

DICTIONARY
OF
THE HOLY QUR'AN

With
References and Explanation
of the Text

Published under the auspices of
Hadrat Mirza Masroor Ahmad
Fifth successor of the Promised Messiah
and Supreme Head of the Worldwide
Ahmadiyyah Movement in Islam

BY

MALIK GHULAM FARID M.A.

**Dictionary of the Holy Qur'an
With References and Explanation of the Text**

Edited by: Malik Ghulam Farid

First Published in UK in 2006

© Islam International Publications Limited

**Published by:
Islam International Publications Limited
"Islamabad"
Sheephatch Lane
Tilford, Surrey GU10 2AQ
United Kingdom**

Printed in UK at:

ISBN: 1 85372 821 7

FOREWORD

While editing a commentary of the Holy Qur'an in English, I discovered the perennial fact that for a proper interpretation of its Text a sound knowledge of the Arabic language is an indispensable necessity; and one has to make frequent use of the standard Arabic lexicons for this purpose. The use of these lexicons is essential because the very word 'Arabiyy' (Arabic) conveys the sense of fullness, abundance and clearness and so the Arabic language legitimately claims to be the most expressive, eloquent and comprehensive language. It possesses suitable words and phrases for the full expression of all sorts of ideas and shades of meaning, even the particles and letters of this language possess clear and definite meanings. As according to Muslim belief the Holy Qur'an meets all human needs under all circumstances, it was revealed in the language in which the phrases, expressions, words and even letters possess a vast variety of meanings. This fact led me, while engaged in editing the five-volume English Commentary of the Holy Qur'an covering about 3000 pages, to prepare a complete dictionary in English of the holy Book in which more than 1400 Arabic roots with their derivatives, as used in the Qur'an have been explained in all their multifarious aspects, even letters and particles at different places in it have not been left unexplained. The Dictionary also forms a sort of concordance of the Holy Qur'an in as much as reference to the particular Quranic verse or verses, in which a certain word occurs, is given. I hope that an intelligent use of this Dictionary will greatly help the reader of the Holy Qur'an to understand and interpret it for himself. In the preparation of the Dictionary, I have made frequent use of the Lisan, the Taj, the Lane's Lexicon, the Qamus, the Aqrab ul^l Mawarid and the Mufradat Raghīb.

Allah be praised that I have been vouchsafed ample time, means and strength to prepare this Dictionary.

MALIK GHULAM FARID

(THE EDITOR)

April 18, 1969

Publisher's Note

For the translation and preparation of a commentary of the Holy Quran in English, Ḥaḍrat Sahibzada Mirza Bashirud Din Mahmood Ahmad Khalīfatul Masīh II constituted a board in 1942 comprising the following:

1. Ḥaḍrat Sahibzada Mirza Bashir Ahmad^{ra} (MA)
2. Ḥaḍrat Maulawī Sher Ali^{ra} (BA), translator of the Holy Quran
3. Ḥaḍrat Malik Ghulam Farid^{ra} (MA), Ex-Missionary Germany and the UK

The first volume of translation and commentary of the ten parts of Holy Quran was prepared and published in 1948. Ḥaḍrat Maulawī Sher Ali passed away in 1948 and Ḥaḍrat Sahibzada Mirza Bashir Ahmad^{ra} was given by Ḥaḍrat Khalīfatul Masīh other important task. Hence Ḥaḍrat Malik Ghulam Farid^{ra} was made responsible for completing the rest of the work which he, with the Grace of Allah, completed in 1963. And the complete work was published in five volumes. Later Ḥaḍrat Malik Ghulam Farid^{ra} abridged all the five volumes in one volume, making minor changes in translation and providing the commentary in abridged form given as footnotes.

Having finished this work Ḥaḍrat Malik Ghulam Farid^{ra} compiled an Arabic English lexicon of the Holy Quran. He supplemented this lexicon with other words and phrases derived from the roots of the words of the Holy Quran, in order to explain and illustrate different uses and nuances of words and phrases. The whole project was based on standard dictionaries of Arabic language such as Lisan-ul-Arab (لسان العرب), Tāj-ul-‘urus (تاج العروس), Almufradat Ligharibilquran of Imam Rāghib of Isfahan (المفردات لغريب القرآن), Aqrabul Mawarid (اقرب الموارد), and Arabic-English Lexicon by E.W.Lane.

Ḥaḍrat Malik Ghulam Farid^{ra}, despite his old age and failing health, worked on this project diligently and steadfastly. It was his strong wish that his work may be published in his life time, but for reasons his wish could not be fulfilled.

After his demise in 1977, his son Colonel (Rtd.) Munawar Ahmad Malik made considerable effort to get this dictionary published but unfortunately he also could not get sufficient time to give it a final shape. After his death his brother Mubashar Ahmad Malik submitted the whole work to Ḥaḍrat Mirza Tahir Ahmad^{rh}, Khalīfatul Masīh IV who directed me to prepare this work for publication. I am indebted to Maulawī Faḍal Elahi Bashir, Ex-Missionary East Africa for his devoted efforts in reviewing the manuscript, reading its proofs carefully and making useful suggestions. Mr. Habib-ur-Rahman Zirvi and Mr. Rana Mahmood Ahmad also contributed in the proofreading work. I am also thankful to members of my staff, especially Mr. Faheem Ahamd Khalid, Ex-Missionary of Japan who completed this assignment with great interest and care.

I hope the publication of this work will be a useful contribution to Islamic Literature.

10/06/2006

Syed Abdul Hayee

Nazir Isha'at

Rabwah

TABLE OF CONTENTS

ر		
أَلْفٌ 3	أَخٌ 12	أَصْرًا 20
أَبٌ 3	أَدَى 13	أَصْلًا 21
أَبَدٌ 3	أَذَى 13	أَفٌّ 22
أَبْرِيْقٌ 3	إِذٌ 14	أَفَقٌ 22
أَبْقَى 3	إِذَا 14	أَفَكَ 23
أَبِلٌ 4	أَذِنَ 15	أَفَلٌ 23
أَبَابِيْلٌ 4	أَذَى 16	أَكَلَ 24
أَبٌ 4	أَرْبٌ 17	أَلٌ 24
أَبِي 4	أَرْضٌ 17	إِلٌ 26
أَبِي 5	أَرْكَ 18	أَلَتْ 26
أَبِي 5	أَزٌّ 18	أَلِفٌ 27
أَبِي 6	أَزَّرَ 18	أَلَكَا 27
أَبِي 6	أَزِفٌ 19	أَلِمَ 28
أَبِي 6	أَسَسَ 19	أَلَّهُ 28
أَبِي 6	أَسْتَبْرَقَ 19	أَلَا 28
أَبِي 6	أَسْرًا 19	أَوْلَاءِ 29
أَبِي 7	أَسْفَ 20	أَمٌّ 30
أَبِي 8	أَسَنَ 20	أَمَّا 33
أَبِي 8	أَسَا 20	أَمَّتْ 34
أَبِي 9	أَسَى 20	أَمِدًا 36
أَبِي 9	أَشْرًا 20	أَمْرًا 36
أَبِي 11	أَصَدَّ 20	أَمْسًا 36

أَمَلٌ 36	ب	بَرَحٌ 64
أَمِنَ 38		بَرَدٌ
أَمَةٌ 38		بَرَزَ
أَنَّ		بَرَزَ 65
أَنَّ		بَرَصٌ
أَنْتَ 40		بَرَقَ
أَنِسَ		بَرَكٌ 66
أَنْفٌ 42		بَرَمَ 67
الْأَنْامُ		بَرَهَنَ
أَنى		بَرَعَ
أَهْلٌ 43		بَسَّ
أَوْ 44		بَسَرَ
أَبٌ		بَسَطَ 68
أَوْدٌ 45		بَسَقَ
آلٌ		بَسَلَ 69
أَوْهٌ 46		بَسَمَ
أَوى		بَشَرَ
أَيٌّ		بَصَرَ 71
أَيًّا 48		بَصَلَ 72
أَيًّا		بَضَعَ
أَيْدٍ 49	بَطَّرَ	
أَيْكًا	بَطَّرَ	
أَيْلٌ	بَطَشَ 74	
آمٌ	بَطَلَ	
	بَطَّنَ 75	

بَعَثَ 76	بَنَ 89	تَرَكَ 104
بَعَثَرَ 77	بَنَى 90	تَسَعَ 105
بَعْدَ 78	بَهَتَ 91	تَعَسَ
بَعْرَ 79	بُهَجَ 92	تَفَتَّ
بَعْضَ 80	بَهَلَ 93	تَقَنَّ
بَعَلَ	بَهَمَ 94	تَلَّ
بَعَثَ	بَاءَ 95	تَلَكَ 106
بَعْضَ	بَابَ 96	تَلَا
بَعَلَ 80	بَارَ 97	تَمَّ
بَعَى	بَالَ 98	تَنُورٌ 107
بَقَرَ 81	بَاتَ 99	تَابَ
بَقِعَ 82	بَادَ 100	التَّابُوتُ 108
بَقَلَ	بَاضَ	تَارَ
بَقِيَ	بَاعَ	التَّيْنُ
بَكَرَ 83	بَانَ 101	تَاهَ
بَكَّتَ 84		
بَكِمَ	ت	ث
بَكِيَ	التَّاءُ 101	ثَبَّتَ 111
بَلَّ	تَبَّ 102	ثَبَّرَ 112
بَلَدَ 85	تَبَّرَ 103	ثَبَّطَ
أَبْلَسَ	تَبِعَ 104	ثَبَّى
بَلَعَ 86	تَجَرَ 105	ثَجَّ 113
بَلَغَ	تَحْتُ	ثَخَنَ
بَلَا 87	تَرَبَّ	ثَرَبَ
بَلَى 88	تَرَفَ 106	ثَرَى 114

تَعَبَ 114	جَثَمَ 128	جَعَلَ 137
تَقَبَّ	جَتَا	جَفَأَ 138
تَقِفَ	جَحَدَ	جَفَنَ
تَقُلَّ 115	جَحَمَ 129	جَفَا 139
تَلَّ 116	جَدَّ	جَلَّ
تَلَّتْ	جَدْتُ 130	جَلَبَ
تَمَّ 117	جَدَرَ	جَلَدَ 140
تَمَرَ	جَدَلَ	جَلَسَ
تَمَنَّ	جَدَّ 131	جَلَا
تَمَى 118	جَدَعَ	جَمَعَ 141
تَابَ 119	جَذَا	جَمَّ
تَارَ 120	جَرَّ 132	جَمَدَ
تَوَى	جَرَحَ	جَمَعَ 142
تَيَّبَ 121	جَرَدَ	جَمَلَ 144
ج	جَرَزَ	جَمَّ 145
جَارَ 125	جَرَعَ 133	جَنَبَ 146
جَبَّ	جَرَفَ	جَنَحَ 148
الْجَبْتُ	جَرَمَ	جَنَدَ 149
جَبَّرَ	جَرَى 134	جَنَفَ
جَبَلَّ 126	جَزَأَ 135	جَنَى 150
جَبُنَّ 127	جَزَعَ	جَهَدَ
جَبَّهَ	جَزَى	جَهَرَ 151
جَبَى	جَسَدَ 136	جَهَّرَ 152
جَبَّ	جَسَّ	جَهَلَ
	جَسَمَ 137	جَهَنَّمَ 153

جَوَّ 154	حَجَزَ 167	حَسَمَ 182
جَابَ	حَدَّ	حَسَنَ 183
جَادَ	حَدَبَ 168	حَشَرَ 185
جَارَ 155	حَدَثَ	حَصَبَ
جَازَ 156	حَدَقَ 169	حَصَحَصَ 186
جَاسَ	حَدِرَ	حَصَدَ
جَاعَ 157	حَرَّ 170	حَصَرَ 187
جَوَّفَ	حَرَبَ 171	حَصَلَ 188
جَاءَ	حَرَتَ 172	حَصَنَ
جَنِبَ 158	حَرَجَ	حَصَا 189
جَيَّدَ	حَرَدَ 173	حَصَّ
<div style="border: 1px solid black; padding: 2px 10px;">ح</div>	حَرَسَ	حَصَرَ 190
	حَرَصَ	حَطَّ 191
حَبَّ 161	حَرَضَ 174	حَطَبَ
حَبَرَ	حَرَفَ	حَطَمَ
حَبَسَ 162	حَرَقَ 175	حَطَرَ 192
حَبَطَ	حَرَكَ	حَطَّ
حَبِكَ	حَرُمَ	حَفَّ
حَبَلَ 163	حَرَى 177	حَفَدَ 193
حَتَمَ	حَزَبَ 178	حَفَرَ
حَتَّى	حَزَنَ	حَفِظَ
حَتَّ 164	حَسَّ 179	حَفِيَ 194
حَجَّ	حَسَبَ	حَقَّ 195
حَجَبَ 165	حَسَدَ 181	حَقَبَ 196
حَجَرَ 166	حَسَرَ	حَكَمَ 197

حَلَّ 198	حَاقَّ 210	خَدَّدَ 223
حَلَفَ 199	حَالَ	خَدَعَ
حَلَقَ	حَوَى 211	خَدَنَ 224
حَلَقَمَ 200	حَوَى	خَدَلَ
حَلَمَ	حَيْثُ	خَرَّ 225
حَلَى	حَادَ 212	خَرِبَ
حَمَّ 201	حَارَ	خَرَجَ
حَمَأَ	حَارَ	خَرَدَلُ 226
حَمَدَ 202	حَاصَ	خَرَصَ 227
حَمَرَ	حَاضَتْ 213	خُرُطُومٌ
حَمَلَ 203	حَافَ	خَرَقَ
حَمَى 205	حَانَ	خَزَنَ
حَنِثَ	حَايَى 214	خَزَى 228
حَنْجَرٌ 206		خَسَأَ
حَنَدَ	خ	خَسِرَ 229
حَنَفَ	خَبَأَ 219	خَسَفَ 231
حَنَكَ	خَبَّتْ	خَشَبَ
حَنَّ	خَبَّتْ	خَشَعَ
حَابٌ 207	خَبِرَ 220	خَشَى 232
حَاتَ	خَبِرَ	خَصَّ
حَاجَ	خَبَطَ 221	خَصَفَ 233
حَاذَ 208	خَبَلَ	خَصِمَ
حَارَ	خَبَأَ	خَصَدَ 234
حَاشَ 209	خَتَرَ 222	خَضَرَ
حَاطَ	خَتَمَ	خَضَعَ 235

خَطَّ 235	خَارَ 252	دَرَجَ 267
خَطِيئًا	خَاصَّ	دَرَسَ
خَطَبَ 236	خَافَ 253	دَرَكَ 268
خَطِفَ 238	خَالَ 254	إِدْرَاهِمَ 269
خَطَا	خَانَ 255	دَرَى
خَفَّ	خَوَى	دَسَّ 270
خَفَّتْ 239	خَابَ 256	دَسَّرَ
خَفِضَ	خَارَ	دَعَّ
خَفِيَ 240	خَاطَ 257	دَعَا
خَلَّ 241	خَالَ 258	دَفِيءَ 271
خَلَدَ	خَامَ	دَفَعَ 272
خَلَصَ 242		دَفَّقَ
خَاطَ 243	د	دَكَّ
خَلَعَ 244	دَابَّ 261	دَلَّ 273
خَلَفَ	دَبَّ	دَلَّكَ
خَلَقَ 248	دَبَّرَ 262	دَلَا 274
خَلَا 249	دَثَّرَ 263	دَمَّ
خَمَدَ 250	دَحَرَ	دَمَّرَ 275
خَمَرَ	دَحَضَ 264	دَمَعَ
خَمَسَ	دَحَا 265	دَمَغَ
خَمِصَ 251	دَحَرَ	دَمِيَ 276
خَمَطَ	دَخَلَ	دَنَّرَ
خَنَزَرَ	دَخَنَ 266	دَنَا
خَنَسَ	دَرَّ	دَهَرَ 277
خَنَقَ 252	دَرَأَ	دَهَقَ 278

دَهَمَ 278	ذَكَا 294	رَجَأَ 312
دَهَنَ	ذَلَّ 295	رَجَزَ
دَهَى 279	ذَمَّ 296	رَجَسَ 313
دَارَ	ذَنَبَ 297	رَجَعَ
دَالَ 281	ذَهَبَ	رَجِفَ 315
دَامَ	ذَهَلَ 298	رَجَلَ
دَانَ 282	ذُو 299	رَجَمَ 316
دَانَ 283	ذَادَ	رَجَا 317
دَانَ	ذَاقَ	رَجُبَ 318
ذ	ذَاعَ 300	رَحَقَ
ذَا 287	ر	رَحَلَ
ذَابَ 288	رَأَسَ 303	رَحِمَ 319
ذَامَ	رَأَفَ	رَحِيَ 320
ذَبَّ	رَأَى 304	رَدَّ 321
ذَبَدَبَ	رَبَّ 306	رَدَأَ 322
ذَبَحَ 289	رَبِحَ 308	رَدِفَ
ذَخَرَ	رَبِصَ	رَدَمَ
ذَرَّ	رَبَطَ 309	رَدَى
ذَرَأَ 290	رَبِعَ 310	رَدُلَ 323
ذَرَعَ	رَبَا	رَزَقَ
ذَرَا 291	رَتَعَ 311	رَسَخَ 324
ذَعِنَ	رَتَقَ	رَسَلَ 325
ذَقَنَ	رَتَلَ 312	رَسَا 326
ذَكَرَ 292	رَجَّ	رَشَدَ 327
		رَصَدَ 328

رَضِعَ 328	رَكَّضَ 340	ز
رَضِيَ 330	رَكِعَ 341	زَبَدَ 355
رَطَّبَ 331	رَكَمَ	زَبَرَ
رَعَبَ	رَكَنَ	زَبَنَ
رَعَدَ	رَمَّ 342	زَجَّ 356
رَعَى 332	رَمَحَ	زَجَرَ
رَغِبَ	رَمَدَ 343	زَجَا 357
رَغَدَ 333	رَمَزَ	زَخْوَحَ
رَغِمَ	رَمِضَ	زَحَفَ
رَفَتَ 334	رَمَنَ 344	زَخْرَفَ 358
رَفَتَ	رَمَى	زَرَبَ
رَفَدَ 335	رَهَبَ	زَرَعَ
رَفَّرَفَ	رَهَطَ 345	زَرَقَ 359
رَفَعَ	رَهَقَ	زَرَى
رَفَّقَ 336	رَهَنَ 346	زَعَمَ
رَقَبَ 337	رَاحَ	زَفَرَ 360
رَقَدَ 338	رَهَا 348	زَفَّ
رَقَّ	رَادَ 349	زَقَمَ 361
رَقَمَ	رَاعَ 350	زَكَا
رَقِيَ 339	رَاعَ	زَلَّ 362
رَكِبَ	رَابَ	زَلَّزَلَ
رَكَدَ 340	رَاشَ 351	زَلَفَ
رَكَزَ	رَاعَ 352	زَلِقَ 363
رَكَّسَ	رَانَ	زَلِمَ
		زَمَرَ 364

زَمَلٌ 364	سَبَعٌ 378	سَرَجٌ 391
زَمَهْرٌ	سَبَعٌ	سَرَحٌ
زَنْجَبِيلٌ	سَبَقٌ 379	سَرَدٌ
زَنَمٌ	سَبَلٌ 380	سَرْدَقٌ 392
زَنَى 365	سَتَّ 381	سَرِعٌ
زَهْدٌ	سَتَرَ	سَرِفٌ
زَهْرٌ 366	سَجَدٌ	سَرَقٌ 393
زَهَقٌ	سَجَرَ 382	سَرْمَدٌ
زَوْجٌ	سَجَلَ 383	سَرَى
زَادٌ 367	سَجَنٌ	سَطَحٌ 394
زَارٌ	سَجَا	سَطَّرَ
زَالَ 368	سَحَبٌ 384	سَطَا 395
زَاتٌ	سَحَتَ	سَعِدَ
زَادٌ 369	سَحَرَ	سَعَرَ
زَاعٌ	سَحَقٌ 386	سَعَى 396
زَالَ	سَحَلَ	سَعَبٌ
زَانَ 370	سَخِرَ 387	سَفَحَ
س	سَخِطَ 388	سَفَرَ 397
س 373	سَدَّ	سَفَعٌ 398
سَأَلَ	سَدَرَ	سَفَكَ
سَمِمٌ 374	سَدَسَ 389	سَفَلَ
سَبَّ	سَدَا	سَفَنَ
سَبَتَ 375	سَرَّ	سَفِهَ 399
سَبَحَ 376	سَرَبَ 390	سَفَرَ
سَبَطَ 377	سَرَبَلَ 391	سَقَطَ

سَقْفَ 400	سَمَا 413	سَاَحَ 427
سَقِمَ	سَنَنْ 414	سَارَ 428
سَقَى	سَنَبَلَ 415	سَالَ
سَكَبَ 401	سَنَدَ	ش
سَكَّتَ 402	سُنْدُسٍ 416	شَامَ 431
سَكِرَ	سَنِمَ	شَانَ
سَكَنَ	سَنِهَ	شَبَّهَ
سَلَّ 403	سَنَا	شَتَّ 432
سَلَبَ 404	سَهَرَ 417	شَتَا
سَلَحَ	سَهَّلَ	شَجَرَ
سَلَخَ	سَهَمَ 418	شَحَّ 433
سَلَسَبِيلٌ	سَهَا	شَحَمَ
سَلَسَلَ 405	سَاءَ	شَحَنَ
سَلِطَ	سَاَحَ 420	شَخَصَ
سَلَفَ 406	سَادَ	شَدَّ 434
سَلَقَ	سَارَ 421	شَرَّ 435
سَلَكَ	سَاَطَ 422	شَرِبَ
سَلِمَ 407	سَاعَ	شَرَحَ 436
سَلَا 409	سَاَغَ 423	شَرَدَ 437
سَمَدَ	سَوَفَ	شَرَذِمَةٌ
سَمَرَ	سَاَقَ	شَرَطَ
سَمِعَ 410	سَوَلَ 424	شَرَعَ
سَمَكَ 412	سَامَ	شَرَقَ 438
سَمَّ	سَوَى 425	شَرَكَ 439
سَمِنَ	سَابَ 427	

شَرَى 440	شَنَا 453	صَبَغَ 469
شَطَاً	شَهَبَ	صَبَا
شَطَرَ 441	شَهَدَ	صَحِبَ 470
شَطَّ	شَهَرَ 456	صَحَّفَ 471
شَطَنَ	شَهَقَ	صَحَّ
شَعَبَ 442	شَهَا 456	أَصْحَرَ
شَعَرَ 443	شَابَ 457	صَدَّ
شَعَلَ 444	شَارَ	صَدَرَ 472
شَغَفَ	شَاظَ 458	صَدَعَ 473
شَغَلَ	شَاكَ	صَدَفَ 474
شَفَعَ	شَاهَ	صَدَّقَ 475
شَفِقَ 445	شَاوَى	صَدَى 477
شَفَهَ 446	شَاءَ 459	صَرَّ
شَفَا	شَابَ	صَرَخَ 478
شَقَّ 447	شَاخَ 460	صَرَخَ
شَقَى 448	شَادَ	صِرَاطًا
شَكَّ	شَاعَ 461	صَرَغَ
شَكَرَ 449		صَرَفَ 479
شَكِسَ 450	ص	صَرَمَ 480
شَكَلَ 451	ص 465	صَعِدَ
شَكَا	صَبَّ	صَعِرَ 481
شَمِتَ	صَبَأَ	صَعِقَ
شَمَخَ 452	صَبَحَ 466	صَغِرَ 482
شَمَزَ	صَبَرَ 467	صَغَا 483
شَمَسَ	صَبَعَ 468	صَفَّ

صَفَحَ 483	صَافَ 496	ضَنَّ 510
صَفَدَ 484	صَامَ	ضُنُكَ
صَفَّرَ	صَاحَ 497	ضَهِيَ 511
صَفَّنَ	صَادَ	ضَاءَ
صَفَا 485	صَارَ	ضَارَ
صَكَّ	صَاصَ 498	ضَارَ
صَلَبَ 486	صَافَ	ضَاعَ 512
صَلَحَ	ض	ضَافَ
صَلَدَ 487	ضَانَ 501	ضَاقَ
صَلَّصَلَ 488	ضَبَحَ	ط
صَلَّى	ضَجَعَ	طَبَعَ 517
صَلَى 489	ضَحِكَ	طَبَقَ
صَمَتَ 490	ضَحَا 502	طَحَا 518
صَمَدَ	ضَدَّ	طَرُوَ
صَمَّ 491	ضَرَّ	طَرَحَ
صَمِعَ	ضَرَبَ 503	طَرَدَ
صَوَمَعَ	ضَرَعَ 505	طَرَفَ
صَنَعَ 492	ضَعَفَ 506	طَرَّقَ 519
صَنَّ 493	ضَعَّتْ 507	طَسَ 520
أَصْنَى	ضَغِنَ	طَعِمَ
صَهَرَ	ضَفَدَعَ 508	طَعَنَ 521
صَابَ 494	ضَلَّ	طَغَا
صَاتَ 495	ضَمَّ 510	طَغَى 522
صَارَ	ضَمَرَ	طَفَّ 523
صَاعَ 496		

طَفِيءٌ 523	ظ	عَجَزَ 553
طَفِقَ		عَجَفَ 554
طُفُلٌ		عَجَلَ
طَلَّ 524		عَجَمَ 555
طَلَبَ		عَدَّ
طَلَحَ		عَدَسَ 557
طَلَعَ 525		عَدَلَ
طَلَّقَ 526		عَدَنَ
طَمَّتْ		عَدَا 558
طَمَسَ		عَدُبَ 559
طَمِعَ 527	ع	عَدَرَ 560
طَمَّ 528		عَرَّ 561
طَمَنَ		عَرِبَ
طه		عَرَجَ 562
طَهَّرَ		عَرَجَنَ
طَادَ 529		عَرَشَ
طَارَ 530		عَرَضَ 563
طَاعَ		عَرَفَ 565
طَافَ 531		عَرَمَ 566
طَاقَ 532		عَرَا 567
طَالَ 533	عَرَى	
طَوَى	عَزَّ	
طَابَ 534	عَزَبَ 569	
طَارَ 535	عَزَرَ	
طَانَ 536	عَزَلَ	
	ظَنَنَ 539	
	ظَفِرَ	
	ظَلَّ	
	ظَلَمَ 540	
	ظَمِيءٌ 541	
	ظَنَّ 542	
	ظَهَرَ	
	عَبَأَ 547	
	عَبَثَ	
	عَبَدَ	
	عَبَّرَ 548	
	عَبَسَ 549	
	عَبَقَرِيٌّ	
	عَتَبَ 550	
	عَتَدَ 551	
	عَتَقَ	
	عَتَلَ	
	عَتَا	
	عَثَرَ 552	
	عَثَا	
	عَجِبَ	

عَزَمَ 570	عَفَا 581	عَنْكَبُوتٌ 598
عَزَا	عَقَبَ 582	عَنَا
عَسْرَ	عَقَدَ 584	عَهْدَ
عَسَّعَسَ 571	عَقَرَ 585	عَهَنَ 599
عَسَلَ	عَقَلَ 586	عَوَجَ
عَسِيَّ	عَقَمَ	عَادَ
عَشْرَ 572	عَكَّفَ	عَاذَ 600
عَشَا 573	عَلِقَ 587	عَوِرَ
عَصَبَ 574	عَلِمَ	عَاقَ 601
عَصَرَ	عَلَنَ 589	عَالَ
عَصَفَ 575	عَلَا	عَامَ
عَصَمَ	عَلَى 591	عَانَ 602
عَصَا 576	عَمَدَ 592	عَمَى
عَصَى 577	عَمَرَ	عَابَ
عَضَّ	عَمَّقَ 594	عَارَ
عَضَّدَ	عَمِلَ	عَاشَ 603
عَضَلَ 578	عَمَّ	عَالَ
عَضَّةَ	عَمِمَ 595	عَانَ 604
عَضَا	عَمِيَ	
عَطَفَ	عَنَّ 596	غ
عَطَلَ 579	عَنَّبَ	غَبَرَ 609
عَطَا	عَنَّتَ	غَبِنَ
عَظَمَ	عِنْدَ 597	غَنَّا
عَفَّ 580	عِنْدَ	غَدَرَ
عَفَرَ 581	عِنَقَ 598	غَدِقَ 610

فَرِهَ 649	فَلَحَ 662	قَبِضَ 676
فَرَى	فَلَقَ	قَبِلَ
فَزَّ 650	فَلَكَ 663	قَتَرَ 678
فَرِعَ	فُلَانٌ	قَتَلَ 679
فَسَحَ 651	فَنَّنَ	قَتَاءٌ 680
فَسَدَ	فَنِدَ 664	قَحَمَ
فَسَرَ 652	فَنِي	قَدَّ 681
فَسَقَ 653	فَهَمَ	قَدَحَ
فَشَلَ	فَاتَ 665	قَدَرَ
فَصَلَ	فَاجَ	قَدَسَ 684
فَصَمَ 655	فَارَ	قَدَمَ
فَصَّصَ	فَارَ 666	قَدَا 686
فَضَحَ	فَوَّضَ	قَذَفَ
فَضَلَ	فَاقَ 667	قَرَّ
فَضَا 656	فُومٌ 668	قَرَأَ 688
فَطَرَ 657	فَاهَ	قَرَّبَ 689
فَطَّ 658	فِي	قَرَحَ 690
فَعَلَ	فَاءَ 669	قَرِدَ
فَقَدَ 659	فَاضَ 670	قَرَضَ
فَقَرَ	فَالَ	قَرَطَسَ 691
فَقَعَ 660		قَرَعَ
فَقِهَ	ق	قَرَفَ
فَكَكَ	قَبِحَ 675	قَرَنَ
فَكَرَ 661	قَبِرَ	قَرَى 692
فَكِهَ	قَبَسَ	قَسَّ

قَسَرَ 693	قَلَدَ 703	قَاضٍ 710
قَسَطَ	قَلَعَ	قَالَ
قَسَطَسَ 694	قَلَّ	<div style="border: 1px solid black; display: inline-block; padding: 2px;">ك</div>
قَسَمَ	قَلَمَ 704	كَ 713
قَسَا	قَلَا	كَائِنٌ
قَشَعَرَ 695	قَمَحَ	كَاسٌ
قَصَّ	قَمِرَ	كَبَّ
قَصَدَ	قَمَصَ	كَبَّتْ
قَصُرَ 696	قَمَطَرَ 705	كَبَدَ
قَصَفَ 697	قَمَعَ	كَبَّرَ
قَصَمَ	قَمَلٌ	كَتَبَ 715
قَصَا	قَمَتَ	كَتَمَ
قَصَّ	قَطَطَ	كَتَبَ
قَضَبَ	قَنَطَرَ 706	كَثُرَ 716
قَضَى 698	قَنَعَ	كَدَحَ
قَطَرَ	قَنَا	كَدَرَ
قَطَّ 699	قَنَى	كَدَى
قَطَعَ	قَهَرَ	كَذَبَ 717
قَطَفَ 700	قَابَ 707	كَرَّ 718
قَطْمِيرٌ	قَاتَ	كَرَبَ
قَعَدَ	قَاسَ	كَرَسَ
قَعَرَ 701	قَاعَ	كَرُمَ
قَعَلَ	قَالَ 708	كَرِهَ
قَعَا	قَامَ	كَسَبَ 719
قَلَبَ	قَوَى 710	

كَسَدَ 719	كَمَلَ 724	لَبَدَ 732
كَسَفَ 720	كَمِهَ 725	لَبَسَ 733
كَسِلَ	كَنَدَ	لَبَنَ
كَسَا	كَنَزَ	لَجَّ
كَشَطَ	كَنَسَ	لَجَأَ
كَشَفَ	كَنَّ	لَحَدَ 734
كَظَمَ	اِكْتَهَفَ 726	لَحَفَ
كَعَبَ	كَهَلَ	لَحِقَ
كَفَأَ 721	كَهَنَ	لَحِمَ
كَفَتَ	كَابَ	لَحَنَ
كَفَرَ	كَادَ	لَحَى 735
كَفَّ 722	كَارَ	لَدَّ
كَفَلَ 723	كَوَكَبَ	لَدُنَ
كَفَى	كَانَ	لَدَّ
كَلا	كَوَى 727	لَزَبَ
كَلَبَ	كَادَ	لَزِمَ
كَلَحَ 724	كَالَ	لَسِنَ 736
كَلِفَ	كَانَ	لَطَفَ
كَلَّ		لَطَى
كَلا	ل	لَعِبَ
كُلِّمًا	ل 731	لَعَلَّ
كَلَّمَ	لَا	لَعَنَ 737
كِلَا	لَأَلَّا 731	لَغَبَ
كَمَ	لَبَّ 732	لَغَا
اَلِكُمَّ	لَبِثَ	لَفَتَ

لَفَحَ 738	لَوَى 743	مَرِحَ 751
لَفَظَ	لَاثَ	مَرَدَ
لَفَّ	لَيْسَ	مَرِضَ
لَفَا	لَيْلٌ 744	مَرٌّ 752
لَفَّقَبَ	لَانَ	مَارَى
لَفَحَ		مَزَجَ
لَقَطَ	م	مَزَقَ
لَقِفَ 739	مَا 747	الْمَزْنُ
لَقِمَ	الْمِائَةُ	مَسَحَ
لَقِيَ	مَتَعَ	مَسَخَ 753
لَمَّا 740	مُتْنٌ	مَسَدَ
لَمَحَ	مَثَلٌ 748	مَسَّ
لَمَرَ	مَجَدَ	مَسَكَ
لَمَسَ 741	مَجَسَ	مَسَا 754
لَمَّ	مَحَصَ	مَشَجَ
لَهَبَ	مَحَقَ	مَشَى
لَهَيْتَ	الْمِحَالُ 749	الْمِضْرُ
لَهِمَ	مَحَنَ	مَضَغَ
لَهَا	مَحَا	مَضَى
لَوُ 742	مَخَرَ	مَطَرَ 755
لَاخَ	مَدَّ	مَطَا
لَاذَ	مَدَنَ 750	الْمَعَزُ
لَاطَ	مَرَأَ	مَعَ
لَامَ	مَرَّتَ	مَعَنَ
لَوْنٌ 743	مَرَجَ	الْمَعْيُ وَالْمَعْيُ

مَقَّتْ 755	مَالَ 763	نَحَلَ 770
مَكَّتْ	مَاهَ	نَخَرَ
مَكَرَ 756	مَادَ	نَخَلُ
مَكُنْ	مَارَ 764	نَدَّ 771
مَكَا 757	مَارَ	نَدَا
مَكَّةُ	مَالَ	نَدَرَ
مَلَأَ	ن	نَزَعَ 772
مَلَحَ	ن 767	نَزَعُ
مَلَقَ	نَأَى	نَزَفَ 773
مَلَكَ	نَبَأَ	نَزَلَ
مَلَّ 758	نَبَتَ	نَسَأَ 774
مَلَا	نَبَدَ	نَسَبَ
مَنْ 759	نَبَذَ	نَسَخَ 775
مِنْ	نَبَزَ 768	نَسَفَ
مِنَعَ	نَبَطَ	نَسَكَ
مَنَّ 760	نَبَعَ	نَسَلَ 776
مَنَاءُ	نَتَقَ	نَسِيَ
مَنَا	نَثَرَ	نَشَأَ
مَهَدَ 761	نَجَدَ	نَشَرَ 777
مَهَلْ	نَجَسَ 769	نَشَرَ
مَهَمَا 762	نَجَمَ	نَشَطَ
مَهَنَ	نَجَا	نَصَبَ 778
مَاتَ	نَحَتَ	نَصَتَ
مَاجَ 763	نَحَرَ 770	نَصَحَ 779
مَارَ	نَحِسَ	نَصَرَ

نَصَفَ 780	نَفَقَ 787	نَاءٌ 795
نَصَا	نَفَلَ 788	نَابَ
نَضِجَ	نَفَى	نَارَ
نَضَخَ	نَقَبَ 789	نَاصٍ 796
نَضَدَ 781	نَقَدَ	نَاقٍ
نَضَرَ	نَقَرَ	نَامٍ
نَطَحَ	نَقَصَ	النَّوَى
نَطَفَ	نَقَضَ 790	نَالَ 797
نَطَقَ	نَقَعَ	◻
نَظَرَ 782	نَقَمَ	هَ 801
نَعَجَ 783	نَكَبَ	هَذَا
نَعَسَ	نَكَّثَ 791	هَاتِ
نَعَقَ	نَكَحَ	هَبَطَ
نَعَلَ 784	نَكِدَ	هَبَا
نَعَمَ	نَكِرَ 792	هَجَدَ
نَعَضَ 785	نَكَسَ 793	هَجَرَ 802
نَعَثَ	نَكَفَ	هَجَعَ
نَفَحَ	نَكَلَ	هَدَّ
نَفَخَ	نَمَارِقُ	هَدَّ 803
نَفِدَ	نَمَّ	هَدَمَ
نَفَدَ	نَمَلٌ 794	هَدَى
نَفَرَ 786	أَنَامِلٌ	هَرَّتْ 804
نَفَسَ	نَهَجَ	هَزَأَ
نَفَشَ 787	نَهَرَ	هَزَّ
نَفَعَ	نَهَى 795	

هَزَلَ 804	هَامَ 810	وَدَعَ 820
هَزَمَ	هَيْمَنَ 811	وَدَقَ 821
هَشَّ	هَيْهَاتَ	وَدَى
هَشَمَ 805	<div style="border: 1px solid black; padding: 2px 10px; display: inline-block;">و</div>	وَدَرَ
هَضَمَ	و 815	وَرَتْ
هَطَعَ	وَأَدَّ	وَرَدَ
هَلَّ	وَأَلَّ	وَرَقَ 822
هَلَعَ	وَبَرَّ	وَرَى
هَلَكَ 806	وَبَقَّ	وَزَرَ 823
هَلَمَّ	وَبَلَّ	وَزَعَ
هَمَدَ	وَتَنَّ	وَزَنَ 824
هَمَرَ	وَتَرَّ 816	وَسَطَ
هَمَزَ	وَتَدَّ	وَسِعَ
هَمَسَ 807	وَتَقَّ	وَسَقَ 825
هَمَّ	وَجَبَّ 817	وَسَلَ
هَنْزُ	وَجَدَّ	وَسَمَّ
هَادَ 808	وَجَسَّ	وَسِنَ 826
هَارَ	وَجَفَّ	وَسَّوَسَ
هَانَ	وَجَلَّ 818	وَشَى
هُوَ 809	وَجَهَّ	وَصَبَّ
هُوَى	وَحَدَّ 819	وَصَدَّ
هَاءَ 810	وَحَشَّ	وَصَفَّ
هَيَّتَ	وَحَى 820	وَصَلَ 827
هَاجَ	وَدَّ	وَصَّى
هَالَ		وَضَعَ 828

وَصُّوْرٌ 828	وَقَّرَ 832	وَيَكَانُ 839
وَضَنَ	وَقَعَ 833	وَيْلٌ
وَطِيٌّ	وَقَى	س
أَلْوَطْرُ 829	وَقَفَ 834	يَيْسَ 843
وَطَنَ	أَوْكَأَ 835	يَيْسَ
وَعَدَ	وَكَدَ	يَتَمَ
وَعَظَ	وَكَزَ	يَدَى
وَعَى	وَكَلَ	يَسَرَ 844
وَفَدَ 830	وَلَتَ 836	يَقَتَ 845
وَفَرَ	وَلَجَ	يَقْطِينُ
وَفَضَ	وَلَدَ	يَقْطَ
وَفِقَ	وَلَى 837	يَقِنَ
وَفَى	وَلَى 838	يَمَّ-يَمَّ
وَقَبَ 831	وَهَبَ	يَمَنَ 846
وَقَتَ	وَهَجَ 839	يَنَعُ
وَقَدَ 832	وَهَنَ	يَوْمَ
وَقَدَّ	وَهَى	

Abbreviations used in this book

Aor., for Aorist مُضَارِعٌ

Inf., for Infinitive Noun مَصْدَرٌ

Act. Part., for Active Participial Noun اِسْمُ فَاعِلٍ

هَذَا لِسَانٌ عَرَبِيٌّ بَيِّنٌ (النحل: ١٠٢)

This is Arabic tongue, plain and clear.

1

بَابُ الهمزة

]

Aa

Numerical Value = 1

1

أَلِفٌ [Alif] : It is of two kinds, **لَيِّنَةٌ** (soft) and **مُتَحَرِّكَةٌ** (moving) or **هَمْزَةٌ**. The grammarians have other particular appellations for second kind of Alif (**هَمْزَةٌ**), some of which are **أَلِفُ الْإِسْتِفْهَامِ** (the Alif of interrogation) as in **أَلَمْ نَشْرَحْ لَكَ** (Is Zaid Standing?), **أُ زَيْدٌ قَائِمٌ** (Did We not expand thy breast?), (94:2), **أَلِفُ التَّفْضِيلِ** (denoting comparative and superlative degrees) as in **لَلْآخِرَةِ أَكْبَرُ** (The Hereafter shall be greater in degrees) (17:22), **أَلِفُ السَّوَابِغَةِ** (denoting sameness or equality) as in **أَمْ أَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ** (whether thou warn them or warn them not, they will not believe), (2:7).

أَبٌ [Substantive from **أَبٌ** aor. **يَبُتُّ** and **يُؤْتُبُ** inf. noun **أَبًا** and **أَبِيًّا** and **أَبَانَةً**] : He prepared himself for journey. **أَبٌ إِلَى وَطَنِهِ** : He longed to see his home. **أَبٌ** : Herbage which beasts feed upon; green herbage or plants. **وَأَفْكَهَةٌ وَأَبًا** : And fruits and herbage (80:32).

أَبَدٌ [**أَبُودٌ** inf. noun and **أَبَدٌ** substantive noun]. **أَبَدًا** occurs in many verses of the Holy Qur'an. **أَبَدًا بِالْمَكَانِ** : He remained, stayed or dwelt in a place constantly, permanently or without quitting; he (a beast) became wild or shy. **أَبَدٌ** : Time in an absolute sense; a long time; unlimited time; an extended space of time that is indivisible. **الْأَبَدُ** : The Everlasting i.e. God; or the Ancient without beginning. **أَبَدِيَّةٌ** : The quality of being everlasting or of unlimited or indivisible duration. **خَالِدِينَ فِيهَا أَبَدًا** : Shall live in it for ever (4:58).

أَبْرِيْقٌ [plural **أَبَارِيْقٌ**]: An ewer such as is used for wine or water; a shining sword having a long and slender spout and a handle; a beautiful or brilliant woman; a vessel having a spout; water jug; a woman who shows her beauty intentionally.

أَبَقَ [aor. **يَأْبِقُ** and **يَأْبُقُ** inf. noun. **أَبَقًا** and **أَبَقًا** and **إِبَاقًا** act part. **أَبَقَ**]: He (a slave) fled from his master; he hid himself and then went away; **أَبَقَ الْعُغْلَامُ** : The slave fled; he hid or concealed himself; he confined, restrained or withheld himself; he abstained from a thing as from a crime; **أَبَقَ الشَّيْءُ** : He denied the thing; **إِذْ أَبَقَ إِلَى الْفُلْكِ الْمَشْحُونِ** : When he fled to the laden ship (37:141).

أَبْلٌ is used as plural and means camels; a herd of camels; clouds; أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ : Don't they look at the clouds how they are created (88:18); a large piece of cloud.

أَبَابِيلٌ The word is said to have no singular. According to some its singular is إِبْوَلٌ which means a separate or distinct portion of a number of birds and of horses and of camels and of such following one another. أَبَابِيلٌ signifies according to some, a company in a state of dispersion, or dispersed companies following one another; or distinct or separate companies like leaning camels. جَاءَتْ إِبِلَكَ أَبَابِيلٌ : Thy camels came in distinct or separate companies. طَيْرًا أَبَابِيلٌ : Birds in separate flocks or beavies; or birds in companies from this or that quarter; or birds following one another, flock after flock (105:4)

أَبٌ : He became like a father to the orphan; he brought him up. أَبٌ : A father; a grandfather or any ancestor; a paternal uncle; anyone who becomes a means for the invention of a thing or of its reformation. رَأَيْتُ أَبَاكَ : Thy father came (nom. case). I saw your father (obj. case). مَرَزْتُ بِأَبِيكَ : I passed by thy father (acc. case). يَا أَبَتِي or يَا أَبَتِ : O my father; in the latter expression the ت (the sign of feminine gender) is substituted for the affix ي . أَبُو الْمَرْأَةِ : The woman's father. إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا : He has a very aged father (12:79). وَأَبُونَا شَيْخٌ كَبِيرٌ : And our father is an old man (28:24). وَأَعْفِرْ لِأَبِي : And forgive my father (26:87). يَا أَبَتِ لِمَ تَعْبُدُ : O my father, why dost thou worship (19:43). أَبَاءٌ is plural. أَلْفَيْنَا عَلَيْهِ آبَاءَنَا : We found our fathers following it. أَبَوَانِ and according to some أَبَانِ are two fathers; father and mother; parents. أَبَوَاهُ (nom. case) and أَبَوَيْهِ (obj. and acc. case): His parents; his father and mother. أَبٌ in reality is أَبٌ and أَبَوَيْهِ is أَبَوَيْنِ, the letter ن being dropped owing to إِضَافَةٌ and is the genitive of أَبَوَانِ. فَكَانَ أَبَوُهُ مُؤْمِنِينَ. أَبَوَانِ : And his parents were believers (18:81).

أَبَى [أَبَى]: He refused; or refrained, abstained or held back, of his own free will. أَبَى الْأَمْرَ : He refused assent to the affair. أَبَى

فَأَبَى أَكْثَرُ النَّاسِ إِلَّا . هِنْغ. He disapproved of or hated the thing. الشَّيْءَ : كَفُورًا : Most people would refuse to accept anything (every thing) but disbelief (17:90). يَا بِي اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ : Allah refuses to accept anything except that He will perfect His light (9:32). تَأْبَى : قُلُوبُهُمْ : Their hearts refuse to accept (9:8).

اتى

[aor. أَتَى and يَأْتِي, inf. noun إِتْيَانٌ as also أَتَا aor. [يَأْتُوا] : He came. أَتَيْتُهُ : I came to him or it or was or became present at it, namely, a place. أَتَاهَا : He came to her; he lay with her. أَتَاتُونَ : الدُّكْرَانَ : Do you commit sodomy with males (26:166; 27:56; 4:17). فَاتَى اللَّهُ : اتَى أَمْرُ اللَّهِ : The decree of God has come (16:2). فَاتَى اللَّهُ : اتَى الشَّيْءَ : He did the thing. الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا : تَاتُونَ فِي نَادِيكُمْ الْمُنْكَرَ : Those women who commit manifestly foul deeds (4:16,20). تَاتُونَ فِي نَادِيكُمْ الْمُنْكَرَ : اتَى الرَّجُلَ : You commit abomination in your meetings (29:30). He passed by the man. لَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى : أَتَى بَصِيرًا : A magician shall not prosper wher-ever he may be (20:70). He will come to see or know (12:94). اتَى عَلَيْهِ الدَّهْرُ : اتَى بِهِ : He brought him. اتَى بَوْلِدٍ : اتَى بِكُمُ اللَّهُ : He begot a child. She gave birth to him; she brought him. أينما تكونوا يأت بكم الله : Wherever you may be Allah will bring you together (2.149). اللّٰمَنَ اتَى اللَّهُ بِقَلْبٍ سَلِيمٍ : But he who brings to Allah a sound heart (26:90). ات : اتِ : Allah's appointed time is coming. ات : اتِ : act part. اتِ : اتِ : feminine act. part. اتِ : اتِ : Even though it were the weight of a grain of mustard seed We will requite for it, give a recompense for it, bring it forth for requital (21:48). اتَى : اتَى : He gave him; requited him; compensated him. اتَى : اتَى : They give Zakat. اتَى : اتَى : What the Messenger gives you, accept it, take it what command he gives you, obey it (59:8). اتَى : اتَى : Who is given or granted wisdom (2:270). اتَى : اتَى : The giving of Zakat. اتَى : اتَى : (واو) مَفْعُولٌ, the being changed into اتَى ; but is of the meaning of اتَى i.e. of اتَى : اتَى : That which is coming. اتَى : اتَى : His promise must come to pass or the fulfilment of His promise is coming

to pass (19:62). وَالْمُؤْتُونَ الزَّكَاةَ (act part): Those who give Zakat (4:163).

أَثًا [aor. يَأْتُ and يَأْتُ and يَأْتُ inf. noun أَثًا and أَثًا and أَثًا]: It was or became much in quantity, abundant or numerous; it became great or large. أَثًا : Goods or utensils and furniture of a house; household foods; all property consisting of camels, sheep, goats, horses, utensils and furniture. It also means abundant property. هُمْ أَحْسَنُ أَثًا : They will be better off in their wealth (foods, property etc.). (19:75)

أَثْرًا [aor. يَأْتُرُ and يَأْتُرُ and يَأْتُرُ inf. noun أَثْرًا and أَثْرًا and أَثْرًا]: He made an incision in the foot of the camel. أَثْرَ الْحَدِيثِ : He recited or narrated the story or tradition. أَثْرَهُ وَأَثَرَهُ : He honoured him [أَثْرُ and أَثْرَةٌ and أَثْرَةٌ inf. noun]. أَثْرًا or أَثْرًا : A remain or relic of a thing; a trace, sign or mark; a footstep, vestige or track; a footprint, impression or mark made by the foot of a man upon the ground. مِنْ أَثْرِ الرَّسُولِ : The impress of the Messenger (20:97). مِنْ أَثْرِ السُّجُودِ : Traces or impressions of prostrations (48:30). هُمْ أَوْلَاءٌ عَلَيَّ أَثْرِي : They are following in my footstep (20:85). أَثْرًا مِنْ عِلْمٍ : A remain or relic of knowledge transmitted or handed down from the former generations (46:5). فَانظُرْ إِلَىٰ أَثَارِ رَحْمَةِ اللَّهِ : أَثْرًا is the plural of أَثْرًا. فَانظُرْ إِلَىٰ أَثَارِ رَحْمَةِ اللَّهِ : So look at the signs (or marks) of Allah's mercy (30:51). فَارْتَدَّ : فَارْتَدَّ : So they returned retracing their footsteps (18:65). كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارًا : They were mightier than these in power and in the marks (or traces or signs) they left behind (40:22). أَثْرَهُ (inf. noun أَثْرًا): He preferred him. أَثْرَهُ عَلَىٰ نَفْسِي : He preferred him to myself. أَثْرَهُ : He honoured him. أَثْرًا also means he chose, selected or elected. لَقَدْ أَثْرَكَ اللَّهُ عَلَيْنَا : Indeed Allah has preferred thee above us (12:92). يُؤْتِرُونَ عَلَىٰ أَنْفُسِهِمْ : They prefer them to their own souls (59:10).

أَثْلًا : A kind of tree; a species of tamarisk. (34:17)

أَثَمًا [aor. يَأْتُمُ inf. noun أَثَمًا and أَثَمًا and أَثَمًا] : He fell into sin or crime; he sinned or committed a sin or crime; he did what was unlawful. أَثَمًا (أَثَمًا plural) : A sin or crime, a fault, an offence or an act of disobedience for which one deserves punishment; that

which keeps back a person from what is good, an unlawful deed; (it differs from ذَنْبٌ in-as-much as ذَنْبٌ signifies both what is intentional or unintentional, whereas اِثْمٌ is peculiarly intentional. اِثْمٌ : In them are great sin and also some advantages for men (2:220). مَاتِمٌ (plural مَاتِمٌ) is syn. with اِثْمٌ and اِثْمٌ, the latter (اِثْمٌ) means, the requital or recompense of sin or crime; or punishment. يَلْقَى اِثْمًا : Shall find a requital or recompense or punishment of sin (25:69). اِثْمٌ (act. part.) : One who commits a sin; sinful. اِثْمَةٌ : A she-camel; slow or tardy; weary, fatigued or jaded. اِثْمٌ قَلْبُهُ : His heart is sinful.(2:284) اِثْمٌ : A great and habitual sinner or liar, intensive form of اِثْمٌ and also syn. with it. وَاللّٰهُ لَا يُحِبُّ كُلَّ كَفَّارٍ اِثْمٌ : And Allah does not love any one who is a confirmed disbeliever and a great or habitual sinner (2:277). تَاثِمٌ : Sin, crime, fault. syn. with اِثْمٌ . اِثْمٌ : There will be no frivolity (or levity) in it and no sin. (52:24).

[اَجِيحُ inf. noun اَجِيحُ] : The fire burned or burned fiercely or blazed or flamed fiercely. اَجٌ : He hastened or was quick in his pace; he made a sound or noise in his pace like that of the flaming of fire; he or it became restless and blazened. اَجٌ : The water was or became bitter. اُجَاجٌ : Anything burning to the mouth, whether salt or bitter or hot. مَاءٌ اُجَاجٌ : Water that burns by its saltness; salt water; bitter water or very bitter water; very hot water. لَوْ نَشَاءُ جَعَلْنَاهُ اُجَاجًا : Had We so willed, We would have made it bitter (56:71). يَاجُوجُ and مَاجُوجُ are also from this root and signify Scythians of the farthest East; particularly those on the north of China as some say, all nations inhabiting the north of Asia and of Europe. (See Enc. Bri. and Jew. Enc. under Gog and Magog and Historian's History of the World vol. 2, p. 582 and Bible Eze. 38: 2 - 6; 39:6). The words may apply also to the Christian nations of the West as they have made much use of burning fire and boiling water and because also all their material progress and their great discoveries and inventions are due to constant use of these things. Or the words may refer to or imply their fiery nature and

restless disposition as they are always on the lookout restlessly to make new conquests.

أَجَرَ [aor. يَأْجُرُ and inf. يَأْجُرُ noun أَجْرًا and إِجَارَةٌ] : He recompensed him or rewarded him for what he had done; he served him for hire or pay; he became his hired man; he let him on hire or for pay. أَجَرَ الدَّارَ : He let the house on hire [inf. noun إِجَارَةٌ]. [إِيجَارٌ] : He hired the man. اسْتَأْجَرَ الدَّارَ : He hired the house. عَلَى أَنْ تَأْجُرَنِي : On condition that thou hire thyself to me or that thou serve me on hire. (28:28) : يَا أَبَتِ اسْتَأْجِرْهُ : O my father, hire him (28:27). أَجْرٌ (plural أُجُورٌ) and syn. with إِجَارَةٌ and أَجْرَةٌ : A recompense or reward for what one has done. أَجْرٌ is used both for reward from God to man and from man to man while إِجَارَةٌ and أَجْرَةٌ are used for recompense or reward by man to man only. أَجْرٌ also means a dowry or nuptial gift فَاتُوهُنَّ أُجُورَهُنَّ : Give them their dowries (4:25). The word also means praise, good fame.

أَجَلَ [aor. يَأْجُلُ inf. يَأْجُلُ noun أَجَالًا] It had a term or period appointed for it, at which it should fall due. أَجَلَ الأَجَلَ : He defined the term or period; he assigned, appointed or specified it. أَجَلْنِي : He granted me a delay or postponement. بَلَّغْنَا أَجَلَنَا الَّذِي أَجَلْتَ لَنَا : We have now reached our term which thou didst appoint for us (6:129). إِذَا جَاءَ أَجَلُهُمْ : When their appointed time comes (7:35). لِكُلِّ أُمَّةٍ أَجَلٌ : For every people is an appointed time (7:35). لِأَيِّ يَوْمٍ أَجَلْتُمْ : For what day they have been delayed or postponed (77:13). مُؤَجَّلٌ : Defined, fixed. كِتَابًا مُؤَجَّلًا : A decree with a fixed term (3:146) : أَجَلٌ : The assigned, appointed or specified term or period; the whole duration of life; its end or death. دَنَا أَجَلُهُ : His death drew near; destruction; the period of a woman's waiting before she can marry again after divorce. فَأِذَا بَلَغْنَ أَجَلَهُنَّ : When they reach their period of waiting (عِدَّةٌ) (2:235). أَجَلٌ : Because; on account of; for the sake of. فَعَلْتُهُ مِنْ أَجْلِكَ : I did it because of thee; on thy account; for thy sake. مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ : On account of this We prescribed for the children of Israel (5:33) : أَجَلٌ : Yea; yes.

أَحَدٌ is originally **وَاحِدٌ**, the **و** being changed into **ا**: One; the first of the numbers; syn. in many cases with **وَاحِدٌ**, with which it is interchangeable in two cases. First, when it is used as an epithet applied to God, for **الْأَحَدُ** as an epithet is applied to God alone and signifies 'The One'; 'The Sole'; He Who has ever been one and alone; the Indivisible; He Who has no second in His attributes. **قُلْ هُوَ اللَّهُ أَحَدٌ**: Say, He is Allah, the One (112:2). Secondly, it is interchangeable with **وَاحِدٌ** in certain nouns of number as in **أَحَدٌ وَعِشْرُونَ**: One and twenty. In most cases, however, differing from these two there is a difference in usage between **أَحَدٌ** and **وَاحِدٌ**. **وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ**: And if any one of the idolaters ask protection of thee, grant him protection (9:6). **لَسْتَنِّ كَأَحَدٍ مِنَ النِّسَاءِ**: You are not like any other (any one) woman (33:33). **إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا**: I saw in a dream eleven stars (12:5). **(إِخْدَى): أُرِيدُ أَنْ أَنْكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ**: Feminine of **أَحَدٌ** I wish to marry to thee one of these two daughters of mine (28:28). **أَحَدُهُمَا**: One of the two women. **إِخْدَاهُنَّ**: One of these women. **أَحَدُهُمْ**: One of them (the men). **أَحَدُكُمْ**: One of you (men).

أَخَذَ [aor. **يَأْخُذُ**]: He took with his hand; he took hold of (inf. noun **أَخْذٌ** and **أَخْذَةٌ**; **خُذْ**: Imp. and **أَخَذَ** act. part): He took; he took with his hand; he took hold of. **أَخَذَ عَنْهُ**: He received from him traditions and the like; he took or received with approbation; he accepted; **خُذْ مَا أَقُولُ**: accept thou what I say; **أَخَذَ**: He took a thing for himself; he took possession of it; he got or acquired it; he took by force; he seized; he overcame or overpowered him; **لَا تَأْخُذْهُ سِنَّةٌ وَلَا نَوْمٌ**: slumber or sleep does not overpower Him or seize Him; (2:256) he killed or slew; **فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ**: He (God) destroyed or exterminated the sinful people on account of their sins (3:12); he punished; he made a violent assault upon a person and wounded him much; he set about, began or commenced. **إِتَّخَذَ**: He took a thing to or for himself; took possession; he gained, acquired or earned wealth. **إِتَّخَذَتْ** **عِنْدَهُ مَعْرُوفًا**: I did to him a benefit. **إِتَّخَذَ**: He made or manufactured or built; he made or constituted or appointed.

وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا : God made Abraham His friend (4:126).
 وَلَقَدْ : He adopted him, made him or took him as a son. وَاتَّخَذَهُ وَلَدًا
 وَأَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ : And indeed Allah did take a covenant
 from the children of Israel (5:13). وَأَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ
 : And when thy Lord brought forth (took out) from
 Adam's children out of their loins their offspring (7:173). إِنَّ أَخَذَ
 : If Allah should take away your hearing and
 your sight (6:47). وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ : And he caught hold of
 his brother's head, dragging him towards himself (7:151). حَتَّى إِذَا
 : When the earth (takes) receives its ornament
 (10:25). وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ : And We punished (seized)
 pharaoh's people with drought (7:131). قَدْ أَخَذْنَا أَمْرَنَا مِنْ قَبْلُ : We
 had indeed taken our precaution before hand (9:50). أَخَذَتْهُ الْعِزَّةُ
 : FAخَذْنَاهُمْ أَخَذَ عَزِيْرٌ مُقْتَدِرٌ . : Pride incites him to sin (2:207).
 : So We seized them like the seizing of one Who is mighty and
 omnipotent (54:43). فَأَخَذَهُمْ أَخَذَةً رَابِيَةً : So He seized them a
 severe seizure (69:11). يَأْخُذُونَ عَرَصَ هَذَا الْأَدْنَى : They take the
 paltry good of this low world (7:170) لَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ : Let not
 pity for the twain take hold of you (24:3) خُذِ الْعَفْوَ : Take to
 forgiveness (7:200) يَا يَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ : O Yahya! hold fast the
 Book (19:13). لَا خُذُوا حِذْرَكُمْ : Take your precautions (4:72). لَا
 : يُؤَاخِذُكُمْ اللَّهُ بِاللُّغُو فِي أَيْمَانِكُمْ (seize) for your oaths that are vain (2:226).
 (inf. noun مُتَّخِذٌ ; act. part; مُتَّخِذَةٌ fem. of مُتَّخِذٌ ; its plural is
 مُتَّخِذَاتٌ) and they say, Allah has taken for Himself a son (2:117).
 : وَأَتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا : And Allah took Abraham for a friend
 (4:126). إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ : Those who took the calf for worship
 (7:153). وَالَّذِينَ اتَّخَذُوا مَسْجِدًا : Those who built a mosque (9:107).
 لَا تَتَّخِذُوا آيَاتِ اللَّهِ : And you build castles (26:130). وَتَتَّخِذُونَ مَصَانِعَ
 : اتَّخَذْنَا هُزُوءًا : Do not make a jest of Allah's Signs (2:232).
 : هُزُوءًا : Dost thou make a jest of us (2:68). إِنْ هُوَ إِلَّا هُوَ أَخَذَ بِنَاصِيَتَيْهَا : But He
 holds it by its forelock (11:57). (أَخَذَ act. part. أَخِذٌ is plural).
 : You would not
 take it yourself (2:268). وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا : Nor could I
 take as helpers those who lead people astray (18:52). وَلَا مُتَّخِذَاتِ

اخذان (مُتَّخِذَاتٌ plural): And nor taking secret lovers (4:26).

اخر

[inf. noun تَأَخَّرَ] : أَخْرَهُ He put it back; he held or kept it back or placed it behind; he postponed or delayed it; contrary of قَدَّمَ. بِمَا أَخْرَنِي إِلَى مَدَّةٍ : He granted me a delay, respite or postponement. قَدَّمَ وَأَخَّرَ : What he has sent forward and what he has left behind (75:14). لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ : Wouldst Thou not grant us respite for a while (4:78). وَكَأَنَّ يُؤَخِّرُ اللَّهُ نَفْسًا : And Allah will not grant respite to a soul (63:12). تَأَخَّرَ and اِسْتَأَخَّرَ are syn. : He remained or became behind or back; he was or became late; he held back or lagged behind; it was or became deferred, delayed or retarded; contrary of تَقَدَّمَ عَلَيْهِ. وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ. تَقَدَّمَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ : And who remains or stays behind, there is no blame upon him (2:204). فَإِذَا جَاءَ أَجْلُهُمْ لَا : Thy shortcomings, past and future (48:3). وَمَا تَأَخَّرَ : And when their appointed time is come, they cannot remain behind (or respited) a single moment, nor can they get ahead of it (7:35). اِخْرُ (plural act. part. اِخْرِي passive part, اِخْرَى fem): Another; the other; a thing or person other than the former or first. ثُمَّ أَنْشَأْنَا لَهُ خَلْقًا آخَرَ : Then We developed it into another creation (23:15). وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ : And it was not accepted from the other (5:28). وَأَخْرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ : And others who confessed their sins (9:102). ثُمَّ دَمَرْنَا الْآخَرِينَ : Then We destroyed the others (26:173). وَلَتَأْتِ طَائِفَةٌ أُخْرَى : And then another party should come (4:103). فَآخِرَانِ يَقُومَنِ : The other two should take their place (5:108). اِخْرُ وَأَخْرِيَاتُ (plural of اِخْرَى which is fem. of اِخْرَ). وَأَخْرَى يَابَسَاتٍ : And the others dry (12:44). اِخْرُ (plural pass. part) contrary of أَوَّلٌ and means: The last; after; hinder; the end; what is after the first; the later and the latter. إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ : The earlier ones and the later ones (56:50). وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ : And We left for him a good name among the later generations (37:79). الْآخِرَةُ : The Hereafter; the other world; the world or life to come; the ultimate state of existence in the next world. وَفِي الْآخِرَةِ حَسَنَةٌ : And good in the Hereafter; or in the world to come (2:202). لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ : They will have no share in the Hereafter (3:78). مَا سَمِعْنَا بِهَذَا فِي

الْمِلَّةِ الْآخِرَةِ : We have not heard of it even in the latest religion (38:8) : قَدْ يَيْسُوا مِنَ الْآخِرَةِ : They have indeed despaired of the Hereafter (60:14). لَهُ الْحَمْدُ فِي الْأُولَى وَالْآخِرَةِ : To Him belongs all praise in the first i.e; this life, and the Hereafter(28:71). دَارُ الْآخِرَةِ : The abode of the Hereafter. ثَوَابُ الْآخِرَةِ : The reward of the Hereafter. أَجْرُ الْآخِرَةِ : The recompense of the Hereafter. وَعْدُ الْآخِرَةِ : The promise of the Hereafter. عَذَابُ الْآخِرَةِ : The punishment of the Hereafter. نَكَالُ الْآخِرَةِ : Example of punishment for the Hereafter. تَأَخَّرَ syn. اسْتَأَخَّرَ : He kept back, remained behind; lagged behind; it was or became postponed or delayed. الْمُسْتَأَخَّرِينَ : Those who keep back. وَلَقَدْ عَلِمْنَا الْمُسْتَأَخَّرِينَ : And indeed We know who lag behind (15:25).

اخ

أَخَاهُ [inf. noun أَخَوَةٌ] and إِخَاءَهُ : He became a brother, or a friend or a companion to him. [inf. nouns إِخَاءٌ and مُؤَاخَاةٌ] ; he fraternized with him; acted with him in a brotherly manner. أَخَى : (The Holy Prophet) united the refugees with the helpers by the brotherhood of Islam. أَخَيْتُ بَيْنَ الشَّيْئَيْنِ : I united the two things as pairs. أَخٌ is derived from أَخِيَّةٌ which means, a piece of rope of which the two ends are buried in the ground with a small stick or stone and to which the beast is tied signifying, as though, one أَخٌ were tied to another like as the horse is tied to the أَخِيَّةُ or it is from وَخَى meaning قَصَدَ because one أَخٌ has the same aim, device or endeavour as the other. أَخٌ originally أَخُوٌ : A brother; the son of one's father and mother, or either of them, also applied to a foster brother; a friend, a companion, an associate or a fellow. (إِخْوَةٌ and إِخْوَانٌ plural, the former generally applied to brothers and the latter to friends and the like, but not always). إِخْوَةٌ also means brothers and sisters. فَإِنْ كَانَ لَهُ إِخْوَةٌ : And if he has brothers and sisters (4:12). وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً : And if (the heirs) be brethren and sisters (4:177). أُوْخْتٌ (dual أَخْتَانِ) : A sister. : وَلَهُ أَخٌ أَوْ أُخْتٌ : And he has a brother or a sister (4:13) : إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ : The believers are surely brothers, so make peace between your brothers (49:11). : فَاصْبِرْ لَهُمْ بِنِعْمَةِ إِخْوَانَا : So by His grace you became (as) brothers (3:104). : إِنْ تَخَالَطُوا فَاصْبِرْ لَهُمْ بِنِعْمَةِ إِخْوَانِكُمْ : If

you intermix with them, they are your brethren (2:221). **أَبْسَأُواكُمْ** : **أَوْ بِيُوتِ أَخَوَاتِكُمْ** : Your sons and your brethren (9:24). **أَوْ أَخَوَاتِكُمْ** : Or the houses of your sisters (24:62). **كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا** : Every time a nation enters, it shall curse its sister (nation) (7:39). **رُبَّ أَخٍ** : **النُّومُ أُخْتُ الْمَوْتِ** : Sleep is the sister (like) of death. **لَكَ لَمْ تَلِدْهُ أُمُّكَ** : There is many a brother to thee whom thy mother has not brought forth. **كَانُوا إِخْوَانَ الشَّيَاطِينِ** : They are the fellows or likes of the devils (brothers literally) (17:28). **إِلَّا هِيَ** : **أَكْبَرُ مِنْ أُخْتِهَا** : But it was greater than its like (or fellow) (43:49).

أَدَّ [aor. **يُؤَدُّ** inf. noun. **أَدَا** and **إِدَادًا**] : The affair fell heavy upon him. **إِدُّ** : A wonder or wonderful thing: A very evil, abominable, severe thing or affair. **أَدَّتْهُ الدَّاهِيَةُ** : A calamity befell him **لَقَدْ جِئْتُمْ شَيْئًا إِدًّا** : Verily, you have done a very evil or abominable thing (19:90).

أَدَّى [aor. **يُؤَدِّي** inf. noun. **أَدَاءٌ**] : He made it to reach, arrive or come to the appointed person or place; he brought, conveyed or paid, delivered it; he paid or discharged it; he delivered, gave it up or surrendered it. **أَدَّى الْأَمَانَةَ إِلَىٰ أَهْلِهَا** : He gave over or surrendered the trust to its owner. **أَدَّى مَا عَلَيْهِ** : He acquitted himself of that which was incumbent on him; he paid or discharged what he owed; he fulfilled or accomplished. **إِنَّ اللَّهَ** : **يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا** : Verily, Allah commands you to give over or surrender the trust to those who are entitled to it (4:59). **فَلْيُؤَدِّ الَّذِي الِّدَىٰ أَوْ تَمِنَ أَمَانَتَهُ** : Let him who is entrusted surrender his trust (2:284). **لَا يُؤَدِّهِ إِلَيْكَ** : He will not deliver or give up or return to thee (3:76). **أَدَاءٌ إِلَيْهِ بِإِحْسَانٍ** : The paying of it in a handsome manner (2:179). **أَدُّوا إِلَيَّ عِبَادَ اللَّهِ** : Deliver to me the servants of Allah (44:19).

إِذْ is a word denoting past time. **وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ** : And when thy Lord said to the angels (2:31). When **إِذْ** is adjoined to nouns signifying time, the Arabs join it with 'then' in writing in certain instances, namely, **جِئْتُمْ** (at that time or then) and **يَوْمَئِذٍ** (in, on, or at that day) and **وَفَتْئِذٍ** (at that time; then). When it is followed by a verb, or by a noun not having the article prefixed

to it or by any movement letter, the ذ of اذ is quiescent as in واذ by any movement letter, the ذ of اذ is quiescent as in واذ
 يَرْفَعُ اِبْرٰهِيْمُ الْقَوَاعِدَ : And when Abraham was raising the foundations (2:128). But when it is followed by a noun with ال (or by any ا) the ذ is majroor. اِذِ الْاَغْلَالُ فِيْ اَعْنَاقِهِمْ : When the iron collars shall be round their necks (40:72). In general it is an adverbial noun denoting past time. As a noun denoting past time it is said to be also an objective complement of a verb as in وَاذْكُرُوْا اِذْ اَنْتُمْ قَلِيْلٌ : And remember when you were few (8:27). It is also used as a noun to indicate future and اِذَا is said to denote past time, each of these occurs in the place of the other وَلَوْ تَرٰى اِذْ فَرَعُوْا : Couldst thou see them when they will be smitten with fear (34:52). It also indicates a cause. لَنْ يَنْفَعَكُمْ الْيَوْمَ اِذْ ظَلَمْتُمْ : It shall not profit you this day, since or because you acted wrongfully (43:40). It is also used to denote a thing happening suddenly. بَيْنَمَا اَنَا كَذًا اِذْ جَاءَ زَيْدٌ : While I was thus, there came Zaid. It is also a conditional particle, but only used as such coupled with مَا as in اِذَا مَا تَاتَيْتَنِيْ اَنْتَ : Whenever thou shall come to me, I will come to thee.

اِذَا

denotes a thing's happening suddenly or one's experiencing the occurrence of a thing when one is in a particular state like اِذ as in فَالْقَاهَا فَاِذَا هِيَ حَيَّةٌ تَسْعٰى : So he cast it and behold! it was a serpent running (20:21). اَخْرَجْتُ فَاِذَا زَيْدٌ قَانِمٌ : I went forth, and Zaid presented himself to me suddenly. It also denotes the complement of a condition, like ف as in وَاِنْ تُصِبُّهُمْ سَيِّئَةٌ بِمَا قَدَّمْتُمْ : And if an evil befalls them because of what their own hands have sent on, behold! They are in despair (30:37). It is also an adverbial noun denoting future time and implying the meaning of a condition. ثُمَّ اِذَا دَعَاكُمْ دَعْوَةً مِّنَ الْاَرْضِ اِذَا : Then when He shall call you or when He calls you with a single call from the earth, behold! you will go forth (30:26). Sometimes it denotes past time, like as اِذ sometimes denotes future time; وَاِذَا رَاَوْا تِجَارَةً اَوْ لَهْوًا : And when they saw merchandise or sport (62:12). Thus it occurs in the place of اِذ like as اِذَا occurs in the place of اِذَا . Sometimes it denotes the present time; and this is after an oath as in وَالْيَلِ اِذَا يَغْشٰى : By the

night when it covereth (92:2). Sometimes it is used so as not to denote a condition. **وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ** : And when they are angry, they forgive (42:38).

أَذِنَ [aor. **أَذِنَ** inf. **يَأْذِنُ** noun **إِذْنًا** and **أَذْنًا** and **أَذَانًا** **لَهُ** and **أَذِنَ إِلَيْهِ** : He listened to him or it being pleased. **أَذِنَتْ لِرَبِّهَا وَحَقَّتْ** : It shall listen to its Lord and obey (84:3); he permitted him. **عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ** : Allah remove thy cares, why didst thou permit them (9:43). **إِنذِن لِي وَلَا تَفْتِنِي** : Permit me to stay behind and do not put me in trial (9:49). **أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بَانْتِهِمْ ظُلْمًا** : Permission to fight has been given to those who have been fought against, because they have been transgressed against (22:40). **أَذِنَ بِالشَّيْءِ** : He knew the thing; became informed or apprised of it. **فَأَذِنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ** : Then be you informed or apprised of war that shall come upon you from God and His Messenger (2:280). **أَذِنَ** : He made known or notified a thing; he proclaimed or made proclamation. **وَأَذِنَ فِي النَّاسِ بِالْحَجِّ** : And proclaim among mankind the Pilgrimage (22:28). **أَذِنَ بِالصَّلَاةِ** : He proclaimed by (inf. noun **أَذَانٌ**) the time of Prayer. **أَذَانٌ** : A notification; a proclamation; an announcement; **وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ** : And an announcement from God and His Messenger to the people (9:3); it also means, the call to Prayer of the Muslims. **مُؤَذِّنٌ** : One who calls for Prayer or announces the time of Prayer. **ثُمَّ أَدْنَى** : Then a proclaimer proclaimed (12:71). **أَذَنَهُ بِالْأَمْرِ** : He informed him or apprised him of the affair; made it known or notified it to him. **أَدْنَى لَهُ** : He gave him permission or informed or apprised him. **قَبْلَ أَنْ أَدْنَى لَكُمْ** : Before I gave you permission (7:124). **فَقُلْ أَدْنَىكُمْ عَلَى سَوَاءٍ** : So say, I have apprised you, informed you, warned you all a like (21:110) **قَالُوا أَدْنَىكَ مَا مِنَّا مِنْ شَهِيدٍ** : They will say, we let thee know that there is no witness amongst us (41:48). **تَأَذَّنَ** (and **آذَنَ** and **تَأَذَّنَ** are syn.): He informed him of the affair. **وَإِذْ تَأَذَّنَ رَبُّكُمْ** : And when your Lord declared, proclaimed, announced, notified (14:8). **اسْتَأْذَنْتُهُ** : I asked permission or leave of him. **اسْتَأْذَنَكَ أُولُوا الطَّوْلِ** : Those who possess affluence, ask permission of thee (9:86). **يَسْتَأْذِنُ فَرِيقٌ مِّنْهُمْ** : A party of them asked permission of the Prophet (33:14).

إِذْنٌ : Permission; leave to do a thing, and sometimes command and also will. بِإِذْنِ اللَّهِ : By the will or permission or command of God; the notification of the allowance or permission of a thing and of indulgence in respect of it; knowledge. فَعَلَهُ بِإِذْنِي : He did it with my knowledge. مَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ : No soul can die except with the permission or knowledge of God (3:146). أُذُنٌ and أُذُنٌ : The ear; a man who listens to what is said to him or who relies upon what is said to him. رَجُلٌ أُذُنٌ : A man who listens to every one. وَيَقُولُونَ هُوَ أُذُنٌ : They say he hears and believes everything that is said to him (9:61); a sincere or faithful adviser; a man's intimate friend; a handle. (أَذَانٌ is Plurals). كَانَتْ فِي أُذُنَيْهِ وَقْرٌ : And in our ears is heaviness (41:6). كَانَتْ فِي أُذُنَيْهِ وَقْرٌ : As if in his ears is deafness (31:8).

أَذَى [aor. يَأْذِي inf. noun أَذَى and أَذَاءٌ] and تَأَذَّى : He was or became annoyed, harmed or hurt; he suffered slight hurt, annoyance, molestation or hurt. It is less than جَزْرٌ ; it was unclean, dirty or filthy. أَذَى and أَذَاءٌ (inf. noun): A state of annoyance or molestation; annoyance, molestation, harm or hurt; a slight evil; anything by which one is annoyed or hurt (مَا يُؤْذِيكَ); filth; impurity; anything held to be unclean, dirty or filthy. أَمَاطَ الْأَذَى : He removed from the way what was hurtful. آذَاهُ [aor. يُؤْذِيهِ]: He or it annoyed, molested, harmed or hurt him or he did what was disagreeable or hateful to him (inf. noun إِيْذَاءٌ and أَذِيَّةٌ and أَذَى). لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى. (أَذَى and أَذَى): Be not like those who harassed (or annoyed) Moses (33:70). لِمَ تُؤْذُونِي : Why do you vex (malign) me (61:6). وَأُؤْذُوا فِي سَبِيلِي : And have been persecuted in My cause (3:196). وَدَعَّ أَدْهَمَ : And ignore their annoyance (33:49).

أَرَبٌ [aor. يَأْرُبُ inf. noun أَرَابَةٌ and أَرَبًا] : He was or became cunning, intelligent excellent in judgement, sagacious; أَرَبٌ بِالشَّيْءِ [aor. يَأْرُبُ inf. noun أَرَبًا]: (1) He became skilful or expert in the thing; (2) he became familiar with a person or thing; (3) he became denoted to the thing; (4) he was or became niggardly of the thing; (5) he was, or became in want or need. أَرَبَ بِهِ or أَرَبَ إِلَيْهِ :

He wanted it; was or became in want or need of it and sought or desired it. اَرَبٌ and اِرْبٌ and اِرْبَةٌ and اَرَبٌ are syn. meaning: (1) Cunning, intelligence, excellence of judgement, sagacity; (2) want or need; (3) deceit, guile or fraud; (4) wickedness, malice or malevolence; (5) a limb; (6) the pudendum; (7) want or need. قَطَّعْتُهُ اِرْبًا اِرْبًا : I cut him limb by limb. هُوَ ذُو اِرْبٍ : He is an intelligent or cunning man. كَانَ اَمْلَكَهُمْ لِاِرْبِهِ : He, the Holy Prophet, had the greatest control over his want or desire or sexual passions. غَيْرِ اَوْلَى الْاِرْبَةِ : I have no need of it. غَيْرِ اَوْلَى الْاِرْبَةِ : Persons deficient in intellect; such as have no need of women. وَلِي فِيهَا مَارِبٌ (مَارِبَةٌ plural of اِرْبٌ) and اِرَابٌ (plu of اِرْبٌ) (24:32). اُخْرَى : I have other uses, needs, requirements, purposes of it. (20:19).

اَرْضٌ [aor. يَأْرُضُ inf. noun اَرْضًا] and اَرْضٌ [aor. يَأْرُضُ inf. noun اَرْضًا] [aor. يَأْرُضُ inf. noun اَرْضًا] [aor. يَأْرُضُ inf. noun اَرْضًا] : The land became thriving or productive and abundant in herbage or vegetation, or it became soft to tread upon, pleasant to sit upon. اَرْضَتِ الْقَرْحَةَ : The sore became corrupt on account of puss. اَرْضٌ (plural اَرْضُونَ and اَرْضُ and اَرْضٍ) : (1) A land or country; (2) soil; (3) a piece of land; (4) a carpet; (5) anything that is low; (6) the lowest part of the legs of an animal; (7) the knees or what is beneath them of men; (8) a tremor; (9) rheum. الْاَرْضُ : (1) The earth; (2) the earth as opposed to heaven; (3) the surface of the earth; (4) the floor. هُوَ اِبْنُ الْاَرْضِ : He is a stranger whose father or mother is not known. اَهْلُ الْاَرْضِ : Inhabitants of the earth; mankind. هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْاَرْضِ : He it is Who created for you all that is in the earth (2:30).

اَرَكَ [aor. يَأْرُكُ inf. noun اَرُوكًا and اَرَكَ aor. يَأْرُكُ inf. noun اَرُوكًا] : He remained in the house. اَرَكَ اللّٰهُ فِي عُنُقِهِ : Allah compelled him to do the thing; He made him cleave to it. اَرِيكَةٌ (plural اَرَاتِكُ) : A raised couch in a tent or chamber; a bed spread from the ground to sit upon; anything upon which one reclines; a raised couch. مُتَّكِنِينَ فِيهَا عَلَى الْاَرَائِكِ : Reclining therein upon raised couches (18:32).

أَزَّ [aor. يَزُّ and inf. noun يَزُّ] : (1) The cooking pot made a sound in boiling; (2) it boiled or boiled vehemently. **أَزَّ النَّارُ** : He kindled the fire. **أَزَّ الشَّيْءُ** : He put the thing into a state of commotion. **أَزَّهُ** : He provoked or roused him; he incited, urged or instigated him. **أَلَمْ تَرَ أَنَا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَوَضُّعُهُمْ أَزًّا** : Dost not thou see that We have sent Satans against the disbelievers, inciting them vehemently to acts of disobedience (19:84).

أَزَّرَ [aor. يَأْزِرُ and inf. noun أَزْرٌ] : It surrounded or encompassed it. **أَزَّرَهُ** as also **أَزَرَهُ** : (1) He put on him an **إِزَارٌ** i.e. a waist wrapper; (2) he strengthened him or it. **أَزَّرَهُ** and **أَزَرَهُ** : He aided, assisted or helped him; he strengthened him. **أَزَّرْتُ الرَّجُلَ عَلَى فُلَانٍ** : I helped and strengthened the man against such a one. **أَزَّرَ الشَّيْءُ** : **فَأَزَّرَهُ فَاسْتَعْلَطَ** : The thing was equal to or matched the thing. Then makes it strong, then it becomes thick (48:30). **أَزْرٌ** : (1) Strength; (2) weakness; (3) the back; (4) aid, assistance or help. **أَشْدِّدْ بِهِ أَرْوِي** : Strengthen Thou by him my back; strengthen Thou by him my weakness; or make my strength more strong (20:32). **إِزَارٌ** : (1) A waist wrapper; (2) chastity; (3) one's wife or one's self or one's wife and family or one's family or self. **فُلَانٌ** : **عَفِيفٌ الْإِزَارِ** : Such a one is chaste.

أَزَفَ [aor. يَأْزِفُ inf. noun أَزْفًا and **أَزُوفًا** act part. and **أَزْفَةٌ** fem.]: (1) He was or became, or drew near; (2) he hastened or was quick or he drew near. **الْأَزْفَةُ** : (1) The Resurrection; (2) the near event; (3) death. **أَزْفَتِ الْأَزْفَةُ** : The hour of judgement which has to come has come (53:58).

أَسَّسَ [inf. noun **تَأْسِيسٌ**] : (1) He founded it; (2) he marked out the limits of it and raised its foundations; (3) he commenced it; (4) he built it, namely a house. **أَسَاسٌ** : (1) The foundation; basis of a building; (2) any commencement, origin, source or root of a thing. **أَفَمَنْ أَسَّسَ بُنْيَانَهُ** : Is he who has founded his building (9:109).

إِسْتَبْرَقٌ Thick or heavy brocade; silk brocade inter-woven with gold; thick silk. **بَطَانُهَا مِنْ إِسْتَبْرَقٍ** : Its linings will be of thick brocade

(55:55).

أَسْرَ [aor. **يَأْسِرُ** inf. noun **أَسْرًا**] : (1) He bound or tied him; (2) he made him a captive or took him prisoner; (3) He (God) created him or formed or fashioned him in the best manner. **أَسْرٌ** (inf. noun): (1) Strength of make or form; (2) strength of natural disposition. **فُلَانٌ شَدِيدٌ أَسْرَ الْخَلْقِ** : Such a one is of strong, firm or compact make or form. **شَدَدْنَا أَسْرَهُمْ** : We have strengthened their make or form or their joints (76:29). **جَاءَ الْقَوْمُ بِأَسْرِهِمْ** : The people came all together. **أَسِيرٌ** (**أَسَارِي** plural) : (1) Shackled; (2) imprisoned; (3) a captive or prisoner; **مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَى** : It does not behove a Prophet that he should have captives (8:68). **وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا** : And they feed the poor, the orphan and the captive on account of His love (76:9).

أَسِفَ [aor. **يَأْسِفُ** inf. noun **أَسْفًا** and **أَسْفًا**] : (1) He grieved, lamented or regretted most intensely over it; (2) he was angry with him. **أَسَفَهُ** : He angered him; (2) made him angry and grieved him; (3) he made him to grieve or lament. **يَا أَسْفَى عَلَيَّ** : O my grief over Joseph (12:85) **وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ** (12:85) **أَسِفًا** : And when Moses returned to his people indignant and grieved (7:151). **فَلَمَّا أَسَفُونَا انْتَقَمْنَا مِنْهُمْ** : So when they excited Our anger, We exacted retribution from them (43:56).

أَسَنَ [aor. **يَأْسِنُ** and **يَأْسِنُ** and **أَسِنَ** aor. **يَأْسِنُ** inf. noun **أَسَنًا** and **أُسُونًا**] : **أَسَنَ الْمَاءُ** : The water altered for the worse in odour or in taste and colour from some such cause as long standing. **أَسِنٌ** and **أَسِنٌ** : Altered for the worse in odour or in taste and colour. **مِنْ مَّاءٍ غَيْرِ** : From water which has not altered for the worse in odour or taste (47:16).

أَسَا [aor. **يَأْسُو** inf. noun **أَسَوًا** and **أَسَا**] : **أَسَا بَيْنَهُمْ** : He effected a reconciliation between them. **أَسَاهُ بِفُلَانٍ** : He made him such a one as an object of imitation for him. **أَسَيْتُهُ بِمَالِي** : I made him my object of imitation in respect of my property. **لِي فِي فُلَانٍ أُسْوَةٌ** : I have an example or exemplar or pattern or model in such a one. **أُسْوَةٌ** : (1) An example (2) an exemplar; (3) a pattern or model; (4) an object of imitation. **لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ** : Indeed

there is an exemplar or model for you in the Prophet of Allah (33:22).

أَسَى [aor. يَأْسَى inf. noun أَسَى]: He grieved or mourned for him or it. **أَسٍ** or **آسٍ** : Grieving, mournful or sorrowful. **أَسِيَّةٌ** (fem.): A woman grieving or sorrowful. **فَكَيْفَ أَسَى عَلَى قَوْمٍ كَافِرِينَ** : How then should I sorrow for a disbelieving people (7:94). **فَلَا تَأْسَ عَلَى الْقَوْمِ** : So grieve not over the rebellious people (5:27).

أَشْرَ [aor. يَأْشُرُ and يَأْشُرُ and أَشْرَ aor. يَأْشُرُ inf. noun أَشْرًا] : He exalted or behaved insolently; he behaved with pride and self-conceitedness. **أَشْرٌ** : (1) Insolent; exulting greatly and behaving insolently; (2) behaving with pride and self-conceitedness; (3) one who is insolent and behaves with pride and exults. **بَلْ هُوَ كَذَّابٌ أَشِرٌّ** : But he is an insolent liar (54:26).

أَصَدَّ or **أَوْصَدَ الْبَابَ** : He closed the door. **أَوْصَدَ الْقِدْرَ** : He covered or covered over a cooking pot. **[مُؤْصَدَةٌ] مُؤْصَدٌ** : Closed; closed over or covered. **بَابٌ مُؤْصَدٌ** : A closed door. **قِدْرٌ مُؤْصَدَةٌ** : A covered cooking pot. **عَلَيْهِمْ نَارٌ مُؤْصَدَةٌ** : Around them will be fire closed over (90:21). **وَصَيْدٌ** : (1) A court or an open space in front of a house; (2) a threshold of a door or entrance; (3) a door or entrance; (4) a fold (**حَظِيرَةٌ**) for sheep or goats; **وَصَائِدٌ** (plural): Snares or traps. **وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ** : And their dog stretching out its forelegs on the threshold (18:19).

أَصَرَ [aor. يَأْصِرُ inf. noun أَصْرًا] **أَصَرَ الشَّيْءَ** : He broke the thing. **أَصَرَ فَلَانًا** : He was inclined to such a one. **أَصَرَهُ** : He confined, shut up, detained or imprisoned him or held him in custody. **أَصَرَ الْحَيْمَةَ** : He provided the tent with a peg or a rope. **أَصَرْتُهُ عَنْ حَاجَتِهِ** : I withheld, restrained or debarred him from the thing that he wanted. **إِصْرٌ** (or **أَصْرٌ** or **أَصْرٌ** inf. noun): (1) A covenant, or contract; (2) a burdensome covenant or a heavy responsibility or command the breaking of which renders one liable to punishment; (3) a weight or burden; (4) a sin; a crime; an offence; (5) a grievous punishment of a sin; (6) a thing that inclines one to a thing; (7) an oath in which there is obligation to divorce or emancipate; (8) the earhole. **وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا** : And

lay not on us a responsibility (2:287). وَأَخَذْتُمْ عَلَىٰ ذٰلِكُمْ اِصْرِي : And do you accept the responsibility which I lay upon you in this (matter) (3:82). وَيَضَعُ عَنْهُمْ اِصْرَهُمْ : And removes from them their burden (7:158).

أَصْلَ

[aor. يَأْصِلُ inf. noun أَصْلًا] : (1) It (a thing) had or came to have root or foundation; (2) it was or became firm or established and firmly rooted or founded; (3) he (a man) was or became sound of judgement; he was intelligent; (4) it (judgement or opinion) was or became sound (5) it (a thing) was or became eminent, noble or honourable. فَتَلَّهُ عِلْمًا أَصْلَهُ عِلْمًا : He knew it completely so that he was acquainted with its foundation or root. اِسْتَأْصَلَهُ : He uprooted it. أَصْلٌ : (1) The lowest part of a thing; (2) root or bottom; (3) base or foundation; (4) the origin, source, beginning; race or stock from which a man takes his pedigree; the progenitor; (5) fixedness, stability or permanence شَيْءٌ لَهُ أَصْلٌ (6) a source of wealth; (capital or principal) (أَصْلُ مَالٍ) (7) the elemental part of a thing; (8) the essential or fundamental part of a thing; أَصُولٌ (plural): The fundamentals or fundamental articles or dogmas, principles or rudiments of a science; (9) the original form of a word; (10) the original or primary state or condition; (11) the best or choicest part of a thing; (12) what is most fit or proper; (13) a general or universal rule or canon. مَا أَصِيلٌ : I did not do it at all. أَصِيلٌ : (1) A noble or generous man; (2) a man sound of judgement and intelligence; (3) rooted, fixed or permanent; (4) destruction or death; (5) the evening i.e. the time from the afternoon prayer to sunset. لَقِيْتُهُ أَصِيلًا : I met him in the evening. أَصَالٌ is plural. أَصَالُهَا ثَابِتٌ وَفَرَعُهَا فِي السَّمَاءِ : Whose root is firm and whose branches reach into heaven (14:25). قَائِمَةٌ عَلَىٰ أُصُولِهَا : Standing upon its roots (59:6). وَسَبِّحُوْهُ بُكْرَةً وَأَصِيْلًا : And glorify Him morning and evening (33:43). يُسَبِّحُ لَهُ فِيْهَا بِالْعُدُوِّ وَالْأَصَالِ : Therein do glorify Him in the mornings and the evenings (24:37).

أَفَّ

[aor. يَأْفُفُ and يَنْفُفُ inf. noun أَفًّا] : He said أَفِّ by reason of anxiety or disquietude of mind or by reason of

vexation, distress of mind or disgust. أَفٌ has six or ten or even forty forms according to different authorities. (1) It is a word expressive of vexation, distress of mind or disgust, dislike, displeasure or hatred; (2) dirt of the ear or paring of the nail; (3) alas, woe, fie; أَفٍ لَكُمْ: Fie upon you (21:68). فَلَا تَقُلْ لَهُمَا أَفٍ : And say not thou to them أَفٍ i.e. do not thou deem anything of their affairs burdensome nor be contracted in bosom thereby, nor be rough or harsh or coarse to them; or do not thou say to them anything expressive of disgust. (17:24).

أَفَقٌ [aor. يَأْفِقُ inf. noun أَفَقًا] : He went away at random or heedlessly, and went away in the أَفَاق (regions of the land); he went away into the country. أَفَقٌ [aor. يَأْفِقُ] : He attained the utmost degree in generosity, knowledge or science. أَفَقَ [aor. يَأْفِقُ]: He overcame or surpassed; he was beautiful. أَفَقَ فِي الْعَطَاءِ : He gave to some more than to others. أَفَقٌ (plural أَفَاقٌ): (1) The main and middle part of a road; (2) the face or surface there of. أَفَقٌ and أَفَقٌ (plural أَفَاقٌ): A side; a remote side; (3) a border or an extremity of the earth and of the sky or heavens; the horizon or part next to the horizon of the sky and of the earth; (4) the side of a tent. سَتْرِيهِمْ : We will show them Our Signs in the farthest regions (41:54). وَهُوَ بِالْأَفْقِ الْأَعْلَى : And (He revealed His Word) when he was in the highest part of the horizon (53:8).

أَفَكَ [aor. يَأْفِكُ and أَفَكَ aor. يَأْفِكُ inf. noun إِفْكًا and أَفْكًا and أَفُوكًا and أَفَاكًا]: (1) He changed his or its state or condition or manner of being; (2) he turned him or it away or back from a thing; (3) he turned him away or back by lying; (4) he changed or perverted his judgement or opinion; (5) he deceived him or beguiled him; (6) he lied or said what was untrue. أَفَكَ النَّاسَ He told the people what was false. أَفَكَ : He was turned from his judgement or opinion by deceivers' guile. أَفَكَ : He was (as though perverted) weak in his intellect and judgement. أَفَكَ الرَّجُلُ عَنِ الْخَيْرِ : The man was turned away or back from good. أَجْتَنَّا لِتَأْفِكِنَا عَنِ الْهَيْتَا : Hast thou come to turn us away from our gods (46:23). يُوْفِكُ عَنْهُ : He is turned away from it who would be turned away

or who is deceived or deluded (51:10). **فَادَا هِيَ تَلْفَفُ مَا يَأْفِكُونَ** : And lo! it swallowed up all that which they had fabricated (26:46). **اِنْتَفَكَتِ الْبَلَدَةُ بِاَهْلِهَا** : The town was or became overthrown or subverted with its inhabitants. **الْمُؤْتَفِكَةُ** (plural. **الْمُؤْتَفِكَاتُ**): The town or city overturned or subverted. The plural **الْمُؤْتَفِكَاتُ** also signifies the winds that turn over the surface of the earth or ground or the winds that blow from different quarters. **اِفْكٌ** (inf. noun): A lie; a falsehood. **اَفَّاكٌ** (as also **اُفُوْكٌ** and **اَفِيْكٌ**): A great or habitual liar. **وَالْمُؤْتَفِكَةُ بِالْخَاطِئَةِ** : And the over-turned towns wrought evil (69:10). **هَذَا اِفْكٌ قَدِيمٌ** : This is an old lie (46:12). **وَيْلٌ لِّكُلِّ اَفَّاكٍ اٰثِمٍ** : Woe to every great liar and sinner (45:8).

اَفَلٌ [aor. **يَافُلٌ** and **يَافُلٌ** and **اَفَلٌ** aor. **يَافُلٌ** inf. noun **اَفُولًا**]: (1) It was or became absent hidden or concealed; (2) it set. **اَفَلٌ فُلَانٌ عَنِ الْبَلَدِ** : Such a one became absent or went away from the town. **اَفَلٌ** (act. part.): Setting applied to moon or sun. **اَفَلِيْنَ** (plu). **فَلَمَّا اَفَلْ قَالَ** : When it set, he said, I do not like those that set (6:77).

اَكَلٌ [aor. **يَاكُلُ** inf. noun **اَكَلًا** and **مَأْكَلًا**]: **اَكَلَهُ** : He ate it. **هُوَ يَأْكُلُ لُحُومَ النَّاسِ** : He eats the flesh of men i.e. he defames men or does so in their absence. **اَيُّحِبُّ اَحَدُكُمْ اَنْ يَّاكُلَ لَحْمَ اَخِيهِ مَيْتًا** : Would any one of you like to eat the flesh of his dead brother (49:13). **اَكَلَ مَالِي** : He devoured my wealth. **اَكَلَتِ النَّارُ الْحَطَبَ** : The fire devoured or consumed the firewood. **اَكَلَ عُمُرَهُ** : He consumed his life. **الَّذِينَ** : Those who devour interest (2:76). **يَأْكُلُونَ الرِّبَا** : He who takes (eats) interest. **كُلُوا مِنْ طَيِّبَاتِ** : Eat of the good things (2:173). **كُلِيْ وَاشْرَبِي** : Eat thou (O woman) and drink (19:27). **اَكَلًا** : Eating. **تَأْكُلُونَ التَّرَاثَ اَكَلًا لَمًّا** : You devour the heritage, devouring completely (89:20). **اَكَلٌ** : (1) Eating; (2) an eater. (**اَكُلُونَ** plural). **اَكُلُونَ مِنْ شَجَرٍ** : You will be eating from a tree (56:53). **اَكَالٌ** (**اَكَالُونَ** plural) or **اَكُوْلٌ** or **اَكِيْلٌ** : Great eater. **رَجُلٌ اَكَالٌ** : A man who eats much; great eater; voracious. **اَكُلُونَ لِلسُّحْتِ** : Great devourers of forbidden things (5:43). **اَكْلٌ** (and **اُكْلٌ** and **مَأْكُوْلٌ**): (1) What is eaten; (2) any eatable; (3) fruit; **اُكْلُهَا دَائِمٌ** : Its fruit is perpetual (13:36); (4) means of subsistence; (5) worldly good fortune;

فُلَانٌ ذُو أُكْلٍ : Such a one is possessed of worldly good fortune and ample means of subsistence. (6) intelligence; judgement; firmness of intellect. كَعَصْفٍ مَّاكُولٍ : Like straw eaten up (105:6).

أَل

is a conj. particle or conj. noun or a particle of determination on and is equivalent to the English article "the." الرَّجُلُ : The man. It (أَل) is used to distinguish a noun as known to the hearer or reader in a particular and definite sense first, by its being mentioned before as in the words كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا فَعَصَىٰ فِرْعَوْنَ الرَّسُولَ : Like as We sent unto pharaoh a Messenger, and Pharaoh disobeyed the Messenger (73:16,17); secondly, by its being conceived in the mind as in إِذْ هُمَا فِي الْغَارِ : When they two were in the cave (9:40): Thirdly by its being applied to a thing present as in جَاءَ نَبِيٌّ هَذَا الرَّجُلُ : This man came to me. It is also used to denote the species; first to denote the totality of the individual of the species as in خُلِقَ الْإِنْسَانُ ضَعِيفًا : For man has been created weak (4:29); secondly, to denote the totality of the properties of the individual or the combination of all those properties in one thing as in زَيْدٌ الرَّجُلُ عِلْمًا : Zaid is perfect in knowledge. ذَلِكَ الْكِتَابُ : That is the book, i.e. that is pre-eminently the book; that book alone is perfect. It is also used to denote predominance of application as in الْمَدِينَةُ : The city, i.e. the city of the Holy Prophet. It may also supply the place of the affixed pronoun as in فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ : Verily Paradise, it shall be his place of abode (79:42). It is also a conj. noun in the sense of الَّذِي and its variations. Strangely enough, sometimes أَل is used as an interrogative as in هَلْ فَعَلْتَ in the sense of هَلْ فَعَلْتَ.

إِل

(1) Relationship; or nearness with respect to kindred. لَا يَرْقُبُوا فِيكُمْ إِلَّا ذِمَّةً : They would not observe any tie of relationship or covenant in respect of you (9:8); (2) good origin; (3) a place or person from where a place or person originates; (4) a compact or covenant; (5) a confederacy or league; a covenant between two parties by which either is bound to protect the other; (6) a promise, an assurance of safety or security or indemnity; وَقَىٰ الْإِلَّ

A keeper of the covenant; (7) lordship; (8) revelation or inspiration; (9) *إِلٌ* also signifies God; (10) a neighbour; (11) it is also syn. with *شَخْصٌ* used in a plural sense. *إِلًا* denotes an interrogation respecting a negative. It also denotes a wish, a reproof, a reproach or the asking for or requiring a thing. It is further used as an inceptive article in the sense of "now" and "why" and also means verily, truly, surely. For some of these uses and meanings, see 24:23; 9:13; 6:32; 2:13, 14; 11:9. *إِلًا* is sometimes immediately followed by another *لَا* as in *لَا لَا يَجْهَلُنَّ*: Let no one behave foolishly against us. *إِلًا* is a particle denoting a wish or reproof i.e. when followed by a future tense, exciting to an action and asking or desiring or demanding the performance of it; and when followed by a preterite, a reproof for not doing a thing; syn. with *هَلَّا*. *إِلًا تَفْعَلْ كَذَا*: Wherefore wilt thou not do such a thing. *إِلًا فَعَلْتَ كَذَا*: Wherefore didst not thou such a thing. It also means *أَنْ لَّا*: The *ن* being incorporated into *ل* which is written with *teshdeed*. *إِلًا تَعْلُوا عَلَيَّ*: That you exalt not yourselves against me (27:32). It has often *ل* prefixed to it, forming the compound *لِنَلَّا* which signifies "that" or "in order that not", and may frequently be rendered by "lest". *لِنَلَّا يَكُونَنَّ*: That people may have not argument against you or lest people should have an argument against you. (2:151). *إِلًا* is not to be confounded with the compound of the conditional *إِنْ* and the negative *لَا* is used in four manners: (1) It is used to denote exception *إِسْتِثْنَاءٌ* meaning "except", "Save" and sometimes "but" and sometimes "but not". In Arabic *إِسْتِثْنَاءٌ* (exception) is of two kinds (a) *إِسْتِثْنَاءٌ مُتَّصِلٌ* i.e. an exception in which the thing excepted belongs to the same class or species to which the things from which an exception is sought to be made, belong, as in *جَاءَ الْقَوْمُ إِلَّا زَيْدًا*: All the people came except Zaid; (b) *إِسْتِثْنَاءٌ مُنْقَطِعٌ* i.e. an exception in which the excepted belongs to a different class or species as in *جَاءَ الْقَوْمُ إِلَّا حِمَارًا*: All the people came but the ass. *فَسَجَدُوا إِلَّا إِبْلِيسَ*: So they all submitted, but *Iblis* did not (2:35). (*Iblis* not being one of the angels). *إِلًا* (in vv 42:24; 20:3,4, 10:99) may be said to be *إِسْتِثْنَاءٌ*

مُنْقَطِعٌ ; (2) it is used as syn. with عَيْرٌ and سِوَى i.e. "other than" or "not". لَوْ كَانَ فِيهِمَا آلَهُةٌ إِلَّا اللَّهُ لَفَسَدَتَا : There had been in them gods other than Allah (or not Allah), then the two would have gone to ruin (21:23). (3) Sometimes it is used as a conjunction as syn. with وَ i.e. "And". For this meaning of إِلَّا see vv. 2:151; 27:10, 11,12. (4) Sometimes it is syn. with لَمَّا meaning "but", "except", "only" or "nothing more than". إِنَّ كُلَّ إِلَّا كَذَّبَ الرُّسُلَ : There was not one of them but treated their Messengers as liars (38:15). (5) It is also a particle (or rather a compound of two words) denoting the complement of a condition; originally لَا signifying "if not" or "unless". إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ : If you do not do it, there will be mischief in the land (8:74). إِلَّا تَنْصُرُوهُ : If you do not help him, certainly Allah helped him (9:40). فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ : Do not die unless you are Muslims (2:133).

أَلَّتْ [aor. يَأَلْتُ inf. noun أَلَّتَا] : (1) It (a thing) decreased; (2) diminished; (3) lessened; (4) became defective, deficient, incomplete or imperfect. أَلَّتَهُ حَقَّهُ : He diminished to him his right or due or defrauded him of a portion of it. مَا أَلَّتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ : We will not diminish to them aught of the recompense of their work (52:22)

أَلَفَ [aor. يَأْلِفُ inf. noun أَلَفٌ] : He kept or clave to it. أَلَفَهُ (aor. يَأْلِفُ) and أَلَفَهُ (aor. يُوَالِفُ inf. noun أَوْلَافٌ) and أَلَفَهُ (aor. يُوَالِفُ inf. noun إِيْلَافٌ) : (1) He frequented it or resorted to it habitually; (2) he became familiar with it or accustomed to it; (3) he became friendly with him, he loved him. أَلَفَهُ also means: He provided him with necessary things and prepared him; (4) he made a covenant with him during a journey for the purpose of trade; he traded with him; (5) he made him to keep or cleave to the place; (6) he made him love it or him; he made him stick to it. لِإِيْلَافِ قُرَيْشٍ الْفَهْمِ رَحَلَةَ الشِّتَاءِ وَالصَّيْفِ : For the keeping of the Kureish to the journey of the winter and the summer. (106:2,3) إِيْلَافٌ : (1) sticking or make one stick to a thing; (2) loving or making one love a person or thing; (3) Provide a person with a

thing; (4) a covenant or an obligation or an obligation involving responsibility for safety, protection. **أَلْفٌ** (plural **أَلْفَاتٌ** and **أَلْفَاتٌ**) : One thousand and many thousands. **أَلْفَيْنِ** : Two thousands. **أَلْفَةٌ**: (1) Love or affection; (2) a state of sticking or cleaving to a person; (3) a state of union, alliance, agreement. **تَأَلَّفَ بَيْنَهُمْ** (inf. noun **تَأَلِّفٌ**) : He united them or brought them together after separation and made them love one another; he caused union or companionship to take place between them. **تَأَلَّفَ الْكِتَابَ** : The composition of a book. **تَأَلَّفَ** is the putting of many things into such a state that one name becomes applicable to them whether these bear to some of the parts a relation to others or not. **مُؤَلَّفَةُ الْقُلُوبِ** : Those whose hearts are united; those in whose hearts love is created.

أَلَكٌ [aor. **يَأَلِكُ** and **يَأَلِكُ** inf. noun **أَلَكًا** and **أَلُوكَةً** and **مَأَلَكًا** and **أَلُوكًا**] **أَلَكَ اللَّجَامَ** : He [a horse] chewed the bit. **أَلَكَ بَيْنَ الْقَوْمِ** : He acted as a messenger between the people. **أَلَكَهُ** : He conveyed or communicated to him a message. **أَلَكُ** : He sent. **أَلُوكٌ** : (1) A thing that is chewed; (2) a message or communication sent from one person to another. **مَلَكٌ** (both singular and plural); plural also **مَلَائِكٌ** and **مَلَائِكَةٌ** of which the original form is **مَلَكٌ** : Means an angel because he conveys or communicates the message from God, being derived from **أَلُوكٌ** , the root being **أَلَكٌ**. **أَلَكٌ** : A message. **مَلَكٌ** is also said to have been derived from **مَلِكٌ** (power; possession) and is **مَلِكٌ** (king) derived from **مَلِكٌ**. Both the words **مَلَكٌ** (angel) and **مَلِكٌ** (king) possess the sense of power and possession.

أَلِمَ [aor. **يَأَلِمُ** inf. noun **أَلِيمٌ**]: He was in pain; he suffered pain. **أَلِيمٌ** (Plural): Pain; ache. **أَلِيمٌ** : Causing pain; painful; causing pain in the utmost degree. **عَذَابٌ أَلِيمٌ** : Painful punishment. **لَهُمْ عَذَابٌ أَلِيمٌ** : For whom shall be a grievous punishment (3:92).

أَلَهُ or **أَلَهُ** [aor. **يَأَلُهُ** inf. noun **أَلُوهُةً** and **أَلَاهَةً** and **أَلُوهُيَّةً**]: (1) He served, worshipped or adored; (2) he was or became confounded or perplexed and unable to see his right course. **أَلَهُ عَلَى فُلَانٍ** : He was or became vehemently affected with grief on account of such a

one. **اَلِهٖ اِلَيْهِ** : He took himself to him for refuge or protection; he sought or asked aid or succour of him. **اَلِهٖ** : He reckoned him among gods. **اَلِهٖ** and **اِلَاهٖ** : An object of worship or adoration i.e. a god or deity; **اَلِهٖ** plural) **اَلِهَيْنِ** : Two gods.

اَللّٰهُ is the name of the Supreme Being Who is the sole possessor of all perfect attributes and is free from all defects. In the Arabic language, this word is never used for any other being or thing. No other language has a distinctive name for the Supreme Being. The names found in other languages are attributive or descriptive. **اَللّٰهُ** is always used in the singular. It is a simple substantive, not derived. Some say it is a proper name applied to the Being Who exists necessarily by Himself, comprising all the attributes of perfection, the **اَل** being inseparable from it. Some say it is from **اَلِهٖ** , either because minds are confounded or perplexed by the greatness or majesty of God or because He is the object of recourse for protection or aid. Some are of the opinion that it is from **اَلِهٖ يَلِيْهِ** which signifies height, others think that it is from **اَلِهٖ يَلُوْهُ** which signifies brightness, yet others are of the view that it is from the Syriac **اَلَهَا**. But all these are mere speculations and have no foundation in fact. The word **اَللّٰهُ** is derived from no other word, nor any other word is derived from it. **اَللّٰهُمَّ** is an expression used in prayer meaning **يَا اَللّٰهُ** the **م** being a substitute for **يَا** meaning, O God.

اَلَا [aor. **يَا لُوْ** inf. noun **اَلُوْا** and **اَلُوْا** and **اَلِيَّ**] **اَلَا** : He fell short; he fell short of doing that was requisite or he was remiss. **اَلَا فِى الْاَمْرِ** : He did not do what was expected of him regarding the affair. **اَلَا اَلُوْكَ نَصْحًا** : I will not be remiss in giving thee sincere or faithful advice. **اَلَا يَالُوْنَكُمْ خَبَالًا** : They will not be remiss in corrupting you (3:119). **اَلَا يَاتِلِ اُولُو الْفَضْلِ مِنْكُمْ** : And let not those who have bounty or abundance from among you be remiss or fall short (24:23). **اَلِيَّ** (aor. **يُوْلِيْ** inf. noun **اِلِيَّ**) : He swore. **اَلِيَّ يَمِيْنًا** : He swore an oath. **اَلِيَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ** also means he swore. **اَلِيَّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ** : The Holy Prophet swore that he would not

go into his wives for a month. **أُولُوا** or **أُولُوا** is a plural which has no singular; (**أُولَاتٌ** fem.) possessors of; possessed of; possessing, having. **نَحْنُ أُولُوا قُوَّةً وَأُولُوا بَأْسَ شَدِيدٍ** : We possess great strength and great power of punishment (27:34). **وَذَرْنِي وَالْمُكَذِّبِينَ أُولِي النَّعْمَةِ** : And leave Me and the rejectors of truth, those having ease and plenty (73:12). **أُولُو الْأَمْرِ** (pass part). **أُولُو الْأَمْرِ** : Those having or possessed of authority. **إِلَى** : (1) Is a preposition or particle governing a noun in the gen. case and denotes the end, as opposed to **مِنْ** which denotes the beginning of an extent, or of the space between two points; or the end of an extent of a place; **مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى** : From the Sacred Mosque, to, or as far as the Distant Mosque (17:2); (2) in some respect it agrees with **حَتَّى** : (3) it signifies to, till or until; **ثُمَّ آتَمُوا إِلَى اللَّيْلِ** : Then complete the fast till nightfall (2:188); (4) Sometime it signifies towards; **نَظَرَ إِلَيَّ** : He looked towards me; (5) sometimes it occurs in the sense of **مَعَ** (in addition) when a thing is joined to another thing, **مَنْ أَنْصَارِي إِلَى اللَّهِ** : Who will be my helpers with or in addition to God (61:15) **إِلَى** **أَمْوَالِهِمْ** : And devour not their property in addition to or with your property (4:3); (6) it is also used to show the grammatical agency of the noun governed by it, after a verb of wonder; **مَا رَبِّ أَبْغَضَهُ إِلَيَّ** (and is syn. with **عِنْدَ**) : How hateful is he to me; **رَبِّ السِّجْنِ أَحَبُّ إِلَيَّ** : O God my Lord, the prison is more pleasing or preferable to me (12:34); (7) It is also syn. with **لِ** as in **وَالْأَمْرُ لِي** : And the matter rests with thee (27:34); (8) It is also syn. with **عَلَى** : **وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ يَلَّ عَلَى** : And We decreed against Bani Israel or We revealed to the Children of Israel (17:5); (9) It is also syn. with **فِي** . In 4:88 we have: **لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ** : He will gather you on the Day of Judgement. **اللَّهُمَّ إِلَيْكَ** : O God, I complain to Thee. **إِلَيْكَ عَنِّي** : Be away from me.

أُولَاءِ meaning "these" and "those", is a plural having no proper singular, or a noun denoting a plural, and its singular is **ذَا** for the masculine and **ذِي** for the feminine; for it is both masc. and fem. and is applied to rational beings and irrational things. **هُمُ** **أُولَاءِ عَلَيَّ** : They (these) are closely following me (20:85).

The particle ها used as an inceptive to give notice of what is about to be said is prefixed to it. هؤلَاءِ means 'these' as هَذَا means 'this'. هؤلَاءِ قَوْمِكَ: These are thy people. The ك of allocation is added to it so that you say اُولَئِكَ or اُولَئِكَ and اُولَئِكُمْ, all meaning "these" like as ذَاكَ and ذَلِكَ means "that". When one says اُولَئِكَ, the singular is ذَلِكَ and when one says اُولَآكَ, the singular is ذَاكَ. اُولَى is likewise a plural having no proper singular and means "they who", "those which" and simply "who" and "which". Its singular is الَّذِي and is changed from being a noun of indication so as to having the meaning of اَلَّذِينَ اُولُوا قَدْ بَعَوْا عَلَيْنَا. اَلَّذِينَ (1) : (الَّتِي and اَلَّتِي and اَلَّتِي and اَلَّتِي and اَلَّتِي and اَلَّتِي) : (1) Benefit, (2) benefaction, (3) favour,

كَامِلٌ يَجْمَعُ اَلْآءَ اَلْفَتَى نَبِيَّةٌ سَيِّدُ سَادَاتِ حِصَمٍ

Kamil possesses all the attributes of youth. He is wideawake, chief of the chiefs and is generous; (4) boon or blessing; (5) might; (6) power; (7) attribute; (8) good quality. فَادْكَرُوا اَلْآءَ اَللّٰهِ : So remember the favours of Allah (7:70).

ام

[aor. يَوْمٌ inf. noun اِمَامَةٌ] (1) He repaired or he took himself to him; (2) he aimed at; sought after or pursued him or it; (3) he intended or purposed it. اَمَّ اَلْقَوْمَ or اَمَّ بِالْقَوْمِ : He led the people or led them so as to serve as an object of imitation or an example, he took precedence of them. اَمَّ (act. part.): One who repairs to or aims at a thing or place. (Plural. اَمِيْنٌ) : Nor those repairing to the Sacred House (5:3). اَمَمْتُهُ : I was to him a mother. اَمَّ (dim. اَمِيْمَةٌ) plural: (1) Mother; (2) source, origin or basis of a thing; (3) anything which is a means of sustenance and support or of reformation; anything to which other things surrounding it are linked or collected together; (4) a place of collection or comprehension or combination of a thing; (5) the head or chief of a people; (6) a man who has the charge of the food and service of a people or who is their servant; (7) a man's aged wife; (8) a place of habitation or abode. فَاُمُّ هَاوِيَةٍ : His place of habitation or abode shall be fire or Hell shall be its mother (101:10); (9) the ensign or standard which an army

follows; (10) laws or statutes, ordinances. **أُمَّهَاتُهُمْ شَتَّى**: Their laws or ordinances or statutes are different, or their times are different. **أُمُّ الرَّجُلِ**: The man's wife and the person who manages the affairs of his house. **أُمُّ الرَّأْسِ**: The brain. **لَا أُمَّ لَكَ**: Mayest thou have no mother, also **تُكَلِّتُكَ أُمَّكَ**: May thy mother be bereft of thee or lose thee. The word **أُمَّ** relates to both animate or inanimate things. **أُمُّ النُّجُومِ**: The Milky Way. **أُمُّ الْقُرْبَى**: The mother of the towns - the metropolis (6:93). **أُمُّ الطَّرِيقِ**: The main part of the road. **أُمُّ جَابِرٍ**: Bread. **أُمُّ الْخَبَائِثِ**: Wine. **أُمُّ الْكِتَابِ**: The source of all commandments (13:40); basis of the Book (3:8). **أُمِّيٌّ**: The unlettered; is a relative noun from **أُمَّةٌ**(nation), of or (1) belonging to or relating to the nation (**أُمَّةٌ**) of the Arabs who did not read or write and metaphorically applied to any one not knowing the art of writing or reading; (2) one not having a revealed scripture, particularly an Arab; (3) unlettered man; (4) ignorant person. It is also said to be a relative noun from **أُمَّ** (mother) and an ignorant person means one who does not know how to read or write because the art of reading or writing is acquired and such a person is as his mother brought him forth in respect of ignorance of that art; or he is as sinless or immaculate as his mother brought him forth. (**أُمَّيُونَ** plural). **يَتَّبِعُونَ**: Who follow the Messenger, the Prophet, the Immaculate one (7:158). **لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ**: We are not to blame in the matter of the unlearned (3:76). **أُمَّةٌ** (plural): (1) A way, course, mode or manner of acting or conduct; (2) a rule of life or conduct; (3) religion; religious persuasion; **فُلَانٌ لَا أُمَّةَ لَهُ**: Such a one has no religion, no religious persuasion; (4) obedience to God; (5) the followers of a particular religion; (6) a people to whom a Prophet is sent whether believers or unbelievers; **كَانَ النَّاسُ أُمَّةً وَاحِدَةً**: Mankind were one community (or one people) (2:214); (7) a nation; a people; a race; a tribe; a collective body of men; (8) a generation of men; or people of one time; (9) the creatures of God; **مَا رَأَيْتُ مِنْ أُمَّةٍ اللَّهُ أَحْسَنَ مِنْهُ**: I have not seen of the creatures of God any one more beautiful than he; (10) a righteous man who is an object of imitation;

(11) one who follows the true religion; (12) one who is known for goodness; (13) a man combining all good qualities; (14) a learned man who is singular in his learning; (15) one who has no equal. **إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ**. Abraham was indeed a paragon of virtue, obedient to Allah (16:121); (16) stature; **إِنَّهُ لَحَسَنُ الْأُمَّةِ**; Verily, he is beautiful in respect of stature or as regards stature; (17) a time; a period of time; a while. **وَأَذَكَرَ بَعْدَ أُمَّةٍ**; And he remembered after a time (12:46). **أُمَّةٌ قَانِتَةٌ**: (1) A party who stand by their covenant; (2) a people who perform well the duties entrusted to them; (3) a people who stand up for Prayer in the latter part of the night (3:114). **إِمَامٌ**: (1) A person or learned man whose example is followed; (2) any exemplar; a model; a leader of a people whether they may be following the right way or not (**أَيْمَةٌ** plural.); (3) the head of a religious community. **إِنِّي جَاعِلُكَ** **إِمَامًا**: I will make thee a leader of men (2:125); (4) the leader of any army; (5) the guide; (6) the driver of camels (**إِمَامٌ**) (7) The scripture of any people; **يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ**: The day when We shall summon every people with their Leader or their Scripture (17:72); **وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ**; And all things We have recorded in a clear Book (36:13); (8) a road or way; a manifest road or way; **وَأَنْهَمَا لَبِيمًا مُّبِينٍ**; And they both lie on a manifest way (15:80); (9) a tract, quarter or region of the earth; the direction of the Qibla. **أَمَامٌ**: Before. **أَمَامَكَ**: Look before thee; beware thou. **لِيَفْجُرَ أَمَامَهُ**: To send wickedness in advance of (or before) him (75:6). **أَمْ** is a conjunction connected with what precedes it so that neither what precedes it nor what follows it is independent of the other. It denotes interrogation or is used in a case of interrogation corresponding to the interrogative **أَ** and meaning **أَيُّ**. They say **أَزِيدُ فِي الدَّارِ أَمْ عَمْرُو**: Is Zaid in the house or Amr, i.e. which of the two (**أَيُّهُمَا**), therefore what follows **أَمْ** and what precedes it composes one sentence, and what follows it must correspond to what precedes it in the quality of noun and of verb. **أَزِيدُ قَائِمٌ أَمْ قَاعِدٌ**: Is Zaid standing or sitting. **أَءَأَنْتُمْ أَعْلَمُ أَمْ اللَّهُ**: Do you know better or Allah (2:141). **أَءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ**: Whether thou warn them or warn them not

(2:7). It is also used as a simple interrogative in the sense of هَلْ as in اَمْ كُنْتُمْ شُهَدَاءَ : Were you present (2:134).

اما

is used to denote an interrogation, in a compound of the interrogative hamzah and the negative مَا. It is a mere interrogative as in اَمَا تَسْتَحْيِي مِنَ اللّٰهِ : Art thou not ashamed of thyself with respect to God. اَلَا It is also an inceptive word used in the manner of اَلَا followed by اِنَّهُ . It is syn. with اَلَا (meaning "now" or 'now surely" or both of these meaning verily or truly). اَمَا : Verily, or now surely, he is a generous man. اِنَّهُ لَرَجُلٌ كَرِيْمٌ : As for those who disbelieved, they will know. اَمَا وَالدّٰيْنِ : As for those who disbelieved, they will say. In most cases it is used as a partitive implying the meaning of a condition. اَمَا السّفِيْنَةُ : As for as the boat is concerned. وَاَمَا الْغُلَامُ : And as for the boy. Few have mentioned its use as a corroborative as in the phrase اَمَا زَيْدٌ فَدَاهِبٌ : Whatever may be, Zaid is going. It is sometimes used as a compound of اَمْ and the interrogative مَا as in اَمَا ذَا كُنْتُمْ تَعْمَلُوْنَ : Or rather what is it that you did (27:85). اِنَّمَا was originally مَا اِنَّمَا, the particle اِنَّمَا having been added to مَا which means "if". The change effected in the sense of the particle اِنَّمَا by the addition of the particle مَا is that whereas اِنَّمَا alone expresses a mere contingency or possibility which is not necessarily accompanied by hope, the addition of the particle مَا makes the contingency not only more emphatic but also expressive of hope. وَاِمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ : And if We show thee some of the things We have promised them, (thou will know it) (10:47). اِمَّا denotes doubt as in اِمَّا زَيْدٌ اِمَّا اَمْرٌ : I know not who stood, whether Zaid or Amr. It also denotes giving option; اِمَّا اَنْ تُعَذِّبَ وَاِمَّا اَنْ تَرْحَمَهُمْ حُسْنًا : Either thou punish them or treat them with kindness (18:87). It also denotes vagueness of meaning; اِمَّا يُعَذِّبُهُمْ وَاِمَّا يَتُوْبُ عَلَيْهِمْ : Either He will punish them or He will turn to them with compassion (9:106). It is also used as a partitive as in اِمَّا شَاكِرًا وَاِمَّا كٰفِرًا : Whether he be grateful or ungrateful (76:4).

أَمَّتْ [aor. يَأْمِتُ inf. noun أَمْتًا] : أَمَّتَهُ : He measured it; determined its measure, quantity or the like; computed or conjectured its measure; he betook himself to it or sought after it. **أَمَّتِ الْقَوْمَ** : He computed the number of the people. (inf. noun أَمْتٌ) : (1) A measure of distance; **كَمْ أَمَّتْ مَا بَيْنَكَ وَبَيْنَ الْكُوفَةِ** : What is the distance between thee and Kufa (2) doubt; **لَيْسَ فِي الْخَمْرِ أَمْتٌ** : There is no doubt about the unlawfulness of wine; (3) curvity or unevenness; ruggedness in one place and smoothness in another; one part being higher or more prominent than another; an elevated place; small mounds or hills; depression or elevation; **لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا** : Wherein you will see no depression and elevation (20:108); **أَمْتٌ** also means a fault, a defect, an imperfection or the like; weakness; feebleness; languor, remissness; a good way, course, mode or manner of acting or conduct.

أَمِدَّ [aor. يَأْمِدُ inf. noun أَمِدَّة] : **أَمِدَّ عَلَيْهِ** : He was angry with him. **أَمِدَّة** : (1) Time, considered with regard to its end and **زَمَانٌ** being time considered with regard to its end and its beginning (but sometimes it is interchangeable with **زَمَانٌ**); (2) the utmost or extreme extent, term, limit, point or reach. **بَلَغَ أَمِدَّهُ** : He or it reached his or its utmost limit or extent. **ضَرَبَ لَهُ أَمِدًّا** : He assigned or appointed for him a limit, a term; (3) the period of life which one has reached; (4) each of the two terms of the life of a man i.e. the time of his birth and the time of his death; (5) the starting place and the goal of horses in a race; (6) any space of time; a space of time of unknown limit; a particular time. **لِمَا أَمْ يَجْعَلُ لَهُ رَبِّي أَمِدًّا** : The time that they had tarried (18:13). **فَطَالَ عَلَيْهِمْ** : Whether my Lord will fix for it a long time (72:26). **الْأَمِدُّ** : So the term had prolonged for them (57:17). The difference between **أَمِدَّة** and **أَبَدٌ** is that whereas the former means time limited in duration, the latter means time everlasting. **الدُّنْيَا** : **أَمِدَّةٌ وَالْآخِرَةُ أَبَدٌ** : This life has a limited duration, but the next life is everlasting.

أَمَرَ [aor. يَأْمُرُ inf. noun أَمْرٌ and إِمَارٌ and أَمْرٌ aor. يَأْمُرُ inf. noun إِمْرَةٌ and

ٲَامَرَهُ : Command (plural ٲَاوَامِرُ). ٲَامَرَهُ : He commanded him, ordered him, enjoined him. ٲَامَرَهُ بِهٖ or ٲَامَرَهُ اِيَّاهُ : He commanded or ordered him to do it. ٲَامَرٌ (act. part.). ٲَامُورٌ (Pass, part.). ٲَامَرَ and ٲَامِرٌ (aor. ٲَاْمَرُ): He held command or became commander or governor. ٲَامَرَ عَلٰى الْقَوْمِ : He became an ٲَامِيْرٌ (commander) over the people. (inf. noun ٲَامَارَةٌ). ٲَامَرَهُ عَلٰى الْقَوْمِ : He made him governor or leader over the people. ٲَامِرًا (plural ٲَامِرَاءُ) : Governor, leader, king etc. ٲَامِرٌ [aor. ٲَاْمَرُ]: It (a man's property) multiplied. ٲَامِرٌ : The case or affair became distressful, difficult or severe. ٲَاْتَبَتِ الْفَعْلُ : O my father, do whatever thou art commanded (37:103). ٲَامِرُوْا : He consulted him respecting his affair. ٲَامِرُهُ or ٲَامِرُهُ فِىْ اَمْرِهِ : Consult women respecting themselves. ٲَاْتَمَرُوْا : And consult one another with kindness (65:7). اِنَّ : The chiefs are consulting together respecting thee (28:21). وَلٰكِنْ لَّمْ يَفْعَلْ مَا اَمَرُهُ : And now if he does not do what I bid him (12:33). ٲَامْرٌ [ٲَاوَامِرٌ and ٲَاْمُوْرٌ plural]: A command; an order; a bidding; an injunction; a decree; an ordinance etc; judgement, course of action; choice; precaution; authority; government or management; an affair; business; a matter; a concern; a case; a purpose; a thing; a condition or state; an important event; affair of state. ٲَاْمَرٌ : The decree of God is coming (16:2). ٲَاْمَرٌ : And the command of Allah is a decree ordained (33:39). قُلِ الرُّوْحُ مِنْ اَمْرِ رَبِّىْ : Say, the soul is by the command of my Lord (17:86). فَالْتَقٰى الْمَآءُ عَلٰى اَمْرِ قَدْرِ : So the waters met for a purpose that was decreed (54:13). وَمَا اَمْرُ السَّاعَةِ اِلَّا كَلَمْحِ الْبَصْرِ : And the matter of the Hour is but as the twinkling of an eye (16:78). مَا كُنْتُ قَاطِعَةً اَمْرًا : I never decide any matter (or affair of state) (27:33). اِلَّا لَهٗ الْخَلْقُ وَالْاَمْرُ : His is the creation and the command (7:55). ٲَاْمِرٌ : Those who possess the command or authority. وَمَا : And to Allah do all things return (2:211). فَعَلْتَهُ عَنْ اَمْرِىْ : And I did not do it of my own accord (choice, judgement) (18:83). فَاجْمَعُوْا اَمْرَكُمْ وَّشُرَكَآءَ كُمْ ثُمَّ لَا يَكُنْ اَمْرُكُمْ عَلٰيْكُمْ غُمَّةً : So muster, then all your designs and your partners; then let not your course of action be obscure to you (10:72). ٲَاْمِرًا : And excess in our affair or conduct (3:148) ٲَاْمِرُهُمْ : They

tasted the consequence of their conduct (59:16). وَأَمْرُهُمْ شُورَى : And whose affairs are decided by mutual consultation (42:39). آمِرُونَ : We have taken our precaution (9:50). قَدْ أَخَذْنَا أَمْرَنَا : Those who enjoin good (9:112). بِالْمَعْرُوفِ (أَمْرٌ is singular act. part. from أَمَرَ) : The soul that enjoins evil. أَمْرٌ : A severe, distressful or grievous thing; an abominable, foul, very foul or terrible thing; a wonderful thing. لَقَدْ جَنَّتْ شَيْئًا إِمْرًا : Thou hast done an evil thing (18:72).

أَمْسَ Yesterday or the day before the present day. مَا رَأَيْتَهُ مُذْ أَمْسَ : I have not seen him since yesterday. كَأَن لَّمْ تَغْنَبْ بِالْأَمْسِ : As if nothing had existed there the day before (10:25). كَمَا قَتَلْتَ نَفْسًا : As you killed a person yesterday (28:20). Note:- أَمْسِ with kasra under س means yesterday, i.e. the day before the present day. But Al-amsu, Al-amsa and Al-amsi means one of the past days.

أَمَلٌ [aor. يَأْمُلُ inf. noun أَمَلٌ and أَمَالَةٌ] : He hoped it, hoped for it or he expected it or had a distant or remote expectation of it. أَمَلٌ : Hope or expectation (syn. رَجَاءٌ) or a remote expectation or vain hope, and object of hope. خَابَ سَعْيُهُ وَأَمَلُهُ : His labour and his hope or expectation were frustrated وَيُلْهِمُهُمُ الْاَمَلَ : And the vain hope may beguile them (15:4). وَخَيْرٌ اَمَلًا : And better in respect of hope (18:47).

أَمِنَ [aor. يَأْمِنُ inf. noun أَمِنٌ and أَمَانٌ and أَمْنَةٌ and أَمْنٌ] : He was or became or felt in a state of security or safety; originally the meaning was, he was or became easy in mind and free from fear. أَفَأَمِنُوا مَكْرَ اللَّهِ : He was safe from lion. أَمِنَ الْأَسَدَ or أَمِنَ مِنَ الْأَسَدِ : Are they then secure from the design of Allah? And none feels secure from the design of Allah save the people that perish (7:100). يُرِيدُونَ أَنْ يَأْمَنُوا كُمْ : Who desire to be secure from you (4:92). أَمْنَهُ (also أَمِنَهُ and أَمْنَهُ and ائْتَمَنَهُ and اِسْتَأْمَنَهُ) (1) He trusted or confided in him; (2) he entrusted him with or confided to him power, authority, control or charge; (3) he gave him charge over a thing or person. قَالَ هَلْ اْمُنُّكُمْ عَلَيْهِ اِلَّا كَمَا اْمِنْتُمْكُمْ عَلٰى اٰخِيهِ مِنْ قَبْلُ : He said: I cannot trust you

with him, save as I trusted you with his brother before (12:65).
 : فَانْ اَمِنْ بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ الَّذِي اُوْتِمِنَ اَمَانَتَهُ : And if one of you entrust another with something, then let him who is entrusted, surrender his trust (2:284).
 : اِنْ تَاْمَنُ بِدِيْنَارٍ : If thou trust him with a dinar (3:76).
 : مَا لَكَ لَا تَاْمَنَّا عَلٰى يُوسُفَ : Why dost thou not trust us with respect to Joseph (or entrust Joseph to us) (12:12);
 اَمْنَهُ عَلٰى : He trusted him with respect to such a thing; he entrusted him with power, authority, control or charge over it; he gave him charge over it. اَمْنٌ [aor. يَأْمُنُ inf. noun اَمَانَةٌ]. It is equal to اَمِنَ and means: He was or became trustworthy or trustful.
 : وَاَمْنَهُمْ مِّنْ خَوْفٍ : And rendered them safe from fear (106:5).
 اَمْنَهُ and اَمَنَهُ [اِيْمَانٌ and inf. noun يُؤْمِنُ and aor. اَمِنَ]. He rendered him safe or secure; he gave him protection.
 اَمِنَ فُلَانٌ : Such a one gave protection to the enemy.
 اَمِنَ بِاللّٰهِ : He believed in God.
 اَمِنَ لَهُ : He believed him; he believed in what he said.
 (26:50): اَمِنْتُمْ لَهُ قَبْلَ اَنْ اَذِنَ لَكُمْ and (7:124) اَمِنْتُمْ بِهِ قَبْلَ اَنْ اَذِنَ لَكُمْ : Both mean, you believed in him before I gave you leave.
 يُؤْمِنُ : He believes in Allah and believes the faithful i.e. believes what they say to be truthful or he gives credit to them.
 اَمِنَ لَهُ لُوْطٌ : Lot believed in him or believed him (29:27).
 لَنْ نُّؤْمِنَ : We will not believe in thy ascension (17:94).
 لَكُمْ : We shall not believe you (9:94).
 اَمْنٌ : Security or safety; peace, freedom from fear; possessed of safety.
 : اَنْتَ فِىْ اَمْنٍ : Thou art in a state of security.
 : اُولٰٓئِكَ لَهُمُ الْاَمْنُ : It is they who shall have peace (6:83).
 : اِذْ جَعَلْنَا الْاَيْبَتَ مَثَابَةً لِّلنَّاسِ وَاَمْنًا : When We made the house a resort for mankind and a place (possessed) of security (2:126).
 اَمْنَةً : Peace; security; freedom from fear.
 : ثُمَّ اَنْزَلَ عَلَيْنَا مِّنْ سَمَوٰتٍ مَّاءً بَارِكًا : Then after the sorrow He sent down peace on you (3:155).
 اَمَانَةٌ (اَمَانَاتٌ plural): Faithfulness or fidelity; honesty; a thing committed to the care or trust of a person; a trust or deposit (2:284); a duty or task allotted to a person; the commandment of God given to His servant;
 اِنَّا عَرَضْنَا الْاَمَانَةَ عَلٰى : We offered the trust (or gave the commandment) to the heavens and the earth (33:73).
 اَمَانَةٌ also means: A man's family or household; هُمْ لِاَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ :

Who are watchful of their covenants and trusts (23:9). اَمْنُونَ (اَمْنُونَ plural and اَمْنَةٌ feminine) : Safe; secure; free from fear (2:127; 3:98; 41:41) وَهُمْ فِي الْعُرْفَاتِ اَمْنُونَ : And in lofty mansions will they dwell secure (34:38). قَرْيَةً اَمْنَةً : Peaceful, secure town (16:113). نَاصِحٌ اَمِينٌ : Faithful counsellor (7:69). رَسُوْلٌ اَمِيْنٌ : Messenger faithful to his trust (26:108). اَلْبَلَدِ الْاَمِيْنِ : Town of peace or town affording peace (95:4). مَقَامٌ اَمِيْنٌ : Place of security (44:52). اَلرُّوْحِ الْاَمِيْنِ : The Spirit faithful to the trust (26:194). اَمِيْنٌ : Faithful, secure and safe, free from fear etc; trustworthy; trusted; a guardian; an assistant; the strong; one who trusts another. اِيْمَانٌ : Belief, particularly in God and His words and His Messengers; faith; trust or confidence; Prayer; the law brought by the Holy Prophet. اِيْمَانٌ contains and combines three necessary elements: (a) Profession by tongue; (b) conviction of mind; (c) demonstration through actions. (27:15; 48:14). اَلَّذِيْنَ اُوْتُوْا الْعِلْمَ وَالْاِيْمَانَ : Those who have been given knowledge and faith. (30:57). مُؤْمِنَةٌ fem; مُؤْمِنَاتٌ plural of مُؤْمِنَةٌ and مُؤْمِنُونَ plural of مُؤْمِنٌ): Believing; a believer in God and His Messengers; faithful; trusting. عَبْدٌ مُؤْمِنٌ : A believing slave (2:222). مَنْ قَتَلَ مُؤْمِنًا خَطَاً : Who kills a believer by mistake (4:93). اَلْمُؤْمِنُ : The Bestower of security; an epithet applied to God (59:24). اِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُوْنٍ : Verily, the punishment of their Lord is not a thing to feel secure from (70:29). مَأْمُوْنٌ : Place of safety or refuge. ثُمَّ اَبْلَغَهُ مَأْمَنَهُ : Then convey him to his place of security (9:6).

اَمَةٌ originally اَمَوَةٌ or اَمَوَةٌ [plural اَمَوَاتٌ and اِمَاءٌ and اِمْوَانٌ and اِمْوَانٌ] : A female slave; a woman whose condition is that of slavery. جَاءَتْ نَبِيَّ اَمَةٌ : The handmaid of God came to me. اَمَةٌ مُؤْمِنَةٌ : A believing bondwoman (2:222). مِنْ عِبَادِكُمْ وَاِمَائِكُمْ : Your slaves, male and female. اِمَاءٌ : Bondwomen (24:33).

اَنَّ [aor. اَنَّنِ and inf. نُنُّ and اَنَّ] : He moaned or uttered a moan by reason of pain; he said "Ah" (syn. تَاوَهُ).

اَنَّ (1) is a particle of the kind called مَصْدَرِيٌّ rendering the aorist mansoob [مَنْصُوْبٌ]. مِنْ قَبْلِ اَنْ يَّاتِيَ اَحَدَكُمْ الْمَوْتُ : Before that death

comes to any one of you (63:11); (2) It is a contraction of **أَنَّ** and occurs after a verb denoting certainty; **عَلِمَ أَنَّ سَيَكُونُ مِنْكُمْ**: He knows there will be some among you who will be sick (73:21); (3) It is an explicative meaning **أَيُّ فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعِ الْفُلْكَ**: And We revealed to him saying, make thou the ark (23:28); (4) It is redundant as a corroborative and occurs mostly after **فَلَمَّا** as in **فَلَمَّا أَنْ جَاءَ الْبَشِيرُ لَمَّا**: And when the bearer of good news came (12:97) (5) it has a conditional meaning like **إِنْ أَنْ تَضِلَّ** in **إِنْ أَنْ تَضِلَّ**: If one of the two forget (2:283); (6) It is a negative like **إِنْ** syn. with **إِذْ** as in **إِنْ بَلَّ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ**: They wonder because a Warner has come to them (50:3); (8) syn. with **لِنَلَّا** as in **يُبَيِّنُ اللَّهُ لَكُمُ أَنْ تَضِلُّوا**: God explains to you lest you go astray (4:177); (9) it occurs in the sense of **أَلَّذِي** as in the saying **زَيْدٌ أَغْفَلُ**: Zaid is more reasonable than he who lies. The sentence also means: Zaid is too intelligent to lie. Briefly it means, if; though; even though and so on. **إِنْ** is used in various ways: (1) First as a conditional particle denoting the happening of the second of two events in consequence of the happening of the first whether the second be immediate or deferred and whether the condition be affirmative or negative. **إِنْ تَعُودُوا نَعُدْ**: If you return (to hostility), we shall also return (8:20); (2) it is a negative syn. with **مَا** as in **إِنْ أَرَدْنَا إِلَّا الْحُسْنَى**: We intended not but what is good (9:107). See also 67:21; 86:5; 10:69; 72:26; 35:42; (3) It is a contraction of **إِنَّ** as in **إِنْ كَلَّا لَمَّا لِيُوفِيَنَّهُمْ رَبُّكَ**: Surely thy Lord will certainly repay them in full (11:112). See also 43:36; 20:64; 2:144; 17:77; 26:187; (4) it is redundant occurring with **مَا**; (5) it is syn. with **قَدْ** as in **إِنْ نَفَعَتِ**: Surely, reminding is profitable (87:10); (6) Some say it is syn. with **إِذْ** meaning "because" as in **وَاتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ**: And fear Allah because you are true believers (5:58). **لَتَدْخُلَنَّ**: You shall certainly enter the Sacred Mosque in security because Allah has willed it (48:28); (7) It is syn. sometimes with **إِذَا** as in **إِنْ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ**: If or when they prefer disbelief to belief (9:23) and 33:58; (8) it is used for **أَنَّ**. So briefly **إِنْ** means if; not; verily. because; when; **أَنَّ** is

originally **إِنَّ** or is a derivative from **إِنَّ**. With **كَ** prefixed to it is a particle of comparison. Sometimes **كَأَنَّ** denotes denial. **كَأَنَّ** also denotes knowing and also thinking. **أَنَّ** is sometimes contracted into **أَنَّ**. It is also syn. with **لَعَلَّ** as in **إِنِّي السُّوقَ أَنْكَ لَعَلَّ** : Come to the market, may be thou wilt buy for us something. **وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ** : And what should make thee know, may be when it comes, they will not believe (6:110). **إِنَّ** is a corroborative particle, corroborating the predicate; governing the subject in the accus. case and the predicate in the nom. case and it may generally be rendered as verily, certainly, surely and the like. **إِنَّ** is sometimes contracted into **إِنَّ** : **إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ** : Verily, Allah is Most Forgiving, Merciful. It is also syn. with **نَعَمْ** i.e. even so; yes; yea, as in the verse **إِنَّ هَٰذَانِ لَسَاحِرَانِ يُرِيدَانِ أَنْ يُخْرِجَاكَ مِنْهَا** : Verily, (or yes) these two are magicians who seek to drive you out (20:64). **إِنَّمَا** is considered to be a compound of **إِنَّ** and **مَا** meaning: Surely. It imports restriction of that which it precedes to that which follows it, giving the sense of "only". **إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ** : The alms are meant only for the poor (9:60). The word, however, does not always import restriction but sometimes only corroboration of an affirmation giving the sense of "verily" or "surely" as in **إِنَّمَا الرِّبَا فِي النَّسِيئَةِ** i.e. surely (one form of) usury is in the delay of payment.

أُنْثَى [aor. **يَأْنُثُ** inf. noun **أُنْثَى**] : It was or became female or feminine or it (Iron) was or became soft. **أُنْثَى** (إِنَاثَا plural) means, female; feminine; of the female sex or feminine gender. It also means inanimate things; small stars. **أُنْثَى** : A feminine woman - a perfect woman. **رَجُلٌ ذَكَرٌ** : A man perfect in his masculine attributes. **مُؤَنَّثٌ** : An effeminate man or a man in the form of a woman; a feminine word. **إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنَاثًا** : They invoke besides Him but lifeless objects (4:118). **أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا** : Did We create the angels females (37:151).

أَنَسَ [aor. **يَأْنَسُ** and **أَنَسَ** aor. **يَأْنِسُ** and **يَأْنِسُ** and **أَنَسَ** aor. **يَأْنَسُ** inf. noun **أَنَسَ**] : He was or became

friendly or familiar with him اِسْتَأْنَسَ : (1) He looked; (2) he considered or examined, endeavouring to obtain a clear knowledge of a thing; (3) he looked about to ascertain if he could see any one; (4) he enquired; (5) he asked permission. حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا : Until you have asked permission and saluted (24:28). اِذْهَبْ وَاسْتَأْنَسْ هَلْ تَرَىٰ أَحَدًا : Go and look if you see any one. غَيْرَ مُسْتَأْنِسِينَ لِحَدِيثٍ : Without seeking to engage in talk i.e. without seeking to have delight in talking (33:54). اِنْسَ بِهِ or اِنْسَهُ : (1) He behaved in a friendly manner with him; (2) he saw him or it; (3) he perceived it; (4) he saw it so that there was no doubt in it; he saw it not having known it before; (5) he heard it; (6) he felt it; he knew it; was certain of it. اِنْسَ مِنْ جَانِبِ الطُّورِ نَارًا : He perceived a fire in the direction of the mount (28:30). فَاِنْ : Then if you find in them sound judgement (4:7). اِنْسَ نَاسٌ is syn. being a contraction thereof): A select friend or companion; هَذَا اِنْسِي : (1) He is my select friend; (2) mankind as opposed to جِنٌّ as also اِنْسٌ and اِنْسَانٌ , the last i.e. اِنْسَانٌ , being applied to male and female and singular and plural. اِنْسٌ = اِنْسٌ : Many men; a numerous company of men; a tribe staying; the inhabitants of a house. حُمُرٌ اِنْسِيَّةٌ : Belonging to mankind; human. اِنْسِيَّةٌ : Domestic asses; a human being; a man. مَا خَلَقْتُ الْجِنَّ وَالْاِنْسَ : I have not created the jinn and the men (51:57). فَلَنْ اُكَلِّمَ الْيَوْمَ اِنْسِيًّا : I will therefore not speak this day to any human being (19:27). اِنْسٌ : Cattle and men in great numbers (25:50). اِنْسٌ : Familiarity; sociableness; joy; ease. اِنْسَانٌ : Man; mankind: Applied to the male and female and used as both singular and plural. (plural اِنْسِي and اِنْسَانٌ). Respecting the derivation of اِنْسَانٌ authors differ. Some say that it is from اِنْسٌ ; others say it is from اِنْسَانٌ signifying "perfection" or "sight" and "knowledge" and "sensation", because man uses these faculties. It is also said that the form اِنْسَانٌ is also used for اِنْسَانٌ , as though it were a dual meaning "a double associate", i.e. an associate with the jinn and with his own kind. They say اِنْسٌ بِالْجِنِّ وَاِنْسٌ بِالْخَلْقِ : He associated with the jinn and associated with men. Some other

people derive it from النَّوْسُ signifying "motion", some others say that it is originally اِنْسِيَانٌ from اِنْسِيَانٌ (forgetfulness). It is said: اِنَّمَا سُمِّيَ اِنْسَانًا لِاَنَّهُ عَاهَدَ اِلَيْهِ فَنَسِيَ : He was only named اِنْسَانٌ because he was commanded and forgot. اِنْسَانٌ اَلْعَيْنُ : The image that is reflected in the black of the eye; the pupil or apple of the eye; or the black of the eye. It also means the land that is not cultivated. وَحَمَلَهَا اِلْاِنْسَانُ : But man bore it (33:73). يَوْمَ نَدْعُوهُمُ كُلًّا : Remember the day when We shall summon every people (17:72). اِنَاسٌ is syn. with اُنَاسٌ being a contraction thereof and means: Men; mankind; people; رَبُّ النَّاسِ : Lord of men; Lord of mankind.

اَنَفَ [aor. يَأْنِفُ and inf. يَأْنِفُ noun اَنَفًا] : He struck his nose (inf. noun اَنَفٌ). اِنْفَ (aor. يَأْنِفُ) : He turned up his nose at it; he hated it (inf. noun اَنَفٌ). اَنَفًا = اِنْفًا : In the beginning; just now; a little while ago; in the first time; near. مَاذَا قَالَ اِنْفًا : What he has been talking about just now (47:17).

اَلْاِنَامُ and اَلْاِنَامُ : Mankind and the jinn or what are on the surface of the earth (اَلْخَلْقُ) ; everything having a soul; or every one who is subject to sleep as though it were derived from اَلنَّوْمُ وَضَعَهَا. اَلنَّوْمُ : And He has set the earth for His creatures (55:11).

اِنَى [aor. يَأْنِي inf. noun اِنَى and اِنَى and اِنَاءٌ and اِنَى] : (1) Its time came; it was or became or drew near; (2) it attained to its full or final time or state; (3) it became mature or ripe or it became thoroughly cooked. اَلَمْ يَأْنِ لِلَّذِينَ اٰمَنُوْا : Has not the time come for those who believe (57:17). غَيْرَ نَاطِرِيْنَ اِنَاَهُ : Without waiting for its appointed time; without waiting for it having been cooked (33:54). اِنَى اِنَى : The hot water became hot to the utmost degree. اِنَى : The hot water became hot to the utmost degree. (4) اِنَى also means, it (a thing) was or became behind its time; delayed. اِنَى (and اِنَى and اِنَى and اِنَى): An hour or a short portion of time; or an indefinite time; a time of the night; any hour of the night; or the whole day. مَضَى اِنَى مِنَ اللَّيْلِ : A time of the night passed. اِنَاَى اِنَاَى : Hours of the night (20:131). اِنَاَى : Meaning the day and the night. اِنَى as also

إِنَّا : The utmost point or degree. بَلَغَ أَنَاهُ and إِنَاهُ : It reached its utmost point; its state of being thoroughly cooked; its state of maturity or its final state or time. (33:54). إِنَاءٌ : A vessel or receptacle of water. (آنِيَاءُ. plural) : And vessels of silver will be passed round among them (76:16). آنٍ (act. part. from أَنَى) and آنِيَةٌ (fem.): Boiling; or hot to the utmost degree. عَيْنِ آنِيَةٍ : Fierce boiling water (55:45). عَيْنِ آنِيَةٍ : Boiling spring. (88 : 6) آنٍ : While meaning hot to the utmost degree, also means a patient, moderate man. الْآنَ : Time; now; at present; the present time. آنٌ : It drew near; it attained to its full. أَلَمْ تَكُنْ وَ قَدْ عَصَيْتَ قَبْلُ : What! now! while thou wast disobedient before (10:92). آئِنٌ = كَيْفٌ = مَتَى = مِنْ أَيْنَ = أَنَّى : Whence; or from where; when; how and however. أَنَّى لَكَ هَذَا : Whence hast thou this (3:38). أَنَّى يَكُونُ لِي غُلَامٌ : How shall I have a son (3:41). فَاتَّقُوا أَنَّى شِئْتُمْ : So approach your tilth when and how you like (2:224).

اهل

أَهْلٌ [aor. يَأْهُلُ and يَأْهَلُ inf. noun أَهْلًا] : The man married. أَهَلَّ بِه [aor. يَأْهَلُ به] : He married a woman (also تَأْهَلَّ and أَهَّلَ). أَهَّلَ الْمَكَانَ : The house became inhabited. أَهَلَّهُ : He said to him أَهْلًا وَسَهْلًا وَ مَرْحَبًا i.e. he welcomed him. أَهْلٌ : (1) The people of a house or a dwelling, and of a town or village and of a country; (2) fellow members of one family or race and of one religion and of one craft, art or trade; (3) relations whether they have followers or dependants or not (whereas آل signifies relations with their followers or dependents; (4) relations; (5) followers or dependents; (6) inhabitants; (7) the possessors or owners of property; (8) having a right or title to a thing; worthy, deserving or fit for a thing; the authors of a thing; (9) wife; (10) family; (11) people; men; (12) master of the house. أَهْلُ الْكِتَابِ : The people of the Book (5:60). أَهْلُ الْقُرَى : People of the towns (7:97). جَاءَ أَهْلُ الْمَدِينَةِ : People or inhabitants of the city came (15:68). فَسْأَلُوا أَهْلَ الذِّكْرِ : So ask those who possess the Reminder (16:44). أَهْلُ الْبَيْتِ : People of the house (11:74); members of the family (33:34). إِذْ غَدَوْتَ مِنْ أَهْلِكَ : When

thou didst go forth early in the morning "from thy household" (3:122). أَهْلُ النَّبِيِّ : The family or wives or daughters of the Prophet and his sons-in-law, comprising his grand-children. أَهْلُ الرَّجُلِ : The man's wife and his children. أَهْلُ الْعَهْدِ : Those who have a compact or covenant with Muslims. أَهْلٌ لِكَذَا : Having a right or title to such a thing; entitled thereto; worthy or deserving of it. هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ : He (God) is entitled to be regarded with fear and has the right to forgive (74:57). كَانُوا أَحَقَّ : They were better entitled to it and more worthy of it (48:27). أَهْلُ الْبِدْعِ : The author or authors of innovation. The opposite of أَهْلِيَّ is وَحْشِيَّ : Domestic asses.

أَوْ

(1) A conjunction; (2) a particle which, when occurring in an enunciative phrase, generally denotes doubt قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ : they said, "We have tarred a day or a part of a day(18:20) and vagueness of meaning; وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَى هُدًى أَوْ فِي ضَلَالٍ مُّبِينٍ : Either we or you are on right guidance or on manifest error. (34:25), and when occurring in an imperative or a prohibitive phrase, generally denotes the giving of option or choice. كُلِّ السَّمَكِ أَوْ : Eat thou the fish or drink thou the milk. It denotes unrestricted conjunction. أَوْ جَاءَ أَحَدٌ مِّنْكَ مِنَ الْغَائِطِ : Or if any one of you comes from the privy (4:44). It also denotes transition and division, كُونُوا هُودًا أَوْ نَصَارَى : Be ye Jews or Christians (2:136). It is used in the sense of إِمَّا and إِلَى and حَتَّى. It is also used as a conditional. It denotes division into parts as given above (2:136). Briefly, it means: Or; and; unless or until; nay.

آب

[يُرْجَبُ] : He returned. آبَ إِلَى أَهْلِهِ : He returned to his family at night. آبَتِ الشَّمْسُ : The sun set. آبَ إِلَيْهِ النَّاسُ : The people came to him from every direction. آبَ إِلَى اللَّهِ : He returned to God from his sins; he repented, (inf. nouns إِيَابٌ and أَوْبٌ and مَّآبٌ). إِنَّ إِلَيْنَا : To Us is their return (88:26). أَوَّبَ : He repeated the praises of God. يَا جِبَالُ أَوَّبِي مَعَهُ : O mountains, repeat the praises of God with him (34:11). أَوَّبَ also means: He journeyed all the day and alighted at night, or he journeyed by night. أَوْبٌ : Returning; a right way; a direction; a way or road. أَوَّابٌ :

Frequent in returning to God from one's sins; wont to repent; turning from disobedience to obedience; a praiser of God. **أَوَّابٌ**: One who reflects upon his sins in solitude and prays to God to forgive them. **إِنَّهُ أَوَّابٌ** : He was always turning to God (38:18), (**أَوَّابُونَ** and **أَوَّابِينَ** plural). **آبٍ** (**آبُونَ** plural): One who returns. **مَأْبٍ** : Place to which one turns; fixed abode; the goal to which the course of life ultimately leads one; the place where the sun sets; home. **وَاللَّهُ عِنْدَهُ حُسْنُ الْمَأْبِ** : But it is Allah with Whom is an excellent home (3:15). **إِلَيْهِ مَأْبٍ** : Unto Him is my return (13:37).

أَوْدَ

[aor. **يَأْوُدُ**] : It became bent. **آدٍ** [aor. **يَأْوُدُ**] : It (the day) receded in the evening; it (the evening) declined. **آدَتِ الظُّلَالُ** : The shadows returned and inclined towards the East. **أَدَّ عَلَيْهِ** : He pitied him. **آدَهُ** [aor. **يَتَوَدُّ**] : It oppressed him by its weight; burdened him; it (a thing or affair) oppressed or afflicted him. **لَا يَتَوَدُّهُ حِفْظُهُمَا** : And their care does not burden Him (2:256).

آلَ

[aor. **يَأْوُلُ**] : He returned or resorted to him or it. **آلَ عَنْهُ** : He returned or reverted from it. **آلَ إِلَيْهِ بِنَسَبٍ** : He bore a relation to him by kindred. **آلَ الشَّيْءِ** : The thing decreased or became defective or deficient. **آلَ اللَّبَنِ** : The milk became thick. **آلَ مِنْ فُلَانٍ** : He escaped from such a one. **آلَ** [aor. **يَأْوُلُ**] or **أَوْلَ** [aor. **يَأْوُلُ**] also means: He or it preceded; was beforehand, first or foremost. **وَأَلَّ** is syn.; and from it according to sense is probably derived. **آلَ رَعِيَّتَهُ** : He ruled or governed his subjects; presided over their affairs. **آلَ عَلَيْهِمْ** : He held authority over them; presided over their affairs. **آلَ مَالَهُ** : He managed his property well. **أَوْلَى الرُّؤْيَا** : He explained, interpreted the dream. **تَأْوِيلٌ** (inf. noun): The interpretation or explanation; meaning; telling the final result; the end; issue, result or final sequel of thing. **هَذَا تَأْوِيلُ رُءْيَايَ** : This is the result or fulfilment of my dream (12:101). **وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالَمِينَ** : And we do not know the interpretation of confused dreams (12:45). **ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا** : This is the explanation of that which thou wast not able to bear with patience (18:83). **هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ** : Do they wait for the fulfilment (result) of warnings thereof (7:54) **وَأَحْسَنُ تَأْوِيلًا** : Most

commendable in the end or as regards its result (4:60). **وَابْتِغَاءً** : And seeking its interpretation (3:8). **آل** : A man's **أَهْلٌ** , a family i.e. his relations; or kinsfolk; or nearest relations by descent from the same father or ancestor; the people of his house; his followers; his friends; those who bear a relation to him as members to a head by religion or kindred. **آلِ النَّبِيِّ** : The Holy Prophet's followers, whether relations or others, his relations, whether followers or not; and his wives; **أَوَّلٌ** : First; foremost. **وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ** : And be not the first to disbelieve therein (2:42). **هُوَ الْأَوَّلُ وَالْآخِرُ** : He is the First and the Last (57:4).

أَوَّهَ and **تَأَوَّهَ** and **آهَ** : He said "ah" or "alas"; he moaned or uttered prolonged voice of complaint. **أَوَّاهٌ** : A man often moaning or one who says "alas" from a motive of affection or pity or compassion and fear; a man sorrowing or mourning much; compassionate; tender hearted; often praying; one who glorifies God greatly or much; one inviting often to what is good; one skilled in the law; a believer **إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ** : Surely, Abraham was most tender-hearted and forbearing. (9:14).

أَوَى [اَوَاءٌ and اَوِيًّا inf. **يَأْوِي** aor.] : He betook himself to it or repaired to it for refuge; he returned to it; he dwelt in it. **سَأْوَى إِلَى** : I shall soon betake myself to a mountain (11:44). **أَوَى إِلَيْهِ** : He lodged his brother with himself (12:70). **أَلَمْ يَجِدْكَ يَتِيمًا** : Did He not find thee an orphan and protect thee (93:7). **فَأْوَى** : So He sheltered you and strengthened you (8:27). **فَأَوَّاكُمْ وَأَيْدِيَكُمْ** : And We gave them refuge (23:51). **وَأَوَيْنَهُمَا** : And his kinsfolk who sheltered him (70:14). **أَوَّهَ** : He gave him lodging or refuge; harboured him; sheltered him; protected him; lodged him with himself; made him his guest. **مَأْوَى** : A place to which one repairs or betakes himself for refuge; a refuge; an asylum; a place of resort; the abode or lodging place. **عِنْدَهَا جَنَّةُ الْمَأْوَى** : Whose abode is Hell (3:163). **عِنْدَهَا جَنَّةُ الْمَأْوَى** : Near it is the Garden of eternal abode (53:16).

أَى **أَى** : He put or set up a sign, token or mark by which a person or thing might be known. **أَى** : A vocative particle. **أَى زَيْدٌ أَقْبَلُ** : O

Zaid, come. اَى رَبِّ : O my Lord. This particle is addressed to a near or a distant thing. اِى : A particle denoting a reply meaning نَعَمْ (yes or yea) ; importing acknowledgement of the truth of an enunciation and the making a thing known to him who asks information ; a promise to him who seeks or demands. قُلْ اِى : Say, yea, by my Lord (10:54). It always occurs before an oath. اِى وَاللّٰهِ (Yea, by God). اِى is a noun used in five different meanings. (a) It is used as an interrogative meaning "who", "which" and "what". اِيْهِمْ اُخُوْكَ : Who or which of them is thy brother. فِىْ اَيِّ حَدِيْثٍ بَعْدَهُ يُؤْمِنُوْنَ : Then in what announcement after it will they believe (7:186). اِىُّ الْحَزْبَيْنِ اَحْصٰى : Which of the two parties would preserve a better reckoning. (18:13). اِىُّ مُنْقَلَبٌ : What turn their affairs shall take (26:228); (b) it denotes a condition; اِيْهُمْ يُكْرِمْنِىْ اُكْرِمْنٰهُ : Whichever of them treats me with honour, I will treat him with honour. اِيْمًا تَدْعُوْا فَلَهُ الْاَسْمَاءُ : Whichever of the two terms I fulfil (28:29); اِىُّ الْحُسْنٰى : By whichever name you call on Him, His are the most beautiful names (17:111) ; (c) It is also a conjunct noun i.e. it is sometimes used in the manner of الَّذِى and therefore requires a complement. ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شَيْعَةٍ اِيْهُمْ اَشَدُّ عَلَى الرَّحْمٰنِ عِتِيًّا : Then shall We certainly pick out, from every group, those of them who were most stubborn in rebellion against the gracious God (19:70). (d) it also denotes perfection; زَيْدٌ رَجُلٌ اِىُّ رَجُلٍ : Zaid is a man, what a man; (e) It also has كَ prefixed to it; then it denotes numerousness, being syn. with كَمَّ. وَكٰتِبِيْنَ مِّنْ اٰيَةٍ فِى السَّمٰوٰتِ كَمَّ : How many a Sign is there in the heavens and the earth (12:106) (f) It is also a connective of the vocative يَا with the noun signifying the person called when this noun has the article ال prefixed to it. يَا اِيْهَا الَّذِى نَزَلَ عَلَيْهِ. : O sorcerer (43:50). اِىُّ الَّذِى نَزَلَ عَلَيْهِ. : O thou to whom this exhortation has been sent down (15:7). اِيْتَهَا الْعَبْرُ. : O ye men of the caravan (12:71). اِيَانَ : When; at what time. اِيَانَ يُبْعَثُوْنَ. : When they will be raised (16:22). اِيَةٌ : A sign, token or mark by which a person or thing is known; a message or communication sent from one person to another; the body of a man; that which one sees from a distance; a

person or an individual; a whole company of people; خَرَجَ الْقَوْمُ : The people came forth with their whole company i.e. all of them, leaving nothing behind; a verse of the Holy Qur'an; a portion of the Holy Qur'an denoting any statute or ordinance of God; a chapter of the Holy Qur'an (سُورَةٌ) ; a sign as meaning a miracle; a sign as meaning an indication; an evidence or a proof; an example or a warning; آيَاتٍ (plural). ائتين: Two signs (17:13). آياتِ الله : Signs of Allah; wonders of Allah; Divine miracles; warnings from Allah; commandments of Allah. تلك آياتِ الكتابِ الحكيم : These are the verses of the Book that is full of wisdom (10:2). فَنتَّبِعْ آيَاتِكَ : So that we might have followed thy commandments (20:135). يَتْلُوا عَلَيْهِمْ آيَاتِكَ : Recite to them Thy Signs (2:130). إِذَا لَهُمْ مَكْرٌ فِي آيَاتِنَا : They begin to plan against Our Signs (10:22). فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ : In what word then, after rejecting that of Allah and His Signs, will they believe (45:7). أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً تَعْبَثُونَ : Do you build monuments on every high place, seeking vain glory (26:129). لَقَدْ كَانَ فِي يُوسُفَ : Surely, in Joseph and his brethren there are Signs for the inquirers (12:8). مَا نَنْسَخُ مِنْ آيَةٍ : Whatever Sign We abrogate (2:107). The words آيَةٌ and آيَاتٍ have been used in the Holy Qur'an in hundreds of places in different senses which have been given above. Generally, the word آيَةٌ has been translated as "Sign" which connotes a variety of meanings given above and is used in the Holy Qur'an in those meanings.

اَيَّا

According to some, it is a noun of vague signification, used metonymically for a noun in the accusative case, with which are connected all the affixed pronouns that denote the accusative case: اِيَّاكَ (thee), اِيَّاهُ (him), اِيَّايَ (me) and اِيَّانَا (us). بَلْ اِيَّاهُ تَدْعُونَ : But on Him alone will you call (6:42). اِيَّاكَ نَعْبُدُ : Thee alone do we worship (1:5). نَحْنُ نَرْزُقُهُمْ وَاِيَّاكُمْ : We provide for them and for you (17:32). اِيَّايَ فَارْهَبُونَ : Me alone should you fear (2:41). مَا كَانُوا اِيَّانَا يَعْبُدُونَ : It was not us that they worshipped (28:64). This word is also used for the purpose of cautioning or putting one on his guard. اِيَّاكَ وَالْاَسَدَ : Beware thou of the lion.

اَيَا is a vocative particle used in calling him who is near and him who is distant. اَيَا زَيْدًا اَقْبِلْ : O Zaid come.

اَيَّدَ [aor. يُؤَيِّدُ] : He helped him; he aided him; he strengthened him. اَيَّدَهُ عَلَى الْاَمْرِ : He helped him to accomplish the affair. تَأَيَّدَ (inf noun): Strength; help, aid. اَيَّدَنَاهُ بِرُوحِ الْقُدُسِ : We helped or strengthened him with the Spirit of holiness (2:254). وَاللَّهُ يُؤَيِّدُ وَابْنُ صَرْهٍ مَنْ يَشَاءُ : Allah strengthens with His aid whomsoever He pleases (3:14).

اَيَّكَ [aor. يَأْيِكُ inf. noun اَيَّكَ] : The trees called اَيَّكَ became what is called اَيَّكَ (singular of اَيَّكَ). اَيَّكَ الشَّجَرُ : The trees grew thick and formed a wood. الْاَيَّكَ : A collection of numerous tangled or dense trees particularly of the kind called اَرَآكُ or سِدْرٌ.

اَيَّلُ A name of God, a Hebrew or Syriac word: It is a dial. var. of اَلُّ or the latter may be an arabicised form of the former. جَبْرِئِيلُ is a compound word made up of جَبْرٌ which in Hebrew means a man or a mighty man or a hero, and اَيَّلُ means God. The word اَيَّلُ occurs in several combinations as in جَبْرِئِيلُ and مِيكَائِيلُ or مِيكَائِيلُ and اِسْمَاعِيلُ . In Arabic the word جَبْرٌ means : Mending a broken thing; giving a poor man so liberally as to make him well off; a brave man. جَبْرٌ also signifies "a servant". اَيَّلُ in addition to the above mentioned derivation, may have been derived from the word اَلَّهُ (God) or from the root اَل , the active participle from which is اَيَّلٌ meaning controller or Ruler. So جَبْرِئِيلُ means a servant of God; a strong and brave servant of God; a servant of God who looks after the repairing or reformation of the universe.

اَيَّمَ [aor. يَيِّمُهُ inf. noun اَيِّمَةٌ] : The woman became bereft of her husband by his death or by his being slain and remained unmarried. اَيَّمَ الرَّجُلُ (aor. يَيِّمُهُ and inf. noun اَيِّمَةٌ) : The man lost his wife and did not marry. اَيَّمَ also means, the man lost his wife or the woman lost her husband. اَيِّمٌ (اَيَّامِي Plural) : A woman having no husband whether she be a virgin or not or whether she had married before or not. The word also means a

man having no wife. أَيْمٌ also means : A free woman; a female relation such as a sister, maternal aunt and so on. وَأَنْكِحُوا الْأَيَامَىٰ :
And arrange marriages for widows from among you (24:33). أَيْمٌ
اللّٰهُ : By God.

2

بَابُ الْبَاءِ

ب

Bā

Numerical Value = 2

بَاءٌ The second letter of the alphabet. (1) It denotes adhesion in the proper sense. **عَلَيْكَ بِزَيْدٍ** : Keep thou to Zaid. (2) It is also used to make a verb transitive. **ذَهَبَ اللَّهُ بِنُورِهِمْ** : God took away light (2:21). (3) It also denotes the employing of a thing as an instrument. **كَتَبَ بِالْقَلَمِ** : He wrote with the pen. (4) It also denotes a cause. **فَكُلًّا أَخَذْنَا بِذَنْبِهِ** : We punished every one of them because of his sin (29:41). (5) it is also used in the sense of **مَعَ** i.e. "with". **وَقَدْ دَخَلُوا بِالْكَفْرِ** : While they enter with disbelief (5:62). **يُنُوحُ أَهْبَطُ بِسَلَامٍ مِنَّا** : O Noah, descend then with peace from Us (11:49). (6) It is also syn. with **فِي** i.e. "in". **وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ** : And Allah had already helped you at Badr (3:124). **جَلَسْتُ بِالْمَسْجِدِ** : I sat in the mosque. (7) It is also used in the sense of "instead of" or "in place of". **أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَى** : These are they who have taken error instead of guidance (2:17). (8) It also denotes requital. **أَدْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ** : Enter Paradise in return for that which you did (16:33). (9) It is also syn. with **عَنْ** as in **فَاسْئَلْ بِهِ خَيْرًا** : Ask thou then concerning Him one who knows (25:60). **مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ** : What has beguiled thee from thy Gracious Lord (82:7). (10) It is syn. with **عَلَى** as in **إِنْ تَأْمَنَهُ بِدِينَارٍ** : If thou give him charge over a dinar (3:76). (11) it also denotes part of a whole. **وَأَمْسَحُوا بِرُؤُوسِكُمْ** : And wipe you a part of your head (5:7). (12) It is also used to denote swearing. **بِاللَّهِ** : I swear by God. (13) It is also syn. with **إِلَى** as in **وَقَدْ أَحْسَنَ بِي** : And He did a favour to me (12:101). (14) It is also redundantly prefixed to the objective complement of a verb as in **وَلَا تُلْقُوا** and **بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ** : And cast not yourselves into ruin with your own hands (2:196).

بَارٌ [aor. **يَبْرُؤُ** inf. noun **بَارًا**] : He dug or sank a well. **بَارَ الْخَبِيرَ** : He concealed the news. **بَارَ الشَّيْءَ** : He stored the thing for a time of need. **بَارَ الْخَيْرَ** : He did good beforehand. **بَيْرٌ** : A well. **وَبَيْرٍ مُعْطَلَةٍ** : And deserted wells (22:46). **مَنْ حَفَرَ بئرًا لِأَخِيهِ فَقَدْ وَقَعَ فِيهِ** : He who digs a well for his brother, himself falls into it.

بُؤْسٌ [aor. **يَبُؤُسُ** inf. noun **بُؤْسًا**] and **بَيْسٌ** [aor. **يَبِئْسُ** inf. noun **بِئْسًا** and **بُؤْسًا** and **بُؤْسِي** and **بَيْسِي**] : (1) He was or became

strong and valiant in war or fight; (2) he was or became in a state of distress or great want or poverty. **الْبَاسُ** and **الْبِئْسَاءُ** are both derived and are inf. noun from **بُؤَسَ** and **بِئْسَ**. (1) **الْبَاسُ** : (1) Might or strength in war or fight; (2) courage, valour and prowess; (3) war or fight; (4) fear; (5) punishment or torment; (6) harm or injury. **الْبِئْسَاءُ** : (1) Distress; (2) poverty; (3) hardship; (4) misfortune; (5) calamity; (6) war. **ابْتَأَسَ** and **ابْتَأَسَ بِهِ** : He was distressed by it or at it; he was grieved at it **بِئْسَ** : Vehement; mighty or strong in war or fight; courageous or valiant. **عَذَابٌ بِئْسَ** : A vehement or severe punishment (7:166). **بِئْسَ** : Distressed; one in a state of pressing want; one in a state of trial or affliction; one who is crippled by disease or suffers from a protracted disease. It is an epithet denoting pity. **وَأَطْعِمُوا** **الْبِئْسَ** : And feed the distressed, the needy (22:29). **بِئْسَ** : Evil; bad; wicked. **بِئْسَ مَثَلُ الْقَوْمِ** : Evil is the likeness of the people (62:6). **بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيْمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ** : Evil is that which your faith enjoins on you if you are believers (2:94). **لَا بَأْسَ عَلَيْكَ** : There is no fear for thee. **لَا بَأْسَ بَكَذَا** : There is no harm in such a thing. **اشْتَدَّ الْبَأْسُ** : The fear became vehement. **فِيهِ بَأْسٌ شَدِيدٌ** : Wherein is violent warfare or material for war or fight (57:26). **بِأَسْهُمَ بَيْنَهُمْ** : Possessed of great might in war (17:6). **أُولَى بَأْسٍ شَدِيدٍ** : Their fighting among themselves is severe (59:15). **فَجَاءَهَا** **شَدِيدٌ** : And Our punishment came upon it by night (7:5). **مَسَّتْهُمْ الْبِئْسَاءُ وَالضَّرَاءُ** : Poverty and affliction befell them (2:215). **وَالصَّابِرِينَ فِي الْبِئْسَاءِ وَالضَّرَاءِ وَحِينَ الْبَأْسِ** : And the patient in poverty and afflictions. and in time of war. (2:178). **أَخَذْنَا أَهْلَهَا بِالْبِئْسَاءِ** : We seized their people with adversity and suffering (7:95). **فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ** : So grieve not at what they have been doing. (12:70).

بتر

[**بَتَرًا** inf. noun **يَبْتُرُ** aor.] : He cut or cut off; he cut off utterly or entirely. **بَتَرَ** or **أَبْتَرَهُ** : He cut off his tail. **بَتَرَ رَحْمَةً** : He cut the ties of his relationship. **أَبْتَرُ** : (1) Any beast having the tail cut off; (2) a short tailed serpent; (3) in want, or poor; (4) defective, deficient, imperfect; (5) suffering loss; (6) one from whom all good or prosperity is cut off; (7) having no offspring or having

no male issue. **إِنَّ شَانِيكَ هُوَ الْإِبْتَرُ** : It is thy enemy who shall be without issue (108:4).

بَتَكَ [aor. **بَتَّكَ** and **يَبْتُكَ** inf. noun **بَتْكًا**] : He cut it or cut it entirely or from its root; he plucked it out. **فَلْيَبْتِكُنَّ إِذَانَ الْأَنْعَامِ** : And they will cut the ears of cattle (4:120).

بَتَّلَ [aor. **بَتَّلَ** or **يَبْتُلُ** inf. noun **بَتْلًا**] , as also **بَتَّلَهُ** : He cut it off; he separated it. **بَتَّلَ** : He was or became alone. **تَبَتَّلَ إِلَى اللَّهِ** (inf. noun **تَبَتُّلٌ**) and **بَتَّلَ** (inf. noun **تَبَتُّيلٌ**) : He detached himself from worldly things and devoted himself to God; he devoted himself to God exclusively and was sincere to Him; he abstained from sexual intercourse. **تَبَتَّلَ إِلَى الْعِبَادَةِ** : He applied himself to worship exclusively. **تَبَتَّلَ إِلَيْهِ تَبَتُّيلًا** : Devote thyself exclusively or with full devotion to Him (73:9). **بَتُّولٌ** : A shoot of a palm tree, cut off from its mothertree, and independent thereof; a virgin; a woman that withholds herself from men; a woman detached from worldly things and wholly devoted to God.

بَتَّ [aor. **بَتَّتْ** and **يَبْتُتْ** inf. noun **بَتًّا**] : He spread it; he dispersed it, scattered it or disseminated it. **بَتَّ الْأَمِيرُ الْجُنْدَ فِي الْبِلَادِ** : The Amir spread the army in the provinces. **بَتَّ اللَّهُ الْخَلْقَ فِي الْأَرْضِ** : God spread or dispersed mankind in the earth. **بَتَّ مِنْهُمَا رَجُلًا كَثِيرًا وَنِسَاءً** : From them twain He spread many men and women (4:2). **بَتَّ** : He spread or published the information. **بَتٌّ** (inf. noun): Scattered, strewn and separate one from another; not well packed; a state or condition; grief or sorrow which one makes known to his friend; intense grief or sorrow; violent or severe disease; **إِنْبَتٌّ** : It spread; it became dispersed. **وَرَزَابِي مَبْتُوثَةٌ** : And fine carpets spread (88:17). **مَبْتُوثَةٌ** also means many in number. **إِنَّمَا أَشْكُوا بِنِّي وَحُزْنِي إِلَى اللَّهِ** : I only complain of my sorrow and my grief to Allah (12:87). **فَكَانَتْ هَبَاءً مُنْبَثًا** : They shall become like scattered dust particles. (56:7).

بَجَسَ [aor. **بَجَسَ** and **يَبْجِسُ** inf. noun **بَجَسًا**] : He opened a way or passage for the water to flow; he made the water to flow. Syn. with **فَجَرَهُ** or **فَتَحَهُ** or **شَقَّه**. **إِنْبَجَسَ الْمَاءُ** : The water flowed, it

had a way or opened for it a way to flow; it poured forth.
فَانْبَجَسَتْ مِنْهُ : So from it there gushed forth (7:161).

بَحَثَ [aor. يَبْحَثُ inf. noun بَحْثٌ] : He dug up or scraped up the earth. بَحَثَهُ : He scraped it up and he searched for it in the dust or earth. بَحَثَ فِي الْأَرْضِ : He dug up the earth. بَحَثَ فِيهِ : He inquired into it; investigated or examined it. يَبْحَثُ فِي الْأَرْضِ : It scratched in the ground (5:32). بَحْثٌ (Inf. noun): Investigation; search; a mine in which one searches for gold. مَبْحَثٌ : A place and a time of scraping up or digging or scratching, inquiring or examining. مَبَاْحِثٌ (plural)

بَحَرَ [aor. يَبْحُرُ inf. noun بَحْرًا] : (1) He slit or cut lengthwise; he split or clave and enlarged; (2) it was or became wide or spacious. بَحَرَ أُذُنَهَا : He slit the (goat's) ear lengthwise, widely. أَبْحَرَ : He embarked upon the sea; it (the water) was or became salt. تَبَحَّرَ : He went deep into knowledge and enlarged himself wide as the sea. بَحْرٌ (inf. noun): A sea; a great river; a spacious place comprising a large quantity of water; a large quantity of water; Cont. of بَرٌّ ; salt; a swift and excellent horse; a generous man who takes a wide range in his bounty; land of seed produce and fruitfulness; fungus uteri (أَبْحُرٌ and بُحُورٌ and بَحَارٌ plural). بَحْرِيٌّ : Relating to the sea; a sailor. بُحْرَانٌ : The crisis of a disease. ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ : Corruption has appeared on land and on sea (30:42). مَا يَسْتَوِي الْبَحْرَانِ : The two seas cannot be equal (35:13). وَإِذَا الْبِحَارُ فُجِّرَتْ : And when the rivers are made to flow (82:4). يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ : With seven oceans swelling it thereafter (31:28). بَحِيرَةٌ : A she-camel or goat which the Arabs let loose to feed after slitting its ears. Such camels or goats were dedicated to God and their milk was not used nor their back.

بَخَسَ [aor. يَبْخَسُ inf. noun بَخْسٌ] : He diminished it; he lessened it; he made it deficient or defective; he wronged him; acted wrongfully or unjustly towards him. بَخَسَهُ حَقَّهُ : He diminished to him his rights; he defrauded or deprived him of his right. بَخْسٌ : Deficient; defective; paltry or small; unjust. وَلَا تَبْخَسُوا النَّاسَ

وَهُمْ : And diminish not unto people their things (7:86).
 فِيهَا لَا يُبْخَسُونَ : And they shall not be wronged therein (11:16).
 لَا يَبْخَسُ فِيهِ وَلَا شَطَطٌ : There is no deficiency in it, nor
 excess. وَشَرَوْهُ بِثَمَنٍ بَخْسٍ : And they sold (or bought) him for a
 paltry or unjust price (12:21). فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا : He has no
 fear of loss or injustice (72:14).

بَخَعُ [aor. بَخَعُ inf. noun بَخْعٌ] : He slaughtered the beast
 with extraordinary effectiveness so that he reached the back of
 the neck. بَخَعُ therefore, means doing a thing with extraordinary
 effectiveness. بَخَعَ لَهُ نَفْسَهُ : He killed himself with grief.
 بَخَعُ : He acted sincerely towards him. فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ : May be thou
 wilt kill thyself with grief. (18:7).

بَخِلَ [aor. بَخِلَ inf. noun بَخْلٌ and بَخَلًا] : He
 was or became niggardly, stingy or avaricious. بَخِلَ بَكْدًا : He was
 or became niggardly of such a thing. بَخِلَ عَنْهُ : He withheld with
 niggardliness from him. بَخِلَ : He was niggardly. بَخْلٌ :
 Niggardliness, stinginess or avarice: Cont. of كَرَمٌ and جُودٌ
 (generosity). مَنْ يَبْخُلْ : They became niggardly of it (9:76).
 مَنْ يَبْخُلْ عَنْ نَفْسِهِ : Who is niggardly, is niggardly against his own
 soul (47:39). يَأْمُرُونَ النَّاسَ بِالْبَخْلِ : They enjoin on people stinginess
 (4:38).

بَدَأَ [aor. بَدَأَ inf. noun بَدَأٌ] : He began with it; he made
 it to be first; he gave precedence to it. بَدَأَ الشَّيْءُ : It (a thing)
 began; originated; or came into existence for the first time.
 بَدَأَ : He (God) began or originated the creation. بَدَأَ الشَّيْءَ
 and اِبْتَدَأَهُ and اِبْتَدَأَ : He did the thing first originally not after the
 example of anything preceding. بَدَأَ أَوْ اِبْتَدَأَ اللَّهُ الْخَلْقَ : God began or
 originated the creation. بَدَأَ الْبَيْتَرَ : He dug the well for the first
 time. بَدَأَ = بَدَى i.e. he fell sick. فِي الْيَوْمِ الَّذِي بَدَى فِيهِ رَسُولُ اللَّهِ : In the
 days in which the Prophet of God fell sick. بَدَأَ بِأَوْعِيَّتِهِمْ : So he
 began with their sacks (12:77). اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ : Allah
 originates the creation, then reproduces it (30:12). إِنَّهُ هُوَ يُبْدِئُ : Surely, He creates first and reproduces it (85:14). هُمْ
 بَدَءُواكُمْ أَوَّلَ مَرَّةٍ : They attacked you first (9:13).

بَدَرَ [aor. يَبْدُرُ inf. noun بَدْرٌ : (1) It (the moon) became full; (2) (a boy) became full grown; (3) it (fruit) attained to maturity; (4) it rose like the full moon. **بَادَرَهُ** : He hastened or made haste to be first or beforehand in doing it. **أَبَدَرَ فِي مَالِ الْيَتِيمِ** and **بَادَرَ كَبِيرُ الْيَتِيمِ** : He hastened to be before the orphans attaining to full age in expending his money. **فَلَانَ يُبَادِرُ فِي أَكْلِ مَالِ الْيَتِيمِ** : Such a one hastens in consuming the property of the orphan before the latter is of full age. **تَبَادَرُوا** : They vied with one another to be first or beforehand. **بَدَارًا أَنْ يُكْبِرُوا** : Hastening before their attaining to full age in expending their property (4:7). **بَدْرٌ** : (1) Full moon; the moon in its fourteenth night. (**بُدُورٌ** plural); (2) a lord; master or chief of a people; (3) a boy full of youthful vigour and of flesh; (4) a cover; (5) a dish or a plate; (6) the name of a place on the route between Mecca and Medina. It takes its name from a spring which belonged to a man of this name. The Battle of Badr (2. A.H.) took place near this place. **نَصَرَ كُمْ اللَّهُ بِبَدْرِ** : Allah did help you at Badr (3:124).

بَدَعَ [aor. يَبْدَعُ inf. noun بَدْعًا or أَبْدَعَ الشَّيْءَ : He originated the thing; he invented it; devised it. innovated it; produced it or brought it into existence for the first time, it not having existed before and not after the similitude of anything pre-existing. **أَبْدَعَ الرَّجُلُ** : The man introduced an innovation. **بَدَعَهُ = أَبْدَعَهُ** and **ابْتَدَعَهُ** are syn. **أَبْدَعَ الشَّاعِرُ** : The poet produced a new poetry. **وَرَهْبَانِيَّةً** : And monasticism which they innovated (57:28). **ابْتَدَعُوا** : When used about God, means originating a thing without any tool or instrument or pattern and without matter. **مَا كُنْتُ بَدْعًا مِّنْ** **فُلَانٍ بَدَعَ فِي** : I am not the first of the Messengers (46:10). **هَذَا الْأَمْرُ** : Such a one is the first person to do this thing. **بَدَعَ** : (1) First; (2) superlative in his kind in anything; (3) a man liberal in disposition; (4) a full body. **بَدِعٌ** and **بَدِيعٌ** are syn.: (1) New; wonderful; unknown before. **جَنُتُ بِأَمْرٍ بَدِيعٍ** : I did a new or wonderful thing, a thing unknown before; (2) fat. **الْبَدِيعُ** : One of the names of God. **بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ** : He (Allah) is the Creator of the heavens and the earth not after the similitude of anything pre-existing; Allah is the Originator of the heavens and the

earth (2:118). **بَدَعَةٌ** : An innovation; a novelty or innovation in religion; an opinion deviating from the right way.

بَدَّلَ [aor. **يَبْدُلُ** inf. noun **بَدَلًا**] **بَدَّلَ الشَّيْءَ** or **أَبَدَلَ الشَّيْءَ** or **بَدَّلَ الشَّيْءَ** : It changed the thing; changed the form, or quality or condition of it. **تَبَدَّلَ** (inf. noun. of **بَدَّلَ**) signifies the changing of the form or quality or condition of a thing to another form etc, while the substance remains the same or the changing of a thing without substitution. The Arabs, however, have also used it in the sense of **إِبْدَالَ** which signifies the changing of a thing by substitution; exchanging it; replacing it with another thing. **مُبَدَّلٌ** (Act. par.). **إِسْتَبَدَلَ** **بَدَّلَهُ بِكَذَا** : He gave him in exchange for it such a thing. **إِسْتَبَدَلَ** **بِالشَّيْءِ** or **تَبَدَّلَهُ** : He took a thing in exchange for the thing. **بَدَّلَ** and **بَدَّلَ** and **بَدَّلَ** and **بَدَّلَ** all signify the same meaning, (1) substitute; a thing given or received or done in place of another thing; a compensation. **بَدَّلَ** (**أَبْدَالَ** plural) also means a noble and generous man. **أَلْبَدَلُ عَنِ الشَّيْءِ** or **بَدَّلُ الشَّيْءِ** : The substitute for a thing. **ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ** : Afterward has changed evil for good (27:12). **الَّذِينَ بَدَّلُوا نِعْمَةَ اللَّهِ كُفْرًا** (14:29). **وَمَا بَدَّلُوا تَبَدُّلًا** : And they have not altered in the least (33:24). **فَارَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا** : So we desired that their Lord should give them in exchange (18:82). **أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ** : Would you take in exchange that which is inferior for that which is superior (2:62)? **بِئْسَ لِلظَّالِمِينَ بَدَلًا** : Evil is the exchange for the wrongdoers (18:51). **لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ** : There is no changing the words of Allah (10:65). **لَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ** : None can change the words of Allah (6:35). **إِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ** : If you desire to take one wife in place of another wife (4:21).

بَدُنًا [aor. **يَبْدُنُ** inf. noun **بَدُنٌ** and **بَدَنٌ** and **بَدَنٌ** aor. **يَبْدُنُ** inf. noun **بَدَانًا** and **بَدَانَةٌ**] : He or she became big bodied or corpulent. **بَدَنٌ** : Body without head and arms and legs; body without soul; the whole of the **جَسَدٌ** (**أَبْدَانٌ** plural); limb or limbs of a slaughtered camel; an old man; an old mountain goat. **بَدَنَةٌ** (**بَدُنٌ** plural): A she-camel brought to Mecca for sacrifice. It is also applied to a cow or a

bull. فَأَلْيَوْمَ نُنَجِّكَ بِبَدْنِكَ : So today We will save thee in thy body (10:93). وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ : And the camels We have made them among the Signs of Allah (22:37).

بَدَا or **بَدَأَ** [aor. **يَبْدُو** inf. noun **بَدْوًا** and **بُدْوًا** and **بَدَاءً** and **بَدَاءَةً**] : It appeared; it became apparent, plain or manifest. **بَدَا لَهُ فِي الْأَمْرِ** : It occurred to him respecting the affair. **بَدَا الْقَوْمُ** : The people went to the desert; or a land in which there are no towns or villages or cultivated soil. **أَبْدَاهُ** : He made it apparent, manifest or plain; he showed, evinced or revealed it. **الْبَادِيَةُ** or **الْبَدْوُ** or **الْبِدَاوَةُ** : A desert. **بِدَاوَةٌ** is the contrary of **حَضَارَةٌ** which means life in towns. **بَادٍ** : (1) Apparent, open, plain or evident; (2) a man going forth to the desert, living in the desert (**بَادُونَ** plural). **أَهْلُ بَدْوٍ** : People of the desert or dwellers of the desert. **بَادِي الرَّأْيِ** : Which is made up of **بَادِي** and **الرَّأْيِ**, the word **بَادِي** has two possible derivations. It may be derived from **بَدَأَ** which means, he began, or it may be derived from **بَدَا** [aor. **يَبْدُو**] which means, it appeared. According to these two roots, the word **بَادِي** would mean: (1) That which begins or who is first; (2) that who appears. So the expression **بَادِي الرَّأْيِ** would mean: (1) At first thought; (2) according to the appearance of opinion which may mean either insincerely or inconsiderately. **بَدْوِيٌّ** أو **بَدَوِيٌّ** : Relative noun from **بَدْوٌ** meaning a dweller of the desert; an Arab of the desert. **قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ** : Indeed hatred has shown itself or has appeared from their utterances (3:119). **إِنْ كَادَتْ لَتُبْدِي بِهِ** : She would have disclosed the secret (28:11). **وَأَعْلَمُ مَا تُبْدُونَ** : And I know what you reveal (2:34). **وَجَاءَ بِكُمْ مِنَ الْبَدْوِ** : And brought you from the desert (12:101). **سَوَاءٌ نَالِعَاكَ فِيهِ وَالْبَادِ** : Equal therein are the dwellers or visitors from the desert (22:26). **هُمُ أَرَادُوا بَادِي الرَّأْيِ** : Who to all outward appearance are the meanest of us (11:28). **لَوْ أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ** : They would wish to be among the nomad Arabs in the desert (33:21). **مَا اللَّهُ مُبْدِيهِ** : What Allah was going to bring to light (33:38). **مُبْدِي** (act. part.).

بَدَّرَ [aor. **يَبْدُرُ** inf. noun. **بَدْرٌ**] : (1) He sowed seed; (2) he scattered seed upon the ground; (3) he scattered or dispersed a thing. **بَدَّرَ**

(Inf. noun تَبَذِيرٌ) is the intensive form. بَذَرَ اللَّهُ الْخَلْقَ : Allah scattered mankind. بَذَرَتِ الْأَرْضُ : The land put forth its herbage. بَذَّرَ (aor. يَبْذُرُ) : He divulged what was secret. بَذَّرَ : He was extravagant in expenditure; he squandered or dissipated wealth by extravagant spending and wasted it; he expended his wealth so lavishly as not to leave of it whereby he might subsist; he spent or dissipated his wealth in a way that was not right or in acts of disobedience. تَبَذِيرٌ denotes excess in respect of the right objects of expenditure which is ignorance of the right manner and of things that should prevent it; and اسْرَافٌ denotes excess with respect to quantity and is ignorance of the values or the right objects. مُبَذِّرٌ (act. part.): One who dissipates his wealth; مُبَذِّرِينَ (plural). وَلَا تُبَذِّرْ تَبَذِيرًا إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ. (17:27,28). تَبَذِيرٌ : Squandering or dissipating of wealth or property in a way that is not right.

بَرَّ

[aor. يَبْرُ inf. noun. بُرٌّ] : He was pious; he was good, just, righteous or honest; he was extensively good or beneficent; he was true in his saying. بَرَّعْمَلُهُ : His work was good. بَرَّحُجَّهُ : His pilgrimage was sincerely performed. بَرَّاللَّهِ حَجَّهُ : God accepted his pilgrimage. حَجَّ مَبْرُورٌ : Pilgrimage performed sincerely or accepted by God. بَرَّاللَّهِ : He obeyed God. بَرَّ فِي قَوْلِهِ : He spoke truthfully. بَرَّ فِي يَمِينِهِ : He is true in his oath. بَرَّ بِوَالِدَتِهِ أَوْ بِوَالِدَتِهِ : He obeyed his mother, or was kind or loving towards her. بَرٌّ : (1) A favour; (2) goodness; (3) obedience; (4) righteousness; (5) truthfulness; (6) piety; (7) large or extensive goodness or beneficence; (8) the heart or the mind; (9) gentle behaviour and regard for others. هُوَ مُطْمَئِنُّ الْبَرِّ : His heart is at rest. بَرٌّ and بَارٌّ : (1) Pious; (2) good; (3) just; (4) righteous or honest; (5) highly righteous person (أَبْرَارٌ plural); (6) land opposed to water; (7) place where one is exposed to view; (8) a desert; (9) a waste; a wide tract of land; elevated ground open to view; (10) it is also one of the attributive names of God. أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ. (60:9). وَبَرًّا. وَيَعْلَمُ مَا فِي الْبَرِّ. (19:33). بَرًّا : And kind or obedient to my mother

أَنَّهُ : And He knows what is in the land and the sea (6:60). وَتَوَفَّنَا مَعَ الْأَبْرَارِ : He is the Benign, the Merciful (52:29). هُوَ الْبَرُّ الرَّحِيمُ : And in death Thou include us among the righteous (3 : 194). بَرٌّ (plural of بَرٌّ and بَارٌّ) : Noble, virtuous (80:17). بُرٌّ : Wheat; a grain of wheat. لَنْ تَنَالُوا الْبِرَّ : You shall not attain to righteousness (3:93). The Holy Prophet is reported to have said: عَلَيْكُمْ بِالصِّدْقِ بِالصِّدْقِ : Keep to truth, for it guides to good or a right state. فَانَّهُ يَهْدِي إِلَى الْبِرِّ : Belonging to land; living in the desert. بَرِّيَّةٌ : Uncultivated land; land without green, plant or water.

بَرِيٌّ

[aor. يَبْرَأُ inf. noun. بَرَاءَةٌ] : He was or became clear or free from a thing or became rid of it; he was or became immune, exempt, secure or free. بَرِيٌّ مِنَ الْمَرَضِ : He became free from the disease; he became convalescent; or he recovered his health but not completely. بَرِيٌّ الْجُرْحِ : The wound healed. بَرِيٌّ مِنَ الْأَمْرِ and بَرِيٌّ : He was free from the thing or quit or rid thereof; he was guiltless of it and was not responsible for it. بَرِيٌّ : He became clear of debt or exempt from it; he was not responsible for its payment. بَرِيٌّ also means: He asserted or declared himself to be clear or quit or was not responsible; he kept aloof or shunned or avoided. [aor. يَبْرَأُ inf. noun. بَرَاءَةٌ] : God created mankind after no model or similitude. The primary meaning of the root بَرَأَ is to denote a thing becoming clear or free of or from another thing; either by being released therefrom or by production. بَرَأَ اللَّهُ النَّسَمَةَ : God created or produced man. مِنْ قَبْلِ أَنْ تَبْرَأَهَا : Before We create it or bring it into being (57:23). بَرَاءَةٌ being inf. noun. from بَرِيٌّ besides possessing all the meanings derived from this root, particularly means: A declaration of granting or conferring or announcing immunity or exemption or absolution from a fault or responsibility; freedom from blame; exemption or absolution from a demand etc. بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ : This is a declaration of absolution on the part of God and His Messenger from all obligation. (9:1) بَرَأَهُ مِنَ الْعَيْبِ or أَبْرَأَهُ مِنَ الْعَيْبِ : He made him, pronounced or held him to be free from fault or defect. فَبَرَأَهُ اللَّهُ : But Allah cleared him of what they spoke of him

(33:70). مَا أُبْرِي نَفْسِي : I do not hold myself to be free from weakness (12:54). أُبْرِي الْأَكْمَةَ : I shall heal the night-blind (3:50). تَبْرَأَ مِنْهُ : He disowned him; he declared to have no connection with him; he dissociated himself from him. إِذْ تَبْرَأَ الَّذِينَ اتَّبَعُوا : When those who were followed shall disown (2:167). تَبْرَأْنَا إِلَيْكَ : We dissociate ourselves from them and turn to Thee (28:64). بَرِيءٌ (plural بَرِيئُونَ): Not responsible; rid; free, remote, exempt or immune; having no connection with; pure in heart; sound in body and intellect. أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ : Allah is clear of or has no connection with, the idolaters (9:3). إِنِّي بَرِيءٌ مِّنْكُمْ : I have nothing to do with you (8:49). ثُمَّ يَرْمِ بِهِ بَرِيئًا : Then he imputes it to an innocent person (or person free from blame) (4:113). بَرِيءٌ is syn. with بُرَاءٌ : I have nothing to do with you or I disown that what you do (43:27). بُرَاءٌ or بَرِيئُونَ is the plural of بَرِيءٌ . إِنَّا بُرَءُوكُمْ : We have nothing to do with you (60:5). (مُبْرَأُونَ) : They are innocent of all that their calumniators say (24:27). الْبَرِيَّةُ : The creation or particularly mankind. أَوْلَيْكَ هُمْ خَيْرُ الْبَرِيَّةِ : They are the best of creatures (98:8). بَارِيٌّ (act. par.) : Maker; the Creator i.e. He who has created the things that are created, not after any model; fashioner. هُوَ اللَّهُ الْخَالِقُ الْبَارِيُّ : He is Allah, the Creator, the Maker (59:25).

برج

[aor. يَبْرُجُ inf. noun بَرَجًا] : It was or became apparent, manifest or conspicuous and elevated or high. بَرَجَتْ عَيْنُهُ : His eye was beautiful or shining. بَرَجَ أَمْرُهُ : His state or condition became ample in respect of eating and drinking. تَبَرَّجَتِ الْمَرْأَةُ : The woman displayed her finery or ornaments and beauty of person or form or countenance to men or strangers; she showed her face or she showed the beauty of the neck or face. مُتَبَرِّجَاتٍ : Women showing or displaying their ornaments, finery, face etc. to men or strangers (24:61). تَبَرُّجٌ : Showing-off or displaying the beauty of person or ornaments (33:34). بُرُوجٌ (plural بُرُوجٌ and أَبْرَاجٌ) : A tower; a fortress; a chamber built upon the sides of a fortress or palace; a sign of the Zodiac. بُرُوجٌ : Mansions (i.e. courses or stages) of the moon or the stars; or asterisms or

constellations. وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ : Even if you be in strongly-built towers (4:79). وَجَعَلْنَا فِي السَّمَاءِ بُرُوجًا : We have made mansions of stars in heavens (15:17). وَالسَّمَاءِ ذَاتِ الْبُرُوجِ : By the heaven, having mansions of stars (85:2). اَبْرَجَ : He built a tower.

مَا بَرِحَ مَكَانَهُ وَمِنْ زَالَ [aor. يَبْرُحُ inf. noun. بِرْحًا] : Syn. with زَالَ . They say مَا بَرِحَ مَكَانَهُ : He did not quit his place. لَا اَبْرُحُ اَفْعَلُ ذَلِكَ : I will not cease or I will continue to do that. لَنْ نَبْرُحَ عَلَيْهِ عَاكِفِينَ : We shall not cease to worship it or we shall continue to worship it (20:92). رَأَيْتُهُ الْبَارِحَةَ : Preceding or last night; yesterday night. رَأَيْتُهُ الْبَارِحَةَ : I saw him last night.

بَرَدَ [aor. يَبْرُدُ inf. noun. بَرْدٌ and بَرْدٌ aor. يَبْرُدُ inf. noun. بُرُودَةٌ] : It was or became cold, chill or cool; its heat became allayed. بَرَدَ also means; he died; it was or became still, quiet or motionless; he slept; it became permanent or fixed; it became incumbent or obligatory; he was or became weak or languid from leanness or disease; it (a sword) became blunt. بَرْدٌ and بُرُودَةٌ : Cold; chill; cool; coldness; chilliness; coolness; pleasantness; enjoyment; ease; comfort; sleep. مَنَعَ الْبَرْدُ الْبَرْدَ : The hail prevented sleep. بَرْدٌ : Hail; frozen rain. بُرْدٌ : A kind of garment (كِسَاءٌ) wrapped round the body. بَارِدٌ : Cold; chill; cool; anything loved or liked. عَيْشٌ بَارِدٌ : A pleasant life. سَمُومٌ بَارِدٌ : A hot wind that is continuous. يَا نَارُ كُونِي بَرْدًا وَسَلَامًا : O fire, be thou a means of coolness and safety (21:70). مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ : Clouds like mountains wherein is hail (24:44). لَا بَارِدٍ وَلَا كَرِيمٍ : Neither cool nor of any good (56:45).

بَرَزَ [aor. يَبْرُزُ inf. noun. بُرُوزٌ] : He came forth or went out; he went out into the field; he went out into the open to the field to satisfy a want of nature; it was or became prominent or projecting; he appeared after concealment. بَرَزَهُ : He made it manifest; he showed or manifested it. بَرَزَ فِي الْعِلْمِ : He surpassed his fellows in knowledge. بَارَزَهُ فِي الْحَرْبِ (inf. noun. مُبَارَزَةٌ) : He went out to fight him. خَرَجَ إِلَى الْبَرَازِ : He went out to satisfy a want of nature. بَارِزٌ (act. par) and بَارِزَةٌ (feminine) and بَارِزُونَ (plural). يَبْرُزُوا لِلَّهِ جَمِيعًا : They shall all appear before Allah (14:22).

بُرُزَتْ : When they issued forth to fight Jalut (2:251). بَرَزُوا لِجَالُوتَ : The Hell shall be made manifest (or opened) for those who have gone astray (26:92). يَوْمَ هُمْ بَارِزُونَ : The day when they will all come forth (40:17). وَتَرَى الْأَرْضَ بَارِزَةً : And thou wilt see nations of the earth march forth (18:48).

بُرُوحٌ (1) A thing that intervenes between any two things, or a bar, an obstruction, or a thing that separates two things; (2) the interval between the present life and that which is to come from the period of death to resurrection; (3) the period or state from the day of death to the day of resurrection. بَيْنَهُمَا بَرَزَخٌ لِيَبْغِيَانَ : Between them is a barrier; they encroach not one upon the other (55 : 21). وَمِنْ وَرَائِهِمْ بَرَزَخٌ إِلَى يَوْمِ يُبْعَثُونَ : And behind them is a barrier until the day when they shall be raised again (23:101).

بَرِصٌ [aor. يَبْرِصُ inf. noun. بَرِصًا] : He was or became affected with leprosy. بَرِصٌ : Generally known as leprosy; a whiteness which appears upon the exterior of the body by reason of a corrupt state of constitution; a whiteness incident in the skin. أَبْرِصٌ : Leprous, or having the disease called بَرِصًا. أَرْضٌ بَرِصَاءُ : Land bare of herbage. حَيَّةٌ بَرِصَاءُ : A serpent having in its skin white spots distinct from the general colour.

بَرَقَ [aor. يَبْرِقُ inf. noun. بَرَقٌ and بَرَقَانٌ] : It (a sword) shone, gleamed or glistened; it (a cloud) gleamed or shone with lightning. بَرَقَ : The lightning appeared. رَعَدَ وَبَرَقَ : He threatened and frightened. بَرِقَ [aor. يَبْرِقُ inf. noun. بَرِيقٌ] : He feared so that he was astonished at seeing the gleam of lightning. بَرِقَ الْبَصْرُ : The eye or eyes became dazzled so as not to close or move the lids. بَرِقَ بَصْرُهُ : His eyes became weak. بَرِقَ الْبَصْرُ : The eyes became raised or fixedly open. بَرِقَ also means, he was afraid or he became confounded or perplexed and was unable to see his right course. بَرِقٌ : Lightning (بُرُوقٌ plural). بَرِقٌ : Confusion; fear; lamb. رَجُلٌ بَرُوقٌ : A cowardly man. فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرَقٌ : Wherein are thick darkness and thunder and lightning. (2:20) فَإِذَا بَرِقَ : When the eye is dazzled (75:8). ابْرِيقُ (ابْرِيقٌ plural) : An ewer such as is used for wine or water having a long and

slender spout and a handle; a vessel having a spout and a handle; a water jug; a beautiful woman; a woman who shows her beauty intentionally. **بَاكُؤَابٌ وَأَبَارِئِقٌ** : With goblets and ewers (56:19). **اِسْتَبْرِقٌ** : Thick silk brocade; silk brocade interwoven with gold; thick silk. **بَطَائِنُهَا مِنْ اِسْتَبْرِقٍ** : Its linings will be of thick brocade (55:55). **عَيْنٌ بَرَقَاءٌ** : An eye black in the iris with whiteness of the bulb.

بَرَكَ [aor. **يَبْرُكُ** inf. noun **بُرُوكًا** and **تَبْرُكًا**] : (1) The camel lay down, or kneeled down upon his breast; (2) **بَرَكَ لِلْقِتَالِ** : He was or became firm, steady or steadfast for fighting; (3) it was or became long or protracted. **بَارَكَ عَلَيْهِ** : He applied himself constantly to it. **بَارَكَ الرَّجُلَ** : He prayed for the man that he may be blessed. **بَارَكَ اللَّهُ فِيكَ وَلَكَ وَعَلَيْكَ** : May God bless thee in everything around and about you. **بَارَكَ اللَّهُ عَلَى الْأَنْبِيَاءِ** : God perpetuated for the Prophets the eminence, honour and dignity which he bestowed upon them. **اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ** : O God, perpetuate for Muhammad the eminence, honour, dignity etc. which Thou has bestowed upon him. **بُورِكَ فِيكَ** : May thou be blessed. **تَبَارَكَ بِالشَّيْءِ وَبِالرَّجُلِ** : He augured good from the thing or man. **الْبُرُوكَةُ** (from **تَبَارَكَ اللَّهُ**) : Hallowed, exalted or extolled by God; Allah exceeds every thing and is above everything in His attributes; Allah is everlasting. **بَرَكَهٌ** (plural **بَرَكَاتٌ**): (1) Increase; accession; abundance or plenty; (2) firmness, stability perpetuity coupled with increase; (3) abundant and perpetual good; (4) generally divine blessing; (5) God's superiority over every thing. **بَرَكَهٌ** : A camel's kneeling and lying down upon the breast; a pond; a place where water collects; a tank. **مُبَارَكٌ** : **الَّتِي بَارَكْنَا فِيهَا . بَرَكَهٌ** (feminine) : blessed or made to possess **بَرَكَهٌ** : Which We blessed (7:138). **بَارَكْنَا عَلَيْهِ وَعَلَى إِسْحَاقَ** : We blessed him and Isaak (37:114). **بُورِكَ مَنْ فِي النَّارِ** : Blessed is he who is in the fire (27 : 9). **تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ** : Blessed or hallowed is Allah, the Lord of all the worlds (7:55). **بَرَكَاتٌ عَلَيْكَ** : Blessings on thee (11:49) **هَذَا ذِكْرٌ مُبَارَكٌ** : This is a blessed Reminder (21:51). **فِي لَيْلَةٍ مُبَارَكَةٍ** : In a blessed Night (44:4).

بَرَمَ [aor. **يَبْرُمُ** inf. noun **بَرَمًا**] **بَرَمَ الْحَبْلَ** : He made the rope of two distinct yarns and then twisted it. **أَبْرَمَ الْأَمْرَ** (**إِبْرَامٌ** inf. noun.): (1) He settled or arranged the affair soundly or thoroughly; (2) he thought or meditated upon it looking to its end; he performed it with thought or consideration (3) he made a compact firm. **مُبْرِمٌ** (plural **مُبْرِمُونَ**) : Active participle from **أَبْرَمَ** meaning one who is firm or determined to do a thing; one who arranges or settles an affair soundly or thoroughly. **أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ** : Are they determined upon a course, then We too are determined (43:70). **فَقَضَاءٌ مُبْرَمٌ** : An inevitable decree; an unalterable decision.

بَرَهَنَ [aor. **يُبْرِهِنُ** inf. noun **بُرْهَانًا** وَلَهُ **بُرْهَانًا**] **بَرَهَنَ الشَّيْءَ عَلَيْهِ** وَلَهُ : He adduced or established the evidence or argument against him or for him. **بُرْهَانٌ** (**بُرَاهِينٌ** plural): An evidence, an argument, a proof; manifestation of an evidence or proof; a decisive and manifest evidence or proof; a proof or evidence which necessarily implies truth. **بَرَهَنَ** : He adduced an argument or evidence.

بَزَعُ [aor. **يَبْزِعُ** inf. noun. **بَزَعًا** and **بُزُوعٌ**] **بَزَعَتِ الشَّمْسُ** : The sun began to rise as though it clove the darkness with its light; it rose with spreading light. The primary meaning of **بُزُوعٌ** is the beginning to come forth, said of a tusk or tooth, because it cleaves the flesh and comes forth. **بَزَعَ دَمَهُ** : He made his blood flow. **قَمَرٌ بَازِعٌ** : The rising moon or the rising sun. **بَازِعٌ** (plural **بَازِعُونَ** and **بَازِعِينَ**). **فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً** : And when he saw the sun with spreading light (6:79).

بَسَّ [aor. **يُبْسُّ** inf. noun **بَسًّا**] **بَسَّ الْإِبِلَ** : He broke it, crumbled it. **بَسَّ الْمَالَ فِي الْبِلَادِ** : He sent the money in the towns and distributed and divided it. **بُسَّتِ الْجِبَالُ بَسًّا** : The mountains shall be crumbled with a vehement crumbling like flour and become earth or be levelled or reduced to powder and scattered in the wind; the mountains shall be completely shattered. (56:6)

بَسَّرَ [aor. **يَبْسُرُ** inf. noun. **بَسْرًا** and **بَسْرًا**] **بَسَّرَ** : He frowned; he contracted his face; he grinned. **بَسَّرَ وَجْهَهُ** : He frowned or he contracted his

face excessively, or he looked with intense dislike or hatred.
 بَسَرَ : He was quick or before the proper time in doing or seeking a thing. وَجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ : Faces on that day shall be frowning or excessively contracted; shall be dismal. (75:25)

بَسَطَ [aor. يَبْسُطُ inf. noun. بَسْطٌ] : He spread it, expanded or extended it. بَسَطَ إِلَى يَدِهِ : He stretched forth or extended his hand towards me. بَسَطَ يَدَهُ عَلَيْهِ : He was made to have dominion over him by absolute force and power. بَسَطَ كَفَيْهِ فِي الدُّعَاءِ : He expanded his hands in supplication. بَسَطَ اللَّهُ الرِّزْقَ : God multiplies or enlarges or makes abundant the means of subsistence. اِنْبَسَطَ وَجْهُهُ : His face became cheerful. بَسَطَ الْعُذْرَ : He accepted the excuse. اِنْبَسَطَ وَجْهُهُ : His face became cheerful. بَاسِطٌ (بَاسِطُونَ plural): Act. part meaning, one who stretches or enlarges or amplifies. بَسَاطٌ : A thing that is spread or expanded; a carpet; a bed. بَسَاطٌ : Ample. They say بَسِيطٌ : Wide; spacious. نَحْنُ فِي بَسَاطٍ وَسَعَةٍ : We are in an ample and plentiful state. هُوَ بَسِيطُ الْيَدَيْنِ : He is a liberal or a bountiful person. هُوَ بَسِيطُ الْوَجْهِ : He is of cheerful countenance. بَسْطَةٌ : Width or ampleness; length or height; increase, excess; height or tallness; perfection or excellence or completeness. بَصْطَةٌ and بَسْطَةٌ are syn. وَزَادَكُمْ فِي الْخَلْقِ بَصْطَةً : And He increased you abundantly in constitution (7:70). زَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ : He (God) has increased him greatly in knowledge and body (2 : 248). امْرَأَةٌ بَسْطَةٌ : A woman beautiful and sleek in body. مَبْسُوطٌ is syn. with بَسِيطٌ . مَبْسُوطٌ إِلَيْهِ . مَبْسُوطٌ إِلَيْهِ : But both His hands are wide open (5:65). جَعَلَ لَكُمْ الْأَرْضَ بَسَاطًا : He (God) has made the earth for you a wide expanse. (71:20) لَئِنْ بَسَطْتَ إِلَى يَدِكَ لِتَقْتُلَنِي : If thou stretch out thy hand against me to kill me (5 : 29). وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ : And the angels stretch forth their hands (6 : 94). إِنَّ اللَّهَ يَبْسُطُ الرِّزْقَ : Surely, Allah enlarges the provision (28 : 83). وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ : And if Allah should enlarge the provision (42:28).

بَسَقَ [aor. يَبْسُقُ inf. noun. بُسُوقٌ] : The palm-trees were or became tall or exceedingly tall and full-grown, or they bore fruit. بَسَقَ عَلَيْهِمْ : He overcame them, excelled them or was

superior to them. **بَسَقَهُمْ** : He became exalted above them in fame or renown. **بَسَقَ فِي عِلْمِهِ** : He excelled in his knowledge or learned the whole of it. **بَسَقَتِ الشَّمْسُ** : The sun rose. **بَاسِقٌ** (act. par.) and **بَاسِقَةٌ** (fem.). **نَخْلَةٌ بَاسِقَةٌ** : An exceedingly tall palm-tree; a palmtree bearing fruit. **بَاسِقَاتٍ** (plural). **وَالنَّخْلُ بَاسِقَاتٍ** : And tall palmtrees (50 : 11). **بَاسِقَةٌ** : A cloud of a clear white colour; a calamity. **بَاسِقٌ الْأَخْلَاقِ** : A person endowed with noble moral or mental qualities.

بَسَلَ [aor. **يَبْسُلُ** inf. noun. **بَسْلٌ**] **بَسَلَ الرَّجُلُ** : The man frowned on account of anger or because he was courageous. **بَسَلَنِي عَنْ حَاجَتِي** : He prevented me from accomplishing my want. **بَسَلَ** [aor. **يَبْسُلُ**] : He was or became courageous in fight. **أَبْسَلَهُ بِكَذَا** : (1) He pledged him or it for such a thing; he gave him or it in exchange for such a thing; (2) he gave him up or consigned him to destruction. **أَبْسَلَ نَفْسَهُ لِلْمَوْتِ** : He subjected himself to death and felt sure of it. **بَسَالَةٌ** : (1) Courage, bravery; (2) dislike. **بَاسِلٌ** : Brave; courageous; frowning. **بَاسِرٌ بَاسِلٌ** : vehemently frowning. **أَنْ تُبْسَلَ نَفْسٌ** : Lest a soul be consigned to perdition (6:71). **أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا** : They are those who have been delivered over to destruction for their actions (6:71).

بَسَمَ [aor. **يَبْسِمُ** inf. noun. **بَسْمٌ** and **إِبْتَسَمَ** and **تَبَسَّمَ** : He smiled. These verbs signify less than **ضَحِكَ** (he laughed). **تَبَسَّمَ** is the beginning of **ضَحِكَ** (laughter). **فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا** : Thereupon he smiled, laughing at her words (27:20).

بَشَرَ [aor. **يَبْشُرُ** inf. noun. **بَشْرٌ**] **بَشَرَ الْجِلْدَ** : He pared the skin removing its **بَشْرَةٌ** i.e. face or surface or the skin upon which the hair grew. **بَشَرْتُ الْأَدِيمَ** : I removed from the hide its **بَشْرَةٌ** i.e. outer part of the skin. **بَشَرَ الْجَرَادُ الْأَرْضَ** : The swarm of locusts ate altogether what was upon the surface of the earth and thus laid it bare. **بَشَرَ** : He met me with a cheerful countenance. **بَشَرَ** and **إِسْتَبَشَرَ** and **تَبَشَّرَ** : He became changed in his **بَشْرَةٌ** (complexion) by the announcement of an event; he rejoiced or became glad. **أَبَشَرَ بِمَوْلُودٍ** : He rejoiced at the news of a new-born child. **بَشَرَهُ** (inf. noun **تَبْشِيرٌ**) and **أَبْشَرَهُ** and **إِسْتَبْشَرَهُ** : He announced

to him an event which produced a change in his بَشْرَةٌ (complexion). أَبَشَرَتِ النَّاقَةُ : The she-camel became pregnant. The word has come to be used in connection with good or happy news. But it can also be and is sometime used in connection with bad news. So بَشَّرَهُ means he gave him a good news or a bad news. بَاشَرَ الْمَرْأَةَ : He lay with her skin to skin. He went in unto her. مَبَاشَرَةٌ (inf. noun). بَاشَرَهُ النَّعِيمُ : Enjoyment attended him, as though it clove to his skin. بَاشَرَ الْأَمْرَ : He managed the affair himself. بَشْرٌ : Cheerfulness of countenance. بَشَرٌ : Mankind; the human being; applied to the male and the female, singular, dual or plural. هُنَّ بَشَرٌ and هُمَا بَشَرٌ and هُمْ بَشَرٌ and هِيَ بَشْرٌ and هُوَ بَشْرٌ are all used. أَبُو الْبَشَرِ : The father of mankind, i.e. Adam. بَشْرَةٌ (Syn. بَشْرٌ) : The exterior of the skin of the head in which grows the hair, or the upper skin of the head and of the face and body of a human being upon which the hair grows. بَشَارَةٌ : News, generally good news which changes the complexion of the face of a person. بَشَّرَهُ and بَشَّرَتْهُ and بَشَّرَتْهُ are subs. from بَشْرَةٌ and بَشَارَاتٌ (plural). بَشَارَةٌ : Beauty and comeliness of the face; elegance of form or features. مُبَشِّرٌ i.e. مُبَشِّرٌ (plural بَشَرَاءُ and بَشْرٌ) : One who announces good or bad news, but mostly good news. The plural of مُبَشِّرٌ is مُبَشِّرُونَ and of مُبَشِّرَةٌ (fem. of مُبَشِّرٌ) is مُبَشِّرَاتٌ . مُبَشِّرٌ also means, goodly; beautiful; elegant in form or features. بَشِيرَةٌ (plural بَشَائِرٌ) : A beautiful woman; a she-camel of good breed. قَالُوا بَشَرْنَاكَ بِالْحَقِّ : They said, we have indeed given you the glad tidings (15:56). فَبَشِّرْهُ بِعَذَابِ آيِمٍ : So announce to him a painful punishment (31:8). فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ : So give him the glad tidings of forgiveness and a noble reward (36:12). وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ - يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَبِهِ : And when to one of them is conveyed the tidings of the birth of female, his face darkens with grief. He hides himself from the people because of the bad news he has had (16:59,60). فَالْتَمَنَ : So you may now go in unto them (2:188). وَهُمْ يَسْتَبْشِرُونَ : And they rejoice (9:124). قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ : Say, I am only a man like you (18:111). لَوَّاحَةٌ لِلْبَشَرِ : It scorches the face (74:30). فَقَدْ جَاءَ : And the glad tidings came to him (11:75).

كُم بَشِيرٌ وَنَذِيرٌ : So a bearer of glad tidings and a warner has indeed come to you (5:20). أَرْسَلَ الرِّيحَ بُشْرًا : Who sends the winds as glad tidings (25:49). فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ : So Allah raised Prophets as bearers of good tidings and as warners (2:214). يُرْسِلُ الرِّيحَ مُبَشِّرَاتٍ : He sends the winds as bearers of glad tidings (30:47). وَجُوهٌ يَوْمَئِذٍ مُسْفَرَةٌ مُسْتَبْشِرَةٌ : On that day some faces will be bright, laughing, joyous (80:39,40).

بَصُرَ [aor. يَبْصُرُ and بَصَرَ aor. يَبْصُرُ inf. noun بَصْرٌ and بَصَارَةٌ] : (1) He saw; he became seeing. فَبَصُرَتْ بِهِ عَنْ جُنُبٍ : So she observed him from afar (28:12); (2) he was or became endowed with mental perception or belief or firm belief or knowledge, understanding, intelligence or skill. أَبْصَرَهُ or بَصَرَ بِهِ or بَصَرَهُ وَ بِهِ : He perceived it mentally; he knew it or understood it. بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ : I perceived (or knew) what they perceived not (20:97). بَصَرَ : He opened his eyes; he made him to see or to have mental perception or knowledge. جَعَلَهُ بَصِيرًا : He made him seeing. يُبْصِرُونَ نَهُمْ : They will be brought within sight of one another; they will be made to see one another (70:12). (إِبْصَارٌ inf. noun أَبْصَرَهُ) as also بَصَرَ بِهِ : He made him see; he saw or became seeing. رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا : O our Lord, we have seen and we have heard. (32:13). أَبْصِرْ إِلَيَّ : Look at me. أَبْصِرْ بِهِ وَأَسْمِعْ : How Seeing is He and how Hearing (18:27). أَبْصَرَ : He saw; it also means he relinquished infidelity and adopted the true belief. مَنْ أَبْصَرَ فَلِنَفْسِهِ : He who sees, it is for the good of his own soul (61:05). اسْتَبْصَرَ : He endeavoured to see or perceive mentally; he had or was endowed with intelligence or knowledge or understanding. كَانُوا مُسْتَبْصِرِينَ (act. par.) : One who has intelligence or knowledge. اسْتَبْصَرَ : They were sagacious or wise or intelligent. (a road) became plain, clear, manifest. اسْتَبْصَرَ الْأَمْرُ : The matter became clear. بَصْرٌ (أَبْصَارٌ plural) : The sense of sight; the light whereby the organ of sight perceives the things; knowledge. مَا زَاغَ الْبَصَرُ وَمَا طَغَى : The eye deviated not, nor did it wander (53:18). فَبَصُرَكَ الْيَوْمَ حَدِيدًا : And sharp is thy sight this day (50:23). لَعِبْرَةٌ لِّأُولَى الْأَبْصَارِ (بَصْرٌ singular) : Eyes. لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُهَا : A lesson for those who have eyes. (3:14).

الْأَبْصَارَ : Eyes cannot reach Him but He reaches the eyes (6:104).
 مُبْصِرٌ i.q. مُبْصِرٌ : Seeing; one who sees. الْمُبْصِرُ is one of the
 attributes of God, meaning (1) Who sees every thing and from
 Whom nothing is hidden; (2) one endowed with mental
 perception; discerning; intelligent; skilful; possessing
 knowledge. رَجُلٌ مُبْصِرٌ بِالْعِلْمِ : A man well versed in knowledge.
 أَبُو مُبْصِرٍ means (1) The dog, because it is one of the most
 sharp-sighted of animals; (2) a man endowed with mental
 perception. وَاللَّهُ بِصِيرٍ بِالْعِبَادِ : And Allah is mindful of servants
 (3:16). فَارْتَدَّ : God sees what you do (2:238). إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ :
 He became enlightened. يَأْتِ بِصِيرًا : He will come to know
 (12:94/97). إِنَّكَ كُنْتَ بِنَا بَصِيرًا : Thou possessed full knowledge of
 us (20:36). بَصِيرَةٌ : Understanding; intelligence; knowledge;
 skill; mental perception; belief or firm belief; constancy;
 firmness; a witness; an observer and a witness; an example by
 which one is admonished; a shield; a coat of mail; an oblong
 piece of cloth. (plural) بَصَائِرُ : I
 call unto Allah on sure knowledge. I and those who follow me
 (12:109). بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ : Nay, man is witness against
 himself (75:15). عَلَىٰ غَيْرِ بَصِيرَةٍ : Without certainty. قَدْ جَاءَ كُمْ
 بِبَصَائِرٍ : Proofs have indeed come to you from your Lord.
 (6:105). هَذَا بَصَائِرُ لِلنَّاسِ : This book contains clear evidences for
 men (45:21). عَمَى الْأَبْصَارَ أَهْوَنُ مِنْ عَمَى الْأَبْصَارِ : Blindness of the eyes
 is lighter than blindness of the mind. تَبَصَّرَةٌ وَذِكْرَى : As a means
 of enlightenment and as a Reminder (50:9). مُبْصِرٌ (plural مُبْصِرُونَ)
 fem.) : A watcher or guard; giving light; shining;
 illuminating; conspicuous; manifest; evident; causing to have
 mental perception or knowledge. وَالنَّهَارَ مُبْصِرًا : And the day full
 of light, or giving light (10:68). وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً :
 And the sign of day We have made sightgiving (17:13).

بَصَلٌ : Onion; a helmet of iron pointed in the middle. وَعَدَسِيهَا وَبَصَلِيهَا :
 And its lentils and its onions (2:62).

بَضَعٌ [aor. يَبْضَعُ inf. noun بَضْعًا] : He cut it; he cut it in pieces; he
 cut it lengthwise. بَضَعَهَا : He lay with her. أَبْضَعَهَا : He gave her in

marriage. The Holy Prophet is reported to have said: **تُسْتَأْمَرُ النِّسَاءُ** : Women shall be consulted respecting their being given in marriage. **بُضْعٌ** : Marriage; sexual intercourse; marriage-contract; a dowry; divorce; the authority possessed over a woman by her guardian who affiances her; an equal, particularly as a suitor in marriage. **بُضْعٌ** : A part or portion of the night; a time thereof. **مَضَى بُضْعٌ مِنَ اللَّيْلِ** : A part of the night passed. The word **بُضْعٌ** denotes a variety of numbers such as five, seven, ten etc. But generally it is understood to mean from three to nine. **بُضْعَةُ رِجَالٍ** : From three to nine men. **بُضْعُ نِسْوَةٍ** : From three to nine women. **بُضْعُ سِنِينَ** : From three to nine years. **فَلَبِثَ فِي السِّجْنِ بَعْضَ بَعْضِ سِنِينَ** : So he lived in the prison for three to nine years (12:43). **بُضْعٌ** also signifies a part or portion. **بُضْعَةٌ** : A part or portion. The Holy Prophet is reported to have said **الْفَاطِمَةُ بَعْضَةٌ مِنِّي** : Fatimah is a part of me. **بِضَاعَةٌ** : (1) Merchandise; an article of merchandise; a portion of one's property which one sends for traffic. **أَسْرَوْهُ بِضَاعَةً** : They concealed him as a piece of merchandise (12:20); (2) money spent on buying and selling articles of merchandise **وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ** : They found their money returned to them (12:66).

بَطْوً [aor. **يَبْطُورُ** inf. noun **بَطَاءٌ** and **بَطَاءٌ** and **أَبْطَاءٌ**] : He became slow or backward, tardy or dilatory. **أَبْطَأَ مَشِيئَةً** : He made his pace slow. **بَطَأَ بِهِ** (and **بَطَّأَهُ**) : It made him slow or backward; it kept or held him back. **مَنْ بَطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ** : He whose deeds held him back, his lineage will not advance him. **مَا بَطَّأَكَ** : What kept you back. **لِيَبْطِئَنَّ** : Who will tarry behind (4:73).

بَطْرًا [aor. **يَبْطُرُ** and **بَطَرَ** aor. **يَبْطُرُ** inf. noun **بَطْرٌ**] : (1) He exulted or exulted much or excessively; he behaved insolently or un-gratefully; he behaved proudly and boastfully on account of wealth; (2) he was or became stupefied or confounded and knew not what to do; (3) he was stupefied or confounded on account of fright. **بَطَرَ الْحَقَّ** : He was disdainful of truth and did not accept it. **بَطَرَ الشَّيْءَ** : He disliked a thing while it did not deserve that dislike; he was or became brisk or lively; he

walked with a proud and self-conceited gait. **بَطَرَ عَيْشُهُ** : He behaves insolently and ungratefully in his manner of life. **بَطَرَ النِّعْمَةَ** : He held wealth in light estimation. **خَرَجُوا مِنْ دِيَارِهِمْ بَطْرًا** : Who came forth from their homes boastfully (8:48). **بَطَرَتْ** : Exulted in its manner of life (28:59). **دَهَبَ دَمُهُ بَطْرًا** : His blood went unavenged.

بَطَشَ [aor. **يَبِطِشُ** inf. noun **بِطْشٌ** به] : He seized him violently; he assaulted him; he seized him with violence and assault; he seized him vehemently in anger; he laid violent hands upon him; he took it or took hold of it or clung to it strongly. **بَطَشَتْ فُلَانٌ يَبِطِشُ** : The terrors of the world assaulted them. **بِطْشٌ** : Such a one labours in science or acquires knowledge quickly or with great ability. **إِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ** : When you lay hands upon any one, you lay hands as tyrants. (26:131) **فَلَمَّا أَرَادَ أَنْ يَبِطِشَ** : When he intended to lay hold of (28:20). **بَطْشٌ** : (1) Seizure; (2) might or strength in war or fight; (3) courage; (4) valour; (5) prowess; (6) anger. **إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ** : Surely, the seizing of thy Lord is severe (85:13). **بَطْشَةٌ** : A violent seizure; assault. **يَوْمَ نَبِطِشُ الْبَطْشَةَ الْكُبْرَى** : On the day when We shall seize with the great seizure (44:17). **شَدِيدُ الْبَطْشِ** : One whose seizure or assault is vehement.

بَطَلَ [aor. **يَبْطُلُ** inf. noun **بُطْلَانٌ** and **بَاطِلٌ** is act. part.]: (1) It was or became false, fictitious, unsound, corrupt, vain, unreal, naught, futile, ineffectual, null, of no force or account; (2) it went for nothing as a thing of no account or as a thing that had perished or become lost (it is said of a statement or deed). **بَطَلَ مَا كَانُوا يَعْمَلُونَ** : Their works proved vain (7:119). **بَطَلَ دَمُهُ** : His blood went vain i.e. it was not avenged or retaliated. **بَطَلَ فِي حَدِيثِهِ** : He joked or was not serious or earnest in his discourse or talk. **بَطَلَ** [aor. **يَبْطُلُ**] : He was or became brave or courageous in war or fight. **أَبْطَلَ** : (1) He said or spoke what was not true; he made a false claim. **أَبْطَلَهُ** : He rendered or proved it to be false, vain, null, useless, futile, ineffectual, worthless; (2) he nullified it, cancelled it, whether it was true or false; he made it to go for

nothing as a thing of no account. أَبْطَلَ شَهَادَتَهُ : He annulled his testimony; he proved or rendered it بَاطِلٌ (false, vain). أَبْطَلَ الرَّجُلُ : The man joked. لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ : Render not vain your alms by taunt (2:265). وَيُبْطِلُ الْبَاطِلَ : And He brings to naught that which is false (8:9). بَاطِلٌ (أَبَاطِيلُ plural) : False, wrong, spurious, vain, futile, void, null, ineffective, unsound, unfounded; a thing of no account; a thing that has perished or become lost. قَدْ قُلْتَ بَاطِلًا : You have spoken a lie, a falsehood; a vain deed or action or affair; belief in plurality of Gods; in play or sport or acting unprofitably. رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا : Our Lord, Thou hast not created this in vain (3:192). الَّذِينَ يَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ : Those who devour the wealth of people wrongfully (4:162). زَهَقَ الْبَاطِلُ : Falsehood has vanished away (17:82). بَاطِلٌ also means a magician; the devil. لَا يَأْتِيهِ الْبَاطِلُ : Falsehood cannot approach it (41:43). مُبْطِلٌ (مُبْطِلُونَ plural) is act par from أَبْطَلَ and means: one who says a thing that is false; one who embellishes speech with lies; one who says or does false or vain things. وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ : And then there perish those who uttered falsehoods (40:79). بَطْلٌ : Courageous or brave man; a hero; one the blood of whose adversaries goes unavenged. بَطَالٌ : A great liar.

بَطْنٌ

[aor. يَبْطُنُ inf. noun بَطْنَةٌ] and [aor. يَبْطُنُ inf. noun بَطْنٌ] : He was or became big in the belly in consequence of much eating. بَطْنٌ : He was or became big in the belly in consequence of satiety, and disordered therein; he was or became much filled with food. بَطْنٌ also means, he exulted greatly and behaved insolently. بَطْنَهُ [aor. يَبْطُنُ inf. noun بَطْنٌ] : (1) He struck his belly; (2) it (a disease) entered into him or penetrated into his belly. بَطْنُ الْوَادِي : He entered the valley. بَطْنُ الْأَمْرِ : He penetrated into or knew the inward state of the affair. بَطْنُ فُلَانٍ أَوْ مِنْ فُلَانٍ : He became one of his intimate friends. بَطْنٌ also means, it was or became hidden. مَا ظَهَرَ مِنْهَا وَمَا بَطْنٌ : Whether open or secret (6:152). أَبْطَنْتُ الرَّجُلَ : I made the man to be one of my intimate friends; I took him as my بَطْنَةٌ (close friend). (بَطُونٌ plural) : (1) The belly or abdomen. دَوَابُّ الْبَطْنِ : What is in the belly. أَلْقَتْ ذَاتَ بَطْنِهَا : she brought forth a

child. مَاتَتْ فِي بَطْنٍ : She died in child-birth. (2) The inside of anything. بَيْطُنِ مَكَّةَ : In the valley (interior) of Mecca (48:25). نَذَرْتُ لَكَ مَا فِي بَطْنِي : I have vowed to Thee what is in (the interior of my belly) my womb (3:36). أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ : He (God) brought you forth from the inside (i.e. wombs) of your mothers (16:79). بَطْنُ السَّمَاءِ : The visible part of the sky. It also means the state of enlargement of the belly arising from satiety. مَاتَ بِالْبَطْنِ : He died of the disease of the belly. بَاطِنٌ : Hidden, concealed; internal or inward part of a thing. بَاطِنُ الْأَمْرِ : The inward part of the affair; the secret thoughts; the inward recess of the mind. الْبَاطِنُ is one of the attributes of God meaning, He who knows the inward state of things; He also knows the secret of hidden things; He who is hidden from public view. وَهُوَ الظَّاهِرُ وَالْبَاطِنُ : He is the Manifest and the Hidden (57:4). وَذَرُّوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ : Eschew sins, open as well as secret (6:121). بَاطِنَةٌ (fem. of بَاطِنٌ) : hidden; secret. بَاطِنَةٌ : Both external and internal (31:21). بَاطِنَةٌ (plural بَاطِنَاتٌ) : Lining or inner covering of a garment; a secret that a man conceals; a special or intimate friend or associate. هُوَ بَاطِنِي : He is my close, intimate or special friend. لَا تَتَّخِذُوا بَاطِنَةَ : Take not as intimate friends (3:119). بَاطِنَةُ الرَّجُلِ : The family of a man and his intimate associates; an inner vest. بَاطِنَتُهَا مِنْ اسْتَبْرَقٍ : Linings of which will be of thick brocade (55:55). مَبْطُونٌ : Having a disease of the belly; one who dies of a disease of the belly.

بَعَثَ [aor. يَبْعَثُ inf. noun بَعَثٌ and بَعَثٌ] : He sent him as a messenger. بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا : We sent (or raised) among every people a Messenger (16:37). فَبَعَثَ اللَّهُ غُرَابًا : Allah sent a raven (5:32). بَعَثَهُ عَلَى الْأَمْرِ : (1) He roused him or urged him or appointed him to do a thing. (2) he instigated him to do the thing. بَعَثَ اللَّهُ عَلَيْهِمُ الْبَلَاءَ : God sent upon them afflictions. بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا : We sent against you or appointed for you our servants (17:6). فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ : Then appoint an arbiter from his folk (4:36). (3) It also means, to rouse someone from sleep, as they say بَعَثَهُ مِنْ نَوْمِهِ : He roused him from sleep; (4) he roused

him; (5) He brought him to life. **ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ** : Then We raised you up after your death (2:57). **وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ** : And the dead, Allah will raise them to life (6:37). **ثُمَّ بَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا** : Then We raised or We appointed among them twelve leaders (5:13). **بَعَثَ اللَّهُ الْمَوْتَى** : God quickened or raised to life the dead. **بَعَثٌ** : (1) Primarily signifies the removing of that which restrains one from free action; (2) the quickening, vivifying and the raising of the dead to life; (3) sleepless man whom his anxieties keep awake; (4) a detachment of army; (5) a person sent; a Messenger; (6) a people sent from one place to another; (7) the people sent to the fire. **يَوْمَ الْبَعْثِ** : The day of Resurrection. **هَذَا يَوْمُ الْبَعْثِ** : This is the Day of Resurrection (30:57). **إِنْبَعَثَ** (inf. noun **إِنْبِعَاثٌ**) : He was being sent; he became roused to action; he became roused or was awakened from his sleep; or he awoke from his sleep. **كَرِهَ اللَّهُ أَنْ يَبْعَثَهُمْ** : Allah was averse to their marching forth. **مَبْعُوثٌ** (passive participle and **أَنْهُمْ مَبْعُوثُونَ** plural): One who is raised; one who is sent; **أَنْهُمْ مَبْعُوثُونَ** : That they will be raised again (83:5).

بَعَثَرَ

[aor. **يُبْعِثِرُ** inf. noun **بُعْثَرَةٌ**] (1) He took a thing out; (2) he laid it open or exposed it; (3) he raised what was in a thing and caused it to come forth; (4) he examined; (5) he searched; (6) he searched or dispersed a thing and turned it over. **وَإِذَا الْقُبُورُ** **وَإِذَا بُعْثِرَ مَا فِي الْقُبُورِ** : And when the graves are laid open (82:5). **أِذَا بُعْثِرَ مَا فِي الْقُبُورِ** : When those in the graves are raised (100:10).

بَعُدَّ

[aor. **يَبْعُدُّ** inf. noun **بُعْدٌ** and **بَعَدَ** aor. **يَبْعُدُّ** inf. noun **بُعْدٌ** and **أَبْعَدَ** aor. **يَبْعُدُّ** inf. noun **إِبْعَادٌ**] : (1) He was or became distant or remote; (2) he went to a distance or withdrew himself; (3) he alienated or estranged himself; (4) he kept aloof; (5) he or it perished; (6) he died. **أَبْعَدَهُ** and **بَاعَدَهُ** : He caused him to go; he withdrew himself; he removed him far away or alienated or estranged him. **رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا** : Our Lord, place longer distance between the stages of our journeys (34:20). **أَبْعُدْهُ اللَّهُ** : May God curse him. **بِعِدَّتِ** : May thou perish. **بُعْدٌ** : (1) Distance or remoteness; (2) judgement and prudence. **إِنَّهُ لَذُو بُعْدٍ** : He is an intelligent man); a curse;

malediction, **أَلَا بُعْدًا لِمَدْيَنَ كَمَا بَعَدَتْ ثَمُودُ** : May God curse him. **بُعْدًا لَهُ** : Behold, cursed be Midian, even, as Thamud had been cursed (11:96). **بُعْدَتْ عَلَيْهِمُ الشُّقَّةُ** : The hardness of the journey (or the hard journey) became too long for them (9:42). **بَعِيدٌ** : Distant; remote; far; far-off; as signifying distance with respect to place, it is used alike as masculine and feminine, singular, dual and plural. It signifies distance in time also. **قَوْلٌ بَعِيدٌ** : A far-fetched or extraordinary saying. **أَمْرٌ بَعِيدٌ** : An extraordinary affair. **فَمَكَتْ** **وَمَا قَوْمٌ لُوطٍ مِّنْكُمْ بَعِيدٌ** : And he did not tarry long (27:23). **فِي شِقَاقِ بَعِيدٍ** : And the people of Lot are not far from you (11:90). **مُبْعَدُونَ** (singular **مُبْعَدٌ**) : Those who are kept far away. **أُولَئِكَ عَنْهَا مُبْعَدُونَ** : They will be removed far from it (21:102). **بَعْدٌ** (an adv. noun of time) signifying: (1) After or afterwards; (2) behind; (3) now; (4) yet; (5) as yet; (6) before; (7) in time; and it also means; (8) in spite of being, syn. with **مَعَ** and also means; (9) contrary or (10) against and (11) addition to or further more. It is used with a **إِضَافَةٌ** but if it is without **إِضَافَةٌ** it has *Zamma* or *Fatha* with *Tanween* as **بَعْدٌ** and **بَعْدًا** and **بَعْدٌ** **مِنْ بَعْدٍ** **وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ** . And they disbelieved after they had accepted Islam (9:74). **مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ** : Who disbelieves in Allah after he has believed (16:107). **لِلَّهِ الْأَمْرُ مِنْ قَبْلُ** . **فَأَمَّا مَنْ بَعْدَ** : Allah's is the command before and after (30:5). **وَمِنْ بَعْدٍ** **فَأَمَّا مَنْ بَعْدَ** : Then afterwards, either release them as a favour or by taking ransom (47:5). **فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ** : So what is after truth (has been discarded) but error (10:33). **وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ** **وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ** : And furthermore, all other angels are (his) helpers (66:5). **ظَهِيرٌ** : And furthermore, all other angels are (his) helpers (66:5). **عُتِلَ بَعْدَ ذَلِكَ زَيْمٌ** : Ill-mannered and, in addition to that, of doubtful birth (68:14). **فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ** : Who then will guide him after Allah (45:24). **مَنْ اعْتَدَى بَعْدَ ذَلِكَ** : And whoso transgresses after (in spite of) that (2:179).

بَعَرَ

[aor. **يَبْعُرُ** inf. noun **بَعْرًا**] : He voided dung. **بَعِيرٌ** : (1) A camel, male or female, whereas **جَمَلٌ** is applied to a male camel and **نَاقَةٌ** to a she-camel; (2) an ass; anything that carries. **نَزَادُ كَيْلِ بَعِيرٍ** : We shall have in addition the measure of a camel-load (12:66).

بَعَضَ [aor. يَبْعُضُ inf. noun بَعْضٌ] : The gnats or mosquitoes bit him or annoyed him. **أَبْعَضَ الْمَكَانَ** : Mosquitoes increased in the house. **بَعْضٌ** : (1) Some or somewhat or someone; (2) a part or portion of a thing or things; (3) all. **يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ** : Some of the travellers will pick him up (12:11). **لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ** : I have remained a day or part of a day (2:260). **بَعُوضٌ** : Gnats or mosquitoes. **بَعُوضَةٌ** (singular): A gnat. **أَنْ يَضْرِبَ مِثْلًا مَّا بَعُوضَةٌ** : To give an illustration as small as that of a gnat (2:27). **أَرْضٌ بَعْضَةٌ** : A place or land abounding in mosquitoes.

بَعَلَ [aor. يَبْعُلُ or يَبْعُلُ inf. noun بَعَالَةٌ and بُعُولَةٌ] : The man married the woman or he took a wife; he became a husband. **بَعَلَتِ الْمَرْأَةَ** : She became a wife. **بَعَلَ عَلَيْهِ** : He resisted him. **بَعَلَ** [aor. يَبْعُلُ] : He became confused or confounded and did not know what to do. **بَعْلٌ** like **زَوْجٌ** means both a husband and wife (spouse), more generally husband. **الْبَعْلُ** (بُعُولٌ plural) husband; wife lord, master or owner of a thing; a head chief; ruler or person of authority; one whom it is a necessary duty to obey; a family whose maintenance is incumbent upon a person; a weight or burden (**أَصْبَحَ فُلَانٌ بَعْلًا عَلَى أَهْلِهِ** : Such a one became a weight or burden upon his family); an elevated land; the tax that is given for the watering of palm-trees. **هَذَا بَعْلِي شَيْخًا** (بُعُولٌ plural): This my husband is an old man (11:73). **أَتَدْعُونَ بَعْلًا** : Do you call on Ba'l (37:126)? Ba'l was the name of a god belonging to the people of Ilyas. **بُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ** : Their husbands, have the greater right to take them back (2:229). **بُعُولَةٌ** like **بُعُولٌ** is the plural of **بَعْلٌ**.

بَغَتَ [aor. يَبْغِتُ inf. noun بَغْتَةٌ] : He came to him suddenly. **لَسْتُ مِنْ بَغَاتِ الْعَدُوِّ** : I do not feel safe from the sudden attacks of the enemy. **إِذَا جَاءَ تَهُمُ السَّاعَةُ بَغْتَةً** : When the hour shall come upon them suddenly (6:32).

بَغَضَ and **بَغُضَ** [aor. يَبْغُضُ and يَبْغُضُ aor. يَبْغُضُ inf. noun بَغَاضَةٌ] : He or it was or became hateful, odious or an object of hatred. **بَغُضَ جَدُّهُ** : His good fortune fell. **أَبْغَضَهُ** : He hated him. **تَبَاغَضَ الْقَوْمُ** : The company of men hated one another. **بُغْضٌ** : Hatred (cont. of حُبٌّ).

بَغْضَاءٌ and بَغْضَاءٌ : Vehement hatred. بَغِيضٌ : Hateful; odious; an object of hatred; hated. قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ : Extreme hatred has shown itself from what they say by their mouths (3:119).

بَغَلٌ

[aor. يَبْغُلُ inf. noun بَغْلًا] : (1) He affected stupidity, dullness or lack or intelligence; (2) he became submissive and humble. بَغْلٌ (بَغَالٌ plural and بَغْلَةٌ fem. and بَغَلَاتٌ plural): The mule; the animal generated by the he-ass and the mare or sometimes the horse and the she-ass coming together in the act of mating. وَالْخَيْلِ وَالْبِغَالِ وَالْحَمِيرِ : And the horses and the mules and the asses (16:9). فَلَانَةٌ أَعْقَرُ مِنْ بَغْلَةٍ : She is more barren than a mule.

بَغَى

[aor. يَبْغِي inf. noun بَغَى and بُغْيَةٌ and بُغْيَةٌ] : He sought; sought after or sought for; he desired or endeavoured to find and take; (بَغَى also means, he sought diligently). بَغَى according to Imam Raghīb signifies, seeking to exceed the just bounds in respect of that which one aims at or endeavours after whether one actually exceeds them or not. The word also signifies acting wrongfully, injuriously or tyrannically, or seeking or endeavouring to act corruptly, wrongly or unjustly, or exceeding the due limits in any way. بَغَى الشَّيْءَ : He sought for or after the thing. بَغَى الرَّجُلُ : The man exceeded the proper limits; he disobeyed. فَفَاتَلُوا الَّتِي تَبَغَى : So fight that party which exceeds the proper limits (49:10). بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ : Between them is a barrier which they exceed not to encroach upon one another (55:21). أَعْبِرَ اللَّهُ أَبْغَى رَبًّا : Shall I seek a lord other than Allah (6:165). أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ (5:51) : The sky rained vehemently. بَغَى الْجَرْحُ : The wound grew worse and swelled and produced much purulent matter. بَغَى also means, he lied. مَا نَبْغِي : (1) We do not lie; (2) what else do we seek. (12:66). بَغَى : He looked at a thing and waited for it. بَغَتْ الْأَمَةُ (inf. noun بَغَاءٌ) : The girl committed fornication (or adultery); she prostituted herself. وَلَا تُكْرَهُوا فَتِيَاتِكُمْ عَلَى الْبِغَاءِ : And do not compel your maids to commit fornication or prostitute themselves (24:34). بَغَى عَلَى النَّاسِ : He exalted himself against men; he oppressed them; he acted

wrongfully or tyrannically against men and deviated from the right way. **بَغَى** بَعْضًا عَلَى بَعْضٍ : One of us has transgressed against the other (38:23). **بَغَى** فِي مَشِيهِ : He was proud or conceited in his walk; he behaved proudly, haughtily or insolently. **وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ** : And do not seek (or endeavour) to create disturbance or mischief in the land (28:78). **اِبْتِغَاءٌ** is syn. of **بَغَى** [inf. noun **اِبْتِغَاءٌ**]. **وَابْتَغُوا إِلَيْهِ** : Seeking the pleasure of God (2:208). **اِبْتِغَاءَ مَرْضَاتِ اللَّهِ** : And seek the way of approach to Him (5:36). **وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا** : And he who seeks a religion other than Islam (3:86). **اِنْبَغَى لَهُ** : It was or became suitable, fit, right, proper, meet for him; it behoved; it was or became easy or practicable for him. **مَا يَنْبَغِي لَكَ أَنْ تَفْعَلَ كَذَا** : It does not behove thee that you should do such a thing. **وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ** : And We have not taught him the art of poetry, nor does it behove him. (36:70). **لَا الشَّمْسُ أَنْ تَدْرِكَ الْقَمَرَ** : It is not right or possible or easy for the sun that it should overtake the moon (36:41). **بَغَى** : Tyranny; wrong, injustice; excess; transgression; disobedience; exceeding legitimate limits; mischief; corruption or disturbance; much rain. **فَاتَّبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا** : Pharaoh and his hosts pursued them wrongfully and aggressively (10:91). **إِنَّمَا بَغَيْكُمْ عَلَى أَنْفُسِكُمْ** : Your excesses are only against your own selves (10:24). **إِذَا أَصَابَهُمُ الْبَغْيُ** : When an aggression afflicts them (42:40). **بَغِيٌّ** : A fornicatress, an adulteress or a prostitute; (بَغَايَا plural: Scouts; **بَغَايَا الْجَيْشِ** : Scouts that precede army); it also means a female singer. **وَمَا كَانَتْ أُمُّكَ بَغِيًّا** : And thy mother was not an unchaste woman (a fornicatress etc.) (19:29) **بُغَاةٌ** and **بُغَايَانٌ** plural): A man who seeks for or after; a man who exceeds proper limits in acting wrongfully; who transgresses; a horse that is proud with exceeding briskness. **غَيْرَ بَاغٍ وَلَا عَادٍ** (act. pat.): Neither disobedient nor exceeding the limits (2:174).

بَقَرَ

[aor. **بَقَّرَ** or **يَبْقُرُ** inf. noun **بَقْرٌ**] : He slit; ripped; cut or divided lengthwise; he laid open; he widened. **بَقَرَ هَذِهِ الْأَرْضَ** : Hud-Hud (hoopoe) clove the ground and discovered water; he became fatigued so that he could hardly see. **بَقْرٌ** : Ox or bull; cow; (singular and plural) **بَقَرٌ** and **بَقَرَاتٌ** (**بَقْرَةٌ** singular).

Verily, cows appear to us alike (2:71). **إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ** : I see in a dream seven fat cows (12:44). **بَقْرٌ** is also applied to a family whose maintenance is incumbent upon a person and who lives with a person. **إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً** : Verily, Allah commands you to slaughter a cow (2:68).

بَقِعَ

[aor. **يَبْقِعُ** inf. noun **بَقْعًا**] : It was black and white. **لَا أَدْرِي أَيْنَ بَقِعَ** : I do not know where he went. **بَقَعَتْهُمْ الدَّاهِيَةُ** : Calamity befell them. **بُقْعَةٌ** and **بُقْعَةٌ** : A piece or plot of land; a piece of land differing in colour or condition from that which adjoins it; a place where water remains and stagnates. **فُلَانٌ حَسَنُ الْبُقْعَةِ عِنْدَ الْأَمِيرِ** : Such a one has a good station with the leader. **بَقِيعٌ** : A wide or spacious place or piece of land; a piece of land full of different kinds of trees. **إِبْنُ بَقِيعٍ** : Dog. **فِي الْبُقْعَةِ الْمُبَارَكَةِ** : In the blessed spot (28:31). **الْأَبْقَعُ** : The mirage.

بَقَلَ

[aor. **يَبْقُلُ** inf. noun **بَقْلٌ** and **بُقُولٌ**] : It came forth; it appeared; it put forth its beard. He collected **بَقْلٌ** which means, tender plants which are neither shrubs nor trees; herbs; vegetables. **مِنْ بَقْلِهَا** : Of its herbs (2:62). **بَقَلَ الْمَكَانُ** : The place grew its **بَقْلٌ** (herbs). **أَرْضٌ بَقِيلَةٌ** : A land which grows **بَقْلٌ** . **بَقَالٌ** : one who sells **بَقْلٌ** (vegetables).

بَقِيَ

[aor. **يَبْقَى** inf. noun **بَقَاءٌ** and **بَقَايَةٌ**] : He remained, continued, lasted, endured; he was or became permanent. **بَقِيَ زَمَانًا طَوِيلًا** : He lived for a long time. **بَقِيَ مِنَ الشَّيْءِ بَقِيَّةٌ** : A remain, remnant, relic or residue of the thing remained. **أَبَقَاهُ** : He made him to become permanent or continue to live for ever. **أَبَقَاهُ اللَّهُ** : May God preserve him, or God preserved him. **أَبَقَى عَلَيْهِ** : He pardoned him; he took pity on him. **أَبْقَى** : More enduring. **الْبَاقِي** is one of the attributes of God meaning Everlasting. **وَذَرُوا مَا بَقِيَ مِنَ الرَّبْوَا** : And give up what remains of the interest (2:279). **وَرِزْقُ رَبِّكَ خَيْرٌ** : And the provision of thy Lord is better and more lasting (20:132). **لَا تُبْقِي وَلَا تَدْرُ** : It spares not, nor does it leave (74:29). **بَاقٍ** (**بَاقُونَ** and **بَاقِينَ** plural). **وَمَا عِنْدَ اللَّهِ بَاقٍ** : And what is with Allah is lasting or will remain (16:97). **ثُمَّ أَعْرَفْنَا بَعْدَ الْبَاقِينَ** : Then We drowned the rest, or who had remained behind (26:121). **بَاقِيَةٌ**

(بَاقِيَات and بَوَاقِي are plural and بَاقِي is mas.) : Any righteous or good work of which the reward remains; act of obedience; lasting; continuance or permanence. وَجَعَلَهَا كَلِمَةً بَاقِيَةً : And He made it a word enduring (43:29). فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ : Canst thou see any remnant of them or dost thou see them to have any continuance. وَالْبَاقِيَاتُ الصَّالِحَاتُ : And lasting good works (18:47). وَبَقِيَّةٌ مِمَّا (1) A remain; (2) remainder; remnant; (3) Legacy (مِمَّا وَبَقِيَّةٌ مِمَّا) : And a legacy of good left by the family of Moses and Aaron (2:249); (4) relic; (5) residue; (6) Excellence; (7) judgement and intelligence; (8) understanding and discrimination; (9) obedience; (10) having the quality of watching and hence preserving themselves (أُولُو بَقِيَّةٍ) : Persons possessing all these above mentioned qualities i.e. intelligence, discrimination, understanding, obedience etc); (11) Best part of a people. فُلَانٌ بَقِيَّةُ الْقَوْمِ : Such a one is the best of the people; (12) good state or condition remaining. بَقِيَّةُ اللَّهِ : Obedience of God, fear of God. بَقِيَّةُ اللَّهِ خَيْرٌ لَكُمْ : That which is left with you by Allah is better for you, or the obedience or fear of Allah is better for you (11:87).

بَكَرَ [aor. يَبْكُرُ inf. noun بُكُورٌ] and بَكَرَ and ابْتَكَرَ and بَاكَرَ = خَرَجَ فِي = بُكْرًا : He went forth early in the morning. ابْنُكَارٍ (بُكْرٌ plural): A virgin; a man who has not touched a woman, applied both to a man and a female; an unpierced pearl; a bow when one first shoots with it; a cloud abounding with (سَحَابٌ بُكْرٌ) ; a cow that has not yet conceived; a heifer; a woman that has not yet given birth to a child; a she-camel that has given birth only once; fire not lighted from another fire (نَارٌ بُكْرٌ) ; the first born child whether male or female; the first of anything. ضَرْبَةٌ بُكْرٌ : A blow or stroke that kills at once, not requiring to be struck a second time. فَجَعَلْنَاهُنَّ ابْكَارًا : Neither old nor young (2:69). ابْكَارًا (inf. noun from ابْكَرَ) and بُكْرَةٌ : The early morning or first part of the day; time between dawn and sunrise. بِالْعِشِيِّ وَالْإِبْكَارِ : In the evening and in the early morning (3:42). اتَيْنَهُ بُكْرَةً : I came to him early in the morning. وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُسْتَقِرٌّ and there came upon them

early in the morning a lasting punishment (54:39). **بَكْرٌ** : A youthful he-camel; one in a state of youthful vigour (metaphorically applied to a young man).

بَكَتْ **بَكَّتَهُ** : He reprimanded him severely; he overcame him with argument; he smote him or beat him. **بَكَتِ الدَّابَّةَ** : He tired the beast in walking. **الَّذِي بِبَكَّةَ** : That is at Bacca (Mecca) (3:97).

بَكِمَ [aor. **بَكِمَ** inf. noun **بَكْمٌ**] : He was dumb, either by natural conformation or from inability to find words to express himself; he had not understanding to reply, nor ability to frame speech well, though possessing the faculty of speech; he was dumb and weak in understanding, silly or stupid, or he was dumb and deaf and blind by birth; he desisted from sexual intercourse intentionally or from ignorance. **بَكِمَ** [aor. **بَكِمَ**] : He refrained from speaking intentionally or from ignorance. **أَبَكِمَ** (**بَكْمٌ** plural): Dumb either by natural conformation or from inability to find words to express himself; not having understanding to reply or the ability to make good speech or speak well, though having the faculty to speak; dumb and stupid. **صُمٌّ بَكْمٌ عُمَى** : Deaf, dumb and blind (2:19). **أَحَدُهُمَا أَبَكِمٌ** : One of them is dumb (16:77).

بَكَى [aor. **بَكَى** inf. noun **بُكَاءٌ** and **بُكْيٌ**] : He wept i.e. he shed tears; he lamented or grieved; he lamented and shed tears. **بَكَى عَلَيْهِ** : He wept for or over him. **بَكَى** also means, he sang. **فَمَا بَكَتْ عَلَيْهِمْ** : So the heaven and the earth did not weep over them, or for them or on account of them. (44:30) **أَبَكَاهُ** : He made him weep; he did to him what made him weep. **إِنَّهُ هُوَ أَضْحَكَ** : He that it is Who makes people laugh and weep (53:44). **بَكَى** and **بُكَاءٌ** : One who weeps much. **بَاكٌ** (act. part. n.): One who weeps; weeping. (**بُكْيٌ** is plural). **خَرُّوا سُجَّدًا وَبُكِيًّا** : They fell down prostrating themselves and weeping (19:59).

بَلْ is a particle of digression signifying (a) the cancellation of what precedes as in **بَلْ عِبَادٌ مُّكْرَمُونَ** : Nay, or nay rather, or nay but, they are honoured servants (21:27); or (b) transition from one object of discourse to another as in **بَلْ تُوْزَوْنَ الْحَيَاةَ الدُّنْيَا** : But you prefer

the present life (87:17). In all such cases it is an inceptive particle, not a conjunctive; (c) when it is a conjunction, it requires the word that follows it to be in the same case as that which precedes it as in **اِضْرِبْ زَيْدًا بَلْ عَمْرًا** : Beat thou Amr, not Zaid. **جَاءَ نَبِيَّ اُخُوْكَ بَلْ اَبُوْكَ** : Thy father came to me, not thy brother. (d) Sometimes it is used as syn. with **وَ** (واو) as in **بَلْ هُوَ** : And it is a glorious Qur'an (85:22). (e) It is used in the sense of **اِنَّ** (verily) also as in **بَلِ الَّذِيْنَ كَفَرُوْا فِيْ عِزَّةٍ وَّشَقَاقٍ** : Verily, those who have disbelieved are in a state of pride and opposition (38:3). (f) Sometimes it is put in place of **رُبَّ** . **بَلَالٌ** : Water; prosperity or wealth; good future; health. **بُلْبُلٌ** : Nightingale.

بَلَدٌ

[aor. **يَبْلُدُ** and inf. **يَبْلُدُ** noun **بُلُوْدٌ**] : He remained, stayed, abode or dwelt in the place and kept to it. **بَلَدٌ** [aor. **يَبْلُدُ**] : He had eyebrows not joined. **بَلْدٌ** [aor. **يَبْلُدُ**] : He was or became stupid or dull. **بَلَدٌ** (masc. and fem.) and **بَلْدَةٌ** : Both signify the same, namely a country, land, province, district, territory, city, town or village, i.e. any portion of the land comprehended within certain limits; land which has not been dug; a burial ground; a grave or sepulchre; dust or earth; a trace mark or vestige; the origin of a thing. Besides the above meanings it means a desert or waterless desert in which one cannot find his way. **اَلْبَلْدَةُ** is one of the mansions of the moon; the earth or ground; breast. **اجْعَلْ هٰذَا الْبَلَدَ اٰمِنًا** : Such a one is wide in the breast. (**فَلَانٌ وَّاسِعُ الْبَلْدَةِ**) : Make this city a city of peace (14:36). **سُفْنَاهُ لِبَلَدٍ مَّيِّتٍ** : We drive it to a dead land. **بَلْدَةٌ طَيِّبَةٌ** : A fair city (34:16). **اَحْيَيْنَا بِهٖ بَلْدَةً مَّيْتًا** : We quicken therewith a dead land (50:12). **اَلْبَلَدُ وَاَلْبَلْدَةُ** : Mecca. **هٰذَا** : **اُمِرْتُ اَنْ اَعْبُدَ رَبَّ هٰذِهِ الْبَلْدَةِ** . (95:4). **اَلْبَلَدِ الْاٰمِنِ** : This town of peace (27:92). **اَلْبِلَادُ** (singular **بَلَدٌ**) : Towns; land. **تَقَلُّبُ الَّذِيْنَ كَفَرُوْا فِي الْبِلَادِ** : The moving about of the disbelievers in the land. (3:197).

اَبْلَسَ

[aor. **يُبْلِسُ** inf. noun **اِبْلَاسٌ**] : He despaired or gave up hope, **مِنْ** **رَّحْمَةِ اللّٰهِ** (of the mercy of Allah); he became broken in spirit; he was or became silent on account of grief; he was or became

perplexed or confounded and unable to see his right course; he was or became cut short or stopped **فِي حُجَّتِهِ** : in his argument; he was prevented from attaining his wish; he was or became unable to prosecute his journey; he repented, or grieved for what he had done. **أَبْلَسَهُ** : He caused him to despair. **مُبْلِسُونَ** **مُبْلِسٌ** plural, act. part. noun: one who despairs. **فَإِذَا هُمْ مُبْلِسُونَ** : And lo! they are plunged in grief; they despair (6:45). **أَبَالَيْسُ** and **أَبَالَيْسَةٌ** (plural) : (1) One who despairs (2) it is generally considered to be a name of Satan. **فَسَجَدُوا إِلَّا إِبْلِيسَ** : They submitted but Iblis did not (2:35).

بَلَع and **بَلَعَهُ** and **بَلَعَهُ** and **إِنْتَلَعَهُ** : He swallowed it. **بَلَعُ** [aor. **يَبْلَعُ** inf. noun **بَلْعًا** and **بَلَعَهُ** and **بَلَعَهُ** and **إِنْتَلَعَهُ** : He swallowed it. **يَا أَرْضُ ابْلَعِي مَاءَ ك** : O earth, swallow thy water (11:45).

بَلَّغَ [aor. **يُبَلِّغُ** inf. noun **بُلُوغًا** and **بَلَاغًا** means: Reaching, attaining, arriving at or coming to, the utmost point of that to which a person directs his course or which he seeks, pursues or endeavours to reach, whether it be a place or time or state, and sometimes **بُلُوغًا** signifies being at the point thereof. **بَلَّغَهُ** : He reached or arrived at it or him. **بَلَّغَ الثَّمَرُ** : The fruit ripened. **بَلَّغَ** **الْغُلَامُ** : The boy reached or attained his puberty. **بَلَّغَ** **الْعِلَّةُ** : The disease grew severe. **بَلَّغَ** **الْمَكَانَ** : He reached or arrived at the place. **بَلَّغَ** **أَشَدَّهُ** : He reached his full vigour or maturity (12:23). **قَدْ** **بَلَّغْنَ** **أَجَلَهُنَّ** : When they are near to reaching their term (65:3). **بَلَّغَنِي** **الْكِبَرُ** : The extreme limit of old age has indeed come upon me, has overtaken me (19:9). **وَلْتَبَلَّغُوا عَلَيْهَا حَاجَةَ** : And you may attain your desire or satisfy your need (40:81). **بَلَّغَ** (inf. noun **تَبْلِيغًا**) : Thou hast not conveyed His message (5:68). **أَبَلَّغَ** (inf. noun **إِبْلَاغًا**) : I have delivered to you the messages of my Lord (7:94). **بَالَغَ** (inf. noun **مُبَالَغَةً**) : He exceeded the usual or proper bounds or degree in doing a thing; he acted immoderately or extravagantly; he exerted himself to do the thing; he did his utmost **فِي أَمْرٍ** (in an affair); he did a thing thoroughly or completely. **إِنَّ اللَّهَ بَالَغُ أَمْرِهِ** : Verily, Allah accomplishes His purpose fully (65:4). **بَالَغَ** (act. part. noun and

بَالِغَةٌ fem.) : Reaching, attaining or arriving at a place, time or affair; that which reaches or arrives at a place, affair etc. **بَالِغٌ فِي** : Reaching the utmost degree in stupidity. **هَذَا بَالِغُ الْكِبَرِ** : Offering reaching the Ka'aba (5:96). **بَالِغٌ** means also a young man who has reached his maturity. It also means a good or excellent thing. **بَالِغَةٌ** (feminine). **فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ** : For God is the most thorough argument; argument that reaches home (6:150). **حِكْمَةٌ بَالِغَةٌ** : Consummate Wisdom. **بَلَاغٌ** : That which is conveyed; a message; the act of conveying; delivery of a message; reaching or attaining a thing. **فَإِنَّمَا عَلَيْكَ الْبَلَاغُ** : Upon thee is only conveying the message (3:21). **هَذَا بَلَاغٌ لِلنَّاسِ** : This is sufficient exposition for men. (14:53). **بُلِّغَ** [aor. **يُبَلِّغُ**] : He was or became **بَلِيبٌ** or **فَصِيحٌ** i.e. chaste or eloquent in speech; sharp, penetrating or effective in tongue. **قَوْلًا بَلِيبًا** i.e. effective word (4:64). **مَبْلَغٌ** : The place and the time which a person or thing reaches, attains or arrives at; the utmost limit or point to which or towards which one tends or repairs or to which one directs his course or which one seeks, pursues, endeavours to reach, whether it be a place or a time or a state or event; the utmost degree of proficiency; the age of puberty or maturity; a sum of money, particularly a considerable sum thereof. **مَبْلَغٌ** : One who carries or preaches a message. **ذَلِكَ مَبْلَغُهُم مِّنَ الْعِلْمِ** : That is their sum of knowledge or their utmost limit of knowledge (53:31).

بَلَا

[aor. **يَبْلُوُ** inf. noun **بَلَاءٌ** and **بَلِيَّةٌ** and **بَلُوٌ**] **بَلَاهُ** (as also **أَبْلَاهُ** and **إِبْتَلَاهُ**): He (God) tried, proved or tested him **بِخَيْرٍ** (with or by good) or **بِشَرٍّ** (by or with evil); He afflicted him. **بَلَاهُ** : He knew it or became acquainted with it. **بَلَوْتُهُ** : I tried, proved or tested him; I smelt it. **وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ** : And We will try you with something of fear and hunger (2:156). **بَلَوْنَاهُمْ بِالْحَسَنَاتِ** : We tried them with good things (7:169). **نَبْلُواْ أَخْبَارَكُمْ** : We may know or become acquainted with i.e. make known or test the facts about you (47:32). **يَبْلَى** [aor. **يَبْلِي**] : It (the garment) was or became old and worn-out; it (a plant) became old and withered; it (a bone) became old and decayed; it (a corpse) became consumed by the earth; it (a man's reputation) became worn out. **وَمُلْكٍ لَّا**

إِبْتَلَاهُ اللَّهُ إِبْتِلَاءً . (20:121). **يَبْلِي** : And a kingdom which decays not (20:121). **وَيُبَلِّغِي الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا** or **بَلَاءً حَسَنًا** : God did to him a good deed. **وَيُبَلِّغِي الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا** : And that He may confer on the believers a great favour (8:18). **أَبْلَاهُ** : He made him to swear, or he swore to him; he informed him or acquainted him with; he manifested it; he revealed it. **يَوْمَ تُبْلَى السَّرَائِرُ** : On the day when the secrets shall be disclosed (86:10). **أَبْلَى الثَّوْبَ** : He wore out the garment. **إِبْتَلَاهُ** : He tried, tested or proved him; he asked or sought of him information or news; he conjured and asked if he had any knowledge; he desired it; he sought it; he chose him, elected him. **وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ** : When his Lord tried Abraham (2:125). **وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ** : And that Allah might test what is in your breasts (3:155). **مُبْتَلِي** : One who tries or tests. (**مُبْتَلُونَ** and **مُبْتَلِينَ** - plural) **إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ** . Allah will surely try you with a river (2:250). **إِنْ كُنَّا لَمُبْتَلِينَ** : Surely, We do try people (23:31). **بَلَاءٌ** (or **بَلِيَّةٌ** - plural **بَلَايَا**) : A trial; a test; an affliction by which one's mettle is tried and tested; the act of trying; grief as it tries the body; imposition of a difficult or troublesome thing; a favour or blessing. **وَفِي ذَٰلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ** : And in this there was a trial for you from your Lord (2:50). **بَلَاءً حَسَنًا** : A great favour (8:18).

بلى

Is a particle; contrary of **لَا** and used for corroboration like **نَعَمْ** ; it is a reply to an interrogation which is a negative and affirms what is said to the addressee, as when you say to another **أَلَمْ تَفْعَلْ** : Didst thou not do such a thing, and the reply is **بلى** meaning yes, yea or aye. It is also used to convey reproof. **أَيَحْسَبُ الْإِنْسَانُ أَنْ لَّنْ نَّجْمَعَ عِظَامَهُ** : Does man think that We will not collect or assemble his bones? (75:4) Then the reply is **بلى** i.e. We will collect them. It is also used to make a person confess or acknowledge a thing. **أَلَسْتُ بِرَبِّكُمْ** : Am I not your Lord? (7:173) and the reply **بلى** : They said, yea. It denotes a reply to a simple negation also. It occurs in 39:60 where it is said **بلى قَدْ جَاءَ تَكَ الْبَيِّنَاتُ** (Aye, My Signs came to thee), preceded by that which is not literally a negation, but which has the force of a negation.

بَنَّ [aor. بِئِنُّ بِالْمَكَانِ] : He remained or remained in the house or clove to it. بَنَانٌ (بِنَانَةٌ singular): Fingers; extremities or ends thereof; all the limbs and members of the body ; the fingers or toes and any other parts of all the limbs; the arms or hands and the legs or feet. وَاصْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ : And smite of all their finger-tips (8:13). بِنَانَةٌ (singular and plural) عَلَى أَنْ نُسَوِّيَ بِنَانَهُ : To restore his very finger-tips (75:5).

بَنَى [aor. بَنَى inf. noun بِنْيَانٌ and بُنْيَانٌ and بِنَاءٌ] : He built it, constructed it. بِنَاهُ (the tachdeed signifies frequency or repetition). بَنَى عَلَى الْأَرْضِ : He built houses in the land. بَنَى عَلَى أَهْلِهِ : He went into his wife. بَنَى الرَّجُلَ : He did a favour to the man. بَنَى الطَّعَامُ بَدَنَهُ : The food built or fattened his body. بِنَاءٌ : A building; a structure; a wall; the roof or ceiling of a house; the body with the limbs; a thing that is spread on the ground to serve as a table for food, made of leather. بُنْيَانٌ : A building; a structure; a wall. كَانَهُمْ بُنْيَانٌ مَرْصُوصٌ : As if they were a solid structure cemented with molten lead (61:5). لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا : This building of theirs which they have built will ever continue... (9:110). وَالسَّمَاءَ بِنَاءً : And the heaven a roof (2:23). بِنَاءٌ : A builder; one whose business is that of building i.e. an architect. كُلُّ بِنَاءٍ وَعَوَاصٍ : All sorts of builders and divers (38:38). ابْنٌ (fem. ابْنَةٌ) or بِنٌ (fem. بِنْتٌ) : A son (because he is the father's building, made to be so by God); A son's son; a descendant (plural بَنُونَ and بَنِينَ and ابْنَاءٌ). Similarly بِنْتٌ : A daughter; any female descendant (plural - بِنَاتٌ). ابْنُ السَّبِيلِ : The wayfarer. ابْنُ الطِّينِ : Adam. ابْنُ الطَّرِيقِ and ابْنُ اللَّيْلِ : The thief or robber. ابْنُ الْحَرْبِ : The warrior. ابْنُ الدُّنْيَا : The rich man. بِنْتُ الْعَيْنِ : The tear. بِنْتُ الْكَيْمِينِ : The coffee. بِنَاتُ اللَّيْلِ : The calamities and misfortunes. بِنَاتُ الْأَرْضِ : The streamlets. بِنَاتٌ also means, dolls with which young girls play. بِنِيٌّ (dim of ابْنٌ) : A term of endearment. بِنِيَّةٌ (fem. of بِنِيٌّ) : A little daughter. بِنْيَاتُ الطَّرِيقِ : The small roads that branch off from the main road. بَنُو فُلَانٍ : The sons or children or descendants of such a one. إِنَّ ابْنَكَ سَرَقَ : Thy son has committed a theft (12:82). يُدْبِحُونَ أَبْنَاءَكُمْ : They slaughtered your sons (2:50). وَ مَرْيَمَ ابْنَةَ عِمْرَانَ : And Mary, the

daughter of Imran (66:13). **أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبَنُونَ** : Has He only daughters and for you sons (52:40). **يَا بُنَيَّ أَقِمِ الصَّلَاةَ** : O my son, observe prayer (31:18). **مَنْبِيَّةٌ** : lofty. **غُرُفٌ مَّبْنِيَّةٌ** : Lofty mansions (39:21).

بَهَتَ [aor. **بَهَتْ** and **يَبْهَتْ** inf. noun **بُهْتَانٌ**] : He was or became confounded, perplexed or amazed and unable to see his right course; he was struck or dumbfounded; he was silent being dumbfounded; he was overcome by an argument or allegation or plea. **فَبَهَتَ الَّذِي كَفَرَ** : So the disbeliever was confounded (2:259). **بَهْتَهُ** [aor. **يَبْهَتْ**] : (1) It came upon him suddenly and caused him to become confounded or perplexed, (2) or he overcame him. (3) he or it confounded or perplexed him so that he could not see his right course. **تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ** : It shall come upon them suddenly, so that it will confound them (21:41). **بُهْتَانٌ** [aor. **يَبْهَتْ** inf. noun **بُهْتَانٌ**] : He calumniated him; slandered him; lied against him; accused him falsely or did so in such a manner as to confound him. **بَهْتَهَا** (inf. noun **بُهْتَانٌ**) : He accused her falsely of adultery; forged a lie against her. **مَبْهُوتٌ** : Confounded, perplexed; slandered or falsely accused; calumniated. **بُهْتَانٌ** : A calumny; a slander; a falsehood by reason of which one is confounded and unable to see his right course; a false accusation of adultery against a woman; **عَلَى مَرْيَمَ بُهْتَانًا** : Against Mary a grievous calumny (4:157).

بَهَجَ [aor. **بَهَجَ** inf. noun **بَهَاجَةٌ** and **بَهْجَانًا**] : He or it was or became beautiful or beautiful and bright. **ابْتَهَجَ** and **بَهَجَ** : He was or became joyful or glad or happy. **بَهَجَ بِهِ** and **ابْتَهَجَ بِهِ** : He rejoiced in it. **بَهَجَهُ** [aor. **يَبْهَجُ**] : It rejoiced him or made him happy. **بَهْجَةٌ** : Beauty; beauty and brightness of a thing; joyfulness of appearance; joy or happiness; freshness. **رَوْضَةٌ ذَاتُ بَهْجَةٍ غَالِبَةٍ** : A garden of surpassing beauty. **رَجُلٌ ذُو بَهْجَةٍ** : A man possessed of beauty. **بَهْجٌ** : Beautiful orchards (27:61). **بَهْجٌ** : Beautiful in colour; beautiful and bright, applied to a plant; beautiful, happy or glad, applied to a man. **مِنْ كُلِّ زَوْجٍ بَهِيحٍ** : Every kind of beautiful species (50:8).

بَهَلَ [aor. يَهْلُ inf. noun بَهْلٌ] : He left the she-camel to be milked by anyone who pleased, or he left her young one at liberty to suck her. **بَهَلَ اللَّهُ فُلَانًا** : May God curse such a one. **اِسْتَبَهَلَ** : He left his subjects to do what they like. **بَاهَلَ بَعْضُهُمْ بَعْضًا** (and **اِسْتَبَهَلُوا** and **تَبَاهَلُوا**) : They cursed one another; they invoked the curse of God upon one another. **مُبَاهَلَةٌ** : The act of cursing each other; invoking the curses of God upon one another. **اِسْتَهَلَ** : He humbled himself or occupied himself with earnest supplication. **فِي الدُّعَاءِ** : (1) Then we invoke the curse of God (3:62); (2) let us pray most earnestly.

بَهَمَ **بَهَمَ** : He separated the **بَهَمَ** (i.e. lambs or kids or both) from their mothers so that they pastured alone. **اِلْتِبَاهَامٌ** : Confusion; the thumb. **مُبْهَمٌ** : Confused; not clear. **كَلَامٌ مُبْهَمٌ** : A confused speech. **حَائِطٌ مُبْهَمٌ** : A wall which has no door. **بَهِيمَةٌ** : A beast; a brute; any quadruped whether of the land or of the sea; all animals except beasts of prey and birds; it may also mean any animal. **بَهِيمَةٌ** : Quadruped of the class of cattle (5:2).

بَاءَ [aor. يَبُوءُ inf. noun بَوءٌ] : He returned to him or it; he withdrew to him or it; he made himself an associate to him or it. **وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ** : And they returned with the anger of God (2:62). **بَاءَ بِإِثْمِهِ** : He returned with his sin; he acknowledged it or confessed it; he became responsible for it; he became burdened or laden with it; he bore his sin. **أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ** : That thou shouldst become responsible for my sin as well as thy sin (should bear), or should become burdened with my sin and thy sin (5:30). **أَبُوءُ إِلَيْكَ بِنِعْمَتِكَ** : I confer and acknowledge to thy favour. **بَاءَ فُلَانٌ بِفُلَانٍ** such a one was killed in retaliation for him. **بَاءَ** also means, it suited, matched or corresponded. **بَاءَ** also signifies, he exalted himself or was proud. **بَوَّأَهُ** : He lodged him in an abode. **بَوَّأَهُ مَنْزِلًا** : He prepared an abode for him; he assigned to him an abode. **بَوَّأَكُمْ فِي الْأَرْضِ** : He (God) gave or assigned to you an abode in the land (7:75). **تَبَوَّأَ الْمَكَانَ أَوْ بِالْمَكَانِ** : He stayed in the place. **مُبَوَّءٌ** : A place of abode. **مُبَوَّءٌ صَدَقٌ** : Excellent abode (10:94). **تَبَوَّأَى الْمُؤْمِنِينَ** : Thou assigning to the

believing men their positions (3:122). تَبَوَّؤُا الدَّارَ وَالْإِيمَانَ : Who made their abode in the city and in the faith, the faith being likened to a place of abode (59:10).

بَاب [aor. يَبُوءُ inf. noun بَوًّا] : He became a door-keeper or gate-keeper to him. بَوَّبَ الْكِتَابَ : He divided the book into chapters. بَابٌ (plural أَبْوَابٌ) : A door; a gate; a place of entrance; a means of access or of attainment; a trick or process by which something is effected; a class or category or head. بَيَّنْتُ لَهُ حِسَابَهُ : I explained to him his account head by head. بَوَّابٌ : A door-keeper or gate-keeper. ادْخُلُوا الْبَابَ سُجَّدًا : Enter the door submissively (2:59). لَهَا سَبْعَةُ أَبْوَابٍ : For it there are seven doors (15:45).

بَار [aor. يَبُورُ inf. noun بَوْرٌ and بَوْرٌ] : He or it perished. بَارَتِ السُّوقُ : The market became dull. بَارَ الْعَمَلُ : The work became or proved vain. بَارَتِ الْأَرْضُ : The land was or became uncultivated. بَارَ الرَّجُلَ : He tested and tried the man. بَادُوا وَبَارُوا : They became extinct and perished. بَوْرٌ : A bad or corrupt man or people; a man or people in a state of perdition; a ruined man or people. كَانُوا قَوْمًا بَوْرًا : They were a ruined people (25:19). بَوَارٌ : Perdition; destruction. أَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ : They landed their people into the abode of ruin (14:29). يَرْجُونَ تِجَارَةً لَنْ تَبُورَ : They hope for a bargain that will never fail; a traffic that will never perish (35:30). The Arabs say: نَزَلَ الْبَوَارُ عَلَى الْكُفَّارِ : Perdition fell upon the disbelievers.

بَالَ [aor. يَبُولُ inf. noun بَوْلٌ] : He made water; (بَوْلًا شَرِيفًا فَاحِرًا) : He begot offspring resembling him in form and natural disposition); it (fat) melted or dissolved. بَالٌ : A state; condition or case. أَصْلَحَ بَالَهُمْ : He (God) will improve their condition (47:3). مَا بَالُ النِّسْوَةِ الَّتِي قَطَّعْنَ أَيْدِيَهُنَّ : What is the case of the women who cut their hands (12:51). مَا بَالُكَ : How are you? هُوَ رَخِيٌّ الْبَالِ : He is in ample and easy circumstances or condition. هُوَ كَاسِفٌ الْبَالِ : He is in an evil condition. لَيْسَ هَذَا مِنْ بَالِي : This is not of the things for which I care. بَالٌ : (1) The heart or mind; (بَوْلٌ) : Urine; the mirage; offspring; a large number). حَطَرَ بِبَالِي : It occurred to

me. (2) Mind or attention; (أَعْطِنِي بِأَلْك) : Give me thy attention).
 (3) The whale, a great fish; (4) the spade.

بَاتَ [aor. **بَاتَ** inf. **يَبِيتُ** noun **بَيْتٌ** and **بِيَاتٌ** and **بُيُوتَةٌ**] **بَاتَ فِي الْمَكَانِ** : He stayed in the place at night; he passed the night in the place. **بَاتَ** : He passed the night doing such a thing; he entered upon the night doing such a thing; he did such a thing at night. **بَاتَ كَذَا** : He passed the night doing such a thing; he did such a thing at night. **وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا** : Those who pass the night prostrating in prayer before their Lord. (25:65). **بَاتَ الرَّجُلُ** : The man remained awake all night. **بَاتَ فُلَانًا وَبِهِ وَعِنْدَهُ** : He passed the night or entered upon the night with such a one. **بَاتَ بِمَوْضِعٍ كَذَا** : He became in such a place. **بَاتَ بَيْتًا** : He married or took a wife. **بَاتَ بَيْتًا** : He constructed a house. **بَاتَ الْأَمْرَ** : He performed the thing at night; he thought and meditated upon it at night. **بَاتَ رَأْيَهُ** : He thought over or meditated upon his opinion and concealed it. **إِذْ يَبِيتُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ** : When they spend the night meditating upon what He will not approve of, or talk or pass the night plotting etc; (4:109). **بَاتَ الْعَدُوَّ** : He came upon the enemy suddenly; took them by surprise; attacked them, by night or at night. **لَنَبِيتَنَّهُ وَأَهْلَهُ** : We will surely attack him and his family at night (27:50). **بَاتَ النَّخْلَ** : He trimmed the palm-trees. **بَيْتٌ** : A house; a chamber; a tent; an apartment; a dwelling; a habitation; a pavilion; palace or mansion; a grave; the wife of a man; a man's household or family; the Ark of Noah; a verse; the nobility of the Arabs; a noble person (**فُلَانٌ بَيْتٌ قَوْمِهِ** : Such a one is the noble person of his people); the furniture of a house or tent. **إِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ** (plural **بُيُوتٌ**). Surely, the weakest of the dwellings is the dwelling of the spider (29:42). **عَلَى النَّاسِ حُجُّ الْبَيْتِ** : Pilgrimage to the House is a duty on people. (3:98). **الْبَيْتِ الْعَتِيقِ** : The ancient House (22:34). **الْبَيْتِ الْمَعْمُورِ** : The frequented House (52:5). **الْبَيْتِ الْحَرَامِ** : The inviolable or the sacred House (5:98). **بَيْتِ اللَّهِ** : Thy sacred House (14:38). **أَهْلُ الْبَيْتِ** : People of the house (11:74); people of the House of the Holy Prophet. **بَيْتُ الْمَالِ** : The House of God (the Ka'ba). **بَيْتُ الْمَالِ** : The treasury. **بِيَاتٌ** : Coming upon the enemy by night; a sudden attack upon the

enemy by night when he is heedless; a great slaughter among the enemy by night. **آتَاهُمْ أَمْرُنَا بَيَاتًا** : Our command came upon them by night. **فَجَاءَهَا بِأَسْنَا بَيَاتًا** : Our punishment came upon them by night (7:5).

بَادَ [aor. **بَيَّيْدُ** inf. noun **بَوَادًا** and **بَوَادًا** and **بَيِّدًا** and **بَيِّدًا** and **بَيُّودًا** and **بَيُّودًا**] : He or it perished; passed away; became extinct. **بَادَتِ** **بَيِّدُورَةٌ** : The sun set. **أَنْ تَبَيِّدَ هَذِهِ أَبَدًا** : That this will ever perish (18:36). **بَيْدَاءٌ** : A desert; a waterless desert.

بَاضَ [aor. **بَيَّضَ** inf. noun **بَيَّضًا**] : He excelled him in whiteness. **بَاضَ الطَّائِرُ** : The bird laid its egg. **بَاضَ الْمَكَانَ** : He stayed in the house. **بَاضَ الْحَرُّ** : The heat became intense. **بَيَّضَهُ** : He made it white. **إِبْيَضَ** : It was or became white. **إِبْيَضَ وَجْهُهُ** : His face became white i.e. expressive of joy; he became cheerful; his character became cleared. **يَوْمَ تَبْيَضُّ وُجُوهُ** : On the day when some faces shall be white (3:107). **بَيْضَةٌ** (**بَيْضٌ** plural) : An egg; a helmet; a testicle; a kind of grape in Al-Taif, white and large; the fat of a camel's hump; a receptacle; a beautiful woman; **بَيْضَةٌ الدَّارِ** : The main part of the house. **أَرْضٌ بَيْضَاءُ** : Land in which there is no herbage. **بَيْضَةُ الصَّيْفِ** : The main part of the summer or the intense heat of the summer. **بَيْضَةُ الْعَقْرِ** : The last born of the children. **بَيْضَةُ الْمَلِكِ** : The seat of regal power. **بَيْضَةُ الْجَدْرِ** : The damsel of the curtain. **كَأَنَّهُمْ بَيْضٌ مَكُونُونَ** : As though they are sheltered eggs (37:50). **أَبْيَضٌ** (**بَيْضٌ** plural and **بَيْضَاءُ** feminine) : White; white in complexion. **بَيْضَاءٌ** : A calamity; a favour which is not asked; a year of scarcity. **فُلَانٌ أَبْيَضُ الْوَجْهِ** : Such a one is clear or white in face; pure from faults and generous. **بَيْضَاءُ** : A woman white in face; unsullied in honour. **بَيْضَاءُ** : A piece of paper on which nothing is written. **الْأَبْيَضُ** : The sword; silver. **الْأَبْيَضُ** : The sun because of its whiteness. **الْخَيْطُ الْأَبْيَضُ** : The white thread (2:188). **فَإِذَا هِيَ بَيْضَاءٌ لِلنَّاظِرِينَ** : And lo! it was white for the beholders (7:109). **وَمِنْ الْجِبَالِ جُدَدٌ بَيْضٌ** : And among the mountains are streaks white (35:28). **بَيَاضٌ** : whiteness; milk; the white of an egg. **الْمَوْتُ الْأَبْيَضُ** : Sudden death.

بَاعَ [aor. **بَيَّعَ** inf. noun. **بَيْعٌ**] : He sold it; he bought it. The

primary signification of بَيْعٌ is the exchange of property. بَيْعٌ رَابِعٌ : A profitable buying and selling. بَيْعٌ خَاسِرٌ : A buying and selling occasioning loss. بَاعَ دُنْيَاهُ بِالْآخِرَةِ : He purchased the enjoyments of the present world at the expense of the enjoyments of the world to come. بَايَعَهُ : Exchanged commodities with him. بَايَعَ : He swore allegiance to the Amir. اَلْبَيْعَةُ : The making of a covenant as though each of the two parties sold what one had to the other and gave him his own special property and his obedience and all that pertained to his case. بُيُوعٌ بِالْخِلَافَةِ : He had the oath of allegiance made to him as being Khalifa. بَيْعَةٌ : (1) Striking together of the hands of two contracting parties in token of the ratification of a sale; (2) the act of swearing allegiance or obedience. بَيْعَةٌ (بَيْعٌ plural) : (1) A place of worship of the Christians; (2) a synagogue of the Jews. لَهَدِمَتْ صَوَامِعُ وَبِيَعٌ : There would certainly have been pulled down cloisters and churches and synagogues and mosques (22:41). اِنَّ الدِّينَ يُبَايِعُوكَ اِنَّمَا يُبَايِعُونَ اللّٰهَ : Surely, those who swear allegiance to thee, swear allegiance to Allah (48:11). وَاَشْهَدُوْا اِذَا تَبَايَعْتُمْ : And have witnesses when you sell one to another (2:283). اَحَلَّ اللّٰهُ الْبَيْعَ : Allah has made trade lawful (2:276). بَايَعٌ : A buyer; a seller.

بَانَ

[aor. يَبِيْنُ inf. noun بَيْنٌ] : (1) It became separated or severed from a thing; (2) he separated himself or withdrew to a distance; (3) it was or became untied. بَانَ بَيْنًا (inf. noun بَيَانًا and تَبَيَّنًا) : It was or became distinct, manifest, evident, plain, clear, perspicuous; it was or became known. بَانَ الْحَقُّ : The truth became manifest or became known. He cut the thing, separated it and severed it. ضَرَبَهُ فَاَبَانَ رَاسَهُ : He smote him and severed his head مِنْ جَسَدِهِ (from his body). اَبَانَ بِنْتَهُ : He married his daughter and she went to her husband. اَبَانَ signifies also: (1) He spoke or wrote clearly, plainly or with eloquence; (2) he made it clear مَا اَبَيْنَهُ : (1) How distinct, apparent, manifest, clear, evident, plain is it; (2) how perspicuous or chaste or eloquent is he in speech or writing. مُبِيْنٌ (act. part noun) : (1) Separating, severing, disuniting; (2) he or it that cuts; separates, disunites; clear, manifest, evident, perspicuous, eloquent, plain; he or it that makes plain, clear,

manifest, perspicuous etc. **عَدُوٌّ مُّبِينٌ** : (1) An open enemy; (2) clear enemy; (3) enemy that separates or disunites (2:169). **كِتَابٌ مُّبِينٌ** : (1) A Book that makes manifest all that is required to be known; (2) a clear, perspicuous Book (12:2); (3) a book that makes things clear; (4) a book that separates truth from falsehood; (5) a book whose blessings are made manifest. **هُوَ فِي الْاِحْصَامِ بِسُلْطَانٍ مُّبِينٍ** : With a clear and manifest proof (14:11). **غَيْرٌ مُّبِينٌ** : Who is not fluent or eloquent in disputation (43:19). **اِحْصَيْنَاهُ فِيْ اِنَّهُمَا لِيَاْمَامٍ مُّبِينٍ** : They both lie on a manifest way (15:80). **بَيَانٌ** : We have recorded it in a perspicuous Book (36:13). **بَيَانٌ** (inf. noun): (1) The means by which one makes a thing clear, plain, manifest, evident and perspicuous; (2) perspicuity, clearness, chasteness or eloquence of speech or language; (3) perspicuity of speech with quickness of intellect; (4) perspicuous, chaste or eloquent speech explaining clearly what is in the mind; (5) verbosity or extravagance in speech. **هٰذَا بَيَانٌ لِّلنَّاسِ** : This is a clear demonstration (of truth) to people (3:139). **ثُمَّ اِنَّا عَلَيْنَا بَيَانَهُ** : Then upon Us is the expounding (explaining clearly) thereof. **خَلَقَ الْاِنْسَانَ عَلَّمَهُ الْبَيَانَ** : He (God) created man and taught him speech, eloquent speech, whereby he could discriminate and thus be distinguished from other creatures, or that speech whereby he is distinguished from other creation (55:3). **بَيَّنَ الشَّيْءَ** : The thing became clear, manifest, plain, apparent. **بَيَّنَ الشَّيْءَ** : He made the thing clear, manifest, etc. **قَدْ بَيَّنَّا لَكُمْ الْاٰيٰتِ** : Indeed, We have made the things manifest or clear for you (3:119). **بَيِّنَةٌ** (plural **بَيِّنَاتٌ**) : (1) An evidence; (2) an indication; (3) a demonstration, a proof; (4) a manifest sign or clear argument. **فَقَدْ جَاءَتْكُمْ بَيِّنَةٌ مِّنْ رَبِّكُمْ** : There has come to you indeed a clear evidence from your Lord. **اٰيٰتٍ بَيِّنٰتٍ** : (1) Distinct signs; (2) apparent signs (3) manifest, clear, perspicuous signs. **تَبَيَّنَ** : Clear, manifest. **بِسُلْطٰنٍ بَيِّنٍ** : A clear authority (18:16). **تَبَيَّنَ** : Right has become distinct from error or wrong (2:257). **الرُّشْدُ مِنَ الْعَيِّ** : He ascertained the truth of the thing; he made the thing clear. **اِنْ جَاءَكُمْ فَاسِقٌ بِنَبَاٍ فَتَبَيَّنُوْا** : If a wicked person brings you any news, ascertain the truth. (49:7) **بَايَنَهُ** : He left

him. اِسْتَبَانَ الشَّيْءُ : The thing became clear, manifest. مُبِينٌ (act. part.): Clear, manifest. اَلْكِتَابُ الْمُبِينُ : (1) Clear book; (2) the Book that made things clear. (12:2). ذَاتُ الْبَيْنِ : Discord, enmity, rancour, hatred. It also means union, concord, friendship. فَاصِلِحُوا ذَاتَ بَيْنِكُمْ (1) So reform your corrupt state or allay your hatred or enmity or (2) so improve the state of love or concord between you, or (3) set things right among yourselves (8:2). بَيْنٌ also means distance, between, amidst, among. عَوَانُ بَيْنٍ : Full grown between the two (2:69). هَذَا بَيْنَ بَيْنٍ : This is between good and bad i.e. neither too good nor too bad. لَهُ مُعَقَّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ : For him are angels before him (13:12). بَيْنَمَا and بَيْنَا : While or whilst. بَيْنَمَا نَحْنُ كَذَا : Whilst we were thus. مُبِينَةٌ : Clear, manifest (act. part from بَيْنٌ ; its plural is مُبِينَاتٌ). فَاحِشَةٌ مُّبِينَةٌ : Clear or flagrant evil (4:20). قَدْ اَنْزَلْنَا آيَاتٍ مُّبِينَاتٍ : Indeed We have revealed clear Signs (24:47).

3

بَابُ التَّاءِ

ت

Tā

Numerical Value = 400

التَّاءُ

The third letter of alphabet called تَاءٌ (*Taaun*). Added at the beginning of a noun, it is preposition governing the gen. case, significant of swearing and denoting wonder; it is peculiarly prefixed to the name اللَّهِ according to general usage. تَاللَّهِ لَا كَيْدَنَّ : By Allah, I will certainly plan against your idols (21:58). Added at the end of a noun, it is a particle of allocation. It is added in the beginning of the second person of the future. It is also added as a sign of the fem. gender in the beginning of the future. It is also added in the beginning of the third person (fem.) of the aorist used as an imperative as a sign of the fem. gender. Sometimes it is added in the beginning of the second person of the aorist, used as an imperative as a particle of allocation. It is used also for مُبَالَغَةً (intensification) as in فَهَامَةٌ or عَلَامَةٌ : This and that; a noun of indication, denoting that which is female or feminine; the dual is تَانِ and the plural أَوْلَاءِ حَمْلُهُنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ : If they be with child until they are delivered of their burden (65:7). هَا is prefixed to it to give notice of what is about to be said so that one says هَاتَا : ("this") as in هَاتَا فُلَانَةٌ : This is such a woman; and in the dual هَاتَانِ or هَاتَيْنِ as in إِحْدَى ابْنَتِي هَاتَيْنِ : one daughter of mine of these two (28:28). And in the plural هُوَلَاءِ as in لَا إِلَى هُوَلَاءِ وَلَا إِلَى هُوَلَاءِ : Neither towards these nor to those (4:144). When it is used in addressing another person كَ is added as a particle of allocation as in تِلْكَ and تِلْكَ meaning "that". تِلْكَ أُمَّةٌ قَدْ خَلَتْ : "These" or "those" are a people that have passed away (2:135).

تَبَّ

[aor. تَبَّ and تَبَّ inf. تَبَّ and تَبَّ] تَبَّ الشَّيْءَ : He cut off the thing. تَبَّ فُلَانًا : He destroyed such a one. تَبَّ لَهُ : Perdition be his lot; may God decree to him loss or perdition; may he perish. تَبَّتْ يَدَا أَبِي لَهَبٍ : Perished be the two hands of Abu Lahab; may the two hands suffer loss, be lost or perish (111:2). تَبَّ لَكَ ءِ لِهَذَا جَمَعْتَنَا : Perdition cleave thee, is it for this that thou collected us and kept us? وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ : And the plan of Pharoah ended in ruin. (40:38). وَمَا زَادُوهُمْ غَيْرَ تَتَابٍ : And thy added to them naught but perdition (11:102). تَبَابٌ وَتَتَابٍ : Loss,

ruin; perdition; diminution. تَبَّ : He became an old man. كُنْتُ شَابًّا : I was a young man and I have become an old man.

تَبَّرَ

[aor. يَتَبَّرُ and inf. يَتَبَّرُ] and [aor. تَبَّرَ] : He or it perished. تَبَّرَهُ (inf. noun تَبْيِيرٌ) : He broke it into pieces; he destroyed it; (God) destroyed him. تَبَارٌ : Perdition; destruction. مُتَبَّرٌ : Broken-up and destroyed. رَأَى مُتَبَّرٌ : A counsel brought to nought. وَلِيَتَبَّرُوا مَا عَمَلُوا تَبْيِيرًا : To destroy completely all that they conquered. وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا : And Thou increase not the wrong-doers save in destruction (71:29). مُتَبَّرٌ مَا هُمْ فِيهِ : Destroyed will be all that they are engaged in (7:140).

تَبِعَ

[aor. يَتَّبِعُ inf. noun تَبِعٌ and اتَّبَعَ] : He followed him; he walked behind or after him. اتَّبَعَهُ : He followed him; he went after him and overtook him; he made him to be a follower or he induced him to be his follower; he made him to follow; he sought him. وَأَتَّبَعَ مِلَّةَ إِبْرَاهِيمَ (2:39). مَنْ تَبِعَ هُدَايَ : Who followed My guidance (2:39). وَأَتَّبَعَ سَبِيلًا (4:126). ثُمَّ اتَّبَعَ سَبِيلًا : Then he followed another way (18:93). فَاتَّبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ : So Pharaoh followed them with his hosts and almost overtook them (10:91). ثُمَّ لَا يَتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذَى (2:263). وَأَتَّبِعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً (11:61). تَابِعٌ (plural تَبِيعٌ and تَبَاعٌ and تَابِعُونَ and تَابِعِينَ) : Following; a follower. مَا أَنْتَ بِتَابِعٍ قِبَلَتَهُمْ : Thou art not following their Qibla (2:146). أَوْ التَّابِعِينَ غَيْرِ أُولَى الْأَرْبَةِ (24:32). تَبَعًا (singular and plural both) when singular, its plural is اتَّبَاعٌ. It is also quasi-plural - noun of تَابِعٌ : The person praying is a follower of his Imam. النَّاسُ تَبِعَ لَهُ : The people are his followers. إِنَّا كُنَّا لَكُمْ تَبَعًا (40:48). تَبِيعٌ : One who prosecutes or sues; an aider especially against an enemy. ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا (17:70). تَتَابَعَ : It was or became consecutive, successive or uninterrupted. تَتَابَعَ الْقَوْمُ : The people followed one another. مُتَتَابِعٌ : Consecutive, successive,

uninterrupted. فَصِيَامٌ شَهْرَيْنِ مُتَتَابِعِينَ : So fasting for two successive months (4:93). اِتَّبَعَ (inf. noun اِتِّبَاعٌ) : He followed; he went after him. مُتَّبِعٌ (act. part. n.) and مُتَّبِعٌ (pass. part.n.). مُتَّبِعُونَ (plural of مُتَّبِعٌ) : You will be followed. فَاتَّبَاعٌ بِالْمَعْرُوفِ (following): So the pursuing of the matter shall be done with fairness (2:179).

تَجَرَّرَ [aor يَتَجَرَّرُ inf. noun تَجَارَرَةٌ] : He trafficked, traded; he employed money for gain; he sold and bought. تَجَارَرَةٌ : Traffic; trade; merchandise; commerce; selling and buying; investing money for gain. تَجَرَّرَ تَجَارَرَةً : He did a profitable business. فَمَا رَبِحَتْ تِجَارَتُهُمْ : But their traffic brought them no gain (2:17).

تَحْتٌ [cont. of فَوْقٌ] : Below, beneath, under. جَاءَ مِنْ تَحْتٍ : He came from below. هَذَا تَحْتِ هَذَا : This is beneath, below or under this. التُّحْتُ singular of التُّحُوتُ and signifies the low, base, vile or ignoble person. It is said in a tradition. لَا تَقُومُ السَّاعَةُ حَتَّى تَظْهَرَ التُّحُوتُ : The Hour of Resurrection shall not come to pass until the poor people get the upper hand and the rich or noble perish. تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ : Beneath which rivers flow (2:26).

تَرَبَّ [aor. يَتَرَبُّ inf.noun تَرَبٌّ and مَتْرَبَةٌ] : (1) It (a thing) became dusty; (2) it (a place) abounded with dust; (3) he had dust or earth in his hand; (4) he became so poor that he clove to the dust or earth; (5) he suffered loss and became poor so that he clove to the earth; (6) his wealth became little. اَتْرَبَّ and تَرَبَّ : He became rich and he became poor (having cont. meaning). تَرَبَّ بَعْدَ مَا اَتْرَبَّ : He became poor after he had been rich. عَلَيْكَ بَدَا تَرَبُّ الدِّينِ تَرَبَّتْ : You should have a woman of religion, may thou be successful (a tradition). تُرَابٌ : Dust; earth. لَهُ التُّرَابُ : May he have disappointment. خَلَقَهُ مِنْ تُرَابٍ : He (God) created him from earth or out of dust (3:60). اِتْرَابٌ (plural تَرَبُّ) : One born at the same time with another; a contemporary in birth; an equal in age; an equal; a match; a peer or compeer. هُنَّ اِتْرَابٌ or هُمْ اِتْرَابٌ : They are equal in age. تُرْبَةٌ : Loving, of same age (56:38). تُرْبَةٌ : The earth, dust; a grave; a cemetery. تَرَائِبُ (singular تَرِيْبَةٌ) : Breastbones; four ribs of the right side of the chest and four of

the left thereof; uppermost parts of the human breast beneath the chin. **يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ** : That flows out from between the loins and breast (86:8). **مَتْرَبَةً** : Leaving to the earth on account of poverty; poverty or neediness. **ذَا مَتْرَبَةً** : Poor; so poor as to have been reduced to dust or to have cloven to earth. **أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ** : Or a poor man lying in the dust (90:17).

ترف [aor. **يُتْرَفُ** inf. noun **تَرْفٌ**] : He led a life of ease and plenty; it (a plant) was or became luxuriant or flourishing. **أَتْرَفَ** : He persevered in or persisted in or resolved upon transgression or deviation from the right way. **أَتْرَفَهُ الْمَالُ** : Wealth made him to behave proudly, to be greatly disobedient or rebellious, or to be extravagant in acts of disobedience; wealth made him to lead a life of ease and comfort. **أُتْرِفَ** : He was afforded ease and plenty. **مُتْرَفٌ** (act. part. n.) **مُتْرَفُونَ** and **مُتْرَفِينَ** plural : (1) One enjoying a life of ease and plenty; (2) one who indulges himself greatly in the pleasures of this life; (3) one who has been given means of subsistence in plenty -a wealthy man; (4) one who exults excessively and behaves proudly on account of wealth. **أَمَرْنَا مُتْرَفِيهَا** : We commanded its wealthy people or worst of its chiefs and the leaders in evil (17:17). See also (11:117) and (23:34).

ترك [aor. **يَتْرُكُ** inf. noun **تَرْكٌ**] : (1) He left it, abandoned it, forsook it or quitted it intentionally and under constraint or by necessity; (2) he left it (aplace) or departed from it; (3) he left him, abandoned him, relinquished him, deserted him and separated himself from him; (4) he discarded it (athing), threw it away as of no account; (5) he left it alone; (6) he neglected it, omitted it or left it undone. **تَرَكَ** also means, he caused or rendered it. **إِن تَرَكَ خَيْرًا** : If he leaves behind wealth (2:181). **إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ** : I have given up (abandoned) the religion of the people. **تَرَكَنَا يُوسُفَ عِنْدَ مَتَاعِنَا** : We left Joseph with our things (12:18). **وَاتْرُكِ الْبَحْرَ رَهْوًا** : And leave the sea at a time when it is motionless (44:25). **أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا** : Do you think that you will be left alone (9:16) **تَارِكٌ** (act. part. n. and **تَارِكُونَ** plural and **تَارِكِينَ**

obj. case). وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا. : And we are not going to forsake our gods (11:54). (When used as مضاف the ن is omitted.) لَعَلَّكَ : And that thou perhaps art going to abandon (11:13).

تَسَع [aor. يَتَسَعُ and يَتَسَعُ inf. noun تَسَعٌ] : He became the ninth of them. تِسْعَةٌ (fem. is تِسْعٌ) : Applied to denote a number (nine). تِسْعَةُ رِجَالٍ : Nine men. تِسْعُ نِسْوَةٍ : Nine women. تِسْعُونَ : Ninety. تِسْعٌ وَتِسْعُونَ نَعْجَةً : Over it are nineteen (74:31). نِجْنِيْنٌ تِسْعَةٌ : Ninety nine ewes (38:24).

تَعَسَّ [aor. يَتَعَسُّ inf. noun تَعَسٌّ] and تَعَسَّ [aor. يَتَعَسُّ] : He stumbled and fell upon his face; he missed his proof in litigation and the object of his search in seeking; he perished; he became far removed; he became degraded. تَعَسَّ لَهُ : May he fall never to rise; may he perish; may ruin cleave to him; may he be degraded. تَعَسَّ لَهُمْ : Ruin is for them (47:9). تَعَسَّهُ اللَّهُ : God destroyed him; degraded him; made him to fall on his face. تَعَسَّ : Ruin; degradation; mischief; evil.

تَفَّتْ [aor. يَتَفَّتْ inf. noun تَفَّتٌ] : He abstained from shaving his pubes etc. and in consequence became dirty. تَفَّتٌ : Dirtiness; one of the rites of the pilgrimage; it signifies shaving of the hair of head, clipping the moustache, paring the nails and shaving the pubes etc. قَضَى تَفَّتَهُ : He removed his dirtiness; he did the needful acts of cleansing (in pilgrimage). ثُمَّ لِيُقْضُوا تَفَّتَهُمْ : Then let them accomplish their needful acts of cleansing (22:30).

تَقَّنَ [aor. يَتَقَّنُ inf. noun تَقَّنٌ] : They watered their land that it might become good. اتَّقَنَهُ (inf. noun اتَّقَانٌ) : He made it or rendered it firm, stable, strong, solid, sound, free from defect; he settled or created or constructed it firmly, solidly; he put on a solid, sound or firm footing. اتَّقَنَ كُلَّ شَيْءٍ : He (God) created everything perfectly (27:89).

تَلَّ [aor. يَتَلُّ inf. noun تَلٌّ] : He threw him down; he threw him down on his neck, cheek or forehead. تَلَّ النَّاقَةَ : He made the she-camel to lie down upon his breast; he threw it upon the ground. تَلَّ الْحَبْلَ فِي الْبَيْرِ : He lowered the rope into the well. تَلَّ

تَلَّ : He supplicated humbly to him. تَلَّهُ لِلْجَبِينِ : He prostrated him on the ground on his forehead (37:104). جَبِينُهُ : The side of his forehead sweated.

تِلْكَ It is a demonstrative pronoun used to indicate something distant. تِلْكَ آيَاتُ الْكِتَابِ : These are the verses of the Book (10:2).

تَلَّ [aor. يَتَلُّ inf. noun تَلُّو] : I followed or went after him or it. تَلَّوْتُهُ : I followed or went after him or it. وَالْقَمَرِ إِذَا تَلَّهَا (the sun) (91:3). هُوَ يَتَلُّوْا فُلَانًا : He follows such a one in action; he imitates him. تَلَّوْتُ الْإِبِلَ : I drove the camels. تَلَّ الْكِتَابَ [aor. يَتَلُّ inf. noun تِلَاوَةٌ] : He read, rehearsed, recited the book; he followed it and did according to it. (1) وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ : (1) They follow what the Satan related; (2) they pursue the course which the rebellious men followed (2:103). يَتْلُوا عَلَيْهِمْ آيَاتِكَ : Who may recite to them Thy Signs (2:130). تِلَاوَةٌ : Reading, rehearsing, reciting, relating. يَتْلُونَ حَقَّ تِلَاوَتِهِ : They read it as it ought to be read; they follow it as it ought to be followed. تَالِيَةٌ (fem. of تَالٍ or تَالِي act. part. n) : She that follows; she that reads or recites. فَالْتَالِيَاتِ ذِكْرًا (تَالِيَاتٍ plural) : Those who recite or read out discourse on religion (37:4). تَلَّ الْقُرْآنَ : He read or perused or he recited the Qur'an; he followed it or did according to it by reading or by conforming to it.

تَمَّ [aor. يَتَمُّ inf. noun تَمَامٌ or تَمَامٌ] : The thing was or became complete, entire, whole or full on without or free from deficiency. Sometimes it also means, the thing was or became perfect. فَتَمَّ مِيقَاتُ رَبِّهِ : Thus the period fixed by his Lord was completed (7:143). تَمَّ عَلَى الْإِبَاءِ : He persevered in denial. تَمَّ and تَمَّمَ : He completed, made entire, whole or free from defect. كَمَا أَتَمَّهَا عَلَى آبَائِكَ : As He completed it on thy two forefathers (12:7). أَتَمَّمْتُ عَلَيْكُمْ نِعْمَتِي : I have completed My favour upon you (5:4). تَمَامٌ : Being complete or perfect; the complement of a thing or its supplement. قَمَرٌ تَمَامٌ : A full moon. تَمَامًا = تَمَّ : Complete, entire, whole, full, free from defect. عَلَى الَّذِي أَحْسَنَ (inf. noun) : completing the favour upon him who

did good (6:155). **مُتِمِّمٌ** (act. part. n. from **أَتَمَّ** and inf. noun **إِتْمَامٌ**) : He who completes or makes whole or entire or perfect. **وَاللَّهُ مُتِمِّمٌ** : And Allah will perfect His light (61:9) **تِمَّةٌ** or **تَمَامٌ** : Complement or supplement or a thing.

تنور

It is derived from the root **تَنَّرَ** and means: A sort of fire-place or oven in which bread is baked; the surface of the ground; the highest part of the earth or ground; any place from which water pours forth; i.e. fountain etc; a place where the water of a valley collects; the break of the dawn. **فَارَ التَّنُورُ** : The fountains gushed forth (11:41)

تَابَ

[aor. **يَتُوبُ** inf. noun **تَوْبًا** and **تَوْبَةً** and **مَتَابًا**] : He returned; he repented. **تَابَ إِلَى اللَّهِ** : He repented; he returned to God with repentance after he was sinful or disobedient. **تَابَ مِنْ ذَنْبِهِ** : He desisted from his sin and repented of it. The Holy Prophet is reported to have said **الندمُ توبةٌ** : Repentance means returning from sin. **ثُمَّ تَابَ مِنْ بَعْدِهِ** : And repents thereafter (6:55). **سُبْحٰنَكَ تَبْتُ** : Holy art Thou, I turn to Thee. (7:144) **تَوْبُوا إِلَىٰ بَارِئِكُمْ** : Turn ye to your Creator (2:55). **تَابَ اللَّهُ عَلَيْهِ** : (1) God returned to him with mercy and acceptance of repentance; (2) God returned to him with forgiveness; (3) God forgave him and saved him from acts of disobedience, or accepted his repentance; (4) God returned to him with favour and grace. **لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ** : Allah has certainly turned with Mercy to the Prophet and to the Emigrants and the Helpers (9:117). **تَوْبَةٌ** or **تَوْبٌ** signifies the repenting of sin: i.e. the grieving for it or regretting it with the confession of having no excuse for the commission thereof. **غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ** : The Forgiver of sin and the Acceptor of repentance (40:4) **هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ** : He (God) accepts repentance from His servants (9:104). **تَائِبٌ** : One who repents of sin i.e. returns from disobedience to obedience. **التَّائِبُونَ الْعَابِدُونَ** : Those who return to God in repentance, who worship (9:112) **تَائِبَةٌ** (fem. of **تَائِبٌ**) : A woman who turns to God in repentance (**تَائِبَاتٌ** plural). **تَائِبَاتٌ عَابِدَاتٌ** : Those women who turn to God, who worship (66:6). **تَوَّابٌ**

(تَوَابُونَ and تَوَابِينَ plural), when applied to man, means one who repents much and returns from disobedience to obedience to God. إِنَّ اللَّهَ يُحِبُّ التَّوَابِينَ : Surely, God loves those who returns to Him and repent much of their sins (2:223). When applied to God, تَوَابٌ means One Who returns much or often to forgiveness towards His servants who turns to Him. إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ : Surely, God is oft-returning with compassion and is merciful (9:104). عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابٌ (inf. noun from تَابَ) : Returning. إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّمَنْ يَعْقِلُ : In Him do I put my trust and towards Him is my return (13:31)

التَّابُوتُ (a) A chest of box as things are repeatedly taken out of it and returned to it; (b) a coffin of bier; (c) chest of breast or bosom or the ribs with what they contain, as the heart etc.; (d) the heart which is the storehouse of knowledge. wisdom and peace; (e) a boat. أَنْ يَأْتِيَكُمُ التَّابُوتُ : You will have a heart wherein there will be peace and tranquillity (2:249).

تَارَ [aor. تَوَّرُ inf. noun تَوْرٌ] : تَارَ الْمَاءُ : The water flowed. تَارَةً [originally being تَوْرَةً (واو) و, being changed into (الف) ا] : (1) A time; (2) one time; (3) a turn; syn. مَرَّةً ; a time long or short; syn. وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى . جِئْنَا : And from it shall We bring you forth once more (20:56).

التَّيْنُ (1) fig-tree;(2) fig, fresh and ripe. وَالتَّيْنِ وَالزَّيْتُونِ : By the fig and the olive (95:2).

تَاهَ [aor. تَوَّاهُ inf. noun تَوَّاهٌ] : (1) He lost his way in the desert; he missed the right way; (2) he was or became confounded or perplexed and unable to see his right course. تَاهَ بَصْرُهُ : He looked at a thing like one confounded or perplexed; (3) he behaved proudly or insolently; (4) his intellect or mind became confused he perished. هُوَ يَتَّبِعُهُ عَلَى قَوْمِهِ : He behaves proudly or conceitedly towards his people. تَيْهٌ : A desert or waterless desert in which one loses his way. يَتَّيَهُونَ فِي الْأَرْضِ : They shall wander in the land in distraction or perplexity (5:27)

4

بَابُ الثَّاءِ

ث

Thā

Numerical Value = 500

ثَبَّتَ [aor. **يُثَبِّتُ** inf. noun **ثُبُوتٌ** and **ثَبَاتٌ**] : (1) It continued, lasted, endured or remained fixed or stationary; (2) it or he was or became permanent, firm, steady or fixed; syn. **دَامَ** and **اسْتَقَرَّ**; (3) it stood as a fact; (4) it was or became or proved or established, sound, valid, just or proper. **ثَبَّتَ بِالْمَكَانِ** : He continued, dwelt, remained or abode in the place. **ثَبَّتَ عَلَى الْأَمْرِ** : He kept to the thing or affair continuously. **ثَبَّتَ الْأَمْرُ** : The matter became established. **ثَبَّتَ عَلَيْهِ** : It was proved to be obligatory on him. **ثَبَّتَ لَهُ** : It was proved to be due to him. **أَثَبَّتْ أَوْ ثَبَّتْ** : (1) He established or proved a thing to be true (2) he strengthened it, made it fresh or steady. **أَثَبَّتِ الْحَقُّ** : He strengthened or proved the truth with clear arguments. **أَثَبَّتْ اسْمَهُ فِي الدِّيْوَانِ** : He wrote his name in the register. **إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا** : When you meet an army, be steadfast and firm. (8:46). **يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ** : Allah effaces what He wills and keeps established or establishes (13:40). **أَثَبَّتَهُ** : He made him or it fixed or stationary, rendering him or it unable to move; he inflicted on him a wound which made him unable to move; he imprisoned him. **ضَرَبُوهُ حَتَّى أَثَبَّتُوهُ** : They beat him so that they rendered him motionless. **أَثَبَّتُوهُ بِوَتَاقٍ** : They made him fast with a bond so that he could not move. **لِيُنْثَبِتُوكَ أَوْ لِيُقْتَلُوكَ** : So that they might imprison thee or kill thee (8:31); or confine thee to thy place or that they might inflict on thee a wound by reason of which thou shouldst not be able to move. **ثَبَّتَهُ** : He made a person or thing firm, steadfast, strong or steady. **تَثْبِيتًا مِنْ أَنْفُسِهِمْ** : To strengthen their souls (2:266). **وَيُثَبِّتْ أَقْدَامَكُمْ** : And He keep or make firm your feet (47:8). **لِنُثَبِّتَ بِهِ فُؤَادَكَ** : So that We may strengthen thy heart therewith. (25:33). **ثَبَاتٌ** or **ثُبُوتٌ** (inf. noun): (1) permanence, constancy, steadfastness, stability, firmness, steadiness; (2) soundness, validity, reality, truth. **فَتَنَزَلَ قَدَمٌ بَعْدَ ثُبُوتِهَا** : That the foot might slip after it has been firmly established (16:95). **ثَبَاتٌ** (act. part. n. of **ثَبَّتَ**) : (1) Constant, permanent, firm, fixed, steady, steadfast; (2) standing or holding good; (3) sound, real, substantial, true, right, just, proper; (4) established or proved. **قَوْلٌ ثَابِتٌ** : A sound, valid, true, proper word. **بِالْقَوْلِ**

الثَّابِت : With the word of which the truth is firmly established (14:28).

ثَبِر

[aor. يَثِيرُ or يَثِيرُ inf. noun ثَبِيرٌ] : (1) He drove him away, repelled him, banished him; (2) he disappointed or frustrated his hope or desire; (3) he cursed him; (4) he confined, restrained or withheld him or prevented him; he destroyed him. ثَبَرَ الْبَحْرُ : The sea ebbed. مَا ثَبَرَكَ عَنْ حَاجَتِكَ : What prevented thee from thy want. [ثَبُرٌ aor. يَثِيرُ inf. noun ثَبُورٌ] : Also means (in addition to the above meanings), he perished; he suffered loss; he erred; he became lost. ثَبَرَهُ : (God) destroyed him with a destruction from which he could not rise. ثَبُورٌ : Perdition; loss; going astray or becoming lost; woe; destruction from which there is no rising again. دَعَوْا هُنَالِكَ ثَبُورًا : They will wish for destruction there (25:14). مَثُورٌ : Overcome, withheld or prevented from attaining what is good; driven away; expelled; banished; outcast; punished; cursed; accused; made to suffer loss or to err, to go astray or to perish. اِنِّى لَاطْنُكَ يَا فِرْعَوْنَ مَثُورًا : I am certain, O Pharaoh, that you are lost or ruined (17:103).

ثَبِطَ

[aor. يَثِطُ inf. noun ثَبِطٌ] : He was or became stupid or weak in his work or action; he was or became heavy, sluggish or slow. ثَبِطَهُ عَنِ الْأَمْرِ or ثَبِطَهُ عَنِ الْأَمْرِ : (1) He hindered, prevented or withheld him and retarded him from doing the thing; (2) he diverted him from it by occupying him otherwise; (3) he prevented him from doing it by inducing him to be cowardly and weak-hearted. تَنْبِيطٌ signifies one's turning a man back or away from a thing that he would do or one's intervening as an obstacle between a man and a thing that he desires. كَرِهَ اللَّهُ انْبِعَاثَهُمْ : God hated that they should march forth, so He kept them back (or prevented them from doing so) (9:46). ثَبِطٌ : stupid in his work or action; weak; heavy, sluggish or slow.

ثَبَّى

ثَبَّى الشَّيْءَ [ثَبْيًا aor. يَثْبِي] : He collected the thing. ثَبَّى : He kept, preserved, guarded or took care of the property. ثَبَّى الرَّجُلَ : He kept perseveringly to the affair. ثَبَّى الرَّجُلَ : He praised the man much; he praised him time after time in his

life time. ثَبَّةٌ (plural ثَبَاتٌ) : (1) A company of men; (2) a distinct body or company of men; (3) a company in a state of separation or dispersion; (4) a troop of horsemen; (5) the middle of a tank; (6) the place where the water collects in a valley or low ground. فَانْفِرُوا ثُبَاتٍ : Then go forth in separate companies (4:72).

[aor. يَشْجُ inf. noun ثَجًا and ثَجُوجًا] : The water flowed; it poured forth vehemently or much. ثَجُوجٌ or ثَجَّاجٌ : Water or rain pouring forth vehemently or flowing much, applied to water, rain or blood. فَلَانَ عَيْشُهُ ثَجَّاجٌ وَبَحْرُهُ عَجَّاجٌ : The rain of such a one pours forth vehemently. And his sea is noisy i.e. he is abundant in bounty. أَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا : We sent down from the clouds water pouring forth vehemently (78:15).

and ثَخِنًا [aor. يَتَخَنُ inf. noun ثُخُونَةٌ and ثَخَانَةٌ] : It was or became thick, big or gross, it was or became firm, stiff or strong; it became thick or dense. أَثَخَنَهُ : He rendered it thick, coarse, strong, dense, firm etc; he or it weakened him or enervated him. أَثَخَنَهُ : He beat him much or excessively. أَثَخَنْتُهُ : I weakened him by causing wound to him. أَثَخَنَ فِي الْأَمْرِ : He exerted himself vigorously in the affair. أَثَخَنَ فِي الْعَدُوِّ : He made a great slaughter among the enemy. أَثَخَنَ فِي الْأَرْضِ : He made a great slaughter in the land. حَتَّىٰ إِذَا أَثَخَنْتَهُمْ : So when you have weakened them by causing great slaughter among them; when you have overcome them (47:5).

[aor. يَثْرِبُ inf. noun ثَرْبٌ] : (1) He stripped the beast of the fat covering the bowels; (2) He stripped him of his garment. ثَرَّبَ عَلَيْهِ (inf. noun تَثْرِيبٌ) : (1) he blamed him; (2) he blamed him or reproached him; (3) he upbraided him or reproached him with or for his offence or crime and reminded him thereof; (4) he reproached him and showed him his deed to be foul or abominable. تَثْرِيبٌ being inf. noun possesses all the above-mentioned meanings i.e. removing the fat from over the bowels; the act of blaming or reproving for an offence; severe upbraiding that takes away brightness of countenance; reminding a man of his offences; exposing the foulness of the

man's deeds to him. لَا تَثْرِبَ عَلَيْكُمْ : No evil shall come upon you; no blame shall lie upon you; your crimes shall not be mentioned to you (12:93).

ثَرَى [aor. يَثْرَى inf. noun ثَرَى] : The earth became moist and soft after drought and dryness. ثَرَى : Moisture; humidity of the earth; moist earth. ثَرَابٌ that is not moist is not called ثَرَى ; moist earth which when moistened does not become cohesive mud or clay. good; anything good. فَلَانٌ قَرِيبُ الثَّرَى : Such a one is a person from whom good is easy of attainment; fresh and vigorous friendship. لَمْ يَبْسِ الثَّرَى بَيْنِي وَبَيْنَهُ : The fresh and vigorous friendship between me and him has not dried up.

ثَعَبَ [aor. يَثْعَبُ inf. noun ثَعْبًا] : He gave vent to it. ثَعَبَ الْمَاءَ : He made the water flow. ثُعْبَانٌ : A kind of long serpent; a great serpent both male and female, but particularly male; serpent in general whether great or small or male or female. فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ : Behold, it was a serpent clearly visible (7:108).

ثَقَّبَ [aor. يَثْقُبُ inf. noun ثَقْبًا] : He made a small hole in the thing; he bore or pierced it. ثَقَّبَ الْكَوْكَبُ : The star shone brightly as though it pierced through the darkness. ثَقَّبَتِ النَّارُ : The fire burned brightly. ثَقَّبَ رَأْيَهُ : His judgement was penetrating. ثَاقِبٌ : A star, a lamp, fire, a flame or fire or a shooting star shining brightly as though piercing through the darkness and dispelling it. نَاقَةٌ ثَاقِبَةٌ : A she-camel having much milk. رَأَى ثَاقِبٌ : A penetrating judgement. حَسَبٌ ثَاقِبٌ : Exalted or famous pedigree. نَحْنُ أَثْقَبُ النَّاسِ أَنْسَابًا : We are most famous or exalted among the people as regards pedigree. النُّجْمُ الثَّاقِبُ : The star shining brightly as if piercing through the darkness by its light; the star or asterism that is high above the other; the planet Saturn (86:4).

ثَقِفَ [aor. يَثْقِفُ inf. noun ثَقْفًا] : He became skilled or skilful; he became quick or sharp; he was or became intelligent or sagacious. ثَقِفْتُ الْحَدِيثَ : I understood the tradition quickly. ثَقِفَهُ : (1) He perceived it or attained it by deed or by knowledge; (2) he reached him; (3) he found him; (4) he overtook him; (5) he gained mastery over him, (6) he overcame him or got

possession of him; (7) he pierced him. **وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ** : And slay them wherever you find (overtake, overcome etc.) them (2:192).

ثقل

[aor. **يَثْقُلُ** inf. noun **ثَقْلٌ** and **ثَقِيلٌ**] : (1)It (a thing) was or became heavy, weighty or ponderous; (2)it was or became heavy, weighty or preponderant ideally. **فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ** : As for those whose scales (good deeds) shall be preponderant (heavy) (7:9); (3) it was or became heavy or weighty as meaning onerous, oppressive or grievous. **ثَقُلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ** : It (the time of the Resurrection) will be momentous or formidable to the (inhabitants of the) heavens and the earth (7:188). **ثَقُلَ** also means: (1)He was or became heavy, slow, lazy, wanting in activity, agility or intelligence: (2) he became stupid. **ثَقُلَ عَلَيْهِ** : It became oppressive to him. **ثَقُلَ سَمْعُهُ** : His hearing became heavy, i.e. he became partially deaf. **ثَقُلَ الْمَرِيضُ** : The disease of the patient became more oppressive or severe. **ثَقَلَتِ الْمَرْأَةُ أَوْ أَثْقَلَتْ** : Her pregnancy became apparent. **إِنَّا قَلَّ إِلَى الدُّنْيَا** : He was inclined towards the worldly things. **إِنَّا قَلْنَا إِلَى الْأَرْضِ** : You inclined heavily to the earth; became heavy and sluggish and inclined towards the earth, unwilling to fight (9:38). **أَثْقَلَهُ** : He overburdened him. **أَثْقَلَتْ** : The woman became heavy i.e. her pregnancy became manifest. **ثَقْلٌ** : (1) Household goods; (2) luggage of traveller; (3)anything held in high estimation, in much demand and preserved with care. **إِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ** : I am leaving among you two things much sought-after or two objects of high estimation. **الثَّقَلَانِ** : Two people, mankind and the jinn. **سَنَفْرُغُ لَكُمْ أَيُّهُ الثَّقَلَيْنِ** : Soon We shall attend to you, O two big groups (55:32). **ثَقِيلٌ** : (1) Heaviness; (2) weight (3) a load or burden (**أَثْقَالٌ** plural). **تَحْمِلُ أَثْقَالَكُمْ** : They carry your loads (16:8). **أَثْقَالٌ** also means: (1) the treasures or buried treasures of the earth; (2) its dead. **وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا** : And the earth shall bring forth its treasures (99:3). **أَثْقَالٌ** also means burdens, figuratively sins. **وَلِيَحْمِلُنَّ أَثْقَالَهُمْ** : And they shall carry their burdens or burdens of sins or sins (29:14). **ثَقِيلٌ** : (1) Heavy, weighty or ponderous; (2) weighty in the sense of onerous, oppressive, momentous or

formidable (applied to an ideal thing). **قَوْلٌ ثَقِيلٌ** : A weighty or momentous saying. **إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا** : We shall charge thee with a weighty Word (73:6). **ثَقِيلٌ** (1) Applied to a man of means, stupid; (2) suffering from a violent disease; (3) unwelcome. **(أَنْتَ ثَقِيلٌ عَلَيَّ جُلَسَائِكَ)** : Thou art unwelcome to thy companions; (4) grave, staid, calm and steady (plural **ثَقَالٌ**). **إِنْفِرُوا خِفَافًا وَثِقَالًا** : (1) Go forth light and heavy; (2) prompt and sluggishly; (3) riding and walking; (4) lightly armed and heavily armed; (5) strong and weak etc. (9:41). **مُثْقَلُونَ** (plural and **مُثْقَلَةٌ** feminine) : Heavily burdened or overburdened; weighed down or oppressed. **مُثْقَلَةٌ** is a woman whose pregnancy has become apparent. **وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا** : And if a heavily burdened soul call another to bear its load (35:19) **فَهُمْ مِّنْ مَّعْرَمٍ** : So that they are being weighed down with a load of debt (52:41). **مِثْقَالٌ** : Weight; a thing with which one weighs; a certain weight such as dirhem or a part thereof; a certain coin i.e. **لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ**. **دِينَارٌ** : He (God) wrongs not any one even by the weight of an atom (4:41).

[aor. **يُثَلُّ** inf. noun **ثَلًّا** and **ثَلًّا**] : He put back the earth into a grave; he poured forth pieces of money after digging it; he demolished a thing. **ثَلَّ اللَّهُ عَرْشَهُمْ** : God destroyed their dominion; God caused their power to depart. **ثَلَّةٌ** : A party of men, a company of men, a large number of men, a numerous company. **فُلَانٌ لَا يَفْرِقُ بَيْنَ الثَّلَاةِ وَالثَّلَاةِ** : Such a one does not distinguish between a flock of sheep and a company of men. **ثَلَّةٌ مِّنَ الْأَوَّلِينَ وَثَلَّةٌ مِّنَ الْآخِرِينَ** : A large number from among the early Muslims and a large number from among the latter (56:40,41).

[aor. **يُثَلِّثُ** inf. noun **ثَلَّثًا**] : He took a third of the thing. **ثَلَّثَ الْإِثْنَيْنِ** : He made the two three with himself. **ثَلَّثَ** : three and three; Three and three together; three at a time and three at a time. **فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبْعَ** : Then marry of women as my be agreeable to you, two or three or four (4:4). **ثَلَاثُ نِسْوَةٍ** : Three (feminine **ثَلَاثٌ**). **ثَلَاثَةُ رِجَالٍ** : Three men. **ثَلَاثَ لَيَالٍ** : Three women. **وَصِيَامُ ثَلَاثَةِ أَيَّامٍ** : Then to fast for three days.

ثَالِثٌ ثَلَاثَةٌ : one of three successively (or full) (19:11). ثَالِثٌ ثَلَاثَةٌ : one of three. ثَالِثٌ ثَلَاثَةٌ : That God is one of three (5:74). ثَلَاثِينَ and ثَلَاثُونَ : Thirty. وَعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً : We made Moses a promise of thirty nights (7:143). ثَلَاثَ مِائَةٍ سِنِينَ : Three hundred years (18:26). ثُلُثٌ : A third; a third part or portion. ثُلُثَانِ : Two thirds. فَهُمْ شُرَكَاءُ فِي الثُّلُثِ : They are all equal partners in one third (4:13). فَلَهُمَا الثُّلُثَانِ : For these two are two thirds (4:177).

[aor. يَتَمُّ inf. noun ثَمٌّ] : He repaired it. ثَمَّ : There; yonder; syn. هُنَاكَ ; a noun of indication denoting a place that is remote from the speaker like as هُنَا denotes that which is near or denoting a place other than that of the speaker. فَأَيْنَمَا تَوَلَّوْا فَثَمَّ وَجْهَ اللَّهِ : So whither so-ever you turn, there is the face of Allah (2:116). ثُمَّ : Then i.e., afterward or afterwards; a particle or conjunction denoting order and a delay: ثُمَّ تَابَ عَلَيْهِمْ : Then He returned to them with forgiveness (9:118). This particle is also used in the sense of وَ (and), as in ثُمَّ اللَّهُ شَهِيدٌ عَلَى مَا يَفْعَلُونَ . And God is witness to what they do (10:47).

[aor. يَثْمُرُ inf. noun ثَمْرٌ and اَثْمَرُ] : The tree put forth its fruit or put forth its fruit yet unripe or began to put forth its fruit or bore fruit. ثَمَرَ : It (a man's wealth) became abundant. ثَمْرٌ : The fruit of trees; several kinds of fruits; the fruit which a tree produces whether it is eaten or not eaten; property or wealth increased and multiplied; gold and silver; trees or shrubs (plural اَثْمَارٌ). ثَمْرَةٌ : A tree or shrub; a child or son; progeny or offspring; profit (plural ثَمَرَاتٌ). قُطِعَتْ ثَمْرَتُهُ : His power of procreating was cut off or his appetite for sexual intercourse. ثَمْرَةٌ مَالٌ : The increase of property. اَنْظُرُوا اِلَى ثَمْرِهِ اِذَا كَلَّمَا رُزُّ قَوْا مِنْ . اَثْمَرَ : Look to its fruit when it bears fruit (6:100). وَارْزُقْهُمْ مِنْ ثَمْرَةٍ : Whenever they are given a fruit therefrom (2:26). وَارْزُقْهُمْ مِنْ ثَمْرَةٍ : And provide them with fruits (14:38). شَجَرَةٌ ثَمْرَاءٌ : A tree full of fruit. عَقْلٌ ثَمْرَاءٌ : Fruitful intellect (Opposed to عَقْلٌ عَقِيمٌ : A barren intellect).

[aor. يَثْمِنُ inf. noun ثَمْنٌ] : He took the eighth of their goods

or property. ثَمَنَ [aor. يَثْمِنُ] : He was or became the eighth of them or he made them, with himself, eight; he made them, they being seventy-nine, to be eighty. [أَثْمَنَ or يَثْمِنُ] ثَمْنًا : It was or became precious, costly. ثَمْنٌ : The price of a thing i.e. the thing that the seller receives in return for the thing sold, whether money or a commodity; a compensation or substitute, whatever it be, for a thing (plural أَثْمَانٌ). ثَمِينٌ : High-priced; very valuable or precious. وَ لَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا : And barter not my Signs for a petty price (2:42). ثُمْنٌ : An eighth; an eighth part or portion. ثَمَانِينَ and ثَمَانُونَ : And for them is an eighth (4:13). ثَمَانِينَ جِلْدَةً : Eighty. فَاجْلِدُوهُمْ ثَمَانِينَ جِلْدَةً : Flog them eighty stripes (24:5). ثَامِنٌ : Eighth. وَثَامِنُهُمْ كَلْبُهُمْ : And eighth is their dog (18:23). ثَمَانِي and ثَمَانِيَةٌ : Eight. عَلِيٌّ أَنْ تَأْجُرَنِي ثَمَانِيَةَ حَجَجٍ : Provided thou serve me eight years (28:28). ثَمَانِيَةَ أَزْوَاجٍ : Eight mates (6:144).

ثنى

[aor. ثَنَى inf. noun ثَنًى] ثَنَى الشَّيْءَ : He folded the thing or doubled it; he bent it; he turned one part of it upon another. ثَنَى زَيْدًا عَنْ : He turned Zaid away or back from his want or his course. ثَنَى الْأَرْضَ : He turned over the ground twice for sowing or cultivating. ثَنَى also means, he made eleven to be twelve. ثَنَى صَدْرَهُ : He folded his breast and concealed in it enmity and hatred. أَلَا إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ : Surely, they fold up their breasts or bosoms to conceal what is therein. (11:6) ثَنَاهُ (inf. noun ثَنِيَّةٌ) : He made it two or called it two; he repeated it. ثَنَاهُ عَلَيْهِ : He praised him; he spoke ill of him. ثَنَاءٌ : Praise and dispraise; eulogy and condemnation. اسْتَشْنَاهُ : He excepted it or excluded it. He said إِنْ شَاءَ اللَّهُ i.e. if God wills it. وَ لَا يَسْتَشْنُونَ : And they make no exception by saying, "If God pleases" (68:19). ثَانٌ : Doubling or folding or turning. It also means second. هَذَا ثَانِيٌّ هَذَا : This is the second of this. ثَانِيٌّ اِثْنَيْنِ : Second of the two. إِذْ هُمَا فِي الْغَارِ : When they were both in the cave (9:40). اِثْنَانٌ and اِثْنَيْنِ and اِثْنَانًا and اِثْنَيْنِي and اِثْنَيْنِي : All mean two or the double of واحدٌ. اِثْنَا عَشَرَ شَهْرًا : Twelve months (9:36). وَ رَعَيْنَا مِنْهُمْ اثْنَيْ عَشَرَ نَقِيبًا : And We raised among them twelve leaders (5:13). فَإِنْ كُنَّ نِسَاءً فَوْقَ اِثْنَيْنِ : If they are all women more than two (4:12). اِثْنَانِ اِثْنَانٍ = مِثْنِي i.e. two and two; two and two together; or

two at a time and two at a time. جَاءَ وَامْتَنَى : They came two and two. صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى : The Prayer of the night is two rak'ats and two rak'ats. فَانْكَحُوا مَا طَابَ : The repeating of a benefit. مَثْنَى الْأَيْدَى : Then marry of women as may be agreeable to you, two (at a time) (4:4). مَثَانٍ or مَثَانِي is plural of مَثْنَى signifying a place of doubling or folding. الْمَثَانِي signified the first Surah (الْفَاتِحَةُ) of the Holy Qur'an because it is repeated in every rak'at of the prayer or because it contains praises of God. It also signifies the Holy Qur'an altogether or the verses of the Holy Qur'an. وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي : And We have indeed given thee the seven oft-repeated verses (15:88). مَثَانِي الْوَادِي : The bends of the valley. مَثَانِي الشَّيْءِ : The powers and capacities of a thing. كِتَابًا كِتَابًا : A Book consistent by repeating its injunctions (39:24).

ثَابَ [aor. يَثُوبُ inf. noun ثَوْبٌ] (ثَابَ إِلَى اللَّهِ) : He returned from disobedience to obedience to God; He returned to a state of vigilance or health or soundness. ثَابَ الْمَرِيضُ : He became convalescent. ثَابَ إِلَيْهِ عَقْلُهُ : His reason returned to him. ثَابَ النَّاسُ : The people collected themselves and came. ثَابَ الْمَاءُ : The water collected in the pond. ثَابَ الْحَوْضُ : The pond became full or nearly full. ثَابَ الْمَالُ : The property became abundant and collected. ثَابَ التُّرَابُ : The dust rose and diffused itself and became abundant. آثَابَ الرَّجُلِ : His health returned to him. آثَابَ الرَّجُلِ : He requited, recompensed, compensated or rewarded him. آثَابَ الثَّوْبِ : He sewed the garment second time. ثَوَّبَ الدَّاعِيَ : The caller repeated his call by making a sign with a ثَوْبٌ i.e. garment. ثَوَّبَهُ : He requited, compensated, recompensed him and rewarded him. آثَابَهُمْ فَتَحًا قَرِيبًا : He (God) rewarded them with a victory that was near (48:19). هَلْ تُؤْتَبُ الْكُفَّارُ : Have the disbelievers been rewarded or recompensed for what they had been doing (83:37). ثَوَابٌ and مَثُوبَةٌ and مَثُوبَةٌ : A recompense, compensation, requital or reward for good or evil; honey; rain (the good that comes from clouds); bees (because they return to their hives). ثَوَابًا مِّنْ عِنْدِ اللَّهِ : A reward from Allah (3:196). مَثَابَةٌ : The reward from Allah (2:104). مَثَابَةٌ : A place to which

people return time after time; a place where people gather after they have dispersed; an abode; a house; a tent is also sometimes called a مَثَابَةُ الْبَيْتِ : The place where the water of the well collects; the place where the hunter puts his snare. تَوَبَّ : A garment. (plural ثِيَابٌ) : Garments; curtains of the house. تَعَلَّقَ بِثِيَابِ اللَّهِ : He clung to the curtains of the house of God. ثِيَابٌ : Weapons; the wearer's body or self; works of a man. أَسْلَلْتُ ثِيَابِي : Withdraw or separate thyself from me. فِي ثِيَابِهِ الَّتِي يَمُوتُ فِيهَا : The dead will be raised in his garments in which he dies; according to the works with which his life ended. It is also used for heart of a person. ثِيَابَكَ فَطَهِّرْ : Purify thy garments; purify thy heart; rectify thy conduct. فَلَانٌ نَقِيٌّ الثَّوْبِ : Such a one is pure in heart, conduct or reputation. دَنَسَ الثِّيَابِ : Vicious or perfidious. حِينَ تَضَعُونَ ثِيَابَكُمْ : When you put off your clothes (24:59).

ثار

[aor. يَتَوَّرُ inf. noun تَوَرٌّ] : The dust became stirred up and spread or rose and appeared. تَارَ الدُّخَانُ : The smoke rose. تَارَ الْجَرَادُ : The locust appeared. تَارَ إِلَيْهِ : He sprang towards him; he attacked him. تَارَ الْمَاءُ : The water gushed forth. تَارَتِ الْفِتْنَةُ بَيْنَهُمْ : Discord rose between them. تَارَتْ نَفْسُهُ : He felt like vomiting. أَتَارَهُ : He raised, roused, stirred up him or it. أَتَارَ الْأَرْضَ : He tilled the land; cultivated it by ploughing and sowing. لَا دَلُولٌ تُثِيرُ الْأَرْضَ : Not broken into plough the earth (2:72). فَتَثِيرُ سَحَابًا : So they raise a cloud (30:49). فَاتَّرَنَ بِهِ نَقْعًا : So they raise the dust with it (100:5).

ثوى

[aor. يَتَوَّى inf. noun ثَوَاءٌ and مَثْوَى] : He remained, stayed, dwelt in the place; he stayed or dwelt long; he alighted and stayed in the place; he settled in the place. تَوَّى : He was buried. تَوَّى الرَّجُلُ : The man died. ثَوَى : A guest; a captive; a chamber or house. مَثْوَى : A place where one remains, stays, dwells or abides. أَبُو الْمَثْوَى أَوْ أُمُّ الْمَثْوَى : The master or mistress of the house or tent. بِئْسَ مَثْوَى الظَّالِمِينَ : Evil is the abode of the wrong doers (3:152). ثَاوٍ : A stranger remaining or remaining long or staying or dwelling in a country or town. ثَاوَى بَلَدَةٍ : A

stranger who keeps to a town. It also means a man remaining in his grave. وَمَا كُنْتَ تَأْوِيًّا فِي أَهْلِ مَدْيَنَ : And thou wast not a dweller among the people of Midian (28:46).

ثِيْبٌ : The woman became separated from her husband on account of his death and by divorce. ثِيْبٌ (plural ثِيْبَاتٌ) : A woman who has been separated from her husband in any manner; or a woman whose husband has died; or a woman who has been divorced; or one that is not a virgin; or a woman to whom a man has gone in; a man who has gone into a woman; or a person who has married. (Applied to a man and a woman). It is also applied to a woman who has attained the age of puberty, though a virgin. بئرٌ ثِيْبٌ : A well in which water collects. سَائِحَاتٍ ثِيْبَاتٍ وَابْكَارًا : Given to fasting, widows and virgins (66:6).

5

بَابُ الْجِيمِ

ج

Jīm

Numerical Value = 3

جَارٌ [aor. يَجَارُ inf. noun جَوَارٌ and جَارٌ] : He (a bull) lowed. جَوَارٌ or جَوَارٌ : lowing of a cow. جَارَ إِلَى اللَّهِ : He raised his voice in prayer or supplication; he cried out or called for aid or succour; he humbled himself to God with utmost supplication. جَارَتِ الْأَرْضُ : The herbage of the land grew tall. إِذَا هُمْ يَجْتَرُونَ : Behold, They cry for succour (23:65).

جَبَّ [aor. يَجُبُّ inf. noun جَبٌّ] : He cut it, cut it off. جَبَّ الْقَوْمَ : He overcame the people. جُبٌّ : A well; or a well not cased with stone or the like; a deep well; a well containing much water; a well that is wide or ample. جُبَّةٌ : A well-known garment (or coat). أَلْقَاهُ فِي عَيْبَةِ الْجُبِّ : Cast him into the bottom of a deep well (12:11).

الْجِبْتِ An idol or idols; the name of a certain idol belonging to the Quraish of Mecca; that which is worshipped instead of God of whatever it be; that wherein there is no good; a diviner or an enchanter; the Devil or Satan; enchantment or magic. يُؤْمِنُونَ بِالْجِبْتِ : They believe in enchantment and the Devil (4:52).

جَبَرَ [aor. يَجْبِرُ inf. noun جَبْرٌ] : He set a bone in order after it had broken. جَبَرْتُ الْيَتِيمَ : I put the affairs of the orphan in a proper state. جَبَرَهُ عَلَى الْأَمْرِ : He compelled him to do the thing against his will. تَجَبَّرَ : He behaved proudly or insolently; he obtained wealth or property. جَبْرُوتٌ : Pride; power; dignity. جَبَّارٌ : One who magnifies himself; who behaves proudly; one who slays unjustly; powerful, imperious or domineering; tyrannical; a tyrant; refractory; extravagantly disobedient; large; tall and strong. (plural جَبَّارُونَ and جَبَّارَةٌ). قَلْبٌ جَبَّارٌ : Heart that receives not admonition. إِنْ أَنْ تَكُونَ جَبَّارًا : That thou mayest be a tyrant in the land (28:20). إِنَّ فِيهَا قَوْمًا جَبَّارِينَ : There are in it a powerful and haughty people (5:23). الْجَبَّارُ : One of the attributes of God meaning. the Subduer; the Repairer; High above His creatures; the Unattainable; the Restorer of the poor to wealth or competence; the Compeller of His creation to do whatsoever He willeth. الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ : The Mighty, the Supreme, the Great (59:24). جَبْرٌ : A king; a slave or servant; a courageous or

young man. جَبْرِيْلُ is a compound word made up of جَبْرٌ which in Hebrew means a man or a mighty man or a hero, اَيْلٌ means God. This word اَيْلٌ occurs in several combinations as in جَبْرِيْلُ and مِيكَالُ or مِيكَائِيلُ and اِسْمَاعِيْلُ. In Arabic جَبْرٌ the word means mending a broken thing; giving a poor man so liberally as to make him well of; a brave man. جَبْرٌ also signifies " a servant". اَيْلٌ , in addition to the above mentioned derivation, may have been derived from the word اَللَّهُ (God) or from the root اَلٌ, the active participle from which is اَيْلٌ meaning, Controller or Ruler. So جَبْرِيْلُ means a servant of God; a strong and brave servant of God; a servant of God who looks after the repairing or reformation of the universe.

جَبَلٌ [aor. يَجْبُلُ inf. noun جَبَلٌ] : جَبَلَهُ : God created him. جَبَلَهُ عَلَيَّ كَذَا : God created him and adopted him to it. جَبَلَتِ الْقُلُوبَ عَلَيَّ حُبِّ مَنْ : Hearts have been created with a disposition to the love of him who does good to them. جَبَلَهُ عَلَيَّ اَلْأَمْرَ : He compelled him to do the thing against his will. جَبِلَ : He became like a mountain in bigness, thickness or roughness. جَبِلٌ : Big, thick, coarse or rough thing. اِمْرَاةٌ جَبِلَةٌ : A big, thick or coarse woman. جَبَلٌ (plural جَبَالٌ) : A mountain, any of the mountains of the earth (lit. pegs or stakes, a term applied to the mountains because they are supposed to make the earth firm); any long or strong mountain; a rocky tract; any rocky elevation; a man who does not move from his place (هُوَ جَبَلٌ : He is like a mountain and does not move from his place); a niggard; the lord or chief of a people; their learned man; insurmountable obstacles; calamity or misfortune; the echo. اِنَّهُ اَلْجَبَلِ : Means the serpent. جَبَلَةٌ : Nature; property; natural disposition; original constitution; a nation or people; a great company of men; a generation; the created beings. جَبِلٌ : A great company of men or a company of men; a nation; a people; a generation. جَبِلٌ and جَبَلَةٌ are synonymous terms. وَلَقَدْ اَضَلَّ مِنْكُمْ جَبَلًا كَثِيْرًا : And certainly he led astray numerous people from among you (36:63). وَاَلْجَبَلَةُ اَلْاَوَّلِيْنَ : And the former generations (26:185).

جَبَنَ and **جَبِنَ** [aor. **يَجْبِنُ** inf. noun **جُبِينٌ**] : He became cowardly. **جُبِينٌ** : Cowardice. **جَبَانٌ** : A coward. **جَبِينٌ** : The part above the temple on the right of the forehead, and on left thereof; the side of the forehead, from the part over against the place where the hair falls off, to the temple on the right of the forehead and on the left thereof; forehead. **وَتَلَّهُ لِلْجَبِينِ** : And threw him on the forehead (37:104).

جَبَهُ [aor. **يَجْبُهُ** inf. noun **جَبَةٌ**] : He struck him on the forehead; he turned him back from the thing he wanted; he encountered him with a thing he disliked. **جَبْهَةٌ** (plural **جَبَاهٌ**) : The forehead or the part of the face which is the place of prostration or the even part which is between the eyebrows and the **نَاصِيَةٌ** (place where the hair grows in the forepart of the head); the moon; the tenth mansion of the moon. **جَبْهَةُ الْقَوْمِ** : The chief of a people as **وَجْهٌ** and **جَبْهَةٌ مِنَ النَّاسِ** : Generous and manly and noble persons of a people, or company of men. **لَقِيتُ مِنْهُ جَبْهَةً** : I experienced from him abjectness or ignominy; a state of annoyance or molestation; a collected number of men or horses. **فَتُكْوَىٰ بِهَا** **جَبَاهُهُمْ وَجُنُوبُهُمْ** : Their foreheads and their sides shall be branded (9:35).

جَبَىٰ [aor. **يَجْبِي** inf. noun **جَبِيٌّ** and **جَبَايَةٌ** and **جَبَا** aor. **يَجْبُو** inf. noun **جَبْوَةٌ** and **جَبَاوَةٌ**] **جَبَا الْخَرَاجَ** : He collected the Kharaj. **جَبَا** or **جَبَىٰ** also means he chose it; he appropriated a thing purely to himself, exclusively of any partner. **اجْتَبَاهُ لِنَفْسِهِ** : He chose it for himself. **اجْتَبَاهُ** also means he invented it; he forged it; he extemporized it. **يُجْبَىٰ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ** : To which are collected or brought the fruits of every thing (28:58). **ثُمَّ اجْتَبَاهُ رَبُّهُ** : Then his Lord chose him (20:123). **وَقَالُوا لَوْلَا اجْتَبَيْتَهَا** : And they say, wherefore dost thou not forge it; wherefore hast thou not sought it or demanded of it of God (7:204). **جَابِيَةٌ** (plural **جَوَابٌ**) : A large watering trough in which water is collected for camels; a water-reservoir; a company of men (34:14).

جَتَّ [aor. **يَجْتُتُ** inf. noun **جَتًّا** and **اجْتَتَّهُ**] : He pulled it up or out; he cut it or cut it off; he uprooted it or eradicated it. **جُتَّةٌ** : The

body. اِجْتَثَّتْ مِنْ فَوْقِ الْأَرْضِ : Uprooted from above the earth (14:27).

جثم

[aor. يَجْثُمُ and يَجْثُمُ inf. noun جُثْمٌ] : The night has gone half. جَنَمَ الطَّائِرُ : The bird clove to the ground or fell upon its breast. They also use it as جَنَمَ الرَّجُلُ وَالْحَيَوَانُ : The man or the beast sat. جُثْمٌ in the case of a bird is like بُرُوكٌ in the case of a camel and like جُلُوسٌ in the case of a man. تَجَنَّمَ : Bird mounted its female for the purpose of copulation. جَائِمٌ (plural جَائِمُونَ or جَائِمِينَ): A bird, a hare, a camel or a man cleaving to the ground or falling upon his breast. فَاصَّبَحُوا فِي دَارِهِمْ جَائِمِينَ : They lay prostrate upon the ground (7:79). جَائِمٌ also means, extinct; motionless; dead.

جثا

[aor. يَجْثُو inf. noun جُثْوًا and جَثَى aor. يَجْثِي inf. noun جُثِيًا and جُثِيًا] : He sat upon his knees; he knelt; fell upon his knees; he stood upon the extremities of his toes; he put down his knees upon the ground and raised his buttocks. جُثًا or جُثِيًا : A company or congregated body of men. جَاثٍ : One sitting upon his knees; standing upon the extremities of his toes; simply sitting; putting his knees upon the ground and raising his buttocks (plural جُثِيٌّ and جُثِيٌّ). جَائِيَةٌ : (feminine of جَاثٍ). ترى : Thou will see every people sitting upon their knees (45:29) in a upright posture, not at ease. وَنَذَرُ الظَّالِمِينَ فِيهَا جُثِيًّا : And We will leave the wrong-doers on their knees (19:73).

جحد

[aor. يَجْحَدُ inf. noun جَحْدٌ and جُحُودٌ] : He denied a thing; he disacknowledged it; he disbelieved it; he belied it. جَحَدَ حَقَّهُ أَوْ : He denied or disacknowledged his right knowing it to be such. جَحَدَهُ also means, he found him to be niggardly or to possess no good. جَحِدٌ : He was or became niggardly or possessed little good. جَحَدَتِ الْأَرْضُ : The land became dry and of no good. جَحَدَ عَامُنَا : Our year was or became one of little rain. جَحْدٌ and جُحْدٌ and جَحْدٌ : Paucity or scantiness of good; poverty. بَايَاتِ اللَّهِ يَجْحَدُونَ : They denied or rejected the Signs of Allah (6:34). أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ : Will they deny the favours of Allah (16:72)? جَحَدَ عَنِ الْأَمْرِ : He prevented him from the affair.

جَحِمَ [aor. **جَحِمَ** inf. noun **جُحُومٌ**] and **جَحِمَ** [aor. **يَجْحِمُ** inf. noun **جَحْمٌ** and **جَحْمٌ** [aor. **يَجْحِمُ** inf. noun **جُحُومٌ**] : The fire burned; burned brightly or fiercely, blazed or flamed. **جَحِمَ النَّارَ** (aor. **يَجْحِمُ**) : He kindled the fire; made it to burn or burn brightly or fiercely. **جَحِمَ الْعَيْنَ** : **جَحِمَ** means, he opened the eye. **جَحِيمٌ** : A fire burning or blazing or flaming vehemently or having many live coals and flaming much; any great fire in a pit, a vehemently hot place. **الْجَحِيمُ** : One of the names of Hell or the Fire of Hell. **فَالْقُوهُ فِي الْجَحِيمِ** : And cast him into the Fire (37:98). **نَارٌ جَاحِمَةٌ** : Fire of great heat. **عَيْنٌ جَاحِمَةٌ** : Eye fixed open.

جَدَّ [aor. **يَجِدُّ** inf. noun **جَدٌّ**] : He cut it off. **جَدَّ ثَوْبًا** : He cut off a piece of cloth. **جَدَّ النَّخْلَ** : He cut off the fruit of the palm-trees. **جَدَّ الْقَوْمُ** : The people became great. **جَدَّ** [aor. **يَجِدُّ** inf. noun **جَدَّةٌ**] : The thing was new (as though newly cut off from the web). **جَدَّ** : He was or became fortunate or possessed of good fortune. **جَدَّ** (aor. **يَجِدُّ** inf. noun **جَدٌّ**) : **جَدَّ فِي عَيْنِي** (aor. **يَجِدُّ** inf. noun **جَدٌّ**) : He was or became great or of great dignity or estimation in my eye. **جَدَّ يَجِدُّ** and **جَدَّ يَجِدُّ** (inf. noun **جَدٌّ** and **جَدٌّ**) : He strove, laboured or toiled; exerted himself vigorously, laboriously or took extraordinary pains. **جَدَّ بِهِ الْأَمْرُ** : The event afflicted him. **جَدَّ الثَّدْيُ** : The breast became dry. **جَدَّ** : (1) Fortune; richness or good fortune; competence or sufficiency; or the state of being in no need (syn **حَطَّ** and **بَحَّتْ**). **لَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ** : The worldly fortune of any one will not avail him against Thee; (2) means of subsistence. **لِفُلَانٍ فِي هَذَا الْأَمْرِ جَدٌّ** : For such a one in this is means of subsistence; (3) Greatness or majesty. **تَعَالَى جَدُّكَ** : Exalted is Thy majesty; (4) a grandfather (maternal or paternal); an ancestor. **جَدَّةٌ** : A grandmother (maternal or paternal). **وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا** : And exalted be the majesty of our Lord (72:4). **تَعَسَّ جَدَّهُ** : He perished. **جَدِيدٌ** : A thing new (cont. of **قَدِيمٌ**). **الْجَدِيدَانِ** : The night and the day (because they never become old and always remain new; it also means a thing of which one has no knowledge and hence **الْجَدِيدُ** signifies Death; the face of surface of the earth. **ءَا أَنَا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا** : Shall we then be raised up as a new creation (17:50)? **وَمِنَ الْجِبَالِ جُدَدٌ بَيَضٌ** : And among the hills

are streaks white and red (35:28). **جُدَّةٌ** (singular **جُدَّةٌ**) : A beaten road or way; a road leading to water; a main road; a sign; the bank or side of a river; shore of the sea; a streak or stripe that is on the back of an ass, differing his general colour; a streak in anything, as in a mountain differing in colour from the rest of the mountain.

جَدَثَ (**اجْتَدَثَ**) : He made for himself a grave or sepulchre. **جَدَثٌ** (plural **أَجْدَاثٌ**) : A grave; a sepulchre. **يَخْرُجُونَ مِنَ الْأَجْدَاثِ** : They will come out of graves. (54:8)

جَدَّرَ [aor. **يَجْدُرُ** inf. noun **جَدْرًا**] : He built , made or founded a wall of enclosure. **جَدَّرَ** [aor. **يَجْدُرُ** inf. noun **جُدَارَةٌ**]. He or it was or became adapted, apt, meet, suited, suitable, fit, proper. **جَدَّرَ بِهِ** : He was or became adapted, apt etc. for it. **جَدَّرَ أَنْ يَفْعَلَ كَذَا** : He was or became adapted, fit etc. for doing such a thing. **جَدَّرَهُ** : He made or called him or it adapted, suitable, competent etc. **مَا أَجْدَرَ** : How fit is he for what is good. **جَدَّرَ** also **جِدَارٌ** : A wall; or a wall of enclosures; the foundation or side of a wall; a fence or dam raised of branches to retain water (plural **جُدُرٌ**). **وَأَجْدَرُ الْأَلَّا يَعْلَمُوا**. **حُدُودَ مَا أَنْزَلَ اللَّهُ** : And they are most apt not to know the ordinances of the Revelation which Allah has sent down (9:97): **وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ** : And the wall belonged to two orphan boys (18:83). **أَوْ مِنْ وَرَاءِ جُدُرٍ**. (59:15).

جَدَلَّ [aor. **يَجْدُلُ** and **يَجْدِلُ** inf. noun **جَدَلٌ**] **جَدَلَّ الْحَبْلَ** : He twisted the rope firmly; he made it firm, strong or compact. **جَارِيَةٌ حَسَنَةٌ الْجَدَلِ** : A girl of beautiful build. **جَدَلَّ** (aor. **يَجْدُلُ** inf. noun **جَدَلٌ**) : He contended in an altercation, disputed or litigated, vehemently. **جَادَلَهُ** (inf. noun **مُجَادَلَةٌ** and **جَدَالٌ**) : He contended in an altercation or disputed or litigated with him; he did so vehemently and ably or did so powerfully or obstinately or merely for the purpose of convincing him. **مُجَادَلَةٌ** signifies the disputing respecting a question of science for the purpose of convincing the opponent, whether what he says be wrong or not. According to Imam Raghīb **جَدَالٌ** signifies competing in disputation or contention and in striving to overcome. It is from

جَدَلْتُ الْحَبْلَ : I twisted the rope firmly; as though each of the two parties twisted the other from his opinion Or as some say, it originally means the act of wrestling and throwing down another upon the جَدَالَةٌ (or ground). جَدَلٌ : Vehement altercation or disputation or litigation; and ability or power to practise it. جَدْوَلٌ : A streamlet; a rivulet. جَدْوَلُ الْكِتَابِ : A column and a table of a book. جَدَالٌ (syn. with مُجَادَلَةٌ) : Altercation, disputation, litigation or vehement and able disputation. وَجَادَلُوا بِالْبَاطِلِ : And they disputed by means of falsehood (40:6). وَهُمْ يُجَادِلُونَ فِي اللَّهِ : Yet they dispute concerning Allah (13:14). جَادِلْهُمْ بِأَلْسِنِهِمْ أَحْسَنُ : And thou argue or dispute with them in a way that is best (16:126). كَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا : But of all things man is most contentious (18:55). فَأَكْثَرْتَ جِدَالَنَا : And thou hast disputed with us many a time (11:33).

جَدَّ [aor. يَجِدُّ inf. noun جَدٌّ] جَدَّهُ : He cut it or cut it off or cut it off utterly; he cut it off utterly and quietly; he cut it or broke it into pieces; he broke it; he hastened it or hastened to it. جُدَادٌ : What is broken of or from a thing; broken pieces, fragments of a thing much broken; small pieces or particles of silver; stones containing gold; distinct parties or portions of men or things. جَعَلَهُمْ جُدَادًا : He broke them into pieces (21:59). غَيْرَ مَجْدُودٍ : A gift which shall not be cut off (11:109). مَجْدُودٌ : A thing cut off.

جَدَعٌ [aor. يَجْدَعُ inf. noun جَدْعًا] جَدَعَ الدَّابَّةَ : He kept back the beast from eating fodder. جَدْعٌ (جُدُوعٌ) : The trunk of a palm-tree; the trunk of a tree when the head is gone; the beam of a roof. جَدْعُ الْإِنْسَانِ : Body of the man excluding his head, his two hands and feet; every thing which has no foundation or permanence. هَزَى إِلَيْكَ بِجَدْعِ النَّخْلَةِ : Shake towards thee the trunk of the palm-tree. لِأَصْلِبَنَّكُمْ فِي جُدُوعِ النَّخْلِ : I shall crucify you on the trunks of palm-trees (20:72).

جَدَا [aor. يَجْدُو inf. noun جَدْوٌ] جَدَا عَلَى الشَّيْءِ : He stood firmly upon a thing. جَدَا also means, he sat upon his knees. جَدْوَةٌ and جَدْوَةٌ and جَدْوَةٌ : A brand or fire-brand; a thick piece of firewood, not flaming; a piece of fire; a live coal or a flaming live coal; a

thick stick one end of which is a live coal. جَدْوَةٌ مِنَ النَّارِ : A brand of fire (28:30). فَلَانٌ مُجْدُوَةٌ شَرٌّ : Such a one is a kindler or a piece of mischief.

جَرَّ [aor. يَجْرُ inf. noun جَرٌّ] : He dragged, drew, pulled, tugged or stretched. مَا جَرَّكَ إِلَى هَذَا الْأَمْرِ : What drew thee to do this thing. هَلُمَّ جَرًّا : At thine ease; it will continue. هَلُمَّ جَرًّا : Come at your ease. جَرَّتِ اللَّيْلَةُ : The night was or became long. أَخَذَ بِرَأْسِ أَخِيهِ يَجْرُهُ : He caught hold of his brother's head, dragging him towards himself (7:151).

جَرَحَ [aor. يَجْرَحُ inf. noun جَرْحٌ] : He wounded him or made an impression upon him with a weapon or rent some part of his body. جَرَحَهُ بِلسَانِهِ : He wounded him with his tongue; he reviled him; he found fault with him; he spoke ill of him. جَرَحَ الشَّهَادَةَ : He invalidated the evidence. اجْتَرَحَ الْإِثْمَ : He committed a sin. جُرِحَ : He received a wound; his testimony was rendered or declared invalid. جَرَحَ also means, he worked or wrought with his hand; he earned. بئس ما جرحت يداك : Evil is that which thy hands have wrought. يَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ : And He knows what you do by day. (6:61). وَالَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ : And those who commit sins (45:22). جُرْحٌ : A wound (plural جُرُوحٌ). جَوَارِحُ (singular جَارِحَةٌ) : Beasts and birds of prey; the limbs; the organs of the body; mares. وَالْجُرُوحُ قِصَاصٌ : And for other wounds there is also retaliation (5:46). وَمَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ : And what you have taught the beasts and birds of prey (5:5). جَرَّاحٌ : A surgeon.

جَرَدَ [aor. يَجْرُدُ inf. noun جَرْدٌ] : The locust ate what was upon the land and stripped it of all its herbage. جُرِدَتِ الْأَرْضُ : The land was smitten by locusts. تَجَرَّدَ : He was or became alone. مُجَرَّدٌ : A man alone; a bare or naked sword. جَرَادٌ : Locusts; the locust. فَارْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ : So We sent upon them the storm and locusts (7:134).

جَرَزَ [aor. يَجْرُزُ inf. noun جَرَزًا] : He cut it ; he cut it utterly. جَرَزَهُ : The time exterminated or destroyed him. جُرِزَتِ الْأَرْضُ : The land became without herbage. أَوْجُرِزَتْ : He slew him. جَرَزَ مَا عَلَى الْمَائِدَةِ : He ate quickly and much.

thing and did not leave anything on the table. **أَرْضٌ جُرُزٌ** : Land in which there is no herbage or which produces no herbage; land of which the herbage has been cut and has been eaten; land from which the water is cut off and it has been dried up or it has not been rained upon. **أَنَا نَسُوْتُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ** : We drive the water to the dry land (32:28).

جَرَعَ [aor. **يَجْرَعُ** inf. noun **جِرْعٌ** **جَرَعَ الْمَاءَ** : He swallowed the water. **تَجَرَّعَ الْمَاءَ** : He swallowed the water in consecutive portions one time after another, like one who acts against his will; he drank water in haste or he drank it little by little. **جُرْعَةٌ** : A gulp or as much as is swallowed at once of water; a sup or sip as also **جِرْعَةٌ** and **جِرْعَةٌ** or **جِرْعَةٌ** : A single act of swallowing water and **جُرْعَةٌ** is what one swallows or a mouthful which one swallows or a small draught. **يَتَجَرَّعُهُ** : He will drink it little by little; he will drink it against his will and with difficulty (14:18).

جَرَفَ [aor. **يَجْرِفُ** inf. noun **جَرْفٌ** **جَرَفَ الشَّيْءَ** : He took away, carried away or removed the whole or greater part of the thing. **جَرَفَ النَّاسَ كَجَرَفِ السَّيْلِ** : It swept away or destroyed men like the sweeping away of the torrent. **جُرْفٌ** : A bank, the lower part of which is excavated by the water and hollowed out by the torrents so that it remains unsound or weak; a bank of a water course when the water has carried away from its lower part and undermined it so that its upper part remains over hanging; the side of a bank of a river that has been eaten by water so that some part of it every little while falls; an abrupt, water-worn bank or ridge. **عَلَى شَفَا جُرْفٍ هَارٍ** : On the edge of a hollowed falling bank (9:109). **جَارِقٌ** : Death or pestilence that is wide spread and destroys and sweeps away people like the sweeping away of the torrent.

جَرَمَ [aor. **يَجْرِمُ** inf. noun **جَرْمٌ** **جَرَمَ الشَّيْءَ** : He cut the thing or cut it off. **جَرَمَ النَّاقَةَ** : He sheared or cut off the hair of the she-camel. **أَجْرَمْتُهُ** : He cut off the fruit of the palm-tree. **لَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا** : Let not the enmity or hatred of a people occasion or cause you or induce or incite you that you

do not act justly (5:3). جَرَمَ : He committed a sin, a crime, a fault, an offence or an act of disobedience. أَجْرَمَ إِلَيْهِمْ أَوْ عَلَيْهِمْ : He committed against them a crime for which he should be punished. أَجْرَامٌ is inf. noun from أَجْرَمَ. The Holy Qur'an says سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ : Humiliation from Allah will befall the guilty people (6:125). إِنْ أَفْتَرَيْتُهُ فَعَلَيَّْ إِجْرَامِي : If I have forged a lie, on me is my guilt (11:36). جَرَمَ : His sin became great or his body became great. جَرَمَ الشَّيْءَ also means, he completed the thing. جُرْمٌ : A sin, a crime, a fault, an offence or an act of disobedience (syn. ذَنْبٌ or اِثْمٌ) ; transgression. أَجْرَامٌ (plural جُرْمٌ) : The body. الْأَجْرَامُ الْفَلَكَيَّةُ : Heavenly bodies. لَا جَرَمَ لَأَجْرَمَ originally it was equally to لَا بُدَّ and لَا مَحَالَةَ meaning, there is no avoiding it or it is absolutely necessary, then by reason of frequency of use it began to be used in the sense of oath, i.e. حَقًّا : Verily or truly. لَا جَرَمَ لَأَفْعَلَنَّ كَذَا : Verily, I will do this. لَا جَرَمَ أَنَّ لَهُمُ النَّارَ : Verily, for them is Fire (16:63). مُجْرِمِينَ (plural مُجْرِمُونَ and مُجْرِمِينَ) : A sinner; a criminal; a guilty person; a committer of an offence, fault guilt or an act of disobedience. مَنْ يَأْتِ رَبَّهُ مُجْرِمًا : Who will come to his Lord as a guilty person or a sinner (20:75)? وَجَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَادًا مُجْرِمِينَ : We have made in every town the guilty ones its leaders (6:124).

جَرَى [aor. يَجْرِي inf. noun جَرِيٌّ and جَرِيَانٌ] جَرَى الْمَاءُ [جَرِيَانٌ] : The water flowed, ran quickly. جَرَى الْفَرَسُ : The horse ran. جَرَتِ السَّفِينَةُ : The ship or boat floated or sailed or ran. جَرَتِ الشَّمْسُ : The sun pursued its course. جَرَى إِلَى كَذَا : He betook himself to such a thing; he aimed at it. جَرَيْنَ بِهِمْ بِرِيحٍ طَيِّبَةٍ : And they sail on with them in a pleasant wind (10:23). أَجْرَى دَمْعًا : He shed tears. تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ : Beneath it rivers flow (2:26). فِيهَا عَيْنٌ جَارِيَةٌ : In it are two springs flowing (55:51). فِيهَا عَيْنٌ جَارِيَةٌ (الْجَارِيَةُ feminine of الْجَارِيَةُ). : In it are flowing fountains (88:13). جَارِيَةٌ : A continuous or permanent charity; جَارِيَةٌ also means, a ship (plural جَوَارٍ) because of its running upon the sea; the sun; (الْجَوَارِ الْكُنُوسِ) Stars (81:17). ; a girl or young woman; the wind; a female slave; an old woman; the eye of an animal; a benefit, favour, blessing or boon bestowed by God upon His servants.

وَالْجَارِيَاتِ : We carried you in the ship (69:12). وَالْجَارِيَةِ (singular جَارِيَةٌ) : And those running easily or smoothly (51:4). وَلَهُ الْجَوَارِ الْمُنشَآتُ (singular جَارِيَةٌ see above). And to Him belong the lofty ships reared aloft (55:25). جَارِيَةٌ masculine of جَارٍ : A flowing stream. مَجْرَى : Inf. noun of جَرَى meaning, flowing. It also means, place or time of flowing or running; channel of a river. بِسْمِ اللَّهِ مَجْرَهَا وَمُرْسُهَا : In the name of Allah is its sailing and its anchoring (11:42). مَا جَرَى : What happened i.e. and event or occurrence (plural مَا جَرِيَاتُ لَهُ). هُوَ جَرِيٌّ لَهُ : He is his surety. جَرِيٌّ : Bold man.

جَزَأَ [aor. يَجْزِئُ if. noun جَزْءٌ] : He divided it into parts or portions; he made it to consist of parts or portions as also جَزَأَهُ ; he took a part or portion of it; he made it firm, fast or strong; he bound it firmly. جَزَأَ بِهِ : He was satisfied with it. جُزْءٌ (plural أَجْزَاءٌ) : A part or portion or division of a thing; a constituent part of a thing; a volume of a book. وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْأً : And they assign to Him a part of His servants (43:16). جُزُؤًا : Females.

جَزَعَ [aor. يَجْزَعُ inf. noun جَزَعٌ] : The act of cutting. جَزَعَ الْوَادِي : He passed the valley to the other side. جَزَعَ لَهُ مِنْ مَالِهِ جَزْعَةً : He cut apart from his property a portion for him. جَزَعَ (aor. يَجْزَعُ) : He was or became impatient; he manifested grief and agitation; he was or became affected with grief. جَزَعٌ and جُزُوعٌ are inf. nouns from جَزِعَ meaning grief or impatience. سَوَاءٌ عَلَيْنَا أَجْرَعْنَا أَمْ صَبْرْنَا : It is equal to us whether we are impatient or show patience (14:22).

جَزَى [aor. يَجْزِي and inf. noun جَزَاءٌ] : It paid, gave or rendered as a satisfaction; it satisfied; sufficed; or contented. جَزَيْتُ الدَّيْنَ : I paid the debt. جَزَيْتُ فُلَانًا حَقَّهُ : I paid such a one his right or due. جَزَاهُ or جَزَاهُ بِهِ or جَزَاهُ كَذَا. He repaid, requited, compensated or recompensed him for such a thing. جَزَاهُ اللَّهُ خَيْرًا : May God repay him good. جَزَيْتُهُ بِدَنَبِهِ : I punished him for his crime. وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً : And He rewarded them, recompensed them for their patience with a garden (76:13). لَاتَجْزِي نَفْسٌ عَنْ نَفْسٍ : A soul shall not give anything as a satisfaction or shall not make satisfaction

for another soul (2:49). **وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ** : And thus do We requite the guilty (7:41) **وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ** : And thus do We recompense or reward those who do good (6:85). **هَلْ نُجَازِي** : **إِلَّا الْكُفُورَ** : And We punish or requite none but the ungrateful (34:18). **جَزَاءٌ** : Repayment, requital, compensation, recompense, in the form of reward favour or punishment. **ذَلِكَ جَزَاءُ الْمُحْسِنِينَ** : This is the reward of those who do good (5:86). **ذَلِكَ جَزَاءٌ** : **الْكَافِرِينَ** : This is the requital or punishment of the disbelievers (9:26). **جَازٍ** : Sufficient; one to be a compensation for; and to give a compensation for another. **هَذَا رَجُلٌ جَازِيكَ مِنْ رَجُلٍ** : This is a man sufficient for thee as a man. **وَلَا مَوْلُودٌ هُوَ جَازٍ عَنِ وَالِدِهِ** : And no son will avail, will give anything as a satisfaction for, his father (31:34). **جَزِيَّةٌ** : The tax that is taken from the free non-Muslim subjects of a Muslim government whereby they ratify the compact that ensures them protection or because it is a compensation for the protection which is guaranteed to them, the non-Muslim subjects being free from military service; a land tax; a tax that is paid by the owner of land. **حَتَّى يُعْطُوا الْجَزِيَّةَ** : **عَنْ يَدٍ** : Until they give the tax in acknowledgement of superiority (9:29).

جَسَدٌ [aor. **يَجْسَدُ** inf. noun **جَسَدٌ** به] **جَسَدَ الدَّمِ بِهِ** : The blood stuck to him or it became dry. **جَسَدٌ** : The body with the limbs or whole person; it is also syn. with **بَدَنٌ** : The body without the head and arms and legs; blood or dry blood. Some say that **عَجَلًا جَسَدًا** means a red golden calf. **جَسَدًا** may be **دَا جَسَدٍ** : Possessing body. **وَمَا جَعَلْنَاهُمْ** **جَسَدًا لِيَأْكُلُوا الطَّعَامَ** : And we have not given them bodies not eating food (21:9). **وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا** : And We placed upon his throne a mere body (38:35).

جَسَّ [aor. **يَجْسُ** inf. noun **جَسًّا**] **جَسَّهُ** : He felt it with his hand for the purpose of testing it that he might form a judgement of it. **جَسَّ** **الْأَخْبَارَ** : He searched or sought for or after news; he searched or spied into, investigated, scrutinized or examined news. **تَجَسَّسَ** **فُلَانًا** : He sought for information respecting such a one. **تَجَسَّسَ** : He acted as a spy. **وَلَا تَجَسَّسُوا** : And do not inquire about

or spy into private circumstances (49:13). جاسوس as also جاسوس and جاسس : A spy who searches for and brings information or one who is acquainted with private affairs of an evil nature and ناموس signifies one who is acquainted with private affairs of good nature.

جسم [aor. يَجْسِمُ or جَسِمَ aor. يَجْسِمُ inf. noun جَسَامَةٌ] : He or it was or became great or large, big or bulky or large in body; he or it became corpulent or corporeal as also تَجَسَّم الأَمْرَ : He embarked upon the main part of the affair. جَسْمٌ : The body with the limbs or members, (syn. جَسَدٌ) or signifies the whole body and limbs of a man; a thing having length and breadth and thickness (plural أَجْسَامٌ). جَسِيمٌ : Great; large; big; bulky; corpulent or big-bodied. Its plural is جُسْمٌ which signifies great affairs and intelligent men. أُمُورٌ جُسْمٌ : Great affairs. زَادَهُ بَسْطَةً فِي العِلْمِ وَالْجِسْمِ : He (God) has given him increase in knowledge and physique (2:248). تُعْجِبُكَ أَجْسَامُهُمْ : And their persons or bodies or physiques please thee (63:5).

جعل [aor. يَجْعَلُ inf. noun جَعْلًا and جُعْلًا and جَعَالَةٌ and جَعَالَةٌ] : (1) He created. جَعَلَ الظُّلُمَاتِ وَالنُّورَ : He created all kinds of darkness and light (6:2); وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ : And We have created of water everything living; (21:31). (2) He made a thing. جَعَلَ لَكُمْ مِّنْ جَعَلَ لَكُمْ مِّنْ أَنْفُسِكُمْ أَزْوَاجًا : He (God) has made for you of your own selves wives (16:73); (3) He made or prepared. يَجْعَلُ لَهُ مَخْرَجًا : He will prepare or make for him a way of escape (65:3). يَجْعَلُ لَهُ مِنْ أَمْرِهِ : He (God) will prepare for him or He will make his circumstances easy to him (65:5); (4) He made a thing to be or become or he appointed or constituted. وَجَعَلَنِي نَبِيًّا : And He has made me a Prophet (19:31); (5) He made a thing to be in a particular state or condition. وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا : And He has made the moon in them to be as a light (71:17); (6) He made a thing to be in an altered condition. وَجَعَلْنَا عَالِيَهَا سَافِلَهَا : We made their upper part to be their lower part (15:75); (7) He pronounced a thing according to his own judgement. وَجَعَلُوا الْقُرْآنَ عِضِينَ : And they pronounced the Holy Qur'an to be lies; (15:92);

(8) He called or named. **وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنَاثًا** : And they have called the angels who are the servants of God females (43:20); (9) He held or believed to be. **وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ** : And they hold or believe God to have daughters (16:58); (10) He thought. **جَعَلَ بَصْرَةَ بَغْدَادَ** : He thought Basra to be Baghdad. (11) He made known, plain or perspicuous. **إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا** : We have made it known etc. as an Arabic Qur'an (43:4); (12) He exalted or ennobled. **وَجَعَلْنَاكُمْ أُمَّةً وَسَطًا** : And We have exalted you as a nation conforming to the best mean (2:144); (13) He put or laid. **جَعَلَ بَعْضَهُ فَوْقَ بَعْضٍ** : He has put or placed or exalted some of you over others. **وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً** : And We have placed or put into the hearts of those who followed him pity and compassion (57:28); (14) He began. **جَعَلَ يَكْتُبُ** : He began to write; (15) He made or gave. **جَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ** : And We gave them good name (19:51). **جَاعِلٌ** (act. part.); maker or making. **جَاعِلُ الَّذِينَ اتَّبَعُوكَ** : And I will make those who follow thee (3:56); (16) To regard, consider. **أَجْعَلُ الْأَلِهَةَ إِلَهًا وَاحِدًا** : Does he regard or consider all the gods to be one God (38:6).

جَفَاءً

[aor. **يَجْفَأُ** inf. noun **جَفَاءٌ**] : It (a valley flowing with water) cast forth froth or foam, and particles of rubbish or refuse. **جَفَاتِ الْقَدْرُ** or **جَفَاتِ بَرِيدِهَا** : The cooking pot while boiling cast forth its foam or froth. **جَفَأَهُ** : He threw him down. **جُفَاءً** : What is cast forth of froth or foam, and particles of rubbish or refuse by a torrent or a cooking pot. Figuratively the word means a worthless, useless or unprofitable thing. **فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً** : Now as to the froth or scum it passes away as a worthless thing (13:18). **جُفَاءً مِّنَ النَّاسِ** : The first or foremost of men or people. **جَفَاءً** also means, an empty ship.

جَفَنَ

[aor. **يَجْفُنُ** inf. noun **جَفْنٌ**] : He slaughtered a she-camel and gave her flesh for food to the people in bowls. **جَفْنَةٌ** (plural **جَفَانٌ**) : A kind of bowl, particularly applied to a receptacle for food; a generous man. **جَفْنَةٌ عَرَاءٌ** : A generous man who entertains many guests and feeds many; he is called **جَفْنَةٌ** because people are fed by him in the **جَفْنَةُ**. **كُفِنَتْ جَفْنَتُهُ** : His bowl was turned upside

down; i.e. he was slain. جَفْنَةٌ is also a kind of wine. وَجِفَانٍ وَجِفَانٍ : And bowls like watering - troughs (34:14).

جَفَا [aor. يَجْفُو inf. noun جَفَاءٌ and جَفَاءَةٌ] and تَجَافَى : It did not keep or cleave to its place. تَجَافَى عَنْهُ أَوْ جَفَا جَنْبَهُ مِنَ الْفَرَاشِ : His side was restless on the bed; his side did not keep or cleave to its place upon the bed; it became withdrawn or removed from it. جَفَا الثُّوبُ : The cloth became or was coarse, thick or rough. جَفَا فُلَانًا : He turned away from, shunned or avoided such a one; he removed or withdrew to a distance from such a one. جَفَاهُ : He treated him rudely or coarsely. جَفَتِ الْمَرْأَةُ وَلَدَهَا : The woman neglected her child. تَجَافَى عَنْهُ : He withdrew or separated himself from him or it; he shrank or flinched from him or it. تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ : Their sides withdraw or remain separated from their beds (32:17).

جَلَّ [aor. يَجِلُّ inf. noun جَلَالَةٌ or جَلَالٌ] : It was or became thick, gross, coarse, rough, rude, big or bulky; it (a thing) became great (in size); a man became great in estimation, rank or dignity. جَلَالَةٌ : Greatness of estimation or rank or dignity and جَلَالٌ : Supreme greatness thereof i.e. supreme greatness; majesty, might, independence. جَلِيلٌ in its primary acceptation signifies thick, coarse, gross, rough, rugged, rude, big or bulky, applied to a material substance, also great in majesty, estimation, rank or dignity; also old and advanced in age and firm or sound in judgement; جَلَّةٌ (plural). قَوْمٌ جَلَّةٌ : A great people, of eminence, nobility or dignity. وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ : And the person of Thy Lord, Lord of Majesty and honour will remain (55:28).

جَلَبَ [aor. يَجْلِبُ and يَجْلُبُ inf. noun جَلْبٌ and أَجْلَبٌ] : He drove or brought, conveyed or transported a thing from one place to another. جَلَبَ لِأَهْلِهِ : He gained or earned for his family. أَجْلَبَ عَلَى فَرَسِهِ : He urged on his horse to run by striking or crying out. وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ : And urge against them thy horse men or collect then against them thy forces and threaten them with evil (17:65). جَلَبَ عَلَيْهِ : He threatened him with evil. أَجْلَبَ عَلَيْهِ : He

committed a crime against him; or an offence for which he should be punished. جَلَبَابٌ (plural جَلَابِيْبٌ) : A woman's outer wrapping garment; a shirt; a woman's covering; a garment with which a woman covers her head and bosom; dominion, sovereignty or rule with which a person is invested. يُدْنِيْنَ عَلَيْهِنَّ مِنْ جَلَابِيْبِهِنَّ : That they let down upon them their over-garments (33:60).

جَلَدَ [aor. يَجْلِدُ inf. noun جَلْدٌ] : He hit or hurt his skin. He struck him with a whip; he flogged him with a whip or whips. جَلَدَتْ : The serpent bit. جَلَدَ جَارِيَتَهُ : He lay with his female slave. جَلَدَهُ عَلَى الْأَرْضِ : He threw him down upon the ground. جَلَدَهُ or جَلَدَهُ : He compelled him against his will to do the thing. جَلَدَهُ أَلْحَدَّ : He inflicted upon him the flogging ordained by the Law. فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً : Flog them with eighty stripes (24:5). جَلْدٌ (plural جُلُودٌ) : The skin of an animal; the integument of the body and limbs of an animal; the exterior or upper skin of an animal; the body and limbs of a man; the whole person or body or limbs of a human being; his self; the penis. كَلَّمَا نَضِجَتْ جُلُودُهُمْ : As often as their skins are burned (4:57). جَلْدٌ also means, one volume of a book; price; binding of a book.

جَلَسَ [aor. يَجْلِسُ inf. noun جُلُوسٌ and مَجْلِسٌ] : He sat. جَلَسَ differs from قَعَدَ, the former signifying, he sat up; or sat after sleeping or prostration, and the latter he sat down; or sat after standing. جُلُوسٌ is a change of place from low to high and قُعُودٌ is a change of place from high to low. مَجْلِسٌ (plural مَجَالِسٌ) : A sitting place; the people of a مَجْلِسٌ i.e. an assembly or a company of men sitting together; an oration or a discourse or an exhortation. إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا : When it is said to you, make room in assemblies, make room (58:12).

جَلَا [aor. يَجْلُوُ inf. noun جَلَاءٌ] : It (the information or thing or an affair or a case) was or became clear or displayed or disclosed. جَلَا الشَّيْءُ : The thing became high. جَلَا عَنْ بَلَدِهِ : He (or they) emigrated from his town; they dispersed themselves or became

dispersed; he fled, being driven away from his town. جَلَا الْأَمْرَ : He made the affair clear, manifest. جَلَا الرَّجُلَ عَنِ بَلَدِهِ : He banished the man from his town. جَلَا عَنْهُ الْهَمَّ : He removed the grief from him. جَلَا السَّيْفَ : He polished the sword or furbished it. أَجْلَاهُ عَنْ : He banished him from the town. جَلَاءٌ : Banishment. وَلَوْلَا أَنْ : And had it not been that Allah had decreed for them the exile (59:4). كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ : Allah will make manifest the hour. اللَّهُ يُجَلِّي السَّاعَةَ : He explains his mind. هُوَ يُجَلِّي عَنْ نَفْسِهِ : He made it clear, manifest or apparent. تَجَلَّتِ الشَّمْسُ : The sun became clear or exposed to view or it shone. وَالنَّهَارُ إِذَا جَلَّاهَا : And the day when it exposes it to view (91:4). وَالنَّهَارُ إِذَا تَجَلَّى : And the day when it shines (92:3). جَلَاءٌ : Banishment; a manifest affair, an acknowledgment or confession.

جَمَحَ [aor. يَجْمَحُ inf. noun جِمَاحٌ] : He (a horse) overcame his master running away with him; he broke loose and went at random without any certain aim so as not to be turned by anything; he (the horse) became refractory so as to overcome his master; he was quick or swift; he (a man) went at random or without a certain aim; he (the man) hastened or went quickly to him. جَمَحَتِ الْمَرْأَةُ : The woman went to her family without the permission of her husband. جَمَحَ بِهِ مُرَادُهُ : The object of his desire baffled his efforts to attain it. وَهُمْ يَجْمَحُونَ : They hasten or go quickly so that nothing turns them back (9:57).

جَمَّ [aor. يَجْمُ and يَجْمُ inf. noun جُمُومًا] : The water was or became much. جَمَّ الْفَرَسُ : The horse was not ridden i.e. it was left unriden. جَمَّ : He or it rose or became high; it drew near; it came to pass. جَمَّ (Inf. noun used as an epithet): Much or many. تَحِبُّونَ الْمَالَ حُبًّا جَمًّا : Much property or many cattle. وَالنَّهَارُ إِذَا تَجَلَّى : And you love property with much love (89:21). جَمَّ also signifies people of the lowest, basest or meanest sort.

جَمَدَ [aor. يَجْمَدُ inf. noun جُمُودٌ] : The water congealed, froze, became solid, became dry. جَمَدَ : He or it remained fixed or stationary; he or it was or became incapable of growth, lifeless or dead; he was or became stupid; inert; it was or became

stagnant. جَمَدَتْ عَيْنُهُ : He shed few tears. جَمَدَتْ يَدُهُ : He was or became niggardly; he possessed little good. جَامِدٌ : (Applied to water) freezing; in a state of congelation; congealed; lifeless or dead; incapable of growth; stupid; dry; رَجُلٌ جَامِدُ الْحَالِ : A man of stagnant condition. جَامِدَةٌ (feminine of جَامِدٌ) : Lifeless or dead; incapable of growth; dry; stagnant; تَحَسِبُهَا جَامِدَةً : Thou thinkest to be dry or lifeless or stagnant or incapable of growth etc; stationary or fixed (27:89).

جَمَعَ

[aor. يَجْمَعُ inf. noun جَمْعٌ] : He collected, gathered, assembled, contracted a thing; he composed or settled a thing. جَمَعَ أَمْرَهُ : He composed or settled or decided his affair. جَمَعَ اللَّهُ شَمْلَهُ : May God compose his difference. جَمَعَ also means, it compromised, comprehended or contained. جَمَعَ بَيْنَهُمَا : He brought them (the two) together. جَمَعَ عَلَيْهِ ثِيَابَهُ : He put on his clothes. مَا جَمَعْتُ امْرَأَةً : I have never gone into a woman. جَمَعَ مَالًا وَعَدَّدَهُ : He collects, gathers, hoards, amasses money or wealth and counts it (104:3). إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ : People have assembled for you (3:174). جَمَعَ كَيْدَهُ ثُمَّ أَتَى : He settled his plan and came (20:61). فَجَمَعَ السَّحَرَةَ : So the magicians were brought together (26:39). وَجَمَعَ الشَّمْسُ وَالْقَمَرُ : The sun and the moon are brought together (75:10). أَجْمَعُ : He put the things together. أَجْمَعْتُ الْأَمْرَ أَوْ عَلَى الْأَمْرِ : I determined, resolved or decided upon the affair; I determined or settled the opinions. فَاجْمَعُوا أَمْرَكُمْ وَشُرَكَاءَ كُمْ : So determine, resolve or decide upon your affair and prepare for it and call your partners or determine ye with your companions upon your affair, or determine ye upon your affair and the affair of your companions (10:72). وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غِيَابَةِ الْجُبِّ : And they resolved to put him into the bottom of a deep well (12:16). اجْتَمَعَ : It became collected, brought together, mustered or drawn together; it was or became composed, arranged or settled. اجْتَمَعَ مَعَهُ عَلَى أَمْرٍ : He was or became in company with him; came together with him, he met him in an affair. لَئِنْ اجْتَمَعَتِ الْجِنَّ وَالْإِنْسُ : If the jinn and the men gather together (17:89). هَلْ أَنْتُمْ مُجْتَمِعُونَ : Will you gather together (26:40)? جَمْعٌ : Coming together; collecting or gathering; a collection; a number together; an

assembly; a company, troop, party or groups of men; a collective body; an army; a military force; a herd, a flock of birds; a pack. جَمَعْنَاهُمْ جَمْعًا : We shall gather them all together (18:100). وَأَكْثَرُ جَمْعًا : And greater in assemblage (party, company, assembly) (28:79). يَوْمَ التَّقَى الْجَمْعَانِ (جَمْعٌ dual of جَمْعٌ) : The day when the two parties or armies met (3:156). جَمْعٌ (plural of جَمْعٌ) : Soon shall the hosts be routed (54:46). إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ : Upon Us rests the collecting of it and the reciting of it (75:18). يَوْمُ الْجَمْعِ : The Day of Resurrection; an important day when a certain people assemble at a certain place to decide a momentous matter. وَتُنذِرَ يَوْمَ الْجَمْعِ : Give warning of the Day of Gathering (42:8). جَمْعٌ and جَمَاعَةٌ and مَجْمَعٌ are synonymous, meaning an assembly of a party, group or company of men; مَجْمَعٌ also means a place of meeting; an assembly room; the whole of anything. حَتَّىٰ أَلْبِغَ مَجْمَعَ الْبَحْرَيْنِ : Until I reach the junction of the two seas (18:61). جَمِيعٌ : In a state of collection or union; being together; met together. قَوْمٌ جَمِيعٌ : A people met together. رَجُلٌ جَمِيعُ الرَّأْيِ : A man of right, not unsettled or disordered judgement. جَعَلَ الْأَمْرَ جَمِيعًا بَعْدَ تَفْرِيقِهِ : He decided upon the affair or made it firmly settled after it had been unsettled. جَمِيعٌ syn. with جَمْعٌ meaning a host; an army. أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرُونَ : Or do they say that we are a victorious host allied together to help each other (54:45). مَجْمُوعٌ : Collected; assembled; drawn or brought together from several places. ذَلِكَ يَوْمٌ مَّجْمُوعٌ لَهُ النَّاسُ : That is a day when people will be collected or brought together (11:104). جَامِعٌ : Collecting; that collects. الْمَسْجِدُ الْجَامِعُ : The mosque where people congregate for Friday Prayers. مَضْرُوبٌ جَامِعٌ : A town of large population. أَمْرٌ جَامِعٌ : An affair which brings people together; a momentous affair for the consideration of which people collect i.e. it brings them together. إِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ : When they are with him on an important matter which has brought them together (24:63). جَامِعٌ also means the belly. جَوَامِعُ is plural of جَامِعٌ : The Holy Prophet is reported to have said أُوتِيْتُ جَوَامِعَ الْكَلِمِ : I have been given the Qur'an in which great and many meanings are comprised in a

few words; I have been endowed with a speech which is expressive of many meanings in a few words. **جُمُعَةٌ** : A state of union; or congregation, familiarity; friendship and amity. **أَدَامَ اللَّهُ** **جُمُعَةً مَا بَيْنَكُمَا** : May God make permanent the state of union subsisting between you two. **يَوْمُ الْجُمُعَةِ** : Friday. **الْجُمُعَةُ** : The Days of the week collectively; the week. **صَلَاةُ الْجُمُعَةِ** : The Prayer of Friday. **إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ** : When the call is made for Prayer of Friday (62:10). **جَامَعَهُ عَلَى أَمْرٍ كَذَا** : He combined with him and aided him to do such a thing. **جَامَعَ امْرَأَتَهُ** : He lay with his wife (inf. noun **مُجَامَعَةٌ** and **جَمَاعٌ**).

جَمَلَ [aor. **يَجْمَلُ** inf. noun **جَمَلٌ**] : He collected. **جَمِلَ** [aor. **يَجْمَلُ** inf. noun **جَمَالٌ**] or **جَمِلَ** [aor. **يَجْمَلُ**] : He was or became beautiful or comely in person and good in action or behaviour or also in moral character. **أَجْمَلَ فِي الطَّلَبِ** : He was moderate in desire. **أَحْمَلُ الْقَوْمِ** : The people had many camels. **جَمَلٌ** and **جَمَلٌ** : A he-camel; a camel; the male of **إِبِلٌ** ; the mate of the **نَاقَةٌ** **الْجَمَلُ** is a certain fish of the sea. **جَمَلٌ** also signifies a woman's husband; also palm-trees. **اتَّخَذَ اللَّيْلَ جَمَلًا** : He journeyed all the night (plural = **جَمَالٌ** and **جَمَلٌ** and **جَمَالَةٌ** but **جَمَالَاتٌ** is **جَمْعُ الْجَمَالِ**). **حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ** : Until a camel goes through the eye of a needle (7:41). **كَأَنَّهُ جَمَالَةٌ صُفْرٌ** : As if they were camels of dun colour (77:34). **جَمَالٌ** : Beauty, goodness of person or behaviour or mind; much goodness that is communicated from its possessor to another; Patience. **وَلَكُمْ فِيهَا جَمَالٌ** : And for you there is beauty in them. **جَمِيلٌ** : Melted fat; beautiful, comely; good in person, mind, actions, behaviour or moral character. **اللَّهُ جَمِيلٌ وَيُحِبُّ الْجَمَالَ** : God is beautiful in His actions, so He likes a beautiful character or actions. **جَمِيلَةٌ** (feminine): Complete or perfect in body. **فَاصْفَحِ الصَّفْحَ الْجَمِيلَ** : So turn away from them in a beautiful manner (15:86). **فَصَبِرْ جَمِيلٌ** : Comely patience is good for me (12:19). **جَمَلَةٌ** : A strand of a thick rope; the aggregate of a thing; the sum, whole or total. It implies muchness or numerous and means any aggregate unseparated. **جَمَلَةٌ مِنْ مَالٍ** : A large sum of money. **بِالْجَمَلَةِ** : On the whole; to sum up. **جَمَلَةٌ** also means a proposition; a clause; a phrase; sometimes a sentence.

جَنَّ [aor. يَجْنُ inf. noun جُنُونٌ or جَنَّ : It veiled, concealed, covered or protected him; or it covered him with its darkness as also جَنَّ عَلَيْهِ : It covered or concealed him or it. جَنَّ اللَّيْلُ الشَّيْءَ : The night covered the thing with its darkness. جَنَّ اللَّيْلُ : The night became dark. جَنَّ [aor. يَجْنُ] means, it (an embryo) was concealed in the womb. جَنَّ (inf. noun جُنُونٌ and جَنَّةٌ and جَنَّ) : He (a man) was or became mad or insane; bereft of reason or intellect. جَنَّتِ الْأَرْضُ : The land produced pleasing herbage or plant. فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ : And when the night darkened upon him (6:77). جَنَّ اللَّيْلُ : The darkness of night or its intense darkness or the confusedness of the darkness of night; concealment; the genii i.e. such beings as remain aloof from the people as if remaining concealed or that conceal themselves (opposite of اِنْسٌ), thus comprising the angels; certain of the spiritual beings. بَاتَ فُلَانٌ صَيْفَ جَنَّ : Such a one passed the night as a guest of جَنَّ, that is in a desolate place where there was no one to cheer him by his society or talk. جَنَّ also means the main or chief part or body of men or of mankind; the flowers of plants or herbage; the prime of youth. كَانَ ذَلِكَ فِي جَنَّ شَبَابِهِ : That was in the prime of his youth. It also means seriousness or earnestness. جَنَّ اللَّيْلُ : The darkness of night. لَاجِنٌ بِهَذَا الْأَمْرِ : There is nothing secret about this matter. يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ جَنَّةٌ : O company of jinn and men (6:131). جَنَّةٌ and جُنُونٌ : A state of possession by a loss of reason; madness, insanity or unsoundness in mind or intellect. جُنُونٌ also means persistence in evil; and pursuance of a rash course. مَا بَصَاحِبِهِمْ مِّنْ مَّجْنُونٍ : There is no insanity about their companion (7:185). مَجْنُونٌ (mad man; one suffering from جُنُونٌ i.e. insanity, madness; bereft of reason; unsound in mind; possessed by jinn. إِنَّكَ لَمَجْنُونٌ : Thou art surely a mad man (15:7). مَجَانِينٌ (plural) : Madmen. جَنَّ and جَنَّةٌ and جَنَّ (plural of جَنَّ) : If mankind and the jinn gathered together (17:89). مِّنَ الْجَنَّةِ : From among the jinn and mankind (114:7). جَنِينٌ : Anything veiled, concealed or hidden (applied as an epithet even to rancour or malice); buried; deposited in a grave; an embryo; a foetus; the child or young in the body or in the

womb (plural **أَجِنَّةٌ**). **إِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ**. (أَجِنَّةٌ plural). When you were embryos in the bellies of your mothers (53:33). **جُنَّةٌ** : A thing by which a person is veiled or protected; an armour by which one protects himself; a shield; **اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً** : They have made their oaths a shield (63:3); **جَانٌّ** (singular and plural of **جِنَّةٌ**). **لَا يُسْأَلُ** (singular and plural of **جِنَّةٌ**). **عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ** : Neither man nor jinn will be asked about his sin (55:40)]; that which conceals or darkens or that which remains concealed; a white serpent or a small white serpent; a species which is harmless and abounds in houses. **فَلَمَّا رَأَاهَا** : And when he saw it move as it were a serpent (27:11). **جَنَّةٌ** (plural **جَنَّاتٍ**; **جَنَّاتٍ** and **جَنَّاتٍ** dual) : A garden; a walled garden; any garden (**بُسْتَانٌ**) having trees by which the ground is concealed; a garden whose trees overshadow by the luxuriousness and denseness of their branches. **أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي** : For them are gardens beneath which rivers flow (2:26). **أُولَئِكَ أَصْحَابُ الْجَنَّةِ** : These are the dwellers of Heaven (2:83). **وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ** : And for him who fears to stand before his Lord there are two Gardens (55:47). **جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ** : One of them We provided with two gardens (18:3). **جَنَّاتٍ عَدْنٍ** : Gardens of Eternity. **وَمَسَاكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ** : And delightful dwelling-places in Gardens of Eternity (9:72). **جَنَّاتٍ الْفِرْدَوْسِ** : Gardens of Paradise. **كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا** : Will have Gardens of Paradise for an abode (18:108). **فِي جَنَّتِ النَّعِيمِ** : In the Gardens of Bliss (10:10). **جَنَّاتِ الْمَأْوَى** : Gardens of Eternal Abode. **فَلَهُمْ جَنَّاتُ الْمَأْوَى** : And for them are Gardens of Eternal Abode (32 :20).

جَنَبَ [aor. **يَجْنُبُ** inf. noun **جَنْبٌ**] : He broke his side or he hit or hurt his side; he led him by his side namely a horse; he put him away or sent him away; or he removed far away, alienated or estranged him or it. **جَنَبَهُ الشَّيْءُ** : He removed or put away from him the thing. **وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ** : Thou keep me and my posterity away from worshipping the idols (14:36). **جَنَبَهُ** also means, he yearned towards or desired him or it. **جَنَبَتِ الرِّيحُ** (inf. noun **جُنُوبٌ**) : The wind was southernly. **جَنَبَ إِلَى لِقَائِهِ** : He had a vehement desire to see; he inclined towards him; he became

disquieted. جَنِبَ (aor. يَجْنِبُ); He, a camel, limped by reason of pain in his side. جُنِبَ and جَنِبَ and جُنِبَ and جَنِبَ : He became affected by ذَاتُ الْجَنْبِ i.e. pleurisy. جَنِبَ الرَّجُلُ (aor. يَجْنِبُ inf. noun جَنَابَةٌ) : The man became polluted. جُنِبَ is an epithet from جَنَابَةٌ meaning polluted i.e. having had to take bath after sexual intercourse. إِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا : If you are in a state of pollution or uncleanness, so purify yourself by bathing (5:7). جَنِبَهُ أَوْ تَجَنَّبَهُ : He was or became distant, remote far off or aloof from him or it; he retired or withdrew himself to a distance; he estranged or alienated himself; from him or it. جَانِبَهُ : He walked by his side or he was or became distant from him. وَسَيُجَنَّبُهَا الْأَتْقَى : But the righteous shall be kept away from it (92:18). وَيَتَجَنَّبُهَا الْأَشْقَى : But the reprobate will keep away or turn aside from it (87:12). إِنْ تَجَنَّبُوا كِبَائِرَ : If you keep away from more grievous sins (4:32). جُنِبٌ : A stranger; a man who is remote or distant in respect of relationship; a person who is not a relative; a person who is one's neighbour but who belongs to another people; one is not one's lineage; a person who is not a relation to another and who comes to him and asks his protection; distance or remoteness. وَالْجَارِ الْجُنُبِ : The neighbour who is a stranger or who is not related (4:37). جَنِبٌ also means under obligation of performing total ablution. It is used as singular and plural and masculine and feminine. فَبَصُرَتْ بِهِ عَنْ جُنْبٍ : So she observed him from afar (28:12). جَنِبٌ : (1) The side or half or lateral half of a man; or the part of a man that is beneath the arm-pit, extending to the flank. قَعَدْتُ إِلَى جَنْبِ فُلَانٍ أَوْ إِلَى جَانِبِهِ : I sat by the side of such a one (جانِبُ فُلَانٍ). أَعْطَاهُ الْجَنْبَ : He gave him the side, meaning he was submissive to him; (2) الصَّاحِبُ بِالْجَنْبِ : The companion by your side (4:37); the companion in a journey; the companion by one's side; (3) the companion in every good affair. الصَّاحِبُ بِالْجَنْبِ also means, (4) the husband or the wife. ذَاتُ الْجَنْبِ : Pleurisy. جَنِبٌ also means: (5) Part or portion or tract; a part or portion of a thing; the greater or main or chief part of a thing; هَذَا قَلِيلٌ فِي جَنْبِ مُودَّتِكَ : This is little in comparison with the magnitude of the love or simply in

comparison with the magnitude of or simply in comparison with thy love (6) in respect of; يَا حَسْرَتَا عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ : O my grief for my negligence in respect of that which is the right or due of Allah or in respect of the means of attaining nearness to God (39:57). They say: اتَّقِ اللَّهَ فِي جَنْبِهِ وَلَا تَقْدَحْ فِي سَاقِهِ : Fear God in respect of His due and impugn not His reputation. (plural جُنُوبٌ) : Their sides keep away from their beds (32:17) They also say: نَزَلُوا فِي جَنَابَاتِ الْوَادِي : They alighted in the sides of the valley or in the tracts beside the valley. جَانِبٌ (plural جَوَانِبُ) : Side; direction; the neighbourhood of a people; a region or tract of a people or country. اُنْسَ مِنْ جَانِبِ الطُّورِ نَارًا : He perceived fire in the direction of the mount (28:30). اَعْرَضَ وَنَا : He turns away and goes aside (17:84). اَفَا مَنُتُمْ اَنْ يَخْسِفَ بِكُمْ : Do you feel secure that He will not bring you low on a tract of land (17:69). لَانَ جَانِبُهُ : He was or became gentle to deal with. رَجُلٌ لَيِّنُ الْجَانِبِ : A man gentle and easy to deal with. جَانِبٌ : The bank of a river and any bank or steep acclivity; a limit, bound or boundary. عَلَى جَانِبِ : Beside, aside or apart. جَانِبٌ مِّنَ الْمَالِ : A portion or large portion of property. جَانِبٌ : A man's honour or reputation which should be preserved inviolate; avoided and despised. دَعْ كَذَا جَانِبًا i.e. leave it alone. جُنُوبٌ : South.

جَنَحَ [aor. يَجْنَحُ and يَجْنَحُ inf. noun جُنُوحًا] : He or it inclined or leaned towards it. وَ اِنْ جَنَحُوا لِلْسَّلَامِ فَاجْنَحْ لَهَا : And if they incline towards peace, incline thou to it (8:62). The word also means, he (a man) set about a thing to do it with his hands, his breast leaning over it. جَنَحَ عَلَى مِرْفَقَيْهِ : He rested himself upon his elbows having set them upon the ground. جَنَحَ : It approached. جَنَحَ اللَّيْلُ : The night approached. جَنَحَ الطَّائِرُ : The bird contracted its wings to descend and approached like one falling and repairing to a place of refuge. جَنَحَ الطَّائِرُ : He hurt the wings of the bird. جَنَاحٌ : Wing; hand, upper arm or arm from the shoulder to the elbow; armpit; a part or portion of a thing; the side (جَانِبٌ); edge, wing of an army; ability; refuge; protection; power; inclination; assistant. وَ اَخْفِضْ لَهُمَا جَنَاحَ الدَّلِّ : And lower to

them the wings of humility (17:25). Plural is أَجْنِحَةٌ. أُولَىٰ أَجْنِحَةٍ : Possessors of wings (35:2). أَنَا فِي جَنَاحِ فُلَانٍ : I am under the protection of such a one. هُوَ مَقْصُورٌ الْجَنَاحِ : His wings are clipped i.e. he lacks power, strength or ability; he is impotent. رَكِبُوا : They left their homes or country or accustomed places. جَنَاحِي الطَّائِرِ : We are upon the wings of travel; we are about to travel. نَحْنُ عَلَىٰ جَنَاحِ السَّفَرِ : A sin, a crime or an act of disobedience, or an inclination to it; and anxiety or molestation or hurt which one is made to; a blame to bear. لَيْسَ عَلَيْكُمْ جُنَاحٌ : There shall be no sin (or blame) upon you (2:237).

جُنْدٌ [aor. يَجْنُدُ inf. noun جُنُودٌ] : He collected جُنُودٌ i.e. armies, military forces; etc. جُنْدٌ (plural جُنُودٌ) an army; a military force; a legion; a body of troops or soldiers; auxiliaries; any species of creatures; إِنَّهُمْ جُنْدٌ مُّغْرَقُونَ : Surely, they are a host who will be drowned (44:25). وَلِلَّهِ جُنُودُ السَّمَاوَاتِ : And for Allah are the hosts of the heavens and the earth (48:8). جُنْدٌ = a city, a province or district; military capital. أَجْنَادُ الشَّامِ (plural): Military capitals of Syria.

جَنَفَ [aor. يَجْنِفُ inf. noun جُنُوفًا] and **جَنَفَ** [aor. يَجْنِفُ inf. noun جَنَفًا] : He deviated from the right path. جَنَفَ فُتًى وَصِيَّتِهِ : He acted wrongfully in his will. جَنَفَ or جَنَفَ : He acted wrongfully or unjustly; he deviated from the right way or course; he inclined to sin; he kept away from rightful things. تَجَانَفَ فِي مَشْيِهِ : He inclined on one side in a proud manner; تَجَانَفَ إِلَى الشَّيْءِ : He intentionally inclined to a thing; تَجَانَفَ أَهْلَهُ : He kept away from his family on account of hatred; تَجَانَفَ لِأَثَمٍ : He inclined to a sin or affected an inclining. جَنَفٌ : Inclining to sin etc; deviating from the right way or course; acting wrongfully or unjustly; keeping away from a good thing. جَنَفٌ also means depression in one of the two sides of the chest with evenness of the other side. مَنْ خَافَ مِنْ مَوْصٍ جَنَفًا : He who fears on the part of the testator an inclination to a wrong course or deviation from the right course or acting unjustly (2:183). غَيْرُ مُتَجَانِفٍ لِأَثَمٍ : Without being deliberately inclined towards sin (5:4).

جَنَى [aor. يَجْنِي inf. noun جَنَى or جَنَى] جَنَى الثَّمَرَةَ : He gathered, plucked or took the fruit from the tree; he plucked it while it was fresh. جَنَى ذَهَبًا : He collected gold from the mine. جَنَى الْعُلَى : He acquired eminence or nobility. جَنَى عَلَيْهِ : He committed a sin against him. جَنَى شَرًّا : He did a bad thing. جَنَى or جَنَى : Whatever is gathered or plucked from the tree; whatever is plucked or gathered while fresh; fruit just gathered or plucked; جَنَى also signifies fruit ready to be gathered or plucked; it also means fresh ripe dates and grapes even cotton and herbage and gold which is collected from its mine and honey when it is gathered and cowries as though gathered from the sea. تُسَاقِطُ عَلَيْكَ رُطْبًا جَنِيًّا : It will cause fresh ripe dates to fall upon thee (19:26). وَجَنَى دَانَ الْجَنَّتَيْنِ دَانَ : And the ripe fruit of the two Gardens within easy reach (55:55).

جَاهَدَ [aor. يَجْهَدُ inf. noun جَهْدٌ as also اجْتَهَدَ inf. noun اجْتِهَادٌ and جَاهِدَ inf. noun مُجَاهَدَةٌ]. جَاهَدَ فِي الْأَمْرِ : He strove or toiled; exerted his power or ability; employed himself vigorously or diligently; took extraordinary pains in such an affair; he did his utmost or used his utmost power in prosecuting his affair so that he was tired by it. جَاهَدَ بِالرَّجُلِ : He examined the man. جَاهَدَهُ الْمَرَضُ : The disease afflicted or weakened or fatigued him. جَاهَدَ دَابَّتَهُ أَوْ أَجْهَدَهُ : He fatigued or wearied the animal; he burdened the beast beyond his power. جَاهَدَ اللَّبَنَ : He churned the milk so as to extract its whole butter. جَاهَدَ الطَّعَامَ : He very eagerly desired the food; or he ate much of the food and left nothing of it. جَاهَدَهَا : He lay with her or compressed her. أَجْهَدَ الْمَالَ : He dispersed his property and wasted it. أَجْهَدَ الْحَقُّ : The truth became manifest. أَجْهَدَ فِي الْأَمْرِ : He was careful in the matter. جَاهَدَ : He exerted his utmost power or ability in contending with an object of his disapprobation, and this is of three kinds, namely a visible enemy, the devil, the devil and one's self, all of which are included in the term as used in Holy Qur'an in (22:79). جَاهَدَ الْعَدُوَّ : He fought with the enemy or he encountered the enemy, imposing upon himself distress or exerting his utmost power or ability to repel him. (inf. noun جِهَادٌ and مُجَاهَدَةٌ) : جَاهَدَ فِي سَبِيلِ اللَّهِ :

He fought in the way of God i.e. in the cause of religion. **جَهَادٌ** : Inf. noun of **جَاهَدَ**, Possessing all the meanings which the word **جَاهَدَ** signifies. Technically the word means fighting in the way of Allah. **وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ** : And who so strives, strives only for the benefit of his soul (29:7). **وَالَّذِينَ جَاهَدُوا فِينَا** : And as for those who strive in Our path (22:70). **وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ** : And strive in the cause of Allah as it behoves you to strive for it (22:79). **وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي** : And if they strive to make thee associate that with Me (29:9). **جُهْدٌ** and **جُهْدٌ** : Power; ability or utmost power or ability; or effort or energy; difficulty; a disease that affects affliction; distress; trouble; labour; toil; exertion; endeavour etc. small provision upon which a man possessing little property can live with difficulty. **أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ** : They swore by God with their most energetic and strongest oaths (5:54). **وَالَّذِينَ لَيَجِدُونَ إِلَّا جُهْدَهُمْ** : And who find nothing to give but their toil i.e. the earnings of their toil (9:79). **جَهْدُ الْبَلَاءِ** : A state of extreme difficulty or trouble. **بَلَغَ جَهْدَهُ** or **بَدَلَ الْجَهْدَ** : He did his utmost. **مُجَاهِدِينَ** (plural **مُجَاهِدُونَ** and **مُجَاهِدٌ**), active Participle from **جَاهَدَ** : He who strives hard or does his utmost. **فَضَّلَ اللَّهُ الْمُجَاهِدِينَ** : Allah has exalted those who strive hard (4:96).

جَهْرٌ [aor. **يَجْهَرُ** inf. noun **جَهْرًا** and **جَهْرًا** and **جَهْرَةً**] : It (a thing) was or became plain, apparent, conspicuous, open or public; it was or became exceedingly plain to be perceived either by sight or by hearing. **جَهْرَ الْأَمْرِ** : He announced openly the affair. **جَهْرَ الْقَوْلِ** : He uttered the speech openly, publicly and with a loud voice. **جَهْرَ الصَّوْتِ** : He raised the voice so as to be heard clearly. **جَهْرٌ** : He was or became great or bulky before the eyes of the beholder; he was or became pleasing in aspect; it (the voice) rose so as to be plainly heard; he was or became high or loud; he was or became loud of voice. **جَهْرَ الرَّجُلِ** : He saw the man without a veil intervening; he regarded him with respect or considered him great. **جَهْرَ الْقَوْمِ** : He thought the people to be many when he saw them. **جَهْرًا بِالْمَعَاصِي** : He made known the acts of sin by talking loudly of them. **لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ** : Allah

does not like the uttering of unseemly speech in public (4:149).
 جَهْرٌ : And utter not thy prayer aloud (17:111).
 جَهْرٌ and جَهْرَةٌ : Plain, manifest, apparent, open or public;
 conspicuous; loudly. رَأَاهُ جَهْرًا : He saw him clearly or with his
 eyes, without anything intervening. لَنْتُؤْمِنُ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً :
 We will not believe in thee unless we see Allah clearly or with
 our own eyes without any thing intervening or see Him face to
 face (2:56). يَعْلَمُ سِرُّكُمْ وَجَهْرُكُمْ : He (God) knows your inside and
 outside (6:4). يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى : He (God) knows what is
 manifest and what is hidden (87:8). لَقِيَهُ جَهْرًا : He met him in the
 day time, openly or publicly. ثُمَّ إِنِّي دَعَوْتُهُمْ جَهْرًا : And I called to
 them aloud (71:9).

جَهَّزَ [inf. noun تَجْهِيْزٌ] : He fitted him out, equipped him with
 what he needed. جَهَّزَ الْعُرُوسَ : He gave the bride with her
 requisites. جَهَّزَ الْمَيِّتَ : He prepared for the dead body what was
 necessary for it. جَهَّازٌ : The requisites, equipments, provisions or
 other requisites for a traveller; household goods or furniture
 and utensils; excellent goods that are conveyed as merchandise.
 فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ : When he had provided them with their
 provision (12:71).

جَهْلٌ [aor. يَجْهَلُ inf. noun جَهْلٌ and جَهْلَةٌ] : He was ignorant, he was ignorant of it; he did not know it. مِثْلِي
 لَيَجْهَلُ مِثْلَكَ : The like of me will not be ignorant of the like of
 thee. جَهَلَ عَلَيْهِ : He acted towards him in a silly and foolish
 manner and wrongly. In Arabic punishment for an evil is
 sometimes denoted by the term used for the evil itself. A poet
 says:

أَلَا لَيَجْهَلُنَّ أَحَدٌ عَلَيْنَا فَسَجْهَلُ فَوْقَ جَهْلِ الْجَاهِلِينَ

Beware! Nobody should show ignorance against us; or we shall
 show greater ignorance in reply i.e. we will severely punish
 such ignorance. جَهَلَ فُلَانٌ رَأْيَهُ : He was ignorant, silly or foolish in
 his opinion or judgement. جَهَلَ الْحَقُّ : He neglected or ignored
 the truth. جَهَلَ الْقَدْرُ : The cooking pot boiled violently. تَجَاهَلَ : He
 pretended ignorance. جَهْلٌ : Ignorance; foolishness; wrong

conduct. **جَهْلٌ** in the sense of ignorance is of two kinds i.e. (1) the non-existence of knowledge of that which should be known; (2) a decisive belief not agreeable with the fact or reality. According to Imam Raghīb it is of three kinds: (1) The mind's voidness of knowledge which is the primary meaning and (2) the believing of a thing to be different from what it is and (3) the doing of a thing in a manner different from that in which it ought to be done. **كَفَىٰ بِالشَّكِّ جَهْلًا** : Doubt is sufficient ignorance. **وَلَكِنِّي أَرَاكُمْ قَوْمًا تَجْهَلُونَ** : I see that you are a people who act ignorantly (11:30). **جَاهِلٌ** (plural **جَاهِلُونَ** and **جَاهِلِينَ** and **جُهَّالٌ** and **جُهَّالَاءُ**) : Ignorant ; neglectful; foolish or silly and wrong in conduct. **هُوَ جَاهِلٌ مِنْهُ** : The lion that is ignorant of the prey. **هُوَ جَاهِلٌ مِنْهُ** : He is ignorant of him (his condition) or it. **يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ** : The ignorant man thinks them to be free from want (2:274). **إِذْ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ** : When you were ignorant (12:90). **أَنَّهُ جَاهِلٌ** : That I may be of the ignorant (2:68). **جَاهِلٌ** means most **جَاهِلٌ** : **جَاهِلٌ** : Indeed he is most unjust and most neglectful (33:73). **جَهَالَةٌ** : Ignorance; foolishness or silliness. **يَعْمَلُونَ السُّوءَ** : **جَهَالَةٌ** : Who do evil due to ignorance. **الْجَاهِلِيَّةُ** : Ignorance. **الْجَاهِلِيَّةُ** : Days of Ignorance; time before the Holy Prophet. **يُظَنُّونَ بِاللَّهِ** : Thinking wrongly of Allah like unto the thought of ignorance (3:155). **أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ** : Do they then seek the judgement of the Days of Ignorance (5:51)? **جَاهِلِيَّةٌ** : **الْجُهَّالَاءُ** : The time or state of ignorance or intense ignorance. **جَاهِلِيٌّ** : A pagan; a pagan Arab; relating to ignorance.

Hell or Hell-fire, a name of the fire with which God will punish the evil-doers in the life to come; a proper name of the abode of punishment. According to some it is an Arabic word applied to the fire of the world to come because of its depth (**جَهَنَّمَ** and **جَهَنَّمَ**) applied to a well meaning deep, in which he who falls perishes) or originally syn. with **النَّارُ**. The word may have been derived from **جَهْمٌ** which means, he became frowning, contracted or ugly in face, ن being something additional the sense being that **جَهَنَّمَ** is a place the very sight of which makes the face of the onlooker contracted on account of aversion. Or it may have

been derived from جَهَنُّ which means the stern or course of face or may have been the result of the combination of جَهْمٌ and جَهَنَ .
فَحَسْبُهُ جَهَنَّمُ : So Hell shall be sufficient for him (2:207).

جو

Atmosphere; air; sky; a low or depressed part of the ground; a vacant or desolate place; the interior of a house or tent; hall; open pasture ground. اَلَمْ يَرَوْا اِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ . : Do they not see the birds held under subjection in the vault of heaven (16:80)?

جَابَ

[aor. يَجُوبُ inf. noun جَوْبًا] : جَابَهُ : He made a hole in it; perforated or pierced or bored it; he cut it. جَابَ الصَّخْرَةَ : He made a hole in the rock; وَثَمُودَ الَّذِيْنَ جَابُوا الصَّخْرَةَ بِالْوَادِ : And Thamud who made holes in the rock; excavated the rocks; cut the rocks and made their dwellings in the valley (89:10). جَابَ الثُّوبَ : He cut the cloth or cut it out. جَابَ الْبِلَادَ : He traversed the towns or crossed or cut through them by journeying. اَجَابَهُ : He answered him, replied to his question. اَجَابَ دُعَاةَهُ : He answered his prayer; he accepted his prayer (inf.noun اِجَابَةٌ الدَّاعِ). اُجِيبُ دَعْوَةَ الدَّاعِ : I answer or accept the prayer of the one who calls Me (2:187). وَمَنْ لَّمْ يُجِبْ دَاعِيَ اللّٰهِ . : He who does not answer the call of one who calls to Allah (46:33). اِسْتَجَابَ لَهٗ وَ اِسْتَجَابَ مِنْهُ : He answered or accepted his prayer. فَاسْتَجَابَ لَهٗ رَبُّهُ . : So his Lord heard his prayer. اَجَابَتِ الْاَرْضُ : The land produced plants or herbage. اِسْتَجَابَ لَهٗ also means: He obeyed him or complied with his desire in doing a thing. اِسْتَجِيبُوا لِلّٰهِ وَلِلرَّسُوْلِ اِذَا دَعَاكُمْ لِمَا يُحْيِيْكُمْ : Respond to Allah (or accept His call) and the Messenger when he calls you that he may give you life (8:25). اِنَّمَا يَسْتَجِيبُ الَّذِيْنَ يَسْمَعُوْنَ . : Only those can accept who listen (6:37). مُجِيبٌ : (act. part. from اَجَابَ) : One who answers the call or summons. الْمُجِيبُ : God Who accepts our prayers. اِنَّ رَبِّيْ قَرِيْبٌ مُّجِيبٌ . : My Lord is nigh and answers prayers (11:62). جَوَابٌ : An answer, a reply or a response; وَلَقَدْ نَادَانَا نُوحٌ : And Noah indeed did cry unto Us and how excellent Answerer of prayers are We (37:76). وَمَا كَانَ جَوَابَ قَوْمِهِ . : And the answer of his people was no other (7:83).

جَادَ

[aor. يَجُوْدُ inf. noun جَوْدَةٌ] : It was or became good, goodly or

excellent; he was or became excellent. جَادَ (inf. noun جَوْدٌ) : He was or he affected to be liberal bountiful or generous. جَادَ بِمَالِهِ : He was liberal with his property. جَادَ بِنَفْسِهِ (inf. noun جَوْدٌ) : He gave up his ghost. جَادَتْ نَفْسُهُ : His soul resigned itself or departed. جَادَ الْمَطَرُ (inf. noun جَوْدٌ) : The rain was or became copious. جَادَتِ السَّمَاءُ : The sky rained. جَادَتِ الْعَيْنُ : The eye shed many tears. جَادَ الْفَرَسُ (and جَوَّدَ and أَجَوَّدَ) : The horse became fleet or swift and excellent in his running. جَادَ إِلَيْهِ : He inclined to him or it. جَادَهُ : He vied with him and overcame him in liberality. جَادَهُ الْهَوَى : Love affected him with longing desire and overcame him. جَوَادٌ : (masculine and feminine) liberal, bountiful or generous; or one who affects or constrains himself to be generous; or one who gives without being asked (plural أَجَوَادٌ); a courser; a fleet or swift and excellent horse (plural جِيَادٌ). أَقْبَلَ جَوَادًا : He advanced like a swift horse. جَيِّدٌ (plural جِيَادٌ) excellent. إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْجِيَادُ : When there were presented to him at eventide light-footed coursers (38:32).

جَارَ

[aor. يَجُورُ inf. noun جَوْرٌ] : He declined or deviated from the right course. جَارَعَ الطَّرِيقَ : He pursued a wrong course; he deviated from the way. جَارَعَلَيْهِ : He acted unjustly towards him, against him. جَارَتِ الْأَرْضُ : The herbage of the land grew tall. جَاوَرَهُ (inf. noun جَوَارٌ) : (1) He lived near him or in his neighbourhood; (2) He bound himself to him by a covenant to protect him. (3) جَاوَرَ : He confined himself in a place of worship for devotion and prayer (inf. noun مُجَاوَرَةٌ). أَقَامَ فِي جَوَارِهِ : He abode in his neighbourhood. هُوَ فِي جَوَارِي : He is under my protection; I am bound by a covenant to protect him. جَاوَرَ بِمَكَّةَ : He abode in Mecca not necessarily for worship. ثُمَّ لِيُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا : Then they will not dwell therein as thy neighbours, save for a little while (33:61). أَجَارَهُ : He protected him; he granted him refuge or rescued him; he aided him; he delivered him from evil. هُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ : Who protects and against Whom there is no protection (23:89). وَ يُجِرْكُمْ مِّنْ عَذَابِ الْيَمِّ : And He will protect you from a painful punishment (46:32). اسْتَجَارَ : He sought or asked to be protected; to be granted refuge or to be saved or

liberated. **إِسْتَجَارَهُ بِفُلَانٍ مِّنْ فُلَانٍ** or **إِسْتَجَارَ مِنْ فُلَانٍ** : He sought the protection of such a one from such a one. **إِسْتَجَارَكَ فَاجِرُهُ** : Who seek thy protection, grant him protection (9:6). **جَارٌ** (plural **جِيرَانٌ**): A neighbour; one who lives near or next door to another; a person whom one protects from wrongful treatment; one who seeks or asks protection; a protector or one who protects another from that which he fears; one who gives refuge or protects; an aider or assister; a confederate; a woman's husband; a man's wife; a partner who has not divided with his partner; a partner who divides the property with another or not; a partner who divides with another; the pudendum of a woman. **وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ** : And the neighbour that is a kinsman and the neighbour that is a stranger (4:37). **وَإِنِّي جَارٌ لَّكُمْ** : And I am your protector (8:49). **تَجَاوَرُوا** : They became mutual neighbours; they bound themselves by a covenant to protect one another. **قِطْعٌ مُّتَجَاوِرَاتٌ** : Diverse tracts adjoining one another (13:5). **جَوْرٌ** an inf. noun used as an epithet = **جَائِرٌ** : Deviating from the right course; acting unjustly. **طَرِيقٌ جَوْرٌ أَوْ جَائِرٌ** : A road or way deviating from the right course. **وَمِنْهَا جَائِرٌ** : And some of them deviate from the right course (16:10). **جَوْرٌ** : Oppression; injustice. **ذُو جَوْرٍ** : Wronged or unjustly treated by the judge.

جَاوَزَ [aor. **يَجُوزُ** inf. noun **جَوَازٌ** and **مَجَازٌ**] : He passed along the place and left it behind. **جَاوَزَ الْحَدَّ** : He exceeded or transgressed the proper limit or bound; he was or became extravagant or exorbitant. **جَاوَزَ الْقَاضِيَ الْبَيْعَ** : The judge executed the transaction. **فَلَمَّا جَاوَزَ** : When they had gone further (18:63). **وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ** : And when We brought the Children of Israel across the sea (10:91). **تَجَاوَزَ عَنْ ذَنْبِهِ** : He forgave him; he overlooked or connived at his sin. **اللَّهُمَّ تَجَاوَزْ عَنِّي** : O God forgive me. **وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ** : And We forgive their sins (46:17).

جَاسَ [aor. **يَجُوسُ** inf. noun **جَوْسًا**] : He sought for or after a thing eagerly and with the utmost of his endeavour. **جَاسَ الْقَوْمُ بَيْنَ بَيْوتِ** : The people went through the middle of the houses and

the streets and sought for what was in them, as a man seeks for news. جَاسَهُمُ الْأَسَدُ : The lion trod upon them; or came into the midst of them and did mischief among them. جَوَّاسٌ : The lion. جَاسُوا خِلَالَ الدِّيَارِ : And they went through the midst of your houses (17:6).

جَاعَ [aor. جَاعَ inf. جَوْعٌ and جَوْعٌ] : He was or became hungry or empty in the belly; cont. of شَبِعَ إِلَيْهِ. جَاعَ إِلَى لِقَائِهِ or جَاعَ إِلَيْهِ : He longed to meet him or extremely desired to meet him. جُوعٌ : Hunger or emptiness of the belly. بِشْيءٍ مِّنَ الْخَوْفِ وَالْجُوعِ : With something of fear and hunger (2:156). إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى : That thou dost not thirst therein nor art exposed to the heat of the sun (20:119). جَائِعٌ : Hungry.

جَوْفٌ A hollow; an interior empty, vacant or void space; a vacancy; the inside or interior of a house; a low and wide tract of land and valley; the middle of a thing; the belly or abdomen of a man; the interior of the belly; the chest or thorax. جَوْفَ اللَّيْلِ الْآخِرِ : The last third of the night. مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ : Allah has not assigned to any man two hearts in his belly (33:5).

جَاءَ [aor. يَجِيءُ and يَجِيءُ inf. noun جِيئًا and جِيئَةً and مَجِيئًا] : He or it came; or was or became present; it came; it came to pass, happened, took place, befell or occurred; it resulted; it ensued. جِئْتُ زَيْدًا : I came to Zaid. جَاءَ الْعَيْثُ : The rain came or descended. جَاءَ أَمْرُ السُّلْطَانِ : The order of the Sultan arrived. جَاءَ كَذَا : He did such a thing. لَقَدْ جِئْتُمْ شَيْئًا إِذَا : Surely, you have done a most monstrous thing (19:90). جِئْتُ شَيْئًا حَسَنًا : I did a good thing. فَإِذَا جَاءَ وَعْدُ رَبِّي : When the Promise of my Lord shall come to pass (18:99). جِئْتِ شَيْئًا فَرِيًّا : Thou hast done a strange thing (19:28). حَتَّى إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ : Until when death comes to or overtakes or befalls one of them (23:100). أَجَأْتُهُ إِلَيْهِ : I compelled him, constrained him or necessitated him, to have recourse or betake himself to it. فَاجَاءَ هَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ : And the pains of childbirth drove her unto or compelled her to have recourse to a trunk of palm-tree (19:24). جَاءَتْ بِوَلَدٍ : She gave birth to a child. جَاءَ بِشَيْءٍ : He brought to pass, did, executed, performed or

effected, a thing; he said or uttered a thing. مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا : He who does good shall have ten times as much (6:161). إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ (37:85) : When he came to his Lord with a sound (whole) heart (37:85). وَالَّذِي جَاءَ بِالصِّدْقِ : And he who brought the truth (39:34). وَجَاءَءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ : And the Prophets and the witnesses will be brought (39:70).

جَيْبٌ [This word should come under the root جوب] : The opening at the neck and bosom of a shirt and the like; a pocket; the heart; the bosom. هُوَ نَاصِحُ الْجَيْبِ : He is pure or sincere of heart or trustworthy or faithful. هُوَ دَنَسُ الْجَيْبِ : He is a person of foul heart. (plural جُيُوبٌ). أَدْخِلْ يَدَكَ فِي جَيْبِكَ : Put thy hand into the bosom of thy garment or into thy bosom (27:13). بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ : And draw their veils over their bosoms (24:32).

جَيْدٌ or جَادٌ أَوْ جَيْدٌ [جَيْدًا inf. يَجَادُ aor. جَادَ] : He had a long neck; or a long and beautiful neck; or a long and slender neck. جَيْدٌ : The neck, generally applied to that of a woman; or the part of the neck upon which the necklace lies; or its forepart. لَيْسَةَ الْأَجْيَادِ : A female soft of neck. فِي جَيْدِهَا حَبْلٌ مِّنْ مَّسَدٍ : Upon her neck a halter of twisted rope (111:6).

6

بَابُ الْحَاءِ

ح

Hā

Numerical Value = 3

حَبَّ [aor. يَحِبُّ or يَجِبُّ inf. noun حُبُّ] : This thing was or became an object of love for me. حَبَّ or حُبَّ : Beloved, lovely charming or excellent is he or it. حَبَّهُ (aor. يَحِبُّهُ) : He loved him. أَحَبَّ [aor. يُحِبُّ] : He stood still; he stopped. حَبَّ : He was fatigued or tired. حَبَبَ الدَّوَاءَ : He formed the medicine into pills. حَبَبَهُ إِلَى : He or it made him or it an object of love to me; he made me to love him or it. لَكِنَّ اللَّهَ حَبَبَ الْإِيمَانَ : God has made faith beloved to you i.e. He has made you to love faith; He has endeared the faith to you (49:8). أَحَبَّ الزَّرْعُ : The plant became full of grain. أَحَبَّهُ or حَبَّهُ : He loved, liked, took pleasure in him or it; he esteemed him as a friend. إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ : Allah loves those who do good (2:196). فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ : Follow me and Allah will love you (3:32). إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ : Thou canst not guide whom thou lovest (28:57). اسْتَحَبَّهُ : He loved him; he esteemed him good. اسْتَحَبَّهُ عَلَى غَيْرِهِ : He preferred him to others. إِنْ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ : If they preferred disbelief to faith (9:23). حُبٌّ or مَحَبَّةٌ : Love; affection; natural disposition or inclination towards a thing that pleases. وَالْقَيْثُ عَلَيْكَ مَحَبَّةٌ مِنِّي : And I wrapped thee with love from Me (20:40). يُحِبُّونَهُمْ كَحُبِّ اللَّهِ : They love them as they should love Allah (2:166). تَحِبُّونَ الْمَالَ : And you love wealth with exceeding love (89:21). حَبٌّ : The lover; the beloved; friend. الْحَبِيبُ : The lover; the beloved (plural الْأَحْبَاءُ هُ). نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاءُهُ : We are the sons of Allah and His loved ones (5:19). حَبٌّ [inf. noun حَبَّةٌ] : Corn; grain; seed; nut; pill; stone of grapes etc. وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ : Nor is there a grain in the darkness of the earth (6:60). نُخْرِجُ مِنْهُ حَبًّا : And We bring out from it clustered grain (6:100). حَبَّةٌ also means a small portion of a thing. حَبَّةُ الْقَلْبِ : Heart's core; the heart's blood. حَبَّةٌ also means a want; or an object of want. حَبْدًا زَيْدٌ : Well-done Zaid. حَبْدًا الْأَمْرُ : Approved, lovely or charming is the thing. حَبْدًا is a word used for praise and appreciation. هَذَا أَحَبُّ إِلَيَّ مِنْ ذَاكَ : This is dearer to me than that. يُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِنَّا : Joseph and his brothers are dearer to our father than we are (12:9).

حَبَّرَ [aor. يَحْبِرُ inf. noun حَبْرًا] and حَبَّرَهُ : He made it

beautiful or adorned it or embellished it and made it plain. حَبَّرَهُ : He or it made him happy; he made him to enjoy a state of ease and plenty; he treated him with honour or with extraordinary honour. حُبِرَ : He was or became or he was made happy. فَهَمَّ فِي رَوْضَةٍ يُحْبِرُونَ : They shall be made happy (or honoured) in a garden (30:16). حَبِرَ الْجُرْحُ : The wound became healed but left scars. حَبَرَ الدَّوَاةَ : He put ink into the inkstand. حَبْرٌ and حَبْرٌ : A good and righteous learned man; a learned man of the Jews or Christians; a great religious leader or chief; happiness and ease (plural أَحْبَارٌ). لَوْلَا يَنْهَاهُمُ الرَّبِّيُّونَ وَالْأَحْبَارُ : Why do not the divines and those learned in the Law among them prohibit them (5:64). حَبْرٌ also means: ink; a kind of variegated cloth; a mark or sign of the enjoyment of ease and plenty; colour; complexion. ذَهَبَ حَبْرُهُ وَسَبْرُهُ : His colour or beauty and goodness of form departed; a mark or trace of beating; an equal; a like; a fellow.

حَبَسَ [aor. يَحْبِسُ inf. noun حَبْسٌ] : He detained, confined him; restricted him; shut him; imprisoned him; prevented or hindered or debarred him from. حَبَسَهُ عَنِ حَاجَتِهِ : He debarred him from getting the thing he wanted. حَبْسٌ : A place of confinement; a prison, a jail. مَا يَحْبِسُهُ : What prevents it. تَحْبِسُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ : You shall detain them both after Prayer (5:107). أَحْبَسَ مَالَهُ فِي سَبِيلِ اللَّهِ : He bequeathed his property to be spent in the way of Allah.

حَبِطَ [aor. يَحْبِطُ inf. noun حَبِطٌ] : The camel ate much or he had pain in his belly from eating much or unwholesome food so that his belly became inflated and he died. حَبِطَ بَطْنُهُ : His belly became swollen so that he died. حَبِطَ عَمَلُهُ and حَبِطَ : His work became dull or void or of no account; it perished (5:6). حَبِطَ دَمُهُ : His blood went unavenged. حَبِطَ مَاءُ الْبَيْتْرِ : The water of the well went down so that it never came to its first place. أَحْبَطَ عَمَلَهُ : He rendered his work null and void and of no account. فَأَحْبَطَ أَعْمَالَهُمْ : So He rendered their works null and void (47:29).

حَبَكَ [aor. يَحْبِكُ inf. noun حَبْكًا] : He tied it and made it firm; he

wore it well and firmly. حُبَاك (plural حُبُك) : An enclosure for cattle; the black thread with which are sewed the borders of a cloth; a streak or line; the ripples of sand. حَبِيكَة (plural حُبُك): The track of the stars, the streak or tract in the sky; the path or way. حَبِيكَة ذَاتِ الْحُبُك (singular حَبِيكَة) : And the sky full of tracks, paths or ways (51:8). حُبُك الْمَاءِ : The ripples of the water.

حَبَلٌ [aor. يَحْبُلُ inf. noun حَبْلٌ] حَبَلَهُ : He bound it or tied it and made it fast with a cord. حَبَلُ الصَّيْدِ : He caught the game with the snare. حُبْلِي : A pregnant woman. حَبْلٌ : A rope or cord; a thing with which one ties a beast; a bond; connection with another by the bond of love or friendship; (وَاسِعُ الْحَبْلِ : liberal in disposition); a covenant or compact; a promise or an assurance of safety or security. إِلَّا بِحَبْلِ مِنَ اللَّهِ وَحَبْلِ مِنَ النَّاسِ : Unless they have a covenant from Allah and a covenant from men (3:113). وَاعْتَصِمُوا بِحَبْلِ اللَّهِ : And hold fast by the covenant of Allah (3:104). حَبْلِ الْوَرِيدِ : Jugular vein (50:17); an extended tract of land collected together abundant and high; heaviness; ponderousness. فَأَذَا حَبَلٌ (حَبْلٌ plural of حَبَلٌ) حَبَالُهُمْ وَعَصِيئُهُمْ يُحْبِلُ إِلَيْهِ : Then lo! their cords and their rods it appeared to him (20:67).

حَتَمَ [aor. يَحْتِمُ inf. noun حَتْمٌ] حَتَمَهُ : He made it or rendered it firm or settled it firmly, namely an affair; he decreed it; ordained it; or decided it finally; He necessitated it; or made or rendered it necessary or unavoidable. حَتَمَ عَلَيْهِ الْأَمْرَ : He made the affair absolutely necessary or unavoidable for him. حَتْمٌ : A decree, an ordinance, a sentence or a judicial decision; an unavoidable thing; pure; genuine; free from admixture. كَانَ عَلَى رَبِّكَ حَتْمًا مَّقْضِيًّا : This is an unavoidable decree of thy Lord (19:72).

حَتَّى It is a particle used in these senses: (1) It denotes the end of an extent which is its predominant meaning. (2) It is used as a preposition signifying 'To' 'till' 'until' or 'to the time of' as in the saying, أَكَلْتُ السَّمَكَ حَتَّى رَأْسِهَا : I ate the fish even to its head. سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ (97:6). (3) It is also followed by a mansoob aorist, أَنْ being here

understood after **حَتَّى** as in **حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى** : Until Moses returns to us. (4) It is also syn. with **كَيْ** denoting a cause or motive and signifying 'to the end that', 'in order that', or 'so that' as in **أَسْلِمَ حَتَّى تَدْخُلَ الْجَنَّةَ** : Become a Muslim so that thou may enter Paradise (or 'in order that' or 'to the end that'). (5) It is also used in the sense of **إِلَّا** meaning 'except' or 'unless'. (6) It is also a conjunction like **وَ** signifying 'And' or rather 'even' as in **أَكَلْتُ السَّمَكَ حَتَّى رَأْسَهَا** : I ate the fish even its head; I ate the fish and its head. (7) It is also used as an inceptive particle as in **أَكَلْتُ السَّمَكَ حَتَّى رَأْسَهَا** : I ate the fish so that its head was eaten. **حَتَّى** is originally **مَا حَتَّى** ('Till when'; 'until when'; 'how long'): The **الف** of **مَا** is elided as in **بِمَ** which originally is **بِمَا**.

حَتَّ

[aor. **يُحِتُّ** inf noun **حَتٌّ**] **حَتَّهٗ** : He hastened him, hurried him uninterruptedly or in any manner. **حَتَّ الرَّجُلَ عَلَى الْأَمْرِ** or **حَتَّنَحَتْ** : He excited, incited, urged or instigated the man to do the thing. **حَتَّ الدَّابَّةَ بالسَّوْطِ** or **حَتَّنَحَتْ** : He urged on the beast with the whip. **حَتَّ الفَرَسَ عَلَى العُدْوِ** : He made the horse to go quickly in a brisk manner or urged him to run by striking him with the feet or whip. **حَتِيثٌ** : A woman inciting, urging or instigating or a woman incited, excited, urged; a sharp man, quick in his affair; quick or swift. **فَرَسٌ حَتِيثٌ السَّيْرِ** i.e. a quick horse; swift-footed. **نَوْمٌ حَتِيثٌ** : Light sleep. **وَلَّى حَتِيثًا** : He retreated quickly and eagerly. **يَطْلُبُهُ حَتِيثًا** : Which pursues it incessantly (7:55).

حَجَّ

[aor. **يُحِجُّ** inf. noun **حَجٌّ**] **حَجَّهٗ** : He went, repaired or betook himself to him; he went or betook himself to an object of respect and reverence; he went or betook himself to him repeatedly or frequently. **حَجَّ بَنُو فُلَانٍ فُلَانًا** : The sons of such a one visited such a one repeatedly or frequently. **حَجَّجْتُ فُلَانًا** : I went to him frequently. **حَجَّ البَيْتِ** : He went to the House of God to perform the Pilgrimage. **أَتَمُّوا الحَجَّ** : And complete the Hajj or Pilgrimage (2:197). **حَجَّ مَكَّةَ** means he went to or visited Mecca to perform the Pilgrimage or simply he performed the Pilgrimage. **حَجَّ عَلَيْهِ** : He came to him. **حَجَّ عَنِ الْأَمْرِ** : He abstained or refrained from doing the thing. **حَجَّ الجِرَاحَ** : He probed the wound. **حَجَّ** also

means: He shaved his head for Pilgrimage. **حَجَّهَ**: He overcame him in or by an argument, a plea, an allegation, a proof, evidence or a testimony. **لَجَّ فَحَجَّ**: He was pertinacious in litigation and overcame therein. **حَجَّ** or **حَجَّجَ**: Pilgrimage to Mecca; the religious rites and ceremonies of the Pilgrimage; **حَجَّجٌ** is sometimes called **الْحَجُّ الْأَكْبَرُ** i.e. the Greater Hajj and **عُمْرَةٌ** is termed **الْحَجُّ الْأَصْغَرُ** i.e. Smaller Hajj. **يَوْمَ الْحَجِّ الْأَكْبَرِ**: On the day of Greater Hajj (9:3). **ذُو الْحِجَّةِ**: The month of Pilgrimage; i.e. the last month of the Arabian Calendar. **حَاجٌّ** (plural **حُجَّاجٌ**). **حَاجٌّ** (singular and plural). **أَجْعَلْتُمْ سِقَايَةَ الْحَاجِّ**: Do you hold the giving of drink to the pilgrims? (9:19) **حَاجَّهُ**: He contended or disputed with him by an argument or plea. **حَاجَّهُ فَحَجَّهَ**: He contended with him by argument and overcame him. **الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ**: Who disputed with Abraham about his Lord (2:259). **حَجَّجٌ أَوْ حِجَّةٌ** (plural **حَجَّجٌ**). **عَلِيَّ أَنْ تَأْجُرَنِي ثَمَانِي حَجَّجٍ**: On condition that thou serve me for eight years (28:28). **حُجَّةٌ**: A mode of argument by which one overcomes an adversary in a litigation or dispute; an argument; a plea; an allegation whether true or false; a proof; an evidence; a testimony; an excuse. **أَنْتَ حُجَّةٌ عَلَيَّ نَفْسِكَ**: Thou art an evidence against thyself. **لِنَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ**: So that people may have no argument against you (2:151). **تِلْكَ حُجَّتُنَا**: And that is Our argument which We gave to Abraham (6:84). **مَا كَانَ حُجَّتَهُمْ إِلَّا أَنْ قَالُوا**: Their only plea or excuse was that they said (45:26). **حَجَّجٌ**: One who disputes and overcomes by argument. The Holy Prophet is reported to have said: **أَنَا حَجَّجُهُ يَوْمَ الْقِيَامَةِ**: I will overcome him by argument on the Day of Judgement.

حَجَبَ [aor. **يَحْجُبُ** inf. noun **حِجَابٌ**] **حَجَبَهُ**: He or it prevented, hindered, debarred him or it. **حَجَبَ بَيْنَهُمَا**: It intervened between the two things. **حَجَبَ صَدْرُهُ**: His bosom became straitened. **فُلَانٌ يَحْجُبُ** **لِلْأَمِيرِ**: Such a one acts as the door-keeper of the prince. **وَبَيْنَهُمَا حِجَابٌ**: And between the two there shall be a partition or barrier or a veil (7:47). **فَاسْأَلُوهُمْ مِنْ وَّرَاءِ حِجَابٍ**: Ask of them behind a curtain (33:54). **حِجَابٌ**: A thing that prevents, hinders or debars; a veil or curtain; a thing that intervenes between two

things i.e. a bar, a barrier, partition, a written charm or amulet; the horizon. **حَتَّى تَوَارَتْ بِالْحِجَابِ** : It became concealed by the horizon (38:33); a mountain or an elevated part of a mountain. **فَعَدَّ فِي ظِلِّ الْحِجَابِ** : He sat in the shade of the mountain; the light of the sun or a side or part of the sun. **مَخْجُوبٌ** : Concealed; debarred; secluded; blind. **هُوَ مَخْجُوبٌ عَنِ الْخَيْرِ** : He is debarred from good. **إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَخْجُوبُونَ** : On that day they will be debarred from their Lord (83:16).

حَجَّرَ [aor. **يَحْجُرُ** inf. noun **حَجْرٌ** and **حُجْرٌ** and **حَجْرَةٌ**] : He prevented, hindered, debarred or prohibited him. **حَجَّرَ عَلَيْهِ الْأَمْرَ** : He made the affair forbidden or unlawful or prohibited to him. **حَجْرٌ** and **حَجْرٌ** : Bosom or breast of a man or woman (plural is **حُجُورٌ**). **فُلَانٌ فِي حَجْرِ فُلَانٍ** : Such a one is in the protection of such a one. **نَشَأَ فِي حَجْرِهِ أَوْ حَجْرِهِ** : He grew up in his care and protection. **الَّتِي فِي حُجُورِكُمْ** : Who are under your care i.e. your wards (4:24). **حَجْرٌ** : Forbidden, unlawful, inviolable or sacred. **وَجَعَلَ بَيْنَهُمَا بَرْزَخًا** : He (God) has made a barrier and strong and inviolable obstruction (25:54). **هَذِهِ أَنْعَامٌ وَحَرْثٌ حَجْرٌ** : These cattle and crops are forbidden (6:139). **هَذَا حَجْرٌ عَلَيْكَ** : This is forbidden or unlawful to thee; any garden or walled garden; the anterior pudendum of a man or woman, a mare; relationship that prohibits marriage; nearness with respect to Kindred; understanding, intelligence, reason. **هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرٍ** : Truly, in this is an oath for men of understanding (89:6). **حُجْرَةٌ** (plural is **حُجْرَاتٌ**) : An enclosure; a chamber, or an upper chamber; apartment; a side; a tomb. **الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ** : Those who call thee from behind the private apartments (49:5). **حَجْرٌ** (plural **حِجَارَةٌ**) : A stone; sand; rock. **أَهْلُ الْحَجْرِ** : The people of the desert. **الْحَجْرُ الْأَسْوَدُ** : The black stone of the Ka'bah. **فُلَانٌ** **إِضْرِبْ** : Such a one is unequalled. **الْحَجْرُ** means gold. **بِعَصَاكَ الْحَجَرَ** : And strike the rock with thy rod (2:61). **فَهَيَّيْ** **الْوَالِدُ لِلْفَرَّاشِ** : They were like the stones (2:75). **وَاللَّعَاهِرِ الْحَجَرُ** : The son shall go to him in whose bed it is born and for the adulterer is stoning or disappointment and prohibition. (A saying of the Holy Prophet).

حَجَزَ [aor. يَحْجِزُ and يَحْجِزُ inf. noun حَجْرًا and حَجِيْزِي and حَجَارَةٌ] : He or it prevented, hindered, impeded, withheld, debarred him or it. حَجَزَ بَيْنَهُمَا : He or it intervened as or formed a separation, a partition, a fence, a barrier or an obstacle or obstruction between them two, he separated them i.e. two things or two persons facing each other. حَاجِزٌ : A thing intervening as a separation, a partition, a fence, a barrier or an obstruction between the two things facing each other. حِجَازٌ is so called because it forms a separation between Nejd and Ghor or between Nejd and the Sahara or between Ghor and Syria or between Nejd and Tihameh. وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا : And Who placed between the two a barrier (27:62). فَمَا مِنْكُمْ مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ. : And none of you could have withheld Us from him (69:48).

حَدَّ

[aor. يَحُدُّ inf. noun حَدٌّ] : He or it prevented, hindered impeded, withheld, restrained, debarred, forbade or interdicted; he repelled, turned away or averted a person from a thing. ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيْدُ : This is what you shunned or from what you turned away (50:20). حَدَّ السَّكِيْنَ : He sharpened the knife. حَدَّ بَصْرَهُ إِلَيْهِ : He looked sharply at him or it or intently or attentively. فَبَصْرَكَ الْيَوْمَ حَدِيْدٌ. : So sharp is thy sight this day (50:23). حَدٌّ : Prevention, hindrance, an impediment a restraint, inhibition, prohibition or interdiction; a restrictive ordinance or statute of God; a bar, an obstruction, a partition or a separation between two things or places to prevent their mixture; a limit or boundary. تَلَاكَ حُدُوْدٌ (plural). جَاوَزَ الْحَدَّ : He exceeded the limit. حُدُوْدُ اللّٰهِ : These are the limits set by God (2:188); a definition; the end extremity or utmost end of a thing; the edge; arms or weapons; a side, region or quarter; station, rank or standing. حَدَّةٌ : sharpness of a sword or knife or the sharpness of temper. اَنْزَلْنَا الْحَدِيْدَ : We have sent down iron (57:26); like iron in sharpness (plural حَدَائِدُ). رَجُلٌ حَدِيْدٌ. : A man sharp of intellect or understanding. فَبَصْرَكَ الْيَوْمَ حَدِيْدٌ. : Thy right or intellect or judgement is sharp this day (50:23). رَائِحَةٌ حَدِيْدَةٌ. : A pungent odour. سَلَقُوْكُمْ بِالسِّنَةِ حِدَادٍ (حَدِيْدٌ plural of حَدَادٌ) : They smite you with sharp tongues

(33:20). **حَادَّهُ أَوْ حَادَدَهُ** : He was or became his enemy; he was or became angry or enraged with him. **يُؤَادُّونَ مَنْ حَادَّ اللَّهَ** : They love those who oppose Allah (58:23). **إِنَّهُ مَنْ يُحَادِدِ اللَّهَ** : Verily he opposes Allah (9:63).

حَدَبٌ [aor. **يَحْدَبُ** inf. noun **حَدَبٌ**] : **حَدِبَ الرَّجُلُ** : The man was or became hump backed; he had a protuberant back and a hollow or receding chest and belly; it was or became protuberant. It rose or grew up or out, high i.e. it became convex. **حَدِبَ عَلَيْهِ** : He was or became affectionate to him. **حَدَبَ عَنْهُ** : He defended him. **حَدَبٌ** : High or elevated ground; **حَدَبٌ مِنَ الْأَرْضِ** : Rugged or high ground. **حَدَبُ الْمَاءِ** : The elevated waves of water; the rolling of water in waves; **حَدَبٌ** also means, a slope in a declivity; a swelling produced by beating upon the skin; the intenseness of the cold of water. **وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ** : They will come forth from every elevated ground (21:97).

حَدَثٌ [aor. **يَحْدُثُ** inf. noun **حُدُوثًا** and **حَدَائِثًا**] : It was new or recent, it (a thing) came into existence; it began to be; it had a beginning; it originated; it existed newly for the first time, not having been before. When the word is mentioned with **قَدَّمَ** it is written **حَدَّثَ** as in the saying **أَخَذَنِي مَا قَدَّمَ وَمَا حَدَّثَ** : Old and new ideas and anxieties came into my mind. **أَحَدَّثَهُ** : He (God) brought it into existence; originated it; invented it; innovated it; He talked of it. **حَتَّى أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا** : He originated an innovation. **أَحَدَّثَ حَدَثًا** : Till I speak to thee concerning it; or should tell thee about it (18:71). **لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا** : That Allah may bring about an event (65:2). **تَحَدَّثَ أَوْ تَحَدَّثَ بِهِ** : He talked of it, related it; he told it. **أَتَحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ** : Do you talk to them of what Allah has disclosed to you (2:77). **وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ** : And of the favour of God you talk or proclaim (93:12). **حَدَّثٌ** : A novelty or new thing; an innovation; a thing not known before. **أَمْرٌ مُحَدَّثٌ** : An innovation. **مُحَدَّثَاتُ الْأُمُورِ** : Innovations; new things. **حَدِيثٌ** : A piece of information; news or tidings; a story or narration; a thing; an account; an information; a discourse; a tradition or saying of the Holy Prophet or simply a saying; a thing talked of

or narrated; subject of a story or talk; new, recent; existing newly, for the first time not having been before; as also حَدِيثٌ : Brought into existence for the first time, not having been before; originated; invented; innovated as also هَلْ أَتَكَ مُحَدَّثٌ : Has the story of Moses come to thee (20:10). حَتَّى : Until they enter into some other discourse (4:141). فَيَأْتِي حَدِيثٌ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ : In what announcement will they believe after Allah and His Signs (45:7). فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ : Then let them bring a saying like it (52:35). مَا كَانَ حَدِيثًا يُفْتَرَى : It is not a thing that has been forged (12:112). أَحَادِيثٌ (plural). وَجَعَلْنَاهُمْ أَحَادِيثَ : And We made them subject of talk or we made them stories (23:45). وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ : And He will teach you the interpretation of things (12:7). وَمَا يَأْتِيهِمْ مِنْ ذِكْرِ مِنْ رَبِّهِمْ : مُحَدَّثٌ : And no new admonition or reminder comes to them from their Lord (21:3).

حَدَقَ [aor. يَحْدِقُ inf. noun حَدَقًا] : He looked at it; he opened his eyes and moved his eyelids or twinkled with his eyes. حَدَقَ الْقَوْمُ بِهِ : The people encircled him from every direction or side. أَحَدَقَتِ الرَّوْضَةَ : The meadow became a garden. حَدِيقَةٌ : A walled garden; a garden surrounded by a wall; any round piece of land surrounded by a fence and the like, or by elevated land; a garden without a wall; a meadow or garden having trees; a garden of palm-trees and grape-vines a dense and luxuriant garden full of fruit-bearing trees; a distinct collection of palm-trees; a plot of seed-produce; a hollow in a valley that retains water. (plural حَدَائِقُ). حَدَائِقُ وَأَعْنَابًا : Gardens and vineyards (78:33). وَحَدَائِقُ غُلْبًا : And thick gardens.

حَذَرَ [aor. يَحْذَرُ inf. noun حَذَرًا] : He was cautious, wary or vigilant; was on his guard; he took care; was in a state of preparation; he feared. اِحْتَذَرَهُ أَوْ حَذَرَهُ أَوْ حَذَرَهُ : He was cautious of it; was on his guard against it; prepared himself or was in a state of preparation against it; he feared it. حَذَرَ أَنْ يَفْعَلَهُ : He was afraid of doing it. حُذِرَ الْمَوْتُ : Death was an object of fear. يَحْذَرُ الْمُنَافِقُونَ : The hypocrites fear (9:64). يَحْذَرُ الْآخِرَةَ : Taking care of the

Hereafter (39:10). **حَاذَرَ الْمَوْتَ** : He feared death. **حَدَّرَ الْأَمْرَ** : He cautioned him against or made him to fear the thing. **يُحَدِّرُكُمُ اللَّهُ** : Allah makes you to fear Him; cautions you against Him or His punishment (3:31). **حَدْرًا أَوْ حِدْرًا** : Caution, vigilance, wariness; guard or care; state of preparation or fear; means of defences. **أَخَذَ حِدْرَهُ** : He took care, was cautious or vigilant. **وَهُمْ** : And they were thousands fearing death (2:244). **الْوَقْتُ حَدْرَ الْمَوْتِ** : And take your means of defence; make your preparation or take your precautions (4:103). **وَأَخَذُوا حِدْرَكُمْ** : They are the enemy, so beware of them (63:5). **حَدْرًا** and **حَدِيرًا** and **حَاذِرًا** : Cautious; wary; vigilant; on his guard; careful; in a state of preparation; fearfulness; fully equipped with arms. **وَأَنَا لَجَمِيعٍ** : And we are truly a vigilant multitude (26:57). **مَحْدُورٌ** : A thing which is feared (pass. part.). **إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْدُورًا** : Surely, the punishment of thy Lord is a thing to be feared (17:58). **وَقَاكَ اللَّهُ كُلَّ مَحْدُورٍ** : May God preserve thee from every thing that is feared. **مَحْدُورَةٌ** : A calamity that is feared; a troop of horses making an hostile attack upon a people; a sudden attack; a punishment. **أَحْدَرُ مِنْ** : He is more cautious than the raven. **حَذَرَكَ زَيْدًا** : Beware thou of Zaid.

حز

[**حَرًّا** [حَرَارَةً and حُرُورًا and حَرًّا] noun **يَحْرُ** and **يَجْرُ** and **يَحْرُ** inf. and **يَحْرُ** aor. **حَرًّا** : He was free born or of noble and free origin; he was or became thirsty; It (the day) was or became hot. **حَرًّا الْمَاءَ** (aor. **يَحْرُ** and **يَجْرُ** and **يَحْرُ**) : He heated water. **حَرَّرَ** (inf. noun **تَحْرِيرٌ**) : he devoted him to the service of the church or religion or God as long as he lived. **حَرَّرَ الْكِتَابَ** : He wrote a writing or a letter well or elegantly, accurately or exactly; **فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ** : So the freeing of a believing slave (4:93). **مُحَرَّرٌ** : Freed from slavery; emancipated; a child devoted by the parent to the service of a church or religion. **إِنِّي نَذَرْتُ لَكَ** : I have vowed to Thee what is in my womb to be dedicated to Thy service (3: 36). **حَرٌّ** and **حُرُورٌ** : Heat; a burning of the heart from pain or wrath or distress and affliction or trouble; difficulty or severity of work. **لَا تَتَفَرَّوْا فِي الْحَرِّ** : Do not

march in the heat (9:81). حَرُورٌ : A hot wind; (syn. with سَمُومٌ) or حَرُورٌ is a hot wind in the night and sometimes in the day and سَمُومٌ is a hot wind in the day and sometimes in the night or interchangeable; the heat of the sun or heat absolutely; constant heat; the fire of Hell. وَلَا الظِّلُّ وَلَا الحَرُورُ : Nor the shade and the heat (35:22). حَارٌّ : Hot. حُرِّيَّةٌ : The state or condition of freedom. حُرٌّ : Free, ingenuous or free-born; generous or noble or of noble origin. حُرًّا الوَجْهَ : The most prominent place of the face; الحُرُّ بِالْحُرِّ : The free for the free (2:179). حَرِيْرٌ : Heated by or affected with wrath, etc. as also مَحْرُورٌ : Silk or dressed silk; a garment or stuff made of silk. وَلِبَاسُهُمْ فِيهَا حَرِيْرٌ : And their dress therein will be of silk (22:24).

حَرَبَ [aor. يَحْرُبُ inf. noun حَرَبٌ] حَرَبَهُ : He plundered him. حُرِبَ مَالُهُ : His property was despoiled. حَارَبَهُ : He waged war with him, warred or battled with him; he was or became hostile or an enemy to him; he disobeyed him, namely God. الَّذِينَ يُحَارِبُونَ اللَّهَ : Those who wage war with Allah; and became His enemy or disobey Him (5:34). أَحْرَبَ الحَرْبَ : He stirred up the war. تَحَارَبُوا : They waged war against one another. حَرْبٌ : War, battle, fight, conflict. وَقَعَتْ بَيْنَهُمْ حَرْبٌ : War happened between them. قَامَتِ الحَرْبُ عَلَى سَاقٍ : The war or battle became vehement. ابْنُ الحَرْبِ : A warrior; a great warrior. رَجُلٌ حَرْبٌ : A vehement or experienced warrior. أَنَا حَرْبٌ لِمَنْ حَارَبَنِي : I am an enemy to him who fights with me or is an enemy to me. فَادْنُوا بِحَرْبٍ مِنَ اللَّهِ : So be prepared for or apprised of war with Allah (2:280). مِحْرَابٌ : The upper end of a sitting-room or of a house or tent or chamber; the chief or most honourable sitting-place; the place where Kings and Chiefs and great men sit; a high place; the highest chamber in a house; a chamber to which one ascends by stairs; a King's closet or private chamber; the station of the Imam in a mosque; a place of worship; a place of assembly; كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا المِحْرَابَ : Whenever Zachariah visited her in the chamber (3:38). The plural is مَحَارِبٌ meaning, palaces; places of worship etc. يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبَ : They build for him what he pleased - palaces, etc. (34:14).

حَرَتْ [aor. يَحْرُتُ and inf. يَحْرُتُ noun حَرْتٌ] حَرَتْ الْمَالَ : He earned wealth and collected it; حَرَتْ : He sought after gain and laboured diligently; he laboured for the goods of this world; he sowed; حَرَتْ الْأَرْضَ : He tilled or cultivated land; he ploughed the ground and sowed seeds on it. حَرَتْ امْرَأَتَهُ : He had frequent sexual intercourse with his wife; حَرَتْ الدَّابَّةَ : He emaciated the beast and fatigued it by journeying on it. حَرَتْ النَّارَ : He stirred the fire; حَرَتْ الْأَمْرَ : He examined, studied and investigated and looked into the affair. حَرَتْ الشَّيْءَ : He learned the thing and applied himself to its study. حَرْتٌ : Gain or acquisition, recompense or reward; a lot, share or portion; worldly goods; مَنْ كَانَ يُرِيدُ حَرْتَ الْآخِرَةِ (42: 21); seed-produce; tilled or a place or land ploughed for sowing; land under crop; crop or produce of land whether field-crop or garden crop; a wife as in كَيْفَ حَرْتُكَ i.e. how is your wife; a road or beaten track or the middle of the road. يُهْلِكُ نِسَاؤُكُمْ حَرْتَكُمْ لَكُمْ (2:224). يَهْلِكُ حَرْتُكُمْ وَالنَّسْلُ (2:204). أَفَرَأَيْتُمْ مَا تَحْرُثُونَ (56:64). حَرَاتٌ : A sower or cultivator of land; one who eats much; a greater eater.

حَرَجٌ [aor. يَحْرَجُ inf. noun حَرَجٌ] حَرَجَ الشَّيْءُ : The thing was or became close strait or narrow. حَرَجَ صَدْرُهُ : His bosom became strait or contracted. حَرَجَ الرَّجُلُ : The man committed a sin or crime for which he deserved punishment; حَرَجَ : He was in difficulty or he became straitened, particularly by the commission of a sin or crime; he became disquieted and contracted in his bosom, and he doubted because doubt disquiets the mind. حَرَجَتِ الْعَيْنُ : The eye became dazzled or sank in its socket and its vision became straitened. حَرَجَ عَلَيْهِ الشَّيْءُ : The thing became forbidden to him; حَرَجَ إِلَيْهِ : He betook himself to him for protection from a difficulty or strait. حَرَجَ الْغُبَارُ : The dust rose in a narrow place. حَرَجٌ : Straitness; or difficulty; a sin, an objection or harm or blame; a crime or an act of disobedience for which one deserves punishment or straitness which is the consequence of

sin or crime. لا حَرَجَ = لا بَأْسَ i.e. no harm, no sin or crime or blame; لا حَرَجَ عَلَيْكَ : No crime, sin, blame or harm on thee. فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ : So let there be no straitness in thy bosom (7:3). لَيْسَ عَلَى الْأَعْمَى حَرَجٌ : There is no sin or blame on the blind man (24:62). حَرَجٌ also means, a piece of wood upon which a dead body is carried or a bier. It is also applied to a she-camel which is lean or lank. حَرَجٌ and حَرَجٌ also means forbidden or prohibited.

حَرَدَ [aor. يَحْرُدُ inf. noun حَرْدٌ] حَرَدَهُ : He repaired or betook himself to him or it; he aimed at, pursued him or it; he prevented, with-held, hindered, prohibited or interdicted him. حَرَدَ (inf. noun حُرُودٌ) : He separated himself from others. حَرَدَ عَلَيْهِ (aor. يَحْرُدُ) : He was angry with him. حَرْدٌ : Aim, intention or pursuit; anger; rancour or enmity which one retains in his heart, watching for an opportunity to indulge in it; prevention, prohibition or interdiction. وَعَدُّوا عَلَى حَرْدٍ فَادْرَبْنَ : And they went early in the morning determined to achieve their purpose or having the power to prevent (68:26).

حَرَسَ [aor. يَحْرُسُ and يَحْرُسُ inf. noun حَرَسًا] حَرَسَهُ : He guarded him, took care of him. حَرَسَ also means, he stole or he stole by night; he stole sheep or camels by night and ate them. In this, this word is used ironically. حَارِسٌ (plural is حَرَسٌ) : Guarding or preserving; a guardian or keeper. حَرَسُ السُّلْطَانِ : The guards of a sultan. حَرَسٌ also means a thief, used in this sense ironically because guardians are sometimes found to be thieves. حَرَسٌ means, a very long time. فَوَجَدْنَاهَا أَلْحَرَسَانَ : So we found them full of guards (72:9).

حَرَصَ [aor. يَحْرُصُ inf. noun حَرَصًا] حَرَصَ الْجِلْدَ : He rent the skin or clove it; he stripped off or removed its superficial part. حَرَصَ عَلَيْهِ [aor. يَحْرُصُ] or حَرَصَ عَلَيْهِ (aor. يَحْرُصُ) : He desired it vehemently; he hankered after it; he strove hard or took extraordinary pains to obtain it; he was excessively solicitous or careful and fearful respecting him; he was excessively compassionate to him. مَا أَحْرَصَكَ عَلَى الدُّنْيَا : How excessively desirous art thou of the

worldly things. **وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ** : And thou wilt find them most covetous of the people (2:97). **أَحْرَصُ** means, more and most vehemently desirous. **وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ** : And you will not be able to do justice between wives even though you wish it excessively (4:130). **إِنْ تَحَرَّصَ عَلَيَّ هُدَاهُمْ** : If thou art solicitous of their guidance (16:38). **حَرِيصٌ** (act. part.). **حَرِيصٌ عَلَيْكُمْ** : He is ardently desirous of your welfare or compassionate to you (9:128).

حَرَضٌ [aor. **يَحْرُضُ** and inf. **يَحْرِضُ** noun **حُرُوضًا**, and **حَرَضٌ** aor. **يَحْرُضُ** inf. noun **حَرَضٌ** and **حَرَضٌ** noun **حَرَضًا**, and **حَرَضٌ** aor. **يَحْرُضُ** inf. noun **حَرَضَةٌ** and **حَرَضٌ** : His stomach became in a corrupt or disordered state; he became in a corrupt or disordered state and sick, or diseased so as to defile himself in his clothes; he became emaciated by grief or by excessive love; he became at the point of death and he suffered protracted disquietude of mind and disease; (**حَرَضٌ** : He died or perished); he was or became low, base, mean; unable to rise from or quit his place or possessing no good; he was or became neglected and forsaken. **حَرَضٌ** : Corruptness in the body and in the intellect and in one's course of conduct; a man in a corrupt or disordered state; sick or diseased; a man having his stomach in a disordered state; a man suffering from or protracted disquietude of mind; weary or fatigued; at the point of death; emaciated by grief or by excessive love; heavily oppressed by disease so as to be at the point of death; extremely aged; old and weak; withering, possessing no good etc. **حَتَّى تَكُونَ حَرَضًا** : Until thou art wasted away (12:86). **حَرَضَهُ** : He excited, incited, urged or instigated him and roused him to ardour or to apply himself constantly or perseveringly. **حَرَضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ** : Urge the believers to fight (8:66).

حَرَفٌ [aor. **يَحْرِفُ** and inf. **يَحْرِفُ** noun **حَرَفٌ**] **حَرَفَ الشَّيْءَ عَنْ وَجْهِهِ** : He turned the thing from its proper way or manner or altered it therefrom. **حَرَفَ فِي مَالِهِ** : He suffered the loss. **حَرَفَ الْقَوْلَ** : He altered the word from its proper meaning. **تَحْرِيفٌ** (inf. noun)

signifies the altering of words from their proper meanings. يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ : Pervert or alter the words from their proper places (4:47). تَحَرَّفَ عَنْهُ : He leaned or turned to one side. مُتَحَرِّفًا لِقِتَالٍ : Turning away for the purpose of returning to fight (8:17). حَرْفٌ : The extremity, verge, border, brink, side or edge of anything; pointed, sharp or edged summit of a mountain. فُلَانٌ عَلَى حَرْفٍ مِّنْ أَمْرِهِ : Such a one is standing aloof with respect to his affair; وَمِنَ النَّاسِ مَن يَّعْبُدُ اللَّهَ عَلَى حَرْفٍ (أَحْرَافٌ plural): And among men there is he who serves Allah standing as it were on the verge (22:12); a letter of the alphabet (حُرُوفٌ plural); a particle; a word; a dialect, an idiom or a mode or manner of the expression, peculiar to certain tribes of the Arabs. The Holy Prophet said: نُزِلَ الْقُرْآنُ عَلَى سَبْعَةِ أَحْرَافٍ : The Qur'an has been revealed according to seven dialects. فُلَانٌ يَقْرَأُ بِحَرْفِ ابْنِ مَسْعُودٍ : Such a one recites in the manner of Ibn Masud.

حَرَقَ [aor. يَحْرِقُ inf. noun حَرَقًا] حَرَقَهُ : He filed it; he rubbed one part of it with another. حَرَّقَهُ أَوْ أَحْرَقَهُ : He burned him or it much or frequently or repeatedly. أَحْرَقَهُ : It pained him; or caused him burning pain said of beating or a blow. أَحْرَقْنَا فُلَانًا : Such a one annoyed, hurt or afflicted us. أَحْرَقَهُ بِاللِّسَانِ : He blamed, upbraided or reproached him. أَحْرَقَهُ : He or it destroyed or caused him or it to perish. اِحْتَرَقَ : It burned or became burned much or repeatedly; or it perished. فِيهِ نَارٌ فَاحْتَرَقَتْ : In it is fire, so it became burned (2: 267). قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ (21:69). حَرِيقٌ : Heat or cold or a wind or some other cause of harm that burns or nips, shrinks, shrivels or blasts; anything burnt; the flame. ذُوقُوا عَذَابَ الْحَرِيقِ : Taste ye the punishment of burning (3:182).

حَرَكَ [aor. يَحْرِكُ inf. noun حَرَكًا and حَرَكَ aor. يَحْرِكُ inf. noun حَرَكَ] : He or it moved; was or became in a state of motion or commotion. حَرَّكَهُ : He moved it or him stirred, agitated, shook him or it. لَا تُحَرِّكْ بِهِ لِسَانَكَ : Move not thy tongue therewith (75:17).

حَرْمٌ [aor. يَحْرُمُ inf. noun حُرْمٌ and حُرْمٌ and حُرْمَةٌ and حَرَامٌ and حَرَمَةٌ]

حُرِّمَ عَلَيْهِ الشَّيْءُ : It (a thing) was or became forbidden, prohibited or unlawful; to him a thing (or a man) was or became sacred or inviolable or entitled to respect for him. (يَحْرِمُ الشَّيْءَ (aor. حَرَّمَ الشَّيْءَ) : He denied him the thing; he refused to give him the thing. حَرَّمَ (aor. يَحْرِمُ) : He persisted or persisted in litigation; he litigated. حُرِّمَ الشَّيْءُ : He was denied or deprived of the thing. مَحْرُومٌ (مَحْرُومُونَ plural) : One deprived of or denied something; held in respect or reverence. لِلْسَّائِلِ وَالْمَحْرُومِ : For him who begs and who is denied (70:26). بَلْ نَحْنُ مَحْرُومُونَ : But we are deprived (56:68). حَرَّمَ عَلَيْهِ الشَّيْءَ أَوْ حَرَّمَهُ : He forbade, prohibited or made the thing unlawful to him. حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي : I have forbidden myself injustice or I am above injustice or wrongdoing; حَرَّمَهُ : He made or pronounced it or him sacred or inviolable or entitled to reverence or respect; he bound it hard; he denied him the thing. إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ : He (God) has made unlawful or has forbidden to you which dies of itself (2:174). حَرَّمَ الرَّبُّوا : He (God) has made unlawful or has forbidden interest (2:276). وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ : And you kill not the life which Allah has made sacred (6:152). وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ : And We prohibited to him the foster mothers (28:13). حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتِكُمْ : Forbidden to you are your mothers. (4:24). مُحْرَمٌ (مُحْرَمَةٌ feminine مُحْرَمَاتٌ plural) : Forbidden, prohibited or made unlawful; made or pronounced sacred or inviolable or entitled to respect. الْمُحْرَمُ : The first month of the Arabic Calendar. وَهُوَ مُحْرَمٌ عَلَيْكُمْ إِخْرَاجُهُمْ : While their expulsion was unlawful to you (2:86). فَإِنَّهَا مُحْرَمَةٌ : Verily, it will be forbidden them for forty years عَلَيْهِمْ أَرْبَعِينَ سَنَةً (5:27). حَرَامٌ : Near Thy sacred House (14:38). عِنْدَ بَيْتِكَ الْمُحَرَّمِ : Forbidden, prohibited or unlawful; sacred or inviolable; (حُرْمٌ plural) applied to a man signifies, entering into حَرَمٌ or the sacred territory of Mecca and Medina = مُحْرَمٌ which means, in or entering upon the state of إِحْرَامٌ. الشَّهْرُ الْحَرَامُ : The Sacred Month. الْأَشْهُرُ الْحَرَامُ (Plural): The Sacred Months or the forbidden months, namely دُوَالْقَعْدَةَ, دُوَالْحِجَّةَ, الْمُحْرَمُ, رَجَبٌ, فَإِذَا رَجَبٌ, الْمُحْرَمُ, دُوَالْقَعْدَةَ : And when the Sacred Months or forbidden months have passed (9:5). الْمَسْجِدُ الْحَرَامُ : The Sacred Mosque.

يَسْتَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ : The Sacred House. : أَلَيْبَتُ الْحَرَامِ : They ask thee regarding fighting in the Sacred Month (2:218).
 فَلَا يَقْرُبُوا الْمَسْجِدَ الْحَرَامَ : They should not come near the Sacred Mosque (9:28).
 وَلَا يَمِينُ الْبَيْتِ الْحَرَامِ : Nor repairing to the Sacred House (5:3).
 هَذَا حَلَالٌ وَهَذَا حَرَامٌ : This is lawful and this is unlawful (16:117).
 وَحَرَامٌ عَلَى قَرْيَةٍ أَهْلَكْنَاهَا : And it is forbidden to a town which We destroy (21:96).
 فَادْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ : And remember Allah at الْمَشْعَرُ الْحَرَامُ (2:199).
 الْمَشْعَرُ الْحَرَامُ : Is the name given to a small hillock in Muzdalifah which lies between Mecca and Arafat.
 حُرْمَةٌ : The state of being forbidden, prohibited or unlawful and of being sacred or inviolable or of being respected; sacredness or inviolability; respect or reverence, (حُرْمَاتٌ plural); a thing that is or should be inviolable or sacred or revered or respected; a compact, covenant or an obligation; a promise or assurance of security, that should be regarded as sacred or inviolable or the non-observance of which is blamable; a shore, portion or lot.
 وَالْحُرْمَاتُ قِصَاصٌ (plural): And for all sacred things there is the law of retaliation (2:195).
 حُرْمَاتُ اللَّهِ : The inviolable ordinances and prohibitions of God and inviolable things or what it is incumbent on one to perform and unlawful to neglect or all the requisitions of God relating to the rites and ceremonies of Pilgrimage.
 وَمَنْ يُعْظِمَ : And whoever respects the sacred ordinances of Allah (22:31).
 مَحْرَمٌ : A female relation whom it is unlawful to marry.
 هِيَ لَهُ مَحْرَمٌ وَهُوَ لَهَا مَحْرَمٌ : She is unlawful to him and it is unlawful for her to marry him.
 حَرِيمٌ : Anything forbidden; sacred; women; apartments of women; Sanctuary; precinct; pilgrim's cloak; a friend; a partner.
 هُوَ حَرِيمٌ صَرِيحٌ : Such a one is a sincere friend.

حَرَى [aor. يَحْرَى] : It decreased or waned after increase. تَحْرَى : He sought after; aimed at; pursued; tried to obtain it or made it his object; he sought what was most suitable, fit, or proper to be done. تَحْرُوا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الْأَوَاخِرِ : Seek the night of Destiny in the last ten nights. تَحْرَى بِالْمَكَانِ : He tarried, waited in the place. فَأَوْلَيْكَ تَحْرُوا رَشْدًا : These have aimed at or sought after the right

course.

حَزَبَ [aor. **يَحْزُبُ**] **حَزَبَهُ** : It (an event) befell him; distressed him; it overcame him suddenly or unexpectedly. **حَازَبَهُ** : He was or became a member of his party; he helped or aided him. **تَحَزَّبُوا** : They became or formed themselves into parties; they collected themselves together. **حِزْبٌ** : In its primary acceptation, means a party of company of men assembling themselves on account of an event that has befallen them; a party, portion, class of division of men; the troops or combined forces of a man; his party; partisans or faction ready for fighting and the like; any party agreeing in opinions and actions whether meeting together or not. **فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ** : Surely, the party of Allah, they shall triumph (5:57). **لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى** : So that We might know which of the two parties was best able to calculate (18:13). **وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ** : And when the believers saw the allies (parties or troops) (33:23) **إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ** : I fear for you the like of what befell the parties (40:31).

حَزِنَ [aor. **يَحْزِنُ** inf. noun **حُزْنٌ**] : He grieved, mourned or lamented; he was sorrowful or unhappy; **لَهُ** and **عَلَيْهِ** : For him or it. **حَزَنَهُ** (aor. **يَحْزِنُ** inf. noun **حُزْنٌ**) : He or it (an affair or an event) grieved him or made him sorrowful or unhappy = **أَحْزَنَهُ** : It caused him to fall into **حُزْنٌ** i.e. grief; sorrow. **حُزْنٌ** and **حَزْنٌ** : Grief, mourning, lamentation, sorrow, sadness, unhappiness; contrary of **فَرَحٌ** or **سُرُورٌ** i.e. happiness, and is equal to **هَمٌّ** but **هَمٌّ** or **خَوْفٌ** generally and according to common usage is for some evil that is expected to happen whereas **حُزْنٌ** is grief arising out of an unpleasant event that has happened or on account of an object of love that has passed away or a roughness in the spirit, occasioned by grief (plural **أَحْزَانٌ** i.e. griefs). **فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ** : No fear (about the future) will come upon them, nor will they grieve (about the past) (2:39) **الْحَمْدُ لِلَّهِ الَّذِي أَدَهَبَ عَنَّا الْحَزْنَ** : Praise be to Allah, Who has removed grief from us (35:35). **حَزِينٌ** as also **مَحْزُونٌ** : Grieved, sorry or sorrowful. **صَوْتٌ حَزِينٌ** : A soft, easy, plain tide or melodious voice.

حَسَّ [aor. **يَحْسُ** inf. noun **حَسًّا**] **حَسَّهُ** : He killed him, and extirpated him or he slew him quickly; he slew him with a quick and extirpating slaughter; he made his sound or motion to cease; **حُسَّ** : It was utterly destroyed so that nothing was left in place thereof. **حَسَّهُمْ** : He trod them underfoot and despised them. **حَسَّ** **الْبُرْدُ الزَّرْعَ** : The cold killed, nipped, shrunk, shrivelled, blasted or burned the seed produce. **إِذْ تَحْسُونَهُمْ** : When you were slaying and destroying them (3:153). **حَسَّ اللَّحْمَ** : He put the meat on the ambers. **حَسَّ بِالْخَبِيرِ** (aor. **يَحْسُ** and **يَحْسُ**) : He believed in the news; he believed it to be true. **حَسَّ لِفُلَانٍ** : He was or became tender or compassionate towards him. **أَحَسَّ الشَّيْءَ** (Inf. noun **إِحْسَاسٌ**) : He perceived the thing; he knew the thing by means of any of the senses. **أَحَسَّ** : He perceived; he saw; he felt; he knew; he thought or opined. **فَلَمَّا أَحَسَّ عَيْسَى مِنْهُمْ الْكُفْرَ** : When Jesus perceived their disbelief (3:53). **فَلَمَّا أَحَسُّوا بَأْسَنَا** : When they felt or perceived Our punishment or might (21:13) **هَلْ تُحِسُّ مِنْهُمْ** : Canst thou see any one of them (19:99). **فَتَحَسَّسُوا مِنْ يُوسُفَ** : So search for, or inquire about Joseph (12:88). **حَسِيسٌ** : A sound; or a low, faint, gentle or soft sound; motion; slain or killed; sound by which a person is perceived; the passing of anything near by one so that he hears it without seeing it. **لَا يَسْمَعُونَ حَسِيسَهَا** : They will not hear the faintest sound thereof (21:103). **حِسٌّ** : A sense; faculty of sense; any motion or low sound; a pain that attacks a woman in the womb after child birth or the pain of child birth. **الْحَوَاسُ الْخَمْسَةُ** : Hearing; seeing; smelling; tasting and touch. **حَوَاسُ الْأَرْضِ** : Cold and hail and wind and locusts and beasts. **أَصَابَتْهُمْ حَاسَةٌ** : Injury befell them.

حَسَبَ [aor. **يَحْسُبُ** inf. noun **حَسْبًا** and **حِسَابًا** and **حُسْبَانًا** and **حُسْبَانًا** and **حُسْبَانًا**] **حَسَبَهُ** : He numbered, counted, reckoned or calculated or computed it. **حِسَابٌ** (**حُسْبَانًا**) which means numbering, counting, reckoning, calculating; computation; **وَاللَّهُ يَرِزُقُ مَنْ يَشَاءُ** and **بِغَيْرِ حِسَابٍ** : Allah bestows His gifts on whomsoever He pleases without reckoning (2:213). **وَعَلَيْنَا الْحِسَابُ** : And on Us the reckoning (13:41). **وَهُوَ سَرِيعُ الْحِسَابِ** : And He is swift at reckoning (13:42). **يَوْمَ يَقُومُ الْحِسَابُ** : On the day when the

reckoning will take place (14:42). وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ : And thou art not at all accountable for them (6:53). وَلَمْ أَدْرَمَا : And I had not known what my account was (69:27). حِسَابِيَّةٌ : A reckoner; or giver of what is sufficient. كَفَى بِاللَّهِ حَسِيبًا : God is sufficient as a Reckoner or as a Giver of what is sufficient or of gifts. إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا : Surely Allah takes account of all things (4:87). حِسَابٌ : A gift according to one's works; a sufficing thing; a large gift; memorable actions; a great number; the reckoning of causes of glory or of what is numbered; a number or quantity. حَسْبٌ : Sufficiency; sufficient. حَسْبِكَ ذَلِكَ : This is sufficient for thee. حَسْبِكَ اللَّهُ : God is sufficient for thee; may God punish thee = يَا أَيُّهَا النَّبِيُّ حَسْبِكَ اللَّهُ : O Prophet, God is sufficient for thee (8:65). حَاسِبٌ = حَسِيبٌ : A reckoner; an accountant. plural of حَاسِبِينَ (حَاسِبٌ) : And He is the Quickest of reckoners (6:63). حُسْبَانًا : Thunderbolts; small arrows; وَيُرْسِلُ عَلَيْهَا حُسْبَانًا : And He will send on it thunderbolts or a thunderbolt (18:40). حُسْبَانٌ : A punishment; a calamity or affliction with which a man is tried; evil; mischief; locust; dust or smoke; fire; small arrow; حُسْبَانًا = حَسَابًا : The sun and the moon for reckoning; وَالشَّمْسُ وَالْقَمَرُ حُسْبَانًا ; حَسَابًا : And the moon and the sun according to a reckoning (55:6). حَسِبَهُ (aor. يَحْسِبُ and يَحْسَبُ) : He esteemed, thought, or supposed him or it to be so. حَسِبْتُهُ صَالِحًا : I thought him to be good. أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ : Do you think that you would enter Paradise (3:143) أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ : Do you think that We have created you without a purpose (23:116). حَاسِبَهُ : He reckoned with him. حَاسَبَهُ عَلَيْهِ : He called him to account for it. فَحَاسَبْنَاهَا حِسَابًا شَدِيدًا : So We called it to sever account (65:9). اِحْتَسَبَ الْأَمْرَ : He thought and counted the affair. اِحْتَسَبَ أَجْرًا : He reckoned upon a reward or he sought a reward from God. وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ : And He provides him whence he does not expect or count. مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا : Whoso fasts during Ramadhan believing in God and counting upon or seeking a reward from Him. اِحْتَسَبْتُ مَا عِنْدَهُ : I learned or endeavoured to learn what knowledge he had. حَسْبٌ (aor. يَحْسِبُ) :

He was or became of good actions or nobility. أَحْسَابٌ (حَسَبٌ is plural): Measure, quantity; amount, value; honour, distinction; merits; noble pedigree. يُجْزَى الْمَرْءُ عَلَى حَسَبِ عَمَلِهِ : Man will be paid according to the amount or quality of his work.

حَسَدٌ [aor. يَحْسُدُ and inf. non يَحْسِدُ and حَسَدٌ and حَسَدٌ] حَسَدَهُ عَلَى الشَّيْءِ or حَسَدَهُ عَلَى الشَّيْءِ : He envied him for the thing or he envied him the thing (wishing that he might be deprived of it). حَسَدَهُ عَلَى شَجَاعَتِهِ : He wished that he possessed courage like him (without wishing that he may be deprived of it). Thus حَسَدٌ i.e. envy is of two kinds Good or bad. The first kind of حَسَدٌ is that the possessor may become deprived of the thing he possesses and it may become transferred to him; the good حَسَدٌ consists in the حَاسِدٌ wishing that the good thing possessed by the مَحْسُودٌ might also be possessed by him, the possessor also retaining it. حَسَدَنِي : May God punish me for my envy if I envy thee. حَسَدٌ : Envy; or the wishing that a blessing, or a cause of happiness may depart from its possessor and become transferred to one self. حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ : Out of envy from their own selves (2:110). This is the predominant meaning of حَسَدٌ but حَسَدٌ as shown above is used in good sense also. حَاسِدٌ : Envier; one who envies (plural حَسَادٌ) حَسُودٌ : Envious. مَحْسُودٌ : One who is envied. أَمْ يَحْسُدُونَ النَّاسَ : Do they envy men? (4:55) وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ : And from the evil of the envier when he envies (113:6).

حَسِرَ [aor. يَحْسِرُ and inf. noun حَسِرًا and حُسُورًا] and حَسِرَ [aor. يَحْسِرُ and inf. noun حَسِرًا and حُسُورًا] : The eye became fatigued and dim and dull. حَسِرَ الشَّيْءُ : The thing became manifest. حَسِرَ الْمَاءُ : The water sank and disappeared; or became low; or retired. حَسِرَتِ الدَّائِبَةُ : The beast became tired or fatigued so that it was left to remain where it was. (inf. noun حَسِرًا) حَسِرَ or اسْتَحْسَرَ : He became tired, fatigued or jaded or he (the beast) fell down from fatigue. اسْتَحْسَرَ : He was tired and felt weary. اُدْعُوا اللَّهَ وَ لَا تَسْتَحْسِرُوا : Pray to God and do not be weary or feel weary or

tired. **حَسِرَ عَلَيْهِ** : And they do not weary (21:20). **حَسِرَةٌ** (inf. noun **حَسِرَةٌ**) : He grieved for it or at it; he regretted it; he felt or expressed grief, sorrow or regret on account of it. **حَسْرَةٌ** : Grief or regret; intense lamentation or expression of pain or of grief or of sorrow (**حَسْرَاتٌ** : plural). **يَا حَسْرَتَا عَلَيَّ** : O my grief or regret for it. **يَا حَسْرَةَ عَلَى الْعِبَادِ** : Alas for the servants (36:31). **يَا حَسْرَتَنَا عَلَى مَا فَرَّطْنَا فِيهَا** (6:32) : Thus will Allah show them their works as anguish for them (2:168) **وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ** : And thou warn them of the Day of Regret (19:40). **حَسَرَهُ عَنْ شَيْءٍ** : He removed it, took it off from a thing which it covered. **حَسَرَتِ الْجَارِيَةُ حِمَارَهَا عَنْ وَجْهِهَا** : The girl removed the veil from her face. **حَسَرَ الدَّابَّةَ** : He drove the beast till it was tired. **حَسِيرٌ** : Tired, fatigued or jaded; sight that is dim, dull or hebetated and failing; grieving or regretting or grieving intensely on account of a thing that has escaped one. **يُنْقَلِبُ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ** : Thy look will come back to thee confused, while it is fatigued (67:5). **حَسْرَةٌ** (**حَسْرَةٌ** which is pass. part. noun of **حَسَرَهُ**) : Removed; put off; taken off or stripped off; hence a man who has given all that he had so that nothing remains in his possession; tired, fatigued; exhausted; grieving or regretting, being syn. with **حَسِيرٌ** : Thou sit down blamed or exhausted (17:30).

حَسَمَ [aor. **يَحْسِمُ** inf. noun **حَسَمٌ**] : He cut it; or cut it off entirely. **حَسَمَ العِرْقَ** : He cut the vein and then cauterized it to prevent the flow of blood. **حَسَمَ فِي العَمَلِ** (inf. noun **حُسُومٌ**) : He strove, toiled and wearied himself in work. **حَسَمَهُمْ** : It caused them to perish. **حُسَامٌ** : A sword; a sharp sword. **لَيْلَةٌ حُسَامٌ** : A lasting night; a night of lasting evil. **حُسُومٌ** : Unluckiness or in auspiciousness. **الْأَيَّامُ الحُسُومُ** : The Days that are consecutive with evil; or that cut off or prevent good or prosperity; disastrous Days. **حُسُومًا** : Consecutively. **سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا** : He caused to blow against them for seven nights and eight days consecutively (69:8).

[aor. يَحْسُنُ inf. noun حُسْنًا and حَسَنًا] : He or it was or became good or goodly, beautiful, comely or pleasing. حَسَنٌ زَيْدٌ : Zaid is very good. حَسَنٌ أَوْلِيَاكَ رَفِيقًا : Excellent or very good companions are these (4:70). وَحَسُنَتْ مُرْتَفَقًا : And excellent is as a place or rest (18:32). أَحْسَنَ : He did that which was good; he did well. ثُمَّ اتَّقُوا وَاحْسِنُوا : Then fear God and do good (5:94). أَحْسَنَهُ : He made or rendered it good or beautiful; he embellished or adorned it. أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ : Who has made beautiful every thing that He has created (32:8). قَدْ أَحْسَنَ بِي : And He did good to me or bestowed upon me a favour (12:101). إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ : He is my Lord, He has made my stay beautiful or good or honourable (12:24). وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ : And do good as God has done good to thee (28:78). أَحْسَنَهُ : He knew it well. هُوَ مَا أَحْسَنَهُ وَأَحْسِنَ : He knows well the Arabic language. يَحْسِنُ الْعَرَبِيَّةَ بِهِ : How good he is. حَسَنٌ and حُسْنٌ : Good; excellent; goodness or goodliness; beauty or comeliness; just proportion of the parts of the body to one another; anything that is desired; anything such as is approved by the intellect; such as is approved by natural desire; what is approved by the intellect or by sight or by mental perception. حَدِيثٌ حَسَنٌ : A tradition of good authority. حَسَنٌ and حُسْنٌ means also good, pleasing or pleasant discourse or talk. وَإِمَّا وَقُولُوا لِلنَّاسِ حُسْنًا : And speak good words to men (2:84). ثُمَّ بَدَلْ حُسْنًا بَعْدَ سُوءٍ : Or do them good (18:87). وَكَوْا أَعْجَبَكَ حُسْنُهُنَّ : Then does good instead after evil (27:12). وَاللَّهُ عِنْدَهُ : Though their goodness (or beauty) please thee (33:53). حُسْنُ الْمَاِبِ : It is Allah with Whom is excellent home (3:15). يُقْرِضُ : And excellent reward of the next (3:149). وَاللَّهُ قَرِضًا حَسَنًا : Will lend Allah a goodly loan (2:246). وَأَنْبَتَهَا نَبَاتًا : And He caused her to grow an excellent or good or goodly growth (3:38). وَلِيُسَبِّلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا : And He might confer upon the believers a good benefit (or favour) from Himself (8:18). حَسَنَةٌ (plural حَسَنَاتٌ and feminine of حَسَنٌ) : A good action or act; an act of obedience to God; the reward of a good action; a good benefit, benefaction, boon or blessing; abundance of comforts and conveniences of life; ampleness of

circumstances and success. رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً : Our Lord grant us good in this world (2: 202). مَنْ يَشْفَعُ شَفَاعَةً حَسَنَةً : And who makes a good intercession (4: 86). فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ : In the Messenger of God an excellent exemplar or excellent example (33:22). إِنَّ الْحَسَنَاتِ يُدْهِبُنَ السَّيِّئَاتِ : Surly, good works drive away the bad ones (11:115). أَحْسَنُ (feminine is حَسَنَاءُ and حُسْنِي) denotes the comparative and superlative degrees of حَسَنٌ. فَيَتَّبِعُونَ حَسَنَهُ : Then they follow the best of it (39:19). هُوَ الْأَحْسَنُ : He or it is better and best; he is more and most beautiful. وَمَنْ أَحْسَنُ دِينًا : And who is better in faith (4:126). وَجَادِلْهُمْ بَالَّتِي هِيَ أَحْسَنُ : And argue with them in a way that is best (16:126). فِي أَحْسَنِ تَقْوِيمٍ : In the best make (95:5). حُسْنِي : That which is better and that which is best; the good final and ultimate state or condition; the vision of God; Paradise; victory; martyrdom. وَتَمَّتْ كَلِمَةُ رَبِّكَ : And the gracious word of thy Lord was fulfilled (7:138). وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَى : And to Allah belong all best (or perfect) names (7:181). لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْحُسْنَى : For those who respond to their Lord is eternal good (13:19). هَلْ تَرَبُّصُونَ بِنَا إِلَّا : You do not wait for us anything except of the two good things victory or martyrdom (9:52). حَسَانٌ (plural of حَسَنٌ and حَسِينٌ and حَسَنَاءُ and حَسَنَةٌ) : Therein are goodly beautiful ones (55:71). عِبْقَرِيُّ حَسَانٌ : Beautiful carpets (55:77). إِحْسَانٌ : Benefit, beneficence; goodness; favour, kindness, courtesy; best way. The Holy Prophet is reported to have defined إِحْسَانٌ as أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ : That you worship Allah as if thou see Him or as if He sees to thee. إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ : Verily, God enjoins justice and the doing of good to others (16:91). اتَّبِعُوهُمْ بِإِحْسَانٍ : And those who followed them in the best manner (9:100). تَسْرِيحٍ بِإِحْسَانٍ : Send them with kindness (2:230). مُحْسِنٌ (plural and feminine مُحْسِنَاتٌ) : One who does good to others; righteous one; one who has much knowledge; إِذَا تَرَاكَ مِنَ الْمُحْسِنِينَ : Indeed we see thee of the righteous or of those endowed with knowledge (12:37). وَهُوَ مُحْسِنٌ : And he is the doer of good (2:113); وَالَّذِينَ هُمْ مُحْسِنُونَ (plural);

good (16:129); **أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ** (**مُحْسِنَاتٌ** is the plural of **مُحْسِنَةٌ** which is feminine of **مُحْسِنٌ**) : He (God) has prepared for the women among you who do good (33:30).

حَشَرَ [aor. **يَحْشُرُ** and inf. **يَحْشِرُ** noun **حَشْرٌ**] : **حَشَرَ النَّاسَ** : He collected the people; He collected the people and drove them. **حَشَرَهُ عَنْ وَطَنِهِ** : (1) He banished him from his native country; (2) he compelled him to emigrate. **حَشَرَتْهُمُ السَّنَةُ** : The year of dearth destroyed their camels and other quadrupeds. **حَشَرَ السِّكِّينَ** : He made the knife sharp and thin. **وَإِذَا الْوُحُوشُ حُشِرَتْ** : The wild animals shall be collected together or shall be raised to life (81:6). **وَحَشَرْنَاهُمْ فَلَمْ** : And We shall gather them together and will not leave anyone of them (18:48). **لِمَ حَشَرْتَنِي أَعْمَى** : Why hast Thou raised me up blind (20:126). **حَشْرٌ** : Gathering; collecting; bringing together. **ذَلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ** : That is a gathering easy to Us (50:45). **لِأَوَّلِ الْحَشْرِ** : At the first banishment, a reference to the banishment of Bani Nadhir, a Jewish tribe of Medina, by the Holy Prophet, after the battle of Uhad as a punishment for their treachery. **حَاشِرٌ** : One who collects together or congregates; a collector of spoils. **حَاشِرِينَ** (plural of **حَاشِرٌ**) : **وَأَرْسِلْ** : And send into the cities summoners (7:112). **فِي الْمَدَائِنِ حَاشِرِينَ** : Things or beings collected. **وَالطَّيْرَ مَحْشُورَةً** : And the birds gathered together (38:20). **مَحْشَرٌ** : A place of congregation. **يَوْمَ الْمَحْشَرِ** : The Day of Resurrection. **يَوْمَ الْمَحْشَرِ** : The Day of Resurrection.

حَصَبٌ [aor. **يَحْصِبُ** and inf. **يَحْصِبُ** noun **حَصْبٌ** and **حَصَبٌ**] : **حَصَبَهُ** : He threw at him, or pelted him with pebbles; he pelted him; **حَصَبَتِ** : **الرِّيحُ بِالْحَصْبَاءِ** : The wind cast or drove along pebbles. **حَصَبَ النَّارَ** : He threw firewood into the fire; he kindled the fire with fire wood. **حَصْبٌ** : Stone or stones; fire-wood or what is thrown into the fire; fire-wood prepared for fuel; firewood with which a fire is lighted. **حَصْبُ جَهَنَّمَ** : The fire wood or fuel of Hell (21:99). **حَاصِبٌ** : A pelter or thrower of stones. **هُوَ حَاصِبٌ لَيْسَ بِصَاحِبٍ** : He is a thrower of stones i.e. a calumniator, and not a friend. **رِيحٌ** : **حَاصِبَةٌ** : A violent wind that raises the pebbles (as also **حَاصِبَةٌ**), or

a wind that carries along the dust and pebbles and a wind casting down pebbles from the sky; a punishment from God; dust containing pebbles; clouds or clouds casting down snow and hail; pebbles borne in the wind; small particles of snow and hail scattered about; a large number of men on foot. **أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا** : Or He send against you a violent wind (17:69). **كَانَ يَوْمَنَا ذَا حَصْبٍ** : Our day was one in which pebbles were blown about by the wind.

حَصَّحَصَ الرَّجُلُ حَصَّحَصَ : The man walked like the walking of one who is shackled; the man strove or laboured hard; the man exerted himself; the man took extraordinary pains; the man exceeded the usual bounds in his affair; the man lay down upon his breast with folded legs. **حَصَّحَصَ التُّرَابَ** : He moved the dust to the right and the left. **الْحَقُّ حَصَّحَصَ الْحَقُّ** : Now the truth has become established; now the portion of truth (from **حَصَّةٌ**) has become distinct from that of falsehood; now the truth has become distinct, apparent or manifest after concealment (12:52). **حَصَّحَصَ الشَّيْءُ** : The thing became distinct or manifest after having been concealed.

حَصَدَ [حَصَادٌ and حَصَادٌ and حَصَدٌ and حَصَدٌ and حَصَدٌ] **حَصَدَ** : He reaped or cut with sickle the seed-produce. **فَمَا حَصَدْتُمْ الزَّرْعَ** : And what you reap (12:48). **حَصَدَهُمْ بِالسَّيْفِ** : He cut or moved them down with the sword; he slew them with the sword; he exerted his utmost power or he exceeded the ordinary bounds in slaying them with the sword; he exterminated them with the sword. **مَنْ زَرَعَ الشَّرَّ حَصَدَ النَّدَامَةَ** : He who sows evil reaps repentance. **حَصَادٌ and حَصَادٌ** : (1) The time or season of reaping; **هَذَا زَمَنُ الْحَصَادِ** : This is the time or season of reaping (2) what remains of seed-produce upon the ground among the lower parts of the stalks of that which has been reaped; (3) what falls off and becomes scattered of seeds of leguminous plants when they dry up; (4) the fruit or produce of any tree. **وَأْتُوا حَقَّهُ يَوْمَ حَصَادِهِ** : And give His due on the day of harvest (6:142). **حَصِيدٌ** : Reaped seed-produce; mown down with the sword like reaped

seed-produce; harvest that is cut down; seed produce torn up and carried away by the wind; slain or cut down with the sword like reaped seed-produce. حَبُّ الْحَصِيدِ : Grain that is reaped; grain of wheat and barley, etc. that is reaped (50:10) مِنْهَا قَائِمٌ وَحَصِيدٌ : Of them some are standing and some have been mown down like the reaped seed produce (11:101).

حَصَرَ [aor. يَحْصُرُ and يَحْصِرُ inf. non حَصْرٌ] : He or it straitened, even passed or surrounded him; he or it confined, imprisoned, detained, restrained, withheld or prevented him. أَحْصَرَهُ : It (a disease or hostile party) detained, restrained, withheld or prevented him from journeying or from a thing which he desired. حَصَرَهُ : He took the whole of it, acquired it, took it to himself. حَصَرَ الرَّجُلُ : The man was or became unable to express his mind; the man faltered in speech by reason of shame or confusion of mind. حَصَرَ بِالسِّرِّ : He concealed the secret; حَصَرَ صَدْرُهُ : His bosom became straitened. حَصَرَ عَنْهُ : He was unable to do it. حَصَرَ : He was or became niggardly ; حَصَرَ فِي الْقِرَاءَةِ : He faltered in reading. جَاءَ وَكُمُ حَصِرَتْ صُدُورُهُمْ : They come to you while their bosoms shrink from fighting you (4:91) لِلْفُقَرَاءِ : For the poor who are detained in the cause of Allah (2:274). وَخُذُوهُمْ وَأَحْصِرُوهُمْ : And take them and beleaguer them (9:5). حَاصِرُهُمُ الْعَدُوُّ (مُحَاصِرَةٌ inf. noun): The enemy besieged or beleaguered them. حَصُورًا : One who has no sexual intercourse with women though able to have it, abstaining from them from a motive of chastity; who is prevented from having it by impotence; who does not desire them or approach them; castrated; very careful or cautious; who abstains from a thing through fear. حَصُورًا وَنَبِيًّا : Chaste and a Prophet (3:40). حَصِيرٌ means a king, because he is secluded or because he prevents those who go to see him from having access to him; a prison; a mat woven of reeds; a garment or ornamented piece of cloth captivates hearts by its beauty when spread out; a bed; a sitting place; the surface of the ground; water; a road or way; a row of men; وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا : And We have made the Hell a prison for the disbelievers;

(17:9) مَحْضُورٌ (= حَصِيرٌ) : One who is straitened or one who is besieged in a fortress; or one prevented or detained or confined or restrained from doing a thing; one suffering from constipation.

حَصَلَ [aor. يَحْضُلُ inf. noun حُضُولٌ] : It came out or became apparent; it came into existence; it became realized; it came to pass, happened or took place or befell; it remained and continued. حَصَلَ : He produced, extracted, or fetched out; he made a thing apparent; he prepared; he separated, discriminated or distinguished; he perceived a thing; he attained or obtained it; he took or got or acquired; he collected. حُصِّلَ مَا فِي الصُّدُورِ : And what is in the breasts shall be made manifest; or discriminated; or collected in the registers (100:11).

حُصِنَ [aor. يَحْصِنُ inf. noun حِصَانَةٌ and حِصْنًا and حِصْنًا] : It was or became inaccessible; it was or became fortified or protected against attack. أُحْصِنَتْ أَوْ أَحْصَنَتْ أَوْ حَصَنَتِ الْمَرْأَةُ : The woman was or became chaste; or she abstained from what was unlawful or not decorous; she was or became married; she had a husband. حِصَانٌ : A married, chaste, noble and free woman; a pearl or large-pearl. أَحْصَنَتْ also means, she became pregnant as though pregnancy protected her from a man going into her. حَصَنَهُ أَوْ أَحْصَنَهُ : He guarded or preserved or defended or protected him or it. أَحْصَنَ الْمَرْأَةَ : He married the woman i.e. gave her in marriage. أَحْصِنَ الرَّجُلُ : The man was married. أَحْصَنَ : He married. الْعِفَّةُ تُحْصِنُ : Chastity preserves from suspicion. أَحْصَنَهُ النِّزْوُجُ : Marriage protected him from what was unlawful. فَإِذَا أُحْصِنَ : And when they are married (4:26). وَالَّتِي أَحْصَنَتْ فَرْجَهَا : And the woman who guarded her chastity; who preserved her pudendum from what was unlawful; who was chaste (21:92). إِلَّا قَلِيلًا مِمَّا لِيُحْصِنَكُمْ مِنْ بَأْسِكُمْ : To protect you in your wars (21:81). تَحْصِنُونَ : But little that you may preserve (12:49). إِحْصَانٌ (in the case of a woman): To be free, noble and of sound intellect; to be validly married; to be chaste and of the age of puberty. تَحْصَنَ : He entered the حِصْنُ i.e. fortress or protected himself by it or

made it as a place of abode; he protected or guarded himself in any way; he (a horse) became a حصان i.e. a stallion. **إِنْ أَرَدْنَ تَحَصَّنَا** : If they intend to remain chaste (24:34). **حَصَّنَهُ** : He fortified or protected it; he made it inaccessible. **حَصَّنْتُ الْقَرْيَةَ** : I built a wall round the village and thus protected it. **إِلَّا فِي قُرَى مُحَصَّنَةٍ** : But in fortified towns (59:15). **حِصْنٌ** : A fortress; a fort; a fortified or an inaccessible place; a fortified city (حصون plural); **أَنْهُمْ مَانِعَتُهُمْ مُحَصَّنَاتٌ** : That their fortresses shall protect them (59:3). **مُحَصَّنَةٌ** (singular مُحَصَّنَةٌ) : Married women; chaste women; free and noble women. **وَالَّذِينَ يَرْمُونَ الْمُحَصَّنَاتِ** : Those who accuse free, chaste, married women (24:5). **مُحَصِّنٌ** (singular مُحَصِّنٌ) : Chaste; free and noble; married men. **مُحَصِّنِينَ غَيْرَ مُسَافِحِينَ** : Marrying them and not committing fornication (4:25). **حِصَانٌ** : A generous or high-bred horse; a male horse fit to cover i.e. a stallion. It is called as such because he preserves and guards his rider. **إِمْرَأَةٌ حِصَانٌ** : A chaste woman; free and noble; married woman as also مُحَصَّنَةٌ.

حَصَا [aor. **يَحْصُو** inf. noun **حَصْوًا**] : He denied or refused. **حَصَيْتُهُ** : I cast a pebble at him. **حُصِيَ** : He had a stone in his bladder. **أَحْصَى** : He numbered, counted, reckoned or computed it; or he reached the last number thereof; he retained it in his memory; he understood it; he registered its number; he recorded it; he comprehended it. **أَحْصَى اللَّهُ كُلَّ شَيْءٍ بِعِلْمِهِ** : God has comprehended every thing by His knowledge or has a complete knowledge of everything. **لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا** : It leaves out nothing small or great but has recorded it (18:50). **وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا** : And We have recorded every thing in a Book (78:30). **إِنْ تَعُدُّوا** : And if you try to count the favours of Allah, you will not be able to number them (14:35). **أَيُّ الْحِزْبَيْنِ أَحْصَى** : Which of the two parties would better reckon (18:13). **حَصَى** : Pebbles or small stones; things that one throws, like the dung of sheep or goats.

حَضَّ [aor. **يَحْضُ** inf. noun **حَضًّا** and **حَضًّا**] : He incited, instigated or urged him to do the thing. **وَلَاتَحَاضُونَ عَلَى طَعَامِ الْمَسْكِينِ** :

Nor do you urge one another to feed the poor (89:19).

حَضَرَ [aor. **يَحْضُرُ** inf. noun **حُضُورٌ** and **حِضَارَةٌ** and **حَضَارَةٌ**] : He was or became present; he came after having been absent; **حَضَرَ وَقْتُ** : The time of prayer arrived; **حَضَرَ الْمَجْلِسَ** : He was present at the meeting; **حَضَرَ دَرْسًا** : He attended a lecture. **حَضَرَهُ الْمَوْتُ** : Death came to him. **إِذَا حَضَرَ أَحَدَكُمْ الْمَوْتُ** : When death comes to or befalls one of you (2:181). **حَضَرَهُ الْهَمُّ** : Anxiety befell him. **حَضَرَ** also means, he lived or dwelt in the towns (inf. noun **حِضَارَةٌ** (حَضَارَةٌ). **وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ** (حَضَارَةٌ) : And when relatives are present at the Division (4:9) **وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونَنِي** : And I seek refuge in Thee my Lord lest they come to me (23:99). **أَحْضَرَهُ** : He made it ready or prepared it. **عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ** : Every soul will know what it has prepared or what it has brought (81:15). **وَأُحْضِرَتِ الْأَنفُسُ الشُّحَّ** : And souls have been brought to face with covetousness or covetousness has been made to be present to the souls or covetousness is met within men's minds (4:129). **ثُمَّ لَنُحْضِرَنَّ لَهُمْ جَوْلًا جَهَنَّمَ جِثِيًّا** : And then We shall bring them around 'Hell' on their knees (19:69). **حَاضِرَ الْجَوَابِ** : He gave ready answer. **حَاضِرَهُ بِحَقِّهِ** : He disputed with him about his right and overcame him. **حَاضِرٌ** : A man present; **هُوَ مِنَ حَاضِرِي الْمَلِكِ** : He is of those who are in the presence of the king. **لَمْ يَكُنْ أَهْلُهُ حَاضِرِي** : Whose family do not reside near the Sacred Mosque (2:197). **الصَّلَاةُ حَاضِرَةٌ** : The time of Prayer is ready. **حَاضِرٌ** : A man staying or dwelling in a place or in a town or by water (cont. of **بَادٍ**); a great tribe or company of men. **حَاضِرُ طَيْيِّ** : The great tribe of Tayyi. **وَوَجَدُوا مَا عَمِلُوا حَاضِرًا** : And they will find all that they did before them (confronting them) or before their eyes (18:50). **تِجَارَةٌ حَاضِرَةٌ** (feminine of **حَاضِرٌ**). **حَاضِرَةٌ** : When it is ready merchandise (2:283). **كَانَتْ حَاضِرَةَ الْبَحْرِ** : Which stood by the sea (before or in face of the sea) (7:164). **مُحَضَّرٌ** : Present. **مَاعَمَلْتُ مِنْ خَيْرٍ مُّحَضَّرًا** : Will find present that which it has done (3:31). **فَأَنْهَمُ** (plurals of **مُحَضَّرٌ**) : Present. **مُحَضَّرُونَ** and **مُحَضَّرُونَ** : So they will be brought up or made present (37:128) **لَكُنْتُ مِنَ الْمُحَضَّرِينَ** : I will be among those brought up or caused to be present (37:58). **مُحْتَضَّرٌ** : A man afflicted by demoniacal

possession; thing or place to be attended. كُلُّ شَرْبٍ مُّحْتَضَرٌ : Every turn or time of drinking shall be attended (54:29). مَحْضَرٌ : Place of assembling or where people are present.

حَطَّ

[aor. يَحِطُّ inf. noun حَطٌّ] حَطَّهُ : He put it down from a high to a lower place. حَطَّ عَنْهُ وَزْرَهُ : He put down from him his heavy burden. حُطَّ عَنَّا ذُنُوبَنَا : Put Thou down from us the burden of our sins. حَطَّ فِي الطَّعَامِ : He ate much of the food. اِنْحَطَّ فِي حَدَرٍ : He descended a declivity. اِنْحَطَّ : The price became less. اِسْتَحَطَّ فُلَانٌ : He asked such a one to relieve him of his burden. حِطَّةٌ : A petition for the putting down of a heavy burden or merely the putting down of a burden. وَقُولُوا حِطَّةٌ : And say: Put down from us our sins or Thou put down from us one heavy burden of sins which is حِطَّةٌ (2:59). حِطَّةٌ is also decrease or state of diminution in respect of rank or station. مَحَطٌّ : A place where one alights and abides and مَحِطَّةٌ.

حَطَبٌ

[aor. يَحِطِبُ inf. noun حَطَبٌ] حَطَبَ الْحَطَبَ : He collected firewood. حَطَبَ فِي حَبْلِهِ. اِحْتَطَبَ لَهُ : He collected firewood for him or Literally he collected firewood in his rope i.e. he aided or assisted. حَطَبَ بِهِ : He calumniated or slandered him. فُلَانٌ يَحِطِبُ : Such a one incites or instigates against such a one. عَلِيٌّ فُلَانٌ : Such a one incites or instigates against such a one. حَطَبٌ : Firewood; the pieces of trees that are prepared for fuel. يَحْمِلُ الْحَطَبَ بَيْنَ النَّاسِ : He goes about with slander or calumny among people. حَطَبٌ also means, the prunings of a grape-vine. وَامْرَأَتُهُ : They will be fuel for the Hell (72:16). فَكَانُوا لِحَبِّهِمْ حَطَبًا : And his wife, the bearer of slander (111:5). هُوَ : حَطَبٌ اللَّيْلِ : One who confuses in his speech and in his affair.

حَطَمَ

[aor. يَحْطِمُ inf. noun حَطْمًا] حَطَمَهُ or حَطَمَهُ : He broke it; he broke it into pieces; he or it crushed it. يَحْطِمُ بَعْضُهُمْ بَعْضًا : They crush one another. حَطَمَ فُلَانًا أَهْلُهُ : His family rendered him a broken old man. حَطَمَتْهُ السِّنُّ : Old age broke him or made him infirm. حَطَمَ (aor. يَحْطِمُ) : It broke or became broken in pieces. حَطَمَتِ الدَّابَّةُ : The beast became aged and emaciated and weak broken with age. لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ : People crowded upon him. اِنْحَطَمَ عَلَيْهِ النَّاسُ : Lest Solomon and his hosts crush you (27:19). حُطَامٌ :

Broken pieces; fragments of eggs; the shell of the egg; حَطَامُ الدُّنْيَا : The perishable goods of the present world. ثُمَّ يَكُونُ حَطَامًا : Then it becomes chaff or broken pieces (57:21). حُطَمَةٌ : A vehement fire that breaks in pieces everything that is cast into it; it is also a name for Hell or Hell-fire; a man who eats much i.e. breaks everything in eating as also حُطِمَ ; an insatiable man; a large number of camels and sheep or goats; a paster having little mercy upon the cattle. الْحَطِيمُ : The wall of the حَجْرٍ of the Ka'ba. لَيُنْبَذَنَّ فِي الْحُطَمَةِ : Shall he hurled into the crushing fire or disaster (104:5).

حَظَرَ [aor. يَحْظُرُ inf. noun حَظْرًا] : He forbade it; prohibited it; interdicted it; حَظَرَ عَلَيْهِ كَذَا : Such a thing was debarred from him by something intervening. حَظَرَهُ : He took it to or for himself. حَظِيرَةٌ : He made a حَظِيرَةٌ for another; he confined cattle in a حَظِيرَةٌ i.e. an enclosure of wood or of canes or reeds for camels, goats or sheep to protect them. وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا : And the gift of thy Lord is not restricted (17:21). الْمَحْظُورُ : Forbidden; interdicted; restricted. مُحْتَظِرٌ : The maker of a حَظِيرَةٌ i.e. enclosure. فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ : They were like the dry fragment of trees which the maker of an enclosure collects (54:32).

حَظَّ [aor. يَحْظُ inf. noun حَظٌّ] : He was or became rich, wealthy, or in a state of competence or sufficiency. حَظٌّ : Fortune; good fortune; a share, portion or lot or a share or portion of something good. لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ : For male is like the share of two females (4:12). إِنَّهُ لَذُو حَظٍّ عَظِيمٍ : Truly, he possessed of mighty good fortune (28:80).

حَفَّ [aor. يَحْفُ and يَحْفُ inf. noun حَفًّا] : حَفُّوا لَهُ and حَفُّوا بِهِ and حَفُّوا : They went round about him, circuited or surrounded it or him. حَفَّتْهُمُ الْقَوْمُ بِالْبَيْتِ : The people circuited the House of God. حَفَّتْهُمُ : Want beset them. حَفَّهُ بِشَيْءٍ : He surrounded it or him with the thing. حَفَفْتُهُ بِهِمْ : I surrounded it or him with them. وَحَفَفْنَاَهُمَا بِنَخْلٍ : And We surrounded them with date palm (18:33). حَافٌّ : Going round about, circuited or surrounding; one who goes round about, circuits etc. وَتَرَى الْمَلَائِكَةَ حَاقِّينَ مِنْ حَوْلِ

حَفَدَ [aor. يَحْفِدُ inf. noun حَفْدٌ] : And thou see the angels going round about the Throne or surrounding the Throne (39:76).

حَفَدَ [aor. يَحْفِدُ inf. noun حَفْدٌ] : He went quickly; he was continuous in his course; he was quick, active, prompt in service or in doing a thing; he served and worked. اِلَيْكَ نَسْعَى وَنَحْفِدُ : We hasten to Thou and are quick in serving Thee. حَفَدَ فِي الْعَمَلِ : He was quick in work. حَفَدَهُ : He served him. حَفْدَةٌ or اَحْفَادٌ (singular حَفِيدٌ) : Assistants, helpers or auxiliaries; servants; a man's grand children or son's children or a son's children; a man's children or grand children or daughters who serve him; such relatives as are termed اَصْهَارٌ or اَخْتَانٌ; or one's wife's sons by her former husband.

حَفَرَ [aor. يَحْفِرُ inf. noun حَفْرًا] : He dug or excavated the ground; مَنْ حَفَرَ بَيْتًا لِأَخِيهِ فَقَدْ وَقَعَ فِيهِ : He who digs a pit for his brother, he himself falls into it. حَفَرَ الشَّيْءَ : He knew the utmost extent of the thing. حَفَرَ الْعَنْزَ : He emaciated the she goat. حَفَرَ (aor. يَحْفِرُ) : It was or became in a bad or corrupt state. حُفْرَةٌ : A ditch, pit, hole, cave, grave. وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ : And you were on the brink of a pit of fire (3:104). حَافِرَةٌ : Dug ground; the original state of a thing; that wherein it was created returning in a thing so that its end is brought back to its beginning. رَجَعَ عَلَى حَافِرَتِهِ أَوْ فِي حَافِرَتِهِ : He returned by the way by which he had come. رَجَعَ إِلَى حَافِرَتِهِ : He became old and decrepit (as though he returned to his first state). يَقُولُونَ ءَإِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ : Shall we indeed be restored to our first state i.e. to life, or to the present world as it were, or to our first creation after our death.

حَفِظَ [aor. يَحْفِظُ inf. noun حِفْظٌ] : He preserved, kept, guarded or took care of the thing; he prevented it from perishing or becoming lost; حَفِظَ الْمَالَ : He kept tended or defended the camels and like. حَفِظَ حُرْمَةَ صَاحِبِهِ : He was regardful of the honour of his friend. حَفِظَ السِّرَّ : He kept the secret; حَفِظَ : He kept his oath. حَفِظَ الْقُرْآنَ : he learned the Qur'an by heart. فَلَانٌ يَحْفِظُ لِسَانَهُ : Such a one guards his tongue against

misuse. **حَافِظَاتٌ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ** : And they guard the secrets of their husbands with what Allah has guarded (4:35). **وَنَحْفِظُ أَخَانَنَا** : And we guard or protect our brother (12:66). **وَاحْفَظُوا أَيْمَانَكُمْ** : And do keep your oaths (5:90). **حَافِظٌ عَلَى الْأَمْرِ** : He attended or applied himself constantly to the thing or affair. He watched over it. **حَافِظُوا عَلَى الصَّلَوَاتِ** : And watch over the Prayers; attend to your Prayers constantly or perseveringly. (2:239). **اسْتَحْفَظَهُ الشَّيْءُ** : He asked him to keep, preserve, guard or take care of the thing; he placed the thing with him to keep it or take care of or guard it; he entrusted the thing to him. **بِمَا اسْتَحْفَظُوا مِنْ كِتَابِ اللَّهِ** : For they were required to preserve the Book of Allah (5:45). **حَفِظٌ** : To take care, being mindful, attentive or regardful; protection or guarding or care. **وَلَا يُؤَدُّهُ حِفْظُهُمَا** : And the care of them burdens Him not (2:256). **بِمَصَابِيحٍ وَحَفِظًا** : With light and made it to guard (41:13). **حَفِظٌ** and **حَفِظٌ** (plural is **حَافِظُونَ** and **حَافِظِينَ** and **حَفَاطٌ** and **حَفَاطَةٌ**) : Keeping, preserving, and guarding; a Keeper, watcher, guardian defender. **رَجُلٌ حَافِظٌ الْعَيْنِ** : A man whom sleep does not overcome. **الطَّرِيقُ الْحَافِظُ** : A distinct and direct road. **الْحَفِيفُ** : One of the names of God meaning The Preserver and Guardian of all things. **فَاللَّهُ خَيْرٌ حَافِظًا** : And Allah is the Best Protector (12:65). **وَمَا وَنَا لَهُ لِحَافِظُونَ** : And We shall surely guard him well (12: 13). **كُنَّا لِلْغَيْبِ حَافِظِينَ** (12:82). **وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً** : And He sends guardians over you (6:62). **إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيفٌ** : And surely my Lord is guardian over all things (11:58). **حَافِظَةٌ** (singular **حَافِظَةٌ** which is feminine of **حَافِظٌ**) : Guardians. **قَاتِنَاتٌ حَافِظَاتٌ** : Obedient and guardians of the secrets of their husbands (4 :35). **مَحْفُوظٌ** : Preserved, guarded and taken care of; a young child; a thing kept and retained in the memory. **فِي لَوْحٍ مَّحْفُوظٍ** : In a guarded tablet (85:23). **الْحَافِظُ وَالْحَفِيفُ** : That angel who records the good and evil actions of a man.

حَفِيَ [aor. **يَحْفَى** inf. noun **حَفَاً**] : He walked barefooted; his feet became chafed by much walking; his hoof (said of a horse) became abraded; he showed him much honour and kindness and affection; he behaved towards him with benevolence and

solicitude; he manifested joy at meeting him; he asked much respecting his state. **حَفِيَ عَنْهُ** : He asked much respecting him and exceeded the usual bounds in doing so. **حَفَا بِهِ** or **حَفَا عَنْهُ** : He honoured him; he denied him or refused to give him. **أَحْفَاهُ** : He made him to be barefooted; he made his feet chafed; he repeated it; he importuned him in asking the question. **حَفِيٌّ** : Showing much honour and solicitude and manifesting joy at meeting another; asking or inquiring much about another man's state; going to the utmost length in questioning; knowing in the utmost degree; being importunate in inquiring. **إِنَّهُ كَانَ بِي حَفِيًّا** : He (God) is very kind or gracious to me; He knows much about me; He answers my prayers; He is considerate to me (19:48). **كَانَكَ حَفِيًّا عَنْهَا** : Well-acquainted therewith; importunate in inquiring about it; knowing much about it (7:188). **حُفَاةٌ** (**حَافٍ** plural) : Barefooted.

حق

[aor. **يُحِقُّ** and inf. **يَحِقُّ** noun **حَقًّا**] : It was or became suitable to the requirements of justice, wisdom or truth; it was or became just, proper, right, correct; it was or became authentic, genuine; it was or became established as a fact; it became binding, obligatory or incumbent or due. **حَقَّ الْأَمْرَ** : He established it as a fact; he believed it to be true and genuine. **حَقَّ عَلَيْهِمُ الضَّلَالَةُ** : Perdition became their due (7:31) **لَقَدْ حَقَّ الْقَوْلُ مِنِّي** : Verily, the word became due from Me (32:14). **فَحَقَّ عِقَابِي** : My punishment became due (38:15). **يَحِقُّ عَلَيْكَ الْقَضَاءُ** : The sentence became due on thee. **حَقَّتِ الْحَاجَةُ** : The want happened or was severe. **يَحِقُّ** **عَلَيْكَ أَنْ تَفْعَلَ كَذَا** : It is obligatory or incumbent on thee that shouldst do this. **مَا حَقَّ لَكَ** : It does not become thee. **حَقَّهُ** : He rendered it suitable to the requirements of wisdom, justice etc; he rendered it binding, incumbent; he established it as a fact. **يُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ** : Allah establishes the truth with His words (10:83). **وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ** : And listens to its Lord and it is incumbent on it or it suits it or it becomes it (84:3). **حَقَّهُ حَقًّا** : He prevailed upon him because of truth. **اسْتَحَقَّ** : He demanded it as his right or due; he had a right or title or claim to it; he deserved or merited it. **اسْتَحَقَّ الدَّيْنُ** : The debt has become due;

the time of its payment has drawn near. **إِسْتَحَقَّ إِثْمًا** : He committed a sin of which the punishment became due or for which he deserved punishment. **أَنَّهُمَا اسْتَحَقَّا إِثْمًا** : They have committed a sin (5:108). **إِسْتَحَقَّ عَلَيْهِمْ** : They gave false evidence against them or they were guilty of a sin against them (5:108). **الْحَقُّ** or **حَقٌّ** : A truth; an established fact; a right; equity and justice; a thing that is decreed or destined; a thing suitable to the requirement of justice, truth, wisdom; what is binding or obligatory; what is just, proper, right, authentic, genuine, real; an established fact or truth which is undeniable; veracity in discourse; prudence; a share or portion; property or possession; death. **إِنَّ وَعْدَ اللَّهِ حَقٌّ** : Verily, the promise of God is true (10:56). **نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ** : He (God) has revealed the Book to thee containing the truth or in agreement with the requirements of justice, truth (3:4). **الآنَ حَصْحَصَ الْحَقُّ** : Now the truth has come to light (12:52). **وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ** : In their wealth there is a due share for the one who asks and one who is deprived of asking (51:20). **وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ** : And they do not honour Allah with the honour due to Him (6:92). **حَقًّا عَلَيْنَا نُنَاجِ الْمُؤْمِنِينَ** : It is incumbent upon Us to save believers (10:104). **وَأْتُوا حَقَّهُ يَوْمَ حَصَادِهِ** : Pay His due on the day of harvest (6:142). **حَقِيقٌ** : Adopted, disposed, apt, meet, suitable, fit, competent, binding. **حَقِيقٌ عَلَى أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ** : It is binding, that I should not say anything of God except the truth (7:106). **الْحَاقَّةُ** : That which is sure to befall; a severe calamity or affliction which is sure to happen; a great, formidable, terrible event or occurrence (69:4). **أَحَقُّ** : More or most worthy; more or most suited; proper, deserving; more or most just; has a better or best right or claim or is more or most entitled to it. It is comparative or superlative of **حَقِيقٌ**. **فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ** : Allah is more worthy that you should fear Him (9:13).

حَقِبَ [aor. **يَحَقِبُ** inf. noun **حَقَبٌ**] **حَقِبَ الْمَطَرُ** : The rain was delayed. **حَقِبَ الْأَمْرُ** : The affair became disordered. **حُقِبًا** is used both as singular and plural. When used as singular its plural is **أَحْقَابًا** and when used as plural its singular is **حُقْبٌ**. Plural of **حُقْبٌ** is both

حَقَبٌ and أَحْقَابٌ : Time; indefinite time; long time; an age; a year or years; seventy years; eighty years or more. أَوْ أَمْضَى حُقُبًا : Or I will go on journey for years (18:61). لَابِثِينَ فِيهَا أَحْقَابًا : They will live in it for ages (78:24).

حَكَّمَ [aor. يَحْكُمُ inf. noun حُكْمًا and حُكُومَةً] حَكَّمَ بَيْنَهُمْ : He judged between them or gave judgement or decided judicially. حَكَّمَ عَلَيْهِ : He exercised judicial authority, rule or dominion over him. فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ : So judge between them by what Allah has revealed (5:49). حَكَّمَ بِكَذَا : He ordered, ordained or decreed such a thing. حَكَّمَ لَهُ : He decided the affair against him. حَكَّمَ فِيهِ بِالْأَمْرِ : He decided in his favour. حَكَّمَ الْفَرَسَ أَوْ أَحْكَمَهُ : He pulled the horse by the bridle to stop him; he restrained him. حَكَّمَ (aor. يَحْكُمُ) : He became حَكِيمٌ i.e. wise. فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ : What is the matter with you? How judge ye? (10:36) حَكَّمَهُ : He made him judge or he ordered him to judge or allowed him to judge. أَحْكَمَهُ : He litigated with him; he disputed with him. حَاكَمَهُ : He made it firm, solid, sound or free from defect or imperfection by the exercise of skill; he put it on a sound or solid footing; he learned it thoroughly or well. أَحْكَمْتُهُ التَّجَارِبُ : Experiments rendered him sound in judgement. أَحْكَمَهُ عَنِ الْأَمْرِ : He prevented or withheld him from the affair. أُحْكِمْتُ آيَتَهُ : Whose verses have been made unchangeable (11:2). حُكْمٌ : Originally signifying prevention or restraint, signifies judgement or judicial decision; judgement with equity or justice; wisdom; rule; dominion. وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا : Does not let any one share in His judgment (18:27). لَا مَعْقِبَ لِحُكْمِهِ : None can reverse His Judgement (13:42). آتَيْنَاهُ حُكْمًا وَعِلْمًا : We gave him Wisdom and Knowledge. حِكْمَةٌ : Primarily or properly what prevents or restraints from ignorant or foolish behaviour, hence signifies wisdom, knowledge or science, equity or justice; obedience of God; knowledge or interpretation of the Holy Qur'an; the gift of prophecy or Prophethood; The Holy Qur'an, Gospel, the Law of Moses; the Book of the Psalms, وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ : And he teaches them the Book and wisdom (2:130). حَكِيمٌ : Wise; possessing knowledge or science and wisdom; a physician. وَاللَّهُ

حُكُومَةٌ : Judicial authority; dominion; rule. (4:27). عَالِمٌ حَكِيمٌ : Allah is All-Knowing, Wise (4:27). حَاكِمٌ or حَكَمٌ (plural حُكَّامٌ) : A judge; an arbitrator or umpire; an arbiter. أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكَمًا : Shall I seek for judge other than Allah (6:115). فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ : Then appoint an arbiter from his folk (4:36). أَلْحَاكِمُ : The Supreme judge. أَحْكَمُ الْحَاكِمِينَ : The Wisest of those who are qualified to judge or possess the attributes of wisdom. (95:9). مُحْكَمٌ : Firm, stable strong, sound, solid; decisive in meaning; a passage of which the meaning is secured from change and alteration and abrogation (مُحْكَمَةٌ feminine. مُحْكَمَاتٌ is plural of مُحْكَمَةٌ). فَإِذَا أَنْزَلْنَا سُورَةً مُّحْكَمَةً : When a decisive Chapter is revealed (47:21). مِنْهُ آيَاتٌ مُّحْكَمَاتٌ : In it there are verses that are decisive in meaning (3:8).

[aor. يَحُلُّ inf. noun حَلًّا] حَلَّ الْعُقْدَةَ : He untied or opened a knot. وَأَخْلَلْتُ لِسَانِي : And Thou loose the knot from my tongue (20:28). حَلَّ also means, he dissolved or melted the thing; he solved a problem; he analyzed a thing. حَلَّ (aor. يَحُلُّ and inf. noun حَلٌّ and حُلُولًا). حَلَّ أَمْرُ اللَّهِ عَلَيْهِ : The punishment of God was or became due to take effect upon him. حَلَّ الْمَكَانَ أَوْ بِالْمَكَانِ : He alighted or descended or lodged etc. in the place. أَوْ تَحَلُّ قَرِيْبًا مِّنْ دَارِهِمْ : Or it alight near their home (13:32). حَلَّ الْعَذَابُ أَوْ بِهِمُ الْعَذَابُ : The punishment befell them or alighted upon them. أَوْ عَلَيْهِمُ الْعَذَابُ : Lest My wrath descend upon you and he upon whom My wrath descends (20:82). حَلَّ الدَّيْنَ (aor. يَحِلُّ) : The debt became due. حَلَّ عَلَيْهِ الدَّيْنُ : The payment of the debt became obligatory upon him. حَلَّلَ الْيَمِينَ (inf. noun تَحْلَةٌ) : The oath became expiated. قَدْ فَرَضَ اللَّهُ لَكُمْ تَحْلَةً : God has sanctioned for you the expiation of your oaths (66:3). حَلَّ (inf. noun حَلٌّ) : He was or became free from an obligation or responsibility; he quitted his state of إِحْرَامٍ. وَإِذَا حَلَلْتُمْ فَاصْطَادُوا : And when you quit the state of إِحْرَامٍ you may hunt (5:3). حَلَّتِ الْمَرْأَةُ الْعِدَّةَ : The woman quitted the appointed term (عِدَّةٌ) حَلَّ (aor. يَحِلُّ inf. noun حَلٌّ or حَلَالٌ) : It (a thing) was or became lawful, allowable or free. لَا يَحِلُّ لَهُنَّ : It is not lawful for them or permissible to them (2:229). كَانَ حَلًّا لِّبَنِي إِسْرَائِيلَ : Was

lawful for the Children of Israel (3:94). هَذَا حَلَالٌ وَهَذَا حَرَامٌ : This is lawful and this is forbidden (16:117). أَنْتَ حَلٌّ بِهَذَا الْبَلَدِ : Thou art free from obligation; Thou art lawful i.e. thy killing is lawful. (90:3) حَلَّ الْهَدْيُ : The animals of sacrifice arrived at the place where they should be sacrificed. حَلَّ الْيَمِينَ : He fulfilled the oath. أَحَلَّ أَوْ أَحَلَّلَ (transitive of حَلَّ) : Made lawful; made to alight. إِنَّا أَحَلَّلْنَا : God has made trade lawful (2:276). أَحَلَّ اللَّهُ الْبَيْعَ : We have made lawful to thee thy wives (33:51). وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ : And they made their people land or alight into the abode of ruin (14:29). أَحَلَّ is passive voice from أَحَلَّ; أَحَلَّ لَكُمْ الطَّيِّبَاتُ : And pure things have been made lawful to you (5:6). حَلٌّ or حَلَالٌ : Permissible, lawful etc. حَلٌّ means also a woman free from any obstacle to marriage. As for instance by having fulfilled the عِدَّة. مُحَلٌّ (active participle from أَحَلَّ) : One with whom it is lawful to fight; or when it is lawful to slay; or who has no claim to protection or respect; a man who violates that which is sacred; one who holds a thing to be lawful. غَيْرَ مُحَلِّي الصَّيْدِ : Except that you should not hold game to be lawful (5:2). حَلِيلٌ : A fellow lodger or fellow resident in one house; a husband; a neighbour; a guest. حَلَائِلُ (Singular حَلِيلَةٌ and حَلِيلٌ) : And the wives of your sons (4:24). مَحَلٌّ : A place of slaughter of an animal of sacrifice (2:197); the term or period of falling due of a debt. حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ : Until the offering reaches its destination (2:197).

حَلَفَ [aor. يَحْلِفُ inf. noun حَلْفٌ] حَلَفَ بِاللَّهِ : He swore by God. حَلَفَ أَنَّهُ : He swore it was so. حَلَفَ لَهُ عَلَى كَذَا : He swore to him to do such a thing. حَالِفٌ : One who swears. حَالِفٌ : One who swears much or often. وَسَيَحْلِفُونَ بِاللَّهِ : And so they swear by Allah (9:42). وَلَا تَطِعْ كُلَّ حَالِفٍ مَهِينٍ : And yield not to any mean swearer (68:11).

حَلَقَ [aor. يَحْلِقُ inf. noun حَلْقٌ] حَلَقَ رَأْسَهُ أَوْ حَلَقَ : He shaved his head. حَلَقَ الشَّيْءَ : He peeled the thing; he made the thing according to a measure. حَلَقَ الْحَوْضَ : He filled the pond. حَلَقٌ syn. with حَلَقٌ has an intensive signification and denotes frequency of the action

and applies to any subject. حَلَقَ الْقَمَرَ : The moon had a halo round it. تَحَلَّقُوا : They sat in circles. وَلَا تَحَلِّقُوا رُءُوسَكُمْ : And do not shave your heads (2:197). مُحَلِّقِينَ رُءُوسَكُمْ : Having their heads shaven (48:28).

حَلَقَمَ حُلُقُومَهُ : He cut or severed his حُلُقُومٌ i.e. windpipe. حُلُقُومٌ : The windpipe or passage of the breath. حَلَاقِيمُ الْبِلَادِ : The confined or extreme parts of the country. فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ : Why then when it reaches the throat (56:84).

حَلَمَ [aor. حَلَمَ inf. noun حُلْمٌ and حُلْمٌ] : He saw a dream or vision in his sleep. حَلَمَ بِهِ : He saw a dream of it; he saw it in sleep. حَلَمَ بِالْمَرْأَةِ : He dreamed in sleep that he was compressing the woman. حَلَمَ الصَّبِيُّ أَوْ إِخْتَلَمَ : The boy attained to puberty or virility. حَلَمَ (inf. noun حَلْمٌ) : He was or became forbearing; he forgave and concealed offences; he was or became moderate, gentle, patient and intelligent. حَلَمَ عَنْهُ : He treated him with forbearance and clemency. حُلْمٌ and حُلْمٌ (plural أَحْلَامٌ) : A dream or vision in sleep. Syn. with رُؤْيَا but specially as is evil. (Tradition) الرَّؤْيَا مِنَ اللَّهِ وَالْحُلْمُ مِنَ الشَّيْطَانِ : The رُؤْيَا is from God and حُلْمٌ is from Satan. أَضْغَاثُ أَحْلَامٍ : Confused or evil dreams. وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالِمِينَ : And we do not know the interpretation of such dreams (12:45). حُلْمٌ : Puberty. وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلْمَ : And when the children among you attain to puberty (24:60). حَلْمٌ (أَحْلَامٌ plural) : Forbearance, patience, moderation; intelligence. أَمْ تَأْمُرُهُمْ أَنْ أُضْرَأَ الْعُقُلَ i.e. the wisdom - teeth. أَضْرَأَ الْعُقُلَ means حَلْمٌ حَلْمٌ : Do their reason and intellect enjoin this upon them (52: 33). حَلِيمٌ : Persons of understanding. حَلِيمٌ : Forbearing; clement; wise and intelligent. الْحَلِيمُ is one of the attributes of God. وَاللَّهُ غَفُورٌ حَلِيمٌ : And Allah is Most Forgiving, Most Forbearing (2:226). فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ : And We gave him the tidings of a forbearing son (37:102).

حَلَّى [aor. يَحْلِي inf. noun حَلِيًّا] حَلَيْتُ الْمَرْأَةَ : I gave ornaments to the woman. حَلَيْتُ or تَحَلَّتْ : She acquired or wore an ornament or ornaments or she made for herself an ornament or adorned herself with an ornament, or the former word may mean: she

had an ornament and the latter, she adorned herself with an ornament. **حَلَّى الْمَرْأَةَ** : He adorned or decked the woman with an ornament or ornaments. **يُحَلُّونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ** : They will be adorned therein with bracelets of gold (18:32). **حُلِيِّ** (plural **حُلِيٍّ** and **حِلْيَةٍ**) and **حِلْيَةٍ** (plural **حِلْيَةٍ** and **حُلِيٍّ**) : An ornament of a woman, of stone, gold, silver, jewels, gems etc; any ornament with which a woman adorns herself. **ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ** : Seeking to make garments or utensils. **وَاتَّخَذَ قَوْمُ مُوسَى مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ عِجَلًا** : And the people of Moses made in his absence out of their garments a calf (7:149).

حَمَّ

حَمَّ الشَّحْمَةَ [aor. **يَحُمُّ** inf. noun **حَمًّا**] : He heated the water. **حَمَّ الْمَاءَ** : He melted the fat. **حَمَّ اللَّهُ كَذَا** : God decreed for him such a thing. **حَمَّ حَمَّهُ** : He perused his object. **حَمَّ الرَّجُلُ** : The man became affected with fever. **مَا لَهُ سَمٌّ وَلَا حَمٌّ غَيْرَكَ** : He has no object in his mind except thee. **حَمِيمٌ** : The most vehement heat of summer; hot or boiling water; cold water; the rain that comes in the time of vehement heat; sweat; a relation for whose case one is anxious or whom one loves and by whom one is loved; an object of love; an affectionate relation; a beloved; a man's brother; friend; true, affectionate or warm friend. **لَهُمْ شَرَابٌ مِّنْ يُسْحَبُونَ فِيهِ** : They will have a drink of boiling water (6:71). **وَلَا يَسْأَلُ** : They will be dragged into boiling water (40:73). **الْحَمِيمِ** : And a friend will not inquire after a friend (70:11). The Arabs say **طَابَ حَمِيمُكَ** : May thy sweat be pleasant i.e. thy health be good or thy body be sound. **يَحْمُومٌ** : Smoke; or black smoke or intensely black smoke; a black mountain; the canopy that is extended over the people of Hell. **وَوَظِلٌّ مِّنْ يَّحْمُومٍ** : And the shadow of black smoke (56:44).

حَمًّا

يَحْمَأُ الْبَيْرَ [aor. **يَحْمَأُ**] : He cleansed the well of its black (fetid) mud. **حُمَيْتِ الْبَيْرِ** : The well had in it black (fetid) mud in abundance. **أَحْمَأَ الْبَيْرَ** : He threw black fetid mud into the well. **حَمَّى عَلَيْهِ** : He became angry with him. **حَمًّا** : Black mud or black fetid mud; **حَمَى الْعَيْنِ** : A man of evil eye who injures with his eye whom he sees and admires. **عَيْنٌ حَمِيَّةٌ** : A well, spring or pool

full with black, fetid mud. تَغْرُبُ فِي عَيْنِ حَمِيَّةٍ : Setting in a pool of murky water (18:87). مِنْ حَمًا مَسْنُونٍ : From black mud wrought into shape (15:27). حَم : Abbreviated letters standing for "The Praiseworthy, the Lord of Honour; The Protector of the Book (حَافِظٌ) and its Revealer (مُنَزِّلٌ) etc. (43:2).

حَمِدَ [aor. حَمِدَ inf. noun حَمْدٌ] : He praised, eulogized or commended him; spoke well of him for such a thing; حَمِيدٌ : He requited him; He gave him his due. حَمِدَ is cont. of ذَمَّ and is formed by transposition from مَدَحَ which signifies, he praised him, etc. for something depending of his own will, thus describing a pearl as clear is not حَمْدٌ but it is مَدْحٌ. For difference between حَمْدٌ and شُكْرٌ See para No. 803. حَمِدَ عَلَيْهِ : He was angry with him. يُحِبُّونَ أَنْ يُحَمِّدُوا بِمَا لَمْ يَفْعَلُوا : They love to be praised for what they have not done (3:189). حَمِدَ اللَّهُ : He praised God much or repeatedly. أَحَمَدَ : He did or said that for which he should be praised or which was praiseworthy. أَحَمَدَ الشَّيْءَ : The thing was or became praiseworthy. أَحَمَدَ الشَّيْءَ : He found the thing praise worthy. أَحَمَدَهُ : He made it manifest that he was worthy of praise; he approved of or praised his action. حَمْدٌ : Praise, eulogy. الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ : All praise belongs to Allah, Lord of all the worlds. أَحَمَدٌ : One who praises much. مُحَمَّمٌ : A man praised much or repeatedly; a man endowed with many praise worthy qualities. مَحْمُودٌ : A person or any thing praised; exalted etc; حَمِيدٌ : Worthy of praise; praised, eulogized; spoken well of; mentioned with approbation, etc. It is an intensive epithet. وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ : And know that Allah is Self-Sufficient, Praise worthy (2: 268). عَسَى أَنْ يَبْعَثَكَ : It may be that thy Lord will raise thee to an exalted (much praised) station (17:80). وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ : Muhammad is only a Messenger of God (3:144). يَأْتِي مِنْ بَعْدِي اسْمُهُ : Will come after me whose name will be Ahmed (61:7).

حَمَرَ [aor. يَحْمُرُ inf. noun حَمْرًا] : He pared a thing; stripped it of its superficial part. حَمَرَ الشَّاةَ : He skinned the sheep. حَمَارٌ (plural حَمِيرٌ and حُمُرٌ and حُمُرٌ) : An ass. كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا : The

likeness of an ass carrying a load of books (62:6). **أَحْمَرُ** : Red. **حُمُرُ النَّعَمِ** : Highbred camels or excellent camels. (plural of **أَحْمَرُ**). **حُمُرُ النَّعَمِ وَالْبِغَالِ وَالْحَمِيرِ** : And horses and mules and asses (16:9). **كَانَهُمْ حُمُرٌ مُسْتَنْفِرَةٌ** : As if they are frightened asses (74:51). **وَمِنَ الْجِبَالِ جُدَدٌ بَيْضٌ وَحُمْرٌ** : And among the mountains are streaks white and red (35:28). **أُرْسِلْتُ إِلَى الْأَحْمَرِ وَالْأَسْوَدِ** : I have been sent to the red and the black (Tradition). **الْأَحْمَرُ وَالْأَبْيَضُ** : Gold and silver.

حَمَلَ [aor. **يَحْمِلُ** inf. noun **حَمْلٌ** and **حِمْلٌ** and **حَمْلَانٌ**]. **حَمَلَهُ** : He bore or carried it or carried it away. **حَمَلَ الشَّيْءَ عَلَى ظَهْرِهِ** : He bore, carried the thing upon his back; **وَحَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَشْحُونِ** : And We carried their offsprings in the laden ship (36:42). **يَحْمِلُ يَوْمَ الْقِيَامَةِ** : He shall carry a heavy burden on the Day of Resurrection (20:101). **حَمَلَتِ الْمَرْأَةُ** : The woman became pregnant. **اللَّهُ يَعْلَمُ مَا تَحْمِلُ** : She carries or bears a light burden (7:190). **حَمَلِ الْحَطَبِ** : Allah knows what every female bears (13:9). **حَمَلِ الْحَطَبِ** : He went about spreading calumny or slander. **حَمَالَةُ الْحَطَبِ** : Woman who goes about slandering (111:5). **حَمَلَهُ** : He gave him a beast upon which to ride. **حَمَلَهُ عَلَى الدَّابَّةِ** : He carried him or mounted him upon the beast. **فَاتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ** : Then she brought him to her people carrying him on a beast (19:28). **إِذَا مَا آتَوَكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ** : When they came to thee so that thou shouldst mount them (give them beast upon which to ride), thou didst say, ' I cannot find whereon I can mount you (9:92). **حَمَلَ عَلَى** : He showed or manifested anger. **حَمَلَ عَلَى** : He tasked himself or fatigued himself beyond his power in walking. **حَمَلَ عَلَيْهِ فِي الْحَرْبِ** : He attacked him in the fight. **حَمَلَهُ عَلَى الْأَمْرِ** : He incited him to do the thing. **حَمَلَ بِهِ** : He became responsible for him. **حَمَلَتِ الشَّجَرَةُ** : The tree bore or put forth its fruit. **حَمَلَ الْقُرْآنَ** : He committed the Holy Qur'an to memory. **حَمَلَ الْعِلْمَ** : He narrated and wrote down things relating to science or knowledge. **حَمَلَ ظُلْمًا** : He made himself chargeable with or responsible for wrong doing; or took upon himself the burden of wrong doing (20:112). **حَمَلَ الْأَمَانَةَ** : He took upon himself or accepted the trust; he was unfaithful to it.

فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ : So they refused to bear it or accept its responsibility; or refused to be unfaithful to it, so man bore its responsibility or refused to be unfaithful to it (33:73). لَاتَحْمِلْ عَلَيْنَا إَصْرًا : Do not make us carry for what we have not the strength, or burden us not with what we have not the strength to bear (2:287). حَمَلَهُ ذَنْبًا : He charged him with a crime. اِحْتَمَلَ الشَّيْءَ : He carried or did the thing. اِحْتَمَلَ بُهْتَانًا : He bears the burden of a calumny (4:113). حَمْلٌ (plural أَحْمَالٌ and حُمُولٌ) : The young that is in the womb; the fruit of a tree = حِمْلٌ meaning load, burden (plural أَحْمَالٌ and حُمُولَةٌ). وَأَوْلَاتُ الْأَحْمَالِ أَجْلُهُنَّ أَنْ يَضَعْنَ : And as for those who are with child, their period shall be that they are delivered of their burden (65:5). حَمَلَتْ حَمْلًا خَفِيفًا : She bears a light burden (7:190). وَلِمَنْ جَاءَ بِهِ حِمْلٌ بَعِيرٍ : And whoso brings it shall have a camel-load (12:73). وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ حِمْلًا : And evil will be their burden on the Day of Resurrection. وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا : And if a heavily-laden soul call another to carry its load (35:19). حَمْلٌ and حِمْلٌ are syn. but whereas the former signifies the thing that is in a belly or on the head of a tree, the latter signifies a thing borne or carried on the back (i.e. a load, or burden) or on the head; the former signifying a burden that is borne internally as the young in the belly and the water in the clouds and fruit on the tree as being likened to the حَمْلٌ of a woman, the latter a burden that is borne externally, as the thing that is borne on the back or when applied to fruit the former signifies a fruit that is internal or is large and much and the latter a fruit that is external and is not much. حَامِلٌ (plural حَامِلُونَ or حَامِلِينَ) : One who carries. وَمَا هُمْ بِحَامِلِينَ : And they cannot bear it (29:13). حَمَلَةُ الْعَرْشِ : The carriers or bearers of the Throne. حَمَلَةُ الْقُرْآنِ : The memorizers of the Holy Qur'an or those who carry the Holy Qur'an in their memory. حَامِلَةٌ is feminine and plural is حَامِلَاتٌ. فَالْحَامِلَاتِ وَفَرَا : Then by the bearers or carriers of the load (51:3). امْرَأَةٌ حَامِلٌ أَوْ حَامِلَةٌ : A pregnant woman. حُمُولَةٌ : The carriers of burden. وَمِنَ الْأَنْعَامِ حُمُولَةٌ وَفَرَشًا : And of cattle (He has created) some for burden and some for slaughter (6:143). The word is

both as singular and plural and means a camel or camels; horse or horses; mule or mules or an ass or asses upon which burdens are borne.

حَمَى [aor. يَحْمِي inf. noun حِمَايَةٌ] : He protected, defended it from the people; he interdicted it from the people. **حَمَى ظَهْرَهُ** : He prohibited its back to be used for riding or carrying burden. **حَمَيْتُ النَّاسَ** : I aided or defended the people. **حَمِيَ النَّارُ** (aor. يَحْمِي inf. noun حَمِيٌّ) : The fire became very hot or vehemently hot. **حَمِيَ عَنْهُ أَوْ مِنْهُ** (inf. noun حَمِيَّةٌ) : He was ashamed and he disdained or scorned to do it. **حَمِيَ** also means, he refused to bear, endure or tolerate wrongful treatment. **حَمِيَ عَلَيْهِ** : He was angry with him. **حَمَى** : A pasture prohibited to people. **حَمِيَّةٌ** (syn. غَيْرَةٌ and أَنْفَةٌ) : Disdain, scorn or indignation; jealousy; indignation which is the result of a feeling of pride. **فِي قُلُوبِهِمُ الْحَمِيَّةُ حَمِيَّةُ الْجَاهِلِيَّةِ** : In their hearts prideful disdain, the disdain of the Days of Ignorance (48:27). **يَوْمَ يُحْمَى عَلَيْهَا** : On the day when it shall be made hot (9:35). **حَامِيَّةٌ** : Intensely hot, vehemently hot. **نَارٌ حَامِيَّةٌ** : Vehemently hot fire (101:12). **حَامٍ** or **الْحَامِي** : A Stallion-camel that has his back prohibited to be used for riding or bearing burden. Such camel was neither ridden nor shorn of his fur, he was left at liberty and was not debarred from pasturage nor from water, or whose offspring's offspring has conceived or that has been covered ten times (5:104).

حَنَثَ [aor. يَحْنُثُ inf. noun حَنْثٌ and حَنْثٌ] : He violated or broke his oath; he was untrue to his oath; he committed a sin in his oath; he retracted his oath; he said what was not true; he inclined from what was false to what was true; or from what was true to what was false; he committed a sin or crime. **تَحَنَّثَ** : He put away from himself **الْحَنْثُ** i.e. sin or crime; he applied himself to acts of devotion; he relinquished the worship of idols. **حَنْثٌ** : The violation of an oath; a sin, a crime; an offence or an act of disobedience. **وَكَانُوا يُصِرُّونَ عَلَى الْحَنْثِ الْعَظِيمِ** : They used to persist in extreme sinfulness (56:47). **بَلَغَ الْحَنْثَ** : He attained to the age of puberty. **لَا تَحْنُثْ** : Break not thy oath (38:45).

حَنْجَرٌ and **حَنْجَرَةٌ** plural **حَنْجَرٌ** : Throat, gullet. **بَلَغَتِ الْقُلُوبُ**

حَنَجَرَتِ الْعَيْنُ : The eye sank into its socket. حَنَجَرَتِ الْعَيْنُ : The eye sank into its socket.

حَنَدَ [aor. يَحْنُدُ inf. noun حَنْدًا and مَحْنَادًا] حَنَدَ اللَّحْمَ : He roasted the flesh and meat with heated stones in order to cook it thoroughly; he roasted a sheep or kid or goat. حَنَدَتْهُ الشَّمْسُ : The sun burned him. حَنِيدٌ : Roasted flesh, meat; or roasted with heated stones in order to cook it thoroughly. أَنْ جَاءَ بِعِجَلٍ حَنِيدٍ : And brought a roasted calf (11:70).

حَنَفَ [aor. يَحْنِفُ inf. noun حَنْفًا] : He inclined or declined. حَنَفَ عَنْهُ : He declines from it. تَحَنَّفَ : He turned away from the worship of idols; he devoted himself to religious exercises. حُنَفَاءَ (حُنَيْفٌ plural): One on the right path; one who adheres firmly to Islam; one who is of the religion of Abraham; who believes in one God; one inclining to or having a right state or tendency; one who turns or inclines from error to guidance. مِلَّةَ إِبْرَاهِيمَ حَنِيفًا : The religion of Abraham who was ever inclined to God (2:136). حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ : Remaining ever inclined to Allah, not associating anything with Him (22:32).

حَنَكَ [aor. يَحْنُكُ and يَحْنِكُ inf. noun حَنْكًا] حَنَكَ الصَّبِيَّ or حَنْكُهُ : He chewed some dates or some other thing of a similar kind and rubbed therewith the palate of the child. حَنَكَ الْفَرَسَ أوِ إِحْتَنَكَهُ : He put a rope in the mouth of the horse and led him. حَنْكُتُهُ السِّنُّ : Age rendered him firm or sound in judgement by means of experience. حَنَكَ الشَّيْءَ : He understood the thing and knew it thoroughly. إِحْتَنَكَ الْجَرَادُ الْأَرْضَ : The locusts ate what was upon the land and consumed its herbage. إِحْتَنَكَهُ : He put a rope in his mouth and led him; he took the whole of his property; he gained the mastery over him. لَا أَحْتَنِكَنَّ ذُرِّيَّتَهُ : I will lead his progeny by the nose; I will certainly extirpate his progeny; I will assuredly gain the mastery over his progeny (17:63).

حَنَّ [aor. يَحْنُ inf. noun حَنِينٌ] : He was or became affected with an intense emotion of grief or of joy. حَنَّ إِلَيْهِ : He yearned towards or longed for him or it. حَنَّ قَلْبِي إِلَيْهِ : My heart yearned for him. حَنَّ عَلَيْهِ أوِ تَحَنَّ : He was merciful or compassionate towards him

or became favourably inclined towards him. حَنَّانٌ : Mercy, compassion, pity, tenderness of the heart. حَنَانًا مِنْ لَدُنَّا : A mercy from Us (19: 14). The Arabs say, حَنَّانَكَ يَا رَبِّ : I beg Thy mercy, O my Lord. حَنَّانٌ is also syn. رِزْقٌ (means of subsistence) and بَرَكَاتٌ (good, blessing, prosperity); a quality that inspires reverence or respect. مَا تَرَى لَهُ حَنَانًا : Thou seest that he possesses no quality inspiring reverence or respect. حَيْنِيْنٌ : A yearning, intense desire. حَيْنِيْنٌ : Scene of an important battle between the Holy Prophet and certain pagan tribes of Arabia in 8 A. H. The place lies to the south-east of Mecca, about 15: miles from it (9:25).

حَابٌ [aor. يَحُوْبٌ inf. noun حُوْبًا and حَوْبًا] : He sinned; he committed a sin or crime; or what was unlawful by such a thing; he or it became in an evil condition or state; he slew. تَحَوَّبٌ : He abstained from or avoided sin. حُوْبٌ : A sin; or a great sin; wrong, injustice or tyranny; perdition, destruction or death; disease; a trial; trouble or an affliction; difficulty or fatigue; pain. إِنَّهُ كَانَ حُوْبًا كَبِيْرًا : Surely, it is a great sin (4:3).

حَاتٌ [aor. يَحُوْتُ inf. noun حُوْتًا and حَوْتَانًا] : The bird went round or circuited, or went round about the thing. حُوْتُ : Fish or a fish or a great fish (حِيْتَانٌ = plural); a certain sign of the Zodiac. فَمِ الْهُوْتِ : The bright star in the mouth of Piscis Australis. وَلَا تَكُنْ كَصَاحِبِ الْهُوْتِ : I forgot the fish (18:64). صَاحِبُ الْهُوْتِ : And do not be like the Man of the Fish (68:49). الْهُوْتِ is Prophet Yunus (Jonas). إِذْ تَأْتِيهِمْ حِيْتَانُهُمْ : When their fish came to them (7:164).

حَاجٌ [aor. يَحُوْجُ inf. noun حَوْجًا] : He wanted it, needed or required or sought after it. حَاجٌ or حَاجٌ : He was or became poor. حَاجَةٌ : Want; need; necessity; a thing wanted, needed or required; an object of want; desire; (حَوَائِجٌ = plural). قَضَى حَاجَتَهُ : He accomplished his want; he did his business meaning, he eased nature. فِي نَفْسِي حَاجَةٌ : In my mind is a want or desire. مَا لِي إِلَيْهِ حَاجَةٌ : I have not any want of it. ابْنُ حَاجَةٍ : One who is constantly in want. إِلَّا حَاجَةٌ فِي نَفْسٍ يَعْقُوْبٌ : Except that

ولا يجدون في صدورهم. (12:69). And they do not find in their breasts any desire (59:10). حَاذَ : حَاذَ الْإِبِلَ [حَوْدًا inf. noun حَوْدًا] : He drove the camels quickly, or violently or roughly or he drove the camels to water; he collected the camels together to drive them; حُدْتُ الْإِبِلَ : I gained mastery over the camels. حَاذَ : He guarded, protected or took care of it; he did a thing soundly or thoroughly. أَحْوَذَ السَّيْرَ : He journeyed hard. اسْتَحْوَذَ عَلَيْهِ : He overcame, mastered or gained mastery over him or it. أَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ : Did we not prevail over you (4:142). اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ : Satan has gained mastery over them (58: 20).

حَاذَ

[aor. حَوْدًا inf. noun حَوْدًا] : He drove the camels quickly, or violently or roughly or he drove the camels to water; he collected the camels together to drive them; حُدْتُ الْإِبِلَ : I gained mastery over the camels. حَاذَ : He guarded, protected or took care of it; he did a thing soundly or thoroughly. أَحْوَذَ السَّيْرَ : He journeyed hard. اسْتَحْوَذَ عَلَيْهِ : He overcame, mastered or gained mastery over him or it. أَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ : Did we not prevail over you (4:142). اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ : Satan has gained mastery over them (58: 20).

حَارَ

[aor. حَوْرًا inf. noun حَوْرًا] : He washed the cloth and made it white; حَارَ إِلَى الشَّيْءِ : He returned to a thing. حَارَ عَلَيْهِ : It recoiled upon him. إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ : He thought that he would never return to God (84:15). حَارَ : He perished or died; he or it became changed from one state to another; he was or became confounded and unable to see his right course. حَوْرَتِ الْعَيْنِ أَوْ إِحْوَرَّتْ : The eye was or became characterized by the quality termed حَوْرًا i.e. intense whiteness of the white of the eye and intense blackness of the black thereof with intense whiteness or fairness of the rest of the person; whiteness; red skin. أَحْوَرُ : A man whose eyes are characterized by the quality termed حَوْرًا. (feminine حَوْرَاءُ and plural of both أَحْوَرُ and حَوْرَاءُ is حَوْرًا). حَوْرًا also means pure and clean intellect. حَاوَرَهُ (inf. noun حَاوَرَةً) : He held a dialogue or disputation or debate with him; he vied with him for superiority in glorying or boasting or the like and also حَاوَرُوا of which the inf. noun is تَحَاوَرَهُ. تَحَاوَرَهُ : He said to his companion arguing boastfully with him (18:35). وَاللَّهُ يَسْمَعُ تَحَاوَرَكُمَا : And God has heard your dialogue (58:2). حَوْرًا مَّقْصُورَاتٍ : Women having eyes like gazelles. حَوْرًا مَّقْصُورَاتٍ : Fair maidens with lovely black eyes well-guarded in pavilions (55:73). حَوَارِيٌّ (حَوَارِيُونَ plural): A washerman; one who after having been tried found to be free from vice or fault; a person of pure character; a pure thing; one who counsels and acts

honestly; a true and sincere friend or helper; a select disciple or friend of a Divine Prophet; a relation. قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ. The disciples said: "We are the helpers of Allah" (61:15) حَوَارِيَّةٌ (حَوْرَاءٌ) : A white or fair woman.

حَاشَ [aor. حَاشَ inf. noun حَاشًا] : Is derived from حَشِيَ which means, he was out of breath; he panted for breath. حَاشَاهُ مِنْهُمْ : He excluded him from them; he excepted him from them. حَاشِيَ denotes exception as a particle. ضَرَبْتُهُمْ حَاشَا زَيْدًا : I beat them except Zaid. It also denotes remoteness from imperfection or the like or freedom therefrom. حَاشَ لِلَّهِ : I ascribe unto God remoteness from every imperfection of the like or freedom therefrom; generally, implying wonder or admiration, so that it may be rendered, "how far is God from every imperfection" حَاشَ لِلَّهِ also means مَعَاذَ اللَّهِ i.e. I seek protection by God or God forbid. حَاشَاكَ or حَاشَاكَ : Far art thou from being included among those of whom I speak, or from any cause of reproach. حَاشَ لِلَّهِ مَا هَذَا بَشَرًا (12:32).

حَاطَ [aor. حَاطَ inf. noun حَاطَةً or حَاطَ بِهِ] : He guarded, protected or took care of him or it. أَحَاطَ بِهِ and حَاطَ بِهِ : It or he surrounded, encompassed him or it. أَحَاطَ الْقَوْمُ بِالْبَلَدِ : The people surrounded, encompassed or beset the sides of the town. أَحَاطَ بِهِ الْأَمْرُ : The thing beset him on all sides so that he had no place of escape from it. أَحَاطَ عَلَيْهِ : He took it entirely to himself, debarring others from it. أَحَاطَ بِهِ الْعَدُوُّ : The enemy surrounded him or had complete mastery over him. أَحَاطَ بِهِ عِلْمًا : He had a complete knowledge of it. وَأُحِيطَ بِشَمْرِهِ : And its fruit was destroyed (18:43). إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ : Surely, thy Lord hath men in His power, grasp; has encompassed the people entirely (17:61). وَلَا يُحِيطُونَ بِهِ عِلْمًا : They cannot encompass it with their knowledge; they do not possess complete knowledge about it (20:111) وَكَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْرًا : And how canst thou be patient about things the knowledge of which thou comprehendest not (18:69). مُحِيطَةٌ (act. part. from أَحَاطَ and مُحِيطَةٌ feminine): One or

it who or which surrounds; destructive. وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ : And Allah encompasses the disbelievers (2:20). عَذَابٌ يَوْمٍ مُّحِيطٍ : The punishment of a day which shall beset on every side so that there shall be no place of escape from it; punishment of a destructive day (11:85). وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ : Surely, Hell shall encompass the disbelievers (9:49).

حاق [aor. حَاقَّ and حَاقَّ inf. noun حَاقًا and حَاقًا and حَاقًا and حَاقًا] : He swept the house. حَاقَّ الشَّيْءَ : He rubbed and smoothed the thing. حَاقَّ بِهِ : It surrounded, encompassed or beset him or it; it clave to him and became his due and befell him. حَاقَّ بِهِمُ الْعَذَابُ : The punishment or trial befell them or beset them. وَالْبَلَاءُ : The evil plot encompasses or befalls none but the author thereof (35:44). وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ : And that at which they used to mock shall cleave to or befall or encompass them (6:11).

حَالَ [aor. حَوَّلَ inf. noun حَوْلٌ] : The thing became altered or changed from one state or condition to another; it shifted from its way, manner or direction. حَالَ مِنَ الْعَهْدِ : He withdrew or receded from the agreements; حَالَ الْحَوْلُ : The year passed or it became complete; حَالَ عَلَيْهِ الْحَوْلُ : He became a year old; حَالَتْ : The female did not conceive; did not become pregnant. حَالَتْ النَّخْلَةُ : The date-palm bore one year and did not bear another year; حَالَ النَّهْرُ بَيْنَنَا : The streamlet intervened between us preventing conjunction. وَحَالَ بَيْنَهُمَا الْمَوْجُ : And the wave intervened or came in between them (11:44). حَوْلٌ بَيْنَ الْمَرْءِ وَقَلْبِهِ : Allah comes in between a man and his heart (8:25). حَوْلَتْ عَيْنُهُ : His eye squinted. حَالَ (plural is أَحْوَالٌ and حَالَاتٌ) : Condition; state. أَحْوَالُهُ and حَالَاتُ الدَّهْرِ : The changes and vicissitudes of time. حَوْلٌ : A year (حَوْلَيْنِ is dual); a year even if it has not passed; strength, power, might or force; around; environs; الَّذِينَ : The environs of which We have blessed (17:2). فَلَمَّا : And when it lighted up all around him (2:18). مَنَاعًا : Provision for a year (2:241). حَوْلَيْنِ كَامِلَيْنِ : Two full years, (2:234) لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ : There is no strength nor

power but by means of God. **جَوْلٌ** : Revival; or change; **لَا يَنْغُونُ** : They will not desire any change or manner of changing from one state to another (18:109); an evasion or elusion; a trick; a wile, a plan; an artifice; a means of attaining to some state concealably; ability to manage according to one's own free will. **لَا يَسْتَطِيعُونَ** : He has no mode of evading. **لَا حِيلَةَ لَهُ** : Are incapable of adopting any plan (4:99). **تَحْوِيلٌ** : Change; alteration. **لَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا** : Thou wilt not find any change in Our way (17:78).

حَوَى [aor. **يَحْوَى** inf. noun **حَوَى** or **إِحْوَى** : He was or became of the colour termed **حُوَّةٌ** : The land was or became green. **حُوَّةٌ** : Redness inclining to blackness, or blackness inclining to greenness; greenness, inclining to blackness by reason of intense greenness; **خُضْرَةٌ** intermixed with blackness and yellowness. **أَحْوَى** : Of the colour termed **حُوَّةٌ** . **فَجَعَلَهُ غُثَاءً أَحْوَى** . So has made it (herbage) dried up black by reason of oldness.

حَوَى [aor. **يَحْوَى** inf. noun **حَيًّا** and **حَوَايَةً**] **حَوَى الشَّيْءَ** : He collected, gathered drew or gained possession of the thing; it comprised or comprehended or contained it; he turned the thing round. **حَوَايَةٌ** (plural **حَوَايَا**) : Intestine; small tank; gut; thick cloth placed under the load of a camel. **أَوَالِحَوَايَا** : Or the intestines (6:147).

حَيْثُ is an adverbial noun of place signifying 'where' like **حَيْنَ** with respect to time. **اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ** : Allah knows best where to place His Message (6:125). It is also governed by **مِنْ**. **سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ** : We will draw them to destruction step by step from whence they know not (68:45). It sometimes occurs as denoting time signifying 'When'. The particles **مَا** is sometimes affixed to it and in this case it implies a conditional meaning, signifying 'Wherever' or 'Whenever' as in **حَيْثُمَا تَجْلِسُ** **أَجْلِسُ** i.e. where thou wilt sit, I will sit. **مِنْ حَيْثُ** is also used to signify 'as to; ' in respect of'; 'as' or 'considered as'; 'since' or 'because'; 'so that'. It is often syn. with **حَتَّى**.

حَادٌ [aor. **يَحِيدُ** inf. noun **حَيْدًا** and **حَيْدَانًا** and **مَحِيدًا** and **حَيْوَدًا** and **حَيْدَةً**]

and [حَيْدُودَةً] حَادَ عَنْهُ وَمِنْهُ : He declined or turned aside or away from it; removed, went away or went far away from it; he shunned or avoided it. حَادَ مِنَ الطَّرِيقِ : He turned aside from the road. حَادَ بِهِ : He removed him or it. ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ : This is what thou wast trying to avoid (50:20).

حَارَ [aor. حَارَ inf. noun حَيْرَانٌ] حَارَ الرَّجُلُ أَوْ تَحَيَّرَ : The man was or became confounded or perplexed and unable to see his right course; or he erred or lost his way. حَارَ فِي أَمْرِهِ or تَحَيَّرَ : He was or became confounded in his affair. حَارَ الْمَاءُ : The water became collected and stayed and went round in a place as though it knew not which way to go. حَيْرَانٌ أَوْ مُتَحَيِّرٌ : A man in a state of confusion or perplexity and unable to see his right course; a man who has erred; who has lost his way. رَجُلٌ حَارٌ بَارٌ : A man who knows not the right course to pursue in his affair. فِي الْأَرْضِ حَيْرَانٌ : Be wildered in the land (6:72).

حَازَ [aor. يَحِيْزُ inf. noun حَيْزًا] حَازَهُ : He drew, collected or gathered it together. تَحَوَّرَ or تَحَيَّرَ : He or it writhed or twisted about and turned over and over or he or it was restless; he withdrew or retired to a distance and he drew back; he tarried or loitered; he turned aside or withdrew to his place or proper place; تَحَيَّرَ إِلَيْهِمْ : He turned or withdrew or retired or joined himself to them. مُتَحَيِّرٌ : One who turns or turning to join another company of men. أَوْ مُتَحَيِّرًا إِلَى فِتْنَةٍ : Or turning aside to join another company (8:17).

حَاصَ [aor. يَحِيصُ inf. noun حَيْصًا and حَيْصَةً and حِيُوصًا and مَحِيصًا and مَحِيصًا] حَاصَ عَنْهُ : He turned away from him or it; he returned and fled from him or it. حَاصَ عَنِ الْقِتَالِ : He turned away from the fight. حَاصَ عَنِ الْحَقِّ : He deviated from the truth, turned away from it. حَاصَ عَنِ الشَّيْءِ : He turned away from the thing and became safe from it. مَنْ حَاصَ عَنِ الشَّرِّ سَلِمَ : He who turned away from mischief became safe. وَقَعَ فِي حَيْصٍ بَيِّنٍ : He fell into confusion in respect of their case. مَحِيصٌ : A place to which one turns away or a side; to which one flees; a place of refuge. وَلَا يَجِدُونَ عَنْهَا مَحِيصًا : They shall find no refuge or way of escape

from it (4:122).

حَاضَتِ الْمَرْأَةُ [مَحِيضٌ and مَحَاضٌ and حَيْضٌ inf. noun تَحِيضٌ aor. حَاضَتْ]: The woman menstruated; blood came forth from her womb at the known time and in the known manner, not in consequence of disease nor of childbirth, nor before she had attained to puberty; she attained the age of menstruation. **حَاضَ السَّيْلُ**: The torrent overflowed. **حَيْضٌ**: The menstrual blood. **حَائِضٌ أَوْ حَائِضَةٌ**: A woman who has attained to the age of menstruation or has attained woman-hood. **مَحِيضٌ**: Menstruation i.e. monthly course; time of menstruation; place of menstruation. **وَالَّذِي يَبْسُنَ مِنَ الْأَمْحِيضِ**: Those who have not attained the age of menstruation or have not had their monthly courses yet (65:5). **يَسْتَلُونَكَ عَنْ الْأَمْحِيضِ**: They ask thee concerning menstruation (2:223).

حَافٍ [حَافٍ عَلَيْهِ inf. noun يَحِيفُ aor. حَاف]: He acted wrongfully, unjustly tyrannically against him; he inclined to that which was wrong or declined from that which was right in his judgement. **أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولَهُ**: Allah and His Messenger will be unjust to them (24:51).

حَانَ [حَانَ الشَّيْءُ inf. noun حَيْنٌ and حِينٌ aor. حَانَ]: It happened. **حَانَ الشَّيْءُ**: The time of the thing came near. **حَانَتِ الصَّلَاةُ**: The time of the Prayer came or drew near. **حَانَ لَهُ أَنْ يَفْعَلَ**: The time has come that he should do such a thing. **حَانَ الرَّجُلُ** (inf. noun حَيْنٌ): The man died or perished; he experienced a trying affliction. **حَيْنٌ**: Time or a space or period of time; anytime; time from the beginning of the world to its end i.q. **دَهْرٌ**; a continuous time; an appointed term; time absolutely; the time when an event takes place; time of a glance of the eye; time without end; the Day of Resurrection. **هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ**: There has certainly come upon man a period of time. **مَتَّعْنَاهُمْ إِلَى حِينٍ**: We gave them provision for a while (10:99). **عَلَى حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا**: At a time when its inhabitants were in a state of heedlessness (28:26). **لَيَسْجُنُنَّهُ حَتَّى حِينٍ** (12:36). **تُؤْتِي أَكْلَهَا كُلَّ حِينٍ**: Brings forth its fruits at all times (14:26). **وَإِنَّكُمْ حِينًا تَنْظُرُونَ**: And you are at

that time looking on (56:85).

حَيَّ and حَيَّ [aor. يَحْيِي inf. noun حَيَاة and حَيَوَان and حَيَاء] : He lived or he had life. فِيهَا تَحْيُونَ وَ فِيهَا تَمُوتُونَ : Therein shall you live and therein shall you die (7:26). وَيَحْيِي مَنْ حَيَّ عَنْ بَيِّنَةٍ : And who lived by clear argument might live (8:43). حَيَّ الطَّرِيقُ : The way was or became manifest. حَيَّ (inf. noun تَحِيَّة) : He said to him may God prolong thy life. حَيَّاهُ تَحِيَّةَ الْمُؤْمِنِ : He said to him السَّلَامُ عَلَيْكُمْ : God preserved him. حَيَّاهُ اللَّهُ : And when you are greeted with a prayer (4:87). تَحِيَّةٌ مِّنْ عِنْدِ اللَّهِ : A greeting from your Lord (24:62). تَحِيَّةٌ : Greeting. أَحْيَاهُ : He made him live, gave him life; God gave him spiritual or intellectual life, quickened, revived or resuscitated him. وَ كُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ : And you were without life and He gave you life (2:29). فَأَحْيَا بِهِ الْأَرْضَ : And He quickens therewith, the earth after its death (2:165). أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ : And is he who was spiritually or intellectually dead and We have given him with life (spiritual or intellectual) (6:123). أَحْيَا اللَّيْلَ : He passed his night awake; he passed the night in religious service and worship, abstaining from sleep. اسْتَحْيَاهُ : He spared him; let him live; or left him alive; did not slay him; he left him; let him alone. وَيَسْتَحْيُونَ نِسَاءً : And they spared your women (2:50). اسْتَحَى مِنْهُ : He was ashamed of it, or him, or shy of doing it or was shy or bashful with respect to it. اسْتَحَى مِنْهُ كَذَا : He scorned such a thing; he refused to do it by reason of disdain or pride; he shunned or avoided it. إِنَّ اللَّهَ لَا يَسْتَحَى أَنْ يُضْرَبَ : Allah disdains not to give an illustration. وَاللَّهُ لَا يَسْتَحَى مِنَ الْحَقِّ : But Allah is not shy of saying what is true (33:54). فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ : One of them came walking bashfully (28:26). حَيَاءٌ : (حَيَّ) : Shame; a sense of shame; shyness. حَيَاةٌ (and حَيَوَانٌ and مَحْيَاةٌ) : Life; the present worldly life; the faculty of growth as in animal or a plant; the faculty of sensation; the faculty of intellect; freedom from grief or sorrow; everlasting life in the world to come; much life; an advantage or profit or a means thereof; state of activity. إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا : Except disgrace in the present life (2:86). أَحْرَصَ النَّاسُ عَلَى حَيَاةٍ : Of all people the most

covetous of life (2:97). وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ : And there is life (profit or advantage) for you in retaliation (2:180). يَا لَيْتَنِي قَدَّمْتُ : O would that I had sent on some good works for my life here (89:25). وَ إِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ : And the Home of the Hereafter, that is real life (29:65). حَيَوَانٌ also means anything possessing life or animal. أَفَمَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ : And is he who is spiritually (or intellectually) dead and We have given him spiritual (or intellectual) life (6:123). سَوَاءٌ مَحْيَاهُمْ وَمَمَاتُهُمْ : Their life and their death shall be equal. مَحْيَاٌ also means, a time, and a place of life (45:22). حَيٌّ (أَحْيَاءٌ plural) : Living; having life; alive or quick; applied to God meaning Deathless; possessing the faculty of growth as an animal and applied to a plant meaning fresh or juicy; sensitively alive; intellectually alive; lively or free from sorrow; whole, sound; أَرْضٌ حَيَّةٌ : Fruitful land; نَارٌ حَيَّةٌ : Burning fire; طَرِيقٌ حَيٌّ : A manifest way or road; a tribe; يَوْمٌ أُبْعَثُ حَيًّا : And the day I shall be raised to life (alive) again (19:24). وَتُخْرِجُ الْحَيَّ مِنَ الْمَمَاتِ : Thou bringest forth the living from the dead (3:28). الْحَيُّ : The Possessor of life which is complete in every respect, is eternal and everlasting. هُوَ الْحَيُّ : He is the Living; Self-Subsisting and All-Sustaining (3:3). بَلْ أَحْيَاءٌ : Nay they are living (3:170). الْمُحْيِي : (act. part.) Meaning One Who gives life. إِنَّ ذَلِكَ لَمُحْيِي الْمَوْتَى : Verily, the same God will quicken the dead (30:51). حَيَّةٌ : A serpent; فَإِذَا هِيَ : And behold it was a serpent running (20:21). هُمْ حَيَّةٌ : They are cunning, guileful, malignant and strong, not neglecting to take revenge. رَأَيْتُ فِي كِتَابِهِ حَيَاتٍ وَعَفَّارٍ : I saw in his book slanders and calumnies. تَحِيَّةٌ : A salutation or greeting; endless or everlasting existence. التَّحِيَّاتُ لِلَّهِ : Endless existence belongs to God or dominion or Kingship or freedom or security from all evils or salutations and benedictions are God's.

7

بَابُ الْخَاءِ

خ

Khā

Numerical Value = 8

خَبَا [aor. يَخْبَأُ inf. noun خَبَاءٌ] : He hid or concealed it ; he kept it, preserved it, guarded it or took care of it. خَبِيءٌ : A thing that is hidden or concealed, absent or unseen. خَبءُ السَّمَاءِ : The rain. خَبءُ الْأَرْضِ : The plants or herbage. الَّذِي يُخْرِجُ الْخَبَاءَ : Who brings to light what is hidden (27:26).

خَبِتَ [aor. يَخْبِتُ inf. noun خَبْتَةٌ and خَبْتَةٌ] : The mention of him became hidden i.e. he was or became obscure or of no reputation. أَخْبَتَ لِلَّهِ أَوْ إِلَى اللَّهِ أَوْ إِلَى رَبِّهِ : He was or became lowly, humble in heart and submissive to God or lowered, humbled or abased himself to his Lord or trusted himself to Him. فَتُخْبِتُ لَهُ : And their hearts may become lowly unto Him (22:55). وَأَخْبَتُوا إِلَى رَبِّهِمْ (11:24). مُخْبِتٌ : Still; motionless; (2) one who humbles himself. وَبَشِّرِ الْمُخْبِتِينَ : And give glad tidings to the humble (22:35).

خَبِثَ [aor. يَخْبِثُ inf. noun خُبْثٌ or خَبَاثَةٌ] : It was or became bad; he was or became corrupt, abominable, wicked, deceitful crafty or cunning. خَبِثَتْ رَائِحَتُهُ : Its odour was or became bad, foul or abominable. خَبِثَتْ نَفْسُهُ : His mind became wicked. خَبِثَ بِهَا : He committed adultery with her. وَالَّذِي خَبِثَ لَا يَخْرُجُ إِلَّا نَكِدًا : That which is bad, its vegetation does not come forth but scantily (7:59). خَبِيثٌ (= خَبِيثُونَ = plural) : Bad; corrupt, hated or abominable; wicked, fornicator or adulterer or slanderer, impure, foul or filthy; unlawful; nauseous deceitful etc, loathsome or disgusting etc. خَبِيثُ النَّفْسِ : Wicked, having heavy stomach. The plural of خَبِيثٌ is خَبِيثُونَ and also خُبْثٌ and خَبَاثَةٌ and its feminine is خَبِيثَةٌ which means, a bad, wicked or deceitful woman or quality or disposition; a bad or culpable action. أُمُّ الْخَبَاثَاتِ : The mother of bad qualities etc, meaning wine. الْخَبَاثَاتُ also signified those things which the Arabs deemed foul or filthy or unclean and which they did not eat. The plural of خَبِيثَةٌ is خَبِيثَاتٌ and خَبَاثَاتٌ. خَبَاثَاتٌ : I seek refuge with Thee, O God from bad thoughts and bad habits. مَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ : And the case of an evil word is like that of an evil tree (14:27); يُحَرِّمُ عَلَيْهِمُ الْخَبَاثَاتِ and he makes unlawful

or forbids the bad things (7:158). **الَّتِي كَانَتْ تَعْمَلُ الْخَبَائِثَ** : The city which practised abominations (21:75). **الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ** : Bad things are for bad ones and bad ones are for bad things (24:27).

خبير

[aor. **يَخْبِرُ** or **خَبَرَ** aor. **يَخْبِرُ** and **يَخْبِرُ** or **خَبَرَ** aor. **يَخْبِرُ** inf. noun **خُبْرًا** and **خُبْرَةً** and **خُبْرَةً**] **خَبَرَ بِالشَّيْءِ** : He knew or had knowledge of the things. **خَبَرَهُ** (aor. **يَخْبِرُ**) : He knew it, (syn. with **عَلِمَهُ**) generally, meaning, with respect to its real or internal state. **خَبَرَ** (aor. **يَخْبِرُ**). He tried, tested or made experiment of the thing. **خَبَرَتِ الْأَرْضُ** : The ground abounded with soft soil. **خَبَرَ الْأَرْضَ** : He ploughed the land. **خَبَرَ الطَّعَامَ** : He put grease to the food. **خَبِرٌ** and **خَبِيرٌ** and **خَبِيرٌ** and **خَبِيرَةٌ** = knowledge of a thing. **مَالِي بِهِ خَبِيرٌ** : I have no knowledge of it. **خَبِيرٌ** (plural = **أَخْبَارٌ**) : Information; a piece of information; a notification; intelligence; an announcement; news; tidings; a piece of news; an account; a narrative; a story; a tradition of the Holy Prophet; a man's case or state. In grammar, as correlative of **مُبْتَدَأٌ**, an enunciative, and as correlative of **إِسْمٌ**, the predicate of the nonattributive verb **كَانَ** and the like, and of **كَادَ** etc. **عَلَى مَا لَمْ تُحِطْ بِهِ خُبْرًا** : About things the knowledge of which thou comprehendest not (18:69). **لَعَلِّي آتِيكُمْ قَدْ مَنَّهَا بِخَبِيرٍ** : Haply I may bring you some information (28:30). **نَبَّأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ** : God had already informed us of the facts about you (9:94). **خَبِيرٌ** : Knowing; having knowledge or possessing much knowledge with respect to internal things or possessing knowledge of matters of information or well informed; possessing knowledge of God by being acquainted with names and attributes. **فَسْئَلْ بِهِ خَبِيرًا** : Ask thou then concerning Him one who knows (25:60); **الْخَبِيرُ** is one of the Divine attributes meaning One Who knows everything perfectly well. **وَهُوَ الْحَكِيمُ** : And He is the Wise, the All Aware (6:19); a lawyer; one skilled in the law or practical religion; a head or chief; a tiller of land. **وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ** And Allah knows what you do (3:154).

خبير

[aor. **يَخْبِرُ** inf. noun **خُبْرًا**] **خَبَرَ خُبْرًا** : He made or kneaded and

baked bread. خَبَزَ الْقَوْمَ : He fed the people with bread. خُبْزٌ : A bread. خُبْزَةٌ : A cake of bread. أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا : I am carrying on my head bread (12:37).

خَبَطَ [aor. يَخْبِطُ inf. noun خَبْطٌ] خَبَطَهُ : He beat him or struck him vehemently. It is syn. with تَخَبَّطَ. خَبَطَ اللَّيْلَ : He journeyed in the night without direction. خَبَطٌ is said to signify the act of journeying, of going without a direction or upon what is not the main road. خَبَطَهُ الشَّيْطَانُ أَوْ تَخَبَّطَهُ : The Satan touched him with a hurt so as to corrupt him or render him insane. تَخَبَّطَهُ lit, he struck him or prostrated him and tramped upon him or prostrated him and sported with him. خَبَطَ الْعَقْلَ : It disordered the intellect. خَبِطَةٌ : A touch or stroke of insanity or diabolical possession. بِفُلَانٍ خَبِطَةٌ بِالْمَسِّ : In such a one is a touch of insanity. يَنْخَبِطُهُ الشَّيْطَانُ مِنَ الْمَسِّ : The Satan has smitten him with insanity (2:276).

خَبِلَ [aor. يَخْبِلُ inf. noun خَبَالٌ and خَبَلٌ] : He was or became, (1) corrupted, unsound, vitiated or disordered in an absolute sense; (2) particularly in his reason or intellect. خَبِلَتْ يَدُهُ : His hand became unsound so as to be rendered motionless; or dried up or became lost or was cut off. خَبِلَهُ الْحُزْنُ : Grief rendered him insane. خَبَالٌ : (1) Corruptness, unsoundness or a vitiated or disordered state; (2) particularly in reason or intellect; (3) loss or state of diminution; (4) a state of perdition or destruction or a thing's going, passing or wasting away or being consumed or destroyed; (5) fatigue, weariness, distress, embarrassment, affliction, trouble or difficulty; خَبَالٌ عَلَى أَهْلِهِ : Such a one is a cause of fatigue etc. to his family; (6) a deadly poison. مَا زَادُواكُمْ إِلَّا خَبَالًا : They would have added to you nothing but trouble (9:47).

خَبَا [aor. يَخْبُو inf. noun خَبْوًا] خَبَتِ النَّارُ : The fire became allayed, subsided, extinguished; or the blazing, or flaming of the fire ceased. خَبَتِ الْحَرْبُ : The war or its intensity became allayed or appeased. خَبَتِ حَدَّةُ النَّاقَةِ : The irascibility of the she-camel became allayed. خَبَا لَهْبُهُ : The vehemence of his anger became

assuaged. كَلَّمَا خَبَتْ زِدْنَهُمْ سَعِيرًا : Every time it (the fire of Hell) abates We shall increase for them the flame (17:98).

ختر

[aor. يَخْتُرُ and يَخْتُرُ inf. noun خَتْرًا and خُتُورًا] خَتْرَهُ : He acted or behaved towards him with perfidy, treachery or unfaithfulness or with deceit, guile or circumvention. خَتَرَ بِالْعَهْدِ : He was unfaithful etc., to the covenant. خَتَرَتْ نَفْسُهُ : His stomach became heavy; or became agitated by a tendency to vomit; became in a disordered state. خَتَّارٌ : One who acts or behaves with perfidy or treachery or with the foulest perfidy; one who acts or behaves with deceit, guile or circumvention or in a corrupt manner and does so much or frequently or habitually. إِلَّا كُلُّ خَتَّارٍ كَفُورٍ : None but every perfidious and ungrateful person (31:33).

ختم

[aor. يَخْتِمُ inf. noun خَتْمٌ and خِتَامٌ] خَتَمَ الشَّيْءَ أَوْ خَتَمَ عَلَيْهِ خِتَامًا : He sealed, stamped, impressed or imprinted the thing or he put the seal on it. خَتَمَ الشَّيْءَ : He reached the end of the thing. طَبَعَ and خَتَمٌ signify the impressing of a thing with the engraving of signet and stamp. The former sometimes means the securing oneself from a thing and protecting oneself from it; in consideration of protection by means of sealing upon writings; sometimes it means the producing of an impression or effect upon a thing from another thing; in consideration of the impress produced by the signet, sometimes it is used as relating to the reaching the end of a thing. Or the primary signification of خَتَمٌ is the act of covering over a thing. The word also signifies the protecting of what is in a writing by means of a seal. خَتَمَ عَلَيْكَ بَابَهُ : He sealed his door against thee i.e. he turned away from thee or avoided thee. خَتَمَ لَكَ بَابَهُ : He sealed for thee his door i.e. he preferred thee to others. خَتَمَ عَلَى قَلْبِهِ : He (God) sealed his heart i.e. he made his heart or mind to be such as it understood not. خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ : Allah has set a seal on their hearts and their ears (2:8). خَاتَمٌ (Khatam) and خَاتِمٌ (Khatim) and خَاتِمٌ (Khatmun) are almost synonymous. خَاتَمٌ (Khatam) means a signet-ring; a seal or stamp and a mark; the end or lost part or portion and result and issue of a thing. إِنَّمَا الْأَعْمَالُ بِخَوَاتِمِهَا :

Actions are judged by their results. خَاتَمٌ also means the best and most perfect; embellishment or ornament; the hollow of the back of the neck; وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ : But he is the Messenger of Allah and the seal of the Prophets (33:41). خِتَامٌ (inf. noun and a subs.): The first watering of a sown-field; the clay with which one seals or stamps upon a thing; the hymen; as being the seal of virginity; زُفْتُ إِلَيْكَ بِخِتَامِهَا : She was conducted as a bride to thee with her seal of virginity; the furthest part of a valley; the last of a company of men as also خَاتِمٌ and خَاتِمٌ ; the last portion of anything that is drunk; admixture; result; the end or last draught. خِتَامُهُ مِسْكٌ : The sealing of it will be with musk; its result shall be the taste of musk; the last draught shall be in perfume like musk etc. (83:27). مَخْتُومٌ : Sealed or stamped. رَحِيقٌ مَخْتُومٌ : Sealed beverage (83:26).

خَدَّ [aor. يَخْدُ inf. noun خَدٌّ] : He furrowed or he made a furrow or trench in the ground. خَدَّ الدَّمَعَ فِي خَدَيْهِ : The tears made marks upon his cheeks. خَدَّ : He or it marked or made a mark or an impression upon a thing; he cut a thing. خَدٌّ : The cheek; the plank of the هَوْدَجِ ; a side of a track of high ground; an assembly; a company of men; a rank or class or a race or generation of men. مَضَى خَدًّا مِنَ النَّاسِ : A generation of men passed away; a road. أَخْدُوْدٌ syn. خَدٌّ meaning a hole, hollow, cavity, pit or the like dug or excavated; a deep trench in the ground. ضَرْبَةٌ وَلَا تُصْعِرْ خَدَّكَ : A blow or beating that furrows the skin. قُتِلَ لِلنَّاسِ : And turn not thy cheek away for the people (31:19). أَصْحَابُ الْأَخْدُوْدِ : Cursed be the fellows of the Trench (85:5).

خَدَعَ [aor. يَخْدَعُ inf. noun خَدْعًا and خِدْعًا] : He hid or concealed it; he deceived, deluded, beguiled and outwitted him; he desired to harm in a way unknown to the latter; he pretended to him the contrary of what he concealed; or he made him to relinquish the object that he had in view by pretending to him some-thing the contrary of what he concealed. خَدَعَ فِي جُحْرِهِ : It entered its hole in order that it might not be caught. خَدَعَ الْمَطْرُ :

The rain became little. خَدَعَ الرَّجُلُ : The property or wealth of the man became little and he refrained from giving. خَدَعَ الشَّيْءُ : The thing became corrupt. خَدَعَتِ الشَّمْسُ : The sun set. خَدَعَتِ الْأُمُورُ : The affairs became variable. خَادَعَهُ : He deceived him being deceived by him; he strove, endeavoured or desired to deceive, delude beguile etc. him; he pretended to him something different from that which was in his mind. دَهْرٌ خَادِعٌ : Deceitful or variable time or fortune. سُوقٌ خَادِعَةٌ : A varying or variable market, at one time brisk, at another time dull. خَادِعٌ is syn. with خَدَعَ with this difference that whereas one says of a man خَادِعٌ when he has not attained his desire and خَدَعَ when he has attained his desire. يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ : They would deceive Allah or those who believe, and they deceive none but themselves, only they perceive it not (2:10). يُخَادِعُونَ اللَّهَ : They strive, endeavour or desire to deceive Allah; وَهُوَ خَادِعُهُمْ : And He will punish them for their deception; خَادِعٌ (act. part.): Deceiver; requiter.

خَادَنَ Or خَادَنُ [aor. يُخَادِنُ inf. noun مُخَادِنَةٌ] خَادَنَهُ : He became his friend or secret or private friend; he associated or kept company with him. مُخَادِنَةٌ also signifies the contracting of the eyes in holding amatory and enticing talk or conversation with another, the latter doing the same. خَادِنٌ (أَخْدَانٌ plural): A friend, or a secret or private friend; a companion or an associate; an associate affected with sensual appetency. خَادِنُ الْجَارِيَةِ : The friend etc. of the girl. وَلَا تَأْتِيَنَّكُمْ أَمْوَاجٌ مِنَ الْبَحْرِ يَأْتِيَنَّكُمْ وَمَا تَأْتِيَنَّكُمْ مِنْ شَيْءٍ فَاصْبِرُوا وَمَا يَغِيُرُ الْوَجْهَ إِلَّا بِإِذْنِهِ : Not taking secret paramours (5:6). وَلَا تَأْتِيَنَّكُمْ أَمْوَاجٌ مِنَ الْبَحْرِ يَأْتِيَنَّكُمْ وَمَا تَأْتِيَنَّكُمْ مِنْ شَيْءٍ فَاصْبِرُوا وَمَا يَغِيُرُ الْوَجْهَ إِلَّا بِإِذْنِهِ : Nor taking secret paramours (4:26).

خَذَلَ [aor. يَخْذُلُ inf. noun خَذَلٌ and خَذَلَانٌ and خَذَلَانٌ] خَذَلَ : He abstained from or gave up or neglected aiding or assisting him and held back from him. خَذَلَهُ means, he left, forsook or deserted him. وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ : But if He forsakes you, then who can help you (3:161). خَاذِلٌ : One who abstains from, or gives up or neglects the rendering of aid; anyone leaving, forsaking or deserting; one routed, defeated or put to flight. It is syn. with خَذُولٌ which is also its intensive form,

meaning one who abstains from or neglects the rendering of aid or assistance often much; great desert; a mare that moves not from her place when suffering from the pain of parturition. خَذُولٌ also signified a female that has left, forsaken or deserted her young ones. رَجُلٌ خَذُولٌ الرَّجُلِ : A man whose leg aids him not in consequence of weakness or of some evil affection, or of intoxication. وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا : And Satan is man's great deserter (25:30). مَخْذُولٌ : Having no aider or helper; deserted; فَتَقَعُدْ مَذْمُومًا مَخْذُولًا : Thou will sit down disgraced and forsaken (17:23).

خَرَّ [aor. يَخْرُ and inf. يَخْرُ] خَرَّ الْمَاءُ : The water murmured, rumbled or gurgled. خَرَّ النَّائِمُ : The man who was sleeping snored. خَرَّ الْبِنَاءُ : The building fell down. خَرَّ الرَّجُلُ : The man died. خَرُّوا عَلَيْنَا : They came upon us from a place unknown. خَرَّتْ خَطَايَاهُ : His sins fell from him. خَرَّ لِلَّهِ سَاجِدًا : He fell down prostrating himself to God. يَخْرُونَ لِلْأَذْقَانِ : They fall down upon their faces (17:110). خَرَّ مُوسَى صَعِقًا : Moses fell down unconscious (7:144). فَكَانَ خَرًّا مِنَ السَّمَاءِ : He falls, as it were, from the sky (22:32). فَخَرَّ عَلَيْهِمُ السَّقْفُ : The roof fell down upon them (16:27).

خَرِبَ [aor. يَخْرِبُ inf. noun خَرَابٌ] خَرِبَ الْبَيْتُ : The house was or became in a state of ruin, waste, deserted, desolate or depopulated. خَرِبَ (aor. يَخْرِبُ) : He became a thief. أَخْرَبَ and خَرَّبَ and also خَرَّبَ : He reduced to ruin or rendered waste, deserted, desolate or depopulated, destroyed a house or a dwelling. يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ : And they destroyed their houses with their own hands (59:3). وَسَعَى فِي خَرَابِهَا : And he seeks to ruin them (2:115).

خَرَجَ [aor. يَخْرُجُ inf. noun خُرُوجٌ and مَخْرَجٌ] : He or it went or got out; issued, emanated, proceeded, went or departed. خَرَجُوا مِنْ دِيَارِهِمْ : They went forth from their homes (2:244). فَخَرَجَ إِلَى قَوْمِهِ مِنَ الْمِحْرَابِ : Then he came forth unto his people from the chamber (19:12). خَرَجَ مَخْرَجًا حَسَنًا : It turned out well; he came out in a befitting manner. خَرَجَ مِنْ أَمْرِ : He extricated himself or became

quit of the affair. خَرَجَ مِنْ دِينِهِ : He forsook his religion. خَرَجَ عَلَيَّ : وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا : He rebelled against the Sultan. السُّلْطَانُ : And he who fears Allah, He will make for him a way out (65:3). يَوْمَ الْخُرُوجِ : فَهَلْ إِلَى خُرُوجٍ مِّنْ سَبِيلٍ : Is there a way out (40:12). The day of Resurrection when the dead will come out of their graves (50:43). خَارِجٌ (act. part.; خَارِجُونَ and خَارِجِينَ = plural): Going out or forth; issuing, departing; one who goes or issues forth or departs. لَيْسَ بِخَارِجٍ مِنْهَا : He cannot come out of it (6:123). وَمَاهُمْ بِخَارِجِينَ مِنَ النَّارِ : And they shall not get out of the Fire (2:168). خَارِجٌ also means exterior or outside of anything. كُنْتُ خَارِجَ الدَّارِ : I was outside the house. خَوَارِجٌ (plural خَوَارِجٌ) : A rebel. أَخْرَجَهُ : (مُخْرَجًا and إِخْرَاجًا inf. noun أَخْرَجَ) He made or caused him to go or get out or he put, cast, thrust him or it, out; expelled, ejected him or it; he took, led, drew or pulled him or it out; he produced it; he gave it forth; أَخْرَجَ also means, he drew out or forth; he extracted; produced; elicited. أَخْرَجَ مَا فِي صَدْرِهِ : He vented that which was in his bosom. أَخْرَجَهُ مِنَ الْأَمْرِ : He excluded him from participation in the affair. كَمَا أَخْرَجَ أَبُوئِكُمْ مِنَ زِينَةِ اللَّهِ : As he turned your parents out of the garden (7:28). الَّتِي أَخْرَجَ لِعِبَادِهِ : The good things Allah has produced for His servants (7:33). فَأَخْرَجَ لَهُمْ عَجَلًا جَسَدًا : Then he produced for them a calf (20:89). وَأَخْرَجْنِي مُخْرَجًا صَدَقَ : And Thou make me come forth in a befitting manner or with a good forthcoming (17:81). وَهَمُّوا بِأَخْرَاجِ الرَّسُولِ : And who plotted to turn out the Messenger (9:13). وَاللَّهُ مُخْرِجٌ مَا كُنْتُمْ تَكْتُمُونَ : And Allah will bring to light what you concealed (2:73). وَمَاهُمْ بِمُخْرَجِينَ : And they shall not be ejected from it (15:49). خَرَاةٌ : A tax or tribute which is taken from the property of people; an impost; a land tax; the poll-tax paid by the free non-Muslim subjects of a Muslim government; reward. خَرَجٌ means the same. Or خَرَاةٌ signifies specially, a land-tax. أَمْ تَسْأَلُهُمْ : Or dost thou ask of them any reward. But فَهَلْ نَجْعَلُ لَكَ خَرْجًا : the reward of thy Lord is best (23:73). فَهَلْ نَجْعَلُ لَكَ خَرْجًا : Should we then pay thee tribute (18:95).

خَرْدَلٌ Mustared-seed. مِثْقَالُ حَبَّةٍ مِّنْ خَرْدَلٍ : The weight of a grain of

mustard seed (31:17).

خَرَصَ [aor. **يَخْرُصُ** and **يَخْرُصُ** inf. noun **خَرَصٌ**] **خَرَصَ النَّخْلَ** : He computed by conjecture the quantity of the fruit upon the palm-trees. **خَرَصَ** (aor. **يَخْرُصُ**) : He lied; said what was untrue. **تَخَرَّصَ** أَوْ **أَخْرَصَ** : He forged a lie. **خَرَصَ فِيهِ** : He spoke of him or it, by conjecture. **خَرَصٌ** is computing the quantity by opinion, not by knowledge. It also signifies speaking by conjecture. **خَرَصَ** : He was hungry and cold. **خَرَّاصٌ** and **خَرَّاصُونَ** (plural **خَرَّاصُونَ**) : One who computes by conjecture the quantity of the fruit upon palm-tree; a liar. **إِنْ هُمْ إِلَّا يَخْرُصُونَ** : They do nothing but lie (6:117). **فَتِيلَ الْخَرَّاصُونَ** : Cursed be the liars (51:11).

خُرْطُومٌ from **خَرَطَمٌ** [aor. **يُخَرِّطُمُ** inf. noun **خَرَطَمَةٌ**] which means, he struck his nose. **خُرْطُومٌ** : The nose or the fore-part thereof or a large or elevated nose; a snout; a spout; the pointed toe of a boot; the point of a sword; **خَرَّاطِيمُ الْقَوْمِ** : The chiefs of the people; wine or wine that quickly intoxicates. **سَنَسِمُهُ عَلَى الْخُرْطُومِ** : We will brand him on the snout (68:17).

خَرَقَ [aor. **يَخْرِقُ** and **يَخْرِقُ** inf. noun **خَرَقٌ**] **خَرَقَهُ** : He made a hole in it, perforated it, pierced it, bored it. **خَرَقَ الثُّوبَ** : He rent or tore the garment. **حَتَّى إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا** : He made a hole in the boat once they boarded it (18:72). **خَرَقَ الْأَرْضَ** : He cut through (i.e. traversed or crossed by journeying) the earth so as to reach the furthest part thereof; he rent or tore it. **خَرَقَتِ الرِّيحُ** : The wind passed away and blew. **خَرَقَ الْكُذِبَ** : He forged or feigned the lie. **وَأَخْرَقُوا لَهُ بَنِينَ وَبَنَاتٍ** : And they have feigned Him to have or they have falsely attributed to Him, sons and daughters (6:101). **خَرَقَ** also means he lied; he told a lie. **خَرِقٌ** : He became confounded or perplexed; he was rough in doing a thing; he was foolish or ignorant. **إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ** : Thou shall not reach the ends of the earth; thou shall not traverse the earth in length and breadth; thou shall not make a hole in the earth by vehement treading; thou shall not rend the earth.

خَزَنَ [aor. **يَخْزُنُ** inf. noun **خَزَنًا**] **خَزَنَ الْمَالَ** : He deposited, stored, kept,

preserved or guarded the property in a خَزَانَةٌ i.e. store-room. خَزَنَ : He concealed the secret. خَزَنَ اللِّسَانَ : He withheld the tongue; he prohibited it (the tongue) from speaking. خَزَنَ اللَّحْمَ : The flesh began to stink, gave bad odour. خَزِينَةٌ (plural خَزَائِنُ) : A treasure; wealth or property kept or guarded, preserved in a خَزَانَةٌ i.e. a repository; magazine; a store room. لَا أَقُولُ لَكُمْ عِنْدِي : I do not say to you that I possess the treasures of Allah (6:51). خَازِنٌ (plural خَازِنُونَ or خَازِنِينَ and خَزَنَةٌ) : A treasurer; one who reposes, keeps, preserves, lays up, stores the property. وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ : You are not the ones to store it up (15:23); a keeper or guardian of Hell or Paradise. وَقَالَ لَهُمْ خَزَنَتُهَا : And its keepers will say to them (39:74). خَازِنٌ also means, the tongue.

خَزِيَ [aor. يَخْزِي inf. noun خِزْيٌ] : He was or became base, abased, abject, vile, despicable or ignominious; he fell into trial or affliction and evil that exposed him to disgrace and thereby became base, despicable, etc.; he was or became disgraced and was confounded by reason of disgrace; he was or became moved or affected with shame. مِنْ قَبْلِ أَنْ نَذِلَّ وَنَخْزَى : Before we were humbled and disgraced (20:135). أَخْزَاهُ : He (God) abased him; or rendered him base, vile, despicable etc; He disgraced him or put him to shame; He made him to be ashamed of himself; He compelled him to admit a proof whereby He disgraced him. مَنْ تَدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ : Whomsoever Thou causest to enter the Fire, him Thou hast surely disgraced (3:193). وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ : And Thou disgrace us not on the Day of Resurrection (3:195). خِزْيٌ : Disgrace or ignominy; a state of abasement, ignominy of which one is ashamed. لَهُمْ فِي الدُّنْيَا خِزْيٌ : For them is disgrace (2:115). الْمُخْزَى : He who disgraces, renders vile, ignominious, base etc. وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ : And Allah will humiliate the disbelievers (9:2). أَخْزَى : More disgracing or more humiliating or degrading. وَلَعَذَابُ الْآخِرَةِ أَخْزَى : The punishment of the Hereafter is more degrading (41:17). مُخْزِيَةٌ (plural مُخْزِيَاتٌ) : A bad, evil action, habit etc.

خَسَأَ [aor. يَخْسَأُ also خَسِيٌّ] : He was or became vile and despised and

hated. **خَسَا الرَّجُلُ الْكَلْبَ** : The man drove away the dog; he chid him. **اِخْسَا إِلَيْكَ** : Go thou away; or go thou away from me. **اِخْسُوْا فِيْهَا وَلَا تُكَلِّمُوْنَ** : Away with you, despised therein, and speak not to Me (23:109). **خَسَا الْبَصْرُ** : The eye-sight became dazzled or confused. **يَنْقَلِبُ إِلَيْكَ الْبَصْرُ خَاسِئًا** (**خَاسِئِينَ** and **خَاسِئُونَ** = plural) : Thy sight will return to thee confused. **خَاسِيٌّ** of which the plural is **خَاسِئِينَ** means, when applied to a dog or swine: Driven away, repelled and not suffered to come near men; hence contemptible, despicable, vile or abject. When applied to sight it means, dazzled or confused and dim. Its plural which is used about rational beings, is **خَاسِئِينَ** and **خَاسِئُونَ**. **فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ** and **خَاسِئُونَ** : We said to them, be ye apes despised (2:66). The word used with regard to animals is **خَاسِئَةً**.

خَسِرَ [**خُسِرٌ** and **خَسَارٌ** and **خَسَارَةٌ** and **خُسْرَانٌ** inf. **يَخْسِرُ** aor.] : He erred; went astray; he was or became lost; he perished; or he died; he suffered loss; he was deceived, cheated or beguiled; he experienced that he was a loser. **خَسِرَ فِي تِجَارَتِهِ** : He suffered a loss or he was deceived in his traffic or **خَسِرَتْ تِجَارَتُهُ**. It is said that **خَسِرَ** is never used otherwise than intransitively as in the above examples and in the Holy Qur'an also. **قَدْ خَسِرَ الَّذِينَ قَتَلُوا** : Indeed losers are those who kill their children (6:141) etc. But **خَسِرَ مَالَهُ** and **خَسِرَ عَقْلَهُ** is also used transitively which means, he lost his intellect or he lost his property but in such cases preposition **فِي** is considered to be understood and the sentences are in reality **خَسِرَ فِي مَالِهِ** and **خَسِرَ فِي عَقْلِهِ** and similarly in the verse **الَّذِينَ خَسِرُوا أَنْفُسَهُمْ** (6:13) and thus the verse is translated as "they who suffered with regard to themselves which is equal to they themselves suffered" and also in the verse **خَسِرَ الدُّنْيَا وَالْآخِرَةَ** which means, he suffered a loss with regard to this life and the Next (22:12). They who insist that **خَسِرَ** is always used intransitively translate the verse **الَّذِينَ خَسِرُوا** as **الَّذِينَ خَسِرُوا وَخَسِرُوا أَنْفُسَهُمْ** i.e. those who suffered and caused their souls to suffer (**خَسِرُوا** being transitive) and say that for the sake of convenience and brevity the expression has been used as **الَّذِينَ خَسِرُوا أَنْفُسَهُمْ** which is translated as those who ruin

their souls (6:13). But others think that *خَسِرَ* in this verse is used as transitively in the sense of *خَسَرَ* which is definitely and always used as transitively. *أَخْسَرَهُ* and *خَسَرَهُ* : He made him to lose or suffer loss. *أَخْسَرَ الرَّجُلُ* : He fell into loss. *أَخْسَرَ الْمِيزَانَ* : He gave loss in weighing or he weighed less. *وَلَا تَخْسِرُوا الْمِيزَانَ* : And fall not short of the measure (55:10). *أَوْ وَزَنُوهُمْ يُخْسِرُونَ* (83:4): Or they weigh to them, they give less (act. part.): Those who give less. *وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ* : And be not of those who give less (26:182). *خُسْرٌ* : Ruin; damage; state of loss; according to some, punishment for sins. *إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ* : Indeed man is in a state of loss or will suffer the punishment of his sins (103:3). *وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا* : And the end of its affair was ruin (65:10). *خُسْرَانٌ* : Loss or the state of loss or diminution; the state of being deceived, checked etc; the state of becoming lost, of perishing or of dying; error or deviation from the right way. *خَسَارَةٌ* : That is an evident loss (22:12). *خَسَارَةٌ* : Error or deviation from the right way; perdition; death; baseness, meanness or ignobleness; perfidy. *وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا* : It only adds to the loss and ruin of the wrong doers (17:83). *تَخْسِيرٌ* (inf. noun from *خَسَرَ*). *خَسَرَهُ* means, he or it destroyed him; caused him to perish; he attributed to him loss. *فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ* : You will only add to my destruction (11:64). *خَاسِرِينَ* and *خَاسِرُونَ* (act. part. plural of *خَاسِرٌ*) ; *خَاسِرٌ* : Losing or suffering loss; one who has lost his property; one who perishes; errs or loses his way; erring or losing the right way or becoming lost; perishing or dying. *إِنَّا إِذَا لَخَاسِرُونَ* : Then we shall indeed be losers (12:15). *وَهُوَ فِي الآخِرَةِ مِنَ الْخَاسِرِينَ* : And in the next world he will be of the losers (3:86). *تِجَارَةٌ خَاسِرَةٌ* (feminine of *خَاسِرٌ*). *خَاسِرَةٌ* : Losing traffic; *تِلْكَ إِذَا كَرَّةٌ خَاسِرَةٌ* : Then that indeed would be a losing return (79:13). *أَخْسَرِينَ* (and *أَخْسَرُونَ*) *أَخْسَرُ* : The greatest sufferer or loser; he who suffers the greatest loss. *هُمْ فِي الآخِرَةِ هُمُ الْآخْسَرُونَ* : They shall be the greatest losers in the Hereafter (27:6). *فَجَعَلْنَاهُمْ الْأَخْسَرِينَ* : And We made them the worst losers (21:71).

خَسَفَ [aor. **يَخْسِفُ** inf. noun **خَسْفٌ** and **خُسُوفٌ**] : The house sank and went into the earth with what was upon it. **خَسَفَتِ الْأَرْضُ** or **اِنْخَسَفَتْ** : The ground sank into the earth. **خَسَفَ الْقَمَرُ** أو **اِنْخَسَفَ** : The moon suffered eclipse or lost its light or part of its light. **خَسَفَتِ الْعَيْنُ** : The eye sank. **خَسَفَ السَّقْفُ** : The roof fell. **خَسَفَ الرَّجُلُ** : The man became emaciated or lean. **خَسِفَ بِالْأَرْضِ** : He or it sank into the earth and became swallowed by it. **خَسَفَ اللَّهُ بِهِمُ الْأَرْضَ** : God made them to disappear in the earth or made the earth to sink with them and swallow them. **خَسِفَتِ الشَّمْسُ** أو **كُسِفَتْ** : The sun suffered eclipse. In the common conventional language **الْكُسُوفُ** is the partial loss of the light of the sun and **الْخُسُوفُ** is the total loss of the light thereof; or conversely **الْخُسُوفُ** is the partial loss of the light of the sun and **الْكُسُوفُ** is the total loss thereof. In the Traditions the word **الْخُسُوفُ** generally occurs as in the well-known saying of the Holy Prophet, **إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ أَوْ لِحَيَاتِهِ** : Verily, the sun and the moon do not suffer eclipse for the death of any one or for his life. **وَخَسَفَ الْقَمَرُ** : And the moon is eclipsed (75:9). **فَخَسَفْنَا بِهِ وَبَدَارِهِ الْأَرْضَ** : Then We caused the earth to swallow him up and his dwelling (28:82).

خَشَبَ [aor. **يَخْشِبُ** inf. noun **خَشْبٌ**] : He picked out or selected a thing. **خَشَبَ السَّيْفَ** : He polished the sword; he forged a sword without perfecting it. **خَشْبٌ** (**خُشْبٌ** plural) : Thick wood. **مَالٌ خَشِبٌ** : Cattle that are emaciated. **كَانَهُمْ خُشْبٌ مُسْنَدَةٌ** : As though they were blocks of wood, propped up (63:5).

خَشَعَ [aor. **يَخْشَعُ** inf. noun **خُشُوعٌ**] : He was or became lowly, humble or submissive to him. **خَشَعَ بَبْصَرِهِ** : He lowered his eye. **خَشَعَ بَصْرُهُ** : His eye became contracted; **خَشَعَ الصَّوْتُ** : The voice became still. **خَشَعَتِ الشَّمْسُ** : The sun became eclipsed or was about to set. **خَشَعَ الْوَرَقُ** : The leaves withered. **خَشَعَتِ الْأَرْضُ** : The earth dried up, not being rained upon. **خَشَعَ فِي صَلَاتِهِ** : He feared or was humble in his Prayer. **وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ** : And all voices shall be hushed before the Gracious God (20:109). **خَاشِعٌ** (**خَاشِعُونَ** and **خُشِعٌ** and **خَاشِعِينَ** plural and act. part.): Lowly,

humble or submissive and still or so in the voice and in the eyes; the latter also signifying men lowering, humbling or abasing themselves; or constraining themselves to be lowly, humble or submissive; or to be so in voice or in the eyes; or casting their eyes towards the ground, and lowering their voices. لَرَأَيْتَهُ خَاشِعًا : thou wouldst certainly have seen it humbled (59:22). الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ (23: 3). وَكَانُوا لَنَا خَاشِعِينَ : And they humbled themselves before Us (21:91). خُشِعَ (plural of خَاشِعٌ). : The eyes being cast down (54:8). خَاشِعَةٌ (feminine of خَاشِعٌ). : Thou seest the earth withered (41:40). أَرْضٌ خَاشِعَةٌ : Signifying earth dried up and containing no herbage or green herbage or low or depressed and still. وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ : Some faces on that day will be down cast (88:3). أَبْصَارُهُمْ خَاشِعَةٌ : And their eyes will be cast down (79:10). The plural of خَاشِعَةٌ is خَاشِعَاتٌ. وَالْخَاشِعِينَ وَالْخَاشِعَاتِ : Those who are humble and humble women (33:36). خُشُوعٌ (inf. noun) : Humility; fear; lowering or abasing oneself. وَيَزِيدُهُمْ خُشُوعًا : And it increases humility in them (17:110).

خَشِيَ [aor. يَخْشَى inf. noun خَشِيَةٌ] : He feared him or it; he dreaded or feared him with reverence, veneration, respect, honour or awe. خَشِيَ مِنْهُ : He feared or dreaded what might happen to him from him or it. خَشِيَةٌ also signifies hope. خَشِيْتُ sometimes means عَلِمْتُ (I knew).

وَلَقَدْ خَشَيْتُ بَانَ مَنْ تَبَعَ الْهُدَى سَكَنَ الْجَنَانَ مَعَ النَّبِيِّ مُحَمَّدٍ

And I certainly knew that he who follows the right direction shall dwell in the gardens of Paradise with the Holy Prophet Muhammad, or the meaning may be "I hope" according to some. فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا : And we feared that he would cause them trouble (18:81). وَخَشِيَ الرَّحْمَنُ بِالْغَيْبِ : And fear the Gracious God in secret (36:12). لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى : Possibly he might heed or fear (20:45). وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ : And they act cautiously for fear of Him (21:29).

خَصَّ [aor. يَخْصُّ inf. noun خُصُوصِيَّةٌ and خَصٌّ] : خَصَّ أَوْ اخْتَصَّ فَلَانًا بِالشَّيْءِ

He distinguished him over others by the thing; he assigned the thing to him alone or exclusively of others; **خَصَّهُ بِالْوَدِّ** : He distinguished him by love. **خَصَّهُ بَكَذَا** : He gave him such a thing in large quantity. **خَصَّهُ أَوْ اخْتَصَّهُ لِنَفْسِهِ** : He appropriated or took or chose him or it particularly for himself. **اخْتَصَّهُ** also means, he treated him with partiality. **اخْتَصَّهُ لَهُ** : It particularly belonged to him. **خَصَّ** (inf. noun **خَصَاصَةٌ**) : He was or became poor; in a state of poverty. **وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ** : And Allah chooses for His mercy whomsoever He pleases (2:106). **لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنكُمْ خَاصَّةً** : Will not smite exclusively those who have done wrong (8:26). **خَاصَّةً** : An interstice or hole in a door and sieve, etc.; a cloud or clouds; poverty, need; straitness or difficulty; an evil state of condition; thirst; hunger. **يُؤْتُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ** : But they prefer to themselves even though poverty be their own lot (59:10). **خَاصٌّ** (syn. with **خَاصَّةً** and plural **خَوَاصٌّ**) : Choice, select. **خَوَاصُّ النَّاسِ** : The distinguished people.

خَصَفَ [aor. **يَخْصِفُ** inf. noun **خَصْفٌ**] : He patched a sole; he mended it by sewing on another piece; he made anything double, putting one piece upon another; he faced it. **خَصَفَ الْوَرَقَ** : He covered his body by sticking the leaves together, one to another; **خَصَفَ** also means, he lied. **وَلَطْفًا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ** : And they covered themselves with the leaves of the garden (7:23).

خَصِمَ [aor. **يَخْصِمُ** inf. noun **خَصْمٌ**] : He contended in an altercation, disputed or litigated in a valid manner. **مُخَاصَمَةٌ** (inf. noun **خَاصَمَةٌ** and **خِصَامٌ**) : He contended with him in an altercation, disputed or litigated with him. **خَاصَمْتُهُ فَخَصِمْتُهُ** : I contended with him in an altercation or I disputed or litigated with him and overcame him in dispute or litigation. (inf. noun of **خَصِمْتُهُ** is **خَصْمٌ**). **اخْتَصَمُوا** (aor. **يَخْتَصِمُونَ** is equal to **يَخِصِمُونَ**) or **تَخَاصَمُوا** : They disputed or litigated with one another. **اخْتَصَمَا إِلَيْهِ** : They applied to him for the decision of a case, each of them claiming the right. **هَٰذَانِ خَصِمَانِ اخْتَصَمُوا فِي رَبِّهِمْ** : These two are two opponents who contend concerning their Lord (22:20). **تَخَاصَمَ الْقَوْمُ** : The people

contended and disputed. مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَأِ الْأَعْلَى إِذْ يَخْتَصِمُونَ : I had no knowledge of the Exalted Assembly when they discussed it or disputed among themselves (38:70). تَأْخُذُهُمْ وَهُمْ : Which will overtake them while they are disputing (36:50). إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ : Surely, this is a fact, the wrangling of the dwellers of the Fire (38:65). خَصِمٌ and خَصِيمٌ : An adversary in dispute; litigant; an antagonist. هَلْ أَتَاكَ نَبُوءًا : Hath the story of the litigants come to thee (38:22). الْخَصْمُ is used alike as masculine and feminine and singular and plural because it is originally an inf. noun but it has also the dual form خَصْمَانِ : Those are two disputants who have disputed concerning their Lord (22:20) and the plural is خَصْمٌ and خَصَامٌ, or this may be plural of خَصِمٌ but the plural of خَصِمٌ is also خَصِيمُونَ and خَصَامٌ. بَلْ هُمْ قَوْمٌ خَصِيمُونَ : Nay but they are a contentious people (43:59). فَإِذَا هُوَ خَصِيمٌ مُبِينٌ : Yet lo! he is an open quarreler (36:78). خَصَامٌ is the plural of خَصِمٌ meaning disputants, litigants; adversaries; opponents. وَهُوَ أَلَدُّ الْخِصَامِ : He is the most rigid of opponents (2:205).

خَضَدٌ [aor. يَخْضِدُ inf. noun خَضْدٌ] : He broke wood or a branch or twig or a soft thing so that its parts did not separate; he bent without breaking wood or a branch or twig. خَضَدَ الشَّجَرَ : He cut off or removed the thorns of the trees; he ate vehemently. مَخْضُودٌ : A tree having its thorns removed; thornless tree; it also means, a tree having the branches bent by reason of the abundance of the fruit. It is syn. with خَضَدٌ which means, lacking power to rise from langour of the body, and pain with laziness. فِي سِدْرٍ مَخْضُودٍ : Amidst thornless lote-trees (56:29).

خَضِرٌ [aor. يَخْضِرُ inf. noun خَضْرٌ] and إِخْضَرَ : [a colour or seed produce] was or became green; he (a camel or horse) was or became of a dark or dust-colour; he (a man) or it (a thing) was or became of a tawny or brownish colour; or of a blackish hue inclining to green; or black; or intensely black. إِخْضَرَ اللَّيْلُ : The night became dark and black. إِخْضَرَ said of seed-produce, it was or became soft or tender. فَتَنْصَبِحُ الْأَرْضُ مُخْضَرَةً : And the earth

becomes green (22:64). أَخْضُرُ : Green; verdant; of dark colour; black; fresh; vigorous; of tawny or brownish colour; of a blackish hue inclining to green. خَضْرَاءُ (feminine); شَجَرَةٌ خَضْرَاءُ : A green and fresh juicy tree. شَابُّ أَخْضُرٍ : A young man whose hair has begun to grow upon the sides of his face. مِنَ الشَّجَرِ الْاِخْضَرِ نَارًا : Fire out of the green tree (36:81). يَلْبَسُونَ ثِيَابًا خَضْرَاءَ : They will wear green garments (18:32). خَضْرٌ is the plural of أَخْضُرٍ. خَضِرٌ : A place or land having much verdure; what is green; seed-produce; goodly green herbage or foliage. فَأَخْرَجْنَا مِنْهُ خَضِرًا : We bring forth the green blade or foliage (6:100).

خَضَعَ [aor. يَخْضَعُ inf. noun خُضُوعٌ] : (1) He was or became lowly, humble or submissive to him. خُضُوعٌ is nearly the same as خُشُوعٌ except that the latter is mostly used in relation to the voice or the eyes but the former is used as meaning "in the neck" or "in the body"; (2) he was or became still or submissive; (3) his speech was soft to a woman. خَضَعَ لَهَا بِكَلَامِهِ : He was soft to her in speech and she was soft to him. خَاضِعٌ also means, he had a natural stooping of the neck. خَاضِعٌ (act. part.): One who is humble, lowly or submissive; (خَاضِعِينَ or خَاضِعُونَ or خَضَعٌ are plurals). خَضَعَتِ النُّجْمُ : The star inclined to the place of setting. خَضَعَهُ : He or it rendered him still. فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ : So that their necks will remain bowed before it (26:5). قَوْمٌ خَضَعُ الرِّقَابِ : A people very submissive in the necks. خَاضِعٌ (and خَاضِعُونَ and خَاضِعِينَ are plurals) plural of خَاضِعٌ and is applied to both men and women, meaning who are soft in speech. فَلَا تَخْضَعْنَ بِالْقَوْلِ : So you be not soft of speech (33:33).

خَطَّ [aor. يَخْطُ inf. noun خَطٌّ] : He wrote with the pen. خَطَّهُ عَلَى الْأَرْضِ : He made a mark or line upon the ground. وَلَا تَخْطُهُ بِالسَّيْفِ : He cut him into two halves with the sword. بِيَمِينِكَ : Nor didst thou write it with thy right hand (29:49).

خَطِيءٌ [aor. يَخْطِئُ inf. noun خَطَاءٌ] : He did wrong; or committed a mistake or an error intentionally or unintentionally. خَطِيءٌ [aor. يَخْطِئُ inf. noun خِطْءٌ and خِطَاءَةٌ] : He committed a sin, a crime or

an act of disobedience for which he deserved punishment; or he committed a fault or an offence or an act of disobedience (in an absolute sense); or he committed a fault or an act of disobedience intentionally. **خَطِيٌّ** is also syn. with **أَخْطَأُ** but according to some whereas **خَطِيٌّ** means, he committed a fault in religion, **أَخْطَأُ** means he did wrong intentionally or otherwise. **أَخْطَأُ** also means, he did wrong, meaning to do right. They say **خَطِنْتَ بِمَا صَنَعْتَهُ** : Thou didst wrong in that which thou didst unintentionally and **أَخْطَأْتَ مَا صَنَعْتَهُ** : Thou didst wrong in that which thou didst intentionally. **أَخْطَأَ الطَّرِيقَ** : He deviated from the way. **أَخْطَأَ الرَّامِيَ الْغَرَضَ** : The archer missed the mark. **فِي مَا أَخْطَأْتُمْ** : Any mistake you unintentionally make (33:6). **إِنْ نَسِينَا أَوْ أَخْطَأْنَا** : If we forget or fall into error (2:287). **خَطَا** : Intentional mistake; a sin; a crime; an act of disobedience for which one deserves punishment. **إِنَّ قَتْلَهُمْ كَانَ خِطْئًا** : Surely, the killing of them is a great sin (17:32). **خَطَا** : A mistake; an error. It signifies an unintentional fault or offence or disobedience. **أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً** : To kill a believer unless it be by mistake (4:93). **خِطِيَّةٌ** like **خِطْءٌ** : A fault; an offence, or an act of disobedience or such as is intentional; a sin or a crime or an act of disobedience for which one deserves punishment. **خِطِيَّاتٌ** and **خِطَايَا** are plurals); **خِطِيَّةٌ** is also used as plural. **وَمَنْ يَكْسِبْ خِطِيَّةً** : And whoso commits a sin (4:113). **أَنْ يُغْفِرَ لِي خِطِيَّتِي** : That He (God) Will forgive me my faults (26:83). **خِطِيَّتِكُمْ** : We will forgive you your sins (7:162). **لِيُغْفِرَ لَنَا خِطَايَا** (act. part.) is singular and plural is **خَاطِئُونَ** and **خَاطِئِينَ** : **لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ** : And we are indeed sinners (12:92). **لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ** : Which only the sinners eat (69:38). **خَاطِئَةٌ** (feminine of **خَاطِئٌ**). **وَالْمُؤْتَفِكَاثُ** : The lying, sinful forelock (96:17); **بِالْخَاطِئَةِ** : The overthrown cities committed sins (69:10).

خَطَبَ [aor. **يَخْطُبُ** inf. noun **خُطْبَةٌ**] : **خَطَبَ خُطْبَةً** : He delivered a sermon, exhortation or admonition. **خَطَبَ الْقَوْمَ أَوْ عَلَى الْقَوْمِ** : He delivered a sermon to the people. **خَطَبَ** , **خَطَبَ** (inf. noun **خُطَابَةٌ**) : He became a public speaker. **خَطَبَ الْمَرْأَةَ** : He asked or demanded the woman in marriage. **خَطَبَ الْمَرْأَةَ عَلَى الْقَوْمِ** : He demanded of the people the

woman in marriage. (مُخَاطَبَةٌ and خِطَابٌ) : He talked, spoke, conversed or discoursed with him; he spoke, etc. to him, face to face; he consulted with him. وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ : When the foolish ones address them (25:64). (مُخَاطَبَةٌ and خِطَابٌ) is inf. noun from خَاطَبَ and means address; speech; entering into talk with a person. لَا يَمْلِكُونَ مِنْهُ خِطَابًا : They will not have the power to address Him (78: 38). وَعَزَّنِي فِي الْخِطَابِ : And he has been overbearing to me in speech or his address (38:24). فَضْلُ الْخِطَابِ : The deciding of a case or passing sentence or judging with evident proof or demonstration; or by testimony confirmed by oath; or deciding between truth and falsehood and distinguishing between just and unjust judgment; or understanding, intelligence, sagacity or knowledge in judging or passing sentence. وَأَتَيْنَاهُ الْحِكْمَةَ وَفَضْلَ الْخِطَابِ : And We gave him wisdom and decisive judgment (38:21). خِطْبٌ : A thing; an affair of a business, small or great that one seeks or desires to do or may be a subject of discourse; a great thing or affair; or a thing or affair that is disliked; an event; an affliction; a calamity; a state or condition; the cause of a thing. خِطْبٌ يَسِيرٌ and هُوَ يُقَاسَى : An unimportant or an important affair. خُطُوبُ الدَّهْرِ : He struggles against the afflictions or calamities of time. مَا خِطْبُكَ : What is the thing or business that thou seek to do; what is the cause of thy coming. مَا خِطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ : What is the cause of your coming; what is your business, O ye Messengers (15: 58). مَا خِطْبُكَ إِذْ رَاوَدْتَنِّي يُونُسَ : What happened when you sought to seduce Joseph; or what was the matter with you; or what was your object (12:52). خِطْبٌ : A man who asks in marriage; also a woman asked in marriage and so خِطْبَةٌ which also means, asking the hand of a woman in marriage; betrothal; a proposal of marriage. هِيَ خِطْبَةٌ أَوْ خِطْبَتُهُ : She is the woman asked in marriage by him. هُوَ خِطْبُهَا : He is her asker in marriage. فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ : That you speak indirectly in the asking of such woman in marriage; or concerning your troth with such woman; or regarding a proposal of marriage (2:236). خِطْبٌ : Public speaker. خِطْبَةٌ : Public speech or sermon. خِطَابَةٌ : The

office of a speaker of a mosque.

خَطَفَ [aor. يَخْطِفُ inf. noun خَطْفٌ] : He seized it; or took it or carried it off by force; or he did it quickly; he snatched it away. **خَطَفَ الْبَصَرَ** : It took away the sight. **يَكَادُ الْبَرْقُ يَخْطِفُ أَبْصَارَهُمْ** : The lightning might well-nigh snatch away their sight (2:21). **يُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ** : While the people are snatched away from all around them (29:68). **خَطَفَ السَّمْعَ** : He stole (an opportunity of) hearing; or snatched it. **إِلَّا مَنْ خَطَفَ الْخَطْفَةَ** : Except him who steals the opportunity of hearing or who snatches unawares and by stealth, or hears and snatches something (37:11). **هَذَا سَيْفٌ يَخْطِفُ الرَّأْسَ** : This is a sword that will strike off the head. **خَطَفَ** also means, he went along quickly.

خَطَا [aor. يَخْطُو inf. noun خَطْوٌ] : He stepped, paced or walked. **خَطَوْتُ** : I walked one step. **خَطْوَةٌ** : A step or pace, as meaning a single act of pacing or walking. **خَطَوَاتٌ** : A step or pace as meaning the space between the two feet in walking (**خَطَوَاتٌ** and **خَطَوَاتٌ** are plurals). **وَلَاتَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ** : Follow not ye the way of Satan; or the footsteps of Satan (2:169).

خَفَّ [aor. يَخِفُّ inf. noun خِفَّةٌ] : It was or became light; it or he was or became light in estimation; he was or became active, brisk, prompt, agile; he was or became inconstant, unsteady, irresolute or fickle or light-witted; he was or became agitated, flurried; he was or became light-hearted or cheerful; it (food) was or became easy of digestion; it (hair of the head etc.) was or became light, thin, scanty; it (rain) decreased; it was or became deficient. **خَفَّ الْمِيزَانُ** : The balance had one of its two scales light, so that it rose. **أَمَّا مَنْ خَفَّتْ مَوَازِينُهُ** : As for those whose scales are light (7:10). **خَفَّفَهُ** (inf. noun تَخْفِيفٌ) : He made or rendered it light. **ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ** : This is an alleviation from your Lord (2:179). **خَفَّفَ عَنْهُ** : He made light or alleviated his burden, suffering, distress by removing from him somewhat thereof; he alleviated him; he relieved him. **الآنَ خَفَّفَ اللَّهُ عَنْكُمْ** : For the present, Allah has lightened your burden. **فَلَا يُخَفِّفُ عَنْهُمْ** : **الْعَذَابُ** : The punishment shall not be lightened (2:87). **اسْتَحَفَّهُ** :

He deemed it or him light; he found it light or easy to carry and to remove. **اسْتَخَفَّ بِهِ** : He held him or it in light estimation or in contempt; he despised him or it; he incited him or excited him to levity or unsteadiness so as to induce him to follow him in his error; he flurried him and disquieted him; he angered him and deprived him of his patience or calmness and incited him to unsteadiness. **فَاسْتَخَفَّ قَوْمَهُ فَاطَاعُوهُ** : He made light of his people or held them in light estimation; he incited his people to lightness so as to induce them to follow him in his error; he angered his people or made them impatient and lose calmness; he demanded of his people promptness in obeying him (43:55). **تَسْتَخَفُّنَهَا يَوْمَ طَعْنِكُمْ** : You find them light at the time when you travel (16:81). **خَفِيفٌ** (**خِفَافٌ** = plural): Light; light to carry; light-burdened; brisk, lively; active, agile, prompt; (**خَفِيفٌ إِلَى** : Prompt to do good;) light or easy of utterance; light, thin or scanty (said of hair). **رَجُلٌ خَفِيفٌ ذَاتِ الْيَدِ** : A poor man. **خَفِيفٌ الْقَلْبِ** : Quick, acute or sharp in intellect. **خَفِيفٌ الْعَقْلِ** : Foolish; unwise; **خَفِيفٌ الظَّهْرِ** : Having small progeny; of few children. **انْفِرُوا خِفَافًا وَثِقَالًا** : She bears a light burden (7:190) **حَمَلَتْ حَمَلًا خَفِيفًا** : Go forth light and heavy (9:41).

خَفَّتِ الصَّوْتُ [**خَفَاتًا** and **خَفْتًا** and **خُفُوتًا** noun **يَخْفِتُ** and **يَخْفُتُ** aor.] : The voice was or became still or silent; was or became low a soft or gentle; became weak by reason of vehement hunger; **خَفَّتِ** : He died or died suddenly; he was or became weak, abject or abased. **خَفَّتْ بَصَوْتِهِ أَوْ خَافَتْ** : He lowered his voice; spoke with a low voice. **يَتَخَافَتُونَ** : They will speak or talk to one another in low tone (20:104). **وَلَا تُجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا** : Be not loud voiced in thy Prayer nor low-voiced (17:111).

خَفَضَ [aor. **يَخْفِضُ** inf. noun **خَفَضًا**] : He lowered or depressed it. **خَفَضَهُ اللَّهُ** : God abased him. **اللَّهُ يَخْفِضُ مَنْ يَشَاءُ وَيَرْفَعُ** : God abaseth him whom He wills and exalteth. **خَافِضَةٌ رَّافِعَةٌ** : Abasing some exalting others (56:4). **الخَافِضُ** (act. part. **خَافِضَةٌ** feminine); **الخَافِضُ** : One of the attributes of God meaning the Abaser of the proud, haughty etc. **هُوَ خَافِضُ الْجَنَاحِ** : He is gentle, easy to deal with; he

is grave, sedate or calm. **أَرْضٌ خَافِضَةٌ السُّقْيَا** : Land easy of irrigation. **عَيْشٌ خَافِضٌ** : An easy, tranquil and plentiful life. **خَفَضَ جَنَاحَهُ** : He (a bird) lowered his wing and contracted it to his side that he might rest or cease from flying; he (a man) made himself gentle, easy to deal with, obsequious. **وَخَفِضَ جَنَاحَكَ** : And make thyself gentle, easy to deal with, etc. for the believers; be thou condescending to the believers and treat them with gentleness; and lower for the believers thy wings of mercy (15:89).

خَفِيَ

[aor. **يَخْفِي** inf. noun **خَفَاءٌ**] **خَفِيَ الشَّيْءُ** : The thing was or became hidden, concealed; it was or became secret, private or clandestine. **خَفِيَ الصَّوْتُ** : The voice became low, faint or stifled. **خَفِيَ الشَّيْءُ عَلَيْهِ** : The affair became obscure to him. **خَفِيَ** (aor. **يَخْفِي** inf. noun **خَفِيٌّ**) : He made the thing apparent, manifest or evident and also **أَخْفَاهُ** which means he removed its **خَفَاءٌ** i.e. covering. **خَفِيَ الْمَطَرُ الْفَارَّ** : The rain made the rats to come from their holes. **أَكَادُ أَخْفِيهَا** : I am going to manifest it or I am about to remove that which covers it (20:16). **أَخْفَيْتُ الصَّوْتَ** : I made the voice low or faint or suppressed it. **اسْتَخْفَيْتُ** : I hid myself from thee. **وَإِنَّا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ** : I know what you conceal and what you manifest (60:2). **لَا يَخْفِي عَلَى اللَّهِ مِنْهُمْ شَيْءٌ** : Nothing concerning them will be hidden from Allah. **يَسْتَخْفُونَ مِنَ النَّاسِ** : They seek to conceal from people (4:109). **وَمَنْ هُوَ مَسْتَخْفٍ بِاللَّيْلِ** : And he who hides by night and he who goes forth by day (13:11). **مُسْتَخْفٍ** means, hiding or concealing himself; appearing. **خَفَاءٌ** : A thing that is hidden or concealed from one; **خَفَاءٌ** : A covering. **خَفِيٌّ** : Hidden; imperceptible; obscure; faint or dim; clandestine, secret; suppressed or soft. **نَجْمٌ خَفِيٌّ** : A dim star. **يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ** : Looking with a secret and stealthy glance (42:46). **طَرْفٌ خَفِيٌّ** : A secret glance. **نِدَاءٌ خَفِيٌّ** : A low, faint or gentle voice or sound. **إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا** : When he called unto his Lord a secret calling or in a low voice (19:4). **أُدْعُوا رَبَّكُمْ خُفْيَةً** : Secretly; quietly. **قُتِلَ خُفْيَةً** : He was secretly killed. **تَضَرَّعًا وَخُفْيَةً** : Call upon your Lord humbly and in secret (7:56). **يَعْلَمُ السِّرَّ** : More secret; more hidden; more obscure etc. **أَخْفَى**

وَآخْفَى : He (God) knows the secret and what is more hidden (20:8). خَافِيَةٌ : A secret thing; a secret. لَا تَخْفَى مِنْكُمْ خَافِيَةٌ : No secret of yours will remain hidden (69:19).

خَلَّ [aor. يَخُلُّ inf. noun خَلٌّ لَحْمُهُ] : He became lean and spare. خَلَّ : خَلَّ فِي دُعَائِهِ : He particularized some persons or things in his prayer. خَلَّ also means, he was or became poor or in want or need. خَالَهُ (inf. nouns خُلَّةٌ and خِلَالٌ) : He acted with him as a friend or as a true or sincere friend. خُلَّةٌ : True, or sincere or chaste friendship, love or affection; friend [and also خُلَّةٌ and خِلَّةٌ ; هِيَ خُلَّتِي : She is my friend] ; ease, repose, freedom from trouble or inconvenience; tranquility; ampleness of circumstances; acid or sour. لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ : Wherein there shall be no buying or selling nor friendship (2: 255). خِلَالٌ : An intervening space or gap between two things; a wooden pin with which one pins a garment; a toothpick; befriending or making of friends; friendships (being plural of خُلَّةٌ) ; around or midst. لَا يَبِيعُ فِيهِ وَلَا خِلَالٌ : There will be neither traffick nor befriending or friendships (14:32). خِلَالُ الدَّارِ signifies what is around the limits of the house or around the walls thereof. وَجَعَلَ خِلَالَهَا أَنْهَارًا : And placed rivers in its midst (27:62). جُوسْنَا خِلَالَ بُيُوتِ الْحَيِّ : We went round about or amid or the middle of the tents or houses of the tribe. فَجَاسُوا خِلَالَ الدِّيَارِ : They went into or through or penetrated the innermost parts of your houses (17:6). خِلَالٌ : Also means a long thorn or prickle. خَلِيلٌ : A friend; a true or sincere friend; a special or particular friend; veracious; one who is pure and sound in friendship or love; poor; needy, in want; one who advises or counsels or acts sincerely, honestly or faithfully. الخَلِيلُ also signifies the heart; the liver; the nose; the sword; the spear, (الأخلاء and خِلَالٌ plural) ; وَأَتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا : And Allah took Abraham for a special friend (4:126). الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ : friends on that day will be foes to each other (43:68).

خَلَدَ بِالْمَكَانِ أَوْ إِلَى الْمَكَانِ [خُلِدٌ and خُلُودٌ inf. noun يَخُلِدُ aor.] : He remained, stayed, dwelt (أَقَامَ) ; or he remained, stayed or dwelt

long (أَطَالَ الْإِقَامَةَ) ; and خَلَدَ فِي الدَّارِ : He remained or continued incessantly, always and for ever in a house, not going forth from it. خَلَدَ (aor. يَخْلُدُ inf. noun خَلْدٌ) and أَخْلَدَ : He was slow in becoming hoary when advanced in years. وَيَخْلُدُ فِيهِ مُهَانًا : And he will abide therein abased (25:70). لَعَلَّكُمْ تَخْلُدُونَ : As though you will live for ever (26: 130). أَخْلَدَ إِلَى الْمَكَانِ أَوْ بِالْمَكَانِ : He dwelt in the house or dwelt for long. أَخْلَدَ بِهِ : He kept or clave to him. وَلَكِنَّهُ أَخْلَدَ إِلَيَّ : He inclined to him and relied upon him. أَخْلَدَ إِلَيْهِ : But he inclined to the earth (7:177). أَخْلَدَهُ : He or it caused him to stay or dwell for long or stay or dwell for ever. يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ : He thinks that his wealth will make him immortal (104:4). خُلْدٌ وَخُلُودٌ : Perpetuity; immortality; the state of perpetual existence. دَارُ الْخُلْدِ : Paradise; دَارُ الْقَبْلِ : We have given immortality to no mortal before thee (21:35). ذَلِكَ يَوْمُ الْخُلُودِ : This is the Day of Immortality (50:35). خَالِدٌ (and خَالِدُونَ and خَالِدِينَ are plurals and خَالِدِينَ is dual): One who lives in a place or lives for long or for ever. هُمْ فِيهَا خَالِدُونَ : They will abide therein (2:26). إِنَّهُمَا فِي النَّارِ خَالِدِينَ : They will indeed both be in the Fire (59:18). مُخَلَّدُونَ (singular مُخَلَّدٌ) : Means, always of the same age; never altering in age (or endowed with perpetual vigour); or that never becomes decrepit; adorned with earnings; or with bracelets or with ornaments. يَطُوفُ عَلَيْهِمْ وَلَدَانٌ : There will wait upon them immortal youths or youths who will not age or adorned with bracelets etc. (56:18).

خَلَصَ [aor. يَخْلُصُ inf. noun خُلُوصٌ] : It (a thing) was or became pure; clear or genuine. خَلَصَ الْمَاءُ مِنَ الْكَدْرِ : The water became clear from turbidness. خَلَصَ مِنَ الْقَوْمِ : He withdrew or retired from the people. خَلَصُوا نَجِيًّا : They retired conferring privately together (12:81). خَلَصَ إِلَيْهِ : He came to him. خَلَصُوا إِلَيْهِ : They came to him and referred to him their suit for judgement. أَخْلَصَ الشَّيْءَ : He took the خُلَاصَةَ i.e. purified remainder, of the thing. أَخْلَصَ النَّارُ : The fire purified it, namely gold or silver. أَخْلَصَ النَّصِيحَةَ : He was sincere or pure in giving advice. أَخْلَصَ لَهُ الْمَوَدَّةَ : He was sincere or pure in love or affection to him. أَخْلَصَ لِلَّهِ الدِّينَ : He was sincere to God in his religion. وَأَخْلَصُوا دِينَهُمْ لِلَّهِ : And they are

sincere in their obedience to God (4:147). أَخْلَصَهُ also means, he chose or selected him. أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ : We chose them for a special purpose reminding people of the abode of the Hereafter; We purified them with a pure thought, remembrance of the Hereafter or We rendered them pure by a pure quality (38:47). اسْتَخْلَصْتُهُ لِنَفْسِي : I may select him or take him specially for myself (12:55). خَالِصَةٌ : A pure property or quality. هَذَا الشَّيْءُ خَالِصَةٌ لَكَ : This thing is particularly or exclusively for thee. خَالِصَةٌ لَكَ مِنْ دُونِ الْمُؤْمِنِينَ : This is particularly for thee and not for other believers. (33:51). خَالِصَةٌ لِدُّكُورِنَا : Exclusively for our males (6:140). هُوَ خَالِصَتِي : He is my special, true, private friend. خَالِصًا سَائِعًا لِلشَّارِبِينَ : Pure and pleasant for those who drink it (16:67). أَلَا لِلَّهِ الدِّينُ الْخَالِصُ : Surely, pure religion is for Allah alone; or lo! it is to Allah alone that sincere obedience is due (39:4). خَالِصٌ : Pure, sincere, true; unmixed; genuine; clear. مُخْلِصُونَ and مُخْلِصِينَ plurals): Pure or sincere towards God in religion; without hypocrisy; or purely believing in the unity of God. وَنَحْنُ لَهُ مُخْلِصُونَ : We look to Him alone; or to Him alone we are sincerely devoted (2:140). مُخْلِصٌ : Chosen by God and pure from pollution. إِنَّهُ كَانَ مُخْلِصًا : He was a chosen one (19:52).

خَلَطَ [aor. يَخْلُطُ inf. noun خَلْطٌ] : He mixed or mingled one thing with the other. خَلَطَ الشَّيْءَ : He confused, confounded or disordered it. خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا : They mixed good deeds with bad ones (9:102). خَالَطَهُ : It mixed, mingled or intermixed with it. خَالَطَ الْقَوْمَ : He mixed with the people or became intimate with them or had social intercourse with them. وَإِنْ تَخَالَطُوهُمْ فَآخَوَانُكُمْ فِي الدِّينِ : And if you intermix with them, they are your brethren in religion (2:221). خَالَطَهَا : He had carnal intercourse with her. خَالَطَهُ الشَّيْبُ : Whiteness became intermixed in his hair. خَالَطَ قَلْبَهُ هَمٌّ عَظِيمٌ : Great anxiety infected or pervaded his mind. اِخْتَلَطَ : It was or became mixed, mingled or blended or put together; it was or became confused, confounded, disordered or promiscuous. أَوْ مَا اِخْتَلَطَ بِعَظْمٍ : Or that which becomes mixed with a bone (6:147). اِخْتَلَطَ عَلَيْهِمْ أَمْرُهُمْ : Their affair became confused to them. اِخْتَلَطَ عَقْلُهُ : His intellect

became disordered. **خُلَيْطٌ** (plural **خُلَطَاءٌ**) : One who mixes with others or becomes intimate with them; a partner or sharer; one who has mixed his property with that of his co-partner; one who shares in merchandise or in a debt or in commerce; a sharer in the rights of possession or property; a neighbour; a husband. **وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ** : And surely many of the partners (38:25).

خَلَطَ [aor. **يَخْلَعُ** inf. noun **خَلْعٌ**] **خَلَعَهُ** : He took it off, put it off or cast it off from him. **فَاخْلَعْ نَعْلَيْكَ** : Put off or take off thy shoes (20:13) or as some say: Make thy heart free from thoughts of family and property. **خَلَعَ عَلَيْهِ** : He bestowed upon him a robe of honour. The Holy Prophet is reported to have said to Caliph Uthman: **إِنَّ اللَّهَ سَيَقِيمُصُكَّ قَمِيصًا وَإِنَّكَ فُلَاصٌ عَلَيَّ خَلَعِي** : Verily God will invest thee with the apparel of Khilafat and thou wilt be solicited and urged to put it off. **خَلَعَ يَدًا مِّنْ طَاعَةٍ** : He threw off his allegiance. **خُلِعَ الْوَالِي** : The governor was deposed. **خَلَعَ امْرَأَتَهُ** : He divorced his wife for a compensation or gift from her. **خَلَعَهُ أَهْلُهُ** : His family repudiated him. **نَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ** : We repudiate and forsake him who disobeys Thee. **خُلْعَةٌ** : A state of divorcement of a woman from her husband for a compensation or gift from her to him. **وَقَعَتْ بَيْنَهُمَا الْخُلْعَةُ** : Separation for a ransom or gift occurred between the two); the best of choice part of property; weakness in a man. **خُلِعَ** : The act of divorcing a wife for a ransom given by her, or for a gift or compensation as a ransom to release her from her husband.

خَلَفَ [aor. **يَخْلُفُ** inf. noun **خِلَافَةٌ**] **خَلَفَهُ** : He was or became his **خَلِيفَةٌ** i.e. successor , vicegerent or his substitute. **خَلَفَهُ رَبُّهُ فِي قَوْمِهِ** : God made him a Khalifa over his people or among his people. **خَلَفْتُهُ** : I was after him a substitute for him. **بِنَسَمَا خَلَفْتُمُونِي مِّنْ بَعْدِي** : Evil is that which you did after me (7:151). **إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً** : I am going to appoint a vicegerent in the earth (2:31). **خَلَفَهُ** : He came after or behind him or following him nearly or he remained after him. **خَلَفَ** (aor. **يَخْلُفُ** inf. noun **خَلْفٌ**) : He came after, followed, succeeded or remained after another or another

that had perished or died. فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ : And there succeeded or came after them a posterity or even evil posterity (7:170). فِي الْأَرْضِ يَخْلُفُونَ : In the earth to be successors therein (43:61). أَخْلَفْنِي فِي قَوْمِي : Take my place among my people (7:143). خَلَفَ اللَّيْلُ النَّهَارَ : The night followed the day (inf. nouns خَلْفٌ and خَلْفَةٌ). خَلَفَ فُلَانًا : He took or seized such a one from behind. خَلَفَهُ بِشَرٍّ : He spoke ill of him behind his back. خَلَفَ عَنْ أَصْحَابِهِ : He remained behind or after his companion; he did not go forth with them. خَلَفَ also means, he retired; he fled; he ascended a mountain. خَلَفَ (inf. noun خَلْفٌ) : He was or became bad, corrupt (7:170). خَلَفَ الْغُلَامُ (inf. nouns خَلْفَةٌ and خُلُوفٌ) : The boy was or became stupid, foolish or deficient in intellect. خَلَفَ also signifies, he mixed a thing with another thing. خَلَفَ الشَّيْءَ : He left the thing behind him; he deferred it. خَلَفَهُ : He left him behind him. اسْتَخْلَفَهُ : He made him or appointed him his خَلِيفَةً i. e. vicegerent or successor. لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ : That He will surely make them successors in the earth as He caused those who were before them to succeed others (24:56). وَأَنْفَقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلِفِينَ فِيهِ : And spend of that whereof He has made you heirs (57:8). وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا : And to the three also who were left behind or whose case was deferred (9:118). فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ : Those who were left behind rejoiced in their sitting at home (9:81). تَخَلَّفَ عَنْهُمْ : He kept back from them. أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ : They should have remained behind the Messenger of God (9:120). أَخْلَفَهُ : He turned him or made him to stand behind him. بَوَعْدِهِ and أَخْلَفَ وَعْدَهُ : He did not fulfil his promise or broke it. إِذَا وَعَدَ أَخْلَفَ : When he makes a promise, he does not fulfil it. مَا أَخْلَفْنَا مَوْعِدَكَ : We did not break our promise to thee (20:88). إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ : Surely, Allah does not break His promise (3:10). مُخْلِفٌ (act part). فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفًا وَعْدِهِ رُسُلَهُ : Think not then that Allah will not fulfil His promise to His Messengers (14:48). أَخْلَفَ الْغُلَامُ : The boy nearly attained to puberty. خَالَفَهُ (inf. noun خِلَافٌ) : He disagreed with him or differed from him; disobeyed him or opposed him. وَمَا أُرِيدُ أَنْ أُخَالَفَكُمْ إِلَى مَا أَنْهَأَكُمْ عَنْهُ : And I do not desire to do against

you the very thing which I ask you not to do (11:89). يُخَالِفُونَ عَنْ : خَالَفَ بَيْنَ رِجْلَيْهِ : He put one of his legs forward and the other backward. خَالَفَ بَيْنَ الشَّيْئَيْنِ : He put the two things on contrary sides or in contrary directions. لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ : I shall cut your hands and your feet on contrary or alternate sides (7:125). خِلَافٌ : Contrary or alternate sides; the contrary or opposite of a thing (It is inf. noun from خَالَفَ) ; after; behind. جَاءَ خِلَافَهُ : He came after him. بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ : At sitting behind the Messenger of Allah (9:81). اتَّخَفَ is the cont. of اتَّفَقَ . اتَّخَفُوا : The two things were dissimilar to each other. وَتَخَالَفُوا فِي أَمْرٍ : They disagreed in the affair or case, every one holding an opinion different from or contrary to that of another. اتَّخَفَ الْأَمْرُ بَيْنَهُمْ : The affair or the case was or became complicated or confused so as to be a subject of disagreement or difference between them. تَفَرَّقُوا وَاتَّخَفُوا : They became divided and disagreed among themselves (3:106). فَاتَّخَفَ فِيهِ : And differences were created therein (11:111). اِخْتِلَافٌ (inf. noun): Disagreement; difference; alternation; واِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ : In the alternation (or difference) of night and day (2:165). لَوْ جَدُّوا فِيهِ : Would have found therein much disagreement (4:83). مُخْتَلِفُونَ (and مُخْتَلِفِينَ plurals) and act. part. from اِخْتَلَفَ . اِخْتَلَفَ : A drink of different colours (16:70). اِخْتَلَفَ : In which they disagree or differ (78:4). خَلْفٌ : The location or quarter that is behind; and the time past; behind; after. جَاءَ خَلْفَهُ : He came behind him, after him. لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ : Those who have not yet joined them from behind them (3:171). مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ : What is before them and what is behind them (2:256). خَلْفٌ also means, one who comes after another; one who remains after another whether this other be dead or living; one remaining after another who is dead; the follower or successor of one who has gone; persons remaining after others; a remnant of people; a generation after a generation. لَتَكُونَ لِمَنْ خَلْفَكَ آيَةً : So that thou mayest be a sign to those who come after thee

(10:93). فَشَرَّذِبِهِمْ مَنْ خَلْفَهُمْ : So strike fear in those that are behind them (8:58). خَلْفٌ is syn. with خَلْفٌ meaning a son or generation. But according to some the former means a good son or generation. خَلْفٌ means a bad son or bad generation. خَلْفٌ صِدْقٌ means, a good son or generation and خَلْفٌ سَوْءٌ means, a bad son or generation. بَقِينَا فِي خَلْفٍ سَوْءٍ : We remained among an evil generation. فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ : There came after them an evil generation (19:60). خَلْفٌ also means, a person or persons in whom there is no good ; a thing in which there is no good; a bad saying; old and worn out; the head of a razor. خَلْفَةٌ: (1). A mode or manner of coming after; (2). difference of any kind; (3). coming and going of the night or the day. هُوَ الَّذِي جَعَلَ اللَّيْلَ خَلْفَةً : And He it is Who has made the night and the day each following the other (25:63). يَمْشِينَ خَلْفَةً : They go to and fro; (4). remains of water in a tank; (5) what remains of food between the teeth; (6) a time after a time; (7) differing one from another or others. خَلِيفَةٌ (خَلَائِفُ and خُلَفَاءُ are plurals): A successor; a vicegerent; lieutenant; substitute; proxy; deputy; the supreme or greatest ruler; or sovereign who supplies the place of one who has been before him, particularly the successor of a Prophet; one who precedes someone and is followed by him. اِنِّي جَاعِلٌ فِي الْاَرْضِ خَلِيفَةً : I am about to place a vicegerent in the earth (2: 31). ثُمَّ جَعَلْنٰكُمْ خَلِيفَةً فِي الْاَرْضِ : Then We made you their successors in the earth (10: 15). اِذْ جَعَلْنٰكُمْ اِذْ جَعَلْنٰكُمْ : When He made you successors after the people of Noah (7: 70). خَالَفٌ (خَالَفُونَ and خَالَفِينَ) : One who remains behind after another or others in case of a war; a corrupt or bad man; a slave who has withdrawn from the people of his house; foolish; stupid or having little or no intellect or understanding; a person in whom there is no good; one who often breaks his promise; a drawer of water; weak without appetite for food. فَاقْعُدُوا مَعَ الْخَالِفِينَ : So now sit with those who remain behind (9: 83). خَوَالِفٌ is the plural both of خَالَفٌ and خَالَفَةٌ and means persons who remain behind in case of a war; women who remain behind or children remaining behind; bad or

corrupt people, foolish or stupid persons or persons who have little or no intellect or persons in whom there is no good. قَوْمٌ رَضُوا بِأَنْ يَكُونُوا مَعَ خَوَالِفِ : Persons in whom there is no good. رَضُوا بِأَنْ يَكُونُوا مَعَ : They are content to be with women who remain behind (9: 87).

خَلَقَ

[aor. يَخْلُقُ inf. noun خَلْقٌ خَلَقَهُ : (1). He measured it or he determined its measure or proportion. خَلَقَ الْأَدِيمَ : He measured or proportioned the hide with a view to cutting it. خَلَقَ النَّعْلَ : He determined the measure of the sandal; (2). he designed or fashioned or planned it, أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ : I will fashion out for you of clay (3 ; 50); (3) he made it according to a certain measure or design; (4) He (God). produced or created or brought into existence a thing or being without there being any pre-existing pattern or model or similitude or He brought into existence from a state of non-existence or He originated it. خَلَقَ اللَّهُ الشَّيْءَ : Allah brought the thing into existence after it had not been. خَلَقَ السَّمَوَاتِ وَالْأَرْضَ : He (God) created the heavens and the earth (6: 74). أُعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ : Worship your Lord Who brought you into existence when you were nothing (2:22); (5) he forged or fabricated a lie. حَدَّثْنَا فَلَانَ بِأَحَادِيثِ الْخَلْقِ : Such a one related to us fictitious tales or stories. تَخْلُقُونَ أَفْكَأَ : And you forge a lie (29: 18). خَلَقَ الثَّوْبُ : The garment became old and worn out. خَلَقَهُ : He made it smooth, equable or even. خَلَقَ : Make or proportion, etc. رَجُلٌ تَامَ الْخَلْقِ : A man complete or perfect as regards make or proportion; زَادَكُمْ فِي الْخَلْقِ بَصْطَةً : And He gave you growth of stature or constitution (7:70); what is created or creation or creatures or all created things i. e. الْمَخْلُوقِ (plural خَلَائِقُ اللَّهِ). هُمُ خَلْقُ اللَّهِ : They are the creatures of God. هَذَا خَلْقُ اللَّهِ : This is the creation of God (31: 12); the act of creating; لَمْ يَعْى بِخَلْقِهِنَّ : And He was not wearied by creating them (46: 34). خَلْقٌ also means religion. لَا تَبْدِيلَ لِخَلْقِ اللَّهِ : There is no altering the creation or religion of Allah (30:31). It also signifies anything made smooth. خُلِقَ and خُلِقَ (plural أَخْلَاقٌ) : (1). Nature, natural disposition; (2). inborn quality; (3). morals; (4). custom; (5). habit, manner; (6). religion; كَانَ خُلْفَهُ الْقُرْآنَ : His religion was the

Holy Qur'an or the morals depicted in the Holy Qur'an were his. **إِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ** : Thou possess the highest morals or the best religion (68: 5); (7). lie; (8). humanity or (9). refinement; (10). manliness. **إِنَّ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ** : This is nothing but a habit or custom or lie of the ancients (26:138). **خُلُقٌ** is the physical make of man and **خُلُقٌ** is inner make i. e. his morals. **خَالِقٌ** (act. part. from **خَلَقَ** and **خَالِقُونَ** and **خَالِقِينَ** are plurals) : A worker in leather and the like; the creator; originator. **الْخَالِقُ** is one of the attributes of God. **اللَّهُ خَالِقُ كُلِّ شَيْءٍ** : Allah is the Creator of every thing (13:17). **تَبَارَكَ تَبَارَكَ تَبَارَكَ** : Are they the creators (52:36). **اللَّهُ أَحْسَنُ الْخَالِقِينَ** (an intensive epithet): The Great Creator; or the Creator of all things. **بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ** : He is the Great Creator, the All-knowing (36: 82). **خَلَقَ** or **اخْتَلَقَ** means, he forged a lie. **اخْتِلَاقٌ** : A forged lie; forging a lie; a fabrication. **إِنَّ هَذَا إِلَّا اخْتِلَاقٌ** : This is nothing but a lie or forgery or fabrication (38:8). **مُخَلَّقَةٌ** : Perfect or complete in make. **مُضْغَةٌ مُخَلَّقَةٌ** : Lump of flesh, perfect or complete in make (22:6). **خِلَاقٌ** : A share or portion or a good just or righteous share or portion, or a full or complete share or portion of good; religion. **لَا خِلَاقَ لَهُمْ فِي الْآخِرَةِ** : They shall have no share of good in the Hereafter (3:78). They say **لَا خِلَاقَ لَهُ** : He has no desire for good nor righteous in religion.

خالا

[aor. **يَخْلُو** inf. noun **خُلُوًّا** and **خَلَاءٌ**] **خَالَ الْمَكَانَ** : The house became empty, vacant or unoccupied. **وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ** : And when they are alone they bite their finger tips at you for rage (3:120). **يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ** : So that your father's favour may be all for you (12:10). **خَالَ مَعَهُ** or **خَالَ إِلَيْهِ** or **خَالَ بِهِ** : He was alone with him. **خَالَ بِهِ** : He mocked at him, ridiculed him; deceived, deluded him. **خَالَ عَلَيْهِ** : He relied upon him. **خَالَ الشَّيْءُ** : The thing went or passed away. **خَالَ فُلَانٌ** : The man passed away or died. **سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ** : The law of God that has been in operation in respect of His servants (40:86). **تِلْكَ أُمَّةٌ قَدْ خَلَتْ** : These are a people that have passed away (2:135). **قَدْ خَلَتْ مِنْ قَبْلِهِ** : There indeed passed away (died). before him the Messengers (3:145). **خَالَ** also means, he devoted himself to

religious services in solitude. **تَخَلَّى** : It or he became alone; it became empty or vacant. **وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ** : And casts out all that is in it and becomes empty (84:5). **خَلَّى سَبِيلَهُ** : He left his way free to him. **فَخَلُّوا سَبِيلَهُمْ** : Leave their way free (9:5). **خَالٍ** : Empty, vacant, void, unoccupied; vacant or free; alone; past or passed away. **فِي قُرُونٍ خَالِيَةٍ** : Generations that have passed away. **فِي الْأَيَّامِ الْخَالِيَةِ** : In the days that have gone by (69:25).

خَمَدَتْ أَوْ **خَمَدٌ** [aor. **يَخْمُدُ** and **خَمِدَ** aor. **يَخْمَدُ** inf. noun **خُمُودٌ** and **خَمْدٌ** : **خَمَدَتْ النَّارُ** : The fire subsided or its flaming and blasting ceased but its embers remained unextinguished; it died away and became utterly extinguished. **خَمَدَتْ الْحُمَّى** : The fever or its vehemence became allayed. **خَمَدَ الْمَرِيضُ** : The patient swooned or fainted or he died. **خَامِدٌ** (and **خَامِدُونَ** and **خَامِدِينَ** are plurals) : Silent and dead. **فَإِذَا هُمْ خَامِدُونَ** : And lo, they were extinct, silent, dead, and became like extinguished ashes (36:30).

خَمَرَ [aor. **يَخْمُرُ** inf. noun **خَمْرٌ** : **خَمَرَهُ** : He covered or veiled it. **خَمَرَ الشَّهَادَةَ** : He concealed the testimony. **خَمَرَ أَوْ أَخْمَرَ الرَّجُلَ** : He gave the man wine to drink. **خَمَرَ الْعَجِينَ** : He leavened the dough. **خُمِرَ** : He became intoxicated. **خَمِرَ** (aor. **يَخْمُرُ**) : He became concealed; he hid himself. **خَمْرٌ** : Wine; grape-wine; any intoxicating thing that clouds or obscures the intellect; grapes; **إِنِّي أَرَانِي أَغْصِرُ خَمْرًا** : I see myself pressing grapes or pressing out wine from grapes. **إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ** : Wine and the games of chance are only (5:91). **خَمِيرٌ** : Leaven or ferment. **خُمَارٌ** : State of intoxication. **خُمَارٌ** (plural) : A woman's veil; a woman's veil with which she covers her head; a man's turban. **مَا شَمَّ خُمَارَكَ** : What has befallen thee. **وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ** : They should draw their head-coverings (veils). over their bosoms (24:32).

خَمَسَ [aor. **يَخْمُسُ** and **يَخْمِسُ** inf. noun **خَمْسٌ** : **خَمَسَ الْقَوْمَ** : He was or became the fifth of the people; he took the fifth part of the possessions of the people. **خَمَسَ الْمَالَ** : He took the fifth part of the property. **خَمَسَ** signifies the taking of one from five. **خَمَسَ** also signifies, (1). he made fourteen to be fifteen or (2). he made forty-nine, to be fifty with himself. **خَمَسَ** also means, he

(the horse). came fifth in the race. **خَمْسَةٌ** masculine and **خَمْسٌ** feminine: Five. **خَمْسَةٌ رِجَالٌ** : Five men and **خَمْسٌ نِسْوَةٌ** : Five women. **يَقُولُونَ خَمْسَةَ سَادِسُهُمْ كَلْبُهُمْ** : They say, "They were five, the sixth was their dog" (18:23). **خَامِسَةٌ** and **خَامِسٌ** : Fifth. **وَالْخَامِسَةُ أَنَّ** : And his fifth oath will be to say that Allah's curse be upon him (24:8). **جَاءَ فُلَانٌ خَامِسًا** : Such a one came fifth. **خُمُسٌ** or **خُمْسٌ** : A fifth part. **فَأَنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ** : A fifth thereof shall go to Allah and the Messenger (8:42). **خَمْسِينَ** and **خَمْسُونَ** : Fifty and fiftieth. **فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا** : And he dwelt among them a thousand years but fifty years (29:15).

خَمِصَ [aor. **يَخْمِصُ** inf. noun **خَمِصٌ**] : The man's foot was hollow in the middle of the sole so that it did not touch the ground. **خَمِصٌ** (aor. **يَخْمِصُ**) and **خَمِصٌ** (aor. **يَخْمِصُ**) and **خَمِصٌ** (aor. **يَخْمِصُ**) (inf. noun of all is **خَمِصٌ** and **مَخْمِصَةٌ**) : The belly was or became empty i. e. hungry and lank. **خَمِصَةُ الْجُرُوعِ** (aor. **يَخْمِصُ**): Hunger rendered him lank in the belly. **مَخْمِصَةٌ** : Hunger; emptiness of the belly of food. **وَلَا نَصَبٌ وَلَا مَخْمِصَةٌ** : Neither fatigue nor hunger (9:120).

خَمِطًا [aor. **يَخْمِطُ** inf. noun **خَمِطٌ** and **خَمِطٌ** aor. **يَخْمِطُ** inf. noun **يَخْمِطُ**]. **خَمِطَ الرَّجُلُ** : The man became proud and angry. **خَمِطَ اللَّحْمَ** : He roasted the meat. **خَمِطٌ** : Sour, bitter; certain deadly trees; or deadly poison; fruit that is bitter and choking and disagreeable in taste. **أَكْلٌ خَمِطٌ** : Bitter fruit (34:17).

خَنَزَرَ [aor. **يُخَنَزِرُ** inf. noun **خَنَزَرَةٌ**] : He acted like the swine. **خَنَزِيرٌ** : The swine; the hog; the pig. (**خَنَازِيرٌ** plural). **وَالدَّمِ وَلَحْمِ الْخَنَازِيرِ** : And blood and the flesh of swine (2: 174). **وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ** : And of them He has made apes and swine (5: 61).

خَنَسَ [aor. **يَخْنَسُ** and **يَخْنِسُ** inf. noun **خُنُوسٌ** and **خَنْسٌ**] : He drew back; held back; lagged behind; remained behind; receded; retreated or retrograded; he hid himself or became hidden and shrank. **خَنَسَ الْكَوْكَبُ** : The star went back, returned or became hidden. **يَخْنِسُ الشَّيْطَانُ إِذَا سَمِعَ** : He remained behind the people. **خَنَسَ عَنِ الْقَوْمِ** : The devil shrinks when he hears the mention of God. **ذَكَرَ اللَّهُ** : He went away with him so that he was not seen. **خَنَسَ بِهِ**

الأنف : The nose became depressed in the bone and so became flat. حنست القدم : The feet became flat in the hollow part of the sole. حانس (plural حانس) : He who holds back, remains behind, lags behind, retires, retreats, recedes. الحانس : The stars, because they retire or because they hide themselves at setting or because they become concealed in the day time; or the planets because of their retrogression and recession and returning in their course. فلا أقسم بالحنس : Nay! I call to witness the planets that recede (81: 16). الحناس (act. part. noun): The devil; the sneaking whisperer (114:5). تحنس : Slandering; calumniating.

حنق [aor. يحنق inf. noun حنق and حنق] : He throttled, strangled or choked him or it; he squeezed his throat so that he died. حنق الإناء : He filled the vessel. حنق الصلوة : He straitened the time of Prayer by postponing it. شاة منحنقة or شاة حنيقة : A sheep or goat throttled or strangled or choked or a sheep or goat strangled, throttled or choked by itself (5:4).

خار [aor. يخور inf. noun خوار] : The bull uttered its cry i. e. lowed or bellowed. خوار : The loud crying; low or bellowing of a cow or a calf; or the bleating of sheep or goats and of gazelles and of any beasts and the whizzing of arrows. جسدًا له خوار : A mere body producing a lowing sound (20:89). له صوت كخوار الثور : He has a voice like the bellowing of the bull. خار also means, he or it was or became feeble, weak or languid. خار الحر : The heat abated.

خاض [aor. يخوض inf. noun خوض and خياض] : He waded or forded through the water; he entered into the water and walked through it. خاض في الأمر : He plunged into the affair. خاض في الباطل : He entered or plunged into or indulged in false, vain discourse or speech. وحضتم كالذي خاضوا : And you indulged in idle talk as they did (9:69). خاض فيه : He said what was false regarding it. الذين خاض القوم في الأحاديث : The people indulged in discourse. يخوضون في آياتنا : Those who indulge in vain or false discourse regarding Our Signs (6: 69). خاضه بالسيف : He thrust the sword into his body and moved it about in it. إنه يخوض المنايا : He

plunged himself into dangers. خَاضَ الشَّرَابَ : He mixed the wine and stirred it. خَوْضٌ is the confusing and confounding in an affair. خَائِضٌ (plural خَائِضُونَ and خَائِضِينَ, act part. noun). وَكُنَّا نَخْوِضُ : And we indulged in vain discourse with those who indulged in it (74:46). مَخَاضٌ : Throes of child-birth; she-camels big with young. فَاجَاءَ هَا الْمَخَاضُ : So the pains of child birth drove her (19:24).

خَافَ [aor. يَخَافُ inf. noun خَوْفٌ and خَيْفَةٌ and مَخَافَةٌ] خَفَ is imperative; خِفْتُ (first per.), and خِيفْتُ (second per.). خَافَ : He feared; he was afraid or frightened or terrified. لِمَنْ خَافَ عَذَابَ الْآخِرَةِ : For him who fears the punishment of the Hereafter (11:104). وَلِمَنْ خَافَ : And he who fears to stand before his Lord (55:47). خَافَهُ and تَخَوَّفَهُ : He feared, or was afraid of him. خَافَهُ also means, he exceeded him in fear. خَافَ مِنْهُ : He feared from him or it. وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا : And if a woman fears on the part of her husband (4: 129). خَافَ عَلَيْهِ شَيْئًا : He feared for him a thing. خَافَهُ عَلَى مَالِهِ : He feared him or it for his property. فَأِذَا خِفْتِ عَلَيْهِ : And when thou fearest for him (28:8). خَافَ is, according to some, used in the sense of ظَنَّ i.e. he thought or opined or knew. وَمَنْ خَافَ مِنْ مُّوْصٍ جَنَفًا : And who thinks or knows that there is on the part of the testator an inclination to wrong (2:183). خَوَّفَهُ : He put fear into him; he frightened him; he made him to be in such a condition or state that men feared him; he made him to be feared by men. إِنَّمَا ذَلِكَ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ : Verily, it is the Satan who makes you fear his friends; or who makes his friends fear i. e. he frightens them (3:176). يُخَوِّفُ اللَّهُ بِهِ عِبَادَهُ : Against which Allah warns His servants or by which He frightens them (39:17) (inf. noun تَخْوِيفٌ). وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا : And We send not Signs but to warn (17:60). تَخَوَّفَ besides being syn. with خَافَ also means, he took little by little from it or from its sides or he took it from its extremities. تَخَوَّفْنَا السَّنَةَ : The year or the drought took from us little by little. تَخَوَّفْتَنِي حَقِّي : He diminished to me little by little my right or due. أَوْ يَأْخُذْهُمْ عَلَى تَخَوُّفٍ : Or (are they secure from) His destroying them to suffer loss little by little in their bodies and possessions etc. (16:48).

تَخَوَّفَهُ حُمُقُهُ : His stupidity deprived him of his due. خَوْفٌ : Fear. وَكَيْبَدَ لَهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا : And He will surely give them in exchange security after their fear (24:56). وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ : There shall come to them no fear, nor shall they grieve (2:39). خَوْفٌ denotes fear about the future and حُزْنٌ grief or regret about the past. خَوْفٌ according to some also means, slaughter. وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ : And We will assuredly try you with some what of slaughter (2:156). It also means, fighting. فَأِذَا جَاءَ الْخَوْفُ : And when fighting comes (33:20). خَائِفٌ (act. part): Fearing; one who is very fearful; timorous. (خَائِفُونَ and خَائِفِينَ are plurals). فَخَرَجَ مِنْهَا خَائِفًا : And he went forth therefrom fearing. أَنْ يَدْخُلُوهَا خَائِفِينَ : To enter therein but in fear (2:115). وَادْعُوهُ خَوْفًا وَطَمَعًا : And call upon Him in fear and hope (7:57). خَيْفَةً : Syn. with خَوْفٌ (Fear). فَأَوْجَسَ فِي نَفْسِهِ خَيْفَةً : And he conceived a fear in his mind (20:68). تَضَرَّعًا وَخَيْفَةً : With humility and fear (7:206).

خَالَ

[aor. يَخُولُ inf. noun خَوْلٌ and خِيَالٌ] : He pastured the animals and managed them; he tended them and sustained them well. خَالَ عَلَى أَهْلِهِ : He managed their affairs; he rules and governs them. خَالَ [aor. يَخُولُ and يَخَالُ] : He became possessed of slaves, servants and other dependants after having been alone. خَوَّلَهُ اللَّهُ الشَّيْءَ أَوْ مَالًا : God made him to possess or conferred or bestowed upon him as a favour the thing or the property. ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً : And when We confer upon him or bestow upon him a favour from Us (39:50). أَخْوَالٌ and أَخْوَالٌ : He had maternal uncles or many maternal uncles. خَوْلٌ : A man's slaves or servants and other dependants; a gift or gifts. هُوَ كَثِيرٌ : He is a person of many gifts. هَؤُلَاءِ خَوْلٌ فُلَانٍ : These are the servants or slaves of such a one. خَالَ : A maternal uncle (plural أَخْوَالٌ); one's mother's brother. خَالَةٌ (plural خَالَاتٌ) : A maternal aunt; one's mother's sister. أَوْ بِيُوتِ أَخْوَالِكُمْ أَوْ بِيُوتِ خَالَاتِكُمْ : Or the houses of your maternal uncles or your mother's brothers or the houses of your mother's sisters (24:62). وَبَنَاتُ خَالِكَ : And the daughters of thy maternal uncle (33:51). أَنَا خَالٌ هَذَا الْفَرَسِ : I am the owner of this horse, (خَالَ means, manager and tender or

owner); خَالٌ also means an indication or a symptom; sign or mark or token of good in a person; a mole; خَوْلَةٌ : A female gazelle.

خَانَ [aor. يَخُونُ inf. noun خِيَانَةٌ and خَائِنَةٌ and خَوْنٌ and خَانَهُ and اِخْتَانَهُ : He acted or behaved unfaithfully to the trust or confidence that he reposed in him; or he acted Unjustly or wrongfully to him or; he was unfaithful, perfidious or treacherous to him. وَإِنْ يُرِيدُوا : And if they intend to deal treacherously with thee, they have already behaved treacherously to God (8:72). خِيَانَةٌ : Treachery; faithlessness; perfidiousness. كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ : You had been acting unjustly to yourselves (2:188). خَوَّانٌ and خَوُّونٌ and خَائِنَةٌ and خَائِنٌ (the last three are intensive epithets): Unfaithful, treacherous and perfidious person. إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا أَثِيمًا : God does not love one who is very perfidious (4:108). خَائِنِينَ : (plural of خَائِنٌ) : Perfidious, treacherous and unfaithful persons. وَلَا تَكُنْ لِلْخَائِنِينَ خَانَ الْعَهْدِ أَوْ : Be not a disputer for the treacherous (4:106). فِي الْعَهْدِ : He broke the compact. He was unfaithful to the pact. خَانَتْهُ رِجْلَاهُ : He was unable to walk, having legs being unfaithful to him. خَانَهُ الدَّهْرُ : The time was unfaithful to him. خَائِنَةٌ : Inf. noun of خَانَ and feminine gender of خَائِنٌ and intensive form of خَائِنٌ like عَلَامَةٌ and نَسَابَةٌ . خَائِنَةُ الْأَعْيُنِ : A surreptitious look at a thing at which it is not allowable to look; or look with a look that induces suspicion; or making a sign with the eye to indicate a thing that one conceals in his mind; or the contracting of the eye by way of making an obscure indication. وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ : And thou wilt not cease to discover treachery on their part (5:14). يَعْلَمُ خَائِنَةَ الْأَعْيُنِ : He (God) knows the treachery of the eyes (40:20).

خَوَى [aor. يَخْوِي inf. noun خَوَاءٌ] : The house became empty, vacant or unoccupied; or its occupants perished; or it fell down; or it became demolished, (as also خَوَى). خَوَتِ النُّجُومُ : The stars inclined to setting. خَوَى : He or it pursued a right course. خَاوٍ : Empty; fallen down. أَرْضٌ خَاوِيَةٌ : A land devoid of its

inhabitants. فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً : And those are their houses empty; or fallen down (27:53). كَانَهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ : As though they were trunks of palm-tree torn up or eaten within or fallen down (69: 8). خَاوِيَةً : Besides being feminine of خَاوٍ also means, a calamity or misfortune.

خَابَ [aor. يَخِيبُ and يَخُوبُ inf. noun خَيْبَةٌ] : He failed to obtain what he desired or sought; he was disappointed of and devoid, refused, debarred from attaining what he sought or desired; he suffered loss; he disbelieved; he perished. مَنْ هَابَ خَابَ : He who fears will be disappointed. خَابَ سَعْيُهُ وَأَمَلُهُ : His labour and hope resulted in disappointment. قَدْ خَابَ مَنْ حَمَلَ ظُلْمًا : He meets with failure or he perishes who bears the burden of wrong-doing (20:112). خَائِبٌ (act. part. from خَابَ) : One who is disappointed or fails to or debarred from attaining his desire or object; one who is ruined or who perishes. خَائِبِينَ (plural of خَائِبٌ). فَيَنْقَلِبُوا خَائِبِينَ : They might go back frustrated, disappointed (3:128).

خَارَ [aor. يَخِيرُ inf. noun خَيْرٌ] : He was or became possessed of good etc; he was or became good; he did good. خَارَ اللَّهُ لَكَ فِي هَذَا الْأَمْرِ : May God do good to thee, bless thee, prosper thee etc. خَارَهُ أَوْ خَارَهُ عَلَيْهِ : He preferred him to him. خَيْرَهُ بَيْنَ الْأَمْرَيْنِ : He gave him the choice between two affairs. تَخَيَّرَهُ and إِخْتَارَهُ : He chose, selected, elected or preferred him or it. إِخْتَرْتُهُ مِنَ الرِّجَالِ أَوْ إِخْتَرْتُهُ الرِّجَالِ : I chose him from among the men. إِخْتَرْتُهُ عَلَيْهِمْ : I chose him in preference to them. وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا : And Moses chose from among his people seventy men (7:156). وَلَقَدْ اخْتَرْنَاهُمْ عَلَى عِلْمٍ عَلَى الْعَالَمِينَ : And We chose them knowingly above the people (44:33). وَفَاكِهَةٍ مِمَّا يَتَخَيَّرُونَ : And fruits that they chose (56:21). خَيْرٌ : (1). Wealth or property; (2). much wealth; (3). wealth or property that has been collected in a praiseworthy manner. لَا يُقَالُ الْمَالُ خَيْرٌ حَتَّى يَكُونَ كَثِيرًا وَمِنْ مَكَانٍ طَيِّبٍ : Wealth is not called خَيْرٌ (Khair), unless it is in large quantity and is collected in a praiseworthy manner. إِنْ تَرَكَ خَيْرًا : If he leave much wealth (2:181). وَمَا تُنْفِقُوا مِنْ خَيْرٍ : And whatever wealth you spend (2:274); (4). good things; (5). horses etc. إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ : I

love the love of horses; or I preferred the good things of the world (38:33); (6). good or goodness; good fortune; prosperity; (7). welfare; well-being; (8). happiness; (9). good state or condition; (10). bounty or beneficence. **قِلَّةُ خَيْرٍ** : Poverty, or niggardliness. **رَجُلٌ قَلِيلُ الْخَيْرِ** : A man possessing little or no good; possessing few or no good things; or poor or niggardly or who does little good; or in whom there is little good or goodness. **لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ** : There is no good in many of their conferences (4:115). **فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ** : Then if good befall him he is satisfied (22:12). **مَا عَمِلْتُ مِنْ خَيْرٍ** : All the good it has done (3:31). **خَيْرٌ** also means, good, better, best (denoting superiority). **أَنَّمَا نُؤْتِيهِمْ لَهُمْ خَيْرٌ لَّأَنفُسِهِمْ** : That Our granting them respite is good for them (3:179). **تَكْرَهُوا شَيْئًا فَهُوَ خَيْرٌ لَّكُمْ** : You dislike a thing while it is good for you (2:217). **وَلَا مَؤْمِنَةٌ خَيْرٌ مِّنْ** **مُشْرِكَةٍ** : A believing bond woman is better than an idolatress (2:222). **أَذَلَّكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ** : Is that better or the Garden of Eternity (25: 16). **فَلَا نَّ خَيْرَ النَّاسِ** : Such a one is best of all people. **وَاللَّهُ خَيْرُ الْمَاكِرِينَ** : And God is the Best of planners (3:55). **خَيْرُ الْحَاكِمِينَ** : The Best of judges (7:88). **رَجُلٌ خَيْرٌ** : Good man (أَخْيَارٌ plural). **كُلٌّ مِّنَ الْأَخْيَارِ** : All were good (or best). (38:49). **خَيْرَةٌ** : A good woman or woman excellent in beauty and disposition, generous in race, exalted in rank, possessing much wealth (خَيْرَاتٌ plural). **فِيهِنَّ خَيْرَاتٌ حِسَانٌ** : Therein will be maidens good and beautiful (55:71). **خَيْرَةٌ** also means, a good thing of any kind; a good quality; a good act or action (خَيْرَاتٌ plural). **يُسَارِعُونَ فِي الْخَيْرَاتِ** : Vie with one another in good works (3:115). **خَيْرَةٌ** : A man or thing (or men or things) chosen, selected or elected. **مُحَمَّدٌ خَيْرَةٌ اللَّهِ مِنْ خَلْقِهِ** : Muhammad is the chosen of God from all His creatures. **خَيْرَةٌ** also means, choice, option (also خِيَارٌ). **مَا كَانَ لَهُمُ الْخَيْرَةُ** : They have no choice or option or it is not for them to choose (28:69). **أَنْتَ بِالْخِيَارِ** : You have the choice.

خاط

[aor. **يَخِيْطُ** inf. noun **خَيْطٌ**] **خَاطَ الثَّوْبَ** : He sewed, sewed together or sewed up the garment. **خَيْطٌ** : Thread or string. **الْخَيْطُ الْأَبْيَضُ** : The true dawn; whiteness of the dawn; whiteness of the day; the dawn that rises high filling the horizon. **الْخَيْطُ الْأَسْوَدُ** : The false dawn; the blackness of

night; the dawn that appears black and spreads sideways; the night.
 حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ. : The night and the day. : الْخَيْطَانِ
 : Until the white thread becomes distinct to you from the black thread
 (2:188). : خَيْطًا : A needle. : فِي سَمِّ الْخَيْطِ : Into the eye of the needle
 (7:41). : خَيْطًا : A seamster.

خَالَ

[aor. خَالَ inf. noun خَيْلٌ and خَيْلَةٌ and خَالَ and خَيْلَانٌ] : خَالَ الشَّيْءَ : He
 surmised, fancied, imagined, thought, opined, or knew the thing. خَيْلٌ لَهُ :
 خَيْلٌ لَهُ : Such a thing was imaged to him in his mind i.e. such a thing
 seemed to him. : خَيْلٌ إِلَيْهِ أَنَّهُ كَذَا : It seemed to him that it was so. : خَيْلٌ
 مِنْ سِحْرِهِمْ : Their staves appeared to him by their magic (20:67). : خَيْلٌ :
 Horses collectively; cavalry; used as singular and plural, males and
 females; horsemen or riders of horses. : وَالْخَيْلِ وَالْبَعَالِ وَالْحَمِيرِ : Horses
 and mules and asses (16:9). : وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ : And urge
 against them thy horsemen and thy footmen (cavalry and infantry).
 (17:65). : اِخْتَالَ : He was proud or haughty or he behaved proudly or
 haughtily. : مُخْتَالٌ : Proud and self-conceited or vain; one who walks with
 a proud and self-conceited gait, with an affected inclining of his body
 from side to side. : لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ : He (God) loves not any proud
 or vain or self-conceited boaster (31:19).

خَامَ

[aor. خَامَ inf. noun خَيْمٌ] : خَامَ فِي الْقِتَالِ : He held back in fighting through
 cowardice and fear and attained no good. : خَيْمَةٌ (خِيَامٌ plural): Tent; any
 house that is not built of stones and bricks; a place of abode; pavilion; a
 construction of trees and palm-branches with their leaves upon them,
 which a man uses for shade when he brings his camel to water. : الشَّهِيدُ
 : فِي خَيْمَةِ اللَّهِ تَحْتَ الْعَرْشِ : The martyr is in the tabernacle of God beneath
 His throne. It is also applied to women's vehicles of the kind called
 : مَقْصُورَاتٌ فِي الْخِيَامِ. خِيَامٌ and خَيْمٌ and خَيْمَاتٌ is خَيْمَةٌ. هَوَادِجُ :
 Well guarded in pavilions (55:73).

8

بَابُ الدَّالِ

د

Dāl

Numerical Value = 8

دَابَّ [aor. **دَابَّ** inf. noun **دَابٌّ** and **دَابُّ** and **دُؤُوبٌ**] : He strove, laboured, toiled or exerted himself; He wearied himself or became wearied in the work and he held on or continued in his work. **دَابَّ الدَّابَّةُ** : He drove the beast vehemently or drove him away. **اللَّيْلُ وَالنَّهَارُ** : The night and the day hold on in their course alternating. **دَابَّ** : A custom; manner, habit or wont; an affair, a business or a concern; a state or condition; a deed or work. **هَذَا دَابِّكَ** : This is thy custom, concern, condition or work. **كَدَابِ الْفِرْعَوْنَ** : Like the case of the people of Pharaoh or like their continuing in their disbelief or like their striving hard against Moses etc. (3:12). **قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَابًّا** : He said you will sow for seven years working hard and continuously (12:48). **دَابَّ** : Striving, labouring and exerting himself and wearying himself in his work or holding on and continuing. **لَيْلَةٌ دَابِّيَّةٌ** : A hard fatiguing or continuous a night-journey. **دَابَّانِ** : The night and the day, which are so called because they hold on in their course of following one another. **الشَّمْسُ وَالْقَمَرُ دَابِّيَّيْنِ** : The sun and the moon, both performing their work constantly (14:34).

دَبَّ [aor. **يَدِبُّ** inf. noun **دَبٌّ**] : He or it crept, crawled, went or walked leisurely or gently or simply he walked. **هُوَ يَدِبُّ بَيْنَنَا بِنَمَائِمٍ** : He creeps among us with calumnies. **دَبَّتْ عَقَارِبُهُ** : His scorpions i.e. calumnies or slanders, crept along. **دَابَّةٌ** (pl. **دَوَابٌّ**) masculine and feminine: Anything including animals, beasts, reptiles or insects that creep or crawl or walk slowly; all moving animals whether big or small, whether walking on two legs or four or creeping on the belly; its predominant signification being a beast that is ridden especially, a beast of the equine kind; i.e. a horse, a mule and an ass; any creature that walks or creeps or crawls, rational or irrational; according to some, the word includes birds also. **وَبَتَّ فِيهَا مِنْ كُلِّ دَابَّةٍ** : And He scatters therein all kinds of beasts (2:165). **وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَّاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ** **يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ** : And God has created every animal from water. Of them are some that go upon their bellies, and of them are some that go upon two feet, and among them are some that go upon four (24:46). **إِنَّ شَرَّ** **إِلَّا دَابَّةً الْأَرْضِ** : But a worm of the earth (34:15).

الدَّوَابِّ عِنْدَ اللَّهِ : The worst of beasts in the sight of God (8: 23).

دَبَّرَ [aor. يَدْبُرُ and inf. noun دَبْرًا and دُبُورًا] : دَبَّرَهُ : He followed his back; he followed him with respect to time, place, rank or station. جَاءَ يَدْبُرُهُمْ : He came following them. دَبَّرَ الْقَوْمَ : The people went away, turning the back and did not return; they perished. دَبَّرَ الْأَمْرَ أَوْ فِي الْأَمْرِ : He considered the issue or result of the affair or the case; he performed or executed the affair with thought or consideration; he devised or planned the affair; he governed, managed, conducted or regulated the affair. يُدَبِّرُ : He (God) directs or plans the Ordinance from the heaven unto the earth. (32:6). يُدَبِّرُ الْأَمْرَ : He (God) regulates the affair (13:3). تَدَبَّرَهُ أَوْ تَدَبَّرَ فِيهِ : He thought or meditated upon it; he considered or examined it or studied it repeatedly in order to know it or until he knew it. تَدَبَّرَ : Signifies thinking or meditating upon a thing and endeavouring to understand it; syn. with تَفَكَّرَ and تَفَهُمَ : Will they not then consider the meanings of the Holy Qur'an and endeavour to obtain a clear knowledge of what is in it (4:83). يَتَدَبَّرُ = أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ . يَدَّبَّرُ : Have they not, then, endeavoured to understand (meditated upon) what has been said to them (يَتَفَقَّهُوْا) (23:69). مُدَبِّرٌ : One who manages, orders or regulates the affairs of any kind, but generally affairs of importance. مُدَبِّرَةٌ (feminine) and مُدَبِّرَاتٌ (plural). وَالْمُدَبِّرَاتِ أَمْرًا : And those who are charged with the managing, ordering and regulating of affairs (79:6). أَذْبَرَ عَنَّهُ (inf. noun إِذْبَارٌ) : He turned back or away from him. ثُمَّ أَذْبَرَ وَاسْتَكْبَرَ : Then he turned away and behaved proudly (74:24). وَاللَّيْلِ إِذَا أَدْبَرَ : And by the night when it retreats to depart or withdraws (74: 34). or when it follows the day. أَذْبَرَهُ : He made him to be behind him. إِذْبَارٌ : Retiring or declining or going back. إِذْبَارُ النُّجُومِ : And at the setting of the stars, when the stars go back i. e. decline or set. وَلَّى مُدَبِّرًا (plural مُدَبِّرِينَ) : He turned back retreating (28:32). ثُمَّ وَلَّيْتُمْ مُدَبِّرِينَ : Then you turned your backs retreating (9: 25). أَرْضٌ مُدَبَّرَةٌ : A land upon which rain has fallen partially, not generally or universally. دُبْرٌ and دُبْرٌ (plural إِذْبَارٌ) : (1) The back; (syn. ظَهْرٌ). وَلَّى دُبْرَهُ : He turned his back; he put to flight. يُوَلُّونَ الدُّبْرَ : And she tore his shirt from behind (12:26). قَمِيصَهُ مِنْ دُبْرِ

They shall turn the backs, **يُولُّوْكُمْ** (54:46). **الْأَدْبَارَ** : They will turn their backs to you (3:112). **وَأَدْبَارَ السُّجُودِ** : And after the prostrations (50:41). = **ادْبَارٌ** (2). the back or hinder part (cont. of **قُبْلٌ**); the backside; (3). posterior; (4). buttocks; (5). rump; (6). the anus; (7). the latter or last part or parts of anything. **دَابِرٌ** (act. part. of **دَبَرَ**) : Following behind the back; the last that remains of a people; he (or those) who comes at the end of a people; one who comes after or follows another; the last of anything; the root, stock, race or the like (syn. **أَصْلٌ**). **قَطَعَ اللَّهُ دَابِرَهُمْ** : May God cut off the last of them or extirpate them. **وَيَقْطَعُ دَابِرَ الْكَافِرِينَ** : And He cut off the root of the disbelievers (8:8). **فَقُطِعَ دَابِرُ الْقَوْمِ** : The last remnants of the people were extirpated (6:46).

دَثَرَ

[aor. **يَدْثُرُ** Inf. noun **دَثُورٌ**] : It (a trace or mark). became covered with sand blown over it by the wind; it became effaced or obliterated; he became overcome by old age and emaciation. **دَثَرَ الثَّوْبُ** : The garment became dirty. **دَثَرَ السَّيْفُ** : The sword became rusty. **دَثَرَهُ** : He destroyed or obliterated him or it; he covered him with **دِثَارٌ** i.e. worn garment. **دَثَرُ الطَّائِرُ** : The bird adjusted its nest. **تَدَثَّرَ بِالثَّوْبِ أَوْ إِدَثَّرَ** : He wrapped or covered himself entirely with the garment. **تَدَثَّرَ الْفَرَسَ** : He leaped upon and rode the horse. **دِثَارٌ** : Any garment which a person wears for warmth; upper garment; overcoat. The Holy Prophet is reported to have said **أَنْتُمْ الشِّعَارُ وَالنَّاسُ الدِّثَارُ** : You are persons of distinction and other people are vulgar. **تَدَاثَّرَ** also means to vanquish the enemy. (**مُدَّثَّرٌ** act. part.) ; **يَسَائِبُهَا الْمُدَّثَّرُ** : O that has wrapped himself with the mantle; O that is ready to mount the horse (74:2)

دَحَرَ

[aor. **يَدْحَرُ** inf. noun **دُحُورٌ** and **دَحْرٌ**] **دَحَرَهُ** : He drove him away; he expelled or banished him; he repelled him with roughness and ignominy; he put him or removed him to a distance. **دُحُورٌ** and **مَدْحُورٌ** : Driven away; repulsed or repelled; removed to a distance with ignominy and violence. **دُحُورًا وَ لَهُمْ عَذَابٌ وَاصِبٌ** : Repulsed and for them is perpetual punishment (37:10). **تُلْفَى فِي جَهَنَّمَ مَلُومًا مَدْحُورًا** (17:40). **تُلْفَى فِي جَهَنَّمَ مَلُومًا مَدْحُورًا** : Thou be cast in Hell condemned and rejected (17:40).

دَحَضَ [aor. دَحَضْتُ inf noun دَحْضٌ] : دَحَضَتِ الشَّمْسُ : He slipped. دَحَضَتْ رِجْلُهُ : He slipped. دَحَضَتِ الشَّمْسُ : The sun declined towards the place of setting. دَحَضْتُ حُجَّتَهُ : His argument, plea, allegation or evidence was or became null and void. لِيُدْحِضُوا بِهِ : He made the argument or plea null and void. أَدْحَضَ الْحُجَّةَ : That they might rebut (or make null and void or slippery and instable) the truth thereby (40:6). دَاحِضٌ : Slipping or slippery. (دَحَضٌ plural and دَاحِضَةٌ feminine). حُجَّتُهُمْ دَاحِضَةٌ : Their plea or argument is slipping, infirm, null and void or futile (42:17). دَحَضُ الْأَقْدَامِ : Having no firmness or stability in their affairs. مُدْحَضٌ (مُدْحَضِينَ plural) : Worsted; rejected; thrown over; cast away; loser; فَكَانَ مِنَ الْمُدْحَضِينَ : He was of the losers, rejected, worsted, cast away (37:142).

دَحَا [aor. يَدْحُو inf noun دَحْيَاءٌ] : دَحَا اللَّهُ الْأَرْضَ : God has spread, spread out, expanded or extended the earth; made wide or ample. وَالْأَرْضَ بَعْدَ ذَلِكَ : And the earth along with it He has spread forth (79:31). دَحَاهَا : also means, he compressed her, or lay with her. دَحَا الْبَطْنُ : The belly was or became large, distended, inflated.

دَخَرَ [aor. يَدْخُرُ and دَخَرَ aor. يَدْخُرُ] : دَخَرَ and دَخِرَ : He was or became abject, mean despised, contemptible, humbled, or despicable. دَاخِرٌ (دَاخِرُونَ and دَاخِرِينَ plural) : Abject, mean, contemptible or despicable. سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ : And they will enter Hell, despised (40:61).

دَخَلَ [aor. يَدْخُلُ inf noun دُخُولٌ and مَدْخَلٌ] : دَخَلَ : He or it entered, went, got in as also إِدْخَلَ . دَخَلْتُ الدَّارَ أَوْ فِي الدَّارِ : I entered the house. مَنْ دَخَلَهُ كَانَ : Enter ye into submission wholly (2:209). أَدْخُلُوا فِي السَّلَامِ كَافَّةً : He visited him, called upon him; invaded or attacked him. دَخَلَ عَلَيْهِ : وَلَوْ دَخِلْتُ عَلَيْهِمْ مِنْ أَفْطَارِهَا : If entry were effected against them (33:15). وَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ : And they entered in unto him ; visited or called upon him or presented themselves before him and he knew them (12:59). إِذْ دَخَلُوا عَلَى دَاوُدَ : When they thrust in upon David; came upon David suddenly (38:23). دَخَلَ بِامْرَأَتِهِ : He went into his wife. أَلَّتِي دَخَلْتُمْ بِهِنَّ : Unto whom you have gone in (4:24). دَخَلَ : He entered among them so as to become a member of their party. أَدْخُلُوا فِي أُمَّمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ فِي النَّارِ

nations that passed away before you (7:39). **دَخَلَ فِي الْإِسْلَامِ** : He entered into or embraced Islam. **دَخَلَ فِي الْأَمْرِ** : He commenced or began the affair. **دَخَلْتُ عَلَى زَيْدٍ الدَّارَ** : I entered the house after Zaid, he being in it. **أَدْخَلُوا عَلَيْهِمُ الْبَابَ** : Enter ye in upon them by the gate (5:24). **دَخِلَ** or **دُخِلَ** or **دُخِلَ فِي عَقْلِهِ أَوْ جِسْمِهِ**. (**دَخِلَ** of **دُخِلَ** and **دُخِلَ** inf. noun of **دَخِلَ**) **دُخِلَ** : He had an unsoundness in his intellect or body. **دَخِلَ أَمْرُهُ** : His affair was or became intrinsically bad or corrupt or unsound. **دُخِلَ الطَّعَامُ** : The corn or food became eaten by the worms. **دَخِلَ** is also inf. noun of **دُخِلَ** as it is of **دَخِلَ** . **دَخِلَ** : (1). A thing that enters into another thing and is not of it. This is the primary signification of the word; (2) also it means badness, corruptness or unsoundness in intellect or body. **دَخِلَ فِي عَقْلِهِ** : In his intellect is unsoundness; **دَخِلَ فِيهِ الْأَمْرُ** i.e. in this affair there is unsoundness; (3) rottenness in a palm-tree; (4) leanness or emaciation; (5) perfidiousness or treachery or faithlessness; (6) deceit, guile or circumvention. **وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَالًا بَيْنَكُمْ** : And make not your oaths to be a means of deceit between you, guile or circumvention (16:95); (7) people or persons who assert their relationship to those of whom they are not. **أَدْخَلَهُ** (inf. noun **إِدْخَالٌ** and **مُدْخَلٌ**) : He made or caused him or it to enter; he inserted or introduced him or it. **رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ** : O my Lord cause me to enter in a good manner (or good entry). (17:81). **وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا** : And We made them enter into Our Mercy (21:76), or admitted them into Our mercy. **دَاخِلٌ** (act. part. from **دَخَلَ**) : Entering; one who enters (**دَاخِلُونَ** and **دَاخِلِينَ** are plurals); **فَإِنَّا دَاخِلُونَ** : Then we shall enter it (5:23); the interior of anything. **مِنْ دَاخِلٍ** : From within. **مُدْخَلٌ** is equal to **مَدْخَلٌ** as **إِدْخَالٌ** is equal to **دَخَلٌ** and means, an entrance i. e. a place of entrance or ingress; any inlet. **أَوْ مُدْخَلًا** : Or a place to enter (or a hole). (9:57).

دَخِنَ [aor. **يَدْخِنُ** and inf. noun **دُخْنٌ** and **دُخُونٌ**] : **دَخِنَتِ النَّارُ** : The fire sent up smoke. **دَخِنَ الدُّخَانُ أَوْ الْغُبَارُ** : The smoke or dust rose or spread. **دَخِنَ الطَّعَامُ** : The food was or became infected with smoke, while being cooked. **دَخِنَ خَلْقُهُ** : His nature or disposition was or became bad or corrupt. **دُخَانٌ** : (1). Smoke. **يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ** : When the sky will bring forth a visible smoke (44:11); (2). evil or mischief. **كَانَ بَيْنَنَا أَمْرٌ ارْتَفَعَ**.

لَهُ دُخَانٌ : There was between us an affair that had evil or mischief, arising in consequence of it; (3). it also means dearth or drought, sterility or unfruitfulness and hunger; (4). It is also applied now-a-days to tobacco.

دَرَّ [aor. يَدْرُ and inf. يَدِرُ noun دَرٌّ and دُرُورٌ] : The milk was or became copious, abundant; the milk flowed abundantly. دَرَّ الشَّيْءُ means, the thing continued. دَرَّ النَّبَاتُ : The herbage became tangled or luxuriant by reason of its abundance. دَرَّ الصَّرْعُ بِاللَّبَنِ : The udder abounded with milk. دَرَّتِ السَّمَاءُ بِالْمَطَرِ : The sky poured forth rain copiously. دَرَّتِ السُّوقُ : The market became brisk. لِلَّهِ دَرُّهُ : To God he attributed his deed. دُرٌّ : A pearl or a large pearl. دُرِّيٌّ : Shining, glistening, gleaming. كَوْكَبٌ دُرِّيٌّ : A shining, gleaming, glistening or bright star (24:36). سَحَابَةٌ : A sky pouring down abundance of rain. سَمَاءٌ مِدْرَارٌ : A cloud pouring down much rain. يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا : He (God) will send over you clouds pouring down abundant rain (11:53).

دَرَأَ [aor. يَدْرَأُ inf. noun دَرَاءٌ] : He pushed it violently; thrust it; repelled it; or averted it. دَرَأَ عَنْهُ الْحَدَّ : He averted from him, or deferred his prescribed punishment. يَدْرُؤُا عَنْهَا الْعَذَابَ : It shall avert the punishment from her (24:9). The Holy Prophet is reported to have said; إِدْرُؤُوا الْحُدُودَ : تَدَارُؤُوا : Avert or defer the prescribed punishment by doubts. تَدَارُؤُوا : They repelled or strove to repel one another in contention or altercation; they disagreed. إِدْرَأْتُمْ is originally تَدَارَأْتُمْ, the ت being incorporated into the د and the ا (همزة الوصل) being added to commence the word and thus إِدْرَأْتُمْ فِيهَا means you disagreed among yourselves about it or you contended together respecting it or you repelled or strove to repel one another by each of your casting the act of slaughtering upon others (2:73).

دَرَجَ [aor. يَدْرُجُ inf. non دَرُوجٌ] : دَرَجَ He walked or he walked leisurely, slowly or with a weak gait. دَرَجَ قَرْنٌ بَعْدَ قَرْنٍ : Generation after generation passed away. دَرَجَ : He died and left no progeny. (يَدْرُجُ) : He rose in grade, degree, rank, condition or station. دَرَجَّهُ : He made him to walk, or to walk gently, slowly and leisurely; he caused him to draw near by degrees; he exalted or elevated him from one grade to another

by degrees. **اِسْتَدْرَجَهُ** is syn. with **دَرَجَهُ** in the last two meanings. **اِسْتَدْرَجَهُ** : He caused him to ascend and to descend by degrees; he drew him near to destruction gradually or step by step. **اِسْتَدْرَجَهُمْ** : He took them little by little, (one or a few at a time) and not (all of them) suddenly. **سَنَسْتَدْرِجُهُمْ** : We will draw them near to destruction step by step (7:183). **اِسْتَدْرَجَهُ** : He deceived him or beguiled him so as to induce him to proceed in an affair from which he had refrained. **دَرَجَةٌ** (plural **دَرَجَاتٌ**) : A single stair, or step of a ladder; a ladder constructed of wood or of clay etc. against a wall or the like by which one ascends to the roof of a house; a degree in progress; a degree grade of rank or dignity; an exalted or high grade etc; a degree i. e. four minutes of time; a thirtieth part of a sign of Zodiac. **اَعْظَمُ دَرَجَةً عِنْدَ اللّٰهِ** : They have the highest rank in the sight of Allah (9:20). **لَهُمُ الدَّرَجَاتُ الْعُلَى** : For them are the highest ranks (20:76).

دَرَسَ [aor. **يَدْرُسُ** inf. noun **دُرُوسٌ**] : **دَرَسَ الرِّسْمُ** : The mark became effaced or obliterated. **دَرَسَ الثَّوْبُ** : The garment became old and worn out. **دَرَسَ الْكِتَابُ** : The book became old. **دَرَسَتِ الْمَرْأَةُ** : The woman menstruated. **دَرَسَ الْجَارِيَةَ** : He compressed the girl. **دَرَسَ الْكِتَابَ** (aor. **يَدْرُسُ** inf. noun **دُرُوسٌ** and **دِرَاسَةٌ**) : He read the book; he read it repeatedly in order to remember it; or he read and learned it. **تَدَارَسَ الْقُرْآنَ** : He read the Holy Qur'an and returned to it time after time that he might not forget it. **دَرَسَ عَلَيْهِ** : He studied under him as his teacher. **وَلِيَقُولُوا دَرَسْتَ** : That they may say "Thou hast learned well" (6:106). **وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ** : And we were indeed unaware of their reading (6:157).

دَرَكَ [aor. **يُدْرِكُ** inf. noun **اِدْرَاكٌ**] : **اَدْرَكَ الشَّيْءُ** : The thing attained its proper or final time or state. **اَدْرَكَ الشَّجَرُ** : The fruit attained its maturity i. e. it became ripe. **اَدْرَكَ الصَّبِيُّ** : The boy attained his maturity or puberty. **مَشَيْتُ حَتَّى اَدْرَكْتُهُ** : I walked until I overtook him. **اَدْرَكَ الْمَسْئَلَةَ** : He knew the problem; he perceived it; attained perfect knowledge of it; he comprehended it. **اَدْرَكْتُهُ بِبَصَرِي** : I perceived it by my sight. **لَا تُدْرِكُهُ** : The eyes perceive Him not; or as some others say the mental perception or vision comprehendeth Him not or attaineth not the

knowledge of the real nature of His hallowed essence or the eyes cannot reach Him (6:104). **حَتَّىٰ إِذَا أَذْرَكَهُ الْعَرْقُ**: When the calamity of drowning overtook him (10:91). **دَرَكَ الْمَطْرُ**: The rain dropped with close consecutiveness. **تَدَارَكَ الْقَوْمُ** (as also **إِدَارَكَ** and **إِدْرَكَ**): The people attained, reached, overtook or came up with one another or the last of them attained, reached; overtook or came up with the first of them. **تَدَارَكَتِ الْأَخْبَارُ**: The news followed one another closely. Hence **تَدَارَكَ** signifies: It continues and was carried on uninterruptedly. Hence when said of knowledge, **إِدَارَكَ** or **تَدَارَكَ** means, it continued unbroken in its sequence. **لَوْلَا أَنْ تَدْرَاكَهُ نِعْمَةٌ مِنْ رَبِّهِ**: Had not a favour from his Lord reached him (68:50). **حَتَّىٰ إِذَا آدَرَكُوا فِيهَا**: Until when they have all successively arrived therein, all together; or when the last of them had reached, overtaken or came up with the first of them (7:39). **بَلِ آدَرَاكَ عِلْمُهُمْ فِي الْآخِرَةِ**: Various means, nay their knowledge with respect to the Hereafter has reached its maturity or has become perfect; nay their knowledge respecting the Hereafter has reached its end i. e. has come to its end; or their knowledge has erred or disappeared; or but doth their knowledge reach to the Hereafter; or nay their knowledge reaches not the Hereafter (27:67). **دَرَكَ**: The act of attaining, reaching or overtaking. **لَا تَخَافْ دَرَاكَ**: Thou shalt not fear Pharaoh, overtaking you (20:78) or being overtaken by him; the attainment or acquisition of an object of want and seeking the attainment thereof and **دَرَكَ** signifies the same, a consequence, generally meaning an evil consequence as also **دَرَكَ**; a doubled rope that is tied to the cross pieces of wood of the bucket and then to the main Well-rope and **دَرَكَ** signifies the same. **دَرَكَ** and also **دَرَكَ**: The bottom or lowest depth of a thing (plural **أَدْرَاكَ** and **دَرَكَاتٌ**); a stage of Hell or stage or stages downwards opposed to **دَرَجٌ** and **دَرَجاتٌ** which are upwards. **إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ**: Verily the hypocrites shall be in the lowest stage or depth of the Fire of Hell (4:146). **مُدْرَكٌ** (plural **مُدْرَكُونَ**), (pass. part.): Perceived by means of any of the sense; one overtaken. **إِنَّا لَمُدْرَكُونَ**: We are surely overtaken (26:62). **مُدْرَكٌ** also means a place and a time of attaining reaching or overtaking.

إِدْرَهُمْ [aor. يَدْرَهُمْ inf. noun إِدْرَاهُمًا] : His sight became dim or obscure. دِرْهَمٌ : A certain silver coin; a dirhem; دَرَاهِمٌ (plural): Coins; money cash or coin in an absolute sense. وَشَرَوْهُ بِتَمَنٍ بَخْسٍ دَرَاهِمٍ مَعْدُودَةٍ. : And they sold him for a paltry price, a few dirhems (12:21).

دَرَى [aor. يَدْرِي inf. noun دَرِيَّةٌ and دَرِيًّا] : He knew the thing. دَرَيْتُ بِهِ (aor. أَدْرِي) : I knew it; it is also said to signify, I knew it after doubting or I knew it by a sort of artifice or skill. مَا أَدْرِي أَيُّ النَّاسِ هُوَ. : I know not who of mankind he is. وَمَا تَدْرِي نَفْسٌ : And no soul knows (31:35). وَمَا أَدْرِي مَا يُفْعَلُ بِي. : Nor do I know what will be done with me (46:10). وَلَمْ أَدْرِ مَا حِسَابِيَّةٌ. : And not knew what my account or reckoning was (69:27). أَدْرَى الرَّجُلَ بِكَذَا. : He made the man to know or have knowledge of such a thing or become acquainted with it. مَا أَذْرَاكَ وَمَا يُدْرِيكَ : Thou dost not know; or what should make thee know. وَمَا أَذْرَاكَ مَا لَيْلَةُ الْقَدْرِ : And what should make thee know what the Night of Destiny is (97:3). وَمَا يُدْرِيكَ لَعَلَّهُ يَزَنِّي : And what makes thee know (and thou dost not know) that he may be seeking to purify himself (80:4).

دَسَّ [aor. يَدْسُ inf. noun دَسٌّ] : He hid it; he buried it; he thrust it in. أَمْ دَسَّسَهُ : Or whether he bury it in the dust (16:60) and also دَسَّسَهُ and دَسَّاهُ or دَسَّى may have an intensive signification; دَسَّاهُ also means, he corrupted it. قَدْ خَابَ مَنْ دَسَّاهَا : He is unsuccessful or is ruined who corrupts it; makes it vile and little by evil works; or who makes it obscure or stunneth it (91:11).

دَسَّرَ [aor. يَدْسُرُ inf. noun دَسْرٌ] : He or it pushed, thrust, drove, propelled him or it; دَسَّرَهُ : He thrust; he pierced or stabbed him vehemently with a spear. يَدْسُرُ (aor. يَدْسُرُ and يَدْسُرُ) : He drove in a nail with force; he nailed anything; he fastened, or repaired a ship with a nail, or with cord of fibres of palm-tree. دَسَارٌ : Cord of the fibres of the palm-tree with which the planks of a ship are bound together; a nail of a ship. دُسَّرَ (plural) ; وَحَمَلْنَاهُ عَلَى ذَاتِ الْوَاحِ وَدُسِّرَ : And We carried him upon that which was made of planks and nails (54:14).

دَعَّ [aor. يَدْعُ inf. noun دَعٌّ] : He pushed him, thrust him, or drove him

away; he repelled him or he did so harshly, roughly or violently. فَذَلِكَ : That is he who drives away the orphan and does so harshly, roughly or violently or he treats the orphan with harshness or violence. يَوْمَ يُدْعُونَ إِلَى نَارِ جَهَنَّمَ دُعًا : The day when they shall be pushed into the Fire of Hell with a violent thrust (52:14).

دَعَا [aor. دَعَا inf. noun دُعَاءٌ and دَعْوَى] : He prayed to God or supplicated Him desiring to obtain some good. دَعَوْتُ لَهُ : I prayed for him. دَعَوْتُ عَلَيْهِ : I prayed against him. هُنَالِكَ دَعَا زَكَرِيَّا : There and then did Zachariah pray to God (3:39). دَعَوْتُهُ : I called him, called out to him, summoned. دَعَا الْمُؤَذِّنُ النَّاسَ إِلَى الصَّلَاةِ : The مؤذِّنٌ called the people to Prayer. إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا : I have called my people night and day (71: 6). دَعَوْتُ النَّاسَ : I invited people to eat with me. دَعَا : He called him to his aid. وَادْعُوا شُهَدَاءَكُمْ : And call to your aid your helpers (2:24). مَا دَعَاكَ إِلَى هَذَا الْأَمْرِ : What led or drew thee or drove thee to do this thing. دَعَوْتُهُ زَيْدًا أَوْ بَزِيدٍ : I called or named him Zaid. دَعَا اللَّهُ : God destroyed him. تَدْعُونَا مِنْ أَدْبَرَ وَتَوَلَّى : It will call him and also it shall destroy him who turned his back and retreated (70:18). دَعَا الْمَيِّتَ : He wailed and wept for the dead. دَعْوَةٌ and دُعَاءٌ : A single time or act of prayer; a call to Islam. ادْعُوكَ بِدَعْوَةِ الْإِسْلَامِ : I call thee or invite thee to accept Islam. دَعْوَةُ الْحَقِّ : The declaration that there is no deity but God (13:15); an invitation to food, feast, banquet. دَعَا إِلَى الدَّعْوَةِ : He called him to a feast; a call or cry; particularly a call for aid and succour. وَإِذَا وَلَّمْ يَزِدُّهُمْ دُعَاءِي : Then when He called you by a call (30:26). دَعَاكُمْ دَعْوَةً : But my calling them has only made them flee from me all the more (71:7). وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ : And the prayer of the disbelievers is but a thing wasted (13:15). لَا يَسْمَعُ إِلَّا دُعَاءًا وَنِدَاءً : Which hears nothing but a call and a cry (2:172); الدُّعَاءُ is to the near and النِّدَاءُ is to the distant. قَدْ أُجِيبَتْ دَعْوَتُكُمْ : Your prayer is accepted (10:90). إِنَّكَ سَمِيعُ الدُّعَاءِ : Indeed Thou art the Hearer of prayers (3:39). دَعْوَى also means adoration, or religious worship; belief in God. دَعْوَى also means prayer. وَآخِرُ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ : And the conclusion of their prayer is that all praise be to Allah (10:11). دَعْوَى also means, a claim. دَاع (act. part.): Praying, supplicating, inviting or calling; one who prays,

أَجِيبُ دَعْوَةَ الدَّاعِ (أَجِيبُ دَعْوَةَ الدَّاعِ and دَاعُونَ are plurals). supplicates, invites or calls. إِذَا دَعَانِ : I answer the prayer of the suppliant when he prays to Me (2:187). دَاعِيَ اللَّهِ : The Summoner of Allah. وَمَنْ لَّا يُجِبْ دَاعِيَ اللَّهِ : And who does not respond to God's Summoner (46:33). الدَّاعِي also means a مُؤَدِّن i.e. Summoner to Prayer. دَعِيَ (أَدْعِيَاءُ plural): One invited to a repast; one who makes a claim in respect of relationship; one who claims as his father, a person who is not his father; an adopted son; one whose origin or lineage or parentage is suspected. وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ : And He has not made your adopted sons your real sons (33:5).

دَفَى [aor. يَدْفِي inf. noun دَفَاءٌ] : He was or became warm or hot or he experienced warmth or heat or he wore what rendered him warm or hot. دَفَى مِنَ البَرْدِ : He wore warm clothing to protect himself from the cold. دَفَى البَيْتُ : The house was or became warm or hot. (1). دَفَى : (1). Warmth or heat; (2). a thing that renders one warm or hot or wool or the camel's fur. مَا عَلَيْهِ دَفَى : There is nothing upon him that should keep him warm. لَكُمْ فِيهَا دَفَى : For you in them is warmth, etc. (16:6) ; (3). the young ones and hair and milk of camels and whatever else of a useful nature is obtained from them; (4). a gift.

دَفَعَ [aor. يَدْفَعُ inf. noun دَفْعٌ] : He repelled, impelled, pushed, repulsed drove him with force or strength as also دَفَعَهُ (inf. noun دَفَاعٌ and مُدَافَعَةٌ) ; دَفَعْتُ عَنْهُ الأذى : I repelled or averted or removed from him what was harmful or protected him. دَفَعْتُ عَنْهُ : He helped him; he defended him. دَفَعْتُ الْقَوْلَ : I refuted or rebutted the saying. دَفَعْتُ بِحُجَّةٍ : He refuted him by an argument. إِذْفَعْ بِأَتَى هِيَ أَحْسَنُ : Repell evil (or refute) with what is best (23:97). فَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ اذْفَعُوا : Fight ye in the cause of Allah or repel the attack of the enemy (3:168). إِذْفَعْ هَذَا : Leave or spare him. دَفَعْتُ إِلَيْهِ الشَّيْءَ : I gave to him the thing. فَأِذَا دَفَعْتُمْ : And when you give them their property (4:7). دَفَعَ also signifies, he returned. إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا : Verily Allah defends energetically those who believed, or helps those who are believers (22:39). دَفَعَ : The act of pushing, repelling, repulsing etc. (inf. noun from دَفَعَ). وَلَوْلَا دَفَعُ اللَّهِ النَّاسَ : And were it not for Allah's repelling men

(22:41). دافع (act. part.): One who repels, averts, defends. مَالَهُ مِنْ دَافِعٍ : There is none that can avert it (52:9).

دَفَقَ [aor. يَدْفُقُ inf. noun دَفْقٌ] : He poured out the water with vehemence. دَفَقَ النَّهْرُ : The stream became so full that water began to flow out from its sides. دَفَقَتِ الدَّابَّةُ : The beast hastened or went quickly. دَافِقٌ (act. part.): Pouring forth or the thing that pours forth. مَاءٌ دَافِقٌ : Water pouring forth or gushing water. خُلِقَ مِنْ مَّاءٍ دَافِقٍ : He is created from a gushing fluid (86:7).

دَكَ [aor. يَدْكُ inf. noun دَكٌّ] : He demolished the wall so as to make it even with the ground; he felled or demolished or broke it into pieces. دَكَ الْأَرْضَ : He made even the elevations and depressions of the ground. دَكٌّ أَوْ أَرْضٌ دَكٌّ : Even or level place; ground broken and made even. جَعَلَهُ دَكًّا : He (God) made it even or level without any elevations or crumble or broke into pieces or pounded and pulverized it and made it level or broke it into pieces (7:144); even or level sand. إِذَا دَكَّتِ الْأَرْضُ دَكًّا دَكًّا : When the earth shall be completely broken into pieces and made level (89:22). فَدَكَّتْنَا دَكَّةً وَاحِدَةً : And then shall be crushed with one crash (69:15). دَكَّةٌ : One crash; falling down in a single crash; the word also signifies an elevated place; a flat topped structure upon which one sits. دَكَ الدَّابَّةَ بِالسَّيْرِ : He distressed or jaded or fatigued the beast by journeying. دَكَّتُهُ الْحُمَّى : Fever weakened or crushed him. دَكَهُ : He repelled or pushed him. دَكَ التُّرَابَ عَلَى الْمَيِّتِ : He put earth upon the dead.

دَلَّ [aor. يَدُلُّ inf. noun دَلَالَةٌ] : He directed him, guided him to the thing. دَلَّ الشَّيْءَ إِلَى الشَّيْءِ وَعَلَيْهِ : He indicated the thing to him (inf. noun دُلُولَةٌ). دَلَّهُ الطَّرِيقَ : He directed him to the way, or showed him the way. مَا دَلَّهُمْ عَلَى مَوْتِهِ : Nothing pointed out to them (or directed to them) that he was dead (34:15). هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ : Shall I lead (or guide or direct) thee to the tree of eternity (20:121). دَلَّ يَدُلُّ : He emboldened. مَا دَلَّكَ عَلَى هَذَا : What has emboldened thee to do this. دَلَّتِ الْمَرْأَةُ عَلَى زَوْجِهَا : The woman behaved with boldness towards her husband and with amorous gesture and feigning opposition. دَلِيلٌ : A

director or right director to that which is sought; a guide, an indicator; a discoverer; an indication; an evidence; a proof; an argument; a sign set up for the knowledge of a thing indicated. **ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا** : Then We make the sun a guide thereof (25:46).

دَلَك [aor. **يَذُوكُ** inf. noun **ذَلُوكٌ**] **ذَلَكَ الثَّوْبَ** : He rubbed and pressed the cloth or did it well. **ذَلَكَ عَيْنَيْهِ** : He rubbed his eyes. **ذَلَكَتِ الشَّمْسُ** (inf. noun **ذُلُوكٌ**) : The sun declined from the meridian; it became yellow; it set; **ذَلَكَتِ الشَّمْسُ** also signifies, the sun became high. **ذُلُوكٌ** (inf. noun): Declining and paling and setting. In the language of the Arabs **ذُلُوكٌ** is said to be syn. with **زَوَالَ** and therefore the sun is said to be **ذَالِكَةٌ** when it is declining at noon and when it is setting. **اقِمِ الصَّلَاةَ لِلذُّلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ** : Observe Prayer from the declining of the sun at noon to the darkness of the night (17:79): So that the command expressed by the words **ذُلُوكٌ** and **غَسَقٌ** and **قُرْآنَ الْفَجْرِ** seems to include the five daily Prayers; for by the word **ذُلُوكٌ** are expressed the **ظَهْرٌ** (after noon Prayer). and **عَصْرٌ** (late after noon Prayers) and by the word **غَسَقِ اللَّيْلِ** are expressed the two Prayers of sunset and night fall (**مَغْرِبٌ** and **عِشَاءٌ**) of which each is called **عِشَاءٌ** and by the words **قُرْآنَ الْفَجْرِ** is meant the morning Prayer (**صَلَاةُ الْفَجْرِ**), but if **ذُلُوكٌ** is taken to mean the setting, the word **ذُلُوكٌ** expresses the three Prayers **ظَهْرٌ** and **عَصْرٌ** and **مَغْرِبٌ**.

دَلَا [aor. **يَذُلُو** inf. noun **ذُلُوٌ**] **ذَلَا الدَّلْوُ** : He sent down the bucket in the well; he Pulled up or out the bucket from the well. **ذَلَا حَاجَتَهُ** : He sought the object of his want. **ذَلُّوْتُهُ** : I treated him gently. **ذَلَّى الشَّيْءَ** : He made or brought or drew the thing near to another thing. **ذَلَّى رِجْلَيْهِ مِنَ السَّرِيرِ** : He let down his legs from the couch. **فَذَلَّهُمَا بَغْرُورٍ** : So he let them fall by deceit or he caused them to fall into disobedience by deceiving them or he emboldened them to act of disobedience with deceit or guile; originally **فَذَلَّهُمَا** means he excited their cupidity with deceit; he caused them to fall into that which he desired without their knowledge and exposed them to loss (7:23). **أَذَلَّى الدَّلْوُ** : He let down the bucket into the well. **وَتَذَلُّوا بِهَا إِلَى الْحُكَّامِ** : He offered his property to him. **أَذَلَّى بِمَالِهِ إِلَيْهِ** : And do not give it as a bribe to the judges or do not endeavour to

conciliate with it the judges and do not seek to gain access to the judges thereby (2:189). دَلُّوْ : (1) A bucket; a certain vessel with which one draws water from the well. فَادَّلِي دَلْوَهُ : So he sent down his bucket (12:20); (2) a certain mark made with a hot iron upon camels; (3) calamity, misfortune or mischief; جَاءَ فُلَانٌ بِدَلْوٍ : Such a one brought calamity. تَدَلَّى : It was let down or lowered. تَدَلَّى بِالشَّرِّ : He descended upon one with evil; تَدَلَّى : He drew near or approached; he was or became lowly, humble or submissive; or he lowered, humbled or abased himself. ثُمَّ دَنَا فَتَدَلَّى : He drew nearer to God then he came down (53:9).

دَمَّ

[aor. يَدْمُ inf. noun دَمَّ : He made the ground or earth even. دَمَّ رَأْسَهُ : He broke his head. دَمَمَ عَلَيْهِمْ or دَمَمَهُمْ or دَمَمَهُمْ : He (God) crushed them and destroyed them completely or inflicted a full and complete punishment upon them or made the earth to quake with them or was angry with (91:15). دَمَمَ عَلَيْهِ : He spoke to him in anger. دَمَّمَ فُلَانًا : he punished him completely or fully. دَمَمْتُ عَلَى الشَّيْءِ : I covered over the thing; I buried the thing making the ground even over it.

دَمَّرَ

[aor. يَدْمُرُ inf. noun دَمَارٌ and دُمُورٌ and دَمَارَةٌ] : He perished or perished utterly. دَمَرَ عَلَيْهِمْ (inf. noun دُمُورٌ) : He came in to them without permission or intruded upon them or intruded upon them in an evil manner or with an evil intention. تَدَمِيرٌ : دَمَرَ عَلَيْهِمْ and دَمَرَهُمْ : He (God) destroyed or destroyed them completely. دَمَرَ السَّبِيلَ الْمَكَانَ : The torrent destroyed the place. ثُمَّ دَمَرْنَا الْآخَرِينَ : Then We destroyed the others (26:173). فَدَمَرْنَاهُمْ تَدْمِيرًا : Then We destroyed them a complete destruction (25:37). دَمَرَ اللَّهُ عَلَيْهِمْ : Allah utterly destroyed them (47:11). تَدْمِيرٌ : Destruction, complete destruction.

دَمَعَ

[aor. يَدْمَعُ inf. noun دَمْعٌ and دُمُوعٌ] and دَمَعٌ [aor. يَدْمَعُ inf. noun دَمْعٌ] : دَمَعَتِ الْعَيْنُ or دَمَعَتْ : The eye shed tears. دَمَعَ الْجُرْحُ : The wound flowed with blood. دَمَعَ الْإِنَاءُ : The vessel became full till it overflowed. : دَمْعَةٌ : A single drop thereof i. e. a tear (دُمُوعٌ plural). وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ : And their eyes overflowing with tears (9:92). امْرَأَةٌ دَمَعَةٌ : A woman quick to

weep, abounding with tears. عَيْنٌ دَمُوعٌ : An eye quick to shed tears or
عَيْنٌ دَمَاعَةٌ : An eye that sheds many tears.

دَمَغَ [aor. يَدْمَعُ and inf. يَدْمَعُ] : He broke his head so that the
wound reached the دِمَاعُ (i.e. brain); he broke the bone of the brain.
دَمَغَتْهُ الشَّمْسُ : The sun caused pain to his brain. دَمَغَهُ : He overcame him
or subdued or abased him or it. دَمَغَ الْحَقُّ الْبَاطِلَ : The truth rebutted or
overcame and prevailed over it and abolished the falsehood. يَدْمَعُهُ فَإِذَا هُوَ
زَاهِقٌ : So that it may overcome or prevail over it and abolish it; or so
that it may do away with it in such a manner as to render it despicable
(21:19).

دَمِيَ [aor. يَدْمِي inf. noun دَمِي or دِمَاءٌ] : The wound bled; blood
issued from it. دَمٌ and دِمَاءٌ : Blood. رَجُلٌ ذُو دَمٍ : A man seeking to obtain
the revenge of blood. دَمٌ فُلَانٍ فِي ثَوْبِ فُلَانٍ is an Arab proverb meaning,
such a one is the slayer of such a one. حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ :
Forbidden to you is carrion and blood (5:4). وَيَسْفِكُ الدِّمَاءَ : And he
will shed blood (2:31).

دَنَّارٌ It (a man's face) glistened like a dinar. دُنِيرٌ : He had many dinars. دِينَارٌ :
A certain gold coin. إِنْ تَأَمَّنْهُ بِدِينَارٍ : If thou trust him with a dinar (3:76).

دَنَا [aor. يَدْنُو inf. noun دُنُوًّا and دَنَاوَةٌ] : He or it was or became near or
approached. دَنَوْتُ إِلَيْهِ or دَنَوْتُ عَلَيْهِ or دَنَوْتُ لَهُ or دَنَوْتُ مِنْهُ : I was and
became near to him or it. دَنَا مِنْهُ (inf. noun دَنَاوَةٌ) : He was related to
him. دَنَا = دَنَتِ الشَّمْسُ لِلْغُرُوبِ : The sun was or became near to setting. دَنَى =
دَنَى : He was or became weak, contemptible low, ignoble; bad or foul;
not profitable to anyone. ثُمَّ دَنَا فَتَدَلَّى : Then he drew nearer to God, then
he came down (53:9). أَدْنَاهُ : He made him or it to be or become near
or he brought him near. أَدْنَتْ ثَوْبَهَا عَلَيْهَا : She let down her garment upon
her and covered or veiled herself with it. يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ : Should
let down or draw close to them a portion of their outer
wrapping-garments (33:60). أَدْنَتْ : (said of camel) She was or became
near to bringing forth. أَدْنَى : He lived a strait life after easiness and
plenty. دَانَ (act. part.): Being or becoming near; drawing near or
approaching; he or it that becomes near or approaches or draws near.

دَانِيَةٌ. And the fruit of both gardens near to hand (55:55). دَانِيَةٌ (feminine of دَان). And its shades shall be close over them (76:15). أَقْصَى : (1). Nearer and nearest, opposed to أَقْصَى قَابَ : So that he became one chord to two bows or closer still (53:10); غَلِبَتِ الرُّومُ فِي أَرْضِ : The Romans have been defeated in the land nearby in the nearer or nearest part of the land; (2). أَدْنَى : Former, first and foremost. لَقِيتُهُ أَدْنَى دَنَا : I met him the first thing; (3). more and most apt, fit or proper. ذَلِكَ أَدْنَى أَنْ يُعْرَفَنَّ : That is nearer or more apt that they may be distinguished (33:60); (4). less in number or quantity and least therein. وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ : Nor of less in number than that, nor of more (58:8). وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَى دُونَ : And most surely We will make them taste of the near or smaller punishment before the greater punishment (32:22); (5). worse; worst; more and most low, ignoble, base, vile mean or weak. اتَّسَبَدُوا لَوْ أَنَّ : Will you take in exchange that which is worse or inferior for that which is better (2:62). عَرَضَ هَذَا الْأَدْنَى : The paltry goods of this low world (7:170); (أَدْنَى is feminine of دُنْيَا). مَالَهُ دُنْيَا وَلَا آخِرَةَ : He has none of the blessings of the present world, nor of the Next. بَاعَ دُنْيَاهُ بِالْآخِرَةِ : He has purchased the enjoyments of the present life at the expense of blessings of the world to come. ابْنُ الدُّنْيَا : The rich man. الدُّنْيَا or الْحَيَاةُ الدُّنْيَا : This life or world or present life. لَهُمْ خِزْيٌ فِي الدُّنْيَا : For them shall be disgrace in this world (5:34). الْحَيَاةُ الدُّنْيَا : The present life (2:86). الثَّوَابُ الدُّنْيَا : The reward of the present life (3:146). الْعُدْوَةَ الدُّنْيَا : The nearer bank (8:43). عَرَضَ الدُّنْيَا : The good of this world (8:68). مَتَاعُ الدُّنْيَا : The enjoyment of the present life (9: 38). السَّمَاءُ الدُّنْيَا : The nearest or lowest heaven (37:7). حَرْثُ الدُّنْيَا : The harvest of this world. (42:21). زِينَةُ الْحَيَاةِ الدُّنْيَا : The adornment of the life of this world (18:29).

دَهْرٌ [aor. يَدْهَرُ inf. noun دَهْرٌ] or دَهْرٌ بِالْقَوْمِ : An evil event befell the people. The Holy Prophet is reported to have said. لَوْلَا أَنَّ : Were it not that the Quraish would say "impatience has befallen him, I would do it. دَهْرَهُ : He overcame, overpowered or mastered him; he prevailed or predominated over him;

or surpassed him. دَهْرٌ : (1). Time, from the beginning of the world to its end; as also حِينٌ : This is the primary signification of this world; (2). time; a time, or a space or period of time, whether long or short. هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ : There has certainly come upon man a period of time (76:2); (3). a long, unlimited time; or an extended indivisible time or time without end; it differs from زَمَانٌ (time) in having no end. لَا أَتِيهِ : I will not come to him ever; (4). an age (أَذْهَرٌ and دُهُورٌ plural). صَامَ الدَّهْرَ : A long time or an age passed over him. مَضَى عَلَيْهِ دَهْرٌ : He fasted ever or always; (5). الدَّهْرُ was applied by the Arabs to Fortune or Fate. The Holy Prophet is reported to have said, لَا تَسُبُّوا الدَّهْرَ فَإِنَّ اللَّهَ هُوَ الدَّهْرُ : Do not revile time or fortune, for God himself is الدَّهْرُ ; (6). مَا دَهْرٌ also signifies an evil event or accident; a misfortune; a calamity. مَا يُهْلِكُنَا إِلَّا الدَّهْرُ : And nothing but Time (or fate or calamity etc.) destroys us (45:25); (7). a purpose; an intention; a desire; the end that one has in view; مَا دَهْرِي بِكَذَا : My intention is not this or desire or intention; (8). a custom or habit that lasts throughout life. مَا دَهْرِي بِكَذَا : My habit is not so.

دَهَقَ [aor. دَهَقَ inf. noun دَهَقٌ] : دَهَقَ الْكَاسَ أَوْ أَدَهَقَ : He filled the cup. دَهَقَ الْمَاءَ : He poured the water violently. دَهَقَ الشَّيْءَ : He broke the thing and cut it. دَهَقَهُ : He beat him. كَأْسٌ دِهَاقٌ : A cup full to the brim; a cup so full as to overflow; مَاءٌ دِهَاقٌ : Abundant water. دِهَاقٌ also means, pure. كَأْسًا دِهَاقًا : Full or pure cup or cups (78:35).

دَهَمَ [aor. دَهَمَ inf. noun دَهْمٌ] : دَهَمَهُ or دَهَمَهُ الْأَمْرُ : The event came upon him suddenly, took him unawares. دَهَمَتِ النَّارُ الْقِدْرَ : The fire blackened the cookin-pot. إِدْهَمَ : He (the horse) became black. إِدْهَامٌ الزَّرْعُ : The seed-produce became of a dark green colour by reason of abundance of moisture or irrigation. حَدِيقَةٌ دَهْمَاءٌ أَوْ حَدِيقَةٌ مُدْهَامَةٌ : A walled garden green inclining to black. جَنَّاتٍ مُدْهَامَتَانِ : Two Gardens dark green with foliage or black by reason of intense greenness arising from abundant moisture; and everything green (أَخْضَرُ), the Arabs call black. أَسْوَدٌ : Black (55:65).

دَهَنَ [aor. دَهَنَ and يَدُهْنُ inf. noun دُهْنٌ] : دَهَنَ الرَّأْسَ : He oiled the hair. دَهْنٌ

دَهَنَ فُلَانًا : It (the rain) moistened the surface of the earth a little. الأَرْضَ :
 He behaved towards one hypocritically or deceived him. دَهَنَتِ النَّاقَةُ :
 The she-camel had little milk. دَهِنَ : He was or became weak . دَهِنَ فُلَانًا .
 (inf. noun مُدَاهِنَةٌ) : He endeavoured to conciliate or make peace with
 such a one; or treated him with gentleness or softness or he acted
 towards him with dishonesty or dissimulation; he pretended the contrary
 of what he conceded in his mind with regard to him; he strove to
 deceive him. وَدُّوا لَوْ تَدَهَّنُ فَيُدَهِّنُونَ : They wish that thou should be soft,
 pliant or gentle so that they may also be pliant or you should disbelieve
 and they would also disbelieve or you act against what is in your mind
 and they also act like that (68:10). اِدْهَانٌ أَوْ مُدَاهِنَةٌ also signifies holding a
 thing in contempt or light estimation. مُدْهِنٌ : (act. part.) and مُدْهِنُونَ is
 plural. اَفْبِهَذَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ : Do you hold this discourse in contempt
 or do you reject or disbelieve this discourse (56:82). دِهَانٌ : A red hide.
 فَكَانَتْ وَرْدَةً كَالدِّهَانِ : So becomes red like redhide (55:38); it also means
 of rose colour; or red colour inclining to yellow-like the red hide or like
 the dregs of oil or olive oil; دِهَانٌ also means, a slippery place; a smooth
 or long or smooth road. الدِّهَانُ also signifies that with which one anoints.
 دُهْنٌ : Oil; grease of any kind; weak rain; or rain such as only moistens
 the surface of the earth; a vertigo that affects the camel. تُنْبِتُ بِالدُّهْنِ : It
 produces oil (23:21). دُهْنَةٌ : A portion of oil.

دَهَى [دَهَاءٌ and دَهَى inf. noun and يَدْهَى aor.] : دَهَى أَوْ دَهَى : He
 possessed cunning and excellence of judgement; دَهَيْتُهُ أَوْ دَهَوْتُهُ : I
 deceived him, outwitted him. دَهَاهُ : He attributed to him cunning or he
 smote him with a distressing or grievous thing or event or accident. دَهَاهُ :
 دَهَاهُ : The event befell him. دَهْتُهُ دَاهِيَةٌ : A calamity befell him. مَا دَهَاكَ :
 What has befallen thee. دَاهِيَةٌ : A calamity, a misfortune; a formidable,
 grievous or distressing event or accident. أَذْهَى : More and most
 grievous, calamitous or distressing. وَالسَّاعَةُ أَذْهَى : The Hour will be most
 calamitous, grievous, distressing etc. (54:47). أَذْهَى also signifies more or
 most intelligent or cunning. دَوَاهِيَةٌ دَاهِيَةٌ means, very intelligent man. دَوَاهِي
 الدَّهْرِ Calamities of fortune or Time.

دَارَ [اِسْتَدَارَ and دَوَّرَ inf. noun يَدُوِّرُ aor.] دَارَ عَلَيْهِ or دَارَ حَوْلَهُ : He went round, circled or revolved round the house. دَارَ : He or it returned to the place from which he or it began to move. دَارَ بَيْنَهُمْ : It (a thing, for instance, a wine-cup) went round them. دَارَ (said of an event) : It came about. The word also means, he reasoned in a circle. دَارَتِ الْأَيَّامُ : The days came round in their turns. دَارَ بِهِ : It went round with him, as the ground seems to do with a person sick by reason of giddiness in the head. اَنَا اَدُوِّرُ حَوْلَ : Such a one has four wives. فُلَانٌ يَدُوِّرُ عَلَيَّ اَرْبَعَ نِسْوَةٍ : I have within my compass or power that thing or affair. تَدُوِّرُ : Ready merchandise which you give or take from hand to hand (2:283). دَارٌ (syn. مَثْوًى and مَوْضِعٌ) : A house; a mansion, especially a large or big house; a place of abode which comprises a building or space in which there is no building; an abode; a dwelling. سَاَرِيكُمْ دَارَ الْفٰسِقِيْنَ : I shall show you the abode of the transgressors (7:146). فَاصْبِحُوْا فِيْ دَارِهِمْ : So they lay prostrate in their homes (7:92). فَخَسَفْنَا بِهٖ وَبِدَارِهٖ : So We caused the earth to swallow him up and his dwelling (28:82). الدَّارِ الْاٰخِرَةِ : The abode of the Hereafter (2:95). دَارُ الْقَرَارِ : The home for permanent stay or permanent abode (40:40). دَارُ الْخُلْدِ : Immortal or everlasting home (41:29). دَارُ الْبَوَارِ : The abode of ruin (14:29). دَارُ السَّلَامِ : The abode of peace (6:128). دَارُ الْمَقَامَةِ : The Abode or Mansion of Eternity (35:36). دَارُ الضَّرْبِ : The mint; دَارُ الْفَنَاءِ : The perishable abode; دَارُ الْبَقَاءِ : The Everlasting Abode; دَارُ الْحَرْبِ : The abode or country of the enemy or enemy country. دَارٌ also means, a country or district; a city, town or village. The plural is دِيَارٌ and دُوْرٌ. فَجَاسُوا خِلَالَ الدِّيَارِ : They ravaged your cities or your country or your homes (17:6). دَارٌ also signifies, a tribe. مَرَّتْ بِنَا دَارُ بَنِي فُلَانٍ : The tribe of the sons of such a one passed by us. It also means a year (حَوْلٌ) and a long time (دَهْرٌ). الدَّارُ : The city of the Holy Prophet i. e. Madina. وَالَّذِيْنَ تَبَوَّءُوا الدَّارَ : Those who entered the city i. e. Madina (59:10); also means the Hereafter. ذِكْرِيْ : Reminding of the abode of the Hereafter. عُقْبَى الدَّارِ : Final reward of the Hereafter (13:43). دَارِيٌّ or دِيَّارٌ : One who lives in a place. مَا بِالدَّارِ

لا تَدْرُ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا : There is not in the house anyone. : دَيَّارٌ :
 Thou leave not any one of the disbelievers in the land (71:27). : دَائِرَةٌ :
 The circuit or circumference of a thing; a ring; a circle; a feather (in a
 horse); depression beneath the nose; a turn of fortune, specially an evil
 turn; a misfortune; a calamity, defeat; rout; slaughter; death. : دَائِرَةٌ :
 نَخَشَى أَنْ : We fear lest a misfortune befalls us (5:53). : دَوَائِرُ (plural).
 : دَارَتْ بِهِ دَوَائِرُ الزَّمَانِ : Calamities befell them. : دَارَتْ عَلَيْهِمُ الدَّوَائِرُ :
 The misfortunes or evil turns of fortune befell him. : دَائِرَةُ السُّوءِ أَوْ دَائِرَةُ السُّوءِ :
 Calamity which befalls and destroys. : دَائِرَةُ السُّوءِ عَلَيْهِمُ :
 They wait for calamities to befall you. On them shall fall an evil calamity
 (9:98).

دَالٌ

[aor. : دَالَتْ الْآيَاتُ : The days came round
 in their turns. : دَوْلٌ (inf. noun) also signifies the changing of time, or
 fortune from one state or condition to another and so : دَوْلَةٌ :
 : دَالَتْ لَهُ الدَّوْلَةُ : Good fortune came to him. : دَالَتْ عَلَيْهِ الدَّوْلَةُ : Good fortune departed
 from him. : دَالٌ (aor. : دَوْلٌ and : دَالَةٌ) : He became widely
 known, whether in a good or bad sense. : دَالِ الثَّوْبِ : The garment
 became worn out. : دَاوَلَ اللَّهُ الْآيَاتُ بَيْنَ النَّاسِ (inf. noun : دَاوَلَةٌ) : God
 made days to come round among men by turns i.e. sometime some
 people were in good circumstances and sometimes other. : دَاوَلْتُ الشَّيْءَ :
 I dispensed the thing among them by turns and they
 received it by turns. : دَاوَلْنَا الْآيَاتُ نُدَاوِلُهَا بَيْنَ النَّاسِ : We make those days
 come to men by turns (3:141). : دَوْلَةٌ as also : دَوْلَةٌ : A turn of good
 fortune; a happy state or condition; a turn to share in wealth and to
 prevail in war; a turn of taking a thing, or : دَوْلَةٌ is in wealth and : دَوْلَةٌ is in
 war; according to some : دَوْلَةٌ signifies a thing that is taken by turns and
 : دَوْلَةٌ is the act of taking by turns and a transition from one state to
 another. : صَارَ الْفَيْءُ دَوْلَةً بَيْنَهُمْ : The "fai" became a thing taken by turns
 among them. : كَيْ لَا يَكُونَ دَوْلَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ : That it may not become a
 thing taken by turns among the rich of you or that it may not be taken by
 turns by the rich among you or it may not circulate only among the rich
 of you (59:8). : دَوْلَةٌ relates to the present world and : دَوْلَةٌ to the next
 world and it is said that the former of those two worlds signifies

prevalence, predominance or victory and the latter the transition of wealth from one people to another.

دَامَ [aor. **دَامَ** inf. **يَدُومُ** noun **دَوْمٌ** and **دَوَامٌ**] : (1). It (a thing). continued, lasted, remained long; (2). or for ever. **دَامَ مُلْكُهُ** : May his dominion continue long. **دَامَ عَلَى الْأَمْرِ** or **دَاوَمَ عَلَيْهِ** : He kept constantly to the affair. **مَا دَامَ** : Means continuance; because **مَا** is a conjunct noun to **دَامَ** and it is not used otherwise than adverbially, like as infinitive nouns are used adverbially. **قُمْ مَا دَامَ زَيْدٌ قَائِمًا** : Stay as long as Zaid is staying. **مَا دَامَتِ الْأَسْمَانُ وَالْأَرْضُ** : So long as the heavens and the earth last (11:109). **مَا دَامَ** also means, he was or became tired or fatigued or it (a thing) circled or revolved. **دَامَتِ الدَّلْوُ** : The bucket became full. **دَائِمٌ** (act. part.) and plural **دَائِمُونَ** : Perpetual, permanent, everlasting. **الدَّائِمُ** is one of the attributes of God i. e. He who lasts for ever. **دَائِمٌ** is also said of a thing which is in motion and going round, thus the word has two contrary meanings. **هُم عَلَى صَلَاتِهِمْ دَائِمُونَ** : Who are constant in their Prayers (70:24). **أَكْثَلُهَا دَائِمٌ** : Its fruit is everlasting (13:36).

دَانَ [aor. **دَانَ** inf. **يَدُونُ** noun **دُونٌ**] : He or it was or became low, base, vile etc. or weak. **دُونٌ** : Low, base, vile, paltry, contemptible or inferior, base, lower; of a middling sort, between good and bad; deficient; also means eminent in rank or condition; noble or honourable. Thus it has two contrary significations. **زَيْدٌ دُونَكَ** : Zaid is below thee in rank or above thee. **رَجُلٌ دُونٌ** : A base man. **هَذَا دُونُ ذَلِكَ** : This is the inferior of that. **دُونٌ** also means, otherwise. **مِنْهُمْ الصَّالِحُونَ وَمِنْهُمْ دُونٌ ذَلِكَ** : Among them are those that are righteous and among them are also those that are otherwise or are below in rank or estimation or righteousness (7:169). It also signifies, before in respect of place or in front or behind. **جَلَسَ دُونَهُ** : He set in front of him or behind him. It also signifies before in respect of time and after in respect of time. Thus briefly **دُونٌ** signifies (1). below in respect of rank etc. and above in respect of rank or situation (2). before in respect of place (in front) and behind in respect of place; (3). before in respect of time and after in respect of time. **دُونٌ** : Nearer than another

thing. هَذَا دُونَ ذَلِكَ : This is nearer than that or inferior to that; it also means in defence of. مَنْ قُتِلَ دُونَ مَالِهِ وَعِرْضِهِ فَهُوَ شَهِيدٌ : He who is killed in defence of his property and honour is a martyr. دُونَ i.e. غَيْرَ : Other than, beside or besides; against. يَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ : And who should do work other than or beside that (21:83); less than or other than. وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ : And call upon your helpers beside Allah (2:24). وَيَغْفِرُ مَا دُونَ ذَلِكَ : But He will forgive whatever is less than or short of that (4:49). It also means, at, near, nearby, with or present with; syn. with عِنْدَ .

دَانَ [aor. دَانُ inf. noun دَيْنٌ] : The man borrowed, took or received a loan or sought a loan and became indebted. دَانَهُ : He gave or granted a loan to him for a certain period so that he owed a debt; or he sold a thing on credit or gave or granted him credit; he requited, compensated or recompensed him. كَمَا تَدِينُ تُدَانُ : Like as thou repayest, thou shalt be repaid; or like as thou doest, it shall be done to thee. اَللّٰهُمَّ دِنُهُمْ كَمَا يَدِينُونَنَا : O God, requite them with the like of which they do to us (a tradition). تَدَانُوا : They sold and bought with one another on credit. اِذَا تَدَانَيْتُمْ بَدَيْنَ : When you deal one with another upon credit; when you borrow one from another (2:283). دَيْنٌ : A debit; a debt such as has an appointed time of falling due; عَلَيْهِ دَيْنٌ : He owes a debt. لَهُ دَيْنٌ : To him is due a debt. اشْتَرَى بِدَيْنٍ : He bought on credit. اَحَدًا دَانًا : He borrowed; he incurred a debt. يُوصى بِهَا اَوْ دَيْنٍ : He may have bequeathed or of debts (4:12). دَيْنٌ also means death. رَمَاهُ اللّٰهُ بِدَيْنِهِ : May God smite him with his death.

دَانَ [aor. دَانُ inf. noun دَيْنٌ] : He obeyed: This is the primary signification or as some say, the primary signification is: He was or became abased and submissive or became obedient and abased. دَانَ بِكَذَا : He followed such a thing as his religion. دَانَ بِالْاِسْلَامِ : He became a Muslim; he followed Islam. وَلَا يَدِينُونَ دِيْنَ الْحَقِّ : And they do not follow the true religion (9:29). دَانَ also means, he disobeyed; he became mighty and strong; or high and elevated in rank. Thus the word possesses contrary significations. دَانَهُ : He made him to do which he disliked; he abased or

enslaved him; he ruled, governed, managed him or it; he possessed it or had authority over it. دَانَ also means, he became accustomed or habituated to good or evil. دَانَهُ : He did good to him. مَنْ دَانَ نَفْسَهُ رَبِحَ : He who reckons with himself gains. (1). Obedience and submissiveness; وَلَهُ الدِّينُ وَاصِبًا : To Him is due obedience for ever (16:53); (2). religion; لَا إِكْرَاهَ فِي الدِّينِ : There should be no compulsion in religion (2:257). إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامَ : Surely the true religion with Allah is Islam (3:20). The word is applied to Religion, in the widest sense of this term, practical and doctrinal, thus comprehending الْإِيمَانُ which means religious belief. It is syn. with الشَّرِيعَةُ ; (3). a particular law, statute; or an ordinance or dominion or government; مَا كَانَ لِيَأْخُذَ أَخَاهُ : He could not have taken his brother under the law (or in the dominion). of the King (12:77); (4). reckoning or judgement; مَالِكِ لَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ : The Master of the Day of Judgment (1:4). يَوْمَ الدِّينِ : Let not pity for the twain take hold of you in executing the Judgement of Allah (24:3), وَ إِنَّ الدِّينَ لَوَاقِعٌ : Surely, the Judgement or reckoning will come to pass (51:7), ذَلِكَ الدِّينُ الْقِيمُ : This is the right creed or true reckoning (9:36); (5). a system of usages or rites and ceremonies inherited from ancestors. It is said of the Holy Prophet in a tradition, كَانَ عَلَى دِينِ قَوْمِهِ : He used to conform with usages inherited from fore-fathers; (6). custom or habit and business, مَا زَالَ ذَلِكَ دِينِي : This has always been my custom; (7). a way of acting or conduct; (8). state, condition or case; (9). a property (حَاصِيَّةٌ) ; (10). disobedience; (11). recompense or compensation or requital, مَالِكِ يَوْمَ الدِّينِ : (Day of requital). (1:4); (12). compulsion against the will, subjugation, ascendancy or ruling power, mastery; (13). Retaliation; (14). a constant or gentle rain. مَدِينُونَ (plural مَدِينٌ). (1) : Repaid, requited, compensated or reckoned with, ءَا إِنَّا لَمَدِينُونَ : Shall we indeed be requited (37:54); (2). Possessed; owned, held under authority; slaves; ءَا إِنَّا لَمَمْلُوكُونَ : Shall we indeed be paid in possession, إِن كُنْتُمْ غَيْرَ مَدِينِينَ : If you are not to be called to account or if you are not in bondage to Us (56:87). دَائِنٌ and مَدْيُونٌ : A debtor. دَائِنٌ also means one who gives or grants credit.

9

بَابُ الذَّالِ

ذ

Dhāl

Numerical Value = 700

ذَا It is a noun of indication properly meaning "This" (but sometimes when repeated better rendered "that"), relating to an object of masculine gender such as is near. It is a noun of which the signification is vague and unknown until it is explained by what follows it. ذَا الرَّجُلِ : This man. ذَا أَخُوكَ : This is thy brother. ذِي (feminine). ذِي أُخْتِكَ : This is thy sister. ذَانِ أَخَوَاكَ (ذَانِ is dual of ذَا). Those are thy two brothers. ذَوَاكَ (plural). ذَوَاكَ : These are thy brothers. ذَوَاكَ : They are following in my footsteps (20:85). The letter هَا which is used to give notice to a person addressed of some thing about to be said to him is prefixed to ذَا. Thus you say مَا لِهَذَا الرَّسُولِ : What is the matter with this Messenger (25:8). هَذِهِ (feminine). لَاتَقْرَبَا هَذِهِ الشَّجَرَةَ : And approach not this tree (7:20). هَذَانِ (dual). إِنَّ هَذَانِ لَسَاحِرَانِ : Verily these two are sorcerers (20:64). هَؤُلَاءِ (plural). لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ : Belonging neither to these nor to those (4:144). One also says ذَاكَ, affixing to ذَا the ك of allocation (meaning that) relating to an object that is distant or according to general opinion to that which occupies a middle place between the near and the distant. ذَانِكَ : Dual of ذَاكَ . جَاءَ نِي ذَانِكَ : Those two men came to me ذَانِكَ مِنْ رَبِّكَ : So these shall be two arguments from thy Lord (28:33). ذَوَانِكَ (plural). ذَوَانِكَ : These are on guidance (2:6). You also add ل to ذَاكَ as a corroborative, so that you say ذَلِكَ (meaning that). relating to an object that is distant by common consent. إِنَّ فِي ذَلِكَ لَذِكْرًا : In that verily is a reminder (39:22). ذَلِكَ اللَّهُ رَبُّكُمْ : That is your Lord (10:4). ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ : This Book, there is no doubt in it. ذَلِكَ is primarily used in the sense of `that` but here it is used in the sense of `this` to denote that the Book is remote from others in respect of highness and greatness of rank. ذَا is syn. with الَّذِي when it falls after مَا and مَنْ which are used as interrogative. مَاذَا فَعَلْتَ : What it is that thou didst. مَنْ ذَا فِي الدَّارِ : Who it is that is in the house. مَاذَا يُنْفِقُونَ : What is it that they should expend (2:216). كَذَا and هَكَذَا : Like this or thus. هَكَذَا : Is thy throne like this (27:43). كَذَلِكَ : So, in like manner. هَذَا is sometimes used to express contempt. أَهَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا : Is this he whom Allah has sent as a Messenger (25:42). كَذَلِكَ حَقَّتْ كَلِمَةُ رَبِّكَ

: In like manner was the word of God proved true (10:34).

ذَابَ [aor. ذَابَ inf. noun ذَابًا] ذَابَ الشَّيْءَ : He collected the thing. ذَابَ الدَّابَّةَ : He drove the beast. ذَابَهُ : He frightened him drove him away; blamed him. ذَابَتْهُ الرِّيحُ : The wind blew upon him from every direction like a wolf who attacks from every direction. ذَابَ : He acted like a wolf; he was quick in pace. ذُتِبَ : He was frightened. ذُتِبَ : He became wicked and crafty like a wolf. هُوَ ذَنْبٌ فِي ثَلَّةٍ : He is a wolf among a flock of sheep. ذَنْبٌ أَكَلَهُمُ الصَّبَعُ أَوْ الذَّنْبُ : Dearth or drought devoured them. ذَنْبٌ is a proverb applied to him who is charged with the murder of another. دَاءُ الذَّنْبِ : Hunger. فَآكَلَهُ الذَّنْبُ : And the wolf devoured him. (12:18)

ذَامَ [aor. ذَامَ inf. noun ذَامًا] ذَامَهُ : He blamed him or it, or found fault with him and it; he despised him and drove him away; he abased or disgraced him; he requited him. آذَامَهُ عَلَى كَذَا : He compelled him to do such a thing against his will. مَذُومٌ : Blamed; despised; disgraced; driven away or vanished (pass. part.). أُخْرِجَ مِنْهَا مَذًى وَمَا مَذْحُورًا : Get out hence despised and banished (7:19)

ذَبَّ [aor. ذَبَّ inf. noun ذَبًّا] ذَبَّ عَنْهُ : He repelled from him; he defended him. ذَبَّ الذُّبَابَ : He drove away the fly or flies. ذَبَّ also means he went hither and thither not remaining in one place. ذُبَابٌ (singular and plural and ذُبَابَةٌ is singular): Fly or flies, لَنْ يَخْلُقُوا ذُبَابًا : They cannot create even a fly (22:74). إِنَّهُ لَأَوْهَى مِنَ الذُّبَابِ : He is more frail than a fly. ذُبَابٌ also means, continuous evil or harm, أَصَابَنِي ذُبَابٌ : An evil has befallen me; ill-luck; plague or pestilence; madness; pupil or apple of the eye.

ذَبَّدَ ذَبَّدَ أَهْلَهُ : He defended his family. ذَبَّدَ الْقَوْمَ : He harmed or hurt or molested the people. ذَبَّدَهُ : He left or made him to be confounded and perplexed; he made him wavering or vacillating. تَذَبَّدَ بَيْنَ أَمْرَيْنِ : He wavered or vacillated between two affairs. تَذَبَّدَ أَمْرُهُمْ : Their state of affairs became unsteady. (inf. noun تَذَبَّدٌ). مُذَبَّدٌ : Wavering, vacillating; one who does so; (plural مُذَبَّدُونَ and مُذَبَّدِينَ). مُذَبَّدِينَ بَيْنَ ذَلِكَ : Wavering between this and that (4:144).

ذَبَحَ

[aor. يَذْبَحُ inf. noun ذَبْحٌ] : He cut lengthwise, split; slit it; he rent or ripped or rent or ripped open; he slaughtered or sacrificed it (namely a sheep or goat or cow etc.) in the manner prescribed by the law by cutting the two external jugular veins or by cutting the throat, i.q. نَحَرَ. But correctly الذَّبْحُ is in the throat and النَّحْرُ is in the pit above the breast, between the collar-bones, where camels are stabbed, النَّحْرُ being used in relation to camels and الذَّبْحُ in relation to other animals. ذَبَحَ عَنْهُ : He slaughtered or sacrificed for him by way of expiation. ذَبَحَ also means, he slaughtered or slew in any manner. فَذَبَحُواهَا : Then they slaughtered her (2:72). ذَبَحَ signifies the same as ذَبَحَ except that it applies only to many objects, whereas ذَبَحَ applies to few and to many. Moreover ذَبَحَ signifies, he did the act of slaughtering thoroughly, fully and also mercilessly i.e. ذَبَحَ فِي الذَّبْحِ : He slaughtered their sons and slaughtered them mercilessly (28:5). ذَبِيحٌ : An animal intended to be slaughtered; an animal that is slaughtered or sacrificed. وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ : And We ransomed him with a great sacrifice. ذَبِيحٌ : That which is slaughtered; or that which is fit for sacrifice. ذَبِيحَةٌ (feminine): Animal to be sacrificed soon.

ذَخَرَ

[aor. يَذْخُرُ inf. noun ذَخْرٌ and ذُخْرٌ] : He hoarded it or laid it up for the future; he stored it up; or prepared or provided it for a time of need; he selected it. فَلَانَ مَا يَذْخُرُهُ نُصْحًا : Such a one does not treasure in his heart good advice. ذَخِيرَةٌ : A thing stored up for the time of need. ذَخَائِرُ (plural). أَعْمَالُ الْمُؤْمِنِينَ ذَخَائِرٌ : The works of the believers are his treasures. وَمَا تَدَّخِرُونَ : And what you will store up (3:50).

ذَرَّ

[aor. يَذُرُّ inf. noun ذَرٌّ] : He sprinkled or scattered the salt. ذَرَّتِ الْأَرْضُ : God spread His servants upon the earth. ذَرِيَّةٌ : The ground put forth the plant. ذَرِيَّةٌ (used as singular and plural, and ذُرِّيَّاتٌ is used as plural): Children or offspring of a man, male or female; little ones or young ones; descendants; progenitors or ancestors, حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَشْحُونِ : We carried their offspring (or their progenitors) in the laden ship (36:42); women. ذُرِّيَّةٌ بَعْضُهَا مِنْ بَعْضٍ : Descendants one of another (3:35). وَلَهُ ذُرِّيَّةٌ ضِعْفَاءُ : And he has weak

offspring (2: 267). **وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ** : And some of their fathers and their children (6:88). **جَعَلَنِي فِي الدَّرِّيَّةِ** : He put me among the little ones.

ذَرَأً [aor. **يَذُرُّ** inf. noun **ذَرَّةٌ**] **ذَرَأَ اللَّهُ الْخَلْقَ** : God created the creation. **وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ** : Indeed We have created for the Hell (7:180). **ذَرَأَ** : He multiplied or made numerous. **يَذُرُّكُمْ فِيهِ** : He (God) multiplies you therein (42:12). **ذَرَأً** also means, he sowed land; **ذَرَأَ شَعْرَهُ** : His hair became white.

ذَرَعَ [aor. **يَذْرَعُ** inf. noun **ذَرْعٌ**] **ذَرَعَهُ** : He measured it with the **ذِرَاعٌ** i. e. cubit. **ذَرَعَهُ بِذِرَاعِهِ** : He measured it with his forearm. **ذَرَعَ فُلَانًا** : He strangled such a one from behind with his forearm. **ذَرَعَهُ الْقَيْءُ** : Vomit overcame him and came forth to his mouth. **ذَرَعٌ** : In its primary acceptation signifies the stretching forth or extending the arm or foreleg; power or ability as also **ذِرَاعٌ** or a man's reach or extent of power or ability. **ضَاقَ ذَرَعًا** (and sometimes **ذِرَاعًا**) : He was unable to do or accomplish the thing; as though meaning, he stretched forth his arm to it and did not reach it, thus the phrase is proverbially applied to him whose power falls short of the attainment or accomplishments of an affair, **وَضَاقَ بِهِمْ ذَرَعًا** : And felt powerless on their behalf (11:78). or he lacked strength or power or ability to do the thing; found not any way of escape from what was disagreeable therein; or he was unable to bear or endure or undertake the thing, **مَالِي بِهِ ذَرَعٌ** : I have not the power or ability to do it; **رَجُلٌ ضَعِيفُ الذَّرْعِ** : Impotent man. **فُلَانٌ خَالِي الذَّرْعِ** : Such a one has his heart free from animosities. **رَجُلٌ وَاسِعُ الذَّرْعِ** : A man liberal in disposition. **ذَرْعٌ** also signifies the measure of anything. **ذِرَاعٌ** : (of a man) The part from the elbow to the extenuates of the fingers; fore-arm; forelegs; the instrument with which one measures the length of the **ذِرَاعٌ** (or cubit) made of a piece of wood or whether it be iron or a rod of wood or iron (now-a-days its length is from 50 to 70 centimeter); the part of the forelegs of bulls and cows and of sheep and goats which is above the **كُرَاعٌ** (ظَلْفٌ) i. e. hoof. **ذِرَاعٌ** also signifies the forepart of a spear. **بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ** : Stretching out his forelegs on the threshold (18:19). **ذَرَعُهَا سَبْعُونَ ذِرَاعًا** : Its length or measure is seventy cubits

(69:33).

ذَرَا [aor. تَذْرُوهُ inf. noun ذَرَوًا] and ذَرْتَهُ الرِّيحُ [aor. تَذْرُوهُ] : The wind raised it, carried it away, scattered it. تَذْرُوهُ الرِّيحُ : Dry grass broken into pieces which the winds scatter (18:46). ذَرَا الشَّيْءُ : The thing flew away or became scattered in the wind. ذَرَوْتُ الحِنْطَةَ : I winnowed the wheat. ذَرَا الأَرْضَ : He sowed the land, scattering the seed. الذَّارِيَاتُ : The winds that scatter or disperse; or the prolific women, for they scatter children; the causes of the scattering of the created beings, angels and others. وَالذَّارِيَاتِ ذَرَوًا : By the winds that scatter with a true scattering. ذَرَوًا (inf. noun): Is used for the intensification of the meaning (51:2).

ذَعِنَ [aor. يَذَعُنُ inf. noun ذَعْنًا] لَهُ : He was or became obedient to him; he acknowledged or confessed to him; he was or became lowly, humble or submissive to him. أَدْعَنَ بِي بِحَقِّي : He confessed to my right willingly. وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ : If they consider the right to be on their side they come to him running in submission (24:50).

ذَقَنَ [aor. يَذُقُنُ inf. noun ذَقْنًا] : He struck his chin; he struck or beat him with a stick. ذَقَنَ عَلَى عَصَاهُ : He put his chin upon his staff. ذَقْنًا or ذَقْنًا : The chin (plural الأَذْقَانُ). خَرُّوا لِأَذْقَانِهِمْ : They fell down prostrate with their chins to the ground (on their faces). عَصَفَتِ الرِّيحُ فَخَرَّ الأشْجَارُ عَلَى الأَذْقَانِ : The wind blew violently so that the trees fell down upon the ground. كَبَّهُ صَاحَ الرِّمَانُ لِأَلِ بَرْمَكٍ صَيْحَةً خَرُّوا : The torrent overturned it. السَّيْلُ لَذَقْنِهِ : The time gave a violent cry for the people of Barmak and on account of that cry they fell prostrate upon the ground. يَخْرُونَ لِأَذْقَانِ سُجَّدًا : They fall down prostrate upon their faces (17:108).

ذَكَرَ [aor. يَذْكُرُ inf. noun ذِكْرًا] and ذِكْرًا : He remembered him or it; he recollected it; he preserved it in his memory; he spoke or talked of him or it. أذْكُرُوا نِعْمَتِي : Remember My favour upon you (2:41). ذَكَرْتُ الشَّيْءَ بَعْدَ النِّسْيَانِ : I remembered or recollected the thing after I had forgotten it. وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ : And remember when He made you inheritors of His favours (7:70). This is called ذِكْرًا بِالْقَلْبِ : To remember with or in the mind. ذَكَرَهُ : He mentioned it, told it; related it. ذَكَرْتُ لِفُلَانٍ حَدِيثَ كَذَا وَكَذَا : I mentioned or told or related to such a one

the story of such and such things. **وَأَذْكُرْ فِي الْكِتَابِ مَرْيَمَ** : And relate the story of Mary as mentioned in the Book (19:17). **وَأَذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ** : And mention or pronounce the name of Allah over it (5:5). **وَأَذْكُرْنِي عِنْدَ** : And speak about me or mention me to thy lord (12: 43). This is called **ذَكَرَ اللَّهُ** : Remembering with the tongue or mentioning. **ذَكَرَ** : He glorified God and extolled His greatness; he asserted His unity; **ذَكَرَ** also means, he prayed to God or offered prayers to Him, remembered Him. **فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ** : And when you are safe, then remember or glorify God or celebrate His praise or offer your prayers to Him (2:240). **الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَ قُعُودًا وَعَلَىٰ جُنُوبِهِمْ** : Those who glorify God or sing His praises standing, sitting and lying on their sides (3:192). **ذَكَرَهُ اللَّهُ** : God bestowed His favours upon him or He called him to His presence to do him favour. **ذَكَرَهُ** : He spoke well of him or praised him or he spoke ill of him and mentioned his faults. **لَئِنْ ذَكَرْتَنِي** : If thou speaks ill of me, thou wilt assuredly repent. **أَهَذَا الَّذِي يَذْكُرُ** : Is this the one who makes an evil mention of your gods (21:37). **أَذْكُرُوا نِعْمَةَ** : He was mindful of his right and did not neglect it. **ذَكَرَ حَقَّهُ** : Be ye mindful of and neglect not to be thankful to God for His favour (2:232). **أَذْكُرُوا** : Bear in mind; study, reflect; be mindful. **وَأَذْكُرُوا مَا فِيهِ** also means, and study what is in it and forget it not; or think ye what is in it or forget it not (2:264). **ذَكَرَ فُلَانَةً** : He demanded such a one in marriage. **ذَكَرَهُ** : He struck him upon his penis. **ذَكَرَ بِهِ** and **ذَكَرَ إِيَّاهُ** : (1). He reminded him or caused him to remember him or it; **وَذَكَرَهُمْ بِآيَاتِ اللَّهِ** : And remind them of the days of Allah (14:6). **وَمَنْ أَظْلَمُ مِمَّنْ ذَكَرَ بِآيَاتِ رَبِّهِ** : And who is more unjust than one who is reminded of the Signs of his Lord (18:58); (2). He exhorted; admonished him or gave him good advice and reminded him of the result of affairs, **فَذَكَرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعَيْدِ** : So admonish by means of the Holy Qur'an him who fears My warning. (50:46). **مُذَكِّرٌ** (act. part.): An admonisher. **فَذَكَرْ إِنَّمَا أَنْتَ مُذَكِّرٌ** : Admonish, for thou art an admonisher (88:22). **إِذْكَرَ** and **تَذَكَرَ** and **إِذْكَرَ** are all syn with **ذَكَرَ** meaning, he remembered or became reminded of. **لَعَلَّهُمْ يَذْكُرُونَ** : That they might take heed; be admonished; be mindful; become reminded

(7:131) and so is **تَذَكَّرُونَ** and **يَتَذَكَّرُونَ**: May reflect; or take heed or remember (2:222 and 7:4). **وَأَذَكَرَ بَعْدَ أُمَّةٍ**: He remembered (or became reminded) after a time (12:46). **ذِكْرٌ**: (1). Remembrance or presence of a thing in the mind (**ذِكْرٌ بِالْقَلْبِ**), **وَلَذِكْرُ اللَّهِ أَكْبَرُ**: And remembrance of God is indeed the greatest virtue (29:46); (2). memory; (3). mentioning, telling, relating or saying of a thing, (**ذِكْرٌ بِاللِّسَانِ**). **حَتَّىٰ أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا**: Till I speak to thee (or tell thee or relate or mention to thee). concerning it (18:71); (4). Praise and glorification of God; praying and supplicating to Him, **أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ**: That their hearts feel humbled when God is praised and glorified or remembered (57:17); (5). Praise or eulogy of another; (6). dispraise or evil speech; (7). a thing that is current upon the tongue; (8). fame, renown, reputation, whether good or evil; (9). Eminence; nobility; honour, **لَهُ ذِكْرٌ فِي النَّاسِ**: He has a good (or bad). reputation among the people. **وَرَفَعْنَا لَكَ ذِكْرَكَ**: And We exalted thy name; and We raised thy good name or reputation (94:5), **وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ**: And certainly it is a source of honour (eminence, nobility). for thee and thy people (43:45). **وَالْقُرْآنَ ذِي الذِّكْرِ**: By the Holy Qur'an possessed of great eminence (38:2). (10). An exhortation; an admonition or a warning (or reminder). **إِنْ هُوَ إِلَّا ذِكْرٌ**: It is nothing but an exhortation or reminder for all peoples (38:88). **الذِّكْرُ**: Besides all the meanings given under **ذِكْرٌ**, **الذِّكْرُ** signifies a book containing an exposition of religion, and an institution of religious laws; any book of the Prophets, for instance the Torah, especially the Holy Qur'an. **إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ**: Verily We Ourselves have sent down the exhortation (the Holy Qur'an). (15:10). **فَاسْئَلُوا أَهْلَ الذِّكْرِ**: And ask of those who possess the Reminder (16:44). **الذِّكْرُ** here meaning, the Torah or the Holy Qur'an. **ذِكْرَى**: Exhortation; admonition; a reminding; remembrance; mention, **فِيمَ أَنْتَ مِنْ ذِكْرَهَا**: What hast thou to do with the mentioning thereof (79:44). **إِذَا جَاءَ تَهُمْ ذِكْرُهُمْ**: When their admonition has actually come upon them (47:19); Repentance. **أَنَّىٰ لَهُ الذِّكْرَى**: Of what avail shall be his repentance (89:24); being reminded or caused to remember, **ذِكْرَى الدَّارِ**: Their being reminded of or caused to remember of the Abode (38:47), **ذِكْرَى لِأُولَى الْأَنْبَابِ**: A reminder or an exhortation

for men of understanding (38:44). تَذَكِّرَةٌ : Reminder; exhortation; إِلاَّ : But as an exhortation for him who fears God. نَحْنُ تَذَكِّرَةٌ لِمَنْ يَخْشَى : We have made it a reminder (56: 74). It is infinitive noun of ذَكَرَ and so is. تَذَكَّرْتُ : If my sojourn here and my reminding you of your duties offend you (10:72). ذَاكِرٌ (plural ذَاكِرِينَ of which ذَاكِرَاتٌ is feminine) is act. part.: One who remembers. الذَّاكِرِينَ وَالذَّاكِرَاتِ : Those men and women who remember God (33:36). مَذْكُورٌ : A thing spoken of or mentioned. شَيْئًا مَذْكُورًا : A thing spoken of (76:2). مَذْكُورٌ (act. part. from ذَكَرَ). : Thou art but a warner or an admonisher (88:22). ذَكَرٌ : Male; of the male sex. لَيْسَ الذَّكَرُ كَالْأُنثَى : The male is not like the female (3: 37). ذَكَرَيْنِ (two males). قُلٌّ الذَّكَرَيْنِ : Is it the two males that He has forbidden or the two females (6:144). (ذُكُورٌ and ذُكْرَانٌ are plurals). خَالِصَةٌ لِّذُكُورِنَا : Exclusively reserved for our males (6:140). آتَاتُونَ الذُّكْرَانَ : Do you, of all peoples, approach males (26:166).

ذَكَرَ

[aor. يَذْكُرُ inf. noun ذِكَاةٌ] ذَكَرَ الذَّبِيحَةَ : He slaughtered the animal and ذَكَرَ الذَّبِيحَةَ : He slaughtered the animal in the manner prescribed by the law termed ذَبْحٌ . ذَبْحٌ : Except that which you have slaughtered as prescribed by the Law (5:4). الذَّبِيحَةُ (inf. noun). is particularly applied in the law to signify the destroying of a life in a particular manner, exclusive of any other manner. ذَكَرَ الرَّجُلُ : He became advanced in age and big bodied or corpulent; he attained to full growth or age. ذَكَرَ يَذْكُرُ : He became sharp in mind; quick of understanding, perception or intelligence. ذَكَرٌ (ذُكْرَانٌ plural): Having sharpness or acuteness of mind. ذَكَرٌ : Strong or pungent odour. ذَكَرٌ : Sharpness of intellect.

ذَلَّ

[aor. يَذُلُّ inf. noun ذُلٌّ and ذِلَّةٌ and مَذَلَّةٌ] : He was or became low, base, paltry, contemptible, humble and weak. ذَلَّتِ الدَّابَّةُ : ذَلَّتِ الدَّابَّةُ (act. part.). ذَلَّ : The beast became easy, submissive or manageable (ذُلُّوا act. part.). الطَّرِيقُ : The road was or became beaten or trodden so as to become easy to be travelled. مِنْ قَبْلِ أَنْ نَذَلَ : Before we were humbled or abased (20:135). ذَلَّلَ : He made or rendered a man and beast easy, submissive or manageable or subdued and brought to subjection, (inf. noun تَذَلُّيلٌ).

ذُلُّ الْكِرْمِ : The bunches of the grape-vine were made to hang down so that they might be easily plucked. وَذُلِّلَتْ فُطُوفُهَا : Its clustered fruits will be brought within easy reach (76:15). وَذَلَّلْنَاهَا لَهُمْ : And We have subjected the same to them (36:73). اَذَلَّهُ : He (God). humbled, abased or rendered low or contemptible and weak. تَذِلُّ مَنْ تَشَاءُ : Thou abasest whom Thou pleasest (3:27). ذُلٌّ or ذَلَّةٌ : Lowness; paltriness; abasement, disgrace, and weakness; easiness, tractableness; submissiveness and weakness; also gentleness and mercy. وَلَمْ يَكُنْ لَهُ وَلِيٌّ : Nor has anyone to help Him on account of weakness or lowness of state or condition (17:112). خَاشِعِينَ مِنَ الذُّلِّ : Casting down their eyes on account of disgrace or abasement (42:46). ذُلٌّ is also syn. with ذُلٌّ . وَاحْفَظْ لَهُمَا جَنَاحَ الذُّلِّ : And make soft to them the side of gentleness i. e. treat them with gentleness or lower to them the wing of humility i. e. be humble and submissive to them (17:25). According to Imam Raghīb الذُّلُّ is a consequence of subjection and الذِّلُّ is what is after refractoriness. So the meaning of the verse would be: (1). be gentle unto them like him who is subjected to them and (2). be submissive, gentle or tractable to them. ذُلٌّ : Also means the beaten track. أُمُورُ اللَّهِ جَارِيَةٌ عَلَىٰ أَذْلَالِهَا : The decrees of God take their appointed course. ذَلَّةٌ : Lowness, baseness, abjectness, abasement, disgrace, humiliation and weakness. صُرِبَتْ عَلَيْهِمُ الذَّلَّةُ : And they were smitten with abasement (2:62). اذِلَّةٌ and اذِلَّةٌ (singular ذَلِيلٌ) : Low, base, abject, vile, mean, paltry, contemptible and weak; gentle. وَأَنْتُمْ اذِلَّةٌ : And you were humble and weak and merciful. (3:124). اذِلَّةٌ عَلَى الْمُؤْمِنِينَ : They are gentle and merciful to the believers or kind and humble (5:55). طَرِيقٌ ذَلِيلٌ : A smooth or even road. ذُلُولٌ : Easy, tractable, submissive or manageable applied to a beast. لَا ذُلُولٌ تُثِيرُ الْأَرْضَ : It is a cow not broken in to plough or unyoked (2: 72). ذُلُولٌ : Applied to land or ground means easy to be travelled or to ride upon made easy, even or smooth. جَعَلَ لَكُمْ الْأَرْضَ ذُلُولًا : He (God) made the earth inclined (on its axis) for you (67:16). اذِلَّةٌ (plural). فَاسْلُكِي سُبُلَ رَبِّكَ ذُلُلًا : And follow the ways of thy Lord which have been made easy for thee (16:70). اذِلُّ : More or most mean. لِيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ : The most honourable will

drive out therefrom the one most mean (63:9). اَذَلِّينَ (plural): The lowest. اُولٰٓئِكَ فِي الْاَذَلِّينَ : They are among the lowest or most disgraced (58:21).

ذم

[aor. يَذُمُّ inf. noun ذَمٌّ and مَذْمُومَةٌ] ذَمَّهُ : He blamed him or found fault with him or censured him. ذُمَّ : He was satirized. اَذَمَّ : He did or said that for which he should be blamed or found fault with. اَذَمَّهُ : He granted him protection or refuge. اَذَمَّ لَهُ اَوْ عَلَيْهِ : He took a promise or an assurance or security or safety in favour of or against him. ذِمَّةٌ : A compact, a covenant, a contract, a bond or an obligation; a right or due for the neglect of which one is to be blamed; an inviolable right; security or safety of life and property or a promise or an assurance of protection security or safeguard; suretiship. لَا يَرْفُقُوا فِيكُمْ اِلَّا وَلَا ذِمَّةً : They would not preserve any tie of relationship or covenant in respect of you (9:8). اَنْتَ فِي ذِمَّةِ اللّٰهِ : Thou art in the protection of God. فِي ذِمَّتِي كَذَا : I am responsible for such a thing. مَذْمُومٌ : Blamed or found fault with; censured or reprehended. مُذَمَّمٌ : A person blamed. اَهْلُ الذِّمَّةِ : The expression is used for those non-Muslims with whom a Muslim state has made a compact and who pay poll-tax to the State, in return for which the State is responsible for their security and freedom. فَتَقَعُدْ مَذْمُومًا : Lest thou sit down disgraced and forsaken. (17:23)

ذنب

[aor. يَذْنُبُ and يَذْنُبُ inf. noun ذَنْبٌ] ذَنْبَهُ : He followed his tail, not quitting his track. اَذْنَبَ : He committed a sin, crime, fault, frailty, shortcoming misdemeanour; natural failing. ذَنْبٌ meaning a tail or in man the part of body corresponding to the tail. ذَنْبٌ : A sin, crime, fault, frailty, shortcoming misdemeanour; natural failing; an offence or an act of disobedience whether intentional or committed through inadvertence. According to Imam Raghīb ذَنْبٌ means, such errors and mistakes as bring about a harmful result and render one liable to be called to account. It differs from اِثْمٌ in being either intentional or committed through inadvertence; whereas ذَنْبٌ is peculiarly intentional. Plural is ذُنُوبٌ and ذَنْبٌ is also sometimes used as plural. وَلَهُمْ عَلَيَّ ذَنْبٌ : They have a charge or crime against me (26:15). فَاعْتَرَفُوا بِذُنُوبِهِمْ : Then will

they confess their sins (ذُنُوبٌ plural). فَأَعْفِرْ لَنَا ذُنُوبَنَا : And Thou forgive us our sins (3:17). ذُنُوبٌ : A horse having a long tail; a great bucket; a bucket full of water or nearly full of water; a lot, share or portion. مِثْلٌ : Like the share of their fellows (51:60); metaphorically it is applied to "rain".

ذَهَبَ [aor. يَذْهَبُ inf. noun ذَهَابٌ and مَذْهَبٌ] : He went or passed along; marched; journeyed; proceeded; passed away; departed. Syn. with مَشَى or سَارَ or مَرَّ : But when the fear has passed away (33:20); It (said of a mark or trace) wasted away, became consumed, destroyed, exhausted, or expended. تَذْهَبَ رِيحُكُمْ : Your strength depart from you or become exhausted (8:47). فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَاتٍ : So let not thy soul waste away in sighing for them (35:9). ذَهَبَ إِلَيْهِ : He went, repaired, betook himself, or had recourse to him or it. تَمَّ ذَهَبَ إِلَى : Then he went to his kinsfolk, strutting along (75:34). ذَهَبَ عَنْهُ : He or it went from, quitted, relinquished or left him or it. فَلَمَّا ذَهَبَ عَنْ : ذَهَبَ عَقْلُهُ أَوْ قُوَّادُهُ : And when fear left Abraham (11:75). ذَهَبَ لَحْمُهُ : His reason or intellect left or forsook him or his heart. ذَهَبَ لَحْمُهُ : His flesh wasted away. ذَهَبَ فِي الْأَرْضِ : He went into the open country or out of doors, to satisfy a want of nature. ذَهَبَ عَلَيَّ الشَّيْءُ : The thing escaped my memory; it became confused or vague to me. ذَهَبَ بِهِ : He went or went away with him or it, and he made him or it to go away or depart or he took it away, or carried off. ذَهَبَ اللَّهُ بِنُورِهِمْ : God took away their light (2:18). يَذْهَبَا بِطَرِيقَتِكُمُ الْمُثَلَى : And these two take away or destroy your best traditions (20: 64). أَذْهَبَهُ : He removed, dispelled, put it away; he made it to cease; he did away or made away with it; he made an end of it; he wasted, exhausted or destroyed or spent it. الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ : Who has removed grief from us (35:35). أَذْهَبْتُمْ طَيِّبَاتِكُمْ : You exhausted your good things in life (46:21). إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ : Surely, good works drive away (or put away or make an end of) bad works (11:115). فُلَانٌ يَذْهَبُ إِلَى قَوْلِ أَبِي حَنِيفَةَ : Such a one holds the creed or opinion of Abu Haneefa. ذَهَبَ فِي طَلَبِ الشَّيْءِ كُلِّ مَذْهَبٍ : He tried every way or procedure or did his utmost in seeking the thing. ذَهَبَ إِلَى : ذَهَبَ إِلَى : He resembled his father. ذَهَابٌ (inf. noun). ذَهَابَ بِهِ : ذَهَابَ بِهِ : He resembled his father.

لَقَادِرُونَ : We are able to take it away or We determine its taking away (23:19). ذَاهِبٌ (act. part.): Going, departing etc. ; or one who goes etc. وَالَّذِينَ ذَهَبَ : Gold. ذَهَبٌ : ذهبٌ : Those who hoard up gold and silver (9:34): ذَهَبٌ : He found gold in large quantity in the mine and he became puzzled and his reason departed in consequence thereof.

ذَهَلٌ

and ذَهَلٌ عَنْهُ [ذَهَلٌ and ذُهُوٌ inf. noun يَذْهَلُ aor. ذَهَلٌ] : He forgot it or neglected it or neglected it intentionally and became diverted from it. ذُهُوٌ is neglecting a thing, or quitting a thing in confusion and perplexity such as arises from fear etc. ; or being diverted from one's constant companion so as to forget him and being content to leave him or diversion that occasions grief and forget-fulness. يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ : The day when you see it, every woman giving suck shall forget her suckling (22:3).

ذُو

Meaning صَاحِبٌ i.e. a possessor, an owner, a lord or master but often better rendered as "having" "possessing", "possessed of" or endowed with. The Nom case is ذُو : ذُو الْعَرْشِ الْمَجِيدِ : The Lord of the Throne, the Lord of honour (85:16). Accu. case is ذَا : وَادْكُرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ (38:17). Gen. case is ذِي : إِلَى ذِي الْعَرْشِ سَبِيلًا ذِي : Sought out a way to the Owner of the Throne (17:43), [singular ذُو (nom. case), ذَا (accu. case), ذِي (gen. case)], [dual masculine (nom. case) ذَوَا], [dual masculine (accu. and gen. case) ذَوَى], [plural masculine (nom. case) ذُوًا], [plural masculine (accu. and gen. case) ذَوَاتًا]. ذُو الْعَرْشِ (85:16) : As determined by two just men (5:96). وَأَشْهَدُوا ذَوَى عَدْلٍ : And call to witness two just persons (65:3). أُولُوا لَأَرْحَامٍ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ : As to blood relations they are nearer one to another (8:76). أُولَى الْأَيْدِي وَالْأَبْصَارِ : Possessor of strong hands and powerful vision (38:46). ذَاتٌ (feminine of ذُو). It is singular. إِلَى رُبُوعٍ ذَاتِ قَرَارٍ وَمَعِينٍ : On an elevated land of green valleys and springs or running water (23:51). ذَوَاتَا is dual feminine in the nom. case and ذَوَاتِي is in the accus. and gen. case. ذَوَاتَا أَفْنَانٍ : The two having many varieties of trees (55:49). جَنَّتَيْنِ ذَوَاتِي أَكْثَلِ خَمْطٍ : Two

gardens bearing bitter fruit (34:17). **أُولَاتٍ** (plural). **إِنْ كُنَّ أُولَاتٍ حَمْلٍ** : And if they be with (possess) child (65:7), and **ذَات** and **ذُو** and **ذَا** and **ذِي** are also used as prefixed noun as meaning "something in possession" and not "a possessor". **وَضَعَتِ الْمَرْأَةُ ذَا بَطْنِهَا** : The woman brought forth what was in her belly.

ذَادَ [aor. **يَذُوذُ** inf. noun **ذِيَادٌ**] : **ذَادَهُ** : He drove away or repelled him. **ذَادَ الْإِبِلَ** : He drove away or repelled, or kept back or debarred the camels from the water, or prevented them from coming to it. **ذَادَ عَنِ الْمَاءِ** : He defended his honour. **ذَادَ عَنِّي الْهَمَّ** : He dispelled from me anxiety and grief. **أَمْرَاتَيْنِ تَذُوذَانِ** : Two women who were keeping back their camels or flocks (28:24).

ذَاقَ [aor. **يَذُوقُ** inf. noun **ذَوْقٌ** and **مَذَاقٌ**] : **ذَاقَهُ** : He tasted it or he tried or knew its taste. **فَلَمَّا ذَاقَا الشَّجَرَةَ** : when they both tasted of the tree (7:23). It is originally said of that of which little is taken; when much is taken, the word **أَكَلَ** is used. By amplification **الذَّوْقُ** is used to signify perceiving, besides taste, all other objects of the senses and states or conditions; it is not restricted to the sense of the mouth. **ذُوقُوا عَذَابَ الْحَرِيقِ** : Taste you i. e. experience, feel etc. , the punishment of burning (3:182). **لَا يَذُوقُونَ فِيهَا الْمَوْتَ** : They will not taste death therein (44:57). **وَتَذُوقُوا السُّوءَ** : And you will taste evil (16:95). **ذُفْتُ الشَّيْءَ** : I tried or tasted thing. **ذَاقَ فُلَانٌ فِي الْبَاسِ** : Such a one tasted or experienced i.e. knew it by its falling. **ذَاقَ طَعْمَ الْإِيمَانِ** : He tasted or experienced or felt the sweetness of faith. **ذَاقَ الْقَوْسَ** : He pulled the string of the bow for the purpose of trial, that he might see what was its strength. **ذُفْتُ مَا عِنْدَ فُلَانٍ** : I knew or tried or tested what qualities etc. such a one possessed. **ذَاقَهُ الشَّيْءَ** : He made him taste the thing. **ذَاقُوا وَبَالَ أَمْرِهِمْ** : They tasted or experienced the evil consequences of their affair (59:16). **ذَائِقَةٌ** [feminine of **ذَائِقٌ** (act. part.) of which plural is **ذَائِقُونَ**] : **كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ** : Every soul shall taste of death (3:186). **ذَائِقٌ** : One who tastes; or tasting etc. **إِنَّا لَذَائِقُونَ** : Surely, we shall taste the punishment (37:32 and 39). **الذَّوْقُ** : **وَالذَّائِقَةُ** : The faculty or power of taste.

ذَاعَ [aor. يَذِيعُ inf. noun ذَيْعٌ] ذَاعَ الْخَبْرُ : The news spread, became published, divulged or diffused. أَذَاعَ الْخَبَرَ أَوْ بِالْخَبْرِ : He spread or published the news. أَذَاعَ السِّرَّ أَوْ بِالسِّرِّ : He divulged or disclosed the secret. أَذَاعَ بِالشَّيْءِ : He took away the thing. أَذَاعُوا بِهِ : They spread it about (4:84)

10

بَابُ الرَّاءِ

ر

Rā

Numerical Value = 200

رَأْسٌ [aor. يَرَأْسُ and inf. يَرَأْسُ noun رَأْسَةٌ] : He headed the people, became their chief or head or Lord. **رَأْسٌ** : He was or became high in rank or condition; he strove for headship or command. **رَأْسَهُ** (aor. يَرَأْسُ inf. noun رَأْسٌ) : He hit or hurt his head. **أَحْمَلُ فَوْقَ رَأْسِي خُبْزًا** : Carrying upon my head bread (12:37). **فَلَكُمْ رُؤُوسٌ أَمْوَالِكُمْ** (plural). **رُؤُوسٌ** : You will have your principal or original sums (2:280). **رَأْسٌ** : The head of a man or animal; the highest part of a mountain; its peak or summit or uppermost part of a valley. **أَصَابَ رَأْسَهُ** : He kissed his head. **رَكِبَ رَأْسَهُ** : He went at random. **وَلَهُ ثَلَاثَةٌ أَوْلَادٍ رَأْسًا عَلَى رَأْسٍ** : He had three children born to him one after, or near after another. **عِنْدِي رَأْسٌ مِنَ الْغَنَمِ** : I have one head of sheep or goats. **رَأْسٌ** also means the extremity of a thing or the end thereof; a head, cape or promontory; the hilt of a sword. **رَأْسُ الْمَالِ** : The capital or principal of property. **رُءٌ** (plural). **كَانَهُ رُءٌ وَسُ الشَّيْطَانِ** : Though it were the heads of serpents (37:66). **فَامْسَحُوا بِرُؤُوسِكُمْ** : And pass your wet hands over your heads (5:7). **رَأْسُ الدِّينِ مَخَافَةُ اللَّهِ** : The principal part of religion is the fear of God. **رَأْسُ الشَّهْرِ** : The beginning of the month; **خُذْهُ مِنْ رَأْسٍ** : Take thou it from the beginning. **رَأْسٌ** also signifies a numerous and strong company of men. **هُمُ رَأْسٌ** : They are numerous and strong company of men. **هُمُ رَأْسٌ عَظِيمٌ** : They are an army by themselves, not needing any aid. **رَيْسٌ** : A chief of a people. **رُؤُوسَاءٌ** (plural).

رَأْفٌ [aor. يَرَأْفُ inf. noun رَأْفَةٌ] **رَأْفٌ بِهِ** and **رُؤْفٌ بِهِ** : He pitied him or pitied him most tenderly or in the utmost degree. **رَأْفَةٌ** is syn. with **رَحْمَةٌ** or it denotes a more special and more tender affection than **رَحْمَةٌ** or the most tender thereof or the utmost degree thereof. **وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً** : And We placed compassion and mercy in the hearts of those who accepted him (57:28). **رُؤُوفٌ** : Compassionate; very merciful. It has an intensive signification. **بِالْمُؤْمِنِينَ رُؤُوفٌ رَحِيمٌ** : To the believers he is compassionate and merciful. **الرُّؤُوفُ** is one of the epithets used for God. **وَاللَّهُ رُؤُوفٌ بِالْعِبَادِ** : And Allah is Compassionate to His servants (2:208). **رَأْفَةٌ** : Pity, compassion; utmost degree of mercy. **لَتَأْخُذْكُمْ بِهِمَا رَأْفَةٌ** : Let not pity take hold

of you (24:3).

رَأَى [aor. يَرَى inf. noun رَأَى and رُؤْيَةٌ] : I saw him or it. رَأَى قَمِيصَهُ : He saw that his shirt was torn (12:29). رَأَاهُ : He saw him or it with the eye and also with the mind. رُؤْيَةٌ is of several kinds; first, it signifies seeing with the eye as in رَأَى قَمِيصَهُ قُدًّا : He saw his shirt torn; and with what serves for the same purpose as the organ of sight. اِعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ : Work and Allah will see what you do (9:105), because the sense of sight cannot be attributed to God. Similar to this is the phrase, رَأَى فِيهِ كَذَا : He saw in him such a thing or رَأَى مِنْهُ كَذَا : He experienced from him such a thing. Secondly, "Seeing by supposition or fancy" as in اَرَى اَنَّ زَيْدًا مُنْطَلِقًا : I suppose or fancy that Zaid is going away. اَنَا لَنَرَاكَ فِي سَفَاهَةٍ : We suppose or fancy or think that you have foolishness in thee (7:67). Thirdly, seeing by reflection or consideration as in اِنِّي اَرَى مَا لَا تَرَوْنَ : I see by reflection or consideration what you see not (8:49). Fourthly, seeing with the mind or seeing mentally or opining or judging a thing, a sense in which the inf. noun رَأَى is more commonly used as in the words مَا كَذَّبَ الْفؤَادُ مَا رَأَى : The heart did not belie what he saw mentally. (53:12) رَأَى فِي مَنَامِهِ رُؤْيًا : He saw i.e. he fancied that he saw in his sleep or dream. Then رَأَى means, he knew or he thought, it has two objective complements or when it has two objective complements, it necessarily means knowing (or the like). رَأَاهُ may be rendered as he saw or knew him or it to be; he thought or judged or held or regarded him or it to be. رَأَيْتَ زَيْدًا : I knew, thought or regarded Zaid to be learned. تَرَى النَّاسَ : Thou shalt think or regard people to be drunken (22:3) يَرَوْنَهُمْ مِثْلَيْهِمْ رَأَى الْعَيْنِ : They were thinking them to be twice as many as they according to the evidence of the sight of the eye (3:14). رَأَى فِي الْأَمْرِ رَأْيًا : He formed or held an opinion respecting the affair. رَأَيْتُ رَأْيَةً : I struck or fixed a banner into the ground. اَلَمْ تَرَى اِلَى كَذَا . زَنْدًا : I kindled the زَنْدًا : Hast thou not considered such a thing so as to be admonished thereby. as a phrase used on an occasion of wonder at a thing and for rousing the attention of the person to whom it is addressed. اَلَمْ

تَرَى إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ : Hast thou not considered the case of those (2:244). When رَأَيْتُ is made transitive by means of إِلَى it denotes consideration that leads to becoming admonished. In like manner also إِرَائْتُمْ and أَرَأَيْتَكَ and أَرَأَيْتُكُمْ which may be literally rendered "hast thou and have you, etc. , considered" are expressions used to arouse attention, meaning "tell thou me" or "tell me" or "what thinkest thou or what ye think", as in the words, قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ : Say, tell me if His punishment comes upon you (10:51). أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ : Hast Thou considered, meaning tell me (17:63). أَرَأَيْتُمْ إِنْ أَتَاكُمْ : Tell me or what think ye if come upon you. (6:41). رَأَيْتُهُ (inf. noun رِئَاءٌ and رِئَاءَةٌ) : I faced so that I saw him or it; I acted hypocritically or with simulation towards him; I pretended to him that I was otherwise than I really was. رَأَى : He acted ostentatiously; he acted that men might see it. الَّذِينَ هُمْ يُرَاءُونَ : Those who act hypocritically or ostentatiously or that people might see it (107:7). يُرَاءُونَ النَّاسَ : To be seen of men (4:143). رِئَاءٌ : Hypocrisy; ostentation; to be seen of men. فَعَلَ ذَلِكَ رِئَاءً وَسَمْعَةً : He did that in order to make others to see it and hear of it. بَطْرًا وَرِئَاءَ النَّاسِ : Boastfully and to be seen of men (8:48). تَرَاءَوْا : They saw one another. (تَرَاءَوْا dual). فَلَمَّا تَرَاءَ الْجَمْعَانِ : When the two groups or armies saw each other or approached and faced each other so that each was able to see the other. أَرَيْتُهُ الشَّيْءَ : I made him see the thing i. e. I showed him the thing. أَرِنَا مَنْاسِكَنَا : Show Thou us our religious rites and ceremonies of the Pilgrimage or the places where those ceremonies and rites are to be performed (2:129). مَا أُرِيكُمْ إِلَّا مَا أَرَى : I do not point out to you but that which I see myself (40:30). لِيُرِيَهُ كَيْفَ يُوَارِي : That he might show him how to hide (5:32). أَرَى : He made such a one to know a thing or person to be. Syn. أَعْلَمَ . لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ . أَعْلَمَ . اللَّهُ : That thou mayest judge between men by that which Allah has taught thee (4:106). أَرِنِي بِرَأْيِكَ : Advise or counsel thou me with thy opinion. رَأَى (inf. noun from رَأَى) : Sight of the eye like رُؤْيَا ; sight of the mind i. e. mental perception, judgment; intelligence; or forecast; belief; skill in affairs; opinion. هُمْ أَرَادْنَا

بَادِيَ الرَّأْيِ : Only the most abject amongst us have followed thee
 بَادِيَ الرَّأْيِ meaning without reflection or to all outward
 appearance or at first thought or opinion. مَا أَضَلَّ رَأْيَهُ : How
 misguided is his opinion. أَصْحَابُ الرَّأْيِ or أَهْلُ الرَّأْيِ : Intelligent
 people. رِءْيَى : Aspect, look or outward appearance; beauty of
 aspect or outward appearance; what the eye sees of goodly
 condition and clean apparel. هُمْ أَحْسَنُ أَثَاثًا وَرِءْيَا : They are better
 off in wealth and in appearance or outward show (19:75). رُؤْيَا :
 A dream, or vision in sleep. Syn. with حُلْمٌ or رُؤْيَا is such as is
 good and the latter is the contrary. قَدْ صَدَقْتَ الرُّؤْيَا : Thou hast
 indeed fulfilled the dream (37:106). لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا :
 Surely, Allah has fulfilled for His Messenger the vision (48:28).

رَبَّ

[aor. يَرُبُّ inf. noun رَبُّ] رَبَّهُ : He was or became its رَبُّ or lord,
 possessor, owner; he possessed or owned it; he had command
 or authority over it. رَبَّ الْقَوْمَ : He ruled or governed the people i.
 e. he was or became their lord, master or chief. رَبَّهُ : He reared,
 nourished fostered, brought up, him, (i.e. رَبَّاهُ) taking good care
 of him and acting as his guardian until he attained to puberty
 and also رَبَّيَهُ . رَبَّتِ الْمَرْأَةُ صَبِيًّا . رَبَّيَهُ means, the woman patted her child
 repeatedly on its side in order that it might sleep. It is said that
 the primary signification of الرَّبُّ is التَّرْبِيَةُ ; i. e. the bringing a
 thing to a state of completion by degrees. رَبَّ النِّعْمَةَ : He
 increased or rightly disposed the benefaction. رَبَّ الْأَمْرَ : He put
 the affair in a proper state; he managed, conducted or regulated
 the affair and established it firmly. رَبَّ الشَّيْءَ : He collected the
 thing and possessed it. رَبَّ بِالْمَكَانِ : He stayed in the house. رَبَّ
 الدُّهْنَ : He made the oil fragrant or good and sweet or perfumed
 it. رَبَّ وَرَبَّبَ الْوَلَدَ أَوْ رَبَّاهُ (inf. noun تَرْبِيْبٌ) : He brought up the child
 and took care of him till he reached his puberty. كَمَا رَبَّيْتَنِي صَغِيرًا . رَبَّ :
 As they nourished me in my childhood (17:25). رَبُّ : A lord,
 possessor, an owner of an anything; (رَبُّ and مَالِكٌ and صَاحِبٌ
 are syn.) A lord, master or chief; a lord, ruler, governor,
 regulator; a rearer, fosterer, nourisher and an accomplisher. It is
 an inf. noun used as an intensive epithet, like عَدْلٌ . هُوَ رَبُّ الدَّارِ .
 i.e. he is the master of the house and رَبُّ الْمَالِ : He is proprietor

of the property or its owner or master. اذْكُرْنِي عِنْدَ رَبِّكَ : Remember me or mention me to thy lord (12:43). ءَ اَرْبَابٍ plural. هِيَ رَبَّةٌ : Are diverse lords better or Allah? (12:40). اَرْبَابٌ مُتَفَرِّقُونَ : She is the mistress of the house. اَلرَّبُّ : One of the epithets used for God. رَبُّ الْعَالَمِينَ : The Lord of all the worlds (1:2). رَبُّ الْاَرْبَابِ : The Lord of Lords i. e. God. رَبِيبٌ : A boy reared, fostered, brought up and taken good care of until he reaches his puberty (step-son); a man's wife's son; a woman's husband's son; a confederate. رَبِيبَةٌ (feminine) and رَبَائِبٌ is plural. She is the daughter of a woman's husband by another wife or the daughter of a man's wife by another husband, because he or she rears her in spite of her being not a real daughter; (stepdaughter) or it means the wife of a man having child by another wife; also a woman who has the charge of a child who rears or fosters it. رَبَائِبُكُمُ الَّتِي فِي حُجُورِكُمْ : Your stepdaughters who are your wards (4:24). رَبِيٌّ (plural رَبِيُونَ) is related to رَبَّةٌ which means, a large company of men. رَبِيُونَ means, numerous companies. It also means, learned, pious, patient men. قَاتَلَ مَعَهُ رَبِيُونَ كَثِيرٌ : Fought beside him numerous companies of their followers (3:147). رَبَائِبِينَ or رَبَائِيُونَ is the plural of رَبَائِيٌّ which is a relative noun from رَبٌّ (Lord), just as لِحْيَانِيٌّ (long-beard) and شَعْرَانِيٌّ (having long hair) are derived from لِحْيَةٌ and شَعْرٌ respectively. Keeping in view the different meanings of رَبٌّ the word رَبَائِيٌّ would mean: One who devotes himself to religious service, or applies himself to acts of devotion; one who possesses knowledge of God; one who is learned in religious matters; a good or righteous man; a worshipper of the Lord; a teacher of others who begins to nourish people with the small matters of knowledge or science before the great; a learned man who not only practices what he knows but also instructs others; one of a high rank in knowledge; a lord or master; a leader; a reformer. وَلَكِنْ كُونُوا رَبَّائِينَ : But be solely devoted to the Lord (3:80). رَبٌّ (and رَبٌّ) is a word of which there are many dialectic variants, some that are formed with the affix ت some with the affix مَا and some with

both these affixes together. Of these the most common are رَبٌّ and رَبِّمَا, and رَبِّتٌ is the most common of the forms that have the affix ت. رَبٌّ may be rendered "few" and "some" and with مَا affixed "sometimes" or "seldom" or it may mean "many" and مَا affixed "many times", "many a time", "often" or "frequently". As the context may indicate. رَبٌّ رَجُلٍ قَانِمٌ : Few or many men stood.

أَلَا رَبُّ مُؤَلُّودٍ لَيْسَ لَهُ أَبٌ وَذِي وَلَدٍ لَمْ يَلِدْهُ أَبَوَانِ

Now surely scarce an instance is there of any one born having no father and of one having offspring whom two parents have not procreated (meaning Jesus and Adam). يَا رَبُّ كَاسِيَةٍ فِي الدُّنْيَا : (a tradition), O many a female having dress in the present life will be naked on the day of Resurrection. مَا is affixed to رَبٌّ in order that verb may follow it, and the verb that follows it is generally a preterite as to the letter and the meaning as in رَبِّمَا جَاءَ نِي فُلَانٌ i. e. seldom or often such a one has come to me. sometimes the verb is a future but only when it expresses an event of which one is certain as in رَبِّمَا يَوَدُّ الَّذِينَ كَفَرُوا : Often do the disbelievers wish that they were Muslims (15:3).

رَبِحَ [رَبَاخٌ and رَبِيحٌ and رَبِيحٌ] : He gained or made profit in his traffic. فَمَا رَبِحَتْ تِجَارَتُهُمْ : But their traffic has brought them no gain (2:17). رَبِيحَتْ تِجَارَتُهُ : His traffic brought him gain or profit. الْبِرُّ خَيْرٌ تِجَارَةً رَبَاخًا : Righteousness is the best traffic in respect of gain or profit.

رَبِصَ [رَبِصٌ inf. noun رَبِصٌ] : He waited for good or evil to befall him. رَبِصْنِي أَمْرٌ : A thing or an affair or an event put me in expectation. تَرَبَّصَ الْأَمْرَ : He looked for, expected or waited for the event to come about. تَرَبَّصَ بِهِ الْأَمْرَ : He expected or waited for the event to befall him.

تَرَبَّصْ بِهَا رَبِيبَ الْمُؤْمِنِينَ لَعَلَّهَا تُطَلَّقُ يَوْمًا أَوْ يَمُوتُ حَلِيلُهَا

Wait thou for the vicissitudes of time to befall her, perhaps she might be divorced some day or her husband may die.

هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسْنَيْنِ : Do you look for us anything except one of the two good things (9:52). تَرَبَّصَ عَنِ الْأَمْرِ : He kept back from the thing. مُتَرَبِّصٌ (مُتَرَبِّصُونَ plural) : Waiting for and one who waits. قُلْ كُلُّ مُتَرَبِّصٍ : Say, each one is waiting (20:136). إِنَّا : We are also waiting with you (9:52). مُتَرَبِّصٌ also means, one who withholds, or collects and withholds wheat and the like waiting for a time of dearness. [syn. مُحْتَكِرٌ]. تَرَبُّصٌ : Period of waiting. تَرَبُّصٌ أَرْبَعَةَ أَشْهُرٍ : The period of waiting is four months (2:227). تَرَبَّصَ بِالشَّيْءِ : He looked for or waited for the thing.

رَبَطَ

[aor. يَرْبُطُ and يَرْبِطُ inf. noun رِبْطٌ] : He tied, bound or made it fast. رَبَطَ عَلَيْهِ : He held back from him or it. رَبَطَ جَاشُهُ (inf. noun رِبَاطٌ) : His heart became strong, firm and resolute so that he did not flee from the occasion of fear. رَبَطَ اللَّهُ عَلَى قَلْبِهِ : God strengthened his heart. رَبَطَ اللَّهُ عَلَى قَلْبِهِ بِالصَّبْرِ : God strengthened his heart with patience. رَبَطْنَا عَلَى قُلُوبِهِمْ : We strengthened their hearts (18:15). رَبَطَ الْأَمْرَ (inf. noun رِبَاطٌ and مُرَابِطَةٌ) : He applied himself perseveringly to the affair. رَبَطَ الْجَيْشُ : The army kept past or remained on the frontier of the enemy. رَبَطَ الْفَرِيقَانِ : The two parties tied their horses at their respective frontiers, each in preparation for the other. الْمُرَابِطَةُ in its primary acceptation signifies "two hostile parties" tying of their horses, each at their frontier and each in preparation for the other. رِبَاطُ الْخَيْلِ and مُرَابِطَتُهَا signify the same. إِصْبِرُوا وَصَابِرُوا وَرَابِطُوا : Be steadfast, and strive to excel in steadfastness and (tie your horses on your frontiers) be on your guard (3:201). وَمِنْ رِبَاطِ الْخَيْلِ : And of mounted pickets (or of horses tethered (8:61). رِبَاطٌ : (inf. noun) Tying; a thing with which one ties, binds or makes fast a beast; a rope with which a beast is tied; a snare for catching game; قَطَعَ : The gazelle rent his snare; The heart; فَرَضَ رِبَاطَهُ : He died; a fortress; a public building for the accommodation of travellers and their beasts; a religious house or house inhabited by devotees; a building for the poor; horses. فَلَانٌ لَهُ رِبَاطٌ مِنَ الْخَيْلِ : Such a one has got horses.

ربيع [aor. يَرْبِعُ and رَبَعَ aor. يَرْبِعُ inf. noun رَبْع] (1). He took the fourth part of their property, (2). he became the fourth of them or (3). he made them to be four or fourteen or forty or forty four by adding himself. رَبَعَ الْحَبْلَ (aor. يَرْبِعُ) : He twisted the rope. رَبَعَ : He (a horse). came fourth in the race. رُبِعٌ (and رُبْعٌ) : A fourth part. فَلَكُمْ الرُّبْعُ : Then you shall have a fourth (4:13): أَرْبَعٌ : He entered his fourth year. رُبَاعٌ : Four and four; four and four together; or four at a time and four at a time = أَرْبَعَةٌ أَرْبَعَةٌ. مَشَى ثَلَاثَ وَرُبَاعَ : Two or three or four (4:4). أَرْبَعٌ (feminine) and أَرْبَعَةٌ (a masculine noun of number) meaning four. أَنْ تَشْهَدَ أَرْبَعَ : If she bears witness four times (24:9). لَوْلَا جَاءَ وَعَلَيْهِ بِأَرْبَعَةٍ : Why did they not bring four witnesses (24:14). ذَوَاتِ الْأَرْبَعِ : Quadrupeds. أَرْبَعِينَ لَيْلَةً : Forty. رَبَاعٍ : When We made Moses a promise of forty nights (2:52). رَابِعٌ : Fourth . هُوَ رَابِعُ أَرْبَعَةٍ : He is one of the four. رَابِعُهُمْ كَلْبُهُمْ : The fourth was their dog (18:23).

ربا [aor. يَرْبُوا inf. noun رَبَاءٌ and رَبُوٌ] : The property increased and became augmented; it increased by usury. وَمَا آتَيْتُمْ مِنْ رَبًّا لِيَرْبُوا : Whatever you pay as interest that it may increase the wealth of the people, it does not increase in the sight of Allah (30:40); or it may mean, whatever you give of usury or whatever you give of anything for the sake of receiving more that it may increase the wealth of the people. رَبًّا also means, it became high. رَبًّا الْوَلَدُ : The boy grew up. رَبًّا الْفَرَسُ : The horses panted or were or became out of breath. رَبَّوْتُ الرَّابِيَةَ : I ascended the hill or the elevated ground. أَرْبَيْتُ : I took more than I gave. يُرْبِي الصَّدَقَاتِ : He (God) will increase charity or alms (2:277). رَبَّتِ الْأَرْضُ : The earth became large and swelled. اِهْتَزَّتْ وَرَبَّتْ : It stirs and swells (22:6). رَبَّيْتُهُ : I brought him, I nourished him or it. أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا : Did we not bring thee up among us (26:19). رَبْوٌ : A company of men. رَبْوَةٌ : A large company of men or ten thousand. رَبْوَةٌ : One million. رَبًّا (it is also pronounced رَبَاءٌ) : An excess and an addition; an addition over and above the principal sum, but in the law it signifies an addition obtained in a particular manner (i. e. usury, interest or

profit and the practice of taking interest or profit). It is in lending or in buying and selling and in giving. The Hadith has defined as: **كُلُّ قَرْضٍ يَجْرُ مِنْفَعَةً فَهُوَ رِبًا** : Every loan advanced to draw profit is رِبًا i. e. interest. **يَمْحَقُ اللَّهُ الرِّبَا** : Allah will abolish interest (2:277). **رُبُوءٌ** (and **رُبُوءٌ** and **رُبُوءٌ**) : A hill or elevated ground or place. **كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ** : Like the case of a garden on elevated ground (2:266). **رَابٌ** : Increasing or augmenting. **فَأَخَذَهُمْ** : And He punished them with a punishment exceeding other punishments; a vehement punishment (69:11). **أَرْبَى** : More numerous; more powerful; more abundant in wealth. **أَنْ تَكُونَ أُمَّةٌ** : Lest one people become more powerful, more numerous or more abundant in wealth (16:93).

رَتَعَ

[**رَتَعَ** and **رَتَعُ** and **رَتَعُ** and **رَتَعُ**] : He (beast) ate and drank what he pleased; he ate and drank with great greediness; he ate and drank plentifully and pleasantly in land of green herbs and waters. It is metaphorically said of man as meaning, he ate much. **رَتَعَ فُلَانٌ فِي مَالِ فُلَانٍ** : Such a one acted as he pleased in eating and drinking the property of such a one. **خَرَجْنَا نَلْعَبُ** : We went out sporting and enjoying ourselves. **أَرْسَلَهُ مَعَنَا عَدَاً** : Send him with us tomorrow that he may enjoy himself and play (12:13). It is said in a hadith: **مَنْ يَرْتَعُ حَوْلَ الْجَمِي** : He who goes round about the prohibited place of pasturage may enter into it. **رَتَعَ فِي الْمَكَانِ** : He stayed in the house and ate and drank or enjoyed himself fully and at will. **رَتَعَ** : He backbited such a one.

رَتَّقَ

[**رَتَّقَ** and **رَتَّقُ** and **رَتَّقُ**] : He closed up and repaired a rent. **رَتَّقَ الثَّوْبَ** : He repaired the piece of cloth and sewed it up. **الرَّتَّقُ** is the cont. of **الْفَتْقُ**. **رَتَّقَ فَتَقَّهُمْ** : He closed up the breach that was between them; he reconciled them; he reformed their affairs. **رَتَّقَ** : Being closed up. **كَانَتَا رَتَّقًا فَفَتَقْتَهُمَا** : They were a closed up mass and We opened them out (21:31). **هُوَ الْفَاتِقُ الرَّاتِقُ** : He is the reformer of the affair or he is the possessor of command or rule, so that he opens and closes and straitens and widens. **رَتَّقَاءٌ** : A woman unfit for coition.

رَتَّلَ [aor. يَرْتَلُ inf. noun رَتْلٌ] : The thing was or became well arranged. **رَتَّلَ النَّعْرُ** : The front teeth were or became even in their growth or separate one from another, well set together and very white and lustrous. **رَتَّلَ الْكَلَامَ** (inf. noun تَرْتِيلٌ) : He put together and arranged well the component parts of the speech and made it distinct. **تَرْتِيلٌ** in its original sense relates to the teeth, signifying their being separate one from another and when used with regard to a speech, it signifies putting together and arranging well its component parts and making it distinct. **رَتَّلْتُ الْقُرْآنَ** : I read or recited the Holy Qur'an in a leisurely manner, deliberately distinctly and well. **رَتَّلْنَاهُ تَرْتِيلًا** : We have arranged it in the best form (25:33). **رَتَّلِ الْقُرْآنَ تَرْتِيلًا** : And recite the Holy Qur'an slowly, distinctly and well. (73:5). **التَّرْتِيلُ** here signifies proceeding in a leisurely manner and uttering distinctly, without exceeding the proper limits or bounds.

رَجَّ [aor. يَرْجُ inf. noun رَجٌّ and رُجٌّ] : It moved and shook. **رَجَّهَ** : He put it in motion or in a state of commotion or agitation; he put it in a state of violent motion; or convulsion or made it to shake, quake or quiver. **إِذَا رُجَّتِ الْأَرْضُ رَجًا** : When the earth shall be convulsed with violent convulsion (56:5). **رَجَّ الْبَابَ** : He shook the door violently.

رَجَّأَ [aor. يَرْجَأُ inf. noun رَجَاءٌ] : He postponed, put off, deferred or delayed the affair. **أَرْجَأَتِ الْحَامِلُ** : She was or became near to giving birth.

رَجَزَ [aor. يَرْجُزُ inf. noun رَجْزٌ] : He recited poetry or he versified in the metre terms **رَجْزٌ**. **رَجَزٌ** : Properly signifies commotion, agitation or convulsion and consecutiveness of motions; hence punishment that agitates by its vehemence, and occasions vehement consecutive commotions; conduct that leads to punishment; sin or iniquity, filth or uncleanness or uncleanliness; idol-worship; plague or pestilence. **فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ** : We sent down upon the transgressors punishment from heaven (2:60). **وَيُدْهِبُ عَنْكُمْ رِجْزَ الشَّيْطَانِ** : He (God) might remove from you the filth of Satan (8:12). **وَلَمَّا وَقَعَ**

عَلَيْهِمُ الرَّجْزُ : And when there fell upon them punishment or pestilence or plague (7:135). as also رُجْزٌ : Filth or uncleanness; punishment; idol-worship. وَالرُّجْزَ فَاهْجُرُوا : And uncleanness do thou shun (74:6).

رَجَسَ [aor. يَرْجُسُ and يَرْجِسُ inf noun رَجَسٌ] : The sky thundered violently and became in a state of commotion preparatory to rain. رَجَسَ الْبَعِيرُ : The camel brayed violently. رَجَسَ (aor. يَرْجُسُ inf. noun رَجَسٌ), and رَجَسَ (aor. يَرْجُسُ inf. noun رَجَسٌ) : It was or became dirty or filthy or disliked or hated for its filthiness; he did a bad, evil, abominable or foul action. رَجَسٌ : (1). Dirt, filth or uncleanness; (2). any action that is disliked for its filthiness; لِيُذْهِبَ عَنْكُمُ الرِّجْسَ : That He may remove all uncleanness from you (33:34); (3). an unclean, dirty or filthy thing or person; فَإِنَّهُ رَجِسٌ : For all that is unclean (6:146), فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رَجِسٌ, قَدْ وَقَعَ : So leave them alone, for surely they are filthy or unclean people (9:95); (4). punishment, قَدْ وَقَعَ وَعَظَبٌ : Indeed there have already fallen upon you punishment and wrath from your Lord (7:72); (5). a sin or crime; (6). an unlawful or forbidden thing; (7). infidelity and unbelief; (8). an action that leads to punishment; (9). anger; (10). that in which there is no good; (11). malediction or excretion; (12). a light or slight motion; (13). suggestion of the Devil.

رَجَعُ [aor. يَرْجِعُ inf. noun رُجُوعٌ and رَجِعٌ and مَرَجِعٌ and مَرَجِعَةٌ and رُجْعَانٌ] : He came or went back or returned to the same place or person or state or occupation from which was the commencement action or saying etc. رُجُوعٌ signifies the returning to a former place or quality or state whether the returning by the whole person or thing, or by a part thereof or by an action thereof. لَيْسَ رَجْعُنَا إِلَى الْمَدِينَةِ : If we return to the city (63:9). فَلَمَّا رَجَعُوا إِلَى آبَائِهِمْ : So when they returned to their father (12:64), إِنَّ إِلَى رَبِّكَ الرُّجْعَى : Surely unto thy Lord is the return (96:9). ثُمَّ إِلَىٰ رَبِّكُمْ مَرَجِعُكُمْ : Then unto your Lord shall be your return (39:8). رَجَعَتِ الْمَرْأَةُ إِلَىٰ أَهْلِهَا : The woman returned to her

family (by reason of divorce or the death of her husband); رَجَعُ : He became poor. رَجَعَ مِنْ سَفَرِهِ : He returned from his journey. رَجَعَ عَنِ الذَّنْبِ : He relinquished sin i. e. he repented. رَجَعَ عَلَيْهِ : He returned against him or to attack him. رَجَعَ فِي قَوْلِهِ : He retracted his saying. رَجَعَهُ (inf. nouns رَجِعُ and مَرَجِعُ) as also أَرْجَعَهُ : He made or caused him or it to return or revert; he sent back, turned back him or it. فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ : And if Allah return thee to a party (9:83). فَارْجِعْنَاكَ إِلَى أُمِّكَ : So We restored thee to thy mother (20:41). رَجَعَ إِلَيَّ الْجَوَابِ (inf. nouns رَجِعُ and رُجْعَانُ) : He returned to me the answer. مَاذَا يَرْجِعُونَ : What answer they return (27:29). أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا : Could they not see that it returned to them no answer? (20:90). رَجَعْتُ الْكَلَامَ : I returned the speech or I repeated it; I rebutted or rejected or repudiated it in reply. يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضٍ مِنَ الْقَوْلِ : Holding a disputation with one another or it means rebutting one another's saying or blaming one another (34:32). تَرَجَعَا : They two (a man and his divorced wife) returned to each other by marriage or returned together to the marriage state. فَلَا جُنَاحَ عَلَيْهِمْ أَنْ يَتَرَاجَعَا : Then it shall be no sin for them to return to each other (2:231). رَجِعٌ (inf. noun): (1) Return; ذَلِكَ رَجِعٌ بَعِيدٌ : That is a return far from possible (50:4); (2) rain; وَالسَّمَاءِ ذَاتِ الرَّجْعِ : By the heaven that has rain (86:12), because God returns it time after time or because the clouds raise the water from the seas and then return it to the earth, or the verse means, by the clouds that give rain after rain or it means, by the heaven that returns in every revolution to the place whence it moved; (3) hail, because it gives back the water that it takes; (4) thunder; (5) profit, advantage or good return; (6) a pool of water left by a torrent because of the rain that is in it or because of its fluctuating to and from in its place; (7) the herbage of the رَبِيعِ season because it returns every year. رُجْعِي (inf. noun): Return. إِنَّ إِلَى رَبِّكَ الرُّجْعِي : Surely unto thy Lord is the return (96:9). ثُمَّ إِلَيَّ مَرْجِعُكُمْ (inf. noun). مَرَجِعٌ (inf. noun): Then to Me is your return (3:56). رَاجِعٌ (act. part.): One who returns. It also means, a woman who returns to her family in consequence of the death of her husband. كُلُّ الْيُنَا رَاجِعُونَ (plural), رَاجِعُونَ : All will

return to Us (21:94). رَجَعَةً : A return; a single act of returning. اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاٰجِعُونَ : He said, اِسْتَرْجَع : He said, اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاٰجِعُونَ : Verily, we are for God and to Him shall we return (2:157). طَلَاقٌ رَّجَعِيٌّ : A divorce in which one reserves to himself the right of returning to his wife.

رَجَفَ [aor. يَرْجِفُ inf. noun رَجْفٌ and رَجْفَانٌ and رَجِيْفٌ] : It (a thing) was or became in a state of motion, commotion, convulsion or disturbance or in a state of violent motion, commotion etc. رَجَفَتِ الْاَرْضُ : The earth quaked or was or became in a state of violent agitation or commotion. رَجَفَتْ يَدُهُ : His hand or arm trembled (by reason of old age or disease). رَجَفَ الْقَلْبُ : The heart became agitated. رَجَفَ الرَّعْدُ : The thunder made a rumbling or confused noise in the clouds. رَجَفَ الْقَوْمُ : The people prepared themselves for war. رَجَفَتْهُ الْحُمَى : The fever caused him to shiver. رَجَفَ الْاَسْنَانُ : The teeth fell. يَوْمَ تَرْجِفُ الْاَرْضُ وَالْجِبَالُ : On the day when the earth and the mountains shall quake (73:15). اَرْجَفَ : He told evil tales and uttered many discordant false sayings in order that the people might become in a state of agitation; he spread false tales of conflicts and factions or discords and dissensions. اَرْجَفُوا فِي الْبَلَدِ بَغْدًا : They spread false tales about such a matter in the town in order to cause commotion or agitation. الْمُرْجِفُ (act. part) and الْمُرْجِفُونَ (plural). الْمُرْجِفُونَ فِي الْمَدِيْنَةِ : Those who cause agitation in the city by spreading false tales (33:61). رَجْفَةٌ : Convulsion, violent commotion, particularly an earthquake or a violent earthquake or a vehement cry from heaven; any punishment that befalls a people. فَاحَذَتْهُمْ الرَّجْفَةُ : So the earth-quake seized them (7:92). رَاٰجِفَةٌ : The quaking one. يَوْمَ تَرْجِفُ الرَّاٰجِفَةُ : On the day when the quaking one shall quake or the first blast on the Resurrection Day shall resound (79:7).

رَجَلَ [aor. يَرْجُلُ inf. noun رَجْلٌ] : Having no beast to ride on he went on foot; he remained going on foot; he was or became strong to go on foot; he (a man) was or became large in the leg or foot. رَجَلَ الْمَرْأَةَ : He had a disease or complaint of leg or foot. رَجَلَ الْمَرْأَةَ : He hugged the woman light. رَجْلٌ : The leg of a human being or

of a bird and the hind leg of a quadruped; cont. to يَدٌ (أَرْجُلٌ plural and رَجُلَانِ dual). أَرْكُضْ بِرِجْلِكَ : Strike with thy feet (38:43). مِنْهُمْ مَنْ يَمْشِي عَلَى رَجْلَيْنِ : Of them are some that go upon two feet (24:46). أَلَيْسَ لَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا : Have they feet where with they walk (7:196). رَجُلٌ (أَرْجُلٌ plural) : Large part of a thing; an army. رَجُلٌ (رَجَالٌ plural. رَجُلَانِ and رَجُلَيْنِ : Dual). A man (the opposite of أَمْرَأَةٌ a woman), applied only to one who has attained to puberty and manhood; or as soon as he is born and afterwards also. رَجُلٌ also signifies a woman's husband. رَجُلَانِ sometimes means a man and his wife, predominance being thus attributed to the former. رَجُلٌ means also a man perfect or complete in respect of bodily vigour. فَلَانٌ رَجُلٌ فِي الرِّجَالِ : He is a man among men, i. e. very strong, perfect or vigorous man. ثُمَّ سَوَّكَ رَجُلًا : Then He fashioned thee into a man (or perfect man (18:38). قَوْمُهُ سَبْعِينَ رَجُلًا (رَجُلٌ used as plural): Of his people seventy men (7:156). قَالَ رَجُلَانِ : Two men said (5:24); رَجَالٌ : Whom neither merchandise nor traffic diverts (24:38). مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ : Muhammad is not the father of any of your men (33:41). رَجُلٌ : Footman; a pedestrian, the opposite of فَارِسٌ ; or one having no beast to ride upon in a journey. This word is used both as singular and plural and is also the plural of رَجُلٌ which means, a footman. وَأَجْلِبْ وَاعْجَلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ : And urge against them thy horse men and thy footmen (17:65). أَغَارَ عَلَيْهِمْ بِخَيْلِهِ وَرَجِلِهِ : He suddenly attacked them with his horsemen and footmen. يَأْتُونَكَ رِجَالًا : They will come to thee on foot (22:28). فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا : If you are in a state of fear, then on foot or riding (2:240). رَجُلٌ رَجِلٌ : A great walker: A man who walks much.

رَجَمَ [aor. يَرْجُمُ inf. noun رَجْمٌ] : رَجَمَهُ : He cast stones at or pelted him with stones or he struck and killed him; he stoned him to death; he drove him away. وَجَعَلْنَاهَا رُجُومًا لِلشَّيْطَانِ : We have made them for casting at the devils or for driving them away (67:6). أَنْ يَظْهَرُوا عَلَيْكُمْ : If they should prevail against you, they would stone you (or stone you to death) (18:21). رَجَمَهُ also means, he cursed him, abused him, boycotted him or forsook

him and drove him away. لَئِنْ لَّمْ تَنْتَهَ لِأَرْجَمَنَّكَ : If thou cease not I will surely cut off all relations with thee (19:47). رَجَمَ الرَّجُلُ : The man conjectured or spoke conjecturally. رَجَمَ بِالْغَيْبِ : He spoke of that which he did not know, without evidence and without proof. رَجَمًا بِالْغَيْبِ : Guessing or conjecturing at random (18:23). الرَّجِيمُ : Driven away from God's mercy and presence i. e. the one rejected; cursed and abused; forsaken , abandoned and boycotted; pelted with stones or stoned to death; driven away and deprived of all good and virtue. مِنَ الشَّيْطَانِ الرَّجِيمِ : From Satan the rejected. رَجِيمٌ is syn. with مَرْجُومٌ. مَرْجُومٌ (plural) : Thou shalt be of those who are stoned (26:117).

رَجَا [aor. يَرْجُو inf. noun رَجَاءٌ] رَجَا الشَّيْءَ : He hoped for the thing; he was afraid of it. مَا رَجَوْتُكَ : I did not fear thee. مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ : Who hopes to meet Allah (29:6). لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ : For those who hope not for or fear not the Days of Allah (45:15). مَا لَكُمْ لَّا تَرْجُونَ لِلَّهِ وَقَارًا : What is the matter with you that you fear not the majesty or greatness of Allah or you will not believe in majesty or greatness belonging to God or you hope not for or expect not greatness or dignity from Allah (71:14). رَجَاءٌ : Hope, (it is the cont. of يَأْسٌ) especially hope for an event to happen in which there is a cause of happiness or expectation of deriving advantage from an event of which a cause has already occurred; or eager desire for a thing that may possibly happen. Hence قَدْ كُنْتُ فِيْنَا مَرْجُوعًا : Thou wast amongst us one in whom we placed great hopes (11:63). رَجَا : Side; the side of a well from its top to its bottom and of the sky and of anything (أَرْجَاءٌ plural). وَالْمَلَائِكَةُ عَلَىٰ أَرْجَائِهَا : And the angels will be standing on the sides thereof (69:18). وَأَخْرُوجُونَ مُرَجَّونَ لِأَمْرِ اللَّهِ : Postponed, put off, deferred or delay. مُرَجَّوِي : And there are others whose case has been postponed or deferred for the decree of God (9:106). تُرَجَّوِي مَنْ تَشَاءُ مِنْهُنَّ : Thou mayest defer the marriage of any of them (33:52). أَرْجِهْ وَأَخَاهُ : Put him off and his brother a while (7:112).

رَحِبَ [aor. يَرْحُبُ and رَحِبَ aor. يَرْحُبُ and أَرْحَبُ or رَحِبْتُ or رَحِبْتُ or رَحِبْتُ] : The house was ample, spacious, wide or roomy or may the house be ample. **رَحِبَتْ** : The land or earth became strait for them with all its vastness (9:118). **رَحِبَ بِكَ** : May the place be spacious for thee. **رَحِبَ بِهِ** : He welcomed him; he invited him to ampleness i. e. may he have ampleness. **مَرَحِبٌ** is an inf. noun like **رُحْبٌ** or is a noun of place. **مَرَحِبًا بِكَ** : Thou has come to, found, or alighted in ampleness, or thou art welcome. **لَا مَرَحِبًا بِهِمْ إِنَّهُمْ صَالُوا النَّارَ** : No welcome for them, they must burn in the Fire (38:60). **أَهْلًا وَسَهْلًا وَمَرَحِبًا** : Thou hast come to thine own kins folk and hast found ease and ampleness and therefore be cheerful and be not sad.

رَحِيقٌ : Wine; the choicest, the sweetest, the most excellent; the oldest and the most excellent; or unadulterated or pure wine or wine that is easy to swallow; a sort of perfume; **رَحِيقٌ** : Unadulterated musk. **حَسَبَ رَحِيقٌ** : Pure or genuine pedigree. **يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ** : They will be given to drink of a pure sealed beverage (83:26).

رَحَلَ [aor. يَرْحَلُ inf. noun رَحْلٌ and رَحِيلٌ] : He saddled the camel; he mounted the camel. **رَحَلَ بِسَيْفِهِ** : He smote him with his sword. **رَحَلَ فُلَانٌ فُلَانًا** : Such a one mounted upon the back of such a one. **ارْتَحَلَ الْقَوْمُ** : The people departed. **رَحْلٌ** : A saddle for a camel; **أَوْ حَطٌّ** : He stayed or abode, a man's dwelling abode or habitation or a place to which he betakes himself; or a place of resort; **عَادَ** : The traveller returned to his abode; goods, utensils or apparatus of a traveller because they are in travel the things to which he betakes himself; saddle bag; **جَعَلَ السَّقَايَةَ فِي رَحْلِي** : He put the drinking cup in his brother's saddle-bag (12:71). **رِحَالٌ** (plural): Saddle-bags; abodes, houses or habitations; camels' saddles. **اجْعَلُوا بَضَاعَتَهُمْ فِي رِحَالِهِمْ** : Put their money in their saddle-bags (12:63). **هَذَا مَحَطُّ الرِّحَالِ** : This is the place where the camels' saddles are put down. **صَلُّوا فِي رِحَالِكُمْ** : Say your Prayer in your abodes (houses, habitations), (a

tradition). رَحْلَةٌ : The act of mode of saddling the camels; a departure or journey; death. دَنَتْ رَحْلَتُنَا : Our departure has drawn near. Syn. with رَحِيلٌ. رَحْلَةُ الشَّتَاءِ وَالصَّيْفِ : Their journey in winter and summer (106:3). رُحْلَةٌ : The place, object, point to which one journeys. مَكَّةُ رُحْلَتِي : Mecca is the object of my journey.

رَحِمَ [aor. يَرْحَمُ inf. noun رَحْمَةٌ and مَرْحَمَةٌ] رَحِمَهُ : He had pity, mercy or compassion on him; he was kind or tender towards him; he was inclined to favour or benefit him; he forgave or pardoned him = تَرَاحَمَ عَلَيْهِ : Save that whereon my Lord has mercy (12:54). رَحْمَةٌ وَ مَرْحَمَةٌ : Mercy or compassion; or tenderness or kindness; or beneficence or forgiveness or an inclination to show one of these. رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ : The mercy of Allah and His blessings (11:74). فَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ : Had it not been for Allah's grace towards you and His mercy (2: 65). رَحْمَةٌ as contrasted to فَضْلٌ is generally spoken of such acts of God's kindness or mercy as relate to religion or spiritual matters. According to some رَحْمَةٌ is of two kinds, namely gratuitous and obligatory; (1). the first kind embraces everything; رَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ : My mercy encompasses all things (7:157); (2). The obligatory is that which is promised to the pious and the doers of good. إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ : The mercy of God is nigh unto those who do good (7:57). رَحْمَةٌ also means, (3) sustenance or the means of subsistence, as perhaps in (41:51); (4). rain; هُوَ الَّذِي يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ : He it is Who sends the winds as glad tidings before His mercy or rain (7:58); (5). Plenty; or abundance of herbage and of the goods, (6). conveniences or comforts of life. وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً : And when We make people taste of mercy (comforts of life) (10:22 and 30:37). رُحْمٌ is syn with رَحْمَةٌ ; mercy etc. وَأَقْرَبَ رُحْمًا : And nearer to mercy (18: 82). وَتَوَاصَوْا بِالْمَرْحَمَةِ. رَحْمَةٌ syn. with مَرْحَمَةٌ : And exhort one another to mercy (90:18). رَحِمَ and رَحِمَ (plural أَرْحَامٌ) : Womb; relationship, particularly by the female side; tie or ties of relationship. أُولُو الْأَرْحَامِ أَوْ ذُرُوءَ الْأَرْحَامِ : Blood relations. أُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ

they are nearer to one another in the Book of God (8:76). الرَّحْمَنُ : These are names applied to God and are both formed to denote intensiveness of signification, from رَحِمَ like الْفَضْبَانُ from غَضِبَ and الْعَلِيمُ from عَلِمَ . الرَّحْمَنُ is in the measure of فَعْلَانٌ and الرَّحِيمُ in the measure of فَعِيلٌ . According to the rules of the Arabic language, the larger the number of letters added to the root word, the more extensive or more intensive does the meaning become. The measure of فَعْلَانٌ thus conveys the idea of fulness and extensiveness, while the measure of فَعِيلٌ denotes the idea of repetition and giving liberal reward to those who deserve it. Thus the word الرَّحْمَنُ would denote "mercy comprehending the entire universe", whereas the word الرَّحِيمُ denotes, "mercy limited in scope but repeatedly shown. "In view of the above الرَّحْمَنُ is He Who shows mercy gratuitously and extensively to all creation without regard to effort or work and الرَّحِيمُ is He Who shows mercy in response to and as a result of the actions of men but shows it liberally and repeatedly. الرَّحْمَنُ الرَّحِيمُ مَالِكِ يَوْمِ الدِّينِ : The Gracious, the Merciful, Master of the Day of judgement (1:3-4). Moreover الرَّحْمَنُ is applicable to God only, while the latter is applied to man also. بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ : And to the believers he is compassionate and merciful (9:128). Again the former extends to the whole creation and the latter applies mostly to believers. When applied to men, the plural of رَحِيمٌ is رُحَمَاءُ : The Holy Prophet is reported to have said, أَنَّمَا يَرْحَمُ اللَّهُ مِنْ عِبَادِهِ الرُّحَمَاءَ : God has mercy on only those of His servants who have mercy on others. رُحَمَاءٌ بَيْنَهُمْ : Tender among themselves (48:30). رَاحِمٌ (act. part.) : One who takes mercy and رَاحِمِينَ is its plural and أَرْحَمُ means, more or most merciful. أَنْتَ أَرْحَمُ الرَّاحِمِينَ : Thou art the Most Merciful of those who show mercy (7:152).

رَحِيَ [aor. يَرْحِي inf. noun رَحَاوةٌ and رَحَاً] : It (a thing). was or became soft, flaccid, flabby or fragile. رَحَا (aor. يَرْحُو). and رَحِيَ (aor. يَرْحِي). and رَحَا الْعَيْشُ : The life became easy or plentiful. رُحَاءٌ : A soft or gentle wind; or gentle wind that does not move anything; a soft and quick wind; a wind that does not

oppose or contravene the will of God. تَجْرِي بِأَمْرِهِ رُخَاءً : Blowing gently by his command (38:37).

رَدَّ

[aor. يَرُدُّ inf. noun رَدٌّ and مَرَدٌ] رَدَّهُ : He made him to go back or revert; he returned, rejected, repelled or averted him or it. رَدَّهُ عَنِ : He made him to turn back with gentleness from the affair or thing. يَرُدُّوكُمْ عَن دِينِكُمْ : Would turn you back from your religion (2:218). يَرُدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ : They will cause you to turn back on your heels (3:150). رَدَّ إِلَيْهِ جَوَابًا : He returned to him an answer. رَدَّ عَلَيْهِ السَّلَامَ : He returned to him the salutation. رَدَّ عَلَيْهِ الشَّيْءَ : He refused to accept the thing i. e. rejected it. رَدَّ إِلَيْهِ الْأَمْرَ : He referred the case to him. فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ : So ye refer it to Allah and His Messenger (4:60). رَدَّ الْبَابَ : He closed the door. رَدَّ السَّائِلَ : He turned back the beggar. فَرُدُّوْا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ : They turned their hands to their mouths (14:10). رَدَّ is syn. with رَدَّ. ثُمَّ رَدَدْنَا لَكُمْ الْكَرَّةَ : Then We gave you back the power against them (17:7). فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ : Then We restored (or returned) him to his mother (28:14). اِرْتَدَّ : He or it went back or reverted etc. اِرْتَدَدَ = اِرْتَدَّ : He reverted from Islam to disbelief. اِرْتَدَّ عَنِ الْإِسْلَامِ : He reverted or went back. مَنْ يَرْتَدِدْ مِنْكُمْ عَن دِينِهِ : And whoso turns back from his faith (2:218). تَرَدَّدَ : He returned or reverted, much or again and again. فَهَمُّ فِي رَيْبِهِمْ يَتَرَدَّدُونَ : They waver in their doubts (9:45). رَادٌّ : (Act. part.). فَلَا رَادَّ لِفَضْلِهِ : There is none who can repel His grace (10:108). اِنَّا رَادُّوهُ إِلَيْكَ : We shall restore him to thee (28:8). مَرَدٌ (and رَدٌّ) is inf. noun, meaning returning; repelling, reversion, going back. اِنَّ مَرَدَّنَا إِلَى اللَّهِ : And our return is certainly to Allah (40:44). فَلَا مَرَدَّ لَهُ : There is no repelling it (13:12). مَرْدُودٌ (Pass. part.): A thing or person returned, reverted. قَوْلٌ مَّرْدُودٌ : A rejected or rebutted saying. مَرْدُودُونَ : Punishment that cannot be averted (11:77). اِنَّا لَمَرْدُودُونَ فِي : (plural), meaning reverted or returned, restored. اَلْحَافِرَةَ : Shall we be reverted or restored to our former state (79:11). رَدٌّ : Anything returned after it had been taken; a reply or answer; a corrupt, bad or disapproved thing. فِي لِسَانِهِ رَدٌّ : In his tongue there is a difficulty of utterance. اِرْتِدَادٌ : Apostasy.

مُرْتَدٌّ : An apostate; particularly who returns to disbelief from Islam.

رَدَاً [aor. يَرُدُّ inf. noun رَدٌّ] : He supported or propped the wall by means of a buttress or by a structure to prevent it from falling. رَدَّاهُ بِهِ : He strengthened and supported him or it by means of it. رَدَّاهُ : He helped, aided or assisted him. رَدٌّ : A buttress or the like by means of which a wall is strengthened and supported; a thing by means of which one is helped, aided or assisted (its primary meaning); a helper, aider or an assistant; a thing that is added to another thing; a burden that balances another burden on the other side of a beast. فَارْسَلَهُ مَعِيَ رَدًّا : So Thou send him with me as a helper (28:35).

رَدِفَ [aor. يَرْدِفُ inf. noun رَدْفٌ] : He rode behind him on the same beast; he or it followed him or it. رَدِفْتُهُ : I overtook him and outwent him. عَسَى أَنْ يَكُونَ رَدِفَ لَكُمْ : A portion of that which you desire to hasten may have drawn near to you or may have become close behind you (27:73). رَدْفٌ : A sequent of a thing; followers or assistants or auxiliaries; the night and the day because the one follows the other closely; the hinder part of anything; the buttocks particularly of a woman. رَدِيفٌ : One who rides behind another on the back of same beast. الرَادِفَةُ : The second blast that shall follow the first. تَتَّبِعُهَا الرَادِفَةُ : A second quaking shall follow it (79:8). مُرْدِفِينَ : (Following one another) Is the plural of مُرْدِفٌ which is act. part. from أَرْدَفَ مِنْ أَرْدَفٍ : Angels following one another (8:10). مُتْرَادِفٌ : Synonymous. أَلْفَاظٌ مُتْرَادِفَةٌ : Synonymous words

رَدَمَ [aor. يَرْدِمُ or يَرْدُمُ inf. noun رَدْمٌ] : He stopped up or closed a door, a gap or breach and the like; he stopped up by putting one thing upon another. رَدَمَ الثَّوْبَ : He patched or pieced a garment. رَدْمٌ : An obstruction; a barrier; a rampart or fortified barrier; a man in whom there is no good. ثَوْبٌ رَدِيمٌ : An old and worn out garment, patched and pieced. أَجْعَلُ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا : I will set up a barrier or rampart between you and them (18:96).

رَدِيَ [aor. يَرْدِي inf. noun رَدْيٌ] : He perished; he fell into a well; he

tumbled down, into a deep pit. **وَاتَّبَعَ هَوَاهُ فَتَرْدَى** : He followed his evil inclination and perished (20:17). **تَرْدَى** is syn. with **رَدَى** which also means he fell or tumbled down from a mountain into a deep pit; he perished; he died. **إِذَا تَرْدَى** : When he falls into the abyss of the fire of Hell; when he perishes; when he dies (92:12). **أَرْدَاهُ** : He caused him to perish or destroyed him. **إِنْ كِدْتَ تُتْرَدِينَ** : Verily thou almost caused me to perish or destroy me. **تَرْدَى** : He was or became overthrown. **الْمُتَرَدِّبَةُ** : That which falls from a mountain or an elevated place into a pit and dies; killed by a fall (5:4). **رِدَاءُ الشَّمْسِ** : The light and beauty of the sun. **رِدَاءُ الشَّبَابِ** : The beauty of youth.

رَذُلٌ [aor. **يَرْذُلُ** and **رَذِلٌ** aor. **يَرْذُلُ** inf. noun **رَذَالَةٌ**] **رَذُلٌ** and **رَذِلٌ** : He was or became low, base, vile or contemptible, in his aspect or circumstances or it (a thing) was or became bad, corrupt, abominable or disapproved. **أَرَذُلٌ** : He did a bad thing. **أَرَذَلَهُ** : He rendered him base low, mean or contemptible or he pronounced him so or pronounced the thing to be bad. **رَذَالٌ** and **رَذِيلٌ** : Mean, low, contemptible, corrupt. **أَرَذُلٌ** : Comparative noun meaning worse and worst. (plural **أَرَاذِلٌ** and **أَرَذُلُونَ**). **مِنْكُمْ مَنْ يُرَدُّ إِلَى** (أَرَذُلُونَ) : Who are driven or brought back to the worse or worst part of life or most contemptible part there of i.e. a state of decrepitude and dotage (16:71). **وَاتَّبَعَكَ الْأَرَذُلُونَ** : And the meanest follow thee (26:112). **وَالَّذِينَ هُمْ أَرَادُوا** : And those who are the meanest amongst us have followed thee (11:28).

رَزَقٌ [aor. **يَرْزُقُ** inf. noun **رِزْقٌ** and **رَزَقٌ**] **رَزَقَهُ اللهُ** : God gave him or granted him or bestowed upon him the means of subsistence; or supplied, provided or blessed him therewith. **رَزَقَ الطَّائِرُ فَرْحَهُ** : The bird fed its young one. **رَزَقَ الْأَمِيرُ جُنْدَهُ** : The commander gave the army their subsistence money or allowances or pay. **رِزْقٌ** : It (a place) was rained upon. **كُلُوا مِمَّا رَزَقَكُمُ اللهُ** : Eat of what God has given you or provided for you (5:89). **رَزَقَ فُلَانًا** : He was thankful to such a one or, acknowledged his beneficence. **تَجْعَلُونَ رِزْقَكُمْ** **تَكْذِبُونَ** : And do you make your thankfulness (or gratitude) to be that you disacknowledge the benefit received or do you

make the gratitude or thankfulness for your being provided with sustenance that you disacknowledge it (56:83), (تَجْعَلُونَ) or (تَجْعَلُونَ شُكْرَ رِزْقِكُمُ التَّكْذِيبَ) or do you make the denial thereof your means of subsistence. وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ : And Allah bestows His gifts on whomsoever He pleases without reckoning (2:213) or without fearing that anyone will call Him to account for it or without thinking (حِسَبٌ he thought) that He will bestow upon him or without his reckoning upon the supply. رِزْقٌ : A thing whereby one profits or from which one derives advantage; a gift; the means of subsistence or of the support and growth of the body (according to some a thing possessed and eaten by the deserving); a portion, share or lot, particularly of something good; a daily allowance of food and the like or subsistence money, pay or allowance of a soldier. كَمْ رِزْقِكَ فِي الشَّهْرِ : How much is thy monthly subsistence money or pay. الرَّزْقُ الْحَسَنُ : A thing that comes to a person without earning it or labouring for it. رِزْقٌ also means, rain. وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ : The man to whom the child belongs is responsible for their food and clothing (2:234). إِنَّ هَذَا لِرِزْقِنَا : Indeed this is our provision (or gift). (38:55). وَرَزَقْنِي مِنْهُ رِزْقًا حَسَنًا : And He has given me from Himself handsome provision (11:89). الرَّازِقُ (Its intensive is الرَّزَّاقُ) : The Supplier of the means of subsistence. إِنَّ اللَّهَ هُوَ الرَّزَّاقُ : Verily God is the Great Giver or Sustainer (51:59). الرَّازِقِينَ (plural of رَازِقٌ) : Thou art the Best of sustainers (5:115).

رَسَخَ [aor. يَرْسُخُ inf. noun رُسُوخٌ] : It (a thing). was or became firm steadfast, fixed, steady, or settled or established in its place. رَسَخَ فِي الْعِلْمِ : He became firmly rooted or grounded in knowledge. رَسَخَ حُبُّهُ فِي قَلْبِهِ : His love became fixed in his heart. رَسَخَ : It (said of rain) sank into the earth so that the moistures of the rain and the soil met together. رَاسِخٌ : Anything firm, steady, steadfast, settled or established in its place. جَبَلٌ رَاسِخٌ : A firm or firmly rooted mountain. لَهُ قَدَمٌ رَاسِخَةٌ فِي الْعِلْمِ : He has a firm footing in knowledge. الرَّاسِخُونَ is the plural of رَاسِخٌ which is

act. part.: Those who are firmly rooted in knowledge or science; those who have deep knowledge or firm grasp of or commit to memory, the Book of God (3:8).

رَسَلٌ [aor. يَرْسُلُ inf. noun رَسَالَةٌ and رَسَالًا] : He (a camel). was or became easy in pace; or it (hair) became lank, not crisp. رَسَلٌ فِي : He read (leisurely) and easily. (مُرَاسَلَةٌ inf. noun مُرَاسَلَةٌ) : He sent a Message or letter to him. أَرْسَلَ كِتَابًا : He sent a book. أَرْسَلَ إِلَيْهِمْ رُسُلًا : God sent His messengers. أَرْسَلْنَا إِلَيْهِمْ رُسُلًا : We sent Our Messengers to them (5:71). أَرْسَلَ عَلَيْهِ لِسَانَهُ : He let loose his tongue against him. أَرْسَلْنَا عَلَيْهِمْ رِجْزًا : We sent punishment upon (or against them). أَرْسَلَ فَلَانًا عَلَيْهِ : He set such a one on him or gave him mastery or authority or power over him. أَرْسَلَ عَلَيْهِمْ طَيْرًا : He (God) set or sent against them birds (105:4). إِنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ : We set the satans on disbelievers; or We give the satans power, complete authority or dominion over the disbelievers (19:84). أَرْسَلَهُ عَنْ يَدِهِ : He forsook or deserted him. رَسُولٌ (رُسُلٌ plural) : A messenger; مُحَمَّدٌ رَسُولُ اللَّهِ : Muhammad is the Messenger of Allah (48:30). رَسُولٌ is applied without variation to male and a female and to one and to two and to a plural number sometimes. Thus رَسُولٌ (as meaning a messenger, is like عَدُوٌّ and صَدِيقٌ in its being used alike a masculine and feminine and singular and dual and plural. فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ : And say we are the Messengers of the Lord of the worlds (26:17). In (20:48) we have فَقُولَا إِنَّا رَسُولَا رَبِّكَ : Say we are the (two) Messengers of God. (20:48) In (26:78). عَدُوٌّ is used as plural. فَانَّهُمْ عَدُوٌّ لِي إِلَّا رَبُّ الْعَالَمِينَ : They are all enemies to me, except the Lord of the worlds. رُسُلٌ (plural). ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا : Then We sent Our Messengers one after the other (23:45). رُسُلٌ is (syn. with رَسُولٌ) : One who is sent; a Messenger. إِنَّ صَالِحًا : That Salih is one sent by his Lord (7:76). مُرْسَلُونَ and مُرْسَلِينَ (plural). وَصَدَقَ الْمُرْسَلُونَ : And the Messengers spoke the truth (36:53). وَسَلَامٌ عَلَى الْمُرْسَلِينَ : And peace be upon The Messengers (37:182). مُرْسَلٌ is pass. part. and its feminine is مُرْسَلَةٌ and the plural of مُرْسَلَةٌ is مُرْسَلَاتٌ. وَالْمُرْسَلَاتِ عُرْفًا : By those sent forth to spread good (77:2). مُرْسَلٌ is act. part. from أَرْسَلَ,

(Its plural is مُرْسِلُونَ and مُرْسِلِينَ). اِنَّا مُرْسِلُوا النَّاقَةَ : We will send the she-camel (54:28). اِنَّا كُنَّا مُرْسِلِينَ : We have been sending the Messengers (44:6). مُرْسَلَةٌ is feminine of مُرْسَلٌ : Meaning a woman who sends a messenger. وَاِنِّي مُرْسِلَةٌ اِلَيْهِمْ بِهَدِيَّةٍ : And I am sending a messenger to them with a present (27:36). رَسَالَةٌ and رَسَالَةٌ (plural رَسَالَاتٌ and رَسَائِلٌ) : A message, written or oral; a letter. اَبْلِغْكُمْ رَسَالَاتِ رَبِّي : Also signifies a tract (plural رَسَائِلٌ). اَبْلِغْكُمْ رَسَالَاتِ رَبِّي : I deliver to you the messages of my Lord. رَسَلْتُ : Also the apostolic office or function (7: 69). فَمَا بَلَّغْتَ رَسَالَتَهُ : Thou hast not conveyed His Message (5:68). رَسُلٌ is syn with رَسَالَةٌ. رَسُلٌ : Gentleness or a deliberate or leisurely manner of acting or behaving. اِفْعَلْ كَذَا عَلَي رَسَلِكَ : Act thou at thine ease. مُرْسَلٌ when applied to a Hadith (حَدِيثٌ), means, the hadith of which the ascription is not traced up as to reach to a companion of the Holy Prophet (Peace be upon him).

رَسَا [aor. رَسَا inf. noun رَسَوًا and رَسُوًا] رَسَا الْجَبَلُ : The mountain was firmly established or fixed upon the ground. رَسَا also means, it (a thing) was or became stationary, at rest, fixed, fast, firm or steadfast. رَسَتِ السَّفِينَةُ : The ship cast anchor or became stationary upon the anchor. رَسَتْ اَقْدَامُهُمْ فِي الْحَرْبِ : They stood firm in war. رَسَوْتُ بَيْنَ الْقَوْمِ : I effected a reconciliation between the people. رَسَا الصَّوْمَ : He intended fasting. اَرَسَاهُ : He made it (a thing) to become stationary, fixed, fast, firm, steady or stable. وَاَرَسَاهُ الْجِبَالَ اَرْضَاهَا : And He made firm the mountains (79:33). رَاسٍ : (Act. part.) meaning, stationary, fixed, firm, steady or stable. جِبَالٌ رَاسِيَةٌ (feminine). رَاسِيَاتٌ and رَوَاسِيٌ are plurals. جِبَالٌ رَاسِيَةٌ and رَاسِيَاتٌ : Firm, fixed, steady mountains. اَرَسَاهُ : He made it (a thing) to become stationary, at rest, firm, fixed, fast or stable. قُدُورٌ رَاسِيَةٌ : A cooking pot that will not move from its place on account of its great size or being fixed in the ground. قُدُورٌ رَاسِيَةٌ : Cooking vessels fixed in their places (34:14). رَوَاسِيٌ : Firm, fixed mountains. وَجَعَلْنَا فِي الْاَرْضِ رَوَاسِيًا : And We placed in the earth firm mountains (21:32). مُرْسِيٌ may be used as an infinitive noun or noun of time or noun of place as also بِسْمِ اللّٰهِ مَجْرَهَا. مُرْسِيٌ : In the name of Allah be its course and its mooring or

casting anchor (11:42). أَيَّانَ مُرْسِلَهَا : When will it come to pass or what is the time of its taking place or when will it occur (7:188). مَرَسَى or مُرْسَى as stated above means the act of anchoring or the time or place of anchorage (a port and its plural is مَرَاسٍ). مَرَسَاةٌ is the anchor of a ship.

رَشَدٌ

[aor. رَشِدَ inf. noun رُشْدٌ and رَشَادٌ] and [aor. - inf. noun رَشَدٌ] : He took or followed a right course or way or direction; he held a right belief; was orthodox. اسْتَرَشَدَ signifies the same. رَشَدَ أَمْرَهُ : He took or followed a right course in his affair. لَعَلَّهُمْ يَرْتَدُّونَ : So they may fall on the right path (2:187). رُشْدٌ : Right course or action or guidance; rectitude; maturity of intellect and rectitude of actions and good management of affairs and right conduct combined with firmness. بَلَغَ رُشْدَهُ : He attained to years of discretion when he was able to take or follow a right course. وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ : Indeed We gave Abraham his guidance or right course (21:52). قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ : Surely, right (or right course) has become distinct from wrong (or wrong course) (2:257). فَإِنْ أَنْسْتُمْ مِنْهُمْ رُشْدًا : If you find in them maturity or soundness of judgement (4:7). رَشَدٌ means the same. فَأُولَئِكَ تَحَرَّوْا رَشَدًا : It is these who seek the right course (72:15). وَهِيَءَ لَنَا مِنْ أَمْرِنَا رَشَدًا : And Thou provide for us right guidance in our affair (18:11). لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا : I have no power to do you either harm or good. رَشَادٌ is syn. With رُشْدٌ and رَشَدٌ i.e. right course or procedure or way; guidance or rectitude or right belief etc. أَهْدِيكُمْ سَبِيلَ الرُّشَادِ : I will guide you to the path of rectitude or right conduct (40:39). Some say that رُشْدٌ relates to the things of the present life and to those of the life to come and رَشَدٌ only to those of the life to come but this distinction does not accord with Arabic idiom. رَاشِدٌ (act. part.) and رَشِيدٌ : One rightly guided; one who follows or takes the right course, the latter is more intensive of the two and is also applied to God meaning "Director to the right way." أَلَيْسَ مِنْكُمْ : Is there not among you one right - minded man (11:79). وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ : And the command of Pharaoh was not at all right (11:98). (رَاشِدٌ and رَاشِدِينَ are plural of رَاشِدٌ) ;

مُرْشِدًا (act. part.): Guide. **أُولَئِكَ هُمُ الرَّاشِدُونَ** (49:8). **فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا** Thou wilt find for him no helper, guide or friend (18:18). **أَرَشَدَهُ** : He made him to follow a right course or be directed him aright or to the right way.

رَصَدَ [aor. **يُرْصِدُ** inf. noun **رَصْدٌ** and **رَصْدَةٌ**] **رَصَدَهُ** : He lay in wait for him in the way; he wanted or waited for him and so **رَصَدَهُ** and **أَرَصَدَ** **لَهُ** **رَصْدٌ** and **مَرَصَدٌ** and **مِرْصَادٌ** , all signify the same i.e. a place where one lies in wait or watches foe and enemy; **رَصْدٌ** also means lying or one who lies in wait or ambush or a watcher; **يَجِدُ لَهُ شِهَابًا رَصْدًا** : Finds a shooting star in wait or ambush for him (72:10). **يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا** : Then He causes a guard to go before him and behind him (72:28). **رَصَدَ** Also means, a small quantity of rain and of herbage. **أَرَصَدَ لَهُ الْأَمْرَ** : He prepared for him the affair. **رَصَدَهُ بِالْخَيْرِ** : He watched or waited for him with what was good or evil, (**إِرْصَادٌ**) is inf. noun from **أَرَصَدَ** **وَأِرْصَادًا لِمَنْ** : I prepared for him punishment. **أَرَصَدْتُ لَهُ الْعُقُوبَةَ** . (**أَرَصَدَ** **لَهُ** **رَصْدٌ** : And prepare an ambush for him who warred against Allah and His Messenger (9:107). **مِرْصَادٌ** and **مَرَصَدٌ** : Hiding place; ambush. **قَعَدَ لَهُ بِالْمِرْصَادِ** and **قَعَدَ لَهُ بِالْمَرْصَدِ** : He lay in wait for him in the way. **أَنَا لَكَ بِالْمِرْصَادِ** : I am in the place of lying in wait for thee i.e. thou canst not escape me. Adeer says: **إِنَّ الْمَنَائِمَ لِلرِّجَالِ بِالْمَرْصَدِ** : Verily deaths are lying in wait or in a place of lying in wait for men. **وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ** : And lie ye in wait for them or at every place of ambush (9:5). **إِنَّ رَبَّكَ** **لَبِالْمِرْصَادِ** : Verily thy Lord is on the watch or lies in wait to punish them (89:15). **بَيْتُ الرَّصَدِ** : Observatory.

رَضِعَ [aor. **يُرْضِعُ** and **رَضَعَ** aor. **يُرْضِعُ** and **يُرْضِعُ** inf. noun **رَضَعًا** and **رَضَاعًا** and **رَضَاعًا** and **رَضَاعَةً** and **رَضَاعَةً**] **رَضِعَ الْوَالِدُ أُمَّهُ** : The child sucked the breast of his mother. **رَضِعَ اللَّوْمُ مِنْ ثَدْيِ أُمِّهِ** : He sucked meanness from the breast of his mother, i.e. he was born in meanness. **هُوَ يَرْضِعُ النَّاسَ** : He begs of men. **لَوْمٌ وَرَضِعٌ** : He was or became mean and he sucked from the teat of the she-camel and did not milk it lest anyone should know of his doing so and should ask of her milk. **رَضِعَتْ أَلْبَانُهَا** : Their milk became little in

quantity. رَضَعَهُ : He sucked with him or had him as his رَضِيعٌ i.e. foster-brother. أَرْضَعَتْهُ أُمُّهُ : His mother suckled him. أَرْضَعَهُ الْوَالِدُ : He caused the child to be suckled. يُرَضِعَنَّ أَوْلَادَهُنَّ (inf. noun رَضَاعَةٌ) : Shall give suck to their children (2:234). فَإِنْ أَرْضَعْنَ لَكُمْ : If they give suck to the child for you (65:7). لَيْتِمٌ رَاضِعٌ : A mean and ignoble person who sucks the teats of the she-camel so that nobody should know and ask milk of him. رَاضِعٌ : A mean or niggardly person. اسْتَرْضَعَ : He sought or engaged a wet-nurse. وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ : And if you desire to engage a wet-nurse for your children (2:234). اسْتَرْضَعْتُ الْمَرْأَةَ وَلَدِي : I wished that the woman should suckle my child. رَضِيعٌ : Foster-brother. هَذَا أَخِي مِنَ الرِّضَاعَةِ or هَذَا رَفِيقِي : This is my foster-brother. وَأَخَوَاتِكُمْ مِنَ الرِّضَاعَةِ : And your foster-sisters (4:24). رَضَاعَةٌ : Suckling. لِمَنْ أَرَادَ أَنْ يُتِمَّ الرِّضَاعَةَ : For those who desire to complete the suckling (2:234). رَاضِعٌ : Sucking the breast of his mother; a suckling; a mean and ignoble person. لَيْتِمٌ رَاضِعٌ : Mean and ignoble person who has sucked meanness from the breast of his mother; a beggar; one who eats the particles of food remaining between his teeth lest anything thereof should escape him. الرِّضَاعُ : Meanness. رَضِيعٌ also means, mean, ignoble. الرِّضَاعُ : Mean persons. مُرْضِعَةٌ (and مُرْضِعٌ) : A mother (or other woman) suckling or one having with her a child which she suckles. مَرَاضِعُ and مُرْضِعَاتٌ are plurals. وَتَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ : Every woman giving suck shall forget her suckling (22:3). وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ : And We had already ordained that he shall refuse the wet-nurses, or We had before forbidden foster-mothers for him. The difference between مُرْضِعٌ and مُرْضِعَةٌ according to some is that, whereas مُرْضِعٌ is used when the abstract quality is meant and مُرْضِعَةٌ when the actual action is meant, i.e. مُرْضِعَةٌ describes a woman in the actual act of giving suck; or مُرْضِعٌ signifies a woman who is about to suckle but has not yet suckled or who has a child with her whom she suckles and مُرْضِعَةٌ means a woman who is actually suckling, her teat being in the mouth of her child. It is in this sense perhaps that the word مُرْضِعَةٌ has been used in (22:3).

(plural of مُرَضِعٌ is مَرَاضِعُ and that of مُرَضِعَةٌ is both مُرَضِعَاتُ and مَرَاضِعُ as given above).

رَضِيَ originally رَضُوَ [aor. يَرْضِي inf. noun رُضِيَ and رَضِيَ and رَضًا and رَضِيٌّ and رَضْوَانٌ and مَرْضَاةٌ] عَنْهُ : He was pleased with him, regarded him with favour, liked him. رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ : Allah is well-pleased with them and they are well-pleased with Him (5:120). رَضِيَ الشَّيْءَ وَرَضِيَ بِهِ وَفِيهِ : He was pleased or content with the thing, liked it or approved it or preferred or chose it. رَضُوا بِالْحَيَاةِ الدُّنْيَا : They are content with or like the life of this world (10:8). رَضِيْتُهُ أَوْ رَضِيْتُ بِهِ : I was pleased with it, loved or liked it, chose or preferred it. رَضِيْتُ بِهِ صَاحِبًا : I was pleased with him, liked or approved him or chose or preferred him as a companion. رَضِينَا بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا : We are pleased with Allah as our Lord and with Islam as a religion and with Muhammad as a Prophet. رَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا : I have chosen or approved for you Islam as religion (5:4). رَضِيَ لَهُ قَوْلًا : With whose word He is well pleased or whose word of faith He approves or accepts (20:110). وَمَسَاكِنَ تَرْضَوْنَهَا : And dwellings which you love (9:24). ارْضَاهُ (inf. noun ارْضَاءٌ) : He or it made him to be pleased, contented or satisfied; he or it pleased him or satisfied him; he gave him that, with which he would be pleased. يُرْضُونَكُمْ بِأَفْوَاهِهِمْ : They would please you with their mouths. ارْتَضَاهُ بِخِدْمَتِهِ : He chose or preferred it; he loved or liked him for his service, or was inclined to it. إِلَّا لِمَنْ ارْتَضَى : Except for him whom He approves (21:29). دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ : Their religion which He has chosen for them (24:56). إِلَّا مَنْ ارْتَضَى مِنْ رَسُولٍ : Except to him whom He chooses, namely a Messenger (72:28). تَرَاضِيَا : They two agreed respecting it or both liked it or approved of it. إِذَا تَرَاضَوْا بَيْنَهُمْ : When they agree among themselves (2:233). تَرَاضٍ : Mutual agreement. فَصَالًا عَنْ تَرَاضٍ : Weaning the child by mutual agreement (2:234) إِنَّمَا الْبَيْعُ عَنْ تَرَاضٍ : Buying and selling is by mutual agreement. رَضْوَانٌ : Pleasure, to be pleased. رَضْوَانٌ مِنَ اللَّهِ : Allah's pleasure; Syn. with مَرْضَاةٌ. تَبْتَغِي مَرْضَاةَ أَزْوَاجِكَ : Thou seekest the pleasure of thy wives (66:2). مَرْضَاةٌ also means a cause or an occasion of being

pleased. **أَلْبَرُ مَرْضَاةٌ لِلرَّبِّ مَسْخَطَةٌ لِلشَّيْطَانِ** : Piety is a cause of the pleasure of the Lord and displeasure of Satan. **رَاضٍ** : Pleased, well-pleased, satisfied; regarding with good will or favour. **مَاتَ وَرَضِيَ رَبُّهُ عَنْهُ** : He died and his Lord was well-pleased with him. **رَاضِيَةً** (feminine) **لِسَعْيِهَا رَاضِيَةً** : Well pleased, with their labour (88:10) **عَيْشَةً رَاضِيَةً** : A state of life that is found pleasing, or with which one is pleased or that which is liked or approved (69:22). **مَرْضِيَّةٌ** is syn. with **رَاضِيَةً** meaning that with which one is pleased, that which is liked or approved or chosen, preferred or judged to be fit for a thing (feminine of **مَرْضِيٌّ**). **إِلَى رَبِّكَ رَاضِيَةً** (مَرْضِيٌّ) : To thy Lord well pleased with Him and He well-pleased with thee (89:29). **رَضِيَ** is syn. with **رَاضٍ** : Well-pleasing. **وَاجْعَلْهُ رَاضِيًا** : And make him, my Lord, well-pleasing, (to Thee) (19:7). **رَضِيَ** also means, one who is responsible, loving; a lover or friend; obeying or obedient.

رَطَبٌ [aor. **يَرُطِبُ** and **رَطَبٌ** aor. **يُرُطِبُ** inf. noun **رُطُوبَةٌ** and **رُطَابَةٌ**] : It was or became moist, sappy, juicy, soft, fresh or green. **رَطَبَتِ الْجَارِيَةُ** : The girl became soft or tender. **غُلَامٌ رَطَبٌ** : A boy or young man femininely soft or supple. **امْرَأَةٌ رَطْبَةٌ** : An unchaste woman. **رَطَبٌ** : Moist, sappy, juicy, soft, fresh or green. **وَلَا يَأْبِسُ إِلَّا فِي كِتَابٍ مُبِينٍ** : Nor anything green or dry but recorded in a clear Book (6:60). **رُطَبٌ** : Fresh ripe dates before they become dry. **هَذَا رُطَبٌ** : These are fresh ripe dates. **تُسَاقِطُ عَلَيْكَ رُطْبًا جَنِيًّا** : It will cause fresh ripe dates to fall upon thee (19:26).

رَعَبٌ [aor. **يَرْعَبُ** inf. noun **رُعْبٌ** and **رَعَبٌ**] : He feared; he was frightened; his bosom and heart were filled with fear; he was in a state of utmost fear. **رَعَبَ الرَّجُلَ** : He made him to fear; he frightened him. **رَعَبَ الْوَادِي** : The valley became filled with water. **رَعَبٌ** (inf. noun **رُعْبٌ**) : He charmed or fascinated. **رُعْبٌ** and **رُعْبٌ** : Fear, fright or terror; fear that fills the heart and bosom. **فَعَلَ ذَلِكَ رُعْبًا لَا رُغْبًا** : He did it out of fear, not from desire. **وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ** : And He cast fear into their hearts (33:27).

رَعْدٌ [aor. **يَرْعُدُ** and **يَرْعَدُ** inf. noun **رَعْدٌ** and **رُعُودٌ**] : The sky thundered. **رَعَدَ لِي فُلَانٌ وَبَرَقَ** : Such a one frightened or terrified

me. فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ : Wherein is thick darkness and thunder and lightning (2:20). رَعْدٌ : Thunder. جَاءَ بِدَاتِ الرَّعْدِ وَالصَّلِيلِ : He brought thunder and noise i.e. war. ذَاتُ الرَّوَاعِدِ : Calamity. فِي كِتَابِهِ رُعُودٌ وَبُرُوقٌ : In his book or letter are words of threat or threats.

رَعَى [aor. يَرعى inf. noun رَعَى and رِعَايَةٌ and مَرعى]. رَعَتِ الْمَاشِيَةَ : The cattle pastured by themselves. رَعَيْتُ الْإِبِلَ : I kept, tended or pastured the camels. رَعَى الْأَمِيرُ رَعِيَّتَهُ : The Amir ruled or governed his subjects. رَعَاكَ اللَّهُ : May God guard thee. رَعَى أَمْرَهُ : He was mindful or regardful of his affair. (أَوْ رَعَاهَا) أَرعى الْمَاشِيَةَ : He pastured the cattle. وَارْعَوْا أَنْعَامَكُمْ : And you pasture your cattle (20:55). رَاعَ الرَّجُلَ : He looked to him with kindness or he had regard for him. رَاعَ أَمْرَهُ : He watched his affair, he was mindful of his affair. رَاعَ النُّجُومَ : He watched the stars. رَاعَيْتُهُ سَمِعِي : I listened to him; I lent my ear to him. هُوَ لَا يَرعى إِلَى قَوْلِ أَحَدٍ أَوْ لَا يُرعى : He has no regard or he pays no heed to the talk of any one. رِعَايَةٌ : Guarding a person or thing; being mindful or regardful of him or it; managing or governing him or it. فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا : But they observed it not in due manner (57:28); they were not mindful or regardful of it. لَا تَقُولُوا رَاعِنَا : Do not say "Raina" i.e. look to us, have regard for us (2:105). رَاعٍ (plural رُعَاةٌ and رُعَاءٌ and رُعِيَانٌ and رِعَاءٌ) : A keeper or guard and pastor or shepherd, ruler, governor. حَتَّى يُصْدِرَ الرِّعَاءُ : Until the shepherds take away their flocks (28:24). وَالَّذِينَ هُمْ لِأَمَانَتِهِمْ وَعَهْدِهِمْ رَاعُونَ : Those who are watchful of their trusts and their covenants (23:9). The Holy Prophet is reported to have said, كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ : Every one of you is a governor or ruler and every one of you shall be questioned respecting those he governed (*Hadith*). وَالَّذِي أَخْرَجَ الْمَرْعى : Pasture; pasturage or place of pasture. And Who brings forth the pasturage (87:5).

رَغِبَ [aor. يَرغِبُ inf. noun رَغْبَةٌ and رَغْبٌ and رَغَبٌ] : He desired a thing. رَغِبَ فِيهِ : He desired it or wished for it. وَتَرغِبُونَ أَنْ تَنْكِحُوهُنَّ : And you desire to marry them (4:128). رَغِبَ عَنْهُ : He did not desire it; he turned away from it; he abstained from it; he

avoided it or shunned it; he forsook it. وَمَنْ يَرْعَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ : And who turns away from or shuns or forsakes the religion of Abraham (2:131). رَغِبَ إِلَيْهِ : He petitioned him; he supplicated him with humility or with sincerity or earnestness; or he humbled himself and made petition to him. وَالْإِلَىٰ رَبِّكَ فَارْغَبْ : And to thy Lord thou attend wholeheartedly (94:9). رَغِبَ بِنَفْسِهِ عَنْهُ : He held himself above or superior to him or it or preferred himself to him or it. وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ : Or they should not have preferred themselves to him or their lives to his life (9:120). يَدْعُونَنَا رَغَبًا وَرَهَبًا رَغَبٌ (inf. noun): Desire or wish or hope. (21:91). رَاغِبٌ : Desiring or wishing; one who desires. أَرَاغِبُ أَنْتَ عَنِ الْهَيْتَىٰ : Dost thou desire not or dost thou turn away from my gods (19:47). إِنَّا إِلَى اللَّهِ رَاغِبُونَ (plural): And to Allah do we turn in supplication (9:59).

وَإِذْ تُصِيبُكَ خِصَاصَةٌ فَارْجُ الْغَنَىٰ وَارْغَبْ إِلَى الَّذِي يُعْطِي الرِّغَابَ فَارْغَبْ

And when poverty befalls thee, then hope for competence and humble thyself to Him Who gives large gifts.

رَغِدًا [aor. يَرُغِدُ inf. noun رَغَدًا and رَغْدًا aor. يَرُغِدُ and يَرُغِدُ inf. noun رَغِدًا] : His life was or became ample in its means or circumstances or plentiful and easy and pleasant. فَلَانٌ : Such a one is toiling in his affair, he will not flag or be remiss. قَوْمٌ رَغَدٌ : A people enjoying a comfortable and pleasant life having plenty of every thing. يَأْتِيهَا رِزْقُهَا رَغَدًا : Its provisions came to it in plenty (16:113).

رَغَمًا [aor. يَرُغِمُ and رَغَمًا aor. يَرُغِمُ inf. noun رَغَمًا] : His nose close to dust i.e. he was or became humbled or abased. رَغَمْتُهُ : I made him to do a thing against his will; I did a thing against his will so as to anger him. رَغِمَهُ : He disliked it. رَاغَمَهُ : He forsook his family against their wish or deserted them. مَرَاغِمٌ and مَرَاغِمٌ : A road by travelling on which one separates oneself from one's people against their wish; a place to which one emigrates; a place of refuge; a place in which one goes to and fro, seeking the means of subsistence; a fortress or fortified place. يَجِدُ فِي الْأَرْضِ مُرَاغِمًا كَثِيرًا : He will find in the earth an

abundant place of refuge (4:101).

رَفَثَ [aor. **يَرْفُثُ** and **يَرْفُثُ** inf. noun **رَفْثٌ**. **رَفَثَهُ** : He broke it, or broke it into pieces; he crushed, brayed or pounded it; he crumbled or broke it in small pieces like as is done with lumps of dry clay and old and decayed bones. **رَفَثَ عُنُقَهُ** : He crushed or broke his neck. **رَفَثَ الْمَاءُ الْعَطَشَ** : The water broke the vehemence of thirst. **رَفَاثٌ** : An old, decayed bone or anything broken, broken into pieces, crushed, brayed, bruised or pounded; or broken into small pieces with the hand; a thing that has become old and worn out and crumbled or crushed or broken into small pieces or broken or crumbled particles, fragments or crumbs. The Arabs say: **هُوَ الَّذِي أَعَادَ الْمَكَارِمَ وَأَحْيَا رَفَاثَهَا وَأَنْشَرَ أَمْوَاتَهَا** : He is the person who has restored generous qualities or actions and revived such of them as had decayed and brought to life those that had become dead. **إِذَا كُنَّا عِظَامًا وَرُفَاثًا** : When we shall have become bones and broken particles (17:50).

رَفَثَ [aor. **يَرْفُثُ** inf. noun **رَفْثٌ** and **رَفَثٌ** and **رَفَثٌ** aor. **يَرْفُثُ** inf. noun **رَفْثٌ** : **رَفَثَ فِي كَلَامِهِ** : He uttered foul, unseemly, immodest, lewd or obscene speech in relation to a woman; he talked to a woman in or respecting coition. **رَفَثَ بِامْرَأَتِهِ أَوْ مَصَّهَا** : He compressed his wife, and kissed her and held amatory talk or conversation with her; and did any other similar act of such acts as occur in coition. **رَفَثَ إِلَى امْرَأَتِهِ** : He went into his wife. **رَفَثٌ**: Foul, unseemly, lewd talk or such talk respecting women or addressed to them; all acts and talks leading to and including coition such as amatory talk, kissing, caressing, embracing, compressing etc.; the removal of external impurities of the body by such actions as the paring of the nails and plucking out the hair of the armpit and shaving the pubes and the like. It is syn. with **إِفْصَاءٌ** : Going in to one's wife. **وَلَا رَفَثَ وَلَا فُسُوقَ فِي الْحَجِّ** : There will be no foul talk nor transgression during the Pilgrimage (2:198). **أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ** : It is made lawful for you to go in unto your wives on the night of the fast (2:188).

رَفَدَ [aor. يَرْفُدُ inf. noun رَفْدٌ and أَرْفَدَهُ and رَفَدَهُ : He gave him a gift; he aided, helped or assisted him; he aided, helped or assisted him by a gift or by some other thing; he held it fast. رَفَدَ الْجِدَارَ : He propped up the wall. رَفْدٌ : A gift; a gratuity; aid, help or assistance, help or assist by a gift or by some other thing; a lot, share or portion; a large drinking cup. هُوَ كَثِيرُ الْأَرْفَادِ : He is a person of many gifts. مَرْفُودٌ : Passive participle from رَفَدَ meaning he who is given a gift. بِئْسَ الرِّفْدُ الْمَرْفُودُ : Evil is the gift which shall be given them (11:100). رَافِدٌ : A giver of gifts; one who is next in station to a king and who occupies his place in his absence. الرِّافِدَانِ : The Tigris and the Euphrates.

رَفَّرَفَ or رَفَّرَفَ الطَّائِرُ or رَفَّ الطَّائِرُ : The bird expanded or flapped his wings without alighting. رَفَّرَفَ عَلَى الْقَوْمِ : He became affectionate to the people. رَفَّرَفَ : Coverlets for beds; beds; carpets; green pieces of cloth or pieces of a cloth of dark or an ashy dust colour that are spread; the redundant parts of beds; pillows or cushions, meadows or gardens; a window or an aperture for the admission of light. مُتَّكِنِينَ عَلَى رَفْرِفٍ خُضْرٍ : Reclining on green cushions (55:77).

رَفَعَ [aor. يَرْفَعُ inf. noun رَفْعٌ and رَفَعَهُ : He raised it; he elevated it; upraised it; uplifted it; he took it up; he raised him in rank or exalted him; he honoured him. رَفْعٌ is sometimes applied to corporeal things, meaning the raising or elevating a thing from the resting place; sometimes to a building, meaning its rearing up or making it high or lofty. اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ : Allah is He Who raised the heavens without pillars (13:3). إِذْ يَرْفَعُ إِبْرَاهِيمُ : When Abraham and Ismail raised the foundations of the House (2:128). رَفَعَ لِي الشَّيْءُ : The thing rose into view to me. رَفَعَ سَمَكَهَا : He (God) has raised the height thereof (79:29). وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ : And at the heaven, how it is raised high (88:19). رَفَعَ لَنَا صَخْرَةً عَظِيمَةً : A big stone was raised for us; i.e. rose into view or we stood near it or by it. وَرَفَعْنَا فَوْقَكُمْ : And We raised the mountain over you i.e. you stood near it, or the mountain rose into your view (2:64). رَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ :

He raised his parents on the throne (12:101) لَاتَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ : Do not raise your voices above the voice of the Prophet (49:3). وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ : He (God) has exalted some of you over the others (6:166). The Holy Prophet is reported to have said: إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْقُرْآنِ أَقْوَامًا وَيُخَضِّعُ أَقْوَامًا : Allah will raise, by means of this Qur'an some peoples, and humble or abase others (Majah). وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ : And the righteous work of man exalts him. فِي بُيُوتٍ أَدْنَى اللَّهِ أَنْ تَرْفَعَ : In houses about which God has ordained that they be exalted (24:37). بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ : But Allah exalted him to Himself (4:159). رَافِعٌ : Active participle from رَفَعَ : And will exalt thee to Myself (3:56). رَافِعَةٌ (feminine of رَافِعٌ) : Some it will bring low, others it will exalt (56:4). رَفِيعٌ : High, elevated, exalted, lofty or eminent in rank, condition or state; noble, honourable, applied to a man. هُوَ رَفِيعُ الْحَسَبِ (الْحَسِبُ) : He is high in respect of honour. رَفِيعُ الشَّانِ : High in respect of rank or station. رَفِيعُ الصَّوْتِ : High or loud in voice. رَفِيعُ الدَّرَجَاتِ (God is) of most exalted attributes (40:16). مَرْفُوعَةٌ : Passive participle. (feminine passive participle). وَالسَّقْفِ الْمَرْفُوعِ : And by the elevated roof (52 : 6) وَفُرُشٍ مَرْفُوعَةٍ : And noble spouses (56:35) رَفَعْتُ الرَّجُلَ : I traced up the man's lineage to his greatest ancestor. رَفَعْتُ إِلَى السُّلْطَانِ : I presented him to the King. رَفَعَ الْحَدِيثَ إِلَى النَّبِيِّ : He traced up or ascribed the tradition to the Holy Prophet, mentioning all the narrators in ascending order. رَفَعَتِ النَّاقَةُ لَبَنَهَا : The she-camel withheld her milk. رَفَعُوا الْحَرْبَ : They relinquished war.

رَفِقَ

[مَرْفَقٌ and مِرْفَقٌ and رَفِقٌ inf. يَرْفُقُ aor. : He was or became gentle, soft, tender, courteous or civil; or he behaved gently, softly etc. رَفَقَ بِهِ أَوْ عَلَيْهِ : He behaved gently or courteously with him. رَفِقَ (aor. يَرْفُقُ) and رَفُقَ also means, he was courteous, gentle or civil. رَفَقَ فُلَانًا : He struck the elbow of such a one. رَفَقَهُ : He helped him. رَافِقَهُ فِي السَّيْرِ : He became his companion in the walk. رَفِيقٌ : Companion or companions especially in journey; Companion or companions (used both as singular and plural); gentle, courteous, gracious or civil. حَسَنَ أَوْلِيكَ رَفِيقًا : They are

good and excellent companions (4:70). هَذَا رَفِيقٌ is also plural. هَذَا مَرَفِقٌ : This affair is easy or convenient to thee. مَرَفِقٌ : Elbow or elbow-joint (مَرَفِقٌ plural) ; a thing by which one profits or gains benefits or advantage; ease or comfort. يُهَيِّئُ لَكُمْ مِنْ أَمْرِكُمْ مَرَفِقًا : He (God) will provide for you comfort in this affair of yours; He will prepare for you a condition of your case by which you will profit (18:17). مَرَفِقُ الدَّارِ : Such conveniences of the house as the privy and the kitchen and the like. اسْتَرْفَقَ : He demanded or sought help. ارْتَفَقَ : He profited or gained benefit by him or it; he made use of it; he leaned upon the elbow of his arm or upon the pillow. مُرْتَفِقٌ : A place or thing upon which one leans with مَرَفِقٌ or elbow. حَسُنَتْ مُرْتَفِقًا : Excellent is the resting-place (18:32). فَأَغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ : And wash your faces and hands up to the elbows (5:7).

رَقَبَ

[aor. يَرُقُبُ inf. noun رَقَابَةٌ]. رَقَبَهُ : He looked, watched or waited for him or it; he guarded, kept or took care of it; was mindful or regardful of it. قَعَدَ يَرُقُبُ صَاحِبَهُ : He sat looking or waiting for his companion. وَلَمْ تَرْقُبْ قَوْلِي : And you did not wait for my word or had no regard for it (20:95). لَا يَرْقُبُونَ فِي مَوْمِنٍ إِلَّا وَلَا ذِمَّةً : They do not observe or have no regard for any tie of relationship or covenant (9:10). أَنَا أَرْقُبُ لَكُمْ اللَّيْلَةَ : I will keep watch for you tonight. رَقَبَ فُلَانًا : He put a rope upon the neck of such a one. تَرَقَّبَ and ارْتَقَّبَ are syn. with رَقَبَ and mean, he waited, or watched. فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ : So he went forth therefrom fearing, watchful (28:22). فَارْتَقِبْ إِنَّهُمْ مُرْتَقِبُونَ : So wait thou, they too are waiting (44:60), (مُرْتَقِبُونَ act. part. from ارْتَقَّبَ). رَقِيبٌ : Of the measure of فَعِيلٌ in the sense of فَاعِلٌ : A looker, watcher or waiter in expectation; a guardian, keeper or preserver; one stationed on an elevated place to keep watch; a spy or scout of an army; a watcher or an observer; a man's successor of his offspring or kinsfolk; the son of a paternal uncle; a species of serpent. كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ : Thou hast been the Watcher over them (5:118). إِنِّي مَعَكُمْ رَقِيبٌ : Surely, I wait with you (11:94). الرَّقَبَةُ : The neck; a slave, male or female. (رِقَابٌ plural). ذَنْبُهُ فِي رَقَبِهِ : His sin or crime on his neck, i.e. on

himself. فَكَّرَ رَقَبَةً : The emancipation of a slave (90:14;4:93). أَعْتَقَ اللَّهُ رَقَبَتَهُ : May God emancipate him. فَضْرَبَ الرِّقَابَ : Smite (their) necks (47:5). رَقِبَ = أَرَقِبَ : He became thick in the neck.

رَقَدَ [aor. يَرُقُدُ inf. noun رُقَادٌ and رُقُودٌ and رُقْدٌ] : He slept, whether by night or by day. مَا بِي رُقُودٌ : There is not any sleep in me. According to some, رُقُودٌ is by night and رُقَادٌ by day. رَقَدَ عَنْ ضَيْفِهِ : He did not pay attention to his guest. رَقَدَ عَنِ الْأَمْرِ : He held back from the affair. رَقَدَ الثَّوْبُ : The cloth or garment became old and worn out and of no use. رَقَدَتِ السُّوقُ : The market became stagnant or dull. رَقَدَ الْحَرُّ : The heat subsided. رُقُودٌ is plural of رَاقِدٌ which is act. part. from رَقَدَ and means asleep. وَهُمْ رُقُودٌ : And they are asleep (18:19). مَرَقَدٌ : A sleeping place. مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا : Who has raised us from our place of sleep? (36:53)

رَقِيَ [aor. يَرِيقُ inf. noun رِقَّةٌ] : It was or became thin, fine, delicate. رَقِيَ فِي : Parchment; thin skin upon which one writes; a white paper. رَقِيَ مَنَشُورٌ : On parchment unfolded (52:4). رَقِيَ لَهُ قَلْبُهُ : His heart became full of pity for him.

رَقِمَ [aor. يَرُقِمُ inf. noun رَقْمًا] : He wrote a book or letter; he sealed, stamped, imprinted or impressed. رَقِمَ الْكِتَابَ : He marked the writing with the dots or points and made its letters distinct or plain. رَقِمَ الثَّوْبَ : He figured, or decorated the garment or piece of cloth and made it striped. رَقِمْتُ الشَّيْءَ : I marked the thing so as to distinguish it from other things, as for instance, by writing and the like. رَقِمَ الْبَعِيرَ : He cauterized the camel. رَقِيمٌ : Any garment or piece of cloth figured, variegated or decorated with a certain decoration, such as is a mark; a book or writing. الرَّاقِمُ : Writing; inscription. According to some commentators, a tablet wherein were inscribed or engraved the names of the dwellers of the cave and their ancestry and their story which was put up on the door of the cave in which they took refuge; or the name of the town or village from which they came, or the name of the mountain or the valley in which the cave was situated, or the name of the mountain or the valley in which the

cave was situated, or the name of their dog. **أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ** : The people of the cave and the inscription (18:10). **مَرْفُومٌ** : Written; sealed, stamped or imprinted; a writing marked with dots or points. **كِتَابٌ مَرْفُومٌ** : A written Book; a sealed and stamped Book (83:21). **دَابَّةٌ مَرْفُومَةٌ** : A cauterized beast. **أَرْضٌ مَرْفُومَةٌ** : A land in which there is little herbage. **دَاهِيَةٌ رَقِيمَةٌ** : A great calamity.

رَقِيَ [aor. **رَقِيَ** inf. noun **رُقْيٌ** and **رُقْيٌ**] **رَقِيَ الْجَبَلَ وَالْيَهُ وَفِيهِ وَارْتَقَى** : He ascended the mountain. **رَقَاهُ** (aor. **رَقِيَ** inf. noun **رُقْيَةٌ**) : He charmed him or fascinated him by uttering a spell. **رَاقٍ** : (Act. part) One who charms, a charmer; one who ascends. **وَقَبِلَ مَنْ رَاقٍ** : And it is said: Who is the wizard or charmer (to save him)? (75:28); who will ascend with it? **رُقْيَةٌ** : A charm or spell, either uttered or written. **رَقَاءٌ** : A charmer or one who habitually practises charming; one who ascends mountain often and much. **إِذَا تَرَقَّى** is the plural of **تَرَقُّوَةٌ** which means collar-bone. **إِذَا تَرَقَّى فِي الْعِلْمِ** : When it comes up to the throat (75:27). **أَوْ تَرَقَّى فِي** : He rose step by step in knowledge. **مِرْقَاةٌ** : A ladder. **أَوْ تَرَقَّى فِي السَّمَاءِ** : Or thou ascend up into heaven (17:94). **وَلَنْ نُؤْمِنَ لِرُقْيِكَ** : And we will not believe in thy ascension (17:94). **فَلْيَرْتَقُوا فِي الْأَسْبَابِ** : So let them ascend with the means (38:11).

رَكَبَ [aor. **يَرْكَبُ** inf. noun **رُكُوبٌ** and **مَرْكَبٌ**] **رَكَبَ الدَّابَّةَ أَوْ عَلَى الدَّابَّةِ** : He rode or rode up; he mounted or mounted upon the beast. **رَكَبَ الْبَحْرَ** : He voyaged upon the sea. **رَكَبَ السَّفِينَةَ** : He went on board the ship. **رَكَبَ الطَّرِيقَ** : He went up, trod or travelled the road. **رَكِبْتُ آثَرَهُ** : I followed close after him. **رَكِبَ ذَنْبًا** : He committed a sin. **رَكِبَ رَأْسَهُ** : He went at random. **رَكِبْتُ الدِّينَ** : I became much in debt. **رَكِبَ هَوَاهُ** : He followed and submitted to his desire. **فَإِذَا لَتَرَكِبْنَ** (29:66). **رَكِبُوا فِي الْفُلِكِ** : And when they go on board a ship (29:66). **طَبَقًا عَنْ طَبَقٍ** : You shall surely go on from one stage to another (84:20). **رَاكِبٌ** : Riding; a rider (**رُكَّابٌ** and **رُكَّابَانٌ** and **رُكُوبٌ** and **رُكُوبَانٌ** are plurals). **فَرَجَالًا أَوْ رُكْبَانًا** : Then on foot or riding (2:240). **وَالرَّكُوبُ أَسْفَلَ مِنْكُمْ** : And the cavalcade or caravan was below you (8:43). **فَمِنْهُمْ رُكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ** : Some of them they use for riding

and some of them they eat (36:73). رَكَابٌ : Camels used for riding. رَكَابٌ : Neither horses nor camels. رَكَابٌ has no proper singular; the word used for singular is رَاحِلَةٌ. رَكَابُ السَّحَابِ : The winds. رَكَوْبٌ and رَكَوْبَةٌ : A beast that is ridden. مَالَهُ رَكَوْبَةٌ وَلَا حَمُولَةٌ وَلَا حَلُوبَةٌ : He has not a she-camel to ride, nor one to carry burdens, nor one to be milked. رَكَبَهُ : He set or put one part of it upon another; he composed, fashioned (or constituted) it, or put it together. فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ : And He composed thee after what form He would (82:9). تَرَكَبَ السَّحَابُ : The clouds were or became heaped or piled up one above or upon another. حَبًّا مُتَرَكَبًا : Clustered grain (6:100).

رَكَدَ [aor. يَرُكِدُ inf. noun رُكُودٌ] : The water or wind became still or motionless. رَكَدَتِ السَّفِينَةُ : The ship became motionless. رَكَدَ الْقَوْمُ : The people were or became still, motionless or silent. مَاءٌ رَاكِدٌ أَوْ رِيحٌ رَاكِدَةٌ : Motionless water or wind. (رَاكِدَةٌ plural of رَوَاكِدٌ). فَيُظَلِّلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ : So they become motionless upon its surface (42:34).

رَكَزَ [aor. يَرُكِّزُ inf. noun رُكُزٌ] : He stuck or fixed the spear into the ground upright. رَكَزٌ : A sound or a low sound; a sound that is not vehement; a whisper; a sound that one hears from afar; an intelligent, far-hearing, liberal man; a learned, intelligent or generous man. أَوْ تَسْمَعُ لَهُمْ رَكْزًا : Or thou hear even a whisper of them (19:99).

رَكَسَ [aor. يَرُكِّسُ inf. noun رُكْسٌ] [as also أَرَكَسَهُ] : He turned it over or upside down. وَاللَّهُ أَرَكَسَهُمْ بِمَا كَسَبُوا : God has over-thrown them because of what they earned (4:89) or it means God has dispersed them for what they have done. أَرَكَسَ اللَّهُ عَدُوَّكَ : May God overturn thine enemy upon his head; or change or reverse the condition of thine enemy. أَرَكَسَ فِي الشَّرِّ : He turned him back or caused him to return, to evil. رُكْسٌ : (1) Dirt, filth; (2) an unclean, dirty or filthy thing.

رَكَضَ [aor. يَرُكِّضُ inf. noun رُكْضٌ] : He struck with his leg or foot. رَكَضَ الطَّائِرُ : The bird moved its wings in flying. رَكَضٌ signifies the act of moving the wing; the act of impelling; the act of urging a

horse to run by striking with foot or leg. رَكَضْتُ الْفَرَسَ بِرَجْلِي : I urged the horse to run with my foot or leg. رُكِّضَ الْفَرَسُ فَرَكَضَ هُوَ : The horse was urged to run and he ran. رَكَضَ الرَّجُلُ : The man fled and ran. إِذَا هُمْ مِنْهَا يَرْكُضُونَ : Lo, they fled from it (21:13). أَرْكُضْ بِرِجْلِكَ : Strike and urge (the beast) with thy foot (38:43).

رَكَعَ

[aor. يَرْكَعُ inf. noun رُكُوعٌ]: He bowed down; he lowered his head. Imam Raghīb adds that it is sometimes to denote humility and self abasement, either in worship or in other cases; he prayed. رَكَعَ إِلَى اللَّهِ : He humbled himself to God; he completely turned towards God and worshipped Him alone. وَارْكَعُوا مَعَهُ : And bow down with those who bow (2:44). وَارْكَعِي مَعَ الرَّائِعِينَ : And prostrate thyself and worship (God alone) with those who worship (3:44). رُكَّعٌ and رَاكِعِينَ and رَاكِعُونَ (رَاكِعٌ are all plurals). Bowing or one who bows down; prostrating himself in thanksgiving, praying. وَخَرَّ رَاكِعًا وَأَنَابَ : And he fell down bowing in worship and turned (to Him) (38:25). وَالرُّكَّعِ وَالسُّجُودِ : And those who bow down and fall prostrate in Prayer (2:126). وَالرَّائِعُونَ السَّاجِدُونَ : And those who bow down and fall prostrate in Prayer (9:112). The famous pre-Islamic poet Nabigha says: رَبُّ رَاكِعٍ إِلَى رَبِّ الْبَرِيَّةِ سَيَبْلُغُ عُذْرًا أَوْ نَجَاةً مِنْ أَمْرٍ بِهِ : He who worships God alone, The Creator of the world, will have a good plea and will obtain salvation from Him. رَكَعَتِ النَّخْلَةُ : The palm-tree inclined. رَكَعَ also signifies, he became poor after richness or sufficiency and his condition became lowered or abased.

رَكَمَ

[aor. يَرْكُمُ inf. noun رَكْمٌ] : He heaped up, piled up, accumulated i.e. he collected together the thing and put one part of it upon another. رُكَّامٌ and رُكَّمٌ and مَرَاكِمٌ and مَرَكُومٌ means the same thing. مَرَكُومٌ : Passive Participle. سَحَابٌ مَرَكُومٌ : Clouds piled up (52:45). ثُمَّ يَجْعَلُهُ رُكَّامًا : Then He piles them up (24:44). فَيَرْكُمُهُ جَمِيعًا : And He heaps them up all together (8:38)

رَكَنَ

[aor. يَرْكُنُ and رَكَنَ aor. يَرْكُنُ inf. noun رُكُونًا] إِلَيْهِ : He inclined to him or it; he relied upon him or it so as to be or become easy or quiet in mind; he was or became firm, still, grave, staid,

sedate or calm. وَلَا تَرْكُنُوا إِلَى الَّذِينَ ظَلَمُوا : And do not incline towards those who do wrong (11:114). رَكَنَ فِي الْمَنْزِلِ : He kept tenaciously to the place of alighting or abode and did not relinquish it. رُكْنٌ : Side or outward part of a thing; a stay or support, أَوْ أَوَى إِلَى رُكْنٍ شَدِيدٍ : Or that I could betake myself to a mighty support (11:81); a thing whereby one takes support, such as an army or force or military power, فَتَوَلَّى بِرُكْنِهِ : So he turned away in the pride of his power (51:40); a man's kinsfolk or clan; a man's people or party; persons by whom he is aided and strengthened; a noble or high person, هُوَ رُكْنٌ مِنْ أَرْكَانِ قَوْمِهِ : He is an important person among the great men of his people; might and resistance; an affair of great importance, a formidable event; the essence of a thing whereby it subsists. أَرْكَانُ الصَّلَاةِ means the fundamentals of Prayer without which it is incomplete.

رَمَّ [aor. يَرُمُّ and inf. يَرُمُّ noun مَرْمَةٌ and مَرَّمٌ]. رَمَّ الْأَمْرَ : He put right the affair. رَمَّ الْبِنَاءَ : He repaired the foundation (and مَرَّمَهُ). كُنَّا أَهْلُ ثَمَمِهِ. (رَمَّمَهُ). : We were the fit persons to put it into a good or proper state. رَمَّ سَهْمَهُ : He looked at his arrow until he made it even. رَمَّ الشَّيْءَ : He ate the thing. (رَمَّمَهُ and inf. يَرُمُّ aor. رَمَّ الْعِظْمَ : The bone became old and decayed. رَمِيمٌ (Act. Part.): (1) Decayed and old bone or bones.

أَمَّا وَالَّذِي لَا يَعْلَمُ السِّرَّ غَيْرُهُ وَيُحْيِي الْعِظَامَ الْبَيْضَ وَهِيَ رَمِيمٌ

Verily, by Him beside Whom none knows the secret and Who quickens the white bones when they are old and decayed. مَنْ يُحْيِي : Who quickens the bones when they are old and decayed? (36:79); (2) anything old and decayed or worn-out. أَحْيَا رَمِيمَ الْمَكَارِمِ : He revived what had become decayed of good qualities or practices.

رَمَحَ [aor. يَرْمَحُ inf. noun رَمْحٌ] رَمَحَهُ : He thrust or pierced him with a spear or lance. رَمَحَتْهُ الدَّابَّةُ : The beast kicked him with his hind leg. رَمَحَ الْبَرْقُ : The lightning gleamed with gleams of light. رَمَحٌ (plural رَمَاحٌ) : A spear or a lance. تَنَالَهُ أَيْدِيكُمْ وَرِمَاحُكُمْ : Which your hands and your lances can reach (5:95). كَسَرُوا بَيْنَهُمْ رُمَحًا : They

broke a spear between them i.e. mischief or enmity happened among them. هُمْ عَلَى بَيْنِ فُلَانِ رُمُحٍ وَاحِدٍ : They are in league against the sons of such a one as one man. رِمَاحُ الْعُقْرَبِ : The stings of scorpions. نَاقَةٌ ذَاتُ رُمُحٍ : A fat she-camel.

رَمَدَ [aor. يَرْمُدُ inf. noun رَمْدٌ] : They perished or became like رمادُ i.e. ashes. رَمَدَ عَيْشُهُمْ : Their life perished. رَمَدَتِ الْغَنَمُ : The sheep or goats perished by reason of cold. رَمَدَ الْقَوْمَ (aor. يَرْمُدُ and يَرْمُدُ) : He destroyed the people and rendered them like ashes. رَمَادٌ : Ashes. كَرَمَادٍ اِشْتَدَّتْ بِهِ الرِّيحُ : Like the ashes on which the wind blows violently (14:19). هُوَ كَثِيرُ الرَّمَادِ : He has many ashes of the cooking-pot i.e. he is very hospitable.

رَمَزَ [aor. يَرْمِزُ and يَرْمِزُ inf. noun رَمَزٌ] : He made a sign or indication, he made a sign by movement of the lips, brows, tongue, head, or hand; allude to. رَمَزَ إِلَيْهِ : He made a sign to him with the lips or eyebrow etc. رَمَزَتْهُ الْمَرْأَةُ : The woman made a sign to him. كَلَّمَهُ رَمَزًا : He talked to him by making signs etc.; he talked to him in whisper. رَمَزَ : Making sign with the hand or head or by movement of the eyes or lips; whisper. ثَلَاثَةَ أَيَّامٍ إِلَّا رَمَزًا : For three days except by signs (3:42).

رَمَضَ [aor. يَرْمِضُ inf. noun رَمَضٌ] : The earth became intensely hot. رَمِضَ يَوْمَنَا : Our day became very hot. رَمِضَ الصَّائِمُ : The inside of the fasting man became very hot with thirst owing to heat. شَهْرُ رَمَضَانَ : The month of Ramadhan (month of fasting). It is the ninth month of the Islamic calendar. Its ancient name was نَاتِقٌ : It is so called because perhaps when they changed the names of the months from their ancient names, they named them according to the seasons in which they fell and this month (نَاتِقٌ or رَمَضَانَ) agreed with the days of vehement heat. Or it is so named because fasting in this month causes heat and burning due to thirst or perhaps because worship and devotion in this month produce in the heart of the believer that warmth of love for his Creator which burns away all traces of sins and moral impurities. This meaning is corroborated by a saying of the Holy Prophet (Asakir and

Merdwaih as quoted by Fath-ul-Qadir. فِيهِ أَنْزَلَ فِيهِ الْقُرْآنُ : The month of Ramadhan is that in which the Holy Qur'an was sent down (2:186).

رَمَنَ : And dates and pomegranates (55:69). رَمَانٌ : The pomegranate.

رَمَى [aor. رَمَى inf. noun رَمَى] : He cast, threw or flung the thing. رَمَى السَّهْمَ عَنِ الْقَوْسِ : He shot the arrow from the bow. رَمَاهُ بِحِجَارَةٍ : He cast stones at him; he pelted him with stones. وَمَا رَمَيْتَ إِذْ رَمَيْتَ : And thou threwest not when thou didst throw (8:18). تَرْمِيهِمْ بِحِجَارَةٍ : Casting stones at them or striking them against stones (105:5). إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ : It throws up sparks like castles (77:33). رَمَاهُ : He accused him, calumniated him. وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ (24:7). رَمَاهُ بِسُوءٍ : He cast an evil imputation upon him; he accused or suspected him of evil. ثُمَّ يَرْمِي بِهِ بَرِيئًا : Then imputes it to an innocent person (4:113). رَمَاهُ اللَّهُ بِدَاهِيَةٍ : God smote him with a calamity. رَمَاهُ بِلِسَانِهِ : He spoke against him. رَمِيَّةٌ : A single throw.

رَهَبَ [aor. يَرْهَبُ inf. noun رَهَبٌ and رُهْبٌ and رَهْبٌ and رَهْبَةٌ and رُهْبَانٌ] : He feared or he feared with caution. رَهَبَ مِنْهُ and رَهَبَهُ : He feared him or it, or he feared him or it with caution. فِي قَلْبِي مِنْهُ رَهْبَةٌ أَوْ رَهْبٌ : In my heart is fear of him or it. هُمْ لِرَبِّهِمْ يَرْهَبُونَ : Who fear their Lord (7:155). أَرْهَبَهُ : He or it frightened him or caused him to fear, or disquieted him or agitated him by frightening. تُرْهِبُونَ بِهِ : Whereby you frighten the enemy of Allah (8:61). اسْتَرْهَبَهُ : He frightened him; he called forth fear of him, so that men feared him. وَاسْتَرْهَبُوهُمْ : And frightened them; struck them with awe (7:117). رَهْبٌ (inf. noun): Fear, cautious fear. وَأَضْمَمُ : And press the arm toward thyself that thou be not afraid (28:33). رَهْبٌ (inf. noun): Fear, cautious fear. يَدْعُونَنَا رِعْبًا وَرَهْبًا : And they called on Us in hope and fear (21:91). لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ : Certainly, they have greater fear of you in their hearts (59:14). رُهْبَانٌ (plural of رَاهِبٌ) : Fearing; those who fear or fear with

caution; Christian monks; ascetics or religious recluses. مِنْهُمْ : Of them are savants and monks (5: 83) تَرَهَّبَ : He became رَاهِبٌ i.e. one who devotes himself to religious practices. رَهْبَانِيَّةٌ : Monkery; monasticism, asceticism; excess in religious exercise and discipline, or detachment from mankind; or it may be from رَهْبَانٌ signifying "excessively fearful" (as also رَهْبَانِيَّةٌ). The Holy Prophet is reported to have said: لَا رَهْبَانِيَّةَ فِي : There is no asceticism in Islam. Again عَلَيْكُمْ بِالْجِهَادِ فَإِنَّهُ : The waging of war against evil is obligatory upon you for it is the asceticism of my people. وَرَهْبَانِيَّةٌ ابْتَدَعُوهَا : And monasticism which they innovated (57:28).

رَهْطٌ [aor. يَرْهَطُ inf. noun رَهْطٌ] : The people collected. رَهْطٌ : A man's people and tribe consisting of his nearer relations, هُمْ : They are his tribe and his people closely related. أَرْهَطِيْ أَعَزُّ : Is my tribe mightier with you than Allah (11:93); A number of people less than ten among whom there is no woman. وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ : And there were in the city a party of nine persons; a number from seven to ten; or from three to ten (27:49). The word also means, an enemy.

رَهَقَ [aor. يَرْهَقُ inf. noun رَهَقٌ] : He was or became stupid and frivolous; he did wrong and abominable things; he told a lie; he hastened to do a thing. رَهَقَهُ : It reached or overtook him or it; he followed him and was about to overtake him; it covered him or it. رَهَقْتُ إِثْمًا : He did to him that which he disliked. رَهَقَهُ بِمَا يَكْرَهُ : I committed a sin. رَهَقَهُ الدَّيْنُ : Debt covered him. وَتَرَهَقَهُمْ ذَلَّةٌ : And ignominy shall cover them (10:28). أَرْهَقَهُ : He compelled or urged him to do a thing which he had not the power to do. أَرْهَقَهُ : He made wrong to come upon him or overtake him or befall him. أَرْهَقَهُ طُغْيَانًا : He imposed upon him excessive disobedience, or he oppressed him with excessive disobedience, or caused him trouble through rebellion. فَخَشِينَا أَنْ يُرَهَقَهُمَا طُغْيَانًا وَكُفْرًا : And we feared lest he should cause them trouble through rebellion and disbelief, or he should oppress them by rebellion and disbelief, or he should impose upon them

insolence and disbelief (18:81). **أَرْهَقَهُ عُسْرًا** : He constrained him to do a difficult thing. **سَأَرْهَقُهُ صَعُودًا** : I shall constrain him to a difficult ascent (74:18). **رَهَقًا** : Wrong doing; injustice; unjust or tyrannical conduct; sin; levity; compelling or urging a person to do a thing which he is not able to do; folly; arrogance; ignorance. **فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا** : He shall not fear loss or injustice (72:14).

رَهَنَ [aor. **يَرَهْنُ** inf. noun **رَهْنٌ** or **رُهُونٌ**]. **رَهَنَ الشَّيْءَ فَلَانًا أَوْ عِنْدَ فَلَانٍ** : He deposited the thing with him to be in lieu of that which he had taken or received from him; he deposited the thing with him as a security for a debt; he pledged the thing to him or with him as also **أَرْهَنَهُ الشَّيْءَ** . **رَهَنَ** (inf. noun **رُهُونٌ**) : He was or became lean or emaciated. **رَهَنَ بِالْمَكَانِ** : He remained, stayed or dwelt in the place. **رَهَنْتُهُ لِسَانِي** : I made my tongue to be as though it were a pledge to him, to be restrained or used for his sake. **رَاهِنٌ** is one who deposits or gives something with a person as a pledge or security for a debt he takes from him or in lieu of that which he receives from him. **مُرْتَهِنٌ** is one who receives that security or pledge. **إِزْتَهَنَ مِنْهُ** : He received or took some thing from him as a pledge or security for a debt he incurred from him. **رَهْنٌ** and **رَهِينٌ** and **رُهُونٌ** : A thing pledged; deposited as a pledge or security in lieu of or by reason of a debt incurred. **كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ** : Every man stands pledged for what he has earned (52:22). **رَهِينَةٌ** (feminine of **رَهْنٌ**) : **كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ** : Every soul is pledged for what it has earned (74:39). Also **ة** is added to **رَهِينٌ** to give intensiveness to its signification. **رَهَانٌ** is inf. noun from **رَاهَنَ** and means the act of pledging; also the thing pledged being syn. with **رَاهِنٌ**. **فَرِهَانٌ مَّقْبُوضَةٌ** . **رَاهِنٌ** : Then let there be a pledge with possession (2:284).

رَاحَ [aor. **يَرِاحُ** inf. noun **رِيحٌ**] : It (a day) was violently windy. **رَاحَ** : The wind entered the house. **رَاحَ** (aor. **يَرِاحُ** inf. noun (رَوْحٌ) : It was or became cool and pleasant by means of the wind. **رَاحَ** (aor. **يَرِاحُ** inf. noun **رَاحٌ**) : He was or became brisk, lively, active, prompt or quick. **رَاحَ** (aor. **يَرُوحُ** inf. noun **رَوَاحًا**).

رَاحَ عِنْدَهُمْ or رَاحَ الْقَوْمَ : He went to the people in the evening or in the afternoon, or he went to them at any time. الْرَوَاحُ (inf. noun) means both going in the last or latter part of the day and going at any time of the night or day. عُدُّوْهَا شَهْرٌ وَرَوَّاحُهَا شَهْرٌ : Its morning course was a month's journey and its evening course was a month's journey (34:13). رَاحَتْهُ الرِّيحُ : The wind smote it. (رَبَّحَ inf. noun رَوَّحَ and aor. يَرَّاحُ inf. noun رَاحَ الشَّيْءَ) : He smelt the thing; he perceived its smell. The Holy Prophet is reported to have said: مَنْ قَتَلَ نَفْسًا مُعَاهِدَةً لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ : He who slays a person with whom he is on terms of peace, or who has been given pledge of peace, will not perceive the odour of Paradise. رَاحَ مِنْكَ مَعْرُوفًا : He obtained from thee a favour. اِرْبَحَ : He drove back the camels in the evening (or afternoon from their place of pasture to their nightly resting place). حِينَ : When you bring them home in the evening and when you drive them forth to pasture in the morning (16:7). رَوْحٌ : A gentle wind; a breeze; breath; joy, happiness; rest or ease from grief or sorrow; mercy of God. إِنَّهُ لَا يَأْتِسُّ مِنْ رَوْحِ : None despairs of God's mercy (12:88). رَيْحَانٌ : A certain plant of sweet odour; scented herbs; bounty or gift or favour of God; sustenance. فَرَوْحٌ وَرَيْحَانٌ : Then (for him is) comfort and fragrance of happiness (56:90). رَيْحَانٌ also means offspring. The Holy Prophet has used in a tradition the word رَيْحَانَتِي i.e my two descendants, about Hasan and Hussain. رُوحٌ : The soul, spirit or vital principle; inspiration; revelation; Word of God; the Holy Qur'an; angel; joy and happiness and mercy of God. أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ : Which He sent down to Mary, and a mercy from Him (4:172) يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ : He (God) sends down the angels with revelation (16:3) يَسْتَلُونَكَ عَنِ الرُّوحِ : They ask thee concerning the soul (17:86). وَنَفَخَ فِيهِ مِنْ رُوحِهِ : And He breathed into him of His Spirit (32:10). فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا : We sent to her Our angel (19:18) يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا : On the day when the Spirit and the angels will stand in rows (78:39). رُوحٌ الْقُدُسِ : The holy or blessed Word of God, or the Spirit or angel of holiness. The expressions generally taken to signify the angel Gabriel

(2:88). The Spirit, Faithful to the Trust, has descended with it (26:194). This expression is also generally taken to signify the angel Gabriel. رِيحٌ : Wind; breath of air. رِيحٌ : رِيحٌ عَاصِفٌ : Flatulence scent; smell; fragrance. رِيحٌ عَاصِفٌ : There overtakes them a violent wind (10:23). اِنِّي لِاجِدُ رِيحَ يُوْسُفَ : I feel the scent of Joseph (12:95); power, or force; prestige, predominance; turn of good fortune. تَذَهَبَ رِيحُكُمْ : Your power or prestige or predominance will depart (8:47); aid against the enemy or victory or conquest; a good, sweet or pleasant thing. رِيَاخٌ (plural). هُوَ الَّذِي يُرْسِلُ الرِّيَّاحَ : He is Who sends the winds (7:58); the plural generally used in a good sense, and the singular in an evil sense. اِذْ هَبَّتْ رِيَا حُكَ فَاعْتَنِمَهَا : When thy good fortune comes or turn of good fortune comes, avail thyself of them. The Holy Prophet is reported to have said اَللّٰهُمَّ اجْعَلْهَا رِيَا حًا وَّ لَا تَجْعَلْهَا رِيْحًا : O Lord, make it to be winds and make it not to be a wind. فَلَانَ يَحِيْلُ مَعَ كُلِّ رِيْحٍ : Such a one turns with every wind. فَلَانَ كَالرِّيْحِ الْمُرْسَلَةِ : Such a one is very generous. رَجُلٌ سَاكِنٌ الرَّيْحِ : A man who is calm, sedate or staid.

رَهَا [aor. يَرَهُو inf. noun رَهُوٌ] : He parted his legs or made a parting between his legs. رَهَا فِي السَّيْرِ : He was gentle in going. رَهَا فِي السَّيْرِ (Going easily). جَاءَتْ الْاِبِلُ رَهُوًا : The camels came following one another or pacing along gently or quietly. رَهُوٌ : Being still, quiet, motion-less, calm, allayed). فَعَلَ ذَلِكَ سَهُوًا رَهُوًا : He did that quietly or calmly, without being hard. اَعْطَيْتَهُ رَهُوًا : I gave him voluntarily without being asked. رَهَا الطَّائِرُ : The bird spread his wing without flapping them. رَهُوًا : An intervening space between two things; a depressed place where water collects; an elevated place or tract of ground; a way through a market place, at the sides of which sit the sellers. بَنَرٌ رَهُوٌ : A well wide in the mouth; a thing dispersed or scattered; still, quiet. وَاْتَرَكَ مَطَرٌ رَهُوٌ : A still rain. اَزُهُ عَلَى نَفْسِكَ : Calm thyself. اَلْبَحْرُ رَهُوًا : And leave the sea motionless i.e. at a time when it is still and motionless (44:25). غَارَةٌ رَهُوٌ : Invaders following one another; a certain species of birds.

رَادَ [aor. يَرُودُ inf. noun رُودًا and رِيَادًا] : He went to and fro; he was restless; رَادَ الشَّيْءَ : He sought after or desired the thing. أَرَادَهُ (aor. يُرِيدُ inf. noun إِرَادَةٌ) : He desired the thing; loved or liked or sought it; chose it; cared for it; or was rendered careful or anxious by it.

أُرِيدُ لِأَنْسَى ذِكْرَهَا فَكَانَهَا تَمَثَّلَ لِي لَيْلَى بِكُلِّ سَبِيلٍ

I desire to forget the remembrance of her, but it seems as though Laila was imaged to me in every road. فَارَدْتُ أَنْ أَعْيَبَهَا : I desired to damage it (18:80) أَرَدْتُ مِنْهُ كَذَا : I desired of him such a thing. مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ : Nor do I desire that they should feed Me (51:58). أَرَادَ بِهِ كَذَا : He desired to do to him or intended him such a thing. أَوْ أَرَادَ بِكُمْ نَفْعًا : Or He intends to do you some good (48:12). يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ : Allah desires facility for you (2:186). يُرِيدُونَ وَجْهَ اللَّهِ : They seek the favour of God (30:39). Though إِرَادَةٌ is only from an animate thing, yet it is also used for inanimate things.

يُرِيدُ الرُّمْحُ صَدْرَ أَبِي بَرَاءٍ وَ يَعِدُّ عَنْ دِمَائِ بَنِي عُقَيْلٍ

The spear is ready to pierce the breast of Abu Bara, but it turns away from the bloods of the sons of Okeyl. فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ : And they found therein a wall about to fall down (18:78). أَرَادَهُ عَلَى الشَّيْءِ : He incited him to do the thing. رَاوَدَهُ (inf. noun مُرَاوَدَةٌ) : He desired it or sought it. رَاوَدَهُ عَنْ نَفْسِهِ : He deceived him or desired him to do an abominable thing against his will. رَاوَدَهُ عَنِ الْأَمْرِ وَعَلَى الْأَمْرِ : He endeavoured to turn him away, from or to, a thing by blandishment or by deceitful arts. رَاوَدَتْهُ عَنْ نَفْسِهِ : She desired or sought of him a sinful act against his will, using blandishment or artifice for that purpose against his will, or she induced or tempted him to do the sinful act against his will; she endeavoured to entice him and to make him yield to her gainst his will (12:24). سَتْرَاوَدُ عَنْهُ : We will endeavour to turn his father from him by blandishment or artifice and to make him yield him to us; or we will endeavour to obtain him of his father (12:62). أَرَوَدَ (inf. noun إِرْوَادٌ and رَوَيْدٌ) : He acted or proceeded gently or softly or

in a leisurely manner. اَزْوَدَهُ : He acted gently towards him; he granted him a delay or respite; he left him alone for a while. فَمَهَّلَ الْكَافِرِينَ اَمَهُلَهُمْ رُوَيْدًا : So give a respite to the disbelievers and deal thou gently with them for a while (86:18).

رَاعَ [aor. يَرُوْعُ inf. noun رَوْعٌ and رُوْوعٌ] : He was afraid of him or it. رَاعَهُ الْاَمْرُ (also رَوَعَهُ) : The affair frightened him; it pleased him or rejoiced him. رَاعَهُ also means, it took him by surprise; it (the drink) cooled it (the heart). سَقَيْتَنِي شَرْبَةً رَاعَتْ فُؤَادِي : She gave me to drink a draught that cooled my heart. سَقَاهَا اللّٰهُ : May God give her to drink from the pool of the Prophet. رَوْعٌ : Fright or fear. خَرَجَ رَوْعُهُ : His fright or fear departed; war or battle. شَهِدَ الرَّوْعَ : He was present in the battle. فَلَمَّا ذَهَبَ عَنِ اِبْرَاهِيْمَ الرَّوْعُ : And when fear left Abraham (11: 75). رُوْعٌ : The heart or core of the heart or the part of the heart which is the place of رَوْعٌ (fear). وَقَعَ ذٰلِكَ فِى رَوْعِي : that came into my mind.

رَاعَ [aor. يَرُوْعُ inf. noun رَوْعٌ and رُوْعَانٌ] : The game turned aside or away, or it went this way and that, or to the right and left quickly and deceitfully, or it turned aside to deceive him who was behind it. The primary signification of رَوْعٌ is the turning aside to deceive him who is behind one. رَاعَ عَنْ فُلَانٍ : He eluded or dodged such a one. رَاعَ الطَّرِيقُ : The road deviated. طَرِيقٌ رَائِعٌ : A deviating road. رَاعَ عَنْ كَذَا : He turned away from such a thing and returned, concealing his return. رَاعَ اِلَى فُلَانٍ : He turned aside to such a one secretly. فَرَاعَ اِلَى اَهْلِهِ : And he turned aside or went away to his family secretly or quietly, or he returned to his family, concealing his return (51:27) رَاعَ عَلَيْهِ : He attacked him secretly or suddenly smiting him. فَرَاعَ عَلَيْهِمْ صَرَبًا بِالْيَمِيْنِ : Then he turned against them secretly, smiting them with the right hand, or because of the oath that he had sworn (37:94).

رَابَ [aor. يَرِيْبُ inf. noun رَيْبٌ and رِيْبَةٌ] : رَابِيْبِي : It (a thing) or he occasioned in me disquiet or agitation of mind; he made me to doubt; caused me to have doubt or suspicion or evil opinion or

doubt combined with suspicion or evil opinion; he did with me what I disliked or hated. دَعُ مَا يُرِيْبُكَ إِلَى مَا لَا يُرِيْبُكَ : Leave thou that which causes doubt or disquietude in thee to that which does not cause doubt (a famous saying of the Holy Prophet). رَيْبٌ : Doubt; disquietude or uneasiness of mind, calamity. Evil opinion; false charge of calumny; doubt combined with evil opinion. لَا رَيْبَ فِيهِ : There is no doubt in it (2:3). رَيْبُ الزَّمَانِ or رَيْبٌ : نَتَرَبَّصُ بِهِ رَيْبَ الْمَنُونِ : The calamities of time. نَتَرَبَّصُ بِهِ رَيْبَ الْمَنُونِ : We are waiting for the calamities of time to overtake him (52:31). رَيْبٌ also signifies a need or want; an affair or business.

قَضَيْنَا مِنْ تِهَامَةَ كُلِّ رَيْبٍ وَخَيْرَ ثَمَّ أَجْمَمْنَا السُّيُوفَ

We accomplished from Tihama or from Khaibar every want, then we gave rest to our swords. رَيْبٌ is syn. with رَيْبَةٌ. It often means particularly scepticism in matters of religion. رَيْبَةٌ فِي قُلُوبِهِمْ : A source of disquiet or doubt in their hearts (9:110). أَرَابَ : He did a thing that occasioned doubt or suspicion. أَرَابَهُ : He put doubt or disquiet in him. مُرِيْبٌ (act. part.): (Applied to a man and to a thing or event) That which or who causes doubt, disquiet or suspicion; an event or affair attended with doubt etc. فِي شَكٍّ مِنْهُ مُرِيْبٌ : They are in a disquieting doubt concerning it (11:111) or in a doubt which causes suspicion. إِرْتَابٌ : He doubted. وَأِرْتَابَتْ قُلُوبُهُمْ : And their hearts are full of doubt (9:45) : مُرْتَابٌ : لَأِرْتَابَ الْمُبْطِلُونَ : The liars would have doubted (29:49) : مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ : He who is transgressor or doubter (40:35).

رَاشٌ [aor. يَرِيْشُ inf. noun رِيْشٌ] : رَاشَهُ : He fed him and clad him and aided him; he stuck the feathers upon it; he repaired it (namely an arrow) by putting the feathers upon it. رَاشَهُ اللَّهُ : God restored him from a state of poverty to wealth. رَاشَ الطَّائِرُ : The bird shed many feathers. رِيْشٌ : Feather, plumage of birds; clothing; ornament and beauty, or beautiful and elegant dress; plenty; goodly state; household goods or furniture and utensils of whatever kind. إِنَّهُ لَحَسَنُ الرِّيْشِ : Verily, he is goodly in apparel. لِبَاسًا يُوَارِي سَوَاتِكُمْ وَرِيْشًا

splendid vesture or dress (7:27).

رَاعَ [aor. يَرِيعُ inf. noun رَيْعٌ and رِيَاعٌ] رَاعَ الشَّيْءُ : The thing increased
رَاعَتِ الشَّجَرَةُ : The tree became abundant in its fruit. رَاعَ : It
became rent. رَيْعٌ : High or elevated place, land or ground or
simply elevation; كَمَّ رَيْعَ أَرْضِكَ : What is the elevation of thy
land; a road; or a road-opening so as to form a gap in a
mountain; a small mountain; the channel of the torrent of a
valley from any elevated place; a Christian's cloister or cell; a
pigeon-turret أَتَيْتُنُونَ بِكُلِّ رَيْعٍ : Do you build monuments on every
elevated place? (26:129)

رَانَ [aor. يَرِينُ inf. noun رَيْنٌ] رَانَ الشَّيْءُ فَلَانًا وَعَلَيْهِ وَبِهِ : The thing
overcame him. رَانَ هَوَاهُ عَلَى قَلْبِهِ : His evil desire covered or
overcame his heart. رَانَتْ نَفْسُهُ : His stomach (soul) became
heavy or became agitated by a tendency to vomit. رَانَ بِهِ الْمَوْتُ أَوْ
عَلَيْهِ : The death took him away. رَانَ also means, it (a garment)
was or became rusty or covered with rust, dust or filth. رَانَ
بَلُّ رَانَ عَلَى قُلُوبِهِمْ : Has rusted their hearts; covered their hearts or
overcame their hearts, or has spread a blackness, dust, dirt
upon their hearts (83:15).

11

بَابُ الزَّاءِ

ز

Zā

Numerical Value = = 7

زَبَدًا [aor. يَزْبُدُ inf. noun زَبْدٌ] زَبَدَهُ : He fed him with or gave him fresh butter to eat. زَبَدَ السَّقَاءَ : He agitated the milk-skin or milk-bag in order (or until) that its butter might come forth. زَبَدْتُ السَّوِيقَ : I put fresh butter to the meal of parched barley. (aor. يَزْبُدُ) زَبَدَهُ or لَهُ (aor. يَزْبُدُ) : He gave him a gift, or a little of his property. زَبْدٌ : Froth, foam, or scum or dross. فَأَمَّا الزَّبْدُ فَيَذْهَبُ جُفَاءً : As to the foam, it goes away as rubbish (13:18). زَبَدٌ also means, taking the best of a thing i.e. its cream. تَزَبَدَ الشَّدْقُ : The side of the mouth had froth or foam appearing upon it.

زَبَرَ [aor. يَزْبُرُ inf. noun زَبْرٌ] زَبَرَهُ عَنِ الْأَمْرِ : He prevented him from doing the thing. زَبَرَ الْبِنَاءَ : He raised the foundation by placing layers of bricks or stones on one another. زَبَرَ الْبَيْتَ : He eased the well or walled it internally with stones. زَبَرَهُ بِالْحِجَارَةِ : He pelted him with stones. زَبَرَ السَّائِلَ : He chid and repelled the beggar with rough speech. زَبَرَ الْكِتَابَ : He wrote the book. زَبَرَ عَلَيْهِ : He bore it with patience. زَبَرْتُهُ : I read or recited it or did so with a low or faint voice. زُبُورٌ (plural زُبْرٌ) : A writing or book; anything written; scripture; a book of wisdom and intellectual service not containing legal statutes or ordinances; section or party. وَأِنَّهُ لَفِي زُبْرِ الْأَوَّلِينَ : And it is surely mentioned in the Scriptures or religious Books of the former peoples (26:197). زُبُورٌ is syn. with زَبْرٌ. The plural of زَبْرٌ is زُبُورٌ and the plural of زُبُورٌ is زُبْرٌ. الزُّبُورُ : Signifies particularly the Book of the Psalms of David. وَلَقَدْ كَتَبْنَا فِي الزُّبُورِ : And We have already written in the Book of David (21:106). لُغَةُ الزُّبُورِ : The Syriac or Hebrew language. فَتَفَقَّطُوا أَمْرَهُمْ بَيْنَهُمْ زُبْرًا : And they split in their affair between them forming themselves into parties (23:54). زُبْرَةٌ : A piece of iron or a big piece of iron (plural زُبْرٌ and زُبْرٌ) ; the anvil of a blacksmith; the upper part of the back next to the neck; the breast. أَتُونِي زُبْرَ الْحَدِيدِ : Bring me blocks of iron (18:97). زُبْرٌ : Stones; understanding or intelligence and self-restraint, مَالَهُ زُبْرٌ or as some say مَالَهُ زِبْرٌ : He has no intelligence.

زَبَنَ [aor. يَزْبِنُ inf. noun زَبْنٌ] زَبَنَهُ : He pushed or thrust it or pushed

or thrust it away. زَبَنَتِ النَّاقَةُ : The she-camel pushed away the milker with her stifle joints on the occasion of being milked. زَبَنَ عَنَّا مَعْرُوفَهُ : He has withdrawn or withheld his good from us. زَبَانِيَّةٌ (Singular زَبَانِيَّةٌ) : Armed attendants or officers or soldiers of the prefect of the police. Syn. with شُرَطٌ : Angels or guards of the Hell or angels of punishment because they push the sinners into Hell. سَنَدُعُ الزَّبَانِيَّةَ : We shall call on the guards of Hell (96:19). زَبْنِيَّةٌ : One who exalts himself or is insolent and audacious in acts of rebellion and disobedience.

زج

[aor. يَزُجُّ inf. noun زَجٌّ] زَجَّهُ : He pierced him or thrust him with the pointed iron foot of the spear. زَجَّاجٌ and زَجَّاجٌ and زَجَّاجٌ (singular is زَجَّاجَةٌ and زَجَّاجَةٌ and زَجَّاجَةٌ) : Glass; pieces of glass; glass flasks or bottles: Syn. with قَوَارِيرٌ. قَوَارِيرٌ فِي زَجَّاجَةٍ : The lamp is in a glass (24:36).

زجر

[aor. يَزْجُرُ inf. noun زَجْرٌ] زَجَرَهُ : He chid him by a cry or by reproof. زَجَرَهُ عَن كَذَا : He prevented or hindered him from doing so by cry; as also إِذْجَرَهُ . إِذْجَرَهُ الْكَلْبُ : He cried out at the dog that he might refrain. زَجَرَ الْعَنَمَ : He cried out to or at the sheep or goats vehemently. الرِّيحُ تَزْجُرُ السَّحَابَ : The wind drives the clouds. زَجْرٌ is therefore driving away; driving away with a loud cry; crying out. زَجَرَ الطَّائِرَ وَإِذْجَرَهُ : He chid the bird, auguring evil from it; hence زَجْرٌ also signifies, the auguring from the flight, alighting places, cries, kinds and names of the birds. زَجَرْتُ أَنَّهُ يَكُونُ كَذَا : I have divined that it is so and so. زَجَرْتُ بِمَا فِي بَطْنِهَا : She cast forth (she-camel) what was in her belly. زَجْرَةٌ and زَجْرَةٌ : A cry or shout by which one drives, checks or urges; driving away or driving away with a shout or cry. فَأَنَّمَا هِيَ زَجْرَةٌ : Then it will be one shout or cry of reproach or reproof (37:20). زَاجِرٌ : Chider, checker, restrainer or forbiddler. كَفَى بِالْقُرْآنِ زَاجِرًا : The Holy Qur'an suffices as a chider. زَاجِرَةٌ (pass. part.) زَاجِرَاتٌ (plural). فَالزَّاجِرَاتِ زَجْرًا : Then they drive away vigorously (37:3). زَاجِرٌ also signifies a diviner because when he sees that which he thinks to be of evil omen, he cries out with a

high or loud, vehement voice, forbidding to undertake the thing in question. أَبْوَزَاجِرٍ : The crow. إِزْدَجَرَهُ : He chid him, repelled him, checked him. إِزْدَجِرَ : He is repelled, chidden, reproved. مَجْنُونٌ وَأَزْدَجِرَ : A mad man who is driven, repelled, spurned (54:10). مُزْدَجِرٌ : Prevention, prohibition; threatening warning. مَا فِيهِ مُزْدَجِرٌ : Wherein is a warning (54:5).

زَجَا [aor. يَزْجُو inf. noun زَجَاءٌ] : The thing became urged along quickly. زَجَا الْأَمْرُ : The affair was or became easy and right. أَرْجَاهُ (and زَجَاهُ and زَجَاهُ): He pushed it gently; he drove or urged it gently. أَرْجَى الْأَمْرَ : He deferred or postponed the affair. أَلرِّيحُ تُزْجِي السَّحَابَ : The wind drives away or gently drives the clouds. إِنَّ اللَّهَ يُزْجِي سَحَابًا : Verily, God drives the clouds (24:44). مُزْجَاةٌ (feminine) : Applied to a horse or other beast, that is driven in his pace little by little; a small or scanty thing or such as is mean or paltry; that may be pushed and driven away. زَجَا الدِّرْهَمُ : The dirhem passed or had currency or a bad piece of money had currency because of the little account that is made of it. بِيضَاعَةٌ مُزْجَاةٌ : Small or scanty merchandise; little in quantity or mean or paltry merchandise rejected by every one to whom it is offered; merchandise in respect of which a lowering of the price is demanded on account of its badness (12:89).

زَحَزَحَ [aor. يُزْحِزُ inf. noun زَحْزَافَةٌ] : He removed him or it from his or its place or removed him far away. فَمَنْ زُحِزِحَ عَنِ النَّارِ : So whoever is removed away from the Fire (3:186). زَحَزَحَهُ عَنْ مَكَانِهِ : He removed him from his place. مُزْحِزِحٌ (act. part.). One (or which) who removes. وَمَا هُوَ بِمُزْحِزِحِهِ مِنَ الْعَذَابِ : It shall not keep it away from the punishment. (2:97).

زَحَفَ [aor. يَزْحَفُ inf. noun زَحْفٌ] : He walked or went on foot little by little; he walked with slow steps or heavily, with an effort. Syn. تَمَشَّى : He crept along. زَحَفَ said of a child, means, he went upon his posteriors little by little. زَحَفَ الْعَسْكَرُ إِلَى الْعَدُوِّ : The army went along leisurely or little by little by reason of its multitude and heaviness of motion, to the enemy. زَحَفَ الشَّيْءَ : He dragged the thing along gently. زَحَفَ الْبَعِيرُ : The camel fatigued and

dragged his foot. زَحَفَ : An army or a military force marching little by little or leisurely towards the enemy, or heavily by reason of their multitude and force and heaviness of motion; a numerous army or military force. إِذَا لَقَيْتُمُ الَّذِينَ كَفَرُوا زَحَفًا : When you meet the disbelievers in battle; or meet them marching little by little (in consequence of their great number to attack you) (8:16); or meet them, advancing in force. فَرَّ مِنَ الرَّحْفِ : He fled from war or from encountering the enemy.

زَخَرَفَ [aor. يُزَخِرِفُ inf. noun زَخْرَفَةٌ] : He adorned, ornamented, decorated or embellished the house. زَخَرَفَ الْكَلَامَ : He embellished the speech with lies. تَزَخَرَفَ : He adorned, decorated himself. زُخْرَفٌ : Gold; any ornament, ornature, decoration or embellishment or anything adorned or embellished or embellished with false colouring (43:36). زُخْرَفٌ الْكَلَامِ : The ornamented or embellished lies of the speech. زُخْرَفٌ الْقَوْلِ : The ornature of speech; gilded speech; varnished falsehoods; speech embellished with lies (6:113). زُخْرَفُ الْأَرْضِ : The colours of the plants of the earth or its herbage. أَخَذَتِ الْأَرْضُ زُخْرُفَهَا : When the earth receives its glitter or ornature (10:25).

زَرَبَ [aor. يَزْرِبُ inf. noun زَرَبٌ] : He put the young lambs in their enclosure of wood. زَرَبِ فِي زَرَبِهَا (singular زُرْبِي and زُرْبِيَّةٌ and زُرْبِيَّةٌ and زُرْبِيَّةٌ) : Small pillows; carpets; anything which is spread and upon which one leans and reclines. A poet says:

نَحْنُ بَنُو عَمٍّ عَلَى ذَاتِ بَيْنِنَا
زَرَابِي فِيهَا بَغْضَةٌ وَتَنَافُسٌ

We are sons of paternal uncle, but there are spread amongst us carpets underneath which lie concealed vehement hatred and envious competition. وَزَرَابِي مَبْثُوثَةٌ : And carpets spread (88:17). زَرَابِي الْبَعْضَاءِ بَيْنَهُمْ مَبْثُوثَةٌ : Carpets of hatred are spread between them.

زَرَعَ [aor. يَزْرَعُ inf. noun زَرْعٌ] : He cast seed. مَنْ زَرَعَ حَصَدَ : He who sows reaps. زَرَعَ الْأَرْضَ : He ploughed, tilled or cultivated the land. زَرَعَ اللَّهُ النَّبَاتَ : God made the herbage and plants to grow and increase. زَرَعَهُ اللَّهُ : May God render him sound and strong. ءَأَنْتُمْ تَزْرَعُونَ أَمْ : He obtained property after want. زُرِعَ لَهُ بَعْدَ شَقَاوَةٍ

زَارِعٌ (plural of زَارِعُونَ) meaning cultivators): Is it you who grow it or are We the grower? (56:65) الزَّرَاعُ (plural of الزَّارِعُ) : Sowers, tillers or cultivators. يُعْجِبُ الزَّرَاعَ : Delights the sowers (48:30). زَرْعٌ : Seed; seed produce; standing corn and the like and also after it has been reaped; a sown field. Its predominant application is to wheat and barley, but it also signifies plants or herbage as one reaps. بَوَادٍ غَيْرِ ذِي زَرْعٍ : In a valley having no cultivation (14:38). جَعَلْنَا بَيْنَهُمَا زَرْعًا : We placed between them corn-field (18:33). يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ : He (God) grows for you corn (16:12). (زُرُوعٌ is plural of زَرْعٌ). زُرُوعٌ وَ مَقَامٌ : Cornfields and the noble places (44:27). زَرْعٌ : Offspring; children or child. هُوَ زَرْعُ فُلَانٍ : He or these are offspring of such a one. The word also means the seed of seminal fluid of a man; the fruit or harvest of a man's conduct. هَؤُلَاءِ زَرْعُ فُلَانٍ : They are offsprings of such a person. بَسَسَ الزَّرْعُ زَرْعَ الْمُنْذِبِ : Evil is the fruit of the conduct of a sinner. مَرْعَةٌ : A place of harvest. الدُّنْيَا مَرْعَةُ الْأَحْرَةِ : The present world is the place in which is produced the fruit or harvest to be reaped in the world to come.

زَرَقٌ [aor. يَزُرُقُ inf. noun زَرَقٌ, زَرْقَةٌ, زُرُقٌ] He was blue-eyed or gray-eyed; he was or became blind. زَرَقَ الْمَاءُ : The water was or became clear. زَرَقَهُ بَصَرِهِ : He looked sharply at him. زَرْقَاءُ (أَزْرُقُ feminine): Blue-eyed or blind; blind by what is commonly called a cataract in the eye; the word applied to the blade of an arrow means very clear and bright. الْعَدُوُّ الْأَزْرُقُ : Fierce enemy. الْأَزْرُقُ : Hawk or falcon. نَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرُقًا : And We shall gather the sinners on that day, blue-eyed or blind (20:103).

زَرَى [aor. يَزْرِي inf. noun ذَرِيًا and زَرَايَةً and مَزْرِيَةً and مَزْرِيَةً and مَزْرَأَةً and مَزْرَأَةً] : He found fault with him; he derided him or ridiculed him; he mocked at him. إِذْرَاهُ : He held him in light estimation or despised him. تَزْدَرِي أَعْيُنُكُمْ : Your eyes despise (11:32).

زَعَمَ [aor. يَزْعُمُ and يَزْعُمُ inf. noun زَعَمٌ and زُعْمٌ and زِعْمٌ] : He said or asserted. زَعَمَ أَنَّهُ كَذَّابٌ : He said or asserted that it was thus, either truly or falsely, mostly used in relation to a thing which is false

and respecting which there is doubt or suspicion and the speaker does not know whether it may not be false. زَعَمَ الَّذِينَ : The disbelievers think or assert that they will not be raised (64:8). زَعَمَ زَعْمًا : He related a piece of information not knowing whether it was true or false. زَعَمَهُ sometimes signifies, he described him or it, and sometimes زَعَمَ signifies, he promised. الزَّعْمُ is used also in the sense of الظَّنُّ. هَذَا لِلَّهِ بِرَعْمِهِمْ. الظَّنُّ : This is for Allah as they think (6:137). فِي رَعْمَتِي كَذًا : In my opinion it is thus. It is also used in the sense of belief or firm belief. بَلْ زَعَمْتُمْ أَنْ لَنْ نَجْعَلَ لَكُمْ مَوْعِدًا : But you thought that We would fix no time for the fulfilment of Our promise (18:49). زَعَمَ بِهِ : He was or became responsible, surety or guarantee for it. أَنَا بِهِ زَعِيمٌ meaning responsible, answerable, guarantee or surety. أَنَا بِهِ زَعِيمٌ : I am surety for it (12:73). أَيُّهُمْ بِذَلِكَ زَعِيمٌ : Which of them will guarantee that (68:41). زَعَمَ عَلَى قَوْمٍ : He was or became chief or lord over a people زَعَمَ (aor. يَزْعُمُ) : He coveted or eagerly desired.

زَفَرَ

[زَفِيرًا and زَفْرًا inf. يَزْفِرُ aor.] : He drew in his breath to the utmost by reason of distress. It originally signifies, he drew back his breath vehemently so that his ribs became swollen out, or he sighed or sighed long and vehemently. زَفَرَتِ النَّارُ : The fire made a sound to be heard from its burning. زَفَرَتِ الْأَرْضُ : The land put forth its plants or herbage. زَفِيرٌ : Sigh; braying of an ass; a calamity; a misfortune. زَفِيرٌ is the beginning of the cry of an ass and of the like, and شَهِيْقٌ is the ending there-of, for the former is the drawing in of the breath and the latter is the sending it forth. لَهُمْ فِيهَا زَفِيرٌ وَشَهِيْقٌ : For them there will be sighing and sobbing (11:107).

زَفَّتْ

[زَفِيْفَةٌ and زُفُوْفٌ and زَفٌّ inf. يَزِفُّ aor.] : He hastened or was quick. زَفَّتِ الرِّيحُ : The wind blew gently and continually. زَفَّتِ الطَّائِرُ : The bird spread its wings and threw itself. زَفَّتِ الْقَوْمُ فِي : The people were quick in their walking. زَفَّتِ الْعُرُوسُ : He conducted the bride with festive parade to her bridegroom. فَاقْبَلُوا إِلَيْهِ يَزْفُونَ : They came to him, hastening (37:95).

زَقَمَ [aor. يَزُقُّ inf. noun زَقْمًا : He gobbled it; he swallowed it; ate it quickly. زُقُومٌ : The food of the people of Hell; a certain tree in Hell; any deadly food; a certain tree having small leaves, stinking and bitter, found in Tihamah. إِنَّ شَجَرَةَ الزُّقُومِ : Certainly the tree of Loggum (44:44).

زَكَ [aor. يَزُكُّ inf. noun زَكَاءٌ and زَكِيَ aor. يَزُكِّي inf. noun زَكَاةٌ and زَكَّى] : It increased or augmented; it received increase and blessing from God; it throve by blessing of God. زَكَ الزَّرْعُ : The harvest grew and increased. زَكَ الرَّجُلُ : The man led a pleasant and easy and delicate life; he was in a state of abundance of the goods and comforts of life; he was or became good, righteous and pure. زَكَ الْغُلَامُ : The boy grew. الْعِلْمُ يَزُكُو عَلَى الْإِنْفَاقِ : Knowledge increases by spending. زَكَتِ الْأَرْضُ : The land throve and yielded increase. هَذَا لَا يَزُكُو بِكَ : This will not befit thee. مَا زَكَّى مِنْكُمْ مِنْ أَحَدٍ : Not one of you would ever be pure (24:22). وَيُزَكِّيهِمْ (تَزَكِيَةٌ inf. noun يَزُكِّي) : He purified him or it, (aor. يَزُكِّي inf. noun يَزُكِّي) : And may purify them (2:130). قَدْ أَفْلَحَ مَنْ زَكَّاهَا : He indeed prospers who purifies it (91:10). زَكَّيْتُهُ : I attributed purity or goodness or righteousness to him. زَكَّى نَفْسَهُ : He praised himself. فَلَا تُزَكُّوا أَنْفُسَكُمْ : Do not attribute purity to yourselves, do not praise yourselves (53:33). زَكَّى مَالَهُ : He gave the زَكَاةُ (poor-rate) from his property. تَزَكَّى : He became purified; he purified himself; he endeavoured to attain much piety; he gave the زَكَاةُ (poor-rate). ذَلِكَ جَزَاءُ مَنْ تَزَكَّى : This is the recompense of him who keeps himself pure (20:77) as also إِزْكِي and يَزْكِي. لَعَلَّهُ يَزْكِي : That he may endeavour or seek to purify himself (80:4). زَكَاةٌ : Increase; augmentation; purity; purification; good or righteous conduct; religious service; poor-rate; alms; praise; the pure or best part of a thing. وَيُؤْتُونَ الزَّكَاةَ : And they pay the Zakat (5:56). هُمْ لِلزَّكَاةِ فَاعِلُونَ : They are active in giving alms or paying the Zakat (23:5). وَحَنَانًا مِّنْ لَّدُنَّا وَزَكَاةً : And tenderness of heart from Ourselves and purity (19:14). زَكِيٌّ : Growing or thriving; who has never sinned, pure from sins; righteous; growing or increasing in righteous conduct; رَجُلٌ زَكِيٌّ : A good or righteous man; a man leading pleasant easy and delicate life.

لَا هَبَّ لَكَ غُلَامًا زَكِيًّا (أَرْضٌ زَكِيَّةٌ feminine): Good, fat land. : That I may give thee a righteous son (19:20). أَرْزُقِي : More or most profitable; better or best; more or most pure; more or most lawful; good or pleasant; more or most abundant and cheap: ذَلِكَمْ أَرْزُقِي لَكُمْ : This is more or most pure for you (2:233). أَقْتَلْتُ أَيُّهَا أَرْزُقِي طَعَامًا : Which of them has the purest food (18:20). نَفْسًا زَكِيَّةً : Hast thou slain a pure or innocent person (18:75).

زَلَّ [aor. يَزُلُ inf noun زَلٌّ and زَلَّ and زُلُوفٌ] : He slipped and fell. زَلَّ زَلَّ عُمُرُهُ : He deviated or turned away from truth. زَلَّ فِي نُطْقِهِ : He made a slip or mistake in his speech; زَلَّ زَلَّ meaning the same. فَانْزَلْتُمْ : But if you slip (2:210). فَتَزَلَّ قَدَمٌ : So your foot will slip (16:95). اسْتَزَلَّهُ and أَرَزَلَّهُ : He caused or made him to slip. أَرَزَلَّهُ عَنْ رَأْيِهِ : He made him to turn from his opinion. فَأَرَزَلَّهُمَا الشَّيْطَانُ عَنْهَا : So Satan caused them to slip therefrom (2:37). إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ : Surely, it was Satan who made or sought to make them slip (3:156).

زَلَزَلُ [aor. يُزَلِّزُ inf. noun زَلْزَلَةٌ and زَلَزَالٌ and زَلَزَالٌ] : God made the earth to quake or to quake violently, or put the earth into a state of convulsion or violent motion. زَلَزَلَهُ : He frightened him and terrified him. زَلَزَلُ الْإِبِلَ : He drove the camels with violence or vehemence. اللَّهُمَّ اهْزِمِ الْأَحْزَابَ وَزَلِّزِلْهُمْ : O God rout the combined armies and make them quake with fear (a saying of the Holy Prophet). وَزَلُّوا زَلَزَالًا شَدِيدًا : And they were violently shaken (33:12). زَلَّةٌ : A slip. زَلْزَالٌ : Commotion, agitation, convulsion, زَلٌّ : A slip; a deficiency. زَلْزَلَةٌ : Convulsion or violent motion; an earthquake or a violent earthquake (زَلْزَلَاتٌ earthquakes; calamities-plural). إِنَّ زَلْزَلَةَ السَّاعَةِ : The earthquake of the Hour is a tremendous thing (22:2).

زَلَفَ [aor. يَزْلِفُ inf. noun زَلْفًا and زَلْفًا] : He advanced and drew near. أَرْزَلَفَتِ الْجَنَّةُ لِلْمُتَّقِينَ : He made, brought or drew him or it near. The Heaven shall be brought near to the righteous (26:91). أَرْزَلَفَهُ : He collected it together. وَأَرْزَلَفْنَا تَمَّ الْأَخْرَيْنِ : And We collected there the others and then We brought them near the others to that

place (26:65). **زُلْفَةٌ** : Nearness with respect to rank, degree or station, place or situation (as also **زُلْفَى**) ; station rank, grade or degree. **فَلَمَّا رَأَوْهُ زُلْفَةً** : But when they see it near (**قَرِيبًا**) ; (67:28), as according to some authors it is used in the sense of **قَرِيبٌ** (near); a portion or part of the night. The plural is **زُلْفَتٌ** which signifies hours or periods of the night, commencing from the daytime, and the hours or periods of the daytime commencing from the night. **وَزُلْفًا مِّنَ اللَّيْلِ** : And in some hours of the night (that are nearer the day, i.e. at sunset and nightfall (**مَغْرِبٌ** and **عِشَاءٌ**) (11:115). The word also means a cup or dish. **زُلْفَى** : Nearness; rank; degree. **إِنَّ لَهُ عِنْدَنَا لَزُلْفَى** : And for him was a position of nearness to Us (38:26). **تُقَرَّبُكُمْ عِنْدَنَا زُلْفَى** : Will bring you near Us in rank (34:38).

زَلَقَ [aor. **يَزْلُقُ** inf. noun **زَلَقٌ**] and **زَلِقَ** [aor. **يَزْلُقُ** inf. noun **زَلَقٌ**] and **زَلَقَ** [aor. **يَزْلُقُ** inf. noun **زَلَقٌ**]: He slipped. **زَلَقَتْ رِجْلُهُ** : His foot slipped or did not remain firm, or fixed in its place. **زَلَقَ بِمَكَانٍ** (and **زَلِقَ**) : He was or became disgusted with his place and removed to distance. **زَلَقَهُ** : He removed him from his place. **زَلَقَهُ** (aor. **يَزْلُقُ**) and **أَزْلَقَهُ** : He made or caused him to slip; he caused him to remove or retire to a distance. **زَلَقَهُ بَبْصَرِهِ أَوْ أَزْلَقَهُ** : He looked sharply, angrily or intently at him. **لِيَزْلِقُونَكَ بِأَبْصَارِهِمْ** : Smite thee with their evil eyes so as to remove thee from thy station in which God has placed thee, on account of their enmity to thee; would fain dislodge thee from thy God-given station with their angry looks; would almost make thee to slip by their look at thee with extreme hatred, or smite thee with their eyes, or disconcert thee with their eyes (68:52). **مَكَانٌ زَلِقٌ** : A slippery place; a place on which the foot does not remain fixed or firm. **صَعِيدًا زَلِقًا** : Bare slippery ground (18:41). **زَلَقَةٌ** : A smooth rock.

زَلِمَ [aor. **يَزْلُمُ** inf. noun **زَلِمٌ**] : He cut the nose. **زَلِمَ الْإِنَاءَ** : He filled the vessel. **أَزْلَامٌ** (**زَلِمٌ** singular) : Divining arrows by means of which the Arabs in the time of ignorance sought to know what was allotted to them. **زَلِمٌ** means an arrow without a head and without feathers. **أَنْ تَسْتَفْسِمُوا بِالْأَزْلَامِ** : That you seek to know

your lot by the divining arrows (5:4).

زَمَرَ [aor. يَزْمُرُ and يَزْمُرُ inf. noun زَمْرٌ and زَمِيرٌ] : He played upon a reed. زَمَرَ مَالَهُ : His property became scanty. زَمَرَ also means, he had little manliness. زُمَرَةٌ (plural زُمَرٌ) : A company of men; a party in a state of dispersion. جَاؤُوا زُمَرًا : They came in parties in a state of dispersion, one after another. إِلَى جَهَنَّمَ زُمَرًا : To the Hell in groups or parties or troops (39:72).

زَمَلَ [aor. يَزْمُلُ and يَزْمُلُ inf. noun زِمَالٌ] : He bore it or carried it or he took it up; carried it and raised it upon his back at once, namely a load; he made him to ride behind him, زَمَلَهُ عَلَى الْبَعِيرِ i.e. on the camel, or he rode with him so as to counterbalance him. زَمَلَهُ بِثَوْبِهِ : He wrapped him with his garment. مُزْمَلٌ : The bearer of a heavy load i.e. heavy responsibility; one wrapped-up in garment. يَا أَيُّهَا الْمُرْمَلُ : O thou who art bearing a great responsibility or thou wrapped up in thy raiment (73 : 2).

زَمَهَرَ زَمَهَرَتِ الْعَيْنُ or إِزْمَهَرَتِ الْعَيْنُ : The eye became red by reason of anger on the occasion of some distressing event. إِزْمَهَرَّ الْيَوْمُ : The day became intensely cold. إِزْمَهَرَّ الْوَجْهُ : The face grinned so as to display the teeth; إِزْمَهَرَّ الْكَوْكَبُ : The star shone. الزَّمَهَرِيُّ : Intense cold; hurting cold or (simply) cold; the moon. لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمَهَرِيًّا : They will find there neither excessive heat nor excessive cold (76:14).

زَنْجَبِيلٌ : زَنْجَبِيلٌ : Tempered with ginger (76:18). كَانَ مِرْأَجُهَا زَنْجَبِيلًا : Ginger.

زَنَمَ or [زَنَمٌ] : They sent to me this adversary in order that he might contend in an altercation or dispute with me. زَنَمَةٌ : A mark made by cutting off a portion of the ear. تَزْنِيمٌ : The cutting of small portion of the ear of an animal and leaving it hanging together to serve as a sign or mark; conjoining any one with a people or party to which he does not belong. زَنْيِمٌ : One adopted among people to whom he does not belong (and some say) not being needed as though he were a زَنَمَةٌ ; base, ignoble or mean; of doubtful birth; the son of an adulteress. عُتْلٌ

بَعْدَ ذَلِكَ زَنِيمٌ : Ill-mannered and besides that, of doubtful birth (68:14).

زَنِى [aor. يَزْنِي inf. noun زَنِى and زِنَاءٌ] : He committed fornication or adultery with her. يَا زَانِي : O fornicator or adulterer, or he imputed to him الزَّانَا i.e. fornication or adultery. In the proper language of the Arab الزَّانَا signifies the mounting upon a thing; and according to Al-munawi, in the language of law it signifies the commission of fornication or adultery. الزَّانَا : Fornication or adultery. زَنَتْ : She committed fornication or adultery. تُزَانِي : She commits adultery or fornication or prostitutes herself. وَلَا تَقْرُبُوا الزَّانِي : And approach not fornication (or adultery) (17:33). وَلَا يَزْنُونَ : And they commit not adultery (25:69). الزَّانِي : Fornicator or adulterer as also الزَّانِيَةُ : Fornicatrix or adulteress; applied to a man, it has an intensive meaning i.e. one much addicted to fornication or adultery. الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ : The adulterer (or fornicator) shall not marry but an adulteress or an idolatrous woman and an adulteress (or fornicatrix) shall not marry but an adulterer or an idolatrous man (24:4). هُوَ ابْنُ زَانِيَةٍ أَوْ ابْنُ زَانِي : He is a son of fornication or adultery. The plural of زَانٍ is زَوَانٍ like قُصَاةٌ plural of قَاصٍ and the plural of زَانِيَةٍ is زَوَانٍ.

زَهَدٌ [زَهَادَةٌ] and زُهْدٌ and يَزْهَدُ inf. noun زَهْدٌ and يَزْهَدُ aor. زَهَدٌ and زَهَدٌ : He abstained from it (meaning from something that would gratify the passion or senses); he relinquished it; forsook it; avoided it; shunned it; did not desire it; he abstained from so as to take the best that was sufficient thereof, leaving the rest to God. زَهَدَ فِي الدُّنْيَا : He gave up the world in order to devote himself to acts of devotion. زَاهِدُونَ or زَاهِدِينَ and زُهَادٌ (singular is زَاهِدٌ i.e. abstemious; chaste; pious; religious; abstaining from, forsaking, shunning; not desirous of worldly pleasures; devoting himself to acts of devotion). وَكَانُوا : And they were not desirous of it (or they set small store by him) (12:21). زَهَدْتُ الْمَالَ : I computed by conjecture the

quantity or amount of the property.

زَهَرَ [aor. يَزْهَرُ inf. noun زُهُورٌ] زَهَرَ الْوَجْهُ : The face shone, shone brightly or glistened and gave light. زَهَرَ الشَّيْءُ : The thing was clear in colour and gave light. زَهَرَ الرَّجُلُ أَوْ زَهَرَ : The man was or became white and beautiful or white and fair in face. زَهَرَتِ الْأَرْضُ : The land abounded with flowers. زَهْرَةٌ or زَهْرَةُ الدُّنْيَا : The beauty and splendour of the present life; its goodliness; its sweetness and pleasantness; the abundance of its goods or comforts; زَهْرَةُ الْحَيَاةِ الدُّنْيَا : The beauty of the present life (20:132).

زَهَقَ [aor. يَزْهَقُ inf. noun زُهُوقٌ] زَهَقَ الْعَظْمُ : The marrow of the bone became compact and full or was in a melting state or corrupt by reason of emaciation, or thin. Thus the word has two contrary meanings. زَهَقَ الْبَاطِلُ : The falsehood became weak; perished; came to naught; passed away; became null and void. زَهَقَتْ نَفْسُهُ : His soul went forth, passed away; departed; perished; died. تَزَهَقَ : Their souls may depart (9:85). زَهَقَ الْبَاطِلُ : The falsehood has vanished or departed or perished (17:82). زَاهَقَ الْحَقُّ الْبَاطِلَ : The truth made what was false to pass away or come to naught. زُهُوقٌ : A thing passing or passes away or coming to naught or comes to naught or perishes or vanishes or that which departs. إِنَّ الْبَاطِلَ كَانَ زَهُوقًا : Falsehood indeed perishes or vanishes or passes away (17:82), as also الرَّاهِقُ : A fat animal; a weak, thin and emaciated animal; a man put to flight; perishing or dying or one that perishes, dies, departs, passes away; (فَإِذَا هُوَ زَاهِقٌ) : And lo! it perishes) (21:19); false. الرَّاهِقُ مِنَ الْمِيَاهِ : Water running vehemently; deep well.

زَوَّجَ [aor. يَزْوِجُ inf. noun تَزْوِيجٌ] زَوَّجَ شَيْئًا بِشَيْءٍ : He coupled or paired a thing with a thing; united it to it as its fellow or like. زَوَّجْتُ بَيْنَ الْإِبِلِ : I coupled or paired every one of the camels with another. زَوَّجْتُهُ امْرَأَةً أَوْ بامرأةٍ أَوْ لِامْرَأَةٍ : I married him to a woman; I gave a woman in marriage to him; I united a woman in marriage to him. زَوَّجْنَا كَهَا : We gave her in marriage or wedded her to thee (33:38). إِذَا النُّفُوسُ زُوِّجَتْ : When the souls shall be coupled; when people are brought together (81:8). أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَاثًا :

He(God) mixes them, males and females; He (God) makes them of different sorts (or sexes), males and females (42:51).
 تَزَوَّجَ امْرَأَةً: He married a woman or took a woman in marriage.
 تَزَوَّجَ فِي بَنِي فُلَانٍ: He took a wife among the sons of such a one.
 تَزَوَّجَهُ النَّوْمُ: Sleep pervaded him. زَوْجٍ (plural): Any sort of thing; sort or species i.e. class. وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيحٍ: And grows every kind of beautiful vegetation (22:6).
 أَزْوَاجًا مِنْهُمْ: Some classes of them (15:89); one of a pair or couple of things (not a pair), whether male or female and whether among human beings or among animals or among plants or among any class of things. وَجَعَلْنَا مِنْ كُلِّ شَيْءٍ زَوْجَيْنِ: And of every thing We have created pairs (51:50); a woman's husband or a man's wife; mate; consort; comrade. اُسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ: Dwell thou and thy wife (or thy mate, companion, consort,) in the garden (2:36).
 وَخَلَقَ مِنْهَا زَوْجَهَا: And from it He created its mate (4:2).
 وَأَصْلَحْنَا لَهُ زَوْجَهُ: And We cured his wife for him (21:91).
 أَزْوَاجٌ: Species; classes; mates; pairs; companions; wives or husbands.
 أَزْوَاجًا مِنْهُمْ: Some classes of them (15:89).
 وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً: And you shall be three classes (groups or bands) (56:8).
 هُمْ وَأَزْوَاجُهُمْ: They and their wives (or companions) (36:57).
 وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ: And that you should not ever marry his wives (33:54).
 خَلَقَ: He (God) has created all things in pairs (36:37).
 الْأَزْوَاجَ كُلَّهَا

زَادَ

[aor. يَزُودُ inf. noun زَوْدٌ]: He laid in a stock of provisions for travelling or for a fixed residence. زَوَّدَهُ: He furnished him with provisions. تَزَوَّدَ مِسْفَرَةً: He furnished himself with provision for his journey. تَزَوَّدَ مِنَ الدُّنْيَا لِلْآخِرَةِ: Take the provisions from the present world for the next world. زَادٌ: Provisions for travelling etc.; any deed, whether good or evil, whereby one provides for a change of state or condition like as a traveller provides for a journey. وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى: And furnish yourselves with provisions, and surely, the best provision is righteousness (or that whereby one provides against begging from others (2:198).
 زَادٌ also means salutation and returning of a greeting.

زَارَ

[aor. يَزُورُ inf. noun زِيَارَةٌ and زُورٌ etc.] زَارَهُ: He went to him with

a desire to see him; he visited him. **حَتَّىٰ زُرْتُمُ الْمَقَابِرَ** : Till you come to (or visit or reach) the graves (102:3). **زَوَّرَهُ** : He treated him with honour or hospitality, namely a visitor. **زَوَّرَ الشَّهَادَةَ** : He impugned the testimony and annulled it. **زَوَّرَ كَلَامَهُ** : He embellished his speech with lies; he falsified his speech. **زَوَّرَ** : He embellished his speech with lies; he falsified his speech. **كَلَامًا فِي نَفْسِهِ** : He prepared speech and measured it in his mind. **زَوَّرَ شَيْئًا** : He adjusted or corrected a thing, he beautified or embellished it. **زَوَّرَ نَفْسَهُ** : He stigmatized himself by imputation or falsehood. **زُورٌ** : A lie; falsehood; an untruth; a false witness; anything worshipped in the place of God; the association of others with God; a place or places in which lies are told or where people sit or entertain themselves by frivolous or vain diversion; judgement; strength; deliciousness and sweetness of food; softness of a piece of cloth. **وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ** : Those who do not bear false witness (25:73). **تَزَاوَرَ عَنْهُ** : He declined or turned aside from it. **تَزَاوَرُ عَنْ كَهْفِهِمْ** : It turns away or moves away from their cave (18:18).

زَال

[aor. **يَزُولُ** inf. noun **زَوَالٌ** etc.] : It went away; departed; removed; shifted; was or became remote or absent; ceased to exist; came to naught; it was or became in a state of commotion or agitation; it moved. **زَالَتِ الشَّمْسُ** : The sun declined from the meridian. It also sometimes means: The sun set. **إِنَّ اللَّهَ يُمَسِكُ** : Surely, Allah holds the heavens and the earth lest they deviate from their places. And if they did deviate.....(35:42). **لِتَزُولَ مِنْهُ الْجِبَالُ** : Such as to make the mountains move or to remove the mountains (14:47). **زَالَ النَّهَارُ** : The day became advanced, the sun being somewhat high. **زَالَ عَنِ الرَّأْيِ** : He turned from the opinion. **مَا زَالَ يَفْعَلُ كَذَا** : He continued to do this. **فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ** : This continued, or did not cease to be their cry (21:16). **زَالَ** also signifies: He affected quickness of intellect. **زَوَالٌ** : Departure; cessation; motion or removal from its place; end; decline; declining of the sun and its setting. **مَا لَكُمْ مِنْ زَوَالٍ** : There will be no end or decline for you (14: 45).

زَات

[aor. **يَزِيْتُ** inf. noun **زَيْتٌ**] : **زَاتَهُ** : He anointed him with **زَيْتٌ** i.e.

oil of the **زَيْتُون** (olive) ; he fed him with **زَيْتٌ** i.e. oil. **زَيْتٌ** : Oil or the choicest constituent of the olive; any oil. **زَيْتُونٌ** (feminine **زَيْتُونَةٌ**). **مِنْ شَجَرَةٍ مَبَارَكَةٍ زَيْتُونَةٍ** : From a blessed tree - an olive whose oil would well-nigh shine (24:36). **وَالزَّيْتُونِ** : By the Fig and the Olive (95:2).

زَادَ [aor. **يَزِيدُ** inf. noun **زِيَادَةٌ** and **زَيْدٌ** and **مَزِيدٌ**] : It grew, increased, augmented. **وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ** : And We sent him to a hundred thousand or more (37:148). **زَادَ كَذَا** : It increased in such a thing. **زَادَهُ اللَّهُ** : He gave him an increase or addition. **زَادَهُ اللَّهُ خَيْرًا** : God increased him or may God increase him in good fortune. **وَزَادَهُ** : He adds or exaggerates in his talk. **يَزِيدُ فِي حَدِيثِهِ** : And He has increased him in knowledge and body (2:248). **وَزِدْنَاهُمْ هُدًى** : And We increased them in guidance (18 : 14). **إِزْدَادٌ** : It or he grew, increased or augmented. **ثُمَّ إِزْدَادُوا كُفْرًا** : Then they increased in disbelief (3:91). **مَنْ زَادَ وَازْدَادَ فَقَدْ أَرْبَى** : He who gives an addition and he who takes more, practises usury. **زِيَادَةٌ** : Increase; an addition. **إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ** : The postponement is an addition to disbelief (9:37). **زِيَادَةٌ = زَيْدٌ** : Increase; addition; more. **هَلْ مِنْ مَزِيدٍ** : Is there more? (50: 31)

زَاعَ [aor. **يَزِيعُ** inf. noun **زَيْعٌ** and **زَيْغُوعَةٌ** etc.]: He or it declined, deviated, turned aside from truth or the right path. **زَاعَتِ الشَّمْسُ** : The sun declined from the meridian. **زَاعَ الْبَصَرُ** : The eye or the sight became dim or dull, or became weary or deviated. **مَازَاعَ** : The eye deviated not (53:18). **أَزَاعَهُ عَنِ الطَّرِيقِ** : He made him deviate from the right path. **أَزَاعَ الرَّجُلَ** : He put the man in doubt or crookedness or made him deviate. **زَيْعٌ** : A doubting; a declining or deviating from the truth; perversity. **الَّذِينَ فِي قُلُوبِهِمُ** : Those in whose hearts is doubt, perversity or swerving (3:8). **فَلَمَّا زَاغُوا أَزَاعَ اللَّهُ قُلُوبَهُمْ** : When they deviated, God made their hearts deviate (61:6).

زَالَ [aor. **يَزَالُ** and **يَزِيلُ** inf. noun **زَيْلٌ**] : He put it away from its place; removed it or separated it (as also **أَزَالَهُ**). **مَا زَالَ زَيْدٌ يَفْعَلُ كَذَا** : Zaid did not cease, or continued to do such a thing. **لَا يَزَالُونَ يُقَاتِلُونَكُمْ** : They

لا يزال مبنيانهم الذي بنوا (2:218). لا يزال مبنيانهم الذي بنوا : The building which they have built will continue to be a source of disquiet in their hearts (9:110). ما زال زيد قائما : Zaid continued to remain standing. The verb ما زال and لا يزال is used in the manner of كان in governing the noun which is its subject in the nom. case and the predicate in the accusative case as shown above. زيله : He separated it (a company of men) widely or dispersed it (differing in degree from زال). تزيل : He became separated. لو تزيلوا : If they had been clearly separated (48:26). فما زلت في شك : You continued to be in doubt (40:35).

زان

[aor. زين inf. noun زين] and [aor. زين inf. noun زين] : He or it adorned, ornamented, decked, garnished, embellished, beautified, graced him or it. زين also means: He made it appear beautiful, it was his pride, he commended it to him. زين لهم الشيطان : Satan commended their evil deeds to them; he made their works appear beautiful to them (16:64). زين السماء الدنيا : We have adorned the lowest heaven (37:7). زين : A thing by which or with which one is adorned, ornamented, decorated, decked, embellished, beautified or graced, or by which one adorns himself; an ornament, ornature, decoration, embellishment, grace or the means of beautifying, adorning etc; beauty: Beauty is of three kinds, namely, mental, such as knowledge or science, and good tenets; and bodily, such as strength and tallness of stature, and beauty of aspect and extrinsic, such as wealth and rank or station or dignity (زين plural). All these kinds are mentioned in the Holy Qur'an (57:21 ; 24:32 and 18:47). زين الحياة الدنيا : The finery, ornature, show, pomp or gaiety of the present world which includes wealth and children. المال والبنون زين الحياة الدنيا : Wealth and children are an ornament of the life of this world (18:47). زين الارض : The ornature of the earth, meaning the plants, herbage etc. (18:8). يوم : The day of Festival (20:60).

12

بَابُ السِّينِ

س

Sīn

Numerical Value = 60

س It is one of the letters termed مَهْمُوسَةٌ (or non-vocal, i.e. pronounced with the breath only, without the voice); and of the letters termed اَسْلِيَّةٌ because proceeding from the tip of the tongue: Its place of utterance is between that of ص and ز. It is one of the letters of augmentation. It is sometimes substituted for ص and for ش and some of the Arabs substitute it for ت. In 36:2 يَاسِيْدُ may mean يَا اِنْسَانُ i.e. O man or perfect man or يَاسِيْدُ i.e. O leader or perfect leader. س is a particle peculiarly prefixed to the aorist rendering it clearly denotative of the future. سَيَفْعَلُ: He will do such a thing. سَيَقُوْلُ السُّفَهَاءُ: The foolish will say (2:143). It is not contracted from سَوْفَ contrary to what the Kufees say; nor is the extent of the future with it shorter than it is with سَوْفَ contrary to what the Basrees hold. Some assert that it sometimes denotes continuance, not futurity: سَتَجِدُوْنَ اٰخَرِيْنَ: You continually find others (4:92).

سَأَلَ [aor. يَسْأَلُ inf. noun سُؤَالٌ and مَسْأَلَةٌ etc.] : He asked, begged, questioned or inquired of him. سَأَلَ مِنْهُ الْمَالُ : He asked or demanded property of him. وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا : And when you ask them for anything (33:54). سَأَلَهُ مِنْهُ : He asked, questioned etc. him respecting such a thing. سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ : An inquirer inquires concerning the impending punishment about to befall (70:2). وَإِذَا سَأَلَكَ عِبَادِي عَنِّي : When My servants ask thee concerning Me (2:187). يَسْتَلُوْكَ عَنِ الرُّوْحِ : They inquire of thee concerning the soul (17:86). سَأَلْتُ اللّٰهَ الْعَافِيَةَ : I begged of God health. سَلْ or اسْتَلْ (imperative): Ask; inquire; beg; demand etc. وَسْأَلِ الْقَرْيَةَ الَّتِي : Ask of the children of Israel (2:212). وَكُنَّا فِيْهَا : And inquire of the people of the town wherein we were (12:83). وَاقْبَلْ بَعْضُهُمْ : They asked, begged, one another. تَسَاءَلُوْا : And they disputed with one another. They will dispute with one another (37:28). عَمَّ يَتَسَاءَلُوْنَ : Concerning what do they question one another (78:2,3) سُوْالِكَ اَوْ سُوْالِكَ : A petition; an object of desire; a request or a thing that one has asked or begged. قَدْ اُوْتِيْتَ سُوْالِكَ بِمُوسَى : Thou hast been granted thy petition or the thing thou hast asked for, O Moses (20:37). مَسْئُوْلٌ (an infinitive, often used as a subst.): A question; an

قَدْ ظَلَمَكَ بِسْؤَالٍ : inquiry; an interrogation; a demand or petition. نَعَجْتِكَ إِلَى نِعَاجِهِ : He has wronged thee by demanding thy ewe in addition to his own ewes (38:25). سَائِلٌ : An asker, inquirer, a beggar; seeker of knowledge; لِلسَّائِلِ وَالْمَحْرُومِ : For one who asks and one who cannot (51:20). سَائِلِينَ (and سَائِلُونَ plural). Beggars, inquirers etc. وَالسَّائِلِينَ وَفِي الرِّقَابِ : And those who ask for charity and for ransoming the captives (2:178). مَسْئُولٌ (مَسْئُولُونَ plural). (pass. part.): A person or a thing, who or which is questioned about. إِنَّ الْعَهْدَ كَانَ مَسْئُولًا : Surely, covenant shall be questioned about (17:35). إِنَّهُمْ مَسْئُولُونَ : They shall be questioned or called to account (37:25). مَسْئَلَةٌ : A question; a problem or proposition (مَسَائِلُ plural).

سِئَمٌ [aor. يَسِئُ inf. noun سِئَمٌ] : He turned away with disgust from it; was disgusted with or at it; he loathed it; was averse from it; became tired or weary of it. لَا يَسِئُ الْإِنْسَانُ مِنْ دُعَاءٍ : Man does not tire or become weary of praying for good (41:50). إِنَّ اللَّهَ لَا يَسِئُ حَتَّى تَسَامُوا : God does not become weary unless you are tired of it (a tradition).

سَبَّ [aor. يَسُبُّ inf. noun سَبٌّ] : He cut him or it; he wounded him or hamstrung him; he pierced him in the buttock; he abused, reviled, vilified or defamed him. سَبَّيْهُ : He reviled or vilified him much. لَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ : Revile not those whom they call upon beside Allah (6:109) سَابَّ (سَابَّ inf. noun): He vilified, reviled, abused, defamed etc. him, being reviled etc. by him. سَبَابُ الْمُسْلِمِ فِسْقٌ : The reviling or mutual reviling of the Muslim is transgression (a tradition). سَبَّبَ الْأَمْرَ : He made or appointed or prepared a means, a course of attaining the thing: سَبَّبَ اللَّهُ لَكَ سَبَبَ الْخَيْرِ : May God make for thee a means of attaining good. سَبَّبَ لِلْمَاءِ مَجْرَى : He made or prepared a channel for the water. سَبَبٌ : A rope or cord; a wooden peg; a thing of any kind by means of which one attains or reaches or gains access to another thing; road; a way; فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ : Let him stretch a rope to the roof or ceiling i.e. let him die strangled or die of rope; let him find a way to heaven (22:16).

فَاتَّبَعَ سَبَبًا : Then he followed a certain way (18:86); a cause or reason or relationship or a connection or tie or a means by which a thing is brought about. أَتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا : We gave him the means to accomplish every thing (18:85). هَذَا سَبَبٌ هَذَا : This is the cause of this; (أَسْبَابٌ plural). وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ : And all their ties shall he cut asunder (2:167). لَعَلِّي أَبْلُغَ الْأَسْبَابَ : That I may attain to the means of approach (40:37). The word also means, life. قَطَعَ اللَّهُ بِهِ السَّبَبَ : May God cut short his life. أَسْبَابُ السَّمَوَاتِ means, the places of ascent of the heavens, or the tracts or regions or the gates thereof (40:38).

سَبَيْتَ [aor. سَبَيْتُ inf. noun سَبَيْتٌ] : He rested; he abstained from work (as also أَسْبَيْتَ); he was or became motionless; he entered upon the Sabbath; he kept the Sabbath i.e. he performed the ordinances of the Sabbath. وَ يَوْمَ لَا يَسْبِتُونَ : And on the day when they did not keep the Sabbath (7:164). سَبَيْتَ also means, he slept. سَبَيْتَ الشَّيْءَ : He cut the thing or put a stop or end to it or intercepted or interrupted it. سَبَيْتَ رَأْسَهُ : He shaved his head; he swooned; he died. سَبَيْتَ عُنُقَهُ : He struck his neck so as to decapitate him. سَبَيْتَ : Rest, freedom from motion. يَوْمُ and أَلْسَبَيْتُ : The Sabbath or Saturday. It was so called because the Jews ceased work on this day and took rest. It is the sacred day of Jews as Friday is of Muslims and Sunday of Christians. الَّذِينَ اِغْتَدَوْا مِنْكُمْ فِي السَّبْتِ : Those amongst you who transgressed in the matter of the Sabbath (2:66). سَبَيْتَ also means, a week; from the Sabbath to the Sabbath. مَا رَأَيْنَا الشَّمْسَ سَبَيْتًا : We did not see the sun for a week. It also means, a period; a long period of time or a long time, syn. with أَقَمْتُ سَبَيْتًا ; دَهْرًا : I stayed or dwelt for a long time; swift or an excellent horse that runs much; a boy of bad disposition and bold, or daring; an intelligent or cunning man; a man who sleeps much. سُبَيْتٌ primarily signifies "rest" and hence "sleep" or heavy or light sleep (slumber); or first part of sleep. وَجَعَلْنَا نَوْمَكُمْ سُبَيْتًا : And We have made your sleep to be rest for you. إِنَّا سُبَيْتٌ : The night and day. سُبَيْتٌ also means, time; or a long time, syn. with سَبَيْتٌ.

سبح [aor. *يَسْبُحُ* inf. noun *سَبْحٌ* and *سَبَاحَةٌ*] : He swam in the water and took pleasure in it. Syn. with *عَوَّمَ*. But according to some there is a difference between *عَوَّمَ* and *سَبَاحَةٌ*; the former signifying the coursing along in water with immersion of oneself and the latter, "coursing along upon water without immersion of oneself. *النُّجُومُ تَسْبُحُ فِي الْفُلْكِ* : The stars swim or glide along or pass along in the firmament with a spreading forth. *كُلٌّ فِي فَلَكٍ يَسْبَحُونَ* : All glide or travel along smoothly in their orbit (21:34). *سَبَّحَ ذِكْرَكَ مَسَابِيحَ الشَّمْسِ وَالْقَمَرِ* : Thy fame has travelled as far as the sun and the moon. *سَبَّحَ* also signifies the running of a horse in which the fore-legs are stretched forth well like as are the arms of a man in swimming; being quick or swift; being or becoming remote. *سَبَّحَ فِي الْأَرْضِ* : He went or travelled far in the land. *سَبَّحَ الرَّجُلُ* : The man busied himself in his affairs or in earning his subsistence. *سَبَّحَ فِي الْحَوَائِجِ* : He occupied himself in the accomplishment of his needs. *إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا* : Thou hast in the day a long chain of business (73:8). *سَبَّحَ* also means, he slept; he became still or motionless. *سَبَّحَ فِي الْأَرْضِ* : He dug in the earth. *سَبَّحَ فِي الْكَلَامِ* : He talked much and fluently. *(تَسْبِيحٌ inf. noun) سَبَّحَ اللَّهُ وَسَبَّحَ لِلَّهِ* : He declared God to be far removed or free from every imperfection or impurity or defect, and he magnified, celebrated, lauded or glorified or praised God by the mention of His names, saying *سُبْحَانَ اللَّهِ* and the like, or to betake oneself quickly to the service of God, and to be prompt in obeying Him. *يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ* : Whatever is in the heavens and whatever is in the earth glorifies Allah (64:2). *يُسَبِّحُونَهُ وَ لَهُ يَسْجُدُونَ* : They glorify Him and prostrate themselves before Him (7:207). *يُسَبِّحُ* : He prayed, particularly, he performed the supererogatory prayer. *سَبَّحَ* also means, he made an exception by saying *إِنْ شَاءَ اللَّهُ* i.e. if God will. *لَوْ لَا تُسَبِّحُونَ* : Why do you not glorify Him; (68 : 29) why do you not say *إِنْ شَاءَ اللَّهُ* i.e. if God will. *أُسَبِّحُ اللَّهَ = سَبَّحَانَ* : I declare God to be far removed or free from every imperfection, defect, impurity and I magnify, celebrate, glorify or praise Him. Sometimes this word implies wonder and *سَبَّحَانَ*

اللَّهِ may well be rendered how far is Allah from every imperfection etc. سَبَّحَانَ اللَّهَ وَ مَا أَنَا مِنَ الْمُشْرِكِينَ : And Holy is Allah, and I am not of those who associate gods (with Him) (12:109). Some derive this word from السَّبْحُ as signifying "the swimming", or "being quick", or "being or becoming remote". So سَبَّحَانَ اللَّهَ denotes quickness in betaking oneself to God and agility in serving or obeying Him, and therefore may be rendered, "I betake myself quickly to the service of God, and am prompt in obeying Him". سَابِحٌ (plural سَابِحُونَ and سُبْحَاءُ and سُبَّاحٌ) active participle: A swimmer or swimming. The word also applies to a horse which runs quickly; that which stretches his fore-legs well in running like as one does the arms in swimming. سَابِحةٌ is its plural, meaning swift horse. سَابِحةٌ (feminine of سَابِحٌ). Its plural is سَابِحَاتٌ and سَوَابِحٌ, which may mean the stars; the ships; the souls of the believers. The word may apply to the companions of the Holy Prophet or to all true Muslims. وَالسَّابِحَاتِ سَبَّحًا : And by those who glide along swiftly (79:4). مُسَبِّحِينَ and مُسَبِّحُونَ (مُسَبِّحٌ) : Act. part. from سَبَّحَ : And we are verily those who glorify God (37:167). فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ : And had he not been of those who glorify (God) (37:144), تَسْبِيحٌ (inf. noun of سَبَّحَ) : Declaring God to be free and far removed from every imperfection etc. and glorifying Him. كُلُّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ : Each one knows his own manner of prayer and glorifying (God) (24:42).

سَبَّطٌ [سَبَّطُ الشَّعْرُ] سَبَّطٌ or سَبَّطٌ inf. noun يَسْبُطُ aor. سَبَّطٌ and يَسْبُطُ aor. : The hair was or became lank, not crisp or loose and hanging. سَبَّطُ الْمَطَرُ : The rain was falling consecutively and was copious and extensive. Thus سَبَّطٌ has the idea of length and extensiveness. هُوَ سَبَّطُ الْيَدَيْنِ : He is generous and liberal. سَبَّطٌ : A grandchild; according to some the word is used more commonly for a daughter's child as against حَفِيدَةٌ which signifies a son's child; a distinguished child; a tribe of the Jews. الْحَسَنُ وَالْحُسَيْنُ سَبَّطَا رَسُولِ اللَّهِ : Hasan and Hussain are the two grandsons of the Prophet of God. أَسْبَاطٌ is plural, meaning

grandchildren, progeny; a people. وَالْأَسْبَاطُ كَانُوا هُودًا أَوْ نَصَارَى : And the children and progeny were Jews or Christians (2:141).
 اثْنَتَى عَشْرَةَ أَسْبَاطًا أُمَّمًا : Twelve tribes, distinct peoples (7:161).
 السَّبْتُ : The trees having many branches but one root.

سَبَعُ

[aor. يَسْعُ and inf. يَسِعُ noun سَبْعٌ] سَبَعَهُمُ : He was or became seventh of them; he made them, with himself, seven; he made them, they being sixty-nine, to be seventy with himself; he took the seventh part of their property. سَبْعَ الْمَوْلُودِ : The infant had its head shaven and a goat sacrificed for it on the seventh day. سَبَعِ : He stole it; he shot at him, namely a wolf, with lance or missile of any kind; he reviled him or he bit him with his teeth as does the سَبْعُ i.e. wild beast. السَّبْعُ and السَّبْعُ (plural سَبَاعٌ and سُبُوعٌ) : The animal of prey; the rapacious animal or whatsoever has fang and tearing claw (or canine tooth with which it attacks and seizes its prey such as the lion, the wolf and the leopard. وَمَا أَكَلَ السَّبْعُ : The bird of prey which only eats flesh. السَّبْعُ : Seven. سَبْعَةَ رِجَالٍ : Seven men. لَهَا سَبْعَةُ أَبْوَابٍ : It has seven gates (15:45). سَبْعٌ (feminine). سَبْعًا مِنَ الْمَثَانِي : Seven fat cows (12:47). سَبْعِينَ : Seventy, oft-quoted verses (15:88). سَبْعِينَ and سَبْعُونَ : Seventy or seventy or more; many. سَبْعِينَ رِجَالًا : Seventy men (7:156). سَبْعِينَ : Seventy or many times (9:80). سَبْعَانَ : Seven heavens and seven earths. Al-Fazak says: وَكَيْفَ أَخَافُ النَّاسَ وَاللَّهُ قَابِضٌ عَلَى النَّاسِ : And how can I fear men when God is holding men and the seven heavens and seven earths in the palm of His hand? سَبْعٌ also means seven or more. سَابِعٌ : Seventh. أُسْبُوعٌ : Seven days; a week.

سَبِغَ

[aor. يَسْبِغُ inf. noun سُبُوغٌ] سَبِغَ الْعَيْشُ : The life became pleasant and plentiful. سَبِغَ الشَّيْءُ : The thing became complete or full. إِلَى بَلَدِهِ : He tended towards and reached his town. أَسْبَغَهُ : He made it complete, full, ample. أَسْبَغَ الثَّوْبَ : He made the garment wide or long. أَسْبَغَ اللَّهُ عَلَيْهِ نِعْمَتَهُ : God completed or made ample His boon upon him. أَسْبَغَ عَلَيْكُمْ نِعْمَهُ : He (God) has completed

His favours upon you (31:21). (اَسْبَغَ) (inf. noun اَسْبَاغٌ) : He performed the ablution completely and fully. لَبَسَ دِرْعًا سَابِغَةً : He put on an ample coat of mail = اَسْبَغَ = اَسْبَغَ : A wide and long or ample coat of mail. (سَابِغَاتٍ and سَوَابِغٍ plural). اَنْ اَعْمَلْ سَابِغَاتٍ : Make full-length coats of mail (34:12). مَطْرَةٌ سَابِغَةٌ : A copious rain. نِعْمَةٌ سَابِغَةٌ : A full, complete, ample favour or boon.

سَبَقَ [aor. يَسْبِقُ and inf. noun سَبَقٌ] : He preceded him; he was or he went ahead of him; he outstripped him; he had precedence of him; he did it before him; he was or became first, foremost or beforehand; he was or became one of the first or foremost. اَلَّذِيْنَ سَبَقُونَا بِالْاِيْمَانِ : Who preceded us in faith (59:11). مَا سَبَقَكُمْ بِهَا مِنْ اَحَدٍ مِنَ الْعَالَمِيْنَ : No one in the world ever did it before you (7:81). سَبَقَهُ بِالْقَوْلِ : He said before he said anything. لَا يَسْبِقُوْنَهُ بِالْقَوْلِ : They do not say anything without His having taught them; they do not say until He has said it (21:28). لَوْ لَا كَتَابٌ : Speech proceeded previously from him. سَبَقَ مِنْهُ الْكَلَامُ : Had it not been for an ordinance of Allah that had gone before (8:69). سَبَقَهُ عَلٰى كَذَا : He had predominance over him in such a thing. سَبَقَ عَلٰى قَوْمِهِ فِي الْاِكْرَامِ : He overcame his people in generosity. سَابَقَهُ : He overcame him in going ahead; he strove, or contended, with him to outstrip him, or have precedence of him. سَابَقْتُهُ فَسَبَقْتُهُ : I strove or contended with him to precede him and I overcame him in doing so. سَابِقُوا اِلَى مَغْفِرَةٍ : Vie with one another, try to outstrip each other, in seeking forgiveness (57:22). تَسَابَقَ وَاسْتَبَقَ : He strove or contended with another to be or go ahead. اِسْتَبَقَا الْبَابَ : They both raced to the door (12:26). ذَهَبْنَا نَسْتَبِقُ : We went forth racing with each other (12:18). وَاسْتَبِقُوا الْخَيْرَاتِ : Vie with one another in good works (2:149). سَابِقٌ (سَابِقُونَ and سَابِقِينَ plurals) : Preceding or going ahead; one who goes ahead or precedes or outstrips others. مِنْهُمْ : Of them are some who outstrip others in doing good (35:33). اَلْسَابِقُونَ السَّابِقُونَ : The foremost, they are the foremost (56:11). سَابِقَةٌ (feminine), and plural is سَابِقَاتٌ : Those beings or angels etc. that excel others. فَالْسَّبِقَاتِ سَبَقًا : By the beings or persons completely excelling others (79:5). سَبَقٌ (inf.

noun). لَهُ سَبَقٌ فِي هَذَا الْأَمْرِ : To him belongs priority or precedence in this affair. مَسْبُوقٌ (pass. part.): One who is outstripped or outrun or excelled. مَسْبُوقِينَ (plural). وَ مَا نَحْنُ بِمَسْبُوقِينَ : And We are not to be outstripped (56:61).

سَبَّلَ [aor. يَسْبُلُ inf. noun سَبَلًا] : He abused or reviled him. سَبَّلَ الْمَالَ : He spent the money in the way of religion or cause of Allah, or dedicated it to charitable purposes. أَسْبَلَ ثَوْبَهُ : He dragged along his garment on the ground. أَسْبَلَ الْمَاءَ : He poured forth the water. سَبِيلٌ : A way, road, path; an easy, wide or open or a conspicuous road. وَإِنَّهَا لَبَسَبِيلٌ مُّفِيمٌ : It lies on a way that still exists (15:77); manner, method, means and ways. وَلِتَسْتَبِينَ سَبِيلُ الْمُجْرِمِينَ : And the way or method of the sinners may become manifest (6:56). سَبِيلَ اللَّهِ : In the cause of the religion of God; cause of God; any righteous or good cause; holy war; pilgrimage; campaign to spread truth; search of knowledge etc. وَأَنْفَقُوا فِي سَبِيلِ اللَّهِ : And spend in the way or cause of Allah (2:196). سَبِيلَ الْمُؤْمِنِينَ : The way of the believers (4:116). سَبِيلَ الرِّشَادِ : The path of rectitude. سَبِيلَ الرُّشْدِ : The way of righteousness (7:147). فَصُدُّ السَّبِيلِ : Right way (16:10). سَبِيلِ الطَّاغُوتِ : The way or cause of the Evil One (4:77). The word مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ also means, blame; cause of reproach. : There is no blame or cause of reproach against the righteous (9:91); plea or argument لَيْسَ لَكَ عَلَيَّ سَبِيلٌ : You have no plea or argument against me. سَبِيلُنَا أَنْ الْقَوْلُ كَذَا : We are fit or worthy to do this. لَيْسَ عَلَيْنَا فِي الْأَمِّيِّينَ سَبِيلٌ : No blame attaches to us in the matter of the unlearned people (3:76); it also means, a means of access; a connection. اِتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا : O would that I had attained, along with the Messenger, a means of access (to God); or a way to safety or truth (25:28). سَبِيلٌ also means, a public drinking fountain. سُبُلٌ (plural): Ways, methods etc. السَّلْمِ : The paths of peace (5:17). تَقَطَّعُونَ السَّبِيلَ : You cut the road for the travellers (29:30). اِبْنُ السَّبِيلِ : The wayfarer or traveller or one who travels much or often, or the traveller who is far from his place of abode, or the traveller who is stranded in the journey, or a person who leaves his home for a good and

laudable purpose (2:216).

سَتَّ [aor. **يَسْتُ** inf. noun **سَتٌّ**] : He accused him or charged him with a fault or defect. **سِتَّة** (masc) meaning "six". **خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ** : He (God) created the heavens and the earth in six days (7:55). **سِتِّينَ** and **سِتُونَ** : Seventy. **فَاطَعَامُ سِتِّينَ مَسْكِينًا** : The feeding of sixty poor people (58:5). **سِتُونَ** also means, sixtieth.

سَتَرَ [aor. **يَسْتُرُ** inf. noun **سَتْرٌ** and **سِتْرَةٌ**] : He concealed or hid the thing; he covered it. **سَتَرَتِ الْمَرْأَةُ** : The woman was or became modest or bashful. **اسْتَتَرَ** : It was or became veiled, concealed or covered; it covered itself. **فُلَانٌ لَا يَسْتَتِرُ مِنَ اللَّهِ بِسِتْرٍ** : Such a one does not protect himself from the displeasure of God i.e. does not fear God. **وَمَا كُنْتُمْ تَسْتَتِرُونَ** : And you did not fear (while committing sins) (41:23). **سِتْرٌ** (and **سِتْرَةٌ**): A veil; a curtain; a screen; a covering; a covert; anything by which a person or thing is covered, or concealed; a protection. **لَمْ نَجْعَلْ لَهُمْ مِّنْ دُونِهَا سِتْرًا** : We had placed no veil or screen for them against it; We had made no shelter or protection..... (18:91). **هَتَكَ اللَّهُ سِتْرَهُ** : God rent open, or may God rend open his veil or make known his vice or faults; or may God disgrace him. **سِتْرٌ** also means, fear, modesty or bashfulness, intelligence. **مَا لَهُ سِتْرٌ وَلَا حِجْرٌ** : He does not possess modesty nor intelligence. **مَسْتُورٌ** : (pass. part.): Hidden; covered. **حِجَابًا مَّسْتُورًا** : A hidden barrier or veil (17:46). **حِجَابًا مَّسْتُورًا** also means a veil covered by another veil, implying the thickness of the veil.

سَجَدَ [aor. **يَسْجُدُ** inf. noun **سُجُودٌ**] : He was or became lowly, humble or submissive, bending himself down; he prostrated himself, putting his forehead on the ground. **سَجَدَ لَهُ** : He submitted to him; he saluted him; he paid respect to him or magnified him. **أَسْجُدُوا لِآدَمَ فَسَجَدُوا** : Submit to Adam, and they all submitted (2:35). The **سُجُودٌ** of inanimate things to God, we understand as denoting obedience to that whereto they are made subservient and as a fact to be believed without inquiry into the manner thereof. **وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ** : And whatever is in the heavens submits humbly to Allah (16:50). **سَجْدَةٌ** and **سَجْدَةٌ** : A single act

of **سُجُودٌ** (act. part.): Being humble, lowly or submissive, prostrating oneself. **سَاجِدًا وَّ قَائِمًا** : Prostrating himself and standing (39:10); one who prostrates himself. The plurals of **سَاجِدٌ** are **سُجُودٌ** and **سَجَدٌ** and **سَاجِدُونَ** and **سَاجِدِينَ**. **سَاجِدِينَ** : Such a one is humble, low. **وَالرُّكُوعِ السُّجُودِ** : And those who bow down and those who fall prostrate in Prayer (2:126). **أَدْخُلُوا الْبَابَ** : And enter the gate submissively (2:59). **فَقَعُوا لَهُ سَاجِدِينَ** : Fall ye down in submission to him (15:30). **الرَّاكِعُونَ السَّاجِدُونَ** : Those who bow down and who prostrate themselves (9:112). **سُجُودٌ** (plural of **سَاجِدٌ** as shown above). **عَيْنٌ سَاجِدَةٌ** : A languid eye. **يُدْعَوْنَ إِلَى السُّجُودِ** : They will be called upon to prostrate themselves (68:43). It also means prescribed prostrations. **وَأَذْبَانَ** : And after (prescribed) prostrations (50:41). **مَسْجِدٌ** : A house of Prayer; a mosque; **عِنْدَ كُلِّ مَسْجِدٍ** : At every place of worship (7:30). **مَسَاجِدٌ** (plural of **مَسْجِدٌ**) : Places of worship. **إِنَّ مَسَاجِدَ اللَّهِ** : All places of worship belong to Allah (72:19). **مَسْجِدٌ** : A mosque in which a congregation assembles to perform the Friday Prayers. **الْمَسْجِدِ الْحَرَامِ** : The Sacred Mosque i.e. the Ka'ba (2:145). **الْمَسْجِدِ الْأَقْصَى** : The Distant Mosque (17:2). **الْمَسْجِدَانِ** : The two mosques i.e. the Ka'ba and the mosque of the Holy Prophet at Madina.

سَجَرَ [aor. **يَسْجُرُ** inf. noun **سَجْرٌ** and **سُجْرَةٌ**] : The water filled the stream. **سَجَرَ التَّنُورَ** : He filled the oven with fire and heated it; he kindled fire in the oven. **سَجَرَ الْمَاءَ** : He opened a way to the water; he made the water to flow forth. **سَجَرَ الْمَاءَ فِي حَلْقِهِ** : He poured the water into his throat. **ثُمَّ فِي النَّارِ يُسْجَرُونَ** : Then in the Fire will they be burnt; then into the Fire they are poured (40:73). **سُجِرَ الْبَحْرُ** : The sea stormed and its waves rose. **وَإِذَا الْبِحَارُ سُجِرَتْ** : And when the seas are made to flow forth one into another, thus become one ocean, or when the seas shall be set on fire; shall become without water; when the seas shall be filled with fire; shall meet together and become one ocean (81:7). **مَسْجُورٌ** (pass. part): (1) filled. **مَسْجُورٌ بِالنَّارِ** : Filled with fire; (2) made to flow forth; (3) empty; (4) kindled; (5) still or quiet or still and full at the same time. **عَيْنٌ مَسْجُورَةٌ** : A full eye.

وَالْبَحْرِ : A dog having an iron-collar upon his neck. كَلْبٌ مَسْجُورٌ
وَالْمَسْجُورُ : And by the swollen sea (52:7).

سَجَلَ [aor. يَسْجُلُ inf. noun سَجْلٌ] : He poured forth the water.
سَجَلَ الْقَاضِي : He read the Qur'an continuously. سَجَلَ الْقَاضِي : The
judge decided the case judicially and recorded the sentence in
the judicial record. سَجَلَ عَلَيْهِ الْقَاضِي : The judge decided
judicially against him and recorded his sentence in the judicial
record. سَجَلَ بِهِ : He threw it from above. سَجَلَ عَلَيْهِ بِكَذَا : He
rendered him notorious by reason of such a thing and
stigmatized him with it. سَجَلٌ : A writing; a roll or scroll for
writing upon or written upon; a written statement of contract
and the like; a judicial record; an edict; a recorder; a scribe; a
notary. كَطَيِّ السَّجَلِ لِلْكَتَبِ : As a recorder rolls up a written scroll
(21:105). سَجِيلٌ : Stones like lumps of dry or touch-clay; or
stones of clay. مِنْ سَجِيلٍ means مِنْ سَجَلٍ i.e. of what had been
decreed for them that they should be punished therewith. سَجِيلٌ
means the same as سَجِينٌ. It is also said to be from سَجِينٌ
meaning Hell, the ن being changed into ل. According to some
مِنْ سَجِيلٍ also means, many and hard; continuous and lasting
(11:83).

سَجَنَ [aor. يَسْجُنُ inf. noun سَجْنٌ] : He imprisoned him. سَجَنَ
أَلْهَمَهُ : He kept his anxiety secret, did not reveal it. سَجْنٌ : A prison.
دَخَلَ مَعَهُ السَّجْنَ : And there entered with him in the prison (12:37).
سَجِنٌ and مَسْجُونٌ (plural of مَسْجُونٌ).
لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ : I shall make thee one of the imprisoned
(26:30). سَجِينٌ : A register or book in which record of the evil
deeds of the wicked is said to be kept in the other world. كِتَابَ
السَّجِينِ : The record of the wicked is in *Sijjin* (83:8). The
word also means, anything hard, vehement and severe;
continuous, everlasting.

سَجَا [aor. يَسْجُوُ inf. noun سَجْوًا and سَجُوءًا]. وَاللَّيْلِ إِذَا سَجَى : The night
was or became silent, quiet or still; became dark, or its
darkness extended or was or became continuous, or it was
covered by its darkness (93:3). سَجَتِ الرِّيحُ : The wind became calm.

سَحَبَ [aor. يَسْحَبُ inf. noun سَحْبٌ] : He dragged or drew it along upon the ground. سَحَبَتِ الرِّيحُ التُّرَابَ : The wind drew along the dust upon the ground. يُسْحَبُونَ فِي الْحَمِيمِ : They will be dragged into boiling water (40:72). جَاءَ يَسْحَبُ ذَيْلَهُ : He came walking haughtily. سَحَبَ الرَّجُلُ : The man ate and drank vehemently. سَحَابٌ (singular سَحَابَةٌ) : Clouds (so called because the winds draw them along). مَطَرَتْهُمْ السَّحَابَةُ : The cloud rained upon them. يَقُولُوا سَحَابٌ مَّرْكُومٌ : They say: "Clouds piled up" (52:45)

سَحَتَ [aor. يَسْحَتُ inf. noun سَحْتٌ] : He earned unlawful money. سَحَتَ الشَّحْمَ عَنِ شَعْرِهِ : He removed his hair utterly in shaving. سَحَتَ اللَّحْمَ : He peeled off the fat from the flesh. سَحَتَ وَجْهَ الْأَرْضِ : He effaced the traces from the face of the earth (as also سَحَّتْ and أَسْحَتَ). أَسْحَتَهُ : He destroyed him or it; he destroyed it or him completely; he exterminated it; he distressed or afflicted him; he slaughtered him. فَيَسْحَتُكُمْ بَعْدَابٍ : He (God) will completely destroy you by some punishment (20:62). سُحْتٌ and سُحْتٌ : A thing that is forbidden, prohibited or unlawful, or what is disapproved or foul of gains; any property that is forbidden, not lawful to be gained nor to be eaten; anything forbidden or unlawful and of bad repute. It is also applied to signify a bribe that is given to a judge and the like. أَكُلُونَ لِلسُّحْتِ : Devourers of forbidden or unlawful things (5:43). The word also means, little or small in quantity or number; paltry, mean, or inconsiderable. دَمُهُ سُحْتٌ : His property may be destroyed with impunity; دَمُهُ سُحْتٌ : His blood may be destroyed with impunity. مَالٌ سُحْتٌ : A property destined to be destroyed. رَجُلٌ سُحْتٌ : A man who has a big belly and is much fond of eating and is not satisfied with it.

سَحَرَ [aor. يَسْحَرُ inf. noun سِحْرٌ] : He hit or hurt his heart. سَحَرَهُ : He turned him from such a thing or عَنْ وَجْهِهِ i.e. from his course, way or manner of being. سُحِرَ : He was turned from his course. فَأَنَّى تُسْحَرُونَ : How then are you being turned away from your course (23:90). سَحَرَهُ : He turned him from hatred to love; he enchanted or fascinated him or it; سَحَرَهُ : He enchanted or fascinated him much. سَحَرَ أَعْيُنَهُ : He enchanted or fascinated his

eyes. سَحَرُوا أَعْيُنَ النَّاسِ : They enchanted the eyes of the people (7:117). سَحَرَ الشَّيْءَ عَنْ وَجْهِهِ : He (the enchanter) apparently turned the thing from its proper manner of being, making what was false to appear in the form of the true and the real, causing the thing to be imagined different from what it really was. سَحَرَهُ (as also سَحَرَهُ بِكَلَامِهِ) : He caused him to incline to him by his soft or elegant speech and by the beauty of its composition. لِنَسْحَرَنَّا بِهَا : By which to bewitch us (7:133). سَحَرَهُ : He deceived, deluded, beguiled, bewitched or outwitted him. سَحَرَهُ بِالطَّعَامِ وَالشَّرَابِ : He fed him and diverted him from the feeling of want with food and drink. سَحَرَ الْفِضَّةَ : He gilded the silver. سَحَرَ الْمَطْرَ الطَّيْنَ : The rain spoiled the clay and the earth or dust so that it was not fit for use. سَحَرَ عَنِ الْأَمْرِ : He removed to a distance or went far away from the affair. سِحْرٌ : The turning of a thing from its proper manner of being to another manner and hence enchantment or fascination, for when the enchanter makes what is false to appear in the form of truth, and causes a thing to be imagined different from what it really is, it is as though he turned it from its proper manner or being; or the producing of what is false in the form of truth; any event of which the cause is hidden, and which is imagined to be different from what it really is; embellishment by falsification and deceit; magic; sorcery. It denotes also corrupting and marring; a crafty device; craftiness; mischief; skilful eloquence. إِنَّ مِنَ الْبَيَانِ لِسِحْرًا : Verily, there is a kind of eloquence that is enchantment (tradition); skill; science; مَنْ تَعَلَّمَ بَابًا مِنَ النُّجُومِ فَقَدْ تَعَلَّمَ سِحْرًا : He who learns a process of astronomy, learns a branch of science. (tradition); سِحْرٌ also means food, nutriment. غِيَتْ ذُو سِحْرِ : Superabundant rain. يُعَلِّمُونَ النَّاسَ السِّحْرَ : Teaching people falsehood and deception (2:103). جَاءُوا بِسِحْرٍ عَظِيمٍ : They brought forth a great magic (7:117). سَحَرَةٌ (plural سَاحِرُونَ): An enchanter; a magician; a sorcerer. إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ : Surely he is a skilful magician (7:110). وَجَاءَ السَّحَرَةُ فِرْعَوْنَ : And the magicians came to Pharaoh (7:114). وَلَا يُفْلِحُ السَّاحِرُونَ : And the magicians never prosper (10:78) سَاحِرٌ also means, knowing,

skilful or intelligent. لَهَا عَيْنٌ سَاحِرَةٌ : She has a fascinating or enchanting eye. سَاحِرٌ is syn. with سَاحِرٌ but with an intensive sense or denoting habit or frequency. بِكُلِّ سَاحِرٍ عَلَيْهِمُ : With every skilful sorcerer (26:38). سَاحِرُونَ (plural of سَاحِرٌ). سَحَرَ (aor. يَسْحَرُ): He went forth early in the morning, in the first part of the day, or between the time of morning Prayer and sunrise. سَحْرٌ : Time before daybreak; early dawn; or the last part of the night. أَتَيْتُهُ بِسَحْرِ : I came to him a little before daybreak; whiteness overspreading darkness; the extremity. نَجَّيْنَهُمْ بِسَحْرِ : We delivered them by early dawn (54:35). أَسْحَارٌ (plural of سَحْرٌ). وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ : Who seek the forgiveness of God in the latter part of the night or at early dawn or in the watches of the night (3:18). رَجُلًا مَسْحُورًا (pass. part.). مَسْحُورٌ (plural). مَسْحُورُونَ (plural). بَلْ نَحْنُ قَوْمٌ مَسْحُورُونَ : Rather we are a bewitched people (15:16). مُسْحَرٌ : One bewitched, syn. with مَسْحُورٌ but with an intensive sense. مُسْحَرِينَ (plural of مُسْحَرٌ). إِنَّمَا أَنْتَ مِنَ الْمَسْحَرِينَ : Thou art but one of the bewitched (26:154).

سَحَقَ [aor. يَسْحُقُ and inf. يَسْحُقُ noun سَحْقٌ] and سَحِقٌ : It was or became distant or remote. سَحَقَهُ اللَّهُ : May God alienate him or estrange him from food or prosperity, or curse him. سَحَقَ الثُّوبُ (سَحَقًا): The cloth became old and worn-out. سَحَقَ (aor. يَسْحُقُ inf. noun سَحُوقَةً): He bruised or pounded it or powdered or pulverized it. سَحَقَهُ مَرُّ الزَّمَانِ : The course of time rendered it (the garment) worn-out. سَحَقَهُ : He destroyed it. سَحَقَتِ الْعَيْنُ دَمْعَهَا : The eye shed tears. سَحَقَ رَأْسَهُ : He shaved his head. فَسُحِقًا لِأَصْحَابِ السَّعِيرِ : So cursed be the inmates of the blazing Fire, or be far away from the mercy of God (67:12). سَحِيقٌ : Pounded, pulverized; distant, remote. إِنَّهُ لَبَعِيدٌ سَحِيقٌ : Verily, it is very distant or remote. فِي مَكَانٍ سَحِيقٍ : To a distant place (22:32).

سَحَلَ [aor. يَسْحَلُ inf. noun سَحْلٌ] : He pared it; peeled it; or stripped off, rubbed off, abraded or otherwise removed its outer covering. الرِّيحُ تَسْحَلُ الْأَرْضَ : The winds strip off or remove what is upon the earth. سَحَلَ الثِّيَابَ : He washed the clothes and

removed the soils from them. سَحَلَتِ الْعَيْنُ : The eye wept. سَاحِلٌ : Sea-coast, sea-board or sea-shore; a shore of a sea or river; a tract of cultivated land adjacent to a sea or great river. سَاحِلٌ is so called because when the tide flows and ebbs, it sweeps away what is upon it; the side of a valley. فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ : Then the river shall throw it on to the shore or bank (20:40).

سَخِرَ [aor. يَسْخِرُ inf. noun سُخْرٌ and سُخْرَةٌ and مَسْخَرَةٌ etc.] سَخِرَ مِنْهُ : He mocked at, scoffed at, derided or ridiculed him. أَوِاسْتَسَخَرَ : They mocked at him (11:39). اَنَا أَقُولُ كَذًّا وَلَا أَسْخِرُ : I say so and I do not jest. بَلْ عَجِبْتَ وَيَسْخَرُونَ : Nay, thou dost wonder, and they jest (37:13). اسْتَسَخَرُوا also means, they invited one another to mock. يَسْتَسَخِرُونَ : They seek to or invite one another to ridicule (it) (37:15). اِنْ تَسَخَرُوا مِنَّا : if you deem us ignorant (11:39). سَخَرَهُ (also سَخَرَ aor. يَسْخِرُ The inf. noun of سَخَرَ is سَخْرِيٌّ and سُخْرِيٌّ) : He constrained him or compelled him, namely a man or beast or anything to do what he or it did not desire, or to work without recompense, or hire without wages and without price; he brought him under subjection; rendered him subservient, submissive; tractable or manageable. سَخَرَ الشَّمْسِ وَالْقَمَرَ : He (God) made subservient, the sun and the moon (13:3). سَخَرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ : He (God) caused it to blow against them for seven nights (69:8). سَخَرَتِ السَّفِينَةَ : The ship had a good wind and voyage. سَخِرِيٌّ and سُخْرِيٌّ : One who is mocked at, laughed at, derided; a laughing-stock; one who is compelled to do what he does not desire or to work without wages and recompense; mockery; derision; ridicule; work without compensation. فَاتَّخَذَتْهُمْ سَخِرِيًّا : You made them a laughing-stock (23:111). لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سَخِرِيًّا : So that some of them may make others subservient to them (43:33). مُسَخَّرٌ : One that is compelled to work against his or its will or work without compensation, or one that is made subservient or submissive and is unable to free himself from constraint. وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ : And the stars are made subservient by His command (16:13). مَسْخَرَةٌ : One who mocks or ridicules others, or one cause of mockery.

سَخَطًا [aor. يَسْخُطُ inf. noun سَخَطٌ] : He was or became angry with the man or showed his dislike or discontent. سَخَطَ : He disliked or disapproved of the thing. أَنْ سَخَطَ اللَّهُ عَلَيْهِمْ : With the result that Allah is displeased with them (5:81). إِذَا هُمْ : He displeased or angered him; he made him angry. اتَّبَعُوا مَا اسَّخَطَ اللَّهُ : They followed that which displeased Allah (47:29). سَخَطٌ and بَاءٌ بِسَخَطٍ مِّنْ : Displeasure; dislike; anger; disapprobation. اللَّهُ : Who has drawn upon himself the displeasure of God (3:163).

سَدًّا [aor. يَسُدُّ inf. noun سَدٌّ and سَدَدٌ] : He closed up an interstice or intervening space; he stopped or repaired and made firm and strong. يَسُدُّ الرَّمَقَ : It obstructed the horizon. سَدَّ الْأَفْقَ : It maintains and preserves the strength. سَدَّ الْبَابَ : He closed the door. سَدٌّ : A dam; a fence; a barrier; a fault or defect such as blindness, deafness and dumbness; shade or shadow; cover or protection; an obstacle or obstruction between two other things; a mountain. ضُرِبَ بَيْنَهُمَا سَدٌّ : Barrier was set between them. بَيْنَنَا وَبَيْنَهُمْ سَدًّا : Between us and them a barrier (18:95). سَدًّا (aor. يَسُدُّ and يَسُدُّ inf. noun سَدَادًا) : It or he was or became right; it took a right direction; he hit the right thing. إِنَّهُ يَسُدُّ فِي الْقَوْلِ : He hits the right thing in the saying or he says the right thing. سَدَّهُ : He accused him of a fault as though thereby he stopped his mouth. سَدِيدٌ : Applied to a spear or arrow, means seldom missing; that hits the mark; when applied to an action, saying or affair signifies, right, direct; taking a right direction; when applied to a man, means, who pursues a right course or who hits the right thing in his action or saying. قُولُوا قَوْلًا سَدِيدًا : Say the right word (33:71)

سَدِيرًا [aor. يَسْدِرُ inf. noun سَدِيرٌ and سَدَارٌ] : He became dazzled by a thing at which he looked so that he turned away his face from it; he became confounded or perplexed and unable to see his right course. سَدِيرٌ : Lote-tree. مِنْ سَدِيرٍ قَلِيلٍ : A few lotetrees (34:17). عِنْدَ سَدِيرَةِ الْمُنْتَهَى : Near the farthest Lote-tree (53:15). سَدِيرٌ : Sea.

سَدَسَ [aor. يَسْدِسُ inf. noun سَدَسٌ] : He took the sixth part of the possessions of the people. سَدَسَ الْقَوْمَ (aor. يَسْدِسُ inf. noun سَدَسٌ): He was or became sixth of the people; he made them, with himself, six; he made the people to be sixty, with himself; he made fifteen to be sixteen. سُدُسٌ and سُدُسٌ : A sixth part. فَلِأُمِّهِ السُّدُسُ : And for his mother is a sixth part (4:12). سَادِسٌ : Sixth. سَادِسُهُمْ كَلْبُهُمْ : The sixth of them was their dog (18:23).

سَدَا [aor. يَسْدُو inf. non سَدُوٌ] : He stretched forth his arms or hands. سَدُوٌ signifies going at random, heedlessly or in a headlong manner, without consideration or any certain aim or object, not following a guide to the right course. سُدَى and سُدَى (used both as singular and plural): Left, let alone or neglected; an animal left to pasture by itself. نَاقَةٌ سُدَى : A she-camel left to itself to pasture wherever she likes; ذَهَبَ كَلَامُهُ سُدَى : His talk went useless. أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدَى : Does man think that he is to be left to himself, uncontrolled (75:37).

سَرَّ [aor. يَسُرُّ inf. noun سُرُورٌ and مَسَرَّةٌ] : He made him happy or he or it rejoiced him. سُرٌّ : He was glad or happy; he (the child) had his navel-string cut. سَرَّهُ : He pierced him in his navel. أَسَرَّهُ : He concealed it; he revealed it or made it known. أَسَرُوا النَّدَامَةَ : They will manifest repentance or remorse or will conceal it (34:34). مَنْ أَسَرَ الْقَوْلَ (inf. noun اسْرَارٌ) : Who conceals his word (13:11). تَسُرُّ النَّاطِرِينَ : Delighting the beholders (2:70). وَ أَسَرُّوهُ : And they concealed him as a piece of merchandise (12:20). تَسِرُونَ إِلَيْهِمْ : He revealed unto him a story. أَسَرَّتْ لَهُمْ : You show friendship unto them in secret (60:2). أَسَرَّتْ لَهُمْ : I attributed to him secrecy; I spoke to him in private. أَسَرَّا : I appealed to them in private (71:10). أَسَرَ الْفَاتِحَةَ : He recited Al-Fatihah inaudibly. سِرٌّ : A secret; a secret thing (as also سَرِيرَةٌ); mystery; a thing that is revealed (plural is اسْرَارٌ). يَعْلَمُ السِّرَّ وَ أَخْفَى : He knows the secret thought and that which is more hidden (20:8). أَلْبَسُ also signifies: The heart; the mind; the recesses of the mind; the secret thoughts; the soul; it also signifies, secrecy or privacy; قَدَسَ اللَّهُ سِرَّهُ : May God sanctify his

soul; سِرًّا وَعَلَانِيَةً : Secretly and openly (2:275); concealment; suppression; one having private knowledge of a thing. فَلَانٌ سِرٌّ : Such a one has the private knowledge of this affair; the penis of a man and the vulva of a woman; concubitus; marriage; adultery or fornication; origin. هُوَ كَرِيمٌ السِّرِّ كَثِيرُ الْبِرِّ : He is of generous origin and of much goodness; the interior of anything; the marrow, or pure, choicest or best part of anything; the pure quality of race; the low or depressed part of a valley; the most fruitful or best part thereof; أَرْضٌ سِرٌّ : Fruitful land; goodness or excellence. سَرِيرَةٌ : A secret; a secret action that makes a man happy of his affair; heart or mind. هُوَ طَيِّبٌ يَوْمَ تُبْلَى السَّرَائِرُ : He has a noble mind and heart. سَرَائِرُ is plural. السَّرَائِرُ : On the day when secrets shall be disclosed (86:10). وَلَقَهُمْ نَصْرَةٌ وَ سُرُورًا : Happiness or joy; pleasure; delight. سُرُورٌ : And has made them to find cheerfulness and joy (76:12). سَرَاءٌ : Happiness; pleasantness and joy of life and the contrariness of suffering. هُوَ صَدِيقٌ فِي السَّرَاءِ وَالضَّرَاءِ : He is the friend in happiness and suffering. قَدْ مَسَّ آبَاءَنَا الضَّرَاءُ وَالسَّرَاءُ : And suffering and happiness touched our forefathers also (7:96). مَسْرُورٌ : Happy or joyful; كَانَ فِي أَهْلِهِ مَسْرُورًا : He was happy among his people (84:14). سَرِيرٌ : A bed-stead; a raised couch or couch upon a frame; a throne; a bier before the corpse is carried upon it; dominion, sovereignty, rule or authority; ease, comfort or affluence. زَالَ عَنِ سَرِيرِهِ : He ceased to enjoy power or authority and ease and comfort. سُرُرٌ and أَسِرَّةٌ are plural. عَلَى سُرُرٍ مُتَقَابِلِينَ : Sitting on thrones, facing one another (15:48).

سَرَبٌ [سُرُوبٌ inf. noun يَسْرُبُ aor.] : He went away in the land. سَرَبَ الرَّجُلُ : The man went away at random. سَرَبَتِ الْإِبِلُ : The camels went away, being left alone, whithersoever they would. سَرَبَ الْمَاءُ : The water flowed. سَرَبَ الْمَاءُ الْقَرِيبَةَ : the water came forth from the punctures made in sewing the skin. سَرَبٌ : A subterranean excavation; a hole or burrow; also flowing water; فَاتَّخَذَ سَبِيلَهُ : A way in which people follow one another; فِي الْبَحْرِ سَرَبًا : It took its way into the sea, being free, or going swiftly or burrowing (18:62). سَارِبٌ : Going away or going

away at random. سَارِبٌ بِالنَّهَارِ : Going or going openly, apparently and freely in the daytime (13:11). Some say that مَنْ هُوَ مُسْتَخْفٍ بِالنَّهَارِ وَاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ signifies one who appears by night and hides himself in the day. سَرَابٌ : The mirage. فَلَانٌ أَخَذَ مِنْ سَرَابٍ : Such a one is more deceitful than a mirage. فَكَانَتْ سَرَابًا : And shall become (as if they were) a mirage (78:21).

سَرَبَلٌ [aor. يُسْرِبُ inf. noun سَرَبَلَةٌ] : He clad him with a سَرَبَالٌ i.e. a shirt; a coat of mail; any garment that is worn. سَرَابِيلٌ (plural). سَرَابِيلُهُمْ مِنْ قَطْرَانَ : Their garments shall be of pitch (14:51).

سَرَجٌ [aor. يَسْرُجُ inf. noun سَرَجٌ] : He was or became beautiful in the face. سَرَجٌ : He lied. سَرَجُ الْكُذْبِ (inf. noun سَرَجٌ) : He forged the lie. سَرَاجٌ : A lamp; also metaphorically, the eye. جَعَلَ فِيهَا سَرَاجًا : He (God) has placed therein a Lamp (25:62).

سَرَحٌ [aor. يَسْرَحُ inf. noun سَرَحٌ] : The cattle pastured or pastured where they pleased or pastured in the morning. سَرَحُ السَّيْلِ : The torrent flowed easily. سَرَحَ الْمَوَاشِيَ : He made the cattle go forth in the morning to the pasturage. حِينَ تَرْيْحُونَ وَحِينَ سَرَحَ مَا فِي : When you bring them home in the evening and when you drive them forth to posture in the morning (16:7). هُوَ يَسْرَحُ فِي أَغْرَاضِ النَّاسِ : He gave forth what was in his heart. He feeds upon the reputation of people i.e. he defames them in their absence. سَرَحٌ : Cattle or camels pasturing where they please. سَرَحَهُ : He sent him. سَرَحَ الْقَوْمَ : He sent the people and left them. سَرَحَ زَوْجَتَهُ : He divorced his wife. تَسْرِيحُ الْمَرْأَةِ : The dismissal of a wife by divorce; dismissal in a general sense; sending away, after divorce; سَرَحُوهُنَّ بِمَعْرُوفٍ : Send them away in a becoming manner (2:232). أَوْ تَسْرِيحٍ بِإِحْسَانٍ : Or send (them) away with kindness (2:230).

سَرَدٌ [aor. يَسْرُدُ and يَسْرُدُ inf. noun سَرْدٌ] : He carried on a thing or put it forward from one stage to another in regular order consecutively and uninterruptedly. سَرَدَ الشَّيْءَ : He perforated the thing. سَرَدَ الدِّرْعَ : He fabricated the coat of mail by inserting the rings into one another. سَرَدَ الْحَدِيدَ : He carried on

uninterruptedly and well the narrative. سَرْدٌ : Coat or coats of mail; any other rings; consecutive or following one another نَجْوَمٌ سَرْدٌ : Stars that are consecutive. اَسْرَدَ also means the nailing or making firm or fast with nails. وَقَدِّرْ فِي السَّرْدِ : And do thou make a due adaptation of the rings, or measure well the links in the fabrication of the coats of mail (34:12).

سَرْدَقٌ [aor. يُسَرِّدُقُ inf. noun سَرْدَقَةٌ] : He covered the house with an awning over its interior court. سُرَادِقٌ : An awning extended over the interior court of a house; a tent; dust rising or spreading or diffusing itself; smoke rising high and surrounding a thing. اَحَاطَ بِهِمْ سُرَادِقُهَا : Its canopy shall enclose them (18:30). سُرَادِقَاتٌ (plural).

سَرِعٌ [aor. يَسْرَعُ and سُرْعَةٌ etc.] : He or it was quick, speedy, hasty. اَسْرَعَ فِي الْمَشْيِ : He hastened in walking; he sought or endeavoured to be quick. Whereas اَسْرَعَ signifies endeavour or affectation to be quick. سُرْعٌ denotes what is as it were an innate quality. سَارَعَ إِلَى الشَّيْءِ : He hastened to the thing. سَارَعَ فِي الْأَمْرِ : He endeavoured or strove hard in the affair. سَارَعُوا إِلَى كَذَا : They hastened to such a thing or they vied one with one another in hastening or in hastening to get to the thing before others. This is the significance of مُسَارَعَةٌ i.e. vying with one another to get before others to a thing. الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ : Those who fall into disbelief hastily (3:177). سَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ : Vie one with one another in obtaining forgiveness from your Lord (3:134). سَرِيعٌ : Quick; expeditious; speedy or swift. فَرَسٌ سَرِيعٌ : A swift horse. سَرِيعُ الْحِسَابِ : Quick in reckoning (2:203). اَسْرَعُ الْحَسِيبِينَ : Quick in punishing (7:168). سِرَاعٌ : More and most quick, expeditious of reckoners (6:63). سِرَاعٌ is the plural of سَرِيعٌ. يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا. سَرِيعًا : They will come forth from the graves hastening (70:44).

سَرَفٌ [aor. يَسْرِفُ inf. noun سَرَفٌ] : He was unmindful, negligent or heedless of the affair. مَا فِي عَطَائِهِمْ مِنْ وَلَا سَرَفٌ : There is no reproach or heedlessness in their benefits. اَسْرَفَ (inf. noun اِسْرَافٌ) : He was unmindful, heedless or negligent; he exceeded

or transgressed the right bound or limit or measure; he acted extravagantly or immoderately. **أَسْرَفَ فِي مَالِهِ** or **أَسْرَفَ الْمَالِ** : He spent his property extravagantly. **إِسْرَافًا** also signifies the committing of many faults, offences, crimes, sins. **نَجَزِي مَنْ أَسْرَفَ** : We recompense him who is extravagant, commits excesses or crimes and offences (20:128). **الْإِسْرَافُ فِي الْقَتْلِ** : Slaying of a person other than the slayer; slaying without proper authority; slaying more persons for one person slain; maiming or mutilating before slaughter. **فَلَا يُسْرِفُ فِي الْقَتْلِ** : He should not exceed proper or prescribed limits in slaying (17:34). **أَكَلَهُ إِسْرَافًا** : He ate it hastily. **فَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا** : And do not eat in extravagance and in haste (4:7). **وَإِسْرَافَنَا فِي أَمْرِنَا** : And excesses in our affairs (3:148). **مُسْرِفِينَ** and **مُسْرِفُونَ** (plurals): One who transgresses or exceeds just bounds; acting extravagantly (act. part.). **مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ** : Who is an extravagant and a doubter (40:35). **أَنْتُمْ قَوْمٌ مُسْرِفُونَ** : You are a people who exceed all just bounds (7:82;43:6).

سَرَقَ [aor. **يَسْرِقُ** inf. noun **سَرَقٌ** and **سَرَقَةٌ** etc.] **سَرَقَ مِنْهُ مَالًا** : He stole from him property; he took it secretly and by artifice. **سَرَقَهُمْ** : He robbed them. **إِنَّ ابْنَكَ سَرَقَ** : Thy son has committed a theft (12:82). **إِسْتَرَقَ السَّمْعَ** or **سَرَقَ السَّمْعَ** : He listened or heard stealthily (15:19). **سُرِقَ صَوْتُهُ** : He became hoarse. **سُرِقْتُ عِرْضِي** : I have been robbed of my honour or reputation. **سَرَقْتَنِي عَيْنِي** : My eye overcame me. **سَرَقَ** (aor. **يَسْرِقُ**) : It was or became imperceptible. **سَارِقٌ** (plural **سَارِقُونَ** and **سَارِقِينَ** and **سَرَقَةٌ** and **سَرَاقٌ**): A thief; one who steals. (**سَارِقَةٌ** feminine). **وَالسَّارِقُ وَالسَّارِقَةُ** : And a man who steals and a woman who steals (5:39). **إِنَّكُمْ لَسَارِقُونَ** : Indeed you are thieves (12:71;12:74).

سَرَمَدًا Signifies or implies continuance or continuing; or continuing incessantly or endlessly. **هُوَ لَيْلٌ سَرَمَدٌ** : A very long night. **هُوَ لَكَ سَرَمَدًا** : It is thine forever. **سَرَمَدًا إِلَى يَوْمِ الْقِيَامَةِ** : (make the night) continue over you till the Day of Resurrection (28:72).

سَرَى [aor. **يَسْرِي** inf. noun **سَرَى** and **مَسْرَى**] **سَرَى أَوْ سَارَ لَيْلًا** : He journeyed or travelled by night or in the night. **سَرَى فِيهِ السَّمُّ** : The

poison crept in him. وَاللَّيْلِ إِذَا سَرَى هَمُّهُ : His anxiety went away. (89:5). سَرَى بِهِ : He made him to travel or journey by night or in the night; he journeyed or travelled with him by night or in the night or transported him by night or carried him. سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا : Glorified be He Who carried His servant by night (17:2). وَسَارَ بِأَهْلِهِ : And carried with him his family (28:30). سَرِيٌّ : A rivulet or streamlet; a rivulet running to palm-trees. قَدْ جَعَلَ رَبُّكَ تَحْتِكَ سَرِيًّا : Thy Lord has placed a rivulet below thee (19:25).

سَطَحَ [aor. يَسْطُحُ inf. noun سَطْحٌ] : He spread it or expanded it. كَيْفَ سَطَحَتْ : How it is spread (88:21). سَطَحَهُ : He threw him down so that he lay on his back; he threw him on his side. سَطْحٌ : The flat top or roof of a house; the surface of a place; a plane.

سَطَرَ [aor. يَسْطُرُ inf. noun سَطْرٌ] : He wrote it; ruled it. سَطَرَهُ بِالسَّيْفِ : He cut him with the sword. سَطَرَ : He composed or fabricated lies, falsehoods; he said what was false. سَطَرَ عَلَيْنَا : He told us stories having no foundation; he told us stories resembling falsehoods; he embellished stories to us with lies; he related to us wonderful stories of the ancients. أَسَاطِيرُ is the plural of سَطْرٌ and سَطَارٌ and سَطُورٌ which in turn are the plurals of سَطْرٌ and سَطْرٌ. سَطْرٌ is also the plural of أَسْطُورَةٌ and means fables; lies; or falsehoods; fictions; legends; stories embellished with lies; wonderful stories or written tales or lies of the ancients. إِلاَّ أَسَاطِيرُ الْأَوَّلِينَ : But the legends of the ancients (6:26). وَالْقَلَمِ وَمَا يَسْطُرُونَ : By the pen and by what they write (68:2). مَسْطُورٌ : Inscribed; written. وَكِتَابٍ مَّسْطُورٍ : By the Book inscribed (52:3). وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌّ : And everything small and great is written down (54:54). سَيَّطَرَ وَسَوَّطَرَ عَلَيْنَا : He had or exercised absolute authority over us; he acted as a watcher and guardian over us paying frequent attention to us. مُصَيِّطَرُونَ (plural) : Guardian or watcher or one exercising absolute authority. لَسْتَ عَلَيْهِمْ بِمُصَيِّطِرٍ : Thou hast no authority over them; thou art not

appointed a guardian over them (88:23).

سَطَا [aor. **سَطَا** عَلَيْهِ **سَطَوَةٌ** وَ **سَطُوٌّ** inf. noun **سَطُوٌّ** aor. **يَسْطُوُّ** inf. noun **سَطَا** : He sprang or rushed upon him; he made an attack or assault upon him; he sprang upon him and seized him violently; he overpowered or subdued him; he seized him violently with uplifted hands. **يَكَادُونَ يَسْطُونَ** : They would all but attack (22:73).

سَعِدَ [aor. **يَسْعُدُ** and **سُعِدَ** inf. noun **سَعَادَةٌ** and **سُعِدَ** : He was or became prosperous, fortunate, happy or in a state of felicity; cont. of **سَعِدَ** يَوْمَنَا **شَقِيٌّ** (aor. **يَسْعُدُ** inf. noun **سَعِدٌ**) : Our day was or became auspicious, lucky; cont. of **نَحْسٌ**. They say, **سَعِدَ الْمَاءُ** **سَعِدَ** : The water came upon the surface of the land naturally, not requiring a machine to raise it for the purpose of irrigation. **أَمَّا الَّذِينَ سَعِدُوا** : As for those who will be happy or who will be fortunate or lucky (11:109). **سَعِيدٌ** (act. part.): A man prosperous, fortunate, lucky, happy and in a state of felicity (as also **مَسْعُودٌ**) ; rendered happy, prosperous, lucky etc.; a rivulet or canal for irrigation. **فَمِنْهُمْ شَقِيٌّ وَ سَعِيدٌ** : Some of them will be unlucky and others fortunate (11:106). **سَعَادَةٌ** : Prosperity, felicity, happiness, good fortune (cont. of **شَقَاوَةٌ**). See also under **شَقِيٌّ** (No 801). **سَعَادَةٌ** is of two kinds: **أُخْرَوِيَّةٌ** (relating to the world to come) **دُنْيَاوِيَّةٌ** (relating to the present world). The latter is of three kinds: **نَفْسِيَّةٌ** (relating to the soul), **بَدَنِيَّةٌ** (relating to the body), **خَارِجِيَّةٌ** (relating to external circumstances).

سَعَرَ [aor. **يَسْعُرُ** inf. noun **سَعْرٌ** and **أَسْعَرَ** and **سَعَرَ** **النَّارَ** أَوْ **سَعَرَ** **النَّارَ** : He lighted or kindled the fire; he made it burn or to burn fiercely. **سَعَرَ** **الْحَرْبَ** أَوْ **سَعَرَ** **الْحَرْبَ** : He provoked war. **سَعَرَ** **الرَّجُلُ** : The man was smitten by hot wind (i.e. **سَمُومٌ**) ; the man was or became vehemently hungry and thirsty; the man was or became mad. **وَإِذَا** **الْجَحِيمُ** **سَعِرَتْ** : And when the Hell is set ablaze (81:13). **سَعِيرٌ** : Lighted or kindled or made to blaze or flame. **نَارٌ** **سَعِيرٌ** : Fire kindled or made to blaze; also means fire itself; the flame of fire. **نَذِقْهُ** **مِنْ** **عَذَابِ** **السَّعِيرِ** : We will make him taste the punishment of fire (34:13). **سُعْرٌ** : Madness; insanity; demoniacal possession; punishment; vehemence of hunger and burning of

thirst; heat; pain; scab; fury. **فِي ضَلَالٍ وَ سَعْرٍ** : In error and insanity (54:48).

سَعَى [aor. **يَسْعَى** if. noun **سَعْيٌ**] : He went or went along quickly; he ran. **مِنْ أَقْصَا الْمَدِينَةِ يَسْعَى** : From the far side of the city running (28:21). **السَّعْيُ** signifies, going along with vigorousness and with lightness, activity or quickness **يَأْتِيَنَّكَ سَعِيًّا** : They will come to thee in haste (2:261). **سَعَى إِلَيْهِ** : He repaired or be-took himself to him. **فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ** : Go ye to the remembrance of God; hasten ye to the remembrance of God (62:10); he strove, laboured or exerted himself. **وَسَعَى لَهَا سَعِيًّا** : And strives for it as it should be striven for (17:20); he worked or wrought or did. **لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى** : There is nothing for man except what he has wrought or he earned or gained (53:40). **سَعَى لِأَهْلِيهِ** : He earned for his family. **سَعَيْتُ فِي أَمْرِ فُلَانٍ** : I strove in respect of the affair of such a one, either to reform it or to pervert it. **وَالَّذِينَ سَعَوْا فِي آيَاتِنَا** : Those who strive to falsify or nullify Our Signs or pervert their meaning by impugning their character (34:6). **سَعَى بَيْنَهُمْ** : He created disorder among them. **سَعَى بِهِ** : He slandered him. **سَعَتِ الْمَرْأَةُ** : The woman committed adultery. **هُوَ يَسْعَى عَلَى قَوْمِهِ** : He manages or regulates the affairs of his people. **السَّعْيُ** : Striving; running; going along with vigorousness; labouring or working. **فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ** : When he was old enough to work with him; when he was old enough to walk with him (37:103). **إِنَّ سَعْيَكُمْ** : Your efforts or strivings are different (92:5).

سَعَبَ [aor. **يَسْعَبُ** and **سَعِبَ** aor. **يَسْعَبُ** inf. noun **سَعَبٌ** and **مَسْعَبَةٌ**] : He was or became hungry; he suffered hunger together with fatigue. According to some **سَعَبٌ** also signifies, thirst or thirst with fatigue. **مَسْعَبَةٌ** : Hunger or hunger combined with fatigue. **يَتِيمٌ ذُو مَسْعَبَةٍ** : An hungry orphan. **فِي يَوْمٍ ذِي مَسْعَبَةٍ** : In a day of hunger (90:15). **أَسْعَبَ الْقَوْمُ** : The people entered upon a state of hunger.

سَفَحَ [aor. **يَسْفَحُ** inf. noun **سَفْحٌ**] : He shed blood. **سَفَحَ الْمَاءُ** : The water flowed or poured forth. **سَافَحَهُ** : He contended with him in the shedding of blood. **سَافَحَهَا** : He committed

fornication with her. سَافِحًا or تَسَافِحًا : They committed fornication or abomination. سَفَّاحٌ and مُسَافِحَةٌ : The committing of fornication with another. مُسَافِحٌ (act. part.): A fornicator; مُسَافِحَةٌ (feminine of مُسَافِحٌ) : A fornicatoress; a woman who does not abstain from fornication. ابْنُ مُسَافِحَةٍ : Son of a fornicatoress. مُسَافِحِينَ (plural of مُسَافِحٌ) : Fornicators and مُسَافِحَاتٌ (plural of مُسَافِحَةٌ) : Fornicatoresses (4:25,26). دَمٌ مَسْفُوحٌ : Blood poured forth (6:146). مَسْفُوحٌ also means, stretched upon the ground; wide; thick; coarse or big. سَفِيحٌ : The offspring of fornication. سَفَّاحٌ : A shedder of much blood; one who gives much; a fluent and eloquent speaker.

سَفَرَ

[aor. يَسْفُرُ inf. noun سَفْرٌ] سَفَرَ الْكِتَابَ : He wrote the book. سَفَرَتْ عَنْ : She removed the veil from her face. سَفَرَتِ الشَّمْسُ : The sun rose. سَفَرَتْ بَيْنَ الْقَوْمِ : The morning shone forth. سَفَارَةٌ (aor. يَسْفُرُ and inf. noun يَسْفُرُ) : I effected reconciliation between the people. سَفَرَتِ الْحَرْبُ : The fighting declined. سَفَرَ أَيْسَرَ : He swept away the house. سَفَرَ وَسَافَرَ (aor. يَسْفُرُ and inf. noun يَسْفُرُ and سَفْرٌ) : He went on a journey. مُسَافِرٌ : A traveller, journey-man. أَسْفَرَتِ الشَّجَرَةُ : The tree had its leaves swept away by the wind, they having changed in colour and become white. وَالصُّبْحُ إِذَا أَسْفَرَ : The dawn shone forth. وَالصُّبْحُ إِذَا أَسْفَرَ : The face became beautiful and shone with happiness. وَجْهٌ مُسْفَرٌ (act. part. from أَسْفَرَ) : A face shining with happiness. وَوُجُوهُ يَوْمَئِذٍ مُسْفِرَةٌ : Faces on that day will be bright; shining with happiness (80:39). سَفْرٌ : Journey or travel; the act of journeying (plural is أَسْفَارٌ) ; the whiteness of dawn or day-break; dawn or day-break. بَاعِدْ بَيْنَ : If you are on a journey (2:284). أَسْفَارِنَا : Place longer distances between the stages of our journeys (34:20). سَفْرٌ : A book or writing; a great or large book; a book that discovers or reveals truth. (أَسْفَارٌ plural). يَحْمِلُ أَسْفَارًا : Carrying a load of books (62:6). سَفْرَةٌ (singular is سَافِرٌ i.e. a writer; a scribe): Writers or scribes (80:16). السُّفْرَةُ : The food of the traveller. سَفِيرٌ : An ambassador; a mediator; a messenger who makes peace; a commissioned agent. سَفَارَةٌ : Office of a سَفِيرٌ.

سَفَع [aor. **يَسْفَعُ** inf. noun **سَفْعٌ** : **سَفَعِ السَّمُومُ وَجْهَهُ** : The hot wind smote or burned his face or blackened it (**سَفْعَةٌ** signifying blackness tinged with redness). **سَفَعَهُ** : He made a mark upon it; he made a mark upon it with a hot iron; he slapped or struck his face. **سَفَعَ** **لَنَسْفَعًا بِالنَّاصِيَةِ** : He seized his forelock and dragged him. **لَنَسْفَعًا بِالنَّاصِيَةِ** : We will assuredly seize (him) by the forelock and drag him to the Fire, or We will assuredly blacken his face (**نَاصِيَةٌ** signifying face because it is the forepart thereof); or We will mark (him) with the mark of the inmates of the Hell, or We will abase and render (him) despicable (96:16). **سَفَعَ الشَّيْءُ** (aor. **يَسْفَعُ**) : The thing became of black colour tinged with redness.

سَفَكَ [aor. **يَسْفِكُ** inf. noun **سَفْكٌ** : **سَفَكَ الدَّمَ وَالْمَاءَ** : He shed blood or caused water to flow **سَفَكَ الْكَلَامَ** : He spoke fluently. **يَسْفِكُ** **الدِّمَاءَ** : Will shed blood (2:31). **سَفَاكٌ** : A great shedder of blood; an eloquent and able speaker (or **سَفَاكٌ بِالْكَلَامِ**) : A great and habitual liar.

سَفَلَ [aor. **يَسْفُلُ** and **سَفَلَ** aor. **يَسْفُلُ** and **سَفِلَ** aor. **يَسْفُلُ** inf. noun **سُفُولٌ** and **سَفَالٌ**] **سَفَلَ** and **سَفَلَ** and **سَفَلَ** : It or he was or became low or became lower than another. **سَفَلَ** : It descended or sank down. **سَفَلَ** (as also **سَفَلَ** and **سَفَلَ**) aor. **يَسْفُلُ** : He was or became low, base, ignoble, vicious in respect of his disposition and his deed and his lineage. **سَافِلٌ** : Low. (**سَافِلِينَ** plural). **جَعَلْنَا عَالِيَهَا سَافِلَهَا** : We turned it upside down, rendering its upper part to be its lower part (11:83). **أَسْفَلُ** : Lower and lowest (**أَسْفَلِينَ** plural). **ثُمَّ رَدَدْنَاهُ أَسْفَلَ** : Then We rendered him lowest of the low (95:6). **سُفْلَى** is the feminine of **أَسْفَلُ**. **أَسْفَلَ الدَّرَكِ الْأَسْفَلِ** : Lowest depths (4:146). **وَجَعَلَ** **السُّفْلَى** : And He made the word of the disbelievers the lowest (9:40). **وَجَعَلْنَاهُمْ الْأَسْفَلِينَ** **أَسْفَلُ** is the plural of **أَسْفَلُ**. **وَجَعَلْنَاهُمْ الْأَسْفَلِينَ** : We made them most humbled or the lowest (37:99).

سَفَنَ [aor. **يَسْفِنُ** and **سَفَنَ** aor. **يَسْفِنُ** inf. noun **سَفْنٌ** : **سَفَنَتِ الرِّيحُ أَوْ سَفِنَتْ** : The wind blew upon the surface of the earth. **سَفَنَ الشَّيْءَ** (aor. **يَسْفِنُ**) : He pared and smoothed the thing; he stripped off or removed its outer covering. **سَفِينَةٌ** : A ship or boat (**سُفُنٌ** plural). **رَكِبَا فِي السَّفِينَةِ** : They embarked in a boat (18:72).

سَفِهَ [aor. يَسْفَهُ and سَفِهَ aor. يَسْفُهُ and سَفِهَ aor. يَسْفُهُ inf. noun سَفَهٌ of the first and سَفُهٌ of the third and سَفَاهَةٌ of the second] : He was ignorant or he behaved ignorantly; he was foolish or he acted foolishly; he was light-witted or he behaved light-wittedly; he held himself in light estimation and rendered himself low. The expression سَفِهَ هُوَ نَفْسًا is really either سَفِهَ فِي نَفْسِهِ or سَفِهَ هُوَ نَفْسًا or سَفِهَتْ نَفْسُهُ when it is used as its seeming but not real object and means as given above. سَفِهَ الشَّرَابَ : He drank much of the wine without having his thirst satisfied thereby. سَفِهَ (as also سَفَاهَةٌ) : Light-wittedness; weakness of judgement and deficiency of intellect; ignorance or foolishness. سَفِهًا بِغَيْرِ عِلْمٍ : Foolishly, for lack of knowledge (6:141). سَفِهَ نَفْسَهُ also means, he ruined himself (Lisan). سَفَاهَةٌ : Light wittedness; weakness; weakness of judgement and deficiency in intellect; ignorance or foolishness. يَا قَوْمِ لَيْسَ بِي سَفَاهَةٌ : O my people, there is no foolishness in me (7:68). سَفِيهَةٌ (act. part. feminine سَفِيهَةٌ) : One who is light-witted; weak of judgement and deficient in intellect (plural is سَفِهَاءٌ) : Deficient in intellect or weak (2:283). سَيَقُولُ السُّفَهَاءُ : The foolish will say (2:243).

سَقَرَ [aor. يَسْقُرُ inf. noun سَقْرٌ] : سَقَرَتْهُ الشَّمْسُ : The sun burned or scorched him, altering the colour of his complexion and skin, and pained his brain by its heat; melted or heated him or it. سَقْرٌ : Hell or fire of Hell. سَأُضِلِّيهِ سَقْرًا : Soon I shall cast him into the fire of Hell (74:27).

سَقَطَ [aor. يَسْقُطُ inf. noun مَسْقُطٌ and سُقُوطٌ] : It fell down upon the ground; it fell from a higher to a lower place. سَقَطَ مِنْ عَيْنِي : He fell down in my estimation or the regard which I had for him. سَقَطَ فِي الْكَلَامِ : He committed a mistake in his speech. سَقَطَ عَنِي : He deviated from the road. سَقَطَ عَلَى ضَالَّتِهِ : He stumbled upon or happened to find accidentally his lost beast. سَقَطَ النُّجْمُ : The star set or disappeared. سَقَطَ الْقَوْمُ إِلَيَّ : The people alighted at my place. سَقَطَ الْوَلَدُ مِنْ بَطْنِ أُمِّهِ : The child fell from the belly of its mother abortively. سَقَطَ أَوْ أُسْقِطَ فِي يَدِهِ : He repented of what he had done; he grieved for or regretted an act of inadvertence; he

became confounded or perplexed; he slipped; he committed a mistake. **وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ** : And when they were smitten with remorse (7:150). **سَقَطَ الرَّجُلُ مِنَ الْكِبَرِ** : The man tottered on account of age old. **سَقَطَ حُكْمُهُ** : His decision has become null and void. **الْأَفِي الْفِتْنَةِ سَقَطُوا** : Surely, they have fallen into trial (9:49). **تُسَاقِطُ عَلَيْكَ رُطَبًا جَنِينًا** : It will cause fresh ripe dates to fall upon thee (19:26). **أَسْقَطَهُ** : He caused it to fall down. **سَقَطَ ذِكْرُهُ** : He has ceased to be mentioned. **أَوْ تُسْقِطُ السَّمَاءَ** : Or you cause the heaven to fall (17:93). **سَاقِطٌ** : (act. part.) (as also **سُقُوطٌ**): Falling down; a thing that falls. **كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا** : A piece of the cloud falling down (52:45). **سَاقِطَةٌ** (plural **سَوَاقِطٌ**) : A fruit that falls before maturity. **سَاقِطٌ** also signifies, hanging down; tottering on account of age. **شَيْخٌ سَاقِطٌ كِبَرًا** : An old man tottering by reason of old age; low, ignoble, base or mean. They say **سَاقِطٌ مَّاقِطٌ لَّاقِطٌ** : Low, ignoble, mean, vile or base. **سُقُاطُ النَّاسِ** : The refuse of the people.

سَقَفَ [aor. **يَسْقِفُ** and inf. **يَسْقِفُ** noun **سَقْفٌ** : He made a ceiling to the house or roofed or ceiled it. **سُقِفَ أَوْ سَقِفَ** : He was made a bishop. **سَقْفٌ** : Ceiling, roof or covering of a house; the sky or heaven; heaven is called **سَقْفُ الْأَرْضِ** i.e. roof or ceiling of the earth. **فَنَحَرَ عَلَيْهِمُ السَّقْفُ** : And the roof fell upon them (16:27). **أُسْقِفَ** : A bishop.

سَقِمَ [aor. **يَسْقِمُ** and inf. **يَسْقِمُ** noun **سُقْمٌ** and **سَقَامٌ** : **سَقِمَ أَوْ سَقِمَ** : He was or became sick, ill, or he was long sick. **سَقِيمٌ** (plural **سَقِيمٌ** like **كِرَامٌ** plural of **كَرِيمٌ**) : Sick, ill, diseased, disordered. **قَلْبٌ سَقِيمٌ** : An unsound or sickly heart. **كَلَامٌ سَقِيمٌ** : Faulty speech. **هُوَ سَقِيمٌ** : He is affected with malice against him. **فَقَالَ إِنِّي سَقِيمٌ** : And he said: I am indeed feeling unwell; I will be diseased or become sick at a future time. It is said that Abraham inferred from looking at the stars that the time of his fever was coming; I am indeed sick of your worshipping your false gods (37:90).

سَقَى [aor. **يَسْقِي** inf. **يَسْقِي** noun **سَقَى** : He gave the man water to drink (or **أَسْقَاهُ**). **وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا** : And their Lord gave them to drink a pure beverage (76:22). **سَقَى** also means, he watered

his cattle or land. **أُمَّةٌ مِّنَ النَّاسِ يَسْقُونَ** : A party of men watering (their) flock (28:24). **وَلَا تَسْقِي الْحَرْثَ** : And does not water the tith (2:72). **سَقَى الثَّوْبَ** : He dyed the garment. **سَقَاهُ اللَّهُ الْغَيْثَ** : God sent down rain to him, or may God send down rain to him. **سَقَى بَطْنُهُ** : His belly suffered from dropsy. **أَسْقَاهُ** : He traduced him, found fault with him. **سَقَى الْعَرَقُ** : The sweat flowed without stopping. **سُقِيَ قَلْبُهُ عَدَاوَةً** : His heart became deeply affected or became permeated with (his) enmity. **أَسْقَاهُ** (as also **سَقَاهُ**) : He gave him to drink; he assigned to him water to drink or for purpose of irrigation or to water his cattle. **وَنُسْقِيهِ مِمَّا خَلَقْنَا أَنْعَامًا** : And We give it for drink to Our creation cattle and men in large numbers (25:50). According to Imam Raghīb, **السَّقَى** (inf. noun of **سَقَى**) and **الْإِسْقَاءُ** (inf. noun of **أَسْقَى**), while generally meaning the same, the former signifies, giving one to drink so that one may take it howsoever one will so that the latter is more ample in meaning than the former. **اسْتَسْقَى مِنْهُ** : He sought or demanded drink from him; he asked, begged or prayed for rain. **وَإِذِ اسْتَسْقَى مُوسَى** : And when Moses prayed for water (2:61). **اسْتَقَى الْمَاءَ مِنَ الْبَيْرِ** : He drew water from the well. **سِقَايَةٌ** (an infinitive noun of **سَقَى**) : The giving of drink. **أَجْعَلْنُمْ سِقَايَةَ الْحَاجِّ** : Do you hold the giving of drink to the pilgrims (9:19), or in this verse **سِقَايَةٌ** may also mean **أَهْلُ سِقَايَةٍ** i.e. **سِقَاةٌ** **سِقَايَةٌ** also means a place for giving people to drink or for watering; a vessel in which one is given to drink i.e. a drinking-cup. **جَعَلَ السِّقَايَةَ فِي رَحْلِ أَخِيهِ** : He happened to put the drinking-cup in his brother's saddle-bag (12:71). **سُقْيَا** : A beast's share or turn of drinking water; a giving of drink; a sending down of rain upon mankind **دَعَوْتُ لَهُ بِالسُّقْيَا** : I prayed that the rain may be sent down upon him. **سُقِّيَاهَا** : (Let) her drink, or (have) her turn of drinking (91:14).

سَكَبَ [aor. **يَسْكُبُ** inf. noun **سَكَبٌ** الْمَاءَ] : He poured forth or out the water or made it to flow. (inf. noun **سَكُوبٌ** الْمَاءَ) : The water was or became poured out or forth or flowed **مَاءٌ مَّسْكُوبٌ** (**مَاءٌ مَّسْكُوبٌ** pass. part.): Flowing water (56:32).

سَكَّتْ [aor. يَسْكُتُ inf. noun سُكُوتٌ and سَكَّتٌ] : He was or became silent, mute; he was or became still or quiet; he died; it was or became still, calm, appeased or quelled; it remitted; it subsided.
 سَكَّتَ عَنْ مُوسَى الْغَضَبُ : The anger of Moses subsided or was appeased (7:155). سَكَّتَ الْحَرُّ : The heat became intense as the wind stopped blowing.

سَكِرَ [aor. يَسْكُرُ inf. noun سَكْرٌ and سَكْرٌ and سَكْرَانٌ] : He was or became intoxicated or inebriated on account of having drunk wine. سَكِرَ عَلَيَّ فُلَانٌ : Such a one was or became violently angry with me. سَكَّرَ الْإِنَاءَ : He filled the vessel. سَكَّرَ الْبَابَ : He closed the door. سَكَّرَتِ الرِّيحُ : The wind became still. سَكَّرَتِ الْحَرُّ : The heat became subsided. سَكَّرَهُ : He throttled him. سَكَّرَهُ الشَّرَابُ : The wine made him intoxicated. سَكَّرَتْ أَبْصَارُنَا : Our eyes have been prevented from seeing and dazzled or dazed or have been covered over (15:16). سَكَّرٌ : Wine; strong drink; the expressed juice of fresh ripe dates when it has become strong. تَتَّحِدُونَ مِنْهُ سَكَّرًا : You obtain from it strong intoxicating drink (16:68). سَكْرَةٌ : A fit of intoxication (سَكْرَاتٌ plural) ; an over-powering sensation of delight affecting youth; a fit of anger. سَكْرَةُ الْهَمِّ : The intensity or oppressive sensation etc attendant upon anxiety. جَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ : The agony or stupor or intoxication of death comes in truth (50:20). سَكْرَانٌ (plural سُكْرَانٌ) : Intoxicated; inebriated; drunken. وَأَنْتُمْ سُكْرَانٌ : When you are drunken or not in full possession of your senses (4:44).

سَكَنَ [aor. يَسْكُنُ inf. noun سُكُونٌ] : It was or became still, stationary, calm, appeased, allayed; it passed away, or ceased to be; it remitted or subsided. سَكَنَ الدَّمُ : The blood ceased to flow. وَلَهُ مَا سَكَنَ فِي النَّهَارِ وَاللَّيْلِ : To Him belongs whatever rests in the night and the day (6:14). سَكَنَ إِلَيْهِ : He relied upon it so as to be easy, or quiet in mind. سَكَنَ إِلَيْهَا : He found comfort in her. لِيَسْكُنَ إِلَيْهَا : That he may find comfort in her (7:190). سَكَنَ الدَّارَ أَوْ فِي الدَّارِ أَوْ : He dwelt in the house. أَسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ : Dwell thou and thy wife in the garden (7:20). سَكَنَ وَسَكِنَ : He became مَسْكِينٌ i.e. weak, poor, lowly or submissive. أَسْكَنَهُ : He made him to

inhabit the house; he made him or it to be such and termed him or it **مَسْكِينٌ** i.e. poor, lowly; he or it made it calm. still. **إِنْ يَشَأْ** : If He so wills, He can cause the wind to become still (42:34). **إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي** : I have made to dwell some of my posterity or children (14:38). **أَسْكَنَ الرَّجُلُ** : The man became a **مَسْكِينٌ** : Poverty has rendered him motionless. **مَسْكِينٌ** : Lowly, humble submissive, poor; also ignominious, abject or in a state of abasement (**مَسَاكِينٌ** plural) (2:216). **فِدْيَةٌ طَعَامَ مَسْكِينٍ** : Expiation which is the feeding of a poor man (2:185). **مَسْكَنٌ** : An abode or dwelling; a place of alighting or abiding; a house; **فِي مَسْكِنِهِمْ آيَةٌ** : There was a Sign in their dwelling place (34:16). **مَسَاكِينُ** is plural (14:46). **مَسْكَنَةٌ** : The state of a **مَسْكِينٌ** ; lowliness, humbleness, submissiveness; also lowness, abasement; ignominy; poverty; destitution; an evil state or condition; also poverty of mind; weakness. **ضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ وَالْمَسْكَنَةُ** : They were smitten with abasement and destitution (2:62). **سَكِينَةٌ** : Calmness or tranquility; staidness; a quality inspiring reverence; mercy, pity or compassion. **فِيهِ سَكِينَةٌ مِّنْ رَبِّكُمْ** : Wherein there will be tranquility from your Lord (2:249). **سَكَنَ** : A thing to which one trusts so as to become easy or quiet in mind; source or cause of tranquility, ease, quiet, mental comfort. **جَعَلَ اللَّيْلَ سَكَنًا** : He has appointed or made the night for rest (6:97). **إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ** : Thy prayer is a cause or source of tranquility for them (9:103); mercy, pity or compassion; blessing, prosperity or increase. **سَاكِنٌ** : Still, motionless, stationary, calm. **وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا** : And if He had pleased, He could have made it stationary (25:46); Inhabiting a dwelling; inhabitant or dweller (**سُكَّانٌ** plural). **مَسْكُونَةٌ** : Inhabited place. **بُيُوتًا غَيْرَ مَسْكُونَةٍ** : Uninhabited houses (24:30). **سِكِّينٌ** : A knife. **كُلُّ وَاحِدَةٍ مِّنْهُنَّ سَكِّينًا** : To every one of them a knife (12:32)

سَلَّ

[aor. **يَسْلُ** inf. noun **سَلٌّ**] **سَلَّ الشَّيْءَ مِنَ الشَّيْءِ** : He drew a thing out from another thing or he drew it gently; he stole the thing secretly. **تَسَلَّلَ مِنْ بَيْنِهِمْ** and **انْسَلَّ** : He slipped away or stole away i.e. went away secretly or clandestinely or covertly from among them. **الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لَئِذَا**

covertly (24:64). **السَّلَالَةُ** : What is the drawn forth or drawn forth gently from a thing; an extract of a thing; the clear or pure, choice, last or most excellent part of a thing; the sperma genitals of a human being. **مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ** : From an extract of an insignificant fluid (32:9). **وَفِي مَهْجَتِي فَوْزٌ وَجَيْشٌ لِّأَمْدَحًا + سُلَالَةٌ**. **أَنْوَارِ الْكَرِيمِ مُحَمَّدًا** : In my heart there is a zeal that I may praise Muhammad who is the choicest part of the lights of the Generous God.

سَلَبَ [aor. **يَسْلُبُ** inf. noun **سَلَبٌ** and **سَلَبٌ**] **سَلَبَهُ الشَّيْءَ** : He seized, snatched or carried off by force the thing from him or deprived him of it **سَلَبَهُ قُورَاهُ وَعَقْلَهُ** : He deprived him of his heart and his reason. **وَإِنْ يَسْلُبُهُمُ الذُّبَابُ شَيْئًا** : And if the fly should snatch away anything from them (22:74).

سَلَحَ [aor. **يَسْلُحُ** inf. noun **سَلْحٌ**] : It (a bird) muted or dinged. **سَلَحَهُ** : He armed him with a weapon or weapons. **سَلَحَهُ بِالسَّيْفِ أَوْ سَلَحَهُ** : He armed him with the sword. **سِلَاحٌ** : A weapon or weapons, or instrument or instruments of fighting. **لَبَسَ السِّلَاحَ** : He wore or put on the weapon or weapons; a sword, a bow without a string; a staff or stick. **سِلَاحُ الثَّوْرِ** : The horns of the bull. **سِلَاحَةٌ** is plural. **وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتْهُمْ** : And let them take their means of defence and their arms (4:103).

سَلَخَ [aor. **يَسْلُخُ** inf. noun **سَلَخٌ**] **سُلِخَ جِلْدُهُ** : Its skin was stripped off. **سَلَخْنَا الشَّهْرَ** : We passed the month. **سَلَخَ اللَّهُ النَّهَارَ مِنَ اللَّيْلِ** : God separated the day from the night. **أَنْسَلَخَتِ الْحَيَّةُ مِنْ قَشْرِهَا** : The serpent cast off, or divested itself of its slough. **أَنْسَلَخَ الشَّهْرُ** : The month passed away. **فَأَنْسَلَخَ مِنْهَا** : He stepped away from them (7:176). **نَسْلَخُ مِنْهُ النَّهَارَ** : From it We strip off the day or separate the day, or draw forth gently the day (36:38). **فَإِذَا أَنْسَلَخَ الْأَشْهُرُ** : And when the sacred months have passed away (9:5).

سَلْسَبِيلٌ A quinqueliteral-radical word meaning easy (as a beverage) in the utmost degree, or signifying smooth in which there is no roughness or beverage meaning easy of entrance into the throat; wine. **تُسَمَّى سَلْسَبِيلًا** : Whose name is Salsabil (76:19); name of a mountain in Heaven; source.

سَلَسَلَ [aor. **يُسَلِّسِلُ** inf. noun **سَلْسَلَةٌ**] : He made the thing to reach the thing or become connected with it, or to chain or link the thing with another thing. **سَلَسَلَ الْمَاءَ** : He poured down the water **تَسَلَّسَلَ** : Flow down; form a chain; come in an unbroken succession; be concatenated. **سِلْسِلَةٌ** : A chain; rings of iron rope; unbroken succession; tradition; pedigree; long flash of lightning. **ثُمَّ فِي سِلْسِلَةٍ** : Then (put him) into a chain (69:33). **إِنَّا أَعْتَدْنَا سَلَابِلَ** (plural of **سِلْسِلَةٌ**) : Chains; ropes etc. **لِلْكَافِرِينَ سَلَابِلَ** : We have prepared for the disbelievers chains (76:5).

سَلِطَ [aor. **يَسْلُطُ** and **سَلَطَ** aor. **يَسْلُطُ** inf. noun **سُلُوطَةٌ** and **سَلَاطَةٌ**] : He or it overcame, prevailed or predominated; it was or became firm or established in superior power or force; he possessed sovereignty or rule; it was or became hard; he was or became sharp; he was or became chaste in speech or eloquent. **سَلَطَ** : He was or became clamorous or foul-tongued. **سَلَّطَهُ عَلَيْهِ** : He (God) made him to overcome him, to prevail upon him or predominate over him; He made him to exercise superior power over him; He made him to have mastery or authority or power over him or absolute rule over him or gave him power or superior power over him. **لَسَلَّطَهُمْ عَلَيْكُمْ** : He (God) would have given them power over you (4:91). **سُلْطَانٌ** : Strength, force or power; predominance, authority. **قَدْ جَعَلْتُ لَكَ سُلْطَانًا عَلَىٰ أَخِي حَقِّي مِنْهُ** : I have given thee power or authority to take my due from him. **لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ** (17:66). **هَلَكَ عَنِّي سُلْطَانِي** (69:30); It also means strength, hardness, force or violence of anything; an excited state of the blood; the blazing of fire; a proof; an evidence or argument; a plea; an allegation. **مَا نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ** (7:72). **لَوْلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ** (18:16). **قَدْ جَعَلْنَا لَوْلِيهِ** (17:34). **سُلْطَانًا** : We have given his heir authority, power or plea (17:34). **سُلْطَانٌ** also means a ruler, governor, a king or Khalifa (سَلَاطِينٌ plural). The word also sometimes means a miracle. **إِذْ أَرْسَلْنَاهُ إِلَىٰ**

فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ : When We sent him to Pharaoh with a manifest miracle (51:39).

سَلَفَ [aor. يَسْلُفُ inf. noun سُلُوفٌ and سَلَفٌ] : He or it passed, passed away, came to an end, or became cut of; he or it went before or preceded. سَلَفَ لَهُ عَمَلٌ : As for what has passed (5:96). سَلَفَ لَهُ عَمَلٌ : A good deed of his preceded so as to prepare for him a future reward. سَلَفَتِ النَّاقَةُ : The she-camel was or became among the foremost of camels in arriving at the water. سَلَفَ الْأَرْضَ أَوْ : He turned over the land for sowing. أَسْلَفَهُ : He did it previously or beforehand. بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ : Because of the deeds you did before or in the days gone by (69:25). أَسْلَفَ فِي كَذَا : He paid in advance for such a thing. أَسْلَفَهُ إِحْسَانًا : He did to him to be requited with a good action. أَسْلَفَهُ مَالًا : He lent him money to be repaid without interest. سَلَفٌ : (as also سَلِيْفٌ and سُلُوفٌ) : Preceding or going before; such as have gone before or preceded i.e. the preceding generations; ancestor; a good deed done before; payment in advance; loan without interest; precedent; a thing past. فَجَعَلْنَاهُمْ سَلَفًا : And We made them a thing past or a precedent (43:57). سِلَافٌ (plural of سَلَفٌ) : Ancestors; past generations.

سَلَقَ [aor. يَسْلُقُ inf. noun سَلَقٌ] : He threw him down on his back; سَلَقَهُ بِرُمْحٍ : He thrust or pierced him with a lance; he struck him or smote him with a spear. سَلَقَهُ بِالْكَلَامِ : He hurt him with speech or spoke severely to him. سَلَقُواكُمْ بِاللِّسَانِ حِدَادٍ : They hurt you by what they say or bite you or smite or assail or scold you with sharp tongues (33:20). سَلَقَهُ بِالسَّوْطِ : He flayed him with a whip; he galled it, namely the back of the camel. سَلَقَ اللَّحْمَ عَنِ الْعَظْمِ : He peeled off the flesh from the bone. سَلَقَ الْمُرَادَةَ : He greased the leathern water-bag. سَلَقَ الْبُرْدَ النَّبَاتِ : The cold shriveled or blasted the herbage. سَلَقَ الْحَائِطَ : He scaled the wall. سَلَقَ also means, he shouted or did so vehemently.

سَلَكَ [aor. يَسْلُكُ inf. noun سُلُوكٌ and سَلَكٌ] : He travelled or went along the road. لَتَسْلُكُنَّ مِنْهَا سُبُلًا فِجَاجًا : That you may traverse the open ways thereof (71:21). سَلَكَ الْمَكَانَ : He

entered the place. سَلَكَهُ الْمَكَانَ : He made him enter the place.
 يَسْلُكُهُ عَذَابًا صَعَدًا : He will make him enter severe punishment (72:18).
 سَلَكْتُ الشَّيْءَ بِالشَّيْءِ : I made the thing enter another thing.
 سَلَكَ الْخَيْطَ فِي الْإِبْرَةِ : He inserted the thread into the needle.
 سَلَكَ يَدَهُ فِي الْجَيْبِ : He inserted his hand into the pocket.
 أُسَلِّكُ يَدَكَ فِي جَيْبِكَ : Insert thy hand into thy bosom (28:33).
 فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ : Then He causes to go before him (72:28).
 أَسْلَكَهُ : He made him go or enter.

سَلِمَ

[سَلِمَ مِنْ [سَلَمَ and سَلِمَ and سَلَمَ and سَلَامٌ and سَلَامَةٌ inf. noun يَسْلَمُ aor.] : He was or became safe, secure, or he escaped from affliction. سَلِمَ
 مِنْ عَيْبٍ : He was or became free from fault, defect, blemish, vice etc.
 سَلِمَتُهُ الْحَيَّةُ : The serpent bit him. سَلِمَ الدَّلْوُ : He made the bucket strong or firm. سَلِمَهُ اللَّهُ : (inf. noun تَسْلِيمٌ) : God made him safe, secure or free from any affliction, or saved or protected him. مُسَلَّمَةٌ لِأَشْيَةٍ : Without defect or blemish, of one colour (2:72). وَلَكِنَّ اللَّهَ سَلَّمَ : But Allah saved (you) (8:44). سَلَّمَ عَلَيْهِ : He said, "peace be upon him" or greeted him with the greeting of peace. فَسَلِّمُوا عَلَى أَنْفُسِكُمْ : Salute your people with the greeting of peace (24:62). سَلَّمَهُ الشَّيْءَ : He gave or delivered the thing to him. دِيَّةٌ مُسَلَّمَةٌ : Blood- money to be handed over (4:93). إِذَا سَلَّمْتُمْ مَا اتَّيْتُمْ : Provided you give what you have agreed to give (2:234). سَلَّمَ بِالْأَمْرِ : He became pleased with or resigned to the affair. وَيُسَلِّمُوا تَسْلِيمًا : And they submit completely (4:66). تَسْلِيمٌ : Submission, resignation. سَلَّمَ أَمْرَهُ إِلَى اللَّهِ : He committed his case to God. سَلَّمَ أَنَّهُ كَذَا : He conceded that it was thus. أَسْلَمَ (is both transitive and intransitive): He resigned or submitted himself. أَسْلَمَ لِلَّهِ : He resigned or submitted himself, or he was or became resigned or submissive to God, or he was or became sincere in his religion, or without hypocrisy to God. مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ : Whoever submits himself completely to Allah (2:113). فَلَمَّا أَسْلَمَا : When they both submitted (to the command of God) (37:104). أَسْلَمَ أَمْرَهُ إِلَى اللَّهِ : He committed his case to God. أَسْلَمَ also means, he became a Muslim. يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا : They count it as a favour to thee that they have embraced Islam (49:18). أَسْلَمَ الْعَدُوَّ : He deserted the enemy and threw him into destruction. أَسْلَمْتُ إِلَيْهِ : I

paid in advance to him. **أَسْلَمَ الثَّمَنَ** : He paid the price in advance. **الْإِسْلَامُ** : Complete submission to God; the religion of Islam. **إِنَّ الدِّينَ عِنْدَ اللَّهِ** : The true religion with Allah is complete submission (3:20). **الْإِسْلَامُ** : The true religion with Allah is complete submission (3:20). **وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ** : And he is called to Islam (61:8). **مُسْلِمٌ** : One who resigns or submits himself to God; one who has accepted Al-Islam as his religion and follows it. **كَانَ حَنِيفًا مُسْلِمًا** : He was inclined to God and obedient to Him. **مُسْلِمِينَ** and **مُسْلِمُونَ** plurals (3: 65;7:127). **مُسْلِمَةً** (dual) (2:129). **مُسْلِمَاتٌ** (plural) (33:36). **سَلَامٌ** : Peace; security; submission; immunity or freedom from faults, defects, blemishes etc. **سَلَامٌ عَلَى نُوحٍ** : Peace be upon Noah (37:80). It also means, the Islamic salutation of Salam or saying to a person **سَلَامٌ عَلَيْكُمْ** (peace be upon you). **لِمَنْ أَقْبَى إِلَيْكُمْ السَّلَامُ** : Who greets you with the greeting of **السَّلَامُ عَلَيْكُمْ** i.e. peace be upon you. **دَارُ السَّلَامِ** : The abode of peace or freedom from disease, decrepitude and death (6:128). **سُبُلُ السَّلَامِ** : The ways or paths of peace (5:17). **السَّلَامُ** is one of the names of God because He is free from all conceivable blemishes, weaknesses, defects etc. **الْقُدُّوسُ السَّلَامُ** : The Holy One; the Source of Peace (59:24). **سَلِيمٌ** : Sound; safe, secure or free from evils or doubts. **قَلْبٌ سَلِيمٌ** : Heart free from disbelief, corruptness or unsoundness; a grieving or sorrowful heart. **جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ** : He came to his Lord with a sound heart (37:85); bitten by a serpent; wounded. **سَلِمٌ** : Peace, or reconciliation; being at peace; submission or self-resignation; the religion of Islam; a man who is at peace with another **أَنَا سَلِمٌ لِمَنْ سَالَمَنِي** : I am one who is at peace with respect to him who is at peace with me. **أَدْخُلُوا سَلَامًا** : Enter peace all of you (2:209). **سَلِمٌ** : Peace. syn. with **سَلِمٌ** and **سَلِمٌ**. **سَلِمٌ** : If they incline towards peace (8:62). **سَلِمٌ** : Peace; any money or property paid in advance; the making of captive; a captive; **أَخَذَهُ سَلَمًا** : He took him captive or made him captive without war. **رَجُلًا سَلَمًا لِرَجُلٍ** : A man the property of one man; a man belonging wholly to one man (39:30). **سَالِمٌ** : Safe and sound (**سَالِمُونَ** plural). **وَهُمْ سَالِمُونَ** : They were safe and sound (68:44). **اسْتَسَلَمَ** : He submitted or surrendered or obeyed; he was or became submissive. **مُسْتَسَلِمُونَ** (plural of **مُسْتَسَلِمٌ** which is act. part. from **اسْتَسَلَمَ**) : **هُمُ الْيَوْمَ مُسْتَسَلِمُونَ** :

On that day they will surrender themselves (37:27). **سَلَّمَ** : A ladder, or a series of stairs or steps, (syn. with **مِرْقَاةٌ** and **دَرَجَةٌ** or **مِعْرَاجٌ**) upon which one ascends, either of wood or of clay; a means to a thing. **اتَّخَذَهُ سَلَمًا** : He took it as a means to fulfil his want. **أَمْ لَهُمْ سَلَمٌ** : Have they a ladder? (52:39).

سَلَا [aor. **سَلَا** inf. **يَسْلُو** noun **سَلْوٌ** and **سَلْوَانٌ**] : He forgot the thing; he was or became forgetful, or diverted from the remembrance of him or it; he endured with patience the loss of it; he was or became happy or content without him or it. **سَلَا عَنِ الْهَمِّ** : He was or became free from anxiety. **سَلَّاهُ عَنِ الشَّيْءِ** : He made him contented with it; he removed his sorrow through it. **سَلْوَى** : A whitish bird resembling a quail; whatever renders a man happy and contented and forgetful of his worries; honey. **وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّانَ وَالسَّلْوَى** : And We sent down on you Manna and Salva (2:58).

سَمَدًا [aor. **يَسْمُدُ** inf. noun **سُمُودٌ**] : He was or became high or elevated; he raised his head in pride; he stood raising his head and with his breast erect; he sang; he diverted himself, sported or played; he was or became negligent, or heedless and went away leaving a thing; he was or became confounded, perplexed, amazed, and was unable to see his right course; or he stood confounded, perplexed and unable to see his right course; he kept constantly to an affair; he laboured hard or he wearied himself in work. **وَسَمَدَهُ** : He betook himself to him or it. **أَنْتُمْ سَامِدُونَ** : And will you remain heedless or while you amuse yourselves? (53:62).

سَمَرَ [aor. **يَسْمُرُ** inf. noun **سَمْرٌ** and **سُمُورٌ**] : He held conversation by night. **سَمَرَ الْخَمْرَ** : He drank wine by night. **سَمَرَ** (aor. **يَسْمُرُ**) and **سَمِرَ** (aor. **يَسْمُرُ**) : He or it was or became brownish, dusky, dark. **سَمَرَ عَيْنَهُ** : He put out his eye with a hot iron nail. **سَامَرَهُ** : He held a discourse with him by night. **سَامِرٌ** : A man holding or one who holds a discourse or conversation by night (plural **سَمَارٌ** and **سَمَرٌ**). It is used both as a singular and plural. **بِهِ سَامِرًا** : I left them holding conversation etc. **بِهِ سَامِرًا**

تَهْجُرُونَ : Telling stories or indulging in discourse about it at night (23:68). السَّامِرَةُ = سَامِرَةٌ also means a camel pasturing by night. السَّامِرَةُ : The Samaritans; a people said to be one of the tribes of بَنِي إِسْرَائِيلَ ; a sect or people of the Jews differing from them in some of their institutions. They remain to this time in Syria and are known by the appellation of السَّامِرِيُّونَ. السَّامِرِيُّ is the relative noun of السَّامِرَةُ. فَمَا السَّامِرِيُّ : And what has thou to say, O Samiri? (20:96)

سَمِعَ [aor. سَمِعَ inf. يَسْمَعُ and سَمَاعٌ and سَمَاعَةٌ and مَسْمَعٌ] : He heard it or him. قَالُوا سَمِعْنَا وَعَصَيْنَا : They said, we hear and we disobey (2:94). سَمِعْتُ لَهُ صَوْتًا : I heard him produce a sound. سَمِعَهُ مِنْهُ : He heard it from him. سَمِعَهُ عَنْهُ : He heard it as related from him i.e. on his authority. سَمِعَ بِهِ : He heard of it (i.e. سَمِعَ التَّكْلِمَ بِهِ). فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ : And when she heard about their plan i.e. when she heard people talking about their plan (12:32). When it becomes transitive by means of لِ alone or إِلَى it denotes what is intentional. سَمِعْتُ لَهُ أَوْ إِلَيْهِ : I gave ear, hearkened or listened to him. لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ : Do not hearken or listen to this Qur'an (41:27). إِذْ يَسْتَمِعُونَ إِلَيْكَ : When they listen or hearken to thee (17:48). لَمْ تَسْمَعْ مَا قُلْتُ لَكَ : Thou didst not understand what I said to thee. It also means, he knew it. قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ : God knew what you said. سَمِعَ اللَّهُ قَوْلَكَ : Allah has indeed heard (or known) the speech of her who pleads with thee (58:2). سَمِعَ اللَّهُ لِمَنْ : سَمِعَهُ also means, he accepted it, answered it. حَمْدُهُ : God has accepted the praise of him who has praised Him. إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ : If you call them, they will not answer your call (35:15). It also means, he obeyed him. إِنِّي آمَنُتُ بِرَبِّكُمْ فَاسْمَعُونِ : I believe in your Lord, so obey me (36:26). مَا أَبْصَرْتَهُ وَاسْمَعَهُ : How Seeing is He and how Hearing i.e. God sees and hears every thing and nothing is hidden from Him (18:27). اسْمَعُ إِلَيْهِ : He gave ear, hearkened or listened to him. It is equivalent to سَمِعَ لَهُ and اسْمَعُ لَهُ. لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى : They cannot hear any thing from the exalted assembly (37:9). اسْمَعُ is syn. with سَمِعَ or اسْتَمَعُ and denotes what is intentional, signifying, he gave ear or

hearkened or listened; but سَمِعَ denotes what is unintentional as well as what is intentional. اِسْتَمَعَ وَاِسْتَمَعَ اِلَيْهِ وَاِسْتَمَعَ لَهُ : He listened or gave ear to him. فَاسْتَمِعْ لِمَا يُوحَى : And give ear to what has been revealed (20:14). نَحْنُ اَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ اِذْ يَسْتَمِعُونَ اِلَيْكَ (17:48). اِسْمَاعٌ (inf. noun اَسْمَعُهُ) : He made him hear and he made him understand; he told him a thing; he abused or reviled him اِنَّكَ لَا تُسْمِعُ الْمَوْتَى : Thou canst not make the dead to hear (27:81). سَمْعٌ : The sense of hearing; the faculty of hearing; it also signifies, the ear; ear-hole; what rests in the ear of a thing which one hears. خَتَمَ اللّٰهُ عَلٰى قُلُوْبِهِمْ وَعَلٰى سَمْعِهِمْ : God has set a seal on their hearts and their ears (2:8). The word is used both as singular and plural. اَوْ اَلْقٰى السَّمْعَ : Or who gives ear (50:38). سَمِعًا وَّطَاعَةً : I hear and I obey. سَمِعَكَ اِلٰى : Give thy ear to me i.e. listen to me. سَمْعٌ also signifies the act of hearing or what one hears. اِنَّهُمْ عَنِ السَّمْعِ لَمَعَزُوْلُونَ : Surely, they are debarred from hearing (26:213). اُمُّ السَّمْعِ : The brain. ضَرَبَ عَلٰى اُمِّ السَّمْعِ : He struck him upon the brain. سَمِيعٌ (is the intensive form of سَامِعٌ which is act. part. from سَمِعَ) : syn. with سَامِعٌ and مَسْمُوعٌ. سَمِيعٌ is one of the attributes of God and means, One whose hearing comprehends every thing or Who hears everything. It also means, مُسْمِعٌ i.e. one who makes others to hear. وَاللّٰهُ سَمِيعٌ عَلِيمٌ : And Allah is All-Hearing and All-Knowing (2:228) سَمِيعٌ when applied to a man also means, made to hear or told سَمَّاعٌ : One who hears, hearkens, or listens much or habitually. It also signifies, quick of hearing; a spy, who searches for information and brings it; obedient (سَمَاعُونَ plural). سَمْعُونَ لِلْكَذِبِ : They are habitual listeners to falsehood (5:43). مُسْمِعٌ (act. part. from اَسْمَعُ) : One who makes others hear. وَمَا اَنْتَ بِمُسْمِعٍ مَّنْ فِي الْقُبُورِ : And thou canst not make those to hear who are in graves (35:23). مُسْمَعٌ (past. part. from اَسْمَعُ). غَيْرَ مُسْمَعٍ : Without being heard. The expression has a number of meanings: (1) Mayest thou not be made to hear i.e. mayest thou be deaf; (2) Mayest thou not hear anything that may please thee; (3) May not what thou sayest be accepted; (4) Mayest thou be not obeyed; (5) Mayest thou not hear anything

offensive (4:47). مُسْتَمِعٌ (act. part. from اسْتَمَعَ) : One who listens i.e. listener. فَلْيَاتِ مُسْتَمِعُهُمْ بِسُلْطَانٍ مُّبِينٍ : Then let their listener bring a manifest authority (52:39). مُسْتَمِعُونَ is plural (26:16).

سَمَكُ [aor. يَسْمُكُ inf. noun سُمُوكٌ] : The thing rose or became high or elevated or lofty. سَمَكَ : He ascended. سَمَكَ اللَّهُ : God raised the heaven. سَمَكٌ : Roof; ceiling of a house; height; depth, thickness of a thing; stature. بَعِيرٌ طَوِيلُ السَّمَكِ : A camel tall of stature. رَفَعَ سَمَكَهَا : He (God) has raised its height (79:29).

سَمَّ [aor. يَسُمُّ inf. noun سَمٌّ] : He poisoned it; it pierced or passed through it; he probed or examined it, namely an affair; he made it firm or strong. سَمَمْتُ الْقَارُورَةَ : I closed the bottle. سَمَّ الشَّيْءَ : He rectified the thing. سَمَّ بَيْنَ الْقَوْمِ : He brought about reconciliation or harmony among the people. سَمَّتْهُ الْحَيَّةُ : The serpent bit him. سَمَمْتُ سَمَكًا : I betook myself to thee. سَمَّتِ الرِّيحُ (inf. noun سُمُومٌ) : The wind burnt. سَمٌّ : The eye of a needle. فِي سَمِّ الْخِيَاطِ : Through the eye of a needle (7:41); a hole of any thing; poison; cowries; object, aim, purpose, intention. أَصَابَ سَمَّ حَاجَتِهِ : He attained the object of his pursuit. مَالَهُ سَمٌّ وَلَا هَمٌّ : He has no object or he has no hopes for him. سُمُومٌ : A hot wind; a violent and intensely hot wind. وَوَقَانَا عَذَابَ السَّمُومِ : And He has saved us from the torment of the burning blast (52:28). سَمَّ الْيَوْمِ : Hot wind was blowing in the day or the day was violently hot.

سَمِينٌ [aor. يَسْمِنُ and سَمِنَ aor. يَسْمِنُ inf. noun سَمَانَةٌ and سَمِينٌ] : He was or became fat. سَمِنَهُ and سَمَّنَهُ : He or it rendered him fat or plump. سَمِنَ means he was fat or plump by nature. لَا يُسْمِنُ : Which will not fatten (88:8). سَمِينٌ (or سَامِنٌ) is act. part. from سَمِنَ and means, fat, plump. جَاءَ بِعِجْلٍ سَمِينٍ : He brought a fatted calf (51:27). سَمَانٌ is the plural of سَمِينٌ and سَمِينَةٌ. أَرَى سَبْعَ بَقَرَاتٍ سَمَانَ : I see seven fat kine (12:44). أَرْضٌ سَمِينَةٌ : A land of good soil. كَلَامٌ سَمِينٌ : Chaste, eloquent or excellent speech or language.

سَمَا [aor. يَسْمُو inf. noun سَمُوٌ] : He or it was or became high, lofty, or it rose high; he was or became noble or high in rank. سَمَتْ هِمَّتُهُ إِلَى مَعَالِي : His ambition aspired to high things, i.e. he sought glory. هُمْ يَسْمُونَ : They are aspiring to high things.

سَمَا الرَّجُلُ زَيْدًا أَوْ سَمَى الرَّجُلُ زَيْدًا أَوْ بَزَيْدٍ. (سَمَوًا inf. noun). سَمَا : They exceed one hundred. عَلَى الْمِائَةِ : The people went out hunting. هُوَ سَمَّاكُمْ الْمُسْلِمِينَ : He named him Zaid or called him Zaid. سَمَى اللَّهُ عَلَى شَيْءٍ : He pronounced the name of God saying بِسْمِ اللَّهِ over a thing. اسْمٌ : The name of a thing; a sign conveying knowledge of a thing; a word applied to denote an accident or attribute for the purpose of distinction. Some of the Kufees hold that اسْمٌ is from اَلْوَسْمُ meaning اَلْعَلَامَةُ, the واو being rejected and "hamzah" being substituted. تَبَارَكَ اسْمُ رَبِّكَ : Blessed is the name of thy Lord (55:79). وَ عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا. (plural). اسْمَاءٌ : And He taught Adam all the names (2:32). It also means fame, renown, reputation of a person. دَهَبَ اسْمُهُ فِي النَّاسِ : His fame spread among the people. تَسْمِيَةٌ (inf. noun from سَمَى) : They name the angels with the names of females (53:28). سَمِيٌّ : A competitor or contender for superiority in eminence, glory or greatness; a lie or an equal; a namesake of another. هَلْ تَعْلَمُ لَهُ سَمِيًّا : Do you know any equal of His? (19:66) (سَمِيٌّ past. part. from سَمَى). مُسَمًّى : Fixed; marked; named; known. هُوَ مِنْ مُسَمَّاتِ قَوْمِهِ : For a fixed period (2:283). هُوَ : He is one of the best of his people. سَمَاءٌ : The upper or uppermost part of anything. سَمَاءُ النَّعْلِ : The upper part of the sole upon which the foot is placed; the sky or heaven; any canopy or covering overhead of a person; ceiling or roof of a house; clouds, or a cloud; rain, or a good rain; bounty because of its resemblance with rain; herbage because produced by the rain; the back of a horse. Its plural is سَمَوَاتٌ but سَمَاءٌ also is used as plural. وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً : And He caused water to come down from the cloud (2:23). ثُمَّ اسْتَوَى إِلَى السَّمَاءِ : Then He turned towards the heavens (2:30). كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ : As though he were mounting up into the skies (6:126). فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ : Falls, as it were, from a height (22:32). يُمَسِّكُ السَّمَاءَ أَنْ تَقَعَ : He (God) withholds the rain from falling (22:66). وَالسَّمَاءِ ذَاتِ الرَّجْعِ : By the cloud which gives rain after rain (86:12). خَلَقَ السَّمَوَاتِ : Heavens. (plural of سَمَاءٌ). سَمَوَاتٌ : The creation of the heavens and the earth (30:23). مُلْكُ : Kingdom of the heavens and the earth (38:11). لَهُ : السَّمَوَاتِ وَالْأَرْضِ

مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ : To Him belong the keys of the heavens and the earth (39:64). أَسْبَابُ السَّمَوَاتِ : The means of approach to the heavens (40:38). لِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ : For Allah are the hosts of the heavens and the earth. وَلِلَّهِ خَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ : To Allah belong the treasures of the heavens and the earth (63:8). رَبُّ السَّمَوَاتِ وَالْأَرْضِ : Lord of the heavens and the earth (37:6). عَالِمُ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ : The Knower of the secrets of the heavens and the earth (35:39). مَلَكُوتُ السَّمَوَاتِ وَالْأَرْضِ : The kingdom of the heavens and the earth (6:76). نُورُ السَّمَوَاتِ وَالْأَرْضِ : Light of the heavens and the earth (24:36). فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ : O Maker of the heavens and the earth (12:102).

سَنَ

[aor. يَسُنُّ inf. noun سَنٌ] سَنَّهُ : He bit him with his teeth. سَنَّهُ بِالرُّمْحِ : He pierced him with the spear. سَنَّ السِّكِّينَ : He sharpened the knife and polished it; سَنَّ الْعُقْدَةَ : He undid the knot; سَنَّ الْأَمْرَ : He manifested the matter or the affair. سَنَّ سُنَّةً or سَنَّهُ : He instituted, established or prescribed it; i.e. a custom or practice, or set the example of it; originated it as a custom to be followed by others. سَنَّ الطَّرِيقَةَ : He followed or pursued that way or course. سَنَّ عَلَيْهِمْ سُنَّةً : He established or instituted or prescribed for them a law or custom or mode of conduct. سَنَّ سُنَّةً : He pursued a way, course, rule, mode or manner of acting or conduct of life. سَنَّ اللَّهُ لِلنَّاسِ سُنَّتَهُ : God made known for the people His commands, ordinances and statutes. سُنَّةٌ : (1) Face or form; (2) a way or course or rule, or mode or manner of conduct; (3) way of acting instituted or pursued by a people and followed by others after them; (4) precedent; example; (5) character or conduct or nature or disposition; (6) law or religious law or dispensation; (7) the black line or streak on the back of the ass. سُنَّةُ النَّبِيِّ : The practice of the Holy Prophet as handed down from him by tradition; the institutes of the Holy Prophet, or his rule or usage. سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا : (Such has been the) way of Allah with those who passed away (33:63). فَقَدْ مَضَتْ سُنَّةُ الْأَوَّلِينَ : The example of the former peoples has already passed (8:39). سُنُنٌ (plural). قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنُنٌ : There have been many dispensations before you (3:138). سُنُنَ الَّذِينَ مِنْ قَبْلِكُمْ : The ways of those before you (4:27). سَنَّ الْأَعْرَابُ : Great men of the Arabs. سَنَّ أَسْنَانَهُ : He cleaned his

teeth with the stick used for that purpose. سِنَّ : A tooth; أَلْسِنٌ بِالْبَيْتِ : A tooth for a tooth (5:46). أَسِنَّةٌ and أَسْنَانٌ (plural) : Life or the measure or extent of life or the age attained. رَجُلٌ حَدِيثُ السِّنِّ : A young man, a like or an equal or a match in age; a nib; a clove of garlic. أَسْنَانُ الْمُشْطِ : The teeth of the comb. جَاوَزْتُ أَسْنَانَ أَهْلِ بَيْتِي : I have exceeded the lives of the people of my house. سَنَّهُ : He formed it, fashioned it or shaped it. سَنَّ الطِّينَ : He plastered pottery with the clay or he made the clay into pottery. مَسْنُونٌ : Bitten with the teeth; sharpened or whetted or polished; made smooth; formed, fashioned or shaped; made long. سُنَّ : It became stinking or altered for the worse. رَجُلٌ مَسْنُونٌ الْوَجْهَ : A man beautiful and smooth in the face, or a man in whose nose and face is length, or who is beautiful or long in the face. مَسْنُونٌ : Bitten with the teeth. أَرْضٌ مَسْنُونَةٌ : Land of which the herbage has been eaten.

سَنَبَلَ سَنَبَلَ الزَّرْعَ : The seed produce put forth its ears. سَنَبَلَ ثَوْبَهُ : He dragged a skirt of his garment behind. فِي سُنْبِلِهِ : In its ear (12:48). سُنْبِلَةٌ (singular noun) (plural سَنَابِلٌ and سُنْبِلَاتٌ). سَبْعَ سُنْبِلَاتٍ : Seven ears of corn (12:47). سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبِلَةٍ مِائَةٌ حَبَّةٌ : Seven ears, in each ear a hundred grains (2:262).

سَنَّ [aor. يَسْنُدُ inf. noun سُنُودًا] سَنَّ إِلَيْهِ and اسْتَنَّدَ : He leaned, rested or stayed himself against it or upon it. سَنَّ فِي الْجَبَلِ : He ascended the mountain. سَنَّ (inf. noun تَسْنِيْدٌ) : He set up pieces of wood as stays or props against a wall; he wore or clad himself with garments called سَنَّ (a sort of garment of the kind called بُرُودٌ). خَشَبٌ مُسَنَّدٌ : Pieces or block of wood propped up or made to lean or incline against a wall, or set up as props or stays against a wall; pieces of wood clad with garments (63:5). سَنَّ : A thing upon or against which one leans, rests or stays oneself or a person upon whom one leans or relies. حَدِيثٌ قَوِيٌّ السَّنَدِ : A tradition valid in respect of the authority upon which it rests or to which it is traced up or ascribed.

سُنْدُسٌ Thin or fine دِيْبَاجٌ [or silk brocade] or thin or fine حَرِيرٌ (silk) as opposed to عَالِيَهُمْ ثِيَابٌ سُنْدُسٍ خُضْرٌ وَاسْتَبْرَقٌ. اسْتَبْرَقٌ : On them will be garments of fine green silk and gold embroidered (76:22).

سَنِمَ [aor. **سَنِمَ** inf. noun **سَنَمٌ**] : The camel was or became large in the hump. **تَسَنَّمَ** (inf. noun **تَسْنِيمٌ**) : It made him fat; he raised it from the ground like the **سَنَامٌ**. **سَنَمَ** **الْأَيْ نَاءً** : He filled the vessel. **سَنَمَ** **الْقَبْرَ** : He raised the grave from the ground like the **سَنَامٌ** or he made it gibbous. **تَسَنَّمَ** **السَّحَابُ** **الْأَرْضَ** : The cloud rained copiously or abundantly upon the land. **سَنَامٌ** : The highest part of a thing or the best or choicest part thereof. Thus **تَسْنِيمٌ** means: (1) To raise high or to fill, or a thing which raises or fills; (2) water running above the elevated chambers; (3) a certain fountain or source coming from above. **وَمِزَاجُهُ مِنْ تَسْنِيمٍ** : And it will be tempered with the water of **تَسْنِيمٍ** (water coming from above) (83:28).

سَنِيَهُ [aor. **يَسْنَهُ** inf. noun **سَنَاهَا**] : It passed through a time extending over years. **تَسَنَّى** **الطَّعَامُ** and **سَنِىَ** **الطَّعَامُ** : The food became altered for the worse, or rotted; it rotted or became altered for the worse by the lapse of years. **لَمْ يَتَسَنَّ** : It has not rotted (2:260). For **سَنَّةٌ** see next word. **سَنَّةٌ** : Slumber. See under **وسن**.

سَنَا [aor. **يَسْنُو** inf. noun **سُنُو**] : **سَنَا** **السَّحَابُ** **الْأَرْضَ** : The cloud watered the earth. **سَنَا** **الْبَعِيرُ** : The camel turned about the well to draw water. **سَنَتْ** **النَّارُ** : The fire became high in its light. **سَنَا** **الْبَرْقُ** (inf. noun): The lightning flashed and became bright; gleamed. **سَنِىَ** **الرَّجُلُ** : The man became high or exalted in rank. **سَنَا** means light, or the light of lightning and of fire; or a light: **يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ** : The flash of his lightning may well-nigh (or the rising and gloaming upwards) take away the sight (24:44). **سَنَةٌ** (derived both from **سَنِىَ** and **سُنُو** or **سَنِىَ**) : A year (syn. **حَوْلٌ** or **عَامٌ**). As derived from **سَنَا** aor. **يَسْنُو**, it signifies "a simple revolution of the sun" i.e. a single revolution of the earth round the sun, because **سَنَا يَسْنُو** said of a beast (turning a water-wheel) means "he turned round about the well". It is also said to be longer than the **عَامٌ** which is applied to the twelve Arabian months collectively; but **سَنَةٌ** is also applied to twelve revolutions of the moon. Thus every **سَنَةٌ** is an **عَامٌ** but not every **عَامٌ** is a **سَنَةٌ**. **سَنَةٌ** **شَّمْسِيَّةٌ** (solar year) is three hundred and sixty five days and a quarter of a day and **سَنَةٌ** **قَمَرِيَّةٌ** (lunar year) is three

hundred and fifty four days and a third of a day. According to Imam Raghīb, **سَنَةٌ** is used as denoting a year in which is difficulty, drought or barrenness or dearth; and **عَامٌ** as denoting that in which is ampleness of the means or circumstances of life and abundance of herbage or the like. **سَنَةٌ** also means, drought or barrenness, or vehement or intense drought. **أَرْضٌ سُنُوءًا** : Drought or barrenness befell it. **أَرْضٌ سُنُوءًا** or **أَرْضٌ سُنُوءًا** : A land affected with drought or barrenness. **سَنَةٌ سُنُوءًا** : A hard, rigorous or distressing year. (plural **سُنُونٌ** and **سِنِينٌ** and **سَنَوَاتٌ** and **سَنَهَاتٌ**). **لِتَعْلَمُوا عَدَدَ السِّنِينَ** : That you might know the number of years (10:6). **أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ** : We punished Pharaoh's people with years of drought (or drought) (7:131).

سَهْرٌ [aor. **يَسْهَرُ** inf. noun **سَهْرٌ**] : He did not sleep by night; he remained awake at night. **سَهْرَ الْبُرْقِ** : The lightning gleamed during the night. **لَيْلٌ سَاهِرٌ** : A night of sleeplessness (opposite **لَيْلٌ نَائِمٌ**). **عَيْنٌ سَاهِرَةٌ** : A running spring. **أَرْضٌ سَاهِرَةٌ** : Land that produces plants quickly. **سَاهِرَةٌ** : A wide or an extensive tract of land, the traverser of which remains awake during the night; the earth or land; the surface of earth; a desert, or an untrodden land; Hell. **فَإِذَا هُمْ بِالسَّاهِرَةِ** : And behold! they will be in the open or will be awakened (79:15).

سَهْلٌ [aor. **يَسْهَلُ** inf. noun **سُهُولَةٌ**] : The place was or became smooth, soft, plain or level. **سَهْلُ الْأَمْرِ** : The affair was or became easy. **سَهْلٌ** (plural **سُهُولٌ**): Smooth or soft, plain or level; a smooth, soft, plain or level tract of land; easy or facile. **تَتَّخِذُونَ مِنْ سُهُولِهَا قُصُورًا** : You build palaces in its plains or soft and level places (7:75). **رَجُلٌ سَهْلٌ الْخُلُقِ** : A man of easy disposition. **أَهْلًا وَسَهْلًا** : You have come among your relatives and in an easy and soft place.

سَهْمٌ [aor. **يَسْهَمُ** and **سَهَمٌ** aor. **يَسْهَمُ** inf. noun **سُهُومٌ**] : He was or became altered in colour or emaciated or lank and lean. **سَهِمَ** : He was or became smitten with **سَهَامٌ** i.e. burning heat of summer. **سَاهَمَ** : He cast lots. **سَاهَمَهُ** : He shot arrows (**سَهَامٌ**) with him in competition; he cast or drew lots with him; or competed with him in doing so. **سَاهَمَهُمْ فَسَهَمَهُمْ** : He cast lots with them and overcame them therein. **فَسَاهَمَ فَكَانَ مِنْ**

السَّاهُونَ : And he cast lots (with the crew of the boat) and was of those cast away or of the losers (37:142). سَاهَمَهُ فِي كَذَا : He shared with him in such a thing; he contended with him for a thing.

سَهَا [aor. يَسْهُوُ inf. noun سَهْوٌ or سَهَا فِيهِ or سَهَا عَنْهُ : He was or became unmindful, forgetful, neglectful or heedless of it or inadvertent to it, his mind adverting to another thing or affair or case. Some think that السَّهْوُ and العَفْلَةُ and النِّسْيَانُ are one in signification but according to others السَّهْوُ is a slight عَفْلَةٌ of that which is within the scope of the retention faculty, such as when one's attention is roused by the least rousing thereof, whereas النِّسْيَانُ denotes its passing away from the memory entirely. Similarly some say that سَهَا فِي الشَّيْءِ means, he neglected or omitted the thing unknowingly and سَهَا عَنْهُ means, he neglected the thing knowingly. سَهَا إِلَيْهِ : He looked at him or it with motionless eye. (سَاهٍ and سَهْوَانٌ act. part. meaning: Unmindful; neglectful, heedless or inadvertent). سَاهُونَ is the plural. فِي عَمْرَةٍ سَاهُونَ : Heedless in ignorance (51:12). عَنْ صَلَاتِهِمْ سَاهُونَ : Unmindful of their Prayer (107:6).

سَاءَ [aor. يَسُوُّ inf. noun سَوَاءٌ and سَوْءٌ : The thing was or became bad, evil, foul, ugly etc. سَاءَ مَا فَعَلَ فُلَانٌ : Evil is what such a one has done. وَسَاءَ سَبِيلًا : And an evil way (4:23). سَاءَتْ سَبِيرَتُهُ : His nature was or became bad. سَاءَ هُ (aor. يَسُوُّهُ inf. noun سَوْءٌ and سُوءٌ and سَوَاءٌ transitive verb) : He did evil to him; he did to him that which he disliked or hated; he displeased, grieved, or vexed him. سُوءٌ وَجْهٌ : I said, may God remove the face of such a one far from good or prosperity. لِيَسُوُّنَا وَجُوهَكُمْ : That they may cover your faces with grief (17:8). سَاءَ بِهِ ظَنُّهُ : He held an evil opinion about him. سَبِيئٌ بِهِمْ : He was grieved on account of them. سَبِيئَتْ وَجُوهُ الَّذِينَ كَفَرُوا : The faces of disbelievers will become grief-stricken (67:28). أَسَاءَ : He did evil or ill. وَإِنْ أَسَأْتُمْ فَلَهَا : He did evil to him. أَسَاءَ عَلَيْهِ and أَسَاءَ لَهُ and أَسَاءَ إِلَيْهِ : And if you do evil, it will go against them (17:8). سَوْءٌ (applied to a man and action) رَجُلٌ سَوْءٌ : A man of evil nature or deeds; a bad or wicked man. مَا كَانَ أَبُوكَ امْرَأَ سَوْءٍ : Thy father was not a wicked man (19:29). عَلَيْهِمْ دَائِرَةُ السَّوِّءِ : On them

shall fall evil calamity. سُوءٌ : Evilness, foulness or badness; immoral, unrighteous, sinful or wicked conduct; anything bad, evil or foul; evilness of state or condition; harm; damage; injury; diabolical possession or insanity or madness; leprosy; the fire; Hell; weakness in the eye. دَائِرَةُ السُّوءِ : Defeat and evil; injury, harm; trial and torment; perdition, destruction or corruption. لَمْ يَمَسَّهُمْ سُوءٌ : No evil had touched them (3:175). لَهُمْ سُوءُ الدَّارِ : They shall have a bad abode (13:26). لَهُمْ سُوءُ الْعَذَابِ : They will have a grievous punishment (27:6). إِنَّ الْخِزْيَ وَالسُّوءَ عَلَى الْكَافِرِينَ : Disgrace and affliction will surely fall on disbelievers (16:28). أَسَاءُوا السُّوَى : Those who did evil (30:11). سَيِّئَةٌ : And evil act or action; a fault, an offence, or such as is intentional; a sin, a crime for which one deserves punishment; the recompense of a سَيِّئَةٌ ; an evil or evil accident; a calamity; a misfortune; a trial or affliction; scarcity of the goods and comforts of life; straitness of circumstance; failure. وَإِنْ تُصِبْكُمْ سَيِّئَةٌ : And if an evil befall you (3:121). سَيِّئَاتٍ (plural of سَيِّئَةٌ) : Aye, who so does evil (2:82). بَلَى مَنْ كَسَبَ سَيِّئَةً () : So Allah preserved them from the evils or evil affects of their plots (40:46). فَاصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا : So the evil consequences of what they did befell them (16:35). الَّذِينَ اجْتَرَحُوا : Those who commit evil deeds (45:22). دَهَبَ السَّيِّئَاتُ عَنِّي : Gone are the ills or misfortunes from me (11:11). سَيِّئٌ (masculine of سَيِّئَةٌ) : Evil; bad. قَوْلٌ سَيِّئٌ : An evil saying. خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا : They mixed good deeds with evil ones (9:102). سَوْءَةٌ : Any evil, foul, unseemly or abominable saying or action or habit or practice; any saying or action of which one is ashamed when it appears and which one would like to hide; any disgraceful action; the external portion of the organs of generation of a man or of a woman; nakedness; corpse; a dead body. كَيْفَ يُوَارِي سَوْءَةَ أَخِيهِ : How to hide the corpse of his brother (5:32). بَدَتْ لَهُمَا سَوْآتُهُمَا (plural سَوَاتٍ) : Their shame (or nakedness) became manifest to them (7:23). هُوَ أَسْوَأُ : Most evil. أَسْوَأُ الْقَوْمِ : He is the most evil of the people; Evil, bad foul (applied to a man). أَسْوَأَ الَّذِي عَمِلُوا : Worst consequences of what they did (39:36). وَ لَا الْمُسِيءُ : One who does evil (act. part.). وَ لَا الْمُسِيءُ : And not those

who do evil (40:59).

سَاحٍ : سَاحَةٌ : The court or open area of a house; a part of a house where there is no building or roof; out-house; precinct; coast. **فَإِذَا نَزَلَ بِسَاحَتِهِمْ** : When it descends into their courtyard (37:178).

سَادٍ [aor. **يَسُودُ** inf. noun **سَيَادَةٌ**] : He was or became a chief, lord, master, possessed of glory, honour, eminence etc. **سَادَ قَوْمَهُ** : He was or became the chief of his people, or he ruled over them. **سَيِّدٌ** : A chief, lord, master; a prince or king; a woman's husband; a man of rank, nobility or distinction; the most generous, noble or high-born of a people; a liberal, bountiful person; clement; forbearing; one who is not overcome by his anger; one who surpasses others in intelligence; what is most eminent or exalted of anything. **سَيِّدُ الْكَلَامِ** : The best of speech. **سَيِّدُ الْقَوْمِ** : The chief of the people. **سَيِّدًا وَحَصُورًا** (3:40) : Noble and chaste. **الْفَيَا سَيِّدَهَا لَدَا الْبَابِ** (12:26) : They found her lord (or husband) at the door. **سَادَةٌ** and **أَسْيَادٌ** and **سَائِدٌ** are plural of **سَيِّدٌ**. **إِنَّا أَطَعْنَا سَادَ تَنَا وَكُبَرَاءَنَا** : We obeyed our chiefs and our great ones (33:68). **إِسْوَدٌ** : It or he became **أَسْوَدٌ** i.e. black. **إِسْوَدَ وَجْهَهُ** : His face became black i.e. his face became expressive of grief; he became grieved, sorrowful and confounded or perplexed and unable to see his right course by reason of shame or in consequence of a deed that he had done; he became disgraced. **الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ** : Those whose faces will be black (3:107). **مُسْوَدٌ** : Black (from **إِسْوَدٌ**). **وَجْهٌ مُسْوَدٌ** : A black face or a sorrowful face. **ظَلَّ وَجْهَهُ مُسْوَدًّا** : His face becomes black or darkens (16:59). **مُسْوَدَّةٌ** (feminine and plural). **أَيَّامٌ مُسْوَدَّةٌ** : Hard or difficult, grievous days. **وُجُوهُ مُسْوَدَّةٌ** : Dark faces or faces darkened or blackened on account of shame or grief. **وُجُوهُهُمْ مُسْوَدَّةٌ** : Their faces are blackened (39:61). **مُسْوَدَّةٌ** : The original copy of a book or the like. **إِسْوَدٌ** : Greater and greatest in respect of estimation, rank or dignity; more or most liberal or bountiful. **هُوَ أَسْوَدٌ مِنْ فُلَانٍ** : He is greater in rank, or is more liberal than such a one. **الْأَسْوَدُ مِنَ الْقَوْمِ** : The most dignified or exalted or bountiful of the people (plural is **سُودٌ**). **أَسْوَدٌ** : Black; black race. (**سُودَاءٌ** feminine). **الْأَسْوَدَانِ** : The serpent and the scorpion etc.; dates and water.

غَرَابِيبُ سُودٍ : From the black thread (2:188). مِنَ الْخَيْطِ الْأَسْوَدِ : black (35:28).

سَارَ [aor. يَسُورُ inf. noun سَوْرٌ or سُورَةٌ عَلَيْهِ] : He leaped or sprang to or upon him. سَارَ : He was angry; he rose or became elevated. سَارَ الْحَائِطَ : He ascended the wall. تَسَوَّرَ الْحَائِطَ : He ascended the wall or climbed or scaled it like a thief. إِذْ تَسَوَّرُوا الْمِحْرَابَ : When they climbed over the wall of his chamber (38:22). تَسَوَّرَ also means, he put on a bracelet or decked himself with it. سُورٌ (plural أُسْوَارٌ) : The wall of a city; the upper or uppermost part of the head; a repast to which people are invited. فَضْرَبَ بَيْنَهُمْ بِسُورٍ : There will be set up between them a wall (57:14). سُورًا and سَوَارًا and أُسْوَارًا : A woman's bracelet of silver or of gold. سُورَةٌ and أُسْوَارَةٌ (plural). سُورَةٌ مِنْ ذَهَبٍ : Bracelets of gold (43:54). سُورَةٌ : Will be made to wear bracelets of silver (76:22). حُلُّوا أُسَاوِرَ مِنْ فِضَّةٍ : Eminence or nobility; rank or station; high or exalted rank or station; excellence. (plural سُورٌ and سُورٌ) لَهُ سُورَةٌ فِي الْمَجْدِ (سُورٌ) : He has eminence in glory. سُورَةٌ also signifies, what is goodly and tall of structure; the extremity of anything; a row of stones or bricks of wall; a sign or token. بَيْنَهُمَا سُورَةٌ : Between them two is a sign; a Chapter of the Holy Qur'an (سُورٌ plural). سُورَةٌ أَنْزَلْنَاهَا : This is a chapter which We have revealed (24:2). فَاتُوا بِعَشْرِ سُورٍ مِثْلِهِ : Then bring ten Chapters like it (11:14). سُورَةٌ : A leap or spring.

سَاطَ [aor. يَسُوطُ inf. noun سَوَاطٌ] : He mixed it, one part with another, and stirred it about and beat it. سَوَاطٌ signifies the putting together of two things in a vessel, then beating them with the hand until they become mixed. فَلَانَ يَسُوطُ الْحَرْبَ : Such a one manages or conducts in person the war. سَوَّطَ أَمْرَهُ : He rendered his affair; he confused. سَاطَهُ : He whipped him. سَوَّطَ : A whip; scourge; ضَرَبْتُ زَيْدًا بِسَوَّطٍ : I struck Zaid with a whip. سَوَّطٌ : A portion or share; vehemence or severity; a mixture. فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوَّطَ عَذَابٍ : Thy Lord, then, let fall upon them the whip of punishment or a mixture of punishments or a portion or share or vehemence or severity of punishment (89:14); a remaining portion of water or of a pool of water left by a torrent; a place where

water collects and stagnates; a road or track of little width between two elevations.

سَاعَ [aor. **سَوَّعَ** inf. noun **سَوَّعٌ**] : The thing was wasted. **سَاعَتِ** : **أَسْوَعَ الرَّجُلُ** : The camels were left to themselves without a pastor. **سَاعَ** : The man passed from hour to hour or he remained behind or held back for a time. **سَاعَةٌ** : A space; a period; an hour; a moment; an indefinite time; little while or short time; a watch, a clock. **جَلَسْتُ عِنْدَهُ سَاعَةً** : I sat with him for a little while. **فَلَا يَسْتَأْخِرُونَ سَاعَةً** : They cannot remain behind a single moment (10:50) **سَاعَةٌ** : Difficulty, distress or affliction. **سَاعَةٌ** : A grievous or distressing hour or time, distance or remoteness. **سَاعَةٌ** : Instantly. **مِنْ سَاعَةٍ** : A little while ago. **فِي سَاعَةٍ** : In a short time; **مُدَّ سَاعَةٍ** : A little while ago. **السَّاعَةُ** : Now; just now; this moment; the Resurrection; Great Event. **السَّاعَةُ** is of three kinds (1) **السَّاعَةُ الصُّغْرَى** : The death of one man. **قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ حَتَّىٰ إِذَا جَاءَتْهُمْ السَّاعَةُ بَغْتَةً** : Those indeed are the losers who deny the meeting with Allah, until when death comes to them suddenly (6:32). (2) **السَّاعَةُ الْوُسْطَى** : The death of one generation. **إِنْ يُطَّلِعْ** : **عُمُرُ هَذَا الْغُلَامِ لَمْ يَمُتْ حَتَّىٰ تَقُومَ السَّاعَةُ** : If the life of this boy last long, he will not die until the death of the generation shall come to pass (a tradition). (3) **السَّاعَةُ الْكُبْرَى** : The Resurrection. **يَسْتَأْخِرُونَكَ عَنِ السَّاعَةِ** : They ask thee concerning the Resurrection (or the time thereof) (79:43). **سَوَاعٍ** : A certain idol of Pagan Arabs (71:24).

سَاعَ [aor. **سَوَّعَ** inf. noun **سَوَّعٌ** and aor. **سَيَّعَ** inf. noun **سَيَّعٌ**] : **سَاعَ الشَّرَابِ** : The drink was easy and agreeable to swallow; it passed the faeces easily and agreeably. **سَاعَ النَّهَارِ** : The day was or became easy. **سَاعَتْ بِهِ الْأَرْضُ** : The ground sank with him. **سَائِعٌ** : Applied to beverage or wine and food means, descending easily and agreeably down the throat, easy and agreeable to swallow; not choking. **سَائِعًا لِلشَّرِبِينَ** : Agreeable and pleasant for those who drink (16:67). **وَلَا يَكَادُ يُسِيغُهُ** : And shall not be able to swallow it easily (14:18).

سَوْفَ is a particle denoting amplification, because it changes the aorist from the strait time which is the present to the ample time, which is the future and is used with respect to that which has not yet happened or is

postponed. It is a word used to denote promising or threatening. According to some, it is synonymous with س but according to others it has a larger meaning than that letter and is distinct from it by its sometimes having ل prefixed to it. سَوْفَ أَفْعَلُ : I will do such a thing. سَوْفَ تَعْلَمُونَ : Then you shall know (11:40). وَلَسَوْفَ يَرْضَى : And soon will He be pleased (92:22).

سَاقٍ [aor. يَسُوقُ inf. noun سِيَاقٌ and مَسَاقٌ] : سَاقَ الْمَاشِيَةَ : He drove, or urged the cattle to go. سَاقَ الْحَدِيثَ : He carried on the narration. سَاقَتِ الرِّيحُ : The wind drove along the clouds. سَاقَ إِلَيْهِ خَيْرًا : He caused good fortune to betide him. سُقْنَهُ لِبَلَدٍ مَيِّتٍ : We drive it to a dead land (7:58). نَسُوقُ الْمُجْرِمِينَ : We shall drive the guilty (19:87). سُوقٌ : A public place, a street or market-place or fair (أَسْوَاقٌ plural). وَسُوقُوا فِي الْأَسْوَاقِ : And they walked in the streets or market places (25:21). سُوقٌ : الْحَرْبِ : The thickest part of the fight. مَسَاقٌ : Driving. إِلَى رَبِّكَ يَوْمَئِذٍ : Unto thy Lord on that day will be the driving (75:31). سَائِقٌ : A driver. مَعَهَا سَائِقٌ وَشَهِيدٌ : Along with it a driver and a witness (50:22). سَاقٌ : The shank i.e. the part between the knee and the foot of a human being; the part between the ankle and the knee of a human being; leg of an animal; stem, stock or trunk. سَاقُ الشَّجَرِ : Trunk of the tree (plural is سُوقٌ). فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ : Then he began to pass his hand over (their) legs and (their) necks (38:34). فَاسْتَوَى عَلَى سُوْقِهِ : It then stands firm on its stems (literally, "legs") (48:30). قَامَتِ الْقَوْمُ عَلَى سَاقٍ : The people became in a state of distress. قَامَتِ الْحَرْبُ عَلَى سَاقٍ أَوْ كَشَفَتِ : The fight became vehement. كَشَفَ الْأَمْرُ عَنْ سَاقِهِ : The affair became distressful. كَشَفُ عَنِ السَّاقِ is an Arab idiom meaning to become prepared to meet the difficulty or to become perplexed. كَشَفَتْ : عَنْ سَاقَيْهَا : She uncovered her shanks; she became perplexed; she became prepared to meet the difficult situation (27:45). يَوْمَ يُكْشَفُ عَنْ سَاقٍ : When the truth shall be laid bare; when there will be severe affliction; on the day when calamity shall be disclosed (68:43) وَالنَّفَّتِ : السَّاقُ بِالسَّاقِ : When one shank rubs against the other shank in agony; when affliction is combined with affliction (75:30).

سَوَّلَ [aor. **يَسْوُلُ** inf. noun **سَوَّلٌ**] : He or it was or became lax, flaccid; it hung down loosely; it was or became pendent. **سَوَّلَهُ نَفْسُهُ أَمْرًا** : His soul embellished or commended to him a thing or an affair; his soul made it appear to him easy; his soul made it appear as a light matter in his eyes, or pictured to him what is foul as fair and goodly. **يُسْوَلُ إِلَيَّ** : Such a thing is imaged on the mind to me. **الشَّيْطَانُ سَوَّلَ لَهُمْ** : Satan led them into error; Satan facilitated to them the commission of great sins, or he incited them to indulgence in lusts, or he made the commission of great sins appear small in their eyes or embellished to them the things which they desired (47:26).

سَامَ [aor. **يَسُومُ** inf. noun **سَوْمٌ**] : He did as he pleased; **سَامَتِ الْمَاشِيَةُ** : The cattle pastured where they pleased. **أَسَامَ الْمَاشِيَةَ** : He left the cattle to pasture as they pleased; he took or made the cattle to pasture. **فِيهِ** : On which you pasture (your cattle) (16:11). **سَامَتِ الطَّيْرُ عَلَى الشَّيْءِ** : The bird hovered round the thing. **سَامَهُ الْأَمْرَ** : He imposed upon him the affair, as a task, or in spite of difficulty or trouble or inconvenience; he ordered or constrained him to do the thing, it being difficult or troublesome; he made or incited him to do or to incur the event or affair. **يَسُومُونَكَمُ سُوءَ الْعَذَابِ** : They afflicted you with dreadful torment (2:50). **سَامَهُ حَسَنًا** : He brought abasement upon him. **سَوْمَ الْخَيْلِ** : He sent forth the horses to pasture where they would. **سَوْمَهُ** : He left him to do what he pleased. **سَوْمَ عَلَى الْقَوْمِ** : He urged (his horses) against the people and made havoc among them. **سَوْمَ الْفَرَسِ** : He put a mark upon the horse; he put a mark upon the horse with an iron such as is used for branding or with something whereby it should be known. **الْخَيْلُ الْمُسَوَّمَةُ** : The pastured horses; the horses sent forth with their riders upon them; the marked horses; the horses marked by a colour differing from the rest of the colour or by branding; the horses of goodly make (11:84). **مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ** : Angels making havoc or attacking vehemently (3:126). **سِيمًا** or **سُومَةً** : A mark, sign or token or badge by which a thing is known or by which the good is known from the bad. **تَعْرِفُهُمْ بِسِيمَاهُمْ** : Thou canst know them by their mark (2:274).

سَوَى [aor. يَسْوَى inf. noun سَوَى] : The affair of the man became right or straight. **سَوَّاهُ** : (1) He made it equal, uniform, level, plain, straight, right or direct. **سَوَّيْتُ عَلَيْهِ الْأَرْضَ** : He was buried and the earth was made level over him. **لَوْ تَسَوَّى بِهِمُ الْأَرْضُ** : That the earth were made level with them (4:43). **فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ** : He perfected them as seven heavens (2:30); (2) he made it uniform or equal with another thing and like it; (3) he made it symmetrical; he made it congruous or consistent in its several parts; he made or fashioned it in a suitable manner; (4) he made it to be adopted to the requirements of wisdom; (5) he made it complete, or completed or perfected its make. **سَوَّى فُلَانٌ أَمْرَهُ** : Such a one adjusted or rectified his affair; (6) he made it right or good; (7) he rectified or adjusted it; (8) God made His creation symmetrical or made him complete and perfect. To the verses **إِذَا سَوَّيْتُهُ** (15:30) and **الَّذِي** (82:8) and **وَنَفْسٍ وَمَا سَوَّاهَا** (91:8) all these meanings apply. **إِذْ نَسَوَّيْكُمْ رَبِّ الْعَالَمِينَ** (26:99) : The good and the bad are not alike (5:101). **اسْتَوَى** : He sought or desired what was equable, uniform; it was or became equal, equable, alike, uniform, level, straight, right. **اسْتَوَتْ بِهِمُ الْأَرْضُ** : The earth, became level with them i.e. they perished in the earth. **فَاسْتَوَى عَلَى سُوْقِهِ** : It stood straight or erect or became strong, stood erect on its stem (48:30). **وَاسْتَوَتْ عَلَى الْجُودِيِّ** : Rested on Al-Judi (11:45). **اسْتَوَى عَلَى ظَهْرِ دَابَّتِهِ** : He was or became firm or became firmly seated or settled himself on the back of his beast. **اسْتَوَى عَلَى الشَّيْءِ** also means, he gained or had the mastery or complete control or ascendancy over the thing. **ثُمَّ اسْتَوَى عَلَى الْعَرْشِ** : Then He settled Himself firmly on the Throne i.e. He had ascendancy over the heaven so as to have everything in the universe equally within His grasp (7:55). **اسْتَوَى الرَّجُلُ** : The man became mature in body and intellect, or he attained the utmost limit of youth and the completion of his make and intellect i.e. attained his full physical and intellectual vigour. **وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَى** : When he reached his full strength and attained maturity (28:15). **دُومِرَّةٌ فَاسْتَوَى** : The Possessor of strength. So He manifested or possessed His ascendancy over everything (53:7). **اسْتَوَى الطَّعَامُ** : The food became

thoroughly cooked. **ثُمَّ اسْتَوَى إِلَى الشَّيْءِ** : He turned towards a thing. **ثُمَّ اسْتَوَى إِلَى السَّمَاءِ** : Then He turned towards the heavens (2:30). **سَاوَاهُ** : It was or became equal to it and like it in measure, extent, size, bulk, quantity and in value. **إِذَا سَاوَى بَيْنَ الصَّدَفَيْنِ** : When he had levelled up the space between the two mountain-sides (18:97). **سَوَاءٌ** : (1) Equality, equability, uniformity or evenness (syn. **سَوَاءٌ**), equity, justice or rectitude. **فَأَنْبَذُوا إِلَيْهِمْ عَلَيْهِمْ سَوَاءً** : Throw back to them (their covenant) on terms of equality or with equity (8:59); (2) the middle or midst of a thing **فَرَأَاهُ فِي سَوَاءِ الْجَحِيمِ** : And he shall see him in the middle or midst of the fire of Hell (37:56). **سَوَاءِ السَّبِيلِ** : The middle of the road or the right road or path (5: 78); (3) the summit of a mountain or a hill or eminence; (4) equal, equable, uniform. **سَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ** : It being equal to them whether thou warn them (2:7); (5) Complete; **هَذَا دِرْهَمٌ سَوَاءٌ** : This is a complete dirhem; (6) Equitable, just or right. **تَعَالَوْا إِلَى سَوَاءٍ** : Come ye to an equitable, just or right word between us and you (3:65); (7) Equidistant or midway between two parties or places; (8) Equal or alike. **لَيْسُوا سَوَاءً مِنْ أَهْلِ الْكِتَابِ** : They are not all alike; among the People of the Book (3:114). **سَوَاءٌ لِلسَّائِلِينَ** : Alike for all seekers (41:11); (9) A like, a similar person. **سَوَى** and **سَوَى** : Alike; equidistant or midway. **مَكَانًا سَوَى** : A place equidistant or midway; or a market-place, or having a mark or sign by which one is guided or directed thereto (20:59). **سَوَى** : Complete or full; right or direct; of symmetrical and good and uniform make. **رَجُلٌ سَوَى** : A man equally free from excess and deficiency in disposition and make, or sound in limbs. **غُلَامٌ سَوَى** : A young man uniform in make or symmetrical, without disease and without fault or defect. **الصِّرَاطُ السَّوَى** : The road or way that neither exceeds nor falls short of that which is right; the right or direct road. **ثَلَاثَ لَيَالٍ سَوِيًّا** : Full three nights; with no bodily defect for three nights (19:11). **فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا** : And he appeared to her in the form of a perfect man (19:18). **أَهْدِيكَ صِرَاطًا سَوِيًّا** : I will guide thee to the right path (19:44).

سَابَّ [aor. **سَابَّ** inf. noun **سَابٌّ**] : He went wherever he would. For **سَابَّةٌ** see at the end where proper nouns and technical terms are dealt with.

سَاحَ [aor. **سَاحَ** inf. noun **سَاحٌ**] : It (the water) ran upon the surface of the earth. **سَاحَ فِي الْأَرْضِ** (inf. noun **سَاحَةٌ**) : He went or journeyed through the land or earth for the purpose of devoting himself to religious services or exercises. **فَسَاحُوا فِي الْأَرْضِ** : So journey through or go about the land (9:2). **سَاحٌ** (plural **سَاحُونَ**) : A man going or journeying through the earth; fasting or a faster; a faster who keeps to the mosques. **سَاحُونَ** : The fasters; those who observe the obligatory fasts; those who fast constantly; those who journey to war against disbelievers or to seek knowledge. **الْحَامِدُونَ السَّاحُونَ** : Those who praise Allah and those who go about in the land serving Him (9:112). **عَابِدَاتٌ سَائِحَاتٌ** (feminine of **سَاحُونَ**). **سَائِحَاتٌ** : A running water. **مَاءٌ سَائِحٌ** : Women devout in worship, given to fasting (66:6). For **مَسِيحٌ** which may be derived from **سَاحَ** or **مَسَحَ** see at the end where proper names have been dealt with.

سَارَ [aor. **سَارَ** inf. noun **سَيْرٌ** and **مَسِيرٌ** and **مَسِيرَةٌ**] : He or it went, travelled, journeyed, passed away or departed. **سَيْرٌ** : Going; departure; journey; **تَسِيرُ الْجِبَالِ سَيْرًا** : He went at vehement or fast pace. **سَارَ سَيْرًا شَدِيدًا** : Mountains will move away or pass away quickly. **وَسَارَ بِأَهْلِهِ** : And he was travelling with his family (28:30). **سِيرُوا فِي الْأَرْضِ** : Travel in the land (3:138). **سَيَّرَهُ** : He made him or it go, journey, depart, pass, move or go away. **سَيَّرَهُ مِنْ بَلَدِهِ** : He expelled him from his town. **سَارَ فِي النَّاسِ** : It became commonly known among the people. **يَوْمَ نُسِيرُ الْجِبَالَ** : On the day when We shall remove the mountains or make the mountains move or pass (18:48). **هُوَ الَّذِي يُسِيرُكُمْ فِي الْبَرِّ** : He it is Who enables you to journey through land (10:23). **سَيْرَةٌ** : A way, course, rule, mode or manner of acting or conduct of life, or the like; mode of being; condition, state, (syn. **طَرِيقَةٌ**). **سَنُعِيدُهَا سِيرَتَهَا الْأُولَى** : We shall restore it to its former state (20:22). Stories of the ancients. **هَذَا فِي سِيرَةِ الْأَوَّلِينَ** : This is in the stories of the ancients; military expedition. **سَيَّارَةٌ** : A company of travellers. **فَوْمٌ سَيَّارَةٌ** : A company of persons journeying. **جَاءَتْ سَيَّارَةٌ** : A caravan of travellers came (12:20). **السِّيَّارَاتُ** : Venus, Mars, Jupiter, Mercury and Saturn.

سَالَ [aor. يَسِيلُ inf. noun سَيْلٌ] : سَالَ الْمَاءُ : The water flowed. سَالَتْ عَلَيْهِ الْخَيْلُ : The horsemen poured upon him. سَالَ بِهِمُ السَّيْلُ وَجَاشَ بِنَا الْبَحْرُ (a proverb): They fell into a hard case, and we fell into one that was harder than it. سَالَتْ أَوْدِيَةٌ بِقَدْرِهَا : So that valleys flow according to their measure (13:18). سَيْلٌ : A torrent or flow of water; a flood. فَاحْتَمَلَ السَّيْلُ : And the flood bears (on its surface) swelling foam (13:18). وَأَسَلْنَا لَهُ : He made it flow or run. سَيْلُ الْعَرَمِ : A fierce flood (34:17). وَعَيْنَ الْقَطْرِ : And We caused to flow for him a fountain of molten copper (34:13).

13

بَابُ الشَّيْنِ

ش

Shīn

Numerical Value = 300

شَام [aor. يَشَامُ inf. noun شَامًا عَلَيْهِمْ] : He called ill-luck to fall upon them. أَصْحَابُ الْمَشْأَمَةِ : The left side or direction. مَشْأَمَةٌ and شَامَةٌ : Those on the left hand, or those who will have their records given to them in their left hands, or the occupants of the low or ignoble station (56:10).

شَانَ [aor. يَشَانُ inf. noun شَانٌ] : I pursued his way, doing as he did. شَانٌ : A thing, an affair or a business; state, condition, quality or manner of being; importance attached to a thing or person; rank or dignity; property. هُوَ رَجُلٌ عَظِيمُ الشَّانِ : He is a man of great rank or dignity or importance or nature. مِنْ شَأْنِهِ أَنْ يُفْعَلَ : It is of his nature that he should do such a thing. مَا شَأْنُكَ : فَاذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ : What is thy business or what is thy state? فَاذْنُ لِمَنْ شِئْتَ : So when they ask thy leave for some affair of their, give leave to those of whom thou pleast (24:63). كُلُّ يَوْمٍ هُوَ فِي شَأْنٍ : Every day He is in a different state (55:30).

شَبَّهَ [aor. يُشَبِّهُ inf. noun تَشْبِيهًا] : He made it to be like it or to resemble it. شَبَّهَهُ بِهِ and شَبَّهَهُ أَيَّاهُ [تَشْبِيهًا] : He rendered the affair confused or obscure or ambiguous to him. شَبَّهَ عَلَيْهِ الْأَمْرَ : But he was made to appear to them like one (crucified), or it appeared so unto them (4:158). تَشَابَهَ الرَّجُلَانِ : The two men were so like each other that it was difficult to distinguish one from the other. إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا : For (all such) cows appear to us alike (2:71). فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ : So that the (two) creations appear similar to them (13:17). مُتَشَابِهَةٌ : Mutually resembling; co-similar; alike (6:100,142). تَشَبَّهَهُ : He made himself to be like him, or he affected likeness with him. كِتَابًا مُتَشَابِهًا : A Book (whose verses are) mutually supporting (39:24). مُتَشَابِهَةٌ : (1) Is used about that phrase sentence or verse which is susceptible of different, though concordant, interpretations; or (2) about that whose parts resemble one another; (3) that whose true significance bears a similarity to a sense which is not meant; or (4) that of which the true meaning is known only by referring to it what is termed مُحْكَمٌ (decisive); or (5) that which cannot be rightly understood without repeated considerations. وَأُخْرُ

مُتَشَابِهَات : And others that are susceptible of different meanings (3:8).

شَتَّ [aor. يَشْتُ inf. noun شَتَّ and شَتَات] : It (the state of affairs of a party) became dissolved, broken up, discarded or unsettled. تَشَتَّتُوا : They became separated, disunited, dispersed or scattered. شَتَّ : Separation, disunion or dispersion. أَخَافُ عَلَيْكُمْ الشَّتَات (a saying of the Holy Prophet) : I fear for you division, disunion. شَتَّ also means, scattered, dissolved, disunited, divided, disordered, unsettled. أَمْرٌ شَتَّ : A dissolved state of affair. إِنَّ سَعْيَكُمْ لَشَتَّى : Their hearts are divided (59:15). جَاؤُوا أَشْتَاتًا (plural). أَشْتَات : Your endeavours are diverse (92:5). أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا مُتَفَرِّقِينَ : They came separated, disunited i.e. Whether you eat together or separately (24:62).

شَتَا [aor. يَشْتُو inf. noun شَتْوٌ] : The winter commenced. شَتَا شَتَوْتُ بِالْبَلَدِ : I stayed in the town during the winter. شَتَا : winter; hail that falls from the sky; drought or dearth. رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ : Journey in winter and summer (106:3). يَوْمٌ شَاتٍ : An intensely cold day.

شَجَرَ [aor. يَشْجُرُ inf. noun شَجْرٌ] : The affair or case became complicated and confused so as to be a subject of disagreement and difference between them. فِيمَا شَجَرَ بَيْنَهُمْ : Respecting the disagreement or difference that has happened between them (4:66). شَجَرَهُ بِالرَّمْحِ : He thrust him with the spear. شَجَرَ الشَّجْرَةَ : He raised the hanging branches of the tree. شَجْرٌ : The kind of plant that has a trunk or stem; a tree (plural is أَشْجَارٌ). مِنْ الشَّجَرِ الْأَخْضَرِ نَارًا (36:81). It is also used as plural of شَجْرَةٌ. وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ : And the stemless plants and the trees submit (55:7). شَجْرَةٌ : A tree, so called because of the intermixing or confusion of its branches. إِنَّهَا شَجْرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ : It is a tree that springs forth in the bottom of Hell (37:65). شَجْرَةُ الزَّقُّومِ : The tree of Zaqqum (37:63). شَجْرَةٌ طَيِّبَةٌ : A good tree (14:25). شَجْرَةٌ خَبِيثَةٌ : An evil tree (14:27). الشَّجْرَةُ الْمَلْعُونَةُ : The cursed tree (17:61). شَجْرَةٌ : The stock or origin of a person; a pedigree. هُوَ مِنْ شَجْرَةٍ طَيِّبَةٍ : He is of

a good stock; a small speck on the chin of a boy.

شَحَّ [aor. يَشْحُ and يَشْحُ and يَشْحُ inf. noun شُحَّ and شَحَّ and شَحَّ] : He was or became niggardly, stingy or avaricious; he was or became niggardly or avaricious in the utmost degree or with a culpable desire. هُوَ يَشْحُ بِمَالِهِ أَوْ عَلَى مَالِهِ : He is niggardly of his property. شَحَّ : Niggardliness, stinginess; greed or avarice. مَنْ يُوقِ شَحَّ نَفْسِهِ : Whoso is guarded against the avarice of his own-soul (59:10). إِشْحَاءُ (and also شِحَاخُ and أَشْحَاءُ) is the plural of شَحِيحٌ i.e. niggardly, stingy or avaricious or vehemently greedily or culpably greedy. هُوَ شَحِيحٌ بِشَيْءٍ أَوْ عَلَى شَيْءٍ : He is niggardly of a thing. أَشْحَاءُ : Being greedy for wealth (33:20). أَشْحَاءُ عَلَى الْخَيْرِ : Being niggardly of aid to you (33 : 20). أَرْضٌ شِحَاخُ : Land that will not flow with water unless in consequence of much rain.

شَحِمَ [aor. يَشْحُمُ inf. noun شَحَامَةٌ] : He was or became fat. شَحِمَ (aor. شَحِمَ inf. noun شَحِمٌ) : He was or became desirous of fat. شَحِمَتِ النَّاقَةُ (شُحُومٌ) : The she-camel became fat after leanness. شُحُومٌ is the plural of شَحْمٌ which means fat; the substance of fatness. حَرَمْنَا عَلَيْهِمْ شُحُومَهُمَا : We forbade to them their fat (6:147). رَجُلٌ شَحِيمٌ : A fat man.

شَحَنَ [aor. يَشْحَنُ inf. noun شَحْنٌ] : He filled (or laded) and completely equipped or furnished the ship. شَحَنَ الْمَدِينَةَ بِالْحَيْلِ : He filled the town with horsemen. شَحَنَ الرَّجُلَ : He drove away the man. شَحَنَ عَلَيْهِ أَوْ شَحَنَ عَلَيْهِ : He bore malice against him. فِي الْفُلِكِ الْمَشْحُونِ : In the laden and completely equipped or furnished ships (36:42).

شَخَصَ [aor. يَشْخِصُ inf. noun شُخُوصٌ] : The thing rose or became raised. شَخَصَ عَنْ قَوْمِهِ : He went forth from his people. شَخَصَ إِلَيْهِمْ : He returned to them. شَخَصَ النُّجْمُ : The star rose. شَخَصَ بَصْرَهُ بَبَصْرِهِ : He raised his eye towards the sky and did not move his eyelids. شَخَصَ بَصْرَهُ : His eyes became fixedly open. تَشْخِصُ فِيهِ الْأَبْصَارُ : On which eyes will fixedly stare (14:43): شَاخِصَةٌ (act. part. feminine gen.) فَإِذَا هِيَ شَاخِصَةٌ : Then behold, (the eyes) will fixedly stare (21:98).

شَدَّ [aor. يَشُدُّ and inf. noun شَدًّا] : The man ran. شَدَّ النَّهَارُ : The day advanced. شَدَّ عَضُدَهُ : He strengthened his arm i.e. helped him. سَنَشُدُّ عَضُدَكَ بِأَخِيكَ : We will strengthen thy arm with thy brother (28:36). شَدَّ عَلَى يَدِهِ : He strengthened him and helped him. شَدَّ الرَّجُلُ (inf. noun شَدَّةٌ). The man became strong. شَدَّ اللَّهُ مُلْكَهُ أَوْ شَدَّدَ إِلَيْهِ : God strengthened or may God strengthen his dominion. شَدَّدْنَا أَسْرَهُمْ : We have strengthened their make (76:29). شَدَّ الشَّيْءَ : He made the thing hard, firm, compact, strong or he bound it fast. شَدَّ الْعُقْدَةَ : He tied the knot firmly. فَشُدُّوا الْوَتَاقَ : Then bind fast the fetters (47:5). شَدَّ الرَّحَالَ : The binding of the camels saddles is a metonymical phrase for going on a journey. شَدَّ عَلَى الْعَدُوِّ : He attacked the enemy. وَاشْدُدْ عَلَى قُلُوبِهِمْ : And Thou attack their hearts (10:89). اشْدُدْ بِهِ أَرْوَى : Thou make my strength more strong with him (20:32). شَدَّ (aor. يَشُدُّ inf. noun شَدَّةٌ) : He became strong. شَدِيدٌ : Firm; strong; compact; powerful; robust; sturdy; courageous; brave; keen or tenacious; niggardly; avaricious; exalted. إِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ : On account of the love of wealth he is tenacious; or he is very keen for the love of wealth (100:9). هُوَ شَدِيدٌ عَلَى قَوْمِهِ : He is very hard upon his people. لَهُمْ عَذَابٌ شَدِيدٌ : For them is severe punishment (3:5). شَدِيدُ الْعَذَابِ : Severe in punishing (2:166). شَدِيدُ الْقُوَى : Of mighty powers (53:6). شَدِيدٌ : Mighty in wrath (13:14). رَجُلٌ شَدِيدُ الْعَيْنِ : A man whom sleep does not overcome. أَشْدَاءُ (plural applied to men). أَشْدَاءُ الْكُفَّارِ : Very hard upon the disbelievers (48:30). شِدَادٌ and شُدُودٌ (plural applied to things and men). سَبْعَ شِدَادٍ : Seven hard years (12:49). أَشَدُّ (شَدِيدَةٌ feminine of شَدِيدٌ). شَدَائِدٌ (plural of شَدِيدَةٌ). أَشَدُّ : (more شَدِيدٌ i.e. possessing the quality of شَدَّةٌ in a greater measure i.e. more or most hard). مَلَائِكَةٌ غَلَاظٌ شِدَادٌ : Angels stern and severe (66:7). أَشَدُّ حُبًّا لِلَّهِ : Stronger in (their) love for God (2:166). أَشَدُّ : He reached his physical and intellectual maturity. أَشَدُّ : Physical and intellectual maturity; puberty together with such maturity as gives evidence of rectitude of conduct or course of life; firmness or soundness of judgement produced by experience. فَلَمَّا بَلَغَ أَشُدَّهُ : When he reached his age of full

strength (12:23). اِسْتَدَّ : It was or became hard, severe, firm.
اِسْتَدَّتْ بِهِ الرِّيحُ : On which the wind blows violently (14:19).

[شَرَّرَ and شَرَّارَةٌ and شَرَّرَ inf. noun شَرٌّ and شَرٌّ] : He was or became evil, corrupt or depraved; he increased in evil.
شَرَّهُ : He blamed him; he charged him with or accused him of vice or fault; he attributed to him vice, blemish etc. اَشْرَ الشَّيْءَ : He published the thing or made it known. شَرَّهُ : He drove him away. شَرٌّ : (1) Evil, wickedness, wrongdoing, corruption; badness, injustice (contr. of خَيْرٌ). وَمِنْ شَرِّ حَاسِدٍ : And from the evil of the envier (113:6); (2) An evil or bad man as also شَرِيرٌ (plural is اَشْرَارٌ and اَشْرَاءٌ and شَرَارٌ). بَلْ هُوَ شَرٌّ لَّهُمْ : Nay, it is evil for them (3:181). شَرٌّ is also used to denote the comparative and superlative degrees. هُوَ شَرٌّ مِنْكَ : He is worse than thou. فُلَانٌ شَرٌّ : Such a one is the worst of the people. عَلِمْنَا وَهُمْ شَرٌّ مَنْ تَحْتَ : Their Ulema will be the most wicked people under the vault of heaven (a saying of the Holy Prophet). اَوْلِيكَ هُمْ شَرٌّ : They are the worst of creatures (98:7). اَوْلِيكَ شَرٌّ مَكَانًا : These are in worse plight (5:61). شَرٌّ also means poverty; fever. هُمْ اَشْرَارُ النَّاسِ : They are the most evil or wicked people. نَعُدُّهُمْ مِنَ الْاَشْرَارِ : We used to reckon them among the wicked (38:63). شَرَّرَ and شَرَارٌ : Sparks of fire. اِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ : It throws up sparks like castles (77:33).

[مَشَرَبٌ and شَرِبٌ and شَرِبٌ and شَرِبٌ] : He drank the water, or he drank it at a single draught or leisurely; he was or became satisfied with drinking. شَرِبَ الدَّوَاءَ : He took or swallowed the medicine. شَرِبَ الدُّخَانَ : He smoked the tobacco. اَكْلًا عَلَيْهِ الدَّهْرُ : Eat and drink (2:188). اَكَلَ فُلَانٌ مَالِيَّ وَشَرِبَهُ : Time destroyed him. وَشَرِبَ : He lied against him.

اِذَا مَا الْقَلْبُ اُشْرِبَ حُبَّ شَيْءٍ فَلَا تَأْمَلْ لَهُ عَنْهُ اِنْصِرَافًا

If the love of a thing enters and saturates the mind of a person, then do not think that he will ever get away from it.

أَشْرَبَ : The garment was saturated with redness. أَشْرَبَ : His heart was saturated with his love; his love pervaded his heart. When this verb is used in the passive voice, it means the thing became saturated with. أَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ = أَشْرَبُوا فِي قُلُوبِهِمْ حُبَّ الْعِجْلِ : They were made to drink into their hearts the love of the calf i.e. love of the calf pervaded their hearts (2:94). شَرِبَ : Water that one drinks; a draught of water or milk; a share or portion of water that falls to one's lot; the right to use water for watering fields and beasts; a watering-place; a turn or time of drinking. لَهَا شَرِبٌ : She has her turn of drinking (26:156). كُلُّ شَرِبٍ مُّحْتَضِرٌ : Every drinking-time may be attended (54:29). شَرِبٌ : The act of drinking. فَشَارِبُونَ : Drinking like the drinking of the camels that suffer from insatiable thirst (56:56). شَرَابٌ : A beverage or drink of any of the liquids; wine; such beverage as is forbidden. أَنْظِرْ إِلَى طَعَامِكَ وَشَرَابِكَ : Just look at thy food and thy drink (2:260). شَارِبٌ (شَارِبِينَ and شَارِبُونَ plural) : One who drinks (act. part.); a drinker; drinking; moustache. شَارِبٌ : Plural is شَوَارِبٌ meaning moustaches. خَالِصًا سَائِغًا لِلشَّارِبِينَ : Pure and pleasant for those who drink (16:67). مَشْرَبٌ : A place or time of drinking; the quarter whence one drinks; a place at a river where one comes to drink. قَدْ عَلِمَ كُلُّ هَذَا مَشْرَبِ الْقَوْمِ : This is the drinking-place of the people. هَذَا مَشْرَبِ الْقَوْمِ : Every tribe knew their drinking-place (7:161). شَارِبُونَ also means, people drinking or assembling for drinking. مَشَارِبٌ : Plural of مَشْرَبٌ i.e. a drink. It is also plural of مَشْرَبَةٌ i.e. an upper chamber; green and juicy herbage. طَعَامٌ مَشْرَبَةٌ : Food that is cause of drinking. لَهُمْ فِيهَا مَنَافِعٌ وَمَشَارِبٌ : In them they have many benefits and also drinks (36:74).

شَرَحَ [aor. يَشْرَحُ inf. noun شَرْحٌ] : He cut the meat lengthwise or into many pieces. شَرَحَ الْمَسْئَلَةَ : He explained, expounded the question. شَرَحَ الْكَلَامَ : He understood the talk. شَرَحَ الشَّيْءَ : He opened the thing, guarded it, preserved it. شَرَحَ : He was pleased with the thing. شَرَحَ صَدْرَهُ بِالشَّيْءِ or صَدْرَهُ لِلشَّيْءِ : God opened up or expanded or dilated his bosom (for the favourable acceptance of any thing on what was good).

شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ : God expanded his bosom for the acceptance of Islam (6:126). وَلَكِنْ مَنْ شَرَحَ بِالْكَفْرِ صَدْرًا : But he who opens his heart for the acceptance of disbelief (16:107).

شَرَدَ [aor. يَشْرُدُ inf. noun شُرُودٌ and شِرَادٌ] : He took fright and fled or ran at random; he departed. شَرَدَ عَلَى اللَّهِ : He departed from the obedience of God. شَرَدَهُ (transitive verb) : He made him to take fright and flee or run away at random. شَرَدَ بِهِ : He rendered him notorious by exposing his vices and faults. فَشَرَدَ بِهِمْ مَنْ خَلْفَهُمْ : Then strike fear in those that are behind them (by routing them); terrify or disperse or scatter those that are behind them or render them notorious by exposing their faults for those who will come after them (8:58).

شِرْدِمَةٌ (plural شَرَادِمٌ and شَرَادِيمٌ) : A party or company of men or a small number of men; a piece or portion of a thing. ثِيَابٌ شِرَادِيمٌ : Old and worn-out garments. إِنَّ هَؤُلَاءِ لَشِرْدِمَةٌ : They are indeed a small party (26:55).

شَرَطَ [aor. يَشْرُطُ and يَشْرُطُ inf. noun شَرْطٌ] : He imposed upon him such a condition. أَشْرَطَ نَفْسَهُ بِكَذَا : He marked himself and prepared himself for such an affair. أَشْرَطَ إِبْنَهُ : He made it known that his camels were for sale. أَشْرَطَ نَفْسَهُ وَمَالَهُ فِي هَذَا الْأَمْرِ : He put forward or offered himself and his property in this affair. شَرْطٌ (plural أَشْرَاطٌ): (1) A sign, token or mark which men appoint between them. أَشْرَاطُ السَّاعَةِ : The signs of the Resurrection; (2) the beginning of a thing. فَقَدْ جَاءَ أَشْرَاطُهَا : Its beginnings or signs have already appeared (47:19). أَشْرَطُ النَّاسِ : The best or meanest of people. هُوَ مِنْ أَشْرَاطِ النَّاسِ : He is among the basest or the noblest of people.

شَرَعَ [aor. يَشْرَعُ inf. noun شَرَعٌ] : The beasts entered into the water. شَرَعَ فِي الْأَمْرِ : He entered into the affair. شَرَعَ فِي الْمَاءِ : Such a one made manifest the truth. شَرَعَ فِي الْمَاءِ : He entered the water or drank the water with his hands. شَرَعَ اللَّهُ لَنَا : God made it manifest such a thing for us, or He instituted, established or prescribed for us a religious law or ordinance. شَرَعَ الرَّجُلُ : The man made manifest the truth and crushed the

falsehood. **شَرَعَ لَكُمْ مِّنَ الطَّرِيقِ** : The way became manifest. **مِنَ الدِّينِ** : He (God) has prescribed for you the religion (42:14). **الشَّرْعُ** or **الشَّرِيعَةُ** or **الشَّرْعَةُ** : Signifies **الدِّينُ** because it is a way to Eternal life or because of its manifestness; the religious Law of God, consisting of such ordinances as those of Fasting and Prayer and Pilgrimage etc. **شَرْعَةٌ** also means, a custom. **شَرِيعَةٌ** also signifies a law, an ordinance or a statute of religion or way of belief and practice in respect of religion; a way of belief or conduct that is manifest and right in religion. **شَرِيعَةٌ** means, a watering-place such as is permanent and apparent to the eye, like the water of rivers; a way to water. **لِكُلِّ جَعَلْنَا مِنْكُمْ شَرْعَةً وَمِنْهَا جَا** : For each of you, We prescribed a clear religious Law and a way (5:49). **ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ** (45:19). **شَارَعَ** : Entering into water to drink (plural **شَرَّعَ** and **شَرُّوعٌ**). **حَيْتَانِ شَرَّعَ** : Fishes lowering their heads to drink, or directing themselves or repairing from the deep water to the bank; fish appearing upon the surface of the water. **إِذْ تَأْتِيهِمْ حَيْتَانُهُمْ** : When their fish came to them on their Sabbath day appearing on the surface of water (7:164). **شَارِعٌ** : A main road. **الْشَّارِعُ** : The learned man or the Prophet who practises what he knows and instructs others.

شَرَّقَ [aor. **يَشْرِقُ** inf. noun **شَرْقٌ**] : **شَرَّقَتِ الشَّمْسُ** : The sun rose. **شَرَّقَ الشَّيْءُ** (aor. **يَشْرِقُ**) : The thing became intensely red with blood or with a beautiful red colour. **شَرَّقَتِ الشَّمْسُ** : The sun became near setting and its colour became blended with duskiness and redness. **أَشْرَقَ وَجْهَهُ** : His face shone and was bright with beauty. **أَشْرَقَ** : He entered upon the time of sunrise. **فَاتَّبَعُوهُمْ مُشْرِقِينَ** : They pursued and overtook them at sunrise (26:61). **وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا** : And the earth shall shine with the light of its Lord (39:70). **إِشْرَاقٌ** : Sunrise (38:19). **شَرْقِيٌّ** : Relating to the east; of the east; place of sunrise; eastern. **مَكَانٌ شَرْقِيٌّ** : A place facing the east; a place upon which the sun shines; a place to the east. **مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا** : From her people to a place to the east (19:17). **شَرْقِيَّةٌ** (feminine). **لَا شَرْقِيَّةٌ وَلَا غَرْبِيَّةٌ** : Neither of the east nor of the west (24:36). **الْمَشْرِقُ وَالْمَشْرِقُ** : The place or quarter or direction of

sunrise. **الْمَشْرِقَانِ** : The place of sunrise of summer and that of winter; the place of sunrise and the place of sunset or the east and the west. **رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ** : Lord of the two easts and Lord of the two wests (55:18). **بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ** : Would that between me and thee were the distance of the East and the West (43:39). **مَشَارِقِ الْأَرْضِ وَمَغَارِبِهَا** (مَشْرِقٌ plural of مَشَارِقٌ) : Eastern lands and western lands (7:138). **فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ** : But nay, I swear by the Lord of the easts (70:41).

شَرِكٌ [aor. يَشْرِكُ inf. noun شِرْكَةٌ مِنْهُ] : He shared, participated or partook with him in it; he was or became a co-partner to him in it; he entered with him into it. **أَشْرَكْتُهُ فِي الْأَمْرِ** : I made him a co-partner in the affair. **أَشْرَكَ بِاللَّهِ** : He attributed or associated co-partner to God; he set up equals with God; he believed in duality or plurality of gods; he disbelieved (syn. كَفَرَ). **قَالَ الَّذِينَ لَا يَغْفِرُونَ** : Those who set up equals with God say (16:36). **أَشْرَكُوا بِهِ** : He (God) does not forgive if a partner is associated with Him (4:49). **وَأَشْرِكُهُ فِي أَمْرِي** : And Thou make him share my task or co-partner or co-sharer in my task (20:33). **وَشَارِكُهُمْ فِي الْأَمْوَالِ** : And be their partner or co-partner in wealth (17:65). **شَارِكَةٌ** : Co-partnership occurred between them. **شِرْكٌ** : A sharing, participation, co-partnership; setting up or associating false gods with the One God; belief in plurality of gods; disbelief; hypocrisy. **شِرْكًا** : A share. **أَعْتَقَ شِرْكًا** : He emancipated a share belonging to him in a slave. **إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ** : Surely, associating partners (with God) is a grievous wrong (31:14). **يَكْفُرُونَ بِشِرْكِكُمْ** : They will deny your having associated them (with God) (35:15). **شَرِيكٌ** (plural شُرَكَاءُ) : A sharer, partner; a co-partner or equal with another; an associate or a colleague of another. **لَا شَرِيكَ لَهُ** : He (God) has no partner (16:164). **وَجَعَلُوا لِلَّهِ شُرَكَاءَ** : And they set up equals or partners with God (6:101). **شُرَكَائِي** : My co-partners (which you set up) (41:48). **مُشْرِكٌ** (act. part. from أَشْرَكَ) : One who associates false gods with God, or equals or co-partners with Him; an idolater; disbeliever; a hypocrite. **عَبْدٌ مُؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ** : A believing slave is better than an idolater (2:222). **مُشْرِكُونَ** and

وَلَوْ كَرِهَ الْمُشْرِكُونَ : Even though the idolaters or disbelievers may hate (it) (9:33). : كَانَ أَكْثَرُهُمْ مُشْرِكِينَ : Most of them were disbelievers or idolaters (30:43). مُشْرِكَةٌ (feminine of مُشْرِكٌ and مُشْرِكَاتٌ is plural) (2:222;33:74). :اشْتَرَكُوا : They shared, participated with one another or were or became co-partners. : فِي الْعَذَابِ مُشْتَرِكُونَ : Sharers in the punishment (37:34)

شَرَى [aor. يَشْرِى inf. noun شِرَاءٌ] : He sold it or he gave it for a price; he bought it or he took it or acquired it for a price; he possessed it by sale. : وَمِنَ النَّاسِ مَن يَشْرِى نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ : And of men there is he who would sell himself to seek the pleasure of God (2:208). : وَشَرَوْهُ بِثَمَنٍ بَخْسٍ : And they sold him for a paltry price (12:21). : اشْتَرَاهُ : He purchased or bought it; he took it in exchange for another thing; he preferred it to another thing. Sometimes it means, he sold it i.e. syn. with شَرَى. : اشْتَرَى also means, he gave up one thing and laid hold on another. : إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ : Allah has purchased of the believers their persons (9:111). : اشْتَرُوا الضَّلَالََةَ بِالْهُدَى : They preferred error to guidance; they took error in exchange for guidance; they bought or purchased error for guidance; they relinquished guidance and laid hold of error. See شَطٌّ under 789.

شَطًّا [aor. يَشْطُّ inf. noun شَطًّا and شَطْوَةٌ] : He walked on the bank or side of the river; he subdued or overpowered (a man). : شَطًّا الرَّزْعُ : The seed-produce put forth its sprouts. : اشْطَا الشَّجَرُ : The trees put forth sprouts around their bases or stems. : اشْطَاتِ الشَّجَرَةُ : The tree put forth its branches. : اشْطَا الرَّجُلُ : He had a son who had attained to manhood and became like him. : اشْطَا الْوَادِي : The side of the valley flowed with water. : شَطَّةٌ : Sprouts of seed-produce and of plants or herbage of palm-trees or leaves thereof; the shoots that come forth around the bases or stems of plants or herbage or of trees. : اخْرَجَ شَطَاهُ : That has put forth its sprouts or its extremity or its ears. (48:30). : شَاطِيٌّ : The bank or side of a valley and of a river. : شَاطِيُّ الْأَوْدِيَةِ : The sides of the valley. It has no plural. : الشَّاطِيُّ مِنَ الْبَحْرِ : The shore of the sea.

(شَوَاطِئُ plural). نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ : He was called from the right side of the valley (28:31).

شَطَرَ [aor. يَشْطُرُ inf. noun شَطْرَةٌ] : He halved it; he divided it into halves. شَطَرَ شَطْرَهُ أَوْ قَصَدَ شَطْرَهُ : He betook himself in the direction of him. شَطَرَتِ الدَّارُ : The house was distant or remote; شَطَرَ عَلَى أَهْلِهِ : He withdrew far away from his family or he broke off from them or quitted them in anger. شَطْرٌ : The half of a thing; a part or portion of a thing; الطُّهُورُ شَطْرُ الْإِيمَانِ : Purification is part of faith; a direction in which one looks or goes. قَوْلٌ وَجْهَكَ : So turn thy face towards the direction of the Sacred Mosque (2:145). It also means, remoteness or distance.

شَطَّ [aor. يَشْطُ inf. noun شَطٌّ] : It (a house) was or became distant or far. شَطَّ فُلَانًا : He rendered him far off or he transgressed against or acted unjustly towards him. شَطَّ (aor. يَشْطُ inf. noun شَطَطٌ) : He transgressed or acted wrongfully or unjustly he exceeded the right bounds; he became removed far away from the right or the truth. شَطَّ فِي حُكْمِهِ : He acted unjustly, wrongfully, injuriously in his judgement. شَطَطْتُ عَلَيْهِ : I acted wrongfully, tyrannically or wrongfully against him. شَطَّ فِي سَلْعَتِهِ : He exceeded or went far beyond the due bounds in bargaining for his commodity. (شَطَّ is syn. with شَطَّ). شَطَّ فِي الْقَوْلِ : He was harsh or rude in speech. شَطَطٌ = (أَمْرٌ ذُو شَطَطٍ) : Enormity; a thing exceeding the proper bounds or an enormous thing; an extravagant thing. أَمْرٌ ذُو شَطَطٍ : An affair that is extravagant or exorbitant or exceeding the due bounds (أَوْ قَوْلٌ ذُو شَطَطٍ). لَقَدْ قُلْنَا إِذَا : We should have uttered an enormous thing (18:15).

شَطَّنَ [aor. يَشْطُنُ inf. noun شَطْنٌ and شَطُونٌ] : He turned away in opposition to him from his design or aim or his direction or course; he put him away (أَبْعَدَهُ) ; he bound him with the long rope. شَطَّنَ عَنْهُ : He was or became removed from him or it. شَطَّنَ الرَّجُلُ : The man was or became remote or far away from the truth or from the mercy of God. شَطَّنَ فِي الْأَرْضِ : It entered into the earth. الشَّيْطَانُ : The wicked or evil spirit i.e. Satan or the devil. فَوَسَّوَسَ إِلَيْهِ الشَّيْطَانُ : But Satan whispered evil suggestions to

him (20:121). شَيْطَانٌ : A devil; any one that is excessively or inordinately proud or corrupt or rebellions or that is insolent and audacious in pride and in acts of rebellion of mankind and of the jinn and of beasts; serpent or a certain species of serpents (شَيَاطِينُ plural). إِذَا خَلُّوا إِلَى شَيْطَانِهِمْ : When they are alone with their devils or ring-leaders (2:15). كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ : As if it were the heads of serpents (37:66). رُءُوسُ الشَّيَاطِينِ has been taken by some as meaning heads of certain foul or ugly plants. شَيْطَانٌ also signifies any blamable faculty or power or propensity of a man such as anger etc. رَكِبَهُ الشَّيْطَانُ : His anger got the ascendancy over him or he was or became very angry. نَزَعَ شَيْطَانَهُ : He plucked out his pride. شَيْطَانُ الْفَلَاحِ : Devil of the waterless deserts i.e. thirst. أَنَّى مَسَّنِيَ الشَّيْطَانُ may also mean thirst has touched me i.e. I am very thirsty (38:42). شَيْطَانٌ may also have been derived from شَطَا which means, he burnt or he perished. In this sense of the word شَيْطَانٌ would mean, the being who burns with hate and anger and is lost. In its wider sense the word has also come to be used about anything which is harmful, injurious and likely to cause suffering.

شَعْبٌ [aor. يَشْعَبُ inf. noun شَعْبٌ] : A road or valley between two mountains. شَعَبَ الشَّيْءَ : He collected or united the thing; he separated or disunited or divided the thing. تَفَرَّقَ شَعْبُهُمْ : Their union became broken up, or their tribe became separated. اِنْتَامَ شَعْبُهُمْ : Their separation became closed up, or their tribe drew together; شَعَبَ : He repaired or adjusted; he impaired or marred. اِشْعَبَ : The thing appeared. شَعَبَ الرَّجُلُ : The man died. شُعُوبٌ (شُعُوبٌ plural): Collection or union; separation or division; a great tribe (حَيٌّ عَظِيمٌ or قَبِيلَةٌ عَظِيمَةٌ); a crack; distance or remoteness. وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا : And We have made you into tribes and sub-tribes that you may know one another (49:14). شَعْبٌ also means, a nation, people, race or family of mankind (جِيلٌ مِّنَ النَّاسِ). شُعْبَةٌ : A part, division; شُعْبَةٌ : A branch of a tree growing out apart; a cleft in a mountain. شُعْبَةٌ مِّنْ شَعْرٍ : A lock of hair. ذِي ثَلَاثِ شُعَبٍ : Of كَثِيرَةُ الشُّعَبِ : A question having many branches.

three branches or sides (77:31). شُعَبُ الدَّهْرِ : (شُعْبَةٌ plural of شُعْبٌ).
The vicissitudes of time.

شَعَرَ

[شَعَرَ بِهِ and شَعَرَ بِهِ] شَعَرَ and شَعَرَ [aor. يَشَعُرُ and شَعَرَ aor. يَشَعُرُ inf. noun شَعْرٌ and شَعْرٌ] : He knew it or had knowledge of it; he was cognizant of it; he understood it or he perceived it by means of the senses, also شَعَرَ لَهُ : And they do not perceive (it) (2:13). شَعَرَ لَهُ بِالْأَمْرِ : He acquainted him with the affair; he made him know it وَمَا يُشَعِّرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ : And what should make you understand (or know) that when (the Signs) come, they will not believe? (6:110). وَلَا يُشَعِّرَنَّ بِكُمْ أَحَدًا : And let him not inform (or apprise) any one about you (18:20). (اشْعَارٌ inf. noun اشْعَرَةٌ) : He marked it, namely a beast destined for sacrifice at Mecca, by stabbing it in the right side of its hump so that blood flowed from it; he made it to be a distinguishing sign; as when the performance of a religious service is made, or appointed by God to be a Sign. (شِعَارٌ plural شِعْرَةٌ) : A sign or mark; anything by means of which another thing may be known; anything which is considered or is performed as a mark of submission to God; the rites of Pilgrimage and practices pertaining thereto and the places where those rites and ceremonies are performed; the obligatory statutes or ordinances of God. إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ : Surely, Al-Safa and Al-Marwa are among the Signs of Allah (2 : 159). لَا تُحِلُّوا شَعَائِرَ اللَّهِ : Profane not the Signs of Allah (5:3). مَشْعَرِ الْحَرَامِ : A place about six miles from Mecca. It is a place specially meant for meditation and prayer during Pilgrimage. The name is compound of مَشْعَرٌ meaning the place or means of perception or knowledge and الْحَرَامُ meaning sacred (2:199). See also under "Proper Names". شَعَرَ (aor. يَشَعُرُ) : He versified; he spoke in verse. شِعْرٌ : The predominant signification of شِعْرٌ is poetry or verse. وَمَا عَلَّمْنَاهُ الشِّعْرَ : And We have not taught him poetry (36:70); falsehood, because of the many lies in poetry; knowledge; cognizance. كَيْتَ شِعْرِي مَا كَانَ : Would that I know what happened. شَاعِرٌ (شِعْرَاءُ plural) : A poet. مَا شِعْرُ شَاعِرٍ : Excellent poetry. بَلْ هُوَ شَاعِرٌ : But he is a poet (21:6). مَا وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ : How good or excellent a poet is he.

And as for the poets - the erring ones follow them (26:225).
وَمِنْ أَصْوَابِهَا. (وَبَرَّ صُوفٌ nor شعيرٌ and شعيرٌ plural): Hair (but not شعيرٌ nor شعيرٌ).
وَأَوْبَارِهَا وَأَشْعَارِهَا : And of their wool and their furs and their hair
(16:81). الشُّعْرَى : Sirius. وَأَنَّهُ هُوَ رَبُّ الشُّعْرَى : And He is Lord of
Sirius (53:50)

شَعَلَ [aor. يَشَعُلُ inf. noun شَعْلٌ] : He kindled the fire.
اِسْتَعَلَّتِ النَّارُ : The fire became kindled or blazed or flamed.
اِسْتَعَلَ غَضَبًا : He became inflamed with anger.
اِسْتَعَلَ الشَّيْبُ فِي الرَّأْسِ or اِسْتَعَلَ الرَّأْسُ شَيْبًا :
Whiteness of the hair became glistening in the head (19:5).

شَغَفَ [aor. يَشْغَفُ inf. noun شَغْفٌ] : He or it struck or smote or rent
or reached the شَغْفُ i.e. pericardium, of his heart. شَغَفَهُ : He
loved him. شَغَفَهُ الْمَالُ : The love of the property reached the
pericardium of his heart i.e. he loved it intensely. شَغَفَ بِالشَّيْءِ :
He was or became vehemently desirous of the thing. قَدْ شَغَفَهَا حُبًّا :
His love has entered beneath the pericardium of her heart or
rent it i.e. she loved him vehemently (12:31).

شَغَلَ [aor. يَشْغَلُ inf. noun شُغْلٌ and شَغْلٌ] : He or it
busied him, occupied him with such a thing. شَغَلَهُ عَنْهُ : He or it
kept him busy, occupied or employed so as to divert him from
it. شَغَلَ عَنْهُ بِكَذَا : He was kept busy with such a thing. شَغَلْتَنَا
أَمْوَالُنَا : Our property kept us occupied (48:12). شُغْلٌ and شَغْلٌ and
شُغْلٌ : Business, employment, occupation. فِي شُغْلٍ فَأَكْبَهُونَ : They will be
happy in their occupation (36:56).

شَفَعَ [aor. يَشْفَعُ inf. noun شَفْعٌ] : He joined a single thing with another
so as to make it one of a pair, or he adjoined it to, or coupled it
with, that which was a single thing. كَانَ وَتَرًا فَشَفَعْتُهُ : It was a
single thing and I joined to it another and made it one of a pair
or couple. الشَّفْعُ also signifies, he prayed; he supplicated. الشَّفْعُ :
Signifies the adjoining of a thing to its like. Thus the word has
the significance of likeness. يَشْفَعُ : He joins himself to another
and aids him, becoming to him one of a pair or a شَفِيعٌ i.e.
intercessor. شَفَعَ فُلَانًا أَوْ فِي فُلَانٍ إِلَى الْأَمِيرِ : He interceded for such a
one with the prince; he requested or prayed the prince to help

or show favour to such a person on the ground that he was attached to him as a relation or friend or follower; he requested the prince to forgive his sins and crimes. شَفَعَ بَيْنَ النَّاسِ : He interceded between the people. الشَّفَاعَةُ therefore means, interceding or praying for a person to the effect that he may be shown favour or that his sins may be passed over on the ground that he is connected with the intercessor or is like or similar to him, it being also implied that the petitioner is a person of higher position than the one for whom he intercedes and pleads and is also connected with him with whom he intercedes. وَلَا مَنْ ذَا الَّذِي تَنْفَعُهَا شَفَاعَةٌ : And intercession will not benefit it (2:124). مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ : Who is he that shall pray or supplicate in His presence or that will intercede with Him (2:256)? الشَّفْعُ signifies the adjoining of a thing to its like; making a single thing a pair. شَفْعٌ : Contr. of وَتَرٌ ; an even number; a number that may be divided into two equal parts; one of a pair. وَالشَّفْعُ وَالْوَتْرُ : By the even and the odd (89:4). شَفِيعٌ (plural is شَفَاعَاءُ) : An intercessor, as also شَافِعٌ (plural شَافِعُونَ and شَافِعِينَ). فَمَا لَنَا مِنْ شَافِعِينَ : So there is no intercessor for us (26:101). وَلَا شَفِيعٌ يُطَاعُ : Nor any intercessor who will be heard (40:19). فَهَلْ لَنَا مِنْ شَفَاعَاءَ : Have we then any intercessors (7:54)? شَفَعَ also signifies he or it was or became tall or high. اِشْفَعْ تَشْفَعُ : Intercede thou, thine intercession shall be accepted.

شَفِيقٌ and شَفِيقٌ عَلَيْهِ [شَفِيقٌ inf. noun يَشْفِقُ aor. شَفِقَ] : He was solicitously affectionate towards him. شَفِيقٌ عَلَى الشَّيْءِ : He was niggardly of the thing. شَفِيقٌ (act. part.) is syn. with مُشْفِقٌ and means fearing or fearful or affectionate, kind or compassionate. شَفِيقٌ مِنَ الْأَمْرِ : He was fearful of the affair. اِشْفَقَ مِنْهُ أَوْ عَلَيْهِ : He feared or was cautious of him or it or was kind or affectionate towards him and solicitous about him. الْإِشْفَاقُ (inf. noun) according to Imam Raghīb signifies, being affected with care or solicitude mixed with fear. When it is transitive by means of مِنْ , the meaning of fear is most apparent in it; but when transitive by means of عَلَى , the meaning of care or solicitude is most apparent in it, or it signifies being affected with fear, sometimes mixed with

faithful or sincere or honest advice; and sometimes divested thereof. **ءَ أَشْفَقْتُمْ** : Did you fear (33:73). **وَأَشْفَقْنَ مِنْهَا** : And were afraid of it (58:14)? **أَشْفَقَ عَلَى الصَّغِيرِ** : He was affected with pity or compassionate and tenderness for the child. **أَشْفَقَ الرَّجُلُ** : The man entered upon the time of **شَفَقَ** i.e. redness in the horizon from sunset until nightfall or the mixture of the light of day with the blackness of night at sunset, evening twilight. **فَلَا أُقْسِمُ** : But nay, I call to witness the evening twilight (84:17). **بِالشَّفَقِ** : **وَهُمْ مِنَ السَّاعَةِ مُشْفِقُونَ** (singular **مُشْفِقٌ**) : Fearful. **مُشْفِقُونَ** and **مُشْفِقِينَ** : And they are fearful of the Hour (21:50). **تَرَى الظَّالِمِينَ مُشْفِقِينَ** : And thou wilt see the transgressors in fear (42:23). **شَفِيقٌ** (syn. with **مُشْفِقٌ**) : Kind, compassionate, affectionate.

شَفَهُ [aor. **يَشْفُهُ** inf. noun **شَفَةٌ**] : He struck his **شَفَةٌ** i.e. lip. **شَافَهُ** : He put his lip near to his lip. **شَفَةٌ** : The lip of a human being. **شَفَتَا** : The two lips of man. **وَلِسَانًا وَشَفَتَيْنِ** : And a tongue and two lips (90:10). **بِنْتُ شَفَةٍ** : A word. **لَهُ فِي النَّاسِ شَفَةٌ** : He has praise among the people.

شَفَا [aor. **يَشْفُو** inf. noun **شَفْوٌ**] and [inf. noun **شَفِيٌّ**] : **شَفَا** : The sun set or it was or became near to setting, or it set save a little. **أَشْفَى عَلَيْهِ** : He was or became on the brink of it. **أَشْفَى** also means, he was or became in the last part of the night which is termed **شَفَا** : Point or extremity, verge, brink or edge of anything. **هُوَ عَلَى شَفَا الْهَلَاكِ** : He is on the point of destruction. **كُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ** (3:104). **شَفَا** also means, a little; a small part or portion, somewhat. **مَا بَقِيَ مِنْهُ إِلَّا شَفَا** : There has not remained of it save a little. **شَفَاهُ اللَّهُ** : God restored him to health. **فَهُوَ يَشْفِينِ** : It is He Who restores me to health (26:81). **شَفَاهُ عَنِ الْمَسْئَلَةِ** : He relieved him from doubt respecting the question. **يَشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ** : And He relieve the minds of people who believe (9:14). **يَشْفِيكَ** : His speech will please thee. **شَفَاءٌ** : To become free from disease or sickness; to recover from disease etc; to become convalescent; medical treatment; a medicine, cure or remedy. **فِيهِ** : For people there is cure in it (16:70).

[aor. شَقَّ inf. noun يَشُقُّ] : He split, clave, tore or rent the thing. شَقَّ الْعَصَا : He broke the staff, i.e. he separated himself from the community. شَقَّ عَصَا الْمُسْلِمِينَ : He created disunion and dissension among the Muslims. شَقَّ النَّبْتُ : The vegetation sprouted forth from the earth. ثُمَّ شَقَّقْنَا الْأَرْضَ : Then We clave the earth (80:27). شَقَّ عَلَيْهِ : He crossed the river by crossing. شَقَّ عَلَيْهِ (inf. noun مُشَقَّةٌ) : It had a severe effect upon him; it distressed, afflicted, fatigued him; it was hard, troublesome, oppressive to him; he caused him to fall into a hard, distressing position imposed upon or imposed upon him that which was burdensome, oppressive or onerous. وَمَا أُرِيدُ أَنْ أَمْلِكَ عَلَيْكَ : And I would not lay any hardship upon you. (28:28). شَقَّاهُ : He opposed him and became hostile to him so that each side sided with a different party; he acted inimically towards him so that each side did the other what was distressing or grievous and was in the opposite side. شِقَاقٌ : Opposition; hostility; schism; being mutually remote. This word, however, is not used about the party which sides with the truth. فَأَنَّهُمْ فِي شِقَاقٍ : They are creating a schism (2:138). ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ : This is because they have opposed Allah and His Prophet and whoso opposes Allah and His Prophet (8:14; also 59:5). تَشَاقَقَ الْقَوْمُ فِي الشَّيْءِ : The people contented and quarrelled with each other and took opposite sides. كُنْتُمْ تُشَاقِقُونَ فِيهِمْ : For whose sake you opposed the truth (16:28). تَشَقَّقَ : It became rent or cloven in pieces. يَوْمَ تَشَقَّقُ السَّمَاءُ : On the day when the heaven shall be rent asunder (25:26). It is syn. with اِنْشَقَّ الْقَمَرُ : And the moon is rent asunder. اِنْشَقَّ : The half. اِتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ : Save yourselves from the Fire even though with the half of a date (*Hadith*); the side of a thing or its counterpart; a man's brother; a thing at which one looks; difficulty, hardship, distress; languor or lack of power that overtakes the mind and the body or such as overtakes a man in consequence of travel. إِلَّا بِشِقِّ الْأَنْفُسِ : Except with great hardship to (yourselves) (16:8). شِقَّةٌ : The half or a piece of a garment; a piece or portion of Hell; a far journey; a difficult road; a part, region, quarter or

tract towards with the traveller directs himself or in the reaching of which one is overtaken by difficulty or a distress; a journey; distance. وَلَكِنْ بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ : But the distance (or hard journey) seemed too long to them (9:42). أَشَقُّ : Harder; more troublesome; more difficult. وَلَعَذَابُ الْآخِرَةِ أَشَقُّ : But the punishment of the Hereafter is harder (13:35).

شقى

[aor. يَشْقَى inf. noun شَقَاوَةٌ and شِقَاوَةٌ and شِقْوَةٌ] : (1) He was or became unprosperous, unfortunate, distressed, unhappy or miserable; شَقِيَ being cont. of سَعِدَ (see No.701 and شَقَاوَةٌ cont. of سَعَادَةٌ ; (2) he was or became in a state of straitness, distress or difficulty; he suffered or experienced fatigue. شَقَاوَةٌ : Ill-luck, unhappiness etc. (syn. with شِقْوَةٌ). رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا : O, our Lord our evil fortune overcame us (23:107). شَقَاوَةٌ is of two kinds, (a) أُخْرَوِيَّةٌ (relating to the world to come) (b) دُنْيَاوِيَّةٌ (relating to the present world). The latter is of three kinds: نَفْسِيَّةٌ (relating to the soul) and بَدَنِيَّةٌ (relating to the body) and حَارَجِيَّةٌ (relating to external circumstances). It also means, fatigue. فَأَمَّا الَّذِينَ شَقُوا : Those who will prove unfortunate (11:107). لِيَشْقَى : That thou may be distressed (20:3). شَقِيٌّ : Unfortunate; miserable. فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ : Some of them will be unfortunate others fortunate (11:106). أَشَقُّ : More and most unfortunate, unprosperous, miserable; more and most fatigued. إِذْ انبَعَثَ أَشْقَاهَا : When the most wretched amongst them got up (91:13). See also No. 701.

شك

[aor. يَشُكُّ inf. noun شَكٌّ] : The affair was or became dubious or confused. شَكَّ فِي الْأَمْرِ : He doubted, wavered or vacillated in opinion or was uncertain, respecting the affair. شَكَّ عَلَيْهِ الْأَمْرُ : The affair became confused or dubious to him, or the affair was difficult or hard to him. شَكَّكَتُهُ بِالرَّمْحِ : I pierced him with the arrow. شَكٌّ : Doubt; (cont. of يَقِينٌ) ; wavering; vacillation in opinion between two things whether they be equal (in probability) or such that one outweighs (therein) the other. According to Imam Raghīb, it is the alternation or confusedness of two inconsistent things in the judgement of a

man and their being equal. It is a kind or species of **جَهْلٌ** but it is more special than this, for **جَهْلٌ** is sometimes the utter non-existence of knowledge of the two inconsistent things; so that every **شَكٌّ** is **جَهْلٌ** but every **جَهْلٌ** is not **شَكٌّ**. According to some, the primary meaning is a state of commotion or disturbance of the heart and mind; scandal, hesitation, suspicion; a kind of medicine which kills rats; a seam of a garment. **أَفَى اللّهِ شَكٌّ** : Is there doubt concerning Allah (14:11)?

شكر

[**شُكْرَانٌ** and **شُكُورٌ** and **شُكْرٌ** inf. **يَشْكُرُ** aor. **شَكَرَ** **اللّهُ** وَشَكَرَ **لَهُ**. **شُكْرَانٌ** and **شُكُورٌ** and **شُكْرٌ** inf. **يَشْكُرُ** aor. **شَكَرَ** **اللّهُ** وَشَكَرَ **لِلّهِ** وَبِاللّهِ وَنِعْمَةَ **اللّهِ**. **شَكَرَ** **اللّهُ** وَشَكَرَ **لِلّهِ** وَبِاللّهِ وَنِعْمَةَ **اللّهِ** : He thanked him; he praised or commended him for a benefit; he was grateful or thankful to him, or he acknowledged his beneficence and spoke of it largely. **وَبِاللّهِ وَنِعْمَةَ** **اللّهِ** : He thanked God for His beneficence, or he was grateful to God for His beneficence and spoke of it largely; he acknowledged the beneficence of God and acted in the manner incumbent upon him in rendering Him obedience and abstaining from disobedience. **لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ** : If you are grateful, I will surely bestow more on you (14:8). **أَشْكُرُوا نِعْمَةَ** **اللّهِ** : And be grateful to God for His bounty (16:115). **أَنْ أَشْكُرَ لِلّهِ** : Be grateful to Allah (31:13). **شُكْرٌ** (thankfulness) is of three kinds: (1) with the heart or mind, which consists in forming an adequate idea of the benefit received; (2) with the tongue, which consists in praising, eulogizing or commending the benefactor; and (3) with the limbs, which consists in requiting the benefit received according to its desert. It rests upon five foundations: (a) humility of him who renders it towards him to whom it is rendered; (b) his love of him; (c) his acknowledgement of his benefit; (d) his eulogizing him for it; (e) his not making use of the benefit in a manner which he (who has conferred it may) dislike. This is **شُكْرٌ** on the part of man. **شُكْرٌ** on the part of God consists in forgiving a person or commending him, or regarding him with satisfaction, goodwill or favour, and hence necessarily recompensing or rewarding him. **شُكْرٌ** sometimes differs from **حَمْدٌ**, for **شُكْرٌ** is only on account of favour received; whereas **حَمْدٌ** is sometimes because

of favour received and sometimes from other causes and this the latter is of more common application than the former. شَكَرَ : May God recompense or reward his work or labour. اللَّهُ سَعِيَهُ : He was or became liberal or bountiful after he had been niggardly. اشْتَكَرَ الضَّرْعُ : The udder became full of milk. شُكُورٌ وَ شُكْرٌ : Thankfulness or gratefulness. أَوْ أَرَادَ شُكُورًا : Or desires to be grateful (25:63). اِعْمَلُوا آلَ دَاوُدَ شُكْرًا : Give thanks, O house of David (34:14) شَاكِرِينَ and شَاكِرُونَ) : Grateful or thankful (plural). اِمَّا شَاكِرًا وَاِمَّا كَفُورًا : whether he be grateful or ungrateful (76:4). فَهَلْ اَنْتُمْ شَاكِرُونَ : Will you then be grateful (21:81)? وَكُنْ مِنَ الشَّاكِرِينَ : And be of the grateful (7:145). الشَّاكِرُ when used about God means, One Who approves or rewards or forgives. اِنَّ اللّٰهَ : God is Appreciating or Approving and All-Knowing (2:159). شُكُورٌ is the intensive form of شَاكِرٌ and means one who is very grateful or thankful or it simply means, thankful or grateful. شُكُورٌ also means one who does his utmost in showing his gratitude with his heart, tongue and other limbs, with firm belief, or one who is thankful even for what is denied him. It also means, one who sees his inability to render adequate thanks. قَلِيْلٌ مِّنْ عِبَادِي الشُّكُوْرُ : Few of My servants are grateful (34:14). شُكُورٌ when applied to God means, He Who approves or rewards or forgives largely or much i.e. He Who gives large reward for small or few works; He in Whose estimation small or few works performed by His servants increase and Who multiplies His rewards to them. اِنَّ اللّٰهَ عَفُوْرٌ شُكُوْرٌ : Allah is Most Forgiving, Rewarding (42:24). مَشْكُوْرٌ (pass. part.): Appreciated, approved, rewarded. كَانَ سَعِيْكُمْ مَّشْكُوْرًا : Your labour has been appreciated (76: 23).

شَكِسَ [aor. يَشْكِسُ inf. noun شَكْسٌ]: He was or became perverse, stubborn or obstinate or ill-natured. شَاكَسَهُ : He behaved towards him with harshness. تَشَاكَسُوا : They treated one another with harshness or disagreed with one another; اللَّيْلُ وَالنَّهَارُ : The night and the day are opposed to each other. مُتَشَاكِسُونَ : Disagreeing with one another; and behaving with harshness, or disputing together (39:30).

شَكَلَ [aor. يَشْكُلُ inf. noun شَكْلٌ] : He bound the beast with the شِكَالٌ i.e. a rope with which a camel's fore-shank and arm are bound together. شَكَلَ الْكِتَابَ : He dotted the book or writing with the diacritical points. شَكْلٌ : Likeness, resemblance; model, pattern, mode or manner; aim, intention or purpose; a thing that is suitable to one, or fit or proper, a dubious or confused affair (singular of أَشْكَالٌ) ; a like (syn. with مِثْلٌ). وَأَخْرُ مِنْ شَكْلِهِ أَرْوَاحٌ. (مثلٌ) : And others of a similar nature (38:59). شَكْلٌ is syn. with شَاكِلَةٌ and also means: Particular way; natural disposition by which a man is restricted (as with a شِكَالٌ) ; his direction towards which he would go; side, aim; intention; purpose, course, mode or manner of acting or conduct. كُلُّ يَعْمَلُ عَلَى شَاكِلَتِهِ : Every one acts according to his own way (17:85).

شَكَأَ [aor. يَشْكُو inf. noun شَكْوٌ and شِكَايَةٌ]. شَكَأَ إِلَيْهِ زَيْدًا أَوْ اشْتَكَى : He complained to him or told him of Zaid's evil conduct to him. الشِّكَايَةُ : According to Imam Raghīb it is the showing or revealing of grief or sorrow; the primary signification of الشُّكْوُ being the opening of the small skin for water or milk called شَكْوَةٌ and showing what is in it, شَكْوَةٌ meaning a small receptacle in which water or milk is put. إِنَّمَا اشْكُوا بَنِيَّ وَحَزْنِي إِلَى اللَّهِ : I only show my sorrow and grief to God (12:87). وَتَشْتَكِي إِلَى اللَّهِ : And shows her grief to God (58:2). شَكَأَ عَنْهُ الطَّبِيبُ : He explained his disease to the physician. شَكَأَ أَمْرَهُ إِلَى اللَّهِ : He revealed or disclosed his affair to Allah. شَكَأَ مَرَضَهُ : He complained of his disease. شَكَأَ is also said of a camel as meaning, he stretched out his neck, and made much moaning, or prolonged utterance of a complaining voice being fatigued by journey. مِشْكَاةٌ : A hole in a wall not extending through; a niche in a wall for placing a lamp; the pillar or the like upon the top of which the lamp is put; the iron things by means of which the lamp is suspended (Mujahid). كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ : Like a niche wherein is a lamp (24:36).

شَمِتَ [aor. يَشْمَتُ inf. noun شِمَاتٌ and شِمَاتَةٌ] : He (an enemy) rejoiced. شَمِتَ بِهِ : He rejoiced at his affliction i.e. his enemy's affliction.

أَشْمَتَهُ اللَّهُ بِعُدُوِّهِ : God made him rejoice at the affliction of his enemy. فَلَا تُشْمِتْ بِي الْأَعْدَاءَ : So make not thou the enemies to rejoice at my affliction (7:151). شَمَّتَ الْعَاطِسَ : He prayed for the sneerer that he might not be in a state in which his enemy might rejoice at his affliction. تَشَمَّتَ الْقَوْمُ : The people came back disappointed at not attaining their object.

شَمَخَ [aor. يَشْمَخُ inf. noun شُمُوخٌ] : The mountain was high or lofty. شَمَخَ بِنَفْسِهِ and شَمَخَ أَنْفَهُ : He exalted himself; he was proud or he behaved proudly; he elevated his nose from pride. جَبَلٌ شَامِخٌ : A high, lofty mountain (شَوَامِخٌ plural). شَامِخٌ : Proud. شَوَامِخَاتٌ and شَوَامِخٌ : A proud or high lineage. (Plural شَامِخَاتٌ and singular شَامِخٌ). فِيهَا رَوَاسِي شَمِخَاتٍ : Therein high mountains (77:28).

شَمَزَ [aor. يَشْمَزُ inf. noun شَمَزٌ] : My soul shrank from it in dislike or hatred. إِشْمَازٌ or تَشَمَزٌ وَجْهَهُ : His face became changed or altered on account of anger and contracted. إِشْمَازٌ : He shrank or became contracted; he quaked or shuddered or he was frightened. إِشْمَازَتْ قُلُوبُ الَّذِينَ لِيُؤْمِنُونَ : The hearts of those who do not believe shrink with aversion (39:46). إِشْمَازَ الشَّيْءَ : He disliked or hated the thing.

شَمَسَ [aor. يَشْمَسُ inf. noun شَمْسٌ and شُمُوسٌ] and شَمِسَ [aor. يَشْمِسُ inf. noun شَمْسٌ] : The day was or became sunny; the day was or became clear and unobscured, or its sun was or became vehement. شَمَسَ الْفَرَسُ (aor. يَشْمَسُ inf. noun شُمُوسٌ) : The horse refused to be ridden or became rebellious against his rider or took fright and broke loose and ran away refusing to be ridden by reason of the vehemence of his force of resistance. شَمَسَ الرَّجُلُ : The man abstained from and refused to obey, thus the word, when applied to a man, means one who does not tolerate to give allegiance to another. الشَّمْسُ : The sun; the sun or sunshine. قَعَدَ فِي الشَّمْسِ : He sat in the sun. (شُمُوسٌ plural). لَا جَعَلَ الشَّمْسُ ضِيَاءً : Do not worship the sun (41:38). جَعَلَ الشَّمْسُ ضِيَاءً : He (God) has made sun give a brilliant light (10:6). شَمَسَ لِي فُلَانٌ : Such a one showed enmity to me.

شَنَّ [aor. يَشْنُو and شَنَّ inf. noun شَنَّاء and شَنَّاءَةٌ]. شَنَّ الرَّجُلَ أَوْ : He hated the man or hated him vehemently. شَنَّيَ حَقَّهُ : He acknowledged his right or due and gave it to him. شَنَّانٌ أَوْ شَنَّانٌ : Enmity or hatred وَ لَا يَجْرِمَنَّكُمْ شَنَايُ قَوْمٍ : And let not the enmity of a people incite you (5:3) شَنَّانٌ also means, hatred. شَانِيٌّ : Hating or hater; (act. part.), an enemy. إِنَّ شَانِيكَ هُوَ الْاَبْتَرُ : It is thy enemy who is without issue (108:4).

شَهَبَ [aor. يَشْهَبُ and شَهَبَ aor. يَشْهَبُ inf. noun شَهَبٌ] : It was or became of colour termed شُهْبَةٌ i.e. of a (gray) colour in which whiteness predominated over blackness or in which whiteness was interrupted by blackness. شَهَبَهُ (aor. يَشْهَبُ) said of heat and of cold: It altered his colour. شَهَابٌ (شُهْبٌ plural) a brand or flame (شُعْلَةٌ) of fire; a flame or brand of fire gleaming or radiating; a firebrand i.e. a piece of wood in which is fire gleaming or radiating; a shooting or falling star. يَجِدُ لَهُ شَهَابًا رَّصَدًا : Finds a shooting star in ambush for him (72:10). فَاتَّبَعَهُ شَهَابٌ مُبِينٌ : There pursues him a bright flame (15:19). حَرَسًا شَدِيدًا وَ شُهَبًا : Filled with strong guards and shooting stars (72:9). الشُّهُبُ signifies the shining or brightly-shining stars; or the seven stars (or planets; meaning, not the pleiades (which are called النُّجُومُ), but the Moon, Mercury, Venus, the Sun, Mars, Jupiter and Saturn. شِهَابٌ also signifies, one who is penetrating sharp, or energetic in an affair. فُلَانٌ شِهَابٌ حَرِبٍ : Such a one is energetic and sharp in war.

شَهِدَ [aor. يَشْهَدُ inf. noun شَهَادَةٌ]. شَهِدَ الْمَجْلِسَ : He was present in the assembly. شَهِدَ الشَّيْءَ : He saw the thing and got information about it. شَهِدَ الْجُمُعَةَ : He was present at or got the Friday Prayer. مَنْ شَهِدُوا خَلَقَهُمْ : Were they present at their creation (43:20)? مِنْكُمْ الشَّهْرَ : whosoever of you is present at home in this month (2:186). شَهِدَ عَلَيَّ كَذًّا : He gave decisive information or testified respecting such a thing; he became a witness (شَاهِدٌ) of or to such a thing; he had knowledge of such a thing and beheld it with his eyes. شَهِدَ عِنْدَ الْحَاكِمِ بِفُلَانٍ عَلَى فُلَانٍ : He gave his testimony in the presence of the judge in his favour and against him. لِمَ

شَهِدْتُمْ عَلَيْنَا : Why do you give witness (evidence) against us (41:22). شَهِدَ بِكَذَا : He swore by such a thing. شَهِدَ بِاللَّهِ : He swore by God. شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ : God declares or God says or God has given evidence or God has written or God knoweth that there is no God but He (3:19). أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ : I declare or I know or I acknowledge that there is no God but Allah. وَاللَّهُ يَشْهَدُ : وَاللَّهُ يَشْهَدُ (inf. noun شَاهِدَةٌ) : He said it. أَشْهَدَهُ عَلَى كَذَا : He made him to be present at or to be witness of such a thing. أَشْهَدْتُهُ الشَّيْءَ : I made him to have knowledge of the thing and to witness it or behold it with his eyes. مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ : I did not make them witness the creation of the heavens and the earth (18:52). وَأَشْهَدُهُمْ عَلَى أَنْفُسِهِمْ : And He made them witnesses against their own souls (7:173). وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ : And have witness when you sell to one another (2:283). اسْتَشْهَدَهُ : He asked him or required him to bear witness to what he had witnessed or seen or beheld with his eyes, or to declare what he knew or to give evidence or to give decisive information. واسْتَشْهَدُوا شَهِيدَيْنِ : And ask or call two witnesses to be witness (2:283). أُشْهِدَ فِي سَبِيلِ اللَّهِ : He was slain as a martyr in the cause of God. شَهِيدٌ : (syn. with شَاهِدٌ) : A witness; possessing much knowledge about external things (شُهَدَاءُ plural). وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ : And let no harm be done to the scribe or the witness (2:283); one personally present. الشَّهِيدُ : As a name of God, means The Faithful or Trusty in His testimony or He from Whose knowledge nothing is hidden; the Omniscient. وَاللَّهُ شَهِيدٌ عَلَى مَا تَعْمَلُونَ : And God knows and witnesses what you do (3:99). One who is killed fighting in the cause of God. شُهِدَاءُ (plural of شَهِيدٌ) : Witnesses; martyrs. وَلَا يَأْبَ : And the witnesses should not refuse (2:283). أَمْ كُنْتُمْ : Were you personally present (2:134). مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ : Among those the Prophets and the truthful and the martyrs and the righteous (4:70). وَاذْعُوا شُهِدَاءَكُمْ : And call to your aid those of you who possess much knowledge i.e. your helpers or your gods (2:24). شَاهِدٌ (act. part. and syn.

with شَهِيدٌ : One who tells or gives information of what he knows or what he has seen with his eyes; a witness; one who gives decisive information; an eye-witness or one personally present or who has personal knowledge of a thing. الشَّاهِدُ يَرَى مَا لَا يَرَاهُ الْغَائِبُ : The present one knows what the absent one knows not. وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَا : And a witness of her household bore witness (12:27). الشَّهِيدُ is also a name of the Holy Prophet, because he will bear witness on the Day of Resurrection against those to whom he was sent and who did not accept his message. شَاهِدٌ : An angel or a guardian angel (50:22). شَاهِدٌ also means tongue. مَا لِفُلَانٍ آدَاءٌ وَ لَا شَاهِدٌ : Such a one has neither goodliness of aspect nor tongue; a notary who hears and writes and attests cases to be submitted for the judgement of the judge; a running in which a horse exerts his force unsparingly; a quick or an expeditious thing or affair; an evidential example. الشَّاهِدُ is also a name of Friday. شُهُودٌ and شَاهِدِينَ and شَاهِدُونَ and شُهُودٌ are plurals of شَاهِدٌ. وَهُمْ شَاهِدُونَ : And they were witnesses (37:151). وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ : And I am with you among the witnesses (3:82). وَبَنِينَ شُهُودًا : And sons abiding in his presence (74:14). وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ : And they were witnesses to what they did to the believers (85:8). قَوْمٌ شُهُودٌ : People present. وَيَقُولُ الْأَشْهَادُ : And the witnesses shall say (11:19). شَهَادَةٌ: Information of what one has witnessed or beheld with his eyes; testimony, evidence, witness, decisive information; declaration of what one knows. لَا تَكْتُمُوا الشَّهَادَةَ : Conceal not the testimony (2:284); the thing seen وَالشَّهَادَةَ وَالْغَيْبَ : The Knower of what is unseen and what is seen (6:74); martyrdom in the cause of God; an oath. شَهَادَاتٍ (plural): Oaths أَرْبَعُ شَهَادَاتٍ : Four testimonies i.e. oaths (24:7). مَشْهَدٌ : Assembling, or a place where people are present or assembled; an assembly; a funeral assembly or procession; a place where a martyr has died and is buried; the outward appearance of a person. مِنْ مَّشْهَدٍ يَوْمٍ عَظِيمٍ : Because of the meeting of a great day (19:38). مَشْهُودٌ : Something or the person about which or whom witness is given. وَشَاهِدٍ وَمَشْهُودٍ : And by the witness and that about whom

witness has been borne (85:4). **يَوْمٌ مَّشْهُودٌ** : A day on which numerous persons are present (11:104). **مَجْلِسٌ مَّشْهُودٌ** : A place of assembling at which numerous persons are present. **صَلَاةٌ مَّشْهُودَةٌ** : A Prayer at the performance of which the angels are present and the recompense of which for the performer is registered. **إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا** : The recital of the Holy Qur'an at dawn is ever witnessed (17:79). **مَفْقُودٌ** and **مَشْهُودٌ** and **مَوْعُودٌ** : Past and present and future.

شَهَرَ [aor. **يَشْهَرُ** inf. noun **شَهْرٌ** and **شُهُرَةٌ**] : He made it manifest or public; he made it manifest; **شَهَرَ سَيْفَهُ** : He drew his sword, or he drew his sword and raised it over the people. **شَاهَرَهُ** : He hired him by the month. **أَشْهَرْنَا** : A month passed over us; we stayed in a place for one month. **شَهْرٌ** : The new moon when it appears (**الْأَهْلَالُ**) ; full moon (**الْقَمَرُ**) ; a lunar month; a learned man. **شُهُورٌ** and **أَشْهُرٌ** (plurals of **شَهْرٌ**). **شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ** : The month of Ramadhan is that in which the Holy Qur'an was revealed (2:186). **فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ** : And when the sacred months have passed (9:5). **إِنَّ عِدَّةَ الشُّهُورِ** : The reckoning of months (9:36).

شَهَقَ [aor. **يَشْهَقُ** inf. noun **شَهْقٌ**] : It rose or became high or elevated or lofty. **شَهَقَ الرَّجُلُ أَوْ شَهَقَ** (inf. noun **شَهِيْقٌ**) : The sound of weeping became reiterated in his chest. **شَهَقَ الْحِمَارُ** : The ass brayed or he uttered the ending of his braying or the final sound thereof. **شَهِيْقٌ** signifies the ending or final part of the crying or braying of an ass, whereas **رَفِيْرٌ** signifies the beginning thereof; a high-sound moaning; a cry of distress. **لَهُمْ فِيهَا رَفِيْرٌ وَشَهِيْقٌ** : Wherein their portion will be sighing and sobbing (11:107). **شَهَقَ فُلَانٌ شَهَقَةً فَمَاتَ** : Such a one uttered a single cry and died. **دُوشَاهِقٍ** : A man whose anger is vehement.

شَهَا [aor. **يَشْهُوُ** and **شَهَى** aor. **يَشْهَى** inf. noun **شَهْوَةٌ**] : He loved, or desired the thing most eagerly or intensely. **شَهْوَةُ الطَّعَامِ** (aor. **يَشْهُوُ**) : The food was good, sweet, pleasant and the like. **شَهْوَةٌ** : Desire or longing or yearning of the soul for a thing, or extreme or intense desire. It has a more intensive signification than **إِرَادَةٌ**; appetite; lust or carnal lust; the object of desire or thing

desired. **شَهْوَةٌ مِّنْ دُونِ النِّسَاءِ** : With lust instead of women (7:82). **شَهَوَاتٌ** is plural. **الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ** : Those who follow their low desires (4:28). **اشْتَهَاهُ** : He desired it or longed for it; he desired it eagerly or intensely; he loved it. **شَهِيَهُ** means the same. **فِي مَا اشْتَهَتْ أَنْفُسُهُمْ خَالِدُونَ** : And they will abide in that which their souls desire (21:103). **وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ** : And therein will be all that the souls desire (43:72).

شَابَ [aor. **يَشُوبُ** inf. noun **شَوَّبَ** and **شِيَابٌ**] : He mixed it; he adulterated or vitiated it. **شَابَ الرَّجُلَ** : He deceived the man in selling and buying, acted treacherously towards him and dishonestly. **شَابَ** also means, he spoke truth or was veracious. **شَوَّبَ** : A mixture; an admixture; a thing mixed with another thing; what is mixed with something else; a thing with which another thing is mixed. **عَلَيْهَا لَشُوبًا مِّنْ حَمِيمٍ** : In addition to it a mixture of boiling water (37:68); a piece of dough. **أَشْوَابٌ** (plural): A medley of sundry sorts.

شَارَ [aor. **يَشُورُ** inf. noun **شَوَّرَ**] **شَارَ الْعَسَلَ** : He gathered or extracted honey from the comb and separated it from the wax. **شَارَ الدَّابَّةَ** : He rode the beast in order to know its real worth. **شَارَ نَفْسَهُ** : He displayed his agility to show his power. **أَشَارَ الْعَسَلَ وَالدَّابَّةَ** means the same thing as above. **أَشَارَ إِلَيْهِ** : He made a sign to him; he or it pointed to it or at it, or indicated it. **أَشَارَ عَلَيْهِ** : He made known to him the manner of accomplishing the affair that was conducive to good, and guided him to that which was right. **فَأَشَارَتْ إِلَيْهِ** : Thereupon she pointed to him (19:30). **شَاوَرَهُ فِي الْأَمْرِ** : He consulted him or with him; he sought his opinion or advice regarding the affair; he discussed with him the affair in order to find out his opinion (inf. nouns **مُشَاوَرَةٌ** and **مَشُورَةٌ**). **فَشَاوَرَهُمْ فِي الْأَمْرِ** : And consult with them regarding the affair (3:160). **تَشَاوَرُوا** (inf. nouns **مُشَاوَرَةٌ** and **مَشُورَةٌ** and **تَشَاوُرٌ**) : They consulted one another or consulted together; they debated together in order that they might see or draw forth one another's opinion or extract one another's view. **عَنْ تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ** : By mutual consent and consultation (2:234). **شُورَى** and **مَشُورَةٌ** signify the same:

Consultation, mutual debate in order that one may see another's opinion; counsel or advice; a command or order; the extracting or drawing forth. **أَمْرُهُمْ شُورَى بَيْنَهُمْ** : They decide their affairs by mutual consultation (42:39)

شَاظَ [aor. **يَشُوطُ** inf. noun **شَوْظٌ**] **شَاظَ بِفُلَانٍ** : He abused such a one and accused him. **شَاظَ بِهِ الْعَضْبُ** : He became excited; his anger became enkindled. **شَوْظٌ** : Flame or fire without smoke; heat of fire or sun; flame of fire; thirst or vehement thirst; **جَمَلٌ بِهِ شَوْظٌ** : A thirsty camel; inveighing against or reviling; clamour. **لَهُمْ** **شَوْظٌ مِّنْ نَّارٍ** : For them is a flame of fire (55:36).

شَاكَ [aor. **يَشُوكُ** inf. noun **شَوْكٌ**] **شَاكَنِي الشَّوْكُ** : The thorn hurt or wounded me or pierced my body. **شَاكَ الشَّوْكَةَ** : He extracted the thorn (from his foot). **شَاكَتِ الشَّجَرَةُ** : The tree was thorny or abounded with thorns. **شَاكَ الرَّجُلُ** : The man exhibited his **شَوْكَةً** i.e. vehemence of might or strength or his prowess and his sharpness. **شَوْكَةٌ** : Thorn; string; point of a spear etc; any weapon or weapons; sharpness of weapons; strength or might or vehemence there of in war and fighting; vehemence of encounter and sharpness. **شَوْكَةُ الْعَقْرَبِ** : The sting of scorpion. **لَهُمْ** **شَوْكَةٌ فِي الْحَرْبِ** : They have vehemence of might or strength or valour in war. **غَيْرَ ذَاتِ الشَّوْكَةِ** : The one without sting (8:8). **هُوَ** **دُوَّ شَوْكَةٍ فِي الْعُدُوِّ** : He has effectiveness in the infliction of havoc among the enemy.

شَاهَ [aor. **يَشُوهُ** inf. noun **شَوْهٌ**] **شَاهَ وَجْهَهُ** : His face was foul, ugly. **شَوَّهَتْ** **شَاهَتِ الْوُجُوهُ** : The faces became ugly.

شَوَى [aor. **يَشْوِي** inf. noun **شَيٌّْ**] **شَوَى اللَّحْمَ** : He roasted, broiled or fried the meat. **شَوَى الْمَاءَ** : He heated the water. **كَالْمُهْلِ يَشْوِي الْوُجُوهُ** : Like molten lead which will burn or roast the faces (18:30). **شَوَى** : Arms or hands and the legs or feet, or the fore and hind legs; the extremities collectively; the head of a human being; any part that is not a vital place where a wound causes death such for instance as the legs; anything paltry or worthless. **نَزَاعَةٌ لِلشَّوَى** : Stripping off the skin even to the extremities of the body

(70:17). or it may mean, eager to roast.

شَاءَ [aor. يَشَاءُ inf. noun شَيْءٌ and مَشِيئَةٌ etc.]: He willed, wished or desired it (syn. with أَرَادَهُ). Most of the scholastic theologians make no difference between الْمَشِيئَةُ and الْإِرَادَةُ though they are said to be originally different; for the former in the proper language signifies, the causing to be or exist (syn. with الْإِيْجَادُ) or the latter, the willing, wishing or desiring (syn. with الْطَّلْبُ). مَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ : Let him who will, believe, and let him who will, disbelieve (18:30). شَيْءٌ (plural is أَشْيَاءُ): A thing; anything; something, somewhat. الشَّيْءُ properly signifies what may be known, and that whereof a thing may be predicated. According to some it is a name for anything that has been made to have being, whether an accident, or attribute or a sustenance, and such that it may be known, and that a thing may be predicated thereof. Some other writers say that it is an inf. noun used in the sense of a pass. part. noun meaning, what is willed, and meant or intended, without restriction to its actuality or possibility of being, so that it applies to that which necessarily is, and that which may be, and that which cannot be. Imam Raghīb, however, says that it denotes whatever is caused to be or exist, whether sensibly, as material substances or ideally as sayings. كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ : Everything is subject to perish except He (28:89). لَمْ يَكُنْ شَيْئًا مَدَّ كُورًا : He was not a thing spoken of (76:2). هُوَ أَحْسَنُ مِنْكَ شَيْئًا : He is somewhat better than thou. لَيْسَ مِنَ الْأَمْرِ حَقٌّ : It is of no account. شَيْئًا فَشَيْئًا : Bit by bit. لَيْسَ بِشَيْءٍ : لَيْسَ لَهُ مِنَ الْأَمْرِ شَيْءٌ or لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ : A phrase frequently used meaning, he has no concern with the affair. لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ : Thou hast no concern in the matter (3:129). شَيْءٌ also means, any one or more. وَإِنْ فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَاجِكُمْ (60:12). It is also applied to the penis of a man. In algebra, it signifies a square root. يَا شَيْءَ is an expression of regret. يَا شَيْءَ : Oh, what has happened to me. لَا تَسْأَلُوا (شَيْءًا plural of شَيْءٌ). (شَيْءًا plural of شَيْءٌ). عَنِ الْأَشْيَاءِ : Do not ask about things (5:102).

شَابَ [aor. يَشِيْبُ inf. noun شَيْبٌ and شَيْبَةٌ and مَشِيْبٌ] : He became

white-haired or hoary. شَابَتْ رُءُوسُ الْأَكَامِ: The summits of the hills became white or hoary. شَيَّبَهُ الْحُزْنُ: Grief rendered him white-haired or old. The Holy Prophet is reported to have said شَيَّبَتْنِي هُوْدٌ: The Chapter Hud has rendered me old. أَشَابَ الرَّجُلُ: The children of the man became white-haired. شَيْبٌ: The white hair; old age; whiteness of the hair; عَلَاهُ الشَّيْبُ: Whiteness of the hair came upon him. وَاشْتَعَلَ الرَّأْسُ شَيْبًا: And the head glistens with whiteness (19:5) شَيْبٌ شَابٌ: Intense whiteness of the hair (شَيْبٌ syn. with مَشَيْبٌ). شَيْبَةٌ: Grey-hair; old age. ضَعْفًا وَشَيْبَةً: Weakness and old age (30:55). أَشَيْبٌ: White-haired white-headed or hoary. شَيْبٌ and شَيْبٌ are plurals. يَجْعَلُ الْوِلْدَانَ شَيْبًا: Will turn children grey-haired (73:18). رَأَيْتُ الْجِبَالَ شَيْبًا: I saw the mountains white with snow and hoar-frost. شَيْبٌ used alone, signifies, mountains, white with snow or with dust and some say, white clouds. يَوْمٌ أَشَيْبٌ: A cold and cloudy day.

شَاخَ

[aor. يَشِيخُ inf. noun شَيْخٌ and شَيْخُوْحَةٌ etc.]: He became an old or elderly man. شَيَّحَهُ: He called him by the appellation of شَيْخٌ to pay him honour or respect. شَيَّحَ عَلَيْهِ: He imputed to him or charged him with a vice or evil. شَيْخٌ (plural شُيُوْخٌ and أَشْيَاخٌ etc.): An old or elderly man; an elder, as meaning a man whose age gives him a claim to respect; one in whom old age and hoariness has become apparent; an old, weak and decrepit man; a doctor of religion and law; a head or chief of a religious fraternity; a chief of a tribe and the like; a reputed saint; any man who is respected for his age, learning and dignity and honour (شَيْخَةٌ feminine) شَيْخٌ also signifies, a woman's husband; an ancestor. وَرَثٌ مِنْ أَشْيَاحِهِ الْكَرَمِ: He inherited generosity from his ancestors; الشَّيْخُ: The mountain-goat that is advanced in age. أَشْيَاخُ النُّجُومِ: The seven or five planets i.e. Mercury, Venus, Mars, Jupiter Saturn. شَيْخُ النَّارِ: Iblis, because of his having been created of fire وَأَبُونَا شَيْخٌ كَبِيرٌ: And our father is a very old man (28:24).

شَادَ

[aor. يَشِيْدُ inf. noun شَيْدٌ] شَادَ الْحَائِطَ: He plastered the wall with the necessary material or with gypsum. شَادَ الْبِنَاءَ: He raised the

building high. شَادَ جِلْدَهُ بِالطَّيِّبِ : He rubbed his skin with perfume, شَادُوا الدِّينَ : They strengthened and exalted the religion. شَادَ الرَّجُلُ : The man perished. شَيَّدَ الْبِنَاءَ : He built or made the building strongly and raised it high. شَادَ and شَيَّدَ are used synonymously. مَشَيْدٌ (pass. part. from شَادَ) : Plastered with requisite material or gypsum high or lofty. مُشَيَّدٌ : (pass. part. from شَيَّدَ) : Built strongly and raised high. Both are used as syn. with each other. قَصْرٌ مَشِيدٌ : Lofty castle (22:46). مُشَيَّدَةٌ (plural of مُشَيَّدٌ) : Strongly built and high towers (4:79).

شَاعَ

[aor. يَشِيْعُ inf. noun شَيْوْعٌ and شَيْعٌ]. شَاعَ بِالْخَبْرِ : He spread, published, divulged information or a piece of news. شَاعَ الْخَبْرُ فِي النَّاسِ : The information became spread, divulged or manifest among the people. أَنْ تَشِيْعَ الْفَاحِشَةُ : That immorality should spread (24:20). شَاعَ الْإِنَاءُ : He filled the vessel. شَاعَ عَلَيْكُمُ السَّلَامُ : May peace alight and abide on you and follow you. شَايَعَهُ عَلَى أَمْرٍ : (as also شَيْعَهُ). He followed him and obeyed him and befriended him and agreed with him and strengthened him in an affair or opinion. شَيْعَةٌ : A separate or distinct party or sect of men: This is the primary signification, so called from their agreeing together and following one another; the followers and assistants and partisans of a man; any people that have combined in or for an affair; persons who follow and conform with one another. شَيْعٌ is plural. The word شَيْعَةٌ is applied to one and to two and to a plural number and so the male and the female. الشَّيْعَةُ : The partisans of Ali. وَإِنَّ مِنْ شَيْعَتِهِ لِأَبْرَاهِيمَ : And of his party or followers was Abraham. (37:84). وَكَانُوا شَيْعًا : And they became divided into sects (6:160). وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ : We have indeed destroyed the likes of you (54:52).

14

بَابُ الصَّادِ

ص

Sād

Numerical Value = 90

ص The fourteenth letter of the alphabet, is one of the letters termed مَهْمُوسَةٌ or non-vocal i.e. pronounced with the breath only, without the voice. It has been used as an abbreviated letter in the beginning of three Chapters i.e. Chapter Al-A'raf (7) Chapter Maryam (19) and Chapter Sad (38). In the 7th Chapter, this letter stands for the expression أَفْصَلُ i.e. I explain, while in the other two Chapters it stands for the Divine attribute صَادِقُ الْقَوْلِ or صَادِقُ الْوَعْدِ or merely الصَّادِقُ i.e. The Truthful.

صَبَّ [aor. يَصُبُّ inf. noun صَبٌّ] : He poured out or poured forth water. أَنَا صَبَبْنَا الْمَاءَ صَبًّا : How We poured down water in abundance (80:26). صَبَّ الْحَبْلُ فِي الْبَيْتِ : He let down the rope in the well. صَبَّ دِرْعَهُ : He put on his coat of mail. فَصَبَّ عَلَيْهِمْ : Thy Lord poured down upon them the portion or share, or severity of punishment; (أَوْ صَاعِقَةً) or thunderbolt) ; God severely punished them (89:14). صُبَّ : He or it was destroyed. صَبَّ بِهَا أَوْ إِلَيْهَا : He became affected with excessive love for her. صُبَّ عَلَيْهِ الْبَلَاءُ مِنْ صَبِّ : Affection was poured down upon him from above.

صَبَّاءُ [aor. يَصْبَأُ and صَبَّاءُ aor. يَصْبِئُ inf. noun صَبِيٌّ and صَبُوءٌ] : صَبَاتِ النُّجُومِ : The stars appeared. صَبَّأَ مِنْ دِينِهِ إِلَى دِينٍ آخَرَ : He departed from (or forsook) his religion to another religion. صَبَّأَ فِي دِينِهِ (or simply صَبَّأَ) : He was or became a صَابِيٌّ : Sabian. صَبَّأَ عَلَيْهِمْ : He came upon them unexpectedly. صَبَّأَ الْعَدُوَّ عَلَيْهِمْ : He guided the enemy to them. صَابِيَّةٌ and صَابِيَّةٌ (صَابِيٌّ singular) : Certain religious sects that were formed in parts of Arabia and countries bordering upon it. The name was applied to the following faiths: (1) The star-worshipping people living in Iraq; (2) The faith which was a sort of patch-work of Judaism, Christianity and Zoroastrianism; (3) a people who lived near Mosel in Iraq and believed in one God but had no known Law or Book. They claimed to follow the religion of Noah (4) a people who lived round about Iraq and professed belief in all the Prophets of God and had a special system of prayer and fasting (See Gibbon's Roman Empire vol 5, p. 440, Muruj al-Dhahab by Masudy,

Enc. Rel. and Eth, Vol VIII under Mandaens; Jarir and Kathir under (2 : 63). The word Sabians (صَابِئِينَ) should not be confused with the Sabeans. صَابِيٌّ : One who forsakes his own religion for another religion. إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّبِئِينَ وَالصَّبِئِينَ: The Believers and the Jews and the Christians and the Sabians (2:63).

صَبَحَ [aor. يَصْبِحُ inf. noun صَبْحٌ] : He came to the people in the morning, or he attacked them in the morning. صَبَحَ الْإِبِلَ : He watered the camels in the morning. صَبَحَهُ صَبُوحًا : He gave to him a morning-draught of milk or wine. صَبِحَ (aor. يَصْبِحُ) : He was or became bright. صَبِحَ (inf.noun صَبَاحَةٌ) : He was or became beautiful or elegant. صَبِيحٌ : Beautiful, comely. صَبَاحَةٌ : Beauty. صَبَّحَهُ : He came to him in the morning صَبَّحَ الْقَوْمَ الْمَاءَ : He journeyed with the people by night until he brought them in the morning to the water. صَبَّحَنِي فَلَانَ الْحَقُّ : Such a one explained to me the truth. وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُسْتَقِرٌّ : And there came upon them early in the morning a lasting punishment (54:39). صَبَّحَ الرَّجُلَ : He wished the man good morning. صَبَّحَكَ اللَّهُ بِخَيْرٍ : He prayed that God may make his morning happy. أَصْبَحَ : He entered upon the time of morning. فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا : And morning found him in the city apprehensive (28:19). أَصْبَحْنَا : We have entered upon the morning and so has the whole country (a saying of the Holy Prophet). أَصْبَحَ also means, he awoke from sleep in the last part of the night. It also means, he or it became in the morning (or simply it or he was or became). فَأَصْبَحَتْ كَالصَّرِيمِ : And it was or became in the morning, or the morning found it, like a garden cut (68:21). سُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ : So glorify God when you enter evening and morning. أَصْبَحَ عَالِمًا : He became learned. فَأَصْبَحُوا خَاسِرِينَ : They became losers (5:54). (أَصْبَاحٌ صَبِيحَةٌ and صَبَاحٌ and صُبْحٌ) : Dawn or daybreak or first part of the day. فَأَلْمُغِيرَاتِ صُبْحًا : And making raids in the morning (100:4). وَالصُّبْحِ إِذَا تَنَفَّسَ : And the dawn when it breathes (81:19). أَلصُّبْحُ also means, the truth or a clear or plain thing or case. أُمُّ الصُّبْحِ : One of the names of Mecca. مُصْبِحِينَ : فَالِقَ الْإِصْبَاحِ : The Cleaver of the daybreak (6:97).

Those who entered the morning (being plural of مُصْبِحٌ which is act. part. from أَصْبَحَ). مَقْطُوعٌ مُصْبِحِينَ. (أَصْبَحَ). (15:67). صَبَاحٌ (cont. of مَسَاءٌ) : Morning or forenoon from sunrise to noon, or according to some from midnight to noon. آتَيْتُهُ صَبَاحًا وَمَسَاءً : I came to him in the morning and in the evening. يَوْمُ الصَّبَاحِ : The day of the predatory incursion of the enemy. فَسَاءَ صَبَاحُ الْمُنْذَرِينَ : So evil shall be the morning of those who have been warned (37:178). When the Arabs had to warn their tribe to be ready for the enemy attack i.e. when the enemy came upon them and they had to warn their people, they would say يَا صَبَاحَاهُ i.e. the enemy has already attacked, so prepare yourselves to meet his attack. مِصْبَاحٌ (plural مِصَابِيحُ) : A lamp or its lighted wick (syn. with سِرَاجٌ) ; a large drinking-vessel of the kind called قَدَحٌ. قَدَحٌ مِصْبَاحٌ also means, wide spear-head. فِي الْمِصْبَاحِ فِي : The lamp is in a glass (24:36). زَيْنًا السَّمَاءِ الدُّنْيَا بِمِصَابِيحٍ : We have adorned the lowest heaven with lamps (67:6). مِصَابِيحُ النُّجُومِ : The stars that are signs of the way to the travellers.

صَبَرَ

[aor. يَصْبِرُ inf. noun صَبْرٌ] : He was or became patient or enduring; he endured trial or affliction with dignity, or he was contented in trial or affliction without complaining; according to some, he made no difference between a state of comfort and a state of affliction, preserving calmness of mind in both states; he maintained constancy with God amid trials. This is intransitive use of the verb or the object نَفْسَهُ may be considered as understood. صَبَرْتُ نَفْسِي عَلَى كَذَا : I restrained myself to endure such a thing. صَبَرَ فُلَانٌ عِنْدَ الْمُصِيبَةِ : Such a one was patient on the occasion of affliction. صَبَرَهُ عَنِ الشَّيْءِ : He restrained him from the thing. صَبَرَ الدَّابَّةَ : He restrained the beast and did not give him food. صَبَرَهُ : He made him or it firm or fast; he bound or tied him or it firmly or fast. صَبَرَهُ also means, he stuck or clave to him. بَدَنِي لَا يَصْبِرُ عَلَى الْبَرْدِ : My body will not endure cold patiently. ثُمَّ جَاهَدُوا وَصَبَرُوا : Then they struggled and remained steadfast (16:111). فَصَبَرُوا عَلَى مَا كُذِّبُوا : They remained patient notwithstanding their rejection (6:35). اِصْطَبَرَ : Is Syn with صَبَرَ : He was patient or constant. وَاصْطَبِرْ عَلَيْهَا : And be constant

therein (20:133). اِصْطَبِرَ : He acquired patience or he was tried with patience. وَاصْبِرُوا عَلَى الْهَيْتِكُمْ (38:7). صَابِرَةٌ : He vied with him in patience or endurance; he acted patiently with him; he excelled him in patience or in bearing hardships patiently. اِصْبِرُوا وَصَابِرُوا وَرَابِطُوا : The three verbs are progressive in meaning, the first meaning less than the second and the second less than the third. Or be patient and vie in patience and be steadfast (3:201). مَا أَصْبِرَهُ : How patient or enduring is he. مَا أَصْبِرَهُمْ عَلَى النَّارِ : How great is their endurance of the Fire; how constant are they in doing deeds which lead them to Fire; or how bold are they to encounter the Fire! (2:176). أَصْبَرَ الرَّجُلُ : The man fell into a calamity. صَبْرٌ : Patience or endurance or restraining oneself from impatience or complaining; steadfastness; constancy in good or bad deeds. وَاسْتَعِينُوا بِالصَّبْرِ : And seek help with patience (2:46). وَأَفْرِغْ عَلَيْنَا صَبْرًا : And Thou pour down or bestow upon us steadfastness (2:251). شَهْرُ الصَّبْرِ : The month of Fasting. صَابِرِينَ and صَابِرُونَ (plural): Patient, enduring, steadfast or constant. مُصْطَبِرٌ : Acquiring patience or tried with patience. صَبَّارٌ : Having very great patience, denoting measure and quantity. الصَّبُورُ : One of the names of God signifying: The Clement or Forbearing; One Who does not readily punish but forgives and defers punishment. وَجَدْنَاهُ صَابِرًا : We found him patient or steadfast or constant or enduring (38:45). إِنَّ اللَّهَ مَعَ الصَّابِرِينَ : Allah is with the steadfast or the patient (2:154). مِائَةٌ صَابِرَةٌ : One hundred steadfast people (8:67). وَالصَّابِرِينَ (صَابِرٌ which is female of صَابِرٌ plural) صَابِرَاتٍ : The steadfast men and the steadfast women (33:36). لِكُلِّ صَبَّارٍ شُكْرٌ : For every one who is very, very or extremely patient and thankful (14:6). صَبُورٌ : Having great patience.

صَبَعَ [aor. يَصْعُ inf. noun صَيْعٌ] : He pointed at him or towards him with his finger. مَا أَصْبَعَكَ عَلَيْنَا : What directed thee to us? صَبَعَ فِي الطَّعَامِ : He directed others to the people. He entered his fingers into the food. إِصْبَعٌ (plural أصابع) : A finger; a toe. فَلَانَ مُغْلًا إِصْبَعًا : Such a one is unfaithful,

perfidious. قَلْبُ : لَهُ إِصْبَعٌ فِي هَذَا الْأَمْرِ : He has a finger in this affair. قَلْبُ الْمُؤْمِنِ بَيْنَ بَيْنِ إِصْبَعَيْنِ مِنَ أَصَابِعِ اللَّهِ يُقَلِّبُهُ كَيْفَ يَشَاءُ : The heart of the believer is between two of the fingers of God. He turns it about as He pleases. أَبُو الْإِصْبَعِ : One of the surnames of Satan. فَيَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ : They put their fingers into their ears (2:20).

صَبَغَ [صَبَغٌ and صَبَغٌ inf. noun and صَبَغٌ aor.] : He dyed or coloured the garment. In the language of the Arabs the primary meaning of الصَّبِغِ is to alter a thing. صَبَغَ الثَّوْبَ : The garment was altered in colour. صَبَغَ يَدَهُ فِي الْمَاءِ : He immersed his hand in the water. The term صَبِغٌ is used by the Christians as meaning the immersing or dipping of their children in water i.e. baptizing them. صَبَغَ وَلَدَهُ فِي النَّصْرَانِيَّةِ : He baptized his son in Christianity. يَصْبِغُونَ الْحَدِيثَ : They colour and alter the hadith. أَصْبَغَ اللَّهُ عَلَيْهِ نِعْمَتَهُ (أَسْبَغَ syn.): God completed His favour upon him. تَصَبَّغَ فِي الدِّينِ : He became settled or established in religion. صَبِغٌ : A dye; a sauce or condiment for bread to make it savoury. وَصَبِغٌ لِلْأَكْلِيِّينَ : And a sauce for those who eat (23:21). صَبِغَةٌ : A dye; religion (syn. دِينٌ) and the religious Law (syn. شَرِيعَةٌ); anything whereby one advances himself in the favour of God; a kind or species; صَبِغَةَ اللَّهِ : (We will follow) the religion of Allah (2:139) or (take the colour of Allah).

صَبَا [صَبَاءٌ and صَبَاً and صَبُوٌ and صَبُوٌ and صَبُوَةٌ inf. noun and صَبُوٌ aor.] : He was a youth or boy or child; he was or became youth fully ignorant or foolish; he indulged in amorous dalliance. صَبَا مَا صَبَا : He engaged in play or youthful conduct, or he indulged in amorous dalliance until hoariness came upon his head. صَبَا إِلَيْهَا : He inclined towards her; he yearned towards her. أَصْبُبُ إِلَيْهِنَّ : I will incline towards them (12:34). صَبِيٌّ : A youth, boy or male child (syn. with غُلَامٌ); a young male child before he is called غُلَامٌ (صَبِيَّةٌ female); also signifies, the edge of the sword; the head of the human foot i.e. toe. مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا : Who is a child in the cradle (19:30). صَبَاً : East wind. صَبَاً and صَبَاءً : Youth, boyhood or childhood. كَانَ ذَلِكَ فِي صَبَاهُ : This was in his youth.

صَحِبَ [aor. يَصْحَبُ inf. noun صُحْبَةٌ and صِحَابَةٌ] and صَحِبَهُ : He associated, kept company or consorted with him; he was or became his companion, associate, comrade, fellow, friend or fellow-traveller. صَحِبَكَ اللَّهُ أَوْ صَاحَبَكَ اللَّهُ : May God protect or defend thee. أَصْحَبَ فَلَانًا : He guarded or protected such a one. صَاحِبُهُمَا فِي الدُّنْيَا : Keep me not in thy company (18:77). فَالْتَصَاحِبِي : Be a kind companion to them in worldly affairs (31:16). وَلَا هُمْ مِّنَّا يُصْحَبُونَ : Nor shall they be defended from Us (21:44). صَاحِبٌ : A companion, an associate, a comrade, a fellow or a friend; a fellow-traveller, an attendant; a master, lord; possessor, an owner; an occupant inmate or a proprietor of any thing; (أَصْحَابٌ plural). وَمَا صَاحِبُكُمْ بِمَجْنُونٍ : And your companion is not mad (81:23). يَا صَاحِبِي السِّجْنِ : O my two companions of the prison (12:42). وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ : And be not like the companion of the fish (68:49). وَالصَّاحِبِ بِالْجَنبِ : And the companion by your side or fellow-traveller (4:37). صَاحِبَةٌ (female of صَاحِبٌ ; its plural is صَوَاحِبٌ). وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ : And He has no consort (6:102). إِنَّكَ لَصَوَاحِبُ يُوسُفَ : You are like the female companions of Joseph (a saying of the Holy Prophet). أَصْحَابٌ (plural of صَاحِبٌ) : Companions; inmates, fellows etc. أَصْحَابُ الْجَنَّةِ أَصْحَابُ النَّارِ : The inmates or companions or dwellers or owners of the Heaven and companions or inmates of the Fire (7:45). أَصْحَابُ الْأَعْرَافِ : Owners or occupants of the elevated places (7:49). أَصْحَابُ الْجَحِيمِ : Dwellers or inmates of the flaming Fire (9:113). أَصْحَابُ الْأَيْكَةِ : Dwellers of the Thicket or of the Wood (15:79). أَصْحَابُ الْحِجْرِ : Dwellers of the Hijr (15:81). أَصْحَابُ الصِّرَاطِ السَّوِيِّ : Followers or owners of the even path (20:136). أَصْحَابُ مَدْيَنَ : People or dwellers of Midian (22:45). أَصْحَابُ الرَّسِّ : Companions of Moses (26:62). أَصْحَابُ الرَّسِّ : Dwellers of the Well (50:13). أَصْحَابُ الْيَمِينِ وَأَصْحَابُ الشِّمَالِ : Those on the right hand and those on the left hand (56:28,42). فَأَصْحَابُ الْمَشْأَمَةِ : Those on the right hand and those on the left hand (56:9,10). أَصْحَابُ الْأَخْدُودِ : Companions of the Trench (85:5). أَصْحَابُ الْقُبُورِ : Those who are in the graves (inmates) (60:14). أَصْحَابُ الْفِيلِ : Owners of the Elephant (105:2).

أَصْحَابُ السِّفِينَةِ : Dwellers of the Cave (18:10). أَصْحَابُ الْقَرْيَةِ : The people of the city (29:16). أَصْحَابُ السَّعِيرِ : Inmates of the blazing Fire (67:11). أَصْحَابُ السَّبْتِ : The People of the Sabbath. (4:48).

صَحَّفَ [aor. يُصَحِّفُ inf. noun تَصْحِيفًا] : He read the word wrongly. أَصْحَفَ الْكِتَابَ : He collected the written pieces in a volume. صَحِيفَةٌ : A written piece of paper or of skin; a writing; a book or volume; a letter; the record of actions of a person that is kept in Heaven. صَحِيفَتُهُ سَوْدَاءُ : The record of his actions is black. صُحُفِ إِبْرَاهِيمَ وَمُوسَى : The Books of Abraham and Moses: (87:20). الصُّحُفِ الْأُولَى : The former scriptures or scrolls of Books (87:19). صَحْفَةٌ : A sort of bowl; a round dish; يُطَافُ عَلَيْهِمْ بِصِحَافٍ (plural of صَحْفَةٌ) : Trays. إِذَا الصُّحُفُ نُشِرَتْ : When the books are spread (81:11).

صَخَّ [aor. يَصْخُ inf. noun صَخٌّ] : The sound deafened the ear by its vehemence. صَخَّهُ : He struck him on the ear and rendered him deaf. صَخَّ الْغُرَابُ : The crow pierced with his beak into the gall on the back of a camel. صَخَّ الْحَدِيدَ بِالْحَدِيدِ : He struck upon the iron with the iron. صَخَّنِي فَلَانَ بِعَظِيمَةٍ : Such a one accused me of a great crime and calumniated me. الصَّاخَةُ : A cry that deafens by its vehemence; a severe calamity or misfortune (80:34).

أَصْخَرَ الْمَكَانَ : There became large number of rocks in the place. صَخْرَةٌ : A rock. إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ : When we took refuge on the rock (18:64). صَخْرٌ (and صُخُورٌ and صَخْرَاتٌ) is plural of صَخْرَةٌ and means, rocks or great masses of hard stone. جَابُوا الصَّخْرَ بِالْوَادِ : Hewed out rocks in the valley (89:10).

صَدَّ [aor. يَصُدُّ and يَصُدُّ inf. noun صُدُودٌ and صَدٌّ] : He turned away, or kept back from him or it (intransitive). صَدَّ السَّبِيلُ : The road turned aside. يَصُدُّونَ عَنْكَ صُدُودًا : They turn away from thee with aversion (4:62). أَرَى فِيكَ صُدُودًا : I see in thee aversion. لاصدًا : There is no evading that. صَدَّهُ عَنْهُ (aor. يَصُدُّ) (transitive): He hindered him, prevented him or turned him away, from it.

يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ : They turn (men) away from the path of Allah. **صَدَّ** : He prevented. **أَنَحْنُ صَدَدْنَاكُمْ عَنِ الْهُدَى** : Did we keep you away or prevent from the guidance? (34:33) **صَدَّ مِنْ كَذَا** (aor. **يَصُدُّ** and **يَصُدُّ**) : He cried out or raised a clamour at or by reason of such a thing (inf. noun **صَدٌّ** and **صَدِيدٌ**). **صَدَّ** (aor. **يَصُدُّ**) : **صَدَّ مِنْ كَذَا** (aor. **يَصُدُّ**) : He laughed at such a thing or he laughed violently. **صَدَّدَ الْجَرْحُ** : The wound contained or generated matter such as is termed **صَدِيدٌ** or ran with such matter (as also **أَصَدَّ الْجَرْحُ**). **صَدِيدٌ** : Thin water of a wound mixed with blood before the matter becomes thick; or matter or pus, like water, in which there is a mixture of red and white; or matter or pus mixed with blood in a wound; what flows from the insides or skins of the inmates of Hell and is mixed with water and blood; hot water boiled until it thickens. **يُسْقَى مِنْ مَاءٍ صَدِيدٍ** : He shall be made to drink boiling or festering water (14:17). **صَدٌّ** and **صُدٌّ** : The side of a valley; a side, quarter, tract or the like; a mountain; a barrier or hindrance; a cloud or collection of clouds rising high and appearing like a mountain. **صَدٌّ** also means, the face or front of the hand. **صَدَّ عَنْ سَبِيلِ اللَّهِ** : To hinder from the cause of God (2:218). **صَدَّ بِيَدَيْهِ** : He clapped with his hands because in the action of clapping the **صَدٌّ** (i.e. face) of one hand fronts that of the other. So **تَصَدِيدٌ** means, clapping with the hands or crying aloud and clamouring. **وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصَدِيَةً** : And their prayer at the House is nothing but whistling and hand-clapping (8:36). **تَصَدَّى لَهُ** : He addressed or applied or directed himself or his regard or attention or mind to him or it; he asked him or petitioned him for a thing that he wanted; he inclined towards him or it; he raised his head towards him or it. **فَأَنْتَ لَهُ تَصَدَّى** : Unto him thou dost pay attention or regard (80:7). See also under the word **صَدَى**.

صَدَرَ [aor. **يَصْدُرُ** and **يَصْدُرُ** inf. noun **صَدْرٌ** and **صُدُورٌ** and **مَصْدَرٌ**] : He returned; he went away. **صَدَرَ الْقَوْلُ عَنْهُ** : The saying emanated or issued from him. **صَدَرَ عَنْهُ الْفِعْلُ** : The action proceeded from him. **صَدَرَ إِلَيْهِ** : He went to or came to it. **صَدْرَهُ** : He struck his heart. **صَدِرَ** : He had a complaint of the **صَدْرٌ** (chest). **يَوْمَئِذٍ يَصْدُرُ النَّاسُ** : On

that day people will come forth (99:7). **أَصْدَرَهُ** : He caused him to return or sent him back or away. **أَصْدَرْنَا رِكَابَنَا** : We sent or brought back our riding camels, satisfied with drink so that it was not necessary for us to remain with them for the sake of water. **حَتَّى يُصْدِرَ الرَّعَاءُ** : Until the shepherds take away their flocks (or return having watered their flocks) (28:24). **صَدْرٌ** : Anything that fronts or faces one; breast, chest or bosom (often meaning a man's mind). **صَدْرٌ** also means a part or portion of a thing. **رَبِّ اشْرَحْ لِي صَدْرِي** : O my Lord, open out for me my breast (20:26). (**صُدُورٌ** plural). **بَنَاتُ الصُّدْرِ** : Anxieties. **ذَاتُ الصُّدُورِ** : What is in the breasts. **إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ** : Allah knows best what is in the breasts (3:120). **ضَاقَ صَدْرُهُ** : His bosom or breast became strait or contracted. **مَنْ يَضِيقُ صَدْرِي** : And my breast is straitened (26:14). **مَنْ شَرَحَ بِالْكَفْرِ صَدْرًا** : Who opened and dilated his bosom to disbelief (16:107). **وَاسِعُ الصُّدْرِ** : Free-minded; liberal; free from care. **صَيِّقُ الصُّدْرِ** : Having the bosom contracted. **صَدْرُ الْمَجْلِسِ** : Head of the assembly; the highest part of the sitting-room. **صَدْرُ الْقَوْمِ** : The chief or head of the people. **صَدْرُ الصُّدُورِ** : Chief of the chiefs. (**صُدُورٌ** plural). **صَدْرُ الْوَادِي** : The highest part of the valley. **وَمَا تُخْفِي الصُّدُورُ** : And what the breasts conceal (40:20). **الصُّدْرُ الْأَعْظَمُ** : The chief minister.

صَدَعٌ [aor. **يَصْدَعُ** inf. noun **صَدَعٌ**] **صَدَعَهُ** : He split, slit or clave it (syn. **شَقَّه**) ; he split it so as to divide it in halves; he slit it so that it did not separate (as also **صَدَعَهُ**). **صَدَعِ الْقَوْمَ** : He separated the people. **صَدَعْتُ الشَّيْءَ** : I made the thing distinct from others; I made the thing clear, plain or manifest. **صَدَعِ الْفَلَاةَ** : He traversed the desert. **صَدَعِ اللَّيْلَ** : He journeyed through the night. **صَدَعِ بِالْحَقِّ** : He spoke the truth openly or aloud discriminating between it and falsehood. **فَاصْدَعِ بِمَا تُؤْمَرُ** : So proclaim thou or declare open that with which thou art charged; reveal thou and make manifest or plain that which thou art charged or commanded; utter openly or proclaim or declare openly or direct thy course by that with the preaching of which thou art charged; or cleave thou or divide their congregation by separating the believers from the disbelievers with that with

which thou art charged (15:95). **صَدَّعَ** as also **تَصَدَّيْعٌ** signifies the act of separating or dispensing or scattering. **صَدَّعَ فُلَانًا** : He directed his course to such a one because of his generosity. **صَدَّعْتُ إِلَى الشَّيْءِ** : I inclined towards the thing. **صَدَّعَهُ عَنْهُ** : He turned him away from him or it. **تَصَدَّعَ** of which **انْصَدَّعَ** is a variant: It became separated or dispersed or scattered. **تَصَدَّعَ الْقَوْمُ** : The people became separated **يَوْمَئِذٍ يَصَّدَّعُونَ** : On that day they shall become separated into parties (30:44). **صَدَّعَهُ** : It affected him with headache as though it made his head to split. **صَدَّعَنِي أَرْيُزُ الرَّحَى** : The sounding of the mill-stone affected me with headache. **صُدَّعَ أَوْ صُدَّعَ** : He was or became affected with headache. **لَا يَصَّدَّعُونَ عَنْهَا** : No headache will they get there (56:20). **خَاشِعًا مُتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ** : Humbled and rent asunder for fear of Allah (59:22). **صَدَّعَ** : A cleft, split, slit or crack; a part or portion, separated of a thing; the plants of earth because they cleave it. **وَالْأَرْضِ دَاتِ الصَّدَّعِ** : And the earth which splits (with growth of plants and trees) (86:13). **صَدَّعَ** also means, a man light of flesh; a company of men; a woman who makes a division in the state of a people and does not repair it. **صَدَّعَ الشَّيْءَ صِدْعًا** : He split the thing in halves.

صَدَّفَ [aor. **يَصْدِفُ** and **يَصْدِفُ** inf. noun **صَدْفٌ**] : He turned away or back and declined. **صَدَّفَ عَنْهُ** : Yet they turn away (6:47). **وَصَدَّفَ عَنْهَا** : He turned away from, avoided, shunned or left him. **وَصَدَّفَ عَنْهَا** : And turns away from it. **الَّذِينَ يَصْدِفُونَ عَن آيَاتِنَا** : Those who turn away from Our Signs (6:158). **صَدَّفَ فُلَانًا** : He turned away such a one (transitive). **أَصْدَفٌ** is derived from **صَدَّفَ** which is inf. noun from **صَدِفَ** and is applied to a horse or camel which has thighs near together and the hoofs far apart, with a twisting of the pasterns or a crookedness in the fore-legs. **صَدْفٌ** : Anything high or lofty such as a wall and a mountain; the side of a mountain or the part between two mountains; any building or structure that is lofty and great; the place or ending of a mountain. **الصَّدَفَانِ** also means, two mountains making together. **سَاوَى بَيْنَ الصَّدْفَيْنِ** : When he had levelled up the space between twomountains(18:97).

صَدَّقَ [aor. يَصْدُقُ inf. noun صَدَقٌ and صِدْقٌ] : He spoke, said, uttered or told truth or he was true (cont. of كَذَبَ). Imam Raghīb says that صَدَّقَ and كَذَبَ are primarily in what is said, whether relating to the past or to the future, and whether it be a promise or other than a promise; only in what is said in the way of information. صَدَّقَ he says, is by implication the agreeing of what is said with what is conceived in the mind and with the thing told of, together, otherwise it is not complete. **صَدَّقَ فِي الْحَدِيثِ** : He told or spoke the truth. **أُولَئِكَ الَّذِينَ صَدَّقُوا** : It is these who have proved, or who are, truthful (2:178). **صَدَّقَ فِي الْقِتَالِ** : He fought well; he gave a good account of himself in the fight. **صَدَّقَهُ النَّصِيحَةَ** : He gave him sincere advice or was sincere to him in giving him advice. **صَدَّقَ الصُّبْحُ** : The dawn shone clearly. **صَدَّقَنِي وَعْدَهُ** : He fulfilled his promise to me; he was true to his promise with me. **صَدَّقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ** : Who have been true to their covenant with Allah (33:24). **لَقَدْ صَدَّقَ اللَّهُ رَسُولَهُ الرُّؤْيَا** : Certainly Allah has fulfilled for His messenger the vision (48:28). **صَدَّقَ** : He accepted the truth. **فَلَا صَدَّقَ وَلَا صَلَّى** : He neither accepted the truth nor said Prayers (75:32). **صَدَّقَهُ** : He attributed or ascribed truth to him; he accepted or believed to be true what he said; he said to him "You have spoken truth"; he held or declared him or proved him (or it) to be true or a speaker of truth; he verified him or confirmed the truth of what he said (syn. حَقَّقَهُ). **وَصَدَّقَ قَدْ** : He testified to the truth of the Messengers (37:38). **صَدَّقْتَ الرُّؤْيَا** : You have proved the dream to be true, or you have fulfilled the dream (37:106). **وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا** : She fulfilled in her person the words of her Lord (66:13). **صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ** : Iblis found his calculation or judgement concerning them to be true (34:21). **صَدَّقَهُمْ** : He extracted from them the زَكَاةُ i.e. poor-rate. **تَصَدَّقَ عَلَيْهِ أَوْ صَدَّقَ عَلَيْهِ** : He gave him صَدَقَةٌ i.e. charity or alms. It also means, he asked or begged for charity of alms. **وَتَصَدَّقَ عَلَيْنَا** : And be charitable to us (12:89). **إِلَّا أَنْ يَصَّدَّقُوا** : Unless they remit it as charity (4:93). **صِدْقٌ** : (1) Truth, veracity or (2) agreement of what is said with what is conceived in the mind and with the thing, of together; (3) hardness, firmness,

compactness or soundness, syn, with شِدَّة ; (4) strength, power or force; (5) vigour, robustness (6)courage, bravery. رَجُلٌ صِدْقٌ : A man of good nature or disposition or character (cont. رَجُلٌ صِدْقٌ). تَوْبٌ صِدْقٍ : A cloth of good quality. وَكَذَّبَ بِالصِّدْقِ : And he rejected the truth (39:33). أَنَّهُمْ قَدَمَ صِدْقٍ : They have a sure or firm footing (10:3). مَبْوَأٌ صِدْقٍ : A good or excellent abode (10:94). فِي مَقْعَدِ صِدْقٍ : In an eternal and honoured abode (54:56). صَادِقٌ (act. part.): Truthful, true or veracious; speaking or saying the truth. حَمَلَةٌ صَادِقَةٌ : Eminent or exalted veracity. وَانْ يَكُ : An earnest assault. تَمْرٌ صَادِقٌ الْحَلَاوَةِ : Very sweet dates. وَانْ يَكُ : And if he is true or truthful (40:29). صَادِقُونَ and صَادِقِينَ are plurals of صَادِقٌ : (6:147; 2:24). صَادِقَاتٌ (plural of صَادِقَةٌ and feminine of صَادِقُونَ) (33:36). صِدِّيقٌ : One who speaks or tells much truth or often; one who is habitually truthful or the quality of whose truth is very eminent i.e. one who is always and eminently truthful; one who confirms his saying by deed or act; one who never lies and by nature or habit being truthful, is incapable of telling a lie (intensive form of صَادِقٌ). إِنَّهُ كَانَ صِدِّيقًا. (صَادِقٌ) : He was a very truthful man and a Prophet (19:42). الصِّدِّيقُونَ and الصِّدِّيقِينَ are plurals of صِدِّيقٌ (57:20; 4:70). صِدِّيقٌ : A friend. وَلَا صِدِّيقٍ حَمِيمٍ : Nor any loving friend (26:102). أَصْدَقُ : more and most truthful. وَمَنْ أَصْدَقُ مِنَ اللَّهِ : And who is more truthful than Allah (4:123)? تَصْدِيقٌ (inf. noun of صَدَّقَ) meaning a fulfilment or confirmation or verification. وَلَكِنْ تَصْدِيقَ الَّذِي : On the contrary it fulfils that (10:38). مُصَدِّقٌ : Fulfiller; conformer; collector of the poor-rate. مُصَدِّقٌ (act. part. of صَدَّقَ). There is a difference between simple مُصَدِّقٌ and مُصَدِّقٌ بِهِ and مُصَدِّقٌ لَهُ. When the word is used in the sense of holding a thing to be true, it is either followed by no preposition or is followed by preposition بِ. But when it is used in the sense of fulfilling, then it is followed by the preposition لَامٌ. مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ : Shall confirm or testify to the truth of a word from Allah (3:40). مُصَدِّقًا لِمَا مَعَهُمْ : Fulfilling that which is with them (2:92). اِنَّكَ لَمِنَ (مُصَدِّقِينَ) (plural of مُصَدِّقٌ). اِنَّكَ لَمِنَ الْمُصَدِّقِينَ : Art thou indeed among those who believe it to be true (37:53). مُصَدِّقٌ and مُتَصَدِّقٌ are syn. : One who gives alms. مُصَدِّقِينَ

(plural of مُصَدِّقٌ) and مُصَدِّقَاتٌ (feminine). Those men who give alms and the women who give alms (57:19). وَالْمُتَصَدِّقِينَ : And the men those who give alms and the women who give alms (33:36). صَدَقَةٌ : Anything given to win the pleasure of God; alms or charity; Zakat i.e. the prescribed poor-rate (4:115). صَدَقَاتٌ (plural). : If you give alms openly (2:272). إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ : Indeed the Zakat is for the poor (9:60). أَصَدَقَ الْمَرْأَةَ : He appointed for or assigned the woman a dowry. صَدَاقٌ and صَدَاقَةٌ : A dowry; nuptial gift or gift given to a bride. صَدَقَاتٌ plural of (صَدَقَةٌ). وَأَتُوا النِّسَاءَ : And give the woman their dowries (4:5).

صَدَى [See under صَدَّ].

صَرَ [aor. يَصُرُّ and يَصِرُّ inf. noun صَرٌّ and صَرِيرٌ] : The man cried vehemently. صَرَ الشَّيْءُ : The thing made a creaking sound. صَرَ : He thirsted so as to hear a ringing in his ears. صَرَصَرَ : He collected together the property and put back what had become scattered of the extreme portions thereof. صَرَ الطَّائِرُ : The bird uttered its cry. صَرَ النَّبَاتُ : The herbage or plant became smitten by cold or intense cold. صِرٌّ : Cold or intense cold (as also صَرَصَرَ) ; cold that smites the herbage and the seed-produce of the field and destroys it; noise and commotion; fire; a wind with an excessively loud sound. كَمَثَلِ رِيحٍ فِيهَا صِرٌّ : Like a wind wherein there is intense cold (3:118). صَرَّةٌ : Vociferation or clamour; the most vehement clamour or crying; a contraction or much contraction and moroseness or sternness of the face on account of dislike or hatred; a company or an assemblage. فَأَقْبَلَتْ : Then his wife came forward crying (51:30). رِيحٌ : A wind intensely cold, or vehemently loud. فَأَهْلِكُوا بِرِيحٍ : They were destroyed by an intensely cold or fiercely roaring wind (69:7). أَصَرَ : He persisted or persevered in a thing or kept to it perseveringly. ثُمَّ يُصِرُّ مُسْتَكْبِرًا : Then proudly persists in disbelief (45:9). أَصَرَ عَلَى فِعْلِهِ : He persevered in doing it. The word is generally used for persevering in doing a bad deed or crime or sin. أَصَرَ أَوْ أَصَرَ عَلَى الدُّنْبِ : He persisted in the sin.

فَعَلِهِ : He determined or resolved upon going on in doing it and not turning back. يُصِرُّونَ عَلَى الْإِجْتِافِ الْعَظِيمِ : And they persisted in great sin (56:47). وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا : They do not persist in what they do (3:136).

صَرَخَ [aor. يَصْرُخُ inf. noun صَرَخٌ] : He explained the affair. صَرْحٌ : A قَصْرٌ i.e. a place or pavilion; any lofty building; a single house or chamber built apart, large and lofty. (صُرُوحٌ plural). أَدْخِلِ الصَّرْحَ : Enter the palace (27:45). صَرْحَةُ الدَّارِ : Courtyard of the house.

صَرَخَ [aor. يَصْرُخُ inf. noun صَرِيخٌ and صُرَاخٌ] : He called or called out; he cried or cried out vehemently; he called or cried for aid or succour. وَهُمْ يَصْطَرِحُونَ فِيهَا : And they will cry therein for help (35:38). صَرَخَ الْقَوْمُ : He aided or succoured the people as also أَصْرَخَ : He aided or succoured another, in answer to a call or cry. مُصْرِخٌ (act. part. from أَصْرَخَ). Aiding or succouring; an aider or succourer. مَا أَنَا بِمُصْرِحِكُمْ : I cannot succour you i.e. I am not your succourer (14:23). اسْتَصْرَخَهُ : He called or cried to him for help or aid or succour; he invited or urged or induced him to call or cry vehemently for aid or succour. اسْتَصْرَخَ الْإِنْسَانُ : There came to the man a cry informing him of an event on account of which his aid was invoked. اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِخُهُ : Who had sought his help yesterday, cried to him again for help (28:19). صَرِيخٌ : Cry for help or succour; who cries for help; an aider, helper or succourer. فَلَا صَرِيخَ لَهُمْ : They will have no succour or no one to succour them (36:44).

صِرَاطٌ Way, path, road. هَذَا صِرَاطٌ مُسْتَقِيمٌ : This is the straight road or path (3:52). صِرَاطِ الْجَحِيمِ : The path or way to the Fire(37:24).

صَرَعَهُ [aor. يَصْرَعُ inf. noun صَرَعًا and مَصْرَعًا] : He threw him down or prostrated him on the ground. صُرِعَ الشَّجَرُ : The trees were cut and thrown down. صُرِعَ : He was affected with epilepsy; he was affected with diabolical possession or madness. صَرِيْعٌ (plural صَرَعٌ) : Thrown down or prostrated on the ground; affected with epilepsy; affected with diabolical possession or madness; it also means slain. بَاتَ صَرِيْعَ الْكَأْسِ : He

passed the night prostrated by the influence of the cup of wine.
 رَأَيْتُ شَجَرَهُمْ صَرَغِي : I saw their trees cut down and laid prostrate.
 فَتَرَى الْقَوْمَ فِيهَا صَرَغِي : So that thou mightest have seen the people
 therein lying prostrate (69:8).

صَرَفَ [aor. يَصْرِفُ inf. noun صَرَفٌ] : He turned, sent or put him or
 it away or back from his or its way or course. **صَرَفَ اللَّهُ عَنْكَ**
 : I embellish the speech by adding to it and altering it; **صَرَفَهُ إِلَى كَذَا** : He
 turned him or it to such a thing. **الصَّرْفُ** : The turning or sending
 or putting a thing away or back from its way or course; the
 averting or repelling of it therefrom or its shifting from one
 state or condition to another. **صَرَفَ اللَّهُ قُلُوبَهُمْ** : Allah has turned
 away their hearts (9:127). **إِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ**
 : When We sent or turned towards thee a party of the Jinn(46:30). **سَأَصْرِفُ عَنْ**
 : I shall turn away from My signs (7:147). **فَمَا تَسْتَطِيعُونَ صَرْفًا**
 : So you cannot avert the punishment (25:20). **صَرْفُ الدَّهْرِ** :
 Mishaps and calamities of time; artifice or cunning; **فَمَا تَسْتَطِيعُونَ**
صَرْفًا may also mean, so you cannot put in practice or use any
 artifice or cunning. **صَرْفٌ** also means repentance, excellence or
 superiority in goodness or value; the night. **الصَّرْفَانِ** signifies the
 night and the day. **مَصْرُوفٌ** : (passive part) A thing averted. **لَيْسَ**
مَصْرُوفًا عَنْهُمْ : It shall not be averted from them (11:9). **مَصْرُوفٌ** : A
 place of turning away or back i.e. refuge. **وَلَمْ يَجِدُوا عَنْهَا مَصْرَفًا** :
 They will find no way of escape or place of turning back
 (18:54). **صَرَفَ الشَّيْءَ** : He employed the thing in more than one
 way. **صَرَفَ الْكَلَامَ** : He derived one part of the speech from
 another. **التَّصْرِيفُ** (inf. noun) in its primary acceptation is like
الصَّرْفُ in the primary acceptation of the latter, but generally
 relates to several objects or is used in an intensive sense. **تَصْرِيفُ**
الرِّيَاحِ signifies the turning of the winds from one state or
 condition to another or from one direction or course or way to
 another or the making of them to vary (2:165). **تَصْرِيفُ الْآيَاتِ**
 signifies the varying of the verses of the Qur'an by repeating
 them in different forms. **تَصْرِيفٌ** also signifies the deriving of
 one word from another. **وَصَرَفْنَا الْآيَاتِ** : And We have varied the

Signs or explained them in different forms (46:28). **انصرفت** : It or he turned or went away or back from its or his course; he was or became turned or sent away or back; he was averted or repelled therefrom or shifted from one condition to another. **ثم انصرفوا** : They then turn away (9:127).

صرم [aor. **يصرم** inf. noun **صرم** **صرمه** : He cut it (syn. **قطعه**) ; he cut it through; he cut it off or severed it. **صرم النخل** : He cut off the fruit of the palm-trees. **صرمه** : He ceased to speak to him or associate with him; he forsook him. **صرم امره** : He decided his affair **صرم عندنا شهرا** : He stayed with us a month. **صرم** : He was or became courageous, or hardy or sharp, **ليصيرننها مصبحين** : They will certainly pluck its fruit in the morning (68:18). **صارم** : Cutting; cutting through; cutting off or severing; (act. part): One who cuts or severs. **صارمين** (plural). **ان كنتم صرمن** : If you would pluck the fruit (68:23). **صارم** also means a man who severs his bond of union; applied to a sword it means, sharp, and applied to a man it signifies strong, hardy, courageous or vigorous. **الصارم** : The Lion. **صريم** (e.g. **مصروم**) : Cut; cut off; cut through; severed; the daybreak or dawn; night; the dark night or a portion thereof; the beginning and end of the night; black land that does not grow anything; a piece of wood or stick which is placed across upon the mouth of a kid and then tied to his head in order that he may not suck. **فاصبحت كالصريم** : And the morning found it like a garden cut in the night; it became cut (68:21). **امر صريم** : An affair resolved upon; a decided affair.

صعد [aor. **يصعد** inf. noun **صعود** and **صعد** **صعد في السلم** او **اصعد** : He ascended or went up the ladder. **اصعد في الجبل** : He ascended the mountain. **اليه يصعد الكلم الطيب** : To Him ascend the good words (35:11). **كانما يصعد في السماء** : As though he were mounting up into the skies (6:126). **اصعد في الارض** : He went through the land towards a higher land; he journeyed through the land in any direction; he went down into the land. **اصعد** also signifies, he advanced towards another; he went far. It also means, he went away in any direction. **اصعد في العدو** : He exerted himself

vehemently in running. إِذْ تُصْعِدُونَ : When you were running away; when you went far away; (3:154). صَعُودٌ : An acclivity; an ascending road; a mountain-road difficult of ascent; a difficult place of ascent; difficulty, distress, affliction or trouble. سَارَهُنَّهٗ : I shall compel him to do a difficult or distressing thing, or I shall impose upon him a grievous punishment; I shall inflict upon him an overwhelming hardship (74:18). صَعْدٌ : Distressing; grievous. أَمْرٌ صَعْدٌ : A difficult or distressing affair. صَعِيدٌ : Grievous or distressing punishment (72:18). صَعِيدٌ : High or elevated land or ground; even land or ground without any trees; a desert; the surface of the earth whether it be dust or earth or otherwise; the earth or ground itself or dust or earth or earth containing dust; a wide or an ample place; a road. فَتَيَمَّمُوا صَعِيدًا طَيِّبًا : Then betake yourself to pure dust (4:44). صَعِيدًا جُرْرًا : A barren land or ground (18:9).

صَعِرَ [aor. يَصْعُرُ inf. noun صَعْرٌ]. تَصَعَّرَ and صَعِرَ : He had a wryness or distortion in the neck or in the face or in either side thereof by reason of pride with a turning of the face on one side. فِي غُنْفِهِ : In his neck and in his cheek is a distortion arising from pride. وَخَدَيْهِ صَعِرٌ : I will straighten the distortion of thy neck. لَا أُفَيِّمَنَّ صَعْرَكَ : He turned away his cheek from the people by reason of pride and dislike and contempt. صَعَرَ خَدَّهُ : And do not turn thy cheek away from the people in pride (31:19).

صَعِقَ [aor. يَصْعَقُ inf. noun صَاعِقَةٌ]. صَعَقَتْهُمْ السَّمَاءُ : The sky smote them with a thunderbolt. فِيهِ : He was smitten by a thunderbolt. فِيهِ : In which they will be smitten with a thunderbolt (52:46); صَعِقَ الرَّعْدُ : The thunder grew louder. صَعِقَ الرَّجُلُ : The man swooned or became insensible and lost his reason in consequence of a vehement sound that he heard; the man died. فَصَعِقَ مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي الْاَرْضِ : All who are in the heavens and the earth will fall down in a swoon (39:69). صَعِقَ : Expecting or looking for a thunderbolt; swooning or becoming insensible and losing one's reason or becoming unconscious. حَرَّ مُوسَى صَعِقًا :

Moses fell down unconscious (7:144). **صَعِقُ** also means, dying or dead. **صَعِقَ الصَّوْتُ** applied to an ass meaning vehement in braying. **صَاعِقَةٌ** : A thunderbolt; the sound of thunder or vehement cry; swoon or unconsciousness; death; any destructive punishment. **صَوَاعِقُ** (plural): Thunder claps. **مِنَ الصَّوَاعِقِ** : Because of the thunderclaps (2:20).

صَغِرَ [aor. **يَصْغُرُ** and **صَغُرَ** aor. **يَصْغُرُ** inf. noun **صَغْرٌ** and **صَغَارَةٌ** and **صَغْرٌ**. **صَغِرَ** and **صَغُرَ** : He or it was or became small or little in body or in years or in rank or dignity. **صَغُرَ** (inf. noun **صَغَارَةٌ** and **صَغَارٌ**) : He was or became small, vile, base or ignominious; he was content with vileness, baseness, ignominy and injury., **صَغِيرٌ** (being cont. of **كَبِيرٌ**) : Smallness in body or corporeal punishment. **صَغَارٌ** signifies, being small in estimation or rank or dignity **صَغُرَ فِي عَيْنِ النَّاسِ** : He became small in the eyes of the people. **صَغُرَتِ الشَّمْسُ** : The sun inclined to setting **صَغَرَ فُلَانًا** : He is younger than such a one. **يَصْغُرُ** (aor. **يَصْغُرُ**) : He is younger to me by only a year. **صَاغَرَ** : (Act. part. from **صَغُرَ**) One who is content with vileness, baseness, abasement or ignominy and injury; be in a state of vileness, abasement, ignominy and injury or tyranny. **صَاغِرُونَ** and **صَاغِرِينَ** plurals of **صَاغَرَ** (9:29; 7:11). **صَغِيرٌ** : Small or little in body or corporeal substance, estimation, rank or dignity or in age; a child i.e. one who has not attained to puberty. **هُوَ صَغِيرٌ فِي الْقَدْرِ** : He is small in dignity. **أَنْ تَكْتُبُوهُ** : All people great and small came. **جَاءَ النَّاسُ صَغِيرُهُمْ وَكَبِيرُهُمْ** : To write it down whether it be small or large (2:283). **كَمَا رَبَّيْتَنِي صَغِيرًا** : As they nourished me when I was a child (17:25). **لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً**. (**صَغِيرٌ** feminine of **صَغِيرٌ**). **صَغِيرَةٌ** : It leaves out nothing small or great (18:50). **أَصْغَرُ** : Small and smallest; less and least in body, estimation, rank or dignity, in years or age. **وَلَا أَصْغَرَ مِنْ ذَلِكَ** : There is nothing smaller than that (10:62). **الْأَصْغَرَانِ** : The two small things i.e. the heart and the tongue. **صَغَارٌ** (and **صُغْرٌ** and **صَغْرٌ** and **صَغَارٌ**) : Humiliation, vileness, baseness, abasement or ignominy and tyranny or oppression or injury. **صَغَارٌ عِنْدَ اللَّهِ** : Humiliation before Allah (6:125).

صَغَا [aor. يَصْغُو and صَغَى aor. يَصْغَى inf. noun صَغْوٌ] and [صَغَى inf. noun صَغَى] : He or it inclined to the thing. صَغَا إِلَى الشَّيْءِ وَصَغَى إِلَى الشَّيْءِ [صَغَى] : Your hearts are already inclined (66:5). فَقَدْ صَغَتْ قُلُوبُكُمْ : His ears inclined to him. وَلِتَصْغَى إِلَيْهِ أَفئِدَةُ الَّذِينَ : So that their hearts may incline to it (6:114). صَغَى (aor. يَصْغَى) : He inclined and gave ear or he hearkened or listened.

صَفَّ [aor. يَصْفُ inf. noun صَفٌّ] : He set or placed or stationed the people (or a company of men and a military force) in a rank, row or line. صَفَّ الطَّائِرُ : The bird expanded its wings in the sky and did not move them. صَفَّ اللَّحْمَ : He cut the flesh-meat into broad slices. صَفَّوهُمْ فِي الْقِتَالِ : They fought them in ranks. صَفٌّ : A rank, row or line; a company of men standing in a row, rank or line (plural صُفُوفٌ) ; a station of صُفُوفٌ i.e. ranks of men; a battle-line; a place of prayer or a place of prayer on the occasion of Eid festival. ثُمَّ اتُّنُوا صَفًّا : Then come forward in battle-line (20:65). جَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا : Thy Lord and the angels come in rows after rows (89:23) صَوَافٍ : Plurals are صَوَافٍ and صَافَاتٍ : Camels setting their legs in an even row or standing in a row; camels set in a row to be slaughtered. فَادْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ : So mention the name of Allah when they are drawn up in lines (22:37), صَافَةٌ : Applied to a bird, it means expanding its wings and not moving or flapping them in its flight (plural صَافَاتٍ). وَالطَّيْرُ صَافَاتٍ : And birds with their wings outspread (24:42). صَافَاتٍ also meaning persons, angels or beings standing in rows. وَالصَّافَاتِ صَفًّا : By those standing or set in rows or battle array (37:2). مَصْفُوفَةٌ : Placed in rows. وَمَنَارِقُ مَصْفُوفَةٌ : Cushions placed in rows or properly arranged (88:16). صَفْصَفٌ : A level or an even or smooth track of land or ground; level tract of land having no herbage; an even and bold tract of land. أَرْضٌ صَفْصَفٌ : A smooth, even or level tract of land (feminine صَفْصَفَةٌ) ; a desert or waterless desert (syn. فُلاة) ; the ridge of a mountain. فَيَذَرُهَا قَاعًا صَفْصَفًا : And He will leave them as a barren, level plain (20:107).

صَفَحَ [aor. يَصْفِحُ inf. noun صَفْحٌ] : He turned toward or from

him or it the **صَفْحَةٌ** i.e. the side of his face; he turned away from and left him or it. **صَرَبْتُ عَنْهُ صَفْحًا** : I turned away from him and left him, **صَفْحًا** being here an inf. noun and therefore in the accusative case, as in the phrase **وَقَعَدْتُ جُلُوسًا** ; or it is in the accusative case as an adv. noun and the meaning is, I turned away from him aside. See also under **صَرَبَ** **أَفَنَصْرِبُ عَنْكُمْ الذِّكْرَ**. **صَرَبَ** : Shall We take away the reminder and ignore or neglect you (43:6)? **صَفَحَ عَنْهُ** : He turned away from his sin, crime, fault or offence, or he forgave him. **فَاصْفَحْ عَنْهُمْ** : So turn aside from them (43:90). **وَاصْفَحِ الصَّفْحَ الْجَمِيلَ** : So turn away from them in a goodly manner. **فَاعْفُوا وَاصْفَحُوا** : So pardon and forgive (2:110). **صَفَحَ السَّائِلَ عَنْ حَاجَتِهِ** : He turned back or refused the request of the beggar. **صَفَحَهُ بِالسَّيْفِ** : He struck him with the side or flat of the sword.

صَفَدَ [aor. **يَصْفِدُ** inf. noun **صَفْدٌ**] **صَفَدَهُ** : He bound him, bound fast, shackled or fettered him in iron or with a collar of iron. **صَفْدٌ** : A bond or chain or shackle or fetter or collar of iron. **أَصْفَادٌ** (plural): Shackles or fetters; chains. **مُقَرَّنِينَ فِي الْأَصْفَادِ** : bound in chains or fetters (14:50). **صَفْدٌ** : A gift. **الْصَفْدُ صَفْدٌ** : The gift is a shackle or fetter; praise, eulogy or commendation.

صَفَّرَ [aor. **يَصْفِرُ** inf. noun **صَفِيرٌ**] : It (a bird) uttered a certain sound. **صَفَّرَهُ** : He made or dyed it yellow. **إِصْفَرَّ** : It became yellow **أَصْفَرُ** : Yellow or gold-colour. (**صَفْرَاءٌ** : feminine). **الْأَصْفَرَاءُ** also means gold. **صَفْرَاءٌ** : It is yellow cow of gold colour (2:70). **صَفْرَاءٌ** is also a kind of bile. **أَصْفَرٌ** also black; a black camel; camel of which the ground is black, with some yellow hair coming through; or a horse having a yellow tail and mane. **صُفْرٌ** (plural of **أَصْفَرٌ**). **كَأَنَّهُ جَمَلَتُ صُفْرٌ** : As if they are camels of bright yellow hue (77:34). **مُصْفَرٌّ** (pass. part. **أِصْفَرَّ**): Turned or rendered yellow. **فَرَأَوْهُ مُصْفَرًّا** : They saw it turned yellow (30:52).

صَفَنَ [aor. **يَصْفِنُ** inf. noun **صُفُونٌ**] **صَفَنَ الْفَرَسُ** : The horse stood upon three legs and the extremity of the hoof of the fourth leg, or he stood upon three legs and otherwise. **صُفُونٌ** signifies particularly the act of standing or standing still. **قَامَ لَهُ النَّاسُ صُفُونًا** : People

stood for him respectfully. **صَفَنَ قَدَمَهُ** : He put his feet together or set his feet evenly side by side **قُمْنَا خَلْفَ رَسُولِ اللَّهِ صُفْرًا** : We stood still behind the Holy Prophet (peace be on him), or putting our feet close together or side by side. **صَافٍ** : A horse standing upon three legs and the extremity of the hoof of the fourth leg; standing upon three legs or otherwise. **صَافٍ** also means, standing or standing still. **صَافِيَةٌ** (feminine and **صَافِيَاتٌ** plural) **الْصَفِيَّتُ الْجِيَادُ** : Horses of noblest breed (38:32).

صَفَا [aor. **يُصْفُو** inf. noun **صَفَاءٌ** and **صَفْرٌ** and **صُفْوٌ**] : It was or became pure. **صَفَا الشَّيْءَ وَاصْطَفَى الشَّيْءَ** : He took the best or choice part of the thing. **أَصْفَاهُ الشَّيْءَ** : He took the whole thing. **أَصْفَاهُ الشَّيْءَ** : He assigned to him the thing exclusively. **أَصْفَاهُ بِكَذَا** : He chose him in preference to others to give him, or for such a thing and he honoured or distinguished him particularly by giving such a thing. **أَفَاصَفَاكُمْ رَبُّكُمْ بِالْبَنِينَ** : Has your Lord honoured or distinguished you by giving you sons (17:41)? **إِصْطَفَاهُ** : He took it pure; he chose, selected, elected or preferred him or it. **إِصْطَفَيْنَاهُ** : Him did We choose in the world (2:131)? **إِصْطَفَيْتُ كَذَا** : I chose such a thing in preference to such a thing. **إِصْطَفَاكَ عَلَى نِسَاءِ الْعَالَمِينَ** : He (God) has preferred thee, or chosen thee above or in preference to all the women of the world (3:43). **صَفَّاهُ** : He cleared or purified it (namely the beverage); he removed from it the floating particles and the like. **مُصْفًى** (pass. part. from **صَفَّى**) : Clarified; purified. **عَسَلٌ مُصَفًى** : Clarified honey (47:16). **الْمُصْطَفَى** : The elect; chosen; selected; preferred, elected. **الْمُصْطَفَيْنَ الْأَخْيَارِ** : The elect and the best (38:48). **الْصَّفَا** : A hillock near Mecca. **إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ** : Surely Al-Safa and Al-Marwa are among the Signs of Allah (2:159). **صَفْوَانٌ** : (Said to be used as a singular and as a plural): As a plural its singular is **صَفْوَانَةٌ** and it means stones or soft, smooth stones and as a singular, it means a stone or stone. **كَمَثَلِ صَفْوَانٍ** : Like a smooth rock (2:265).

صَكَّ [aor. **يَضْكُ** inf. noun **صَكًّا**] **صَكَّهُ** : He struck him violently; he slapped him on the face. **صَكَّ الْبَابَ** : He locked the door. **صَكَّتْ**

صَكَ وَجْهَهُ : He slapped his face. (51:30). وَجْهَهَا : She struck her or smote her face.

صَلَبَ [aor. يَصْلُبُ and inf. يَصْلُبُ] : He burned the thing. صَلَبَ اللَّحْمَ : He roasted or boiled or fried the flesh-meat and made its grease to flow. صَلَبَ الْعِظَامَ : He collected and cooked the bones and extracted their marrow صَلَبَتْهُ الشَّمْسُ : The sun burned him, causing his sweat to flow. صَلَبَهُ (and صَلَبَهُ) : He crucified him i.e. he put him to death in a certain well-known manner. وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ : And they slew him not, nor crucified him (4:158). صَلَبٌ : It was hard, rigid, firm etc. صَلَبَ اللَّصَّ : He crucified the thief. صَلَبَ الرَّاهِبُ : The monk made or took for himself a cross; the monk made a sign of the cross. لِأَصْلَبِنَاكُمْ : Then I will surely crucify you all together (7:125). صَلَبٌ : Hard, firm, rigid or hardy or rugged. (syn. شَدِيدٌ). مَكَانٌ صَلَبٌ : A rugged, hard place. صَلْبٌ : The back-bone; a portion of the back; any portion of the back containing vertebrae loins; the back; (أَصْلَابٌ plural). مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ : From between the loins and the breast bones (86:8). هُوَ مِنْ صَلْبِ فُلَانٍ : He has sprung from the loins of such a one i.e. is his offspring. الَّذِينَ مِنْ أَصْلَابِكُمْ : That are from your loins (4:24).

صَلَحَ [aor. يَصْلُحُ and inf. يَصْلُحُ] : It was or became in a sound, good or proper state or in a state of order; he or it throve; It or he was or became good, right, just, righteous or incorrupt or honest. صَلَحَتْ حَالُ فُلَانٍ : The state or condition of such a one became good, right, proper etc. هَذَا الشَّيْءُ يَصْلُحُ لَكَ : This thing is suitable to thee; or fit or meet for thee. وَمَنْ صَلَحَ مِنْ آبَائِهِمْ : And who are righteous from among their fathers (13:24). أَصْلَحَ : He corrected or reformed, amended, or improved; he promoted or brought about peace, harmony or reconciliation; he performed a good deed; فَمَنْ آمَنَ وَأَصْلَحَ : So those who believe and reform themselves (6:49). تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا : Who repent thereafter and amend (3:90). أَصْلَحَهُ : (inf. noun أَصْلَاحٌ) : He or it made it or him good, incorrupt etc; he constituted it or arranged

it rightly; he rectified, corrected, redressed or reformed it; he put it in a right, proper state; he set it right or in order; he repaired, amended or improved it; he made it or him to thrive. (cont. of أَفْسَدَهُ) ; he brought about harmony, reconciliation between them. وَأَصْلَحَ بِأَلْهَمِ : And He betters or improves their condition (47:3). وَأَصْلَحْنَا لَهُ زَوْجَهُ : And We set his wife right for him (21:91). وَتُصْلِحُوا بَيْنَ النَّاسِ : And making peace among people (2:225).. سَعَى فِي إِصْلَاحِ ذَاتِ الْبَيْنِ : He laboured in rectifying or improving the state of circumstances or disunion subsisting among them. صُلِّحَ : Peace, reconciliation; in the law it means a compact, to give over, a relinquishment, contention. وَقَعَ بَيْنَهُمَا : Peace or reconciliation took place between the two. أُخِذَ : It (a fortress or the like) was taken peacefully or by surrender. صُلِّحَ : Peace or reconciliation took place between the two. هُمْ لَنَا : They are a party at peace with us. وَالصُّلْحُ خَيْرٌ : And reconciliation is good (4:129). صَالِحَةٌ (feminine) (act. part. from صَلَحَ) : Good, incorrupt, proper, right, just, honest man or action. It also means, suitable, fit or meet. عَمَلٌ صَالِحٌ : A righteous deed; a suitable action or an action suited to the occasion. وَآمَنَ وَعَمِلَ صَالِحًا : Believe and do good deeds or deeds suited to the occasion or condition (19:61). وَصَالِحُ الْمُؤْمِنِينَ : And righteous believers (66:5): صَالِحَةٌ (feminine). A good or righteous woman; a good or suitable action or deed. مَطَرَةٌ صَالِحَةٌ : A copious rain. صَالِحَاتٌ (plural). فَالصَّالِحَاتُ قَتِيئَاتٌ : So virtuous women are obedient (4:35). وَعَمِلُوا الصَّالِحَاتِ : And did good or suitable deed (11:12). صَالِحَاءُ and صَالِحِينَ and صَالِحُونَ are plurals of صَالِحٌ (21:76, 106). (أَصْلَحَ inf. noun from صَالِحٌ) : I only desire reform (11:89). مُصْلِحٌ (act. part. from أَصْلَحَ) meaning the righteous or one who reforms or brings about peace. مُصْلِحٌ is singular and مُصْلِحِينَ and مُصْلِحُونَ are plurals (2:221;7:171;11:118).

صَلَدَ [aor. يَصِلِدُ inf. noun صَلْوَدٌ] : The material meant for producing fire gave a sound without emitting fire. صَلَدَتِ الْأَرْضُ : The earth became hard. صَلَدَ السَّائِلُ : He turned away the beggar and did not give him anything. صَلَدَ (aor. يَصِلِدُ) : He was or

became niggardly, tenacious. **أَرْضٌ صَلْدٌ** : Hard, smooth land or piece of ground that is smooth and grows nothing. **رَأْسٌ صَلْدٌ** : Head which grows no hair. **فَتَرَكَهُ صَلْدًا** : Leaving it bare, smooth and hard (2:265). **رَجُلٌ صَلْدٌ** : A niggardly man.

صَلَّصَل [inf. noun **صَلْصَلَةٌ**] : It sounded; it produced or emitted a sound; it made a clashing, ringing or tinkling sound; or it made a long or repeated sound. **صَلَّصَلَ الْجَرَسُ** : The bell made a prolonged ringing or tinkling sound. **صَلَّصَلَ فُلَانًا** : He frightened, terrified or threatened such a one. **تَصَلَّصَل** : It (dry clay) made a crackling sound when trodden upon; it (an ornament) made a ringing sound. **تَصَلَّصَلَ الْغَدِيرُ** : The black mud of the pool became dry (because such dry mud makes a crackling sound when trodden upon). **صَلَّصَلٌ** : A noisy ass; an ass or a horse sharp shrill in voice; clay not made into pottery (so called because of its making a sound); clay mixed with sand which, when it becomes dry, makes a sound; dry clay that makes a sound by reason of its dryness. **صَلَّصَلٌ** : Dry ringing clay; potter's clay (15:27).

صَلَّى [aor. **يُصَلِّي** quasi. inf. noun **صَلْوَةٌ** and **صَلَاةٌ**] : He prayed, supplicated and particularly performed the prescribed form of prayer; **وَصَلِّ عَلَيْهِمْ** : And pray for them (9:103). **يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا** : O ye believe, pray for him and praise him; invoke blessings and mercy of God for him (33:57). **صَلَّى الْمَلَائِكَةُ عَلَى فُلَانٍ** : The angels invoked God's blessings upon such a one or prayed for or begged pardon or forgiveness for him. **صَلَّى اللَّهُ عَلَيْهِ** : May God bless him or have mercy upon him and magnify him and confer honour upon him. **إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ** : Allah and His angels send blessings upon the Prophet (33:57). The word **صَلَّى** has different meanings with reference to different objects. Used about God, it means, He showed mercy to or bestowed praise upon or blessed; used about angels, it means, they ask forgiveness for men; used about man, it means, he prayed or performed the prescribed form of Prayer. **فَلَا صَدَّقَ وَلَا صَلَّى** : He neither accepted the truth nor offered Prayers (75:32). **صَلَاةٌ** or

الْصَّلَاةُ : Prayer, supplication or petition or invocation of God's mercy or invocation of God's blessings and mercy. إِنَّ صَلَاتَكَ : Verily, thy prayer is a source of tranquility for them (9:103); prayer for forgiveness; invocation of God's mercy and blessings upon any one (plural صَلَاةٌ). وَصَلَوَاتِ الرَّسُولِ : And blessings of the Messenger (9:99). عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ : Upon them are blessings from their Lord (2:158); mercy of God, His blessings and eulogy or commendation bestowed upon His Prophet ; asking of Divine forgiveness for men by the angels; the time of the Prayer or the place thereof; opening chapter of the Holy Qur'an (سُورَةُ الْفَاتِحَةِ). In the plural ie صَلَوَاتٌ it also means, the places of worship of the Jews i.e. synagogues. لَهْدَمَتْ : There would have been put down cloisters, churches, synagogues and mosques (22:41); prayer. وَلَا تَجْهَرُوا بِهَا : And utter not thy prayer aloud (17:111); Islamic prescribed form of prayer. وَتَقِيمُوا الصَّلَاةَ : And observe Prayer (2:4); any mode or form of worship or Prayer. كُلُّ قَوْمٍ يَعْلَمُ صَلَاتَهُ : Each one knows his own mode of Prayer (24:42). صَلَاةُ الْفَجْرِ : The morning Prayer (24:59). صَلَاةُ الْعِشَاءِ : The night Prayer (24:59). صَلَاةُ الْوُسْطَى : The middle Prayer (2:239). صَلَوَاتٌ (plural): Prayers. حَافِظُوا عَلَيَّ الصَّلَوَاتِ : Watch over Prayers (2:239). الْمُصَلِّي : (act. part. from صَلَّى) : One who says Prayer. مُصَلِّينَ (plural). فَوَيْلٌ لِلْمُصَلِّينَ : Woe to those who pray (107:5). مُصَلًى : The place of worship. وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًى : Take ye the station of Abraham as a place of worship (2:126).

صلى

[aor. صَلَّى inf. noun صَلًى and صَلًى] صَلَّى اللَّحْمَ : He roasted, broiled or fried flesh-meat. صَلَّى النَّارَ أَوْ فِي النَّارِ وَعَلَى النَّارِ : He threw it into the fire to be burned (as also أَصْلَاهُ النَّارَ وَصَلَاهُ أَصْلَاهُ) (inf. noun تَصْلِيَةٌ) : He made him to enter into the fire and to remain, stay, dwell or abide therein; he cast him into the fire. سَوْفَ نُصَلِّيهِمْ : We shall soon cause them to enter Fire or cast them into Fire (4:57). صَلَّيْتُ فُلَانًا أَوْ صَلَّيْتُ لَهُ : I calumniated him and caused him to fall into destruction in consequence thereof. صَلَّيْتُ فُلَانًا (inf. noun صَلًى) : We soothed, cajoled or deceived, deluded such a one. صَلَّى النَّارَ (aor. صَلَّى inf. noun صَلًى and صَلًى) : He entered

into the fire; he was or became burned by the fire; he endured or suffered the heat of the fire. وَ يَصْلَى سَعِيرًا : And he will enter into or burn in the blazing Fire (84:13). صَلَّى بِالنَّارِ : He was tried by the fire. اِصْطَلَى : He warmed himself. اِصْطَلَى النَّارَ أَوْ بِالنَّارِ : He warmed himself by means of the fire. لَعَلَّكُمْ تَصْطَلُونَ : So that you may warm yourselves (28:30). صَلَى (inf. noun from صَلَى and صَلَى). هُمْ أَوْلَىٰ بِهَا صِلِيًّا : They are most deserving to be burned or cast therein (19:71). تَصْلِيَّةٌ (inf. noun from صَلَى which is the same as اِصْطَلَى). وَ تَصْلِيَّةٌ جَحِيمٍ : And burning in Hell (56:95). صَالٌ : One who shall burn (act. part.) The word is explained by Freytag as meaning "heated and burned". If this be correct, then it must be a possessive epithet from صَلَى. مَنْ هُوَ صَالٌ الْجَحِيمِ : Who shall burn in Hell (37:164). فَلَانَ لَا يُصْطَلَىٰ بِنَارِهِ : He is very brave so that no one can approach him when he is enraged especially in fight.

صَمَتٌ [aor. يَصْمُتُ inf. noun صُمْتُ etc..]: He was or became silent, mute or speechless. صَامِتٌ : Silent, mute or speechless. صَامِتُونَ (plural). أَمْ أَنْتُمْ صَامِتُونَ : Or you remain silent (7:194). مَا لَهُ صَامِتٌ وَلَا نَاطِقٌ : He has nothing i.e. nothing in the form of money or animals.

صَمَدٌ [aor. يَصْمُدُ inf. noun صَمَدٌ] : He had recourse to him or it; he set it up or erected it. صَمَدٌ فِي الْحَوَائِجِ : He repaired, betook himself, or had recourse to him in needs and exigencies. صَمَدٌ : A lord (because one has recourse to him in one's needs and exigencies); a person to whom one repairs in exigencies; a lord to whom obedience is rendered, without whom no affair is accomplished or one to whom lordship ultimately pertains; the Being Who is everlasting or continues for ever or Who continues for ever after His creatures have perished; or the Creator of every thing of Whom nothing is independent and Whose unity Everything indicates; one high elevated; a person or place above whom or which is nothing or no one. الصَّمَدُ : Is one of the attributes of God, meaning One of Whom all have need, upon Whom all depend, the Independent and Besought of

all. اللَّهُ الصَّمَدُ : Allah, on Whom all depend, Who is Independent and Besought of all (112:3).

صَمَّ [aor. يَصُمُّ inf. noun صَمٌّ] : He stopped the flask or bottle. صَمَّ الْجُرْحَ : He bound the wound and put upon it a bandage with medicament. صَمَّهُ : He struck him. صُمَّ : He was struck vehemently. صَمَّ (aor. يَصُمُّ inf. noun صَمٌّ) : He was or became deaf, or he had a stoppage of the ear and a heaviness of hearing. أَصَمُّ : Deaf having a stoppage of the ear and a heaviness of hearing. رَجُلٌ أَصَمُّ : A man who does not hope to win over, and who will not be turned back from the object of his desire; one who persists in his evil course. صَمَاءُ (feminine). فَتْنَةٌ صَمَاءُ : A severe sedition. صَمٌّ. أَصَمُّ. أَصَمُّ is plural of صَمٌّ. أَرْضٌ صَمَاءُ : Rugged ground. صُمَّ : Deaf and dumb (2:19). كَأَلْأَعْمَى : Deaf and dumb (2:19). أَمْرٌ أَصَمُّ : A severe event. وَالأَصَمِّ : Like the blind and the deaf (11:25). أَصَمَّهُ : He (God) rendered him deaf, or caused him to have a stoppage of the ear and a heaviness of hearing; he or it caused him to be as though he heard not; he or it caused him or it to utter or make no sound or noise (like him who, not hearing, returns no reply to a call or question) أَصَمَّهُ : He found him to be deaf. أَصَمَّ دُعَاؤُهُ : His call found persons deaf to it who would not hear his censure. فَأَصَمَّهُمْ : So that He has made them deaf and made their eyes blind (47:24).

صَمِعَ [aor. يَصْمَعُ inf. noun صَمْعٌ] : The ear was small cleaving to the head.

صَوَّمَعَ : He made the building high. صَوَّمَعَ الشَّيْءَ : He collected the thing. صَوَّمَعَ (وَالصَّوْمَعُ) : A Christian monk's or recluse's cell or chamber for seclusion having a high and slender head; a mountain or high place where a monk or a recluse lives seeking seclusion; a church; the highest part of a mountain when its head is pointed; a garment with a pointed hood; the eagle (because it is always upon the highest place to which it can ascend). صَوَامِعُ (plural). لَهُدِمَتْ صَوَامِعُ : There would have been pulled down cloisters (22:41).

صنع [aor. يَصْنَعُ inf. noun صُنْعٌ and صَنَّعَ] : He made, wrought, manufactured, fabricated or constructed the thing (syn. عَمِلَهُ) ; he made it skilfully or well. الصُّنْعُ signifies اِجَادَةُ الْفِعْلِ i.e. doing a thing well; and every صُنْعٌ is a فِعْلٌ but every فِعْلٌ is not a صُنْعٌ. صَنَّعَ عَلَى فُلَانٍ : He forced a word in the name of such a one. صَنَّعَ (with the objective complement understood) : He worked or wrought; he practised, exercised an art, a craft or a manufacture. صَنَّعَ بِهِ صَنِيعًا : He did to him a favour. صَنَّعَ إِلَيْهِ مَعْرُوفًا : He did to him an evil (فَعَلَهُ). صَنَّعَ جَارِيَتَهُ : He reared, nourished his young woman. وَلِتُصْنَعَ عَلَيَّ عَيْنِي : That thou mightest be reared and nourished before My eye or in My eyesight (20:40). وَحَبِطَ مَا صَنَعُوا : And what they have wrought shall come to naught (11:17). وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا : And build the Ark under Our eyes (11:38). صُنْعٌ (inf. noun from صَنَّعَ) : Work; handiwork; doing. صُنْعَ اللَّهِ الَّذِي : The handiwork, (work or doing) of Allah Who (27:89). صُنْعٌ also means, sustenance. صَنْعَةٌ : Work or handiwork, an art, a craft or handicraft or a trade; any occupation of a man; work of art or skill of a worker. عَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ : We taught him the making of coats of mail (21:81). مَصْنَعٌ (and مَصْنَعَةٌ) : A kind of tank or reservoir for collecting rain-water; مَصْنَعَةٌ also means a feast. كُنَّا فِي مَصْنَعَةٍ فُلَانٍ : We were invited to feast by such a one. مَصَانِعُ (plural of مَصْنَعَةٌ) signifies also palaces, fortresses or pavilions; towns or villages. هُوَ مِنْ أَهْلِ الْمَصَانِعِ : He is of the people of the towns or villages and of the cultivated land; also places set apart for horses, away from the tents or houses. وَتَتَّخِذُونَ مَصَانِعَ : And do you erect palaces (26:130). إِصْطَنَعَهُ : He reared him and educated, disciplined or trained him well. إِصْطَنَعَهُ لِنَفْسِهِ : He chose him for himself. إِصْطَنَاعٌ : According to Imam Raghīb, signifies the exceeding of the usual or ordinary bounds or degree in putting a thing into a good, sound, right or proper state. إِصْطَنَعْتُكَ لِنَفْسِي : I have chosen thee for Myself; I have reared thee or I have chosen thee for a special purpose or task which I require thee to accomplish in a befitting manner (20:42). إِصْطَنَعَ شَيْئًا : He ordered that a thing should be made for him. إِصْطَنَعَهُ also

signifies, he offered it. **اِصْطَنَعَ فُلَانٌ** means, such a one made or prepared a feast or banquet or food to which to invite friends or to be given in the way of God. **اِصْطَنَعَ خَاتَمًا** : He ordered that a signet-ring should be made for him. **اِصْطَنَعَ عِنْدَهُ صَنِيعَةً** : He did him a favour. **صَنْعَاءُ** : A town in Yemen. **هُوَ صَنِيَعَتِي** : I have brought him up and reared him and chosen him for a good purpose.

صنم

[aor. **يُصَنِّمُ** inf. noun **تَصْنِيمٌ**] : He formed, fashioned, figured, shaped, sculptured or pictured. **صَنَمٌ** : An idol; a **وَتْنٌ** (idol); any thing worshipped beside God. According to some a **صَنَمٌ** is made of wood or of gold or of silver or of other metals and a **وَتْنٌ** of stones. According to others, the former is an image and the latter a shapeless thing, according to yet others the former is a thing having the form of a human being, and the latter having some other form. **أَصْنَامٌ** (plural) according to Imam Raghīb are things that divert one from God. **أَتَتَّخِذُ أَصْنَامًا إِلَهَةً** : Dost thou take idols for gods (6:75).

أصنى

أَصْنَى النَّخْلُ : The palm-trees had pairs or triplets or more growing together from single roots. **صِنْوٌ** : One of a pair or of three or of more palm-trees or of any trees growing from one root; each being called the **صِنْوٌ** of the other; a brother when coupled with another; a brother by the same father; a brother by the same mother; a brother such as is called **شَقِيقٌ** i.e. by the same father and mother; a paternal uncle. **هُوَ الرَّجُلُ صِنْوُ أَبِيهِ** : The paternal uncle of a man is the **صِنْوٌ** of his father (a tradition). **صِنْوَانٌ وَغَيْرُهُ** : Palm-trees having one root and others having separate roots (13:5).

صهر

[aor. **يَصْهَرُ** inf. noun **صَهْرٌ**] : He melted or liquified the thing. **صَهَرَ** also means, he or it burned; he thoroughly cooked with fire. **صَهَرَتْهُ الشَّمْسُ** : The heat of the sun affected him severely so that it pained his brain. **يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ** : Whereby that which is in their bellies will be melted (22:21). **صَهَرَ الخُبْزَ** : He seasoned the bread with melted fat. **صَهَرَ الشَّيْءَ إِلَيْهِ** : He brought near the thing to him; **صَاهَرَ فِي القَوْمِ وَصَاهَرَ القَوْمَ** (inf. noun

أَصْهَرَ الْجَيْشَ لِلْجَيْشِ : He brought it near to him. أَصْهَرَهُ إِلَيْهِ : He took to himself a wife from among them; he connected himself with them and became or made himself an object of inviolable respect by a covenant of mutual protection or by relationship or consanguinity or by marriage. أَصْهَرَهُ إِلَيْهِ : He brought it near to him. أَصْهَرَ الْجَيْشَ لِلْجَيْشِ : The one army drew near to the other army. صِهْرٌ : Relationship; nearness with respect to kindred, (syn. قَرَابَةٌ). صُهُورَةٌ : The sacred, or inviolable, tie of relationship by marriage; a relation or kinsman or kinswomen of a man's wife and of a woman's husband, or the father, or brother or kinsman of a woman's husband and the father or brother or other kinsman of a man's wife; any relation of man's wife or of a woman's husband whom it is unlawful to marry; a man's relation by marriage; a kinsman of a man's relation by marriage or a man who has married among a people; the husband of a man's daughter and the husband of a man's sister; a grave or sepulchre, for the Arabs used to bury their daughters alive. فَجَعَلَهُ نَسَبًا وَصِهْرًا : And He has made for him kindred by blood and kindred by marriage (25:55).

صَابَ [aor. يَصُوبُ inf. noun مَصَابٌ] : It poured forth or descended. أَصَابَ : He descended into a lower land. أَصَابَ : He desired or intended or meant that which was right. أَصَابَ الْقُرْطَاسَ : (said of an arrow): It hit or struck the target or went right thereto. رَمَى وَأَصَابَ : He shot and hit the object of his aim. أَصَابَهُ : He aimed at it; he desired, wished, intended or meant it. رُخَاءً حَيْثُ أَصَابَ : Blowing gently whithersoever he desired to go (38:37). أَصَابَ الرَّجُلُ : The man did the right thing. أَصَابَ بُغْيَتَهُ : He attained his object. أَصَابَ : أَصَابَ مِنَ الشَّيْءِ : He found the thing or found it to be right. أَصَابَهُ بِكَذَا : He took or took with his hand the property. أَصَابَهُ بِكَذَا : He afflicted him with such a thing. أَصَابَهُ بِخَيْرٍ : He did good to him. أَصَابَتْهُ مُصِيبَةٌ : The thing reached him or came to him. أَصَابَتْهُ مُصِيبَةٌ : An affliction or a calamity smote him, befell him, struck, assailed or hurt him. أَصَابَهُمُ الدَّهْرُ بِأَمْوَالِهِمْ وَنَفْسِهِمْ : Fate or time afflicted them with the destruction of their possessions and their lives. وَمَا أَصَابَكَ مِنْ حَسَنَةٍ : Whatever good comes to thee.

قَدْ أَصَبْتُمْ. (4:80). وَأَصَابَكَ مِنْ سَيِّئَةٍ : And whatever evil befalls thee (4:80). أَنْ تُصِيبُوا قَوْمًا. (3:166). مِتْلَيْهَا : You had inflicted the double thereof (3:166). قَوْلٌ صَوَابٌ. (49:7). صَوَابٌ : A right thing. صَوَابٌ : A right or correct saying. وَقَالَ صَوَابًا. (78:39). مُصِيبَةٌ : An affliction, calamity, a misfortune, a disaster or an evil accident. إِذَا أَصَابَتْهُمْ مُصِيبَةٌ. (2:157). إِنَّهُ مُصِيبُهَا مَا : (act. part.). مُصِيبٌ : Surely, whatever befalls them shall befall her (11:82). صَائِبٌ : (An arrow) going right or hitting the mark; that which is right or hits the right mark. رَأَى صَائِبًا أَوْ مُصِيبًا : A right opinion. صَيْبٌ : Rain; rain pouring forth much or abundantly; clouds having rain. أَوْ كَصَيْبٍ : Or like a heavy rain (2:20).

صَاتَ [aor. يَصُوتُ inf. noun صَوْتُ] : It sounded; he or it made, produced, emitted, uttered a sound, noise, voice or cry; he raised his voice, called or called out, cried out, shouted, clamoured. صَوْتُ : A sound, a noise, a voice, a cry, a shout, an exclamation of a human being and of other things or vociferation. اِنْتَشَرَ صَوْتُهُ فِي النَّاسِ : His fame spread among the people. لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ. (49:3). اِنَّا أَنْكَرَ : Do not raise your voices above the voice of the Prophet (49:3). الْأَصْوَاتُ لَصَوْتِ الْحَمِيرِ : The most disagreeable of voices is the voice of the ass (31:20).

صَارَ [aor. يَصُورُ inf. noun صَوْرٌ] : He made the thing incline or lean. صَارَ الشَّيْءَ : He cut the thing or divided it in pieces. صُرْتُ : I inclined the branch towards myself in order to pluck the fruit. قُلُوبٌ لَا تَصُورُهَا الْأَرْحَامُ : Hearts which the ties of relationship do not incline. صُرْهُنَّ إِلَيْكَ : Make them inclined or attached to thyself (2:261). صُرْ وَجْهَكَ إِلَيَّ : Turn thy face to me. صَوَّرَهُ (inf. noun تَصْوِيرٌ) : He formed or fashioned it; he figured, sculptured it he gave it a shape. صَوَّرَهُ اللَّهُ صُورَةً حَسَنَةً : God gave him a beautiful form. صَوَّرَهُ تَصْوِيرًا : He gave it a definite shape. الصُّورَةُ : The shape, form or image of a thing by which it is distinguished from other things. هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ : He it is Who fashions you in the wombs (3:7). فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ :

In whatever form He pleased, He fashioned thee (82:9). **الصُّورُ** (plural). **فَأَحْسَنَ صُورَكُمْ** : and He made your shapes beautiful (64:4). **صُورَةٌ** also means an effigy; an image or statue; a picture; anything that is formed or fashioned or shaped after the likeness of any of God's creatures; species (syn. **نَوْعٌ**) ; the essence of a thing; a quality, an attribute or property of a thing; a mental image; a resemblance of any object formed or conceived by the mind; an idea; state or condition. **آتَانِي اللَّيْلَةَ رَبِّي** : My Lord came to me tonight in a most goodly state or form; the mode or manner of an action. **صُورَةٌ** also signifies "the face." **صُورٌ** : A horn in which one blows; a trumpet. **وَنُفِخَ فِي الصُّورِ** : And the trumpet will be blown (39:69). **الْمُصَوِّرُ** : The Fashioner; the Former (one of the epithets of God) (59:25).

صَاعٌ [aor. **يَصُوعُ** inf. noun **صَوْعٌ**] **صَاعَ الشَّيْءَ** : He folded or doubled the thing; he twisted it or bent it. **صَاعَ الْحَبِّ** : He measured the corn with the measure known as **صَاعٌ**. **صَاعَ الْقَوْمِ** : He incited the people against one another. **صَاعَ الْإِبِلِ** : He collected the camels together from every side. **صَاعَ الرَّجُلِ** : He frightened or terrified the man. **صَوَاعٍ** : A certain measure for measuring corn; a cup of the kind called **جَامٌ** from which one drinks. **نَفَقْدُ صَوَاعِ الْمَلِكِ** : We miss the king's drinking-cup or measuring cup (12: 73).

صَافٌ [aor. **يَصُوفُ** inf. noun **صَوْفٌ**] **صَافَ الْكَبِشُ** : The ram had much wool. **صَافَ السَّهْمُ عَنِ الْهَدْفِ** : The arrow turned aside from the butt. **صَوْفٌ** : Wool. **أَصْوَافٌ** (plural). **وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا** : And of their wool and their furs (16:81).

صَامٌ [aor. **يَصُومُ** inf. noun **صَوْمٌ** and **صِيَامٌ**] : He abstained in an absolute sense: This is the primary signification; he abstained from eating, drinking, talking, walking or doing any thing; he fasted. **صَامَ الشَّهْرُ** : He fasted during the month. **صَامَ الْفَرَسُ** : The horse stood without eating fodder. **صَامَ عَنِ السَّيْرِ** : He abstained from going on journey. **صَامَتِ الرِّيحُ** : The wind became still. **صَامَ** : The water became motionless. **صَامَ مَنِيَّتَهُ** : He tasted death. Technically, he fasted as prescribed by Islam. **صَامَتِ الشَّمْسُ** : The

sun attained its full height. صَوْمٌ and صِيَامٌ (inf.noun): (1) Refraining from something; (2)refraining or abstaining from eating, drinking, talking, walking etc; (3) abstaining from eating, drinking, coitus i.e. fasting as prescribed by Islam; fast. اِنِّي نَذَرْتُ : Fasting is prescribed for you (2:189). لِلرَّحْمَنِ صَوْمًا : I have vowed a fast to the Gracious One i.e. vowed not to speak. (19:27). اَوْ عَدَلُ ذَلِكَ صِيَامًا : Or the equivalent thereof in fasting (5:96). صَائِمٌ (act.part.) and الصَّائِمُونَ (plurals of صَائِمٌ). صَائِمَاتٌ (feminine of صَائِمُونَ). : And those men who keep fast and those women who keep fast (33:36).

صَاحَ [صَاحٌ and صِيَاحٌ and صَيْحَةٌ inf. noun يَصِيحُ aor.]: He cried, shouted, exclaimed or did so vehemently or with his utmost power. صَاحَ صَيْحَةً شَدِيدَةً : He cried vehemently. صِيحَ بِهِمْ : They were frightened. صِيحَ فِيهِمْ : They perished. صَاحَتِ الشَّجَرَةُ : The tree became tall. صَاحَ عَلَيْهِ : He scolded him. صَيْحَةٌ : A loud cry; punishment, castigation or chastisement; a hostile or predatory incursion by which a tribe is surprised. فَآخَذَتْهُمْ الصَّيْحَةُ : So the punishment seized them (15:84).

صَاحَ الزَّمَانُ لِأَهْلِ بَرْمَكَةَ صَيْحَةً وَخَرُّوا لِصَيْحَتِهِ عَلَى الْأَذْقَانِ

The time cried aloud for the family of Barmaka and they fell on their knees on account of that awful cry i.e. they perished.

صَادَ [صَيْدٌ inf. noun يَصِيدُ and يَصَادُ aor.]: He caught or ensnared, trapped or sought to catch or ensnare or entrap the game; he hunted or chased it or lurked for it. صَيْدٌ : What is taken, captured, entrapped or sought to be captured etc; what is hunted or chased; game chase or prey; an object of the chase; the prey of any beast or bird. غَيْرُ مَجْلَى الصَّيْدِ : You should not hold game to be lawful (5:2). وَإِذَا حَلَلْتُمْ فَاصْطَادُوا : And when you have put off the pilgrim's garb and left the sacred territory you may hunt (5:3).

صَارَ [مَصِيرٌ and صَيْرُورَةٌ and صَيْرٌ inf. noun يَصِيرُ aor.]: He or it attained to the state or condition of such a thing; he or it

became such a thing, in which sense the verb is like **صَارَ زَيْدٌ كَذَا**. **صَارَ يَفْعَلُ كَذَا** : Zaid became rich, not having been so before. **صَارَ يَفْعَلُ كَذَا** : He set about doing such a thing. **صَارَ الْعَصِيرُ خَمْرًا** : The juice became wine. **صَارَ الْأَمْرُ إِلَى كَذَا** : The thing or affair or case came eventually to such a state or condition. **صِرْتُ إِلَى فُلَانٍ** : I came to such a one. **إِلَى اللَّهِ تَصِيرُ الْأُمُورُ** : To Allah ultimately come or return all things (42:54). **صَارَهُ** (aor. **يَصُورُهُ**) : He split or cut it or made it incline to him. **مَصِيرٌ** : A place or state or condition to which a person or thing eventually comes; a place of destination; a place or a good place where people alight and abide; a place to which waters come or take their course or a place of pasture and of water. **خَرَجُوا إِلَى مَصَائِرِهِمْ** : They went forth to their places of herbage and water. **وَالَى اللَّهُ الْمَصِيرُ** : And to Allah is the eventual return (3:29). **وَسَاءَتْ مَصِيرًا** : And an evil destination or resort is it (4:98).

صَاصٌ [aor. **يَصِيصُ** inf. noun **صَيْصٌ**] **صَاصَتِ النَّخْلَةُ** : The palm-tree bore dates which has become such as are termed **صَيْصٌ** i.e. inferior dates. **صَيْصَةٌ** (or **صَيْصِيَّةٌ**) : The weaver's implement called **شَوْكَةٌ** with which he makes the warp and the woof even; the spur of the cock; the horn of the bull; anything with which one defends oneself; a fortress; a pastor who manages and protects well his herds or flocks, a peg with which dates are plucked out. **صِيَاصِي** (plural). **مِنْ صِيَاصِيهِمْ** : From their fortresses (33:27).

صَافٌ [aor. **يَصِيفُ** inf. noun **صَيْفٌ**] **صَافَ بِالْمَكَانِ** : He stayed in the place in summer. **صَافَ** : We were rained upon by the rain of **صَيْفٌ**. **صَافَ** : **الصَّيْفُ** : The arrow turned aside from the butt. **الصَّيْفُ** : Summer or the hot season. **الصَّيْفُ** also signifies the rain that comes in the **صَيْفٌ** or the herbage thereof. **رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ** : Journey in winter and summer (106:3).

15

بَابُ الضَّادِ

ض

Dzād

Numerical Value = 800

ضَأَنَّ [aor. يَضَانُ inf. noun ضَانٌّ]: ضَأَنْتُ الضَّأْنَ I set apart the sheep from the goats. الضَّأْنُ is the plural of الضَّائِنُ : The word is applied to all animals of the class of غَنَمٌ which covers both sheep, and goats, specially sheep, such as have wool; opposite of مَا عَزُّوا a goat (Plural مَعَزٌّ) (6:144). رَجُلٌ ضَائِنٌ : A man as tender as a lamb.

ضَبَحَ [aor. يَضْبِحُ inf. noun ضَبْحٌ ضَبَّحَ فِي عَدْوِهَا] : The horses breathed pantingly or hard with a sound from the chest; or breathed hard when running or fatigued. It also signifies, the horses neighed. ضَبَّحَ (inf. noun ضَبَّاحٌ), said of the fox, the hare and of the owl: It uttered a cry or sound. It also means, he cried out and entered into an altercation for a person who had given him money. وَالْعَدِيَّتِ ضَبَّحًا : By the snorting chargers (100:2).

ضَجَعَ [aor. يَضْجَعُ inf. noun ضَجْعٌ and ضَجُوعٌ] : He lay upon his side; he lay; he slept. ضَجَعَتِ الشَّمْسُ : The sun approached setting. ضَجَعَ فِي أَمْرِهِ : He was or became weak in his affair. مَضْجَعٌ (plural مَضَاجِعُ): A place where a man sleeps, a bed. تَنَجَّافِي جُنُوبَهُمْ عَنِ الْمَضَاجِعِ : Their sides keep separated from their beds (32:17). هُوَ طَيِّبٌ هُوَ كَرِيمٌ الْمَفَارِشِ : He has well-born wives like الْمَضَاجِعِ :

ضَحِكَ [aor. يَضْحَكُ inf. noun ضَحْكٌ and ضِحْكٌ and ضِحْكٌ and ضِحْكٌ] (cont. of بَكَى) : He laughed. ضَحِكَ عَلَيْهِ or ضَحِكَ بِهِ or ضَحِكَ عَنْهُ : He laughed at him; derided him or ridiculed him. ضَحِكَ الرَّجُلُ : The man wondered or wondered at him. It also means, the man was frightened or he feared. الضَّحْكُ signifies the expanding of the face and displaying of the teeth on account of joy, happiness and gladness; اِبْتَسَمَ is the beginning thereof. ضَحَكَتِ الْأَرْضُ : The earth put forth its herbage etc. ضَحَكَتِ الْمَرْأَةُ : The woman laughed by reason of happiness; she was frightened; she wondered; she menstruated. فَضَحِكَتْ : She was frightened (11:72). وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ : And you used to laugh at them (23:111). أَضْحَكُهُ : He made him laugh. أَضْحَكَ الْحَوْضَ : He filled the tank so that it overflowed. هُوَ أَضْحَكَ وَأَبَكَى : It is He Who makes people laugh and makes (them) weep (53:44). ضَاحِكٌ (act. part.) : Laughing; one who laughs. ضَاحِكًا مِنْ قَوْلِهَا :

Wondering at her words (27:20). رَأَى ضَاحِكٌ : Perspicuous judgement. ضَاحِكٌ is also applied to a menstruating woman (without ة). ضَوَاحِكٌ (feminine of ضَاحِكٌ. Its plural is ضَوَاحِكٌ). ضَاحِكَةٌ : Laughing, joyous (80:40). أُضْحُوكةٌ : Laughing-stock.

ضَحَا [aor. يَضْحُو inf. noun ضَحْوٌ etc.] ضَحَا الرَّجُلُ : The man went out in the sun. ضَحَا الشَّيْءُ أَوِ الرَّجُلُ : The thing or man was smitten by the sun. لَا تَطْمَرُوا فِيهَا وَ لَا تَضْحَى Thou wilt not thirst therein, Nor wilt Thou be exposed to the sun or suffer the heat of the sun. (20:120). ضَحَا الطَّرِيقُ : The way became apparent. ضَحَا ظِلُّهُ : He died. شَجَرَةٌ ضَاحِيَةٌ الظِّلِّ : Tree which has no shade. ضَحَى : Early part of the forenoon after sunrise or when it is somewhat high; time when the sun is risen spear high. ضَحْوَةٌ is used for the light when the sun is just out and ضَحَاءٌ for the light between noon and when the sun begins to decline; brightness of the sun; sun; أَنْ وَالضُّحَى : By the brightness of the sun; by the morning hours. يُحْشِرُ النَّاسُ ضَحَى : That the people be assembled when the sun is risen high (20:60). ضَحَى also means, perspicacity. مَا لِكَلَامِهِ ضَحَى : There is no perspicacity in his speech. يَوْمُ الْأَضْحَى : The tenth day of the month of Dhul Hajj when animals are slaughtered.

ضَدَّ [aor. يَضُدُّ inf. noun ضَدٌّ] ضَدَّ فُلَانٌ فِي الْأُخْصُومَةِ : He overcame such a one in litigation, altercation or contention. ضَدَّهُ عَنْهُ : He hindered him or averted him from it by gentle means. ضَدَّ : The contrary or opposite of a thing (ضَدُّ شَيْءٍ). الضُّدُّ : Adversary; the like or equal. ضِدٌّ is sometimes a plural and sometimes denotes a collective body. يَكُونُونَ عَلَيْهِمْ ضِدًّا : They will become their adversaries or helpers against them (19:83). لَقِيَ الْقَوْمُ أَضْدَادَهُمْ : The people met their equals or their enemies or adversaries. The word has two contrary meanings.

ضَرَّ [aor. يَضُرُّ inf. noun ضَرٌّ and ضُرٌّ] ضَرَّ فُلَانًا أَوْ بِفُلَانٍ : He or it harmed, injured, hurt, damaged him or it (cont. of نَفَعَهُ). لَا يَضُرُّكُمْ مَنْ ضَلَّ : He who goes astray cannot harm you (5:106). ضَرَّهُ إِلَيْهِ : It or he drove him against his will to have recourse to it. ضَارَّهُ (inf. nouns ضَارٌّ and مُضَارَّةٌ) : He harmed him, injured him or

damaged him (syn. with ضَرَّ), or be harmed or injured him in return; he opposed him. (ضَرَّه is also syn. with ضَارَّه). : لِاتِّضَارُّوهُمْ : Do not harass them (65:7). : لَا ضَرَرَ وَلَا ضِرَارَ فِي الْإِسْلَامِ : There shall be no injuring or hurting of one by another in the first instance, nor in return in Islam. : وَلَا تُمْسِكُوهُمْ ضِرَارًا : And retain them not in order to hurt them (2:232). : إِضْطَرَّ إِلَى كَذَا : It or he drove him to have recourse to such a thing. (مُضْطَرٌّ (pass. part. from اِضْطَرَّ) : One who is compelled to do a thing against his will. The distressed, the wronged one; the harmed one; : أَمَّنْ يُجِيبُ الْمُضْطَرَّ : Or, Who answers the distressed person (27:63). : ثُمَّ اضْطَرَّهُ إِلَى : Then I will drive him to the punishment of Fire (2:127). : إِلَّا مَا اضْطُرُّتُمْ إِلَيْهِ : Save that to which you are forced (6:120). : الضَّرُّ وَالضَّرُّ وَالضَّرُّ : Harm, injury, hurt, damage (contrary of نَفْع) ; an evil state or condition; poverty or bodily affliction; defect, deficiency or loss that happens to a thing; narrowness or straitness. الضَّرُّ also means, disease or leanness. : أَنَّى مَسَّنِيَ الضَّرُّ : Disease has afflicted me (21:84). : لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا : I have no power to do good or harm to myself (7:189). : وَإِذَا مَسَّ الْإِنْسَانَ : and when trouble or injury befalls a man (10:13). : الضَّرُّ : الضَّرُّ : Except the disabled or diseased ones (4:96). : ضَارَّ (act. part. from ضَرَّ) : Harming, injuring; one who harms, injures. : ضَارَّ (plural of ضَارَّ) : ضَارَّ : And they harmed no one thereby (2:103). : غَيْرُ مُضَارٍّ : Not injuring others (4:13). : مَضَارٌّ (act. part. from ضَارَّ) : One who injures, damages; injuring, damaging, hurting. : الضَّرَاءُ : (cont. of الضَّرَاءُ) A hurtful state or condition or hardship, distress, straitness of condition or of the means of subsistence or of the conveniences of life (i.q. شِدَّةٌ) ; as also بَأْسَاءُ like which it is a feminine noun without a masculine, with this difference (according to some) that evil which relates to the person as disease; whereas بَأْسَاءُ is that which relates to property as poverty; detriment or loss with respect both to persons and property; drought or vehement drought. : فِي الْبَأْسَاءِ وَالضَّرَاءِ : In tribulation and adversity (2:178).

ضَرَبَ [aor. يَضْرِبُ inf. noun ضَرْبٌ] : ضَرَبَهُ : He struck, smote or hit him or it. : وَاضْرِبُوهُمْ : And chastise them (4:35). : ضَرَبَ بِهِ : He struck him

or it with it. **اِضْرِبِ بَعَصَاكَ الْبَحْرَ** : Strike the sea with thy rod (26:64). **الضَّرْبُ** : According to Raghīb, it signifies the making of a thing to fall upon another thing or to fall with violence. **ضَرَبْتُ عُنُقَهُ** : I struck off his head. **فَضْرَبَ الرِّقَابَ** : Then smite (their) necks; smiting of the necks (47:5). **ضَرَبَ مَثَلًا** : He set forth, framed, propounded etc a parable or similitude. **يَضْرِبُ اللَّهُ** : Allah sets forth similitudes (14:26). **ضَرَبَ بِهِ مَثَلًا** : He made him or it the subject of a parable or a proverb, or he propounded or set forth a parable respecting him. **كَذَلِكَ يَضْرِبُ** : Thus does Allah illustrate or compare truth and falsehood (13:18). **وَلَمَّا ضَرِبَ ابْنُ مَرْيَمَ مَثَلًا** : And when the son of Mary is quoted as an example (43:58). **ضَرَبَ لَهُ أَجَلًا** : He specified or fixed for him a term (جَعَلَ). **ضَرَبَ لَهُمْ طَرِيقًا** : He made a way for them. **فَأَضْرِبْ لَهُمْ طَرِيقًا** : And make or strike for them a way (20:78). **ضَرَبَ الْخَيْمَةَ** : He set up or pitched the tent. **وَلَا يَضْرِبْنَ** : And they should not strike their feet (24:32). **ضَرَبَ بَيْنَهُمْ** : A barrier was set up between them. **ضَرَبَ بَيْنَهُمْ بَسُورًا** : There will be set up between them a wall (57:14). **ضَرَبَ الْجُزْيَةَ عَلَيْهِمْ** : He imposed poll-tax upon them. **ضَرَبَتْ عَلَيْهِمُ الدَّلَّةُ** : Disgrace was imposed upon them or was made to cleave to them or to encompass them (2:62) or they were smitten with abasement (3:113). **ضَرَبَ فِي الْأَرْضِ أَوْ فِي سَبِيلِ اللَّهِ غَازِيًا أَوْ تَاجِرًا** : He went forth in the way of God as a fighter and he travelled in the land as a merchantman. **إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ** : When you go forth in the cause of Allah (4:95). **ضَرَبَ عَنْهُ** : He turned away from him or it. **ضَرَبَ عَنْهُ صَفْحًا** : He turned away from him and left him. **أَفَضْرِبُ** : Shall We then take away the Reminder from you neglecting you (See also under **صَفَحَ**); shall We then take away the Reminder from you, and leave you turning away Ourselves from you or shall We utterly ignore you or shall We turn away altogether the Remembrance from you (43:6)? **ضَرَبَ عَلَى أُذُنِهِ** : He prevented him from hearing. **ضَرَبْنَا عَلَى آذَانِهِمْ** : We prevented them from listening or hearing. **ضَرَبَ عَلَى آذَانِهِمْ أَوْ ضَرَبَ** : He poured upon them sleep by closing their ears, so that they slept and did not awake. **ضَرَبْنَا عَلَى آذَانِهِمْ** : We

prevented them from hearing; we made them sleep by preventing any sound from penetrating into their ears in consequence of which they would have awoken (18:12). ضَرَبَ : He observed the prayer. ضَرَبَ الدَّهْرُ بَيْنَنَا : Time separated us. ضَرَبَ اللَّيْلُ عَلَيْهِمْ : The night became long for them. ضَرَبَ عَلَى : He sealed the letter. ضَرَبْنَا عَلَى آذَانِهِمْ : We sealed up their ears so that they could not hear anything. ضَرَبَ : الضَّرْبُ : The time passed. ضَرَبَ الْعَقْرَبُ : The scorpion stung. ضَرَبَ : الضَّرْبُ : He was smitten with a trial or affliction. ضَرَبَ كَلْبَهُ عَلَى الصَّيْدِ : He trained his dog for the purpose of hunting. ضَرَبَ (inf. noun): Striking; journeying or moving about or travelling. فَرَّغَ عَلَيْهِمْ : He began suddenly to strike them. لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ : They are unable to move about in the land (2:274). ضَرَبٌ also means a sort or species or the like of a thing and of a person (plural ضُرُوبٌ).

ضَرَعَ [aor. يَضْرَعُ inf. noun ضَرْعٌ] : He became near the thing. ضَرَعَتِ الشَّمْسُ : The sun set or was near setting. ضَرَعَ (aor. يَضْرَعُ inf. noun ضَرْعٌ) : He humbled or abased, his horse. ضَرَعَ said of a kid, means he took with his mouth the udder or dug. This seems to be regarded by some as the primary signification. ضَرَعَ (aor. يَضْرَعُ inf. noun ضَرْعٌ) and ضَرَعَ (aor. يَضْرَعُ inf. noun ضَرْعٌ) : All these verbs mean, he was or became weak; when followed by إِلَيْهِ mean, he lowered, humbled or abased himself to him and without إِلَيْهِ mean, he lowered or humbled etc. himself. تَضَرَّعَ : He lowered, humbled or abased himself; he addressed himself with earnest or energetic application; he manifested severe poverty and want. جَاءَ فُلَانٌ يَتَضَرَّعُ : Such a one came asking or petitioning to another for a thing that he wanted; he wrote and asked or called for aid or succour. تَضَرَّعَ الظِّلُّ : The shade contracted, shrank or decreased. وَلَعَلَّهُمْ يَضْرَعُونَ : So that they may become humble (7:95), لَعَلَّهُمْ يَتَضَرَّعُونَ, or humble themselves (6:43). اذْعُوا رَبَّكُمْ تَضَرُّعًا : Call upon your Lord in humility (7:56) ضَرِيْعٌ : A bad sort of pasture upon which the pasturing cattle do not become fat or fleshy and which renders them in a bad

condition if they do not quit it and betake themselves to other pastures; a certain dry, bitter plant having large thorns; a certain plant in water that has become altered for the worse by standing or the like; wine; thin wine or thin beverage; the skin that is upon the bone, beneath the flesh of the rib. **مِنْ ضَرِيْعٍ** : That of dry, bitter and thorny herbage (88:7).

ضَعْفَ and **ضَعَفَ** [inf. noun **ضَعْفٌ** and **ضَعْفٌ**] : He or it was or became weak, feeble, faint, frail, infirm or unsound (cont. of **قَوِيٌّ**). **ضَعْفَ** **ضَعْفَ** (قَوِيٌّ). **ضَعْفَ** : He lacked the strength or ability to do the thing. **ضَعْفَ** **ضَعْفَ** also signifies it (a thing) exceeded (syn. **زَادَ**). **ضَعْفَ الطَّالِبِ** : Weak indeed are both the seeker and the sought **وَالْمَطْلُوبِ** (22:74). **ضَاعَفَ** (inf. noun **مُضَاعَفَةٌ**) and **أَضَعَفَهُ** (inf. noun **إِضْعَافٌ**) and **ضَعَّفَهُ** (inf. noun **تَضْعِيفٌ**) : He doubled it or trebled it or redoubled it or simply increased or multiplied it indefinitely. **أُولَئِكَ هُمُ الْمُضْعِفُونَ** is plural of **مُضْعِفٌ** which is act. part. from **هُمُ** **أُولَئِكَ هُمُ** : It is these who will increase it manifold (30:40). **الْمُضْعِفُونَ** : All signify the addition to a thing so as to make it double or twofold or several-fold or many-fold. **يُضَاعَفُ لَهُمُ الْعَذَابُ** : Punishment will be doubled or increased many-fold for them (11:21). **لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً** : Do not devour interest increased manifold (3:131). **ضَعْفَ الشَّيْءِ** : The like of the thing that doubles it (plural **إِضْعَافٌ**). **الضَّعْفُ** means, the like. This is the original signification, then by later use it came to mean, the like and more, the addition being unlimited. **هَذَا ضَعْفُهُ** means, this is the double of it and the treble of it and more, because **ضَعْفٌ** is an unlimited addition. **هَذَا ضَعْفٌ هَذَا** : This is the like of this. **لَكَ ضَعْفُهُ** : Thou shall have twice the like of it or thrice the like of it and more without limit. **لَا ذُقْنَاكَ ضَعْفَ الْحَيَاةِ** : We would have made thee taste similar or like afflictions of life and similar afflictions of death or taste of double punishment in life and double punishment after death (17:76). **فَأُولَئِكَ لَهُمْ جَزَاءُ الضَّعْفِ** (17:76). **فَاتِهِمْ عَذَابًا ضِعْفًا** (34:38). **فَاتَتْ أُكْلَهَا ضِعْفَيْنِ** (7:39). **فِيضِعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً** (2:266). He (God) may multiply it

for him manifold (2:246). **أَضْعَافُ الْجَسَدِ** : The limbs, members or organs of the body. **وَاللَّهُ بَيْنَ الْقَلْبِ وَالْأَضْعَافِ** : God is between the heart and the limbs. **إِسْتَضْعَفَهُ أَوْ ضَعَفَهُ** : He esteemed him weak; he treated him as such; he found him or asserted him to be weak; he attributed to him weakness. **مُسْتَضْعَفٌ** (pass. part. of **اسْتَضْعَفَ**) **مُسْتَضْعَفُونَ** and **مُسْتَضْعَفِينَ** (plural). **مُسْتَضْعَفِينَ فِي الْأَرْضِ** : We were considered weak in the land (4:98). **مُسْتَضْعَفُونَ فِي الْأَرْضِ** : Were deemed weak in the land (8:27). **أَضْعَفَهُ** : He rendered him weak. **ضَعْفٌ** and **ضِعْفٌ** : Weakness, feebleness, frailty. But some say that the former is in the judgement or opinion and the latter in the body. **عَلِمَ أَنَّ فِيكُمْ ضَعْفًا** : He (God) knows there is weakness in you (8:67). **ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفِ قُوَّةً** : And after weakness He gave strength (30:55). **ضَعْفٌ** also signifies sperm. **مِنْ ضَعْفٍ** : Of sperm (30:55). **ضَعِيفٌ** : Weak, frail, infirm. **خَلَقَ الْإِنْسَانَ ضَعِيفًا** : Man has been created weak (4:29). **ضِعَافٌ** (plural of **ضَعِيفٌ**). **دُرِيَّةٌ ضِعَافٌ** : Weak children. **دُرِيَّةٌ ضِعَافٌ** : Weak offspring (2:267). **أَضْعَفُ** : More or most weak. **أَضْعَفُ جُنْدًا** : Weaker in forces (19:76).

ضَعَفْتُ [aor. **يَضَعْتُ** inf. noun **ضَعْفٌ**] **ضَعَفْتُ الشَّيْءَ** : He collected the thing. **ضَعَفْتُ الْحَدِيثَ** : He related in a confused manner the tradition. **أَضَعْتُ الرُّؤْيَا** : He related the dream confusedly. **ضَعْفٌ** : A handful of things or herbs or twigs mixed together, fresh and dry; originally meaning a number of twigs all having one root or stem; what is confused and without truth, or reality of dreams, news etc; a deed that is of a mixed kind, not pure or sincere **كَلَامٌ ضَعْفٌ** : A worthless speech. **أَضْعَافٌ** (plural). **وَأَخَذَ بِيَدِكَ ضِعْفًا** : And take in thy hand a handful of dry twigs (38:45). **أَضْعَافٌ أَحْلَامٌ** : Confused dreams (12:45).

ضَعِغَنَ [aor. **يَضَعِغُنُ** inf. noun **ضَعِغْنٌ** and **ضَعِغْنٌ**] **ضَعِغَنَ عَلَيْهِ** : He was or became affected with rancour, malice or spite against him. **ضَعِغَنَ إِلَيْهِ** : He inclined towards him. **ضَعِغْنٌ** : Rancour, malice, spite; violent hatred; enmity; difficulty of disposition in a beast; an inclination; desire or yearning or longing of the soul; a side; a region, quarter or tract; the foot, bottom of the mountain. **أَضْعَانٌ** (plural). **وَيُخْرِجُ أَضْعَانَكُمْ** : And He would bring to light your

malice (47:38).

ضَفَدَعِ الرُّجُلُ : The man shrank or became contracted; the man voided his excrement. ضَفَدَعِ الْمَاءِ : The water had frogs in it. ضَفَدِعُ : A frog. ضَفَادِعُ (plural). وَالضَّفَادِعُ وَالِدَّمَ : and the frogs and the blood (7:134). نَقَّتْ ضَفَادِعُ بَطْنِهِ : The frogs of the body croaked i.e. he was or became hungry.

ضَلَّ [aor. يَضِلُّ and inf. noun ضَلَالٌ and ضَلَالَةٌ] (cont. of اِهْتَدَى) : He strayed, erred, or went astray; he deviated from the right course; he missed or lost the right way; he lost his way. قَدْ ضَلَّ الطَّرِيقَ : He who goes astray will not harm you (5:106). ضَلَّ إِذَا ضَلَّتْ : Then I would have lost the right way (6:57). قَدْ ضَلَّ سَوَاءً : He went astray or strayed away from the way. السَّبِيلِ : He has undoubtedly gone astray from the right path (2:109). ضَلُّوا عَنْ سَوَاءِ السَّبِيلِ : They strayed away from the right path. (5:78) ضَلَّ : He was or became confounded or perplexed and unable to see his right course. ضَلَّ : It became lost; it perished, came to naught. ضَلَّ سَعْيِكَ : Thy labour has been lost. الَّذِينَ ضَلَّ سَعْيُهُمْ : Whose labour is lost or came to naught (18:105). ضَلُّوا عَنَّا : Such a thing became lost from me. ضَلَّ عَنِّي كَذَا : They have vanished away or become lost to us (40:75). It also means, they became hidden from us. ضَلَّ also means, he died and became dust and bones. إِذَا ضَلَلْنَا فِي الْأَرْضِ : When we become lost or when we die or become dust and bones in the earth (32:11). ضَلَّ also means, he forgot or his memory became absent from him. ضَلَلْتُ الشَّيْءَ أَوْ ضَلَّ الشَّيْءُ عَنِّي : I forgot the thing or the thing was lost to me. أَنْ تَضِلَّ أَحَدُهُمَا : If one of them forgets (2:283). According to some لَيَضِلُّ رَبِّي also means "My Lord will not be unmindful or nothing will escape my Lord (20:53). ضَلَّ الْمَاءُ فِي اللَّبَنِ : The water became hidden in the milk. أَضَلَّ الرَّجُلَ : He found the man to be erring. أَضَلَّتْ بَعِيرِي : I lost my camel and did not know his place. أَضَلَّهُ : He led him astray; he found him erring etc. أَضَلَّهُ اللَّهُ : God found him to be erring, straying or lost; He adjudged him to be erring or to have gone astray; God forsook or abandoned him. أَضَلُّوا كَثِيرًا : They led

astray many (5:78). **إِنَّهِنَّ أَضَلَّنَّ كَثِيرًا** : They have led astray many (14:37). **يُضِلُّ بِهِ كَثِيرًا** : He (God) adjudges by it many to be erring (2:27). **أَضَلُّ أَعْمَالَهُمْ** : He (God) renders their works vain; He causes them to perish or to come to naught (47:2). **يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ** : God causes to perish or adjudges as lost every transgressor (40:35). **أَضَلَّهُ** also means, he buried or concealed or hid him. **تَضَلَّلَ** (inf. noun **تَضَلُّلٌ**) : He caused him to err or to deviate from the right course; he seduced him; he imputed error to him. **أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلُّلٍ** : Did He not bring their plan to naught or cause it to perish (105:3)? **مُضِلٌّ** (act. part. from **أَضَلَّ**) : One who misleads or misguides **إِنَّهُ عَدُوٌّ مُضِلٌّ مُبِينٌ** : He is indeed an enemy, a manifest misleader (28:16). **الْمُضِلِّينَ** (plural). **الْمُضِلِّينَ** : Those who lead (people) astray as helpers (18:52). **إِضْلَالٌ** is of two sorts: One of these is the consequence of erring or straying as I lost my camel, knew not his place; the other sort is the embellishing to a man that which is false or wrong or vain in order that he may err. God's **إِضْلَالٌ** of a man is that God so constitutes him that when he observes a certain course, he habituates himself to it, and esteems it pleasant and keeps to it and finds it difficult to turn from it. **طَرِيقٌ مُضِلٌّ** : A road that causes one to go astray. **الْمُضِلُّ** also means a mirage. **ضَلَالٌ** and **ضَلَالَةٌ** and **ضَلٌّ** (cont. of **هُدًى**) : Error; the primary signification of **الضَّلَالُ** is the going away from the right course or direction, or it signifies the loss or missing of that which brings or conducts to the object sought, or the pursuing a way that will not bring or conduct to that object, or, according to Imam Raghīb, the deviating from the right way. It is said to be any deviation from that which is right, intentional or unintentional, little or much. **لَفِي ضَلَالٍ بَعِيدٍ** : In error, far gone (42:19). **ضَلَالٌ** also means distinction; a thing wasted. **لَيْسَ بِي ضَالَّةٌ** : There is no error in me (7:62). **ضَالَّةٌ** : A beast or thing lost, which is the object of persevering quest. **الْحِكْمَةُ ضَالَّةُ الْمُؤْمِنِ** : Wisdom is a thing lost and object of persevering quest of the believer. **ضَالٌّ** (act. part. from **ضَلَّ** (plural **ضَالُّونٌ** and **ضَالِّينٌ**)) : Erring, straying or losing the right way; one who loses the right way. Act. part.

from ضَلَّ, ضَالٌّ also means, lost in love or wandering, in search or persevering in search. وَجَدَكَ ضَالًّا فَهَدَى : He (God) found thee going perseveringly in search of guidance, so He guided thee (93:8). ضَالُّونَ and ضَالِّينَ (plurals) (3:91;1:7).

ضَمَّ [aor. يَضُمُّ inf. noun ضَمٌّ] : He collected the thing. ضَمَّ ضَمَّتُهُ إِلَى : He joined the thing or drew the thing to him. ضَمَّ عَلَى الشَّيْءِ : I drew or pressed him to my bosom. ضَمَّ عَلَى الشَّيْءِ : He grasped the thing. اللَّهُمَّ اضْمُمِّ أَمْرِي : O God, compose my disorganized affairs. وَاضْمُمِ يَدَكَ إِلَى جَنَاحِكَ : And press thy hand to thy side (20:23).

ضَمَّرَ and ضَمُرٌ [aor. يَضْمُرُ inf. noun ضُمُورٌ] : He (a horse or camel) was or became lean or slender and lank in the body. ضَامِرَةٌ and ضَامِرٌ : Applied to a she-camel: Lean and lank in the body; ضَامِرٌ applied to a he-camel and to a horse and to a man: Lean, thin and lank in the body (ضَوَامِرٌ plural). ضَامِرٌ also means, a horse in a state of preparation for racing by his having been fed with food barely sufficient to sustain him after having been fat. خَيْلٌ ضَامِرَةٌ and ضَوَامِرٌ : Horses in the state described above. Applied to a grain, it means thin and slender. ضَامِرٌ (act. part.) عَلَى كُلِّ : On every lean camel (22:28).

ضَنَّ [بِهِ أَوْ عَلَيْهِ أَوْ عَنْهُ] ضَنَّتُ and ضَنَّتُ [ضِنًّا and ضِنًّا] : He was or became niggardly, tenacious, stingy or avaricious of it. ضَنَّ عَلَيْهِ بِكَذَا : He was niggardly to him of such a thing. ضَنَّتُ عَلَى الْعَيْبِ بِضَنِينٍ : Niggardly with respect to the unseen (81:25). ضَنَّتُ بِالْمَكَانِ : I kept tenaciously to the place and did not leave it.

ضَنُوكَ [aor. يَضُنُّكُ inf. noun ضُنُوكٌ and ضُنُوكَةٌ and ضَنَاكَةٌ] : It was or became narrow or strait. ضَنُوكَ عَقْلُهُ أَوْ جَسَدُهُ : His judgement, body or intellect became weak. ضَنُوكٌ : Narrowness or straitness and hardship; raw and hard. مَكَانٌ ضَنُوكٌ : A narrow place. عَيْشٌ ضَنُوكٌ : A strait and hard life, sustenance or means of sustenance. فَإِنَّ لَهُ مَعِيشَةً ضَنُوكًا : His will be a strait and hard life (20:125).

ضهى [aor. يَضْهِي inf. noun ضَهْيٌ] : ضَهَيْتِ الْمَرْأَةُ : The woman had no milk in her breast. ضَاهَى الرَّجُلَ (مُضَاهَاةٌ) : He resembled the man. ضَاهَاهُ : He imitated him. ضَاهَاهُ (or ضَاهَاهُ) : He was or became gentle, tender or courteous to him. يُضَاهِيُونَ قَوْلَ الَّذِينَ : They imitate the saying of those (9:30). أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ : الَّذِينَ يُضَاهِيُونَ خَلْقَ اللَّهِ : The most severely punished of men on the day of Resurrection will be those who imitate the creation of God.

ضاء [aor. يَضُو inf. noun ضَوْءٌ and ضِيَاءٌ] : ضَاءَ الْقَمَرُ : The moon shone or shone brightly. أَضَاءَ تِ النَّارُ : The fire shone or burned brightly. أَضَاءَ الْبَيْتُ : The house became full of light; he made the house full of light. كَلَّمَا أَضَاءَ لَهُمْ : Whenever it shines upon them (2:21). أَضَاءَ تِ مَا حَوْلَهُ : It lighted up all around them (2:18). ضِيَاءٌ (and ضَوْءٌ): Light (syn. نُورٌ) ; bright or brilliant light. According to some, it has a more intensive signification than نُورٌ. Some lexicologists consider ضَوْءٌ or ضِيَاءٌ as signifying the rays that are differed by what is termed نُورٌ. According to others, these two words are synonymous in their original signification, but ضِيَاءٌ is more forcible according to usage. According to some others, ضِيَاءٌ signifies that light which subsists by itself, as that of the sun or fire, and نُورٌ that which subsists by some other thing as does the light of the moon i.e. reflected light. هُوَ الَّذِي جَعَلَ الشَّمْسَ : ضِيَاءً وَ الْقَمَرَ نُورًا : He it is Who made the sun a splendour and the moon a light (10:6). From the Holy Qur'an it appears that whereas ضِيَاءٌ or ضَوْءٌ signifies strong light, نُورٌ is more general term denoting light as opposed to darkness. جَعَلَ الظُّلُمَاتِ وَالنُّورَ : He (God) has made darkness and light (6:2). نُورٌ is also more extensive and more penetrating as well as more lasting in its significance. See also under نُورٌ.

ضار [aor. يَضُرُّ inf. noun ضَيْرٌ (as also ضَارٌ aor. يَضُرُّ inf. noun ضَوْرٌ). ضَارَهُ : It (a thing) harmed, injured, hurt or damaged him. ضَيْرٌ : Harm, damage, hurt, injury. قَالُوا لَا ضَيْرَ : They said, there is no harm (26:51).

ضاز [aor. يَضِيْزُ inf. noun ضَيْزٌ] : He deviated from the right course; he

acted unjustly, wrongfully, tyrannically. ضَارَ فِي الْحُكْمِ : He gave an unjust judgement. ضَارَهُ حَقُّهُ : He deprived him or defrauded him of a part or the whole of his right or due. ضَارَهُ (aor. يَضُورُهُ) : He refused it to him or withheld it from him. قِسْمَةٌ ضَيْرَى : An unjust, unfair or a defective division (53:23).

ضَاعَ [aor. يَضِيعُ inf. noun ضِيَاعٌ and ضَيْعَةٌ] : It (a thing) perished, came to naught, passed away or became lost; it was left, let alone or neglected. أَضَاعَ الشَّيْءَ : He made the thing to perish, to become lost; he destroyed it, wasted or lost it; he left or left it alone; he neglected it. أَضَاعُوا الصَّلَاةَ : They neglected the Prayer (19:60). يُضِيعَ إِيمَانَكُمْ : Let your faith to come to naught or be in vain. لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ : He (God) does not suffer the reward of those who do good to be lost (9:120).

ضَافَ [aor. يَضِيفُ inf. noun ضَيْفٌ] : ضَافَتِ الشَّمْسُ : The sun inclined or drew near to setting. ضَافَتِ الْمَرْأَةُ : The woman menstruated. ضَافَ الرَّجُلُ : The man feared. ضَافَهُ (inf. noun ضِيَاْفَةٌ and ضَيْفٌ) : He alighted as a guest at his abode or demanded or sought entertainment as a guest or hospitality from him. ضَافَهُ الْهَمُّ : Grief alighted upon him or befell him. ضَافَهُ : He made him his guest; he protected him from him who pursued him; he rendered him safe from fear. فَأَبَوْا أَنْ يُضَيِّفُوهُمْ : And they did not offer them hospitality or did not receive them as guests (18:78). إِنَّ هَؤُلَاءِ ضَيْفِي : A guest or guests (singular and plural) : These are my guests (15:69).

ضَاقَ [aor. يَضِيقُ inf. noun ضَيْقٌ and ضَيْقٌ] : It was or became narrow or strait. ضَاقَتْ عَلَيْهِمُ الْأَرْضُ = ضَاقَتْ بِهِمُ الْأَرْضُ : The earth became narrow or strait to them (9:118). ضَاقَ عَلَيْهِ الْأَمْرُ : The affair was or became strait for him. ضَاقَ صَدْرُهُ : His bosom became strait or contracted. وَيَضِيقُ صَدْرِي : And my breast is straitened (26:14). ضَاقَ عَنْهُ صَدْرُكَ بِعُمْرِكَ مَا ضَاقَتْ بِلَادٌ بِأَهْلِهَا : Thy mind shrank from it. ضَاقَ الْمَالُ عَنِ الدُّيُونِ : The property was inadequate to meet the debts. ضَاقَ بِالْأَمْرِ زَرْعًا : The affair was

difficult or distressing to him. ضَاقَ دَرْعُهُ بِهِ i.e. his ability and his power was rendered difficult or he felt helpless on behalf of him. وَضَاقَ بِهِمْ دَرْعًا : And felt helpless on their behalf (11:78). See also under دَرَعَ ضَاقَ الرَّجُلُ : The man was or became niggardly. ضَيَّقَهُ : He made it strait, narrow. ضَيَّقْتُ عَلَيْهِ الشَّيْءَ : I made the thing narrow, or hard for him. ضَيَّقْتُ عَلَيْهِ : I straitened him. لِتُضَيِّقُوا عَلَيْهِنَّ : That you make the life hard for them (65:7). ضَائِقٌ (act. part. from ضَاق) : Being or becoming narrow or contracted. وَضَائِقٌ بِهِ صَدْرُكَ : And thy bosom is becoming straitened thereby (11:13). ضَيْقٌ : Narrow or strait. شَيْءٌ ضَيْقٌ : A narrow or strait thing. صَدْرٌ ضَيْقٌ : A contracted bosom. يَجْعَلُ صَدْرَهُ ضَيْقًا : He (God) makes his bosom narrow (6:126). مَكَانٌ ضَيْقٌ : A narrow place (25:14). ضَيْقُ الْخُلُقِ : Narrow or illiberal in disposition. الصِّبْقُ وَالضِّبْقُ : Straightness, narrowness; what makes a mind contracted of grief or sorrow; distress. الضَّبْقُ وَالضَّبْقُ : Doubt. وَلَا تَكُ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ : And be not in distress or do not feel distressed on account of what they plot (16:128)

16

بَابُ الطَّاءِ

ط

Tuā

Numerical Value = 9

طَبَعَ [aor. يَطْبَعُ inf. noun طَبْعٌ]: He sealed, stamped, imprinted or impressed (syn. خَتَمَ). Imam Raghīb says that طَبَعَ signifies the figuring of a thing with some particular form. But it is more general in signification than خَتَمَ and more particular than نَقَشَ. According to some other lexicologists, طَبَعَ and خَتَمَ both signify the covering, over a thing. طَبَعَ الشَّيْءَ : He figured the thing with a particular form. طَبَعَ عَلَيْهِ : He sealed it. طَبَعَ اللَّهُ عَلَى قَلْبِهِ : God set a seal upon his heart so that he should not heed admonition, nor be disposed to that which is good; or so that belief should not enter it. طَبَعَ اللَّهُ : We seal up their hearts (7:10). طَبَعَ الشَّاةَ : He branded the goat. طَبَعَ عَلَى الشَّيْءِ : He was created with a disposition to the thing or was adopted or disposed by nature there-to. (syn. جَبَلَ and فُطِرَ), طَبِيعَةٌ being the natural constitution or disposition. طَبِعَ السَّيْفُ : The sword was or became rusty; طَبِعَ also means, he was or became filthy in character. طَبِعَ عَلَى الْجَهْلِ : He was created by nature to be ignorant.

طَبِقَ [aor. يَطْبِقُ inf. noun طَبِيقٌ and طَبِيقٌ]. طَبَقَتْ يَدُهُ : His arm stuck to his side and would not be stretched forth. أَطْبَقَ الشَّيْءَ : He covered the thing. أَطْبَقْتُ الرَّحَى : I put the upper mill-stone upon the lower. أَطْبَقُوا عَلَى الْأَمْرِ : They agreed upon the affair. طَبَقَ بَيْنَ قَمِيصَيْنِ : He put on himself two shirts, one over the other. طَبِيقٌ : A thing that is the equal of another thing in its measure so that it covers the whole extent of the latter like the lid. This is its primary signification (plural أَطْبَاقٌ). هَذَا الشَّيْءُ طَبِيقٌ هَذَا وَطَبَاقُهُ : This thing is the match of this or the like of this in measure, size, quality or the like; a dish or plate; a layer or stratum of earth; a stage; a state of Hell or Heaven; any joint of a limb; a collective number of men or a multitude of men; a generation of mankind; a main portion of the night and the day; a state or condition; difficulty, predicament. جَاءَتْ الْإِبِلُ طَبَقًا وَاحِدًا : The camels came following one another in a single line. لَتَرَكِبَنَّ طَبَقًا عَن : You will assuredly pass on from one stage to another, hardships after hardships or degrees of hardship after degrees thereof (84:20). بَنَاتُ طَبِيقٍ : Calamities. طَبَاقٌ (syn. with طَبِيقٌ and

also the plural of (طَبَّقَ). هَذَا الشَّيْءُ طَبَّقَ هَذَا وَطَبَّاقَهُ. : This thing is the match of this or its like. خَلَقَ سَبْعَ سَمَوَاتٍ طَبَّاقًا. : He (God) created seven heavens in harmony, one above the other, or seven heavens alike (67:4) طَبَّاقُ الْأَرْضِ : What is upon the earth.

طَحَا [aor. يَطْحُو inf. noun طَحْوٌ] and طَحَى [aor. يَطْحِي inf. noun طَحْيٌ] : He spread a thing, expanded it or extended it. طَحَا شَيْئًا وَالْأَرْضَ : And by the earth and its spreading (91:7). الْقَوْمُ يَطْحِي : The people repel one another. مَا أَدْرِي أَيْنَ طَحَا : I do not know where he has gone.

طَرُوَ [aor. يَطْرُو inf. noun طَرَاءَةٌ and طَرَاءٌ] : The plant was or became fresh, juicy or moist (i.q. طَرُوَ inf. noun طَرَاوَةٌ). طَرِيٌّ : Fresh juicy or moist. لِنَتَاكُلُوا مِنْهُ لَحْمًا طَرِيًّا : That you may eat therefrom fresh flesh (16:15). الطَّرِيَّانِ : Fish and fresh ripe dates.

طَرَحَ [aor. يَطْرَحُ inf. noun طَرَحٌ] : He cast, threw the thing or cast it away; he rejected the thing or discarded it, cast it off as of no account; he put the thing or removed it to a distance. أَوْاطْرَحُوهُ أَرْضًا : Or cast him away to a distant land (12:10). طَرَحَتِ الْأُنثَى : The woman cast out her child (embryo) before it became complete. طَرَحَ بِهِ الدَّهْرُ كُلَّ مَطْرَحٍ : Fortune separated him utterly from his family. طَرَحَ : He was or became evil in disposition; he led a life of comfort and ease.

طَرَدَ [aor. يَطْرُدُ inf. noun طَرْدٌ and طَرْدَةٌ] : He drove him away, expelled him, repelled him, said to him "go away from us". طَرَدَهُ : He expelled him from his town. طَرَدَ الْإِبِلَ : He drove the camels. وَ لَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ وَمَا أَنَا بِطَارِدٍ (act. part.). طَارِدٌ : and I am not going to drive away the believers (26:115).

طَرَفَ [aor. يَطْرِفُ inf. noun طَرْفٌ] : He looked from the outer angle of the eye; he put the edge of the eye-lid in motion and looked. طَرَفَ بَصْرَهُ : He winked. طَرَفَ also means, he looked for. الطَّرْفُ means the

act of looking. طَرَفْتُهُ : I saw or I looked at him or towards him or it. طَرَفَ فُلَانٌ : Such a one saw. مَا بَقِيَثَ مِنْهُمْ عَيْنٌ تَطْرِفُ : All of them died or were killed. طَرَفْتُ عَيْنَهُ : I hit or struck his eye with a thing. الطَّرْفُ also signifies the slapping with the hand upon the extremity of the eye. طَرَفٌ : The eye; also the eyes (originally inf. noun, it may denote a singular and a plural. It is also a collective noun meaning the sense of sight); gaze. لا يَرْتَدُّ لِيَرْتَدُّ : Their gaze not returning to them (14:44). قَصِرَتْ : (used as a plural): Having restrained looks (37:49). يَنْظُرُونَ مِنْ خَفِيٍّ : Such a one looked with a furtive glance. طَرَفٌ خَفِيٍّ : Looking with a furtive or stealthy glance (42:46). طَرَفٌ : The eyelid. طَرَفٌ also means, a generous and noble man. قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ : Before thy gaze returneth unto thee; in the twinkling of an eye; before thy noble messengers return to thee (27:41). طَرَفٌ : The extremity or end of anything; a side; an outward part or portion. لِيَقْطَعَ طَرَفَ مَنْ الدِّينِ كَفَرُوا : That he may cut off a part of the disbelievers (3:128); a region, district, quarter or tract; a piece or part, portion or somewhat of any thing; a generous or noble man (plural اطَّرَافٌ). ائِمِّ الصَّلَاةَ طَرَفِي النَّهَارِ : Observe Prayer at two ends of the day (11:115). فَسَبِّحْ وَأَطْرَافِ النَّهَارِ : And glorify (Him) at the sides of the day (20:131). نَنْقُضْهَا : Reducing it from its outlying borders; curtailing it of its sides, or its outlying parts, or of great and noble men (13:42). كَرِيمِ الطَّرْفَيْنِ : Noble and generous in respect of male and female ancestors. اطَّرَافِ الْأَرْضِ : The noble, exalted and learned men of the earth. اطَّرَافِ النَّاسِ also means, the lower orders of the men (and also generous and good men). اطَّرَافِ الْأَبْدَانِ : The extremities of the body i.e. the arms or hands, the legs or feet and the head. اطَّرَافِ الْحَدِيثِ : Chosen subjects of discourse.

طَرَقَ [aor. يَطْرُقُ inf. noun طَرَقٌ] : He knocked at the door. طَرَقٌ signifies the beating or striking of a thing. طَرَقَ (aor. يَطْرُقُ inf. noun طَرَقٌ) : He came by night. طَرُوقٌ : Coming by night. طَرَقٌ also signifies coming by night because one who comes by night knocks at the door. طَرَقَ أَهْلَهُ لَيْلًا : He came to his family by night. طَرَقَهُ الرَّمَانُ بَنَوَائِبِهِ : Time visited him with its calamities, like one

knocking at the door in the night. طَرَقْتُ الطَّرِيقَ : I travelled the road. طَرِقَ الرَّجُلُ : The intellect of the man became weak. طَرَقَ also means, he made marks with a finger. طَرِيقٌ (masculine and feminine): A road, way or path (syn. سَبِيلٌ); a beaten track. قَطَعَ الطَّرِيقَ : He robbed the people on the road. ابْنُ الطَّرِيقِ : The robber. وَ لَا لِيَهْدِيهِمْ طَرِيقًا : Nor will He show them any way (4:169). طَرِيقَةٌ : A way, course, rule, mode or manner of acting or conduct or the like (syn. ذَهَبَ) whether approved or disapproved, often relating to the doctrines and practices of religion; هُوَ عَلَى طَرِيقَتِهِ : He is following his own course; a manner of being; a state or condition. مَا زَالَ فُلَانٌ عَلَى طَرِيقَةٍ وَاحِدَةٍ : Such a one remained in one state or condition. امْتَلَأَهُمْ طَرِيقَةٌ : The one possessing the best way of life among them (20:105); tradition; established usage or rule. طَرِيقَةُ الْقَوْمِ : Means the best, the most excellent, noble and eminent persons. هَؤُلَاءِ طَرِيقَةُ قَوْمِهِمْ أَوْ طَرَائِقُ قَوْمِهِمْ : They are the most noble or excellent of their people. يَذْهَبَا بِطَرِيقَتِكُمُ الْمُثَلَى : Destroy your best traditions; your best people (20:64). أَهْلُ طَرِيقَةٍ here also means طَرَائِقُ (plural). كُنَّا طَرَائِقَ : أَهْلُ طَرَائِقٍ : Sects or sections. طَرَائِقُ الدَّهْرِ : We are sects holding different views (72:12). طَرَائِقُ الدَّهْرِ : The vicissitudes of time or fortune. طَرَائِقُ also signifies the stages of heaven, one above another. فَوْقَكُمْ سَبْعَ طَرَائِقَ : Seven stages of heaven one above another (23:18). طَرِيقَةٌ also means, a line or streak in a thing. ذَاتُ ثَوْبٍ فِيهَا طَرَائِقُ = ثَوْبٌ طَرَائِقُ = طَرَائِقُ : And old and worn-out garment. طَارِقٌ : A comer by night because he has generally to knock; the star that appears in the night; the morning star. وَالسَّمَاءِ وَالطَّارِقِ : By the heaven and the morning star (86:2).

طس

See under a separate heading dealing with abbreviated letters:

طعم

[aor. يَطْعُمُ inf. noun طَعْمٌ and طُعْمٌ] طَعِمَ الشَّيْءَ : He tasted the thing. طَعِمَ عَلَيْهِ : He had power over him; he had the power or ability to do it. طَعِمَ الطَّعَامَ (aor. - inf. noun طَعْمٌ and طُعْمٌ) : He ate the food. مَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي : He who does not taste it he is of me (2:250). فَاذَا طَعِمْتُمْ فانتشروا : And when you have eaten (i.e.

finished eating), then disperse (33:54). **طَعِمَ** (aor. **يُطْعِمُ**) **مَا يَطْعَمُهُ أَكَلٌ** (aor. **يُطْعِمُ**) : The eater of this food does not become satisfied. **طَعِمَ** **هَذَا الطَّعَامِ** : The branch received ingraftment. **أَطْعَمَهُ** (aor. **يُطْعِمُ**) : He fed him; he gave him food; he supplied him with the means of subsistence. **هُوَ يُطْعِمُهُ وَلَا يُطْعَمُ** : They feed....(76:9). **هُوَ يُطْعِمُهُ وَلَا يُطْعَمُ** : He (God) feeds and is not fed; He provides the means of subsistence and is not provided with those means (6:15). **أَطْعَمَ** (inf. noun from **أَطْعَمَ**) : To feed . **أَطْعَمَ عَشْرَةَ مَسَاكِينَ** : To feed ten poor persons (5:90). **اسْتَطْعَمَهُ** : He asked him to feed him; he demanded hospitality of him. **اسْتَطْعَمَا أَهْلَهَا** : They two asked the inhabitants of the town to give them food (18:78). **طَعَامٌ** : Food of any kind. **لَنْ نَضْبِرَ عَلَى طَعَامٍ وَاحِدٍ** : We will not be satisfied with one kind of food (2:62). **طَعْمٌ** : Taste, flavour or savour. **طَعْمُهُ مُرٌّ** : Its taste is bitter. The word also means, relish, a thing that is swallowed agreeably and easily, whether solid or fluid. **لَمْ يَتَغَيَّرْ** : Its taste does not change (47:16). **رَجُلٌ ذُو طَعْمٍ** : A man possessing intelligence and discretion or prudence. **طَاعِمٌ** (act. part.): An eater; one who eats or tastes; eating; tasting. **عَلَى طَاعِمٍ** : To an eater who wishes to eat it (6:146).

طَعَنَ

[aor. **يُطْعِنُ** and **يَطْعِنُ** inf. noun **طَعْنٌ**] **طَعَنَهُ بِالرَّمْحِ** : He pierced, stabbed, goaded, wounded or smote him with the spear. **طَعَنَ فِي** **طَعَنَ فِي** : He wounded or assailed or attacked the man with his tongue; he blamed, reproached or slandered the man; he charged or accused the man of a vice. **طَعَنُوا فِي دِينِكُمْ** : They slander or assail your religion (9:12). **طَعَنَ فِي الدِّينِ** : Assailing or injuring or slandering the religion (4:47). **طَعَنَ اللَّيْلَ** : He journeyed throughout the night.

طَغَا

[aor. **يَطْغُو** inf. noun **طُغُوٌّ**] : He exceeded the proper limits and measure. **طَغَا الْبَحْرُ** : The sea was or became in a state of commotion **طَغَا السَّيْلُ** : The torrent brought much water. **طَغَوَى** is a substantive from this verb. **كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا** : The Thamud denied the truth because of their rebelliousness (91:12). **طَاغَوَتْ** is of the measure **طَوَّغُوَتْ** from **طَغَوَتْ** so that it was **طَوَّغُوَتْ** and then it became altered to **طَاغَوَتْ** (plural is **طَوَّاعِيَتْ** and **طَوَّاعٍ**) : It

signifies a devil; one that is exorbitant in pride or corruptness or disbelief or disobedience; whatever is worshipped instead of or to the exclusion of God; he who turns away from the right path; the enchanter; any leader of error. It is used as a singular as in *أَنْ يَتَّحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ* : They desire to seek judgement from the rebellious, although they were commanded not to obey him (4:61), and as a plural as in *أَوْلِيَانَهُمُ الطَّاغُوتُ* : Their friends are the transgressors (2:258). It is also used both as masculine and feminine. As feminine, in the verse *اجْتَنِبُوا* : Who shun false gods lest they worship them (39:18). *طَوَاعِثُ* and *طَوَاغِغٌ* sometimes signify idol temples.

طغى

طَغَى الْوَادِي [طَغَى and طَغِيَانٌ and طَغِيَانٌ inf. يَطْغَى aor. طَغَى] : The water of the valley rose high. *طَغَا الْمَاءُ* : The water rose high. *طَغَا الدَّمُ* : The blood became excited. *لَمَّا طَغَا الْمَاءُ* : When the water rose high (69:12). *طَغَى الْكَافِرُ* : The disbeliever exceeded the proper limits in disbelief. *طَغَى الرَّجُلُ* : The man exceeded the just measure or limit; was excessive, immoderate in disobedience; the man exalted himself and was inordinate in infidelity; the man was extravagant in acts of disobedience, in transgression and wrong-doing. *الَّذِينَ طَغَوْا فِي الْبِلَادِ* : Who transgressed in the cities (89:12). *مَا زَاغَ الْبَصَرُ وَمَا طَغَى* : The eye deviated not, nor did it wonder or exceeded the legitimate limit (53:18). *أَطْعَاهُ* : He made him or induced or incited him to exceed the proper limit and to be excessive, immoderate or exorbitant. *رَبَّنَا مَا أَطَعَيْتَهُ* : Our Lord, I did not cause him to rebel (50:28). *طَغِيَانٌ* : Transgression; exceeding the proper limit in disobedience, wrong-doing, rebellion etc. *فِي طَغْيَانِهِمْ يَعْمَهُونَ* : In their transgression wander blindly. *الطَّاغِي* : Transgressor; rebel; wrong-doer; one extravagant in disobedience (act. part.). *طَّاغُونَ* and *طَّاغِينٌ* and *طَّاغَاةٌ* are plurals. *بَلْ هُمْ قَوْمٌ طَّاغُونَ* : Nay they are a transgressing people or rebellious (51:54). *كُنْتُمْ قَوْمًا طَّاغِينَ* : You are a transgressing people (37:31). *أَطْغَى* : More and most transgressing. *هُمْ أَظْلَمَ وَأَطْغَى* : They were most rebellious (53:53). *طَّاغِيَةٌ* : Insolent, tyrannical; who deviates from the right path or transgresses the just limit; stupid; proud; one who cares not

what he does and transgresses other people and devours their property; a thunderbolt; an appellation of the kings of طُغْيَانٌ; the cry of punishment; also syn. with طَاعِيَةٌ. فَأَهْلَكُوا بِالطَّاعِيَةِ. طَاعِيَةٌ : They were destroyed by a violent blast, or on account of their transgression (69:6); (feminine of الطَّاعِيُ).

طَفَّ [aor. يَطْفُفُ and inf. noun طَفٌّ مِنْهُ] : The thing was or became near to it. طَفَّفَ : He made defective or deficient طَفَّفَ الْمِكْيَالَ : He gave short measure and short weight; he made the content of the measure to be defective and in like manner of the balance. طَفَّفَ عَلَى أَهْلِهِ : He was niggardly towards his family expenditure. وَبَلَّ طَفَّفَتِ الشَّمْسُ : The sun drew near to setting. مُطَفِّفٌ : Woe unto those who give short measure (83:2). (act. part.). مُطَفِّفِينَ (plural of مُطَفِّفٌ). طَفِيفٌ : Little in quantity; low, base, vile, mean, paltry.

طَفِيَ [aor. يَطْفِيُ inf. noun طُفُوءٌ] : طَفَيْتِ النَّارُ : The fire became extinguished or quenched, or it ceased to flame and its live coals became cool. When the flame of the fire becomes allayed but its coals still burn, it is said to be حَامِدَةٌ ; but when its flame is extinct and its coals have become cool, it is said to be هَامِدَةٌ and أَطْفَأَ النَّارَ : طَفَيْتُ عَيْنَهُ. طَافِنَةٌ : The light of his eye is gone. أَطْفَأَ الْحَرْبَ : He extinguished the fire of the war and he allayed the sedition. أَطْفَأَهَا اللَّهُ : God extinguishes it (5:65).

طَفِقَ [aor. يَطْفُقُ and inf. noun طَفِيقٌ] : طَفِقَ يَطْفُقُ كَذَا : He began and continued uninterruptedly to do such a thing. فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ : Then he began and continued to pass his hand over (their) legs and necks (38:34). طَفِقَ الْمَوْضِعَ : He kept to the place. طَفِقَ فُلَانٌ بِمَا أَرَادَ : Such a one attained that what he desired.

طُفْلٌ [aor. يَطْفُلُ inf. noun طُفُولَةٌ and طَفَالَةٌ] : It was or became soft or tender. طَفَلَ : He entered upon the time of طِفْلٌ i.e. early infancy or childhood (and also أَطْفَلَ). أَطْفَلَتْ : She had or brought forth a young one of tender age. طِفْلٌ : Young one or the young of a human being or beast; a new-born child; a child until he

discriminates; a child from the time to birth until he attains to puberty; any part or portion of anything; any object or small object of want; هُوَ يَسْعَى فِي أَطْفَالِ الْحَوَائِجِ : He tries to accomplish small objects of want; night or the first part there-of; the sun when it is about to set; a live coal or spark of fire. أَطْفَالٌ (plural). أَطْفَالٌ : The sparks of the fire became scattered. أَطْفَالٌ also means small clouds. طِفْلٌ is used both as singular and plural. وَإِذَا : Or such young children who ... (24:32). وَأِذَا بَلَغَ الْأَطْفَالُ مِنْكُمْ الْحُلُمَ : And when the children among you attain puberty (24:60).

طَلَّ

[aor. يَطُلُّ inf. noun طَلٌّ] : The sky rained small rain or drizzle upon the earth. طَلَّتِ الْأَرْضُ : Weak rain or drizzle fell upon the earth. طَلَّهَا النَّدى : The dew moistened it. طَلَّتِ السَّمَاءُ : The rain fell vehemently. طَلَّ دَمُهُ : His blood went unavenged. طَلَّهُ حَقَّهُ : He denied or refused him his right; he diminished his due; he defrauded him of his right partly or wholly. طَلٌّ : Light or weak rain; drizzle; dew; that which is between نَدَى and مَطَرٌ ; rain that has little effect; فَإِنْ لَمْ يُصِبْهَا وَابِلٌ فَطَلٌّ : And if heavy rain does not fall upon it, then light rain is sufficient (2:266). يَوْمٌ طَلٌّ : A moist or humid day. The word also means blood; milk; beautiful or pleasing; an aged man. امْرَأَةٌ طَلَّةٌ : A beautiful, elegant woman.

طَلَّبَ

[aor. يَطْلُبُ inf. noun طَلَّبَ and مَطْلَبٌ etc.] : He sought it, desired, demanded or asked for it or pursued it or tried to get it. طَلَّبَ مِنِّي or طَلَّبَ إِلَيَّ : He demanded it of me. يَطْلُبُهُ حَيْثُ : Which pursued it swiftly (7:55). كَنْ تَسْتَطِيعَ لَهُ طَلْبًا : Thou will not be able to find it (18:42). طَلَّبَ meaning finding, seeking etc. طَالِبٌ (act. part.): Seeking, desiring or demanding or a seeker. مَطْلُوبٌ (pass. part.): The object or thing desired, demanded, sought after. ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ : Weak indeed are both the seeker and the sought (22:74). طَالِبٌ عِلْمٍ : A seeker or student of knowledge. طَلَّبٌ and طَالِبُونَ and طَلْبَةٌ and طَلَبٌ are plurals.

طَلَّحَ

[aor. يَطْلُحُ inf. noun طَلَّحٌ] : The camel was or became fatigued or lean by reason of fatigue or disease. طَلَّحٌ : The

acacia; banana-trees or their fruit; the spadix of the palm-tree or the spathe thereof; the remains of turbid water in a watering trough or tank. وَطَلَحَ مَنضُودٍ : And clustered bananas (56:30).

طَلَعَ

[aor. يَطْلَعُ inf. noun طُلُوعٌ and مَطْلَعٌ and مَطْلَعٌ] : طَلَعَتِ الشَّمْسُ : The sun rose or appeared. طُلُوعٌ signifies the appearing by rising or by becoming elevated. طَلَعَ الزَّرْعُ : The seed-produce began to come up and showed its sprouting forth. طَلَعَ فِي الْجَبَلِ : He ascended the mountain. طَلَعَ أَوْ أَطْلَعَ الْجَبَلَ : He climbed or ascended the mountain. تَرَى الشَّمْسَ إِذَا طَلَعَتْ : Thou couldst see the sun when it rose (18:18). طَلَعَ عَلَيْنَا (aor. يَطْلَعُ and يَطْلَعُ) : He came to us or upon us suddenly. وَجَدَهَا تَطْلَعُ عَلَى قَوْمٍ : He found it rising on a people (18:91). طَلَعَ عَنْهُمْ : He absented himself or departed from them. طَلَعَ الْبِلَادَ : He betook himself to the country. طَلَعَ عَلَى الْأَمْرِ : He became acquainted with the affair. طَلَعَ : He reached the place. قَبْلَ طُلُوعِ الشَّمْسِ (inf.noun). مَطْلَعٌ and مَطْلَعٌ : The place and the time of rising of the sun. بَلَغَ مَطْلَعِ الشَّمْسِ : He reached the rising-place of the sun (18:91). حَتَّى مَطْلَعِ الْفَجْرِ : Until the rising (time of rising) of the dawn (97:6). طَلَعَ : Spathe of the palm-tree. وَمِنْ طَلَعِهَا قَتَوَانٌ : And from the date-palm out of its spathes (6:100). أَطْلَعَهُ الْأَمْرَ أَوْ عَلَى الْأَمْرِ : He acquainted him with the affair or revealed to him the affair. لِيُطْلِعَكُمُ عَلَى الْغَيْبِ : That He (God) should reveal to you the unseen (3:180). أَطْلَعَ الْكَوْكَبَ : The star rose. أَطْلَعَ الْغَيْبَ : Has he known or become acquainted with the Unseen? (19:79) إِطْلَعَ عَلَيْهِ : He came upon us suddenly. أَطْلَعْتُ عَلَيْهِ : I looked down or from above upon him. فَاطْلَعْ فَرَاهُ فِي سَوَاءِ الْجَحِيمِ : Then he will look and see him in the midst of the Fire (37:56). لَوْ أَطْلَعْتَ عَلَيْهِمْ : If thou hadst a look at them (18:19). إِطْلَعَ عَلَيْهِ : He rose above it. الَّتِي تَطْلَعُ عَلَى الْأَفْنَادَةِ (104:8). نَعَلِي أَطْلَعُ إِلَى إِلَهِ مُوسَى : So that I may have a look at the God of Moses (28:39). مَطْلَعٌ (act. part. from أَطْلَعَ) : مُطْلَعُونَ (plural). هَلْ أَنْتُمْ مُطْلَعُونَ : Would you like to have a look at him (37:55)? إِطْلَاعٌ (inf. noun): Information; knowledge.

طَلَّقَ [aor. يُطَلِّقُ inf. noun طَلَاقٌ] طَلَّقَتِ النَّاقَةُ : The she-camel was or became loosed from her bond or cord by which her fore-shank and her arm had been bound together. طَلَّقَتْ مِنْ زَوْجِهَا (and طَلَّقَتْ, inf. noun طَلَّقٌ) : She was or became left to go her way or was or became separated from her husband by a sentence of divorce. طَلَّقَ لِسَانَهُ : His tongue was or became eloquent or chaste in speech and sweet therein. طَلَّقَ الرَّجُلُ : The man was or became happy or cheerful. طَلَّقَ : He or it was or became distant or remote. اِنْتُطَلَّقَ : He was or became loosed from his bond; he departed or went his way removing from his place. فَانْتَطَلَّقَا : So they departed or went their way (18:72). اِنْتُطَلَّقَ لِسَانَهُ : His tongue was or became free from impediment and hence eloquent or chaste in speech. وَلَا يَنْطَلِقُ لِسَانِي : And my tongue is not fluent (26:14). طَلَّقَ امْرَأَتَهُ : He left alone or let go his she-camel. طَلَّقَ (inf. noun طَلَاقٌ) : He separated his wife from himself by a sentence of divorce. طَلَّقَ الْبِلَادَ : He left the country. وَاَنْطَلَقَ الْأَمْلَاءُ : The chiefs broke forth or launched forth with their tongues saying, or they spoke (38:7). طَلَّقَ السَّلِيمُ : The person bitten by a serpent became rid of pain. اِنْ طَلَّقْتُمُ النِّسَاءَ : If or when you divorce women (2:237). الطَّلَاقُ : divorce. الطَّلَاقُ مَرَّتَانِ : Divorce may be twice (2:230). مُطَلَّقَةٌ : A divorced woman (plural الْمُطَلَّقَاتُ). لِلْمُطَلَّقَاتِ مَتَاعٌ : For the divorced women also there should be a provision (2:242). (See طَمَّ under 940).

طَمَّتْ [aor. يَطْمُتُ and طَمَّتْ aor. يَطْمُتُ inf. noun طَمْتُ] طَمَّتِ الْمَرْأَةُ (and طَمَّتْ and طَمَّتْ) : The woman menstruated or menstruated for the first time (the primary signification being that of "devirgination" i.e. coition with the causing to bleed). طَمَّتْهَا : He devirginated her causing her to bleed or simply he cohabited with her (جَامَعَهَا). طَمَّتِ الشَّيْءَ : He touched the thing. مَاطَمَتْ : A young woman menstruating for the first time. لَمْ يَطْمِئْتُهُنَّ اِنْسٌ : A rope never touched this she-camel. قَبْلَهُمْ وَلَا جَانٌّ : Neither man nor jinn will have touched them before (55:57).

طَمَسَ [aor. يَطْمُسُ and يَطْمُسُ inf. noun طُمُوسٌ and طَمْسٌ] : It became

effaced or obliterated; it quitted or went from its form or shape; طَمَسَ الرَّجُلُ : The man was or became distant or went to a distance. طَمَسَ النُّجْمُ : The star lost or became deprived of its light. طَمَسَ بَعَيْنِهِ : He looked far or he looked at a thing from afar (inf. noun طَمَسٌ). لا أَدْرِي أَيْنَ طَمَسَ : I do not know where he has gone (inf. noun طَمَسٌ aor. يَطْمُسُ). طَمَسَهُ أَوْ طَمَسَ عَلَيْهِ (aor. يَطْمُسُ inf noun طَمَسٌ) : He effaced it or obliterated it or removed, or extirpated the trace or mark thereof; he destroyed it; he transformed him or it; مِنْ قَبْلِ أَنْ نَطْمِسَ وَجُوهَهَا : Before We change or alter faces (4:48). طَمَسَتْهُ الرِّيحُ : The wind effaced or obliterated the trace of a thing. رَبَّنَا اطْمِسْ عَلَيَّ أَمْوَالِهِمْ : O` our Lord, destroy completely so as not to leave a trace of their property and riches (10:89). لَطَمَسْنَا : God blinded their eyes. طَمَسَ اللَّهُ أَعْيُنَهُمْ وَعَلَى أَعْيُنِهِمْ (10:89). فَطَمَسْنَا أَعْيُنَهُمْ : We could have blinded them (36:67). طَمَسَ الْغَيْمُ النُّجُومَ : The clouds concealed or covered the stars. طَمَسَ : Then We quenched their eyesight (54:38). فَإِذَا النُّجُومُ طُمِسَتْ : When the stars shall have their traces extirpated, or shall be made to lose their light, or shall have their light covered (77:9). طَمَسَ (aor. يَطْمُسُ inf. noun طَمَاسَةٌ) : He conjectured a thing.

طمع

[aor. يَطْمَعُ inf. noun طَمَعٌ] : He coveted the thing; he desired it vehemently, eagerly, excessively or culpably; he strove to acquire, obtain or attain it. طَمِعَ فِيهِ : He hoped for it. According to Imam Raghīb, طَمِعَ signifies the longing or yearning for a thing, or lusting after it, mostly for the gratification of animal appetite, without any lawful incitement. طَمِعَ فِي فُلَانٍ : He eagerly desired or hoped to make himself master of or to overcome such a one. فَيَطْمَعُ الَّذِي فِي قَلْبِهِ مَرَضٌ : Lest in whose heart is a disease should yearn or feel tempted (33:33). ثُمَّ : Yet he ardently desires that I should give (him) more (74:16). وَنَطْمَعُ أَنْ يُدْخِلَنَا : We earnestly wish or we hope (5:85). الطَّمَعُ فَقْرٌ وَالْيَأْسُ غِنَى : Earnest wish, ardent desire. طَمِعَ : Greed is a cause of poverty, and despair is a cause of freedom from want; hope; a thing that is vehemently desired. وَادْعُوهُ خَوْفًا : And call upon Him in fear and hope (7:57). طَمِعَ also means the daily or monthly subsistence-money or pay of

soldiers.

طم

[aor. يَطْمُ inf. noun طَمَّ الشَّيْءُ : The thing was or became abundant. طَمَّ الْمَاءُ : The water rose to a high pitch. جَرَى الْوَادِي فَطَمَّ : The torrent of the valley flowed and choked up i.e. destroyed by choking up the channel by which the water ran into the meadow. طَمَّ الْبَيْرَ بِالتُّرَابِ : He filled the well with earth so that it became even with the ground. طَمَّ الْأَمْرُ : The affair was or became formidable. طَمَّتِ الْفِتْنَةُ : The mischief was or became severe or formidable. دَاهِيَةٌ تُطَمُّ عَلَى الدَّوَاهِي : A calamity that predominates over other calamities. طَمَّ شَعْرَهُ : He cut his hair entirely. طَامَّةٌ : A calamity that predominates over others. مَامِنٌ طَامَّةٌ (a saying of the Holy Prophet) : There is no calamity but above it is a calamity; a great or formidable thing; a cry or vehement cry that overcomes everything. فَأَذَا جَاءَتِ الطَّامَّةُ : But when the great calamity comes (79:35).

طمن

[aor. يَطْمُنُ , and طَمَّانٌ ظَهَرَ : He bent his back. طَمَّانُ الشَّيْءِ : He caused the thing to be or become still, quiet or calm. إِطْمَانٌ (إِطْمَانًا and طُمَانِيْنَةٌ are infinitive nouns): He was or became in a state of rest or calm or quiet. إِطْمَانٌ بِالْمَوَاضِعِ : He settled in the place and took it as his home. إِطْمَانٌ إِلَيْهِ : He trusted or relied upon it so as to become at ease. وَأَطْمَأَنُّوْهَا : And they are content and feel at rest with it (10:8). فَأَذَا أَطْمَأَنَّنْتُمْ : And when you are secure (from danger) and are quiet and calm (4:104). مُطْمَئِنٌّ : A man in a state of rest or ease, quiet or calm. أَرْضٌ مُطْمَئِنٌّ : A place low or depressed. النَّفْسُ الْمُطْمَئِنَّةُ : The soul at rest (89:28). مُطْمَئِنِّينَ (plural of مُطْمَئِنٌّ). يَمْشُونَ مُطْمَئِنِّينَ : Walking about in peace (17:96).

طه

طه means إِطْمِئِنَّ i.e. be thou at rest, or it means "O man" in the Abyssinian language or so in Syriac, according to Qatadah; or so in Nabathacan, according to other authorities: Read طه with the two fet-hahs pronounced fully. (20:2). The word also means, O my beloved or "O you".

طهر

and طَهَّرَ [aor. يُطَهِّرُ inf. noun طَهْوَرٌ and طَهَّرٌ and طَهَارَةٌ : It was or became clean, free from dirt or filth, or pure. طَهَّرْتُ مِنَ الْحَيْضِ أَوْ

طَهَّرَتْ : She became pure from the menstrual discharge or it stopped. طَهَّرَهُ (aor. يَطْهَرُ) : He caused it to be distant. تَطَهَّرَ and أَطَهَّرَ : He became cleansed or purified or he cleansed or purified himself; he washed himself. تَطَهَّرَتْ وَ أَطَهَّرَتْ : She cleansed or purified herself by washing from the pollution, the menstrual discharge (as also طَهَّرَتْ and طَهَّرَتْ). حَتَّى يَطْهَرْنَ فَأَذَا تَطَهَّرْنَ : Until they are clean, and when they have cleansed themselves (2:223). تَطَهَّرَ also means, he removed himself far from unclean things or impurities or from low or ignoble habits; he refrained from sin and from what was not good. تَطَهَّرَ مِنَ الْإِثْمِ : He removed himself far from sin. In 7:83 and 27:57 the word يَتَطَهَّرُونَ has been used ironically. طَهَّرَهُ (inf. noun تَطْهِيرٌ) : He cleansed or purified him or it; وَ يُطَهِّرُكُمْ تَطْهِيرًا : And He purify you completely (33:34). وَ تِيَابِكَ فَطَهَّرَ : He washed him or it with water. وَ تِيَابِكَ فَطَهَّرَ : And cleanse thy clothes from dirt, or shorten thy clothes, to prevent their being rendered dirty by trailing along the ground or purify thy heart or thy soul, or make thy conduct right. تَطَهَّرُهُمْ : May cleanse them and purify them thereby (9:103). طَهُورٌ : Pure and purifying; clean and cleansing; a thing (such as water) with which one cleanses or purifies (as also طَهُورٌ). شَرَابًا طَهُورًا : a pure drink (76:22), (syn. with طَاهِرٌ). التَّوْبَةُ طَهُورٌ لِلْمُذْنِبِ : Repentance is a means of purifying the sinner. طَهَّرَ and طَهُورٌ and أَطَهَّرَ are syn. and infinitives from طَهَّرَ). أَطَهَّرَ : More and most clean. هُنَّ أَطَهَّرُ لَكُمْ : They are most pure for you (11:79). وَمُطَهَّرُكَ : And I will cleanse thee or will clean thee from the charges (3:56). مُطَهَّرٌ (pass. part.). لَّا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ (plural). مُطَهَّرُونَ (plural). مُطَهَّرٌ (56:80). مُتَطَهَّرِينَ (plural of مُطَهَّرٌ) (9:108). مُتَطَهَّرٌ (act. part. from تَطَهَّرَ). يُحِبُّ الْمُتَطَهَّرِينَ (plural). مُتَطَهَّرِينَ (plural). تَطَهَّرَ). مُطَهَّرَةٌ : (feminine of مُطَهَّرٌ). أَزْوَاجٌ مُطَهَّرَةٌ : Pure mates (2:26).

طَادَ

[aor. يَطْوُدُ inf. noun طَوْدٌ] : It was or became firm or steadfast. طَوْدٌ : A mountain, or a great mountain rising high into the sky; an elevated or overlooking tract of sand (أَطْوَادٌ plural, applied by some poets to the camel's humps). ابْنُ الطَّوْدِ : The mass of rock

that falls from the upper part of a mountain or the echo. كَالطَّوْدِ : Like a huge mountain (26:64).

طار

[aor. طَوَّرَ inf. noun طَوْرٌ and طَوْرَانٌ] طَارَ حَوْلَهُ : He hovered round about it. طَارَ بِفُلَانٍ : He drew near to such a one. طَوْرٌ : A time; one time (plural أَطْوَارٌ). فَعَلَ ذَلِكَ طَوْرًا بَعْدَ طَوْرٍ : He did that time after time. جِئْتُهُ أَطْوَارًا : I came to him many times. طَوْرٌ means, state; condition; quality or mode or manner; form or appearance. النَّاسُ أَطْوَارٌ : Mankind are of diverse sorts and conditions. وَقَدْ خَلَقَكُمْ أَطْوَارًا : And He has created you in different forms and different conditions, or of various aspects and dispositions, or by diverse stages, or one time a dot of blood, and one time a hump of flesh, another time a bone (71:15). طَوْرٌ also means, quantity; measure; extent; limit. جَاوَزَ فُلَانٌ طَوْرَهُ : Such a one has exceeded his proper measure or extent. It also means a thing that is equal in length and breadth or correspondent to a thing. طَوْرٌ : The yard of a house; a mountain or any mountain that produces trees. وَرَفَعْنَا فَوْقَكُمْ الطُّورَ : And We raised high above you the mountain (2:64). الطُّورُ has been applied in the Holy Qur'an to Mount Sinai which is also called طُورِ سَيْنَاءَ (23:21) and طُورِ سِينِينَ (95:3).

طَاعَ

[aor. يَطُوعُ inf. noun طَوْعٌ] طَاعَ بِفُلَانٍ : He was or became submissive to such a one. طَاعَ لَهُ الْمَرْعَى : The pasturage enabled him to pasture his cattle upon it and was ample and accessible to him. أَمَرَهُ فَاطَاعَهُ : He commanded him and He obeyed him. مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ : Whoso obeys the Messenger, obeys Allah (4:81). أَطَاعَ also signifies he consented, or he complied with what was desired of him. أَطَاعَ الشَّجَرَةَ : The trees had ripe fruit that might be gathered. According to Imam Raghib, الطَّاعَةُ is like الطَّوْعُ but is mostly used as meaning obedience to a command. It sometimes means submission or submissiveness. طَاعَةٌ مَعْرُوفَةٌ : Actual or known obedience (24:54). فُلَانٌ طَوْعُ الْمَكَارِهِ : Such a one is submissive to misfortunes being subject thereto. فَرَسٌ طَوْعُ الْعِنَانِ : A tractable horse. عَمِلَهُ طَوْعًا : He did it willingly. (syn. with طَائِعٌ).

طَائِعِينَ and طَائِعُونَ and طَوَّعَ (act. part. from طَاعَ). طَائِعٌ (act. part. from طَاعَ) : Such a one came submissively or obediently or willingly. قَالُوا أَتَيْنَا طَائِعِينَ : They said we come willingly (41:12). مُطَاعٌ (pass. part. from أَطَاعَ) : One who is obeyed. طَوَّعَ : Obeyed and faithful to (his) trust (81:22). طَوَّعَ (inf. noun تَطْوِيعٌ - to make obedient or to cause to obey). طَوَّعَهُ : He caused or made him to obey him. طَوَّعَتْ لَهُ نَفْسُهُ كَذَا : His mind or soul facilitated or made easy to him the doing of such a thing. فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ : His mind induced him or made it look easy to him or imposed upon him the killing of his brother (5:31). وَ تَطَوَّعَ الشَّيْءَ : He desired the thing; he sought it; he sought it by skilful management; he constrained him to do it or he imposed it upon himself submissively. تَطَوَّعَ بِالشَّيْءِ : He did the thing without its being obligatory upon him (syn. تَبَرَّعَ بِهِ). مَنْ تَطَوَّعَ خَيْرًا : He who does good that is not obligatory upon him or beyond what is obligatory on him (2:159). تَطَوَّعٌ signifies a thing that one does spontaneously, not made obligatory upon one by an ordinance of God. صَلَاةُ التَّطَوُّعِ : The supererogatory Prayer. مُتَطَوِّعٌ or مُطَوِّعٌ (act. part. from تَطَوَّعَ): One who does a thing spontaneously that which is not obligatory upon one or beyond what is incumbent upon one. الَّذِينَ يَلْمِزُونَ الْمُطَوِّعِينَ مِنَ الْمُؤْمِنِينَ (plural). مُطَوِّعِينَ : Those who taunt with such of the believers as give willingly (9:79). اسْتَطَاعَ الأَمْرَ وَاسْتَطَاعَ : He was able to do or accomplish a thing or to acquire or have it. فَمَا اسْتَطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا : They were not able to scale it nor were they able to dig through it (18:98). اسْتَطَاعَهُ also signifies: He demanded his obedience and his consent or compliance with what he desired of him.

طَافَ [aor. يَطُوفُ inf. noun طَوَّفَ and طَوَّافٌ] : He went round the place. طَافَ حَوْلَ الكَعْبَةِ : He circuited or went round the Ka'bah. طَافَ فِي البِلَادِ : He journeyed round about in the countries. طَافَ بِهِ الخِيَالُ نَوْمًا : An idea occurred or came to him in the sleep. طَوَّافٌ primarily signifies the act of going or walking round (also اطَّوَّفَ and طَوَّفَ). أَنْ يَطُوفَ بِهِمَا : If he goes round the two (2:159). طَائِفٌ (act. part.): Going round; the patrol or watch that go round of the houses; a calamity; a visitation; an

apparition; temptation. طَائِفٌ مِنَ الشَّيْطَانِ : A temptation from the Satan (7:202) فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ : Then a visitation from thy Lord visited it (68:20). طَاهِرًا. (طَائِفٌ and طَائِفِينَ (plurals of طَائِفٌ). طَهِّرْ بَيْتِي لِلطَّائِفِينَ : Purify My House for those who perform the circuit (2:126). طَوَّافٌ : One who goes round often and much; a servant who serves one gently and with care (plural طَوَّافُونَ). طَوَّافُونَ عَلَيْكُمْ : Going round attending upon you (24:59). طَائِفَتَيْنِ (طَائِفَتَانِ) طَائِفَةٌ. (طَائِفَةٌ dual 3:123,6:157): Feminine of طَائِفٌ and signifies a distinct part or portion or piece of a thing; a فُرْقَةٌ of men i.e. a class or party of those of one profession or trade or views or beliefs; a party; company; a sect; sometimes a people or nation; a congregated body of men, at least consisting of three; sometimes applied to one and two. Imam Raghīb says that when a plural or collective number is meant thereby, it is a plural of طَائِفٌ; and when one is meant thereby it may be a plural - metonymically used as a singular. طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ : A party of believers (24:3). طُوفَانٌ : A flood, deluge; a storm or calamity; affliction; general mortality; dark night; irritable person given to anger. فَأَخَذَهُمُ الطُّوفَانُ : Then the deluge overtook them (29:15).

طاق

أَطَاقَ الشَّيْءَ وَ أَطَاقَ عَلَيْهِ. أَطَاقٌ and [طَاقَةٌ and طَوْقٌ inf. noun يَطْوِقُ aor. (inf. noun طَاقَةٌ and إِطَاقَةٌ is the substantive used in the place of the inf. noun like طَاعَةٌ in the place of طَاعَةٌ): He was or became able to do or accomplish or to bear the thing or to bear or do it with difficulty. وَعَلَى الَّذِينَ يُطِيقُونَهُ : And those who are able to fast only with great difficulty or find it extremely hard to fast i.e. طَاقَةٌ which is never used for God. Corresponding words used about God are قُوَّةٌ and قُدْرَةٌ. طَاقَةٌ signifies ability or power; and طَوْقٌ also means the utmost that one can do with difficulty, trouble or inconvenience. لَا طَاقَةَ لِي بِهِ : I have not the power or ability to bear or endure it. مَا لَنَا طَاقَةَ لَنَا بِهِ : Which we have not the power or strength to bear (2:287). طَاقَةٌ also means a single thread of a rope i.e. the weak part of a rope which cannot stand tension alone. طَوَّقْتُكَ الشَّيْءَ : I have imposed upon thee the thing that is

difficult or troublesome. Some read *يُطَوِّفُونَهُ* as *يُطَوِّفُونَهُ* i.e. have it imposed upon them as a thing that is difficult, troublesome or inconvenient. *طَوَّقْتُهَ الشَّيْءَ* : I made the thing to be, as though it were, his *طَوَّقَ* i.e. neck-ring. *سَيُطَوِّقُونَ مَا بَحَلُوا بِهِ* : That which they hoard will be their collar or shall have it put upon their necks like the *طَوَّقَ* (3:181). *طَوَّقَ* : Neck-ring; power or ability etc.

طال

[aor. *يُطَوِّلُ* inf. noun *طَوَّلٌ*] : It was or became extended or long; it was or became tall or high. *طَالَ عَلَى وَجْهِ الْأَرْضِ* : It became extended or elongated upon the surface of the earth. *طَالَ فِي السَّمَاءِ* : It was or became extended or tall in the sky. *طَالَ اللَّيْلُ* : The night became long or protracted. *طَالَ الْمَجْلِسُ* : The time of the assembly was or became prolonged. *طَالَ عَلَيْهِ* : He confirmed or bestowed a benefit or benefits upon him. *طَالَ عَلَيْهِمُ الْعُمُرُ* : Life was prolonged unto them or their lives became long (21:45). *تَطَاوَلَ عَلَيْهِمُ الْعُمُرُ* is the same (28:46). *تَطَاوَلَ* : It became tall by degrees; he (a man) stood upon his toes and stretched his stature to look at a thing; he made a show of his tallness or beneficence. *تَطَاوَلَا* : They two vied with each other in tallness or in beneficence and excellence. *طَوَّلَ* : Beneficence, bounty, a benefit, favour or gift; excellence, excess or super abundance; power or ability; wealth or competence; ampleness of circumstances; superiority; ascendancy. *أُولُو الطَّوْلِ مِنْهُمْ* : who possess wealth among them (9:86). *مَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلاً* : Whoso of you has not the power or ability (4:26) *طَوَّلَ* : Length; tallness or height. It is in man and other animals and also in inanimate things, in real things or substances, also in ideal things or attributes as time and the like. *قَطَعَهُ طَوْلاً* : He cut it lengthwise. It also signifies the utmost extents of time. *لَا أَكَلِمَةَ طَوَّلَ الدَّهْرِ* : I will never speak to him. *وَلَنْ تَبْلُغَ الْجِبَالَ طَوْلاً* : Nor canst thou reach the mountains in height (17:38). *طَوِيلٌ* : Long; tall or high. *سَبْحًا طَوِيلًا* : A long chain of business; prolonged occupation (73:8).

طوى

[aor. *يَطْوِي* inf. noun *طَى*] : *طَوَى الثَّوْبَ أَوِ الصَّحِيفَةَ* : He folded up the cloth or the written piece of paper. *طَوَى اللَّهُ عُمُرَهُ* : May God make his life pass away. *طَوَى الْحَدِيثَ* : He concealed the story or

narration. طَوَى : He traversed one country after another طَوَى : He built or cased the well with bricks. طَوَى اللّهُ الْبُعْدَ لَنَا : May God contract the distance for us. طَوَاهُ may be rendered: He caused it to pass away or to come to naught; he destroyed it or annihilated it. طَوَى : Folding, rolling up, fold. يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السَّجَلِ لِلْكَتُبِ : The day when We shall roll up the heavens as a recorder rolleth up written scrolls (21:105). مَطْوِيَّةٌ : (Feminine of مَطْوَى) is pass. part. from طَوَى . طَوَى : A plump woman or a woman compacted or rounded in make. بئرٌ مَطْوِيَّةٌ : A well cased with stones or bricks. (مَطْوِيَّاتٌ is plural). وَالسَّمَوَاتِ مَطْوِيَّاتٌ : And the heavens rolled up in His right hand (39:68).

[تَطْيَابٌ and طُوبَى and طَابٌ and طَيِّبَةٌ and طَيِّبٌ inf. noun يَطِيبُ aor. طَابَ]: (1) it was or became the cont. of حَبِيبٌ i.e. it was or became or was esteemed good i.e. delightful delicious, sweet etc; (2) it was or became pure or clean. طَابَتْ نَفْسُهُ : He himself was or became cheerful, happy . طَابَ عَيْشُهُ : His life was pleasant and plentiful. فَعَلْتُ : Be ye happy and enter it (39:74). طَابَتْ نَفْسِي : I did that of my own free will. طَابَ عَنِ الشَّيْءِ نَفْسًا : He willingly gave up the thing. فَاِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا : If they willingly or of their own accord remit unto you a part thereof (4:5). طَابَ : It became lawful. طَابَ لِي كَذَا : Such a thing became lawful for me. فَاَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ : So marry of the women such as are lawful to you or as seem good to you (4:4). طَابَتِ الْاَرْضُ : The land became abundant in herbage. طُوبَى : Of the measure of طَابَ from طَيِّبٌ originally طَيِّبٌ, an infinitive of طَابَ and feminine of طَيِّبٌ meaning a good final or ultimate state or condition; good, good fortune; favour or blessing; external life; pleasant life. طُوبَى لِلشَّامِ : May good betide Syria. طُوبَى لَكَ and طُوبَاكَ : Good betide thee.

مَرَّتْ بِنَا سَحْرًا طَيْرٌ فَقُلْتُ لَهَا طُوبَاكَ يَا لَيْتَنَا اِيَّاكَ طُوبَاكَ

A flock of birds passed by us a little before day-break, and I said to them, good betide you: Would that we were you, good betide you. طُوبَى لَهُمْ وَحُسْنُ مَآبٍ : Happiness shall be their lot and an excellent place of return (13:30). (1) : حَبِيبٌ cont. of طَيِّبٌ

pleasant; delightful, delicious, sweet, savoury, happy; (2) pure and clean. مَاءٌ طَيِّبٌ : Pure or sweet water. طَعَامٌ طَيِّبٌ : Delicious food. اَلْكَلِمُ الطَّيِّبُ : Good sayings or words (35:11); a good thing. لَاتَتَّبِعُوا الْاِحْسَانَ بِالطَّبِيبِ : Exchange not the good for the bad (4:3). طَيِّبٌ and طَيِّبَاتٌ (plurals of طَيِّبٌ). طَيِّبَةٌ is feminine of طَيِّبٌ and طَيِّبَاتٌ is plural of طَيِّبَةٌ. الطَّيِّبَاتُ لِلطَّيِّبِينَ : Good things or women are for good men and good men are for good things (24:27). طَيِّبٌ and طَيِّبَةٌ also mean a lawful thing. اَنْفِقُوا مِنْ طَيِّبَاتِ : Spend of the good or lawful things (2:268). اُحِلَّ لَكُمْ الطَّيِّبَاتُ : All good things have been made lawful to you (5:6).

طار

[aor. يَطِيرُ inf. noun طَيْرَانٌ and طَيْرٌ and طَيْرُورَةٌ] طَارَ الطَّائِرُ : The bird flew. The word is also used of other things than those which have wings. طَارُوا اِلَيْهِ زَرَافَاتٍ : They went away quickly. طَارَ فِرَاقُهُ : They fly to it in companies and one by one. طَارَتْ عَيْنُهُ : His courage fled away i.e. he lost heart. طَارَتْ عَيْنُهُ : His eyes throbbed. طَارَ لَهُ صَيْتٌ فِي النَّاسِ : He became famous among the people. يَطِيرُ بِجَنَاحَيْهِ : That flies on its two wings (6:39). تَطَيَّرَ مِنْهُ وَبِهِ : He augured evil from it; he regarded it as an evil omen. The Arabs, when they desired to set about an affair, passed by the places where birds lay upon the ground, and roused them, in order to learn thence whether they should proceed or refrain. اِنَّا قَالُوْا : Surely, we augur evil fortune from you (36:19). اَطْيَرْنَا بِكَ طَائِرٌ : They said, we augur evil from thee (27:48). طَائِرٌ : A flying thing whether bird or insect. وَ لَا طَائِرٌ يَطِيْرُ بِجَنَاحَيْهِ : Nor a bird that flies on its two wings (6:39). طَارَ طَائِرُهُ : He became inconstant; he became angry. جَرَى لَهٗ الطَّائِرُ بِاَمْرِ كَذَا : Fortune brought to him such an event, thus طَائِرٌ signifying a thing from which one augurs evil, an evil omen; ill luck; evil fortune. هُوَ : He is staid and grave. The Arabs used to say to a man or other thing from which they augured evil. طَائِرُ اللّٰهِ لَا : What God doth and decreeth, not what thou dost and causest is to be feared. Hence طَائِرٌ signifies fortune, good or evil or its cause, but mostly evil fortune. اِنَّمَا طَيْرُهُمْ عِنْدَ اللّٰهِ : Their fortune or the cause of their evil fortune is with God (7:132). The word also signifies the means of subsistence; syn. with

الرِّزْقِ; or misery or happiness. It also means the actions of a man which are as it were attached as a necklace to his neck. **الزَّمَنَاءُ** : We have fastened his actions to his neck or his misery or happiness or his means of subsistence (17:14). **الطَّائِرُ** also signifies the brain. **طَيْرٌ** is the plural of **طَائِرٌ**. It is plural and has a collective signification and is more frequently feminine than masculine. **كَأَنَّ عَلَى رُءُوسِهِمُ الطَّيْرُ** : As though birds were sitting on their heads. **وَالتَّيْرُ صَفَّتْ** : And the birds with their wings outspread (24:42). It is also sometimes used as singular. **كَهَيْئَةِ الطَّيْرِ** : The likeness of a bird. **فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ** : It becomes a soaring being or a bird by the command of Allah (3:50). As an infinitive noun used as an epithet, it is employed as singular and plural and also gives the different meanings conveyed by its verbal forms. **مُسْتَطِيرٌ** is act. part. from **اسْتَطَارَ** which means, it spread; it rose. **كَانَ شَرُّهُ مُسْتَطِيرًا** : Of which the evil is wide-spread (76:8).

طَانَ

[aor. **يَطِينُ** inf. noun **طِينٌ** or **طَيْنٌ**] : He made his work or performed it well. **طَانَهُ** : He plastered it with clay or mud. **طَانَ الْكِتَابَ** : He sealed the book with clay. **طَانَهُ اللَّهُ عَلَى الْخَيْرِ** : God created him with a good natural disposition. **طِينٌ** : Clay, mud, earth, mould, soil. **طِينَةٌ** : Natural constitution or disposition. **خَلَقَكُمْ مِنْ طِينٍ** : He created you from clay (6:3). **ابْنُ الطِّينِ** is sometimes used to signify Adam.

17

بَابُ الظَّاءِ

ظ

Zuā

Numerical Value = 900

ظَعَنَ [aor. يَظْعُنُ inf. noun ظَعْنٌ] : He journeyed or journeyed to seek herbage or water, or he went from one country to another. يَوْمَ ظَعْنِكُمْ : The day when you travel (16:81).

ظَفِرَ [aor. يَظْفِرُ inf. noun ظَفْرٌ] : He attained what he required, desired, or sought; he was successful. ظَفِرَهُ وَظَفِرَ بِالْعَدُوِّ أَوْ عَلَيْهِ : He gained victory over the enemy or overcame him. أَظْفَرَهُ : He caused him to attain or acquire what he desired or sought; he caused him to be successful or victorious or to overcome his enemy. أَظْفَرَهُ عَلَيْهِ : He caused him to gain victory over him. مِنْ بَعْدِ أَنْ أَظْفَرَكُمُ عَلَيْهِمْ (48:25). ظُفْرٌ and ظُفْرٌ : A nail; a claw, or a talon (pertaining to a human being and to birds and beasts. كُلُّ ذِي ظُفْرٍ : All animals having claws (6:147). ظَفْرٌ : Success, victory.

ظَلَّ [aor. يَظَلُّ inf. noun ظَلٌّ and ظُلُوءٌ] : He continued doing this. فَظَلُّوا فِيهِ يَعْرُجُونَ : They continued, ascending through it (15:15). ظَلْتُ أَعْمَلُ كَذَا : I continued to do such a thing. فَيَظِلُّنَ : So they continued or became motionless (42:34). Because ظَلَّ also being syn with صَارَ an (incomplete verb) signifies he or it became. ظَلَّ وَجْهُهُ مُسْوَدًّا : His face darkens or becomes black (16:59). ظَلَّ الْيَوْمُ : The day became shadowy i.e. sunless. ظَلَّ الشَّيْءُ : The thing became long. ظَلَّلَهُ : He shaded him or it. ظَلَّلَهُ عَلَيْهِ : He made it to give shade over him or it. ظَلَّلْنَا عَلَيْكُمْ : We caused the clouds to be a shade over you or to give you shade (2: 58). أَظَلَّ : (said of a day) it was or became shady. The word also means it advanced. أَظَلَّهُ : He took him into his shelter or protection. أَظَلَّتْنِي الشَّجَرَةُ : The tree shaded me or gave me shade. أَظَلَّنِي : It covered me. ظِلَّةٌ : A thing that covers or protects or shades overhead; anything that protects and shades one as a building or a mountain or a cloud; a covering. According to Raghīb, mostly said of that which is deemed unwholesome and which is disliked. كَأَنَّهُ ظِلَّةٌ : As though it were a covering (7:172). فَآخَذَهُمْ عَذَابٌ يَوْمَ الظُّلَّةِ : Then the punishment of the day of overshadowing gloom overtook them (26:190). لَهُمْ مِنْ فَوْقِهِمْ ظِلَلٌ مِنَ النَّارِ : They will have ظِلَّةٌ is the plural of ظِلَّةٌ.

coverings over them of fire (39:17). **ظُلَّةٌ** and **ظُلِّلٌ** have been generally used in the Holy Qur'an in connection with punishment. **ظِلٌّ** : The light of the sun without the rays; shade; shadow or covering; blackness of the night; an apparition or phantom or a thing that one sees like a shadow; **مَرَّ بِنَا كَأَنَّهُ ظِلُّ ذِئْبٍ** : He passed by us as though he were the shadow of a wolf. **ظِلٌّ** : **الشَّبَابِ** : The beginning of youth; a covering; might or power of resistance or defence; **السُّلْطَانُ ظِلُّ اللَّهِ** : The sovereign is God's means of defence); protection or shelter; **فُلَانٌ يَعْشُ فِي ظِلِّ فُلَانٍ** : Such a one lives in the protection of such a one; corporeal form or figure which one sees from a distance; a state of life plentiful, easy, pleasant. **ظِلُّ الشَّيْءِ** : That which serves for the veiling, covering or protecting of a thing. **وَظِلٌّ مَمْدُودٌ** : And extended shade (56:31). **ظِلٌّ مِّنْ يَّحْمُومٍ** : The shadow of black smoke (56:44). **ظِلَالٌ** and **ظِلَالٌ** and **ظُلُولٌ** are plurals of **ظِلٌّ**. **الْبُحْرِ** : The waves of the sea. **إِنَّ الْمُتَّقِينَ فِي ظِلَالٍ** : The righteous are in the midst of shades (77:42). **ظَلِيلٌ** : Giving or having shade or constant shade; cool. **مَكَانٌ ظَلِيلٌ** : A place having or giving shade. **ظِلٌّ ظَلِيلٌ** : Constant, extensive or dense or pleasant shade. **وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا** : And We will make them enter dense shade or pleasant and plenteous shade (4:58).

ظَلَمَ

[**ظَلَمَ** and **مَظْلَمَةٌ** and **ظَلَمٌ** inf. noun **يُظْلِمُ** aor.] : He did wrong or acted wrongfully, unjustly or tyrannically; he wronged some one; he misused. **الظُّلْمُ** signifies: (1) The putting of a thing in a place not its own; i.e. putting it in a wrong place or misplacing it. **مَنْ أَشْبَهَ أَبَاهُ فَمَا ظَلَمَ** : Whoso resembles his father, has not put the likeness in a wrong place; (2) transgressing the proper limit. **إِنَّ مَنْ حَمَلَ الشِّرْكَ لَظُلْمٌ عَظِيمٌ** : "Shirk" is a grievous wrong (31:14). **ظَلَمًا** : Who makes himself responsible for or who does a great wrong (20:112). **فَقَدْ جَاءُوا ظُلْمًا** : They have brought forth a great injustice (25:5). **ظَلَمَ الْوَادِي** : The water of the valley reached a place that it had not reached before. **فَبَدَّلَ الَّذِينَ ظَلَمُوا** : Those who transgressed changed it (2:60); (3) making a person to suffer loss or detriment, and this is said to be of three kinds: Between

man and God, between man and man and between man and himself. **ظَلَّمَهُ حَقَّهُ** : He made him to suffer loss of his due or defrauded or deprived him of it. **وَمَا ظَلَمُونَا** : And they did not wrong Us or made Us suffer loss; (2:58). **إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ** : God will not make (them) to suffer loss or deprive them of the weight of an atom (4:41). **ظَلَّمَهُ** also means, he imposed upon him a thing that was above his power or ability. **ظَلَّمَ الْأَرْضَ** : He dug the earth in what was not the place of digging. **مَا ظَلَمَكَ أَنْ تَفْعَلَ كَذَا** : What has prevented thee from doing such a thing. The word is also used transitively by means of ب as in **فَظَلَمُوا بِهَا** : They wrong-fully rejected them (17:60). **أَظْلَمَ اللَّيْلُ** : The night became dark. **وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا** : And when it becomes dark to them, they stand still (2:21). **ظَالِمٌ** (act. part.): One who does wrong. **وَهُوَ ظَالِمٌ لِنَفْسِهِ** : And he was wronging his soul (18:36). **ظَالِمَةٌ** and **ظَالِمِينَ** are plurals (2:52;2: 36). **ظَالِمَةٌ** is feminine of **ظَالِمٌ** (21:12). **ظُلُمَاءٌ وَظُلْمَةٌ وَظُلْمَةٌ** : Darkness (cont. of **نُورٌ**) or non-existence of light or the departure of light; ignorance; belief in plurality of gods; transgression. **ظُلُمَاتٌ** and **ظُلُمَاتٌ** are plurals. **فِيهِ ظُلُمَاتٌ** : In it are many kinds of darkness or thick darkness (2:20). **ظُلُمَاتُ الْبَرِّ وَالْبَحْرِ** : The troubles, afflictions, calamities, hardships of the land and the sea, its darkness or intense darkness (6:64). **أَظْلَمُوا** : They become in darkness. **لَيْلَةٌ** : An intensely dark night. **ظُلْمَةٌ وَ لَيْلَةٌ ظُلُمَاءٌ وَمُظْلِمَةٌ** : And lo, they are in darkness (36:38); being plural of **مُظْلِمٌ** which is act. part. from **أَظْلَمَ** : An evil or dark day. **أَظْلَمَ** : More and most unjust, injurious etc. **مَنْ أَظْلَمُ مِنْ مَنْعَ** : Who is more unjust than he who prohibits (2:115). **مُظْلَمٌ** : (Pass. part. from **ظَلَّمَ**). **مَنْ قُتِلَ مُظْلَمًا** : Who is killed wrongfully (17 : 34); the word meaning wronged, treated wrongfully or unjustly. **ظُلُومٌ وَ ظُلَامٌ** : Intensive forms of **ظَالِمٌ** though also sometimes used as syn. meaning **كثِيرُ الظُّلْمِ** : Very unjust. **إِنَّهُ كَانَ ظَلُومًا جَهُولًا** : He is very unjust and ignorant (33:73). **لَيْسَ بِظَالِمٍ لِلْعَبِيدِ** : Not at all unjust to (His) servants (3:183).

ظمى

[**ظَمَاءٌ** and **ظَمًا** and **ظَمًا** inf. noun **يَظْمُو** aor.] : He thirsted in the slightest degree. **ظَمِيَ إِلَى لِقَائِهِ** : He longed or desired to meet him.

أَنْتَ لَا تَظْمَرُ فِيهَا : Thou wilt not become thirsty there in (20:120).
 ظَمًا وَ ظَمًا : Thirst. لَا يُصِيبُهُمْ ظَمًا : Thirst does not distress them
 (9:120). الظَّمَانُ : Thirsty; most thirsty; thirsty in the slightest
 degree. (24:40) وَجْهٌ ظَمَانٌ : A face having little flesh. رِيحٌ ظَمَائِي : A
 wind that is hot, thirsty, not gentle and having no moisture.

ظن

[aor. يَظُنُّ inf. noun ظَنٌّ]. He thought, opined, supposed or
 conjectured; he doubted; he knew or he was certain. الَّذِينَ يَظُنُّونَ
 الَّذِينَ يَظُنُّونَ : Those who know or know for certain that they
 will meet their Lord (2:47). إِنِّي ظَنَنْتُ أَنِّي مُلِقٍ حِسَابِيَّةٍ : I knew or I
 was certain that I shall meet my account (69:21). وَتَظُنُّونَ بِاللَّهِ
 وَتَظُنُّونَ بِاللَّهِ : And you entertained various thoughts about God (33:11).
 الظَّنُونَا : I suspected him; I thought evil of him. ظَنٌّ : Doubt,
 knowledge; certainty; opinion; thought; supposition or
 conjecture; preponderant belief (or strong presumption) with
 the admission that contrary may be the case. سَاءَ ظَنُّهُ بِفُلَانٍ : His
 opinion about such a one was evil; an inference from a sign or
 mark or token, when strong leading to knowledge and when
 weak not exceeding the limit of وَهْمٌ : It also means, suspicion
 or evil opinion. (plural ظُنُونٌ). (ظُنُونٌ) : They follow only
 conjecture (53:29). وَظَنَنْتُمْ ظَنًّا سَوِيًّا : You thought an evil thought
 (48:13). الظَّنَّانُ وَ الظَّنُونُ : A man who thinks evil of every one.
 الظَّانِّينَ بِاللَّهِ ظَنًّا سَوِيًّا : Who entertain evil thoughts
 about Allah (48: 7).

ظهر

[aor. يَظْهَرُ inf. noun ظُهُورٌ] : It was or became apparent, manifest,
 plain or evident after having been concealed. ظَهَرَ الْفَسَادُ :
 Corruption has appeared (30:42). ظَهَرَ بِعِلْمِهِ : He boasted of his
 knowledge (inf. noun ظَهْرٌ). ظَهَرَهُ : He beat or struck or hurt his
 back; ظَهَرَ الشَّيْءَ وَبِهِ : He threw the thing behind his back. ظَهَرَ
 الْبَيْتِ : He got upon the top of the house. (ظُهُورٌ and ظَهِيرٌ inf. noun)
 وَعَلَيْهِ : And stairways by which they could go up (43:34). ظَهَرَ عَلَيْهِ وَبِهِ :
 He overcame him, conquered or subdued him or gained victory over him.
 (ظُهُورٌ) : If they overcome you or get knowledge of you (18:21). ظَهَرَ عَلَيْهِ :
 He became acquainted with him or it or got knowledge of him or

it. لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ : Who have no knowledge of the hidden parts of women (24:32). ظَهَرَ عَلَيْهِ : He helped or assisted him. ظَهَرَ عَلَيْهِ : He knew or learned it by heart. ظَهَرَ (aor. يَظْهَرُ inf. noun ظَهْرٌ) : He had a complaint of the back. ظَهَرَ وَظَهَرَ (inf. noun ظَهْرَةٌ) : He was or became strong in the back. ظَاهَرَهُ (inf. noun مُظَاهَرَةٌ) : He assisted him. وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ : And He brought down those who aided them (33:27). ظَاهَرَ عَلَيْهِ : He aided or assisted against him. وَظَاهَرُوا عَلَى إِخْرَاجِكُمْ : And helped them in driving you out (60:10). ظَاهَرَ مِنْ إِمْرَاتِهِ (inf. noun ظَهْرًا) : He said to his wife أَنْتِ عَلَى كَظْهَرِ أُمِّي i.e. thou art to me like the back of my mother. وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ : And those who call their wives mothers (58:4). تَظَاهَرَ الْقَوْمُ : The people aided or assisted one another or regarded one another with hostility or severed themselves from one another. تَظَاهَرُونَ عَلَيْهِمْ بِالْإِثْمِ : Helping one another against them with sin. (2:86). سَحْرَانِ تَظَاهَرَا : Two works of sorcery that back up each other (28:49). أَظْهَرَهُ وَأَظْهَرَهُ عَلَيْهِ : He made it apparent, manifest, plain or evident; he displayed, manifested, revealed or discovered it. أَظْهَرَهُ اللَّهُ عَلَيْهِ : God revealed it to him or informed him of it (66:4). فَلَا يُظْهَرُ عَلَى غَيْبِهِ : He reveals not His secrets to any one (72:27). أَظْهَرَهُ اللَّهُ عَلَى عُدُوِّهِ : God made him to overcome, conquer, gain victory over or prevail over his enemy. لِيُظْهَرَهُ عَلَى الدِّينِ كُلِّهِ : That He may cause it to prevail over all religions (61:10). أَظْهَرَ also signifies: He entered upon the time of ظَهْرٌ (midday or afternoon); he went or journeyed in the afternoon. وَحِينَ تَظْهَرُونَ : And when you enter upon the time when the sun declines (30:19). ظَهْرٌ : The back; الَّذِي أَنْقَضَ ظَهْرَكَ : That had almost broken thy back (94:4). ---- : He held it in contempt; he neglected or forgot him or it. It is syn. with ---- i.e. he cast it behind his back. وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظَهْرِيًّا : And you have cast it behind your backs i.e. neglected it (11:93). رَجَعَ عَلَى ظَهْرِهِ : He receded, retired or retreated. ظَهْرٌ signifies also property consisting of camels and sheep or goats, or just much property. ظَهْرُ الْكَفِّ : The back of the hand. ظَهْرٌ also signifies an elevated tract of land. ظُهُورٌ (plural of ظَهْرٌ). فَسَبَدُوهُ وَرَاءَ ظُهُورِهِمْ : They cast it behind their backs (3:188). ظَاهِرٌ : Outside;

outward, external, apparent, manifest plain, evident cont. of بَاطِنٌ. It also means the external, outward state of a man and the outward or apparent character of the mind. ظَاهِرًا : Outwardly; overpowering. فُلَانٌ ظَاهِرٌ عَلَى فُلَانٍ : Such a one has ascendancy over such a one. إِلَّا مِرَاءً ظَاهِرًا : But outward contending or overpowering argument (18:23). ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا : The outer aspect of this life (30:8). الظَّاهِرُ : Is an attribute of God, meaning Manifest; the Ascendant over all things. الظَّاهِرُ وَالْبَاطِنُ : He is the Manifest and the Hidden (57:4). الظَّاهِرُ signifies also One Who is known by inference of the mind from what appears to mankind of the effects of His actions and His attributes. ظَاهِرِينَ is the plural of ظَاهِرٌ which also means, ascendant, predominant, victorious. فَاصْبَحُوا ظَاهِرِينَ : And they became victorious (62:15). ظَاهِرَةٌ (feminine of ظَاهِرٌ) وَبَاطِنَةٌ : Both externally and internally (31:21). قُرَى ظَاهِرَةٌ : Towns prominently visible (34:19). ظَهِيرٌ : And aider or assistant; aiders and assistants. وَمَا لَهُ مِنْهُمْ مِّنْ ظَهِيرٍ : Nor has He any helper among them (34:23). وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ : And the angels are (His) helpers in addition (66:5). ظَهِيرَةٌ : Midday in summer, or when the heat is vehement, or the period from little before to a little after midday in summer, or midday when the sun declines from the meridian, or the vehement heat of the midday. تَضَعُونَ ثِيَابَكُمْ مِّنَ الظَّهِيرَةِ : When you take off your clothes at noon in summer or on account of the heat of the midday or noon of the summer. (24:59).

18

بَابُ الْعَيْنِ

ع

Aian

Numerical Value = 70

عَبَأَ [aor. يَعْأُ inf. noun عَبَاءٌ]. عَبَأَ الْجَيْشَ لِلْحَرْبِ : He prepared the army for fight. مَا أَعْبَأُ بِهِ : What shall I do with it, namely the affair; I do not reckon him as anything or do not esteem him at all or do not at all care for him or mind him. مَا يَعْأُوا بِكُمْ رَبِّي : What will my Lord do with you; my Lord will not care for you, or attach no importance to you or reckon you as anything (25:78).

عَبَثَ [aor. يَعْثُ inf. noun عَبَثٌ] عَبَثَ الشَّيْءَ بِالشَّيْءِ : He mixed or mingled one thing with another. عَبَثَ (aor. يَعْثُ inf. noun عَبَثٌ) : He played or sported or amused himself; he mingled together unprofitable actions; he did what was useless and unprofitable. فَعَلَ ذَلِكَ عَبَثًا : He did that profitlessly; he did what was of no use to him. فَتَنَّا بِهِ الدَّهْرُ : Fortune made sport with him. إِنَّمَا خَلَقْنَاكُمْ عَبَثًا : That We have created you in vain or without purpose (23:116). أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً تَعْبَثُونَ : Do you build on every height a monument seeking vain glory? (You do a useless thing) (26:129).

عَبَدَ [aor. يَعْبُدُ inf. noun عِبَادَةٌ and عُبودِيَّةٌ and مَعْبُدٌ] عَبَدَ اللَّهَ : He served, worshipped or adored God alone, or he rendered to God humble obedience; he obeyed Him. مَا عَبَدَكَ عَنِّي : What has withheld thee from me. عَبَدَ (aor. يَعْبُدُ) : He was or became a slave, his forefathers having been so before him. عَبِدَ (aor. يَعْبُدُ) : He was angry. عَبَدَ عَلَيْهِ : He was angry with him. عَبَدَ مِنْهُ : He disdained or scorned him. عَبَدَ : He denied, disacknowledged or disallowed; he repented and blamed himself for having been amiss; he mourned, grieved or was sorrowful; he was covetous. عَبَدَ بِهِ : He clove to it or him. لَا تَعْبُدُونَ إِلَّا اللَّهَ : You will worship none but Allah (2:84). عَبَّدَهُ : He enslaved him; he subdued him so that he did the work of slaves. أَنْ عَبَّدتَّ بَنِي إِسْرَائِيلَ : That thou hast enslaved the children of Israel (26:23). (syn. دَلَّلَ). عَبَدَ الطَّرِيقَ : He trod the road so as to make it even or easy to walk or ride upon. عَبَدَ الْبَعِيرَ : He subdued or rendered the camel submissive. عَبَدَ الرَّجُلُ : The man hastened or went quickly. عَبْدٌ : A male slave. لَعَبْدٌ مُؤْمِنٌ خَيْرٌ : A believing slave is better (2:222); a servant or worshipper of God and of a false god. قَالَ إِنِّي عَبْدُ اللَّهِ : He said, I am a servant of Allah (19:31). عَبْدَيْنِ (dual of عَبْدٌ) : Two

servants (66:11). عَبَادٌ plural (3:21). عَبِيدٌ (also plural of عَبْدٌ). لَيْسَ عَبْدٌ : He does not wrong (His) servants (3:183). عَبْدٌ signifies a human being as being a bondman to his Creator, applied to a male and female; also means ignoble or base-born; also a righteous servant of God. فَادْخُلِي فِي عِبَادِي : then enter thou among My righteous servants (or among My peculiar party) (فِي) هُمُ عَبَدَةُ الطَّاغُوتِ (89:30). عَبْدُ الشَّمْسِ : The servant or worshipper of the sun. عَبَدْتُ (act. part.): A servant; a worshipper. وَ لَا أَنَا عَبِدُ مَا عَبَدْتُمْ (109:5). عَبِدُونَ وَعَابِدِينَ (pass. part): God worshipped. عَبِيدٌ (plurals of عَبْدٌ) (109:6;21:107). عَبِيدٌ also means angry, disdainful or disdainful, scorning or scornful. إِنَّ كَانَ لِلرَّحْمَنِ وَلَدٌ (may be interpreted as): There is not to the Compassionate God a son; and I am the first of the angry disdainers of the assertion that there is one; or I am the first of the deniers of this assertion; or I am the first of the worshippers of God, or I would be the first of his (the son's) worshippers if there be to the Gracious God a son in your opinion; I am the first of those who have worshipped God alone, and who have thus charged you with uttering a falsehood in this your assertion (43:82). عَبَدَاتٌ (singular عَبَادَةٌ feminine of عَبْدٌ). عَبَدْتُ : Always turning to God, devout in worship (66:6). عِبَادَةٌ : Worship; service. وَاصْطَبِرْ لِعِبَادَتِهِ : Be steadfast in His service (19:66).

عَبَرَ [aor. يَعْبُرُ inf. noun عَبْرٌ and عَبْرٌ] عَبَرَهُ : He crossed it . عَبَرَ السَّبِيلَ : He travelled the way; he died, as though he travelled the road of life; he grieved or mourned. عَبَرَتِ الْعَيْنُ : The eye shed tears. عَبَّرٌ (act. part.). عَبَّرِي سَبِيلِي . عَبَّرُونَ and عَبَّرِينَ : Plurals of عَبَّرٌ : Virtually travelling (4:44). The word does not apply to every person away from home. A person who is on journey and stops for a day or so at a place e.g. at a railway station, during his journey, he will be called عَبَّرٌ سَبِيلِي but if his stay prolongs to some days, he will not be called عَبَّرٌ سَبِيلِي . عَبَرَ الرَّءْيَا أَوْ عَبَّرَهَا : He interpreted or explained the dream. إِنَّ كُنْتُمْ لِلرَّءْيَا يَا تَعْبُرُونَ : If you

can interpret dreams (12:44). **عَبَّرَ** (inf. noun from **عَبَّرَ**). **عَبَّرَ** **الذَّهَبَ**: He weighed the gold so that he may know its quality and quantity. **عَبَّرَهُ**: He destroyed him. **عَبَّرَ بِهِ الْأَمْرُ**: The affair became distressing to him. **عَبَّرْتُ عَنْ فُلَانٍ**: I spoke for such a one. **اِعْتَبَرَ**: He became admonished or he took warning. **السَّعِيدُ مَنِ اعْتَبَرَ بِغَيْرِهِ**: The fortunate one is he who takes warning by others, and the unfortunate one is he by whom others take warning. **فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ**: So take a lesson, O ye who have eyes (59:3). **اِعْتَبَرَ بَعْضَ الْكِتَابِ بِبَعْضٍ**: He compared one part of the book or writing with another part in order to understand it. **اِعْتَبَرَ** also means he regarded what he witnessed as an indication of what was concealed from him; he compared what was unapparent with what was apparent; **اِعْتَبَرَهُ**: He held him in high estimation. **اِعْتَبَرَ مِنْهُ**: He wondered at him or it. **عِبْرَةٌ**: An admonition or exhortation; an admonition or exhortation by which one takes warning; a thing by the state or condition of which one is admonished, reminded, directed or guided. **إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّأُولِيَ الْأَبْصَارِ**: In that surely is a lesson for those who have eyes (3:14). **عِبْرَةٌ** also means an indication or evidence whereby one passes from ignorance to knowledge; a state of things whereby from the knowledge of what is seen, one arrives at the knowledge of what is not seen; a wonderful thing such as serves as a warning.

عَبَسَ [aor. **عَبَسَ** inf. noun **عُبُوسٌ** and **عَبَسٌ** **وَجْهَهُ**]: He frowned; he grimmed frowning or looking sternly or austere. **عَبَسَ** **الْيَوْمَ**: The day was or became distressful or calamitous. **عَبَسَ** **وَتَوَلَّى**: He frowned and turned aside (80:2). **عَبَسَ**: He was or became dirty. **يَوْمٌ عُبُوسٌ**: A distressful or calamitous day. **يَوْمًا** **الْعُبُوسُ**: A frowning and distressful day (76:11). **وَالْعَبَّاسُ**: Very austere and frowning. Both epithets are used for a lion.

عَبْقَرِيٌّ A kind of carpet variously dyed and figured; perfect or complete applied to anything; a pure, unmixed lie; a lord or chief of men; one who has none above him; strong. **هَذَا عَبْقَرِيٌّ قَوْمٌ**:

This is a chief or lord of a people. **عَبْقَرِي حِسَان** : Beautiful carpets (55:77). It is also applied as an epithet denoting superlativeness of any quality. **ظُلْمٌ عَبْقَرِيٌّ** : An excessive wrong doing. **عَبْقَرِيٌّ** : A relative noun from **عَبْقَر**, place which the Arabs asserted to be the land of the jinn. Hence it is applied as an epithet to anything wondered at or admired, for the skillfulness which it exhibits, or the excellence of its manufacture and its strength; or to any work great in estimation. It is both singular and plural and the feminine is **عَبْقَرِيَّةٌ**. **ثِيَابٌ عَبْقَرِيَّةٌ** : Clothes or garments of admirable manufacture; as called in relation to a certain town in Yemen in which garments and carpets are figured and are of the utmost beauty.

عَتَبَ [aor. **يَعْتُبُ** and **يَعْتَبُ** inf. noun **عُتْبَانٌ** and **عُتْبَانٌ** and **عُتْبٌ**]. **عَتَبَ عَلَيْهِ** : He was angry with him with the anger that proceeds from a friend; he reprovved, blamed or censured him; **عُتْبَانٌ** and **عُتْبٌ** signify, to reprove a man for an evil act and to desire him to return to what will please the person who is angry with him. **مَا عَتَبْتُ بَابَهُ** (**عَتَبْتُ** threshold): I did not tread the threshold of his door. **عَاتَبَهُ** (inf. noun **مُعَاتَبَةٌ** and **عِتَابٌ**) : He reprovved or reproached him. The two infinitive nouns signify two persons reprovving each other. **أَعْتَبَهُ** : He removed the cause of his anger or displeasure; he returned to doing what was pleasing to him from doing evil to him; he made him to be well pleased and satisfied; he granted him his favour or took him back into his favour; he regarded him with good will or favour; he became pleased with him. **أَعْتَبَ** : He returned from doing an evil action to do that which made him who was angry to be well-pleased with him. He made amends. **أَعْتَبَ عَنْهُ** : He reverted from a thing. **اسْتَعْتَبَ** : He sought or requested to be regarded with goodwill or favour or to be taken back into favour. **اسْتَعْتَبَهُ** : He requested him to grant him his favour or to become pleased with him; he desired of him that he should return to making him happy. It is also syn, with **أَعْتَبَهُ** : He granted him his favour; he was pleased with him. **وَلَا هُمْ يُسْتَعْتَبُونَ** : They will not be taken back into favour (45:36). **مُعْتَبِينَ** (plural of **مُعْتَبٌ** which is pass. part. from

أَعْتَبَ which means, he made amends etc.) : فَمَا هُمْ مِنَ الْمُعْتَبِينَ : They will not be of those to whom favour or forgiveness will be shown (41:25).

عَتَدُ [aor. يَعْتُدُ inf. noun عَتَادُ] : عَتَدَ الشَّيْءَ : The thing was or became at hand, ready, prepared; the thing was or became great, big or bulky. أَعْتَدَهُ : He made it ready or he prepared it. أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا : We have prepared a blazing fire for the disbelievers (48:14). رَقِيبٌ : Ready, at hand; near; bulky, big or great. عَتِيدٌ : A guardian angel ready (to record it) (50:19).

عَتَقَ [aor. يَعْتِقُ inf. noun عَتَقٌ and عَتَّقٌ etc.] : عَتَقَ الْعَبْدَ : The slave became free. عَتَقَتِ الْفَرَسُ : The horse proceeded and became safe and secure. عَتَقَ وَعَتَّقَ الْمَالَ : The property became in a good or right state. عَتَقَ وَالْحَمْرُ أَوْ عَتَّقَتْ : The thing became old. أَعْتَقَ الْعَبْدَ : He freed the slave. عَتِيقٌ : A horse that precedes or outstrips or that precedes and becomes safe and secure; an excellent horse; swift horse; anything excellent, choice, best; beautiful or comely. عَتِيقُ الْوَجْهِ : Of comely face; freed or emancipated; old. (plural عَتَاقٌ). عَتَاقٌ is applied to the earlier chapters revealed at Mecca. أَلْبَيْتِ الْعَتِيقِ : Old, freed, beautiful, safe and secure, best and excellent House (22:30). ثَوْبٌ عَتِيقٌ : A well-woven garment. الْعَتِيقُ signifies wine and milk.

عَتَلُ [aor. يَعْتُلُ and يَعْتِلُ inf. noun عَتَلٌ] : عَتَلَهُ : He dragged him roughly or violently and carried him off or pushed or thrust him violently. عَتَلَ إِلَى الشَّرِّ (inf. noun عَتَلٌ) : He was quick to do evil. فَأَعْتَلُوهُ إِلَى سَوَاءِ الْجَحِيمِ : And drag him into the midst of the Fire (44:48). عُتْلٌ : A great eater who refuses to give and draws to him a thing roughly or violently; gross, coarse, rough or rude, unkind, or churlish, who will not suffer himself to be led to a good thing; one who recoils from admonition; one vehement in altercation; low, ignoble or mean in natural disposition. عُتْلٌ بَعْدَ : Rude and in addition of doubtful birth (68:14).

عَتَا [aor. يَعْتُو inf. noun عَتُوٌّ and عَتِيٌّ and عَتِيٌّ and عَتِيٌّ] : He behaved proudly and exceeded proper limits; he was excessively proud,

corrupt or disbelieving; he revolted or was averse from obedience. **عَتَا الرَّجُلُ** : The man became very old and in a declining state or reached the extreme limit of old age; the man became unable to produce children. **عَتَتْ عَنْ أَمْرِ رَبِّهَا** : She proudly disobeyed or rebelled against the command of its Lord (65:9). **عُتُوٌّ** : Revolt; disobedience, exceeding the proper limits in disbelieving, disobedience and behaving proudly. **عَتَوْا عُتُوًّا كَبِيرًا** : Greatly exceeded the bounds (25:22). **عَتِيٌّ** : Extreme limit of old age; dryness; disbelief and disobedience. **مِنَ الْكِبَرِ عَتِيًّا** : The extreme limit of old age or being dried up (19:9). **عَاتٍ** : Proud; exorbitant or inordinate; revolting; corrupt. (act. part.) **لَيْلٌ عَاتٍ** : Intensely dark night. **عَاتِيَّةٌ** (feminine). **بِرِيحٍ صَرْصَرٍ عَاتِيَّةٍ** : By a fierce roaring wind (69:7).

عَثَرَ [aor. **يَعْثُرُ** and **عَثَرَ** aor. **يَعْتَرُ** and **عَثَرَ** aor. **يَعْتَرُ** inf. noun **عَثَارٌ** and **عَثْرٌ**] **عَثَرَ فِي** and **عَثَرَ** and **عَثَرَ** : He stumbled or fell upon his face. **عَثَرَ عَلَيْهِ** : He stumbled in his speech. **عَثَرَ عَلَيْهِ** : He lighted on it by chance; he knew or saw it, became acquainted with it accidentally. **فَإِنْ عَثَرَ** : If it becomes known (5:108). **عَثَرَ بِهِمُ الزَّمَانُ** : Fortune or time destroyed them.

عَثَا [aor. **يَعْثُو** inf. noun **عُثُوٌّ** and **عُثُوٌّ**] and **عَثَى** [aor. **يَعْثِي** inf. noun **عَثْيَانٌ**]: He acted corruptly or did mischief or did so in the utmost degree. **وَلَا تَعَثُوا فِي الْأَرْضِ** : And do not act corruptly in the earth (2:61).

عَجِبَ [aor. **يَعْجَبُ** inf. noun **عَجَبٌ** and **عَجِبَ مِنْهُ** and **عَجِبَ لَهُ** and **نَعَجَبَ مِنْهُ** inf. noun **تَعْجُبٌ** : He wondered at it i.e. he deemed it strange, extraordinary or improbable on account of his being little accustomed to it. **تَعْجُبٌ** is of two kinds: one is wondering at a thing which one commends, and it means approving a thing and accounting it good; the other is wondering at a thing that one dislikes. **عَجِبٌ** : Wonder; wondrous; marvellous; a wonderful or marvellous thing. **إِنْ تَعْجَبَ فَعَجَبٌ قَوْلُهُمْ** : If thou dost wonder, then wondrous indeed is their saying (13:6). **عَجِبَ** when attributed to God, means His being pleased, or His recompensing the people for their wondering at the truth. **عَجِبٌ**

and **عَجِبْتُ** and **عُجِبْتُ** are syn. According to some authorities, the first two are syn. but **عُجِبْتُ** has an intensive sense, yet according to others **عَجِبْتُ** and **عُجِبْتُ** are syn; signifying a thing, affair or event wondered at or inducing wonder or admiration or joy. **لَشَيْءٍ عَجَابٌ** : It is a wonderful thing (50:3). **هُلْداً شَيْءٌ عَجِيبٌ** : It is indeed a wondrous or marvellous thing (38:6). **أَعْجَبَهُ** : It excited his wonder; it excited his admiration; it pleased him; it made him proud, conceited, haughty. **فَلَا تُعْجِبْكَ أَمْوَالُهُمْ** : Their wealth should not excite thy wonder (9:55). **إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ** : When your numbers made you proud (9:25). **أَعْجَبَنِي حُسْنُهَا** : Her beauty excited my admiration. **أَمْرٌ عَجِيبٌ وَ أَمْرٌ عَجَبٌ** : A wonderful affair.

عَجَزَ and **عَجَزَتْ** [aor. **يَعْجُزُ** inf. noun **عُجُوزٌ**] **عَجَزَتْ** : The woman became old, aged. **عَجَزَ** (aor. **يَعْجُزُ** inf. noun **عَجِزٌ**) and **عَجَزَ** (aor. **يَعْجُزُ** inf. noun **عَجِزٌ**) : He lacked strength or power or ability; he was or became powerless or unable to do a thing or was too old to do it. **أَعَجَزْتُ** : Am I not able to be (5:32). **إِمْرَأَةٌ عَاجِزٌ** : A weak woman. **عُجُوزٌ** (i.e. **عَاجِزٌ**) : An old and aged woman; old and weak woman; (plural **عَجَائِزٌ**); a man's wife whether old or young and in like manner the husband, though young is called; **شَيْخٌ** ; an old or aged man or extremely weak and old man; wine or old wine; a sword; a calamity; a boat; fire. **وَأَنَا عَجُوزٌ** : And I am an old woman (11:73). The primary significance of **عَجَزَ** is to be or become behind with respect to a thing or holding back or abstaining from it, or the happening of a thing at the end of an affair. **أَعَجَزَهُ** : He found him to be weak or without strength or old and weak; he rendered him to be without strength, power or ability or incapacitated or disabled him (as also **عَاجَزَهُ**); he rendered him unable to overtake him, or he was unable to overtake him; It frustrated his power or ability or his skill; it escaped him. **أَنْ لَنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ وَ لَنْ نُعْجِزَهُ هَرَبًا** : That we cannot frustrate the plan of Allah on the earth nor can we escape Him by flight (72:13). **فَلَيْسَ بِمُعْجِزٍ فِي** (act. part.). **مُعْجِزٌ** (plural) **مُعْجِزِينَ** (46:32). **الْأَرْضِ** : He cannot escape on the earth. **عَاجَزَهُ** : He outstripped him. **عَاجَزَ** : He fled away and could not

be caught. **عَاجَزْتُهُ فَعَجَزْتُهُ** : I contended with him in a race and outstripped him. **مُعَاجِزٍ** (singular **مُعَاجِزٌ** which is act. part. from **عَاجَزَ**) : Fighting and contesting with the Prophets of God to render them unable to perform their duties, or striving and opposing God's Signs; opposing and striving to outstrip or gain precedence or imagining that they will render God unable to attain His design or they will escape God. **سَعَوْا فِي آيَاتِنَا مُعَاجِزِينَ** : Strive hard in opposing Our Signs (34:6). **أَعْجَازٌ** (plural of **عَجْزٌ** and **عَجْرٌ** and **عُجْرٌ** and **عُجْرٌ** which means the hinder part of anything. **أَعْجَازُ نَخْلٍ** : The trunks of palm-trees (54:21).

عَجَفَ [aor. **يَعْجِفُ** inf. noun **عُجُوفٌ**] : He gave up the food. **عَجَفَ نَفْسَهُ عَنِ** (inf. nouns **عَجَفَ** and **عُجُوفٌ**) : He withheld himself from the food though desiring it preferring that one who was hungry should have it. **عَجِفَ** (aor. **يَعْجِفُ**) and **عَجِفَ** : He i.e. a beast or they i.e. cattle became lean or emaciated; lost his or their fatness or plumpness, or became weak. **عَجِفَ الْبِلَادُ** : The towns were without rain. **أَعْجَفَ الدَّابَّةَ** : He rendered the beast weak, emaciated, lean etc. **عِجَافٌ** (singular is **أَعْجَفٌ** and **عَجْفٌ** which means, weak, lean, having lost his fatness or plumpness). **سَبْعَ عِجَافٍ** : Seven lean (12:47). **نَزَلُوا فِي بِلَادٍ عِجَافٍ** : They alighted in towns affected with drought.

عَجَلَ [aor. **يَعْجَلُ** inf. noun **عَجَلٌ** and **عَجَلَةٌ**] : He hastened or he was quick or expeditious. **عَجَلْتُ إِلَى الشَّيْءِ** : I hastened to the thing. **عَجَلٌ** : It was or became present or ready. **عَجَلْتُ بِهِ** : I was quick with it. **وَلَا تَعْجَلْ بِالْقُرْآنِ** : And hasten not with the Qur'an (20:115). **عَجَلْتُ إِلَيْكَ رَبِّ** : I have hastened to Thee, O my Lord (20:85). **أَعْجَلَهُ** : He induced, urged, made him to make haste, or to hasten or commanded him to be quick or to hasten. **وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ** : And what has made thee hasten away from thy people (20:84)? **أَعْجَلَ الشَّيْءَ عَنْ وَقْتِهِ** : He did the thing hurriedly before its time. **أَعْجَلَتْ** : She brought forth her offspring before its maturity. **عَجَلٌ فِي الْأَمْرِ** is syn. with **تَعْجَلٌ فِي الْأَمْرِ**. **فَمَنْ تَعْجَلْ فِي يَوْمَيْنِ** (2:204). **عَجَلَ** : He hastened to do a thing. **عَجَلَهُ** : He went before

him. لَعَجَلَ لَهُمُ الْعَذَابَ : He (God) would hasten on their punishment (18:59). اسْتَعْجَلَهُ : He induced, urged or commanded him to do a thing quickly. اسْتَعْجَلَ الشَّيْءَ : He desired or demanded the thing being done quickly, not waiting patiently until its time. اسْتَعْجَلَهُ also means, he went before him, preceded him. وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ : And they desire or demand thee to hasten on with the punishment (22:48). وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ : And if God were to hasten on for men the ill they have earned as they would hasten on the good (10:12). عَجَلٌ : A calf. جَاءَ بِعَجَلٍ سَمِينٍ : He brought a fatted calf (51:27). عَجَلَ : Haste; seeking or pursuing before its proper time. خَلِقَ الْإِنْسَانَ مِنْ عَجَلٍ : Man has been made or created from haste (21:38). It also means, clay or earth; black mud or black fetid mud (Syn. حَمَاءَةٌ and طِينٌ). عَجُولٌ : Hasty, very hasty. كَانَ الْإِنْسَانُ عَجُولًا : And man is very hasty (17:12). الْعَجُولُ signifies death. عَاجِلَةٌ (feminine of عَاجِلٌ which means present, ready). Hence عَاجِلَةٌ means this life, the present life. عَاجِلٌ is the cont. of اَجَلَ and الْعَاجِلَةُ is that of الْأَجَلَةُ which means the next world. هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ : These people love the present world (76:28).

عَجَمَ

[aor. يَعْجُمُ inf. noun عَجْمٌ and عَجُومٌ] عَجَمَهُ : He bit it; he chewed it. عَجَمَ (aor. يَعْجُمُ inf. noun عَجْمَةٌ). He had an impotence or an impediment or a difficulty or a want of clearness or chasteness in his speech, especially in speaking Arabic. أَعَجَمَ الْكَلَامَ : He made the speech to want or without chasteness or correctness. أَعَجَمَ الْبَابَ : He closed the door. عَجَمٌ : Foreigners, as meaning others than Arabs. عَجَمِيٌّ : One who is of the race of the عَجَمٌ (non-Arab), though he may be chaste in Arabic speech. قَوْمٌ أَعْجَمٌ : A people not of the Arabs. عَجَمِيٌّ أَوْ أَعْجَمِيٌّ also means one who is not clear, perspicuous, chaste or correct in speaking Arabic though he may be an Arab; foreign tongue. أَعْجَمِيْنَ (plural of أَعْجَمٌ) : non-Arabs. وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا : If We had made it a Qur'an in a foreign tongue (41:45).

عَدَّ

[aor. يُعَدُّ inf. noun عَدٌّ and تَعْدَادٌ] عَدَّهُ : He numbered, counted, reckoned or computed it. إِنَّ تَعُدُّوا نِعْمَةَ اللَّهِ : If you count the favour

of Allah (14:35). لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا : He (God) comprehends them and has numbered them fully (19:95). اِعْتَدَّ is sometimes syn. with عَدَّ. مِنْ عِدَّةٍ تَعْتَدُونَهَا : The period of waiting that you reckon (33:50). عَدَّدَ is also syn. with عَدَّ or it has an intensive signification. عَدَّدَهُ : He reckoned it time after time. عَدَّدَهُ : He made it numerous; he made it a provision against the casualties of time. جَمَعَ مَالًا وَعَدَّدَهُ : He amasses wealth and counts it time after time (104:3). عَدَّدْتُ الْمَيِّتَ : I enumerated and counted the good qualities of the dead person. عَدَّدْتُ الدَّرَاهِمَ : I counted the dirhems. اَعَدَّ لِأَمْرٍ كَذَا : He made it ready, prepared it or provided it for such an affair. اَعَدَّ لَهُمْ عَذَابًا : He (God) has prepared for them a punishment (33:58). عَدْدٌ : What is numbered, counted, reckoned or computed i.e. number. عَدَدُ السِّنِينَ : The number of years (10;6). إِنَّ عِدَّةَ الشُّهُورِ : The reckoning of months (9:36). عِدَّةٌ : A number collected together; a number collectively numbering or reckoning. عِدَّةُ الْمَرْأَةِ : The days of the menstruation of the woman which she numbers when she has been divorced or when her husband has died after the expiry of which she may marry again, or the woman's waiting the prescribed time after divorce or the death of her husband until she may marry again. فَعِدَّتُهُنَّ ثَلَاثَةَ أَشْهُرٍ : Their prescribed period is three months (65 :5). اِنْفَضَّتْ عِدَّةَ الرَّجُلِ : The man's term of life ended. عِدَّةٌ : A state of preparation. كُونُوا عَلَى عِدَّةٍ : Be ye in a state of preparedness; preparation or things necessary to prepare for an affair. اِخَذَ لَأَمْرٍ عِدَّتَهُ : He prepared or provided himself for the affair; he took for the affair his necessary apparatus. لَأَعِدُّوا لَهُ عِدَّةً : They would have made some preparation for it (9:46). عَادِينَ (plural of عَادٍ i.e. one who numbers or keeps count). فَسْئَلِ الْعَادِينَ : So ask those who keep count (23:114). مَعْدُودٌ : Numbered, counted, reckoned or computed (pass. part.) It is applied to any number, little or large, but مَعْدُودَاتٌ more particularly denotes few, and so does every plural formed by the addition of (الف) and ت (تا). مَعْدُودَةٌ (feminine of مَعْدُودٌ). لِأَجَلٍ مَعْدُودٍ : For a computed or measured term (11:105). دَرَاهِمَ مَعْدُودَةٍ : A few dirhems i.e. low price (12:21). أَيَّامًا مَعْدُودَاتٍ : A fixed number of days (2:185).

عَدَسَ [aor. يَعْدِسُ inf. noun عَدْسٌ]: He pastured the cattle. **عَدَسَ الشَّيْءَ**: He treaded the thing hard. **الْعَدْسُ**: Toiling or labouring hard. **عَدَسٌ**: Lentils. **فُومِهَا وَعَدْسِهَا**: Its wheat and its lentils (2:62).

عَدَلَ [aor. يَعْدِلُ inf. noun عَدْلٌ]: He acted equitably. **عَدَلَ فِي أَمْرِهِ**: He acted justly in his affair. **أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ**: That you act equitably or keep perfect balance between the women (4:130). **عَدَلَ**: He declined, deviated. **بَلْ هُمْ قَوْمٌ يَعْدِلُونَ**: But they are a people who deviate from the right path (27:61). **عَدَلَ عَنِ الطَّرِيقِ**: He deviated from the right path. **عَدَلَ بِرَبِّهِ**: He attributed co-partners with his Lord. **بِرَبِّهِمْ يَعْدِلُونَ**: They attribute copartners or set up equals with their Lord (6:151). **عَدْلٌ**: Perfect balance between two things. **عَدَلَ فُلَانًا بِفُلَانٍ**: He made such a one to be equal or like such a one; he kept perfect symmetry between such a one and such a one; **عَدَلَهُ**: It was or became equiponderant to it. **فَعَدَلَكُ**: Then He made thee well proportioned (82:8). **عَدَلَ**: He was or became just. **عَدِلَ**: He acted unjustly, wrongfully. **عَدْلٌ**: Equity, justice or rectitude; the mean between excess and falling short. **إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ**: Verily, Allah enjoins justice (16:91). Imam Raghib says that **عَدْلٌ** is of two kinds: One is absolute, such that reason requires the inference of its goodness, as the doing of good to him who does good to one and abstaining from harming him who abstains from harming one; and the other is such as is known to be **عَدْلٌ** by the law as retaliation etc. It also means, repayment, requital, compensation or recompense; equal number. **عَدْلُ ذَلِكَ**: Fast an equivalent number (of days) (5:96); ransom. **لَا يُقْبَلُ**: No ransom shall be accepted from it (2:124); measure; an obligatory act or Divine ordinance; a supererogatory act; one who acts justly i.e. **عَادِلٌ** = syn.

عَدَنَ [aor. يَعْدُنُ and يَعْدِنُ inf. noun عَدْنٌ and عَدُونٌ]: He remained, stayed, dwelt or abode in the place. **عَدَنْتُ الْبَلَدَ**: I took for myself the country or town as a home. **فِي جَنَّاتِ عَدْنٍ**: In gardens of perpetual abode or eternity (61:13). **عَدَنَ الْحَجَرَ**: He pulled out

the stone with the hoe. مَعْدِنٌ : A mine; a place of fixedness of anything or origination of anything i.e. source. هُوَ مَعْدِنٌ لِلْخَيْرِ : He is a natural source of goodness and generosity.

عَدَا

[aor. يَعْذُو inf. noun عَدُوٌّ and عُدْوَانٌ and عُدُوٌّ] : He ran quickly and also he ran gently but it often signifies he ran vehemently. عَدَا : The water ran. عَدَاهُ : He passed from it and left it; he passed beyond it, exceeded it or transgressed it. عَدَا طُورَهُ : He exceeded his proper limit. According to Imam Raghīb, اَلْعَدُوُّ primarily signifies transition; a passing beyond or exceeding the limit and incompatibility to coalesce. فَاتَّبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا : Pharaoh and his hosts pursued them wrongfully and aggressively (10:91). اِذْ يَعْذُونَ فِي السَّبْتِ : When they transgressed the proper limits with regard to As-Sabbath (7:164). لَا تَعْدُ عَيْنَاكَ : And let not thy eyes pass beyond them (18:29). عَدَا عَلَيْهِ (inf. nouns عَدُوٌّ and عَدَاءٌ and عُدُوٌّ and عُدْوَانٌ and عُدُوٌّ) and also اِعْتَدَى and اِعْتَدَى : He acted wrongfully, unjustly or tyrannically against him, transgressed against or exceeded the proper limit against him or acted aggressively against him. اِعْتَدَى الْحَقُّ اَوْ عَنِ : He exceeded the limits of truth. اِعْتَدَى عَلَيْهِ : He transgressed against him; he attacked or assaulted him. اِلْاِعْتِدَاءُ : Which is inf. noun from تَعَدَّى is the exceeding what is right and it is sometimes in the way of aggression and sometimes in the way of requital. فَاِعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اِعْتَدَى عَلَيْكُمْ : Whosoever acts aggressively against you, punish him for his aggression to the extent to which he has transgressed against you (2:195). وَكَانُوا : And they exceeded the proper limits (2:62). وَمَنْ يَتَعَدَّ حُدُودَ : And who exceeds the limits of Allah (2:230). عُدْوَانٌ : Signifies glaringly wrongful, unjust or tyrannical act. فِي الْاِثْمِ : In sin and tyranny or transgression (5:63). لاَعْدُوَانَ عَلَيَّ = (اِعْتَدَى) : No blame upon me. مُعْتَدٍ (act.part. from اِعْتَدَى) : Transgressor. كُلُّ مُعْتَدٍ اِثْمٍ : Every sinful transgressor (83:13). مُعَادَاةٌ and مُعْتَدِينَ are plurals (9:10;2:191). عَادَاهُ (inf. noun مُعَادَاةٌ and عَادَاةٌ is substantive): He treated or regarded him with enmity. عَادَى الشَّيْءَ : He was or became distant or aloof from the thing, or he made the thing to be distant from him. عَادَيْتُهُ

(sometimes) signifies I vied with him in running. **أَنْ يَجْعَلَ بَيْنَكُمْ** : That He should bring about between you and those with whom now you are at enmity (60:8). **عَدُوٌّ** : An enemy (plural **أَعْدَاءٌ**). It is used both as singular and plural. **إِنَّ اللَّهَ** : Verily, Allah is the enemy of the disbelievers (2:99). **عَدُوٌّ لِلْكَافِرِينَ** : And they are your enemies (18:51). **إِذْ كُنْتُمْ** : When you were enemies (3:104). **عَدَاوَةٌ** : Remoteness enmity. **بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ** : Between him and thyself was enmity (41:35). **عُدْوَةٌ** : Side of a valley; a side; an elevated place; a distant place; a place for extending. **وَهُمْ بِالْعُدْوَةِ الْقُصْوَى** : And they were on the further side or bank of the valley (8:43). **أَلْعَادِي** or **عَادٍ** : Enemy; transgressor; one who exceeds the proper limit (act. part. from **عَادَ**). **غَيْرَ بَاغٍ وَلَا عَادٍ** : Neither disobedient nor transgressing the limit (2:174). **عَادُونَ** plural of **عَادٍ** (26:167) : Transgressors. **عَادِيَةٌ** (female of **عَادٍ**) : Also signifies a company of warriors; horses or chargers of the warriors; remoteness. (**عَادِيَاتٌ** is plural). **وَالْعَدِيَّتِ صَبَّحًا** : By the snorting chargers of the warriors (100:2).

عَذَّبَ [aor. **يَعْذُبُ** inf. noun **عُذُوبَةٌ**] : It was or became sweet or it was or became easy and agreeable to be swallowed or drunk. **عَذْبٌ** : Sweet water or water, wine or beverage and food that is easy and agreeable to be swallowed or drunk. **مَاءٌ عَذْبٌ** : Sweet or palatable, agreeable or good water. **إِنَّهُ لَعَذْبُ اللِّسَانِ** : Verily, he is sweet of tongue. **هَذَا عَذْبٌ فُرَاتٍ** : This is palatable and sweet (25:54). **عَذَّبَ** : He gave up food on account of vehement thirst. **عَذَّبَ عَنْهُ** : He abstained from it. **عَذَّبَهُ عَنِ الْأَمْرِ** : He punished or chastised him for the thing; he debarred, detained, forbade, prevented him from doing the thing. **عَذَابٌ** : Punishment or chastisement; any corporal punishment; any infliction of pain that disgraced the person punished (syn. with **عُقُوبَةٌ** or **نَكَالٌ**). **عَذَابٌ** is so called because it prevents the person punished from returning to the like of his offence, and prevents others from doing the like of that which he has done (**عَذَّبَ** meaning he prevented). **فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا** : So He will punish them with a painful punishment (4:174). **مُعَذِّبٌ** (act. part. from **عَذَّبَ**) : One

who punishes (مَا كَانَ اللَّهُ مُعَذِّبِينَ and مُعَذِّبُونَ plurals 17:59;17:16). مُعَذِّبُهُمْ : God is not going to punish them (8:34). مُعَذَّبٌ : (pass. part.): One who is punished. مُعَذِّبِينَ (plural) (26:139).

عَذَرَ [aor. يَعْذِرُ inf. noun عَذْرٌ and مَعْذِرَةٌ] عَذَرَهُ : He excused or cleared him from blame; he exculpated him; he accepted his excuse. عَذَرَ also means, he was guilty of many crimes so as to render him excusable who punishes him. اِعْتَذَرَ (inf. noun اِعْتِذَارٌ) : He excused himself; he adduced or urged an excuse or a plea for himself. اِعْتَذَرَ إِلَيَّ : He excused himself to me; he begged me to accept his excuse. اِعْتَذَرَ مِنْ ذَنْبِهِ (and تَعَذَّرَ) : He asserted himself to be clear of his crime, sin or misdeed. يَعْتَذِرُونَ إِلَيْكُمْ : They will make excuses to you (9:94). It is said that the primary meaning of اِلْعِذَارُ is the cutting of a man off from the object of his want and from that to which he clings in his heart. اِعْتَذَرَ may also mean, he excused himself for not complying with a claim or request. It also means, he did not adduce an excuse (cont. signification); اِعْتَذَرَ مِنْهُ also means, he complained of him or it. اِعْتَذَرَتِ الْمِيَاهُ : The waters stopped. عَذَرَ (inf. noun تَعَذُّيرٌ) : He affected to excuse himself but had no excuse or did not adduce an excuse that was valid; he did less than what was incumbent upon him or was remiss and deficient in an affair, causing it to be imagined that he had an excuse when he had none. مُعَذِّرٌ is act. part. (plural مُعَذِّرُونَ). جَاءَ الْمُعَذِّرُونَ : The defaulters or the makers of false excuses came (9:90). عَذْرٌ and مَعْذِرَةٌ (inf. noun from عَذَرَ) : An excuse; an apology; a plea whereby one excuses oneself. فَذْ بَلَغْتَ مِنْ لَدُنِّي عَذْرًا : Then thou shalt have got sufficient excuse from me (18:77). عَذْرٌ also means success or victory. لِمَنِ الْعُذْرُ : Whose is the success or victory? مَعْذِرَةٌ : Excuse. قَالُوا مَعْذِرَةٌ : They said as an excuse (7:165). The plural of مَعْذِرَةٌ is مَعَاذِرٌ and مَعَاذِيرٌ and the latter is also plural of مَعْذِرٌ. Some say that مَعَاذِيرٌ is the irregular plural of مَعْذِرَةٌ and means excuses, apologies, pleas, allegations and arguments. لَوْ اَلْقَى مَعَاذِيرَهُ : Though he puts forward (his) excuses (75:16). اَلْمَعَاذِيرُ also means veils, curtains or coverings.

عَرَّ [aor. يَعُرُّ inf. noun عَرٌّ الإِبِلُ : The camels were or became mangy and scabby. عَرَّهُ بِشَرِّ (aor. يَعُرُّ) : He aspersed him; he charged or upbraided him with evil; he wronged him and reviled him and took his property. هُوَ يَعُرُّ قَوْمَهُ : He disgraces his people. عَرَّهُ : He did to him an abominable thing; he did to him what he disliked. عَرَّهُ : He alighted at his abode as a visitor. اِعْتَرَهُ : He came to him and sought his favour or bounty; he applied himself to obtain favour or bounty of him without asking; he went round about him seeking to obtain what he had whether asking him or not asking him. مُعْتَرٌّ : The needy; one who asks for bounty; one who seeks bounty without asking. وَأَطْعَمُوا الْقَانِعَ وَالْمُعْتَرَّ : And feed the contented and him who asks and supplicates (22:37). مَعْرَةٌ : A case of reviling or of being reviled; a crime or sin that is noxious like the mange or scab; a foul or abominable thing; a cause of grief or vexation; annoyance or hurt; vexing conduct; violence; the slaying unexpectedly of an army without the permission of the commander; a debt or fine which one is obliged to pay; a fine for homicide. مَعْرَةُ الْجَيْشِ : The alighting of an army among a people and eating of the produce of their fields without knowledge of the commander. فَتُصِيبُكُمْ مِنْهُمْ مَعْرَةٌ : And thus you incur guilt for them unknowingly (48:26).

عَرَبَ [aor. يَعْرَبُ inf. noun عَرَبٌ مِعْدَتُهُ : His stomach became in a corrupt or disordered state from being burdened. عَرَبَ (said of a river): It abounded with water. عَرَبَتِ الْبَيْتْرُ : The water of the well became abundant. عَرَبَ : He spoke clearly, plainly or distinctly without incorrectness; he was or became an eloquent Arab. عَرَبَ لِسَانُهُ : His tongue was or became chaste Arabic. عَرَبِيٌّ : Pertaining to Arabic; clear, eloquent and chaste in speech; of established Arabic lineage. ءَا أَعْجَمِيٌّ وَعَرَبِيٌّ : What a foreign tongue and an Arab (41:45)? أَعْرَبَ الْكَلَامَ : He spoke clearly, plainly, distinctly in Arabic. بِلِسَانِ عَرَبِيٍّ : In the Arabic language; in a clear, eloquent and comprehensive language (26:196). الْعَرَبُ as also الْأَعْرَابِيُّ (singular) : Those Arabs who dwell in the desert. الْأَعْرَابُ أَشَدُّ كُفْرًا : The Arabs of the

desert are the worst in disbelief (9:97). عَرُوبٌ : A woman who loves her husband passionately and excessively and is obedient to him (also a woman disobedient to her husband and unfaithful to him). عُرُبٌ (plural of عَرُوبٌ) : Loving wives; passionately loving and obedient wives. عُرْبًا اَتْرَابًا : Loving and of equal age (56:38). اَللُّغَةُ الْعَرَبِيَّةُ : The Arabic language.

عَرَجَ [aor. يَعْرُجُ and inf. يَعْجُ and noun عُرُوجٌ and مَعْرَجٌ] : He ascended or mounted the ladder. عَرَجَ فِي الشَّيْءِ وَعَلَيْهِ : He mounted upon the thing. عَرَجَ الشَّيْءُ : The thing became high. عَرَجَ وَ عَرَجَ (aor. يَعْرُجُ inf. noun عَرَجٌ) : He limped by reason of accident in his leg or foot, or he walked with a limping gait by reason of some accident (some say not naturally or not by reason of a chronic ailment, and others say, naturally or by reason of a chronic ailment). فَظَلُّوا فِيهِ يَعْرُجُونَ : They began to ascend therein (15:15) or through it. عَرَجَتِ الشَّمْسُ : The sun inclined to the west. اَعْرَجٌ : Lame by nature, preferably by reason of an accident in leg or foot. وَ لَا عَلَى الْاَعْرَجِ حَرَجٌ : Nor any blame on the lame (24:62). مَعْرَجٌ and مَعْرَجٌ and مَعْرَجٌ : A ladder or series of steps or stairs. (plurals مَعَارِجٌ and مَعَارِجٌ like مَفَاتِيحٌ and مَفَاتِيحٌ). مَعَارِجَ عَلَيْهَا يَطَّهَّرُونَ : And stairways by which they could go up (43:34). مَعْرَجٌ : A place of ascent. ذِي الْمَعَارِجِ : Lord of great ascents (70:4). اَلْاَعْرَجُ is also applied to the crow because of its hopping movement.

عَرَجَنَهُ : He struck him with the stick. عُرْجُونِ : Dry branch of a palm-tree (36: 40).

عَرَشَ [aor. يَعْرِشُ and inf. يَعْشُ and noun عَرَشٌ] : He built or constructed a construction of wood. عَرَشَ الْبَيْتَ : He raised the roof of the house. عَرَشَ فُلَانًا : He struck such a one in the base of his neck. عَرَشٌ : And in the trellises which they built (16:69). عَرَشٌ : A booth or shed or thing constructed for shade mostly made of reeds and sometimes made of palm-sticks; a structure of wood built at the end of the wall, forming a shade; the trellis or wooden thing which serves for the propping of a grape-vine; the roof of a house or the like; (plural عُرُوشٌ). حَاوِيَةٌ عَلَى عُرُوشِهَا :

Having fallen down upon its roofs (2:260); the throne of a king or the ceremonial chair or seat of a king. **أَهَكَذَا عَرْشُكَ** : Is thy throne like this (27:43). **إِسْتَوَىٰ عَلَى الْعَرْشِ** : He (God) reigned as king; He became established on the throne of power; He governs every thing (10:4); highest sphere. **مِنَ الْعَرْشِ إِلَى الْأَرْضِ** : From the highest sphere to the earth; the bier of corpse. **إِهْتَزَّ** : The bier shook with pleasure because it carried the dead body of Sa'd; or the throne of the (Gracious God) shook with pleasure because of the death of Sa'd; the nest of a bird such as is built in a tree; the angle, corner or strongest side; the head or chief of a people. **عَرْشُ الْقَوْمِ** : The chief of the people; the means of support of a thing. **ثُلَّ عَرْشُهُ** : His power or might departed or his affairs or state became weak and his power and prestige departed, or he perished; regal power, sovereignty, dominion, might or power. **عَرْشٌ** also signifies the **صِفَاتٌ تَنْزِيهِيَّةٌ** i.e. the transcendent attributes of God, i.e. such attributes as are not found in any other thing as in **يَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ** : On that day eight angels will bear the throne of thy Lord (69:18); the protuberant part in or of the upper surface of the foot in which are the toes. **مَعْرُوشَاتٌ** (plural of **مَعْرُوشَةٌ** which is feminine of **مَعْرُوشٌ** which is act. part.). **كُرُومٌ** : Grape-vines trained upon trellises. **جَنَّتِ مَعْرُوشَاتٍ** : Gardens trellised (6:142).

عَرَضَ [aor. **يَعْرِضُ** inf. noun **عَرَضٌ**]. **عَرَضَ الشَّيْءَ بِفُلَانٍ** : He showed, manifested, presented the thing to such a one. **عَرَضَ الشَّيْءَ عَلَيْهِ** : He mentioned or showed or presented the thing to him or proposed or propounded it to him. **عَرَضَ الْجُنْدَ** : He made the army to pass by him in review; he reviewed the army. **عَرَضَهُمْ عَلَى السَّيْفِ** : He exposed them to the sword; he slew them with the sword. **ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ** : Then He presented them to the angels or put them before the angels (2: 32). **إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ** : When they were presented or brought before him ... (38:32). **عَرَضَ لَهُ** : It happened or occurred to him. **عَرَضَتْهُ** : I defrauded him in selling. **عَرَضَ لَهُ وَبِهِ** : He said a thing which he

intended or desired but did not explain it or say it plainly or clearly; he said it indirectly; تَعْرِضُ signifies the speaking of a thing obliquely, indirectly, obscurely, ambiguously or equivocally. According to the early authorities عَرَضٌ signifies, he used a phrase susceptible of different meanings by which the hearer understood a meaning different from that which he (the speaker) intended. عَرَضْتُمْ بِهِ مِنْ حِطْبَةِ النِّسَاءِ : Respecting that which you speak indirectly about a proposal of marriage to these women (2:236). (اِعْرَاضٌ inf. noun) : He turned away from it, avoided, shunned or left it. مَنْ اِعْرَضَ عَنِ ذِكْرِي : Who avoids remembering Me (20:125). نَشُورًا اَوْ اِعْرَاضًا : Ill-treatment or turning away i.e. indifference (4:129). عَرَضَ الْمَسْئَلَةَ : He expressed the question broadly. عَرَضْنَا (inf. noun of عَرَضٌ). عَرَضْنَا : We shall present face to face the Hell to the disbelievers (18:101). عَرَضٌ : Breadth, width; vastness. ذَهَبَ عَرَضًا : He went breadthwise and lengthwise; latitude; a valley; a mountain; a collection of clouds that obstructs the horizon; a great army; worldly goods; price; gain; an accident; happening; a compensation; a substitute; any goods or commodities except gold or silver; madness; insanity; a portion of the night. تُرِيدُونَ عَرَضَ الدُّنْيَا : You seek the goods of this world (8:68). عَرَضُهَا السَّمٰوٰتِ : Its vastness is like the vastness of the heavens (3:134). لَوْ كَانَ عَرَضًا قَرِيْبًا : If it had been a near gain (9:42). عُرْضَةً : A thing that is set as an obstacle in the way of another thing; a thing that is set as a butt like the butt of archers. فُلَانٌ عُرْضَةٌ لِلنَّاسِ : Such a one is butt to men i.e. a person whom men revile or cut jokes with. لَا تَجْعَلُوْا اللّٰهَ عُرْضَةً لِّاِيْمَانِكُمْ : And make not Allah a target or butt for your oaths or an obstacle in the fulfilment of your oaths (2:225). هٰذَا عُرْضَةٌ لِّكَ : This is a thing prepared for thy common use. عُرْضَةٌ also means, a purpose, an object or desire. عَارِضٌ (act. part. from عَرَضٌ) : Any thing showing its breadth or side hence appearing; collection of clouds extending sideways in the horizon or a collection of clouds that comes over against one in the sky unexpectedly or comes like as does a mountain; an occurrence; a gift appearing

from a person; any thing facing one; an obstacle; the side of the cheek. فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُّمْطِرُنَا : When they saw it as dense cloud coming or appearing towards their valleys, they said this is a cloud which will give us rain (46:25). مُّعْرِضٌ : Act. part. of أَعْرَضَ i.e. one who turns away, shuns, leaves. مُّعْرِضُونَ and مُّعْرِضِينَ are plurals (3:24;6:5). عَرِيضٌ : Large, much; wide or broad. دُعَاءٌ عَرِيضٌ : Long prayer, (41:52).

عَرَفَ [aor. يَعْرِفُ inf. noun مَعْرِفَةٌ and عَرِفَانٌ]. عَرَفَهُ : He knew or it became acquainted with it; he knew it by means of any of the five senses and also by mental perception; he recognized it. Imam Raghīb says that الْمَعْرِفَةُ is perceiving a thing by reflection and by consideration of the effect thereof upon the mind or sense (syn. عَلِمَهُ). According to some authorities الْمَعْرِفَةُ differs from الْعِلْمُ inasmuch as the former concerns the thing itself which is its object, whereas the latter concerns the states or conditions or qualities thereof. The contrary of the former is الْإِنْكَارُ and of the latter is الْجَهْلُ. فَلَمَّا جَاءَهُمْ مَا عَرَفُوا الْجَهْلُ الْإِنْكَارُ : When that came to them which they knew (2:90). تَعْرِفُ فِي وُجُوهِ الَّذِينَ : Thou wilt see in the faces of (22:72). يَعْرِفُونَ نِعْمَةَ اللَّهِ : They recognize the favour of Allah (16:84). عَرَفَهُ also signifies he requited. عَرَفَ الْفَرَسُ (inf. noun عَرَفٌ) : He clipped the mane of the horse عَرَفَ الْأَمْرَ : He was patient in relation to the affair. عَرَفَ : He was or became submissive. عَرَفَ : He was or became sweet or pleasant in his odour. عَرَفَ (transitive). عَرَفَهُ الْأَمْرَ : He acquainted him with the affair (أَعْلَمَهُ أَيَّاهُ). عَرَفَ بَعْضَهُ : He acquainted (her) with a part of it (66:4). عَرَفَ also means, rendering a thing fragrant and adorning, decorating or embellishing it. عَرَفَهَا لَهُمْ : He (God) made it known to them, or made it pleasant for them; He decorated it for them (47:7). عَرَفَهُ : He branded him with his misdeed. تَعَارَفُوا : They knew or were acquainted with each other; they vied or competed for superiority in glory, or simply they vied with one another. لِنَتَعَارَفُوا : So that you may become acquainted with each other or vie with one another for superiority in glory (49:14). اعْتَرَفَ بِهِ : He confessed it or acknowledged it (inf. noun اعْتِرَافٌ). اعْتَرَفَ إِلَيَّ :

He acquainted me with his name and condition. فَأَعْتَرَفُوا بِذَنبِهِمْ : They confessed their guilt (67:12). عُرِفَ (a subs. from اَعْرَفَ) : Confession or acknowledgement. It also means مَعْرُوفٌ i.e. goodness or a good action or quality; gentleness; a favour; beneficence or bounty; a thing liberally or freely bestowed; moderation; sincere or honest advice; good fellowship with men. وَأُمِرَ بِالْعُرْفِ : And enjoin goodness (7:200). عُرِفَ also means, common parlance or common usage. عُرْفُ of the horse is its mane. جَاءَ الْقَوْمُ عُرْفًا عُرْفًا : The people came one after another. وَالْمُرْسَلَاتِ عُرْفًا : By the winds that are sent one after another; by the angels that are sent forth with goodness i.e. to spread goodness; by the beings that are sent forth gently (77:2). عُرْفٌ also means, waves of the sea; elevated sand; elevated place; (plural اَعْرَافٍ). اَصْحَابُ الْاَعْرَافِ : Occupants of the elevated places (7:49). عُرْفٌ also may signify that spiritual realization which a man has through his unsullied nature, acquiring it by the help of God, given intellect and the testimony of his inner self. اَصْحَابُ الْاَعْرَافِ thus may mean very high spiritual realization and elevated spiritual rank. عَارِفٌ (act. part.). مَعْرُوفٌ (pass. part.): Known particularly well or commonly known; lawful; according to use and custom. Being equivalent to عُرْفٌ it possesses all the meanings of the latter word. تَأْمُرُونَ بِالْمَعْرُوفِ : You enjoin goodness (3:111). طَاعَةٌ (مَعْرُوفَةٌ feminine of مَعْرُوفٌ). مَعْرُوفَةٌ : Known or actual obedience (24:54). عَرَفَاتٍ : The place where the pilgrims halt on the day of ذُو الْحِجَّةِ (2:199).

عَرِمَ [aor. يَعْرِمُ and عَرِمَ aor. يَعْرِمُ inf. noun عَرَامٌ and عَرِمٌ aor. يَعْرِمُ and عَرِمَ aor. يَعْرِمُ inf. noun عَرَامَةٌ] : He was or became evil in disposition or ill-natured and very perverse or cross or repugnant and sharp or vehement; he behaved insolently and ungratefully (syn. اَشْرَ or مَرِحَ or بَطَرَ). عَرِمَ فُلَانًا : He treated such a one with exceeding perverseness or repugnance. عَرِمَ اُمَّهُ : The child sucked the breast of his mother. عَرِمٌ : A dam or dams, constructed in valleys; a torrent of which the rush is not to be withstood; a violent rain. It is also the name of a certain valley in Elyamen. رَجُلٌ عَرِمٌ : A wicked man. سَيْلُ الْعَرِمِ : Fierce flood

(34:17).

عَرَا [aor. يَعْرُو inf. noun عَرُو] : He came to such a one seeking his bounty; he came to such a one or upon him. **عَرَاهُ الْأَمْرُ** : The affair befell him; attacked him; distressed him. **إِعْتَرَاهُ الْأَمْرُ** (syn. with **عَرَاهُ**) : The affair betided him, befell him or distressed him. **عَرِيَ** : He was or became affected with the tremor of fear. **إِعْتَرَاكَ بَعْضُ الْهَيْبَتَا** : Some of our gods have smitten thee with evil (11:55). **عُرْوَةٌ** : A thing by means of which another thing is rendered fast or firm and upon which reliance is placed; the handle of a mug; the environs of a town where people pasture their cattle; a company of men by whom one benefits. **عُرْوَةٌ** also means the best and excellent part of property. **الْعُرْوَةُ** is a name of the lion. **الْعُرْوَةُ الْوُثْقَى** : A firm handle (2:257) or the firmest thing upon which one lays hold. **عُرْوَةُ الْأَصْعَالِيكَ** : The support of the poor or the needy. It also means tangled trees of which the leaves do not fall in winter.

عَرِيَ [aor. يَعْرَى inf. noun عَرِيَّة and عُرْي]. **عَرِيَ مِنْ ثِيَابِهِ** : He was or became naked, nude, bare or without clothing. **عَرِيَ الْبَدَنُ مِنَ اللَّحْمِ** : The body was or became bare of flesh or was lean. **عَرِيَ مِنَ الْعَيْبِ** : He or it was or became free from fault, defect, blemish etc. **وَلَا تَعْرَى** : No one can be exempted from death. **وَلَا تَعْرَى** : And thou wilt not become naked (20:119). **عَرَاءٌ** : Nakedness of bareness; a bare tract of land; wide or spacious tract of land in which there is nothing that hides or conceals; the vacant surface of a wide space of land. **لُنْبِدَ بِالْعَرَاءِ** : Would have been cast upon a bare tract of land (68:50).

عَزَّ [aor. يَعْزُّ inf. noun عَزٌّ and عَزَّة]. He was or became mighty, powerful or strong. **اللَّهُ عَزَّ وَجَلَّ** : Allah to Whom belong might and majesty or glory and greatness; He magnified or exalted Himself; He was disdainful or scornful; He resisted; He was invincible, not to be overcome. **عَزَّ الشَّيْءُ** : The thing was or became difficult or hard; insuperable or unattainable; the thing was or became rare, scarce; he or it was or became highly esteemed or greatly valued. **عَزَّ الْمَاءُ** : The water flowed. **عَزَّ** also

means, he was or became weak. **عَزَّهُ** : He overcame him or conquered him; he overcame him in argumentative contest. **عَزَّنِي** : He has prevailed against me in dispute (38:24). **أَعَزَّهُ** : He exalted or elevated him; he loved him; he aided or helped him. **تُعِزُّ مَنْ تَشَاءُ** : Thou exaltest whomsoever Thou pleasest (3:27). **عَزَّزَهُ** : He rendered him mighty, powerful or strong; he strengthened him by means of another. **فَعَزَّزْنَا بِتَالِثٍ** : So We strengthened (them) by the third (36:15); he rendered mighty, strong, high elevated in rank or condition or state; he rendered him honourable or illustrious; he aided or helped him. **أَعَزَّ** and **عَزَّزَ** are syn. **عِزٌّ** : Might, power or strength (as also **عِزَّةٌ**) especially after meanness of condition; high or elevated rank; nobility; honour; disdainfulness or pride or self-exaltation (as also **عِزَّةٌ**); the power of resistance (as also **عِزَّةٌ**); rareness, scarceness (as also **عِزَّةٌ**); invincibility (as also **عِزَّةٌ**); the act of overcoming; superior power (as also **عِزَّةٌ**). **مَطَرٌ عِزٌّ** : Copious or vehement rain. **لِيَكُونُوا لَهُمْ عِزًّا** : So that they may be a source of power for them (19:82). **أَخَذَتْهُ الْعِزَّةُ** : Self-exaltation or pride incites him. (2:207). **قَالُوا بِعِزَّةِ فِرْعَوْنَ** : They said: By Pharaoh's honour (26:45). **وَلِلَّهِ الْعِزَّةُ جَمِيعًا** : And all honour belongs to Allah (35:11). **عَزِيزٌ** : Mighty, strong; noble; honourable, glorious; proud; disdainful; invincible, indomitable; not to be overcome; rare, scarce; highly esteemed; greatly valued; one who overcomes everything; incomparable, unparalleled. **عَزِيزٌ** also signifies the king. **الْعَزِيزُ الْحَكِيمُ** : The Mighty, the Wise (62:2). **الْعَزِيزُ** : A surname applied in ancient times to the ruler of Egypt i.e. the valley of the Nile together with Alexandria like **النَّجَاشِي** (the Negus) applied to the king of Abyssinia, **قَيْصَرُ** (Kaiser) to the emperor of the Romans. **كِتَابٌ عَزِيزٌ** : Great, mighty Book; inimitable and unequalled (41:42). **عَزِيزٌ** also signifies severe, difficult, distressing or grievous. **عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ** : It is distressing to him that you should fall into trouble (9:128). **أَعِزَّةٌ** (plural of **عَزِيزٌ**) : They turn the honourable, the most elevated or esteemed of its people (27:35). **أَعَزُّ** : More and most honourable, mighty, powerful etc. **لِيُخْرِجَنَّ الْأَعَزُّ** : The most

honourable will surely drive out (63:9). **الْعُزْبَى** : An idol of the Arabs (53:20).

عَزَبَ [aor. **يَعْزُبُ** and **يَعْرِبُ** inf. noun **عَزُوبٌ**] **عَزَبَ عَنِّي** : He or it was or became distant or remote and absent from me; he or it was or became absent, concealed and went away or departed. **لَا يَعْزُبُ عَنِّي** : Nothing is absent or hidden from His knowledge. **عَزَبَ عَنِّي** : His forbearance quitted him. **عَزَبَتِ الْأَرْضُ** : The land became destitute of inhabitants. **وَلَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ** : Not an atom's weight is hidden from Him (34:4).

عَزَرَ [aor. **يَعْزُرُ** inf. noun **عَزْرٌ**]. **عَزَّرَهُ عَنِ الشَّيْءِ** : He prevented or turned him away from the thing. This is the primary signification from which others are derived. **عَزَّرَهُ** (inf. noun **تَعْزِيرٌ**) : He disciplined, corrected or punished him, meaning he did to him that which should turn him away from evil or foul conduct; he inflicted upon him beating less than that is prescribed by the law; he beat him vehemently; he blamed, censured or reproved him; he aided, helped and assisted him, or he strengthened him against his enemy by repelling the latter and did so again and again; he treated him with reverence or respect; he abased him (cont. signification). **عَزَّرُوهُ وَنَصَرُوهُ** : Who honoured, aided and supported him (7:158).

عَزَلَ [aor. **يَعْزِلُ** inf. noun **عَزْلٌ**]. **عَزَلَهُ عَنِ كَذَا** : He removed him, put away, displaced him from such a thing. **عَزَلَهُ عَنِ مَنَصِبِهِ** : He removed or dismissed him from his office. **عَزَلَ عَنْهَا** : He did not wish her to have children. **مِمَّنْ عَزَلْتَ** : From whom thou hast put aside (33:52). **إِعْتَزَلَهُ** : He separated himself from him or it. **يَعْتَزِلُ** : He keeps away from the fighting. **فَاعْتَزِلُوا النِّسَاءَ** : Keep away from women (2:223). **مَعْزُولٌ** (pass. part.): One kept away; one dismissed from office. **مَعْزُولُونَ** (plural of **مَعْزُولٌ**) : Those dismissed from office. **إِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُولُونَ** : They are kept away or debarred from hearing (26:213). **مَعْزِلٌ** : A state or place of aloofness. **فُلَانٌ عَنِ** : He was keeping apart (11:43). **فُلَانٌ عَنِ الْحَقِّ بِمَعْزِلٍ** : Such a one is aloof from the truth.

عَزَمَ [aor. **يَعْزِمُ** inf. noun **عَزْمٌ** and **عَزِيمَةٌ** and **عُزْمٌ** etc.]. **عَزَمَ الْأَمْرَ أَوْ عَلَيْهِ** :

He determined, resolved or decided upon doing the thing; he strove hard in the affair; he settled it firmly. **إِنْ عَزَمُوا الطَّلَاقَ** : If they decide upon or are resolved upon the divorce (2:228). **فَإِذَا عَزَمَ الْأَمْرُ** : And when the affair is decided upon or is determined upon (47:22). **لَا تَعَزِّمُوا عُقْدَةَ النِّكَاحِ** : And decide not or resolve not on the marriage-tie (2:236). **عَزَمَ عَلَى الرَّجُلِ لِيَفْعَلَ كَذَا** : He commanded the man earnestly that he should do such a thing. **عَزْمٌ** : Firmness and perseverance in doing a thing upon which one's heart is set or upon which one is determined; earnestness, constancy and patience; the quality of deciding an affair. **وَلَمْ نَجِدْ لَهُ عَزْمًا** : And We did not find in him the quality to decide the affair or resolve to disobey (20:116). **أُولَئِكَ الْعَزَمَاتُ مِنَ الرُّسُلِ** : Messengers of strong determination (46:36). **عَزْمُ الْأُمُورِ** : Matter of strong determination (42:44).

عَزَا [aor. **يَعُزُّو** inf. noun **عِزٌّ**]. **عَزَاهُ إِلَى فُلَانٍ** : He asserted his (another person's) relationship as son to such a one. **اعْتَزَى إِلَيْهِ** : He asserted his own relationship as son to him. **عِزَّةٌ** : A party of men; a separate party. According to Imam Raghīb, the word means, a company of men who assert their relationship, one of another, either by birth or by leaguings together for mutual aid. (**عِزُونَ** and **عِزِينَ** are plurals of **عِزَّةٌ** and mean, separate or sundry parties). **عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ** : From the right and from the left in different parties (70:38).

عَسِرَ [aor. **يَعْسُرُ** inf. noun **عُسْرٌ** and **عُسْرَةٌ** and **عَسَارَةٌ** and **عُسْرِي** etc.] and **عَسِرَ** [aor. **يَعْسِرُ** inf. noun **عَسْرٌ**] : It (a thing or affair) was or became difficult, hard, intricate. **عَسِرَ عَلَيْهِ** : It was or became difficult for him (**سَهْلٌ** and **ضِدُّ يَسْرٍ**). **عَسِرَ الرَّجُلُ** : The man was hard in disposition, or ill-natured. **عَسِرَ الزَّمَانُ عَلَيْنَا** : Time became severe to us. **عَسَرَ الْغَرِيمَ** : He demanded the debt of the debtor, it being difficult for him to pay it. **عَسَرَهُ** : He forced him to do a thing against his wish. **عَسِرَ** : He was left-handed. **تَعَاسَرَا** : They were difficult or hard towards each other or treated each other with harshness; they disagreed with each other, said of a buyer and seller or of husband and wife. **وَإِنْ تَعَاسَرْتُمْ** : But if you

disagree with each other or meet with difficulty from each other (65:7). **عُسْرٌ** and **عُسْرَةٌ** and **عُسْرِي** : Difficulty; hardness; straitness; intricacy. **سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا** : God will give or create or provide or bring ease after difficulty (65:8). **وَإِنْ كَانَ دُوْعُسْرَةٍ** : And if he be in difficulty or in straitened circumstances (2:281). **فَسَنُيَسِّرُهُ لِلْعُسْرَى** : We will ease his way towards difficulty (92:11). **سَاعَةَ الْعُسْرَةِ** : Hour of distress (9:117). **جَيْشُ الْعُسْرَةِ** : The army of difficulty (an appellation given to the army of Tabuk). **يَوْمٌ عَسِرٌ** and **عَسِيرٌ** (act. part.): Difficult, hard, severe etc. **وَعَسِيرٌ** : A difficult, hard, distressful, calamitous, day. An unlucky day. **نَاقَةٌ عَسِيرٌ وَعَسِيرَةٌ** : She-camel that does easily conceive. **هَذَا يَوْمٌ عَسِرٌ** : This is a hard day (54:9). **يَوْمٌ عَسِيرٌ** (74:10).

عَسَسَ اللَّيْلُ عَسَسًا : The night came on or came on with its darkness; the darkness of the night came on; the night departed. **وَإِذَا عَسَسَ** : And by the night when it departs or when it approaches (81:18). **عَسَسَ السَّحَابُ** : The clouds approached the earth. This is only said when it is in the night with darkness and lightning. **عَسَسَ** is also said of a beast of prey when it goes about in the night seeking for prey.

عَسَلَ [aor. **يَعْسُلُ** and inf. noun **عَسْلٌ**] **عَسَلَ الطَّعَامَ** : He prepared the food with honey; he mixed it with honey and made it sweet and pleasant. **عَسَلَ** means to extract honey from the bee-hive. **عَسَلَهُ** : He fed him with honey; he made him an object of eulogy; he made him an object of love to men. **عَسَلٌ** : Honey. **أَنْهَارٌ مِّنْ عَسَلٍ** : Streams of clarified or purified honey (47:16). It also means, flowers or blossoms because honey is made therefrom; a good or righteous deed.

عَسَى [aor. **يَعْسَى** inf. noun **عَسَى**] **عَسَى** is a verb of the family of **كَادَ** and means: It may be that; "may-be"; "perhaps". It denotes hope in the case of that which is liked and fear in the case of that which is disliked as in the verse. **عَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ** : It may be that you dislike a thing while it is good for you and it may be that you like a thing

while it is bad for you (2:217). It also denotes opinion or doubt or certainty. هَلْ عَسَيْتُمْ إِنْ كَتَبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا : Is it not likely that if fighting is prescribed for you, you will not fight (2:247). هَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ : Would you then, if you were placed in authority, create disorder in the land (47:23)? As uttered by God, it is expressive of an event of necessary occurrence. فَعَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ : May be Allah will vouchsafe victory to you (5:53). It is generally followed by the particle أَنْ (= that). It is used in various ways as shown in the following sentences. عَسَى زَيْدٌ أَنْ يَقُومَ and عَسَى أَنْ يَقُومَ زَيْدٌ and عَسَى زَيْدٌ أَنْ يَقُومَ all meaning almost the same; the first sentence literally means, it may be that Zaid is or will be the performer of the act of standing; the second means, it may be that Zaid stands or will stand and the third signifies, it may be that Zaid is standing.

عَشْرَ

[عَشْرٌ aor. يَعْشُرُ inf. noun] : He took one from ten; he added one to nine and made the number ten. عَشَرَهُمْ : He made them ten by adding himself to their number. عَشَرَتِ النَّاقَةَ : The she-camel became عَشْرَاءُ i.e. ten-month pregnant. عَشْرَ الْمَالِ (aor. يَعْشُرُ inf. noun عَشْرٌ and عُشُورٌ) : He took the عُشْرُ of the property (tenth part). عَشَرَهُمْ : He made them ten by adding himself to their number or became the tenth of them; it also means, he took the tenth of them and made them nine or they became nine. عَشْرٌ : Ten; used for feminine. عَشْرُ نِسَاءٍ : Ten women. فَآتُوا بِعَشْرِ سُوْرٍ : Bring ten chapters (11:14). عَشْرَةٌ : Ten. It is used for masculine. عَشْرَةَ رِجَالٍ : Ten men. إِطْعَامُ عَشْرَةِ مَسَاكِينٍ i.e. feeding ten poor persons (5:90). (عَشْرَةٌ used for masculine) whenever عَشْرَةٌ is joined with the preceding number it is used for feminine as خَمْسَ عَشْرَةَ امْرَأَةً i.e. fifteen women. عَشْرٌ is used for masculine as خَمْسَةَ عَشْرَ رِجَالًا i.e. fifteen men. عِشْرِينَ and عِشْرُونَ = Twenty (8:66). عَشْرٌ : A tenth part as also عَشِيرٌ and مِعْشَارٌ. Some authorities say that مِعْشَارٌ means, a hundredth part; others say it means a thousandth part. أَعْشَارٌ : Plural of عَشْرٌ. مِعْشَارَ مَا آتَيْنَاهُمْ : A tenth part of that which We have given them (34:46). عَاشَرَهُ (inf. noun مُعَاشَرَةٌ) : He mixed with them; consorted with them; held social and familiar. عَاشَرُوهُنَّ بِالْمَعْرُوفِ : Consort with them in

kindness (4:20). عَشِيرَةٌ : Kinsfolk or nearest relations or kin by descent from the same father or ancestor; a small sub-tribe; a small portion or smallest subdivision of a tribe, or a tribe (syn. قَبِيلَةٌ). أَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ : Warn thy nearest kinsmen (26:215). مَعْشَرٌ : A company, a great company or collective body of people, consisting of men, exclusive of women like نَفَرٌ and قَوْمٌ and رَهْطٌ having no proper singular; a community; any company whose state of circumstances is one. يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ : O company of jinn and men (6:131). غُشْرَاءُ : A she-camel that has been ten months pregnant or that has been eight months pregnant. Its plural is عِشَارٌ and عِشَارٌ is applied to she-camels until some of them have brought forth and others are expected to bring forth وَإِذَا الْعِشَارُ عُطِّلَتْ : And when the she-camels ten month pregnant are abandoned (81:5). عَشِيرٌ : An associate; a husband; a wife; a friend. وَلَبِئْسَ الْعَشِيرُ : And evil indeed is the associate (22:14).

عَشَا [aor. يَعْشُو inf. noun عَشُوٌ and عُشُوٌ]. عَشَا عَنْهُ : He turned away from him or it to another. وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ عَشْوَتُهُ : And who turns away from the remembrance of the Gracious God (43:37). أَوْ إِلَيْهِ : I repaired to him by night. عَشَا الْإِبِلَ : He pastured the camels by night. عَشَا النَّارَ أَوْ إِلَيْهَا : He betook himself towards the fire hoping to obtain thereby guidance and good. عَشِيَ (aor. يَعْشَى) : He was or became blind or he was or became weak-sighted, or he did not see by night but saw by day. عَشَا : Weakness of sight or sightlessness by night. عَشَاءٌ also means, the evening meal. عِشَاءٌ : The beginning of the darkness of night; from sunset to darkness of night. It is syn. with عَشِيٌّ (or from the declining of the sun from the meridian to the rising of the dawn). وَجَاءُوا آبَاءَهُمْ عِشَاءً يَبْكُونَ : And they came to their father in the evening weeping (12:17). عَشِيٌّ : The late part of evening or the evening or the afternoon (as also عَشِيَّةٌ), or time between the declining of the sun from the meridian to the rising of the dawn. Sometimes it means the night. أَتَيْتُهُ بِالْغَدَاةِ وَالْعَشِيِّ : I came to him early in the morning and late in the evening. صَلَاةُ الْعَشِيِّ : The two Prayers of the afternoon i.e. عَصْرٌ and ظَهْرٌ

وَالْإِبْكَارِ : And glorify (Him) in the evening and in the early morning (3:42). عَشِيَّةٌ (noun of unity): One evening أو عَشِيَّةٌ أَوْ ضُحَاهَا: An evening or a morning thereof (79:47).

عَصَبَ [aor. يَعِصِبُ inf. noun عَصَبٌ] : He twisted a thing or wound it round. This is the primary signification; he folded it. عَصَبَ فِجْدًا : He bound the thigh of the she-camel. النَّاقَةَ : He bound the thigh of the she-camel. عَصَبَ الْقَوْمَ بِهِ : The people were drawn together by means of it and surrounded it. عَصَبَ الشَّيْءَ : He clung to the thing; he grasped the thing with his hand. عَصَبَ : He was or became firm and compact in flesh. عَصَبَ الرَّجُلُ بَيْتَهُ : The man stayed in his house, not quitting it. عُصْبَةٌ (unity of عَصَبٌ) : A party or company of men who league together to defend one another; a company or an assemblage of men and of horses. وَنَحْنُ عُصْبَةٌ : And we are a strong party (12:9). يَوْمٌ عَصِيبٌ : A vehement or severe or distressful day; a vehemently hot day; a cold and cloudy day in which nothing is seen of the sky (11:78).

عَصَرَ [aor. يَعِصِرُ inf. noun عَصْرٌ] : He squeezed out the juice of the thing by pressing it. أَعْصِرُ خَمْرًا : I am pressing wine (12:37). عَصَرَ الثَّوْبَ : He forced out the water of garment by squeezing it; he collected or took the produce of the earth. عَصَرَهُ : He aided or succoured or assisted him; he saved or preserved him; he gave gift or did some benefit or favour to him. لَوْ كَانَ فِي أَمْلاِكِنَا يَعِصِرُ فِينَا : Would that there were among our kings one giving to us the like of that which thou givest. أُعْصِرُوا or عَصِرُوا : They were rained upon. فِيهِ يَعِصِرُونَ : In it they shall have rain (i.e. يَعِصِرُونَ) ; they shall aid or succour one another; they shall give gifts to one another (12:50); they shall be preserved and saved. عَصَرَهُ : It or he hindered him or prevented him; he refused or withheld it. عَصَرَ . أَعْصَرَ : He entered upon the time of عَصْرٌ . عَصْرٌ : Time; a period of time; (دَهْرٌ) ; an hour or a time of the day; a day as opposed to night; a night as opposed to day; the morning before or after sunrise the afternoon; evening; last part of the day when the sun becomes red. الْعَصْرَانِ : The night and the day; the morning and the evening i.e. الْعَدَاةُ وَالْعَشِيُّ . عَصْرٌ also signifies,

rain from the clouds called مُعْصِرَاتٌ . A man's near kinsfolk such as are called رَهْطًا and عَشِيرَةً . وَالْعَصْرِ : By the time etc (103:2). مُعْصِرَاتٌ (plural of مُعْصِرَةٌ) : Clouds, so called because they press forth water; clouds full of rain; clouds ready to pour forth rain; winds ready to press forth the rain from the clouds (78:15). اِغْصَارٌ : A whirl-wind of dust resembling a pillar rising towards the sky; a wind that rises into the sky; a wind that raises the cloud with thunder and lightning, or in which there is fire or in which there is عَصَارٌ i.e. vehement dust. اِنْ كُنْتَ رِيحًا فَقَدْ لَاقَيْتَ اِغْصَارًا . فَاَصَابَهَا اِغْصَارٌ : If thou art a wind, thou hast met with a whirlwind. A whirlwind should visit it (2:267).

عَصَفَ [aor. يَعِصِفُ inf. noun عَصْفٌ and عُصُوفٌ]. عَصَفَتِ الرِّيحُ : The wind blew violently or vehemently; hence عَصَفٌ signifies also to be quick or swift. عَصَفَ الْحَرْبُ : He or it was quick or swift. عَصَفَ الزَّرْعَ : The war carried off and destroyed the people. عَصَفَ : He cut the corn from its stalks or before its maturity. عَصْفٌ : The herb of corn or seed-produce; leaves or blades of corn or seed-produce; the leaves or blades that are upon the stalk of corn and that dry up and crumble; the stalk or stem of corn or straw; broken and straw. عَصْفٍ مَّاكُولٍ : Corn of which the grain has been eaten and the straw thereof remains (105:6). يَوْمٌ عَاصِفٍ : A day in which the wind blows violently (14:19) i.e. يَوْمٌ عَاصِفٌ : The wind blows violently. الرِّيحُ عَاصِفَةٌ also signifies an arrow turning aside from the butt. الرِّيحُ عَاصِفَةٌ and رِيحٌ عَاصِفٌ : Violent wind (10:23 and 21:82). فَالْعَصِيفَاتُ عَاصِفَاتٌ (plural of عَاصِفَةٌ). فَالْعَصِيفَاتُ عَاصِفَاتٌ : And then they blow violently (77:3).

عَصَمَ [aor. يَعِصِمُ inf. noun عَصَمٌ] : He or it prevented or hindered i.e. مَنَعَ ; he defended or protected; he preserved or kept; (i.e. وَقَى); it withheld (أَمْسَكَ) a thing. عَصَمَهُ اللَّهُ مِنَ الْمَكْرُوهِ : God defended, protected him from evil. وَاللَّهُ يَعِصِمُكَ مِنَ النَّاسِ : God will protect thee from the people (5:68). عَصِمَ إِلَيْهِ : He took refuge with him i.e. اِغْتَصَمَ . اِغْتَصَمَ عَصِمَ also means, he earned or sought means of subsistence. اِغْتَصَمَ بِاللَّهِ : He held fast to God or to His religion; he had recourse to God for protection; he relied upon God; he

defended or preserved himself, by the grace of God; he abstained from evil by the grace of God. **وَاعْتَصِمُوا بِاللَّهِ** : Hold fast to Allah (22:79). **اسْتَعَصَمَ** : He defended or preserved himself or he refrained or abstained. **فَاسْتَعَصَمَ** : But he preserved himself from sin (12:33). **عَاصِمٌ** (act. part.): One who protects; defending or defender. **لَا عَاصِمَ الْيَوْمَ** : There is no defender today (11:44). In this verse **عَاصِمٌ** may be an instance of **فَاعِلٌ** in the sense of **مَفْعُولٌ** meaning, no person defended or no possessor of defence. **عِصْمَةٌ**: Prevention or hindrance; defence or protection; rope or cord. **عِصْمَةُ النِّكَاحِ** : The tie or bond of marriage. **عِصَمٌ** (plural of **عِصْمَةٌ**) : Ties or bonds of marriage. **وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ** : And hold ye not to the matrimonial ties or bonds of disbelieving women i.e. divorce them (60:11); a defender from a state of perdition and from want. **عِصْمَةٌ** : A defender of widows; inability to disobey;

عَصَا

[aor. **يَعْصُو** inf. noun **عَصْوٌ**]. **عَصَاهُ** : He beat or struck him with the staff or stick or rod. **عَصَوْتُ الْجُرْحَ** : I bound the wound. **عَصَا الْقَوْمِ** : He collected together the people for good or evil. **عَصَا** : A staff, stick or rod. **هِيَ عَصَايَ** : This is my staff (20:19). **أَلْقَى عَصَاهُ** : He threw down his staff; or having reached his destination, he stayed and rested and thus **رَفَعَ عَصَاهُ** means, he departed; collecting or gathering; community or party. It is said that the primary signification of the word **الْعَصَا** is the state of combination and union. **شَقَّ الْعَصَا** : He opposed the community or separated himself from them. **قَدْ شَقُّوا عَصَا الْمُسْلِمِينَ** : They have made or created a schism or dissension among the Community of Muslims. **انْشَقَّتْ عَصَا الْقَوْمِ** : Dissension and discord occurred among the people. **النَّاسُ عَبِيدُ الْعَصَا** : People are afraid of him who harms them, i.e. they should be kept in awe. **فَشَّرَ لَهُ الْعَصَا** : He disclosed to him what was in his mind. **عَصَا** also means the tongue, perhaps as being likened to a staff because used in chiding. It also means the bone of the shank. **عِصِيٌّ** (plural). **فَأَذَا حِبَالَهُمْ وَعَصِيَّهُمْ** : Their cords and their staves or sticks (20:67).

عَصِي

[aor. **يَعْصِي** inf. noun **عِصِيٌّ** and **مَعْصِيَةٌ** and **عِصْيَانٌ**]. **عَصَاهُ** : He

disobeyed him or rebelled against him. وَمَنْ عَصَانِي : And he who disobeys me (14:37). عَصَا الْعِرْقُ : The vein did not stop bleeding. عَصِي and عَصِي : Disobeying or rebelling or disobedient or rebellious. عَاصِرٌ and عَصَاةٌ are the plurals of عَاصٍ. عَاصِي is also the intensive form of عَاصٍ and means very disobedient or rebellious. الْعَاصِي is an appellation for the young camel when it disobeys its mother and does not follow her. كَانَ لِلرَّحْمَنِ عَصِيًّا : He is a rebel against the Gracious God (19:45). وَالْفُسُوقُ وَالْعَصِيَانُ : And wickedness and disobedience (49:8). عَصِيَانٌ is cont. of طَاعَةٌ and so is مَعْصِيَةٌ. وَمَعْصِيَةَ الرَّسُولِ : And disobedience to the Messenger (58:9).

عَضَّ [aor. يَعَضُّ inf. noun عَضٌّ and عَضِيضٌ]. عَضَّهُ : He seized it with his teeth and pressed it therewith. عَضَّ بِصَاحِبِهِ : He stuck or clove to his companion. This is said to be the primary signification or he seized him with his teeth, because this also signifies cleaving. عَضَّ عَلَى يَدَيْهِ غَيْظًا : He bit his hands in rage. يَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ : On the day when the wrongdoer will bite his hands (25:28). عَضُّوا عَلَيْهَا بِالنَّوَاجِدِ : Hold ye fast thereto. عَضَّهُ بِلِسَانِهِ : He backbit or defamed him. عَضُّهُ الزَّمَانُ : The time was severe to him.

عَضُدٌ [aor. يَعَضُدُ inf. noun عَضُدٌ]. عَضُدَهُ : He hit or hurt his عَضُدٌ (upper arm between the elbow and the shoulder-blade); he aided or assisted him or he was or became his عَضُدٌ i.e. aider or assistant for عَضُدٌ primarily relates to the arm, then it was metaphorically applied to signify an aider or assistant. عَضُدٌ : The upper arm or upper half of the arm from the elbow to the shoulder-blade (أَعْضَادٌ plural); سَنَشُدُّ عَضُدَكَ بِأَخِيكَ : We shall strengthen thy arm with thy brother or shall assist thee by thy brother (28:36); an helper, assistant or aider. فُلَانٌ عَضُدِي : Such a one is my support or stay or aider or assistant. مَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا : Nor could I take as helpers those who lead people astray (18:52); the side of the armpit; a side of a road; a quarter, region or tract; the two sides of a watering trough or tank etc.

عَضَلٌ [aor. يَعَضُلُ and يَعِضُلُ and عَضِلَ aor. يَعِضُلُ inf. noun عَضْلٌ and عِضْلٌ].

عَضَلَ : He prevented, withheld or debarred her from marrying wrongfully. The primary signification of **الْعَضْلُ** is the act of straitening or debarring, preventing, withholding. **عَضَلَ عَلَيْهِ**: He straitened him in his affair and intervened as an obstacle between him and that which he desired. **فَلَا تَعْضُلُوهُمْ** : And do not prevent them (2:233).

عَضَى [aor. **يَعْضُهُ** inf. noun **عَضَةٌ** etc.] : He lied; he embellished speech with falsehood; he uttered falsehood and calumny as also **عَضَى**. **عَضَى فُلَانًا** : He calumniated such a one; he reviled or vilified him. **عَضَى** also means, he enchanted. **عَضَى** : A lie or falsehood; a calumny; enchantment. **عَضُونَ** and **عَضِينٌ** are plurals. **الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ** : Those who pronounced or treated the Qur'an to be a bundle of lies or so many enchantments (15:92).

عَضَا [aor. **يَعْضُو** inf. noun **عَضُوٌّ**] : **عَضَا الشَّاةَ** : He cut the sheep or goat into parts or portions. **عَضَى وَعَضَى الْقَوْمَ** : He divided the people into parts or sections. **تَعْضِيَةٌ** which is inf. noun from **عَضَى** which is equivalent to **عَضَى** signifies the act of dividing a thing into parts. **عَضُوٌّ** : A limb of the body; one person of a party. **عَضَةٌ**: A piece, part or portion of a thing; a part, sect or class of people. **فِي الدَّارِ عَضُونَ مِنَ النَّاسِ** : In the house are several parties, sects or classes of people, **عَضُونَ** being plural of **عَضَةٌ** : The word also means a lie or falsehood as given in V 1017. **الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ** : Those who have divided the Qur'an into parts (15:92).

عَطَفَ [aor. **يَعْطِفُ** inf. noun **عَطُوفٌ** or **عَطْفٌ**] : He or it inclined or bent. **عَطَفَ إِلَيْهِ** : He inclined towards him or it. **عَطَفَ عَلَيْهِ** : He returned against him with that which he disliked. **عَطَفَتْ عَلَى وَلَدِهَا** (said of a she-camel): She became compassionate towards her young one and yielded her milk. **عَطْفٌ** : The side of a thing; the side of a human being from the head to the lip or to the foot. **جَاءَ تَائِبًا** : He came in an easy or a pleasant state. **تَائِبًا عَطْفَهُ** : Twisting or bending his neck or turning his side disdainfully or magnifying himself or behaving proudly and turning away (22:10).

عَطِلَ [aor. **يَعْطِلُ** inf. noun **عَطْلٌ**] : **عَطِلَ الرَّجُلُ مِنَ الْمَالِ** : The man became

destitute of property. **عَطَلَتِ الْمَرْأَةُ** : The woman had no ornament upon her body. **عَطَلُ الْآجِيرِ** (aor. **يَعْطُلُ**) : The hired man was without occupation. **عَطَلَ الشَّيْءَ** : He left the thing unattended or neglected. **عَطَلَ الْإِبِلَ** : He left the camels without a pasture to tend them. **التَّعْطِيلُ** signifies the rendering of a place vacant, void or unoccupied, or a thing unattended or neglected, or making a man or a thing unemployed or unused, free from work. **وَإِذَا الْعِشَارُ عُطِّلَتْ** : And when the camels ten months old will be left without a pasture or unattended or unemployed (81:5). **عُطِّلَتِ الرَّعِيَّةُ** : The subjects were left without any governor to govern them. **عُطِّلَتِ الْبَيْرُ** : The well was left in a state that none came to it for taking water from it. **عَطَلَ الْبَيْرَ** : He left off going to the well. **مُعْطَلٌ** is pass. part. and **بَيْرٌ مُعْطَلَةٌ** feminine of it. **بَيْرٌ مُعْطَلَةٌ** : Deserted well (22:46).

عَطَا [aor. **يُعْطُو** inf. noun **عَطْوٌ**] **عَطَا الشَّيْءَ** : He took the thing. **عَطَا إِلَيْهِ يَدَهُ** : He raised his hand towards it. **عَطْوٌ** signifies the act of raising the head and hands to take a thing. **أَعْطَاهُ الشَّيْءَ** : He gave him the thing. **تَعَاطَى** is the act of giving, presenting or offering. **تَعَاطَى الشَّيْءَ** : He took the thing: **تَعَاطَى الْأَمْرَ** : He ventured upon the affair. **تَعَاطَى الرَّجُلُ** : The man stood upon the extremities of the toes and raised his hands to take a thing. **تَعَاطَى** is the act of taking a thing with the hand; taking with the hand what is not right or just or due; contending in taking; standing upon the extremities of the toes with raising the hands to a thing; being bold, daring or courageous so as to venture upon a thing without consideration or hesitation. **إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ** : Indeed We have given thee abundance of good (108:2). **فَتَعَاطَى فَعَقَرَ** : And he seized (a sword) and hamstrung (her) (54:30). **عَطَاءٌ** : A thing that is given; a gift, meaning an act of giving of such as is bountiful or generous. **عَطَاءٌ غَيْرٌ مَجْدُودٌ** : A gift that shall not be cut off (11:109). **عَطَاءٌ** also signifies a soldier's pay or stipend.

عُظِمَ [aor. **يُعْظِمُ** inf. noun **عُظْمٌ** and **عُظَامَةٌ**] : He was or became great in his bone. This seems to be the primary signification of the word; then metaphorically said of any thing great, whether an

object of sense or of intelligence, a substance or an accident or it or he was or became great in estimation or rank or dignity; and it or he was or became great in comparison with other things or men. **عَظُمَ عَلَيْهِ الْأَمْرُ** : The affair became difficult and oppressive for him. **عَظَّمَهُ** and **أَعْظَمَ الشَّيْءَ** : He made the thing great, big or large; he treated it or him with respect or veneration. **فَعَلْتُ كَذَا تَعْظِيمًا لَهُ** : I did thus for the purpose of rendering honour to him or it. **وَيُعْظِمُ لَهُ أَجْرًا** : And He will enlarge his reward (65:6). **وَمَنْ يُعْظِمِ شَعَائِرَ اللَّهِ** : And whoso respects the sacred Signs of Allah (22:33). **عَظْمٌ** : Bone of an animal upon which is flesh. **وَهَنَ الْعَظْمُ مِنِّي** : My bones have become feeble (19:5). **عِظَامٌ** is plural. **انْظُرْ إِلَى الْعِظَامِ** : Look at the bones (2:260). **عَظِيمٌ** : Great, big or large etc., contrary of **حَفِيْرٌ** ; great in estimation or rank or dignity; huge, enormous or vast; of great magnitude or importance; of great gravity; severe, grievous, formidable or terrible. **عَظِيمٌ** is superior to **كَبِيْرٌ** because while the latter signifies great etc. in itself, the former i.e. **عَظِيمٌ** signifies esteemed great by others or great in comparison with other things of its kind. **كَبِيْرٌ** is cont. of **صَغِيْرٌ**. **رَجُلٌ عَظِيْمٌ فِي الْمَجْدِ صَغِيْرٌ** : A man great in respect of glory. **رَمَاهُ بِعَظِيْمٍ** : He accused him of an act of great gravity or with an enormity. **وَهُوَ عِنْدَ اللَّهِ عَظِيْمٌ** : In the sight of God it was a grievous thing (24:16). **عَذَابٌ عَظِيْمٌ** : Great punishment (2:8). **عَذَابٌ يَوْمٍ عَظِيْمٍ** : The punishment of a dreadful day (6:16). **الْعَظِيْمُ** is one of the attributes of Allah i.e. Incomparably Great (2:256). **أَعْظَمُ** : More or most great etc. **أَعْظَمُ** **دَرَجَةً عِنْدَ اللَّهِ** : The highest rank with Allah (9:20).

عَفَّ

[aor. **عَفَّ** inf. **يَعْفُ** noun **عَفَّةٌ** and **عَفَافٌ**] : He abstained from (**عَنْ**) what was unlawful or not decorous or from things that should be sacred or inviolable, base or carnal, objects of inordinate desire. **عَفَّ** also means, he was modest, chaste, virtuous etc. Generally in the Qur'an the verb is used without the expression of the object or objects. **تَعَفَّفَ** and **اسْتَعَفَّفَ** signify the same; **تَعَفَّفَ** also signifies, he affected or constrained himself to abstain from what was unlawful. **وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ** : And who is rich, let him abstain (4:7). **وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا** : And who have no

means of marriage, should keep themselves chaste (24:34). مِنْ : Because of abstaining from begging (2:274).

عَفَّرَ [aor. يَعْفِرُ inf. noun عَفْرٌ and عَفْرَةٌ : He defiled and soiled it with dust; he rolled him in the dust; he cast him on the ground; اِعْتَفَرَهُ الْأَسَدُ : The lion sprang upon him, dragged him and cast him upon the ground. تَعَفَّرَتْ : He acted like an عَفْرِيْتٌ. عَفْرِيْتٌ : (applied to a man and a jinn): Wicked or malignant; crafty or cunning; abominable, foul; abounding in evil; strong or powerful; insolent and audacious in pride and in acts of rebellion or disobedience; one who rolls his adversary in dust; sharp, vigorous and effective in an affair, exceeding the ordinary bounds therein, with craftiness or cunning and wickedness or malignity (27:40). أَسَدٌ عَفْرِيْتٌ وَعَفْرِيَّةٌ : A strong, powerful, great lion.

عَفَا [aor. يَعْفُو inf. noun عَفَاءٌ and عَفُوٌّ and عَفْوٌ : It was or became effaced, erased or obliterated. It was or became apparent, thus this verb has two contrary significations. عَفَا أَثْرُهُ : He died or perished. عَفْوٌ also signifies the act of effacing or obliterating. عَفَتِ الرِّيحُ أَثَرَ الْمَنْزِلِ : The wind obliterated the trace or vestige of the house. سَلُوا اللَّهَ الْعَفْوَ : Ask ye of Allah the effacement or the forgiveness of sins. خُذِ الْعَفْوَ : Take to forgiveness (7:200). وَأَعْفُ الْعَفْوَ : And Thou efface our sins or pardon us (2:287). الْعَفْوُ signifies the turning away (الْصَّفْحُ) from the committer of a crime and relinquishing the punishment thereof. And الصَّفْحُ rather implies the relinquishing of the blame or reproof, and this is more than الْعَفْوُ for the latter is sometimes without the former. فَأَعْفُ عَنْهُمْ وَأَصْفَحْ : So pardon them and turn away from them (5:14). The primary signification of الْعَفْوُ (when transitive) is said to be "the purposing to take" a thing. Imam Raghīb says that it is as though it meant I have purposed to remove or to take away thy crime or the like. عَفَا اللَّهُ عَنْكَ : Allah remove thy cores (9:43), or as is given above, Allah remove or completely obliterate the bad effects of your slip or error. عَزَّكَ وَأَصْلَحَكَ : May God set right thy affairs and honour thee. عَفَا also means,

he gave more than what was due from him, and he relinquished his right or remitted it in part or in whole. **إِلَّا أَنْ يُعْفُونَ أَوْ يُعْفُوا الَّذِي** : Or they remit or he in whose hand is the tie of marriage should remit (or give more) (2:238). **عَفَوْتُ عَنِ الْحَقِّ** : I have remitted the right or due as though I erased it from the account of him who owed it. **عَفَا** again signifies: It was or became much in quantity or many in number and also the contrary i.e. it was or became little in quantity or few in number. **حَتَّىٰ عَفَوْا** : Until they grew in numbers or in affluence (7:96). **فُصُّوا الشَّوَارِبَ وَاعْفُوا اللَّحَى** : Clip your moustaches and let the beard become large or let it grow. **عَفَّتِ الْأَرْضُ** : The land became covered with herbage. **عَفُوٌّ** also signifies what exceeds or remains over and above one's requirements. The portion of water that remains over and above what is required by the drinkers and is taken without constraint, or what is given spontaneously without being asked. **أَعْطَيْتُهُ عَفْوًا مَالًا** : I gave to him of the property spontaneously without being asked; it signifies the best or most excellent portion of a thing. **يَسْتَلُونَكَ** : They ask thee what they should spend. Say, spend what you can spare or what is over and above your legitimate needs or requirements (2:220). **عَفُوٌّ** also signifies most lawful, most beautiful and pleasant of wealth and property, the clear portion thereof; goodness or a benefit or benefaction; a land in which there is no sign of the way, no trace of habitation or cultivation. **عَفَا** also means, he gave. **أَعْفَاهُ** : He gave to him wholly his due or right. **عَافٍ** (act. part.) : One who pardons, turns away from the sins of others. **عَافِينَ** (plural). **الْعَافِينَ عَنِ النَّاسِ** : Those who pardon men (3:135). **عَفُوٌّ** : (Intensive form of **عَافٍ**) : The effacer of sins, one who forgives, often and much; very forgiving. **إِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ** : Verily, Allah is the Effacer of sins, the Forgiving (22:61). **عَفَا عَنِ الشَّيْءِ** : He withheld or restrained himself from the thing.

عَقَبَ [aor. **يَعْقُبُ** and **يَعْقَبُ** inf. noun **عَقْبٌ**]. **عَقَبَهُ** : He struck his heel, at his heels, or close after him; he succeeded him; (as also **أَعْقَبَهُ**). **عَقَبَ فُلَانٌ مَكَانَ أَبِيهِ** : Such a one succeeded his father. **عَقَبَ الرَّجُلُ** : He

took from the man's property the like of what the latter had taken from him. **عَقَبَ الشَّيْبُ** : Whiteness of the hair came after blackness. **عَقَّبَ** of which **تَعَقَّبْتُ** is inf. noun signifies, doing a thing and then returning to doing it; performing an act of Prayer and then returning to doing it in the same day; waiting for another Prayer after saying one Prayer; **عَقَّبَ** said of a combatant, means he returned after fleeing. **تَعَقَّبْتُ** also signifies turning back. **وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ** : He turned back retreating and did not wait or did not look back or did not return (27:11). **عَقَّبَ** **الْأَمْرَ** : He looked to the consequence, end, issue or result of the affair. **عَاقَبَهُ** (inf. noun **عِقَابٌ** and **مُعَاقِبَةٌ**) : He did a thing with the man alternately and taking his turn. **عَاقَبَهُ** : He punished him, as denoting consequence to retaliation or retribution i.e. he retaliated. **وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوِّقَ بِهِ** : And whoso punishes or retaliates with the like of that with which he has been afflicted (22:61). **أَعَقَبَهُ** : It made a thing to follow as a consequence to him; he made him to take his place; he descended from his beast in order that the other might ride in his turn. **أَعَقَبَهُ بِطَاعَتِهِ** : He recompensed or requited him for his obedience, **أَعَقَبَهُ نَدَمًا وَهَمًّا** : It occasioned him as its consequence repentance and anxiety. **أَعَقَبْتُ الرَّجُلَ** : I recompensed the man good. **عَاقَبْتُهُ** means, I requited him ill. Hence **عَاقِبَةٌ** is good recompense and **عِقَابٌ** is bad requital or punishment. But this is not always the case. **أَغَقَبَ** : He died and left offspring to succeed him. **فَأَغَقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ** : So He requited them with hypocrisy (to last) in their heart (9:77). **عُقْبَى** : A substitute or anything that is given or taken in exchange for another thing; a returning; requital or recompense; consequence; end or last state. **تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا** : This is the reward of the righteous. **وَعُقْبَى الْكَافِرِينَ النَّارُ** : And the reward of the disbelievers is Fire (13:36). **وَلَا يَخَافُ عُقْبَاهَا** : And He (God) cared not for the consequences thereof (91:16). **عَاقِبَةٌ** is syn. with **عَاقِبَةٌ**. **عُقْبَى** also means children. **كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ** : How evil was the end of those who treated (the Prophet) as liar (3:138). **عِقَابٌ** (inf. noun from **عَاقَبَ**) : Requital or punishment that is awarded as a result of some offence, crime, sin etc. **فَصَحَّقَ**

عَقَابٌ : So My punishment was justified or overtook them (38:15). عَقْبٌ : The heel of a human being. رَجَعَ فُلَانٌ عَلَى عَقْبِهِ أَوْ وُلَّى : He returned by the way by which he had come; he returned quickly. نَكَصَ عَلَى عَقْبِيهِ : He turned on his heels (8:49). جِئْتُ فِي عَقَبِ رَمَضَانَ : I came towards the end or last part of Ramadhan. عَقْبٌ also means sons and grandsons or children and grandchildren of a man as remain after the father; a man's offspring, his posterity. لَاعَقَبَ لَهُ : There are no male offspring remaining to him; a thing that follows or succeeds another thing; a reply. كَلِمَةٌ بَاقِيَةٌ فِي عَقْبِهِ : A byword to last among his posterity (43:29). اِنْقَلَبْتُمْ عَلَى اَعْقَابِكُمْ (plural of عَقْبٌ). اَعْقَابٌ : You turn back on your heels (3:145). عَقْبَةٌ : Uphill road; a difficult road or place of ascent in a mountain; a long and high mountain very difficult to ascend; وَمَا اَدْرَاكَ مَا الْعَقْبَةُ : And what should make thee know what the difficult ascent or uphill road is (90:13). مُعَقَّبٌ : Coming after another. مَلَكٌ مُعَقَّبٌ : An angel that follows another. مَلَائِكَةٌ مُعَقَّبَةٌ : Angels that follow one another. مُعَقَّبَاتٌ is plural. الْمُعَقَّبَاتُ means the angels of the night and the day, because they succeed one another by turns; the feminine form is used because of the frequency of their doing so, since in Arabic the feminine form is sometimes used to impart emphasis and frequency, as it is in the word الْمُعَقَّبَاتُ i.e. the angels called الْحَفَظَةُ. الْمُعَقَّبَاتُ also signifies the she-camels that stand behind those that are pressing towards the watering tank, so that when one she-camel goes away, another takes her place; also ejaculations of اللَّهُ اَكْبَرُ and الْحَمْدُ لِلَّهِ and سُبْحَانَ اللَّهِ repeated after Prayers. لَهُ مُعَقَّبَاتٌ : For him are angels ranged before him and after him (13:12). مُعَقَّبٌ also means, one who makes warring expedition repeatedly and does not stay with his family after his return; one who seeks after a thing, repeatedly striving or exerting himself; one who puts off or repels the payment of what is due from him. لَا مُعَقَّبَ لِحُكْمِهِ : No one can repel or reverse His judgement (13:42).

عَقَدَ

[aor. يَعْقِدُ inf. noun عَقْدٌ] عَقَدَ الْحَبْلَ : He tied the rope in knots; he tied the rope firmly, fast or strongly. Contr. of حَلَّ. عَقَدَ الْبَيْعَ . حَلَّ

وَالْيَمِينِ : He concluded, confirmed or ratified the sale or bargain and the oath. وَالَّذِينَ عَقَدْتَ أَيْمَانُكُمْ : With whom your oaths have ratified a contract (4:34). عَقَدَ عَلَيْهِمْ عُقُودًا : He imposed upon them obligations. عَقَدَ قَلْبَهُ عَلَى الشَّيْءِ : He determined his mind firmly upon the thing. عُقْدَةٌ : A knot; a tie; the tie, knot or bond or the obligation and the ratification of anything or marriage. بِيَدِهِ عُقْدَةُ : In whose hand is the tie of marriage (2:238); a knot in a tree; anything on which a man relies; impediment. وَأَحْلَلْ عُقْدَةَ مَنْ لِسَانِي : And loose the knot of my tongue or remove the impediment in my speech (20:28). فِي عُقْدَتِهِ ضَعْفٌ : In his judgment is a weakness. عُقْدٌ (plural). النَّفْثُ فِي الْعُقَدِ : Who blow into the knots to undo them or cast evil suggestions in firm resolutions (113:5). عُقْدٌ : A contract, compact, covenant, an agreement, a treaty or engagement; responsibility, or accountability. عُقُودٌ (plural). أَوْفُوا بِالْعُقُودِ : Fulfill (your) agreements or compacts or covenants (5:2). عَقِيدَةٌ : A doctrine; an article of faith; a religious tenet, a creed. عَقَائِدٌ (plural). مُعْتَقَدٌ and اِغْتِقَادٌ are syn.).

عقر

[aor. يَعْقُرُ inf. noun عَقْرٌ] : He wounded him or wounded him much; he hocked, houched or hamstrung him, namely the beast. فَعَقَرُوهَا : They hamstrung her (11:66); he cut the legs of animal with the sword while it was standing; he stabbed or slaughtered him i.e. a camel; he slew or destroyed him. عَقَرَ الْكَلَاءَ : He ate the herbage or pasture. عَقَرَتْ and عَقَرَتْ : She (a woman) was or became barren or did not conceive or ceased to conceive. عَقَرَ (aor. يَعْقُرُ) and عَقَرَ (aor. يَعْقُرُ) : He was barren; he did not generate. عَقَرَ (aor. يَعْقُرُ) : It (an affair) did not produce any result. عَاقِرٌ : A barren woman or a woman that does not conceive or that has ceased to conceive; a barren man; a man that has no offspring born to him; a tree that does not bear fruit; a tract of land that produces no herbage. وَكَانَتْ امْرَأَتِي عَاقِرًا : And my wife is barren (19:6). عَقَارٌ : Real or immovable property. عُقَارٌ : Wine.

عقل

[aor. يَعْقِلُ and يَعْقِلُ inf. noun عَقْلٌ] : He bounded the

camel's foreshank to his arm with the rope called عِقَالٌ عَنْ. عَقَلَهُ عَنْ : He withheld or restrained him from the object of his want. عَقَلَ signifies the act of withholding or restraining. عَقَلَ عَلَى الْقَوْمِ : He collected poor rates from the people. عَقَلَ فُلَانًا : He threw down such a one in wrestling by twisting his leg upon the latter's leg. عَقَلَ (aor. يَعْقِلُ) : He was or became عَاقِلٌ i.e. intelligent. عَقَلَ الْغُلَامُ : The boy reached the age of puberty. عَقَلَ الشَّيْءَ : He understood or knew the thing; he considered or examined it or studied it repeatedly until he knew it (syn. فَهِمَهُ or تَدَبَّرَهُ). عَقَلَ الْوَعْلُ : The mountain-goat made himself inaccessible in a mountain. الْعُقُولُ which is like عَقْلٌ is also inf. noun and means, protecting oneself in a mountain. عَقَلَ الظِّلُّ : The sun having become high and the shade almost disappeared. الْعَقْلُ (act. part.). عَاقِلُونَ and عُقَلَاءُ and عَقَالٌ plurals. الْعَقْلُ : Intelligence, understanding, intellect, mind, reason or knowledge. الْعِلْمُ and اللَّبُّ and النَّهْيَةُ and الْحِجْرُ are syn. لَعَلَّكُمْ : So that you may understand (12:3).

عَقِمَ

[aor. يَعْقِمُ inf. noun عَقِمٌ and عَقِمَتْ and عَقِمَتْ aor. يَعْقِمُ inf. noun عَقِمٌ and عَقِمَتْ]. عَقِمَتِ الْمَرْأَةُ : The woman was or became barren. عَقِمَتْ مَفَاصِلُهُ : His joints became dry. عَقِمَ خُلُقُهُ : His disposition was or became evil. عَقِمَ : He was or became silent. عَقِمَ اللَّهُ رَحِمَهَا : God made her womb barren. عَقِيمٌ : Barren; (applied to a womb) barren or incapable of receiving offspring; (applied to a woman) barren or that will not bring forth offspring; (applied to a man) to whom no child is born. عَجُوزٌ عَقِيمٌ : A barren old woman (51:30). الرِّيحُ الْعَقِيمَةُ : A wind that does not fecundate or fructify or that does not bring rain; a destructive wind (51:42). يَوْمٌ عَقِيمٌ : A destructive day; a day having no day after it; the day of Resurrection (22:56). عَقْلٌ عَقِيمٌ : Intellect unfruitful of good. حَرْبٌ عَقِيمٌ : Severe or destructive fight, that leaves everything barren. الدُّنْيَا عَقِيمٌ : This world does no good to anyone.

عَكَفَ

[aor. يَعْكُفُ and يَعْكُفُ inf. noun عُكُوفٌ and عَكَفَ] : He kept or clove to it constantly or perseveringly; he continued intent upon it. يَعْكُفُونَ عَلَى أَصْنَامِهِمْ : Keeping, cleaving or sticking

to the worship of their idols (7:139). **عَكَفُوا لَهُ** : They went round it. **عَكَفَ** : He remained or became behind. **عَكَفَهُ** : He made him or it motionless or still or he detained, debarred or withheld him. **اِعْتَكَفَ فِي الْمَكَانِ** : He remained in the house cleaving to it. **اِعْتِكَافٌ** : Denotes a specified form of religious services in which the worshipper stays within the precincts of a mosque for a number of days which he passes in prayer and devotion; the word signifying withholding oneself from the customary exercises of freedom of action in the disposal and management of affairs. **عَاكِفٌ** : Keeping or cleaving constantly or persevering to a place or thing or continuing intent upon a thing; one who does so (act. part.). **ظَلَّتْ عَلَيْهِ عَاكِفًا** : Thou hast remained a devoted worshipper of him (20:98). **عَاكِفُونَ** and **عَاكِفِينَ** are plurals (2:188;2:126). **مُعَكَّرٌ** (pass.part.): Made still or motionless; detained, withheld or debarred. **وَالْهَدْيَ مَعْكُورًا** : The offering withheld or debarred from reaching its place of offering (48:26).

عَلِقَ [aor. **يَعْلُقُ** inf. noun **عَلَقٌ** به]. **عَلِقَ بِهِ** : It hung to it; it was or became suspended to it; it clung, clave or stuck fast to it. **تَعَلَّقَ بِهِ** and **عَلِقَ بِهَا** : It concerned him or it. **عَلِقَ بِهَا** and **عَلِقَهَا** : He loved her. **عَلَقَهُ بِلِسَانِهِ** : He censured him. **عَلَقَ الشَّيْءَ بِالشَّيْءِ** : He hung or suspended the thing to the thing. **عَلَقَ بَابًا عَلَى دَارِهِ** : He set up a door to his house. **عَلَقٌ** : Any thing suspended or hung; the strap by which the water-skin is suspended; clotted, thick blood because of its clinging together. **خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ** : Created man from a clot of blood (96:3). **عَلَقَةٌ** : A portion or lump of clotted blood or the seminal fluid when it becomes thick, clotted blood (23:15). **مُعَلَّقٌ** (pass. part. from **عَلَقَ**) : Suspended or hung. **مُعَلَّقَةٌ** (feminine): A woman left suspended by her husband i.e. whose husband neither equitably treats her nor releases or divorces her. **فَتَذَرُوهَا** **كَالْمُعَلَّقَةِ** : That you leave her like a thing suspended (4:130).

عَلِمَ [aor. **يَعْلَمُ** inf. noun **عِلْمٌ**]. **عَلِمَهُ** : He knew it; he became acquainted with it (syn. **عَرَفَهُ**) ; he knew it intuitively and inferentially (i.e. **تَيَقَّنَ**). **عَلِمَ الْأَمْرَ** : He knew the affair or learned it

soundly, thoroughly or well. **عَلِمَ بِهِ** : He had knowledge of it; he understood it; he knew the minute particulars of it or he perceived it by means of any of the senses. According to lexicologists **الْعِلْمُ** denotes the highest quality because it is that which they allow to be an attribute of God, whereas they do not say that He is **عَارِفٌ**. Moreover, the former is more general in signification than the latter. **عَلِمَ كُلُّ أَنْاسٍ مَشْرَبَهُمْ** : Every people or tribe knew their drinking-place (2:61). **لَا أَعْلَمُ عَبْدَ اللَّهِ مِنْ عُمَرَ** : That I may distinguish Abdullah from Umar. **وَيَعْلَمُ الصَّابِرِينَ** : And He may distinguish the steadfast (3:143). **عَلَّمَهُ** : He made him to possess knowledge or to know; he taught him as also **أَعْلَمَهُ**, but according to Imam Raghīb **الْإِعْلَامُ** is particularly applied to quick information and **التَّعْلِيمُ** is particularly applied to that which is repeated much so that an impression is made thereby upon the mind of the student. **عِلْمٌ** (plural **عُلُومٌ**) : Knowledge; certainty and realization; sometimes it is applied to predominant opinion i.e. preponderant belief. **الرَّاسِخُونَ فِي الْعِلْمِ** : Those firmly grounded in knowledge (3:8). Syn. **مَعْرِفَةٌ** and **يَقِينٌ**. **تَعَلَّمَ** : He learned; he was taught. **فَيَتَعَلَّمُونَ** : So they learn (2:103). **عَالِمٌ** (act. part.): One who knows or has knowledge (**عَالِمُونَ** and **عَالِمِينَ** : Plurals) (29:44 and 12:45). **عَلِمَ الْغَيْبِ** : Knower of the unknown or unseen (6:74). **عَلِيمٌ** : One who knows much. **أَنَا حَفِيفٌ عَالِمٌ** : I am a good keeper and possessed of knowledge (12:56). **عُلَمَاءُ** (plural) **عَلِمُوا بَنِي إِسْرَائِيلَ** : Learned men of the children of Israel (26:198). **الْعَالِمُ** and **الْعَالِيمُ** and **الْعَالَمُ** Epithets applied to God signify: The Omniscient; He Who knows what has been and what will be; from Whom nothing is hidden; Whose Knowledge comprehends all things in the most complete manner. **عَالِمٌ** and **عَالِمٌ** are intensive epithets. **أَنْتَ عَالِمٌ** : Thou art the knower of the unseen (5:117). **عَالِمٌ** is also explained as signifying one who does according to his knowledge. **عَلَّمَهُ** (aor. **يَعْلُمُ** inf. noun **عَلْمٌ**). He marked it (**وَسَمَهُ**). **عَالِمٌ** : Very knowing. **عَالِمٌ** : Very knowing. **عَالِمٌ** in **عَالِمَةٌ** is added to denote intensiveness meaning a singularly learned man. This is also applied to a woman. **عَلِمٌ** : An impression or impress; a

footstep, track or trace; a way-mark i.e. a thing set up or erected in the way for guidance; a separation between two lands; أَغْلَامُ : The limits that are set to the sacred territory; a mountain or long mountain; a banner, flag or standard (syn. رَايَةٌ); the chief of a people or party. (plural أَغْلَامٌ). الْجَوَارِ فِي الْبَحْرِ كَالْأَغْلَامِ : Sailing ships on the sea like mountains or mountain-tops (42:33). عِلْمٌ also signifies a مَنَارَةٌ. عَلَامَةٌ : A mark, sign or token by which a person is known; a badge; a characteristic; an indication; a symptom. عَلَامَاتٌ (plural) (16:17). (الْخَلْقُ) : الْعَالَمُ : The creation; the world. It is primarily a name for that by means of which one knows a thing. عَالَمٌ is syn. with قَرْنٌ : A generation of mankind. عَالَمِينَ and عَالَمُونَ (plurals). رَبِّ الْعَالَمِينَ : The Lord of all the worlds (1:2). مَعْلُومٌ : Known, marked, appointed, fixed. أَلْوَقْتُ الْمَعْلُومَ : Appointed time (15:39). مَعْلُومَةٌ (feminine). مَعْلُومَاتٌ (plural). أَشْهُرٌ مَعْلُومَاتٌ : Appointed months (2:198).. مُعَلِّمٌ (pass. part. from عَلَّمَ) : One who is tutored or taught. مُعَلِّمٌ مَّجْنُونٌ : He is tutored, a man possessed (44:15). أَعْلَمُ : More or most knowing. اللَّهُ أَعْلَمُ : Allah is Most Knowing or is well-versed, knows best or knows full well (12:78).

عَلَنَ

[aor. يَعْلُنُ and يَعْلَنُ and عَلَنَ aor. يَعْلُنُ and عَلِنَ aor. يَعْلُنُ inf. noun عَلْنٌ and عَلَانِيَةٌ etc.). عَلَنَ الْأَمْرُ and عَلِنَ and عَلِنَ : The affair was or became open, overt, manifest, public, spread. أَغْلَنْتُهُ : I laid it open, manifested it, revealed or made it public. إِعْتَلَنَ الْأَمْرُ : The affair became public, known, or became notorious. وَمَا يُعْلِنُونَ : And what they disclose (2:78). عَلَانِيَةٌ : Openness or publicity (cont. of سِرٌّ); openly or publicly or aloud. سِرًّا وَعَلَانِيَةً : Secretly or openly (2:275). رَجُلٌ عَلَانِيَةٌ : A man whose affair is open or manifest.

عَلَا

[aor. يَعْلُو inf. noun عَلُوٌ and عَلِيَ aor. يَعْلِي inf. noun عَلَاءٌ] : عَلَا : It was or became high or elevated. عَلِيَ وَعَلَا فِي الْمَكَارِمِ : He was or became eminent in generous qualities. عَلَا النَّهَارُ : The day became advanced or the sun became high as also اسْتَعْلَى . عَلَا فِي الْمَكَانِ : He ascended the place اِرْتَفَعَ and تَعَالَى . عَلَا الدَّابَّةَ : He mounted the beast. اسْتَعْلَى عَلَيْهِ and عَلَا عَلَيْهِ and عَلَاهُ : He overcame

him; he subdued him; he dominated him; he had the ascendancy or gained mastery over him; مَا عَلُوا : What they conquered or subdued (17:8). لَعَلَّا بَعْضُهُمْ عَلَى بَعْضٍ : Would have dominated some of them over the others (23:92); عِلَاهُ : He behaved towards him arrogantly or proudly. أَلَّا تَعْلُوا عَلَيَّ : Do not behave proudly towards me (27:32). عُلُوَّتُهُ بِالسَّيْفِ : I set upon him with the sword عَلَا فِي الْأَرْضِ : He exalted himself or behaved proudly or insolently in the land (28:5). عِلَاهُ : It overspread it عَلَا فِي الشَّرَفِ : He was or became high in dignity or nobility. تَعَالَى (syn. with عَلَا) : He was or became high or eminent or elevated or exalted in place, position, rank or character or dignity. تَعَالَى عَمَّا يُشْرِكُونَ : (generally followed by عَنْ) : He (God) is far above that which they associate with Him (10:19). تَعَالَى also means, he exalted himself or held himself above a thing. عَلَا بِهِ : He made him or it high. تَعَالَ : Using the imperative form you say تَعَالَ, originally meaning "Be thou elevated" and said by a man in a high place in calling a man in a low place; then by reason of frequency of usage, employed in the sense of هَلُمَّ meaning "come thou", absolutely whether the place of the person called be high or low or on the same level, so that it is originally applied to denote a particular meaning, and then used in a general meaning. تَعَالُوا is plural of تَعَالَ and تَعَالَيْنَ is plural of تَعَالَى which is feminine of تَعَالَ. تَعَالُوا إِلَى كَلِمَةٍ سَوَاءٍ : Come to a word equal (3:65). فَتَعَالَيْنَ أُمَتِّعُكُمْ : Come then, I will provide for you (33:29) اسْتَعَالَى (syn. with عَلَا) : He had the ascendancy or gained the mastery or was dominant (20:65). الْعَالِي (act. part.): High, elevated, noble, dignified. رَجُلٌ عَالِي الْكُتُبِ : A noble and dignified person. الْعَالِي (a subs. from عَلَا) also proud. عَلِيٌّ and عَلَالٌ : A man who is elevated, exalted, noble, eminent. عَلِيٌّ also means, strong. إِنَّ فِرْعَوْنَ لَعَالٌ : إِنَّهُ كَانَ عَالِيًا : He was proud, haughty. فِي الْأَرْضِ : Verily, Pharaoh was a tyrant in the land (10:84). Being act. part. from عَلَا meaning, as shown above, he conquered, was dominant and behaved proudly and tyrannically. لَعَالِيٌّ حَكِيمٌ : Exalted and Full of Wisdom. الْعَالِيُّ is one of the epithets applied to God meaning Most High (2:256). عَلِيٌّ

is both from *علا* and *على*. The root *علا* *يَعْلُو* is used both in good and bad sense *إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ* : Verily, Pharaoh behaved arrogantly in the land (28:5). But *على* *يَعْلَى* is used in good sense and *على* is from this root. *فُلَانٌ مِنْ عَلِيَّةِ النَّاسِ* (plural of *على*). *عليّة* : Such a one is among the high or exalted people. *أَعْلَى* : More and most high. *الْأَفُقِ الْأَعْلَى* : Uppermost horizon (53:8). *رَبِّكَ أَمْ* (plural of *على*). *عَالِينَ* (plural of *على*). *عَالِي* : Thy Lord, the Most High (87:2). *كُنْتَ مِنَ الْعَالِينَ* : Art thou of the exalted ones or proud or haughty (38:76). *أَعْلُونَ* (plural). *أَنْتُمْ الْأَعْلُونَ* : You have the upper hand (3:140). *عُلَيَّا* (feminine of *على*). *عُلَى* (plural of *عُلَيَّا*). *عَالِيَا* (feminine of *على*). *جَنَّةٍ عَالِيَةٍ* : Lofty Garden (88 : 11). *عَلِيَّيْنَ* and *عَلِيُونِ* (said to be plural of *على*) are plurals having no singular or the singular and feminine is not known, persons of high and dignified position possessing wealth and riches who get down or put up at high places in the towns; name for highest place in the Heaven; *دِيْوَانٌ* (register or place of reckoning) of the guardian angels to which are brought the reports of the deeds of the righteous (83:20). *عُلُوٌّ* : Height, elevation; dignity, nobility; exaltation, pride, dominance. *لَا يُرِيدُونَ عُلُوًّا* : Who do not seek self-exaltation (28:84). *الْمُتَعَالِ* (as a name of God): He Who is great or supremely great or the High or Most High; Who has ascendancy over everything and is supremely exalted (13: 10).

على

is a particle and a noun. As a particle it has several uses. (1) It denotes *الإستِعْلَاءُ* i.e. superiority. *عَلَى النَّارِ هُدًى* : Guidance at the fire (20:11). *لَهُمْ عَلَى ذَنْبٍ* : They have a charge against me (26:15). It also denotes concomitance like *مَعَ*. *أَتَى الْمَالَ عَلَى حُبِّهِ* : He gives his money for love of Him, or notwithstanding its property's love (2:178). It also denotes transition like *عَنْ* : It is also used to assign a cause like *لِ*. *عَلَى مَا هَدَانَاكُمْ* i.e. *لِإِيتَائِهِ إِيَّاكُمْ* i.e. on account of His guiding you (2:186). *لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا* : I do not ask of you any reward on account of it (6:91). It is also used in the sense of *فِي*. *عَلَى حِينٍ غَفْلَةٍ* : In or during the time of carelessness (28:16). It also denotes the sense of against. *عَلَى*. *عَلَى* : Against the rule of Salomon (2:103). It is also used in the sense of *مِنْ* or *عَنْ*. *أَذَا كُنْتُمْ عَلَى النَّاسِ* : When they take

measure from the people (83:3). It is also used in the sense of "ب" as in *إِرْكَبُوا عَلَى اسْمِ اللَّهِ* meaning *بِسْمِ اللَّهِ* i.e. with the name of Allah. It is also used to denote an emendation and a digression. It is also redundant. It is also a noun, having the meaning of *فَوْقَ*. *عَلَيْكَ زَيْدًا* is also a verbal noun, used as an incentive. *عَلَيْكَ زَيْدًا* and *بِرَيْدٍ* : Cleave thou or keep thou to Zaid.

عَمَدًا [aor. *يَعْمِدُ* inf. noun *عَمْدًا*]. *عَمَدَ السَّقْفِ* (and *أَعْمَدَهُ*) : He supported or stayed the roof by placing beneath it columns, pillars or props. *عَمَدَهُ* : He struck him an iron weapon as is called *عَمُودٌ*. *عَمَدَهُ الْمَرَضُ* : The disease grieved him. *عَمَدَ إِلَى الشَّيْءِ وَلَهُ* and *تَعَمَّدَهُ* : He intended the thing; he did it intentionally or deliberately, signifying the contrary of *خَطَأً*; he directed himself towards it; aimed at it; sought it; he took himself to it. *فَعَلْتَهُ عَمْدًا* : I did it intentionally. *مَا تَعَمَّدَتْ قُلُوبُكُمْ* : Which your hearts intend (33:6). *مَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا* (act. part. of *تَعَمَّدَ*). *مُتَعَمِّدًا* : Intentionally. *مَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا* (4:94). *عِمَادٌ* When used as syn. with *عُمْدَةٌ* it means, a stay, a support, or a prop (its plural is *عُمُدٌ* and *عَمَدٌ*), a thing upon which one relies, reclines or supports himself. *عِمَادُ الْأَمْرِ* : Support of the affair. *بِغَيْرِ عِمَادٍ تَرَوْنَهَا* : Without supports or pillars you can see (13:3). *عِمَادٌ* : Lofty buildings; pillars and columns, tent-poles or tents. *إِزْمَ ذَاتِ الْعِمَادِ* : Iram of lofty buildings or tents (89:8). *طَوِيلُ الْعِمَادِ* : A man whose abode is a place known for its visitors. *فُلَانٌ رَفِيعُ الْعِمَادِ* : Such a person is of exalted nobility i.e. has a high pole of the tent of nobility.

عَمَرَ [aor. *يَعْمُرُ* inf. noun *عَمْرٌ*] *عَمَرَ الْمَكَانَ بِأَهْلِهِ* : The place became inhabited by its people. *عَمَرَ الْمَنْزِلَ* : He lived or continued to dwell in the house; he kept to it. *عَمَرَ الْبِنَاءَ* : He kept the building in a good state. *عَمَرَ الدَّارَ* (aor. *يَعْمُرُ* and inf. noun *يَعْمُرُ* and *عِمَارَةٌ*) : He built the house; he made the house to be peopled or inhabited; he kept the house in a flourishing or in a state of good repair. *عَمَرَهُ اللَّهُ* : God prolonged his life. *عَمَرَ رَبَّهُ* : He served or worshipped his Lord; he prayed and fasted. *عَمَرَ الْخَيْرَ* : He instituted what was good. *أَعَمَرَهُ* : He visited him or it; he

repaired or betook himself to him or it; he aimed at it; he performed Umra (عُمْرَةٌ). **إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ** : Only he keeps the mosques of Allah in a good and flourishing state; only he shall visit the mosques of God or shall build them or shall abide in them (9:18). **فَمَنْ حَجَّ الْبَيْتَ** : They populated it (30:10). **عَمَرُوهَا** : Who is on a pilgrimage to the House or performs Umra (2:159). **عُمْرَةٌ** : Visiting a place, worshipping and praying to God; Lesser Pilgrimage in which some of the rites of حَجَّ are left out. **عُمْرَةٌ** : Is also a man's going to his newly married wife in the abode of her family and when he takes her to his own family, the act is called **عُرُسٌ**. **إِسْتَعْمَرَهُ الْمَكَانَ** : He made him to inhabit the place, people, colonize or cultivate it. **وَاسْتَعْمَرَكُمْ فِيهَا** : And He made you inhabit it or settled you therein or prolonged your lives therein (11:62) (i.q. **جَعَلَكُمْ تَعْمُرُونَهَا**). **عَمَّرَهُ اللَّهُ** : Allah prolonged or lengthened his life. **وَمَنْ نَعَّمَهُ** : And whom We grant long life (36:69). **مُعَمَّرٌ** (pass. part. from **عَمَّرَ**) : One whose life is prolonged (35:12). **عَمَّرَ اللَّهُ** : He acknowledged the existence of God. **عَمَّرْتُكَ اللَّهُ** : I pray to God to prolong thy life. **عُمْرٌ** and **عُمْرٌ** : Life i.e. the age to which the life extends. It denoted less than **بَقَاءٌ** which is frequently used as an attribute of God but **عُمْرٌ** is seldom used as such. **أَطَالَ اللَّهُ عُمْرَكَ** and **عَمَّرَكَ** : May God prolong thy life. **فَقَدْ لَبِثْتُ فِيكُمْ عُمْرًا** (as also **عُمْرٌ**): I have indeed lived among you a life-time (10:17). In a form of swearing **عُمْرٌ** only is used. In a case of this kind when **ل** is prefixed to it, it is in the noun. **لَعَمْرُكَ لَا فَعَلَنَّ كَذَا** : By thy life, I will assuredly do such a thing. **عُمْرٌ** : Means life; religion. **لَعَمْرُكَ** : **إِنَّهُمْ لَفِي سَكْرَتِهِمْ** : By thy life, these too in their mad intoxication (15:73). **عِمَارَةٌ** : Habitation and cultivation; the act or art of building a house; a building; a structure; an edifice; a great tribe syn. with **قَبِيلَةٌ عَظِيمَةٌ** or **حَيٌّ عَظِيمٌ**. **وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ** : And building or maintenance of the Sacred Mosque (9:19). i.q. **مَعْمُورٌ** : Inhabited, well-kept; frequently visited. **وَالْبَيْتِ الْمَعْمُورِ** : And by the frequented House (52:5). **مَكَانٌ عَامِرٌ** : An inhabited place (both act. part.).

عُمُقٌ [aor. **يَعْمُقُ** and **عَمِقٌ** aor. **يَعْمُقُ**, inf. noun **عُمُقٌ** and **عَمَاقَةٌ**]

الطَّرِيقُ : The way was or became distant, far-extending and long.
 عَمِيقٌ : The well was or became deep. عَمِيقٌ (applied to a road): Distant, remote, far-extending; long. يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ : Coming from every distant track (22:28). عُمُقٌ : Depth. أَعْمَاقٌ (plural).

عَمِلَ [aor. يَعْمَلُ inf. noun عَمَلٌ] : He worked or wrought; he laboured or toiled; he served; he did, acted, performed, generally with intention or with a sort of difficulty. عَمِلَ بِمَا فِي كِتَابِ اللَّهِ : He did according to what was in the Book of Allah. عَمِلَ فِي هَلَاكِهِ : He laboured to destroy him. عَمِلَ الْبُرْقُ : The lightning was continual. عَمِلَ عَلَى الصَّدَقَةِ : He laboured or strove to collect the alms, or he worked for collecting it. عَمِلَ لِلْأَمِيرِ عَلَى الْبِلَادِ : He acted as the administrator and the Amir for the towns. مَنْ عَمِلَ : Who does good (16:98). عَمَلٌ : Work, labour, service, a deed or action done with intention or a sort of difficulty; striving, labouring or toiling in work; holding on or continuing in work; an office of administration; an employment; a province under a governor. مِنْ عَمَلِ الشَّيْطَانِ : Of Satan's work (5:91). عَمَلٌ = عَامِلٌ i.e. one who does a work. This use is allowed when an intensified sense is intended. إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ : He is indeed a man of unrighteous act (11:47). أَعْمَالٌ plural. (18:104). عَامِلٌ (act. part.): One who works or acts; working, acting, doing etc. عَمَلُ عَامِلٍ : Work of a worker (3: 196); an administrator of public affairs, particularly the governor of a province or collector of poor-rates or manager of affairs of a government. وَالْعَامِلِينَ عَلَيْهَا : And those who are employed in connection therewith (9:60). فَلْيَعْمَلِ الْعَامِلُونَ : Let the workers work (37:62). عَمَّالٌ is also plural but with intensive sense. عَامِلَةٌ نَاصِبَةٌ (feminine of عَامِلٌ). Toiling, weary (88:4).

عَمَّ [aor. يَعُمُّ inf. noun عُمُومٌ] : It was or became common; he or it was or became tall or long; he became a paternal uncle. عَمَّ رَأْسَهُ : His head was wound with a turban. عُمِّمَ : He was made a chief or lord. عَمٌّ : A paternal uncle; also a numerous company of

men; tall palm-trees of full tallness and abundance and density.
 عَمَّةٌ : And the daughters of thy paternal uncle. عَمَّاتُ
 feminine. عَمَّاتُ plural. عَمَّاتُك : And the daughters of thy
 aunts (33:51). عَمَّاتُك (plural of عَمَّةٌ). عَمَّاتُك : The houses of
 your paternal uncles (24:62).

عَمَّاهُ and عَمَّاهُ [aor. يَعْمَهُ inf. noun عَمَّةٌ] : He was or became
 confounded or perplexed and unable to see his right course; he
 went repeatedly to and fro in error, confusion or perplexity,
 unable to see his right course; he knew not the right argument
 or plea or allegation. عَمَّاهُ الأَرْضُ : The land was destitute of
 signs of the way. لَفِيَ سَكْرَتِهِمْ يَعْمَهُونَ : In their intoxication are
 wandering in distraction or confusion (15:73).

عَمِيَ [aor. يَعْمِي inf. noun عَمَى] : He was or became blind of both
 eyes; he was or became blind in respect of mind. فَإِنَّهَا لَا تَعْمَى
 فَإِنَّهَا لَا تَعْمَى : It is not the eyes that are
 blind but it is the hearts which are in the breasts that are blind
 (22:47). عَمَى is metaphorically used in relation to the mind. جَاءَهُ
 الأَعْمَى : A blind man came to him (80:3). فَعَمُوا وَصَمُوا : They
 became blind (in mind) and deaf (in intellect) (5:72). عَمِيَ عَلَيْهِ
 : The information (أَوِ الْأَمْرِ) or the affair) was or became
 confused and obscure to him. عَمِيَ عَنِ الشَّيْءِ : He was not guided
 to the thing, and so is عَمِيَ : All excuses, pleas
 and arguments will become obscure to them (28:67). عَمَيْتُ الْخَبَرَ :
 I made the information obscure. فَعَمَيْتُ عَلَيْكُمْ : Which has been
 rendered obscure to you (11:29). أَعْمَاهُ : He rendered him or
 found him blind. وَأَعْمَى أَبْصَارَهُمْ : And He rendered their eyes
 blind (47:24). عَمَى as said above: Blindness of the eyes and the
 mind. فَاسْتَحَبُّوا الْعَمَى : They preferred blindness (41:18). رَكِبَ أَمْرًا
 : He ventured upon an affair blindly. عَمَى also means,
 stature or height; dust i.e. غُبَارٌ. أَعْمَى : Blind of both eyes; blind
 in respect of mind (and عَمَى and عَمَى). هُوَ عَمٍ : He is erring. رَجُلٌ
 عَمِي الْقَلْبِ : An ignorant man. The plural of أَعْمَى is عَمَمٌ and of عَمٍ
 and الْعَمَى is عَمُونَ and عَمِينَ (7:65;27:67). مَنْ كَانَ فِي هَذِهِ أَعْمَى : He
 who is blind in this world (17:73). صُمُّ بَكْمٌ عَمَى : (They are) deaf,

dumb and blind (2:19). **أَرْضٌ عَمِيَاءُ** : feminine of **أَعْمَى** : A place in which one cannot be directed to the right course. **عُمِيَاءٌ** is also the plural of **أَعْمَى**. **صُمًّا وَعُمِيَانًا** : Deaf and blind (25:74).

عَنْ As a preposition **عَنْ** denotes transition. **رَغِبْتُ عَنْ كَذَا** : I abstained from and did not wish for such a thing. **مَنْ يَرْعُبْ عَنْ مِلَّةِ إِبْرَاهِيمَ** : Who turns away from the religion of Abraham (2:131). It also denotes a compensation. **لَاتَجْزِي نَفْسٌ عَنْ نَفْسٍ** : When a soul shall not give anything as a satisfaction for a soul (2:49). It denotes superiority. **فَإِنَّمَا يَتَّحِلُّ عَنْ نَفْسِهِ** : He only prefers niggardliness to his own soul (47:39). It denotes a cause. **إِلَّا عَنْ مَوْعِدَةٍ وَعَدَّهَا** : But because of a promise he had made (9:114). It is syn. with **بَعْدَ**. **عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ** : After a little while they will assuredly become repentant (23:41). It denotes the meaning of **فِي** It is syn. with **مِنْ** (**مَنْ**) **يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ** : He accepts repentance from His servants (42:26). It is also syn. with **بِ** **مَا يَنْطَلِقُ عَنِ الْهَوَى** : He does not speak with desire (to gratify himself) (53:4). It is also used as a particle of the kind called **مُصَوَّرِيٌّ** and also as a noun in the sense of **جَانِبٌ** or **نَاحِيَةٌ**.

عَنْبٌ **عَنْبُ الْكُرْمِ** : The vine-tree produced grapes. **عَنْبٌ** : Grapes; the grape-vine; wine. **وَعِنَبًا وَقَضْبًا** : And grapes and vegetables (80:29). **أَغْنَابٌ** (plural) (2:267).

عَنِتَّ [aor. **يَعْنَتُ** inf. noun **عَنْتٌ**] **عَنِتَّ الشَّيْءُ** : The thing became bad or corrupt. **عَنِتَّ فُلَانٌ** : Misfortune befell such a one and he got into trouble. **عَنِتَّ زَيْدٌ** : Zaid met with a calamity and was ruined. **عَنِتَّ الْعِظْمُ** : The bone became weak and broke after it was in a good condition. **عَنِتَّ الرَّجُلُ** : The man committed a sin or crime, or an act of disobedience; he committed fornication or adultery. **عَنْتٌ** : Severe difficulty or hardship; a state of perdition; an evil or corrupt state or conduct; a sin, crime or an act of disobedience deserving punishment; a wrong action, intentional or unintentional; fornication or adultery. **لِمَنْ خَشِيَ الْعَنْتَ** : For him who is afraid of committing a sin (4:26). **أَعْنَتَهُ** : He caused him to fall into trouble, hardship or distress which was hard to bear; he treated him (i.e. a beast) with roughness, such as it could not

bear; he broke it (i.e. a bone) after it had been set and joined; he or it destroyed or ruined him. **وَلَوْ شَاءَ اللَّهُ لَأَعْتَبْتُمْ**: And if Allah had so willed. He would have put you to hardship or would have destroyed you (2:221). **عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ**: Grievous to him is that you should fall into trouble or hardship (9:128).

عِنْدَ

At, near, by, nearby a place or thing. **عِنْدَ الْبَيْتِ**: At or near the House (8:36); with, present with or in the presence of a person or persons. **فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ**: They have their reward with their Lord (2:275). **فَلَمَّا رَأَاهُ مُسْتَقَرًّا عِنْدَهُ**: When he saw it set before him or in his presence, at, near, nigh, or about a time (27:41). **جِئْتُكَ عِنْدَ طُلُوعِ الشَّمْسِ**: I came to you at the time of the rising of the sun; at, on or upon, denoting occasion; it denotes possession. **قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ**: He who possessed the knowledge of the Book said (27:41). It admits before it **مِنْ أَيْنُنَا رَحْمَةً مِنْ عِنْدِنَا**: Upon whom We had bestowed mercy (18:66). It also means, in the sight of or in the estimation of **وَالْبَلْقِيَّتِ الصَّالِحَاتِ خَيْرٌ عِنْدَ رَبِّكَ**: But enduring good works are better in the sight of thy Lord (18:47). It is also sometimes used to denote incitement. **عِنْدَكَ زَيْدًا**: Take thou Zaid.

عِنْدَ

[aor. **يَعْنُدُ** inf. noun **عُنُودٌ**] and **عِنْدَ** [aor. **يَعْنُدُ** inf. noun **عُنُودٌ**]: He deviated from the way or what was right, just or due. **عِنْدَ عَنِ أَصْحَابِهِ**: He left his companions in a journey and took a road different from that which they followed. **عِنْدَ**: He rejected and opposed what was true and just, knowing it to be so; he transgressed the proper bound or limit; he acted, immoderately, especially in disobedience. **عِنْدَ الْعِرْقِ**: The vein flowed with blood copiously. **عَانَدَهُ** (inf. noun **عِنَادٌ** and **مُعَانَدَةٌ**): He imitated him; he opposed him or separated himself from him. **عَيْنِدٌ**: One who deviates from the right path; one who opposes and rejects what is true, just and right, knowing it to be so; one who transgresses the proper bounds or limits; one who acts immoderately, especially in disobedience. **كُلُّ كَفَّارٍ عَيْنِدٍ**: Every ungrateful enemy or rejector of truth (50:25).

عِنَقٌ

[aor. **يَعْنُقُ** inf. noun **عِنَقٌ**]: He was or became long or long and

thick in the neck. **أَعْنَقَ الْكَلْبَ** : He put the collar on the neck of the dog. **عَنَّقَهُ** : He took him by the neck and squeezed his throat or face. **أَغْنَقَ الزَّرْعُ** : The corn became tall and put forth its ears. **عُنُقٌ** and **عُنُقٌ** : The neck; first part of a thing. **كَانَ ذَلِكَ عَلَى عُنُقِ الدَّهْرِ** : That was in the early period (of Islam). **هُمَّ عُنُقُ إِلَيْكَ** : They are inclining to thee. **عُنُقٌ** : A company or a numerous company of men. **عُنُقٌ مِنَ الْخَيْرِ** : A portion of good. **أَعْنَاقٌ** (plural). **فِي أَعْنَاقِهِمْ** : In their necks (36:9). **أَعْنَاقٌ** also means, heads or chiefs. **مَغْلُولَةٌ إِلَى عُنُقِكَ** : Chained to thy neck (17:30). **فَطَلَّتْ أَعْنَاقُهُمْ لَهَا خَاصِعِينَ** : So that their necks or their chiefs will bow or become humbled before it (26:5).

عَنْكَبُوتٌ The spider (29:42).

عَنَا [aor. **يَعْنُو** inf. noun **عَنَاةٌ** and **عُنُوٌّ** etc.]. He was or became lowly, humble or submissive and obedient. **عَنَا لَهُ** : He was or became lowly, submissive and obedient to him. **عَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ** : All faces shall humble themselves for the Living, Self-Subsisting (God), or the great men shall become humbled, or shall suffer fatigue and shall toil (20:112). **عَنَا بِهِ** : He became a captive. **عَنَا الْأُمُورُ** : Events befell him. **عَنَا الْأَمْرُ** : The affair distressed him. **عَنَا الدَّمُ** : The blood flowed.

عَهْدٌ [aor. **يَعْهَدُ** inf. noun **عَهْدٌ**]. **عَهَدَ إِلَيْهِ** : He enjoined, charged, bade or commanded him. **عَهَدْتُ إِلَيْهِ بِالْأَمْرِ** : I enjoined him to do the thing. **عَهَدْنَا إِلَى إِبْرَاهِيمَ** : We commanded Abraham (2:126). **عَهَدَ إِلَيْهِ** : He obliged him to do it; he imposed a condition or conditions upon him; he made a compact, contract, covenant with him or a promise to him. **عَهَدَ عَهْدَهُ** : He fulfilled his promise. **عَهْدَ الْحُرْمَةِ** : He was mindful of that which should be inviolable or sacred. **عَهَدَ اللَّهُ** : He said that God is One. **عَهَدَهُ** : He met him or with him or it. **عَهَدَ الْأَمْرَ** : He knew the affair. **عَهَدَ الشَّيْءَ** : He guarded the thing and was mindful of it. **عَاهَدَهُ** : He made a contract, a covenant, an agreement, a treaty or engagement with him (inf. noun **مُعَاهَدَةٌ**). **مَنْ عَاهَدَ اللَّهَ** : Who made a covenant with Allah (9:75). **عَهْدٌ** : An injunction, a charge, a command, a bidding; a compact, a covenant, a contract, an agreement, a treaty or a

promise; an oath; (عَلَىٰ عَهْدِ اللَّهِ لَا فَعَلَنَّ كَذَا) : I have taken an oath to God that I shall do this); a writ; defence of those persons or things that should be protected and held sacred or are entitled to reverence, respect or honour; fulfilment of a promise; the assertion of the unity of God; (مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا) : Who has made a covenant with the Gracious God to assert His unity (19:88); time, a first rain. أَفَطَالَ عَلَيْكُمْ الْعَهْدُ : Did the appointed time appear too long to you? (20:87). ذَلِكَ فِي عَهْدِ شَبَابِي : This was during the time of my youth. كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ : How can there be a treaty for the idolaters? (9:7). كَانَ عَهْدُ اللَّهِ مَسْئُولًا : God's covenant will have to be answered for (33:16).

عَهَنَ [aor. يَعْهِنُ inf. noun عَهْنٌ]. عَهَنَ بِالْمَكَانِ : He remained, stayed or dwelt in the place. عَهَنَ فِي الْعَمَلِ : He strove, exerted himself in the work. عَهْنٌ : Wool; coloured wool (101:6).

عَوَجَ [aor. يَعْوَجُ inf. noun عَوْجٌ , and اِعْوَجَّ inf. noun اِعْوَجَاجٌ] : It was or became crooked, curved, bent, winding, distorted or uneven. عَوَجَ الْعُودُ : The wood was or became crooked, curved or bent. عَوَجَ الْأَمْرُ : The affair was or became difficult or arduous. عَوَجٌ : Crookedness or curvity; unevenness; corruption or deviation from rectitude; evilness of natural disposition. يَبْغُونَهَا : They seek to make it crooked (14:4).

عَادَ [aor. يَعُودُ inf. noun عَوْدٌ and مَعَادٌ]. عَادَ فِيهِ وَكَهْ وَعَادَ إِلَيْهِ : He or it returned to it or he returned to it after he had turned away from it. عَادَ إِلَى كَذَا : He or it came to such a thing or state or condition at first or for the first time or originally and also a second time or again. The verb is trans. by means of عَلَى and فِي as well as إِلَى and ل and also by itself. لَتَعُودَنَّ فِي مِلَّتِنَا : You shall assuredly return to our religion (7:89). ثُمَّ يَعُودُونَ لِمَا قَالُوا : Then they go back on what they have said (58:4). وَ مَنْ عَادَ : And he who reverted to it (2:276). عَادَ meaning he repeated or did a second time. بَدَأَ ثُمَّ عَادَ : He did for the first time or he began, then repeated or did for the second time. عَادَ الْمَرِيضَ (عِيَادَةٌ inf. noun عِيَادَةٌ) : He visited the sickman time after time. عَادَ السَّائِلَ : He rejected the beggar or turned him back. عَادَ عَلَيْهِمُ الدَّهْرُ : The time destroyed them.

أَعَادَهُ إِلَى مَكَانِهِ : He returned it or restored it to its place; he replaced it. أَعَادَ الْكَلَامَ : He repeated the speech. أَعَادَ الصَّلَاةَ : He said the Prayer a second time. أَعَادَهُ : He returned it or restored it to a former state, hence he renewed it; he reproduced it. يَبْدُو يُعِيدُهُ : He (God) originates the creation, then He reproduces it (10:5). مَا يُبْدِي وَمَا يُعِيدُ : He does not say anything original nor by way of repetition. أَعَادَ also means, he rendered or made to be or became. عَائِدٌ : One who returns or reverts to what he has done or said (plural عَائِدُونَ). أَنْتُمْ عَائِدُونَ : You will revert to disbelief (44:16). مَعَادٌ : Return, a place to which a person or thing returns; a place of destination or an ultimate state or condition. لَرَأَيْكَ إِلَى مَعَادٍ : He (God) will surely bring thee back to (thy) place of return (28:86); the pilgrimage, a place of waiting for a dead man.

عَادَ

[aor. يَعُوذُ inf. noun عِيَاذٌ and مَعَاذٌ etc. and اِسْتَعَاذَ and تَعَوَّذَ بِهِ. اِسْتَعَاذَ بِهِ. تَعَوَّذَ بِهِ وَعَاذَ بِهِ مِنْ كَذَا : He sought his protection or preservation or sought protection by him or refuge in him; he relied upon him for protection from such a thing. اِنِّي اَعُوذُ بِالرَّحْمٰنِ : I seek refuge with the Gracious God (19:19). قَالَ اِنِّي اَعُوذُ بِاللّٰهِ مَعَاذًا : قَالَ مَعَاذَ اللّٰهِ : He said, I seek the protection of God (12:24). عَادَ بِالْعَظْمِ : It (flesh-meat) clave to the bone. اَعُوذْتَهُ بِاللّٰهِ مِنْ كَذَا : I said to him اِنِّي اُعِيذُكَ بِاللّٰهِ i.e. I commended him to the protection of God or I said to him, I commend thee to the protection of Allah. اِنِّي اُعِيذُهَا : I commit her or commend her to Thy protection or crave Thy protection for her, or I pray for Thy protection for her (3:37). فَاسْتَعِيذْ بِاللّٰهِ : So seek the protection of Allah (7:201).

عَوْرَ

[aor. يَغْوِرُ inf. noun عَوْرٌ] : He was or became blind in one eye; one of his eyes sank in the socket or dried up. عَوْرَتُ عَيْنِهِ : His eye sank in its socket or dried up. عَوْرَةٌ : The pudendum or pudenda of a man and of a woman; part or parts of a person which it is indecent to expose; any thing of which one is ashamed when it appears; (عَوْرَاتُ النِّسَاءِ plural) : Hidden parts of women (24:32) in which it is improper for the عَوْرَةَ to appear. ثَلَاثُ عَوْرَاتٍ لَّكُمْ : Three times of privacy for you

(24:59); any place of concealment (مَكْمَنٌ) proper for veiling or covering; a gap or opening or a breach or any gap or opening or breach in the frontier of a hostile country from which one fears slaughter. Sometimes it is applied as an epithet to an indeterminate substantive, and in this case it is applied to a singular and to a plural, without variation, and to a masc. and a feminine like an inf. noun. إِنَّ بُيُوتَنَا عَوْرَةٌ : Our houses are open, exposed or defenceless (33:14). The epithet being here singular, and the substantive to which it is applied, plural. الْعَوْرَةُ (or the plural عَوْرَاتٌ) : Clefts or fissures of mountains.

عَاقَ [aor. يَعُوقُ inf. noun عَوْقٌ] : He or it hindered, prevented or withheld him, turned him back or away; retarded him; or diverted him by occupying him otherwise from such a thing. عَوَّقَ (plural) مُعَوِّقِينَ : He who prevents. عَوَّقَ (33:19). عَوَائِقُ الدَّهْرِ : Casualties or impediments, obstacles of fortunes.

عَالَ [aor. يَعُولُ inf. noun عَوْلٌ] : He deviated from the right course or he acted unjustly in his judgement. أَلَّا تَعُولُوا : That you may not act unjustly or be inclined unjustly to one wife (4:4) or that you may not have a numerous family, (see also under 1065); that you may not become poor and in want. عَالَ فِي الْمِيزَانِ : He acted unfaithfully or he was unfaithful i.e. خَانَ : عَالَ الْمِيزَانَ : The balance was or became defective and declined from the right course. عَالَ عِيَالَهُ : He fed, nourished or supported his family. اِبْدَأْ بِمَنْ تَعُولُ : Begin thou with those whom thou supports thy family. عَالَ الرَّجُلُ : The man had a large family or household; he was or became poor. عَالَ أَمْرُ الْقَوْمِ : The affair of the people became hard, severe or distressing. عَالَ الشَّيْءُ فُلَانًا : The thing oppressed or distressed such a one.

عَامَ [aor. يَعُومُ inf. noun عَوْمٌ] : He swam in the water (syn. سَبَحَ) ; according to some, الْعَوْمُ signifies the coursing along in water with immersion of oneself, and the latter the coursing along upon water without immersion of oneself. عَامٌ (or حَوْلٌ) : Syn with سَنَةٌ : A year. For difference between عَامٌ and سَنَةٌ, see

under سَنَا aor. يَسْنُو and see also under حَوْل or حَال : فِي كُلِّ عَامٍ : In every year (9:126) - Dual (31:15).

عَانَ [aor. يَعُونُ inf. noun. عَوْنٌ] : The woman was or became of middle age. عَوَانٌ : A woman, a beast or anything of middle age (2:69). عَوَانٌ بَيْنَ ذَلِكَ : Of middle age; full grown. الْعَوَانُ : The severest battle; land watered by rain. غَاوَنَهُ : He aided, helped, assisted him. تَعَاوَنَ بَعْضُهُمْ بَعْضًا : They aided, assisted, helped each other. تَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى : Help one another or each other in righteousness and piety (5:3). أَعَانَهُ : He helped, assisted or aided him. رَبِّ اعْنِي وَلَا تَعِنِّ عَلَيَّ : My Lord, help me and do not help or aid against me. أَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ : Other people have helped him with it (25:5). اسْتَعَانَ بِهِ and اسْتَعَانَهُ : He sought, desired, demanded or begged of him aid, assistance or help. اسْتَعِينُوا بِاللَّهِ : Seek help of or from God (7:129). الْمُسْتَعَانُ : He from whom help is sought. وَاللَّهُ الْمُسْتَعَانُ : Allah Whose help is sought (12:19).

عَى [aor. يَعَى and عَيْءٌ aor. يَعَى and عَيْءٌ inf. noun. عَيْءٌ and عَيْءٌ] : He lacked power, strength or ability to perform or accomplish his affair; was unable to execute it thoroughly, or found not the right way to do it; عَيْءٌ فِي مَنْطِقِهِ : He found not the right way to express himself. عَيْءٌ is the cont. of الْبَيَانُ : He was ignorant of the affair. أَعْيَا : He was or became disabled or incapacitated; he was or became tired, fatigued or wearied. أَعْيَاهُ : It fatigued, tired or wearied him; it incapacitated or disabled him. وَلَمْ يَعَى بِخَلْقِهِنَّ : He (God) was not wearied by their creation (46:34). أَعْيَا بِهِ بَعِيرُهُ : His camel became tired or jaded and lagged behind him.

عَابَ [aor. يَعِيبُ inf. noun. عَيْبٌ] : the thing was or became faulty, defective. عَابَهُ : He made it or rendered it defective, faulty or unsound. أَرَدْتُ أَنْ أَعِيبَهَا : I desired to make it defective or damage it (18:80). عَيْبٌ : Defect, imperfection, blemish, unsoundness, fault.

عَارَ [aor. يَعِيرُ inf. noun. عَارٌ] : عَارَ فِي الْأَرْضِ : He went away into the land; أَعَارَ : He came and went moving to and fro, or he (a horse

or camel) went away hither and thither. عَارَتِ الْقَصِيدَةُ : The ode became current. عَارَهُ : He found fault with him or he accused him of vice or fault or imputed to him vice. عَارٌ : A disgrace; a shame; a vice or fault; anything that occasions blame or reproach. عَيْرٌ : A caravan; a caravan of asses or any beasts upon which provision of corn is brought, whether camels or asses or mules. أَيَّتَهَا الْعَيْرُ : O ye men of the carvan (12:71).

عَاشَ

[aor. يَعِشُ inf. noun عَيْشٌ and مَعَاشٌ and مَعِيشٌ and مَعِيشَةٌ and عَيْشَةٌ and عَيْشَةٌ and عَيْشُوشَةٌ] : He lived; he passed life in a particular state or manner; he became possessed of life. عَاشَ فُلَانٌ عَيْشَةً رَاضِيَةً : Such a one lived a pleasant life. مَعَاشٌ : That whereby one lives, subsistence or livelihood; means or the place of subsistence and the time wherein one seeks sustenance. النَّهَارَ مَعَاشًا : The day is the time for seeking sustenance or livelihood (78:12). الْأَرْضُ مَعَايِشٌ : The earth is the place for earning subsistence. (plural). جَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ : We provided for you therein the means of subsistence (7:11). مَعَايِشٌ (plural مَعَايِشٌ) : That whereby one lives or means of subsistence, life; the state wherein one lives. قَسَمْنَا بَيْنَهُمْ مَعِيشَةً ضَنْكًا : Strait life (20:125). مَعِيشَتَهُمْ : We have distributed among them their livelihood or means of livelihood (43:33).

عَالَ

[aor. يَعِيلُ inf. noun عَيْلٌ]. عَالَهُ الشَّيْءُ : The thing was or became wanted by him and was unattainable to him. عَالَ فِي مَشْيِهِ : He was proud and haughty in his gait. عَالَ فِي الْأَرْضِ : He journeyed in the land, seeking sustenance. عَالَ الرَّجُلُ : The family of the man became numerous. عَالَ يَعِيلُ (inf. noun عَيْلَةٌ and عَيْلٌ) : He was or became poor and in want. أَلَّا تَعُولُوا : That you may not become poor and in want (4:4). عَيْلَةٌ : Want, poverty. وَإِنْ خِفْتُمْ عَيْلَةً : And if you fear poverty (9:28). طَالَ عَيْلَتِي إِيَّاكَ : My feeding or nourishing thee has continued long. عَائِلٌ : Poor, needy, in want and being syn. with مُعِيلٌ also means, of large family or having a numerous family or household. وَجَدَكَ عَائِلًا : He (God) found thee poor or having a large family (93:9). الرَّجُلُ : The man had a large family.

عَانَ [aor. يَعِينُ inf. noun عَيْنٌ]. **عَانَ الرَّجُلَ** : He smote the man with his evil eye. **عَانَ عَلَى الْقَوْمِ** (inf. noun عِيَانَةٌ) : He became a scout for the people. **عَانَ الْقَوْمَ** : He brought news for the people. **عَانَ الْمَاءُ** : The water flowed. **عَانَتِ الْبُئْرُ** : The well had much water in it. **عَيْنٌ** (inf. noun عَيْنٌ). He was large and wide in the black of the eye i.e. he had wide black eyes. **عَيْنٌ** : The eye, the organ of sight. **عَيْنًا** : And cool (thy) eye (19:27). **لَفَيْتُهُ أَوَّلَ عَيْنٍ** : I saw him the first thing. **صَنَعَ ذَلِكَ عَلَى عَيْنٍ** : He did it purposely or seriously one's protection and honour. **أَنْتَ عَلَى عَيْنِي** : Thou art entitled to be honoured and protected by me above my eye, as they say **أَنْتَ عَلَى رَأْسِي** when honouring a person. **وَلِتُضَنَّ عَلَى عَيْنِي** : So that thou may be reared up under My protection (20:40). The word also means, view, look. **عَيْنٌ** also means, the eye of the needle; the eye or bud of a tree; sprouting herbage; a spy; an evil look or eye. **أَصَابَتْ فَلَانًا عَيْنٌ** : An evil eye smote such a one; a lord or chief, a great and noble person (plural أَعْيَانٌ). **أَعْيَانٌ**: Lords, chiefs, noble, eminent and high-born persons. **أَعْيَانٌ** also signifies brothers from same father and mother. **عَيْنٌ** also means, the choicest or best of a thing; property; ready cash; a present, gift; gold; the Sun. **طَلَعَتِ الْعَيْنُ** : The sun rose. **الْعَيْنُ** also signifies knowledge or sure or certain knowledge = **عَيْنُ الْيَقِينِ** ; might; health and safety; thirst; form; the point or direction towards which one directs oneself, particularly in prayer; a scale of a balance etc. It also signifies: A human being; the people of a house. **مَا بِهَا عَيْنٌ** : There is no one in the house (singular and plural); a discoverer or revealer of news. **أَعْيُنٌ** (plural). **وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا** : And build thou the Ark before Our eyes, under Our protection; with the help of the people of Our House (11:38). **عَلَى مَنْظَرِهِمْ** : **فَاتُوا بِهِ عَلَى أَعْيُنِ النَّاسِ** : Bring him in the view or before the eyes of the people (21:62); the place whence issues water, its source or spring; a fountain; a running spring; abundance of water of a well; a drop of water. **عُيُونٌ** and **عَيْنَانٌ** (plurals). **مِنْ عَيْنِ آيَةٍ** : From a boiling spring (88:6). **عَيْنَانِ** dual (55:51). **فِي جَنَّاتٍ وَعُيُونٍ** : Amid gardens and fountains (15:46). **عَيْنٌ** (plural **أَعْيُنٌ**) : A man wide in the eye or having large and

wide black eyes (عَيْنَاءُ feminine and meaning beautiful and having wide and large eyes). عَيْنٌ is plural of عَيْنَاءُ: Thus عَيْنٌ is plural both of اَعْيُنُ (ayan) and عَيْنَاءُ. حُورٌ عَيْنٌ : Fair maidens with wide, beautiful eyes (56:23). عَيْنَاءُ also means, a wild cow; sheep or goat having wide, black eyes; a good or beautiful saying or word. مَاءٌ مَعِينٌ : [and مَعِينُونَ] : Water of which one has reached the springs or sources by digging; water that is apparent, seen by the eye, running upon the surface; spring of running water. بِمَاءٍ مَّعِينٍ : With flowing or running water (67:31). ذَاتِ قَرَارٍ وَمَعِينٍ : Of meadows and running water or springs (23:51).

19

بَابُ الْغَيْنِ

غ

Ghain

Numerical Value = 1000

غَبِرَ [aor. يُغْبِرُ inf. noun غُبُورٌ] : He or it remained, lost or continued; stayed or remained behind. غَابِرٌ (act. part.): One who remains or stays behind; غَابِرٌ (plural): Remaining behind; those who remain behind. كَانَتْ مِنَ الْغَابِرِينَ : She was of those who stayed behind (7:84). غَبِرَ means, he or it passed away; he bore rancour, malevolence, malice or spite, or hid hatred or enmity in his heart. غَبِرَ الْجُرْحُ (or غَبِرَ) : The wound healed externally while it was festering or in a withering state internally. غَبَرَ : It was future, thus غَابِرٌ also means, future time. غَبْرَةٌ : Dust; what remains of dust raised and spreading. عَلَيْهَا غَبْرَةٌ : Dust upon them (80:41).

غَبِنَ [aor. يَغْنُنُ inf. noun غَنِينٌ]. غَبِنَهُ : He cheated, deceived or made him to suffer loss in selling or overcame him in selling and buying. غَبِنَ رَأْيَهُ : He was or became deficient in his opinion or judgement. غَبِنَ الشَّيْءَ or فِي الشَّيْءِ : He was unmindful or neglectful of the thing. تَغَابُنٌ : Mutual loss and gain; overcoming each other. تَغَابَنَ الْقَوْمُ : The people deceived or overcame each other in selling and buying. يَوْمُ التَّغَابُنِ : The day of mutual loss and gain (64:10); the day when truth will overcome falsehood; the day of the manifestation of loss; the day when comparing their action with one another, men will know the deficiency or defect in their deeds.

غَثَا [aor. يَغْثُو inf. noun غَثْوٌ and غَثَى aor. يَغْثِي inf. noun غَثْيٌ]. غَثَا الْوَادِي : The valley became full of rubbish. غَثَّتِ الْمَعْدَةُ (aor. تَغْثِي inf. noun. غَثْيٌ) : The stomach became agitated by a tendency to vomit, or the man nearly vomited by reason of a mixture pouring forth to the mouth of the stomach. غَثَى الْكَلَامَ : He put together the speech confusedly. غُثَاءٌ : The rubbish or particles of things or refuse and scum and decayed or rotten leaves mixed with the scum borne upon the surface of a torrent. فَجَعَلْنَاهُمْ غُثَاءً : We made them as rubbish (23:42). غُثَاءُ النَّاسِ : The low, the vile, the refuse and scum of mankind.

غَدَرَ [aor. يَغْدُرُ and يَغْدِرُ inf. noun غَدْرٌ]. غَدَرَهُ : He acted perfidiously towards him. غَدَرَ and غَدِرَ : He remained or remained behind.

غَادَرَهُ (inf. noun مُغَادِرَةٌ) : He left him or it, or he left him or it remaining. لا يُغَادِرُ صَغِيرَةً : Does not leave behind or leave out or omit something small (18:50).

غَدَقَ [aor. يَغْدُقُ inf. noun غَدَقٌ and غَدَقٌ aor. يَغْدُقُ inf. noun غَدَقًا] : غَدَقَتِ : The spring or fountain abounded with water. غَدَقَ الْمَطَرُ : The rain was or became copious. غَدَقَ الْمَكَانُ وَغَدِقَ : There was abundance of rain or dew in the place. غَدَقَتِ الْأَرْضُ : The land abounded with herbage or with the produce of the earth. غَدَقٌ : Abundant or copious applied to water. مَاءٌ غَدَقًا : Abundant water (72:17) اللَّهُمَّ اسْقِنَا غَدَقًا مُغَدِّقًا

غَدَا [aor. يَغْدُو inf. noun غَدْوٌ and غُدْوَةٌ and غَدْوٌ] : He went away in the early part of the morning, the period between the prayer of day break and sunrise i.e. غُدْوَةٌ عَلَيْهِ : He came to him in the morning. الْغَدْوُ is the contr. of الرَّوَّاحُ. غُدْوَةٌ opposed to رَوَّاحَةٌ : A journey in the first part of the day. وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ : And when thou didst go early in the morning (3:122). غَدَا by reason of frequency of use has also come to mean, he went away or departed. أُغْدِيَا أَنَسُ : Depart thou, O Anas. غَدَى as also تَغْدَى : He ate the morning meal. غَدٌّ : The morrow (originally غَدْوٌ). The original form غَدْوٌ is used only in poetry.

وَمَا النَّاسُ إِلَّا كَالدِّيَارِ وَأَهْلِهَا بِهَا يَوْمَ حُلُومِهَا وَغَدْوًا بِلَاقِعٍ

And mankind are like dwellings, the occupants thereof being in them during the day in which they have alighted in them, and tomorrow they are vacant. مَا قَدَّمْتَ لِغَدٍ : What it sends for the morrow (59:19). غَدَاةٌ (originally غُدْوَةٌ, its plural is غَدَوَاتٌ) : Early part of the morning, or simply morning and forenoon. يَدْعُونَ رَبَّهُمْ بِالْغَدْوَةِ وَالْعَشِيِّ (18:29). غَدْوٌ is plural of غُدْوَةٌ meaning, the early part of the morning; the first part of the day. بِالْغَدْوِ وَالْأَصَالِ : In the mornings and the evenings (24:37). غَدَاءٌ : The morning-meal that is eaten between daybreak and sunrise i.e. the meal of غُدْوَةٌ or of the غَدَاةُ, the meal which is cont. of عَشَاءٌ; breakfast, إِنَّا غَدَاءٌ نَا : Bring us our morning meal (18:63). غَدَاءٌ also means, the pasture of camels in the first part of the day.

غَرَبَ [aor. يَغْرُبُ inf. noun غَرَبٌ] : He or it went or departed; he retired or became removed from men (غَرَبَ عَنِ النَّاسِ). **غَرَبَ فِي سَفَرِهِ** : He or it became distant or remote in his journey. **غَرَبَ الرَّجُلُ** (inf. noun غُرُوبٌ) : The man became distant. **غَرَبَتِ الشَّمْسُ** : The sun set. **إِذَا غَرَبَتْ** : When it sets (18:18). **غَرَبَ** also means, he or it became hidden or absent; he retired from view or hid himself in his lurking-place. **غَرَبَ عَنْ وَطَنِهِ** (غُرْبَةٌ and غُرْبٌ) : He was far away from his home land. **غَرَبَ الْكَلَامُ** (غَرَابَةٌ and غُرْبَةٌ are inf. noun): The speech was strong or unusual; **غَرَبَ الْكَلِمَةُ** : The word was difficult, obscure, difficult to be understood. **غَرَبَ** (aor. يَغْرُبُ inf. noun غَرَبٌ): He or it became black. **غُرُوبٌ** : Setting of the sun or the star. **قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا** : Before the rising of the sun and before its setting (20:131). **غَرَبٌ** : Distance or remoteness; a distant or remote place which one purposes to reach in one's journey. **الْغَرَبُ** (syn. with الْمَغْرِبُ) : Sunset i.e. the time of sunset, the place of sunset; west, the north-west of Africa; flow of tears etc. **الْغَرَبِيُّ** relative pronoun of غَرَبٌ meaning relating to the west; western. **بِجَانِبِ الْغَرَبِيِّ** : On the western side (28:45). **غَرَبِيَّةٌ** (feminine of غَرَبِيٌّ) : Western or of the west or belonging to the west. **لَا شَرْقِيَّةٌ وَلَا غَرَبِيَّةٌ** : Neither of the east nor of the west (24:36). **غَرَبٌ** also signifies briskness or sprightliness; sharpness. **الْمَغْرِبُ** (syn. with الْغَرَبُ) : Place and time of sunset; west; north-west of Africa; evening. **رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ** : Lord of the East and of the West (26:29). (dual مَغْرِبَيْنِ, 55:18). (plural مَغَارِبُ, 7:138). **مَغَارِبُهَا** : western parts thereof. **غُرَابٌ** : Crow, of which there are several species, namely the raven, carrion-crow, rook, jackdaw etc. **فَبَعَثَ اللَّهُ غُرَابًا** : God sent a raven (5:32). **غُرَابٌ** also signifies the whole of the back of the head; hail and snow and hoar-frost. **فُلَانٌ أَبْصَرُ مِنْ غُرَابٍ** : Such a one is more cautious than a crow. **غَرِيْبٌ** : One of the most excellent kinds of grapes; applied to an old man, meaning intensely black or one whose hair does not become white or hoary or who blackens his white hair with dye. **غَرَابِيْبٌ** (plural). **سُوْدٌ غَرَابِيْبٌ** : Intensely or raven black. But if you say **غَرَابِيْبٌ سُوْدٌ** (35:28), you make the latter word a substitute for the former, because a word corroborative

of one signifying a colour cannot proceed, nor can the corroborative of any word. According to some, **غَرَابِيْبُ سُوْدٌ** relating to mountain, means streaks having black rocks. **غَرِيْبٌ** : A stranger; one far away from his native country; a man not of one's own kindred; applied to language, it means, strange; extraordinary or unusual. **كَلِمَةٌ غَرِيْبَةٌ** : An expression or word that is strange or obscure opposed to **فَصِيْحَةٌ**.

غَرَّ

[aor. **يُغَرِّ** inf. noun **غَرٌّ** and **غُرُوْرٌ**]. **غَرَّهُ** : He deceived him; beguiled him; made him to desire what was vain or false. **غَرَّتْهُ** **الدُّنْيَا** : The world deceived or beguiled him by its finery, pomp or show. **غَرَّتْهُمْ الْحَيَوَةُ الدُّنْيَا** : The worldly life has beguiled them (6:71). **مَا غَرَّكَ بِفُلَانٍ** : What hath deceived thee and emboldened thee against such a one; how is it that thou art emboldened against such a one. **مَا غَرَّكَ بِرَبِّكَ الْكَرِيْمِ** : What hath emboldened thee against thy Gracious Lord? (82:7). **غَرَّفُلَانٌ فُلَانًا** : Such a one exposed such a one to perdition or destruction by deceiving him. **لَا يَغُرَّتْكَ تَقَلُّبُ** and **فَلَا يَغُرُّكَ تَقَلُّبُهُمْ فِي الْبِلَادِ** : Let not their going about in the land deceive thee (40:5 and 3:197). **غُرُوْرٌ** : Very deceitful or what deceives one such as a man and a devil or other thing such as property or wealth, rank or station; the worldly life or the world. **وَلَا يَغُرُّنَّكُمْ بِاللَّهِ الْغُرُوْرُ** : Let not the deceiver deceive you concerning Allah (31: 34); false and vain things; vanities; deception; delusion; a thing by which one is deceived. **إِلَّا فِي غُرُوْرٍ** : But in deception (67:21).

غَرَفَ

[aor. **يَغْرِفُ** inf. noun **غَرَفٌ**]. **غَرَفَ الْمَاءَ** or **غَرَفَ الْمَاءَ بِيَدِهِ** and **اِغْتَرَفَهُ** or **اِغْتَرَفَ مِنْهُ** : He took the water with his hand. **غُرْفَةٌ** : The quantity of water that is taken with the hand as much thereof as fills the hand; handful of water (plural **غُرَفَاتٌ**). **إِلَّا مَنْ اِغْتَرَفَ غُرْفَةً بِيَدِهِ** : Except him who takes a handful of water with his hand (2:250). **غُرْفَةٌ** : A chamber in the upper or uppermost storey; a lofty mansion (**غُرْفٌ** and **غُرَفَاتٌ** and **غُرَفَاتٌ** plurals). **لَهُمْ غُرَفٌ** : Lofty mansions are for them (39: 21). **هُمْ فِي الْعُرْفَاتِ اِمْنُونَ** : They will be secure in the highest places (34:38). **الْعُرْفَةُ** : The highest of the places of Paradise; one of the names of Paradise. **اُولٰٓئِكَ يُجْزَوْنَ**

الْغُرْفَةَ : They will be rewarded a high place (in Paradise) (25:76).
 غُرْفَةٌ also means, a lock of hair.

غَرِقَ

[aor. يَغْرُقُ inf. noun غَرَقٌ] : He or it sank or was drowned; he was or became without want or need. أَغْرَقَهُ فِي الْمَاءِ : He drowned him or sank him or it in water. أَغْرَقَهُ النَّاسُ : The people multiplied against him and overcame him. أَغْرَقَ الْكَأْسَ : He filled the wine-cup. أَغْرَقَ فِي الْقَوْسِ : He drew the bow to the full, الْإِغْرَاقُ signifies the sending of the arrow far by vehement drawing of the bow. أَغْرَقَ النَّبْلَ : He drew the bow with the arrows to the utmost extent. أَغْرَقَ فِي الشَّيْءِ : He exceeds the usual bounds or exerted himself to the utmost in the thing. وَالنَّازِعَاتِ غَرَقًا : By the beings that exert themselves vigorously in drawing out (79:2). Here غَرَقًا is put in the place of the proper inf. noun of أَغْرَقَ which is إِغْرَاقٌ. أَغْرَقْنَا آلَ فِرْعَوْنَ : We drowned the people of Pharaoh (2: 51). إِذَا أَذْرَكَهُ الْغَرَقُ : When drowning overtook him (10:91). مُغْرَقِينَ and مُغْرَقُونَ (plural of مُغْرَقٌ which is pass. part. from أَغْرَقَ) : Those who are drowned (11: 38;11:44).

غَرِمَ

[aor. يَغْرِمُ inf. noun غُرْمٌ and غَرْمٌ and غَرَامَةٌ and مُغْرَمٌ] : He paid or discharged a thing that had become obligatory upon him; he took upon himself to pay that which was not obligatory upon him; he betook upon himself to pay a fine. غَرِمَ الدَّيْنَ : He paid or discharged the debt. غَرِمَ فِي تِجَارَتِهِ : He suffered a loss in his trade. غَارِمٌ (act. part.): A debtor. غَارِمِينَ (plural) : Those in debt (9:60). غَرِيمٌ : A debtor (also a creditor). غُرْمٌ and غَرَامَةٌ and مُغْرَمٌ and مُغْرَمٌ : A thing that must be paid or discharged; a fine or mulct; a debt; a damage or loss that befalls a man in his property. مَنْ يَتَّخِذْ مَا يُنْفِقُ مَغْرَمًا : Those who regard that which they spend (for God) as a fine (9:98) مَغْرَمٌ (pass. part.): Shackled or burdened with debt; a captive of love; رَجُلٌ مَغْرَمٌ بِالْحُبِّ : A man captive of love. مُغْرَمٌ بِالشَّيْءِ : Eagerly desirous of, fond of, attached to, a thing. أَنَا لِمُغْرَمُونَ (plural). أَنَا لِمُغْرَمُونَ : We are burdened with debt; we are ruined (56: 67). غَرَامٌ : A thing from which one is unable to free oneself; lasting evil; persistent perdition; punishment or torment; the most vehement punishment,

hardship, difficulty, an affliction or a calamity or misfortune that befalls a man; eager desire for a thing; fondness or attachment to it; love that torments the heart. إِنَّ عَذَابَهَا كَانَ غَرَامًا : The punishment thereof is a lasting torment (25:66).

غَرَا [aor. يَغْرُو inf. noun غَرُو] : The fat adhered to his heart and covered it. غَرَى (aor. يَغْرَى inf. noun غَرَّ and غَرَاءُ) : He became attached or fond of such a thing; he was eagerly desirous of it; adhered, clung or clave to it, loved it. أَغْرَاهُ بِهِ : He made him to become attached or fond of it; he made him to be eagerly desirous of it or to adhere or cling to it or love it; he incited, urged or instigated him to do it. أَغْرَيْتُ الْكَلْبَ بِالصَّيْدِ : I incited, urged or instigated the dog against the object of the chase. أَغْرَاهُ بِهِمْ : He set him upon them or over them; he made him to have mastery, dominion or authority over them. لَنُغْرِيَنَّكَ بِهِمْ : We shall surely give thee authority over them (33:61). أَغْرَيْتُ بَيْنَهُمْ : I excited discord, disturbance, discord, strife, or did mischief, among them. فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ : We occasioned or cast enmity among them (as though we made it to cleave to them) (5:15). عَارَى بَيْنَ الشَّيْئَيْنِ : He made no interruption between the two things.

غَزَلْ [aor. يَغْزُلُ inf. noun غَزْلٌ] and غَزَلَتْ الْقُطْنَ and أَلْكَتَانَ and أَلْصُوفَ and غَزَلْ : She spun the cotton and the flax and the wool. غَزَلْ (inf. noun غَزْلٌ). He talked and acted in an amatory and enticing manner with a woman. غَاَزَلَهَا : He talked and acted in an enticing and amatory manner with her. غَزَلْ : Applied to cotton, flax, wool etc. i.q. مَعْرُوْلٌ i.e. Spun or rather spun thread or yarn of any kind; the web of the spider. نَقَضَتْ غَزْلَهَا : Breaks her yarn into pieces (16:93). أَغْزَلُ مِنْ عَنَكُبُوتٍ : More practised in weaving than a spider. أَغْزَلُ مِنَ الْحُمَّى : More frequent in visiting or more recurrent than the fever.

غَزَا [aor. يَغْزُو inf. noun غَزْوٌ]. غَزَاهُ : He willed or desired it; he sought it; he aimed at it, intended it, meant it. عَرَفْتُ مَا يُغْزَى مِنْ هَذَا الْكَلَامِ : I knew what is desired from this speech. غَزَا الْعُدُوَّ : He betook himself to wage war against the enemy, or he went to fight with

and plunder the enemy in his country. غَزَا : He warred or fought. غَزَا إِلَيْهِ : He went to him. غَزْوَةٌ (as also غَزَاةٌ) : A single expedition. (غَزَوَاتٌ plural). الْغَازِي : A warrior (غَزَاةٌ and غَزَاةٌ are plurals). أَوْ كَانُوا غَزَاةً : Or go to war or were warriors (3:157).

غَسَقَ [aor. يَغْسِقُ inf. noun غَسَقٌ and غَسِقٌ and غُسُوقٌ and غَسَقَانٌ] : The night became dark or intensely dark. [أَغْسَقَ] اللَّيْلُ [as also] : The night became dark or intensely dark. غَسَقَ الْقَمَرُ : The moon lost its height and became black and dark. غَسَقَتْ عَيْنُهُ (inf. noun غُسُوقٌ and غَسَقَانٌ and غَسِقٌ) : His eye became dark or shed tears. غَسَقَتِ الْعَيْنُ : The eye overflowed with water. غَسَقَتِ السَّمَاءُ (inf. noun غَسِقٌ and غَسَقَانٌ) : The sky rained or let fall a little rain. غَسَقٌ : The beginning of the darkness of night, or the darkness of the night, or the darkness of the beginning of the night, or when شَفَقٌ (redness in the horizon after sunset) disappears. غَسَقِ اللَّيْلِ : Darkness of the night (17:79). غَسَاقٌ (and غَسَاقٌ) : Ichor; the washings of wounds; intensely cold that burns by reason of its coldness; cold and stinking. حَمِيمٌ وَغَسَاقٌ : Boiling fluid and intensely cold and stinking drink (38:58) الْغَاسِقُ (act. part): The night when its darkness becomes intense, or the beginning of the night, or when شَفَقٌ disappears; the night is so called because it is colder than the day. الْغَاسِقُ signifies also 'the cold', the moon; the accident in the night; غَاسِقٌ also signifies 'flowing'; مِنْ شَرِّ غَاسِقِي إِذَا وَقَبَ : From the evil of the night when its darkness spreads and becomes intense; when the moon is eclipsed; when the day enters upon the night. غَاسِقٌ also means, a dark-coloured serpent (113:4).

غَسَلَ [aor. يَغْسِلُ inf. noun غَسْلٌ and غُسْلٌ] : He washed the thing and removed its dirt, filth etc. by making water to pass over it. غَسَلَ اللَّهُ خَطِيئَتَكَ : May God cleanse thee from thy sin. غَسَلَهُ : He beat him and caused him pain. غَسَلَ الْمَرْأَةَ : He compressed the woman. فَاغْسِلُوا وُجُوهَكُمْ : So wash your faces. اغْتَسَلَ : He washed himself or his whole person. اغْتَسَلَ لِلْجُمُعَةِ : He washed himself for Friday Prayer. اغْتَسَلَ بِالطَّيِّبِ : He sprinkled himself with perfume. حَتَّى تَغْتَسِلُوا : Unless you have bathed (4:44). غَسَلَ الشَّيْءَ : He washed the thing fully and

completely. **غُسِّلَ** : A washing **مُغْتَسَلٌ** : Washing place; tank etc., water with which to wash oneself. **هَذَا مُغْتَسَلٌ بَارِدٌ** : This is a washing-place or water which is cool (38:43). **غِسْلِينِ** : Foul ichor; foul puss; blood mixed with water; filth; refuse; (69:37).

غَشِيَ [aor. **يَغْشِي** inf. noun **غِشَاوَةٌ**]. **غَشِيَهُ** : It covered or overwhelmed him or it. **وَإِذَا غَشِيَهُمْ مَوَّجٌ** : And when waves cover or engulf them (31: 33); it came upon as a thing that covered him or it. **غَشِيَ اللَّيْلُ** : The night was or became dark. **وَاللَّيْلُ إِذَا يَغْشَى** : By the night, when it covers or becomes dark (92: 2). **غَشِيَهُ** : He came to him; he did it. **تَغَشَّاهَا** and **غَشِيَهَا** : He compressed her. **فَلَمَّا تَغَشَّاهَا** : When he covers her (7:190). **غَشِيَهُ بِالسَّوْطِ** : He whipped him. **غَشِيَ عَلَيْهِ** : He swooned i.e. he became senseless. **كَالَّذِي يُغْشَى عَلَيْهِ** : Like one who is fainting or swooning (33:20). **مَغْشِيٌّ عَلَيْهِ** (pass. part.): One who is fainting i.e. senseless. **غَشَى الشَّيْءَ وَ عَلَى الشَّيْءِ** : He covered the thing. **فَغَشَّاهَا مَا غَشَى** : So there covered them that which covered (53:55). **عَشَّاهُ** and **أَعَشَّاهُ أَيَّاهُ** : He made it to cover it or to be a cover over it; he made him or it to cover it. **إِذْ يُغَشِّيَكُمُ النَّعَاسَ** : When He made the slumber to cover you or fall upon you (8:12). **يُغْشِي اللَّيْلَ النَّهَارَ** : He (God) causes the night to cover the day (7:55). **اسْتَعْشَى ثَوْبَهُ** : He covered himself with his garment in order that he might not see nor hear. **يَسْتَعْشُونَ ثِيَابَهُمْ** : They cover themselves with their garments (11:6). **غِشَاوَةٌ** : A covering (2: 8). **غَاشِيَةٌ** : A cover or covering; scabbard of the sword; overwhelming misfortune or misfortune that covers; a calamity; **هَلْ آتَاكَ حَدِيثُ الْغَاشِيَةِ** : Has there come to thee the news of the overwhelming calamity (88:2); a certain disease of the belly; resurrection; **غَاشِيَةٌ فُلَانٌ** means, the servants of such a one, his visitors, guests, seekers of favours, friends. **عَوَاشٍ** (plural of **غَاشِيَةٌ**). **وَمِنْ فَوْقِهِمْ عَوَاشٍ** : And over them are coverings (7:42).

غَصَبَ [aor. **يُغْصِبُ** inf. noun **غِصْبٌ**]. **غَصَبَ الشَّيْءَ مِنْهُ** : He took from him the thing wrongfully, unjustly or by force. **غَصَبَهَا** : He violated her; he had sexual intercourse with her against her will. **غَصَبَ فُلَانًا عَلَى الشَّيْءِ** : He compelled such a one by force to do the thing. **يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا** : Who seized every boat by force (18:80).

(act. part): One who takes things by force or unjustly and wrongfully.

غَصَّ [aor. **يُغَصُّ** and **يَغِصُّ** inf. noun **غَصَصٌ** and **غَصٌّ**]. **غَصَّ بِالطَّعَامِ** : His throat became choked or obstructed by food. **غَصَّ بِالْغَيْظِ** : He was or became choked with wrath. **غَصَّ الْمَجْلِسُ بِأَهْلِهِ** : The sitting-place became choked by its people. **غَصَّ** : He became grieved or disquieted in mind. **غُصَّةٌ** : A thing lying across in the throat so as to cause a choking or obstruction thereof; a thing by which one is choked; choking wrath or rage; grief or disquietude of mind. **غُصَصُ الْمَوْتِ** : The chokings of death; agonies of death; the death-rattles. **وَطَعَامًا ذَا غُصَّةٍ** : And a food that chokes (73:14).

غَصَنَ [aor. **يُغَصِنُ** inf. noun **غَصْنٌ**] **غَصَنَ الْغُصْنَ** : He cut off the branch; he drew the branch towards him. **غَصَنَ الشَّيْءَ** : He took the thing. **غَصَنَ فُلَانًا عَنِ حَاجَتِهِ** : He turned away such a one from the object of his want. **غُصْنٌ** : A branch from the stem of a tree.

غَضَّ [aor. **يُغَضُّ** inf. noun **غَضٌّ** and **غِضَاضٌ** and **غَضَاضٌ** and **غَضَاضَةٌ**]. **غَضَّ** : **طَرَفَهُ أَوْ بَصَرَهُ وَغَضَّ مِنْ بَصَرِهِ أَوْ طَرَفَهُ** : He lowered his eye or eyes, or he contracted his eye or eyes and looked to the ground; he blinked; he contracted his eyelids; he looked languishingly. **قُلْ لِلْمُؤْمِنِينَ** : Say to the believing men that they restrain their eyes. **يُغَضُّوا مِنْ أَبْصَارِهِمْ** : And say to the believing women that they restrain their eyes (24:31;32). **غَضَّ** and **غَضَّ صَوْتَهُ** : He lowered his voice. **يُغَضُّونَ أَصْوَاتَهُمْ** : They lower their voices (49:4). **وَاعْضُضْ مِنْ صَوْتِكَ** : And lower thy voice (31:20). **غَضَّ مِنْهُ** : He detracted from his reputation. **غَضَّهُ** : He diminished it or made it defective or deficient. **مَا غَضَضْتُكَ شَيْئًا** : I have not deprived thee or defrauded thee of any taking. **غَضَّ الْغُصْنَ** : He broke the branch but did not break it thoroughly. **غَضَّ** also means, it was or became fresh, juicy, soppy.

غَضِبَ [aor. **يُغَضِبُ** inf. noun **غَضَبٌ** and **مَغْضَبَةٌ**]. **غَضِبَ عَلَيْهِ** : He was angry with him and wanted to take revenge from him. **غَضِبَ اللَّهُ عَلَيْهِ** : Allah will be wroth with him (4:94). **غَضَبٌ** is a passion accompanied by an eagerness to take revenge, while **الْمَغْضَبُ** is

accompanied by despair of obtaining it. **غَضِبَ عَلَيْهِ** : He was angry with another person for his sake. **غَضِبَ فِي اللَّهِ** : He was angry for the sake of God. **غَضِبَ مِنْ لَأ شَيْءٍ** : He was angry for nothing. **غَضِبَ** : Anger, wrath. Syn with **غَيْظٌ**. For difference between **غَضِبَ** and **غَيْظٌ** see under **غَيْظٌ**. **رَجَسٌ وَغَضِبٌ** : Punishment and wrath (7:72). **غَضَبَانُ** (act. part): Angry, wrathful, or quickly and soon angry. **الْمَغْضُوبِ عَلَيْهِمْ** (pass. part.): An object of anger (1:7). **غَضَبَانَ اسْفًا** : Indignant and grieved. The difference, according to some authorities, between **غَضِبَ** and **اسْفًا** is that whereas the first means anger with anything reparable and the latter means pain on account of anything irreparable. **غَاضِبَهُ** : He made him angry, the latter also making him angry; he broke off from him or quitted him in anger or enmity. **مُغَاضِبٌ** (act. part.). **ذَهَبَ مُغَاضِبًا** : He went away in anger (21:88).

غَطَشَ [aor. **يَغْطِشُ** inf. noun **غَطْشٌ**]. **غَطَشَ اللَّيْلُ** : The night became dark. **أَغْطَشَ لَيْلَهَا** : He (God) has made its night dark. (79:30). **أَغْطَشَ** : He entered upon the darkness of the night.

غَطَا [aor. **يَغْطُو** inf. noun **غَطْوٌ**]. **غَطَا الشَّيْءَ** and **غَطَّاهُ** : He or it covered or concealed the thing and came upon or over it. **غَطَا الْمَاءُ** : The water rose high. **غِطَاءٌ** : A cover or covering i.e. a thing by or with which a thing or person is covered; metaphorically used, it means ignorance. **فِي غِطَاءٍ عَنِ ذِكْرِي** : Under a cover so as not to heed My warning (18:102).

غَفَرَ [aor. **يَغْفِرُ** inf. noun **غَفْرٌ**]. **غَفَرَ الشَّيْءَ** : He covered, veiled, concealed or hid the thing. **غَفَرَ الشَّيْبَ بِالْخِضَابِ** : He covered or concealed the white hair with dye. **غَفَرَ الْمَتَاعَ** : He put the goods into the bag and covered and protected them. **غَفَرَلَهُ ذَنْبَهُ** (inf. noun **غُفْرَانٌ** and **مَغْفِرَةٌ**) : He (God) covered up his sin, forgave or pardoned it. **غَفَرَ الْأَمْرَ** : He rectified or reformed the affair. **غُفْرَانٌ** and **مَغْفِرَةٌ** on the part of God signify the protection and preservation of a man from the punishment of his sin. **فَغَفَرَلَهُ** : So He forgave him (28:17). **يَغْفِرْ لَكُمْ ذُنُوبَكُمْ** : He (God) will forgive you your sins (3:32). **اسْتَغْفَرَ اللَّهُ مِنْ ذَنْبِهِ** and **اسْتَغْفَرَ اللَّهُ لَهُ** and **اسْتَغْفَرَ اللَّهُ**

and لِدُنْبِهِ and دُنْبُهُ : He begged of God pardon; he sought of God the covering or forgiveness for his sins or protection from the punishment of his sins, by word and deed. ثُمَّ يَسْتَغْفِرُ اللَّهَ (4:111). غُفُورٌ and عَافٍ (12:30) and وَاسْتَغْفِرْ لِدُنْبِكَ (63:6) يَسْتَغْفِرُ لَكُمْ رَسُولُ اللَّهِ are epithets applied to God, the last two are intensive, the first meaning covering and forgiving of the sins and crimes, and the last two meaning forgiving much and very often. إِنَّ اللَّهَ : Verily, God is Most Forgiving and Merciful (2:174). اِنِّي لَغَفَّارٌ لِّمَن تَابَ (20:83). عَافٍ الدُّنْبِ : The Forgiver of sins. عَافِرِينَ (plural) (7:156). مَغْفِرَةٌ مِّن رَّبِّهِمْ : We implore Thy forgiveness (2:286). اسْتَغْفَارًا : Asking for forgiveness (3:137). وَمَا كَانَ اسْتِغْفَارُ اِبْرَاهِيمَ : And Abraham's asking forgiveness (9:114). مُسْتَغْفِرِينَ (act. part.) from اسْتَغْفَرَكَ بِالْاَسْحَارِ (plural): And they ask forgiveness in the latter part of the night (3:18). مِغْفَرٌ : Helmet, عَفَّارَةٌ : Cloth worn beneath the veil to keep it clean.

غَفَلَ

[aor. يَغْفُلُ inf. noun غَفْلَةٌ and غَفْلٌ and غُفُولٌ] غَفَلَ عَنْهُ : He was or became unmindful, forgetful, neglectful of it or inadvertent to it. sometimes it is used as meaning he neglected it intentionally, leaving it and turning away. غَفَلَ الشَّيْءَ : He concealed the thing. لَوْ تَغْفُلُونَ عَنْ اَسْلِحَتِكُمْ (4:103). : That you be neglectful of your arms (4:103). اَغْفَلَهُ : He made him to be unmindful, neglectful of it; he lighted on him, he (the latter) being unmindful (غَافِلٌ); he called him غَافِلٌ i.e. unmindful; he asked him respecting a thing in the time of his occupation, not waiting for the time of his freedom therefrom. اَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا : Whose heart We have made heedless of Our remembrance (18:29). غَافِلٌ (act. part.): Unmindful, neglectful, forgetful; sometimes intentionally neglecting. لَا تَحْسَبَنَّ اللَّهَ غَافِلًا : Do not think that Allah is unmindful or unaware (14:43). غَافِلُونَ and غَافِلِينَ plural 6:132 and (12:4). غَفْلَةٌ : Heedlessness, neglect, inadvertance; forgetfulness; sometime intentional neglect; the want of requisite knowledge or cognizance of a thing; negligence occurring from littleness of consideration and of vigilance. فِي

غَفَلَةٌ : In a state of unmindfulness, want of requisite knowledge (19:40). عَنِ غَفْلَةٍ : In consequence of unmindfulness. غَافِلَةٌ (feminine of غَافِلٌ and غَافِلَاتٌ plural) : Unaware (of what the mischief-mongers do) believing woman (24:24).

غَلَّ

[aor. يَغُلُّ inf. noun غَلٌّ] : It entered into a thing. غَلَّ الْمَاءُ بَيْنَ الْأَشْجَارِ : The water ran amid the trees. غَلَّ بَصْرُهُ : His eyes deviated from the right direction. غَلَّ الشَّيْءَ (inf. nouns غَلٌّ and غُلُولٌ). He took the thing and hid it amid his foot; he stole and was unfaithful in respect of a thing privily. غَلَّ (inf. noun غُلُولٌ). He acted unfaithfully or he acted unfaithfully in relation to the spoil or booty. وَ مَا كَانَ لِنَبِيِّ أَنْ يَغُلَّ : And it is not possible for a Prophet to act dishonestly with respect to spoil or booty (3:162). غَلَّلَهُ وَ غَلَّ : He put upon the neck of such a one the غُلٌّ i.e. ring or collar of iron for the neck or pinion or manacle for the hand; fetter. غَلَّتْ يَدُهُ إِلَى : Seize him and fetter him (69:31). غَلَّتْ يَدُهُ إِلَى : His hand was withheld from expenditure. غَلَّتْ يَدُكَ إِلَى : Their hands shall be tied or prevented from spending (5:65). يَدُ اللَّهِ مَغْلُولَةٌ (pass. part. from غَلَّلَ). Tied up. God's hands are tied up or withheld from spending (5 :65). لَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ : Do not keep thy hand chained to thy neck; do not withhold thy hand from spending (17:30) غَلَّ (said of a man): He was or became vehemently thirsty. غُلٌّ : A ring or collar of iron which is put upon the neck; a shackle for the neck or for the hand i.e. a ring or collar for the neck or a pinion or manacle for the hand, هَذَا غُلٌّ فِي عُنُقِكَ : It is inseparable from you and the punishment of it will stick to you, a fatiguing and difficult task; used metonymically, it denotes a wife, thirst or vehement thirst; burning of the inside from thirst, from anger and vexation. أَغْلَالٌ (plural) shackles, fetters, iron collars, fatiguing and difficult tasks, manacles etc. سَلَاسِلَ وَأَغْلَالًا : Chains and iron collars (76:5). غَلَّ صَدْرُهُ [aor. يَغُلُّ inf. noun غَلٌّ and غَلِيلٌ]. His bosom was or became affected with rancour, malevolence, malice or spite and with dishonesty or insincerity. غَلٌّ : Rancour, malevolence, malice or spite, dishonesty or insincerity. فِي صُدُورِهِمْ مِنْ غَلٍّ : Rancour in their breasts (15:48).

غَلَبَ [aor. وَعَلَبَ عَلَيْهِ. غَلَبَهُ and عَلَبَهُ and عَلَبَهُ etc.]. He or it overcame, conquered, subdued, overpowered, mastered or surpassed him or it; he or it gained the mastery or ascendancy, prevailed or predominated over him or it or became superior in power or force or influence to him or it. غَلَبَهُ عَلَى نَفْسِهِ : He forced him against his will. غَلَبَهُ الْأَمْرُ : The affair defeated or baffled him. غَلَبَ عَلَى فُلَانٍ الْكِرْمَ : Generosity was or became the predominant quality of such a one. غَلَبَهُ بِالْخَوْفِ : He exceeded him in fear. غَلَبَتْ فِئَةً كَثِيرَةً : Triumphed over or overcame a large party (2:250). غَلَبَتْ عَلَيْنَا شَقَوَاتُنَا (23:107). غَلَبُوا عَلَى أَمْرِهِمْ : who won their point; who prevailed in their affair (18:22). غَلَبَةٌ : The act of overcoming, conquering, subduing; victory, conquest, ascendancy, mastery, prevalence, predominance, superiority or superior power, force or influence; success in a contest; the act of gaining or taking by force. غَالِبٌ (act. part.): Winner; conqueror. رَجُلٌ غَالِبٌ : A man who overcomes, conquers, masters, surpasses. فَلَا غَالِبَ لَكُمْ : No one can conquer you (3:161). غَالِبًا أَوْ فِي غَالِبُونَ (plurals 5:24; 7:114). And غَالِبِينَ. الْغَالِبِ : Most probably. الْآغْلَابُ : More and most overcoming, conquering. Its feminine is غَلْبَاءُ of which the plural is غُلْبَاءُ. قَبِيلَةٌ غَلْبَاءُ : A most overcoming or mighty tribe. حَدِيقَةٌ غَلْبَاءُ : A walled garden or garden of tangled and luxuriant or abundant, dense trees or of compact, dense trees. حَدَائِقُ غَلْبَاءُ : Thickly or densely planted gardens (80:31). الْآغْلَابُ : The lion. مَغْلُوبٌ (pass. part.): One conquered, subdued, overcome. إِنِّي مَغْلُوبٌ : I am conquered, vanquished (54:11).

غَلَطَ [aor. يَغْلُظُ and غَلَطَ aor. يَغْلُظُ and يَغْلُظُ inf. noun غِلَاطَةٌ and غِلْظَةٌ and غُلْظَةٌ]. غَلَطَ and غَلَطَ : It was or became thick, gross, big, coarse as also اسْتَغْلَظَ الزَّرْعُ : The seed-produce became thick, strong or well-grown and thick (cont. to دَقٌّ and رَقٌّ and لَانَ). فَاسْتَغْلَظَ فَاسْتَوَى : Then it becomes thick and stands firm (48:30): غَلَطَتِ السُّنْبَلَةُ : The ear of corn produced grain. When said of a colour, the word means, it was dense or deep. Also he was or became characterized by غِلْظَةٌ i.e. rough; coarse, rude; hard; evil

in disposition; ill-natured. Said of an affair, the word means, it became hard or difficult and **تَغَلَّظَ** said of a crime, meaning it was gross or great. **وَاعْلُظْ عَلَيْهِمْ** : Be hard on them (66:10). **غَلِيظٌ** : Possessing all the meanings of the root: Thick, gross, coarse etc., when applied to a colour dense or deep; applied to a man, it means, characterized by **غِلْظَةٌ** i.e. thickness, grossness, bigness and coarseness; rudeness, roughness, hardness; evilness in disposition, ill-nature. **رَجُلٌ فِيهِ غِلْظَةٌ** : A man in whom is rudeness, hardness, coarseness or roughness. **وَلْيَجِدُوا فِيكُمْ غِلْظَةً** : They should find hardness in you (9:123). **غَلِيظُ الْقَلْبِ** : Hard-hearted; ill-natured; evil in disposition (3:160); When used about an affair, **غَلِيظٌ** means, hard and difficult; when used about punishment, it means vehement or severe or extremely painful. **عَذَابٌ غَلِيظٌ** (11:59); When used about compact or covenant, it means, strong, confirmed or ratified. **مِيثَاقًا غَلِيظًا** (4:22); when used about water, it means bitter. **غِلَاطٌ** is plural. **مَلَائِكَةٌ غِلَاطٌ** : Angels stern, sever (66:7).

عَلَفَ [aor. **يَعْلِفُ** inf. noun **عَلْفٌ**]. **عَلَفَ الشَّيْءَ** : He covered the thing; he put it into a **غِلَاقٌ** i.e. a receptacle used as a repository; a covering. The **غِلَاقٌ** of a sword is its scabbard or sheath; a case. **غِلَاقُ الْقَلْبِ** : The pericardium. **أَعْلَفُ** : Enclosed in a **غِلَاقٌ** : Applied to a man, it means, uncircumcised; one whose foreskin which is like a covering is not removed; applied to a heart, it means as though it were covered with a **غِلَاقٌ** i.e. covered from hearing and accepting the truth. **قَلْبٌ أَعْلَفٌ** : Also means, a heart which is a store-house of knowledge. **قُلُوبُنَا (أَعْلَفُ) غُلْفٌ** (plural of **عَلْفٌ**). **غُلْفٌ** : Our hearts are wrapped in covers; our hearts are store-houses of knowledge (2:89).

غَلَقَ [aor. **يَغْلِقُ** and **يَغْلِقُ** inf. noun **غَلَقٌ**]. **غَلَقَ فِي الْأَرْضِ** : He went far into the land. **أَغْلَقَ الْبَابَ أَوْ غَلَقَ** : He closed, shut the door; he bolted or locked it. **وَعَلَقَتِ الْأَبْوَابَ** : And she bolted the doors (12:24).

غَلِمَ [aor. **يَغْلِمُ** inf. noun **غَلِمٌ** and **غُلْمَةٌ**]. **غَلِمَ** and **إِغْتَلِمَ** : He was or became vehemently affected with lust or carnal desire or became overcome thereby. **إِغْتَلِمَ الشَّرَابُ** : The wine was or

became strong in its influence upon the head. اِغْتَلَمَتِ الْأَمْوَاجُ : The waves were in a state of commotion. غُلَامٌ : A young man, youth, boy, or male child or one from the time of his birth until he attains to the period of شَبَابٌ i.e. young manhood. اِغْلَامٌ : Exceeding of the prescribed limit. فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ : And We gave him the glad tiding of a forbearing son (37:102). إِذَا لَقِيََا غُلَمًا : When they met a young boy (18:75). غُلَمَانٌ dual (18:83). غُلَمَانٌ (plural of غُلَامٌ) : Young boys or youths (52:25).

غَلَا

[aor. يَغْلُو inf. noun غُلُوٌ]. غَلَا فِي الْأَمْرِ : He exceeded the proper limit in the affair. غَلَا فِي الدِّينِ : He acted or behaved with forced strictness or rigour in religion so that he exceeded the proper limit. لَا تَغْلُوا فِي دِينِكُمْ : Do not exceed the proper limits in your religion (4:172). غَلَا السَّهْمَ وَغَلَا بِالسَّهْمِ : He shot the arrow to the farthest distance. غَلَا : It rose in degree. غَلَا السَّعْرُ (inf. noun غَلَاءٌ): The price of the thing rose.

غَلَى

[aor. يَغْلِي inf. noun غَلَى etc.]. غَلَتِ الْقِدْرُ : The cooking-pot boiled. غَلَى الرَّجُلُ : The man became vehemently angry. غَلَى : Boiling. يَغْلِي فِي الْبُطُونِ كَغَلَى الْحَمِيمِ : It will boil in (their) bellies like the boiling of scalding water (44:47).

غَمَّ

[aor. يَغُمُّ inf. noun غَمٌّ]. غَمَّهُ : He covered, veiled or concealed it. غَمَّ الْهَيْلَالُ : The new moon was veiled to the people by clouds or otherwise. غَمَّ عَلَيْهِ الْخَبْرُ : The information was confused, dubious or vague to him so as to be difficult to be understood. غَمَّهُ : It grieved him. غَمَّ الشَّيْءُ الشَّيْءَ : The thing rose above the thing. غَمٌّ : Grief so called because it covers or veils happiness; gloominess of mind; distress etc. syn. with حُزْنٌ and كَرْبٌ. (plural غُمُومٌ). نَجَّيْنَاهُ مِنَ الْغَمِّ : We delivered him from grief or distress (21:89). غَمَّةٌ : Perplexity and confusedness. هُوَ فِي غَمَّةٍ مِنْ أَمْرِهِ : He is in a state of perplexity and darkness in respect of his affair. أَمْرٌ غَمَّةٌ : A dubious, confused or vague case or affair. ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غَمَّةً : Then let not your course of action be obscure to you (10:72). أَرْضٌ غَمَّةٌ : A narrow land. غَمَامٌ : Clouds or white clouds or thin clouds. حَبُّ الْغَمَامِ : Hail or hailstones. ظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ : We caused the clouds to be a shade over you (2:58).

غَمِرَ [aor. يَغْمُرُ inf. noun غَمْرٌ] : It overflowed. غَمِرَهُ الْمَاءُ : The water rose above him and submerged him. غَمِرَ صَدْرُهُ عَلَيَّ (aor. يَغْمُرُ inf. noun غَمْرٌ and غَمِرٌ) : His breast became filled with hatred and enmity against me. غَمِرَ الْمَاءُ : The water was or became abundant (inf. noun غَمَارَةٌ and غُمُورَةٌ). غَمِرَ الرَّجُلُ : The man was ignorant or inexperienced in affair. غُمِرَ عَلَيْهِ : He fainted or swooned. غَمْرَةٌ : Water that rises above the stature of a man; فِي غَمْرَةٍ : Submerging flood of ignorance; in error, obstinacy and perplexity; in overwhelming heedlessness or in ignorance; غَمْرَةٌ also signifies difficulty, trouble, distress or rigour and pressure of a thing; a state of perseverance in vain and false affairs (23:64; 51:12). غَمْرَاتُ (plural). غَمْرَاتُ جَهَنَّمَ : The fiery depths of Hell. غَمْرَاتُ الْحَرْبِ : The rigours of war. غَمْرَاتُ الْمَوْتِ : The rigours, agonies of death (7:94).

غَمَزَ [aor. يَغْمِزُ inf. noun غَمْزٌ] : He felt him (namely a ram) to know how fat he was. غَمَزَهُ بِيَدِهِ : He pressed or squeezed with his hand. غَمَزَهُ بِالْعَيْنِ : He made a sign to him with the eye. غَمَزَ بِالرَّجْلِ وَ عَلَيْهِ : He slandered the man. غَمَزَتِ الدَّابَّةُ فِي مَشْيِهَا : The beast limped. تَغَامَزُوا : They made signs to one another with their eyes, eye-brows, hands, indicating something blamable or faulty. يَتَغَامَزُونَ : They winked to one another (83:31).

غَمَضَ [aor. يَغْمِضُ and غَمَضَ aor. يَغْمِضُ inf. noun غُمُوضٌ] : The speech was not plain or perspicuous, was obscure or abstruse. غَمَضَ فِي الْأَرْضِ : He went away into the land and disappeared. أَعْمَضَ عَيْنَيْهِ : He closed his eyes. أَعْمَضَ عَنْهُ وَعَلَيْهِ : He connived at it. أَعْمَضَ فِي السَّلْعَةِ : He demanded a lowering of the price of the commodity on account of its badness. إِلَّا أَنْ تُغْمِضُوا فِيهِ : Except that you connive at it (unless you have the price lowered) (2:268).

غَنِمَ [aor. يَغْنِمُ inf. noun غَنِمٌ and غَنِمٌ and غَنِمٌ and غَنِيمَةٌ and غَنِمَانٌ] : He obtained, got, acquired a thing without difficulty, trouble or inconvenience; غَنِمَ (inf. noun all the above mentioned): He or they got or took spoil or a thing as spoil. وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ : And know that whatever you take as spoils

(8:42). **غَنَمٌ** : Sheep and goats (and both together). It has no singular from which it is derived, the singular being **شَاةٌ** : The dual **غَنَمَانِ** is used as meaning two flocks or herds of sheep or of goats or of both together. The plurals are **أَغْنَامٌ** and **غُنُومٌ**, sometimes used to mean flocks or herds of **غَنَمٌ**. **وَمِنَ الْبَقَرِ وَالْغَنَمِ** : And of the oxen and the sheep and goats (6:147). **مَغْنَمٌ** and **غَنِيمَةٌ** : Spoil, booty or plunder; the acquisition of a thing without difficulty or inconvenience. The plural of **غَنِيمَةٌ** is **غَنَائِمٌ** and that of **مَغْنَمٌ** is **مَغَانِمٌ**. **وَعَدَدُكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً** : God has promised you great spoils (48:21). For difference between **غَنِيمَةٌ** and **غَنِيٌّ**. See under **فَاءٌ** (1187).

غَنِيٌّ

[aor. **يَغْنِي** inf. noun **غَنِيٌّ**]. **غَنِيَ الرَّجُلُ** : The man married. **غَنِيَ بِالْمَكَانِ** : He lived in the place. **غَنِيَ بِمَكَانٍ كَذَا** : He dwelt long in such a place satisfied therewith so as to be in no need of any other. **كَأَنَّهُمْ لَمْ يَغْنُوا فِيهَا** : As if they had never dwelt therein (11:69). **غَنِيَ فُلَانٌ** : He lived. Syn. **كَأَنَّهُ لَمْ تَغْنِ بِالْأَمْسِ** : As if nothing was in existence yesterday or the day before (10:25). **غَنِيَ** [inf. noun **غَنِيٌّ** and **غِنَاءٌ** and **غَنِيَانًا**] : He was or became free from want; he was in a state of content or sufficiency; he was rich or wealthy. **الْغَنِيُّ** being the contr. of **الْفَقِيرُ** and syn. with **الْعَيَّارُ**. **غَنِيَ بِالشَّيْءِ عَنْ غَيْرِهِ** : He was satisfied or content with the thing so as to be in no need of another thing. **أَغْنَاهُ** : He rendered him free from want or possessed of wealth or rich; he enriched him. **فَسَوْفَ يُغْنِيكُمُ اللَّهُ** : Allah will enrich you (9:28). **مَا أَغْنَى شَيْئًا** : It will not benefit or profit. **وَلَا يُغْنِي مِنَ اللَّهَبِ** : Nor profit or protect from the flame (77:32). **مَا يُغْنِي عَنْكَ كَذَا** : This does not suffice, satisfy thee or stand thee in good stead or serve thee and avail thee or profit thee. **مَا أَغْنَى عَنِّي مَالِيَهُ** : My wealth has been of no avail to me (69:29). **شَأْنٌ يُغْنِيهِ** : concern that will make him indifferent to others (80:38). **أَغْنِ عَنِّي كَذَا** : Put thou away from me or remove far from me **وَمَا أَغْنَى عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ** : I cannot be of any avail or remove any thing from you decreed to come from God (12:68). **أَمَّا مَنْ اسْتَغْنَى** : Who is indifferent; who is free from any need (80:6). **اسْتَغْنَى** : He was indifferent, independent, free from want. **غَنِيٌّ** (act. part. from

(عَنِى) : Free from want; in a state of sufficiency or content; rich; wealthy. **إِنْ يَكُنْ غَنِيًّا** : If he is free from want or is rich (4:136). **أَغْنِيَاءُ** (plural) (2:274). **الْغَنِيُّ** : One of the attributes of God meaning the Independent of all; Self-Sufficient (22:65). **مُغْنُونَ** : Plural of **مُغْنٍ** which is act. part. from **أَغْنَى** : A man or persons sufficing or satisfying, availing or useful or beneficial. **فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا** : Can you not avail us aught (14:22).

غَوَى [aor. **يَغْوِي** inf. noun **غَيٌّ** and **غَوَايَةٌ**] : He erred; he deviated from the right path; he acted ignorantly; he failed in his object and was disappointed; he was lost; he perished; his life became unpleasant. **وَ عَصَىٰ أَدَمُ رَبَّهُ فَغَوَىٰ** : Adam did not observe the commandment of his Lord, so his life became miserable or unpleasant (20:122). **مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ** : Your companion has neither erred, nor has he gone astray (53:3). **أَغْوَاهُ** (transitive verb): He caused him to err or to deviate from the right course; he caused him to be disappointed or to fail in attaining his desire; he seduced or misled him or led him astray; he caused him to be lost or to perish; he declared him to be astray or lost; he destroyed him; he punished him for erring; he called upon him to do a thing as a result of which he deviated from the right course and was lost or perished. **فِيمَا أَغْوَيْتَنِي** : Since Thou declared or adjudged me to be lost (7:17). **إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ** : If Allah intends to punish you for your going astray and to destroy you (11:35). **غَيٌّ** : Error; deviation from the right course; state of perdition; punishment for going astray; the recompense of error or deviation from the right course etc. **يَلْقَوْنَ غَيًّا** : They will meet with destruction (19:60). **تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ** : Right has become distinct from error or wrong (2:257). **غَاوٍ** (act. part.), inf. nouns are **غَوَىٰ** and **غَيَانٌ** and **غَوٍ**. **غَاوِينَ** and **غَاوُونَ** (plurals): Those who have gone astray (26:95;26:92). **إِبْنُ الْغَيِّ** : The son of fornication or adultery.

غَاثٌ [aor. **يُغَوِّثُ** inf. noun **غَوِّثٌ** and **إِغَاثَةٌ**] : He helped, aided or succoured him; He (God) removed from him trouble. **أَغَاثَنَا الْمَطَرُ** : The rain gave us relief. **فِيهِ يُغَاثُ النَّاسُ** : In which people shall be

relieved (12:50). يُعَاثُوا بِمَاءٍ كَالْمُهْلِ : They shall be helped with water like molten lead (18:30). اِسْتَعَاثَهُ وَبِهِ : He sought, implored, demanded or desired his aid, succour or help (28:16). اِذْ تَسْتَغِيثُونَ : When you implored the assistance of your Lord (8:10). غَوَاثٌ and غَوَاثٌ : A cry for aid, help or succour.

غَاصَ [aor. يَغْوِصُ inf. noun غَوْصٌ and مَغَاصٌ]. غَاصَ فِي الْمَاءِ : He dived in the water or entered into it. غَاصَ عَلَى الْمَعَانِي حَتَّى بَلَغَ أَفْصَاهَا : He dived for the meanings so that he reached the uppermost of them. غَائِصٌ (as also غَوَّاصٌ which has an intensive signification or implies the habit of so doing): One who dives in the water. غَائِصٌ : Applies particularly to one who dives in the sea for pearls or for pearl-shells and fetches them out. غَوَّاصٌ is also used in this sense. The plural of غَائِصٌ is غَوَّاصٌ and of غَوَّاصٌ is غَوَّاصُونَ. غَوَّاصٌ also signifies one who exercises art craft, cunning or skill in ordering the means of obtaining subsistence. غَائِصٌ also means one who comes upon a thing suddenly. كُلُّ بِنَاءٍ وَ كُلُّ بِنَاءٍ وَ : مَنْ يَغْوِصُونَ لَهُ : All sorts of builders and divers (38:38). غَوَّاصٌ : Who dived in the sea for his sake (21:83).

غَالَ [aor. يَغُولُ inf. noun غَوْلٌ]. غَالَهُ : He destroyed him. غَالَتِ الْخَمْرُ فُلَانًا : The wine deprived such a one of his reason or of the soundness of his body or corrupted or vitiated him. مَا غَالَكَ عَنَّا : What has withheld thee from us? غَوْلٌ : Far extent of a waterless desert. اِمْرَاةٌ ذَاتُ غَوْلٍ : A tall woman. Headache or intoxication; privation of the intellectual faculties; distress, trouble or molestation, unfaithfulness. اَتَى غَوْلًا غَائِلَةً : He did a cunning, bad, action لَافِيهَا : Wherein there will be no intoxication (37:48).

غَارَ [aor. يَغْوِرُ inf. noun غَوْرٌ]. غَارَ الْمَاءُ : The water sank into the earth. غَارَتِ الشَّمْسُ : The sun set. غَارَتِ النَّهَارُ : The day became intensely hot. غَارَ فِي الْأَمْرِ : He examined minutely or deeply into the affair. غَارَ شَيْئًا : He sought after a thing. غَارَ عَلَى أَهْلِهِ (inf. noun غَيْرَةٌ) : He was jealous of his wife. غَارٌ : A cave or cavern (syn. كَهْفٌ) as also مَغَارَةٌ and مَغَارٌ but it is a little less large than the latter i.e. الْغَارَانِ ; any low and depressed land; interior of the mouth; الْغَارَانِ signifies the sockets of the eyes; a large army; a large body of

men. اِذْ هُمَا فِي الْغَارِ : the two armies met. اَلْتَقَى الْغَارَانِ : When the two were in the cave (9:40). مَلَجًا اَوْ مَغْرَتٍ (plural of مَغَارَةٌ) : Place of refuge or caves (9:57). غَوْرٌ : The bottom or lowest part of anything. هُوَ بَحْرٌ لَا يُدْرِكُ غَوْرُهُ : He is a sea whereof the bottom cannot be fathomed. فُلَانٌ بَعِيدُ الْغَوْرِ : Such a one is deep and excellent in judgement, one who examines deeply; low and depressed land; applied to water, it signifies going away or sinking into the earth. اَوْ يُصْبِحُ مَآؤُهَا غَوْرًا : Or its water will become sunk into the earth (18:42). اَغَارَ عَلَيَّ الْعَدُوُّ : He made a sudden raid upon the enemy. اَغَارَ اِلَى قَوْمٍ وَبِهِمْ : He came to the people to help them. اَغَارَ الْفَرَسُ : The horse ran vehemently and was quick in sudden attack. مُغِيرٌ : A horse swift or vehement in running (feminine مُغِيرَةٌ). حَيْلٌ مُغِيرَةٌ : Horses making a sudden attack upon the enemy; horses urging themselves against a people. اَلْمُغِيرَاتُ (plural) (100:4). اَغَارَ : He went far into the country. اَغَارَ عَيْنَيْهِ : He made his eyes to sink.

غَاطَ

[aor. يَغُوْطُ inf. noun غَوْطٌ]. غَاطَ فِي الشَّيْءِ : It or he entered into the thing. غَاطَ : It (a place) sank or became depressed. غَاطَ الْحُفْرَةَ : He dug the pit. غَائِطٌ : A wide, depressed piece of ground but not much pressed; a place in which one satisfies one's want of nature, the custom being to do so in a depressed place where one is concealed. صَرَبَ الْغَائِطُ and اَتَى الْغَائِطَ : He satisfied a want of nature, voided excrement. غَائِطٌ means, human excrement or ordure because they used to cast it away in a غَائِطٌ or because they used to go thither to satisfy a want of nature (4:44).

غَابَ

[aor. يَغِيْبُ inf. noun غَيْبَةٌ and غَيْبٌ and غِيَابٌ or غِيَابٌ and غُيُوبٌ and غُيُوبَةٌ and غَابَ عَنْهُ [غَيْبَةٌ and غَيْبَةٌ and غَيْبَةٌ and غَيْبَةٌ] : He or it was or became absent from him or distant or remote from him, or hidden or concealed from him, or absent from the range, or beyond the reach of mental perception. غَابَ (inf. noun غَيْبَةٌ) also said of the mind, meaning: It was or became absent. غَابَ الرَّجُلُ : The man journeyed and went far away. غَابَتِ الشَّمْسُ (inf. noun غِيَابَةٌ and غِيَابَةٌ) : The sun set. غَابَ الشَّيْءُ فِي الشَّيْءِ (inf. noun غِيَابَةٌ and غِيَابَةٌ) : The thing became hidden in the thing or

concealed in it. **غَيْبٌ** : Whatever is absent or hidden from one; anything unseen, invisible or hidden; anything unperceivable or beyond the reach of mental perception or undiscoverable unless by means of Divine revelation; a mystery or secret, such as an event of futurity. **عَالِمُ الْغَيْبِ** : The Knower of the Unseen (9:105). **رَجَمَ بِالْغَيْبِ** : They fear their Lord in secret (21:50). **يَقْدِفُونَ بِالْغَيْبِ** : He said conjecturally without evidence and without proof. **رَجَمًا بِالْغَيْبِ** : Guessing at random (18:23). **لَمْ أَخُنْهُ بِالْغَيْبِ** : They are uttering conjectures (34:54). **لَمْ أَخُنْهُ بِالْغَيْبِ** : I am not or was not unfaithful to him in his absence (12:53). **غَيْبٌ** : Doubt or a doubting; a place such that one knows not what is behind it; a low or depressed place in the ground. **سَمِعْتُ صَوْتًا مِنْ وَرَاءِ الْغَيْبِ** : I heard a voice from behind a place that I saw not. **عَلَامُ الْغُيُوبِ** : The Knower of the Secrets (5:147). **غُيُوبٌ** (plural). **غَيْبَةٌ** and **غَيْبَةٌ** : A low or depressed piece of land; the part of anything that veils or conceals; the bottom of a well; a covert or place of concealment of birds; a grave. **فِي غَيْبَةِ الْجُبِّ** : In the bottom of a deep well (12:11). **غَائِبٌ** (act. part.): Absent, distant or remote; hidden, concealed; beyond the range or reach of mental perception. **غَائِبَةٌ** and **غَائِبِينَ** and **غَائِبَاتٌ** (plural) (7:8). **غَائِبَةٌ** (feminine of **غَائِبٌ**). **وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ** : And there is nothing hidden in the heaven (27:76). **إِعْتَابَهُ** (and **عَابَهُ**) : He spoke evil of him, or did so in his absence i.e. backbit him, (the latter being the primary signification) not always but generally with truth; he carped at him behind his back by saying what would grieve him or was in him of evil; he expressed or signified an evil opinion of him by making signs with the side of the mouth or with the eye, head or otherwise. **وَلَا يَغْتَابُ بَعْضُكُم بَعْضًا** : Nor backbite one another (49:13).

غَاثٌ [aor. **يَغِيثُ** inf. noun **غَيْثٌ**]. **غَاثَ اللَّهُ الْبِلَادَ** : God watered the country with rain. **فِيهِ يُغَاثُ** : God sent down rain upon us. **غَاثًا اللَّهُ النَّاسُ** : In which people will have rain (12:50). **يُغَاثُ** is also passive aorist from **يَغُوْتُ غَاثٌ**. See also under No. 1108. **غَيْثٌ** : Rain; herbage which grows by means of the water of rain; clouds (31:35; 42:29; 57:21).

غَارَ [aor. **غَيْرَ** inf. noun **غِيَارٌ** and **غَيْرٌ**]. **غَارَ أَهْلَهُ** : He benefited his people. **غَارَهُمُ اللَّهُ بِمَطَرٍ** : God watered them with rain and bestowed upon them abundance of the produce of the earth. **غَارَ عَلَى امْرَأَتِهِ مِنْ فُلَانٍ** : He was jealous of his wife with regard to such a one. **غَارَتْ امْرَأَتُهُ عَلَيْهِ مِنْ فُلَانَةٍ** : His wife was jealous of him with regard to such a woman. **غَيَّرَ الشَّيْءَ** : He changed the thing; he changed it in order or otherwise for the worse. **إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ** : Allah does not change the condition of a people (13:12). **تَغَيَّرَ** : It became altered or changed; it became changed for the worse; it became exchanged for another thing. **غَيَّرَ الشَّيْءَ** : He exchanged the thing for another thing. **لَمْ يَتَغَيَّرْ طَعْمُهُ** : The taste of which changes not or changes not for the worse (47:16). **مُغَيِّرٌ** : Act. part. from **غَيَّرَ**. **لَمْ يَكُ مُغَيِّرًا نِعْمَةً** : Is not the one to change ie would not change a favour (8:54). **غَيْرَةٌ** : Jealousy. **غَيُّورٌ** : Very jealous. **غَيْرٌ** signifies i.q. **سِوَى** i.e. other than;

أَتَانَا فَلَمْ نَعْدِلْ سِوَاهُ بغيرِهِ نَبِيٌّ بَدَأَ فِي ظُلْمَةِ اللَّيْلِ هَادِيًّا

And Prophet came to us who appeared in the darkness of night and we did not equal another than him with another than the other i.e. with him; exclusively of; not. **نَعْمَلُ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ** : We will do righteous works other than we used to do (35:38). **وَغَيْرٌ** : Of water not altered in taste or colour (47:16). **مِنْ مَاءٍ غَيْرِ أَسِنٍ** : كَلَامُ اللَّهِ غَيْرٌ : ليسَ i.e. Etcetra. It is also used in the sense of **لَيْسَ** : **لَيْسَ بِمَخْلُوقٍ** = **مَخْلُوقٌ** : Not created. It is also used in the sense of **لَا** and then it is in the accusative case. **غَيْرَ بَاغٍ** i.e. **لَا بَاغِيًّا** : Not transgressing the proper limits (2:174). It is also used as an exceptive in the sense of **إِلَّا** meaning except, save, but. **لَا إِلَهَ غَيْرُ** : There is no God but Allah. It is often used with a preposition. **بِغَيْرِ حِسَابٍ** : Without reckoning (2:213). **مِنْ غَيْرِ سُوءٍ** : Without any disease (20:23).

غَاضَ [aor. **غَيْضٌ** inf. noun **غَيْضٌ** and **مَغَاضٌ**]. **غَاضَ الْمَاءُ** : The water decreased or diminished or became deficient or disappeared in the earth. **غَاضَ الثَّمَنُ** : The price decreased, diminished or became deficient. **غَاضَ الْكَرْمُ** : The generous have decreased or have perished. **غَاضَ الْمَاءُ** : He has made the water scanty. **غَاضَ**

وَمَا تَغِيصُ الْأَرْحَامُ : And what the wombs diminish (13:9). وَغِيصَ الْمَاءُ : And the water was made to subside or decrease (11:45).

غَاظَ

[aor. يَغِيظُ inf. noun غَيْظٌ]. غَاظَهُ and غَيَّظَهُ : He angered or enraged him. لِيَغِيظَ بِهِمُ الْكُفَّارَ : That He may make the disbelievers burn with rage or enrage them (48:30). تَغَيَّظَ الْحَرُّ : The heat became vehement or raged. (inf. noun تَغَيُّظٌ). سَمِعُوا لَهَا تَغَيُّظًا : They will hear its raging (25:13). غَيْظٌ Anger; wrath; rage, syn. غَضَبٌ. But it has a more intensive signification than غَضَبٌ ; the former is latent anger and the latter is apparent or the former is that which affects a person who has not power to exercise it and the latter that which affects a person who has power to exercise it. This is why غَيْظٌ is never used about God while غَضَبٌ has been used in the Qur'an about God (4:94). مُوتُوا بِغَيْظِكُمْ : Die of your rage, or perish in your rage (3:120). وَالْكَاطِمِينَ الْغَيْظَ : Who suppress their anger (3:135). غَائِظٌ : Angering or enraging or one who does so. غَائِظُونَ (plural). إِنَّهُمْ لَنَا لَغَائِظُونَ : And they have enraged us (26:56).

20

بَابُ الْفَاءِ

ف

Fā

Numerical Value = 80

ف denotes order. فَارَزَلَهُمَا : قام زيد فعمرو : Zaid stood and after him Amr. فَارَزَلَهُمَا : الشيطان عنها فأخرجهما : And the Satan caused them both to slip from it and ejected them from that (2:37). It denotes sequence in a case in which there is an uninterrupted connection between two events. تَزَوَّجَ زَيْدٌ فَوُلِدَ لَهُ : Zaid married and in uninterrupted connection with his doing so a child was born to him. دَخَلْتُ الْبَصْرَةَ فَبَعْدَادَ : I entered Basrah and then following it Baghdad. It is sometimes used in the sense of ثُمَّ i.e. "then". فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُغْضَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا : Then We made the clot into a shapeless lump, then We fashioned bones, then We clotted the bones with flesh (23:15). It is used sometimes in the sense of وَ i.e. "and". جَلَسْتُ بَيْنَ الْعُلَمَاءِ : I sat amidst the learned and the holy men. It is when what precedes it is a cause of what follows. ضَرَبَهُ فَبَكَى : He beat him and consequently he wept. فَوَكَرَهُ مُوسَى فَقَضَى عَلَيْهِ : And Moses struck him with his fist and consequently killed him (28:16). Sometimes ف is suppressed in the case of necessity. مَنْ يَفْعَلْ : He who does good deed, Allah will reward him. الْحَسَنَاتِ يَشْكُرُهُ اللَّهُ : If he leave much wealth, the will shall be for the parents (2:181). It is also prefixed as a corroborative to an oath. فَبِعِزَّتِكَ i.e. Now by thy Lord فَبِعِزَّتِكَ : Now by Thy might (38:83).

فَادٌ [aor. يَفَادُ inf. noun فَادَةٌ]. فَادَهُ : He or it hit, struck, smote or hurt his فُؤَادٌ i.e. heart, or smote him, namely an animal of the chase, in his heart. Said of a disease and of fear, it means, it affected his heart. فَادَ اللَّحْمَ فِي النَّارِ : He roasted the flesh-meat in the fire. فُؤَادٌ : The heart; syn. قَلْبٌ. Most scholars make a distinction between فُؤَادٌ and قَلْبٌ; the latter of which is said to have a more special signification than the former; and the former is said to be (the pericardium) the غِشَاءُ or the وِعَاءُ of the قَلْبِ or the middle thereof or the interior thereof. لِنُثِّبَتْ بِهِ فُؤَادَكَ : We may strengthen thy heart therewith (25:33); the mind or intellect. مَا كَذَبَ الْفُؤَادُ مَا رَأَى : The heart i.e. the mind did not deem improbable what he saw (53:12). دَكَاةٌ i.e. حِدَّةُ الْفُؤَادِ i.q. طَارَ فُؤَادُهُ : His mind or

intellect or courage fled. أَفْنِدَةٌ (plural). وَالْأَبْصَارَ وَالْأَفْنِدَةَ : The eyes and the hearts (16:79). (see 1242).

فأى

[aor. فَأَى inf. noun فَأَوْ and فَأَى]. فَأَيْتُ رَأْسَهُ : I split his head with the sword. فَأَيْتُ الْقَدَحَ : I split or cracked the bowl. فَأَوْتُهُ بِالْعَصَا : I struck him with the stick. فَأَوُّ and فَأَى both signify the act of striking and the act of splitting. فِئَةٌ : A party, a distinct body or a company of men; syn. فِرْقَةٌ or طَائِفَةٌ or جَمَاعَةٌ. It is originally فِئَةٌ or فِئَةٌ (plural فِئَاتٌ). فِئَةٌ تَقَاتِلُ فِي سَبِيلِ اللَّهِ. فِئَاتٌ : One company or body of men fighting in the cause of God. فِئَتَيْنِ dual (3:14) (8:49).

See also under فَأَاءَ.

فأى

[aor. يَفْتَأُ inf. noun فَتَأً]. مَافَتَأَ يَفْعَلُ ذَلِكَ (aor. يَفْتَأُ and يَفْتَأُ) and مَافِيئِي : He did not cease doing such a thing. These verbs are used only in negative phrases, in this sense, but sometimes the particle of negation is suppressed, it being, however, meant to be understood as in تَفْتَأُوا تَذْكُرُ يُوسُفَ meaning, مَافَتَأَ : Thou wilt not cease remembering Joseph (12:86). It is of the category of كَانَ. فَتَأَتُ النَّارَ : I extinguished the fire.

فتح

[aor. يَفْتَحُ inf. noun فَتْحٌ]. فَتَحَ الْبَابَ : He opened the door. فَفَتَحْنَا إِذَا فَتَحَتْ : So We opened the gates of heaven (54:12). فَتَحَتْ يَأْجُوجَ وَمَاجُوجَ : When Gog and Magog are let loose (21:97). فَتَحْتُ الْبَابَ : I opened the doors. This verb with تَشْدِيدًا is used to denote multiplicity of the object and for intensification. لَا تُفْتَحْ لَهُمُ أَبْوَابُ السَّمَاءِ : The gates of the heaven will not be opened to them (7:41). فَتَحْتُ الْبَابَ : I opened the door. فَتَحْتُ الْقَنَاةَ : I opened the conduit (in order that the water might run and irrigate the seed-produce). فَتَحَ بَيْنَ رِجْلَيْهِ : He made an opening between his legs. فَتَحَ الْبِلَادَ : He took, won or conquered the country by force. فَتَحَ الْمَشْكَالَ : He made clear or explained what was dubious or confused. فَتَحَ عَلَيْهِ بَكْدًا : He informed him of it or acquainted him with it. بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ : Of what Allah has unfolded to you or disclosed to you (2:77). فَتَحَ سِرَّهُ عَلَيْهِ : He disclosed his secret to him. فَتَحَ اللَّهُ عَلَى فُلَانٍ : God helped, aided him on such a one. رَبَّنَا افْتَحْ بَيْنَنَا : He judged between them. رَبَّنَا افْتَحْ بَيْنَنَا : O our Lord, decide or judge between us (7:90). اسْتَفْتَحَ الْبَابَ : He demanded or

sought that the door may be opened. **اِسْتَفْتَحَ** : He sought, desired or asked aid or victory against his enemy, or he sought judgement. **اِنْ تَسْتَفْتِحُوْا فَقَدْ جَاءَكُمْ الْفَتْحُ** : If you sought a judgement, then judgement has indeed come to you (8:20). **يَسْتَفْتِحُوْنَ عَلٰى الَّذِيْنَ** : They desired or sought victory over the disbelievers (2:90). **اِذَا جَاءَ نَصْرُ اللّٰهِ وَالْفَتْحُ** : Victory; conquest of a country; **فَتْحٌ** : Victory; conquest of a country; **فَتْحٌ** : Victory; conquest of a country; **اِذَا جَاءَ نَصْرُ اللّٰهِ وَالْفَتْحُ** : When the help of Allah and victory will come (110:2). **يَوْمَ الْفَتْحِ** : The day of the conquest (of Mecca); the day of Resurrection (32:30). **فَتْحٌ** : Aid against the enemy; means of subsistence with which God gives aid; the first of any rain. **فَاتِحَةٌ** : The commencement or first part of a thing. **فَاتِحَةُ الْكِتَابِ** : The opening Chapter of the Book i.e. the Holy Qur'an. **مَفَاتِحٌ** (singular is **مِفْتَاحٌ**) and **مَفَاتِيْحٌ** (singular is **مِفْتَاحٌ**) : Keys. **مِفْتَاحٌ** also means a conduit of water. **اَوْتِيْتُ مَفَاتِيْحَ الْكَلِمِ** or **مَفَاتِيْحَ الْكَلِمِ** : I have been given the keys of words. **وَعِنْدَهُ مَفَاتِيْحُ الْغَيْبِ** : And with Him are the keys or treasures of the unseen (6:60) **مَفَاتِيْحٌ** is also the plural of **مِفْتَاحٌ** which means a place to which things are kept or laid up i.e. **مَخْزُنٌ** and a treasure (**كَنْزٌ**). **فَاتِيْحٌ** (act. part.). **فَاتِيْحِيْنَ** (plural). **خَيْرُ الْفَاتِيْحِيْنَ** : The Best of judges (7:90). **فَتَّاحٌ** : An opener; a conqueror; a judge. It has an intensive signification. It is an epithet applied to God meaning the Opener of the gates of His mercy or sustenance for His servants; the Judge (34:27). **مُفْتَحَةً لَّهُمُ الْاَبْوَابِ** [feminine pass. part. from **فَتَّحَ**]. **مُفْتَحَةً** : With their gates thrown open to them (38:51).

فتر

[aor. **يَفْتُرُ** and inf. noun **فُتُوْرٌ** and **فُتَاْرٌ**]. **فَتَرَ الشَّيْءُ** : The thing remitted or became allayed or still after vehemence. **فَتَرَ عَنِ عَمَلِهِ** : He flagged or became remiss or languid in his work or labour. **فَتَرَ الْحَرُّ** (inf. noun **فَتْرَةٌ** and **فُتُوْرٌ**) : The heat remitted or abated after vehemence. **فَتَرَ جِسْمُهُ** (aor. **فُتُوْرٌ** inf. noun **فَتْرَةٌ**) : His body became lax in the joints and weak. **فَتْرَةٌ** : Languor or remissness; weakness or feebleness; an interval of time between two things or between two Prophets during which there is a cessation of Prophetic function or reaction. **عَلٰى فِتْرَةٍ مِّنَ الرُّسُلِ** : After a cessation of Messengers or interval between Prophets (5:20).

فَتَلَ [aor. يَفْتَلُ if. noun فَتْلٌ]. فَتَلَهُ : He twisted it as one twists a rope or wick. فَتَلَهُ عَنْ رَجُلٍ مُحْكَمِ الْفَتْلِ : A man firm in respect of make. فَتَلَهُ حَاجِبَهُ : He turned him from the object of his want. فَتِيلٌ : A twisted rope; a small thread in the cleft of a date-stone; fine thread or dirt formed between two fingers or the palms of two hands when they are rubbed together; hence a thing of no worth or significance. مَا أُغْنِي عَنْهُ فَتِيلاً : I do not or cannot avail him a whit. لَا يُظْلَمُونَ فَتِيلاً : They will not be harmed a whit (4:50).

فَتَنَ [aor. يَفْتِنُ inf. noun فَتْنٌ and فَتُونٌ]. فَتَنَهُ : He burned it. يَوْمَ هُمْ عَلَى النَّارِ : He burned it. يَوْمَ هُمْ عَلَى النَّارِ : On the day when they shall be burned with the Fire (51:14). This is said to be the primary signification of the verb. فَتَنَ الصَّائِعُ الذَّهَبَ : The goldsmith melted the gold in the crucible to distinguish the bad from the good and to test its genuineness. According to Imam Raghīb, الْفَتْنُ means to cause a man to enter fire by way of trial and in like manner into a state of punishment or affliction; it is also used as meaning to slay another. إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ means, those who burned, slew or caused the believers to fall into hardship (85:11). فَتَنَهُ : He persecuted him or caused him to fall into hardship or affliction and put him into trial or affliction to test or try his mettle. وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ : You put yourselves into distress, hardship (57:15). وَهُمْ لَا يُفْتَنُونَ : And they will not be tested, tried or persecuted (29:3). فَتَنَ فُلَانًا عَنْ : He led astray such a one. فَتَنَهُ : He prevented him from holding his views. فَتَنَهُ : He made him turn from or quit the position in which he was; he made him turn from the right course. إِنَّ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ : They were indeed near to making thee to turn from that which We had revealed to thee, or would have caused thee great hardship on account of what We have revealed to thee (17:74). فَتَنَ إِلَى النِّسَاءِ : He intended or desired to commit fornication with women. فَتَنَتْهُ : She captivated his heart. فَتَنَ الْمَالُ : Wealth attracted men to it. فَتَنَ : He fell into trial or affliction (intransitive). فَتَنَهُ : It tempted or seduced him. فَتِنَ فِي دِينِهِ : He was made to decline from the right course in his religion. قَدْ فَتَنَّا قَوْمَكَ = فَتَنَهُ : We have tried thy people

(20:86). فَتَنَّاكَ فُتُونًا : We tested thee in various ways or by various trials (20:41). فِئْسَةٌ : A burning with fire; the melting of gold or silver in order to test its genuineness; a trial; distress, hardship or affliction whereby one is tried or tested; punishment; slaughter, discord, dissension among a people; misleading or causing to err; temptation or seduction or a cause thereof; madness, insanity or diabolical possession; error or deviation from the right way; infidelity or disbelief; chastisement; excuse, plea or answer. إِنَّمَا نَحْنُ فِتْنَةٌ : We are but a trial (2:103). وَاتَّقُوا فِتْنَةً : Beware of affliction or punishment (8:26). ثُمَّ لَمْ تَكُنْ فَتْنُهُمْ (6:24); persecution; الْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ : Persecution is worse than killing (2:192). فَاتِنٌ (act. part.): One who causes to error or one who misleads. فَاتِنِينَ (plural). مَا أَنْتُمْ عَلَيْهِ بِفَاتِنِينَ : None of you has the power to mislead any one against Him (37:163). مَفْتُونٌ (pass. part.): One afflicted with insanity or diabolical possession. بِأَيِّكُمْ الْمَفْتُونُ : Which of you is afflicted with madness (68:7).

[aor. فَيُّ inf. noun فَتَاءٌ or فَتَى] : He was or became youthful or in the prime of life. أَفْتَاهُ فِي الْأَمْرِ : He explained to him the decision of the law respecting the case; he advised him or gave his opinion to him regarding the affair. أَفْتُونِي فِي رُؤْيَايَ : Explain to me the meaning of my dream (12:44). أَفْتُونِي فِي أَمْرِي : Advise me regarding my affair (27:33) اِسْتَفْتَيْتُ الْفَقِيهَ فِي مَسْأَلَةٍ : I sought of the lawyer the decision of the law respecting the question. يَسْتَفْتُونَكَ : They ask thee for decision of the law or seek thy instructions (4:177). وَلَا تَسْتَفْتِ فِيهِمْ (18:23). فَتْوَى : An explanation or notification or pronouncement of the decision of the law in some dubious or difficult matter. فَتَى i.q. شَابٌّ : A young man; one in the prime of life. سَمِعْنَا فَتَى : We heard a young man (21:61); a servant or slave; قَالَ لِفَتَاهُ : He said to his servant or young companion (18:63); a generous man. الْفَتْيَانُ (dual). الْفَتْيَانُ : The night and the day. فَتْيَةٌ and فَتْيَانٌ : Seeking verdict of a jurist or a lawyer. and فَتْوَةٌ etc. plurals). قَالَ لِفَتْيَانِهِ : He said to his servants (12:63).

فَجْرٌ : When the youngmen took refuge in the cave (18:11). فَتَيَاتٌ : A female slave or female servant. فَتَيَاتٌ and فَتَوَاتٌ are plurals. وَلَا تُكْرِهُوا فَتَيَاتِكُمْ : And do not compel your female slaves or maids (24:34).

فَجَّ

[aor. يَفْجُ inf. noun فَجٌّ] : He had the feet or the knees wide apart. فَجَّ : He parted his legs widely. فَجَّ رِجْلَيْهِ : He claved the ground or earth with the plough. فَجَّ : A wide road between two mountains. مِنْ كُلِّ فَجٍّ عَمِيقٍ : By every distant track (22:28). فَجَاجٌ (plural). جَعَلْنَا فِيهَا فَجَاجًا : We have made therein wide pathways (21:32).

فَجَّرَ

[aor. يَفْجُرُ inf. noun فَجْرٌ]. فَجَّرَ الشَّيْءَ : He claved the thing, cut or divided it lengthwise. This is the primary signification. He claved and opened. He cut a subterranean channel for water. فَجَّرَ الْمَاءَ : He opened a way or passage for water to flow forth (as also فَجَّرَ الْمَاءَ with intensive signification to denote muchness or frequency of the action or its application to many objects). حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا : Until thou cause a spring to gush forth for us from the earth (17:91). فَجَّرْنَا فِيهَا مِنَ الْعُيُونِ : And We have caused springs to gush forth therein (36:35). فَجَّرَ اللَّهُ الْفَجْرَ : God made manifest the dawn. يُفَجِّرُونَهَا تَفْجِيرًا : They made it gush forth, a forceful gushing forth (76:7), تَفْجَّرَ الْمَاءُ : The water flowed. يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ : Streams will flow or gush forth from it (2:75) and الْفَجْرُ means the same. فَأَنْفَجَرَتْ مِنْهُ : And there gushed forth from it (2: 61). فَجْرٌ : Dawn. حَتَّى مَطَّلَعَ الْفَجْرَ : Till the rising of the dawn (97:6); day-break; the light of morning; the time of the فَجْرُ and the Prayer of the time of فَجْرٍ (aor. يَفْجُرُ inf. noun فَجُورٌ) : He or it declined or deviated from the truth as also أَفْجَرَ ; he erred in answering; he lied, he committed a foul deed such as swearing a false oath or lying; he departed from the way of truth; he acted immorally; he neglected the command of God; he disobeyed, syn. فَجَّرَهُ. عَصَى and خَالَفَ and فَسَقَ : He disobeyed him; he opposed him; he disbelieved (as also أَفْجَرَ) syn. لِيَفْجُرَ أَمَامَهُ. كَذَّبَ بِهِ : He disbelieved in it فَجَّرَ بِهِ. كَفَرَ بِهِ : That he may continue to do evil deeds in front of him (75:6). فَجَّرَ : He

did an action inducing doubt; he committed adultery or fornication. فَجَرَتِ الْمَرْأَةُ : The woman committed adultery; he pursued a rash course and went away, not caring whither. فَجَرَ : Their state of affairs became bad. فَجَرَ : He became dim in his sight. فَجَرَ مِنْ مَرَضِهِ : He became free from his disease. فَاجِرٌ (act. part.): One deviating from the right course; a liar; a sinner or immoral man; transgressor; disbeliever; disobedient; fornicator or adulterer; enchanter. لَيْلِدُوا يَمِينِ فَاجِرَةً : A false oath. فَاجِرًا : They will not give birth but to a sinner (71:28). فَجَارًا and فَجَرَةً (plurals). أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ : Shall We treat the righteous like the wicked (38:29)? أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ : They are the ones that disbelieved and were wicked (80:43). فَجُورٌ : Evil, wicked, immorality etc. فَجُورَهَا وَتَقْوَاهَا : Its way of evil and of good (91:9).

فَجَا [aor. يَفْجُو inf. noun فَجْوٌ]. فَجَا الْبَابَ : He opened the door. فَجَا رِجْلَيْهِ : He parted his legs wide. فَجْوَةٌ : An opening or intervening space; a wide and depressed tract of land; the part between the two sides of the solid-hoof; the court yard of a house. وَهُمْ فِي فَجْوَةٍ : And they are in a wide, depressed space (18:18).

فَحَشَ [aor. يَفْحُشُ inf. noun فَحْشٌ and فَحَاشَةٌ]. It (a thing or anything) was or became excessive, immoderate or exorbitant. فَحَشَ الْأَمْرُ : The affair was or became foul, evil, gross, lewd, obscene, or it became excessively so, (as also فَحَشَ). فَحَشَتِ الْمَرْأَةُ : The woman became ugly and old. فَاحَشَهُ : He vied with him or strove to surpass him in foul or obscene speech etc. فَاحِشَةٌ : An excess or enormity or anything exceeding the bounds of rectitude; a thing excessively and enormously foul, evil, immoral, lewd or obscene; a sin or crime which is excessively foul; adultery or fornication. إِذَا فَعَلُوا فَاحِشَةً : When they commit a foul deed (3:136). فَحَشَاءُ (plural) (6:152). فَحَشَاءٌ : Besides all the meanings of فَحِشَةٌ it particularly signifies niggardliness, tenacious or avarice in the payment of the poor-rate, or abstaining altogether from paying it. يَنْهَى عَنِ الْفَحْشَاءِ : Forbids indecency etc. (16:91).

فَخَرَ [aor. **يَفْخَرُ** inf. noun **فَخْرٌ** and **فَخَرٌ** and **فَخَارٌ** etc.] : He glorified in or boasted of certain qualities; he recounted the particulars of the ancestral nobility or eminence or his own glorious deeds and qualities, or he arrogated to himself greatness and nobility (and **اِفْتَخَرَ** and **تَفَاخَرَ**). **فَخَرَ** (inf. noun **فَخْرٌ**) : He manifested himself by boasting. **فَخَرَ** (aor. **يَفْخَرُ** inf. noun **فَخْرٌ**) : He disdained or scorned. **تَفَاخَرُوا** (inf. noun **تَفَاخُرٌ**) : They vied with one another in **فَخَرَ** i.e. in boasting etc. **تَفَاخُرٌ بَيْنَكُمْ** : A source of boasting among yourselves (57:21). **فَاخِرٌ** (as also **فُخُورٌ**) act. part.: One who glories and boasts. **فُخُورٌ** : One who glories and boasts much and frequently. **فَاخِرٌ** : A thing of excellent qualities. **اِنَّهُ لَفَرِحَ فُخُورٌ** : Lo, he is exultant, boastful (11:11). **فُخُورٌ** also means a she-camel great in the udder, having little milk; also a palm-tree great in the trunk, thick in the branches. **فَخَارٌ** : Baked pottery or baked clay or baked vessels of clay (55:15).

فَدَى [aor. **يَفْدِي** inf. noun **فَدَى** and **فِدَى** and **فِدَاءٌ**]. **فَدَى الرَّجُلَ مِنَ الْأَسْرِ** : He ransomed him from captivity. **فَدَيْتُهُ بِمَالِي** : I purchased or ransomed him with my property. **وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ** : And We ransomed him with a great sacrifice (37:108). **فَادَى الرَّجُلَ** (inf. nouns are **فَادَاءٌ** and **فِدَاءٌ**) : He ransomed the man; he set him free and took his ransom. **تُفَادُوهُمْ** : You ransomed them (2:86). **اِفْتَدَى بِهِ** : He ransomed himself therewith. **لَوْ اِفْتَدَى بِهِ** : They would readily ransom themselves therewith (3:92).

فَلَوْ كَانَ مَيِّتٌ يُفْتَدَى لَفَدَيْتُهُ بِمَا لَمْ تَكُنْ عَنْهُ النَّفْسُ تَطِيبُ

: And if a dead person were to be ransomed, certainly I would ransom him with what minds would not be willing to relinquish. **فَدَى لَكَ أَبِي** (or **فَدَى لَكَ أَبِي**) : May my father be your sacrifice. Also **فَدَى** and **فِدَى** and **فِدَاءٌ** and **فِدِيَّةٌ** all signify the same. **وَأَمَّا فِدَاءٌ** : Or by taking ransom (47:5). **لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ** : No ransom shall be accepted from you (57:16).

فَرَّ [aor. **يَفِرُّ** inf. noun **فِرَارٌ** and **فَرٌّ** and **مَفَرٌّ** and **مَفَرٌّ**] : He fled or he turned away or aside to elude and fled from a thing that he feared. **يَوْمَ يَفِرُّ الْمَرْءُ** : On the day when a man will flee from (80:35). **فِرَارًا** : If you flee from death (33:17).

Fleeing away. لَنْ يَنْفَعَكُمُ الْفِرَارُ : Fleeing away will be of no avail to you (33:17). مَفَرٌّ : Fleeing away; a time and a place of fleeing. أَيْنَ الْمَفَرُّ : Whither to flee (75:11)? مَفَرٌّ : A place of fleeing.

فَرَّتْ [aor. يَفْرُتُ inf. noun فُرُوتَةٌ] : فَرَّتِ الْمَاءُ : The water was or became sweet or very sweet. فَرَّتْ (aor. يَفْرُتُ inf. noun فَرَّتْ) : He committed adultery or fornication, syn. فَجَرَ. فَرَّتْ (aor. يَفْرُتُ) ; he became weak in his intellect after having possessed ample intelligence. فَرَاتٌ (applied to water): Sweet or most sweet or that subdues thirst by its excessive sweetness. أَسْقَيْنَاكُمْ مَاءً فُرَاتًا : We gave you sweet water to drink (77:28).

فَرَّتْ [aor. يَفْرُتُ and فَرَّتْ inf. noun فَرَّتْ] : فَرَّتِ الْجَلَّةُ : He ripped the جَلَّةُ (receptacle made of palm-leaves for dates) and then scattered its contents entirely. فَرَّتِ الْقَوْمُ : The people became scattered. فَرَّتِ : Faeces (16:67); faeces while remaining in the stomach of a ruminant animal; anything that is scattered from a bag or other receptacle for travelling provisions etc.

فَرَجَ [aor. يَفْرُجُ inf. noun فَرَجٌ] : فَرَجَ الشَّيْءَ and فَرَجَهُ : He opened the thing so as to form a gap or breach. فَرَجَ الْبَابَ : He opened the door. إِذَا السَّمَاءُ فُرِجَتْ : When the heaven is rent asunder or opened up (77:10). فَرَجَ اللَّهُ عَمَّكَ (or فَرَجَ) : May God remove thy grief. فَرَجٌ : Private parts; part or parts of the person which it is indecent to expose; pudendum or pudenda or the external portion of the organs of generation; gap; opening; split, cleft and hence a flaw, a defect. فَرَجُ الطَّرِيقِ means, middle of the road. وَالَّتِي أَحْصَنَتْ مَالَهَا مِنْ فُرُوجٍ means there are no flaws in it (50:7). فَرَجَهَا : And who guarded her chastity or private parts (21:92). فُرُوجٌ plural (23:6).

فَرِحَ [aor. يَفْرَحُ inf. noun فَرَحٌ] : He rejoiced; was joyful, glad or happy. فَرِحَ بِهِ : He was happy or glad by reason of it. فَرِحُوا بِهَا : They rejoice therein (30:37) فَرِحَ : He was or became well pleased or content; he rejoiced above measure; he exulted greatly and behaved insolently and ungratefully. لَا تَفْرَحْ : Exult not and behave not insolently (28:77). فَرِحَ (and فَرِحَانٌ) : Rejoicing, glad or happy; content or satisfied; one who exults

and rejoices above measure and behaves insolently. إِنَّهُ لَفَرِحٌ فَخُورٌ. He is exultant and boastful (11:11) and فَرِحِينَ and فَرِحُونَ (9:50;28:77).

فَرْدٌ [aor. يَفْرُدُ inf. noun فُرُودٌ and فَرِدٌ aor. يَفْرُدُ and فَرْدٌ aor. يَفْرُدُ] : He or it was or became single, sole, or one and no more. تَفَرَّدَ وَانْفَرَدَ : He was or became alone; independent of others; without anyone to share with him in the affair. فَرْدٌ : Single; sole; only; one and no more; a single person or thing. فَرْدٌ also signifies one side of a jaw. يَأْتِينَا فَرْدًا : He will come to Us all alone (19:81). It also means, such as has no equal or like; unequalled; the half of a pair or couple; such as is alone by himself or by itself; solitary or separate i.e. مَا كَانَ وَحْدَهُ. أَفْرَادٌ and فُرَادَى are plurals. عَدَدْتُ الدَّرَاهِمَ أَفْرَادًا : I counted the dirhems one by one. جِئْتُمُونَا فُرَادَى : You come to Us one by one (6:95).

فَرَشَ [aor. يَفْرُشُ inf. noun فَرَشٌ and فَرَاشٌ] : He spread the thing. فَرَشَ فُلَانًا بَسَاطًا : He spread for such a one a carpet. فَرَشَ الْمَكَانَ : He spread the house with carpets etc. فَرَشَ الرَّجُلُ : The man lied. فَرَشَ النَّبَاتُ : The vegetation spread on the earth. وَالْأَرْضَ وَفَرَشْنَاهَا : And the earth We have spread out (51:49). فَرَاشٌ : A thing spread on the ground for one to sit or lie upon; a bed upon which one sleeps; a man's wife; a woman's husband; a female slave's master or owner. أَوْلَادٌ لِلْفَرَاشِ وَ لِلْعَاهِرِ الْحِجَارَةُ : The child is for the husband or for the master of the bed who is the husband, or the owner of the woman, or for the bed and for the adulterer shall be stones; the nest of a bird; a house. جَعَلَ لَكُمْ فُرُشًا : He (God) made the earth a bed for you (2:23). فُرُشٌ (plural). مُتَكِنِينَ عَلَى فُرُشٍ : Reclining on couches, beds (or carpets) (55:55). فُرُشٌ مَرْفُوعَةٌ : Exalted couches or noble spouses (56:35). فَرَاشٌ : Moths and the like that fly into the flame of a lamp; butterflies; young locusts when their wings grow and they spread them forth. (singular فَرَاشَةٌ). فَرَاشَةٌ also signifies a high-witted man. كَالْفَرَاشِ الْمَبْتُوثِ : Scattered moths (101:5). فَرُشٌ : What is spread of household furniture such as carpets, mattresses and the like; seed-produce when it spreads itself

upon the ground; a place abounding in plants or herbage; a wide or spacious tract of land. **مِنَ الْعَرْشِ إِلَى الْفَرْشِ** : From the sky to the earth; shrubs or small trees and small fire-wood; young camels, bulls or cows and sheep or goats such as are fit for nothing but slaughter i.e. that which are thrown down for slaughter. In this sense it has no singular or it is used both as singular and plural. **حَمُولَةً وَفَرَشًا** : Some for burden and some for slaughter (6:143).

فَرَضَ [aor. **يَفْرُضُ** inf. noun **فَرَضٌ**]. **فَرَضَهُ** : He made a mark or a notch or a cut or an incision in it **فَرَضَ** : He made a thing i.e. statute or ordinance obligatory or incumbent by a known decree. **سُورَةٌ** : This is a Surah which We have revealed and made obligatory (24:2); he assigned or appointed a particular time for doing a thing, or he determined a thing as to time or otherwise. **فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ** : And whoever determines the performance of Pilgrimage therein (2:198). **فَرَضَ** also means, he decreed or adjudged a thing as for instance, expenses etc. **فَيَنْصِفُ** : Then half of what you have settled or adjudged as expenses (2:238). **فَرَضَ لَهُ** : He appointed or assigned to him a definite portion (because that which is apportioned is cut off from the thing from which it is apportioned which is the primary signification of the verb). **فَرَضْتُمْ لَهُنَّ فَرِيضَةً** : You have appointed or apportioned or settled for them a dowry (2:238) **فَرَضَ** and **فَرَضَ لَهُ** and **فَرَضَ عَلَيْهِ** : He made a thing i.e. statute or ordinance obligatory or incumbent by a known decree or instituted a thing as a statute or a command or prohibition for him. **فَرَضَ عَلَيْكَ الْقُرْآنَ** : He (God) has made the teaching of the Qur'an obligatory upon thee (28:86). **مَفْرُوضٌ** : Apportioned; appointed; determined or defined or limited as to time or otherwise **نَصِيْبًا مَّفْرُوضًا** : A fixed portion (4:119). **فَرِيضَةٌ** (plural **فَرَايِضٌ**) : An obligatory statute or ordinance of God. **فَرِيضَةٌ مِّنَ اللَّهِ** : This is an ordinance from Allah (4:12); a portion or share made obligatory upon a man or anything apportioned or appointed or fixed and particularly a primarily apportioned inheritance. **قَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً** : You have appointed for them a fixed portion as

dowry (2:238). **فَارِضٌ** : Old, aged or advanced in age, applied to a cow; extremely old and weak; large and fat, big or bulky, applied to a man; old and ancient, applied to a thing. **لَا فَارِضٌ وَلَا بَكْرٌ** : Neither old nor young (2:69). **ضِعْنٌ فَارِضٌ** : Great malice or rancour.

فرط

[aor. **يَفْرُطُ** inf. noun **فُرُوطٌ**] : He preceded or had priority or precedence of him (as also **فَرَطَ** aor. **يَفْرُطُ**). **فَرَطَ مِنْهُ** : It proceeded from him without reflection. **فَرَطَ عَلَيْهِ** : He hastened to do him an evil action, or he acted hastily or unjustly towards him; he did to him what was evil; he annoyed him. **أَنْ يَفْرُطَ عَلَيْنَا** : He may commit excess against us (20:46). **فَرَّطَهُ** : He made to precede or get precedence of him; he quitted it and sent it before; he left him and went before him; he quitted it and left it; **فَرَطَ عَنْهُ** : He abstained or desisted from it. **فَرَّطَهُ** : He failed of doing what he ought, or was remiss with respect to it. **مَا فَرَّطْنَا فِي الْكِتَابِ** : We have left out nothing in the Book (6:39) **مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ** : what I neglected or was remiss in respect of Allah or failed in my duty toward God (39:57). **أَفْرَطَ فِي الْأَمْرِ** : He exceeded the due or legitimate bounds or just limits or acted extravagantly in the affair; **أَفْرَطَ عَلَيْهِ** : He acted insolently or presumptuously towards him; he loaded him (the camel) with what he was unable to bear. **أَفْرَطَهُ** : He hastened or made him to hasten. **فَرَّطَهُ** : He praised him immoderately, (inf. noun **تَفَرُّطٌ**). **مُفْرَطُونَ** (plural of **مُفْرَطٌ** which is past part. from **أَفْرَطَ**). **مُفْرَطٌ** : Sent before; made to hasten; neglected or left or forgotten. **أَنْهُمْ مُفْرَطُونَ** : They shall be left there and forgotten (16:63). **فُرُطٌ** : A swift horse or one that outstrips or precedes other horses. **أَمْرٌ فُرُطٌ** : A neglected affair; an affair in which legitimate bounds are exceeded; neglected and despised. **كَانَ أَمْرُهُ فُرُطًا** : His case exceeded all legitimate bounds (18:29); wrongdoing; injustice; transgression (**أَفْرَاطٌ** plural).

فرع

[aor. **يَفْرَعُ** inf. noun **فَرَعٌ** and **فُرُوعٌ**] : He or it surpassed in height or tallness. **فَرَعَ الْقَوْمَ** : He was or became superior to the people in eminence, nobility or beauty. **فَرَعَ الْجَبَلَ** : He ascended the

mountain. **فَرَعْتُ رَأْسَهُ** : He descended into the valley. **فَرَعَ الْوَادِي** : I smote his head. **فَرَعَ بَيْنَهُمْ** : He effected reconciliation between them by intervening as a barrier between them; he interposed or made a separation between them. **فَرَعَ شَعْرُهُ** (inf. noun **فَرَعٌ**) : His hair became abundant. **تَفَرَّعَتْ أَغْصَانُ الشَّجَرِ** : The branches of the tree became abundant. **فَرَعٌ** : The uppermost part of anything; (**فُرُوعٌ** plural) hence a branch of a tree or plant or anything; a branch or subdivision or derivative; a thing that is built or founded upon another. **فَرَعَهَا فِي السَّمَاءِ** : Its branches reach into heaven (14:25). **فَرَعُ الْمَرَاةِ** : Hair of the woman. **فَرَعُ الْقَوْمِ** : Noble or eminent man of the people; a valley branching off; a channel in which water runs to the **شَعْبٌ** i.e. valley.

فَرَعٌ [aor. **يَفْرُعُ** and **يَفْرَعُ** and **فَرَعٌ** aor. **يَفْرُعُ** inf. noun **فَرَاعٌ** and **فُرُوعٌ**]: **فَرَعٌ مِنْ الْعَمَلِ** (or **فَرَعٌ**) : He was or became free from business or occupation; he became unoccupied or at leisure. **فَرَعٌ لَهُ وَآلِيهِ** : He made him or it his exclusive object to which he directed kindly. **إِذَا فَرَعْتَ** : When thou art free (94:8). **سَنَفْرُعُ لَكُمْ أَيُّهَا الثَّقَلَانِ** : We shall direct our attention to you or apply ourselves exclusively to you O ye two big groups (55:32). **فَرَعَ الرَّجُلُ** (inf. noun **فُرُوعٌ**) : The man died. **فَرَعَ دَمُهُ** : His blood went unavenged. **أَفْرَعُ عَلَيْهِ الْمَاءَ** (or **فَرَعُ** and **فَرَعٌ**) : He poured the water over it. **رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا** : O our Lord, pour forth steadfastness upon us (2:251). **فَارِغٌ** : Empty, devoid or unoccupied (syn. **خَالٍ**). **إِنَاءٌ فَارِغٌ** : Empty vessel; free from business, care, anxiety; at leisure. **أَصْبَحَ فُرَادًا أُمَّ مُوسَى فَارِغًا** : The heart or mind of the mother of Moses became devoid of patience or devoid of anything except the remembrance of Moses, or free from anxiety or disquietude (28:11).

فَرَقٌ [aor. **يَفْرُقُ** and **يَفْرِقُ** inf. noun **فَرَقٌ** and **فُرْقَانٌ**, the latter has a more intensive signification]. **فَرَقَ بَيْنَ الشَّيْئَيْنِ** : He made a separation or a division or a distinction or difference between the two things, relating alike to objects of sight and objects of mental perception and **فَرَّقَ** to persons and material things; some writers however state that the two verbs are syn. but the latter has an intensive signification. It is also said that **الْفَرَقُ** is for

rectification and التَّفْرِيقُ for vitiation. فَرَقْنَا بِكُمْ الْبَحْرَ : When We divided the sea for you (2:51). فَرَقَ لَهُ عَنِ الشَّيْءِ : He made the thing distinct or plain to him. فَرَقَ لِي هَذَا الْأَمْرُ : The affair became distinct, apparent or manifest to me. وَ قُرْآنًا فَرَقْنَاهُ : And We made the Qur'an distinct and rendered it free from defect and explained the ordinances therein; We have divided or revealed it into several parts or portions. فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ : Wherein is made distinct every firm decree or is decided (44:5). فَرَقَ يُفْرَقُ : He feared, or was frightened. فَرَقَ عَلَيْهِ : He feared for him. فَرِقَ مِنْهُ : He was afraid of him. قَوْمٌ يُفْرِقُونَ : They are a timorous people (9:56). فَرَّقَهُ (inf. nouns تَفْرِيقٌ and تَفْرِيقَةٌ) : He separated it into several or many parts or portions; disunited it, dispersed or dissipated it or did so much. فَرَّقَ الْأَمْرَ : He disorganized, disordered or unsettled the affair. يُفْرِقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ : They made dissension and disunion between man and his wife (2:103). لَنْفَرِّقَ بَيْنَ أَحَدٍ مِنْهُمْ : We make no difference or distinction between any of them (2:137). تَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ : In order to cause a division among believers (9:107) مُتَفَرِّقَةً (Act. part. from تَفَرَّقَ feminine). فَارَقَهُ : He separated himself from him. فَارَقَ امْرَأَتَهُ : He separated himself from his wife. أَوْ فَارِقُوهُمْ : Or you separate yourselves from them (65:3) فِرَاقٌ (inf. noun from فَارَقَ) : Separation. هَذَا فِرَاقٌ بَيْنِي وَبَيْنَكَ : This is the parting of ways or point of separation between me and thee (18:79). تَفَرَّقَ : It was or became separated into several parts or disunited; it became dispersed or dissipated. وَمَا تَفَرَّقُوا : And they did not become separated or divided (42:15) فَارِقٌ (Act. part. from فَرَقَ) feminine and فَارِقَاتٌ plural. فُرُقٌ : A distinction or difference between two things; the line or division in the hair of the head. فَالْفَرِقَاتِ فَرَقًا : Then they distinguish fully (between what is right and wrong) (77:5) فَارِقَاتٌ : Those that distinguish between right and wrong. فُرُقٌ : A piece or portion that is split from a thing; a great flock or herd of sheep or goats etc.; a set of boys. هَؤُلَاءِ فُرُقٌ سَوَاءٌ : They are a bad set of boys; a mountain. فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ : And every part looked like a huge mountain (26:64). فِرْقَةٌ : A party, section, portion, division, sect or distinct body of class

of men. فَرِيقٌ : From every section of them (9:122). فَرِيقٌ : A party or a body of men, few or many. It is also used in the sense of a single man. فَرِيقٌ فِي الْجَنَّةِ : A party in the Garden (42:8). فَرِيقَيْنِ and فَرِيقَانِ (duals) (27:46;11:25). مُتَّفَرِّقٌ (act. part. from تَفَرَّقَ). مُتَّفَرِّقُونَ is plural. أَرْبَابٌ مُتَّفَرِّقُونَ : Different or diverse lords (12:40). مُتَّفَرِّقَةٌ (feminine). مِنْ أَبْوَابٍ مُتَّفَرِّقَةٍ : From different gates (12:68). فُرْقَانٌ : Anything that makes a distinction between truth and falsehood or right and wrong; proof, evidence or demonstration; dawn; aid or victory; the cleaving of the sea; boys. يَجْعَلُ لَكُمْ فُرْقَانًا : He(God) will grant you a distinction (8:30). الْفُرْقَانُ signifies the Qur'an, because it distinguishes between right and wrong: وَأَنْزَلَ الْفُرْقَانَ : And He has sent down the Distinction or Discrimination i.e. the Holy Qur'an (3:4). The word also signifies The Book of the Law revealed to Moses (2:54). فَارُوقٌ : One who makes a distinction between cases; one who fears much. It is an appellation given to 'Umar, the Second Khalifa of the Holy Prophet because he was gifted in a very large measure with the capacity to decide cases rightly; or because he feared God much.

فَرِهَ

[aor. يَفْرُهُ inf. noun فَرَةٌ] : He rejoiced above measure; he exulted greatly and behaved insolently and ungratefully. فَرِهَ(act. part. noun from فَرِهَ) فَرِهِينَ (plural): Exulting or rejoicing above measure; those who rejoice above measure and exult greatly and behave insolently. فَرِهَ is also syn. with فَارِهَ. فَرِهَ (aor. يَفْرُهُ inf. noun فَرَاهَةٌ). He was or became skilful or skilled; he was or became brisk, lively, active; he was or became beautiful, pretty, elegant. تَنْجِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَارِهِينَ. (فَارِهٍ act. part. and فَارِهِينَ plural). : You hew down houses in the mountains with great skill or exultingly (26:150). فَارِهِينَ Being syn. with فَرِهِينَ.

فَرَى

[aor. يَفْرِي inf. noun فَرِيٌّ]. فَرَى عَلَيْهِ الْكُذِبَ : He forged or fabricated a lie against him. فَرَى الْمَزَادَةَ : He measured and manufactured a leather water bag. فَرَى الشَّيْءَ : He slit or cut the thing. فَرَى يَفْرَى (inf. noun فَرِيٌّ) : He was or became confounded or perplexed and unable to see his right course; he looked and

knew not what he should do. فَرِيْتُ : I wondered. أَلْفَرِيُّ : Slit or cut; a thing forged or fabricated or rather unknown or unheard of. لَقَدْ جِئْتَ شَيْئًا فَرِيًّا : He affects what is wonderful. هُوَ يَفْرِى الْفَرِيَّ : Thou hast done a thing hitherto unknown or a thing deemed strange or a thing of great magnitude or gravity (19:28); also applied to a man meaning a forger or fabricator of lies. اِفْتَرَى : فَمَنْ اِفْتَرَى عَلَى (inf. noun اِفْتِرَاءٌ) : He forged or fabricated a lie. اللّٰهُ الْكَذِبَ : Who so forges or devises or fabricates a lie against Allah (3:95). مُفْتَرَى (Pass. part.): Fabricated, forged or invented or falsely devised. اِفْكٌ مُفْتَرَى : A forged lie (34: 44). مُفْتَرٍ : A forger, fabricator or liar. اَنْتَ مُفْتَرٍ : Thou art but a liar (16:102). مُفْتَرِيْنَ and مُفْتَرُونَ are plurals (11:51 and 7:153). مَفْتَرِيَّاتٍ (plural of مُفْتَرِيَّةٌ) : Forged or fabricated. سُورٍ مِّثْلِهِ مُفْتَرِيَّاتٍ : Chapters like it fabricated or forged (11: 14).

فَزَّ

[aor. يَفْزُ and inf. noun فَزٌّ] : He became separated. فَزَّ عَنْهُ : He turned away from him. فَزَّ قَلْبُهُ : His heart heaved by reason of fear. فَزَّ (inf. noun فَزَارَةٌ) : He became excited with ardour or eagerness. فَزَّ فُلَانًا عَنْ مَوْضِعِهِ : He frightened, disturbed, removed or unsettled such a one from his place and made his courage fly away. فَزَّهُ : He deceived him and overcame him. اِسْتَفَزَّهُ : It (fear) excited him to lightness and unsteadiness; it unsettled him; incited or excited him to be promptly obedient and submissive to him and to that which he desired of him; he expelled him and disturbed or unsettled him so as to excite him to lightness and unsteadiness; he or it deceived him so as to cast him into destruction; he slew him. وَاسْتَفَزَّرُوْا مِنْ اِسْتَطَعْتَ مِنْهُمْ : And entice whomsoever of them thou canst (17:65). فَارَادَ اَنْ يَسْتَفِزَّهُمْ مِنَ الْاَرْضِ : He desired to frighten or scare them away from the land (17:104).

فَزَعٌ

[aor. يَفْزَعُ inf. noun فَزَعٌ and فَزَعٌ aor. يَفْزَعُ inf. noun فَزَعٌ] : He feared, was afraid, frightened or terrified. فَزَعَهُ مِنْهُ : He feared him. According to Imam Raghīb, فَزَعٌ signifies a "shrinking and an aversion" that comes upon a man, "from a thing causing fear or fright" and is a kind of جَزَعٌ (q.v.) and one should not say

فَزَعٌ like as one says خِفْتُ مِنْهُ or, as Mubarrad says in the "Kamil", its primary signification is the 'fearing' or 'being in fear' or 'afraid' or 'frightened' or 'terrified'. Then by a metonymical application, it signifies a people going forth quickly to repel an enemy that has come upon them suddenly, and this meaning has become proper. فَزَعٌ also signifies the seeking or demanding of aid or succour. فَزَعَ إِلَيْهِ : He sought his aid or succour. فَزَعَ الرَّجُلَ : He aided or succoured the man. فَرَعَ إِلَيْهِ : He had recourse to him or it for refuge or protection. فَرَعَ مِنْ نَوْمِهِ : He became roused from his sleep. فَفَزَعَهُ مِنْهُمْ : He was afraid of them (38:23). فَزَعٌ : Fear or fright; a fearful event. فَزَعَهُ : They will be secure from terror that day (27:90). فَزَعَهُ : He made a fearful event to befall him. فَزَعَهُ عَنْهُ : He removed fear or fright from him. فَزَعَهُ عَنْهُ : Fear or fright was removed from him. حَتَّى إِذَا فُزِعَ عَنْ قُلُوبِهِمْ : Until when fear shall be removed from their hearts (34:24).

فَسَّحَ [aor. يَفْسُحُ inf. noun فَسْحٌ and تَفَسَّحَ لَهُ. (as also تَفَسَّحَ) : He made room or ample room for him. تَفَسَّحُوا فِي الْمَجَالِسِ (syn. تَوَسَّعُوا) : Make room in your assemblies (58:12). فَسَّحَ الْمَكَانَ : The place was or became spacious, roomy, wide or ample.

فَسَدَ [aor. يَفْسُدُ and يَفْسِدُ and فَسَدَ aor. يَفْسُدُ inf. noun فَسَادٌ and فَسُودٌ] contr. of صَلَحَ]: It or he was or became bad, evil, corrupt, unsound, wicked, depraved; devoid of virtue or efficacy; in a corrupted, impaired state; in a state of disorder, destruction, waste or ruin; it became altered for the worse; it became null, void or of no account; it came to naught or perished. لَوْ كَانَ فِيهِمَا آلَ اللَّهِ إِلاَّ اللَّهُ لَفَسَدَتَا : If there had been in them other gods besides Allah, then surely both would have gone to ruin (21:23). لَفَسَدَتِ الْأَرْضُ : The earth would have become filled with disorder (2:252). فَسَدَ is transitive: He or it made, rendered bad, evil, corrupt, unsound, wicked; deprived of virtue, efficacy; it corrupted, impaired, injured, infected; it destroyed, ruined, disturbed, disorganized (contr. of أَصْلَحَ). أَفْسَدَ الْمَالَ : He wasted the property. إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا : When they enter a town, they

despoil it (27:35). **أَفْسَدَ إِلَيْهِ** : He acted dishonestly to him or did evil to him. **أَفْسَدَ الْقَوْمَ** : He created, caused disorder or dissension between the people. **مَنْ يُفْسِدُ فِيهَا** : Who will cause disorder or disturbance in it (2:31) **مُفْسِدٌ** (act. part. from **أَفْسَدَ**) : One who acts dishonestly, causes disorder or a wicked or evil man. **وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ** : Allah knows the mischief-maker from the reformer (2:221). **مُفْسِدُونَ** and **مُفْسِدِينَ** are plurals of **مُفْسِدٌ** (2:13;3:64). **فَسَادٌ** Badness, corruptness, wickedness or dishonesty; the state of being devoid of virtue or efficacy; a corrupted, vitiated state; a state of disorder, disturbance or of destruction, waste or ruin (contr. of **صَلَاحٌ**). **فَسَادٌ كَبِيرٌ** : A great disorder (8:74); drought, barrenness, dearth or scarcity of good. **ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ** : Corruption or scarcity of good or spiritual barrenness has appeared on land and sea (30:42).

فسر

[**تَفْسِيرٌ** inf. noun **فَسَّرَ** and **فَسَّرُ** inf. noun **يَفْسِرُ** and **يَفْسِرُ** aor.] **فَسَّرَهُ** or **فَسَّرَهُ** : He discovered, detected, developed or disclosed a thing that was concealed or obscured; he rendered it apparent, plain or clear; explained, expounded or interpreted it. **تَفْسِيرٌ** : Detection, disclosing; making apparent, plain or clear; explanation, expounding or interpreting. According to some **تَفْسِيرٌ** and **تَأْوِيلٌ** signify the same or **تَفْسِيرٌ** signifies the discovering, revealing or disclosing or explaining what is meant by a dubious expression; and **تَأْوِيلٌ** signifies the reducing one of two senses or interpretations, which an expression bears or admits to that which suits the apparent meaning or it signifies the turning of a verse of the Holy Qur'an from its apparent meaning to a meaning which it bears or admits when the latter is agreeable with the Holy Qur'an and the Sunnah, for instance in the phrase **يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ** if the meaning be (thus explained) "He produces the bird from the egg", this is **تَفْسِيرٌ** and if the meaning be explained as "He produces the believer from the disbelievers" or "the knowing from the ignorant", This is **تَأْوِيلٌ**; and **تَفْسِيرٌ** signifies the expounding or interpreting of the narratives that occur collected without discrimination in the Holy Qur'an and making known of the significations of the

strange words or expressions and explaining the occasions on which the verses were revealed; and **تَأْوِيلٌ** signifies the explaining of the meaning of that which is **مُتَشَابِهَةٌ** i.e. susceptible of several interpretations. **وَ أَحْسَنَ تَفْسِيرًا** : And an excellent explanation (25:34).

فَسَقَ [aor. **يَفْسُقُ** and **يَفْسُقُ** inf. noun **فِسْقٌ** and **فُسُوقٌ** and **فَسَقٌ**]. **فَسَقَ** is said to signify primarily. It went forth from another thing in a bad or corrupt manner; he went forth from or departed from or quitted the right way or the way of truth and the limits of the law or the bounds of obedience; he forsook, relinquished or neglected the command of God; he disobeyed; he transgressed; or acted unrighteously, sinfully or immorally. **فَسَقَ عَنِ أَمْرِ رَبِّهِ** : He departed from the command of his Lord or from obeying the command of God. **أَمَّا الَّذِينَ فَسَقُوا** : And those who are disobedient, or who act unrighteously or are sinful (32:21). **فَفَسَقُوا فِيهَا** : And they transgressed therein (17:17) (2:27and3:83). **فَاسِقٌ** and **فَاسِقُونَ** are plurals of **فَاسِقٌ** which is act. part. **فَاسِقٌ** : Transgressor; sinful; disobedient. **كَمَنْ كَانَ فَاسِقًا** : Like one who is disobedient (32:19). **فِسْقٌ** : Sin, transgression; departure from the way of truth; **إِنَّهُ لَفِسْقٌ** : Surely, this is disobedience or sin or transgression (6:122). **فَإِنَّهُ فُسُوقٌ بِكُمْ** . **فِسْقٌ = فُسُوقٌ** : So it shall be disobedience on your part (2:283).

فَشِلَّ [aor. **يَفْشِلُ** inf. noun **فَشَلٌّ**]. **فَشِلَّ** : He was or became cowardly and weak or weak-hearted and flagging, remiss or languid and timorous in the time of fight or hardship. **حَتَّى إِذَا فَشِلْتُمْ** : When you became lax and cowardly (3:153). **وَلَا تَنَارَغُوا فَتَفْشَلُوا** : And dispute not lest you falter (8:47). **فَشَلٌّ** : Weak or weak-hearted; cowardly; flagging, remiss, or languid or lax. **رَجُلٌ خَشِلٌ فَشَلٌّ** : A cowardly man or a weak man. **تَفَشَّلَ الْمَاءُ** : The water flowed. **تَفَشَّلَ الرَّجُلُ مِنْهُمْ امْرَأَةً** : The man took a wife from them.

فَصَلَ [aor. **يَفْصِلُ** inf. noun **فَصْلٌ**]. **فَصَلَ** : He separated; he divided; he partitioned; he got separated; he went forth from. **فَلَمَّا فَصَلَ طَالُوتُ** : When Talut went forth (2 :250). **فَصَلْتُ بَيْنَ الْقَوْمِ** : I made a division between the people. **فَصَلَّتِ الْمَرْأَةُ رَضِيْعًا** (inf. noun **فَصَالٌ**) :

The woman weaned her suckling. فَصَلُّوا النُّحُومَاتِ : The deciding of litigation. إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ : Verily, thy Lord will decide or judge between them (32:26). فَصْلُ الْخَطَابِ : Distinct or plain speech; decisive judgement or such as decides or distinguishes between what is true and what is false or such as decides the judgement or judicial sentence, or the evidence or proof that is obligatory upon the claimant or plaintiff, and the oath that is obligatory upon him against whom the claim or plaint is urged (38:21). فَصْلٌ (فُصُولٌ plural): A division or portion. فَصِيلٌ : Wall of enclosure in front of a town. كَلِمَةُ الْفُضْلِ : The sentence of God's deciding between mankind or His word about the final judgement (42:22). يَوْمُ الْفُضْلِ : The Day of decision; the Day when truth will be made distinct or separated from falsehood (37:22). قَوْلٌ فَصْلٌ : A true saying that distinguishes truth from falsehood (86:14); a decisive word. فَصَلَ الْعَسْكَرُ عَنِ الْبِلَادِ : The army went forth from the town. فَصَلَ الْكُرْمُ : The vine put forth small grapes resembling lentils. فَاصِلٌ (act. part.): One who separates, distinguishes what is good from what is bad; one who decides. هُوَ خَيْرُ الْفَاصِلِينَ (plural). فَاصِلِينَ : He is the Best of judges (6:58). فَصَالٌ : The weaning of a child from the mother or from the woman who suckles it (2:234). هَذَا زَمَنُ فَصَالِهِ : This is the time of his weaning. فَصِيلَةٌ : A piece of the flesh of the thing or of the limbs or the body; a man's nearest kinsfolk. وَجَاءُوا بِفَصِيلَتِهِمْ : They came all of them or all together. فَصَّلَ : He separated or divided one thing from another. فَصَّلَ الْكَلَامَ : He explained or made the speech distinct, clear, plain, manifest or perspicuous. فَصَّلَ الشَّيْءَ : He made the thing to consist of distinct portions or sections. فَصَّلَ الشَّاةَ : He cut the sheep into parts. فَصَّلَ also means, he cut a piece of cloth for a garment. قَدْ فَصَّلْنَا الْآيَاتِ : We have explained the Signs (6:127). تَفْصِيلٌ (inf. noun of فَصَّلَ) : The cut of a garment; to dissect or analyze a speech or to explain it distinctly or in detail or to make it distinct, clear, plain, manifest or perspicuous. تَفْصِيلَ كُلِّ شَيْءٍ : A detailed exposition of every thing (12:112). فَصَّلْنَاهُ تَفْصِيلًا : We have explained it in detail fully and clearly (17:13). مُفَصَّلٌ (pass. part.)

from فَصَّلَ : Made plain, clear, distinct or explained in detail.
 أَنْزَلَ إِلَيْكُمْ الْكِتَابَ مُفَصَّلًا : He has revealed to you the Book, clearly explained (6:115).
 مُفَصَّلَةٌ (feminine): Made clear or distinct etc.
 آيَاتٍ مُفَصَّلَاتٍ (plural of مُفَصَّلَةٌ). : Signs made clear or clear Signs (7:134).

فَصَمَ [aor. يَفْصِمُ inf. noun فَصْمٌ]. فَصَمَهُ : He broke it without separating; he cracked it. فَصَمَ الشَّيْءَ : He cut the thing. اِنْفَصَمَ : It broke without becoming separated; it cracked; it opened so as to form a gap. لَا اِنْفِصَامَ لَهَا : Which will not break (2:257).

فَضَّ [aor. يَفْضُ inf. noun فَضٌّ]. فَضَّهُ : He broke it or broke it asunder. فَضَّ الْبِكَارَةَ : He broke the seal and opened the letter. فَضَّ الْاِحْتَامَ : He destroyed the virginity. فَضَّ الْمَالَ عَلَى الْقَوْمِ : He distributed the property among the people. فَضَّ الْمَاءَ : He poured out the water. اِنْفَضَّ : It broke (said of a seal); it became separated, dispersed, scattered or broken up. اِنْفَضَّ الْمَجْلِسُ : The assembly broke up. لَانْفِضُوا مِنْ حَوْلِكَ : They would have dispersed from around thee (3:160). فَضَّةٌ : Silver or wrought silver. مِنَ الذَّهَبِ وَالْفِضَّةِ : Of gold and silver (3:15).

فَضَحَ [aor. يَفْضُحُ inf. noun فَضْحٌ]. فَضَحَهُ : He exposed his faults, vices or evil actions; he disgraced him or put him to shame. فَضَحَ الصُّبْحُ : The day break appeared or shone forth. فَلَا تَفْضُحُونِ : And do not disgrace me or put me to shame (15:69).

فَضَّلَ [aor. يُفْضِلُ and فَضَّلَ aor. يَفْضِلُ inf. noun فَضْلٌ]. فَضَّلَهُ : It remained; it had somewhat remained after a larger quantity or number had been given. فَضَّلَ مِنْهُ شَيْءٌ : Somewhat remained (syn. (بَقِيَ); it exceeded or was superfluous or over and above a certain measure (زَادَ syn.)). فَضَّلَ عَلَيْهِ : He or it excelled him or it. فَضَّلَهُ : He overcame him; surpassed him; or gained ascendancy over him in excellence or good quantity. فَضَّلَ and فَضَّلَ (aor. يُفْضِلُ) : He became possessed of excellence or excellent qualities. الْفَضْلُ (syn. (الزِّيَادَةُ contr. of النَّقْصُ) : An excess, a superfluous quantum of any thing; superabundance; superiority or excellence over another; a free gift, the giving of which is not obligatory on the giver; a favour or grace or bounty. لَا يُمْنَعُ فَضْلُ الْمَاءِ لِيُمْنَعَ بِهِ الْكَلَاءُ :

The excess of water should not be denied that the herbage thereby be denied (Hadith). ذَلِكَ فَضْلُ اللَّهِ : This is God's grace or favour (5:55). يُؤْتِي كُلَّ ذِي فَضْلٍ فَضْلَهُ : He (God) will grant His grace to everyone possessed of excellence (11:4). وَلَا يَأْتَلِ : Let not those who possess plenty of wealth not swear (24:23). The word فَضْلٌ is generally, though not always spoken of such favours as pertain to worldly thing while رَحْمَةٌ in contrast of فَضْلٌ is generally spoken of such acts of God's kindness or mercy as relate to religious or spiritual matters. فَضْلٌ is, as stated above, the excess above moderateness in respect of a property or quantity or of an acquisition and this is of two kinds such as is commended as the فَضْلُ of knowledge or science, and such as is discommended as the فَضْلُ of anger at that whereas it is not necessary; but فَضْلٌ is more used in relation to that which is commended and the plural فَضُولٌ in relation to that which is discommended. فَضِيلَةٌ : An excellence quality or a high degree in excellence (فَضَائِلُ plural). فَضَّلَهُ عَلَى : He attributes to him an excellence distinguishing him from or above others or another; he judged him to be more excellent than another or others, or he made him to be so. وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ : And God has made some of you to excel some others (in ability, wealth, rank, station, goodness, power which are excellences that may be acquired) (16:72). فَضَّلَهُ بِهِ (حَصَّهُ بِهِ) : He distinguished him particularly by it i.e. a thing. فَضَّلَ فِي الْعَطَاءِ : He gave to some more than to others. تَفَضَّلَ عَلَيْهِ : He thought himself to be superior to him in or laid claim to excellence; he sought to have superiority over him; he gave him or favoured him (بِشَيْءٍ) with a thing. يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ : He seeks to have or acquire superiority over you (23: 25). فَضْلٌ inf. noun from. فَضَّلَ : And greater in excellence (17:22).

فَضَاً [aor. يَفْضُو inf. noun فَضَاءٌ] : The place was or became wide, spacious; the place was or became empty or void or vacant. أَفْضَى : He went forth or came to the فَضَاءَ. فَضَاءَ بَعْضُكُمْ : When one of you has been alone with the other; (= إِلَى بَعْضٍ) ; when one of you has come or betaken himself to the

other (4: 22). أَفْضَى إِلَى امْرَأَتِهِ : He was or became alone with his wife in private; he went in to his wife or became in contact with her skin to skin; he compressed his wife. أَفْضَيْتُ إِلَيْهِ بِالسِّرِّ : I acquainted him with the secret.

فَطَرَ [aor. يَفْطُرُ and يَفْطُرُ inf. noun فَطْرٌ and فُطُورٌ]. فَطَرَ : It came forth; it clave the flesh and came forth. فَطَرَهُ : He clove, split, rent or cracked it; فُطُورٌ : Cleft, fissure i.e. flaw, fault, disorder; فَطَرَ اللَّهُ : He (God) created it or produced it or brought it for the first time, it not having existed before; He originated it; He commenced or began it. Ibn Abbas says that he did not know the meaning of فَاطِرُ السَّمَوَاتِ until two Arabs of the desert came to him disputing respecting the mastery of a well, and one of them said: أَنَا فَطَرْتُهَا i.e. I originated or began it. فَطَرَ الْعَجِينَ : He made the dough into bread or baked it, without leavening it; he kneaded the dough and made it into bread or baked it immediately; he prepared the dough hastily so as to prevent its becoming mature. إِلَّا الَّذِي فَطَرَنِي : But Him Who has created me (43:28). فَطَرَ السَّمَوَاتِ وَالْأَرْضِ : Who created or originated the heavens and the earth (6:80). هَلْ تَرَى مِنْ فُطُورٍ : Dost thou see any flaw (67:4)? فَطَرَ اللَّهُ النَّاسَ عَلَيْهَا : The nature in which Allah has created mankind (30:31). فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ (act. part.) : The Maker, Originator, Creator of the heavens and the earth (6:15). فَطْرَةٌ : Creation i.e. to cause a thing to exist; to produce or bring it into existence for the first time; to originate it; the natural constitution with which a child is created i.e. خَلْقَةٌ. The Holy Prophet is reported to have said كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ : Every child is born in a state of conformity with true nature (*Hadith*); nature; or natural, native, innate, or original disposition; hence the religion of Islam or simply religion, also سُنَّةٌ i.e. the way, course, mode or manner of conduct or acting pursued and prescribed to be followed by the Holy Prophet; according to some, the covenant received or accepted from Adam and his posterity (7:173;30:31). تَفَطَّرَ and انْفَطَرَ : It became split, cleft, slit, rent or cracked. إِذَا السَّمَاءُ انْفَطَرَتْ : When the heaven is cleft asunder (82:2). تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ : The heaven,

might well-nigh burst thereat (19:91). مُنْفَطِرٌ (act. part. from انْفَطَرَ). اَلسَّمَاءُ مُنْفَطِرَةٌ بِهِ : The heavens will be rent asunder (73:19).

[aor. يَفْطُ inf. noun فِطَاطٌ and فِطَاظَةٌ] : He was or became such as is termed فَطَّ i.e. rough, coarse, rude, ill-mannered, etc. so as to be feared. فَطَّ : Applied to a man, rough; coarse; rude; unkind; churlish; uncivil; surly; hard to deal with; ill-natured; evil in disposition; hard or severe; and the like so as to be unduly feared; rough or coarse in speech; the water of the stomach of a camel which is pressed or squeezed out and drunk on an occasion of want of water in the waterless deserts because it is a coarse or bitter beverage; the urine of horses which is drunk on an occasion of thirst. وَلَوْ كُنْتَ فَطًّا : And if thou hadst been rough (3:160).

[aor. يَفْعَلُ inf. noun فَعْلٌ and فِعْلٌ is the subst. therefrom and according to some it has come to be known and used as inf. noun]. فَعَلَهُ : He did it. إِذَا فَعَلُوا فَاحِشَةً : When they do or commit a foul deed (7:29). فَعَلَ بِهِ : He did to him some thing; he dealt with him. مَا فَعَلْتُمْ بِيُوسُفَ : What you did to Joseph (12:90). فَعَلَ اللَّهُ بِهِ : May God do to him what He will do i.e. may God punish him. It is a form of imprecation. كَيْفَ فَعَلْنَا بِهِمْ : How we did or dealt with them i.e. punished them. فِعْلٌ : Doing of a thing. وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ : And We sent to them the revelation, enjoining the doing of good works (21:74). فَعَلَةٌ : A deal or action. وَفَعَلْتَ فَعَلَتِكَ الَّتِي فَعَلْتَ : And thou didst do thy deed which thou didst (26:20). فَاعِلٌ : (act. part) Doing and a doer. إِنِّي فَاعِلٌ ذَلِكَ : I am going to do this (18:24). فَاعِلُونَ and فَاعِلِينَ are plurals (12:62;21:18). هُمْ لِلزَّكَاةِ فَاعِلُونَ : Who give the Zakat or who do that which is good and righteous (23:5). فَعَالٌ : Intensive form of فَاعِلٌ meaning one who does a thing intensively or is habituated, accustomed or want to do a thing or does it often and repeatedly. فَعَالٌ لِّمَا يُرِيدُ : Doer of what He wills (85:17). مَفْعُولٌ (pass. part.): A thing done or fulfilled. أَمْرًا كَانَ مَفْعُولًا : The thing that was (decreed to be) done (8:43). وَكَانَ وَعْدًا مَّفْعُولًا : And it was a promise that was as if already fulfilled or bound to be

redeemed (17:6).

فَقَدَ [aor. **يَفْقِدُ** inf. noun **فَقْدٌ** and **فَقْدَانٌ** and **فُقْدَانٌ** and **فُقُودٌ**]. **فَقَدَهُ** and **اِفْتَقَدَهُ** : He found it not, lost it, saw it not; it was or became absent from him or he had it not, he lacked or wanted it (syn. **عَدِمَهُ**); but according to Imam Raghīb **اَلْفَقْدُ** has a more special signification than **اَلْعَدَمُ**, this latter being the contrary of **اَلْوُجُودُ** whereas **اَلْفَقْدُ** though often used as meaning the being nonexistent, properly signifies the thing being absent from the range of perception by sense so that its place is not known. **مَاذَا تَفْقِدُونَ** : What is it that you have lost (12:72). **تَفَقَّدَهُ** : He sought it or after it or did so leisurely or repeatedly, or sought for it (it being absent from him), or he sought or sought leisurely or repeatedly to obtain knowledge of it, having lost it; he investigated it. **مَا تَفَقَّدْتُهُ مِنْذُ اِفْتَقَدْتُهُ** meaning **مُنذُ فَقَدْتُهُ** : I have not sought after him or it since I lost him or it. **تَفَقَّدَ الطَّيْرَ** : He reviews the birds (27:21). **فَقِيْدٌ** and **مُفْقُوْدٌ** : Not found, lost, nonexistent. **فَاقِدَةٌ** : A woman who has lost her husband or child or has died or one who marries after the death of her husband.

فَقَرَ [aor. **يَفْقِرُ** and **يَفْقِرُ** inf. noun **فَقْرٌ**] : He dug a well to draw forth the water. **فَقَرَ** signifies the boring or perforating of beads for the purpose of stringing. **فَقَرْتُ الْحَرَزَ** : I perforated or bored the beads. **فَقَرَ** also signifies the act of cleaving, slitting or rending. **فَقَرَ الْبَعِيْرَ** : He made an incision in the nose of the camel. **فَقَرَ** also signifies: He stigmatized a man. **فَقَرَهُ** : He broke the vertebrae of his back. **فَقَرَتُهُ الدَّاهِيَةُ** : The calamity broke the vertebrae of his back. **فَقَرَ** (and **اِفْتَقَرَ** and **فَقَرَ** and **فَقِرَ**) : He became poor and needy. **فَقَرَ** : He had a complaint of his vertebrae. **اَلْفَقْرُ** : Poverty, want or need. (contrary of **عِنَى**) or the state of a man when he has only what suffices for his household; signifies also anxiety; or disquietude or trouble of mind. **اَلشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ** : Satan promises you or threatens you with poverty (2:269). **فَقِيْرٌ** : A man the vertebrae of whose back is broken or who has a complaint of the vertebrae of his back arising from fracture or from disease; poor or needy or having only that much what

suffices for his household; destitute. The difference between a فقير and a مسكين according to some is that the former means one who possesses what is barely sufficient for his needs and the latter one who is quite destitute. وَمَنْ كَانَ فَقِيرًا : And whoso is poor (4:7). فَقْرَاءُ (plural): The poor (2:274). فَاقِرَةٌ : An act that breaks the vertebrae of the back; a back-breaking calamity. عَمِلَ بِهَ الْفَاقِرَةَ : He did to him that would break his back. أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ : A back-breaking calamity will befall him (75:26).

فقع

[aor. يَفْقَعُ and يَقْعُ inf. noun فُقُوعٌ and فَقْعٌ]. فَقَعٌ (said of the colour of a thing) : It was intensely yellow; its yellowness was free from admixture; (said of a skin or of red skin): It was beautiful and clear in colour; (said of a body): He grew up or became a youngman; (said of a man): He died from heat. فَفَعٌ (said of a man): He became red. فَاقِعٌ : Intensely yellow; red or intensely red or, red free from an admixture of whiteness; purely red; فَاقِعٌ is applied to white and to any other colour as signifying, free from admixture (2:70).

فقه

[aor. يَفْقَهُ inf. noun فِقْهٌ or فِقْمَةٌ and فَقَّهَ aor. يَفْقَهُ inf. noun فِقَاهَةٌ]. فَقَّهَهُ : He had or possessed understanding, knowledge and intelligence, or he had or possessed knowledge of the law (syn. لِقَوْمٍ يَفْقَهُونَ : They understand my speech (20:29). (عِلْمَ). لِقَوْمٍ يَفْقَهُونَ : For a people who understand (6:99). تَفَقَّهَ : He learned knowledge or science, or he applied himself to the acquisition of knowledge. لِيَتَفَقَّهُوا فِي الدِّينِ : That they may become thoroughly learned or versed in religion (9:122). فَقِيهٌ : One possessing knowledge of a thing, particularly one possessing knowledge of the law. فُقَهَاءُ (plural). فَحْلٌ فَقِيهٌ : A stallion expert in covering.

فك

[aor. يَفُكُّ inf. noun فُكٌّ]. فَكَّ الشَّيْءَ : He separated a thing from another thing and any two things knit together or intricately intermixed; he separated one part of it from another part thereof. فَكَّ الْعُقْدَةَ وَالنَّخْمَ : He broke open or loosened the bond or the seal. فَكَّ الرَّهْنَ : He redeemed the pledge. فَكَّ الْأَسِيرَ : He set free or liberated the

انْفَكَ الشَّيْءُ مِنْ : The freeing of a slave (90:14). فَكُّ رَقَبَةٍ : captive. انْفَكَ عَنِ الشَّيْءِ : The thing became separated from another thing. مَا انْفَكَ يَفْعُلُ كَذَا : He became released from his promise. مَا انْفَكَ يَفْعُلُ كَذَا : He continued to do so or did not cease to do so. لَمْ يَكُنْ : Would not desist (98:2).

فَكَرَ

[aor. تَفَكَّرَ and فَكَّرَ فِيهِ and فَكَّرَ فِي الْأَمْرِ [فَكَرَّ and فَكَّرَ inf. noun يَفْكُرُ. aor. تَفَكَّرَ فِيهِ : He thought upon the matter, considered it or examined it mentally; he considered it in order to obtain a clear knowledge of it; he employed his mind on it. فَكَّرَ وَ قَدَّرَ : He reflected and calculated (74:19). يَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ : They ponder over the creation of the heavens and the earth (3:192). فَكَّرَ (أَفْكَارٌ plural): Thought, consideration, employment of the mind upon a thing.

فَكَهَ

[aor. يَفْكُهُ inf. noun فَكَّهُ and فَكَاهَةٌ] : He was or became cheerful, happy or free from straitness. Jocose or given to jesting and to laughing, or one who talked to his companions and made them laugh. فَكِهَةٌ (act. part.): Eating or an eater of فَكَاهَةٌ i.e. fruit; cheerful, happy or free from straitness; Jocose or given to jesting and to laughing or one who talks to his companions and makes them laugh; exulting or rejoicing above measure; exulting greatly and behaving insolently and ungratefully; wondering; هُوَ فَكِهَةٌ بِأَعْرَاضِ النَّاسِ : He is one who delights in speaking evil of the people or in doing so in their absence. فَكِهِينَ (plural). انْقَلَبُوا فَكِهِينَ : They returned exulting (83:32). فَكِهَةٌ (is also act. part.): Cheerful, happy or free from straitness; jocose, given to jesting and laughing or one who talks to his companion and makes them laugh; enjoying ease and plenty. فَكِهُونَ and فَكِهِينَ are both plurals). كَانُوا فِيهَا فَكِهِينَ : Wherein they took delight or enjoyed plenty (44:28). فِي شُغْلٍ فَكِهُونَ : Happy in their occupation (36:56). فَكِهَانٌ is also act. part. of فَكِهَةٌ . فَكِهَةٌ : Fruit of any kind; sweetmeat (syn. حَلْوَاءٌ). فَكِهَةُ الشِّتَاءِ is metonymically used as meaning the fire (the fruit of winter. بِكُلِّ بَلَدٍ). فَكِهَةٌ : Every kind of fruit in peace (44:56). فَكِهَةٌ (plural). وَفَوَاكِهَ مِمَّا يَشْتَهُونَ : And all kinds of fruits such as they will desire

(77:43). تَفَكَّهَ : He ate fruit; he took fruit with his hand; he helped himself to it; he abstained from fruit; he amused himself with talk; he affected jesting or joking. تَفَكَّهُوا بِفُلَانٍ : They spoke evil of such a one, or did so in his absence, defamed him and did thus with jesting one with another. تَفَكَّهَ بِهِ : He enjoyed it and particularly he enjoyed the eating of it. تَفَكَّهَ مِنْهُ : He wondered at it; he repented, grieved, lamented or regretted. فَظَلْتُمْ تَفَكَّهُونَ : Then you would keep lamenting (56:66).

فَلَحَ

[aor. يَفْلُحُ inf. noun فَلَاحٌ] : He clave, split, slit or cut. إِنَّ الْحَدِيدَ : He ploughed, tilled or cultivated the land. فَلَاحَ الْأَرْضَ : He prospered; he was successful; he attained or acquired that which he desired or sought or what was good or felicity or that whereby he became in a happy and good state; he was or became fortunate, happy or in a happy and good state; he was or became in a state of safety; he continued in a good or prosperous state and in the enjoyment of ease, comfort or the blessings of life. أَفْلَحَ بِالشَّيْءِ : He continued in life by means of the thing. قَدْ أَفْلَحَ الْمُؤْمِنُونَ : Success or prosperity does come to the believers; the believers succeed or prosper (23:2). مُفْلِحِينَ and مُفْلِحُونَ (act. part.) (plurals) possessing all the meaning of أَفْلَحَ (2:6; 28:68). فَلَاحٌ : Prosperity; success; the attainment of that which one desires or seeks or of that whereby one becomes in a happy and good state; security or safety; permanence in a good or prosperous state and in the enjoyment of ease, comfort and blessings of life; the continuance of good; or simply permanence. لَيْسَ لِلدُّنْيَا فَلَاحٌ : There is no lastingness for this world.

فَلَقَ

[aor. يَفْلُقُ inf. noun فَلَقٌ and فَلَقٌ]. فَلَقَهُ : He split it, clave it or divided it lengthwise. وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ : By Him Who clave the grain and created man or the soul (a saying of Ali). فَلَقَ : He (God) made the dawn to break. فَلَقَ فِي الْأَرْضِ : He went far into the land. انْفَلَقَ : It became split, cleft; it clave asunder; it became divided lengthwise. انْفَلَقَ الصُّبْحُ : The dawn broke. فَأَنْفَلَقَ : It split or parted (26:64). الْفَلَقُ : The daybreak or dawn; the

light of dawn; the plain appearing of the truth after its having been dubious; a depressed place between two hills or elevated grounds; Hell; the whole creation; a cleft of fissure in a mountain; what remains of milk in the bottom of the bowl. **أَعُوذُ بِرَبِّ الْفَلَقِ** : I seek refuge in the Lord of the dawn or the creation (113:2). **فَالِقُ الْإِصْبَاحِ** (act. part.). **فَالِقُ** (6:97). **فَالِقٌ** means, creator, cleaving or the cleaver of the dry grain. **إِنَّ الْبُكَاءَ فَالِقٌ كَبِدِي** : Verily, weeping is cleaving my liver. **إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى** : Verily, it is Allah Who causes the grain and the date-stones to cleave asunder or sprout (6:96). **فَلَقُ الرَّأْسِ** : The middle of the head or the parting place of the hair.

فَلَكَ [aor. **يَفْلُكُ** inf. noun **فَلَكَ**]. **فَلَكَتِ الْجَارِيَةُ** : The girl became round in the breast or her breast became round. **فَلَكَ الرَّجُلُ فِي الْأَمْرِ** : The man persisted in the affair. **فَلَكَ** (**أَفلاكٌ** plural) : The place of the revolving of the stars; the vault of heaven; firmament; celestial sphere. **فَلَكَ السَّمَاءِ** : The north celestial pole; **فَلَكَ** also signifies: The circuit or main part of anything; orbit; waves of the sea in a state of commotion; a hill or mound of sand, having round it a wide expanse of land; pieces of land or of sand having a circular form and elevated what is around them. **كُلُّ فِي فَلَكَ** : All of them float in an orbit (36:41). **فَلَكَ** : A ship or ships (singular and plural, masculine and feminine). **وَيَصْنَعُ إِذْ أَبَقَ إِلَى الْفُلْكِ** : And he was making the Ark (11:39). **وَتَرَى الْفُلْكَ** : When he fled to the laden ship (37:141). **وَتَرَى الْفُلْكَ** : And you see the ships (35:13).

فُلَانٌ is a substitute for the proper name of a human being, each without **أَلٌ** meaning such a one or such a man (**فُلَانَةٌ** feminine) **لَمْ أَتَّخِذْ فُلَانًا حَلِيلًا** : I had not taken such a one for a friend (25:29).

فَنَّ [aor. **يَفْنُنُ** inf. noun **فَنَّ**]. **فَنَّ الْإِبِلَ** : He drove away the camels. **فَنَّ النَّاسَ** : He made the people to consist of different sorts, not of one tribe. **فَنَّ رَأْيَهُ** : He diversified the narrative. **فَنَّ الْحَدِيثَ** : He varied his opinion, not keeping steadily to one opinion. **تَفْنِينٌ** : A state of confusion or disorder. **فَنَّ** : A sort or species or category or variety of a thing, a state or condition (syn. **حَالٌ**); a way or a

mode or manner; adornment; a wonderful thing or affair. **فَنَنْ** : A branch of tree (syn. **عُصْنٌ**). (**أَفْنَانٌ** plural). **ذَوَاتَا أَفْنَانٍ** : Having varieties (or sorts of species) of trees (55:49); full of varieties. **فَنَنْ** also signifies: He sought various things.

قَدْ لَبِسْتُ الدَّهْرَ مِنْ أَفْنَانِهِ كُلُّ فَنٍ نَاعِمٍ مِنْهُ خَيْرًا

I have enjoyed of the various sorts of fortune, every pleasant, soft, sort thereof.

فَنَدَ

[aor. **يَفْنَدُ** inf. noun **فَنَدٌ**]. **فَنَدَ** and **أَفْنَدَ** : He lied; he uttered a falsehood; he erred in extreme old age in speech, judgement or opinion; he became weak in judgement by reason of extreme old age or he became unsound in mind in that state. **أَفْنَدَ** : He became weak in intellect or doted; **فَنَدَ** also signifies, he was or became impotent; and unthankful for the favour of God. **فَنَدَهُ** : He pronounced his judgement to be weak, or he pronounced him to be impotent or lacking in ability. **مُفْنَدٌ** : Weak in judgement or unsound in mind by reason of extreme old age or disease. **لَوْلَا أَنْ تُفْنِدُونِ** : Even though you take me to be a dotard or weak in judgement (12:95).

فَنَى

or **فَنَى** [aor. **يَفْنَى** inf. noun **فَنَاءٌ**] : It came to an end and passed away; vanished away; became spent or exhausted; failed entirely; ceased, perished or came to naught; was or became transitory, evanescent or non-existent (**فَنَاءٌ** syn. **نَفَادٌ** and contr. of **بَقَاءٌ**), syn. **عَدِمَ**. **فَنَى الرَّجُلُ** : The man was or became extremely aged, or old and infirm (syn. **هَرَمَ**); he became on the verge of death by reason of extreme old age and infirmity. **فَانٍ** (act. part. noun of **فَنَى**) : Passing away or coming to an end; an old man extremely aged or old and infirm, so called because of his nearness to passing away or perishing; an old man whose faculties have entirely failed. **كُلُّ مَنْ عَلَيْهَا فَانٍ** : All that is on it will pass away (55:27).

فَهَمَ

[aor. **يَفْهَمُ** inf. noun **فَهْمٌ** and **فَهْمٌ** and **فَهَامَةٌ**]. **فَهَمَهُ** : He understood it; he knew it with the mind; he apprehended its meaning (syn. **عَرَفَهُ بِالْقَلْبِ** and **عَلِمَهُ** and **عَقَلَهُ**). **فَهَمَ عَنْهُ** : He understood what he

said. فَهِمَّ : He was or became فَهِيمٌ i.e. having much understanding. فَهَّمْتُهُ : I made him to understand or know a thing. فَفَهَّمْنَاهُ سُلَيْمَانَ : We made Solomon understand it or gave him the right understanding of the matter (21:80). فَهِيمٌ : Intensive epithet, كَثِيرُ الْفَهْمِ and فَهَامَةٌ is doubly intensive.

فَاتَ [aor. فَوَاتَ inf. noun فَوْتُ and فَوَاتٌ]. فَاتَ originally signifying فَاتَ وَقْتُ فِعْلِهِ i.e. the time of doing or performing it passed, elapsed or escaped, neglected by it without his doing or performing it. فَاتَهُ الشَّيْءُ : The time of doing the thing passed without his doing it, or the thing became beyond his reach or escaped him so that he was unable to attain it or do it. فَاتَهُ فُلَانٌ فِي كَذَا : Such a one preceded him or had precedence of him in such a thing. فَاتَ الشَّيْءَ : He passed the thing, went beyond it. وَإِنْ فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَاجِكُمْ : And if any of your wives goes away (60:12). لِكَيْلَا تَحْزَنُوا عَلَى مَا فَاتَكُمْ (3:154). فَوْتُ : To pass away; escape; fail to reach; get beforehand with; leave behind. فَوْتُ يَدِهِ : Beyond the reach of his hand. أَسْمَعُ صَوْتًا وَارَى فَوْتًا : I hear a sound but I see no deed. They say فَوْتُ فَائِتٍ as بَوْنٌ بَائِتٌ (great or wide distance) as مَوْتُ مَائِتٍ or لَيْلٌ لَّائِلٌ i.e. dark night. فَلَا فَوْتُ : There shall be no escape (34:52). تَفَاوُتٌ : Incongruity or discordance, fault, flaw, defect, imperfection. تَفَاوُتًا فِي الْفَضْلِ : They were dissimilar in respect of excellence. مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَاوُتٍ : Thou seest not in the creation of the Gracious God any incongruity (67:4). مَوْتُ الْفَوَاتِ : Sudden death. مَاتَ مَوْتُ الْفَوَاتِ : He died a sudden death.

فَاجَ [aor. يَفُوجُ inf. noun فَوْجٌ]. فَاجَ الْمِسْكُ : The odour of musk spread or the musk diffused its odour. فَاجَ النَّهَارُ : The day became cool. فَوْجٌ : A company, party or group of men, a company of the followers or dependents of chiefs; a great crowd of men, a multitude of things. كُلَّمَا أَلْقَى فِيهَا فَوْجٌ : Whenever a host (of disbelievers) is cast into it (67:9). أَفْوَاجًا plural (110:3).

فَارَ [aor. يَفُورُ inf. noun فَوْرٌ and فَوْرَانٌ]. فَارَ الْمَاءُ : The water gushed forth and flowed. فَارَتِ الْبَدْرُ : The kettle boiled or estuated. فَارَتْ نَفْسُهُ : His soul (or stomach) heaved or became agitated by a

tendency to vomit. **فَارَ الْغَيْرُ** : His anger became round. **فَارَ الْعِرْقُ** : The vein became excited and flowed forth with blood. **فَارَ الْمِسْكُ** : The odour of the musk spread. **فَارُوا** (said of men assembled in market place): They bustled or were in a state of commotion. **فَارَ السَّنُورُ** : The fountains (of the earth) gushed forth (11:41). **فَوْزٌ** : The burning or heat or boiling or intensesness or vehemence of heat; a time or rather the present time in which there is no delaying. **جَاءَ فُلَانٌ فِي حَاجَتِهِ ثُمَّ رَجَعَ مِنْ فَوْرِهِ** : Such a one came for his object and then returned immediately. **آتَوْا مِنْ فَوْرِهِمْ** : They came in a headlong manner. **فَعَلْتُهُ فَوْرِي** : I did it instantly. **يَأْتُوكُمْ مِنْ فَوْرِهِمْ** : They come upon you immediately (3:126).

فَارَ

[aor. **يَفُوزُ** inf. noun **فَوْزٌ** and **مَفَازٌ** and **مَفَازَةٌ**] : He attained, gained or acquired good or what he desired or sought. **فَارَ بِالْأَمْرِ** : He succeeded in the affair. **فَارَ بِهِ** : He gained or attained it. **فَارَ مِنَ طُوبَى** : He became secure or safe from what he disliked. **لِمَنْ فَارَ بِالثَّوَابِ وَفَارَ مِنَ الْعِقَابِ** : Glad tidings is for one who gains reward and escapes punishment. **فَارَ** also means, he perished; he died. **فَقَدْ فَارَ** : Indeed he has attained his goal (3:186). **فَوْزٌ** : Gain, success, victory, good fortune, escape, rescue. **ذَلِكَ الْفَوْزُ الْعَظِيمُ** : That is a great triumph (4:14). **فَائِزٌ** : Successful; victorious; he who gains or attains good or what he desires. **فَائِزُونَ** (plural). **مَفَازٌ** : It is they who shall triumph (9:20). **مَفَازٌ** : Success, victory, triumph; a waterless desert. **إِنَّ لِلْمُتَّقِينَ مَفَازًا** : Verily, for the righteous is victory or triumph (78:32). **مَفَازَةٌ** : A place of safety, security or escape. **فَقَدْ فَارَ** : Indeed he has attained his goal (3:186). **فَلَا تَحْسَبَنَّاهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ** : Do thou by no means reckon them to be in a place of security from punishment (3:189); a cause or means of prosperity or success or of the attainment of that which one seeks or desires; a place of destruction or perdition; a waterless desert.

فَوَّضَ

[aor. **يُفَوِّضُ** inf. non **تَفْوِضٌ**]. **فَوَّضَ إِلَيْهِ الْأَمْرَ** : He committed to him the affair. **فَوَّضَهُ فِي الْأَمْرِ** (inf. noun **مُفَاوَضَةٌ**) : He had equal right with, entered into partnership with him on equal terms. **مُفَاوَضَةٌ** : Being co-partners or co-partners in

anything. اُفَوِّضْ أَمْرِي إِلَى اللَّهِ. I entrust my affair to Allah (40:45).

فاق

[aor. يَفُوقُ inf. noun فُوقٌ and فُوقًا]. فَاقَهُ : He was above him or was superior to him in eminence or dignity or nobility; he excelled or surpassed him in rank or nobility; he overcame him in argument. فَاقَ الشَّيْءَ : He mounted or ascended the thing; he broke the thing. فَاقَ بِنَفْسِهِ : He gave up his ghost. فَاقَتْ : She (a camel) had in her udder the milk what had collected between two milkings. فُوقٌ (contr. of تَحْتٌ) : Primarily signifying the location that is above or over. جَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا : I will place those who follow thee above those (or make them superior to them or make them overcome them) who disbelieve in station (3:56). فَحَرَ عَلَيْهِمُ السَّمَاءُ مِنَ فَوْقِهِمْ : The roof fell down upon them from above them (16:27). إِذْ جَاءَ وَكُمْ مِّنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ : When they came to you from above you and from below you i.e. from the upperside of the valley and from the lower side of it (33:11). أَخَذَهُ مِنْ فَوْقٍ أَوْ آتَاهُ مِنْ فَوْقٍ : He overcame or overpowered him. هَذَا فَوْقَ ذَاكَ : This is superior to that or exceeds it in smallness or largeness فُوقٌ ذَاكَ : Smaller than that or larger than that. الْعَشْرَةُ فَوْقَ تِسْعَةٍ : Ten exceeds nine. بَعُوضَةً فَمَا : But if there are women exceeding two (2:27). فَان كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ : He recovered from his disease. أَفَاقَ مِنْ مَرَضِهِ : When he recovered (7:144). أَفَاقَتِ النَّاقَةُ : The milk collected in the udder of the she-camel between two milkings. فُوقًا or فُوقًا : The time between two milkings; the time between two suckings, the فُوقًا of the she-camel is the returning of the milk into the udder after milking; the time between the opening of one's hand and the grasping the udder of the camel with it or when the milker grasps the udder and then lets it go in milking. مَا أَقَامَ عِنْدَهُ إِلَّا فُوقًا : He did not stay with him but as the time between two milkings. الْعِيَادَةُ قَدْرُ فُوقِ النَّاقَةِ : The period of the visiting of a sick person is the space of time between the two milkings of the she-camel. مَا لَهَا مِنْ فُوقٍ : There shall be no postponement, delay and resting; any waiting or resting; any pausing as much as the time between two milkings or two suckings or any returning or

retreating (38:16). قَسَمَ عَنَائِمَ خَيْبَرَ مِنْ فُوقٍ أَوْ فُوقِ : He divided the spoils of Khyber in the space of the rest between two milkings i.e. very quickly.

فوم

Bread; wheat; any grain used for bread. فَوَّمْتُ الْخُبْزَ : I made bread or the bread. فُومٌ : Garlic; grey peas; wheat or other corn to make bread; a great gobbet of food. فُومَهَا : Its wheat (2:62).

فَاه

[aor. يَفُوهُ and inf. يَفِيهُ noun فَوَةٌ]. فَاهٌ بِهِ : He uttered it or pronounced it. فَاهَ الرَّجُلُ بِكَذَا : The man opened his mouth with such a thing. مَا فُهِتُ بِكَلِمَةٍ : I opened not my mouth with a word. فَوَةٌ (aor. يَفُوهُ) : He (a man) had what is termed فَوَةٌ which means width of the mouth and largeness thereof. فَوَةٌ and فَاهٌ and فَيْهٌ and فُوٌ (and فَمٌ) all signify the same i.e. the mouth. أَفْوَاهٌ (plural). مَاتَ لِفِيهِ : He died upon his face. فَوَةٌ : Perfume. لِيَبْلُغَ فَاهَهُ : So that it may reach his mouth (13:15). تَقُولُونَ بِأَفْوَاهِكُمْ : You uttered with your mouths (24:16).

فى

is a particle used in a variety of senses. It denotes (1) "inclusion" or "in-being" either in relation to place or time. زَيْدٌ فِي الدَّارِ : Zaid is in the house (meaning in, within and in the midst of it). فِي شُغْلٍ فَأَكْهُونَ : In the midst of diverting occupation, happy (36:56); (2) When relating to time, it may be rendered "in or during". فِي أَيَّامٍ مَّعْدُودَاتٍ : In or during certain numbered days (2:204); (3) It may be rendered as "of" or "concerning" or "in respect of". كَتَبَ كِتَابًا فِي عِلْمِ اللُّغَةِ : He wrote a book of or concerning the science of lexicology. أَتَحَاجُّونَنَا فِي اللَّهِ : Do you argue with us concerning or in respect of Allah (2:140); (4) It also denotes "concomitance"; in this case it is syn. with مَعَ meaning "with" or "among". قَالَ ادْخُلُوا فِي أُمَّمٍ : He shall say, enter ye with peoples (7:39); (5) It also denotes the assigning of a cause. إِنَّ امْرَأَةً ادْخَلَتِ النَّارَ فِي هِرَّةٍ حَبَسَتْهَا : A woman entered the Fire because of a she-cat which she confined without food (a tradition in Muslim). فَذَلِكَ الَّذِي لُمْتَنِي فِيهِ : And this is he about or because of whom you blamed me (12:33); (6) It is used in the sense of عَلَى : وَلَا صَلِّبَنَّكُمْ فِي جُدُوعِ النَّخْلِ : I will assuredly crucify you upon the trunks of the palm-trees (20:72); (7) It is also syn.

with إلى : But they thrust their hands into their mouths (14:10); (8) It is also syn. with مِنْ : Among (or of) nine Signs (27:13). هُوَ فِي أَضَلِّ قَوْمِهِ : He is of or among the purest in race of his people; (9) It also denotes comparison. مَا عَلِمِي فِي بَحْرِهِ إِلَّا قَطْرَةً : My knowledge is but a drop as compared with the sea of his knowledge. فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي : But the enjoyment of the present life, in comparison with that which is to come, is but little (9:38); (10) It is also used for corroboration. اِرْكَبُوهَا وَقَالَ اِرْكَبُوا فِيهَا : And he said, embark ye therein (11:42); (11) It is also used for compensation; (12) It is also syn with بِ : It is nought, or not of any account or weight.

فَاءٌ

[aor. فَاءٌ inf. noun فَيٌّ and فَيُّوَةٌ]. He returned, particularly, he returned to a good state or condition. فَاءٌ مِنْ غَضَبِهِ : He returned from his anger (to the state of peacefulness). حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ : Until it returns to the command of Allah (49:10). فَاءٌ (said of the shade): It shifted or removed or rather it returned from the side of the west to the side of the east. تَفَيَّاتِ الظُّلَالُ : The shade became changed in their manner. يَتَفَيَّوْنَ ظِلَالُهُ : Its shadows shift (16:49). فَاءَتِ الشَّجَرَةُ : The tree had much shade. فَاءَ الْحَدِيدُ : The iron became blunt after its being sharp. أَفَاتَهُ : I made it to return. وَمَا أَفَاءَ : God restored or gave to them the spoils. أَفَاءَ اللَّهُ عَلَيْهِمُ الْغَنَائِمَ : And whatever Allah has given to His Prophet (59:7) فَيٌّ : Afternoon shade; shade after the declining of the sun from the meridian; spoil, booty or plunder, thus called because it returns from one party to another; such booty as is attained without difficulty; such of the possessions of disbelievers as accrue to Muslims without war or such as are obtained from them after the laying down of arms; a flock of birds. فَيٌّ and غَنِيمَةٌ both mean spoil, booty or plunder and the acquisition of a thing without difficulty or trouble or inconvenience. According to some الْغَنِيمَةُ signifies "What is obtained from disbelievers by force during war and of this a fifth is to be taken and applied in the manner prescribed in the Qur'an (8:42), and what remains after the fifth is for those who

have obtained it; and **الْفَيْءُ** signifies what is obtained from them after the laying down of arms and this is for all the Muslims; and **فَيْءٌ** is what God has given to Muslims of the goods of disbelievers such as poll-tax and that for which peace has been made with them. According to authorities **الْغَنِيمَةُ** is more general in signification **الْفَيْءُ** and **النَّفْلُ** is what is given to the warrior in addition to his share. **الْفَيْءُ** is more so than **الْغَنِيمَةُ**. According to the lawyers everything that may be lawfully taken of the property and goods of disbelievers is **فَيْءٌ**.

فَاضَ [aor. **يَفِيضُ** inf. noun **فَيْضٌ**]. **فَاضَ السَّيْلُ** : The torrent became in great quantity and flowed over or so as to flow over the brink of the valley. **فَاضَ الْإِنَاءُ بِمَا فِيهِ** : The vessel overflowed with what was in it. **فَاضَتْ عَيْنُهُ** : His eye was full of tears and it began to overflow. **تَفِيضٌ مِنَ الدَّمْعِ** : Overflowed with tears (5:84). **فَاضَ الشَّيْءُ** : The thing was or became much, abundant, many or numerous. **فَاضَ الْخَبْرُ** : The news spread. (**عَاضَ** is contr.). **فَاضَ اللَّيَامُ وَعَاضَ الْكِرَامُ** : The mean became many and the noble became few. **أَفَاضَ** (both transitive and intransitive). **أَفَاضَ** : The people poured forth, pushed on, went quickly from the place with multitude and dispersed. **فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ** : When you pour forth from Arafat (2:199). **أَفَاضَ الْمَاءَ** : He poured forth the water copiously. **أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ** : Pour forth water upon us in large quantity (7:51). **أَفَاضُوا فِي الْحَدِيثِ** : They pressed on in discourse; they launched forth into discourse; they dilated therein; they began or entered upon the discourse. **إِذْ تُفِيضُونَ فِيهِ** : When you enter into it, are engrossed in it (10:62). **فَاضَ الْمَكَانُ** : The place became wide. **فَاضَ** : He died.

فَالَ [aor. **يَفِيْلُ** inf. noun **فَيْلَةٌ**]. **فَالَ رَأْيُهُ** : His judgement or opinion was weak and erroneous. **فَالَ** : He magnified himself and became like the elephant, or he showed a morose aspect.

مِنَ النَّاسِ أَقْوَامٌ إِذَا صَادَفُوا الْغِنَى تَوَلَّوْا وَقَالُوا لِلصَّدِيقِ وَفَحَّمُوا

Of mankind there are people who when they find riches magnify themselves and became like the elephant to the friend and aggrandize themselves or show a morose aspect to the

friend.

كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ : The elephant. : How thy Lord dealt with the People or Owners of the Elephant (105:2); It signifies heavy (or dull) and low, ignoble or mean. رَجُلٌ فَيْلُ الرَّأْيِ : A man weak in judgement.

21

بَابُ الْقَافِ

ق

Qāf

Numerical Value =100

قَبَحَ

[aor. يَقْبِحُ inf. noun قَبَاحَةٌ] : He or it was or became bad, evil, abominable, foul, unseemly, ugly, hideous (contr. of حَسَنَ). قَبَحَ (aor يَقْبِحُ). قَبَحَهُ اللَّهُ أَوْ قَبَحَهُ اللَّهُ : God removed him or may God remove him from good, prosperity, success etc; God drove him away or may God drive him away like a dog or pig; may God make or cause the removal from good, or prosperity, from him or betide him. قَبَحَ عَلَيْهِ فِعْلُهُ : He broke the egg. قَبَحَ عَلَيْهِ فِعْلُهُ : He explained to him the badness or foulness of his deed or declared his deed to be bad. قَبِيحٌ : Bad, evil, abominable. مَقْبُوحٌ (مَقْبُوحِينَ plural): Removed from or deprived of good, prosperity, success; driven from good like a dog; rendered foul, bad, abominable (28:43).

قَبَرَ

[aor. يَقْبُرُ inf. noun قَبْرٌ and مَقْبَرٌ]. قَبَرَ الْمَيِّتَ : He buried the corpse. أَقْبَرَهُ : He made him to be buried; he made for him a grave in order to bury him; he assigned to him a grave; he ordered that he should be buried; أَمَاتَهُ فَأَقْبَرَهُ : He (God) causes him to die and assigns a grave to him (80:22); he permitted that he should be buried. أَقْبَرَ الْقَوْمَ : He gave the people their deed so that they might bury him or he ordered him to dig a grave. قَبْرٌ : A grave, tomb, sepulchre or place of burial, of a human being. (قُبُورٌ plural). إِذَا الْقُبُورُ : Nor stand by his grave (9:84). لَاتَقُمْ عَلَى قَبْرِهِ : بُعِثَتْ : When the graves are laid open (82:5). مَقْبَرَةٌ or مَقْبِرَةٌ : A cemetery, a graveyard or burial place (مَقَابِرُ plural). حَتَّى زُرْتُمْ : الْمُقَابِرَ : Till you reach the graves (102:3) (مَقْبِرَةٌ and مَقْبَرَةٌ and مَقْبِرٌ).

قَبَسَ

[aor. يَقْبِسُ inf. noun قَبْسٌ] and إِقْتَبَسَ. قَبَسَ مِنْهُ نَارًا وَاقْتَبَسَ : He took fire from him or took fire from the main mass thereof. قَبَسَ نَارًا : He lighted the fire. قَبَسَ مِنْهُ نَارًا : He sought fire from him. قَبَسَ عِلْمًا : He acquired knowledge from him. قَبَسَهُ النَّارَ : He brought fire to him. إِقْتَبَسَ مِنْهُ النَّارَ أَوْ الْعِلْمَ : He acquired, learned or sought knowledge from him or took or sought fire from him. (Syn. نَقْتَبَسَ مِنْ : قَبَسَ). إِقْتَبَسَ الْحُمَّى مِنْ غَيْرِهِ : قَبَسَ : We may take light from your light (57:14). قَبَسٌ : Fire or a live coal, a firebrand (شُعْلَةٌ مِنْ نَارٍ) taken from the main mass

thereof. قَبَسٌ is also explained as signifying a live coal or piece of fire (جَدْوَةٌ مِنْ نَارٍ) which one takes upon the end of a stick. اَتَيْتُكُمْ مِنْهَا بِقَبَسٍ : I bring you a firebrand therefrom (20:11).

قَبَضَ [aor. يَقْبِضُ inf. noun قَبْضٌ]. قَبِضَ الشَّيْءَ and قَبِضَ عَلَيْهِ and قَبِضَ عَلَيْهِ بِيَدِهِ : He took the thing with his hand; he grasped it, gripped it, clutched it, laid hold upon it; he seized it with the whole of his hand or contracted his fingers upon it. قَبِضَ مِنْهُ الْمَتَاعَ : He took or received the goods from him. قَبِضَ قَبْضَةً : He took it or received it. قَبْضَةٌ : The measure of a man's fist from side to side; the measure of a man's fist with the thumb erect; a handful; an act of taking with the hand. قَبِضْتُ قَبْضَةً مِنَ اثَرِ الرَّسُولِ : I took a handful from the footprints of the Messenger (20:97). هَذَا هَذِهِ الدَّارُ فِي قَبْضَةِ كَفِّي : This is the quantity that my hand grasps. قَبِضْتُ : This house is in my possession. قَبِضْتُ : And the whole earth will be but His handful, meaning in His possession alone at His free and absolute disposal (39:68). قَبِضَ قَبِضَ رِجْلَهُ : He contracted. قَبِضَهُ : God took his soul. قَبِضَ : He contracted his leg and extended it. قَبِضَ الطَّائِرُ جَنَاحَيْهِ : The bird collected or contracted its wings or it was quick in flight. وَ يَقْبِضْنَ : And then contract them or draw them in (67:20). قَبِضَ يَدَهُ عَنْهُ : He drew in his hand from it, refrained from laying hold upon it. يَقْبِضُونَ أَيْدِيَهُمْ : They drew in their hands or contract them i.e. refrain from spending or keep their hands closed (9:67). قَبِضْنَا إِلَيْنَا قَبْضًا يَسِيرًا : We drew it in towards Us, an easy drawing in (25:47). قَبِضَ الْإِبِلَ : He drove the camels roughly or quickly. قَبِضَ وَجْهَهُ : He contracted or wrinkled his face. قَبِضَهُ : He straitened it; he made it scanty. وَاللَّهُ يَقْبِضُ : And Allah straitens (2:246). قَبِضَهُ : It distressed him or grieved him. فَاطِمَةُ : Fatima is a part of me what distresses her distresses me. قَبِضَهُ : It made him close-fisted. الْخَيْرُ يَقْبِضُهُ وَالشَّرُّ : Wealth makes him close-fisted or niggardly and poverty makes him open-handed. مَقْبُوضَةٌ (pass. part. feminine). قَرِهَانٌ : Then a security may be taken into possession (i.e. possessed) (2:284).

قَبْلَ

[aor. يَقْبَلُ inf. noun قَبُولٌ and قَبُولٌ]. قَبِلَ الشَّيْءَ : He took or accepted or received the thing. قَبِلَ الْكَلَامَ : He corroborated or testified to the truth of the speech or accepted it as such. هُوَ يَقْبَلُ : He (God) accepts repentance (9:104). لَا يُقْبَلُ مِنْهَا عَدْلٌ : Nor any ransom shall be accepted from it (2:124). قَبَلَ الْمَكَانَ : He came to or approached the place facing it. عَامٌ قَابِلٌ : The coming or next year (act. part.). قَبَّلَهُ : He kissed him or it. تَقَبَّلَهُ : He took, accepted or received it. فَتَقَبَّلَهَا رَبُّهَا : So her Lord accepted her with a gracious acceptance (3:38). تَقَبَّلَ الْعَمَلَ : He undertook the work by contract. تَقَبَّلَ اللَّهُ دُعَاءَهُ : God heard or accepted his prayers. وَتَقَبَّلْ دُعَاءِي : And Thou accept my prayer (14:41). تَقَبَّلَ أَبَاهُ : He resembled his father. تَقَبَّلَهُ السَّعَادَةُ : Good fortune or good luck appeared or became manifest in him. اسْتَقْبَلَ الشَّيْءَ : He faced the thing or turned his face towards it. اسْتَقْبَلَ الرَّجُلَ : He went to meet him; he encountered him. اسْتَقْبَلَهُ : He saw it before him; or he saw or knew it before-hand; he looked forward to it; he anticipated it. اسْتَقْبَلَهُ بِمَا يَكْرَهُهُ : He encountered him with what he hated. مُسْتَقْبِلٌ : (act. part.): coming or one who comes. مُسْتَقْبِلٌ أَوْ دِيَارِهِمْ : Coming towards their valleys (46:25). أَقْبَلَ : He came facing; he came forward; came on, advanced. فَاقْبَلَتْ امْرَأَتَهُ : His wife came (51:30). أَقْبَلْتُ قَبْلَكَ : I came or advanced towards thee. أَقْبَلَ عَلَيْهِ : He advanced or approached towards him; he presented a favourable aspect to him. وَاقْبَلُوا عَلَيْهِمْ : And they turned towards them; they advanced towards them (12:72). أَقْبَلَ عَلَيَّ : They came towards him hastening (37:95). فَاقْبَلُوا إِلَيْهِ يَرْفُونَ : He set about or commenced doing a thing. أَقْبَلَ بَعْدَ هُزَالٍ : He regained health. قَبْلُ : Side; direction; towards. قَبْلُ الْمَشْرِقِ : Towards the east and west (2:178). قَبْلُ شَيْءٍ : What is next to a thing. هَذَا الْأَمْرُ مِنْ قَبْلِهِ : This thing is from him. لَقِيتُهُ قَبْلًا : I met him face to face; in front of him. مِنَ الْقَبْلِ الْعَذَابُ : The punishment facing him or in front of him (57:14). قَبْلٌ also means, presence; power or authority. مَالِي بِهِ قَبْلٌ : I have no power against him. لَا قَبْلَ لَهُمْ بِهَا : Against which they will have no power (27:38). لِي قَبْلَةٌ دَيْنٌ : He owes me a debt. قَبْلَةٌ : The Ka'aba diversion or the direction to which Muslims face when saying

their Prayers. فَلَنُؤَيِّنَنَّكَ قِبْلَةً : So We will turn thee to the Qibla (2:145) قِبْلَةً also means, مُتَقَابِلَةً i.e. facing each other. وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً : And make your houses facing one another (10:88). قِبْلَةً also means, manner or method. قَبْلُ : Before. (contr. of بَعْدُ). مِنْ قَبْلُ وَمِنْ بَعْدُ : Before or after that (30:5). قَبْلُ : The front or fore part; the first part. الْقَبْلُ مِنَ الزَّمَانِ : The first part of the time. قُبْلٌ : Aim or object. الْقَبْلُ : The anterior pudendum of a man or woman. إِنْ قُدَّ مِنْ قَبْلٍ : If it is torn from the front (12:27). قَبُولٌ : Favourable reception; acceptance; approbation; love and approbation and inclination of mind; goodness, beauty, grace or comeliness. بِقَبُولٍ حَسَنِ : With a gracious acceptance (3:38). قَبِيلٌ : Bail; obedience; wife; a party of three and more; kind, species, class, race. مِنْ قَبِيلِهِ : He sees you, he and his tribe (7:28). إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ : He sees you, he and his tribe (7:28). قَبِيلًا : I saw him clearly from its direction. رَأَيْتَهُ قَبِيلًا : I saw him clearly before me and face to face. تَأْتِي بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا : Thou bring Allah and the angels before us face to face (17:93). قَبِيلَةٌ of which the plural is قَبَائِلٌ means, a body of men from one father and mother (tribe) while قَبِيلٌ signifies a body of men from several ancestors. وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ : And We have made you into tribes and sub-tribes (49:14). قَبِيلَةٌ also means a mass of stone or rock at the mouth of a well. تَقَابَلُوا : They confronted or faced one another (plural of مُتَقَابِلٌ act. part. from تَقَابَلَ). عَلَى سُرُرٍ مُتَقَابِلِينَ (plural of مُتَقَابِلٌ) : On thrones facing one another (15:48). قَابِلُهُ : He was opposite to him.

قتر

[قُتِرَ and قَتَرَ inf. noun قَتْرٌ and قُتُورٌ]. قَتَرَتِ النَّارُ : The fire smoked. قَتَرَ عَلَى عِيَالِهِ : It (substance) was barely sufficient. قَتَرَ عَلَى عِيَالِهِ : He was niggardly towards his household. وَلَمْ يَقْتَرُوا : Who are not niggardly (25:68). قَتَرَ عَلَيْهِ رِزْقُهُ : His means of subsistence were straitened to him. أَقْتَرَ : He became poor, needy, or his property became small though some of it yet remained with him. أَقْتَرَ عَلَى عِيَالِهِ : He was niggardly towards his household. أَقْتَرَ الشَّيْءَ : He stuck to the thing. أَقْتَرَ اللَّهُ رِزْقَهُ : God made his subsistence scanty and strait. مُقْتَرٌ (act. part. from أَقْتَرَ). One whose means of subsistence are scanty, poor, indigent. وَعَلَى الْمُقْتَرِ قَدْرُهُ : And the poor man according to his means (2:237).

فَتُورٌ and فَاتِرٌ and الْآفِتْرُ : A niggardly person or one who is parsimonious or niggardly towards his household. وَكَانَ الْإِنْسَانُ فَتُورًا : And man is niggardly (17:101). فَتْرَةٌ and فَتْرٌ : Dust or dust of an army; dust-colour overspread with blackness; blackness and darkness. وَلَا يَرَهُنَّ وَجُوهَهُمْ فَتْرٌ : Darkness shall not cover their faces (10:27). تَرَهَّقَهَا فَتْرَةٌ : Darkness shall cover them (80:42).

قتل

[aor. يَقْتُلُ inf. noun قَتْلٌ and تَقْتُلُ]. قَتَلَهُ : He slew, killed or slaughtered him by any means. قَتَلَ دَاوُدُ جَالُوتَ : And David slew Jalut (2:252). قَتَلَهُ بِأَخِيهِ : He slew in retaliation of his brother having been killed by him; he attempted or sought to kill him. أَتَقْتُلُونَ رَجُلًا : Do you seek to slay a man (because he says) (40:29); he made up his mind to kill him. وَيَقْتُلُونَ النَّبِيَّ بِغَيْرِ الْحَقِّ : And they slay or attempt or seek to slay or make up their minds to slay the Prophets unjustly (2:62); he boycotted him or severed all connections with him. قَتَلَ also means, he killed his carnal desires; قَتَلَ الْخَمْرَ : He killed or lessened or weakened the strength of wine by mixing water with it; he mixed water with wine; قَتَلَ الْجُوعَ وَالْبُرْدَ : He lessened the intensity of hunger and cold. قَتَلَهُ : He humbled him completely; he rendered him like unto one killed physically, morally or spiritually. قَتَلَهُ اللَّهُ : God cursed him. قُتِلَ أَصْحَابُ الْأَخْدُودِ : Cursed be the Fellows of the Trench (85:5). The word is also used by way of commendation or approbation. قَتَلَ الشَّيْءَ خَيْرًا : He acquired complete and full knowledge of the thing so as to 'kill' all possibility of doubt. وَمَا قَتَلُوهُ يَقِينًا : They did not kill him for certain; their knowledge that they had killed him was not complete and comprehensive (4:158). قَتَلَ الْقَوْمَ : He killed a large number of the people i.e. many of them. It is the intensive form of قَتَلَ. قَتَلَ قَتْلًا : Killed most of your sons; slaughtered them or killed them mercilessly (7:142). قَتَلُوا تَقْتِيلًا (inf. noun تَقْتِيلٌ) : Cut into pieces; slaughtered mercilessly (33:62). قَاتَلَهُ (inf. nouns قِتَالٌ and مُقَاتَلَةٌ) : He fought against him, waged war against him; he opposed him and quarreled with him. يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ : They fight in the cause of Allah (4: 77). مَا لَكُمْ لَا تُقَاتِلُونَ : What is the matter with you that you do not wage war against (4:76) قَاتَلَهُ اللَّهُ : May God

curse him, remove him from His mercy, make war against him. قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ : Allah curse them! How they are turned away (9:30). The word like قَتَلَ is also used by way of commendation and approbation. وَإِنْ فُوتَلْتُمْ لَنَنْصُرَنَّكُمْ : And if you are fought against, we will certainly help you (59:12). تَقَاتَلُوا وَاقْتَتَلَ الْقَوْمُ : The people fought amongst themselves killing one another. وَ لَوْ شَاءَ اللَّهُ مَا افْتَتَلُوا : And if Allah had so willed, they would not have fought amongst themselves (2:254). قَتَلَ : Killing by any means, knowingly or unknowingly; attempt to kill; making up the mind to kill; boycotting or cutting off all connections; killing one's desires; weakening the strength or intensity of a thing such as alcohol or hunger etc; humbling a person completely; rendering a person like unto one killed either physically, morally or spiritually; acquiring full and complete and certain knowledge about a thing; cursing a person. أَلْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ : Persecution is worse than killing (2:192). وَ قَاتَلَهُمُ الْأَنْبِيَاءَ بَغَيْرِ حَقٍّ : And their attempting or seeking to kill the Prophets unjustly (3:182). قِتَالٌ : Fighting or waging war. كُتِبَ عَلَيْكُمُ الْقِتَالُ : Fighting is ordained for you (2:217). قَتَلَى (plural of قَتِيلٌ in the sense of مَقْتُولٌ - one killed, slain or murdered): كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتَلَى : Retaliation in the matter of the slain is prescribed for you (2:179).

قِثَاءٌ : قِثَاءَاتِ الْأَرْضِ : The land abounded with a species of cucumber. قِثَاءٌ : A species of cucumber (2:62).

قَحَمَ [aor. قَحَمَ inf. noun قَحْمٌ and قُحُومٌ]. قَحَمَ فِي الْأَمْرِ : He entered into the affair without consideration or plunged into or rushed heedlessly or headlong into it. قَحَمَ إِلَيْهِ : He approached it. قَحَمَ إِفْتَحَمَ : The horse threw down the rider on his face. إِفْتَحَمَ : He threw himself into the affair fiercely and heedlessly and with great power and effort. إِفْتَحَمَ فُلَانًا : He looked down upon him and treated him with contempt. إِفْتَحَمَ النُّجْمُ : The star set. إِفْتَحَمَ الْمُنْزِلَ : He suddenly attacked or overthrew or pulled down the alighting place. فَلَا إِفْتَحَمَ الْعُقْبَةَ : Why he hath not attempted or attempted to scale the ascent courageously

(90:12). هَذَا فَوْجٌ مُّقْتَحِمٌ (act. part. from اِفْتَحَمَ). (90:12). This host is rushing headlong (38:60).

قد

[aor. يَقْدُ inf. noun قَدْ. قَدَّهُ : He cut it lengthwise; he cut, slit, split, rent it or cut it entirely. قَدَّ الْقَلَمَ قَطُّهُ (قَطُّهُ) : He slit the writing-reed and nibbed it or cut off its point crosswise. وَقَدَّتْ وَقَدَّتْ : And she tore his shirt (12: 26). قَدْدٌ (singular قَدَّةٌ) : Pieces of a thing; parties, divisions, sects or distinct bodies or classes of men holding particular tenets or body of tenets creeds, opinions. صَارَ الْقَوْمُ قَدْدًا : The people became divided in their states or conditions and their desires or erroneous opinions. كُنَّا قَدًّا : We are sects holding different views (72:12). قَدٌّ : Is a noun of a particle. It is a noun syn. with حَسْبٌ. It is also a verbal noun syn. with يَكْفِي. قَدَّ زَيْدًا دِرْهَمًا. يَكْفِي : A dirhem suffices Zaid. As a practice it denotes (1) expectation; قَدَّ يَقُومُ الْغَائِبُ : It is expected that the absent will come. It is used in the sense of "already". قَدَّ مَاتَ قَدْرَةٌ : Such a one has already died; (2) It denotes the nearness of the past to the present; قَدَّ قَامَتِ الصَّلَاةُ : The time of the Prayer has just come. وَقَدَّ أُخْرِجْنَا مِنْ دِيَارِنَا : When we have been expelled from our homes (2:247); (3) It denotes rareness or paucity. قَدَّ يَصْدُقُ الْكَاذِبُ : The habitual liar sometimes speaks truth; (4) It denotes the affirmation of truth or certainty. قَدَّ أَفْلَحَ مَنْ زَكَّاهَا : And certainly he prospers who purifies it (91:10).

قدح

[aor. يَقْدَحُ inf. noun قَدْحٌ. قَدَّحَ الدُّودُ فِي الْعُودِ أَوْ فِي الْأَسْنَانِ. قَدَّحَ : The worm or worms effected a cankering or corrosion in the wood or in the teeth. قَدَّحَ فِي عِرْضِهِ : He impaired, injured or impugned his honour or blamed or censured him. قَدَّحَ فِي نَسَبِهِ : He found fault with his parentage or pedigree. قَدَّحَ الْعَيْنَ : He extracted from the eye the corrupt fluid. قَدَّحَ النَّارَ مِنَ الرَّيْدِ : He struck or produced fire (with aor.) from flint. قَدَّحَ بِالرَّيْدِ : He endeavoured to produce fire with the رَيْدٌ. وَالْمُورِبَاتِ قَدْحًا. رَنْدٌ : And striking sparks of fire (100:3). قَدْحٌ : A thing or worm that cankers and corrodes; fire produced by rubbing the fire-sticks; rebuke, abuse, curse, satire, imprecation.

قَدَرَ [aor. يَقْدُرُ and يُقَدِّرُ and قَدِرَ aor. يَقْدُرُ inf. noun قَدْرًا and قَدْرَةً and مَقْدَرَةً and مَقْدَارًا and مَقْدَرَةٌ etc.] قَدَرَ الشَّيْءَ : He measured or decreed the thing; computed or determined its quantity, measure, size, bulk, proportion, extent, amount, sum, limit or number. عَلَى أَمْرٍ قَدْ قُدِرَ : For a purpose that was decreed (54:13). فَقَدَرْنَا فَبِعَمِّ الْقَادِرُونَ : Thus did We measure, and how excellently do We measure (77:24). إِنْ عَمَّ عَلَيْكُمْ فَأَقْدِرُوا لَهُ : If the new moon is hidden from you, then compute the number of the days of it. قَدَرَ اللَّهُ بِخَيْرٍ : He measured the thing by the thing. قَدَرَ اللَّهُ عَلَيْهِ الشَّيْءَ : God distributed, divided, or apportioned as though by measure the means of subsistence. قَدَرَ عَلَيْهِ الشَّيْءَ : He rendered the thing strict or distressing to him. فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ : He thought that We would never cause him distress (21:88). قَدَرَ اللَّهُ عَلَيْهِ الرِّزْقَ : God straitened or rendered scanty means of subsistence for him. قَدَرَ عَلَى عِيَالِهِ : He was niggardly in expenditure towards his household. وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ : And whose means of subsistence are straitened (syn. قَتِرَ) (65:8). قَدَرْتُ عَلَيْهِ الثَّوْبَ : I made the garment according to his measure. زَقَدَرَهُ : He prepared it or appointed a particular time for it. قَدَرَ : He estimated, honoured or magnified. مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ : They have not estimated God with the estimation due to Him; they have not honoured God with the honour due to Him or have not assigned to God the attributes due to Him; they have not known what God is in reality (6:92). لَا يَقْدِرُونَ عَلَى شَيْءٍ : They have not power over any thing (2:265). قَدَرْتُ عَلَى الشَّيْءِ : I had power or ability to do, effect, accomplish, achieve, attain or compass the thing; I was able to do it or prevail against it. فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ : He thought that we will have no power over him (21:88). قَدَرَ الْأَمْرَ : He thought upon the thing or affair and considered its end, issue or result and measured and compared one part of it with another. قَدَرَ الْقِدْرَ : He cooked the contents of the cooking pot. قَدْرٌ : The quantity, quantum, measure, magnitude, size, standard, proportion, extent, space, amount, sum, or number attained of a thing; measure or ability. وَلَكِنْ يُنَزَّلُ بِقَدَرٍ : He sends down according to a proper measure (42:28). فَسَأَلَتْ أَوْدِيَةً بِقَدَرِهَا : The

valleys flow according to their measure or magnitude (13:18).
 عَلَى الْمُوسِعِ قَدْرُهُ : The rich man according to his means (2:237).
 هَذَا قَدْرُ هَذَا : This is the like of this in quantity; is commensurate
 with or proportionate to this. أَخَذَ بِقَدْرِ حَقِّهِ : He took as much as
 his due. هُمْ قَدْرُ مِائَةٍ : They are as many as a hundred. جَاوَزَ قَدْرَهُ :
 He exceeded his proper limit, bound or measure. جَاءَ عَلَى قَدْرِ : It
 came according to measure; it suited or matched. ثُمَّ جِئْتُ عَلَى قَدْرِ :
 Then thou camest up according to measure or standard O Moses! (20:41).
 قَدْرٌ also means, estimation, value, worth, rank, greatness, majesty; honourableness.
 وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ : And they have not made a just estimate of God (6:92).
 قَدْرٌ : Decree, ordinance or destiny. لَيْلَةُ الْقَدْرِ : The Night of Destiny,
 decree. (97:3). قَدْرٌ : A cooking-pot or vessel (plural قُدُورٌ). قُدُورٌ
 and قَدْرَةٌ : Cooking vessels fixed in their places (34:14). رَأْسِيَّاتٍ
 and إِقْتِدَارٌ and مَقْدِيرَةٌ all inf. nouns. وَكَانَ أَمْرُ اللَّهِ قَدْرًا مَّقْدُورًا : The
 command of Allah is an ordained decree. مَّقْدُورٌ (pass. part.):
 ordained (33:39). مَقْدَارٌ (inf. noun and syn. with قَدْرٌ) meaning
 measure, quantum. كُلُّ شَيْءٍ عِنْدَهُ بِمَقْدَارٍ : Everything has a proper
 measure with Him (13:9). اِقْتَدَرْتُ عَلَيْهِ : I had power or ability to
 do the thing or to prevail against him or it. مُقْتَدِرٌ (act. part.). أَخَذَ
 عَزِيمَ مُقْتَدِرٍ : Like the seizing of One Mighty and Omnipotent
 (54:43) مُقْتَدِرُونَ (plural). إِنَّا عَلَيْهِمْ مُقْتَدِرُونَ : We have complete
 power over them. اِقْتِدَارٌ has more intensive meaning than قُدْرَةٌ,
 which means, power, ability. قَادِرٌ (Act. part. from قَدَرَ . قَادِرُونَ
 and قَادِرِينَ plural) (23:19 and 75:5): Decreeing, appointing,
 ordaining; possessing power or ability. قُلْ هُوَ الْقَادِرُ : Say, He has
 power (6:66). قَادِرٌ and قَدِيرٌ and مُقْتَدِرٌ are also used
 synonymously. قَدِيرٌ : Who does what he wills according to what
 wisdom requires. إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ : Allah is All-knowing, Powerful
 (16:71). قَدَرَ الشَّيْءَ (inf noun تَقْدِيرٌ). قَدَرَ : He made the thing by
 measure or according to a measure, or proportioned it. قَدَرَ : He
 meditated, considered or exercised thought in arranging and
 preparing; he intended a thing; he determined upon it; He
 (God) decreed, appointed, ordained, destined, predestined. خَلَقَهُ
 فَقَدَرَهُ : He (God) creates him and proportions him (80:20) or

predetermines a thing; قَدَّرَ كَذَا : He meant such a thing to be supplied or understood; قَدَّرَ : He made (syn. جَعَلَ and صَنَعَ). قَدَّرَ : وَقَدَّرَهُ مَنَازِلَ : He (God) made therein its foods (41:11). And He has made for it mansions (10:6). قَدَّرَ also means, he knew. قَدَّرَهُ : He named or called him; he empowered him. إِنَّهُ فَكَّرَ : قَدَّرْنَاَهَا مِنَ الْغَابِرِينَ : Her We decreed to be of those who stayed behind (27:58).

قُدُسَ

[aor. يَقُدُّسُ inf. noun قُدُّوسٌ and قُدُّوسٌ] : It was or became holy, pure; He (God) is holy. قَدَسَ فِي الْأَرْضِ : He went far away into the land. قَدَّسَهُ (inf. noun تَقْدِيسٌ) : He declared Him (namely God) to be far removed, or free from every impurity or imperfection, or from every thing derogatory from His glory; (2) he declared Him to be far removed from evil; he purified him or it; (3) He (God) blessed him. قَدَسَ : He went to بَيْتُ قَدَسٍ i.e. Jerusalem. قَدَسَ لِلَّهِ : He purified himself for God. قَدَسَ لَهُ : He prayed for a blessing for him. نُقَدِّسُ لَكَ : We extol Thy holiness; we declare Thee to be far removed from every impurity or imperfection (2:31). تَقَدَّسَ : He or it was or became purified; he purified himself; he was far removed from every imperfection or impurity. رُوحُ الْقُدُّوسِ : The Spirit of holiness, قُدُّوسٌ or قُدُّوسٌ meaning holiness or purity (2:254). قُدُّوسٌ also signifies blessing. أَرْضُ الْقُدُّوسِ or بَيْتُ الْمَقْدِسِ or أَرْضُ الْقُدُّوسِ i.q. بَيْتُ الْمَقْدِسِ or أَرْضُ الْقُدُّوسِ : Holy Land (5:22) قَدَّسَ (pass. part. from قَدَّسَ) (feminine مُقَدَّسَةٌ) : Sacred; blessed. بِالْوَادِ الْمُقَدَّسِ : In the sacred valley (20:13). It also means hallowed, sanctified; consecrated; purified. الْقُدُّوسُ applied to God (as also الْمَقْدِسُ) signifies the All-holy, All-pure or All-perfect; Who is far removed from every conceivable imperfection or impurity; greatly blessed. It is nearly synonymous with الْمَقْدِسُ but has intensified sense (62:2).

قَدَّمَ

[aor. يَقْدُمُ inf. noun قَدَّمَ and قَدَّمَ]. قَدَّمَ الْقَوْمَ and تَقَدَّمَ لَهُمْ and قَدَّمَ لَهُمْ : (syn. سَبَقَهُمْ) : He preceded the people; he went before them; he took precedence of them; he headed them; he led them so as to serve as an example or object of imitation. قَدَّمَ

قَدِمَ عَلَى الْاَمْرِ : He came to or arrived at the town. (يَقْدُمُ aor. الْبَلَدِ :
 He advanced boldly to undertake the affair. وَقَدِمْنَا اِلَى مَا عَمِلُوا :
 And We shall turn to the works they did (25:24). يَقْدُمُ قَوْمَهُ يَوْمَ :
 الْقِيَامَةِ : He will lead his people or go before them on the day of
 Resurrection (11:99). قَدَّمَ : He did good or evil previously or
 beforehand. بِمَا قَدَّمْتَ اَيْدِيكُمْ : What your hand have sent on
 before (3:183); he laid up in store. يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ : Shall
 consume all that you shall have laid by (12:49). قَدَّمَهُ : He put it
 forward, offered it; he preferred it; he brought forward him or
 it; he made foremost; he put forward or brought or sent
 forward; he advanced him or it; he promoted him. قَدَّمَ لَهُ طَعَامًا :
 He preferred, offered or presented to him food. قَدَّمَهُ بَكْدًا : He
 prepared it or provided it beforehand for such a thing. اَنْتُمْ قَدَّمْتُمُوهُ :
 It is you who prepared this for us (38:61). قَدَّمَ عِنْدَ اللّٰهِ خَيْرًا : He
 prepared or provided in store for himself good with God. قَدَّمَهُ :
 He urged him forward. قَدَّمَهُ عَلٰى غَيْرِهِ : He preferred him or
 it to another. تَقَدَّمَ : He was bold or audacious. اَقْدَمَ عَلَى الْاَمْرِ : He
 ventured upon or addressed himself boldly to the thing. تَقَدَّمَ :
 He was or became or went before or ahead; he preceded; he
 advanced or went forward. تَقَدَّمَ فِيْ اَمْرٍ : He was forward in an
 affair. لَا تَقْدِمُوْا بَيْنَ يَدَيِ اللّٰهِ وَرَسُوْلِهِ : Be not forward in the presence
 of Allah and His Prophet. اِسْتَقْدَمَ : He went before. لَا يَسْتَاخِرُوْنَ
 سَاعَةً وَّ لَا يَسْتَقْدِمُوْنَ : They cannot remain behind a single moment,
 nor can they get ahead of it (7:35). مُسْتَقْدِمِينَ (plural of مُسْتَقْدِمٌ
 which is act. part. from اِسْتَقْدَمَ). عَلِمْنَا الْمُسْتَقْدِمِينَ : We do know
 who go ahead (15:25). قَدِيْمٌ : Ancient; old; to which no
 commencement is assigned. مَالٌ قَدِيْمٌ : Old or long-possessed
 property. هٰذَا اِفْكٌ قَدِيْمٌ : This is an old lie (46:12). قَدِيْمٌ also
 means the reputation of a man. اَقْدَمُ (حَسَبٌ) : Comparative
 degree of قَدِيْمٌ : اَلْاَقْدَمُوْنَ (plural of اَلْاَقْدَمُ). اَبَاؤُكُمْ اَلْاَقْدَمُوْنَ : Your
 ancient sire (26:77). قَدَمٌ : The human foot, from the ankle
 downward. فَتَنْزِلُ قَدَمٌ بَعْدَ ثُبُوْتِهَا : Or (your) foot will slip after it has
 been firmly established (16:95). اَقْدَامٌ (plural). وَثَبْتَ اَقْدَامَنَا : And
 Thou make our steps firm (2:251). قَدَمٌ : Precedence or
 preference; rank; footing. لِفُلَانٍ عِنْدَ فُلَانٍ قَدَمٌ : For such a one there

is honour, rank, strength or footing with such a one. **أَنَّ لَهُمْ قَدَمَ** : They have a true rank of honour (10:3). **قَدَمٌ** : Foundation. **عَلَى صِدْقٍ لَّهُ قَدَمٌ رَاسِخَةٌ فِي الْعِلْمِ** : For him is firm foundation in knowledge. **عَلَى قَدَمٍ عَظِيمٍ** : On an excellent foundation. **فُلَانٌ عَلَى قَدَمِ فُلَانٍ** : Such a one is the successor of such a one. **وَضَعَ قَدَمَهُ فِي الْعَمَلِ** : He began doing the work. **جَعَلَ دِمَاءَهُمْ تَحْتَ قَدَمَيْهِ** : He shed their blood. **اجْعَلْ رَجُلًا قَدَمًا وَامْرَأَةً قَدَمًا وَرَجُلًا** : Overlook it, pardon him. **ذَلِكَ تَحْتَ قَدَمِكَ** : Brave man or men, woman or women. **هُوَ ذُو قَدَمٍ** : He is a courageous man.

قدا

[aor. **قَدَا** inf. noun **قَدَوًا**]. He was or became near. **قَدَا بِهِ فَرَسُهُ** : His horse went quickly. **قَدَا الطَّعَامُ** : The food tasted nice. **أَقْدَى** (inf. noun **أَقْدَاءٌ**) : He kept on the right way. **تَقَدَّى عَلَى دَابَّتِهِ** : He kept on the middle of the road on his beast. **اِقْتَدَى بِفُلَانٍ فِي كَذَا** (inf. noun **اِقْتِدَاءٌ**) : He imitated, copied, emulated such a one, and did what he did. **فَبِهِدَاهُمُ اقْتَدِهِ** : So follow their guidance. **وَأَنَا عَلَى مُقْتَدُونَ** (singular **مُقْتَدٌ**) : act. part.: Following or followers **وَأَنَا عَلَى مُقْتَدُونَ** : And we are following in their footsteps (43:24). **قُدْوَةٌ** and **قُدْوَةٌ** and **قُدْوَةٌ** : A pattern; an exemplar; an object of imitation.

قذف

[aor. **يَقْذِفُ** inf. noun **قَذَفٌ**]. **قَذَفَ الْحَجَرَ وَالْحَجَرَ** : He threw stones. **قَذَفَ** : He cast it namely an arrow and speech or anything. **قَذَفَ بِهِ** : He (God) cast fear in their hearts (33:27) **يُقَذِّفُونَ فِي قُلُوبِهِمُ الرُّعْبَ** : They are pelted from every side (37:9). **قَذَفَ** may sometimes be rendered "he shed it", as for instance light into the heart, said of God. **قَذَفَ بِالسَّهْمِ** : He shot the arrow. **يَقْذِفُ بِالْحَقِّ** : He hurls the Truth; He utters the Truth (34:49). **قَذَفَهُ وَ قَذَفَ** : He reproached, aspersed, upbraided, reviled, defamed him (سَتَمَهُ) ; he accused or charged him with adultery (رَمَاهُ). **قَذَفَ بِقَوْلِهِ** : He talked without deliberation or meditation; **يُقَذِّفُونَ بِالْغَيْبِ** : They are uttering conjectures with regard to the unseen (34:54).

قر

[aor. **يَقْرُ** and **يَقْرُ** inf. noun **قُرُورٌ** and **قَرَارٌ** and **قَرٌّ**]. **قَرَّ بِالْمَكَانِ** : He or it settled, became firm, steady, fixed, or established in the place; he rested; he remained; he continued; he resided in the place. **أَقَرَّهُ فِي مَكَانِهِ** : He settled, fixed, established him or it in his

or its place. **نُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ** : And We cause what We will to remain in the wombs (22:6). **قَرَّ** : **إِسْتَقَرَّ بِالْمَكَانِ** : He remained in the house. **إِنْ اسْتَقَرَّ مَكَانَهُ** : If it remains in its place (7:144). **أَقَرَّ** (inf. noun **أَقْرَارٌ** لَهُ) : He explained the speech to him until he understood it. **أَقَرَّ بِالْحَقِّ** : He acknowledged or confessed or agreed with the truth. **قَرَّ الْمَاءُ فِي الْإِنَاءِ** : He poured the water in the vessel. **قَرَّ الشَّيْءُ** : He put the thing in its **قَرَارٌ** i.e. resting place. **أَقَرَّتِ النَّاقَةُ** : The she-camel acknowledged or confessed herself to be pregnant; her pregnancy became apparent; she became pregnant. **قَالَ أَقْرَرْتُمْ** : He said, do you agree (3:82). **قَرَّتْ (فُرَّةٌ and فُرُورَةٌ and قُرُورَةٌ** inf. noun **تَقَرَّرُ** aor. **قَرَّتْ**) : His eye became cool or refreshed by happiness or joy and its tears became dry and it met with what pleased it. They say **قَرِيرُ الْعَيْنِ** meaning having cool eye. **فُرَّةُ الْعَيْنِ** : That by which or in consequence of which the eye becomes cool or refreshed Or in consequence of which it becomes at rest and sleeps. **هُوَ فِي فُرَّةٍ مِّنَ الْعَيْشِ** : He is in a plentiful and pleasant state of life. **فُرَّةُ أَعْيُنٍ** : The delight of the eyes (25:75) **فُرَّةُ عَيْنِي لِي وَلَكَ** : A joy of the eye for me and for thee (28:10). **كَيْ تَفَرَّ عَيْنُهَا** : That her eye might be cooled (20:41). **مُسْتَقَرٌّ** : Set, fixed, established, settled, lasting, confirmed; a fixed time, state or place, **كُلُّ أَمْرٍ مُسْتَقَرٌّ** : Every thing is settled (54:4). **عَذَابٌ مُسْتَقَرٌّ** : Settled, fixed, lasting punishment (54:39). **مُسْتَقَرٌّ** : A place where one settles or resides. **فِي الْأَرْضِ مُسْتَقَرٌّ** : For you there is an abode or place in the earth you reside (2:37). **فَلَمَّا رَأَاهُ مُسْتَقَرًّا عِنْدَهُ** : When he saw it set before him (27:41). **لِكُلِّ نَبَأٍ مُسْتَقَرٌّ** : For every news there is a fixed time (6:68). **قَرَارٌ = مُسْتَقَرٌّ** : A state, time or place of fixed abode or settledness, fixed, stability, establishment, quiet, rest, permanence or continuance. **قَرَارٌ** also means a place where one resides; a place where one gets quiet and peace; a depressed piece of ground; or a depressed piece of land where water rests; a place where water rests in a meadow; a point on which agreement is reached. **إِلَى مَالِهَا مِنْ قَرَارٍ** : It has no stability (14:27). **رَبْوَةٌ دَاتِ قَرَارٍ** : On an elevated place where water rests in a meadow i.e. green valley (23:51). **هِيَ دَارُ الْقَرَارِ** : Hereafter.

(the Hereafter) is the home or permanent abode (40:40). أَهْلُ : People living in a town contrary to أَهْلُ الْبِلَادِ : Those who have no permanent abode i.e. nomads. قَارُورَةٌ (قَوَارِيرٌ plural) : A flask or bottle or anything in which wine or beverage and the like rests or remains or it is of glass; a kind of vessel of glass; the black of the eye; the part of the eye that is surrounded by the white; a woman or wife; a receptacle for fresh or dried dates. قَوَارِيرًا : Go thou gently with the قَوَارِيرًا i.e. vessels of glass (76:16).

قَرَأَ

[aor. يَقْرَأُ inf. noun قُرْآنٌ] : He collected or put or drew together the thing. قَرَأَ الْقُرْآنَ : He collected the Holy Qur'an together. This is the primary signification. قَرَأَتِ النَّاقَةُ : The she-camel became pregnant. أَقْرَأَتْ أَوْ قَرَعَتِ الْمَرْأَةُ : The woman became pure from menstrual discharge and أَقْرَأَتِ الْمَرْأَةُ also means, she menstruated. أَقْرَأَتْ also, said of a woman, means she retained the seed of the male in her womb. أَقْرَأَتِ الرِّيَّاحُ : The winds blew. أَقْرَأَتِ النُّجُومُ : The stars set. قَرَعَتْ or قَرَعَتْ : (1) time (this is the primary meaning) (قُرُوءٌ and أَقْرَاءٌ and أَقْرُوءٌ plurals); (2) menstruation; (3) period of state of purity preceding and following a menstrual discharge i.e. the period between two menstruations; (4) termination of a menstruation. The word is also sometimes applied to the period of menstruation and that of purity taken together i.e. the whole month. It also signifies the time or state when a woman leaves her state of purity and enters that of menstruation. يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ : Shall wait concerning themselves for three courses (2:229). قَرَأَ الْكِتَابَ (aor. يَقْرَأُ inf. noun قِرَاءَةٌ and قُرْآنٌ) : He read or recited the book. قَرَأْتُ الْقُرْآنَ : I uttered the words of the Holy Qur'an in a state of combination or uninterruptedly. فَإِذَا قَرَأْتَ الْقُرْآنَ : When thou recitest the Holy Qur'an (16:99). إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ : Surely, upon Us rests its collection and its recital (75: 18). قَرَأَ عَلَيْهِ السَّلَامَ : He conveyed to him the salutation. أَقْرَأَهُ الْقُرْآنَ : He made him or taught him to read or recite the Qur'an. سَنُقَرِّئُكَ : We shall teach thee (the Qur'an) (87:7). قُرْآنٌ : The Qur'an recital or reading. قُرْآنَ الْفَجْرِ : Recitation of the Qur'an in the Prayer at dawn

قُرْآنٌ مَّجِيدٌ : The like of this Qur'an (17:89). بِمِثْلِ هَذَا الْقُرْآنِ (17:79).
 The Glorious Qur'an (85:22). قُرْآنٌ كَرِيمٌ : Noble Qur'an (56:78).
 الْقُرْآنُ الْحَكِيمُ : The Qur'an full of wisdom (36:3). الْقُرْآنُ الْعَظِيمُ : The
 Great Qur'an (15:88). قُرْآنًا عَرَبِيًّا : The Qur'an in Arabic (12:3).

قَرُبَ [aor. يَقْرُبُ and قَرِبَ aor. يَقْرُبُ inf. noun قُرْبِي and قَرَابَةٌ and قُرْبٌ and قَرِيبٌ and قَرِيبَةٌ and قَرِيبًا and قَرِيبَانٌ and قَرِيبَانٌ and قَرِيبَةٌ and قَرِيبَةٌ] : He was or became near to it. وَ لَا تَقْرُبُوا مَالَ الْيَتِيمِ : And go not near the property of the orphan (6:153). قَرِيبْتُ الْمَرْأَةَ : I compressed the woman. قَرِيبٌ is syn. with قَرُبَ. قَرِيبٌ : He drew near to me. But it has a more particular signification than قَرُبَ; for it denotes intensiveness in قَرِيبٌ. اِقْتَرَبَ الْوَعْدُ الْحَقُّ : The true promise drew near (21:98). تَقَرَّبَ قَرِيبٌ likewise is syn. with قَرُبَ. قَرِيبٌ : He drew near to him. قَرِيبٌ (aor. يَقْرُبُ) signifies also: He formed an opinion that was near to certainty. قَرِيبَةٌ (inf. noun تَقَرَّبْتُ) : He made or caused to be or become near, or caused to approach or brought near, him or it. بِاللَّيْلِ تَقْرُبُكُمْ عِنْدَنَا : That will bring you near Us (34:38). قَرِيبَةٌ إِلَيْهِ : He offered it to him. قَرِيبٌ : He placed or brought his adversary before the Sultan. قَرِيبًا قَرِيبَانَا : They both offered a sacrifice (5:28). قَرِيبَةٌ إِلَيْهِمْ : He presented or offered it to them (51:28). قَرِيبٌ : Near in respect of place. هُوَ قَرِيبٌ مِنِّي : He is near to me. اِنْ نَصَرَ اللَّهُ قَرِيبٌ : The help of God is near (2:215). مِنْ مَّكَانٍ قَرِيبٍ : From a place nearby (34:52). It also signifies: Near in respect of time; shortly; nearly. اَقَمْتُ عِنْدَهُ قَرِيبًا مِنْ سَنَةٍ : I stayed with him nearly for a year. (Hence also the phrase (مِنْ قَرِيبٍ) : Then repent soon after (4:18). It also signifies near as meaning related by birth or by marriage. قَرِيبٌ is contr. of بَعْدٌ. قَرِيبَةٌ (inf. noun of قَرِبَ) : Nearness in station or grade or rank; a thing with which one seeks nearness to God or to advance oneself in the favour of God (قَرِيبَاتٌ plural). اَلَا اِنَّهَا قَرِيبَةٌ لَّهُمْ : Certainly, it is a means of drawing near (to God) (9:99). قُرْبِي (and قَرَابَةٌ) : Relationship or relationship by the female side or قَرَابَةٌ is particularly قَرِيبَةٌ فِي الرَّحِمِ and قُرْبِي فِي الرَّحِمِ : And giving like the kindred (16:91). اَقْرَبُ : Nearer and nearest in respect of place and in respect of time, etc. نَحْنُ اَقْرَبُ

إِيَّهِ مِنْ حَبْلِ الْوَرِيدِ : We are nearer to him than even his jugular vein (50:17). أَقْرَبُونَ (plural). مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ (4:8) : Of that which parents and near relations leave. مُقْرَبُونَ (plural of مُقْرَبٌ) which is pass. part. from قَرَّبَ : Near (unto God) or honoured. قُرْبَانَ : Angels near (unto God) (4:173). إِذْ قَرَّبَ قُرْبَانًا : Sacrifice. مَقْرَبَةٌ (syn. with قُرْبَى and قَرَابَةٌ) : Kinship, kin, relationship. يَتِيمًا ذَا مَقْرَبَةٍ : An orphan near of kin (90:16).

قَرَحَ

[aor. يَقْرَحُ inf. noun قَرْحٌ and قُرْحٌ (or the latter is a simple substitution). قَرَحَهُ : He wounded him. قَرَحَهُ بِالْحَقِّ : He accused him to his face with truth. قَرَحَ (said of a horse): He finished teething. قَرَحَتْ (inf. noun قَرَاْحٌ) said of a she-camel: She was or became in a manifest state of pregnancy. قَرَحَ بئْرًا : He dug a well in a place in which no well had been dug or a place wherein water was not yet found. قُرْحٌ and قَرْحٌ : A wound; corrupt ulcer; swelling or sore; a severe scab or mange that destroys young weaned camels. أَصَابَهُمُ الْقَرْحُ : They had received an injury (3:173).

قَرِدَ

[aor. يَقْرِدُ inf. noun قَرْدٌ and قَرْدٌ and أَقْرَدٌ : It (a tanned skin) became worm-eaten; he (a man) was or became silent by reason of impotence of speech; he was or became abject and humble or submissive; he stuck or clave to the earth. قَرَدَهُ : He wheedled or cajoled him. قَرْدٌ (plural قَرْدَةٌ) : The ape; the monkey; the baboon. كُونُوا قَرْدَةً خَاسِئِينَ : Be ye apes, despised (2:66).

قَرَضَ

[aor. يَقْرِضُ inf. noun قَرَضٌ. قَرَضَهُ : He cut it, namely a thing or a piece of cloth. قَرَضَ الْمَكَانَ : He turned aside or away from the place; قَرَضَ فِي سَيْرِهِ : He turned to the right and left in his going or journeying. قَرَضَ فِي الْأَرْضِ : He traversed the land. تَقْرِضُهُمْ ذَاتَ الشِّمَالِ : It turns away from them on the left (18:18). قَرَضَ رَبَّاطَهُ : He died. أَقْرَضَهُ : He cut off for him a portion to be requited or compensated for it; he gave him a loan. أَقْرَضَ مِنْهُ : He took a loan from him. يُقْرِضُ اللَّهُ قَرْضًا حَسَنًا : He will lend Allah a goodly loan (2:246). قَرَضٌ : An act of giving a loan; a loan itself; what

one gives to another of property to receive it back; a thing that one gives to be requited for it, or to receive it back. عَلَيْهِ قَرَضٌ : He owes a loan. قَرَضٌ also means what one does in order to be requited of good or evil. لَكَ عِنْدِي قَرَضٌ حَسَنٌ : I owe thee a good act.

قَرَطَسَ [aor. يُقَرِّطُسُ]: He or it (arrow) hit the target. قَرَطَاسٌ : Paper; a writing or book i.e. صَحِيفَةٌ ; a target; a fair girl of tall stature; a young she-camel. فِي قَرَطَاسٍ (قَرَطِيسٌ is plural): Upon paper or parchment (6:8). تَجْعَلُونَهُ قَرَطِيسًا : You make it as scraps of paper (6:92).

قَرَعَ [aor. يَقْرَعُ inf. noun قَرْعٌ]. قَرَعَ الْبَابَ : He knocked at the door. مَنْ قَرَعَ بَابًا وَلَجَّ وَلَجَّ : One who knocks and persists in knocking, enters. قَرَعَ رَأْسَهُ بِالْعَصَا : He struck his head with the rod. قَرَعَ صَفَاتَهُ : He reviled him, abused or inveighed against him. قَرَعَ السَّهْمَ الْعَايَةَ : He kept himself exclusively for the affair. قَرَعَ أَمْرٌ : An affair came upon him suddenly. الْقَارِعَةُ : A great calamity or curse; a calamity that comes suddenly and destroys; a calamity that hits its target; a public road; the high road. قَرَعَتْ قَوَارِعُ الدَّهْرِ : The calamities and misfortunes of the time befell. الْقَارِعَةُ مَا الْقَارِعَةُ : What is the great calamity or disaster (101:3).

قَرَفَ [aor. يَقْرِفُ inf. noun قَرَفٌ]. قَرَفَ لِعِيَالِهِ : He earned for his family. اِقْتَرَفَ : He transgressed against the people and lied. قَرَفَ عَلَى الْقَوْمِ : He earned or committed a sin. اِقْتَرَفَ الْمَالَ : He acquired, got or obtained the property. مَنْ يَقْتَرِفُ حَسَنَةً : One who earns or does a good deed (42:24). وَ أَمْوَالٌ اِقْتَرَفْتُمُوهَا : And the wealth you have acquired (9:24). (مُقْتَرِفُونَ (plural of مُقْتَرِفٌ act. part. from اِقْتَرَفَ)). مَا هُمْ مُقْتَرِفُونَ : What they are earning (6:114).

قَرَنَ [aor. يَقْرِنُ inf. noun قَرْنٌ]. قَرَنَ الشَّيْءَ بِالشَّيْءِ : He connected, coupled, linked, conjoined a thing with another. قَرَنَ الثَّوْرَيْنِ : He yoked the two bulls together. قَرَنَ بَيْنَ الشَّيْءِ وَ الشَّيْءِ : He collected two things. قَرْنٌ (قُرُونٌ plural). One's equal in age; a generation of men; people of one time; people of a time among whom appears a Prophet; an age; a century; peak of a mountain; قَرْنٌ

of a desert: The most elevated part thereof. **الْقَرْنُ مِنَ الْقَوْمِ** : The chief of the people, **قَرْنُ الشَّيْطَانِ** : Devil's followers or associates; horn. **كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ** : How many a generation We have destroyed before them (38:4). **خَيْرُ الْقُرُونِ قَرْنِي** : The best of all generations or of all peoples is my generation. **أَهْلَكْنَا الْقُرُونَ مِنْ قَبْلِكُمْ** : And We have destroyed the generations before you (10:14). **قَرِينٌ** : An associate; a comrade; a companion; tribe; husband; a thing, a person, joined to another. (plural **قَرَنَاءٌ**). **فَسَاءَ قَرِينًا** : An evil companion is he (4:39). **وَقَيَّضْنَا لَهُمْ قُرَنَاءَ** : And We had assigned to them companions (41:26). **قَرَنَهُ** : He collected it or him; he bound him. **قُرِنَتِ الْأَسَارَى فِي الْحِبَالِ** : The prisoners were bound together with ropes. **مُقَرَّنِينَ فِي الْأَصْفَادِ** : Bound in chains (14:50). **قَرْنٌ** also mean, edge; border of the rising sun; trumpet of last day. **أَقْرَنَ لِلْأَمْرِ** : He had the power or strength to do the thing or over the affair. **مُقَرَّنٌ** is act. part. and **مُقَرَّنِينَ** is plural. **وَمَا كُنَّا لَهُ مُقَرَّنِينَ** : And we had not the strength to subdue it ourselves (43: 14). **إِقْتَرَنَ الشَّيْءَ بغيرِهِ** : He linked and conjoined the thing with the other. **جَاءَ مَعَهُ الْمَلَائِكَةُ مُقْتَرِنِينَ** : The angels accompanied him in serried (close) ranks (43:54). **ذِي الْقَرْنَيْنِ** : Having two horns; title of Cyrus of Persia (18:84) being the king of Media and Persia.

قَرَى [aor. **يَقْرِي** inf. noun **قَرَى**] : He entertained the guest. **قَرَى الْجُرْحُ** : He collected the water in the tank. **قَرَى الْمَاءَ فِي الْحَوْضِ** : The wound burst. **قَرَى الْبِلَادَ** : He travelled through the towns or from land to land. **قَرْيَةٌ** : A village; a town; a small town smaller than a **مَدِينَةٌ** ; also a big town (**الْمِصْرُ الْجَامِعُ**) ; the people or inhabitants or residents of a town; a party or group; estate. **الْقَرَيْتَانِ** : Mecca and Taif. **مَرَّ عَلَى قَرْيَةٍ** : He passed by a town (2:260). **وَسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا** : Ask the people of the town wherein we were (12: 83). **الْقُرَى** (plural): Towns or peoples of the towns. **ذَلِكَ مِنْ أَنْبَاءِ الْقُرَى** : These are the tidings of the town (11:101). **الْقُرَى** : The food that is placed before a guest.

قَسَّ [aor. **يَقْسُ** inf. noun **قَسٌّ**] : He sought after or pursued the thing and did so repeatedly or by degrees and leisurely. **تَقَسَّ**

الْأَخْبَارَ : He sought after the news repeatedly. قَسَّ also means, he became a قَسِيْسٌ i.e. a chief in knowledge or a learned man of the Christians who has sought after and acquired great knowledge; an intelligent or a clever and learned man; a Christian priest or Presbyter. قَسِيْسُونَ and قَسِيْسِيْنَ (plural). ذَلِكَ : That is because amongst them are savants (5:83).

قَسَرَ [aor. يَقْسِرُ inf. noun قَسْرٌ] : He compelled him to do the thing against his will. قَسَرَهُ : He overcame, overpowered, subdued or oppressed him. قَسْوَرَةٌ : Mighty; strong; that overpowers or subdues others and is courageous; a lion because he overcomes and overpowers. فَارَتْ مِنْ قَسْوَرَةٍ : Have fled from a lion (74:52). According to some قَسْوَرَةٌ also means hunters that shoot; shooters. Also signifies the sound of men and their voices and cries.

قَسَطَ [aor. يَقْسِطُ inf. noun قَسُوطٌ and قَسِطٌ] : He deviated from the right course; he acted unjustly or wrongfully. قَسَطَ الْوَالِي (aor. يَقْسِطُ and يَقْسِطُ) : The governor was just. أَقْسَطَ فِي حُكْمِهِ : He acted equitably or justly in his judgement. أَقْسَطَ بَيْنَهُمْ وَالْيَهُودَ : He acted justly between them or towards them. وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى : And if you fear that you will not be just in dealing with the orphans (4:4). قَسِطٌ : Equity; justice. It is a substantive from أَقْسَطَ. It also means equitable, just. الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ : Those who enjoin equity (3:22). The word also means a portion, share or lot; a piece; (plural أَقْسَاطٌ); the means of subsistence; a quantity; a measure with which corn is measured; a balance or weighing instrument. قَاسِطٌ : Deviating from the right course; acting wrongfully or unjustly; also one who does so. هُوَ قَاسِطٌ غَيْرٌ : He is deviating from the right course, not acting justly. قَاسِطِينَ : He is deviating from the right course, not acting justly. (plural قَاسِطُونَ). وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا (plural قَاسِطُونَ). : And the deviators from the right course shall be fuel for Hell (72:16). مُقْسِطٌ (act. part. from أَقْسَطَ) : He who acts justly or equitably, or acting justly. (plural مُقْسِطِينَ). إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ : Verily, God loves those who act justly (5:43). أَقْسَطُ : More or most just or

equitable. ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ : That is nearer to justice or more equitable in the sight of God (2:283).

قَسْطَسَ [inf. noun قِسْطًا and قُسْطًا] : A balance or instrument for weighing; a most even or just or sensitive balance (17:36).

قَسَمَ [aor. يَقْسِمُ inf. noun قِسْمًا]. قَسَمَ الشَّيْءَ : He divided the thing. قَسَمَ الدَّهْرُ الْقَوْمَ : The time divided or separated the people or scattered them. قَسَمَ فُلَانٌ أَمْرَهُ : Such a one determined his affair and deliberated and considered how to do it. أَهْمُ يَقْسِمُونَ رَحْمَةَ رَبِّكَ : And do they or is it they who would distribute the mercy of thy Lord (43:33). قَاسَمَهُ الْمَالُ : Every one took his share of the property. قَاسَمَهُ عَلَى كَذَا : He swore to him about such a thing that : He swore to them that he was counsellor unto them (7:22). أَقْسَمَ بِاللَّهِ : He swore by God. وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ : And they swore by Allah their strongest oath (6:110). تَقَاسَمَ الْقَوْمُ : They said: Swear by Allah to each other (27:50). إِقْتَسَمَ الْقَوْمُ الْمَالَ : The people took each of them his share of the property. اسْتَقْسَمَ : He sought the division of the property; he deliberated between two affairs. اسْتَقْسَمَهُ بِاللَّهِ : He asked him to swear by God. أَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ : That you seek to divide by arrows (5: 4). قَسَمٌ : Oath. وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ : And indeed that is a mighty oath if you only knew (56:77). قِسْمَةٌ : Division; a thing or collection of things divided into portions or share; syn. جُزْءٌ مَّقْسُومٌ : Unfair division (53:23). جُزْءٌ مَّقْسُومٌ : And allotted or divided share (15:45). مُقْتَسِمٌ : One who makes division (act. part. from إِقْتَسَمَ : He took his share). مُقْتَسِمِينَ (plural): Who make division; who form themselves into separate groups (15:91). قَسَمَ الشَّيْءَ : He divided the thing. قَسَمَ الدَّهْرُ الْقَوْمَ : The time scattered the people. فَالْمُقَسِّمَاتِ أَمْرًا : By those who distribute the affair (51:5).

قَسَا [aor. يَقْسُو inf. noun قَسْوَةً] : It became hard, thick, strong. اللَّيْلُ قَسِيٌّ : The night became dark. يَوْمٌ قَسِيٌّ : A very cold or hot day. أَرْضٌ قَاسِيَةٌ : Year stricken with famine or drought. هُوَ أَقْسَى مِنَ الصَّخْرِ : He is harder than

stone. **ثُمَّ قَسَتْ قُلُوبُكُمْ** : Then your hearts became hardened (2:75).
جَعَلْنَا قُلُوبَهُمْ قَاسِيَةً : We hardened their hearts (5:14). **لَيْلَةٌ قَاسِيَةٌ** : Very dark night. **قَسْوَةٌ** : Hardness (2:75).

قَشَعَر [aor. **يَقْشَعُرُ** inf. noun and **أَقْشَعَرَ** aor. **يَقْشَعُرُ** inf. noun **أَقْشَعَرًا**] : It or he shuddered, quaked, became affected by a tremor or quaking; his or its colour changed. **أَقْشَعَرَ جُلْدُهُ** : His skin dried up by reason of mange or scab; or contracted. **أَقْشَعَرَتِ الْأَرْضُ** means, the earth became of a colour inclining to that of dust or ashes and contracted by reason of drought. **أَقْشَعَرَتِ السَّنَةُ** : The year became one of drought. **أَقْشَعَرَ الشَّعْرُ** : The hair stood up on end on account of cold or fear. **تَقْشَعُرُ مِنْهُ جُلُودٌ** : At which do creep the skins (39:24).

قَصَّ [aor. **يَقْصُ** inf. noun **قَصًّا**] : **قَصَّ الشَّعْرَ** : He cut, cut off, clipped or shored the hair. **قَصَّ اللَّهُ خَطَايَاهُ** : God diminished his sins. **قَصَّ آثَرَهُ** (inf. noun **قَصَصٌ**) : He followed him in pursuit, or followed after his track or footsteps; he endeavoured to trace or track him or he did so by degrees. **وَ قَالَتْ لِأُخْتَيْهِ قَصِيهِ** : And she said to his sister, "Follow him up" (28:12). **حَرَاجَ فُلَانٍ قَصَصًا فِي آثَرِ فُلَانٍ** : Such a one went forth following the footsteps of such a one in pursuit. **فَارَ تَدَا عَلَى آثَارِهِمَا قَصَصًا** : And they both returned by the way by which they had come, retracting their footsteps (18:65). **قَصَصْنَاهُمْ عَلَيْكَ** : We have mentioned to thee (4:165). **قَصَّ عَلَيْهِ الْخَبْرَ أَوْ الْقَصَصَ أَوْ الرَّوْيَا** (inf. noun **قَصَصٌ**) : He related to him the piece of news or information or his dream in its proper manner (28:26). **قَصَصٌ أَوْ قَاصَةٌ** : A story; a narrative; piece of news or information. **قَصَّاصٌ** (inf. noun **قِصَاصٌ**) : He retaliated upon him by slaying or wounding or mutilating him, so as to make him quit or even with him; he made him quit or even with himself. **قِصَاصٌ** : Retaliation. **وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ** : And there is life for you in retaliation (2:180).

قَصَدَ [aor. **يَقْصِدُ** inf. noun: **قَصْدٌ**] : **قَصَدَهُ أَوْ قَصَدَ لَهُ أَوْ إِلَيْهِ** : He repaired or betook himself or went towards him; he directed his course to him; he made for him; he aimed at him or it; he sought or endeavoured to attain or obtain him or it; he desired it; he

intended or meant it. **قَصَدَ فِي الْأَمْرِ أَوْ ائْتَصَدَ مِنْهُ** : He pursued a right course in the affair or he followed the middle and most just way in the affair; he acted in moderate manner; he kept within the bounds in the affair or was content with the middle course. **وَأَقْصَدَ** : He walked at an equable or a moderate pace. **قَصَدَ فِي مَشْيِهِ** : And walk thou at a moderate pace (31:20). **فِي مَشْيِكَ** : And walk thou at a moderate pace (31:20). **مُقْتَصِدًا** act. part. from **اِئْتَصَدَ** meaning: One who adopts the right or middle course; moderate. **مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ** : Of them are some who adopt the right course. **مُقْتَصِدَةٌ** (feminine of **مُقْتَصِدٌ**) (5:67). **قَصَدَ** (aor. **قَصَدَ**) : It (a road or way) was direct or right (inf. noun **قَصْدٌ**). **يَقْصُدُ** : It (a road or way) was direct or right (inf. noun **قَصْدٌ**). **وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ** : And upon Allah rests the showing of the right way (16:10); he acted with justice or equity. **قَصَدَ** also means, he broke a stick or broke it in halves. **قَصَدَ** : The aim or course of a person; an object of pursuit or desire; one's intention or meaning; a thing that is right. **هُوَ عَلَى قَصْدٍ** : He is following a right way or course; he is conforming or conformable to the just mean. **قَاصِدٌ** : Direct or right. **طَرِيقٌ قَاصِدٌ** : A right or direct way; an even road. **قَاصِدٌ** also means near, easy, short. **سَفَرًا قَاصِدًا** : Easy, near, short journey (9:42).

قَصُرَ

[aor. **يَقْصُرُ** inf. noun **قَصْرٌ**] : It was or became short. **قَصَرَ عَنِ الْأَمْرِ** : He stopped short of doing a thing; he failed or lacked power to do the thing. **ثُمَّ لَا يُقْصِرُونَ** : Then they relax not (7:203) ; he refrained from the thing. **قَصَرَهُ** and **أَقْصَرَهُ** : He shortened it. **قَصَرَ** : He curtailed the Prayer. **أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ** : That you shorten the Prayer (4:102). **قَصَرَهُ** : He confined, restricted, limited, withheld or prevented him or it. **قَصْرٌ** : (plural **قُصُورٌ**) : Falling short of doing a thing; flagging or remissness; laziness; a palace; a castle; a pavilion; any house or chamber of stone. **يَجْعَلُ لَكَ قَصْرًا مَشِيدًا** : Lofty palace; lofty castle (22:46). **قَصْرًا مَشِيدًا** : And will give thee palaces (25:11). **قَصْرٌ** also mean large, thick and dry firewood. **تَرْمِي بِشَرَرٍ كَالْقَصْرِ** : Throws up sparks like the castles or thick, large dry firewood (77:33) **مَقْصُورَاتٌ** (plural): A woman confined in the house or tent; a woman kept behind the curtain and does not go out; a woman who keeps her eyes restricted to her husband. **نَاقَةٌ مَقْصُورَةٌ** : A she-camel retained

for the household that they alone drink her milk. مَقْصُورَاتٌ فِي :
 اَلْحِيَامِ : Women kept in pavilions (55:73). اِمْرَاَةٌ قَاصِرَةٌ الطَّرْفِ : A
 woman restraining her eyes from looking at any but her
 husband. قَصَرَ الشَّعْرَ : He cut short the hair. مُقَصِّرٌ : One who cuts
 short his hair (act. part). مُقَصِّرِينَ : plural (48:28).

قَصَفَ [aor. يَقْصِفُ inf. noun قَصْفًا]. قَصَفَ الشَّيْءَ : He broke the thing. قَصَفَ
 الرَّعْدُ : The thunder made thundering sound. قَاصِفًا مِنَ الرِّيحِ : A
 storm-blast (17:70). قَاصِفَةٌ is the strong wind which blows in the
 plains and causes storms.

قَصَمَ [aor. يَقْصِمُ inf. noun قَصْمًا]. قَصَمَ الشَّيْءَ : He broke the thing. قَصَمَ
 الرَّجُلَ : He destroyed the man. قَصَمَهُ اللّٰهُ : May God disgrace him.
 قَصَمَ اللّٰهُ ظَهْرَ الظّٰلِمِ : God broke or may God break the back of the
 transgressor, or God sent down calamity on him. وَكَمْ قَصَمْنَا مِنْ
 قَرْيَةٍ : How many a township have We destroyed (21:12). سَيْفٌ
 قَصِيمٌ : A broken sword.

قَصَا [aor. يَقْصُو inf. noun قَصْوًا]. قَصَا الْمَكَانَ : The place became distant.
 قَصَا الرَّجُلَ عَنِ الْقَوْمِ : The man became distant from the people. قَصِيٌّ :
 Distant. مَكَانًا قَصِيًّا : Distant place (19:23). اَقْصَى : Far side. اَقْصَا
 الْمَدِينَةَ : Far side or farther or farthest side of the town (28:21).
 قُصْوَى (feminine of اَقْصَى) : Farther side. اَلْعُدُوَّةُ الْقُصْوَى : Farther
 bank (8:43).

قَصَّ [aor. يَقْصُ and يَقْصُ inf. noun قَصًّا and قَصِيضًا]. He bored or
 perforated a piece of wood; he broke, brayed, crushed or broke
 into pieces by beating a thing. قَصَّ الْحَائِطَ : He broke down,
 pulled down, pulled to pieces, demolished or destroyed, with
 violence, the wall. قَصَّ الْوَتَدَ : He pulled out the peg. قَصَّ عَلَيْهِمْ
 الْخَيْلَ : He sent forth the horsemen against them. اِنْقَصَّ : It broke
 down; it fell down or it cracked without falling. اِنْقَصَّ الْبَازِيُّ عَلَيَّ
 : The hawk flew down swiftly upon the prey. يُرِيدُ اَنْ يَنْقَضَ :
 The wall was about to fall (18:78).

قَصَبَ [aor. يَقْصِبُ inf. noun قَصْبًا]. قَصَبَ الْعُصْبَ : He cut off the branch.
 قَصَبَهُ (aor. يَقْصِبُ) : He struck or beat him with a rod or stick.
 قَصَبٌ : Such as are cut and eaten in their fresh state, (of plants);

vegetables; any tree of which the branches grow long and lank; portions that one has cut from branches to make thereof arrows or bows. **عِنَبًا وَقَضْبًا** : Grapes and vegetable (80:29).

قضى

[aor. **قَضَى** inf. **يَقْضِي** noun **قَضَاءٌ**]. **قَضَى الشَّيْءَ** : He decreed the thing. **إِذَا قَضَى أَمْرًا** : When He (God) decides that it should happen or decrees a thing (2:118). **قَضَى حَاجَتَهُ** : He fulfilled or met his need. The root-meaning of **قَضَاءٌ** is to finish, make complete and to make it strong. It also means to cut or separate. **قَضَى دَيْنَهُ** : He paid back his debt fully. **فَلَمَّا قَضَى مُوسَى الْأَجَلَ** : When Moses had fulfilled or completed the term (28:30). **قَضَيْنَهُنَّ سَبْعَ سَمَوَاتٍ** : He (God) completed them into seven heavens (41:13). **قَضَى وَطْرَهُ** : He accomplished his want **فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطْرًا** : When Zaid had accomplished his want of her i.e. divorced her (33:38). **قَضَى إِذَا قَضَيْتُمْ الصَّلَاةَ** : He said his Prayer or finished his Prayer. **مَنْاسِكِكُمْ** : When you have finished performing or completed your acts of worship (2:201). **قَضَى الْأَمْرَ إِلَيْهِ** : He conveyed particularly by revelation, the affair to him. **وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ** : We revealed to the sons of Israel (17:5). **قَضَى الْعَهْدَ** : He redeemed or fulfilled the pledge. **قَضَى الرَّجُلُ وَقَضَى نَحْبَهُ وَقَضَى أَجَلَهُ وَقَضَى عَلَيْهِ مِنْهُمْ** : He died. **قَضَى نَحْبَهُ** : Some of them have fulfilled their vow i.e. have died (33:24). **لِيَقْضِ عَلَيْنَا** : Let thy Lord finish with us (43:78). **فَوَكَرَهُ مُوسَى فَقَضَى عَلَيْهِ** : Moses smote him with the fist and thereby caused his death (28:16). **قَضَى** also means to command or to explain. **قَضَى رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ** : Thy God has commanded that you worship non but Him (17:24). **التَّقَاضِي** : To demand, **قَضَى** also means to judge or give decision. **قَضَيْتَ** : You decided (4:66) **قَضَى الشَّيْءَ** : He made the thing known and explained it. **قَاضٍ** (act. part.). **مَا أَنْتَ قَاضٍ** : Decide or decree what thou wilt decree (20:73). **قَاضِيَةٌ** (feminine act. part.). **يَأْتِيهَا كَأَنَّ الْقَاضِيَةَ** : O would that death had made an end of me (69:28). **مَقْضِيًّا** : A fixed or decided affair or decree. **كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا** : This is a fixed decree or a thing decided by thy Lord (19:72).

قَطَرَ

[aor. **يَقْطُرُ** inf. **قَطَرٌ** and **قُطُورٌ**]. It (water of rain) dropped,

dripped or fell in drops; it flowed drop by drop. **قَطَرَهُ** or **قَطَّرَهُ** or **أَقَطَرَهُ** : He made the water drop or fall in drops or flow drop by drop. **قَطَرَ الْإِبِلَ** : He placed the camels in a file and tied the halter or the one to the tail going before or in front of him. **قَطَرَ الْبَعِيرَ** : He smeared the camel with **قَطْرَانٌ** or tar. **قَطَرَ فِي الْأَرْضِ** : He went away into the land and hastened. **قَطْرٌ** : Copper or brass in the utmost state of heat; molten copper or iron. **أُفِرْغُ عَلَيْهِ قَطْرًا** : I may pour molten copper thereon (18:97). **قَطْرَانٌ** : Pitch; tar or liquid pitch; molten iron. **سَرَابِيْلُهُمْ مِنْ قَطْرَانَ** : Their garments will be of pitch (14:51). **قُطْرٌ** (**أَقْطَارٌ** plural): A side, part, portion, quarter, tract or region. **أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ** : If you go beyond the confines of the heavens and the earth (55:34).

قَطَّ

[aor. **يَقُطُّ** inf. noun **قَطٌّ**]. **قَطَّهُ** : He cut it or he cut it and made it even, or he cut it breadthwise (as **قَطَّ** means he cut it in halves lengthwise). **قَطٌّ** : A slice cut off; a writing of reckoning; a share, portion or lot. **قِطْنَا قَبْلَ يَوْمِ الْحِسَابِ** : Our portion before the Day of Reckoning (38:17). An hour or portion of the night. **مَضَى قِطٌّ مِنَ اللَّيْلِ** : An hour of the night passed; a written obligation. **قَطٌّ** : Sufficient or being satisfied. **قَطَّنِي** : I am satisfied or it is sufficient for me.

قَطَعَ

[aor. **يَقْطَعُ** inf. noun **قَطْعٌ**]. **قَطَعَ الشَّيْءَ** : He cut the thing; **قَطَعْنَا دَابِرَ الدِّينِ** : We cut off the last remnants (7:73); he explained and expounded it. **قَطَعَ عَنْ حَقِّهِ** : He deprived him of his right. **قَطَعَ الصَّلَاةَ** : He rendered the Prayer useless. **قَطَعَ الطَّرِيقَ عَلَى السَّالِكِينَ** : He committed robbery on the highway; he made the way dangerous for the wayfarers and made it unusable for them; he adopted the calling of the road. **تَقَطَّعُونَ السَّبِيلَ** : You commit robbery on the highways (29:30). **قَطَعَهُ بِالسَّوْطِ** : He struck him with the whip. **قَطَعَهُ بِالْحُجَّةِ** : He silenced him with argument. **قَطَعَ الصَّدِيقَ** : He cut off all relations with his friend. **قَطَعَ الشَّيْءَ** (intensive form of **قَطَعَ**) : He cut the thing piece by piece; he cut it asunder, cut it completely, tore it. **فَقَطَّعَ أَمْعَاءَ كُمْ** : So that it tears your bowels (47:16). **تَقَطَّعَ الشَّيْءُ** : The thing was or became cut off. **تَقَطَّعَتْ بِهِمُ الْأَسْبَابُ** : All their ties shall be cut asunder (2:167).

قَطَعُ : Part; portion; piece. بِقِطْعٍ مِّنَ اللَّيْلِ : A part of the night (11:82). قِطْعٌ (plural). قِطْعٌ مُّتَجَاوِرَاتٌ : Tracts adjoining to each other (13: 5). قَاطِعَةٌ (feminine act. part.). مَا كُنْتُ قَاطِعَةً أَمْرًا : I am not going to decide a matter (27:33). مَقْطُوعٌ (pass. part.) : A thing cut off. أَنَّ دَابِرَ هَؤُلَاءِ مَقْطُوعٌ مُّصْبِحِينَ : That the root of them was to be cut off by the morning (15:67). مَقْطُوعَةٌ (pass. part. feminine): (56:34).

قَطَفَ [aor. يَقْطِفُ inf. noun قِطْفًا]. قَطَفَ الشَّمْرَ : He plucked the fruit. قَطَفَ الشَّيْءَ : He took the thing quietly and snatched it. قِطْفٌ : Fruit or plucked fruit قُطُوفٌ (plural): Fruit (76:15).

قِطْمِيرٌ The cleft of a date-stone or the integument that is upon it; the thin skin which is upon a date-stone between the stone and the date itself or the white point on the back of the date-stone from which the palm-tree grows forth. Hence a small, mean, paltry, contemptible thing. مَا أَصَبْتُ مِنْهُ قِطْمِيرًا : I did not receive anything from him.

قَعَدَ [aor. يَقْعُدُ inf. noun قُعُودٌ and مَقْعَدٌ and قَعْدٌ] : He sat or sat down or sat after standing (contr. of قَامٌ) i.q. جَلَسَ which signifies he sat after lying down on his side or prostrating himself. وَقَعَدَ الَّذِينَ كَذَبُوا : And sat or stayed at home or remained behind those who lied (9:90). قَعَدَ also means, he stood. قَعَدَ لَهُ : He lay in wait for him in the way. وَاقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ : And lie in wait for them at every place of ambush (9:5). قَعَدَ عَنِ الْأَمْرِ : He abstained from the thing. قَعَدَتْ عَنِ الْوَلَدِ : She ceased from bearing children. قَاعِدٌ (act. part.): Sitting, one who sits (قَاعِدُونَ and قَاعِدِينَ plural: 5:25;9:46). لِيَجْنِبَهُ أَوْ قَاعِدًا : Lying on his side or sitting (10:13) قُعُودٌ is also plural of قَاعِدٌ : إِذْ هُمْ عَلَيْهَا قَاعِدٌ : And they sat by it (85:7). قُعُودٌ (inf. noun). أَنْتُمْ رَضَيْتُمْ بِالْقُعُودِ : You chose to sit at home (9:83). مَقْعَدٌ (inf. noun): Act of sitting; place and time of sitting. فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ : Those who were left behind rejoiced in their sitting (9:81). فِي مَقْعَدِ صِدْقٍ : In the seat of truth (54:56). قَوَاعِدٌ (singular) : قَوَاعِدٌ (plural) (3:122). قَوَاعِدٌ : Fountains, bases. إِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ : When Abraham and Ismail raised the foundations of the House

قَوَاعِدُ (2:128). قَاعِدَةٌ also is feminine of قَاعِدٌ : A woman who sits. قَوَاعِدُ plural of قَاعِدَةٌ which means an old woman or a woman who has ceased to bear children or to have menstrual discharge and to have a husband. وَالْقَوَاعِدُ مِنَ النِّسَاءِ : As to elderly women (24:61). قَاعِيَةٌ : A companion in sitting; a preserver; a keeper; a guardian; a watcher قَاعِيَةٌ وَعَنِ الشِّمَالِ قَاعِيَةٌ : One sitting on the right and one on the left (50:18).

قَعْرٌ [aor. يَقْعُرُ inf. noun قَعْرَةٌ]. قَعْرَ الْبَيْتِ : The well was deep. قَعْرٌ (inf. noun قَعْرٌ) : He descended the well until he reached the bottom of it. اِنْقَعَرَتِ الشَّجَرَةُ : The tree became uprooted and fell prostrate. اِنْقَعَرَ : He died. مُنْقَعِرٌ : Uprooted. كَانَهُمْ اَعْجَازُ نَخْلٍ مُنْقَعِرٍ : As though they were the trunks of uprooted palm-trees (54:21).

قَفَلَ [aor. يَقْفُلُ and يَقْفُلُ inf. noun قَفْلًا and قَفُولًا] : He returned from the journey. اَقْفَلَ الْبَابَ : He collected and gathered the food. اَقْفَلَ الْقَوْمَ عَلَى الْاَمْرِ : He locked the door. اَقْفَلَ الْقَوْمَ عَلَى الْاَمْرِ : He collected the people on the affair. قَفْلٌ : A lock (اَقْفَالٌ plural). اَمَّ عَلَى قُلُوبٍ اَقْفَالُهَا : Is it that on the hearts are their locks (47:25)?

قَفَا [aor. يَقْفُو inf. noun قَفْوًا]. قَفَا الرَّجُلَ : He beat or struck the man on the back of his neck; he accused him of sin and vice. قَفَا اَثْرَهُ : He followed his track. وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ : And follow not that of which thou hast no knowledge (17:37). قَفَا اللّٰهُ اَثْرَهُ : God obliterated his trace. اِقْتَفَى الشَّيْءَ : He chose the thing. قَفَى فُلَانًا زَيْدًا : He caused such a one to follow Zaid. وَقَفَيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ : And We caused after him Messengers to follow (2:88).

قَلَبَ [aor. يَقْلِبُ inf. noun قَلْبٌ]. قَلَبَهُ and قَلَبَهُ : He inverted it; he turned it over or upside down. قَلَبَهُ عَنْ وَجْهِهِ : He turned him from his manner, way or course. قَلَبَهُ : A man or disease attacked or hit his heart. قَلِبَ : He was attacked by pain in his heart. وَالِيَهُ تُقَلَّبُونَ : And to Him will you be turned back (29:22). قَلَبَهُ : He hit his heart. It (a disease) affected or attacked his heart. قَلَبَ النَّخْلَةَ : He plucked out the heart of the palm-tree. قَلَبْتُهُ بِيَدِي : I turned it over and over with my hand. قَلَبْتُهُ فِي الْاَمْرِ : I employed him in the management of the affair. قَلَبُوا لَكَ الْاُمُورَ : They mediated or devised in relation to thee, viles, artifices, plots or stratagems;

they revolved ideas or opinion, respecting the frustration of thy affair. تَقَلَّبَ : It turned about much or in various ways or directions; it was or became turned about. تَقَلَّبُ : Turning about. تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ : In which the hearts and the eyes shall be in a state of agitation (24:38). أَوْ يَأْخُذْهُمْ فِي تَقَلُّبِهِمْ : Or He will seize them in their going to and fro in their journeyings (16:47). اِنْقَلَبَ : It or he was or became altered or changed from its or his mode or manner of being; it turned back to its former state or it became inverted or turned upside down. اِنْقَلَبْتُمْ عَلَيَّ : You will turn back on your heels (3:145). اِنْقَلَبَ (pass. part.): Place of return. اَيُّ مَنَقَلَبٍ يَنْقَلِبُونَ : To what place of return they shall return (26:228). اِنْقَلَبَ (singular act. part.): Those who return to their place of return or to their former state (43:15). اِنْقَلَبَ (pass. part. from تَقَلَّبَ) : Place where one moves about (47:20). قَلْبٌ (قُلُوبٌ plural) : The heart; being syn. with اَلضَّمِيرُ signifies the mind or the secret thoughts; the soul; the intellect or intelligence. مَا لَكَ قَلْبٌ : Thou has no intellect or intelligence. اَيْنَ ذَهَبَ قَلْبُكَ : Whither hast thine intellect gone? لِكُلِّ شَيْءٍ قَلْبٌ وَقَلْبُ الْقُرْآنِ : The pith, the pure or best part of anything سُورَةُ يَسٍ : To everything there is a best part and the best part of the Holy Qur'an is Surah Yasin. جِئْتُكَ بِهَذَا الْاَمْرِ قَلْبًا : I have come to thee with this affair unmixed with any other thing; a man genuine or pure in respect of origin or lineage, holding a middle place among his people. عَرَبِيٌّ قَلْبٌ : A genuine Arab. قَلْبُ اَلْجَيْشِ : The main body of the army. قَلْبٌ and فُرَادٌ are syn. meaning mind or intellect or heart. In the Holy Qur'an also both these words have been used synonymously. In 28:11 both the words have been used together signifying the heart. It is the context which determines where any of these words is used in the sense of mind or heart; some authors, however, make a distinction between قَلْبٌ and فُرَادٌ the former of which is said to have a more special signification than the latter which is said to be the غِشَاءُ (the pericardium) or the وِعَاءُ of the قَلْبِ or the middle or the interior thereof. اِذْ جَاءَ رَبَّهُ قَلْبًا also means, the stomach. اِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ : When he came to his Lord with a sound heart (37:85).

فُلُوبٌ plural (7:180).

قَلَدَ [aor. قَلَدَ inf. noun قَلْدٌ]. قَلَدَ الْحَبْلَ : He twisted the rope. قَلَدَ حَبْلُهُ : His rope was twisted; he became weak in judgement by reason of old age. قَلَدَهُ الْحُمَّى : The fever seized him every day. قَلَدَهَا : He put a necklace or a collar upon her neck. قَلَدَهُ الْأَمْرَ : He obliged him to do the thing or imposed him the thing. قَلَادَةٌ (قَلَائِدٌ plural) : Necklace; collar, that which is put upon the neck of a human being or a horse or a dog a camel or cow or bull that is brought as an offering to Mecca for sacrifice (5:3). مَقَالِيدٌ (singular مَقَالِدٌ meaning a repository, magazine or treasury and مَقْلَدٌ meaning a key. لَهُ مَقَالِيدُ السَّمَوَاتِ : To Him belong the treasures or keys of the heavens (39:64). أَلْقَيْتُ إِلَيْهِ مَقَالِيدَ الْأُمُورِ : I committed to him the disposal or management of the affair. ضَاقَتْ عَلَيْهِمُ الْمَقَالِيدُ : His affairs or means became straitened or difficult.

قَلَعَ [aor. قَلَعَ inf. noun قَلْعٌ]. قَلَعَ and اِقْتَلَعَ : He pulled, plucked or rooted out the thing or eradicated or uprooted it. قَلَعَ : He left him or he abstained from it. أَقْلَعَ عَنْ كَذَا : The governor dismissed such a one. أَلْقَعَتِ الْحُمَّى عَنْ فُلَانٍ : The fever left such a one. أَقْلَعَ also means it cleared away; it departed. أَلْقَعَتِ الْحُمَّى : The fever passed away. يَا سَمَاءُ أَقْلَعِي : O sky, cease raining (11:45).

قَلَّ [aor. قَلَّ inf. noun قَلَّةٌ]. It was or became few, small or little in number, quantity or amount; it became scanty or deficient or wanting in goodness; he had few aiders. مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ : Whether it be little or much (4:8). قَلَّلَهُ : He made it or held it to be little; he showed it or made it little. يُقَلِّلُكُمْ فِي أَعْيُنِهِمْ : He (God) made you appear as few in their eyes (8:45). أَقْلَلَهُ : He lifted it or raised it from the ground and carried it. أَقْلَلَهُ الْغَضَبُ : Anger disquieted or flurried him. حَتَّى إِذَا أَقْلَّتْ سَحَابًا : Till when they bear a heavy cloud (7:58). أَقْلَّ : He became poor or he had little property. قَلِيلٌ : Few; small or little in number, quantity or amount; scanty; a small quantity or quantum or number; possessing little of anything. مَتَاعٌ قَلِيلٌ : Small or little benefit

قَلِيلٌ plural of قَلِيلٌ (26:55) and قَلِيلَةٌ comparative degree meaning less. أَقَلُّ مِنْكَ مَالًا : Less than thyself in riches (18:40).

قَلَمٌ

[aor. يَقْلِمُ inf. noun قَلَمًا الشَّيْءَ]. قَلَمَهُ and قَلَمَ الشَّيْءَ : He cut the thing. قَلَمَ الطُّفْرَ : He cut the nail which was long. قَلَمٌ : A writing reed; a reed pen; a pen (68:2). أَقْلَامٌ (plural 31:28): قَلَمٌ is so called when it is cut and prepared for writing. Before that it is called يِرَاعَةٌ or قَصَبَةٌ : Hollow piece of reed between two knots. قَلَمٌ also means arrow in the game; graft, scion. إِذْ يُلقُونَ أَقْلَامَهُمْ : When they cast lots or their arrows (3:45).

قَالَ

[aor. يَقُولُ inf. noun قَوْلًا اللَّحْمَ]. قَالَ اللَّحْمَ : He roasted or fried the meat. قَالَ الْإِبِلَ : He drove the camels. قَالَ الرَّجُلَ : He hated the man passionately deserted and left him. مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى : Thy Lord has not forsaken thee nor is He displeased with thee (93:4). قَالَ or الْقَالِي : One who hates or one who roasts (قَالِينَ plural) (26:169).

قَمَحٌ

[aor. يَقْمَحُ inf. noun قَمُوحًا الْبَعِيرُ]. قَمَحَ الْبَعِيرُ : The camel raised his head from the water and refused to drink, his thirst being satisfied. أَقْمَحَ الرَّجُلُ : The man raised his head and contracted his eyes. أَقْمَحَ الْغَلَّ الْأَسِيرَ : The iron collar caused the head of the captive to be raised by reason of the straitness thereof. فَهُمْ مُقْمَحُونَ so that their heads are forced up (36:9).

قَمَرٌ

[aor. يَقْمَرُ inf. noun قَمَرًا الشَّيْءُ]. قَمَرَ الشَّيْءُ : The light of the thing became intense. قَمَرَ الرَّجُلُ : The man became dazzled in the moonlight so that he could not see, or the man was or became sleepless in the moonlight. أَقْمَرَ اللَّيْلُ : The light became bright with the light of the moon. أَقْمَرَ الْهَيْلَالُ : The new moon became what is termed قَمَرٌ in the third night. الْقَمَرُ : The moon in its third night and after or the moon during the interval between the first two and the last two nights, or after three nights until the end of the month; the moon absolutely. الْقَمَرَانِ : The sun and the moon. أَقْمَارُ الْعُلَمِ وَشُمُوسُهُ : The Ulema or the learned men. قَمَرًا : The Moon giving light (25: 62).

قَمَصَ [aor. **يَقْمِصُ** and **يَقْمِصُ** inf. noun **قَمِصٌ**]. **قَمَصَهُ قَمِصًا** : He clad him with a **قَمِصٌ** i.e. shirt. **قَمِصٌ** : A shirt; a sewed garment with two sleeves, not opened down the front, worn beneath the other clothes, of cotton or linen but not of wool. **قَمِصُ الْقَلْبِ** : The pericardium. **قَدَّتْ قَمِصَهُ** : She tore his shirt (12:26).

قَمَطَرَ **الْيَوْمَ** : The day was or became violent, distressful or calamitous. **شَرٌّ مُقْمَطِرٌ** : Very distressing evil. **الْقَمَطَرُ** : Log of wood which was tied to the foot of a prisoner so that he could not run away, even walking with it caused great distress. **قَمَطِرِيٌّ** are also those lines which distress causes on the face and the eye-brows. **يَوْمًا عَبُوسًا قَمَطِرِيًّا** : A browning and distressful day (76:11).

قَمَعَ [aor. **يَقْمَعُ** inf. noun **قَمْعًا**]: **قَمَعَهُ** : He beat him with a mace or iron-rod; he prevented him by force from what he intended; he dominated him and disgraced him; he struck on the upper part of his head. **مَقَامِعُ** (singular **مَقْمَعَةٌ**) : A mace; an iron-rod or club to goad an elephant; a hooked staff).

قُمَّلٌ **فُمَّلَةٌ** (singular) : Lice (7:134).

قَنَتَ [aor. **يَقْنُتُ** inf. noun **قُنُوتٌ**]. **قَنَتَ لِلَّهِ** or **قَنَتَ اللَّهَ** : He was obedient to God. **قَنَتَ لَهُ** : He was or became lowly, humble or submissive to him. **مَنْ يَقْنُتُ** : Who is obedient to God (33:32). **قَنَتَ** also means, he became silent; he stood or stood in prayer. **أَمَّنْ هُوَ قَانِتٌ أَنَاءَ اللَّيْلِ** : Is he who stands in prayer (39:10). **قَانِتِينَ** and **قَانِتُونَ** (plural). **إِمْرَأَةٌ قُنُوتٌ (قُنُوتٌ)** : A woman lowly, humble or submissive and obedient to her husband. **قَانِتَاتٌ** : plural, (33:36). **سَقَاءٌ قَنِيتٌ** : A skin that retains water so that it does not exude. **قُنُوتٌ** : Obedience; standing or standing in prayer; the act of supplicating; to be silent or refraining from talking; serving God; being humble, submissive or lowly.

قَنَطَ [aor. **يَقْنُطُ** and **يَقْنُطُ** aor. **يَقْنُطُ** inf. noun **قُنُوطٌ**]. He despaired or despaired vehemently of a thing. **مَنْ بَعْدَ مَا قَنَطُوا** : After they have despaired (42:29). **قَانِطٌ** (act. part. **قَانِطِينَ** plural, 15: 56). **قُنُوطٌ** and **قَانِطٌ** are syn. : One who despairs and gives up all hope. **قُنُوطٌ** may

also be intensive form of قَانِطُ : He withheld his water from us.

قَنْطَرَ [inf. noun قَنْطَرَةٌ]. قَنْطَرَ الشَّيْءَ : He tied or knit the thing; he arched, vaulted it and made it firm or strong; قَنْطَرَةٌ : A bridge); he collected the thing into one aggregate; he possessed property by the قَنْطَارٌ or became possessed of a قَنْطَارٌ of property or possessed large property. قَنْطَارٌ : A large unknown quantity or aggregate of property, or much property heaped up. قَنْطَارِيٌّ plural. قَنْطَرَةٌ (pass. part): Collected together. الْقَنْطَارِيُّ الْمُقَنْطَرَةُ : Much riches collected together (3:15).

قَنَّعَ [aor. يَقْنَعُ inf. noun قَنَّعٌ and قَنَّاعَةٌ] and قَنَّعَ [aor. يَقْنَعُ inf. noun قَنَّعٌ] : He was contented with his lot. قَنَّعَ : He asked or he begged and he was lowly and humble. قَنَّاعَةٌ : Satisfaction; contentment. قَنَّوعٌ : Greed and also contentment. قَنَّعَ الْجَبَلَ : He ascended or mounted the hill. الْقَنَّاعُ (act. part.) : One who is contented or one who asks and is humble or one who is satisfied with what is given to him and does not insist on being given more (22:37). أَقْنَعَ رَأْسَهُ : He raised up his head or lowered it. مُقْنِعِي رُءُوسِهِمْ : Raising up their heads and fixing them straight, neither turning to the right nor to the left (14: 44).

قَنَّأَ [aor. يَقْنُوْ inf. noun قَنَّوًا]. قَنَّأَ الْمَالَ : He collected the money and took it for himself. قَنَّوَانٌ (singular الْقَنَّوُ) : Bunches (6:100).

قَنَّىَ [aor. يَقْنِيْ inf. noun قَنَّيَا]. قَنَّىَ الْمَالَ : He earned the money. أَقْنَى أَوْ قَنَّأَ : الله فُلَانًا : God made such a one rich or gave him so much as pleased him and made him contented. أَنَّهُ هُوَ أَعْنَى وَأَقْنَى : It is He Who enriches and grants wealth to one's satisfaction (53:49). أَقْنَى الْحَيَاءَ : He preserved the modesty or sense of shame. أَرْضٌ مُقْنَأَةٌ : A land or place which is agreeable and pleasing to one who alights there.

قَهَرَ [aor. يَقْهَرُ inf. noun قَهْرًا]. قَهَرَ : He overcame, conquered, subjugated, overpowered, mastered prevailed or predominated over him or it; he was or became superior power or force over him or it; he absased him; he oppressed him; he forced him to

do a thing; he coerced him. فَهَرَهُ عَلَى الْأَمْرِ : He forced him to do the thing. فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ (93:10). قَاهِرُونَ : Supreme; predominant or dominant (6:19). (plural قَاهِرُونَ, 7:128). الْقَهَّارِ is intensive form: Most Supreme (14:49).

قَاب [aor. يَقُوبُ inf. noun قَوْبٌ] : He was or became near; he drew dear or approached. قَابَ الْأَرْضِ : He made or dug a round hollow in the ground قَابٌ : The portion of a bow that is between the part which is grasped by the hand and the curved extremity; the space between the string and the part that is grasped by the hand of the bow. بَيْنَهُمَا قَابٌ قَوْسٍ : Between them two is the measure of a bow, meaning that very close relationship exists between the two. قَابٌ قَوْسَيْنِ is also a term often used in astronomy to denote the distance between two stars and it seems to be syn. with ذِرَاعٌ (q.v.) as so used thus meaning a cubit, which is the measure of each قَابٌ of a bow, or nearly so (53:10).

قَاتَ [aor. يَقُوتُ inf. noun قَوْتُ and قُوْتُ]. قَاتَ الرَّجُلَ : He fed, sustained or nourished the man or gave him food enough to sustain him; he straitened his household by reason of niggardliness or poverty (عَالَهُ). قَوْتُ : Food. (أَقْوَاتُ plural, 41:11). أَقَاتَهُ : He kept, preserved, guarded or protected him. أَقَاتَ عَلَى الشَّيْءِ : He had power or ability to accomplish or compass the thing. عَلَى كُلِّ شَيْءٍ مُفِيئًا : Powerful over everything (4:86).

قَاسَ [aor. يَقُوسُ inf. noun قَوْسٌ and قِيَاسٌ] : He measured the thing by another thing like it. قَوْسٌ : A bow. قَوْسُ الرَّجُلِ : The bowed or bent part of the back of a man; the word also means a cubit. فَلَانٌ لَا يَمُدُّ قَوْسَهُ أَحَدٌ : He is such a one that no one will pull his bow i.e. no one will vie with him or compete with him. رَمَوْنَا عَنْ قَوْسٍ وَاحِدٍ : They shot at us from one bow, meaning they were unanimous against us. For قَوْسَيْنِ (bow) see (53:10).

قَاعَ [aor. يَقُوعُ inf. noun قَوْعٌ] : He withdrew; he desisted; he turned back. قَاعٌ : An even place; plain or level land that produces nothing; plain or soft land, low and free from mountain. قَاعًا صَفْصَفًا : Barren, level plain (20:107). قَيْعَةٌ : A desert; a plain,

level ground which grows nothing (24:40).

قَالَ [aor. يَقُولُ inf. noun قَوْلًا and قِيْلًا and مَقَالًا and مَقَالَةً] : He said. The word is used to express a condition or state. وَتَقُولُ هَلْ مِنْ مَزِيدٍ : And it will say: "Is there more" (50:31). قَالَ بِكَذَا : He asserted his belief in such a thing, as a doctrine. The word is used for an idea which is in the mind and not expressed yet. يَقُولُونَ فِي أَنْفُسِهِمْ : They say to themselves i.e. in their minds (58:9). قَالَتِ الْعَيْنَانِ : The eyes made a sign as though saying. قَالَ بِرَأْسِهِ : He made a sign with his head. قَالَ بِيَدِهِ : He took with his hand or he made sign with his hand meaning to say قَالَ بِرَجْلِهِ : He walked. قَالَ فِيهِ : He spoke against him; he vituperated. قَالَ لَهُ : He addressed him. قَالَ عَنْهُ : He related from him. قَالَ عَلَيْهِ : He said what was false against him. قَالَ بِهِ : He loved him and chose him for himself. قَالَ الْقَوْمُ بِفُلَانٍ : The people killed such a one. تَقُولُ عَلَيْهِ : He lied against him. لَوْ تَقُولُ عَلَيْنَا بَعْضَ الْأَقْوَابِ is plural of قَوْلٌ. قَوْلٌ : If he had forged any lies against Us (69:45). قِيلَ : Saying; cry. قَوْلٌ : Saying. وَقِيلَ يَرْبِّ : I swear by his cry "O my Lord" (43:89). قَائِلٌ (act. part. قَوَالٌ) : An eloquent man; a great speaker. (12:11).

قَامَ [aor. يَقُومُ inf. noun قِيَامًا]. He stood still; he stood upright; he stood motionless; he stood up or erect; he remained or abided; he rose from sitting or reclining. لَمَّا قَامَ عَبْدُ اللَّهِ : When the servant of God stands up praying to Him (72: 20). قَامَتِ السَّاعَةُ : The resurrection came to pass. يَوْمَ يَقُومُ الْحِسَابُ : The day on which reckoning will take pace (14:42). وَ مِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ : And among His Signs is this that the heavens and the earth stand firm (30:26). قَامَ رَمَضَانَ : He passed the nights of Ramadhan in Prayer. قُمِ اللَّيْلُ : Stand up in Prayer. (73:3). قَامَ الْحَقُّ : The truth became established. قَامَ بِالْأَمْرِ : He undertook the affair; he managed, conducted, ordered, regulated or superintended the affair. قَامَ عَلَيْهِ :- He tended or took care of him or it. قَامَ عَلَى الْمَرْأَةِ : He undertook the maintenance of the woman or he maintained her or managed her affairs. الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ : Men manage the affairs of women, maintain them and provide the necessities of life for

them or set their affairs right (4:35). قَوَّامٌ is the plural of قَائِمٌ also. أَقَامَ عَلَى حَالٍ : He put the affair in a right state. أَقَامَ الشَّيْءَ : He continued in a state. أَقَامَ الشَّيْءَ : He set up, put up, set upright the thing. فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا : We shall set up no balance for them or give them no weight (18:106). يُرِيدُ أَنْ يَنْقُصَ فَأَقَامَهُ : Which was about to fall and he put it in a right state or repaired it (18:78). أَقَامَ الصَّلَاةَ : He observed Prayer; he said it regularly. وَأَقَامُوا الصَّلَاةَ : And they observe Prayer (2:278): أَقَامَ also means he observed or duly performed a religious or moral ordinance or duty. أَنَّهُمْ أَقَامُوا التَّوْرَةَ : They had observed the Torah (5:67). أَقَامَ عَلَيْهِ الْحُجَّةَ : He inflicted upon him and established the evidence. وَ أَقِيمُوا الشَّهَادَةَ لِلَّهِ : And give true witness for God (65:3). إِسْتَقَامَ : It became rightstate; he was or became right, straight or even; he pursued a right course; he acted rightly or justly; he went straight on or undeviatingly. قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا : Who say, our Lord is Allah and then remain steadfast or pursue their course undeviatingly (41:31). فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ : So as long as they stand true to you, stand true to them (9:7). اسْتَقَامُوا عَلَى الطَّرِيقَةِ : They went on undeviating in the way; They pursued a right course (72:17). مُسْتَقِيمٌ : Right; straight (1:6). قَوَّامٌ الشَّيْءَ : He made the thing right or straight. تَقْوِيمٌ : Make to stand upright, erect; put into order; mend, correct. فِي أَحْسَنِ تَقْوِيمٍ : In the best make (95:5). قَيِّمٌ : A manager, conductor, regulator or superintendent of an affair; guardian; right; true. الدِّينَ الْقَيِّمُ : The right or true religion (9:36). كُتِبَ قِيَمَةٌ : Lasting commandments. قَائِمٌ (act. part. from قَامَ) : Standing; standing upright or straight and correct (3:40). قَائِمَةٌ (feminine of قَائِمٌ) : Good stature; symmetry or justness of proportion. قَائِمُونَ and قَائِمِينَ are plurals (7:34;22:27). قَائِمًا : Standing upright (3:192); support; subsistence. جَعَلَ اللَّهُ لَكُمْ قِيَامًا : Allah has made a means of support for you (4:6). الْقَيُّومُ : The Self-Subsisting and All-Sustaining (20:112). قِيَامَةٌ : resurrection; last judgement Day; calamity; tumult. يَوْمُ الْقِيَامَةِ : The Resurrection Day (2:86). أَقْوَمُ : Most effective; قَائِمًا : قَائِمًا (73:7); Surer; أَقْوَمُ لِلشَّهَادَةِ (2:283). مَقَامٌ : Staying; dwelling;

station; rank, esteem; place. (10:72). مُقِيمٌ : Permanent; abiding; persevering. سَبِيلٌ مُقِيمٌ : Permanent road or the road that still abides (15:77). نَعِيمٌ مُقِيمٌ : Abiding and lasting bounty (9:21). مُقِيمٌ is also active participle from أَقَامَ.

قَوِيَ [aor يَقْوَى inf noun قُوَّةٌ] قَوِيَ الرَّجُلُ : The man became strong, vigorous, robust. قُوَّةٌ : Strength (2:166). قُوَى is plural of قُوَّةٌ (53:6). قَوَى - يَقْوَى - قَوَى : قَوِيَ الرَّجُلُ : The man became very hungry. قَوِيَ الْمَطَرُ : The rain stopped. أَقْوَى الْقَوْمِ : The provision of the people were exhausted. الْقَوَاءُ : Hunger, waste, barren land. بَلَدٌ مُقْوٍ : Town without rain. مُقْوِينَ : Needy and hungry people; wayfarers of a desert or those who alight at a desolate place; those whose provisions are exhausted (56:74). قَوِيٌّ : Powerful, Strong (57:26).

قَاضٍ قَاضَى الشَّيْءَ : He broke the thing. قَيَّضَ اللَّهُ لَهُ كَذَا : God has determined or appointed or ordained such a thing for him. قَيَّضْنَا لَهُمْ فُرْنَاءَ : We appointed for them companions (41:26).

قَالَ [aor يَقِيلُ inf noun قَيْلٌ and قَيْلَةٌ] قِيلَ : He slept in the middle of the day. قَائِلٌ : One who sleeps in the middle of the day. قَائِلُونَ plural (7:5)

22

بَابُ الْكَافِ

ك

kāf

Numerical Value = 20.

ك prefixed to a noun is called the kaf of comparison. **أُولَئِكَ كَالْأَنْعَامِ**: They are like animals (7:180); it denotes cause. **وَأَذْكُرُهُ كَمَا** **هَذَاكُمْ**: Remember Him because He guided you to the right path (2:199); It is redundant. **لَيْسَ كَمِثْلِهِ شَيْءٌ**: Nothing whatever is like unto Him (42:12); used in the sense of **كَمَا** i.e. like, as, or **كَذَلِكَ** i.e. (such); the like thereof. **كَذِكْرِكُمْ آبَاءَكُمْ**: As or just as, such as or like as you remember your fathers (2:201).

كَايِّنَ is used to denote uncertainty or large number. **كَايِّنَ مِنْ نَبِيِّ**: And many a Prophet or how many a Prophet (3:147).

كَاسٌ [plural **كُؤُوسٌ**]: A drinking cup; a cup full of wine; a goblet: **سَقَاهُ**: A full cup from a flowing fountain (37: 46). **كَاسًا مِنْ الدَّلِيلِ**: He gave him to drink a cup of abasement.

كَبَّ [aor. **يَكُبُّ** inf. noun **كَبَّةٌ** or **كَبَّةٌ** or **كَبَّةٌ عَلَى وَجْهِهِ**]: He turned it upside down; he threw him down upon his face; he prostrated him. **فَكُبَّتْ وَجُوهُهُمْ**: They will be thrown down headlong or upon their faces (27:91). **فَكُبِّبُوا فِيهَا**: They shall be thrown into it headlong (26:95). **مُكَبِّبًا عَلَى وَجْهِهِ**: Going headlong or upon his face (67:23).

كَبَّتْ [aor. **يَكْبِتُ** inf. noun **كَبْتٌ**]: **كَبَّتَهُ**: He rebelled him in his rage; he turned away or averted him; he abased him; he rendered him ignominious; he destroyed him. **كُتِبُوا كَمَا كُتِبَ الَّذِينَ مِنْ قَبْلِهِمْ**: They were abased as were abased those before them (58:6).

كَبَدَ [aor. **يَكْبِدُ** and **يَكْبِدُ** inf. noun **كَبْدَةٌ**]: **كَبَدَهُ**: He smote his liver. **كَبَدَهُمُ**: The cold affected them severely; distressed them; straitened them. **كَبْدٌ**: Difficulty; distress; trouble. **وَقَعَ فِي كَبْدٍ**: He fell into difficulty. **لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ**: We have created man to face hardships; or in a right or just state, in just proportion (90:5).

كَبُرَ [aor. **يَكْبُرُ** inf. noun **كِبْرٌ**]: He was or became great or large in body, or in years or age; (he attained to puberty) and in estimation or rank or dignity. **كَبُرَ الْأَمْرُ**: The affair was or became of great moment. **كَبُرَ مَقْتًا عِنْدَ اللَّهِ**: It is most hateful in the sight of God (61:4). **كَبُرَ عَلَيْهِ الْأَمْرُ**: The affair was or became

hard, difficult, severe, grievous, distressing to him. كَبُرَ عَلَيْكَ : Their aversion is grievous to thee or hard upon thee (6:36). كَبِرَ : In haste against their growing up. كَبِرَ (aor. يَكْبُرُ) : He became advanced in age; he attained to full growth or adolescence or puberty. كَبِيرٌ (inf. noun) (1) Old age; greatness; haughtiness; pride; insolence; unbelief. كَبُرْتُ كَلِمَةً : I have reached extreme old age (19:9); Grievous is the word (18:6). كَبُرَتْ فِي صُدُورِهِمُ الْإِكْبَرُ : There is nothing in their breasts but a feeling of greatness or pride (40:57); the word also means main part of a thing; وَالَّذِي تَوَلَّى كِبْرَهُ : Who took upon himself the main part thereof (24:12). كَبِيرٌ : Great in body, age, estimation, rank or dignity or nobility. قِتَالٌ كَبِيرٌ : Fighting in it is a great sin (2:218). أَبُونَا شَيْخٌ كَبِيرٌ : Our father is a very old man (28:24). قَالَ كَبِيرُهُمْ : Their oldest or their leader said (12:81). الْكَبِيرُ : Is one of Divine attributes or epithets (22:63). كَبِيرَةٌ (feminine of كَبِيرٌ) (2:46). كَبَائِرٌ plural of كَبِيرَةٌ i.e. an abominable sin or crime or offence. كَبَائِرٌ : More grievous sin (4:32). كُبَارٌ : Intensive form of كَبِيرٌ. كُبْرًا : A mighty plan (71:23). كِبْرِيَاءٌ : Is syn. with كَبْرٌ : Nobility, greatness, majesty. وَلَهُ الْكِبْرِيَاءُ : His is the Majesty. (45:38). أَكْبَرُ : superlative degree meaning more or most great. الْكُبْرَى is feminine of أَكْبَرُ and its plural is كُبْرَى. الْطَّامَةُ الْكُبْرَى : Great disaster (79:35). الْكَبِيرُ (plural of أَكْبَرُ) (6:124). إِنَّهَا لِأَحَدَى الْكَبِيرِ : It is one of the greatest calamities (74:36). تَكَبَّرَ (inf. noun تَكْبِيرٌ) : He magnified or honoured. وَكَبَّرَهُ تَكْبِيرًا : And extol His Glory with all glorification (17:112). تَكَبَّرَ وَاسْتَكْبَرَ : He magnified himself; he behaved proudly, haughtily or insolently. تَكَبَّرَ has two significations, one of them being, he did really good and great actions exceeding the good actions of others. In this sense God is called الْمُتَكَبِّرُ (59:24). The other signification is: He affected to do such actions and boasted of great qualities which he did not possess (40:36). Similarly اسْتَكْبَرَ which is nearly syn. with تَكَبَّرَ has two significations; one of them is: He endeavoured and sought to become great and to do so in praiseworthy manner, and the other is: He boasted of qualities

which he did not possess and feigned such qualities, and to do so is blamable (2:35). أَكْبَرَهُ : He deemed it great or formidable. فَلَمَّا رَأَيْنَهُ أَكْبَرْنَاهُ : When they saw him they thought much of him (12:32). مُتَكَبِّرٌ is act. part. from تَكَبَّرَ (40:36). مُسْتَكْبِرًا is act. part. from اسْتَكْبَرَ (31:8).

كُتِبَ [aor. يَكْتُبُ inf. noun كِتَابًا] : He wrote; he was a writer, or scribe and a learned man وَلْيَكْتُبْ بَيْنَكُمْ : Let him write in your presence. كَاتِبٌ (act. part) (2:283). كَاتِبِينَ and كَاتِبُونَ (plural of كَاتِبٌ (21:95; 82:12). مَكْتُوبٌ (pass. part) (7:158). كَتَبَ : He (God) prescribed, appointed or ordained and made obligatory. كُتِبَ عَلَيْكُمُ الصِّيَامُ : Fasting is prescribed as incumbent upon you (2:184). اِكْتَسَبَ : He has written it himself or has asked one to write it for him or to dictate it to him. اِكْتَسَبَهَا : He has got them written down (25:6). كَتَبَ عَنْهُ : He wrote what he had heard from him. كَاتَبَهُ (inf. noun مُكَاتَبَةٌ) : He (a slave) made a written (or other) contract with him (his master) that he should pay a certain sum as the price of himself and on the payment thereof be free, also he (master) made such a contract with the slave (24:34). كِتَابٌ : A book; a record; a revealed scripture; Divine prescript, appointment or ordinance; judgement or sentence; decree or predestination; contract of marriage; destiny; fate. كِتَابٌ مُبِينٌ : Clear book (12:2). فِي كِتَابِ اللَّهِ : In the Book of Allah; by Allah's ordinance (9:36). اِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا : Prayer is enjoined on the believers to be performed at fixed hours (4:104). كِتَابَ اللَّهِ عَلَيْكُمْ : Enjoined upon you by God (4:25). لَدَيْنَا كِتَابٌ : With Us is a record (23:63). فِي اُمِّ الْكِتَابِ : In the mother of the Book or the original of the Book; the source of Decrees (43:5). كُتِبَ plural of كِتَابٌ (98:4).

كَتَمَ [aor. يَكْتُمُ inf. noun كِتْمَانًا] : He concealed or hid the thing. مَا كُنْتُمْ تَكْتُمُونَ : What you concealed (2:73).

كَشَبَ [aor. يَكْشِبُ and يَكْشُبُ inf. noun كَشْبًا] : He scattered dust or earth, part over part; he collected it together from a near place and poured it forth. كَشَبَ الْقَوْمَ : He collected together the people. كَشِيبٌ : A thing collected together; a hill or heap of sand; what

has poured down of sand, into a place and collected there (73:15).

كثُرَ

[aor. يَكْثُرُ and يَكْثُرُ inf. noun كَثْرَةٌ] : It was or became much, copious, many, numerous; it multiplied. كَثُرُوا عَلَيْهِ فَعَلَبُوهُ : They multiplied against him and overcame him. مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ : Whether it be little or much (4:8). كَثَرَهُ أَوْ أَكْثَرَهُ : He made it much, many or numerous; he multiplied it. فَكَثَّرَكُمْ : So He multiplied you (7:87). فَأَكْثَرُوا فِيهَا الْفَسَادَ : And they wrought much corruption therein (89:13). تَكَاثَرُوا : They contended one with another for superiority in number. التَّكَاثُرُ : Signifies the contending together for superiority in amount or number of property and children and men (102:2). اسْتَكْثَرَ مِنَ الشَّيْءِ : He desired or wished or sought for much of a thing; he reckoned it much or many. لَأَسْتَكْثِرَنَّ مِنَ الْخَيْرِ : I should have secured abundance of good (7:189). كَثْرَةٌ : Abundance or numerousness (5:101;9:25). أَكْثَرَ : Many or much. (2:110;4:83). أَكْثَرَ : Comparative degree of كَثِيرٌ (4:60;17:7). كَوْنٌ : A lord or master; abounding in good; a man possessing much good and who gives much (108:2).

كَدَحَ

[aor. يَكْدَحُ inf noun كَدْحًا]. He worked, laboured employed himself actively; he strove, exerted and wearied himself in work; he toiled hard. كَادِحٌ : Act. part. (84:7).

كَدَّرَ

[aor. يَكْدُرُ and كَدَّرَ aor. يَكْدُرُ and كَدَّرَ aor. يَكْدُرُ inf. noun كَدَارَةٌ and كَدَّرًا and كُدُّورًا and كُدُّورَةٌ and كُدُّورَةٌ] : It was or became turbid or muddy; it ceased to be clear; it darted down, said of a bird and of a star; he hastened. اِنْكَدَّرَ عَلَيْهِ الْقَوْمُ : The people poured down upon him, or repaired towards him scattering themselves upon him. اِذَا النُّجُومُ اِنْكَدَّرَتْ : When the stars dart down and fall one after the other or when the stars fall and become scattered (81:3).

كَدَى

[aor. يَكْدِي inf. noun كَدْيًا] كَدَى الرَّجُلَ : He prevented the man or hindered him or kept him busy. اَكْدَى الرَّجُلَ : The man did not succeed in getting what he wanted; he was niggardly in giving; he became poor after he was rich. اَكْدَاهُ عَنْ كَدَا : He turned him

away and prevented him. اَكْدَى الْمَعْدِنُ : The mine refused to yield its minerals. اَعْطَى قَلِيلًا وَ اَكْدَى : He gave little and that too grudgingly (53:35).

كَذَبَ [aor. يَكْذِبُ inf. noun كَذِبًا and كَذَبًا and كَذَابًا]. كَذَبَ : He lied; he uttered a falsehood; he said what was untrue; he gave an untrue account of a thing whether intentionally or unintentionally; he committed a mistake or error. بِمَا كَانُوا يَكْذِبُونَ : Because they lied (9:77). كَذَبَ عَلَى اللَّهِ : Who lies against God (39:33). كَذَبَ also means he found his hopes to be false or vain. كَذَبَ الْحَرُّ : The heat abated. كَذَبَتْكَ عَيْنُكَ : Thine eye showed thee what had no reality. كَذَبَ الْأَمْرَ : He imagined the thing contrary to its real state. مَا كَذَبَ الْفؤَادُ مَا رَأَى : The heart (of the Prophet) was not untrue to what he saw (53:12). كَذَبَتْهُ نَفْسُهُ : His soul made him desire things and conceive hopes that could scarcely come to pass. كَذَبَ : He was told a lie, a falsehood. ظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا : They (the disbelievers) thought that they had been told lies (12:111). كَذَبَهُ : He pronounced him to be a liar; he ascribed lying to him; he gave him the lie; he treated him as a liar. إِنَّ قَوْمِي كَذَّبُونِ : My people has treated me as a liar (26:118). كَذَّبَ بِالْأَمْرِ : He rejected, denied, disbelieved in the thing. كَذَّبُوا بِآيَاتِ اللَّهِ : They rejected the Signs of Allah (10:96). كَذَابًا inf. noun from كَذَبَ (78:29). تَكْذِيبٌ (inf. noun from كَذَبَ) (85:20). اَكْذَبَهُ : He found him a liar; he made manifest or proved his lying. كَاذِبٌ : Act. part. from كَذَبَ (11:94). كَاذِبَةٌ feminine of كَاذِبٌ (56: 3). كَاذِبِينَ and كَاذِبُونَ plural (11:28;24:14). مُكْذَّبُونَ : Act. part. from كَذَبَ (56:52;3:138). مَكْذُوبٌ (lie) : Pass. part. from اَكْذَبَ (11:66). كَذَّابٌ : Intensive form of كَاذِبٌ meaning, a great liar (54:26). مَكْذُوبٌ : A lie; a falsehood; a fiction; a fable; false; syn. اَلْكَذِبُ (3:76). اَلْكَذِبُ is of five kinds: (a) The relator altering what he hears or his relating as from others what he does not know; (b) The saying what resembles a lie, not meaning anything but the truth; (c) The saying what is untrue by mistake or unintentionally; (d) The finding one's hopes vain or false (e) The act of instigating. بِدَمٍ كَذِبٍ : With false blood (12:19).

كُرِّ [aor. يَكُرُّ inf. noun كَرًّا and كُرُورًا and تَكْرَارًا] : He turned to or against him. اِنْهَزَمَ ثُمَّ كَرَّ عَلَيْهِ : He was put to flight, then he returned against him; he gave up his ghost. كَرَّةٌ : A return. لَوْ اَنَّ كَرَّةً : Would that there were for us a return (2:168); a time or one time. كَرَّتَيْنِ : Again (67:5); a turn to prevail against an opposing party. ثُمَّ رَدَدْنَا لَكُمْ الْكُرَّةَ عَلَيْهِمْ : Then We gave to you the turn to prevail against them or victory over them (17:7).

كَرَبَ [aor. يَكْرُبُ inf. noun كَرْبًا] : He twisted the rope. كَرَبَ كَرْبَ الْحَبْلِ : He straitened the shackles upon the shackled. اَلْقَيْدَ عَلَيَّ الْمُقَيَّدِ : He straitened the shackles upon the shackled. كَرْبٌ : The grief afflicted, distressed or oppressed him. كَرْبُهُ الْعَمُّ : Grief or distress that affects the breath; anxiety or disquietude of the mind. مِنَ الْكَرْبِ الْعَظِيمِ : From the great distress (21:77).

كُرْسَى [aor. يَكْرُسِي inf. noun كُرْسِيًّا] : He founded a building. كُرْسِيٌّ : A throne: (syn. with كُرْسِيٌّ); chair (كُرْسِيٌّ plural). It is the place or seat of the king (38:35) and of the learned man and therefore it is explained as signifying "Dominion" and "power" of God, whereby He holds the heavens and the earth; knowledge (2:256). هُوَ مِنَ الْكُرْسِيِّ : He is of the learned men. The word also means a prop or support for a wall.

كُرِّمَ [aor. يَكْرُمُ inf. noun كَرْمًا] : He or it was or became highly esteemed or valued. كَرَّمْتُ عَلَيْهِ : I exceeded him in generosity or nobleness. كَرَّمَهُ اَوْ اَكْرَمَهُ : He honoured him. وَلَقَدْ كَرَّمْنَا بَنِي اٰدَمَ : Indeed We have honoured the children of Adam (17:71). فَاَكْرَمَهُ وَ : Honours him and bestows favours upon him (89:16). مُكْرَمًا : Act. part. (22:19) اِكْرَامًا : Inf. noun from اَكْرَمَ (55:28). مُكْرَمُونَ : Pass part. from اَكْرَمَ (21:27; 51:25). كَرَّمَهُ عَلَيَّ : He honoured him above me (17:63). كَرِيمٌ : Gracious, generous, liberal, noble, excellent, highly valued, precious. رِزْقٌ كَرِيمٌ and قَوْلٌ كَرِيمٌ and كِتَابٌ كَرِيمٌ etc. رَبُّكَ الْكَرِيمُ : Thy Gracious Lord (82:7) كِرَامًا (plural of كَرِيمٌ). كِرَامًا كَاتِبِينَ : Honoured recorders (82:12) مَرُؤًا كِرَامًا : Pass with dignity (25:73) اَكْرَمُ : More and most honoured (most generous) (96:4; 49:14). مُكْرَمَةٌ : Act. part. and fem. from كَرَّمَ meaning honoured (80:14).

كَرِهَ [aor. يَكْرَهُ inf. noun كَرْهًا and كَرْهًا] : He did not desire it,

disapproved it, was displeased with it, hated him or it. Contr. of وَ لَوْ كَرِهَ الْمُشْرِكُونَ حَبَهُ وَ أَحَبَهُ (61:10). : Though the idolaters hate it (61:10). كَرِهْتُ إِلَيْهِ الشَّيْءَ : I made the thing to be an object of hate for him. كَرِهَ إِلَيْكُمْ الْكُفْرَ : He (God) has made disbelief hateful to you (49:8). : I compelled him to do such a thing. وَمَا وَهُوَ كَرْهٌ : Which thou didst compel us to use (20:74). : And it is repugnant to you (2:217). طَوْعًا وَكَرْهًا : Willingly or unwillingly (3:84). كَارِهَةً (act. pass.). كَارِهِينَ and كَارِهُونَ plural of كَارَةٌ (8:6; 7:89). مَكْرُوهٌ (pass. part. from كَرِهَ) and means, hateful (17:39). اِكْرَاهٌ (inf. noun from كَرِهَ) meaning compulsion (2:257).

كَسَبَ [aor. يَكْسِبُ inf. noun كَسْبًا] : Being synonymous means he gained, earned a thing; he sought to gain sustenance and the like. كَسَبَ signifies he got, obtained or earned; اِكْتَسَبَ means, he applied himself with art or diligence or labour to gain or earn. كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِيْنٌ : Every man stands pledged for what he has earned (52:22). : لَهُمْ نَصِيْبٌ مِّمَّا كَسَبُوْا : And for them there shall be a share of what they earned (2:203). بَلَى مَنْ كَسَبَ سَيِّئَةً : Aye, whoso does evil (2:82). كَسَبَ like اِكْتَسَبَ also signifies he laboured in seeking or earning, but the latter has a more intensive signification than the former. لَهَا مَا كَسَبَتْ وَعَلَيْهَا : To it shall be given what reward it has earned and upon it shall be executed what punishment it has drawn upon itself. The latter is used with reference to what is evil and the former (كَسَبَتْ) with reference to what is good (2:287). كَسَبَ خَيْرًا : He earned good and اِكْتَسَبَ شَرًّا : He earned evil. This distinction, however, is not always observed for كَسَبَ as mentioned above, he did either a good or an evil deed. كَسَبَ اِثْمًا : He committed or burdened himself with a sin or crime.

كَسَدَ [aor. يَكْسُدُ inf. noun كَسَادٌ]. It (a thing or commodity) was or became unsalable or difficult of sale and in little demand; it was or became in a bad, corrupt or unsound state. كَسَدَتِ السُّوْقُ : The market was or became dull. تَخْشَوْنَ كَسَادَهَا : Whose dullness you fear (9:24).

كَسَفَ [aor. يَكْسِفُ inf. noun كَسْفًا]. كَسَفَ الثَّوْبَ : He cut the cloth. كَسَفَ الشَّيْءَ : He covered the thing. كَسَفَ حَالَهُ : His condition became bad. كَسَفَ أَمَلَهُ : His desire was shattered. الْكَسِيفَةُ : Piece of a thing. كَسَفٌ and كِسْفٌ are both plurals. فَاسْقِطْ عَلَيْنَا كِسْفًا : So cause fragments to fall upon us (26:188).

كَسِلَ [aor. يَكْسِلُ inf. noun كَسَلًا]: He was or became lazy, sluggish, indolent or torpid. كَسِلَانَ is act. part. and كَسَالِي is plural of كَسِلَانَ (4:143).

كَسَا [aor. يَكْسُو inf. noun كَسَوًا]. كَسَاهُ كَسَوًا : He clothed him with dress. كِسْوَةٌ : Dress (2:234). فَكَسَوْنَا الْعِظَامَ لَحْمًا : So We clothed the bones with flesh (23:15). كَسَاهُ شِعْرًا : He praised him by verses.

كَشَطَ [aor. يَكْشِطُ inf. noun كَشَطًا]. كَشَطَ : He removed or stripped of a thing from a thing which it covered. كَشَطْتُ الْبَعِيرَ : I skinned the camel. إِذَا السَّمَاءُ كُشِطَتْ : When the sky shall be laid bare and shall have its covering removed (81:12).

كَشَفَ [aor. يَكْشِفُ inf. noun كَشَفًا and كَاشِفَةً]. كَشَفَ عَنِ الشَّيْءِ : He manifested the thing and removed what had covered it. فَكَشَفْنَا عَنْكَ غِطَاءَكَ : And We removed from thee thy veil (50:23). كَشَفَ اللَّهُ عَمَّهُ : God removed his anxiety. كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ : We removed from them the punishment of disgrace (10:99). كَشَفَتْ عَنْ سَاقَيْهَا : She uncovered her shanks; she laid bare her legs (27:45) meaning, she became prepared to meet the difficulty; (سَاقٌ means hardness or difficulty). The reality or the matter became manifest to her. كَاشِفٌ (act. part, 6:18). كَاشِفُونَ (plural 44:16). كَاشِفَةٌ is feminine of كَاشِفٌ (53:59) and كَاشِفَاتٌ is plural of كَاشِفَةٌ (39:39).

كَظَمَ [aor. يَكْظِمُ inf. noun كَظْمًا]. كَظَمَ الْبَابَ : He shut the door. كَظَمَ غَيْظَهُ : He suppressed or restrained his wrath or rage. كَظَمَ : He restrained himself. كَاطِمٌ (act. part.): One who suppresses his anger or restrains himself. كَاطِمِينَ الْغَيْظِ : Plural (3:135). كَاطِمٌ (12:85; 16:59; 43:18) and مَكْظُومٌ : Full of grief (68:49), are synonymous.

كَعَبَ [aor. يَكْعُبُ and يَكْعُبُ inf. noun كَعَبًا]. كَعَبَ الْجَارِيَةُ : The breasts of

the girl began to swell, meaning she had freshness and bloom of youth. كَعْبٌ : Ankle (5:7). الْكَعْبَةُ : Sacred House of God at Mecca towards which Muslim face while praying (5:98) كَوَاعِبُ is the plural of كَاعِبٌ which means, a youthful girl. كَعْبٌ also means nobility, glory; anything exalted or elevated. اَعْلَى اللّٰهُ كَعْبَهُ : May God exalt his glory. لَا يَزَالُ كَعْبُكَ عَالِيًا : May thy glory continue to be exalted.

كَفَاً [aor. يَكْفُؤُ inf. noun كَفَاً]. كَافَاَهُ : He was like him, equal to him; he watched him; he resisted or withstood him. كُفُوًا : Like; equal (112:5).

كَفَتَ [aor. يَكْفِتُ inf. noun كَفَتٌ and كِفَاتٌ] : He or it was quick or swift. كَفَتَ الطَّائِرُ : The bird was quick in flying and running and contracted itself therein. كَفَتَ الشَّيْءُ إِلَيْهِ : He drew the thing together to himself and contracted it, grasped it or took it. كِفَاتٌ : A place in which a thing is drawn together or comprehended and collected or congregated. أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا أَحْيَاءَ وَأَمْوَاتًا : Have We not made the earth a place which comprehends the living and the dead (77:26;27).

كَفَرَ [aor. يَكْفُرُ inf. noun كُفْرًا]. كَفَرَ الشَّيْءَ : He veiled, covered the thing or he covered the thing as to destroy it. كَفَرَ مَتَاعَهُ فِي الْوِعَاءِ : He put his goods in a receptacle. كَفَرَ : He disbelieved. كُفِرَ : Thereupon the infidel was dumbfounded (2:259). This كُفْرٌ (disbelief) is contr. to إِيْمَانٌ (belief). كَفَرَ بِاللّٰهِ : He disbelieved in God, he denied God. كَيْفَ تَكْفُرُونَ بِاللّٰهِ : How can you disbelieve in God (2:29). كَفَرَ بِكَذَا : He declared himself to be clear or quit of such a thing. إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ : I am quit of your associating me as partner with God (14:23). كَفَرَ is generally followed by بِ. كَفَرَ (aor. يَكْفُرُ inf. noun كُفْرَانٌ). كَفَرَ نِعْمَةَ اللّٰهِ أَوْ بِنِعْمَةٍ : He disacknowledged the favour of God; he was ungrateful to God for His favour. This كُفْرٌ (ingratitude) is contr. to شُكْرٌ (thankfulness, gratitude) وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ : And whatever good they do, they shall not be denied its gratitude i.e. its reward by way of gratitude. كَفَرَ also signifies, he was remiss or fell short of his duty with respect to law and neglected gratitude

to God which was incumbent upon him. **مَنْ كَفَرَ** وَ مَنْ عَمِلَ : Those who disbelieve and those who do righteous deeds (30:45). **كَفَرَ** also means, he blasphemed. It has three infinitives: (1) **كُفْرًا** : Disbelief, contr. to **إِيمَانًا** (belief); (2) **كُفْرَانًا** : Ingratitude (21:95), contr. to **شُكْرًا** (thankfulness); (3) **كُفُورًا** (17:100). This last word is used both in the sense of disbelief and ingratitude. **كَافِرًا** : A sower or tiller of the ground (plural **كُفَّارًا**); intensely dark night; dark clouds; a blasphemer; ungrateful, especially to God; a disbeliever. It has three plurals, **كُفَّارًا** (54:44), **كَافِرِينَ** (109:2) (or **كَافِرِينَ**); **الْكَافِرَةُ** (80:43) and **كَافِرُونَ**. According to some authorities, **كُفَّارًا** and **كَافِرِينَ** are plurals of **كَافِرًا** meaning a disbeliever, and **كَافِرَةٌ** is its plural mostly when it is used in the sense of ungrateful. **كَفَّارًا** and **كُفُورًا** signify the same as **كَافِرًا** or **كُفُورًا** is an intensive epithet, meaning very ungrateful (especially to God) (17:68) and **كَفَّارًا** has a more intensive signification than **كُفُورًا** meaning, habitually ungrateful. **كُفُورًا** is feminine as well as masculine. **كَفَّارَةٌ** : [An expiation for a sin or crime or violated oath]; an action which has the effect of effacing a wrong action or sin or crime; that which covers or conceals sins or crimes. **فَكَفَّارْتَهُ إِطْعَامَ عَشْرَةِ مَسَاكِينَ** : The expiation for this is the feeding of ten poor persons (5:90). **كَافُورًا** : Camphor, because it has the quality of covering or subsiding the heat (76:6). **أَكْفُرًا** : More or most ungrateful especially to God; more disbelieving **كَفَّرَهُ** (inf. noun **تَكْفِيرًا**) : He called him a disbeliever or imputed disbelief to him. **لَا تُكْفِرُوا أَهْلَ قِبْلَتِكُمْ** : Do not call Kafir the people of your Qiblah. **كَفَّرَ اللَّهُ عَنْ ذَنْبِهِ** : God effaced his sin. **لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ** : We would cover or conceal their sins as though they had not been; efface, remove or do away with their sins (5:66).

كَفَّ [aor. **يَكْفُفُ** inf. noun **كَفًّا**] **كَفَّ عَنْهُ** : He refrained or desisted from it. **كَفَّهُ عَنْهُ** : He made him to refrain or abstain from it; he prevented, hindered or restrained him from it. **كَفَفْتُهُ عَنْهُ** : I restrained him from it or him **كَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ** : He (God) restrained the hands of men from you (48:21). **إِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ**. **عَنْكَ** : When I restrained the Children of Israel from thee (5:11).

كَفَّ : The hand; the palm with the fingers. يُقَلِّبُ كَفَيْهِ : Wring his two hands (18:43). كَافَّةً : Wholly. أَدْخُلُوا فِي السِّلْمِ كَافَّةً : Come into submission wholly (2:209); for all (34:29); all together (9:36).

كَفَّلَ [aor. يَكْفُلُ inf. noun كَفْلًا] : He fed and supported; took charge of; be responsible for such a one. أَيُّهُمْ يَكْفُلُ مَرْيَمَ : Which of them should take charge of Mary (3:45). كَفَّلَهُ : He placed him in his charge; made him his guardian (3:38) كِفْلٌ : Anything double; equal, corresponding; part or portion (4:86). كِفْلَيْنِ : Double share. يُؤْتِكُمْ كِفْلَيْنِ : He (God) will give you again and again of the share (57:29). كَفِيلٌ : Surety; one who is responsible or answerable. عَلَيْكُمْ كَفِيلًا : Your surety (16:92).

كَفَى [aor. يَكْفِي inf. noun كِفَايَةً] : It sufficed or satisfied. كَفَانِي فُلَانٌ الْأَمْرَ : Such a one sufficed me in respect of the affair i.e. by taking upon himself to perform it or accomplish it if good or to prevent it if evil. كَفَى also signifies he defended. كَفَاهُ الشَّرَّ : He defended him against the evil. إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ : Surely, We are sufficient for thee against the scoffers (15:96). كَفَانِي شَهِيدًا : He is sufficient for me as a witness. Sometimes it is prefixed to its agent and sometimes to its objective complement. وَكَفَى بِرَبِّكَ وَكَفِيًا : And sufficient is thy Lord as guardian (17:66). كَافٍ : (act. part. noun, 39:37).

كَوَّلَهُ [aor. يَكْوُلُهُ inf. noun كَوَالَةً] : He guarded him or kept him safely. مَنْ إِذْهَبُوا فِي كِلَاءِ اللَّهِ : Go ye in the safe-keeping of God. مَنْ يَكْوُلُكُمْ بِاللَّيْلِ : Who guards or protects you by night (21:43).

كَوَلَّ [aor. يَكْوَلُّ inf. noun كَوَلًّا] : The man barked so that dogs might hear him and bark. كَوَلَّ (aor. يَكْوَلُّ inf. noun كَوَلًّا) : He was seized with madness like that of dogs, in consequence of his having been bitten by a mad dog; he was light-witted, deficient in intellect; he thirsted; كَوَلَّ عَلَى شَيْءٍ : He designed a thing with avidity; the word also means, he ate voraciously without being satiated. كَوَلَّ : Dog; a fierce or furious dog; a lion. كَوَلَّةٌ : A woman like a bitch. كَوَلَّ : He trained a dog to hunt. مُكْوَلِّينَ : One who trains a dog to hunt. مُكْوَلِّينَ - plural (5:5).

كَلَحَ [aor. يَكْلِحُ inf. noun كَلُوحٌ] : He (a man) grinned, frowning or contracting his face or looking sternly, austerely or morosely. **دَهْرٌ كَالِحٌ** : Severe, distressing fortune or time. **كُلَاَحٌ** : A year of dearth, barrenness, drought. **كَوْلِحٌ** : An ugly man. **وَهُمْ فِيهَا كَالِحُونَ** : They will grin (with fear) therein (23:105).

كَلَفَ [aor. يَكْلِفُ inf. noun كَلْفًا كَدًا]. **كَلَّفَهُ كَدًا** : He imposed upon him the task of doing such a thing which was troublesome or difficult for him. **لَا يُكَلِّفُ اللَّهُ نَفْسًا** : Allah does not burden a soul, or impose upon a soul (2:287). **تَكَلَّفَ** : He used forced efforts to do a thing and to appear to possess a quality. **تَكَلَّفَ أَمْرًا** : He affected the doing of a thing. **مُتَكَلِّفٌ** : One who affects to do a thing or to pretend to have a quality, not having it, an imposter.

كَلَّ [aor. يَكُلُّ inf. noun كَلَالَةٌ] : It (the sight) was or became dim, dull; he (a camel) was or became fatigued, tired or wearied. **كَلٌّ** : A burden; a person or persons whom one has to support. **هُوَ كَلٌّ عَلَيَّ** : He is a burden to his master (16:77). **كَلَالَةٌ** : One who left neither parent nor offspring (4:13).

كَأَنَّ No, by no means; by all means, on the contrary; at any rate; the fact or reality is; the thing is not what you think but is; yes, yes (83:8).

كُلَّمَا As often as; each time when; whatsoever: (5:65).

كَلَّمَ [aor. يُكَلِّمُ inf. noun تَكْلِيمًا] **كَلَّمَهُ** : He talked or spoke to him; he injured, wounded him. **كَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا** : God spoke to Moses particularly (4:165). **دَابَّةٌ مِّنَ الْأَرْضِ تُكَلِّمُهُمْ** : A germ out of the earth which will wound them (27:83). **يَسْمَعُونَ كَلَامَ اللَّهِ** : They hear the word of God (2:76). **بِكَلِمَةٍ مِّنَ اللَّهِ** : A word from Allah (3:40). **كَلِمَةٌ** means word; prophecy. **كَلِمٌ** and **كَلِمَاتٌ** (plural) (18:110;35:11). **يَصْعَدُ الْكَلِمُ الطَّيِّبُ** : Ascend good words (35:11).

كِلَا Both of (masculine 17:24) and **كِلْتَا** (feminine 18:34).

كَمْ What number? (2:250) how many? how much? (23:113).

الْكِمُّ [plural - اَكْمَامٌ] : Spathe or covering of flowers (55:12).

كَمَلٌ and **كَمُولًا** and **كَمَالًا** [aor. يَكْمُلُ and كَمِلَ aor. يَكْمُلُ inf. noun] : It

was or became perfect; it became complete, entire, whole or full. This meaning is better expressed by تَمَّ : اَكْمَلَهُ : He made it perfect. لَتَكْمِلُوا الْعِدَّةَ : That you may complete the number (2:186). اَكْمَلْتُ لَكُمْ دِينَكُمْ : I have perfected for you your religion (5:4). حَوْلَيْنِ كَامِلَيْنِ : Two full years (2:234). كَامِلَةٌ (feminine of كَامِلٌ) (2:197).

كَمِهَ [aor. يَكْمَهُ inf. noun كَمِهًا] : He was or became blind or night-blind. كَمِهَ النَّهَارُ : The day became misty. كَمِهَ الرَّجُلُ : The colour of the man changed or his reason or intellect deteriorated. اَكْمَهُ : Blind or night-blind. اُبْرِئِ الْاَكْمَةَ : I will heal the night-blind or I will give spiritual sight to those blind (3:50).

كَنَّدَ [aor. يَكْنُدُ inf. noun كَنْوَدًا] : كَنَّدَ الشَّيْءَ : He cut the thing. كَنَّدَ النِّعْمَةَ : He was ungrateful for the favour. كَنْوَدٌ : Ungrateful; rebellious; one who remembers and keeps account of misfortunes but forgets the benefits and blessing; one who eats alone and is severe upon his slaves, subordinates; niggardly; avaricious (100:7).

كَنَّزَ [aor. يَكْنِزُ inf. noun كَنْزًا] : كَنَّزَ الْمَالَ : He collected and hoarded the property; he buried the wealth in the ground; he stored the wealth. كَنْزٌ : A treasure (18:83). كَنْوَزٌ (plural 28:77). الَّذِينَ يَكْنِزُونَ : Those who hoard up gold and silver (9:34). كَنْزٌ also means property buried; anything abundant collected together, that is desired with emulation. أُعْطِيتُ الْكَنْزَيْنِ مِنَ الْاَحْمَرِ (Hadith) : I have been given a treasure of knowledge and science.

كَنَّسَ [aor. يَكْنِسُ inf. noun كَنْوَسًا] : كَنَّسَ الظَّبْيُ : The deer or the gazelle hid or retired into its lair or hiding place. تَكَنَّسَ الرَّجُلُ : The man retired into the tent. اَلْجَوَارِ الْكُنَّسِ : The planets or stars that run their course and then set (81:17).

كَنَّ [aor. يَكْنُ and يَكْنُ inf. noun كَنًَّا] : كَنَّ اَوْ اَكَنَّ الشَّيْءَ : He veiled, covered or concealed the thing; guarded it. مَا تَكْنُنُ صُدُورُهُمْ : What their bosoms conceal (27:75). اَوْ اَكْنَنْتُمْ فِي اَنْفُسِكُمْ : Or you keep it

hidden in your minds (2:236). كِنٌّ : A place of concealment; shelter of a wall; a thing that serves for covering or protecting (اَكْنَانٌ and اِكْنَةٌ are plurals). مِنْ الْجِبَالِ اَكْنَانًا : In the mountains places of shelter (16:82). جَعَلْنَا عَلَى قُلُوبِهِمْ اِكْنَةً : We have put veils upon their hearts (6:26). مَكْنُونٌ (pass. part. noun): Protected; preserved. فِي كِتَابٍ مَّكْنُونٍ : In a well-protected Book (56:79).

اِكْتَهَفَ He entered the cave. كَهْفٌ : A spacious cave; refuge; asylum (18:11). A small cave is called غَارٌ.

كَهَلَ [aor. يَكْهَلُ inf. noun كُهُولًا] and اِكْتَهَلَ النَّبَاتُ : The plant became tall and full grown. كَهَلَ : He became كَهْلًا which means one who enters on the age of maturity between thirty and fifty; of middle age; between that age and the period when his hair has become intermixed with hoariness (3:47).

كَاهَنَ [aor. يَكْهَنُ inf. noun كَهَانَةٌ]. كَهَنَ or كَهَنَ : He foretold the future; he became a soothsayer. كَاهِنٌ : A soothsayer (52:30); magician; priest.

كَابَ [aor. يَكُوبُ inf. noun كُوبًا] : He drunk with a cup. كُوبٌ : A large cup which has no handle. اَكْوَابٌ (plural 76:16).

كَادَ [aor. يَكَادُ inf. noun كَوَادًا] : He was about to do a thing but he did not do it, لَقَدْ كَادَتْ تَرَكُنُ اِلَيْهِمْ : Thou mightiest have inclined to them a little (but you did not) (17:75). The word also means اَرَادَ : He intended. اَكَادُ اُخْفِيهَا : I was going to manifest it (20:16).

كَارَ [aor. يَكُورُ inf. noun كَوْرًا] : He wound the turban in a spiral form and folded it up. كَوَّرَهُ : He threw him down. It also means be eclipsed. اِذَا الشَّمْسُ كُوِّرَتْ : When the sun will be folded, wrapped up, effaced; will be eclipsed (81:2). يَكُوِّرُ اللَّيْلُ عَلَى النَّهَارِ وَيَكُوِّرُ النَّهَارُ عَلَى اللَّيْلِ : He (God) makes the day to cover or overtake the night and makes the night to cover or overtake the day (39:6).

اَلْكَوَاكِبُ Star, planets; chief; prince; pupil of the eye (12:5). (plural 37:7).

كَانَ The word is used in several senses: (1) in the sense of "is" as

كَانَ اللَّهُ عَلِيمًا حَلِيمًا : Allah is All-Knowing Wise. ; it denotes everlastingness or continuity (33:52); (2) in the sense of "was" as إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً : Abraham was a paragon of virtue (16:121); (3) in the sense of "will be" as كَانَ شَرُّهُ مُسْتَطِيرًا : The evil of it will be widespread (76:8); (4) in the sense of "became" as كَانَ مِنَ الْكَافِرِينَ : He became of the disbelievers (2:35); (5) in the sense of "it behoves" as مَا كَانَ لِبَشَرٍ : It does not behove a man (3:80); (6) in the sense of "laying stress or emphasis". For كَوَّنَ see مَكَّنَ.

كَوَّى [aor. يَكْوِي inf. noun كَيًّْا] : كَوَّى : He cauterized him i.e. burned his skin with fire or with an iron. فَتُكْوَى بِهَا جِبَاهُهُمْ : Their foreheads shall be branded therewith (9:35).

كَادَ [aor. يَكِيدُ inf. noun كَيْدٌ] : كَادَهُ : He deceived, beguiled or circumvented him; he desired to do him a foul or an evil action clandestinely or without his knowing whence it proceeded i.g. مَكْرًا بِهِ. According to some مَكْرًا بِهِ implies the feigning of the contrary of one's real intentions, whereas كَادَهُ does not; or this latter (كَيْدٌ) signifies he did him harm; and the former he did so clandestinely. كَادَ also means, he acted mischievously, deceitfully; he practised an evasion or elusion, a shift, a wile, an artifice, a plot, a stratagem. كَادَهُ : He taught him (كَيْدًا) to deceive, beguile or circumvent; he contrived or plotted a thing whether good or bad, wrong or right. كَادَ also means, he took extraordinary pains. كَيْدٌ : Evasion, elusion, deceit, plot, device, plan, stratagem, artifice, contrivance; war. أَكِيدُ كَيْدًا : I will plan a plan (86:17). هُمْ الْمَكِيدُونَ (plural pass. part. noun). هُمْ الْمَكِيدُونَ : They will be caught in the plot (52:43).

كَالَ [aor. يَكِيلُ inf. noun كَيْلًا] : كَالَ الْقَمْحَ : He measured the grain. كَالٌ means to give by measure اِكْتَالَ means to take by measure (83:3,4). كَيْلٌ : Measure. مِكْيَالٌ : Measure. مِيزَانٌ : Weight. لَا تَنْقُصُوا : Do not give short measure and short weight (11:85).

كَانَ [aor. يَكِينُ inf. noun كَيْنًا] : كَانَ بِفُلَانٍ : He humbled himself before such a one. كَانَ وَاسْتَكَانَ وَاسْتَكَانُوا : And they did not humble themselves (before the enemy) (3:147).

23

بَابُ اللَّامِ

ل

Lām

Numerical Value = 30.

ل (1) Particle introducing an oath and meaning truly, indeed, certainly or in exclamations of wonder or for help. **لَعْمُرِكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ** : By thy life, they in their mad intoxication are wandering in distraction (15:73). **فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ** : And by thy Lord We shall certainly gather them together (19:69). (2) It is used in the sense of **بِأَنَّ رَبَّكَ أَوْحَى لَهَا . إِلَى** : For, thy Lord has commanded her and revealed to her (99:6). (3) To denote particular right of possession. **لِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ** : All honour belongs to Allah and to His Messenger (63:9). (4) To denote the usefulness of a thing. **وَالنَّالَةَ الْحَدِيدَ** : And We made the iron soft for his benefit (34:11). (5) To begin a sentence. **لَيُوسُفُ وَأَخُوهُ** : Joseph and his brother are dearer to our father (12:9). (6) Is used in the sense of "until", "upto" **لِإِجْلِ مُسَمًى** : Until an appointed term (13:3). (7) To express certainty or to lay emphasis. **إِنَّهُ لَقُرْآنٌ كَرِيمٌ** : This is indeed a Noble Qur'an (56:78). (8) To denote cause or command. **لِيُنْفِقْ ذُو سَعَةٍ** : So that or let him who has abundance of means spend (65:8) (9) To denote result or consequence (**لَأَمُ الْعَاقِبَةِ**). **إِنَّمَا نُمِّلُوا لَهُمْ لِيَزِدُوا إِثْمًا** : The result of Our granting them respite will only be that they will increase in sin (3:179). (10) Is used in the sense of **فِي لَيْوَمٍ** : On the Day of Resurrection (21:48). (11) In the sense of **تَلَّهُ لِلْجَبِينِ عَلَى** : Had thrown him on his forehead (37:104). (12) In the sense of **عِنْدَ** and **بَعْدُ** **إِلَى غَسَقِ اللَّيْلِ** : At the declining or after the declining of the sun (17:79).

لا

Used as **لَا نَفِي جُنْسٍ** and the following noun has a **فَاتِحَةٌ** **وَلَا** **فَلَا رَفَتْ وَلَا فَتَحَهُ** (6:60; 10:62). It is used in the sense of **لَيْسَ** (2:198). **فُسُوقٌ** is an Arabic idiom meaning by all means, necessarily, certainly. **لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ** : Undoubtedly, it is they who will be the losers in the Hereafter (16:110). In the beginning of a sentence it constitutes the answer to an understood question or to refute that what is in the mind of an enquirer. **لَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ** : Nay, I swear by the Day of Resurrection (75:2).

لآلاء

لَالًا : The star shone and brightened. **لُؤْلُؤًا** and **لَالِيًا** : Pearls **كَأَنَّهُمْ لُؤْلُؤٌ مَّكُونٌ** : As if they are well preserved (**لُؤْلُؤَةٌ** singular).

pearls (52:25)

لَبَّ [originally **لَبَّ**] [aor. **يَلْبُ** and **يَلْبُ** inf. noun **لَبٌّ** and **لَبٌّ**]. **لَبَّ** : He was or became possessed of **لَبٌّ** i.e. understanding, intelligence. **لَبَّ اللُّوزَ** : He broke the almond and took forth its kernel. **لَبَّ بِالْمَكَانِ** : He stayed or remained or abode in the place. **لَبَّ عَلَى الْأَمْرِ** : He kept to the thing or affair. **لَبَّ** (inf. noun). **لَبَّيْكَ** : At thy service, literally doubly at thy service. **لَبَّيْكَ** is derived from **لَبَّ** (or rather from **أَلَبَّ** as syn. with **لَبَّ**) i.e. "he remained" and means I wait upon thy service or upon obedience to thee; waiting (at thy service) after waiting (i.e. time after time). The right way would be to say **لَبَّيَّا لَكَ** but it is put in the dual number for the sake of corroboration i.e. waiting at thy service or in attendance upon thee time after time. Or **لَبَّيْكَ** is from the saying **دَارُ فُلَانٍ تَلْبُّ دَارِي** : The house of such a one faces my house, and the meaning is, I present myself before thee, doing what thou likest, answering thee time after time. The **ي** (Yi) is to form the dual number. **لَبٌّ** : The heart, pith, kernel of an almond or a nut; what is pure or the choicest or best part of a thing. **لُبٌّ** (of a man): Understanding; intellect; intelligence; so called because it is the choicest or best part of and has a more special sense than **عَقْلٌ** (pl. **أَلْبَابٌ**). **ذُؤْلِبٌ** : Person having intelligence, understanding. **أُولُو الْأَلْبَابِ** : Persons of understanding (2:180),(3:191).

لَبَّيْتُ [aor. **يَلْبِيْتُ** inf. noun **لَبِيْتُ** as also **تَلَبَّيْتُ** as also **لَبَّيْتُ** : He tarried and waited and stayed in the house; he tarried or remained in the house. **لَبَّيْتُ** (act. part. noun). **لَبَّيْنِ فِيهَا** (plural) : They will tarry therein (78:24). **وَمَا تَلَبَّيْتُمْ بِهَا** : Would not have tarried (33:15).

لَبَدَّ [aor. **يَلْبَدُ** and **لَبَدَّ** aor. **يَلْبَدُ** inf. noun **لَبَدٌّ** : It (a thing) stuck, clave or adhered to the place. **لَبَدَّ بِالْمَكَانِ** : He stayed in the house. **لَبَدَّ الْقَوْمُ بِالرَّجُلِ** : The people surrounded the man and clave to him. **لَبَدَّ الشَّيْءَ بِالشَّيْءِ** : He put the thing over the thing firmly. **لَبَدَّةٌ** : A number of men collected together and compacted, one upon another. **لَبَدَّةٌ**

signifies collected together like locusts (plural of لِبْدَةٌ which signifies a locust). أَهْلَكْتُ مَالَ لِبْدٍ : Much wealth; collected wealth. أَهْلَكْتُ مَالَ لِبْدًا : I have destroyed much wealth (90:7).

لبس [aor. يَلْبَسُ inf. noun لِبْسٌ الثَّوْبُ : He put on or wore the garment. يَلْبَسُونَ ثِيَابًا خَضْرَاءَ مِنْ سُندُسٍ : Will wear green garments of fine silk (18:32). لَبِسَ الثَّوْبَ : He had the enjoyment of a woman or wife (meaning of her converse and services). لَبِسْتُ فُلَانًا : I chose such a one specially as a companion. لَبِسَ عَلَيْهِ الْأَمْرَ : He rendered the affair confused or dubious to him, or he concealed the affair from him. وَلَلْبَسْنَا عَلَيْهِمْ مَا يَلْبِسُونَ : And thus We would have made confused to them what they are confusing themselves (6:10). وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ : And they have not mixed up their belief with injustice (6:83). أَوْ يَلْبِسْكُمْ شَيْعًا : Or He confounded you by (splitting you) into different sects (6:66). لَبْسٌ : Dubiousness; confusedness or confusion; lack of clearness (50:16). لِبَاسٌ and كِبُوسٌ : Dress; apparel; the covering of anything. جَعَلْنَا اللَّيْلَ لِبَاسًا : We have made the night as a covering, a man's wife and a woman's husband (78:11). لِبَاسَ الْجُوعِ وَالْخَوْفِ : The utmost degree of hunger and fear. كِبُوسٌ : A coat or coats of mail (16:113;21:81).

لبن Milk (16:67) (الْبَانُ plural).

لج [aor. يَلْجُ and يَلْجُ inf. noun لَجٌّ : He persisted obstinately in a matter even when it became manifest that it was wrong; he persevered in opposition, in contention, litigation or wrongdoing. بَلَّ لُجُوجًا فِي عُتُورٍ وَنُفُورٍ : They obstinately persist in rebellion and aversion (67:22). لُجَّةٌ : The main body of water; a great expanse of water or the depth of the sea of which the bottom cannot be reached; fathomless sea. فُلَانٌ لُجَّةٌ وَاسِعَةٌ : Such a one is a wide fathomless sea. حَسِبَتْهُ لُجَّةً : She thought it to be a great expanse of water (27:45). بَحْرٌ لُجِّيٌّ : A vast and deep fathomless sea (24:41).

لجاء [aor. يَلْجَأُ inf. noun مَلْجَأٌ : He had recourse to it for refuge. أَلْجَأَ إِلَى اللَّهِ : He committed his affair to God. مَلْجَأٌ : A place to which one has recourse for refuge or concealment; an

asylum; a refuge. لَوْ يَجِدُونَ مَلْجَأً : If they could find a place of refuge (9:57). لَجَأَ مِنْهُ أَوْ عَنْهُ : He turned away from him and had recourse to another. لَا مَلْجَأَ مِنَ اللَّهِ : No refuge from or against Allah (9:118).

لَحَدَّ [aor. يَلْحَدُ inf. noun لَحْدًا] and أَلْحَدَ : He declined or deviated from the right course in the matter of religion; he impugned religion. أَلْحَدَ also means, he disputed, altercated; wrangled. يُلْحِدُونَ فِي أَسْمَائِهِ : They deviate from the right way with respect to His attributes (7:181). اِلْحَادًا : Deviation (22:26). اِلْتَحَدَ إِلَيْهِ : He had recourse to him or it for refuge, protection or concealment. وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحِدًا : And thou will find no refuge beside Him (18:28).

لَحَفَ [aor. يَلْحَفُ inf. noun لَحْفًا]. لَحَفَهُ الثَّوْبَ : He clothed him or dressed or wrapped him with clothes. اَلْحَفَ السَّائِلُ : The beggar or inquirer pressed on with the question or begging. لَا يَسْتَلُونَ النَّاسَ : They do not beg men with importunity (2:274).

لَحِقَ [aor. يَلْحَقُ inf. noun لُحُوقًا]. لَحِقَ فُلَانًا أَوْ بِفُلَانٍ وَالْحَقَّةُ : He reached him, overtook him, or came up with him or joined him. لَمَّا يَلْحَقُوا : Who have not yet joined them (62:4). اَلْحَقَّهُ بِهِ : He made him to reach, join or overtake him or to follow him. وَالْحَقِيقَى : And Thou join or make me with the righteous (12:102).

لَحَمَ [aor. يَلْحُمُ inf. noun لَحْمًا]. لَحَمَ الْقِصَابُ الْعِظْمَ : The butcher removed the flesh from the bone. لَحْمٌ : Flesh, meat. لَحْمُ الْخِنْزِيرِ : The flesh of swine (5:4). لَحْمٌ : (plural) لُحُومٌ : Their flesh does not reach God (22:38).

لَحَنَ [aor. يَلْحَنُ inf. noun لَحْنًا] : He erred in speech; he spoke incorrectly. لَحَنَ لَهُ : He said to him what he only understood but no one else understood it; he intimated to him something which he alone understood. لَحْنٌ : Tone, sound, way of speaking; the meaning of speech, its intent; an incorrect word. وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ : And thou shalt recognize them by the tone of their speech (47:31).

لَحْيٌ The jaw-bone either upper or lower; the part on which the beard grows. لِحْيَةٌ : Beard. لَا تَأْخُذْ بِلِحْيَتِي : Seize me not by my beard (20:95).

لَدَّ [aor. يَلُدُّ inf. noun لَدًّا] : He was violent or vehement in contention or altercation, in dispute, in litigation. لَدَّهُ : He opposed him violently in contention. أَلَدُّ : A man violent or vehement in contention, dispute or litigation and a tenacious adversary who will not incline to the truth. هُوَ أَلَدُّ الْخِصَامِ : He is most contentious of quarrellers (2:205). لُدُّ (plural of أَلَدُّ). قَوْمًا لُدًّا : A people given to contention (19:98).

لَدُنْ At, by, to, with. مِنْ لَدُنْ : From. لَدَيْ : Is syn. with لَدُنْ. لَدَا الْبَابِ. لَدُنْ : At, by the door (12:26).

لَذَّ [aor. يَلِذُّ inf. noun لَذَاذًا] : It was or became pleasant, delightful, delicious, sweet. لَذَّهُ : He found it to be pleasant, delightful; he took pleasure or delight in it. تَلَذُّ الْأَعْيُنُ : The eyes take delight (43:72). لَذَّةٌ : Pleasure; delight; sweetness; pleasantness. لَذَّةٌ لِلشَّرِيبِينَ : A delight to those who drink (47:16).

لَزَبَ [aor. يَلْزُبُ inf. noun لَزُوبٌ] : It was or remained fixed, settled, firm or constant; it (mud) adhered, clave or stuck; it (mud) became hard and cohered. لَزِبَ (aor. يَلْزُبُ) : It became co-mingled; it intermixed. طِينٌ لَزِبٌ : Adhering or adhesive or cohesive clay or mud; remaining fixed, settled, firm or constant (37:12).

لَزِمَ [aor. يَلْزِمُ inf. noun لِزَامًا] : لَزِمَ شَيْئًا : He kept close, clave, clung or held fast to a thing. أَلْزَمَهُ شَيْئًا : He obliged or forced him to do a thing; He (God) decreed or appointed or ordained to him a thing; He made him to cleave to it. أَنْ لَزِمْتُمْوهَا وَأَنْتُمْ لَهَا كَارِهُونَ : Shall we force it upon you, while you are averse to it (11:29)? أَلْزَمَهُمُ كَلِمَةَ التَّقْوَى : He (God) made them to cleave to the principle of righteousness (48:27). وَكُلُّ إِنْسَانٍ أَلْزَمْنَاهُ طَبْعَهُ : And every man's works have We fastened to his neck (17:14). فَسَوْفَ يَكُونُ لِزَامًا : (The punishment of your rejection) will now cleave to you (25:78). لَكَانَ لِزَامًا : Would have been inevitable or would

certainly overtake you, cleave to you (20:130).

لَسِنَ [aor. يَلْسَنُ inf. noun لَسْنًا] : He was eloquent, perspicuous and chaste of speech. لِسَانٌ : (1) Tongue. وَأَحْلُلْ عُقْدَةً مِّن لِّسَانِي : And Thou loose the knot of my tongue (20:28). (2) Language. إِلَّا بِلِسَانِ قَوْمِهِ : Except with the language of his people (14:5). (3) Power of speech. هُوَ أَفْصَحُ مِنِّي لِسَانًا : He is more eloquent in speech than I (28:35). (4) Good reputation, news, information, tidings. وَاجْعَلْ لِّي لِسَانَ صِدْقٍ : And Thou give me good reputation (26:85). (plural). وَالْاِخْتِلَافُ اَلْسِنَتِكُمْ : And the diversity of your tongues (30:23).

لَطَفَ [aor. يَلْطُفُ inf. noun لَطْفًا به] : He was polite, kind, courteous, gracious to him. لَطْفٌ (aor. يَلْطُفُ inf. noun لَطَافَةٌ) : He was subtle, slender, thin, fine, elegant or graceful. فَلْيَتَلَطَّفْ : Let him be courteous or let him behave in such manner that no one should know what he is about but he should know what other people think or do. لَطِيفٌ : Courteous, kind, gracious, subtle, knower of subtleties. اَللَّهُ لَطِيفٌ بَعِبَادِهِ : God is Gracious, Kind, Benign to His servants (42:20). اِنَّ اَللَّهَ لَطِيفٌ خَبِيرٌ : Verily, God is the Knower of subtleties and All-Aware (22:64).

لَطَّى لَطَّيْتُ اَوْ تَلَطَّتِ النَّارُ : The fire blazed, burned brightly and fiercely. لَطَّى : Flame of fire (70:16). نَارًا تَلَطَّى : Flaming fire (92:15).

لَعِبَ [aor. يَلْعَبُ inf. noun لَعِبٌ and لَعَبٌ] : He played, sported, jested, joked. يَلْعَبُ وَيَلْعَبُ : He may enjoy himself and play (12:13). لَعِبٌ : Sport, play, game. وَمَا الْحَيٰوةُ الدُّنْيَا اِلَّا لَعِبٌ وَهَوٌّ : And worldly life is nothing but a sport and pastime (6:33). (plural of لَعِبٌ) : Playing, sporting, jesting; one who plays, jests, sports, jokes. اَمْ اَنْتَ مِنَ اللَّعِيْنِ : Or are you one of those who jest (21:56).

لَعَلَّ (1) The word denotes hope and fear. It governs the subject in the accusative case and the predicate in the nominative. In its original and general acceptation it expresses hope; but in the word of God it often expresses certainty and may be rendered "verily". It means, "so that", "that" or "in order that". لَعَلَّكُمْ تَفْلِحُونَ : That or in order that you may be successful (2:190). (2)

"Possibly"; لَعَلَّ السَّاعَةَ قَرِيبٌ : The hour may be nigh (42:18). (3)
 "As if" or "as though"; لَعَلَّكُمْ تَخْلُدُونَ (26:130). (4) "It is impossible that"; or "do they imagine that". فَالْعَلَّكَ تَارِكٌ بَعْضٌ : That thou art now perhaps going to abandon part of which has been revealed to thee (11:13). Generally this word is used in the sense of "maybe", "perhaps".

لَعَنَ [aor. يَلْعَنُ inf. noun لَعْنًا]. لَعَنَهُ : He disgraced him, cursed, imprecated evil upon, expelled, excommunicated him; he removed him from good. إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ : Surely, God has cursed the disbelievers (33:65). لَعْنَةٌ : Removal from good; curse; imprecation; abuse; disgrace; excommunication. عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ : On them shall be curse of Allah and of angels (2:162). لَاعِنُونَ (act. part. noun): Those who curse (2:160). لَعِينٌ and مَلْعُونٌ : Cursed. مَلْعُونِينَ and مَلْعُونُونَ (plural of مَلْعُونٌ) (33:62). الشَّجَرَةَ الْمَلْعُونَةَ (مَلْعُونَةٌ (feminine of مَلْعُونٌ). مَلْعُونَةٌ : Cursed tree (17:61).

لَعِبَ [aor. يَلْعَبُ and يَلْعَبُ inf. noun لَعِبًا and لُعُوبًا and لُعُوبًا] and لَعِبَ [aor. يَلْعَبُ inf. noun لَعِبًا] : He was fatigued, wearied very much. أَلْلَعِبُ : And no weariness touched Us (50:39). أَلْلَعِبُ : A weak, very much foolish man.

لَعَا [aor. يَلْعُو inf. noun لَعْوًا] : He indulged in vain talk. لَعَا فِي قَوْلِهِ : He committed mistakes in his talk and spoke without consideration or thinking. كَلِمَةً لَاغِيَةً : Idle, foolish, vain, useless talk; talk of no account. لَا تَسْمَعُ فِيهَا لَاغِيَةً : Thou wilt hear no vain, idle talk therein (88:12). لَعَا الشَّيْءُ : The thing became useless. لَعَا الرَّجُلُ : The man was frustrated, failed. لَعَا عَنِ الطَّرِيقِ : He deviated from the way. لَعُوْ : Speak vainly; indulge in idle talk; bark; وَاللَّعْوُ فِيهِ : And make noise during its recital (41:27); Coo; be deceived or disappointed in one's hopes; anything vain. عَنِ اللَّعْوِ مُعْرِضُونَ : Shun all that is vain (23:4). لَعَا بِهِ : He eliminated it; he put it away; he eschewed it; he passed by or over it; he forgot, disregarded and neglected it. إِذَا مَرُّوا بِاللَّعْوِ : When they pass by anything vain (25:73).

لَفَتَ [aor. يَلْفِتُ inf. noun لَفْتٌ]. لَفَتَ وَجْهَهُ عَنِّي : He turned away his face from me. لَفَتَهُ عَن رَأْيِهِ : He turned him from his opinion. لَفَتَتْ : He

looked aside or about. وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ : And let no one look back (11:82). أَجِئْنَا لِنَتَلَفِتَنَّا : Hast thou come to us that thou mayest turn us away (10:79)?

لَفَحَ [aor. يَلْفَحُ inf. noun لَفْحٌ]. لَفَحَتْهُ النَّارُ : The fire hurt or burnt his face or burnt him. تَلْفَحُ وُجُوهُهُمْ النَّارُ : The Fire will scorch their faces (23:105).

لَفَظًا [aor. يَلْفِظُ inf. noun لَفْظٌ]. لَفَظَهُ : He ejected it or cast it forth. لَفَظَهُ : He uttered or pronounced the word. مَا يَلْفِظُ مِنْ قَوْلٍ : He utters not a word (50:19). لَفْظٌ : An expression; a word.

لَفَّ [aor. يُلْفُ inf. noun لَفًّا]. لَفَّهُ : He folded, wrapped up, joined it; he enveloped it. اِنْتَفَتْ : He became collected together. اِنْتَفَتْ : The affair became complicated. وَانْتَفَتِ السَّاقُ بِالسَّاقِ : Difficulties (سَاقٌ metaphorically signifies difficulty) became collected one upon the other (75:30); difficulty or affliction is joined to affliction. جِئْنَا بِكُمْ لَفِيئًا : We shall bring you together (17:105). اِنْتَفَتْ : It became tangled and caught one part to another; it (a collection of trees) became luxuriant or abundant and close together; it became collected together and dense. جَنَّاتٍ اَلْفَافًا : Gardens of luxuriant growth (78:17).

لَفَأَ [aor. يَلْفُؤُ inf. noun اَلْفَاءُ]. اَلْفَأَهُ : He found him or it. اَلْفَأَهُ حَبِيئًا : He found him to be a bad man. اَلْفَيَا سَيِّدَهَا لَدَا اَلْبَابِ : They found her lord near or at the door (12:26). تَلَفَّى اَمْرُهُمْ بِالصُّلْحِ : He repaired their affair by reconciliation.

لَقَّبَ [aor. يَلْقِبُ inf. noun لَقْبًا]. لَقَّبَهُ بِكَذَا : He called him by such a by-name or surname or nickname. لَقْبٌ : A by-name; a surname; a nick-name (syn. نَبْرٌ : A name of reproach) اَلْقَابُ plural. لَا تَتَابَرُوا : Call not one another by nicknames (49:12).

لَقِحَ [aor. يَلْقِحُ inf. noun لَقْحٌ]. لَقِحَتْ : She (a camel) conceived or became pregnant. اَلْفَحَتِ الرِّيَاحُ الشَّجَرَ : The wind impregnated or fecundated the trees. رِيحٌ لَاقِحٌ : Impregnating or fecundating wind. حَرْبٌ لَاقِحٌ : War pregnant with events. (لَوَاقِحُ plural. 15:23).

لَقَطَ [aor. يَلْقُطُ inf. noun لَقْطٌ]. لَقَطَهُ and اَلنَّقَطَةُ : He picked it up.

لَقَطْتُ الْعِلْمَ مِنَ الْكِتَابِ : The bird picked up the grains. الطَّائِرُ الْحَبَّ : I acquired knowledge from the book. اِلْتَقَطَهُ : He stumbled upon a thing unexpectedly without seeking it. لَقَيْتُهُ اِلْتِقَاطًا : I met him unexpectedly. يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ : Some of the travellers will pick him up (12:11).

لَقِفَ [aor. يَلْقِفُ inf. noun لَقْفًا]. لَقِفَ الشَّيْءَ : He seized or took up quickly a thing thrown to him with the hand or said to him. لَقَّفَ تَلَقَّفَ مَا : He ate quickly or devoured or swallowed the food. الطَّعَامَ : Swallowed up what they fabricated their lies falsehoods (7:118).

لَقِمَ [aor. يَلْقِمُ inf. noun لَقْمًا]. لَقِمَ الطَّعَامَ : He swallowed the food quickly. فَالْتَقَمَهُ الْحَوْثُ : The fish swallowed him (37:143).

لَقِيَ [aor. يَلْقَى inf. noun لِقَاءً]. لَقِيَهِ : He met him; he found him; he saw him. لَقَدُ إِذَا لَقُوا الَّذِينَ آمَنُوا : When they meet the believers (2:15). لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا : We have suffered much fatigue in this journey (18:63). يَلْقَوْنَ غَيًّا : They will meet with destruction (19:60). يَلْقَى اِثْمًا : He shall meet with the punishment of sin (25:69). لَقَاهُمْ نَصْرَةً : He made him to experience evil. لَقَاهُ شَرًّا : He will grant them cheerfulness and happiness (76:12). لَقَاهُ مِنْهُ : He received it from him. اِنَّكَ لَتَلْقَى الْقُرْآنَ : Verily, thou hast been given the Qur'an (27:7). وَمَا يُلْقَاهَا اِلَّا الَّذِينَ صَبَرُوا : And none is granted it save those who are steadfast (41:36). لَا قَاهُ : He met him face to face; he had an interview with him. حَتَّى يُلَاقُوا : Until they meet their day (43:84). اَلْقَاهُ : He threw it or cast it on the ground. فَالْقَى عَصَاهُ : So he threw down his staff or rod. فَالْقُوا إِلَيْهِمُ الْقَوْلَ : They conveyed the word to them or communicated to them, or retorted on them with the saying (16:87). اَلْقَى إِلَيْهِ السَّمْعَ : He revealed to him his secret. اَلْقَى إِلَيْهِ سِرَّهُ : He gave him ear; he inclined to hear him. اَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ : He gives ear and is attentive (50:38). اَلْقَيْنَا عَلَى كُرْسِيِّهِ : We placed on his throne (38:35). اَلْقَيْتُ إِلَيْهِ الْمَوَدَّةَ اَوْ بِالْمَوَدَّةِ : I offered or tendered to him love. تُسْرُونَ إِلَيْهِمُ بِالْمَوَدَّةِ : You send them message of love in secret; you offer them love in secret (60:2). اَلْتَقَى الْقَوْمُ : The people met each other. يَوْمَ اَلْتَقَى الْجَمْعَانِ : The day when two

armies met each other (3:156). لَاقٍ (act. part. noun). فَهُوَ لَاقِيهِ : He will meet. لِقَاءٌ : The facing, encountering, meeting or finding; لَا يَرْجُونَ لِقَاءَنَا : Who expect not or fear not meeting with Us (25:22). يَوْمَ التَّلَاقِ : The Day of Meeting (40:16). تَلْفَاءٌ : (1) In the direction or towards that; تَوَجَّهَ تَلْفَاءً فُلَانٌ : He went towards such a one. وَلَمَّا تَوَجَّهَ تَلْفَاءً مَدْيَنَ : And when he went or turned his face towards Midian (28:23); (2) Against or opposite. جَلَسْتُ تَلْفَاءَهُ : I sat opposite to him. أَنْ أُبَدِّلَهُ مِنْ تَلْقَائِي نَفْسِي : I should change it of my own accord (10:16). مَلَأُوا رَبَّهُمْ (لقى) : (act. part. noun of مَلَأَ) : They are going to meet their Lord (2:47). مُلْقُونَ and مُلْقِينَ are plural (act. part. noun from أَلْقَى). مُلْقِيَاتٍ (feminine of مُلْقُونَ) (77:6).

لَمَّا (1) "When", "after". لَمَّا وَرَدَ مَاءَ مَدْيَنَ : When he arrived at the water of Midian (28:24); (2) "Not yet", "never". لَمَّا يَذُوقُوا عَذَابِي : But they have not yet tasted My punishment (38:9) ; (3) "But". إِنَّ كُلَّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ : There is not a soul but has a guardian over it (86:5).

لَمَحَ [aor. يَلْمَحُ inf. noun لَمْحًا]. لَمَحَ الْبَصْرُ : The sight extended to a thing. لَمَحَ : It (lightning or a star) shone; gleaned; glistened i.q. لَمَحَ الْبَصْرُ : Twinkling of an eye (16:78).

لَمَزَ [aor. يَلْمِزُ and يَلْمِزُ inf. noun لَمَزًا]. لَمَزَهُ : (1) He made a sign to him with the eye or the like as the head and the lip with low speech. This is the primary signification. (2) He taunted, blamed, reproached him; he found fault with him; he did so in his face or behind his back, though it might be with truth. وَمِنْهُمْ مَنْ يَلْمِزُكَ : And of them are those who taunt thee or blame thee (with respect to the division of alms) (9:58). لَمَزَهُ : He pushed or repelled him. لَمَّازٌ and لَمَّزَةٌ : One who blames, upbraids, reproaches or finds fault with others much or habitually; the ة (ta) is to denote intensiveness, and not the female gender. هُمَزَةٌ and لَمَّزَةٌ signify the same: A frequent or habitual calumniator or slanderer, or with the difference that the latter signifies one who blames and finds fault with thee to thy face and the former is one who does so in thy absence; or the latter, one does so

behind thy back and the former, one who does so to thy face; or the latter, one who speaks against the lineages of men, and the former, one who speaks against the characters of men; or the latter with the tongue and the former with the eye; or the reverse; or the latter signifies one who excites discord or animosity between two persons.

لَمَسَ [aor. يَلْمُسُ and يَلْمَسُ inf. noun لَمْسٌ]. لَمَسَهُ : He felt it or touched it or felt or touched it with his hand. فَلَمَسُوهُ بِأَيْدِيهِمْ : And they had felt or touched it with their hands (6:8). اِلْتَمَسَ : He sought or sought after. فَالْتَمِسُوا نُورًا : And seek for light (57:14).

لَمَّ [aor. يَلْمُ inf. noun لَمًّا]. لَمَّ اللهُ شَعْنَهُ : May God rectify or repair his disorganized affair. أَصَابَهُ لَمَمٌ : A slight insanity or diabolical possession or a slight taint of insanity touched him. لَمَمٌ : Pardonable sin; slight madness, craziness (53:33). لَمًّا : Wholly, completely. تَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا : You devour the heritage completely (89:20).

لَهَبَ [aor. يَلْهَبُ inf. noun لَهَبٌ]. لَهَبَتِ النَّارُ : The fire burnt fiercely or blazed. لَهَبٌ : The flame of fire or its blaze; burning thirst. نَارًا : A blazing fire (111:4). لَا يُغْنِي مِنَ اللَّهَبِ : Nor protecting from the flame (77:32).

لَهَيْتَ [aor. يَلْهَيْتُ inf. noun لَهَيْتٌ] : He (dog or a man) was thirsty, or thirst heated his inside; he was fatigued or weary; he put forth his tongue on account of thirst or weariness or fatigue. يَلْهَيْتُ : He hangs out his tongue (7:177).

لَهُمَ [aor. يَلْهَمُهُ inf. noun لَهُمًا]. أَلْهَمَهُ اللهُ خَيْرًا أَوْ لِلْخَيْرِ : God directed him by inspiration to that which was good: God revealed to him or put into his mind that which was good. فَالْهَمَهَا فُجُورَهَا : So He revealed to it what is wrong for it (91:9).

لَهَا [aor. يَلْهُوُ inf. noun لَهْوًا]. لَهَا الرَّجُلُ : The man jested, sported. لَهَا عَنْهُ : She loved his talk, became delighted with it. اِلْتَمَسَتْ : He became diverted from it so as to forget it. اَلْهَاكُمُ التَّكَاثُرُ : Mutual rivalry in seeking worldly increase diverts you (from God) (102:2). فَانْتَ عَنْهُ تَلْهَى : Him dost thou neglect (80:11). لَاهِيَةً

(act. part. noun): Neglectful (21:4). لَهْوٌ : Diversion; pastime; sport or play or especially such as is vain or frivolous; idle sport; a thing in which a man delights himself and which occupies him so as to divert him and then ceases. It has a more general application than لَعِبٌ. لَعِبُوا دِينَهُمْ لَهْوًا وَ لَعِبًا. لَعِبُوا : Who took their religion for a pastime and a sport (7:52).

لَوْ If; perhaps; may be that; would that (26:103); لَوْ لَا and لَوْ meaning why not (15:8).

لَا حَ [aor. يَلُوحُ inf. noun لَوْحٌ] : The thing shone, gleaned, glistened; it came forth and became apparent. لَوْحَهُ : The heat of fire or sun altered the colour of his skin; it parched, scorched or burned and blackened his skin. لَوْاحَةً لِلْبَشْرِ : Burning the skin so as to blacken it; it scorches the face (74:30). لَوْحٌ (plural لَوَاحٍ) (7:146): A tablet. لَوْحٌ مَّحْفُوظٌ : The guarded tablet (85:23).

لَا ذَ [aor. يَلُودُ inf. noun لَوْدٌ] : [لَوَادٌ] [inf. noun لَوَادَةٌ] : He circumvented or deluded him; he beguiled him; he eluded and shunned or avoided him; he was or became different from and adverse to him. يَتَسَلَّلُونَ مِنْكُمْ لَوَادًا : Those of you who steal away covertly (24:64).

لَا طَ [aor. يَلُوطُ inf. noun لَوَاطٌ]. See commentary for the account of Prophet Lot.

لَا مَ [aor. يَلُومُ inf. noun لَوْمًا and مَلَامَةٌ] : لَامَهُ : He blamed, censured or reprehended him. فَلَا تَلُومُونِي وَ لُومُوا أَنْفُسَكُمْ : So do not blame me, but blame yourselves (14:23). مَلُومٌ (pass. part. noun): One blamed or one who is censured and also مُلِيمٌ : One blamed or who deserved to be censured. مَلُومًا مَّحْسُورًا : Blamed or exhausted (17:30). وَ هُوَ مُلِيمٌ : He himself was to blame (51:41). بِالنَّفْسِ اللَّوَامَةِ : Self-accusing spirit or soul (75:3). لَوْمَةٌ : Blame; reproach, rebuke; censure; reprehension. لَائِمٌ (Act. part. noun): One who blames. لَا يَخَافُونَ لَوْمَةَ لَائِمٍ : They do not fear the reproach of a fault-finder (5:55). تَلَاوَمُوا : They blamed each other. عَلَى بَعْضٍ : يتَلَاوَمُونَ : Reproaching each other (68:31).

لَوَّنَ [aor. يَلْوِنُ inf. noun لَوْنًا]. لَوَّنَ الشَّيْبُ فِيهِ : Hoariness appeared in his hair. لَوْنٌ : Colour (2:70). أَلْوَانٌ : plural (39:22).

لَوَّى [aor. يَلْوِي inf. noun لَوْيًا]. لَوَّى الْحَبْلَ : He twisted the rope. لَوَّاهُ : He concealed it; he hid it; he rolled it up; he heeded it or minded it. لَوَّى عَلَيْهِ : He turned and waited. مَرَّ لَا يَلْوِي عَلَى أَحَدٍ : He passed by and did not stop or wait. وَلَا تَلْوُنْ عَلَى أَحَدٍ : And you did not stop and look back on any one or paid heed to any one (3:154). لَوَّى أَوْ لَوَّوْا : He turned or bent his head to the right or left: لَوَّى رَأْسَهُ : They turned their heads aside (63:6). يَلْوُنَ أَلْسِنَتَهُمْ بِالْكِتَابِ : They twist their tongues while reciting the book (3:79). لَوَّى : Screening or concealing with their tongues what is in their minds; distorting with their tongues (4:47). أَنْ تَلْوُوا أَوْ تُعْرِضُوا : If you conceal (or distort) the truth or evade (or turn away) from it (4:136).

لَاتَ [aor. يَلِئْتُ inf. noun لَيْتٌ]. لَاتَهُ : He withheld him or restrained him and turned him or averted him from his course, purpose or object. لَاتَهُ حَقَّهُ also آَلَاتَهُ : He diminished to him his due right or defrauded him of part thereof. لَا يَلِئْتُكُمْ مِنْ أَعْمَالِكُمْ : He (God) will not diminish unto you, nor defraud you of aught of your works (49:15). مَا آَلَاتَهُ شَيْئًا and مَا آَلَتْهُ and مَا آَلَتْهُ : He did not diminish unto him aught. مَا آَلْتَهُمْ مِنْ أَعْمَالِهِمْ مِنْ شَيْءٍ : We will not diminish anything from their works (52:22). وَ لَاتَ حِينَ مَنَاصٍ : When it was not a time of flight (38:4). With respect to the proper meaning and etymology of لَاتَ there are four opinions. First, it is a single word used as a negative, others say that it is originally لَيْسَ that its س is changed into ت and then the ي into ا (الف). Secondly, that it is two words, the negative لا, with the feminine ت, added to make the word feminine or to make the negation more intensive. Thirdly, that it is an independent word, not originally ليس nor لا. Fourthly, that it is a word and a part of a word, namely the negative لا and ت prefixed to حِينَ (a word denoting a wish): If; only, I wish, would that. يَا لَيْتَنِي مِثُّ : O would that I had died before this (19:24).

لَيْسَ Not; not to be; not to have been. Its different forms as لَيْسَتْ,

كَيْسُوا , كَسْتُنَّ , كَسْتُمْ , كَسْتُ have been used in the Qur'an (13:44; 2:114; 33:33; 5:69).

لَيْلٌ

Night (see commentary for لَيْلٌ and لَيْلَةٌ). لَيْالٌ and اللَّيَالِي plurals (89:3;34:19). لَيْلٌ لَانِ لَوْ لَيْلٌ أَوْ لَيْلٌ أَلَيْلٌ : Very dark night or the most dark of all nights of the month. Generally لَيْلٌ and لَيْلَةٌ means the same thing i.e. night, but according to famous lexicographer, Marzuqur لَيْلٌ is used as opposed to نَهَارٌ and لَيْلَةٌ as opposed to يَوْمٌ like عِلْمَةٌ and نَسَابَةٌ is expressive of exaggeration and possesses a wider and more extensive meaning than لَيْلٌ as نَهَارٌ which is its opposite, has a wider sense than نَهَارٌ which is opposite of لَيْلٌ. The word لَيْلَةٌ has been used as many as eight times in the Qur'an (2:52; 2:188; 44:4; twice in 7:143).

لَانَ

[aor. يَلِينُ inf. noun لِينًا and لِينَةً] : It was or became soft, as opposed to harsh; smooth; kind; plaint; gentle; tender. فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ : It is by the great mercy of God that thou art kind towards them (3:160). لَيِّنَ الشَّيْءَ أَوْ أَلَيَّنَهُ : He made the thing soft, plain,, supple. وَالنَّارَ لَهُ الْحَدِيدَ : We made the iron soft for him (34:11). قَوْلًا لَّيِّنًا : Gentle speech (20:45). لَانَ is act. part. from لَانَ. لِينَةٌ : A kind of date tree of very inferior quality (59:6).

24

بَابُ الْمِيمِ

م

Mīm

Numerical Value = 30.

مَا : (1) Used in the sense of **الَّذِي** : **مَا عِنْدَكُمْ يَنْفَدُ** : Whatever is with you shall pass away (16:97). (2) Which, whom. **وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ** : And do not marry those women whom your fathers married (4:23). (3) What, which. **وَمَا تِلْكَ بِيَمِينِكَ** : And what is in thy hand (20:18). (4) To express condition i.e. as long as. **فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ** : So long as they stand true to you, stand true to them (9:7). (5) To denote surprise or admiration. **فَمَا أَصْبَرَهُمْ عَلَى النَّارِ** : How great is their endurance of the Fire (2:176). (6) In the sense of "as best". **فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ** : Fear God as best you can (64:17). (7) In the sense of **لَيْسَ** (no, not): **فَمَا رِبْحَتْ تِجَارَتُهُمْ** : Their traffic has brought them no gain (2:17). (8) Sometimes it is redundant. **قَلِيلًا مَا تَشْكُرُونَ** : Little thanks you give (7:11). (9) **مَا = مَ** : **بِمَ يَرْجِعُ الْمُرْسَلُونَ** : What answer the messengers bring back (27:36). **مَاذَا يُنْفِقُونَ** : What should they spend (2:216).

الْمِائَةُ One hundred. **مِائَةُ عَامٍ** : A hundred years (2:260). **مِائَةُ أَلْفٍ** : A thousand years. **وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ** : We sent him towards a hundred thousand (37:148).

مَتَعَ [aor. **يَمْتَعُ** inf. noun **مَتْعًا**]. **مَتَعَ** (transitive). **مَتَعَهُ** : He (God) made him to live or provided him with. **مَتَعَهَا** : He gave her a gift after divorce. **بَلْ مَتَعْنَا هَؤُلَاءِ** : Nay, We provided those with the good things of this world (21:45). **اِمْتَنَّعَ** and **اِسْتَمْتَعَ** and **تَمَتَّعَ بِهِ** : He benefited by it or enjoyed it or benefited it for a long time. **تَمَتَّعُوا** : Enjoy yourselves or benefit by it for a little while (77:47). **اِسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ** : We profited from one another (6:129). **مَتَاعٌ** : Anything useful; commodity; provision; household goods; necessaries of life; enjoyment. **لِلْمُطَلَّقاتِ مَتَاعٌ** : For the divorced women there should be provision (2:242). **مَتَاعٌ إِلَى حِينٍ** : Provision or enjoyment for a time (2:37). **وَلَمَّا فَتَحُوا مَتَاعَهُمْ** : When they opened their goods (12:66). **أَمْتِعَةٌ** (plural). **عَنْ أَسْلِحَتِكُمْ** : Of your arms and your goods (4:103).

مَتِينٌ [aor. **يَمْتِنُ**] : It became strong, firm, hard. **مَتِينٌ** : Strong; solid; firm; hard. **إِنَّ كَيْدِي مَتِينٌ** : My plan is mighty, strong (7:184). **ذُو الْقُوَّةِ الْمَتِينُ** : The Powerful, the Strong (51:59).

مَثَلٌ [aor. يَمَثُلُ and يَمَثُلُ inf.noun مَثُولًا] مَثَلَ الرَّجُلُ The man stood erect. مَثَلَ بِهِ (inf. noun مَثَلَةٌ): He mutilated him; he castrated him. تَمَثَّلَ : Appeared like resemblance of. مَثَلَ الْحَدِيثَ : He described the thing. تَمَثَّلَ الشَّيْءَ : Made similar to him the thing. تَمَثَّلَ لَهَا بَشَرًا سَوِيًّا : He appeared to her in the form of a perfect man (19:18). تَمَثَّلَ (تَمَثَّلُ is plural): Image; figure; statue; portrait. مَا هَذِهِ التَّمَاثِيلُ : What are these images (21:53; 34: 14) مَثَلٌ : Parable; similitude or similar case (2:215; 22:74); likeness (3:118); example; objection; question (25:34); proverb, precedent or example (43:58; 43:9); state or condition (2:215; 22:74). See 22:74 ; 2:172; 3:118; 43:9,58; 25:34 (أَمْثَالٌ is plural). تِلْكَ الْأَمْثَالُ نَضْرِبُهَا : These are examples, likes, similitudes, which We set forth (29:44). مِثْلِيهِمْ : Twice as many as themselves (3:14). مُثْلَى : Excellent, best, nearest to the model. وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثْلَى : And to destroy your best institutions (20:64). اِمْتَلُ : Is masculine. اِذْ يَقُولُ اَمْثَلُهُمْ طَرِيقَةً : When one possessing the best way of life will say (20:105). مِثَالَاتٌ : Exemplary punishments; examples (13:7).

مَجْدًا [aor. يَمْجُدُ inf. noun مَجْدًا] : He surpassed others in the glory; he became eminent. مَجَدَ الرَّاعِيَ الْاِبِلَ : The shepherd brought the camels to rich pasture grounds and made them have their full. تَمَجِّدُ : To praise, glorify, exalt; deem celebrated. قُرْآنٌ مَجِيدٌ : Glorious Qur'an (85:22). حَمِيدٌ مَجِيدٌ : Praiseworthy; Glorious (11:74).

مَجَسَّهُ : He made him a مَجُوسِيٌّ (a fire-worshipper). اِنَّ الَّذِيْنَ اٰمَنُوْا وَالْمَجُوسَ : As to those who believe..... and the Magians (22:18).

مَحْصًا [aor. يَمْحِصُ inf. noun مَحْصًا] : He refined the gold in the fire. مَحْصٌ : A thing becoming free from admixture. مَحْصُهُ : He rendered it pure, free from admixture of imperfection or the like. وَلِيْمَحْصَ اللهُ عَنْكَ ذُنُوبَكَ : May God diminish thy sins. وَاللّٰهُ الَّذِيْنَ اٰمَنُوْا : And that God may purify those who believe (3:142). مَحْصُ عَنَّا ذُنُوبَنَا : Remove Thou from us our sins.

مَحَقًا [aor. يَمْحِقُ inf. noun مَحَقًا] : He rendered the thing deficient and deprived it of its increase; he annihilated the thing

or obliterated it or did away with it wholly so that no trace of it was left. **يَمْحَقُ اللَّهُ الرِّبَا** : Allah will obliterate interest (2:277). **مَحَقَ فُلَانًا** : He destroyed such a one. **وَيَمْحَقُ الْكَافِرِينَ** : And He destroy the disbelievers (3:142).

الْمِحَالُ Stratagem; cunning plan; quarrel; punishment; destruction; artifice. **هُوَ شَدِيدُ الْمِحَالِ** : He (God) is severe in punishing (13:14).

مَحَنَ [aor. **يَمْحَنُ** inf. noun **مَحْنًا**]. **مَحَنَ فُلَانًا** : He tried, tested, proved such a one. **مَحَنَهُ عِشْرِينَ سَوْطًا** : He beat him with twenty stripes. **إِمْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى** : God has purified their hearts for righteousness (49:4).

مَحَا [aor. **يَمْحُو** inf. noun **مَحْوًا**] **مَحَا الشَّيْءَ** : He effaced, erased, cancelled, obliterated the thing or removed its trace or impression. **مَحَا الصُّبْحُ اللَّيْلَ** : The daybreak dispelled the night. **مَحَا اللَّهُ عَنْهُ الذُّنُوبَ** : God removed the trace of his sins. **يَمْحُ اللَّهُ الْبَاطِلَ** : God is blotting out the falsehood (42:25). **مَحَوْنَا آيَةَ اللَّيْلِ** : We have made the sign of the night to pass away (17:13).

مَخَرَّ [aor. **يَمْخُرُ** and **يَمْخَرُ** inf. noun **مَخْرًا**]. **مَخَرَتِ السَّفِينَةُ** : The boat ran through the sea parting the waves. **مَخَرَ السَّابِحُ** : The swimmer parts the water with his two arms. (**مَوَاحِرُ** is plural of **مَاحِرَةٌ**). **وَتَرَى الْفُلْكَ مَوَاحِرَ فِيهِ** : Thou seest the ships ploughing through it (16:15).

مَدَّ [aor. **يُمَدُّ** inf. noun **مَدًّا**] : (1) Stretch; (2) spread; (3) extend; **هُوَ وَالْأَرْضُ مَدَدْنَهَا** : He it is Who spread out the earth. **وَالْأَرْضُ مَدَدْنَهَا** : And the earth have We spread out (15:20). **لَا تَمُدَّنْ عَيْنَيْكَ** : Stretch not thy eyes (15:89); (4) grant delay. **يُمَدُّهُمْ فِي طُغْيَانِهِمْ** : He (God) gives them delay in their transgression (2:16). **يُمَدُّوهُمْ فِي الْغَيِّ** : Make them continue in error (7:203); (5) come to one's help. **أَتُمِدُّونَنِي بِمَالٍ** : Do you mean to help me with your wealth (27:37). **يُمَدِّدُكُمْ بِأَمْوَالٍ وَبَنِينَ** : He (God) will strengthen or help you with wealth and sons (71:13). **أَمَدَّكُمْ بِأَنْعَامٍ** : He (God) has helped you with cattle (26:134). **مَدًّا** : Respite. **فَلْيُمَدِّدْ لَهُ الرَّحْمَنُ مَدًّا** : The Gracious God gives them long respite or prolongs it (19:76). **مَدَّدْ** : Help. **وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا** : Though We brought the like

thereof as further help (18:110). مَمْدُودٌ : Extended. ظِلٌّ مَمْدُودٌ وَ مَاءٌ : Extended shade and flowing water (56: 31, 32). مِدَادٌ : Ink. لَوْ كَانَ الْبَحْرُ مِدَادًا : If (every) ocean became ink (18:110). مُدَّةٌ : Term. إِلَى مُدَّتِهِمْ : Till their term (9:4). عَمَدٌ مُمَدَّدَةٌ : Extended columns (104:10) or outstretched.

مَدَنٌ [aor. يَمْدُنُ inf. noun مَدُونًا]. مَدَنَ بِالْمَكَانِ : He dwelt in the place. مَدَنَ الْمَدِينَةَ : He came to the town. مَدَّنَ الْمَدَائِنَ : He founded and populated the towns. تَمَدَّنَ الرَّجُلُ : The man became civilized. مَدِينَةٌ : A town. قَالَ نِسْوَةٌ فِي الْمَدِينَةِ : Women in the town said (12:31). وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ (plural of مَدِينَةٌ). مَدَائِنُ : Send into the towns summoners (7:112). الْمَدِينَةَ : The town of the Holy Prophet (يَثْرِبُ). وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ (يَثْرِبُ) : There were, in the town (i.e. يَثْرِبُ) nine persons (27:49). مَدْيَنَ : (Midian) name of the people of the Prophet Shuaib and of the town or the region in which they lived (11:85).

مَرَأً [مُرَاءَةٌ inf. noun مَرَأً and مَرَأً aor. يَمْرَأُ inf. noun مَرِيً] and مَرِيً : The food was or became good, easily digestible or wholesome. مَرِيً (aor. يَمْرَأُ) : He became pleasant like a woman in form or talk. اِمْرُؤٌ : Man (plural is رِجَالٌ). اِمْرَاَةٌ : A wife, a woman (plural نِسَاءٌ and نِسْوَةٌ). مَرَاةٌ : A woman. مَرءٌ : مَرءٌ الرَّجُلُ : The place was or became of good climate. مَرءٌ الرَّجُلُ : The man was or became possessed of manliness. قَالَتِ امْرَأَتُ الْعَزِيزِ : The wife of Aziz said (12:52). اِنِّي وَجَدْتُ امْرَاةً : I have found a woman (27:24). لَقَدْ تَزَوَّجْتَ امْرَاةً : Indeed you have married a perfect woman. اَلْمَرءُ : A man. يَوْمَ يَنْظُرُ الْمَرْءُ : When man will see (78:41). اِمْرُؤٌ : A man. اِنِ امْرُؤٌ هَلَكَ : If a man dies (4:177). فَكُلُوهُ : So eat it as something pleasant and wholesome (4:5).

مَرَّتْ He broke. مَا رُؤْتُ : One who breaks (2:103).

مَرَجٌ [مَرَجًا inf. noun يَمْرُجُ aor.] and مَرَجٌ [مَرَجًا inf. noun يَمْرُجُ aor.] : The affair became in a confused and disturbed state so that one found it difficult to extricate oneself from perplexity therein. مَرَجَ النَّاسُ : The people became confused. اَمْرٌ مَرِيحٌ : A confused affair or case. فَهَمُّ فِيْ اَمْرِ مَرِيحٍ : So they are in a state of confusion (50:6). هَرَجٌ وَ مَرَجٌ : Confusion and disturbance in an

affair. مَرَجَ الدَّابَّةَ : He sent the beast to feed in a pasture. مَرَجَ : He mixed a thing with another thing or two things together. مَرَجَ الْبَحْرَيْنِ : He (God) has let the two seas flow freely (so, yet one does not become mixed with the other (25:54); He (God) hath sent them forth (so that they afterwards will meet together) (55:20). مَرَجَ also means it (religion) became corrupt. مَارَجَ : A mixture of fire; a flame of fire or fire without smoke (55:16). مَرَجَانُ : Rubies and small pearls (55:59). مَرَجَانٌ : Small pearls or large pearls.

مَرِحَ [aor. يَمْرُحُ inf. noun مَرِحًا] : He exulted greatly or excessively; he was proud and self-conceited and he walked with a proud and self-conceited gait, with an affected inclining of his body from side to side; he behaved insolently and ungratefully. وَبِمَا كُنْتُمْ وَلَا تَمْشِ فِي الْأَرْضِ مَرِحًا : And because you behaved insolently (40:76). Nor walk in the earth haughtily (31:19).

مَرَدَ [aor. يَمْرُدُ inf. noun مَرُودًا] and مَرَدٌ [aor. يَمْرُدُ inf. noun مَرُودَةٌ] : He was audacious or bold and immoderate, inordinate or exorbitant; he was excessively proud or corrupt; he was refractory or extravagantly disobedient; he went to such an extreme as thereby to pass from out of the general state. مَرَدَ عَلَى : He was bold, audacious and immoderate in the matter. مَرَدَ عَلَى شَيْءٍ : He became accustomed, habituated to a thing or became insolent and audacious. مَرَدُوا عَلَى الْبِفَاقِ : They insolently persist in hypocrisy (9:101). شَيْطَانٌ مَّارِدٌ أَوْ مَرِيدٌ : Rebellious satan (37:8;22:4). صَرَّحَ مُمَرَّدٌ مِّنْ قَوَارِيرَ : Palace paved with smooth slabs of glass (27:45). مَرَدَهُ : He made it smooth, even, tall and plastered it with mud.

مَرِضَ [aor. يَمْرُضُ inf. noun مَرَضٌ] : He was or became sick, ill, diseased. إِذَا مَرِضْتُ فَهُوَ يَشْفِينِ : The night became dark. مَرِضَتِ اللَّيْلَةُ : When I fall sick, He restores me to health (26:81). مَرِيضٌ : Sick, ill person. مَنْ كَانَ مِنْكُمْ مَّرِيضًا : Whoso among you is sick (2:185). مَرَضِي (plural of مَرِيضٌ). إِنْ كُنْتُمْ مَرَضِي : If you are ill (4:44). مَرَضٌ : Sickness, disease, disorder, malady, distemper, or the disease of doubt or hypocrisy. فِي قُلُوبِهِمْ مَرَضٌ : In their hearts is a disease

(2:11). لَيْلَةٌ مَّرِيضَةٌ : A night in which no star shines.

مَرَّ [aor. يَمُرُّ inf. noun مُرُورًا and مَرًّا] : He or it passed; passed by or beyond; went; went on; proceeded. فَمَرَّتْ بِهِ : She goes about with it (7:190). مَرَّةٌ : A time; one time; one action. فِي كُلِّ عَامٍ مَرَّةً أَوْ مَرَّتَيْنِ : Every year once or twice (9:126). مَرَّةٌ : Strength; strength of make; رَجُلٌ ذُو مَرَّةٍ : A strong man; strength of intellect and sound judgement and firmness. ذُو مَرَّةٍ : Possessor of strength (53:7); the condition on which a thing continues to exist or carry on. In this sense the word may mean God's Law (سُنَّةٌ). اسْتَمَرَ : It (a thing) went on in one uniform course or manner; it continued in a regular, uniform or constant course; he or it became strong or firm. سِحْرٌ مُسْتَمِرٌّ : Oft-repeated sorcery (54:3). مُسْتَمِرٌّ : A custom constantly obtaining, unvarying. The word also means passing away and vain or ineffectual. فِي يَوْمٍ نَحْسٍ مُسْتَمِرٍّ : In a day of ill-fortune that was lasting or continuous or effective (54:20).

مَارَى [inf. noun مِرَاءٌ and مُمَارَاةٌ] : He doubted; questioned; disputed; debated; quarrelled. يُمَارُونَ فِي السَّاعَةِ : Who dispute concerning the Hour (42:19). فَلَا تُمَارِ فِيهِمْ : So argue dispute, debate, not concerning them (18:23) بِمَا كَانُوا فِيهِ يَمْتَرُونَ : About which they doubted (15:64). مِرَاءٌ : Quarrel; dispute; doubt. (18:23). مِرْيَةٌ : Doubt; quarrel; dispute (22:56). مُمْتَرٌ : One who doubts or quarrels (مُمْتَرِينَ is plural). فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ : So be not of those who doubt (3:61).

مَزَجَ [aor. يَمزُجُ inf. noun مِزَاجٌ and مَزَجٌ] : He mixed, blended. مَزَجَ كَانَ الشَّرَابَ بِالْمَاءِ : He mixed the wine with water. مِزَاجٌ : Mixture. مِزَاجُهَا كَأَفُورًا : Mixed or tempered with camphor (76:6).

مَزَقَ [aor. يَمزُقُ inf. noun مَزَقًا and مَزَقَةٌ] : He tore, rent, destroyed the garment completely. مَزَقْنَا كُلَّ مُمَزَّقٍ : We broke them into pieces (34:20).

الْمُزْنُ Cloud. حَبُّ الْمُزْنِ : Hail stone. ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُنِّ : Is it you who send it down from the clouds (56:70)?

مَسَحَ [aor. يَمسُحُ inf. noun مَسْحًا] : He wiped a thing with his

hand or passed his hand over it to remove the wet or dirt that was over it. **وَأَمْسَحُوا بِرُءُوسِكُمْ** : And you pass over wet hand over your heads (5:7). **مَسَحَ شَيْئًا بِالْمَاءِ** : He passed his hand wetted with water over a thing. **مَسَحَهُمُ** : He slew them. **مَسَحَ اللَّهُ عَنْكَ مَا بَكَ** : May God remove that which is in thee or wash and cleans thee from thy sins. **مَسَحَهُ** : He anointed him with oil; (God) created him blessed or goodly. **مَسَحَ فِي الْأَرْضِ** : He set forth journeying through the earth or land. **مَسَحَهُ** : He struck him gently with hand or stick. **فَطَفِقَ مَسْحًا بِالسُّوقِ** : Then he began to stroke (their) legs and neck (38:34). The Prophet Messiah was known as **مَسِيحٌ** because he was anointed or blessed by God or because he journeyed long and far in the earth. The word also means a king; beautiful in the face; a great liar; blessed or contrarily, accursed.

مَسَخَ [aor. **يَمْسَخُ** inf. noun **مَسَخٌ**]. **مَسَخَهُ** : He transformed him into a worse or more foul or ugly shape. **وَلَوْ نَشَاءُ لَمَسَخْنَهُمْ** : And if We had so willed, We could have transformed them (36:68).

مَسَدًا [aor. **يَمْسُدُ** inf. noun **مَسَدًا**] : He twisted a rope; he pursued a journey with energy. **مَسَدًا** : Twisted palm-fibre (111:6).

مَسَّ [aor. **يَمَسُّ** and **يَمَسُّ** inf. noun **مَسًّا** and **مَسِيئًا**] : He touched it or felt it. **مَسَّ** also means, struck, smote, befell. **إِذَا مَسَّ النَّاسَ ضُرٌّ** : When distress afflicts, touches, befalls people (30:34). **مَسَّهُ** : **مَسَّتُهُ الْجِنَّ** : The jinn afflicted him with madness. **إِنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ** : Satan has afflicted me with toil and torment (38:42). **إِنْ تَمَسَّنْكُمْ** : **مَسَّهُ الْكِبِيرُ** : If anything good befalls you (3:121). **مَسَّهُ الْكِبِيرُ** : Old age came upon him. **تَمَاسًّا** : They two touched each other (58:4). **مَسَّ** : Touch; effect. **ذُوقُوا مَسَّ سَقَرَ** : Taste ye the touch of Hell (54:49). **مَسَّاسٌ** : Touch. **لَا مَسَّاسَ** : Touch not (20:98).

مَسَكَ [aor. **يَمْسِكُ** and **يَمْسِكُ** inf. noun **مَسَكًا** and **مَسَكًا** aor. **يَمْسِكُ** inf. noun **مَسَاكَةً**] **مَسَكَ بِهِ** and **مَسَكَ بِهِ** : He held fast by it. **وَالَّذِينَ يَمْسِكُونَ بِالْكِتَابِ** : Those who hold fast by the Book (7:171). **فَأَمْسَاكُ** : Prevent from going; abstain from; stop short. **فَأَمْسَاكُ** : Then either retaining in a becoming manner (2:230).

يُمْسِكُ السَّمَاءَ أَنْ تَقَعَ : He (God) prevents or withholds the heaven from falling (22:66). فَاْمُنُّنْ اَوْ اْمَسِكْ : Give freely or withhold (38:40). اِسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى : He has held or grasped or seized a strong handle (2:257). مِسْكٌ : Musk. خِتَامُهُ مِسْكٌ : The sealing of it will be with musk (83:27). مُمَسِكٌ : Act. part. from اَمْسَكَ . فَا لَا مُمَسِكَ لَهَا : There is none to withhold it (35:3). بِه مُسْتَمْسِكُونَ : Plural of اِسْتَمْسَكَ which is act. part. from اِسْتَمْسَكَ : They are holding it fast (43:22). اَمْسَكَهُ : اِسْتَمْسَكَ meaning he holds fast. اَمْسَكَهُ : He retains it. اَمْسَكَ اللّٰهُ الرّٰىءِىَ : God prevented the rain from falling. اَمْسَكَ عَنِ الْكَلَامِ : He stopped talking; he kept silent.

مَسَا [aor. يَمْسُو inf. noun مَسْوًا] : It happened, or he or it came in the evening. اَمْسَى : He entered the evening. حِيْنَ تَمْسُونَ : When you enter the evening (30:18). مَسَاءٌ : Time from afternoon (ظَهْرٌ) to sunset; evening; last night. مَسَاكَ اللّٰهُ بِالْخَيْرِ : May God make your evening good.

مَشَّجَ [aor. يَمْشِجُ inf. noun مَشِجٌ] : He mixed one thing with another. نُطْفَةٌ اَمْشَاجٍ (مَشِجٌ is plural of اَمْشَاجٍ) : A drop consisting of mixtures; a drop consisting of the sperma genital of man mixed with that of a woman and with her blood (76:3).

مَشَى [aor. يَمْشِي inf. noun مَشْيًا] : He walked or travelled on foot from one place to another intentionally quickly or slowly. يَمْشِي بِالنَّمِيمَةِ : He goes about slandering. يَمْشِي فِي الْاَسْوَاقِ : He walks in the streets (25:8). مَشَى : Walking. وَاَقْصِدْ فِي مَشْيِكَ : And walk thou at a moderate pace (31:20). مَشَاءٌ : A great walker; slanderer. مَشَاءٌ بِنَمِيمٍ : One who goes about slandering (68:12).

الْمِصْرُ Boundary or barrier between two things. مِصْرٌ : Town; city; territory; Egypt (12:22).

مَضَعٌ [aor. يَمْضِعُ inf. noun مَضْعًا]. مَضَعَ الطَّعَامَ : He ate, chewed the food. مَضْعَةٌ : Morsel; mouthful; lump of flesh (foetus) (23:15).

مَضَى [aor. يَمْضِي and مَضَا aor. يَمْضُونَ inf. noun مَضِيًّا] : Go away. مَضَى : مَضَى مَثَلُ الْاَوَّلِيْنَ : The thing passed. مَضَى سَبِيلَهُ : He died. اَوْ اَمْضِيَ : Example of the earlier people has gone before (43:9). فَمَا . مُضِيًّا : Or I may journey on for ages (18:61). مُضِيًّا : Going .

- مَطَرًا : They would not be able to move or go forward (36:68).
- مَطَرًا [aor. يَمْطُرُ inf. noun مَطَرًا]. مَطَرَتْ أَوْ أَمْطَرَتِ السَّمَاءُ : The sky rained. مَطَرًا : Rain (أَمْطَارٌ plural). مَطَرْنَا عَلَيْهِمْ مَطَرًا : We rained upon them a rain (26:174). أَلَّتِي أَمْطَرَتْ مَطَرَ السَّوْءِ : Whereon was rained an evil rain (25:41). هَذَا عَارِضٌ مُّمْطِرُنَا . أَمْطَرَ : This is a cloud which will give us rain (46:25). يَوْمٌ مُّمْطِرٌ : A rainy day. مَطَرَ الْفَرَسُ : The horse went quick or fast.
- مَطَا [aor. يَمْطُو inf. noun مَطَاً]. مَطَا بِالْقَوْمِ : He travelled far with the people. تَمَطَّى : He drew long, stretched himself and yawned; he walked along proudly and extended his hands. الْمَطَا : Back. تَمَطَّى means to raise one's back; it is a sign of pride. ذَهَبَ إِلَى أَهْلِهِ يَتَمَطَّى : He went to his kinsfolk strutting along proudly (75:34).
- الْمَعَزُ Goat (6:144).
- مَعَ With; together with; at the same time with; along with; among (4:70). مِنْ عِنْدِهِمْ : I came from among the people i.e. مِنْ عِنْدِهِمْ.
- مَعْنُ [aor. يَمْعُنُ inf. noun مَعْنًا]. مَعْنُ الْمَاءِ : The water flowed smoothly; Going far in a matter; advance quickly and far. الْمَاعُونُ : Household utensils; Zakat or poor-rate; obedience, submission; rain; water; goodness (107:8). مَاءٌ مَعِينٌ : Flowing water (67:31).
- الْمَعَى وَالْمَعَى [Plural أَمْعَاءُ هُمْ]. فَتَقَطَّعَ أَمْعَاءَهُمْ : It tears their bowels (47:16).
- مَقَّتْ [aor. يَمَقُّتُ inf. noun مَقْتًا]. مَقَّتَهُ : He hated him. مَقَّتَ إِلَى النَّاسِ : He was hateful to the people in the utmost degree on account of a foolish action he had committed. مَقَّتٌ : Hatred; aversion; abhorrence; detestation. كَانَ فَاحِشَةً وَمَقْتًا : It is a thing foul and hateful (4:23). كَبُرَ مَقْتًا عِنْدَ اللَّهِ : Most hateful in the sight of God (61:4).
- مَكَتْ [aor. يَمْكُتُ inf. noun مَكْتًا] : He tarried, stayed, waited, paused in expectation. فَمَكَتْ غَيْرَ بَعِيدٍ : He did not tarry long (27:23). مَا كَانُوا : Plural of مَا كَانَتْ which is act. part. from مَكَتْ : Those who live, abide (18:4). مُكِّتٌ : Tarrying and waiting or expecting

interval. عَلَى مُكْتٍ : At intervals (17:107).

مَكَرَ

[aor. يَمَكُرُ inf. noun مَكْرٌ]. مَكَرَ الرَّجُلَ وَ بِهِ : He deceived the man. إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ : He watered the earth. مَكَرَ الْأَرْضَ : He watered the earth. إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ : When they agreed upon their plan while they were plotting (12:103). مَكْرٌ : Stratagem; artifice; deceit; fraud; malice; machination; trick; cunning; skill; expedient. مَكَرٌ : He managed with action. مَكَرَ اللَّهُ : God punished, requited or recompensed for practising deceit. مَكَرُوا وَ مَكَرَ اللَّهُ : They planned and God also planned (3:55). مَا كَرَّ : The best of those who plan (3:55). مَكْرٌ : Planner. مَكَرٌ : He planned; he plotted; he exercised art, skill in the management of affairs with ability.

مَكَّنَ

[aor. يَمَكِّنُ inf. noun مَكَانَةٌ]. مَكَّنَ عِنْدَ الْأَمِيرِ : He had rank, prestige, power, dignity with the Amir. مَكَّنَ الشَّيْءُ : The thing became strong. مَكَانٌ : Rank; power; dignity; change; abode; habitation; place; stead. زَوْجَ مَكَانِ زَوْجٍ : One wife in place of another wife (4:21). يَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ : Death comes to him from every place (14:18). أَنْتُمْ شَرٌّ مَكَانًا : You are in a worse condition (12:78). إِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ : When We assigned to Abraham the site of the House (22:27). فَخُذْ أَحَدَنَا مَكَانَهُ : So take one of us in his stead (12:79). أَمْكَنَهُ : He made him to have mastery or dominion or authority or power over a thing; it was within his power. مَكَانَكُمْ أَنْتُمْ وَ شُرَكَاءَكُمْ : Keep to your places you and your partners (10:29). مَكَانَةٌ : Spot; High dignity; power; capacity; might; possibility; إِمْشِ عَلَى مَكَانَتِكَ : Walk with dignity. اِغْمَلُوا عَلَى مَكَانَتِكُمْ : Act as best you can, to your greatest capacity, to the best of your power, as it is possible for you, according to your power (6:136). لَمْ سَخْنَاهُمْ عَلَى مَكَانَتِهِمْ : We would have humiliated them in spite of their power (36:68). رَفَعْنَاهُ مَكَانًا عَلِيًّا : We raised him to high rank (19:58). أَمْكَنَ الْأَمْرُ بِفُلَانٍ : The affair became easy for him; he gave him a place, settled or established him. أَوْ مَكَّنَهُ : He gave him authority and power over the thing. مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ : We gave power to or established Joseph in the land (12:22). فَأَمْكَنَ مِنْهُمْ : He gave the power over them (8:72). إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ : Thou art this day a person of established

position and trust with us (12:55). عِنْدَ ذِي الْعَرْشِ مَكِينٍ : Of established dignity in the presence of the Lord of the Throne (81:21). قَرَارٍ مَكِينٍ : Safe depository (23:14). مَكِينٌ : Of established position; influential; held in respect.

مَكَاءُ [aor. يَمَكُوْا inf. noun مُكَاءٌ] : Whistling (8:36).

مَكَّةُ Capital of Arabia and the religious centre of the Islamic faith (48:25). بِبَطْنِ مَكَّةَ : In the valley of Mecca.

مَلَأَ [aor. يَمْلَأُ inf. noun مِلْءٌ and مِلْءَةٌ] : He filled the thing. هَلِ : Art thou filled up (50:31). مُلِيٌّ رُغْبًا : He was filled with fright. اِمْلُؤْاْ اَفْوَاهَكُمْ مِّنَ الْقُرْآنِ : Fill your mouths with the Qur'an. مَلَأَ : He became rich. لَا مَلَأَنَّ جَهَنَّمَ مِنْكَ : I will certainly fill Hell with thee (38:86). وَلَمَلَأْتْ مِنْهُمْ رُغْبًا : Wouldst surely have been filled with awe of them (18:19). مِلْءٌ : Fill; the quantity that a vessel holds when it is filled. مِلْءُ الْاَرْضِ ذَهَبًا : Earthful of gold (3:92). مَلَأَ : An assembly; nobles; chiefs; princes; persons whose opinion is respected; consultation. قَالَ لِلْمَلَأِ حَوْلَهُ : He said to the Chiefs around him (26:35). مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَأِ الْاَعْلَى : I had no knowledge of the exalted Assembly (38:70). مَالِيٌّ : A majestic person. فَامَلَأُوْنَ مِنْهَا الْبُطُوْنَ : They fill their bellies with it (37:67).

مَلَحَ or مَلَحَ [يَمْلَحُ aor. مَلَحَ and يَمْلَحُ inf. noun مَلْحٌ] : It (water) was salt; it was or became beautiful. مَلَحَ الْقِدْرَ : He put salt into the cooking pot. Some say that the primary meaning of الْمَلْحُ is white and salt is so called because it is white. هَذَا مِلْحٌ : This is salt. اُجَاعٌ : That saltish and bitter (25: 54). مَلَّاحٌ : A sailor is so called because he is constantly upon the salt water.

مَلَقَ [aor. يَمْلُقُ inf. noun مَلَقًا] : He afface or blotted out the thing. اَمْلَقَ : He spent his wealth so much that he became poor. لا تَقْتُلُوْا : لا تَقْتُلُوْا : Time took away his money. اِمْلَاقٌ : Poverty. اَوْلَادَكُمْ مِّنْ اِمْلَاقٍ : Kill not your children for fear of poverty (6:152; 17: 32).

مَلَكَ [aor. يَمْلِكُ inf. noun مَلَكًا and مَلِكًا] : He possessed it or owned it; he exercised authority over it. اِلَّا مَا مَلَكَتْ اَيْمَانُكُمْ : But those whom your right hands possess (4:25). لَا اَمْلِكُ لِنَفْسِيْ

نَفَعًا وَلَا ضَرًّا : I have not power to do good or harm to myself (7:189). مَلِكٌ or مُلْكٌ : Dominion; sovereignty; kingship; rule; mastership; ownership; right of possession; authority; sway. مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا : We have not broken our promise to thee of our own accord or authority (20:88). لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ : The kingdom of the heavens and the earth is for Him (2:108). أَنَّى : How can he have sovereignty over us (2:248). الْمُلْكُ يَوْمَئِذٍ لِلَّهِ : The kingdom, authority, mastership shall be for Allah on that day (22:57). مَلَكٌ : Angel. وَكَمْ مِّن مَّلَكٍ : How many an angel are there in the heavens (53:27). وَكَانَ وَرَاءَهُم مَّلِكٌ : And behind them was a king (18:80). مَالِكٌ : Owner or master. مَالِكِ يَوْمِ الدِّينِ : Master of the Day of Judgement (1:4). فَهُمْ : Great kingdom, dominion. مَلَكُوتٌ : Of which they are masters (36:72). لَهَا مَالِكُونَ : In His hand is the dominion over all things (23:89). نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ : We showed Abraham the kingdom of the heavens (6:76). مَلِيكٌ : King. مَلِيكٌ مُّقْتَدِرٌ : Omnipotent King (54:56). مَمْلُوكٌ : A slave, a bondman. عَبْدًا مَمْلُوكًا : A slave who is owned (16:76).

مَلَّ

[aor. يَمَلُّ and inf. يَمَلُّ noun مَلًّا] : I dictated the book to the writer and he wrote it from me. أَوْلَا يَسْتَطِيعُ أَنْ يَمَلَّ : Be unable himself to dictate, then let some one (who can watch his interest) dictate (2:283). مِلَّةٌ : Religion; way; people; community; nation. بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا : But the religion of Abraham who was ever inclined to God (2:136). مَا سَمِعْنَا بِهَذَا فِي : We have not heard of this in the last religion or previous people (38:8).

مَلَا

[aor. يَمَلُّ inf. noun مَلًّا] : God lengthened his life and made him to enjoy it. أَمَلَى اللَّهُ الظَّالِمَ أَوْ لَهُ : God granted the tyrant respite. فَأَمَلَيْتُ لِلْكَافِرِينَ : I gave respite to the disbelievers (22:45). أَمَلَى لَهُ : He gave him long and false promises. أَمَلَى لَهُمْ : Holds out to them false promises (47:26). أَمَلَى : A while; long time. وَأَهْجُرْنِي مَلِيًّا : Leave me alone for a while (19:47). فَهِيَ تَمَلِي عَلَيْهِ : I read to him the book or dictated the book.

It is read or dictated to him (25:6). **أَمَلَيْتُ** in reality is **أَمَلْتُ** : I gave respite.

مَنْ He who; she who; those who. **لَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ** : To Him belongs whosoever is in the heavens and the earth (21:20); **مَنْ بَعَثْنَا مِنْ مَرْقَدِنَا** : Who has raised us from our place of sleep (36:53)?

مِنْ The particle is used in the following senses: (1) From. **مِنْ سُلَيْمَانَ** : It is from Solomon (27:31); (2) From among. **إِلَّا ذُرِّيَّةً مِنْ قَوْمِهِ** : Save some youths from among his people (10:84); (3) By reason of. **مِمَّا خَطِيئَتِهِمْ أُغْرِقُوا** : They were drowned on account of or by reason of their lapses (71:26); (4) To denote exchange. **أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ** : Are you contented with the present life in preference to the Hereafter (9:38); (5) To distinguish one thing from another. **وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ** : And Allah knows the mischief-maker from the reformer (2:221); (6) To denote a part or portion. **مِنْهُمْ مَنْ كَلَّمَ اللَّهُ** : Of them are some to whom Allah spoke (2:254); (7) In the sense of **بِ** (at) and **عَنْ** and **فِي** and **عِنْدَ** and **عِنْدَهُ** : **بِ** **يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ** : Looking at with a furtive glance (42:46). **مِنْ كُلِّ أَمْرٍ** : With every or concerning every decree (97:5). **عَلَى** : **نَصَرْنَاهُ مِنَ الْقَوْمِ** : We helped him against the people (21:78). **فِي** : **إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ** : When the call is made for Prayer on Friday (فِي) (62 : 10). **عَنْ** : **فَدَكُنَّا فِي غَفْلَةٍ مِنْ هَذَا** : We were indeed heedless of this (21:98). **لَنْ تَغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا عَنَّهُ** : Neither their wealth nor their children will avail them aught with Allah (58:18). It is redundant. **مِنْ** **مَاتَسْقُطُ مِنْ** **وَرَقَّةٍ** : And there falls not a leaf (6:60).

مَنْعَ [aor. **يَمْنَعُ** inf. noun **مَنْعًا**] : He prevented, hindered, prohibited, forbade; he denied or refused; he withheld. **وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ** : And who is more unjust than he who prevents from the mosques of Allah (2:115). **وَيَمْنَعُونَ الْمَاعُونَ** : And withhold legal alms (107:8) **مَنْعَهُ** : He protected, defended, guarded, him or it. **نَمْنَعُكُمْ مِنَ الْمُؤْمِنِينَ** : We protected you against the believers (4:142). **مَنْعَهُ الْعَطِيَّةَ** : He refused him the gift. **يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ** : O, Our father, any further measure (of corn) has been denied us

(12:64). مَنَّاعٌ : One who refuses, denies. مَنَّاعٌ and مَّنُوعٌ : These two are the intensive form of مَنَّاعٌ which also means protector or, defender. أَنَّهُمْ مَّانِعَتُهُمْ حُصُونُهُمْ : Their fortresses would defend them (59:3). مَنَّاعٌ لِلْخَيْرِ : Hinderer of good (50:26). إِذَا مَسَّهُ الْخَيْرُ : When good befalls him, he is niggardly i.e. refuses to give (70: 22) مَمَّنُوعٌ : Passive voice and مَمَّنُوعَةٌ is feminine of مَمَّنُوعٌ : Neither failing, nor forbidden (56 : 34).

[aor. اَمَّنَّ inf. noun مَنَّاءٌ and مَنَّةٌ] and اِمْتَنَّ [inf. noun اِمْتِنَانًا] : He did to him a favour. لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ : Allah has conferred a favour on the believers (3:165); Allah was gracious, benevolent to believers. وَلَقَدْ مَنَّا عَلَى مُوسَى : Indeed We did a favour to Moses (37:115) مَنَّ عَلَيْهِ : He mentioned again and again and counted the favour he did to him; He deemed it a great favour. اِمْتَنَّ عَلَيْهِ بِهِ : He did a favour to him with it. لَاتَمُنُّوا عَلَيَّ : Do not deem your embracing Islam a favour to me (49: 18). وَلَا تَمُنُّنَّ تَسْتَكْبِرُ : Bestow not favours seeking to get more in return (74:7). مَنَّ : Favour; beneficence; good bounty; taunt; reproach; gift; weakness. مَنَّ الرَّجُلَ : He weakened the man. مَنَّ : لَاتَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ : He jaded or tired out the she-camel. Do not render vain your alms by taunt (2:265). أَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ : We sent upon you manna. مَمْنُونٌ : Time; destiny; fate; death. نَتَرَبَّصُّ بِهِ رَبِّبَ الْمَمْنُونِ : We wait for him calamities, misfortunes, vicissitudes of time (52:31). مَمْنُونٌ : Weak; cut-off; strong. لَهُمْ : أَجْرٌ غَيْرُ مَمْنُونٍ : For them is unending reward (95:7).

An idol of the Arabs in the days of Ignorance which was kept in the Ka'aba (53:21).

[aor. يَمْنِي inf. noun مَنِيًّا]. مَنِيَّةٌ : A thing wished for. اُمْنِيَّةٌ (plural اَمَانِيٌّ) : An object of wish or desire; intention; a lie; reading of the book. تَمَنَّى الشَّيْءَ : These are their desires (2:112). تَمَنَّى الْكِتَابَ : He desired the thing; he intended it. تَمَنَّى الرَّجُلَ : The man told a lie. تَمَنَّى الْحَدِيثَ : He forged or fabricated the story. لَيَعْلَمُونَ : اَمَانِيٌّ : Desires; lies; intentions. اَلْكِتَابَ اِلَّا اَمَانِيٌّ : They know not the Book but their own desires;

they know not the Book but only can read it (2:79). يَعِدُهُمْ وَيُمْنِيهِمْ. He holds out promises to them and raises hopes in them (4:121). أَلْمَنِيَّةُ : Death; intention; decree; measure. مَنِيٌّ يُمْنِي : A drop of seminal fluid emitted (75:38). أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ : Satan puts obstacles in the way of what he sought for; satanic people put some or mix something from themselves in what he read (in his revelation) (22:53).

مَهْدًا [aor. يَمُهْدُ inf. noun مَهْدًا] and مَهْدٌ (inf. noun تَمَهِيدًا). مَهْدٌ : He made a place plain, even, or smooth (مَكَانًا being understood). مَهْدًا لِنَفْسِهِ : He did it for himself; he gained or earned or sought to gain sustenance and worked for himself. مَهْدٌ : He spread a bed and made it even and smooth. فَلَا نَفْسَهُمْ يَمُهْدُونَ : They prepare good for their own souls (30:45) مَهَّدْتُ لَهُ تَمَهِيدًا : I equipped him with all necessary things for his progress (74:15). مَهْدٌ (and also مِهَادٌ) : A child's bed; a bed; a thing spread to lie, recline or sit upon. مَهْدٌ and مِهَادٌ are considered by some to be synonymous but some say that مِهَادٌ is more comprehensive than مَهْدٌ and it is applied to earth meaning an even or smooth expanse. Yet some say that مَهْدٌ is inf. noun and مِهَادٌ is simple substantive. الَّذِي جَعَلَ الْأَرْضَ مَهْدًا : He Who has made the earth for you a cradle (43:11). أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا : Have We not made the earth a bed (78:7)? يُكَلِّمُ النَّاسَ فِي الْمَهْدِ : He shall speak to the people in the cradle (3:47). وَلَبِئْسَ الْمِهَادُ : It is an evil place of rest (2: 207). فَنِعْمَ (مَهْدٌ) : And how excellent do We prepare things; how excellently We have spread it (51:49).

مَهْلًا [aor. يَمُهَلُّ inf. noun مَهْلًا and مُهْلَةً]. مَهْلًا فِي الْعَمَلِ : He did it or proceeded in the affair leisurely and with ease. أَمَهْلَةً وَ مَهْلَةً الدَّيْنَ : He granted him delay or respite in the payment of debt. وَ أَمَهْلًا : He was kind or gentle to the man. مَهْلًا أَوْ أَمَهْلًا فِي الْأَمْرِ : He went far in the affair. مَهْلًا الْكَافِرِينَ أَمَهْلُهُمْ رُوَيْدًا : Give time to the disbelievers; give them respite or grant them delay for a while (86:18). مُهْلٌ : Metal specially molten, copper or iron; fluid pitch; pus, purulent matter; poison (18:30;44:46).

مهَمَا Whatever thing. مهَمَا تَاتِنَا بِهِ مِنْ آيَةٍ : Whatever Sign thou mayest bring to us (7:133).

مهَنَ [aor. يَمَهُنُ and يَمَهُنُ inf. noun مَهْنًا]. مهَنَ الرَّجُلُ : He served the man; he beat and abased the man. مهَنَ (aor. يَمَهُنُ) : He was or became despised and became mean, weak. مهِينٌ : Contemptible; abject; base; weak; having little judgement and discrimination. الَّذِي هُوَ مهِينٌ : Who is despicable (43: 53). مِنْ مَاءٍ مهِينٍ : From insignificant fluid (77:21). وَ لَا تُطِعْ كُلَّ حَلَّافٍ مهِينٍ : And yield not to any mean swearer (68:11).

مَاتَ [aor. يَمُوتُ inf. noun مَوْتٌ] : He died. It (soil) became destitute of cultivation and of inhabitants. فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا : And He quickens the earth after its death i.e. when it had become destitute of cultivation or vegetation. مَاتَ : He became deprived of the intellectual faculty or became spiritually dead. فَأَنْتَ لَا تَسْمَعُ الْمَوْتَى : You cannot make to hear the spiritually or intellectually dead (30: 53); he became as though dead with grief or sorrow or grief; it became still, quiet or motionless. مَاتَتِ الرِّيحُ : The wind became still; the wind (hot or cold) became assuaged; he became poor; he became a beggar; he became base, vile, abject; he became extremely old; He became disobedient or rebellious. أَفَأَنْتَ مَاتَ أَوْ قُتِلَ : So if he dies or is killed (3: 145). يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا : Would that I had died before this (19:24)! أَمَاتَهُ : He (God) caused him to die; He (God) put him to death; He (God) rendered him poor; He (God) caused him to sleep (أَنَامَهُ). الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا. (أَنَامَهُ) : Praise be to Allah Who has awakened us after He had caused us to sleep. ثُمَّ أَمَاتَهُ : Then He causes him to die and then assigns to him a grave (80:22). فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ : God caused him to die or as if to sleep for a hundred years (2:260). رَبَّنَا أَمَتْنَا اثْنَتَيْنِ : Our Lord, Thou hast caused us to die twice (40:12). مَوْتٌ : Death; lifelessness. لَا يَمْلِكُونَ مَوْتًا وَ لَا حَيَاةً : They control not death and nor life (25:4). الْمَوْتُ الْأَبْيَضُ : Sudden death. الْمَوْتُ الْأَحْمَرُ : Death by slaughter with the sword. الْمَوْتُ الْأَسْوَدُ : Death by drowning and by suffocation. إِنَّكَ مَيِّتٌ وَ إِنَّهُمْ مَيِّتُونَ : Dead or dying. مَيِّتٌ وَ مَيِّتٌ :

Surely thou wilt die and surely they too will die (39:31). **بَلَدٌ مَيِّتٌ** : Dead land; lifeless tract of land (35:10). **مَيِّتَةٌ** : A kind, mode or manner of death. **مَاتَ مَيِّتَةَ الْجَاهِلِيَّةِ** : He died the death of a pagan. **حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ** : Forbidden to you is the flesh of an animal which dies of itself (5:4). **مَوْتٌ** is syn. with **مَمَاتٌ**. **مَحْيَايَ وَمَمَاتِي** : My life and my death (6:163).

مَاجٌ [aor. **يَمُوجُ** inf. noun **مَوْجٌ**] : It (the sea) was in a state of commotion; it was tumultuous. **مَاجَ أَمْرُهُمْ** : Their affair became in a confused and disturbed state. **مَاجَ عَنِ الْحَقِّ** : He declined from the truth or the right course or justice. **يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ** : Some of them will on that day surge against other (18:100). **فِي مَوْجٍ** : Amid waves like mountains (11:43). **مَوْجٌ** : A wave, a single wave; waves; billows.

مَاورٌ [aor. **يَمُورُ** inf. noun **مَورٌ**] : It moved from side to side; it moved round about and to and fro; it was in a state of commotion or in a state of tumult. **يَوْمَ تَمُورُ السَّمَاءُ مَورًا** : On that day the heaven will be in a state of commotion (52:10). **فَإِذَا هِيَ تَمُورُ** : Begins to shake, to be in a state of commotion (67:17).

مَآلٌ [aor. **يَمُؤُلُ** inf. noun **مَؤُلًا**] : He became possessor of wealth or his wealth became much. **مَآلٌ** : Possession, property; wealth, riches, **لَا يَنْفَعُ مَآلٌ** : On that day wealth shall not avail (26: 89). **أَمْوَالٌ** is plural. **يَأْكُلُونَ أَمْوَالَ الْيَتَامَى** : They devour the property of orphans (4:11).

مَآهٌ [aor. **يَمُوهُ** and **يَمَاهُ** inf. noun **مَوْهًا** and **مُوهًا**] : The water of the well became much or in large quantity. **أَمَاهَ الرَّجُلَ** : He made the man drink the water. **بَنُو مَاءِ السَّمَاءِ** is an epithet used for the Arabs because they are always in search of water. **مَاءٌ** : Water; fluid; sperm. **أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَّهِينٍ** : Did We not create you from insignificant fluid (77:21)?

مَادٌ [aor. **يَمِيدُ** inf. noun **مَيْدٌ**] : It (a thing) was or became in a state of motion or in a state of violent commotion or was agitated. It also means he was or became confounded, perplexed or amazed; he became affected with a heaving of the stomach or a

tendency to vomit and a giddiness by reason of intoxication or of voyaging upon the sea. **مَادَتْ بِهِ الْأَرْضُ** : The earth went round with him. **مَادَ** also means he bestowed a favour; he gave provisions for travelling. **أَنْ تَمِيدَ بِكُمْ** : Lest it quake with you (16:16). **مَائِدَةٌ** : A table with food upon it; (5:115).

مَارَ [aor. **يَمِيرُ** inf. noun **مَيْرٌ**]: **مَارَ أَهْلَهُ** : He brought or purchased provisions (corn and food, victuals of any kind) for family. **نَمِيرُ أَهْلَنَا** : We shall bring provisions for our family (12:66).

مَارَ [aor. **يَمِيرُ** inf. noun **مَيْرٌ**]: He separated it from other things. **إِمْتَارَ** or **تَمَيَّرَ** : It was or became separated from other things. **إِمْتَارُوا الْيَوْمَ** : Get separated (from the righteous), O you the guilty ones (36:60). **تَمَيَّرَ فُلَانٌ بِالْكَرَمِ** : Such a one became distinguished by generosity. **تَمَيَّرَ مِنَ الْغَيْظِ** : The man became burst on account of anger. **تَكَادَ تَمَيَّرَ مِنَ الْغَيْظِ** : It would almost burst with fury (67: 9). **لِيَمَيِّرَ اللَّهُ الْحَبِيبَ مِنَ الطَّيِّبِ** : So that Allah may separate bad from the pure (8: 38).

مَالَ [aor. **يَمِيلُ** inf. noun **مَيْلًا** and **مَمِيلاً** and **مَيْلَانًا** and **تَمِيالًا** and **مَيْلُولَةً**]: **مَالَ إِلَيْهِ** : He inclined towards him or it. **مَالَ عَنِ الطَّرِيقِ** : He deviated from the right path. **مَالَ عَلَيْهِ** : He turned against him; he attacked him. **أَنْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً** : They may fall upon you at once. **فَلَا تَمِيلُوا كُلَّ** : That you should stray far away (4:28). **تَمِيلُوا مَيْلًا عَظِيمًا** : But incline not wholly (4:130). **مَيْلٌ أَوْ مَيْلَةٌ** : Inclination.

25

بَابُ النُّونِ

ن

Nūn

Numerical Value = 50.

- ن** Inkstand (68:2).
- نَائِيًا** [aor. يَنَائِي inf. noun نَائِيًا] : I became remote or far removed from him. نَائِيًا : He removed it; he removed it to a distance. هُمْ يَنْهَوْنَ عَنْهُ وَيَنْتَوْنَ عَنْهُ : They forbid others to believe it and themselves too keep away from it (6:27). اَعْرَضَ وَنَا بَجَانِبِهِ : Turns away and goes aside (17:84).
- نَبَأًا** [aor. يَنْبِئُ inf. noun نَبَأًا] : News, event; excuse; news especially a news of great import which is of great benefit and affords knowledge. اَنْبَاءٌ is plural. اِنْ جَاءَكُمْ فَاسِقٌ بِنَبَاٍ : If an unrighteous man brings you any news (49:7). نَبَأٌ : Message, report, information, tidings. يَتَسَاءَلُونَ عَنِ النَّبَاِ الْعَظِيمِ : They question one another about the great news or event (78:2,3). تِلْكَ مِنْ اَنْبَاءِ الْغَيْبِ : This is of the tidings of the unseen (11: 50). فَعَمِيَتْ عَلَيْهِمُ الْاَنْبَاءُ : All excuses will become obscure to them (28:67). نَبَأَهُ وَ اَنْبَاهُ : He told him the news. قَالَتْ مَنْ اَنْبَاكَ هَذَا قَالَ نَبَانِي الْعَلِيمُ الْخَبِيرُ : She said, who has informed thee of it? He said, 'The All-Knowing, the All-Aware God has informed me' (66:4). يَا اٰدَمُ اَنْبِئْهُمْ بِاسْمَائِهِمْ : O Adam, tell them their names (2:34). نَبِيٌّ (Plural اَنْبِيَاءُ and نَبِيُّونَ and نَبِيِّنَ) : A Prophet, a Messenger; one who receives the secrets of the unseen from God and conveys them to the people. نَبَاُ الشَّيْءِ : Means, the thing became high or elevated. So نَبِيٌّ may also mean who enjoys a very high spiritual status. نُبُوَّةٌ : Prophethood. وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ : And We placed among their seed (or posterity) prophethood (57:27). قَالَ لَهُمْ نَبِيُّهُمْ : Their Prophet said to them. اِذْ جَعَلَ فِيكُمْ اَنْبِيَاءً : When He made Prophets among you. يَفْتُلُونَ النَّبِيْنَ : They sought to kill the Prophets (2:62).
- نَبَتًا** [aor. يَنْبُتُ inf. noun نَبْتًا and نَبَاتًا] : The herb grew, came out of the earth. تَنْبُتُ بِالذُّهْنِ : It produces oil (23:21). اَنْبَتَتْ سَبْعَ : Which grows seven ears (2:262). اَنْبَتَهَا نَبَاتًا حَسَنًا : And caused her to grow an excellent growth (3:38). نَبَاتٌ : Growth; vegetation. لِنُخْرِجَ بِهِ حَبًّا وَ نَبَاتًا : That We may bring forth thereby grain and vegetation (78: 16).
- نَبَدًا** [aor. يَنْبِذُ inf. noun نَبْدًا] : He threw the thing; he let the thing go. فَانْبَدُوهُ وَرَاءَ ظُهُورِهِمْ : They threw it away behind their

backs. نَبَدَ إِلَى الْعَدُوِّ : He threw back (the treaty) to the enemy. نَبَدَ الْعَهْدَ : He broke the promise. فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ : Throw back to them (their treaty) on terms of equality i.e. if the enemy breaks the treaty, the Muslims may also repudiate it after openly declaring to them that because of their dishonouring the agreement it has ceased to exist. اِنْتَبَذَ إِلَى نَاحِيَةٍ : He went aside to a corner. إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا : When she withdrew from her people (19:17).

نَبَزَ [aor. يَنْبِزُ]. نَبَزَهُ : He reviled, abused him, gave him nickname. نَبَزَهُ بِكَذَا : He called him by such name. لَا تَتَابَزُوا بِالْأَلْقَابِ : Do not call (one another) by nicknames (49:12).

نَبَطَ [aor. يَنْبُطُ and inf. نَبِطُ]. نَبَطَ الْمَاءُ : The water flowed, gushed forth from the well. اَنْبَطَ الْبَيْتَرُ : He drew the water out of the well. اِسْتَنْبَطَ : He drew, elicited, extracted, extorted, اَلَّذِينَ يَسْتَنْبِطُوْنَ مِنْهُمْ : Those of them who can elicit (the truth) (4:84).

نَبَعَ [aor. يَنْبَعُ and aor. نَبَعَ]. نَبَعَ الْمَاءُ : The water gushed forth from the well. اَنْبَعُ : (God) caused water to issue or gush forth. يَنْبُوعٌ : Spring; brook-fountain (يَنْبَاعٍ is plural). تَفْجُرْ لَنَا : Until thou cause a spring to gush forth from the earth for us (17: 91). يَنْبَاعٍ : Springs (39:22).

نَتَقَ [aor. يَنْتَقُ inf. noun نَتَقًا]. نَتَقَ الشَّيْءَ : He tore the thing; shook it; raised it; stretched or spread it. نَتَقَتِ الْمَرْأَةُ : The woman gave birth to many children. نَتَقَتِ الدَّابَّةُ رَاكِبَهَا : The beast tired its rider. اِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ : When We raised or shook the mountain over them (7:172).

نَشَرَ [aor. يَنْشُرُ inf. noun نَشْرًا and نَشْرًا]. نَشَرَ الشَّيْءَ : He spread the thing. اِذَا الْكَوَاكِبُ اِنْتَشَرَ الشَّيْءُ اَوْ تَنْشَرُ : The thing spread or became scattered. اِنْتَشَرَتْ : When the stars are scattered (82:3). مَنْشُورٌ : The (thing) spread or scattered. هَبَاءٌ مَنْشُورًا : Scattered particles of dust (25:24).

نَجَدَ [aor. يَنْجُدُ inf. noun نَجْدًا]. نَجَدَهُ : He helped him; he overcame him. نَجَدَ الْأَمْرُ : The affair became clear, evident, distinct. نَجْدٌ :

High, hard ground; elevated piece of ground; distinct, elevated road; highway; an able and clever leader. هَدَيْنَاهُ النَّجْدَيْنِ : We pointed to him two highways (90:11).

نَجَسَ [aor. يَنْجُسُ inf. noun نَجَسٌ] and نَجَسَ aor. يَنْجُسُ inf. noun نَجَاسَةً : It was or became dirty, contaminated, impure, unclean. إِنَّمَا الْمُشْرِكُونَ نَجَسٌ : The idolaters are unclean (9:28).

نَجَمَ [aor. يَنْجُمُ inf. noun نَجُومًا] : It rose; appeared. نَجَمَتِ الْكَوَاكِبُ : The stars rose. نَجَمَ النَّبْتُ : The herbage appeared. نَجْمٌ : Star; constellation; luminary; appointed time for payment of debt; stalkless and stemless herb, plant. وَالنَّجْمِ إِذَا هَوَىٰ : By the stemless plant when it falls (53: 2). النَّجْمُ الثَّاقِبُ : The star of piercing brightness. فَنَظَرَ نَظْرَةً فِي النُّجُومِ (نُجُومٌ is plural). : Then he cast a glance at stars (37:89). فَلَا أَفْسِمُ بِمَوَاقِعِ النُّجُومِ : Nay, I swear by the shooting of the stars (56:76).

نَجَا [aor. يَنْجُو inf. noun نَجَاءً] : He escaped; he fled in haste; he was saved or obtained salvation. نَجَوْتُ مِنَ الْقَوْمِ الظَّالِمِينَ : Thou hast escaped from the wrong-doing people (28:26). نَجَّيْنَاهُ مِنَ الْعَمِّ : We delivered him from distress (21: 89). فَانجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ : We saved you and drowned the people of Pharaoh (2:51). تَنَاجَى الْقَوْمُ : The people conferred together in secret. إِذَا تَنَاجَيْتُمْ فَلَا تَنَاجَوْا بِالْإِثْمِ : When you confer together in secret, confer not for sin (58:10). تَنَاجَى : Impart secrets to one another; whisper; suggest. تَنَاجَى الرَّجُلُ : He particularized the man for imparting the secret or made him his confidant. خَلَصُوا نَجِيًّا : They retired, conferring together in private (12:81). النَّجَى : Secret; secret communication; one to whom a secret is imparted; a person or a person's discoursing secretly or telling secrets to one another. إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ : Secret talk or communication; secret. Holding of secret counsels is only of Satan (58:11). إِنَّا لَمُنَجُّوهُمْ : Them we shall save all (15:60). نَجَاةٌ : Escape; deliverance; safety. مَالِيَ أَدْعُوكُمْ إِلَى النَّجَاةِ : How strange it is that I call you to salvation (40:42). نَاجٍ : One who escapes and gets salvation.

نَحَتَ [aor. يَنْحِتُ and يَنْحِتُ and نَحَتَ aor. يَنْحِتُ inf. noun نَحْتٌ] : He cut

out; he hewed out; he formed or fashioned by cutting. نَحَتَ بَيْتًا فِي : He hewed out a house in the mountain. يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا. : They hewed out houses in the mountains (15:83).

نَحَرَ [aor. يَنْحُرُ inf. noun نَحْرٌ] : He slew; he stabbed a camel or beast in his نَحْرٌ which means the uppermost part of the breast or chest or the place of the collar or necklace or that part of the breast or chest which is the place of the collar or necklace; the part where the windpipe commences in the uppermost part of the breast. نَحَرَ : I knew the thing thoroughly. نَحَرَ : He performed the Prayer in the first part of its time. نَحْرٌ also signifies the first part or commencement of the day and of the month. قَعَدَ فُلَانٌ فِي نَحْرِ فُلَانٍ : Such a one sat opposite to him. فَصَّلْ لِرَبِّكَ وَانْحَرْ : So pray to thy Lord and offer sacrifice (108:3) يَوْمَ النَّحْرِ : The day of sacrifice.

نَحِسَ [aor. يَنْحُسُ inf. noun نَحْسًا and نَحَسَ aor. يَنْحُسُ inf. noun نُحُوسَةً] : He or it was or became unprosperous, unfortunate, inauspicious or unlucky. نَحِسٌ : Unprosperous; unfortunate; unlucky inauspicious. فِي يَوْمٍ نَحِسٍ : In an inauspicious day (54:20). نَحِسَاتٌ (plural). فِي أَيَّامٍ نَحِسَاتٍ : In ominous days (41: 17). رَجُلٌ نَحِسٌ أَوْ : An unfortunate man. أَيَّامٌ نَحِسَاتٌ or أَيَّامٌ نَحُسٌ : Ominous days. نَحَاسٌ : Copper; brass. It also means, fire; the sparks that fall from iron when it is beaten; smoke in which is no flame or smoke that raises high and which is free from flame (55:36).

نَحَلَ [aor. يَنْحُلُ and يَنْحَلُ and نَحَلَ aor. يَنْحُلُ and نَحَلَ aor. يَنْحُلُ inf. noun نُحُولًا] : He gave the man something as a gift. نَحَلَ الرَّجُلَ : He gave the man something as a gift. نَحَلَ الْمَرْأَةَ : He gave the woman her dower. نَحَلَ زَيْدًا : He abused Zaid. النَّحْلُ : Bee; religious sect (16:69); Used both as masculine and feminine. نَحْلَةٌ is singular. نَحْلَةٌ : Of free will; willingly (4: 5).

نَحَرَ [aor. يَنْحُرُ and يَنْحُرُ inf. noun نَحِيرٌ and نَحْرٌ] : He snorted; he snored. نَحَرَ (aor. يَنْحُرُ inf. noun نَحْرٌ) : It (a thing) or a bone or wood became old and wasted and crumbling; it became old and wasted and soft, crumbling when touched.

نَخْلٌ and نَخِيلٌ [Plural] : Palm-trees (17:92) نَخْلَةٌ (Singular) :

Palm-tree (19:24).

ند [aor. يند inf. noun نَدَّ and تَنَادَ]. نَدَّ الْإِبِلُ : He (a camel) took fright and fled or ran away at random. تَنَادَ الْقَوْمُ : The people gathered in an assembly; the people dispersed, opposed and hated or separated. نَدَّ : A like of a person or thing. هُوَ نَدُّ فُلَانٍ : He is like of such a one. أَنْدَادٌ is plural. فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا : Do not set up equals to Allah (2:23).

ندَا [aor. يندُو inf. noun نَدَا]. نَدَا الْقَوْمُ : The people assembled and came to a meeting. أَحْسَنُ نَدِيًّا : Assembly. نَدِيٌّ means النَّادِي : More impressive assembly (19:74). نَادَى الرَّجُلَ : He called to the man. وَنَادَى نُوحٌ رَبَّهُ : And Noah called his Lord or cried unto his Lord (11:46). مُنَادٍ : One who calls. يَوْمَ ينادِ الْمُنَادِ : The day when the crier will cry or the caller will call (50:42). فَلَمَّا أَتَاهَا نُودِيَ : When he came to it, he was called (20:12). نَادٍ = نَادِي : One who calls. فَلْيَدْعُ نَادِيَهُ : Then let him call his associates. نَادِي means also place of assembly; abode; place of concourse; assembly hall (96:18). تَأْتُونَ فِي نَادِيٍّ : We heard a crier (3:194). نَادِيكُمُ الْمُنْكَرَ (29:30). نَادَى : Calling; cry. إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا : When he called upon his Lord a secret calling (19:4). تَنَادَى الْقَوْمُ : The people called one another. يَوْمَ التَّنَادِ : The Resurrection Day; the day when people will call one another for help; the day when people will take fright and disperse in different directions or when they will hate and oppose each other; the day of assembling together (40:33).

نَذَرَ [aor. يندُرُ and يندُرُ inf. noun نَذَرَ and نَذُورٌ]. نَذَرَ أَنْ يَفْعَلَ كَذَا : He vowed that he would do such a thing. نَذَرْتُ لِلَّهِ كَذَا : I vowed to do such a thing for the sake of God. نَذَرَ الْوَلَدَ : He vowed that he would dedicate his son (to the service of God). نَذْرٌ (a vow). أَوْ نَذَرْتُمْ بِالْأَمْرِ : Or you vow a vow (2:271). أَنْذَرْتُهُ بِالْأَمْرِ : I warned him of the thing. أَنْذَرْتُ بِالْقَوْمِ بِالْعَدُوِّ أَوْ أَنْذَرْتُهُمُ الْعَدُوَّ : I informed or warned the people of the enemy. نَذَرَ الْقَوْمُ بِالْعَدُوِّ : The people knew of the enemy and prepared themselves to meet them. نَذْرٌ and نَذْرٌ : Substantives in the sense of إِنْذَارٌ , meaning warning.

لَاغْدَارًا وَلَا نَذَارًا : To excuse some and warn others (77:7).
 عُدْرًا أَوْ نَذْرًا : for excusing and warning.
 فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ : How terrible then was My punishment and My warning (54:17).
 نَذِيرٌ : Warner.
 إِنَّمَا أَنْتَ نَذِيرٌ : Thou art only warner (11:13).
 نَذْرٌ : Plural of نَذِيرٌ.
 وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النُّذُرُ : And surely to the people of Pharaoh came the warners (54:42).
 (أَنْذَرَ act. part. from نَذَرَ).
 إِنَّمَا أَنْتَ مُنذِرٌ : Thou art but a warner (13:8) syn. نَذِيرٌ and مُنذِرُونَ (plural).
 بَلْ لَهَا مُنذِرُونَ : But it had its warners (26:209). The Arabs say
 لَأَغْدِرَاكَ وَلَا تُنذِرُ meaning لَأَغْدِرَاكَ وَلَا تُنذِرُ : Do thou that for which thou wilt be excused and do not merely warn and frighten.

نَزَعَ

[aor. يَنْزِعُ inf. noun نَزْعًا].
 نَزَعَ الشَّيْءَ عَنْ مَكَانِهِ : He plucked, picked out, tore the thing from its place and displaced it.
 نَزَعَ فِي الْقَوْسِ : He drew the bow with great vigour.
 نَزَعَ بِالسَّهْمِ : He threw the arrow.
 نَزَعَ عَنْ كَذَا : He abstained from such a thing.
 نَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ : We shall remove whatever of rancour may be in their hearts (15:48).
 نَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا : We shall draw from every people a witness (28:76).
 تَنَزَّعَ النَّاسُ : Tearing people away (54:21).
 نَازَعَ الْمَرِيضُ : The sick man was about to die; he quarrelled with him.
 نَازَعَ الْكَاسَ : He took the cup from him.
 وَلَا تَنَازَعُوا فَتَفْشَلُوا : And dispute not with one another lest your falter and your power depart (from you) (8:47).
 تَنَازَعُوا الْكَاسَ : The people took from one another the cup.
 تَنَازَعَ الْقَوْمَ : The people disagreed, disputed and quarrelled with one another.
 إِذْ يَتَنَازَعُونَ : When they disputed with one another (18:22).
 يَتَنَازَعُونَ فِيهَا : There they will pass or take the cup from one to another (52:24).
 النَّازِعَاتُ (plural of نَازِعَةٌ) : Those who draw (people to faith) (79:2).
 نَزَاعَةٌ لِلشَّوَى : Plucking or stripping off the skin even to the extremities of the body (70:17).

نَزَعُ

[aor. يَنْزِعُ inf. noun نَزْعًا].
 نَزَعَهُ بِيَدٍ أَوْ رُمْحٍ : He pierced him with hand or arrow.
 نَزَعَهُ نَزْعًا : He found fault with and spoke evil of him.
 نَزَعَ بَيْنَ الْقَوْمِ : He incited or excited the people one against another and thus created disorder.
 وَإِنَّمَا يَنْزِعَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ : If an evil suggestion from Satan incite thee (7:201;41:37).
 النَّزْعُ : An evil speech or suggestion meant to incite people against one

another.

نَزَفَ [aor. يَنْزِفُ inf. noun نَزْفًا]. نَزَفَتِ الْبَيْرُ : The well became empty, all the water having been taken out of it. أَنْزَفَ الرَّجُلُ : The man became excited, the spring of his senses having exhausted; his argument became exhausted in litigation. نَزَفَ فُلَانٌ : Such a one became intoxicated. The root meaning of نَزَفَ is to become exhausted. وَلَا هُمْ عَنْهَا يُنْزَفُونَ : Nor will they be exhausted thereby (37:48). لَا يُصَدِّعُونَ عَنْهَا وَلَا يُنْزِفُونَ : No headache will they get therefrom, nor will they be intoxicated (56:20).

نَزَلَ [aor. يَنْزِلُ inf. noun نَزُولًا] : He alighted, descended or came down; he lodged or settled in a place. نَزَلَ بِهِ الرُّوحُ الْأَمِينُ : The Spirit, Faithful to the Trust has descended with it (26:194). فَأَإِذَا نَزَلَ بِسَاحَتِهِمْ : When it descends into their courtyard (37:178). نَزَلَ : He travelled. فُلَانٌ عَنِ الْحَقِّ : Such a one forsook the truth. نَزَلَ : He travelled. مَا زِلْتُ أَنْزِلُ : I continued to travel; نَزَلَ مَنْزِلٌ كَذَا : It took or occupied the place, or became in the position or condition. أَنْزَلَ وَنَزَلَ : He caused to descend. أَنْزَلَ اللَّهُ كَلَامَهُ : God revealed His word. أَنْزَلَ مِنَ السَّمَاءِ مَاءً : He caused the water to descend from heaven (2:23). نَزَلَ الْكِتَابَ بِالْحَقِّ : He revealed the Book (or caused to descend) with truth (2:177) يُنْزِلُ الْغَيْثَ : He (God) causes the cloud to descend (31:35) أَنْزَلَ when used about Divine Word, it means أَوْحَى : He revealed. أَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ : God has revealed to thee the Book (4:114). But when used about material things such as food, dress, iron etc., the word means: He gave; he bestowed. أَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَى : We caused Manna and Salwa to descend upon you (2:58). God being high, everything that comes from Him may be said to descend from above. ثُمَّ أَنْزَلَ اللَّهُ : Then God sent down His peace (9:26). وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ : And We sent down or bestowed upon or gave them the Book and the Balance (57:26). يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا : O children of Adam, We have indeed sent down to you raiment to cover your nakedness (7:27). وَأَنْزَلَ الَّذِينَ أَهْلَ الْكِتَابِ : He brought down those of the people of the Book (33:27). تَنْزَلَ : It descended. وَمَا تَنْزَلَتْ بِهِ الشَّيَاطِينُ : And the Satans have not brought

it down (26:211). تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ : The angels and the Spirit descend (97:5). إِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ (مَنْزِلٌ inf. noun from تَنْزِيلٌ) : Verily, this is a revelation from the Lord of all the worlds (26:193). وَنَزَّلْنَاهُ تَنْزِيلًا : We have sent it down piecemeal (17:107). نَزْلَةٌ : Time or turn of descent. وَلَقَدْ رَأَاهُ نَزْلَةً أُخْرَى : Certainly, he saw Him a second time (53:14). نُزْلٌ : Provision; entertainment; food prepared for guest. هَذَا نُزْلُهُمْ يَوْمَ الدِّينِ : This will be their entertainment on the Day of Judgement (56: 57). The word also means abode; place where one alights. كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا : They will have Gardens of Paradise for an abode (18:108). نَزِيلٌ : A guest. مَنْزِلٌ : Place where one alights; station; a day's journey; position, rank, dignity; stage or station of moon. (مَنَازِلٌ is plural). وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ : And for the moon We have appointed stages (36:40). مُنْزِلٌ and مُنْزِلٌ : The former is act. part. from نَزَلَ and the latter from أَنْزَلَ. إِنِّي مُنْزِلُهَا : I am going to send it down (5:116). وَأَنْتَ خَيْرُ الْمُنْزِلِينَ : Thou art Best of those who bring (people) to land (23:30). أَنْزَالَ : Inf. noun from أَنْزَلَ.

نَسَأَ

[aor. يَنْسَأُ inf. noun نَسَاءٌ] : He urged or drove a camel; he postponed or delayed a thing. نَسَأَ اللَّهُ أَجَلَهُ : God postponed the end of his life. The word also means, he sold a thing on credit. مَفْعُولٌ : Of the measure فَعِيلٌ in the sense of the measure. (1) A month which the Arabs, in the time of ignorance (جَاهِلِيَّةٌ) postponed. (2) Being an inf. noun, it means the postponement of the sacred month, transferring it to another month. The word النَّسِيءُ also means a postponement or delay as to the time of the payment of a debt (9:37). مَنَسَاةٌ : A staff, or stick, so called because a beast is urged or driven with it; a pastor's great staff. تَأْكُلُ مَنَسَاتَهُ : That ate away his staff (34:15).

نَسَبَ

[aor. يَنْسُبُ and يَنْسِبُ inf. noun نَسَبًا and نَسِبَةٌ] : He mentioned his relationship (lineage or geneology); he traced up his lineage to his greatest ancestor. نَسَبَهُ إِلَى فُلَانٍ : He asserted that he was related to such a one; he referred his lineage or origin to such a one. نَسَبٌ : Relationship; kindred; kinship; consanguinity; family; race; lineage; parentage; pedigree; origin, geneology.

فَجَعَلَهُ نَسَبًا وَصِهْرًا : He (God) has made for him kindred by descent and kindred by marriage (25:55). وَجَعَلُوا بَيْنَهُ : And they assert kinship between Him and the jinn (37:159) فَلَا أَنْسَابَ بَيْنَهُمْ : There will be no ties of relationship between them (23:102).

نَسَخَ [aor. يَنْسَخُ inf. noun نَسْخًا] : He or it annulled, superseded, obliterated, effaced or cancelled a thing by another thing. نَسَخَ آيَةً : (God) abrogated, annulled or superseded a verse or Sign or commandment or message substituting for it another. نَسَخَ also means he transferred a thing from one place to another. نَسَخَ : He copied or transcribed the writing or book. اسْتَنْسَخَ and اِنْتَسَخَ and نَسَخَ are synonymous words. مَا نَنْسَخُ مِنْ آيَةٍ : Whatever message or commandment We abrogate (2:107). فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ : But Allah removes or effaces what Satan places (22:53). إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ : We caused all that you did to be fully recorded (45: 30). نُسْخَةٌ : A copy or transcript; a copy or an original from which a transcript is made; a writing. وَفِي نُسْخَتِهَا هُدًى وَرَحْمَةٌ : And in their writing there was guidance and mercy (7:155). تَنَاسَخَ : The transmigration of the soul from one form to another, from one body to another.

نَسَفَ [aor. يَنْسِفُ inf. noun نَسْفًا] : He destroyed or uprooted the building from its foundation. نَسَفَ الْجِبَالَ : He broke the mountain into pieces. نَسَفَ الرِّيحُ الشَّيْءَ : The wind uprooted or eradicated the thing and scattered it away. لَنَنْسِفَنَّ فِي الْيَمِّ نَسْفًا : We shall certainly destroy it and then we will scatter it away in the sea (20:98). وَإِذَا الْجِبَالُ نُسِفَتْ : And when the mountains are blown away (77:11).

نَسَكَ [aor. يَنْسُكُ inf. noun نَسْكًا and نُسْكًا and نُسُوكًا and مَنْسُكًا] : He devoted himself to religious worship; he performed acts of worship of God; he slaughtered animals of sacrifice to win God's pleasure. مَنْسِكٌ (singular مَنْسِكٌ) : Religious acts or ceremonies and also the place where these ceremonies are performed. وَارِنَا مَنْاسِكَنَا : And show us our ways of worship (2:129). وَ لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا : And for every people We have

appointed rites of sacrifice (22:35). **إِنَّ صَلَاتِي وَنُسُكِي** : My Prayer and my sacrifice (6:163).

نَسَلَ [aor. **يُنْسَلُ** inf. noun **نَسْلًا**] : He begot a son. **نَسَلَ الرَّجُلُ** : The progeny of the man multiplied. **نَسَلَ فِي مَشْيِهِ** : He hastened in his walk. **يُهْلِكُ الْحَرْثَ وَالنَّسْلَ** : He destroys crops and progeny (2:206). **وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ** : They shall hasten forth from every height (21:97). **نَسْلٌ** : Progeny; offspring; family.

نَسِيَ [aor. **يَنْسِي** inf. noun **نَسِيًا** and **نَسِيَانًا**] : He forgot; he gave up doing a thing; he ignored or neglected a thing. **وَنَسِيَ مَا قَدَّمَتْ يَدَاؤُهُ** : He forgot what his hands had sent forward on (18:58). **هَذَا إِلَهُكُمْ** : This is your God and the God of Moses. So he gave up (the religion of Moses) (20:89). **نَسُوا اللَّهَ فَنَسِيَهُمْ** : They neglected God so He has neglected them (9:67). **فَانَسَاهُمْ ذِكْرَ اللَّهِ** : He made them forget the remembrance of Allah (58:20). **وَمَا** **وَكُنْتُ نَسِيًا** : And none but Satan caused me to forget it (18:64). (inf. noun **نَسِيًا**). **مَنْسِيًا** : A thing forgotten. **نَسِيًا** : And I had become a thing quite forgotten (19:24). **نِسَاءٌ** is the plural of **إِمْرَأَةٌ** and so is **نِسْوَةٌ**. **عَلَى نِسَاءِ الْعَالَمِينَ** : Upon all the women of the worlds (3:43). **وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ** : And women in the city said (12:31).

نَشَأَ [aor. **يَنْشَأُ** inf. noun **نَشَاءً** and **نَشَاءَةً**] : He lived; he rose or became elevated or high; it (a cloud) rose; he arose; he grew up and became a youth. **نَشَأَ لَهُ رَأْيٌ** : An opinion occurred to him. **إِنْشَأَ اللَّهُ** : God raised the clouds. **أَنْشَأَ عَلَمًا** : He set up a beacon or sign of the way (in a desert). **أَنْشَأَ اللَّهُ الْخَلْقَ** : God originated, produced or created the creation. **أَنْشَأَ جَنَّتٍ مَعْرُوشَاتٍ** : Produces gardens trellised.(6:142). **أَنْشَأَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ** : Who has created for you ears and eyes.(23:79). **وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ** : And We raised up after them another generation.(6:7). **إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً** : We have created them a good creation (56:36). **وَيُنْشِئُ السَّحَابَ** : And He raised the heavy cloud (13:13). **يُنْشِئُ النَّشْأَةَ الْآخِرَةَ** : He (God) will create the second creation (29:21). **إِنَّ عَلَيْهِ النَّشْأَةَ الْآخِرَى** : It is for Him to bring forth the second creation (53:48). **مُنْشِئُونَ** (act. part. from **أَنْشَأَ**). **أَمْ نَحْنُ الْمُنْشِئُونَ** : Or are We the Creator or

Producer? (56:73) : **الْجَوَارِ الْمُنشِئَاتُ فِي الْبَحْرِ كَالْأَعْلَامِ** : The lofty ship reared aloft on the sea like mountains (55: 25).

نَشَرَ

[aor. يَنْشُرُ inf. noun نَشْرٌ] : He spread out, expanded a garment or piece of cloth or the like; he scattered or dispersed (people etc.)
 أَنْشَرَ اللَّهُ or نَشَرَ اللَّهُ : God raised the dead to life; God quickened them or revived them. ثُمَّ إِذَا شَاءَ أَنْشَرَهُ : Then, when He pleases, He raises him to life (80:23). يَنْشُرُ رَحْمَتَهُ : He (God) spreads out His mercy (42:29). فَأَنْشَرْنَا بِهِ بَلَدَةً مَيِّتًا : Then We raised to life a dead town (43:12). نَاشِرٌ : Act. part. (نَاشِرَةٌ feminine and نَاشِرَاتٌ plural of نَاشِرَةٌ). وَالنَّاشِرَاتِ نَشْرًا : And those who spread (truth) good spreading (77:4). وَإِذَا نَشَرَ الْخَبَرَ : He published the news. وَإِذَا نَشَرَ : And when books are spread (abroad) (81:11). نَشْرٌ and لَيَمْلِكُونَ مَوْتًا وَ لَحْيَوةً وَ . أَنْشَرَ and نَشَرَ are inf. noun of نَشْرٌ and نَشْرٌ : They control not death nor life nor resurrection (25:4). يَوْمٌ : And He made the day for rising up (25:48). النَّشُورُ : The Day of Resurrection. مَنَشُورٌ : Spread, unfolded. فِي رَقٍّ : On a parchment unfolded (52:4). مَنَشُورٌ : We shall not be raised again (44:129). وَمَا نَحْنُ بِمُنْشَرِينَ . (أَنْشَرَ) : He spread or dispersed. فَأَنْتَشِرُوا فِي الْأَرْضِ : So disperse in the land (62:11). مُنْتَشِرٌ : Scattered about. كَانَهُمْ جَرَادٌ مُنْتَشِرٌ : As if they were locusts scattered about (54:8).

نَشَرَ

[aor. يَنْشُرُ inf. noun نَشْرٌ or نَشُورٌ] : He rose or raised himself. إِذَا قِيلَ لَكَ أَنْشُرُوا فَأَنْشُرُوا : When it is said to you to rise up then do rise up (58:12). نَشَرَتِ الْمَرْأَةُ عَلَى زَوْجِهَا وَبَزَوَجِهَا وَمِنْ زَوْجِهَا : The woman was or became disobedient to her husband, resisted him, hated him, deserted him. نَشَرَ بَعْلُهَا عَلَيْهَا : Her husband treated her unkindly, disliked her, was an evil companion to her. نَشُورٌ : Ill-treatment; dislike; hatred; desertion. إِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُورًا : If a woman fears ill-treatment from her husband (4:129). وَالتِّي تَخَافُونَ نُشُورَهُنَّ : On whose part you fear disobedience (4:35). أَنْشَرَهُ : He raised it to its place. كَيْفَ نُنْشِرُهَا : How We raise them to their place or set them (2:260). امْرَأَةٌ نَاشِرَةٌ : A woman disobedient to her husband.

نَشَطَ

[aor. يَنْشِطُ inf. noun نَشْطًا] : He tied the rope or chord firmly so as to form a knot. نَشَطَ الدَّلْوُ : He pulled out the bucket

(from the well with much exertion). نَشَطَ مِنْ بَلَدٍ إِلَى بَلَدٍ : He travelled from one town to another. النَّاشِطَاتِ نَشَاطًا (plural of نَاشِطَةٌ): Those beings or groups of people who exert themselves vigorously in the discharge of their duties or who tie their knots firmly (79:3).

نَصَبَ [aor. يَنْصُبُ inf. noun نَصْبٌ] : He set up, erected or raised a thing; he set up a stone as a sign or mark. يَنْصِبُهُ (aor. يَنْصِبُ) : It (disease) pained him. نَصَبَ السَّيْرَ : He pursued his journey with energy. نَصِبَ (aor. يَنْصِبُ inf. noun نَصْبٌ) : He was fatigued, tired or wearied; he suffered difficulty, trouble, distress; he strove hard; he laboured or toiled. فَإِذَا فَرَعْتَ فَأَنْصَبْ : And when thou art free, strive hard (94: 8). نَصَبَ لَهُ الْحَرْبَ : He made war upon him. نَصْبٌ and نَصَبٌ and نَصَبٌ : A sign or mark set up to show the way or a standard set up. نَصْبٌ and نَصْبٌ also signify a goal or limit. نَصْبٌ عَيْنِي and هَذَا نَصْبٌ عَيْنِي : This is a thing in full view of my eye. نَصْبٌ إِلَى نَصْبٍ يُوفِضُونَ : They were racing to a target (70:44). نَصْبٌ and نَصْبٌ : Evil; trial; affliction; misfortune; disease. اِنِّي مَسْنِي نَصْبٍ : Satan has afflicted me with toil and torment (32:42). نَصْبٌ : Fatigue; weariness; toil; difficulty; trouble distress; affliction. لَا يَمَسُّهُمْ فِيهَا نَصَبٌ : Fatigue shall not touch them there (15:49). نَصْبٌ and نَصْبٌ and نَصْبٌ : (أَنْصَابٌ Plural) : Statue; idol; flag; standard; illness, calamity. وَ مَا ذُبِحَ عَلَى النُّصَبِ : What has been slaughtered at the altar (5:4). أَنْصَابٌ : Certain stones which were set up around the Ka'aba, over which it was customary for the name of some deity to be pronounced in the killing of animals; idols. Singular is نَصْبٌ. اِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ The wine and the game of hazard and idols are only ... (5:91). نَصِيبٌ : A set portion. لِلرِّجَالِ نَصِيبٌ : For men is a share (4:8). هُمْ نَاصِبٌ : Grief or anxiety that fatigues, tires or wearies. نَاصِبَةٌ (feminine). عَامِلَةٌ نَاصِبَةٌ : Toiling, weary (88:4).

نَصَتَ [aor. يَنْصِتُ] and اِنْتَصَتَ and اِنْتَصَتَ : He was silent to listen or he was silent as on listening or he listened. فَاسْتَمِعُوا لَهُ وَ اَنْصِتُوا : Give ear to it and keep silence (7:205). نَصَتَ لَهُ : He was silent and listened to him.

نَصَحَ [aor. يَنْصَحُ inf. noun نَصِيحَةٌ and نَصِيحَةٌ: Simple Subst.] نَصَحَهُ or نَصَحَ لَهُ : He advised or counselled him sincerely, honestly, sedulously, earnestly or faithfully; he directed him to that which was good for him; he gave him good advice. وَنَصَحْتُ لَكُمْ : And I offered you sincere advice (7:80). نَصَحَ (aor. يَنْصَحُ inf. noun نَصُوحٌ) : It was or became pure, unadulterated or genuine. إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ : If they are sincere to Allah and His Messenger (9:91). نَصَحَ (inf. noun). وَلَا يَنْفَعُكُمْ نَصِيحِي : And my advice will profit you not (11:35). تَوْبَةٌ نَصُوحٌ : Sincere, true repentance. نَصُوحٌ : Sincere. تَوُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا : Turn to Allah in sincere repentance (66:9). نَاصِحٌ : Act. part. (نَاصِحِينَ and نَاصِحُونَ are plural). وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ : And I am to you a faithful and sincere counsellor (7:69). نَصِيحَةٌ : Sincere, honest or faithful advice.

نَصَرَ [aor. يَنْصُرُ inf. noun نَصْرٌ and نُصْرَةٌ]. نَصَرَهُ : He aided, helped or assisted him (against his enemy); he supplied his want or somewhat thereof. أَنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا : Help thy brother whether he is an oppressor or oppressed (Hadith). وَلَقَدْ نَصَرَكُمُ اللَّهُ : And indeed God helped you at Badr (3:124). وَنَصَرْنَا مِنْ الْقَوْمِ : And We helped him against the people (21:78). وَيُخْزِهِمْ وَيَنْصُرْكُمْ : And He may humiliate them and help you to victory over them (9:14). مَنْ يَنْصُرُنِي مِنَ اللَّهِ : Who will help me against Allah (11:31)? عَلَى and دُونَ and مِنْ meaning the same thing viz. against. نَاصَرَهُ : He rendered reciprocal help to him. اِنْتَصَرَ : He defended himself or defended himself against his injurer. وَكَمَنْ اِنْتَصَرَ بَعْدَ ظُلْمِهِ : Those who defend themselves after they have been wronged (42:42). اِنْتَصَرَ مِنْهُ : He revenged himself upon him. وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرَ مِنْهُمْ : If Allah had so pleased, He could have punished them (Himself) (47:5). اِسْتَنْصَرَ : He asked, sought or desired aid or assistance; he begged. اِسْتَنْصَرَ عَلَيْهِ : He asked him to aid him against him. وَإِنْ اِسْتَنْصَرُواكُمْ فِي الدِّينِ : And if they seek your help in matter of religion (8:73). تَنَاصَرُوا : They aided or assisted or helped one another. مَا لَكُمْ لَا تَنَاصَرُونَ : What is the matter with you that you do not help each other (37: 26). نُصْرَةٌ and نَصْرٌ : Aid; assistance; help against an enemy; victory or

conquest; spoil; booty; rain; a gift. مَتَى نَصْرُ اللَّهِ : When will the help of God come? (2:215) نَاصِرٌ (act. part and also نَصِيرٌ : An aider and assister, especially against enemy. نَاصِرِينَ) plural-3:151). وَكَفَى بِاللَّهِ : They had no helper (47:14). فَلَا نَاصِرَ لَهُمْ : Sufficient is Allah as Helper (4:46). أَنْصَارٌ : Plural of نَاصِرٌ and نَصِيرٌ : And for the wrong-doers there are no helpers (22:72). أَنْصَارٌ were also those helpers of Medina who helped the cause of Islam in the beginning. مِنَ الْمُهَاجِرِينَ : From among the refugees and the helpers (9:100) مَنْصُورٌ : One who is helped or assisted or aided especially against his enemy. أَرْضٌ مَنْصُورَةٌ : Land watered by rain; rained upon. (مَنْصُورُونَ is the plural). إِنَّهُ كَانَ مَنْصُورًا : He is helped (by law) (17:34). إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ : They would certainly be helped (37:173) مُنْتَصِرٌ : One who defends himself. وَمَا كَانَ مُنْتَصِرًا : He was not able to defend himself (18:44). نَحْنُ جَمِيعٌ مُنْتَصِرُونَ : We are a victorious host (54:45). وَمَا كَانُوا مُنْتَصِرِينَ : Nor could they help themselves (51:46).

نَصَفَ [aor. يَنْصِفُ and inf. نَصْفًا] : He came to the middle of a thing; he took the half of it; he divided it into two equal parts. نَصْفٌ : Middle half; half a dinar; justice, equity; of medium height; middle-aged. وَلَكُمْ نَصْفُ مَاتَرَكَ : And for you shall be half of what leave (4:13).

نَصَا [aor. يَنْصُوا inf. noun نَصْوًا] : He seized the man by the forelock and drew him towards himself. نَاصِيَةٌ (plural نَوَاصِي) : Forelock. هُوَ اخَذَ بِنَاصِيَتِهَا : He holds it by the forelock (11:57). فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ : They will be seized by the forelock and the feet (55:42).

نَضَجَ [aor. يَنْضَجُ inf. noun نَضْجًا] : The fruit became fully ripe or the meat became fully cooked or roasted. كُلَّمَا نَضِجَتْ : When their skins are fully roasted or burned up (4:57). نَضِجَتِ النَّاقَةُ بِلَبَنِهَا : The she-camel attained the utmost point with her milk.

نَضَخَ [aor. يَنْضَخُ inf. noun نَضْخًا] : The water gushed forth; the water boiled up vehemently. نَضَخَهُ : He sprinkled him or it with

water. عَيْثُ نَصَّاحٍ : A copious rain. عَيْنٌ نَصَّاحَةٌ : A spring that boils forth or gushes forth copiously. فِيهِمَا عَيْنَانِ نَصَّاحَتَانِ : Therein will be two springs gushing forth (with water) (55:67).

نَضَّدَ [aor. يَنْضِدُ inf. noun نَضْدٌ] : He put goods or commodities one upon another, or he put or set them together in proper order, or he put them side by side compactly. تَنَضَّدَتِ : The teeth were set in proper order. مَنضُودٌ or نَضِيدٌ : Piled upon one another; placed or set in proper order or side by side compactly. طَلَعُ نَضِيدٍ : Spathes piled upon one another (50:11). طَلَحَ مَنضُودٍ : Bananas closely set one above another; clustered (56:30).

نَضَّرَ [aor. يَنْضُرُ and نَضَرَ aor. يَنْضُرُ inf. noun نَضْرَةٌ and نَضْرًا] : A (tree or) face was or became bright and beautiful or fresh and beautiful or beautiful and pleasant. نَضَّرَ الشَّجَرُ : A tree was or became pleasant, plentiful and easy. نَضَّرَ : A man was or became in a state of enjoyment or in a plentiful pleasant and easy state of life. نَضْرَةٌ : Beauty and brightness; a plentiful, pleasant and easy life; freshness; richness; sufficiency; life. نَضْرَةٌ النَّعِيمِ : The freshness of bliss (83:25). نَضْرَةٌ وَسُرُورًا : Cheerfulness and happiness (76:12). وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ : Faces on that day will be bright (75:23).

نَطَحَ [aor. يَنْطَحُ and نَطَحَ inf. noun نَطْحٌ] : He (a ram) smote with his horn. نَطَحَهُ عَنْهُ : He pushed him away from him and removed him. نَطِيحٌ : Smitten with the horn and gored to death. نَطِيحَةٌ (feminine): Gored to death (5:4). كَبِشَ نَطَّاحٌ : A ram that smites much with his horns.

نَطَفَ [aor. يَنْطِفُ and يَنْطِفُ inf. noun نَطْفًا] : The water flowed little by little. He poured down the water. نُطْفَةٌ : The sperm of a man or a woman; clear water whether much or little (16:5).

نَطَقَ [aor. يَنْطِقُ inf. noun نَطْقًا and مَنْطِقًا and نُطُوقًا] : He spoke with sound and letters which made clear his meaning; he uttered articulate and rational speech; he spoke logically; he was endowed with reason. نَطَقَ الْكِتَابُ : The book explained and

made clear. Thus نَطَقَ (nutq) applies to both articulate and inarticulate speech and to the condition of a thing which is as significant as articulate speech. It is of two kinds: External i.e. spoken words, and internal i.e. understanding rational speech; human language; word; speech; edict; decree. The word is also used with regard to animals and birds when the use is metaphorical. عَلَّمْنَا مَنْطِقَ الطَّيْرِ : We have been taught the language of birds (27:17). قَالَوَا انطَقْنَا اللّٰهُ. (نَطَقَ) (transitive from نَطَقَ). Allah has made us to speak (41:22).

نَظَرَ

[aor. يَنْظُرُ and نَظَرَ aor. يَنْظُرُ inf. noun نَظْرًا and مَنْظَرًا and مَنْظَرَةٌ] نَظَرَهٗ وَآلِيَهٗ : He looked at or towards him or it in order to see him or it. نَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ : They look towards one another (9:127). نَظَرَ : He waited for or he paused and acted with deliberation. اُنظُرُونَا نَقْتَسِبْ مِنْ نُورِكُمْ : Wait for us that we may borrow from your light (57:14). وَمَا يَنْظُرُ هُوَ إِلَّا صَيْحَةً وَاحِدَةً : They only wait for a single blast (38:16). The word also means, he granted respite. نَظَرَ فُلَانًا الدَّيْنَ : He granted him respite in respect of the payment of his debt. وَلَا هُمْ يُنظَرُونَ : And they will not be granted respite (2:163). The word also means to have regard for or listen to. وَقُولُوا اُنظُرْنَا : And say, listen to us, look to us and have regard for us (2:105). نَظَرَ إِلَيْهِ also means, he stretched or extended or raised his sight towards him whether he saw him or not. It also means, he judged, decided. نَظَرَ بَيْنَ النَّاسِ : He judged and decided the affairs of the people. اُنظُرْنِي : Listen thou to me. تَرَاهُمْ يَنْظُرُونَ إِلَيْكَ : Thou seest them looking towards thee but they see not (7:199). It also means, he examined or considered or estimated or investigated the thing. قُلْ اُنظُرُوا مَاذَا فِي السَّمَوَاتِ : Say consider ye what is in the heavens. نَظَرْتُ فِي الْأَمْرِ : I looked into, inspected or examined the affair. نَظَرَ اللّٰهُ إِلَيْهِ : God regarded him with mercy or bestowed favours upon him. وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ : And He will not look to them or regard them with mercy (3:78). Whereas نَظَرَ إِلَيْهِ means, he saw it and thought upon it and endeavoured to understand it or to know its result, نَظَرَ فِيهِ means, he considered it. In view of the different meanings of نَظَرَ given above the verse عَلَى الْأَرَائِكِ يَنْظُرُونَ (Seated) on couches,

gazing means, will witness the fate of disbelievers or will administer justice to men or will pay due regard to the needs of others (83:36). **دَارِي يَنْظُرُ إِلَى** also means it faced him or it. **دَارِي يَنْظُرُ إِلَى** : My house faces the house of such a one. **نَظَرَ الدَّهْرُ إِلَى بَنِي** : Fortune destroyed the sons of such a one. **نَظَرَ فِي أَمْرٍ** : He held a discussion with him respecting an affair (inf. noun **مُنَاطَرَةٌ**). **اِنْتَظَرَهُ** : He waited for him. **مِنْهُمْ مَنْ يَنْتَظِرُ** : There are others who wait (33:24). **مُنْتَظِرُونَ** (act. part.). **نَاطِرٌ** (act. part. from **نَظَرَ**). **نَاطِرَةٌ** plural. **تَسْرُّ النَّاطِرِينَ** : Delighting the beholders (2:70). **فَنَاطِرَةٌ** (feminine of **نَاطِرٌ**). **فَنَاطِرَةٌ بِمَا يَرْجِعُ الْمُرْسَلُونَ** : And I will wait to see what answer the envoys bring back (27:36). **مُنْتَظِرِينَ** and **مُنْتَظِرُونَ** : Those granted respite (pass. part. from **نَظَرَ**) (44:30). **نَظْرَةٌ** : A look, a quick look or glance. **فَنَظَرَ نَظْرَةً فِي النُّجُومِ** : Then he cast a glance at the stars (37:89). **نَظْرَةٌ** : A postponement; a delay. **فَنَظْرَةٌ إِلَى مَيْسَرَةٍ** : Then let there be a postponement or delay until (he is in) an easy state of circumstances (2:281).

نَعَجَ

[aor. **يَنْعَجُ** inf. noun **نَعَجٌ** and **نَعَجَ** aor. **يَنْعَجُ** in **سَيْرِهَا**] : The she-camel was quick in her pace. **نَعَجَ** : He was heavy in the stomach from eating mutton; he (a man or a camel) became fat. **نَعَجَةٌ** (plural **نَعَاجٌ**) : An ewe; the female of the sheep or the she of the wild bull and of the gazelle. **نَعَجَةٌ** also metaphorically means a woman (38:24).

نَعَسَ

[aor. **يَنْعَسُ** and **يَنْعَسُ** inf. noun **نَعَسًا** or **نُعَاسًا**, the latter being also a simple subst.] : He was or became drowsy, or heavy with sleepiness, or he slumbered or dozed. **نُعَاسٌ** : Sleepiness, drowsiness, slumber; languor in the senses arising from the heaviness (which is the preeminent sign) of sleep; the beginning of sleep. **نُعَاسٌ** is **سِنَّةٌ** without sleep or **سِنَّةٌ** is in the head and **نُعَاسٌ** in the eye. **نَعَسَ جِسْمُهُ أَوْ رَأْيُهُ** also means, it (a man's judgement and his body) was soft and weak. **نَعَسَتِ السُّوقُ** : The market became dull.

نَعَقَ

[aor. **يَنْعَقُ** and **يَنْعَقُ** inf. noun **نَعَقًا**]. **نَعَقَ الْغُرَابُ** : The crow cried or cawed or croaked. **نَعَقَ الْمُؤَذِّنُ** : The Muazzin raised his voice for the call to Prayer. **نَعَقَ الرَّاعِي بِغَنَمِهِ** : The shepherd shouted to and

drove his sheep.

نَعَلَ [aor. **يُنْعَلُ** inf. noun **نَعْلًا**]. **نَعَلَ** or **أَنْعَلَ الدَّابَّةَ** : He shod the animal. **نَعَلَ** [aor. **يُنْعَلُ** inf. noun **نَعْلًا**] : He put on shoes. **فَاخْلَعْ نَعْلَيْكَ** : Put off your shoes (20:13), **نَعْلٌ** meaning shoes.

نَعِمَ [aor. **يُنْعِمُ** and **يُنْعَمُ** and **نِعِمَ** aor. **يُنْعِمُ** inf. noun **نِعْمَةً**]. **نَعِمَ** or **نَعِمَ** : His life became happy and pleasant and full of ease, comfort and affluence. **نَعِمَكَ اللَّهُ عَيْنًا** : May God cool thy eye. **نَعِمَ** : Well! well done! go on! courage! how excellent! **نِعْمَ أَجْرُ الْعَامِلِينَ** : How excellent is the reward of good workers (3:137). **فَلَنِعْمَ الْمُجِيبُونَ** : How excellent answerer (of prayer) are We (37:76). **نِعْمًا** is syn. with **نَعِمَ**. **فَنِعْمًا هِيَ** : It is well and good (2:272). **نَعِمَهُ** and **نَاعَمَهُ** : He made him to enjoy or lead a pleasant and plentiful life or a life of ease and plenty; he bestowed favours upon him; he nourished him well. **فَاكْرَمَهُ وَنَعَّمَهُ** : He (God) honours him and bestows favours upon him (89:16). **نِعْمَ الرَّجُلُ زَيْدٌ** : Excellent is the man Zaid. **أَنْعَمَ عَلَيَّ عَبْدُهُ** : He bestowed favours upon his servants. **أَنْعَمَ اللَّهُ بِكَ عَيْنًا** : May God cool thy eye. **صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ** : The path of those on whom Thou hast bestowed Thy blessings (1:7). **نِعْمَةٌ وَنِعْمَاءٌ** : Favour; benefit; benefaction; boom; blessing; bounty; grace of God; wealth. **إِنْ تَعُدُّوا نِعْمَتَ اللَّهِ** : If you seek to enumerate the favours of God. **نِعْمَةٌ** and **نِعْمَاءٌ** and **نُعْمَى** and **نُعْمٌ** are syn. meaning enjoyment; prosperity; welfare; contr. of **بِئْسَاءٌ**. **وَلْيَنْ أذِقْنَاهُ نِعْمَاءَ بِئْسَاءٍ** : And if We let him taste prosperity (11:11). **نِعْمَةٌ** : Plentifulness and pleasantness or ease; easy and plenty; enjoyable life; ease, comfort, delicacy, affluence. **نِعْمَةٌ وَنِعْمَةٌ كَانُوا فِيهَا** : Freshness, loveliness or grace of youth. **فَاكِهِينَ** : Comforts and luxuries wherein they took delight (44:28). **نَعِيمٌ** : Enjoyment; bliss; pleasure; delight; plenty; ease. **فِي جَنَّاتٍ** : The virtuous will be in bless (82:14). **إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ** : In the Gardens of Bliss (10:10). **أَنْعَمَ** and **نَعِمَ** are the plurals of **نِعْمَةٌ**. **أَسْبَغَ عَلَيْكُمْ نِعْمَهُ** : He (God) has perfected His favours upon you (31:21). **أُولَى النَّعْمَةِ** : Possessors of ease and plenty (73:12). **رَجُلٌ نَعِيمٌ نَسِيْسٌ** : A man of pleasant life or condition. **شَاكِرًا لِنِعْمِهِ** : Grateful for His favours (16:122). **نَعِمٌ** :

Even so; yes; yea نَعَم : A quadruped. أَنْعَامٌ : Cattle. مِنَ الْحَرْثِ وَالْأَنْعَامِ : Of the crops and cattle (6:137) مِثْلُ مَا قَتَلَ مِنَ النَّعَمِ : Like unto that which he has killed of the quadrupeds (5 : 96).

نَغَضَ [aor. يَنْغِضُ inf. noun نَغَضًا] : It was or became in a state of motion, commotion; it shook. أَنْغَضَهُ : he shook it (head) in wonder, disapproval or derision. فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ : They shake heads at thee (17:52).

نَفَثَ [aor. يَنْفُثُ and يَنْفِثُ inf. noun نَفْثٌ] : He blew without spitting. نَفَثَ اللَّهُ الشَّيْءَ فِي الْقَلْبِ : God cast the thing in the heart. نَفَّاتَاتٌ : Those that emit or spit much poison; those who whisper evil suggestions (113:5). نَفَثَتِ الْفِدْرُ : The cooking-pot boiled.

نَفَحَ [aor. يَنْفِخُ inf. noun نَفْحًا] : The wind blew or it blew gently. نَفَحَهُ نَفْحَةً : He gave him a gift. نَفْحَةٌ : A blast or a breath of wind; a gift. نَفْحَةٌ مِنَ السَّمُومِ : A blast of hot wind. نَفْحَةٌ مِنْ عَذَابِ رَبِّكَ : A breath of thy Lord's punishment (21:47).

نَفَخَ [aor. يَنْفِخُ and يَنْفُخُ inf. noun نَفْخٌ] : He blew with his breath. نَفَخَ فِي الصُّورِ and نَفَخَ الصُّورَ : He blew the trumpet or blew into the trumpet. نَفَخَتِ الرِّيحُ : The wind came suddenly. نَفَخَ فِيهِ مِنْ رُوحِهِ : He breathed into him of His spirit (32:10). نَفْحَةٌ وَاحِدَةٌ : A single blast (69:14). نَفْحَةُ الشَّبَابِ : The chief part of youth.

نَفَدَ [aor. يَنْفَدُ inf. noun نَفَادٌ] : It passed away, came to an end; it became spent or exhausted; it ceased; it failed entirely. نَفَدَ زَادُ الْقَوْمِ : The provision of the people was exhausted. نَفَادٌ : Wasting away; getting exhausted; ceasing. مَالُهُ مِنْ نَفَادٍ : Which will never be exhausted (38:55). مَا عِنْدَكُمْ يَنْفَدُ : That which you have shall pass away (16:97).

نَفَذَ [aor. يَنْفِذُ inf. noun نَفَاذٌ and نَفُوذٌ] : It passed through. نَفَذَ السَّهْمَ : The arrow pierced through the animal which was shot. نَفَذَ الْقَوْمَ : He passed through the people and left them behind. نَفَذَ رَأْيَهُ : His judgement was penetrating. فَانْفِذُوا لِاتِّفَادُونَ إِلَّا بِسُلْطَانٍ : Then pass through them but you cannot pass through save with authority (55:34).

[نُفُورٌ and نَفِيرًا and نَفْرًا and نِفَارَةٌ inf. نَفِرُ and يَنْفِرُ aor. نَفَرٌ] : He took fright and fled or ran away at random or broke loose and went hither and thither. نَفَرَتِ الدَّابَّةُ : The beast was impatient. نَفَرُوا : They became separated and dispersed; they went forth to war (against disbelievers or the like). نَفَرُوا إِلَى الْحَرْبِ : They hastened to war. اِنْفَرُوا خِفَافًا وَثِقَالًا : Go forth light and heavy (9:41). نَفَرٌ : A number of men from 3 to 10 or to 7 or to 9 or number much less than 10 excluding women; a man's tribe consisting of his near relations (syn. رَهْطٌ). هُوَ لَاءِ عَشْرَةَ نَفَرٍ أَوْ اَنْفَارٍ (رَهْطٌ) : These are ten men. اَعَزُّ نَفَرًا : Stronger in respect of men or relatives (18:35). وَ اِذْ صَرَفْنَا اِلَيْكَ نَفْرًا مِّنَ الْجِنِّ (46:30). نَفُورٌ : Hatred; abhorrence; loathing, running away. وَمَا يَزِيدُهُمُ اِلَّا نَفُورًا : It only increases them in perversion (17:42). نَفِيرٌ : A people; a company of men; a people hastening to war. وَجَعَلْنَاكُمْ اَكْثَرَ نَفِيرًا : And We made you larger in numbers (17:7). مُسْتَنْفِرَةٌ : Taking fright and fleeing or running away at random. كَانَهُمْ حُمُرٌ مُسْتَنْفِرَةٌ : As though they were asses taking fright and running away at random or were frightened asses (74:51).

[نَفْسٌ and نَفْسٌ and نَفَاسٌ and نَفَاسَةٌ inf. يَنْفُسُ aor. نَفَسَ] : It was or became high in estimation and therefore was desired with emulation, or was in much respect. نَفَسَ بِهِ : He was or became niggardly or avaricious of it because of its being in high estimation. نَافَسَ فِي الشَّيْءِ : He desired the thing or aspired to it. وَفِي تَنَافُسٍ فِيهِ : They vied with one another in desiring it. ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ (83:27). تَنَفَسَ فِي الْكَلَامِ : He or it breathed; he drew breath; he lengthened in speech. نَفْسٌ (1) The soul; the spirit; the vital principal part. (نَفْسٌ and نَفُوسٌ plurals). اَنْ تَقُولَ نَفْسٌ : Lest a soul should say (39:57). اَخْرِجُوا اَنْفُسَكُمْ : Bring out your souls. خَرَجَتْ نَفْسُهُ : He died; (2) Mind. تَعَلَّمَ مَا فِي نَفْسِي : Thou knowest what is in my mind (5:117); (3) Person. وَ اِذْ قَتَلْتُمْ نَفْسًا : And when you slew a person (2:73); (4) Punishment. وَ يُحَذِّرُكُمْ اللّٰهُ نَفْسَهُ : Allah cautions you against His punishment (3:29); (5) A thing's self. جَاءَنِي : He came to me himself; (6) A person or being; a man;

إِذَا النُّفُوسُ : I saw one person. (نُفُوسٌ : Peoples). رَأَيْتُ نَفْسًا وَاحِدَةً : When various peoples are united (81:8); (7) Brother or relatives belonging to one's own religion. وَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَيَّ : When you enter houses, give your peoples (relatives) a greeting of peace (24:62). أَنفُسِكُمْ : Yet you are the people who slay your own brethren (2:86); (8) One's self. وَلِأَعْلَىٰ أَنفُسِكُمْ : And none for yourselves (24:62); (9) Body; (10) Blood. سَالَتْ نَفْسُهُ : His blood flowed; (11) Strength of man; (12) knowledge; (13) Pride; (14) Disdain or scorn; (15) Purpose or intention or strong determination; (16) will, wish or desire; (17) Copulation. نَفْسٌ : Breath. (plural أَنْفَاسٌ).

نَفَشَ [aor. يَنْفُشُ and inf. يَنْفِشُ] : He plucked asunder or loosened a thing with his fingers so that it became dispersed. نَفَشْتُ الْقَطْنَ : I plucked asunder or loosened cotton with my fingers by means of a bow and a wooden mallet; pasture at night without a herdsman. إِذْ نَفَشَتْ فِيهِ غَنَمُ الْقَوْمِ : When the sheep or goats and the camels of the people pastured by night without a pastor or dispersed themselves by night or dispersed themselves and pastured by night without the knowledge of the pastor (21:79). [تَنْفِشُ aor. تَنْفِشُ and inf. تَنْفِشُ and تَنْفِشُ]. أَنْفَشَ الرَّاعِي الْإِبِلَ : The shepherd sent forth and left camels to pasture. الْعِهْنُ الْمَنْفُوشُ : Wool of various colours separated and loosened by means of the bow and wooden mallet or carded wool (101:6).

نَفَع [aor. يَنْفَعُ inf. noun نَفْعًا] : It gave benefit to him. إِنَّ نَفْعَتِ : Surely, reminding is profitable (87:10). نَفْعٌ : Profit; benefit. لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا : I have no power over harm or benefit for myself (10:50). مَنَافِعٌ : Benefits; advantages. فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعٌ لِلنَّاسِ : In both there is great sin and also some advantages for people (2:220).

نَفَقَ أَوْ نَفَقَ [نَفَقًا aor. يَنْفِقُ inf. noun نَفَقًا] and [نَفَقًا aor. يَنْفِقُ inf. noun نَفَقًا] : The thing grew less, became exhausted; the thing crept out of its hole or went into it. نَفَقَ الْبَيْعُ : The merchandise sold well and quickly. نَفَقَتِ السُّوقُ : The market was lively. أَنْفَقَ مَالَهُ : He

spent much his money so that it became exhausted; he gave alms. **الَّذِينَ** : **انْفَقُوا فِي سَبِيلِ اللَّهِ** (2:125). Spend in the cause of Allah. **الَّذِينَ** : **يُنْفِقُونَ أَمْوَالَهُمْ** (2:263). Those who spend their wealth. **انْفَقَ** (aor. **انْفَقَ** inf. noun **انْفَاقٌ**) : **خَشِيَةَ الْإِنْفَاقِ** (17:101). For fear of spending. **النَّقْ** : A hole in the earth which has a way or passage to get out to a specific place. **أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ** : If thou art able to seek a passage or make a hole in the earth (6:36). **نَافَقٌ** : He committed hypocrisy; he changed his creed or opinion; he lied; he blasphemed. **أَشَدُّ كُفْرًا وَنِفَاقًا** (inf. noun **مُنَافِقَةٌ** and **نِفَاقٌ**) : Are worst in disbelief and hypocrisy (9:97). **نَفَقَةٌ** (simple substantive from **انْفَاقٌ**) : Money spent. **لَا يُنْفِقُونَ نَفَقَةً** : They spend not any sum (9:121). **نَفَقَاتٌ** : Plural. **أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ** : That their contributions may be accepted from them (9:54). **مُنَافِقٌ** (act. part. from **انْفَقَ** and **مُنَافِقِينَ** plurals and **مُنَافِقَاتٌ** feminine of **مُنَافِقُونَ**) (9:67;63:2).

نفل

نَفَلَ الرَّجُلُ فُلَانًا [aor. **يَنْفُلُ** inf. noun **نَفْلًا**] : The man gave to such a one a gift for which he expected no return. **نَفَلَ الْأَمِيرُ الْجُنْدَ** : The Amir allotted the spoils to the army. **نَفَلَهُ أَوْ أَنْفَلَهُ النَّفْلَ** : He gave him the spoils of war. **نَفَلَهُ** also means, he gave him more than his due. **النَّافِلَةُ** (plural **النَّوَافِلُ**) : Spoils of war; a gift or an act performed voluntarily without its being obligatory; a grand child. **نَفْلٌ** (plural **أَنْفَالٌ**) : Spoils of war; a free gift; something additional. **النَّفْلُ** (plural is **النَّوَافِلُ**) : An act performed voluntarily without its being obligatory. **أَنْفَالٌ** also means such spoils or gains as come in the form of Divine favour without one having laboured for it or deserved it. **يَسْتَلُونَكَ عَنِ الْأَنْفَالِ** : They ask thee concerning the spoils (8:2). **فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ** : Wake up for it in the latter part of the night as a supererogatory service for thee (17:80). **وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً** : And We bestowed upon him Isaac and Jacob as a grandson (21:73).

نفي

Or **نَفَا عَنْهُ** [aor. **يَنْفِي** inf. noun **نَفْيًا**] : He removed it; he drove it away. He cast the man in the prison. **نَفَى الرَّجُلَ مِنْ بَلَدِهِ** : He expelled or banished the man from his town and exiled him to another town. **نَفَى السَّيْلُ الْعِثَاءَ** : The current carried away the

rubbish. نَفَى : He banished, exiled, excommunicated, expelled, repudiate, drove away, carried off. أَوْ يُنْفَوْنَ مِنَ الْأَرْضِ : Or they be expelled from the land (5:34).

نَقَبَ [aor. يَنْقُبُ inf. noun نَقْبٌ] : He dug through or into anything. نَقَّبَ الْعَيْنَ : He performed upon the eye the operation for cataract. نَقَّبَ عَلَى الْأَرْضِ : He went away or, through the land. نَقَّبَ عَلَى قَوْمِهِ : He acted as or was their leader. نَقَّبُوا فِي الْبِلَادِ : They journeyed through the land seeking for a place of refuge (50:37). نَقِيبُ قَوْمٍ : The head, chief, leader of a people; one who is set over a people and taken notice of the action of people and responsible for them. إِثْنَيْ عَشَرَ نَقِيبًا : Twelve leaders (5:13). نَقْبٌ : A hole; perforation or bore in a wall; a narrow road in a mountain or a large hole through a thing. وَمَا اسْتَطَاعُوا لَهُ نَقْبًا : They were not able to dig through it (18:98).

نَقَدَ [aor. يَنْقُدُ and نَقَدَ aor. يَنْقُدُ inf. noun نَقْدٌ] : He became safe; he escaped. أَنْقَدَهُ : He saved or rescued him and recovered it from such. فَأَنْقَدَكُمْ مِنْهَا : And He saved you from it (3:104). اسْتَنْقَدَ is syn. with أَنْقَدَ. لَا يَسْتَنْقِدُونَهُ مِنْهُ : They cannot recover it from it (22:74).

نَقَرَ [aor. يَنْقُرُ inf. noun نَقْرٌ]. نَقَرَ الطَّيْرُ : The bird pecked or picked up a grain with his beak; he struck a thing with a مِيقَارٌ i.e. kind of pick axe; he made a snapping with his thumb and middle finger and made a sound with them; he made a light sound to put in motion the beast or horse by making his tongue adhere to his palate and then opening or suddenly drawing it away; he bored or perforated or made hole into a thing with a مِيقَارٌ (pick). إِذَا نُقِرَ : When the trumpet is sounded (74:9). نَاقُورٌ : A horn in which one blows or the angel shall blow on the Day of Resurrection. مِيقَارٌ : The beak of a bird. نَقِيرٌ : Split in a date-stone, hence paltry or worthless. لَا يُؤْتُونَ النَّاسَ نَقِيرًا : They will not give men so much as the little hollow in the back of a date-stone (4:54).

نَقَصَ [aor. يَنْقُصُ inf. noun نَقْصٌ or نُقْصَانٌ] : He decreased it, diminished it, curtailed it, lessened it or made it defective, imperfect or

incomplete after it has been perfect and complete; he took it little by little. **نَقَصَهُ حَقَّهُ** : He diminished his due or made him to suffer loss in respect of it or defrauded him of a portion of it. **وَلَا وَلا يُنْقِصُ مِنْ** : And do not give short measure (11:85) **وَلَا يُنْقِصُ مِنْ عُمُرِهِ** : Nor anything diminished of his life (35:12). **نَقَصٌ أَوْ نَقْصَانٌ** : Decrease; loss; defect; damage. **نَقَصَ مِنَ الثَّمَرَاتِ** : Loss or scarcity of fruit (7:131). **مَنْقُوصٌ** : Pass. part. **نَصِيْبُهُمْ غَيْرَ مَنْقُوصٍ** : Their portion undiminished (11:110).

نَقَضَ [aor. **يُنْقِضُ** inf. noun **نَقْضٌ**]. **نَقَضَهُ** : He undid it, dissolved it, broke it, made it unsound after having made it sound or firm. **الَّتِي نَقَضَتْ** : Who broke down her yarn (16:93). **الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ** : Who break the covenant of Allah (2:28). **انْقَضَ** : It broke; it cracked, creaked; it weighed heavily upon. **انْقَضَ الْحَمْلُ ظَهْرَهُ** : The load made his back to sound by reason of its weight or pressed heavily upon him so that his back was heard to make a sound; the blood oppressed his back by its weight or rendered him lean and emaciated (94:4). **فِيمَا نَقَضْتُمْ مِيثَاقَهُمْ** : So because of their breaking their covenant (5:14).

نَقَعَ [aor. **يَنْقَعُ** inf. noun **نَقْعًا**]. **نَقَعَ الْمَاءُ الْعَطَشَ** : The water assuaged and quenched the thirst and removed it. **نَقَعَ الْمَاءُ فِي بَطْنِ الْوَادِي** : The water gathered in the valley. **نَقَعٌ** : Dust. **فَأَثَرُنَ بِهِ نَقْعًا** : And raising clouds of dust thereby (100:5).

نَقِمَ [aor. **يَنْقِمُ** and **نَقِمَ** aor. **يَنْقِمُ** inf. noun **نَقْمًا**]. **نَقِمَ مِنْ فُلَانٍ** : He punished, chastised, tormented him, he revenged himself upon such a one; he hated, abhorred, loathed such a one; he reviled or overwhelmed such a one with reproaches. **إِنْتَقَمَ** is syn. with **إِنْتَقَمَ**. **وَمَا نَقَمُوا مِنْهُمْ نَقِمًا** : And they hated them not but (85:9). **إِنْتَقَمَ مِنْهُ** : He took vengeance on him or inflicted penal retribution on him for what he had done. **فَأَنْتَقَمْنَا مِنْهُمْ** : We took vengeance upon them (7:137). **فَأَنَا مِنْهُمْ مُنْتَقِمُونَ** (plural of **مُنْتَقِمٌ** act. part. from **إِنْتَقَمَ**): We shall wreak vengeance upon them or exact retribution from them (43:42). **ذُو انْتِقَامٍ** : Possessor of the Power to take vengeance or to requite (3:5).

نَكَبَ [aor. **يَنْكُبُ** inf. noun **نُكُوبًا**]. **نَكَبَ عَنْهُ أَوْ عَنِ الطَّرِيقِ** : He deviated or

turned aside or away from it or from the road. نَكَبَ عَلَى قَوْمِهِ : He was or acted as مُنَكِبٌ over his people. نَاكِبُونَ (plural of نَاكِبٌ) : Those who deviated from the right path (23:75). مَنَكِبٌ : Shoulder; هَزُّوا مَنَاكِبَهُمْ : They shook their shoulder joints i.e. they rejoiced or were joyful or happy; the side of anything; a lateral or an adjacent part or tract thereof. سِرْنَا فِي مَنَكِبٍ مِّنَ الْأَرْضِ : We journeyed along a side or lateral part of the land. مَنَاكِبٌ (plural). فَأَمْشُوا فِي مَنَاكِبِهَا : So walk through its sides or the spacious paths thereof (67:16). مَنَكِبٌ also means superintendent of people, their aider or helper.

نَكَثَ [aor. يَنْكُثُ inf. noun نَكَثًا]. نَكَثَ الْحَبْلَ : He untwisted the end of the rope. نَكَثَ الْعَهْدَ : He broke the covenant. نَكَثَ الْمَسْوَاكَ : He made the head of the tooth-stick to be disintegrated, disunited or separated in its fibres. فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ : So whoever breaks (his oath), breaks (it) to his own loss (48:11). أَنْكَاثًا (16:93): (plural of نَكَثٌ) : Pieces. نَكَثٌ is anything torn; threads of an old and worn-out staff, of wool or hair.

نَكَحَ [aor. يَنْكُحُ inf. noun نِكَاحٌ] : He married, took in marriage a woman. نَكَحَتْ : She married and took a husband. نَكَحَ النَّعَاسُ عَيْنَهُ : Drowsiness overcame his eye. إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ : When you marry believing women (33:50). أَنْكَحَهَا : He gave her in marriage. أَنْكُحُوا الْيَامَىٰ مِنْكُمْ : Give in marriage or arrange marriage for widows from among you (24:33). نِكَاحٌ : Marriage; coitus; coitus without marriage; marriage without coitus. شَدِيدٌ : Vehement in coitus. الرَّأْيَىٰ لَا يَنْكُحُ إِلَّا زَانِيَةً : The adulteress cannot have sexual intercourse but with an adulterer (24:4). إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا : Provided the Prophet desires to marry her (33:51).

نَكَدَ [aor. يَنْكُدُ inf. noun نَكَدٌ]. It (a man's life) was or became hard or strait and difficult; a she-camel's milk became deficient. نَكَدَ الْمَاءُ : The water became exhausted; he was or became mean; he gave little or gave not at all. نَكَدَهُ (aor. يَنْكُدُ inf. noun نَكَدٌ) : He refused him what he asked . نَكَدٌ : Hard, strait or difficult (applied to a man's life); water little in quantity. لَا يَخْرُجُ إِلَّا نَكَدًا :

It (the herbage) will not come forth but with difficulty or scantily and unprofitably (7:59). نَكِدٌ : A man who is unpropitious, mean, hard and difficult.

نَكَرَ [aor يُنَكِّرُ inf. noun نُكْرًا and نَكِيرًا]. نَكَرَ الرَّجُلَ : He did not know or recognize the man, نَكَرَ الْأَمْرَ : He was ignorant of the affair. نَكَرَ الْأَمْرُ : The affair was or became difficult, hard or severe or it was or became bad, evil, abominable, foul or disapproved. أَنْكَرَ (aor. أَنْكَرَهُ inf. noun اِنْكَارٌ) : It is also used as syn. with نَكَرَ : He denied it; he disbelieved it, he disliked it; he deemed or declared it to be bad, evil abominable or foul. أَنْكَرْتُهُ حَقَّهُ : I denied him his right. أَنْكَرْتُ عَلَيْهِ فِعْلَهُ : I disapproved of his deed. نَكَرَهُمْ وَأَوْجَسَ مِنْهُمْ خَيْفَةً : He knew not who they were and conceived a fear of them (11:71). فَآيَ آيَاتِ اللَّهِ تُنْكِرُونَ : Which then of the Signs of Allah will you deny (40:82)? نَكَّرَهُ (inf. noun تَنْكِيرٌ) : He changed or altered it to an unknown state so as not to be known; he disguised him or it. نَكَّرُوا : Make her throne unrecognizable to her (27:42). مُنْكَرٌ (act. part. from اِنْكَرَ). مُنْكَرَةٌ feminine of مُنْكَرٌ. قُلُوبُهُمْ مُنْكَرَةٌ : Their hearts are strangers (to truth) (16:23). مُنْكَرُونَ (plural of مُنْكَرٌ) (21:51). قَوْمٌ مُنْكَرُونَ : Party of strangers (15:63). نُكْرٌ : Cunning, skill, intelligence; an epithet applied to a thing or an affair as also نُكْرٌ and نَكِيرٌ and مُنْكَرٌ = disagreeable, difficult, hard, arduous or severe. إِلَى شَيْءٍ نُكْرٍ : To a disagreeable thing (54:7). فَيُعَذِّبُهُ عَذَابًا نُكْرًا : So He will punish him with a severe or dreadful punishment (18:88). نَكِيرٌ : Denial; disapproval or the manifestation thereof. مَا لَكُمْ مِنْ نَكِيرٍ : There will be no possibility of denial for you (42:48). It also means changing or the changing what is مُنْكَرٌ. فَكَيْفَ كَانَ نَكِيرِ : How terrible was the change I effected (in them) (22:45). مُنْكَرٌ (contr. of مَعْرُوفٌ) : Denied; deemed strange, extraordinary or improbable; any action disapproved or deemed or declared to be bad, evil, hateful, foul, abominable, ugly, hideous, unseemly. فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ : They enjoin evil (9:67). أَنْكَرَ الْأَصْوَاتِ : Denial on the faces of those who disbelieve (22:73). : Most disagreeable of the voices (31:20).

نَكَسَ [aor. يُنَكِّسُ inf. noun نُكُوسٌ]. نَكَّسَهُ or نَكَّسَهُ : He turned it over or upside down; he changed its manner of being or state; he turned it over upon its head. نَكَّسَ رَأْسَهُ : He bent or lowered or hung down his head towards the ground for shame or by reason of abasement. نَكَسَ فِي مَرَضِهِ : He relapsed into his disease after recovery. نَكَّسُوا عَلَيَّ رُءُوسَهُمْ : The wound broke open again. نَكَّسُوا عَلَيَّ رُءُوسَهُمْ : They returned to their former state of disbelief; they reverted to disputation after they had taken the right course; they hung down their heads in shame and were completely dumb-founded or their heads were made to hung low for shame (21:66). نَكَّسَ الرَّجُلُ : The man became weak. نَكَّسَهُ : He reversed it . وَمَنْ نَعَّمَهُ نَكَّسَهُ فِي الْخَلْقِ . : And whom We grant long life, We revert him to a weak condition of creation; and whom We cause to live long, We cause him to become in a state the reverse of that in which he was in constitution, so that after strength, he becomes reduced to weakness and after youthfulness to extreme old age (36:69).

نَكَّفَ [aor. يُنَكِّفُ inf. noun نَكْفٌ]. نَكَّفَ عَنْهُ : He turned away from it; he abstained or kept away from it; he disdained it. اسْتَنَكَّفَ الرَّجُلُ : The man was or became proud and vain, disdaining others. اسْتَنَكَّفَ عَنْ كَذَا : He kept away or turned away from or he disdained it by way of pride or vanity. وَمَنْ يَسْتَنَكِّفْ عَنْ عِبَادَتِهِ : And whoso disdains to worship Him (4 :173).

نَكَّلَ [aor. يُنَكِّلُ and يُنَكِّلُ inf. noun نُكُولًا]. نَكَّلَ بِفُلَانٍ : He inflicted on him such a punishment as to make him an example for others. فَجَعَلْنَاهَا نَكَالًا : Exemplary punishment; warning; example. فَجَعَلْنَاهَا نَكَالًا : Thus We have made it an example (2:67). نَكَالَ الْآخِرَةِ وَالْأُولَى : Punishment of the Hereafter and the present life (79:26). انْكَالٌ plural of نَكْلٌ which means, fetter, chain; necklace, bracelet (73:13). تَنَكَّيْلٌ : Inf. noun from نَكَّلَ and means, make one a warning example. أَشَدُّ تَنَكَّيْلًا : Stronger in inflicting punishment (4:85).

نَمَارِقٌ [plural of نَمْرَقٌ and نَمْرَقٌ and نَمْرَقٌ and نَمْرَقَةٌ]: Carpets (88:16).

نَمَّ [aor. يُنَمُّ inf. noun نَمًّا and نَمِيمًا and نَمِيمًا] : He uttered calumny;

he embellished or distorted speech with falsehood; he spread about what another has said to make mischief. نَمَّ بِهِ أَوْ عَلَيَّهِ : He calumniated or misrepresented him. نَمَّ الْحَدِيثَ : He made known conversation in a malicious and mischievous manner so as to occasion discord, dissension or the like. مَشَاءَ بِنَمِيمٍ : Goes about slandering (68:12). نَمَّامٌ : A slanderer, calumniator.

نَمْلٌ

Ant. وَادِ النَّمْلِ : The valley of Al-Namal. نَمْلَةٌ : A Namlite; a member of the Namal tribe (27:19) (used both as masculine and feminine).

أَنَامِلٌ

Finger-tips (3:120).

نَهَجٌ

[نُهُوجٌ aor. and يَنْهَجُ inf.noun]. It (a road or way or an affair) became manifest, plainly apparent or open; he rendered a road or an affair manifest, plainly apparent or open. مِنْهَاجٌ (or نُهُجٌ) : A manifest, plainly apparent or open road or way (5:49). Al-Mubarrad says that شَرْعَةٌ signifies the beginning of a way and مِنْهَاجٌ signifies the well-trodden body of it (Qadir).

نَهَرَ

[نَهْرًا aor. and يَنْهَرُ inf. noun]. نَهَرَ الْمَاءَ : The water ran upon or along the ground or made for a channel like that of a river; نَهَرَ الدَّمَ أَوْ : The blood flowed with force; he dug a channel for a river; he made a stream to flow; he made an inroad into the enemy's territory in the day time; he chid him; he checked or restrained him with a rough speech. وَلَا تَنْهَرُهُمَا : Do not chide or reproach them (17:24). أَنْهَرَ : He made it wide. نَهْرٌ أَوْ نَهْرٌ : A channel in which water flows; a river; rivulet; a brook; a canal of running water; a stream. It also means amplitude or abundance; light and amplitude. إِنَّ اللَّهَ مُتَبَلِّغُكُمْ بِنَهْرٍ : Surely, Allah tries you with a river (2:250). مَاءٌ مِنْهُمْ : Water pouring down (54:12). أَنْهَارٌ and نَهْرٌ are plurals. إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهْرٍ : Verily the righteous will be in the midst of Gardens and streams (54:55). تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ : With streams flowing beneath it (2:267). نَهَارٌ : Day; day-time; (contr. of لَيْلٌ); broad daylight from sunrise to sunset. دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا : I have called my people night and day (71:6). مُنْهَمِرٌ : Poured out; falling in ruins.

نَهَى [aor. نَهَاهُ inf. noun نَهْيًا]. نَهَاهُ عَنْهُ : He forbade him to do it; prohibited him to do it; he desisted from it; he gave it up. نَهَى قَدْ : Restrains his soul from evil desires (79:41). نَهُوا عَنْهُ : They had been forbidden it (4:162). اِنْتَهَى عَنْهُ : He refrained, abstained or desisted from it as forbidden; he left, relinquished or forsook it. فَانْتَهَى : And he desists (2:276). تَنَاهَى عَنِ الشَّيْءِ : He refrained from such a thing. كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ : The people did not restrain one another from evil. (5:80). اِنْتَهَى اِلَيْهِ : It ultimately reached him. اِنْتَهَى اِلَى مَوْضِعٍ : He came at last to a place. اِنْتَهَى : It attained the utmost possible point or degree; it ended. وَالنَّاهُونَ عَنِ الْمُنْكَرِ : Those who forbid evil. نَاهُونَ is the plural of النَّاهِي : One who prohibits or forbids or refrains. It is act. part. from نَهَى. نَهِيَّةٌ : Reason; intelligence; prudence. نَهْيٌ is plural. لِاُولَى النُّهَى : For those endowed with reason (20:55). مُنْتَهَوْنَ (act. part. from اِنْتَهَى). فَهَلْ اَنْتُمْ مُنْتَهَوْنَ : Would you then desist (5:92)? مُنْتَهَى : A place to which a person or thing comes at last; a journey's end; a goal; a destination; an end; an ultimate object. اِلَى رَبِّكَ الْمُنْتَهَى : To thy Lord will ultimately go all things (53:43). سِدْرَةَ الْمُنْتَهَى : The farthest Lote-tree (53:15).

نَاءَ [aor. يَنْوَأُ inf. noun نَوَاءٌ] : He rose with effort and difficulty. نَاءَ بِحِمْلِهِ : He rose with his burden with difficulty and effort; he rose with his burden oppressed by its weight. نَاءَ بِهِ : It (a burden) oppressed him by its weight and bent him or weighed him down. نَاءَ : He was oppressed by weight and fell down. مَا اِنَّ مَفَاتِحَهُ لَتَنْوَأُ بِالْعُصْبَةِ : His hoardings would have weighed down a party (28:77).

نَابَ [aor. يَنْوُبُ inf. noun نَوْبٌ]. نَابَ اِلَيْهِ : He came to him time after time. نَابَ اِلَى اللّٰهِ : He acted as his substitute. اِنَابَ اِلَى اللّٰهِ or نَابَ اِلَى اللّٰهِ : He turned to God time after time; he returned from disobedience to God; he returned to God repenting. مُنِيبٌ (act. part.): One who turns to God time after time; one who turns to him or another place; copious rain (11:76). مُنِيبِينَ : (plural) (30:32).

نَارَ [aor. يَنْوُرُ inf. noun نَوْرًا or نُورًا or نِيَارًا] : They lighted the

fire. **أَنَارَ** : It (a thing) gave light or shone brightly. **أَنَارَ الْمَكَانَ** : He illumined or lighted the place. **أَنَارَهُ** : He elucidated it; he rendered it manifest or conspicuous. **أَنَارَ اللَّهُ بُرْهَانَهُ** : God taught him his proof. **نَارٌ** : Fire (2:18). **نُورٌ** : Light. syn. **ضِيَاءٌ** or **ضَوْءٌ**. According to some **ضِيَاءٌ** is more intensive than **نُورٌ**, also **ضِيَاءٌ** is essential but **نُورٌ** is accidental light. **نُورٌ** is opposed to darkness. **جَعَلَ الظُّلُمَاتِ وَالنُّورَ** : He (God) has created darkness and light (6:2). In the Qur'an **نُورٌ** is also applied to the Holy Prophet. **جَاءَكُمْ مِنَ اللَّهِ نُورٌ** : There has come to you from Allah a Light and a clear Book (5:16). It is also one of the names of God. **اللَّهُ نُورٌ** : God is the Light of the heavens and the earth (24:36). For a difference between **نُورٌ** and **ضِيَاءٌ** see No. 909. It also means that which makes things manifest. **وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ** : And they follow the light which has been sent down with him (7:158). **مُنِيرٌ** (act. part. from **أَنَارَ**) : Plainly apparent; conspicuous; manifest; illuminating, **الْكِتَابِ الْمُنِيرِ** : The illuminating Book (3:185).

نَاصٍ [aor. **يُنَاصُ** inf. noun **نَوَاصٍ**]. **نَاصَ عَنْ قَرِينِهِ** : He fled from or kept away from or left his associate. **نَاصَ فَلَانًا** : He missed such a one and went ahead of him. **لَا تَحِثُّ مَنَاصٍ** : There is no time or place of refuge (38:4).

نَاقٍ [aor. **يُنَاقِي** inf. noun **نَوَاقٍ**]. **نَوَّقَ الْجَمَلَ** : He broke in or trained a camel. **نَاقَةٌ** : She-camel. **هَذِهِ نَاقَةٌ لِلَّهِ لَكُمْ آيَةٌ** : This she-camel of Allah a Sign for you (7:74).

نَامٍ [aor. **يُنُومُ** inf. noun **نَوْمٍ**]. **نَامَهُ** : He overcame or defeated him in sleeping. **نَامَ** : He lay; slept or felt sleepy or drowsy; he died. **نَامَتْ رِجْلُهُ** : His foot became benumbed. **نَامَتِ السُّوقُ** : The market became dull. **نَوْمٌ** : Sleep; slumber; drowsiness. **لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ** : Slumber seizes Him not, nor sleep (2:256). **مَنَامٌ** : Dream; sleep; time of sleep; bed room. **إِنِّي أَرَى فِي الْمَنَامِ** : I see in a dream (37:103). **نَائِمٌ** : One who is asleep. **نَائِمُونَ** (plural of **نَائِمٌ**). **بَيَّاتًا وَهُمْ نَائِمُونَ** : By night while they are asleep (7:98). For the difference between **سِنَّةٌ** and **نَوْمٌ** see under **وَسَنَّ**.

النَّوَى Date-stones (6:96).

نال [aor. نَالٌ inf. نَالٌ and نَيْلاً]. نَالٌ مِنْهُ : He harmed, hurt or injured him, namely an enemy. نَالٌ مِنْ عَدُوِّهِ : He obtained or attained the object of his aim or desire from his enemy. نَالَهُ : He reached him. نَيْلٌ : What one obtains or acquires of the bounty of another. لَنْ يَنَالَ اللَّهَ لُحُومُهَا : Their flesh reaches not Allah (22:38). وَلَا يَنَالُونَ مِنْ عَدُوِّ نَيْلًا : Nor do they cause an enemy any injury or nor gain any gain from an enemy (9:120).

26

بَابُ الْهَاءِ



Hā

Numerical Value = 5.

هَ : Pronoun; هَا : Pronoun; هَاتَهَا (2:72). هَا : Take; behold. هَا الْكِتَابَ : Take the book. هَاتَنَّهُمْ (When used as a warning): Behold! you are they who (4:110). هَاؤُمُ is plural when أُمُ is added. هَاؤُمُ اقْرَأُوا كِتَابِيَهٗ : Come, read my book (69:20). When هَا is added to هَا the combined word is used when an address is intended. يَا أَيُّهَا النَّاسُ : O ye people (2:22). هَاتَهُ is the plural of هَذَا and هَذِهِ. It is used both as masculine and feminine. هَاتَنَّهُمْ هَاتَهُ : Behold! you are they who... (4:110) and هَاتَهُ بَنَاتِي : These are my daughters (11:79).

هَذَا is demonstrative pronoun, masculine gender. هَذِهِ is demonstrative pronoun, feminine gender. هَذَانِ or هَذَيْنِ is dual form masculine. هَاتَانِ or هَاتَيْنِ is dual from feminine. أَهَكَذَا : Is thy throne like this? (27:43)

هَاتُوا [plural هَاتُوا] : Give here; bring here; come. هَاتُوا بُرْهَانَكُمْ : Produce or bring your proof (2:112).

هَبَطَ [aor. يَهْبِطُ and يَهْبِطُ inf. noun هَبُوطٌ and هَبْطٌ] : He or it descended or went down a declivity. اِهْبِطُوا مِصْرًا : Go down to a town (2:62). هَبَطَ مِنْهُ : He came forth from it. اِهْبِطَا مِنْهَا : Go forth, both of you , from here (20:124). يَهْبِطُ مِنَ الْخَشْيَةِ اللّٰهِ : Humble themselves for fear of God (2:75). هَبَطَ مِنَ الْخَشْيَةِ : He became humble or submissive from fear. هَبَطَ فُلَانٌ : Such a one became low or abject.

هَبَا [aor. يَهْبُو inf. noun هَبْوًا] : هَبَا الْغُبَارُ : The dust rose and spread. هَبَا الرَّمَادُ : The ashes became mixed with dust and extinguished. هَبَا فُلَانٌ : Such a one died. هَبَاءٌ : The motes that are in the rays of the sun. فَجَعَلْنَاهُ هَبَاءً مَّنْثُورًا : So We shall scatter it into particles of dust (25:24).

هَجَدَ [aor. يَهْجُدُ inf. noun هُجُودٌ] and تَهَجَّدَ : He slept or he slept in the latter part of the night; he remained awake or was sleepless or wakeful in the night; he awoke from sleep to pray or for some other purpose; he prayed in the night (as also هَجَدَ). Thus these verbs bear two contrary significations. تَهَجَّدَ : He relinquished sleep for Prayer. وَمِنَ اللَّيْلِ فَتَهَجَّدَ بِهِ : And during the night wake up

for it (the Holy Qur'an) (17:80).

هَجَرَ [aor. يَهْجُرُ inf. noun هَجْرٌ] : He cut him off from friendly or loving intercourse; he forsook or abandoned him; he ceased to speak to him or to associate with him. وَأَهْجَرُوهُمْ فِي الْمَضَاجِعِ : And leave them alone in (their) beds (4:35). وَأَهْجَرَهُمْ هَجْرًا جَمِيلًا : And part with them in a decent manner (73:11). وَالرُّجْزَ فَاهْجُرْ : And uncleanliness do thou shun (74:6). هَجَرَ فِي الصَّوْمِ : He abstained from sexual intercourse in fasting. هَجَرَ فِي كَلَامٍ : He talked nonsense, irrationally or foolishly or deliriously and confusedly. هَجَرَ بِهِ : He talked foolishly. أَهْجَرَ بِهِ : He mocked or scoffed or ridiculed him and said respecting him what was bad. بِهِ سَمِيرًا : Big with pride talking nonsense by night about it (23:68). هَاجَرَ : He went forth from the desert to the towns. (This is the primary acceptance with the Arabs); he left his place of abode emigrating to another; he emigrated from one land, town, district, country to another. هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ : They left their homes and strove for the cause of Allah (8:76). مُهَاجِرٌ : One who leaves his land, town etc. for another (act. part.). إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي : I am going or taking refuge with my Lord (29:27). وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ : And who goes forth from his home, emigrating in the cause of Allah (4:101). مُهَاجِرِينَ (plural): Refugees (19:100). مُهَاجِرَاتٍ : Feminine of مُهَاجِرِينَ (60:11). مَهْجُورٌ (pass. part.) : Forsaken or abandoned; talk or language uttered foolishly. إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا : My people indeed treated this Qur'an as a thing to be discarded; verily, my people have made this Qur'an a thing of which they have said what is not true (because when a person talks foolishly or irrationally, he says what is not true) (25:31).

هَجَعُ [aor. يَهْجَعُ inf. noun هُجُوعًا] : He slept or he slept in the night. كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ : They used to sleep but a little of the night (51:18). They say that هُجُودٌ is sleeping in the day and هُجُوعٌ is sleep in the night.

هَدَّ [aor. يَهْدُّ inf. noun هَدًّا] : He demolished, pulled down the building with a loud crash; he weakened and broke the

building with a crash; he made the building fall with a crash.
 وَتَخِرُّ الْجِبَالُ هَدًّا : And the mountains fall down in pieces with a
 crash (19:91).

الْهُدُودُ Name of a bird. Hoopoe. In (27:21). name of a person.

هَدَمَ [aor. يَهْدِمُ inf. noun هَدْمًا] and هَدَمَ (for intensification). هَدَمَ أَوْ هَدَمَ : He demolished, broke or pulled down the foundation and felled it. هَدَمَتْ صَوَامِعُ : There would have been pulled down cloisters (22:41). هَدَمَ : He broke his back. هَدَمَتْ صَوَامِعُ : There would have been pulled down cloisters (22:41).

هَدَى [aor. يَهْدِي inf. noun هُدًى and هَدْيًا and هِدَايَةً]. هَدَاهُ الطَّرِيقَ and هَدَاهُ : He showed him the right path and made it known to him. هَدَى فُلَانًا : He led the way for such a way. أَنْ : These it is whom Allah guided aright. أُولَئِكَ الَّذِينَ هَدَى اللَّهُ : In that He has guided you to the true faith (49:18). وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ (16:122). هَدَى : He accepted, followed guidance. فَمَنْ اهْتَدَى : So whoever follows, follows it for the benefit of his own soul (39:42). هَدَى is used generally in three different senses: (1) To show the right path. هَدَيْنَاهُ النَّجْدَيْنِ : And We have shown him the two highways of good and evil (90:11). (2) To lead to the right path. لَنَهْدِيَنَّهُمْ سُبُلَنَا : We will certainly lead them to Our ways (29:70). (3) To make one follow the right path till one reaches the heavens or goal. الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا : All praise belongs to Allah Who has guided us to this (7:44). أَلَمْ يَهْدِنَا إِلَى : Is then He Who leads to the truth more worthy to be followed or he who finds not the way himself unless he be guided (10:36). هُدًى لِّلْمُتَّقِينَ : A guidance for the righteous. هَادٍ (act. part.): One who leads to the right path. وَلِكُلِّ قَوْمٍ هَادٍ : And there is a Guide for every people (13:8). هَدْيًا : Sacrifice for Mecca; anything venerable or precious. بَالِغِ الْكَعْبَةِ : To be brought as an offering to the Ka'ba (5:96). الْهُدَى : The right way; way of salvation; true religion. أَرْسَلَ رَسُولَهُ لَمَّا سَمِعْنَا : Has sent His Messenger with guidance (61:10). الْهُدَى : When we heard the call to guidance (72:14). الْمُهْتَدَى : One who is rightly guided; one who has accepted or

followed guidance. فَمِنْهُمْ مُهْتَدٍ : So some of them followed the guidance (57:27). مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي : He whom Allah guides is on the right path (7:179). الْمُهْتَدِينَ and الْمُهْتَدُونَ : Plural (act. part. and pass. part.). هَدِيَّةٌ : Present. وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ : I am going to send them a present (27:36).

هَرَّتْ [aor. يَهْرُتُ and يَهْرُتُ inf. non هَرَّتًا] He tore up. هَارُوتٌ means one who tears (2:103).

هَزَأَ and هَزَأَ [aor. يَهْزَأُ inf. noun هُزَاءٌ] : He laughed at, mocked or scoffed at or derided him; he made light of him. اللَّهُ يَسْتَهْزِئُ بِهِمْ : Allah will punish their mockery (2:16). هُزُوءًا : Jest; the object or butt of joke. أَتَتَّخِذُنَا هُزُوءًا : Dost thou make a jest of us (2:68)? مُسْتَهْزِئُونَ (plural of مُسْتَهْزِئٌ which is act. part. from اسْتَهْزَأَ) : إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ. اسْتَهْزَأَ : We are only mocking (2:15).

هَزَّ [aor. يَهْزُ inf. non هَزًّا] : He moved it in a state of commotion or he shook it. وَهَزَّيْ إِلَيْكَ : And shake towards thyself (19:26). اهْتَزَّ النَّبَاتُ : The plant became tall. اهْتَزَّ إِلَيْهِ قَلْبُهُ : His heart was very much delighted. اهْتَزَّتْ : The herbage became tall or became in motion and produced plants or herbage (22:6). اهْتَزَّتْ عَرْشُ الرَّحْمَانِ : The Throne of God shook on account of the death of Saad bin Maadh (a tradition). فَلَمَّا رَأَاهَا تَهْتَرُ : And when he saw it move (28:32).

هَزَلَ [aor. يَهْزُلُ and يَهْزُلُ inf. noun هَزَلًا] : He became weak or emaciated. هَزَلَ فِي كَلَامِهِ : He jested in his talk. هَزْلٌ : Joke, jest vain talk, weak discourse. مَا هُوَ بِالْهَزْلِ : It is not a joke (86:15).

هَزَمَ [aor. يَهْزِمُ inf. noun هَزْمًا] : He broke and defeated and routed the enemy. هَزَمَ فُلَانًا : He killed such a one. هَزَمَ الْبَيْتَ : He dug the well. جُنْدٌ مُهْزُومٌ : A defeated army (38:12). فَهَزَمُوهُمْ بِأَمْرِ اللَّهِ : So they routed them by the command of Allah (2:252).

هَشَّ [aor. يَهْشُ inf. noun هَشًّا] : It was or became soft, flabby, fragile, brittle. هَشَّتْ الشَّجَرَةُ : The tree dropped its leaves. هَشَّ الْوَرَقَ : He beat the leaves with a staff or stick in order that

they might fall. أَهَشُ بِهَا عَلَى غَنَمِي : And I beat down therewith leaves for my sheep (20:19). هَشَ (aor. يَهَشُ and يَهَشُ inf. noun هَشًا and هَشًا) : He was or became cheerful, brisk, lively.

هَشَمَ [aor. يَهْشِمُ inf. noun هَشَمًا]. هَشَمَ الشَّيْءَ : He broke the thing. هَشَمَ الشَّيْءَ : He broke the thing completely. هَشَمَ النَّاقَةَ : He milked the she-camel. فَاصَّحَ هَشِيمًا : Dry grass broken into pieces. فَاصَّحَ هَشِيمًا : It became dry, broken grass (18:46).

هَضَمَ [aor. يَهْضِمُ inf. noun هَضَمًا]. هَضَمَ الشَّيْءَ : He broke the thing. هَضَمَ : He transgressed against him, wronged him and was unjust to him. هَضَمَهُ حَقَّهُ : He wronged him or deprived him of or usurped his right. فَلَا يَخَافُ ظُلْمًا وَلَا هَضَمًا : Will fear neither injustice nor loss (20:113). هَضَمٌ : Loss. هَضِيمٌ : So heavy as to be near breaking (26:149).

هَطَعَ [aor. يَهْطَعُ inf. noun هَطْعًا]. هَطَعَ الرَّجُلُ : The man came running in fright, or he advanced with his eyes fixed on something from which he did not raise them. مُهْطِعِينَ (plural from مُهْطِعٌ which is act. part. from أَهْطَعَ). هَطَعَ رُءُوسَهُمْ : Hurrying on in fright, raising up their heads (14:44). أَهْطَعَ الرَّجُلُ : The man came hurrying in fright. It also means he looked with humility and humbleness. مُهْطِعٌ : One who looks at a thing without raising his eyes.

هَلْ Particle of interrogation. هَلْ مِنْ مُدَّكِرٍ : Is there anyone who will take heed? (54:41) When followed by إِلَّا (except or but) may be translated in the form of a negative statement. هَلْ تَنْقِمُونَ مِنَّا إِلَّا أَنْ : You do not find fault with us but because we believe (5:60). Sometime it is used in the sense of قَدْ (verily) to express a positive statement. هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ : There has certainly come upon man a period (76:2).

هَلَعٌ [aor. يَهْلَعُ inf. noun هَلَعًا] : He was or became agitated, restless, seized with abject discouragement. هَلُوعٌ : One who becomes restless, easily agitated and discouraged when in difficulty; one who is greedy about wealth and miserly in spending it: One who is much grieved and loses patience when in trouble (70:20).

هَلَكَ [aor. يَهْلِكُ and يَهْلِكُ inf. noun هَلَاكًا and هُلُكًا and مَهْلِكًا] : He died (used generally in a bad sense); he or it perished or came to naught; he or it came to an end and became non-existent. **إِنْ هَلَكَ** : If a man dies (4:177). **لِيَهْلِكَ مَنْ هَلَكَ** : So that who had already perished should perish (8:43). **هَلَكَ عَنِّي سُلْطَانِيَّةٌ** : My authority perished from me (69:30) **أَهْلَكَهُ** : He destroyed him or it; he brought him or it to naught; he caused him to perish; he punished him. **وَلَقَدْ أَهْلَكْنَا الْقُرُونَ** : And indeed We destroyed the generations (10:14). **هَالِكٌ** : One who perishes (act. part. from هَلَكَ). **كُلُّ شَيْءٍ هَالِكٌ** (هَلَكَ). **هَالِكِينَ** is plural in the passive voice (12:86). **التَّهْلُكَةُ** (syn. with هَلَاكَةٌ) : Destruction; ruin perdition. **وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ** : Do not cast your selves into ruin with your own hands (2:196). **مُهْلِكٌ** (act. part. from أَهْلَكَ) : One who destroys (7:165). **اللَّهُ مُهْلِكُهُمْ** : Whom Allah is going to destroy (7:165). **مُهْلِكُونَ** and **مُهْلِكِينَ** plurals of مُهْلِكٌ (17:59;23:49). **مَهْلِكٌ** : Destruction; ruin. **جَعَلْنَا مَهْلِكًا** : We have appointed a fixed time for their destruction (18:60). **مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ** : We witnessed not the destruction of his family (27:50). **مَهْلِكٌ** : Time and place of destruction.

هَلَّمَ [Is both transitive and intransitive] : Come, Bring forth or produce; cause to come; here; well; up with. **هَلِّمُوا شُهَدَاءَكُمْ** : Bring forward your witnesses (6:151).

هَمَدَ [aor. يَهْمُدُ inf. noun هُمُودًا]. **هَمَدَتِ النَّارُ** : The fire became extinguished entirely. **هَمَدَ** : He died; he perished; **هَمَدَتِ الرِّيحُ** : The wind became still. **هَمَدَتِ الْأَرْضُ** : The earth became lifeless, without herbage without wood and without rain. **وَتَرَى الْأَرْضَ وَتَرَى الْأَرْضَ** : And thou seest the earth lifeless (22:6).

هَمَرَ [aor. يَهْمُرُ and يَهْمُرُ inf. noun هَمْرٌ]. **هَمَرَ الْمَاءَ** : He poured out or forth the water. **هَمَرَ الْبِنَاءَ** : He demolished the building. **هَمَرَ الْكَلَامَ** : He talked much. **إِنْهَمَرَ الْمَاءَ** : The water poured forth; the water flowed. **بِمَاءٍ مُنْهَمِرٍ** : With water pouring down (54:12).

هَمَزَ [aor. يَهْمِزُ inf. noun هَمَزٌ]. **هَمَزَهُ** : He pressed, squeezed or pinched it; he impelled or repelled him or it; he goaded or urged him; he

incited him. He suggested evil to his mind. هَمَزَاتٌ (plural هَمَزَةٌ): Madness or insanity; evil suggestion of an evil person which he inspires into the minds of others; incitement. اَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ : I seek refuge in Thee from the incitement of the evil ones (23:98). عَمَّازٌ هَمَزَةٌ : One who blames, upbraids, reproaches or finds faults with others much or habitually or behind their backs. It is syn. with لَمَزَةٌ. وَيْلٌ لِّكُلِّ هَمَزَةٍ لُّمَزَةٍ. لَمَزَةٌ : Woe to every backbiter, slanderer (104:2). هَمَّازٌ مَّشَاءَ بَنِيئِمٍ. هَمَزَةٌ = هَمَّازٌ : Back-biter; one who goes about slandering (68:12).

هَمَسَ [aor. يَهْمِسُ inf. noun هَمْسٌ] : He spoke inaudibly or in a low, faint, gentle or soft manner. هَمَسَ الطَّعَامَ : He chewed the food. هَمَسَ الشَّيْطَانُ فِي الصُّدُورِ : The devil suggested vain things in the bosoms. سَمِعْتُ هَمْسَ الْأَخْفَافِ وَالْأَقْدَامِ : I heard the soft-sounding treading of the feet of the camels and of the feet of men. هَمْسٌ : A low, faint, gentle or soft sound. فَلَا تَسْمَعُ إِلَّا هَمْسًا : Thou shall not hear but subdued sound of footsteps (20:109).

هَمَّ [aor. يَهْمُ inf. noun هَمٌّ] : He meditated, proposed to himself or intended to do the thing. هَمَّ بِهِ فِي نَفْسِهِ : He determined upon it in his mind. إِذْ هَمَّ قَوْمٌ أَنْ يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ : When a people intended to stretch out their hands against you (5:12). هَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ : Every people strove to seize their Messenger (40:6). أَهَمَّهُ : It rendered him anxious; it disquieted him and grieved him. قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ : They were anxious concerning their own selves (3:155). هَمٌّ : Purpose or intention; a thing intended; anxiety or disquietude of mind, distress or disquietude affecting the heart by reason of some harm that is expected to happen. It differs from غَمٌّ which signifies distress or disquietude affecting the heart or mind by reason of what has happened or both. According to some the words are syn.

هَنَّوُ [aor. يَهْنُوُ inf. noun هِنَاءٌ] and هَنَى [aor. يَهْنَأُ inf. noun هِنْيٌ] : The food was or became pleasant or easy to swallow or agreeable. هَنَاهُ : He gave him plentifully; he aided, succoured or defended him. هِنْيٌ : What is pleasant; a thing that gives unalloyed enjoyment. فَكُلُوهُ هَنِيئًا مَرِيئًا : So enjoy it as something

pleasant and wholesome (4:5).

هَادَ [aor. يَهْوِدُ inf. noun هَوْدٌ] : He returned from evil to good or from good to evil; he repented and returned to the truth. تَهَوَّدَ means the same thing. اِنَّا هُدْنَا اِلَيْكَ : We have turned to Thee (7:157). هَادَ and تَهَوَّدَ : He became a Jew. وَالَّذِينَ هَادُوا وَالنَّصَارَى : Those who were Jews and the Christians (2:63). هَوَّدَهُ : He made him a Jew. فَاَبَوَاهُ يُهَوِّدَانِهِ اَوْ يُنصِّرَانِهِ : His parents make him a Jew or a Christian. هَوَّدَ : He went or proceeded gently or in a leisurely manner. هَوَّدَهُ : It (beverage or wine) intoxicated him and rendered him languish and caused him to sleep. هَوَّدَ : He rested; he slept; he was gentle.

هَارَ [aor. يَهْوِرُ inf. noun هَوْرًا]. هَارَهُ : He pulled it down; he demolished it. هَارَ الْقَوْمَ : He slew the people and threw them down prostrate. هَارَ or اِنْهَارَ : It became pulled down; it became demolished or fell into ruins; it tumbled down; it collapsed; it broke down; it cracked in its hinder part, remaining yet in its place. فَانْهَارَ بِهِ : So it tumbled down (9:109). هَارَ or هَائِرٌ : Falling down; cracking without falling; water-worn. عَلَى شَفَا جُرْفٍ هَارٍ : On the brink of a water-worn bank (9:109).

هَانَ [aor. يَهْوِنُ inf. noun هَوْنًا] : The man was or became low, base, vile, contemptible, despicable, weak and at rest. هَانَ عَلَيْهِ الْأَمْرُ : The matter was easy and light to him. هَانَ also means he or it was or became gentle and easy. اِهَانَهُ : He held him in light estimation or in contempt; he despised him; he made light of him or it; he disgraced, abased humiliated or debased him; he rendered him abject, vile, mean, paltry, contemptible, despicable or ignominious. فَيَقُولُ رَبِّي اِهَانَنِي : He says, "My Lord has disgraced me (89:17). وَلَهُمْ عَذَابٌ مُهِينٌ (act. part. from اِهَانَ) : And they shall have humiliating punishment (3:179). مُهَانًا (pass part). وَ يَحُلِدُ فِيهِ مُهَانًا : And will abide therein disgraced (25:70). هَوْنٌ : Ease, dignity. اِمْسِ عَلَى هَوْنِكَ : Walk with ease or with dignity. هَذَا الشَّيْءُ هَوْنٌ : This is a contemptible thing. يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا : They walk on earth in a dignified manner (25:64). هَوْنٌ : Disgrace; humiliation. تُجْزَوْنَ عَذَابَ الْهُونِ : You shall

be awarded the punishment of disgrace (6:94). هَيِّنٌ : Easy; of light estimation; paltry. قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ : Thy Lord said, it is easy for Me (19:10). أَهْوَنُ : Comparative and superlative degree of هَيِّنٌ : وَهُوَ أَهْوَنُ عَلَيْهِ : It is most easy for him (30:28).

هُوَ He, it. هُوَ اللَّهُ أَحَدٌ : He is Allah, The One (112:2).

هُوَ [aor. يَهْوِي inf. noun هَوِيًّا and هَوِيًّا]. هَوَى الشَّيْءُ : The thing fell from a high place to a low place; it rose and ascended. اَلْهَوِيُّ is used for going up and اَلْهَوِيُّ for coming down. هَوَى الْجَبَلَ : He ascended or climbed the mountain and rose high. يَهْوَاهُ هَوَى or هَوِيَهُ : He loved him or desired him or it. اَهْوَى الشَّيْءُ : The thing fell. وَالمُؤْتَفِكَةَ اَهْوَى : He cast the thing from above. هَوَى الشَّيْءُ : The cities cast or thrown upside down (53:54). هُوَ : Lover. هَوَتْ وَمَنْ يَحْلِلْ عَلَيْهِ عَضْبِي فَقَدْ هَوَى : The mother died; she perished. And he, on whom My wrath descends, shall perish (20:82). وَالنَّجْمِ اِذَا هَوَى : By the star when it falls (53:2). بِمَا لَاتَهْوَى اَنْفُسُكُمْ : What you yourselves desire not (2:88). هَوَى اِلَيْهِ : He or it inclined towards him or it. تَهْوَى اِلَيْهِمْ : Incline towards them (14:38). هَوَى بِهِ : Blew with it; carried it away. هَوَتْ الرِّيحُ : The wind blew. تَهْوَى بِهِ الرِّيحُ : The wind blows him away (22:32). اِسْتَهْوَاهُ : He took away all his desire and reason and left him confounded; he made his evil desire look fair in his eyes. اِسْتَهْوَتْهُ الشَّيْطَانُ : The evil ones entice him away, leaving him confounded (6:72). اَلْهَوَى : Love of good or bad; desire or evil desire; inclination or evil inclination; an object of love; the inclination of the soul or mind to that in which the animal appetite take delight, as though any lawful invitation thereto; opinion swerving from the right way or from the truth. وَاتَّبَعَ هَوَاهُ : He followed his evil desire. اَهْوَاءٌ is plural of هَوَاءٌ. اَهْوَاءُ الَّذِينَ كَذَّبُوا بِالْآيَاتِ : The evil inclinations of those who treated our Signs as so many lies (6:151). هَاوِيَةٌ : One of the names of Hell; an abyss; a deep place of which the bottom cannot be reached. اُمُّهُ هَاوِيَةٌ : Hell will be his mother (101:10). هَوَاءٌ : The firmament; an empty thing; a void; a coward because his heart is empty, having no courage; a

vacant space (or thing). أَفْنَدْتُهُمْ هَوَاءً : Their minds are utterly void (14:44).

هَاءُ [aor. يَهِيءُ and يَهَاءُ]. هَاءَ الرَّجُلِ : The man was or became of goodly or attractive appearance. هَاءَ إِلَيْهِ : He desired or longed to see him. هَيَّأَهُ : He put it right and prepared it. تَهَيَّأَ لَهُ الْأَمْرُ : The affair was or became practicable to him or feasible or attainable for him. وَيُهَيِّبِي لَكُمْ مِّنْ أَمْرِكُمْ مِّرْفَقًا : And He will provide for you some easy course in your affair (18:17). هَيْئَةً : Form, fashion, appearance or figure; guise or garb; state, condition or case; manner, mode or quality of being goodness of form. أَنِّي أَخْلَقُ لَكُمْ مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ : I will fashion out for you a creation out of clay after the manner of a bird (3:50).

هَيَّيْتُ هَاتِ يَا رَجُلُ. هَيَّيْتُ هَيْتَ : He cried out or called to him say هَيَّيْتُ هَيْتَ : Give me, O man! هَيَّيْتُ is a word of exclamation denoting wonder. It is used in the sense of تَعَالَ and هَلُمَّ and أَقْبِلْ : Come, come forward; hasten, "set forth journeying". هَيَّيْتُ لَكَ : Now come; I am ready to receive thee (12:24). هَاتِ، هَاتِيَا، هَاتُوا : Give or bring forth or produce. قُلْ هَاتُوا بُرْهَانَكُمْ : Say, produce your proof (2:112).

هَاجَ [aor. يَهِيحُ inf. noun هَيِّحُ and هَيِّجَانٌ]. هَاجَ الشَّيْءُ : The thing became raised, excited, stirred up or provoked. هَاجَتْ عَيْنُهُ : His eye became inflamed. هَاجَتِ الْحَرْبُ : The war became excited. هَاجَتِ الْأَرْضُ (inf. noun هَيِّحُ) : It (a plant or herbage) dried up. هَيِّجَانٌ and هَيِّجٌ (inf. noun هَيِّجُ) : The plants or herbage or leguminous plants of the land dried up. ثُمَّ يَهِيحُ : Then it dries up (39:22).

هَالَ [aor يَهِيلُ inf. noun هَيْلًا]. هَالَ عَلَيْهِ التُّرَابُ : He put or poured the earth over it. أَنهَدَمَ الْجِدَارُ وَأَنْهَالَ : The wall fell in ruins and broke or crumbled down. هَيْلٌ : Sand that will not remain steady in its place but falls down; running sand. كَثِيْبًا مَّهِيْلًا : A crumbling sand-hill (73:15).

هَامَ [aor. يَهِيْمُ inf. noun هَيَامًا and هَيْمًا]. هَامَ بِكَذَا : He loved him or it; he passionately desired it. هَامَ : He was or became thirsty. هَامَ عَلَى

فِي : He went at random, not knowing where he was going. وَجْهَهُ
 كُلِّ وَادٍ يَهيمُونَ : They wander aimlessly in every valley (26:226).
 فَشَارِبُونَ شَرْبَ الْهيمِ : Drinking as the insatiably thirsty camels drink
 (56:56). الْهيمِ is the plural of الْاهيمُ. الْاهيمُ : A person afflicted
 with extreme love (هيماء feminine); a camel or person suffering
 from dropsy or insatiable thirst or extreme love. لَيْلٌ اَهيمٌ : A night
 without stars. رَجُلٌ هانمٌ : A perplexed man. اَهيمٌ : Thirsty. اَلْهيامُ :
 Severe thirst; dropsy or a kind of disease from which camels
 suffer from insatiable thirst; insanity caused by extreme love.
 رَجُلٌ هيمَانُ : A thirsty man.

هيمَنَ الرُّجُلُ : The man said Amen. هيمَنَ الطَّائِرُ عَلَي فِرَاحِهِ : The bird
 fluttered its wings over its youngs. هيمَنَ فُلَانٌ عَلَي كَذَا : Such a one
 became a protector and guardian over it. اَلْمُهيمِنُ (when used
 about God means): He Who affords security and protection to
 His creatures when they are in a state of fear and danger.
 According to Lisan the word مُهيمِنٌ is derived from هَمِنَ which
 is originally اَمِنَ the act. part. مُهيمِنٌ being really مُؤامِنٌ and means
 Wittness; Afforder of security and peace; Controller and
 Superintendent of the affairs of men; Guardian and Protector.
 وَ الْمُؤمِنُ اَلْمُهيمِنُ اَلْعَزيزُ : And a Guardian over it (5:49).
 اَلْمؤمِنُ اَلْمُهيمِنُ اَلْعَزيزُ : The Bestower of security, the Protector, the Mighty (59:24).

هيات Denotes one's deeming a thing remote or improbable and
 despairing of it; and means بَعْدَ جَدًّا : He or it was or became
 very far off or مَا اَبَعَدَ i.e. how far he or it was; signifying the
 intensification of the sense of بَعْدَ. The word هيات followed by
 لِ means بَعْدَ or بَعْدَ التَّصديقِ or بَعْدَ الصِّحَّةِ or اَلْبَعْدُ (it was far from
 being believed or from truth or simply remoteness) and without
 لِ after it, it denotes the pronouncing a thing remote. هيات كَذَا :
 Far or far from being believed or from truth is such a thing.
 هيات بَكْدًا : Remoteness or remoteness from being believed or
 from the truth is to be attributed to such a thing. هيات هيات لِمَا :
 Far, very far from truth is that which you are promised (23:37).

27

بَابُ الْوَاوِ

و

Wāw

Numerical Value = 6.

و means also; then; while, during; at the same time; together; with; but; however. It is also syn. with رُبَّ i.e. frequently; sometimes; perhaps. It is also a particle of swearing meaning "by" or "I swear" or "I cite as a witness". In the sense of "by", "I swear", "I cite or call as witness" the particle has been used in 37:2; 50:2; 68:2; 77:2; 91:2 among others.

وَأَدَّ [aor. يَبْنِي] : He buried his daughter alive in the grave and put a load of earth upon her. تَوَادَّتْ عَلَيْهِ الْأَرْضُ : The earth hid or concealed him and as it were removed him. وَإِذَا الْمَوْءُ دَةٌ سُئِلَتْ : And when the female infant buried alive is questioned about (81:9).

وَأَلَّ [aor. يَبْتَغِي inf. noun كَذَا] : He sought refuge from it. وَأَلَّ مِنْ كَذَا : He hastened towards the place. وَأَلَّ فُلَانًا : He took him as a refuge. وَأَلَّ إِلَى اللَّهِ : He turned to God. مَوْلَاً : Refuge (18:59).

وَبَرَّ [aor. يَبْرِ inf. noun] : A camel had much fur or soft hair. وَبَرٌّ : The fur or soft hair of the camel and of the hare or rabbit and the like. أَهْلُ الْوَبْرِ : The people of the deserts or rather the people of the tents. أَوْبَارٌ (plural). وَمِنْ أَصْوَابِهَا وَ أَوْبَارِهَا : And from their wool and furs (16:81).

وَبَقَّ [aor. يَبْقَى inf. noun] : He was ruined; he perished. أَوْبَقَهُ : It ruined or destroyed him; it humiliated or disgraced him; he put him in prison. أَوْ يُوبِقُهُنَّ : Or He can destroy them (42:35). مَوْبِقٌ : A barrier; prison; a place of destruction or a dangerous place. وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا : And We shall place a barrier between them (18:53).

وَبَلَّ [aor. يَبِلُ inf. non] : He beat such a one continuously. وَبَلَّتْ السَّمَاءُ : The rain fell in torrents. وَابِلٌ : Heavy or violent rain. فَاصَابَهَا وَابِلٌ : Heavy rain falls on in it (2:266). وَبَالٌ : Damages; vexation; sin; punishment; an evil result. لِيَذُوقَ : So that he may taste the penalty of his deed (5:96). وَبَيْلٌ : terrible; violent; dangerous. أَخَذًا وَبَيْلًا : terrible seizing (73:17).

وَتَنَ [aor. يَتَنُ inf. noun] : the water continued to flow and did not cease. وَتَنَ بِالْمَكَانِ : He continued to stay in the

house. وَتَيْنٌ : Life-artery; jugular vein (69:47).

وَتَرَ [aor. يَتَرُ inf. noun وَتْرٌ and أَوْتَرَهُ : He made it (a number) sole; one and no more; he made it to be an odd number. وَتَرَهُ مَالَهُ : He made him to suffer loss in respect of his property. وَالشَّفْعِ وَتَرَهُ حَقَّهُ : By the Even and the Odd (89:4). وَتَرَهُ حَقَّهُ : He made him to suffer loss or detriment in respect of his right; he abridged him or deprived or defrauded him of it wholly or partially. وَلَنْ يَتَرَكَكُمْ أَجْمَالَكُمْ : He (God) will not deprive you of the reward of your actions (47:36). وَاتَرَ الْخَبَرَ : He made the tidings to follow one part after another or according to As, with a small space between every two portions thereof. تَوَاتَرَ : It was consecutive or was so with intervals. مُتَوَاتِرٌ : Consecutive, but with small intervals thus differing from مُتَّبِعٌ. جَاءُوا وَتَرَى : They came following one another, one after another, or interruptedly. ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا : Then We sent Our Messengers one after another or at intervals, or making a long time to intervene between every two (23:45). وَتَرٌ and وَتْرٌ : Single; sole; only; one and no more; odd. وَتِيرَةٌ : A way, course, mode or manner of acting or conduct.

وَتَدَ [aor. يَتَدُ inf. noun وَتَدًا and وَتَدَ : [both intransitive and transitive] : He fixed a wooden peg or stake in the ground or in a wall. وَتَدَ : He remained fixed in his house. أَوْتَادٌ : Tent-pegs; poles, wooden nails; stakes. أَوْتَادُ الْأَرْضِ signifies the mountain. دُؤَالِ الْأَوْتَادِ : The chief men of the towns. أَوْتَادُ الْفَمِ : The teeth. دُؤَالِ الْأَوْتَادِ : Lord of large armies or stakes or firmly established dominions (38:13).

وَتَقَّ [aor. يَتَقُّ and وَتَقَّ aor. يَتَقُّ inf. noun مَوْتَقًا] : It was or became firm, stable, fast or strong. وَتَقَّ : He trusted or confided in him. أَوْتَقَّهُ : He made it firm, stable, fast or strong; he bound or tied him or it firmly or strongly in a bond. وَتَاقٌ or وَتَاقٌ : Ties; strong rope; fetter; chain. وَتَاقٌ : Compact; alliance; covenant; captivity. عُرْوَةَ الْوَتَقِي : Bind fast the fetters (47:5). فِشْدُوا الْوَتَاقَ : Firm and strong handle (2:257). مِيثَاقَهُ الَّذِي وَاتَّقَكُمْ بِهِ : The covenant which He made with you (5:8). مَوْتَقٌ وَ مِيثَاقٌ : A

compact; a contract; a covenant; an agreement; a treaty; an engagement; a bond; an obligation. **حَتَّى تُوْتُونَ مَوْثِقًا مِّنَ اللَّهِ** : Until you give me a solemn promise in the name of Allah (12:67). **وَأَخَذْنَا مِنْهُم مِّيثَاقًا عَلِيمًا** : And We took from them a firm covenant (4:155).

وَجَبَّ [aor. **يَجِبُ** inf. noun **وَجُوبًا**]. **وَجَبَّ الْحَائِطُ** : The wall fell down. **وَجَبَّ الرَّجُلُ** : The man fell down and died. **وَجَبَّتِ الشَّمْسُ** : The sun set. **فَإِذَا وَجَبَتْ جُنُوبُهَا** : And when they fall down (dead) on their sides (22:37).

وَجَدَّ and **وَجَدًا** and **وَجَدًا** [aor. **يَجِدُ** inf. noun **وَجْدًا** and **وَجْدًا** and **وَجْدًا** all means the same thing: Ampleness of means; capacity; ability; competence; richness or wealth. **هَذَا مِنْ وَجْدِي** : It is within my capacity. **وَجَدَّ** : He was or became rich. **سَكَنْتُمْ مِّنْ وَجْدِكُمْ** : Dwell them according to the best of your means (65:7). **وَجَدَّ بِهَا** : He loved her passionately. **وَجَدَّ** : He found with her provisions (3:38). **إِنَّا وَجَدْنَاهُ صَابِرًا** : We found him steadfast (38:45) (found in the sense of knew by experience). **وَجَدَّهُ** : He lighted on it; he attained it; he discovered it; he perceived it; he experienced it; he became sensible of it. **فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا** : Have you too found what your Lord promised you to be true (7:45).

وَجَسَّ [aor. **يَجْسُ** inf. noun **وَجْسٌ**]. **وَجَسَّ الشَّيْءَ** : He was frightened at some sound or other thing that fell in his mind or ear. **وَجَسَّ الشَّيْءَ** : The thing was unperceived or hardly perceived by the eye or ear or mind; the thing was hidden or concealed, was low, faint, gentle or soft. **فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً** : He conceived a thing in mind. **أَوْجَسَ** : He conceived in his mind a fear (20:68). **أَوْجَسَ مِنْهُمْ خِيفَةً** : He conceived a fear of them (11:71).

وَجَفَّ [aor. **يَجِفُّ** inf. noun **وَجْفًا**]. **وَجَفَّ الشَّيْءُ** : The thing was in a state of commotion. **وَجَفَّ الْقَلْبُ** : The heart became captivated, was trembling. **وَجَفَّ الْفَرَسُ** : The horse ran fast and with leaps. **أَوْجَفَّ** is transitive from **وَجَفَّ**. **أَوْجَفَّ الْفَرَسَ** : He made the horse run fast. **فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ** : You urged neither horse nor camel for that (59:7). **قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ** : On that day hearts will tremble

(79:9)

وَجَلَّ [aor **يُوجَلُّ** inf. noun **وَجَلًّا** and **مَوْجَلًّا**] : He feared and trembled with fear. **وَجَلَّهُ** : He was very much afraid of him. **الْوَجَلُّ** : Fear; fright. **وَجَلٌّ** : One who fears. **وَجَلُونَ** (plural). **إِنَّا مِنْكُمْ وَجَلُونَ** : We are afraid of you (15:53). **لَا تَوْجَلْ** : Fear not (15:54). **وَقَلُوبُهُمْ وَجَلَّةٌ** : Their hearts are full of fear (23:61).

وَجَّهَ [aor **يَجِّهُهُ** inf. noun **وَجَّهًا**]. **وَجَّهَ فُلَانًا** : He beat his face; he repelled such a one. **وَجَّهَ فُلَانًا** (aor **يَجِّهُهُ** inf. noun **وَجَّاهَةً**) : He became honoured, dignified, respectable. **وَجَّهَهُ الْأَمِيرُ أَوْ وَجَّهَهُ** : The prince honoured him. **وَجَّهَهُ إِلَيْهِ** : Honourable or respected (3:46). **وَجَّهَهُ إِلَيْهِ** : He sent him towards him. **أَيْنَمَا يُوجِّهُهُ لَأَيَّاتٍ بِخَيْرٍ** : Wherever he sends him, he brings no good (16:77). **وَجَّهَهُ الْمَيِّتَ** : He faced or turned the face of the dead body toward the Ka'bah. **تَوَجَّهَ إِلَيْهِ** : He turned his face or went towards it or him. **فَلَمَّا تَوَجَّهَ تَلْقَاءَ مَدْيَنَ** : When he turned his face toward Madian (28:23). **إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي** : I have turned my face or attention towards Him (6:80). **وَجَّةٌ** : Face; the part visible to the sight of an onlooker; the thing itself; direction; object or purpose; destination; deed or action to which a man directs his attention; the desired way; favour or countenance; the first part of a thing; the leader or chief of a people; care and protection; dignity or respect. **قَدْ نَرَى تَقَلُّبَ وَجْهِكَ** : We have seen the turning of thy face or attention (2:145). **كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ** : Every thing will perish except that to which God turns His attention or which is under His protection or care (28:89). **وَجَّةَ رَبِّكَ** : The Person of thy Lord (55:28). **جَعَلَ ذَلِكَ لِيُوجِّهَ اللَّهُ** : He did it to win the pleasure, favour or countenance of God. **إِنَّمَا نَطْعِمُكُمْ لِيُوجِّهَ اللَّهُ** : We feed you to seek the pleasure of God (76:10). The plural of **وَجَّةٌ** (chief) is **وُجُوهُ**. **فُكِّبَتْ وَجُوهُهُمْ فِي النَّارِ** : Their leaders shall be thrown in Hell or will be thrown down on their faces (27:91). **وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ** : And submits himself wholly or directs his whole attention to Allah (31:23). **وُجُوهُ يَوْمَئِذٍ نَّاصِرَةٌ** : Faces on that day will be bright (75:23) **وَجَّةٌ** also means before or in the face of a person. **أَلْقَاهُ عَلَيَّ** : **وَجَّهَ النَّهَارَ** : He bid it before his face or before him (12:97).

First part of the day. وَجْهَ النَّهَارِ : Believe in the early part of the day (3:73). وَجْهَ الْقَوْمِ : The leader of the people. لَيْسُوا أَوْجُوهَكُمْ : Cover your faces with grief or disgrace your leaders (17:8). وَجْهَ الدَّهْرِ : First part of the time. وَجْهٌ also means rank; dignity; honour. وَجِيهٌ : Honoured, respected, dignified. لَيْسَ لِكَلَامِكَ وَجْهٌ : There is no sense or meaning or truth in your talk. فُلَانٌ أَحْسَنُ الْقَوْمِ وَجْهًا : Such a one is most handsome physically or in manners and morals. ذَهَبَ عَلَى وَجْهِهِ : He went at random. وَجْهٌ أَمْرٌ : The end or result of an affair to which it leads. وَجْهٌ also means, the mode or manner of a thing. مِنْ كُلِّ وَجْهِ : In every respect; from every point of view. حَبَسَهُ عَنْ وَجْهِهِ : He restrained him from his object, purpose or object. وَجْهٌ also means consideration and regard. وَجْهَةٌ : Direction; object or purpose; cause or reason; destination; mode or manner of action. وَلِكُلِّ وَجْهَةٍ : And for every one there is a goal (2:149).

وَحَدٌ [aor. يَحِدُ inf. noun وَحْدًا and وَحْدَةً] and وَحْدٌ [inf. noun وَحَادَةً] : He or it was or became or remained alone, by himself, itself, apart from others. تَوَحَّيْتُ اللَّهَ (inf. noun تَوْحِيدٌ) : He declared God to be one or declared his belief in the unity of God. وَحَدٌ and وَحْدٌ : Alone. رَأَيْتُهُ وَحْدَهُ : I saw him alone. لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ : There is no deity but God alone. إِذَا ذُكِرَ اللَّهُ وَحْدَهُ : When Allah alone is mentioned (39:46). وَاحِدٌ : One; the first of the number, in several cases syn. with أَحَدٌ (alone; single). See article أَحَدٌ. إِنَّ إِلَهَكُمْ لَوَاحِدٌ : Surely, your God is One (37:5). وَاحِدَةٌ (feminine). مِنْ نَفْسٍ وَاحِدَةٍ : From a single soul (4:2). لَجَعَلَكُمْ أُمَّةً وَاحِدَةً : Would have made you one people (5:49). فَدَكَّنَا دَكَّةً وَاحِدَةً : Then crushed in a single crash (69:15). وَحِيدٌ : A man by himself; solitary; alone; lonely. رَجُلٌ وَحِيدٌ : A man who has no one to cheer him by his society. وَمَنْ خَلَقْتُ وَحِيدًا : Whom I created alone (74:12).

وَحَشٌ [aor. يَحِشُ inf. noun وَحْشًا] : It [a place] abounded in wild animals. تَوَحَّشَ and أَوْحَشَ : It (a place) was or became desolate, deserted or destitute of human beings. تَوَحَّشَ : He (a beast) became wild or shy; he (a man) became unsocial or shy. وَحْشَةٌ : Loneliness; solitude; lonesomeness. وَحِشٌ and وَحُوشٌ and وَحِيشٌ :

All these words are used in a collective sense meaning wild animals or such animals as are not tamed. وَحْشِيٌّ signifies a single one of such animals. إِذَا الْوُحُوشُ حُشِرَتْ : When the beasts are gathered together (81:6).

وَحَى or أَوْحَى [inf. noun وَحْيٌ] : He communicated or gave order or made a request by gesture or sign; he talked (to him) in secret or he talked (to him) in such a way that others should not hear him. أَوْحَى اللَّهُ إِلَيْهِ : God sent revelation to him. The real sense of وَحَى is to convey one's intention or wish by means of quick signs which may be done by gestures, writing etc. أَوْحَى الْعَمَلُ : He did the thing quickly. أَوْحَى الدَّوَاءُ الْمَوْتَ : Medicine precipitated his death. أَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى : He revealed to His servant that which He revealed (53:11). أَوْحَى رَبُّكَ إِلَى النَّحْلِ : Thy Lord has inspired the bee (16:69) يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ : They suggest one to another (6:113). وَحْيٌ : Revelation; inspiration; suggestion (42:52;53;11).

وَدَّ [aor. يُوَدُّ inf. noun وَدٌّ and وَدٌّ and وَدٌّ and وَدَادٌ and وَدَادٌ and مَوَدَّةٌ and وَدَادٌ which mean love and affection] وَدَّهُ : He loved him. وَدَّ and وَدَّ and وَدَّ and وَدَّ : I wished that it had been so. وَدٌّ and وَدِيَّةٌ : An object of love; a person loved or beloved; a friend. Also وَدَّ and وَدُوْدٌ and وَدِيْدٌ and وَادٌ mean, a person who loves; loving; affectionate. وَدٌّ and وَدُوْدٌ also means, a man loving very much. الْوَدُوْدُ is an attribute of God, meaning, Most Loving toward His servants, Very Loving, Most Loving; also One Who is loved, in the hearts of His servants. سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وَدًّا : The Gracious (God) will create love in their hearts (19:97). إِنَّ رَبِّي رَحِيمٌ وَدُوْدٌ (11:91). جَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً. : He (God) has put love and tenderness between you (30:22). وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ : Many of the people of the Book wish out of sheer envy (2:110). يُوَدُّ أَحَدَهُمْ : Every one of them wishes (2:97).

وَدَعَ [aor. يَدَعُ inf. noun وَدْعًا] وَدَعَ الشَّيْءَ : He left the thing behind. وَدَعَ الشَّيْءَ : He put down the thing, deposited it, abandoned it, forsook it, let it alone. وَدَّعَهُ : He forsook or deserted (him). مَا

- دَعَّكَ رَبُّكَ : Thy Lord has not forsaken thee (93:4). اَذْهَمَ : Leave alone their annoyance (33:49). اِسْتَوْدَعَهُ مَالًا : He entrusted him with property for safe custody. مُسْتَوْدَعٌ : A depository; a place of safety or security; womb or part of the body in which the child lies before its birth (6:99).
- وَدَقَ [aor. يَدِقُّ inf. noun وَدَقًا]. وَدَقَ الْمَطَرُ : The rain fell. وَدَقَتِ السَّمَاءُ : The sky began to rain. وَدُقٌ : Rain (24:44).
- وَدَى [aor. يَدِي inf. noun وَدِيًا and دِيَّةٌ] : The thing flowed. وَادِيٌ : Valley. وَادٍ يَهيمُونَ : They wander aimlessly in every valley (26:226). اَوْدِيَةٌ (plural). فَسَالَتْ اَوْدِيَةٌ : So that valleys flow. دِيَّةٌ : Blood-money (4:93). وَدَى الْقَاتِلُ الْقَتِيلَ : The murderer paid the blood-money for the murdered person. سَالَ بِهِمُ الْوَادِي : They were ruined (هَلَكُوا).
- وَذَرَ [aor. يَذَرُ inf. noun وَذَرًا] : He left, left behind, let go, let alone the thing. اَتَذَرُ مُوسَى وَقَوْمَهُ : Wilt thou leave Moses and his people? (7:128) تَذَرُونَ الْاٰخِرَةَ : You leave behind or neglect the Hereafter (75:22). فَيَذَرُهَا قَاعًا صَفْصَفًا : And He (God) will leave them a barren, level plain (20:107).
- وَرِثَ [aor. يَرِثُ inf. noun وَرَاثَةً and تَرَاثٌ and اِرْثٌ and رِثَةٌ]. وَرِثَ اَبَاهُ : He inherited the property of his father or inherited his father. وَرِثَ مِنْ اَبِيهِ اَوْ عَنْهُ : He inherited of his father or he inherited part of the property of his father. وَرِثَ سُلَيْمَانُ دَاوُدَ : Solomon was heir to David (27:17). يَرِثُنِي وَيَرِثُ مِنْ اِي يَعْقُوبَ : He may be heir to me and to the House of Jacob (19:7). اَوْرَثَهُ الشَّيْءَ : He made him to inherit the thing. اَوْرَثَكُمْ اَرْضَهُمْ : He (God) made you inherit their land (33:28). وَارِثٌ : An heir. (plural وَرَثَةٌ). وَارِثِينَ : Same is incumbent upon the heir (2:234). وَارِثُونَ (plural) (15: 24;21: 90). مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ : One of the inheritors of the Garden of Bliss (26:86). تَرَاثٌ : Heritage. تَأْكُلُونَ لِّلّهِ التُّرَاثَ : You devour the heritage (89:20). مِيرَاثٌ : Heritage. مِيرَاثُ السَّمٰوٰتِ : For Allah is the heritage of the heavens (57:11). اَلْوَارِثُ : One of the attributes of God.

وَرَدَ [aor. **يَرِدُ** inf. noun **وَرْدٌ** and **مَوْرِدٌ** and **وَرْدٌ** : **وَرَدَهُ** : He or a camel came to it or arrived at it, namely water; also **وَرَدَ عَلَيْهِ** which means he came to water to drink it; he arrived at it (namely a town or country or the like) whether he entered it or not . **وَلَمَّا لَوَّ** : When he arrived at the water of Madian (28:24). **لَوْ كَانَ هَؤُلَاءِ آلِهَةً مَا وَرَدُوهَا** : If these had been gods, they would not have come to it (21:100). **أَوْرَدَهُ** : He brought him to the water-place or simply he brought him. **فَأَوْرَدَهُمُ النَّارَ** : And will lead down into the Fire (even as cattle are brought to a water-place) (11:99). **وَرْدٌ** : Coming to or arriving at water; water to which one comes to drink; the time or turn or place of coming to water; a company of men or a number of camels or birds; a share of water; the turn of fever when it attacks the patient intermittently or periodically. **مَوْرُودٌ** is passive participle from **وَرَدَ** and means a place or person arrived at or visited, **وَارِدٌ** is active participle and means a man or a camel who comes or arrives at a place. **بَنَسَ الْوَرْدُ الْمَوْرُودُ** : Evil is the watering place arrived at (11:99). **نَسُوْقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وَرْدًا** : We shall drive the guilty to Hell like a herd of camels (19:87). **إِن مِّنكُمْ إِلَّا وَارِدُهَا** : There is not one of you but will come to it (19:72) **وَإِرْدُونَ** is plural (21:99). **فَارَسَلُوا وَاِرِدَهُمْ** : They sent their water-drawer (12:20). **لَيْلَةٌ وَّرْدَةٌ** : A night of which the beginning and end are red. **وَرْدَةٌ كَالِدِهَانِ** : Red like red-hide (55:38). **وَرِيدٌ** : External jugular vein = **حَبْلُ الْوَرِيدِ** (50:17) **رَجُلٌ مُتَّفَعٌ الْوَرِيدِ** : A man of bad disposition or temper, prone to anger.

وَرَقٌ [aor. **يَرِقُ** inf. noun **وَرَقٌ**]. **وَرَقَ الشَّجَرُ** : The tree put forth its leaves. **وَرَقٌ** and **أَوْرَاقٌ** are plurals. **وَرَقٌ** is also singular. **أَوْرَقَ الرَّجُلُ** : The man became rich. **وَرَقٌ** : Leaves; foliage; parchment; sheet of paper; minted silver coins; the prime and freshness of a thing; the youth of a community. **مِنْ وَّرَقِ الْجَنَّةِ** : With the leaves of the Garden (7:23).

وَرَى [aor. **يَرَى** inf. noun **وَرِيٌّ** and **رِيَّةٌ**] and **وَارَى** [inf noun **تَوْرِيَّةٌ** and **مُوَارَاةٌ**] : **أَوْرَى الزُّنْدَ وَرَى** or **وَرَى** : He concealed the thing. **وَارَى الشَّيْءَ** : He produced fire from the piece of wood called **زَنْدٌ** [aor. **وَارَى**].

كَيْفَ يُوَارِي سَوَاءَ أَخِيهِ. [يُوَارِي : How he should hide the corpse of his brother (5:32). لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوَاتِهِمَا. (7:21). So that he might make known to them what was hidden of their shame (7:21). حَتَّى تَوَارَتْ بِالْحِجَابِ. (56:72). The fire that you kindle : النَّارُ الَّتِي تُورُونَ : When they were hidden behind the veil (38:33). فَالْمُورِيَاتِ قَدْحًا : Striking sparks of fire with their hoofs (100:3) تَوْرَاةٌ is so called, probably because in its pristine purity reading it and acting upon its teaching kindled in the heart of a man the fire of Divine love. Possibly, the word also contains a hint that bright prophecies about the advent of the final Shariah and the last law-giving Prophet lie hidden in it. The name may have its origin in the popular Jewish belief that the original Pentateuch, like everything celestial, consisted of fire, being written in block letters in flame upon a white ground of fire (Jew. Enc. XII. 197).

وَزَرَ [aor. يَزُرُ inf. noun وَزْرًا]. وَزَرَ الشَّيْءَ : He bore or carried the thing. وَزَرَ الرَّجُلُ : The man carried a weight which burdened his back. وَزَرَ الرَّجُلَ : He overcame or overwhelmed the man. وَزَرَ also means he sinned. وَزِيرٌ : Helper. وَاجْعَلْ لِي وَزِيرًا : Grant me a helper (20:30). وَوَضَعْنَا عَنْكَ وِزْرَكَ : And We have removed from thee thy burden (94:3). وَوَزْرٌ : Refuge, asylum. كَلَّا وَهُمْ. (وِزْرٌ plural of وَزْرٌ). لا وَوَزْرٌ : Nay, there is no refuge (75:12). يَحْمِلُونَ أَوْزَارَهُمْ : They will carry their burdens on their backs (6:32). سَاءَ مَا يَزُرُونَ. (6:32). Evil is that which they bear (6:32).

وَزَعَ [aor. يَزَعُ inf. noun وَزَعًا]. وَزَعَ فَلَانًا : He hindered or led or drove such a one. وَوَزَعَ الْجَيْشَ : He stopped the first part of the army so that their last part may join them; he arranged the soldiers, in proper order, placing them in rows. وَوَزَعَ الْمَالَ بَيْنَهُمْ أَوْ أَوْزَعَ الْمَالَ : He distributed the property among them. أَوْزَعَ اللَّهُ فَلَانًا or أَوْزَعَ اللَّهُ فَلَانًا. رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ : My God, grant me that I may be grateful for Thy favour (27:20). أَوْزَاعٌ : Parties, companies. أَوْزَعَ بَيْنَهُمَا : He separated them; he brought about reconciliation between them. فَهُمْ يُوزَعُونَ : They were formed into companies or groups; they were hindered

from cruel and tyrannous acts; they marched like an ordered and disciplined army; their first part was stopped in order that their last part might join them (27:18); they shall be placed in separate groups (27:84).

وَزَنَ [aor. **وَزَنَ** inf. noun **وَزْنًا**]. **وَزَنَ الشَّيْءَ** : He weighed the thing or he determined or estimated the weight of the thing. **وَزَنَ الشَّيْءُ** : The thing became heavy and weighty. **وَزَنَ** : The act of weighing or the weight of a thing or weightiness. **وَزَنَ الرَّجُلُ** : The man was of weighty opinion. **إِذَا كَالُوهُمْ أَوْ وُزِنُوهُمْ** : When they give by measure to others or weigh to them (83:4). **هَذَا رَجُلٌ رَاجِحُ الْوِزْنِ** : This man is of perfect judgement and opinion. **وَالْوِزْنُ يَوْمَئِذٍ الْحَقُّ** : And the weighing on that day will be true (7:9). **فَلَا تَقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا** : On the Day of Resurrection We shall give them no weight (18:106). **مِيزَانٌ** : Measure; balance. **أَلَّا تَطْغَوْا فِي الْمِيزَانِ** : That you may not transgress the measure (55:9). **أَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ** : And We sent down with them the Book and the Balance (57:26) **مَوَازِينُ** is the plural of **مِيزَانٌ**. **فَمَنْ ثَقَلَتْ مَوَازِينُهُ** : Whose scales are heavy (7:9). **مَوْزُونٌ** : In proper measure. **مِنْ كُلِّ شَيْءٍ مَوْزُونٌ** : Every thing in proper measure (15:20).

وَسَطَ [aor. **وَسَطَ** inf. noun **وَسْطًا**]. **وَسَطَ فِي** : He stood between two things. **وَسَطَ فِي** : He was or became good or noble or of noble descent. **وَسَطَ** or **وَسَطَ** : He was or became good or noble or of noble descent. **الْوَسْطُ** : Moderate; middling, occupying the middle position or taking the middle course; good and exalted in rank. **وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا** : And thus We have made you an exalted nation (2:144). **فَوَسَطْنَ بِهِ جَمْعًا** : Penetrating thereby into the centre of the (enemy) forces (100:6). **أَوْسَطُ** : Average; best. **مِنْ أَوْسَطِ مَا تَطْعَمُونَ أَهْلِيكُمْ** : Such average food as you feed your families (5:90). **قَالَ أَوْسَطُهُمْ** : The best among them said (68:29). **وَسَطِي** is feminine of **وَسَطٌ**. **الصَّلَاةُ الْوَسْطَى** : The middle Prayer or the most important Prayer (2:239). **أَوْسَطُ الشَّيْءِ** : What is equidistant between two things or the two sides of a thing.

وَسِعَ [aor. **وَسِعَ** and **يَسِعُ** inf. noun **وَسْعَةً**]. **وَسِعَ الْمَكَانُ** : The house was sufficiently spacious. **وَسِعَ** also means be possible, be in one's power to comprehend, to encompass. **وَسِعَ الشَّيْءُ** : The thing was

ample or abundant. رَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ : My mercy encompasses all things (7:157). رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً : Our Lord, comprehend all things in Thy mercy (40:8). الْوَسْعُ or الْوُسْعُ : Power; capacity; authority; wealth; opportunity; لَيْسَ فِيهِ : It is not in his power to do it. لَا يَكْتَلِفُ اللَّهُ نَفْسًا إِلَّا : Allah does not burden any soul beyond its capacity (2:287). سَعَةً : Width or extent; ampleness of means, or plentifulness; capacity or power; wealth; وَلَمْ يُؤْتِ سَعَةً مِنَ الْمَالِ : He has not been given ampleness or abundance of wealth (2:248) يُغْنِي اللَّهُ كُلًّا مِنْ سَعَتِهِ : Allah will make both independent out of His abundance (4:131). أَوْسَعَ : He became rich. أَوْسَعَ الْمَوْضِعَ : He found that place spacious. أَوْسَعَ اللَّهُ عَلَيْهِ : God made him rich. عَلَى الْمَوْسِعِ قَدْرُهُ : The rich man according to his means (2:237). مُوسِعُونَ (plural of مُوسِعٌ) : We have vast powers (51:48).

وَسَقَ [aor. يَسِقُ inf. noun وَسَقًا]. وَسَقَ الشَّيْءَ : He gathered and heaped up the thing; he carried the thing; he loaded the thing. وَاللَّيْلِ وَمَا وَسَقَ : And the night and all that it envelopes. اتَّسَقَ الْأَمْرُ : The affair became in good order, complete, perfect, whole. وَالْقَمَرَ إِذَا اتَّسَقَ : And the moon when it becomes full, its height becomes complete i.e. it becomes Badr, from the 13th to the 15th night (84:19).

وَسَلَ [aor. يَسِلُ inf. noun وَسِيلَةً or تَوَسَّلَ]. وَسَلَ إِلَى اللَّهِ بِعَمَلٍ : He did a deed by which he became near to God. وَسَلَ إِلَيْهِ بِكَذَا : He sought to bring himself near to him, or to approach or gain access to him or to advance himself in his favour by such means. وَسِيلَةً : Means of access to a thing; means of becoming near to or intimate with a thing or person; honourable rank with a king; degree; affinity; connection. وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ : And seek the way of approach to Him (5:36).

وَسَمَ [aor. يَسِمُ inf. noun وَسَمًا or سِمَةً]. وَسَمَ الشَّيْءَ : He stamped, marked or branded a thing. تَوَسَّمَ الشَّيْءَ : He deliberated over the thing and considered it or examined it and did so repeatedly to know it or obtain a clear knowledge of it; he recognized the thing by

an external sign. تَوَسَّمْتُ الْخَيْرَ فِيهِ : I perceived goodness in him or I read signs of goodness in him. سَنَسِمُهُ عَلَى الْخُرْطُومِ : We will brand him on the snout (68:17). الْمَتَوَسِّمُ : One who can read signs. مُتَوَسِّمِينَ is plural (15:76). وَسَمَ الْغُلَامُ : The boy was handsome. الْوَسِيمُ : Handsome.

وَسِنَ [aor. يُوَسِّنُ inf. noun وَسَنًا and سِنَّةً and وَسِنَّةً and وَسِنَّةً]. سِنَّةٌ : First sleep, slumber, nap; drowsiness. لَاتَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ : Slumber seizes Him not nor sleep (2:256).

وَسْوَسَ لَهُ أَوْ إِلَيْهِ الشَّيْطَانُ [aor. يُوسِّسُ inf. noun وَسْوَسَةً and وَسْوَأَسَ]. وَسْوَأَسَ : Devil suggested to him or whispered to him evil suggestions (20:121). وَسْوَأَسٌ : Diabolical suggestion, temptation of the devil; evil whispering (114:5).

وَشَى [aor. يَشِي inf. noun شِيَّةً]. وَشَى الثَّوْبَ : He made the cloth beautiful with different colours; he embroidered the cloth. وَشَى الْكَلَامَ : He embellished the talk at the expense of truth. شِيَّةٌ : Any colour different from the main body of colours; mark or sign; blemish or defect in colour. لَا شِيَّةَ فِيهَا : No blemish in it (2:72).

وَصَبَّ [aor. يَصِبُ inf. noun وَصُوبًا] : It continued; it was constant; it was settled or firm. وَصَبَّ عَلَى الْأَمْرِ : He kept, attended or applied himself constantly, perseveringly or assiduously to the thing and managed or conducted it well. وَلَهُ الدِّينُ وَاصِبًا : To Him shall be rendered obedience perpetually or constantly, whether man is content with that which he is commanded to do or not, or whether it is easy for him or not (To Him is one perpetual obedience (16:53).

وَصَدَّ [aor. يَصِدُّ inf. noun وَصَدًا]. وَصَدَّ بِالْمَكَانِ : He remained in the house. أَوْصَدَ الْبَابَ : He closed or shut the door. أَوْصَدَ الْقَدْرَ : He stopped up the mouth of the kettle. مُوَصَّدَةٌ is pass. part. إِنَّهَا عَلَيْهِمْ مُوَصَّدَةٌ : It (Fire) will be closed in on them (104:9). الْوَصِيدَةُ : A court or open space in front of a house; a threshold of a door. كَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ : Their dog stretching out his forelegs on the threshold (18:19).

وَصَفَّ [aor. يَصِفُّ inf. noun وَصَفًّا]. وَصَفَّ الشَّيْءَ : He described, alleged,

praised the thing; he gave the thing a character. نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ. We know what they describe or allege (23:97). وَصَفَ : Description; assertion; allegation; praise. سَيَجْزِيهِمْ وَصَفَهُمْ : He (God) will reward them for their assertion (6:140).

وَصَلَ [aor. يَصِلُ inf. noun وَصْلًا]. وَصَلَ الشَّيْءَ بِالشَّيْءِ : He joined or connected this thing with that; he brought the two things together. وَصَلَهُ : He had close and friendly relations with him. وَصَلَ إِلَيْهِ : He or it arrived at or came to or reached him or it. وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ : Those who join what Allah has commanded to be joined (13:22). فَلَمَّا رَأَى أَيْدِيَهُمْ لَاتَّصِلُ إِلَيْهِ : When he saw their hands not reaching it (11:71). إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ : Except those who are connected with a people (4:91). وَصَلَ الشَّيْءَ : He united or joined one thing with another; وَصَلَهُ إِلَيْهِ : He conveyed it to him. وَلَقَدْ وَصَلْنَا لَهُمُ الْقَوْلَ : We conveyed to them the Word; We sent the revelation or the Word to them continuously (28:52). وَصِيْلَةٌ (5:104): Name given to a she-camel which was let loose after she had given birth to seven female young ones consecutively.

وَصَّى [aor. يُوَصِّي inf. noun وَصِيًّا and وَصَّى aor. يُوَصِّي inf. noun تَوْصِيَّةً]. وَصَّى : He enjoined upon him with such a thing; he charged him with such a thing; he exhorted him to do such a thing. وَصَّى بِهَا إِبْرَاهِيمَ : Abraham enjoined this (upon his sons) (2:133). وَأَوْصَانِي بِالصَّلَاةِ : He enjoined upon me Prayer (19:32). تَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ : They exhort one another to accept the truth and exhort one another to be steadfast (103:4). وَصَّى لَهُ بِمَالِهِ : He made a will in his favour, making him heir to his property (after his death). أَتَوَاصَوْا بِهِ : Have they made or left it as a legacy (left it as a will) to one another (51:54)? وَصِيَّةٌ : Legacy; will; testament; injunction; bequest; charge; command; an admonition with an endeavour to persuade. مِنْ بَعْدِ وَصِيَّةٍ يُوَصَّى بِهَا : After the payment of any bequests which they have been bequeathed. This is an injunction from Allah (4:13) : إِنْ تَرَكَ خَيْرَ الْوَصِيَّةِ لِلْوَالِدَيْنِ : If he leave much wealth that he make a will to parents (2:181). تَوْصِيَّةٌ : Making a will. لَيْسْتَطِيعُونَ

تَوْصِيَةً : They will not be able to make a will (36:51). مُوصٍ (act. part. from أَوْصَى) : One who makes a will, a testator. مَنْ خَافَ مِنْهُ : He who apprehends from a testator, a partiality (2:183).

وَضَعَ [aor. يَضَعُ inf. noun وَضْعًا and مَوْضِعًا] : He put down, set up or set. وَضَعَهُ : He humbled him; وَضَعَ الْحَدِيثَ : He forged the tradition. وَضَعَتِ الْمَرْأَةُ : The woman gave birth to a child. وَضَعُوا الْحَرْبَ : They relinquished war; they made peace. وَضَعَ عَنْهُ إِصْرَهُ : He remitted or took a burden or anything unpleasant from him. وَضَعَ الْمِيزَانَ : He (God) set up the measure (55:8). وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ : He (God) set the earth for (His) creatures (55:11). فَلَمَّا وَضَعَتْهَا : When she was delivered of it (3:37). وَضَعْنَا عَنْكَ وِزْرَكَ : We removed (or took off) from thee thy burden (94:3). يَضَعُ عَنْهُمْ إِصْرَهُمْ : Removes from them their burden (7:158). حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا : Until the war lays down its burdens (47:5). تَضَعُونَ ثِيَابَكُمْ : You take off or put aside or lay down your clothes (24:59). أَوَّلَ بَيْتٍ وُضِعَ : First House set up or built (3:97). أَوْضَعَ الْبُعَيْرُ فِي سَيْرِهِ : The camel went quickly in its pace. أَوْضَعُوا خِلَالَكُمْ : Would have hurried to and fro in your midst (9:47). مَوَاضِعُ : Place. مَوَاضِعُ (plural). يَحْرَفُونَ عَنْ مَوَاضِعِهِ : They pervert the words from their places (5:14). مَوْضُوعٌ (pass. part. from أَوْضَعَ). أَكْوَابٌ مَوْضُوعَةٌ : Goblets properly placed (88:15).

وَضُوءٌ [aor. يَوْضُؤُ inf. noun وَضُوءٌ] : He performed his ablution or washed himself with water for Prayer. الْوَضُوءُ : The water with which is washed for Prayer.

وَضَنَ [aor. يَضِنُّ inf. noun وَضْنًا] : He set jewels upon the thing; he folded the thing, entwined it. مَوْضُونَةٌ : Inwrought with gold and jewels (56:16).

وَطِئَ [aor. يَطِئُ inf. noun وَطْئًا] : He trod underfoot the thing. وَطِئَ الشَّيْءَ : He trod underfoot the thing. وَطِئَ الْفَرَسَ : He mounted the horse. وَطِئَ أَرْضَ الْعَدُوِّ : He entered the enemy's land. وَطِئَ means of trodding underfoot oneself or subduing oneself (73:7). مَوْطِنًا : The place trod underfoot; a track. وَاطَّأَهُ عَلَى : Nor do they tread a track (9:120). تَوَاطَأَ الْقَوْمَ عَلَى : He agreed with him respecting the matter.

الأمير : The people agreed with one another respecting the affair.
لِيُؤَاطِنُوا عِدَّةً : That they may agree in the number (9:37).

الْوَطْرُ A want; a need; an object of want or need; that which one proposes to accomplish or of which one is desirous (33:38).

وَطْنٌ [aor. يَطُنُ inf. noun وَطْنًا and وَطَنًا] : He dwelt or resided or settled in the place. الْوَطْنُ : Home; place of permanent residence. مَوْطِنٌ : Place of residence; a scene of battle or a battle-field. فِي مَوَاطِنَ كَثِيرَةٍ : On many a battle-field (9:25).

وَعَدٌ [aor. يَعِدُ inf. noun وَعْدًا and مَوْعِدًا and مَوْعِدَةً and مَوْعُودًا] : He promised (generally a good thing). أُوْعِدُ : He threatened with something evil. وَعَدَ اللَّهُ الَّذِينَ آمَنُوا : God has promised the believers (24:56). إِنَّهُ كَانَ صَادِقَ الْوَعْدِ : He was strict in keeping his promise (19:55). وَعَيْدٌ : Warning. وَخَافَ وَعَيْدِي : And fears My warning (14:15). مَوْعِدٌ : Promise; pointed or fixed time; promised place; appointment; فَآخَلَفْتُمْ مَوْعِدِي : You broke your promise to me (20:87). بَلْ لَهُمْ مَوْعِدٌ : They have an appointed time for them (18:59). مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ : Your appointment shall be for the day of the festival (20:60). مَوْعِدَةٌ (female of مَوْعِدٌ) (9:114). مَوْعُودٌ (pass. part.): Thing promised. الْيَوْمَ الْمَوْعُودِ : The Promised Day (85:3). مِيعَادٌ : Promise; appointment; إِنَّ اللَّهَ لَا يُخْلِفُ : Allah does not break (His) promise (3:10). لَاخْتَلَفْتُمْ فِي الْمِيعَادِ : You would have certainly differed with regard to the appointment (8:43).

وَعِظٌ [aor. يَعِظُ inf. noun وَعِظًا] : He exhorted, admonished or warned; he commanded (him) to obey; he gave (him) good advice or counsel; he reminded (him) of that which should soften his heart. إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ : I only exhort you to do one thing (34:47). يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ : Allah admonishes you that you never return to the like thereof (24:18). (عِظَةٌ) : مَوْعِظَةٌ : Exhortation; warning, admonition. مَوْعِظَةٌ مِّنْ رَبِّهِ : A warning, an admonition from his Lord (2:276).

وَعَى [aor. يَعِي inf. noun وَعْيًا] : He gathered the thing and preserved it; he grasped together the thing and put in a vessel, a

receptacle; he preserved it in the memory, retained in the memory. وَعَى الْأَحْدِيثَ : He accepted, thought over and retained the tradition; he learned it by heart. تَعَيَّهَا أُذُنٌ (act. part.). وَعَايَةً : Retaining ears might retain it (69:13). أَوْعَى الْكَلَامَ : He learned by heart the talk and preserved it in his memory. أَوْعَى الزَّادَ : He kept the provision in the receptacle. جَمَعَ فَأَوْعَى : He gathered and held or preserved (it). وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ : And Allah knows best what they keep secret (in their heart) (84:24). وَعَاءٌ : Receptacle; فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وَعَاءِ أَخِيهِ (plural). أَوْعِيَّةٌ : Then he began the search with their sacks before the sack of his brother (12:77).

وَفَدَّ [aor. يَفِدُّ inf. noun وَفْدًا and وَفُودًا]. وَفَدَّ إِلَى السُّلْطَانِ : He came to the king as an ambassador, envoy, messenger, to convey gifts and ask aid. إِلَى الرَّحْمَنِ وَفْدًا : Before the Gracious God as guests (19:86). وَفْدٌ is the plural of وَفْدٌ which means an ambassador or envoy or messenger to convey gifts and to ask aid.

وَفَّرَ [aor. يَفِرُّ inf. noun وَفُورٌ] : It (a thing) was or became complete, full, perfect, whole, entire. وَفَّرَ أَوْ أَوْفَرَ الْمَالَ : He made the money abundant, ample for him and made it complete. مَوْفُورٌ : Complete, perfect. (It is pass. part. from أَوْفَرَ). جَزَاءٌ مَوْفُورًا : Ample or full recompense (17:64).

وَفِضَّ [aor. يَفِضُّ inf. noun وَفِضًا] : He ran, hastened, went quickly. كَانَهُمْ : As if they were racing to a target (70:44).

وَفَّقَ [aor. يَفِيقُ inf. noun وَفَقًا]. وَفَّقَ أَمْرَهُ : His affair or case was right, agreeable with what he wished or desired. وَفَّقَهُ اللَّهُ لِلْخَيْرِ : God inspired him to do a good action. وَفَّقَهُ اللَّهُ : God made him to follow right course. وَفَّقَ بَيْنَ الْقَوْمِ : He effected or brought about harmony, reconciliation between the people, made peace between them. يُوفِّقُ اللَّهُ بَيْنَهُمَا : Allah will effect reconciliation between them (4:36). تَوْفِيقٌ : Reconciliation, agreement, to make fit; accommodation; adaptation; adjustment. إِحْسَانًا وَتَوْفِيقًا : The doing of good and reconciliation (4:63). وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ : I have no power but through Allah (11:89).

وَفَّى [aor. يَفِيُّ inf. noun وَفَاءً]. وَفَّى أَوْ أَوْفَى بِالْعَهْدِ : He fulfilled the

promise, covenant, compact. **أَوْفُوا بِالْعُقُودِ** : Fulfil the compacts (5:2). **يُوفُونَ بِالنَّذْرِ** : They fulfil their vows (76:8). **وَفَّى** : He fulfilled, carried out fully and completely. **إِبْرَاهِيمَ الَّذِي وَفَّى** : Abraham who fulfilled or carried out fully (all Divine commandments) (53:38). **فَيُوفِّيهِمْ أَجْرَهُمْ** : He (God) will give them their full rewards (3:58). **أَوْفَى** : Fuller or fullest. **الْجَزَاءِ الْأَوْفَى** : Fullest rewards (53:42). **مُوفُونَ** (act. part. in plural number from **أَوْفَى**) : Those who fulfill their promises (2:178). **تَوَفَّاهُ اللَّهُ** : God caused his death. **الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ** : Those whom the angels cause to die (4:98). **فَلَمَّا تَوَفَّيْتَنِي** : When Thou didst cause me to die (5:118).

وَقَبَ [aor. **يَقُبُ** inf. noun **وَقْبًا**]. **وَقَبَ الظَّلامُ** : The darkness overspread. **وَقَبَتِ الشَّمْسُ** : The sun set. **وَقَبَ الْقَمَرُ** : The moon was eclipsed; **وَقَبَ الرَّجُلُ** : The eyes of the man sank. **مِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ** : From the evil of darkness when it overspreads (113:4).

وَقَّتْ [aor. **يَقْتُ** inf. noun **وَقْتٌ**] and **وَقَّتَ** : He appointed a time in which the affair should be done; he assigned or appointed for the affair a particular time, or he assigned or appointed a time for doing a thing. **وَقَّتَتْ** or **إِذَا الرُّسُلُ أَقْتَتَتْ** : When the Messengers are made to appear at the appointed time (77:12). **وَقْتٌ** : A time; space or measure of time for any affair; a season; a period fixed; a space or measure of local extension. **لَا يُجَلِّئُهَا لَوْقَتِهَا** : None can manifest it at its time (7:188). **مِيقَاتٌ** is synonymous with **وَقْتٌ**. According to some **وَقْتٌ** having an absolute signification and **مِيقَاتٌ** signifying a time appointed for the performance of some action. **أَوْقَاتٌ** is plural of **وَقْتٌ** and **مَوَاقِيْتُ** that of **مِيقَاتٌ**. **فَتَمَّ مِيقَاتُ رَبِّهِ** : Thus the period appointed by his Lord was completed (7:143). **وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا** : When Moses came at Our appointed time (7:144). **قُلْ هِيَ مَوَاقِيْتُ لِلنَّاسِ** : Say they are means for measuring time for the people (2:190). **مِيقَاتٌ** also means a place in which a certain action is appointed to be performed. **الْأَهْلَالُ مِيقَاتُ الشَّهْرِ** : The crescent is that which determines the commencement of the month. **مِيقَاتُ الْحَجِّ** : The place where the pilgrims enter upon the state of **إِحْرَامٍ** or

مُوقَّتٌ : Determined, defined or limited as to time or as to its extreme limit, extent or amount. وَقَّتْ مَوْقُوتٌ : A determined, defined or limited time or as to its extreme limit, extent or amount. إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا : Verily, Prayer is enjoined on the believers to be performed at fixed hours (4:104).

وَقَدَّ [aor. تَوَقَّدَتْ and اِسْتَوْقَدَتْ and وَقَدَتِ النَّارُ [وَقُودٌ inf. يَقْدُ] : The fire burned, burned brightly or fiercely; the fire blazed or flamed. تَوَقَّدَ قَلْبُهُ : His heart became excited with ardour. اَوْقَدَ النَّارَ and اِسْتَوْقَدَهَا and وَقَدَهَا : he lighted or kindled the fire; he made it to burn fiercely or the blaze. كَلَّمَا اَوْقَدُوا نَارًا لِّلْحَرْبِ : Whenever they kindled the fire of war (5:65). كَمَثَلِ الَّذِي اِسْتَوْقَدَ نَارًا : Like the case of one who kindled a fire (2:18). وَقُودٌ : Fire-wood but so called when kindled; any fuel; anything with which fire is kindled. هُمْ وَقُودُ النَّارِ : They are the fuel of the Fire (3:11). مَوْقَدَةٌ (feminine gen. pass part. from اَوْقَدَ) : It is Allah's kindled fire (104:7).

وَقَدَّ [aor. يَقْدُ inf. noun وَقْدٌ] : He beat him violently; he beat him until he became at the point of death; he beat him until he died; he prostrated him. وَقَدَّ الشَّاةَ : He beat the ewe to death with pieces of wood. مَوْقُودَةٌ : An ewe or she-goat beaten to death, or killed with pieces of wood or staff or stick or with blunt stones (5:4).

وَقَرَ [aor. يَقِرُّ inf. noun وَقْرًا] : God made his ear heavy or dull of hearing, or deaf. وَقَرْتُ اُذُنِي عَنْهُ : My ear was dull of hearing or deaf to him. وَقَرَ (aor. يَقِرُّ inf. noun وَقَارٌ) : He or it was or became still, motionless; he rested; he was or became grave, steady, sedate; he sat with وَقَارًا i.e. gravity. قَرْنَ فِي بُيُوتِكُنَّ : And be ye grave in your houses or sit or stay ye with gravity or dignity in your houses (33:34). فِي اُذَانِهِمْ وَقْرًا : In their ears is heaviness or deafness (6:26). وَقَرَهُ (inf. noun تَوَقِيرٌ) : He held or reckoned him with honour, reverence, veneration; he did not hold him in light estimation. تُوَقِّرُوهُ وَتُسَبِّحُوهُ : That you may honour him (the Prophet) and glorify Him (God) (48:10).

وَقَارٌ : Gravity; dignity; calmness; staidness; steadiness; greatness. مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا : What is the matter with you that you hope not for greatness from Allah (71:14). وَقَرَ الرَّجُلُ : The man was or became grave, steady, wise, dignified, patient. وَقَرَتِ النَّخْلَةُ : The palm-tree became laden or heavily laden with fruit. أَوْقَرَهُ الدَّيْنُ : The debt burdened him heavily. وَقْرٌ : A load; a heavy load; a weight that is carried upon the back or head; cloud laden with water. وَقْرٌ : Heaviness in the ear; dullness of hearing; entire loss of hearing.

وقع

[aor. وَقَعَ inf. noun وَقْعًا] : The thing fell from his hand. وَقَعَ الْقَوْلُ عَلَيْهِمْ : The sentence became due against them. وَقَعَ الطَّيْرُ عَلَى الشَّجَرِ : The bird descended upon the tree. وَقَعَ فِي الشِّرْكِ : He fell in idolatry. وَقَعَ لَهُ : An event betook him; happened to him. أَوْقَعَ بِالْعَدُوِّ : He fought with the enemy with the utmost severity. أَوْقَعَ : He caused. وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ : But when there fell upon them the punishment (7:135). فَوَقَعَ الْحَقُّ : So the truth was established (7:119). إِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ : When the sentence is passed against them, becomes due against them (27:83). يُمَسِّكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ : Withholds the rain (or sky) from falling upon the earth (22:66). فَفَعُّوا لَهُ سَاجِدِينَ : Then fall ye down in submission to him (38:73). وَاقِعٌ : Act. part. لَوْاقِعَ رَبِّكَ لَوْاقِعٌ : The punishment of thy Lord is come to pass or sure to fall (52:8). وَاقِعَةٌ is pass. part. (feminine). إِذَا وَقَعَتِ الْوَاقِعَةُ لَيْسَ لَوْقَعَتِهَا كَاذِبَةٌ وَقَعَتْ : Coming to pass. When the event takes place or comes to pass, there is no denying its coming to pass (56:2,3). أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاةَ : That he should cause enmity between you (5:92). مَوْقِعٌ : A place or time, where and when a thing happens. مَوَاقِعُ : Plural. فَلَا أُقْسِمُ بِمَوْقِعِ النُّجُومِ : I swear by the time of the shooting of the stars (56:76). مَوَاقِعُ : Act. part. (plural) from وَقَعَ. أَنَّهُمْ مُؤَاقِعُوهَا : They are going to fall therein (18:54).

وقى

[aor. وَقَى inf. noun وَقَايَةً] : He protected him or shielded against evil and hid him from trouble, guarded, preserved such a one. وَقَى الْأَمْرَ : He reformed or connected the affair, or set it

right. اتقى : He was on his guard. اتقى به : He took it or him as a shield for himself. اتقاء and تقوى and تقي all mean, guarding oneself against sin, trouble. Ubbayy ibn Kab explains تقوى by likening متقى to a man who walks on thorny bushes, taking every possible care that his clothes are not caught in and torn by the branches. An Arab poet Ibn-ul-Mutazz has expressed the same idea in the verse.

خَلَّ الذُّنُوبَ صَغِيرَهَا وَكَبِيرَهَا ذَاكَ التُّقَى
وَأَصْنَعُ كَمَا شِ فَوْقَ أَرْضِ الشُّوكِ يَحْدَرُ مَا يَرَى
لَا تَحْقِرَنَّ صَغِيرَةً - إِنَّ الْجِبَالَ مِنَ الْحِصَى

Avoid all sins both small and great; that is تقوى. And act like one who walks through a land full of thorny bushes, being cautious of all things that one sees. Do not think lightly of small sins, for even mountains are made up of tiny pebbles.

وقى : He (God) will save them from the punishment of blazing Fire (44:57). (act. part. from وقى). من ولي ولا واق : Nor friend nor defender against Allah (13:38). ولكن البر من اتقى : True righteous or truly righteous is he who fears (God) (2:190). أفمن يتقى بوجهه : And you (women) fear Allah (33:56). اتقى : Is he, then who has only his own face to protect him with (39:25). واتقوا فتنة : And beware of affliction; guard yourself against (8:26). من يتقى : Who is righteous (12:91). اتقى : He was righteous; he was or became God-fearing. اتقى فلانا : He feared and was on his guard against such a one and avoided him. اتقىنا : We shielded ourselves while facing an enemy by placing him in front of us. أمر بالتقوى : Enjoins righteousness (96:13). اتقوا الله حتى تقاتبه متقى : Fear Allah as He should be feared (3:103). (اتقى plural, act. part. from متقى and متقين) : One who fears God; one guards himself against sins; one who takes God as his shield. اتقى is syn. with متقى. إن كنت تقياً : If thou dost fear (Him) (19:19). أولئك هم المتقون : They are truly righteous (2:178). هدى للمتقين : Guidance for the righteous (2:2). اتقى : Most righteous. إن أكرمكم عند الله اتقىكم : Most honourable in the sight of Allah is the most righteous among you (49:14).

وَقَفَ [aor. يَقِفُ inf. noun **وُقُوفٌ**] : He stood; he stood still; he continued standing. **وَلَوْ تَرَىٰ إِذْ يُقَفُّوْا** : It thou couldst only see when they are made to stand (6:28). **مَوْفُوفٌ** (pass. part. from **أَوْفَفَ**). **مَوْفُوفُونَ** (plural). **مَوْفُوفُونَ** (plural). **وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ مَوْفُوفُونَ** : And couldst thou see when the wrong-doers will be made to stand (34:32).

أَوْكَا [inf. noun **إِبْكَاءٌ**] **أَوْكَاهُ** : He set up for him a thing upon which to recline; **أَتَكَ** : He sat leaning upon one of his sides; he leaned or reclined upon a thing; he reclined upon a cushion. **إِتْكَانًا عِنْدَ فُلَانٍ** : We ate a repast with such a one. **مُتَكِّئًا** : A place in which one reclines; a chamber or sitting-room; that upon which one leans or reclines in eating, drinking or taking food or repast, so called because high people used to recline when they sat to eat. **أَعْتَدَتْ هِيَ عَصَايَ أَتَوَكَّرُ** : She prepared for them a repast (12:32). **لَهَا مُتَكِّئًا عَلَى الْأَرَائِكِ** : This is my staff or rod on which I lean (20:19). **عَلَيْهَا مُتَكِّنُونَ** : Reclining on raised couches (36:57). **مُتَكِّئٌ** : Act. part. from **تَوَكَّأَ** (plural act. part.). **مُتَكِّئِينَ** (pass. part.).

وَكَّدَ [aor. يَكِدُ inf. noun **وُكُودًا**] **وَكَّدَ بِالْمَكَانِ** : He stayed in the house or lodged in it or dwelt or continued to be in it. **وَكَّدَ أَمْرًا** : He laboured at and endeavoured after an affair. **وَكَّدَ الْعَهْدَ** (inf. noun **تَوَكِيدًا**) : He confirmed, ratified or corroborated a compact, a covenant or an engagement. **وَكَّدَ السَّرَاحَ** : He tied the saddle firmly or strongly. **بَعْدَ تَوَكِيدِهَا** : After making them firm (16:92). **تَوَكِيدًا** : Being firm.

وَكَّرَ [aor. يَكُرُّ inf. noun **وُكْرًا**] **وَكَّرَهُ** : He struck or beat him with anything, with his fist, with his fist upon his chin; he pierced him with a spear; he goaded him; he broke his nose. **فَوَكَّرَهُ مُوسَىٰ** : So Moses struck him with his fist (28:16).

وَكَّلَ [aor. يَكُلُّ inf. noun **وُكُلًا**] **وَكَّلَ لَهُ الْأَمْرَ** : He entrusted the affair to him or entrusted the management of the affair to him and left it to him and made him responsible for it. **وَكَّلَ فُلَانًا** : He made or appointed such a one **وَكِيلًا** or agent for the disposal or management of his affair. **تَوَكَّلَ بِالْأَمْرِ** : He became responsible or accepted responsibility for the management of the affair. **تَوَكَّلَ عَلَى اللَّهِ** : He relied upon God; he put complete trust in Him; he

submitted to Him. **تَوَكَّلَ** : Relying upon and trusting in God alone to the entire exclusion of worldly means. **عَلَى اللَّهِ تَوَكَّلْنَا** : In Allah alone we have put our trust (7:90). **قَدْ وَكَّلْنَا بِهَا قَوْمًا** : We have entrusted them to a people (6:90). **مُتَوَكِّلٌ** (act. part. from **تَوَكَّلَ**) : One who trusts in God. **مُتَوَكِّلُونَ** (plural, act. part.) : Plural, pass. part. **إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ** : Verily, Allah loves those who put their trust in Him (3:160). **الَّذِي وُكِّلَ بِكُمْ** : Who has been put in charge of you (32:12). **وَكَيْلٌ** : Substitute; agent; proxy; advocate; guardian; watcher; manager; steward; governor; protector (6:103;12:67;6:67).

وَلَّتْ [aor. **يَلِئُ** inf. noun **وَلْتٌ**]. **وَلَّتَهُ حَقُّهُ** : He diminished unto him his due or right or defrauded him of a part thereof. **لَا يَلْتَكُمُ مِنْ أَعْمَالِكُمْ** : He (God) will not detract anything from your deeds (49:15).

وَلَجَّ [aor. **يَلِجُ** inf. noun **وُلُوجٌ**]. **وَلَجَّ الْبَيْتَ** : He entered the house. **أَوْلَجَهُ** : He caused it or him to enter; he inserted it. **يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ** : He (God) knows whatever goes into the earth (34:3) **حَتَّى يَلِجَ** : Until a camel goes through the eye of a needle (7:41). **يُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ** : He (God) causes the night to enter into the day (22:62). **وَالْيَجَّةُ** : Anything that is introduced or inserted into another thing, an intimate friend or associate; one whom a person takes to rely upon, not being of his family (9:16).

وَلَدَ [aor. **يَلِدُ** inf. noun **وِلَادَةٌ** and **وِلَادٌ**]. **وَلَدَتْ** and **وَلَدَ** : He or she begot a child. **تَوَلَّى** (**وَلَّى**) : He reared him; he educated him; he brought him up. **تَوَالَدَ الْقَوْمُ** : The people became large in number by birth. **لَمْ يَلِدْ وَلَمْ يُولَدْ** : He begets not, nor He is begotten (112:4). **وَلَدٌ** and **وُلْدٌ** and **وُلْدٌ** and **وُلْدٌ** : The word is very comprehensive in its meaning. It signifies both male and female and is also used as singular and plural, extending to remote offspring. It means a child; a son; a daughter; any young one; children; sons; daughters; young ones. **وُلْدٌ** and **أَوْلَادٌ** (plural). **فِي الْأَمْوَالِ وَالْأَوْلَادِ** : In wealth and children (17:65). **وَالِدٌ** (plural is **وَالِدَانٌ**) : A new-born child; a young infant; a boy; a youth; a youthful servant; a slave, born in servitude. **يَطُوفُ عَلَيْهِمْ**

الْمَ : There will wait upon them youths or sons (56:18). وَلَدَانِ : Did we not bring thee up as a child? (26:19). مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ : From men, women and children (4:76). مَوْلُودٌ (syn. with وَلِيدٌ) : A new-born. مَوْلُودٌ لَهُ : Father; to whom the child belongs (2:234). وَالِدٌ : Father. وَالِدُونَ (plural). وَالِدٌ وَمَا وَلَدَ : The father and what he begot (90:4). وَالِدَانِ : Father and mother; parents. مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ : What the parents and near relatives leave (4:8). وَالِدَةٌ : Mother. وَالِدَاتٌ : Plural. بَرًّا بِوَالِدَتِي : Dutiful to my mother (19:33). وَالْوَالِدَاتُ يُرْضِعْنَ : Mothers should give suck (2:234). مَوْلِدٌ : Place of birth. مِيلَادٌ : Time of birth. وَلُودٌ : Profile; that breeds plentifully.

[aor. يَلِي inf. noun وَليًا] : He became near to such a one. فَاتُوا الَّذِينَ يُلُونَكُمْ مِنَ الْكُفَّارِ : Fight such of the disbelievers who are near you (9:123). وَليًا (aor. يَلِي inf. noun وَليًا and وَليًا) : He managed and looked after the thing. وَليًا الرَّجُلَ : He helped the man. وَليًا الْبَلَدَ : He ruled and got authority over and became the master of the town. وَليًا الرَّجُلَ أَوْ وَليًا الرَّجُلَ : He loved the man. وَليًا : Friend; one who loves; helper; protector; guardian of one's affairs; مَالِكُمْ مِّنْ دُونِ اللَّهِ مِنْ وَليًا : There is no protector for you beside Allah (2:108). فَلْيُمْلِلْ وَليًا : Then let someone who can watch his interests dictate (2:283). هُوَ يَتَوَلَّى : He loves the righteous or is their friend (7:197). وَليًا : Protection; mastery; the town over which mastery is held. مَالِكُمْ : You are not at all responsible for their protection (8:73). هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ : In such a case protection comes only from Allah, the True (18:45). وَليًا الشَّيْءِ and تَوَلَّى : He turned away and became remote from the thing; he turned back to the thing. وَليًا هَارِبًا : He ran away turning his back. وَليًا مُدْبِرًا : He turned his back retreating (28:32). مَا وَليًا عَنْ قِبَلَتِهِمْ : What made them turn away from their Qibla (2:143). وَليًا : He made him ruler or master or guardian; he made it change direction or he made it turn towards a thing or away from it as the case may be. وَليًا أَمْرًا : He set him over the thing, appointed him superintendent over the thing. فَلتَوَلَّىكَ : Then We will make thee turn towards or We will

make thee master or ruler (2:145). **وَلَوَا إِلَى قَوْمِهِمْ** : They sent back or retreated to their people (46:30). **كَذَلِكَ نُؤَيِّ بِعَصِّ الظَّالِمِينَ بَعْضًا** : Thus do We make rulers some of them of others (6:130). **أَوْلِيَاءَ** : Plural of **وَلِيٌّ** (5:52). **وَالِيٌّ** or **وَالِيٌّ** : Friend; guardian (13:12). **عَبَسَ** : He frowned and turned aside (80:2). **تَوَلَّى** : When he becomes ruler or is in authority (2:206). **مُوَلَّى** : One who turns his face (act. part. from **وَلَّى**) (2:149). **أَوْلَى** : More entitled; nearer; having a better right; more regardful or more thoughtful or more considerate. **فُلَانٌ أَوْلَى بِكَذَا** : Such a one is more entitled to such a thing or has a better right or a better title or claim to it or is more deserving or worthy of it or is more competent or fit for it. **فَاللَّهُ أَوْلَى بِهِمَا** : God is more regardful of them both (4:136). **النَّبِيُّ أَوْلَىٰ بِهَا صِلِيًّا** : Most deserving to be burned therein (19:71). **أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ** : The Prophet is nearer to the believers than their own selves (33:7). **بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ** : Some of them are nearer to one another (8:76). **أَوْلَىٰ** : Woe, curse. **أَوْلَىٰ لَكَ** : Woe unto thee (75:35). **أَوْلَىٰ** (Dual form of **أَوْلَىٰ**) : More fitted. **اسْتَحَقَّ** : Two who were in a better position (5:108). **مَوْلَىٰ** : Lord or chief; master or owner; son of a paternal uncle; a relation such as a son of a paternal uncle and the like; a freed man whom the emancipator is bound to aid and whose property he inherits if he dies without leaving an heir; a slave; emancipator of a slave; a neighbour; an ally; a friend or helper; a follower; an heir. **نِعْمَ الْمَوْلَىٰ** : An excellent Protector (8:41). **وَهُوَ** : He is a burden to his master (16:77). **مَوَالِيٌّ** (plural of **مَوْلَىٰ**) : **وَلِكُلِّ جَعَلْنَا مَوَالِيًّا** : To every one We have appointed heirs (4:34). **فَأَخَوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ** : Your brothers in faith and your friends (33:6).

وَنِيٌّ [aor. **وَنِيٌّ** inf. noun **وَنِيٌّ**] : He was or became languid, remiss, weak, feeble or faint. **وَنِيٌّ فِيهِ** : He entered upon a thing languidly or weakly. **تَوَانَىٰ فِي الْأَمْرِ** : He flagged or was remiss in the affair. **وَلَا تَبَيَّأْ فِي ذِكْرِي** : And slacken not in remembering Me (20:43).

وَهَبَ [aor. **وَهَبَ** inf. noun **وَهَبًا**] : He gave such a one property with or without return or without expectation of

return. رَبِّ : وَهَبْنَا لَهُ إِسْحَاقَ : We bestowed upon him Isaac (19:50). رَبِّ : هَبْ لِي مِنَ الصَّالِحِينَ : O my Lord bestow upon me a son of the righteous (37:101). وَهَّابٌ : (act. part.): Great giver. أَنْتَ : إِنَّكَ أَنْتَ : Thou art indeed the Great Giver, Bestower (3:9).

وَهَجَ [aor. يَهْجُ inf. noun وَهْجٌ] : وَهَجَتِ النَّارُ : The fire burnt or blazed. يَوْمٌ وَهْجٌ : A violently hot day. وَهَّاجٌ (act. part.): Intensified form: Very hot; very shining; burning very brightly. سِرَاجًا وَهَّاجًا : A fiercely burning or glowing lamp or star (78:14).

وَهْنٌ [aor. يَهِنُ inf. noun وَهْنًا and وَهْنَا] : He became weak in the affair and in action and in body; he slackened. فَمَا وَهَنُوا : They slackened not (3:147). وَهْنٌ : Slackness; weakness; feebleness. أَوْهَنُ : Weakness upon weakness (31:15). أَوْهَنُ (comparative degree): More or most weak or frailest. إِنَّ أَوْهَنَ : The frailest of houses (29:42). مَوْهِنٌ (act. part. from أَوْهَنَ) : Who weakens the design of the disbelievers (8:19). أَوْهَنَهُ and وَهَّنَهُ and وَهَّنَهُ : He weakened him or it.

وَهَى and وَهَى [aor. يَهَى inf. noun وَهْيًا] : وَهَى الشَّيْءُ : The thing became worn out and weak. وَهَى الْحَائِطُ : The wall was about to fall. وَهَى : وَهَى : The cloth was worn out. وَاهِيَةٌ : Weak; frail; broken or rent; worn out.

وَيْكَانٌ It is a compound word made up of وَئِ and كَ. It is used to express surprise or reproach, وَئِ meaning woe and كَ being letter of address. وَيْكَ : Woe to thee. Some say وَيْكَ is وَيْلَكَ (thy perdition), ل having been omitted. وَيْكَ being an expression of surprise or reproach mean Oh; ah. وَئِ لَزَيْدٍ also means, brave or well done Zaid (زَيْدٌ).

وَيْلٌ The befalling of some calamity, misfortune or sorrow; woe; punishment. وَيْلٌ لَكَ and وَيْلٌ لَكَ : وَيْلٌ لَكَ : So woe to those who pray (107:5). وَيْلٌ لَكَ : Woe unto thee, believe (46:18). وَيْلٌ لَنَا : وَيْلٌ لَنَا : O our woe, or alas for us, we were indeed wrongdoers (21:15). وَيْلٌ لَكُمْ : وَيْلٌ لَكُمْ : Woe to you, do not forge a

28

بَابُ الْيَاءِ

ي

Yā

Numerical Value = 10.

يئس [aor. يئس and يئس inf. noun يئس]. [يئس من الشيء]: He despaired of the thing; his hope of the thing became cut off; he knew the thing. يئسوا من رحمتي: They have despaired of My mercy (29:24). قَدْ يئستُ أنك رجلٌ صادقٌ: I have known that thou art a truthful man. أفلم يئس الذين آمنوا: Have not the believers yet come to know (13:32). حتى إذا استئس الرسل يئس: When the Messengers despaired (of the disbelievers) (12:111). يئست المرأة: The woman became barren, despaired of bearing children. والئي يئسن من المحيض: Such women as despair of monthly courses (65:5). إنه ليئوس كفور: He is despairing, ungrateful (11:10).

يبس [aor. يبس and يبس]: It was or became dry, or it was or became still, rigid, hard. يبس النبات: The herbage became dry. يبست الأرض: The land lost its water and moisture. يبست طبيعته: He became costive. يبس and يبس: Dry. طريقاً في البحر يبسا: A dry path in the sea (20:78). لا رطب ولا يبس: Nor anything green or dry (6:60). وأخر يبسات (plural of يبسة which is feminine of يبس). يبسات: And (seven) others withered (12:47). يبوسة: Dryness.

يتم and يتم [aor. يتم inf. noun يتم]. يتم الصبي: The boy became fatherless, an orphan, was orphaned. يتم: It was unique, incomparable. ألم يجدك يتيماً: Did He not find thee an orphan and give thee shelter (93:7). يتامى (plural of يتيم) (2:221): Unique; incomparable. يتامى النساء: Orphan girls (4:128).

يدى [aor. يدى inf. noun يدياً]. يدى فلان من فلان: Such a one received a favour, benefit or bounty from such a one. يدى الرجل: The man became weak يد: Hand i.e. the arm from the shoulder joint to the extremities of the fingers; foreleg of a horse; power; influence; superiority; honour; dignity; assistance; help; protection; host; authority; army; troop; promise; submission; favour; generosity; bounty; benefit; possessions; wealth; length; duration. يد الله فوق أيديهم: The hand of God is over their hands (48:11). بيده ملكوت كل شيء: In Whose hand is the dominion of all things (23:89). لفلان عندي يد: I owe such a one a benefit. على يده: By his agency or means. تحت يده: Under his

authority. **بَايَعْتُهُ يَدًا بَيْدًا** : I contracted a sale with him for ready money. **لَا آتِيهِ يَدَ الدَّهْرِ** : I will never come to him or do it ever. **بَيْنَ يَدَيْ رَحْمَتِهِ** : Before, in front of, in his presence. **بَيْنَ يَدَيْ رَحْمَتِهِ** : Before His mercy (7:58). **لَا تُقَدِّمُوا بَيْنَ يَدِي اللَّهِ وَرَسُولِهِ** : Be not forward in the presence of Allah and His Messenger (49:2). **بَيْنَ يَدَيْ نَجْوَاكُمْ** : Before your consultation (58:13). **مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ** : Fulfills that which is before it or precedes it (2:98). **يَدَا - يَدَانِ** : Two hands. **تَبَّتْ يَدَا أَبِي لَهَبٍ** : Perish the two hands of Abu Lahb (111:2). It is dual form of **يَدٌ** (أَيْدِي plural). **يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ** : They have destroyed their houses with their own hands (59:3). **أُولَى الْأَيْدِي** : Men of strong hands and powerful vision (38:46). **وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ** : And when they were smitten with remorse (7:150). **فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ** : They turned their hands to their mouths (14:10). **قَطَعْنَ أَيْدِيَهُنَّ** : They cut their hands (12:32).

يسر

[aor. **يَيْسِرُ** inf. noun **يَسْرًا**] : He was or became gentle, submissive. **يَسَرَ** : He gambled. **يَسَرَ الرَّجُلُ** : He came from the left of the man. **يُسْرًا** (aor. **يَيْسِرُ** inf. noun **يُسْرًا**) : It became little in quantity; of no weight or worth. **يُسْرًا الْأَمْرُ** : The affair was or became easy (inf. noun **يُسْرًا**). **أَيْسَرَ الرَّجُلُ** : The man became well-off. **يَسَرَّتِ الْمَرْأَةُ** : The woman was delivered of the child easily. **يَسَّرَهُ** : He made it easy, he facilitated it. **يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ** : We have made easy the Qur'an to understand and remember (54:18). **نُيَسِّرُكَ لِلْيُسْرَى** : We shall facilitate for thee every facility (87:9). **يُسْرَى** : Facility; easiness. **يُسْرًا** (syn. with **يُسْرَى**). **إِنَّ يَسْرًا** : Surely, there is ease after hardship (94:7). **يُحَاسِبُ** : He will have easy reckoning (84:9). **يَسِيرًا** : Easy; little in quantity; petty; paltry; of no worth or weight. **كَيْلٌ يَسِيرٌ** : Measure easy to obtain (12:66). **يَسِّرْ لِي أَمْرِي** : Thou make easy for me my task (20:27). **تَيْسَّرَ** and **اسْتَيْسَرَ** : A thing was or became facilitated or easy or was easily available. **خَذْ مَا تَيْسَّرَ وَاسْتَيْسَرَ** : Take what is easy to obtain or attain. **فَافْرَأْ مَا تَيْسَّرَ مِنَ الْقُرْآنِ** : Recite what or as much as is easy of the Qur'an (73:21). **فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ** : Whatever offering is obtainable (2:197). **مَيْسُرًا** : Game of chance or of hazard; gambling (2:218). **مَيْسُورًا** : Easy; facile; not difficult; gentle. **قَوْلًا مَيْسُورًا** : Gentle word (17:29).

مَيْسَرَةٌ : Competence; easiness of circumstances; sufficiency; abundance; wealth (syn. with يُسْرٌ and contr. of عُسْرٌ and عُسْرَةٌ).
فَنظَرَةٌ إِلَى مَيْسَرَةٍ : Grant (him) respite till a time of ease (2:281).
يَسَارٌ : Left side.

يَقْتٌ : A precious stone; sapphire of whatever variety; ruby; a well known gem which has many varieties (55:59).

يَقْطِينٌ : Pumpkin; gourd (37:147).

يَقِظُ [aor. يَيْقِظُ inf. noun يَقِظًا] : He woke; he did not sleep or was not sleeping. يَقِظٌ : A man waking; vigilant; wary; cautious or in a state of preparation; having his attention roused and possessing knowledge and much intelligence. أَيَقَظًا (plural): Awake (18:19). إِنَّ فُلَانًا يَقِظٌ . (يَقِظٌ or يَقِظَانٌ or يَقِظٌ). : Verily, such a one is vigilant. الْعَيْشُ نَوْمٌ وَالْمَنِيَّةُ يَقِظَةٌ وَالْمَرْءُ بَيْنَهُمَا خِيَالٌ سَارِيٌّ : Life is a state of sleep and death is a state of waking; and the man between the two is a fleeting phantom (or night journeying). يَقِظَةٌ : State of waking.

يَقِينٌ [aor. يَيَقِينُ inf. noun يَقِينًا]. يَقِينُ الْأَمْرُ : The affair became manifest and established. يَقِينُ or أَيَقِينُ or إِسْتَيْقِينُ or يَقِينُ : He knew it and was or became sure or certain or made sure of it; he knew it intuitively and inferentially. بِالْآخِرَةِ هُمْ يُوقِنُونَ : They are sure or certain of or have firm faith in the Hereafter (2:5). يَقِينٌ : Sure, certain or sure knowledge; death, because it is as certain as anything. إِنَّهُ لَحَقُّ الْيَقِينِ : And surely it is the true certainty (69:52). حَتَّىٰ آتَانَا الْيَقِينُ : Until death overtook us (74:48) عِلْمُ الْيَقِينِ : Certain knowledge. عَيْنَ الْيَقِينِ : Eye of certainty (102:8) وَأَسْتَيْقِنَتْهَا : Their souls were convinced of it (27:15). مُوقِنُونَ and مُوقِنِينَ are act. and pass. part. (plural) from أَيَقِينُ . إِنَّا مُوقِنُونَ . إِنَّا مُوقِنُونَ : We are convinced (32:13) إِنْ كُنْتُمْ مُوقِنِينَ : If you would be convinced (26:25) وَمَا نَحْنُ بِمُسْتَيْقِنِينَ . إِسْتَيْقِنَ : (plural) act. part. from أَيَقِينُ . وَمَا نَحْنُ بِمُوقِنِينَ : And we are not convinced (45:33).

يَمٌّ - يَمٌّ [aor. يُمُّ inf. noun يَمًّا]. يَمٌّ : He was thrown into the sea or river. تَيَمَّمَ : He sought and singled him out. تَيَمَّمَ لِلصَّلَاةِ : He performed تَيَمُّمٌ for the Prayer i.e. instead of performing the usual ablution,

betook himself to pure dust and wiped his face and hands therewith. فَتَيَمَّمُوا صَعِيدًا طَيِّبًا : Betake yourselves to pure dust (4:44). وَلَا تَيَمَّمُوا الْخَبِيثَ : And seek not what is bad (2:268). يَمٌّ : Sea; river. فَنبَذْنَاهُمْ فِي الْيَمِّ : So We cast them into the sea(28:41). وَأَنْتُمْ تُلْقُونَ فِي الْيَمِّ : And you throw it into the river (20:40).

يَمِينٌ and يَمَنٌ [aor. يَمِينٌ inf. noun يَمِينًا]. يَمِنُ الرَّجُلُ or يَمِنُ الرَّجُلُ : The man came from the right side. يَمِنُ الرَّجُلُ : The man was fortunate, lucky, prosperous. يَمِنُ اللَّهُ فَلَانًا : God made him blessed or blessed him. ذَهَبَ ذَاتَ الْيَمِينِ : He went to the right side. يَمِينٌ : Blessing; good luck; power, strength; right hand; oath. أَيَمَانٌ (plural). فَلَانٌ عِنْدَنَا بِالْيَمِينِ : Such a one holds a high position with us. جَنَّاتٍ عَنْ يَمِينٍ وَشِمَالٍ : Two gardens, one on the right and other on the left (34:16). يُمْنٌ : Prosperity; good fortune, good luck. وَمَا مَلَكَتْ يَمِينُكَ : And what or whom thy right hand possesses (33: 51). وَأَلْقِ مَا فِي يَمِينِكَ : And cast what is in thy right hand (20:70). فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ : He struck them with the right hand (with great force) (37:94). أَيَمَانٌ : Oaths; right hands (plural of يَمِينٌ). وَإِنْ نَكَثُوا أَيْمَانَهُمْ : If they break their oaths (9:12). مَا مَلَكَتْ أَيْمَانُكُمْ : Such as your right hand possess (4:25). إِنَّهُمْ لَا أَيْمَانَ لَهُمْ : Surely, they have no regard for their oaths (9:12). الْأَيْمَنُ : The right as opposed to the left; lucky, blessed; auspicious. جَانِبِ الطُّورِ الْأَيْمَنِ : From the right side of the Mount; from the blessed Mount (19:53). مَيْمَنَةٌ : Right hand as opposed to شِمَالٌ (56:9).

يَنْعٌ [aor. يَنْعٌ inf. noun يَنْعًا] : يَنْعُ الثَّمَرُ : The fruit ripened and was fit for gathering; it became red. يَنْعٌ (inf. noun) meaning ripening of the fruit and is also the plural of يَنْعٌ and would mean ripe fruits. إِذَا أَثْمَرَ وَيَنْعِهِ : When it bears fruit and the ripening thereof (6:100).

يَوْمٌ [inf. noun يَوْمًا and مِياومةً] : He did it in days. يَوْمٌ : Time absolutely; day from sunrise to sunset; present time; period, cycle, an event, an accident; age, stage, etc. يَوْمَ الْقِيَامَةِ : Day of Resurrection. لَأُقْسِمُ بِيَوْمِ الْقِيَامَةِ : I call to witness the Day of Resurrection (75:2). يَوْمَ الدِّينِ : The Day of Judgement (1:4). فِي يَوْمٍ

كَان مِقْدَارُهُ أَلْفَ سَنَةٍ : In a day the duration of which is a thousand years (32:6).
 إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ : I fear for you the like of the day of destruction of the parties (40:31).
 أَيَّامٌ (plural of يَوْمٌ) : Days. أَيَّامًا مَّعْدُودَاتٍ : For a fixed number of days (2:185).
 تِلْكَ : The word also means dominion, wealth, sovereignty, rule.
 الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ : And such days We cause to alternate among people (3:141).
 أَيَّامُ اللَّهِ : The days of favours and punishments of Allah.
 ذَكِّرْهُمْ بِأَيَّامِ اللَّهِ : And remind them of the days of Allah (14:6).
 أَيَّامُ الْعَرَبِ : The contests and fights of the Arabs.
 إِبْنُ الْأَيَّامِ : A person well-acquainted with the conditions and circumstances of the time.
 يَوْمٌ : A day's journey; يَأْتِينَا يَوْمَ يَوْمٍ : He comes to us day after day.

