna* اُعَذِّبَنَّ (imp. 1st. p. sing. imp.): I will certainly punish. *Nu’adhhibu* نُعَذِّبُ (imp. 1st. p. plu. II): We punish. *Mu’adhhibun* مُعَذِّبٌ (ap-der. m. sing.): Treat with punishment; Going to punish. *Mu’adhhibûna* مُعَذِّبِينَ (ap-der. m. plu. acc.): Giver of punishment. *Mu’adhhibû* مُعَذِّبُوا (ap-der. m. plu. final *Nûn* dropped; nom.): Chastiser. *Mu’adhhabîna* مُعَذِّبِينَ (pis. pic. m. plu. acc.): Those who are punished. ‘*Adhâbun* عَذَابٌ (n.):

Punishment; Torment; Chastisement. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur’ân about 372 times.

‘Adhara

عُذْرًا؛ يُعَذِّرُ

To beg pardon, to excuse, to be free any one from quilt or blame. ‘*Udhrun* عُذْرٌ: Excuse, plea. *Ma’dhîratun* مَعْذِرَةٌ: Excuse. *Ma’âdhîr* مَعَاذِيرُ plu of *Mi’dhâr* مَعَاذِرٌ: Excuses. *Mu’dhîrun* مُعَذِّرٌ: Those who put forth excuse, apologists.

Ma’dhîratan مَعْذِرَةٌ (v. n. acc.): As an excuse. ‘*Udhran* عُذْرًا (v. n. acc.): Excuse; An attempt to purify from the abomination of sin. *Ma’âdhîr* مَعَاذِيرُ (n. plu.): Excuses. *Lâ Ta’tadhîrû* لَا تَعْتَذِرُوا (prt. neg. m. plu.): Offer no excuse. *Mu’adhîrûna* مُعَذِّرُونَ (ap-der. plu. II.): Those who make or put forth an excuse. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur’ân about 12 times.

‘Aruba عَرَبُ

عَرَبًا؛ يُعَرِّبُ

To be good in Arabic language, be a true Arab (person). ‘*Arib* أَعْرَبُ: To give an earnest. ‘*A’rab* أَعْرَبُ: To express ones mind clearly, pronounce the fine

accent of a word. *Mu‘rib* مُعْرِبٌ: Expressing one's mind clearly. ‘*Aruba* عَرِبٌ: To be pure and free from faults (of speech). ‘*Arabun* عَرَبٌ: Those who speak clearly. *Mu‘rrabun* مُعْرَبٌ: Eloquent person. ‘*Arib*: Pure and much water. ‘*Uruban* عُرْبًا: Beautiful and beloved wives, who also have great love and fondness for their husbands. *A‘râbun* أَعْرَابٌ: Arabs of the desert.

‘*Arabiyyun* عَرَبِيٌّ (n.): Arabic; Related to Arâb; Descendants of Ismâîl. ‘*Arabiyyan* عَرَبِيًّا (n. acc.); *A‘râb* أَعْرَابٌ (n. plu.): Arab(s) of the desert. ‘*Urban* عُرْبًا (n. plu.): Those who show great love and fondness. Its sing is ‘*Arûbatun* عَرُوبَةٌ and ‘*Arûbun* عَرُوبًا. Loving one. (L; T; R; Asâs; LL)

The root with its above four forms has been used in the Holy Qur’ân about 22 times.

‘Araja عَرَجَ

عَرَجًا، عَرُوجًا؛ يَعْرُجُ، يَعْرُجُ

To ascend, mount. *M‘irâj*: معراج: The Ascension. *Isrâ‘*: اسراء: The Night Journey or "carrying" by night of the Holy Prophet (pbuh) from the sacred Mosque at Makkah to the remote Mosque at Jerusalem and his *Mi‘râj* - Ascension to the heaven are two distinct stages of his mystic experience (17:1; 53:1-18). Bukhârî mentions *Isrâ‘* in Ch.

63:41 and of *M‘irâj* in Ch. 63:41 of his well known book *Sahîh*. On this subject see also various well-documented traditions extensively quoted and discussed by Ibn Hajar in *Fath al-Bâri* Ch.7:15 and Ibn Kathîr in his commentary of the Holy Qur’ân Ch. 17:1. Some reporters of the traditions and commentators of the Qur’ân have mixed up the accounts of the *M‘irâj* معراج - The Ascension and *Isrâ‘* اسراء - The Night Journey. (Zâdal-Ma‘âd; L; T; R; LL)

Ya‘ruju يَعْرُجُ (imp. 3rd. p. m. sing.): Ascends. *Ta‘ruju* تَعْرُجُ (imp. 3rd. p. f. sing.): He ascends. *Ya‘rujûna* يَعْرُجُونَ (imp. 3rd. p. m. plu.): They ascend. *Ma‘ârij* مَعَارِجُ (n. ints. plu.): Stairways. Its sing is *Ma‘arjun* مَعْرَجٌ .

The root with its above four forms has been used in the Holy Qur’ân about 7 times.

‘Arija عَرَجَ

عَرَجًا، مَعْرَجًا، عَرُوجًا؛ يَعْرُجُ

To limp, be lame. ‘*Araj* عَرَجٌ: plu. ‘*Urâj* عَرُجٌ and ‘*Urjân* عَرَجَانٌ f. ‘*Arjâ* عَرَجَاءٌ: Lame

A‘raja أَعْرَجَ (24:61; 48:17): (L; T; R; LL)

‘Arjana عَرَجَنَ

عَرَجُنًا؛ يُعْرَجُنُ

To strike with a stick, imprint

and stamp with a fig or date-stalk. ‘*Urjûn* عُرْجُون: Dry date-stalk; Branch or bough of a tree.

‘*Urjûn* عُرْجُون (n.): Branch of a palm tree. (L; T; R; LL)

‘Arra عَرَّ
عَرَّ، عَرَّ؛ يَعْزُّ، يَعْزُّ

To manure, bring evil upon, afflict, disgrace, be scabby. *Ta’arra* تَعَرَّ: To be restless (in bed). *I’tarra* اِتَعَرَّ: To address anyone humbly. *M’arratun* مَعَرَّة: Crime; Sin; Annoyance. *Mu’tar* مُعْتَرَّ: Poor; Seeking favour; One addressing humbly; One who does not beg, though poor, who is forced to beg, who is in need.

M’arratun مَعَرَّتِن (n.): (48:25)
Mu’tarrun مُعَرَّة (pis. pic, m. sing. VIII.): (22:36). (L; T; R; LL)

‘Arasha عَرَّشَ
عَرَّشَا؛ يَعْزُّشَا، يَعْزُّشَا

To construct, build, make trellis (for grape-wine), make a vine-stalk, roof, raise (a house), settle, raise (a structure). The ‘*Arsh* عَرَّش: Throne; Arbour; Pavilion; Roof; Power; Dominion; Sovereignty. ‘*Arsh* عَرَّش or throne of God is a metaphor used in the Holy Qur’ân. All Muslim commentators, classical and modern are unanimously of the opinion

that its metaphorical use is meant as power and control of the creation by God. In seven instances the Holy Qur’ân speaks of Allâh Who has established Himself on the ‘*Arsh* عَرَّش (7:54, 10:3, 13:2, 20:5, 25:59, 32:4 and 57:4). This expression is connected with a declaration of His having created the universe. It indicates that after the creation He has not left it, but it is under his care, control and absolute way.

‘*Arshun* عَرَّش (n): Throne; Arbour; Pavilion; Roof; Power; Dominion; Sovereignty. Thing that is more permanent; Frail goods; Property; Wealth; Bounty; Object of desire; Gain; Gift. *M’arûshât* مَعَرُوشَات (sing. *Ma’rûshun* مَعَرُوش): Supported on trellis-work; Sheltered by an arbour; Upheld by a trellis; Trellised. *Ya’rishûna* يَعْزُّشُون (imp. 3rd. p.m. plu.): They have erected, raised. *M’rûshâtun* مَعَرُوشَات (pct. pic. f. plu.): Trellised ones. ‘*Urûsh* عَرُوش (n. plu.): Roofs. (L; T; R; LL)

The root with its above four forms has been used in The Holy Qur’ân about 33 times.

‘Aradza عَرَضَ / ‘Aridza عَرَضَ
عَرَضَا؛ يَعْزُّضَا، يَعْزُّضَا

To take place, happen, offer, present, show, propound, set before, give a hint, come

against, propose, expose, review (troops), view, prepare. ‘*Arudza* عَرَضَ: To be broad, widened. ‘*Ardzun* عَرَضَ: Goods; Breath; Width. ‘*Irdzun* عَرَضَ: Honour. ‘*Urdzatun* عَرَضَة: Intention; Target, Purpose. A ‘*radz* اعرض: To turn away, back, slide, overpeer (cloud). ‘*Arîdzû* اعريض: Prolonged; Much, Many. ‘*Urdzatun* عَرَضَة: But; Excuse.

‘*Aradza* عَرَضَ (prf. 3rd. p. of sing.) He presented, showed, put, placed. ‘*Aradzânâ* عرضنا (prf. 1st. p. plu.): We put, presented. ‘*Uridza* عرض (pp. 3rd. p. m. sing.): Were presented. ‘*Uridzû* عرضوا (pp. 3rd. p. m. plu.): They were presented. *Yu‘radzu* يعرض (pip. 3rd. p. m. sing.): Shall be placed before; Will be exposed to. *Yu‘radzûna* يعرضون (pip. 3rd. p. m. plu.): They shall be set before, produced *Tu‘radzûna* تعرضون (pip. 2nd. p. m. plu.): You shall be produced ‘*Arradztum* عرضتم (prf. 2nd. p. m. plu. II.): You speak indirectly, gave a hint A ‘*radza* اعرض (prf. 3rd. p. m. sing. IV): He turned away, avoided (with ‘An). A ‘*radzû* اعرضوا (prf. 2nd. p. m. plu. IV): They turned away. A ‘*radztum* اعرضتم (prf. 2nd. p. m. plu. IV): You turned away. *Yu‘ridzu* يعرض (imp. 3rd. p. m. plu. sing. IV): He turns away

from *Tu‘ridzu* تعرض (imp. 2nd. p. m. sing. juss. IV): Thou turn away from. *Yu‘ridz* يعرض (imp. 3rd. p. m. plu.). *Nûn* dropped IV.): They turn away. *Tu‘ridzû* تعرضوا (imp. 2nd. p. m. plu. *Nûn* dropped, IV): You turn away. A ‘*ridz* اعرض (prt. m. sing. IV): Thou turn away, avoid. A ‘*ridzû* اعرضوا (prt. m. plu. IV): You turn away, avert. *I‘râdzun/ I‘râdzan* اعراض / اعراضا (acc. v. n. IV): Turning away; Indifference; Desertion; Estrangement. *Mu‘ridzûna / Mu‘ridzûna* معرضين / معرضون (acc/: ap-der. plu.): Averse. ‘*Aradzun/Aradzân* عرض / عرضا (acc. v. n.): Gain; Paltry goods; Transitory goods; Temporary; Frail goods. ‘*Ardzun* (n.): Width; Extensiveness; Expanse. ‘*Ardzan* عرض (v. n.): Presenting face to face. ‘*Aridzan/‘Aridzun* عرضا / عرض (acc./act. pic. m. sing.): Overpowering; Spreading cloud. ‘*Arîdzun* عريض (act. 2 pic. m. sing.): Prolonged, Lengthy. ‘*Urdzatun* عَرَضَة (n.): Excuse; Hinderance. (L; T; R; LL)
The root with its above forms has been used in The Holy Qur’ân about 79 times.

عَرَفَ ‘Arafa

عَرَفَ، مَعْرِفَةٌ، عَرَفَانًا؛ يَعْرِفُ

To know, acquaint with,

perceive, recognize, acknowledge, discern. The difference between ‘Arafa عَرَفَ and ‘Alima علم is that the former refers to distinct and specific knowledge, while the latter is more general. Opposite to ‘Arafa عَرَفَ is *Ankara* انكر (to deny), and opposite to ‘Alima علم is *Jahila* جهل (to be ignorant). ‘Urfun عُرْفُ: Known; Just; Benefit. ‘Urfatun عُرْفَةٌ: Prominence; Limit between two things. *Al-‘Arâf* الاعراف: The elevated place; High dignity; Distinguished position; Place of discernment or acknowledgment; Highest or most elevated faculties of discernment or *Ma‘rifah* معرفة (knowledge of right and wrong). The people on the elevated places are the Prophets, according to Hasan, Mujâhid and Zajjâj will be the elite among the believers or the most learned among them. According to Kirmânî they will be Martyrs. ‘Arâf اعراف is plu of ‘Urf عُرْفُ. ‘Urf عُرْفُ of a cock is the cockcomb, that of a horse its mane. *Ma‘rûf* معروف: Honourable; Known; Recognized; Good; Befitting; Fairness; Kindness; Custom of the society; Usage. This word is opposite to *Munkar* منكر. *I‘tarafa* اِعْتَرَفَ (VIII): To

confess, acknowledg. ‘Arafât عرفات: The name given to a valley east of Ka‘bah, about nine miles from there. Here the pilgrims halt in the later part of the ninth day of *Dhul-Hijjah*. The halt at this place forms the principle factor of Hajj. It is so named because of the high recognition of this place by God.

‘Arafa عرف (prf. 3rd p. m. sing.): He recognized, acknowledged. ‘Arafû اعرفوا (prf. 3rd. p. m. plu.): They recognized. ‘Arafata عرفت (prf. 2nd. p. m. sing.): Thou knew *Ta‘rifu* تعرف (imp. 2nd. p. m. sing.): Thou recognize. *Ya‘rifûna* يعرفون (imp. 3rd. p. m. plu.): They recognize. *Ya‘rifû* يعرفوا (imp. 3rd. p. m. plu. juss *Nûn* at the end. dropped): *Ta‘rifanna* تعرفن (imp. 2nd. p. m. sing. imp.): Thou should surely recognize. *Ta‘rifûna* تعرفون (imp. 2nd. p. m. plu.): You shall recognize. *Yu‘rafu* يعرف (pip. 3rd. p. m. sing.): He is recognized. *Yu‘rafna* يعرفن (pip. 3rd. p. f. plu.): They (f) are/will be recognized. ‘Arrafa عَرَّفَ (prf. 2nd. p. m. sing. ID): Made known. *Ta‘ârafû* تعارفوا (prf. 3rd. p. m. plu.): You know each other, recognize each other, do good to each other. *Yata‘ârafûna* يتعارفون (imp. 3rd. p. m. plu.): They will recognize one another.

I’tarafû إعترفوا (*prf. 3rd. p. m. plu. VIII*): They have confessed. *I’tarafnâ* إعترفنا (*prf. 1st. p. m. plu.*): We have confessed. *Mar’ûfun* معروف (*pct. pic.*): Known or recognized thing that which is good as an universally accepted fact; Reputable; Fairness; Kindness; Equity; According to usage; Custom of the society; Courteous; Right. *Ma’rûfatun* معروفة (*pct. pic. f. sing.*): Recognized etc. *‘Urfun* عرف (*n.*): Seemli-ness; Good; *‘Urfan* عرفا (*n. acc.*): Beneficence; Goodness; Kindness. *A’raf* اعراف (*n. plu.*): Elevated places. *‘Arafât* عرفات (*n.*): Name of a hilltop 12 miles from the Ka’bah. (L; T; R; Zamakhsharî)
The root with its above forms has been used in The Holy Qur’ân about 71 times.

‘Arama عَرَمَ
عَرَمًا؛ يَعْرَمُ

To strip meat off from a bone, gnaw (a bone), treat harshly, be ill-natured. *‘Arima* عَرَمَ: Hard; Wicked *‘Arimatun* عَرَمَةٌ: Dam; Vehement rain; Mound or dam for banking in a body of water; Dam constructed in torrent beds; Violent rain. *Sail al-‘Arim* السيل العرم: Devastating flood. A mighty

flood caused the dam of Ma’ârib to burst. This dam was located some 60 miles east of San’aâ. The dam was about five miles long and 120 ft. high. The Sabaeans owed all their prosperity to it. Heavy flood and rain caused the dam to burst and undate the whole area causing widespread ruin. A land full of beautiful gardens, streams and great works of art were turned into a vast waste. It was destroyed about the first-century A.D. The bursting of the dikes and the destruction of the land by a flood are historically known facts.

Al‘Arim العرم (34:16).
Devastating flood.

‘Arâ عَرَا
عَرُوا؛ يَعْرُونَ

To come to a person, befall, overwhelm, smite, afflict. *I’tra* اعترا: To come down upon, *‘Urwatun* عروءة: Support, Handle; Everlasting; Valuable property.

I’tarâ اعترا (*prf. 3rd. p. m. sing. VIII*): He has smitten (11:54), *‘Urwatun* عروءة (*n.*): Support (2:256; 31:22). (L; T; R; LL)

‘Ariya عَرِيَ
عَرِيَ، عَرِيًّا؛ يَعْرِي

To become naked, denude of

(garments). ‘Arâ عَرَى: Bare desert or place; Open field; Waste land; Shore.

Ta‘râ تعرى (imp. 2nd. p. m. sing.): Thou go naked (20:118). ‘Arâ عَرَى (n.): Bare and wide tract of land (37:145; 68:49). (L; T; R; LL)

‘Azaba عَزَبَ

عُزُبًا، عَزَبًا؛ يَعْزُبُ

To be away from, hidden, distant, remote, absent from, escape, go far away.

Ya‘zubu يعزُب (imp. 3rd. p. m. sing.): He escapes (10:61; 34:3). (L; T; R; LL)

‘Azar عَزَرَ

عَزْرًا؛ يَعْزُرُ

To prevent, turn away, reprehend, support, assist. ‘Uzair عَزِير: Ezra. He lived in the fifth century B.C. The Jews of Madînah and a Jewish sect in Hadzaramout believed him to be the son of God. He worked in collaboration with Prophet Nehemiah and died at the age of 120 in Babylonia. He was a descendent of Seraiah, the high priest and was one of the most important persons of his days and exercised a far-reaching influence on the development

of Judaism. It was he who restored and codified the Torah after it had been lost during the Babylonian exile and edited it in more or less the form which it has today. He promoted the establishment of executive, legalistic type of religion that became dominant in later Judaism. Ever since then he has been venerated to such a degree that his verdicts on the law of Moses have come to be regarded by the Jews as being practically equivalent to the Law itself.

This status to a human being, according to the Qur’anic ideology is rejected, in as much as it implies the elevation of a human being to the status of a Divine Law Giver. His mention in the Holy Qur’ân is in the context, "They have taken their learned men and their monks for lord apart from Allâh." This verse does not mean that they took them actually for God. The meaning is that they followed them blindly in what they enjoyed and what they forbade, and therefore they are described as having taken them for Lords, on account of attaching to them a Divine dignity. When this verse was revealed ‘Adî bin Hâtim Tâ’î,

who had accepted Islam and a convert from Christianity asked the Holy Prophet ﷺ as to the significance of the verse, for he said, we did not worship our Abârs. The Holy Prophet ﷺ said, "Was it not that the people considered lawful what their priests declared to be lawful, though it was forbidden by God. 'Adî replied in the affirmative.

'Azzarû عَزَّرُوا (prf. 3rd. p. m. plu.) They supported, lend support in a respectful manner (7:157). 'Azzertumû عَزَّرْتُمُوا (prf. 2nd. p. m. plu. II.): You have supported in a respectful manner. Tu 'azzirû تَعَزَّرُوا (imp. 2nd. p. m. plu. acc.): You may support and help in a respectful manner (48:9). 'Uzairun عَزِير: Proper name of a Prophet (9:30). (L; T; R; LL)

عَزَّ 'Azza عَزَّ ؛ يَعَزُّ

To strengthen, exalt, prevail, be mighty, powerful, strong, noble, illustrious, rare, dear, highly esteemed, precious, become illustrious, exalted. 'Izzun عَزَّ and 'Izzatun عَزَّت: Power; Might; Glory; Pride; Vanity. 'Azîzzun عَزِيز plu. A 'izzatun عَزَّة: Mighty; Excellent. A 'azzu عَزَّ: More excellent; Mightier; Worthier. 'Uzza عَزَّا: Name of an idol of the pagan Arabs

regarded by them as God's daughter. 'Izzatun عَزَّة: False arrogance or prestige; Power; Prestige; Might; Honour.

'Azza عَزَّ (prf. 3rd. p. m. sing. assim. V.): Prevailed. 'Azzaznâ عَزَزْنَا (prf. 1st. p. plu. II.): We strengthened. Tu 'izzu تَعَزَّ (imp. 2nd. p. m. plu. II.): Thou honour, confer honour and dignity. 'Izzan عَزَّ (v. n.): Source of strength. 'Izzatun عَزَّة (v. n.): Vain pride; False prestige or sense of self respect; Might; Honour; Power. Al-'Azîzun العَزِيز (act. pic. m. sing.): All-Mighty. One of the names of Allâh. Unassailable; Invincible; Powerful in evidences and arguments; Strong; Mighty; Heavy; (with 'alâ: Tell hard upon). A 'azzu أَعَزَّ (relative): More powerful; That occupies stronger and more respectable position. A 'izzatan أَعَزَّة (n. plu.): Most respectable and powerful. Mighty and firm. Its sing. is 'Azîyun عَزِي. 'Uzzâ عَزَّا (pers. n.) An Idol. (L; T; R; LL)

The root with its above forms has been used in The Holy Qur'ân about 120 times.

عَزَلَ 'Azala عَزَلًا ؛ يَعْزِلُ

To set aside, remove from. Ma'zilun مَعْزِل : A place separate from the rest; Secluded spot, Place of

retirement; Far away.
Ma'zûlun مَعزُول: Removed.
I'tizâl إِيْتِزَال (VIII.): To separate or remove one self from.

'*Azalta* عَزَلْتَ (prt. 2nd. p. m. sing.): Thou put aside (in the matter) provisionally. *I'tazala* إِيْتِزَل (prf. 3rd. p. m. sing. VIII.): He withdrew, kept away. *I'tazalû* إِيْتِزَلُوا (prf. 3rd. p. m. plu.): They kept away, left you alone. *I'tazaltumû* إِيْتِزَلْتُمُوا (prf. 2nd p. m. plu. juss.): You have left (them). *Ya'tazilû* يِيْتِزَلُوا (imp. 3rd. p. m. plu. final *Nûn* dropped): They withdraw, leave (you) alone. *A'tazilu* اِيْتِزِلْ (imp. 1st. p. sing. VIII.): I shall withdraw, shall keep away. *I'tazilû* إِيْتِزِلُوا (prt. n. plu.): You keep away. *I'tazilûni* إِيْتِزِلُونِ (comp. *I'tazilu* + *nî* prt. m. plu.): Keep away from me. *Ma'zûlûna* مَعزُولُونَ (pct. pic. n. plu.): Removed ones; Precluded ones. *Ma'zilun* مَعزِل (n. of place): Place where one is set aloof. (L; T; R; LL)
 The root with its above forms has been used in The Holy Qur'ân about 10 times.

عَزَمَ 'Azama

عَزِيمَةً، عَزَمًا؛ يَعْزِمُ

To resolve, determine, decide, propose, carry out a resolution.
 'Azmun عَزْمٌ: Resolution; Fixed determination. *Lâ Ta'zimû* لَا تَعْزِمُ: Do not resolve. *Dhâlika*

ذَالِك عَزْمِ 'Azma al-Amûr min 'Azma al-Amûr: This is an affair of great resolution; This is worth; This is worth to be followed with constancy and firm determination; This is to set one's heart upon.

'Azama عَزَمَ (imp. 3rd. m. sing.): Resolved. 'Azamta عَزَمْتَ (prf. 2nd. p. m. sing.): Thou had resolved 'Azamû عَزَمُوا (prf. 3rd. p. m. plu.): They resolved. *Lâ Ta'zimû* لَا تَعْزِمُوا (prt. neg. m. plu.): Do not resolve. 'Azmun عَزْمٌ (v. n.): Resolution; Firm determination; Consistency. (L; T; R; LL)

The root with its above five forms has been used in The Holy Qur'ân about 9 times.

عَزَى 'Azâ

عَزَى؛ يَعْزِي

To enter relationship. 'Izîn عَزِينَ: Companies; Groups; Parties. Its sing. is عَزَّةٌ

'Izîn عَزِينَ (n. plu.) (70:37).

عَسَرَ 'Asura

عَسْرَةً، عَسْرًا؛ يَعْسِرُ

To be difficult, hard. *Ta'sara* تَعَسَّرَ (VI): To create hardship for one another, be hard to one another. 'Asîr عَسِيرٌ: Difficult 'Usratun عُسْرَةٌ: Hardship.

Ta'âsartum تَعَاَسَرْتُمْ (prf. 2nd. p. an. plu. VI.): You make

difficulties and hardships for one another. ‘*Ustrun* عُسْرٌ (v. n.): Hardship ‘*Ustratun* عُسْرَةٌ (v.n.): Distress; Straited circumstances. ‘*Asîrun* / ‘*Asîran* عَسِيرٌ / عَسِيرًا (nom./acc./act. 2nd. pic.): Hard; Difficult. ‘*Ustratun* عُسْرَةٌ (elative. f.): Hardship and distress. (L; T; R; LL)
The root with its above forms has been used in The Holy Qur’ân about 12 times.

عَسَّى ‘Assa
عَسَاً؛ يَعْسُّ

To begin to depart; Dissipate the darkness of night. ‘*As’asa* عَسَّعَسَ: To advance, approach, depart, fall in, dissipate (darkness of night). ‘*Isâs* عَسَّاس: Darkness.
‘*As’asa* عَسَّعَسَ (quard.): It begins to depart (81:17).

عَسَلَ ‘Asala
عَسَلًا؛ يَعْسَلُ، يَعْسَلُ

To season with honey (foqd); To supply honey. ‘*Asal* عَسَلَ: Honey.
‘*Asalun* عَسَلٌ (com. gender): Honey (47:15).

عَسَى ‘Asâ

May well be; It may be; Perhaps; To be near, be on the eve of might, about to be. The

expression expresses eager desire or hope and fear, sometimes with reference to the person addressed and sometimes with reference to the speaker himself. It denotes hope in the case of that which is liked and fear in the case of that which is disliked. It also denotes opinion or doubt or certainty. *Bil’Asâ ‘an taf’ala hâdhâ* بلعسى عن تفعل هذا: It becomes you to do so. *Hal’Asaitum* هل عسيتم: It is not likely that you; May be that you; Would you; Be hopeful; Be afraid or conscious. According to the grammarians it is an underived (*jâmid*) verb. *Mi’sa* معسى: Girl near to attain puberty.

‘*Asâ* عَسَى (particle): It may be; It may be likely. ‘*Asaytum* عَسَيْتُمْ (prf. 2nd. p. m. plu. comb. of ‘*Asâ + tum*): May be that you. (L; T; R; LL)

The root with its above two forms has been used in The Holy Qur’ân about 30 time.

عَشَرَ ‘Ashara

عَشْرًا؛ يَعْشُرُ، يَعْشُرُ

To take away a tenth part, make ten by adding one to nine, be the tenth. ‘*Ashrun* عَشْرٌ (f.), ‘*Asharun* عَشْرٌ (f.), ‘*Asharatun* عَشْرَةٌ (m.) ‘*Ashratun* عَشْرَةٌ (m.): Ten;

Decade; Period from three to ten. *Tâ* which is generally the sign of the feminine, marks of masculine. It is not necessary that these numerals agree in general with the noun to which they express the number as in 6:180. Here the noun *Anthâl* is in masculine but ‘*Ashrun* in feminine. It is said ‘*Asharu Niswatin* عَشْرُنِسْوَةٌ (ten women) and ‘*Asharatu Rajulun* عَشْرُرَجَالٍ (ten men). After twenty there is no difference between feminine and masculine. They say, ‘*Ishrûna Imra‘atan* إِمْرَأَةٌ عَشْرُونَ (ten women). *Mi‘shar* معشر: A tenth part. ‘*Âshara* عاشر: To consort, live with, cultivate one's society, become familiar. ‘*Ashîrun* عَشِيرٌ: Companion, ‘*Ashîratun* عَشِيرَةٌ: Kindred. *Ma‘sharun* معشر: Company; Race; Multitude; Who live in close communion with. Its plu. is ‘*Ashâir* عَشَائِر.

‘*Âshirû* عَاشِرُوا (pct. m. plu. III): They Consort with, live with. ‘*Ashîratun* عَشِيرَةٌ: Kinfolk; Kins; Clan. ‘*Ashrun* عَشْرٌ: Ten. ‘*Ishrûn* عَشْرُونَ: Twenty. ‘*Ishâr* عَشَار: She camels that are milked. Such camels are the most precious. Its sing. in ‘*Ashrâ* عَشْرًا. *Ma‘sharun* معشر (n.): Race; Multitude. *Mi‘shâr* معشار: Tenth part.

‘*Asharatun* عَشْرَةٌ (f.): Ten. (L; T; R; LL)

عَشَى ‘Ashiyya / عَشَاءُ ‘Ashâ
عَشَا؛ يَعِشُوا، يَعِشَى

To go by night, be weak sighted, be night blind, withdraw, forsake. ‘*Ishâun* عَشَاءٌ: Commencement of darkness, Evening. ‘*Ashiyyatan* عَشِيَّةٌ: Nightpath; Evening. *Ya‘shu* يَعْشَى: To take or collect the produce of the earth, aid, succour, save, preserve, give something to someone, do some benefit to someone.

Ya‘shu يَعْشَى (imp. 3rd. p. m. sing. vowel of the radical is dropped):(43:36). Blinds himself; Forsakes. ‘*Ishâun* عَشَاءٌ (n.): Nightfall. ‘*Ashiyyan* عَشِيًّا (n.): Evening. ‘*Ashiyyatun* عَشِيَّةٌ (n.): Evening. (L; T; R; LL)

The root with its above four forms has been used in The Holy Qur’ân about 14 times.

عَصَبٌ ‘Asaba
عَصَبًا؛ يَعِصِبُ

To wind, twist, bind, lighten, surround, take a thing by force, become difficult, become dry in the mouth (saliva). ‘*Usbatun* عُصْبَةٌ: Band; Troop; Gang, Party. ‘*Asîb* عَصِيبٌ: Very difficult; Vehemently distressful; Hard, Woeful.

'*Usbatun* عُصْبَةٌ (n.): (12:8,14; 24:11; 11:77) T; R; LL)

عَصْر 'Asara
عَصْرًا؛ يَعْصِرُ

To press, squeeze, wring, withdraw a thing from. *I'sâr* عَصَار: Whirlwind; Violent wind; Heavy rain; Hurricane. *Mu'sirât* معصرات: Clouds emitting rain; Rain clouds 'Asr عَصْر: Age; Time; Afternoon; History; Succession of ages; Evening; Century; Epoch; Time that is measurable, consisting of a succession of periods, in distinction from *Dahr* دهر, which signifies unlimited time, without beginning or end, that is time absolute. Hence 'Asr عَصْر bears the connotation of the passing or the flight of time; Time that can never be recaptured; Succession of ages; The time of The Holy Prophet (PBUH). 'Asrân عَصْرَان: Night and the day; Morning and the evening.

A 'siru أَعَصِرُ (imp. 1st. p. sing.): I am pressing (12:36). Ya 'sirûna يَعْصِرُونَ (imp. 3rd. p. m. plu.): They will press (wine or oil etc.) (12:49). 'Asr عَصْر (n.): Time (103:1). *I'sâr* اعْصَار (v. n. IV.): Violent wind; Whirlwind (2:266). *Mu'sirât* معصرات (ap-der. f. plu. IV.): Dripping clouds (78:14). (L;

عَصْف 'Asafa
عَصْفًا، عَصْفًا؛ يَعْصِفُ

To blow violently (wind), blow in a gale, be quick, rag swiftly. 'Asfun عَصْف: Leaves and stalks; Straw; Green crop; Bladder; Stubbles; Husk. 'Asafa: To cut corn when green. 'Âsafa عاصف: To perish, 'Âsifatun عاصفة: Storm; Whirlwind; Hurricane. 'Âsifun عاصف: Violent wind; Stormy; Vehement.

'Asfun عَصْف (n.): Husk-covering (55:12, 105:5). 'Âsifun عاصف (act. pic. m. sing.): Violent (10:22, 14:18). 'Âsifatun عاصفة (act. pic. of sing.) Violent (21:81). 'Âsifât عاصفات (act. pic. of plu.): Winds raging, violent (21:81). 'Asfan عصفًا (v. n. acc.): Raging; Blowing (77:2). (L; T; R; LL)

عَصَم 'Asama
عَصَمًا؛ يَعْصِمُ

To protect, prevent, hinder, defend, preserve, hold fast, abstain, save, keep any one safe from evil, preserve, formally seek refuge. *I'tasama* اعْتَصَم: To hold fast, lay hold upon, protect one-self from evil, abstain from sin. *Ista'sama* استعصم: Abstain-ed; Prevented oneself; Preserved oneself

from sin. 'Ismatun عِصْمَةٌ :
Defense; Guardianship;
Prevention; Preservation;
Protection; Immunity from
sin; Virtue; Chastity.

Ya'simu يعصم (imp. 3rd. p. m. sing.): He will protect. 'Asimun عاصم (act. pic. m. sing.): Protector. 'Isama عصم (n. plu. its sing. is 'Ismatun): Bonds; Ties; Preventions; Preservations (of marriage). I'tasimû اعْتَصَمُوا (prf. 3rd. p. m. plu. VIII.): They held fast. *Ya'tsim* يعتصم (imp. 3rd. p. m. sing. juss. VIII.): Holds fast. I'tasimu اعْتَصِم (prt. m. plu.): You hold fast. *Ista'sama* استعصم (prf. 3rd. p. m. sing.): He abstained; Preserved oneself (from sin). (L; T; R; LL)

The root with its above forms has been used about 13 times in the Holy Qur'ân.

عصا 'Asâ عَصَا؛ يَعْصُوا

To strike with a stick. 'Asiya عصى/Ya'sa يعصى: To take a stick, come together; Collection; Accumulation; Amazing; Gathering; Assemblage; Congregation. Staff is called. 'Asâ عصا as the fingers of a hand come together and are collected and united on its handle. 'Asâ عصا: Staff; Stick; Rod; Supports; Nation; People; Party; Tongue;

Skin; Bone. 'Asâutu al-Qauma: I gathered the nation. *Shaq al-'Asâ* شَقَّ الْعَصَا: Divergence; Dissension; Disagreement of the nation or organisation. It is said, *Khawârij shaqqû 'Asâ al-Muslimîn*: The *Khawârij* split the concord, harmony and unity of Islamic nation. *Idzrib bi'Asâka al-Hajer*: Strike with your staff on the rock; Go forth with your people. (L; T; R; LL; Zamksharî)

'Asâ عصا (n.): Staff; Nation; Mastery. 'Isiyyun عصى (n. plu.): The staffs.

The root with its above two forms has been used in The Holy Qur'ân about 12 times.

عصى 'Asâ

مَعْصِيَةٌ، عَصِيًّا؛ يَعْصِي

To rebel, disobey, oppose, resist. 'Isyân عصيان: Rebellion; Disobedience. *Ma'siyatun* مَعْصِيَةٌ: Disobedience. 'Isiyyan عَصِيًّا: Rebel; Disobedient. The final letter *Yâ* in 'Asâ in a third radical is changed to *Alif* when followed by a pronoun.

'Asâ عصى (prf. 3rd. p. m. sing.): He disobeyed, did not observe the commandment. 'Asaita عَصَيْتَ (prf. 2nd. p. m. sing.): Thou disobeyeth. 'Asaitu عَصَيْتَ (prf. 1st. p. sing.): I disobeyed.

'*Asau* عَصَوْ (prf. 3rd. p. plu.): They disobeyed. '*Asainâ* عَصَيْنَا (prf. 1st. p. plu.): We disobeyed. *Ya'si*

يعوص (imp. 3rd. p. m. sing. juss.): Disobeys. *A'sî* اعصِي (imp. 1st. p. sing.): I disobey. *Ya'sauna* يعصون (imp. 3rd. p. m. plu.): They disobey. *Ya'sîna* يعصين (imp. 3rd. p. f. plu.): They disobey. '*Isiyyan* عَصِيًّا (act. pic.): Disobedient. '*Isyânun* عصيان (v. n.): Transgression. *Ma'siyyatun* معصية (v. min.): Disobedience. (L; T; R; LL)

The root with its above forms has been used in The Holy Qur'ân about 32 times.

عَضَدَ 'Adzada

عَضَدًا؛ يَعْضُدُ

To aid, assist, support, succour, strike on the arm. '*Adzudan* عَضُدٌ: Supporter; Upper arm; Helper; Stay; side; Assistance; strength.

'*Adzudun* عَضُدٌ (n.): Helpers (18:51; 28:35). (L; T; R; LL)

عَضَّ 'Adzda

عَضًّا، عَضِيضًا؛ يَعْضُّ

To bite the hands in sorrow; Seize with the teeth.

'*Adzdzû* عَضُّوا (prf. 3rd. p. m. assim.): They bite (fingertips). (3:119). *Ya'udzdu* يَعْضُّ (imp. 3rd. p. m. sing. assim. V.): Shall

bite (25:27). (L; T; R; LL)

عَضَلَ 'Adzala

عَضَلًا؛ يَعْضِلُ، يَعْضِلُ

To straighten, withhold unjustly, prevent, hinder, prevent from marrying. *Lâ Ta'dzulû* لا تَعْضَلُوا (comp. prt. neg. f. plu.): Do not prevent, straighten, withhold unjustly.

Lâ Ta'dzulûhunna لا تَعْضَلُوهُنَّ (comp. prt. neg. f. plu.): Do not withhold them (the women) unjustly; Do not prevent them from re-marrying. (2:232; 4:19). (L; T; R; LL)

عَضَا 'Adzâ

عَضًّا؛ يَعْضُّ

To divide into parts '*Idzin* عَضِين (oblique plu. of '*Idzatan* عَضَّة): Separate parts; Bits; Enchantments; Lies, Slanders. Nouns of the defective roots occasionally lose their last letter which is then replaced by Tâ, thus *Idzwun* becomes *Idzwatun*. On passing into pl. they regain the m. form thus *Idzûn* is plu. of *Idzatan*.

'*Idzin* عَضِين (n. plu.). Pack of lies (15:91). (L; T; R; LL)

عَطَفَ 'Atafa

عَطْفًا؛ يَعْطِفُ

To incline towards, be well disposed towards, lean towards. '*Ifun* عَطِفَ: Side;

Shoulder; Side of person from the head to the hip; To turn one's side

‘*Itfun* عَطَفَ (n.): To turn one's side (22:9). The expression *Thâniya Itfihî* is used metaphorically to signify behaving proudly. (L; T; R; LL)

عَطَلَ ‘Atala / عَطَلَ ‘Atila
عَطَلًا ؛ يَعْطَلُ

To be without care, be abandoned and not to be used. Mu‘attalatin: Abandoned, without care.

‘*Uttilat* عَطَلَتْ (pp. 3rd. p. f. sing. II.): Abandoned (81:4). Mu‘attalatin معطلة (pic. f. sing.) (22:45). (L; T; R; LL)

عَطَا ‘Atâ
عَطَاءً ؛ يُعْطِي

To take, receive. ‘*Atâun* عَطَاءً: Gift Bestowment; Present. A‘*ta* عَطَا To give a present, offer. Ta‘*âtâ* تَعَطَّى: (VI.) Took.

A‘*tâ* اعطى (prf. 3rd. p. m, sing. IV): He gave. A‘*tainâ* اعطينا (prf. 1st. p. plu. IV.): We gave. Ya‘*tû* يعطى (imp. 3rd. p. m. sing. IV.): He gives. Yu‘*tû* يعطوا (imp. 3rd. p. m. plu. IV.): They give. U‘*tû* اعطوا (pp. 3rd. p. m. sing. IV.): You are given. Yu‘*tau* يعطو (pip. 3rd. p. m. plu. IV.): They are given. Ta‘*âtâ* تَعَطَّى (prf. 3rd. p.

m. sing. VI.): Seized her. *Atâ‘un* عَطَاءً Bestowment; Gift. (L; T; R; LL)

The root with its above forms has been used in The Holy Qur’ân about 14 times.

عَظَّمَ ‘Azama / عَظَّمَ ‘Azuma
عَظْمًا ؛ يَعْظُمُ

To be great, important, big, regard, honour; exalt, hold anyone as great. A‘*zam* عَظَّمَ: Great; Greater; Supreme; Above all imperfections; Mighty; Big. ‘*Azzama* عَظَّمَ: To make great.

Yu‘*azzim* يعظم (imp. 3rd. p. m. sing. juss. II.): Who honours, respects. Yu‘*zim* يعظم (imp. 3rd. p. m. sing. juss. IV.): Will grant a great (reward). ‘*Azîmun* عَظِيمٌ / ‘*Azîman* عَظِيمًا: Supreme; Mighty. al-‘*Azîm* العَظِيم: The great; The supreme; The one above all imperfection. One of the excellent names of Allâh. A‘*zamû* اعظموا (relative): Greater; Higher. (L; T; R; LL)

The root with its above five forms has been used in The Holy Qur’ân about 113 times.

عَظَّمَ ‘Azama
عَظْمًا ؛ يَعْظُمُ

To give a bone, strike on the bones. ‘*Azmun* عَظْم: Bone, plu. ‘*Izâmun* عِظَام and ‘*Azzum* عَظْم.

‘Azam عَظَمَ (n.): Bone. ‘Izâm عظام (n. plu.): Bones. (L; T; R; LL)

The root with its above two forms has been used in The Holy Qur’ân about 15 times.

عَفَرَ ‘Afara
عَفَرَ : يَعْفِرُ

To roll on earth, hide in the dust, roll in the dust, soil with dust, roast. ‘Ifrun عَفَّرَ and ‘Āfirun عَافَرَ: Wicked; Mischievous. ‘Afârun عَفَّارٌ: Wheat boiled without grease. ‘Ufratun عَفْرَةٌ: Intensity of heat. ‘Ifrîtu عَفْرِيتُ plu. ‘Afârîtu عَفَّارِيَتُ: Cunning; Who exceeds the bounds; One evil in disposition; Wicked; Malignant; Stalwart; Audacious; Who is of large stature; One strong and powerful, sharp, vigorous and effective in an affair, exceeding ordinary bounds therein with intelligence and sagacity; Chief who wields great authority.

‘Ifrîtu عَفْرِيتُ (n.): (27:39). Stalwart. (L; T; R; LL)

عَفَا ‘Affa
عَفَا : يَعْفُو

To abstain from what is unlawful, be abstinent, restrain. The verb is of assimilated type. In gen. cases

shadda is removed and cluster is pronounced separately as in 4:6. Ta‘affuf تَعَفَّفَ: Modesty; Abstinence.

Li Yasta‘fif لِيَسْتَعْفِفَ (imp. 3rd. p. m. sing. el. assim. X.): Let him avoid remuneration (4:6). Keep chaste (24:33). Yasta‘fifna يَسْتَعْفِفْنَا (imp. 3rd. p. f. plu. acc. assim. X.): They restrain themselves. (24:60). Ta‘affuf تَعَفَّفَ (v.n.): Abstinence (from begging) (2:273). (L; T; R; LL)

عَفَا ‘Afâ
عَفَا : يَعْفُو

To forgive, pardon, abound, pass over, forgo, grow, multiply, obliterate all-traces, remit, give more than what is due, relinquish right or remit in whole or in part. ‘Āfîna عَافَيْنَ (oblique plu of ‘Āfin عَافٍ): Forgiving. ‘Afuwwan عَفْوًا: Very forgiving. One of the excellent names of Allâh. ‘Afwun عَفْوٌ: Forgiveness; Indulgence; Surplus; Superfluity. Ya‘fu يَعْفُو: To pardon. ‘Ufiya عَفِيَ: He is pardoned. ‘Afallâh ‘anka: Allâh set your affairs aright. It does not necessarily imply the committing of a sin on the part of a person about whom it is used. It is also used for a person who has committed no sin or evil and even for him who is

incapable of committing any sin or evil. It is sometimes used to express love. An Arab would say this expression to one whom he holds in high esteem, meaning God set your affairs aright and bring honour and glory to you and make things easy. 'Afwa عفو: Forgiveness; Indulgence; Surplus; Super-fluity.

'Afâ عفا (prf. 3rd. p. m. sing.): Pardoned. 'Afa عفو (prf. 3rd. p. m. plu.): They grew in affluence. Ya'fû/Ya'fuwa يعفو/يعفوا (imp. 3rd. p.m. plu.): Pardons; Passes over; Forgoes. Ya'fu يعف (imp. 3rd. p. m. sing. juss.): He forgives. Ya'fûna يعفون (imp. 3rd. p.f. plu.): They forgo. Li Ya'fû ليعفوا (imp. 3rd. p. m. plu.): They may pardon. Ta'fû تعفوا (imp. 2nd. p. m. plu.): You forgo, pardon. Na'fu نعف (imp. 1st. p. plu. juss.): We pardon. I'fu اعف (prt. m. sing.): Thou pardon. 'Ufiya عفي (pp. 3rd. p. m. sing.): Who has been granted remission. 'Afwa عفو (n.): Forgiveness; Surplus (what we can spare after sparing on our basic requirements). 'Afuwwun/ 'Afuwwan عفو/عفوا (nom./acc. n.): Very forgiving. One of the excellent names of Allâh. 'Âfîna عافين (act. pic. m. plu.): Those who pardon. (L; T; R; LL; Muhîr) The root with its above forms has been used in The Holy Qur'ân

about 35 times.

عقب 'Aqaba عقباً؛ يعقب

To succeed, take the place of, come after, strike on the heel, come at the heel, follow anyone closely. 'Aqqaba عقيب: To endeavour repeatedly, return; punish, requit, retrace one's step. 'Aqab عقب: To die, leave offsprings, give in exchange. 'Aqabatun عقبية: Place hard to ascent 'Uqbun عقب: Success. Ta'aqqaba تعقب: To take careful information, shout, follow step by step. 'Aqub عقب: Heel; Son; Grandson; Offspring; Pivot; Axis. 'Uqbâ عقباً: Requital; Result; Reward; End; Success. 'Iqâb أعقاب plu. 'Aqûbât عقوبات: Punishment after sin; One who puts off or reverses, who looks at the consequence or result of the affair. Mu'aqqibât معقبات: Who succeed each other; Some thing that comes immediately after another thing or succeeds another thing without interruption. It is a double plural feminine of Mu'aqqib معقب. The plural feminine form indicates the frequency of the deeds, since in Arabic the feminine form is sometimes employed to impart emphasis and frequency.

Yu'aqqib يُعَقِّبُ (*imp. 3rd. p. f. sing. juss. II.*): Look back. *'Aqaba* عاقب (*prf. 3rd. p. m. sing. III.*): He retaliated. *'Aqabtum* اعقبتم (*prf. 2nd. p. m. sing. II.*): You punished. *'Aqibû* عاقبوا (*prt. m. sing. III.*) You punish. A *'qaba* اعقب (*perf. 3rd p.m. sing. IV.*): Caused to follow. *'Uqiba* عُقِبَ (*pp. 3rd. p. m. sing. III.*): He was punished; was made to suffer. *'Uqibtum* عُقِبْتُمْ (*pp. 3rd. p. m. plu. II.*): You have been persecuted. A *'qaba* اعقب (*prf. 3rd. p.m. sing. IV.*): He has punished. *'Uqbun/'Uqban* عقباء/عقباء (*acc./n.*): Result; Final end. *'Aqibun* عقب (n.): Posterior; Heel, *'Aqibai* عقبى (n. dual): Two heels. A *'qâb* أعقاب (n. plu.): Heels. *Iqâbun* عقاب (v. n.): Retribution (chastisement) that comes as a result of consequences of sins. *'Aqabatu* عقبية (n.): Steep and difficult ascent; Mountain road; Road in the upper part of a mountain or a long mountain that lies across the way; Difficult affair and path of duty. *'Uqbâ* عقبى (n.): Ending. It is with final *Yâ*, but if added to a pronoun the final *Yâ* turns to *Alif* as *'Uqbahâ* عقبها (here an *Alif* before *Hâ*). *'Aqibatun* عقبية (*act. pic. f. sing.*): End. *Al-'Aqibatu* العاقب: The happy and good end. *Mu'aqqibun* معقب (*ap-der. II.*): Who can reverse. *Mu'aqqibât* معقبات (*plu.*): Those who join

their duties in succession; Successively ranged. (L; T; R; LL)
The root with its above forms has been used in The Holy Qur'ân about 80 times.

عَقَدَ *'Aqada*

عَقَدًا؛ يَعْقِدُ

To tie in a knot, make a knot, strike a bargain, contract, make a compact, enter into an obligation, bind. *'Aqdun* عَقْدٌ plu. *'Uqûd* عقود: Compact, *'Uqdatun* عقدة plu. *'Uqâd* عقاد: Knot; Tie; Obligation; Firm resolution; Judgement; Consideration of one's affairs; Management; Regulating and ordering of ones affairs; Promise of obedience or vow of allegiance.

'Aqadat: عقدت (*prf. 3rd. p. f. sing.*) She made a covenant, ratified agreements. *'Aqadtum* عقدتم (*prf. 2nd. p. m. plu.*): We bound, took in earnest. *'Uqûd* عقود (n. plu.): Obligation. Its sing. is *'Aqdun* عَقْدٌ / *'Uqdatun* عقدة (n.): Knot; Tie; Firm resolution; Judgement, Consideration of one's affairs; Management regulating and ordering of one's affairs. It also signifies a promise of obedience or vow of allegiance, hence *Naffâthât fi al-'Uqad* نَفَثَت في العقد (113:4) are those human

beings (men and women) who try and whisper evil suggestions to deter people from doing their duty and regulating and ordering their affairs. (L; T; R; LL)

The root with its above five forms has been used in The Holy Qur'ân about 7 times.

عقر 'Aqara

عَقْرًا؛ يَعْقر

To cut, wound, slay, hamstrung, produce no result, be barren. 'Aqir عاقر: Barren (woman), that produce no result or issue or fruit.

'Aqara عقر (prf. 3rd. p. m. sing.): He hamstrung. 'Aqarû عقرُوا (prf. 3rd. p. m. plu.): They hamstrung 'Âqirun/'Âqiran عاقر / عاقر (acc./act. pic.): Barren (female). (L; T; R; LL)

The root with its above three forms has been used in The Holy Qur'ân about 8 times.

عقل 'Aqala

عَقْلًا؛ يَعْقل

To bind, keep back, be intelligent, become wise, understand, pay the blood price for anyone, ascend on the summit of a mountain, use understanding, abstain.

'Aqalû عَقَلُوا (prf. 3rd. p. m. plu.): They fully understood. Ya'qilu يَعْقل (imp. 3rd. p. m.

sing.): He understands. Ya'qilûna يَعْقلُونَ (imp. 3rd. p. m. plu.): Who use understanding; Who abstain (from evils). Na'qilu نَعْقل (imp. 1st. p. plu.): We understand, abstain. (L; T; R; LL)

The root with its above five forms has been used in The Holy Qur'ân about 49 times.

عقم 'Aqama

عُقْمًا، عُقْمًا؛ يَعْقم

To be barren (womb), become dry, be unproductive, be gloomy, distressing, grievous (day), be childless. 'Aqîm عقيم: Barren; Grievous; Destructive. (L; T; R; LL)

'Aqîman عقيماً (acc.): (42:50). 'Aqîmun عقيم (act. 2nd. pic.): (22:55; 51:29,41).

عكف 'Akafa

عَكْفًا؛ يَعْكف، يَعْكف

To arrange, set a thing in order, confine, withhold, debar from, apply one's self assiduously, stay in a place, cleave constantly, remain constantly in a place, glue oneself to, remain a votary, dwell, retreat, inhabit, detain. I'tikâf عتكاف: One of the recommended act of worship of high merit. It is retiring to the mosque, during the last ten or twenty days of

the month of Ramadzân, devoting oneself exclusively to prayers and to remembering God and not leaving the mosque except for essential needs. It is not valid if one is not keeping the fast or if it is done out of the month of Ramadzân. If it is for ten days it commences on the morning of the 20th of Ramadzân after the morning prayer. Ma'kufan: Detained.

Ya'kufûna يعكفون 'Akafa (*imp. 3rd. p. m. plu.*): They clung to. 'Ākif عاكف (*act. pic. m. sing.*) Inhabitant. 'Ākifûna/'Ākifna عاكفون/عاكفين (*acc./ act. pic. plu.*): Those who are performing *I'tikâf* أعتكف (-secluded in a mosque for devotion to God). *Ma'kûfan* معكؤفا (*pic. pac. acc.*): Detained; Stopped. (L; T; R; LL)

The root with its above forms has been used in The Holy Qur'ân about 9 times.

علق Aliqa
علقاً؛ يعلق

To adhere to, hang, love, leech, have an attachment, cling, hold fast, pertain, catch, concern, become attached by love, suspend, fasten a thing, cleave. 'Alqun علق and 'Ilqun علق: Precious thing. 'Alâqatun علاقة: True love; Attachment,

Ilâqatun علاقة : Love; Affection. 'Alâqatun علقة: Love; Attachment; Clot of blood, Leech; Germ-cell; Fertilized female ovum (as biological origin).

'Alaqun/'Alaqatun علق/علقة (*n.*): Clot of blood; Attachment; Love. *Mu'allaqatun* معلقة (*pis. pic. f. II.*): Hanging one (like the one of women neither in wedlock nor divorced and free to marry someone else. (L; T; R; Zamakhsharî; LL)

The root with its above three forms has been used in The Holy Qur'ân about 7 times.

علم Alama
علماً؛ يعلم، يعلم

To mark, sign, distinguish. 'Alamun علم: Sign; Long mountain, 'Alâmatun علامة: Mark, Sign; 'Alima علم: Know; Distinguish. 'Ālam عالم (oblique plu.). 'Ālamîn عالمين: By means of which one knows a thing, hence it signifies world or creation, because by it the Creator is known. Any class or division of created being or of mankind; Nation. 'Ālam al-Insân عالم الانسان: The world of mankind. 'Ālam al-Haywanân عالم الحيوان: In animal world. The word 'Ālam عالم is not used to donate rational beings or Angels (John

Penrice in his Dictionary and Glossary of the Koran). The word signifies all categories of existence both in physical and the spiritual sense. It indicates also that the 'Ālam عالم (world) is not only that we know upto now but there are numerous worlds to be discovered or known in future. At some places the Holy Qur'ân has used this word to denote surrounding people of the addressed person or community (2:47; 3:42). In this comprehensive sense Allâh is the Creator and Nourisher of the worlds. The All-Comprehensiveness of the Lordship of Allâh in the words of the Qur'ân - *Rabbul 'Ālamîn* رَبِّ الْعَالَمِينَ (1:2) is quite in consonance with the cosmopolitan nature of the Islam. The word 'Ālamîn عالمين signifies all that is besides Allâh, animate and inanimate things including heavenly bodies, the sun, the moon, the stars, etc. 'Ilm علم: Science; Knowledge; Learning; Information. This word is not followed by *min* من except when it is used in the sense of distinguishing one thing from the other as in 2:143. For difference between 'Alima علم and 'Arafa عَرَف see 'Arafa. 'Ālimun عالم: Wise; One who knows plu. 'Ulamâ علماء. 'Alâm: Learned; Knowing; Wise. 'Allâm علام: Very learned;

Knowing; Wise. *Ma'lûmun / Ma'lûmâtun* معلوم/معلومة,
Mu'allamun معلم: Taught one.
 'Alima علم (prf. 3rd. p. m. sing.): He knew. 'Alimta علمت (prf. 1st p. sing.): Thou knewest. 'Alimû علموا (prf. 3rd. p. m. plu.): They knew. 'Alimatum علمتم (prf. 2nd. p. m. plu.): Ye knew. 'Alimtumû علمتموا (prf. 2nd. p. m. plu.): Ye knew. 'Alimnâ علمنا (prf. 1st. p. plu.): We knew. *Ya 'lamu* يعلم (imp. 3rd. p. m. sing.): He knows. *Ya 'lamanna* يعلمن (imp. 3rd. p. m. sing. imp.): He will surely know. *Ta 'lamû* تعلموا (imp. 2nd. p. m. sing.): Thou knowest. *Ta 'lam* تعلم (imp. 2nd. p. m. sing. juss.): Thou knowest. *Lam Ya 'lam* لم يعلم (imp. 2nd. p. m. sing. juss.): He knows not. *Ta 'lamunna* تعلمن (imp. 2nd. p. m. sing. imp.): You shall with certainty come to know. *Na 'lamu* نعلم (imp. 1st. p. plu.): We distinguish; know. *Ya 'lamûna* يعلمون (imp. 3rd. p. m. plu.): They know. *Ya 'lamû* يعلموا (imp. 3rd. p. m. plu. juss. final *Nûn* dropped). *Ta 'lamû* تعلموا (imp. 2nd. p. m. plu. juss. final *Nûn* dropped): You know. *I 'lam* اعلم (prt. m. sing.): Thou know. *I 'lamû* اعلموا (prt. m. plu.): You know. *Yu 'lama* يعلم (pip. 3rd. p. m. sing.): These be known. 'Allama علم (prf. 3rd. p. m. sing. II.): He taught. 'Allamtum علمتم (prf. 2nd. p. m. plu. II.): You taught. 'Allamta علمت (prf. 2nd.

p. m. sing. II.): Thou taught. **‘Allamtu** عَلَّمْتُ (*prf. 1st.p. sing. II.*): I taught. **‘Allamnâ** عَلَّمْنَا (*prf. 1st. p. plu. II.*): We taught. **Yu‘allimu** يَعْلَمُ (*imp. 3rd. p. m. sing. II.*): He teaches. **Yu‘allimâni** يُعَلِّمَانِ (*imp. 3rd. p. m. dual II.*): They two teach. **Yu‘allimûna** يُعَلِّمُونَ (*imp. 3rd. p. m. plu. II.*): They teach. **Tu‘allimûna** تُعَلِّمُونَ (*imp. 2nd. p. m. plu.*): You teach. **Tu‘allimani** تَعَلِّمَنِي (comb. of *Tu‘allim+ ni*): You teach me. **Nu‘allimu** نَعَلِّمُ (*imp. 1st. p. plu.*): We teach. **‘Ullimta** عَلَّمْتَ (*imp. 1st. p. plu.*): Thou art taught. **‘Ullimtum** عَلَّمْتُمْ (*pp. 2nd. p. m. plu.*): You are taught. **‘Ullimna** عَلَّمْنَا (*pp. 1st. p. plu.*): We are taught. **Yata‘allamûna** يَتَعَلَّمُونَ (*imp. 3rd. p. m. plu.*): They learn. **‘Ilman** عِلْمٌ (*n.*): Knowledge; Information; Learning, **‘Ālimun** عَالِمٌ (*act. pic. m. sing.*): Who knows; Learned. **‘Ulamâ** عُلَمَاءُ (*plu.*): Learned ones. **‘Ālimûna/‘Ālimîna** عَالِمُونَ/عَالِمِينَ (*acc./act. pic. m. plu.*) Learned ones. **‘Alîm** عَلِيمٌ (*act. 2nd. pic.*): Who knows. **Al-‘Ālîm** الْعَالِمُ: The one who knows and knowledge is a permanent feature of his personality. One of the excellent names of Allâh. **‘Allâm** عَلَامٌ (*ints.*): Well known. **Ma‘lûm** مَعْلُومٌ (*pic. pac. sing.*): Known. **Ma‘lûmât** مَعْلُومَاتٌ (*pic. pac.*

plu.): Known ones **Mu‘allamin** مُعَلِّمِينَ (*pis. pic. II.*): Taught one. **‘Alamîn** عَالَمِينَ (*n. plu.*): Worlds. (L; T; R; LL)

The root with its above forms has been used in The Holy Qur’ân as many as 854 times.

عَلَن / عَلَن / عَلَن

عَلَانِيَّةٌ، عَلَنًا، يَعْلَنُ، يَعْلَنُ

To be open, manifest, public, become known, reveal. **‘Alâniyatan** عَلَانِيَّةٌ: In public; Openly. **‘Alâna** عَلَنًا: To make manifest, public.

A‘lantu أَعْلَنْتُ (*prf. 1st. p. sing. IV.*): I made public proclamation, spoke in public. **A‘lantum** أَعْلَنْتُمْ (*prf. 2nd. p. m. plu. IV.*): Ye made known, spoke publicly. **Yu‘linûna** يَعْْلَنُونَ (*imp. 3rd. p. m. plu. IV.*): They make public. **Tu‘linûna** تَعْْلَنُونَ (*imp. 2nd. p. m. plu. IV.*): You make public. **Nu‘linu** نَعْْلَنُ (*imp. 1st. p. plu. IV.*): We make public. **‘Alâniyatan** عَلَانِيَّةٌ (*v. n. acc.*): Made public; In public. (L; T; R; LL)

The root with its above forms has been used in The Holy Qur’ân about 16 times.

عَلَا

عُلُوًّا، يَعْلُوًّا

To be high, elevated, lofty, exalted, ascend, overcome, be

proud, be upon, be over, go up, rise in rank or dignity, raise, take up, mount, overtop. 'Alâ fî al-Makârimi علا في المكارم: He was raised in dignity. Ta'lunna تَعْلُنْ is for Ta'lawunna تَلُونْ the radical Wâw being suppressed because of the quiescent Nûn contained in the tashdîd, being contrary to the rule to have two quiescent letters together after the same vowel. 'Uluwwun عُلوْنُ: Exaltation; Insolence; Pride; Great height; The top of. 'Alwan: Forcibly, 'Âlîna عالين: (oblique plu. of 'Âlin): That which is high or haughty. 'Âliyâtun عالية: Lofty; Up-side. Ta'âlâ تَعَالَى: Far beyond and above; Exalted; Lofty; He came. Ta'al تعال: Come. Ta'âlaina تعالين: Come you. Muta'âl متعال: Exalted; High. Ista'lâ استعلى (X): To mount, get the upper hand. 'Aliyyun عَليّ: Highest; Lofty; Illustrious; Eminent. Al-'Âlî العليّ: One of the excellent names of Allâh. 'Alliyyûna عليون: The register of those enjoying the most exalted ranks.

'Alâ علا (pap. 3rd. p. m. sing.): Overcome; Have dominated. 'Alau علا (prf. 3rd. p. m. plu. IV.): They overcome, conquered. Lâ Ta'lau لا تَعْلُو (prt. neg. m. plu.): Exalt not; Do not rise up.

Ta'lunna تَعْلُنْ (imp. 2nd. p. m. plu. emp.): Ye will surely become overbearing. Ta'âlâ تَعَالَى: High above (all). Ista'lâ استعلا (prf. 3rd. p. m. sing. X): Become uppermost; Successful. 'Âlin عال (act. pic. m. sing. juss.): Self-exalting one; Tyrant; Haughty. 'Âliyan عالياً (act. pic. acc.): Self-exalted one; Haughty. 'Âliya عالي Upside-over (Them). 'Âlîn عالين (act. pic. m. plu.): Self-exalting ones; Those who are haughty. 'Âliyâtun عالية (act. pic. f. sing.): High; Lofty. 'Ulâ اولاء (relative f. plu.): Lofty ones. 'Ulyâ عاليا (eletive, f. sing.): Supermost; Prevailing. 'Uluwwan علواً (v. n. acc.): Great height; Overbearing. 'Aliyyun عَليّ (act. 2nd. pic.): The highest one. One of the excellent names of Allâh. A'lâ اعلى (m. sing. relative.): The great. Al-A'lâ الاعلى: The most high. One of the excellent names of Allâh. A'launa اعلمون (m. plu.): Overcoming ones; Triumphant. 'Iliyyûna/ 'Iliyyîna عليون/ عليين (acc./ nom.): The highest of the places; Register of those enjoying the most exalted ranks. Its sing. is 'Iliyyatun. Muta'âl متعال (ap-der. VIII.): Exalted. Ta'âlau تعالو (prt. m. plu.): You come. Ta'âlain تعالين (prt. f. plu.): You women come. (L; T; R; LL)
The root with its above forms has

been used in The Holy Qur’ân about 86 times.

‘Alâ على

(Preposition): On, upon, at, under, against, provided, so that, in respect, before, against, according to, for the sake of, to, above, inspite of, near, as *Jalasnâ ‘Alâ al-Nâri*: We sat down near the fire. ‘*Alâ hudan* على هدا: They are on guidance, (and then guidance becomes as it were a riding thing for them which they conveniently use in their march towards the Al-Mighty). This construction is vague in Arabic. The Arabs say of a person stupid in ignorance: *Ja‘alâ al-Ghawâyata markabutan*: Such one has made error and is ignorant as a riding beast.

‘Amada عَمَدًا

عَمَدًا ؛ يَعْمِدُ

To intend, support, place columns or pillars, place lofty structure, prop up, resolve, aim, direct, propose. commit (as in intentionally). ‘*Amadum* عَمَدٌ plu. ‘*Imâd* عماد: Column; Lofty structure; Tent; Pole; Pillar. ‘*Amûd* عمود: Support; Column; Base, Chief. *Ta‘mmada* تعمد: To propose.

Muta‘ammidan متعمداً (ap-

der. V. acc.): On purpose; Intentionally. ‘*Imâd* عماد (*n.*): Tall lofty structure; Lofty columns. ‘*Amadûn* عَمَدٌ (*n. plu.*): Columns. (L; T; R; LL)

The root with its above three forms has been used in The Holy Qur’ân about 7 times.

‘Amara عَمَرَ

عَمَرًا ؛ يَعْمُرُ

To inhabit, dwell, mend, repair, build, promote, cultivate, make habitable, perform a sacred visitation, populate. ‘*Amrun* عَمْرٌ and ‘*Umrûn* عُمْرٌ and ‘*Umurun* عُمُرٌ: Life; Age; Long life; Old age. ‘*Umrâton* عَمْرَةٌ: The sacred visitation to Makkah; Visit; Minor pilgrimage. It is a pilgrimage with fewer rites. Literally, a visit or a visiting, technically, a religious visit to Makkah after entering in the state of *Ihrâm* (wearing the cloth *al-Ihrâm*), circuiting (*al-Tawâf*) round the Ka‘bah seven times, making seven rounds between *al-Safâ* and *al-Marwah* mounts. ‘*Umrâh* may be performed at any time of the year but the days of performing the Hajj are fixed. While performing ‘*Umrâh* going to the places of *Hajj* (*Minâ*, ‘*Ârafât* and *Mudâdalîfa*) is not necessary. ‘*Imrân* عمران: Two

persons are called by this name in The Holy Qur’ân, the mother of Mary and the mother of Moses. *Ma’mûr* معمور: Visited; Frequently visited. *Mu’ammârûn* معمرون: Aged man.

‘*Amarû* عمرو (prf. 3rd. p. m. plu.): They inhabited, populated.

Ya’muru يعمر (imp. 3rd. p. m. sing.): He mends, keeps in a good and flourishing state.

Ya’murû يعمروا (imp. 3rd. p. m. plu. final *Nûn* dropped). They keep in a good and flourishing state. *Nu’ammir* نعمر (imp. 1st. p. plu. juss. II.): We grant long life. *Yu’ammârûn* يعمرون (pip. 3rd. p. m. sing. II.): You be given a long life. *I’tamara* اعتمر (prf. 3rd. p. m. sing. VIII.): He performed ‘*Umrah*. *Ista’mara* استعمر (prf. 3rd. p. m. sing. X.): He made (you) dwell. ‘*Amrun* عمر (n.): Life. ‘*Umuran* عمرا (n. acc.): Life-time. ‘*Umurun* عمر (n. nom.). ‘*Umrah* عمرة: Minor pilgrimage. ‘*Imâratun* عمارة (v. n.): Keeping in a good and flourishing state. *Ma’mûr* معمور (pct. pic.): Much frequented. *Mu’ammâr* معمور (pis. pic. II.): Good man. ‘*Imrân* عمران: proper name. (L; T; R; LL)

The root with its above forms
The Holy Qur’ân used about 27 times.

‘Amuqa عمق

عمقا؛ يعمق

To be deep, long, far extending place. ‘*Amîq* عميق: Deep; Long; Far extending place; Far off, Distant.

‘*Amîq* عميق (act. 2 pic.): Deep. (L; T; R; LL)

‘Amila عمل

عملا؛ يعمل

To do, make, act, work, operate, perform, construct, manufacture, practice a handcraft, be active. ‘*Âmilun* عامل: One who does, makes etc. ‘*Amaḷun* عمل plu. A ‘*mâḷun* اعمال: Work.

‘*Amila* عمل (paf. 3rd. p. m. sing.): He did, acted, worked.

‘*Amilat* عملت (prf. 3rd. p. f. sing.): She did, acted. ‘*Amilû* عملوا (prf. 3rd. p. m. plu.): They did. ‘*Amiltum* عملتم (prf. 2nd. p. m. plu.): You did. Most often the perfect past tense of this root ‘*Amila* عمل is preceded by *Man* من or *Mâ* ما or *Min* من of relative or demonstrative pronouns, then it means, "Who does", instead of its real meaning of past tense, "Who did". *Ya’malu* يعمل (juss), *Y’amala* يعمل (acc.: imp. 3rd. p. m. sing.): Does; Did. *Ta’malu* تعمل (imp. 3rd. p. f. sing.): Does. This form is used, as a general rule of Arabic grammar, to denote the meaning

of plu. by placing it before the subject. *A‘malu/A‘mal* عمل / عمل (juss.) *A‘mala* عمل (acc. imp. 1st. p. sing.): I do. *Ya‘malûna* يعملون (imp. 3rd. p. m. plu.): They do. *Ta‘malûna* تعملون (imp. 2nd. p. m. plu.): You do. *Na‘malu* نعمل (nom.), *Na‘mala* نعمل (acc.), *Na‘mal* نعمل (juss.): We do. *I‘mal* عمل (prt. m. sing.): Thou do, make, work. *I‘malû* اعملوا (prt. m. plu.): You do, make, work. *‘Amalun/‘Amalan* عمل / عملا (nom./ n. acc.): Deed; Action; Work. *A‘mâl* اعمال (n. plu.): Deeds. *‘Âmilun* عامل (act. pic. m. sing.): Worker; Doer. *‘Âmilûn/ ‘Amilîn* عاملون / عاملين (acc./ pic. m. plu.): Workers; Doers. *‘Âmilatun*: عاملة (act. pic. f. sing.): Toil-worn woman. (L; T; R; LL)
The root with its above forms has been used in The Holy Qur’ân about 359 times.

‘Ammun عمّ

Uncle on the fathers side, paternal uncle. *‘Ammatun* عمّة: (plu. *‘Ammâtun* عمّات): Paternal aunt.

‘Ammun عمّ (n.): Paternal uncle (33:50). *A‘mâm* اعمام (n. plu.) Paternal uncles (24:61). *‘Ammâtun* عمّات (n. f. plu.): Paternal aunts. *Ammâ* عمّ: It is the combination of ما+عن. What is that (78:1; 4:23; 24:61) (L; T; R; LL)

‘Amiha عمه

عمها؛ يعمه

To be confounded, perplexed, confused, wander blindly, stumble to and fro, unable to find the right course; Mental blindness.

Ya‘mahûn يعمهون (prf. 3rd. p. m. plu.): They are blindly wandering; They lost all marks which are helpful for finding a way. (L; T; R; LL)

The word is used in The Holy Qur’ân about 7 times.

‘Amiya عمى

عمى؛ يعمى

To swerve from duty, stray from the right course, be or become blind, ignorant, obscure and dubious, deprive of the sight, rend abstruse. *Mâ A‘mâhu* اعماه: How great is his blindness, is his error! *‘Amiyat ‘alaihîm al-Anbâ‘u*: The account shall be obscure to them. *‘Aman* اعماء: Blindness of eyes and deafness of ears. *‘Amin* اعم plu. *‘Amûn* اعمون acc. *‘Amûn* اعمى: Blind. *A‘ma: plu.* *‘Umyun* عمى and *‘Umyânun* عميان: Blind; Dark. *‘Ammâ* اعمى: (II) To blind, hide, conceal. The difference between *‘Amaya* عمى and *‘Amaha* عمه is that *‘Amaha* عمه means mental blindness

and 'Amaya عمى means, both mental and physical blindness.

'Amiya عَمِيَ (prf. 3rd. p. m. sing.): He chooses to remain blind. 'Amiyat عميت (prf. 3rd. p. f. sing.): Blinded; Will become confused. 'Amû عموا (prf. 3rd. p. m. plu.): They willfully became blind. Ta'mâ تعمى (imp. 3rd. p. f. sing.): Gets blind. 'Ummiyat عميت (pp. 3rd. p. f. sing. II.): She has been made or rendered obscure A'mâ اعمى (prf. 3rd. p. m. sing. IV.): He made blind. A'mâ عمى (n.): Blind person. Its. plu. is 'Umyun عمي. 'Amâ عمى (v. n.): Blindness. 'Amûna/ 'Amîna عمون/ عمين (acc./ n. plu.): Blind persons, who willing become blind. Its sing. is 'Amin عميا/ 'Umyun/ 'Umyan عمي (acc./ n. plu.): Blind ones. Its sing is A'mâ اعمى. 'Umyyûnan عميون (n. plu.): Blinds. It sing. is 'Umyan عميا and 'Umyun عمي. (L; T; R; LL)

The root with its above forms has been used in The Holy Qur'ân about 33 times.

عن An

(Preposition): Off; Of; From; About; Because; Away from; Out of; In spite of; Concerning; On account of; (Separation, compensation, transition, succession, remoteness); Instead of; For; After; With;

On the authority of. 'Ammâ عما is 'An عن + Mâ ما: From what; From that; Which. Amman is 'An عن + Man من: From whom; From him; Who.

عن Anaba

عنبا؛ يعنب

To produce grapes. 'Inabun عنب: plu. A 'nâb اعناب: Grape.

'Inabun عنب (gen. n. plu.): 'Inaban عنبا (acc.): A 'nâb اعناب (n. plu.): (L; T; R; LL)

The root with its above three forms has been used in The Holy Qur'ân about 11 times.

عن Anita

عننا؛ يعنت

To meet with difficulty, fall into distress, be overburdened, commit a crime, be spoiled, constrain anyone to do a thing, cause anyone to perish, beat harshly. A 'nata اعنت: To bring anyone into difficulty, beat roughly, cause annoyance, confuse. 'Anatun: Sin; Crime; Mistake; Difficulty.

'Anitum اعنتم (prf. 2nd. p. m. plu.): (That which) corrupts or distress you; You are overburdened; You fall into distress. (3:118; 9:128; 49:7). A 'nata اعنت (prf. 3rd. p. m. sing. IV): He caused distress, subjected to burden (2:220). A 'nata اعنت (v. n.): Falling in crime (4:25). (L; T; R; LL)

‘Anada/‘Anuda/‘Anida

عِنْدَ / عُنْدَ / عِنْدَ
عِنْدًا؛ يَعْنَدُ

To go out of the right way, decline, deviate, be rebellious, tyrant, opposing, obstinate to resist, transgress the bounds.

‘Anîd عَنِيدَ (*pac. pic. of sing. acc.*): Enemy (11:59; 14:15; 50:24; 74:16). (L; T; R; LL)

‘Inda عِنْدَ

(Preposition): Here; With; By; At the point of; About; From; In the presence of. The word denotes the idea of nearness, whether it be actual in the sense of possession or ideational, it also denotes a sense of rank or dignity or opinion, time and place.

‘Inda عِنْدَ: A particle used as preposition to denote time and place.

The word is used in the Holy Qur’ân as many as 197 times.

‘Aniqa عَنَقَ

عَنَقًا؛ يَعْنَقُ

To be long-necked, become thin in the neck. *Ta’ânaqa* تَعَانَقُ : To embrace. ‘*Unuqun* عُنُقُ plu. *A’nâq* اعْنَاق : Neck; Company; Trunk (of a tree); Stalk (of a leaf, of a fruit); Company of men; Heads or chiefs of men; Great ones. In

the verse 17:29A ‘*nâq* اعْنَاق is used as a metaphorical phrase to mean: Do not keep your hand stacked to your neck out of miserliness; Do not be niggardly. In the verse 17:13 ‘*Unuqun* عُنُق is metaphorically used and refers to the principle that every action produces an effect which is "made to cling to a person" and that his deeds will be recorded in a Book and that their effect will be seen on the day of resurrection. "Clinging to the neck" indicates the inseparability of one thing from another, thus establishing the law of cause and effect. It also refutes the concept of destiny. Thus the human being is the master of his own fate. His destiny is inseparably linked with the whole tenor of his personality and his works. God has made human being responsible for his behaviour when He says that He has made the deeds of every human being "cling to his neck", and on the Day of Resurrection He shall bring out for him a book with a record of all his deeds. (see also *Târa*; L;T; R; *Râzî*, LL)

‘*Unuq* عُنُق (*com. gender*): A ‘*nâq* اعْنَاق (*n. plu.*): Neck.

The root with its above two forms has been used in The Holy Qur’ân about 9 times.

عَنْكَبُ ‘Ankabun

Ill conformed.

‘*Ankabût* عَنْكَبُوت (*n. f. m. com. gender*): Spider (29:41). (L; T; R; Sibwaih; Ibn Hishâm's *Risalah al-Daîl*)

عَنَا ‘Ana

عُنُوَّةٌ، عَنَّا؛ يَعْنُو

To submit humbly, be downcast, distress, become submissive, obedient, take a thing peaceably.

‘*Anat* عَنَّتْ (*prf. 3rd. p. m. plu.*) Shall humble themselves. (20:111). (L; T; R; LL)

عَهْدَ ‘Ahida

عَهْدًا؛ يَعْهَدُ

To enjoin, charge, impose, swear. ‘*Ahdun* عَهْدٌ: Treaty; Covenant; Promise; Agreement; Condition; Bequest; Responsibility; Compact; Guarantee; Oath; Bond; Time; Epoch; Acquaintance; True friendship; Affection; Security.

‘*Ahida* عَهْدَ (*prf. 3rd. p. m. sing.*): He has enjoined. ‘*Ahidnâ* عَهْدَنَا (*prf. 1st. p. plu.*): We enjoined. ‘*Ahad* عَهَّدَ (*imp. 1st. p. sing. juss.*): Enjoin. ‘*Āhada* عَاهَدَ (*prf. 3rd. p. m. sing. III.*): He made a covenant ‘*Āhadû* عَاهَدُوا (*prf. 3rd. p. m. plu. III.*): They made covenant. ‘*Āhadtum* عَاهَدْتُمْ (*prf. 2nd. p. m. plu. III.*): You made

covenant. ‘*Ahdun* عَهْدٌ (*v. n.*): Covenant; Treaty; Oath; Promise; Appointed time. (L; T; R; LL)

The root with its above forms has been used in The Holy Qur’ân about 46 times.

عَهَنَ ‘Ahana

عَهْنًا؛ يَعْهِنُ

To wither, dry up, be broken or bent. ‘*Thnun* عَهِنَ plu. ‘*Uhûn* عَهْنُونُ: Wool; Dyed wool; Multicoloured wool.

‘*Ihni* عَهِنَ (*n.*): (70:9; 101:5). (L; T; R; LL)

عَوَجَ ‘Awija

عَوَجًا؛ يَعْوَجُ

To be crooked, bent, uneven, distorted, wrap, be ill-natured, deviate, turn aside. ‘*Iwajun* عَوَجٌ: Deviation; Rectitude; Insincerity; Distortion; Unevenness, Curvature; Difficult.

‘*Iwajun*/‘*Iwajan* عَوَجًا/عَوَجٌ (*acc./v. n.*): Distortion; Deviation. (L; T; R; LL)

The root with its above two forms has been used in The Holy Qur’ân about 9 times.

عَادَ ‘Āda

عَوْدًا، مَعَادًا؛ يَعْوَدُ

To return, turn away, come

back, repeat, restore. 'Āidun عائد : One who returns. Ma'ādun معاد: Place where one returns; Another name of Makkah. A'āda اعاد (IV): To cause to return; Restore. The verb A'āda اعاد is transitive to mean to get some one return or cause to return or bring back (what has passed away). In the verse 34:49 it also seems to be in the meaning of "to return" (*intrans.*) It is also an idiom as in: *Fulānun mā yu'īdu wa mā yubdi'u* فلان مايعيد و مايبديء "Someone is neither to be restored nor to originate" which means he has no way to survive.

'Ād عاد: An Arab tribe which lived in the south of the Arabian peninsula and occupied land extending from the north of the Persian Gulf to the southern end of the Red Sea. The tribe of 'Ād عاد spoken of in the Holy Qur'ān is also called the first 'Ād (53:50) or the "Ancient 'Ād عاد in order to distinguish them from the people of Thamūd, who are called the second 'Ād عاد. The Adramites of Yemen mentioned in the Greek history are none other than this tribe. In the Holy Qur'ān they are also called 'Ād Iram whereby Adram being a corruption of 'Ād Iram. The Adites were separated only by

a few generation from the people of Noah. Hūd was the name of their Prophet. He was seventh in descent from Noah. The 'Ād عاد were a powerful and cultured people who built strong fortresses, palatial buildings and great water reservoirs. They invented new weapons and implements of war. Their language was Aramic, which is akin to Hebrew. For some time their rule extended over most of the fertile parts of Arabian peninsula, particularly Yemen, Syria and Iraq and their ruled lasted up to 500 B.C. Their destruction was caused by violent winds which continued to rage over their territory for "seven nights and eight days", burying their chief cities under heaps of sand and dust. They disappeared from the history many centuries before the advent of Islam, but their memory remained in Arabian traditions (see also Hūd).

'Āda عاد (*prf. 3rd. p. m. sing.*): Returned; Reverted. 'Ādū عادوا (*prf. 3rd. p. m. plu.*): They returned, reverted. 'Udtum عدتم (*prf. 2nd. p. plu.*): You returned. 'Udnā عدنا (*prf. 1st. p. plu.*): We returned. Yu'ūdūna يعودون (*imp. 3rd. p. m. plu.*): They return. Ya'ūdū يعودوا (*imp. 3rd. p. m. plu. final Nūn drop.*): You return.

Ta'ûdûna تعودون (*imp. 2nd. p. m. plu.*): Ye return. **Ta'ûdû** تعودوا (*imp. 2nd. p. m. plu. final Nûn dropped*): **Ta'ûdunna** تعودن (*imp. 2nd. p. m. sing. imp.*): Assuredly ye shall return. **Na'ûdu** نعود (*imp. 1st. p. plu.*): We return. **Na'ud** نعد (*imp. 1st. p. plu. Wâw drop.*): We return. **Yu'îdu** يعيد (*imp. 3rd. p. m. sing. IV.*): They shall repeat, return. **Yu'îdû** يعيدوا (*final Nûn drop.*): They restore, make (you) revert to. **Nu'îdu** نعيد (*imp. 1st. p. plu.*): We restore; We will make you return. **'Uîdû** اعيدوا (*imp. 3rd. p. m. plu. IV.*): They will be hurled back. **A'îdûna** اعيدون (*act. pic. m. plu.*): Those who return. **Ma'âdun** معاد (*n.*): Place of return; Home; Another name for Makkah: **'Idan** عدا: Ever recurring; Festival; Periodical; Feast day. **'Âd** عاد: An Arab tribe. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân about 63 times.

عَاذَآ

عَاذًا؛ يَعْوِذُ

To seek or take protection, refuge, be next; The bone (flesh). **Ma'âdh** معاذ: A refuge. **Ma'âdh Allâh** معاذ الله (I seek) refuge with Allâh; God forbid; Allâh be my refuge.

'Udhtu عذت (*prf. 1st. p. sing.*): I sought refuge, protection
A'ûdhu اعود (*imp. 1st. p. sing.*): I seek refuge. **Ya'ûdhûna** يعوذون (*imp. 3rd. p. m. plu.*): They seek refuge. **U'îdh** اعد (*imp. 1st. p. sing. IV.*): I seek refuge for, do commend (to your) protection. **Ista'idh** استعذ (*prt. m. sing. X.*): Seek refuge! **Ma'âdhun** معاذ (*pis. pic.*): Refuge. **Ma'âdh Allâh** معاذ الله: God forbid; Allâh be my refuge. (L; T; R; LL)
The root with its above forms has been used in The Holy Qur'ân about 17 times.

عَارَآ

عَوْرَةً؛ يُعَارُ، يَعْوَرُ

To feel ashamed, find something disgraceful, shun as below one's dignity, regard something as disgraceful or below one's dignity, become naked
'Auratun عورة (*plu. 'Aurât* عورات): Nakedness; Nudity; Private parts of body of man or woman which should be covered; Private parts of body one is ashamed to expose; Something laid open to enemies; Time suitable for exposure of oneself; Time of privacy; Time of undress

'Auratun عورة (*n.*): Exposed; Laid open; Nakedness (33:13). **'Aurât** عورات (*n. plu.*): Private part, Privacy (24:31, 58). (L; T; R; LL)

عاقَ أَقَا
عَوَقًا؛ يَعْوِقُ

To keep back, hinder, prevent, delay, restrain, impede. *Mu'awwiq* معوِّق (plu. *Mu'awwiqîn* معوِّقِين): Those who hinder.

Mu'wwiqîn معوِّقِين (*ap-der. m. plu. II.*) Those who turn others away, who hinder (33:18) (L; T; R; LL)

عالَ أَلَا
عَوَلًا؛ يَعْوَلُ

To swerve, turn aside, neglect other side, do injustice, do wrong, impose hardship, commit oppression or dishonesty, have a large family, provide for one's family, feed poor persons. *Dhâlîka adna alla ta'ûlû*: This is the best way to avoid doing injustice, is the best way to avoid deviating from the right course, is the best way to avoid having a large family (Shâfaî, Kashshâf, Baidzawî). 'Â'ilan عائلا: Having a large family. 'Â'ilatun/'Â'ilatan عائلة/عائلة: Family: Poverty; Want. *Wijadaka 'Â'ilan* (93:8): He found you having a large family to support, found you in want (it does not refer to temporal or primary circumstances, but rather to

his spiritual needs.) 'Âla *al-rajulu*: To have a large family (or in Arabic *sâra dha iyâlin*). 'Aul اول: Sustenance of a family. 'Iylatun عياله: family; Wife. 'Âla 'Iyalahû: (=kafatum Ma'âshatun): To feed a family, provide a family their livelihood and maintenance. 'Ayâl عيال: Livelihood of the family. 'Iyâluka عيالك: Those of whom you are responsible of livelihood and maintenance.

Ta'ûlû تَعَوَلُوا (*imp. 2nd. p. m. plu.*): Avoid doing injustice and wrong (4:3). 'Âilan عائلا (*act. pic. macc*): Having a large family (93:8). 'Âilatan عائلة (*n.*): Injustice; Poverty (9:28). (L; T; R; LL)

عَامَ أَمَا
عَوَمًا؛ يَعْوَمُ

To enter a contract with someone for one year. 'Âmun عام: Year 'Âmaini عامين: Two years.

'Âmun عام (*nom.*) 'Âman عاما (*acc.*): Year. 'Âmaini عامين (*oblique dual*): Two years. (L; T; R; LL)

The root with its above three forms has been used in The Holy Qur'ân about about 9 times.

عَانَ أَنَا
عَوْنَا؛ يَعْوَنُ

To be of middle age. 'Aâna

اعان *Yu'înu* يعين (IV): To aid, assist, help. *Tā'âwana* تعاون: (VI): To help one another. *Ista'âna* استعان (X): To implore for help, seek aid, turn and call for assistance. *Musta'ân* مستعان: One whose help is to be implored.

A'âna أعان (*prf. 3rd. p. m. sing. IV*): Helped. *A'înu* اعينوا (*prt. m. plu. IV*): Help ye one another. *Ta'âwanû* تعاونوا (*prt. m. plu. IV*): To help one another. *Nasta'înu* نستعين (*imp. 1st. p. plu. VI*): We implore for help. *Ista'înu* استعينوا (*prt. m. plu. X*): You seek help. *Must'âinu* مستعان (*pis. pic. m. sing. X*): One whose help is sought. *'Awânun* عَوَان (*n.*): One of middle age (2:68). (L; T; R; LL)

The root with its above forms has been used in The Holy Qur'ân about 11 times.

عَابْ أَبا

عَيْبًا؛ يَعْيبُ

To be bad, damaged, defected, faulty, render faulty or unserviceable, have a blemish, a defect, be unsound.

U'îbu اعيب (*imp. XIII. acc.*): I damaged (18:79). (L; T; R; LL)

عَارِ أَرَا

عَيْرًا؛ يَعْيرُ

To wander, go backwards and

forwards. *'Irun* عَيْر: Caravan, Caravan of camels carrying corn.

'Irun عَيْر (*n.*): Caravan of camels; Caravan of camels carrying corn (12:70, 82, 94). (L; T; R; LL)

عِيسَى إِيسَى

Jesus. The Hebrew for Jesus is Yasû. According to the Holy Qur'ân the long chain of prophets that came after Moses in Israel, ended with Jesus. The principle source of information about the life of Jesus Christ is the record of the four evangelists - Matthew, Mark, Luke and John. Gospels were written centuries later from another perspective and for a purpose. What we read in them is what the Church itself wanted to portray about Jesus. Analogously to the call of the Prophets in The Old Testament a call came to Jesus to undertake his mission as a Prophet and religious teacher for the Jews. He was their expected and appointed Messiah. This title represented their hope for deliverance from sin and from Romans and to restore their lost glory. The Holy Qur'ân gives Jesus the title of "Son of Mary", the title "Son of man" was one of that the Gospels frequently put into the sayings of Jesus. His

message was restricted to the Jewish people. He was as an adherent of Judaism and he lived among Jews that he was both accepted and rejected by the Jews. His twelve disciples (*Hawârî*) are Peter, Simon, James, John, Andrew, Philip, Bartholomew, Mathews, Thomas, James the son of Alphaeus, Thaddaeus, Simon the Cananaean and Judas Iscariot (Luk., 9:1). The New Testament says that their loyalty to him was inconstant and in the hours of his difficulties they forsook him. But according to the Holy Qur'ân "When Jesus felt disbelief on the part of the Jews and thought that his people would renounce him he said, 'Who are my helper in calling the people towards God?'. The disciples said, 'We are the helpers in the cause of God. We have believed in God. Bear witness that we are the submitting ones to His will' (3:52). At another place we read in the Holy Qur'ân "They were granted revelation." (5:111). Mary was given the glad tidings of the birth of Jesus (3:45, 19:20). He was born in summer at a time when the dates had become ripe in Palestine (19:25). He came in fulfillment of the prophecies

(4:171). He was granted Revelation (2:87; 5:110). He was sent only to Israelites (3:48). He was not rude to his mother (19:32), as the New Testament wants us to believe. He verified Torah (3:50, 5:46). He modified Mosaic Law (3:49). His "making birds" and "healing the sick" and "raising the dead" are metaphors to be meant in spiritual sense (3:49, 5:110). He was not God (3:2; 5:7; 72:116; 19:88; 21:21; 43:15,81). He was the servant of God and his Prophet (4:172; 19:30; 5:15). He preached the Unity of God (3:51,118; 5:72,118; 19:36; 43:64). He was not a son of God (9:12, 19:35, 90, 23:91). He was mortal (3:58, 19:30), and born under ordinary circumstances. Mary was a chaste and pious lady (19:22). He did not die on cross but God saved him from this "cursed" death, as this was the belief of the Jews that whosoever dies on a cross, dies a cursed death, nor was he killed by any other means, as the Prophets of God are always saved by God and enjoy His protection from being killed (2:72; 3:54; 3:59; 4:157). He found a shelter in a high green valley (3:45, 23:50) where he died a natural death (3:54;

5:75, 116; 7:25; 17:93; 21:34). His "ascension" to heaven with his physical body is an erroneous belief (77:25; 4:158; 19:57; 24:31; 3:55; 5:75).

The word عَيْسَى means having a white colour inclining towards black or reddish white or white. The camels thus termed are said to be of good breed.

‘Isa عَيْسَى: Proper name; Jesus This personal name has been used in The Holy Qur’ân about 25 times.

عَاشِ ‘Āsha

عَيْشَا: يَعِيشُ

To live in a certain manner; passones’ life. ‘Ishatun عَيْشَة: Livelihood, Life. Ma’âsh معاش: Means of life; Livelihood; Time for seeking livelihood. Ma’îshatun مَعِيشَة: Existence; Manner of living; Rituals, Necessities of life. (L; T; R; LL)

‘Ishatan عَيْشَة (v. n.).
Ma’îshatun مَعِيشَة (v. n.):
Ma’âyisha مَعَايش (n. plu.):
Ma’âshan مَعَاشاً (m. p. acc.):
The root with its above four forms has been used in The Holy Qur’ân about 8 times.

عَانَ ‘Āna

عَيْنَا: يَعِينُ

To hurt in the eye, smite anyone with the evil eye, flow tears, become a spy. ‘Āyan عَيْنٌ: To view, face. ‘Ainun عَيْنٌ: Eye; Look; Hole; But of a tree; Spy; Middle letter of a trilateral word; Spring of water; Chief; Personage of a place. A’yan عَيْنٌ plu ‘Inun عَيْنٌ: Lovely; Wide-eyed; Lovely black eyed. Ma’înun مَعِينٌ: Water; Spring. (L; T; R; LL)

‘Ainun عَيْنٌ (n. sing); ‘Ainâni عَيْنَان (n. dual); ‘Uyûnun عِيُون (n. plu.) A’yun أَعْيُن (n. plu.): ‘Înun عَيْن (n. plu.); Ma’înin مَعِين (n. plu.).

The root with its above forms has been used in The Holy Qur’ân about 65 times.

عَيِّي ‘Ayya

عَيَّأُ: يَعِي

To be wearied with, hesitate; be hindered so as to be unable to complete a thing, lack power or ability, be tired, be jaded, be impracticable.

‘Ayînâ عَيَيْنَا (prf. 1st. p. plu.): We are worn out; We are wearied (50:15). Ya’yâ يَعِي (imp. 3rd. p. m. sing. juss.): Was wearied (46:33). (L; T; R; LL)

Ghain
غ Gh

It is 19th letter of the Arabic alphabet. According to *Hisâb Jummal* (mode of reckoning numbers by the letters of the alphabet) the value of *ghain* is 1000. It has no real equivalent in English. It is of the category of *Majhûra* مجهوره and *Halqîyyah* حلقية.

Ghabara غَبَر
غُبُورًا؛ يَغْبُرُ

To be dusty, dust coloured, remain, stay, continue, lag behind. *Ghabaratun* غَبْرَة: Dust; Gloom. *Ghâbar* غَابِر: One who stays behind, who lags behind. This verb has opposite meanings: To remain behind, and to depart. In the Holy Qur'ân it is used in the first meaning.

Ghabaratun غَبْرَة (n.): Dust; Gloom (80:40). *Ghâbirîna* غَابِرِينَ (pic. pac. m. plu.): Those who remained behind, stayed behind (7:83, 15:60; 26:171; 27:57; 29:32, 33; 37:135). (L; T; R; LL)

Ghabana غَبِنَ
غَبْنًا؛ يَغْبُنُ

To deceive, lose and gain mutually, cause loss (it may be either in property or in judgment), neglect a thing, manifest loss and gain, attribute deficiency. *Yaum al-Taghâbun* يوم التغابن: Day or time of loss and gain, day of the manifestation of loss (to the disbelievers) and gain (to the believers).

Taghâbun تَغَابِن (v. n. VI): (64:9). (L; T; R; LL; Ibn Kathîr; Zamakhsharî)

Ghaththa غَثَّ
غَثًّا؛ يَغَثُّ، يَغَثُّ

To become unpleasing, put in trouble, be covered with foam. *Ghuthâ'an* غُثَاء: Rubbish or particles of things; Rotten leaves with the scum born upon the surface of a torrent. *Ghuthâ al-Nâth* غُثَاء النَّاسِ: The low and the vile and the refuse of mankind.

Ghuthâ'an غُثَاء (n.): (23:41, 87: ((L; T; R; LL; Zamakhsharî)

Ghadara غَدَرَ
غَدْرًا؛ يَغْدِرُ، يَغْدِرُ

To break a contract, leave behind. *Ghâdara* غَادَر (III): To leave out.

Yughâdiru يغادر (*imp. 3rd. p. m. sing. III. juss.*): It Leaves. (18:49). **Nughâdir** نغادر (*imp. 1st. p. plu. III. juss.*): We leave (18:47). (L; T; R; LL)

Ghadiqa عَدَقَ

عَدَقًا؛ يَعْدَقُ

To abound in water (spring), rain copiously and abundantly. **Ghadaqan** عَدَقًا: Abundant; Copious; Plenteous; A metaphor of happiness.

Ghadaqan عَدَقًا (v. n.): (72:16). (L, T, R, Abû Muslim, Râzî, LL)

Ghada عَدَا

عَدَا؛ يَعْدُوا

To go or do in the morning or depart (any time). **Ghadun** عَدَا: Morrow. **Ghadan** عَدَا: Tomorrow. **Ghadâ'an**: Early meal. **Ghuduwun** عَدَا: Morning.

Ghadauta عَدَوْتَ (*prf. 2nd. p. m. sing.*): Thou went forth early in the morning. **Ghadau** عَدَوْتَ (*prf. 3rd. p. m. plu.*): They went forth early in the morning. **Ighdû** اَعْدُوا (*prt. m. plu.*): You go forth early in the morning. **Ghadin** عَدَا (*gen.*): **Ghadan** عَدَا (*acc. n.*): Coming day; Morrow. **Ghuduwun** عَدَا (*nom.*); **Ghuduwan** عَدَا (*acc. n.*): Mornings. **Ghadât** عَدَا (*n.*): Morning. **Ghadaun** عَدَا (*n.*): Morning meal; Breakfast. (L; T;

R; LL)

The root with the above forms has been used in The Holy Qur'ân 16 times.

Gharaba عَرَبَ

عَرَبًا؛ يَغْرُبُ

To disappear; To set (sun, star, etc.), To go away. **Ghurub** عَرَبَ: Sunset. **Gharbiyyun/Gharbiyyatun**: غَرْبِيّ / غَرْبِيَّة: The western. **Maghrib** مَغْرِب: The west; Setting of the sun; (plu. **Maghârib** مَغَارِب): Wests; The western parts of the earth. **Ghurâb** عُرَاب: Raven. **Gharâbîb** غَرَابِيْب: Externally black; Jet black; Raven-black.

Gharabat غَرِبْتَ (*prf. 3rd. p. f. sing.*) She is set (for sun). **Taghrubu** تَغْرُبُ (*imp. 3rd. p. f. sing.*): Sets (for sun). **Ghurûb** عُرُوب (v. n.): Setting (of the sun). **Gharbiyyun** غَرْبِيّ (*adj. m.*): Western. **Gharbiyyatun** غَرْبِيَّة (*adj. f.*): Western. **Maghribûn** مَغْرِب (n. of place sing.): The place of setting (of sun); West. **Maghrabain** مَغْرِبَيْن (n. of place, dual): Two wests. **Maghârib** مَغَارِب (n. of place plu.): Wests. **Ghurâban** عُرَابَا (*acc. n.*): Raven. **Gharâbîb** غَرَابِيْب (n. plu.): Extremely black. Its sing. is **Gharbîb** غَرْبِيْب. (L; T; R; LL)
The root with its above forms has been used in The Holy Qur'ân about 19 times.

Gharra غَرَّ
غَرًّا ؛ يَغُرُّ

To beguile, deceive, deceive with vain hopes, seduce, allure. *Ghurûr* غُرور: Delusion; Vanity; Guile. *Gharûr* غَرور: Object for which one beguiles.

Gharra غَرَّ (prf. 3rd. p. m. sing. assim. V): Beguiled; Deluded. *Gharrat* غَرَّت (prf. 3rd. p. f. sing. assim. V): Deluded. *Yaghrur* يَغُرُّ (imp. 3rd. p. m. sing. juss.): (Let one) Delude; Misgiving. *Lâ Yaghurran* لَا يَغُرَّن: Let not deceive. *Ghurûr* غُرور (v. n.): Deceiving; Guiling. *Gharûr* غَرور The object for which one deceives, deludes or beguiles. (L; T; R; LL)
The root with its above forms has been used in The Holy Qur'ân about 27 times.

Gharafa غَرَّفَ
غَرَّفًا ؛ يَغْرِفُ ، يَغْرِفُ

To draw a draught for water for drinking in the hand. *Ightarafa* اغترف: To drink out of the hand, take a handful (of water) with the hand, have water in the hallow of the hand, scoop a single handful. *Ghurfatān* غَرَفَتَان: Quantity of water which fills the hand. Handful of water. *Ghurfatun* غَرَفَةٌ plu. *Ghurufât* غُرَفَات: High place; Upper chamber.

Ightarafa اغترف (prf. 3rd. p. m. sing. VIII.): Took a handful of water, took in the hallow of hand. *Ghurufun* غُرْف (n. plu.): Highest places. *Ghurufât* غُرَفَات (n. plu.): Highest places; High chambers. (L; T; R; LL)
The root with its above three forms has been used in The Holy Qur'ân about 7 times.

Ghariqa غرق
غَرَّقًا ؛ يَغْرِقُ

To sink (into water or sand). *Gharaqun* غَرَّق: Act of drowning. *Gharqan* غَرَّقًا: At a single draught; Suddenly; Violently. *Aghraq* اغرق (IV): To drown. *Ghurûq* غُرُوق: To sink. *Istaghraqa* استغرق: To exceed (the bounds). *Aghraqa* اغرق: To brace a bow-string to the utmost. *Gharaqa* غرق: To come near to any one. *Mughraqûna* مَغْرَقُونَ: Drowned ones.
Aghraqnâ اغرقنا (prf. 1st. p. plu. IV): We drowned. *Yughriq* يُغْرِق (imp. 3rd. p. m. sing. acc.): He drown (you). *Tughriqa* تُغْرِق (imp. 2nd. p. m. sing. IV): You drown *Nughriq* نُغْرِق (imp. 1st. p. plu. IV): We drown. *Ughriqû* اغرقوا (pp. 3rd. p. m. plu. IV): They were drowned. *Gharaq* غرق (v. n.): Drowning. *Gharqan* غَرَّقًا (v. n. acc.): Intense zeal and to the best of capacity; Vehemently.

Mughraqûna/Mughraqîna
مُغْرَقُونَ/مُغْرَقِينَ (*acc. pis. pic. m. plu.*): Those who are drowned.
(L; T; R; LL)
The root with its above forms has been used in The Holy Qur'ân about 23 times.

Gharima غرم

عَرَمًا؛ يَغْرَمُ

To be in debt, pay (a tax, fine, debt). *Ghârimun* غارم: One in debt. *Gharâma* غراما: Continuous torment; Anguish; Most vehement and unshakable torment. *Maghramun* مغرم: Debt that must be paid; Forced loan *Mughramun* مغرم (IV): One who is involved in debt or lies under an obligation.

Ghârimîna غارمين (*act. pic. m. plu.*): Those in debt (9:60).
Gharâman غراما (*n. acc.*): Most vehement and unshakable, lasting and continuous evil (25:65).
Maghramin/Maghraman مغرم / مغرما (*acc./v. n.*): Undue debt; Forced loan (52:40; 68:46; 9:98).
Mughramûna مغرمون (*pis. pic. n. plu.*): Those who are involved in undue debt (56:66) (L; T; R; LL)

Gharâ غَرَا

عَرُوا؛ يَغْرُوا

To stir up, give rise, rouse, kindle, estrange, incite desire,

tempt, seduce, allure, excite, adhere, stick. *Aghra* اغرا: (IV)
To stir up, etc.

Aghrainâ اغرينا (*prf. 1st. p. plu. IV*): We have kindled, incited (5:14). **Nughriyanna** نغرين (*imp. 1st. p. plu.*): We surely shall make (you) exercise authority (33:60). (L; T; R; LL)

Ghazala غَزَلَا

عَزَلَا؛ يَغْزِلُ

To spin. *Ghazlun*: Thread; Spun.

Ghazlun غَزَلٌ (*n.*) Yarn, Thread, Spun. (16:92). (L; T; R; LL)

Ghazâ غَزَا

عَزُوا؛ يَغْزُوا

To go forth on a campaign, go to war, make excursion against. *Ghuzzan* غَزَا plu. *Ghâzin* غاز: Fighters.

Ghuzzan غَزَا (*act. pic. plu.*): One who goes forth on a campaign; Fighter (3:156). (L; T; R; LL)

Ghasaqa عَسَق

عَسَقًا؛ يَعْسِقُ

To become very dark (night), become obscure. *Ghâsiqin* غاسقين: Darkness; Darkener; Night *Ghassâqun* غَسَّاق: Intensely cold and bitter and stinking drink; Ice cold

darkness; Dark, murky and intensely cold fluid; Stinking.

Ghasaqa غَسِق (v. n.): (17:78)
Ghâsiqin غَاسِق (act. pic. m. sing.): (113:3). **Ghassâqan** غَسَّاقَا

Ghasala غَسَلَ

غَسَّلَا؛ يَغْسِلُ

To wash, purify. **Ghislîn** غَسْلِينَ = **Ghassâq**: Something very hot. **Ightasala** اغْتَسَلَا (VIII) To wash ones-self. **Mughtasalun** مَغْتَسَل: Place for washing; Spring.

Ighsilû اغسَلُوا (prt. m. plu.): (5:6). **Taghtasilû** تَغْتَسَلُوا (imp. 2nd. p. plu.): (4:43). **Mughtasalun** مَغْتَسَل (pis. pic. m. sing.): (37:42). **Ghislîn** غَسْلِينَ (n.): (69:36) Extremely hot. (L; T; R; LL)

Ghashiya غَشِيَ

غَشَايَهُ، غَشِيَا؛ يَغْشِي

To cover, conceal, come upon. **Ghashiyatun** غَشِيَّة: Thing that covers; Overwhelming; Covering event (plu.) **Ghawâshin** غَوَاش غَوَاش: Covering; Veil. **Maghshiyun** مَغْشِي: One in a swoon. **Ghashsha** غَشِي: (II) To cover, cause to cover. **Aghshâ** اغْشِيَ: (IV): To cover or cause to cover, be covered. **Taghashsha** تَغْشِيَ: (V) Covers; To have carnal connection with. **Istaghsha**

استغشى (X.) To bring oneself under a cover, cover oneself.

Yaghshâ يَغْشِيَ: Covers. It is written with *Yâ* at the end as in 92:11, but with *Alif* when attached to a pronoun as in 91:4. The personal pronoun is either for the word or the darkness. **Taghashshâ** تَغْشِيَ: He covers; (in conjugal relationship), written with *Alif* when attached to a pronoun as in 7:189. **Yastaghshauna** يَسْتَعْشُونَ: They cover themselves. **Yastaghshauna** ثِيَابَهُمْ: They cover themselves with their garments; (A phrase denoting a refusal to hearken, or an allusion to running, and turning a deaf ear and refusing to see the truth.

Ghashiya غَشِيَ (prf. 3rd. p. m. sing.): covered; Overcome. **Yaghshâ** يَغْشِيَ (imp. 3rd. p. m. sing.): Covers. **Taghshâ** تَغْشِيَ (imp. 3rd. p. f. sing.): Covers; With cover. **Ghashsha** غَشِيَ (prf. 3rd. p. m. sing. II): Covered. **Yughshî** يَغْشِيَ (imp. 3rd. p. m. sing. II): Covers. **Aghshainâ** اغْشَيْنَا (prf. 1st. p. sing. IV.): We have covered. **Ughshiyat** اغْشِيَّة (pp. 3rd. p. f. sing. IV.): Was covered (with). **Yughshâ** يَغْشِيَ (pip. 3rd. p. m. sing. IV.): Is covered. **Taghashshâ** تَغْشِيَ (prf. 3rd. p. m. sing. V.): He covers (7:189). **Istaghshau** اسْتَغْشَوْ (prf. 3rd. p. m. plu. X.): They

covered themselves.
Yastaghshauna يَسْتَعْشُونَ (*imp. 3rd. p. m. plu.*): They cover themselves. **Ghâshiyatun** غَاشِيَةٌ (*act. pic. f. sing.*): A thing that covers, overwhelms. **Maghshî** مَغْشِي (*pis. pic.*): One who is made to faint; Fainted; One whose understanding is clouded or covered. **Ghawâshun** غَوَاشٍ (*n. plu.*): Coverings. Its sing. is **Ghâshiyatun**. **Ghishawatun** غِشْوَةٌ (*n.*): Covering. (L; T; R; LL)
 The root with its above forms has been used in The Holy Qur'ân 29 times.

غَصَبَ *Ghasaba*

غَصَبًا؛ يَغْصِبُ

To take unjustly, by force, seize by violence, snatch a thing forcibly, act wrongfully, snatch a thing against one's will. **Ghasban** غَصَبًا: Seizing something from someone unjustly or by force.

Ghasban غَصَبًا (*v. n.*): Taking something from someone unjustly or by force (18:79). (L; T; R; LL)

غَضَّ *Ghassa*

غَضًّا؛ يَغُضُّ

To be choked, choked with wrath, grieved, annoyed by something sticking in the throat. **Ghussatun** غُصَّة: Something

that sticks in the throat so as to cause pain and is choking. Its plu. is **Ghusasun** غُصَص.

Ghussatun غُصَّة (*n.*): (73:13). (L; T; R; LL).

غَضِبَ *Ghadziba*

غَضِبًا؛ يَغْضِبُ

To be angry. **Ghadzab** غَضَب: Anger; Displeasure; Wrath; Passion; Indignation. **Ghadzban** غَضْبَان: Hot tempered; Angry. **Maghdzûb** مَغْضُوب: Object of displeasure and anger. **Mughâdzibun** مَغْضُوبًا: (III) Being displeased; Being in a state of displeasure.

Ghadziba غَضِبَ (*prf. 3rd. p. m. sing.*): was angry with. **Ghadzibû** غَضِبُوا (*prf. 3rd. p. m. plu.*): They were angry with. **Ghadzbun** غَضِبَ (*v. n.*): Anger; Displeasure. **Maghdzûb** مَغْضُوب (*v. n.*): Those who have incurred displeasure. **Ghadzban** غَضْبَان (*n.*): Indignant; Displeased. Its plu. is **Ghidzâb**. **Mughâdziban** مَغْضُوبًا (*pis. pic. III. acc.*): In the state of displeasure or irritation. (L; T; R; LL)

The root with its above forms has been used in The Holy Qur'ân 24 times.

غَضَّ *Ghadzda*

غَضًّا؛ يَغُضُّ

To lower, restrain, cast down (the eyes, looks, or voice).

Yaghdzdzûna يَغْضُونَ (*imp. 3rd. p. m. plu. assim.*): They lower (voice) (49:3). **Yaghdzdzû** يُغْضُوا (*imp. 3rd. p. m. plu. acc.*): They shall restrain (24:30). **Yaghdzdzna** يَغْضُنُ (*imp. 3rd. p. f. plu.*): They (*f*) should restrain. **Ughdzudz** اغْضُضْ (*pvt. m. sing.*): Lower (the voice) (31:19). (L; T; R; LL)

Ghatasha غَطَشَ

غَطَشًا؛ يَغْطِشُ

To be dark. *Aghtasha* (IV):
To give darkness, make dark.

Aghtasha اغْطَشَ (*prf. 3rd. p. m. sing. IV*): He made dark, gave darkness (79:29). (L; T; R; LL)

Ghata غَطَا

غَطُوا؛ يَغْطُو

To cover, conceal, spread its darkness (night), put a veil, *Ghita*: Lid; Covering.

Ghitâ غَطَاءَ (*n.*): Cover; Veil; Lid; Covering; Ignorance (18:101, 50:22). (L; T; R; LL)

Ghafara غَفَرَ

غُفْرَانًا، مَغْفِرَةً، غُفْرًا؛ يَغْفِرُ

To cover, hide, conceal, forgive, give protection, set the affairs right, suppress the defect. *Ghafar al-Matâ'a* غَفَرَالْمَتَاعَ: He put the goods in the bag and covered and protected them. *Mighafar*

مغفر: Shield; Helmet, (as they protect a person). *Istighfâr* استغفار: The act of asking protection and forgiveness. It does not merely mean verbal asking for forgiveness but extends to such acts as lead to the covering up of one's sins and shortcomings. It is not necessarily a proof of one's sinfulness. It may also be offered for protection against the evil consequences of human weaknesses or those of errors of judgment. *Ghafr* غفر: Covering with that which protects a thing from dirt; Protecting a thing from dirt; Granting of protection against the commission of sin or punishment of sin. Barmâwî says: "Protection is of two kinds; Protecting human being from committing the sin and protecting him from the punishment for his sins. The divine attributes *Ghâfir* غافر, *Ghaffâr* غَفَّار, *Ghaffâr* غَفُور means Who protects us from committing sins and faults and passes over our sins and faults. *Yastaghfir* يَسْتَغْفِرُ: Ask protection. The verb is jussive, yet receives *kasrah* when it is to be assimilated to the following word as in 4:110.

Ghafara غَفَرَ (*prf. 3rd. p. m. sing.*): He has forgiven, has

protected. **Ghafarnâ** غَفَرْنَا (prf. 1st. p. plu.): We have forgiven, protected. **Yaghfiru** يَغْفِرُ (imp. 3rd. p. m. sing.): Protects. **Yaghfir** يَغْفِرُ (imp. 3rd. p. m. sing. juss.): Will protect. **Yaghfirûna** يَغْفِرُونَ (imp. 3rd. p. plu.): They protect. **Yaghfirû** يَغْفِرُوا (acc. imp. 3rd. p. m. plu.): Let them protect. **Taghfir** تَغْفِرُ (imp. 2nd. p. m. sing. juss.): Thou protect. **Taghfirû** تَغْفِرُوا (imp. 2nd. p. m. plu. acc.): Ye protect. **Naghfir** نَغْفِرُ (imp. 1st. p. plu. juss.): We will protect. **Ighfir** اِغْفِرُ (prt. pragn. m. sing.): Thou protect. **Yughfaru** يُغْفِرُ (pip. 3rd. p. m. sing.): Thou will be protected. **Maghfiratun** مَغْفِرَةٌ (v. n.): Protection. **Ghufrân** غُفْرَانٌ (v. n.): Protection. **Ghâfirun** غَافِرٌ (act. pic. m. sing.): Protector. One of the excellent names of Allâh. **Ghafirîn** غَافِرِينَ (act. pic. m. plu.): Protectors. **Ghafûrun** غَافِرُونَ (intens) The most protecting one. One of the excellent names of Allâh. **Ghafûran** غَافِرُونَ (acc.) Protecting one. **Ghaffâr** غَفَّارٌ (intens): The most protecting one. One of the excellent name of Allâh. **Istaghfar** اسْتَغْفِرُ (prf. 3rd. p. sing. X): Asked protection. **Istaghfarta** اسْتَغْفَرْتَ (prf. 2nd. p. m. sing. X): Thou asked protection. **Istaghfarû** اسْتَغْفِرُوا (prf. 3rd. p. m. plu. X): They asked protection. **Istaghfir** اسْتَغْفِرُ (imp. 3rd. p. m. plu. X):

They asked protection. **Yastaghfir** يَسْتَغْفِرُ (imp. 3rd. p. m. sing. juss. X): Ask protection (4:110). **Tastaghfir** تَسْتَغْفِرُ (imp. 2nd. p. m. sing. jus. X): Thou ask protection. **Tastaghfirûna** تَسْتَغْفِرُونَ (imp. 2nd. p. m. plu. X): Ye ask protection. **Yastaghfirûna** يَسْتَغْفِرُونَ (imp. 3rd. p. m. plu. X): They ask protection. **Yastaghfirû** يَسْتَغْفِرُوا (imp. 3rd. p. m. plu. acc. X): Let them ask protection. **Astaghfiranna** اسْتَغْفِرَنَّ (imp. 1st. p. sing. emp. X): I shall surely ask protection. **Istaghfir** اسْتَغْفِرُ (prt. pray m. sing. X): Thou (m.) ask protection. **Istaghfirî** اسْتَغْفِرِي (prt. prayer f. sing. X): Thou (f.) ask protection. **Istaghfirû** اسْتَغْفِرُوا (prt. prayer m. plu. X.) You ask protection. **Mustaghfirîna** مُسْتَغْفِرِينَ (ap-der. m. plu. X): Those who ask protection. **Istighfâr** اسْتَغْفَارٌ (v. n. X): Asking for protection. (L; T; R; LL)

The root with its above forms has been used in The Holy Qur'ân as many as 2333 times.

غَفَلَا

غَفْلًا ؛ يَغْفُلُ

To be heedless, neglectful, inattentive, unmindful, careless. **Ghâfilun** غَافِلٌ: One who is heedless, etc. **Ghaflatun** غَفْلَةٌ: Negligences;

Carelessness. *Aghfala* اغْفَلَّ (IV.): To cause to be heedless.
Taghfulûna تَغْفُلُونَ (imp. 2nd. p. m. plu.): Ye neglect.
Aghfalnâ اغْفَلْنَا (prf. 1st. p. plu. IV): We declared unmindful.
Ghâfilun/Ghâfilan غَافِلٌ / غَافِلٌ (acc.): Unmindful *Ghâfilûna* غَافِلُونَ (nom.); *Ghâfilîna* غَافِلِينَ (acc. act. pi. m. plu.): Unmindful ones. *Ghâfilât* غَافِلَاتٌ (act. pic. f. plu.): Unaware; Innocent women.
Ghâflatun غَفْلَةٌ (v. n.): Unawareness. (L; T; R; LL)
 The root with its above forms has been used in The Holy Qur'ân 35 times.

غَلَبَا

غَلَبًا؛ يَغْلِبُ

To overcome, conquer, gain victory, prevail, dominate; get the upper hand over any one, predominate, gain mastery.
Ghalaban غَلَبَ: Defeat. *Min ba' di ghalabihim* بعد غلبهم (30:3): After their defeat. The word is in a passive sense.
Ghâlibun غَالِبٌ: Victorious; All powerful; One who overcomes. *Maghlûbun* مغلوب: One who is overcome by somebody. *Ghulbun* اغلب plu. of *Aghlabu* اغلب plu. of *Aghlabu*: Thick (with trees). *Ghulban* غُلْبًا: Luxuriant.
Ghalabat غَلَبَتْ (prf. 3rd. p. f. sing.) Triumphed over; Prevailed.

Ghalabû غلبوا (prf. 3rd. p. m. plu.) Triumphed over. *Yaghlîb* يَغْلِبُ (imp. 3rd. p. m. sing. juss.): Triumphed. *Aghlibanna* اغْلِبَنَّ (imp. 1st. p. sing. emp.): I certainly will triumph.
Yaghlîbûna يَغْلِبُونَ (imp. 3rd. p. m. plu.): They will triumph.
Yaghlîbû يَغْلِبُوا (imp. 3rd. p. m. plu. acc.): They will triumph.
Taghlîbûna تَغْلِبُونَ (imp. 2p. m. plu.): Ye (may) gain the upper hand. *Ghulibat* غُلِبَتْ (pp. 3rd. p. f. sing.): Has been defeated.
Ghulîbû غُلِبُوا (pp. 3rd. p. m.): Were well vanquished.
Yughlabûna يُغْلِبُونَ (pip. 3rd. p. m. plu.): They shall be overcome.
Tughlabûna تَغْلِبُونَ (pip. 2nd. p. m. plu.): Ye shall be overcome.
Ghâlibun غَالِبٌ (act. pic. m. sing.): Dominant; Who has full power; Who can overpower.
Ghâlibûn / Ghâli-bîn غَالِبُونَ / غَالِبِينَ (acc. act. pic. m. plu.): Dominant ones. *Maghlûbun* مغلوب (pic. pac.): One who is overcome. *Ghalabun* غَلَبٌ (v. n.): Defeat. *Ghulban* غُلْبًا (n. acc.): Dense; Luxuriant. Its sing is *Aghlab* اغلب. (L; T; R; LL)
 The root with its above forms has been used in The Holy Qur'ân about 31 times.

غَلَّظَا

غَلَّظًا؛ يَغَلِّظُ، يَغَلِّظُ

To be thick, bulky, big, coarse,

hard, severe, vehement, rigid, stern. *Ighluz* اغلظ: To be hard, strong, firm, severe, rigid, stern *Ghilzaton* غلظة : Sternness.

Istaghlaza استغلظ (prf. 3rd. p. m. sing. X.): Become strong. *Ughluz* اغلظ (prt. m. sing.): Treat severely, Be hard; Remain strictly firm. *Ghalizun* غلظ (act. 2 pic. m. sing.): Harsh; Hard; Rigid; Firm and solemn. *Ghalizan* غلظ (acc.): *Ghalâz* غلاظ (n. plu. Its sing. is *Ghalîz* غليظ). Stern; Fierce. *Ghilzaton* غلظة (n.): Sternness; Firmness. (L; T; R; LL)

The root with its above forms has been used in The Holy Qur'ân as many as 13 times.

غَلَفَ **Ghalafa**

غَلَفًا؛ يَغْلِفُ

To furnish with a covering *Ghulfun* غلْفٌ: Uncircumcised; Covered. (L; T; R; LL)

Ghulfun غلف (v. n.) Its sing. is *Aghlaf* أغلف (2:88; 4:155).

عَلَقَ **Ghalaqa**

عَلَقًا، عَلَقًا؛ يَغْلِقُ، يَغْلِقُ

To close, bolt, shut. *Ghalaqat* علق: To bolt well. (L; T; R; LL)

Ghalaqat علق (prf. 3rd. p. f. sing. II): (12:23).

غَلَّ **Ghalla**

غَلًّا؛ يَغْلِي

To conceal, insert one thing in another, fraud, deceive, hide, act unfaithfully, put in iron collar on the neck, fetter, bind. *Ghillun* غلّ: Hidden enmity; Grudge; Rancour; Hidden hatred. *Ghullun* غلّ: Collar; Yoke; Iron collar; Shackle. *Maghlûlun* مغلول: Bound; Tied up; Fettered one. *La taj'al yadaka maghlûlatan ilâ 'unuqika*: لا تجعل يدك مغلولة: Do not keep your hand shackled to your neck; (i.e. be not niggardly).

Ghall غلّ (prf. 3rd. p. m. sing. assim.): He had defraud; Deceit.

Yughulla يُغْلِي (imp. 3rd. p. m. sing. assim.): Hides away.

Yaghlul يغلل (imp. 3rd. p. m. sing. juss. The assimilation is removed because of jussive, so the cluster of *Lâm* is pronounced separately.): Hideth away; Deceiteth. *Ghullat* غلّت (pp. 3rd. p. f. sing. assim.): Fettered.

Maghlûlatun مغلولة (pis. pic. m. sing.): Fettered one. *Ghullû* غلّوا (prt. m. plu.): Bind down with fetters. *Aghlâl* اغلال (n. plu.): Shackles. Its sing. is *Ghullun*.) *Ghillan* غلا (n.): Grudge; Feeling of ill-will; Rancour. (L; T; R; LL)

The root with its above forms

has been used in The Holy Qur'ân 16 times.

Ghulâmun غلام

Boy; Young man; Son; Lad.
Its *plu.* is *Ghilmânun* غلمان.

Ghulâman/Ghulâmun غلام / غلاما (*n.*): Boy; Son. **Ghulâmain** غلامين (*n. dual*): Two boys; Two sons. **Ghilmân** غلمان (*n. plu.*): Sons; Boys. (L; T; R; LL)
The root with its above four forms has been used in The Holy Qur'ân about 13 times.

Ghalâ غَلَا

غَلَوْا؛ يَغْلُو

To exceed the proper limit, be excessive.

Lâ Taghlû لَا تَغْلُوا (*prt. neg. m. plu.*): (4:171; 5:77) Do not go beyond the limits. (L; T; R; LL)

Ghala غَلِيَ

غَلِيًّا؛ يَغْلِي

To boil.

Yaghli يَغْلِي (*imp. 3rd. p. m. sing.*): Boils (44:45). **Ghalyun** غَلِيٌّ (*v. n.*): (44:46). Boiling. (L; T; R; LL)

Ghamara غَمَّرَ

غَمَّرًا؛ يَغْمُرُ

To overflow, submerge (in water), cover a thing, overwhelm, surpass, be

abundant. **Yaghamaru sadruhû**: His heart is filled with hatred for. **Ghamura** غَمْرٌ: To be abundant (water); Unlearned. **Ghamratun** غَمْرَةٌ: Deep water; Flood of water; Confused mass of anything; Distress; Overwhelming difficulties; Bewilderment; Water that rises above the stature of a person; Flow of ignorance; Error; Obstinacy; Perplexity; Overwhelming heedlessness.

Ghamratun غَمْرَةٌ (*n.*): (23:63, 51:11; 23:54). **Ghamarât** غَمْرَات (*n. plu.*): (6:93).

Ghamaza غَمَزَ

غَمَزًا؛ يَغْمِزُ، يَغْمِزُ

To make a sign (with the eye or eyebrow). **Yataghâ-mazûna** يَتَغَامِزُونَ: They wink at each other. (L; T; R; LL)

Yataghâmazûna يَتَغَامِزُونَ (*imp. 3rd. p. m. plu. VI.*): (83:30).

Ghamidza غَمِضَ

غَمِضَةً؛ يَغْمِضُ

To be low and level (the ground). **Aghmadza** اَغْمِضَ: (IV) To disdain, shut the eye or evert the eyes, lower rate, convince.

Tughmidzû تَغْمِضُوا (*imp. 2nd. p. m. plu. IV*): You convince. (2:267). (L; T; R; LL)

Ghamma غَمَّ
غَمًّا؛ يَغْمُّ

To cover, veil, grieve, cause, mourn, conceal, afflict. *Ghamman* غَمًّا plu. *Ghumûm* غُمُوم: Sorrow; Sadness; Perplexity. *Ghummatun* غَمَّة: Vague; Dubious, Difficult. *Ghamâm* غَمَام: Cloud; Thin cloud; Whitish cloud.

Ghamman/Ghamma غَمَّ / غَمًّا (n. acc./ n.): *Ghammatun* غَمَّة (n.): *Ghamân* غَمَام (n.): (L; T; R; LL) The root with its above four forms has been used in The Holy Qur'ân 11 times.

Ghanima غَنِمَ
غَنَمًا؛ يَغْنَمُ

To obtain good things without difficulty, acquire or winning a victory, earn a thing without trouble, get a thing as a free gift, succeed without trouble. *Ghanîmatun* غَنِيمَة: Earning or a gain obtained without trouble; Spoil of war. *Ghanamin* غَنَم: Sheep; Ewes; Goats; Numerous flock.

Ghanîmtum غَنِمَة (prf. 2nd. p. m. plu.): *Maghânima* مَغَانِم (n. plu.): *Ghanamin* غَنَم (n.): (L; T; R; LL) The root with its above three forms has been used in The Holy Qur'ân 9 times.

Ghaniya غَنَى
مَغْنَى، غِنَاءً؛ يَغْنَى

To dwell, flourish, avail, inhabit, be rich or in comfort of life, be free from want. *Aghna* اَغْنَى: To enrich, render any one wealthy. *Istaghna* اِسْتغْنَى: To do without a thing, have no want, dispense with. *Ghanî* غَنَى plu. *Aghniyâ* اَغْنِيَاء: Rich; Wealthy; Self-sufficient; Able to do without the help of others. *Mughnin* مَغْنِن: One who suffices or stands in the place of another. *Aghnâ* اَغْنَى: He fulfills the needs. This verb is perfect (past) tense but it is used in 53:48 in the sense of a habitual person but compels translators to use perfect tense in their rendering.

Lam Taghna لَمْ تَغْنَى (imp. 3rd. p. m. sing. juss.): They had never dwelt *Aghna* اَغْنَى (prf. 3rd. p. m. sing. IV.): He fulfills the needs. *Yughnî / Yughniya* يُغْنَى / يَغْنَى (acc. nom./acc. imp. 3rd. p. m. sing. IV. *Yughni* يُغْنَى juss.): He shall enrich. *Aghnî* اَغْنَى (with 'An, prf. 3rd. p. m. sing.): Availed. *Tughniya* تَغْنَى (imp. 3rd. p. f. sing. acc.): She avails. *Aghnat* اَغْنَتْ (prf. 3rd. p. f. sing.): Availed. *Yughniyâ* يَغْنِيَا (imp. 3rd. p. m. dual. juss.): The twain availed. *Lan Yughnû* لَنْ يَغْنُوا (imp. 3rd. p. m. plu. acc. IV.): They shall never avail. *Yaghni* يَغْنَى (imp. 3rd. m.

sing. IV.): Will make indifferent towards. **Istaghîna** استغنى (prf. 3rd. p. m. sing. X.): He considers himself sufficient. **Ghanîyyun** غني (n.): Self-sufficient. **Al-Ghanî** الغني: One of the excellent names of Allâh. **Aghniyâ** اغنياء (n. plu.): Rich ones. **Mughnûna** مغنون (ap-der. m. plu. IV.): Those who avail someone. (L; T; R; LL)

The root with its above forms has been used in The Holy Qur'ân 73 times.

Ghâtha غاث

عوثًا؛ يُعوث

To assist, relieve, help, rescue. **Aghâtha** اغاث: To relieve someone; To respond to the one begging for aid. **Istaghâtha** استغاث: To implore for aid and assistance; Ask for help; Cry for aid; Ask the succor of any one.

Yughâthu يُغاثوا (pip. 3rd. p. m. plu. X.): They shall be helped, relieved. **Istaghâtha** استغاث (prf. 3rd. p. m. sing. X.): He asked for help. **Yastaghîthân** يستغيثان (imp. 3rd. p. m. dual X.): The twain implore for help. **Yastaghîthû** يستغيثوا (imp. 3rd. p. m. plu. X.): They implore for help. The *Nûn* is dropped. **Tastaghîthûna** تستغيثون (imp. 3rd. p. m. plu. X.): You implore for help. (L; T; R; LL)

The root with its above five forms has been used in The Holy Qur'ân about 6 times.

Ghâra غار

غورا؛ يُغور

To sink in the ground, enter the low land, come into a hollow place. **Ghârun** غار: Cave; Tavern. **Ghauru** غورو: (Water) running under ground. **Maghârât** مغارات sing. **Maghâratun**: Concerns; Cave. **Mughîrat** مغيرة: Those who make raids. The root of this word is not **Ghain** غ, *Wâw*, *Râ* ر as John Penrice in his Dictionary and Glossary of the Koran p. 106 wrongly writes, but it is **Ghain** غ, *Yâ* ي, *Râ* ر.

Ghaurun غور (n. acc.): (18:41; 67:30). **Ghârun** غار (n.): (9:40). **Maghârâtin** مغارات (n. plu.): (9:57). (L; T; R; LL)

Ghâsa غاص

غياصًا، غوصًا؛ يُغوص

To drive, plunge into water, sink into water. **Ghawwâs** غواص: Diver; Pearl-diver.

Yaghûsûna يُغوصون (imp. 3rd. p. m. plu.): They dive (31:82). **Ghawwâs** غواص (n.): Diver (38:37). (L; T; R; LL)

Ghâta غاط

غوطًا؛ يُغوط

To dig, excavate, sink; To be concealed. **Ghâ'itun**: A hollow place; Privacy; Easing oneself; Relief the bowels. (L; T; R; LL)

Ghâit غَائِط (*act. pic. m. sing.*): Depressed land (selected as a covering and not exposing while relieving the bowels); Place of privacy to get rid of bowels. (4:43; 5:6). (L, T, R, LL)

Ghâla غَال

غولا؛ يُعُول

To cause to destroy; To perish; To get deprived of reason and intellectual facilities; To take a thing away unexpectedly; To intoxicate; To be confused. **Ghâulun** غَوْل: Headache; Intoxication; Perplexity that deprives one of reason and intellectual facilities; Deprivation of the intellectual faculties; Empty headlines.

Ghâulun غَوْل (*v. n.*): (37:47). (L; T; R; LL)

Ghawa غَوَى

غَيًّا؛ يَغْوِي

To err, deviate from the right path, go astray, wander, allure to evil, seduce, mislead, be seduced, misled, disappointed. **Ghawayyun** غَيّ: Error; Perverted. **Ghawiyyun** غَوَى: One who is in the wrong. **Ghawin** غَو: One who goes astray (*oblique plu.*). **Ghawîn** غَوِين (*act. plu.* **Ghâwûn**): **Aghwâ** غَاوَى: To lead astray, cause to err. **Ghâwûna** غَاوُون: Perverted

ones.

Ghawâ غَاوَى (*prf. 3rd. p. m. sing.*):

He became miserable. **Ghawaina**

غَاوِين (*prf. 1st. p. plu.*): We had gone astray, were deviated.

Aghwaita اَغْوَيْت (*prf. 2nd p. m. sing. IV.*): Thou have adjudged to be perverted and lost. **Aghwaina**

اَغْوِين (*prf. 1st. p. plu. IV.*): We caused to err. **Yughwî** يَغْوِي (*imp.*

3rd. p. m. sing.): He keeps astray, destroys. **Ughwianna** اَغْوِين (*imp.*

1st. p. sing. IV. emp.): I will surely mislead, seduce. **Ghayyan** غَيَا (*v.*

n. acc.): Perdition. **Al-Ghayy** اَلْغَيّ (*v. n.*): Perdition; Way of error.

Ghawiyyun غَوَى (*act. 2 pic.*): Erring one. **Ghâwûna/Ghâwîn**

غَاوُون/غَاوِين (*act. pic. m. plu.*): Perverted ones; Erring ones. (L; T;

R; LL)

The root with its above forms has been used by The Holy Qur'ân 22 times.

Ghâba غَاب

غَيْبًا؛ يَغِيب

To go away, be remote, be hidden, be secret, be unseen, slander, backbite. **Ghaib** غَائِب: Hidden reality; Hidden one; That which is absent or hidden; Unseen; That which is beyond the reach of ordinary human perception and cognizance; Secret; Intimacy. Its plu. is **Ghayûb** غَيْبُوب. **Ghâibîn** غَائِبِينَ: Absent ones. **Ghâibatîn**

غائبة: Absent reality; Absent one. *Ghiyâbatun* غيبة: Bottom. *Ighîba* اغتب VIII. To backbite, traduce the absent.

Yaghtab يَغْتَب (imp. 3rd. p. m. sing. juss. VIII.): He backbites. *Ghaibun* غائب (v. n.): Hidden reality; Unperceivable by the ordinary senses. Absent. *Ghuyûb* غيوب (n. plu.): Hidden realities. *Ghaibîn* غائبين (act. pic. m. plu.): Absent ones. *Ghaibatin* غائبة (act. pic. f. sing.): Absent one. *Ghiyâbatun* غيبة (n.) The bottom (of a well). (L; T; R; LL) The root with its above five forms has been used in The Holy Qur'ân 60 times.

Ghâtha غاث

غَيْثًا؛ يَغِيثُ

To cause rain, make rain fall, water by means of rain.

Ghaithun غَث: Rain.

Yughâthu يَغَاثُ (pip. 3rd. p. m. sing.): Will have rain (12:49). *Ghaithun* غيث (n.) Rain (31:34; 42:28, 57: *Yughâthû* يُغَاثُوا (pip. 3rd. p. m. plu.): They will have rain (18:29). *Yastaghîthû* يَسْتَغِيثُوا (imp. 3rd. p. m. plu.): The cry for water (18:29). (L; T; R; LL)

Ghâra غَار

غَيْرًا؛ يَغَيِّرُ، يُغَارُ

To change, alter. *Ghair* غَيْر: Difference; Another; Besides;

Unless; Without; Except; Others; Other than; Save; But; But not. *Aghâra* اغار: IV. To attack, *Mughîrât* مَغِيرَات: Raiders

Yughayyiru يَغَيِّرُ (imp. 3rd. m. sing. II.): He alter. *Yughayyirû* يَغَيِّرُوا (imp. 3rd. p. m. plu.): They alter, change. *Yughayyirûna* يَغَيِّرُونَ (imp. 3rd. p. f. II. emp.): They surely change. *Yataghayyar* يَتَغَيَّرُ (imp. 3rd. p. m. sing. VI. juss.): Change. *Mughayyirun* مَغَيِّرٌ (ap-der. VI. acc.): One who changes. *Mughîrât* مَغِيرَات (ap-der. f. plu. IV.): Raiders. *Ghairun* غَيْر (part.) Other; Other than; Another; Same; But not. (L; T; R; LL)

The root with its above forms in The Holy Qur'ân has used as many as 154 times.

Ghâdza غاض

غَيْضًا؛ يَغِيضُ

To diminish, sink, become scanty, miscarry, absorb, abate, decrease, be wanting. *Ghaidzun* غَيْض: Foetus not yet complete.

Taghîdzu تَغِيضُ (imp. 3rd. p. f. sing.): Miscarry (13:8). *Ghîdza* غَيْض (11:44): Was made to subside.

Ghâza غاظ

غَيْظًا؛ يَغِيظُ

To irritate, incense, anger, enrage, provoke, confuse, cause wrath. *Ghâizun* غَيْظ: Rage; Anger; Fury. *Ghâizun*

غَائِظ: One who is angry, enraged. *Taghayyazan*: To rage furiously.

Yughîzu يَغِيظ (*imp. 3rd p. m. plu.*): Enrage. *Ghaizun* غَيْظ (*n.*): Rage *Ghâizûn* غَائِظُونَ (*act. pic. m. plu.*): Enraged ones. *Taghayyazan* تَغَيَّبَا (*v. n. V.*): Raging. (L; T; R; LL)

The root with its above four forms has been used in The Holy Qur'ân as many as 11 times.

Fâ ف F

This is the 20th letter of the Arabic alphabet. Third letter of the Arabic alphabet pronounced as soft "F". According to *Hisâb al-Jummal* (mode of reckoning numbers by the letters of the alphabet) the value of *fâ* is 80. It is of the category of *Mahmûsah* مهموسة and of those termed *shafwîyah* شفوية (Labial). It is a radical letter and not an augmentation.

فَا

A prefixed conjunction particle having conjunctive power. It implies a close connection between the sentences before and after it. This connection may be either definite cause and effect or a natural sequence of event signifying: And; Then; For; Therefore; So that; So; In order that; In that case; In consequence; Afterwards; At least; Lest; Because; For fear of; Truly; After; By; But; Thus, Consequently; In order to. It is also expletive, and a prefix to other particles e.g. *fa-ammâ*, *fa-annâ*, *fa-innî*, *fa-aina*. etc.

فَادُ Fa'ada

فَادًا؛ يَفَادُ

To hurt in the heart, be affected with heart disease, be struck in the heart. *Fu'âd* فَوَاد *plu.* *Af'idah* إِفْتِدَة : Heart; Mind; Soul.

Fu'âdun فُؤَاد (*n.*): Heart. *Af'datun* أَفْتِدَة (*n. plu.*): (L; T; R; LL)

The root with its above two forms has been used in The Holy Qur'ân as many as 16 times.

فئة Fi'atun

Party; Group; Band; Army. It has no verbal form in Arabic.

Fi'atun فنة (n. plu. *Fi'âtun*, *Fi'atîn.*). *Fi'ataini* فئتين (acc. dual. n.): (L; T; R; LL)

The root with its above two forms has been used in the Holy Qur'ân 11 times.

Fati'a فتي
فَتَى؛ يَفْتَوُ

To cease from, forget, break, desist. (It is used always in negative sense).

Tafta'u تفتؤ (imp. 2nd. p. m. plu.): You will not cease, will not forget, will not desist. (12:85). (L; T; R; LL)

Fataha فتح
فَتَحَا؛ يَفْتَحُ

To open, explain, grant, disclose, let out, give victory, conquer, judge, decide. *Fattâh* مفتاح: Judge. *Mafâtiḥ* مفاتيح plu. of *Miftah* مفتاح or *Miftâḥ* مفتاح: Keys, Treasures. *Fattaha* فَتَحَ (II): To open. *Mufattahun* مفتح: Opened. *Istaftaha* استفتح (X): To ask assistance, ask for a judgment or decision, seek succour, begin, seek victory.

Fataha فَتَحَ (prf. 3rd. p. m. sing.): He opened, disclosed. *Fatahû* فَتَحُوا (prf. 3rd. p. m. plu.): They opened. *Fatahnâ* فَتَحْنَا (prf. 1st. p. plu.): We opened; We have given victory. *Yaftahu* يفتح

(imp. 3rd. p. m. sing.): He shall judge; He may grant. *Iftah* افتح (prt. m. sing.): Decide. *Futihat* فتحت (pp. 3rd. p. f. sing.): Be opened; Let loose. *Tufattahu* تفتح (pip. 3rd. p. f. sing. II.): Will be opened. *Istaftahû* استفتحوا (prf. 3rd. p. m. plu. X.): They besought a judgement. *Yastaftihûna* يستفتحون (imp. 3rd. p. m. plu. X.): They seek victory. *Tastaftihû* تستفتحوا (imp. 2nd. p. m. plu. X. Final *Nûn* dropped.): You sought victory, sought a decision. *Fâtiḥîn* فاتحين (act. pic. m. plu.): Deciders; Who open the truth. *Mufattahtun* مفتح (pis. pic. f. sing. II.): Opened ones. *Mafâtiḥ* مفاتيح (n. plu.): Treasures, Hoarded wealth; Keys. *Al-Fâtiḥa* الفاتحة: The opening; Name of the opening chapter of the Holy Qur'ân. *Al-Fattâḥ* الفتح (n. ints.): Supreme Judge. One of the excellent name of Allâh. (L; T; R; LL)
The root with its above forms has been used in The Holy Qur'ân 38 times.

Fatara فتر
فُتِرَا، فُتِرًا؛ يَفْتُرُ

To flag, feel weak, desist, become weak after vigour, be quiet. *Fatraturun* فطرة: Cessation; Internal of time. *Fattara* فُتِرَ (II) To abate, weaken, diminish.

Yaftarûn يَفْتَرُونَ (*imp. 3rd. p. m. plu.*): They flag (21:20). **La Yufatru** يُفْتَرُ (*pip. 3rd. p. m. sing. II.*): Shall not be abated (43:75). **Fatratun** فَتْرَةٌ (*n.*): Cessation; Break (5:19). (L; T; R; LL)

فَتَقَ Fataqa

فَتَقَا ؛ يَفْتَقُ

To cleave asunder, slit, break, disjoin, disunite, rend apart.

Fataqnâ فَتَقْنَا (*prf. 1st. p. plu.*): We rent apart (21:30). (L; T; R; LL)

فَتَلَا Fatala

فَتَلَا ؛ يَفْتَلُ

To twist (a rope or thread). **Fatîlan** فَتِيلًا: Thing of no value; Small skin in the cleft of a date stone; Whit; Wick; Dirt of the skin rolled between the fingers; In the least; Pellicle of a date stone.

Fatîlan فَتِيلًا (*act 2 pic. acc.*): (4:49,77; 17:71). (L; T; R; LL)

فَتَنَ Fatana

فَتَنَةٌ ، فُتُونًا ، فَتَنًا ؛ يَفْتِنُ

To try or prove, persecute, burn, assay, put into affliction, distress and hardship, slaughter, cause to err, seduce from faith by any means, mislead, sow dissension or difference of opinion, mischief, put in

confusion, punish, give reply or excuse, tempt, lead to temptation, make an attempt upon, seduce. **Fitnatun** فِتْنَةٌ : Persecution; Trial; Probation; Burning; Assaying; Seduction from faith by any means; Mischief; Reply; Confusion; Excuse; War; Means whereby the condition of a person is evinced in respect of good or evil; Temptation; Burning with fire; Hardship; Punishment; Answer.

Fatanu فَتَنَ (*prf. 3rd. p. m. plu.*): They persecuted.

Fatantun فَتَنَةٌ (*prf. 2nd. p. m. plu.*): Tempted; Let fall into temptation. **Fattannâ** فَتَنَّا (*prf. 1st. p. plu.*): We have distinguished, did try.

Yaftananna يَفْتِنُنَ (*imp. 3rd. p. m. sing. emp.*): Should tempt.

Yaftinûna يَفْتِنُونَ (*imp. 3rd. p. m. plu.*): They tempt. **Yaftinû** يَفْتِنُوا (*imp. 3rd. p. m. plu. Final Nûn dropped*): They tempt, cause affliction, trouble. **li Naftina** لِنَفْتِنَ (*imp. 1st. p. plu. acc. el.*): In order to try. **Lâ Taftinî** لَا تَفْتِنِي (*prt. neg. com.* At the end *Yâ* is pronominal): Spare me the trial. **Futinû** فَتِنُوا (*pp. 3rd. p. m. plu.*): They had been, persecuted. **Futuntum** فَتِنْتُمْ (*pp. 2nd. p. m. plu.*): You were, persecuted. **Futintum** فَتِنْتُمْ (*pp. 2nd. p. m. plu.*): You

were tried. **Yuftanûna** يُفْتَنُونَ³ (pip. 3rd. pp. m. plu.): They are tried. **Tuftanûna** تُفْتَنُونَ (pip. 2nd. p. m. plu.): You are being tried (to distinguish the good of you from the evil). **Futûnan** فُتُونَا (v. n. acc.): Various trials. **Fâtînûna** فَاتِنِينَ (act. pic. m. plu.): Those who can mislead. **Fitnatun** فِتْنَةٌ (n.): Trial; Hardship; Temptation; Probation; Affliction whereby one is tried or proved in respect of good or evil; Temptation; Burning with fire; Seduction; Excuse; Answer. **Maftûn** مَفْتُونٌ (pct. pic. m. sing.): Afflicted with madness. (Bukhârî 63. II. 30; Qâmûs; L; T; R; LL) The root with its above forms has been used in The Holy Qur'ân as many as 60 times.

Fatiya فَتَى
فَتَى؛ يَفْتَى

To be young, full-grown, brave, generous. **Fatuwwa tun** فَتَوَةٌ: Youth; Generosity; Manly qualities. **Fata** فَتَى dual **Fatayân** فَتَيَانٌ plu. **Fityân** فَيْتَيَانٌ, **Fityatun** فَيْتِيَةٌ: Youth; Brave; Generous; Young man; Bold; Courageous; Fine fellow; Gallant; Young comrade; Young slave; Servant. When attached to a pronominal it is written with *Alif* ا instead of *Yâ* ي.

Afta اَفْتَى: To advise, give an opinion or instruction, judgment or decision in a

matter of law, give a formal legal decree, announce or inform a legal order, issue a (divine) decree or a sacred law, explain the meaning, pronounce, furnish explanation. **Istifta** اِسْتَفْتَى: (X) To consult, ask opinion or advice or judgment or legal order, question. **Fatwâ** فَتْوَى: Decision; Opinion; Advice on a sacred law.

Fatan فَتَى (n.): Young one (applies both to human beings and animals). **Fatayân** فَتَيَانٌ (n. dual.): Two youngs. **Fityatun/ Fityân** فَيْتِيَةٌ/فَيْتَيَانٌ (n. m. plu.): Young ones; Youths. **Fatayât** فَتَيَاتٌ (n. f. plu. Its sing. is **Fatâtun**): Young girls. **Yuftî** يُفْتَى (imp. 2nd. p. m. sing. IV.): Thou decree, issue a decree, explain the meaning, pronounce. **Afti** اَفْتَى (prt. m. sing. IV.): Furnish thou explanation; Explain thou. **Aftû** اَفْتُوا (prt. m. plu. IV.): Explain you. **Tastafti** تَسْتَفْتِ (imp. 2nd. p. m. sing. acc.): Thou ask the legal order. **Tastaftiyâni** تَسْتَفْتِيَانِي (imp. 2nd. p. m. dual X.): You twain are asking about the legal order. **Yastaftûn** يَسْتَفْتُونَ (imp. 3rd. p. m. plu. X.): They seek legal order, ask ruling. **Istafti** اِسْتَفْتِ (prt. m. sing. X.): Ask. (L; T; R; LL)

The root with its above forms has been used in The Holy Qur'ân about 25 times.

فَجَّ
فَجَّ؛ يَفْجُجُّ

To part, strain (a bowstring).
Afajja: To travel in a narrow pass. *Fajjun*: Mountain-road, Ravine; Broad way; Path; Way; Passage; Highway; Mountain track; Distant way; Wide pathway; Spacious path.
Its plu. is *Fijâjan*.

Fajjin (n.) (22:27). *Fijâjan* (n. plu.): (21:31; 71:20). (L; T; R; LL)

فَجَّرَ
فَجَّرَ؛ يَفْجُرُّ

To water, pour forth, cleave, break up, dig up, go aside from the right path. *Fajjara*: II. To cause to flow, split up, burst forth. *Taffir*: The act of causing (water) to flow or split. *Fajrun*: Daybreak; Dawn, *Fâjirun* plu. *Fujjâr*: Wicked, Immoral; Evil doer; Sinner. *Fujûr*: sing. *Fajaratun*: Wickedness.

Yaffjura (imp. 3rd. p. m. sing.): Continues in evil ways or sin. *Taffjura* (imp. 2nd. p. m. sing. acc.): Thou causet to gush forth. *Fajjarnâ* (prf. 1st. p. plu. II.): We caused to gush forth. *Tufajjira* (imp. 2nd. p. m. sing. II. acc.): Thou causet to gush forth. *Yufajjirûna* (imp. 3rd. p. m. plu. II.): They cause to

gush forth; They will strive hard in directing to flow. *Taffiran* (v. n. II acc.): To flow in abundance. *Fujjirat* (pp. 3rd. p. f. sing. II.): It flowed out; It is widely split up and made to flow forth. *Yatafajjaru* (imp. 3rd. p. m. sing. V.): Gushed forth; Came gushing forth. *Infajarat* (prf. 3rd. p. f. sing. VII.): It gushed out. *Fajr* (n.): Dawn. *Fâjir* (act. pic. m. sing.): Evildoer; Sinner; Immoral. *Fajaratun* (n. sing.): Evildoer; Immoral. *Fujjâr* (n. plu.) Evildoers; Immoral ones; Ungodly. *Fujûr* (v. n.): Wickedness; Evil. (L; T; R; LL)
The root with its above forms has been used in The Holy Qur'ân 24 times.

فَجَّأَ
فَجَّأَ؛ يَفْجُؤُا

To open, raise (the string of a bow), part. *Fajwatun*: Space; Gap; Open space; Spacious hollow; Wide space; Extensive tract of land; Intervening space; Intermediate space between two things.

Fajawatun (n.): 18:17. (L; T; R; LL)

فَحَّشَ
فَحَّشَ؛ يَفْحُشُّ

To be excessive, immoderate,

unreasonable, guile, indecent, shameful or infamous. *Fâhîshatan* فاحشة: Manifest improper conduct; Gross sin; Unseemly; Immoral conduct; indecent or lewd or abominable word or deed; Flagrant indecency; Adultery; Fornication; Sodomy. Illicit sexual intercourse. Its plu. is *Fawâhîsh* فواحش.

Fâhîshatun فاحشة (*act. pic. f. sing.*): ill-deed; Act of indecency; Manifest improper conduct; Conduct falling short of the highest standard of faith; Foul talk; Immoderate; Unreasonable; Anything exceeding the boundaries of the rectitude. *Fahshâ* فحشاً (*n.*) Indecency. *Fawâhîsh* فواحش (*n. plu.*): Indecencies. (L; T; R; LL) The root with its above three forms has been used in the Holy Qur'ân 24 times.

فُخْرَ **Fakhara** فُخْرًا ؛ يَفْخُرُ

To boast of, glory. *Fakhira* فخيرة: To scorn. *Tafâkhara* تَفَاخَرَ: (VI) To vie in boasting with any one; Self-glorification. *Fakhûrun* فُخُورٌ: Boastful. *Fakhr* فُخْرٌ: Baked clay Pottery; Earthenware.

Tafâkhur تَفَاخَرَ (*v. n. VI.*): Boasting (57:20). *Fakhûrun* فُخُورٌ (*ints.*): Boastful (11:10; 31:18; 57:23). *Fakhûran* فُخُورًا Boastful

(4:36). *Fakhkhâr* فُخَّارَ (*n.*) Pottery (55:14). (L; T; R; LL)

فُدَى **Fada**

فدى ، فِدَاءٌ ؛ يَفْدِي

To redeem, ransom. *Fidyatun* فدية: That which is paid as ransom or to redeem a fault; Ransom. *Fâda* فاد: (III) To receive or give a ransom for one to release him. *Iftada* إفتدأ: (VIII) To ransom or redeem oneself.

Fadainâ فَدِينَا (*prf. 1st. p. plu.*): We ransomed. *Tufâdû* تَفَادَوْا (*imp. 3rd. p. m. plu. III.*): Ye ransom. *Iftadâ* إفتدأ (*prf. 3rd. p. m. sing. VIII.*): Gave as ransom. *Iftadat* إفتدت (*prf. 3rd. p. f. sing. VIII.*): Ransomed. *Iftadau* إفتدوا (*prf. 3rd. p. m. plu. VIII.*): They gave as ransom. *Yaftadî* يفتدي (*imp. 3rd. p. m. plu. VIII.*): He ransoms. *Yaftadû* يفتدوا (*imp. 3rd. p. m. plu. VIII. final Nûn dropped*): They ransom. *Fidâun* فِدَاءٌ (*v. n. III.*): Receiving ransom; Ransom. *Fidyatun* فدية (*n.*): Ransom; Expiation. (L; T; R; LL) The root with its above forms has been used in The Holy Qur'ân about 13 times.

فُرتَ **Faruta**

فرتا ؛ يَفْرُتُ

To be sweet (water). *Furât*

فَرَاثُ *Faratha*

فَرَاتٌ: Sweet water (used as an adjective of water). *Al-Furât* الفرات : The Euphrate. *Al-Furatân* الفراتا: The Tigris and the Euphrate. *Furâtan* فراتا: Thirstquenching; Very sweet.

Furâtun فرات(n.): Sweet and thirst quenching (25:53; 35:12). *Furâtan* فراتا (acc. n.): Sweet and wholesome (77:27). (L; T; R; LL)

فُرْثُ *Farutha* / فَرَاثُ *Faratha*

فُرْثًا؛ يَفْرُثُ، يَفْرُثُ

To let out the contents, scatter and give out. *Farath* فُرْثُ: To feel heaving of the stomach. *Faritha* فرث: To be scattered. *Farthun* فُرْثُ: Contents of stomach; Excrement; Dung; Faeces.

Farthun فرث(n.): Faeces (16:66). (L; T; R; LL)

فَرَجٌ *Faraja*

فَرَجًا؛ يَفْرَجُ

To open, separate, cleave, split, enlarge, part, let a space between, make a room, comfort anything in, dispel cares. *Farjun* فَرَجٌ: Gap; Interstice; Space between the legs; Pudenda; Womb; Open place; Chastity, its plu. is *Furûj* فُرُوجٌ.

Furijat فُرِجَتْ: (pp. 3rd. p. f. sing.): Is cloven, opened. *Farjun* فَرَجٌ (n.): Pudenda; Chastity.

فَرِحٌ *Fariha*

Furûj فُرُوجٌ (n. plu.). (L; T; R; LL)

The root with its above three forms has been used in The Holy Qur'ân 9 times.

فَرِحٌ *Fariha*

فَرِحًا؛ يَفْرَحُ

To be glad, happy, delighted, rejoice, cheerful, pleased, exult. *Farihun* فَرِحٌ: Glad, etc.; Who exults (in riches); Lively; Exultant.

Fariha فَرِحٌ (prf. 3rd. p. m. sing.): Was glad; Rejoiced. *Farihû* فَرِحُوا (prf. 3rd. p. m. plu.): They rejoiced; boasted. *Yafrahu* يَفْرَحُ (imp. 3rd. p. m. sing.): Will be glad, rejoiced. *Yafrahûna* يَفْرَحُونَ (imp. 3rd. m. plu.): They are glad, who exult. *Yafrahû* يَفْرَحُوا (imp. 3rd. p. m. sing. final *Nûn* dropped): They will be glad. (imp. 2nd. p. m. plu.): You are glad. *Lâ Tafrahu* لَا تَفْرَحُ (prt. neg. m. sing.): exult not. *Lâ Tafrahû* لَا تَفْرَحُوا (prt. neg. m. plu.): Exult ye not. *Farihun* فَرِحٌ (n.): Exultant. *Farihûna/Farihîna* (acc. n. plu.): Exultant ones. (L; T; R; LL)

The root with its above forms has been used in The Holy Qur'ân 22 times.

فَرَدٌ *Farada* / فَرِيدٌ *Farida*

فَرَدًا؛ يَفْرُدُ، يَفْرُدُ

To be alone, separated, single,

sole, simple, uncompound, secede, isolate, busy oneself solely about a thing, seclude oneself from the world. *Fardun* فَرْدُون: Alone; Without companions; Without offspring. Its plu. is *Furâdâ* فَرَادَا.

Fardan فَرْدَان (n.): Alone; Without companions; Without offspring (19:80,95; 21:89). **Furâdâ** فَرَادَا (n. plu.): (6:94, 34:46). (L; T; R; LL)

فَرْدَسَ **Fardasa**

فَرْدَسَا؛ يُفَرِّدَسُ

To feel anyone, fashion, prostrate before one's adversaries, throw down violently, spread on the ground. *Fardasatun* فَرْدَسَاتُون: Width; Broodiness; To produce opulent and of various kind. *Fardasan* فَرْدَسَان: To be broad, ample, wide, large, capacious, comfortable, take a wide rang. *Sadrun mufardasun* مَفْرَدَسُ صَدْرٍ: Large chest. Ibn al-Qata says *Fardasa* is the root of the word *Firdaus* فَرْدَاوَس. *Fardasa al-Jullata* فَرْدَسَاتُون الْجُلَّة: To fill and stuff the basket. *Firdaus* فَرْدَاوَس: Fertile land; The garden which contains every thing that should be in a garden; Orchard; Fruitful valley; The best place of Paradise. Its plu. is *Farâdîs*

فَرَادِيسَ.

Firdaus فَرْدَاوَس (n.): (18:107; 23:11). (L; T; R; LL; Zamakhsharî)

فَرَّ **Farra**

فَرًّا؛ يَفِرُّ

To flee, run away, run off, escape; Fleeing; Flight; Act of fleeing away; Running away. *Mafarr* مَفَرَّر: Refuge; Shift; Place of refuge.

Farrat فَرَّت (prf. 3rd. p. f. sing. asim.): He Fled. **Farartu** فَرَرْتُ (prf. 1st. p. sing.): I fled. **Farartum** فَرَرْتُمْ (prf. 2nd. p. m. plu.): Ye fled. **Yafirru** يَفِرُّ (imp. 3rd. p. m. sing. assim.): - Will flee. **Tafirruna** تَفِرُّونَ (imp. 2nd. p. m. plu. assim.): Ye flee. **Firru** فَرُّوا (prt. m. plu.): Flee ye. **Firâran** فَرَارًا (acc.): Fleeing. **Mafarr** مَفَرَّر (n.f.): Place; Place of refuge. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân 11 times.

فَرَشَ **Farasha**

فَرَشَا؛ يَفْرِشُ، يَفْرِشُ

To spread out, extend, stretch forth, furnish. *Furshan* فُرَشَان: To low (carry burden), be thrown down (for slaughter) of small animals of which flesh is used as food. *Farâshun* فَرَّاش (gen.n.):

Moths. *Firâshun* فِرَاشٍ (plu. *Furushun*): Carpet; Thing that is spread out to lie upon; Bed. (metaphorically) Wife or a spouse as in 56:34.

Farashna فَرَشْنَا (prf. 1st. p. plu.): We have spread. **Farshun** / **Farshan** فَرَشٌ / فَرِشَا (acc. n.): Too low (to carry burdens); Small ones. **Farâsh** فَرَّاشٌ (n. plu.): Moths. **Firâshun** / **Firâshan** فِرَاشٌ / فِرَاشَا (acc. n.): Place; Thing that is spread out; Resting place. **Furushun** فُرُشٌ (n. plu.): Places; Carpets; Spouses; Wives. (L; T; R; LL) The root with its above forms has been used in The Holy Qur'ân 6 times.

فَرْضُ **Faradz**
فَرَضًا ؛ يَفْرِضُ

To impose law, prescribe, ordain, enact, settle, fix, ratify, appoint, command an observation or obedience to, sanction, assign, be aged. **Fâridzun** فَارِضٌ: Old cow. **Farîdzatun** فَرِيضَةٌ: Ordinance; Settlement; Settled portion; Jointure stipulation. **Mafrûdz** مَفْرُوضٌ: Appointed; Determinate; Settled one; Allotted.

Faradza فَرَضَ (prf. 3rd. p. m. sing.): He ordained; undertook to perform, binded, sanctioned, imposed, decreed, settled.

Faradznâ فَرَضْنَا (prf. 1st. p. plu.): We have ordained. **Tafrîdzû** تَفَرَضُوا (imp. 2nd. p. m. plu. acc. final *Nûn* dropped): Ye have settled. **Farîdzatun** فَرِيضَةٌ (n.f.): Fixing (in marriage); Portion (dowry); Stipulation; Fixed. **Mafrûdzan** مَفْرُوضًا (pic. pac. m. sing. acc.): Settled one; Determined one. **Fâridzun** فَارِضٌ (act. pic. f. sing.): Too old. (L; T; R; LL) The root with its above forms has been used in The Holy Qur'ân 18 times.

فَرَطُ **Farata**
فَرَطًا ؛ يَفْرِطُ

To precede, neglect, remiss, excess, forsake, act hastily or unjustly, fall short or neglect, exceed bounds, be extravagant, **Furûtan** فُرُطًا: Exceeding the bounds; Injustice; Excessive; Outstripping others. **Ifrâtan** إِفْرَاطٌ: Excess. **Tafrîtan** تَفْرِيطٌ: Neglect. **Fariata**: To be negligent, act negligently, omit. **Mufrâtan** مَفْرُطٌ: To be sent in advance and abandoned and left.

Yafrutu يَفْرِطُ (imp. 3rd. p. m. sing. acc.): Should hasten. **Farrattu** فَرَطْتُ (imp. 1st. p. sing. II.): I have been remised, fell short. **Farrattum** فَرَطْتُمْ (prf. 2nd. p. m. plu.): You fell short, exceeded bounds. **Farratnâ**

فَرَطْنَا (*prf. 1st. p. plu.*): We fell short. **Mufratûn** مفرطون (*pis pic. m. plu.*): Those sent in advance and abandoned. **Yufarritûna** يفرطون (*imp. 3rd m. plu.*): They neglect (their duty). (L; T; R; LL)
The root with its above forms has been used in The Holy Qur'ân about 8 times.

فَرَعُ 'a Fara'a
فَرَعًا؛ يَفْرَعُ

To ascend, go down, overtop, surpass. **Fari'a** فَرَعُ: To have abundant hair. **Farra'a** فَرَعُ: To send forth sprouts, boughs. **Far'un** فَرَعُ: (plu. **Furû'** فروع): Branch; Bough; Sprout; Hair; Consequence of a principle. **Fir'aun** فَرَعُونَ. Appellation of the ancient kings of Egypt and not the name of a particular king. Moses was born in the reign of Pharaoh Ra'masîs II and he had to leave Egypt with the Israelites in the reign of his son Merenptah (Minfatah) II. Ra'masîs II is called the Pharaoh of the oppression and his successor Minfatah II the Pharaoh of Exodus. (L, T, Enc. Brit. Commentary on the Bible by Peak; LL).

Far'un فَرَعُ (n.): (14:24). **Fir'aun** فَرَعُونَ: Pharaoh. The word **Fir'aun** is mentioned about 74 times in the Holy Qur'ân.

فَرَغَ Faragha

فَرَاغًا، فُرُوغًا؛ يَفْرُغُ، يَفْرُغُ

To be empty, vacant to finish a thing, cease from, be unoccupied, be free from (other things), apply oneself exclusively to, become relieved, direct, pour forth, be unemployed, shed, cast (metal), pour, infuse, be free from work, reckon one with.

Faraghta فَرَغْتَ (*prf. 2nd. p. m. sing.*): Thou are free (having finished one task). **Nafrughu** نَفْرُغُ (*imp. 1st. p. plu.*): We shall reckon (with you); We shall apply. **Fârighan** فَارِغًا: Void; Empty; Free. **Ufrighu** اَفْرُغُ (*imp. 3rd. p. m. sing.*): I shall pour. **Afrigh** أَفْرُغُ (*pat. prayer, m. sing. IV.*): Pour forth. (L; R; T; LL)
The root with its above five forms has been used in the Holy Qur'ân about 6 times.

فَرَقَ Faraqa / فَرِيقًا Fariqa

فَرَقًا؛ يَفْرُقُ، يَفْرُقُ

To separate, distinguish, divide, decide, split. **Farqun** فَرَقَ: The act of distinction or separating. **Fâriq** فَارِقَ: Who separates, discriminates. **Firqun** فَرَقَ: Separate part, heap. **Firqatun** فَرِيقَةٌ: Band of human beings **Fariqun** فَرِيقَ: Part; Portion; Some party or band of human beings.

Furqân فُرْقَانُ: Criterion of right or wrong; Draft; Evidence or demonstration; A name of the Holy Qur'ân; Aid; Victory; Argument; Proof; Dawn; Distinction. *Yaum al-Furqân* يوم الفرقان: The day of distinction, day of the battle of Badr. *Faraqa* فرق: II. To make a division or distinction, make a schism. *Tafrîq* تفريق: Division; Dissension. *Fâraqa* فارق: III. To quit, part from. *Firâqun* فراق: The act of quitting; Separation; Departure. *Tafarraqa* تفرَّق: V. To be divided among themselves. *Mutafarriqun* متفرِّق: Diverse; Different. *Fariqa* فرق: To fear, be frightened, plunge in the wave, seek refuge in fear, succour. *Yafraqu* يفرق: To be timid and afraid, appear in one's true colour, be cowardly, be ridden by fear.

Faraqnâ فَرْقَنَا (prf. 1st. p. plu.): We parted, distinguished. *Yafraqûna* يَفْرُقُونَ (imp. 3rd. p. m. plu.): They fear, are too timid a people (to appear in their true colours). *Ufruq* افرق (prt. prayer. m. sing.): Decide; Bring about separation. *Yufraqu* يفرق (pip. 3rd. p. sing.): It is separated out, explained distinctly. *Farraqta* فَرَّقْتَ (prf. 2nd. p. m. sing. II.): Thou hast caused a division, have caused a disruption. *Farraqu* فَرَّقُوا (prf. 3rd. p. m. plu. II.):

They have caused a disruption, split. *Yufarriqûna* يَفْرُقُونَ (imp. 3rd. p. m. plu. II.): They make division; distinction, separation. *Yufarriqu* يَفْرُقُوا (imp. 3rd. p. m. plu. final *Nûn* dropped): They make a distinction. *Nufriqu* نَفْرَقُوا (imp. 1st. p. plu.): We, make distinction. *Fariqu* فَرَّقُوا (prt. m. plu. III.): part with (them). *Tafarraqa* تَفَرَّقَ (prf. 3rd. p. m. sing. V.): They became scattered, should deviate (you away). *Lâ Tafarraqu* لَا تَفَرَّقُوا (prt. neg. m. plu. V.): Do not be separated (from each other), not be disunited. *Yatafarraqu* يَتَفَرَّقُوا (imp. 3rd. p. m. dual. final *Nûn* dropped V.): The twain separate each other. *Yatafarraqu* يَتَفَرَّقُونَ (imp. 3rd. p. m. plu. V.): They will be separated. *Lâ Yatafarraqu* لَا يَتَفَرَّقُوا (prt. neg. m. plu. V.): Do not be divided. *Farqan* فَرْقَا (v. n.): Scattering; Fully distinguishing (the right from the wrong). *Fâriqât* فَارِقَات (act. pic. f. plu.): Those *f.* that distinguish. *Firqun* فِرْق (n. m.): Part. *Firqatun* فِرْقَةٌ (n. f.): Part; Group. *Farîqun* فَرِيق (act. 2nd. pjc.): Party; Group. *Farîqan* فَرِيقَا (act. 2nd. pic. acc.): Party; Group. *Farîqâni / Farîqain* فَرِيقَيْنِ / فَرِيقَان (act. 2 pic. m. dual): Two parties.

Mutafarriqûn متفرِّقون (*ap.-der. m. plu. V.*): Diverse; Numerous; Sundry. **Mutafarri-qâtun** متفرِّقات (*ap-der. f. sing.*): Different. **Furqân** فرقان (*n.*): Standard of true and false; Discrimination (between truth and falsehood; Criterion of right and wrong; Proof; Evidence; Demonstration. **Furqânân** فرقانا (*n. acc.*): Distinction. **Firâq** فراق (*inf. n.*): Separation. **Tafriqan** تفرِّقا (*inf.v*): To cause discord, division, separation, disperse distribute. **Fâriqû** فارِّقوا (*part.. m. plu.III*): Part with. **Mutafarriqatun** متفرِّقة (*ap. der. f. sing.*): Different. (L; R; T; LL)
The root with its above forms has been used in the Holy Qur'ân about 78 times.

فَرِهَة Fariha

فَرَهَا؛ يَفْرَهُ

Todoskillfully, briskly, lively, cleverly, be elated with greatness, behave insolently.

Fârihîna فارِهين (*act. pic. m. plu. acc.*): With great skill; Elated with greatness. In 26:149 it is used as present (*hâl*) and not as an adjective for **Bayût** بيوت (-houses). (L; T; R; LL)

فَرَى / Fariya Farâ

فَرِيَا؛ يَفْرِي

To cut, split, cleave, slander,

fabricate (a lie). In this root the letter *Yâ* is changed to *Alif* when the verb is joined to the pronominal. **Fariya**: فَرَى: To be astonished, amazed, blame, repair. **Fariyyun** فَرِيّ: New, strange wonderful, remarkable, unheard, unprecedented.

Iftarâ إفتري (*prf. 3rd. p. m. sing. VIII.*): Fabricated a lie; Forged a lie. **Iftaraitu** إفتريت (*prf. 1st. p. sing. VIII.*): I have fabricated a lie. **Iftarainâ** افترينا (*prf. 1st. p. plu.*): We have fabricated a lie. **Yaftari** يفتري (*imp. 3rd. p. m. sing. VIII.*): He fabricates a lie. **li Taftariya** لتفتري (*imp. 2nd. p. m. sing. el.*): In order to fabricate a lie. **Yaftarûna** يفترون (*imp. 3rd. p. m. plu.*): They fabricate a lie. **Taftarûna** تفترون (*imp. 2nd. p. m. plu.*): Ye fabricate a lie. **li Taftarû** لتفتروا (*imp. 2nd. p. m. plu. el.*): That ye, in order to fabricate a lie. **lâ Taftarû** لا تفتروا (*prt. neg. m. plu.*): You fabricate not. **Yaftarîna** يفترين (*imp. 3rd. p. f. plu.*): They fabricate a lie. **Yuftara** يفتري (*pip. 3rd. p. m. sing.*): Fabricated one. **Muftarin** مفتري (*ap-der. m. sing.*): One who fabricates lies. **Muftarû** مفتري (*pis. pic. m. sing.*): Fabricated one. **Muftarûna** مفترون (*ap-der. m. plu.*): Those who fabricate lies. **Muftarîn** مفترين (*ap-der. m. plu. acc.*): Those who

fabricate lies. *Muftarayâtun* مفتریات (pis. pic. f. plu.): Fabricated ones. Its *sing.* is *Muftarâtun*. *Fariyyan* فَرِيًّا (act. 2nd. pic. acc.): Thing unheard; Strange thing. *Muftarin* مفترٍ (pac. pic. m. sing.): Forged and unprecedented fraud. (L; T; R; LL)

The root with its above forms has been used in The Holy Qur'ân about 60 times.

Fazza فَزَّ فَزًّا؛ يَفْزُزُّ

To remove, provoke, expel, unsettle, be scared away from, turn away, startle. *Istafazza* اسْتَفَزَّ (X). To exite, make active, deceive, unsettle, remove, expel, lead to destruction, make weak by humiliating, entail loss of right of citizenship.

Yastafizzu يَسْتَفِزُّ (imp. 3rd. p. m. sing. acc. assim. X.): Maketh unsettled; makes weak by humiliating (17:10). *Yastafizzûna* يَسْتَفِزُّونَ (imp. 3rd. p. plu. X.): They make weak by humiliating (17:76). *Istafziz* اسْتَفِزَّزَ (prt. m. sing. X.): Beguile (17:64). (L; T; R; LL)

Fazi'a فَزِعَ فَزَعًا؛ يَفْزَعُ

To be afraid, frightened, terrified, smitten with fear.

Fazi'a فَزِعَ (prf. 3rd. p. m. sing.): Was stricken with fear (37:87, 38:22). *Fazi'û* فَزِعُوا (prf. 3rd. m. plu.): They are in the grip of fear (34:51). *Fuzzi'a* فَزِعَ (pp. 3rd. p. m. sing. II. with 'an): Relieve of awe (34:23). *Faz'un* فَزِعَ (v. n.): Terror (21:103; 27:89). (L; T; R; LL)

Fasaha فَسَّحَ/Fasuha فَسَّحَ فَسَّحًا؛ يَفْسُحُ

To be spacious, make room for, make long strides. *Fasuha* فَسَّحَ: To be wide, broad. *Fassaha* فَسَّحَ: To enlarge (a place). *Tafassaha* تَفَسَّحَ: To be enlarged, broad (place), make room, take one's ease in (a place).

Yafsahi يَفْسُحُ (imp. 3rd. p. m. sing.): He will make ample room (58:11). *Ifsahû* اِفْسَحُوا (prt. m. plu.): Do extend the circle (leaving reasonable space of a sitting) (58:11). *Tafassahû* تَفَسَّحُوا (prt. m. plu. V.): Extend the circle (58:11). (L; T; R; LL)

Fasada فَسَدَ/Fasuda فَسَدَ فَسَادًا، فُسُودًا؛ يَفْسِدُ، يَفْسِدُ

To become evil, corrupted, invalid, decomposed, bad, spoiled, tainted, vicious, wrong, make mischief or foul deal. *Fasâd* فَسَادٌ: Corruption; Violence. *Mufsid* مَفْسِدٌ: One

who acts corruptly, spoils or commits violence, disturbance.

Fasadat فَسَدَت (prf. 3rd. p. f. sing.): Would have been in a state of disorder; Had become corrupted. **Fasadatâ** فَسَدَاتَا (prf. 3rd. p. f. dual.): Both would have gone to ruin. **Afsadû** اَفْسَدُوا (prf. 3rd. p. m. plu. IV.): They ruin. **Yufsidu** يَفْسِدُ (imp. 3rd. p. m. sing. IV.): Will act corruptly, cause disorder. **Yufsidûna** يَفْسِدُونَ (imp. 3rd. p. m. plu. IV.): They will act corruptly, create disorder. **Li Yufsidû** لِيَفْسِدُوا (imp. 3rd. p. m. plu. IV. el.): That they may corrupt, create disorder. **Tufsidû** تَفْسِدُوا (imp. 2nd. p. m. plu. IV. final Nûn dropped): You will create disorder. **Tufsidunna** تَفْسِدْنَ (imp. 2nd. p. m. plu. emp.): Ye will surely create disorder. **Li Nufside** لِنَفْسِدْ (imp. 1st. p. plu. el.): May commit mischief. **Fasâdun/Fasâdan** فَسَادٌ/فَسَادًا (acc. v. n.): Corruption; Disorder; Lawlessness; Chaos. **Mufsid** مَفْسِدٌ (ap-der. m. sing.): Wrongdoer; One who makes mischief. **Mufsidûn/Mufsidîn** مَفْسِدُونَ/مَفْسِدِينَ (acc. plu.): Wrongdoers. (L; T; R; LL)
The root with its above forms has been used in The Holy Qur'ân about 50 times.

فَسَّرَ Fasara

تَفْسِيرَةٌ، فَسْرًا؛ يَفْسِرُ، يَفْسِر

To discover, explain, interpret, disclose (a hidden thing), comment. **Tafsîr** تَفْسِيرٌ : Explanation; Commentary.

Tafsîran تَفْسِيرًا (v. n. acc. II.): (25:33). (L; T; R; LL)

فَسَقَ Fasaqa

فَسَقًا، فُسُوقًا؛ يَفْسُقُ، يَفْسُق

To commit disobedience, go astray, transgress commandment, live in profligacy, disorder, become wicked, profligate, commit lewdness, become perverted, be impious, act wickedly. **Fisqun** فَسِقٌ : Disobedience; Transgression; Wickedness.

Fasaqa فَسَقَ (prf. 3rd. p. m. sing.): He trespassed, disobeyed, violated. **Fasaqû** فَسَقُوا (prf. 3rd. p. m. plu.): They disobeyed. **Yafsiqûna** يَفْسِقُونَ (imp. 3rd. p. m. plu.): They transgress. **Tafsuqûna** تَفْسِقُونَ (imp. 2nd. p. m. plu.): Ye disobeyed. **Fisqun** فَسِقٌ (v. n.): Disobedience; Transgression. **Fâsiqun/Fâsiqan** فَاسِقٌ/فَاسِقًا (acc. act. pic. m. sing.): Disobedient. **Fâsiqûna/Fâsiqîna** فَاسِقُونَ/فَاسِقِينَ (acc. act. pic. m. plu.): Disobedient. **Fusûq** فَسُوقٌ (v. n. sing.): Abusing; Wickedness. (L; T; R; LL)

The root with its above forms

has been used in The Holy Qur'ân about 54 times.

Fashila فُشِلَ
فُشِلًا؛ يَفْشِلُ ، يَفْشِلُ

To become weak-hearted, coward, flag, grow spiritless or languid, loose heart, remiss.

Fashiltum فُشِلْتُمْ (prf. 2nd. p. m. plu.): You became lax (3:152, 8:43). **Tafshalâ تَفْشَلَا** (imp. 3rd. p. f. dual. acc. final Nûn dropped): Two (groups) disposed to show cowardliness, loose heart (3:122) **Tafshalû تَفْشَلُوا** (prf. 2nd. p. plu.): You demoralized, loose heart (8:46). (L; T; R; LL)

Fasaha فَصَحَ
فَصَاحَةً؛ يَفْصِحُ

To use good clear language, be eloquent. **Afsahu افصح**: More eloquent.

Afsahu افصح (relative): (28:34). (L; T; R; LL)

Fasala فَصَلَ
فَصَالًا؛ يَفْصِلُ

To set apart, separate, distinguish, set a limit, part, depart, decide, set out, divide into parts, expatiate into detail, make clear (statement), distinct, judge, narrate a thing with all its particulars. **Fisâl فِصَال**: Weaning of a young one.

Fasîlatun فَصِيلَةٌ: Family; Kinsfolk.

Fasala فَصَلَ (prf. 3rd. p. m. sing.): Marched out; Set out; Departed. **Fasalat فَصَلَتْ** (prf. 3rd. p. f. sing.): departed. **Yafsilu يَفْصِلُ** (imp. 3rd. p. m. sing.): He will decide, will separate. **Fassala فَصَّلَ** (prt. 3rd. p. m. sing. II.): He has explained. **Fassalnâ فَصَّلْنَا** (prf. 1st. p. plu. II.): We have explained. **Yufassilu يَفْصِلُ** (imp. 3rd. p. m. sing. II.): Explain in detail. **Nufassilu نَفْصِلُ** (imp. 1st. plu. II.): We explain, make clear. **Fussilat فَصَّلَتْ** (pp. 3rd. p. f. sing. II.): Detailed. **Faslun فَصْلٌ** (n.): Distinguishing, Decisive, Judgement. **Fâsilîn فَاصِلِينَ** (act. pic. m. plu.): Decider. **Fisâl فَصَالٌ** (v. n. III.): Weaning. **Fasîlatun فَصِيلَةٌ** (act. 2nd pic. f. sing.): Kin; Family; Kinsfolk. **Mufassalan مَفْصَلًا** (pis. pic. m. sing. acc.): Detailed ones, clearly explained. **Mufassalât مَفْصَلَاتٌ** (pis. pic. f. plu.): Distinct; Fully detailed; Well defined. **Tafsilan تَفْصِيلًا** (v. n. II.): Detailing, Explaining. (L; T; R; LL)

The root with its above forms has been used in The Holy Qur'ân about 43 times.

Fasama فَصِمَ
فَصَمًا؛ يَفْصِمُ

To break or crack without being separated.

Infiṣām انفصام (v. n. VII.): Break; Crack (2:256). (L; T; R; LL)

Fadzaha فَضَحَ
فُضِحَا ؛ يَفْضِحُ

To disgrace, make public ones' fault, affront, reveal, disclose.

La Tafdzahûni لَا تَفْضِحُونِي (prt. neg. plu. At the end pronominal *nû* shortened to *ni* (- me). Do not disgrace me (15:68). (L; T; R; LL)

Fadzda فَضَّ
فُضًّا ؛ يَفْضِضُ

To break into several pieces, disperse, scatter, separate.

Infadzdzû انفَضُّوا (prf. 3rd. p. m. plu. VII.): They flocked, dispersed. (3:159; 62:11). *Yanfadzdzû* يَنْفَضُّوا (imp. 3rd. p. m. plu. VII. final *Nûn* dropped): (63:60). (L; T; R; LL)

Fadzdzadza فَضَّضَ
فُضَّا ؛ يَفْضِضُ

To silver a thing. *Fidzzatun* فضة: Silver.

Fidzzatun فضة (n.): Silver. (L; T; R; LL)

The word is used in the Holy Qur'ân about 6 times.

Fadzala فَضَّلَ / Fadzila فَضِّلَ
فُضِّلَا ؛ يَفْضِلُ ، يَفْضِلُ

To exceed, excel, remain over and above. *Fadzlan* فَضْلٌ: Excellence; Favour; Grace;

Munificence; Indulgence; Merit, Bounty; Free gift.

Tafadzdzala تَفَضَّلَ: To contend for superiority. *Fadzdzala* فَضَّلَ: To hold a thing, excel

another in merit, prefer, cause to excel, grant favours to one person in preference to another. *Rahmat* رَحْمَت in contrast to *Fadzal* فَضْل is generally spoken of such acts of God's kindness or mercy as relates to religious or spiritual matters. This is why The Holy Prophet has instructed to ask for God's *Rahmat* رَحْمَت when entering a mosque for Prayer, and for His *Fadzal* فَضْل when coming out of it after Prayer (Tirmidzî).

Fadzdzala فَضَّلَ (pip. 3rd. p. m. sing. II.): He has caused to excel; He granted favours to one person in preference to another. *Fadzdzaltu* فَضَّلْتُ (prf. 1st. p. sing. II.): I preferred. *Fadzdzalnâ* فَضَّلْنَا (prf. 1st. p. plu. II.): We preferred. *Nufadzdzilu* نَفَضَّلْتُ (imp. 1st. p. plu. II.): We prefer. *Yatafadzzala* يَتَفَضَّلُ (imp. 3rd. p. m. sing. V.): He makes himself superior, seeks to assert his superiority. *Fadzlan* فَضْل (v. n.): Grace; Munificence. *Tafdzilan* تَفَضُّيلًا (v. n. II. acc.): Greater excellence; Preferment. (L; T; R; LL)

The root with its above forms

has been used in The Holy Qur'ân about 104 times.

Fadziya فُضِيَ

فُضَاوَةٌ، فُضِيًّا ؛ يَفْضِي

To be void, empty, wide (place), mix and mingle a thing with other, be blended, have intercourse with, to perform or accomplish a thing or finish a thing, to reach the extreme limit, or end or completion. To meet in empty vacant place, meet separately, lonely, alone in solitary place, communicate (secretly), be friendly connected as a fellow of a pair. According to Ibn Sidah the word do not necessarily imply sexual intercourse. It means living with each other and meeting each other in private on term of extreme intimacy and match, and equals as a husband and wife. *Fadzâ فُضِيَ*: Unoccupied, Private lonely place.

Afdza افْضَى (prf. 3rd. p. sing. IV.): He reached at, revealed a secret, learnt both one another, went into the other. (4:21). (L; T; R; Jauharî; Ibn Sidah; Muḥkam; Abû 'Alî al-Qâlî; LL)

Fatara فَطَرَ

فَطْرًا ؛ يَفْطَرُ

To create out of nothing,

cleave, split, crack, break, be broken into pieces, cleave asunder, begin to create. *Fitrât فِطْرَةٌ*: Natural disposition or constitution with which a child is created. The faculty of knowing God and capability of accepting the religion of truth; Religion. *Fâtir فَاطِر*: Creator. One of the names of Allâh. *Futûr فَطُور*: Crack; Flaw. *Munfatîrun مَنْفَطِرُونَ*: Split one; Cloven one; One rent asunder.

Fatara فَطَرَ (prf. 3rd. p. m. sing.): Created; Originated. *Yatafatarna يَتَفَطَّرُونَ* (imp. 3rd. p.m. plu. V.): Burst. *Infatrat اِنْفَطَرَتْ* (prf. 3rd. p. f. sing. VII.): Cleft asunder. *Fitrâtun فِطْرَةٌ*: Natural constitution and disposition; Faith. *Fâtir فَاطِر* (act. pic. m. sing.): Creator. *Futûr فَطُور* (n.): Crack; Flaw. *Munfatîrun مَنْفَطِرُونَ* (ap-der. m. sing.): Split one; One rent asunder. (L; T; R; Jalalain; LL) The root with its above forms has been used in The Holy Qur'ân about 20 times.

Fazza فُظَّ

فُظَّاظَةً ؛ يَفْظُظُّ

To be rough, rude, hardhearted, harsh, unmanly, severe.

Fazzan فَظًّا (v. n.): Harsh (3:159). (L; T; R; LL)

فَعَلَ Fa'ala

فَعَلًا ؛ يَفْعَلُ

To do, act, perform, have an influence or effect, make, accomplished. *Fi'lun* فعل: Action, doing, deed, work. *Fa'latun* فَعَلَةٌ: Deed. *Fâi'lun* فَائِلٌ: One who does, etc. *Fa'âl* فَعَالٌ: Doing or effecting much (adjective of intensity, using substantively it means a great or able worker). *Maf'ûl* مَفْعُولٌ: Done; Made; Effected; Performed; Fulfilled. This verb and its derivatives are used in Arabic grammar as standard upon which all verbs and their grammatical forms are measured.

Fa'ala فَعَلَ (prf. 3rd. p. m. sing.): He have done; He did. *Fa'alta* فَعَلْتَ (prf. 2nd. p. m. sing.): Thou didst. *Fa'alû* فَعَلُوا (prf. 3rd. p. m. plu.): They m. did. *Fa'alna* فَعَلْنَا (prf. 3rd. p. f. plu.): They f. did. *Fa'altum* فَعَلْتُمْ (prf. 2nd. p. plu.): You did. *Fa'alnâ* فَعَلْنَا (prf. 1st. p. plu.): We did. *Yaf'alu* يَفْعَلُ (imp. 3rd. p. m. sing.): He does, will do. *Lam Yaf'al* لَمْ يَفْعَلْ (imp. 3rd. p. m. sing. juss.): He do not. *Lam Taf'al* لَمْ تَفْعَلْ (imp. 2nd. p. m. sing. juss.): Thou didst. not. *Yaf'alûna* يَفْعَلُونَ (imp. 3rd. p. m. plu.): They do. *Taf'alûna* تَفْعَلُونَ (imp. 2nd. p. m. plu.): You do. *Li Yaf'alû* لِيَفْعَلُوا (imp. 3rd. p. m. plu. el. acc. final *Nûn* dropped): That

they may do. *Li taf'alû* لَتَفْعَلُوا (imp. 2nd. p. m. plu. acc. ele., final *Nûn* dropped). *Lam Taf'alu* لَمْ تَفْعَلُوا (imp. 2nd. p. m. plu. juss.): You did not. *Naf'alu* نَفَعَلْ (imp. 1st. p. plu.): We do. *If'al* اِفْعَلْ (prt. m. sing.): Thou do. *If'alû* اِفْعَلُوا (prt. m. plu.): You do. *Fuila* فُعِلَ (pp. 3rd. p. m. sing.): It is done. *Yuf'alu* يَفْعَلُ (pip. 3rd. p. m. sing.) It will be done. *Fâ'ilun* فَاعِلٌ (act. pic. m. sing.): A doer. *Fâ'ilûna* فَاعِلُونَ (act. pic. m. plu.): Doers. *Fâ'ilûna* فَاعِلِينَ (act. pic. m. plu. acc.): Doers. *Fa'âlun* فَعَالٌ (ints.): Doer with full might and very well. *Maf'ûlan* مَفْعُولٌ (acc.) *Maf'ûlun* (act. pic. m. sing.): Done; Fulfilled. *Fi'lun* فَعَلَ (v. n.): Doing; Deed. *Fa'latun* فَعَلَةٌ (n.): Deed. (L; T; R; LL)

The root with its above forms has been used in The Holy Qur'ân about 108 times.

فَقَدَ Faqada

فَقْدًا ؛ يَفْقَدُ

To loose, want, miss be depressed of. *Tafaqqada* تَفَقَّدَ: To review, make an inquisition into, search out things lost or missed.

Tafqidûna تَفْقَدُونَ (imp. 3rd. p. m. plu.): You are missing (12:71). *Nafqidu* نَفَقِدْ (imp. 1st. p. plu.):

We find missing; We miss (12:72).
Tafaqqada تَفَقَّدَ (*prf. 3rd. p. m.*
V.): He reviewed (27:20). (L; T;
R; LL)

فَقْرَ Faqura

فَقْرًا ؛ يَفْقُرُ

To be poor, destitute, needy.
Faqrun فُقْرٌ: Poverty. *Faqîrun*
فُقَيْرٌ plu. *Fuqarâ'* فقرا': Poor;
Needy; In want of. *Faqara /*
Faqira فقر / فُقِرَ: To overwhelm
with back breaking calamity,
feel a pain in the vertebrae.
Fâqiratun فاقرة: Vertebrae
breaking calamity:

Faqr فُقِرَ (v. n.): Poverty;
Destitution. **Fâqiratun** فاقرة (*act.*
pic. f. sing.): Back breaking
calamity. **Faqîrun/Faqîran**
فُقَيْرٌ / فُقَيْرًا (*acc. act. 2nd. pic.*
m. sing.): Poor; Needy.
Fuqarâ' فقراء (*n. plu.*): Poor
ones. (L; T; R; LL)

The root with its above forms has
been used in The Holy Qur'ân
about 14 times.

فَقَعَ Faqa'a

فَقَعًا ؛ يَفْقَعُ

To be of a bright pure yellow
colour, fawn of colour, of a
very yellow or red colour, be
of any pure colour, free from
admixture.

Fâqi'un فاقع (*act. pic. m. sing.*):
Intensely rich; Free from

admixture (2.69). (L; T; R; LL)

فَقَّهَ Faqiha

فَقَّهًا ؛ يَفْقَهُ

To be learned, skilled in divine
law, endowed with
penetration, understand a
thing.

Yafqahûna يَفْقَهُونَ (*imp. 3rd.*
p. m. plu.): They understand.
Yafqahû يَفْقَهُوا (*imp. 3rd p. m.*
plu. acc. final Nûn dropped):
Tafqahûna تَفْقَهُونَ (*imp. 2nd. p.*
m. plu.): You understand.
Nafqahu نَفَقَهُ (*imp. 1st. p. plu.*):
We understand. **Li Yatafaqqahû**
لِيَتَفَقَّهُوا (*imp. 3rd. p. m. plu. V.*
ele. final Nûn dropped): They
may gain understanding; They
may learn and become
wellversed. (L; T; R; LL)
The root with its above five forms
has been used in the Holy Qur'ân
about 20 times.

فَكَّرَ Fakara

فَكَّرًا ؛ يَفْكِرُ

To reflect, think on, ponder
over. **Fakkara** فَكَّرَ : II. To
meditate, celebrate, consider,
ponder with care, attention and
endeavour. It is the action of
speculative sense as well as of
thought and heart.

Fakkara فَكَّرَ (*prf. 3rd. m. sing.*
II.): Considered; Pondered.
Yatafakkarûna يَتَفَكَّرُونَ (*imp.*
3rd. p. m. plu.): They reflect.

Yatafakkarû يتفكروا (*imp. 3rd. p. m. plu. juss. final Nûn dropped*): They reflect. **Tatafakkarûna** تتفكرون (*imp. 3rd. p. plu. V.*): You reflect. **Tatafakkarû** تتفكروا (*imp. 2nd. p. m. plu. V.*): You reflect upon. The *imp.* case from **Tafakkara** تفكر is **Tafakkarû** تفكروا. In verse 34:46 the word **Tatafakkarû** تتفكروا has been used as *2nd p. m. of imp.* It is an accusative case joining with *thumma* of conjunction *un taqûmû*. (L; T; R; Mughnî; LL) The root with its above five forms has been used in The Holy Qur'ân about 18 times.

Fakka فَكَ

فَكَ؛ يَفُكُّ

To free (a prisoner or slave), rid of, be ceased, desist.

Fakku فَكَ (*v. n. assim.*): Freeing (90:13). **Munfakkîna** منفكين (*ap-der. m. plu. VII.*): Rid of (98:1). (L; T; R; LL)

Fakiha فَكِهَة

فَكِهَة؛ يَفِكُهَة

To be merry, lively, jolly, wonder, exclaim, chatting, jesting, make games of others. According to Râghib the verb originated from **Fâkihatun** فَاكِهَة: Fruit or **Fukûhatun** فُكَاهَة: Chatting. **Tafakkahûna** تفكحون: You pursue chatting

and killing in carelessness. **Fakihun** فَاكِهَة: Jester; One who makes game of others. **Fâkihatun** فَاكِهَة: One who is very joyful, rejoices greatly. **Tafakka** تفكَّه: To wonder, exclaim, lament, talk bitterly. **Fâkihatun** فَاكِهَة plu. **Fawâkiha** فَوَاكِهَة: Fruit.

Tafakkahûna تفكحون (*imp. 2nd. p. m. plu. V.*): You wonder chatting and killing. **Fakihîna** فَاكِهِين (*n. plu. acc.*): Jestng; Exalting with pride. Its sing. is **Fakihun**. **Fakihûna/Fakihîna** فَاكِهُون / فَاكِهِين (*acc.*): Living happily; Rejoicing. **Fâkihatun** فَاكِهَة (*n.*): Fruit, **Fawâkihu** فَوَاكِهَة (*n. plu.*). (L; T; R; LL) The root with its above forms has been used in The Holy Qur'ân about 19 times.

Falaha فَلَاح

فَلَاح؛ يَفْلَح

To till (the earth), cleave (a thing). **Aflaha** افلح: To be successful, lucky, live on. **Falâh** فَلَاح: Prosperity; Safety; Success - both in this life and in the hereafter; To unfold something in order to reveal its intrinsic properties, till and break open the surface of the earth and make its productivity powers active. The English word "plough" seems to have been derived from it. It is one

of the striking beauties of the Arabic that its words in their primary sense denote the state which when realized, convey the import of the same. This is well illustrated in the word *Falâh* فَلَاحٌ. *Falâh* فَلَاحٌ not only means success but also signifies what constitutes real and complete success. *Falâh* فَلَاحٌ therefore, consists in the working out of our latent faculties to our best ability, whatever of noble and good hidden in us must come out and what ever is in the form of potentiality in human mind must be converted into actuality. So *Falâh* فَلَاحٌ is really to work out our own evolution and to bring to realization what our Creator has placed in us. *Falâh* فَلَاحٌ is of much higher stage than the attainment of *Najâh* (- salvation). In Arabic language there is no better word than *Falâh* فَلَاحٌ, to describe the attaining what one desires, reaping the fruits of labour, and for success and gains as others may envy, be it material or spiritual, of this world or of the hereafter. *Muflih* مَفْلِحٌ: One who is prosperous, happy and attains one's desires.

Aflaha أَفْلَحَ (prf. 3rd. p. m. sing. IV.): Successful; Successful in this life and in the thereafter. *Yuflihu* يَفْلِحُ (imp. 3rd. p. m. sing. IV.) Prospers; Succeeds. *Yuflihûna* يَفْلِحُونَ (imp. 3rd. p. m., plu.):

They will succeed. *Tuflihûna* تَفْلِحُونَ (imp. 2nd. p. m. plu.): You will succeed. *Lan Tuflihû* لَنْ تَفْلِحُوا (imp. 2nd. p. m. plu. acc.): You will never succeed. *Muflihûna* مَفْلِحُونَ acc. *Muflihûna* مَفْلِحِينَ (ap-der. m. plu.): Successful ones. (L; T; R; Zamakhsharî; Ibn Kathîr; Minâm-al-Rahmân; LL)

The root with its above forms has been used in The Holy Qur'ân about 40 times.

Falaqa فَلَاقٌ

فَلَقًا: يَفْلِقُ

To cleave, split, come forth, become separated. *Falaq* فَلَاقٌ: Day-break (because it cleaves through the darkness, so is the cleaving of the seed-grain and stone of fruit.); Plain appearing and emergence (of the truth) after its having been dubious. *Falaqun* فَلَاقٌ: Daybreak; Dawn, Creation in general; Hell; Hidden and manifest evil including the evil influence of heredity, bad environment, defective education etc. *Infalaqa* اِنْفَلَقَ: To be split open, divided, become separated, be gushed, split, parted.

Infalaqa اِنْفَلَقَ (prf. 3rd. p. m. sing. VII.): Became separated; It parted (26:63). *Falaq* فَلَاقٌ (n.): Daybreak; Dawn (113:1). *Fâliqun* فَالِقٌ (act. pic. m. sing. m. sing.): Who splits (6:95, 96). (L; T; R; LL)

Falaka فَلَكٌ
فَلَكًا؛ يَفْلِكُ

To be round. *Fulkun* فلك: Ship; Ships; Ark. It is used for *sing.* and *plu.* and for *m.* and *f.* common gender and number. *Falakun* فلك: The orbit of a celestial body. Pivot; Axis.

Fulk فلك (*n.*): Ships. **Falak** فلك (*n.*): Celestial bodies. (L; T; R; LL) The root with the above two forms has been used in The Holy Qur'ân about 25 times.

Fulânun فُلَانٌ

Such a one; Such a place; Such a thing. Substitutional for an unnamed or unspecified person or thing or place.

Fulânan فُلَانًا (*acc.*): Such a one (25:28). (L; T; R; LL)

Fanida فَنَدًا
فَنَدًا؛ يَفْنَدُ

To become weak-minded, commit a mistake. *Fannada* فنَد: II. To make a dotard of; Regard as a dotard etc. To pronounce any ones' judgment to be weak and unsound. To call anyone an old babblers.

Tufannidûni تُفَنِّدُونِ (*imp. 2nd. p. m. plu. II. final Nûn is of pronominal*): You pronounce my judgement to be weak and unsound (12:94). (L; T; R; LL)

Fanna فَنًّا
فَنًّا؛ يُفَنَّ

To adorn, beautify. *Fannana* فَنَّن: To mix various things; Classify; Gather. *Fanna*, its plu. is *Afnân* افنان: Kind; Species; Sort, Mode; Manner. *Afnân* افنان when it is a plu. of *Fananan* فَنَّنَان: Branches of a tree; Abounding in varieties of trees and rich greenery accompanied with delightful comforts, many modes, manner, colours and hues.

Afnân افنان (*n. plu.*): Abounding in varieties; Rich in greenery and delightful comforts; In many modes, colours, manners and hues (55:48). (L; T; R; Kashshâf, Ibn Jarîr; LL).

Faniya فَنِيًّا
فَنَاءً، فَانَ، فَانِيًّا؛ يَفْنِي

To perish, cease to exist, waste away, pass away, disappear, fade away. *Fânin* فَانَ: Perishable; Worn out; Vanishable, Liable to pass away; Able to decay.

Fânin فَانَ (*act. pic. m. sing. the act pic. is Fâniyun* فَانِيًّا of which in the end *Yâ* is dropped (55:26). (L; T; R; LL)

Fahima فَهْمًا
فَهْمًا؛ يَفْهَمُ

To understand, perceive. *Fahhama* فَهَّمْنَا: To give true understanding and

appreciation.

Fahhamnâ فَهَمَّنَا (*prf. 1st. p. plu. V.*): We made (him) understand, gave him true appreciation (21:79). (L; T; R; LL)

فَات فَاتَا

فَاتَا؛ يَفُوتُ

To pass away, slip (an opportunity), escape, loose, miss. **Fautun** فُوتُ: Escaping. **Fâta** فَاتَا: Lost; Missed; Escaped. **Tafâwut** تَفَاوُتُ: Disparity; Oversight; Flaw; Incongruity; Fault; Irregularity; Want of proportion.

Fâta فَاتَا (*prf. 1st. p. sing.*): Missed; Passed over; Lost (3:153; 57:23; 60:11). **Fauta** فُوتُ (*v. n.*): Escape (34:51). **Tafâwut** تَفَاوُتُ (*v. n. VI.*): Incongruity; Imperfection; Disparity; Oversight (67:3). (L; T; R; LL)

فَاج فَاجَا

فَاجَا؛ يَفُوجُ

To become fat, bulky, corpulent, large. **Nâqatun Fâi'jun** نَاقَةٌ فَائِجٌ A fat and bulky she camel. **Faujūn** فُوجٌ: Collection of persons; Party; Troop, Company; Host; Group; Crowd; Band; Army; People to who follow a leader. *plu. Afwâjun.*

Faujūn فُوجٌ (*n.*): **Afwajan** افْوَاجٌ (*plu. acc.*): (L; T; R; LL)

فَار فَارَا

فَارَا؛ يَفُورُ

To boil, boil over, gush forth, run, do in haste, rush, come in a headlong manner, be raised, be in a fit of passion, be in a hurry, come instantly, come immediately, fall of a sudden, make a sudden rush.

Fâra فَارَا (*prf. 3rd. p. m. sing.*): Swelled and gushed forth (11:40; 23:27). **Tafûru** تَفُورُ (*imp. 3rd. p. f. sing.*): It heaves up (boiling with them), (67:7). **Faur** فُورٌ (*n.*): Suddenly; In headlong manner (3:125). (L; T; R; LL)

فَاز فَازَا

فَازَا؛ يَفُوزُ

To succeed, gain victory, achieve a goal, triumph, get possession, obtain one's desires, escape, acquire. **Fauz** فُوزٌ: Victory; Successes, Felicity; Achievement; Gain; Salvation; Safety. **Mafâzatun** مَفَازَةٌ: Place of safety, of refuge, of felicity, of serenity; of escape. **Mafâzatun** is a noun for place or time, originated from **Fâza** meaning "to succeed", opposite "to parish". It signifies also desert wherein no person is afraid of perishing.

Fâzâ (prf. 3r. p. m. sing.): He succeeded, has successfully, attained the goal. **Afûzu** افوز (imp. 1st p. sing. acc.): I achieve my goal; I succeeded. **Fâizûna** فائزون (act. pic. m. plu.): Successful ones; Triumphants. **Mafâzan** مفازا (n. m.): Triumph. **Mafâzatan** مفازة (n.): Place of security; Safe and secure; Desert wherein no person is afraid for and is secure. **Fauzun/Fauzan** فوزا / فوز (acc.): Gain. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân about 29 times.

Fâdza فأض
فُوضاً؛ يُفوض

To interest any one with an affair, give jurisdictions, submit a thing to the judgment of another, confide, submit, give full power.

Ufawwidzu افوض (imp. 1st. p. sing. II): I entrust (40:44). (L; T; R; LL)

Faqa فاق
فُوقاً؛ يُفوق

To be superior in rank or excellence, overcome, surpass; To be above, over, on, upon, more, on high. **Fauq** فوق: It is a preposition, meaning above, upon, over, more, on high, superior in

rank or excellence. It signifies both, greater and smaller. **Fawâq** فواق: Time between two milkings, between two sucklings, between the opening of one's hand and grasping with it the udder or when the milker grasps the udder and then lets its go for milking or a delay and space of time between the opening and closing of the hand during milking. **Afâqa** افاق: To come to one's self; recover (after a swoon or illness), awake (from sleep), recollect.

Afâqa افاق (prf. 3rd. p. m. sing. IV): He recovered. **Fawâq** فواق (n.): Pause. **Fauq** فوق (particle): Above; Over etc. (L; T; R; LL)

The root with its above three forms has been used in The Holy Qur'ân about 43 times.

Fâma فام
فُوماً؛ يُفوم

To make bread. **Fûmun** فُوماً: Bread; Wheat; Corn; Any grain used for bread. **Fûmatun** فومة: Ear of corn; Pinch of a thing; Garlic.

Fûman فُوماً (n.): Corn (2:61). ((L; T; R; Jauharî, Zajjâj, LL)

Fâha فأه
فُوهاً؛ يُفوه

To pronounce a letter or

word, a discourse. *Famun* فَم، *Fumun* فُم، *Fû* فُوا: (gen. *Fî* في، *acc. Fâ* فا، *plu. Afwâh* أفواه): Mouth. The word *Famun* is formed from the regular noun *Fûhun* by cutting off the two last radical letters, and substituting them with *Mîm*.

Fâhu فاه (comp. *Fâ* - mouth + *hu* - his acc.): His mouth. **Afwâhun** أفواه (n. *plu.* its *sing.* is *Fûhun* فوه): Mouths. (L; T; R; LL)
The root with its above two forms has been used in the Holy Qur'ân about 13 times.

Fî في

In, into, amongst, in company with, during, with, of, for, for the sake of, upon, concerning, after, in comparison, about, among, on account of, respecting, by the side of, on, by, against, according to, in respect of.

Fî في: Preposition which points to cause, space or time. (L; T; R; Zamakhsharî, Imlâ, LL)

Fâ'a فَاءَ

فِيئًا؛ يَفِيءُ

To return, go back, go from (a vow), bring under the authority, change its place, shift, turn (shadow). *Fai'* في: Shade; Gain of war; Prisoner of war.

Fâ'at فاءت (prf. 3rd. p. f. sing.):

It returned. **Fâ'u** فاءوا (prf. 3rd. p. m. plu.): They returned. **Tafi'u** تَفِيءُ (imp. 3rd. p. f. sing.): Return. **Afâ'a** افاء (prf. 3rd. p. m. sing. IV.): He gave as gains of war. **Yatafayya'u** يَتَفَيَّئُ (imp. 3rd. p. m. sing. V.): He turns himself, shifts. (L; T; R; LL)

The root with its above five forms has been used in The Holy Qur'ân about 7 times.

Fâdza فاض

فِيضًا؛ يَفِيضُ

To be copious, overflow, abound, flow freely, spread. **Afâdza** افاض: To pour, proceed, return, be immersed in any business or communication, go from a place to another in a crowd. It is both transitive and intransitive.

Tafîdzu تَفِيضُ (imp. 3rd. p. f. sing.): Overflow. **Afâdza** افاض (prf. 3rd. p. m. sing. IV.): You proceed. **Afadztum** افضتم (prf. 2nd. p. m. plu.): You proceeded, spread, indulged in. **Tufîdzûna** تُفِيضُونَ (imp. 2nd. p. m. plu. IV.): You are engaged, engrossed. **Afîdzû** افيضوا (prt. m. plu. IV.): You proceed, pour. (L, T, R, LL)

The root with its above five forms has been used in the Holy Qur'ân about 9 times.

Fâla فَال
فَيْلًا ؛ يَفِيلُ

To be weak-minded, become fat, commit error. *Fîlun* فَيْلُنْ: Elephant.

Fîl فَيْل (n.): (105:1). (L; T; R; LL)

Qâf ق

The 21st. letter of the Arabic alphabet. According to the mode of reckoning numbers by the letters of the alphabet (*Hisâb al-Jummal*) its value is 100. It is one of the letters termed *Majhûrah*. It is also the name and initial letter of the 50th chapter of The Holy Qur'ân and is used as an abbreviation of *Qâdir* قَادِر or *Qadîr* قَدِير.

Qâf ق

Abbreviation of *Qâdir* قَادِر and *Qadîr* قَدِير - Divine names of Allâh.

Qâf ق (50:1). (L; T; R; LL)

Qabaha قَبَحَ / Qabuha قَبُحَ
قَبْحًا ؛ يَقْبُحُ ، يَقْبَحُ

To abhor, disapprove, render ugly, be ugly, be hideous, be foul, be abominable. *Maq-bûhun* مَقْبُوحٌ: Abhorred,

Rendered loathsome; Hateful; Shameful; Deprived of all good; Removed or driven from good; Hideous; Bereft.

Maqbûhîn مَقْبُوحِينَ (pic. pac. m. plu. acc.): Deprived of all good (28:42). (L; T; R; LL)

Qabara قَبَّرَ
قَبْرًا ؛ يَقْبِرُ ، يَقْبُرُ

To bury (the dead). *Aqbara* أَقْبَرَا: To cause to be buried, have a grave day, have anyone buried. *Qabrun* قَبْرٌ plu. *Qabûr* قُبُورٌ: Grave; Tomb; Intermediate state in which the soul lives after death till the resurrection. It is also called *Barzakh*. *Maqbaratun* مَقْبَرَةٌ plu. *Maqâbir* مَقَابِرٌ: Cemetery; Place of burying.

Aqbara أَقْبَرَا (prf. 2nd. p. m. sing. IV.): He assigned a grave. *Qabrun* قَبْرٌ (n.): Grave. *Qubûr* قُبُورٌ (n. plu.): Graves. *Maqâbir* مَقَابِرٌ (n. plu.): Places of burying, Cemetery, Graves. (L; T; R; LL)

The root with its above four forms has been used in The Holy Qur'ân about 8 times.

Qabasa قَبَسَ
قَبْسًا ؛ يَقْبِسُ

To ask or take fire, learn, teach, catch, get a light from another. *Qabas* قَبَسٌ: Burning stick; Fire brand; Burning

brand. *Iqtabsa* اِقْتَبَسَ: VIII. To take light from another.

Naqtabis نَقْتَبَسَ (*imp. imp. 1st. p. plu. VIII juss.*): We may borrow some illumination, we may obtain some illumination (57:13).

Qabasun قَبَسُ (*n.*): Fire brand; Flaming brand (20:10; 27:7). (L; T; R; LL)

قَبَضَ Qabadza

قَبَضًا؛ يَقْبِضُ

To contract, seize, draw in (the wings in flying), take, hold, grasp, tight, withdraw, adapt, receive. *Qabadzatan*: قَبَضَاتَا: Handful; Following; Drawing; Single act of taking. *Maqbûdzatun* مَقْبُوضَةٌ: Taken possession.

Qabadztu قَبَضْتُ (*prf. 1st. p. sing.*): I seized. **Qabadznâ** قَبَضْنَا (*prf. 1st p. plu.*): We withdraw.

Yaqbidzû يَقْبِضُوا (*imp. 3rd. p. m. sing.*): Receives; Withholds.

Yaqbidzûna يَقْبِضُونَ (*imp. 3rd. p. m. plu.*): They *m.* withhold.

Yaqbidzna يَقْبِضْنَا (*imp. 3rd. p. f. plu.*): They *f.* withdraw.

Qabdzan قَبَضَا (*v. n. acc.*): Drawing. **Qabdzatan** قَبَضَاتَا (*n. acc.*): A single act of taking, adopting. **Maqbûdzatun** مَقْبُوضَةٌ (*pct. pis. f.*): Thing taken into possession. (L; T; R; LL)

The root with its above forms has been used in The Holy Qur'ân as many as about 9 times.

قَبِيل Qabila

قُبُولًا، قُبُولًا؛ يَقْبَلُ

To accept, admit, receive, agree, meet anyone. *Qâbilan* قَابِلٌ: One who accepts. *Qablu* قَابِلٌ: Before; Formerly. *Qubulun* قُبُلٌ: The fore-part; Face to face; Before; Also plural of *Qabilum* قَبِيلٌ (in hosts). *Qibalun* قِبَلٌ: Power; Side; Part. *Qiblah* قِبْلَةٌ: Towards; In the direction of; Facing; Alongside. *Qiblatun* قِبْلَةٌ: Anything before, opposite; The point in the direction of which prayer is performed; The Ka'bah at Makkah; A place of worship. *Qabûlun* قَبُولٌ: Favourable reception; Gracious acceptance. *Qabilun* قَبِيلٌ: Tribe; Host. *Qabilatun* قَبِيلَةٌ plu. *Qabqilun* قَبَائِلٌ: Tribe. *Aqbala* اِقْبَلْ: (IV). To come near, draw near, approach, turn towards, rush upon. *Taqabbala* تَقَبَّلْ: (V.) To accept. *Mutaqâbilun* مُتَقَابِلٌ: (VI). Opposite to; Facing one another. *Mustaqbilun* مُسْتَقْبِلٌ (X.): Proceeding towards; Heading towards.

Yaqbalu يَقْبَلُ (*imp. 3rd. p. m. sing.*): He accepts. **Lâ Taqbalû** لَا تَقْبَلُوا (*prt. neg. m. plu.*): You accept not. **Yuqbalu** يُقْبَلُ (*pip. 3rd. p. m. sing.*): Is accepted.

Tuqbala تَقْبَلُ (*pip. acc.*): Will be accepted. **Lan Tuqbala** لَنْ تَقْبَلُ

(*pip. acc. neg.*): Will never be accepted. **Taqabbala** تَقَبَّلَ (*prf. 3rd. p. m. sing. V.*): He accepted. **Yataqabbalu** يَتَقَبَّلُ (*imp. 3rd. p. sing.*): He accepts. **Lan Yataqabbala** لَنْ يَتَقَبَّلَ (*imp. 3rd. p. m. sing. V. acc. neg.*): Will never accept. **Tuqubbila** تَقَبَّلَ (*pip. 3rd. p. m. sing.*): Was accepted. **Lan Yutaqabbal** لَنْ يَتَقَبَّلَ (*pip. 3rd. p. m. sing. juss.*): Was not accepted. **Nataqabbalu** نَتَقَبَّلُ (*imp. 1st. p. plu.*): We accept. **Taqabbal** تَقَبَّلَ (*prt. - prayer m. sing.*): May thou accept. **Aqbalā** أَقْبَلْ (*prf. 3rd. p. m. sing. IV.*): He turned. **Aqbalat** أَقْبَلَتْ (*prf. 3rd. p. f. sing. IV.*): She came up. **Aqbalū** أَقْبَلُوا (*prf. 3rd. p. m. plu. IV.*): They turned towards. **Aqbalnā** أَقْبَلْنَا (*prf. 1st. p. plu. IV.*): We accompanied, travelled. **Aqbil** أَقْبَلْ (*prt. m. sing.*): Draw near. **Qâbilun** قَابِلٌ (*act. pic. m. sing.*): One who accepts, Acceptor. **Qabûlan** قَبُولًا (*v. n.*): Acceptance. **Mutaqâbilîna** مُتَقَابِلِينَ (*ap-der. m. plu. IV.*): Facing one another. **Mustaqbilun** مُسْتَقْبِلٌ (*ap-der. m. sing. X.*): Heading towards. **Qiblatun** قِبْلَةٌ (*n.*): Direction or point towards which one turns his face or attention. In the religious usage it is the direction towards which one turn his face when saying his prayer; A place

of worship. **Qabîlun / Qabilan** قَبِيلٌ / قَبِيلًا (*acc. / act. 2nd pic. m. sing.*): Face to face; Tribe. **Qabail** قَبَائِلٌ (*n. plu.*): Tribes. Its sing. is **Qabîlatun**. **Qablu** قَبْلٌ (*noun for time and place*): Before; Formerly. Used also as adverb, preposition and possessor to pronominals and also as accusative noun. **Qubulan** قُبُلًا (*n.*): Front; Forepart; Facing; Before eyes; Face to face. **Qibalun** قِبَلٌ (*n.*): Towards, Power to withstand; Face; Front. (L; T; R; LL)

The root with its above forms has been used in The Holy Qur'ân about 294 times.

قَتَرَ Qatara

قَتَرًا؛ يَقْتَرُ، يَقْتَرُ

To be stingy, tight-fisted, niggardly, have scantily, be barely sufficient (sustenance), give bare sustenance. **Qatarun** قَتْرٌ and **Qataratun** قَتْرَةٌ: Dust; Gloom (of sorrow); Darkness; Stinginess. **Qatûrun** قَتُّورٌ: Niggardly. **Muqtirun** مُقْتَرٌ: To be in reduced circumstances; Straitened.

Yaqturû يَقْتَرُوا (*imp. 3rd. p. m. plu. juss.*): They sting; Niggardly (25:67). **Qatarun** قَتْرٌ (*n.*): Gloom (of sorrow) (10:26). **Qataratun** قَتْرَةٌ (*n. f.*): Gloom (80:4). **Quturun / Quturan** قُتْرًا / قُتْرًا

(acc./): Niggardly (17:100).
Muqtir مقتر (ap-der. m. sing.
 IV.): Straited (2:236). (L; T;
 R; LL)

قَتَلَ Qatala

قَتَلَ؛ يَقْتُلُ

To kill, put to death, slay, be
 accused, attempt to kill,
 render person like to one killed.
Qatala nafsahû قتل نفسه: To
 commit suicide. *Qutlun* قتل:
 The act of putting to death;
 Slaughter. *Qatîlun* قاتل plu.
Qatlâ قَتَلَ: One who is slain
Qattala قَتَلَ: According to
 linguists the stem II denotes
 something more than what the
 trilateral form does. Thus while
Qatala قتل means to slay or
 kill. *Qattala* قَتَلَ signifies to
 massacre or to kill in a severer
 manner. *Taqîl* تقتيل: The act
 of slaughtering. *Qâatala* قَاتَلَ:
 III. To wage war, fight, combat,
 battle. *Qâatalahum Allâh* قَاتَلَهُم
 اللهُ: May Allâh curse them.
Qitâlun قتال: The act of
 fighting; War. *Iqtatala* اقتال:
 VIII. To contend or fight
 among themselves. *Qatl* قَتَلَ:
 Violent death; Murder;
 Slaughter; Manslaughter;
 Capital punishment; Killing;
 Slaying. *Qatlâ* قَتَلَ: Slain
 ones.

Qatala قتل (prf. 3rd. p. m.
 sing.): He slew, killed. *Qatala*
 قتلت (prf. 2nd. p. m. sing.):
 Thou hast killed, slain. *Qaltu*

قتلت (prf. 1st. p. sing.): I killed.
Qatalû قتلوا (prf. 3rd. m. plu.):
 They slew, killed *Qaltum*
 قتلتهم (prf. 2nd. p. plu.): You killed;
 attempted to kill, ordered a person
 like one killed. *Qaltumûhum*
 قتلتموهم (an additional Wâw is
 suffixed before a pronominal *hum*
 with no effect in the meaning):
 You killed them. *Qatlnâ*
 قتلنا (prf. 1st. p. plu.): We killed.
 'An *Yaqtula* ان يقتل (imp. 3rd.
 p. sing. acc.): That he may kill.
 Man *Yaqtul* من يقتل (imp. 3rd.
 p. m. sing. juss.): Whosoever
 kills. *Aqtul* اقتل (imp. 1st. p. sing.
 juss.): I kill (let me). *Aqtulanna*
 اقتلن (imp. 1st. p. sing. emp.): I
 surely shall kill: *Yaqtulûn*
 يقتلون (imp. 3rd. p. m. sing.): They kill.
 Lâ *Yaqtulna* لا يقتلن (imp. neg.
 3rd. p. f. plu.): They who should
 not kill. *Taqtulûna* تقتلون (imp.
 2nd. p. m. plu.): You kill. *La*
Taqtulû لا تقتلوا (prt. neg. m.
 plu.): Kill not your selves; Do not
 commit suicide (4:29). *Iqtulû*
 اقتلوا (prt. m. plu.): O you people kill!
Qutila قُتِلَ (pp. 3rd. p. m. sing.):
 He was killed; Perish! Woe to!
Qutilat قُتِلَتْ (pp. 3rd. p. f. sing.):
 She was killed. *Qutilû* قُتِلُوا
 (pp. 3rd. p. m. plu.): They were killed.
Qultum قُتِلْتُمْ (pp. 2nd. p. m.
 plu.): You were killed. *Qutilnâ*
 قُتِلْنَا (pp. 1st. p. plu.): We, were
 killed. *Yuqtal/ Yuqtal* يُقْتَلُ /
 يُقْتَلُ (pip. 3rd. p. m. sing.): He

is killed. *Yaqtula* يَفْتُلُ (imp. 3rd. m, p. sing.): He should kill. *Yaqtul* يَفْتُلُ (imp. 3rd. p. m. sing.): Who kills. *Yuqatalûna* يَفْتُلُونَ (pip. 3rd. p. m. plu.): They are killed. *Yuqattilûna* يَفْتُلُونَ (imp. 3rd. p. m. plu. II.): They kill in a severe manner; They massacre. *Nuqattilu* نَقَتَلُوا (imp. 1st p. plu. II.): We shall go on gradually killing. *Quttilû* قُتِلُوا (pp. 3rd. p. m. plu. II.): They were killed (in a severe manner). *Yuqattilû* يَفْتُلُوا (pip. 3rd. p. m. plu. II. acc.): They be killed (in a severe manner). *Qâatala* قَاتَل (prf. 3rd. p. m. sing. III.): Fought; Confound; Woe! *Qâatalû* قَاتَلُوا (prf. 3rd. p. m. plu. III.): They fought. *Yuqâtilu* يُفَاتِلُ (imp. 3rd. p. m. sing. III.): He fights. *Tuqâtilu* تُفَاتِلُ (imp. 3rd. p. f. sing. III.): She fights. *Yuqâtilûna* يُفَاتِلُونَ (imp. 3rd. p. m. plu. III.): They fought. *Yuqâtilû* يُفَاتِلُوا (imp. 3rd. p. m. plu. III. acc. Nûn at the end dropped): *Tuqâtilûna* تُفَاتِلُونَ (imp. 2nd. p. m. plu. III.): You fight. *Lan Tuqâtilû* لَنْ تُفَاتِلُوا (imp. neg. 2nd. p. plu. III.): You may not fight, will not fight. *Qâtil* قَاتِل (prt. m. sing. III.): Thou fight. *Qâtilâ* قَاتِلَا (prt. m. dual. III.): You both fight. *Qutilû* قُوتِلُوا (prt. plu. III.): O you, fight! *Qutilû* قُوتِلُوا (pp. 3rd. p. m. plu. III.): They were fought. *Qûtiltum* قُوتِلْتُمْ (pp. 2nd. p. m. plu. III.): You were fought. *Yuqâatalûna* يُفَاتِلُونَ (pip. 3rd. p. m.

plu.): They are being fought. *Iqtatala* اِقْتَاتَل (prf. 3rd. p. m. sing. VIII.): Fought (among themselves). *Iqtatalû* اِقْتَاتَلُوا (prf. 3rd. p. m. plu. VIII.): They fought each other. *Yaqtatilani* يَفْتَاتِلَانِ (imp. 3rd. p. m. dual. VIII.): The two fight each other. *Qatlun* قَاتَل (v. n.): Killing; Slaying. *Taqfilan* تَقْتِيلًا (v. n. II. acc.): Put to death. *Qitâlun/Qitâlan* قَاتَلَا / قَاتَلَا (v. n. III.): Fighting. *Qutlâ* قُتِلَى (n. v.): Killed ones. (L; T; R; LL)
The root with its above forms has been used in The Holy Qur'ân about 170 times.

قثا' a قثا

قثا ؛ يَفْتُلُ

To eat a thing that makes sound and crunch under the molar teeth while chewing, for example while eating cucumber; To abound in cucumbers. *Qiththâun* قِثْثَاءُ: Cucumber.

Qiththâ قِثْثَاءُ (n.). It has no singular: (2:61). (L; T; R; LL)

قحَمَ قحَم

قُحُومًا ، قَحَمًا ؛ يَقْحِمُ

To rush, enter, undertake, attempt (the uphill path), make haste, try, undertake an enterprise, plunge, invade, jump, impel, embark boldly. *Maqtahimun* مَقْتَحِمٌ: One who

rushes or leaps, etc.

Iqtahama إقْتَحَمَ (prf. 3rd. p. m. sing. VIII.): Attempt the uphill path; Embark boldly. (90:11).

Muqtahimun مَقْتَحِمٌ (ap-der. m. sing. VIII.): One who rushes. (38:59). (L; T; R; LL)

قَد

Corroborative particle added to a verb. When preceding the past it means that an event has truly or recently happened, and when proceeding the aorist it means that an event is expected to be shortly performed. Thus it a confirmatory particle prefixed before perfect tense to make the verb definitely past perfect and when placed before imperfect it denotes certainty of a thing or frequency of a thing and that it is surely expected or it was not unexpected. Another use of *Qad* قَد is to add energy to an affirmation and it may then be rendered truly of a certainty, verity, indeed, surely. It also means already or possibility. If used as a noun it means sufficiency. When it gives the meanings of expectation it can be prefixed before past tense and aorist. It also gives the meaning of to happen often or frequently or very often or *Rubamâ* - many a time. Some times it is used

with letter Fâ as *Faqad* فُقِدَ . (L; T; Ibn Mâlik; Mughnî; Hamâ al-Hawâmi'; Akhfash; Jauharî; Tahzîb; Zamakhsharî; LL)

قَدَحَ

قَدَحًا ؛ يَقْدَحُ

To dash or strike fine with (a steel).

Qadhan قَدَحًا (acc.v.n.): Striking of fire (100:2). (L; T; R; LL)

قَدَّ

قَدًّا ؛ يَقْدُّ

To rend, cut, tear, pull sharply apart. **Qaddat** قَدَّتْ: She rent **Qidadun** قَدَّد plu of **Qiddatun** قَدَّت: Parties of men at variance among themselves; Companies of diverse and different (way).

Qudda قَدَّ (pp. 3rd. p. f. sing.): Has been torn (12:25, 27, 28).

Qaddat قَدَّتْ (prf. 3rd. p. f.): She tore (12:25). **Qidadan** قَدَّدًا (n. acc.): Different; Diverse (72:11). (L; T; R; LL)

قَدَرَ / قَدِرَ

قَدْرًا ؛ يَقْدِرُ ، يَقْدِرُ

To be able to do, have the power over, prevail, measure to an exact nicety, estimate exactly, be sparing, determine, decree, grown, arrange,

prepare, allot, devise, dispose, appreciate, honour, assign, know, understand, straighten (the provision or other means), restrict. *Qudrun* قُدْرُن: Knowledge; Law; Value, Power; Measure; Majesty; Ability; Glory; Honour; Standard; Limit; Destiny; Means *Qâdir* قَادِر: One who is able to, or has power over; One who has control. *Qâdir* قَادِر and *Qadîr* قَدِير signify the same possessing power or ability but *Qadîr* قَدِير has an intensive signification and being of the measure of *Fa'îl* and being expressive of a constant repetition and manifestation of the attribute. *Taqdîr* تَقْدِير: Knowledge; Law; Measuring decree; Judgement; Ordering. *Maqdûran* مَقْدُورًا: Made absolute; Executed. *Miqdâr* مِقْدَار: Due measurement; Definite quantity. *Qudûrun* قُدُورٌ sing. *Qidr* قَدْر and *Qidratun* قِدْرَةٌ: Cooking pots. *Qaddara* قَدَّرَ: To make possible, prepare devise, lay plan, facilitate *Muqtadir* مُقْتَدِر: Powerful; Able to prevail. *Qâdir* قَادِر and *Qadîr* قَدِير are the excellent names of Allâh.

Qadara قَدَرَ (prf. 3rd. p. m. sing.): He straitened. *Qadarû* قَدَرُوا (prf. 3rd. p. m. plu.): They estimated, appreciated. *Qadarna* قَدَرْنَا

(prf. 1st. p. plu.): We decreed, arranged, determined. *Qudira* قُدِرَ (pp. 3rd. p. m. sing.): Was decreed, straitened. *Yaqdiru* يَقْدِرُ (imp. 3rd. p. m. sing.): He straitens, has power over. *Yaqdirûna* يَقْدِرُونَ (imp. 3rd. p. m. plu.): They have power over. *Taqdirû* تَقْدِرُوا (imp. 2nd. p. m. plu. final *Nûn* dropped): You have power. *Naqdiru* نَقْدِرُ (imp. 1st. p. plu.): We have power over. *Qaddara* قَدَّرَ (prf. 3rd. p. m. sing. II.): He decreed, measured, devised, disposed. *Qaddarnâ* قَدَّرْنَا (prf. 1st. p. plu. II.): We have decreed, decided, fixed easy (journeying). *Qaddarû* قَدَّرُوا (prf. 3rd. p. m. plu. II.): They determined. *Yuqaddiru* يَقْدِرُ (imp. 3rd. p. m. sing. II.): Estimates, measures. *Qaddir* قَدَّرَ (prt. m. sing.): Thou measure. *Qadrûn* قَدْرٌ (n.): Estimation; Appreciation; Measure; Power; Majesty; Honour. *Qadarun* قَدْرٌ (n.): Measure; Ordained; Limit; Means. *Qudûrun* قُدُورٌ (n. p.): Cauldrons; Cooking pots. *Qâdir* قَادِر (act. pic. m. sing.): Able; Potent; One who has control of. One of the excellent names of Allâh. *Qâdirun/Qâdurûna* قَادِرُونَ / قَادِرٌ (acc./act. pic. plu.): Those who have power. *Qadîr* قَدِير (act. 2 pic. m. plu.): Possessor of power. One of the excellent names of Allâh. *Qâdir* قَادِر and *Qadîr* قَدِير signify the same

possessing power of ability, but *Qadîr* has an intensive signification and means: He who does what he will according to his attributes and to what wisdom requires. *Taqdîr* تقدير (v. n. II.): Decree; Disposition; Measuring. *Maqdûrun* مقدور (pic. pac. m. sing.): Destined one. *Miqdârun* مقدار (n.): As for time and place; Due measure; Measurement. *Muqtadir* مقتدر (ap-der. m. sing. VIII.): All powerful. *Muqtadirûna* مقتدرون (ap-der. plu. VIII.): Powerful. (L; T; R; LL)
The root with its above forms has been used in The Holy Qur’ân about 132 times.

Qadusa قدس
قُدسا ؛ يَقْدُسُ

To be pure, holy spotless. *Qudusun* قدس: Purity; Sanctity; Holiness. *Rûh al-Qudus* روح القدس: The holy spirit; The name by which the archangel Gabriel is designated in the Holy Qur’ân. It should not be confused with the "Holy Ghost" of Christianity, which is the third of the Three. *Quddûs* قُدّوس: Holy one. *Al-Quddûs* القدّوس: The holy one, one above and opposed to all evil, replete with positive good. One of the excellent names of Allâh. *Muqaddas* مقدّس: Sacred; Holy *Qaddasa* قدّس: To

sanctify, extol the holiness, hallow. *Muqaddasatu* مُقَدَّسَة: Holy (f.)

Nuqaddisu نُقَدِّسُ (imp. 1st. p. plu. II.): We extol holiness. *Qudus* قُدّس (n.): Holy. *Rûh al-Qudus* روح القدس: The holy spirit; The angel Gabriel. *Quddûs* قُدّوس (n.): Holy; Above and opposed to all evils, with positive goods. *Muqaddas* مُقَدَّس (pis. pic. m. sing. II.): Holy. *Muqaddasatu* مُقَدَّسَة (pic. pic. f. sing. II.) Holy. (L; T; R; LL)
The root with its above forms has been used in The Holy Qur’ân about 10 times.

Qadama قدام / Qadima قديم
قُدوما ؛ يَقْدُمُ

To precede, come forward, head a people. *Qadima* قَدِيم: To come, return, come back from turn, advance, set upon, betake one's self. *Qadamun* قَدَم: Merit; Rank; Precedence; Human foot; Footing; Foundation; Example; Strength. *Qadama Sidqin* صدق قدم: Advancement; Going forward in excellence; Footing of firmness; Strong and honourable footing; True rank; Precedence of truthfulness. *Qadîm*: Old; Ancient. *Aqdamûna* اقدمون: Forefathers. *Qaddama* قَدَّمَ (II.) To bring upon, prefer, send before, prepare beforehand. *Taqaddama* تَقَدَّمَ (V.) To advance, proceed, go

forward, be previously (done or said), bring upon, send before, put forward (a threat), (threaten) beforehand, obtrude (opinion). Be promoted, proposed, surpass, outstrip any one. *Istaqdama* استقدم: X. To desire to advance, wish to anticipate, advance boldly. *Mustaqdimun* مُستقدم: One who goes forward or desires to advance, who goes ahead, who lived before, foremost.

Qadimnâ قَدِمْنَا (prf. 1st. p. plu.): We came, have turned. **Yaqdumu** يَقْدُم (imp. 3rd. p. m. sing.): Will lead. **Qaddama** قَدَّمَ (prf. 3rd. p. m. sing. II): Brought about. **Qaddamat** قَدَّمْتُ (prf. 3rd. p. f. sing. II.): Brought about. **Qaddamtu** قَدَّمْتُ (prf. 1st. p. sing. II.): I brought about, had already given, sent forward. **Qaddamû** قَدَّمُوا (prf. 3rd. p. m. plu. II.): They sent forward. **Qadamtum** قَدَّمْتُمْ (prt. 2nd. p. m. plu. II.): You have laid by in advance. **Qadamtumû** قَدَّمْتُمُوا (prf. 2nd. p. m. plu.): You brought about. **Tuqaddimû** تَقَدَّمُوا (imp. 2nd. p. m. plu. acc. final *Nûn* dropped): You send forth, anticipate (putting yourself forward), offer. **Qadimû** قَدِمُوا (prt. m. plu.): Provide before hand; Send forward. **Yaqdumuu** يَقْدُمُ (imp. 3rd. p. m. sing.): He comes forward. **Taqaddama** تَقَدَّمَ (prf. 3rd. p. m. sing. IV.): Attributed in the past. **Yataqaddamu** يَتَقَدَّمُوا (imp. 3rd.

p. m. sing. V. reflective of II.): Goes forward. **Yastaqdimûna** يَسْتَقْدِمُونَ (imp. 3rd. p. m. plu. X): They go ahead. **Tastaqdimûna** تَسْتَقْدِمُونَ (imp. 2nd. p. m. plu. X): You anticipate, go ahead. **Qadamun** قَدَمٌ (n.s.): Foot; Footing. **Aqdâm** أَقْدَامٌ (n. plu.): Feet. **Qadimun** قَدِيمٌ (act. 2 pic.): Old; Older times. **Aqdamûna** أَقْدَمُونَ (elective plu.): Old ones; Those before. **Mustaqdimîn** مُسْتَقْدِمِينَ (ap-der. m. plu. acc. X.): Those who have gone before. (L; T; R; LL)
The root with its above forms has been used in The Holy Qur'ân about 48 times.

Qada قَدَّ

قَدَّوْا ؛ يَقْدُ

To draw near, be agreeable and palatable in taste and smell. **Iqtadâ** اِقْتَدِ: VIII. To imitate, copy, follow agreeably. **Fabi-hudâhum Uqtadîh** فِيهِدَاهُمْ اِقْتَدِهِ: So follow you their guidance (6:90). In this verse the final *hâ* of *Uqtadîh* اِقْتَدِهِ is a pronoun, pointing to the verbal noun *hudan*. Some commentators took this *hâ* as *hâ al-sakar* or *hâ al-waqf*, which denotes a fullstop.

Iqtadi/Uqtadi اِقْتَدِ / اِقْتَدِ (prt. m. sing. VIII.): Follow thou! (6:90). **Muqtadûna** مُقْتَدُونَ (ap-der. m. plu. VIII.): Followers (43:23). (Imlâ, Zamakhsharî; Ibn Kathîr; L; T; R; LL)

قَذَفَ Qadhafa

قَذَفَا؛ يَقْذِفُ

To pelt, cast, inspire, hurt, do away, throw, plunge, charge anyone with (foul and evil actions), shoot, cast, dart, *Qadhafa bi al-Ghaib* قَذَفَ بالغيب: To shout at unknown and making far fetched and useless conjectives, be reproached, pelted, driven away, repelled, thrown at.

Qadzafa قَذَفَ (prf. 3rd. p. m. sing.): He cast, inspired.

Qadzafnâ قَذَفْنَا (prf. 1st. p. plu.): We threw away.

Yaqdzifu يَقْذِفُ (imp. 3rd. p. m. sing.): He will do away.

Yaqdzifûna يَقْذِفُونَ (imp. 3rd. p. m. plu.): They were shouting at the unknown and making far fetched and useless conjectures.

Naqdzifu نَقْذِفُ (imp. 1st. p. plu.): We hurt, do away.

Iqdzifû اِقْذِفِي (prt. f. sing.): Place f. thou. *Yuqdzafûna* يَقْذِفُونَ (pip. 3rd. p. m. plu.): They are darted, reproached. (L; T; R; LL)

The root with its above forms has been used in The Holy Qur'an about 9 times.

قرأ Qara'a

قَرَأَ، قَرَأْتُ، يَقْرَأُ، يَقْرَأْنَ

To read, read a written thing, recite with or without having script, proclaim, convey, call, rehearse, transmit, deliver (a message). To collect together,

to put or arrange together part to part or portion to portion.

Qur'an قُرْآن: Book which is meant to be read, conveyed, delivered, recited, proclaimed, delivered, rehearsed, transmitted, collected and which comprises together all spiritual truth. *Al-Qur'an* القرآن is the name by which the Holy Book revealed to the prophet Muhammad, peace be upon him. *Qur'ânahû* قُرْآنُهُ: Its recitation. *Qurû'un* قُرُوءٌ: Period of a woman's monthly courses, menstruation, entering from the state of cleanliness (*Tuhr*) into the state of menstruation. A state of purity from the menstrual discharge. (The word has thus two contrary meanings).

Qara'a قَرَأَ (prf. 3rd. p. m. sing.): He read, recited.

Qarâ'ta قَرَأْتَ (prf. 2nd. p. m. sing.): Thou read.

Qar'ânâ قَرَأْنَا (prf. 1st. p. plu.): We read. *Yaqra'ûna* يَقْرَأُونَ (imp. 3rd. p. m. plu.): They read.

Le Taqra'a لَتَقْرَأْ (imp. 2nd. p. m. plu. el.): That thou may recite, read.

Naqra'u نَقْرَأْ (imp. 1st. p. plu.): We read. *Iqra'û* اِقْرَأْ (prt. m. sing.): Read thou!, recite!

Iqra'û اِقْرَأُوا (prt. m. plu.): Read you! recite! *Quri'a* قُرِئَ (pp. 3rd. p. m. sing.): It is recited.

Nuqri'u نُقْرِئُ (imp. 1st. p. plu. IV.): We will teach, make recite. *Qur'anun/ Qur'anân*, قُرْآنُ / قُرْآنًا (acc./ v.

يُقَرِّبُوا (*imp. 3rd. p. m. plu. final Nûn* dropped): They bring nigh. **Iqtaraba** اقترب (*prf. 3rd. p. m. sing. VIII.*): Has come near. **Iqtarabat** اِقْتَرَبَتْ (*prf. 3rd. p. f. sing. VIII.*): Have come near. **Iqtarib** اِقْتَرَبْ (*prt. m. sing. VIII.*): Be near! Draw near! **Muqarrabûna/ Muqarrabîna** مُقَرَّبِينَ / مُقَرَّبُونَ (*acc./ pp. plu. m. II.*): Those who are nearest (to God). (L; R; T; LL)

The root with its above forms has been used in The Holy Qur'ân as many as 96 times.

قَرَحَ **Qaraha**
قَرَحًا ؛ يَقْرَحُ

To wound, hurt, blow, sore. **Qarhun** قَرَحَ: Wound; Outer injury; Pain caused by a wound.

Qarhun قَرَحَ (*v. n.*): (3:140, 172). (L; R; T; LL)

قَرَدَ **Qarada**
قَرَدًا ؛ يَقْرَدُ

To cling to the ground, lie in dust, become abject or mean. **Qiradatan** قِرْدَةٌ: Apes; Monkeys, *plu. of Qirdun* قِرْدٍ.

Qiradatan قِرْدَةٌ (*n. plu.*): (2:65; 5:60; 7:166). (L; R; T; LL)

قَرَّ **Qarra**
قَرًّا ؛ يَقْرُ ، يَقْرُ ، يَقْرُ

To be or become cool, remain quiet, be steadfast, be firm,

refresh, be stable, be firm, receive satisfy, affirm, agree, settle, last. **Qarâr** قَرَّ: Stability; A fixed or secure place; Depository; Place ahead. **Qurratun** قُرَّةٌ: Coolness; Delight. **Aqarra** اَقْرَّ: (*IV*). To confirm, cause to rest or remain. **Istaqarra** اسْتَقَرَّ: (*X*). To remain firm. **Mustaqirrun** مُسْتَقِرٌّ: That which remains firmly fixed or confirmed, in hiding, is lasting, which certainly come to pass, which is settled in its being or goal or purpose. **Mustaqar** مُسْتَقَرٌّ: Firmly fixed or established; A fixed abode, sojourn; Abode. **Qarna** قَرْنَ: Stay, O you ladies! According to some linguists **Qarna** قَرْنَ is derived from the root **Wâw**, **Qâf** ق, **Râ** ر, that means to remain with grace and dignity and respected manner. **Qurratun** قُرَّةٌ: Coolness; Refreshment; Source of joy and comfort. **Qawârîr** قَوَارِيرٍ *plu. of Qârûratun* قَارُورَةٌ: Glasses; Crystals. **Taqarra** تَقَرَّرَ (*imp. 3rd. p. f. sing. acc.*): Become cool. **Taqarra 'ainuhâ** تَقَرَّرَ عَيْنَهُ: She (might) be consoled (20:40). **Qarrî** قَرَّرِي (*prt. f. sing.*): Cool. **Qarna** قَرْنَ (*imp. 3rd. p. f. plu.*): O you ladies stay (with grace and dignity). **Qarârun/Qarâran** قَرَّارٌ / قَرَّارٍ (*acc./ v. n.*): Stability; Safe depository; Quiet meadow. **Qurratan** قُرَّةٌ

(n.): Refreshment; (Source of) joy and comfort. **Qawârîra** قوارير (n. plu.): Glasses, Crystals. Its sing. is **Qârûratun. Aqrartum** أقررتم (prf. 2nd. p. m. plu. IV.): You promised, confirmed. **Aqrarnâ** اقررنا (prf. 1st. p. plu.): We do agree (The prf. tense has been rendered in 3:81 as if it were imperfect). **Nuqirru** نُقِرُّ (imp. 1st. p. plu. IV.): We cause to stay. **Istaqarra** استقرَّ (prf 3rd. p. m. sing. X.): It stood firmly without a support by itself. **Mustaqirrun** مُسْتَقِرٌّ (ap-der. m. sing. X.): Shall certainly come to pass; Lasting; Settled. **Mustaqar** مُسْتَقَرٌّ (act. pic. m. sing. X.): Resting place; Sojourn; An appointed time; Permanent abode; Determined goal; Recourse; Abode. (L; R; T; LL)

The root with its above forms has been used in The Holy Qur'ân about 38 times.

قرش Qarasha

قرشا؛ يقرش، يقرش

To cut off, curtail, earn. **Quraish** قُرَيْشٌ: Big fish; Victorious; Name of an Arab tribe descended from Abraham of which Muhammad's (Peace be upon him) grandfather was the chief. Everyone who is from the children of Nadzr is of **Quraish** قُرَيْشٌ

Quraishin قُرَيْشِيْنَ (n.): (106:1)(L; R; T; LL)

قرض Qaradza

قرضا؛ يقرض

To cut, turn away from, severe, do good deed. Umayyah ibn Abû al-Salt says:

كَلَّ امْرِيءٌ سَوْفَ يُجْزِي قَرْضًا حَسَنًا
أَوْ سَيِّئًا وَ مَدِينًا مِثْلَ مَا دَانَا

and Labîd says:

وَإِذَا تُجْزِيَتْ قَرْضًا فَاجْزِهِ
أِنَّمَا يُجْزِي الْفَتَى لَيْسَ الْجَمَلُ

When a good deed is done in your favour it is your duty to repay it. In these verses the word **Qardz** means "good deed".

Taqridzu تَقْرِضُ (imp. 3rd. p. f. sing.): She cuts, leaves, declines.

Aqradzû اِقْرَضُوا (prf. 3rd. p. m. plu.): Those who perform excellent deeds. **Aqradztum** اِقْرَضْتُمْ (prf. 2nd. p. m. plu. IV.): You perform an act of virtue.

Yuqridzu يُقْرِضُ (imp. 3rd. p. m. sing. IV.): Performs an act of the noblest virtue; Cuts off (a portion of goodly gifts).

Tuqridzû تُقْرِضُوا (imp. 2nd. p. m. plu. acc. IV.): You set apart

Aqridzû اِقْرَضُوا (prt. m. plu. IV.): You set apart (a goodly portion of your possessions to give for the sake of Allâh).

Qardzan قَرْضَانُ (acc.): An act of

the noblest virtue; A portion of goodly gift. (Azharî; 'Ubâb; Abû 'Ishâq; Akhfash, L; R; T; LL). The root with its above forms has been used in The Holy Qur'ân about 13 times.

Qartasa قَرطَس قرطاسا؛ يقرطس

To shoot, take aim, hit the mark, perish *Qirtâs* قرطاس plu. *Qarâtîs* قراطيس: Parchment; What one writes upon; Sheet of paper; Scroll of paper; Writing; Book; Skin used as a target.

Qirtâs قرطاس (n.): (6:7).

Qarâtîs قراطيس (n. plu.): (6:91). (L, T, R, LL)

Qara'a قَرَعَ قرعا؛ يقرع

To knock, strike, beat, hit the butt, gnash (the teeth), strike with severity. *Qâri'atun* قارعة: Great calamity that destroys a nation; Adversity that comes suddenly; A name of the day of resurrection; Great abuse.

Qâri'atun قارعة (act. pic. f. sing.): (13:31; 69:4; 101:1-3). (L; R; T; LL)

Qarafa قَرَفَ قرفا؛ يقرف

To earn, peel, commit,

perform (a crime, foolish act). Acquire, gain. *Iqtarafa* اقتترف: (VIII). To gain, learn, fabricate, perform (crime), transgress, mix truth with falsehood, peel the bark or skin.

Iqtaraftum اقتترفتم (prf. 2nd. p. m. plu. VIII.): You have acquired.

Yaqtarifu يقرتف (imp. 3rd. p. m. sing. VIII.): - does a (good) deed. *Yaqtarifûna* يقرتفون (imp. 3rd. p. m. plu. VIII.): They used to commit. *Le Yaqtarifû* يقرتفوا (imp. 3rd. p. m. plu. VIII. final *Nûn* dropped): That they may earn. *Muqtarifûna* مقرتفون (ap-der. m. plu. VIII): They forge, are doing. (L; R; T; LL)

The root with its above five forms has been used in The Holy Qur'ân about 5 times.

Qarana قَرَن قرنا؛ يقرن

To join one thing to another, couple. *Qarnun* قرن, dual *Qarnâni* قرنان, olique *Qarnaini* قرنين, plu. *Qurûn* قرون: Horn. Horn is a symbol of strength and power, so the word signifies power, glory, state, generation, century, people of one, time, age; Trumpet; Edge; Ray; Able man. *Qarûnun* قرون: Mate; Comrade; Intimate companion plu. *Qurânâ* قرناء. *Muqarranîn* مقرنين: Bound together.

Muqrinîna مُقْرِنِينَ: Capable of subduing. *Muqtarinîn* مُقْتَرِنِينَ: Those formed in serried ranks; Accompanying ones. *Dzû al-Qarnain* ذُو الْقَرْنَيْنِ: The two-horned one; One belonging to two century, or two generation; Master of two states or kingdoms. The surname of Cyrus (Darius I) the ruler of Media and Persia which were combined into a single kingdom under him. (see Dau. 8:3,20,21; Isaiah ch. 45; Ezra, ch. 1, 2. II Chron. ch. 36. Historian's History of the world under Cyrus). He was a powerful monarch and according to The Holy Qur'ân a kind and just ruler, a righteous servant of God who was blessed with divine revelation. The Holy Qur'ân gives a short account of his rule. He conquered land till he reached at the shore where he found "the sun setting as it were in a pool of murky water", the Black Sea, and then he turned to the east and conquered and subdued vast territories - the land between the Black Sea and the Caspian sea, where Gog and Magog made great inroads and he built a wall there to stop their inroads. *Qârûn* قَارُون: Korah. He was fabulously rich and stood high in the favour of Pharaohs. He was very likely his treasurer or minister

of Mineralogy. He was an Israelite, but in order to win favours from Pharaoh he persecuted his own people and behaved arrogantly towards them. It is said that his treasures formed a load for "three hundred miles", a symbol of wealth, false pride and self-exaltation.

Qarnin / Qarnan قَرْنًا / قَرْنٍ (acc./n.): Generation; Century. *Qurûnun* قُرُونٍ (n. plu.): Generations; Centuries. *Qarinun / Qarinan* قَرِينًا / قَرِينٍ (acc./n.): Intimate companion. *Quranâ* قُرَانًا (n. plu.): Companions. *Dzul Qarnain* ذُو الْقَرْنَيْنِ: Cyrus. *Muqarranîna* مُقَرَّرِنِينَ (pic. pac. m. plu. II. acc.): Bound together. *Quranâ* قُرْنَاءُ (n. plu.): Mates; Comrades; Companions. *Muqrinîna* مُقْرِنِينَ (ap-der. m. plu. IV.): Subduing. *Qârûn* قَارُون: Korah. (28:76; 29:39; 40:24). *Muqtarinîna* مُقْتَرِنِينَ (ap-der. m. plu. VIII. acc.): Accompanying ones. (L; R; T; LL)

The root with its above forms has been used in The Holy Qur'ân about 40 times.

Qarā قَرَى قَرَأَى ؛ يَقْرِي

To entertain a guest, collect, explore. Quryatun: Town; Township; City plu. *Qurâ* قُرَى dual *Qaryatain* قَرَيْتَيْنِ. *Um al-Qurâ* أُمُّ الْقُرَى: Mother of the cities, Makkah.

Qaryatun قَرْيَةٌ (n. sing.):
Qaryatain قَرْيَتَيْنِ (n. dual); **Qurâ**,
قُرَى (n. plu. Um alQurâ القرى):
(6:92; 42:7). (L; T; R; LL)

The root with its above three forms has been used in The Holy Qur'ân about 57 times.

Qasara قَسَرَ

كَسَرَ؛ يَقْسِرُ

To force any one; Compel.
Qaswaratun قَسْوَرَةٌ plu.
Qasawirâtun قَسْوَرَاتٌ: Lion;
Sturdy; Powerful.

Qaswaratun قَسْوَرَةٌ (n.): (74:51).
(L; R; T; LL)

Qassa قَسَّ

كَسَا؛ يَقْسِئُ

To slander any one, think
evil, seek after a thing, pasture
cleverly, become a priest,
become good herdsman.
Qissîs plu. **Qissîsin** قَسَّيْسٍ :
Savant; Christian; Priest;
Devoted to learning.

Qissîsîn قَسَّيْسِينَ (n. plu.):
Savants: (5:82) (L; T; R; LL)

Qasata قَسَطَ / **Qasuta** قَسُطَ

قَسَطًا؛ يَقْسُطُ، يَقْسُطُ

To swerve from justice, act
or deal unjustly or
wrongfully. **Qasuta** قَسُطٌ: To
act justly. **Qist**: Justice; Equity.
Qâsit قَاسِطٌ: One who acts
unjustly or; unrighteously.
Aqsatu اَقْسَطُ: More just.

Aqsata اَقْسَطَ (IV.) To be just.
Muqsitun مَقْسُطٌ: One who
observes justice. **Qistâs**
قِسْطَاسٌ: Balance; Scale.

Tuqsitû تَقْسِطُوا (imp. 2nd. p.
m. plu. IV. final Nûn dropped):
You do justice. **Aqsitû** اَقْسِطُوا
(prt. m. plu. IV.): Act justly.
Qâsitûna قَاسِطُونَ (act. pic. m.
plu.): Deviators (from the right
course). **Qist** قِسْطٌ (n.): Justice
Aqsatu اَقْسَطُ (elective): More
equitable and just. **Muqsitîna**
مُقْسِطِينَ (ap-der. m. plu. acc.
VI.): Equitable ones. **Qistâs**
قِسْطَاسٌ (n.): Balance; Scale.
(L; R; T; LL)

The root with its above forms has
been used in The Holy Qur'ân
about 25 times.

Qasama قَسَمَ

قَسَمًا؛ يَقْسِمُ

To divide, dispose, separate,
apportion, distribute. **Qasa-**
mun قَسَمٌ: Oath. **Qismatun**
قِسْمَةٌ: Partition; Dividing;
Division; Apportionment.
Maqsûmun مَقْسُومٌ: Divided;
Distinct. **Muqassimun** مُقَسَّمٌ:
(II.) One who takes oath, who
apportions. **Qâsama** قَاسَمَ (III.)
To swear. **Aqsama** اَقْسَمَ (IV.)
To swear. **Uqsimu** اُقْسِمُ: I
swear. **Taqâsama** تَقَاسَمَ (VI.)
To swear one to another.
Muqtasimun مُقْتَسِمٌ (VIII.)
Who divides. **Istaqsama**
اِسْتَقْسَمَ (X.) To draw lots.

Tastaqsimû تَسْتَقْسِمُ: You seek a division.

Qasamnâ قَسَمْنَا (*prf. 1st. p. plu.*): We apportioned, distributed. **Yaqsimûna** يَقْسِمُونَ (*imp. 3rd. p. m. plu.*): They distribute. **Qâsama** قَاسَمَ (*prf. 3rd. p. m. sing. III.*): Swore; Ardently swore. **Aqsamû** اَقْسَمُوا (*prf. 3rd. p. m. plu. IV.*): They swore. **Aqsamtum** اَقْسَمْتُمْ (*prf. 2nd. p. m. plu. IV.*): You swear. **Yuqsimu** يَقْسِمُ (*imp. 3rd. m. sing. IV.*): Swears, will swear. **Yuqsimâni** يُقْسِمَانِ (*imp. 3rd. p. m. dual. IV.*): They both swear; both will swear. **Uqsimu** اُقْسِمُ (*imp. 1st. p. sing.*): I swear. **La Tuqsimû** لَا تَقْسِمُوا (*prt. neg. m. plu.*): Do not swear. **Taqâsamû** تَقَاسَمُوا (*prf. 3rd. p. m. plu. VI.*): Let us swear. **Tastaqsimû** تَسْتَقْسِمُوا (*imp. 2nd. p. m. plu. acc. X. final Nûn dropped*): You seek to know your lot by; The (so called) divining arrows. **Qasamun** قَسَمٌ (*n.*): Oath. **Qismatun** قِسْمَةٌ (*n.*): Division; To be shared. **Maqsûm** مَقْسُومٌ (*pic. pac. m. sing.*): Divided one; Assigned. **Muqassimât** مُقَسِّمَاتٌ (*ap-der. f. plu. II.*): Distributors. **Muqtasimîn** مُقْتَسِمِينَ (*ap-der. m. plu. acc. VIII.*): Dividers; Those who formed themselves into factions by taking oaths. (L; R; T; LL)

The root with its above forms has been used in The Holy Qur'ân about 33 times.

قَسَا Qasâ

قَسَاوَةٌ؛ يَقْسُوا

To be hard, unyielding, pitiless.
Qaswatun قَسْوَةٌ: Hardness.
Qâsin قَاسِينَ: Hard.

Qasat قَسَتْ (*prf. 3rd. p. f. sing.*): Hardened (2:74; 6:43; 57:16). **Qâsiyatun** قَاسِيَةٌ (*act. pic. f. sing.*): Hardened ones (5:13; 22:53; 39:22). **Qaswatun** قَسْوَةٌ (*v. n.*): Hardness; Devoid of light; Darkened (2:74). (L; R; T; LL)

قَشَعَرَا Qash'ara

قَشَعَرًا؛ يَقْشَعِرُ

To snipe; shudder; shiver; tremble; become rough.

Taqsha'iru تَقْشَعِرُ (*imp. 3rd. f. sing. quadrilateral IV.*): Tremble (39:23). (L; T; R; LL)

قَصَدَ Qasada

قَصَدًا؛ يَقْصِدُ

To intend, be moderate, steer a middle course, go or proceed straight away, aim at, intend, repair, purpose, act moderately. *Qasdu* قَصْدٌ: The right way, middle path, right direction, leading the right path, aim, intention, straight

and right road, just. *Qâsidun* قاصدٌ: Easy or moderate (journey). *Muqtasidun* مُقتصدٌ: One who keeps to the right and moderate path, who halls between the two extremes or upper limit and lower limit, of good intentions.

Iqsid اقصِد (prt. m. sing.): Be modest. *Qâsdun* قَصَد (v. n.): Leading to the right path. *Qâsidan* قاصداً (act. pic. m. sing. acc.): Short; Easy. *Muqtasadun* مُقتصدٌ (ap-der. m. sing. VIII.): Who keeps the right course. *Muqtasidtum* مُقتصدتم (ap-der. f. sing. VIII.): Moderate; Of balanced mind. (L, T, R, LL)

The root with its above five forms has been used in The Holy Qur'ân about 6 times.

Qasara قَصَرَ

قَصْرًا ؛ يَقْصِرُ

To shorten, cut short, curtail, confine, restrict. *Qasura* قَصْرٌ: To be short, diminish, cut short. *Qasrun* قَصْرٌ plu. *Qusûrun* قُصُورٌ: Palace, Castle. *Qâsirun*: One who keeps in restraint. *Maqsûrun* مقصورٌ: Confined; Restrained, *Muqassrun* مُقَصِّرٌ: One who cuts short (his hairs). *Aqsara* اقصِر: IV. To desist. *Qâsirât* قاصرات: Restraining, modest (looks). *Qâsirât alTarf*

الطرف قاصرات: The object of the sentence is possessed by its own object. *Min qabîli idzâfat al-fâili ilâ maf'ûlihî*

من قبيل إضعاف الفاعل إلى مفعوله

Taqsurû تقصروا (imp. 2nd. p. m. plu. acc. final *Nûn* dropped):

Yuqsirûna يقصرون (imp. 3rd. p. m. plu. IV.): They relax. *Qusrun* قُصُورٌ (n.): Castle. *Qusûrun* قُصُورٌ (n. plu.): Castles. *Qâsirât* قاصرات (act. pic. f. plu.): Restraining, modest (looks).

Maqsûrâtun مقصورات (pic. pac. f. plu.): Confined; Restrained. *Muqassirîna* مُقَصِّرِينَ (ap-der. m. plu. II. acc.): Those who cut short (hair). (L; R; T; LL)

The root with its above forms has been used in The Holy Qur'ân about 11 times.

Qassa قَصَّ

قَصًّا ؛ يَقْصِصُ

To impart, tell, communicate, narrate, recount, follow one's track, retrace, retaliate, cut off, relate, declare, make mention of. *Qasasun* قَصَصٌ: Narrative; Act of following *Qisâs* قصاصٌ: Just retaliation, retaliation. According to all the classical philologists it is not synonymous with *Musâwât* مَسَاوَات i.e. making a thing equal to another thing as mere revenge, as it serves besides

compensation that is the due right of a victim also a purpose of peace for the safety of others, an aspect which is lacking in a mere revenge.

Qassa قَصَّ (prf. 3rd. p. m. sing.): He told, recounted. **Qasasnâ** قَصَّصْنَا (prf. 1st. p. plu.): We have related. **Yaqussu** يَقْصُّ (imp. 3rd. p. m. sing. relates.): **Yaqussûna** يَقْصُونَ (imp. 3rd. p. m. plu.): They relate. **Naqussu** نَقَصَّ (imp. 1st. p. plu.): We relate. **Lam Naqsus** لَمْ نَقْصُصْ (imp. 1st. p. plu. gen. neg.): We related not. **Naqussanna** نَقْصِنَّ (imp. 1st. p. plu.): We will certainly relate. **Iqsus** اِقْصَّصْ (prt. m. sing.): Relate. **Lâ Taqsus** لَا تَقْصُصْ (prt. neg.): Relate not. **Qasas** قَصَّصْ (v. n.): Account; Retracing. **Qussî** قُصِّىْ (prt. f. sing.): Follow **Qisâs** قِصَاصْ (n.): Equitable retaliation. (L; T; R; LL)

The root with its above forms has been used in The Holy Qur'ân about 30 times.

Qasafa قَصَفَ

قَصَفًا ؛ يَقْصِفُ

To roar and resound (thunder), rumble. **Qâsifun** قَاصِفٌ: Heavy gale of wind; Hurricane; Fierce storm; Raging tempest.

Qâsifan قَاصِفًا (act. pic. m. sug. acc.): (17:69). (L; R; T; LL)

Qasama قَسَمَ

قَسَمًا ؛ يَقْصِمُ

To break in pieces, shatter, demolish utterly, destroy completely.

Qasamnâ قَسَمْنَا (prf. XIV): Utterly destroyed (21:11). (L; R; T; LL)

Qasa قَصَا

قَصَوًا ؛ يَقْصُوا

To be distant (place), go far away, be remote. **Qasiyyun** قَاصِيٌّ: distant. **Aqsâ** أَقْصَى f. **Quswâ** قُصْوًا : (comp. form): More remote; Further. **Al-Masjid-al-Aqsâ** الْمَسْجِدُ الْأَقْصَى: The Distant Mosque (at Jerusalem).

Qasiyyan قَاصِيًّا (act. 2 pic. adj. acc.): (19:22). **Aqsâ** أَقْصَى (relative): 17:1; 28:20; 36:20). **Quswâ** قُصْوَى (relative f.): (8:42). (L; R; T; LL)

Qadzaba قَضَبَ

قَضَبًا ؛ يَقْضِبُ

To cut off, strike with a rod. **Qadzbân**: Vegetable; Edible plants.

Qadzbân قَضَبًا (n. acc.): (80:28). (L; R; T; LL)

Qadzda قَضَّ

قَضًّا ؛ يَقْضِىْ

To bore, pierce, fall down, tumble down. **Inqadzda** انْقَضَّ:

To threaten to fall down.

Yanqadzza يَنْقِضُ (*imp. I. acc. VII. assim.*): Falls down (18:77). (L; R; T; LL)

Qadzâ قَضَى
قَضِيَا ؛ يَقْضِي

To decree, create, accomplish, bring to an end, complete. Fulfill, determine, pass a sentence, decide, satisfy, execute, settle, judge, discharge. **Qadza** 'alaihi: To make an end of him, make known, reveal. **Maqdziiyyan** مقضى: Decreed; Decided.

Qadzâ قَضَى (*prf. 3rd. p. m. sing.*): Issued a decree; Completed; Satisfied; This brought about his death; Decided.

Qadzaita قَضَيْتَ (*prf. 2nd. p. m. sing.*): Thou decided. **Qadzaitu** قَضَيْتُ (*prf. 1st. p. sing.*): I

completed. **Qadzau** قَضَوْا (*prf. 3rd. p. m. plu.*): They performed, have come to the end of their union, have ended, have dissolved.

Qudzaitum قَضَيْتُمْ (*prf. 2nd. p. plu.*): You performed, finished, completed. **Qadzainâ** قَضَيْنَا (*prf. 1st. p. plu.*): We decreed. **Yaqdzî** يَقْضِي (*imp. 3rd. p. sing.*): He shall judge, decree, bring about. **Li**

Yaqdzî لِيَقْضِي (*imp. 3rd. p. m. sing. el. final Nûn dropped*): Let he make an end. **Yaqdzî** يَقْضِي (*imp. 3rd. p. m. sing. gen. final Nûn*

dropped) He shall bring to an end, shall decree: **Taqdzî** تَقْضِي (*imp. 2nd. p. m. sing.*): Thou shall decree. **Yaqdzîna** يَقْضُونَ (*imp. 2nd. p. m. plu.*): They decree, judge, complete **Iqdzî** اقْضِ (*prt. m. sing.*): Thou judge, decree. **Iqdzû** اقْضُوا (*prt. m. plu.*): You judge, decree. **Qâdzin** قَاضٍ (*act. pic. m. sing.*): Decide! **Qâdziyatu** قَاضِيَةٌ (*act. pic. f. sing.*): Ending. **Qudziya** قُضِيَ (*pp. 3rd. m. sing.*): It is decided, settled. **Qudziyat** قُضِيَتْ (*pp. 3rd. p. f. sing.*): It is completed, finished. **Li**

Yuqdzâ لِيَقْضِي (*pip. 3rd. p. m. sing. el.*): May be fulfilled, be completed, be decreed. **Maqdziiyyan** مقضى (*pic. pac. m. sing. acc.*): A decided or decreed thing. (L; R; T; LL)

The root with its above forms has been used in The Holy Qur'ân about 63 times.

Qatara قَطَرَ
قَطْرًا ؛ يَقْطُرُ

To drop, drip (liquid).

Taqattara تَقَطَّرَ: To fall on the side. **Taqâtara** تَقَاطَرَا: To walk side by side. **Aqtâr** اقْطَارُ plu. of **Qutrûn** قُطْرَانُ: Sides; Regions.

Qitrân قِطْرَانُ: Molten copper.

Qitrân قِطْرَانُ: Liquid pitch.

Qitrûn قِطْرَانُ (*n.*): (14:50; 34:12).

Qitrân قِطْرَانُ (*n.*): (18:96). **Aqtâr** اقْطَارُ (*n. plu.*): (55:33, 33:14).

(L; R; T; LL)

Qatta قَطَّ

قَطًّا ؛ يَقِطُّ ، يَقِطُّ

To cut, mend, make portions.

Qittun قِطٌّ : Portion; Share.*Qittun* قِطٌّ (n.): (38:16). (L; R; T; LL)

Qata'a قَطَعَ

قَطَعًا ؛ يَقْطَعُ

To cut, cut off. separate, turn, sever, cross, divide, suppress, curtail, asunder, decide, pass or traverse, infest, abolish, intercept. *Qit'un* قِطْعٌ: Portion; Folk or cattle; Any kind of group; Flock; Herd; Darkness of the night towards morning. *Maqtû'un* مَقْطُوعٌ : Cut off. *Qâtî'un* قَاطِعٌ: one who decides. *Qatta'a* قَطَعَ: II. To cut off, cut in pieces, divide, disperse separately, sever. *Taqatta'a* تَقَطَعَ: V. To be cut into pieces, divided asunder. *Tagatt'a bainakun* تَقَطَعَ بَيْنَكُمْ Schism has been made between you; You have been cut off from one another, In verse 9:110 *Taqatta'a* تَقَطَعَ is taken as *imp. 3rd. p. f. sing.* of which prefixed *Tâ* has been dropped. Thus instead of *Tataqatta'a* تَتَقَطَعُ it is written as *Taqatta'a* تَقَطَعَ whereby the final *Dzammah* over 'Ain is also changed to *Fatha* due to the preceding *an* as an

indicative of perfect tense. *Maq'tû'atun* مَقْطُوعَةٌ: Out of reach. *Qâtîu al-Tarîq* plu. *Quttâ* قَاطِعِ الطَّرِيقِ: Highway-Robber. *Muqatta'ât* مُقَطَّعَاتٌ: Abbreviations; Letters used and pronounced separately. They occur in the beginning of not less than 28 chapters of The Holy Qur'ân and are made up of one as in 50:1, or more, to a maximum of five as in 19:1, letters of the Arabic alphabet. The letters out of which these abbreviations are constituted are twelve in number: *Alif, Hâ, Râ, Sâd, Tâ, 'Ain, Qâf, Kâf, Lâm, Mîm, Hâ, Yâ*. These letters when they occur are the shortened forms of words and phrases. When all writing was done by hand abbreviations saved time and space. Even today when so much is printed on many subjects they serve the same purpose. There are various ways of abbreviating words. In some cases it is the first letter of the word as "I" for Italy, in other cases key letters are selected e.g. Mrs. for Misses. Modern abbreviations often use initials and many omit periods. An acromy is a word formed from the initial letters of a phrase or a title. It is also a form of abbreviation but it is pronounced as a single word not as a series of letters e.g.

NATO. Abbreviations are known to all nations of civilized world. The Hindû, Christian and Jewish Scriptures have also made frequent use of abbreviation, particularly for the "sacred names". The Holy Qur'ân has also made use of abbreviations. Some examples are *Alif Lâm Mîm*; *Alif Lâm Râ*; *Hâ Mîm*. They are called *Muqatta'ât* مُقَطَّعَات. These abbreviations are not acronyms, the letters are pronounced separately and not as a single word (Akhfash, Zajjâj and Ibn al-Anbârî). The Arabs even before the advent of Islâm used such abbreviations. Their well-known poet Walîd ibn 'Uqba says:

قُلْتُ لَهَا قَفِي فَقَالَتْ ق

I requested my beloved, "Stay for a while". In reply she said, "Lo! I am staying".

Here the last letter *Qâf* ق of the word *waqafu* وَقَفْتُ is used as an abbreviation. Another Arab poet says:

دَعَا فُلَانٌ رَبَّهُ فَاسْمَعَا
بِالْخَيْرِ خَيْرَاتٍ وَأَنْ شَرَفَا
وَلَا أَرِيدُ الشَّرَّ إِلَّا أَنْ تَا

"Such a one supplicated his Lord and made such supplication by words to be heard, saying, the good is double and I will return good for good, but if you are bent

on mischief so will I. I do not intend mischief except that you yourself should desire it."

Here the letters *Fâ* فَا and *Tâ* تَا stand for *Fasharrun* فَشَّرَ and *Tushâ'un* تَشَاءُ respectively. Like these there many couplets in Arabic Poetry in which abbreviations are used. From the sayings of the Holy Prophet ﷺ, Qurṭubî quotes the following phrase:

كَفَى لَنَا السِّيفُ شَا

The sword is sufficient as a remedy for us.

Here the letter *shâ* شَا is the abbreviation of the word *shâfi* شَافِي. *Muqatta'ât* are abbreviations in the Holy Qur'ân. Their use is not an extraordinary thing or out of the usual order nor they are mystic symbols. Their significance can be traced back to the Holy Prophet ﷺ and his companions Ibn Mas'ûd, Ibn 'Abbâs, Alî and Ubayy bin Ka'b. So it is absolutely wrong to say that the meaning of these abbreviations were unknown to the Muslims themselves even in the first century. These letters are part of the text of the Holy Qur'ân. They are always included in the text and recited as part of it. It is wrong on the part of those translators to leave

these abbreviations untranslated, for the letters of these abbreviations stand for words and they have not been placed at random in the beginning of different chapters, nor are their letters continued arbitrarily. There exists a deep and far-reaching connection between their various sets. Much has been written about their significance, of which two points are very important and authentic. One is that each abbreviated letter represents a specific attribute of God and the chapter before which the abbreviations are placed and the subsequent chapter or chapters having no abbreviations are in their subject matter duly connected with the divine attributes for which the abbreviations stand.

Hisâb al-Jummal: Each of the Arabic alphabet is allotted a numerical value as follows:

<i>Alif</i>	1
<i>Bâ</i>	2
<i>Jîm</i>	3
<i>Dâl</i>	4
<i>Hâ</i>	5
<i>Wâw</i>	6
<i>Zâ</i>	7
<i>Hâ</i>	8

<i>Tâ</i>	9
<i>Yâ</i>	10
<i>Kâf</i>	20
<i>Lâm</i>	30
<i>Mîm</i>	40
<i>Nûn</i>	50
<i>Sîn</i>	60
<i>'Ain</i>	70
<i>Fâ</i>	80
<i>Sâd</i>	90
<i>Qâf</i>	100
<i>Râ</i>	200
<i>Shîn</i>	300
<i>Tâ</i>	400
<i>Tha</i>	500
<i>Khâ</i>	600
<i>Dz</i>	700
<i>Dzâd</i>	800
<i>Zâ</i>	900
<i>Ghain</i>	1000

The system of reckoning is called *Hisâb al-Jummal*. It was known to the early Arabs and Jews and is mentioned in some of the well known books of Traditions and Commentaries of the Holy Qur'ân e.g. by Ibn Jarîr. According to some great learners of the Holy Qur'ân the numbers according to the system of reckoning *Hisâb al-Jummal* of *Muqatta'ât*

represent in numerical terms the period of rise and fall of every new community in Islamic world and their future history. From among the companions of the Holy Prophet ﷺ 'Alī, Ibn 'Abbās, Ibn Mas'ūd and Ubbayy bin Ka'b, and his pupil Mujāhid, Ibn Jubair, Qatādah, Ikramah, Hasan, Suddī, Sha'bī, Akhfash and Zajjāj all agree in interpreting the abbreviated letters.

Qat'atum قَطَعْتُمْ (prf. 2nd. p. m. plu.): You cut down. **Qata'nā** قَطَعْنَا (prf. 1st. p. plu.): We cut off, rooted out. **Yaqta'a** يَقْطَعُ (imp. 3rd. p. m. sing. acc.): He cut off, rooted out. **Yaqt'a** يَقْطَعُ (prf. 2nd. p. m. plu.): (let) He cut. **Yaqta'ūna** يَقْطَعُونَ (imp. 3rd. p. m. plu.): They sever, cross. **Taqta'ūna** تَقْطَعُونَ (imp. 2nd. p. m. plu.): You cut, rob. **Iqta'ū** اِقْطَعُوا (prt. m. plu.): You cut off. **Quti'a** قُطِعَ (pp. 3rd. p. m. plu.): Was cut off. **Qatta'a** قَطَعَ (prf. 3rd. p. m. sing. II.): He cuts in pieces, severs, tears. **Qatta'na** قَطَعْنَا (prf. 3rd. p. f. plu. II.): They of cut off. **Qatta'nā** قَطَعْنَا (prf. 1st. p. plu.): We divided. **Taqatta'ū** تَقْطَعُوا (imp. 2nd. p. m. plu. acc. II. final Nūn dropped): Split up. **Aqta'anna** اِقْطَعَنَّ (imp. 1st. p. sing.): I will certainly have cut off. **Qutti'at** قَطَعْتَ (pp. 3rd. p. f. sing. II.): Should be torn asunder; Is torn asunder, cut out. **Taqatta'a** تَقْطَعُ (pip. 3rd. p. m. sing. II.): Are cut off; Become severed; To be

torn to pieces. **Taqatt'at** تَقَطَّعَتْ (prf. 3rd. p. f. sing. V.): Severed; Cut asunder. **Taqatta'ū** تَقَطَّعُوا (prf. 3rd. p. m. plu. V.): They split up. **Qit'un** قِطْعٌ (n. plu.): A part, Later part (towards morning). **Qit'an** قِطْعَانٌ (n. plu.): Pieces; Tracks; Regions. **Qāti'atun** قَاتِئَةٌ (act. pic. f. sing.): One who decides. **Maqtū'an** مَقْطُوعًا (pis. pic. m. sing.): Severed one; One cut off. **Maqtū'atun** مَقْطُوعَةٌ (pas. pic.): Limited; Intercepted. (L; R; T; LL) The root with its above forms has been used in The Holy Qur'ān about 36 times.

Qatafa قَطَفَ

قَطَفْنَا ؛ يَقْطِفُ

To gather (grapes), pluck (fruits), snatch. **Qitfin** قِطْفٌ plu. **Qitūf** قِطُوفٌ : Cluster of fruit.

Qutūf قِطُوفٌ (n. plu.): (69:23, 76:14). (L; R; T; LL)

Qitmîr قِطْمِيرٌ

Husk of a date-stone, Thin skin which envelopes a date-stone; Integument of a date-stone.

Qitmîr قِطْمِيرٌ (n.): (35:13). (L; T; R; LL)

Qa'ada قَعَدَ

قَعَدْنَا ؛ يَقْعُدُ

To sit down, remain behind, lie in wait, sit still, remain unmoved, desist, abstain,

refrain, lurk in ambush, set snares, neglect. *Qu'ûdun* قُعُود: Act of sitting. *Qa'idun* قَاعِد common gender and number: Sitting. *Qâ'idun* قَاعِد plu *Qu'ûdun* قُعُود: Who sits still or remains at home. *Qawâ'idun* قَوَاعِد: Foundations; Women who are past childbearing age, elderly spinsters who are past childbearing age and who do not hope for sexual intercourse. *Maq'adun* مَقَاعِد plu. *Maqâ'ida* مَقَاعِد: Act of sitting still, Seat or place of sitting; Station; Encampment.

Qa'ada قَعَدَ (prf. 3rd. p. m. sing.): He sat, stayed (at home). *Qa'adû* قَعَدُوا (prf. 3rd. p. m. plu.): They stayed (at home). *Taq'uda* تَقَعُدْ (imp. 2nd. p. m. sing. acc.): Thou sit down. *Naq'udu* نَقَعُدْ (imp. 1st. p. plu.): We sit. *La Taq'ud* لَا تَقَعُدْ (prt. neg. m. sing.): Thou sit not. *La Ta'adû* لَا تَقَعُدُوا (prt. neg. m. plu.): You sit not. *Aq'udanna* أَقْعُدَنَّ (imp. 1st. p. m. sing. emp.): Verily, I will assuredly lie in wait. *Iq'udû* أَقْعُدُوا (prt. m. plu.): Sit you, lie you in wait. *Qu'ûdun* قُعُود (v. n.): The state of sitting; Sitting; Remaining behind; Unmoved. *Qâ'idan* قَاعِدًا (act. pic. m. sing. acc.): Sitting one. *Qâ'idûna/Qâidîna* قَاعِدُونَ / قَاعِدِينَ (acc./act. pic. m. plu.): Sitting ones. *Qâ'idun* قَاعِد (act.

pic. m. sing.): Seated one. *Qawâ'idu* قَوَاعِد (n. plu.): Foundations; Women past childbearing age. *Maqâ'idun* مَقَاعِد (n. plu.): Sitting places. (L; R; T; LL)
The root with its above forms has been used in The Holy Qur'ân about 31 times.

قَعَرَ ara Qa

قَعَرَ؛ يَقَعِرُ

To dig deep, descend, sink, reach the bottom, cut empty, cut from the root, crush. *Taq'ara* تَقَعَّر: To be hollow, deep, felled. *Inqa'ara* انْقَعَرَ: To be uprooted. *Munqa'ir* مُنْقَعِرٌ : VII. That which is torn up by the roots; Uprooted one; Uprooted and hallowed.

Munqa'ir مُنْقَعِرٌ (ap-der. m. sing. VIII.): (54:20). (L; T; R; LL)

قَفَلَ fâ Qafala

قَفَلًا؛ يَقْفِلُ، يَقْفُلُ

To preserve, store up. *Qaffala*: To lock up. *Qufil* قُفْل plu. *Aqfâl* أَقْفَال : Lock; Bolt.

Aqfâl أَقْفَال (n. plu.): (47:24). (L; R; T; LL)

قَفَا fâ Qafâ

قَفَا؛ يَقْفُوُ

To go after, walk behind,

follow in the track of, follow the footsteps of. *Qaffa* قَفَّ: II. To cause to follow or succeed.

Lâ Taqfu لَا تَقْفُ (prt. neg. m. sing.): Follow not (17:36). *Qaffaina* قَفَيْنَا (prf. 1st. p. plu. II.): We caused to follow; In successive series. (2:87; 5:46; 57:27). (L; R; T; LL)

قَلَبَ Qalaba

قَلَبًا ؛ يَقْلِبُ

To turn, return, turn a thing upside down, change, change direction, turn it about to its face and back, turn inside out, change condition. *Qalabun* قَلَبٌ plu. *Qulûb* قُلُوبٌ: Heart *Qâllab* قَلَبٌ: To cause to turn, turn upside down, upset, turn or succeed each other in turn, change. *Yuqallib Kaffaihi* يَقْلِبُ كَفَيْهِ: To wring his hands, turn his hands upside down. It is the action of a man who is repenting or grieving and therefore it denotes repentance and grief. *Taqallaba* تَقَلَّبَ: V. To be changed, turned about. *Taqallubun* تَقَلَّبٌ: Act of turning about (a vicissitude of fortune), going to and fro (in the midst of habitual occupation), moving about, behaviour. *Mutaqallabun* مَتَقَلَّبٌ: Time or place where any one is busily employed.

Inqalaba اِنْقَلَبَ: VII. To be turned about, be turned back. *Munqalabin* مُنْقَلَبٌ: Place or time of turmoil, Reverse; Turn; The end. *Munqalibun* مُنْقَلِبٌ: One who returns.

Tuqlabûna تَقْلِبُونَ (pip. 2nd. p. m. plu.): You will be turned back. *Qallabû* قَلَبُوا (prf. 3rd. p. m. plu. II.): They turned upside down, had been mediating plots to upset (your plans). *Yuqalliba* يُقْلِبُ (imp. 3rd. p. m. sing. II.): He sets the cycle of. *Yuqallibu Kaffaihi* يَقْلِبُ كَفَيْهِ: He began to wring his hand with anguish, grief and embarrassment. *Nuqallibu* نُقْلِبُ (imp. 1st. p. plu.): We shall confound, turn over. *Tuqallabu* تَقْلِبُ (pip. 3rd. p. f. sing. II.): They are turned over and over. *Tataqallabu* تَتَقَلَّبُ (imp. 3rd. p. m. sing. V.): Will be turned over; Will be in the state of agitation and anguish. *Taqalluba* تَقْلِبُ (v. n.): Turning; Going to and fro; Moving. *Mutaqallabun* مَتَقَلَّبٌ (n. for place.): The place of turmoil, haunt (where one move about). *Inqalaba* اِنْقَلَبَ (prf. 3rd. p. m. sing. VII.): Turned around. *Inqalabû* اِنْقَلَبُوا (prf. 3rd. p. m. plu. VII.): They returned. *Inqalabtum* اِنْقَلَبْتُمْ (prf. 2nd. p. m. plu. VII.): You turned around, went back. *Yanqalibu* يَنْقَلِبُ (imp. 3rd. p.

m. sing. VII.): Turns round, return. **Lan Yanqalib** لَن يَنْقَلِبُ (*imp. 3rd. p. m. sing. VII.*): Would never return. **Yanqalib** يَنْقَلِبُ (*imp. 3rd. p. m. sing. VII. juss.*): He will return. **Yanqalibûna** يَنْقَلِبُونَ (*imp. 3rd. p. m. plu. VII.*): They would return. **Yanqalibû** يَنْقَلِبُوا (*imp. 3rd. p. m. plu. VII. final Nûn dropped*): They may return. **Tanqalibû** تَنْقَلِبُوا (*imp. 2nd. p. m. plu. final Nûn dropped*): You may return. **Munqalabin** مُنْقَلَبٍ (*n. for place VII.*): Place of turmoil; (Wretched) end. **Munqalaban** مُنْقَلَبًا: Resort. **Munqalibûna** مُنْقَلِبُونَ (*ap-der. m. plu.*): Those who will be returning: **Qalbun** قَلْبٍ (*n.*): Heart. **Qalbain** قَلْبَيْنِ (*n. dual.*): Two hearts. **Qulûbun** قُلُوبٍ (*n. plu.*): Hearts. (L; R; T; LL)

The root with its above forms has been used in The Holy Qur'ân about 168 times.

قلاد قلد

قَلَدًا ؛ يَقْلُدُ

To wind a thing, put a necklace, twist (a rope). **Qilâdatun** قِلَادَةٌ plu. **Qalâid** قَلَائِدُ: Garland; Necklace; Wreath (as a mark of sacrifice during the Hajj). **Maqâlîd** مَقَالِيدُ plu. of **Aqlîd** أَقْلِيدُ , **Qalîd** قَلِيدٌ and **Miqlad** مِقْلَادٌ: All that encircle; Treasures collected. This application of the word is not of genuine Arabic. It is derived from Persian كَلِيد and

Arabicised.

Qalâid قَلَائِدُ (*n. plu.*): Necklaces. (5:2,97). **Maqâlîd** مَقَالِيدُ (*n. plu.*): (39:63; 42:12). Things encircling. (L; R; T; LL)

قلع'ا قلع

قَلَعًا ؛ يَقْلَعُ

To remove, extract, abate, stope, pluck, snatch of, drive away, dismiss, take off, swallow, cease, wrap, collect, refrain, withdraw, abandon, leave off. **Aqla'a** أَقْلَعُ : IV. To abate and stop, have no trace.

Aqli'a أَقْلَعِي (*prt. f. sing. IV.*): Cease; Abate and stop (11:44). (L; R; T; LL)

قلا قلا

قَلَّةً ، قَلًّا ، قَلًا ؛ يَقَلُّ

To be few in number, small in quantity, rare. **Qalîlun** قَلِيلٌ: Few; Little; Small; Rare; Seldom. **Aqall** أَقَلُّ : Fewer, Poorer. **Qallala** قَلَّلَ: To appear as a few.

Qalla قَلَّ (*prf. 3rd. p. m. sing.*): It became small. **Yuqallilu** يُقَلِّلُ (*imp. 3rd. m. sing. II.*): He made as a few. **Aqallat** أَقَلَّتْ (*prf. 3rd. p. f. sing. IV.*): He bore. **Qalîlun/ Qalîlan** قَلِيلٌ / قَلِيلًا (*acc./ act. 2 pic. m. sing.*): Little; Small. **Qalîlatan** قَلِيلَةٌ (*act. 2 pic. of. sing.*): Little; Small. **Qalîlûna** قَلِيلُونَ (*act. 2. pic. m. plu.*):

Few in number; Small or little ones. *Aqalla* اقل: Less than; Much less than. (L; R; T; LL)
The root with its above forms has been used in The Holy Qur'ân about 75 times.

قَلَمٌ **Qalama**
قَلَمًا ؛ يَقْلِمُ

To cut, pierce. *Qalam* قلم, plu. *Aqlâm* اقلام: Pen; Headless arrow used in casting lots.

Qalamun قلم (n.): (68:1; 96:4).
Aqlâm اقلام (n. plu.): (31:27; 3:44). (L; T; R; LL)

قَلَى **Qalâ**
قَلَا ؛ يَقْلُو

To hate, detest, abhor, dislike, forsake.

Qalâ قلا (prf. 3rd. p. m. sing.): Hated. (93:3). *Qâlîn* قالين (act. pic. m. plu.): Those who hate (26:168). (L; T; R; LL)

قَمَحٌ **Qamaha**
قَمُوحًا ؛ يَقْمُحُ

To raise the head and refuse to drink (a camel). *Muqmahûn* مقمحوون IV: One whose head is forced up so that he cannot see; Stiff-necked; Proud.

Muqmahûn مقمحوون (pic. pic. m. plu.): (36:8). (L; R; T; LL)

قَمِرٌ **Qamira**
قَمَرًا ؛ يَقْمَرُ

To be white. *Qamarun* قَمَرٌ: Moon (especially from the 3rd to 26th night.

Qamar قَمَرٌ (n.): (L; R; T; LL)
The root with its above one form has been used in The Holy Qur'ân about 27 times.

قَمِصٌ **Qamasa**
قِمَاصًا ؛ يَقْمِصُ، قِمَاصَةٌ

To canter or bound. *Qamîs* قميص: Long shirt.

Qamîs قميص (n.): (12:18,25, 26,27,28,93). (L; T; R; LL)

قَمَطَرٌ **Qamtara**

To frown, scorn, knit the brow, show displeasure or distress, knit the brow or contract the skin between the eyes. *Qamtarîran* قَمَطَرِيرًا: Distressful; Frowning.

Qamtarîran قَمَطَرِيرًا (n. acc.): (76:10). (L; T; R; LL)

قَمَعٌ **Qama'a**
قَمَعًا ؛ يَقْمَعُ

To beat on the head, subdue, tame, goad (an elephant) on the head, persecute, overpower, apply a mace or whip or grips, curb, restrain,

hold in subjection, bring to submission. *Miqma'atun* مقمعة: Mace; Red whip, plu. *Maqâmi'un* مقامع:

Maqâmi'un مقامع (n. plu.): (22:21). (L; T; R; LL)

قَمِّلَ Qamila
قَمَلًا ؛ يَقْمَلُ

To swarm with lice or vermin. *Qummalun* قَمَل: Lice; Tick; Small ants; Red-winged insects.

Qummalun قَمَل (n. plu.): (7:133). (L; T; R; LL; Exodus: 6-10)

قَنَتَ Qanata
قُونُوتًا، قَنَتًا ؛ يَقْنَتُ

To be devout, obedient, fully and wholeheartedly in all humility to stand long in prayer. *Qânitun* قَانَة: One who is fully, wholehearted and in all humility devout and obedient.

Yaqnut يَقْنَتُ (imp. 3rd. p. m. sing. juss.): He is obedient. **Iqnutî** اِقْنَتِي (prt.f. sing.) Be obedient. **Qânitun/Qânitun** قَانَة / قَانَتَا (acc./ act. pic. m. sing.): Devout one; Obedient one. **Qânitûna/ Qânitîna** قَانَتُون / قَانَتِين (acc./ act. pic. m. plu.): Devout one. **Qânitâtun** قَانَتَات (act. pic. f. plu.): Obedient women. (L; R; T; LL)

The root with its above forms has been used in The Holy Qur'ân about 13 times.

قَنَطَ Qanata / قَنِطَ Qanita
قَنَطًا، قَنُوطًا ؛ يَقْنَطُ ، يَقْنِطُ ، يَقْنِطُ

To despair, lose courage, hinder, abandon hope.

Qanatû قَنَطُوا (imp. 3rd. p. m. plu.): They lost all hope. **Yaqnatu** يَقْنِطُ (imp. 3rd. p. m. sing.): He despairs. **Yaqnatûna** يَقْنِطُون (imp. 3rd. p. m. plu.): They grow despondent. **Lâ Taqnatû** تَقْنِطُوا لَا (prt. neg. m. plu.): O you! Do not despair of. **Qânitîna** قَانِطِينَ (act. pic. m. plu. acc.): Those who despair. **Qanût** قَنُوطٌ (ints.): Despairing ones. (L; R; T; LL)
The root with its above forms has been used in The Holy Qur'ân about 6 times.

قَنْطَرَ Qantara
قَنْطَرًا ؛ يَقَنْطَرُ

To have a heap of wealth, have a large sum of money, have treasures, have talent. **Qintâr** قَنْطَار plu. **Qanâtîr** قَنْطَائِير: Heap of wealth; Treasure, talent (ancient unit of money and weight used in ancient times among the Greeks, Romans, Assyrians, Palestinians and Syrians; Any of various ancient units of weight. **Qanâtîr** al-Muqantara قَنْطَائِيرُ مَقَنْطَر: Heaps of talents; Heaps of treasures.

Qintâra قنطار (*n. sing.*): (3:75).
Qanâtîr قناطر (*n. plu.*): (3:14).
Muqantara مقنطر (3:14). (L; R; T; Râzî; LL; Webster's Dictionary).

قَنَعَ 'a / Qani'a

قُنَعَانًا، قُنَاعَةً؛ يَقْنَعُ

To be content, satisfied with what is within one's approach, not looking for more, beg with some reservation, beseech earnestly. *Qâni'un* قانع plu. *Qunna'un* قنن: One who is deserving charity but does not beg; Content. *Muqni'un* مقنع IV.: One who lifts up the head. *Aqna'a*: To raise (the head).

Qâni' قانع (*act. pic. m. sing.*): Contended (22:36). *Muqni'* مقنع (ap-der. m. plu. final *Nûn* dropped): Outstretched necks (14:43). (L; R; T; LL)

قَنَا Qanâ

قَنَوًا، قُنُوا؛ يَقْنُو

To get, acquire, appropriate a thing, create. *Qinwân* قنوان plu. of. *Qinwun* قنون and *Qunwun* قنون: Bunches or clusters of dates.

Qinwân قنوان (*n. plu.*): 6:99. (L, T, R, LL)

قَنَى Qanâ

قُنِيَانًا، قُنِيَانًا، قُنِيَانًا؛ يَقْنِي

To acquire a thing. *Aqnâ* اقنى (IV.) To cause to acquire, make contended, satisfy, preserve, make satisfy with a given thing.

Aqnâ اقنى (prf. IV.): 53:47. (L; T; R; LL)

قَهَرَ Qahara

قَهْرًا؛ يَقْهَرُ

To oppress, compel against one's wishes, subdue, overcome, become superior in power or force, overbear, get mastery over, constrain, treat harshly, thwart. *Qâhir* قاهر: Master; Victorious; One who subdues.

Lâ Taqhar لا تقهر (*prt. neg. m. sing.*): Do not allow him to be an oppressed one. *Qâhir* قاهر (*act. pic. m. sing.*): Supreme; Dominant. *Qâhirûn* قاهرون (*n. act. pic. m. plu.*) Victorious: *Al-Qâhir/Al-Qahhâr* القاهر/القهار (*ints.*): All-dominant; The Supreme; The Master. One of the excellent names of Allâh. (L; R; T; LL)

The root with its above five forms has been used in The Holy Qur'ân about 10 times.

قَاب Qâba

قَوْبًا؛ يَقُوبُ

To dig a hole like an egg, draw near, fly away. *Qâb* قاب: Space between the middle and the end of a bow; Portion of a bow that is between the part which is grasped by the hand and the curved extremity; Space from one extremity of the bow to the other; Measure or space.

Qâba Qausain قَاب قَوْسَيْنِ: One chord to two bows. *Bainahumâ Qâba Qusaini* قَوْسَيْنِ بَيْنَهُمَا قَاب: Between them two is the measure of a bow, which means that there is very close relationship between them. Whatever the significance of the word *Qâb* قَاب may be adopted, the mention of a single *Qâb* قَاب for two bows indicate a very close union between two persons. It is said: *Ramaunâ 'an Qausin wâhidun* رَمِينَا عَنْ قَوْسٍ وَاحِدٍ: They shot at us from one bow, denoting mutual agreement and that they were unanimous against us. *Qâba al-rajulu* قَاب الرَّجُلِ: To come near. *Iqtahihû* اِقْتَبِهْهُ: Selected him. It is said: *Quwwibat al-Ardzu* قَوَّيْتُ الْاَرْضَ: when there is imprint on it and it leave marks and traces upon it after trampling and tread.

Qâba قَاب (n.): Small distance; Short span (53:9). (L; T; R; Saghanî; Khafajî; Asâs; LL).

قأت Qâta

قَوَّتَا، قَوَّتَا؛ يَقْوَتُونَ

To nourish, feed. *Aqwât* اقْوَات plu. of *Qâtun* قَات: Nourishments; Sustenances, Provisions. *Muqîtan* مُقَيِّتٌ: Protector; Controller; Observer; Controller of distribution; Powerful keeper;

Who watches.

Aqwât اقْوَات (n. plu.): 41:10. *Muqîtan* مُقَيِّتٌ (ap-der. m. sing. acc. IV.): (4:85). (L; R; T; LL)

قاس Qâsa

قَوَّسَا؛ يَقْوِسُونَ

To compare by measurement; precede anyone, measure a thing, imitate anyone. *Qausun* قَوْسٌ: Bow.

Qausain قَوْسَيْنِ (oblique dual of *Qausun* قَوْسٍ, com. gen. n. dual. gen.): Two bows (53:9). (L; R; T; LL)

قاع Qâ'a

قَوَّعَا؛ يَقْوَعُونَ

To cover, lag behind, walk cautiously. *Qâ'atun* قَاعَةٌ: According to Ibn Jinnî, Khafajî and Ibn Ubaid it is singular and is synonymous to *Qâ'un* قَاعٌ but some others observed it to be plural of *Qâ'an* قَاعَا meaning: Even; Soft; Depressed; Desert; Waterless; Barren place; Desolate.

Qâ'an قَاعَا (acc. n.) Desolate (20: 106). *Qî'atun* قَيْعَةٌ (n.): Desert (24:39). (L; T; R; LL)

قال Qâla

قَبَّلَا؛ قَوْلَا؛ يَقُولُونَ

To speak, say, inspire, profess (a doctrine), grasp, point cut, relate, emit an opinion upon,

think, answer, reply, transmit (an affair), indicate a condition or state or circumstance. It is also used to describe the practical upshot of events without there being any actual speech or dialogue. Arab poet says:

*Qâlat laha al-'ainain
sam'an wa tâ'atan.*

قالت لها العين سمعا و طاعة

"Both of my eyes said to her, 'I hear and obey.'" It is also said:

*Imtalâ'a al-Haudzu
wa qâla qatnî*

إمتلاء الحوض وقال قطني

"The tank became full and said that will suffice."

It does not mean that the tank actually said so, but simply that its condition implied that it was full. It is self evident and state of affairs, as the flame of candle is its tongue or language. The purpose of such narration is only to show the existing condition of things in a vivid and graphic form. *Qâla* قال also means to proclaim loudly, repeatedly and clearly. *Qaulun* قول: Saying; Speech; That which is pronounced or indicated; A sentence or a word. Its *plu.* is *Aqwâl* اقوال. *Qillun* قيل: Word; Saying; Pronouncing; Speech; Discourse; Conversation; Condition. *Qâ'ilun* قائل: Speaker; Indicator. *Taqawwala*

تقول: Fabricate falsely a saying or words.

Qâla قال (*prf. 3rd. p. m. sing.*): Said. *Qâlâ* قالوا (*prf. 3rd. p. m. dual.*): They both said. *Qâlat* قالت (*p. f. 3rd. p. f. sing.*): They said: *Qâlatâ* قالتا (*prf. 3rd. p. f. dual.*): They both (f.) said. *Qulta* قلت (*prf. 2nd. p. m. sing.*): You said. *Qultu* قلت (*prf. 1st. p. sing.*): I said. *Qâlû* قالوا (*prf. 3rd. p. m. plu.*): They said. *Qultum* قلتم (*prf. 2nd. p. m. plu.*): You said. *Qulnâ* قلنا (*prf. 1st. p. plu.*): We said. *Yaqûlu* يقول (*imp. 3rd. p. m. sing.*): He says. *Yaqûla* يقول (*acc.*): (That) he may say. *Yaqul* يقل (*imp. 3rd. p. m. sing. juss.*): He may say. *Yaqûlanna* يقولن (*imp. 3rd. p. m. sing. emp.*): Surely he will say. *Taqûlu* تقول (*imp. 2nd. p. m. sing.*): Thou said, spoke. *Taqûla* تقول (*imp. 2nd. p. m. sing. acc.*): Thou may say. *Lâ Taqûlanna* لا تقولن (*imp. 2nd. p. m. sing. II neg. emp.*): Thou shall not say; Thou never say. *Taqul* تقل (*imp. 2nd. m. sing. juss.*): Thou shall say. *Yuaqûlâ* يقولوا (*imp. 3rd. p. dual, final Nûn dropped*): (That) they both say. *Yaqûlû* يقولوا (*imp. 3rd. p. m. plu. final Nûn dropped*): They will say. *Taqûlûna* تقولون (*imp. 2nd. p. m. plu.*): You say. *Taqûlû* تقولوا (*imp. 3rd. p. m. dual. acc. final Nûn dropped*): They say. *Qul* قل (*prt. m. sing.*): Say. *Qûlâ* قولوا (*prt. m. dual.*): You both say. *Qûlî* قولي (*prt. f. sing.*):

Thou (f.) say. *Qûlû* قُولُوا (prt. m. plu.): You (m.) say. *Qulnâ* قُلْنَا (prt. f. plu.): You (f.) say. *Qîla* قِيلَ (pp. 3rd. p. m. sing.): (What) is said. Sometimes it is used as v. n. as in 4:122 and 43:88. *Yuqâlu* يُقَالُ (pip. 3rd. p. m. sing.): Is called, is said. *Taqawwala* تَقَوَّلَ (prf. 3rd. p. m. sing. V.): He fabricated lies. *Qaulun* قَوْلٌ (v. n.): Saying a word. *Qaulan* قَوْلًا (v. n. acc.): Command; Word. *Aqâwîl* أَقَاوِيلُ (n. plu.): Words; Sayings. This word is not used in a good sense and has occurred only once in The Holy Qur'ân (69:44). *Qâ'ilun* قَائِلٌ (act. pic. m. sing.): Speaker. *Qâ'ilîna* قَائِلِينَ (act. pic. m. plu.): Speakers. (L; R; T; LL)

The root with its above forms has been used in The Holy Qur'ân as many as 1726 times.

قام Qâma

قَومًا ؛ يَقُومُ

To stand, stand fast or firm, stand still, stand up, rise, stop, be lively (in walk), appear in broad light (truth), come back to life, rise against, superintendent, persevere in, rise for honouring, sustain, rise for prayer. *Qâma bi amrin* بِأَمْرٍ: To underlook an affair. *Qâma bi wa'dih* بِوَعْدِهِ: To fulfil his promise. *Qawwama* قَوَّامًا: To maintain, erect, set up,

set aright, rectify, make accurate, awake. *Aq'ama* أَقَامَ: To perform (prayer), establish (a roof), raise (the dead), make one to stand up, continue, keep to, remain in (a place), straighten a thing, render brisk (a market), appoint, set up. *Istaqâma* اسْتَقَامَ: To get up, rise, be upright, be in good state, be straight forward, return to. *Qaum* قَوْمٌ: Nation; Tribe; Party; Some people. *Qaumatur* قَوْمَاتُ: Station; Pause in prayer; Revolution. *Qawâm* قَوَامٌ: Livelihood; Sustenance *Qiwâm/ Qiyâm*: قِيَامٌ / قِيَامٌ: Mainstay; Normal state; Condition. *Qawwâm* قَوَّامٌ: Sustainer; Guardian; One who manages and maintains the affairs well, who undertakes the maintenance and protection of; Maintainer. *Qiyâm billâh* قِيَامٌ بِاللَّهِ: Worship of God. *Qiyâmah* قِيَامَةٌ: Resurrection, Hereafter; Day of judgment. *Qâma al-Qiyâmah* قَامَ الْقِيَامَةَ: To raise uproar. *Qîmat* قِيَمَتٌ: Value; Price; Stature of a person. *Qayyim al-Mar'ata* قَيِّمُ الْمَرْثَةِ: The husband; Guardian or sustainer of wife. *Qayyimah* قَيِّمَةٌ: True faith. *Quyyûm* قَيُّومٌ: Self-existing; All sustaining. *Al-Quyyûm* الْقَيُّومُ: One of the excellent names of Allâh. *Maqâm* مَقَامٌ: Abode; Place; Standing place; Residence; Rank; Dignity. *Maqâm Ibrâhîm*

مقام إبراهيم: Abode of Abraham, *Taqwîm* تقويم: Make; Proportion; Symmetry; Stature of mould; Formation. *Mustaqîm* مستقيم: Straight; Right; Undeviating and without any crookedness. *Aqâmah* إقامة: To keep a thing or an affair in a right state; Shortest. *Aqâmah al-salâta* إقامة الصلاة: To observe prayer, perform the prayer with all prescribed conditions and regularly. The perfect prayer in which both body and soul play their part.

Qâma قام (prf. 3rd. p. m. sing.): He stood up. **Qamû** قاموا (prf. 3rd. p. m. plu.): They stood up. **Quntum** قُمتُم (prf. 2nd. p. m. plu.): you raised up, stood up. **Yaqûmu/Yaqûman** يُقوم / يقوما (acc./ imp. 3rd. p. m. sing.): He raises, will set up, stands forth, observes. **Yaqûmâni** يقومان (imp. 3rd. p. m. dual.): Both stood up, took (the place). **Taqûmu/ Taqûma** تقوم / تقوم (acc./ imp. 2nd. p. f. sing.): Arrives; Stands; Stands firm. **Taqum** تُقم (middle vowel *wâw* has been dropped): (Let) stand up. **Taqûmu** تقوم (imp. 2nd. p. m. sing. acc.): Thou stand. **Yaqûmûna** يقيمون (imp. 3rd. p. m. plu.): They will stand. **Taqûmû** تقوموا (imp. 2nd. p. m. plu. final *Nûn* dropped): (That) you (may) stand, observe. **Qum** قم (prt. m. sing.): Thou stand up. **Qûmû** قوموا (prt. m. plu.): You

stand up. **Taqwîmun** تقويم (n. v. II): Make; Proportion; Formation; Stature. **Aqâma** إقامة (prf. 3rd. p. m. sing. IV.): He put in order, observed, repaired, established. **Aqamta** ائمت (prt. 2nd. p. sing. IV.): Thou observed, established. **Aqâmû** اقاموا (prf. 3rd. p. m. plu. IV.): They establish, observe. **Aqantum** اقمتم (prf. 2nd. p. m. plu. IV.): You observe **Yuqûmâ** يقيما (imp. 3rd. p. m. dual IV.): They both observe. **Yuqûmûna** يُقيمون (imp. 3rd. p. m. plu. IV.): They observe. **Yuqûmû** يقيموا (imp. 3rd. p. m. plu. acc. IV, final *Nûn* dropped): **Tuqûmû** تُقيموا (imp. 2nd. p. m. plu. IV, final *Nûn* dropped): (May) observe. **Nuqûmu** نقيم (imp. 1st. p. plu. IV.): We will assign. **Aqim** اقم (prt. m. sing. IV.): Thou observe, keep straight, devote. **Aqîmû** اقيموا (prt. m. plu. IV.): You observe, follow the teachings, keep, hold, do perfectly, set up, bear (true testimony). **Aqimna** اقمنا (prt. f. plu.): Observe. **Istaqâmû** إستقاموا (prf. 3rd. p. m. plu. X.): They kept true, acted straight. **Yastaqîmu** يستقيم (imp. 3rd. p. m. sing. X. acc.): Keeps straight, walks straight. **Istaqim** إستقم (prt. m. sing. X.): Keep thyself straight. **Istaqîmâ** إستقيما (prt. m. dual X.): You both be straight. **Istaqîmû** إستقيموا (prt. m. plu. X.): You be straight.

Qâimun/Qâiman قائماً / قائم (acc./ pis. pic. m. sing.): One who stands. **Qâiman-bil-Qistî** قائماً بالقسط: Maintainer of equity. **Qâ'i-mûna/ Qâ'imûnu** قائمين / قائمون (acc./ act. pic. m. plu.): Those who stand up firmly, who are upright, who stand. **Qâ'imatun** قائمة (act. pic. f. sing.): Upright (people); Standing; Arises; Will come. **Qiyâmun** قيام plu of **Qâ'imum** قائم: Standing; v. n. of **Qâma** قام: To stand; n.: Livelihood; Maintenance. **Qiyâman** قياما (acc.) Source of maintenance. **Qawwâmûna** قوامون (n. inten.): Full maintainers; Guardians; Who takes full care. **Qawwamîna** قوامين (n. ints. acc.): Full maintainer. **Qayyûm** قيوم (n. inten.): Sustainer; Who makes others sustain. **Al-Qayyûm** القيوم: One of the excellent name of Allâh. **Aqwamu** أقوم (relative, more confirmatory, just.): **Maqâmun** مقام (n. for place.): Place where one stands, standing, dignity. **Muqâmun** مقام (v. n. for place and time): Place; Stand; Station. **Muqâmatun** مقامة (n. f. for place): Abode; Lasting abode. **Muqîmun** مقيم (ap-der. m. sing. IV.): Lasting; One lasting; One long lasting. **Muqîmîna/Muqîmî** مقيمين / مقيمي (ap-der. m. plu. IV. final *Nûn* dropped): Special observers; Specially those who observe. According to ordinary rules of grammar this word

Muqîmîna مقيمين in 4:162 ought to have been **Muqîmûna** مقيمون as the preceding and the following words **Râsikhûn** راسخون and **Mu'minûn** مؤمنون According to the grammarians and especially Sibwaih the use of the accusative (*mansûb* منصوب) case in the expression **muqîmîna al Salâta** مقيمين الصلاة instead of the nominative **muqîmûna** مقيمون is a legitimate grammatical device meant to arrest the attention of the reader and stress the praiseworthy quality attached to Prayer and impress the importance to those who are devoted to it. The rules of the Arabic language sanction that variation for the purpose of emphasis and arrest of attention, hence our interpolation of "specially". **Qayyimu** قيم (ap-der. m.): Lasting one; Eternal; Right **Qayyimah** قيمة (ap-der. f.) Lasting one. Eternal; Right. **Qayyimum/ Qayyiman** قيماً / قيماً (acc./ n.): Right; True. **Iqâma** إقام (v. n. IV.): Observing. **Iqâmatun** إقامة (v. n.): Halt; Stopping; Staying. **Qiyâmat** قيامة (n.): Hereafter; Resurrection; Judgement. **Qaumun** قوم (n.): Nation; Group; People. **Qaumi** قومي (n. comp. originally it is **Qaumî**, the final *Yâ* is dropped and replaced by a *Kasrah*): My people. This word when it comes in relation to a prophet, it means his

people or his nation to whom he was sent. *Mustaqîm* مُسْتَقِيم (n.): Exact right, Straight; Shortest; Smooth. (L; R; T; LL)
The root with its above forms has been used in The Holy Qur'ân about 560 times.

قَوِيَّ **Qawiya**
قُوَّةٌ ؛ يَقْوَى

To be, become strong, prevail, be able to do, be powerful, be vigorous, be forceful. *Quwwatun* قُوَّةٌ plu. *Quwan* قَوَا: Power; Strength; Vigour; Resolution; Firmness; Determination. *Shadîd al-Quwâ* شَدِيدُ الْقُوَى: Lord of the Mighty Powers. *Qawiyyun* قَوِيٌّ: Strong; Powerfull *Qawâun* قَوَاءٌ: Desert. *Aqwâ* اقْوَى: To stay in desert. *Muqwîn* مَقْوِينَ: Dwellers of the desert; of wilderness. It is derived from the verb *Qawiya* قَوِيَّ which means: It became deserted or desolate. From the same root noun *Qawâ* قَوَى and *Qiwâ* قَوَى are derived, which means desert, wilderness or wasteland, as well as hunger or starvation. Hence *Muqwîn* مَقْوِينَ denotes those who are hungry as well as those who are lost or wanderers in deserted places, who are lonely, unfortunate and confused and hungry after human warmth and spiritual

guidance.

Quwwatun قُوَّةٌ (n.): Power; Strength. *Quwâ* قَوَى (n. plu.): Its is the plu. of *Quwwatun* قُوَّةٌ. *Qawiyyun / Qawiyyan* قَوِيًّا / قَوِيَّ (acc.) Strong. *Muqwîna* مُقْوِينَ (ap-der. m. plu. IV.): Those who are needy; Wayfarers of the desert. (L; R; T; LL)

The root with its above five forms has been used in The Holy Qur'ân about 42 times.

قَاضَا **Qâdza**
قَاضَا ؛ يَقِيضُ

To break the shell (-a chicken), be broken, split, hallow, assimilate, assign. *Qayyadzâ* قَيِّضُ: II. To be destined, be assigned, prepare for any one.

Qayyadzna قَيِّضْنَا (prf. 1st. p. plu. II.): We had assigned (41:25). *Nuqayyidzu* نَقِيضُ (imp. 1st. p. plu. juss. II.): We assign (43:36). (L, T, R, LL)

قالى **Qâla**
قِيلولة، قَيْلا ؛ يَقِيلُ

To make a siesta at noon, sleep in the middle of the day. *Qâilun* قَيْلا: One who takes siesta at midday. *Maqîl* مَقِيلُ: Place of repose at noon, resting place.

Qa' ilûna قَائِلُونَ (act. pic. m. plu.): (7:4). *Maqîl* مَقِيلُ (n. p. t. acc.): (25:24). (L; R; T; LL)

Kâf
ك K

It is the 22nd letter of the Arabic alphabet. According to *Hisâb Jummal* (mode of reckoning numbers by the letters of the alphabet) the value of *kâf* is 20. It is the first of the five abbreviated letters of the 19th chapter of The Holy Qur'ân. This abbreviation stands for "Allâh is *Kâfin* الله كاف الله: Allâh sufficient for all.

Ka ك /Ki ك

Ka ك: Affixed pronoun of the 2nd. p. sing. m. meaning "Thee". Its *f.* form is *ki ك*.
Kunna كُنْ: Affixed pronoun of the 2nd. p. m. plu. Its *f.* form is *Kunna*: *Ka ك* is also a particle prefixed to nouns and to other particles, and mean: "as" or "like". It is then considered as a proposition, and governs the noun in the genitive.

KaDhâlika كَذَلِكَ It is comp. of *Ka* (= like) + *Dhâlika* (= that). This particle may be translated according to the contents such as: like that, so, similarly, likewise, even so, so shall it be, so the fact is.

Ka'sun كَأْس

Ka'sun كَأْس: Drinking cup when there is in it something to drink. If there is no beverage in it, the drinking cup is called *Qadehun* قَدَه plu. *Aqdâhun* اَقْدَاه.

Ka'sun كَأْس (n.): (37:45, 56:18, 16:5:17, 52:23, 8:34). (L; T; R; LL)

Ka'ayyin كَأَيِّن

This is a compound of *Ka ك* (= like) and *Ayyu/Ayyin أَيَّ* (= which), the double *kasrah* is replaced by *Nûn*. This word is regarded by grammarians as an indeclinable noun.

Ka'ayyin كَأَيِّن: How many; Many. (L; T; R; LL)

This word has been used in The Holy Qur'ân about 7 times.

Kabba كَبَّ
كَبًّا؛ يُكَبُّ

To invert, overthrow, throw one with the face to the ground, throw face downwards, prostrate anyone on (the face), turn a thing upside down. *Mukibban مُكَبِّبًا*; IV. Grovelling. *Kabbat كَبَّتْ*: To down headlong.

Kubbat كَبَّتْ (pp. 4.): (27:90).
Mukibban مُكَبِّبًا (ap-der. m. sing. IV. acc.): (67:22). (L; R; T; LL)

Kabata كَبَت
كَبَتَا ؛ يَكْبِتُ

To abase, throw down, restrain, overwhelm, prostrate, expose ignominy, humble, vanquish with humiliation, be laid low and humbled, cause to perish.

Kubita كَبَت (pp. 1st. p. sing.) Shall be laid low, humbled: (58:5). **Kubitû كَبَتُوا** (pp. 3rd. p. plu.): Who were laid down and were humbled. (58:5). **Yakbit يَكْبِتُ** (imp. 1. acc.): Vanquish with humiliation (3:127). (L; R; T; LL)

Kabada كَبَدَ / Kabida كَبِدَ
كَبَدًا ؛ يَكْبِدُ ، يَكْبِدُ

To wound in the liver, affect anyone painfully (cold), purpose a thing. **Kabida كَبِدَ / Yakbadu يَكْبِدُ**: To have a complaint in the liver, face difficulty, reach in the middle, struggle against (difficulties). **Kabad كَبَدَ** plu. **Akbâd اَكْبَاد**: Liver; Middle part; Misery; Distress; Trouble; Obstacle; Cavity of the belly; Hard struggle; Inside; Center; Side.

Kabadin كَبَدَ (v. n.): (90:4). (L; R; T; LL)

Kabura كَبُرَ / Kabira كَبِرَ
كَبُرًا ، كَبُرًا ؛ يَكْبُرُ ، يَكْبُرُ

To be hard, become hard, be grievous, grow up, be great **Kabira كَبِرَ / Yakbaru يَكْبُرُ**: To be

of advance in years, be good. **Kabara كَبِرَ / Yakburu يَكْبُرُ**: To exceed anyone in age, become stout and tall, grow big, become great, illustrious, become momentous (affair). **Kabbara كَبَّرَ**: To increase a thing, extol, magnify anyone. **Takabbara تَكَبَّرَ / Istakbar استَكْبَر**: To become haughty, wax proud. **Kibr كَبِرَ**: Insolence; Haughtiness; Heinous crime; Greatness; Nobility. **Kibar كَبِرَ**: Advance in age; Oldness. **Takbîr تَكْبِير**: (augmentative form of a word): Cry of "Allâh is greatest" **Takabbur تَكَبُّر**: Pride; Arrogance. **Akâbir اَكَابِر**: Chief; Men; Leaders; Nobility. **Walladhî tawalla Kibrâhû**: He who took the principle part there; He who has taken (in hand) to magnifying it; He who took (upon himself) to enhance this; He who has taken (upon himself) the main part. **Kabîr كَبِير**: Leader; Chief; Great; Big; Grand; Large; Elder; Aged; Master. **Kibriyâ'un كَبْرِيَاءُ**: Greatness; Glory. **Kabbara كَبِرَ**: To extol. **Al-Mutakabbir المتكبر**: The Possessor of all greatness. One of the excellent names of Allâh. **Istikbâr استكبار**: Stiff-neckedness. **Takbîran تَكْبِيرًا**: Glorifying: **Kabair كَبَائِر**: Major (prohibitions), plu. of **Kabiratun كَبِيرَاتُ**.

Kabura كَبُرَ (prf. 3rd. p. m.)

sing.): (It) is hard. **Kaburat** كَبُرَات (*prf. 3rd. p. f. sing.*): Grievous. **Yakburu** يَكْبُرُ (*imp. 3rd. p. m. sing.*): More hard; Harder. **Yakbarû** يَكْبُرُوا (*imp. 3rd. p. m. plu. acc.*): They grow up. **Tukabbirû** تُكَبِّرُوا (*imp. 2nd. p. m. plu. II.*): You exalt. **Kabbir** كَبِير (*prt. m. sing. II.*): Exalt. **Akbarna** اَكْبِرْنَا (*prt. 3rd. p. plu. IV.*): They found (him) dignified personality. **Tatakabbara** تَتَكَبَّر (*imp. 2nd. p. m. sing. V. acc.*): You behave proudly. **Yatakabbarûna** يَتَكَبَّرُونَ (*imp. 3rd. pp. m. plu. V.*): Those who behave haughtily. **Istakbara** اِسْتَكْبَرَ (*prf. 3rd. p. m. sing. X.*): Waxed proud. **Istakbartum** اِسْتَكْبَرْتُمْ (*prf. 2nd. p. m. plu. X.*): You waxed proud. **Istakbarta** اِسْتَكْبَرْتَ (*prf. 2nd. p. m. sing. X.*): Thou waxed proud. **Istakbrû** اِسْتَكْبَرُوا (*prf. 3rd. p. m. plu. X.*): They waxed proud. **Yastakbir** يَسْتَكْبِر (*imp. 3rd. p. m. sing.*): Who behaves arrogantly. **Yastakbirûna** يَسْتَكْبِرُونَ (*imp. 3rd. p. m. plu. X.*): They behave haughtily. **Tastakbirûna** تَسْتَكْبِرُونَ (*imp. 2nd. p. m. plu. X.*): You behave haughtily. **Kibrun** كِبْرٌ (*n.*): Greatness; Principle part. **Kibar** كَبِير: Old age. **Kabîrun** كَبِير (*act. 2 pic. m. sing.*): Old man; Great sin; Grave offence; Chief; Big one. **Kubarâ** كُبْرَا (*n. plu.*): Great

ones; Leaders. **Kabîratun** كَبِيرَات (*act. pic. f. sing.*): Hard; Big; Great. **Kabâir** كَبَائِر (*n. plu.*): Great; Major. **Kubbâran** كُبَّارَا (*ints. acc.*): Mighty. **Akbaru** اَكْبَر (*relative*): Greater than; Grave (offence); Biggest; Greatest. (used both for good and evil, and for *m.* and *f.* alike). **Akâbir** اَكْبَر (*relative. f. of Kubarû*) Greater; Greatly important. **Kubarâ** كُبْرَى (*relative. n. plu. its sing. is Akbar*): Greatest ones. **Kibriyâ** كِبْرِيَاء (*n.*): Greatness; Supremacy. **Mutakabbir** مُتَكَبِّر (*ap-der. m. sing. V. acc.*): Arrogant. **Mutakabbirûna** مُتَكَبِّرِينَ (*ap-der. m. plu. V. acc.*): Arrogant, stiff neck persons. **Mustakbirûna** مُسْتَكْبِرُونَ (*nom./ acc./ ap-der. m. plu. X.*): **Takbîran** تَكْبِيرَا (*v. n. II.*): Glorifying (God); Act of saying Allâh is the greatest. **Istikbâran** اِسْتَكْبَارَا (*v. n.*): Arrogantly behaving in a proud and superior manner; Showing too much pride in oneself and too little consideration for others. (L; R; T; LL)

The root with its above forms has been used in The Holy Qur'ân about 161 times.

Kabba كَبَّ

كَبَّ؛ يَكْبُبُ

To prostrate on (the face), turn a thing upside down, pure (a liquid), be hurled. *Akabba*

أُكِبَ: To be overturned, be turned upside down, throw down on the face. *Takabbaba* تَكَبَّبَ : To be contracted. *Kabkaba* كَبَّبَ : To hurl a thing down into an abyss, bring (a flock) together.

Kubkibû كَبَّبُوا (pp. prf. 3rd. p. m. sing.): They were hurled down (26:94). (L; R; T; LL)

كَتَبَ Kataba

كَاتِبًا ، كَتَبًا ، يَكْتُبُ

To write, note, record, collect, bring together, prescribe, ordain, destine, decree, transcribe, command, inscribe. *Kâtibun* كَاتِبٌ: Writer; Scribe. *Kitâb* كِتَابٌ plu. *Kutib* كُتِبَ: Book; Writing; Scripture; Written revelation; Decree; Letter; Prescribed period. *Kitâbiyah* كِتَابِيَّةٌ: This word is a compound of *Kitâb* + *yâ* + *hâ*. The end *hâ* it is called *hâ al-waqf* for *hâ al-sukât* and used as a pause, as in 69:20, 26. *Iktataba* اِكْتَتَبَ: VIII. To cause to be written. *Mukâtabat* مَكَاتِبَتٌ: A technical term, means to allow a slave to get himself free from bondage on paying a certain amount as agreed upon.

Kataba كَتَبَ (prf. 3rd. p. m. sing.): He prescribed, ordained. **Katabat** كَتَبَتْ (prf. 3rd. p. f. sing.): Have written. **Katabta** كَتَبْتِ (prf. 2nd. p. sing.): You have written.

Katabnâ كَتَبْنَا (prf. 1st. p. plu.): We prescribed, wrote. **Yaktabu** يَكْتُبُ (imp. 3rd. p. m. sing.): He may write. **Yaktub** يَكْتُبْ (imp. 2nd. p. m. sing.): Records. **Yaktubûna** يَكْتُبُونَ (imp. 3rd. p. m. plu.): They write, record. **Aktubu** اَكْتُبْ (imp. 1st. p. sing.): I shall ordain. **Naktubu** نَكْتُبْ (imp. 1st. p. plu.): We record. **Taktubû** تَكْتُبُوا (imp. 2nd. p. m. plu.): (That) you write down. **Tuktabu** تَكْتُبْ: It should be recorded. **Iktub** اِكْتُبْ (prt. m. sing.): Thou write down. **Uktubû** اُكْتُبُوا (prt. m. plu.): Record! Write down! **Kutiba** كُتِبَ (pp. 3rd. p. m. sing.): Was prescribed; Was ordained. **Tuktabu** تَكْتُبْ (pip. 3rd. p. f. sing.): Will be recorded. **Iktataba** اِكْتَتَبَ (prf. 3rd. p. m. sing. VIII.): Has got written. **Kâtibun/ Kâtiban** كَاتِبٌ/ كَاتِبًا (acc./ act. pic. m. sing.): A scribe; One who writes. **Kâtibûna/ Kâtibûna** كَاتِبِينَ/ كَاتِبِينَ (acc./ act. pic. m. plu.): Scribes. **Kitâb** كِتَابٌ (v. n.): Book; Decree; Ordinance, Law; Write; Prescribed; Record; Letter; Term; Scripture; Teachings; Knowledge reverted to a Prophet; Recorder. **Kitâba** كِتَابًا: Book; Decree. **Kutub** كُتُبٌ (n. plu.): Books Records, Teachings, Scriptures, Laws. **Maktûb** مَكْتُوبٌ (n.): Written **Kitâbiyah** كِتَابِيَّةٌ: My record. (L; T; R; LL)

The root with its above forms has been used in The Holy Qur'ân

about 317 times.

Katama كَتَمَ
كَتَمًا ؛ يَكْتُمُ

To conceal, restrain (anger), hide, keep back (evidence), hold. *Kitmân* كِتْمَان: State of affairs without there being any attempt or desire on one's part to conceal or suppress anything. It may merely be the result of circumstances or outcome of nature. *La Yaktamûna* لَا يَكْتُمُونَ: Do not conceal. This word in 2:146 has a prefixed *lâm* لَام of emphasis which is called *lâm taukîd* لَام تَوْكِيد. It has nothing to do with the prefixed *lâm* which indicate "in order to" or "that he may". In the second case the *lâm* is called *lâm ta'îid* لَام تَعْلِيد. The former *lâm* لَام is vocalized with *Fatha* and the latter with *Kasrah*.

Katama كَتَمَ (*prf. 3rd. p. m. sing.*): He hides, conceals. **Yaktumu يَكْتُمُ** (*imp. 3rd. p. m. sing.*): Conceals. **Yaktumûna يَكْتُمُونَ** (*imp. 3rd. m. plu.*): They conceal. **La Yaktumûna لَا يَكْتُمُونَ**: They do not conceal. **Yaktumna يَكْتُمْنَ** (*imp. 3rd. p. f. plu. acc.*): They (f.) conceal. **Taktumuna تَكْتُمُنَا** (*imp. 2nd. p. m. plu.*): You conceal **Lâ Taktumû لَا تَكْتُمُوا** (*prt. neg. acc.*): Do not confound.

Naktumu نَكْتُمُ (*imp. 1st. p. plu.*): We shall conceal. (Zamakhsharî; L; T; R; LL)
The root with its above forms has been used in The Holy Qur'ân about 21 times.

Kathaba كَتَبَ
كَتَبًا ؛ يَكْتُبُ ، يَكْتُبُ

To gather, heap up, make up, collect into one place. **Kathîbun كَثِيبٌ**: Heap of sand; Heaped up by the wind.

Kathîban كَثِيبًا (*act. 2 pic. m.*): Sand-heap (73:14). (L; R; T; LL)

Kathara كَثَرَ / Kathura كَثُرَ
كَثْرًا ؛ يَكْثُرُ

To surpass in number or quantity, increase, multiply, happen often; To be much, many, numerous. **Kathratun كَثْرَةٌ**: Multitude; Abundance. **Kauthar كَوْثَرٌ**: Abundance (of good things of every kinds). According to some of the sayings of the Holy Prophet ﷺ, peace be upon him, **Kauthar كَوْثَرٌ** is a river in Paradise which is "whiter than milk" and "sweeter than honey" and it has its margin composed of pavilions of hollowed pearls. **Kauthar كَوْثَرٌ** is an intensive form of the noun **Kathara كَثَرَ**, which in its turn denotes copiousness,

multitude or abundance. It also occurs as an adjective with the same connotation. *Takâthur* تکاثر: The act of multiplying, rivalry, vying in respect of (riches), emulous desire of abundance, vying with one another to excel in multiplying worldly possessions. *Kathîrun* کثیر: Many; Much; Plenty. This is often used as an adjective and has to agree with the preceding noun in number and gender.

Kathura کثر (prf. 3rd. p. m. sing.): (It) was much, large. *Kathurat* کثرت (prf. 3rd. p. f. sing.): It was numerous. *Kathratun* کثرة (n. v.): Multitude; Abundance. *Kathîrun* کثیر (act. 2 pic. m. sing.): Many; Much; Plenty. *Aktharu* اکثر (elative): More than; Much more; Mostly; Most of. *Kaththura* کثر (prf. 3rd. p. m. sing. II.): He multiplied. *Aktharta* اکثرت (prf. 2nd. p. m. sing. IV.): You (have disputed) many a times. *Aktharû* اکثروا (prf. 3rd. p. m. plu. IV.): They (spread) a lot. *Istakthartu* استکثرت (prf. 1st. p. sing. IV.): I would have secured a great deal. *Istakthartum* استکثرتهم (prf. 2nd. p. m. plu. X.): You made a great many. *Tastakthir* تستکثر (imp. 2nd. p. m. sing. X.): In order to get more. *Takâthurun* تکاثر (v. n. IV.): An emulous quest for more. *Kauthar* کوثر (inten. n.): Abundance of good.

A river in Paradise. (L; R; T; LL)
The root with its above forms has been used in The Holy Qur'ân about 167 times.

گَدَحَ Kadaha
گَدَحًا ؛ يَكْدَحُ

To toil, exert, make every effort to carry out a thing, labour after anything, labour hard and actively, toil hard till one wearied himself, strive hard. *Kadhun* كَدَحَ: The act of labouring after anything.

Kadhan كَدَحًا (v. n. acc.): Laborious toiling (84:6). *Kâdihun* كَادِح (act. pic. m. sing.): Toiling (84:6). (L; R; T; LL)

گَدَرَ Kadara
گَدَرًا ؛ يَكْدُرُ

To be muddy, be obscure, lose light, fall, be lure. *Inkadara* اِنكَدَرَ: To fall, short cut, become obscure, fade away, be scattered.

Inkadarat اِنكَدَرَت (prf. 3rd. p. f. sing. VII.): Obscured (81:2). (L; R; T; LL)

گَدَى Kadâ
گَدَى ؛ يَكْدِي

To restrain, detain, give little, stop hand, be niggardly. *Akdâ* اَكْدَى: To reach a hard ground by digging, stop, prevent, withhold grudgingly, not to

answer the request.
Akdâ اكدأى (prf. 3rd. p. m. sing. IV.): He stopped, withheld grudgingly (53:34). (L; R; T; LL)

كذَبَ Kadhaba

كذَبًا، كذِبًا ؛ يَكْذِبُ

To lie, say what is not a fact, lie to, falsely invent, tell lies about or against, fabricate a lie, relate a lie, say a falsehood, be wrong, be cut off, deceive, disappoint the expectation of. *Kudhiba* كذِب: To be victim of falsehood, falsely accused. *Kadhibun* كذِب: A lie; False. Used also as an *adj.*, lying. *Kâdhibun* كاذب: A (m.) liar. *Kâdhibatun* كاذبة: A (f.) liar. *Kadhhab* كذَّاب: One given to lying; A great liar. *Kidhdhabun* كذَّاب: Falsehood; Giving the lie; Denying. *Kidhdhaba* كذَّب: To belie outright, belie one and all. *Makdhûbun* مكذوب: Belied. *Ghairu Makdhûbin* غيرمكذوب: Infallible; Which will never prove false. *Kadhhaba* كذَّب: To accuse of falsehood or imposture, falsely deny. *Kadhhabunî* كذَّبني: Comp. of *Kadhhabu* (= accused) + *nî* (= me). *Tukadhhibân* تكذَّبان: Will you twain deny. *Takdhîbun* تكذِّب: Act of imputing

falsehood. *Mukadhhibun* مُكذَّب: One who falsely denies or accuses of falsehood or imposture.

Kadhaba كذَّب (prf. 3rd. p. m. sing.): Lied; Mademistake, (with *alâ*: Fabricated a lie against). *Kadhabat* كذبت (prf. 3rd. p. f. sing.): She lied, told a lie *Kadhâbû* كذَّبوا (prf. 3rd. p. m. plu.): They lied, made false promises, invented lies. (with *alâ*: Lied against). *Yakdhîbûna* يكذبون (imp. 3rd. p. m. plu.): They lie. *Takdhîbûna* تكذبون (imp. 2nd. p. m. plu.): You lie. *Kudhibû* كذَّبوا (prf. 3rd. p. plu.): They have been told lie, they were denied. *Kadhhaba* كذَّب (prf. 3rd. p. m. sing. II.): He denied, gave lie to, cried lies, accused of lying. *Kadhhabat* كذبت (prf. 3rd. p. f. sing. II.): Cried lies. This form of verb (3rd. p. f. sing.) when placed before a noun works for plural as well as for a singular. *Kadhhabta* كذبتا (prf. 2nd. p. m. sing. II.): Thou did cried lies *Kadhhabû* كذبوا (prf. 3rd. p. m. plu. II.): They cried lies. *Kadhhabtum* كذبتم (prf. 2nd. p. m. plu. II.): You belied, cried lies. *Kadhhabûni* كذبوني (prf. 3rd. p. m. plu. II.): They treated me as a liar. *Kadhhabna* كذبنا (prf. 1st. p. plu. II.): We cried lies. *Yukadhhibu* يكذب (imp. 3rd.

p. m. sing. II.): He cries lies. **Yukadhdhibû** يكذبوا (*imp. 3rd. p. m. plu. the final Nûn is dropped*): They crie lies. **Tukadhdhibâni** تكذبان (*imp. 3rd. p. m. dual II.*): Will you twain deny. **Yukadhdhibûna** يكذبون (*imp. 3rd. p. m. plu. II.*): Those that lie. **Nukadhdhibu** نكدب (*imp. 1st. p. plu. II.*): We cried lies. **Kudhdhiba** كذب (*pp. 3rd. p. m. sing. II.*): Lies were cried. **Kudhdhibat** كذبت (*pp. 3rd. p. f. sing. II.*): Have been cried lies to. **Kidhbun** كذب (*n.*): False; Lie; Falsehood, (with *alâ*): Forged against). **Kâdhibun/ Kadhiban** كاذبا / كاذب (*acc./ act. pic. m. sing.*): A liar. **Kâdhibûna** كاذبون *nom. / Kâdhibîna* كاذبين (*acc./ act. pic. m. plu.*): Liars. **Kadhibatun** كذبة (*act. pic. f. sing.*): Sinful; Liar; Denier. **Kadhdhâbun** كذاب (*n. ints.*): A great liar. **Kidhdhâbun** كذاب (*v. n.*): Giving a lie to someone; Denying. **Takdhîbun** تكذيب (*v. n. II.*): Belying. **Makdhûbun** مكذوب (*pact. pic.*): Falsified; That which will prove false. **Mukadhdhibûna/Mukadhdhibîna** مكذبون / مكذبين (*acc. ap-der. m. plu. II.*): Beliers. (L; T; R; LL)

The root with its above forms has been used in The Holy Qur'ân about 282 times.

كرب Karab
كربا ؛ يكرب

To grieve, afflict, overburden, twist a rope, tighten. **Karibun** كرب: Grief; Distress; Calamity.

Karibun كرب (*v. n.*): (6:64, 21:76, 37:76, 115). (L, T, R, LL)

كرا Karra
كرا ؛ يكر

To return to, return successively, run against, repeat, come back, follow by turns, be wound (thread). **Karratun** كرتة: Act of repeating; A return, Chance to return, Return of victory, Return of power. Resurrection, Turn time. **Karrataini** كرتين: Two other times; Twice again; Again and yet again.

Karratun كرتة (*n.*): (2:167; 17:6; 26:112; 39:58; 79:12). **Karrataini** كرتين (*n. dual.*): (67:4). (L; T; R; LL; Kf, Jalâlain,)

كرس Karasa
كرسا ؛ يكرس

To found (a building); To gather. **Takarrasa** تكرس: To be strongly laid (foundation), lean upon, enter and conceal it, be gallant, be hardy, be severe, be stern. **Kirsun** كرس: Crowd; Party; Way; Collection (of houses); Energy;

firmness. *Karawwasun* كِرْوَس: Bulky; Stout; Lion with big head; Big camel with strong and firm legs. Strong; Fast; Firm; Lasting persons. *Karas al-Malik* كِرْس المَلِك: The base of the king, throne of the king, capital of the king. *Kurrâsatun* كِرَّاسَة: Book; Pamphlet.

Huwa min ahl al-Kursî

هو من اهل الكرسي

"He is a learned man."

Ij' al li hâdh alha'iti
Kursiyyan

اجعل لهذا الحائط كرسيًا

"Make for this wall a stay or anything to stay"; Resolve or lean upon a pillar. When the knowledge throngs on the mind of a man it is said كِرْس الرجل *Karisa al-rajulu*.

مجد التاجر في كيسه و

مجد العالم في كرايسه

Majd al-tajiri fi Kîsihî wa majd al â'lim him fi Karârîsehî

"The honour and glory of a business man is in his purse and honour and glory of a learned man is in his books." *Al-Karâsî* الكِرَاسِي: Men of learning. *Khair al-nâsi al-Karâsî* خير الناس الكِرَاسِي: The best of men are the men of learning. *Kursî* كِرْسِي:

Knowledge, Learning; Suzerainty; Dominion; Majesty; Glory; Throne; Power. Ibn Jubair said: His *Kursî* كِرْسِي is his knowledge.

Kursiyyun كِرْسِي (n.): (2:255,38:34) (Bukhârî, 64:2/44). (L; R; T; Kf, Tahdhîb, LL)

Karuma كِرْم / **Karama** كِرْم
كِرْمًا؛ يَكْرِم

To be productive, generous, precious, valuable, honourable, yeald (rain). *Karuma* كِرْم: To overcome anyone in generosity; To be high-minded, beneficent, noble, illustrious. *Kirâman* كِرَامًا: Courteously. *Karrama* كِرْم: II. To honour. *Mukarramun* مَكْرَم: Honoured. *Karîm* كِرِيم plu. *Kirâmun* كِرَام: Honorable; Noble; Generous; Kind; Beneficent; Gracious; Munificent; Agreeable; Worthy of respect; Holy; Fruitful; Fair.

Karramta كِرْمَت (prf. 2nd. p. m. sing. II.): Thou honoured. *Karramnâ* كِرْمَنَا (prf. 1st. p. plu.): We honoured. *Akrama* اَكْرَم (prf. 3rd. p. m. sing.): He has honoured. *Akramani* اَكْرَمَن (comp. of *akrama+ni*. Here the last *nî* has been shortened to *ni*. *Lâ Tukrimuna* لَا تَكْرِمُنَا (imp. 2nd. p. m. plu. neg.): You honour not. *Akrimi* اَكْرِمِي (prt. f. sing.): Honour; Give due respect; Make

honourable. **Karîmun/Karîman** كَرِيمًا / كَرِيمٌ (*acc.*): Noble; Worthy of respect, Honourable, Holy; Kind; Generous; Beneficent; Gracious; Agreeable; Fruitful; Fair; Grace; Rich; Respectful. The word *Karîm* كَرِيمٌ has occurred in The Holy Qur'ân as adjective for Allâh, for The Holy Prophet, Gabriel, Holy Qur'ân, Place of reward, the Throne of Majesty, Joseph and for provisions. Thus according to the contents and its place in a phrase the rendering of the word should be chosen to suit the contents. **Al-Karîm** الكَرِيم: One of the excellent names of Allâh. **Kirâman** كِرَامًا (*n. plu. acc.*): Nobles; Holy by dignity; Gracious. **Akram** اَكْرَم (*elative*): Most benignant; The Noblest. One of the excellent names of Allâh. **Ikrâm** اِكْرَام (*v. n. IV.*): Glorious. **Mukrimu** مَكْرِم (*ap-der. m. sing. IV.*): Who gives honour, **Mukrimûna/Mukrimîna** مَكْرِمِينَ / مَكْرِمُونَ (*acc./ pis. pic. m. plu. IV.*): Honoured ones. **Mukarramatun** مَكْرَمَةٌ (*pis. pic. f. sing. II.* Used as *adj.* of a *plu.*): Honoured ones. (L; R; T; LL) The root with its above forms has been used in The Holy Qur'ân about 47 times.

كِرِهَة Karaha

كِرِهَة، كِرِهَاتٌ، كِرِهَاتٌ؛ كِرِهَاتٌ

To find difficult, dislike, disapprove, feel aversion to,

be averse from, loathe, abhor, detest, be unwilling. *Karhun / Kurhun* كِرِهَة / كِرِهَة: Difficult; Disagreeable; Against one's will; Pain; Grief. *Kârihun* كَارِه: One who dislikes or is averse from anything. *Makrûhun* مَكْرُوهُ: Hateful; Abominated. *Karraha* كَرِهَة: II. To render hateful or difficult. *Akraha* اِكْرَاه: IV. To compel one to a thing against his will. *Ikrâhun* اِكْرَاه: Compulsion.

Kariha كِرِهَة (*prf. 3rd. p. m. sing.*): He disliked, was averse, detested, considered hard. **Karihû** كِرِهُوا (*prf. 3rd. p. m. plu.*): They found hard, disliked, detested. **Karihtumû** كِرِهْتُمُوا (*prf. 2nd. p. m. plu.*): you detested, would loath. **Yakrahûna** يَكْرِهُون (*imp. 3rd. p. m. plu.*): They dislike. **Takrahû** تَكْرِهُوا (*imp. 2nd. p. m. plu. acc.*): You thought hard. **Karraha** كَرِهَة (*prf. 3rd. p. m. sing. II.*): He has made hateful. **Akrahta** اِكْرِهْت (*prf. 2nd. p. m. sing. IV.*): Thou did constrain. **Tukrihu** تَكْرِهْ (*imp. 2nd. p. m. sing. IV.*): Thou constrain. **Lâ Tukrihû** لَا تَكْرِهُوا (*prt. neg. m. plu.*): Do not constrain. **Yukrih** يَكْرِه (*imp. 3rd. p. m. sing.*): He forces. **Ikrâh** اِكْرَاه (*v. n. IV.*): Compulsion; Force. **Ukrih** يُكْرِه (*pp. 3rd. p. m. sing. II.*): He was forced, compelled. **Kârihûna** كَارِهُون (*act. pic. m. plu.*): Those who considered (it) difficult. **Makrûhan** مَكْرُوها (*acc. pac. pic.*

m. sing.): Hateful, **Kurhun/ Kurhan** كرها / كره (*acc./ η.*): Hard; Trouble; Pain. **Karhan** كرها (*acc.*): Unwillingly. **Ukriha** أكره (*3rd. p. sing. pp. l.*): Was forced to. (L; R; T; LL)

The root with its above forms has been used in The Holy Qur'ân about 41 times.

كَسَبَ Kasaba

كَسَبَا؛ يَكْسِبُ

To gain, acquire, seek after, gather (riches), do, commit, earn. There is a difference between the I. form **Kasaba** كَسَبَ and the VIII. form **Iktasaba** اِكْتَسَبَ. **Kasaba** كَسَبَ is used for doing a good or an evil deed, whereas **Iktasaba** اِكْتَسَبَ is used for the doing of evil deeds which also involves greater exertion on the part of the person who commits that evil. **Mâ kasabat qulûbukum** ما كَسَبْت قلوبكم: What your hearts have gained, i. e. what your hearts have assented to.

Kasaba كَسَبَ (*prf. 3rd. p. m. sing.*): He earned, did, accomplished, gained, acquired. **Kasabâ** كَسَبَا (*prf. 3rd. p. m. dual.*): They two did. **Kasabû** كَسَبُوا (*prf. 3rd. p. m. plu.*): They accomplished. **Kasabat** كَسَبَتْ (*prf. 3rd. p. f. sing.*): She accomplished. **Kasabtum** كَسَبْتُمْ (*prf. 2nd. p. m. plu.*): You have earned. **Yaksibu** يَكْسِبُ (*imp. 3rd.*

p. m. sing.): He accomplishes. **Taksibu** تَكْسِبُ (*imp. 3rd. p. f. sing.*): You (f.) accomplish. **Yaksibûna** يَكْسِبُونَ (*imp. 3rd. p. m. plu.*): They accomplish, earn. **Taksibûna** تَكْسِبُونَ (*imp. 2nd. p. m. plu.*): You accomplish. **Iktasaba** اِكْتَسَبَ (*prf. 3rd. p. m. sing. VIII.*): He accomplished in the form of sin or evil. **Iktasabat** اِكْتَسَبَتْ (*prf. 3rd. p. f. sing. VIII.*): She accomplished in the form of evil. **Iktasabû** اِكْتَسَبُوا (*prf. 3rd. p. m. plu. VIII.*): They accomplished in the form of evil. **Iktasabna** اِكْتَسَبْنَا (*prf. 3rd. p. f. plu. VIII.*): They (f.) accomplished in the form of evil. (L; R; T; LL)

The root with its above forms has been used in The Holy Qur'ân about 67 times.

كَسَدَ Kasada/Kasuda

كُسُودًا، كَسَادًا؛ يَكْسُدُ

To be dull (market), sell badly, slacken, fail in finding customers. **Kasâdan** كَسَادًا: Want of purchasers; Act of remaining unsold; Slackening; Slump; Decline.

Kasâdan كَسَادًا (*v. n.*): (9:24). Slump. (L; R; T; LL)

كَسَفَ Kasafa

كَسَفَا؛ يَكْسِفُ

To cut a thing into pieces. **Kisfun** كَسَفَ: Pieces; Fragment; Segment. **Kisfan** كَسَفَا

كسلا كَسَل

pl. of *Kisfatun* كِسْفَة: Pieces or segments *Kisafan* كَسَفَا (adverbially): In pieces or fragments; Layers upon layers
Kisfan كِسْفَا (n. m. sing.): (52:44).
Kisafan كَسَفَا (n. plu. (17:92; 26:187; 30:48; 34:9) (L; R; T; LL)

كسلا كَسَل

كَسَلًا؛ يَكْسَلُ

To be lazy, idle, slothful, sluggish, listless, languish.
Kusâlâ كَسَالِي: Listlessly; Lazily.

Kusâlâ كَسَالِي (n. plu. acc. adj.) (4:142; 9:54). (L; R; T; LL)

كساي كَسَى

كَسُوا؛ يَكْسُوا

To dress, clothe. *Kiswaton* كِسْوَة
: Dress; Clothing; Set of clothes; Robe covering the Ka'bah.

Kasaunâ كَسَوْنَا (prf. 1st. p. plu.): We clothed. (23:14). *Iksû* إِكْسُوا (prt. plu.): Clothe. (4:5). *Naksû* نَكْسُوا (imp. 1st. p. plu.): Clothe (them) (2:259). *Kiswatan* كِسْوَة (n.): Clothing (2:233, 5:89). (L; R; T; LL)

كشطا كَشَطَ

كَشَطًا؛ يَكْشِطُ

To remove, take off (the cover), strip, scrape, skin (a camel), discover, unveil, be

كشفا كَشَفَ

laid bare. *Kushitat* كُشِطَتْ: Unveil. In the verse 81:11 the unveiling of the heaven or the heights signifies the unveiling of the mysterious relating to the heavens and the vast strides that the science of astronomy will make.

Kushitat كُشِطَتْ (pp. 3rd. p. f. sing.) (81:11): (L; R; T; LL)

كشفا كَشَفَ

كَشَفًا؛ يَكْشِفُ

To pull asway, remove, take off, open up, lay open, lay base, uncover: *Kashfun* كَشْفٌ: The act of removing or pulling asway. *Kâshifun* كَاشِفٌ: One who removes, reveals. *Kâshifatun* كَاشِفَةٌ: One (f.) who removes. *Kashafat 'an sâqiha* كَشَفَتْ عَنْ سَاقِهَا: She uncovered her shanks, she got ready to meet the situation, she became perturbed or perplexed or was taken aback. *Yukshafu 'an sâqin* يَكْشِفُ عَنْ سَاقٍ: When there is a severe affliction. (Baidzâwi); When the truth of the matter is laid bare (Baidzâwi); When the affair becomes hard and formidable (kf); When the bone shall be bared, i.e., when human beings innermost thoughts, feeling and motivations will be laid bare; Veil will be lifted from all mysteries. *Kashafat-ho al-*

Kawâshif كَوَاشِفُ : كَشَفْتَهُ الكواشف : His misdoings have laid bare his shame. *Kashafat al-harbu 'an sâqihâ* كَشَفَتْ الحَرْبُ عَنْ سَاقِهَا : كَشَفَتْ : The fury and rage of battle.

Kashafa كَشَفَ (prf. 1st. p. m. sing.): He removed; Took off.
Kashafat 'an Sâqihâ كَشَفَتْ عَنْ سَاقِهَا : كَشَفَتْ : She was greatly perturbed; She prepared herself to meet the difficulty. **Kashafta** كَشَفَتْ (prf. 2nd. p. m. sing.): You avert.
Kashafnâ كَشَفْنَا (prf. 1st. p. plu.): We removed, averted
Yakshifu يَكْشِفُ (imp. 3rd. p. m. sing.): He will remove. **Yukshafu** يَكْشِفُ (pip. 3rd. p. m. sing.): Will be hard. **Ikshif** اِكْشِفْ (prt.): (prayer) Rid (us) of this (calamity); Remove from us. **Kashfa** كَشَفَ (v. n.): To rid off, remove. **Kâshifun** كَاشِفُونَ (act. pic. m. sing.): One who removes (torment). **Kâshifatun** كَاشِفَةٌ (act. pic. f. sing.): One of who removes (torment). **Kâshifâton** كَاشِفَاتُ (act. pic. f. plu.): Those (f.) Who remove (torment). (L; R; T; LL)
 The root with its above forms has been used in The Holy Qur'ân about 20 times.

Kazama كَظَمَ
 كَظَمًا ؛ يَكْظِمُ

To shut, stop, abstract, suppress one's anger, choke, tight or fill something with a check, abstain from chewing

the end. Suppress or check rage, restrain anger. **Kâzim** كَازِمٌ : One who restrains, obstructs or checks his anger. **Kazîm** كَظِيمٌ : One who is grieving inwardly and in silence, repressor of rage, filled with sorrow that he suppresses. **Makzûm** مَكْظُومٌ : Oppressed and depressed with grief.

Kâzimîn كَازِمِينَ (act. pic. m. plu. acc.): (3:134; 40:18). **Kazîm** كَظِيمٌ (act. 2 pic. m. sing.): (12:84; 16:58; 43:17). **Makzûm** مَكْظُومٌ (pct. pic. m. sing.): (68:48). (L; R; T; LL)

Ka'aba كَعَبَ

كَعَبًا ؛ يَكْعَبُ ، يَكْعَبُ

To become prominent or eminent, swell, have swelling breast (a girl), have the breasts formed. **Ka'bun** كَعْبٌ : Anklebone; Cube; Glory. **Dhahaba K'abuhum** ذَهَبَ كَعْبُهُمْ : Their glory has vanished. **Ka'bain** كَعْبَيْنِ : Two ankles. **Kawâ'ib** كَوَاعِبُ : Blooming young maidens; Girls whose breasts are becoming prominent or budding; Glorious; Splendid (companions) - male or females. **Ka'bah** كَعْبَهُ : The sacred house at Makkah. It is so called because of its eminence. This is a prophetic name telling that it shall forever have eminence in the world. The noun by which the

sanctuary has always been known denotes a "cubical building". This is a massive stone building, 50 feet on one side and 45 feet on the other and the height a little above the length, now having one door 7 feet above the ground. It was in the very first hand, as the Holy Qur'ân tells us, "founded for the good of mankind and a means of guidance for all the people". It has been rebuilt several times, but always in the same shape and raised on the same foundations, even prior to the erection of a building on this site by Abraham some sort of structure did exist, but it had fallen into ruins and only a trace of it had remained. The word *al-Qawâid* in 2:127 shows that the foundations of the house were there which Abraham and his son Ismâ'îl had raised. The prayer of Abraham when he left his son Ismâ'îl and his wife Hagar, "Our Lord! I have settled some of my children in an uncultivable valley in the vicinity of your Holy House." (14:37) shows that the *Ka'bah* had existed even before that time. A *Hadîth* also supports this view. When Abraham returned, leaving Ismâ'îl and his mother Hagar at that place by the command of God, he

turned his face to the *Ka'bah* and raising both of his hands, offered the following prayer, "Our Lord! I have settled some of my children in an uncultivated valley in the vicinity of your Holy House. (Bukhârî). Historians of established authority have admitted that the *Ka'bah* كَعَبَ has been held sacred from time immemorial. Diodorus Siculus Sicily (60 A.D.) while speaking of the region now known as Hijâz says that it was specially honoured by the natives, and adds that an altar is there, built of hard stone and very old in years.. to which the neighbouring peoples thronged from all sides (Translation by C.M. Oldfather, London, 1935, Book III, ch. 42, val. II. pp. 211-213). William Muir says that these words must refer to the Holy House of Mecca ... so extensive an homage must have had its beginnings in an extremely remote age (Muir, p. ciii). Freytag says that there is no good reason for doubting that the caaba was founded as stated in this passage (Rodwell, under 2:128). The *Ka'bah* is variously mentioned in the Qur'ân as "My House" (2:125, 22:26), "The Sacred House" (14:37), "The Sacred Mosque" (2:150), "The House"

(2:127, 158, 3:97, 8:35), "The Ancient House" (22:29,33), "The Much-frequented House" (52:4), "The First House" (3:96). All these different appellations point to the eminence of the *Ka'bah*. Its cubic shape is the simplest three-dimensional form, as a parable of human beings humility and awe before God whose glory is beyond anything that human being could conceive by way of architectural beauty.

Ka'bain كعين (n. dual.): Two ankles (5:6). *Al-Ka'bah* الكعبة (n.): (5:95, 97). *Kawâ'iba* كواعب (adj.): (28:33). (L; R; T; Râzî; LL)

كفا'أ Kafa'a
كفاً؛ يكفأء

To equal, compare. *Kufuwan* كُفُوا: Equal, Like, Comparable; Corresponding. *Kafâ'a-tun* كفاة: Equality; Likeness; Matching.

Kufuwan كُفُوا (v. n. acc.): (112:4). (L; R; T; LL)

كفّت Kafata
كفتاً؛ يكفت

To gather together, draw things to itself, hasten, be quick and swift in running, urge vehemently, fly, contract, grasp, take. *Iktafata* أكتفت: To take the whole of. *Kifât* كفات: Place in which a thing is drawn

together or comprehended, or collected or congregated, thing quick in its motion, receptable thing. It refers to the law of gravitation and motion of earth in space and on its axis.

Kifâtan كفاتا (v. n. acc.): (77:25). (L; R; T; LL)

كفّر Kafara
كفراً؛ يكفر

To cover, deny, hide, renounce, reject, disbelieve (opposite of belief), be ungrateful, negligent, expiate, darken. *Kaffara* كفّر: To forgive, redeem. *Kâfir* كافر: Disbeliever; Cultivator; Tiller; Husband; One who covers the sown seed with earth; Ungrateful; Who covers, hides and conceals the benefit or favour conferred on him; Dark cloud; Night; Coat of mail; Impious. Just as *îmân* إيمان is the acceptance of the truth so *kufir* كُفْر is its rejection and as the practical acceptance of the truth or doing of a good deed is called *îmân* إيمان or part of *îmân* إيمان so the practical rejection of truth or the doing of an evil deed or sin is called *kufir* or part of *kufir* كُفْر. The Holy Prophet is reported to have warned his Companions in the following words, "Beware! Do not become disbelievers or ungrateful

(*Kuffâr* كُفَّارٌ) after me, so that some of you should strike off the necks of others (Bukhârî 25:132). Here the slaying of a Muslim by a Muslim is condemned as an act of *kufir* كُفْرٌ. In another tradition it is said, "Abusing a Muslim is transgression, and fighting against him is *kufir* كُفْرٌ" (Bukhârî 2:36). Ibn Athîr in his well known book *Al-Nihâyah* writes, "*Kufir* كُفْرٌ is of two kinds, one is denial of the Faith itself and the other is denial of a fraction (*far*) or branch of the branches of Islam. On account of this denial a person does not get out of the pail and Faith of Islam. This is what is called *Kufrun dûna Kufirin* دُونَ كُفْرٍ كُفْرٌ *Kufir* كُفْرٌ low, vile, weak, beneath, below, inferior or behind the *Kufir* كُفْرٌ. So this second *Kufir* كُفْرٌ cannot be simply equated with "Unbeliever" or "Infidel" in the specific and restricted sense. These are the one who reject the whole system of the doctrine of Islam and the Law promulgated in The Holy Qur'ân as amplified by the Holy Prophet, peace be upon him. Such *Kufir* كُفْرٌ brings them out of the pail of Islam. *Kufûr* كُفُورٌ: Disbelief, Ingratitude. *Kufrân* كُفْرَانٌ: Denial. *Al-Kâfir* الكافر: Who

denies *La ilâha Illallâhu Muhammadun Rasûlallah* (There is no other, cannot be and will never be one worthy of worship other than Allâh, and Muḥammad is His Messenger). Its plu. is *Kâfirîn* كَافِرِينَ and *Kuffâr* كُفَّارٍ. *Kwâfir* كَوَافِرٍ: Expiation. *Kaffaratun*: Which is given as an expiation. *Kafûr* كَفُورٌ: Camphor. *Kaffara* كَفَّرَ (II.) To cover, expiate. *Akfara* اَكْفَرَ: How ungrateful. *mâ Akfar* اَكْفَرُ (relative): How ungrateful (he is). It is a verb of wonder (*Fi'lal-Ta'ajjub* فعل التعجب), which is formed on the measure of Af'ala IV, with a prefixed *hamzah* from any adjective.

***Kafara* كَفَرَ (prf. 3rd. p. m. sing.):** He committed breach of faith, disbelieved, rejected the faith, disobeyed, became ungrateful, denied, showed ingratitude.
***Kafarat* كَفَرَتْ (prf. 3rd. p. f. sing.):** She disbelieved, became ungrateful.
***Kafarta* كَفَرْتَ (prf. 2nd. p. m. sing.):** Thou disbelieved
***Kafartu* كَفَرْتُ (prf. 1st. p. f. sing.):** I rejected, refused, have nothing to do with. According to Mujâhid, these are the meaning of the word *Kafartu* كَفَرْتُ in 14:22. ***Kafartum* كَفَرْتُمْ (prf. 2nd. p. m. plu.):** You denied, rejected, disbelieved.
***Kafarû* كَفَرُوا (prf. 3rd. p. m. plu.):** They disbelieved, denied
***Kafarnâ* كَفَرْنَا (prf. 1st. p. plu.):** We disbelieved. ***Yakfuru* يَكْفُرُونَ (imp.)**

3rd. p. m. acc. at the end *Nûn* is dropped): They disbelieve, are unthankful. **Yakfurûna** يكفرون (imp. 3rd. p. m. plu.): They reject, denied. **Takfurûna** تكفرون (imp. 2nd. p. m. plu.): You denied. **Takfurûni** تكفرون (imp. 2nd. p. m. plu. comp. of *Yakfurû* + *ni* (= *nî*): You are unthankful to me (2:152). **Takfurû** تكفروا (imp. 2nd. p. m. plu., acc. last *Nûn* dropped): **Ukfur** اكفر (prt. m. sing.): Disbelieve that. **Nakfuru** نكفر (imp. 1st. p. plu.): We disbelieve. **Akfuru** اكفر (imp. 1st. p. plu.): I disbelieve, am ungrateful. **Ukfurû** اكفروا (prt. m. plu. You disbelieve. **Lâ Takfur** لاتكفر (prt. neg. m. sing.): Deny not. **Kufira** كفر (pp. 3rd. p. m. sing.): Was denied. **Yukfaru** يكفر (pip. 3rd. p. m. sing.): Is rejected. **Lan Yukfarû** لن يكفروا (pip. 3rd. p. plu.): They will not be denied (reward there of). **Mâ Akfar** ما اكفر (relative): How ungrateful (he is). **Kufrun** كفر (v. n.): Ungratefulness; Disbelief; Denial. **Kufrân** كفرا (v. n. acc.) **Kâfirun** كافر (act. pic. m. sing.): One who refuses to believe; Ungrateful; rejecter. **Kâfiratun** كافرة (act. pic. f. plu.): Disbeliever women. **Kâfirûna/Kâfirîna** كافرون / كافرين (/acc.): Those who have no belief; Disbelieving people. **Kawâfir** كوافير (v. n. pl.): What are given as an expiation. **Kufûran** كفورا (v. n. acc.): Denial; Infidelity; Disbelief. **Kufurun/Kufuran** كُفْر /

كُفْرًا (acc./ ints.): Thankless. **Kuffârun /Kuffâ-ran** كفارا / كفارا (acc./n. plu.): Disbelievers; Those who hide seeds under the ground (57:20). Disbelievers. **Kaffârun / Kaffâran** كفار / كفارا (acc. ints.): Persistent and confirmed disbeliever; Persistently ungrateful. It is ints. form of *Ķâfirun* and *Kufrun*. **Kaffara** كَفَّر (prf. 3rd. p. m. sing. II.): He expiated, purged. **Kaffarnâ** كَفَّرْنَا (prf. 1st. p. plu. II.): We purged. **Yukaffir** يُكفِّر (imp. 3rd. p. m. sing. II. juss.): He will purge, make clean. **Ukaffiranna** اكفِّرْ (imp. 1st. p. sing. emp. II.): Surely I shall purge. **Nukaffir** نكفِّر (imp. 1st. p. plu. juss. II.): We shall purge. **Nukaffiranna** نكفِّرْ (imp. 1st. p. plu. emp. II.): Surely we shall purge. **Kaffir** كَفَّر (prt. m. sing.): Thou may purge (prayer). **Kaffâratun** كفارة (ints. of *Kaffara*): Expiation; Purgation. **Kufrân** كفران (v. n.): Rejection; Disapproval. **Kâfûr** كافور (n. acc.): Camphor. (L; R; T; Nihâyah; Zamakhsharî; LL)

The root with its above forms has been used in The Holy Qur'ân about 525 times.

Kaffa كَفَّ

كفافية، كَفًّا؛ يُكفِّ

To withhold desist, refrain from, withdraw, keep back, hold out the hand. **Kaffun** كَفَّ: Hand; Palm of the hand.

Ja'ala qallihu Kaffaihî: He began to wring his hands. It is the action of a man who is repenting or grieving and therefore metonymical denotes repentance or grief. *Kâffatun* كَافَّة: Of; From. *Kâffin* كَاف: Altogether; Wholly; Entirely; Universally; Completely; Repulsing (the satan); restraining oneself or others (from sin).

Kaffa كَفَّ (prf. 3rd. p. m. sing. V. assim.): He withheld. *Kaffaftu* كَفَّفْتُ (prf. 1st. p. sing. V. assim.): Iwarded off. *Yakuffu* يَكْفُ (imp. 3rd. p. m. sing.): He will restrain. *Yakuffûna* يَكْفُونُ (imp. 3rd. p. m. plu. assim. V.): They will ward off. *Yakuffû* يَكْفُوا (imp. 3rd. p. m. plu. assim. acc. V. final *Nûn* is dropped): Withhold. *Kaffaihi* كَفَّيْهِ (n. dual. final *Nûn* is dropped): Both hands; Both of two palms. *Kâffatun* كَافَّة (act. pic. acc.): All; Wholly; Together; Entire. (L; R; T; LL)
The root with its above forms has been used in The Holy Qur'ân about 15 times.

كَفَل
كَفَلًا : يَكْفُلُ

To take care of, nourish, bring up for another, be guardian of, be responsible for, entrust, stand security or

surety. *Kiflun* كَفْل: A portion, like part, responsibility. *Dhû al-Kifl:* ذُو الْكِفْلِ (Hizkil or Ezekiel of Bible), One possessed of abundant portion (of knowledge), who has pledged himself (to God), whom God gives strength. There is a town called *Kefil* which is situated midway between Najaf and Hillah (Babylon) which contains the shrine of Ezekiel. It is still visited by Jewish pilgrims. Nebuchadnezzar carried him to Babylon in 570 B.C. where he died in captivity. He is therefore also called the Prophet of the Exile.

Yakfulu يَكْفُلُ (imp. 3rd. p. m. sing.): Take charge of. *Yakfulûna* يَكْفُلُونَ (imp. 3rd. p. m. plu.): They will bring him up, take care of. *Ikfil* إِكْفِل (prt. m. sing. IV.): Entrust. Ward. *Ikfilnîhâ* إِكْفِلْنِيهَا (dual acc. nî =me and hâ =it): Entrust it over to me. *Kafilan* كَفِيلًا (acc. act. 2 pic.): One who takes responsibility. *Kiflin* كَفْل (n.): Portion; Responsibility. *Kiflain* كَفْلَيْن (n. dual): Two portion. *Dhû al-Kifl* ذُو الْكِفْلِ (n. proper): Prophet Ezekiel. (L; R; T; LL)

The root with its above forms has been used in The Holy Qur'ân above 10 times.

كَفَى كَفَى
كِفَايَةً ، كَافًا ؛ يَكْفِي

To be enough, sufficient. *Kâfin* كَاف for *Kâfiyun* كَافِي: One who is sufficient for. *Yakfi* يَكْفِي: Will be sufficient (*fasayâkfikahum* فَسَيَكْفِيكُهُمْ is compound of *fa + sa + yakfi + ka + hum*). *Kafâ* كَفَى: He sufficed, was enough. *Kafainâ* كَفَيْنَا: We suffice. In *Kafainâka* كَفَيْنَكَ the verb is used with accusative. Sometimes the first object takes Bâ as in 4:6. Sometimes both objects are drawn together, as in 15:95 as frequently observed, for the purpose of explaining it, verb formed for perfect tense is translated as if it was for imperfect tense and vice versa.

Kafâ كَفَى (*prf. 3rd. p. m. sing.*): He sufficed, was enough. *Kafainâ* كَفَيْنَا (*prf. 1st. p. plu.*): We suffice. *Yakfi* يَكْفِي (*imp. 3rd. m. sing.*): Will be sufficient; Suffices (*fasayâkfikahum* فَسَيَكْفِيكُهُمْ). *Lam Yakfi* لَمْ يَكْفِي (*imp. 3rd. p. m. sing. juss. final Nûn is dropped*): Was not enough. *Kâfin* كَاف (*act. pic. m. sing.*): Sufficient. (L; R; T; LL)

The root with its above four forms has been used in The Holy Qur'ân about 33 times.

كَلَّأَ كَلَّأَ
كَلَّأَ ؛ يَكْلُو

To protect, keep guard, keep safe.

Yakla'u يَكْلُو (*imp. 3rd. p. m. sing.*): He will protect (21:42). (L; R; T; LL)

كَلَّبَ كَلَّبَ
كَلَّبَا ؛ يَكْلِب

To bark (for days). *Kalbun* كَلْب: Dog; Any animal of prey. *Kalb al-Bahr* كَلْبُ الْبَحْرِ: Shark. *Kalb al-Barr* كَلْبُ الْبَرِّ: Wolf. *Mukallibîna* مُكَلِّبِينَ: Those who train dogs or other beasts or birds of prey for hunting. It is a plu. of *Mukallibun* مُكَلِّبِينَ.

Kalb كَلْب (*n.*): (7:176; 18:18, 22). *Mukallibîna* مُكَلِّبِينَ (*ap-der. m. plu. II. acc.*): (5:4). (L; R; T; LL)

كَلَّحَ كَلَّحَ
كَلَّحَا ؛ يَكْلِح

To put on a sour, austere, harsh, astrigent, stern, grave look; look with frown, wear a grin of pain and anguish, express foolish satisfaction, endure pain, show disappointment, grin with lips, make contracted face and its surrounding parts; Stern, severe, forbidding looking, .. *Kâlihûn* كَالِحُونَ:

Grinning ones with displaced face and its surrounding parts and teeth.

Kâlihûna كَالْحُون (act. pic. m. plu.): They grin (from pain and anguish) (23:104). (L; R; T; LL)

كَلِف Kalifa
كَلْفًا؛ يَكْفُ

To take pains, be zealous, be engrossed by an object. **Kallafa** كَلْف: II. To impose (a difficult task), compel a person to do anything much difficult, make responsible, charge any one. **Mutakallifin** مَتَكَلِفِينَ: Those who are given to affectation, who are led by nature or habit to practise deceit and falsehood; Imposters.

Yukallifu يَكْفُ (imp. 3rd. p. sing. II.): He charges, tasks. **Nukallifu** نَكْفُ (imp. 1st. m. plu. II.): We charge, burden, tax. **Tukallifu** تَكْفُ (pip. 3rd. p. m. sing. II.): You charge. **Tukallafu** تَكْفُ (pip. 3rd. p. m. sing. II.): It is charged. **Mutakallifina** مَتَكَلِفِينَ (ap-der. m. plu. V. acc.): Those who are given to affectation (and are impostors). (L; R; T; LL)

The root with its above five forms has been used in The Holy Qur'ân about 8 times.

كُلُّ Kalla

كَلَاتًا، كَلًا؛ يَكِلُّ

To lose father and child, lose direct heirs, be weary, tired, weak, have only remote relations.

Kallun كَلُّ (n.): Heavy or useless burden; Weariness; One who depends on others for his livelihood (16:76). **Kalâlatun** كَلَالَةٌ: One who has no child (4:12), one who has neither parents left nor a child (4:176). (L; R; T; LL)

كُلُّ Kullun

All; Whole, Totality; Universality; Each; Everyone; Each one; Entirely; Totally; **Kullamâ** كَلَّمَا: Whenever; Every time; Often as; So often as; As often as; How often; Whatever. **Kullaman** كَلَّمَا: Whosoever. **Kilâ** كَلَا, m. and **Kiltâ** كَلَّتْ f.: Both; Each of the two. **Kull/Kullan** كَلُّ / كَلٌّ: (acc, part. or a substantive n.): It is used with a complement either expressed or understood, (**muqaddar** مُقَدَّر) and is translated as: "all", "whole", "each", "every one". When the complement is understood it takes **tanwîn** or nunnation (- the sound of *an, in* or *un* i.e. **Kullun** كَلُّ, **Kullan** كَلَّا, **Kullin** كَلِّ) at the end of indefinite nouns and adjectives and governs alike the singular and

plural. It is most often used as *mudzâf* (having a correlative noun) to take the following nouns in genitive: *Kulluhum*, *كلهم*, *Kulluhû* *كله*, *Kulluhâ* *كلها* or *li Kulli ajalin* *لكل اجل*, to denote "every" and "entirely". (Farrâ'; Mughnî; L; R; T; Asâs; Ubkarî; LL)

This word is used in The Holy Qur'ân about 358 times. **Kullamâ** *كلما* is used as many as 15 times. **Kulla** *كل* is used twice (4:91; 23:44).

Kallâ كَلَّا

By no means, not at all. This particle signifies rejection, rebuke and reprimanding a person for what he has said being untrue. It also denotes that what has been said before is wrong and what follows after it is right. It also used to reject the request of a person and to reprimand him for making it. It is therefore called by grammarian as the particle of reprimand or repulsion (Taubîkh; L; R; T; Mughnî; Ubkarî; Zamakhsharî; R; LL)

Kalama كَلِمَة

كَلِمًا ؛ يَكَلِم ، يَكَلِّم

To speak, express. *Kalimatun* *كَلِمَة*: Word; Expression; Proposition; Speech; Sentence; Saying; Assertion; Expression of opinion;

Decree; Commandment; Argument; News; Sign; Plan; Design; Glad tidings; Creation of God; Prophecy. Unit of language consisting of one or more spoken sounds that can stand complete utterance; That which is said; A promise; A sound or a series of sounds; Communication of an idea. The announcement of Jesus' advent had been made in the Books of the Prophets before him, so when he came it was said, "This is the prophetic word" and so he was called "A word of God (Râzî). The great lexicographer al-Zabîdî, the author of *Taj al-'Arûs* says that Jesus has been called *Kalimat Allâh* *كَلِمَة الله* because his words were helpful to the cause of religion. Just as a person who helps the cause of religion by his values is called *Saif Allâh* *سيف الله* (the sword of God) or *Asad Allâh* *اسد الله* (the lion of God) so is the expression *Kalimat Allâh* *كَلِمَة الله*. *Kallama* *كَلِم*: The act of speaking, *Kalâm* *كَلَام*: Saying; Speech; Idea occurring in the mind even if it is not expressed. *Takallama* *تَكَلَّمَ*: To utter a word, speak.

Kallama *كَلِم* (*prf. 3rd. p. m. sing. II.*): He spoke much. **Yukallimu** *يَكَلِّم* (*imp. 3rd. p. m. sing. II.*): He speaks. **Tukallima** *تَكَلِّم* (*imp. 2nd. p. m. sing. acc. II.*): Thou shall

speak. *lan Ukallim* لَنْ اَكَلِمُ (imp. 1st. p. sing. acc.): I shall not speak. *Kullima* كَلِمُ (pp. 3rd. p. m. sing. II.): Would be make to speak. *Takallamu* تَكَلَّمُ (prf. 3rd. p. f. sing. V.): Shall speak. *Yatakallimu* يَتَكَلَّمُ (imp. 3rd. p. m. sing. V.): He speaks. *Lâ Tukallimûni* لَا تَكَلِّمُونِي (imp. 2nd. p. m. plu.): Do not speak to me. *Nukallimu* نَكَلِّمُ (imp. 1st. p. plu.): We speak. *Natakallamu* نَتَكَلَّمُ (imp. 3rd. p. m. plu. V.): they speak. *Taklîman* تَكَلِيمًا (v. n. II.): an act of speaking. *Kalâmun* كَلَامٌ (n.): Speaking; Speech. *Kalimatun* كَلِمَةٌ (n.): Word; Verdict; Proposition; Saying; Agreement. *Kalimâtun* كَلِمَاتٌ (n. plu.): Commandments; Prophetic words *Kalim* كَلِمٌ (n. plu.): Words. Its sing. is *Kalimatun*. (Râzî; L; R; T; LL) The root with its above sixteen forms has been used in The Holy Qur'ân about 75 times.

كِلَا Kiltâ / Kilâ

Both of two; The twain of.

Kiltâ كِلْتَا (f. part.): (18:33). *Kilâ* كِلَا (m. part.) (17:23): (L; T; Zamakhsharî; Muhîr; LL)

كَمْ Kam

It is interrogative conjunctive a domination particle meaning: How much; How many; How long a time. (Zamakhsharî; Muhîr; LL)

Mughnî)

كُم Kum

Suffix of the 2nd. person of the person of the personal and possessive pronoun, masculine plural meaning: You; Your. (L; T; Zamakhsharî; LL)

كُما Kumâ

Suffix of the 2nd. person masculine and feminine of the dual meaning: You both; You two. (LL; L; T; Zamakhsharî; Muhîr)

كَمَا Kamâ

A particle meaning: Because; As; Even; Since; Just as. (L; T; Zamakhsharî; Muhîr; LL)

كَمَلٌ Kamala / Kamula

كَمِلٌ Kamila

كَمُولًا، كَمَالًا، يَكْمَلُ، يَكْمَلُ

To be complete, whole, perfect, achieved. *Kâmilun* كَامِلٌ: Complete; Whole; Perfect. *Akmila* أَكْمَلْتُ IV. To complete, perfect, fulfil. *Kamilain* كَامِلَيْنِ: (Twain) entire; two full, two complete. *Kâmilatun* كَامِلَةٌ: Entire; Full; That fulfils its object.

Akmaltu أَكْمَلْتُ (imp. 3rd. p. m. sing. IV.): I completed, perfected (15:3). *Tukmilu* تَكْمَلُ (imp. 2nd.

p. m. plu. acc.): You complete (2:185). **Kâmilain** كَامِلَيْن (*act. pic. m. dual*): (Twain) entire; Two full ones; Two complete ones (2:233). **Kâmilatun** كَامِلَاتُ (*act. pic. f. sing.*): (2:196, 16:25). (L; T; R; LL)

Kamma كَمَّ
كَمًّا ؛ يَكْمُ

To cover. **Akmâm** اَكْمَام *plu. of Kimmun* كَمِّمُون: Sheaths or spathes in which the flowers of the fruits are enveloped; Buds.

Akmâm اَكْمَام (*n. plu.*): (41:47, 55:11). (L; T; R; LL)

Kamiha كَمِهَ
كَمِهًا ؛ يَكْمِهَ

To be blind, dim (eye), be blind from birth, wander at random. For difference between **Kamiha** كَمِهَ and 'Amiya عَمِي see 'Amiya عَمِي.

Akmaha اَكْمِهَ (*m. of Kâmhâ BÈÀ*·, *plu. of Kumhun* كَمُّهُ . The blind (3:49, 5:110). (L; T; R; LL)

Kanada كَنَدَ
كَنَدًا ؛ يَكْنُدُ

To be ungrateful, unacknowledge (benefits). **Kanûdun** كَنُودُ: Very ungrateful . **Kânidun** كَانِدُ (*act. pl.*).

Kanûdun كَنُودُ (*n. v. elative, comm. gender*): Very ungrateful (100:6). (L; T; R; LL)

Kanaza كَنَزَ
كَنَزًا ؛ يَكْنِزُ

To collect and store up, treasure, bury in the ground a treasure. **Kanzun** كَنْزُ *plu. Kunûz* كُنُوز: Treasure; Buried treasure; Any property whereof the portion that should be given in alms is not given; Anything in which property is hoarded in secret. According to a *Hadîth* that treasure is not **Kanz** كَنْز out of which *Zakat* has been paid regularly.

Kanaztum كَنْزْتُمْ (*prf. 2nd. p. m. plu.*): You treasured. **Yaknizûna** يَكْنِزُونَ (*imp. 3rd. p. m. plu.*): They treasured. **Taknizûna** تَكْنِزُونَ (*imp. 2nd. p. m. plu.*): You treasure. **Kanzun** كَنْزُ (*v. n.*): Treasure. (L; T; R; LL)

The root with its above four forms has been used in The Holy Qur'ân about 9 times.

Kanasa كَنَسَ
كَنَسًا ؛ يَكْنِسُ

To enter her covert (gazelle), retire. **Kunas** كُنَسُ *plu. of Kânis* كَانِس. Those (planets) that continue their forward course (along their orbit) and then disappear; Those that hide themselves in their places of setting; that (rush ahead and than) hide, those planets which

from their proximity to the sun occasionally hide themselves in his rays, Setting planets.

Kunnas كُنَّس (n. plu.): (81:16) (L; T; R; LL)

كَنَّ Kanna
كَنَا؛ يَكْنُ

To cover, conceal, keep secret, keep from sight, hide. *Kinnun* كَنَّ, plu. *Akinnatun* and *Aknân* اَكْنَان. *Akinnatun* اَكْتَّة is also the plu. of *Kinanun*: Coverings of any kind, Veils; Shelters. *Maknûn* مَكْنُون: Well preserved; Embedded in shell; Carefully guarded; Hidden; Kept close. This is an ancient Arabican figure of speech derived from the habitat of the female ostrich which buries its eggs in the sand for protection.

Aknantum اَكْنَنْتُمْ (prf. 3rd. p. m. plu. IV. assim.): You conceal, keep hidden. **Tukinnu** تُكِنُّ (imp. 3rd. p. m. sing. IV. assim.): Hide; Conceal. **Aknânan** اَكْنَان (n. plu.): Conversing; Places of retreat. Its sing. is *Kinnun*. **Akinnatun** اَكْتَّة (n. sing.): Covering. **Maknûnun** مَكْنُون (pact. pic.): Carefully guarded. (L; T; R; LL *Zamakhsharî*)

The root with its above five forms has been used in The Holy Qur'ân about 12 times.

كَهَفَ Kahafa
كَهْفًا؛ يَكْهِفُ

To fill caves or places or protection. *Iktahafa*: To enter a shelter or cavern, go under ground. *Kahf* كَهْف: Place of refuge; Protection from trouble, danger or pursuit; Place to hide; Place to go into hiding; Shelter; Cavern; Cave; Refuge. It is said, *Huwa Kahfa qaumihi* قَوْمِهِ هُوَ كَهْف: He is the shelter, refuge, helper, protection of his people. *Sâghhânî* quotes:

كُنْتُ لَهُمْ كَهْفًا حَصِينًا وَجَنَّةً

"I was for them a strong place of refuge and fast shield."

Kahf كَهْف (n.): (18:9, 10, 11, 16, 17, 25). (L; T; R; LL)

كَهَلَ Kahala
كُهُولًا؛ يَكْهَلُ

To reach old mature age, be full-grown, be of the age when a persons hair becomes intermixed with hoariness, be of the age between thirty and sixty years or of middle age.

Kahlan كَهَلًا (n.): (3:46; 5:10). (*Tha'labî*; *Mughnî*; *Asâs*; L; R; T; LL)

كُهْنُ Kahuna
كُهْنًا؛ يَكْهِنُ، يَكْهِنُ

To be priest or soothsayer, pretend to be a diviner. *Kâhin*

كاهن : Priest; Soothsayer.
Kāhinun كاهن (*act. pic. m. sing.*): (52:29; 69:42). (L; R; T; LL)

Kāf- Hā -Yâ -‘Ain- Sâd

كهيعص

Initial letters of the 19th chapter of The Holy Qur’ân and the abbreviations used in it. *Kāf* ك stands for *Kāfin* كاف (Allâh is sufficient for all), *Hâ* ه for *Hâdin* هاد (He is the true guide) *Yâ* ي for *Yâmin* يامين (Absolver of mercy and security and blessings). ‘*Ain* ع for ‘*Alim* عليهم (The All-knowing) and *Sâd* ص for *Ṣâdiq* صادق (The Truthful). See also *Muqattî‘ât*.

Kāba

كوبا ؛ كُوب

To drink out of a goblet. *Kûb* كُوب plu. *Akwâb* اكواب: Goblet; Cup.
Akwâb اكواب (*n. plu.*): (43:71; 56:18, 76:15; 88:14). (L; R; T; LL)

Kâda

كودا ؛ كُود

To be about to, be just on the point of, be well nigh, intend, wish. *Kâda yaf’alu* كاد يفعل: He was near or about to do. *Kidtu adlhaba* كدت اذهب: I was on the point of departing. *Lam yakid yarâhâ* لم يكدرها: He has not seen her. *Mâ akâdu*

absuru ابصر: I scarcely see. *Akâdu ukhfiha* اكاد اخفيه: I wish to manifest her. When used with a negative the negation applies to the verb which follows *kâdâ* كاد, as *Mâ kâdû yaf’ alûna* ما كادوا يفعلون (2:71): They had no mind to do it. *La yakâdu yubînu* لا يكاد يبين: He can hardly express himself distinctly. It is used as an adverb, thus it is always attached to another verb. *Kaidun* كيد: Plot; Strategy; Fraud; Trick. *Makîd* مكيد: Plotted

Kâda كاد (*prf. 3rd. p. m. sing.*): Was about to do. *Kâdû* كادوا (*prf. 3rd. p. m. plu.*): Were about to. *Kâdat* كادت (*prf. 3rd. p. f. sing.*): She had well nigh, was about to. *Kidta* كدت (*prf. 2nd. p. m. sing.*): Thou had well nigh. *Yakâdu* يكاد (*imp. 3rd. p. m. sing.*): He has well nigh. *Lam Yakad* لم يكد (*imp. 3rd. p. m. sing. juss.*): He hardly can. *Takâdu* تكاد (*imp. 3rd. p. f. sing.*): Are well nigh. *Yakâdûna* يكادون (*imp. 3rd. p. m. plu.*): They hardly can. *Akâdu* اكاد (*imp. 1st. p. sing.*): I am about to (unveil it). (L; R; T; LL)

The root with its above forms has been used in The Holy Qur’ân about 24 times.

Kāra

كورا، كارا ؛ كُور

To wind, twist. *Kawwara* كور: (II.) To make (the night) to

alternate with (the day), to revolve upon, fold up, flow into, shroud, make one thing lap over an other, cause to intertwine. *Takwîr* تكوير: The act of folding.

Yukawwiru يكوّر (*imp. 3rd. p. m. sing. II.*): He causes to revolve (39:5). *Kuwwirat* كوّرت (*pp. 3rd. p. f. sing. II.*): Will be folded up and so darkened (81:1). (L; R; T; LL)

كوكب Kaukaba

To shine, glisten.

Kaukab كوكب (*n.*): Star, Constellation; Whiteness in the eye; Dew drops; Water source of a well; Brightness of iron; Sword; Main part, Youth in the prime of life; Chief of horsemen; Garden-flower; Asterism, Tract which differs in colour from the land in which it lies; Youth who has attained the period of adolescence and whose face has become beautiful; Armed man; Mountain; Chief part of a thing. (6:26, 12:4; 24:35). pl. *Kawâkib* كواكب (37:6; 82:2). (L; R; T; LL)

كان Kâna

To be, exist, happen, occur, take place, become, be such or so. When used with a direct acc. of the predicate it means "To be something". When it

follows a perfect it means past perfect, and when used with a following imperfect its denotes duration in past or progressive past (= *istmirâr* إستمرار which, may be translated as "used to". It is also a way to express a fact which is beyond doubt and a happening of the past which cannot be denied, and is expressed in the form of past. *Kânat lahum Jannat al-firdaus* كانت لهم جنة الفردوس: For them will be Gardens of Paradise; They will have Garden of Paradise (18:107). *Innahû kâna Ghaffâra* أنه كان غفّار (71:10). He is a Great Protector as ever. *Kâna* كان: Was; Existed; Happened; Occurred; Took place; Were; Used to; Is, ever; Is; Worthy of. *Yaku* يك: Would be. It is the *juss.* form of *Yakûnu* يَكُونُ, where two final letters *wâw* and *nûn* are dropped. *Yakun* يَكُن: It is the *juss.* form of *Yakûna* يَكُونُ in *juss.* of *Yakûn* يَكُونَا. *Yakûnâ* يَكُونَا: Both are, were, will be. It is the *juss.* form of *Yakûnâni* يَكُونَانِ. *Yakûnû*: It is the *juss.* form of *Yakûnûna* يَكُونُونَ. *Takun* تَكُن: It is the *juss.* form of *Takûnu* تَكُونُ. *Taku* تَك: It is the *juss.* form of *Takûnu* تَكُونُ, where the two letters *wâw* and *nûn* are dropped. *Aku* اك: I was. It is the *juss.* form of *Akûnu*

اكون where two letters *wâw* and *nûn* are dropped. *Nakûna* نكون: We were. *Nakun* نكن: It is the *juss.* form of *Nakûna* نكون where *wâw* is dropped. *Naku* نك: It is the *juss.* form of *Nakûna* نكون where two letters *wâw* and *nûn* are dropped. *Kun* كن: Be! *Makânun* مكان: Side, Place; Abode, Purpose; Status; Way; Condition. *Makânatun* مكانة: Place; Way; Condition; Purpose; Intention; Ability; Place of existence or being. According to *Baidzâwi* it is an accusative of verb ellipsis *alzimû* - remain in. '*Alâ-makânatikum* على مكانتكم Do what you can or act as best you can or remain where you are and do your worst. (Kashshâf). Some authorities are of the view that the word has been derived from *Makana* مكن, in which case it signifies greatness, high rank, high standing, honourable place or position. When used in this sense the expression would mean, "you look upon yourselves to be great or high in rank, now come and exert your full power and then see what the result will be".

Kâna كان (prf. 3rd. p. m. sing): Was; Existed, Happened; Occurred; Took place; Were; Used to; Is ever; Is become; Worthy of. **Kânat** كانت (prf. 3rd.

p. f. sing.): Was. **Kânâ** كانا (prf. 3rd. p. m. dual.): The twain (*m.*) were, are. **Kânâtâ** كانتا (prf. 3rd. p. f. dual.): The twain (*f.*) were. **Kunta** كنت (prf. 2nd. p. m. sing.): Thou were **Kunti** كنت (prf. 2nd. p. f. sing.): Thou (*f.*) were. **Kuntu** كنت (prf. 1st. p. sing.): I am, was. **Kuntum** كنتم (prf. 2nd. p. m. plu.): You are, were. **Kunna** كن (prf. 3rd. p. f. plu.): They (*f.*) are, were. **Kuntunna** كنتن (prf. 2nd. p. f. plu.): You (*f.*) are. **Kunnâ** كنا (prf. 1st. p. plu.): We were. **Kanû** كانوا (prf. 3rd. p. m. plu.): They were; They used to be. **Yakûnu** يكون (imp. 3rd. p. m. sing. nom.): Is. **Yakûna** يكون (acc.): He has been. **Yakûnan** يكونا (imp. 3rd. p. m. sing. emp.): Surely shall be. **Yakun** يكن (imp. 3rd. p. f. sing. juss, *Wâw* is dropped): Was. **Yaku** يك (imp. 3rd. p. m. sing. juss. two final letters *Wâw* and *Nûn* are dropped). **Yakûnâ** يكونا (imp. 3rd. p. m. dual juss.): Both will be. **Yakûnûna** يكونون (imp. 3rd. p. m. plu.): They will be. **Yakûnû** يكونوا (imp. 3rd. p. m. plu. acc. final *Nûn* dropped): They are to be. **Yakûnunna** يكونن (imp. 3rd. p. plu. m. emp.): They certainly shall be. **Takûnu** تكون (imp. 2nd. p. f. sing. nom.): She certainly shall be. **Takûna** تكون (imp. 3rd.): To be. **Takûnû** تكونوا (imp. 2nd. p. sing. nom.): Thou are occupied. (imp. 2nd. p. sing. acc.) Thou be. **Takun** تك (imp. 2nd. p. m. sing. juss. *Wâw*

dropped): **Taku** تَك (imp. 2nd. p. m. sing. juss. Wâw and Nûn dropped): **La Takûnanna** تَكُونَنَّ (imp. neg. emp.): Be not (thou). لا (imp. neg. emp.): Be not (thou). **Takûnâ** تَكُونَا (imp. 2nd. p. m. dual final Nûn dropped): **Takûnûna** تَكُونُونَ (imp. 2nd. p. m. plu. nom.): You will become. **Takûnû** تَكُونُوا (imp. 2nd. p. m. plu. acc. final Nûn dropped): You may be. **Akûna** اَكُون (imp. 1st. p. sing. acc.): I may be. **Lam Akun** لَمْ اَكُن (imp. 1st. p. sing. neg. juss. Wâw and Nûn are dropped): I was not. **Nakûna** نَكُونُ (imp. 1st. p. plu. acc.): We became. **Nakun** نَكُن (imp. 1st. p. plu. juss. Wâw is dropped): We became. **Naku** نَك (imp. 1st. p. plu. juss. two final letters Wâw and Nûn are dropped): We are. **Nakûnanna** نَكُونَنَّ (imp. 1st. p. plu. emp.): We shall be. **Kun** كُن (prt. m. sing.): Be thou. **Kûnî** كُونِي (prt. m. of. sing.): Be thou of; to show the desire as the Holy Prophet ﷺ said: **Kûnû** كُونُوا (prt. m. plu.): Be you. **Makânun** مَكَانٌ (n. f.): Place; Side; Abode; Plight, Status. **Makânat** مَكَانَةٌ: Keep your place. **Makânatun** مَكَانَةٌ (n. f.): Place; Way; Condition. (L; R; T; LL)
The root with its above forms has been used in The Holy Qur'ân as many as 1,393 times.

كوى Kawâ
كَيًّا، كَوًّا؛ يَكْوِي

To burn, sear, scorch, brand, cauterize.

Tukwâ تُكْوِي (pip. 3rd. p. f. sing.): She will be branded (9:35). (L; R; T; LL)

كى Kai

In order that, so that. **Kailâ** كَيْلًا: Lest; In order not to; So that not. (L; R; T; LL)

Kai كَى (particle): **Kaila** كَيْلًا (com. particle of Kai + La).
The root with its above two forms has been used in The Holy Qur'ân about 10 times.

كيد Kaida
كَيْدًا؛ يَكِيدُ

To contrive, arrange, manage, plot, exert one's - self, strive, scheme, order of affairs with excellent consideration or deliberation and ability, devise, plot a thing good or bad, work or labour at, execute or accomplish, effect an object, scheme strategy of war. **Kaid** كَيْد: Skilfull ordering; Arrangement etc. **Makîdun** مَكِيدٌ: Plotted against; Victim of strategy of war; Victim of plot.

Kidnâ كَدْنَا (prf. 1st. p. plu.): We contrived. **Yakîdûna** يَكِيدُونَ

(*imp. 3rd. p. m. plu.*): They devise. **Akîdu** اكيد (*imp. 1st. p. sing.*): I devise. **Akîdanna** اكيدن (*imp. 1st. p. sing. emp.*): I will indeed plan a stern plan. **Kîdûni** كيدون (*comp. of kîdû prt. m. plu. + ni*, shortened from *nî*): Contrive you all (against) me. **Kîdûnî** كيدونى (*comp. of kîdû prt. m. plu. + nî*): Contrive (against) me. **Kadan** كدا (*v. n. acc.*): Device. **Makîdûna** مكيدون (*act. pic. m. plu.*): Victim of their own strategy of war. (L; R; T; LL)
The root with its above forms has been used in The Holy Qur'ân about 35 times.

كاف Kâfa
كَيْفًا ؛ يَكَيْفُ

To cut a thing, give a shape to. **Kaifa** كَيْف: How? Like? As? It is an interrogative particle employed to enquire quality of a thing or its condition or to question about the manner in which an action has taken or may take place. It is also used as an exclamatory particle implying negative sense.

Kaifa كَيْف (particle). (L; R; T; LL)

It is used in The Holy Qur'ân about 83 times.

كال Kâla
كَيْلًا ؛ يَكِيلُ

To measure, weigh, compare. **Kailun** كَيْل: Measuring out, Measure; Quantity. **Kaila Baîr** كَيْل بَيْير: A camels' load. **Mikyâl** مكيال: the vessel in which things are measured.

Kâlû كالوا (*prf. 3rd. p. m. plu.*): They give by measure. **Kiltum** كلتم (*prf. 2nd. p. m. plu.*): You measure. **Iktâlû** إكتالوا (*prf. 3rd. p. m. plu. VIII.*): They take by measure. **Naktal** نكتل (*imp. 1st. p. plu. VIII. juss.*): We get by measure. **Kailun** كَيْل (*v. n.*): Measuring. **Mikyâl** مكيال (*n. f.*): Place of measure; Vessel by which things are measured. (L; R; T; LL)
The root with its above forms has been used in The Holy Qur'ân about 16 times.

كان Kâna
كَيْنًا ؛ يَكِينُ

To submit, humble, resign. **Istakâna** إستكان: To humiliate oneself, show inconsistency. It is VIII form of **Sakana** سکن meaning "to stop", the **Alif** being due to a license known as **Ishbâ** إشباع or saturation.

Istakânû إستكانوا (*prf. 3rd. p. m. plu. X.* It is a form of **sakan**): They did show inconsistency (against their adversary) (3:146, 23:76). (L; R; T; LL)

Lâm ل

The 23rd letter of the Arabic alphabet, pronounced as *lâm* لام, equivalent to English L. According to *Hisâb al-Jummal* (mode of reckoning numbers by the letters of the alphabet) the value of *lâm* is 30. As an abbreviation it means Allâh. It is of the category of *Majhûrah* مجهوره.

La ل

Prefix: An affirmative intensifying particle, used as a corroborative, when written or pronounced with *fathah* it means "verily", "surely", "indeed", "certainly", "truly", "by" (an particle of oath), a preposition denoting possession, as *lî* لي, *lanâ* لنا, *laka* لك, *lahû* له, *lakum* لكم: To me, us, thee, him, you. It is also used as preposition expressing attribution, design, as *al-Majdu lillahi* المجد لله: Glory be to God. *Laka al-amru* لك الامر: It is to thee to decide the affair. It denotes both the genitive and dative cases meaning: "to", "for", "unto", "on account of", "in order to", "belonging to", as 'Alâ الى expresses the

condition of a debtor, so does *Li* ل that of a creditor, thus *Li'alaihi* لاليه: He owes me. When prefixed to the aorist conditional it gives it the force of an imperative. When immediately following *Wâw* و and *Fâ* ف it is generally written with a *jazm* and with a *fathah* when preceding any of the affixed pronouns, as *Laka* لك, *Lanâ* لنا, *Lahû* له. The affix of the first person singular is an exception to this rule, *Li* being written with a *kasrah*. *La* is with *fathah* when preceding the article *al*, then it causes the later to drop its *Alif* or *Hamzah*. *Li* is with *Kasrah* to indicate the possession (*Milkiyyah* ملكية), deserving (*Istihqâq* استهقاق), "because of", "for the purpose of", "to become", "let do" (of imperative), as a substitute for *Ilâ* إلى "to", as a substitute for *Fî* في "in", "for", as a substitute for 'Alâ على "on", as a substitute for 'An عن "of", "about". *Lâm* of emphasis and *lâm al-Taukîd* لام التوكيد has nothing to do with *Li*. This *Lâm* is with *Kasrah*, which means "in order to" or "that he may". The former is vocalized with *Fathah* and the latter with *Kasrah*. The particle *Li* denotes purpose, result, consequence, end, as it is

said, *Lidû lil maute wahnû lil kharâbî*: Bear children that they should die and build houses that they should fall into ruin. The significance is not that you should bear children for death, or you should build houses to destroy them, but it denotes the end and result of such an action. Such *Lâm* is called *Lâm 'âqbat* لام عاقبت also denotes cause, such *Lâm* is called *Lâm Ta'îl* لام تعليل. In Arabic a new sentence never begins with a particle, a sentence or clause or expression must be taken as understood for that ellipse, as before 106:1. It is also used as correlative of an oath particle, as in 12:91, and as a particle of oath, as in 15:72, and introducing a conditional particle, as in 59:12, and for the purpose if it occurs after *Kâna* كان, preceded by negative particle, as in 3:179, and as a *lâm* of imperative, to mean "let do", to use the verb in a transitive sense, as in 37:103, to use as a command or order as in 24:58 and 59. (Baqâ; L; T; R; Mughnî, Ukburî; LL)

Lâ لا

An adverb of negation and particle of negative, "no", "not at all", "do not", "not" (with nouns and verbs). When

followed by the aorist conditional it serves as a negative imperative. When used to deny the existence of a thing (equivalent to *Laisa* ليس) it generally governs the accusative, which then loses nunnation. The particle is sometimes used to draw pointed attention to the subject which is about to be introduced and to signify that it is so clear and obvious that it needs no swearing or reason to support it, or it may be intended to repute an understood objection, as in 90:1, or in repudiation of what is said before, and an ellipse of the negative is to be observed as in 75:1, 2 (L; R; T; LL)

La'aka لَأَكْ

لَأَكْ؛ يَأْكُ

To send a message, send anyone towards. *Mal'akatun* ملكة: Message, mission. *Malakun* ملك, plu. *Mala'ikatun* ملائكة: Angel. According to Râghib and Abû Hayyân its root is *Mîm* م, *Lâm* ل, *Kâf* ك. *Malaka* ملك: To have power or dominion over, be capable of, able to do, rule over, give a support, control. All the six variation of the root indicate the meaning of power and strength, courage, intensity and hardness (Râzî).

The angels are called *Malâ'ikah* ملائكة because they bring revelation and they are entrusted with the management, supervision and control of the forces of nature (79:5). The representation of angels as possessing wings (35:1) by no means indicates the forelimbs of a bird which fit it for flight. The wings of the angels are forces comprised within the designations of angels, obviously a metaphor to express speed and power with which God's revelations are conveyed and the power and speed with which their other functions are executed. In Arabic the word *Janâh* جناح stands for power, as they say,

Huwa Maqsûs al-janâh
هو مقصوص الجناح

He is the one who lacks strength or power or ability or he is not important. The multiplicity of the wings of the angels, two or three or four, means to stress the countless ways in which God causes His commands to materialize within the universe created by Him. The expression "they bear two, three, four or more" signify the number of Divine attributes. The angels possess powers and qualities in varying degrees and in accordance with the importance of the work

entrusted to each of them. Some of the angels are endowed with powers and qualities greater than the others. Arch-Angel Gabriel is endowed with six hundred wings or six hundred attributes. (Bukhârî, on the authority of Ibn Mas'ûd). *Malakain*: Two angels.

Malakun ملك (n.): **Malakaini** ملكين (n. dual, acc.): **Malâ'ikatun** ملائكة (n. plu.): Its root is لئك or ملك (L; R; T; LL)

These words have occurred about 78 times in The Holy Qur'ân .

لَا لَأْ La'la'a

To shine, glitter, blaze, be bright. *Lu'lu'an* لؤلؤا: Pearl; Large pearl.

Lu'lu'an لؤلؤا (gen. n.). (L; R; T; LL)

This word has occurred about six times in the Qur'ân.

لَبَّ Labba

لَبَّ ؛ يَلَبُّ ، يَلَبُّ

To be gifted with a penetrative mind, be kind hearted. *Lubb* لُبّ plu. *Albâbun* الباب: Heart; Middle part; Core; Pulp of a fruit; Mind; Intelligence; Pith; Quintessence; Choice part; Pure; Stainless. *Labîb* لَبِيب : Gifted with a sound judgment; Assiduous.

Al-Albâb الالباب (n. plu.): (L; R; T; LL)

كَبِثَ Labitha

This word has occurred about 16 times in The Holy Qur'ân.

كَبِثَ Labitha

كَبِثًا ؛ كَبِثَتْ

To delay, tarry, sojourn, remain in a place. *Mâ labitha anfa'ala* مَالِبْتُ عَنْ فَعَلٍ: He was not long before doing it. *Talabbatha* تَلَبَّثَ: (V.) To remain in a place.

Labitha كَبِثَ (prf. 3rd. p. m. sing.): Remained, stayed, lost no time, delayed not. *Labitha* كَبِثْتَ (prf. 2nd. p. m. sing.): Thou stayed. *Labithum* كَبِثْتُمْ (prf. 2nd. m. plu.): You stayed. *Labithû* كَبِثُوا (prf. 3rd. p. m. plu.): They stayed. *Yalbathûna* يَلْبِثُونَ (imp. 3rd. p. m. plu.): They stayed. *Lam Yalbathû* يَلْبِثُونَ (imp. 3rd. p. m. plu. juss.): They stayed not. *Lâbithûna* لَا بِثِينَ (act. pic. m. plu.): Those who are staying. *Talabbathû* تَلَبَّثُوا (prf. 3rd. p. m. plu. V.): They stayed. (L; R; T; LL)

The root with its above forms has been used in The Holy Qur'ân about 31 times.

لَبَدَّ Labada

لَبَدًّا ؛ يَلْبُدُّ

To stick, adhere, make together, become felted, remain in a place, squat, dwell (in a place), cleave to. *Lubadan*

لَبَسَ Labasa

لَبَدًّا: Much; Vast (wealth). *Libadan* لَبِدًا: Crowd; Dense crowd; Closely packed like a lion's mane.

Lubadan لَبِدًا (n. acc.): (90:6)

Libadan لَبِدًا (sing. *Libdatun* لَبْدَةٌ): (72:19). (L; R; T; LL)

لَبَسَ / لَبِثَ Labisa

لَبَسًا ؛ يَلْبَسُ ، يَلْبِثُ

Labasa لَبَسَ: To cover, cloak, obscure, mystify, render a thing obscure and confused to another. *Labsan* لَبِثًا: Confusion. *Labisa* لَبِثَ: To wear, put on, be clothed in, envelop, conformed. *Libâs*: Garment; Clothing; Covering; Dress. *Libas al-Jû'* لباس الجوع: Extreme of hunger; Hunger which clothes them on every side like a vesture. *Labûs* لَبُوسٌ: Coat of mail. *Yalbisu* يَلْبِثُ: To obscure. Both the verbs have the same root *Lâm* ل , *Bâ* ب , *Sîn* س.

Yalbasûna يَلْبِسُونَ (imp. 3rd. p. m. plu.): They shall wear. *Labasnâ* لَبِسْنَا (prf. 1st. p. plu. with 'alâ). We would have obscured *Yalbisu* يَلْبِثُ (imp. 3rd. p. m. sing. acc. final *Nûn* is dropped): Confound; Obscured; R; T; LL)

This root with its above three forms has occurred in The Holy Qur'ân about 23 times.

لَبِنَ Labana / لَبِينِ Labina
لَبِينًا ؛ يَلْبِنُ ، يَلْبِنُ ، يَلْبِنُ

To give to anyone milk or curd.
Labina لبين: To have the udders filled with milk. *Labanan* لبينا: Milk, curd.

Labanin لبين (n.): (47:15).
Labanan لبينا (n. acc.): (16:66). (L; R; T; LL)

لَجَأَ Laja'a
لَجُوءًا ، لَجَاءً ؛ يَلْجَأُ

To take refuge, retreat, shelter, protection, flee to. *Malja'un* ملجاء: Place of refuge.

Malja'u ملجاء (n.): (9:57, 118; 42:47). (L; R; T; LL)

لَجَّ Lajja
لَجًّا ؛ يَلْجِجُّ

To exceed the limit, persist obstinately, insist upon a thing, be querulous. *Lujjatun* لجة: A great body of water; Pool. *Lujjiyyun* لجي: Vast and deep; Expanded and fathomless (sea).

Lajjû لجوا (prf. 1. assim. V.): They persist, in (23:75; 67:21)
Lujjatan لجة (n. acc.): (27:44).
Lujjiyyin لجي (n. adj.): (24:40). (L; T; R; LL)

لَحَدَّ Lahada
لَحْدًا ؛ يَلْحَدُ

To make a niche or receptacle

for a corps, deviate from, stray from the right path, act unfairly. *Alhada* الحد: IV. To deviate from that which is lawful and right, put to a perverted use, act profanely towards, incline, seek, allude. *Ilhâd* الحاد: Profanity; Wrongfully. *Multahdan* ملتحد: Place of refuge, shelter. *Itahad* إلتحد: To take refuge.

Yulhidûna يُلحدون (imp. 3rd. p. m. plu. IV.): Those who deviated from the right way (7:180; 16:103; 41:40). *Ilhâdun* إلحاد (v. n. IV.): (22:25). *Multahada* ملتحد (n. p. VIII.): (L; T; R; LL)

لَحَفَ Lahafa
لَحْفًا ؛ يَلْحَفُ

To cover with a clock or a sheet, wrap in a garment. *Ilhâfan* إلحاف: To be importune, demand with importunity, persist.

Ilhâfan إلحاف (v. n. IV. acc.): (2:273). (L; T; R; LL)

لَحِقَ Lahiqā
لَحِقًا ؛ يَلْحَقُ

To overtake, reach, attain, catch up, cleave, join. *Alhaqa* الحق: To join to or unite with another.

Yalhaqû يَلحقوا (imp. 3rd. p. m. plu. juss.): They joined, united (3:170; 62:3) *Alhaqtun* الحقتهم

(*prf. IV.*) Joined them: (34:27).
Alhaqna الحَقْنَا (*prf. 1st. p. plu. IV.*): We shall unite (52:21).
Alhiqni الحَقْنِي (*prt. m. sing. IV.*): I join (12:101; 26:83). (L; T; R; LL)

Lahama لَحَمَ
 لَحْمًا؛ يَلْحَمُ

To feed with flesh. *Lahmun* لَحْمٌ plu. *Luhûmun* لَحُومٌ: Flesh; Meat.

Lahmun/ Lahman لَحْمٌ / لَحْمًا (n. /acc.): *Luhûmun* لَحُومٌ (n. plu.). (L; T; R; LL)

The above two forms of the root have occurred about 12 times in The Holy Qur'ân.

Lahana لَحَنَ
 لَحْنًا؛ يَلْحَنُ

To incline, modulate, make a change in the tone. *Lahnin* لَحْنٌ: Tone; Accent; Modulation; Way of speaking; Tenor not to speak straight; Mode of speech; Oblique pronunciation; Speech with a mode showing speakers inner feeling contrary to the obvious meaning of the word.

Lahni لَحْنٌ (n.): Tenor of Speech (47:30). (L; T; R; LL)

Lihyatun لَحِيَّةُ

Lihyatun لَحِيَّةُ: Beard.

Lihyati لَحِيَّتِي (n.): My beard.

(20:94). (L; T; R; LL)

Ladda لَدَّ
 لَدًّا؛ يُلَدُّ

To hold an altercation with any one, quarrel, contend violently, withhold, hinder. *Luddun* لَدُّ plu. of *Aladdu* الدُّ : Very contentious; Fond of quarreling; Most contentious of all; Most contentious of adversaries in a dispute; Stubbornly given to contention.

Aladdu الدُّ (*eletive*): (2:204).
Luddan لَدًّا (*acc.*): (19:97). (L; T; R; LL)

Ladun لَدُنْ

At; Near; With; From; Presence; In the presence of; For.

Ladun لَدُنْ: Particle of place or proposition. It is more specific than *Inda* عِنْدَ (Râghib; L; T; R; LL)

This word has occurred about eighteen times in The Holy Qur'ân.

Ladai / Lidâ لَدَى

At; Near; From; Presence; In the presence of; For a particle of place, or preposition. The meanings of *Ladun* and *Ladai* (and *Lidâ* لَدَى) are the same. In The

Holy Qur'ân *Ladun* is always found preceded by *Min*, with *Ladai* لَدِي and *Ladâ* لَدِي this is not the case. (L; T; R; LL)

This word has occurred about 22 times in The Holy Qur'ân.

لَدَّ **Ladhdha**
لَدًّا ؛ يَلَدُّ

To be sweet, delicious, delightful, pleasant, gratifying the senses, find agreeable, take pleasure in. *Ladhdhatun* لَدَّة: Pleasure; Delight.

Taladhdhu تَلَدَّ (*imp. 3rd. p. m. sing., assim. V.*): They find delight in (43:71). *Ladhdhatun* لَدَّة (*n.*): Delight (37:46; 47:15). (L; T; R; LL)

لَزَبَ **Laziba**
لَزَبًا ؛ يَلْزَبُ

To stick, adhere, be fixed firmly and closely. *Lâzib* لَازِب: Sticking; Firm; Cohesive; Adhesive.

Lâzib لَازِب (*act. pic. m. sing.*): (37:11). (L; T; R; LL)

لَزَمَ **Lazima**
لِزَامًا ؛ يَلْزَمُ

To stick close to, to cling, associate, adhere, belong, attend, fasten, remain. *Lizâm* لِزَام : III. Ensuing of necessity;

Abiding punishment; Inevitable; That which inescapably follow and overtake. *Alzama* الزَم: IV. To affix firmly, compel one to do a thing.

Alzama الزَم (*prf. 3rd. p. m. sing. IV.*): Made them observe, Affixed firmly (48:26). *Alzamnâ* الزَمْنَا (*prf. 1st. p. plu. IV.*): We made to cling (17:13). *Nulzimu* نُلْزِم (*imp. 1st. p. plu.*): We shall thrust it upon, you. *Anulzimukumû* أَنْلْزِمَكُمُوا (comp. of 'an - interrogative particle + *nulzimu* نُلْزِم + *Kumû* كُمْوا pronoun, written combined): Shall we thrust it upon you? (11:28). (L; T; R; LL)

لَسَنَ **Lasana**
لَسَنًا ؛ يَلْسَنُ

To seize one by the tongue, bite one in words, make a thing sharp-pointed. *Lisân* لِسَان: Language; Tongue; Epistle; Letter; What as speech can be pronounced by the tongue. *Lisân Sidqin* لِسَانٌ صِدْقٍ: Lasting and sublime good name; Truthful mention of eminence; True and lasting renown; Good reputation; Full of wisdom and true talk; Fearless in expressing beliefs; Good works constituted and continued to the good name (litt. language of truth).

Lisân لِسَان (*comm. gen.*):

Alsinatun السنة (plu. of Lisân): (L; T; R; LL)
These two words have occurred about 25 times in The Holy Qur'ân.

أَطْفَ Latufa

أَطْفَاةٌ ، أَطْفًا ؛ يَطْفُفُ ، يَطْفُفُ

To be delicate, graceful, elegant, gentle, kind, fine. *Latîf* لطيف: Gracious; Kind; Gentle; Subtle; Sharp-sighted; Acute; One who understands. *Talattafa* تَلَطَّفَ: To show kindness, act with courtesy and gentleness, act with cleverness.

Walyatalattaf وليتألف (prt. 3rd. p. m. sing. V.): And let him be courteous, let him behave with great care, conduct himself with caution. This word is just at the middle of The Holy Qur'ân. Half the letters of the word: Wâw و, Lâm ل, Yâ ي, Tâ ط belong to the first half and remaining four to the second half. (18:19). **Al-Latîf**: اللطيف: All Subtle Being; Unfathomable; Incomprehensible. One of the attributive names of Allâh. (L; T; R; LL)
This root with its above two forms has accrued 8 times in The Holy Qur'ân.

لَطِيءٌ Laziyâ
لَطِيءٌ ؛ يَلْطِيءُ

To blaze, stir (fire), burn with (anger). *Lazâ* لَظِيءٌ: Blazing fire; Flame of fire, raging flame.

Talazzâ تَلَظَّى (imp. 3rd. p. f. sing.): Flaming fire (92:14). **Lazâ** لَظِيءٌ (n.): (70:15). (L; T; R; LL)

لَعِبَ La'iba
لَعِبًا ؛ يَلْعَبُ

To play, disport, doll (baby), jest, pastime (in an non serious thing), engage in idle sport without meaning or purpose. *Lâ'ib* لَاعِبٌ: One who jests, who do an act with the object of recreation; Sporting.

Nal'abu نَلْعَبُ (imp. 1st. p. plu.): We jest, play. **Yal'abu** يَلْعَبُ (imp. 3rd. p. sing. juss.): He may play. **Yal'abûna** يَلْعَبُونَ (imp. 3rd. p. m. plu.): They jest. **Yal'abû** يَلْعَبُوا (imp. 3rd. p. m. plu. juss. final Nân dropped): They jest. **Lâ'ibun** لَاعِبٌ (n.): Play. **Lâ'ibîna** لَاعِبِينَ (act. pic. m. plu. acc.): Those who play. (L; T; R; LL)

This root with its above forms has occurred in The Holy Qur'ân about 20 times.

لَعَلَّ La'alla

Perhaps; May be that; It is hoped; To be happy. It is used to denote either a state of hope or fear, whether that state pertains to the speaker or to the addressee or to someone else. According to Râzî it is used for a person where one intend to show his remoteness from a thing. It is also used to

signify that the people imagine that someone is now perhaps going to do a deed, to denote expectation or doubt combined with expectation. It also signifies not doubt but certainty, as in 2:21. It is one of those particles which are, as said by grammarians, resemble verb. Like *Anna* اِنَّ it governs the noun following in the acc. It is also used as a substitute for *Hâl* an interrogative particle. It is frequently used with the affixed pronouns such as *La'allaka* لَعَلَّكَ, *La'alliya* لَعَلِّيَّ (L; T; R; LL)

This partial has occurred about 129 times in The Holy Qur'ân.

لَعْنُ *La'ana*
لَعْنَا ؛ يَلْعَنُ

To drive away, execrate, deprive one of mercy and blessings, condemn, curse. *Lâ'in* لَاعِن: One who condemns. *Mal'unun* مَلْعُون: Accursed.

La'ana لَعْن (prf. 3rd. p. m. plu.): He has condemned. *La'anat* لَعْنَتْ (imp. 2nd. p. sing.): It curses. *La'anâ* لَعْنَا (prf. 1st. p. plu.): We condemned. *Yala'nu* يَلْعَنُ (imp. 3rd. p. m. sing.): He deprives of his mercy. *Nal'anu* نَلْعَنُ (imp. 1st. p. plu.): We deprive of our mercy. *Al'an* الْعَن (prt. prayer). May deprive them of thy

mercy. *Lui'na* لُئِنَّا (pp. 3rd. p. m. sing.): Was deprived of his mercy. *Lu'inû* لُعِنُوا (pp. 2nd. p. m. plu.): They have been deprived of his mercy. *La'nana* لَعْنَا (n. acc.): Condemnation; Curse. *La'natin* لَعْنَةٌ (n.): Condemnation; Curse. *Lâ'inûn* لَاعِنُونَ (act. pic. m. plu.): Those who condemn. *Mal'unîna* مَلْعُونِينَ (pact. pic. m. plu. acc.): Condemned ones. *Mal'unatu* مَلْعُونَةٌ (pct. pic. f. sing.): Condemned one. (L; T; R; LL)

This root with its above forms has occurred about 41 times in The Holy Qur'ân.

لَغَبَّ *Laghaba*
لَغَبًا ؛ يَلْغَبُ ، يَلْغَبُ

To be fatigued, weary. *Lughûbun* لُغُوبٌ: Weariness; Fatigue.

Lughûbun لُغُوبٌ (v. n.): (35:35, 50:38). (L; T; R; LL)

لَغَى *Lagaya* / لَغَى *Laghiya*
لَغَى ، لَغِيًّا ؛ يَلْغُو ، يَلْغَى

To talk nonsense speech, make mistake consciously or unconsciously, use vain words, make noise and raise a hue and cry (to interrupt), talk frivolously (to drown the hearing of another). *Laghwana* لَغْوًا: Idle talk; Nonsense speech which is vain and idle; Vain talk and

thought which is futile and frivolous.

Alghau الغَوُ (*prt. m. plu.*): Interrupt by making noise.

Laghwu/Laghwan لغوا/لغوا (*n. /acc.*): All that is vain and idle.

Lâghiyatun لاغية (*n. act. pic. f. sing.*): Vain and idle. (L; R; T; LL)

This root with its above four forms has occurred about 11 times in The Holy Qur'ân.

لَفَتَ Lafata

لَفَتًا؛ يَلْفِتُ

To turn aside, pervert, bend, look (back), wring, twist, avert (the face) from.

Talfita تَلْفِتُ (*imp. 2nd. p. m. sing. acc.*): Turn away from (10:78). **Lâ Yaltafit** لا يَلْتَفِتْ (*prt. neg. 3rd. juss.*): Let not look about (11:81; 15:65). (L; R; T; LL)

لَفَحَ Lafaha

لَفَحًا؛ يَلْفَحُ

To burn, scorch.

Talfahu تَلْفَحُ (*imp. 3rd. p. f. sing.*): It will scorch (23:104). (L; R; T; LL)

لَفِظَ Lafaza / Lafiza

لَفِظًا؛ يَلْفِظُ

To cast forth, eject, reject, pronounce, utter.

Yalfizu يَلْفِظُ (*imp. 3rd. p. m.*

sing.): He utters (50:18). (L; R; T; LL)

لَفَّ Laffa

لَفًّا؛ يَلْفُ

To roll up, wrap, conjoin, be entangled (trees), be heaped, joined thick and luxuriant. **Laffif** لَفِيفٌ: Mingled crowd. **Alfâf** الْفَافُ: Trees thickly planted and with interlacing boughs. **Iltaffa** اِلْتَفَّ (VIII.) To join one thing to another, rule against the other, enwrap.

اِلْتَفَّتِ السَّاقُ بِالسَّاقِ

Iltaffat al-Sâq bi al-Sâq

When one shank rubs against the other shank. (75:29).

It is an idiomatic phrase denoting the affliction is combined with affliction. The noun *sâq* ساق (shank) is often used in the sense of difficulty, hardship, vehemence, distress in many Arabic phrases. *Qâmat al-Harbu 'alâ sâqin*: The war broke out with vehemence. *Kashf anil-sâq*: It is a well-known idiom and refers to a person when difficulty befalls him. The word *sâq* is mentioned to express the difficulty of a case or an event and to tell of the terror occasioned thereby so that he prepares himself for the difficulty.

Zamakhsharî says, it is a proverb signifying the hardness of an affair and the severity of a calamity and the origin of it is in the fight and the flight and the tucking up of their garments from their shanks in fleeing and the disclosing of their ankles. Râzî holds the meaning of *sâq* to be *shiddat* or difficulty, hardship, vehemence and quotes five verses in support of this. Only gross ignorance of the Arabic language would make anyone adopt the literal significance of the word *sâq* (shank) in the face of the recognized idiomatic uses of the word. (see also *sâq*.)

Itaffat التفتت (prf. 3rd. p. f. sing. VIII.): Rubs against the other, (in death agony) (75:29). **Alfâfan** الفافا (n. plu. acc.): Thick and luxuriant (78:16). **Lafifan** لفيفا (act. 2 pic. m. sing. acc.): Gathering; Assembling (17:104). (L; T; R; Kf: Ibn Athîr; Râzî; Qâmûs; LL).

Lafâ لفا لفوا؛ يلفو

To find a thing or any one.

Alfayâ الفيا (prf. 3rd. p. m. dual. IV.): They twain found. (12:25). **Alfou** الفو (prf. 3rd. p. m. plu. IV.): They found. (37:69). **Alfainâ** الفين (prf. 1st. p. plu. IV.): We found (2:170). (L; T; R; LL)

Laqaba لَقَبَ تلقياً؛ يلقب

To give nickname to another, revile, give name of reproach. **Laqabb** لقب, plu. **Alqâb** القاب: Nickname - good or bad.

Alqâb القاب (n. plu.): (49:11). (L; T; R; LL)

Laqaha لَقَحَ لقحاً؛ يلقح

To impregnate, vaccinate, fertilize. **Lawâqiha** لواقح: Impregnating; Fecundating; Fertilizing (by pollination as well as by bringing rain-clouds); Those winds which raise cloud that gives rain; The winds that carry vapours rising from the sea to the upper regions where they assume the form of clouds; Winds that carry pollen from the male to the female plants to fecundate them. These winds are described as pregnant by way of resemblance as they bear drops of water or carry pollens, in opposition to the wind **Aqîm** which is life-destroying and dry and barren. (51:41).

Lawâqiha لواقح (n. plu. its sing. is **Lâqihun**): (15:22). (L; T; R; LL)

Laqata لَقَطَ لقطاً؛ يلقط

To pick up, gather, glean,

collect. *Iltaqata* اِلْتَقَطَ: To fall upon a things by chance, pick up, take up.

Iltaqata اِلْتَقَطَ (prf. 3rd. p. m. sing. VIII.): picked up (28:8). *Yaltaqitu* يَلْتَقِطُ (imp. 3rd. p. sing. VIII.): Will pickup (12:10). (L; T; R; LL)

لقفا لَقِفَ

لَقْفًا ؛ يَلْقَفُ

To catch up hurriedly, swallow up quickly, destroy, undo, eat up, collapse, fall upon the enemy, crumble down, *Laqîf* لَقِيفٌ: Crumbling; Feeble or frail foundation.

Talqafu تَلْقَفُ (imp. 3rd. p. f. sing.): It crumbled down, destroyed (7:117; 20:69; 26:45). (L; T; R; LL)

لقما لَقِمَ

لَقْمًا ؛ يَلْقِمُ

To take in the mouth, clog up, obstruct (a path), stop, gobble. *Iltaqama*: Took in the mouth, which does not necessarily signify the act of devouring and swallowing. *Laqm*: Morsel. *Iltaqama fâhâ fil taqbîli*: He took her mouth within his lips in kissing. (L; T; R; LL)

Iltaqama اِلْتَقِمَ (prf. 3rd. p. m. sing. VIII): Took into mouth (without swallowing) (37: 142). (L; T; R; LL)

لقمان لُقْمَانَ

Luqman لُقْمَانَ: He seems to be a non Arab, non Israelite, most probably an African prophet from Nubia. His name is not mentioned in the Holy Bible, but The Holy Qur'ân accepts many prophets besides those mentioned in the bible. He is mentioned in the Holy Qur'ân as a person who gave beautiful moral precepts (31:13-19). Luqman is firmly established in ancient Arabian traditions as a prototype of the sage who strives for inner, ethical and spiritual perfection. Celebrated in a poem by Nâbigha al-Dhubayânî (i.e. Zaid bin Mu'âwiyah), who lived in the sixth century A.D. the person of Luqmân had become a focal point of innumerable parables expressive of wisdom and spiritual maturity. He is not an imaginary, fictitious or invented figure, but a vehicle for some of his admonitions bearing upon the manner in which man ought to behave. He lived in the time of David. (Mas'ûdî, Ibn Jarîr, Ency. Brit. 14:487)

Luqmân لُقْمَانَ (prop. n.): (31:12, 13). Name of a prophet. Name of the 31st chapter of The Holy Qur'ân.

لَقِيَ لَاقِيًا
لَقِيَ لَاقِيًا ؛ يَلْقَى

To meet, meet with, see, come across, experience, suffer from, occur, undergo, endure, find out a thing, lean upon, receive, come face to face, go in the direction of or towards. *Jalasa tilqâ'a fulânun* فلان جلس تلقى: To sit facing or opposite to.

Fa'alahû min tilqâi nafsihû

فعله من تلقى نفسه

To do a thing himself, do of one's own accord without being led to it by someone else or without being forced to do it. *Liqâun* لقاء: Meeting, Occurring; Giving. *Lâqin* لاق (for *Lâqiyun* لاقى): One who meets with. *Tilqâ'a* تلقى: Towards; On accord. *Laqqâ* لققا: II. To cast upon, shed over, be gifted, granted. *Mulâqin* ملاقى (for *Mulâqiyun* ملاقى): One who meets. *Alqâ* القى: IV. To throw, cast, offer, shed, cast forth, utter, throw out (a suggestion), give, put down, make accessory. *Mulqin* ملقى (for *Mulqiyun* ملقى): One who throws or puts down. *Talaqqa* تلقى: To meet, receive, learn. *Talaqqaunahû* تلقونه (for *Tatalaqqunahû* تتلقونه): To receive. *Talâqin* تلاقى: Meeting one with

another. *Yaum al-Talâq* التلاق: Day of meeting, (is for *Yaum al-Talâqî*, the final *Yâ* not being pronounced before the *waqf* or pause. *Itlaqâ* إتلقى: VIII. To meet one another.

Laqiyâ لقيًا (prf. 3rd. p. m. dual.): The two met. *Laqû* لقوا (prf. 3rd. p. m. sing. II.): *Laqitum* لقيتم (prf. 2nd. p. plu.): You met. *Laqîna* لقينا (prf. 1st. p. m. plu.): We met. *Yalqâ* يلقي (imp. 1st. m. sing.): Thou meet. *Yalqa* يلق (imp. 1st. juss.): *Talqau* تلقوا (imp. 2nd. p. m. plu. final *Nûn* dropped): *Yalqauna* يلقون (imp. 2nd. p. m. plu.): *Lâqiyatun* لاقية (act. pic. m. sing.): *Laqqâ* لققا (prf. 3rd. p. m. sing. II.): *Talaqqâ* تلقى (II. pip. 2nd. p. m. sing.): Thou are receiving. *Yulaqqa* يلقى (pip. II. 3rd. p. m. sing.): Is gifted. *Yulaqqauna* يلقون (pip. II. 3rd. p. m. plu.): They will meet. *Yulâqû* يلاقوا (imp. III. acc. 3rd. p. m. plu.): They meet. *Liqâun* لقاء (v. n. III.): Meeting. *Alqâ* القى (prf. IV. 3rd. p. m. sing.): Flung down; Offered. *Alqat* القت (prf. IV. 3rd. p. f. sing.): Cast forth. *Alqaw* القوا (prf. IV. 3rd. p. m. plu.): They threw. *Alqû* القوا (prt. IV. m. sing.): Throw; Cast. *Alqaitu* ألقيت (prt. IV. 1st. p. sing.): I cast. *Alqainâ* القينا (prt. IV. 1st. p. plu.): We cast. *Ulqiya* القى (imp. IV. 1st. p. sing.) I will throw. *Tulqiya* تلقى (imp. IV. acc.)

2nd. p. m. sing.): Thou threw. **Tulqûna** تَلْقُون (imp. IV. 2nd. p. m. plu.): You give. **LaTulqû** لا تلقوا (prt. neg. IV. 2nd. p. m. plu.): **Alqi** الق (prt. IV. 2nd. p. f. sing.): Cast thou (f.). **Ulqiya** الْقِي (pp. IV. 3rd. p. m. sing.): is thrown. **Ulqû** الْقُوا (pp. IV. 3rd. p. m. plu.): They are flung. **Yulqa** يَلْق (pip. IV. 3rd. p. m. sing.): Is thrown. **Tulqâ** تَلْقَى (pip. IV. 2nd. p. m. sing.): Thou will be thrown. **Talaqqâ** تَلْقَى (prf. V. 3rd. p. m. sing.): Received. **Talaqqauna** تَلْقُون (imp. V. for *Tatalaqqauna* تَتَلْقُون, one of two *Tâ* is dropped 2nd. p. m. plu.): You learned. **Yatalaqqâ** يَتَلْقَى (imp. V. 3rd. p. m. sing.): Receives. **Tatalaqqâ** تَتَلْقَى (imp. V. 3rd. p. f. sing.): Will meet. **Iltaqâ** إِلْتَقَى (prf. VIII. 3rd. p. m. plu.): Met. **Iltaqatâ** إِلْتَقَاتَا (prf. VIII. 3rd. p. f. dual.): The two (f.) met. **Ilqaitum** الْقَيْتُمْ (prf. VIII. 2nd. p. m. plu.): You met. **Yaltaqiyân** يَلْتَقِيَان (imp. 3rd. p. m. dual.): The two meet. **Talâq** تَلَّاق (v. n. III.): Meeting. **Mulâqîn** مَلَّاقٍ (ap-der. m. sing. III.): One who meets. **Mulâqû** مَلَّاقُوا (ap-der. m. plu. III. final *Nûn* dropped): Those who meet. **Mulâqî** مَلَّاقِي (ap-der. m. plu. III. acc.): Should have to meet. **Mulqûna** مَلْقُون (ap-der. m. plu. IV.): Casters. **Mulqîna** مُلْقِين

(ap-der. m. plu. IV. acc.): Casters. **Mulqiyât** مَلْقِيَات (ap-der. f. plu. IV.) Those who bring. **Mutalaqqiyâni** مُتَلْقِيَان (ap. der. m. dual. V.): The two receivers. **Yulqî** يُلْقِي (imp. 3rd. p. m. sing. IV.): Casts. **Yulqûna** يُلْقُون (imp. 3rd. p. m. plu. IV.): They throw. **Yulqû** يُلْقُوا (imp. 3rd. p. plu. acc. IV.): They offer. **Nulqî** نَلْقِي (imp. 1st. p. plu. IV.): We cast. (L; T; R; LL)
The root with its above forms has been used in The Holy Qur'ân about 145 times.

لاكن Lâkin

But (after a negation); But not (after an affirmation). (L; T; LL)

لم Lam

Negative particle giving to the present the sense of the perfect; Not. (L; T; LL)

لم Lima

Why? For what reason? (L; T; LL)

لمح Lamaha

لحماً؛ يلمح

To shine, glister, give a glance with the eye. **Lamhun** لَمَح: Twinkling of an eye.

Lamhun لَمَح (v. n.): (16:77; 54:50). (L; T; R; LL)

Lamaza لَمَزَ
لَمَزًا ؛ يَلْمِزُ

To wink, make a sign with the eye or hand, defame, reproach, speak ill, strike, repel, traduce, *Lumazatun* لَمَزَةٌ: Slanderer; Backbiter; Traducer; Faultfinder; One who maliciously tries to uncover real or imaginary faults in others behind their back or "before their eyes", whereas *Humazah* is the one who finds real or imaginary faults in others "behind their backs".

Yalmizu يَلْمِزُ (*imp. 3rd. p. m. sing.*): He finds faults (9:58). *Yalmizûna* يَلْمِزُونَ (*imp. 3rd. p. m. plu.*): They find faults (9:79). *Lâ Talmizû* لَا تَلْمِزُوا (*prt. neg. m. plu.*): find not faults (49:11). *Lumazatun* لَمَزَةٌ (*n. plu.*) Slanderer. (104:1). (L; T; R; LL)

Lamasa لَمَسَ
لَمَسًا ؛ يَلْمَسُ

To touch, feel with the hand, seek, enquire after. *Lâmasa*: III. To touch, have intercourse with. *Itamasa* اِلْتَمَسَ: VIII. To seek or ask for, request from.

Lamasû لَمَسُوا (*prf. 3rd. p. m. plu.*): They had touched (it) (6:7). *Lamasnâ* لَمَسْنَا (*prf. 1st. p. plu.*): We had sought (72:8) *Lâmastum* لَامَسْتُمْ (*prf. 2nd. p. m. plu.*): You

had sexual contact (4:43; 5:6). *Itamisû* اِلْتَمَسُوا (*prt. m. plu. VIII.*): Seek for. (57:13). (L; T; R; LL)

Lamma لَمَّ
لَمًّا ؛ يَلْمُّ

To gather, collect, amass, assemble, pick up greedily. *Lammâ* لَمًّا: Conjunction preceding the perfect to give the meanings of not yet, when, after that, but, only, since, because. When prefixed to the aorist, governs it in the conditional, and generally give it a past signification. At the same time it gives to the aorist the same value in point of time as the preterite would have had if the proposition has been affirmative. The noun of action *Lammim* لَمِّم in an adverbial form. It is used when speaking of past events. It is occasionally found in the sense of *Illâ* (except) unless when precedes imperfect tense, then it denotes the negative meaning of a perfect (past tense). *Lamamun* لَمَّم: That which is near, (hence) small faults, as being those which are near being sins, unwilled, minor offences, occasional stumbling, a chance leaning towards fault, a temporary and light lapse, a passing evil idea which flashes across the mind and leaves no impression on it. The root-

word possesses the sense of temporariness, haste, chance, infrequency and of doing a thing unintentionally and to approach it without falling into it. This by no means amounts to an intention or an attempt to commit a sin.

Lamman لَمَّا (v. n. acc.): Wholly and indiscriminately (89:19).

Lamam لَمَم (v. n. generic noun): Minor offenses (53:32). **Lammâ** لَمَّا: A particle used to speak of past events to give the meaning of when, after that, not yet, only, since, because. It is also used to mean *Illâ* (- but). ((L; T; R; Mughnî; Baqâ; LL)

لن Lan

A negative particle governs the aorist in the subjective case and with a future signification, (he, she, it) will not, by no means. (L; T; LL; Baqâ)

لها Lahiba

To blaze fiercely *Itahaba* التهب: To burn with anger. Lahabun: Blaze; Ardour of fire; Flame.

Lahab لَهَب (n.): Flame (77:31; 111:3). **Abû Lahab** أبولهب: Fiery tempered person; Father of flame; One whose complexion and hairs are ruddy. It was also the nick

name of The Holy Prophet's uncle. His real name was Abdul 'Uzza, (111:1). (L; T; R; LL)

لها Lahatha

To thirst, let the tongue hang out, loll the tongue (dog), pant, gasp for breath.

Yalhath يَلْهَث (imp. prf. 3rd. p. m. plu. juss.): He lolls his tongue (7:176). (L; T; R; LL)

لها Lahima

To swallow, gulp down food, glut. *Ilhâm*: Animal instinct; Intimation quickly by the inspiration from the Divine being. Revelation. It is through *Ilhâm* إلهام that the soul is made perfect. Through *Ilhâm* إلهام the soul knows the two ways, the way of *Fujr* فجر or the way of evil and *Taqwâ* تقوى or the way of good. God has thus implanted in human being's nature a feeling or sense of what is good and bad.

Alhama أَلْهَم (prf. 3rd. p. m. plu. IV.): (91:8). Inspired. (L; T; R; LL)

لها Lahâ

To preoccupy, beguile, distract, play, divert, forget, delight, turn away.

Lahwun لهُو: Plaything; Toy; Sport; Amusement. *Lahin* لهن (for *Lâhiyun* لاهي): One who sports or jests, who is inattentive. *Alhâ* الها: IV. To occupy, amuse, divert from *Talahha* تلتها: To be unmindful of, careless of.

Alhâ الها (prf. 3rd. p. m. sing.): Diverted from; Distracted. *LâTulhi* لاتله (imp. 3rd. p. of sing. IV.): Let not divert. *Yalhi* يله (imp. 3rd. p. m. sing. IV.): Let divert; Beguile. *Tulhî* تلهي (imp. 3rd. p. f. sing.): Divert. *Talahhâ* تلتها (prf. 3rd. p. m. sing. V.): Diverted. *Lahwun* لهُو (v. n.): Sport; Frivolous; Way causing diversion. *Lâhiyatun* لاهية (act. pic. of sing.): Inattentive. (L; T; R; LL)

The root with its above forms has been used as many as 16 times in the Holy Qur'ân.

Lau لو

Optative particle: If; Though; Although; Conditional. At the head of a sentence we have sometimes an ellipse of the correlative proposition called by grammarians *Jawâb al-shart* as in 21:39. (L; T; LL)

Lâta لات

لاتا؛ يلوت

To give a reply which was not called for, shift, shun a question, conceal, prevent.

Lâta لات particle: No longer; Had passed. An indeclinable verb or a kind of feminine form of the adverb *Lâ* (= no). *Al-Lât* اللت: Female idol of the pagan Arabs, the prototype of the Greek semi-goddess *Leto*, one of the wives of *Zeus* and mother of *Apollo*.

Al-Lât اللت (p. n.): A female goddess (53:19). *Lâta* لات (particle): Had passed (38:3). (L; T; R; LL)

Lâha لاج لوحا؛ يلوح

To change colour, become visible. *Lawwahtun*: Scorching one; Making visible. *Alwâh* الواح (plu. of *Lauhun* لوح): Broad table or plate; Tablet.

Lauhun لوح (n. sing.): (85:22). *Alwâh* الواح (n. plu.): (7:145, 150, 154; 54:13). *Lawwahatun* لواححة (v. adj. of intensity): Scorching one (74:29). ((L; T; R; LL)

Lâdha لاذ

لواذا؛ يلوذ

To take refuge in surrounding, seek refuge one with another, seek protection. *Liwâdhan* لواذا: Act of fleeing for shelter, slipping away privately.

Liwâdhan لواذا (v. n. acc.): (24:63). (L; T; R; LL)

لاط لآتا

لآطا؛ لآوط، لآلآط

To be fixed in the affections, cleave to (- the mind thought), take away a thing. *Laut* لوط : Sympathy; Active and nimhle. *Lût* لوط : Lot. A Prophet mentioned in the Holy Qur'ân. He lived east of the Jordan river in the vicinity of what is today the Dead Sea. Originally he was a native of Ur in southern Babylonia. As the son of Haran and the grandson of Terah he was Abraham's nephew.

Lût لوط (proper name): Lot. A Prophet mentioned in the Holy Qur'ân. (L; T; R; LL)

This name has occurred about 27 times in The Holy Qur'ân.

لام لآما

لآوما؛ لآلآوم

To blame some one for some thing. *Laumatun* لومة: Blame; Reproof. *Lâimun* لآئم: One who finds faults. *Lawwâma* لآومة (adjective of intensity): One who is constantly blaming others or accusing himself. *Malâm* ملام: Blamed. *Mulîm* ملآم: Deserving of blame. *Talawwun* تآلآو : To blame one another.

Lumtunna لآمآن (prf. 2nd. p. f. plu.): You (f.) blamed. *Yatalâwamûna* يتآلآومون (imp.

3rd. p. m. plu. IV.): They blamed each other. *Lûmû* لوموا (prt. m. plu.): Blame you. *Lâ Talûmû* لآ تآلوموا (prt. neg. m. plu.): O you! blame not. *Laumatun* لومة (n.): Blame. *Lâimun* لآئم (act. pic. m. sing.): One who blames others. *Lawwâmatun* لآومة (ints.f.): Self-reproaching. *Nafs Lawwâmatun* نفس لآومة: Self-reproaching soul at the doing of an evil deed (to the truth of final resurrection). The Holy Qur'ân has mentioned three stages of development of the human soul. The first stage is called *Nafs Ammârah* نفس آماراة: the soul prone to evil. When animal in a human being is predominant. The second stage is that of *Nafs Lawwâmah* نفس لآومة - the self reproaching soul, when he begins to be conscious of evil, and good in him gets the upper hand. It is the beginning of his spiritual resurrection. The highest stage of development of the human soul is that of *Nafs Mutmainnah* نفس مطمآنة - the soul at peace. At this stage his soul becomes practically immune to failure and faltering and is at rest and peace. *Malûman* ملاما (pact. pic. m. sing.): Blamed one. *Mulîman* ملآما (pis. pic.): One who deserves blame. *Malûmîna* ملامآن (pact. pic. m. plu.): Blamed ones. (L; T; R; LL)

The root with its above ten forms

has been used in The Holy Qur'ân as many as 14 times.

Launun لُون

Colour; external form; Species; Hue; Appearance; Kind; Sort; State. It is the singular of *Alwân* الوان.

Laun لُون (n.): (2:69). Colour. *Alwân* الوان (n. plu.): (30:22; 16:13, 69; 25:28; 39:21; 35:27). (L; T; R; LL)

Lawâ لَوَى

لوا؛ يَلوى

To twist, pervert, turn back, bend, avert (the face) from, lean, feel an inclination. *Layyan* لَيَّا: Distorting; Giving a twist.

Lawwau لَوَّو (prf. 3rd. p. m. plu.): They turn (their heads and faces by way of refusal) (63:5). *Talwûna* تَلَوْنَ (imp. 2nd. p. m. plu.): You turn back (3:153). *Talwû* تَلَوْوا (imp. 2nd. p. m. plu. acc. final *Nûn* is dropped): You turn back (4:135). *Yalwûna* يَلَوْنَ (imp. 3rd. p. m. plu.): They twist, pervert (3:78). *Layyan* لَيَّا (v. n. acc.): Twisting; Distorting (4:46). (L; T; R; LL)

Lâta لَات

لوتا؛ يَلت

To diminish, withhold, prevent.

Yalit يَلت (imp. juss. 3rd. p. m.

sing.): Will diminish (49:14). (L; T; R; LL)

Laita لَيْت

May it be that? Would that!

Laita لَيْت: Particle of desire and expressing a wish impossible to be realized. It is one of those particles which like *Anna* require a following noun to be an accusative. (L; T; LL)

This particle has occurred in The Holy Qur'ân 14 times.

Laisa لَيْسَ

It was not; Is not. It is one of the verbs of the class of *Kâna* كَانَ which govern the attribute in the accusative. *Lasta* لَسْتُ: You are not

Laisa لَيْسَ: (indeclinable neg. verb.): *Laisat* لَيْسَتْ (for f.): *Laisû* لَيْسُوا (for a group): *Lastu* لَسْتُ (for f. group): *Lastu* لَسْتُ: I am not. *Lasta* لَسْتُ: Thou are not. *Lastum* لَسْتُمْ: You are not. *Lastunna* لَسْتُنَّ: You (f.) are not. (L; T; LL)

This verb with its above forms has occurred about 89 times in The Holy Qur'ân .

Lailun لَيْل/Lailatun لَيْلَة

Both mean night, but according to Marzûqî the word *Lailun* is used as opposed to *Nahâr* and the

word *Lailatun* ليلة is used as opposed to *Yaum*. *Lailatun* ليلة possesses a wider and more extensive meaning than *Lailun* ليل, just as the word *Yaum* has a wider sense than *Nahâr* (see *Yaum*). (L; T; R; LL)

Lailun ليل/*Lailatun* ليلة (comm. gender, generic noun. its *ply.* is *Layâhun* ليال): Night. *Lailan* ليلا: By night.

The word *Lailatun* ليلة has been used as many as 8 times in The Holy Qur'ân (2:51, 178; 7:142 (twice); 14:3; 97: 1, 2, 3). The word *Lailun* ليل is used in The Holy Qur'ân 80 times and its plural *Layâhun* ليال 4 times.

لأن Lâna

To soften, make tender, lenient, smooth. *Lînatun* ليننة: A kind of palm-tree of which the dates are of very inferior quality and are unfit for human consumption. *Layyinun* لينن: Soft. *Al'ana* الآن: IV. To soften. *Alannâ* النا: We rendered soft.

Linta لنت (prf. 2nd. p. m. sing.): Thou was lenient (3:159). *Talînu* تلين (imp. 3rd. p. f. sing.): Become soft *Alannâ* النا (prf. 1st. p. plu.): We softened. *Layyina* لين (v. n.): Gentle; Soft. *Lînatun* ليننة (n.): Palm tree of very inferior quality. (L; T; R; LL)

The root with its above five forms has been used in The Holy Qur'ân about 5 times.

Mîm

م M

The twenty fourth letter of the Arabic alphabet pronounced as *Mîm* ميم, equivalent to English M. According to *Hisâb al-Jummal* (mode of reckoning numbers by the letters of the alphabet) the value of *mîm* is 40. In abbreviation it means *A'lamu* أعلم: The all knowing.

ما Mâ

Conjunctive pronoun. That; Which; That which; Whatsoever; As; As much; In such a manner as; As much as; As for as; Any kind; When; How. It is also used in the form of admiration. *Mâ* ما is one of those particles which in conditional propositions govern the verb in the conditional mood. It is frequently a mere expletive. When placed between a proposition and its complements as in 3:159 it

stands for "it is invariably so or "it is so". When affixed to *anna* أَنْ, *inna* إِنَّ and such particles it destroys the effect which they have of putting the noun following them in the accusative. When used as interrogative after a prefixed preposition the *Alif* is generally omitted, thus *bima* بِمَ for *bimâ* بِمَا *amma* عَمَّ for *an-mâ*, *ma* عَنْ مَا *mimma* مِمَّا for *min-mâ* مِنْ مَا. Sometime it makes the verb following it in the sense of *maṣḍar* مصدر or infinitive, it is then known as *mâ maṣḍariyyah* مَا مَصْدَرِيَّة. In this case it is always a letter and not a noun. *Mâ* مَا is also used for emphasis and stress and also as a negative adverb. In general it denies a circumstance, either present or if past but little remote from the present. Like *lâ* لَا it governs the attribute in the accusative, thus it is a negative particle when placed before the perfect as in 53:2 or before a pronoun as in 68:2, or before a demonstrative noun as in 12:31. *Mâ* مَا is also used as a negative particle before a perfect tense among verbal forms. It is sometimes used as an interrogative particle when placed before a demonstrative pronoun as in 21:52, or when placed before a verb as in 38:75, or followed by *dhâ* ذَا as in 2:26. It is also used as

meaning things, added to a noun it means indetermination, some, a certain. It is also an adverb of time as in 5:117. *Mâ* مَا is expletive in compound words, such as *inna-mâ* إِنَّمَا. It is sometimes used to express wonder. (L; T; LL)

Ma'aya مَأَى

To extend, become the hundredth, be covered with leaves.

Mi'atun مِئَةٌ : One hundred. It is used in The Holy Qur'ân eight times. *Mi'atain* مِئَتَيْنِ : Two hundred. (8:65, 66) (L; T; LL)

Mata'a مَتَعَ

مَتَعَ ؛ مَتَعَا

To carry a thing away, be advanced, rise (mirage), be strong (rope), give a dowry (to divorced woman), let anyone enjoy a thing long, make life comfortable, make a provision with a long life. *Tamatta'u* تَمَتَّعُوا : To combine 'Umrah عُمْرَةٌ together with the *Hajj* حَجٌّ. The combination of the 'Umrah عُمْرَةٌ and the *Hajj* حَجٌّ means that after or before the performance of the Pilgrim not to remain in the state of *Ihrâm* أَحْرَامٍ but enter into that state for the performance of the 'Umrah عُمْرَةٌ or the *Hajj* حَجٌّ, as the case may be. In

Islamic terminology *Tamatta'u* مَتَعَ signifies a category of *Hajj* حج in which a Pilgrim combines 'Umrah عمرة with *Hajj* حج in the season of *Hajj* حج.

Mata'a مَتَعَ (n.): Comfort; Ease; Enjoyment; Provision; Household stuff; Utensils; Goods; All kinds of things necessary for the life of human beings and cattles and goodly provisions for them.

Matta'tu مَتَّعْت (prf. 1st. p. sing. II.): I allowed to enjoy worldly provision. I gave comfort.

Matta'ta مَتَّعْت (prf. 2nd. pp. sing. II.): Thou bestowed the good thing of life.

Matta'na مَتَّعْنَا (prf. 1st. p. plu. II.): We have provided with good things.

Umatti'u اُمَتَّع (imp. 1st. p. sing. II.): I will give comfort. I will provide worldly provision.

Numatti'u نُمَتَّع (imp. 1st. p. plu.): We shall grant provision.

Yumatti'u يُمَتَّع (imp. 3rd. p. sing. II.): He will cause to enjoy.

Matti'u مَتَّعُوا (prt. m. plu.): You provide provision.

Tamatta'una تَمَتَّعُونَ (2nd. p. plu. pip.): You will be given comfort.

Yumatta'una يُمَتَّعُونَ (3rd. p. plu. pip.): They were allowed to enjoy.

Yatamatt'un يَتَمَتَّعُونَ (imp. 3rd. p. plu.): They enjoy themselves. Its imp. 3rd. p. plu. acc. is *Yatamatta'a* يَتَمَتَّعْ.

Tamatta'a تَمَتَّعْ (prt. m. sing. V.): Enjoy.

Tamatta'u تَمَتَّعُوا (prt. m. plu. V.): Enjoy yourselves.

Istamata'a

إِسْتَمَتَعَ (prf. 3rd. p. sing. X): Benefited.

Istamta'tum اِسْتَمَتَّعْتُمْ (prf. 2nd. p. plu.): You people enjoyed.

Istamat'u اِسْتَمَتَّعُوا (prf. 3rd. p. m. plu. X.): They enjoyed.

Amti'atun اَمْتَعَ (n. plu. its sing. is *Mat'atun* مَتَّاع). (L; R; T; LL)

This root with its above forms has occurred about 70 times in The Holy Qur'an.

Matana مَتَّن

مَتَّانَةٌ؛ يَمْتَنُّ

To be strong, solid, firm, sure, robust, steadfast.

Matin مَتِين (act. 2 pic. m. sing.): Strong; Sure; Solid. (7:183; 51:58, 68). (L; T; R; LL)

Matâ مَتَّى

Interrogative particle. When? At what time? (L; T; LL)

This particle has been used as many as 9 times.

Mathala مَثَل

مَثَلًا؛ يَمِثِّلُ

To resemble, imitate, compare any one with, be or look like some one, bear a likeness.

Tamaththala تَمَثَّل (prf. 3rd. p. sing. V.): He presented himself in the form of, appeared in the form of, assumed the likeness of, came in likeness of someone other than himself.

Mithlun مِثْل

(IV.): Likeness; Like; Similar; Of the kind; Resemblance; Similarly; Equivalent; Similitude; As much as; The same as. *Mithlai* مثلي: Two equivalents dual. *Mathalun* مَثَل (n.): Parable; Likeness; Similitude; Like; Reason; Proverb; Discourse; Equivalent; Comparison; Sign; Lesson; An example; Case; state; Condition; Argument. *Amthâl* أمثال (n. plu.): *Muthulât* مُثَلَّات (n. plu.): Exemplary punishment. *Muthlâ* مُثَلَّى (relative, f. of *Amthâl* امثال): Ideal; Superior. *Tamâthil* تماثيل (n. plu. of *Timthâl* تماثيل): Images; Statues. Laisa *kamithlihî shaiun* ليس كمثلہ شیء (42:11): Naught is as His exegesis. There is nothing like a likeness of Him. He is not only above all material limitation but even above the limitation of metaphor. The combination of *ka* and *mithl* مثل is for making a stress. The word *mithl* مثل here also means attribute. So the verse means that He is fundamentally, and not merely in his attributes, different from anything that exists or could exist or anything that could be conceived or imagined. (L; R; T; LL)

This root with its forms has occurred about 114 times in The Holy Qur'ân.

Majada مجَدَّ

مجداً؛ يمجد

To be great, illustrious,

eminent, glorious, magnified, excel in glory.

Majîd مجيد (act. 2 pic. m. sing.): Glorious; Great; Illustrious; Eminent; Magnificent. (L; R; T; LL)

The word has been used in The Holy Qur'ân in the verses 11:73; 50:1; 85:15 and 21.

Majusa مَجَسَّ

مجسا؛ يمجس

To follow the religion of the Magians.

Majûs مجوس (n. plu.): Magians; Fire worshippers, Pârsîs. (22:17). (L; R; T; LL)

Mahaṣa مَحَصَّ

محصاً؛ يمحص

To run, struggle (of slaughtered beast), flash (of lightning), refine (gold with fire), polish, take off an impure thing, lean, pure, malloyed, purge the impurities, prove, try, purify, improve, remove, amend. The difference between *Mahs* محص and *Fahs* فحص is that the later means to take off a bad thing during its adulteration whereas *Mahs* محص is to take off a bad thing when it is adjoining, contagious, united and connected.

Yumahhisa يُمَحِّصُ (imp. 3rd.

p. m. sing. II.): To purge or remove all the impurities. (3:141, 154). (L; T; R; LL)

مَحَقَّ **Mahaqa**

مَحَقًا ؛ يَمَحَقُ

To destroy, decrease, fall short, abate, diminish, waste, deprive of blessing, annul, wipe off, blot out, efface, erase, annihilate. The end of the month is called *Mihâq* محاق, when the moonlight is absent.

Yamhaqu يَمَحَقُ (*imp. 2nd. p. sing.*): To annul. (2:276; 3:141). (L; T; R; LL)

مَحَلَّ **Mahala**

مَحَلًا ؛ يَمَحَلُ

To act skilfully, impose calamity.

Mihâl محال (*adj.*): Mighty in prowess; Powerful to enforce whatever His unfathomable wisdom wills. according to Râghib it signifies "powerful" in contriving in a manner hidden from others, wherein the wisdom lies (13:13). (L; T; R; LL)

مَحَنَّ **Mahana**

مَحَنًا ؛ يَمَحِنُ

To strike, try, test, prove a thing, examine, clean out.

Imtahana اِمْتَحَنَ (*prf. 3rd. p. sing. VIII.*): He has purified,

tested, proved, proven, disposed (49:3). *Imtahinû* اِمْتَحِنُوا (*prt. m. plu. VIII.*): Examine (60:10). (L; T; R; LL)

مَحَا **Mahâ**

مَحَاً ، يَمَحُوا

To efface, blot out, disappear, obliterate, totally abolish, erase, conceal.

Mahûnâ مَحُونًا (*1st. p. plu.*): We obliterated, made to pass away, effaced, blotted out (17:12).

Yamhû يَمَحُوا (*imp. 3rd. p. m. sing.*): Repeals; Abolishes; Effaces; (13:39). *Yamhu* يَمَحُ (*f. d. juss. imp. 3rd. p. m. sing.*): He eradicates, blots out (42:24). (L; T; R; LL)

مَخَّرَ **Makhara**

مَخَّرًا ؛ يَمَخِّرُ ، يَمَخِّرُ

To plough the waves, cleave the water, be watered (ground):

Mawâkhira مَوَاخِرَ (*n. plu. Its sing. is Mâkhiratun* ماخرة): Those which cleave and plough through the waves with a dashing noise (16:14, 35:12). (L; T; R; LL)

مَخَضَّ **Makhadza**

مَخَضًّا ؛ يَمَخِضُ ، يَمَخِضُ

To churn, shake.

Makhâdz مَخَاض (collective noun.): The pangs of childbirth (19:23). (L; T; R; LL)

Madda مَدَّ

مَدًّا؛ يُمَدُّ

To be advanced (day) to stretch forth, extend, draw out, cause to increase or abound, draw forth, spread wide, strain, manure (a land), take ink, prolong.

Madda مَدَّ (prf. 3rd. p. m. sing. assim.): Had stretched, draw forth, spread. **Madadna** مَدَدْنَا (prf. 1st. p. plu. assim.): We have spread out and put fertilizers, have enriched. **Yamuddu** يُمَدُّ (imp. 3rd. p. m. sing. assim. V.): Draw out, extend, spread. **Yamdud** يَمْدُدُ (imp. 3rd. p. m. sing. assim. juss.): Prolong; Respite, lengthen. **Yamuddûna** يُمَدُّونَ (imp. 3rd. p. m. plu. assim.): They draw, plunge further. **Numidd** نُمِدُّ (imp. 1st. p. plu. assim. V.): We will prolong. **LaTamuddanna** لَا تَمَدَّنْ (prt. neg. emp.): Strain not; Extend not; Turn not longingly. **Muddat** مُدَّتْ (3rd. p. f. sing. pp. assim.): Spread out; Stretched out and received manure. **Mamdûdun** مَمْدُودٌ (act. pic. m. sing.): Spread out; Extended. **Amadda** أَمَدَّ (prf. 3rd. p. sing. assim. IV.): To be bestowed, assisted, caused to abound, aided, helped

Amdadnâ اَمَدَدْنَا (prf. 1st. p. plu. assim. IV.): We have aided, have helped. **Yumidda** يُمَدُّ (imp. 3rd. p. f. sing. assim. IV. acc.): Reinforce. **Yumdid** يُمِدِّدُ (imp. 3rd. p. assim. IV. juss.): He will aid. **Numiddu** نُمِدُّ (imp. 1st. p. plu. assim. IV.): We aid. **Mumiddun** مُمِدِّدٌ (ap-der. m. sing. IV.): One who helps or approached with aid. **Mumaddadatin** مُمَدَّدَةٌ (pis. pic. f. II.): Outstretched; Stretched forth. **Madadan** مَدَدًا (n. acc.): Aid; Help. **Muddat** مُدَّتْ (n.): Term; Space of time; Allotted period. **Midâd** مَدَادٌ (n): Ink. (L; T; R; LL)
This root with its above forms has been used in The Holy Qur'ân about 32 times.

Madana مَدَّن

مُدُّونًا؛ يَمْدُنُ

To come to a town
Tamaddan تَمَدَّن: To become civilized.

Madînah مَدِينَةٌ (n.): Town; City. **Al-Madînah** الْمَدِينَةُ: The city of the Holy Prophet ﷺ. **Madâin** مَدَائِنُ (n. plu.): Cities, Towns. **Madyan** مَدْيَنُ: (proper name, *Maghair* now known as *Shu'aib*. This city was situated on the Red Sea on the Coast of Arabia, south east of Mount Sinai, about 8 miles from the

Gulf of Aqabah. It is the *Midian* of the Bible. Its inhabitants were the Arabs of the Amorite tribes. Madyan was also Abraham's son from Katûrah (Gen. 25:1, 2). It is mentioned by Ptolemy as Modiana. (L; T; R; LL)
This root has been used with its above four forms about 27 times in the Holy Qur'ân.

مَرَأَ **Mara'a**
مَرَأًا؛ يَمْرَأُ

To be wholesome, easy of digestion, good cheer and pleasure, beneficial to anyone.

Mari'an مَرِيئًا (*act. 2 pic. m. acc.*): Wholesome; Beneficial; Salutary. **Mar'un** مَرءٍ (*n.*): Human being; Person with a pulp under the skin; Man. **Imra'atum** إِمْرَأَةٌ: Woman; Wife. Both this and the preceding word are written with *Waslah* when not commencing a sentence. Its plu. is *Nisâ*. **Imra'atâni/Imra'tain** إِمْرَأَتَانِ (*dual*): Two women. (L; T; R; LL; Dhahhâq)
This root with its above five forms has occurred about 38 times in The Holy Qur'ân.

مَرَّتَ **Marata**
مَرَّتًا؛ يَمَرَّتُ

To break, make barren, Maratun: Barren and stripped land; Man without eyebrows. **Mart**: Hairless beast. **Mârût**

ماروت: Attributive name of a king whose object was to break the glory of the enemies of Israelites, as Ibn 'Abbâs says. His companion was *Hârût* هَارُوت .

Mârût ماروت: Name of an Israelite king (2:102). (Ibn 'Abbâs, Baidzâwî; Ibn Jarîr; Dhahhâq; LL).

مَرَجَ **Maraja**
مَرَجًا؛ يَمْرُجُ

To send (cattle) to pasture, let loose, mix, let (the two spans of water) loose to flow, give freedom of movement.

Maraja مَرَجَ (*prf. 3rd. p. m. sing.*): Has loosed. **Marîj** مَرِيحٍ (*act. 2 pic. m. sing.*): State of confusion; Perplexed; Uncertain; Unsettled. **Mârîj** مَارِحٍ: Flame; Fire free from smoke. **Marjân** مَرْجَانٍ (*n.*): Corals; Small pearls. (L; R; T; LL)
This root with its above four forms has occurred about 6 times in The Holy Qur'ân.

مَرَحَ **Mariha**
مَرَحًا؛ يَمْرَحُ

To be joyful, extremely glad, caught by false pride, elated lively, cheerful, exalting, haughty, self-conceited.

Tamrahûna تَمْرَحُونَ (*imp. 2nd. p. m. plu.*): You exalted without justification; You arrogantly exalted without any right (40:75).

Marada مَرَدٌ

Marahan مَرَحًا (*act. pic. n. sing. X.*):
Haughtily; Haughty; Self-conceit.
(17:37, 31:18). (L; R; T; LL)

Marada مَرَدٌ

To moisten (bread) in order to soften it; To become accustomed, inert, insolent, persist in and habituated to, be insolent and audacious in pride and in the act of disobedience, be excessively proud, disobedient and rebellious, to become accustomed to a thing and persist in it. The word, in general is used in a negative sense.

Maradû مَرَدُوا (*prf. 3rd. p. m. plu.*): They persist in and are habituated to; They have grown insolent in. **Mâridun** مَارِد (*act. pic. m. sing.*): Insolently disobedient; Rebellions; Obstinate rebellious. **Marîd** مَرِيد (*pact. 2 pic. m. sing.*): Rebellious; Obstinate in rebellion; Stripped of all virtues. **Mumarridun** مُمَرِّد (*pic. pas. m. sing. II.*): Rendered smooth; Floored; Paved smooth. (L; R; T; LL)

This root with its above four forms has occurred about 5 times in The Holy Qur'ân.

Maridza مَرَضٌ

Marra مَرَّ

مَرًّا ؛ يَمُرُّ

To pass, move, pass on, pass by, pass with.

Marran مَرًّا (*v. n.*): Passing away.
Marra مَرَّ (*prf. 3rd. p. m. sing, assim. V.*): He passed. **Marrâ** مَرَّا (*prf. 3rd. p. m. plu. assim. V.*): They passed. **Tamurru** تَمُرُّ (*imp. 3rd. p. assim. V.*): He passed. **Tamurrûna** تَمُرُّونَ (*imp. 2nd. p. m. plu. assim. V.*): You passed. **Yamurrûna** يَمُرُّونَ (*imp. 3rd. p. m. plu.*): They pass. **Mustamir** مُسْتَمِر (*ap-der. m. sing. X.*): Continuous; Often repeated and tremendous; Ever recurring, strong, firm; Transient. **Marratun** مَرَّةٌ (*n.*): Once; One time; Turn; Occasion. **Marratân / Marratain** مَرَّتَانِ / مَرَّتَيْنِ (*acc. dual n.*): Twice; Repeatedly, again and again. **Marrât** مَرَّاتٍ (*n. plu.*): More than two times; Repeatedly. **Mirâtun** مِرَّاتٍ (*n.*): Strong of the make and intellect; Vigorous; Perpetually manifesting in powers; Surpassing power; Strength; Sound judgment; Firmness; Wisdom; Comprehension. This word is driven from **Imrâr** إِمْرَارٌ meaning entwining and twisting of a cable. (L; R; T; LL)

The root with its above forms has occurred about 35 times in The Holy Qur'ân.

Maridza مَرَضٌ

مَرَضًا ؛ يَمْرَضُ

To be or become sick, fall ill.

Disease is of two kinds, physical carnal moral. Vices are also a hinderance for human beings. It is said *Shamsun maridzatun* شمس مَرَضَة: The sun is ill. It means that it is not giving the proper light because of any obstruction or hindrance.

Maridztu مَرَضْتُ (*prf. 1st. p. sing.*): I am taken ill. **Maridzun** مَرِيضٌ (*n. sing.*): Sick person. **Maradzun** مَرَضٌ (*n.*): Disease. **Maradzan** مَرَضًا (*acc.*) **Mardzâ** مَرَضِيٌّ (*n. plu.*): Sick persons. **Maradz** مَرَضٌ: To come out of the proportion and equilibrium or illness, sickness and disease. (L; R; T; LL)

This root with its above forms has occurred about 24 times in The Holy Qur'ân.

مَرَو Marwun

Flint stones. *Al-Marwah* المروة: Proper name of the eminence in the immediate vicinity of Ka'bah. It is in remembrance of Hagar's extreme trial and her trust in God that *al-Marwah* المروة and *al Safâ* الصفا, another eminence near are mentioned in 2:158. Even in pre-Islamic times these two eminences were regarded as symbols of faith and patience in adversity. *Al-Marwah* المروة is mentioned in the context of the passages which deal with the virtues of patience and trust in God

Al-Marwah المروة: (53:34). (L; T; LL)

مَرَى Mara

مَرَأٌ؛ يَمْرِي

To stamp the ground (horse), press (a she camel's) teasts, press the teasts for milking, extract. *Miryatun* مَرِيَّة: Hesitation, wavering, anxiety, worry. It is more particular than doubt and suspicion (*shakkakk*).

Yumârûna يَمَارُونَ (*imp. 3rd. p. m. plu. III.*): They dispute, debate. **Tumârûna** تَمَارُونَ (*imp. 2nd. p. m. plu. III.*): You dispute, debate. **LaTumâri** لَا تَمَارِ (*prt. neg. m. sing. III.*): Dispute not. **Mirâun** مَرَأٌ (*n.*): Dispute. **Tamârau** تَمَارَوْا (*prf. 3rd. p. m. plu. VI.*): They doubted. It is derived from *Tamârû*, *Tamâriyan*. **Tatamâra** تَتَمَارِي (*imp. 2nd. p. m. sing. VI.*): You will doubt. **Yamtarûn** يَمْتَرُونَ (*imp. 3rd. p. m. plu. VIII.*): They doubt. **Tamtarûna** تَمْتَرُونَ (*imp. 2nd p. n. plur. VIII.*): You doubt. **LâTamtarunna** لَا تَمْتَرَنَّ (*prt. neg. m. sing.*): Have no doubt. **Mumtarîn** مَمْتَرِينَ (*ap-der. m. plu. VIII.*): Those who are in doubt. **Miryatun** مَرِيَّة (*n.*): Doubt. (L; R; T; LL)

This root with its above forms has occurred in The Holy Qur'ân about 20 times.

Maryam مَرِيَمَ

Mary. She was probably named after Mariam, the sister of Moses and Aaron (later pronunciation Miriam). The word is a compound of *mar* (مَر) star) and *yam* يَم (sea). It possesses in Hebrew a variety of meanings such as stare of the sea, drop of the sea, lady of the sea, mistress of the sea. It also means, exalted and pious worshipper (Kashshâf), and corpulent (adjective of a person or his body), fat and heavy. Among the Arabs and Jews corpulence was considered as a mark of beauty and girls who were corpulent were considered beautiful. It is not possible to write a biography of Mary based upon Biblical accounts, although the span of time covered by her accounts is longer than that of Jesus. (L; T; LL, Ency. Biblica, Encyc. Brit.)

Maryam مَرِيَمَ: Name of the mother of Jesus Christ.

The name has occurred thirty four times in The Holy Qur'ân.

Mazaja مَزَجَ

مَزَجًا ؛ يَمزُجُ

To mix, mingle (a liquid), temper.

Mizâj مَزَاجَ (v. n. III.): Admixture. (83:27; 76:5,17). (L;

T; R; LL)

Mazaqa مَزَقَ

مَزَقَةً ، مَزَقًا ، مَزَقًا ؛ يَمزُقُ

To disintegrate, tear off, impair, scatter.

Mazzaqnâ مَزَقْنَا (prf. II.): Scatter; Destroy; Disperse (34:19). **Muzziqa** مَزُقُ (pp. II.): Were dispersed, destroyed, scattered (34:7). **Mumazzaqin** مَمَزُقِينَ (II.): Broken up into a disintegration. According to some this form is a noun for time and place, but generally it is taken as a verbal noun with initial *Mîm* being called *Mîm Masdar*. (34:7, 19). (L; T; LL)

Mazana مَزَنَ

مَزُونًا ، مَزَنًا ؛ يَمزُنُ

To go away, fly away, fill up, praise, go in the same direction as another.

Muzn مَزْنُ (n.): Cloud (56:69). (L; R; T; LL)

Masaha مَسَحَ

مَسَحًا ؛ يَمسَحُ

To wipe a thing with the hand, survey, wipe off the dirt, pass hand over, set forth journeying through the land, stroking (with kindness) *Masahah-Allâh* مَسَحَ اللهُ ، God created him; Blessed. *Al-Masîh*

al-Dajjal المسيح الدّجال: Antichrist; One erring greatly and created accursed. *Masih*: One who travels much. It is the arabicized form of the Aramic word *Meshiha* مَسِيح, which, in turn is derived from the Hebrew *Mâshîah*, the term frequently applied in the Bible to the Hebrew Kings, whose ascension to power used to be consecrated by a touch with holy oil taken from the Temple. This anointment appears to have been of great importance to the Hebrews that the term "the anointed" became in the course of time more or less synonymous with a King. Jesus has been called *Masih* مَسِيح (Messiah) because he was to travel much (R; Râzî). This significance finds the foremost acceptance with the lexicologists as well as the commentators, and this lends support to the evidence recently discovered that shows that Jesus, after his unfortunate experience at the hands of the Syrian Jews, and having recovered from the shock and the wounds of crucifixion travelled far and wide, to deliver his message to the lost ten tribes of Israel, who lived in different parts of the world and where he is spoken of as having been afforded shelter (23:50). If in

pursuance of the Gospel narrative Jesus' ministry be admitted to have been confined to only three years and his travels to only a few Palestinian or Syrian towns the title of *Masih* مَسِيح in no way fits him. (L; R; T; LL)

Imisahû اِمْسَحُوا (prt. m. plu.): Wipe. *Mashan* مَسَحًا (v. n. acc.): Wiping; Stroking (with kindness). *Masih* مَسِيح (p. n.): Surname of Jesus; Anointed; Beautiful; One who journeys and travels much; Blessed and goodly.

This root with its above three forms has been used about 15 times in the Holy Qur'ân.

Masakha مَسَحَ
مَسَحًا : يَمْسَحُ

To destroy, transform, change, metamorphosed, scoff at, vilify, dissolve, deform to the hideous, stupid, change from good to bad state, render weak, turn into an evil plight, disfigure, make mistakes. *Masakhnâ* 'alâ *Makânihim* مَسَخْنَا عَلَى مَكَانِهِمْ: We would have destroyed them in their houses. According to Hasan and Ibn 'Abbâs it signifies that all their physical and mental faculties would have become paralysed.

Masakhnâ مَسَخْنَا (prf. 1st. p. plu.): We had destroyed. (36:67). (L; R;

T; Ibn Jarîr; LL)

Masada مَسَدًا

مَسَدًا؛ يَمْسُدُ

To twist a fibre of a cord strongly. Mamsâd: Strongly twisted.

Masad مَسَد (n): Twisted fibre or strands; Anything that consists of twisted strands irrespective of the material (111:5). (L; R; T; Qâmûs; Mughnî)

Massa مَسَّ

مَسَا؛ يَمْسُ

To touch, pass on, hand on a thing without having anything in between, befall, smite, strike. *Massat al-Hâjatu ilâ* مَسَّتِ الْحَاجَّةُ إِلَى: Necessity compelled to, have a touch of madness. *Mass مَسَّ* is like *Lamas لَمَس*, but the difference is that the word *Lamas لَمَس* is used for the seeking of a thing without obtaining it as the poet says:

وَامَسَهُ فَلَا إِجْدَهُ

"I am seeking him but cannot get of him."

Mass مَسَّ is said of that which can be known by the sense of touch. The verb has been used to signify to befall, punish, be affected with damage, harm, sexual touch.

Massa مَسَّ (prf. 3rd. p. m. sing. assim.): Touched. *Massat مَسَّت* (prf. 3rd. p. f. sing. assim.): She touched: *Yamassu يَمْسُ* (imp. 3rd. p. m. sing. assim.): Touches. *LamYamsas لَمْ يَمْسَسْ*: Did not touch. *Tamassu تَمَسَّ* (imp. 3rd. p. f. sing. assim.): She touches, befalls. *Yamassan يَمْسَانَا* (imp. 3rd. p. sing. ept.): *Misâs مَسَّاس* (v. n. III.) Touch. *Yatamâssan يَتَمَاسَانَا* (imp. 3rd. p. m. dual VI.): The twain touch each other (in the conjugal life. (L, T, R, LL)

This root with its above forms has occurred in The Holy Qur'ân about 62 times.

Masaka مَسَكَ

مَسَكًا؛ يَمْسِكُ، يَمْسِكُ

To take hold of, grasp *Amsaka*:
To withhold, keep back,
refrain from. *Massaka مَسَكَ*:
To perfume with musk.

Yumassikûna يَمْسِكُونَ (imp. 3rd. p. m. plu. III.): They hold fast. *Amsaka أَمْسَكَ* (prf. 3rd. p. sing. IV.): Withhold; Take hold fast; Keep back; Hold up; Retain: *Imsakna أَمْسَكْنَ* (prf. 3rd. p. f. plu. IV.): They withheld. *Yumsiku يُمْسِكُ* (imp. 3rd. p. m. sing.): Withholds. *Amsik أَمْسِكُ* (imp. 3rd. p. m. sing. IV.); Withhold; Keep. *Amsikû أَمْسِكُوا*: Retain, Keep. *Lâ Tumsikû لَا تَمْسِكُوا* (ap-der. neg. m. plu.):

Keep not; Retain not. **Imsâk** امسك (n. v.): The act of retaining. **Mumsik** ممسك (ap-der. m. sing. IV.): Withholder. **Mumsikât/ Mustamsikûna** ممسكات / مستمسكون (ap-der. f. plu. IV.): Withholders **Istamsaka** استمسك (prf. 3rd. p. sing. X.): Grasped; Withheld. **Istamsik** استمسك (prt. m. sing. X.): Hold fast. **Amsaktum** امسكتم (prf. 2nd. p. m. plu. IV.): You held fast. **Miskun** مسك (n.): Musk. (L, T, R, LL)

The root with its above forms has been used in The Holy Qur'ân about 27 times.

Masa مَسَى

مُسَوًّا، مَسِيًّا؛ يَمْسِي

To wish a good evening, come in the evening. **Amsâ** امسى : IV. To be or do anything in the evening. **Masâ** مَسَى is one of those verbs known as **Akhawât Kâna** اخوات كان or brothers of **Kâna** كان.

Tumsûna تَمْسُونَ (imp. 2nd. p. m. plu. IV.): You enter the evening (53:34). (L; R; T; LL)

Mashaja مَشَجَ

مَشَجًا؛ يَمَشُجُ

To mix up, mingle, unite.

Amshâj امشاج (n. plu. of *Mashîj*)

(مشيج): Mingled; Intermingled; Mixed; United; Mixture of (76:2). (L; R; T; LL)

Mashâ مَشَى

مَشِيًّا؛ يَمَشِي

To walk, go, proceed, move from one place to another, go about with lying slanders.

Mashau مَشَوْ (prf. 3rd. p. m. plu.)

They walk. **Yamshî** يَمَشِي (imp. 3rd. p. m. sing.): He walks.

Tamshî تَمَشِي (imp. 3rd. p. f. sing.): She walks. **Yamshûna**

يَمَشُونَ (imp. 3rd. p. m. plu.): They walk. **Tamshûna** تَمَشُونَ

(imp. 2nd. p. m. plu.): You walk. **Imshû** اِمَشُوا (perate m. plu.): Walk (O you!). **Mashyun**

مَشِيٌّ (v. n.): Walk; Walking; The act of walking. **Mashshâun**

مَشَاءٌ (m. sing.): One who goes about with lying slanders. (L; R; T; LL)

This root with its above forms has been used in The Holy Qur'ân about 23 times.

Maṣara مَصْرَ

مَصْرًا؛ يَمَصِّرُ

To milk with the tips of the fingers, build. **Massar** مَصَّرَ: To build towns; Choose (a town) for a capital.

Misr مِصْر (n. place): Chief town of a kingdom; Country;

Boundary; Egypt. (L; T; LL)
This word has been used in The Holy Qur'ân about 5 times.

Madzaghā

مَضَغًا

To masticate, chew.

Mudzghatun مُضْغَةٌ (n.): Lump of flesh; Morsed of flesh; Embryonic lump; What remains after chewing. The physical condition of an embryo after *al-Alaq* - the blood clot. (22:5; 23:14). (L; R; T; LL)

Madzâ مَضَى

مَضِيًّا؛ يَمْضُوا، يَمْضِي

To go away, leave, depart, make off, expire, pass away, elapse (tune), go on, advance further on, execute, conclude, enforcement, promulgation.

Madzâ مَضَى (prf. 3rd. p. m. sing.): Go forth, gone, became a king of past. **Madzat** مَضَّتْ (prf. 3rd. f. sing.): Gone forth; Passed away. **Amdziya** إَمْضِي (imp. 1st. p. sing. acc.): I shall go on. **Imdzû** إَمْضُوا (prt. m. plu.): Pass you. **Mudziyyan** مُضِيًّا (v. n.): Passing away; Go away; The act of going away. (L; R; T; LL)
The root with its above five forms has been used in The Holy Qur'ân about 5 times.

Maṭara مَطَرَ

مَطْرًا؛ يَمْطُر

To yield rain. *Maṭar* مَطَرٌ is also used in the sense of doing good or evil according to the object by which it is followed, but *Amṭara* is only used in relation to punishment.

Amtarnâ امْطَرْنَا (prf. 1st. p. plu. IV.): We pelted with a rain of stones (due to volcanic eruption combined with an earthquake.) **Umtirat** أَمْطَرَتْ (pp. 3rd. p. f. sing. IV.): Suffered a painful rain (of stones). **Umtir** امْطَرَ (prt. m. sing. IV.): Rain down (stone). **Mumtirun** مِمْطَر (ap-der. m. sing. IV.): Rain bringer. **Matarun** مَطَرَ (n. acc. Matran مطرا): Rain. (L; R; T; LL)
This root with its above five forms has been used in The Holy Qur'ân 15 times.

Ma'a مَعَ

Preposition: Gathering or assemblage in a place or status of time; At the time of, Not withstanding; Though; Nevertheless; Simultaneously; With; Accompanied by; In the company of. *Ma'al-Ashîyyati* مَعَ الْآشِيَّةِ: In the evening. *Ma' Dhâlika* مَعَ ذَلِكَ: With all that. *Huwa ma'î* هُوَ مَعِي: He is with me; His help is with me. (L; T; LL)

This preposition has been used in The Holy Qur'ân about 161 times.

مَعَزَ Ma'iza

مَعَزَا ؛ يَمَعَزُ

To be rich in goats and bucks. It is common to *m.* and *f.*, *sing.* and *pl.*

Ma'zun مَعَزٌ (*n. plu.*): Goats and bucks. (6:143). (L; R; T; LL)

مَعَنَ Ma'ana

مَعَنَا ؛ يَمَعَنُ

To travel fast and far, flow (water), give useful and easy thing. *Mâ'ûn* مَاعُونَ: Legal alms and other acts of kindness (such as funds and other form of lending ordinary things of utility like a needle or a piece of thread or bread to a neighbour); Aid or assistance in difficulty. According to Bukhârî it means *al-Ma'rûf Kullun* - every good and kind deed. According to Ikramah it lending of a thing or giving any useful thing to another. Its highest form is obligatory *Zakât*.

Ma'in مَعِين (*n. act. 2 pic.*): Springs of running water; Pure and clean drink; Unsullied springs; Running water. *Mâ'ûn* مَاعُونَ: Legal alms and other acts of

kindness. (107:7; 23:50; 37:45; 56:18; 67:30). (Bukhârî Ch. 68:107; L; R; T; LL)

مَعِيَ Ma'yun

Intestine; Bowel.

Am'â امعاء (*common gender plu.*): Intestines; Bowels. (47:15). (L; R; T; LL)

مَقَّتْ Maqata

مَقَّتَا ؛ يَمَقَّتُ

To hate, detest, abhor.

Maqtun مَقَّت (*v. n.*): Abhorrence; Repugnant; Very hateful. (L; R; T; LL)

The root is used in this form six times in The Holy Qur'ân.

مَكَّتْ Makatha

مَكَّتَا ؛ يَمَكَّتُ

To abide, dwell, remain, wait in a place, delay, stay, tarry

Makatha مَكَّت (*prf. 3rd. p. m. sing.*): He remained, waited, tarried. **Yamkuthu** يَمَكَّت (*imp. 3rd. p. m. sing.*): He remains, lasts, stays. **Imkuthû** اِمَكَّتُوا (*perate 2nd. p. m. plu.*): Wait in the place. **Mukthun** مَكَّت (*n. v.*): The act of carrying etc. **'Ala Mukthin** عَلَى مَكَّت: At intervals; By stages; Slowly and deliberately. **Mâkithûn/ Makithîn** مَأْكُثُونَ / مَأْكُثِينَ (*acc. / act. pic. m. plu.*): Those who remain in this state, who bide. (L;

R; T; LL)

The root with its above forms has been used in The Holy Qur'ân about 7 times.

مَكْرَ Makara

مَكْرًا ؛ يَمَكِّرُ

To plan a scheme, punish a deceiver, contrive a plot.

Makara مَكْرَ (prf. 3rd. p. m. sing.): Plotted, planned, schemed. **Makarû** مَكْرُوا (prf. 3rd. p. m. plu.): They planned etc. **Makartum** مَكْرْتُمْ (prf. 2nd. p. m. plu.): You planned. **Makarnâ** مَكْرْنَا (prf. 1st. plu.): We plotted. **Yamkuru** يَمَكِّرُ (imp. 3rd. p. m. sing.): Plots. **Yamkurûna** يَمَكِّرُونَ (imp. 3rd. p. m.): They planned. **Yamkurû** يَمَكِّرُوا (imp. 3rd. p. m. plu.): You planned. **Makrun** مَكْر (n.): Plan; Contrivance; Cunning (talks); Sly whisperings; Taunting remarks; Malicious talks; Secret imputations. **Mâkirîn** مَآكِرِينَ (act. pic. m. plu.): Planner; Schemer; Who punishes the end; Plotter. (L; R; T; LL)

The root with its above form has been used in The Holy Qur'ân about 43 times.

مَكَّة Makkah

Macoraba in Ptolemy. This city is the birth place of The Holy Prophet Muhammad (PBUH) and

the foremost sacred city of Islam. The city lies about 45 miles east of Jiddah, which is a seaport on the Red Sea. In the center of the city is the sacred shrine of *Ka'bah*. Makkah مَكَّة was never surrounded by city walls. The mountains which dominate it at close quarters have always made its conquering difficult. In 570 A.D. Abraha, the Christian viceroy in Yaman of the King of Abbyssinia erected a great cathedral at Sanâ', hoping thus to divert the annual Arabian Pilgrimage from the Makkan sanctuary, the *Ka'bah* to the new church. When this hope remained unfulfilled he decided to destroy the *Ka'bah* and attack Makkah and to break the national unity of the Arabs. He marched on Makkah with an army of 20,000 strong. Arriving at a place, a few miles from Makkah he halted, for the final attack. "A pestilential dislemper", says W. Muir, "had shown itself in the camp of Abraha. It broke out with deadly pustules and blears which was probably an aggravated form of smallpox. In confusion and dismay his army commenced retreat. Abandoned by their guides, they perished in the valleys

and a flood swept multitudes into the sea. Scarcely any one recovered who had once been smitten by it. Abraha himself with a mass of malignant and putrid sores, died miserably on his return to Sanâ'." Makkah was thus miraculously saved. This account is mentioned in the chapter 105 of The Holy Qur'ân. (Ibn Juban; Travels in Asia and Africa by Ibn Baṭūṭah; Travels in Arabia by Ibn Khaldûn; Travels in Arabia J.L. Burckhardt; Rulers of Mecca by G.D. Gavry; The Holy Cities of Arabia by E. Ruther.

Makkah مَكَّة: The city in Arabia with Ka'bah (48:24)

میکال Mikâl

Michael; One of the chief angels and considered to be associated chiefly with the work of sustaining the world. The word is considered as being a combination of *Mik* میک and *âl* ال, which means who is like God.

Mikâl میکال (2:98). (Bukhârî; Ibn Kathîr; Muhtasib by Ibn Jinnî; Jewish Encyl. T; L)

مکن Makuna

مکننا ؛ یمکن

To be strong, have power, hold

high rank or authority, be influential.

Makkannâ مَكَّنَّا (prf. 1st. p. plu. II.): We did grant an honourable position, did established; gave a firm place; gave authority.

Makkanna مَكَّنَّ (prf. 3rd. p. m. sing. II.): Has established, strengthened etc.

Yumakkinanna يُمَكِّنَنَّ (imp. 3rd. p. m. plu. epl. II.): He shall surely establish etc. **Amkana**

امکن (prf. 3rd. m. sing. IV.): He gave power. **Makînun** مَكِين (act. 2 pic. m. sing.): Established one. (L; T; R; LL)

This root with its above five forms has been used in The Holy Qur'ân about 17 times.

مکا Makâ

مكوا، مكاء ؛ یمكوا

To whistle with ones mouth, or bringing together ones finger and blowing through them and producing a whistling sound.

Mukâ'an مَكَاء (n. v.): Whistling through the mouth (8:35). (L; T; R; LL)

ملاء Mala'a

ملاء ؛ یملوا

To fill, satisfy, help. *Mila'al-Kaff* ملاء الكف: As much as the hand can hold; Handful. *Mala' al-Ardz* ملاء الارض: Earthful. The word signifies fullness, as the leader or chief

fill the eyes of people with awe and their hearts with attraction consequently they are called *Mala'un* ملاء.

Muli'at مُلِّتٌ (pp. 3rd. p. m. sing.): Was filled. **Mali'ûna** مَلِئُونٌ (act. pic. m. plu.): Those who fill. **Amla'anna** اَمَلْنُ (imp. 1st. p. plu. epl.): I surely shall fill. **Imta'lati** اِمْتَلَيْتُ (pp. 3rd. p. plu.): You are filled up. **Mil'un** مِلْنُ (n.): Full; Full until it fills anything; Earth full.. **Mala'un** ملاء (n. plu.): Chiefs; Leaders; Heads. The word signifies fullness, the leader or a chief fills. (L; T; R; LL)
The root with its above forms has been used in The Holy Qur'an about 40 times.

مَلَحَ Malaha

مَلَحًا ؛ يَمْلِحُ ، يَمْلِحُ

To put salt, become saltish.

Milhun مِلْحُ (n.): Saltish; Brakish, Bitter. (25:53; 35:12). (L; T; R; LL)

مَلَقَ Malaqa

مَلَقًا ؛ يَمْلِقُ

To erase, suck, wash. **Mallaqa** مَلَقٌ: To level (ground). **Amlaqa** اَمَلَقٌ: To fall into destitution, become poor.

Imlâq اِمْلَاقٌ (v. n. IV.): Falling to poverty. (6:151; 17:31). (L; T; R; LL)

مَلَكَ Malaka

مَلَكًا ؛ يَمْلِكُ

To possess, become the owner of, conquer, have control, rule, take a wife, have power, reign, be capable of, able to obtain, can do, can avail, have authority, hold. **Mallak** مَلَكٌ: To transfer property, give to anyone the possession, give a support to. **Milâk** مَلَاكٌ: Marriage. **Amlakâhu** اَمَلَكَهُ: They gave him in marriage. **Mâlik** مَالِكٌ and **Malik** مَلِكٌ are two different words from the same root. The former signifies master and the latter king. According to the rule of forming derivation in Arabic an additional letter (as *Alif* in **Mâlik** مَالِكٌ) gives the meanings of intensity, thus a master or lord is more than a king. The use of the word **Mâlik** مَالِكٌ, Master or Lord in verse 1:4 is to show that Allâh is not guilty of injustice if he forgives his servants because he is not a King or a Judge but more properly a Master. Being Master He can forgive and show mercy wherever and in whatever manner he may like. Its root is **ملك** or **لئك**.

Malakat مَلَكَتْ (prf. 3rd. p. f. sing.) Has possessed. **Mâ Mala-kat Aimânakum** مَا مَلَكَتْ اِيْمَانَكُمْ: Your wives; What your right hands possess; Prisoners of war. Not in

the sense of slave. **Malaktum** مَلَكْتُمْ (prf. 2nd. p. m. plu.): You held. **Yamliku** يَمَلِكُ (imp. 3rd. p. m. sing.): Has power to prevail. **Tamiliku** تَمَلِكُ (imp. 3rd. p. f. sing.): She rules. **Tamlík** تَمَلِكُ (imp. 2nd. p. m. sing.): You will avail. **Milk** مَلِك: Stay in power. **Tamlíkûna** تَمَلِكُونُ (imp. 2nd. p. m. plu.): You possess, own. **Yamlíkûna** يَمَلِكُونُ (imp. 3rd. p. m. plu.): They possess, own. **Mâlik** مَالِك (act. pic. m. sing.): Lord; Master; Owner; Sovereign; Who possesses the right over a thing and has the power to deal with it as one likes. **Amliku** اَمَلِكُ (imp. 1st. sing.): I have control. **Mâlikûn** مَالِكُونُ (act. pic. m. plu.): Owners. **Mamlûkun** مَمْلُوكُ (pic. pac. m. sing.): Possessed. **Mulûk** مَمْلُوكُ (n. plu.): Kings. **Malik** مَلِك (m. sing.): King. **Malík** مَلِيك (int.): Mighty king. Monarch. **Malakût** مَلَكُوت (n.): Dominion; Kingdom; Mighty dominion. **Malakun** مَلَكُ (n.): Angel. **Malâika** مَلَائِكُ (m. plu.): Angels. **Malakain** مَلَائِكِينُ (n. dual): Two angels. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân about 207 times.

مَلَّ مَلَّا

إملا، ملا؛ يمل، يمل

To dictate. **Tamallala** تَمَلَّل: To embrace a religion.

Yumillu يَمَلُّ (imp. 3rd. m. sing. assim. IV.): He dictates. **Yumlil** يَمَلِّل (imp. 3rd. m. sing. assim. IV.): **Millatun** مِلَّة (n.): Faith; Religion; Ordinance of a religion; Creed. (L; T; R; LL)
The root has been used in its above three forms about 18 times in the Holy Qur'ân.

مَلَّ مَلَّا

ملاء؛ يملو

To march a quick step. **Malla** مَلَّ: To make anyone to enjoy anything long. **Amlâ** اَمَلَّ IV.: To give rein, allow free play, give false hope, give enough time to repent, give respite, forbear long, loose the bridle to (a camel) **Malwatun** مَلْوَةٌ: Space of time **Imlâ** اِمْلًا: Dictation.
Amlâ اَمَلَّ (prf. 3rd. p. m. sing. IV.): He gave respite. **Amlaitu**: I respited long; I gave respite for a while. **Amlî** اَمَلِّي (imp. 1st. p. sing. IV.): I give respite. **Numlî** نَمَلِّي (imp. 1st. p. plu.): We respite **Maliyya** مَلِيًّا (v. n.): For a time; For a while. (L; T; R; LL)
The root with its above five form has been used in the Holy Qur'ân about 10 times.

Mimmâ مِمَّا

This particle is a combination of *Min* مِنْ and *Mâ* مَا.

Minman مِمَّنْ

This particle is a combination of *Min* مِنْ and *Mâ* مَا.

Man مَنَّ

An indeclinable conjunctive pronoun for he, she, they, who, whosoever, also used as interrogative, in a condition mood and has influence on the temporal value of verbs. It is always used to designate reasonable beings except when reasonable and unreasonable rationales and irrationals are combined and mentioned at the same time as in the verse 24:45. In these cases the irrational creatures are to some extent, by a figure of speech assimilated to reasonable beings. It is used for *m. f. sing. dual. plu.* and also as a relative pronoun.

Min مِّنْ

Preposition used for expressing starting point, part of a whole, origin as, from, of some, amongst. Determining time mood of action as, no, upon, from, of. Also to mean separation,

distinction instead of. Used as expletive before the subject of a negative or interrogative verb, it means then, relation, likeness, between, comparison, composition. It is frequently employed in negative preposition with the sense of any, nor is, will never be, cannot be, any. It is also used in the sense of, according to, and found occasionally with the meaning of 'an عَنْ as in 9:38. It indicates sometimes commencement of time or place, by reason of, because of, some of, among, alternate, according to and to emphasize the sense of connection but in negative case as in 3:28. Tâj ul 'Arûs has mentioned its 17 uses.

Mana'a مَنَعَ

منعاً ؛ يَمْنَعُ

To deny a thing, hinder from, defend, protect, refuse, prohibit, forbid, prevent, interdict.

Mana'a مَنَعَ (prf. 3rd. p. m. sing.): Prevented, etc. *Tamna'u* تَمَّنَعُ (imp. 3rd. p. f. sing.): Defends. *Namna'u* نَمَّنَعُ (imp. 1st. p. plu. Juss): We protect. *Muni'a* مُنِعَ (pp. 3rd. p. m. sing.): *Mâni'atun* مَانِعَةٌ (act. pic. f. sing): Protector *Manû'un* /

Manû‘an مَنَّوعًا / مَنَّوع (acc.): One who holds back. **Mannâ‘un** مَنَّاع (n. ints) One who hinders. **Mamnû‘atun** مَنَّوعَة (pic. pac. f. sing.): Forbidden. (L; R; T; LL) The root with its above forms has been used in the Holy Qur‘ân about 17 times.

مَنَّ مَنَّ
مَنَّ ؛ مَنَّ

To fatigue, be gracious, reproach, lay under obligation with *‘alâ*: To be liberal, bestow a grace or a favour on any one, recount to one the benefits shown or to reproach him .The origin of it is to cut off: According to Râghib the grace cuts off the needs as one who receives benefits is no more a needy. Thus a kindness, grace or benefit cuts off the hunger. *Al-Mannân* المَنَّان: The Great Benefactor (Allâh).

Manna مَنَّ (prf. 3rd. p. m. sing. assim. V.): He showed grace etc. **Mananâ** مَنَّا (prf. 1st. p. plu. assim.): We have shown the grace. **Tamunnu** تَمَنَّ (imp. 2nd. p. m. sing. assim.): You are showing grace. **Yamunnu** يَمَنَّ (imp. 3rd. p. m. sing. assim. V.): Shows grace. **Yamunnûna** يَمَنَّون (imp. 3rd. p. m. plu. assim. V.): They show grace. **Namunnu** نَمَنَّ (imp. 1st.

p. plu. acc.): We show grace. **Lâ Tamunnû** لا تَمَنَّوا (prt. neg. m. plu.): Show no grace. **Lâ Tamnun** لا تَمَنَّ (Conditional phrase): Bestow not favour. **Imnun** اَمَنَّ (prt. m. sing.): Bestow you. **Mann** مَنَّ: Showing a grace; Laying an obligation. **Mannan** مَنَّا (n. v.): **Mamnûn** مَمَّنُون (pic. pas. m. sing.): Diminish; Broken off. **Manûn** مَمَّنُون (n.): Death; Destiny. **Manna** مَنَّ (n.): Favour or gift; Anything obtained without trouble or difficulty; Honey. (L; T; R; LL under Turanjabîn) The root with its above forms has been used in the Holy Qur‘ân about 27 times.

مَنَّ مَنَّ
مَنَّ ؛ مَنَّ

To inspire with desire. **Amna** مَنَّية: To wish. **Maniyytun** مَنَّية: Death **Munyatun** مَنَّية: Desire; Object of desire. **Tamanna** مَنَّا: To wish, desire. **Manna** مَنَّ: To create false desires. **Tumnûna** تَمَنَّون: You emit. The modification of the imperfect has its final yâ changed to Wâw in plurals, thus the conjugation will go as **Yumnî** مَنَّي, **Tumnî** تَمَّنِي, **Yumnûna** مَنَّون, **Tumnûna** تَمَنَّون (imp 2nd. p. m. plu. IV.): You emit. **Yumnâ** مَنَّي (pip. 3rd. p. m. sing. IV.): Is emitted. **Tumnâ** تَمَّنِي (pip. 2nd.

p. f. sing. IV.): Emitted. **Maniyyun** مَنِيّ (n.): Sperm; Drop of fluid which is emitted; Small drop of semen; Small life germ in sperm. **Yumannî** يُمَنِّي (imp. 3rd. p. m. sing. II.): That which stirs up desire, arouses false hopes, fills with vain desires. **Ymanniyanna** يُمَنِّيَنَّ (imp. 1st. p. sing. elp. II.): I shall fill desire assuredly, I will arouse vain desires. **Tamanna** تَمَنَّا (prt. 3rd. p. m. sing V.): Wished; Read; Recited. **Tamannau** تَمَنَوْ (prf. 3rd. p. m. plu. V): They wished. **Tatamannauna** تَتَمَنُونَ (imp. 2p. m. plu. V.): You wish **Tamannauna** تَمَنُونَ is for **Tatamannauna** تَتَمَنُونَ. **Yatamannauna** يَتَمَنُونَ (imp. 3rd. p. m. plu. V.): They wish. **Tamuna** تَمُنْ (prt. m. plu. V.): Long; Yearn; Wish. **Umniyyatun** أُمْنِيَّة (n. sing.): Wish; Longing; Wishing. **Amâniya** إِمَانِيَّة (n. plu.): Wishes. **Manât** مَنَات (proper name): An idol worshipped by the pagan Arabs. (L; T; R; LL) This root with its above form has been used in the Holy Qur'ân about 22 times.

مَهَدَ Mahada

مَهَدًا؛ يَمَهْدُ

To prepare, extend, unfold, stretch out, make level, make provision.

Yamhadûna يَمَهْدُونَ (imp. 3rd. p. m. plu.): They prepare, make

provision. **Mâhidûna** مَاهَدُونَ (act. pic. m. plu.): Those who spread couch; Spreaders. **Mahhadtu** مَهَّدْتُ (imp. 1st p. sing. II.): I made smooth etc. **Tamhîdan** تَمَهِّدًا (v. n. II. acc.): Making smooth. **Mahd** مَهْد (n.): Cradle; Bed. **Mihâd** مِهَاد (n. acc.): Resting place; That which lies spread out. (L; T; R; LL) The root with its above six forms has been used to the Holly Qur'ân as many as 16 times.

مَهَلَّ Mahala

مَهَلًا؛ يَمَهِّلُ

To act slowly, patiently, gently, leisurely, without haste.

Mahhil مَهَّلَ (prt. m. sing II.): Respite you; Allow delay; Defer; Put off. Deal gently; Respite gently. **Amhil** اَمَهَّلَ (prt. m. sing. IV.): Respite gently. **Muhlun** مُهْل (n.): Molten lead. (L; T; R; LL) The root with its above three form has been used about 6 times in The Holy Qur'ân.

مَهَمًا Mahma

Whatever; When; Even so; Even.

Mahma مَهَمًا (Particle): (7:132). (L; T; LL; Mughnî; Ubkarî; Farra)

مَهْنُ Mahuna

مَهْنًا ؛ يَمُهْنُ

To be despised, weak, reviled.

Mahîn مَهِين (act. 2 pie.m. sing.): Despised; Weak; Reviled; Insignificant; Miserable; Wretched; Ignominious. (32:8; 43:52; 68:10;77:20). (L; T; LL)

مَاتَ Mâta

مُوتًا ؛ يَمُوتُ

To die, die away (fire), be burn out, become still (wind). *Amâta* أمَات : To soften meat by cooking, cool anger. *Amâtamafshû* أمَات نَفْسَهُوا : He cooled his passions. *Umît* أمِيت : To be obsolete. *Istamâta lahû* اِسْتَمَات لَه : To exert oneself to the utmost. *Mautatun* مَوْتَة : Death; Swoon; Madness *Maita* مَيْت : Dead; Lifeless. *Mauta* مَوْت : Dead; About to die, Spiritually dead. *Maut* مَوْت or Death has as many kinds as life has many kinds. Decaying of strength and vigour, of senses, of the faculty of growth and generative faculty of human beings, animals and of vegetables, of power of expression, of sense of taste, of touch, of imagination, of perception, of apprehension, of disorientation, of generative faculty, ignorance, grief, sleep, expiation are

examples of *maut* مَوْت.

Mâta مَات (prf. 3rd. p. m. sing.): Died. **Mâtû** ماتوا (prf. 3rd. p. m. plu.): They died. **Mittum** مِتِّم (m. prf. 2nd. p. m. plu.): You died. **Mittu** مِتَّ (prf. 1st. p. m. sing.) I died, became unconscious as in 19:23. **Mitnâ** مِتْنَا (prf. 1st. p. plu.): We died. **Yamûtu** يَمُوت (imp. 3rd. p. m. sing.): He dies. **Yamut** يُمُت (imp. 3rd. p. m. sing. juss.): He dies. **Tamûta** تَمُوت (imp. 3rd. p. f. sing. acc.): She dies. **Tamut** تَمَّت (imp. 3rd. p. f. sing. juss.) She dies. **Tamûtunna** تَمُوتُنَّ (imp. 2nd. p. m. plu. el.): You should die. **Yamutûna** يَمُوتُون (imp. 3rd. p. m. plu.): They die. **Yamûtû** يَمُوتُوا (imp. 3rd. p. m. plu. acc.): They die. **Tamûtûna** تَمُوتُون (imp. 2nd. p. m. plu.): You die. **Amûtu** اموت (imp. 1st. p. sing.): I die. **Namûtu** نَمُوت (imp. 1st. p. plu.): We die. **Mûtû** مَوْتُوا (prt. m. plu.): Die! (you). **Maut** مَوْت (v.n.): Death; Unconsciousness etc. **Mautatun** مَوْتَة (n.): Death. The ending and additional *Tâ* indicates the unit of an action which is termed *Ism al-Marrah* اِسْمُ الْمَرَّةِ. **Maitun** مَيْت (n.): Dead one. **Maitan** مَيْتًا (acc.): **Amwâtun** اموات (n. plu.): Dead ones. **Mautâ** مَوْتًا (n. plu.): Dead ones. **Mayyitun** مَيْيْت (n.): Lifeless; Dead; Mortal; About to die etc. **Mayyitûna** مَيْيْتُون (n.

plu.): Dead ones; Lifelessness. **Mayyitîn** مَيِّتِينَ (*plu. acc.*): Dead ones; Lifelessness. **Mamâtu** مَمَاتُ (*n. plu.*): Deaths **Maitatu:** مَيِّتَهُ (*plu. acc.*): Those which have not been slaughtered in the manner prescribed by the Islamic law. **Amâta** اَمَاتَ (*prf. 3rd. p. m. sing. IV.*): Caused to die. **Amatta** اَمَتَ (*prf. 2nd. p. m. sing. IV.*): You made to die. **Yumîtu** يُمِيتُ (*imp. 3rd. p. m. sing. VI.*): Causes the death. **Umîtu** اُمِيتُ (*imp. 1st. p. sing. IV.*): I cause the death. **Numîtu** نُمِيتُ (*imp. 1st. p. plu. IV.*): We cause the death. (L; T; R; LL) The root with its above forms has been used in the Holy Qur'ân about 165 times.

ماجَ Mâja
مَوْجًا ؛ يَمُوجُ

To be agitated, troubled, swell surge, press tumultuously like waves, rage.

Mauj مَوْجَ (*n.*): Wave; Surge; Billow. **Yamûju** يَمُوجُ (*imp. 3rd. p. sing.*): Surges. (L; T; R; LL) The root with its above two forms has been used in the Holy Qur'ân about 7 times.

مَارَ Mâra
مَورًا ؛ يَمُورُ

To move from side to side, shake, be in commotion, move to and fro with haste.

Tamûru تَمُورُ (*imp. 3rd. p. m. sing.*): Will shake, move, etc. **Maurau** مَورًا (*v. n.*): Shaking. (52:9; 67:16; 52:9).(L; T; R; LL)

مُوسَى Mûsa

Moses. The founder of Judaism. He delivered the Israelites from the tyranny of Pharaoh. He was the greatest Israelite Prophet. According to Biblical data he lived about 500 years after Abraham and 1400 years before Jesus. In order to ascertain the details of his life constitutes one of the most difficult task of modern Biblical study. The description made by the Holy Qur'ân gives some account of his birth and his mission. He was born when the Israelites, who had come to Egypt under Joseph were being pressed hard by the Egyptians. They were killing their newborn males and sparing their women to make them immodest. Moses' mother, however, determined to save her son prayed for him. God revealed to her to place him into a chest, then cast him into the river, the river will cast it on to the bank and "The person who was My enemy as well as his" will pick him up. His sister walked along the bank by the floating chest

and said to those who picked up the chest from the bank of the river, "Shall I guide you to a nurse who will take charge of him." In this way he was restored to his mother that she might be consoled and not grieve. The Holy Qur'ân gives an account of his Ascension, aspiration, communion with God, marriage, miracles, controversy with Pharaoh, crossing the sea, retirement to the mountain, receiving the Law, troubles at the hands of his own people, prophecies about the advent of a Prophet. In some ways Moses call to prophethood as described in the Holy Qur'ân resembles that of other Prophets and the Prophet of Islam. Like him, he was at first hesitant to take on the exalted task offered to him. Moses bears in many other respects striking resemblance to the Holy Prophet of Islam (73:15). As for the name Moses it may be noted that Mûsâ (Moses) is a Hebrew word and pronounced Moshe and means one drawn out of water or simply "a thing drawn out". This derivation also finds support in Arabic, it is said *Ausha al-shaia* اوشى الشي : He drew out the thing. Thus the word *Musha* which is the passive form of *Ausha* could

mean a thing drawn out. (L; T; R; LL)

Mûsa مُوسَى (Proper name): Moses.

The word has been used in the Holy Qur'ân about 136 times.

Mâla مَال

مالا : يُؤول ، يُيمال

To be rich. *Mawwal* ممول: To render wealthy. *Tamawwala* تمول: To become wealthy. *Ra'îsul Mâl* رئيس المال: Finance minister.

Malâ مَال (n.): Riches; Substances; Wealth. *Amwâl* أموال (n. plu.): *Mâliyah* ماليه (comp. interjective): (ه + ي + مال) My wealth. (L; T; R; LL)

The root with its above three forms has been used in the Holy Qur'ân 86 times

Mâha مَاه

مَوْهًا ؛ يَمُوهُ

To hold much water, draw water.

Mâun مَاء (n. for *Mawahun* موه): Water; Sap of plants; Juice. (L; T; R; LL)

This word has been used in the Holy Qur'ân about 63 times.

Mâda مَاد

مَيِّدًا ؛ يَمِيد

To be shaken, moved, agitated spread (cloth or table with

food), give food. *Imtâda* إمتاد
: To furnish with provisions

Tamîda تميد (*imp. 3rd. p. f. sing.*): Moves away; May be a source of benefit and provision; To quake. **Mâidatun** مائدة (*n.*): Table spread, table with food upon it, Food; Knowledge, because knowledge is the spiritual food. A table without food is not called *Mâidah* مائدة. (L; T; R; LL)

This root with its above two forms has been used in the Holy Qur'ân about 5 times.

مَارَ **Mâra**

میرا؛ یَمیر

To supply food or provision, convey stores (of food) to ones family. *Miratun* میرة: Stores, Provisions; Wheat; Corn.

Namîru نَمیر (*imp. 1st. p. plu.*): We shall get provision, we will bring food. (12:65). (L; T; R; LL).

مَازَ **Mâza**

مَیزا؛ یَمیز

To detect, distinguish, discriminate, separate, set a thing apart, discern between.

Yamîza یَمیز (*imp. 3rd. p.m.*): Discriminates; Distinguishes.

Tumiyyizu تَمیز (*imp. 2nd. p. f. sing. V.*) She distinguishes.

Imtâzû إمتازوا (*prt. m. plu. VII.*):

Separate yourselves. (L; T; R; LL)

The root with its above three forms has been used in the Holy Qur'ân about 4 times.

مَالَ **Mâla**

مَیلا؛ یَمیل

To incline, turn away from, turn aside from the right, turn aside from the center, be adverse, swoop, drop or descent as a bird upon on its prey, take and seize it suddenly. It is used in the sense of oppression and high headedness.

Yamîlûna یَمیلون (*imp. 3rd. p. m. plu.*): They may attack, swoop down, may fall, may turn, they may attack. **Lâ Tamîlu** لا تمیلو

(*prt. neg. m. plu.*): Turn not. **Mailun** مَیل (*v. n.*): The act of turning aside and including.

Mailatan میلة (*noun of unity*): A single act of turning. (L; T; R; LL).

In the Holy Qur'ân this root with its above four forms has been used about 6 times.

Nûn

ن N

Twenty fifth letter of the Arabic alphabet and the initial letter of the 68th chapter of the Holy Qur'ân. It is pronounced as *Nûn*, equivalent to English N. According to *Hisâb al-Jummal* (mode of reckoning numbers by the letters of the alphabet) the value is 50. It is also a word which means ink, stand or a great fish.

Nûn ن

Hassan and Qatâdah regards it as meaning Ink-stand, while Ibn 'Abbâs considers the meaning to be great fish. The context of the 68th Chapter of the Holy Qur'ân favours the former interpretation.

Nûn ن : Initial letter of the 68th chapter of the Holy Qur'ân. It is not an abbreviation but a word meaning Ink; Stand; Great fish. **Dhul-Nûn** ذوالنون: The man of the great fish or Jonah (Yunus) (21:87). (L; R; T; LL)

Nâ نا

An indeclinable affixed pronoun meaning, we, ours, us when following nouns and

meaning we and us, when following verbs of propositions. When affixed to the particles *inna* إِنَّ or *anna* أَن it is written *Innâ* إِنَّا, *innânâ* أَنَّنَا or *annânâ* أَنَّنَا. Although representing an accusative, it must be rendered We as in 5:111. (L; T; LL)

Na'a نَأَى

نَأَى ؛ يَنَأَى

To remove, be remote, turn away, keep anyone aloof, avert retire

Na'a نَأَى (*prf. 3rd. p. m. sing.*): He turns away (17:83; 41:51). **Yanauna** يَنُون (*imp. 2nd. p. m. plu.*): They keep away (6:26). (L; T; LL)

Naba'a نَبَأُ

نَبَأُ ؛ يَنْبَأُ

To be high, lofty. *Nabû'at* نَبِئَات: Giving the news, information or prophecy *Nabîyun* نَبِيّ (pronounced with *Yâ* changed from *Wâw*): Prophet; To have a lofty position, status, dignity of a Prophet as *Nûh*, Ibrahîm, Mûsâ. It is derived from *Nabûwwat* نَبِئَات and signifies elevation and evidence of giving very big news and bringing *Sharîat* (Law). *Nabû'at* نَبِئَات (with

hamzah): One who acquaints or informs others, who prophesies and is informed from God. A person came to the Holy Prophet ﷺ addressing him, O person who foretells *Nabi' Allâh* يا نبي الله. The Holy Prophet ﷺ told him to say, "Yâ Nabîyy Allâh" يا نبي الله (without *Hamzah*) i.e. O Prophet of Allâh!

Naba'a نَبَأَ (v. n.): News; Information, Message or announcement of great utility which results either to great knowledge or predominance of opinion and which inspires awe and makes the heart trouble with fear; Tiding; Announcement. **Anbâ'a** انبأ (plu. f. *Naba'a*): **Nabba'a** نَبَأَ (prf. 3rd. p. sing II.): Declared etc. **Nabba'at** نَبَات (prf. 3rd. p. f. sing.): She declared **Nabbu'atu** نَبَات (prf. 1st. p. sing.) I declared. **Yunabbi'u** يُنبؤ (imp. 3rd. p. m. sing.): Declares. **Unabbi'u** اُنْبِؤ (imp. 1st. p. sing.): I declare. **Nunabbi'u** نُنبؤ (imp. 2nd. p. sing II.): We declare. **Tanabbi'u** تُنبؤ (imp. 2nd. p. sing II.): You declare. **Tunabbi'ûna** تُنبؤن (imp. 2nd. p. m. sing. el. II.): Surely you will declare. **Nunabbi'anna** نُنَبِّانَ (imp. 1st. p. plu. II.): We surely shall declare. **Yunabba'** يُنبأ (pip 3rd. pm. sing. gen.): He has been told. **Yunabb'au** يُنبؤ (pip. 3rd. p. m. sing. non. II.): Will be declared. **Tunabbi'unna** تُنبؤن (pip 2nd p.

m. plu. el. II.): **Nabbi'** نَبِي (prt 2nd .p. m. sing II.): Declare. **Nabbi'u** نَبِي (prt. 2nd. p. m. plu. II.): Declare you. **Anba'a** انبأ (prf. 3rd. p. m. sing. IV.): Declared Informed. **Anbi'** انبي (prt. 2nd. p. m. sing. IV.): Informs them. **Anbi'u** انبؤ (prt. 2nd. p. m. plu IV.): Informs you. **Anbi'û** انبؤوا (prt. 2nd. p. m. plu. IV.): Inform you **Yastanbi'ûna** يستنبؤون (imp. 3rd. p. m. plu. X.): They ask, inquire, question. **Nabuwwat** نبوت: Prophethood; Lofty position, status, dignity of a prophet. **Nabiyyun/Nabiyyin** نَبِيّين / نَبِيّون (n. p. acc) and **Anbiyâ** انبياء: (n. plu. acc): (L; T; R; Baqâ; LL)

The root with its above forms has been used in the Holy Qur'ân as many as 160 times.

نَبَتَ Nabata

نَبَتَا؛ يَنْبِتُ

To produce (tree), germinate, grow, sprout (plant), grow up (child). **Nawâbit** نَوَابِت: Offspring of human beings or cattle.

Tanbutu تُنبُتُ (prf. 3rd. p. f. sing.): Grows. **Anbati** انبت (prf. 3rd. p. sing. IV.): Made to grow. **Anbatat** انبتت (prf. 3rd. p. m. sing. IV.): Sprouts. **Anbatna** انبتنا (prf. 1st. p. plu.): **Yunbitu** يُنبِتُ (imp. 3rd. p. m. sing. IV.): Grows. **Tunbitu** تُنبِتُ (imp. 3rd. p. m. sing. IV.): It that grows. **Tunbitû** تُنبِتُوا (imp. 2nd. p. m. plu. IV. acc.)

final *nûn* dropped): That you cause to grow. **Nabâtun/Nabâtan** نباتا / نبات (*acc./n.*): Growth; Herbage; Germinating or springing up. When used collectively it means Plants or that which is produced from the ground. (L; T; R; LL)
The root with its above form has been used in the Holy Qur'ân about 26 times.

نَبَذَ **Nabadha**

نَبَذًا ؛ يَنْبِذُ

To throw, fling, give up, cast off, reject, throw a thing because of its worthlessness or not taking into account.

Tanbadhû تَنْبِذُوا (*prf. 3rd. p. sing.*): Threw, fling. **Nabadhû** نَبَذُوا (*prf. 3rd. p. m. plu.*): They threw, etc. **Nabadhtu** نَبَذْتُ (*prf. 1st. p. sing.*): I threw. **Nabadhnâ** نَبَذْنَا (*prf. 1st. p. plu.*): We threw. **Inbidh** اُنْبِذْ (*prt. 2nd. p. m. sing.*): Throw! **Nubidha** نَبِذْ (*pp. 3rd. p. m. sing.*): Had been cast. **Yunbadhanna** يَنْبِذَنَّ (*pip. m. sing.*) He shall surely be cast. **Intabadhat** اِنْتَبَذَتْ (*prf. 3rd. p. f. sing. VIII.*): She retired, withdrew. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân as many as 12 times.

نَبَزَ **Nabaza**

نَبَزًا ؛ يَنْبِزُ

To call names; give nickname, defame, change name, name of reproach

Lâ Tanâbazû لَا تَنْابِزُوا (*prt. neg. m. plu. VI.*): Do not call one another by nicknames. Do not call one another in insulting manner (49:11). (L; T; R; LL)

نَبَطَ **Nabata**

نَبَطًا ؛ يَنْبِطُ ، يَنْبِطُ

To gush or flow out, draw water, reach water by digging well. **Anbata** اَنْبَطَ: To bring a thing to light, deduce a thing **Istanbata** اِسْتَنْبَطَ: To find out, elicit, elucidate. **Nabatun** نَبَطٌ: Internal state of a person.

Yastanbitûn يَسْتَنْبِطُونَ (*imp. 3rd. p. m. plu. X*): They discover, think out, illicit, engage in obtaining intelligence (4:83) (L; T; R; LL)

نَبَعَ **Naba'a**

نَبَعًا ؛ يَنْبَعُ ، يَنْبَعُ

To spring gush forth, flow out issue forth, emerge.

Yanbû'an يَنْبُوعًا (*n.*): Fountain; Spring. (17:90). **Yanâbî'** يَنْابِيعَ (*n. plu.*): Fountains (39:21) (L; T; R; LL)

نَتَّقُ **Nataqa**

نَتَّقَا؛ يَنْتَقِ

To shake, pull, rise up, break out.

Nataqnâ نَتَّقْنَا (*prf. 1st. p. plu.*): We shook (due to the quake), caused to quake (7:171) (L; T; R; LL)

نَجْدًا **Najada**

نَجْدًا؛ يَنْجِدُ

To overcome prevail over, become manifest

Najdain نَجْدَيْنِ (*n. dual*) two conspicuous high ways (90:10) (L; T; R; LL)

نَجَسًا **Najisa**

نَجَسًا؛ يَنْجَسُ

To be unclean, impure, filthy, full of impurity, dirty. It is of two kind one that can be seen by sight (by *Basârat* بصارت) the other that can be perceived by intelligence (by *Basîrat* بصيرت).

Najasun نَجَسًا: Spiritually altogether unclean (9:28). (L; T; R; LL)

نَجَلًا **Najal**

نَجَلًا؛ يَنْجَلُ

To become verdant, disclose, manifest, have large eyes. Anjala: To pasture (cattle) on herbage. *Minjal*: Luxuriant

(robes); Clever camel-driver

Injîl انجيل: Evangel. Just as the *Tawrât* - the Book given to Moses, is not the Old Testament so the *Injîl* انجيل mentioned in the Holy Qur'ân is certainly not the New Testament. *Injîl* was revealed direct to Jesus as the *Tawrât* was revealed to Moses. Fragments of them survived in the Hebrew Canonicals and the New Testament and in some other script such as the Gospel of childhood and the Gospel of Barnabas. According to modern Christian researchers on the authenticity of Bible, they claim that not more than 18% of its contents are original sayings of Jesus Christ. Most of the body of immethodical literatures is casual in its nature and an odd miscellany. None of the Books of the New Testament was intended by its authors writers to form one of the Cannons. They have all been put together side by side, unharmonised. They are a collection of reports and stories about Jesus compiled at dubious dates, some of them many centuries after his crucifixion and by unknown persons, undesigned and unforeseen in the apostolic age. They are far from being

the revealed words of God, never meant for publications and multiplications. Sentences and paragraphs have been abbreviated and expressions changed. When the first collection of the sayings and doing of Jesus were set down in writing the next who copied it might have felt inclined to enlarge it or to change the detail according to his whim or to the form in which he had heard it. The four Canonical Gospels were only four out of many and some of these besides the four have survived the final form of the Plew. Testament Cannons for the west was filed in the forth century A.D. by Atahasius and his friends and the Necame creed.

The reason why Jesus' revelations his sayings and doings were called Injil is that it contained not only good news for those who accepted him but also because it gave the glad tiding of the advent of the greatest and last Prophet (61:6), which is variously described in Jesus' Metaphorical language as the coming of the Kingdom of God (MK1:15), The coming of the Lord himself

(Mtt 21:40), The advent of paracllet or perikluton (John,14.16) or the Spirit of truth (John, 14:17) etc. The Holy Prophet ﷺ said, "The breasts of my Companions are like Gospels (L). It means that the breasts of his Companions are repositories of his life history and teachings. It indicated that the position of the present Gospels is analouguous to that of the collection of *Hadîth*.

In short the *Tawrât* and *Injil* frequently mentioned in the Holy Qur'ân are not identical with what is known today as the Bible or The Old Testament or The New Testament, but refers to an original revelations bestowed upon Moses and Jesus. The fact of there having lost and forgotten is alluded to in the Holy Qur'ân (5:14) and other facts of history. Their confirmation by the Holy Qur'ân refers only to the basic truth still discernable in the Bible and not to its legislation or to its present text. But even as they now exist they afford guidance in some respects but with a mixture of error

Injil انجيل (n.): Evangel.

The word has been used in the Holy Qur'ân about 12 times.

نَجْمَ Najama
نَجْمًا؛ يَنْجُمُ

To appear, rise, begin, accomplish, ensue, proceed

Najmun نَجْمٌ (n.): **Nujûm** نُجُومٌ (n. plu.): Star or collective of stars; Plant growing close to the earth with little or no stalk as grass; Germinaceous plant; Portions; Pleiades; Portion of the Holy Qur'ân (as it was revealed in portions during the 23 years.) The word with its plural form has been used as may as 13 times in the Holy Qur'ân. (L; T; R; Zamakhsharî; Râzî; Baidzawî; Ibn Kathîr)

نَجَا Najâ

نَجَا تَا ؛ يَنْجُوا ؛ نَجْوًا

To be saved, delivered, rescued escape, go free. **Najâ** نَجَا / **Najwan** نَجْوًا: To whisper (a secret), confide a secret to.

Najâ نَجَا (prf. 3rd. p. m. sing.): He was saved. **Najjâ** نَجَّأ (prf. 3rd. p. m. sing. II.): He was delivered. **Najauta** نَجَّوتَ (prf. 2nd. p. m. sing.): Thou hast escaped. **Najjaina** نَجَّيْنَا (prf. 1st. p. plu. II.): We delivered. **Yunajjî** يُنَجِّي (imp. 3rd. p. sing.

II.): You deliver, shall deliver. **Nunajjî** نُنَجِّي (imp. 1st. p. plu. II.): We deliver, shall deliver. **Nunajjiyanna** نُنَجِّينَ (imp. 1st. p. plu. el. II.): We shall surely deliver. **Najji** نَجَّي (prt. m. sing. II.): Deliver **Nujjiya** نُجِّي (pp. 3rd. p. m. sing. II.): He was delivered. **Anjâ** أَنْجَاء (prf. 3rd. p. m. sing. IV): Delivered. **Anjaita** أَنْجَيْتَ (prf. 2nd. p. m. sings. IV.): Thou delivered. **Anjaina** أَنْجَيْنَا (prf. 1st. p. plu. IV.): We delivered. **Yunjî** يُنَجِّي (imp. 3rd. p. m. plu.): Delivers. **Tunjî** تُنَجِّي (imp. 3rd. p. f. sing. IV): Delivered. **Nanjî** نَنْجِي (imp. 1st. p. plu. IV. final *Nân* dropped): We deliver. **Nâjin** نَاج (act. pic. m. sing. f.): Delivered one; Who is saved. **Najât** نَجَات (v. n.): Salvation. **Nunajjû** نُنَجِّوْا (ap-der. m. plu.): Verily we are to deliver thee. (L; T; R; LL)

Nâjaitum نَاجَيْتُمْ (prf. 2nd. p. m. plu. III): Ye whispered, consulted in private. **Tanâjaitum** تَنَاجَيْتُمْ (prf. 2nd. p. m. plu. VI.): Ye whisper together. **Yatanâjauna** يَتَنَاجُونَ (imp. 3rd. p. m. plu. IV): They whisper together. **Tanâjau** تَنَاجَوْا (prt. m. plu. VI.): Ye should whisper. **Lâ Tatanâjau** لَا تَنَاجَوْا (prt. neg. m. plu. VI.): Ye should not whisper. **Najyyan** نَجَّيَا (act. pic. acc.): The act of consulting together. **Najwâ** نَجْوَى (v. n.):

Counsulting in secret. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 84 times.

نَحَبَ Nahaba

نَحَبًا؛ يَنْحَبُ، يَنْحَبُ

To weep, cry, vow, wail, travel at a quick pace.

Qadzâ Nahbahû قَضَى نَحْبَهُ (*imp. 3rd. p. plu.*): They fulfilled their vow and fell as martyrs, redeemed their pledge by death; They are dead (33:23). (L; T; R; LL)

نَحَتَ Nahata

نَحَتًا؛ يَنْحَتُ، يَنْحَتُ

To scrape, carve, prepare by scraping, cut, shape, emicate.

Tanhitûna تَنْحَتُونَ (*imp. 2nd. p. m. plu.*): Ye hew (7:74; 26:149; 37:95) *Yanhatûna* يَنْحَتُونَ (*imp. 3rd. p. m. plu.*): They hew (15:82) (L; T; R; LL)

نَحَرَ Nahara

نَحْرًا؛ يَنْحَرُ

To slaughter, sacrifice, injure the jugular vein, put hand on to upper part of the chest.

Anhar أَنْحَرَ (*n.*): Offer sacrifice; Devote one's life for the humanity; Place one's hand in prayer on the upper part of the

chest (108:2). (L; T; R; LL)

نَحَسَ Nahisa

نُحُوسَةً، نَحَسًا؛ يَنْحَسُ

To be fatal, red like copper; Ill-luck; Inauspicious. *Nahsin* نَحَسَ (*v. n.*): (On a day when the sky remained) red like copper. (The day of) ill-luck. It does not mean that any particular day or time is inauspicious, lucky or not lucky. The meaning is for the tribe of 'Âd the day proved unlucky because of the calamity. 'Ummun Nâhisun عَومَ نَاحِسَ: Year of drought.

Nahsin نَحَسَ (*v. n.*): (59:19). *Nahisât* نَحَسَاتُ (*n. plu.*): (41:16). *Nuhâs* نَحَاسَ (*v. n.*): Smoke without flame that rises high, Molten copper shatters of iron when beaten (55:35). (L; T; R; LL)

نَحَلَ Nahala

نَحَلًا؛ يَنْحَلُ

To make a gift, dower a women, make a wedding gift, free gift. *Nihlatun* نَحَلَةٌ: Unasked, willingly, cheerfully and as agreed gift, without demand and without expecting a return for it. It is distinguishable from *Hibah* - a free gift. Every *Hibah* is a *Nihlah* but not every *Nihlah*

is a *Hibah*.

Nahl نَحْل (n.): Bee. (16:68).
Nihlatun نَحْلَة (n): (4:4).(L; T; R; LL)

Nahnu نَحْنُ

We. (Personal pronoun of common gender used both in dual and plural forms):

Nakhira نَخْرَ

نَخْرًا ؛ يَنْخَرُ

To be decayed, worm eaten, wasted, crumbled, hallow

Nakhiratun نَخْرَة (n.sing): Hallow etc. (79.11). (L; T; R; LL)

Nakhala نَخَل

نَخْلًا ؛ يَنْخُلُ

To sift, send down, snow, drizzle, cloud, select, pick out the best of. *Nakhal lahû alnaṣihatun*: To give earnest advice.

Nakhl/Nakhlān نَخْل / نَخْلَان (acc./n. sing.) Palm-tree; Palm; Date-palm. **Nakhîl** نَخِيل (gen. plu.): Date-palms. **Nakhlātun** نَخْلَة (n. of unity): Single palm-tree. (L; T; R; LL)

The root with its above four forms has been used in the Holy Qur'ân about 20 times.

Nadda نَدَّ

نَدًّا ؛ يَنْدُ

To flee, run away, defame, divulge (secret). *Nid* نَد: Match, A like; Opponent; Equal; Image; Idol; Compeer; Rival; Object of adoration to which some or all of Gods qualities are ascribed, whether it be conceived as deity in its own right or a saint. Supposedly possessing certain divine or semi-divine powers. One who is runs away from God's command.

Andâd اَنَدَاد (n. plu. of *Nid* نَد assim.): Equals; Matches; Images; Idols; Rivals etc. (L; R; T; LL)

The word has been used in the Holy Qur'ân as many as about 6 times.

Nadima نَدِمَ

نَدِمًا ؛ يَنْدِمُ

To regret as repentance and penitence as a result of a sinful act. According to Lane a sinful act may be followed by either of two painful feelings. One is called remorse, in that case there is no merit. The other is known as *Taubah* or repentance which is followed by a good deed. *Nadâmat* نَدَامَت: Repentance.

Nâdimîn نَادِمِينَ (act. pic. plu.): Repentants. (L; T; R; LL)

The root with its above form has been used in the Holy Qur'ân as many as 7 times.

نَادَى **Nâda**
مُنَادَاةً؛ يُنَادِي

To call, call any one to convey something, proclaim, hail, invite.

Nâda نَادَى (prf. 3rd. p. m. sing. III.): Called out; Cried. **Nâdâ** نَادَا (per. 3rd. p. m. sing. W.V. II.): He cried. **Nâdat** نَادَتْ (prf. 3rd. p. f. sing. II.): Called to. **Nâdû** نَادُوا (prf. 3rd. p. m. plu. II.): They cried, called out. **Nâdaitum** نَادَيْتُمْ (prf. 3rd. p. m. plu. II.): Ye called for. **Nâdainâ** نَادَيْنَا (prf. 1st. p. plu. II.): We called. **Yunâdî** يُنَادِي (imp. 3rd. p. m. sing. II.): Calling, calls (yunadî يُنَادِي = yunâdî يُنَادِي where last yâ is dropped). **Nûdiya** نُودِي (pp. 3rd. p. sing. II.): It was called to. **Nâdû** نَادُوا (pp. 3rd. p. sing. II.): Was called, hailed. **Nûdû** نُودُوا (pp. 3rd. p. m. plu. II.): They were proclaimed. Referring to the Here after it means they will be proclaimed. **Yunâdûna** يُنَادُون (pip. 3rd. p. m. plu. II.): Will be called. **Tanâdau** تَنَادَوْا (prf. 3rd. p. m. plu. VI.): They cried out to each other. **Munadi/Munâdî** مُنَادِي/مُنَادٍ (ap-der. m. sing.): The caller; One that calls; Crier. **Munâdiyan** مُنَادِيَا (pt-der. m. sing. acc.): Crier. **Nidâun** نِدَاءٌ

(v.n.): Act of calling; Cry. **Nâdî** نَادِي (n.): Assembly. **Nadiyyan** نَدِيَّيَا (n. plu. acc.): Fellows of an assembly. **Tanâd/ Tanâdi** تَنَادَ/تَنَادِي (The yâ being omitted, v.n. IV.): Mutual calling. The act of calling one to another. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 53 times.

نَذَرَ **Nadhara**
نَذَرًا؛ يَنْذِرُ، يَنْذِرُ

To dedicate, conserrate, make a vow, devote by vow; warn, admonish, caution, promise voluntarily, offer present. **Nadhîr** نَذِير: Warner; One who informs and adverse a calamity; Who cautions and put one on guard. **Andharatu al-Qaum sîr al 'Aduww** أَنْذَرْتُ الْقَوْمَ سِيرَ الْعَدُوِّ: I informed the people of the march of the enemy and put them on their guard and cautioned them.

Nadhartu نَذَرْتُ (prf. 1st. p. sing.): I vowed. **Nadhartum** نَذَرْتُمْ (prf. 2nd. p. plu.): Ye took vow. **Nadhrun** نَذَرٌ (v. n.): Vow. **Nudhûr** نُذُور (n. plu.): Vows; Voluntary promises. Obligations imposed by self-will or through religious order. **Andhara** أَنْذَرَ (prf. 3rd. p. m. sing. IV.): Warned; Called attention to; Showed the danger to come.

Andhartā أَنْذَرْتَ (prf. 2nd. p. m. sing. IV.): Thou warned. **Andhartu** أَنْذَرْتُ (prf. 1st. p. sing.): I warned. **Andharnâ** أَنْذَرْنَا (prf. 1st. p. plu.): We have warned. **Yundhiru** يُنذِرُ (imp 3rd. p. m. sing. IV.): Warns. **Li-Yundhira** لِيُنذِرْ (imp. 3rd. p. m. sing.): In order to warn. **Yundhirûna** يَنْذِرُونَ (imp. 3rd. p. m. plu. IV.): They warn. **Li-Yundhira** لِيُنذِرْ (imp. 3rd. p. m. plu. IV. el.): In order to warn **Li-Tundhira** لَتُنذِرْ (imp. 2nd. p. sing. IV. el.): Thou may warn. **Lan Tundhir** لَنْ تُنذِرَ (2nd. p. m. sing. Juss. IV.): Ye warnest not. **Andhir** أَنْذِرْ (prt. m. plu. IV.): You warn **Undhirû** أَنْذِرُوا (pp. 3rd. p. m. plu. IV.): They had been warned **Li Yundharû** لِيُنذِرُوا (pip. 3rd. p. m. plu. el. IV.): They may to be warned. **Yundharûna** يَنْذِرُونَ (pip. 3rd. p. m. plu. IV.): They are warned. **Nudhran** نَذَرَا (v.n. acc. IV): Warning. **Nudhur/Nudhurî** نَذِرْ / نَذِرِي (vâ dropped):. My warning. **Nadhîr** نَذِيرٌ (act. 2. pic.): Warner; Who cautions and put one on guard. **Mundhirun** مُنذِرٌ (ap-der. sing IV.): Warner. **Mundhirîn** مُنذِرِينَ (ap-der. m. plu. acc. IV.): Warners. **Mundharîn** مُنذِرِينَ (pis. pic. m. plu. acc. IV.): Those who are warned. (L; R; T; LL)

The root with its above forms has been used in the Holy Qur'ân about 130 times.

نَزَعَ 'a Naza

نَزَعَا؛ يَنْزِعُ

To draw forth, take away, pluck out, bring out, snatch away, remove strip off, tear off, extract, withdraw, draw out sharply, perform ones duty, snatch off, yearn, depose high officials, resemble, draw with vigour, invite others to truth, rise, ascend, draw from the abode or bottom, carry off forcibly, deprive.

Naza'a نَزَعَ (prf 3rd. pm. sing.): Drew forth etc. **Naza'nâ** نَزَعْنَا (imp 1st. plu.): We shall strip off, take out, withdraw. **Yanzi'u** يَنْزِعُ (imp. 3rd. p. m. sing.): Stripping off. **Tanzi'u** تَنْزِعُ (imp. 3rd. p. m. sing.): Thou takest away. **La Nanzi'anna** لَا نَنْزِعَنَّ (imp 1st. plu. epl.): We surely draw. **Yunâzi'unna** يَنْزِعُونَ (imp. 3rd. p. m. plu. emp. III.): They should dispute. **Tanâza'û** تَنَازَعُوا (prf. 3rd. p. m. plu. VI.): They disputed with each other **Tanâz'atunm** تَنَازَعْتُمْ (prf. 2nd. p. m. plu.): He disputed. **Yatanâza'ûna** يَتَنَازَعُونَ (imp. 3rd. p. m. plu.): They disputed among themselves, will snatch from one another. **Nazza'atun** نَزَعَةٌ (n. ints.): Stripping even to the extremities. **Nâziât** نَزَعَتْ (act. pic. f. plu.): Those who perform their duty etc. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 20 times.

نَزَغَ Nazagha

نَزَغًا ؛ يَنْزِعُ

To incite to evil, foment discord between, make strife, slander, sow, disseminate, blacken any one's character, wound in words, set people at variance, stir up discord.

Nazagh نَزَغَ (prf. 3rd. p. m. sing.): stirred up discord etc. **Yanzaghu** يَنْزِعُ (imp. 3rd. p. m. plu.): Sows discord. **Yanzaghanna** يَنْزِعُنَّ (imp. 3rd. p. m. sing. imp.): Imputation, afflict, prompt. **Nazghun** نَزَغَ (v.n.): An evil suggestion inclining to evil. (L; T; R; LL)

The root with its above four forms has been used in the Holy Qur'ân about 6 times.

نَزَفَ Nazafa

نَزَفًا ؛ يَنْزِفُ

To exhaust, deprive of intellectual facilities. **Anzfa** نَزَفَ is the more intensive form.

Yunzafûn يُنْزِفُونَ (pip. 3rd. p. m. plu. IV.): They will be exhausted, deprived of intellectual faculties (37:47). **Yunzifûn** يُنْزِفُونَ (imp. 3rd. p. m. plu. IV.): They will become senseless, exhaust (56:19). (L; R; T; LL).

نَزَلَ Nazala

نَزَلَ ؛ يَنْزِلُ

To descend, come down, go down, happen, alight at, settle in a place, lodge. **Anzala** نَزَلَ: To sent down, give. **Nuzulun** نُزُلٌ: That which is prepared for a guest's entertainment, Abode, Gift. **Manzil** مَنْزِلٌ: Mansion; Station, **Nazzala** نَزَلَ: To cause to descend, send down. **Tanzil** تَنْزِيلٌ: Sending down; Divine revelation; Orderly arrangement and authentic compilation; Gradual revelation

Nazala نَزَلَ (prf. 3rd. p. m. sing.): Has come down etc. **Yanzilu** يَنْزِلُ (imp. 3rd. p. m. sing.): Descends. **Nazzala** نَزَلَ (prf. 3rd. p. m. sing. II.): Has sent down. **Nazzalna** نَزَّلْنَا (prf. 1st. p. plu. II.): We have revealed. We have sent down. We have revealed in slow deliberation and in piecemeal. **Yunazzila** يُنْزِلُ (imp. 3rd. p. m. sing. II. acc.): That has sent down. **Yunazzilu** يُنْزِلُ (imp. 3rd. p. m. sing. II.): Sends down. **Tunazzila** تُنْزِلُ (imp. 2nd. p. m. sing. II. acc.): They may send down. **Nunazzilu** نُنْزِلُ (imp. 1st. p. plu. II.): We send down. **Lam-Yunazzil** لَمْ يَنْزِلْ (imp. 3rd. p. m. sing. II. Juss.): Did not send down. **Nuzzila** نَزَلَ (pp. 3rd. p. m. sing. II.): Was sent down; Has been revealed. **Nuzzilat** نُزِّلَتْ (pp. 3rd.

p. f. sing.); Was revealed. **Yunazzala** يُنَزِّلُ (*pip. 3rd. p. m. sing.*): Is being revealed. **An-Yunazzala** ان يَنْزِلُ: To be revealed. **Tanzilun/Tanzîlan** تَنْزِيلًا / تَنْزِيلٌ (*v. n. II. /acc.*): The revelation. **Anzala** انزل (*prf. 3rd. p. m. sing. IV.*): Sent down. **Anzaltu** انزلت (*prf. 1st. p. sing. IV.*): I sent down. **Anzaltum** انزلتم (*prf. 2nd. p. m. plu.*): You sent down. **Anzalnâ** انزلنا (*1st. p. plu. IV.*): We sent down. **Unzilu** انزل (*imp. 1st. p. sing. IV.*): I shall send down. **Anzil** انزل (*prt. m. sing. IV.*): Send down. **Unzila** انزل (*pp. 3rd. p. m. sing. IV.*): Revealed. **Unzilat** انزلت (*pp. 3rd. p. f. sing. IV.*): Sent down. **Tanazzalat** تنزلت (*prf. 3rd. p. f. sing. V.*): Brought down. **Tatanazzalu** تَنْزَلُ (*imp. 3rd. p. f. sing. V.* This form is *f. sing.* but is also used for *plu* as a group.): Comedown, Descend. **Tanazzalu** تَنْزَلُ (*imp. 3rd. p. f. sing. V.* Here *Tâ* ت is dropped, which is called *Takhfif* تخفيف.): Comes down. **Yatanazzalu** يَنْزَلُ (*imp. 3rd. p. m. sing. V.*): Comes down. **Nuzulun** نُزُلٌ (*n.*): That which is prepared for a guest, Entertainment; Abode; Gift. **Nuzulan** نُزُلًا (*n. acc.*): Entertainment. **Nazaltun** نَزَلَةٌ (*n. unity*. It denotes the meaning of once): Descent. Manifestation. **Manâzila** مَنَازِلٌ (*n. plu. acc.*): Mensions; Stations. **Munazzilun**

منزل (*ap-der. m. sing. II.*) One who sends down. **Munazzalun** مَنْزِلٌ (*pis. pic. m. sing. II.*): What has been revealed or sent down. **Munzilûna** مَنْزِلُونَ (*ap-der. m. plu. IV. nom.*): Who causes to descent. **Munazzilûna** مَنْزِلِينَ (*ap-der. m. plu. IV. acc.*): Those who provide hospitality; Entertainers; Hosts. **Munzalan** مَنْزِلًا (*pis. pic. m. sing.*): Landing place. **Munzalîn** مَنْزِلِينَ (*pis. pic. m. plu.*) Those who are sent down. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 293 times.

Nasa'a نَسَأَ

نَسَأَ، نَسِيًا؛ يَنْسَأُ

To delay, postpone intercalate. **Nasi'u** نَسِيءٌ: The postponement of a sacred month to some other month. It was an invention of the idolatrous Arabs. The reference here is to the practice of postponing observance of the sacred month, thus allowing an ordinary month to be observed as sacred and a sacred month to be treated as ordinary. In practice it is the transferring for example the observance of *Muharram* to the following month. This practice interfered with the security of life which was guaranteed in the sacred

months. As fighting was prohibited in the sacred months (2:217) the three successive months of *Dhû-al-Qa'dah*, *Dhû al-Hijjah* and *Muharram* seemed too long for them to refrain from their bloodshed and therefore they violated the last of these. According to others *Nasî'u* نَسِيءٌ mean addition and intercalation of months and refers to the practice of the intercalation of a month every fourth year, with a view to bringing the lunar calendar into accord with the solar year and thus intercalating a thirteenth month in third, sixth and eighth year of every eight-year period. (L; R; T; LL)

Nasî'u نَسِيءٌ (9:37): (L, T, R, LL)
Minsa'atun مَنَسَأَةٌ (n.): Staff; Stick; Ruling power and glory. (34:14).

نَسَبَ نَسَابًا

نَسَبَةٌ ، نَسَبًا ؛ يَنْسِبُ ، يَنْسِبُ

To give or ask one's genealogy, ask the pedigree or lineage of.

Nasaban نَسَابًا (v. n. acc.): Kinship. Relationship (25:54; 37:158). *Ansâb* أَنْسَابٌ (n. plu.): Kinships; Relationships. (23: 101). (L; T; R; LL)

نَسَخَ نَسَاخًا

نَسَخًا ؛ يَنْسَخُ

To abolish, destroy, abrogate,

nullify, obliterate, conceal, transfer, substitute, copy transcribe, rule out.

Yansakhu يَنْسَخُ (imp. 3rd. p. m. sing.): Removes, Abolishes etc.(22:52). *Nasakha* نَسَخٌ (imp. 1st. p. plu. juss.): We abrogate. (2:106) *Nastansikh* نَسْتَنْسِخُ (imp. 1st. p. plu. X): We transcribe. (45:29). *Nuskhatun* نُسْحَاتٌ (n.): Inscription. (7:154). (L; T; R; LL).

نَسَرَ نَسْرًا

نَسْرًا ؛ يَنْسُرُ ، يَنْسُرُ

To remove, take off, scrape rubout, pack, tear with the beak. *Nasran* نَسْرًا: An eagle or vulture. Name of an idol which was in the shape of an eagle which existed in Arabia in the Holy Prophet's life and was worshiped by the tribe Himyar (B. 65,71:1; Kitâb al-Aṣṅâm by Hishâm al-Qalbî). Its cult had probably been introduced into Arabia from Syria, where it seems to have existed in earliest antiquity. (L; R; T; LL)

Nasran نَسْرًا (p. n. acc.): (71:23). (L; R; T; LL)

نَسَفَ نَسْفًا

نَسْفًا ؛ يَنْسِفُ

To uproot, reduce to powder, scatter, throw down, destroy

shatter, smash, blown down to pieces.

Yansifu يَنسِفُ (*imp. 3rd. p. sing.*): Will scatter. **Nansifanna** نَنسِفَنَّ (*imp. 1st. p. plu. epl.*): We shall scatter. **Nusifat** نَسَفَتْ (*pp. 3rd. p. f. sing.*): Shall be blown down to pieces. **Nasfan** نَسَفَا (*v. n. acc.*): The act of scattering. (20:97; 105:77; 10:20; 97:105): (L; R; T; LL)

Nasaka نَسَكَ
نَسَكَ ؛ يَنسُكُ

To lead a devout life, be pious, be godly, worship God, sacrifice, slaughter an animal by way of sacrifice.

Nusuk نُسُكٌ (*n.*): Slaughtering an animal by way of sacrifice. Act of worship. **Nasikû/Nasikûna** نَاسِكُو / نَاسِكُونُ (*act. pic. m. plu. pron. n. d.*): Performers; Observers. **Mansakan** مَنَسَكَ (*V. acc.*): Rite of sacrifice, An act of worship. Rite of devotion of the Hajj. **Manâsik** مَنَاسِكُ (*m. plu. p. d.*): Rites of devotion of the Hajj. (L; T; R; LL)
The root with its above five forms has been used in the Holy Qur'ân about 7 times.

Nasala نَسَلَ
نَسَلَ ؛ يَنسُلُ

To beget, be fruitful in progeny. **Nasila** نَسَل: To

hasten, crash.

Yansilûna يَنسِلُونُ (*imp. 3rd. p. m. plu.*): They come crashing down, hasten out. (21:96; 26:51)
Nasl نَسْلٌ (*n.*): Stock; Off spring; Progeny. (2:205; 32:8) (L; R; T; LL)

Niswatun نِسْوَةٌ

Women. There is no singular of this word from the above root. Its singular is *Imra'atun* امرأة.

Niswatun نِسْوَةٌ (*n. plu.*): Women
Nisâun نِسَاءٌ (*n. plu.*): Women. (L; R; T; LL)

These two words have been used in the Holy Qur'ân about 59 times.

Nasiya نَسِيَ
نَسِيَ ؛ يَنسَى

To forsake, forget, neglect.

Nasiya نَسِيَ (*prf. 3rd. p. m. sing.*): He gave up, forgot, did cast away, has forgotten, He forsook etc. **Nasiyâ** نَسِيَا (*prf. 3rd. p. m. dual.*): They twain forgot, forsook. **Nasû** نَسُوا (*prf. 3rd. p. m. plu.*): They forsook. **Nasîta** نَسَيْتَ (*prf. 2nd. p. m. sing.*): Thou forgot **Nasîtu** نَسَيْتُ (*prf. 1st. p. sing.*): I forgot. I forsook. **Nasîtum** نَسَيْتُمْ (*prf. 2nd. p. m. plu.*): You forgot. **Nasîna** نَسِينَا (*prf. 1st. p. plu.*):

We forgot. **Yansâ** يَنْسَى (imp. 3rd. p. m. sing.): Forsakes; Forgets. **Tansâ** تَنْسَى (imp. 2nd. p. m. sing.): Thou forget. **Tansauna** تَنْسُونَ (imp. 2nd. p. m. plu.): Ye forget. **La Tansau** لَا تَنْسَوُ (prt. neg. m. sing.): Thou forget not. **La Tansâ** لَا تَنْسَى (prt. neg. m. plu.): Ye forget not. **Nansâ** نَنْسَى (imp. 1st. p. plu.): We forget. **Nunsâ** نَنْسَى (pip. 2nd. p. m. sing.): Thou art forgotten. **Ansau** اَنْسَوُ (prf. 3rd. p. m. plu. VI.): They caused to forget. **Ansâ** اَنْسَى (prf. 3rd. p. m. sing. IV.): He made to forget. **Nunsî** نَنْسَى (imp. 1st. p. plu. IV.): We cause to be forgotten. **Yunsiyanna** يُنْسِينُ (imp. 2nd. p. m. sing. IV.): Causes to forget. **Nasyan** نَسِيَا (v. n. V. acc.): Forgotten one. **Mansiyyan** مَنَسِيَا (pic. pac. acc.): Become forgotten. **Nasyyan** نَسِيَا (act. pic. acc.): Forgetting.

The root with its above forms has been used in the Holy Qur'ân as many as 45 times (L; R; T; LL)

نَشَا'ا Nasha'a

نَشَأَ، نُشِئَ، يَنْشِئُ، يَنْشَأُ

To grow up (child), happen, be produced, live, rise (cloud). **Ansha** اَنْشَأَ : To create. produce, raise

Nâshi'atun نَاشِئَةٌ (act. pic. f.): Rising (in the meaning of a verbal

noun). **Nasha'tun** نَشَاةٌ (n.): Production; Growth. **Yunashsha'u** يُنْشَأُ (pip. 3rd. p. m. plu. II): Is bred up. **Ansha'a** اَنْشَاءُ (prf. 3rd. p. m. sing. IV.): Produced. **Ansh'atum** اَنْشَاتُمْ (prf. 2nd. p. m. plu. IV.): Ye made to grow. **Ansh'anâ** اَنْشَانَا (prf. 1st. p. m. plu. IV.): We created. **Yunshi'u** يُنْشِئُ (imp. 3rd. p. m. sing. IV.): Raises. **Munshi'u** مُنْشِئُ (imp. 1st. p. plu. IV.): We raise, bring up. **Inshâ'un** اِنْشَاءُ (v. n. IV. acc.): Creation. **Munshi'ûn** مُنْشِعُونَ (ap-der. m. plu. IV.): Grower. **Munsha'ât** مُنْشَاةٌ (pis. pic. f. plu. IV.): Elevated scales. Roused aloft. (L; R; T; LL)
The root with its above forms has been used in the Holy Qur'ân about 28 times.

نَشَرَ Nashara

نَشَرًا، نَشْرًا، يَنْشُرُ

To spread out, bring back to life, resuscitate, be extended, lay open, unfold, expand, display, spread abroad.

Nushirat نُشِرَتْ (pp. 3rd. p. f. sing.): Will be spread out etc. **Yanshuru** يَنْشُرُ (imp. 3rd. p. m. sing.): Will spread out. **Anshara** اَنْشَرَ (prf. 3rd. p. m. sing. IV.): Brought to life. **Ansharnâ** اَنْشَرْنَا (prf. 1st. p. plu. IV.): We

brought into life. **Yunshirûna** يَنْشُرُونَ (*imp. 3rd. p. m. plu. IV.*): They raise the dead. **Tantashirûna** تَنْتَشِرُونَ (*imp. 2nd. p.m. plu. VIII.*): Ye spread (yourself) far and wide. **Intashirû** إِنْتَشِرُوا (*prt. m. plur. com. VII.*): Disperse. **Nâshirât** نُشِرَات (*act. pic. f. plu.*): Spreading ones. **Nashran** نَشْرَا (*v. n. acc.*): Spreading. **Nushûr** نُشُور (*v.n.*): The Resurrection. **Manshûrun** مَنْشُور (*pact. pic. m. sing.*): Unfolded. (*act. pic. m. sing. acc.*): Unfolded. **Munsharatun** مُنْشَرَةٌ (*pis, pact. f. sing. II.*): Spread open. **Munsharîna** مُنْشَرِينَ (*pis. pact. m. plu. acc. IV.*): Revived ones. **Muntashirun** مُنْتَشِرٌ (*pis. pact. m. sing. VIII.*): That which spreads itself out. (L; T; R; LL) The root with its above forms have been used in the Holy Qur'ân about 21 times.

Nashaza نَشَرَ

نَشْرًا ؛ يَنْشُرُ

To be high, lifted up, rise up, behave ill, be disobedient, ill treat, be rebellious, hate, detest be indifferent, treat unjustly, be unkind, desert, leave the (husband) place and taking up an abode which one does not take, be cruel and evil companion.

Inshuzû إِنْشُرُوا (*prt. m. plu.*):

Rise up! Stand up!. **Nunshizu** نَنْشِز (*imp. 1st. p. plu. IV.*): We set together; We make stand up. **Nushûz** نَشُوز (*v. n.*): High-headedness etc. (L; T; R; LL) This root with its above three forms has been used in the Holy Qur'ân about 5 times

Nashata نَشَطَ

نَشَاطًا ؛ يَنْشِطُ ، يَنْشِطُ

To exert oneself (in the discharge of duties), release, draw, go out from a place.

Nâshitât نَشِطَات (*act. pic. f. plu.*): Who exerts. (79:2).

Nashtan نَشِطًا (*v. n. acc.*): Vigorously; Releasing etc.(79:2).

Nasaba نَصَبَ

نَصَبًا ؛ يَنْصِبُ ، يَنْصِبُ

To fix, raise, setup, establish. **Nasiba** نَصَبٌ: To use diligence, toil, labour, be instant

Nusibat نَصَبَتْ (*pp. 3rd. p. f. sing.*): They are setup etc. **Inṣab** إِنْصَبَ (*prt. m. sing.*): Toil; Labour; Strive hard. **Nasabun** نَصَبٌ (*v. n. nom.*): Labour; Toil; Fatigue; Weariness; Affliction; Difficulty; Distress; Trouble; Disease. **Nasaban** نَصَابًا (*n. v. acc.*): **Nâsibatun** نَاصِبَةٌ (*act. pic. f. sing.*): Weary; Wornout. **Nuṣbun** نُصَبٌ (*n.*): Calamity; Weariness. **Nuṣubu** نُصَبٌ (*n. pl.*): Targets; Goal-posts; A

stone place of the pagan Arabs on which they made their sacrifices; Alter; Idols. It sing. is *Nisâb*. *Anṣâb* انصاب (n. plu. Its sing. is *Nuṣubun* نَصْب and *Nisâbun* نصاب): Idols; Images; Statues; Alters set up for false deities. . *Nasîbun* نصيب (act. 2. pic. m. sing.) A part, portion. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân about 32 times.

Nasata نَصَتَ
نَصَتَا؛ يَنْصَتُ

To keep quiet keep silent.

Anṣitû أَنْصَتُوا (prt. m. plu. IV.): Keep silent. (7:204; 46:29). (L; T; R; LL)

Nasaha نَصَحَ
نُصَحَا؛ يَنْصَحُ

To be pure, unmixed, genuine, act sincerely, give sincere advice, counsel earnestly, be faithful

Nasahû نَصَحُوا (prf. 3rd. p. m. plu.): They wished well, they were sincere and true. *Nasahṭu* نَصَحْتُ (prf. 1st. p. sing.): I counselled sincerely. *Anṣahu* أَنْصَحُوا (imp. 1st. p. sing.): I sincerely counsel. *Nâsihun* نَاصِح (act. pic. m. sing.): Good counsellor. *Nâsihûna* نَاصِحُونَ (act. pic. m. plu.): Well wishers; Good counsellors. *Nasihûna* نَاصِحِينَ (act. pic. m.

plu. acc.): Well wishers. *Nasûhan* نَصُوحًا (n. acc.): True and sincere (repentance). (L; T; R; LL)
The root with its above form has been used in the Holy Qur'ân about 13 times.

Nasara نَصَرَ
نَصَرَا؛ يَنْصُرُ

To assist, aid, succour, protect.

Nasara نَصَرَ (prf. 3rd. p. m. sing.): Helped etc. *Nasarû* نَصَرُوا (prf. 3rd. p. m. plu.): They helped. *Nasarnâ* نَصَرْنَا (prt. 1st. p. plu.): We helped, delivered. *Yansuru* يَنْصُرُ (imp. 3rd. p. m. sing. nom.): Will help, save, deliver. *Yansura* يَنْصُرُ (imp. 3rd. p. sing. acc.): Will grant help. *Yansur* يَنْصُرُ (imp. 3rd. p. sing. gen.): He goes on helping. *Yansurûn* يَنْصُرُونَ (imp. 3rd. p. m. plu.): They help. *Tansurû* تَنْصُرُوا (imp. 2nd. p. m. plu. acc. f. d.): Ye help. *Yansuranna* يَنْصُرَنَّ (imp. 3rd. p. m. sing. emp.): Surely he will help. *Ansur* أَنْصُرُ (prt. 2nd. p. m. sing.): Help; Make triumphant. *Ansurû* أَنْصُرُوا (prt. 2nd. p. m. plu.): You help. *Yunṣarûna* يُنصُرُونَ (pip. m. plu.): They shall be helped. *Tunṣarûna* تُنصُرُونَ (pip. 2nd. p. m. plu.): You shall be helped. *Nasrun/Nasran* نَصْرًا / نَصَرَ (v. n.): Help; Aid; Succour. *Nâsirun* نَاصِر (act. pic. m. sing.): Helper. *Nâsiran* نَاصِرًا (act. pic. m. sing. acc.): Helper. *Nâsirîn* نَاصِرِينَ (act. pic. m. plu.):

Helpers. *Mansûran* مَنْصُورًا (pact. pic. m. sing. acc.): Helped; Assisted; Aided. *Mansûrûna* مَنْصُورُونَ (pact. pic. m. plu.): Are helped. *Nasîrun* نَصِيرٌ (2nd. pic. m. sing.): Strong helper, ever helper. It is an intensive form of *Nasîrun*. Its plural is *Ansâr*. *Ansâr* انصار (f. plu. of *Nasîrun*): Helpers. (It is also an honorary distinction applied to those of the inhabitants of Madinah who were first to extend help to the Holy Prophet and gave hearty welcome to the Emigrants and helped them with their money and lives). *Tanâsarûna* تَنَاصَرُونَ (imp. 2nd. p. m. plu. VI.) You help one another. *Intasara* اِنْتَصَرَ (prf. 3rd. p. m. sing. VIII.): Who defended himself, vindicated himself. *Intasarû* اِنْتَصَرُوا (prf. 3rd. pm. plu. VIII.): They defended themselves, vindicated themselves. *Yantasîrûna* يَنْتَصِرُونَ (imp. 3rd. p. plu.): They delivered themselves. *Tantasîrân* تَنْتَصِرَانِ (imp. 2nd. p. m. dual VIII.): You twain delivered, defended, vindicated yourselves. *Intasîr* اِنْتَصِرْ (pray. m. sing. VIII.): (I beg thee to) defend (me as what will overtake me will over take you, so your help is in reality my help (54:10)). *Muntasîrun* مُنْتَصِرٌ (ap-der. m. sing. acc.): One who is able to help himself. *Muntasîrîn* مُنْتَصِرِينَ (ap-der. m. plu. acc.): Those who are able to help

themselves. *Istansara* اسْتَنْصَرَ (prf. 3rd. p. m. sing. X): Asked for help. *Istansarû* اسْتَنْصَرُوا (prf. 3rd. p. m. plu. X.): They asked for help. *Nasrâniyyan* نَصْرَانِيًّا (n. acc.): A Christian. *Nasârâ* نَصْرَى (n. plu.): Christians. (L; T; R; LL)
The root with its above forms have been used in the Holy Qur'ân about 158 times.

نَصَفَ Nasafa

نَصَفًا ؛ يَنْصِفُ

To reach half of its position, reach the middle or take half of anything, reach its midst, divide a thing into halves.

Nisfun نصف (n.): The half. (L; T; R; LL)

The root with its above form has been used in the Holy Qur'ân as many as 7 times.

نَصَا Nasâ

نَصِيًّا ؛ يَنْصُوا

To seize one by the forelock, get the mastery over, get hold of. *Huwa nâsiyatu qaumihû*: هُوَ نَاصِيَّةُ قَوْمِهِ : He is a leader and best of his community.

Nâsiyatun نَاصِيَّةٌ (n. sing.): Forelock. *Nawâsî* نَوَاصِي (n. plu.): Forelocks. (L; T; R; LL)

The root with its above two form has been used in the Holy Qur'ân about 4 times.

نَضَجَ **Nadzija**
نَضَجًا ؛ يَنْضَجُ

To be thoroughly burnt and whose sensibility has been dead done enough in cooking.

Nadzijat نَضَجَتْ (prf. 3rd. p. f. sing.): Burnt up (4:56) (L;T;R;LL)

نَضَحَ **Nadzakha**
نَضَحًا ؛ يَنْضَحُ

To sprinkle, gush out (spring).

Nadzdzâkhatân نَضَحَتَانِ (el. n. dual): The two gushing forth (55:66) (L; T; R; LL)

نَضَدَ **Nadzada**
نَضَدًا ؛ يَنْضُدُ

To pile up one over the other, set in order.

Nadzîd نَضِدٌ (act. 2nd. pic. m. sing.): Cluster over cluster. (50:10). *Mandzûdin* مَنْضُودٌ (pact. pic. m. sing.): Clustered; Fruit laden (11:82; 56:29). (L; T; R; LL)

نَضَرَ **Nadzira**/نَضَرَ **Nadzara**

نَضُرًا

نَضْرَةً ، نَضْرًا ؛ يَنْضُرُ ، يَنْضُرُ

To be soft, beautiful, shinning, fresh, bright, grant an easy pleasant, splendid and plentiful life, endow with brilliancy, beauty and shine

Nadzratun نَضْرَةٌ (n.): Brightness etc. (76:11; 83:24). *Nâdziratun* ناضرة (n.adj.): Soft; Beautiful; Shinning etc. (75:22). (L; T; R; LL)

نَطَحَ **Nataha**
نَطَحًا ؛ يَنْطَحُ ، يَنْطَحُ

To butt or strike with the horns, gore to death. *Natîhatu*: That which has been forced to death by the horns of an animal. According to Ibn 'Aqîl in this word the last *Tâ* ت is not feminine form. It is a sign of changing from an adjective to nominative substantive by what is called *al-Naql* النُّقْل .

Natîhatu نَطِيحَةٌ (act. 2nd. pic. sing.) (5:3). L; T; R; LL)

نَطَفَ **Natafa**

نَطَافَةً ، نَطَافًا ؛ يَنْطِفُ ، يَنْطِفُ

To flow gently, extrude, ooze, exude, drop, pour, trickle.

Nutfatun نَطْفَةٌ (n.): Drop of semen; Quantity of pure water; Drop of fluid. (L; T; R; LL)

The word has been used in the Holy Qur'ân about 12 times.

نَطَقَ **Nataqa**

نَطَقًا ؛ يَنْطِقُ

To speak, utter, articulate sounds, speak clearly.

Yantiqu يَنْطِقُ (imp. 3rd. p. m.

sing.): He speaks etc. **Yantiqûna** يَنْطِقُونَ (*imp. 3rd. p. m. plu.*): They speak. **Tantiqûn** تَنْطِقُونَ (*imp. 2nd. p. m. plu.*): Ye speak. **Antaqa** أَنْطَقَ (*prf. 3rd. p. m. sing. IV.*): Caused to speak. **Mantiqun** مَنْطِقٌ (*v. m.*): Language; Diction; Technique of speech; and sound. (L; T; R; LL) The root with its above five forms has been used in the Holy Qur'ân about 12 times.

نَظَرَ Nazara

نَظَرَ؛ يَنْظُرُ

To see, look at, glance, gaze, observe, behold, consider, regard, listen to, be patient towards, wait, contemplate, grant respite, put off, scrutinise, show kindness, examine, search, reflect, upon meditate, reflect, wait. It is said: *Nazartu ilâ Kadhâ* نظرت إلى كذا: When you expand or stretch your sight to a thing you may behold and see it or you may not. It is said: *Nazarat fihi* نظرت فيه: When you see and behold it. *Nazara* نَظَرَ: The look with affection, to perplex, dazzle.

Nazar نَظَرَ (*prf. 3rd. p. m. sing.*): He looked, etc. **Yanzuru** يَنْظُرُ (*imp. 3rd. p. m. sing.*): Looks at. **Yanzurûna** يَنْظُرُونَ (*imp. 3rd. p. m. plu.*): They wait. **Yanzurû** يَنْظُرُوا (*f. d. Juss. imp. 3rd. p. m. plu.*): They considered. **Tanzur** تَنْظُرُ (*imp. 3rd. p. f. sing. Juss.*): Should look to. Form of *3rd. p. f.* is used in 59:18 for *Nafs* which is

f. in Arabic. **Tanzurûna** تَنْظُرُونَ (*imp. 1st. p. m. plu.*): Ye looked on, perplexed. **Anzur** انظر (*imp. 1st. p. sing. Juss.*): That I may look. **Unzur** انظر (*prt. m. sing.*): Look at; Think over. **Anzurû** انظروا (*prt. 2nd. p. m. plu.*): O you, behold! Wait for! **Unzurî** انظري (*prt. 2nd. p. f. sing.*): Consider. **Nazara** نَظَرَ (*v. n.*): The look. **Nazratun** نَظْرَةٌ (*n.*): A glance. **Naziratun** نَظْرَةٌ (*n.*): Respite; Delay; Deferment. **Nâziratun** نَازِرَةٌ (*act. pic. f. sing.*): Who waits and sees; Observer. **Lâ Tunzirûni/Lâ Tunzirûni** لا تنظروني / لا تنظرون (*Lâ Tunzirû + nî; prt. neg. 2nd. p. plu. IV.*): **Anzir** انظر (*prt. 2nd. p. sing.*): Respite **Lâ Yunzarûna** لا ينظرون (*pip. 3rd. p. m. plu. IV.*): They will be given no respite. **Munzarûna** مُنْظَرُونَ (*pis. pic. m. plu.*): Respited ones. **Munzarîn** مُنْظَرِينَ (*pis. pic. m. plu. acc.*): Respited ones. **Yantaziru** يَنْتَظِرُ (*imp. 3rd. p. m. sing. VIII.*): Waits. **Intazir** انتظر (*prt. m. sing. VIII.*): Wait. **Intazirû** انتظروا (*prt. m. plu. VIII.*): O you, wait! **Muntazirûna** مُنْتَظِرُونَ (*ap-der. m. plu. VIII.*): Those who are waiting. **Muntazirîna** مُنْتَظِرِينَ (*ap-der. m. plu. VIII. acc.*): Those who are a waiting. (L; T; R; LL)

This root with its above form has been used in the Holy Qur'ân as many as 129 times.

نَعَجَ 'aja Na
نَعَجًا؛ يَنْعُجُ

To go quickly, be very white, eat the flesh of sheep, ewe and have an indigestion of mutton.

Na'jatun نَعَجَةٌ (n.): Ewe; Sheep. (38:23,24). *Ni'âj* نَعَاجٍ (n. plu.): Ewes; Sheep. (L; R; T; LL)

نَعَسَ 'asa Na
نَعَسًا؛ يَنْعَسُ، يَنْعَسُ

To drowse, doze, be weak, be somnolent.

Nu'âsu نَعَاسٍ (n.): Slumber; Weakness comfort; Ease; Rest; Soothingness (8:11). *Nu'âsan* نَعَاسًا (n. acc.): Slumber etc. (3:154) (L; T; R; LL)

نَعَقَ 'aqa Na
نَعَقًا؛ يَنْعَقُ، يَنْعَقُ

To cry out to (sheep), bleat, call out.

Yan'iqu يَنْعَقُ (imp. 3rd. p. m. sing.): Who shouts, bleats, calls out, (2:171). (L; T; R; LL)

نَعَلَ 'ala Na
نَعَلًا؛ يَنْعَلُ

To give shoes to anyone *Na'laika* نَعَلَيْكَ (= *Na'lai* نَعَلَا + *ka*): Your both shoes. The command in the verse 20:12 to take off your shoes is a metaphorical expression for

making the heart vacant from care for family and property (Bd). The verse refers to a vision of Moses. The shoes in the language of vision signify worldly relations such as wife, children, friends etc. 'Your two shoes' signify here relations with the family and with the community. According to others it is a command to stay, like one says to a person one desires to stay, "Take off your garments and your shoes and the like. Taken literally the verse would mean that because Moses was in a sacred place he was bidden to take off his shoes.

Na'laika نَعَلَيْكَ (= *Na'lai* نَعَلَا + *ka*; p. d. n. dual.): Your both shoes (20:12). (R; T; LL)

نَعَمَ 'ama Na
نَعَمًا؛ يَنْعَمُ، يَنْعَمُ

To lead an easy life, enjoy the comforts and conveniences of life. Be joyful. *In'âm* إِنْعَامٍ: Beneficence; Favour to a person; Gifted (with speech, talent, reason etc.). *An'ama* 'alâfrasihî: He was beneficent on his house.

Na'matun نَعَمَةٌ (n.): Delights; Ease, Comforts; Riches. *Nâ'imatun* نَاعِمَةٌ (act. pic. f. sing.): Delighted one. *Na'ama* نَعَمَ (prf. 3rd. m. sing. II.): Made prosperous. *An'ama* اِنْعَمَ (prf.

3rd. p. m. sing. IV.): Has blessed his favoured with grace. *An'amata* اَنْعَمْتَ (prf. 2nd. p. m. sing. IV.): Thou hast bestowed thy blessings. *An'amnâ* اَنْعَمْنَا (prf. 1st. p. plu. IV.): We have bestowed (our) blessings. *Ni'matun* نَعِمَةٌ (n.): Blessing; Favour; Benefit; Grace; Kindness; Beneficence. *Ni'amun* نَعِمٌ (n. plu.): Blessings. *An'umun* اَنْعَمٌ (plu. of *Ni'matun* نَعِمَةٌ): Blessings. *Na'mâ* نَعْمًا (n.): Blessings. *Na'im* نَعِيمٌ (act. pic. m. sing.): *Al-Ni'mat* النَعْمَتُ (n.): Bliss; Much, copious, excessive, plentiful, abundant, enormous, intense comfort and delight. How excellent. *Na'immâ* نَعْمًا (= *Na'im* + *mâ*; comp.): How excellent. *Nai'mun* نَعِمٌ (n.): Cattle; Camel; Cow; Sheep. *An'am* اَنْعَامٌ (n. plu.): Cattle. *Ni'ma* نَعِمٌ (verb of praise). *Na'am* نَعِمٌ: Yes. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân as many as 144 times.

Naghadza نَغَضَ

نَغَضًا ؛ يَنْغِضُ ، يَنْغِضُ

To move the head to another person as amazed, be wonder-struck, wag (the heads) expressing wonder and disbelief

Yunghidzûna يُنْغِضُونَ (imp. 3rd. p. m. sing. plu.): They will shake (their head) expressing wonder and disbelief (17:51). (L; R; T; LL)

Nafatha نَفَثَ

نَفَثًا ؛ يَنْفِثُ ، يَنْفِثُ

To whisper (evil suggestions), below designed, occult endeavours, suggest a thing into the heart, inspire or whisper into the mind. It was probably demand from the practice of witches and sorcerers who used to tie a string into a number of knots while blowing upon them and murmuring 'magic' incantations. *Naffâthât* نَفَّاثَات: Blower who cast and whisper evil suggestion into the hearts and blow on a thing and spit out of the mouth. The feminine gender of *Naffâthât* نَفَّاثَات does not, as *Zamakhsharî* and *Râzî* point out, necessarily indicate women, but may well relate to human beings. In his explanation of the verse *Zamakhsharî* categorically rejects a belief in the reality and effect of such practices, as well as of the concept of magic as such.

Naffâthât نَفَّاثَات (int. f. plu.): Blower who cast and whisper evil suggestion into the hearts and

blow on a thing and spit out of the mouth. (113:4). (L, T, R, LL)

نَفَحَ *Nafaha*
نَفَحًا ؛ يَنْفِخُ

To spread its odour, blow, diffuse itself (odour), strike any one slightly.

Nafhatun نَفْحَةٌ (n.): One single slight strike, blast, gust of wind. (21:46) (L; T; R; LL)

نَفَخَ *Nafakha*
نَفَخًا ؛ يَنْفِخُ

To blow with the mouth, breathe, blow (trumpet).

Nafakha نَفَخَ (prf. 3rd. p. m. sing.): He breathed. *Nafakhtu* نَفَخْتُ (prf. 1st. p. sing.): I breathed. *Nafakhnâ* نَفَخْنَا (prt. 1st. p. plu.): We breathed. *Tanfukhu* تَنْفَخُ (imp. 2nd. p. m. sing.): Thou breathed. *Anfukhu* اَنْفَخُ (imp. 1st. p. sing.): I breathe, I blow. *Infukhû* اِنْفَخُوا (prt. m. plu.): Blow. *Nufikha* نُفِخَ (pp. 3rd. p. m. sing.): Was blown; Will be blown. *Yunfakhu* يَنْفِخُ (pip. 3rd. p. m. sing.): Will be blown. *Nafkhatun* نَفْحَةٌ (n.): A single breath or blow. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 20 times.

نَفَدَ *Nafida*
نَفَدًا ؛ يَنْفَدُ

To vanish, fail, cease, pass away, be exhausted, consumed, spent.

Nafida نَفَدَ (prf. 3rd. p. m. sing.): It would be spent etc. *Nafidat* نَفَدَتْ (prf. 3rd. p. f. sing.): Would be finished, exhausted. *Tanfada* تَنْفَدُ (imp. 3rd. p. f. sing. acc.): Would be spent up (f. sing used for plu.). *Yanfadu* يَنْفَدُ (imp. 3rd. p. m. sing.): Will pass away. *Nafâdun* نَفَادٌ (v.n.): Ceasing; Ending. (L; T; R; LL)

The root with its above five forms has been used in the Holy Qur'ân 5 times.

نَفَذَ *Nafadha*
نَفَذًا ؛ يَنْفِذُ

To pierce a thing through (arrow), transpires, pass through, carry out skilfully, go beyond.

Tanfudhûna تَنْفِذُونَ (imp. 2nd. p. m. plu.) (55:33): Ye pass through, go beyond. *Tanfudhû* تَنْفِذُوا (imp. 2nd. p. m. plu. acc. f. d. it is *Tanfudhûna*): Ye pass out, of, go beyond. (55:33) *Infudhû* اِنْفِذُوا (prt. m. p.): Go beyond. (55:33) (L; T; R; LL)

نَفَرَ *Nafara*
نَفَرًا ؛ يَنْفِرُ ، يَنْفُرُ

To run away from fight, go forth from any business (as

from war), march, grow wild, restive, run away,

Nafara نَفَرَا (prf. 3rd. p. m. sing.): He went forth. **Infirû** اِنْفِرُوا (prt. m. plu.): Go forth **Yanfirû** يَنْفِرُوا (imp. 3rd. p. m. plu. f. el.): He goes forth. **Tanfirû/Tanfirûna** تَنْفِرُونَ / تَنْفِرُونَ (imp. 2nd. p. m. plu. f.): Ye go forth. **Nufûrun** نَفُورًا (v.n.): The act of running away. **Nufuran** نَفْرًا (v.n. acc.): The act of running away. **Nafirân** نَفِيرًا (act. 2nd. pic. m. sing. acc.): A company dealing with others (as in war); Concourse. **Nafarun** نَفَرٌ (n.): People; Company not exceeding ten nor less than three. **Mustanfuratun** مُسْتَنْفِرَةٌ (ap-der. f. sing. X.): One who takes to flight, fugitive. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 18 times.

نَفْسَ **Nafasa**
نَفَاسَةً ؛ يَنْفُسُ

To be precious, in request, console, cheer. **Nafsun** نَفْسٌ : Soul; Person; Self; Spirit; Mind; Inner desire or feeling; Willingly (when used as adverb). It also means punishment. The word **Nafsun** نَفْسٌ and its plu. forms **Nufûsun** نَفُوسٌ and **Anfusu** اَنْفُسُ are used to denote the reflective meanings, thus

Nafsun نَفْسٌ means himself, and **Anfusu** اَنْفُسُهُمْ means themselves, **Nafsi** نَفْسِي mean myself. It also means vital principle, blood, spirit, person individual, intention, desire, pride, scorn, stomach, essence, constituent of the affair, the very thing, the thing itself, the reality (behind), heart, life, spirit, body, contention, thought, carnal life, sensual appetite, face, substance, greatness, nobility, glory, scarcity, absoluteness, unseen, hidden reality which is beyond the Human perception, intention, requital, punishment, brother, brother in faith, human being, principle person, individual, self of a thing, pride. In 2:72 the word **Nafsun** نَفْسٌ has been used as **Nakirah** i.e. in an indefinite or undefined form. According to the rules of the Arabic grammar it refers in such cases to a very important personage as a word used as **Nakirah** gives a sense of greatness.

Nafas نَفَسٌ (n.): Breathing; Breath; Gust; Freedom of action; Long discourse; Drought; Agreeable; Width; Ability; Ampleness of life; Long discourse, Style; Wit. **Nafsun** اَنْفُسُ (n.f.): Soul. **Anfusa** اَنْفُسُ

(n. plu.): Souls etc. *Nafûsun* نَفُوس (plu.): Souls .. etc. *Tanaffasa* تَنَفَّسَ (prf. 3rd. p. m. sing. V.): Clears away the darkness by its breath; Shine (the dawn). *Yatanâfasa* يَتَنَافَسَ (prf. 3rd. p. m. sing. VI.) Let aspire, long for. *Mutanâfisûn* مُتَنَافِسُونَ (ad-der. m. plu. VI.): Those who long or aspire after. (L; T; R; LL)

The root has been used in its above forms about 298 times in the Holy Qur'ân.

نَفْسَ نafasha

نَفْسًا؛ يَنْفُسُ

To card the pie or wool, scatter or pull into pieces (cotton or wool), flatter, pasture, stray for food by night, pasture during the night without shepherd (cattle).

Nafashat نَفَشَتْ (prf. 3rd. p. f. sing.): Pastured by themselves during the night without shepherd (21:78). *Manfûsh* مَنفُوش (act. pic. m. sing.): carded one (101:5). (L, T, R, LL)

نَفَعًا نafa'a

نَفَعًا؛ يَنْفَعُ

To profit, do good, be useful, beneficial.

Nafa'a نَفَعًا (prf. 3rd. p. sing.): Would have done good. *Nafa'at*

نَفَعَتْ (prf. 3rd. p. f. sing.): It does good. *Yanfa'u* يَنْفَعُ (imp. 3rd. p. m. sing.): Does good, *Tanfa'u* تَنْفَعُ (imp. 3rd. p. f. sing.): Will do good. *Yanfa'ûna* يَنْفَعُونَ (imp. 3rd. p. m. plu.): They do good. *Manâfi'un* مَنَافِعُ (n. plu.): Goods. Benefits. Its sing. is *Manfa'atun* مَنَفَعَةٌ. *Nafa'un* نَفَعٌ (v.n.): Good; Benefit; Profit. (L; T; R; LL)

The root with its above seven form has been used in the Holy Qur'ân as many as 50 times

نَفَقَ Nafaqa

نَفَقًا؛ يَنْفُقُ، يَنْفُقُ

To come out of a hole, be exhausted (store), consumed spent. *Nâfaqa* نَافِقٌ: To enter into a hole where there is another outlet, so is a hypocrite who professes to believe first one thing and then another, thus entering faith through one door and leaving it through another.

Nafaqan نَفَقًا (n. acc.): Hole with another outlet. Tunnel.

Nafaqatun نَفَقَةٌ (n.): Worthy to be spent; Expenditure. *Nâfaqû* نَافِقُوا (prt. 3rd. p. m. plu. III.): Practised hypocrisy.

Nâfaqa نَافِقٌ (v.): To profess hypocrisy, believe in one thing and then another.

Munâfiqûn مُنَافِقُونَ (ap-der. m. plu. III. acc.): Those who are

hypocrite. **Munâfiqîn** مُنَافِقِينَ (*ap-der. m. plu. III. acc.*): Those who are hypocrite. **Munâfiqât** مُنَافِقَات (*ap-der. f. plu. III.*): Hypocrite women. **Nifâq** نِفَاق (*v. n. III.*): Hypocrisy. **Nifâqan** نِفَاقًا (*v. n. III. acc.*): **Hypocrisy. Anfaqa** أَنْفَقَ (*prf. 3rd. p. m. sing. IV.*): He had spent. **Anfaqta** أَنْفَقْتَ (*prf. 2nd. p. m. sing. IV.*): Thou hath spent. **Anfaqû** أَنْفَقُوا (*prf. 3rd. p. m. plu. IV.*): They have spent. **Anfaqtum** أَنْفَقْتُمْ (*prf. 2nd. p. m. plu. IV.*): Ye have spent. **Yunfiqû** يَنْفِقُ (*imp. 3rd. p. m. sing. IV.*): Spends. **Tunfiqûna** تَنْفِقُونَ (*imp. 3rd. p. m. plu. IV.*): Ye spend. **Tunfiqû** تَنْفِقُوا (*imp. 2nd. p. m. plu. IV. acc. from Tunfiqûna*): Ye spend. **Anfiqû** أَنْفِقُوا (*prt. m. plu. IV.*): Spend. **Infâq** إِنْفَاق (*v. n.*): Spending. **Munfiqîna** مُنْفِقِينَ (*ap-der. m. plu.*): Those who spend. (L; T; R; LL)

The root has been used in the above eighteen forms as many as 112 times in the Holy Qur'ân.

نَفَل

نَفَلًا ؛ يَنْفِلُ

To give one a gift or present, give or do over and above what is commanded, present voluntary gift, give spoils or gains, divine gift without having laboured for them, give gains acquired in war, give in addition

beyond dues, give something in excess of ones obligation from which the term *Ṣalât al-nafal* the supererogatory prayer is derived (17:79). In its plural form (*Anfâl* أَنْفَال) it signifies spoils of war in as much as these spoils are incidental accession. No individual warrior has a claim to any war bounty. According to Islamic Law it is a public property to be utilized or distributed by the government in power in accordance with the principles laid down in the Holy Qur'ân (8:41; 59:7)

Nâfilatun نَافِلَةٌ (*act. pic. f. sing.*): Supererogatory deed (17:79) Grandson (21:72). **Anfâl** أَنْفَال (*n. plu.*): Voluntary gifts; Spoils of war (8:1). (L; T; R; LL)

The root with its above two forms has been used in the Holy Qur'ân about 4 times.

نَفَى

نَفَى ؛ يَنْفُوا ، يَنْفِي

To drive away, expel, ban, cast out, remove, exile.

Yunfau يُنْفَوُ (*pip. 3rd. p. m. plu.*): They be banned (by exile or imprisonment) (5:33) (L; T; R; LL)

نَقَبَ

نَقَبَا ؛ يَنْقُبُ

To pierce (a wall), bore (a hole), go through (a country), be a chief, journey, pass or

wander through.
Naqqabû نَقَّبُوا (prf. 3rd. p. m. plu. II.): They journeyed etc. (50: 36). **Naqaban** نَقَبَا (v. n. acc.): Breach (18:97). **Naqîban** نَقِيْبَا (act. 2nd. pic. m. sing. acc.): Chieftain; Leader (5:12). (L; T; R; LL)

نَقَدَّ **Naqadha**

نَقَدَّا ؛ يَنْقُدُّ

To liberate, rescue, deliver.
Anqadha أَنْقَدَ (prf. 3rd. p. m. sing. IV.): Rescued, etc.
Tunqidhu تُنْقِدُ (imp. 2nd. p. m. sing.): Thou rescueth.
Yunqidhûna يُنْقِدُونَ (imp. 3rd. p. m. plu. IV.): They rescue.
Yunqadhûna يُنْقِدُونَ (pip. 3rd. p. m. plu. IV.): They will be rescued.
Yastanqidhû يَسْتَنْقِدُوا (imp. 3rd. p. m. plu. X. f. d.): They can rescue. (L; T; R; LL)
 The root has been used in the Holy Qur'ân with its above five forms about 5 times.

نَقَرَّ **Naqara**

نَقَرَّا ؛ يَنْقُرُّ

To strike, revile, engrave, play (lute), hallow out, sound, blow (bugle), pierce.
Nuqira نُقِرَ (pp. 3rd. p. m. sing.): Was blown, sounded, etc. **Nâqûr** نَقِير (n.): Trumpet. **Naqîr** نَقِير (act. pic. m. sing. acc.): Grove

in a date-stone, smallest thing. (L; R; T; LL)
 The root has been used in the verses 74:8; 4:53 and 124.

نَقَصَ **Naqasa**

نَقَصَا ؛ يَنْقِصُ

To diminish, decrease, run low, lessen, cause loss or deficiency, consume, fall short, waste, abate.

Tanqusu تَنْقِصُ (imp. 2nd. p. f. sing.): Consumes, etc. **Yanqusû/ Yanqusûna** يَنْقِصُونَ / يَنْقِصُوا (imp. 3rd. p. m. plu. f. d. juss.): They did not fail, diminish, abate.
Nanqusu نَنْقِصُ (imp. 1st. p. plu.): We diminished, reduced.
Yunqusu يُنْقِصُ (pip. 3rd. p. m. sing.): Is diminished. **Inqus** إِنْقِصُ (prt. m. sing.): Diminish.
LâTanqusû لَا تَنْقِصُوا (prt. neg. m. plu.): Give not short (measures and weight). **Manqûs** مَنْقُوصٌ (pact-pic. m. sing.): Diminished.
Naqsun نَقْصٌ (v. n.): Diminution. (L; R; T; LL)

The root has been used in the above forms in the Holy Qur'ân about 10 times.

نَقَضَا **Naqadza**

نَقَضَا ؛ يَنْقِضُ ، يَنْقِضُ

To pull down, demolish, break (contract) undo a thing, violate (a treaty), unravel, untwist.

Naqadzât نَقَضَتْ (prf. 3rd. p. f.)

sing.): She broke etc. **Yanqudzûna** يَنْقُضُونَ (*imp 3rd. p. m. plu.*): They violated. **Lâ Tanqudzû** لَا تَنْقُضُوا (*prt. neg. m. plu.*): Do not violate. **Naqdzun** نَقِضَ (*v.n.*): Breaking; Violation. **Anqadzâ** انْقَضَ (*prf. 3rd. p. m. sing. IV.*): Weighed down. (L; R; T; LL)

The root has been used in the above five forms in the Holy Qur'ân about 9 times.

نَقَعَ 'a Naqa
نَقَعًا ؛ يَنْقَعُ

To soak, macerate, raise, shout, increase.

Naq'an نَقَعًا (*n. acc.*): Dust; Clouds of dust. (100:4) (L; R; T; LL)

نَقَمَ Naqama / نَقِمَ Naqima
نَقَمًا ؛ يَنْقُمُ

To punish, accuse, develop hate, revenge, persecute, find fault, disapprove, dislike with tongue or punishment.

Naqamû نَقَمُوا (*prf. 3rd. p. m. plu.*): Cherished hatred against, persecuted etc. **Tanqimu** تَنْقِمُ (*imp. 2nd. p. m. sing.*): Thou findest fault. **Tanqimûna** تَنْقِمُونَ (*imp. 2nd. p. m. plu.*): Ye find fault. **Intaqamnâ** اِنْتَقَمْنَا (*prf. 1st. p. plu. VIII.*): We inflicted punishment. **Yantaqumu** يَنْتَقِمُ (*imp. 3rd. p. m. sing. VIII.*): Will

punish. **Intiqâm** اِنْتِقَامٌ (*v.n. VIII.*): Retribution.

Muntaqumûna مُنْتَقِمُونَ (*apder. m. plu. VIII.*): Those who punish. (L; T; R; LL)

The root has been used in the above form as many as about 17 times in the Holy Qur'ân.

نَكَبَ Nakaba

نَكَبًا ؛ يَنْكَبُ

To go a side, swerve from, render unhappy (circumstances), blow oblique (wind), defend, protect, incline, hurt, throw a thing away, deviate, turn aside.

Nâkibûna نَاكِبُونَ (*act. pic. m. plu.*): They are deviators (23:74).

Manâkib مَنَاكِبُ (*n. plu. its sing. is Mankab* مَنْكَبٌ): Spacious paths. Regions; Spacious sides (67:15) (L; T; R; LL)

نَكَثَ Nakatha

نَكَثًا ؛ يَنْكُثُ

To break (promise), violate (treaty), untwist (cord), unravel, break into thread.

Nakatha نَكَثَ (*prf. 2nd. p. m. sing.*): Broke. **Nakathû** نَكَثُوا (*prf. 3rd. p. m. plu.*): They Broke.

Yankuthu يَنْكُثُ (*imp. 3rd. p. m. sing.*): Breaks. **Yankuthûna** يَنْكُثُونَ (*imp. 3rd. p. m. plu.*): They break. **Ankâthan** اِنْكَاثًا (*n. plu.*): Untwisted; Stands of a

yarn. (L; T; R; LL)
The root has been used in the Holy Qur'ân in the above form about 7 times.

نكح Nakaha
نكحا؛ ينكح، ينكح

To tie, make a knot, contract cement, marry.

Nakaha نكح (prf. 3rd. p. m. sing.): He Married. **Nakahtum** نكحتم (prf. 2nd. p. m. plu.): Ye married. **Yankihu** ينكح (imp. 3rd. p. m. sing.): He Marries. **Yankih** ينكح (imp. 3rd. p. m. sing. Juss.): Marry! **Yankihna** ينكحن (imp. 2nd. p. f. plu.): They (women) marry. **Inkihû** انكحوا (prt. 2nd. p. m. plu.): Marry, O you men! **Ankiha** انكح (imp. 1st. p. plu. IV.): I give in marriage. **Tunkihû** تنكحوا (prt. m. plu.): Give in marriage. **Inkihû** انكحو (perate. m. plu.): Give in marriage. **Yastankihu** يستنكح (imp. 3rd. p. m. sing.): Wish to marry. **Nikâh** نكاح (n.): Marriage. **Nikâhan** نكاحا (v. n. acc.): Marriage. (L; R; T; LL)
The root has been used in the above forms in the holy Qur'ân about 23 times.

نكد Nakida
نكدأ؛ ينكد

To be hard, painful, refuse what is asked, niggardly, have little water with little and

scattered sowing (farm).

Nakida نكد (act. pic. acc.): Niggardly; Scantly; Defective (7:58). (L; R; T; LL)

نكر Nakira
نكرا، نكراً؛ ينكر

To dislike, be unacquainted with, disown, disapprove with tongue or punishment, be hard, difficult, feel a repugnance towards, make charge.

Nakira نكر (prf. 3rd. p. m. sing.): Disliked, etc. **Ankara** انكر (elative m. sing.): Most disagreeable, disliked, repugnant. **Nukran** نكرا (v. n.): Awful; Dreadful; Wondrous. **Nakîrun** نكير (act. 2. pic. v. n.): One who denies the fact. **Nakîri** نكير (comb. Nakîr + i): My punishment, dislike, charge, disapproval. **Munkarûna** منكرون (ap-der. m. plu.): Those who do not recognize. **Munkiratun** منكرة (pis. pic. m. plu.): Deviators; Strangers. **Munkirûna** منكرون (pis. pic. m. plu.): Unknown; Stranger; Rejecters. **Munkar** منكر (pis. pic. m. sing.): What is strange to the human nature. False, Disreputable. It is opposite to **Ma'rûf** معروف (Reputable). **Munkaran** منكرا (pis. pic. m. sing. acc.): Most unseemingly and false. (L; T; R; LL)
The root has been used in the above forms in the Holy Qur'ân

about 37 times.

نَكَسَا **Nakasa**
نَكَسَا ؛ يَنْكَسُ

To upset, turn upside down, reverse, invert, make a thing in the wrong way, lower (the head) carelessly or in shame.

Nukisû نَكَسُوا (*pp. 3rd .p. m. plu.*): They were made to hang (their heads) in shame (21:65). *Nunakkis* نَنكَس (*imp. 1st. p. plu. II juss.*): We make week, reverse (36:68). *Nâkisû* نَاكِسُوا (*act. pic. m. plu. f. d. Nâkisûna* نَاكِسُون): Those hanging down (their heads) with shame (32:12). (L; R; T; LL).

نَكَصَا **Nakasa**
نَكَصَا ؛ يَنْكُصُ

To fall back, retreat withdraw from, desist, lose (in trade) turn back, refrain, retreat.

Nakasa نَكَص (*prf. 3rd. p. m. sing.*): Retraced. (8:48). *Tankisûna* تَنكُصُون (*imp. 2nd. p. m. plu.*): Ye retrace (23:66).

نَكَفَا **Nakafa**
نَكَفَا ؛ يَنْكُفُ

To refuse, reject, abstain from, disdain, feel too proud take a thing away.

Istankafû اِسْتَنكَفُوا (*prf. 3rd. p. m. plu. X.*): Disdained (4:173).

Yastankifu يَسْتَنكِفُ (*imp. 3rd. p. m. sing.*): Will disdain (4:172) (L; R; T; LL)

نَكَلَا **Nakala**
نَكَلَا ؛ يَنْكُلُ

To punish bind tracks, chastise, bring calamity upon, make example, make weak

Tankîlan تَنكِيلا (*v. n. f. II. acc.*): Punishment; The act of punishing or setting an example. The act of inflicting an exemplary punishment; Punishing as a warning to others (4:48). *Ankâlan* اَنكَالَا (*n. plu. acc.*): Heavy fetters. (73:12). *Nakâlan* نَكَالَا (*n. acc.*): Deterrent example (2:66). *Nakâlun* نَكَالُ (n.): Punishment (79:25). (L; T; R; LL)

نَمَارِقًا **Namâriqa**

Its sing. are *Namrûq* نَمْرُقُ, *Nimriq* نَمْرِقُ, *Numruq* نَمْرُقُ, *Namraqatûn* نَمْرَقَاتُونُ, *Nimraqa* نَمْرَقَةٌ and *Numruqatun* نَمْرُقَاتُونُ. Cushions.

Namâriqun نَمَارِقُونُ (*n. plu.*): (88:15) (L; T; R; LL)

نَمَلًا / نَمِيلًا **Namala**
نَمَلًا ؛ يَمْلُؤَا

To slander, disclose a thing maliciously, climb.

Namlatun نَمَلَةٌ: Ant, Proper name. *Namlun* نَمَلٌ: Ants; Name of a valley situated between

Jibrin and Asqalân a town on the seacoast 12 miles to the north of Gaza, in Sinai and *Namlah* نَمْلَة is the name of a tribe living in this valley. *Namil* نَمْل means a clever man (T). The name *Namlah* نَمْلَة is also given to a child in whose hands an ant is placed at his birth, because it was considered that such a child would be wise and intelligent (T). The *Namlites* are a tribe. Qâmûs says under the word *Barq*, *Abriqah* is one of the springs of the valley of *Namlah*, so the word *al-Naml* does not mean a valley full of ants, as is sometimes misunderstood, but the valley where the tribe named *Namal* lived. In Arabia it was not an uncommon practice that tribes were named after animals and beasts such as *Banû Asad* (the tribe of lion), *Banû Kalb* (the tribe of dog). Moreover the use of the words *Udkhulû* ادخلوا (enter ye!) and *Masâkinakum* مساكنكم (your habitations) in the verse 27:18 lends powerful support to the view that *Naml* was a tribe, since the former verb is used only for rational beings and the latter expression (your habitations) also has been used in the Holy Qur'ân exclusively for human habitations (29:38;32:26). Thus *Namlah* means a person of the tribe of Al-Naml - a Namlite. *Anâmil* انامل: Fingers.

Namlatun نَمْلَة (n. generic): A person of the tribe of *al-Naml*, a Namlite. *Namlun* نَمْل (n. plu.) People of the valley of *Namal*. *Anâmila* انامل (n. plu. Its singular is *Anmila* انمل): Fingers (3:119) (L; T; R; LL) The root with is above three forms has been used in the Holy Qur'ân about 4 times.

نَمَّ Namma
نَمًّا ؛ يُنَمُّ ، يَنَمُّ

To spread or defuse an odour, relate (talks malevolently, fill (speech) with lies sow discord, make mischief, go about with slander and defaming tales

Namîm نَمِيم (act. pic. m. sing.): Who goes about with slander and evil talk. (68:11) (L; R; T; LL)

نَهَجَ Nahaja
نَهَجًا ؛ يَنْهَجُ

To trace, follow (a way) or track, make chart, be clear, point out the way, be opened, broaden (road). *Minhâjan* منهج : Well defined way (a code in secular matters); Manifest, Plainly defined; Apparent and open road. Mubarrad says that *shir'ah* شريعة signifies the beginning of a way and *Minhâj* منهج the well trodden body of it, thus *shir'ah* شريعة is the law that relates to spiritual matters and *Mihâj* is

the law that relates to secular matters. *Shirî'ah* شريعة also means a way leading to water. Thus the meaning of the verse 5:48 is that God has equipped all the creatures, according to the capacity of each, with the means to find the way to the spring of spiritual water, i.e. Divine revelation. The appointment of a law and a way for everyone refers to the giving of different laws to different nations in accordance with their requirements before the revelation of the Holy Qur'ân. Now the Holy Qur'ân fulfills the spiritual requirements of all nations for all ages.

Minhâjan مِنْهَاج (v. n. acc.): Well defined way (a code in secular matters). (5:48). (L; R; T; LL)

نَهْرَ Nahara
نَهْرًا ؛ يَنْهَرُ

To cause stream to flow, repulse, reproach, flow abundantly, drive back, brow beat, chide, do in the day time.

Lâ Tanhar لَا تَنْهَرُ (prt. neg. m. sing.): Do not chide away, etc. **Nahrûn** نَهْرٌ (n. v.): River, Stream. **Anhâr** أَنْهَارٌ (n. plu. acc.): Rivers; Streams. **Nahâr** نَهَارٌ (n.): A day from dawn to dusk as opposed to *Lail* (night). Metaphorically *Nahâr* نَهَارٌ (day) represents prosperity and power and *Lail* لَيْلٌ (night) signifies

loss of power and prosperity combined with national decline and decadence. (L; T; R; LL)

The root with its above five forms has been used in the Holy Qur'ân about 113 times.

نَهَى Nahâ
نَهَى ؛ يَنْهَى

To prevent, forbid, chide away, prohibit, make one to stop from, restrain, interdict, hinder desist, refrain.

Nahâ نَهَى (prf. 3rd. p. m. sing.): Restrained, etc. **Nahau** نَهَوْا (prf. 3rd. p. m. plu.): They restrained. **Anhâ** أَنْهَى (prf. 1st. p. sing.): I restrained. (When attached to a pronoun the final Yâ is replaced by Alif e.g. *Anhâkum* أَنْهَاكُمْ; I forbade, restrained). **Anha** أَنْهَى (imp. 1st. p. sing. Juss. f. d.): I forbid, ask you not to do. **Nanha** نَهَى (imp. 1st. p. plu. f. d.): We restrain. **Yanhâ** يَنْهَى (imp. 3rd. p. m. sing.): Restrains. **Tanhâ** تَنْهَى (imp. 3rd. f. sing.): Restrains. **Nanhâ** نَنْهَى (imp. 2nd. p. m. sing.): Thou restraineths. **Tanhauna** تَنْهَوْنَ (imp. 2nd. p. m. plu.): Ye restrain. **Yanhauna** يَنْهَوْنَ (imp. 1st. p. plu.): They restrain. **Inha** (prt. m. sing.): Restrain thou. **Nuhû** نُهُوا (pp. 3rd. p. m. plu.): They were restrained. **Nuhîtu** نَهَيْتُ (pp. 1st. p. sing.): I was restrained. **Tunhauna** تَنْهَوْنَ (pip. 2nd. p. m. plu.): Ye are

restrained. **Nâhûna** نَاهُونَ (*act. pic. m. plu.*): Restrainers. **Intahâ** إِنْتَهَى (*prf. 3rd. p. m. sing. VIII.*): Restrained. **Intahau** إِنْتَهُوا (*prf. 3rd. p. m. plu. VIII.*): They restrained. **Tantahi** تَنْتَهِي (*imp. 2nd. p. m. sing. Juss.*): Thou restrained. **Yantahi** يَنْتَهِي (*imp. 3rd. p. m. sing. juss.*): Restrained. **Yantahû** يَنْتَهُوا (*imp. 3rd. p. m. plu. juss. f. d.*): They restrained, refrained. **Yantahûna** يَنْتَهُونَ (*imp. 3rd. p. m. plu.*): They refrain. **Tantahû** تَنْتَهُوا (*imp. 2nd. p. m. plu. juss. f. d.*): Ye refrain. **Intahû** اِنْتَهُوا (*prt. m. plu.*): Refrain. **Muntahâ** مَنْتَهَى (*n. int. p.*): Farthest end, Farthest limit, Terminus; Boundary. **Nuhâ** نَهَى (*n. plu.*): Understanding. Its *sing.* is *Nuhyatun* نَهْيَةٌ: What forbids a human being to go beyond the moral limit or do something unreasonable. **Muntahûna** مَنْتَهُونَ (*ap-der. m. plu. VIII.*): Those who desist. **Yatanhauna** يَنْتَهُونَ (*imp. 3rd. p. plu. VI.*): They forbid each other. (L; R; T; LL)
The root with its above forms has been used in the Holy Qur'ân about 56 times.

نَاءَ نَأْ

نَوًّا ؛ يَنْوُّ

To weigh down, get up with hardship, rise painfully, fall

down from fatigue, grove under the burden, rise with difficulty.

Tanû'u تَنْوُّ (*imp. 3rd. p. f. sing.*): Weighs down, etc. (28:76). (L; T; R; LL)

نَابَ نَأْبَ

نَوَّبَا ؛ يَنْوَّبُ

To supply the place of another. **Anâba** اِنَابَ : To repent and turn again and again and consecutively (to God) with sincere deeds when overtaken with affliction. Return (to God) in repentance again and again with sincere deeds.

Anâba اِنَابَ (*prf. 3rd. p. m. sing. IV.*): He returned (to God) in repentance again and again with sincere deeds. **Anâbû** اِنَابُوا (*prf. 3rd. p. m. plu. IV.*): They returned in repentance (to God) again and again with sincere deeds. **Anabnâ** اِنَابْنَا (*prf. 1st. p. plu. IV.*): We returned (to God) in repentance again and again with sincere deeds. **Yunîbu** يَنْوَّبُ (*imp. 3rd. p. m. sing. IV.*): Return in repentance (to God) again and again with sincere deeds. **Anîbû** اِنِيبُوا (*prt. m. plu. IV.*): Return sincerely (to God) again and again with repentance and sincere deeds. **Munîbun** مَنِيبٌ (*ap-der. m. sing. IV.*): One who returns (to God) again and again with repentance and sincere deeds. **Munîbûna** مَنِيبِينَ (*ap-der. m. plu. IV.*): Those who return (to God) again and again

with repentance and good deeds. (L; R; T; LL)
This root with its above forms has been used in the Holy Qur'ân about 18 times.

نَاحِ Nâha
نُوحًا ؛ يُنُوح

To lament, wail, coo (dove), wail. *Nûh* نُوح: Noah the prophet. He was a descendant of Adam, and Abrahâm was a descendant of Noah. The allusion is not merely to the physical descent of these prophets but also to the fact that all of them were spiritually linked with one another and believed in one and the same fundamental truth (Ibn-Jarîr; *Nûh* نُوح (proper name): Noah the prophet. (L; T; R; LL).
The word has been used in the Holy Qur'ân about 43 times.

نَارِ Nâra
نُورًا ؛ يُنُور

To emit fire or light, shine, sparkle, irritate, vex or provoke war, create heat. *Nâra* نار: Fire; Burning flame; Heat; War. In Arabic literature and in the Holy Qur'ân *Nâr* نار is often a symbol of war. The Arabs used to kindle a fire as a sign that war contemplated, so that the tribes should assemble. *Nûr* نُور: Light,

that form of radiant energy which stimulates the organs of the sight, faith, belief, inner satisfaction, wisdom, Divine knowledge, clear signs that remove doubt and raise spiritually dead to the faith, the source of guidance, prophets, mission, which manifests hidden things. Allah is called the extensive light of the heaven and the earth (24:35), because He has manifested them and brought them into existence. *Dhiyâ* ضياء also means light, thus the word is synonymous with *Nûr* نور, but *Nûr* is more extensive and more penetrating as well as more lasting in its significance than *Dhiyâ* ضياء. Some lexicologists consider *Dhiyâ* ضياء as signifying the rays that are diffused by what is turned *Nûr* نُور. That is why *Nûr* نُور is one of the names of God as it is more extensive more penetrating as well as more lasting in its significance. It is the base and source of *Dhiyâ* ضياء. *Nûr* نُور is singular. Its plural forms are *Anwâr* أنوار and *Nîrân* نيران. The Holy Qur'ân always mention only the singular form while the word *Zulumât* ظلمات (darknesses) is used always in plural. This indicates that the source of light or guidance is only One but the sources of falsehood and the means to go astray are countless,

manyfold and different. The constant use of the plural form *Zulumât* ظلمات in the Holy Qur'ân also indicates that sin and vice never exist in isolation. One vice attracts another and one misfortune draws another. (L; R; T; LL; Muḥîṭ)

Nâr نار (n.): (5:64). **Nûr** نُور (n.): (24:35)

The root with its above two form is used about 194 times in the Holy Qur'ân.

نَاسٍ **Nâsa**
نَاسًا ؛ يَنُوسُ

To swing, halt in a place, move, toss. *Al-Nâsun* الناس: Collective noun regarded as the plu. of *Insân* إنسان (human being). According to some its root is *Unâs*. Its first letter *Hamzah* is taken off when preceded by *Al*. According to others it is derived from *Nasiya* نَسِيَ (to forget, forsake), and its origin is *Insiyân* إنسيان on the measure of *Ifilân*. It is also said its origin is *Nâsa* نَاسٍ (to swing, halt in a place, move, toss.) All these meanings describe the human being.

Al-Nâs الناس (collective noun): Human being; Mankind. (L; R; T; LL)

The word is used in the Holy Qur'ân as many as 241 times.

نَاشٍ **Nâsha**
نَوشًا ؛ يَنُوشُ

To take, seize, receive, attain

Tanâwush تناوش (v. n. VI.): The act of taking etc. (34:52). (L; R; T; LL)

نَاصٍ **Nâsa**
نَوصًا ؛ يَنُوصُ

To flee away, shun, evade, retreat, escape, take shelter,

Manâs مَنَاصٍ (n. p.): Time or place for escape etc. (38:3) (L; R; T; LL)

نَاقٍ **Nâqa**
نَوقًا ؛ يَنُوقُ

To clean the flesh from fat, train a camel, set in order, do carefully. *Nîqatun* نَيْقَةٌ : Zeal; Skill; Daintiness; Refined; Best; Top of a mountain; A big and long mountain. *Nâqatun* نَاقَةٌ: She camel, as it is the best thing according to Arabs.

Nâqatun نَاقَةٌ (n. f.): She camel. (L, T, R, LL)

The word has been used in the Holy Qur'ân about 7 times.

نَامٍ **Nâma**
نَومًا ؛ يَنُومُ

To sleep, slumber, become calm, abate, dull, be numbed, dose.

Naum نَوْم (v.n.): Sleep etc. *Manâm* مَنَام (v.m.n.): Dreaming; Sleeping, Sleep; Time or place of sleeping; Vision (eye); Place of sleep. *Nâ'imûn* نَائِم (act. pic. m. plu.): Sleeping. (L; R; T; LL)
The root has been used in its above three forms about 9 times in the Holy Qur'ân.

نَوَى Nawâ

نية، نواة؛ ينوي

To intend. propose, design, resolve scheme, aim.

Nawâ نَوَى (n.): Date-stone (6:95) (L; R; T; LL)

نَالَ Nâla

نيلاً؛ ينال

To obtain, procure, get, attain, reach, matter.

Yanâlu يِنَال (imp. 3rd. p. m. sing.): Reaches; Matters, etc. *Tanâlu* تِنَال (imp. 3rd. p. f. sing.): Reaches. *Tanâlû* تَنَالُوا (imp. 2nd. p. m. plu.): Ye shall attain, reach. *Yanâlû* يِنَالُوا (imp. 3rd. p. plu. Juss.): They attain. *Yanalûna* يِنَالُونَ (imp-3rd. p. m. plu.): They attain. *Nailan* نَيْلَا (v. n.): An attainment. That which any one gets or receives. (L; R; T; LL)
The root with its above forms has been used in the Holy Qur'ân about 12 times.

Ha

ه H

Twenty sixth letter of the Arabic alphabet It is pronounced as *hâ*, equivalent to English H. According to *Hisâb al-Jummal* (mode of reckoning numbers by the letters of the alphabet) the value of *hâ* is 50.

ها Hâ

A letter used as caution. It is used as prefix to demonstrative pronouns such as *Hadhâ* هذا (this) *Ha ûlâi* هؤلاء (those) and postfix to the possessive pronoun as *ha* ه, *hâ* ها, *hum* هم (his, her, theirs). It is also used as prefix of the personal pronoun of the 3rd. person (*hum* هم, *humâ* هُمَا, *heya* هِيَ, *huwa* هُوَ, *hunnâ* هُنَّ - he, him, she, her, it, both, them, they). As pronoun it is postfixed to nouns and verbs as (*ha* ه, *hâ* ها, *hum* هم, *hunnâ* هُنَّ - his, her, it, them). This particle must not be confounded with *Hah* (هَ) which is occasionally found at the end of words in case of pause and hence called *Hâ al-waqf* ها الوقف as in the end of verses 69:17,18,19,20.

Hâ antum هَا أَنْتُمْ: Behold! Look! Lo! (3:66, 119; 4:109; 47:38.)
Hâ'umo هَاؤُمُ : Here take thou this. (69:19). **Hâtû** هَاتُوا (*perate. 2nd. m. plu.*): Bring forth; Produce. (2:111; 21:24; 27:64; 28:75.) **Hâtaini** هَاتَيْنِ (*dem. pronoun acc. dual f.*): These two women. **Hâdhâni** هَذَانِ (*dem. pronoun dual m.*) These two men (20:63; 22:19). **Hâkadhâ** هَكَذَا (*comp. of Hâ - word of caution, Ka - similarity and dhâ -that*): Just like that. (27:42). **Hâhunâ** هَهُنَا (*comp. of Ha - here and Hunâ - in this place*): Just here in this place. (3:154; 5:24; 26:146; 69:35). (L; T; R; LL)

Habata هَبَطَ

هَبَطًا ؛ يَهْبُطُ ، يَهْبُطُ

To go forth, descend, cause to come down, descend from a high state to a low one, move from one place to another, enter into, change in condition, come forth from, become low, be degraded.

Yahbitu يَهْبُطُ (*imp. 3rd. p. m. sing.*): Falleth down. **Ihbit** إهْبِطْ (*prt. m. sing.*): Get down; Descend. **Ihbitâ** إهْبِطَا (*prt. dual*): Go hence you both. **Ihbitû** إهْبِطُوا (*prt. m. plu.*): Go forth from this state; Go to some town; Get down from this land. (L; R;

T; LL)

The root has been used in the above four form about 8 times in the Holy Qur'ân.

Haba هَبَا

هَبُوا ؛ يَهْبُو

To rise so as to float in the air (dust), be turned into ashes (embers)

Habâun هَبَاءٌ (*n.*): Dust flying in the air; Atoms of dust; Dust particles. (25:23; 56:6) (L; T; R; LL)

Hajada هَجَدَ

هَجَدًا ؛ يَهْجُدُ

To sleep watch, remain awake. **Hajjada** هَجَدَ: To awake from sleep, pray in the night. **Ahjad** اهْجَدْ: To lay the neck upon the ground (camel). **Tohajjad** تَهْجُدُ: Remain awake. In Islamic religious terminology **Tahajjud** تَهْجُدُ is the Prayer performed after rising from sleep in the latter portion of the night though it is not an obligatory Prayer yet as stated in 17:79 it is the means of raising a person to a position of great glory. The time at which it is performed is most suited for the concentration of mind and for communion with God. To rise from the

sleep and pray during a part of the night and keep vigil is an addition to the five obligatory Prayers.

Tohajjad تُهَجِّدُ (prt. m. sing. V.): Remain awake. (17:79) (L; R; T; LL)

هَجَرَ هَجَارًا

هَجَرَانَا، هَجَرًا؛ يَهْجُرُ

To leave, abandon, desert, forsake, renounce, depart, quit, separate oneself from, quit break with, abstain from, shun, leave with body or tongue or heart, leave lust and bad manners. **Hijr** هَجْرٌ : Bad manner, shameful action, nonsense talk.

Tahjurûna تَهْجُرُونَ (imp 2nd. p. m. plu.): You gave it up, talk nonsense, leave etc. **Ihjur** إِهْجُرْ (prt. m. sing.): Depart; Shun. **Ihjurû** إِهْجُرُوا (prt. m, plu.): Depart, leave. **Hajran** هَجْرًا (v. n.): Act of departing. **Mahjûran** مَهْجُورًا (act-pic. m. sing. acc.): Taken as nonsense, of no account. **Hajara** هَجَرَ (prf. 3rd. p. m. sing. III.): Migrated. **Hâjaru** هَاجَرُوا (prf. 3rd. p. m. plu. III.): They migrated. **Hâjarna** هَاجَرْنَا (prf. 3rd. p. f. plu. III.): They (f.) migrated. **Yuhâjir** يَهَاجِرْ (imp. 3rd. p. m. sing. III. Juss.): Migrates. **Tuhâjiru** تَهَاجِرْ (imp. 3rd. p. m. plu. III. Juss.): They migrate. **Tuhâjirû** تَهَاجِرُوا (imp.

2nd. p. m. plu. III. Juss.): Ye migrate. **Muhâjirun** مَهَاجِرْ (ap-der. m. sing. III.): One who leaves his homeland for the sake of faith. In the Holy Qur'ân this refers to those who migrated from Makkah for Islamic cause. **Muhâjirîn** مَهَاجِرِينَ (ap-der. m. plu. acc.): Those who migrated (from Makkah for Islamic cause). **Muhâjirât** مَهَاجِرَاتْ (ap-der. f. plu. III.): Women who migrated (from Makkah). The root with above forms has been used in the Holy Qur'ân about 31 times.

هَجَعَ هَجْعًا

هَجَعًا؛ يَهْجَعُ

To sleep and slumber at night calmly and quietly.

Yahj'aûna يَهْجَعُونَ (imp. 3rd. p. m. plu.): They were in the habit of sleeping at night (51:17) (L; R; T; LL)

هَدَّ هَدًّا

هُدُودًا، هَدًّا؛ يَهْدِي

To break, crush, overthrow, pull down, crumble down, demolish, fall down in pieces.

Haddan هَدَّ (v. n. ass.): Action of falling down in pieces. 19:90 (L; T; R; LL)

Hadama هَدَمَ

هَدَمًا ؛ يَهْدِم

To overturn, break, demolish, put down, fall down in pieces.

Huddimat هُدِّمَتْ (*prf. 3rd. p. f. sing. II.*): Was demolished etc. (22:40) (L; R; T; LL)

Hadhada هَدَّ هَدَّ

هَدَّ هَدًّا ؛ يَهْدُّ هَدَّ

To coo (as a dove), grumble (as a camel), dandle (as a child), throw (a thing down).

Hadhadatun هَدَّ هَدَّةٌ: Murmuring sound. *Hadâhid*

هداهد: Patience. *Hudhud*

هدهد: Contrary to popular

belief, based on fables and

fictions *Hudhud* هدهد was not

a bird, hoopoe or lapwing or

peewit, employed by the King

Solomon as his message-

bearer, but a human being of

this name. In every nation

many of the proper names

given to human beings, men

and women, will be found to

be identical with flowers and

the names of animal. The

Arab writers speak of a king

of Himyar as *Hudad*, which

is almost identical with

Hudhud هدهد. The Bible

speaks of a king of Syria,

named Ben Hadad (1 kings,

15:18). *Hudhud* هدهد was

also the name of the father of

Balqîs the Queen of Sheba

(Muntahâ al-Arab). According to Lisân al-Arab Hudhud is also written as Hudâhad, and Hadâhad and Hadad was the name of a tribe in Yeman. It has been the name of several Edomite Kings. A son of Ismâil, too, bore this name. An Edomite prince who fled to Egypt for fear of Jacob's massacre was known by this name (1 King, 11:14). The name appeared to be so popular and is so frequently used in Jewish Bible that when used without a qualifying word it means a man of the Edomite family (Jewish Ency). Solomons says about Hudhud, I will certainly punish him very severely rather I will execute him or else he must give me some valid excuse for remaining absent (27:20). It is inconsistent with Solomons dignity and status as a great monarch and a Divine Prophet to be so angry and harsh with a small bird, a hoopoe, as to be prepared to inflict severe chastisement upon it or even to kill it. Moreover *Hudhud* هدهد or hoopoe, being not a migratory bird, cannot fly long distances and therefore could not have been selected for the journey to Sheba and back (27:22). Hudhud هدهد seems to be well-acquainted with the

rules, regulations and requirements of states and also well-versed in the Knowledge about Divine Unity (27:24,25) which birds are not. It follows from these facts that *Hudhud* هدهد was not a bird but a man, even a very responsible officer of the state or a general who had been entrusted with an important political mission by king Solomon to the Queen of Sheba. That there is nothing strange in such a name being given to men.

Hudhud هدهد: Proper name of a responsible officer in the service of king Solomon. (27:20). (L; T; R; LL)

Hada هَدَى

هَدِيًّا، هُدًى؛ يَهْدِي

To guide, show with kindness the right path (90:10), lead to the right path (29:69) and to make one follow the right path till one reaches the goal (7:43).

Hadan هَدَى (prf. 3rd. p. m. sing.): Guided; Directed etc.

Hadaita هَدَيْتَ (prf. 2nd. p. m. sing.): Thou hast guided.

Hadainâ هَدَيْنَا (prf. 1st. p. plu.): We have guided.

Yahdî يَهْدِي (imp. 1st. p. m. sing. juss): I Guide. **Yahdi** يَهْد (imp. 3rd. p.

m. sing. juss. *Yâ d.*): He guides.

Yahdûna يَهْدُونَ (imp. 3rd. p. m. plu.): They guide. **Tahdî** تَهْدِي (imp. 2nd. p. m. sing.): Thou

guide. **Ahdî** أَهْدِي (imp. 1st. p. sing.): I shall guide. **Ahdî** أَهْد (imp. 1st. p. sing. final *Yâ*

dropped.): I would guide. **Tahdû** تَهْدُوا (imp. 2nd. p. m. plu. f. d.): Ye may guide. **Nahdî** نَهْدِي (imp. 1st. p. plu.): We guide.

Nahdiyanna نَهْدِين (imp. 1st. p. plu. emp.): We shall certainly guide. **Ihdî** إِهْدِي (prt. m. sing.):

Guide. **Ihdû** إِهْدُوا (prt. m. plu.): Lead. **Hudiya** هُدِي (pp. 3rd. p. m. sing.): Was guided. **Hudû** هُدُوا (pp. 3rd. p. m. plu.): They

were guided. **Yuhdâ** يُهْدَى (pip. 3rd. p. m. sing.): Is being guided. **Hâdî** هَادِي (act. pic. m. sing.):

Leader. **Hâdi** هَادٍ (act. pic. m. sing.. *Yâ* . dropped): Leader. **Hâdiyan** هَادِيَا (act. pic. m. sing. acc.): Leader. **Yahiddî** يَهْدِي (imp. 3rd. p. m. sing. VIII.): He be guided. The word *Hadda* belongs to the form VIII. *Ift'îâl*. It is taken as a changed form of *Yahtadî* يَهْتَدِي through assimilation. It occurred only once in the Holy Qur'ân, (10:35).

Ihtadâ إِهْتَدَى (prf. 3rd. p. m. sing. VIII.): Followed the right path. **Ihtadau** إِهْتَدُوا (prf. 3rd. p. m. plu. VIII.): They followed the right path. **Ihtadaitu** إِهْتَدَيْتَ (prf. 1st. p. sing. VIII.): I followed the right path.

Ihtadaitum إهتديتم (prf. 2nd. p. m. plu. VIII.): Ye found the right path. **Yahtadî** يهتدي (imp. 3rd. p. m. sing. VIII.): Finds the right path; Follows the right path. **Yahtadûna** يهتدون (imp. 3rd. p. m. plu. VIII.): They find the right path **Tahtadî** تهتدي (imp. 3rd. p. f. sing. VIII.): She follows the right path. **Yahtadû** يهتدوا (imp. 3rd. p. m. plu. VIII. f. d.): They will find the path. **Nahtadiya** نهتدي (imp. 1st. p. plu.): We could have been led a right; We could have been guided. **Muhtadi** مهتد (ap-der. m. sing. VIII. f. d.): One who found guidance. **Muhtadûna** مهتدون (ap-der. m. plu. VIII.): Those who found guidance. **Muhtadîna** مهتدين (ap-der. m. plu. VIII. acc.): Those who found guidance. **Ahda** اهد (elative): Better guided than others. **Hudâ** هدى (v.n.): Guidance. A direction that indicates the right way. The words **Hudâ** هدى and **Hidâyat** هدايت are equal and have the same meaning, but the word **Hudâ** هدى is particularly then used when Allâh guides a person. **Hadyun** هدي (n.): Offering (animals to be slaughtered during Hajj). **Hadiyyatun** هديّة (n.): Gift; Present. (L; T; R; LL; Baqâ) The root with its above form has been used in the Holy Qur'ân as many as 316 times.

هَرَبَ Haraba

هَرَبَا؛ يَهْرُبُ

To run away, flee, escape

Haraban هَرَبًا (v. n. acc.): Flight.

(L; T; R; LL;)

This has been used in the Holy Qur'ân once.

هَرَّتَ Harata

هَرَّتَا؛ يَهْرُتُ، يَهْرَتُ

To spear, slit, widen, impair (reputation), have a wide mouth, have wide sides of the mouth, tear up. **Hârût** هاروت: A descriptive name one who tore up. According to Ibn 'Abbâs **Harût** هاروت and **Marût** ماروت were two men (Baghawî). They are both descriptive names the former being derived from **harata** هَرَّتَ (he tore up) and **marata** مَرَّتَ (he broke). These names signify that the object of these men (kings) was to tear asunder and break the glory and power of the empire of the enemies of the Israelites. The Holy Qur'ân discredits the Christian and Jewish stories of sinning and rebellious angels (II Epistle of Peter 2:4; Epistle of Jude 5:6; Midrash). See also **Mârût** ماروت.

Hârût هاروت: Name of an Israelite king who was given the power and

authority by God to destroy the enemies of the Israelites. (2:102). (L; T; R; LL)

هَرَعَ Hari'a / هَرَعَ Hara'a
هَرَعَا؛ يَهْرَعُ

To walk with quick and trembling gait, run or rush, flow quickly, hurry, hasten.

Yuhra'ûna يَهْرَعُونَ (*pip. 3rd. m. plu.*): Driven on by some force; Hastening; Hurried. (11:78; 37:70). (L; T; R; Zamakhsharî; LL)

هَارُونَ Hârûn

Hârûn هَارُونَ (proper name): Aaron, Name of a Prophet in the Holy Qur'ân. The word has been used in the Holy Qur'ân about 20 times.

هَزَّ Haza'a / هَزَّ Hazi'a
هَزَّأ، هَزَّوْا؛ يَهْزُءُ

To bring down disgrace upon, send down contempt, requit with punishment according to their mockery. In Arabic punishment for an evil deed is an evil the like thereof (42:40) The famous Arab poet 'Amar bin Kulthûm says:

الا لا يجهلن احد علينا
فنجهل فوق جهل الجاهلينا

"Beware! None should dare employ ignorance against us, or we will show greater

ignorance, we will avenge his ignorance."

Huzuwan هُزُوا (*v. n.*): Ridicule; Jest; Laughing stock; Mockery; Have been treated scornfully. **Istuhzi'a** إِسْتَهْزَأَ (*pp. 3rd. p. m. sing. X.*): He was mocked, treated scornfully. **Yastahzi'u** يَسْتَهْزِئُ (*imp. 3rd. p. m. sing. X.*): He will bring down disgrace. **Yastahzi'ûna** يَسْتَهْزِئُونَ (*imp. 3rd. p. m. plu. X.*): They have been taking lightly. **Tastahzi'ûna** تَسْتَهْزِئُونَ (*imp. 2nd. p. m. plu. X.*): You talk so lightly. **Yustahza'u** يَسْتَهْزِئُ (*pip. 3rd. m. plu. X.*): Being ridiculed. **Istahzi'û** إِسْتَهْزِئُوا (*prt. m. plu. X.*): Take it lightly. **Mustahzi'ûna** مُسْتَهْزِئُونَ (*ap-der. m. plu.*): We were making light of them. **Mustahzi'in** مُسْتَهْزِئِينَ (*ap-der. m. plu. acc.*): We were making light of them. (L; T; R; LL)

The root has been used in the Holy Qur'ân in the above form about 34 times.

هَزَّ Hazza

هَزَّوْا، هَزَّأ؛ يَهْزُءُ

To shake, brandish wave, thrill, stir, throb, shift, wrangle.

Huzzî هَزَّى (*prt. f. sing. assim.*): Shake, etc. **Ihtazzat** إِهْتَزَّتْ (*prf. 3rd. p. f. sing.*): Throbbled; Thrilled. **Tahtazzu** تَهْتَزُّ (*imp.*

3rd. p. f. sing. assim. VIII.): Shifts; Wrangles. (19:25; 22:5; 41:39; 27:10; 28:31). (L; T; R; LL)

هَزَلَ Hazala
هَزَلًا؛ يَهْزُلُ

To be thin and lean, useless, fruitless unprofitable, unproductive, vain, exhausted, joke, talk idle.

Hazl هَزَلَ (v. n.): Vain, Joke, Idle, Jest. (86:14) (L; T; R; LL)

هَزَمَ Hazama
هَزَمًا؛ يَهْزِمُ

To rout, defeat, overcome, put to flight.

Hazamû هَزَمُوا (prf. 3rd. p. m. plu.): They routed, defeated (2:251). *Yuhzamu* يَهْزِمُ (pip. 3rd. p. m. sing.): Will be defeated (54:45). *Mahzûmim* مَهْزُومٍ (pact. pic. m. sing.): Routed or defeated one (38:11) (L; T; R; LL)

هَشَّ Hashsha
هَشًّا؛ يَهْشُ

To beat down the leaves of a tree.

Ahushshu أَهْشَّ (imp. 1st. p. sing. assim VI.): Beat down leaves of trees (20:18) (L; T; R; LL)

هَشَّمَ Hashama
هَشْمًا؛ يَهْشِمُ

To crush, break.

Hashîm هَشِيمٍ (act. 2. pic. m.

sing.): Crushed (54:31). *Hashûman* هَشِيمًا (act. 2. pic. m. sing. acc.): Crushed (18:45). (L; T; R; LL)

هَضَمَ Hadzama
هَضْمًا؛ يَهْضِمُ

To withhold one's dues, be near break (spathes), oppress, do wrong, fall on each other (spathes), be slander.

Hadzman هَضْمًا (v. n. acc.): Withholding of that which is due. (20:112). *Hadzîmun* هَضِيمٍ (act. 2. pic. m. sing.): Near breaking falling to each other (spathes) (26:148). (L; R; T; LL)

هَطَعَ Hata'a
هَطْعًا؛ يَهْطَعُ

To hasten forward, go along fearfully in looking fixedly at a point. *Ahta'a* أَحْطَعَ: To walk fast while stretching the neck (camel).

Muhtî'ina مَهْطِئِينَ (ap-der. m. plu. IV.): They will be running in panic with their necks outstretched. (14:43; 54:8; 70:36) (L; T; R; LL)

هَلْ Hal

An interrogative article as: Is there; Shall I? Does he? Whether? When followed by *Illâ* أَلَا may signify a negative statement to deny a thing as in 67:3. Sometimes it is used to express a positive statement to determine the

certainty of a thing as in 76:1
(L; T; Qurtubî; LL)

هَلَع 'a Hali
هَلَعًا، هَلَعًا، يَهْلَعُ

To be very anxious, impatient.

Halû'an هَلَوَعًا (*intens. acc.*): Very impatient. (70:19) (L; T; LL)

هَلَك Halaka / هَلِك Halika
هَلِكًا؛ يَهْلِكُ، يَهْلِكُ

To die, parish, wasted, be lost, destroyed, spoiled.

Halak هَلَك (*prf. 3rd. p. m. sing.*): Perished; Died; Lost. **Yahluka** يَهْلِكُ (*imp. 3rd. p. m. sing.*): Might/would die or perish. **Hâlikun** هَالِك (*act. pic. m. sing.*): **Hâlikîn** هَالِكِينَ (*act. pic. m. plu. acc.*): Those who are dead. **Mahluka** مَهْلِك (*n. p. t.*): Time or place of destruction. **Tahluka** تَهْلِك (*v. n.*): Perdition. **Ahlaka** أَهْلَك (*prf. 3rd. p. m. sing. IV.*): Caused to perish. **Ahlaktu** أَهْلَكْتُ (*prf. 1st. p. sing. IV.*): I have wasted. **Ahlakat** أَهْلَكْتَ (*prf. 3rd. p. m. sing. IV.*): Destroyed. **Ahlakta** أَهْلَكْتَ (*prf. 2nd. p. m. sing. IV.*): Thou hast destroyed. **Ahlaknâ** أَهْلَكْنَا (*prf. 1st. p. plu. IV.*): We have destroyed. **Tuhlik** تُهْلِك (*imp. 2nd. p. m. sing. IV.*): Thou destroy. **Nuhlik** نُهْلِك (*imp. 1st. p. plu. IV.*): We destroy. **Yuhlikûna** يَهْلِكُونَ (*imp. 3rd. p. m. sing. IV.*): They destroy.

Uhlîkû أَهْلَكُوا (*pp. 3rd. p. m. sing. II.*): They have been perished. **Yuhlak** يَهْلِك (*pp. 3rd. p. m. sing. II.*): would be destroyed. **Muhlika** مَهْلِك (*ap-der. m. sing. IV.*): One who destroys. **Muhlikû** مَهْلِكُوا (*ap-der. m. plu. IV. gen. f. d.*): Those who destroy. **Muhliki** مَهْلِكِي (*ap-der. m. plu. IV. gen. f. d.*): Those who destroy. **Muhlakîn** مَهْلِكِينَ (*pis. pic. m. plu. IV. acc.*): Those are dead, who are perished. (L; T; R; LL;) The root has been used with above form in the Holy Qur'ân about 68 times.

هَلَّ Halla
هَلًّا؛ يَهْلُ

To appear (new moon) begin (of lunar month). **Ahalla** أَهَلَّ: To invoke the name of God upon an animal before slaughtering it.

Uhilla أَهَلَّ (*pp. 3rd. p. m. sing. IV.*): On which invocation has been made. (2:173; 5:3; 6:145; 16:115). **Ahillatu** أَهْلَاتُ (*n. plu.*): New moons; Lunar months (2:189).

هَلَّمَّ Halumma

This word is a combination of **Hâ** هَا (look) and **Lamma** لَمْ (get ready, come, bring) Lo! Bring. Lo! Come. According to other lexicologist it is a combination of **Hal** هَل (is)

Halumma هَلُمَّ

and *Amm* آم (intention). (L; T; R; LL)

Halumma هَلُمَّ (6:150). Lo! Come (33:18).

Hamada هَمَدًا

هَمَدًا ؛ يَهْمُدُ

To be lifeless, barren

Hâmidatun هَامِدَةٌ (*act. pic. m. sing.*): Barren; Lifeless (land) (22:5) (L; T; R; LL)

Hamara هَمَرًا

هَمَرًا ؛ يَهْمِرُ

To pour forth (rain), pour down in torrent.

Munhamirun مِنْهَمِرٍ (*ap-der. m. sing. VII.*): Pouring down in torrent (54:11) (L; T; R; LL)

Hamaza هَمَزًا

هَمَزًا ؛ يَهْمِزُ ، يَهْمِزُ

To backbite, defame push back with a blow, pinch, repel, find fault with, suggest evil, break, throw (on the ground), squeeze, bite.

Hammâz هَمَّاز (*ints.*): Backbiter; Defamer etc. (68:11).

Humazatin هَمَزَاتٍ: Slanderer; Back biter (104:1). **Hamazât** هَمَزَاتٍ (*n. p.*): Mischief-mongering (23:91) (L; T; R; LL)

Hamma هَمَّ

Hamasa هَمَسًا

هَمَسًا ؛ يَهْمِسُ

To whisper, utter an indistinct word, murmur faintly.

Hamsan هَمَسًا (*v. n.*): Faint murmur. etc. (20:108). (L; T; R; LL)

Hum هُم / Him هِم

They are indeclinable pronouns of 3rd. p. m. plu. *Hunna* هُنَّ / *Hinna* هِنَّ *f. form.*: dual form. *Humâ* هُمَا / *Himâ* هِمَا: dual form (They two). When used as an affix after a verb or preposition. *Hum* هُم / *Him* هِم must be rendered "them" and when after a noun to be rendered "their". (Mughnî; Baqâ; Kf.; Muhîṭ)

Hamma هَمَّ

هَمَّ ؛ يَهْمُ

To worry, regard, care, concern, ponder anything in one's mind, desire, meditate, think about, design, anxious, plot against, intend, purpose.

Hamma هَمَّ (*prf. 3rd. p. m. sing.*): Had made up his mind; Intended.

Hammat هَمَّت (*prf. 3rd. p. f. sing.*): She intended, made up her mind. **Hammû** هَمُّوا (*prf. 3rd. p. m. plu.*): They desired, disposed, made up their minds, intended.

Ahammt أَهَمَّت (prf. 3rd. p. f. sing. IV.): Cared for, had made anxious. (L; T; R; LL)

The root with its above four forms has been used in the Holy Qur'ân about 9 times.

Huna هُنَا

Here, at such a time, in this place, it is. (Indication of time and place which is near).

Hunâ هُنَا , *Hunâka* هُنَاكَ, *Hunâlika* هُنَا لِكَ: As it is. *Dhâ* ذَا, *Dhâka* ذَاكَ, *Dhâlika* ذَا لِكَ. *Hâhunâ* هَاهُنَا: Here, in the place. (Mughnî; Baqâ; Kf)

Hamana هَمَنَ

هَمَنًا؛ يَهْمَنَ

To put a thing in a purse or girdle. (L; T; R; LL)

Hâmân هَامَان: The title of the high priest of the god Amon. *Hâm* in Egyptian language means high priest. *Hâmân* هَامَان was in charge of the treasury and the granary and also of the soldiers and all the craftsmen. Being the head of the extremely rich sacerdotal organization his power and prestige had increased so much that he controlled the most influential political factions of the country. The proper name of Hamân, the high priest under pharaoh

Ramases II and his son Merneptah was Nebunnef. This Hâmân is not to be confused with the person *Hâman* of Jewish Bible (the Book of Esther,³) who was a minister of a Persian king, lived many ages after Moses. *Hâmân* هَامَان as used in the Holy Qur'ân is not a proper name but the Arabicized echo of the compound designation *Hâ-Amon* given to every high priest of the Egyptian god Amon. Pharaoh demanded that Hâmân erects for him a lofty tower from which he could have a look at the god of Moses (28:38; 40:36). This is a contemptuous reference to Moses' concept of God as an All-Embracing Power, inconceivably high above all that exists.

Hâmân هَامَان: Title of the high priest of the cult of Amon during the reign of Rameses II. and Merneptah.

The name has been used in the Holy Qur'ân as about 6 times.

Haimana هَيْمَنَ

To watch over, oversee, expand the wings (hen over their chickens), control. To be witness to, offer security and peace, control, protect, determine what is true. *Muhaimanun* مُهَيْمِنُونَ: Guardian

to watch and determine what is true and what is false witness; Afforder of security and peace; Controller and superintendent of all the affairs; Guardian; Protector. The Holy Qur'ân is spoken of as a *Muhaiman* مَهِيمِن over the previous scriptures (5:48). This is to describe it as the determining factor in deciding what is genuine and what is false in the remnants of earlier scriptures. The Holy Qur'ân has preserved all that is of permanent worth and value in them, and has left out that which fail to meet the needs of mankind. The Holy Qur'ân is called a guardian over the previous scriptures as it enjoys Divine protection against being tampered with, a blessing denied to them.

Muhaiminan مَهِيمِن (*ap-der. m. sing. quad acc.*): Name of the Holy Qur'ân (5:48). **Muhaiminan** مَهِيمِن is also one of the excellent names of Allah (59:22) as He is Guardian to determine what is true and false and watch over, Who expands His wings of love and protection over his creature, controls their affairs, determines what is true and what is false. As a *Mohaimim* مَهِيمِن He is Afforder of peace and security. (L; T; R; LL)

Hunâlika هُنَالِكَ

Composed of *hunâ* هُنَا (here) with the affix *lika* لِكَ (there, in that place, at that time). In the same way as from the pronoun *dhâ* ذَا the word *dhâlika* ذَالِكَ is derived. (Mughnî, Zamakhsharî; Baqâ; L; T; R; LL)

It has been used in the Holy Qur'ân about 9 times.

Hana'a هِنَاءُ

هِنَاءُ ؛ يَهْتَوِ

To anoint a camel with pitch, be wholesome, make the food, wholesome, easy to digest, do good, promote health. *Hani'un* هِنِي: Take it and make use of it, make use of your profit and advantage.

Hani'an هِنِيَا (*act. 2. pic. m. sing.*): May it be wholesome or profitable; Much good may it do you. It is the accusative or adverbial form of *Hani'un* هِنِي. (L; R; T; LL)

This word has been used in the Holy Qur'ân about about 4 times.

Hâhunâ هُنُنَا

Composed of *Hâ* هَا (Behold!) and *Hunâ* هُنَا (here, in this place). (L; T; R; LL)

Huwa هُوَ

He; It. It is an indeclinable personal pronoun of the 3rd. p.

m.sing. (Mughnî; Baqâ; L; T; LL)

هاد Hâda

هَوْدًا ؛ يَهُود

To become a Jew, be guided, return to one's duty gently. *Tahweed*: To creep, crawl; Repentance

Hâdû هَادُوا (prf. 3rd. p. m. plu.): Who are Judaized. *Hudnâ* هُدْنَا (prf. 1st. p. plu.): We have been guided, we have returned to our duty, we have turned in repentance.

Hûdan هُودَا (n.): Jew, *Yahûdî* يَهُودِي / *Yahûdiyyan* يَهُودِيَا : Jew, Judaized. (L; T; R; LL)

The root has been used in the Holy Qur'ân with the above five forms about 23 times.

هود Hûd

Name of a prophet. He was seventh in descent from Noah, and was sent to the tribe of 'Ad. The Adites lived in the remote parts of Arabia. At one time their rule was over the most parts of Arabia, Yemen, Syria and Mesopotamia. They were the first people to exercise dominion over practically the whole Arabian peninsula. This name was used not for a single tribe but for a group of tribes, whose different section rose to power at different times. They left behind them inscriptions

with the names of the ruler groups, though they all belonged to the main 'Ad Family. In the Pre-Christian era, Yemen was ruled by a tribe called Adramital who were no other than the 'Ad. They have been called 'Ad-i-Iram in the Holy Qur'ân (89:7).

The name was used in the Holy Qur'ân about 7 times.

هَار Hâra

هَوْرًا ؛ يَهُور

To fall to ruin, crumble, be about to fall, fall from a high place. He demolished or pulled down or pulled to pieces. It fell to pieces or broke down and collapsed. It is both transitive and intransitive. (L; T; R; LL)

Anhara أَنهَر (prf. 3rd. m. sing. VII.): Crumbled; Tumbled to pieces; Fell in ruin (9:109). *Hârin* هَار (adj.): Crumbling; Weak. (Mughnî; Baqâ; L; T; LL)

هَوَلَاءُ Hâ'ulâi

Those. An indeclinable pronoun used as the plural of *Hâdhâ* هَذَا and composed of *Hâ* هَا and *ulâi* أَلَاءِ. The Alif at the end of *ulâi* is called *Alif al Wiqayah* الالف الواقعة or *Alif* of precaution to prevent the final *Wâw* being taken for the conjunction 'and'. It is used as plu. of *Hâdhâ* هَذَا، *Ulu'ulâi*،

'*Ulât* (Mughnî; Baqâ; L; T; LL)

هَانَ Hâna

هَوْنَا؛ يَهُونُ

To be light, vile, owe despicable, quiet, become weak gentle, contemptible, base. *Hawwana* هَوَّنَ: To facilitate, despise, condemn. *Ahâna* اِهَانَ: To despise, scorn

Haunan هَوْنَا (v.n.): In humility but in dignified manner and gently.

Hayyin هَيِّنَ (adj.): Easy, light.

Ahwan اِهَوَّنَ (ints.): More easy than.

Ahâna اِهَانَ (prf. 3rd. p. m. sing. V.): Disgraced. (com of *Ahâna* + *nî*).

Yuhin يُهِنَ (imp. 3rd. p. m. sing. IV.): Has disgraced.

Muhînun مُهِنَ (ap-der. m. sing.): That renders disgraceful, shameful, humiliating.

Muhînan مُهِنًا (ap-der. m. sing. acc.): Humiliating.

Muhânun مُهَانَ (pis. pic. m. sing.): Disgraced one. (L; T; R; LL)

The root has been used in the Holy Qur'ân with above forms about 26 times.

هَوَى Hawâ

هُوِيًّا؛ يَهْوِي

To fall steep as a bird to its prey, rev, perish, pull down, destroy, disappear, yearn, fancy, beguile, infatuate, be blown, inspire with low passion.

Hawa هَوَى (prf. 3rd. p. m. sing.)

Reved; Fall, Sett; etc. *Tahwîl*

Tahwa تَهْوَى / تَهْوِي (imp. 3rd. p.

f. sing.) Desires. *Huwa* هُوَى

(n.): Love; Desire. *Ahwâun* اِهْوَاءُ

(n. plu.): Desires, fancies. *Ahwâ*

اِهْوَاءُ (prf. 3rd. p. m. sing. IV.):

Overtaken, pulled down. *Hawâun*

هَوَاءُ (n.): One void of courage and

hope. *Hâwiyah* هَاوِيَةٌ (n.): Lowest

pit of hell; Abyss; Deep place.

Istahwat اِسْتَهْوَتْ (prt. 3rd. p. m.

sing. X.): Beguiled; Infatuated;

Made to follow his caprices; Took

away all his reason leaving him

confounded. Made his evil desires

look fair in his eyes. (L; T; R; LL)

The root has been used with its

above forms in the Holy Qur'ân about 38 times.

هِيَ Hiya

She. It. An undecidable personal pronoun of the 3rd. p. sing.

(Mughnî; Baqâ; L; T; LL)

هَاءَ Hâ'a

هُيَؤُ، يَهَاءُ؛ يَهِيءُ

To be prepared, make ready, long for.

Yuhayyiun يُهَيِّئُ (imp. 3rd. p. m. sing.): Will prepare.

Hayyûn هَيَّيَّ (prt. m. sing.):

Thou may prepare, arrange.

Hai'at هَيْئَةٌ (n.): Form; Figure;

Likeness. (18:10,16; 3:49; 5:110).

(L; T; R; LL)

Haita هَيْتَ

Come, come forth, come on, I am ready and prepared.

Haita هَيْتَ (*prt. m. sing.*): Ready (12:23). (L; T; R; LL)

Hâja هَاجَ

هَيَجَانَا، هَيَجَا؛ يَهِيح

To rush forth, be moved, agitated, raised, excited, wither, fade, rush forth.

Yahîju يَهِيح (*imp. 3rd. p. m. sing.*): Withereth, Blows, Flourishes (39:21; 57:20). (L; T; R; LL).

Hâla هَالَ

هَيْلَا؛ يَهِيل

To pour out, heap up

Mahîlan مَهَيْلَا (*pis. pac. f. sing.*): Poured out; Heaped up. (73:14) (L; T; R; LL)

Hâma هَامَ

هَيْمًا؛ يَهِيم

To wander about without any purpose, love passionately, rage with thirst form disease.

Yahîmûn يَهِيمُونَ (*imp. 3rd. p. m. plu.*): They wander about without any purpose, wander distracted (26:225). **Hîm** هِيم (*n.*): Thirsty she camel; She camel that suffer from insatiable

thirst because of disease (56:55) (L; T; R; LL)

Hâtu هَاتُوا

Compound word of *hâ* and *tû*: Bring ye! (Mughnî; Baqâ; L; T; LL)

Hîha هِيَهَ

Personal pronoun of *Hiya* هِي where an additional *Hâ* suffixed to indicate the final letter's vocalization: That.

Hîha هِيَهَ (*3rd. p. f. sing.*) That. (101:10) (Mughnî; Baqâ; L; T; LL)

Haihâta هَيْهَاتَ

Haihât هَيْهَاتَ : Away; Very far (23:36). (L; T; R; LL).

Wâw
و

The twenty seventh letter of the Arabic alphabet. It is one of the class termed *shafhiyyah* شفهيية According to *Hisâb al-Jummal* (mode of reckoning numbers by the letters of the alphabet) the value is 6.

Wa و

An inseparable prefixed conjunction: And; Also; But; Whilst; At; Together; With. It is used as conjunction, is expressive of concomitance, particle used for swearing (By God), often followed by the genitive. When followed by the accusative it means sometime "with". When followed by interrogative particle it means "then". When used with an indeterminate noun governed by *Rubba* it means often times or scarcely. *Wa illa* وإلا : If not; Otherwise. (L; T; Mughnî; LL)

Wa'ada وأد
وَأَدًّا؛ يَتَدُّ

To bury alive.

Ma'udatu مُؤَدَّة (pact. pic. f. sing. damsel): Buried alive. (81:8) (L; T; LL)

Wa'al وأل
وَأَلًّا؛ يَأَلُّ

To seek refuge, find escape, shelter.

Mauilan مَوَيْلًا (n.): Shelter, Escape, Refuge; Point of return; Redemption (18:58) (L; T; LL)

Wabara وَبَرَّ
وَبَرًّا؛ يَبَارُّ

To have soft hair, stay in a place.

Aubâr أَوْبَارٍ (n.plu. its sing. is *Wabar* وَبَرٌ): Furs; Soft furry wools (16:80) (L; T; R; LL)

Wabaqa وَبِقَ/Wabiqa وَبِقَ
وَبِقًا؛ يَبِقُّ

To perish, destroy.

Yûbiqu يُوْبِقُ (imp. 3rd. p. m. sing. IV.): Destroy (42:34). *Maubiqa* مَوْبِقًا (n.): Place of destruction. (L; T; R; LL)

Wabala وَبَلَّ
وَبَلًّا، وَبُولًا؛ يَبِلُّ

To pour forth, rain to in large drops, pursue eagerly.

Wâbilun وَابِلٍ (act. pic. m. sing.): Heavy rain. *Wabâl* وَبَالٍ (v. n.):

Ill effect; Grievousness; Penalty; Evil consequences; Unwholesome result; Injury; Outcome. These meaning are because of its sense of heaviness, weight, burden, gravity and trouble. **Wabîl** وَيِبِيل (*act. 2nd. pic. m. sing. acc.*): Painful; Heavy blow; Chastisement; Terrible crushing. (L; T; R; LL)
The root has been used in the Holy Qur'ân with the above three form about 8 times.

Watada وَتَدَّ
وتدًا؛ يتد

To drive in a stake, fix a stake into the ground, fix a thing firmly. **Autâd** أوتاد: Stakes, Hosts; Pegs; Chiefs; Armies; Poles of tents. The verse 78:7 is an allusion to the fact that the mountains owe their rise to the gradual balancing process to which the solid crust of the earth is subject. The reference is here to the mountain which are fixed as pegs on the earth. **Autâd** أوتاد (pegs) are the symbols of the firmness and relative equilibrium which the surface of the earth has gradually achieved in the course of its geological history. Geology has established the fact that mountains have to a great extent made secure the earth against earthquakes. **Dhû al-autâd** ذوالاوتاد: In

classical Arabic this term is used idiomatically as a metonym for mighty dominion of firmness of power (**Zamakhsharî**). The number of pegs supporting a bedouin tent was determined by its size, which in turn depended on the status and power of its owner. A mighty chieftain is often alluded to as 'be of many tent poles'. It is told about Pharaoh that he was like a peg because his kingdom was firmly established as a tent when secured by stakes and pegs or because he was a lord of large armies and hosts (**Baidzawî**) or because he was in the habit of fastening the hands and feet of his victims to pickets driven into the ground.

Autâd أوتاد (*n. plu.*): Pegs (38:12; 89:10; 78:7). (L; T; R; LL)

Watara وَتَرَّ
وتراً؛ يتر

To suffer loss, defraud, hate, render (a member) odd, harass, do mischief, render any one solitary, be single.

Yatira يَتر (*imp. 3rd. p. m. sing. acc.*): He will let suffer, will let go to waste, will bring to naught, will deprive. **Witrûn** وَتَرٌ (*v. n. sing.*): Odd; That which is not even. **Tatra** تَتَرَ (*n.*): One after another; Successively. (47:35; 23:44; 89:3). (L; T; R; LL)

وَتَنَ Watana
وَتَنَهُ ، وَتُونًا ؛ يَتَنُ

To injure in the aorta, which rises from the upper part of the heart through which blood is carried from the leftside of the heart, flow continuously.

Wafin وَتِينَ (n.): The main artery; Life vein; Jugular vein; Heart vein. (69:46) (L; T; R; LL)

وَتَقَّ Wathaqa
وَتَقًا ؛ يَتَقُّ

To place trust in any one, rely upon, bind.

Uthiqu يُوْتِقُ (imp. 3rd. p. sing. IV.): Shall bind; Binds. **Wathâq** وَتَاقٍ (n.): Bond; Fetter; It may also refer to any safeguards which would prevent the resumption of an aggression. **Mauthiqan** مَوْتِقًا (v. acc.): Compact bond; Solemn pledge; Undertaking of solemn oath. **Mithâq** مِيثَاقٍ (n. ints.): Bond Treaty; Covenant. **Wuthqâ** وَتْقًا (ints. f.): Firm; Strong. **Wâthaqa** وَاتَّقٍ (prf. 3rd. p. m. sing. III.): He entered into a compact or treaty. He has bound. (L; T; R; LL)

The root has been used in the Holy Qur'ân with the above six forms about 34 times.

وَتَنَ Wathana
وَتَنًا ؛ يَتَنُ

To remain on one condition,

set up as a sign, raise to dignity, erect, raise for honouring, set up, remain in a place. **Wâthin** وَاتِّينَ: That remain in a place and continues. **Istauthana** اِسْتَوْتَنَ: To remain. **Authana** اَوْتَنَ: To be extensive. **Wathan** وَاتِّانَ. Idol. Its plu. is **Authân** اَوْتَانِ. 'Adî bin Hatam says, "I came to the Holy Prophet (pbuh) and a cross of gold was on my neck. The Holy Prophet said *Alqi Hâdh al-Wathana* اَلْقِ هَذَا الْوَتْنَ Remove this *wathan* i.e. cross or idol."

Authân/Authânan اَوْتَانًا / اَوْتَانِ (n. plu.) Idols (22:30; 29:17,25). (L; T; R; LL)

وَجَبَ Wajaba
وَجَبَةً ، وَجُوبًا ؛ يَجِبُ

To fall down dead (after they are slaughtered). **Wajabat al-shamsu** وَجَبَتِ الشَّمْسُ: Setting of sun.

Wajabat وَجَبَتِ (n.): Flanks collapse (on being slaughtered); They have fallen lifeless. (22:36) (L; T; R; LL).

وَجَدَ Wajada
وَجَدًا ؛ يَجِدُ

To find what was lost, perceive, obtain, find any one or anything (such and such).

Wajad وَجَدَ (prf. 3rd. p. m. sing.): Found. **Wajadâ** وَجَدَا (prf. 3rd.

p. m. dual.): The twain found. **Wajadû** وجدوا (*prf. 3rd. p. m. plu.*): They found. **Wajadtum** وجدتم (*prf. 2nd. p. m. plu.*): Ye find. **Wajadtumûhum** وجدتموهم (additional *wâw* before a personal pronoun *Hum* to ease pronunciation): Ye find them. **Wajadtu** وجدت (*prf. 1st. p. sing.*): I found. **Wajadnâ** وجدنا (*prf. 1st. p. plu.*): We found. **Yajid** يجد (*imp. 3rd. p. m. sing. juss.*): Finds. **Tajidu** تجد (*imp. 2nd. p. m. sing.*): Thou find. **Tajida** تجدي (*imp. 3rd. p. f. sing.*): She will find. **Tajudanna** تجدين (*imp. 2nd. p. m. sing. emp.*): Surely thou will find. **Tajidûna** تجدون (*imp. 2nd. p. m. plu.*): Ye will find. **Tajidû** تجدوا (*final nûn dropped*): Thou will find. **Yajidûna** يجدون (*imp. 3rd. p. m. plu.*): They will find. **Yajidû** يجدوا (*final nûn dropped*): They will find. **Ajidu** اجد (*imp. 1st. p. sing.*): I find. **Ajidanna** اجدن (*imp. 1st. p. sing. emp.*): Surely I shall find. **Wujida** وجد (*pp. 3rd. p. m. sing.*): Is found. **Wujdun** وجد (*n.*): Means. (L; T; R; LL)

The root has been used in the Holy Qur'ân with the above forms about 107 times.

وَجَسَّ وَجَسَا

وَجَسَا؛ يَجَسُّ

To feel an apprehension about, dread a thing.

Aujasa أوجس (*prf. 3rd. p. m. sing. IV.*): To conceive in the

mind (fear, suspicion), conceive a thought in the mind, feel an apprehension about. (11:70; 20:67; 51:28). (L; T; R; LL).

وَجَفَّ وَجَفًّا

وَجَفًّا؛ يَجُفُّ

To be agitated in a most disturbed condition, moved, to throb, palpitate, run. **Aujafa** أوجف: To make a horse or camel move briskly with a bounding pace.

Wâjifatun واجفة (*act. pic. f. sing.*): Trembling, Throbbing, Palpitating (79:8). **Aujaftum** أوجفتم (*prf. 2nd. p. m. plu. IV.*): Made expedition, made a move fast and rush (59:6). (L, T, R, LL)

وَجَلَّ وَجَلًّا

وَجَلًّا؛ يَجَلُّ

To fear, feel quick

Wajilat وجلت (*prf. 3rd. p. f. sing.*): Felt fear or remorse. **Lâ Taujal** لا توجل (*prt. neg. m. sing.*): Fear not. **Wajilûna** وجلون (*act. pic. plu.*): Those who feel fear. **Wajilatun** وجلة (*adj. f.*): Felt with fear. (8:3; 22:35; 15:52,53). (L; T; R; LL)

وَجَّهَ وَجَّهًا

وَجَّهًا؛ يَجِّهُ

To strike on the face, surpass in rank. **Wajjaha** وجَّه: To direct, aim at, send, turn or set

face, send.

Wajjahtu وَجَّهْتُ (*prf. 1st. p. sing. II.*): I turned or set formerly, have turned with devotion. **Yuwajjih** يُوجِّهْ (*imp. 3rd. p. m. sing. juss. II.*): Sends. **Tawajjaha** تَوَجَّهَ (*prf. 3rd. p. m. sing. V.*): Turned; Proceeded. **Wajihan** وَجِيه (*adj.*): Honourable; Held in high repute; Worthy of regard; Illustrious. **Wajhun** وَجِه (*n.*): Face; Contenance; Qiblah; Direction; Heart, Soul; Oneself; Break or appear as part; In accordance with a fact; Sake; Way; Desired way; Object; Motive; Deed or action to which a person directs his attention; Favour; Whole being, Purpose. **Wujûh** وَجُوهِ (*n. plu.*): **Wijhatun** وَجِهَاتُ (*n.*): Direction. (L; T; R; LL)

The root has been used in the Holy Qur'ân with the above forms about 78 times.

وَحَدَّ **Wahada**

وَحْدًا؛ يَحْدُ

To be one, alone, unique, unparalleled, remain lowly, be apart, assert the unity. **Wâhidun** وَاحِدٌ: Cardinal number one, single. **Wahda** وَحْدٌ: Alone This word when followed by an affixed pronoun is to be regarded as an adverbial expression and

indeclinable. The Holy Qur'ân has used two different words to express Divine Unity: **Ahad** أَحَدٌ and **Wâhid** وَاحِدٌ. The former word denotes the absolute unity of God without relation to any other being, the later means the only first or the starting point and requires a second and a third to follow it. The Divine attribute **Wâhid** وَاحِدٌ (one) shows that God is the real 'source' from which all creation springs and every thing points to him just as a second or a third thing necessarily points to the first. Where the Qur'ân seeks to refute the doctrine of the sonship of those who have been falsely given that status, it uses the word **Ahad** أَحَدٌ - He who is, and has ever been one and alone, and who had begotten no child

Wahidan/Wahidatun وَاحِدَةٌ/
وَاحِدًا (*adj/adj. to a f. n.*): One. **Wahîdan** وَحِيدًا (*adj.*): Lonely (without any helper). **Ahad** أَحَدٌ. He who is, and has ever been one and alone. (112:1,4) **Wâhid** وَاحِدٌ: One; Alone. (L; T; R; LL) The root has been used in the Holy Qur'ân with the above forms about 68 times.

Wahasha وَحَشَ

وَحَشًا؛ يَحِشُ

To throw away for escaping
Wahhasha وَحَشَ: To desolate.
Wuhûsh وَحُوش : Wild beasts.
 Its sing. is *Wahshun* وَحَشَ.

Wuhûsh وَحُوش (*n. plu.*): (81:5).
 (L; T; R; LL)

Wahâ وَحَى

وَحَى؛ يُوحِي

To indicate, reveal, suggest point
 out, put a thing into (the mind),
 despatch a messenger, inspire,
 speak secretly, hasten, make
 sign, sign swiftly, suggest with
 speed, write, say something in a
 whisper tone so that only the
 hearer hears it clearly but not
 the person standing close to him.

Wahyun وَحَى (*n.*): Revelation;
 Swift sign; Inspiration; Written
 thing; Divine inspiration. *Auhâ*
 اَوْحَى (*prf. 3rd. p. m. sing.*): He
 revealed, inspired, signified by
 gesture, wrote. *Auhaitu* اَوْحَيْتُ
 (*prf. 1st. p. m. sing. IV.*): I
 revealed. *Auhainâ* اَوْحَيْنَا (*prf.*
1st. p. plu. IV.): We revealed.
Yûhî يُوحِي (*imp. 3rd. p. m.*
sing. IV.): Suggests, whispers.
Yûhûna يُوحُونَ (*imp. 3rd. p. m.*
plu.): They whisper. *Nuhî* نُوحِي
 (*imp. 1st. p. plu. II.*): We reveal.
Uhiya اَوْحِيَ (*pp. 3rd. p. m.*
sing. IV.): Was revealed. *Yûha*
 يُوحِي (*pip. 3rd. p. m. sing. IV.*):

Is revealed. *Yûhâ* يُوحِي (*pip.*
3rd. p. m. sing. juss.): Is
 inspired. (L; T; R; LL)

The root has been used in the
 Holy Qur'ân with the above
 forms about 78 times.

Wadd وَدَّ

وَدًّا؛ يُوَدُّ

To love, wish for, desire, be
 fond of, will, long.

WaddeÉÉ: Name of an idol
 worshiped by the antediluvian
 and subsequently by the pagan
 Arabs. It would be a mistake
 to think that this cult was
 obsolete in the beginning of
 Islam. We have sufficient
 evidence to the contrary. The
 poet Nabighah says, 'Wadd
 وَدَّ greets thee.' There was a
 statue of this god at Daumah
 al-Jandal, a great oasis in
 extreme north of Arabia and
 was worshiped by Banû Kalb.
 It was in a symbol of male
 power.

Wadda وَدَّا (*prf. 3rd. p. m.*
sing. assim.): Loved; Wished;
 Liked. *Waddat* وَدَّت (*prf. 3rd.*
p. f. sing. assim.): Wished.
Waddû وَدُّوا (*prf. 3rd. p. m.*
plu. assim.): They love.
Yawaddu يُوَدُّ (*imp. 3rd. p. m.*
sing. assim.): Wishes.
Tawaddu تُوَدُّ (*imp. 3rd. p. f.*
sing. assim.): Wants.
Tawaddûna تُوَدُّونَ (*imp. 2nd. p.*

m. plu. assim.): Ye wish, love. **Yawaddû** يودُّوا (*imp. 3rd. p. m. plu. f. d. assim.*): They wish. **Wadiûd** وُدُّود (*n. ints.*): Loving; Affectionate; The most loving. **Al-Wadûd** الوُدُّود: One of the excellent names of Allâh. **Mawaddtan** مودَّة (*v. mim.*): Love. **Yuwaddûna** يُودُّون (*imp. 3rd. p. m. plu. assim. III.*): They befriend, developed a mutual love. **Wadd** وُدّ: Name of an idol. (L; T; R; Hishâm: Kitâb al-Aṣnâm; LL)
The root with its above forms has been used in the Holy Qur'ân about 29 times.

وَدَعَ 'a
وَدَاعَا؛ يَدَعُ

To leave, depart, forsake, place, deposit, overlook, disregard.

Da' دَعَّ (*prt. m. sing.*): Leave; Overlook etc. **Wadda'a** وَدَّعَ (*prf. 3rd. p. m. sing.*): Left; Forsaken. **Mustauda'un** مُسْتَوْدَع (*n. p. X.*): Depository; Temporary sojourn; Resting place. (33:48; 93:3; 6:98; 11:6). (L; T; R; LL)

وَدَقَّ Wadaqa
وَدَقَّا؛ يَدِقُّ

To drop (rain), approach (rain), drizzle.

Wadaq وَدَق (*n.*): Any kind of rain, heavy or light. (24:43; 30:48)

(L; T; R; LL)

وَدَى Wada

وَدِيَّةٌ ، وَدِيَا ؛ يَدِي

To pay the blood money, pay a fine as expiation for human life, compensate for murder.

Diyatun دِيَّة (*n.*): Blood-money. **Wâdin** وَادِي (*n.*): Valley. **Wâdiyan** وَادِيَا (*n. acc.*): Valley. **Audiyatun** اودِيَّة (*n. plu.*): Valleys. (L; R; T; LL)

The root with its above four forms has been used in the Holy Qur'ân about 12 times.

وَدَّرَ Wadhara

وَدَّرَا؛ يَدِّرُ

To leave, forsake, neglect, fall upon, wound, cut in slices, let, desist.

Yadharu يَدِّر (*imp. 3rd. m. sing.*): Leave, Forsake etc. **Tadharu** تَدَّر (*imp. 2nd. p. m. sing.*): Thou will leave. **Tadhara** تَدَّر (*imp. 3rd. p. f. sing.*): Leaves. **LâTadhar** لا تَدَّر (*prt. neg. m. sing.*): Leave not. **LâTadharunna** لا تَدَّرُنَّ (*prt. neg. m. plu.*): Ye shall not leave. **Tadhar** تَدَّر (*imp. 2nd. p. m. sing.*): Thou leave. **Tadharûna** تَدَّرُون (*imp. 2nd. p. m. plu.*): Ye leave. **Tadharû** تَدَّرُوا (*imp. 2nd. p. m. d. plu.*): In order to leave. **Nadharu** نَدَّر (*imp. 1st. p. plu.*

acc. w. v.): That we should leave. **Nadharu** نَذَرَ (*imp. 1st. p. m. plu. nom.*): We shall leave. **LiYadhar** لِيَذَرَ (*imp. 3rd. p. m. sing.*): To leave. **Yadhara** يَذَرُ (*acc.*) He lets them. **Yadharûna** يَذَرُونَ (*imp. 3rd. p. m. plu.*): They leave. **Dhar** ذَرُ (*prate. m. sing.*): Leave alone. **Dharû** ذَرُوا (*prt. m. plu.*): Forgo. (L; T; R; LL)
The root with its above form has been used in the Holy Qur'ân about 45 times.

ورثَ Waritha

ورثًا ؛ يرثُ

To inherit, be heir to anyone, survive, be owner or sustainer of somebody after some one, succeed.

Waritha وَرِثَ (*prf. 3rd. p. m. plu. sing.*): We succeeded. **Warithû** وَرِثُوا (*prf. 3rd. p. m. plu.*): They inherited. **Tarithû** تَرِثُوا (*imp. 2nd. p. m. plu. acc. n. d.*): Ye inherit. **Narithu** نَرِثُ (*imp. 1st. p. plu.*): We will remain after. **Yarithu** يَرِثُ (*imp. 3rd. p. sing.*): Shall inherit. **Yarithûn** يَرِثُونَ (*imp. 3rd. p. m. plu.*): They inherit. **Yûrathu** يُورِثُ (*imp. 3rd. p. m. plu.*): Is inherited. **Wârith** وَارِثُ (*act. pic. m. sing.*): Heir. **Wârithûna** / **Wârithîna** وَارِثِينَ / وَارِثِينَ (*acc. / act. pic. m. plu. n.*): Survivors; Heirs. **Auratha** أَوْرِثَ (*prf. 3rd. p. m. sing. IV.*): Caused some one

to inherit. **Aurathnâ** أَوْرِثْنَا (*prt. 1st. p. plu. IV.*): We caused some one to inherit. **Yûrithu** يُوْرِثُ (*imp. 3rd. m. sing. IV.*): Caused some one to inherit. **Nûrithu** نُورِثُ (*imp. 1st. p. plu. IV.*): We caused some one to inherit. **Urithum** أُورِثْتُمْ (*pp. 2nd. p. m. plu. IV.*): You were given inheritance. **Urithû** أُورِثُوا (*pp. 2nd. p. m. plu. IV.*): They were given as an inheritance. **Turâth** تَوْرَاثُ (*n.* It is **Wurâth** وَرَاثٍ where **Wâw** و is interchanged with **Tâ**): Heritage. **Mîrâthun** مِيرَاثُ (*n.*): Inheritance. (L; R; T; LL)

The root with its above forms has been used in the Holy Qur'ân about 35 times.

وردَ Warada

ورودًا ؛ يردُ

To be present, arrive at (any water to drink), go down into, draw near to (a place)

Warada وَرَدَ (*prf. 3rd. p. m. sing.*): Came; Arrived. **Waradû** وَرَدُوا (*prf. 3rd. plu. m. sing.*): One who reached, one who shall come, Water-drawer. **Wâridûna** وَارِدُونَ (*act. pic. m. plu.*) Those who shall enter, go down. **Maurûd** مُورِدُ (*act. pic. m. sing.*): Decended into, place to be arrived at. **Wird** وَرْدُ (*n.*): Arriving place. **Aurada** أَوْرَدَ (*prf. 3rd. p. m. sing. IV.*): Led into; Land thou

down. **Wardatun** وردة (n.): Bloom; Bud; Rose; Hide: **Warîd** ورید (n.): Jugular vein. (L; R; T; LL)

The root with its above forms has been used in the Holy Qur'ân about 11 times.

وَرَقَ Waraqa

ورقا؛ يرق

To put forth leaves. **Waraqun** ورق is both sing. and plu. and is substantive noun from the verb Waraqa. They say, **Waraq al-Shajaru** ورق الشجر: The tree put forth leaves. **Aurâq al-Rajulu** اوراق الرجل: The man became rich. **Anta tayyibal-Waraq** أنت طيب الورق: You have a good and righteous progeny. **Warqun** ورق: Leaves; Foliage; Sheet of paper; Prime and freshness of a thing; Young lads of a community; Beauty of a thing.

Waraqun ورق (collective n.): Leaves. **Waraqatun** ورقة (n.): Single leaf. **Wariqun** ورق (n.): Money; Coin; Silver coins. (7:22; 20:121; 6:59; 18:19). (L; R; T; LL) .

وَرَى Wara

وريا؛ يري

To eat away the interior of the body, hide, conceal.

Wûriya وري (pp. 3rd. p. m. sing.

III.): Had been hidden; Was unperceptive. **Yuwarî** يُواري (imp. 3rd. p. m. sing. III.): Hides; Conceals. **Uwarî** اواري (imp. 1st. p. sing. III.): **Tawârat** توارت (prf. 3rd. p. f. sing. IV.): Disappeared. **Yatawârâ** يتواري (imp. 3rd. p. m. sing. VI.): He hides himself. **Warâ** وراء (imp. 2nd. p. m. plu.): Yestrikeout; kindle. **Mûriyât** موريت (ap-der. m. plu. IV.): The strikers (of fire). **Tûrûn** تورون (imp. 2nd. p. m. plu.): Ye strike out. (L; R; T; LL)

The root with its above eight forms has been used in the Holy Qur'ân about 32 times.

وَزَرَ Wazara

وزرا؛ يزر

To carry a burden, bear a load, perpetrate (a crime)

Yazirûna يزرون (imp. 3rd. p. m. plu.): They bear the burden (of their sins). **Taziru** تزر (imp. 3rd. f. sing.): Thou bear a burden.

Wâziratun وازرة (act. pic. f. sing.): Bearer of burden. **Wizrun** وزر (n.): Burden (of sin); Heavy weigh; Load. The word and its plu. has been used in the Holy Qur'ân for sin, arms and the recompense for evil. **Auzâr** أوزار (n. plu.): **Wazîr** وزير (act. 2.pic. m. sing.): One who bears the burden of state (minister or a counsellor or assistant). **Wazar** وزر (n. place): Place of refuge; Inaccessible mountain. (L; T; R;

LL)
The root with its above forms has been used in the Holy Qur'ân about 27 times.

Waza'a وَزَعَ

وَزَعًا؛ يَزِعُ، يَزَعُ

To keep pace, rouse, grant, inspire, set in ranks according to the battle order.

Yûza'ûna يوزعون (*pip. 3rd. m. plu.*): They were arranged in separate well-disciplined columns. They were hindered from cruel and tyrannous acts, they marched, they ordered and disciplined the army, their first part was stopped so that the last part might join them. *Auz'i* أوزع (*prt. m. sing.*): Rouse; Inspire Grant, Incite. (L; R; T; LL)
The root with its above two form has been used in the Holy Qur'ân about 5 times.

Wazana وَزَنَ

وَزْنًا؛ يَزِنُ

To weigh, judge, measure.

Wazanû وزنوا (*prf. 3rd. p. m. plu.*): They weigh. *Wazinû* ووزنوا (*prt. m. plu.*): Weigh. *Wazan* وَزَنَ (*v. n.*): Weighing. *Waznan* ووزنا (*n. acc.*): Weight (respect). *Mîzân* ميزان (*n.*): Weight; Balance; Measure. *Mawâzîn* موازين (*pic. pac. m. sing.*): Evenly and

equally balanced; In due proportion. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân about 23 times.

Wasata وَسَطَ

وَسَطًا؛ يَسِطُ

To be in the midst, penetrate into the midst, be good and exalted, occupy the middle position.

Wasatna وَسَطْنَ (*prf. 3rd. p. f. plu.*): They (f). penetrated into the midst. *Wastan* وَسِطًا (*acc.*): Best; Middle. *Ausat* أوسط (*acc.*): Average; The best one. *Wusta* وَسْطَى (*acc.*): Midmost; Middle; Most excellent. *Wasatan* وَسَطًا (*acc.*): Justly balanced; Exalted. (100:5; 22:143; 5:89; 68:28; 2:238). (L; T; R; LL).

Wasi'a وَسِعَ

سِعَةً؛ يَسِعُ

To be ample, take in, comprehend, embrace.

Wasi'a وَسِعَ (*prf. 3rd. m. sing.*): Extended; Comprehended. *Wasi'at* وَسِعَتْ (*prf. 3rd. p. f. sing.*): Embraces. *Wasi'ta* وَسِعَتْ (*prf. 2nd. p. m. sing.*): Thou comprehended. *Sa'atun* سِعَةٌ (*v.n.*): Abundance; Amplitude; Bounty. *Wâsi'un* واسع (*act. pic. m. sing.*): Bountiful; All-Pervading. *Al-Wâsi'un* الواسع

One of the Holy names of Allâh. **Wasi'atun** واسعة (*act. pic. f. sing.*): Wide; Spacious. **Mûs'i** موسع (*ap-der. m. sing. IV.*): Rich; Affluent person. **Mûsi'ûn** موسعون (*ap-der. m. plu. IV.*): Maker of the vast extent. **Wus'un** وسع (*n.*): Capacity; Scope. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 32 times.

Wasaqa وَسَقَ

وَسَقًا ؛ يَسِقُ

To gather, collect what is scattered.

Wasaqa وَسَقَ (*prf. 3rd. p. m. sing.*): Enveloped; Drove together (84:17). **Ittasqa** اِتَّسَقَ (*IV.*): To be complete in perfect order, became full (84:18). (L; T; R; LL)

Wasala وَسَلَّ

وَسِيلَةً، وَسَلًّا ؛ يَسِلُّ

To seek the favour, seek the means of nearness approach, access, honourable, rank, degree, affinity, tie, nearness, come closer. The word *wasilah* وسيلة does not mean an intermediary between God and human being. This meaning is not only contrary to the usage of the Arabic language but is

also opposed to the teachings of the Islam. The prayer after the usual call to prayer (*Adhân*) includes the words: 'O Allâh! Give Muḥammad *Wasilah* وسيلة, meaning that God may vouchsafe to the Holy Prophet ﷺ increasing nearness to himself, and not that the Holy Prophet ﷺ may have someone to act as intermediary between him and God.

Wasîlatun وَسِيلَةٌ: (L; T; R; LL)

Wasama وَسَمَّ

وَسْمًا ؛ يَسِمُ

To brand, stamp, mark, impress, depict.

Nasimu نَسِمَ (*imp. 1st. p. plu.*): We shall brand (68:16).

Mutawassimîn مَتَوَسِّمِينَ (*ap-der. m. plu. V.*): Those who can interpret and read the signs; Intelligent ones (15:75). (L; T; R; LL)

Wasana وَسَنَّ

وَسْنًا ؛ يُوَسِّنُ

To be in slumber, sleep, drowsiness.

Sinatun سِنَةٌ (*n.*): Slumber (2:255). (L; T; R; LL)

Waswasa وَسَوَسَ

وَسَوَاسًا ؛ يُوسِئُ

(*Quard.*) To whisper evil,

make evil suggestions, prompt false things.

Waswasa وَسَوَسَ (prf. 3rd. p. m. sing.): Whispered; Made evil suggestion. **Yuwaswisu** يُوَسْوِسُ (imp. 3rd. p. m. sing.): He whispers. **Tuwaswisu** تُوَسْوِسُ (imp. 3rd. p. f. sing.): She whispers. **Waswâs** وَسَوَسَ (act. 2nd. pic.): Whisperer. (L; T; R; LL)

The root has been used in the Holy Qur'ân with the above four forms about 5 times.

وَشَى Washa

وَشَى ؛ وَشَى

To paint (cloth), be with an admixture of colours.

Shiyatun شِيَّة (n.): Spot; Mark; Sign; Mixture of colours (2:71). (L; T; R; LL)

وَصَبَ Wasaba

وَصَبَ ؛ وَصَبَ ؛ يَصِبُ

To be perpetual, incumbent, be firm, last continue.

Wâsibun وَاصِبٌ (act. pic. m. sing.): Perpetual; Lasting (37:9).

Wâsiban وَاصِبًا (act. pic. m. sing. acc.): Perpetual; Forever; Lasting (16:52). (L; T; R; LL)

وَصَدَّ Wasad

وَصَدَّ ؛ يَصِدُّ

To be fast, firm, remain in a place, build a store,

enclosure, close (a door) stop, shut.

Mûsadtun مُؤَصَّدَةٌ (pct-pic. sing. f. IV.): Closed over (a fire the heat of which is not allowed to escape and no one can get out of it) (90:20; 104:8). **Wasîd** وَصِيدٌ (n.): Threshold of a door; Entrance, Courtyard; Store; Enclosure (18:18). (L; T; R; LL)

وَصَفَّ Wasafa

وَصَفَّ ؛ يَصِفُ

To describe (good or bad), assert something as a fact, achieve, ascribe, specify.

Yasifûn يَصِفُونَ (imp. 3rd. p. m. sing.): They ascribe. **Tasifu** تَصِفُ (imp. 3rd. p. f. sing.): She expounds, ascribes. **Tasifûna** تَصِفُونَ (imp. 2nd. p. m. plu.): Ye describe. **Wasfan** وَصَفًا (n.): Act of attributing or ascribing; Description. (L; T; R; LL)

The root with its above four forms has been used in the Holy Qur'ân about 14 times.

وَصَلَ Wasal

وَصَلَ ؛ يَصِلُ

To reach a place, arrive at, come to hand, join, seek friendship, attain, unite, connect. **Wasîlatun** وَصِيلَةٌ: An animal which gives birth to seven females consecutively and the seventh birth is a pair

of male and female. The pagan Arabs were wont to observe certain superstitions in honour of their idols. According to Ibn Kathîr *Wasi'la* وَصِيْلَةٌ was a she-camel which gave birth to such offsprings, such was then presented to idols, their use and their slaughtering was prohibited.

Yasilu يَصِلُ (imp. 3rd. p. m. sing.): He goes, reaches. *Tasilu* تَصِلُ (imp. 3rd. p. f. sing.): She goes; reaches. *Yaslûna* يَصِلُوْنَ (imp. 3rd. p. m. plu.): They join. *Yûsalu* يُوصَلُ (imp. 3rd. p. m. sing.): Is to be joined. *Wassalnâ* وَصَلْنَا (prf. 1st. p. plu. II.): We have caused to reach, have been sending uninterrupted. *Wasîlatun* وَصِيْلَةٌ (n.) Certain kinds of cattle (marked out by superstition and set aside from the use). Certain categories of domestic animals (which the pre-Islamic Arabs used to dedicate to their various deities by prohibiting their use or slaughter), selected mainly on the bases of their number of offsprings and the sex and sequence of the offsprings (5:103). (L; T; R; LL) The root has been used in the Holy Qur'ân in the above forms as about 12 times.

Wasa وَصَى
وصيا؛ يَصِي

To join to, be joined, be

contiguous, to have dense vegetation. *Wassâ* وَصَّى: To bequeath, recommend, order, command with wise counsel and sermon, charge, exhort, enjoin, make a will.

Wassâ وَصَّى (prf. 3rd. p. m. sing. II.): He enjoined, bequeathed, etc. *Wassainâ* وَصَّيْنَا (prf. 1st. p. plu. II.): We enjoined. *Tausiyatan* تَوْصِيَةٌ (v. n. II.): Disposition of affairs. *Ausâ* أَوْصَى (prf. 3rd. p. m. sing. IV.): He enjoined, bequeathed. *Yûsî* يُوصِي (imp. 3rd. p. f. sing. IV.): She enjoins. *Yûsîna* يُوصِيْنَ (imp. 3rd. p. f. plu. IV.): They (f.) bequeath. *Tûsûna* تَوْصُونَ (imp. 2nd. p. m. plu. IV.): Ye bequeath. *Yûsâ* يُوصَى (imp. 3rd. p. m. sing. IV.): That is bequeathed. *Mûsin* مَوْصٍ (ap-der. m. sing. IV.): Testator; One who leaves legacy. *Tawâsau* تَوَاصَوْا (prf. 3rd. p. m. plu. IV.): They enjoined upon each other, bequeathed each other. *Wasîyyatun* وَصِيَّةٌ (n.): Bequest; Legacy; Mandate; Testament; Injunction; Will; Request, Admonition. (L; T; R; LL) The root has been used with its above forms in the Holy Qur'ân about 32 times.

Wadza'أَضَعَ
وضعا؛ يَضَعُ

To put, set, remove, put off, put down, give birth, deliver, appoint, relieve, place.

Wadz'a'a وَضَعَ (prf. 3rd. m. sing.): Set up put. **Wadz'a'at** وَضَعَتْ (prf. 3rd. f. sing.): She gave birth. **Wadz'a'ta** وَضَعْتَ (prf. 1st. p. sing.): I gave birth. **Wadz'a'nâ** وَضَعْنَا (prf. 1st. p. plu.): We relieved, took off, lifted, removed. **Tadz'au** تَضَعُ (imp. 3rd. p. f. sing.): She shall lay down, miscarry (child). **Tadz'ûna** تَضَعُونَ (imp. 2nd. p. plu.): Ye lay aside, put off. **Tadz'a'û** تَضَعُوا (imp. 2nd. p. m. plu. acc. n. d.): That ye lay aside (arms). **Nadz'u** نَضَعُ (imp. 1st. p. plu.): We shall set aside. **Yadz'au** يَضَعُ (imp. 3rd. p. m. sing.): He will remove or relieve. **Yadz'ana** يَضَعْنَا (imp. 3rd. p. f. plu.): They (f.) put off or lay aside. **Wudzi'a** وَضِعُوا (pp. 3rd. p. m. sing.): They appointed, founded, set up, raised. **Maudz'û'atun** موضوعة (pic. pac. f. sing.): Properly set; Ready; Placed ones. **Audz'au** اَوْضَعُوا (prf. 3rd. p. m. plu.): They hurried, moved about hurriedly. **Mawâdz'iu**: مواضع (n. place): Places; Context. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân about 27 times.

وَضَنَ Wadzana

وَضْنَا؛ يَضِنَ

To plate or fold a thing with one part over another, interwove,

encrust, inlay (with gold and precious jewels).
Maudz'ûnatin موضونة (pic. pac. f. sing gen.): Inlaid (with gold and precious jewels) (56:15). (L; T; R; LL)

وَطَىءَ Wati'a
وَطَأَ؛ يَطَأُ

To tread upon, walk on, press the ground or anything beneath the feet, trample on, level, make plain. **Wât'a** 'alâhu al Amr وَطَىءَ عَلَيْهِ الامر: He agreed with him respecting the matter. **Tawât'a** تَوَاطَءُوا: To agree with each other respecting the affair.
Yata'auna يَطَوْنُ (imp. 3rd. p. m. plu.): They tread, step, enter a land, destroy. **Tata'u** تَطَوُّوا (imp. 2nd. p. m. plu.): Ye have trodden, entered. **Tata'û** تَطَوُّوا (imp. 2nd. p. m. plu. acc.): That ye may trample on, trodden down. **Wat'an** وَطَأَ (v. n.): Curbing, Subduing; Treading. **Mauti'an** مَوَطَأٌ (n. place. acc.): Trodden place. **Yuwâti'û** يُوَاطِئُوا (III.): Adjust; Make equal; Conform. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân a about 6 times.

وَطَرَ Watar

A thing necessary to be done; Want; Object; Aim in view,

Need. It has no verb.

Wataran وَطَر (n.v.): Intent; Purpose; Formality (33:37). (L; T; R; LL; Zajjâj)

Watana وطن

وطنا؛ يَطن

To remain in a place, settle dwell, inhabit

Mawâtina مواطن (n. plu.): Places lands; Fields; Battle fields. (9:25). (L; T; R; LL)

Wa'ada وَعَدَّ

وَعَدًا؛ يَعد

To promise, give ones word, threaten, promise good, (according to the context the rendering is changed either to promise or threatening).

Wa'ada وَعَدَّ (prf. 3rd. p. m. sing.): He promised. **Wa'ada** وَعَدَّتْ (prf. 2nd. p. m. sing.): Thou promised. **Wa'adu** وَعَدْتُ (prf. 1st. p. m. sing.): I promised. **Wa'adu** وَعَدُوا (prf. 3rd. p. plu.): They promised. **Wa'adna** وَعَدْنَا (prf. 1st. p. m.): We promise. **Ya'idu** يَعد (i mp. 3rd. p. m. sing.): He promises, threatens. **'Id** عد (prt. m. sing.): promise. **Wu'ida** وَعِدَّ (pp. 3rd. p. sing.): Has been promised. **Yû'adûna** يُوعدون (pip. 3rd. p. plu.): They were threatened. **Tu'adûna** تُعدون (pip. 2nd. p. plu.) You are promised, are threatened. **Mau'ûd** موعود (pic. pact. n.

sing.): Promised. **Tû'adûna** تُوعدون (imp. 2nd. p. m. plu. II.): (Punishment which) you are promised. **Wâ'adna** وَاَعَدْنَا (imp. 1st. p. plu. III.): We made an appointment, a promise. **Tawâ'dtum** تَوَاعَدْتُمْ (prf. 2nd. p. m. plu.): Ye have mutually appointed. **Lâ Tawâ'dû** لَا تَوَاعَدُوا (prt. neg. m. plu.): Do not appoint mutually; Make no agreement or promises. **Wa'id** وَعِيدُ (act. 2nd. pic. m. sing.): Threatening; Threat; Warning. **Mau'idan** موعداً (n. place): Time; Place or time of the fulfillment of a prediction; Promise or warning; Appointment for meeting a promise. **Mi'âd** ميعاد (for **Miu'âd**; n. place): Time; Time or place of the promise. (L; R; T; LL)

The root with its above forms has been used in the Holy Qur'ân about 151 times.

Wa'aza وَعَظَّ

وَعَظًا؛ يَعض

To admonish, exhort, preach, advise, warn (of reward or punishment), remind of that which should soften the heart by the mention of reward or punishment, give good advice or counsel, remind of the results of affairs, exhort which leads to repentance and reformation.

Ya'izû يعظوا (*imp. 3rd. p. m. sing.*): He exhorts, admonishes.
A'izu أعظ (*imp. 1st. p. sing.*): I admonish. **Ta'izûna** تعظون (*imp. 2nd. p. m. sing.*): Ye admonish.
'Izû عظ (*prt. m. sing.*): Ye admonish.
'Izû عظوا (*prt. m. plu.*): Ye admonish. **Yû'azu** يعوظ (*pip. 3rd. m. sing.*): Is admonished. **Yû'azûna** يعوظون (*pip. 3rd. m. plu.*): They are admonished to. **Wâ'izîna** واعظين (*act. pic. m. plu.*): Those who admonish; Preachers.
Mau'izatun مؤعظة (*n.*): Admonition. **Au'zata** أوظعت (*IV. prf. 2nd. p. sing.*): Thou admonished. (L; T; R; LL)
 The root with its above forms has been used in the Holy Qur'ân about 25 times.

وَعَى Wa'a
وَعَى؛ يَعِي

To preserve in the memory, keep in mind, retain, contain collect, understand, learn, pay attention, recover ones senses, store up.

Ta'iya تعي (*imp. 3rd. p. m. sing. acc.*): That he might retain, listen and bear in mind. **Wâ'iyatun** واعية (*act. pic. f. sing.*): That which retain. **Au'â** أوعى (*prf. 3rd. p. IV.*): Withheld, Hoarded. **U'ûna** يوعون (*imp. m. plu. IV.*): They preserve in their heart, hide, cherish.
Wi'âun وعاء (*n.*): Sack; Bag; Hiding place. **Au'iyatun** أوعية

(*n. plu.*): Sacks. (L; T; R; LL)
 The root with its above forms has been used in the Holy Qur'ân about 7 times.

وَفَدَّ Wafada
وَفَدًّا؛ يَفِدُّ

To call upon, come to, reach call upon a king as an ambassador.

Wafdan وفداً (*v. n. acc.*): Act of coming into the presence of royalty as an honoured delegate (19:85). (L; R; T; LL)

وَفَّرَ Wafara
وَفَّرًا؛ يَفِرُّ

To be plentiful, copious, numerous, increase, ample.

Maufûran موفوراً (*pas. pic. m. sing.*): Ample; Full (17:63). (L; R; T; LL)

وَفَضَّ Wafadza
وَفَضًّا؛ يَفِضُّ

To hasten, run

Yûfidzûna يوفضون (*imp. 3rd. p. m. plu. IV.*): They were hastening, were racing (70:43). (L; R; T; LL)

وَفَّقَّ Wafiqā
وَفَّقًّا؛ يَفِيقُّ

To reconcile; To find suitable, fit, useful.

Wifâqan وَفَاً (v. n. III. acc.): The act of suiting or becoming fit; Befitting. **Yuwaffiqu** يُوَفِّقُ (imp. 3rd. m. sing. II.): Caused reconciliation between. **Taufiqan** تَوْفِيقًا (v. n. II. acc.): Concord; Reconciliation; Power to do something (for setting things right); Direction to a right issue; Achievement of aim; Success; Accomplishment. (4:35; 78:26; 4:62; 11:88). (L; R; T; LL)

Wafa وَفَى
وَفَاءً ؛ يَفِي

To reach the end, keep ones promise, fulfil ones engagement, pay a debt, perform a promise. *Tawaffâhu Allâhu*: توفاه الله God caused him to die. *Tawaffa* توفى: To die. *Wafât* وفات: Death. *Tawaffaitanî* توفيتني: You caused me to die. *Tawaffahunna* توفهن: Those whom they caused to die. *Tawaffathu* توفته: They take over his soul and cause him to die. *Mutawaffînaka* متوفينك: We cause you to die. Ibn ‘Abbâs has translated. *Mutawaffika* متوفيك as *Mumîtuka* مميتك (I will cause you to die). Zamakhsharî says, “*Mutawaffika* متوفيك means, I will protect you from being killed by the people and will grant the full leave of you to die a natural death not being killed

(Kashshâf). Outstanding scholars and commentators like Imâm Mâlik, Imâm Bukhârî, Imâm Ibn Hazm, Imâm ibn Qayyim, Qatâdah, Ibn ‘Abbâs, Muftû ‘Abduh al-i-Marâghî, Shaltût of Egypt, Asad and many others are of the same views. (Bukhârî, Chapters on Tafsîr and Bad‘aul khalq; Majma Bihâr al-Anwâr by Shaikh Muḥammed Tâhir of Gujrât; al-Muwatta; Zâd al-Ma‘âd by Muḥammad ibn Abû Bakr al-Dimashqî; Dur al-Manthûr by Allâmah Sayûti; Commentary of the Holy Qur’ân by Abû al-Fidâ’ Ismâ‘îl ibn al-Kathîr). The word has been used at no less than 25 different places of the Holy Qur’ân and in twenty three of them the meaning is to take away the soul, at two places the meaning is to take the soul away at the time of sleep, but there the qualifying word sleep or night has been added (6:60; 39:42). According to Lisân al-Arab, *Tawaffahu Allâhu* توفاه الله means Allâh took his soul or caused him to die. When God is the subject and a human being the object and the root is Wâw and Fâ ف ي and this is a verb, then it has no other meaning than that of taking away the soul and causing to die. Not a single instance from the Holy Qur’ân, or the sayings of the Holy Prophet ﷺ can be

shown which can provide an argument that this expression can be used in a sense other than to cause any one to die by taking away his soul.

Waffâ وَفَّى (prf. 3rd. p. m. sing. II.): Fulfilled, Discharged obligation completely. **Yuwaffî** يُوَفِّي (imp. 3rd. p. m. sing. II.): He pays in full. **Yuwaffiyanna** يُوفِّينَ (imp. 3rd. p. m. sing. emp.): He certainly shall repay in full. **Wuffiyat** وَفَّيَتْ (pp. 3rd. p. f. sing. II.): Was paid in full. **Tuwaffâ** تُوفِّي (pip. 3rd. p. f. sing. II.): Will be paid in full. **Tuwaffauna** تُوفُّونَ (pp. 2nd. p. m. plu. II.): You will be paid in full. **Yuwaffâ** يُوَفِّي (pip. 3rd. p. m. sing. II.): He will be paid in full. **Muwaffû** (ap-der. m. plu. II.): We shall pay them in full. **Aufâ** أَوْفَى (prf. 3rd. p. sing. IV.): Fulfilled. **Ufi** أُفِي (imp. 1st. p. sing. IV. f. d.): I will fulfill. **Ufi** أُوفِي (imp. 1st. p. sing. IV.): I give full. **Yûfûna** يُوفُّونَ (imp. 3rd. p. m. plu. IV.): They fulfill. **Yûfû** يُوفُّوا (imp. 3rd. p. m. plu. IV.): They shall pay in full. **Aufî** أَوْفَى (prt. m. sing. IV.): Give in full. **Aufû** أَوْفُوا (prt. m. plu. IV.): O you! Fulfill. **Mûfûna** مُوفُّونَ (ap-der. m. plu. IV.): Those who keep their treaty or promise. **Tawaffâ** تَوَفَّى (prf. 3rd. p. m. sing. V.): He causes to die. **Tawaffat** تَوَفَّتْ (prf. 3rd. p. f. sing.

V.): They take away the soul. **Tawaffaitanî** تَوَفَّيْتَنِي (prf. 2nd. p. m. sing. V.): You caused me to die. **Tatawaffâ** تَتَوَفَّى (imp. 3rd. p. f. sing. V.): She causes to die. **Yatawaffâ** يَتَوَفَّى (imp. 3rd. p. m. sing. V.): He causes to die. **Tawaffanî** تَوَفَّنِي: Let me die; Let it be that I die. **Yutawaffâ** يُتَوَفَّى (pp. 3rd. p. m. sing. V.): He has died. **Yutawaffauna** يُتَوَفُّونَ (pip. 3rd. p. m. plu. V.): They die. **Mutawaffika** مُتَوَفِّيكَ (ap-der. m. sing. V.): Cause you to die a natural death. **Yastaufûna** يَسْتَوَفُّونَ (prf. 3rd. p. m. plu. X.): They take exactly the full. (L; T; R; Zamakhsharî; LL)

The root with its above forms has been used in the Holy Qur'ân about 66 times.

وَقَبَ Waqaba

وَقَبَا؛ يَقَبُ

To set, come upon, overspread, disappear (sun or moon), enter.

Waqab وَقَبَ (prf. 3rd. p. m. sing.): overspread. (113:3). (L; T; R; LL)

وَقَّتَ Waqata

وَقَّتَا؛ يَقَّتُ

To fix, appoint the time of an action. **Waqqatu**: To determine a time for, to give an appointment to.

Waqat وَقَّتَ (n.): Time. **Mîqât**

مِيقَاتٍ (*n. place*): Ordained time or place. **Mawâqîṭ** مَوَاقِبِت (n. acc.): Fixed or stated time or period; Time or place of appointment. **Mauqûṭ** مَوْقُوت (*pac. pic. m. sing.*): That of which the time is fixed and ordained. **Uqqîṭat** أُقَّتت (*pp. 3rd. p. f. sing. II.*): Shall be made to appear at the appointed time; Shall be made to appear in the guise, power and spirit of God's Messengers and clad, as it were, in the mantles of all of them. (L; T; R; LL)

The root with its above five forms has been used in the Holy about 13 times.

وَقَدَ Waqada

وَقَدًا؛ يَقْدُ

To set fire, kindle, light fire.

Waqûḍ وَقُود (*n.*): Fuel. **Auqadû** أَوْقَدُوا (*prf. 3rd. p. m. plu. IV.*): They light (a fire for war). **Yûqidûna** يُوْقِدُونَ (*imp. 3rd. m. plu. IV.*): They kindle. **Tûqidûna** تُوْقِدُونَ (*imp. 2nd. p. m. plu. IV.*): Ye kindle. **Auqid** أَوْقَد (*prt. m. sing. IV.*): Kindle thou. **Yûqadu** يُوْقِدُ (*pip. 3rd. p. m. sing. IV.*): Is lit. **Mûqadatu** مَوْقَدَةٌ (*pis. pac. f. sing. IV.*): Kindled. **Istaqada** اِسْتَوْقَد (*prf. 3rd. p. m. sing. X.*): Kindled. (L; T; R; LL)

The root with its above from has been used in the Holy Qur'ân a

about 11 times.

وَقَدَ Waqadza

وَقَدًا؛ يَقْدُ

To beat to death, beat severely, strike violently, be killed by a blow.

Mauqûḍzatu مَوْقُودَةٌ (*pac. pic. f. sing.*): Dead through beating; Beaten to death (5:3). (L; T; R; LL)

وَقَرَ Waqara

وَقَرًا؛ يَقْرُ

To be heavy (in ear), deaf, heaviness in the ear, be gentle, gracious, respected.

Waqâran وَقَارًا (*v. n. acc.*): Majesty; Honour; Greatness; Kindness; Forbearing; Dignity; Respect. **Waqran** وَقَرًا (*n.*): Deafness. **Tuwaqirû** تُوْقِرُوا (*imp. 2nd. p. m. plu. act. II.*): Ye respect much. **Wiqran** وَقِرًا (*v. n. acc.*): Burden. (L; T; R; LL)

The root with its above three forms has been used in the Holy Qur'ân about 9 times.

وَقَعَ Waqa'a

وَقَعًا؛ يَقَعُ

To fall down, befall, come to pass, be conformed, happen, take place, ascertain. Used for stability and falling and persecution and aversion.

Waqā'a وَقَعَ (*prf. 3rd. p. m. sing.*): He fell, prevailed, vindicated; fulfilled. **Waqā'at** وَقَعَتْ (*prf. 3rd. p. f. sing.*): She has befallen, come to pass. **Taqā'u** تَقَعُ (*imp. 3rd. p. f. sing.*): Befalls. **Qa'û** قَعُوا (*prt. m. plu.*): Ye fall down. **Wâqî'un** وَاقِع (*act. pic. m. sing.*): That going to fall on, that is befalling, descending. **Waqā'tun** وَقْعَةٌ (*n. of unity*): Happening; Coming to pass. **Wâqî'atu** وَاقِعَةٌ: Inevitable event; Sure realty. **Yûqî'a** يُوَقِع (*imp. 3rd. p. m. sing. IV.*): He brings about, precipitates, casts. **Muwâqî'û** مَوَاقِعُوا (*ap-der. m. plu. IV. f. d.*): Those who are going to fall. **Mawâqî'u** مَوَاقِع (*n. place and time, plu.*): Places and Times of the revelation, places and times of the setting. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 24 times.

وَقَفَ Waqafa

وَقَفًا؛ يَقِفُ

To stand, make someone to stand.

Wuqîfû وَقَفُوا (*pp. 3rd. p. m. plu.*): Held over, made to stand (6:27,30). **Qîfû** قَفُوا (*prt. m. plu.*): Make stand; Hold up (37:24). **Mauqîfûna** مَوْقِفُونَ (*pact. pic. m. plu.*): Those who are brought

up, made to stand, are held (34:31). (L; R; T; LL)

وَقِيَ Waqaya

وَقَايَةً، وَقِيًّا؛ يَقِي

To protect, save, preserve, ward off, guard against evil and calamity, be secure, take as a shield, regard the duty. **Muttaqî** مَتَّقِي: One who guard against evil and against that which harms and injures, and is regardful of his duty towards human beings and God. Ubbayy bin Ka'b, a distinguished Companion of the Holy Prophet says, **Muttaqî** مَتَّقِي is a person who walks through thorny bushes, taking every care that his clothes are not caught in bushes and be torn by their branches and thorns. In the Qur'ânic language the word would mean who guards himself against sins and harmful things and takes God as a shield or shelter and is dutiful.

Waqâ وَقِيَ (*prf. 3rd. p. m. sing.*): He protected etc. **Taqî** تَقِيَ (*imp. 3rd. p. f. sing.*): She protects. **Taqî** تَق (*imp. 2nd. p. m. sing. f. d.*): Thou protect. **Qî** قِي (*prt. m. sing.*): Protect. **Qû** قُوا (*prt. m. plu.*): Protect. **Yûqa** يُوقِي (*pip. 3rd. p. m. sing. f. d.*): Is preserved. **Wâqun** وَاقِن (*for*

Wâqî): (act. pic. m. sing.): Protector. **Ittaqâ** اِتَّقَى (prf. 3rd. p.f. sing. IV.) Who guards against evil; Who keeps his duty. **Ittaqû** اِتَّقُوا (prf. 3rd. p. m. plu. VIII.): Guarded against evils. **Ittaqaitunna** اِتَّقَيْتُنَّ (prf. 2nd. p. f. plu. VIII.): Ye (f.) guard against evil. **Tattaqûna** تَتَّقُونَ (imp. 2nd. p. m. plu. VIII.): You are secure against evils and calamities. **Tattaqû** تَتَّقُوا (imp. 2nd. p. m. plu. VIII. n. d.): You are secure against evils and calamities. **Yattaqî** يَتَّقِ (imp. 3rd. p.m. sing. VIII.): He should guard against evils and calamities. **Yattaqû** يَتَّقُوا (imp. 3rd. p. m. plu. VIII.): They guard against evils and calamities. **Yattaqî** يَتَّقِي (imp. 2nd. m. sing. VIII.): Shield! Protect! **Ittaqî** اِتَّقِ (prt. m. sing. VIII.): Take as a shield. **Ittaqû** اِتَّقُوا (prt. m. plu. VIII.): Yetake as a shield. **Ittaqûni** اِتَّقُونِ (comb. *Ittaqû* + *nî*). **Ittaqaina** اِتَّقَيْنِ (prt. f. plu. VIII.): Take as shield. **Muttaqûn/ Muttaqîn** مَتَّقِينَ / مَتَّقُونَ (acc./ plu of *Muttaqî*): **Atqâ** اَتَّقَى (relative): Most dutiful and guarding against evils. **Taqiyyann** تَقِيًّا (act. pic. m. sing. acc.): One who carefully guarded against evils. **Taqâtun** تَقَاة (v. n.): Observing duty. **Taqwâ** تَقْوَى (n.): Protection; Warding off evil; Observing duty; Abstainment; Observing the Divine ordinances

in every walk of life. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân about 258 times.

وَكَا Waka'a

وَكَا ؛ يَكِي

To recline. In its root form is not used. In use are *Tawakka'a* تَوَكَّأ V. *Auka'a* أَوْكَا IV and *Ittaka'a* اِتَّكَأ VIII forms
Atawakka'u اَتَوَكَّؤُ (imp. 1st. p. sing.): I lean. **Muttaki'ûna/ Muttaki'îna** مَتَّكُونُ / مَتَّكَيْنِ (acc./ ap-der. m. plu. VIII.): Reclining upon. **Muttaki'un** مَتَّكًا (n. place and time VIII.): Repast, Place where one reclines; Day-couch; Cushioned couch. (L; T; R; LL).
The root with its above four forms has been used in the Holy Qur'ân about 11 times.

وَكَد Wakada

وَكَدَا ؛ يَكِد

To confirm, assert, affirm, ratify.
Taukid تَوَكِيد (v. n.): Ratification; Confirmation; Assertion (16:91). (L; T; R; LL)

وَكَز Wakaza

وَكَزَا ؛ يَكِز

To strike with a fist, drive back.

Wakala وکل

Wakaza وکّر (*prf. 3rd. p. m. sing.*):
He struck with fist; drive back.
(28:15). (L; T; R; LL)

Wakala وکل وکلّا ؛ یکل

To entrust, confirm, give,
charge, dispose affairs, lean
upon, rely upon.

Wakkalnâ وکلّنا (*prf. 1st. p. plu. II.*): We entrusted, etc.
Wukkila وکّل (*pp. 3rd. p. m. sing. II.*): Is given charge.
Tawakkaltu توکلت (*prf. 1st. p. sing. V.*): I have put my trust.
Tawakkalnâ توکّلنا (*prf. 1st. p. plu. V.*): We have put our twist.
Tawakkal توکّل (*prt. m. sing. V.*): Put thy trust.
Tawakkalû توکّلوا (*prt. m. plu. V.*): Put (O men!) your trust.
Yatawakkal یتوکل (*imp. 3rd. p. m. sing.*): He puts his trust.
Yutawakkal یتوکل (*imp. 3rd. p. m. sing. V.*): Put trust.
Natawakkalu نتوکل (*imp. 1st. p. plu. V.*): We put our trust.
Mutawakkilûna متوکلون (*ap-der. m. plu. V.*): Those who put their trust.
Wakîl وکیل (*act. 2. pic. m. sing.*): Disposer of affairs; Responsible of affairs; Guardian; Witness; Support; Answerable; Surety; Authority to control. (L; T; R; LL)
The root with its above form has been used in the Holy Qur'ân about 70 times.

Walada وکد

Walata وکّت وکّتّا ؛ یکت

To diminish, impair (the right of any one), withhold.

Yalit یکت (*imp. 3rd. m. sing.*):
Diminish (49:14). (L; R; T; LL)

Walaja وکج وکجّا ؛ یلج

To enter, penetrate in, go in,
pass through, gain.

Yaliju یلج (*imp. 3rd. p. m. sing.*): Will enter. **Yûlijju** یولج (*imp. 3rd. p. m. sing. IV.*): Makes pass into, gains. **Tûlijju** تولج (*imp. 2nd. p. m. sing. IV.*): Thou causeth to pass into; Thou causeth to gain. **Walijjatun** ولیجة (*act. 2nd. pic. f. sing.*): Anything that is introduced or inserted into another thing; Protecting friend; Intimate friend; Fast ally; Reliable friend; One whom a person takes upon to rely and who is not of his family. (L; T; R; LL)
The root with its above four forms has been used in the Holy Qur'ân about 14 times.

Walada وکد ولادّا، ولادّة؛ یلد

To beget, give birth.

Walada ولد (*prf. 3rd. p. m. sing.*): He has begotten.

Waladna وُلِدْنَ (prf. 3rd. p. f. plu.): They (f.) gave birth. **Wulida** وُلِدَ (pp. 3rd. p. m. sing.): He was born. **Wulidtu** وُلِدْتُ (pp. 1st. p. sing.): I was born. **Yalid** يَلِدُ (imp. 3rd. p. sing. juss.): He begets. **Yalidû** يَلِدُوا (imp. 3rd. p. m. plu. acc.): They will beget. **Alidu** أَلِدُو (imp. 1st. sing.): I will give birth, will bear a child. **Yûlad** يُولَدُ (pip. 3rd. p. m. sing. juss.): He is begotten. **Waladun** وُلْدٌ (n.): Child; Offspring. **Aulâd** أَوْلَادٌ (n. plu.): Children. **Wâlidun** وَاَلِدٌ (act. pic. m. sing.): Begotten, Real father. **Wâlidatun** وَاَلِدَةٌ (act. pic. f. sing.): Mother. **Wâlidân/Wâlidain** وَاَلِدِينَ / وَاَلِدَانِ (act. pic. dual): Parents. **Wâlidai** وَاَلِدِي (act. pic. duel. f. d.): Parents. **Wildân** وِلْدَانٌ (n. plu.): Youths; Children. **Walîdun** وَاَلِيدٌ (act. 2nd. pic. m. sing.): Child. **Maulûdun** مَوْلُودٌ (pis. pic. m. sing.): Begotten one; One who is born. (L; R; T; LL)
The root with its above forms has been used in the Holy Qur'ân about 102 times.

Waliya وَلِيَّ
وليا، ولاية؛ يلي

To be close, near, follow, be up to

Yalûna يَلُونُ (imp. 3rd. p. m. plu.): They are near. **Wallâ** وُلِّيَّ (prf. 3rd. p. m. sing. II. from Walla وَلَّ Yuwallî يُولِّي): Turned.

Wallaita (prf. 2nd. p. m. sing. II.): Thou hast turned. **Wallan** وُلِّيَّ (prf. 3rd. p. m. plu. II.): They turned. **Wallaitum** وَاَلَيْتُمْ (prf. 2nd. p. m. plu. II.): You turned. **Yuwalli** يُولِّي (imp. 3rd. p. m. sing. II.): He turns. **Yuwallauna** يُوَلِّونُ (imp. 3rd. p. m. II. emp.): They would turn. **Yuwallûna** يُوَلِّونَ (imp. 3rd. p. m. plu. II.): They will turn. **Yuwallû** يُوَلِّوْا (imp. 3rd. p. m. plu. II. final nûn dropped): They shall turn. **Tuwallûna** تُوَلِّونَ (imp. 2nd. p. m. plu. II.): Ye turn. **Tuwallû** تُوَلِّوْا (imp. 2nd. p. m. plu.): Ye will turn. **Muwallî** مُوَلِِّي (imp. 1st. p. plu. II.): Do we let them have power; We shall keep close; We cause to turn. **Muwalliyanna** مُوَلِّينَ (imp. 1st. p. plu. II. emp.): We surely cause to turn, We will let (him) pursue the way. **Walli** وُلِّيَّ (prt. m. sing. II.): Turn thou. **Wallû** وُلِّوْا (prt. m. plu. II.): Turn ye. **Tawalla** تَوَلَّى (prf. 3rd. p. m. sing. V.): Turneth away; He undertook, is in authority, took as friend. **Tawallau** تَوَلَّوْا (prf. 3rd. p. m. plu. V.): They turned away, took for friend. **Tawallaitum** تَوَلَّيْتُمْ (prf. 2nd. p. m. plu. V.): Ye turned away, went back. **Yatawalla** يَتَوَلَّى (imp. 3rd. p. m. plu. V.): He turns away; protects, defends, deals friendly. **Yutawallû** يَتَوَلِّوْا (imp.

3rd. p. m. plu. final *nûn* dropped): They make friend; They turn back. **Yatawallauna** يتولون (*imp. 3rd. p. m. plu. V.*): They turn away, make friends. **Yatawallû** يتولوا (*imp. 2nd. p. m. plu. final nûn* dropped): They turn away, make friends. **Tatawallau** تتولوا (*imp. 2nd. p. m. plu.*): Ye turn away, make friends. **Tawalla** تول (*prt. m. sing. V.*): Turn away. **Wâlin** وال (*act. pic. m. sing.*): Defender; Protector friend; Helping friend. **Walî** ولي (*ap-der. m. sing.*): Protecting benefactor; Helper; Ally; Successor; Heir; Guardian. **Auliyâ'u** أولياء (*n. plu. of Walî*): Defenders etc. **Walâyat** ولاية (*v. n.*): Protection; Inheritance. **Aulâ** أولى (*elative*): Nearest; Closer; Better claim; Woe. **Auliyân** أوليان (*elative dual*): Two nearest ones. **Maulâ** مؤلى (*ap-der. m. sing. IV.*): Patron; Friend; Owner; Master; Protector; Benefactor. **Mawâlî** موالى (*n. plu.*): Inheritors; Kinsfolk; Clients; Friends; Wards. **Muwallîhâ** مواليها (*ap-der. m. sing. II.*): Bears up; One who turns to; One to whom one turns his attention; Which one makes dominant over him; Focal point. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân as many as 233 times.

Wana وَنَى

وَنِيَا؛ يَنِي

To be slack, negligent, remiss, tire.

Lâ Taniyâ لا تَنِيَا (*prt. neg. dual.*): Slaken not ye twain (20:42). (L; R; T; LL)

Wahaba وَهَبَ

وَهَبًا؛ يَهَب

To grant, give as a gift, dedicate, offer as a present, bestow.

Wahaba وَهَبَ (*prf. 3rd. p. m. sing.*): Has granted etc. **Wahabat** وَهَبَتْ (*prf. 3rd. p. f. sing.*): She dedicated, offered. **Wahabnâ** وَهَبْنَا (*prf. 1st. p. plu.*): We granted. **Yahabu** يَهَب (*imp. 3rd. p. m. sing.*): He grants. **Ahabu** أَهَب (*imp. 1st. sing.*): I give. **Hab** هَب (*prt. m. sing.*): Bestow. **Al-Wahhâb** الوهَّاب (*n. ints.*): The most liberal bestower. One of the excellent names of Allâh. (L; T; R; LL)
The root with its above forms has been used in the Holy Qur'ân about 25 times.

Wahaja وَهَجَ

وَهَجًا؛ يَهَج

To blaze, burn, glow, dazzle, heat, kindle.

Wahhâjan وَهَاجًا (*n. ints. acc.*): Dazzling; Glowing; providing immense light and heat from a long distance; Full of blazing splendor (78:13). (L; T; R; Ibn Fâris; LL)

وَهْنٌ **Wahana**
وَهْنًا؛ يَهِنُ

To be weak, feeble, faint, infirm, remiss, languid

Wahana وَهْنٌ (*prf. 3rd. p. m. sing.*): Waxed; Feeble.

Wahanû: وَهِنُوا (*prf. 3rd. p. m. plu.*): Nerved; Slackened, Lose hearted. **LâTahinû** لَا تَهِنُوا (*prt. neg. n. plu.*): Slacken not O ye men!

Wahnun/Wahnan وَهْنَا / وَهْنٌ (*acc/ v.n.*): Weakness.

Auhana أَوْهِنٌ (*n. elative*): Weakest, Frailest. **Mûhinu** مُوهِنٌ (*ap-der. m. sing. IV.*): One who makes weak. (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 9 times.

وَهْيٌ **Waha**
وَهْيًا؛ يَهِي

To be weak, frail, torn, burst.

Wâhiyatun وَاهِيَةٌ (*ap-der. f. sing.*): Frail; Torn (69:16). (L; T; R; LL)

وَيْكَاَنَّ **Waika'anna**

Ruin seize you! This word is

composed of the interjection **Wai** وَيْ and **Ka'anna** كَاَنَّ. It is regarded by some commentators such as Baidzâwî, as an abbreviation of **Wail** وَيْلٌ (woe to) and **Ka'anna** كَاَنَّ (to thee). According to some **Waika** is equivalent to *I'lam* (L; T; R; LL)

Waika'anna وَيكَاَنَّ: (28:82).

وَيْلٌ **Wailun**

Word of interjection, dispraise or threat. Woe! Commonly used with (*lâm* لَام) as **Wailun laka** وَيْلَكَ: Woe to thee! or affixed to a pronoun directly without a proposition as **Wailakum** وَيْلَكُمْ: Alas for thee! Sometimes a pronoun precedes this word to emphasize the misfortune as *lakum al-Wailu*: Yours will be woe.

Wailaka وَيْلَكَ (*comp. of Waila* وَيْلٌ and *ka* ك= thee). Woe to thee. **Wailanâ** وَيْلَنَا (*comp. of Waila* وَيْلٌ and *nâ*= us) Woe to us.

Wailakum وَيْلَكُمْ (*comp. of Waila* وَيْلٌ and *kum*=you): Woe for you. **Waila-nî** وَيْلَنِي (*comp. of Waila* وَيْلٌ and *nî*= me): Woe to me!

Wailun laka وَيْلُكَ: Woe to thee! **Wailun** وَيْلٌ: Woe! (L; T; R; LL)

The root with its above forms has been used in the Holy Qur'ân about 40 times

Yâ
ي Y

The 28th letter of the Arabic alphabet called *ya* ي. It is one of the letter termed soft or weak. The other times are *Alif* الف *Wâw* و. When a postfix it is a pronoun of the 1st. p. m. and f. as *Kitâbî* كتابي (my book). When preceded by *Alif* الف *Wâw* و and *Yâ* ي it takes *Fatha* as in *Baniyya* بني (my son) to become a pronoun of 1st. p. m. and fem. It is also a sign of the *f*. in the imperative as *Uktubî* اكتبى (write thou *f*). *Ya* ي is one of the letters termed *Mahmûsah* مهموسة (soft or weak letter). If the original triliteral root has one or more than one of the weak letter *Alif* الف *Wâw* و and *Ya* ي, this will effect the derived forms in their shapes. The *ya* ي is omitted when the proceeding *nûn* occurs at the end of a word, as in *Yahdîni* يهدين (will guide me) instead of *Yahdîni* يهدينى. Its numerical value is 10.

يَا Yâ

Common of vocative particles used in calling one who is near (like O!) and who is far

in place or high degree to him who is between near and distant, thereby governing the nominative and accusative cases.

يَـسَـ Ya' isa
يَـسَـ؛ يَـسَـ

To despair, give up hope, know, be acquainted with, realize. *Ya's* يأس: To despair of a thing. It is a synonym of *Qanata* قنط (To cut of the hope). *Ya' isat* يئست: To pass the age of fertility, be barren (woman). There is no word in the Arabic language commencing with *ya* ي followed by hamzah except *Ya' isa* يئس and its derivatives and *Ya'ya'* يأيا and its derivatives.

Ya' isa يئس (prf. 3rd. p. sing.): He despaired, realized. *Ya' isû* يئسوا (prf. 3rd. p. m. plu.): They have despaired. *Ya' isna* يئسن (prf. 3rd. p. f. plu.): They (f.) despaired of menstruation. *Ya' asu* يأيس (imp. 3rd. p. m. sing.): Despairers. *LâTa'iasû* لا تئسوا (prt. neg. m. plu.): Despair not. *Ista' isa* استئس (prf. 3rd. p. m. sing. X.): Despaired. *Ista' isû* استئسوا (prf. 3rd. p. m. plu. X.): They despaired. *Ya' usun* يئوس (n. ints.): Totally despaired person. (*Sihâh*; Asâs;

L; T; R; LL)

The root with its above form has been used in the Holy Qur'ân about 13 times.

Yabisa يَبَسَ / Yabasa يَبَسَ

يَبَسًا؛ يَبَسًا

To become dry, wither.

Yabasa/Yabasan يَبَسَ / يَبَسًا

(acc./v. n.): Dry. *Yâbisun* يَابِسُ

(act. pic. m. sing.): Dry one.

Yâbisât يَابِسَاتُ (act. pic. f.

plu.): Dryness. (20:77; 6:59;

12:43,46). (L; T; R; LL)

Yatama يَتَمَّ

يَتَمًا؛ يَتَمًا

To be become an orphan, become without father before puberty or maturity, become isolated, lonely, solitary, weary, jaded, become motherless (beast), become orphan, become widow .

Yatîmum/ Yatîman يَتِيمًا / يَتِيمًا

(acc./ act. 2 pic. m. sing.):

Orphan *Yatîmain* يَتِيمَيْنِ (act.

pic m. dual.): Two orphans.

Yatâmâ يَتَامَى (n. plu.):

Orphans. *Yatâm al-Nisâ'* النِّسَاءُ

يَتَامَى: Women without husband

(widows, divorced or yet to be

married). (L; T; R, LL)

The root with its above four

forms has been used in the Holy

Qur'ân 23 times.

Yâjûj يَأْجُوجُ

Gog. Name of the tribes of barbarians near the Caspian sea.

Yâjûj يَأْجُوجُ : Gog (18:94; 21:96).

Yada يَدَى

يَدِيًا؛ يَدِي

To touch, aid, do good, be beneficent, show power and

superiority. *Yadun* يَدٌ for

Yadyun يَدَيْنِ (): A hand; dual

Yadâni يَدَانِ; oblique *Yadaini*

يَدَيْنِ . When in connection

with a complement *Yadâ* and

Yadai يَدَيِ; plu. *Aidin* أَيْدٍ (for

Aiduyun أَيْدِي). 'An- *Yadîn* عَنِ

يَدٍ: With a willing hand; Out of

hand; Having financial ability;

In acknowledgment of the

superior power; In ready money

and not in the form of deferred

payment; Considering it as a

favour; On account of help;

(payment should be made by

the hand of the parties

themselves without the

intervention of a third party

and without reluctance. *Baina*

Yadaihi بَيْنَ يَدَيْهِ: Before him; In

his presence hit; Between his

two hands. Ulill Aidî: Men of

power; (lit. gifted with

hands). *Suqaiṭa fî Aidîhim*

سُقَيْطًا فِي أَيْدِيهِمْ سَقَيْطًا (idiomatic

expression): They repented.

The idea seems to be that

they hit their fingers in grief

and contrition). *Yadd* يَدًا: Handy;

Might; Power; Superiority; Benefit Possession; Favour; Generosity. The idea behind these expressions is that the use of the hand is the real source of the superiority and power. Upper hand; Arm. Foreleg of a beast; Handle of a tool; Wing of a bird. *Mâ qaddamatYadâ* ما قدمت يدي: That is what thou hast deserved.

Yadâ يدا (n. dual the final *Nûn* of dual is omitted): Two hands
Yadai يدي (n. dual.): Two hands; Before. In front of. *Aidî* ايد (n. plu.): Hands. (L; T; R; LL)
The root with its above three forms has been used in the Holy Qur'ân about 120 times.

يس YâSîn

Combination of the alphabets
Yâ يا and *Sîn* سين.

YâSîn يس: (36:1) O perfect man! O perfect leader! (A reference to the Holy Prophet Muhammad^(PBUH) in the Holy Qur'ân). It is the title of the thirty sixth chapter of the Holy Qur'ân. (Ibn Jarîr; Kashshâf; Badzawi; Ibn 'Abâs; Ikramah; Dzahhâq; Hasan; Baidzâwî; Ibn Kathîr .

يسر Yasara

يسرا؛ يسير

To become gentle, easy, multiply, prosper, facilitate, play at dice.

Yassara يسر (prf. 3rd. p. m. sing. II.): Made easy. *Yassarnâ* يسرنا (prf. 1st. p. plu II.): We made easy. *Noyassiru* نيسر (imp. 1st. p. plu. II.): We shall ease. *Tayassara* تيسر (prf. 3rd. p. m. sing V.): Became easy. *Istaisara* استيسر (X.) Got easily. *Yusr* يسر (n.v.): Ease. *Yasîrun/ Yasîran* يسيرا / يسير (acc./act. pic. 2nd. m. sing.): Easy to bear; Light; Small. *Yusrâ* يسرى (relative, but used as adj.): Ease
Maisûran ميسورا (pact. pic. m. sing. acc.): Gentle; Easy. *Maisaratun* ميسرة (n. place and time): Easiness. *Maisir* ميسر (n.): Gambling. (L; R; T; LL)
The root with in above forms has been used in the Holy Qur'ân about 44 times.

اليسع Al-Yasa'a

Elisha. He was the disciple and successor of Elijah (Ilyâs) and lived from 938 B.C to 828 B.C. in the northern Israel during the reign of Ahzîah.

Al-Yasa'a اليسع: Elisha (6:86; 38:48).

يعقوب Ya'qûb

Jacob; Israel, the son of Isaac, the son of Abraham. The twelve tribes of Israel were named after his twelve sons - Ruben, Simeon, Levi, Judah, Issachar, Zehulum, Joseph, Benjamin; Dan, Naphtali, Gad and Ashar (Gen. 18:19; 35:23-

26; 49:28).

Ya'qûb يَعْقُوبُ (*proper name*)
Jacob. (L; T; R; LL)
The name has been used in the Holy Qur'ân about 16 times.

Ya'ûq يَعُوقُ

Name of an idol worshiped before the Flood, and then by the pagan Arabs. It was in the shape of a horse. Banû Hamadân were its worshippers.

Ya'ûq يَعُوقُ (*proper name*):
Name of an idol (71:23). (L; T; R; LL)

Yaghûth يَغُوثُ

Name an idol of the pagan Arabs. The tribe Mûrad was its worshiper. It was in the shape a lion.

Yaghûth يَغُوثُ (*proper name*): An idol (71:23). (L; T; R; LL)

Yâqût يَاقُوتُ

Rubies

Yâqût يَاقُوتُ (*collective n.*): (55:58). (L; T; R; LL)

Yaqîin يَقِيطِينَ

Probably derived from *Qatana*: To be bent, settle in a place.

Yaqîin يَقِيطِينَ (*n.*): Creeping plant. (L; T; R; LL)

Yaqina يَقِينًا

يَقِينًا ؛ يَيْقِنُ

To be certain, obvious.

Yûqinûna يُوَقِنُونَ (*imp. 3rd. p. m. plu. IV.*): They are certain, sure of. **Tûqinûna** تُوَقِنُونَ (*imp. 3rd. p. m. plu. VI.*): Ye are certain.

Istaiqana إِسْتَيْقِنَ (*imp. 3rd. m. sing. X.*): He has firm belief.

Yastaiqinu يَسْتَيْقِنُ (*imp. 3rd. p. m. sing. X.*): He has firm belief.

LiYastaiqinu لَيْسْتَيْقِنُ: In order to be certain, **Yaqînun**

يَقِينٌ: Sure. **Yaqînan** يَقِينًا (*acc.*): Surely. **Yaqîn** يَقِينٌ : Certainty;

Death; Inevitable. **Mûqinûn** مُوقِنُونَ (*nom.*) **Mûqinîn** مُوقِنِينَ (*acc. ap-der. m. plu. IV.*): Those who are certain, convinced.

Mustaiqinîna مُسْتَيْقِنِينَ (*ap-der. m. plu. X. acc.*): Convinced.

(L; R; T; LL)

The root with its above forms has been used in the Holy Qur'ân about 28 times.

Yumma يُمِّمُ

يُمِّمُ ؛ يُمِّمُ

To be thrown in the river, purpose a thing, clean the face and hands with dust (for prayer), aim at, intend, go towards.

Tayammum تَيْمِّمُ : Process of ablution with clean dust, by clapping palms of hands on it and then passing them over the hands up to

elbows and face as if they were washed by water. It should be dust, on earth, land, ground, surface. The earth on any thing containing pure dust.

Tayammum تيمّم (4:43; 5:6).
Yamm يمّ (n.): River; Sea; Flood. (L; T; R; LL)

The root with its above two forms has been used in the Holy Qur'ân about 11 times.

Yamana يَمَن / **Yamina** يَمِين
يَمِينَا ؛ يَمِين

To meet on the right side, bless, lead to the right, be a cause of blessing.

Yamînun يَمِين (n.): Right hand.
Aimânun أَيْمَان (n. plu.): Right hands; Oaths. **Aimana** أَيْمِن (adj.): Right, Blessed. **Maimanah** مَيْمَنَة: Peoples of the right hand, that are blessed. (L; T; R; LL)

The root with it above four forms has been used in the Holy Qur'ân as may as 53 times.

Yana'a يَنْع
يَنْعَا ؛ يَنْع

To be ripe, reach maturity.

Yana'a يَنْع (v. n.): Ripening (6:99). (L; T; R; LL)

Yûsuf يوسف

Joseph. A prophet, the eleventh son of the prophet Jacob, and the elder of the two sons of Rachel. The meaning given to

the name is 'shall add' or the Lord shall add to me another son (Gen. 30:24). Though Joseph was buried in Egypt, his remains were later removed to Palestine when the Israelites were commanded by God to leave Egypt.

Yûsuf يوسف: Joseph (Proper name).

The name has been used in the Holy Qur'ân about 27 times.

Yauima يَوْم
يَوْمًا ؛ يَوْم

To be one, exist for a day, spend, last a day. **Yaum** يوم: Day; Time; Day of a battle, Thousand years (22:47); Fifty thousand years (70:4); Time; Aeon; Day and night; Moment. **Al-Yaum** اليوم: Today.

Yauman يَوْمًا (n.): Day.
Yaumain يَوْمَيْن (dual. acc.): Two days
Ayyâmun أَيَّام (n. plu.): Days.
Ayyâm Allâh أَيَّامُ اللَّهِ: The favours and punishments of God.
Youma'idhin يَوْمِئِذٍ (comp. youm + dhin - then): Then on that day. (L; R; T; LL)

The root with its above four forms has been used in the Holy Qur'ân as may as 485 times .

Yûnus يونس

Man of the fish, Jonah

Yûnus يونس: Jonah (4:162; 6:86; 10:98; 37:139)

APPENDIX I

SYSTEM OF PUNCTUATION

The Pause (*Waqf*)

Every language has certain rules of punctuation, of making or not making a pause in writing or speech. These rules make descriptions more accurate and statements more intelligible for the addressees.

Early Muslim scholars took great pains to put up signals and lighthouses at every rock in the way of the students, readers, and listeners of the Holy Book. They kept in view the rules of making a pause - sometimes a very short one, sometimes a little longer, sometimes not at all - and accordingly fixed certain marks to be followed. These scholars invented signs such as periods, colons, semicolons, commas etc. and assigned them visual forms which were abbreviations of the words whose meanings stood for various types of pauses.

1. ○: A small circle ○ at the end of a word means that the verse has come to an end. The circle stands for an abbreviated ة of the word *waqf-tâm* which conveys that the statement is complete to the extent. A reader encountering ○ at the end of a verse can always stop for a complete pause. A similar pause is possible when a small ط, a small ج, or a small م occur at the end of a word.

If one of the following signs: *fathah* -, *kasrah* -, *dzammah* -, *tanwîn* - or - *shadd* - are present at the last alphabet, they should be disregarded in pronunciation and the last letter should be read as if it contained the sign *sukun* . Note the change of pronunciation of the following word: نَسْتَعِينُ (Nastâinu) should be pronounced as نَسْتَعِينُ and أَحَدٌ (Ahadûn) as أَحَدٌ (Ahad). However a *sukun* on the last letter leaves the pronunciation unchanged if the reader decides to stop, e.g., يُؤَلِّدُ

2. While pronouncing - form of *tanwîn* at the end of a verse; if | *alif* or *Yâ* (ي without dots) occur after the letter with - (i.e., 'an') the last letter at the time of a *waqf* (pause) should be

pronounced with the sound of alif (i.e. 'a') and not the usual sound 'an', for example, as if followed by *Alif* at the time of *waqf* or pause. This is illustrated in the following example: ﴿ ضُحَىٰ (7:98) would be pronounced ضُحَى *Dzuha* and not *Dzuhan*.

3. If the last letter of a verse is *tâ marbûta* ة, it should be pronounced as if it were *hâ* ه if the reader chooses to make a stop, e.g. ﴿ قُوَّةٌ should be pronounced as *Quwwah* قُوَّةٌ. However, when the last letter is *tâ* ت it will not be changed into *hâ* ه.

Tâ marbûta ة will be pronounced as *tâ* ت when no pause is to be made at the end of a verse e.g., as in ﴿ نَاصِبَةٌ ﴿ تَصَلَّى. Here the words will be pronounced as *Nâsibatuntaṣlâ* and not *Nâsibah-taṣlâ*.

4. If a letter with a *fathah tanwîn* ً is followed by *alif* without any vowel sign, this *alif* will be pronounced with the ً sound (a single *fathah*). If a letter with a *fathah tanwîn* precedes the letter *Yâ* (ي without dots) without any vowel sign, the last *Yâ* (ي without dots) will be pronounced as *alif* with a *fathah* on the preceding letter e.g.: ﴿ ضُحَى will be read ضُحَاً.

ع: A small 'ain ع on the top of a circle or one standing alone within a line indicates the end of a verse along with the end of a *Sûrah*.

م: A small *mîm* م on the top of a circle or one standing alone within a line indicates a mandatory pause. Not pausing at one of these signs can alter the meaning understood by the addressees.

ط: A small *tâ* ط on top of a circle or standing alone is called *waqf-mutlaq* and indicates a pause when a sentence comes to an end but the argument continues in the next sentence.

ج: A small *jîm* ج on top of a circle or standing alone is called *waqf-jaiz*. It indicates that a pause is preferred but continuation is also allowed.

ر: A small *râ* ر on top of a circle or standing alone indicates that it is better not make a pause at this point while reading.

ص: A small *sâd* ص on top of a circle or standing alone indicates that a reader should preferably continue without a pause, however there exists leave to make a pause. The difference between the signs *râ* and *sâd* is that in the former case it is better and

preferable not to make a pause, rather go on reading by joining the words whereas in the later preference is given to making a pause while reading.

ق: A small *qâf* ق on top of a circle or standing alone indicates that a reader should not make a pause.

صل: The marks *صل* or *صلى* on top of a circle or standing alone indicates that a reader may or may not stop, however it is better to join the words before and after the sign and avoid a pause.

قف: A sign of *qaff* قف or *وقفة* indicates that the reader need not stop.

س: A sign of *sîn* س or *saktah* سكتة indicates that the reader should make a short pause but not long enough to take a breath. The difference between *qaff* قف and *saktah* سكتة is that one should stop longer at *qaff* قف as compared to *saktah* سكتة, but in neither case not long enough to take a breath.

لا: A *lâ* لا alone within a verse strictly prohibits a pause. A *lâ* لا on the top of a circle a pause is optional. The reader can either stop or continue the reading by joining the last word before this sign and the first word of the next verse. Difficulty may arise for a beginner if their is a *tashdîd* on the first letter after the sign. The verse will then start with a vowel-less letter or with a *nûn-qutnî* (small *nûn* ن below a letter). Thus there are three ways of making a *waqf* if *lâ* لا is on the top of a circle:

a. If the word of the verse following the above sign starts with a *tashdîd*, ّ then either:

- i. Pause at the end of the preceding verse, disregard the *tashdîd* and start the new verse in a normal way.
- ii. Disregard the sign *lâ* لا above the circle and read by joining the two words on either side of this sign.

b. If the second verse begins with *Alif* ا and *lâm* ل and the third letter contains a *fathah*, then again there are two possibilities:

- i. Pause at circle containing *lâ* لا, continue as if the *fathah* was on the leading *alif*.

- ii. Join the two words without pausing. However if *nûn-qutnî* is found at the beginning of the second verse, followed by a letter with a *fathah*, the *nûn-qutnî* should be ignored and the verse commenced as if the leading *alif* had a *fathah*.
- c. If the second verse begins with *alif* but the other conditions of the case under ii) are not fulfilled, one of the following would apply:
 - i. If the word before la on a circle ends with sukun, and the word after this sign has alif followed by *dzammah*, read as if *dzammah* is present on the leading *alif*.
 - ii. In case above if there is *kasrah* or *fathah* in place of *dzammah*, read as if *kasrah* was under the leading *alif*.

ك: A sign of *kâ* ك means that the last encountered punctuation should again be followed. This stresses the continuity of the subject matter.

∴ A sign of three dots (∴) is called *muânqah*. It is sometimes written as مع . Any word or expression marked with it can be read in continuation with the preceding or the following word.

APPENDIX II
SYSTEM OF TRANSLITERATION
OF ARABIC WORDS
(*Pronunciation Key*)

For non-Arab readers trying to understand the correct pronunciation of Arabic words it is necessary to resort to some phonetic system of representing Arabic sounds. Changing letters into corresponding characters of another alphabet is called transliteration.

Unfortunately, there appears to be no consistent or in general use for anglicizing names and words written in Arabic. Furthermore, there is considerable confusion in the systems currently practised. A normally authoritative and careful encyclopedia employs, within the space of a dozen pages, three different versions of a common name like Quraish. At least three more spellings of the word are commonly used by other authors, and another twelve spellings are theoretically justifiable according to the various principles of transliteration of Arabic.

We have adopted the most recent rules of transliteration recognized by Western Orientalists, with very slight variation. However, no transliteration can exactly express the vocal difference between two languages. Besides, the inability of the characters of one language representing the exact pronunciations and sounds of another, there are specific difficulties in Romanizing Arabic words. Compared to English, Arabic speech requires that the muscles of the vocal organs be kept taut which results in clearer speech, lips are much more mobile, stress is placed on producing the full sound of every word, transition from one sound to another is very rapid and vowels do not glide off into diphthong and voiced consonants.

There are some characters in Arabic alphabet such as: ذ, خ, ح, ث, ص, ض, ط, ظ, ع, غ, which have no equivalent in English. In English, the same sounds are sometimes spelt in more than one way and the same letter may be used to represent more than one sound, e.g. C represent S in face but K in cloth. Arabic spellings are much more regular and one letter or symbol represents just one sound.

APPENDIX II - SYSTEM OF TRANSLITERATION

In certain combinations of words, Arabic pronunciation does not follow the written characters. To this category belong all the letters known by the name of Hurûf al-Shamsiyyah and are as follows: ت tâ (t), ث thâ (th), د dâl (d), ذ dhâl (dh); ر râ (r), ز zâ (z), س sîn (s), ش shîn (sh), ص sâd (s), ض dzâd (dz), ط tâ (t), ظ zâ (z), ل lâm (l), ن nûn (n). These are of three types:

1. Dental: Letters pronounced by applying the tongue to the teeth.
2. Sibilant: Letters having a hissing consonant sound;
3. Liquids: Letters having a flowing consonant sound.

Whenever a word beginning with one of these letters has the prefix *al* ال (representing the article 'the') the (*lâm* ل is passed over in pronunciation and assimilated in the following consonant, as '*al-shams*' الشمس is pronounced '*ash-shams*' (hence the name 'Harûf ash-Shamsiyyah', instead of 'Hârûf al-Shamsiyyah'). In case of remaining letters of the Arabic alphabet, which are known by the names of 'Harûf al-Qamariyyah', '*al*' is pronounced fully. This merging of one letter in another ('*al*' in '*sh*' is called *idghâm* (contraction of one letter into another).

This also occurs in a few other cases for which a book on Arabic grammar should be consulted. In this transliteration we have followed the written form for the facility of lay-reader, writing الرحمن *Al-Rahmân* instead of *Ar-Rahmân*.

The system of transliteration adopted in this book is as follows:

ALPHABET	REPRESENTATION		SOUND
ا	alif	A, a	Same as a (A) in English
ء	hamzah	,	Like <i>h</i> in honour preceded by a very slight aspiration and a soft catch in voice.
ب	bâ	b, B	Same as <i>b</i> (B) in 'but'
ت	tâ	t, T	Softer than <i>t</i> , the Italian dental
ث	thâ	th, Th	Between <i>s</i> and <i>th</i> as in 'thing'

APPENDIX II - SYSTEM OF transliteration

ALPHABET	REPRESENTATION	SOUND
ج	jîm j, J	Like the 'J' in Jack
ح	hâ, Hâ H, h	Very sharp but smooth guttural aspiration
خ	khâ kh, Kh	Like <i>khah</i> - representing a velar spirant consonant sound. Or as in German <i>ch</i> in 'loch' by bringing the tongue into the position of <i>k</i> as in key while pronouncing a strong rasping <i>h</i>
د	dâl d, D,	Softer than <i>d</i> , the Italian dental
ذ	dhâl dh, Dh	Sound between <i>z</i> and <i>th</i> in 'that'
ر	râ r, R	Same as <i>r</i> in 'rain'
ز	zâ z, Z	Same as <i>z</i> in 'zeal'
س	sîn s, S	Same as <i>s</i> in 'sound'
ش	shîn sh, Sh	Same as <i>sh</i> in 'she'
ص	sâd s, S	Strongly articulated as <i>s</i> in 'kiss'
ض	dzâd dz, Dz	Aspirated <i>d</i> between <i>d</i> and <i>z</i>
ط	tâ t, T	Strongly articulated palatal <i>t</i>
ظ	zâ z, Z	Strongly articulated palatal <i>z</i>
ع	'ain '	Somewhat like a strong guttural <i>hamzah</i>
غ	ghain gh, Gh	Guttural <i>g</i> but soft. Requires that the throat muscles be in gargling position
ف	fâ f, F	Same as <i>f</i> in 'father'
ق	qâf q, Q	Strongly articulated guttural <i>k</i> as in 'quail'

APPENDIX II - SYSTEM OF TRANSLITERATION

ALPHABET	REPRESENTATION	SOUND	
ك	kâf	k, K	Same a <i>k</i> in 'king'
ل	lâm	l, L	Same as <i>l</i> in 'lamp'
م	mîm	m, M	Same as <i>m</i> in 'man'
ن	nûn	n, N	Same as <i>n</i> in 'nose'
ه	hâ	h, H	Same as <i>h</i> in 'house'
و	wâw	w, W	Same as <i>w</i> in 'wheel'
ي	yâ	y, Y	Same as <i>y</i> in 'yacht'

VOWELS IN ARABIC

There are three short and three long vowels in Arabic. They are represented by diagonal or straight lines above or below an alphabet.

SHORT VOWELS

Fathah َ A small diagonal stroke or oblique line over a letter. The alphabet which carries this sign is pronounced like short *a* as in 'butt' or 'cut'.

Kasrah ِ A small diagonal stroke or oblique line below a letter. The alphabet which carries this sign is pronounced like *i* as in 'sin' or 'him'

Dzammah ُ A small *wâw* over an alphabet. The alphabet which carries this sign is pronounced like *o* as in 'bull' or 'so'

LONG VOWELS

Long Fathah َـ A *fathah* in standing or upright position. The alphabet which carries this sign is pronounced like long *a* as in 'bath' or 'father'. It will be written as â as in Allâh ﷻ.

Long Kasrah ِـ A *kasrah* in standing upright position. The alphabet which carries this sign is pronounced like a long *e* as in 'keep'. It will be written as ê as in *Injîl*

Long Dzammah ُـ An inverted *dzammah* above the alphabet. The alphabet which carries this sign is pronounced like 'oo' as in 'booth' or *u* as in 'ruby'. It is written as û as in *Hûd* or *nûn*.

The long *fathah* have three stages of which the remaining two are written as long wavy horizontal lines above the alphabet *alif*. We admit that we are unable to explain the differences between them. There are other pronunciations which are regulated by *fathah*, *kasrah* and *dzammah*. They are as follows:

Fathah before *wâw* makes a diphthong like sound as *ou* in 'shout'

Fathah before *yâ* makes a diphthong like sound *ai* as *i* in 'file'

Silent *alif* after *fathah* makes a long vowel â.

Silent *yâ* after *kasrah* makes a long vowel î

Silent *wâw* after *dzammah* makes the long vowel û

Silent *wâw* after *fathah* makes a diphthong like sound as *ou* in 'shout'

Silent *yâ* after *fathah* makes a diphthong like sound *ai* as *i* in 'file'

SUKUN OR JAZM ° :

The signs of *sukun* over a letter indicates the absence of vowel sound.

TANWÎN

When the signs of short vowels *fathah*, *kasrah* and *dzammah* are doubled, they are pronounced with the addition of a sound 'ann', 'inn' or 'onn' respectively.

°	<i>fathah tanwîn</i>	e.g.	ب̣̣	<i>bann</i>
°	<i>kasrah tanwîn</i>	e.g.	ب̣̣	<i>binn</i>
°	<i>dzammah tanwîn</i>	e.g.	ب̣̣	<i>bonn</i>

SHADD ˘

This sign over an alphabet indicates the doubling of that letter, e.g. ٣٣ is ٣ ٣ where ٣ is doubled and assimilated with the following ٣ and the sign of *shadd* is added below the *fathah*.

SYSTEM OF transliteration OF ARABIC LETTERS

أ	A(a)	ذ	Dh(dh)
أ	..... a-	ذ	..... <u>Dha-</u>
إ	..... i-	ذ	..... <u>Dhi-</u>
أ	..... u-	ذ	..... <u>Dhu-</u>
ب	B(b)	ر	R(r)
ب	..... Ba-	ر	..... Ra-
ب	..... Bi-	ر	..... Ri-
ب	..... Bu-	ر	..... Ru-
ت	T(t)	ز	Z(z)
ت	..... Ta-	ز	..... Za-
ت	..... Ti-	ز	..... Zi-
ت	..... Tu-	ز	..... Zu-
ث	Th(th)	س	S(s)
ث	..... <u>Tha-</u>	س	..... Sa-
ث	..... <u>Thi-</u>	س	..... Si-
ث	..... <u>Thu</u>	س	..... Su
ج	J(j)	ش	Sh(sh)
ج	..... Ja-	ش	..... Sha-
ج	..... Ji-	ش	..... Shi-
ج	..... Ju-	ش	..... Shu-
ح	H(h)	ص	S(s)
ح	..... Ha-	ص	..... Sa-
ح	..... Hi-	ص	..... Si-
ح	..... Hu-	ص	..... Su-
خ	Kh(kh)	ض	Dz(dz)
خ	..... <u>Kha-</u>	ض	..... <u>Dza-</u>
خ	..... <u>Khi-</u>	ض	..... <u>Dzi-</u>
خ	..... <u>Khu-</u>	ض	..... <u>Dzu-</u>
د	D(d)	ط	T(t)
د	..... Da-	ط	..... Ta-
د	..... Di-	ط	..... Ti-
د	..... Du	ط	..... Tu-

APPENDIX II - SYSTEM OF transliteration

ظ	<u>Z</u> (z)		ل	L (l)	
ظ	.....	Za-	ل	.....	La-
ظ	.....	Zi-	ل	.....	Li-
ظ	.....	Zu-	ل	.....	Lu-
ع			م	M (m)	
ع	.....	'a-	م	.....	Ma-
ع	.....	'i-	م	.....	Mi-
ع	.....	'u-	م	.....	Mu-
غ	<u>Gh</u> (gh)		ن	N (n)	
غ	.....	<u>Gha</u> -	ن	.....	Na-
غ	.....	<u>Ghi</u> -	ن	.....	Ni-
غ	.....	<u>Ghu</u> -	ن	.....	Nu-
ف	F (f)		هـ	H (h)	
ف	.....	Fa-	هـ	.....	Ha-
ف	.....	Fi-	هـ	.....	Hi-
ف	.....	Fu-	هـ	.....	Hu-
ق	Q (q)		و	W (w)	
ق	.....	Qa-	و	.....	Wa-
ق	.....	Qi-	و	.....	Wi-
ق	.....	Qu-	و	.....	Wu-
ك	K (k)		ي	Y (y)	
ك	.....	Ka-	ي	.....	Ya-
ك	.....	Ki-	ي	.....	Yi-
ك	.....	Ku-	ي	.....	Yu-

وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَبِيًّا لَقَالُوا لَوْلَا
 فُصِّلَتْ آيَاتُهُ أَءَعْجَبِيٌّ وَعَرَبِيٌّ قُلْ هُوَ
 لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ وَالَّذِينَ لَا
 يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ
 عَلَيْهِمْ عَمًى أُولَٰئِكَ يُنَادَوْنَ مِن
 مَّكَانٍ بَعِيدٍ ﴿٤٤﴾

Had We made it a Qur'ân in indistinct and inexpressive language, these (*faultfinders*) would have surely said, 'Why has not (*the subject matter of*) its verses been made clear in exposition?' What! Can indistinct and inexpressive language and an eloquently clear language (*be one and the same thing*). Say, 'It is a wonderful guidance and healing to those who believe.' But (*as to those*) who do not believe, there is deafness in their ears and this (*Qur'ân*) is obscure to them (*with regard to its factual truth*). And they are (*as if to say*) being called to from a place afar. (41:44)