

قاموس الفاظ

الفرائد الكريمة

عربي - انجليزي

الدكتور
عبدالله عبايس التروي

مؤسسة
إعداد الثقافية العالمية



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قَامُوسُ الْفَاطِطِ الْقُرْآنِ الْكَرِيمِ

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حَسَبَ التَّرْتِيبِ الْجُزْئِيِّ وَالسِّيَاقِ الْمَعْنَوِيِّ
مَعَ إِضَاحَاتٍ صَرْفِيَّةٍ وَنَحْوِيَّةٍ وَتَفَاصِيلٍ مُبْتَدِئَةٍ
عَنِ الْأَسَاكِينِ وَالْأَعْلَامِ

تَأَلَّفَ
الدُّكْتُورُ عَبْدِ الرَّحْمَنِ عُبَيْدُ اللَّهِ الْبَدْرِيُّ
مَضْمُونَةُ الدَّرْسِيِّ بِمَهْدِ اللَّفْظِ الْعَرَبِيِّ
بِمَدِينَةِ أُمِّ الْقُرَى - مَكَّةَ الْمُكَرَّمَةَ

مُؤَسَّسَةُ إِقْرَاءِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

وَلَقَدْ یَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ

سورة الفجر الآیات ۱۷، ۲۲، ۳۲، ۴۰

**INDEED WE MADE THIS
OUR'AN EASY TO BEAR
IN MIND - WHO, THEN,
IS WILLING TO TAKE IT
TO HEAR?. 54:17**

مقدمة

الحمد لله رب العالمين وسلام الله على رسوله الأمين سيدنا محمد وآله
وصحبه أجمعين وبعد،

فهذا قاموس لألفاظ القرآن الكريم باللغة الإنجليزية وضع على
الترتيب الجذري فيه شرح للكلمات الواردة في القرآن الكريم من حيث
معناها وسياقها في الآيات وأشارات ترمز الى وضع كل كلمة من ناحية
الاشتقاق وموقعها من الرفع. والنصب والجر، كما يوجد فيه بعض
التفاصيل من دون تطويل عن الأنبياء السابقين الذين ورد ذكرهم فيه
والأماكن التي أشار إليها القرآن العظيم.

ويأمل المؤلف ان يستفيد من هذا القاموس المسلمون الذين ينطقون
بالإنجليزية ومن عداهم من يتعلمونها باعتبارها لغة دولية وهم ينتمون الى
مختلف الجنسيات وينطقون بشتى اللغات ولا يمكن الاتصال بهم وتقريبهم
الى لغة القرآن الكريم إلا بواسطة لغة دولية أو شبه دولية مثل
الإنجليزية.

والحافز الى وضع هذا القاموس عدة أمور:

أولاً:

أني لست رغبة ملحة في قلوب كثير من المسلمين في الشرق والغرب
الى تفهم معاني كتاب الله العظيم فهما مباشرا بدون وسائط الترجمة وقد
وفق الله لأجلهم بعض عباده الى أنتهاج منهج خاص لتعليم مبادئ
اللغة العربية وكان ذلك المنهج مبنيا على تركيز القوة الواعية لتلقي
اللغات الأجنبية على آيات القرآن الكريم لتكون هذه القوة أكثر أتلافا

بالنسق القرآني من أول خطوة تخطوها نحو تعلم اللغة العربية .
 وهذا المنهج يتمثل في كتاب (تعلّم لغة القرآن الكريم) الذي أخرجته
 دار الشروق عام ١٤٠٠ هـ فالذين تعلموا مبادئ اللغة بواسطة هذا
 الكتاب وألفوا النسق القرآني في تركيب الجمل وماهية الكلمات كانوا في
 حاجة الى معرفة معاني المفردات القرآنية من ناحيتي المبني والسياق .

ثانياً:

أنه لا يوجد قاموس عربي - أنجليزي لألفاظ القرآن الكريم يرجع
 اليه المؤلفون والباحثون إلا كتاباً وضعه المستشرق John Penrice في
 عام ١٨٧٢ م أي قبل أكثر من قرن وهو قاموس مختصر لا يخلو من
 الأخطاء والطعنات الخفية في الإسلام وعقائد المسلمين ومصادره ثانوية
 مما ألفه أسلافه المستشرقون الذين نفثوا فيها سموم أحقادهم والتواء
 أفكارهم فجاءت غير مبرأة من الخطأ والأغراف .

أما النهج الذي أتبعه مؤلف هذا القاموس فهو أنه ألزم نفسه أبان
 تأليفه مراجعة التفاسير المتفق على صحتها مثل الطبري والكشاف
 للزمخشري وابن كثير والقرطبي ثم البحث عن معانيها في معاجم اللغة
 العربية مثل لسان العرب لابن منظور والمفردات في غريب القرآن
 للعلامة أبي القاسم الحسين بن محمد المعروف بالراغب الأصفهاني (٥٠٢ م) .

وفي بعض الأحيان راجع أقرب الموارد لسعيد الخوري حيث أنه
 معجم وسيط لا بأس من مراجعته مع التحفظ وبدون الأتكال عليه
 وحده ومعجم ألفاظ القرآن الكريم تأليف لجنة من أعضاء الجمع اللغوي
 بالقاهرة وبعد الاقتناع من صحة معنى الكلمات القرآنية بالعربية راجع
 المؤلف الترجمات المختلفة لمعاني القرآن الكريم مما كتبه المسلمون وغيرهم
 وعرض الكلمات المختارة منهم لترجمة اللفظ العربي القرآني على قاموس
 لين Lane الشهير وقاموس Funk & Waknall فأختار التعبير الأنجليزي

الذي وجده في رأيه مطابقاً للكلمة القرآنية وبالأصح التعبير الذي وجده أقرب الى المدلول المعنوي لكلمة وردت في القرآن الكريم.

وجعل مدخل المادة الكلمة التي وردت في القرآن في هيئتها الأصلية مجردة من الضمائر مشفوعة بالرموز المشيرة الى صيغة هذا اللفظ من ناحية الاشتقاق ومكانها في الآية منصوباً أو مجروراً أو مجزوماً (لم يلتزم بالأشارة الى المرفوع منه نظراً الى تكرره وكونه أصلاً الا عندما اقتضت الحاجة ليفرق الطالب بين المنسوب من اللفظ والمرفوع منه).

وأكتفى ببيان معنى واحد لكلمة واحدة اذا وردت في موضع واحد في القرآن أو وردت في عدة مواضع ولكنها تفيد معنى واحد في كل سياق فلم يدعم الشرح بمثال من الآيات ولكنه اذا ورد اللفظ الواحد في سياقات مختلفة مما حمل المترجمين على أن يختاروا تعابير مختلفة للدلالة على المعنى فذكرت الآيات مترجمة ومرقمة.

ويعلم مؤلف هذا القاموس أن كثيراً من أهل الزيغ والهوى وأصحاب العقائد المنافية لعقيدة السلف الصالح وعقيدة التوحيد شرحوا المفردات القرآنية بما تتفق ونظرياتهم الشاذة فكان على حذر منهم ولهذا فقد تحرى وبجث قبل أثبات معنى من معاني المفردات القرآنية ما أستطاع الى ذلك سبيلاً ودفعه تحريه الى مراجعة سماحة العلامة الشيخ عبدالعزيز بن عبدالله بن باز للاستفادة من سعة علمه في شرح بعض الكلمات من هذا القبيل فكان حفظه الله خير عون له في إيضاح المهمات من معاني الكلمات.

وأعددت ملخصين في آخر الكتاب أولهما للكلمات التي يحار فيه الطالب الذي لا يعرف قواعد الاشتقاق ولا يعرف الأصل الثلاثي للكلمة فيعجز عن معرفة مكانها في القاموس مثل الكلمات المبدوءة بحروف المضارع الأربعة والكلمات المبدوءة بلام التوكيد وميم الفاعل

والمفعول في أبواب المزيد فيه، والملحق الثاني هو دليل شامل لكلمات القرآن ومواضع ورودها فيه مشيراً إليها برقمي السورة والآية.

وأنتي أذ أتقدم بهذا المعجم لمعاني ألفاظ القرآن الكريم فإنه يهمني أن أعلن لأخواني السادة العلماء وجمهرة المثقفين المخلصين أستعدادي لتلقي أي تعقيب علمي مفيداً أو نقد فكري هادف بناء يعين على إتقان العمل في هذا المعجم وإيصاله إلى مرتبة عالية في الشكل والمضمون حاضراً ومستقبلاً فلست منزهاً من الأخطاء والعصمة لله وحده.

ويطيب لي أن أتوجه بالشكر والعرفان بالجميل إلى المربي الكبير الأستاذ السيد محسن أحمد باروم الذي تولى إخراج هذا القاموس على نفقة دار الشروق كما أشكر مؤسسة إقرأ الثقافية العالمية شيكاغو لطباعته الثانية، مع العلم أن كتب المراجع والمعجمات بطيئة الدوران وقليلة الريح ولكنه أراد بنشر هذا العمل العلمي وجه الله ورضاه وخدمة دينه وكتابه الخالد والله المسؤول أن يتولى جزاءه.

كما يسعدني أن أشكر الجمع العلمي الاسلامي في مدينة لكانوا بالهند (الذي يرأسه سماحة مولانا السيد أبي الحسن علي الحسيني الندوي حفظه الله) حيث تم في مطابعه تنضيد الحروف الانجليزية ونظائرها العربية.

كما أنني مدين لفضل أخي في الله الأستاذ الفاضل محمد الرابع الحسيني أمين عام الجمع والأستاذ الكاتب محي الدين مستشار الجمع لجهوده الكبيرة التي بذلها في تصحيح المسودات وتطبيق البروفات وشاركه في هذا العمل الشاق نجله العزيز السيد معين الدين.

كما يشكر المؤلف كل من ساعده في أكمال هذا العمل ويخص بالذكر منهم الأستاذ وقار عظيم الندوي والأخوة الأعزاء نسيم أختر والسيد محمد عزيز الندوي الأندوري والأبن فياض حفيظ الرحمن والأبن طه عبد الله الندوي.

تقبل الله مني ومنهم هذا العمل المبارك أن شاء الله وأجزل الخير
للجميع والحمد لله الذي بنعمته تم الصالحات وآخر دعوانا أن الحمد لله
رب العالمين.

كتبه العاجز الفقير الى رحمة ربه

الدكتور عبد الله بن عبد الله بن النوي

معهد اللغة العربية - جامعة أم القرى

مكة المكرمة / ١٦ / ٢ / ١٤٠٣ هـ.

Abbreviations

- Acc.** Accusative case : in which a noun receives an additional (الف) *alif* marked with *tanween* e.g. كِتَابٌ *kitabun* 'a book' becomes كِتَابًا *kitabā* or just a *fatha* in case the noun is prefixed by an article أَنْ . Also a verb of "المضارع imperfect" is marked with *fatha* that is a sign of *suojunctive* case. Thus يَفْعَلُ becomes أَنْ يَفْعَلُ indicating a particle preceding it, such as : أَنْ ، لَنْ ، كَيْ ، إِنْ ،
- Act. Pic.** Active participle : on the measure of فَاعِلٌ or its extended form indicating feminine, dual and plural i.e. numbers and genders.
- Act. 2 Pic.** Active participle : on the measure of فَعِيلٌ that denotes a stable meaning of the root such as كَرِيمٌ one who Possess the description of (كَرَمٌ) 'generosity' as permanent and inseparable nature of his personality. Sometimes this form gives the meaning of Passive participle as : شَهِيدٌ instead of شَهِيدٌ
- Adj.** Adjective : Arabic has no special form for adjective as English does. A simple noun from active participle or passive participle can be used as adjective.
- Ap-der** Active participle from one of the derived stems, such as مُكْرِمٌ from iv, مُكْرَمٌ from ii and مُجْتَبٍ from viii etc.

VOCABULARY OF THE HOLY QURAN

- Assim.** Assimilation : The verb consists of a duplicated radical as **شَدَّ** that is **شَدَّ**
- Card.** Cardinal Number
- Comp.** Compound words : This word is compound by a noun and a verb followed by a pronominal such as in **أَبِي** "my father", that is **أَب + ي** or **أَبُو ي** comprising **أَبُو ي** 'be fearful of me'. Some time **ي** 'an 1st. P. objective pronoun' is shortend to **ي** i.e. the final **ي** is dropped.
- D. Pron.** Demonstrative pronoun.
- C/R** Contents requirements : Due to the contents the word choosen for translation in English, though the actual meaning differ from it, as shown in the root form (or) the form of the verb is of perfect but it meant future tense and vice versa.
- EL** Emphatic with *lam* : There is a prefixed "**ل-Lam**" to the imperfect subjunctive that means "in order to" as **لِيَذَبْ** "in order to take it", when it is placed before a passive imperfect it means 'let-do as **لِيَذَبْ** 'let him go' or 'he may go'.
- Elative** The form of Elative ' **أَفْضَلُ التَّفْضِيلِ** ' e.g. **أَهْدَى** 'more righteous than' . .
- Elative-W** The form of elative denoting wonder, surprise and excess as **مَا أَحْسَنُ** 'how good is he !'
- Emp.** 'Emphatic' there is a duplicated **نun** suffixed, to emphasize the meaning of the root e.g. **يَلْمِزَنَّ** 'he surely will go'.
- Epl.** There are a duplicated **نun** as in Emp above, suffixed and a "**ل la**" prefixed to show the surety of the action denoted by the root form e.g. **يَقْتُلَنَّ** 'he surely shall kill'.

ABBREVIATIONS

- F/fem.** Feminine : learner should note that in Arabic where a feminine singular verb precedes the subject of the sentence it does not necessarily mean that the subject is a feminine. Often a plural, receives the initiative verb of feminine singular as **دَخَلَتْ أُمَّةٌ** 'A community has entered', **قَالَ الْأَرَابُ** 'The bedouin told'.
- F.D.** Final dropped : The *mun* ن of plural and dual is dropped, thus **يَفْعَلُونَ**, **يَفْعَلَانِ** becomes **يَفْعَلُوا** and **يَفْعَلَانِ** respectively. That indicates that the verb has been preceded by conditional particle such as **أَنْ**, **إِنْ** or negative **لَنْ**, or cause stating **كَى** etc.
- Gen.** Genitive : The word has occurred in genitive.
- H.V.** Hamzated : This verb consists of a *hamza* in its original trilateral root, thus modified form of this verb has different shape than usual ones.
- id.** idiom.
- Imperf.** Imperfect tense **المضارع**
- Interj.** Interjection.
- Intrans.** Intransitive.
- Ints.** Intensive : Forms of noun known as **إِسْمُ الْمُبَالَغَةِ** such as **عَلَامٌ** 'well known' etc.
- Juss.** Jussiv : Imperfect tense having *sukun* on the final letter due to negative **لَمْ** or being a part of conditional Phrase, or due to dropping the final letter that happens in a weak letter. Also, in case of a weak verb the final radical **أ** / **و** / **ي** is dropped.
- L.C.** The "lam" **ل** of conditional phrase **جَوَابُ الشَّرْطِ** 'Apodosis' is prefixed.
- lit.** The literal meaning of this word is...
- M/m/masc.** Masculine.

VOCABULARY OF THE HOLY QURAN

<i>Meta.</i>	Metaphore, figurative expression.
<i>n.p.</i>	Plural noun.
<i>N-int.</i>	Noun for instrument إِسْمُ الْأَلَةِ
<i>N-P.T.</i>	Noun for place or time إِسْمُ الزَّمَانِ وَ الْمَكَانِ
<i>n</i>	The noun.
<i>N.D.</i>	<i>nun</i> dropped : The final <i>nun</i> « ن » of dual or plural form is dropped due to <i>idafa</i> (Genative case) such as مُسْلِمًا قَرْيَةً 'two muslims of the town', or مُسْلِمِينَ قَرْيَةً 'muslims of the town'.
<i>Neg.</i>	Negative.
<i>Nom/-</i>	Nominative case : this sign used only where an accusative has occurred to show contrasting form as مُسْلِمُونَ in comparison to مُسْلِمِينَ which is in accusative case.
<i>Opp.</i>	Opposite : as أَبْيَضُ 'White' of أَسْوَدُ 'Black'.
<i>P</i>	Person as : 1st. P, 2nd. P, 3rd. P.
<i>P.B.</i>	Broken plural : as the plural of رَاكِعٌ 'bower' is رُكْعٌ
<i>P.S.</i>	Plural solid : as active participle : Plural of رَاكِعٌ is رَاكِعُونَ
<i>Pact-Pic</i>	Passive participle (الْمَفْعُولُ) on the measure of مَكْتُوبٌ 'written', مَحْمُودٌ 'praised'.
<i>Perate</i>	Imperative : Stands for command or order الْأَمْرُ Preferred to imperative as it does not signify the correct sense of الْأَمْرُ
<i>Perf</i>	Perfect tense (الْمَاضِي)
<i>PIP</i>	Passive imperfect tense الْمَضَارِعُ الْمَجْهُولُ
<i>Pis. Pic.</i>	Passive Participle from one of the derived stems as مُحَمَّدٌ 'praised one', or مُكْرَمٌ 'respected one'.

ABBREVIATIONS

<i>Plu.</i>	Plural
<i>PP</i>	Passive Perfect المَاضِيُ الْمَجْزُولُ
<i>PROP-N</i>	Proper noun
<i>Quad.</i>	Quadrilateral, having four radicals الرَّبَاعِي
<i>R-adj.</i>	Relative adjective.
<i>RF</i>	Root-form : means that the derived form has the same meaning as its triliteral root.
<i>R. pron.</i>	Relative pronoun.
<i>Sing.</i>	Singular.
<i>SS</i>	Something or someone,
<i>Trans.</i>	Transitive.
<i>V.D.</i>	Vowel dropped : a vowel of the radical is dropped as بَكُونُ from بَكُنْ
<i>V.N.</i>	Verbal noun إِسْمُ الْمَصْدَرِ
<i>W.V.</i>	Weak verb : the original triliteral root has one or more than one of a weak letter i.e., و ي ا wav, alif, and ya this effects the stems and derived form in their shapes, and makes the different from usual forms.
<	Derived to
>	Derived from : also to show the مَاضِيُ imperfect المَصَارِعِ and verbal noun الْمَصْدَرِ of the word occurred in the H.Q.
>>	While in the H.Q. only its derived form has occurred, its literal form is given for convenience of the reader to know the original meaning.
~	he, she, it (i.e. what ever the subject suit the sentence is to be understood the word before which ~ occurs. In case of feminine ~ may refer to the plural subject as 'they'.

Derived Forms of the Trilateral Verb

The simple or root form of the verb is called **الفِعْلُ الْمَجْرَدُ** (the 'stripped' or 'naked' verb), while the derived forms are said to be **تَمَرَّدٌ** 'increased'. Derived forms are made by adding letters before or between the three radicals. Thus **كَتَبَ** means 'to write'; **كَاتَبَ** "to write to", 'correspond with'; and **تَكَاتَبَ** "to write to each other", "to correspond with each other". **قَتَلَ** means "to kill"; **قَتَلَهُ** "to massacre". **كَسَرَ** "To break" *trans.*; **تَكَسَّرَ** and **انْكَسَرَ** "to be broken", "to break" *intrans.*

	(Perfect 3rd P. sing. m)
Form No. II	فَعَّلَ fa-ع-ala (e.g. عَلَّمَ "to know"; عَلَّمَ "to teach")
Form No. III	فَاعَلَ fa-ع-ala (e.g. كَتَبَ "to write"; كَاتَبَ "to write to")
Form No. IV	أَفْعَلَ Af-ع-ala (e.g. عَلَّمَ 'to know', أَعْلَمَ 'to inform')
Form No. V	تَفَعَّلَ Tafa-ع-ala (e.g. كَسَرَ 'to break'; تَكَسَّرَ 'to be broken')
Form No. VI	تَفَاعَلَ tafa-ع-ala (e.g. تَكَاتَبَ 'to write to one another')
Form No. VII	أَفْعَلَ iffa-ع-ala (e.g. انْكَسَرَ 'to get broken') <i>intrans.</i>

VOCABULARY OF THE HOLY QURAN

- Form No. VIII **اِفْتَعَلَ** ifta-ع-ala
(e.g. **فَعَعَ** 'to profit', 'benefit' trans;
اِتَّفَعَ 'to profit by')
- Form No. IX **اِفْعَلَّ** if-ع-alla
(e.g. **اِحْمَرَّ** 'to become red')
- Form No. X **اِسْتَفَعَلَ** Ista-ع-ala
(e.g. **حَسَنَ** "to be good"; **اِسْتَحْسَنَ** "to think
good", "admire")
- Form No. XI **اِضْأَلَّ** if-ع-alla
(e.g. **اِذْهَامَّ** "became dark green with foliage").

Proper Names

Instead of Biblical transliteration of the proper names, the Arabic forms have been adopted throughout in this dictionary.

Readers will also notice a change in spelling of such names as 'Mecca' should be written 'Makkah'; 'Medina' should be written 'Madina' and so on.

The following list shows the Arabic names and their Biblical equivalents :

ARABIC	BIBLICAL	ARABIC	BIBLICAL
Adam	Adam	Qarun	Koran
Al-Yasha	Elisha	Saba	Sheba
Ayyub	Job	Sulaiman	Solomon
Babil	Babel	Talut	Saul
Dawud	David	Taurat	Torah
Esa	Jesus	Uzair	Ezra
Fir'won	Pharaoh	Yajuj	Gog
Harun	Aaron	Ya'qub	Jacob
Ibrahim	Abraham	Yahudi	Jew
Imran	Amran	Yahya	John
Ilyas	Elias	Yunus	Jonah
Injil	Gospel	Zakariyya	Zacharias
Ishaq	Issac		
Ismail	Ishmael		
Jalut	Goliath		
Jibril	Gabriel		
Lut	Lot		
Misr	Egypt		
Majuj	Magog		
Maryam	Mary		
Mikal	Michael		
Musa	Moses		
Nuh	Noah		

VOCABULARY OF THE HOLY QURAN REFERNCES

Besides the text of the Holy Quran and a concise Quranic concordance arranged by Faizullahal Hasany Printed at Bairut In 1323 H., The following works have been under consultation; few of them are referred to by their famous author's names or their full titles; the most frequently referred works are abbreviated.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

کتاب الألف (الهمزة)

أَلَمْ تَرَ ؟

Didst thou not see ? (105:1)

أَلَمْ تَرَ بَرَاءَنَا تَأْتِي الْأَرْضَ نَنْقُصُهَا

Behold they not that we visit
the land diminishing it.
(13:41)

أَفَدَّعْتُمُو مَا تَدْعُونَ مِنْ دُونِ اللَّهِ

Bethink ye then those whom
ye call upon beside Allah.
(39:38)

To introduce an alterna- (2)
tive question, the second
alternative starts with **أَمْ**
as :

قُلْ أَدُلُّكُمْ عَلَىٰ خَيْرٍ أَمْ جَنَّةِ الْخُلْدِ

Say Thou : Is that better or
Garden of Abidance ?
(25:15)

To denote a dubitative (3)
sense 'Whether'

أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ

Whether Thou warnest them
or warnest them not. (2:6)

★ ★ ★ أ

an interrogative article (1) **أ**
placed before a verb

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَالْحَاجَّةِ..... ؟

Did you hold the giving of
drink to the pilgrims and
..... ? (9:19)

or before a preposition as :

أَلَيْسَ اللَّهُ بِشَاكٍ ؟

Is there any doubt in Allah ?
(14:10)

or before a pronoun as :

أَأَنْتَ قُلْتِ ؟

didst thou say ? (5:116)

or before another particle or
a letter of the conjunction
such as : **ف** or **و**، **لَمْ**، **إِنَّ** :

art thou verily

أَأَنْتَ

or

(written as **أَأَنْتَ**)

وَلَا يُؤْتِيهِمْ مِنْهَا شَيْئًا
وَلَا يُؤْتِيهِمْ مِنْهَا شَيْئًا

And for his parents each of them shall have one sixth.

[4:11]

fathers (physically)(1) (n. p.) الآباء

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ

And do not marry women whom your fathers previously married. [4:22]

forefathers (2)

أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ

Or lest you say; it was but our forefathers who associated afore. [7:173]

According to Raghīb the word **آباء** includes, besides fathers, forefathers, paternal uncles, teachers of the old, spiritual leaders etc.

أ ب ب *

grass (n.) acc. آبا

أ ب د *

forever (1) (adj.) أبدًا

مَكَثِينَ فِيهَا أَبَدًا

Staying in it for ever. [18:3]

(2) never

إِنَّا لَنَنزِلُنَّهَا أَبَدًا

We will never enter it. [5:24]

24

أ ب *

father (n.) الأب

declined with letters as

nom. أبو

acc. آبا

gen. آبن

The word in singular signifies father in the sense of blood relationship as

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ

Mohammad was not father of any one of your men.

[33:40]

meanwhile the singular denotes the meaning of plural from. and is used for forefather in spiritual sense.

مِلَّةَ أَبِيكَ إِبْرَاهِيمَ

The creed of your forefather Ibrahim. [22:78]

Zamakhshari observes ;

هُوَ أَبُو رَسُولِ اللَّهِ ﷺ فَكَانَ آبا لَأُمَّةٍ

لِأَنَّ أُمَّةَ الرَّسُولِ فِي حُكْمِ أَوْلَادِهِ

Ibrahim was forefather of the Messenger of Allah. Thus he became father of his community; as the Messenger's community is as good for him as his descendents.

parents (n. dual.) أبوان / أبوين

٢٤

(perf. 3 p. m. plu.) **أَبَوْا**
they refused

(perf. 3 p. f. plu.) **أَبَيْنَ**
they (f) refused

(imperf. 3 p.m. sing.) **يَأْبِي**
~refuses

(imperf. 3 p.m. sing) **يَأْب**
~refuses
(with a N particle)

وَلَا يَأْب كَاتِبُهُ أَنْ يَكْتُبَ

Let not the scribe refuse to write. (2:282)

(imperf. 3 p.f. sing.) **يَأْبِي**
~refuses

ا ت ي ★

(perf. 3 p. m. sing.) **أَتَى**
< ~came,
to come, arrive, **أَتَى بِأُنَى إِيسَانَا**

~brought, gave, **أَتَى (ب)**

to bring, present **إِيسَانَا (ب)**

~ came (perf 3 p. f. sing.) **أَتَتْ**

(perf. 3 p. f. dual) **أَتَا**
they (twain) came

(perf. 3 p. f. plu.) **أَتَيْنَ**
they (f) came

we came (perf. 1st p. plu.) **أَتَيْنَا**

أَبَى (perf. 3 p. m. sing.) < ~fled

to run away, **أَبَى بِأُنَى أَبَا**
escape (as a slave)

★ ★ ★ ★

أَبَارِيْقُ (n. plu. of **أَبْرِيْقٌ**)
bowls

ا ب ك ★

أَبْكَارٌ see **ب ك ر**

ا ب ل ★

الإِبِلُ (n.)
camel

أَبَائِيلُ (n.)
a flying creature

إِنِّ / إِنْ (n.) see **ب ن و**

ا ب ي ★

أَبِي (Comp. ا ب + ي)
my father

يَا أَبَتِي (Comp. ا ب + ت)
O my father

(perf. 3 p.m. sing.) **أَبَى**

< ~refused

to refuse, reject **أَبَى بِأُنَى إِمَامًا**

give, pay (<i>perate m. sing.</i>) iv	آت	(<i>imperf. 3 p.m. sing.</i>)	يَأْتِي
(<i>pp. 3 p. m. sing.</i>) iv	أُوتِيَ	he comes	
he was given		(<i>imperf. 2 p.m. sing.</i>) acc.	تَأْتِي / تَأْتِ
(<i>pp. 3 p.m. plu.</i>) iv	أُوتُوا	thou come	
they were given		they come (<i>imperf. 3 p.m. plu.</i>)	يَأْتُونَ
(<i>pp. 2 p. m. sing.</i>) iv	أُوتِيتَ	(<i>imperf. 3 p. m. sing.</i>) acc.	يَأْتِ
thou was given		he comes	
(<i>pp. 2 p. m. plu.</i>) iv	أُوتِيتُمْ	(<i>imperf. 2 p.m. plu.</i>) acc.	تَأْتُونَ / تَأْتُوا
you were given		you come	
(<i>pp. 1st p. sing.</i>) iv	أُوتِينَا	(<i>imperf. 1st p.plu.</i>) acc.	نَأْتِي / نَأْتِي
we were given		we come	
(<i>pip. 3 p.m. sing.</i>) iv	يُؤْتِ	come! bring! (<i>perate m. sing.</i>)	إِنِّتِ
he is (or will be) given		(<i>perate m. dual</i>)	إِنِّتَا
(<i>pip. 3 .m. lu.</i>) iv	يُؤْتُونَ	(you twain) come !	
they are (or will be) given		(<i>perate m. plu.</i>)	إِنِّتُوا
(<i>pip. 1st p. sing.</i>) i	أُوتِ	(you all) come !	
I am given		to bring, إِنِّتَا iv	آتِي يُؤْتِي
(<i>ap-der. > iv m. plu.</i>)	الْمُؤْتُونَ	to give	
the givers		(<i>perf. 3 p.m. sing.</i>) iv	آتِي
(<i>pis. pic. m. sing./used for ap-der</i>) acc.	مَايْتَا	< ~brought, gave,	
comer certainly		(<i>imperf. 3 p.m. sing.</i>) iv	يُؤْتِي
that is to be fulfilled		~gives	
		(<i>imperf. 2 p.m. sing.</i>) iv	تُؤْتِي
		thou give	
		(<i>imperf. 3 p.m. plu.</i>) iv	يُؤْتُونَ
		they give	
		(<i>imperf. 3 p. f. plu.</i>) iv	يُؤْتِينَ
		they (f) give	

★ ا ت ث

household, (n) acc. أَنَاثَا / أَنَاثَا
goods,

~effect (2)

وَبِمَا كَسَبَتْ فِي ذُنُوبِهِمْ مِّنْ آثَرِ السُّجُودِ

Mark of them is on their faces from the effect of prostration. [48 : 29]

effects (1) (n.p.) آثَرٌ

فَانظُرْ إِلَىٰ آثَرِ رَحْمَةِ اللَّهِ

Look, then, at the effects of Allah's mercy. [30 : 50]

traces (2)

كَأَنَّهُمْ أَكْبَدُ مِنْهُمْ قُوَّةً وَأَنَارًا

They were mightier than thee in strength and in the traces (which they have left of their power and glory). [40 : 21]

footsteps, after (3)

فَتَقَاتِلْكَ يَبَاحُغَ نَفْسِكَ عَلَىٰ آثَارِهِمْ

Haply thou art going to kill theyselves over their footsteps. [18 : 6]

trace (4) آثَارُهُ

إِنِّي نَزَّيْتُ بِكِتَابٍ مِّن قَبْلِ هَذَا أَوْ أَشْرَقَتْ مِّنْ عُلُوِّ

Bring me a book before this or some trace of knowledge. [46 : 4]

ا ث ل

Tamarisk (n) أَثَلٌ

ا ث ر

(perf. 3 p.f. plu.) أَرَّوْنَ

<they (f) raised to transmit, to raise (أَرَّوْا) أَرَّوْا

preferred (perf. 3 p.m. sing.) iv أَرَّ

to prefer أَرُّوْا يُؤَرِّوْنَ

(imperf. 3 p.m. plu.) iv they prefer

(imperf. 2 p.m. plu.) iv you prefer

(imperf. 1st p. plu.) نُؤَرِّوْا

~we prefer

لَنْ نُؤَرِّقَكَ

We shall never prefer thee." [20 : 72]

(pip. 3 p.m. sing.) يُؤَرِّقُ

~transmitted

فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ مُُّؤْتَرٌ

Then he said ; naught is this but magic transmitted (i.e. transmitted from the writings of the former generations). [74:24]

~footstep (1) (n) آثَرُهُ

فَقَبَضْتُ قَبْضَةً مِّنْ آثَرِ الرَّسُولِ

So I took a handful from the footstep of the messenger. [20 : 96]

يَا أَبَتِ اسْتَأْجِرْهُ إِنَّكَ خَيْرُ مَنِ
اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ

O my father! hire him, for
the best that thou can hire
is strong and trustworthy
one. [28 : 26]

reward ; hire (n.) أَجْرٌ

rewards ; hires (1) (n.p.) أَجُورٌ

وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَيُؤْتَوْنَهُمْ أَجُورَهُمْ

And as for those who be-
lieved and worked righte-
ous works, he shall repay
them their hires. [3 : 57]

dowers (2)

فَالْمُؤْمِنُونَ أَجُورُهُمْ قَرِيبَةً

So give them their
dowers stipulated. [4 : 24]

★ ا ج ل

reason (particle) أَجْلٌ

بِأَنَّ أَجْلَ ذَلِكَ

because of that (5 : 32)

(an appointed) term (n) أَجَلٌ

وَلِكُلِّ أُمَّةٍ أَجَلٌ

And for every community
there is (an appointed)
term (i.e. in the divine
plan). [7 : 34]

★ ا ث م

إِثْمٌ < sin (n.) ~~إِثْمٌ~~ بِإِثْمِهِ إِثْمًا وَتَأْتِيهِ
to commit a sin or crime

the requital or recomp-
ence of (n.) إِثْمٌ

sinful (act. pic. m. plu.) إِثْمٌ

(act. pic. m. plu.) acc. إِثْمِينَ
sinful persons

sinful person (act. 2 pic.) إِثْمِيٌّ

a sin, a lie (v. n. >ii) تَأْتِيهِ

★ ا ج ج

bitter (n. adj.) أَجَاعٌ

★ ا ج ر

تَأْتِيهِ (imperf. 2 p.m. sing.)

< thou hires

أَجَرَ بِأَجْرٍ أَجْرًا (ن)

to hire ; employ

(perf. 2 p.m. sing.) x اسْتَأْجَرْتَ
thou hast hired

hire ! (perate m. sing.) x اسْتَأْجِرْ

أَخَذَ بِأَخْذٍ أَخْذًا وَمَأْخِذًا (ن)

to take, put, catch

أَخَذَتْ (perf. 3 p.f. sing.)
she took, put

أَخَذْنَ (perf. 3 p.f. plu.)
they took

أَخَذْتُمْ (perf. 2 p.m. plu.)
you took

أَخَذْنَا (perf. 1st p. plu.)
we took

يَأْخُذُ (imperf. 3 p.m. sing.)
~ will take

تَأْخُذُ (imperf. 2 p.m. sing.)
thou shalt take

يَأْخُذُونَ (imperf. 3 p.m. plu.)
they will take

يَأْخُذُوا (imperf. 3 p.m. plu) acc.
they take (or) may they take

تَأْخُذُونَ (nom) acc. تَأْخُذُونَ
(imperf. 3 p.m. plu.)
you will take

خُذْ (thou) take! (perate m. sing.)

خُذُوا (you) take! (perate m. plu.)

أُخِذَ ~ is taken (pp. 3 p.m. sing.)

يُؤْخَذُ ~ is taken, (pip. 3 p.m. sing.)
is being taken, shall be taken,

two terms (dual n.) الأَجَلَيْنِ

أَيُّمَا الْأَجَلَيْنِ تَقَعَيْتُ فَلَا عُدْوَانَ عَلَيَّ

Whichsoever of the two terms
I fulfilled it shall be no
harshness to me. [28 : 28]

أَجَلْتِ < (thou) (perf. 2 p.m. sing.)
hast appointed.

to fix a term أَجَلٌ يُؤَجَّلُ تَأْجِيلًا

وَبَلَّغْنَا أَجَلَنَا الَّذِي أَجَلْتِ لَنَا

And we have reached the
term which thou hast
appointed for us. [6 : 128]

أُجِّلَتْ (pp. 3 p.f. sing.)
~ is timed, appointed,
has been fixed

لَا تَقِي يَوْمَ أُجِّلَتْ

For what day is it timed ?
[77 : 12]

fixed term (pis-pic) مَوْجَلًا

كَيْتَا مَوْجَلًا

A recorded term. [3 : 145]

أ ح د ★

أَحَدٌ one (m) (cardinal num.)

أَحَدِي one (f)

أ خ ذ ★

أَخَذَ (perf. p.m. sing.)

< ~ took, put.

(imperf. 3 p.m. sing.) viii يَتَّخِذُ
~ takes (1)

وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا

And the dweller of the desert
is one who taketh up that
which he expecteth as a
fine. (9 : 98)

~ set up (2)

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا

And of mankind are (some)
that set up compeers
unto Allah. (2:165)

(imperf. 2 p.m. sing.) viii تَتَّخِذُ
thou take

nom. يَتَّخِذُونَ acc./
(imperf. 3 p.m. plu.) viii
they take

nom. تَتَّخِذُونَ acc./
(imperf. 2 p.m. plu.) viii
you take

(imperf. 1st p. plu.) viii نَتَّخِذُ
we adopt, take

take ! (perate m. sing.) viii اِتَّخِذْ

(perate f. sing.) viii اِتَّخِذِي
(thou f.) take !

(perate m. plu.) اِتَّخِذُوا
(you) take !

taking, overtaking (1) (v.n.) أَخَذَ

(imperf. 3 p.m. sing.) iii يُوَاخِذُ
~ will call SS to account

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ

Allah will not call you to
account for what is vain
in your oaths. [2 : 225]

(perate/neg.) iii لَا يُؤَاخِذُ
punish not, reckon not

(perf. 3 p.m. sing.) viii اِتَّخَذَ
< ~ he has taken

to adopt, اِتَّخَذَ اِتَّخَذَ
to take

Note : Raghīb has mentioned
this root in ت، خ، ذ
others put it in ا، خ، ذ

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا

And they said, Allah hath
adopted a son (or) Allah
hath taken a son. [2 : 116]

(perf. 3 p.m. plu.) viii اِتَّخَذُوا
they have taken

(perf. 2 p.m. sing.) viii اِتَّخَذْتَ
thou hast taken

(perf. 1st p. sing.) viii اِتَّخَذْتُ
I have taken

(perf. 2 p.m. plu.) viii اِتَّخَذْتُمْ
you have taken

(perf. 1st p.m. plu.) viii اِتَّخَذْنَا
we have taken

one who takes (*ap-der* > viii) مُتَّخِذٌ
SS as possessor of,
certain adjectives (L.L.).

مَا كُنْتُ مَتَّخِذًا لِلضَّالِّينَ عَضُدًا

Nor was I one who takes
seducers as supporters.
[18:51]

(*ap-der. m. plu. n.d.*) مُتَّخِذِي
takers SS in certain object

وَلَا مَتَّخِذِي أَخْدَانٍ

And not taking (them) as
secret concubines. [5:5]

(*ap-der. f. plu.*) مُتَّخِذَاتٌ

those women who take some
one (in friendship for
sinful, illegal relationship)

ا خ ر ★

(*perf. 3 p.m. sing.*) ii أَخَّرَ

~ put behind, delayed.

to delay, أَخَّرَ يُوَخِّرُ تَأَخَّرَ
put behind

(*perf. 3 p.f. sing.*) ii أَخَّرَتْ
(she) put behind, delayed

(*perf. 1st. p. plu.*) ii أَخَّرْنَا
we put behind, delayed

(*perf. 2 p.m. sing.*) أَخَّرْتَ
thou hast delayed.

thou hast delayed me أَخَّرْتَنِي

وَكَذَلِكَ أَخَذَرْنَاكَ

And such is the overtaking
of thy Lord. [11:102]

grip (2)

فَأَخَذْنَا مِنْكُمْ أَخْذَ عَزَائِرٍ مُقْتَدِرٍ

Whereof We laid hold of
(took) them with grip of
(Our) might. [54:42]

grip (n.) أَخْذَةٌ

(*act. pic m. sing.*) أَخِذٌ

one who holds SS with grip

مَا مِنْ دَابَّةٍ إِلَّا هِيَ آخِذَةٌ بِيَمِينِ رَبِّهَا

No moving creature is there
but He holdeth it by its
forelock. [11:56]

(*act. pic. m. plu.*) *acc.* أَخِذِينَ
those who hold SS, takers

(*com. أَخِذِينَ + ة -nd.*) أَخِذِيهِ

overtakers, holders with grip
(of it or him).

taking (*v.n.* > viii) اِتِّخَاذٌ

وَالَّذِينَ ظَلَمُوا أَنْفُسَهُمْ يَتَذَكَّرُونَ أَلَمْ يَكُنْ لَهُمْ

Verily you have wronged
your souls by your taking
the calf. [2:54]

(n. plu.) nom. آخِرُونَ acc. آخِرِينَ
others

another (f.) (n.) آخِرَى

others (f.) (n. plu.) آخِرَاتُ

final, last, that is to (n.) آخِرُ
come later, after

Last Day (Hereafter) الْيَوْمَ الْآخِرُ

last, coming after (n.) آخِرَةٌ

the abode of Hereafter الْآخِرَةُ

★ ا خ و

brother (n.) الْإِخْوَانُ

declined as أَبٌ with letters
not vowels. Thus

nom. أَخُو Acc. أَخَاهُ gen. أَخِي

- (1) signifies A male person
having the same parents
as another or others or
having only one parent in
common.

أَخِي إِلَى أَخِي

He took his brother to him-
self. [12:69]

- (2) A person of the same
descent, land, creed or
faith with other or others

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

The believers are naught
elsethen Brothers.

[49:10]

(imperf. 3 p.m. plu.) ii يُؤَخَّرُ

~delays

(imperf. 1st. p. plu.) ii نُؤَخِّرُ

we delay

(pip. 3 p.m. sing.) ii يُؤَخَّرُ

~is delayed, will be delayed

will not be delayed لَا يُؤَخَّرُ

(perf. 3 p.m. sing.) v تَأَخَّرَ

delayed (1)

وَمَنْ تَأَخَّرَ فَلَا إِعْرَافَ لَهُ

And whosoever delayth on
him is no sin. [2:203]

that comes later (2)

مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ

That hath preceded by thy
fault and that which may
come later. [48:2]

(imperf. 3 p.m. sing.) v يَتَأَخَّرُ

~lays behind

(imperf. 3 p.m. plu.) x يَسْتَأَخَّرُونَ
they remained behind.

to remain behind اسْتَأَخَّرَ

(imperf. 2 p.m. plu.) x تَسْتَأَخَّرُونَ
you remain behind.

(ap-der. > x, m. plu.) acc. الْمُتَأَخِّرِينَ
who are delayed behind.

another (n.) آخَرَ

other two (n. dual.) آخَرَانِ

other two (n. dual.) acc. آخَرَيْنِ

(imperf. 2 p.m. plu.) acc. ii **تَوَدُّوْا**
that you pay back

hand over! (perate. m. plu.) **أَدُّوْا**

to deliver up (v.n.) **أَدَاءٌ**
(the thing entrusted
to its owner)

★ أذن ★

(perf. 3 p.m. sing.) **أَذِنَ**
~allowed (1)

أَذِنَ بِأَذْنِ إِذْنَا (س)
to bear, perceive, respond,
listen, allow

إِلَّا مَنْ أَوْزَنَهُ الرَّحْمَنُ
Except he whom the Bene-
ficient allowed. [78:38]

(perf. 3 p.m. sing.) **أَذِنَتْ**
perceived, heard (2)

وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ
And listened to its Lord and
is made fit. [84:2]

(perf. 2 p.m. sing.) **أَذِنْتَ**
thou permitted (3)

(imperf. 3 p.m. sing.) **يَأْذِنُ**
~permits

حَتَّىٰ يَأْذِنَ لِي أَبِي
Until my father permits me.
[12:80]

(imperf. 1st. p. sing.) **أَذِنُ**
I give permission.

in the genitive case **أَخِي** as:

فَاكْوِمْ لِمَوْلَاكَ أَخِي
So cover the dead body of
my brother. [5:31]

لِيُرِيَهُ كَيْفَ يُكْوِمُونَ سَوْدَةَ أَخِيهِ
To show him how to cover
the dead body of his
brother. [5:31]

(n. dual.) acc.-gen. **أَخَوَيْنِ**
two brothers

two brothers (n. dual.) nom. **أَخَوَانِ**

brothers (n. p.) **إِخْوَانٌ**

brothers (n. p.) **إِخْوَةٌ**

sister (n.) **أَخْتٌ**

two sisters (n. dual.) **الْأَخْتَيْنِ**

sisters (n. plu.) **أَخَوَاتٌ**

★ أدد ★

impious, disastrous (n.) acc. **إِدَا**

★ أدي ★

(imperf. 3 p.m. sing.) ii **يُؤَدِّي**
~delivers

أَدَّى يَوْمَ تَأْتِيهِ
to pay, perform,

(el. 3 p.m. sing.) ii **لِيُؤَدِّيَ**
~in order to pay
back, should pay back

فَقُلْ اذُنُكُمْ عَلٰى سَوَاءٍ

Then say ; I have warned
you all alike. (21:109)

to declare (2)

قَالُوا اذُنُكَ مَا مِثْلَ مِثْلٍ شَهِيدٍ

They will say ; we declared
to thee not one of us can
bear witness. (41:47)

(perf. 1st. p. plu.) iv
اَذْنَا
we declared

(perf. 3 p.m. sing.) v
تَاذَنَ
~ proclaimed

(perf. 3 p.m. sing.) x
اَسْتَاذَنَ
~ asked leave

(perf. 3 p.m. plu.) x
اَسْتَاذَنُوا
they asked leave

(imperf. 3 p.m. p. sing.) x
يَسْتَاذِنُ
~ asks leave

(imperf. 3 p.m. plu.)
يَسْتَاذِنُونَ
they ask leave

proclamation,
announcement (v.n.) اَذَانٌ

permit, leave (n.) اِذْنٌ

ear ; all ears or
hearer (metp.) (n.) اُذُنٌ

(pp. 3 p.m. sing.) اَذِنَ

~ is allowed

(pip 3 p.m. sing.) يُؤَذِّنُ

~ is allowed

excuse (1) (perate m. sing.) اِذْنًا

اِذْنِي وَلَا تَعِيبِي

Excuse me and try me not.
(9:49)

give leave (2)

فَاذِن لِمَن شِئْتَ مِنْهُمْ

Give leave to whom thou
wilt of them. (24:62).

be apprised (3)

فَاذِنُوا بِحَرْبِ رَبِّكَ مِنْ لَدُنِ اللَّهِ وَرَسُولِهِ

Then be apprised of war
from Allah and His
messenger. (2:279)

(you) permit (perate m. plu.) اِذْنُوا

(perf. 3 p.m. sing.) ii
اَذَّنَ
announced

announce ! (perate m. sing.) ii
اَذِّنْ
call ! make known to eve. /
body

(apder. > ii m. sing.)
مُؤَذِّنٌ
an announcer

(perf. 1st. p. sing.) iv
اَذَنْتُ
< I warned (1)

iv
اَذَنْتُ بِؤَذْنِ اِذَانَا
to warn, declare

(imprf. 3 p.m. plu.) iv **يُؤْذُونَ**
they give trouble, harm or annoy

acc. **مُؤْذُوا** nom. **مُؤْذُونَ**

(imprf. 2 p.m. plu.)
you annoy, give trouble

give punish- (perate m. sing.) **أَذُوا**
ment !

(pp. 3 p.m. sing.) **أُذِيَ**
~ has been given trouble,
persecuted

They were (pp. 3 p.m. plu.) **أُذُوا**
persecuted

we were per- (pp. 1st p. plu.) **أُذِينَا**
secuted

(pip. 3 p.f. plu.) **يُؤْذِينَ**
they (f) should be
given trouble

ailment (1) (n.) **أَذَى**

أَوْبَةٌ أَذَى مِنَ تَلْمِيزٍ

Or has an ailment of the head.
[2:196]
harmful (2)

قُلْ هُوَ أَذَىٰ فَاتَّقُوا اللَّهَ إِنَّهُ كَانَ شَدِيدَ الْعِقَابِ

Say Thou : it is harmful
Keep aloof from women
during menstrual charge.
[2:222]

ears (1)

وَرَبَّيْهَا أَذُنٌ غَائِبَةٌ

It might be retained by the
retaining ears. [69:12]

all ears or hearer (2)

وَيَقُولُونَ هُوَ أَذُنٌ

And they say : he is all ears
(hearer, looking for news).
[9:61]

ears (plu. of **أُذُنٌ**) **أَذَانٌ**
his two ears (dual n.d.) **أُذُنَيْهِ**
(both ears of him)

★ ★ ★ ★

أَذَانٌ see **ذَقِ نِ**

★ ا ذ ي ★

(perf. 3 p.m. plu.) iv **أَذُوا**
< They maligned, annoyed

أَذَىٰ يُؤْذِي الْإِنْسَانَ

to hurt, cause bodily
pain, wound the feeling

(perf. 2 p.m. plu.) iv **أَذَيْتُمْ**
you maligned, annoyed

(imprf. 3 p.m. sing.) iv **يُؤْذِي**
~ gives trouble, harms,
annoys

through disease or extreme old age have lost reason and manhood.

(Jid. > Rgh.)

purposes (plu. n.) مَارِبٌ
(sing. مَارِبَةٌ)

★ ارض

earth, land, city, (n.) اَرْضٌ
country

★ ارك

thorns (plu. n.) اَرَائِكُ
(sing. اَرَبِكَةٌ)

★ ارم

'IRAM' or 'Aram' اِرَامٌ was according to one account, the name of the great fathers of عَادَ , from whom the tribe took its name; and according to another the name of the city in which it lived.

The عَادَ are called

ذَاتِ الْعِمَادِ , the word عِمَادِ means 'lofty buildings' supported by columns.

injury (3)

ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مِمَّا وُكِّلُوا بِهِ

Then they follow not up what they spent with reproach or injury. (2:262)

annoying (4)

وَدَّعَ أذَانَهُمْ

And disregard their annoying (talk). (33:48)

lit. The word اَذَى signifies a slight evil, slighter than what is termed ضَرَرٌ (LL.); or anything causing a slight harm. (Rgh.)

إِذًا، إِذًا

remember (particle) إِذًا
when, (pointing to the past), that time when.

(particle) إِذًا
when (pointing to the future)

★ ارب

need (n.) اِرْبَةٌ

عَبْدُ اِرْبَةٍ اَوْلِيَّ اِرْبَةٍ means those male attendants who

back, strength

(n) **أَزْرٌ**

أَشْدُّ دَيْبَةٍ أَرْبَعِي

Confirm by him my strength.
(20 : 31) (Arb.)Strengthen by him my back.
(Jid.)★ **أَزْرٌ** ★(imperf. 3 p. f. sing.) (assim v) **تَوَزَّرُوا**
they (satans) incite

تَوَزَّرُوا

They incite them by an incitement. (19:83)

★ **أَزْفٌ** ★(perf. 3 p. f. sing.) **أَزْفَتْ**
< ~ got nigh
أَزْفٌ ، بِأَزْفٍ (س)
to get nighthat is coming (act. pic. f.) **أَزْفَةٌ**
very soon★ **أَسَسَ** ★(perf. 3 p. m. sing.) (assim v) **أَسَسَ**
< ~ laid the foundationfoundation (n) **أَسَاسٌ**(pp. 3 p. m. sing.) **أَسَسَ** assim.
~ laid (its foundation)

۳۷

إِبْرَمَ ذَاتِ الْوَمَاوِ

Aram, the possessors of lofty buildings supported by highly built columns.
(89 : 7) (Rgh.)

"the people of many columned 'IRAM". (Jid.)

lit. : 'IRAM' possessing lofty structures supported by columns. The reference is to the earthly Paradise built by Shaddad, son of 'Ad' one of the greatest king of the dynasty.

(Jid. P. 30, nn. 333)

★ **أَزَرَ** ★(perf. 3 p. m. sing.) iv **أَزَّرَ**> strengthened
to help **أَزَّرَ مَوَازِرَةً**
strengthen

★ ★ ★ ★

Azar

(p.n.) **أَزْرٌ**

Prophet Ibrahim's father, an idolater. According to Bible quoted by Jid. his name in Bible is Terah (also Zarah). He was the Chief Officer of King Nimrod and a great favourite with his royal master.

37

★ ا س ن ★

آسِنُ (i.e. water, the colour and smell of it are altered.)

altered (pact. pic.)

★ ا س و ★

أَسْوَةٌ (n) <example, an object of imitation, model

أَسَا بِأَسْوَا أَسْوَا to dress a wound, console

تَأْسَوْنَا (imperf. 2 p.m. plu.) acc. you sorrow

لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ

Lest you sorrow for the sake of that which hath escaped you. (57:23)

★ ا س ي ★

أَسَى (imp. 1st p. sing.) iii < I sorrow for

أَسَى بِأَسَى أَسَى to be grieved, be affected

أَسَى (n) sorrow

لَا تَأْسَ (perate. neg.) be grieved not

★ ا ش ر ★

rash, insolent

أَشِرٌ (n)

★ ★ ★ ★

أَسْتَبْرَقٌ (n) brocades

أَسْتَعْلَى see ع ل و

★ ا س ر ★

تَأْسِرُونَ (imperf. 2 p.m. plu.) (h.v.) <you take—imprison

أَسِرَ، يَأْسِرُ، أَسْرَأُ (ح) to bind, take captive

أَسْرَةٌ structure, joints, frame (n)

أَسِيرٌ (act. 2 pic.) captive, prisoner

أَسَارَى (plu. n.) captives, prisoners

أَسْرَى see س ر ي

★ ا س ف ★

أَسَفُوا (perf. 3 p.m. plu.) iii they made SS angry,

أَسِفْتُ يَا سَفْتُ أَسْفَا (س) to be sad, grieve about.

أَسْفَا (in) sorrow, anger (n.) acc.

أَسْفَا (v.n.) acc. < sorrow and anger

يَا أَسْفَا (interjec.) O my sorrow

أَعَانَ / أَعِينُوا / اسْتَعِينُوا see ع و ن

أَعْرَبْنَا see غ ر و

★ ا ف ف

أُفٍّ! Oh! (interjec.)

★ ا ف ق

أَفُقٌ (n.p.) أَفَاقٌ (n. sing.)
horizons ; horizons

★ ا ف ك

يَأْفُكُونَ (imperf. 3 p.m. plu.)

< they feign, make a false show

أَفَكَ بِأُفُوكِ إِفْكَاً

to tell a lie, change another purpose, turn away from.

تَأْفُكُ (imperf. 2 p.m. plu. (wv))
thou turns away

أَجْتَنَّا لِنَأْفُكَ عَنْ إِلَهِنَا

Art thou come to us that thou may turn us away from our gods? [46:22]

أُفُوكَ (pp. 3 p.m. sing.)
was turned away

★ ا ص د

مُؤَصَّدَةٌ (pis. pic. iv, f. sing.)
< closed over
to shut, close أَوْصَدَ، أَوْصَدَ

★ ا ص ر

إِضْرٌ (n) burden (1)

رَبَّنَا وَلَا تَجْعَلْ لَنَا إِضْرًا

Our Lord, do not lay upon us a burden. [2:286]

compact (2)

وَآخِذْ بَعْدَ ذَلِكَ مِنْ عَضْرِى

And do you take my compact in this matter. [3:81]

★ ا ص ل

أَصْلٌ (n) root

أَصُولٌ (n.p.) roots

أَصِيلٌ (n) evening

أَصَالٌ (n.p.) evenings

★ ا ع ط

أَعْطَى، أَعْطَيْتَكَ، أَعْطُوا see ع ط و

★ ا ع ف

أَعْفُوا see ع ف و

ا ف ن *

اَفْنَانٌ see ف ن ي

ا ك ل *

ate (perf. 3 p.m. sing.) (h.v.) اَكَلَ

to eat اَكَلَ < اَكَلْتُ اَكَلْتُمْ

(perf. 3 p.m. dual.) اَكَلَا
they twain ate

they ate (perf. 3 p.m. plu.) اَكَلُوا

eats (imperf. 3 p.m. sing.) يَأْكُلُ

(imperf. 3 p.m. dual.) يَأْكُلَانِ
they twain eat

they eat (imperf. 3 p.m. plu.) يَأْكُلُونَ

(imperf. 3 p.f. plu.) يَأْكُلْنَ
they (f) eat

(imperf. 2 p.m. sing.) تَأْكُلُ
thou eats

(imperf. 2 p.m. plu.) تَأْكُلُونَ
you eat

we eat (imperf. 1st p. plu.) نَأْكُلُ

(perate f. sing.) كُلِي
eat (addressed to a woman)

(pip. 3 p.m. plu.) يُؤْفَكُ

is turned away

(pip. 3 p.m. plu.) يُؤْفَكُونَ
they are turned away

(pip. 2 p.m. plu.) تُؤْفَكُونَ
you are turned away

اِذْفَكٌ a lie ; slander (n)

اَفَّاكٌ big liar ; big slanderer (n. ent)

(ap-der. viii f. sing.) الْمُؤَفِّكَةُ
the subverted (cities)

the subverted or overturned (cities) الْمُؤَفِّكَاتُ

★ ★ ★ ★

اَقْتَتُ see و ق ت

ا ف ل *

(perf. 3 p.m. sing.) (h.v.) اَفَلَ

to set اَفَلَ بِاَفْلٍ اَفُولًا (ن)

~set (perf. 3 p.f. sing.) (h.v.) اَفَلَتْ

(act. pic. m. plu.) acc. اَفَلَيْنِ
setting ones, (moon, sun or stars)

cause to deprive of, or decrease

ا ل ذ ★

الَّذِي (Sing.) (plu.)

الَّذِينَ (dual) acc.

الَّذَانِ (relative pronoun) (dual. n) who, who that

الَّتِي (Sing.)

الَّتِي، الَّتِي (الَّتِي)

(rel. pronouns f.) (plu.) who, which, that

ا ل ف ★

أَلْفٌ (perf. 3 p.m. sing.) ii < ~ united, joined

أَلْفٌ بِأَلْفٍ أَلْفًا to acustom

يُؤَلِّفُ (imperf. 3 p.m. sing) ii units, joins together

إِيْلَافٌ (Sale.) (v.n. iv) protection taming (Pic.), keeping (Jid.)

مُؤَلِّفَةٌ (pis. pic. ii, f. sing.) that is made to incline

وَالْمُؤَلِّفَةَ قُلُوبَهُمْ

and those whose hearts are to be conciliated. [9:60]

كَلَا (perate m. f. dual) eat (O you twain)

كُلُوا eat (you) (perate m. plu.)

الْأَكْلُ eating (n)

أَكْلًا act or state of eating (acc.)

أَكْلٌ flavour, fruit, food (n)

أَكْلِينَ (act. pic m. plu.) (n) acc. eaters

أَكَّالُونَ greedy (n. Ints. plu.)

أَكَّانٌ (sing.)

مَأْكُونٌ (pact. pic.) eaten up, devoured

ا ل ل ★

إِلَاءٌ <ties of relationship (n)

إِلَّا وَإِلَّهِ relationship (n)

إِلَّا except, save, (particle) unless, if not

إِلَّا! (particle)

إِلَّا (أَنْ + لَا) lest (particle) that not,

ا ل ت ★

أَلَتْنا (perf. 1st. p. plu.) (h.v.) we deprived of > أَلَتْنا (ض) to deprive of, decrease,

anything other than the UNIMAGINABLE SUPREME BEING.

The word **أَلَهُ** has no corresponding word in English or in any language of the world.

O Allah! **اللَّهُمَّ**

(According to some gram-

marians **اللَّهُمَّ** is a short form of **يَا اللَّهُ آمَنَّا بِخَيْرٍ** i.e. O Allah, we believe in good. (Rgh.)

★ أ ل و

(*imperf. 3 p.m. plu.*) (h.v.) **يَأْتُونَ**
< they will fall short

to fall **أَلَا يَأْتُوا أَلَا**
short, refuse, be remiss

لَا يَأْتُونَكَ حَبِيلاً

They shall not be remiss in corrupting (your affairs).
(3:118)

(*acc*) **أَوْلِيَ** (particle) **أَلِنِ**, **أَوْلَى**
possessors, owners of
those who are **أَوْلُو بِقِيَّةٍ**
owners of wisdom
possessors, owners of (*J.*) **أَوْلَاتٌ**

one thousand (*card. numb.*) **أَلْفٌ**
(*card. numb. dual*) *acc.* **أَلْفَيْنِ**
two thousands

(*card. numb. plu.*) **آلَافٌ / أَلُوفٌ**
thousands

★ أ ل م

(*imperf. 3 p.m. plu.*) **يَأْتُونَ**

they are suffering, to suffer, feel pain

(*imperf. 2 p.m. plu.*) **تَأْتُونَ**
you are suffering

(*act. 2 pic. adj. m.*) **أَلِيمٌ**
effective, painful

★ أ ل هـ

god (*n.*) **إِلَهٌ**

gods (*n. p.*) **آلِهَةٌ**

The proper name app- (*n.*) **أَلَهُ**

lied to the Being who exists necessarily by Himself.

وَاجِبِ الوجودِ comprising all the attributes of perfection.

The word has neither feminine nor plural and has never been applied to

(v.n.) **إِبْلَاءٌ**
to keep away from the wife

(imperf. 3 p.m. sing.) **يَأْتِي**
~swear off

وَلَا يَأْتِي أَوْلُو الْقُرْبَىٰ وَوَالِدَكُمْ وَالسَّعَةَ
أَنْ يُؤْتُوا أَوْلِي الْقُرْبَىٰ

And let not the owners of
affluence and amplitude
among you swear off from
giving unto the kindred.
[24:22]

favours bounties, (n.p.) **آلَاءٌ**
(sing. **إِلْوٌ، أَلٌ**)

★ ا م ت

أَمْتٌ (n) ruggedness

لَا تَرَىٰ فِيهَا عِوَجًا وَلَا أَمْتًا

Wherein thou shalt not see
any crookedness or
ruggedness. (20:107)

★ ا م د

a distant term, time, place (n) **أَمَدٌ**

★ ا م ر

(perf. 3 p.m. sing.) **أَمَرَ**
~commanded

أُولَاتُ الْأَحْمَالِ
"The bearers
of burdens" (i.e. pregnant
women)

those, these (demonstrative) **أُولَئِكَ**
these (demonstrative)

(plu. of **ذَا**) **أُولَاءِ**

أُولَىٰ / أَوْلَىٰ see **و ل ي**
(a separable preposition) **إِلَىٰ**
to, till, with (1)

مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا

From the Sacred Mosque to
to the Furthest Mosque.
[17:1]

with, adding to (2)

وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ

And devour not their sub-
stance with (i.e. by adding
it to) your substance (4:2).

till (3)

أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ

(And) complete the fast till
night (fall). [2:187]

★ ا ل ي

(imperf. 3 p.m. plu.) iv **يُؤْلُونَ**
they swear

to swear **أَلَىٰ يُؤْلِي إِبْلَاءًا**
to be off from wife.

(pp. 1st p. sing.) أَمْرْتُ
I am/was commanded

(pp. 1st p. plu.) أَمْرْنَا
we were/are ordered, com-
manded

(pip. 3 p.m. sing.) يُؤْمَرُ
~ is commanded

(pip. 3 p.m. plu.) يُؤْمَرُونَ
they are commanded

(pip. 2 p.m. sing.) تُوْمَرُ
thou art commanded

(pip. 2 p.m. plu.) تُؤْمَرُونَ
you are commanded

(imperf. 3 p.m. plu.) يَأْمُرُونَ
they are taking counsel

(perate. n. plu.) يَأْمُرُونَ
take counsel

matter, affair (1) (n) أَمْرٌ

وَقَضَى الْأَمْرَ

And matter has already been
decided. (2:210)

news (2)

وَلَمَّا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْرِ إِذْ عَاوَجِبُوا

But if any news of security
or fear comes to them,
they spread it abroad.
(4:83)

command (3)

يَتَنَزَّلُ الْأَمْرُ بَيْنَهُمْ

The command descends
among them. [65:12]

(perf. 3 p.m. plu.) أَمَرُوا
they commanded

(perf. 2 p.m. sing.) أَمَرْتِ
thou commanded

(perf. 1st. p. plu.) أَمَرْنَا
we commanded

caution: the beginners should
note the difference

between أَمَرْنَا (1st.

p. plu.—we have

commanded) and أَمَرْنَا

(3 p.m. sing. + نَا —he
has commanded us)

(imperf. 3 p.m. sing.) يَأْمُرُ
~ commands

(imperf. 3 p.m. plu.) يَأْمُرُونَ
they command

(imperf. 2 p. f. sing.) تَأْمُرِينَ
thou (f) command

(imperf. 2 p.m. plu.) يَأْمُرُونَ
you (m) command

(imperf. 1st p. sing.) أَمُرُ
I command

(e.m.p. 1st. p. sing.) أَمُرَنَّ
I surely will command

(perate m. sing.) أَوْمُرُ
give order, command

(pp. 3 p.m. plu.) أَمَرُوا
they were given order

★ م م ا

mother (1) (n) أم

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ

And We inspired the mother of Musa. [28:7]

mothers (n.p.) أمهات

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ

Forbidden unto you are your mothers. (4:22)

Note : The primery meaning

of أم is mother

and in all secondry significances some idea of the primary significance is retained as illustrated in following verses.

dwelling (2)

تَابِعَهُهَا فِيهَا

His dwelling shall be the Abyss. [101:9]

the source, origin, (3) foundation or basis.

وَمِنْ آيَاتِ حُكْمِكَ هُنَّ أُمَّ الْكِتَابِ

Wherein some verses are firmly constructed, they are the basis of the Book. [3:7]

authority (4)

أولى الأمر

The possessors of the authority or who are in authority. [4:59]

affairs, matters, (n.p.) الأمور

commands (but not news or authority

م ر ه see إمرأة

م ر ه see إمرأة

م ر ه see (مرأة)

م ر ه see (مرأة)

grievous (n.) إمرء

لَقَدْ جِئْتَ شَيْئًا إِمْرًا

Thou hast committed a thing grievous [18:71]

(act. pic. m. plu.) الأمرؤن those who command

(ints. f.) أمارة went to command

★ م س

yesterday, nearpast, (n) الأمس recently

★ م ل

hope (n) الأمل

or (a conjunction)

سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ
لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

It is equal for them whether thou warn them or warn them not, they will not believe. [2:6]

(act. pic. m. plu. assim) v آتَيْنَ
< those who are repairing

to repair to, أَمَّ يَوْمًا
to go towards

وَالَّذِينَ فِي الْبَيْتِ الْحَرَامِ

(Profane not) those who are repairing to the Sacred House. [5:2]

~as for, but, (particle) أَمَّا (ف)
as to

أَمَّا مَنْ اسْتَعْزَى فَأَنْتَ لَهُ تَصَدَّى

As for him who considers himself free from need, to him thou payest regard. [80:5, 6]

either, or, (particle) إِمَّا

وَأَمَّا مَنْ بَدَّدَ وَأَمَّا وَدَاءَ

(Let them off) either freely or by ransom: [47:7]

leader, the Quran (n.) إِمَامٌ

leaders (n. p.) أَيْمَانَةٌ

وَعِنْدَهُ أُمُّ الْكِتَابِ

And with Him is the origin of the Book. [13:39]

centre (4)

وَلْيُنذِرَ رَأْسَ الْفُلْجِ وَمَنْ حَوْلَهَا

And (it is sent) that thou may warn the mother (centre) of the town (Makka) and those around her. [6:92]

Note : Primarily and in the first instance أُمُّ الْقُرَى is the mother of the towns; the metropolis, particularly Makka; because it is asserted to be the middle of the earth; or because it is the Qiblah of all men, and thither they repair; or because it is greatest of towns in dignity. (Jid > LL)

The conjunction أَمَّ is generally used in the second of two alternative prepositions, the first of which

is preceded by (أَمْ) ;

both may be rendered

"weather". see (أَمْ)

Thus Ibrahim is described as possessor of virtues in his own self that is expected from the people or a community.

unlettered (n) الْأُمِّيُّ

Note : Raghīb has quoted a view of some unknown and unreliable commentors, that

gives أُمِّيٌّ as a relative adjective to أُمُّ الْقُرَى

i.e. the inhabitant of Makka. This view is but a guess, not supported by grammatic rules.

The Holy Quran in another verse 2:78 (forthcoming) has given significance of this word.

أُمِّيُّونَ (plu. of أُمِّيٌّ)

unlettered ones

الْأُمِّيِّينَ (plu. of الْأُمِّيُّ) acc.

unlettered ones

وَمِنْهُمْ أُمِّيُّونَ لَا يَتْلُونَ الْكِتَابَ

And of them are unlettered ones who know not the Book. [2:78]

before, in front of (n) أَمَامٌ

community, nation (1) (n) أُمَّةٌ

كَانَ النَّاسُ أُمَّةً وَاحِدَةً

Mankind was one community. [2:213]

a period (2)

وَأَكْرَمَهُ أُمَّةً

And he recollected himself after a period. [12:45]

a (certain) way, (3)

course, mode, rule of life or conduct, religion.

إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ

Verily we have found our fathers on a way (of conduct or religion). [43:22]

pattern (4)

(an example, a model to be followed, in respect of true religion and piety). —Razi; Ibn Kathir)

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا

Verily Ibrahim was a pattern devout unto Allah, upright. [16:120]

Note : According to Rgh.

أُمَّةٌ in this verse means community or group.

I trusted (*perf. 1st p. sing.*) **أَمِنْتُ**

إِلَّا كَمَا بَوَّأْتُنِي عَلَىٰ أَخِيهِ

Except as I trusted you with his brother. (12:64)

(*imperf. 3 p.m. sing.*) **يَأْمَنُ**
~ feels secure

فَلَا يَأْمَنُ مَكَرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ

But none feels secure from Allah's plan except the people who perish. (7:99)

(*imperf. 3 p.m. plu.*) **يَأْمِنُوا**
they trust

(*imperf. 2 p.m. sing.*) **تَأْمَنُ**
thou trusts

(*imperf. 1st p. sing.*) **أَمَنْ**
I shall trust

هَلْ أَمِنْتُكَ عَلَيْهِ

Shall I trust you. [12:64]

(*perf. 3 p.m. sing.*) **iv** **آمَنَ**
< ~ believed

آمَنَ يُؤْمِنُ إِيمَانًا

to believe ; have faith

(*perf. 3 p.f. sing.*) **iv** **آمَنَتْ**
~(e) believed

(*perf. 1st p. sing.*) **iv** **آمَنْتُ**
I believed

(*n.p.*) **أُمَمٌ**
groups, communities nations

أَمَنْ (**أَمَ + مَنْ**)
comp. of **أَمَنْ** + **مَنْ**)
particle, interrogative

أَمَّنْ هُوَ كَانَتْ أَنَاءَ اللَّيْلِ

Is he who is devout in the watches of the night. [39:9]

★ ا م ن

(*perf. 3 p.m. sing.*) (*h.v.*) **أَمِنَ**

became safe, considered oneself safe, trusted a person with anything >

أَمِنَ بِأَمْنٍ أَمَانًا وَ أَمَانَةً

to be safe, trust, consider someone safe.

وَأَنْ آمِنَ بَعْضُكُمْ بِبَعْضٍ

If one of you trust another. [2:283]

أَوَآمِنَ أَهْلَ الْقَرْيَةِ أَنْ يَأْتِيَهُمْ بَأْسُنَا

Are the people of the town then secure from our punishment. [7:98]

وَإِذَا أُوذِيَ أَحَدُكُم بِالْأَمْنِ

And when you are in safety remember Allah. [2:239]

(*perf. 3 p.m. plu.*) **آمِنُوا**
they are in safety

(*perf. 2 p.m. plu.*) **آمِنْتُمْ**
you are in safety

آمِنِينَ *acc.* آمِنُونَ (n.)
 (act. pic. m. plu.)
 those who are safe, in
 peace, secure

أَمِينٌ (act. 2 pic.)
 trustworthy

أَمَانَةٌ (n.)
 security
 ثُمَّ أَنْزَلَ عَلَيْكَ مِنْ بَدَاِ الْعَوَامِنَةِ
 Then after grief He sent down
 on you security. [3:154]

الْأَمَانَةُ (n.)
 trust
 الْأَمَانَاتُ (n.p.)
 trusts
 الْإِيمَانُ (n.)
 faith, belief

مُؤْمِنٌ (ap-der. > iv, m. sing.)
 believer

مُؤْمِنِينَ *acc.* مُؤْمِنُونَ (nom.)
 (ap-der. iv, m. plu.)
 believers

مُؤْمِنَةً *sing.* مُؤْمِنَاتٌ (plu.)
 (ap-der. > iv, f.)
 believer, believers

مَأْمِنٌ (n. for place)
 place of
 safety

مَأْمُونٌ (pact. pic.)
 secured

غَيْرَ مَأْمُونٍ
 not to be felt secured

ا م و ★

أَمَةٌ (n.)
 a bondwoman

آمَنُوا (perf. 3 p.m. plu.)
 they believed

آمَنْتُمْ (perf. 2 p.m. plu.)
 you believed

آمَنَّا (perf. 1st p. plu.)
 we believed

يُؤْمِنُ (imperf. 3 p.m. sing.)
 ~ believes

تُؤْمِنُوا (imperf. 2 p.m. sing.)
 thou believe

يُؤْمِنُونَ (imperf. 3 p.m. plu.)
 they believe

تُؤْمِنُونَ *acc.* تُؤْمِنُونَ
 (imperf. 2 p.m. plu.)
 you believe

تُؤْمِنُ (imperf. 1st p. plu.)
 we believe

يُؤْمِنَنَّ (emp. 3 p.m. sing.)
 ~ certainly believes or
 shall surely believe

تُؤْمِنَنَّ (emp. 2 p.m. sing.)
 thou shall have to believe

تُؤْمِنَنَّ (emp. 1st p. plu.)
 we shall certainly be
 believing

الْأَمْنُ (n.)
 security, peace

أَمِينَةٌ (f.)
 peaceful

(Act. pic. sing.)

they are Thy servants.

[5:118]

in place of **إِنَّهُ** 'he is or (2)

he was t.' as

إِنْ كَادَ لَيُضِلَّنَا عَنْ الْهَدْيِ

He had well-nigh led us astray from our gods.

(25:42)

A negative particle. And (3)

in this case it should be

followed by **إِلَّا**, as :

إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ

This is naught but a word of a man. [74:25]

that, indeed, (particle) certainly (this particle comes to introduce a statement)

وَأَعْلَمُ أَنَّ اللَّهَ عَزِيزٌ ذِكْرُهٗ

And know that Allah is Mighty, Wise. [2:260]

Used in the (particle) beginning of a para or new sentence, e.g.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ

Verily Allah and His angels send their benedictions upon the Prophet. [33:56]

Note: These particles i.e.

إِنَّ, **إِنِّ**, **أَنَّ** are often pre-

fixed to pronominals. Thus

إِنَّا, **أَنَّا** denote: "that

the bondwomen (n.p.) **إِمَاءٌ**

Note: Non-muslim translators of the Holy Quran, due to their shortcoming, tend to render the word **أَمَةٌ** into slave - woman.

و

★ ★ ★ ★

(pronoun, 1st p. sing.)

I, myself

(particle)

This particle is used to (1) support the preceding particle **لَمَّا** i.e. when as under :-

فَلَمَّا آتَى بَشِيرًا

Then, when the bringer of the glad tiding came. [12:96] explanatory (2)

وَالطَّلَقَ الْمَلَائِكَةُ أَنِ امْشُوا وَاصْبِرُوا عَلَى آلِهِمْ

The chiefs among them departed—go and preserve in your gods i.e. they departed saying. [38:6]

lest (3)

وَذَرِيَّتِهِمْ أَنِ تَنْهَسَ نَفْسٌ بِمَا كَسَبَتْ

And admonish thou them lest a soul be given up to perdition for that it hath earned. [6:70]

It is used as: (particle) introducing a conditional (1) sentence:

إِنْ تُعَذِّبْهُمْ وَاللَّهُ مُعَذِّبٌ لَّهُمْ

If Thou chastise them, surely

men (n.p.) **أَنسٌ**
 men (n. plu. of **أَنَسِيٌّ**) **أَنَاسِيٌّ**
 (perf. 3 p.m. sing.) iv **أَنَسَ**
 << ~perceived
 to perceive, **أَنَسَ يُؤْنِسُ** **إِنْسَانًا**
 see

أَنَسَ مِنْ جَانِبِ الطُّورِ نَارًا

He perceived a fire on the
 side of Tur (mountain).
 [28:29]

(perf. 1st p. sing.) iv **أَنَسْتُ**
 I perceived

(perf. 2 p.m. plu.) iv **أَنَسْتُمْ**
 you find

وَإِن أُنْتُمْ بِهِمْ مُّشْفِقُونَ

Then if you find in them
 maturity of intellect. [4:6]

(imperf. 2 p.m. plu.) **تَسْتَأْذِنُوا**
 <you ask permission

أَنِينَ, i.e. **أَسْتَأْذِنُ** x **أَسْتَأْذِنَا**

to seek familiarity

(ap-der > X m. plu.) **مُسْتَأْذِنِينَ**
 seekers of familiarity

وَلَا تَمْتَأْذِينَ بِلِحَادِيهِ

Without lingering to enter
 into familiar discourse.
 [33:53]

★ **ان ف**

nose (n.) **أَنْفٌ**

me, that I, verily I, etc.”
 Likewise these are prefixed
 to other pronominal
 forms: **مُمًّا، هَا، هُ**
 etc.

verily, is but (particle) **إِنَّمَا**

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ

Say thou: I am but a hu-
 man being like yourselves.
 [18:110]

that (statement) (particle) **أِنَّمَا**

**يُوحَىٰ إِلَىٰ آدَمَ أَنِ اقْضِ إِلَهُكَ
 إِلَهُ وَاحِدٌ**

Revealed unto me is that
 your God is one God.
 [18 ; 110]

★ **ان ث**

female (n.f.) **أُنْثَىٰ**

two females (n. f. dual.) **أُنْثَىٰتَيْنِ**

females (n. f. plu.) **إِنَاثٌ**

★ **ان س**

man (opp. jinnee.) (n.) **إِنْسٌ**

man (general) (n.) **إِنْسَانٌ**

man (general) (n.) **إِنْسِيٌّ**

men (n.p.) **أَنَاسٌ**

تُسْفَىٰ مِنْ عَيْنِ آيِنَةٍ

Given to drink of a spring
fiercely boiling. [88:5]

vessels (2) (n.) آيِنَةٌ

وَصُفَاتٌ عَلَيْهِمْ وَأَنْتُمْ مِنْ مُصَفَّاتٍ

And brought round among
them will be vessels of
silver. [76:15]

(n + o : pronoun) إِنَاهُ

its time (of cooking)

wherefrom (interjec.) أَنَّى

أَنَّى لَكَ هَذَا

Where thou got it from?
[3:37]

★ ا ل

people (1) (n.) أَهْلًا

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ كَانُوا يَحْسِبُونَ

And if the people of the
Book believe, surely it
would have been better for
them. [3:110]

worthy, Lord, owner, (2)
being entitled

هُوَ أَمْلٌ لِلتَّقْوَىٰ وَأَمْلٌ لِلنُّعُوتِ

He is the Lord of piety and
the Lord of forgiveness.
[74:56]

family members (3)
(such as son, brother,
wives and kins.)

وَأَلْفَتْ بِالْأَنْفِ

A nose for a nose. [5:45]

just now (n.) أَنفًا

مَاذَا قَالَ لَيْسًا؟

What is that he hath said
just now? [47:16]

★ ا ن م

creatures (n.) أَنْمًا

★ ا ن ي

(imperf. 3 p.m. sing.) (h.v.) يَأْتِي

< ~ comes

أَنَّى يَأْتِي إِذَا (ض)

to be time for SS

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا

Is not the time yet come to
those who believe?

[57:16]

times; hours; (n.p.) أَنَاءً

boiling (1) أَنَّ (act. pic. m.) < إِنْبَةً

boiling (1)

boiling (2) آيِنَةٌ (act. pic. f.) < إِنْبَةً

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيرِ آلِ

Going round between it and
boiling water, fierce.

[55:44]

وَاللَّهُ عِنْدَهُ حُسْنُ الْمَبَاقِ

And Allah ; with Him is the best goal (or resort). [3:14]

one who is oft-returning (*ints.*) **أَرْأَبٌ**

those who are (*ints. plu.*) **أَرْأَبِينَ**
oft-returning

★ ا و د ★

(*imperf. 3 p.m. sing.*) **يُؤَدُّ**
< ~ tires
iv **أَدَّ يُوَدُّ أَوْدًا (ن)**
to make tired.

وَلَا يُؤَدُّهُ حِفْظًا

And guarding of the twain
tire Him not. [2:255]

أَوَدَ يَأْوُدُ أَوْدًا
to become bent

★ ا و ل ★

interpretation (1) (*v.n. > ii*) **تَأْوِيلٌ**

هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ

This is the interpretation of
my dream of old. [12:100]

result, final sequel, end (2)

ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

This is best and more suitable to (achieve) the end.
[4:59]

رَبِّ إِرَاقِ ابْنِي مِنْ أَهْلِي

My Lord ; surely my son is
of my family. [11:45]

responsible persons, (4)
elders of a family.

فَالْيَوْمَ بِنِذْنِ أَهْلِي

So marry them with the
permission of their masters
(elders of their family).
[4:25]

nom. **أَهْلُونَ** *acc.* **أَهْلِيْنَ**

families, (*plu. of* **أَهْلٌ**)
family members

★ ا و ب ★

(*perate > ii, f. sing.*) **أَوَّبِي**
< do an act of echo, repeat,

to return **أَبَّ** x **إِيَابًا وَ مَابًا**

to act **أَوَّبَ (و) أَبَّبَ** as

echo, bring, repeat (*Rgh. Lis.*)

يُجِبَالِ أَوَّبِي سَمَاءَ

O mountains ! repeat Our
praise with him. [34:10]

to come back, (*v.n.*) **إِيَابًا**

to return (with one's own
intention—*Rgh.*)

(*n. for place ; v. mim*) **مَابًا**

resort, goal, returning

★ ا و ہ ★

< long-suffer- (*ints. sing.*) **أَوَاهُ**
ing one (one who mourns
or sorrows much.)

(آء يَوْه أَوْهَا وَتَأْوَهُ) (ن)

to call out oh; feel pain,
lament

★ ا و ي ★

(*perf. 3 p.m. sing.*) **أَوَى**
~ sought refuge

(*perf. 3 p.m. plu.*) **أَوْوَا**
they sought refuge

(*perf. 1st. p. plu.*) **أَوَيْنَا**
we sought refuge

(*perf. 3 p.m. sing.*) *iv* **أَوَى**
gave shelter,

< ~betook lodge;

أَوَى يُؤْوِي إِيَّوَامًا
to give shelter

(*perf. 3 p.m. plu.*) *iv* **أَوْوَا**
they gave shelter

(*imperf. 3 p.m. plu.*) *iv* **تُؤْوِي**
thou give shelter

shelter, (*n. of place*) **الْمَأْوَى**
home, abode

★ ★ ★ ★

aye, yea! (*particle*) **إِئِي**

fulfilment, consequence (3)

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ

Do they wait for aught but
its final sequel? on the
day when its final sequel
comes. [7:53]

first (*card. num.*) **أَوَّلٌ**

هُوَ الْأَوَّلُ وَالْآخِرُ

For Allah is what

is coming after and

what is the First

(*Jid. nn. 27,427*) [57:3]

first (*card. num. f.*) **أَوَّلَى**

(this word is opposite to

هُوَ الْآخِرَةُ , Hereafter)

قَبْلَهُ الْآخِرَةُ وَالْأَوَّلُ

Allah's is the First and Last.

(i.e. life and afterlife.)

[53:25]

أَوْلِكَ / أَوْلَاءِ / أَوْلِي see **أ ل و**

woe! **أَوْلَى**

أَوْلِكَ قَاتِلٌ

Woe unto thee woe. [75:34]

(Note.... the difference bet-

ween **أَوْلَى** f. of **أَوْلٌ**

and **أَوْلَى** —owe)

tators, such as Razi, and Ibn Kathir, the two tribes, though closely allied, were distinct.

people, followers (n) آل

Caution: According to Raghīb the word is derived from أَهْلٌ i. e.

• is turned to أَلْفٌ as its deminutive form in أَهْلِيلٌ. The difference between آل and أَهْلٌ is that the former is possessed only to man, while the latter is possessed to man, time and idea etc. as e. g. it may be said

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between آل and أَهْلٌ is that the former is possessed only to man, while the latter is possessed to man, time and idea etc. as e. g. it may be said

أَهْلٌ is that the former is possessed only to man, while the latter is possessed to man, time and idea etc. as e. g. it may be said

time and idea etc. as e. g. it may be said

as e. g. it may be said

it may be said

but not

آل الدار.

The word originally signifies people and nation. But in case of Prophet Mohammad (P. B. H.), in some accounts, it is termed for his kith and kin. According to another view it is to be generalised for the followers, 'Ummah'.

اِیُّ وَرَبِّیْ اِنَّهُ لَحَقُّ

Yea! By my Lord this is the truth. [10:53]

★ ا ی د ★

أَيْدِي (plu. of يَدٌ) see ا ی د و

(perf. 3 p.m. sing.) ii أَيْدٍ

< ~supported,

أَيْدٍ مُّوَيَّدَةٌ تَأَيَّدُوا

to support, strengthen

(perf. 1st p, sing.) ii أَيْدِيَّتُ

I supported

(perf. 1st p. plu.) ii أَيْدِنَا

we supported

(imperf. 3 p.m. plu.) ii مُّوَيَّدٌ

we support

might (n.) أَلْيَدٌ

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدِي

And the heaven, We have built with might. [51:47]

★ ا ی ک ★

الْأَيْكَةُ wood, thicket, another name of Midian (n)

Note: أَيْكَةٌ signifies the

thicket or collection of tangled trees. Noeldeke identifies these people with the Midianites. According to Muslim commen-

(particle) **أَيَّانَ**
when (question about time)

whichsoever (particle) **أَيَّامًا**

alone (adv.) **إِيَّانَا**

This particle is always suffixed to a pronoun e.g.

إِيَّاكَ وَإِيَّانَا etc.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

Thee alone do we worship,
and of Thee alone do we
seek help. [1:5]

sign, verse (n) **آيَةٌ**

signs, verses (n.p.) **آيَاتٌ**

★ ا ي م ★

~single women **الْأَيَّامَى**
(i.e. unmarried, divorced or
widow)

sing. **أَيْمَةٌ** <

أَيَّامٌ see **يَمِينٌ**

★ ★ ★ ★

where (particle) **أَيْنَ**

whithersoever (particle) **أَيْنَمَا**

کتاب الباء

by (5)

قَالَ قِعْرَبِكَ لِأَعْوِيَّةَ أُمَّمُ جَمُوعِينَ

He said : By Thy might, I will surely lead them all astray. [38:82]

from (6)

عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ

A fountain from which the servants of Allah drink. [76:6]

It also denotes the (7) object of a transitive verb.

وَإِذَا سُرُوا بِالْقَوْمِ تُرَاكِمًا

And when they pass by what is false (vain) they pass by nobly. [25:72]

to support the subject, (8)

that is termed زَائِدَةٌ

i.e. additional (Rgh.)

وَمَا أَنْتَ بِمُؤْمِنٍ آتَاؤُكَ أَصْدِقِينَ

And thou believe not our sayings even when we speak the truth. [12:17]

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ب ★ ★ ★

an inseparable preposition denoting :

with (1)

حُدُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ

Hold that which We have given you with strength. [2:63]

during (2)

وَرِنَ اللَّيْلِ فَسَاجِدْ لَهُ

And during a part of the night keep awake. [17:79]

in (3)

أَدْخُلُوهَا سَلَامًا

Enter therein in peace, secure. [15:46]

for (4)

الْأَنْفَ بِالْأَنْفِ

A nose for a nose. [5:45]

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the earliest form of the metal—its meteoric origin before it could be obtained from its ores.

(Jid. nn. 27.527-A)

Adversity (3)

بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ

Their adversity among themselves is very great.

[59:14]

conflict, war (4)

وَالضَّيِّقِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ

And the patient in distress and affliction and in the time of conflicts. [2:177]

tribulation, distress (n.) الْبَأْسَاءُ

(The kind of evil that relates to property such as poverty (L.L.), compare

ضَرَرٌ see ضَرَرٌ

(act. pic. m. sing.) الْبَائِسُ
poor, needy

(act. 2 pic. m. sing.) بَيْسٌ
dreadful

ب ت ر

(n. relative) أَبْرَأُ

tail-less, i.e. cut off from all future hope.

to curtail بَتَّرَ يَبْتَرُ بَتْرًا

cut off entirely, amputate.

بَالٌ see

بَابٌ see

ب ع ر

well (n.) بَيْرٌ

ب ع س

بَيْسٌ
evil, bad, very bad, (m. sing.)
(an unorthodox word of 'blame')

بَيْسَ الشَّرَابِ

Evil is their drink [18:29]

لَيْسَ مَا كَانُوا يَعْمَلُونَ

Very bad in their work.
[5:63]

لَا تَبْتَسُ (perate. viii, neg. m. sing.)
grieve not!

بَأْسٌ
terror, punishment (1) (n.)

جَاءَهَا بَأْسُهَا بَيَاتًا وَهُمْ قَائِلُونَ

Our terror came to them by night or while they slept at noon. [7:4]

power, violence (2)

وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ

And We send down iron wherein is mighty power.

[57:25]

Note: sending down of iron may well allude to

إِنَّمَا أَشْكُو بَثِّي وَحُزْنَ إِلَى اللَّهِ

I only bewail my distress and
grief unto Allah. [12:86]

(pact. pic. m. sing.) الْمُبْتُوثُ
scattered

(pact. pic. f. sing.) مَبْسُوثَةٌ
spread

(pis. pic. >viii.) مُنْتَبَثٌ (مُنْتَبَثًا)
scattered

ب ج ث *

(imperf. 3 p.m. sing.) يَبْجُوثُ
< ~ is scratching

to dig, بَجَثَ يَبْجُوثُ بِجَثًا (ن)
scratch

ب ج س *

(perf. 3 p.f. sing.) vii أَبْجَسَتْ
< gushed forth

to open بِجَسَ يَبْجِسُ بِجَسَانٍ

ب ح ر *

بحر (n.) بَحْرٌ
(n. dual) acc. بَحْرَيْنِ nom. بَحْرَانِ
two seas

seas (n.p.) بِحَارٌ / أَبْحَرٌ

Bahira (n.) بَحِيرَةٌ
(i.e. mother-camel whose
milk was dedicated by the

ب ت ك *

(epl. 3 p. m. plu.) ii كَيَّبَتَّكَرْنَ
< surely they will cut off

to بَكَ يَبْتُكَ بَتَا وَبَتَا
cut off.

ب ت ل *

(perate > v. m. sing.) ii تَبَتَّلَ
< devote

to devote v بَتَّلَ ii تَبَتَّلَ
oneself entirely to Allah.

devotion (v. n.) تَبَتُّلٌ

تَبَتَّلَ إِلَى اللَّهِ means, 'He
detached himself from
wordly things, and devo-
ted himself to God, or he
forsook every other thing,
and applied himself to the
service of God.' (Jid > LL.
nn. 29.360)

ب ث ث *

(perf. 3 p.m. sing.) بَثَّ
(assim. v.)

< ~ has dispersed

to disperse بَثَّ يَبُثُّ بَثَالَةً

(imperf. 3 p.m. sing.) يَبُثُّ
~ disperses (assim. v.)

distress (v.n.) بَثٌّ

(*imperf. 3 p.m. plu.*) **يَبْخُلُونَ**
they stint, are niggardly

nom. **تَبَخُلُونَ** *acc.* **تَبَخُلُوا**

(*imperf. 2 p.m. plu.*)
you stint, are niggardly

niggardliness (*n.*) **الْبُخْلُ**

★ ب د ء

(*perf. 3 p.m. sing.*) (*h.v.*) **بَدَأَ**
< started, began (1)

to begin, **بَدَأَ يَبْدَأُ بَدْءًا (ف)**
commence, create (God)

قَدَأَ بِأَسْبَاطِهِمْ

He began with their sacks.
[12:76]

to originate (2)

فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ

And behold how He originated
the creation. [29:20]

(*perf. 2 p.m. plu.*) **بَدَأُوا**
they began

(*perf. 1st. p. plu.*) **بَدَأْنَا**
we began

(*imperf. 3 p.m. sing.*) **يَبْدَأُ**
~ begins

(*imperf. 3 p.m. sing.*) *iv* **يُبْدِئُ**
~ originates (1)

60

pagan Arabs to their
gods.)

★ ب خ س

(*imperf. 3 p.m. sing.*) **يَبْخُسُ**
< ~ diminishes

بَخَسَ يَبْخُسُ بَخْسًا (ف)
to diminish, to treat un-
justly

(*perate. neg. m. plu.*) **لَا تَبْخُسُوا**
(you) diminish not!

(*imperf. 3 p.m. plu.*) **يَبْخُسُونَ**
they diminish

بَخْسٌ (*n.*)
diminution, reduced (price)

★ ب خ ع

(*act. pic. m. sing.*) **بَايَعُ**
< one who kills himself with
grief

To commit **بَيَّعَ يَبْجَعُ بَجْمًا**
suicide

★ ب خ ل

(*perf. 3 p.m. sing.*) **بَجَلَّ**
< ~ stinted, was niggardly

to stint, **بَجَلَ يَبْجَلُ بَجَلًا (س)**
be miser,

(*perf. 3 p.m. plu.*) **بَجَلُوا**
they stinted, were niggardly

61

★ ب د ع

- (perf. 3 p.m. sing.) بَدَعَ
 < ~originated
 to originate, بَدَعَ يَبْدَعُ بَدْعًا
 begin, produce
 innovator (n.) acc. بَدْعًا
 originator (act. 2 pic.) بَدِيعٌ
 (perf. 2 p.m. plu.) viii اَبْتَدَعُوا
 < they invented
 اَبْتَدَعُ viii اِبْتِدَاعًا
 to originate, invent

★ ب د ل

- (perf. 3 p.m. sing.) ii بَدَّلَ
 < ~changed
 بَدَّلَ يَبْدِلُ بَدْلًا (ن)
 to exchange, to alter
 (perf. 3 p.m. plu.) ii بَدَّلُوا
 they changed
 (perf. 1st p. plu.) ii بَدَّلْنَا
 we changed
 (imperf. 1st p. sing.) ii اَبْدَلُ
 I change
 (perf. 3 p.m. sing.) v بَدَّلَ
 < ~got changed
 < تَبَدَّلَ v تَبَدَّلَا
 to exchange, get changed

يُبْدِئُ اللَّهُ الْخَلْقَ

Allah originateth the creation. [29:19]

to show (2)

وَمَا يُبْدِئُ الْبَاطِلَ وَمَا يُعِيدُ

The falsehood shall neither show (its face) nor it shall return. [34:49]

Note: The particle مَا may here be a negative, or may be in the place of accusative in the sense of أَيُّ شَيْءٍ .

★ ب د ر

'Badr' is a village at (n.) بَدْرٌ distance of 150 kms. from Al-Madina. It was a camping ground and a market, noted for plentiful supply of water and situated at the union of the road from Al-Medina and caravan route from Syria to Makka.

in haste acc. (v. n. iii) يَدَارًا

بَدَّرَ بَادِرًا يَدَارًا

to make haste

★ ب د و

(*perf. 3 p.m. sing.*) (*h.v.*) بَدَا
< ~appeared (1)

بَدَا يَبْدُو بَدْوًا وَ بَدَاوَةً (ن)
to appear, become clear,
manifest,

(2) to occur in mind

(3) to dwell in desert

بَلْ بَدَا لَهُمْ مَا كَانُوا يُفْتَنُونَ مِنْ قَبْلُ

Nay! that which they concealed before hath appeared for them. (became clear unto them.) [6:28]

to occur in mind (2)

فَرَبَدَّ الِهُورَيْنِ بَعْدَ مَا رَأَى الْآيَاتِ

لِيَجْزِيَكَ حَتَّىٰ جِزِينَ

Thereafter it occurred to them, (even) after they had seen the signs (of his innocence) to imprison him till a time. [12:35]

(*perf. 3 p.f. sing.*) بَدَتْ
~appeared

(*imperf. 3 p.m. sing.*) *iv* يُبْدِي
< ~(*h.*) to make appear

to make أَبْدَىٰ إِبْدَاءًا
plain, manifest

(in order to make manifest) يُبْدِي

(*imperf. 3 p. m. sing.*) *v* يَبْدَلُ
~changes

(*perate m. plu.*) *v* لَا تَبْدَلُوا
exchange not

(*imperf. 3 p.m. sing.*) *iv* يُبْدِلُ
< ~changes

change, أَذَلَّ يُبْدِلُ إِبْدَالًا
to alter

(*imperf. 3 p.m. plu.*) *x* يَسْتَبْدِلُ
will choose SS instead
of SS

وَيَسْتَبْدِلُ قَوْمًا آخَرَ

He will choose instead of you a folk other than you. [9:39]

(*imperf. 1st p. plu.*) *x* سَتَبْدِلُونُ
you exchange, take
SS instead of SS

(*v.n.* > *simple*) بَدَلٌ
an exchange (بَدَلًا)

(*v.n.* > *il*) تَبْدِيلًا *acc.*
change, altering

replacement (*v.n.* > *x*) اِسْتَبْدَالٌ

changer (*ap-der* > *il*) مُبَدِّلٌ

★ ب د ن

body (*n.*) بَدَنٌ

camels : to be slain for sacrifice (during Hajj) نُدْنٌ

سَوَاءُ الْمَاكَّةِ فِيهِ وَالْبَدَا

Equal (for all men) the dweller (of Makka) and the dweller of desert.

[22:25]

(act. pic. m. plu.) **بَادُونَ**
dwellers of the desert

يَوَدُّوْنَ اَنْ يَكُوْنُوْا مِمَّنْ بَادُوْنَ فِي الْاَعْرَابِ

They would fain to be in the desert with the wandering Arabs. (Jid.) [33:20]

(act. pic. m. sing.) **بَادِي**
deficient, immature

Those of **بَادِي الرَّأْيِ**
immature opinion

discloser (ap-der > iv) **مُبْدِي**

Caution : **مُبْدِي** with hamza

> **بَدَأَ يَبْدَأُ**, to start
and **مُبْدِي** without

hamza > **أَبْدَى يَبْدِي** (iv)

to disclose or make manifest.

ب ذ ر ★

(perate > ii, neg.) **لَا يُبْذِرُ**
< squander not!

بَذَرَ يَبْذِرُ ii **بَذِيرًا**
to disperse, squander

dissipation, (v.n. ii) **بَذِيرٌ**
squandering

(imperf. 3 p. f. sing.) iv **بُيِّنِي**
~ (f.) makes manifest

اِنْ كَادَتْ لَتُبْدِي بِهِ

لَوْلَا اَنْ رَّبَّنَا عَلَّمَنَا عَلَمًا

She had well-nigh disclosed him if we had not fortified her heart. [28:10]

(imperf. 3 p.m. plu.) iv **يُبْدُونَ**
they make manifest

(imperf. 3 p.m. plu.) iv **يُبْدِيْنَ**
they (f.) make manifest

بُيِّنُوا acc. **يُبْدُونَ**

(imperf. 2 p.m. plu.)
You make manifest

n.d. gen. **يُبْدِي** (لَمْ)

(imperf. 3 p.m. sing.)
he did not discover

فَاسْتَرَاهُ يُوْسُفُ فِي نَفْسِهِ وَكَرِهِيْلَهَا لَهُمْ

But Yusuf concealed it in himself, and discovered (revealed) it not unto them. [12:77]

(2 p.m. sing.) pip. iv **تُبْدَى**
~ made disclosed

desert (n.) **الْبَدْوُ**

وَجَاءَ بِكُمْ مِنَ الْبَدَا

And hath brought you from the desert. [12:100]

the dweller of (act. pic.) **الْبَادُو**
desert

dutious (3)

وَبَرًّا بِوَالِدَيْهِ

And dutious (or pious)
towards his parents.

[19:14]

land (3)

حُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ

The game of land is for-
bidden unto you. [5:96]

the piety, virtue (n) الْبَرِّ

pious ones (n.p.) أَبْرَارٌ

<virtuous ones (n.p.) بَرَّةٌ

sing. بَارَةٌ

ب ر ء

(imperf. 1st p. plu.) (h.v.) بَرَأْنَا

<we create; bring into
being

to create بَرَأْنَا بَرَاءَةً (ف)

(imperf. 2 p.m. sing.) iv بَرِّئْتُ

<<thou heal

بَرَأْتُ بَرَاءَةً (ف)

<to be safe

أَبْرَأْتُ بَرِيءًا

to heal, make free.

(imperf. 1st p. sing.) iv أُبْرِئُ

I heal

(imperf. 1st p. plu.) iv نُبْرِئُ

we heal

64

(ap-der. > ii m.plu.) acc. مُبْتَدِرِينَ
squanderers

ب ر ر

(assim) v بَرُّوا < acc. بَرُّونَ

(imperf. 2 p.m. plu.)

to act well, be pious بَرًّا بِرَبِّكَ
towards God, parents; be
virtuous, be true, behave
courteously.

you act piously (1)

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ
أَنْ تَبْذُرُوا وَاتَّقُواAnd make not Allah a butt
of your oaths that ye shall
not act piously nor fear
Allah." (Jid.) [2:224]
you deal benevolently (2)لَا يَنْهَى اللَّهُ عَنِ الَّذِينَ كَفَرُوا أَنْ يُبْرِئُوا
وَلَوْ يَخْرُجُونَ مِنْ دِيَارِهِمْ أَنْ يَبْرِئُواAllah forbiddeth you not
that you should deal bene-
volently to those who
fought not against you on
account of religion and
drove you not out of your
houses. [60:8]

benign (1) (n) الْبَرِّءُ

هُوَ الْبَرُّ الرَّحِيمُ

He is the benign, merciful.
[52:28]

65

(n.) **بَرَاءَةٌ**
freedom from obligation

creation (n.) **بَرِيَّةٌ**

creator (act. pic. m. sing.) **الْبَارِئُ**
one who is free (pis. pic.)
from obligation or
blame or any kind of
defect.

★ ب ر ج ★

(perate > v. neg. f. plu.) **لَا تَبْرَجْنَ**
you (f.) do not display
beauty

display of beauty (v.n.) **تَبْرُجٌ**

(ap-der > v. f. plu.) **مُتَبَرِّجَاتٌ**
women displaying their
beautifulness

بُرُوجٌ < towers (n.p.)
sing. tower

★ ب ر ح ★

(imperf. 1st p. sing.) **لَا اَنْ اَبْرَحَ**
< I will not cease to
leave

بَرَحَ يَبْرُحُ بَرَحًا وَ بَرَاحًا (ف)
to leave a place

(imperf. 1st p. plu.) **لَنْ نَبْرَحَ**
we will not cease to leave

★ ب ر د ★

coolness (v.n.) **بُرْدٌ**

(perf. 3 p.m. sing.) **ii** **بَرَّأَ**
~declared innocent,
cleared from blame

... **فَبَرَّأَهُ اللهُ**

Allah cleared him (from
that which they alleged.)
[33:69]

(perf. 3 p.m. sing.) **v** **تَبَرَّأَ**
quitted himself of

لِذُنُوبِهِمُ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا

When those who were
followed shall quit them-
selves of those who
followed. [2:166]

(perf. 3 p.m. sing.) **v** **تَبَرَّأُوا**
they quitted

(perf. 1st p. plu.) **تَبَرَّأْنَا**
we declared our innocence
before you

(imperf. 1st p. plu.) **تَبَرَّأْنَا**
we quit

(act. 2 pic.) **بَرِيٌّ**
safe of blame, innocent

اِنَّ اللهَ بَرِيٌّ مِنَ الشُّرِكِيْنَ

Allah is free from obligation
to idolaters. [9:3]

اَلَّذِي بَرِيٌّ وَّمَا تُشْرِكُوْنَ

I am innocent of that which
you associate. [6:19]

innocent (n.) **مُورَأً**

(act. pic. f. sing.) **بَارِزَةٌ**
appeared plain

ب ر ز خ

Litt: a thing that (n.) **بُرْزُخٌ**
intervenes between
any two things.

(In the Quranic
sense it is the interval
between the present
life and that which
is to come, from the
period of death to
Resurrection, upon-
which he who dies
enters.)

★ ب ر ص

the leprous (n.) **الْأَبْرَصُ**

★ ب ر ق

(perf. 3 p.m. sing.) **بَرِقَ**
~got confused

the lightning (n.) **الْبَرْقُ**

★ ★ ★ ★

أَبَارِقُ see لَمُورِقُ

★ ب ر ك

(perf. 3 p.m. sing.) iii **بَارَكَ**
he blessed

cold (act. pic) **بَارِدٌ**

★ ب ر ز

(perf. 3 p.m. sing.) **بَرَزَ**
< ~ he went forth

بَرَزَ بِبُرُوزٍ <
to pass out, to appear, to
show oneself after
concealment

قُلْ لَوْ كُنْتُمْ تُحِبُّونَ اللَّهَ
لَبَرَزْتُمُ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ

Say! Had you remained in
your houses, those for
whom slaughter was ordain-
ed would have gone
forth. [3:154]

(perf. 3 p.m. plu.) **بَرَزُوا**
they went out against (1)

وَلَمَّا بَرَزُوا لِجَالُوتَ

When they went forth against
Jalut. [2:250]

to come forth (2)

وَيَبْرُزُونَ لِلَّهِ جَمِيعًا

And they all will come forth
to Allah. [14:21]

(pp. 3 p.f. sing.) ii **بُرِزَتْ**
~brought up

(act. pic. m. plu.) **بَارِزُونَ**
those who appear

scowling (act. pic. f. sing.) **بَايِرَةٌ**

★ ب س س

(pp. 3 p.f. sing.) assim. v **بُسَّتْ**
was grounded to powder

acc. **بَسًا** (v.n.) **بَسَّ**
grinding to power

★ ب س ط

(perf. 3 p.m. sing.) **بَسَطَ**
extended

~amplified **الرِّزْقِ**
the provision

~stretched out **الْيَدِ**
the hand

(perf. 2 p.m. sing.) **بَسَطْتَ**
thou stretched out

(imperf. 3 p.m. sing.) **يَبْسُطُ**
stretches, amplifies

(imperf. 3 p.m. plu.) **يَبْسُطُوا**
they amplify, stretch

(imperf. 2 p.m. sing.) **تَبْسُطُ**
thou stretcheth

(parate neg. m. sing.) **لَا تَبْسُطُ**
do not stretch forth

stretching (v.n.) **الْبَسْطُ**

expanse (n.) **بَسَاطٌ**

abundant (n.) **بَسَطَةٌ**

(pp. 3 p.m. sing.) iii **بُورِكَ**
~ is blessed

(perf 3 p.m. sing.) iii **تَبَارَكَ**
be blessed, exalted

(n. sing.) **بَرَكَاتٌ** < (n.p.) **بَرَكَاتٍ**
blessings

(pis. pic. m. sing.) **مُبَارَكٌ**
blessed one

(pis. pic. f. sing.) **مُبَارَكَةٌ**
blessed one

★ ب ر م

(perf. 3 p.m. plu.) iv **أَبْرَمُوا**
they determined

(ap-der > iv, plu.) **مُبَرِّمُونَ**
determining

★ ب ر ه ن

a proof (n.) **بُرْهَانٌ**

two proofs (n. dual) **بُرْهَانَانِ**

★ ب ز غ

(act. pic. m. sing.) **بَلَغَ**
uprising (moon) acc.

(act. pic. f. sing.) **بَلَغَتْ**
uprising (sun) acc.

★ ب س ر

(perf. 3 p.m. sing.) **بَسَرَ**
scowled down

ب س م ★

(perf. 3 p.m. sing.) v تَبَسَّمَ
 < ~ smiled
 to smile بَسَمَ وَ تَبَسَّمَ

ب ش ر ★

(perf. 3 p.m. plu.) ii بَشَرُوا
 ~ < they gave good tidings
 to give بَشَرَ تَبَشِيرًا
 good news

(perf. 2 p.m. plu.) ii بَشَرْتُمْ
 you gave good tidings

(perf. 1st p. plu.) ii بَشَرْنَا
 we gave good tidings

(imperf. 3 p. sing.) ii يُبَشِّرُ
 ~ gives good tidings

(imperf. 2 p.m. sing.) ii تُبَشِّرُ
 you give good tidings

(imperf. 2 p.m. plu.) ii تُبَشِّرُونَ
 you give good tidings

(imperf. 1st p. plu.) نُبَشِّرُ
 we give good tidings

(perate m. sing.) ii بَشَّرَ
 give good tidings!

(pp. 3 p.m. sing.) ii بَشَّرَ
 ~ is given good tidings

(perate m. plu.) iv أَبَشَّرُوا
 < have (you) good tidings!

(act. pic. m. sing.) بَاسِطًا
 outstretching

بَاسِطُونَ < acc. بَاسِطُوا

(act. pic. m. plu.)
 outstretching forth

(pact. pic. f. dual.) مَبْسُوطَتَانِ
 (twain) stretched out

ب س ق ★

(act. pic. f. plu.) بَاسِقَاتُ
 < tall (trees), having noble
 disposition

بَسَقَ يَبْسُقُ بَسْقًا (ن)

to be high, tall (tree)

ب س ل ★

(pip. 3 p. f. sing.) iv تُبَلَّلُ
 < ~ has been given up to
 perdition

أَبْسَلَ يُبْسِلُ إِبْسَالًا

to forbid, to deprive
 of reward (Rgh.)

وَذَكِّرْ لَهُمْ أَن تَبْسَلَ نَفْسٌ بِمَا كَسَبَتْ

And admonish thou them
 lest a soul be given up
 to perdition for that it
 hath earned. [6:10]

(perf. 3 p.m. sing.) iv أَبْسَلُوا
 who are given up to per-
 dition

(ap-der. f. plu.) ii مُبَشِّرَاتٌ
givers (f) of good tidings

★ ب ص ر

(perf. 3 p. f. sing.) بَصُرَتْ
she watched

(perf. 1st p. sing.) بَصُرْتُ
I watched

لَمْ يَبْصُرُوا < gen. يَبْصُرُونَ
(imperf. 3 p.m. plu.)
they did not see

(pip. 3 p.m. plu.) ii يَبْصُرُونَ
they shall be made to see

(perf. 3 p.m. sing.) iv أَبْصَرَ
~ saw, watched

(perf. 1st p. plu.) iv أَبْصَرْنَا
we saw, watched

(imperf. 3 p.m. sing.) iv يُبْصِرُ
~ watches

(imperf. 2 p.m. sing.) iv تُبْصِرُ
thou watch

(imperf. 3 p.m. plu.) iv يُبْصِرُونَ
they watch

(imperf. 2 p.m. plu.) تُبْصِرُونَ
you watch

how clear is (relative-w) أَبْصِرْ (به)
his sight !

Note : There is a pattern
in Arabic for expres-
sing wonder called

أَفْئَالُ التَّعَجُّبِ (the verb
of wonder) e. g.

أَبَشِّرْ يُبَشِّرُ إِبْشَارًا

to have good tidings !

(perat m. plu.) iii بَاشِرُوا
touch or contact
(in sexual intercourse)

to manage < بَاشَرَ مَبَاشَرَةً
an affair in one's own
person, to go into sexual
intercourse

(perate neg. m. plu.) iii لَا تَبَاشِرُوا
do not touch or contact
(of sex)

(imperf. 3 p.m. plu.) x سَتَبَشِّرُونَ
they are having good tidings

< اَسْتَبَشِّرْ اَسْتَبَشِّرَا
to have good tidings

(perate m. plu.) x اَسْتَبَشِّرُوا
have good tidings !

(ap-der. f. sing.) x مَسَبِّشْرَةٌ
she who has good tidings

human being (n.) بَشَرًا

acc. بِشْرًا (v.n.) بَشَرًا
bearing good news

good news (n) بَشْرًا

(act. 2 pic. m. sing.) بِشِيرًا
a bearer of good tidings

(ap-der. m. sing.) ii مُبَشِّرًا
a giver of good tidings

(ap-der. m. plu.) ii مُبَشِّرِينَ
givers of good tidings

insight (2)

أَدْعُوا إِلَى اللَّهِ قَائِلِينَ بِوَجْهِهِ

I call unto Allah (resting)
upon an insight. [12:108]

enlightenment (n.p.) بَهَائِرُ

an insight (v.n.) تَبَيَّرَ

★ ب ص ل

onion (n.) بَصَلٌ

★ ب ض ع

a few, (a number (n.) يَضْعُ
ranging between three
and nine)an article of (n.) بِضَاعَةٌ
merchandise

★ ب ط ء

(epl. 3 p.m. sing.) ii لَبِطَانٌ
he certainly will be late
and delayed (Rgh)

بَطَّوْا يَبْطُؤْنَ بَطْأً وَبِطَاءً (ك)

to move slowly, linger

to detain, delay ii بَطَّأَ

★ ب ط ر

(perf. 3 p. f. sing.) بَطَّرَتْ
< ~ exulted

مَا أَحْسَنَهُ 'how good

he is,' or أَحْسَنُ for
the same meaning. Like-wise أَبْصَرَ means
'how clear is his sight!'

look! (perate m. sing.) أَبْصَرَ

the sight (n.) الْبَصَرُ

sights (n.p.) أَبْصَارٌ

(act. 2 pic. m. sing.) الْبَصِيرُ

one who sees clearly

clear (ap-der. > iv) مُبْصِرٌ

(ap-der. (f.) > iv) مُبْصِرَةٌ
openly watchable (iv)
(in the sense of pact. pic.)that is seen very clearly, (1) مُبْصِرُونَ
enlightened

يَا أَيُّهَا الَّذِينَ آمَنُوا

And lo! they are enlightened.
[7:201](ap-der. m. plu.) x مُبْصِرِينَ
seers clearly(act. 2 pic. f. sing.) الْبَصِيرَةُ
enlightenment (1)

يَا أَيُّهَا الْإِنْسَانُ عَلَىٰ نَفْسِكَ بَصِيرَةٌ

Aye! man against himself
shall be an enlightenment.
[75:14]

(act. pic. m. sing.) **بَاطِلٌ**
falsehood

(ap-der. m. plu.) **مُتَّبِعُونَ**
followers of falsehood

★ ب ط ن

(perf. 3 p.m. sing.) **بَطَّنَ**
< ~ is hidden
بَطَّنَ يَبْطِنُ بَطْنًا وَبُطُونًا
to be hidden, secret

وَلَا تَقْرُبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ
And approach not indecencies whatsoever is open thereof and whatsoever is concealed. [6:151]

(act. pic. m. sing.) **الْبَاطِنُ**
hidden

(opp. **الظَّاهِرُ** manifest)

hidden (act. pic. f. sing.) **الْبَاطِنَةُ**

(opp. **ظَاهِرَةٌ** manifest)

inner (n.p.) **بَطَانٌ**
covering (of a bed or dress)

lining, secret, **بَطَانَةٌ** <
intimate friend

intimate friend (n.) **بَطَانَةٌ**

heart of city, (1) (n.) **بَطْنٌ**
valley

وَأَيْدِيكُمْ عَنْهُمْ بَطْنِ مَكَّةَ

And (withheld) your hand from them in the valley of Makka. [48:24]

بَطَرَ بَطْرًا بَطْرًا

to exult, be intoxicated in good fortune

exultation (v.n.) acc. **بَطْرًا**

★ ب ط ش

(perf. 2 p.m. plu.) **بَطَشْتُمْ**
< you seized (by force)

بَطَشَ يَبْطِشُ بَطْشًا
to seize by force

(imperf. 3 p.m. sing.) **يَبْطِشُ**
~ seizes

(imperf. 3 p.m. plu.) **يَبْطِشُونَ**
they seize

(imperf. 1st p. plu.) **نَبْطِشُ**
we seize

seizing (v.n.) **الْبَطْشُ**

seizure (n.) **الْبَطْشَةُ**

★ ب ط ل

(perf. 3 p.m. sing.) **بَطَلَ**
< was made vain

بَطَلَ يَبْطُلُ بَطْلًا وَبُطْلًا
to be vain, false, go for nothing, be of no account, be repealed, abolish

(imperf. 3 p.m. sing.) iv **يُبْطِلُ**
brings SS to naught

abolish, **تُبْطِلُونَ** < acc. iv **تُبْطِلُوا**
you repeal

(epl. 3 p.m. sing.) لَبَّسْتَهُ
he surely will raise

(imperf. Ist. p. plu.) نَبَعْتُ
~ we raise

untill we raise acc. حَتَّى نَبَعْتَ

(perate. m. sing.) اِبْعَثْ
(thou) raise, appoint

(pip 3 p.m. sing.) يُبْعَثُ
he is raised

(pip 3 p.m. plu.) يُبْعَثُونَ
they are raised

(pip 2 p.m. sing.) تُبْعَثُ
thou art raised

(epl. 2 p.m. plu.) لَبَّسْتَهُنَّ
you certainly will be raised

(perf. 3 p.m. sing.) تُبْعَثُونَ
you will be raised

(perf. 3 p.m. sing.) VII اُنْبَعَتْ
~ rose up

resurrection (1) (n.) اَلْبَعْثُ

اِنَّ مَنُّعُوْفِي رَبِّي مِّنَ الْبَعْثِ

If you are in doubt respecting the resurrection. [22:5]

upraising (2)

مَا خَلَقْتُمْ وَلَا ابْنَانِكُمْ اِلَّا كَنَفْسٍ وَّ اِحْدَاةٍ

Your creation and your upraising are only as (though of) one soul. [31:28]

womb (2)

رَبِّ اِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا

My Lord! I have vowed unto Thee that which is in my womb to be dedicated. [3:35]

belly (3)

لَا يَمُوتُ فِي بَطْنِهَا اِلَّا يَوْمَ يُبْعَثُونَ

He would have tarried in the belly thereof till the day they are raised. [37:144]

wombs (1) (n.p.) بُطُونٌ

وَاللّٰهُ اَخْرَجَكُم مِّنْ بُطُوْنِ اُمَّهَاتِكُمْ

And Allah has brought you from the wombs of your mothers. [16:78]

bellies (2)

كَالْمُهْلِ يَغْلِي فِي الْبُطُوْنِ

Like the dregs of oil! it shall seethe in the bellies. [44:45]

ب ع ث ★

(perf. 3 p.m. sing.) بَعَثَ

< ~ sent, raised

to send, بَعَثَ يَبْعَثُ بَعْثًا

raise after death, awaken

(perf. Ist. p. plu.) بَعَثْنَا

we sent, raised

(imperf. 3 p.m. sing.) يَبْعَثُ

~ raises

(perf. 3 p.f. sing.) بَعَدَتْ
< ~seemed far

بَعْدَ يَبْعُدُ بَعْدًا (ر ك)
to be far distant

وَلَكِنْ بَعَدَتْ عَلَيْهِمُ الشُّقَّةُ

But the distance seemed far
unto them. [9:42]

far removal (v.n.) بَعْدًا

far, wide (act. 2 pic.) يَبْعُدُ

(perate > iii, m. sing.) بَاعَدُ
make the distance longer

after, latter, (n.) بَعْدُ
follow up

(pis. pic. iv, m. plu.) مَبْعُودُونَ
who are kept far off

★ ب ع ر

camel (n.) بَعِيرٌ

★ ب ع ل

husband (n.) بَعْلٌ

husbands (n.p.) بُعُولٌ

(n.) acc. بَعْلًا

Ba' is a primitive title of
divinities, which is found
in all branches of the
semitic race hence the use
of the name in the Quran
with an indefinite article
بَعْلًا (Jid.)

(v.n. > vii) اُنِّيَاثٌ
raising up, going forth

nom. مَبْعُوثُونَ acc. مَبْعُوثِينَ
(pact. pic.m. plu.)

those who are sent or
raised up

ب ع ث ر

(pp. 3 p.m. sing.) (Quadrial) بُعِثَ

< ~is poured forth

to expose, بَعَثَ بَعَثَةً

lay upon, overturn,
pour out

أَفَلَا يَعْلَمُونَ إِذَا يُعْرَضُونَ لِلْقُبُورِ

Knoweth he not that when
the contents of the graves
are poured forth. [100:9]

(pp. 3 p.f. sing.) بُعِثَتْ

~are overturned

وَإِذَا الْقُبُورُ بُعِثَتْ

And the sepulchres are over-
turned. [82:4]

★ ب ع د

(perf. 3 p.f. sing.) بَعِدَتْ

< ~were removed afar

بَعِيدٌ يَبْعُدُ بَعْدًا (س)

to remove afar, to
perish

الْأَبْعَدُ الْمَدْيَنَ كَمَا بَدَأَتْ تَمُودُ

Lo! a far removal for
Madyan as Thamud were
removed afar. [11:95]

(imperf. 3 p.m. sing.) **يَبْغِي**
oppresses

لِيَبْغِي بَعْضُهُمْ عَلَى بَعْضٍ

That they oppress each other.
[38:24]

وَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى

فَقَاتِلُوا آلِئِذٍ تَبْغِي

Then if one of them aggresseth on the other, fight (the party) which aggresseth. [49:9]

to pass (a barrier or board) (2)

(imperf. 3 p.m. dual) **يَسْبِغِيَانِ**
the twain pass SS

بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ

In between the twain is a barrier (which) they pass not. [55:20]

تَبْغِي < acc. **تَبْغِي**
(imperf. 2 p.m. sing.)
thou seek, wish for

تَبْغِي < acc. **تَبْغِي**
(imperf. 1st p. plu.)
we wanted

to seek, wish for (3)

(imperf. 3 p.m. plu.) **يَبْغُونَ**
they seek

أَفَتَدْرِكُونَ اللَّهَ يَبْغُونَ؟

Seek they then other than the religion of Allah ? [3:83]

★ ★ ★ ★

a gnat (n.) **بَعُوضَةٌ**

★ ب غ ت

suddenly (adv.) **بَغْتَةً**

★ ب غ ض

vehement hatred (n.) **بَغْضَاءٌ**
vehement hatred

★ ب غ ل

mules (n.p.) **الْبِغَالُ**

★ ب غ ی

(perf. 3 p.m. sing.) **بَغَى**

< ~ was unjust, **عَلَى** (1)
oppressed

< **بَغَى** **يَبْغِي** **بَغِيًّا** وَ **بَغِيَّةً** (ض)
to seek, wish for, desire,
aggress, oppress

(perf. 3 p.f. sing.) **بَغَتْ** (عَلَى)
~ was unjust,
oppressed

(perf. 3 p.m. plu.) **بَغَوْا** (عَلَى)
they were unjust,
oppressed

(perf. 3 p.m. plu.) viii اِسْتَوْا
they sought

(perate. m. plu.) viii اِسْتَوْا
you seek !

(imperf. 3 p.m. sing.) viii يَسْتَعِ
~ seeks

(imperf. 3 p.m. plu.) viii يَسْتَعُونَ
they seek

(imperf. 2 p.m. plu.) viii تَسْتَعُونَ
you are seeking

تَسْتَعُونَ < acc. تَسْتَعُونَ
(imperf. 2 p.m. plu.)
that you seek

أَسْتَعِ < gen. اِسْتَعِ
(imperf. 1st. p. sing.)
I wish

(imperf. 1st. p. plu.) viii نَسْتَعِي
we want, wish

اِسْتَعَا
seeking (v.n. viii)

اِسْتَعَا اِبْعَا
oppressing (v.n.) acc.

بَاغِ (act. pic. m. sing.)
desirer, (one who desires)

اَلْبَغَاةُ
adultery, prostitution

بَغِي (بَغِيَا)
prostitute

ب ق ر ★

بَقْرَةٌ
a cow (n.)

بَقَرٌ
kinds of cows (n.)

بَقَرَاتٌ
cows (n.p.)

تَسْتَعُونَ acc. تَسْتَعُونَ

(imperf. 2 p.m. plu.)

you seek

I seek (imperf. 1st p. sing.) اِسْتَعِ

تَسْتَعِ gen. تَسْتَعِ

(imperf. 1st p. plu.)

we seek

(perate neg. sing.) لَا تَسْتَعِ

(perate neg. plu.) لَا تَسْتَعُوا
seek not !

~ has been (pp.3 p.m. sing.) بُعِيَ

oppressed (بُعِيَ عَلَيْهِ)

(imperf. 3 p.m. sing.) vii (ل) يَسْتَعِي

~ is worthy, suits to

وَمَا يَسْتَعِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا

And it is not worthy of the
Rahman (Almighty) that
He should adopt a son.

[19:92]

(perf. 3 p.m. sing.) viii اِسْتَعَى
~ sought

فَمَنْ اِسْتَعَى وَرَاءَ ذَلِكَ

And whosoever seeketh be-
yond that. [23:7]

(perf. 2 p.m. sing.) viii اِسْتَعَيْتَ
thou wished, desired

وَتُؤْتِي اِلَيْكَ مَنْ تَشَاءُ وَمَنْ اِسْتَعَيْتَ

And thou may take unto
thee such of them as thou
wilt and whosoever you
desire. [33:51]

وَأَعِنَّا اللَّهُ بِأَقِي

And what is with Allah is lasting. [16:96]

(The final **ق** of **أَقِي** (*act. pic.*) is dropped as usual in weak verbs.)

(*act. pic. m. plu.*) *acc.* **الْبَاقِينَ**
the rest ones, the remaining ones

ثُمَّ أَعْرَفْنَا بَعْدَ الْبَاقِينَ

Then We drowned the rest thereafter. [26:120]

(*act. pic. f. sing.*) **بَاقِيَةٍ**
remaining one

فَمَنْ تَرَى لَمْ يَحْزَنْ بِأَقِيَةٍ

Behold then any of them remaining. [69:8]

(*act. pic. f. plu.*) **بَاقِيَاتٍ**
the lasting ones

remainder (1) (*n.*) **بَاقِيَةٍ**

بَيَّعْتَ اللَّهُ حَتْرًا ظَنَنْتَ

The remainder of Allah is better for you. [11:86]

The word **بَيَّعْتَ** signifies what is left by Allah after giving legal alms, or, that which Gcd has preserved for you, of what is lawful for you (*LI.*).

ب ق ی ★

(*perf. 3 p.m. sing.*) **بَقِيَ**

~remained

(*imperf. 3 p.m. sing.*) **يَبْقَى**

~remineth, lasteth permanently, will last permanently

وَدَّرُوا مَا بَقِيَ مِنَ الرِّبَا

And give up what remaineth (due to you) from usury. [2:278]

وَيَبْقَى وَجْهَ رَبِّكَ

There remaineth but the countenance of thy Lord [55:27]

more lasting one (*n. elative*) **أَبْقَى**

وَاللَّهُ خَيْرٌ وَأَبْقَى

Allah is better and more lasting. [20:73]

(*perf. 3 p.m. sing.*) *iv* **أَبْقَى**

<~left

to leave **أَبْقَى يُبْقِي إِقَامًا**

(*imperf. 3 p.m. sing.*) *iv* **يُبْقِي**
~(*f*) leaves, they leave

لَا تُبْقِي وَلَا تَذَرُ

(The Fire) will not leave nor spare. [74:28]

lasting (*act. pic. m. sing.*) **بَاقٍ**

إِنَّمَا بَقَرَةٌ لَّا فَارِصٌ وَلَا يَكْبُرُ

She should be a cow neither
old nor young. [2:68]

(The word signifies 'virgin'.)

virgins (n.p.) أَبْكَارٌ

sing. يَكْرٌ <

morning (n.) بَكْرَةٌ

mornings (n.p.) أَبْكَارٌ

sing. يَكْرَةٌ <

★ ب ك ك ★

Bakka (n.) بَكَّةٌ

A variation for Makka (misspelt by modern geographers as Mecca). There is a mention of the valley of Bacca in the Bible (Ps. 84:6). The old translators gave the word the meaning of weeping: but better sense seems to have come now. According to more recent of the Biblical scholars the word "signifies rather any valley lacking water." And the Psalmist apparently has in mind a particular valley whose natural condition led him to adopt its name (JE. II. 415). Now this waterless valley by its natural condition can be easily identified with the valley of Makka (Jid. 4, n. 19)

wisdom (2)

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُولُو بَقِيَّةٍ

Why were there not of the
generations before you, owners
of wisdom. [11:116]

"بَقِيَّةٌ" here signifies one
possessing excellence e.g.

'بَقِيَّةُ الْقَوْمِ' 'such a one
is the best of the people.'

Thus أُولُو الْبَقِيَّةِ means:
persons possessed of excell-
ence or possessing sound
judgement and intelligence
or persons of religion and
excellence. (LL)

relic (3)

وَبَقِيَّةٍ مِّمَّا تَرَكَ آلُ مُوسَىٰ

وَأَلُ هَارُونَ تَحْمِلُهُ السَّبْيَكَةُ

And the relic of that which
the household of Musa
and the household of
Harun had left. [2:248]

★ ★ ★ ★

ground (n.) بَقِيَّةٌ

vegetable (n.) بَقْلٌ

★ ب ك ر ★

young (n.) يَكْرٌ

(opp. فَارِصٌ old)

★ ب ل د

land (n.) بَلَدٌ

lands (n.p.) بِلَادٌ

town, land (n.) بَلَدَةٌ

the city of Makka هَذَا الْبَلَدُ

★ ب ل س

(imperf. 3 p.m. sing.) iv يَيْلِسُ

<~ will despair

أَلَسَ يَيْلِسُ إِبْلَاسًا

to despair, to be silent with grief

مُتْلِسِينَ acc. مُبْلِسُونَ nom.

(act. pic. m. plu.)

who are silent with grief,
who are despairing

★ ب ل ع

swallow! (perate f. sing.) اِبْلَعِي

< بَلَعٌ يَبْلَعُ بَأْمًا

★ ب ل غ

(perf. 3 p.m. sing.) iv بَلَغَ

<~ reached

بَلَغَ يَبْلَعُ بُلُوغًا

to reach, attain come of age,
come upto, come to one's
knowledge

لَأُنذِرَنَّكُمْ بِهِ وَمَنْ يَبْلَغْ

That I may warn you and
whomsoever it may reach.

[6:19]

★ ب ك م

< a dumb (adj. def. col.) أَبْكَمٌ

يَبْكُمُ يَبْكُمُ وَيَبْكُمُ أَبْكَمًا (س، ك)
to be dumb, be purposely silent

بِكْمًا acc/

(adj. def. plu.)

those who are dumbs

(meta. i.e., incapable of
uttering truth)

فَلٌ = بِكْمٌ plu. أَفْلٌ = أَبْكَمٌ

(the form denotes colours
and defects)

★ ب ك ي

(perf. 3 p.f. sing.) iv بَكَتْ

<~ cried, wept

بَكَتْ يَبْكِي بَكَاةً

(imperf. 3 p.m. plu.) iv يَبْكُونَ

they are weeping

(imperf. 3 p.m. plu.) gen. اِيْبْكُوا

they should weep

you weep (imperf. 2 p.m. plu.) iv تَبْكُونَ

(perf. 3 p.m. sing.) iv أَبْكِي

made weeping

أَبْكِي يَبْكِي إِبْكَامًا

to cause to weep, cry

weeping (v.n.) acc.

★ ★ ★ ★

(a particle of digression) بَلْ

but, nay! rather, not so,
on the contrary,

thou shall not reach **لَنْ تَبْلُغَ**
 ~ came up **يَبْلُغَانِ** < acc.
 (imperf. 3 p.m. dual)
 twain reach
يَبْلُغُوا < acc.
 (imperf. 3 p.m. plu.)
 they reach
تَبْلُغُونَ < acc.
 (imperf. 2 p.m. plu.)
 you reach
بَلَغْتَ (perf. 2 p.m. plu.) ii
 thou have preached,
 to preach **بَلَغَ تَبْلِيغًا** <
 thou have not preached **مَا بَلَغْتَ**
 (imperf. 3 p.m. plu.) ii
 they preach
أَبْلُغُ (imperf. 1st p. sing.) ii
 I preach
بَلِّغْ (perate m. sing.) ii
 preach! (perate m. sing.) ii
أَبْلُغُوا (perf. 3 p.m. plu.) iv
 < they preached
أَبْلُغَا
 to preach, to inform.
 deliver, make-reach
أَبْلَغْتُ (perf. 1st p. sing.) iv
 I delivered
لَقَدْ أَبْلَغْتُكَ رِسَالَةَ رَبِّي
 Assurely I have delivered un-
 to you the message of
 my Lord. [7:79]
 (perate m. sing.) iv
 make-reach **أَبْلِغْ**

(perf. 3 p. f. sing.) **بَلَغْتُ**
 ~ came up
 (perf. 2 p.m. sing.) **بَلَغْتَ**
 thou reached
 (perf. 1st p. sing.) **بَلَغْتُ**
 I reached
 (perf. 3 p.m. dual) **بَلَغَا**
 they (twain) reached
 (perf. 3 p.m. plu.) **بَلَغُوا**
 they reached
 (perf. 3 p. f. plu.) **بَلَغْنَ**
 they reached
 (perf. 1st p. f. plu.) **بَلَغْنَا**
 we reached
بَلَغُونِي
 overtaken, came up to me
 (< بَلَغَ فِي + came up)

وَقَدْ بَلَغَنِي الْكِبَرُ

While the old age has over-
 taken me. [3:40]

(imperf. 3 p.m. sing.) **يَبْلُغُ**
 reaches
 till—reached acc. **حَتَّى يَبْلُغَ**
 in order to reach acc. **لِيَبْلُغَ**
 (emp. 3 p.m. sing.) **يَبْلُغَنَّ**
 ~ attain the age of

acc. **أَبْلُغْ**
 (imperf. 1st p. sing.)
 I may attain
 (imperf. 2 p.m. sing.) acc. **تَبْلُغْ**
 thou reach

قُلْ وَلِلّٰهِ الْحُجَّةُ الْبَالِغَةُ

Say thou ! with Allah is the sound argument. [6:149]

effectual, clear, (act. 2 pic.) **بَالِغٌ**
eloquent

وَقُلْ لِّمَنْ أُنزِلَتْ هَذِهِ آيَاتُنَا

And say unto them for their souls an effectual saying.
[4:63]

preaching, warning (v.n.) **بَلَاغٌ**

limit (v.n. mim) **مَبْلَغٌ**

★ ب ل و

(perf. 1st p. plu.) **بَلَوْنَا**

we tried

< بَلَا يَبْلُوْنَ بَلَاءً (ت)

to test, try, put to sever trial, afflict, prove

(el. 2 p.m. sing.) acc. **لِيَبْلُوْا**
in order to try, he may try

لِيَبْلُوْا بَعْضُكُمْ بِبَعْضٍ

In order that He may try you one another. [47:4]

(imperf. 3 p. f. sing.) **تَبْلُوْا**
~will prove

هُنَالِكَ تَبْلُوْنَ نَفْسًا بِمَا كَسَبَتْ

Therein every soul shall prove that which is sent before. [10:30]

ثُمَّ أَلْبِغْهُ مَأْمَنَهُ

Then make him reach to his place of security. [9:6]

(act. pic. m. sing.) **بَالِغٌ**

the attainer (1)

إِنَّ اللَّهَ بِأَلْبِغِ أَمْرٍ

Verily Allah is sure to attain His purpose. [65:3]

that is brought (2)

هَذِهِ بَالِغُ الْكَفِيَّةِ

The offering brought to Ka'ba. [5:95]

that reaches (3)

كَمَا يَسْتَبِيحُ عَلَى السَّائِلِ بَلِغٌ فَاوَمَا هُوَ بِبَالِغٍ

As one stretching his palms to water that it may reach his mouth, while it will reach it not. [13:14]

(act. pic. f. sing.) **بَالِغَةٌ**

consummate (1)

حِكْمَةٌ بَالِغَةٌ

Wisdom consummate. [54:5]

reaching (2)

أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بَالِغَةٌ إِلَى يَوْمِ الْقِيَامَةِ

Or have you oaths from Us reaching to the Day of Resurrection. [68:39]

sound, convincing (3)

(el. 3 p.m. sing.) iv **لِيُبَيِّنَ**
in order to prove

لِيُبَيِّنَ الْمُؤْمِنِينَ مِنْهُ بِالْآيَاتِ

In order that He might prove
the believers with a good-
ly proving from Him.

[8:17]

(perf. 3 p.m. sing.) viii **اُبْتَلِيَ**
< ~ tried, proved

to prove, **اُبْتَلِيَ**
try, examine

(imperf. 3 p.m. sing.) viii **يُبْتَلِي**
~ tries

(imperf. 1st p. plu.) viii **نُبْتَلِي**
we (might) prove

(pp. 3 p.m. sing.) viii **اُبْتُلِيَ**
~ was tried, proved

(perate m. plu.) viii **اُبْتَلَوْا**
examine !

(ap-der viii, m. plu.) acc. **مُبْتَلِينَ**
provers

وَأَن نُّكَلِّمَ الْمُبْتَلِينَ

Verily We have been provers.
[23:30]

n.d. (ap-der. > viii m.sing.) **مُبْتَلِي**
prover

لِنَّالِ اللَّهِ بِبَيِّنَاتٍ لِّتَعْلَمَ

Verily Allah will prove you
with a river. [2:249]

trial, proving, test (n.) **الْبَلَاءُ**

(emp. 3 p.m. sing.) **يَتَّبِعُونَ**
~ certainly will try

(imperf. 1st p. plu.) **نَتَّبِعُوا**
we try, prove, shall prove

(epl. 1st p. plu.) **لَنَتَّبِعَنَّ**
we surely will try (or prove)
you

(epl. pip. 2 p.m. plu.) **لَنَتَّبِعُونَنَّ**
you shall surely be tried

★ ب ل ی

(imperf. 3 p.m. sing.) **يَبْتَلِي**
< ~ decays

يَبْتَلِي يَبْتَلِي بِلِيٍّ وَ بِلَاءٍ
to become old, to decay; to
get polish removed and
real face appeared

وَمَا لِكُلِّدَايِمِ

And kingdom not to decay.
[20:120]

(pip. 3 p.f. sing.) **تَبْتَلِي**
will turn to its reality

يَوْمَ تُبْلَغُ السَّرَائِرُ

On a day wherein secrets
shall be out (i.e. every
thing will appear in its
original reality.) (Jid)
[86:9]

(imperf. 3 p.m. sing.) iv **يُبَيِّنِي**
< ~ proves

to test, try, **أَبْلَى** **يُبَيِّنِي** **إِبْلَاءً**
prove

(n.d. ی + بَيْنِینَ <) بَنِيَّ
my sons

Note : The word بَيْنِینَ is plural of اِبْنٌ ; when an inseparable pro-nominal ی is suffixed it becomes بَنِيَّ
The ن of the plural is dropped.

(n.d. ی + بُنِيَّینَ <) بُنِيَّ
my little son

(Note the difference between
بَنِيَّ (baneyya) my sons
and بُنِيَّ (bunayya) my
little son)

daughter (n.) اِبْنَتُهُ

daughter (n.) اِبْنَتٌ

daughters (n.p.) اِبْنَاتٌ

(n.d. ی + (dual) اِبْنَتَيْنِ <) اِبْنَتَيْ
my two daughters

★ ب ن ی

built (perf. 3 p.f. sing.) بِنَا

to build < بِنَا بِنَا بِنَا

Note : The final ی is changed to اَلِفٌ if followed

بَلَى yes

(used in affirmative response to a question initiated with a negative particle)

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِعَدِيدٍ

عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ

Is not He who created the heavens and the earth able to create the like of these :
Yes ! He is the supreme Creator, the Knower.

[36:81]

★ ب ن ن

فingertip (n.) بَسَاتٌ

★ ب ن و

son (n.) اِبْنٌ

The initial Hamza is (n.) اِبْنٌ
dropped for purposes of assimilation

عِيسَى ابْنُ مَرْيَمَ

Eisa son of Maryam. [2:87]

sons (n.p.) nom بَنُونَ

sons (n.p.) acc. بَنِينَ

sons (n.p.) n.d. بَنُو

sons (n.p.) n.d. بَنِيَّ

ب ه ج ★

joy, beauty, rejoicing (v.n.) ^{بِهَجَّةً}
 to rejoice ^{بِهَجَّ يَهْجُ بِهَجًا} <
 (act. 2 pic n.) ^{بِهَجَّ}
 joyful, joyous

ب ه ل ★

viii ^{تَدْبِرُ} < ^{تَدْبِرُ}
 (imperf. 1st p. plu.)
 < we humbly pray
 to leave one to his ^{بِهَلِّ يَهْلُ بِهَلًّا}
 own will, to curse
 to humiliate ^{أَتْبِلُ} viii ^{أَتْبِلُ}
 oneself before God and
 call upon Him, to invoke
 curse on the liar.

ب ه م ★

beast (act. 2 pic. f.) ^{بِهَمَّةً}

ب و ا ★

(perf. 3 p.m. sing.) ^{بَاءً}
 settled, incurred, earned
 ~ < ^{بَاءً يَبُوءُ بَوْمًا (إِلَى)}
 to come back to, to return,
 to bring, ^{بَاءً (ب)} or
 lead back, to bear

by a personal pronoun

as ^{بِنَاهَا}.

(perf. 3 p.m. plu.) ^{بَنَوْا}
 they built

(perf. 1st p. plu.) ^{بَدَنَّا}
 we built

(imperf. 2 p.m. plu.) ^{تَبْنُونَ}
 you build

(perate m. sing.) ^{إِبْنِ}
 (thou) build !

(perate m. plu.) ^{إِبْنُوا}
 (you) built !

building, canopy (v.n.) ^{بِنَاءٌ}

structure, building (n.) ^{بِنَانٌ}

(pact. pis. f. sing.) ^{مَبْنِيَةٌ}
 that is built up

ب ه ت ★

(p. p. 3 p.m. sing.) ^{بِهْتٌ}
 was confounded

to be asto- ^{بِهْتٌ يَبْهَتُ بِهْتًا (ف)}
 nished.

to fall in a ^{بِهْتٌ يَبْهَتُ بِهْتًا (س)}
 faint

to be con- ^{بِهْتٌ يَبْهَتُ بِهْتًا (ك)}
 founded

(imperf. 3 p. f. sing.) ^{بِهْتٌ}
 ~ will confound

calumny, slander (v.n.) ^{بِهْتَانٌ}

< ^{بِهْتٌ يَبْهَتُ بِهْتَانًا (ف)}

To calumniate, to slander

(perf. 3 p.m. plu.) v تَسْبَوُوا
< they are settled

to be settled v تَسَبَّأَ

(imperf. 3 p.m. sing.) v يَتَسَبَّأُ
gets settled, takes place, in-
habits.

(imperf. 1st p. plu.) v نَتَسَبَّأُ
we take place, inhabit

(perate m. dual.) v تَسَبَّأَا
(you twain) inhabit!

settlement (v.n.mim) مَسْبَأٌ

★ ب و ب

gate, door (1) (n) بَابٌ

لَا تَدْخُلُوا مِنْ بَابٍ آخَرَ

Enter not by one gate.
[12:67]

a portal (2)

حَتَّىٰ إِذَا فَتَنَّا عَلَيْهِمُ الْبَابَ إِذَا آتَيْنَاهُمُ الشَّرَّ

Until we opened upon them
a portal of severe tor-
ment. [23:77]

doors, gates (n.p.) أَبْوَابٌ

★ ب و ر

(imperf. 3 p.m. sing.) v يَسْبُرُ
< ~ shall perish

to perish (n.p.) بَارِئٌ يَسْبُرُ بَرًّا وَ بَوَارِئٌ

بَاءٌ وَيَحْضَبُ مِنَ اللَّهِ

They incurred Allah's wrath.
[2:61]

(pref. 3 p.m. plu.) بَأَوْرُوا
they brought, incurred

(acc. تَبَوُّءٌ) (تَبَوُّءٌ)

(imperf. 2 p.m. sing.)
thou bear

إِنِّي أُرِيدُ أَنْ تَبْتَئِيَ لِي

Verily I would that thou
bear my sin. [5:29]

(perf. 3 p.m. sing.) ii بَوَّأَ

< lodged, settled

بَوَّأَ مَيْمُونًا وَ تَبَوَّأَ

to place, prepare a place,
settle, lodge

بَيَّأَكُنِي الْأَرْضَ

He settled you in the earth.
[7:74]

(perf. 1st p. plu.) ii (ل) بَوَّأْنَا
we settled

(imperf. 2 p.m. sing.) ii تَسْبُوُ
thou settle

تَسْبُوُ الْمُؤْمِنِينَ مَقَامِدَ الْقِتَالِ

Thou art settling the belie-
vers in position for the
fight. [3:121]

(emp. 1st p. plu.) ii تَسْبُوْنَّ
we surely will settle

(*epl. 1st p. plu.*) *ii* لَنَسْتَبِئَنَّ
we surely will attack by night
while sleeping at night (*v.n.*) بَيَاتَانَا

house (*n.*) بَيْتٌ

houses (*n. p.*) بُيُوتٌ

الْبَيْتِ، الْبَيْتِ الْحَرَامِ، الْبَيْتِ الْعَتِيقِ

The sacred House, *i.e.* Ka'ba.

the frequented house، الْمَعْمُورِ الْبَيْتِ

that is, the original model
of Ka'ba, over it or cor-
responding to it, in
heaven, which thousands
of angels visit every day
and around which they
circuit (make *tawaf*) and
pray.

(*Ibn Kathir, Baghwi, Jid.*)

★ ب ي د

(*imperf. 3 p. f. sing.*) تَدْبِئُ
< ~ will perish

to perish, *بادَ تَدْبِئُ بَيَاتَانَا (ض)*
vanish

★ ب ي ض

(*perf. 3 p. f. sing.*) *ix* اَبْيَضَتْ
< ~ whitened

to become *ix* اَبْيَضَ يَبْيِضُ
white

(*imperf. 3 p. f. sing.*) *ix* تَدْبِئُ
~ will become white

(*imperf. neg. 3 p. f. sing.*) كُنْ تَبُورًا
~ will not perish

perdition, doom (*v.n.*) بُورٌ

perdition, doom (*v.n.*) بَوَارٌ

★ ب و ل

condition, state, heart (*n.*) بَالٌ

(It may be rendered as
'about' if contents require.)

مَا بَالُ النِّسْوَةِ الَّتِي تَقَطَعْنَ أَيْدِيَهُنَّ

What was the matter of
those women who cut off
their hands (or what
about those women who
....). [12:50]

★ ب ي ت

(*imperf. 3 p. m. plu.*) يَبْسُتُونَ
< they pass the night

to pass *بَاتَ يَبْسُتُ بَيَاتَانَا (ض)*
the night

(*perf. 3 p. m. sing.*) بَيَّتَ
planned by night

ii < بَيَّتَ يَبْيِئُ

to plan against
SS by night, to attack by
night

(*imperf. 3 p. m. plu.*) *ii* مُبْسِتُونَ
they plan by night

لَا تَلْعَنُوا مَن بَاعَ وَلَا بَعِيَ

Men whom neither traffick-
ing nor bargaining diver-
teth. [24:37]

Christian churches (n.p.)

sing. ^{بَيْعَةٌ} <

لَهَدِمَت صَوَامِعَ وَبِيَعًا وَصَلُوتًا وَمَسَاجِدَ

The cloisters and churches
and synagogues and mos-
ques would have been de-
molished. [22:40]

★ ب ی ن ★

(perf. 3 p.m. plu.) ii ^{بَيَّنَّا}

< they expounded

to ex- ^{بَيِّنْ} ii ^{تَبَيَّنَّا} <
pound, render clear

(perf. 1st p. plu.) ii ^{بَيَّنَّا}
we have expounded

(imperf. 3 p.m. sing.) ii ^{يَبِينُ}
~expounds

(emp. 3 p.m. plu.) ii ^{يَبَيِّنُنَّ}
they will surely expound

(el. 2 p.m. sing.) ii ^{لَتُبَيِّنَنَّ}
that ye may expound

(el. 1st p. sing.) ii ^{لَيَبِينَنَّ}
that I expound

(el. 1st p. plu.) ii ^{لَنُبَيِّنَنَّ}
that we expound

(imperf. 1st p. plu.) ii ^{نُبَيِّنُ}
we expound

white (n.m.) ^{الْأَبْيَضُ}

white (n.f.) ^{بَيْضَاءُ}

eggs (n.p.) ^{بَيْضٌ}

★ ب ی ع ★

(perf. 2 p.m. plu.) iii ^{بَايَعْتُمْ}

< you made bargain

بَايَعَ بِيَاعٍ مَّبَايَعَةً

to deal with selling and buy-
ing, to swear fealty

(imperf. 3 p.m. plu.) iii ^{يَبَايَعُونَ}
they swear fealty

(imperf. 3 p.f. plu.) iii ^{يَبَايَعْنَ}
they swear fealty

(perate m. sing.) iii ^{بَايَعُ}
take oath (accept fealty)

Note : ^{بَايَعُ} 'means thou
swear fealty.' But in
the course of contents
and certain gramma-
tical rule it means
here : accept their ini-
tiative or action.

(perf. 2 p.m. plu.) vi ^{تَبَايَعْتُمْ}
you bargain one with
another

to conclude ^{تَبَايَعُ تَبَايَعًا} <
a sale or make a contract
with each other.

bargaining, selling (v.n.) ^{بَيَّعَ}
and buying

(ap-der. f. plu.) مُبَيِّنَاتٌ
illuminating ones

(ap-der. >iv, m. sing.) مُبَيِّنٌ
open to see, clear,
self-expressive

exposition (1) (n.) بَيَانٌ

هَذَا بَيَانٌ لِلنَّاسِ

This is an exposition for
men" [3:138]

distinctness of speech (2)

عَلَّمَهُ الْبَيَانَ

He taught him distinctness
of speech. [55:4]

explanation (3)

شَرَحَ لَهُ عِلْمًا بَيَانًا

Then it is upto its expound-
ing. [75:19]

exposition (v.n.) تَبَيَّنَا

(ap-der >x, m. sing.) الْمُسْتَبَيِّنُ
luminous

between (particle) بَيْنَ

in front of بَيْنَ يَدَيَّ

in presence of بَيْنَ أَيْدِيَّ

(also see د ي)

(imperf. 3 p. m. sing.) iv يُبَيِّنُ
< ~maketh clear

أَيَّانَ يُبَيِّنُ إِيمَانَهُ

to be clear, make clear

لَا يُعْلِمُ دِينَهُ

He well nigh cannot make
(himself) clear. [43:52]

(perf. 3 p.m. sing.) v تَبَيَّنَ
~became manifest

to become v تَبَيَّنَ تَدَبُّنًا

clear, to become manifest,
to declare

(perf. 3 p. f. sing.) v تَبَيَّنَتْ
~became manifest

(perate. m. plu.) v تَبَيَّنُوا
(you) declare, make clear

(imperf. 3 p.m. sing.) v يَتَبَيَّنُ
becomes clear

(el. 3 p. f. sing.) x لِيَتَبَيَّنَ
< in order to be shown

to be manifest x اِسْتَبَانَ

clear (act. 2 pic.) بَيِّنٌ

evidence (n.) بَيِّنَةٌ

clear evidences (n.p.) بَيِّنَاتٌ

(ap-der f. plu.) مُبَيِّنَةٌ
illuminating, manifest

کتاب التاء

to denote 1st. p. sing. of
perf. e.g. قُلْتُ 'I said'

denotes fem., and turns to
ha sound at the end of
a sentence.

the ark i.e. the ark of (n.) النَّابُوتُ
the covenant (see Jid.
2 n. 652)

time (n.) تَارَةً

تَارَةً أُخْرَى

once again. [20:55]

ت ب ب ت

(perf. 3 p.m. sing.) assim. تَبَّ
< ~ perished

تَبَّ يَتَّبِ تَبًّا وَ تَبَابًا (ن)

to suffer loss, to perish, to
remain in evil continually
(Rgh.)

(perf. 3 p.f. sing.) تَبَّتْ

~ (f) is perished

ruin (v. n.) تَبَابٌ

ت ★ ★ ★

a preposition (1)

(used with the name of
Allah only to denote
oath.)

وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ

And by Allah I shall surely
devise a plot against your
idols. [21:57]

It is used both as prefix ت... and suffix to verbs. As

prefix it is used in the 3rd
p. of the perf. to denote

the fem. e.g. قَالَتْ (perf.
3 p. f. sing. : she said)

to denote 2 p.m. of perf. ت

e.g. قُلْتَ 'thou said'

to denote 2 p. f. of perf. ت

e.g. قُلْتِ 'thou (f..)
said'

(perf. 3 p.m. plu.)	تَبِعُوا
they followed	
they did not follow	مَا تَبِعُوا
(imperf. 3 p.m. sing.)	يَتَّبِعُ
~ follows	
(imperf. 3 p.f. sing.)	تَتَّبِعُ
~ (f) follows	
(perf. 3 p.m. sing.) iv	أَتَّبَعَ
~ followed	
(perf. 1st p. plu.) iv	أَتَّبَعْنَا
we made SS follow SS	
(perf. 3 p.m. plu.) iv	أَتَّبَعُوا
they followed	
(imperf. 3 p.m. plu.) iv	يُتَّبِعُونَ
they make (one) follow	
(p.p. 3 p.m. plu.) iv	أُتَّبِعُوا
they were followed, were overtaken by SS	
(imperf. 1st p. plu.) iv	نُتَّبِعُ
we make follow	
(perf. 3 p.m. sing.) viii	اتَّبَعَ
followed	
viii	< اتَّبَعَ إِبْرَاهِيمَ
to follow (some R. F.)	
(perf. 2 p.m. sing.) viii	اتَّبَعْتَ
thou followed	
(perf. 1st p. sing.) viii	اتَّبَعْتُ
I followed	
(perf. 3 p.m. plu.) viii	اتَّبَعُوا
they followed	
(perf. 2 p.m. plu.) viii	اتَّبَعْتُمْ
you followed	

ruin (v. n.)	تَبْدِيدٌ
--------------	-----------

تَبَارَكَ	see	ب ر ك
-----------	-----	-------

تَبْدِيلٌ	see	ب د ل
-----------	-----	-------

تَبْدِيءٌ	see	ب د و
-----------	-----	-------

تَبْرَأٌ	see	ب ر أ
----------	-----	-------

تَبَافَتْ	see	ب ش ر
-----------	-----	-------

ت ب ر *

(perf. 1st p. plu.) ii	تَبَرْنَا
------------------------	-----------

< we have destroyed

ii	تَبَّرَ يَتَّبِرُ تَبْرًا وَ تَبَّرَ يَتَّبِرُ تَبِيرًا
----	---

to destroy, break.

destruction (v. n. ii)	تَبِيرًا
------------------------	----------

(el. 3 p. m. plu.) ii acc.	لِيَتَّبِرُوا
----------------------------	---------------

they might destroy

destruction (v.n.)	تَبَارٌ
--------------------	---------

destryed (pis. pic)	مَتَّبِرٌ
---------------------	-----------

ت ب ع *

(perf. 3 p.m. sing.)	تَبِعَ
----------------------	--------

< ~ followed

تَبِعَ يَتَّبِعُ تَبْعًا وَ تَبَاعًا (س)
--

to follow, initiate, join a person, serve, obey, follow a doctrine

(act. pic. m. sing.)
follower

تَابِعٌ

(act. pic. m. plu.) acc.
followers

تَابِعِينَ

(act. 2 pic. m. sing.)
avenger

يَبِيعُ

فَلَا تَجِدُوا لَكُمْ عَلَيْهِ تَابِعًا

You will not find for yourselves against us an avenger (or prosecutor). [17:69]

يَبِيعُ

is one who prosecutes, or sues, for a right, or due (L.L.). The phrase signifies: Then you shall not find for you any one to sue us for the disallowing of what hath befallen you nor for our averting it from you (Jid).

to follow (v.n.) اتَّبَاعٌ

successive (ap-der. > iii)
(one following another)

مُتَّبِعٌ

فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ

Fasting for two months in succession. [4:92]

(pis. pic. > viii) مَتَّبِعُونَ

~are overtaken by SS

ت ت ر ★

one after another (v.n.) تَبْرَأُ

تَبْرَأُ

ر و ت see

(perf. 1st p. plu.) viii
we followed

اتَّبَعْنَا

(impref. 3 p.m. sing.) viii
~ follows

يَتَّبِعُ

(imperf. 2 p.m. sing.) viii
thou follow

تَتَّبِعُ

حَتَّى تَتَّبِعَ وَابْتِهَمَهُ

Except thou follow their faith. [2:120]

(imperf. 3 p.m. plu.) viii
they follow

يَتَّبِعُونَ

(imperf. 2 p.m. plu.)
you follow

تَتَّبِعُوا

(imperf. 1st p. sing) viii
I follow

أَتَّبِعُ

(imperf. 1st p. plu.) viii
we follow

نَتَّبِعُ

(perate > viii, m. sing.)
(thou) follow !

اتَّبِعْ

(perate > viii, m. plu.)
(you) follow

اتَّبِعُوا

(perate. neg. m. sing.)
(thou) follow not !

لَا تَتَّبِعْ

(perate emp., neg. m. dual)
you twain follow not

لَا تَتَّبِعَانِ

لَا تَتَّبِعَنَّ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ

You twain never follow the path of those who know not. [10:89]

follower (n.)

تَابِعٌ

ت ر ق ★

(perf. 1st. p. plu.) iv أَتَرَفْنَا
< we luxuriated

أَتَرَفَ يُرَفُّ إِتْرَافًا
to luxuriate, give comfort,
make in ease

تَرَفٌ يُرَفُّ تَرَفًا
to live in abundance, in
affluence

(p.p. 3 p.m. plu.) iv أَتَرَفُوا
they are luxuriated

(p.p. 2 p.m. plu.) iv أَتَرَفْتُمْ
you are luxuriated

(ap-der. > iv, m. plu.) acc. مُتَرَفِينَ
affluent ones

(ap-der. > iv, m. plu.) مُتَرَفِينَ
n.d. acc.
affluent ones,

affluent people of that
town or community مُتَرَفِيهَا

affluent ones among
them مُتَرَفِيهِمْ

(ap-der. > iv, m. plu.) مُتَرَفُونَ
n.d. nom.

affluent ones
affluent people of that
town or community مُتَرَفُوهَا

ت ر ق ★

< collar bones n. p. تَرَاقِي
sing. تَرَقِيَّةٌ

ت ج ر ★

< merchandise (v.n.) تَجَارَةٌ
تَجَرَّ بِتَجَرٍّ تَجَرًّا وَتِجَارَةً (ن)
to carry on commerce

ت ح ت ★

تَحْتٌ beneath (particle)
(opp. فَوْقُ : above)

ت خ ذ ★

تَخَذَ أَخْ see
for the derived forms

ت ر ب ★

تُرَابٌ dust, earth (n)

women of equal age (n.p.) أَرَابٌ
sing. رَوْبٌ

< breast-bone (n.p.) تَرَابٌ
(of women) or upper
part of chest

reducing to dust, (v.n.) تَرَبَّتْ
sing. تَرَبَّةٌ
poverty, misery

leave ! (parate m. sing.) أَتْرَكَ

~ is left (pip. 3 p.m. sing.) يَتْرَكَ

(pip. 3 p.m. plu.) acc. يَتْرَكُوا
they are left

يَتْرَكُونَ < acc. نَسْرَكُونَ

(pip. p.m. plu.)
you are left

(act. pic. m. sing.) تَارِكٌ
one who leaves SS

acc. تَارِكِي nom. تَارِكُوا

(act. pic. (n.d.) m. sing.)
you are left

ت س ر ★

تَسَّرَ see س ر ر

ت س ع ★

nine (cardinal number) تِسْعٌ

nine (cardinal number n.f.) تِسْعَةٌ

(cardinal number) تِسْعَةَ عَشَرَ
nineteen

(cardinal number) تِسْعُونَ وَ تِسْعُونَ
ninety-nine

ت ع س ★

تَهَسَّ < downfall (v.n.) تَهَسَّ
to perish, downfall
و تَهَسَّ تَهَسَّ تَهَسَّ

ت ر ك ★

~ left, (perf. 3 p.m. sing.) تَرَكَ

to leave, تَرَكَ يَتْرَكَ تَرَكَ (ن)
omit, abandon, refrain,
desist, give up

to leave SS by his own (1)
choice or willingness

وَتَرَكَنَا بَعْضُهُمْ يَوْمَئِذٍ يَمُوجًا فِي بَعْضٍ

And We left them on that
day (i.e. We shall leave
them) surging one against
another. [18:99]

to leave compulsorily (2)

كَمْ تَرَكَوْا مِنْ جَنَّتٍ وَعَيْوُنٍ

They left how many of gar-
dens and springs. [44:25]

I left (perf. 1st. p. sing.) تَرَكْتُ

they left (perf. 3 p.m. plu.) تَرَكَوْا

(perf. 3 p.f. plu.) تَرَكَنَّ
they (f.) left

you left (perf. 2 p.m. plu.) تَرَكَتُمْ

we left (perf. 1st. p. plu.) تَرَكَنَا

(imperf. 2 p.m. sing.) تَتْرَكُ
thou leave

(imperf. 1st. p.m. plu.) تَتْرَكُوا
we leave

ت ل ل ★

(perf. 3 p.m. sing.) تَلَّ
he threw down

وَتَلَّهُ لِلْجَبِينِ

And he threw him upon
his forehead. [37:103]

ت ل و ★

(perf. 3 p.m. sing.) تَلَّ
~ followed (1)

وَالْقَمَرِ إِذَا تَلَّمَا

And by the moon, when she
followeth him. [91:2]

Note : In Arabic قَمَرٌ moon
is masculine and شَمْسٌ
is feminine, contrary
to English.

(perf. 1st p. sing.) تَلَوْتُ
I recited (2)

يَتْلُونَ (n.d.) يَتْلُوا

(imperf. 3 p.m. plu.)
they recite

تَتْلُونَ (n.d.) تَتْلُوا

(imperf. 2 p.m. plu.)
you recite

(imperf. 1st p. plu.) نَتْلُو
we recite

تَسَاطَى see ع ط و

تَتَفَقَّهَ see ع ف ف

تَهَفُّوا see ع ف و

تَعَالَوْا / تَعَالَيْنِ / تَعَالَى / تَتَلَوْا / اسْتَعْلَى /

لَتَمَلَنَّ see ع ل و

تَعَاوَنُوا see ع و ن

تَغِيظُ see غ ي ظ

تَفَادَوْهُمْ see ف د ي

تَفَاخَرُوا see ف خ ر

تَفَرَّقُوا / تَتَفَرَّقُوا see ف ر ق

ت ف ث ★

تَفَقُّهٌ unkemptness, impurity (n.)

★★★★

تَقْوَى (n.) (see) (ق ي) piety

تَقَبَّلَ / تَسْتَقْبِلُ see ق ب ل

ت ق ن ★

أَتَقَّنَ < he did perfectly and iv
thoroughly, to do some-
thing skilfully

تَقَنَّ (r.f.) وَ أَتَقَّنَ ii

(el. 3 p.m. sing.) iv	لَيْتِمَ
he may complete	
(el. 1st. p. sing.) iv	لَأَتِمَّ
I may complete	
(perate > iv, m. sing.)	آتَمَّ
thou complete	
(perate m. plu.)	آتَمُّوا
you complete !	
complete (n.)	تَمَامٌ
(ap-der. > iv, m. sing.)	مَتِمَّ
completer, perfector	

ت ك أ < و ك أ

(imperf. 1st p. sing.) v	أَتَوَكَّأَ
I lean (on SS)	
a place in which (pis. pic.)	مَتَكَاةٌ
one reclines, a staff, a	
couch	
(ap-der. plu.) مَتَكِينُونَ مَتَكِينِينَ	
acc. recliners	
تُكَلِّانُ see و ك ل	

★ ★ ★ ★

oven (n.)	التَّنُورُ
see و ف ق	التَّوْفِيقُ

ت و ب ★

(perf. 3 p.m. sing.)	تَابَ
~repented	

(perate. m. sing.)	أَتَلَّ
(thou) recite !	
(perate m. plu.)	أَتَلُّوا
(you) recite !	
(p.p. 3 p.f. sing.)	تَلَّيْتَ
~ was/were recited	
(pip 3 p.m. sing.)	يُتَلَّى
~ is recited	
(pip 3 p. f. sing.)	تُتَلَّى
~ is/are recited	
(act. pic. f. plu.)	التَّالِيَاتُ
< reciting angels	

sing : تَالِيَةٌ

recitation (n.) تِلَاوَةٌ

ت م م ★

(perf. 3 p.m. sing.) (assim)	تَمَّ
< ~ was completed	
to be completed	تَمَّ تَمَّ تَمَّ مَمَامًا
(perf. 3 p. f. sing.) (assim)	تَمَّتْ
~ was/were completed	
(perf. 3 p.m. sing.) iv	تَمَّ
~ completed	
(perf. 2 p.m. sing.) iv	أَتَمَّمْتَ
thou completed	
(perf. 1st p. sing.) iv	أَتَمَّمْتُ
I completed	
(perf. 1st p. plu.) iv	أَتَمَّمْنَا
we completed	
(imperf. 3 p.m. sing.) iv	يَتَمَّمُ
~ completes	

یَسْتَوْبُونَ	acc.	یَسْتَوْبُونَ
(imperf. 3 p.m. plu.)		
they repent		
یَسْتَوْبُ	(perate—prayer)	یَسْتَوْبُ
may thou accept repentance		
تَوْبُوا	(perate m. plu.)	تَوْبُوا
you repent!		
التَّوْبُ، التَّوْبَةُ، مَتَابٌ	(v.ns.)	التَّوْبُ، التَّوْبَةُ، مَتَابٌ
repentance		
تَوَابٌ	(Ints.)	تَوَابٌ
repenting (Allah)		
تَائِبُونَ	(act. pic. plu.)	تَائِبُونَ
repenters (m.)		
تَائِبَاتٌ	(act. pic. f. plu.)	تَائِبَاتٌ
repenters (f.)		
تَوَائِبِينَ	(ints. plu.) acc.	تَوَائِبِينَ
<repenting men		
تَوَابٌ	sing.	تَوَابٌ

★ ★ ★ ★

تَوْرَاهُ (Torah (Bible), (n.)
the Divine writ revealed
to the Prophet Musa
(Moses)

ت ی ہ

يَسْتَوْبُونَ	(imperf. 3 p.m. plu.)	يَسْتَوْبُونَ
<they shall wander about		
تَوَابٌ	to wander	تَوَابٌ
تَوَابٌ	about lands without	تَوَابٌ
تَوَابٌ	direction	تَوَابٌ
تَوَابٌ	fig (n.)	تَوَابٌ

مَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ

Whosoever repenteth after
his wrong-doing and
amendeth. [5:39]

مَتَابَ (عَلَى) مَنْ تَابَ
he forgave

إِنَّ اللَّهَ يُتَوَبُّ عَلَيْهِ

Surely Allah shall relent
towards him. (He will
accept his repentance).
[5:39]

تَابَ (إِلَى) ~repented
(as إِلَى without تَابَ)

تَابَا (perf. 3 p.m. dual)
the twain repented

تَابُوا (perf. 3 p.m. plu.)
they repented

تَبْتُ (perf. 1st p. sing.)
I repented

تَبْتُمْ (perf. 2 p.m. plu.)
you repented

يَتَوَبُّ (imperf. 3 p.m. sing.)
he accepts repentance

يَتَوَبُّ (imperf. 3 p.m. sing.) acc.
he repents

أَتَوَبُّ (imperf. 1st p. sing.)
I repent

تَتَوَابَانِ (n.d.)
you twain repent

کتاب الثاء

(imperf. 3 p.m. sing.) iv یُثَبِّتُ
he keeps

iv أَثَبَّتْ یُثَبِّتُ إِنْ بَانَ
to keep (1)
to confine, (2)
to bring SS to a stand

يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ

Allah abolisheth whatsoever
He will and keepeth.
[13:39]

(el. 3 p.m. plu.) iv لِيُثَبِّتُوا
they may confine

وَلَاذِيكُمْ يَكْفُرُوا الَّذِينَ كَفَرُوا وَإِن يَشَاءُ اللَّهُ لَيُنزِلَنَّ

And (recall) what time that
those who disbelieved
were plotting against thee
to confine thee or to slay
thee. [8:30]

(act. pic. m. sing.) ثَابِتٌ
firmly fixed

ثَبْوَةٌ fixture (n.)

ث ب ت ★

(perate. m. plu.) اُنْتَبُوا
< stand firm,

تَبَّتْ يَثْبُتُ ثَبَاتًا وَ تُثَبُّونَ (ن)
to stand firm, permanent,
be fixed, settled, estab-
lished

(perf. 1st. p. plu.) ii تَبَّيْنَا
< we have confirmed

to establish, تَبَّيْنَا ii تَبَّتْ
to confirm

(imperf. 3 p.m. sing.) ii يَثْبُتُ
he establishes

(imperf. 1st. p. plu.) ii نَثْبِتُ
we establish

(perate (prayer) m. sing) ثَبَّتْ
may thou keep firm, stable

(perate m. sing.) ثَبَّنَا
you keep firm

تَحْنُ بِمُحْنٍ تَحْنًا (ن)

to be thick, hard and firm

to inflict iv تَحْنُ

severe slaughter of an enemy.

(imperf. 3 p.m. plu.) acc. vi يُسْحَرُونَ
~slaughtered

★ ث ر ب

reproof, reproach (v.n.) ii تَرْيِبٌ

★ ث ر ي

soil (n.) التُّرَى

★ ث ع ب

a serpent (n.) مُبَّانٌ

★ ث ق ب

glowing (act. pic. m. sing.) الثَّاقِبُ

★ ث ق ف

(perf. 3 p. m. plu.) تَقَفْتُمْ
<you got hold

تَقِفْتُمْ بِتَقَفْتُمْ مَقَامًا (س)

to meet, reach to conquer

(emp. 2 p.m. sing.) تَقَفْتُمْ
thou overtake

strengthening (v.n. >ii) تَشْيِيتٌ

detached groups (n.p.) ثَبَاتٌ

body of man, sing. ثَبَةٌ <
troops, horsemen

فَاتَفَرُّوا فِي الْبُلْبُلِ أَوْ أَنْفَرُوا جَمِيعًا

Then sally forth in detach-
ment or sally forth all
together. [4:71]

★ ث ب ر

<death, destruction (v.n.) مُبُورٌ

تَسْبَرُ يَتَسْبَرُونَ مَبْرَأً وَ مُبْرَأً (ن)

to persist, to destroy

(pact. pic. m. sing.) مُبْرَأٌ
last one, destroyed one

★ ث ب ط

(perf. 3 p.m. sing.) ii تَبَّطَ

<~withhold

تَبَّطَ وَ تَبَّطَ (عَنْ)

to hinder, withhold.

★ ث ج ج

plenteous (ints.) جَمَّاجًا

★ ث خ ن

(perf. 2 p.m. plu.) iv أَنْخَنْتُمْ
<you have slain them

< weights, (n.p.) **أَنْقَالٌ**
burdens

sing. : **مَقْلٌ**

(n. dual.) **السَّقْلَانِ**

two dependents (man and jinn)

heavy (v.n.) **يَقَالٌ**

إِنْمُرُوا خِفَاءً وَثِقَالًا

“March forth light (armed) and heavy (armed). [9:41]

(pis. pic. f. sing.) iv **مُقْلَةٌ**
one heavy laden

(pis. pic. m. plu.) iv **مُقْلُونَ**
those who are heavy laden

(n. for instrument) **مِقَالٌ**
weight of

★ ث ل ث

(card. number) **ثَلَاثَةٌ** / **ثَلَاثٌ**
three

(card. number) **ثَلَاثُونَ** / **ثَلَاثِينَ**
thirty

one-third (fraction) **الثُّلُثُ**

two-third (fraction) **الثُّلثَانِ**

nom. n. d. **ثُلثَانًا**

(fraction) acc. n. d. **ثُلثَانِي**
two-third

third (card. number) **ثَالِثٌ** / **ثَالِثَةٌ**

threes **ثَلَاثٌ**

يَسْفُحُونَ acc. **يَسْفُحُوا**

(imperf. 3 p.m. plu.)

they come upon

إِن يَسْفُحُوا عَلَيْكَ يُكُونُوا لَكَ أَعْدَاءً

Should they come upon you they will be enemies unto thee. [60:2]

(p.p. 3 p.m. plu.) **تَمَفُّوا**

they are found

★ ث ق ف

(perf. 3 p.f. sing.) **ثَقُلْتُ**

~ become heavy, momentous

< **ثَقُلَ** **يَسْقُلُ** **ثَقْلًا** وَ **ثِقَالَةً**
to be heavy

(perf. 3 p.f. sing.) iv **أَثَقَلْتُ**
~ become heavy

(perf. 2 p.m. plu.) iv **إِنَّمَاثَقَلْتُمْ**
you bowed down with

heaviness (Pic.), ye are weighed down (Jid.), you sink down heavily (Arb.) you should incline heavily Rod.

Note : **أَثَقَلْتُمْ** according to

Al-Akbary belongs to stem sixth **تَفَاعَلَ**, an additional **هَمْزَةٌ** (ُ) is prefixed.

(see vol. 1, Cairo, 1956, pp. 44.)

(act. 2 pic. m. sing.) **ثَقِيلٌ**
weighty, heavy

★ ث م ر

(*perf. 3 p.m. sing.*) iv
 ~ bore fruit
 to bear fruit

fruits (*n. p.*)

fruit (*n. sing.*)

sing. < fruits (*n. p.*)

★ ث م ن

price (*n.*)

eighth part. (*fraction*)
 one-eighth

eight (*card. number*)

eight (*card. number*)

★ ث ن ی

(*imperf. 3 p.m. plu.*)
 < they fold
 to fold,
 double a thing

(*imperf. 3 p.m. plu.*)
 they make exception

وَلَا يَسْتَعْتُونَ

And they made not the
 exception i.e. they say

not: "إِنْ شَاءَ اللَّهُ" if God will."
 [68:18]

★ ث ل ل

a group (*n.*)

★ ث م د

An ancient and power-ful people of Arabia close-ly related to Adites

and heirs to their civilisation and culture with their seat in the north-west corner of Arabia, forming the southern boundary of Syria (*Nicholson, Literary History of the Arabs, N. York, 1932.*)

Unlike the Adites of whom we find no trace in historical times, the Thamudite are mentioned still existing by Diodoras Siculus and Ptolemy; and they survived down to the fifth century A. D. in the corps equites Thamudeni attached to the army of the Byzantine emperors (*Jid. 8 nn. 542*)

★ ★ ★ ★

there, at the same time or place

to pay for SS, تَوْبًا ii تَوَّبَ
pay back (good deeds)

RF تَابَ يَتَوَّبُ تَوْبًا (إِلَى)
to return

(perf. 3 p.m. sing.) iv تَابَّ
< recompensed (1)

(h.v.) iv تَابَّ يَتَبَّبُ إِتَابَةً
to reward, to recompense

فَأَنبَأَكُمُ عَمَّا يَتَّبِعُونَ

Have given you (another)
grief for (your first) grief.
[3:153]

rewarded (2)

فَأَنبَأَهُمُ اللَّهُ بِمَا قَالُوا

Allah rewarded them for that
which they said. [5:85]

reward (n.) تَوَابٌ

reward (n.) مَتَوَبَةٌ

a resort, a place of (n.) مَتَابَةٌ
visit

< garments (n. p.) ثِيَابٌ

sing. تَوْبٌ

ث و ر

(perf. 3 p.m. plu.) iv أَنَارُوا
< they break up

to raise, مَارَ يَتَوَّرُّ تَوَّرَانًا
be stirred, break up

the second (card. number) ثَانِي

(card. number) اثْنَانِ / اثْنَيْنِ / اثْنَتَيْنِ
two

اثْنَا عَشَرَ (m.) nom.

twelve (m.) acc. اثْنَيْ عَشَرَ

اثْنَتَا عَشْرَةَ (f.) nom.

twelve (f.) acc. اثْنَتَيْ عَشْرَةَ

twos by twos مَثْوًا

oft repeated (Jid.) مَثَانِي

repeating (Arb.) paired
(Pic.)

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِي

Allah hath revealed the most
excellent discourse, a book
consimilar (self-resembling),
oft-repeated." [39:23]

repetition (2)

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي
وَالْقُرْآنَ الْعَظِيمَ

And assuredly we have given
thee seven of the repeti-
tions and the mighty
Quran. [15:87]

ث و ب ★

(pp. 3 p.m. sing.) ii تَوَّبْتُ
< ~ is paid

★ و ی ★

(act. pic. m. sing.) acc. **تَأْوِيًا**
< dweller

تَوَى بِسُوَى تَوَامًا (فِن)
to halt, stop

abode (n. for place) **تَمَوَى**

★ ی ب ★

< non-virgins (n. p.) **تَبِيَّاتٍ**
sing. **تَبِيَّةٌ**

أَنَارُوا الْأَرْضَ

They broke up the earth and
inhabited it. [30:9]

(perf. 3 p. f. plu.) iv **أَرَنَ**
they raised

(imperf. 3 p. f. sing) iv **يُرِي**
~break up

raise (1)

فَرَّشُوا سَحَابًا

They raised the cloud. [30:48]
plougheth (2)

إِنَّمَا بُعِثُوا لِأَدْلُوكِ تَبِيَّاتٍ الْأَرْضِ

She should be a cow un-
yoked to plough the earth.
[2:71]

کتاب الجیم

ج ب ت ★

an idol or idols (LL) (n.) الْجِبْتِ
sorcery (a worthless thing) (Q. Rgh.)

ج ب ر ★

strong, powerful, (ints. sing.) جَبَّارٌ
tyrant, rebellious, giant,
compeller

giants (s. n. p.) acc. جَبَّارِينَ

ج ب ل ★

mountain (n.) جَبَلٌ

mountains (n. p.) جِبَالٌ

< generation (n.) جَيْلٌ

lit. : constitution, created
being, multitude

ج ر ★

(imperf. 3 p.m. plu.) تَجَارُونَ
< they cry for succour
جَارٌ تَجَارُ جَارًا وَ تَجَارُونَ (ف)
to cry aloud in prayer or
supplicate

(imperf. 2 p.m. plu.) تَجَارُونَ
you cry aloud for succour

(perate. neg. m. plu.) لَا تَجَارُوا
cry not for succour

جَارٌ، جَارَةٌ see ج و ر

جَامُوا see ج و س

جَاءَ يَجِيئُ جَائُوا see ج ي أ

ج ب ب ★

the well (n.) الْجُبُّ

جَتَّ بِجَتِّ جَنَّا وَ (اجْتَتَّ *viii*)

to cut off, cut down, uproot

ج ت م ★

(act. pic. m. plu.) acc. جَائِمِينَ
motionless bodies in the
state of prostration

< جَمَّ يَجُمُّ جَمًّا وَ جُمُومًا (ض)

to remain in a place with-
out sense, motionless

ج ت و ★

(act. pic. f. sing.) جَائِيَةً
< kneeling down

جَنَّا يَجْنُو جُنُوءًا (ن)

to sit with knees upon the
ground, to kneel

the state of sitting on (v.n.) جُنُوءًا
the knees

ج ح د ★

(perf. 3 p.m. plu.) جَعَدُوا
< they denied

جَعَدَ يَجْعُدُ جُعُودًا (ب)

to deny, refuse one's right

(imperf. 3 p.m. sing.) يَجْعُدُ
~denies

(imperf. 3 p.m. plu.) يَجْعُدُونَ
they deny

جِيلٌ
multitude (n.)

ج ب ن ★

جَبِيْنٌ
forehead (n.)

ج ب ه ★

جِبَاهٌ < foreheads (n. p.)

sing. جَبِيْهَةٌ

ج ب ي ★

جَبَّوْا
(pip. 3 p.m. sing.)

< ~ is drawn, brought

جَبَّ يَجْبُو (يَجْبِي)

جَبُوَّةٌ وَ جَبَابَةٌ وَ جَبَاوَةٌ

to gather taxes, impost, to
collect water in a reser-
voir, to bring together

(perf. 3 p.m. sing.) *viii* اجْتَبَى

< ~ selected, chosen

اجْتَبَى اجْتِبَاءً

(perf. 2 p.m. sing.) *viii* اجْتَبَيْتَ
thou selected, chose

(perf. 1st p. plu.) *viii* اجْتَبَيْنَا
we selected, chose

(imperf. 3 p.m. sing.) *viii* يَجْتَبِي
~chooses

ج ت ث ★

اجْتُنْتُ (pp. 3 p.f. sing.)

< ~ was pulled out

to quarrel; dispute جَادَلْ مُجَادَلَةً

to twist, جَدَلْ يَجْدُلُ جَدَلًا (مَنْ)

tight, make firm

(perf. 2 p.m. sing.) iii جَادَلْتَ
thou disputed

(perf. 2 p.m. plu.) iii جَادَلْتُمْ
you disputed

(imperf. 3 p.m. sing.) iii يُجَادِلُ
~disputes

يُجَادِلُونَا (acc. n.d.) جَادِلُونَ
(imperf. 3 p.m. plu.)
they dispute

(imperf. 2 p.m. sing.) iii تُجَادِلُ
thou dispute

(imperf. 2 p.m. plu.) iii تُجَادِلُونَ
you dispute

(perate. m. sing.) iii جَادِلْ
contend, argue

(perate. neg. m. plu.) iii لَا تُجَادِلُوا
dispute not!

disputing (v.n.) iii جَدَلٌ

the dispute (v.n.) iii جِدَالٌ

ج ذ ذ ★

broken in pieces (n.) جَذَاذٌ

جَذَّ يَجْذُو جَذًّا (مَنْ)
to cut off at the root

(pact. pic. m. sing.) جَذْوَةٌ
cut off

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ج د ث ★

جَدَاتٌ < graves (n.p.) جَدَّتْ
sing.

ج د د ★

جَدُّ < greatness, majesty (v.n.)

جَدَّ يَجِدُّ جَدًّا
to be great

تَعَلَّ جَدْرَيْنَا

“Exalted be the majesty of
our Lord, [72:3]

جَدِيدٌ < new (act. 2 pic. m. sing.)

جَدَّ يَجِدُّ جَدَّةً وَجَدَّةً

to be new

جَدَدٌ < streets (n.p.)
sing. جَدَّةٌ street, way

ج د ر ★

جِدَارٌ
a wall (n.)

جُدُرٌ
walls (n.p.)

أَجْدَرُ < most disposed one (relative)
most worthy, fittest, more
proper

جَدَرَ يَجْدُرُ جِدَارَةً (ن)
to be fit, worthy, to deserve

ج د ل ★

جَادَلُوا (perf. 2 p.m. plu.) iii
< they disputed

۱۰۴

ج ر ر ★

بَجْرَةٌ (imperf. 3 p.m. sing.)
 < ~ drags
 to draw, to drag. جَرَّ بَجْرَةً

ج ر ز ★

جُرُزٌ barren (n.)
 (land incapable of producing (vegetation—Rgh.))

ج ر ع ★

يَسْتَجِرُّ (imperf. 3 p.m. sing.) v
 < ~ sips
 جَرَعَ يَجْرَعُ جِرْعًا وَ تَجْرَعٌ v
 viii وَ اجْتَرَعٌ
 to swallow, sip

ج ر ف ★

جُرُوفٌ hollowed bank (n.)

ج ر م ★

أَجْرَمُوا (perf. 3 p.m. plu.) iv
 they committed sin
 جَرَمَ يَجْرِمُ جِرْمًا وَ اجْتَرَمَ viii
 وَ اجْتَرَمَ
 to cut off, incite, commit a crime against one, be guilty of it

عَطَاءٌ غَيْرَ مَقْدُوفٍ

The gift never to be cut off.
 [11:109]

ج ذ ع ★

جَذْعٌ trunk (of a tree) (n.)
 جَذَعُ النَّخْلِ trunks (n.p.)

ج ذ و ★

جَذْوَةٌ a brand of fire (n.)

ج ر ح ★

جَرَحْتُمْ (perf. 2 p.m. plu.)
 < you earned
 جَرَحَ يَجْرَحُ جِرْحًا وَ جَرَحٌ
 injure, hurt, to earn
 (Lis.-Aq.)

اجْتَرَحُوا (perf. 3 p.m. plu.) viii
 they committed

< wounds (n.p.) جِرْحٌ

جِرْحٌ wound (sing.)
 جَوَارِحُ < beasts used for (n.p.)
 hunting
 جَارِحَةٌ (sing.)

ج ر د ★

جَرَادٌ locusts (n.)

بِسْمِ اللّٰهِ مَجْرَاهَا وَمُرْسَاهَا

In the name of Allah be its course and its anchorage.

[11:41]

(The word **مَجْرَى** (*majra*) is read **مَجْرَى** (*majrey*) (due to *imala* **إِمَالَةٌ**)

Note: **إِمَالَةٌ** is a way of pronunciation of **أَلِفٌ** as weak *ya* e.g. **مَجْرَى** *majra* read as *majrey* **مَجْرَى**.

(*act. pic. f. sing.*) **جَارِيَةٌ**
running (1)

فِيهَا عَيْنٌ جَارِيَةٌ

Therein is a running spring.
[88:12]

(*act. pic. f. plu.*) **جَارِيَاتٌ**
running ones

a traversing ark, ship (2)

إِنَّا لَنَاطِقُواً الْمَاءَ حَمَلَيْنِ فِي الْجَارِيَةِ

Verily, We! when the water rose We bore you upon the traversing ark (i.e. a ship).
[69:11]

(*sing.*) **الْجَوَارِ** < ships (1) (*n. p.*) **جَارِيَةٌ**

106

(*perf. 1st p. plu.*) *iv* **أَجْرَمْنَا**
we committed sin

(*imperf. 2 p.m. plu.*) *iv* **تَجْرِمُونَ**
you commit a sin

commitment of a sin (*v.n.*) **الْجُرَامُ**

sinner (*act. pic.*) *iv, m. sing.* **مُجْرِمٌ**

acc. **مُجْرِمِينَ** *nom.* **مُجْرِمُونَ**
sinners (*act. pic. m. plu.*)

(*emp. 3 p.m. sing.*) **لَا تَجْرِمَنَّ**
should not or let not incite
or drag

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ٱلَّذِينَ ءَاذَنُوا

And let not the hatred of a people incite you not to act fairly. Act fairly! [5:8]

undoubtedly (*a phrase*) **لَا جَرَمَ**

ج ر ی ★

(*perf. 3 p.f. plu.*) **جَرَيْنَ**
< they (*f.*) ran away
جَرَى **يَجْرَى** **جَرِيَانًا** وَ **جَرِيَانًا**
to flow (water), to run, be current

(*imperf. 3 p.m. sing.*) **يَجْرِي**
~ runs, flows

(*imperf. 3 p.f. sing.*) **تَجْرِي**
(*f.*) runs, flows

(*imperf. 3 p.f. dual*) **تَجْرِيَانِ**
the twain run, flow

(*v.n. min.*) **جَرَى** < **جَرِيَانًا**
course of water flowing

106

(perf. 1st p. sing.) جَزَيْتُ
I rewarded

(perf. 1st p. plu.) جَزَيْنَا
we rewarded

(imperf. 3 p.m. sing.) يَجْزِي
~rewards

(imperf. 2 p.m. sing.) تَجْزِي
thou reward

(imperf. 1st p. plu.) نَجْزِي
we reward

(emp. 1st p. plu.) نَجْزِينَا
we surely give reward,
recompense

(pip. 3 p.m. plu.) يُجْزَوْنَ
they will be rewarded
or be recompensed

(pip. 2 p.m. plu.) تَجْزَوْنَ
you shall be given reward
or recompensed

(pip. 2 p.m. sing.) تَجْزِي
thou shall be given reward
or be recompensed

(imperf. 1st p. plu.) iii نَجْزِي
we recompense

compensation, reward (v.n.) جَزَاةٌ

(act. pic. m. sing.) جَازٍ
giver of a reward

compensation (n.) جِزْيَةٌ

(A tax that is taken from the free non-Muslim subjects of a Muslim government whereby they ratify the compact that assures them protection—LL.)

وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ

And of his signs are the ships in the sea like landmarks. [42:32]

moving swiftly (like ships) (2)

فَلَأُقْسِمُ بِالْخُنُوسِ الْجَوَارِ الْكُنُوسِ

I swear by the receding (stars) moving swiftly (and) hiding themselves. [81:15-16]

ج ز ی ★

a part, a portion (n.) جُزْءٌ

جَاوَزَ see ج و ز

ج ز ع ★

we raged (perf. 1st p. plu.) جَرَعْنَا

to grow (جزع يَجْزِعُ جَزَعًا) impatient, be sad, grieve

bewailing (ints. m. sing.) جَزْوَعٌ

ج ز ی ★

(perf. 3 p.m. sing.) w.v. جَزَى
< recompensed

جَزَى (جَزَا) يَجْزِي جَزَا لِمَا (ض)
to recompense, reward

وَجَزَاهُمْ بِمَا صَبَرُوا

And he recompensed them for that which they patiently bore. [76:12]

لَدَجَعَلْنَا الْبَيْتَ مَثَابَةً

When We made the House a resort unto mankind.

[2:125]

(perf. 2 p.m. plu.) جَعَلْتُمْ
you counted (3)

أَجَلْتُمْ بِرِيقَايَةِ الْحَاجِّ

Count you the giving of drinks unto the pilgrims.

[9:19]

(imperf. 3 p.m. plu.) يَجْعَلُونَ
they set up (4)

الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ

Who set up along with Allah another god. [15:96]

(act. plc. m. sing.) جَاعِلٌ
maker, adopter

(act. plc. m. plu.) جَاعِلُونَ / جَاعِلُو
those who make SS or adopt

ج ف ه

a worthless thing, (n.) جُفَاءً
< rubbish
lit. froth, foam

ج ف ن

جَفَانٌ < basins, (n.p.) جَفْنَةٌ
(sing.)

a large deep dish of wood

ج س د ★

جَسَدٌ
a body (n.)

ج س س ★

لَا تَجَسَّسُوا (perate neg. m. plu.) v
< do not spy

جَسَّ يَجَسُّ جَسَّارًا
to feel, touch

وَتَجَسَّسْ
to investigate, spy v

ج س م ★

الجِسْمُ
body (n.)

أَجْسَامٌ < bodies (n.p.) جِسْمٌ
sing.

ج ع ل ★

جَعَلَ (perf. 3 p.m. sing.)
< ~ placed (1)

جَعَلَ يَجْعَلُ جَعْلًا
to put, place, make, effect, prepare, produce, appoint, fix (a price, compensation or reward), begin

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ

Allah has not placed into any man two hearts in his inside (or chest). [33:4]

(perf. 1st p. plu.) جَعَلْنَا
~ we made, (2)

ج ل س ★

الْمَجَالِسُ <seats (n.p.) مَجَالِسٌ

n. for p.t. (sing.)

to sit (مَجَلَسٌ مَجْلُوسًا)

ج ل ل ★

الْجَلَالُ (v.n.)

جَلَّ بِحَمْدِهِ جَلَالًا وَجَلَالَةً

to be great, powerful,
sublimeThe Possessor « ذُو الْجَلَالِ »
of glory.

ج ل و ★

جَلَّى (perf. 3 p. m. sing.) ii

< glorified

جَلَّى بِحَمْدِهِ جَلِيَّةً

to glorify, to make clear,
bring in light

وَالنَّهَارِ إِذْ أَجْلَاهَا

By the day when it glorifieth
him (Jid) i. e. when it
shows forth the sun's
splendour to its full.

[91:3]

(imperf. 3 p.m. sing.) جَلَّى

glorifies, manifests

ج ف و ★

تَتَجَانَّى (imperf. 3 p. f. sing.) w.v. vil

< ~ leave off

to treat rudely جَفَاءً

to shun, جَانِيَ مَجَانَةً

to be restless iv جَانِيًا

in the bed,

leave off (LL)

ج ل ب ★

أَجْلَبَ (perate m. sing.) iv

< collect, summon

جَلَبَ بِحَمْدِهِ جَلْبًا

to drive, draw, bring,
assemble

< overgarments (n.p.) جَلَابِيْبٌ

(sing.) جَلْبَابٌ

ج ل د ★

(perate m. plu.) iv أَجْلِدُوا

< (you) flog !

to whip, جَلَدَ بِحَمْدِهِ جَلْدًا

scourage

stripe (n.) جَلْدَةٌ

(sing.) جُلُودٌ < skins (n.p.) جِلْدٌ

★ ع ۲ ج

(perf. 3 p.m. sing.) جَمَعَ
< ~amassed (1)

جَمَعَ يَجْمَعُ جَمْعًا
to gather, collect, amass,
assemble

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ

Who amasses wealth and
counts it. [104:2]
settled SS (2)

فَجَمَعَ كَيْدَهُ

Then he settled his plan.
[20:60]

(perf. 3 p.m. plu.) جَمَعُوا
they gathered

إِنَّ النَّاسَ قَدْ جَمَعُوا لَكَ

Surely people have gathered
against you. [3:173]

(perf. 1st. p. plu.) جَمَعْنَا
we assembled

(imperf. 3 p.m. sing.) يَجْمَعُ
~gathers

(epl. 3 p.m. sing.) لَيَجْمَعَنَّ
he shall gather together

(imperf. 3 p.m. plu.) يَجْمَعُونَ
they gather together

(imperf. 3 p.m. plu.) يَجْمَعُ
we assemble

110

لَا يُخَيِّرُكَ اللَّهُ وَأَنْتَ أَلَمُ

None but He will manifest
it at its time. [7:187]

(perf. 3 p.m. sing.) v تَجَلَّى
~unveiled (face or glory)

فَلَمَّا تَجَلَّى رَبُّهُ

When his Lord unveiled His
glory. [7:143]

< the exile (v.n.) جَلَاةٌ

جَلَاةٌ يَجْلُوْنَ جَلَاةً (عَنْ وَ مِنْ)

to exile, to migrate,
emigrate from one's
country, depart

★ ح ۲ ج

(imperf. 3 p.m. plu.) يَجْمَعُونَ
they ran away in all haste

جَمَعَ يَجْمَعُ جَمْعًا (ف)

وَجَمَّاحًا وَجَمَّوحًا

to be restive and run away
(horse), to be headstrong,
quick to throw at, hit

★ م ۲ ج

(act. pic. f. sing.) جَامِدَةٌ
< firmly fixed

جَمَدٌ يَجْمَدُ جَمْدًا وَجَمُودًا (ن)

to congeal, harden, stiffen

110

Friday (n.) اِجْتِمَاعٌ

place of meeting, (n. for p.t.) بِجْمَعٍ
junction.(pact. pic. m. sing.) اِجْتَمَعُوا
assembled one,(pact. pic. m. plu.) اِجْتَمَعُونَ
assembled ones
the day of assembly يَوْمَ الْاِجْتِمَاعِ

★ ج م ل

the camel (n.) اِجْرٌ

< the camels (n.p.) اِجْرَاءٌ

(sing.) اِجْرٌ

< the camels (جَمَلَاتُ) اِجْرَاتُ

(Rgh.) sing. اِجْرَةٌ

all, complete one (n.) اِجْرَةٌ

the beauty (n.) اِجْرَاءٌ

(act. 2 pic. m. sing.) اِجْرَاءٌ
beautiful

★ ج م م

(n.) اِجْمًا < acc. اِجْمًا
very much (in exceeding
manner)

★ ج ن ب

(perate. m. sing.) اِجْنِبْ
< keep aside, save

تَجْمَعُوا (n.d.) تَجْمَعُونَ

(imperf. 2 p.m. plu.)
that you have to gather

وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ

(Forbidden unto you) that
you have two sisters to-
gether (i.e. as your wives).
[4:23]

(pp. 3 p.m. sing.) اِجْمَعُ

~ was brought together

(perf. 3 p.m. plu.) iv اِجْمَعُوا
they resolved, (agreed
among themselves)

وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غَيْبَتِ الْوَيْلِ

And they resolved to put
him in the bottom of the
well. [12:15](perate m. plu.) iv اِجْمَعُوا
you devise

فَأَجْمِعُوا كَيْدَكُمْ فَاتُوا صَفَا

Wherefore devise your stra-
tagem, then come in the
row. [20:64](perf. 3 p.f. sing.) viii اِجْتَمَعَتْ
~ got together(perf. 3 p.f. plu.) viii اِجْتَمَعُوا
they got together

multitude, gathering (v.n.) اِجْتِمَاعٌ

(v.n. dual) اِجْتِمَاعَانِ
two gathered groups(act. pic. m. sing.) اِجْمَاعٌ
momentous

perf. 3 p.m. sing. اجْتَنَبُوا that has a Fatha mark on the ن and imperative *m. plu.*

اجْتَنَبُوا that has Kasra mark on the ن

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ

And those who avoid the devils. [39:17]

اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ

Avoid much from suspicion. [49:12]

in respect of (1) (n.) جَنْبٌ (about, of)

عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ

That I was unmindful of Allah. (Pic.) [39:56]

That I have been remiss in respect of Allah. (Jid.)

side (2)

وَالصَّاحِبِ بِالْجَنبِ

And the companion of the side. [4:36]

(sing.) جَنْبٌ < sides (n.p.) جُنُوبٌ

distant (1) (n.) جُنُبٌ

وَالْجَارِ الْجُنُبِ

And the distant neighbour. i.e. the neighbour who is not of kin (The person who is one's neighbour but belongs to another people (LL). (4:36)

جَتَبَ يَجْتَبُ جَبًا (ن)

to turn aside, turn off, lead to the side

وَأَجْنِبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

And keep me and my sons away from worshipping the idols. [14:35]

(imperf. 3 p.m. sing.) ii يَجْتَبُ ~keeps away, saves

(pip. 3 p.m. sing.) ii يَجْتَبُ ~shall be kept away

وَسَيَجْزِيهَا الْأَقْسَى

And away from it shall be kept the most pious. [92:17]

(imperf. 3 p.m. sing.) v يَتَجَبَّبُ ~keeps himself away, avoids

وَيَتَجَبَّبُهَا الْأَشْقَى

And the most unfortunate one will avoid it. [87:11]

(perf. 3 p.m. plu.) viii اجْتَنَبُوا they avoided

(imperf. 3 p.m. plu.) viii يَجْتَنِبُونَ they avoid

يَجْتَنِبُوا < acc. يَجْتَنِبُونَ

(imperf. 2 p.m. plu.) (that if you) avoid

(perate m. plu.) viii اجْتَنَبُوا avoid

(Learners should note carefully the difference between

وَإِخْوَصُّ لَهُمَا جَنَاحَ الذَّلِيلِ

And lower down unto them
the wing of submission.
[17:24]

جَنَاحِي < n.d. جَنَاحَيْنِ acc.
two wings, both wings

أَجْنِيحَهُ < wings (n.p.) جَنَاحِ
(sing.)

جَنَاحِ sin (n.)

لَيْسَ عَلَيْكَ جُنَاحٌ

It is no sin for you. [2:198]

ج ن د ★

جُنُودُ an army (n.)

جُنُودُ < the armies (n.p.) جُنُودِ
(sing.)

ج ن ف ★

جَنَفٌ unjust cause, (n.)
wrong course

مُتَجَانِفٌ (Ap-der. m. sing.) vi
willingly inclining

عَلَيْكُمْ جَنَافِي لَأَنبِيَاءِ

Not one inclining wilfully to
sin. [5:3]

ج ن ن ★

جَنَّ (perf. 3 p.m. sing.)
~ overshadowed

impure (2)

وَأَن تَتَّخِذُوا جُنُبًا فَاقْبَهُوا

And if you are unclean purify
yourselves. (Pic.) [5:6]

And if ye be polluted (by
sexual acts) purify your-
selves. (Jid.)

(According to L.L. جُنُبٌ is
a technical term and
means, one who is under
an obligation to perform
a total ablution or bath-
ing.)

Note : The emission of semen
whether in waking or
in sleep makes bathing
obligatory.

جَانِبٌ side (act. pic. m. sing.)

جَانِبِ الطُّورِ الْأَيْمَنِ

The right side of the mount
Tur. [19:52]

ج ن ح ★

جَنَحُوا (perf. 3 p.m. sing.)
< they inclined

جَنَحَ يَجْنَحُ جُنُوحًا (ف)
to incline towards, to bend

اجْتَنَحَ incline (perate m. sing.)

فَإِن جَنَحُوا لَتَكُونَ تَأْتِيهِمْ

And if they incline to peace
incline thou also to it.
[8:61]

جَنَاحٌ wing (n.)

يَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌ

Of his sin will be questioned that Day neither man nor Jinn. [55:39]

serpent (2)

تَهْتَكُ كَمَا تَهْتَكُ السُّبْحَانُ

It was wriggling as though it were a serpent. [27:10]

(sing.) جِنَّةٌ < the Jinn (n.p)

مِنَ الْجِنَّةِ وَالنَّاسِ

Whether of Jinn or mankind. [114:6]

madness (2)

أَمْ يَقُولُونَ بِهِ جِنَّةٌ

Or say they: in him is madness. [23:70]

Note : whereas جِنَّةٌ is with a definite article أَلْ

(i.e. الْجِنَّةُ) means Jinn.

(pact. pic. m. sing.) جَنَّوْنَ

< mad one

to be mad جَنَّ جَنَّوْنَا

enclosed garden, (n.) جَنَّةٌ
paradise

(n. dual) acc. جَنَّتَيْنِ nom. جَنَّاتٍ
two gardens

(sing.) جَنَّاتٌ < gardens (n.p)

جَنَّ يَجْنُّ جَنَّاتٍ وَجُجُونًا

to cover, veil, be dark

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ

Then when the night overshadowed on him. [6:76]

Jinn (n.) الْجِنَّةُ

Jinn are a definite order of conscious being, intelligent, corporeal and usually invisible, made of smokeless flame, as men are of clay, created before Adam. They eat and drink and propagate their species, and are subject to death, much in the same way as human being are, though as a rule invisible to the human eye. They manifest themselves to men at will, mostly under animal form. (Jid. 7. n.n. 644)

Note : The word "Jinn" is a plural noun denoting a kind of creature as إِنْسَانٌ or إِنْسٌ for human being. It has also a singular jinnee جِنِّي but has not occurred in the Holy Quran.

the Jinn(1) (n.) جَانٌ

(opp. إِنْسٌ)

(imperf. 3 p.m. sing.) iii **يُجَاهِدُ**
~strives

وَمَنْ جَاهَدْ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ

And whosoever strives, strives only for himself. [29:6]

(perate. m. sing.) **جَاهِدْ**
thou strive !

(perate. m. plu.) **جَاهِدُوا**
you strive

struggle, strive (v.n.) **جِهَادٌ**

acc. **مُجَاهِدُونَ** nom. **مُجَاهِدِينَ**

(Ap-der < iii, m. plu.)
strivers

hard earning, endeavour (n.) **جِهْدٌ**

لَا يَصِدُّونَ إِلَّا يَدَهُمْ

They find naught (to give) but their earning. [9:79]

binding, forcible (n.) **جَبْدٌ**

أَفْسُو بِاللَّهِ جَبْدًا أَيَسَارِيَهُمْ

Who (they) swear by Allah their most binding oaths. [5:53]

ج ۰ ر ★

(pref. 3 p.m. sing.) **يَجْهَرُ**
~said openly, published

يَجْهَرُ بِجَهْرٍ أَوْ

جَهْرَةً وَجَهْرًا (ف)

to be or become public, known,

shield, shelter (n.) **جُنَّةٌ**

sing. **أَجِنَّةٌ** < embryos (n.p.) **جَيْنِينَ**

وَأَنتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ

And you are embryos in the wombs of your mothers. [53:32]

ج ن ي ★

sing: **جَنِيٌّ** < fruits (n.p.) **جَنِيٍّ**

وَجِبَالُ الْجَنَّتَيْنِ دَانٍ

And the fruits of the two gardens are within reach. [55:54]

fresh (n.) acc. **جَنِيًّا**

سُقُوطًا عَلَى رُءُوسِ الْجَنِينِ

It will drop on the fresh ripe dates. [19:25]

ج ۰ د ★

(perf. 3 p.m. sing.) iii **جَاهَدَ**
< ~strived

to struggle **جَاهَدَ مُجَاهِدَةً وَجَاهَدًا**

to exert **جَهَدَ يَجْهَدُ جَهْدًا (فِي)**
oneself, endeavour

(perf. 3 p.m. dual.) iii **جَاهَدَا**
the twain strived

(perf. 3 p.m. plu.) iii **جَاهَدُوا**
they struggled, strived

acc. **جَاهِلِينَ** nom. **جَاهِلُونَ**
(act. pic. m. plu.)
(sing.) **جَاهِلٌ** < ignorants
the state of ignorance (n.) **جَاهِلِيَّةٌ**
(or) unawareness

ج . ن . م

the hell (n.) **جَهَنَّمَ**

ج . و . ب ★

(perf. 3 p.m. plu.) **جَاوُوا**
< hewed out

to pass **جَابَ يَجُوبُ جَوْبًا**
through a country,
to cut, to penetrate

وَسَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ
And Thamud who hewed out
the rocks in the valley.
[89:9]

(perf. 2 p.m. plu.) iv **أَجَبْتُمْ**
< you replied

أَجَابَ يُجِيبُ إِجَابَةً
to reply, answer, accept

(imperf. 3 p.m. sing.) iv **يُجِيبُ**
replies, answers

(imperf. 3 p.m. sing.) iv acc. **يُجِيبُ**
~accepts

(imperf. 1st. p. sing.) iv **أُجِيبُ**
I accept

(imperf. 1st. p. plu.) iv **نُجِيبُ**
we accept

to disclose, say (ب) **جَهَرَ**
publicly

open (n.) **جَهْرٌ**

loudly, openly (adj.) **جَهْرًا**

manifestly open (v.n.) **جَهْرَةً**

(prate m. plu.) **اجهرُوا**
(you) say loudly !

(perate neg. m. sing.) **لَا تَجْهَرِ**
do not shout (thou) ! say
not loudly !

openly, very clearly (v.n.) **جَهَارًا**

ج . ز . ن ★

(perf. 3 p.m. sing.) ii **جَهَزَ**
furnished, provided

provision (n.) **جَهَازٌ**

ج . ل . ن ★

(imperf. 3 p.m. plu.) ii **يَجْهَلُونَ**
< they are ignorants

جَهَلٌ يَجْهَلُ جَهْلًا وَجَهَالَةً (ف)
to be ignorant, to lack
knowledge

(imperf. 2 p.m. plu.) **تَجْهَلُونَ**
you are ignorants i.e. they/
you speak ignorantly

(act. pic. m. sing.) **جَاهِلٌ**
an ignorant one

very ignorant (ints.) **جَهُولٌ**

(perate > x. m. plu.) اَسْتَجِيبُوا
(you) respond !

(ap-der. > iv, m. sing.) مُجِيبٌ
one who accepts prayer or
supplication

(act pic. plu. iv, plu.) الْمُجِيبُونَ
The Almighty who accepts
prayer or supplication

(Note that plural is used for
singular.)

reply, answer (v.n.) جَوَابٌ

وَمَا كَانَ جَوَابَ قَوْمِهِ

And the answer of his people
was..... [7:82]

watering troughs, (n.) الْجَوَابُ

wells > (sing.) جَائِيَةٌ
very large pot of water,
well

وَقِفَانِ كَالْجَوَابِ

And bowls (large) as wells or
watering troughs. [34:13]

(الْجَوَابُ) cisterns—Jid.)

ج و د ★

Judi (n.) جُودِيٌّ

"It is the name of a mountain,
its greek name is said to be
Gordyai being one of the
mountains which divide
Armenia on the south from
Mesopotamia." (M.A.)

(perate m. plu.) iv اَجِيبُوا
respond, accept, reply

(pp. 3 p.f. sing.) iv اُجِيبَتْ
~ accepted

قَالَ قَدْ اُجِيبْتُ وَعَوَّلْتُمَا

He said your petition is
accepted. [10:89]

(pp. 2 p.m. plu.) iv اُجِيبْتُمْ
you were replied

(imperf. Ist. p. sing.) iv اُجِيبُ
I accept, I respond

(perf. 3 p.m. sing.) x اُسْتَجَابَ
< he accepted

to accept اُسْتَجَابَ اُسْتِجَابَةً

(perf. 3 p.m. plu.) x اُسْتَجَابُوا
they accepted

(perf. 2 p.m. plu.) x اُسْتَجَبْتُمْ
you accepted

(perf. Ist. p. plu.) x اُسْتَجَبْنَا
we accepted

(pp. 3 p.m. sing.) x اُسْتَجِيبَ
~ was accepted

(imperf. 3 p.m. sing.) x يَسْتَجِيبُ
he accepts

يَسْتَجِيبُوا < acc. يَسْتَجِيبُونَ

(imperf. 3 p. m. plu.) x
they accept, respond

(imperf. 2 p.m. plu.) x تَسْتَجِيبُونَ
you ask acceptance

(perate. > x, m. sing.) اَسْتَجِبْ
thou may accept !

(parate m. sing.) iv **أَجْرٌ**
give protection !

(imperf. 3 p.m. plu.) iii **يَجَاوِرُونَ**
they take the place in one's
neighbourhood

لَا يَجَاوِرُونَكَ

They shall not be thy neigh-
bour. [33:60]

(act. pic. m. sing.) **جَائِرٌ**
deviating (way)

(ap-der. > vi, f. plu.) **مَتَجَاوِرَاتٌ**
side by side

وَفِي الْأَرْضِ قِطَعٌ مُتَجَاوِرَاتٌ

And in the earth are tracts
side by side. [13:4]

ج و ز ★

(perf. 3 p.m. sing.) iii **جَاوَزَ**
< ~ passed for

جَاوَزَ بِجَاوِزٍ جَوَازًا وَ مَجَاوِزَةً
to pass a certain boundry,
to cross

(perf. 3 p.m. dual) iii **جَاوَزَا**
they (twain) passed forth,
crossed

(perf. Ist. p. plu.) iii **جَاوَزْنَا**
we crossed

(perf. Ist. p. plu.) iii **جَاوَزْنَا (ب)**
we caused to cross

(imperf. Ist. p. plu.) **نَسْتَجَاوِرُ**
we pass by

(perf. Ist. p. plu.) **نَسْتَجَاوِرُ (عَنْ)**
we forgave

Still regarded by the Kurds
as the scene of the descent
from the ark." (Jid.)

"As traditionally affirmed the
ark resting on the mount-
ains must have been very
ancient. (Sale)

(sing.) **الْجِيَادُ** < horses (n.p.) **جَوَادٌ**

ج و ر ★

(act. pic. m. sing.) **جَارٌ**
neighbour

(iuperf. 3 p.m. sing.) iv **يُجِيرُ**
< ~ protects, shelters

to save, **أَجَارَ يُجِيرُ إِجَارَةً**
protect, to cause one to
turn aside from,

جَارٌ يَجُورُ جَوْرًا (ن)
to be unjust,
to turn aside **عَنْ** —

(imperf. 3 p.m. sing.) iv **يُجِرُ**
~ protects, shelters (the ي
is dropped in a condi-
tional phrase)

(pip. 3 p.m. sing.) iv **يُجَارُ**
~ is protected

وَمَنْ يَجِدْ وَلَا يَجَارِ عَلَيْهِ

And He protests and none
is protected against Him.
[23:88]

(perf. 3 p.m. sing.) x **اسْتَجَارَ**
~ sought protection

جاءَ يَجِيءُ جِيئاً (ب)

to come, to bring

(perf. 3 p. f. sing.) جَاءَتْ
~ (f.) came(perf. 3 p. m. plu.) جَاءُوا
they came(perf. 2 p. m. sing.) جِئْتَ
you came(perf. 2 p. f. sing.) جِئْتِ
thou came

(with.....thou brought)

(perf. 2 p. m. plu.) جِئْتُمْ
you came, brought(perf. 1st. p. plu.) جِئْنَا
we came (or brought)(pp. 3 p. m. sing.) < جِيئَ
~ was brought(perf. 3 p. m. sing.) iv آجَاءَ
~ drawn

فَأَجَاءَهَا الْمَخَاضُ

Then the birth-pangs drove
her. [19:23]

ج ي ب *

opening at the neck (n.) جَيْبٌ
and bosom of a shirt< bosoms (n. p.) جُيُوبٌ
(sing.) جَيْبٌ

ج ي د *

< neck, ironical (n.) جَيْدٌ
litt. a beautiful neck (L.L.)

ج و س *

(perf. 3 p. m. plu.) جَاسُوا
< they ravaged, made
havoc, enteredجَاسَ يَجُوسُ جَوْساً (ن)
to seek for (or) to see after,
to go back and forth
(between)

ج و ع *

(imperf. 2 p. m. sing.) acc. جُوعٌ
< thou art hungryجَاعَ يَجُوعُ جَوْعاً (ن)
to be hungry

الآنَ جُوعٌ وَهَذَا

That thou art not hungry.

[20:118]

جُوعٌ (n.) hungry

ج و ف *

< chest, thorax (n.) جَوْفٌ
litt: a hollow, inside

ج و و *

firmament (n.) جَوَّاءٌ
(middle of the sky)

ج ي ه *

(perf. 3 p. m. sing.) جاءَ
< ~ came

کتاب الحما

as r.f. (above) vi أَحَبَّ مُحِبٌّ
(perf. 2 p.m. sing.) iv أَحَبَّتْ
thou loved

(perf. 1st p. sing.) iv أَحَبْتُ
I loved

(imperf. 3 p.m. plu.) iv مُحِبٌّ
loves

~ with love (in reply) (iv.) مُحِبٌّ
(The assimilation of double

ب denotes its being in
accord with a conditional
phrase).

(imperf. 3 p.m. plu.) iv مُحِبُّونَ
they love

(imperf. 2 p.m. plu.) iv تُحِبُّونَ
you love

(imperf. 1st p. sing.) iv أُحِبُّ
I love

more wanted than (elative) أُحِبُّ
SS, more dearer than SS

★ ★ ★ ★

ح و ج see حَاجَةٌ

ح م ی see حَامٌ

ح م ی see حَايَةٌ

ح م ی see حَبِيبَةٌ

ح د د see حَادٌّ

ح و ش see حَاشٍ

ح ی ق see حَاقٍ

★ ح ب ب ★

(perf. 3 p.m. sing.) ii حَبَّبَ
~endeared

حَبَّ يُحِبُّ حَبًّا وَ حَبًّا (ن)
to love, be loved

(*imperf. 2 p.m. plu.*) تَحْسِبُونَ
you detain

تَحْسِبُونَهُمَا
You detain them (two), [5:106]

ح ب ط

(*perf. 3 p. m. sing.*) حِطَّ
< ~ came to naught,
gone in vain

حِطَّ بِحِطِّ حَمَلًا
to come to naught,
to perish

(*perf. 3 p. f. sing.*) حِطَّتْ
came to naught, gone
in vain

(*imperf. 3 p. f. sing.*) acc. تَحِطُّ
it may go in vain

(*epl. 3 p.m. sing.*) لَيَحِطَّنَّ
surely be made ineffective

(*perf. 3 p. m. sing.*) iv. أَحْطَأَ
~ makes SS ineffective

iv أَحْطَأَ يَحِطُّ إِحْطَاءً
to make SS ineffective

(*imperf. 3 p.m. sing.*) iv يَحِطُّ
~ make ineffective

ح ب ك *

جُبُكُ (n. p.)
paths (n. p.)
(signifies either the traces of
angels or the orbs of
stars *Jid.*)

(*perf. 3 p.m. plu.*) x اسْتَحَبُّوا
they preferred, love much

(*imperf. 3 p.m. plu.*) x يَسْتَحِبُّونَ
they prefer, love much
(more than)

حِبُّ the love (n.)

< beloved ones (n.p.) أَجْبَاءُ

(*sing.*) حَيْبٌ

حَبَّةٌ the love (n.mim)

★ ★ ★ ★

حَبَّةٌ probable, grain (n.)

حَبٌّ grain (n.)

ح ب ر ★

(*pip. 3 p.m. plu.*) يُحْبِرُونَ
< they shall be made happy

حَبْرٌ يَحْبِرُ حَبْرًا (س)
To be glad

(*pip. 2 p.m. plu.*) تُحْبِرُونَ
you shall be made happy.

أَحْبَارُهُ (n.p.)
great learned men; (n.p.)
doctors of religious laws.

ح ب س ★

(*imperf. 3 p.m. sing.*) يَحْبِسُ
~ prevents, detain

حَبَسَ يَحْبِسُ حَبْسًا (ض)
to imprison, confine;
detain

ح ح ح *

حَجَّ (pref. 3 p.f. sing.) (assim)
~< performed the religious
rites and the ceremonies
of the pilgrimage, repaired
to Makka or to Ka'ba

حَجَّ يَحْجُّ حَجَّانًا

to intend to a certain target,
to aim at

the pligrimage (n.) حَجٌّ

the pilgrimage of the الْبَيْتِ
House (Ka'ba)

the pligrimage (n.) الْحَجَّ

(act. pic. m. sing.) الْحَاجُّ
the pilgrim

(used also for the group of
pilgrims as a noun of
kind إِسْمُ الْجِنْسِ

(sing.) حَجَّةٌ years (n.p.) حَجَّجَ

an argument (n.) حُجَّةٌ

(perf. 3 p.m. sing.) iii حَاجَّ
~< contended

حَاجَّ يَحْجُّ حَاجَّةً وَحِجَابًا
to dispute, contend

(perf. 3 p.m. plu.) iii حَاجَّوْا
they contended

(perf. 2 p.m. plu.) iii حَاجَّجْتُمْ
you contended

122

ح ب ل *

حَبْلٌ a rope, a cord, (n.)
a course union

ropes, cords (n.p.) حَبَالٌ

ح ت م *

حَتْمًا unavoidable (n.)

★ ★ ★ ★

حَتَّى until, yet, till, (preposition)
even, nay! even

ح ث ث *

حَثِينًا quickly, incessantly (v. n.)

ح ج ب *

حِجَابٌ barrier, a veil, curtain (n.)

~< حَجَبَ يَحْجُبُ حِجَابًا (ن)
to hide, to cover, to put
behind veil

(pact. pic. m. plu.) حُجُوبُونَ
~< the debarred ones, who
are kept behind a veil,
those who are shut out

(sing.) حُجُوبٌ

۱۲۲

Note : In the time of paganism, a man meeting another whom he feared, in a sacred month, used to say جَبْرًا عَجُورًا meaning, it is rigorously forbidden to thee to commit an act of hostility against me, in this month, and the latter thereupon would abstain from any aggression against him and so, on the day of Resurrection, the polytheists, when they see the punishment, will say to the angels, thinking that it will profit them. (Jid.—LL)

وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَجِجْرًا مَحْجُورًا

And he has placed between these two (seas) a barrier and great partition.

[25:53]

sense, understanding (3)

هَلْ لِي فِي ذَلِكَ قَسْرٌ لِّي وَعَجْرٌ

Indeed in that is an oath for a man of sense (is there in that an oath for a man of sense ?) [89:5]

Note : The interrogative particle, 'هَلْ' 'what' or 'is there' is also used to stress the sense of the sentence. Therefore, some translators of the Quran tend to interpret it by 'surely, indeed, and alike.'

acc. (n.d.) جَبَّجُوا
(imperf. 3 p. m. plu.) ill
they are contending

(imperf. 3 p. m. plu.) ill جَبَّجُونَ
they are contending

(imperf. 2 p. m. plu.) ill جَبَّجُونَ
you are contending

وَسَأَلَهُ قَوْمُهُ قَالَ أَتَعْجَبُونَ فِي اللَّهِ ؟

And his people contended with him, he said : Are you contending me about Allah? [6:80]

they wrangle together vi يَتَعَجَّوْنَ

< تَعَجَّجَ يَتَعَجَّجُ تَعَجُّجًا

to wrangle together

ج ج ج *

prohibited one (1) (n.) حَبْرٌ

وَقَالُوا هَذِهِ الْأَعْمَامُ وَحَرَّتْ حَبْرٌ

And they said : Those (such and such) cattle and crops are prohibited. [6:138]

a barrier (2)

وَيَقُولُونَ حَبْرًا مَحْجُورًا

And they will say : Let their be a strong barrier (and they will say : away! away! — Jid.) [25:22]

(pact. pic. m. sing.) عَجُورًا
who is put behind
a barrier

وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا

And has set a barrier between two seas. [27:61]

(act. pic. m. plu.) حَاجِزِينَ
withholders

فَمَا يَنْكُرُونَ أَحَدًا عَنْهُ جُحِيزِينَ

And not one of you would have withheld us (from punishing him). [69:47]

ح د ب *

< mound, elevated (n.) حَدَبٌ
place

حَدِبٌ يَحْدَبُ حَدَبًا - عَلًا -

to be affectionate,

حَدَبٌ ج أَحْدَابٌ وَ حُدْبٌ (n.)
elevated ground

ح د ث *

(imperf. 3 p. f. sing.) ii تُحَدِّثُ
< ~ will tell, will inform

to tell ii حَدَّتْ تَحْدِيًا
to state

(imperf. 2 p. m. plu.) ii تُحَدِّثُونَ
you will say, inform

tell (perate m. sing.) ii حَدَّتْ

(imperf. 3 p. m. sing.) iv يُحَدِّثُ

< ~ creates, generates (1)

to create, iv أَحَدَّتْ إِحْدَانًا
initiate, generate

Name of a mountain (4)

about 150 miles north of Syria. The rocky tract of land known by this name lies in the north of Arabia on the highway to Syria. It was inhabited by the tribe of ثَمُود (Thamud).

حِجْرٌ Hijr, in Ptolemy and Pliny, is an oasis staple town of the gold and the frankincense caravan road from Arabia the Happy. (Jid. 14 nn. 95) Doughty, *Travels in Arabia Deserta*, 1, 135)

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسِلِينَ

And surely the dwellers of Hijr rejected the message. [15:80]

الحِجْرُ (n.)
the stone

حِجَارَةٌ (n.)
the stone

< apartments (n. p.) حُجُرَاتٌ

(sing.) حَجْرَةٌ

ward, guardianship (n. p.) حُجُورٌ

وَرَبَائِبُ الَّذِينَ حُجِرُوا

And your step-daughters who are your ward (or in your guardianship). [4:23]

ح ج ز *

حَاجِزٌ (act. pic. m. sing.)
a barrier

discourse (2)

وَعَلَّمَكَ مِنَ الْآحَادِيثِ

And will teach thee of the interpretation of the discourse. [12:6]

ح	د	د	★
---	---	---	---

(perf. 3 p.m. sing.) iii حَادَّ

< ~ opposed

to oppose, حَادَّ مَحَادَّةً
act with hostility towards SS

(imperf. 3 p.m. sing.) iii يَحَادِدُ

opposes

(imperf. 3 p.m. plu.) iii يَحَادِدُونَ

they oppose

limits, bounds (n. p.) حُدُودٌ

(sing.) حُدٌّ <

تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا

These are bounds of Allah wherefore approach them not! [2:187]

iron (1) (n.) حَدِيدٌ

وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ

We sent down iron wherein is great violence. [57:25]

sharp (2)

فَبَصُرْنَا الْيَوْمَ حَدِيدٌ

So thy sight is sharp today. [50:22]

أَوْصِيَتْكُمْ لَكُمْ ذِكْرًا

Or it may generate in them some admonition. [20:113]

(Imperf. Ist. p. sing.) iv أُحْدِثُ

I initiate, begin

حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا

Until I begin thereof (some) mention. [18:70]

(pis. pic. m. sing.) iv مُحَدَّثٌ

fresh, new

(act. pic. m. sing.) حَدِيثٌ

a story (1)

وَهَلْ أَتَاكَ حَدِيثُ مُوسَى

And has come to thee the story of Musa. [20:9]

a discourse (2)

حَتَّى يَتَوَضَّعُوا فِي حَدِيثٍ غَيْرِهِ

Until they plunge in a discourse other than it.

[4:140]

speech (3)

لَا يَكَادُونَ يُلْقُونَ حَدِيثًا

That well-nigh they understand not any speech.

[4:78]

stories, bywords (1) (n. p.) أَحَادِيثٌ

وَجَعَلْنَاهُمْ أَحَادِيثَ

And we made them bywords. [23:44]

(act. pic. m. plu.) حَازِرُونَ
those who are in state of
preparation or cautious

(pact. pic. m. sing.) حَذُورٌ
a thing to be feared of,
guarded against

إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا

Verily the torment of thy
Lord is ever to be guard-
ed against. [17:57]

precaution (n.) حِذْرٌ

خُذُوا حِذْرَكُمْ

Take your precaution. [4:71]

fear (v.n.) حَذَرَ

حَذَرَ النَّوْتِ

Fear of death. [2:19]

ح ر ب *

(perf. 3 p.m. sing.) iii حَارَبَ
< ~ made war against

حَرَبَ يَحْرِبُ حَرْبًا (ن)
to plunder

iii حَارَبَ مَحَارَبَةً <<

to wage war against, to
fight

(imperf. 3 p.m. plu.) iii يَحَارِبُونَ
they fight, make war against

war, fighting (n.) الْحَرْبُ

sanctuary, (n. 1. p.) الْحِزَابُ
an apartment inside the
sanctuary

< sharps (n. p.) (adj.) حِدَادٌ

(sing.) حَدِيدٌ

سَلَفَوْكُمْ بِاللِّسَانِ حِدَادًا

They smile at you with sharp
tongues. [33:19]

ح د ق *

< gardens (n. p.) حَدَائِقُ

(sing.) حَدِيقَةٌ

ح ذ ر *

(imperf. 3 p.m. sing.) يَحْذَرُ

< ~ fears

حَذَرَ يَحْذَرُ حَذْرًا وَحِذْرًا (ف)

to be cautious, to fear

(imperf. 3 p.m. plu.) يَحْذَرُونَ
they are cautious

(imperf. 2 p.m. plu.) تَحْذَرُونَ
you are cautious

(perate. m. sing.) احْذَرُ
(thou) be cautious

(perate m. plu.) احْذَرُوا
(you) fear !

(imperf. 3 p.m. sing.) ii يَحْذَرُ
~ < cautions

to caution ii حَذَرَ يَحْذَرُ

وَحَذَرَكَ اللَّهُ تَنْفَسَةً

And Allah cautioneth you of
Himself. [3:28]

restriction (2)

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ

No restriction is there upon the blind. [24:61]

blame (3)

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ

No blame is there upon the Prophet. [33:38]

★ ح ر د

حَرَدٌ < prevention (n.)
حَرَدَ يَحْرُدُ حَرْدًا (ض)
to prevent, be angry

وَعَدَا عَلَى حَرْدٍ قَدِيرِينَ

And they went out betimes
having been powerful on
the prevention
[68:25]

★ ح ر ر

تَحَرَّوْا (perf. 3 p.m. plu.) v
they endeavoured

(opp. cold) the heat (n.) الحَرَّةُ

(opp: slave) the free (n.) الحُرَّةُ

the sun's heat (n.) الحَرَوْرُ

silk (n.) حَرِيرٌ

to set SS free (v.n.) تَحْرِيرٌ

كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ

Whenever Dhakariyya entered the apartment in sanctuary to (see) her.

[3:37]

the wall (of the sanctuary) (2)

إِذْ تَسَوَّرُوا الْمِحْرَابَ

When they climbed the wall of the sanctuary. [38:21]

lofty halls (LL) (n. p.) مِحْرَابٌ
(sing.) < synagogues
(Jid., M.A.)

★ ح ر ث

حَرْثٌ (n.) tilth

< حَرَتَ يَحْرُثُ حَرْثًا (ن)
to till and sow the ground

(imperf. 2 p m. plu.) تَحْرُوثُونَ
you sow

★ ح ر ج

حَرَجٌ (n.) straitness (1)

< حَرَجَ يَحْرُجُ حَرَجًا (ف)
to be close, be oppressed,
be straightened

فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ

So let there be no straitness
in thy breast. [7:2]

ح ر ف ★

(imperf. 3 p.m. sing.) *ii* يُحَرِّفُ
 < ~ perverts, dislocates,
 حَرَفَ يُحَرِّفُ حَرَفًا (ض) - عَزَّ -
 to turn from the proper way
 or manner, corrupts the
 words, alters the sense of
 word.

to trans- *ii* حَرَفَ تَحْرِيفًا <<
 pose or change (letters or
 words).

(imperf. 3 p.m. plu.) *ii* يُحَرِّفُونَ
 they pervert, dislocate,
 corrupt.

the edge (a point of (n.) حَرْفٌ
 turning)

(ap-der. < v, m. sing.) مَتَحَرِّفٌ
 one who turns away in order
 to return to fight, swerving

إِلَّا مَتَحَرِّفًا إِلَىٰ مَا

Unless it be swerving to a
 fight. [8:16]

ح ر ق ★

(epl. 1st. p. plu.) لَنَحْرَقَنَّ
 < we surely shall burn
 حَرَقَ يُحْرِقُ حَرَقًا (ض)
 by pulling in the fire,
 << حَرَقَ *ii* تَحْرِيفًا
 to burn, to cause burning
 pain

ح ر س ★

< guard (n.) حَرَمٌ
 حَرَسَ يُحْرِمُ حَرَسًا وَ
 حِرَامَةً (ن)
 to guard, to watch

ح ر ص ★

(perf. 2 p.m. sing.) حَرَصْتَ
 < thou desired eagerly

حَرَصَ يُحْرِصُ حَرَصًا (ض)
 to desire eagerly

(perf. 2 p.m. plu.) حَرَصْتُمْ
 you desired eagerly

(imperf. 2 p.m. sing.) (gen.) تُحْرِصُ
 thou desire eagerly

(act. 2 pic. m. sing.) حَرِيصٌ
 eager

most eager (ejective) أَحْرَصَ

ح ر ض ★

(perate. m. sing.) *ii* حَرَضَ
 < persuade!

حَرَضَ *ii* تَحْرِيفًا
 to encourage, incite, to
 persuade

<< حَرَضَ يُحْرِضُ حَرَضًا (ض، ن)
 to be decayed, to be corrupt,
 sickly, approach death
 point

sick to the point of (v.n.) حَرَضٌ
 death

(imperf. 3 p.m. plu.) *ii* **يُحَرِّمُونَ**
they forbid

(imperf. 2 p.m. plu.) *ii* **تُحَرِّمُونَ**
you forbid

the sanctuary (n.) **حَرَمٌ**
i.e. the territory of Makkah
and its inviolable suburbs

أَكْبَدْنَا حَرَمًا لَنَا

We have appointed an inviolable sanctuary. [29:67]

unlawful (1) (n.) **حَرَامٌ**

هَذَا حَلَالٌ وَهَذَا حَرَامٌ

This is lawful and this unlawful. [16:116]

ban (2)

وَحَرَّمْنَا عَلَى قَرْيَةٍ أَهْلَهَا

And ban is (laid) on (every) town which we have destroyed. [21:95]

sacred (3)

الشَّهْرَ الْحَرَامَ بِالشَّهْرِ الْحَرَامِ

A sacred month is for a sacred month. [2:194]

وَلَا تَقْبَلُوا لَهُم مِّنْ عِنْدِ الْمَسْجِدِ الْحَرَامِ

And fight them not near the sacred Mosque (i.e. the Mosque of Kaba) [2:191]

< sacred ones (1) (n.p.) **حُرُومٌ**

(sing.) **حَرَامٌ**

(perate. m. plu.) *ii* **حَرِّقُوا**
(you) burn!

(perf. 3 p.l. sing.) *viii* **اِحْتَرَقَتْ**
consumed (by fire)

fire, burning (act. 2 pic.) **الْحَرِيقُ**

ح ر ك ★

(perate. neg. m. sing.) **لَا تُحْرِكْ**
< move not

حَرَكْتُ **تَحْرِيكًا**
to move, to pull in motion, to excite

Note: RF **حَرَكْتُ** **بِحَرَكَةٍ**
is not in use. meaning is same as *ii*

ح ر م

(perf. 3 p.m. sing.) *ii* **حَرَّمَ**
< ~ forbade

to forbid, **حَرَّمَ** **يُحَرِّمُ**
to prohibit use or doing SS

(pp. 3 p.m. sing.) *ii* **حَرَّمَ**
is forbidden

(pp. 3 p. f. sing.) *ii* **حَرِّمَتْ**
is forbidden

(perf. 3 p.m. plu.) *ii* **حَرَّمُوا**
they forbade

(perf. 1st. p. plu.) *ii* **حَرَّمْنَا**
we forbade

(imperf. 2 p.m. sing.) *ii* **تُحَرِّمُ**
thou forbid

sacred ordinances (2)

وَمَنْ يُعْظِمِ حُرْمَاتِ اللَّهِ

And whoever respects the
sacred ordinances of Allah.
[22:30]

(pact. pic. m. sing.) الْحُرْمُومُ

a deprived one

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ

And in their wealth there was
a due share for the beggar
and the non-beggar (de-
prived one). [51:19]

(pact. pic. m. plu.) مَحْرُومُونَ

deprived ones

بَلْ نَحْنُ مَحْرُومُونَ

Aye! we are deprived ones.
[56:67]

(1) (pis. pic. m. sing.) ii مُحْرَمٌ

< forbidden thing

to forbid ii مُحْرِمًا

وَهُوَ مُحْرِمٌ عَلَيْهِمْ إِخْرَاجُهُمْ

Whereas forbidden unto you
was their driving away.
[2:85]

sacred (2)

عِنْدَ بَيْتِكَ الْمُحَرَّمِ

Near thy sacred House.

[4:37]

(pis. pic. m. sing.) ii مُحْرَمَةٌ

forbidden

130

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ

When the sacred months
have passed. [9:5]

Note: The ancient Arabs
held four months in the
year as sacred, during
which they held it unlaw-
ful to wage war. These
months were the first, se-
venth, eleventh and twelfth,
namely, Muhurram, Rajab,
Dhulqa'da and Dhulhijja.

to be in the state of (2)

(إِحْرَامٌ) ihram

لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ

Slay not chase while you are
in state of sanctity.

[5:95]

Note: أَحْرَامٌ إِحْرَامًا to en-
ter upon the performance
of those acts of الْحَجَّ
(al-hajj, pilgrimage) or of
الْعُمْرَةَ (al-'umrah) whereby
certain things become for-
bidden that were lawful
before this state.

things regarded (1) (n. p.) حُرْمَاتٌ
sacred

وَالْحُرْمَةُ قِصَاصٌ

And retaliation (is allowed)
in sacred things. [2:194]

۱۳۰

قَدْ نَعْلَمُوا أَنَّهُ لِيَحْزُنَكَ الَّذِي يَقُولُونَ

We know indeed that which they say grieveth thee. [6:33]

(imperf. 3 p.m. plu.) acc. يَحْزَنُ
< they (f) are grieved

حَزَنٌ يَحْزَنُ حَزَانًا وَحُزْنًا (م)
to be grieved

ذَلِكَ أَدْنَىٰ أَنْ تَقْرَأَ عَيْنُهُمْ وَلَا يَحْزَنُوا

This is liklier to cool their (f) eyes and not let them grieve. [33:51]

(imperf. 3 p. m. plu.) يَحْزَنُونَ
they grieve

(imperf. 2 p. m. plu.) تَحْزَنُونَ
you grieve

(perate. neg. m. sing.) لَا تَحْزَنُ
(thou) grieve not!

(perate. neg. m. plu.) لَا تَحْزَنُوا
(you) grieve not!

(perate. neg. f. sing.) لَا تَحْزَنِي
(thou f.) grieve not!

grief (v.n.) acc. حَزَانًا

فَوَلُّوا أَعْيُنُهُمْ تَفِيضًا مِنَ الدَّمْعِ حَزَنًا

(They) turned back while their eyes overflowed with tears for grief. [9:92]
a cause of grief (2)

فَلْيَنْقُطْ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا

And the people of Firawn took him up, that he should become unto them an enemy and a cause of grief. [28:8]

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ

Said He! verily it is forbidden unto them. [5:26]

ح ز ب *

حِزْبٌ
confederate, sect, (1) (n.)
group, band

أُولَئِكَ حِزْبُ اللَّهِ

It is the Allah's band. [58:22]

الْحِزْبَيْنِ (2) (n. dual.)

أَيُّ الْحِزْبَيْنِ أَحْسَنُ لِمَا لَمْ يَأْتِ

Which of the two groups was best at reckoning the time that they had tarried. [18:12]

[18:12]

أَحْزَابٌ (3) (n.p.)

فَاخْتَلَفَ الْأَحْزَابَ مِنْ بَيْنِهِمْ

Then the sects have differed among themselves. [19:37]

confederate (4)

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ

And when the believers saw the confederates. [33:22]

ح ز ن *

(imperf. 3 p. m. sing.) يَحْزَنُ
< ~grieves

حَزَنٌ يَحْزَنُ حُزْنًا (ن)
to grieve!

(e.n. neg. 2 p.m. sing.) لَا تَحْسَبَنَّ
thou should not think

(perf. 1st. p. plu.) iii حَاسِبْنَا
< we reckoned
حَاسَبٌ مَّحَاسِبٌ مَّحَاسِبَةٌ وَ حِساباً
to settle an account with, ask
on account from,

حَسَبَ يَحْسُبُ حَسَبًا وَ حِسَابًا
to count, to number, to
calculate

(imperf. 3 p.m. sing.) iii يُحَاسِبُ
will reckon

(pip. 3 p.m. sing.) iii يُحَاسَبُ
will be reckoned

(imperf. 3 p.m. sing.) viii يَحْتَسِبُ
imagines

يَحْتَسِبُونَ < viii acc. يَحْتَسِبُوا
(imperf. 3 p.m. plu.)
they imagine, think of
reckoning (1) (v.n.) حِسَابٌ

إِنَّهُمْ كَانُوا إِلَّا يَرْجُونَ حِسَابًا
Surely they feared not the
reckoning. [78:27]
sufficient (2)

جَزَاءً مِّن رَّبِّكَ عَطَا حِسَابًا
A reward from thy Lord su-
fficient. [78:36]

حِسَابِيَّةٌ
my account, my reckoning
(n. suffixed with a pronomi-
nal ي of Ist. p. attached
with ة of rhyming period.

حُزْنٌ
grief (n.)

وَأَبْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ

And his eyes whitened with
grief. [12:84]

ح س ب ★

(perf. 3 p.m. sing.) حَسِبَ
< ~thought
حَسِبَ يَحْسَبُ حِسَابًا (س)
to think, consider

(perf. 3 p.m. sing.) حَسِبْتَ
thought

(perf. 2 p.m. sing.) حَسِيتَ
thou thought

(perf. 1st. p. sing.) حَسِبْتُ
I thought

(perf. 3 p.m. plu.) حَسِبُوا
they thought

(perf. 2 p.m. plu.) حَسِبْتُمْ
you thought

(imperf. 3 p.m. sing.) يَحْسَبُ
~thinks

(imperf. 2 p.m. sing.) تَحْسَبُ
thou think

(imperf. 3 p.m. plu.) يَحْسَبُونَ
they think

(imperf. 2 p.m. plu.) تَحْسَبُونَ
you think

(imperf. 2 p.m. plu.) (n.d.) تَحْسَبُوا
that you think

(e.n. neg. 3 p.m. sing.) لَا يَحْسَبَنَّ
~should not think

the envy (v.n.) حَسَدٌ

ح س ر ★

حَسْرَةٌ (n.) <anguish

حَسِرَ يَحْسِرُ حَسْرَةً - عَلِيًّا - (س)
to grieve for something
that happened or was
done in the past

The Day of يَوْمَ الْحَسْرَةِ

Judgement is also called
"the Day of anguish" be-
cause man will then regret
that he wasted the opportu-
nity given to him to
work for his own good
(Ibn Kathir).

Ah, the anguish! يَا حَسْرَةَ

Alas, my grief! يَا حَسْرَتِي

Alas, our grief! يَا حَسْرَتَنَا

حَسْرَاتٌ (n.p.) <anguishes

(sing.) حَسْرَةٌ

(act. 2 pic. m. sing.) حَسِيرٌ

<that is made dim, that
becomes wearied out

حَسِرَ يَحْسِرُ حَسُورًا (ن)

to get tired, fatigued, to
fall short

(imperf. 3 p.m. plu.) x يَسْتَحْسِرُونَ
they weary

(pact. pic. m. sing.) حَسُورًا

impoverished, stripped off

< حَسَرَ يَحْسِرُ حَسْرًا (ض، ن)
to remove

sufficient (n.) حَسْبٌ

Note: This word is always
suffixed with a pronominal
as حَسْبِي اللَّهُ i.e. Allah is
sufficient for me.

حَاسِبِينَ (act. pic. m. plu.)

(sing.) حَاسِبٌ reckoners

(act. 2 pic. m. pul.) حَسِيبٌ

reckoner

reckoning (1) (v.n.) حُسْبَانٌ

الشمس والقمر يحسبان

The sun and the moon are
in a reckoning (i.e. they
follow a calculated path
in their motion.) [55:5]

a bolt (2)

وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِنَ السَّمَاءِ

And he sends thereon a bolt
from the heaven. [18:40]

ح س د ★

(perf. 3 p.m. sing.) حَسَدَ

< ~ envied

حَسَدَ يَحْسُدُ حَسَدًا (ن)

(imperf. 3 p.m. sing.) يَحْسُدُونَ

they envy

(imperf. 2 p.m. sing.) تَحْسُدُونَ

you envy

(act. pic. m. sing.) حَاسِدٌ

the envier

(الْحُسُومُ : سُؤْمٌ عَلَى الْوَصْفِ)

وَالْإِصَافَةَ أَيْ حَاسِمَةً الْخَيْرِ عَنِ
أَهْلِيهَا (لِسَانٌ)

i.e. **حُسُومٌ** means: of bad
augury or omen, that cuts
off the good from the
affected men)

ح س ن ★

(perf. 3 p.m. sing.) حَسَّنَ

~ become excellent

حَسَنٌ يَحْسُنُ حَسَنًا
وَ حَسَنَةٌ وَ حَسْنًا (ك)

to be handsome, to make
good, to seem good or
beautiful

حَسَنٌ أَوْلَاكَ رَفِيقًا

Excellent are those as a com-
pany. [4:69]

(pepf. 3 p.m. sing.) حَسَّنَتْ

become excellent

(perf. 3 p.m. sing.) iv أَحَسَّنَ

< ~ made good

to do excellently أَحَسَّنَا iv

أَحَسَّنَ مَوَايَ

He made good my abode.

[12:23]

ح س س ★

(perf. 3 p.m. sing.) iv أَحَسَّ

< ~ perceived

أَحَسَّ يَحْسُ إِحْسَامًا

to perceive

< حَسَّ يَحْسُ حِتًّا وَ حَسًّا (ن)

To extirpate (to make one's
perceiving powers dead
i.e. to kill—(Rgh.)

(perf. 3 p.m. plu.) iv أَحَسُّوا

they perceived

(imperf. 2 p.m. sing.) iv نَحْسُ

thou perceive

(imperf. 2 p.m. plu.) نَحْسُونَ

you extirpate, rout

إِذْ نَحَسْتَهُمْ بِأَذْنِهِ

When you routed them by
His leave (or when you
were extirpating them by
His leave—(Jid.) [3:152]

(perate. m. plu.) v تَحَسَّوْا

(you) inquire! find out! look
for

a faint sound (n.) حَسِينٌ

ح س م ★

< in succession, (v.n.) acc. حَسَمُوا
continously

حَسَمَ يَحْسِمُ حَسْمًا (ض)
to cut off

good (n.)	حَسَنَةٌ
< things, deeds (n.p.)	حَسَنَاتٌ
(sing.)	حَسَنَةٌ
reward, good	الْحُسْنَى
(fem. of أَحْسَنُ n.f. elative)	
the beauty (v.n.)	حُسْنٌ
two good things (n. dual)	حُسْنَيْنِ
beautiful ones, beautiful	حِسَانٌ
utious	

ح ش ر ★

(perf. 3 p.m. sing.)	حَسَرَتْ
~gathered	
(perf. 2 p.m. sing.)	حَسَرْتِ
thou gathered	
(perf. 1st p. plu.)	حَسَرْنَا
we gathered	
(imperf. 3 p.m. sing.)	يَحْسُرُ
~gathers (together)	
(imperf. 1st p. plu.)	نَحْسُرُ
we gather together	
(e.m.p. 1st p. plu.)	نَحْسُرَنَّ
we must gather together	
(p.p. 3 p.m. sing.)	مُحْسِرٌ
~was gathered together	
(p.p. 3 p.f. sing.)	مُحْسِرَتٌ
~was/were gathered together	

~was kind for SS	ب -
وَقَدْ أَحْسَنَ بِي	
He was very kind to me.	
[12:100]	
to be kind to SS	إِلَى -
وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ	
And do good (to others) as Allah did to you. [28:77]	
(perf. 3 p.m. plu.) iv	أَحْسَنُوا
they did good	
(perf. 2 p.m. plu.) iv	أَحْسَنْتُمْ
thou did good	
(imperf. 3 p.m. plu.) iv	يُحْسِنُونَ
they do good	
(imperf. 2 p.m. plu.) iv, n.d.	تُحْسِنُوا
you do good	
(perate, m. sing.) iv	أَحْسِنِ
thou do good	
(perate, m. plu.) iv	أَحْسِنُوا
you do good	
kindness (v.n.) ii	إِحْسَانٌ
(ap-der. m. sing.)	مُحْسِنٌ
a well-doer	
acc. مُحْسِنِينَ nom. مُحْسِنُونَ	
(ap-der. m. plu.)	
the well-doers	
(ap-der. f. plu.)	مُحْسِنَاتٌ
the (f.) well-doers	
well (v.n.)	حَسَنًا

وَأْتُوا حَقَّهُ يَوْمَ حَصَادِهِ

And give the due thereof on
the day of its harvesting.
[6:141]

(act. 2 pic. m. sing.) حَصِيدٌ
mown (1)

وَمِنْ أَمْثَلِهِمْ وَحَوِيدٌ

Of them are (some) standing
and (some) mown (down).
[11:100]

cut off (2)

جَعَلْنَاهُمْ حَوِيدًا مُبْتَدِينَ

We made them cut off,
extinct. [21:15]
reaped (3)

حَبِّ الْحَوِيدِ

The grain that is reaped.
[50:9]

ح ص ر ★

(perf. 3 p. f. sing.) حَصِرَتْ

<~straitened

حَصِيرٌ يَحْصُرُ حَصْرًا (س)

to be strait

أَوْجَاهَهُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوا

Or who come to you with
their breasts straitened that
they should fight you.
[4:90]

(pp. 3 p. m. plu.) iv أَحْصِرُوا

<they are restricted

(pip. 3 p. m. sing.) يُحْشَرُ

~will be brought together

(pip. 3 p. m. plu.) يُحْشَرُونَ

they will be brought together

(pip. 3 p. m. plu.) acc. يُحْشَرُوا

they will be brought together

(pip. 2 p. m. plu.) تُحْشَرُونَ

you will be brought together

assembling of a crowd, (n.) الحَشْرُ
gathering

ح ص ب ★

حَصَبٌ (n.)
firewood

(act. pic. m. sing.) acc. حَاصِبًا

< violent wind, violent storm

حَصَبٌ يَحْصِبُ حَصَبًا (س)

to throw fuel in fire

ح ص ح ص

(perf. 3 p. m. sing.) حَضَحَصَ

(a quadrilateral verb.)

become clear

ح ص د ★

(perf. 2 p. m. plu.) حَصَدْتُمْ

<you reaped

حَصَدَ يَحْصُدُ حَصْدًا وَحَصَادًا (ن)

to mow, to reap

harvesting, harvest (v. n.) حَصَادٌ
time

ح ص ن ★

(perf. 3 p.f. sing.) iv أَحَصَّتْ
 <~guarded

to be chaste, أَحَصَّتْ يَحْصِنُ حِصْنًا
 virtuous (woman), to guard
 (oneself against evil)

iv << أَحَصَّنَ إِحْصَانًا
 to preserve

(pp. 3 p.f. plu.) iv أَحَصَّنَ
 they (f.) guarded (their chastity
 i.e. they are wedded)

(imperf. 2 p.m. plu.) iv تُحْصِنُونَ
 you preserve

إِلَّا قَلِيلًا مِمَّا أَحْصَيْنَا

Except a little which you
 preserve. [12:48]

(imperf. 3 p.f. sing.) iv acc. تُحْصِنُ
 may protect

لِيُحْصِنَكُمْ مِنْ بَأْسِكُمْ

That may protect you from
 your violence. [21:80]

keeping chaste (v.n.) v تُحْصِنُ

إِنْ أَرَادَنْ تَحْصِنًا

If they desire to keep chaste.
 [24:33]

(ap-der iv, m. plu.) مُحْصِنِينَ
 those who are in protection
 from sinful sexual inter-
 course i.e. wedded men.

to restrict, iv أَحْصَرَ إِحْصَارًا
 besiege, beset

الَّذِينَ أَحْصَرُوا

Who are restricted. [2:273]

(pp. 2 p.m. plu.) iv أَحْصِرْتُمْ
 you have been besieged

beset (perate m. plu.) أَحْصَرُوا

خُذُوهُمْ وَأَحْصِرُوا رُءُوسَهُمْ

Capture them and beset
 them. [9:5]

a bound prison (act. 2 pic.) حَصِيرٌ

وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا

And We have appointed Hell
 for disbelievers, a prison.
 [17:8]

a chaste (ints.) حَصُورًا

وَسَيِّدًا وَحَصُورًا

And a leader and a chaste.
 [3:39]

ح ص ل ★

(pp. 3 p.m. sing.) ii حَصَلَ
 ~ is brought to light,
 made present

< حَصَلَ iv تَحْصِلُ

to obtain, to make present

<< حَصَلَ يَحْضُلُ حُضُولًا (ن)
 to come forth, to appear,

< حَضَرَ يَحْضُرُ حُضُورًا (ن)

to be present (opp. to be absent)

أَمْ لَكُمْ شُهَدَاءُ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ

Were ye witnesses when death presented itself to Yaqoob. [2:133]

يَحْضُرُونَ < acc. يَحْضُرُونَ

(imperf. 3 p.m. plu.)

they come to presence

وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ

And I seek refuge with Thee, my Lord! lest they may be present with me.

[23:98]

Caution: The word يَحْضُرُونَ

consists of يَحْضُرُونَ + فِي 'they may come to me.' It is not on the measure of

يَعْلَمُونَ of nominative case.

فِي (1st p. personal) iv sometimes shortened to نِ

by dropping final ي

أَحْضَرْتُ < (perf. 3 p.f. sing.) iv ~ has presented

أَحْضَرَ iv إِحْضَارًا

to present, bring

لَنُحْضِرَنَّ (pp. 1st p. plu.) iv we shall make present

أُحْضِرْتُ (pp. 3 p. f. sing.) iv is/are taken to presence

(ap-der. f. plu.) iv مُحْصِنَاتٌ

those (among women) whose chastity is under protection as they are wedded ladies

< fortresses (n.p.) حُصُونٌ

(sing.) حِصْنٌ

(pis. pic. f. sing.) ii مُحَصَّنَةٌ fenced

إِلَّا فِي قَرْيٍ مُحَصَّنَةٍ

Except in the fenced townships. [59:14]

ح ص ي ★

(perf. 3 p.m. sing.) iv أَحْصَى

< ~ counted

iv أَحْصَى يُحْصِي إِحْصَاءً

to count

(perf. 1st p. plu.) iv أَحْصَيْنَا we counted

(imperf. 2 p.m. plu.) لَنْ تُحْصُوهُ you can never count it

(imperf. 2 p.m. plu.) لَا تُحْصَوْهَا you cannot count it

(perate m. plu.) احْصُوا (you) count

ح ض ر ★

(perf. 3 p.m. sing.) حَضَرَ

~ arrived, was presented

(*pis. pic. m. sing.*) viii **مُحْتَضِرٌ**
one who approaches the
brink of death or one
who comes on his turn

كُلُّ يَرْبٍ مُحْتَضِرٌ

Every drinking shall be by
turn. [54:28]

★ ح ض ض

(*assim.*) **يُحَضِّرُ**

(*imperf. 3 p.m. sing.*)

~urges

حَضَّ يَحْضُ حَضًّا (ن)

to incite, to stimulate

وَلَا يَحْضُ عَلَى طَعَامِ الْمُسْكِينِ

And he urges not the feeding
of the needy (poor).

[107:3]

(*imperf. 2 p.m. plu.*) vi **مَحَاضِرُونَ**
you incite one another

وَلَا تَحْضُونَ عَلَى طَعَامِ الْمُسْكِينِ

And nor do you urge (incite)
one another to feed the
needy (poor). [89:18]

★ ح ط ب

fuel, the fire wood (*n.*) **حَطَبٌ**

★ ح ط ط

forgiveness (*n.*) **حِطَّةٌ**

وَأَحْضَرَتِ الْأَنْفُسَ الشُّحَّ

And souls are engrained with
greed. (*Jid*)

But the greed hath been made
present in the minds of
men. (*Pic.*)

And avarice is met within
(men's) mind. (*Rod.*)

[4:128]

present (*act. pic. m. sing.*) **حَاضِرٌ**

(*act. pic. f. sing.*) **حَاضِرَةٌ**

present, ready (1)

إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً

Except when it be a ready
merchandise. [2:282]

near, close to, (2)
overlooking

وَسْأَلُهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةً الْبَحْرِ

And ask thou them concern-
ing the town that was
close on the sea (or was
overlooking to sea. [7:163]

(*act. pic. m. plu. n.d.*) **حَاضِرِيٌّ**
these who are close to SS

ذَلِكَ لِمَنْ كَتَبْنَا لَهُ أَهْلَهُ حَاضِرِيَّ الْمَسْجِدِ الْحَرَامِ

That is for (him) whose
family dwells not near the
sacred Mosque. [2:196]

(*pis. pic. sing.*) iv **مُحَضَّرٌ**

who is presented

acc. **مُحَضَّرِينَ** nom. **مُحَضَّرُونَ**

(*pis. pic. plu.*)

who are brought forth

حَطًّا يَحِطُّ حَطًّا (ن)
to have a portion or a fortune
(used in good sense)

لِلَّذِينَ كَفَرُوا حِطَّةٌ كَثِيرَةٌ

For the male is equal of the portion of two females.
[4:11]

good fortune (2)

إِنَّهُ لَكُدُوحٌ حَظِيرٌ

Surely he is possessed of mighty fortune. [28:70]

ح ف د *

حَفَدَةٌ (n.p.)
< grandsons (sing.) حَفِيدَةٌ

ح ف ر *

حَفْرَةٌ (n.)
< ditch, pit, abyss (sing.) حَفْرٌ يَحْفَرُ حَفْرًا (ض)
to dig, excavate

الْحَافِرَةُ (act. pic. f. sing.)
return, way back,
nature, original form (LL),
the first state (Jid.)

ح ف ظ *

حَفِظَ (perf. 3 p.m. sing.)
< ~protected, watched, guarded

ح ط م *

يَحْطِمَنَّ (emp. 3 p.m. sing.)

< ~surely will crush

حَطِيمٌ يَحْطِمُ حَطْمًا (س)

to crush, to break into pieces, to crumble

لَا يَحْطِمَنَّكَ سُلَيْمَانُ وَجُودُهُ

Lest Sulaiman and his hosts crush you. [27:18]

حَطَامٌ (n.)

crushing fire (n.) حَطْمَةٌ

ح ط ر *

حَظْرٌ (pact. pic. m. sing.)

< restrained one

حَظْرٌ يَحْظُرُ حَظْرًا (ن)

to restrain, to prevent, to forbid

حَظْرٌ (ap-der. viii, m. sing.)

< a fold builder

حَظْرٌ يَحْظُرُ حَظْرًا (ن)

to make for viii one-self an enclosure of wood or reeds

كَهَيْبَةِ الْمَحْظَرِ

Like the stable of a fold builder. [54:31]

ح ظ م *

حَظْمٌ (n.)
< portion (1)

< guardians (n. p.) حَفَظَةٌ
(sing.) حَافِظٌ
(act. 2 pic. m. sing.) حَفِظْتُ
the protector
(pact. pic. m. sing.) حَفُوظٌ
that is given protection, pro-
tected one

ح ف ف ★

(perf. 1st. p. plu.) assim. حَفَفْنَا
< we hedge
to go حَفَّ يَحِفُّ حَفًّا (ن)
around, to surround from
all sides
to encompass ب -
(act. pic. m. plu.) assim. حَافِظِينَ
those who are thronging ar-
ound

ح ف ی ★

< familiar (Jid.) (n.) حَفِيٌّ
حَفِيٌّ يَحْفِي حَفَامًا وَحَفِيٌّ (س)
to show great joy, be fami-
liar
well-informed (Rod. Pic.)
solicitous (Rgh.)
كَأَنَّكَ حَفِيٌّ عَنَّمَا
As thou solicitous (well-
informed) about it [7:187]

حَفِظْ يَحْفَظْ حِفْظًا (س)
to guard, protect
(perf. 1st p. plu.) حَفِظْنَا
we have guarded
< acc. يَحْفَظُونَ
(imperf. 3 p.m. plu.)
they may guard
(imperf. 3 p.f. plu.) يَحْفَظْنَ
they protect
(imperf. 1st. p. plu.) نَحْفَظُ
we protect
(perate m. plu.) احْفَظُوا
watch ! be watchful !
(imperf. 3 p.m. plu.) iii يَحْفَظُونَ
they guard
(pp. 3 p. m. plu.) اسْتَحْفَظُوا
they were made protectors
they were entrusted
(Jid. Rod. LL.)
protection, guarding (n.) حِفْظٌ
(perate. m. plu.) حَافِظُوا
(you) protect, guard
(act. pic. m. sing.) حَافِظٌ
protector, guardian
nom. حَافِظُونَ acc. حَافِظِينَ
(act. pic. m. plu.)
< protectors, guardians
(sing.) حَافِظٌ
(act. pic. f. plu.) حَافِظَاتٌ
(women) protectors

of Esh-shihr : to the country of 'Ad **عَادُ** (LL) Al-Dahna (the red sand) is the name of the land extending east-west from 'Umman to Yamen and north-south from Najd to Hadramaut and covering an area of about 300,000 sq. miles. This 'red land' is a comparatively hard plain covered at intervals with long and winding sand belts.

(Jid. P. 46. n. 68)

ح ق ق ★

(perf. 3 p. m. sing.) (assim.) **حَقَّ**
< ~ has hold over SS (Pic.)

to be **حَقٌّ يَمِينٌ حَقًّا (ض)**
genuine, real, a fact, be true, right, just, necessitated

~ has been justified SS (Jid.)

~ deserved SS (Rod., Arb.)

A certain thing has become necessary as suited to the requirement of justice in his case. (LL)

(perf. 3 p. f. sing.) **حَقَّتْ**
~ has been justified

(pp. 3 p. f. sing.) **حَقَّتْ**
~ is made fit

(imperf. 3 p. m. sing.) **يَحِقُّ**
~ justifies

ever kind (2)

إِنَّكَ لَكَانَ بِى حَفِيًّا

He is ever kind to me.

[19:47]

مُحِبِّى < gen. **مُحِبِّى**
(imperf. 3 p. m. sing.) iv
< ~ insisted, pressed

to press **أَحْسَى مُحِبِّى إِحْقَاءً**

إِنْ يَسْأَلْكُمْ عَنْهَا فَيَسْأَلْكُمْ بَشَاطَةً

If he should ask it of you and press you, you will be niggardly. [47:37]

ح ق ب ★

< a long period, ages (n.p.) **حُقْبٌ**
(sing.) **حُقْبَةٌ**

أَوْ أَمْضَى حُقْبًا

Or I shall go on for ages.
(Rgh.) [18:60]

long years (n. p.) **أَحْقَابٌ**

إِنْ يَسْأَلْكُمْ عَنْهَا فَيَسْأَلْكُمْ بَشَاطَةً

Living therein for long years.
[78:23]

ح ق ف ★

sand-hills (n.) **أَحْقَافٌ**

الْأَحْقَافُ applies particularly to certain oblong tracts of sand in the region

right, claim (6)

مَا لَنَا بِبَنَاتِكَ مِنْ حَقٍّ

We have no right on your daughters. [11:79]

what ought to be (7)

يَتْلُوهُ هُنَّ حَتَّىٰ يَلَاذِبَهُ

They recite it as it ought to be recited. [2:121]

duty (8)

حَاطِلُ الْمُتَّقِينَ

A duty on the God-fearing. [2:180]

incumbent (9)

وَمَا كَانَ عَلَىٰ الْمُؤْمِنِينَ

And to help believers was ever incumbent on us. [30:47]

(act. 2 pic. m. sing.) حَقِيقٌ

incumbent

حَقِيقٌ عَلَيَّ أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ

Incumbent it is upon me that I speak naught respecting Allāh save the truth. [7:105]

(act. pic. f. sing.) الْحَاقَّةُ

reality, inevitable

more entitled (1) (relative) أَسَقٌ

وَيَسْأَلُونَ عَنْ أَسْقٍ يَدْعُونَ

And their husbands are more entitled to their restoration. [2:228]

(perf. 3 p.m. sing.) x اسْتَحَقَّ

~ deserved

(A certain thing as established for (or against) SS)

(perf. 3 p.m. dual.) x اسْتَحَقَّا

the twain deserved

one of the excellent (1) الْحَقُّ

ذَٰلِكَ بَيِّنَاتٌ لِّلَّهِ هُوَ الْحَقُّ

Because Allāh is the Truth. [22:6 and 31:30]

true (2) (n.) حَقٌّ

وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ

They have borne witness that the messenger was true. [3:86]

truth (3)

وَيَسْتَفْتُونَكَ أَحَقُّ هُوَ قَوْلُ رَبِّي وَإِنَّ اللَّهَ لَحَقٌّ

And they ask : is that truth ? Say aye ! by my Lord it is surely the truth. [10:53]

due share (4)

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِينَ وَالْمَغْرُورِ

And in their wealth there is a due share for beggar and deprived persons. [51:19]

justice (5)

وَيَقْتُلُونَ النَّبِيِّنَّ بِغَيْرِ حَقِّ

They slay prophets unjustly. [3:21]

(*perate m. sing.*) اَحْكَمْ
give judgement !

(*imperf. 3 p.m. plu.*) ii يَحْكُمُونَ
< they appoint—to judge

to ask one اَحْكَمْ ii اَحْكَمِيَا
to judge, to appoint one
a judge

they ask your judgement يَحْكُمُونَكَ

(*pp. 3 p.f. plu.*) iv اَحْكَمْتُمْ
< ~ is guarded,
made firm (like a building,
orderly and well constructed)

to make a thing iv اَحْكَمُوا
well, to consolidate

كُتِبَ اَحْكَمْتُمْ اَيْتُهُ

A Book this, the verses
whereof are perfected (or)
guarded [11:1]

يَتَعَاقَبُونَ < يَتَعَاقَبُوا

(*imperf. 3 p.m. plu.*) vi
< they make SS judge

to summon vi تَعَاوَنُوا
each other, to go together
before the judge, to make
SS judge

judgement, ruling, (n.) حَكْمٌ
decision

arbiter (n.) حَكَمٌ

judges, rulers (n.p.) حُكَّامٌ

wisdom (n.) حِكْمَةٌ

more worthy (2)

وَدَعْنُ اِحْقُ بِالْمَلِكِ رِيْنُهُ

And we are more worthy of
the dominion than he.

[2:247]

ح ك م *

(*perf. 3 p.m. sing.*) حَكَمَ
< ~ judged, gave decision,
ruled

حَكَمَ بِحُكْمِهِ عَمَّا وَ مَحْكُومَةً (ن)
to restrain from evil-doing,
exercise authority, com-
mand, give judgement, to
be wise

(*perf. 2 p.m. sing.*) حَكَمْتَ
thou ruled, judged

(*perf. 2 p.m. plu.*) حَكَمْتُمْ
you ruled, judged

judges (*act. pic. m. plu.*) حَاكِمِينَ

(*imperf. 3 p.m. sing.*) يَحْكُمُ
~ will judge

(*imperf. 3 p.m. dual.*) يَحْكُمَانِ
(the twain) will judge

(*imperf. 3 p.m. plu.*) يَحْكُمُونَ
they will judge

(*imperf. 2 p.m. sing.*) تَحْكُمُ
thou will judge

(*imperf. 1st p. sing.*) اَحْكُمُ
I judge

تَحْكُمُوا < تَحْكُمُونَ
(*imperf. 2 p.m. plu.*)
you judge

حَلَقَ بِحَلْقٍ حَلْفًا (ض) وَ حَلَقَ
to shave حَلْفًا
(ap-der. ii, m. plu.) حَلْفَيْنِ
having the heads shaved

★ ★ ★ ★

حَلْقُومٌ (n.)
the windpipe

★ ح ل ل

حَلَلْتُمْ (perf. 2 p.m. plu.) (assim.)
you loosened the knot (i.e.
you put off the إِحْرَامُ
sanctity)

يَحِلُّ، يَحِلُّ (assim.)
(imperf. 3 p.m. sing.)
~ become allowed, (1)
lawful

< حَلَّ يَحِلُّ حِلًّا وَ حَلَالًا (ض)
(i) to be lawful, permissible,
(ii) to fall

لَا يَحِلُّ لَكَ أَنْ تَأْخُذَ بِهَا

It is not lawful for you to
take. [2:229]

falls (or) will fall (2)

وَيَحِلُّ عَلَيْهِ وَعَدَابُ مُقِيمٌ

And a lasting chastisement
will fall on him. [11:39]

حَكِيمٌ wise (n.)
أَحْكَمُ more powerful (relative)
judge,
The Powerful, أَحْكَمُ الْحَاكِمِينَ
wiser judge than other
judges or rulers

مُحْكَمَةٌ (pis. pic. iv, f. sing.)
firmly constructed

مُحْكَمَاتٌ unambiguous (n.p.)
< i.e. free from all abscu-
rity and admitting of
(only) one interpretation

مُحْكَمَةٌ (sing.)
(opp. مُتَشَابِهَاتٌ) (Jid.)

★ ح ل ف

حَلَفْتُمْ (perf. 2 p.m. plu.)
< you have sworn
حَلَفَ يَحْلِفُ حَلْفًا (ض)
to swear, to make an oath

يَحْلِفُونَ (imperf. 3 p.m. plu.)
they swear

لَيَحْلِفَنَّ (epl. 3 p.m. plu.)
they surely swear

حَلَّافٌ one who swears (ints.)
habitually

★ ح ل ق

لَا تَحْلِقُوا (perate. neg. m. plu.)
< do not shave!

cause to fall (2)

رَاحِلًا قَوْمَهُمْ دَارَ الْبَوَارِ

And they made their people
fall the abode of perdi-
tion. [14:28]

(imperf. 3 p.m. sing.)
makes lawful

يُحِلُّونَ < n.d. acc.

(imperf. 3 p.m. plu.)
they make lawful

يُحِلُّونَ < n.d. acc.

(imperf. 2 p.m. plu.)
you make lawful

ح ل ي see

(pp. 3 p.m. sing.) iv
~has been made lawful

(pp. 3 p.f. sing.) iv
~has been made lawful

lawful, allowed (n.)

lawful (n.)
(opp. حَرَامٌ sinful)

(sing.) حِلَّةٌ < wives (n.p.)

(ap-der. iv (n.d.) n. plu.)
those who allow

غَيْرُحِلِّ الصَّيْدِ

Not allowing the chase. [5:1]

destination (n. for p.)

حَتَّىٰ يَبْلُغَ الْوَهْدَىٰ بِحِمَاةِ

Until the offering reaches its
destination. [2:196]

يَجِلَّ عَلَيْكُمْ غَضَبِي وَمَنْ يَحْسِلْ

عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ

Lest My wrath fall upon you,
and he on whom My
wrath falleth, he is lost
indeed. [20:81]

(imperf. 3 p.f. sing.)
< ~ enters, falls upon

حَلَّ يَحِلُّ حَلًّا وَ حُلُولًا (ن)
to untie a knot, to enter, to
fall upon

أَوْصَلْتُ قَوْمِي بَيْنَ دَارِهِمْ

Or it will fall upon close by
their abode. [13:31]

(imperf. 3 p.f. sing.)
~will make lawful

(imperf. 3 p.m. plu.)
they make lawful

(perate m. sing.)
loose (the knot)

وَأَحِلَّنَا عُقْدَةً مِنْ لِسَانِي

And loose a knot from my
tongue. [20:27]

(perf. 3 p.m. sing.) iv
~has allowed, (1)
made lawful

أَحَلَّ اللَّهُ الْبَيْعَ

Allah has allowed the trade.
[2:275]

(perf. 3 p.m. plu.) iv
they have allowed, made law-
ful.

ii < حَلَىٰ بِحُلَىٰ تَحْلِيَةً
to be adorned
<< حَلَىٰ بِحُلَىٰ حَلِيًّا وَ حِلْبَةً (ح)
to adorn SS with gold or
jewels

(pp. 3 p.m. plu.) ii يُحَلَّوْنَ
they are (or) will be adorned

ornament (n.) حِلْبَةٌ

ornaments (n.p.) حِلْيَةٌ

(sing.) حِلْبَةٌ

★ ح م ا

clay (n.) حَمَاءٌ

slack mud (LL) (n.) حَمَّةٌ

★ ح م د

يُحْمَدُونَ < n.d. acc. مُحَمَّدُونَ
(pip. 3 p.m. plu.)

they are praised

< حَمْدًا بِحَمْدِ حَمْدًا (س)
to praise, to thank

وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا

And they love to be praised
for that which they have
not done. [3:188]

(act. pic. m. plu.) الْحَامِدُونَ
those who praise
(i.e.) praise Almighty Allah

praise (v.n.) حَمَدًا

a thing by which an (n.) تَحْلِيَةً
oath is expiated

★ ح ل م

< the puberty (v.n.) الْحَلْمُ

(a period in life at which a
person becomes capable
of reproduction) (Rgh.)

to dream, حَلَّمَ يَحْلُمُ حَلْمًا (ن)
have a vision, to attain to
puberty

dreams (1) (n.p.) أَحْلَامٌ

وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعِلْمٍ

And we are not skilled in
the interpretation of the
dreams. [12:44]

understanding (2)

أَمْ تَأْمُرُهُمْ بِالْحِلْمِ وَهُمْ يَحْتَدُونَ

Enjoin them their understand-
ing to this? [52:32]

(act. 2 pic. m. sing.) حَلِيمٌ

< The Forbearing
(one of the excellent names
of Allah)

to be forbearing حَلَّمَ يَحْلُمُ حَلْمًا (ك)

★ ح ل ي

(pp. 3 p.m. plu.) ii حُلُوا
they were adorned
i.e. will be adorned

★ ح م ر

an ass (n.)	حَمَارٌ
< asses (n.p.)	حَمَرٌ
(sing.) حَمَارٌ	
the ass (n.)	الْحَمِيرُ
< reds (p.b.)	حَمْرٌ
(sing.) أَحْمَرٌ	

★ ح م ل

(perf. 3 p.m. sing.)	حَمَلٌ
< ~ bore	
حَمَلٌ يَحْمِلُ حَمَلًا (ض)	
to bear, carry, lift, incite	
to be pregnant	عَلَى -
(perf. 3 p.m. plu.)	حَمَلُوا
they bore	
(perf. 3 p.f. sing.)	حَمَلَتْ
she bore	
i.e. she bore a child in her womb, became pregnant	
(perf. 2 p.m. sing.)	حَمَلْتَ
thou bear	
(perf. 1st. p. plu.)	حَمَلْنَا
we carried	
وَمِنَ حَمَلَاتِ نُوحٍ	

And of those whom We carried with Nooh. [19:58]

all kinds of praise (v.n.) الْحَمْدُ

(act. 2 pic. m. sing.) حَمِيدٌ

praiseworthy, the praised one (proper n.) أَحْمَدُ

(A proper name of the Prophet Mohammad—peace and blessing of Allah be upon him.)

وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ

بَعْدِي اسْمُهُ أَحْمَدُ

And give the glad tiding of an Apostle who cometh after me, his name will be Ahmad. [61:6]

(pact. pic. m. sing.) مَحْمُودٌ

praised

مَقَامًا مَحْمُودًا

A praised place. [17:79]

(This praised place, station or place of praise, according to different ways of rendering, is the post of intercession on behalf of others assigned to the holy Prophet—peace be upon him.—Ibn Kathir.

praised one (pis. pic. > ii) مُحَمَّدٌ

(The proper name of the holy Propet of Islam, peace and blessings of Allah be upon him).

مُحَمَّدًا رَسُولَ اللَّهِ

Muhammad is the messenger of Allah. [48:29]

(perate. neg. m. sing.) ii لَا تَحْمِلْ
(thou) lay not

(perf. 3 p.m. sing.) viii اَحْتَمَلَ
< ~ bore, carried

same as RF viii اَحْتَمَلَ

(perf. 3 p.m. plu.) viii اَحْتَمَلُوا
they carried, bore

burden (n.) حَمْلٌ

load (n.) حَمْلٌ

(act. pic. m. plu.) حَامِلِينَ
the bearers

(act. pic. f. plu.) حَامِلَاتٌ
the bearers

(ints. f. sing.) حَامِلَةٌ
the bearer (woman)

(i.e. who usually or profes-
sionally carries loads of
wood, etc.)

cattle used for loading (n.) حَمُولَةٌ
burden

★ ۲۴۲

(act. 2 pic. m. sing.) حَمِيمٌ
warn (1)

كَانَ لَهُ وَدِيٌّ حَمِيمٌ

As he is a warm friend.

[41:34]

boiling water (2)

لَهُمْ شَرَابٌ تَمِيمٌ حَمِيمٌ

For them (shall be) drink of
boiling water. [6:70]

(imperf. 3 p.m. sing.) يَحْمِلُ
bears, carries

(emp. 3 p.m. sing.) يَحْمِلَنَّ
surely will carry

(imperf. 3 p.m. plu.) يَحْمِلُونَ
they bear

acc. n.d. يَحْمِلُونَا
(imperf. 3 p.m. plu.)
they bear

(imperf. 3 p.f. plu.) يَحْمِلْنَ
they (f.) bear

(imperf. 2 p.m. plu.) تَحْمِلُونَ
you bear

(imperf. 3 p.f. sing.) تَحْمِلُ
she bears

(imperf. 1st. p. sing.) اَحْمِلُ
I bear (or): carry

(imperf. 1st. p. plu.) نَحْمِلُ
we bear, carry

(pip. 3 p.m. sing.) يَحْمَلُ
~ is borne

(pp. 3 p.m. sing.) ii حُمِّلَ
< ~ was loaded

same as RF تَحْمِيلًا ii حُمِّلَ

(pp. 3 p.m. plu.) ii حُمِّلُوا
they were loaded

(pp. 2 p.m. plu.) ii حُمِّلْتُمْ
you were loaded

(pp. 1st. p. plu.) ii حُمِّلْنَا
we were made to bear

(perate neg. m. sing.) لَا تَحْمِلْ
(thou) lay not

★ ح ن ذ

(act. 2 pic. m. sing.) حَنِيدٌ
 < roasted
 to roast (ض) حَنَدَ يَحْنِدُ حَنْدًا

★ ح ن ف

(act. pic. m. sing.) حَنِيفٌ
 < the upright man
 حَتَفَ يَحْنِفُ حَنْفًا (ض)
 to stand firmly on one side,
 to leave a false religion
 and turn to right
 < the upright men (n. p.) حَنْفَاءُ
 (sing.) حَنْفٍ

★ ح ن ك

(epl. 1st. p. sing.) viii لَأَحْتَكِنَنَّ
 I shall certainly cause to
 perish
 < احْتَكَا احْتِكَا
 to overturn, to sweep away,
 perish
 << حَكَ يَحْكُ حَكًا (ن)
 to bridle (a horse), make
 wise

★ ح ن ن

< tenderness (v.n.) حَنَانٌ
 حَنَّ يَحْنُ حَنَانًا وَحَنِينًا (ض)
 to have a longing desire
 for

black smoke (n.) يَحْمُومٌ

★ ح م ي

(pip. 3 p.m. sing.) يَحْمَى
 ~ will be heated
 تَحْمَى يَحْمَى تَحْمًا وَحُمُومًا (س)
 to be very hot

(act. pic. f. sing.) حَامِيَةٌ
 vehemently hot

a zealotry الْحَمِيَّةُ
 or tribal pride
 (for the background of this
 term see Jid. 29, nn.316)

haam (n.) حَامٍ
 the dedicated stallion camel
 after begetting ten young
 ones was turned loose
 (Rgh.)

★ ح ن ث

(perate. neg. m. sing.) لَا تَحْنَفْ
 < break not (thy) oath
 حَنَفَ يَحْنِفُ حَنْفًا (ف)
 to break ons's oath
 offence, sin (n.) الْحَنْفُ

★ ح ن ج ر

الحناجرُ < gullets (n.p.) حَنْجَرَةٌ
 (sing.)

feeling of need (3)

وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً

And they find in their hearts no feelings of need.

[59:9]

ح و ر ذ *

(perf. 3 p.m. sing.) x اسْتَحْوَذَ

~became dominant,
(or) gained mastery

x اسْتَحْوَذَ اسْتِحْوَاذًا <

to overcome, get the mastery over

<< عَادَ يَحْوِزُ حَوْزًا (ن)

to drive fast, overcome

اسْتَحْوَذَ عَلَيْكَ الشَّيْطَانُ

Satan hath gained mastery upon you. [58:19]

(imperf. 1st p. plu.) x نَسْتَحْوِذُ

we get mastery

أَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ

Gained we not mastery over you? [4:141]

ح و ر *

(imperf. 3 p.m. sing.) يَحْوِرُ

<~goes back

عَادَ يَحْوِرُ حَوْرًا (ن)

to return to or from,

will never go back لَنْ يَحْوِرَ

Hunain (proper, n.) حَيْنٌ

A deep and irregular valley with clusters of palm trees, situated on one of the roads to Taif. The scene of the famous battle fought soon after the surrender of Makka. The date of battle according to the Christian calendar is 1st. February 630 A.D.

ح و ب *

<crime (n.) حُوبٌ

عَابَ يَحُوبُ حُوبًا (ن) to sin,
transgress

ح و ت *

حُوتٌ fish (n.)

حَيْتَانٌ <fishes (n.p.) حُوتٌ

(sing.)

ح و ج *

حَاجَةٌ desire (n.)

إِلْهَابَةً فِي نَفْسٍ يَعْزُوبُ تَضْمًا

It was only a desire in the soul of Ya'qoob which he satisfied. [12:68]

need (2)

وَلِيَتْلُوَ عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ

You may attain through them a need which is in your breasts. [40:80]

ح و ط ★

(perf. 3 p.m. sing.) iv أَحَاطَ
~encompassed

أَحَاطَ بِمِحْطٍ إِحَاطَةً
to encompass, surround,
<< حَاطَ بِحَوْطٍ حَوْطًا (ن)
to watch, guard

(pref. 3 p.m. sing.) iv أَحَاطَتْ
~encompassed

(perf. 1st. p. sing.) iv أَحَاطْتُ
I encompassed

(perf. 1st. p. plu.) iv أَحَاطْنَا
we encompassed

iv مَحِطُونَ acc. مَحِطُونَ
(imperf. 3 p.m. plu.)
they encompass

(imperf. 2 p.m. plu.) iv acc. مَحِطُوا
you encompass

(imperf. 1st. p. sing.) iv أَحِطُ
I encompass

(pp. 3 p.m. sing.) iv أَحِطُ
was encompassed

وَكَلَّمُوا أَنَّهُمْ أُحِيطَ بِهِمْ

And they deem that they are
encompassed. [10:22]

(pip. 3 p.m. sing.) iv مَحِطٌ
~was/were encompassed

إِلَّا أَنْ يُحَاطَ بِكَ

Except if you are completely
surrounded. [12:66]

(imperf. 3 p.m. sing.) iii مَحَاوَرٌ
~converses

حَاوَرَ مَحَاوَرَةً وَ حِوَارًا
to converse with another,
debate

conversational (v.n.) v مَحَاوَرَةٌ

< fair ones (Jid.), (n.p.) حُورٌ
pure ones (Rod., Pic.)

having eyes (sing.) حُورَاءُ
intense white and black (Rgh.)

(n.p.) الحَوَارِيُّونَ acc. الحَوَارِيِّينَ
< the disciples

(sing.) حَوَارِيٌّ i.e. the adherents
of the Prophet Eisa (Jesus).
Literally حَوَارِيٌّ

is one who whitens clothes
or garments by washing
and bathing them. Hence

the plural حَوَارِيُّونَ is
applied to the companions
of Prophet Eisa who
were doing this job (LL.)

ح ش ي ★

remoteness from (part.) حَاشَى
imperfection of the like,
or freedom therefrom.

How far is Allah from حَاشَى اللَّهِ
every imperfection, or how
free is Allah from im-
perfection (Rgh.)

Note: The word **حَوْلٌ** also means strength as in
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
 There is no strength and no power but by the help of Allah.

<two years (n. dual.) **حَوْلَيْنِ**
 (sing.) **حَوْلٌ**
 removal (n.) **حَوْلٌ**
 means (n.) **حِيلَةٌ**
 change (v.n.) ii **تَحْوِيلٌ**

★ ح و ی ★

< the entrails (n. p.) **الْحَوَائِمَا**
 coiled, (sing.) **حَوِيَّةٌ وَ حَاوِيَةٌ**
 small intestine
 dried up that (relative) **أَحْوَى**
 became black by reason of oldness
 < **حَوِيٌّ يَحْوِي حَوِيًّا (س)**
 to be brown or black

★ ح ی ث ★

where, whereat. (part) **حَيْثُ**
 in the place where
 as to, as far as, where- **مِنْ حَيْثُ**
 from

★ ح ی د ★

(imperf. 2 p.m. sing.) **تَحِيدٌ**
 <thou shun

تَحِيطٌ < تَحِيْطٌ

(imperf. 2 p.m. sing.)
 you encompass

فَقَالَ أَحْطَى بِمَا لَمْ تَحِطْ بِهِ

I encompassed what they did not encompass i.e. I knew what they did not.

[27:22]

(Ap-der. m. sing.) **مُحِيطٌ**

one who encompasses

(Ap-der. f. sing.) **مُحِيطَةٌ**

encompasser

★ ح و ل ★

(perf. 3 p.m. sing.) **حَالَ**
 ~came in between
 (imperf. 3 p.m. sing.) **يَحْوُلُ**
 ~comes in between
 (pp. 3 p.m. sing.) **حِيلٌ**
 ~was put in between
 i.e. a barrier is placed between SS and SS

around (1) (v.n.) **حَوْلٌ**

فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ

When it was illumined all around him. [2:17]

year (2)

مَتَاعًا إِلَى الْحَوْلِ

Maintenance for a year.

[2:240]

وَأُولَئِكَ لَمْ يَحِضْنَ

And those who not (yet)
menstruate. [65:4]

menstruation (v.n. mim.) **حِضْنَ**

★ ح ی ف

(imperf. 3 p.m. sing.) **يَحِفُّ**

< ~ misjudges

كَافٍ يَحِفُّ حَيْفًا (ض)

to act unjustly

أَمْ يَخَافُونَ أَنْ يَحِفُّ اللَّهُ عَلَيْهِمْ وَيَسْأَلَهُ

Or fear they that Allah and
His messenger shall mis-
judge them? [24:50]

★ ح ی ق

(perf. 3 p.m. sing.) **حَاقَ**

< ~ encompassed

حَاقَ يَحِيقُ حَيْقًا (ض)

to surround and take hold of

(imperf. 3 p.m. sing.) **يَحِيقُ**

encompasses

★ ح ی ن

period, (1) (part.) **حِينٌ**
a space of time

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ

Hath there come upon man
(ever) any period of time.
[76:1]

حَادَ يَحِيدُ حَيْدًا وَ حَيْدَانًا (ض)

to deviate, remove, avoid,
turn aside, shun

ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدًا

That is what thou would
shun [50:19]

ح ی ر

< bewilderment (act. pic.) **حَيْرَانٌ**

حَارَ يَحَارُ حَيْرًا وَ حَيْرَانًا (ف)

to be bewildered

★ ح ی ز

(Ap-der. v, m. sing.) **مُتَحَيِّرٌ**

one who turns away in a
battlefield for the purpose
of returning to fight, re-
treat which is one of the
stratagems of war.

(LL. Rgh. Lis.)

★ ح ی ص

(n. for p. and t.) **حَيْضٌ**

< a place of escape

حَاصٍ يَحِضُّ حَيْضًا وَ حَيْضًا (ض)

to deviate, turn away, to
shun, escape

★ ح ی ض

(imperf. neg. 3 p.f. plu.) **يَحِضْنَ**
they (f.) menstruate

(perf. 3 p.m. sing.) iv
 < ~ gave life

to give life أَحْيَا مِثْلِي إِحْيَاءً

(perf. 2 p.m. sing.) iv
 thou gave life أَحْيَيْتَ

(perf. 1st. p. plu.) iv
 we gave life أَحْيَيْنَا

(imperf. 3 p.m. sing.) iv
 gives life يَحْيِي

(imperf. 2 p. m. sing.) iv
 thou give life يَحْيِي

(imperf. 1st. p. sing.) iv
 I give life أَحْيِي

(imperf. 1st. p. plu.) iv
 we give life يَحْيِي

(emp. 1st. p. plu.) iv
 we surely give life مَحْيِيْنَ

(perf. 3 p.m. plu.) x
 they let SS live اسْتَحْيَوْا

(imperf. 3 p.m. plu.) x
 they let SS live يَسْتَحْيُونَ

(imperf. 3 p.m. sing.) x
 ~ lets SS live (1) يَسْتَحْيِي

يَذْبَحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ

He (i.e. Firawn) used to slay their sons and let their women live. [28:4]

<< feels ashamed (2)

حَيَّيْ يَحْيِي حَيَاءً (س)
 to be ashamed

intimated time (2)

وَلَكُمْ عَلَى الْأَرْضِ مَسَقَرًا وَمَتَاعًا إِلَىٰ حِينٍ

And for you on earth a habitation and provision for (an intimated time). [2:36]

in the time of,
 when

وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ

And the patient in tribulation and adversity and the time of stress. [2:177]

then, at that time (part.) حِينَئِذٍ

ح ي ي *

(perf. 3 p.m. sing.) حَيَّ
 < ~ lived

حَيَّيْ يَحْيِي حَيَاءً (س)
 to live, be alive

(imperf. 3 p.m. sing.) يَحْيِي
 ~ lives or will live

(imperf. 2 p.m. plu.) تَحْيُونَ
 you live

(pref. 3 p.m. plu.) ii حَيَّوْا
 they greeted

حَيَّوْكَ بِمَا لَوْ يُسَبِّحُكَ بِهِ اللَّهُ

They greet thee with a greeting with which Allah greeted thee not. [58:8]

(pp. 2 p.m. plu.) حَيَّيْتُمْ
 you are greeted

(perate m. sing.) حَيَّوْا
 greet !

أَحْيَاءُ، الْأَحْيَاءُ < alive ones (n.p.)

(sing.) حَيٌّ

حَيَاةٌ (حَيَوَةٌ) الحَيَوَةُ life (n.)

حَيَّةٌ a serpent (n.)

حَيًّا to live, life (v.n. mim.)

سَوَاءٌ حَيَاتُهُمْ وَمَوْتُهُمْ

Their life and their death is equal. [45:21]

مُحْيِيٌ quickener (ap-der. < iv)

مُحْيِيُ الْمَوْتَى the quickener of the deads

الْحَيَوَانُ the life

(i.e. the real and everlasting life)

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا

Allah is not ashamed to set forth any parable. [2:26]

تَسْتَحْيِي (imperf. Ist. p. plu.)
we let SS to be alive

أَسْتَحْيَاءُ bashfulness (v.n.)

حَيَاءٌ << bashfulness

فَجَاءَتْهُ إِحْدَاهُمَا تَتَوَشَّجًا عَلَى الْآخَرِيَّةِ

The one of the two women came to him walking bashfully. [28:25]

حَيٌّ، حَيًّا a living one (n.)

الْحَيُّ The Everliving (Allah) (n.)

حَيْتَةً greeting (v.n.)

کتاب الخاء

to become **أَخْبَتَ إِخْبَانًا** <
humble, lowly

(*imperf. 3 p.f. sing.*) *iv acc.* **تَخَيَّتَ**
submitted humbly

(*ap-der. m. plu.*) *iv* **تَخَيَّنَ**
humble ones

تَخَبَّتْ see **خ ب و**

خ ب ث ★

(*perf. 3 p. m. sing.*) **خَبَّتْ**
< ~ is vile, bad, inferior

< **خَبَّتْ يَخْبُتُ خَبَاةً (ك)**
to be vile, corrupt

(*act. 2 pic. m. sing.*) **الْخَبِيثُ**
foul, evil, bad

< **الْخَبِيثِينَ** *acc.* **الْخَبِيثُونَ**
< evil or bad ones

(*sing.*) **خَبِيْثٌ**

(*act. 2 pic. f. sing.*) **خَبِيْثَةٌ**
a evil or bad (*f.*)

خَابَ see **خ ي ب**

خَاصَّ see **خ و ض**

خَافَ see **خ و ف**

خَالَ see **خ و ل**

خَالَهٗ see **خ و ل**

خَانَ see **خ و ن**

خَاوِيَةٌ see **خ و ي**

خ ب ء ★

< **الْخَبِيْثُ** (that is hidden (*n.*))

to conceal, **خَبَأَ يَخْبِئُ خَبْأً**
store up, guard

خ ب ت ★

(*perf. 3 p.m. plu.*) *iv* **أَخْبَتُوا**
they submitted humbly

خَبَطَ يَخْبِطُ خَبْطًا (ض)
to strike, beat violently,
he travelled at night خَبَلٌ -
(as RF) to be in a خَبَطٌ
state of agitation.

★ خ ب ل

خَبَالٌ (n.) mischief
لَا يَأْتُونَكَ خَبَالًا

They shall not be remiss in doing you mischief.

[3:118]

(The word خَبَالٌ is a state of perdition or destruction, or things going away or being consumed or destroyed. Thus the verse means they will not fall short in corrupting your affairs).

★ خ ب و

خَبِثَ (perf. 3 p. f. sing.)
خَبَا يَخْبُو خَبْوًا وَخَبُوءًا (ن)
to be extinguished, subsided (fire, anger)

كَلِمًا خَبِثَتْ زِدْنَاهُمْ سَوْئًا

Whenever it abates We make them burn the more.

[17:97]

خَبِيثَاتٌ (act. 2 pic. f. plu.)
evil or bad (f.) ones

خَبَائِثٌ (n. p.)
bad things, evil practices

خَبِيثٌ (sing.) <

★ خ ب ر

خَبْرٌ (n.) knowledge (acc. مُخْبَرًا <

خَبَرَ يَخْبُرُ خَبْرًا وَخُبْرَةً (ن)
to test, to try, to learn by experience

خَبْرٌ (n.) information, tiding, news

أَخْبَارٌ (n. p.) (1) information, tidings

يَوْمَئِذٍ تُخَدِّثُ أَخْبَارَهَا

On that day she will tell out the tidings thereof. [99:4]

states (2)

وَتَبْلُغُوا آخِزَاتِكُمْ

And We shall prove your states. [47:31]

خَبِيرٌ (ints.) ever-aware

★ خ ب ز

خَبْزٌ (n.) bread

★ خ ب ط

يَخْبِطُ (imperf. 3 p. m. sing.)
~confounds

sealing (n.) خَتَامٌ

(pact. plc. m. sing.) خَتَمٌ

sealed one

★ خ د د ★

check (n.) خَدٌّ

trench, ditch (n.) أَخْدُودٌ

أَصْحَابُ الْأَخْدُودِ

The owners of the ditch.

[85:4]

The reference is to the persecution of some Christians by ذُو نُوَاسٍ (Dhu Nawas), a king of Yemen, who was of the Jewish religion (Ibn Kathir).

★ خ د ع ★

يَخْدَعُونَ، يَخْدَعُوا

(imperf. 3 p.m. plu.)

they deceive

< خَدَعٌ يَخْدَعُ خِدَاعًا (ف)

to deceive

(imperf. 3 p.m. plu.) iii يَخَادِعُونَ

they deceive

< خَادِعٌ يَخَادِعُ خِدَاعًا

(act. plc. m. sing.) خَادِعٌ

one deceitful

★ خ د ن ★

secret paramours (n.p.) أَخْدَانٌ

★ خ ت ر ★

< perfidious one (ints.) خَتَّارٌ

خَتَرَ يَخْتَرُ خَيْرًا وَخَيْرًا (ن)

to deceive, betray, to act perfidiously

★ خ ت م ★

(perf. 3 p.m. sing.) خَتَمَ

~ sealed

(imperf. 3 p.m. sing.) يَخْتَمُ

~ seals

(imperf. 1st. p. plu.) نَخْتَمُ

we sealed

seal (n.) خَاتَمٌ

مَا كَانَ مُحَمَّدًا أَبَا أَحَدٍ مِّن رِّجَالِكُمْ

وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

Muhammad is not the father of any man among you but is the messenger of Allah and the seal of the Prophets. [33:40]

خَاتَمُ النَّبِيِّينَ means the closer of the long line of prophets (Jid.) He is not only a prophet but the final Prophet (LL) i.e. there will be no prophet after him in any case, in any shape or in any sense.

(perf. 3 p.m. plu.) خَرَجُوا
they came out

(perf. 3 p.f. plu.) خَرَجْنَ
they (f.) came out

(perf. 2 p.m. plu.) خَرَجْتُمْ
you came out

(perf. 1st. p. plu.) خَرَجْنَا
we came out

(imperf. 3 p.m. sing.) يَخْرُجُ
comes out

(emp. 3 p.m. sing.) يَخْرُجَنَّ
surely will come out

nom. يَخْرُجُونَ acc. يَخْرُجُوا
(imperf. 3 p.m. plu.)
they drive out

(perate. m. sing.) أُخْرِجُ
come forth

(perate. m. plu.) أُخْرِجُوا
you come forth

(act. pic. m. sing.) خَارِجٌ
comes forth

(act. pic. m. plu.) خَارِجِينَ
comes forth

(perf. 3 p.m. sing.) iv أَخْرَجَ
~brought up

(perf. 3 p.f. sing.) iv أَخْرَجَتْ
she brought up

(imperf. 3 p.m. sing.) iv يَخْرِجُ
~brings up

(emp. 3 p.m. sing.) iv يَخْرِجَنَّ
~surely will derive them

خ ذ ل ★

(imperf. 3 p.m. sing.) يَخْذُلُ

< ~abandons

خَذَلَ يَخْذُلُ خَذَلًا وَ خَذَلَاتًا (ن)

to forsake, abandon, abstain
from aiding

betrayal (ints.) خَذُولٌ

Note: It is applied to the
devil, because he forsakes
the unbelievers and decla-
res himself to be clear of
the latter's guilt on the
accusation of his betrayal
or affliction (LL).

(pact. pic. m. sing.) خَذُولٌ
forsaken ones

خ ر ب ★

(imperf. 3 p.m. plu.) iv يَخْرِبُونَ
they demolish

< أَخْرَبَ يَخْرِبُ إِخْرَابًا
to demolish

ruin (n.) خَرَابٌ

خ ر ج ★

(perf. 3 p.m. sing.) خَرَجَ
~came out

(perf. 2 p.m. sing.) خَرَجْتَ
thou came out

(*pip. 3 p.m. plu.*) *iv* يَخْرُجُونَ
they are driven forth

(*pip. 2 p.m. plu.*) *iv* تَخْرُجُونَ
you are driven forth

يَسْتَخْرِجَانِ < *acc.*
(*imperf. 3 p.m. dual.*) *x*
they two may bring forth

(*imperf. 2 p.m. plu.*) *x* تَسْتَخْرِجُونَ
you bring forth

tribute, maintenance (*n.*) خَرْجٌ

tribute, maintenance (*n.*) خَرَاجٌ

going forth (*v.n.*) خُرُوجٌ

driving out (*v.n. > iv.*) إِخْرَاجٌ

(*n. for. p.t.*) خَرَجٌ
way out (place of safety)

(*ap-der. > vi, m. sing.*) مَخْرَجٌ
bringer forth

مُخْرَجُونَ، مَخْرَجِينَ *acc.*
(*pis. pic. m. plu.*)
those who are brought forth

خ ر د ل

mustared seed (*n.*) خَرْدَلٌ

خ ر ر ★

(*perf. 3 p.m. sing.*) (*assim.*) خَرَّ
< ~ fell down

خَرَّ يَخْرُ خَرًّا وَخَرُّورًا (ض)
to fall down

(*perf. 3 p.m. plu.*) (*assim.*) خَرُّوا
they fell down

(*imperf. 3 p.m. plu.*) *iv* يَخْرُجُونَ
they drive out

(*imperf. 2 p.m. sing.*) *iv* تَخْرُجُ
thou drive out

< going out (*v.n. min.*) مَخْرَجٌ

(مَخْرَجٌ : مَقْدَرٌ مِمَّنِي بِمَعْنَى

« الْمَرْجُوحِ »)

وَأَخْرَجْنِي مَخْرَجًا وَصَلَقِي

And to go out with a firm
going out [17:80]

(*imperf. 2 p.m. plu.*) *iv* تَخْرُجُونَ
you make out or bring SS
forth

(*imperf. 2 p.m. plu.*) *iv acc.* تَخْرُجُوا
you make out or bring SS
forth

(*imperf. 1st. p. plu.*) *iv* نَخْرُجُ
we bring forth

(*perate. m. sing.*) *iv* أَخْرَجُ
bring forth

(*perate. m. plu.*) *iv* أَخْرَجُوا
bring forth

~ (pp. 3 p.f. sing.) *iv* أُخْرِجَتْ
is raised up, brought up

(pp. 3 p.m. plu.) *iv* أُخْرِجُوا
they were driven forth

(pp. 2 p.m. plu.) *iv* أُخْرِجْتُمْ
you were driven forth

(pp. 1st. p. plu.) *iv* أُخْرِجْنَا
we were driven forth

< حَرَقَ يَحْرِقُ حَرْقًا (ض)
to make a hole, tear SS, tell
a lie

حَتَّى إِذَا تَرَكُنَا فِي السَّفِينَةِ خَرَقَهَا

When they two embarked in
a boat he scuttled it.

[18:71]

(perf. 2 p.m. sing.) خَرَقْتَ
thou made a hole

(perf. 3 p.m. plu.) خَرَقُوا
they impute

وَحَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ

They imputed unto Him sons
and daughters without
knowledge. [6:100]

(imperf. 2 p.m. sing.) acc. تَحْرِقُ
thou rend (3)

إِنَّكَ لَنْ تَحْرِقَ الْأَرْضَ

Thou will never rend the
earth. [17:37]

★ خ ز ن

(act. pic. m. plu.) acc. حَازِنِينَ
< treasurers

(sing.) حَازِنٌ

keepers of a place (n.p.) حَازِنَةٌ

(The keepers of paradise and
the keepers of the hell,
both of them are referred
to as حَازِنَةٌ)

(imperf. 2 p.m. sing.) (assim) يَخْرُتُ
thou fall down

(assim) يَخْرُوتُنَّ

(imperf. 3 p.m. plu.)
they fall down

يَخْرُوتُوا < acc. يَخْرُوتُونَ
they fall down

★ خ ر ص

(imperf. 3 p.m. plu.) يَخْرُصُونَ
they guess, conjecture

< خَرَصَ يَخْرُصُ خَرَصًا (ن)
to conjecture

(imperf. 2 p.m. plu.) تَخْرُصُونَ
you conjecture

conjecturers (ints. plu.) الْخَرَّاصُونَ

فُتِلَ الْخَرَّاصُونَ

Perish the conjecturers.

[51:10]

(Those who in denying the
truth of religion only con-
jecture and do not exerci-
se their reason and under-
standing in the proper
way—Jid.)

خ ر ط م

الْحَرْطُومُ (n.)
snout

★ خ ر ق

(perf. 3 p.m. sing.) حَرَقَ
~ scuttled (1)

خ س ء ★

(perate. m. plu.) اخسروا
slink away

< خَسَاً يَخْسَأُ خَسَاً (ف)
to be dazzled—distant, to
drive away (a dog)

acc. خَائِبِي، خَائِبَاتَا
(act. pic. m. sing.)
despised one

(act. pic. m. plu.) acc. خَائِبِينَ
despised ones

خ س ر ★

(perf. 3 p.m. sing.) خَسِرَ
< ~lost

خَسِرَ يَخْسِرُ خُسْرًا وَخَسَارَةً
وَخَسَارًا (س)
to lose, suffer

damage, be cheated, lose
one's way, go astray

(perf. 3 p.m. plu.) خَسِرُوا
they lost

acc. (n. d.) iv يَخْسِرُونَ
(imperf. 2 p.m. plu.)
you make SS lose

(imperf. 3 p.m. plu) iv يَخْسِرُونَ
those who make SS lose

loss (n.) خُسْرٌ، خُسْرَانٌ، خَسَارَةٌ

nom. خَائِبِينَ acc. خَائِبُونَ
(act. pic. m. plu.)

losers

treasures (n.p.) خَزَائِنُ

(sing.) خَزِينَةٌ

خ ذ ي ★

(imperf. Ist. p. plu.) يَخْزِي
we are humiliated

< خَزِيَ يَخْزِي خِزْيًا (س)
to fall into misery or disgrace

to feel - خِزْيَةً وَخُزْيً
ashamed

(perf. 2 p.m. sing.) iv أَخْزَيْتَ
thou hast humiliated

(imperf. 3 p.m. sing.) iv يَخْزِي
~will humiliate

~will not humiliate لَا يَخْزِي

(imperf. 3 p.m. sing.) gen. يَخْزِي
~will humiliate

(perate. neg. m. sing.) لَا يَخْزِي
(thou) humiliate not

(perate. neg. m. plu.) لَا يَخْزُوا
(you) humiliate not

humiliate we not لَا يَخْزِينِ

humiliate us not لَا يَخْزِنَا

(o|men) humiliate me not لَا يَخْزُونِ

more humiliating (elative) أَخْزَى

(Ap-der. m. sing.) iv يَخْزِي
humiliator

humiliation (v.n.) خِزْيٌ

(*imperf. 3 p.m. sing.*) يَخِيفُ
~sinks

(*imperf. 1st. p. plu.*) نَخِيفُ
we sink

★ خ ش ع

(*perf. 3 p.f. sing.*) خَسَمَتْ
~become humbled

خَشَعَ بِخُشُوعٍ (ف)
to be submissive, humble,
low

وَحَسَمَتِ الْأَصْوَاتُ لِلرَّحْمَنِ
And the voice should be
humbled for Al-Rahman
(the Compassionate).
[20:108]

(*imperf. 3 p.f. sing.*) acc. تَخْشَعُ
that should humble

humblity (*v.n.*) خُشُوعٌ

(*act. pic. m. sing.*) acc. خَاشِعٌ، خَاشِعَةٌ
humbling

acc. خَاشِعِينَ nom. خَاشِعُونَ
(*act. pic. m. plu.*)
men of humblity

(*act. pic. f. sing.*) خَاشِعَةٌ
(in state of) humblity

(*act. pic. f. plu.*) خَاشِعَاتٌ
women of humblity, (in
state of) humblity

خَسَعُوا (acc. خُسُوعًا)
lowering (their eyes)

(*act. pic. m. sing.*) خَاسِرٌ
loser

(*act. pic. f. sing.*) خَاسِرَةٌ
loser

nom. الْأَخْسَرُونَ acc. الْأَخْسَرِينَ
(*relative. m. plu.*)
the greatest losers

losing (*v.n.*) > ii) تَخْسِرُ

(*Ap-der.*) > iv. m. plu.) تَخْسِرِينَ
those who cause others to
lose

★ خ س ف

(*perf. 3 p.m. sing.*) خَسَفَ
<~eclipsed (1)

خَسَفَ يَخْشِفُ خُسُوفًا (ض)
to sink into the earth, dis-
appear, eclipse

to cause - الْأَرْضَ بِهِ
the earth to swallow one
up, sink with one

وَحَسَفَ الْقَمَرُ
And moon has eclipsed.
[75:8]

sink with (2)

لَوْلَا أَنَّ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا
Had not Allah been gracious
unto us, He would have
sunk (the earth) with us.
[28:82]

we sank (*perf. 1st. p. plu.*) خَسَفْنَا

(perate 2 p.m. plu.) اَحْشَوْا
be fearful

fear (n.) خَشْيَةٌ

★ خ ص م

(imperf. 3 p.m. sing.) يَخْتَصُّ
selects, chooses, singles
out

<< تَخَصَّ بِمَخَصٍّ خَصًّا وَ خُصُومًا (ن)
to distinguish particularly
by assigning specially to

to be poor, تَخَصَّ بِمَخَصٍّ خَصَامَةً
needy

(act. pic. f. sing. adj.) خَاصَّةٌ
exclusively

thirst and hunger, (v.n.) خَاصَمَةٌ
neediness

★ خ ص ف

(imperf. 3 p.m. dual.) يَخْتَصِمَانِ
<they (two) cover

خَصَفَتْ بِخَصِيفٍ خَصْمًا (ض)
to sew, patch

★ خ ص م

(perf. 3 p.m. sing.) اِخْتَصَمُوا
they contended, disputed

<< خَصَمَ بِخَصْمٍ خَصْمًا (ض)
to contend

خُشِعُوا بِرِثَابٍ

Downcast with ignominy.
[42:45]

خُضِعُوا أَبْصَارُهُمْ

Their eyes downcast. [54:7]

★ خ ش ی

(perf. 3 p.m. sing.) خَشِيَ
<~was fearful

خَشِيَ يَخْشَى خَشْيًا وَ خَشْيَةً (س)
to fear

(perf. 1st. p. sing.) خَشَيْتُ
I was fearful

(perf. 1st. p. plu.) خَشِينَا
we were fearful

(imperf. 3 p.m. sing.) يَخْشَى
~fears

e.l. acc. لِيَخْشَ
(imperf. 3 p.m. sing.)
~should fear

gen. لَمْ يَخْشَ
(imperf. neg. 3 p.m. sing.)
~did not fear

(imperf. 2 p.m. sing.) تَخْشَى
thou fear

(imperf. 3 p.m. plu.) يَخْشَوْنَ | يَخْشَوْنَ
they fear

(imperf. 2 p.m. plu.) تَخْشَوْنَ | تَخْشَوْنَ
you fear

(imperf. 1st. p. plu.) نَخْشَى
we fear

★ خ ض د ★

(*part. pic. adj.*) خَضُوْدٌ

thornless or bent down with
fruits

< خَعَدَ يَخْعِدُ خَعْدًا (ض)

to break, bend

★ خ ض ر ★

<green (n.) الْأَخْضَرُ

خَضِرٌ يَخْضِرُ خَضْرًا (س)

to be green

(*plu. of*) خَضْرٌ (أَخْضَرُ)

green ones

green (stalks) خَضِرًا

(*pls. pic. f. sing.*) خَضْرَةٌ

<that is made green

to become green أَخْضَرَ أَخْضَرًا

★ خ ض ع ★

(*act. pic. m. plu.*) خَاضِعِينَ

submissive ones

< خَضَعَ يَخْضَعُ خُضُوعًا (ف)

to submit, obey, be submis-
sive

(*perate neg. 2 p. f. plu.*) لَا تَخْضَعْنَ

be not soft

لَا تَخْضَعْنَ بِالْقَوْلِ

Be not soft in speech. [33:32]

(*imperf. 3 p. m. plu.*) يَخْتَصِمُونَ
they contend

(*imperf. 3 p. m. plu.*) يَخْتَصِمُونَ
they contend

يَخْتَصِمُوا | يَخْتَصِمُونَ

(*imperf. 2 p. m. plu.*)

you contend

adversaries, disputing (n.) الْمُخْتَصِمِ
parties

disputers, (n. dual.) خَصْمَانِ
litigants

contentious (n. plu.) خَصِمُونَ
(people), disputing ones

(*act. 2 pic. n.*) خَصِيمٌ

contender (1)

وَأَدَاؤُهُمْ خَصِيمٌ

And lo! he is an open con-
tender. [16:4]

pleader (2)

وَلَا تَكُنْ لِلظَّالِمِينَ خَصِيمًا

And be not one pleading
the cause of the dishonest.

[4:105]

dispute, contention (n.) الْحِصَامُ

وَهُوَ فِي الْحِصَامِ عِزٌّ مُبِينٌ

He is in contention, not
plain. [43:18]

وَهُوَ أَلَدُّ الْحِصَامِ

He is the most contentious
of the adversaries. [2:204]

contending (v.n.) iv تَخَاصَمَ

خَطَايَا (plu. of. خَطَاً)

faults, sins, mistakes

خَاطِبِينَ / خَاطِبُونَ (act. pic. m. plu.)
sinners

خَاطِئَةً (act. pic. sing. f. adj.)
sinful

خ ط ب ★

خَاطَبَ (perf. 3 p.m. sing.) iii
~addressed

<< خَطَبَ يَخْطُبُ خُطْبَةً (ن)
to speak, sermon

لَا تَخَاطِبْ (perate. > iii, neg.)
do not address, speak not

لَا تَخَاطِبْنِي
speak not to me
خَطْبٌ (n.) object (1)

قَالَ قَمَا خَطْبُكَ يَا سَمِرِيُّ

(Musa) said: what was thy
object, O Samri? [20:95]

matter (2)

قَالَ مَا خَطْبُكِ

(Musa) said: what is the
matter with you (O two
girls)? [28:23]

خِطَابٌ (v.n.)
declaration or speech (1)

وَأَتَيْنَاهُ الْحِكْمَةَ وَفَصَلَ الْخِطَابِ

We gave him wisdom and a
decisive speech. [38:20]

خ ط ا ★

أَخْطَأْتُمْ (perf. 3 p.m. sing.) iv
you made mistake

<< تَخِطِئُ يَخْطِئُ خَطَاً (ف)
to err, make a mistake

أَخْطَأْنَا (perf. 1st. p. plu.) iv
we made a mistake

خِطَاً (n.)
mistake, wrong

إِنَّ قَتْلَهُمْ كَانَ خِطَاً كَبِيراً

Surely the killing of them
was a great wrong.

[17:31]

خِطَاً (n.)
by mistake

وَمَا كَانَ الْمُؤْمِنِينَ أَنْ يَقْتُلُوا الْمُؤْمِنِينَ

And a believer would not
kill a believer except by
mistake. [4:92]

خِطِيئَةً (n.)
a fault (1)

وَمَنْ يَكْرِهْ خِطِيئَةً

And whoever commits a
fault. [4:112]

sin (2)

بَلْ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خِطِيئَتُهُ

Yes! whoever earns evil and
his sin beset him on every
side. [2:81]

خِطِيئَاتٌ (plu. of. خِطِيئَةً)
faults, sins, mistakes

Note : In the verse 28:57,
the verb نَتَخَطَّفُ has
occured as apodosis
لِجَوَابِ الشَّرْطِ therefore is
taken in genitive.

an act of snatching (n.) خَطْفَةٌ
away

خ ط و ★

خُطُوَاتٌ (خُطْوَةٌ) (n. plu. of)
< footsteps
to step تَخَطَّوْا خَطْوًا (ن)

خ ف ت ★

لَا تَخَافُتُ iii
(perate. neg. 2 p.m. sing.)
do not make (the sound),
very low opp. shouting
< تَخَفَتْ بِخَفْوَةٍ خُفْوًا (ن)
to speak in low voice
(imperf. 3 p.m. plu.) (iv) يَتَخَفَتُونَ
they are muttering

خ ف ض ★

أَخْفِضُ (perate. 2 p.m. sing.)
lower !

< خَفِضَ يَخْفِضُ خَفْضًا (ح)
to depress, lower

وَأَخْفِضْ جَنَاحَكَ إِلَى الْمُؤْمِنِينَ

And lower thy wing unto
believers. [15:88]

dispute (2)

وَعَزَّزْنَا فِي الْخُطَابِ

And he prevailed upon me
in speech (or dispute).

[38:23]

address (3)

لَا يَكُونُونَ خُطْبًا

They will not be able to
address him. [78:37]

proposal of marriage (n.) خُطْبَةٌ
given to a woman

خ ط ط ★

تَخَطَّوْا (imperf. 2 p.m. sing.)
< thou hast written
to write تَخَطَّوْا خَطًّا (ن)

خ ط ف ★

خَطْفَتِ (perf. 3 p.m. sing.)
< ~snatched, carried off
خَطْفَتِ يَخْطِفُ خَطْفًا

to snatch وَخَطْفَةً (س)
(imperf. 3 p.m. sing.) يَخْطِفُ
~snatches (carries off)

(imperf. 3 p.f. sing.) تَخْطِفُ
~snatches (carries off)

(pip. 3 p.m. sing.) v يَتَخَفَّتُ
~are being snatched,
~are being carried off

(pip. 1st. p. plu.) v نَتَخَفَّتُ
we shall be snatched away

(*imperf. with neg. لا and emphatic ن*) لَا يَسْتَجِفُّونَ
~should lighten

وَلَا يَسْتَجِفُّونَ الَّذِينَ لَا يُؤْتُونَ

And let not those who have no conviction, make thee impatient (*Jid.*) i.e. let not lighten your will power or patience. [30:60]

(*imperf. 2 p.m. plu.*) تَسْتَجِفُّونَ x
you find light

تَسْتَجِفُّونَهَا يَوْمَ ظَعْنِكُمْ

You find that light on the day of your flitting.

[16:80]

light *adj.* (*act. 2 pic. n.*) خَفِيفٌ
light (*plu. of خَفِيفٌ*) خِفَافٌ

(*opp. ثَقِيلٌ heavy*)

alleviation (*ii. < v.n.*) يَخْفِفُ

خ ف ي ★

(*imperf. 3 p.m. sing.*) يَخْفِي
< ~concealeth

خَفِيَ يَخْفِي خَفَاءً (س)
to be hidden, unperceived, concealed

(*imperf. 3 p.f. sing.*) تَخْفِي
conceals

(*imperf. 3 p.m. plu.*) يَخْفَوْنَ
they are hid

لَا يَخْفَوْنَ عَلَيْنَا

They are not hid from us.

[41:40]

(*act. pic. f. sing.*) خَافِضَةٌ

abasing

خَافِضَةٌ رَافِعَةٌ

Abasing, exalting. [56:3]

خ ف ف ★

(*perf. 3 p.f. sing.*) خَفَّتْ

< ~became light

خَفَّ يَخْفِي خَفًا وَخِفَةً (ض)
to make light

(*perf. 3 p.m. sing.*) ii خَفَّ

~lightened

(*imperf. 3 p.m. sing.*) ii يَخْفِفُ

~makes light, (lightens)

(*pip. 3 p.m. sing.*) ii يَخْفِفُ

~will be lightened

(*perf. 3 p.m. sing.*) x اسْتَخَفَّ

~incited (*Jid. & M.A.*)

~persuaded to make light (*Pic.*)

~lightened the mind (*Rgh.*)

فَاسْتَخَفَّ قَوْمَهُ كَمَا لَعَنُوا

He (Firawn) incited his people and they obeyed him. [43:54]

Note : The meaning of the verse, according to Raghīb and Ibn Katheer, is that Firawn had made the minds of his people so light that they were unable to understand their loss and profit, so they followed him.

خ ل د ★

(imperf. 3 p.m. sing.) **يَخْلُدُ**
< ~ will abide

خَلَدَ يَخْلُدُ خُلُودًا (ن)
to remain, be eternal

(imperf. 2 p.m. plu.) **تَخْلُدُونَ**
you may abide

(perf. 3 p.m. sing.) iv **أَخْلَدَ**
~ clung (1)

وَلَمَّا أَخْلَدَ إِلَى الْأَرْضِ

But he clung to the earth.
[7:176]

made a bid (2)

يَحْسِبُ أَنَّ مَالَهُ أَخْلَدُهُ

He thinks that his wealth
will make him abide.
[104:3]

abiding (v.n.) **الْخُلُدُ**

one who abides (act. pic.) **خَالِدٌ**
those who abide **خَالِدُونَ** ، **خَالِدِينَ**
(plu. of **خَالِدٌ**)

abiding (v.n.) **الْخُلُودُ**

يَوْمَ الْخُلُودِ

The day of abidance. [50:34]

(pis. pic. plu.) ii **مُخْلِدُونَ**
never altering in age

(perf. 2 p.m. plu.) iv **أَخْفَيْتُمْ**
you have concealed

(imperf. 3 p. m. plu.) iv **يُخْفُونَ**
they conceal

(imperf. 3 p.f. plu.) iv **يُخْفِينَ**
they conceal

(imperf. 2 p.m. sing.) iv **تُخْفِي**
thou conceal

تُخْفُونَ >
(imperf. 2 p.m. plu.)
you conceal

(imperf. 1st. p. sing.) iv **أُخْفِي**
I conceal

يَسْتَخْفُونَ >
(imperf. 3 p.m. plu.) x
they tend to conceal

steady (1) (n.) **سَخِيٌّ**

يَنْظُرُونَ مِنْ طَرَفٍ سَخِيٍّ

They are looking with steady
glance. [42:45]

secret (2)

إِذْ نَادَى رَبَّهُ وِدًّا خَفِيًّا

(Recall) what time he cried
unto his Lord with a secret
cry. [19:3]

(extensive n.) **أَخْفَى**
most hidden

(act. 2 pic. f. sing. n.) **خَافِيَةٌ**
hidden

secrecy (n.) **مُخْفَاةٌ**

(pis. pic. > x) **مُخْتَفِيٌّ**
one who hides himself

إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ

Indeed we distinguished them with a distinct quality: the remembrance of abode. [38:46]

(imperf. Ist. p. sing.) x **أَسْتَخْلِصُ**

I will single out

to seek **أَسْتَخْلِصُ اسْتِخْلَاصًا**

best of a thing

أَسْتَخْلِصُهُ لِنَفْسِي

I single him out for myself.
(Jid.) [12:54]

I chose him for myself.
(Arb.)

I will attach him to my person. (Pic.)

(act. pic. fem.) **خَالِصَةٌ**

a distinct quality (1)
(see above verse 38:46)

SS alone for SS (2)

خَالِصَةٌ لِنُؤْرَانَا

(Such cattle is) for our males alone. [6:139]

pure (3)

لَبَنًا خَالِصًا سَائِغًا لِلشَّرْبِ

Milk pure and pleasant to swallow for the drinkers.
[16:66]

وَيَطُوفُونَ عَلَيْهِمْ وَيُلَدُّونَ مُخَلَّدُونَ

And they shall go round unto them, youths ever young. [76:19]

(i.e. destined to continue for ever in boyhood. Always to the same age; never altering in age; or endowed with perpetual vigour; that never becomes decrepit—LL).

★ خ ل ص

(perf. 3 p.m. plu.) **خَلَّصُوا**

< they conferred (exclusively)

خَلَّصَ تَخْلِصًا وَخُلُوصًا

to be pure, (ن) **خَالِصَةٌ**
unmixed, free, retire

خَلَّصُوا بِيَّتِي

They conferred privately.

[12:80]

(perf. 3. p.m. plu.) iv **أَخْلَصُوا**

they made SS exclusive (for SS)

< **أَخْلَصَ إِخْلَاصًا**

to be sincere, to be devoted

وَأَخْلَصُوا دِينَهُمْ لِلَّهِ

And made their obedience exclusive for Allah. [4:146]

(perf. Ist. p. plu.) iv **أَخْلَصْنَا**

we purified, distinguished

(act. pic. m. plu. of خَطَبَاءُ) خَطَبَاءُ
partners

★ خ ل ع ★

(perate. 2 p.m. sing.) اخْتَلَعُ
<take off
to pull خَلَعَ بِخَلْعٍ خَلْمًا (ف)
and cast off, strip, depose

★ خ ل ف ★

(perf. 3 p. sing.) خَلَفَتْ
succeeded (1)

فَخَلَفَتْ مِنْ بَعْدِهِمْ خَلْفٌ

Then succeeded after them
successors. [19:59]
acted as a successor (2)

قَالَ بِمَسَآءِ خَلْفَتِي مِنْ بَعْدِي

(Musa) said: Bad is that
which you have acted as
my successors. [7:150]
to succeed each other (3)

وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ آيَاتٍ
فِي الْأَرْضِ يَخْلُفُونَ

And had We willed, We could
have appointed angels
(born) of you in the earth
to succeed (each other).
[43:60]

(perate 2 p.m. sing.) أَخْلَفْتُ
succeed

exclusive (4)

الَّذِينَ اتَّخَذُوا الْخَالِصَ

Lo! For Allah is the religion
exclusive. [39:3]

(ap-der. m. sing.) iv مُخْلِصٌ
one who does something
exclusively for Allah

مُخْلِصًا لَهُ الدِّينَ

Making exclusion for Him in
religion (or obedience).
[39:2]

(also see دِينَ)

(pis. pic. m. sing.) iv مُخْلِصٌ
pure-hearted, chosen one

إِنَّهُ كَانَ مُخْلِصًا

He was pure-hearted.
[19:51]

(ap-der m. plu.) الْمُخْلِصُونَ / الْمُخْلِصِينَ
those who make exclusive
their devotion to Allah or
His religion, His obedience

★ خ ل ط ★

(perf. 3 p.m. plu.) خَطَبُوا
<they mixed SS with SS
to mix, خَلَطَ خَلْطًا خَلْمًا (ن)
mingle

iii خَالَطُوا (م) خَالَطُونَ
(perf. 3 p.m. sing.)
you mix with (them)

(perf. 3 p.m. sing.) viii اِخْتَلَطَ
~ is mixed

(neg. imperf. 1st. p. plu.) **لَا يُخَلِّفُونَ**
we do not keep back

nom. **يَسْتَخَلِّفُونَ** acc. n.d. **يَسْتَخَلِّفُوا**
(imperf. 3 p.m. plu.) v
they lay behind

أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ

That they should lay behind
the messenger of Allah.

[9:120]

(perf. 3 p.m. sing.) viii **اِخْتَلَفَ**
he has differed

(perf. 3 p.m. plu.) viii **اِخْتَلَفُوا**
they differed

(perf. 2 p.m. plu.) viii **اِخْتَلَفْتُمْ**
you differed

(imperf. 3 p.m. plu.) viii **يَخْتَلِفُونَ**
they differ

(imperf. 2 p.m. plu.) viii **يَخْتَلِفُونَ**
you differ

(pp. 3 p.m. sing.) viii **أُخْتِلِفَ**
~ was differed in

(perf. 3 p.m. sing.) x **اسْتَخْلَفَ**
~ made successor

(imperf. 3 p.m. sing.) x **يَسْتَخْلِفُ**
~ makes successor

epl. **بَسْمَخْلِفَنَّ** emp. **بَسْمَخْلِفَنَّ**
certainly he will make suc-
cessor

<< successor (1) (n.) **خَلْفٌ**

Note : Lexicologists recognize

a difference between **خَلْفٌ**

khalf and **خَلْفٌ khalaf**,

the former being applied
to evil and the latter to

(pp. 3 p.m. plu.) ii **خُلِّفُوا**
(they) were left behind

(imperf. 3 p.m. plu.) iii **يُخَالِفُونَ**
(they) oppose

(imperf. 1st. p. sing.) iii **أُخَالِفُ**
I oppose

أَنْ أُخَالِفَكَ

That I oppose you. [11:88]

(perf. 3 p.m. plu.) iv **أَخْلَفُوا**
they kept back

بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ

Because they kept back from
Allah that which they had
promised. [9:77]

(perf. 3 p.m. plu.) **أَخْلَفْتُمْ**
you kept back (from an
appointment or promise)

(perf. 1st p. plu.) **أَخْلَفْنَا**
we kept back
from promise

we did not keep **مَا أَخْلَفْنَا**
back (from promise)

(imperf. 3 p.m. sing.) iv **يُخَلِّفُ**
he keeps back (from promise
or appointment etc.)

he keeps not back **لَا يُخَلِّفُ**

we will never keep **لَنْ يُخَلِّفَ**
back

(imperf. 2 p.m. sing.) iv **تُخَلِّفُ**
thou keepeth back

thou keepeth not **لَا تُخَلِّفُ**
back

succession (n.) خَلْفَةٌ

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً

And it is He who hath appointed the night and the day a succession. [25:62]

(act. pic. fem. plu.) الْحَوَالِثُ
women sitters at home

(plu. of خَالِفَةٌ)

(act. pic. n.) خَلِيفَةٌ

vicegerent, successor

(plu. of خَلِيفَةٌ) خَلَفَاءُ | خَلَفَاتُ
successors

arc. الْمُخَلَّفِينَ nom. الْمُخَلَّفُونَ
(pis. pic. ii, m. plu.)
those who lagged behind

(ap-der. iv, sing. m.) مُخَلِّفٌ
one who fails in his promise

فَلَا تَحْسَبَنَّ اللَّهَ مُخَلِّفًا وَعْدًا بَرُسُلَهُ

So think not that Allah will fail in His promise to His messengers. [14:47]

alternation (1) (v.n. iii) اِخْتِلَافٌ

وَلَهُ اِخْتِلَافُ اللَّيْلِ وَالنَّهَارِ

And His is the alternation of the night and the day. [23:80]

variation (2)

وَاجْتِلَافُ أَلْسِنَتِكُمْ وَالْوَالِكُ

And the variation of your tongues and colours (in your languages and complexions). [30:23]

good, whether a son or generation. (M.A. LL)

فَخَلَفَ مِنْ بَدْوِهِمْ خَلْفٌ

Then succeeded after them successors. [19:59]

behind (2)

مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ

What is before them and what is behind them. [2:255]

after (3)

يَكُونُ لِمَنْ خَلْفَكَ آيَةً

That thou may be a sign for those (who will come) after thee. [10:92]

(act. pic. plu. n.) خَالِفِينَ
those who stay behind

فَأَقْعُدُوا مَعَ الْخَالِفِينَ

Then sit (now) with those who stay behind. [9:83]

against, after (1) (n.) خِلَافٌ

أَلَا يَتَّبِعُونَ خِلْفَكَ الْأَوْثِينَ

They will not tarry after thee (or against thee) but a little. [17:76]

opposite sides (2)

أَوْ تَقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ

Or their hands and feet be cut off on the opposite (sides). [5:33]

(imperf. 3 p.m. sing.)
he creates

يَخْلُقُ

(imperf. 2 p.m. sing.)
thou create

تَخْلُقُ

(imperf. 1st p. sing.)
I create

أَخْلُقُ

(imperf. 1st p. plu.)
we create

نَخْلُقُ

(pp. 3 p.m. sing.)
~was created

خُلِقَ

(pp. f. sing.)
~was/were created

خُلِقَتْ

(pp. m. plu.)
they were created

خُلِقُوا

(pip. neg. 2 p.m. sing.)
has not been built (created)

لَمْ يَخْلُقْ

لَمْ يَخْلُقْ وَمِثْلَهُمَا فِي الْبِلَادِ

The like of which was not
built in the cities. [89:8]

(pip. 3 p.m. plu.)
they are created

يَخْلُقُونَ

creation (1) (n.)

خَلْقٌ

creature (2)

moral character, natural
tendency, disposition

خَلْقٌ

creator (act. pic. m. sing.)

خَالِقٌ

(nom.) خَالِقُونَ (acc.)

خَالِقِينَ

creators (plu. of خَالِقٍ)

portion, share of good (n.)

خَلَاقٌ

contradiction (3)

وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ

لَوْجَدُوا فِيهِ إِخْتِلَافًا كَثِيرًا

Were it from other than
Allah they would surely
find therein many a con-
tradiction. [4:82]

(ap-der. viii, m. sing.)
varied

مُخْتَلِفٌ

nom. مُخْتَلِفُونَ acc. مُخْتَلِفِينَ
those who differ (with)
each other in any
matter

(plu. of مُخْتَلِفٌ)

(pis. pic. > x.)
successors

مُتَّخِذِينَ

(plu. of مُتَّخِذٌ)

★ خ ل ق

(perf. 3 p.m. sing.)
< ~created

خَلَقَ

خَلَقَ يَخْلُقُ خَلْقًا وَ خَلْقَةً (ن)

to create out of nothing

(perf. 3 p. m. plu.)
they created

خَلَقُوا

(perf. 2 p.m. sing.)
thou created

خَلَقْتَ

(perf. 1st p.m. sing.)
I created

خَلَقْتُ

(perf. 1st p.m. plu.)
We created

خَلَقْنَا

تَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ

So that thou seest the rain coming forth from their midst. [24:43]

friendship (n.) خِلَّةٌ

friend (act. 2 pic. n.) خَلِيلٌ

Note : But the English word 'friend' does scant justice to the idea of خَلِيلٌ which in Arabic denotes the dearest or the most sincere friend who has no rival in the love and reliance placed upon him. (Jid. p. 5, n. 535)

friends (plu. of خَلِيلٌ) الْأَخِلَاءُ

خ ل و ★

خَلَاً (perf. 3 p. m. sing.)
~ is alone (1)

< خَلَاً يَخْلُوُ خُلُوًّا وَخَلَاءً (ن)

to be alone, pass away (time),
be free from, be empty

وَلَمَّا خَلَّ بَعْضُهُمْ إِلَى بَعْضٍ

And when some of them are alone with some others.

[2:76]

passed (2)

لَنْ تَرَى الْقَوْمَ الْوَاحِدَ وَلَا تَرَى الْقَوْمَ الْوَاحِدَ

And there is not a community but there has passed among them a warner. [35:25]

مَالَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ

He has no portion or share of good in the Hereafter.

[2:102]

The most powerful (ints.) الخَلَّاقُ
Creator

(pis. pic. > ii, f. sing.) مُخَلَّفَةٌ
formed

مُخَلَّفَةٌ وَغَيْرُ مُخَلَّفَةٍ

A piece of flesh formed and unformed. [22:5]

an invention (v.n. > viii) اِخْتِلَاقٌ
or a forgery

خ ل ل ★

خَلَّوْا see خ ل و

< friendship (1) (n.) خِلَالٌ

to treat as خَالٌ خِلَالًا
a friend

يَوْمَ لَا يَتَّبِعُ فِيهِ وَلَا يَخْلُ

The Day wherein there will be no bargain nor friendship. [14:31]

inside, through, midst (2)

فَجَاسُوا خِلَالَ الدِّيَارِ

They entered (ravaging) in the midst of the dwellings.

[17:5]

★ خ م د

acc. خَامِدُونَ nom. خَامِدِينَ
(act. pic. m. plu.)

<~extinguished

تَحِيدَ يَحْمِدُ حَمْدًا وَحَمُودًا (س)
to be extinguished

★ خ م ر

<wine (n.) خَمْرٌ
تَحْمِرُ يَحْمِرُ خَمْرًا وَتَحْمَرًا (س ح)
to veil, cover, conceal
خَمْرٌ <scarves (plu. n.) خَمَائِرُ
head cover, scarf.

★ خ م س

خَمْسَةٌ
five (card. num.)

خُمْسٌ
one-fifth (fraction)

الخَامِسَةُ
fifth (ord. num.)

خَمْسِينَ
fifty (card. num.) acc.

★ خ م ص

<hunger (v.n. mim.) خَمَصَةٌ

تَحْمَصُ يَحْمَصُ خَمَصًا (ك)
to be hungry

★ خ م ط

خَطْبٌ
bitter (n.)

(pref. 3 p.f. sing.) خَلَّتْ

~passed

(perf. 3 p.m. plu.) خَلُّوا

they are alone with SS (1)

وَإِذْ أَحَلُّوا إِلَىٰ شَيْطَانِهِمْ

And when they are alone
with their satans. [2:14]

they passed (2)

سُئِلَ اللَّهُ فِي الَّذِينَ خَلُّوا مِنْ قَبْلُ

(That was) Allah's dispensation
with those who
have passed away before.
[33:38]

(imperf. 3 p.m. sing.) يَخْلُ

will be alone, or will be free

اقْتُلُوا يُسُفًَٰ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ
لَكُمْ وَجْهٌ أَبِيكُمْ

Slay Yusuf or cast him forth
to some land, your father's
face (countenance) will be
free for you. [12:9]

(perate. 2 p.m. plu.) خَلُّوا

leave SS free

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ

Then should they repent and
establish prayer and give
the Zakat, leave their way
free. [9:5]

(perf. 3 p.f. sing.) v خَلَّتْ

became empty

past (act. pic. f. sing.) الخَالِيَةُ

(perf. 2 p.m. plu.) خَضَمْتُمْ
you plunged (about)

(imperf. 3 p.m. plu.) acc. يَخْوَضُونَ
they plunged about

(imperf. 1st. p. plu.) نَخْوِضُ
we plunge

we were plunging كُنَّا نَخْوِضُ

wading, vain talk (v.n.) خَوْضٌ

birth pangs (v.n. mim.) نَخَاضٌ

خ و ف ★

(perf. 3 p.m. sing.) خَافَ
< apprehended, suspended

خَافَ يَخَافُ خَوْفًا وَخَافَةً
وَخَيْفَةً (ف)

to fear, be frightened, be apprehensive, be suspicious, be anxious

(perf. 2 p.f. sing.) خِيفْتَ
thou fear

I fear (perf. 1st. p. sing.) خِيفْتُ

(perf. 3 p.m. plu.) خَافُوا
they are afraid

(imperf. 3 p.m. sing.) يَخَافُ
he fears

(imperf. 2 p.m. sing.) تَخَافُ
thou fear

(perate neg. m. sing.) لَا تَخَفُ
fear not

خ ن ز ر

خِنْزِيرٌ
swine (n. sing.)

خِنَازِيرٌ
swines (plu.)

خ ن س ★

< receding stars (plu. n.) خُسُوفٌ

خَسَّ يَخْسُ خَسًّا وَخَسًّا
to recede (ن) خَسَّوْا

خَسَّاسٌ (ن)
sneaking (n.)

خ ن ق ★

(pis, pic. f. sing.) الْمُخَيِّقَةُ
< strangled

خَتَقَ يَخْتِقُ خَتَقًا (ن)
to strangle, throttle

خ و ر ★

< the low (of a calf) (n.) خَوَارٌ
خَارَ يَخْوَرُ خَوْرًا وَخَوْرًا (ن)
to low (calf)

خ و ض ★

(perf. 3 p.m. plu.) خَاضُوا
< indulged in idle talk, plunged (about)

خَاضَ يَخْوِضُ خَوْضًا وَخِيَاضًا (ن)
to plunge into, enter, wade, engage in conversation

خ و ل

(perf. 3 p.m. sing.) ii خَوَّلَ
~granted

< عَالَ بِخَوْلٍ خَوْلًا (ن)
to take care of, manage

(perf. 1st. p. plu.) ii خَوَّلْنَا
we granted

عَالَه maternal uncle (n.)

عَالَاتُ (plu. عَالَةٌ)
maternal aunts

أَخْوَالُ (plu. n.)
maternal uncles

خ و ن

(perf. 3 p.f. dual.) خَانَتَا
they (two women) defrauded

< عَانَ يَخُونُ خَوْنًا وَخِيَانَةً (ن)
to defraud, be treacherous,
be unfaithful, betray one's
trust, break one's word

(perf. 3 p.m. plu.) خَانُوا
they defrauded

خَوْنُوا acc. يَخُونُونَ
(imperf. 2 p.m. plu.)
you defraud

(perate n.m. plu.) لَا تَخُونُوا
defraud not!

لَمْ أَخْنُ <neg. acc. أَخُونُ
I did not defraud

(perate. neg. f. sing.) لَا تَخَافِي
fear not

(if)thou are really (emp.) تَخَافَنَّ
afraid

I fear آخَافُ

تَخَافَا <acc. يَخَافَانِ
they two (m.) fear

إِلَّا أَنْ يَخَافَا

But if they are afraid.

[2:229]

(perate neg. m. dual.) لَا تَخَافَا
fear not (O you two)

تَخَافُوا <acc. يَخَافُونَ
(imperf. 3 p.m. plu.)
they fear

تَخَافُوا <acc. يَخَافُونَ
(imperf. 2 p.m. plu.)
you fear

الخَوْفُ (n.)
apprehension, suspicion, fear

(act. pic.) خَافِئٌ
one who falls in a fear

(plu. of خَافِئٌ)
feared ones

خَيْفَةٌ (n.)
fear

(imperf. 3 p.m. sing.) ii يَخْوِفُ
makes SS feared

تَخْوِيفٌ (v.n. > ii)
fear

تَخْوِيفٌ (v.n. > ii)
fright

< حَابَ يَحْبِبُ خَيْبَةً (ض)

to be disappointed, fail, be in a vain (effort)

(act. pic.) acc. حَائِبِينَ
disappointed ones, frustrated ones

sing. حَائِبٌ

★ خ ی ر ★

(imperf. 2 p.m. plu.) v تَخَيَّرُونَ
<< you may choose

حَارَ يَحِيرُ خَيْرَةً وَ خَيْرًا (ض)
to choose, prefer

(imperf. 3 p.m. plu.) v يَتَخَيَّرُونَ
they may choose

(perf. 3 p.m. sing.) viii اخْتَارَ
choosen, selected

(perf. 1st. p. sing.) viii اخْتَرْتُ
I have choosen

(imperf. 3 p.m. sing.) viii يَخْتَارُ
he chooses

★ خ ی ر ★

< excellent (1) (n. adj.) خَيْرٌ

حَارَ يَحِيرُ خَيْرًا (ض)
to be good, excellent

هُوَ خَيْرٌ رُؤْيَا وَ خَيْرٌ حَقْبًا

He is excellent in respect of reward and excellent in respect of the final end.

[18:44]

(imperf. 3 p.m. plu.) viii يَخْتَانُونَ
they defraud

(imperf. 2 p.m. plu.) viii تَخْتَانُونَ
you defraud yourselves

treachery (v.n.) خِيَانَةٌ

(act. pic. plu. of عَائِنٌ) حَائِنِينَ
treacherous

(act. pic. f. sing.) حَائِيَةٌ
defrauding (1)

وَلَا تَزَالُ تَطَّلِمُ عَلَى خِيَانَتِهِ مِنْهُمْ

And thou will not cease to light upon defrauding on their part. [5:13]

fraudulence (2)
(in the meaning of a verbal noun)

يَعْلَمُ خِيَانَةَ الْأَعْيُنِ

He knows the farudulence of the eyes. [40:19]

treacherous one (ints.) تَحَوَّانٌ

★ خ و ی ★

(act. pic. sing. adj.) خَاوِيَةٌ
laid overturned

< خَوَى يَخْوِي خَوَامًا (ض)
to be uninhabited, deserted, be in ruins

★ خ ی ب ★

(perf. 3 p.m. sing.) حَابَ
~disappointed, brought to naught

★ خ ی ط ★

الْحَبْطُ <thread (n.) خَاطَ يَخْطُ
خَبَطًا وَ خِبَاطَةً (ض)

to sew, stitch

الْحَيَاطُ (n.)

حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْحَيَاطِ

Until camel passes through
the eye of the needle.

[7:40]

Note : The phrase is symbol-
olic of impossibility.

★ خ ی ل ★

الْحَبْلُ (n.)

(pip. 3 p.m. sing.) ii

~made to appear

خَالَ يَخَالُ خَيْلًا وَ خَالًا

وَ خَيْلَوَّةً (ف)

to imagine, conceive, think,
fancy

(pis. pic. m. sing.) viii

vainglorious

★ خ ی م ★

الْحَيَامُ (n. p.)

better (2)

وَمَا عِنْدَ اللَّهِ خَيْرٌ لِّالَّذِينَ

And that which is with Allah
is better for the pious.

[3:198]

good (3)

أَنْ يُرْسَلَ عَلَيْكَ مِنْ خَيْرٍ

That he may send down
upon you the good.

[2:105]

Note : خَيْرٌ litt. means good,
and according to the
contents it may mean
good, excellent, better,
best, best of etc.

wealth (4)

وَأِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ

And he is verily vehement
in the love of wealth.

[100:8]

excellent ones (plu. n.)

الخَيْرَةُ (n.)

agreeable (plu. n.)

(to mind and heart)

(plu. n.)

good (doings, things,
blessing etc.)

کتاب الدال

★ د ب ب ★

<a moving creature (n.) دَابَّةٌ
دَبَّ يَدْبُ دَبًّا وَ دَيْبًا (ض)
to walk slowly, creep, crawl
(n. plu. of دَابَّةٌ) دَوَابٌّ
moving creatures

★ د ب ر ★

(imperf. 3 p.m. sing.) ii يَدْبِرُ
<he disposes (i.e. Allah is governing all things with supreme justice and wisdom. He is not only the Creator but also the constant Ruler and the continuous Disposer of all affairs.—Jid.)
دَوَّرَ يَدْوِرُ دَوْرًا وَ دَوْرًا (ن، ض)
to turn back, flee, follow after.

★ د ب ء ★

<wont, way of doing (n.) دَأْبٌ
something
دَابَّ يَدَابُّ دَأْبًا وَ دُوْرًا (فِي)
to be zealous
and diligent in a mater,
toil, become wearied

كَدَّأَبِ إِلَى فِرْعَوْنَ

Like Fir'awn's folk, or, after the wont of the people of Fir'awn. [3:11]

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأْبًا

He said: You shall sow seven years as usual (i.e.) as you wont. [12:47]

دَائِبِينَ (act. pic.)

to hold one's course (LL),
to constantly toil

So the root of the people
who did wrong were cut
off. [6:45]

(ap-der. f. plu.) **الْمُدَبِّرَاتِ**

(the angels) who manage the
affairs

(ap-der. m. sing.) iv < **مُدَبِّرٌ**
a retreating one

وَلِيُّ مُدَبِّرَاتِكُمْ يَحْقِقَتِ

He turned back retreating
and looked not back.

[27:10]

(ap-der. m. plu.) iv **مُدَبِّرِينَ**
those retreating

★ د ث ر

(ap-der.) v < **مُدَبِّرٌ**
one enveloped in the cloak

< **دَبَّرَ** يَدَبِّرُ دَبْرًا (ن)
to cover with a blanket

★ د ح ر

< out cast, drive off (v.n.) **دَحْرًا**

دَحْرًا يَدَحِّرُ دَحْرًا وَدَحْرًا (ف)
to drive away, repel, turn off

driven away (pact. pic.) **مَدْحُورًا**

★ د ح ض

يُدْحِضُونَ < acc. **يُدْحِضُونَ**

(imperf. 3 p.m. plu.)

they refute

(perf. 3 p.m. sing.) iv **أَدْبَرَ**
turned back

(imperf. 3 p.m. plu.) v **يَسْتَدْبِرُونَ**
they ponder

(imperf. 3 p.m. plu.) v, acc. **يَسْتَدْبِرُونَ**
they ponder **يَدْبِرُونَ**

أَفَلَا تَتَذَكَّرُونَ الْقَوْلَ

Pondered they not over the
word. [23:68]

دَبَّرَ / الدَّبْرُ (n.)

(plu. of **دَبْرٌ**) **أَدْبَارٌ**
after (1)

فَسَبِّحْهُ وَادْبَارَ السُّجُودِ

Hallow him, and also after
the (prescribed) prostra-
tions. [50:40]

backs (2)

يُؤَلِّقُكُمُ الْاَدْبَارَ

They turn upon you their
backs. [3:111]

setting (v.n.) > iv. **اِدْبَارًا**

فَسَبِّحْهُ وَادْبَارَ النُّجُومِ

Hallow him at the setting
of the stars. [52:49]

last remnant root (act. pic.) **دَائِرٌ**

فَقَطَّعَ دَائِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا

So of the people who did
wrong the last remnant
was cut off (Pic).

دَخَلَ يَدْخُلُ دُخُولًا

to enter (ن) و مَدْخَلًا

(perf. 3 p.f. sing.) دَخَلَ

~entered

(perf. 3 p.m. plu.) دَخَلُوا

they entered

(perf. 2 p.m. sing.) دَخَلْتَ

thou entered

(perf. 2 p.m. plu.) دَخَلْتُمْ

you entered

(imperf. 3 p.m. sing.) يَدْخُلُ

he enters

(imperf. 3 p.m. sing.) acc. لَتَدْخُلَنَّ

you certainly shall enter

(imperf. 3 p.m. plu.) يَدْخُلُونَ

they enter

(imperf. 2 p.m. sing.) اَدْخُلْ

enter!

(imperf. 2 p.m. dual.) اَدْخُلَا

enter!

(imperf. 2 p.f. sing.) اَدْخُلِي

enter!

(perf. 1st. p. plu.) iv اَدْخَلْنَا

we caused to enter

وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا

And We cause him to enter
in Our mercy. [21:75]

(imperf. 3 p.m. sing.) iv يَدْخُلْ

he causes/will cause to enter

(imperf. 1st. p. plu.) iv اَدْخِلَنَّ

I certainly will cause to enter

(imperf. 1st. p. plu.) iv نَدْخُلْ

we will cause SS to enter

دَحَضَ يَدْحِضُ دُحُوضًا (ف)

to annul (an agreement),
refute, reject

لِيُدْحِضُوا إِلَيْهِ الْحَقَّ

In order to refute the truth.
[18:56]

(act. pic. f. sing.) دَاحِضَةٌ

a thing of no-weight, null

حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ

Their plea is null (and void)
with their Lord. [42:16]

(pis. pic. m. plu.) acc. مَدْحِضِينَ

rejected ones, or those

cast away

★ د ح و

(perf. 3 p.m. sing.) دَمًا

stretched out

وَالْأَرْضَ بَعْدَ ذَلِكَ دَجَّهَا

And the earth, thereafter He
stretched it out. [79:30]

★ د خ ر

(act. pic. m. plu.) دَاخِرُونَ

<they are lowly

دَخِرَ يَدْخِرُ دَخْرًا وَ دُخُورًا (ف)

to be small, mean

يَدْخِرُونَ see ذ خ ر

★ د خ ل

(perf. 3 p.m. sing.) دَخَلَ

<entered

★ د ر ج ★

(imperf. 3 p.m. sing.) يَدْرَأُ
 < ~ shall revert, reverts
 دَرَأَ يَدْرَأُ دَرَاءً وَ دَرَاءَةً (ف)
 to repel

(imperf. 3 p.m. plu.) يَدْرُوْنَ
 they overcome, combat

(perate. 2 p.m. sing.) اَدْرُوْا
 repel

فَاَدْرُوْا عَنِ اَنْفُسِكُمُ الْمَوْتَ

Then repel death from your-
 self. [3:168]

(perf. 3 p.m. plu.) vi اَدَارَاْتُمْ
 you quarrelled (among your-
 selves)

★ د ر ج ★

(imperf. 1st. p. plu.) x نَسْتَدْرِجُ
 < we lead SS on step by step
 دَرَجَ يَدْرِجُ دَرَجًا وَ دَرَجَانًا (ن)
 to go step by step,
 walk, proceed gradually

وَالَّذِيْنَ كَفَرُوْا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ
 مِنْ حَيْثُ لَا يَعْلَمُوْنَ

And those who deny our
 signs, we lead them on
 step by step whence they
 know not. [7:182]

a degree of (n.) دَرَجَةٌ
 supriority

(perate. 2 p.m. sing.) اَدْخُلْ

cause to enter (1)

اَدْخُلْنِيْ مُدْخَلَ صِدْقٍ

Cause me to enter a rightful
 entrance. [17:80]

put in (2)

وَاَدْخِلْ يَدَكَ فِيْ جَيْبِكَ

And put thy hand into thy
 bosom. [27:12]

(pp. 3 p.m. sing.) اَدْخِلْ

~ is made to enter

(pp. 3 p.m. plu.) اَدْخِلُوْا

they were made to enter

(pp. 3 p.m. sing.) يَدْخُلْ

~ shall be made to enter

a means of discord (n.) دَخَلٌ

وَلَا تَقُوْنَ وَاٰيَاتِكُمْ دَخَلًا بَيْنَكُمْ

And make not your oaths a
 means of discord among-
 st you. [16:94]

a retreating place (n.p.) مَدْخَلٌ

entrance (v.n. mim) مَدْخَلٌ

دَاخِلِيْنَ acc. دَاخِلُوْنَ

(act. pic. m. plu.)

entering men

★ د خ ن ★

دُخَانٌ (n.) smoke

study (v.n.) **دِرَاسَةٌ**

★ د ر ك

(perf. 3 p.m. sing.) iv **أَدْرَكَ**
< ~ overtook**أَدْرَكَ** iv **إِدْرَاكًا**to overtake, comprehend,
perceive, reach(imperf. 3 p.m. sing.) iv **يُدْرِكُ**
comprehends, overtakes(imperf. 3 p.m. sing.) iv **تُدْرِكُ**
~ comprehends**لَا تُدْرِكُهُ الْآبْصَارُ وَهُوَ يُدْرِكُ الْآبْصَارَ**Sights comprehend Him not
and He comprehendeth all
sights. [6:103](perf. 3 p.m. sing.) vi **تَدَارَكَ**
~ reached (Jid.)
~ favoured(perf. 3 p.m. sing.) viii **أَدَارَكَ**
attained, reached(perf. 3 p.m. sing.) viii **أَدَارَكُوا**
they reached one after ano-
therovertaking **دَرَكَ** (v.n.) **دَرَكَ**
لَا تَخَفُ دَرَكًَاFear not overtaking. [20:77]
abyss **دَرَكَ****إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ**Verily the hypocrites (shall
be) in the lowest abyss of
the Fire. [4:145]**وَلِلرِّجَالِ عَلَى النِّسَاءِ**And for men is a degree
(of superiority) over them
(f. plu.). [2:228]degrees (phu. n.) **دَرَجَاتٌ**

★ د ر ر

brilliant (adj.) **مُدْرِيٌّ**< pouring (adj.) **مُدْرَارٌ**
i.e. very capious showers
of rain**دَرَّ يَدْرُ دَرًّا وَدُرُورًا (ض)**
to flow capiously**يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا**He will send the heaven
upon you pouring (rain
plentifully). [11:52]

★ د ر س

(pref. 3 p.m. plu.) **دَرَسُوا**
< they have read (or stu-
died)**دَرَسَ يَدْرُسُ دَرَسًا وَدِرَاسَةً (ن)**
to read, study(perf. 2 p.m. sing.) **دَرَسْتَ**
thou has studied(imperf. 3 p.m. plu.) **يَدْرُسُونَ**
they have been studying(imperf. 2 p.m. plu.) **تَدْرُسُونَ**
you have been studying

what made thee know مَا أَدْرَاكَ
(imperf. 3 p.m. sing.) iv يَدْرِى
makes know

what makes thee know مَا يَدْرِيكَ

د س ر ★

< nails (plu. n.) دَسْرُ
دَسْرُ يَدْسُرُ دَسْرًا (ن)

to repair a ship, nail

د س س ★

(imperf. 3 p.m. sing.) يَدْسُ

he buries

أَمْرِي دَسْرًا فِي التُّرَابِ

Or shall bury it in the dust
[16:59]

(perf. 3 p.m. sing.) دَسَّى

buried

وَقَدْ خَلَبَ مِنْ دَسْهَى

And miserable is he who
hath buried it. [91:10]

Note: Some grammarians have
mentioned the form under
the entry of د س س

but according to reliable
commentators the word
belongs to د س س; the
final س is replaced by
أَلْف to ease the pro-
nunciation. (Arb. Rgh.)

(pls. pic. > iv, m. plu.) مَدْرَكُونَ
are overtaken

د ر م

silver coins (plu. n.) دَرَاهِمٌ

د ر ي ★

(imperf. 1st. p. sing.) أَدْرِى

I know

< دَرَى يَدْرِى دَرَايَةً (ض)
to know

لَنْ أَدْرِى أَقْرَبُ أَمْ بَعِيدُ مَا تُوعَدُونَ

And I know not whether
nigh or far is that which
ye are promised.

[21:109]

I knew not (genitive) - لَمْ أَدْرِ

also denotes same
meaning مَا أَدْرِى

(imperf. 2 p.m. sing.) تَدْرِى

thou knowest

(imperf. 2 p.m. plu.) تَدْرُونَ

you know

(imperf. 1st. p. plu.) نَدْرِى

we know

Note:—All forms of this
root are used with nega-

tive particle : لَمْ ، مَا or

لَا . or اِنْ

(perf. 3 p.m. sing.) iv أَدْرَى

made to know

لَمْ يَدْعُ / لَمْ يَدْعُنَا (neg.)

(imperf. 3 p.m. sing.)

he did not call us

(imperf. 3 p.m. plu.) يَدْعُونَ

they call

(imperf. 2 p.m. sing.) تَدْعُو

thou call

(acc.) تَدْعُونَ / تَدْعُوا

(imperf. 1st. p. plu.)

you call

(imperf. 1st p. plu.) تَدْعُوا / تَدْعُ

we call

call! (perate. 2 p.m. sing.) اُدْعُ

(perate. 2 p.m. plu.) اُدْعُوا

call (you all)

(pp. 3 p.m. sing.) دُعِيَ

~was called

(pip. 3 p.m. plu.) دُعُوا

they were called

(pp. 2 p.m. plu.) دُعِيتُمْ

you were called

(pip. 2 p.m. plu.) تَدْعُونَ

you are called

(imperf. 3 p.m. plu.) يَدْعُونَ

they ask for

وَلَهُمْ مَا يَدْعُونَ

And theirs shall be whatsoever they ask for. [36:57]

(imperf. 2 p.m. plu.) يَدْعُونَ

you ask for

د ع ع *

(imperf. 3 p.m. sing.) يَدْعُ

< repel (repels)

دَعَّ يَدْعُ دَعًّا (ن)

to repel, thrust, push back violently

(pip. 3 p.m. plu.) يَدْعُونَ

they are thrust

دَعًّا (v.n.)

(disdainful thrust)

د ع و *

دَعَا (دَعَا، دَعَا رَبَّهُ، دَعَانِ)

(perf. 3 p.m. sing.)

< called, prayed, (1)
(him, his lord, me)

to call (ن) دَعَا يَدْعُو دَعَاءً

up, ask for, summon

~called (2) دَعَا - إِلَى

~ascribed (3) دَعَا - لِي

أَنَّ دَعَا لِلرَّحْمَنِ وَلَدًا

That they ascribed unto Rahman a son.

[19:91]

(perf. 3 p.m. plu.) دَعَوْا (هُمْ)

they called (them)

(perf. 1st. p. sing.) دَعَوْتُ (مُ)

I called (them)

(perate. 3 p.m. sing.) لِيَدْعُ

let-call, he might call

لَهُ دَعْوَةُ الْحَقِّ

Unto Him is the true call.
[13:14]

claim, message (2)

لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ

(^{13:14}) hath no claim (or message) in the world or in the Hereafter. (Pic.)

Which is not to be invoked in the world nor in the Hereafter. (Jid.) [40:43]

prayer (3)

أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

I answer the prayer of the supplicant when he calls on Me. [2:186]

دَعْوَاهُمْ (< دَعْوَى مُ) (n.)

their cry, in addition to it other meanings of دَعْوَى are a call, particularly, a calling or crying for aid, or succour. (LL)

د ف ء ★

دِفْءٌ (دِفْءًا) (n.) < warmth

دَفَأَ يَدْفَأُ دَفْأً وَ دَفَوْا يَدْفُوْنَ دَفَاةً (ف ، ك)

to be or keep warm

هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ

This is that which you have been asking (or calling) for. [67:27]

(act. pic. m. sing.) دَاعٍ / دَاعِيٌ
a caller, summoner

supplication, prayer (1) (n.) دَعَاءٌ

وَمَا دَعَاءُ الْكٰفِرِيْنَ اِلَّا فِي ضَلٰلٍ

And the supplication of disbelievers only goeth stray.
[13:14]

دَعَاءِ (دَعَاءٌ + ي) my prayer

رَبِّنَا وَتَقَبَّلْ دَعَاؤَنَا

My Lord! and accept The prayer [14:40]

Or followed by a preposition

وَلَا اَنْ يَدْعَاكَ رَبِّيْ سَعِيًّا

And I have not (yet) been in my prayer to Thee, O my Lord, unblest. [19:4]
calling (2)

لَا تَجْعَلُوْا دَعَاةَ الرَّسُوْلِ بَيْنَكُمْ كَدَعَاةِ

بَعْضِكُمْ بِبَعْضًا

Place not the messengers calling among you (on the same footing) as your calling of each other.

[24:63]

اَدْعِيَاءُ (plu. n.) adopted son

دَعْوَةٌ (v.n.) call (1)

avorter (act. pic.) دَافِعٌ

د ف ق ★

(act. pic. m. sing.) دَافِقٌ

< dripping

دَفِقَ يَدْفِقُ دَفْقًا وَ دَفْقَاتًا (ن)
to flow with force.

د ك ر ★

ادَكَرَ see ذ ك ر

مَدَكَرَ see ذ ك ر

د ك ك ★

is grounded (pp. f. sing.) دُكِّتَ
< ~ دَكَّ - دَكًّا - دَكَاً (ن)
to crush, break, beat flat

كَلَّا إِذَا دُكِّتِ الْأَرْضُ دَكًّا

Nay! when the earth is
ground (to atoms) with
grinding. [89:21]

i.e. when the earth will be
made to crumble to pic-
ces.

(pp. f. dual.) دُكِّتَا

(the earth and mountain)
are crushed

a single crash (n.) دَكَّةٌ

(v.n.) دَكَاً

dust, crumble

dust, powder, crumble (n.) دَكَاةٌ

د ف ع ★

(perf. 3 p.m. plu.) دَفَعْتُمْ

to repel, to defend, to pay
(to hand over دَفَعَ RF)

وَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ

When ye hand over their
substance to them. [4:6]

(perate 2 p. m. sing.) اِدْفَعْ

repel

ادْفَعْ بِالَّذِي فِيهِ أَحْسَنُ

Repel thou the evil with that
which is the best. [23:96]

(perate. 2 p.m. plu.) اِدْفَعُوا
handover (1)

فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ

Handover to them their
substance. [4:6]

defend (i.e. in the (2)

meaning of دَافِعٌ iii)

فَاتَّبِعُوا فِي سَبِيلِ اللَّهِ أَوْادِعُوا

Fight in the way of Allah or
defend. [3:167]

(imperf. 3 p.m. sing.) iii يَدْفَعُ
defends, repels

إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ آمَنُوا

Verily Allah will repel from
those who believe. [22:38]

bucket (n.) دَلْوٌ

(imperf. 3 p.m. plu.) iv
you convey تَدْلُوا(perf. 3 p.m. sing.) v
He let himself down تَدَلَّى

د م م

دَمٌ see د م و

(quad. perf. 3 p.m. sing.) دَمَمَ
< ~ overwhelmedدَمَمَ يَدْمِمُ دَمَمَةً
to give over to destruction
(God)

د م ر

(perf. 3 p.m. sing.) ii دَمَّرَ
annihilated, destroyed,

wiped out,

<< دَمَّرَ يَدْمِرُ دَمُورًا وَ دَمَارًا (ن)

to perish utterly, be annihilated

(perf. Ist. p. plu.) ii دَمَّرْنَا
we destroyed(imperf. 3 p.m. sing.) ii دَمِّرُ
~ annihilates, destroys

destroying (v.n.) ii مَدْمِيرٌ

د م ع

< tear (n.) الدَّمْعُ

د ل ك

the declination (v.n.) دَلَّوْكَ

د ل ل

(perf. 3 p.m. sing.) دَلَّ

< indicated, showed, pointed at, guided, discovered

دَلَّ يَدُلُّ دَلَالَةً (ن)

to show, point out, indicate

مَا دَلَّهُمْ عَلَىٰ مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ

Naught indicated his death to them except a moving creature. [34:14]

(imperf. Ist. p. sing.) اَدُلُّ

I guide, show, lead, point at

shall I lead you? هَلْ اَدُلُّكُمْ

(imperf. Ist. p. plu.) يَدُلُّ

we lead, guide etc.

indication (v.n.) دَلِيلٌ

د ل و

(perf. 3 p.m. sing.) دَلَّوْا

< caused to fall

to draw دَلَّوْا يَدْلُوْنَ دَلْوًا (ن)

the bucket out of the well

فَدَلَّاهُمَا بِغِيورٍ

Thus with guile he caused the twain to fall. [7:22]

(perf. 3 p.m. sing.) iv اَدْلَى

~ let down

worse, lower (1)

قَالَ أَتَنْتَبِرُونَ عَلَىٰ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ

He said: Would you exchange that which is better?
[2:61]

best (way) (2)

ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ إِلَى الْإِسْرَةِ يَا بَنِي إِسْرَائِيلَ

This is more equitable in the sight of Allah and makes testimony surer and the best way to keep away from doubts. [2:282]

more fit, more proper (3)

ذَلِكْ أَدْنَىٰ أَلَّا تَعُولُوا

That is more fit that you may not do injustice. [4:3]

more likely, more (4)
probable

ذَلِكْ أَدْنَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهِهَا

That is more likely that they produce the testimony according to the fact thereof.
[5:108]

nearer, near (5)

فِي أَدْنَى الْأَرْضِ

In a nearer land. [30:3]

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ

Till he was two bows length off or (yet) nearer. [53:9]

دَمَعٌ يَدْمَعُ دَمْعًا (ف)

to shed tears (from eyes)

★ د م ع

(imperf. 3 p.m. sing.) يَدْمَعُ

< knocks out SS's brain

دَمَعٌ يَدْمَعُ دَمْعًا (ف، ن)

to destroy

★ د م و

< blood (n.) دَمٌ / الدَّمُ

دَمِي يَدْمِي دَمًا (س)

to bleed, be blood-stained

bloods (plu. n.) دَمَاءٌ / الدَّمَاءُ

★ د ن ر

a gold coin of ancient (n.) دِينَارٌ

times

★ د ن و

(perf. 3 p.m. sing.) دَنَا

~drew near

< دَمًا يَدْتَوُّ دُتْوًا (ن)

to be or come near

(imperf. 3 p.f. plu.) يُدْنِينَ

they should let down

(act. pic. m. sing.) دَانٍ

near at hand (within reach)

litt. nearest (relative) أَدْنَىٰ / الْأَدْنَىٰ

★ د ر د

الذَّهْرُ time (n.)

(Time from the beginning of the world to its end. Hence because, in the sense time brings to pass events, good and evil, الذَّهْرُ was applied by the Arabs to 'fortune' or 'fate' and they used to blame or revile it—LL).

وَمَا يَهْدِيكُمْ إِلَّا الذَّهْرُ

And naught destroyeth us save time. [45:24]

★ د ه ق

دَهَقَ (v.n.) دَهَاقٌ

دَهَقَ يَدَهَقُ دَهَقًا (ف)

to fill (a glass)

وَكَأْسًا دَهَاقًا

And a overflowing cup.

[78:34]

★ د ه م

مُدَاهَمَتَانِ (pis. pic. > xi, f. dual.)

(the colour of that two gardens) dark-green (black by reason of intense greenness from abundant irrigation—LL)

less, fewer (6)

وَلَا أَدْنَىٰ مِنْ ذَلِكَ وَلَا أَكْثَرَ

And neither less or fewer than that, nor more. [58:7]

this world (7)

يَأْخُذُونَ عَرَضَ هَذَا الدُّنْيَا

Taking the gear of this nearer life (i.e. this world).

[7:169]

وَلَنَبْذِقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ

And certainly We will make them taste the nearer punishment (i.e. earthly or worldly punishment).

[32:21]

(f. form of أَدْنَىٰ) الدُّنْيَا

litt. The nearer, within reach

(opp. الْآخِرَةُ Hereafter)

nearer (1)

إِذْ أَنْتُمْ بِالْعُدُوبِ الدُّنْيَا وَهُمْ بِالْعُدُوبِ الْآخِرَةِ

When you were on the nearer side (of the valley) and they were on the farther side. [8:42]

(opp. الْآخِرَةُ) this world (2)

اشْتَرَوْا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ

They bought the life of this world for the Hereafter.

[2:86]

دَارٌ يَدُورُ دَوْرًا وَ دَوْرَانَا (ن)

to revolve, go around,
circulate

(imperf. 2 p.m. plu.) iv تَدِيرُونَ
you circulate

abode, dwelling place, (n.) دَارٌ
house

(plu. of دَارٌ) دِيَارٌ
dwellings, country houses

inhabitant (ints.) دِيَارِيٌّ

turn (act. pic. f. sing.) دَائِرَةٌ
evil turn « دَائِرَةُ السُّوءِ »

د و ل

(v.n.) دَوْلَةٌ

<exclusively confined

دَالٌ يَدُولُ دَوْلَةً (ن)

to be in continual rotation,
change

(imperf. 1st. p. plu.) نَدَاوُلُ
we change about

د و م

(perf. 3 p.f. sing.) دَامَتْ

<remained, existed

دَامَ يَدُومُ دَوْمًا وَ دَوْمَانًا (ن)

to continue, endure, persist,
remain

(perf. 2 p.m. plu.) دُمْتُمْ
thou remained

to be black, x1 اِدْمَامًا، اِدْمَامًا
dark green

د ه ن

(imperf. 2 p. m. sing.) iv مَدِينٌ
thou shouldst be pliant

< اِدْمَانًا iv. اِدْمَانًا

to be pliant, treat gently,
deceive

<< دَهَنَ يَدُهْنُ دَهْنًا (ف)

to anoint with oil, grease

(imperf. 3 p.m. plu.) iv يَدُهِنُونَ
they would be pliant

وَدَّوَالَتُكَ دُهْنٌ قَيْدُهُنَّوْنَ

They wish that thou shouldst
be pliant so they (too) be
pliant. [68:9]

(Ap-der. m. plu.) مَدُهِنُونَ

those who take SS lightly

oil (cooking oil) (n.) الدُهْنُ

red hide (n.) الدِّهَانُ

د ه ي

(elative, n.) اَدْحَى

<more grievous

دَحَى يَدْحَى دَحْيًا (ف)

to bring misfortune upon

د و ر

(imperf. 3 p.m. sing.) تَدُورُ

<roll about

not at your level in sincerity to religion. (Rgh.)

[3:118]

وَيَغْفِرَ مَا دُونَ ذَلِكَ

And He forgives what is besides that i.e. what is less than that. (Rgh.)

[4:48]

other than, besides (2)

لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ

There shall be for them no partner nor intercessor besides Him. [6:51]

د ي ن ★

lending, debt (n.) دَرِينٌ

to owe (ض) دَانَ يَدِينُ دَيْنًا (i)
money, lend, borrow

دَانَ يَدِينُ دِينًا وَ دِيَانَةً (ii)
to be religious, be a believer

to requite, دَانَ، دَانًا (iii)
reward, deliver judgement

(perf. 2 p.m. plu.) vi تَدَابَرْتُمْ
you deal one with another

إِذَا تَدَابَرْتُمْ يَدِينِي

When ye deal, one with another, in lending.

[2:282]

(imperf. 3 p.m. plu.) يَدِينُونَ
they observe (a religion)

(pref. 3 p.m. plu.) دَامُوا
they remained

(perf. 1st. p. sing.) دُمْتُ
I remained

Note : All forms of this root

are preceded by مَا

Thus مَا دَامُوا، مَا دَامَتْ

express the duration of time, e.g.

مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ

So long as the heavens and the earth remain.

[11:107]

لَنْ نَدْخُلَهَا أَبَدًا مَا دَامُوا فِيهَا

We shall never enter it so long as they remain. [5:24]

مَا دُمْتُمْ حُرًّا

So long as you are in the state of of sanctity. [5:96]

(act. pic. m. sing.) دَائِمٌ
lasting, perpetual

(act. pic. m. plu.) دَائِمُونَ
constant

د و ن ★

a particle, it denotes دُونَ
(1) SS less than SS

لَا تَتَّخِذُوا أَوْلِيَاءَ مِنْ دُونِكُمْ

Take not for an intimate (anyone) besides yourselves i.e. those who are

obedience (4)

قَاعِبُدِ اللّٰهَ مُخْلِصًا لَهُ الدِّينَ

Worship thou Allah, making
exclusion for him in the
obedience. [39:2]

اَلَا لِلّٰهِ الدِّينُ الْخَالِصُ

Lo, for Allah is the obedi-
ence exclusively. [39:3]

(دِينَ is primarily obedi-
ence and not religion
which denotes any system
of faith and worship.

Hence اَللّٰهُ الدِّينُ يَفْقَهُ
sincere and exclusive obe-
dience to and service of
God—LL)

لَا يَدِينُونَ دِينَ الْحَقِّ

They observe not a true
religion. [9:29]

judgement (1) (n.) دِينَ

مَلِكِ يَوْمِ الدِّينِ

Owner of the Day of Judge-
ment. [1:3]

religion (2)

وَيَكُونُ الدِّينُ لِلّٰهِ

And religion is for Allah.
[2:193]

law (3)

مَا كَانَ لِأَخِيكَ دِينَ الْمَلِكِ

He was not to take his
brother by the law of the
king. [12:76]

کتاب الذال

★ ذ ب ح

(perf. 3 p.m. plu.) ذَبَحُوا
< they slaughtered

ذَبَحَ يَذِبحُ ذَبْحًا (ف)
to slaughter, cut the throat,
sacrifice

تَذَبَحُونَ < acc. ذَبَحُوا
(imperf. 2 p.m. plu.)
(that) ye slaughter

(imperf. 1st. p. sing.) أَذِبحُ
I am slaughtering (I am
slaughtering thee (أَذِبحُكَ)

(epl. 1st. p. sing.) لَأَذِبحَنَّ
I surely will slaughter

ذَبِیحٌ (pp. 3 p.m. sing.)
~ is slaughtered

(imperf. 3 p.m. sing.) یذِبحُ
~ slays, (slaying)

★ ذ ء ب

الذَّبُّ (n.)
a wolf

★ ذ ء م

مَذَّبُوا < scorned (pact. pic.)
ذَامٌ يَنَامُ ذَامًا (ف)
to drive off, blame

★ ذ ب ب

ذَبَابٌ (n.)
a fly

ذ ب ذ ب

مَذْبذِبِينَ (pact. pic. > quad.)
those who are wavering
(between this and that)

an atom's weight **مِثْقَالَ ذَرَّةٍ**
children, progeny, (n.) **ذُرِّيَّةٌ**
descendants

وَلَهُ ذُرِّيَّتُهُ ضَعْفَةً

He hath progeny of weak-
lings. [2:266]

(plu. of **ذُرِّيَّةٌ**) **ذُرِّيَّاتٌ**
offsprings, generations

★ ذ ر ع

length (n.) **ذَرَعٌ**

cubits (1) (n.) **ذِرَاعٌ**

ثُمَّ نَزَلْنَا فِي سُلْسَلَةٍ ذُرْعًا مَبْسُوتًا وَرَأَاهَا تَأْسُفًا

Then in a chain, thereof the
length is seventy cubits,
bind him. [69:32]

forelegs (2)

وَكَلَّمَ كَلِيمًا بِالْوَصِيدِ

While their dog stretched
forth his two forelegs on
the threshold. [18:18]

وَصَلَّى يَوْمَ ذُرْمًا

And he felt straitened on
their account. [11:77]

Note : This is an idiomatic
phrase which means 'he
was distressed and felt
himself powerless to do
what he ought to have
done.'

(imperf. 3 p.m. plu.) ii **يَذْبَحُونَ**
they slay, (were slaying)

(pact. pic.) **ذَبْحٌ** <(n.) **مَذْبُوحٌ**
slughtered one

★ ذ خ ر

(imperf. 3 p.m. plu.) viii **تَذَخَّرُونَ**
<you store

ذَخَرَ يَذْخَرُ ذَخْرًا (ف)

to save, store, make provi-
sion for

★ ذ ر ء

(perf. 3 p.m. sing.) **ذَرَأَ**
<created

ذَرَأَ يَذْرَأُ ذَرْمًا (ف)

to create, multiply

(perf. 1st p. plu.) **ذَرَأْنَا**
we have created

(imperf. 3 p.m. sing.) **يَذْرَأُ**
he creates, multiplies

يَذْرُؤُكُمْ فِيهِ

(He is) multiplying you.

[42:11]

★ ذ ر ر

atom (n.) **ذَرَّةٌ**

litt : smallest kind of ant,
resembling in weight and
shape to atom or smallest
seed of grain

ذَكَرَ يَذْكُرُ ذِكْرًا (ن)

to remember, call back to memory, admonish, recollect

(perf. 3 p.m. plu.) ذَكَرُوا
they remembered

(perf. 2 p.m. sing.) ذَكَرْتَ
thou remembered

(imperf. 3 p.m. sing.) يَذْكُرُ
~he remembers

(imperf. 2 p.m. sing.) تَذْكُرُ
thou remember

nom. يَذْكُرُونَ acc. يَذْكُرُوا
(imperf. 3 p.m. plu.)
they remember

(el.) لِيَذْكُرُوا
for they may remember

nom. أَن أذْكَرُ < acc. أذْكَرُ
(imperf. 1st. p. sing.)
I remember, that I remember

(imperf. 1st. p. plu.) نَذْكُرُ
we remember

(perate. 2 p.m. sing.) اذْكَرْ
remember !

(perate. 2 p.m. plu.) اذْكَرُوا
remember !

(perate 2 p.f. plu.) اذْكَرْنَ
remember !

Caution : The difference between اذْكَرْنَ (perate f. plu.), that means, O you women remember ! and

ذ ر و ★

(imperf. 3 p.m. sing.) تَذْرُو
< ~scatters

ذَرَا يَذْرُو ذَرَوًا (ن)
to scatter, disperse

مَهْمَا تَذْرُوهُ الرِّيحُ
Dry stuble which the winds scatter. [18:45]

ذَرُو (v.n.)
(n. plu. of ذَارِيَةٌ) ذَارِيَاتُ
winds, as they are dispersing

وَالَّذِينَ يَذْرُؤُا
By the dispersing (winds) that disperse. [51:1]

ذ ع ن ★

(Ap-der. iv, m. plu.) acc. مَذْعِنِينَ
< (they will come) in submission, willingly

ذَعَنَ يَذْعَنُ ذَعْنًا (ف)
وَأَذْعَنَ، إِذْعَانًا
to obey, iv submit to

ذ ق ن ★

الْأَذْقَانُ (plu. of ذِقْنٌ)

ذ ك ر ★

(perf. 3 p.m. sing.) ذَكَرَ
< ~remembered

(perf. 3 p.m. sing.) viii **اَذْكُرْ**
recollected.

(imperf. 3 p.m. sing.) viii **يَذْكُرُ**
receives admonition,
remembers

(imperf. 3 p.m. plu.) viii **يَذْكُرُونَ**
they receive admonition

(imperf. 3 p.m. plu.) viii, acc. **يَذْكُرُوا**
that they may receive admonition

(el. 3 p.m. plu.) **لِيَذْكُرُوا**
for they may receive admonition

recollection, admo- (n.f.) **الذِّكْرَى**
nition, remembrance

acc. **الذِّكْرَ**, **ذِكْرًا**, **ذِكْرٌ** nom. **الذِّكْرُ**
mention (1) (n.)

ذِكْرٌ رَحْمَتٍ رَبِّكَ

Mention of the mercy of thy
Lord. [19:2]

remembrance (2)

وَلْيَذْكُرُوا اللَّهَ أَكْبَرُ

And surely the remembrance
of Allah is the greatest.

[29:45]

reminder, admonition (3)
(i.e. the holy Quran)

وَهَذَا ذِكْرٌ مُبَارَكٌ أَنْزَلْنَاهُ

And this is a Reminder blest,
We have sent down (i.e.
from heaven). [21:50]

reminder, (1) (n.) **ذِكْرَى**
admonition

أَذْكُرْنِي (perate. 2 p.m.
sing. with a pronoun **نِي**
suffixed, meaning, remem-
ber me) should be noted.

(pp. 3 p.m. sing.) **ذِكْرٌ**
~ is mentioned

وَذِكْرُ فِيهَا الْقِتَالِ

And therein fighting is men-
tioned. [47:20]

إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ

When Allah is mentioned
their hearts are filled with
awe. [8:2]

(pip. 3 p.m. sing.) **يَذْكُرُ**
SS is mentioned

(pp. 3 p.m. sing.) ii **ذُكِرَ**
~ is admonished

(pp. 2 p.m. plu.) ii **ذُكِرْتُمْ**
you are admonished

(perate. 2 p.m. sing.) ii **ذُكِرْ**
admonish!

(pref. 3 p.m. sing.) v **تَذَكَّرَ**
~ received admonition

(imperf. 3 p.m. sing.) v **يَتَذَكَّرُ**
receives admonition,
remembers

(imperf. 3 p.m. plu.) v **يَتَذَكَّرُونَ**
they remember, receive
admonition

تَذَكَّرُونَ (تَتَذَكَّرُونَ)
(imperf. 2 p.m. plu.) v
you remember, receive
admonition

(*pact. pic. m. sing.*) مَذْكُورٌ
mentioned one, mentionable

man (*opp. woman*) (n.) ذَكَرَ

(*n. dual.*) *acc.* الذَّكَرَيْنِ
male (*opp. female*)

males (*plu. n.*) الذُّكْرَانُ / ذُكْرَانًا

★ ذ ك ي

(*perf. 2 p.m. plu.*) *ii* ذَكَيْتُمْ
litt: you have cleaned; techni-
cally: you have slaugh-
tered in an awful way

< ذَكَيْتُمْ (ii) تَذَكِيَةٌ

to slaughter

★ ذ ل ل

(*perf. 1st. p. plu.*) *ii* ذَلَّلْنَا
< we have subdued, sub-
jected

ذَلَّ يَذِلُّ ذُلًّا

وَ ذِلَّةٌ وَ سَدَلَةٌ (ض)

to be low, gentle, contem-
ptible, submissive, humili-
ated, meek

(*pp. 3 p.m. sing.*) *ii* ذَلَّتْ
are made down (easy to
reach)

(*v.n. > ii.*) تَذِيلٌ
hanging down, making some-
thing low, humiliating

ذَلِكَ وَ كُرَى لِلذَّاكِرِينَ

This is a Reminder unto the
mindful (those who reme-
mber) [11:14]

recollection (2)

فَلَا تَقْعُدُوا بَعْدَ الذِّكْرِ مَعَ الْقَوْمِ

And sit not thou, after the
recollection, with the
wrong-doing people. [6:68]

reminder, admonish (n.) تَذَكِيرَةٌ

admonishment (*v.n. > ii.*) تَذَكِيرٌ

يَقْدُمُ إِنْ كَانَ كَبِيرًا عَلَيْكَ

مَقَامًا وَ تَذَكِيرًا بِآيَاتِ اللَّهِ

O my people! if my stan-
ding forth and my admo-
nishment with the com-
mandments of Allah be
hard upon you, then....
[10:71]

(*act. pic. m. plu.*) *acc.* الذَّاكِرِينَ
mindful men (those who
remember)

(*act. pic. f. plu.*) الذَّاكِرَاتُ
mindful women (those who
remember)

admonisher (*Ap-der. > ii.*) مَذَكِّرٌ

(*Ap-der. > vill.*) مَذَكِّرَةٌ
one who would be admoni-
shed (*Jid.*), one will mind
(*M.A.*), one who remem-
bereth. (*Pic.*)

meanest, lowest, (relative.) **الْأَذَلُّ**
powerless
(opp. powerful)
(plu. of **الْأَذَلُّ**) **الْأَذَلِّينَ**
lowest ones

★ ذ م م

agreement, covenant, (n.) **ذِمَّةٌ**
pact
< blamed one (pact. pic.) **مَذْمُومٌ**
ذَمٌّ يَذِمُّ ذِمًّا وَ ذِمَّةٌ (ن)
to blame

★ ذ ن ب

< crime (1) (n.) **ذَنْبٌ**
أَذَنْبٌ يَذِيبُ (iv) إِذْنَابًا
to commit a fault or crime,
be guilty

وَكُهُوعٌ ذَنْبٌ

And they have a crime against me. [26:14]

sin (2)

بِأَيِّ ذَنْبٍ قُتِلَتْ

For what sin she was slain. [81:9]

sins (plu. of **ذَنْبٌ**) **ذُنُوبٌ**

portion (Rgh.) (n.) **ذَنْبٌ**

Note : **ذُنُوبٌ** (dhumub) is plural of **ذَنْبٌ** sin, crime, offence etc. But **ذَنْبٌ** (dhanub) is singular, litt. bucket meta. portion.

(imperf. 2 p.m. sing.) iv **تَذِلُّ**
thou abasest

(imperf. Ist. p. plu.) **تَذِلُّ**
we are disgraced

meekness (n.) **ذُلٌّ**

abjectness (n.) **ذِلَّةٌ**

made submissive (1) (ints.) **ذَلُولٌ**

إِنَّمَا بَقَرَةٌ لَّدُنَّ لِلَّهِ تَحْتِ الْأَرْضِ

Verily, she should be a cow not made submissive to plough the land. [2:71]
subservient (2)

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا

He is it who made the earth subservient to you. [67:15]

submissively (plu. n.) acc. **ذَلِيلًا**

weak, humble (1) (plu. n.) **أَذِلَّةٌ**
(opp. powerful, well armed)

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ

And Allah certainly helped you at Badr when you were humble (or weak). [3:123]

low (opp. noble) (2)

إِنَّ الْمُلُوكَ إِذَا مَخَلُوا الْقَرْيَةَ تَسَدَّوْهَا وَ جَعَلُوا أَعْرَافَ أَهْلِهَا أَذِلَّةً

Surely the kings, when they enter a town, ruin it and make the noblest of its people the most low. [27:34]

(perf. 2 p.m. plu.) iv **أَذْهَبْتُمْ**
you removed

(imperf. 3 p.m. sing.) **يَذْهَبُ**
~removes, takes away

(el. m. sing.) acc. **لِيَذْهَبَ**
in order to take away,
or remove

(emp. 3 p.m. sing.) **يُذْهِبَنَّ**
he certainly will take away,
or certainly he will remove

(imperf. 3 p.f. plu.) iv **يُذْهِبْنَ**
they will take away

gold (n.) **ذَهَبٌ**

taking away (v.n.) **بِذْهَابٍ**

goer, outgoer (act. pic.) **ذَاهِبٌ**

ذ ه ل

(imperf. 3 p.f. sing.) **تَذَلُّ**
she will forget

< **ذَمَلٌ يَذْمَلُ ذَمُولًا (ف)**
to forget, neglect

★ ★ ★ ★

litt. possessor. (m. sing.) **ذُو**
(demonstrative pronoun)
with, on, in, of

وَأَنْ كَانَ ذُو عَسْرَةٍ فَنظِرْهُ إِلَىٰ مَيْمَرَةٍ

If (the debtor) is in the
straitness, let there be
postponement till (he is
in) ease. [2:280]

ذ ه ب

(perf. 3 p.m. sing.) **ذَهَبَ**
< ~went, is gone

ذَهَبَ يَذْهَبُ ذِهَابًا وَ مَذْهَبًا (ف)
to go

(perf. 3 p.m. sing.) **بِذْهَابٍ**
~took away

(perf. 3 p.m. plu.) **بِذْهَابٍ**
they took away

(perf. 3 p.m. plu.) **ذَهَبَ - عَنَ**
~is gone away, departed

we went (perf. 1st. p. plu.) **ذَهَبْنَا**

يَذْهَبُونَ acc.

(imperf. 3 p.m. plu.)
they go

nom. **لِيَذْهَبُوا** (el.) acc. **بِذْهَابٍ**

(imperf. 2 p.m. plu.)
you may take away

(epi. 1st. p. plu.) **بِذْهَابٍ**
we surely will take away

(perate. 2 p.m. sing.) **أَذْهَبَ**
go (thou)

(perate 2 p.m. dual) **أَذْهَبَا**
go (you twain)

(perate. 2 p.m. plu.) **أَذْهَبُوا**
go (you)

(perf. 3 p.m. sing.) iv **أَذْهَبَ**
~removed

(perf. 3 p.m. dual.) ذَاتَا
the twain tasted

(perf. 3 p.m. plu.) ذَاقُوا
they tasted

acc. يَذُوقُ > لِيَذُوقَ
(el. 3 p.m. sing.)
that he may taste

(el. 3 p.m. plu.) acc. لِيَذُوقُوا
that they may taste

لَا يَذُوقُونَ > يَذُوقُونَ
(imperf. neg. 3 p.m. plu.)
they will not taste

(perate. 2 p.m. sing.) ذُوقُ
taste ! thou

(perate. 2 p.m. plu.) ذُوقُوا
taste ! you

(perf. 3 p.m. sing.) iv أذَاقَ
~ made to taste

(perf. 1st. p. plu.) iv أَذَقْنَا
we made taste

(imperf. 3 p.m. plu.) iv يُذِيقُ
~ makes SS taste

(imperf. 1st. p. plu.) iv يَذِيقُ
we make SS taste

we certainly shall (e.m. p.) يَذِيقَنَّ
make SS taste

(act. pic. f. sing.) ذَاقَتْ
one who tastes (or) will taste

acc. ذَاقُوا nom. ذَاقُونَ
(act. pic. m. plu.)

those who will have to taste

ditto in acc. position ذَا

ditto in gen. position ذِي

وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلَيْهِ

And above every knowing
one is a knower. [12:76]

ditto (f. sing.) ذَاتَ

on the right ذَاتَ اليمينِ

on the left ذَاتَ الشمالِ

ditto (f. dual.) ذَوَاتَا

ذَوَاتَا أَفْتَانِ

(The both gardens are) with
spreading branches.

[55:48]

ذ و د ★

(imperf. 3 p.m. dual) ذَوُدَانِ

< the twain were keeping
back.

to keep ذَادَ يَذُودُ ذَوُدَا (ن)
back

ذ و ق ★

(perf. 3 p.f. sing.) ذَاقَتْ

< she tasted

ذَاقَ يَذُوقُ ذَوَقَا

وَمَذَاقًا وَمَذَاقَةً (ن)

to taste, experience

★ ذ ی ع ★

(perf. 3 p.m. plu.) iv أَذَاعُوا
 << they spread news
 ذَاعَ يَذِيعُ ذَيْمًا وَ ذُبُوعًا (ض)
 to become public (news)

★ ★ ★ ★

(demonstrative pronoun) ذَانِكَ
 these

★ ★ ★

کتاب الرءاء

رَأْفٌ يَرَأْفُ رَأْفًا وَرَأْفَةً (ف، ك)

to be kind, merciful, show
pity, be compassionate

(extensive n.) رَوُوفٌ
clement, compassionate

ر ا ي ★

رَأَى، رَأَى (perf. 3 p.m. sing.)

< saw

رَأَى يَرَى رَأْيًا وَرُؤْيَةً (ف)

to see, perceive, think, have
an opinion, judge

رَأَيْتَ (perf. 2 p.m. sing.)
thou sees

When an interrogative (أ) is
placed before the word it
will be read as : رَأَيْتَ :
hast thou seen ?

I saw (perf. 1st. p. sing.) رَأَيْتُ

(perf. 3 p.m. plu.) رَأَوْا
they saw

ر ا س ★

رَأْسٌ ، الرَّأْسُ < head (n.)

رَأَسَ يَرَأْسُ رِئَاسَةً (ف)

to be a chief, the head (of a
tribe)

رُؤُوسٌ (plu. of رَأْسٌ)

heads (or hoods) (1)

كَانَهُ رُؤُوسَ الشَّيَاطِينِ

As they were the heads of
satans. [37:65]

initial capital, (2)
principle

وَإِنْ تَتُوبُوا فَلَكُمْ رُؤُوسُكُمْ

And if you repent, then you
shall have your capital.

[2:279]

ر ا ف ★

رَأْفَةٌ < tenderness, pity (v.n.)

last letter, thus رَأَيْتُمْ
 will be written رَأَيْتُمُو
 if a pronoun is to follow ;
 رَأَيْتُمُوهُ i.e. you have
 seen it (or) him.
 (imperf. 3 p.m. sing.) عَرَى
 hash seen (litt. he sees)
 as لَمْ after تَرَ
 أَوَلَمْ يَرِ الْإِنْسَانَ
 Seest not man (that.....)
 [36:77]
 (imperf. 2 p.m. sing.) تَرَى
 thou hast seen (thou see)
 as لَمْ after تَرَ
 أَلَمْ تَرَ إِلَى الَّذِينَ سَوَّاهُمْ
 Did thou not see those who
 went forth from their
 habitations? [2:243]
 (imperf. 2 p. f.) emp. تَرِينَ
 thou seest
 فَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ
 And thou seest any human
 being. [19:26]
 I see (imperf. 1st. p. sing.) أَرَى
 we see (imperf. 1st. p. plu.) نَرَى
 attached to a pronoun (iv) أَرَى
 as : أَرَيْنَاهُ ، أَرَيْنَاكَ ،
 (perf. 3 p.m. sing.)
 ~showeth
 he showed them unto thee. أَرَاكُمُ

(perf. 3 p.f. plu.) رَأَيْنَ
 they women saw
 (perf. 2 p.m. plu.) رَأَيْتُمْ
 you saw, you have seen,
 observed, beheld
 have you seen? أَفَرَأَيْتُمْ
 Also أَفَرَأَيْتُمْ have you then
 seen (or) have you then
 observed ?
 (perf. 3 p. f. sing.) رَأَتْ
 she saw
 (perf. 2 p. sing.) أَرَأَيْتَ
 hast thou seen ?
 (prefixed (أ) of interroga-
 tive particle)
 (perf. 2 p.m. plu.) أَرَأَيْتُمْ
 have you seen ?

Note : There is another way
 of expression to say e.g.
 hast thou seen or seest
 thou ? أَرَأَيْتَكَ i.e. bethin-
 kest thou.

قَالَ لَهُ يَتْلُوكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ
 (Iblis) said : bethinkest Thou:
 this one whom Thou hast
 honoured above me ?
 [17:62]

you saw رَأَيْتُمْ
 Same is written with an
 additional (و) after the

beholding with
one's own eyes رَأَى الْعَيْنِ
opinion (n.) الرَّأْيُ
immature opinion بَادِي الرَّأْيِ
appearance (n.) رَيْبًا
هُمَّ أَحْسَنُ أَكَاكِبًا وَرَيْبًا
Who (were) goodlier in
goods and outward appear-
ance. [19:74]
vision (n.) الرُّؤْيَا
making show (n.) رِيَاءًا

ر ب ب *

Lord, Sustainer (n.) رَبٌّ
Lord is but a poor substitute
for the Arabic رَبٌّ which
signifies not only the Sove-
reign but the Sustainer, the
Nourisher, the Regulator,
and the Perfector. The
relation in which the God
of Islam stands to all His
creation is that of Righ-
teous, Benign Ruler and
not that of mere father.
(Jid.) رَبٌّ means the
Universal Patron, the All-
in-All Guardian. Not a
tribal deity, nor the nati-
onal God of any specially
favoured race or people,
nor any narrow "Lord of
the hosts" or the anthro-
pomorphic "our father in
heaven" (Jid. > LL)

(perf. 1st. p. plu.) iv أَرَيْنَا
we showed
(imperf. 3 p.m. sing.) iv يَرِي
he shows
(imperf. 2 p. sing.) iv تُرِي
thou show
(imperf. 1st. p. sing.) iv أَرِي
I show
(imperf. 1st. p. plu.) iv نُرِي
we show
show (perate. 2 p.m. sing.) أَرِ
show us أَرِنَا show me أَرِنِي
~ is seen (pip.) يَرِي
they will be shown (pip.) يَرُونَ
(imperf. 3 p.m. plu.) ii يَرُونَ
they make show

الَّذِينَ هُمْ يُرَاءُونَ

Those who make show.
[107:6]

(perf. 3 p.m. sing.) vi تَرَاءَى
(they) see each other

فَلَمَّا تَرَاءَى الْجَمْعَيْنِ

When the two parties saw
each other. [26:61]

(perf. 3 p.f. sing.) vi تَرَاءَتِ
they faced each other

فَلَمَّا تَرَاءَتِ الْفِئَتَيْنِ

When the two groups faced
each other. [8:48]

beholding, seeing (n.v.) رَأَى

(imperf. 3 p.m. sing.) v يَتَرَبَّصُّ
he waits

(imperf. 3 p.m. plu.) v يَتَرَبَّصُونَ
they wait

(imperf. 3 p.f. plu.) v يَتَرَبَّصْنَ
they (f.) wait, they should
wait

(imperf. 2 p.m. plu.) v تَرَبَّصُونَ
you are waiting

(imperf. 1st. p. plu.) v نَتَرَبَّصُ
we are waiting

(perate 2 p. plu.) v تَرَبَّصُوا
you wait !

waiting (v.n.) تَرَبَّصٌ

(Ap-der. m. plu.) مَتَرَبَّصُونَ
waiters

★ ر ب ط

(perf. 1st. p. plu.) رَبَطْنَا
<we braced, fortified
رَبَطَ يَرْبُطُ رَبَطًا وَرِبَاطَةً (ض)
to be firm, to tie, fasten

(perate. 2 m. plu.) iii رَابِطُوا
be ever ready! be steadfast!

strings (v.n.) iii رَبَاطٌ
strings of horses رِبَاطُ الْخَيْلِ

★ ر ب ع

one-fourth (fraction) الرَّبْعُ

fours (plu. num.) رِبَاعٌ

often (LL), (particle) رَبَّمَا

oft times, in the Hereafter
(Jid.), it may be (Pic.),
the time may come (Sale.),
perchance (Arb.)

<godly men (plu. n.) رَبِّيُونَ
رَبِّ رَبِّ رَبِّا

to be master (i)

to feed (ii)

to bring up a (iii)
child

stepdaughters (plu. n.) رَبَائِبٌ

divines, (plu. n.) رَبَائِيْنَ، رَبَائِيُونَ
worshippers of the Lord,
faithful servants of the
Lord

رَبَتْ see ر ب و

★ ر ب ح

(perf. 3 p.f. sing.) رَحِمْتُ
<profited
رَبِحَ يَرْبِيحُ رَبِيحًا وَرَبَاحًا (س)
to gain, be successful in
trade

profited not مَا رَحِمْتُ

★ ر ب ص

(perf. 3 p.m. plu.) v تَرَبَّصْتُمْ
<you waited

to wait, تَرَبَّصَا v تَرَبَّصَ
watch for an opportunity

however slight, over and above the principle sum lent, and this includes both usury and interest) (Jid. P. 3, n. 141)

Note: the Quranic transcription of this word is رِبُو in the above verses; also رِبَا with أَلِف is to be noted in Q. 30:39.

(perf. 3 p. dual.) assim. رَيَّيَا
they twain brought up
they (parents) brought me up or raised me up, i.e. sustained and took care of me

(assim. < تَرَّبَنِي > مُرَّبْتِ
(imperf. 1st. p. plu.)
we bring up

did we not bring thee up? أَلَمْ تَرْبِكْ

(act. pic. m. sing.) acc. رَايَا
swelling (or) on top

(act. pic. f. sing.) acc. رَايَا
increasing

a height (n.) رَوَاةٌ

ر ت ع ★

(imperf. 3 p.m. sing.) يَرْتَعُ
~refresh himself with fruits
< رَتَعَ يَرْتَعُ رَتْمًا وَ رَتْمًا
to eat and drink (ف) وَ رَتْمًا
to satisfaction

four (cardinal num.) أَرْبَعٌ / أَرْبَعَةٌ

forty (cardinal num.) أَرْبَعِينَ

fourth (ordinal num.) رَابِعٌ

★ ر ب و

(perf. 3 p. f. sing.) رَبَّتْ

< ~swelled

رَبَّأَ يَرْبُو رَبَاءً وَ رُبُوًا (ن)

to increase, grow (child), augment wealth

(imperf. 3 p.m. sing.) يَرْبُو

~ increases

in order to get increased لِيَرْبُو

(imperf. 3 p.m. sing.) iv يَرْبِي

~ makes increased

more increased (elative) أَرْبَى

i.e. in number, more numerous

أَنْ تَكُونَ أُمَّةً هِيَ أَرْبَى مِنْ أُمَّةٍ

A community may be more numerous than (another) community. [16:92]

الرِّبَا (الرَّبْوُ) (n.) usury

(The word رِبُو is but partially covered by the English word usury which in modern parlance means only an exorbitant or extortionate interest; the Arabic رِبُو on the other hand means any addition,

★ ر ج ج

(pp. 3 p. f. sing.) رَجَّتْ
 <~is shaken
 to shake, رَجَّ بِرَجٍّ رَجًّا (ن)
 make termble, termble.

shaking (acc. v.n.) رَجًّا

★ ر ج ز

calamity, doom, (n.) رَجْزٌ
 evil kind of punishment.
 litt. pollution
 فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رَجْزًا مِنَ السَّمَاءِ
 Then We sent down upon the
 wrong-doer wrath from
 the heaven. [2:59]

pollution (n.) الرَّجْزُ

وَالرَّجْزَ فَأَهْجُرْ

And the pollution shun, (i.e.
 pollution of idolatry)[74:5]

★ ر ج س

(synonym of رَجْزٌ) (n.) رَجَسَ
 <uncleanliness (1)

رَجَسَ بِرَجْسٍ رَجْسًا وَ
 رَجَسَ رَجْسًا (س)
 to disgrace and
 defile one-self by a shame-
 ful deed, thunder (sky)

لِيَذْهَبَ عَنْكُمُ الرِّجْسُ

To take away uncleanliness
 from you. [33:33]

★ ر ت ق

closed up (acc. n.) رَتَمًا
 to close, رَتَقَ يَرْتُقُ رَتْمًا (ن)
 be joined together

★ ر ت ل

(perf. Ist. p. plu.) ii رَتَلْنَا
 we intonated (in repeating
 or recitation)

< رَتَلَّ ii تَرْتِلًا

تَرْتَلَّ v تَرْتُلًا

to read gracefully and dis-
 tinctly

intonation (v.n. > ii) تَرْتِيلٌ
 (of the Quran) with mea-
 sured voice

(perate 2 p.m.) تَرْتَلٌ
 recite with intonation

تَرْتِيلٌ signifies pronounc-
 ing the word or words
 with ease and correctness;
 this is the proper signi-
 fication but the conven-
 tional meaning is being
 regardful of the places of
 utterance of the letters,
 and mindful of the pauses,
 and the lowering of the
 voice, and making it
 plaintive, in reading or
 reciting.

(perf. 2 p.m. plu.) رَجَعْتُمْ
you returned

(perf. 1st. p. plu.) رَجَعْنَا
we returned

(imperf. 3 p.m. sing.) يَرْجِعُ
returns, answers

(imperf. 3 p.m. plu.) يَرْجِعُونَ
they return, bring answer

(imperf. 2 p. plu.) تَرْجِعُونَ
you take back

فَلَوْلَا إِنْ كُنْتُمْ عِدَّاءَ مَدِينَةٍ

تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ

Why then, if ye are not in
bondage, do you not force
it back, if ye are trustful?
[56:86-87]

(perate. 2 p.m. sing.) اَرْجِعْ
go back (1)

اَرْجِعْ إِلَىٰ رَبِّكَ

Return to thy Lord. [12:50]

bring back, (2)
repeat

ثُمَّ اَرْجِعْ الْبَصَرَ كَرَّتَيْنِ

Then repeat thy look
over. [67:4]

(perate. 2 p. f. sing.) اَرْجِعِي
return thou

(perate. 2 p.m. plu.) اَرْجِعُوا

return you (m. plu.)
(Allah is addressed by man
in plural instead of singular
as a sign of regards.)

wrath (2)

قَالَ تَدَّوَّقِعْ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسًا وَغَضَبًا

He said surely there have
befallen you wrath and
indignation from your
Lord. [7:71]

pollution (3)
of the idolatry

فَاْتَيْتُمُ الْبِلَادَ الَّتِي هِيَ مِنَ الْاَوْثَانِ

So avoid the pollution of
the idols. [22:30]

ر ج ع ★

(perf. 3 p.m. sing.) رَجَعَ

<turned back

رَجَعَ يَرْجِعُ رُجُوعًا وَرَجَعًا (ض)
to return, turn
back, repeat, answer, bring
answer, to be brought
back

returned (1)

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ

And when Musa returned to
his people. [7:150]

brought back (2)

فَإِنْ رَجَعَكَ اللهُ إِلَىٰ طَائِفَةٍ مِنْهُمْ

If, then Allah bringeth thee
back to the party of them.
[9:83]

(perf. 3 p.m. plu.) رَجَعُوا

they returned

quaking (n.) الرَّاجِفَةُ

earthquake (n.) الرَّجْفَةُ

(Ap-der. m. plu.) الْمُرْجِفُونَ

< أَرْجَفَ iv إِرْجَافًا
to spread alarming reports
(the raisers of the commo-
tion i.e., the spreaders of
false rumours and scanda-
ls)

★ ر ج ل

< foot (n.) رَجْلٌ

رَجْلٌ بِرَجْلٍ رَجَلًا (س)
to go on foot

أُرْجِضْ بِرِجْلِكَ

Urge with foot. [38:42]

foot (Jid., M.A., Pic.) (n.) رَجْلٌ

(walker, derived from
Rgh.)

وَأَلْبَسْ عَلَيْهِمْ جُنُوحَهُمْ وَأَلْبَسْ عَلَيْهِمْ جُنُوحَهُمْ وَأَلْبَسْ عَلَيْهِمْ جُنُوحَهُمْ

And summon against them
thine horse and thine foot.

[17:64]

two feet (n. dual.) acc. رِجْلَيْنِ

وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ

And of them is one that
walketh upon its two feet.

[24:45]

feet (plu. n.) أَرْجُلٌ

أَلَمْ يَأْتِ الْبَشَرُ مِنْ رِجْلَيْهِمَا

Have they feet wherewith
they walk. [7:195]

قَالَ نَبِيُّ الرَّجْعُونَ

He said: My Lord send me
back. [23:99]

(pp. 1st. p. sing.) رُجِعْتُ

I am sent back

(pip. 3 p.m. sing.) يُرْجَعُ

~is taken back

(pip. 3 p.f. sing.) تُرْجَعُ

is taken back

(pip. 3 p.m. plu.) يُرْجَعُونَ

they are taken back

(pip. 2 p.m. plu.) تُرْجَعُونَ

you are taken back

(imperf. 3 p. dual.) vi يَرْتَجِعَانِ

they twain return unto each
other

bringing back (n.) رَجْعٌ

return (v.n.) الرَّجْعِيُّ

(act. pic. m. plu.) رَاجِعُونَ

those who return

(n. for time or place) مَرَجِعٌ

termination, a place where
one is to go back finally
without return

★ ر ج ف

(imperf. 3 p.f. sing.) تُرْجَفُ

< ~shall quake

رَجَفَ يَرْجِفُ رَجْفًا وَرَجْفَانًا وَرَجْفَانًا

to quake, tremble (ن) رُجُوفًا

(perf. 1st. p. plu.) رَجَمْنَا
we stoned

وَلَوْلَا رَهْمُكَ لَرَجَمْنَاكَ

And were it not for thy
company we had surely
stoned thee (to death).

[11:91]

يَرَجُمُونَ < يَرَجُمُونَ

(imperf. 3 p. m. plu.)
they (pelt with) stone

(they stone thee يَرَجُمُونَكَ)

(imperf. 1st. p. sing.) eml لَأَرْجِمَنَّ
I surely shall stone

(I shall surely stone.

thee (لَأَرْجِمَنَّكَ)

(imperf. 1st. p. plu.) eml لَنَرَجِمَنَّ
we surely shall stone

(we surely shall stone

thee (لَنَرَجِمَنَّكَ)

تَرَجُمُونَ < تَرَجُمُونَ

ye stone (imperf. 2 p. m. plu.)

(ye stone me تَرَجُمُونَني)

Caution : The نِي in تَرَجُمُونَ
is a short form of (فِي)
pronoun.

(pact. pic. m. plu.) acc. المَرْجُومِينَ
those who are stoned

to guess (v.n.) رَجْمٌ

shooting stars (plu. n.) رُجُومٌ

man (opp. woman) (n.) رَجُلٌ

وَلَوْ جَعَلْنَاهُ مَلَكَ لَجَعَلْنَاهُ رَجُلًا

And if We had him an angel,
We would certainly have
made him a man. [6:9]

two men (n. dual) رَجُلَانِ ، رَجُلَيْنِ

plu. of رَجَالٌ (1) (n.)

الرِّجَالُ قَوْمُونَ عَلَى السَّمَاءِ

Men are overseers over wo-
men. [4:34]

(see Jid. P. 5, n. 73)

plu. of رَجُلٌ or رَجُلٌ (2)

walker on foot (Rgh.)

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا

And proclaim thou among
mankind, they shall come
walking on foot. [22:27]

وَأَنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا

And if you fear then (pray)
on foot or riding. [2:239]

★ م ج ر

< to stone (1) (v.n.) الرَّجْمُ

رَجْمٌ يَرَجُمُ رَجْمًا (ن)

to stone

< to guess (2)

- بِالغَيْبِ أَوْ بِالظَّنِّ

to guess, surmise

to throw off, to (3)

shoot, to curse

تُرْجَىٰ مَن تَشَاءُ وَمِنْهُنَّ ذُنُوبٌ إِلَيْكَ مَن تَشَاءُ

Thou canst defer whom thou wilt of them and take unto thee such as thou wilt.

[33:51]

(*pact. pic. m. sing.*) مَرَجُوْهُ
one hoped for

(*pact. pic. plu. > iv*) مَرَجُوْنَ
those who are kept awaited

defer (or) put (*iv < perate*) أَرْجُ
off

قَالُوا أَرْجِهْ وَأَخَاهُ

And they said: put him and his brother off. [7:111]

★ ر ح ب ★

(*perf. 3 p. f. sing.*) رَحِبَتْ
<~become wide

رَحْبٌ يَّرْحَبُ رُحْبًا وَرَحْبًا (ك)
to be wide, spacious (place)

وَصَافَتُكَ عَلَىٰ كُرْسِيِّكَ الْأَرْضُ بِمَا رَحِبَتْ
And the earth, wide as it is, straitened unto you. [9:25]

welcome (*v. min.*) مَرَجَبًا

لَا مَرَجَبًا لَهُمْ

No welcome for them.

[38:59]

★ ر ح ق ★

pure wine (*act. 2 pic. n.*) رَجِيْقٌ

۲۱۵

وَجَعَلْنَاهُمْ رَجُومًا لِلشَّيْطَانِ

We had made them shooting stars for the Satan. [67:5]

(*act. pic. adj.*) رَجِيْمٌ
one thrown off with curse

فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيْمٌ

Then get thee forth therefrom; verily thou art damned (cursed). [15:34]

★ ر ح و ★

borders (*plu. n.*) أَرْجَاؤُهُ
(*sing.*) رَجَاٌ border—*Rgh.*)

وَالْمَلَائِكَةُ عَلَىٰ أَرْجَائِهِمَا

And the angels shall be on the borders thereof. [69:17]

(*imperf. 3 p. m. sing.*) يَرْجُوْهُ
<~hopes, expects

رَجَاٌ يَرْجُوْهُ رَجَاءً وَرَجْوًا (ن)
to hope, expect, hope for

وَيَرْجُوْهُ رَحْمَةً رَبِّهِ

And he hopes the mercy of his Lord, [39:9]

(*imperf. 3 p. m. plu.*) يَرْجُوْنَ
they expect

(*imperf. 2 p. m. plu.*) تَرْجُوْنَ
you expect

(*imperf. 2 p. m. sing.*) iv تُرْجَىٰ
thou defer (or) put off

215

(*imperf. 3 p. m. sing.*) (*nom.*) **رَحِيمٌ**
he will be merciful

أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ

Those! Allah will surely
show mercy to them.
[9:71]

عَسَىٰ رَبُّكَ أَنْ يَرْحَمَكُمَا (acc.)

Belike your Lord may yet
have mercy on you. [17:8]

قَالُوا لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا

They said if our Lord have
not mercy on us. [7:149]

(*imperf. 2 p. sing.*) **رَحِيمٌ**
thou shows mercy

(*perate. 2 p. m. sing.*) **ارْحَمْ**
have mercy!

you are (*pip. 2 p. plu.*) **تُرْحَمُونَ**
(or will be) shown mercy

mercy (*n.*) **رَحْمَةٌ**

affection (*n.*) **رُحْمٌ**

خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا

One better than he in piety
and closer in affection.
[18:81]

(*plu. of رَحْمٌ womb*) **أَرْحَامٌ**
wombs

most merciful (*elative*) **أَرْحَمٌ**

(*act. pic. m. plu.*) **الرَّاحِمِينَ**
those who are merciful

★ ر ح ل

< **رَحْلٌ** (*n.*)

رَحَلَ يَرْحَلُ رَحْلًا وَ رَحِيلًا (ف)
to depart from one place
and to go to another,
migrate

جَعَلَ الرَّسُولُ فِي رَحْلِي أَخِيهِ

He placed the drinking-cup
in his brother's pack.

[12:70]

packs (*plu. n.*) **رِحَالٌ**

★ ر ح م

(*perf. 3 p. m. sing.*) **رَحِمَ**

< has mercy

رَحِمَ يَرْحَمُ رَحْمَةً وَ مَرَحْمَةً

وَ رَحْمًا (س)

to have mercy on, have
compassion upon, pity

he has mercy on him **رَحِمَهُ**

he has mercy on us **رَحِمَنَا**

(*perf. 2 p. m. sing.*) **رَحِمْتَ**

thou had mercy

thou had mercy on him **رَحِمْتَهُ**

(*perf. 1st p. plu.*) **رَحِمْنَا**

we have mercy

Caution: **رَحِمْنَا** is *1st p. plu.*,

we have mercy; **رَحِمْنَا** is

3rd p. sing. attached to

(**نَا**) *pronoun*, he has

mercy on us.

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً

Then We subjected to him
the wind, it ran gently by
his command. [38:36]

★ ر د ا

support (n.) رِذَاً

فَأَرْسِلْهُ مَعِيَ رِدْءًا

So send him with me as a
support. [28:34]

★ ر د د

(perf. 3 p.m. sing.) *assim.* رَدَّ
<~gave back, (to return,
to refer) رَدَّ يَرُدُّ رَدًّا

وَمَرَدًا وَمَرْدُودًا (ن)
to send back, turn back,
reject, refuse, repel

(perf. 3 p.m. plu.) *assim.* رَدُّوا
they gave back

(perf. 1st. p. plu.) *assim.* رَدَدْنَا
we return back

assim. يَرُدُّونَ (acc.) رَدُّوا
they give (imperf. 3 p.m. plu.)
back, return, refer

(imperf. 1st. p. plu.) رَدُّوا
we give back, return, refer

(pp. 3 p.m. plu.) *assim.* رُدُّوا
they were returned, taken
back

وَأَنْتَ أَكْرَمُ الرَّحِيمِينَ

And Thou art Most Merciful
of merciful. [7:151]

وَأَنْتَ خَيْرُ الرَّحِيمِينَ

And Thou art the best of
the merciful ones. [23:118]

(act. 2 pic./n. adj.) رَحِيمٌ
merciful

compassionate رَحْمَانٌ

Note : الرَّحْمَنُ and الرَّحِيمُ

are names or epithets
applied to God; the for-
mer (الرَّحْمَنُ) is consi-
dered as expressive of
intensiveness — agreeable
with, analogy,—may be
rendered as the Merciful.

They are both names or
epithets formed to denote
intensiveness of signifi-
cation, from رَحْمَانٌ such as

عَلِيمٌ and غَضَبٌ > غَضَبَانٌ

> عِلْمٌ (Jid. LL)

the compassion (v. mim.) الْمَرْحَمَةُ

★ ر خ و

<gently (adj.) رُخَاءً

رَخِي يَرْخِي رُخَاءً أَوْ رُخْوَةً (س)
to be soft, relaxed, flaccid,

رَادِيْنَ <acc. رَادِيْ

رَادُوْنَ <nom. رَادُوْنَ

(act. pic. m. plu.)
those who hand over some-
thing, those who bring
back (the nun. of plu. is
dropped)

(n. for place or time) رَدَّ
returning place, return (also
used in the sense of a
verbal mim).

(pact. pic. sing.) مَرْدُوْدٌ
avoidable, made to return

(pact. pic. plu.) مَرْدُوْدُوْنَ
avoidable, made to return

ر د ف ★

(perf. 3 p.m. sing.) رَدَفَ
<to be close behind

رَدَفَ يَرْدِفُ رَدْفًا (س)
to follow, come behind, ride
behind

عَلَيْهِ أَنْ يَكُونَ رَدْفًا لَكُمْ بَعْضُ الَّذِي اسْتَعْجَلْتُمْ
Belike close behind you is
some of that which ye
may hasten on. [27:72]

(act. pic. f. sing.) الرَّادِفَةُ
one that comes after another
without break, follower

تَتَّبِعُهَا الرَّادِفَةُ
There will follow it (after
the earthquake) the next
(blast.) [79:7]

(pp. 3 p.f. sing.) assim. رُدَّتْ
~was returned

(pp. 1st. p. plu.) assim. رُدِدْتُ
I was returned

(pip. 3 p.m. sing.) assim. رُدِّدُ
~is (or will be) taken back,
referred, given back

(pip. 3 p.m. plu.) رُدِّدُوْنَ
they are (or will be) driven
back

(pip. 2 p.m. plu.) رُدِّدُوْنَ
you will be taken(driven)back

(imperf. 3 p.m. plu.) v يَرْدُدُوْنَ
they waver, (they are tossed
to and fro) (Jid.)

(perf. 3 p.m. sing.) viii اَرْتَدَّ
~get back (to one's previous
state)

(perf. 3 p.m. dual.) viii اَرْتَدَّا
the twain followed back

(perf. 3 p.m. plu.) viii اَرْتَدُّوْا
they returned, went back

(imperf. 3 p.m. sing.) viii يَرْتَدُّ
gets (comes) back

(perate neg. m. plu.) لَا تَرْتَدُّوْا
return not, (do not go back)

taking back, (v.n.) رَدَّ
restoration

bringing back (act. pic.) رَادَّ

(imperf. 2 p.m. sing.) iv تَوَدِي
thou caused to perish (or
to ruin)

قَالَ تَاللّٰهِ اِنْ كِدْتْ لَتُرَدِّيْنَ

He said : By Allah, thou hadst
wellnigh causedest me to
perish. [37:56]

Note : The nun. of لَتُرَدِّيْنَ
is personal pronoun i.e.
a short from of نِي .

(imperf. 3 p.m. plu.) iv يَرُدُّوْا
they cause SS to perish
that they may cause them لَيُرُدُّوْهُمْ
to perish

(perf. 3 p.m. sing.) v تَرَدَّى
~perish

وَمَا يَنْفَعِيْ عَنْهُ مَالٌ اِذَا سَرَدَّى

And his substance will avail
him not, when he peri-
sheth. [92:11]

(Ap-der. f. sing.) الْمُرْتَدِيَّةُ
the tumbled i.e. an animal
killed by a fall

★ ر ذ ل

< the meanest one (relative) اَرْدَلٌ
رَدْلٌ يَرُدُّلُ رَدَّالَةً (س، ك)
to be mean

وَمِنْكُمْ مَنْ يُرَدُّ اِلَى اَرْدَلِ الْعُنْبُرِ

And of you are some who
are brought to the meanest
of age. [16:70]

(m. plu. iv. < ap-der.) مُرَدِّفِيْنَ
comers one after another,
each following another

اِنِّيْ مُرَدِّكُمْ بِالْاَلْفِ مِنَ الْمَلٰٓئِكَةِ مُرَدِّفِيْنَ

Verily I am about to succour
you with a thousand of
angels rank in rank (who
will come down conti-
nously). [8:9]

★ ر د م

a rampart (n.) acc. رَدْمًا
< رَدَمَ يَرُدُّمَ رَدْمًا (ف)
to fill up

★ ر د ي

(imperf. 2 p.m. sing.) تَرَدَّى
< thou perish

رَدِيْ يَرُدِّيْ رَدْيًا (س)

to die, perish

فَلَا يَصُدُّكَ عَنْهَا مَنْ لَّا يُؤْمِنُ بِهَا وَاَتَّبَعَ

هَوٰٓءَهُ فَتَرَدَّى

So let not him who believeth
not in it, and followeth
his own desire, keep thee
away from it, lest thou
perish. [20:16]

(perf. 3 p.m. sing.) iv اَرَدَّى
has ruined

(has ruined you اَرَدَاكُمْ)

(*imperf. 3 p.m. sing.*) رَزُقُ
he provides

(*imperf. 2 p.m. sing.*) تَرُوقُ
thou provide

(*imperf. 1st. p. plu.*) نَرُوقُ
we provide

(*perate 2 p. m. sing.*) اَرُوقُ
provide!, may thou provide!

may thou provide us!

(*perate, 2 p.m. plu.*) اَرُوقُوا
(you) provide!

(*pp. 3 p.m. plu.*) رُزِقُوا
they were provided

(*pp. 1st. p. plu.*) رُزِقْنَا
we were provided

(*pip. 3 p.m. plu.*) يُرُوقُونَ
they are provided

(*pip. 2 p. dual.*) تَرُوقَانِ
you (twain) are provided

provision (*n.*) رِزْقٌ

(*act. pic. m. plu.*) رَازِقِينَ
providers

وَأَنْتَ خَيْرُ الرَّازِقِينَ

Thou art the best of provi-
ders. [5:114]

the provider (*extensive n.*) رِزَاقٌ
of livelihood

★ ر س خ ★

(*act. pic. m. plu.*) الرَّاسِخُونَ
< firmly grounded people
(in knowledge)

(*B. plu. of* أَرَذَلٌ) أَرَذِلٌ
meanest ones

وَمَا تَرْبِكَ أَتَّبَعَكَ إِلَّا الَّذِينَ هُمْ
أَرَادُوا لِنَابِدِي الرَّأْيِ

And we behold not that any
follow thee except the mea-
nest of us, (by) an imma-
ture opinion, [11:27]

(*S. plu. of* أَرَذَلٌ) أَرَذَلُونَ

قَالُوا أَتُؤْمِنُ لَكَ وَتَتَّبِعَكَ الْأَرَذَلُونَ

They said: Shall we believe
in thee when the meanest
follow thee? [26:111]

★ ر ز ق ★

(*perf. 3 p.m. sing.*) رَزَقَ
provided, gave, bestowed

< رَزَقَ رِزْقًا (ن)

to provide

necessaries of life

(good), grant, bestow

he provided me رَزَقَنِي

he provided you رَزَقَكُم

he provided them رَزَقَهُمْ

(*perf. 1st. p. plu.*) رَزَقْنَا
we have provided

we have provided him رَزَقْنَاهُ

we have provided them رَزَقْنَاهُمْ

we have provided you رَزَقْنَاكُمْ

★ ر س ل

(perf. 3 p.m. sing.) iv **أَرْسَلَ**
 <~sent

to send **أَرْسَلَ إِرسَالًا**

(perf. 3 p.m. plu.) vi **أَرْسَلُوا**
 they sent

(perf. 3 p. f. sing.) iv **أَرْسَلَتْ**
 she sent

(perf. 1st p. plu.) iv **أَرْسَلْنَا**
 we sent

(imperf. 3 p.m. sing.) iv **يُرْسِلُ**
 he sends

(imperf. 1st p. plu.) iv **نُرْسِلُ**
 we send

(epl. imperf. 1st p. plu.) iv **لَنُرْسِلَنَّ**
 we surely will send

I shall never (neg. acc.) **لَنْ أُرْسِلَ**
 send

send ! (perate iv) **أُرْسِلْ**

send him with us **أُرْسِلْهُ مَعَنَا**

then (you people) send me. **فَأُرْسِلُونِي**

Note : The final *nun* in **فَأُرْسِلُونِي**

is short form of **فِي** of a
 personal pronoun, not of
 plural.

(pp. 3 p.m. sing.) iv **أُرْسِلَ**
 he was sent

(pp. 3 p. plu.) iv **أُرْسِلُوا**
 they were sent

رَسَخَ يَرْسُخُ رُسُوخًا (ف)

to be firm, stable

الرَّاسِخُونَ فِي الْعِلْمِ

Those who are firmly grounded
 in knowledge. [3:7]

★ ر س س

Rass (n. for place) **الرَّسَّ**

(Rass is the name of a country in which a part of the tribe of Thamud resided. According to an opinion quoted in *Tajul 'Urus*, Rass, was a town in Yamamah. Ibn Kathir has observed that it meant a well, and it is said that they were a people who threw their prophet into a well. A.M. Daryabadi observes : (Rass was) probably a town in Yamamah, where a remnant of Thamudites had settled. In the modern maps of Arabia, Rass, or Ras, is placed in Wadi Rumma, in the district of Qasim, (Lat. 26° N. and long. 43 E.). Doughty referring to another place, to says it is 'nigh er-Rus at the Wady - cr-Rummah : where are seen wide ruins and foundations. (*Travel in Arabia Deserta*, II, p. 388)

portions of the mane of the horse; or the meaning is, sent forth بِالْمَعْرُوفِ i.e., with beneficence, or benefit. (Jid. > LL)

★ ر س و

(perf. 3 p.m. sing.) iv أَرَسَى
< ~ established SS firmly
رَسَا يَرْسُو رُسُوًّا وَرُسُوًّا (ن)
to be firm, stable, immovable

وَالْجِبَالِ أَرَسَهَا

And the mountains! He established them firm.

[79:32]

(plu. of رَايِيَّةٌ)
firm mountains
firmly (act. pic. f. sing) رَايِيَّاتٌ
fixed, immovable

(plu. of رَايِيَّةٌ)

وَدَدُّوْهُنَّ يَوْمَئِذٍ

And cauldrons standing firm (which could not be removed from their place.)

[34:13]

(n. for place) مَرْسَى
anchorage (1)

بِسْمِ اللَّهِ مَجْرِبَهَا وَمَرْسَهَا

In the name of Allah be its course and its anchorage.

[11:41]

I am sent (Ist. p. sing.) iv أُرْسِلْتُ
or was sent

فَعَدَا بَلَعْنَا مَوْعِدًا أُرْسِلْتُمْ بِهِ

I have surely preached unto you that wherewith I was sent to you. [11:57]

(pp. 2 p.m. plu.) iv أُرْسِلْتُمْ
you are sent, (or) you were sent

(pp. Ist. p. plu.) iv أُرْسِلْنَا
we are sent

(pip. 3 p.m. sing.) يرْسَلُ
~ is being sent, is sent

رِسَالَةٌ (v.n.)
message

رِسَالَاتٌ (plu. of رِسَالَةٌ)
messages

مُرْسِلُونَ (nom.)
< مُرْسِلُونَ

senders (acc. gen.) مُرْسِلِينَ

(ap-der. f. sing.) مُرْسِلَةٌ
sender (woman)

مُرْسَلَاتٌ (مُرْسَلَةٌ)
the wind sent forth

وَالْمُرْسَلَاتِ عُرْفًا

By the winds sent forth with beneficence. [77:1]

Note : It is a metaphorical phrase from the عُرْفُ of horse, meaning by the angels or the winds, that are sent forth consecutively, like the several

right direction (2)

أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا

Or whether their Lord intendeth for them a right direction. [72:10]

benefit (3)

قُلْ إِنِّي لَأَنذِرُكُمْ لَكُورًا وَإِنِّي لَأَرْسِدُكُمْ

Say : verily I owe not for you (power of) hurt nor benefit. [72:21]

rectitude (v.n.) الرَّشَادُ

(act. pic. m. plu.) الرَّاشِدُونَ

men of rectitude

(act. 2 pic.) رَشِيدٌ

a right-minded man, a man of rectitude, rightly-directed

أَلَيْسَ مِنكُمْ رَجُلٌ رَشِيدٌ

Is there not among you any man right-minded? [11:78]

وَمَا أَمْرُهُمْ إِلَّا بِرَشِيدٍ

And the commandment of Fir'awn was not rightly-directed [11:97]

(Ap-der. iv, m. sing.) مُرَشِدٌ

a director (to the right path.)

ر ص د ★

<watching, (v.n.) رَصَدَ رَصَدًا lying in wait

arrival (2)

يَسْتَلْزِمُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسِمُهَا

They question thee of the hour, when will its arrival be? [79:42]

ر ش د ★

(imperf. 3 p.m. plu.) يَرْشُدُونَ

<they follow the right guidance

رَشَدَ يَرْشُدُ وَرَشِيدٌ يَرْشُدُ رَشَدًا

وَ رَشَدًا وَ رَشِيدًا (ن، س)

to follow the

right way, be well-guided

discretion (1) (v.n.) الرَّشْدُ

i.e., maturity of intellect, capacity to manage one's affairs

وَنَظَرُوا فِيهِمْ رَشْدًا

Then if you perceive in them a discretion. [4:6]

rectitude, (2)

directive knowledge

وَمَا عَلَّمْتَهُ رَشْدًا

Of that which thou hast taught a directive knowledge. [18:66]

right course (1) (n.) الرَّشْدُ (رَشَدًا)

وَهَيِّئْ لَنَا مِن أَمْرِنَا رَشَدًا

And prepare for us a right course. [18:10]

< رَصَّ يَرْصُّ رَصًّا (ن)

to stick together, compact

★ ر ض ع

(perf. 3 p.f. sing.) iv أَرْضَعَتْ
< she suckled

رَضَعَ يَرْضِعُ رَضًّا وَ رَضَاعَةً
وَ رِضَاعًا (ف، ض)
to suck the breast

(pref. 3 p.f. plu.) أَرْضَعْنَ
they suckled

فَلَنْ أَرْضَعَنَّ لَكُمْ

Then if they suckle (their children) for you. [65:6]

وَأَمْهَلِكُمْ أَلْفًا أَنْضَبَكُمُ

And your foster mothers (who have suckled you). [4:23]

(imperf. 3 p.f. sing.) iv تُرَضِعُ
she suckles

she shall suckle سَتُرَضِعُ

(imperf. 3 p.f. plu.) iv يَرْضِعْنَ
they suckle

(perate. 2 p.f. sing.) أَرْضِعِي
suckle !

suckle him ! أَرْضِعِيهِ

تَسْتَرْضِعُونَا < acc. تَسْتَرْضِعُونَ

(imperf. 2 p.m. plu.) x
you seek suckling (for your children)

رَصَدَ يَرْصُدُ رَصْدًا (ن)

to watch, watch for, lie in wait for

فَمَنْ يَسْمَعْ الْآنَ يَهْدَأْهُ يُهَاجِرْ رَصْدًا

But he who tries to listen now finds a flame lying in wait for him. [72:9]

a lurking place (v.n. > iv) إِرْصَادٌ

ambush (n. for place) مَرْصَدٌ

وَأَقِمُّوا أَلْمُكُوتَ مَرْصِدًا

And sit in wait for them in every ambush. [9:5]

(Ambuscade is the hiding of troops for the purpose of a sudden surprise attack —Jid.)

(n. for instrument used) مِرْصَادٌ
as a n. of place) ambuscade

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا

Verily the hell is ambuscade. [78:21]

(The angels whereof are lying in a wait for the guilty —Jid.)

إِنَّ رَبَّكَ لَيْلًا مُرْصِدٌ

Verily thy Lord is an ambuscade. (Where he watches the doings of the wicked —Jid.) [89:14]

★ ر ص ص

(pact. pic. m. sing. adj.) مَرْمُوسٌ
well compacted

prefer (4)

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ

They preferred to be with those who remained behind. [9:87]

(perf. 2 p.m. plu.) رَضِيْتُمْ
you are contented

أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا

Are you contented with this world's life? [9:38]

Note : The first letter (ا) is an interrogative particle not a prefix.

(imperf. 3 p.m. sing.) يَرْضِي
he pleases, he chooses

he likes it for you يَرْضَهُ لَكُمْ

(imperf. 2 p.m. sing.) تَرْضِي
thou are pleased

that thou may be pleased لِيَرْضِي

thou are pleased تَرْضَاهُ، تَرْضَاهَا
with which thou like

(imperf. 3 p.f. sing.) تَرْضِي
(used for a group)

وَكُن تَرْضَى عَنْكَ الْيَهُودُ

And the Jews will never be pleased with thee. [2:120]

(imperf. 3 p.m. plu.) يَرْضَوْنَ
they like, they are pleased with

(ap-der. f. sing.) مَرْضِعَةٌ

a suckling woman

السُّعَاعَةُ (n.)

(plu. of مَرْضِعَةٌ) المَرْضَاعُ

suckling women

ر ض ی

(perf. 3 p.m. sing.) رَضِيَ

< is pleased (1)

رَضِيَ يَرْضِي رَضِيَ وَ رَضُوا (س)
to be pleased, satisfied, content

(perf. 3 p.m. plu.) رَضُوا
they are pleased

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

Allah is well-pleased with them and they are well-pleased with Allah.

[5:119]

chosen (2)

وَرَضَيْتُ لَكُمْ الْإِسْلَامَ دِينًا

And I have chosen for you Al-Islam as religion. [5:3]

was content (3)

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ

And if they were content with what Allah and His messenger gave them.

[9:59]

(perf. 3 p.m. sing.) vi اَرْتَضَى
~ approved (1)

وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَى

And they intercede not except
for whom He approved.

[21:28]

chdosed (2)

فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ

Then He discloseth not His
unseen unto anyone except
a messenger whom He
chooses. [72:26-7]

(act. 2 pic. adj.) رَضِيَ
acceptable

(act. pic. f. sing.) رَاضِيَةً
well-pleased

(pact. pic. f. sing.) مَرْضِيَةً
well-pleasing, approved one

ارْجِعْ إِلَىٰ رَبِّكَ رَاضِيَةً مَرْضِيَةً

Return unto thine Lord well-
pleased (and) well-pleasing.
[89:28]

(pact. pic. m. sing.) مَرْضِيًّا
approved one

وَكَانَ عَمَّا رَبِّهِ مَرْضِيًّا

And he was with his Lord
the approved one.
(opp. rejected one.)

[19:55]

good-will (v.n. mim.) مَرْضَاةً

(imperf. 3 p. f. plu.) يَرْضَيْنَ
they (women) may be pleased

nom. تَرْضَوْنَ acc. تَرْضَوْنَا

(imperf. 2 p.m. plu.)

you choose, like, are pleased
with

among those whom مِّنْ تَرْضَوْنَ
you choose

يَخْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِن تَرْضَوْا عَنْهُمْ

وَإِنَّ اللَّهَ لَآ يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ

They will swear to you that
you may be pleased with
them. But if you are
pleased with them, Allah
is not pleased with the
transgressing people.

[9:96]

(imperf. 3 p.m. plu.) iv يَرْضَوْنَ
they please you

يَرْضُوا (< يَرْضَوْنَ)

(imperf. 3 p.m. plu.) iv

they please you or make you
please

(Note : The nun of plural is
dropped due to idafa.)

يَخْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ

They swear by Allah to you
to please you. [9:62]

(perf. 3 p. m. plu.) vi تَرَاضَوْا
they agree among themselves

(perf. 3 p.m. plu.) vi تَرَاضَيْتُمْ
you agree among yourselves

★ ر ع د

<thunder (n.) رَعْدٌ / الرَّعْدُ

رَعَدَ يَرَعُدُ رَعْدًا

to thunder (ف) وَرُعُودًا

★ ر ع ي

(perf. 3 p.m. plu.) رَعَوْا

<they tended

رَعَى يَرَعِي رِعًا وَرِعًا

رِعَايَةً وَرِعَى (ف)

to have regard to,
tend, rule, pasture, graze

فَمَا رَعَوْهَا حَقَّ رِعَائِهَا

They tended it not with its
due tendance. [57:27]

(perate. 2 p.m. plu.) ارْعَوْا

pasture

كُلُوا وَارْعُوا أَنْعَامَكُمْ

Eat and pasture your cattle.
[20:54]

(perate. m. sing.) رَاعِنَا

give ear to us, listen

(us: pronoun نَا + رَاعٍ)

(act. pic. m. plu.) رَاعُونَ (رَاعُونَ)

care-takers, observers (of du-
ties, trusts etc.)(phu. of رَاعٍ shepherd) الرِّعَاءُ
shepherds

agreement (v.n.) رَاضِي

pleasure (n.) رِضْوَانٌ

★ ر ط ب

<fresh (n.) رَطْبٌ

رَطْبٌ يَرْتَبُّ رَطَابَةً (ك)

to be fresh

لَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ

Nor out of fresh or dry is in
Book luminous. [6:59]

fresh dates (n.) رُطْبٌ

سُقُوطَ عَلَيْكَ رُطْبًا جَدِيدًا

It shall drop on thee dates
fresh and ripe. [19:25]

★ ر ع ب

<terror (1) (n.) الرَّعْبُ

رَعَبٌ يَرْعَبُ رِعْبًا وَرِعْبًا (ف)

to frighten, be frightened

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ

We shall cast a terror into
hearts of those who dis-
believe. [3:151]

awe (2)

كَلِمَاتٍ مِنْهُمْ رُعبًا

And thou wouldst surely
have been filled with awe
of them. [18:18]

longing (v.n.) رَغْبًا < acc. رَغِبْتُ
(act. pic. m. sing.) رَاغِبٌ (عَنْ)
averse

أَرَؤِبْ أَنْتَ عَنِ الرَّحْمَنِ يَا إِبْرَاهِيمُ

Art thou averse to my gods,
O Ibrahim? [19:46]

(act. pic. m. plu.) رَاغِبُونَ - إِلَى -
beseechers (sing.) رَاغِبٌ

إِنَّا إِلَى رَبِّنَا رَاغِبُونَ

Verily we are unto our Lord
beseechers. [68:32]

★ ر غ د

<plenteously (v.n.) acc. رَغَدًا

رَغِدٌ يَرُغِدُ رَغْدًا (س)

to live in ease and affluence
(life), to eat plentifully

★ ر غ م

(n. p.t.) acc. مَرَاغِمًا

< refuge, (Jid.) wide way
to follow (Rgh.), a place
of escape (Rd.)

to break iii رَاغَمَ مَرَاغِمَةً

away in anger

<< رَغَمَ رَغْمًا رَغْمًا (ف) - أَقَمَهُ

to be humiliated

pasturage (n. for place) مَرْعَى
(for the cattle)

★ ر غ ب

(imperf. 3 p.m. sing.) - مَرَّعَبَ - عَنْ -

< ~ is/will be averse

رَغِبَ يَرُغِبُ رَغْبَةً (س)

to desire, long for (فِي),

to have no desire (عَنْ),

to supplicate (إِلَى),

to prefer - بِ , عَنْ -
one thing to another

وَمَنْ يَرُغِبْ عَنْ آلِهَتِهِمْ

And who shall be averse
from the faith of Ibrahim.

[2:130]

يُرْغَبُونَ < acc. ب ع < مَرَّعَبُونَ

(imperf 3 p.m. plu.)

they prefer

لَا يَرُغَبُونَ بِأَنْفُسِهِمْ

They should prefer not them-
selves before him. [9:120]

(imperf. 2 p.m. plu.) تَرُغِبُونَ

you desire

(perate. m. sing.) ارْغَبْ

attend !

وَالِ رَبِّكَ فَارْغَبْ

And unto thy Lord, attend.

[94:8]

ر ف ر ف

رَفْرَفٌ (n.) cushions

ر ف ع

رَفَعٌ (perf. 3 p.m. sing.)
raisedرَفَعَهُ يَرْفَعُهُ رَفْعًا (ف)
to raise, hoistرَفَعْنَا (perf. 1st p. plu.)
we raisedيَرْفَعُ (imperf. 3 p.m. sing.)
raisesيَرْفَعُونَ (imperf. 1st p. plu.)
we raiseيُرْفَعُ (pip. 3 p.f. sing.)
be exaltedلَا يَرْفَعُونَ (perate. neg. m. plu.)
raise notرَافِعٌ (act. pic. m. sing.)
raising, liftingرَافِعَةٌ (act. pic. f. sing.)
exaltingرَافِعٌ (act. 2 pic. m. sing.)
lofty oneالرَّفُوعُ (pact. pic. m. sing.)
elaveted oneمَرْفُوعَةٌ (pact. pic. f. sing.)
elavated one (f.)

ر ف ت

رُفَاتًا anything crushed (n.) acc.
to pieces and fragments
< رَفَّتْ يَرْفَتُ رُفَاتًا (ف)
to break in pieces

ر ف ت

رَفَقٌ (1) (n.) sexuality

< رَفَتَ يَرْفَتُ رَفَاتًا (ن)
to have sexual conduct, to
use immodest speech

أَجَلَ لِكُرْبَلَىٰ الصَّيَامِ الرَّفَاتِ إِلَىٰ نِسَائِكُمْ

Allowed unto you, on the
night of fasts, is to go un-
to your wives. [2:187]

lewdness (2)

فَلَا رَفَّ وَلَا فَسُوقَ وَلَا جِدَالَ فِي الْحَجِّ

There is no lewdness, nor
wickedness, nor wrangling
during the pilgrimage.
[2:197]

ر ف د

الرَّفْدُ (n.) a present

< رَفَدَ يَرْفُدُ رَفْدًا (ض)
to make a presentالرَّفُودُ (pact. pic. m. sing.)
present one

(imperf. 3 p.m. sing.) v يَرْقُبُ
looks about

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفاً يَرْتَقِبُ

And in the morning he was
in the city fearing and
looking about. [28:18]

(perate. m. sing.) viii ارْتَقِبْ
wait thou!

(perate. m. plu.) viii ارْتَقِبُوا
you wait!

(Ap-der. m. plu.) viii مَرْتَقِبُونَ
they are waiting

(act. pic. m. sing.) رَقِيبٌ
watcher

neck (1) (n.) رَقَبَةٌ
meta. a bound (2)
person, slave

necks (n. p. b.) رِقَابٌ

★ ر ق د

sleeping (v.n.) رُقُودٌ

رَقَدَ يَرْقُدُ رَقْدًا وَ

رُقُودًا وَ رَقَادًا (ن)

to go to sleep

sleeping place, (n. p. t.) مَرَقَدٌ
grave

★ ر ق ق

parchment (n.) رَقِيعٌ

★ ر ف ق

(act. 2 pic. m. sing.) acc. رَفِيقًا
companion

to accom- iii رَاقِقٌ مُرَاقِقَةٌ <
pany one

<< رَفَقَ يَرْفُقُ رِفْقًا (ن)
to be useful

easy arran- (n. ints.) acc. مُرَفَقًا
gement

(litt. a thing by which one
profits or gains advantage
or benefit—LL)

resting (n. p. t. < viii) acc. مُرْتَفِقًا
place

< elbows (n. ints. p. b.) مِرْفَقٌ
(sing.) مِرْفَقٌ

★ ر ق ب

(imperf. 3 p. m. plu.) يَرْقُبُونَ
< they guard (i.e., respect)

رَقَبَ يَرْقُبُ رُقُوبًا وَ رَقَابَةً (ن)
to watch, observe, guard

لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا أَوْلَادَهُمْ

They respect not either kin-
ship or agreement in a
believer. [9:10]

لَا يَرْقُبُوا < n.d. acc. يَرْقُبُونَ
as above

(imperf. neg. 2 p.m. sing.) لَمْ تَرْقُبْ
thou has not guarded

(el. 3 p.m. plu.) **لِيَرْتَقُوا**

let them ascend

mounting, ascending (v.n.) **رَقِيَ**

(act. pic. m. sing.) **رَاقِي**

charmer (IK) ascender (Rgh.)

وَقِيلَ مَنْ رَاقِي

And it is said: who will ascend with it (or who is the charmer or physician).

[75:27]

Note: The word **رَاقِي** is an active participle from

رَقِيَ that means to ascend. If **رَقِيَ** is verbal

noun the meaning of the verse will be 'who can ascend with him to the heaven,' i.e., who can assist him in this moment and go with him. If the verbal noun is **رُقِيَّةٌ** the meaning of the verse will be 'who is or where is the charmer or physician that can avert the doom.'

ر ك ب ★

(perf. 3 p.m. dual) **رَكِبَا**

< they twain embarked

to ride, **رَكِبَ يَرْكَبُ رُكُوبًا (س)**

embark, mount on horse-back

ر ق م ★

(act. 2 pic. m. sing.) **الرَّقِيمِ**

inscription, litt. a table of lead

أَمْ حَسِبْتُمْ أَنْ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا
مِنَ الْإِتِّبَاعِ

Or, thinkest thou that the Companions of the Cave and inscription were of Our wonderful signs.

[18:9]

Note: See the details about the people referred to in this verse in *Jid. P. 15 nn. 300-301*.

(act. pic. m. plu.) **مَرْقُومٌ**

written one

ر ق و ★

< collar-bone (n.p.b.) **الترَاقِي**

(sing.) **رَدْقَةٌ**

ر ق ي ★

(imperf. 2 p.m. sing.) **تَرَقَى**

thou ascend

رَقِيَ يَرْقِي رُقْيًا (س) - فِي، إِلَى -

(as RF. viii **أَرْتَقَى**)

to ascend, rise

to cause *ii* رَكَّبَ < تَرَكَّبًا
one to ride, to set one-
thing upon another, com-
pose, mix, construct

band of horsemen or (n.) الرِّكْبُ
riders on camels, ten or
more in number, caravan

riders (n. p. b.) رُكَّابٌ

(sing.) رَاكِبٌ

camel (n. p.) رَكَابٌ

<riders (n. p.) رُكَّابٌ

(sing.) رَاكِبٌ

ridden, camel (n.) رَكُوبٌ

(Ap-der. > iv, m. sing.) مُرَاكِبٌ
ridden one on another (close
growing)

★ ر ك د

< at rest, tran- (n. p. b.) رَوَّادِكُدٌ
quil, stable

<< (sing.) رَاكِدَةٌ

to stop, رَكَدَ يَرُكِدُ رُكُودًا (ن)
to be calm, to be kept
stable

★ ر ك ز

low sound, whis- (n.) acc. رُكْرَأٌ
per

> رَكَرَكَ يَرُكِرُكَ رُكْرَأًا (ن)
to plant, fix in (the ground)

(perf. 3 p.m. plu.) رَكَبُوا
they embarked

(imperf. 3 p.m. plu.) يَرُكِبُونَ
they ride

(imperf. 2 p.m. plu.) تَرُكِبُونَ
you ride

(el. 2 p.m. plu.) n.d. لَتُرَكَّبُوا
you may ride

(epl. 2 p.m. plu.) لَتَرُكِبَنَّ
surely you ride

لَتَرُكِبَنَّ طَبَقًا عَن طَبَقِي

Surely ye shall ride layer
upon layer. (Jid.) [84:19]

[i.e., (O mankind!) your
existence is not fixed or
stationary; you must be
ever-changing, growing,
journeying from the state
of the living to the dead,
and from the state of the
dead to a new state of
life in the next world. The
preposition عَن here is

synonymous with بَعْدَ and
طَبَقًا عَن طَبَقِي is equivalent

to حَالَةٌ بَعْدَ حَالَةٍ

(Rz., Q.).

(perate. m. sing.) اِرْكَبْ
(thou) embark!

(perate. m. plu.) اِرْكَبُوا
(you) embark!

(perf. 3 p.m. sing.) ii رَكَّبَ
~constructed

(perate. f. sing.) اَزْكَيْتَ
(thou f.) bow down!

(act. pic. m. sing.) acc. رَاكِمًا
one who bows down

gen. رَاكِعِينَ acc. رَاكِعًا
those who (act. pic. m.p.b.)
bow down

(sing.) رَاكِعٌ

gen. رَاكِعِينَ nom. رَاكِعُونَ
(act. pic. m. plu.)
those who bow down

ر ك م ★

(imperf. 3 p. m. sing.) acc. يَرْكُمُ
<~makes a heap

to heap up, رَكْمًا رَكْمًا (ن)
bring together

a heap (n.) acc. رَكْمًا

(pact. pic. m. sing.) مَرْكُومٌ
piled up

ر ك ن ★

(imperf. 2 p.m. sing.) تَرَكُنْ
<thou leaned

رَكِنٌ يَرْكُنُ رُكُونًا - إِلَى (ف، س)
to lean upon, rely upon, trust

(perate. neg. m. plu.) لَا تَرَكُونَا
you lean not

court (1) (n.) رُكْنٌ

litt. the firm part of a thing
on which it rests, support,
pillar, corner-stone

ر ك س ★

(perf. 3 p.m. sing.) iv أَرْكَسَ
<~reverted

رَكَتَ يَرْكُتُ رِكْسًا (ن)

iv وَ أَرْكَسَ إِزْكَاسًا

to upset, overturn, subvert

(pp. 3 p.m. plu.) iv أَرْكَسُوا
they were reverted

ر ك ض ★

(imperf. 3 p.m. plu.) يَرْكُضُونَ
<they flee, they are fleeing

رَكَضَ يَرْكُضُ رَكْضًا (ن)

to run, urge, to strike heavily
with foot

(perate. m. sing.) ارْكَضْ
strike (heavily)

(perate. neg. m. plu.) لَا تَرْكُضُوا
run not, do not flee

ر ك ع

(imperf. 3 p.m. plu.) يَرْكَعُونَ
<they bow down

رَكَعَ يَرْكَعُ رُكُوعًا (ف)

to bend to the ground to
bow down

they bow not down لَا يَرْكَعُونَ

(perate. m. plu.) ارْكَعُوا
(you) bow down!

★ م م ر

(act. 2 pic. m. sing.) رَمِيْمٌ
decayed

★ م ن ر

الرُّمَّانُ (n.)
pomegranate

★ م ي ر

(perf. 3 p. m. sing.) w.v. رَمَى
~threw
رَمَى بَرِيءٌ رَمِيًّا وَ رَمَايَةَ (ض)
to throw, hit by throwing,
blame, to cast on

(perf. 2 p. m. sing.) w.v. رَمَيْتَ
thou threw

(imperf. 3 p. m. sing.) w.v., fd رَمِيْمٌ
~throws, casts

(imperf. 3 p. f. sing.) w.v. تَرْمِي
~throws

(imperf. 3 p. m. plu.) w.v. يَرْمُوْنَ
they blame, cast

★ م ب ر

(imperf. 3 p. m. plu.) يَرْمَهُوْنَ
< they dread

رَهَبَ يَرْمَهُبُ رُهْبًا وَ رَهْبَةً
to fear, dread (ف) وَ رَهْبًا (ف)

فَتَوَلَّى بِرُكْنِهِ

Then he turned away with
his court. [51:39]

support (2)

أَوَادِي إِلَى رُكْنٍ شَدِيدٍ

Or could betake me to a
powerful support. [11:80]

★ م ح ر

< lances, spears (n. p. b.) رِمَاحٌ
(sing.) رُمُحٌ

★ م د ر

رَمَادٌ (n.)
ashes

★ م ز ر

< indication by (v.n.) acc. رَمْزًا
sign (with the eye, lips, or
hand)

رَمَزَ يَوْمُزُ رَمْزًا (ن)

to make a sign to, indicate
by a sign

★ م ض ر

Ramadhan (the ninth (n.) رَمَضَانَ
month of Islamic calendar,
the month of fast)

★ ر ه ق

(*imperf. 3 p.m. sing.*) رَهَقَ
< ~ covers, will cover

رِهَقَ يَرَهَقُ رَهَقًا (س)
to approach, to overtake,
cover

(*imperf. 3 p.f. sing.*) تَرَهَقُ
< ~ covers, will cover

(*imperf. 3 p.m. sing.*) *iv* يُرْهِقُ
causes burden, imposes upon

(*imperf. 1st. p. sing.*) *iv* أُرْهِقُ
I shall impose upon, I
shall cause burden

(*perate. neg. m. sing.*) لَا تُرْهِقُ
do not impose burden

evil disposition (*v.n.*) رَهَقٌ

★ ر ه ن

(*act. 2 pic.m. sing.*) رَهِنٌ
a pledge

< رَهْنٌ يَرْهَنُ رَهْنًا (ف)
to leave a pledge with some
one

(*act. 2 pic f. sing.*) رَهِينَةٌ
a pledge

taking a pledge (*v.n.*) رِهَانٌ

★ ر ه و

< motionless (sea) (*v.n.*) رَهْوٌ

رَهًا يَرْهَوُ رَهْوًا
to go slowly

(*perate. m. plu.*) ارْهَبُوا

< be dreadful

(فَارْهَبُونِ : فَ + ارْهَبُوا + نِ < نِي)
you dread me

وَأَيُّكَ الْكَافِرِينَ

And Me (alone) you should
dread. [2:40]

(*imperf. 2 p. m. plu.*) *iv* تُرْهِبُونَ
< you frighten

iv أَرْهَبَ إِزْهَابًا
to make dreadful, frighten

iv اسْتَرْهَبَ x اسْتَرْهَبَا
(*perf. 3 p.m. plu.*) x اسْتَرْهَبُوا
as they frighten

(*v.n. acc.*) الرَّهْبُ، رَهْبًا وَرَهْبَةً
fear, dreadfulness, awfulness

< monks (*n.p.b.*) الرَّهْبَانُ

(*sing.*) رَاهِبٌ
i.e. esoteric heads of religion.

There were Christian monks
as early as the 3rd century.
The monks and the nuns
were looked upon as the
most consistent Christians,
and were honoured accord-
ingly. (*Jid., Ebr.V. p.676*)

(*a relative adj.*) رَهْبَانِيَّةٌ
monkery, monasticism

★ ر ه ط

رَهْطٌ (*n.*) group, company

the soul of man (1)

رُوحٌ

وَسَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي

And they ask thee regarding the soul, say thou: the soul is by the command of my Lord. [17:85]

the possessor of (2)

soul (in generic sense the singular standing for class)

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا

On the Day whereon the possessors of soul and angels will stand arrayed. [78:38]

Gabriel, the (3)

angel of revelation

تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ

The angels and Gabriel descend. [97:4]

the holy (comp.) spirit

رُوحٌ الْقُدْسِ

Note: Holy Spirit in Islam is not the 'third Person of Trinity,' but arch-angel, Gabriel, who was is in constant attendance upon the Prophet Jesus and protected him—a mere mortal—from the wiles of his enemies. There is no trace in any verse of the Holy Quran of any specially high rank being bestowed on Jesus above other

روح ★

(imperf. 2 p.m plu.) iv تَرِيحُونَ

you drive at evening

<< رَاحَ يَرُوحُ رَوَاحًا (ن)

to go or do a thing at evening

lit. evening breeze (1) (ن) رُوحٌ
(a sort of comfort, mercy and bounty)

فَرُوحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ

(For him shall be) comfort and fragrance and garden of Delight. [56:89]

mercy, bounty, (2)

gift

وَلَا تَيْسَّرُوا مِنْ رُوحِ اللَّهِ إِنَّهُ لَا يَأْتِيَنَّ

مِنْ رُوحِ اللَّهِ إِلَّا الْقَوْمَ الْكَافِرِينَ

And despair not of the mercy of Allah. Verily none despairs of Allah except a people disbelieving. [12:87]

Note: Pickthal has translated رُوحٌ by mistake as spirit, that is, رُوحٌ (with *dhamma* upon the first radical), not رُوحٌ (with *fatha* upon it). The verse means: A man true of faith never gives up hope in the mercy of Allah.

(*imperf. 3 p.f. sing.*) iii تَرَاوَدُ
~solicits

(*imperf. 1st. p. plu.*) iii تَرَاوَدُ
we solicit

(*perf. 3 p.m. sing.*) iv أَرَادَ
<~wished, intended

to wish, إِزَادَةٌ iv أَرَادَ
intend, desire

(*perf. 3 p.m. dual.*) iv أَرَادَا
they (twain) intended, wished

(*perf. 3 p.m. plu.*) iv أَرَادُوا
they intended, wished

(*perf. 3 p.f. plu.*) iv أَرَدْنَ
they (f.) intended, wished

(*perf. 2 p.m. plu.*) iv أَرَدْتُمْ
you intended, wished

(*perf. 1st. p. plu.*) iv أَرَدْنَا
we intended, wished

(*imperf. 3 p.m. sing.*) iv يُرِيدُ
~intends, wishes
used also as an auxillary
verb as :

يُرِيدُ أَنْ يَنْقَضَ

It is about to fall down.

[18:77]

(*imperf. 3 p.m. sing.*) juss. يُرِيدُ
intends, wishes

(*imperf. 3 p.m. dual.*) يُرِيدَانِ، يُرِيدَا
they (twain) intend, wish

(*imperf. 1st. p. sing.*) أُرِيدُ
I intend, wish

prophets. He has simply
his own place—a very
honourable one, no doubt
—in the long list of the
messengers of God.

The angel Gabriel الرُّوحُ الْأَمِينُ
who is entrusted with
divine revelation

evening journey (v.n.) رَوَاحُ
(*opp.* غُدُو morning journey)

★ ر و د

(*perf. 3 p.m. plu.*) iii رَاوَدُوا
<they solicited

to ask one مُرَاوَدَةٌ iii رَاوَدَ
to do, prevail upon him
by blandishment

(*perf. 3 p.f. sing.*) iii رَاوَدَتْ
solicited

قَالَ هِيَ رَاوَدَتْنِي عَنْ نَفْسِي

He said : it is she who solicited
me against myself.

[12:26]

رَاوَدَةٌ عَنِ الْأَمْرِ signifies
'she endeavoured to turn
him by blandishment or by
deceitful arts or to entice
him to turn from the
thing.' (*Jid.*>LL)

(*perf. 2 p.f. plu.*) iii رَاوَدْتُمْ
you (f.) solicited

★ ر و م ★

Romans, Byzantines (n.) الرُّومُ

★ ر ی ب ★

(perf. 3 p.m. sing.) viii اِرْتَابَ
~doubted

< رَابَ يَرِيْبُ رِيْبًا (ض)
to cast one into doubt and
uncertainty, suspect

(perf. 3 p. f. sing.) viii اِرْتَابَتْ
doubted

(perf. 3 p.m. plu.) viii اِرْتَابُوا
they doubted

(perf. 2 p.m. plu.) viii اِرْتَبْتُمْ
you doubted

(imperf. 3 p.m. sing.) viii يَرْتَابُ
~doubts

(imperf. 3 p.m. plu.) viii, acc. يَرْتَابُوا
they doubted

(imperf. 2 p.m. plu.) viii, acc. يَرْتَابُوا
you doubt

doubt, suspect (n.) رَيْبٌ

(ap-der. m. sing.) iv مُرِيْبٌ
arouser of suspicions, causing
doubt

(ap-der. m. sing.) viii مُرْتَابٌ
doubter

★ ر ی ح ★

wind (1) (n.) رِيْحٌ

(juss.) يَرِيْدُوْنَ، يَرِيْدُوْا

(imperf. 3 p.m. plu.)

they intend, wish

(imperf. 3 p. f. plu.) iv يَرِيْدْنَ
they (f.) wish, intend

(imperf. 1st. p. plu.) iv نَرِيْدُ
we wish, intend

(pip. 3 p.m. sing.) iv يَرَادُ
~ is wished, intended

for a while, (particle) acc. رَوِيْدًا
slowly, gently (according
to the grammarians the
word is a diminutive form
of which verbal noun is
not in use.)

★ ر و ض ★

meadow somewhat (n.) رَوْضَةٌ
watery, garden

meadows some- (n. plu.) رَوْضَاتٌ
what watery

★ ر و ع ★

< alarm (n.) الرُّوعُ
رَاعَ يَرُوْعُ رَوْعًا (ن)
to fear, to be terrified

★ ر و غ ★

(perf. 3 p.m. sing.) رَاعَ
< ~slipped
رَاعَ يَرُوْعُ رَوْعًا (ن)
to act slyly (i.e., scoffingly)

fragrance, a bounty, (n.) الرَّحْمَانُ
a gift of God

(a synonym to
subsistence (*Jid.* > LL)

★ ر ی ش

adornment (*i.e.*, dress) (n.) رِيشُ

★ ر ی ع

a high place (n.) رِيعُ

★ ر ی ن

(*perf.* 3 *p.m.* *sing.*) رَانَ
~encrusted

رَانَ يَرِينُ رَيْتًا - عَلِيٌّ، ب (ض)
to be rusty, dirty

وَجَوْنِ بِرِيحٍ طَلِبَةٍ

And they run away with them
with a goodly wind.

[10:22]

predominance (2)

فَقَسَلُوا وَتَذَابَ رِيحِكُمْ

Lest ye flag and your pre-
dominance depart. [8:46]

smell (3)

إِنِّي لَأَجِدُ رِيحَ يُوسُفَ

Surely I feel the smell of
Yusuf, [12:94]

الرياحُ <winds (n. p. b.)

(*sing.*) الرِّيحُ

کتاب الزای

★ ز ب ن

the bondmen, (n. p.) **الرَّبَائِيَّةُ**
infernal guards

★ ز ج ح

a/the glass **الرُّجَاجَةُ، رُجَاجَةٌ**

★ ز ج ر

أُذِدِّجِرُ (pp. 3 p.m. sing.) viii
~ was reproved

< **أُذِدِّجِرُ بِرُذِجْرٍ أُرْدِجَارًا**
to obey an interdiction, forbidden

رُذِرَ بِرُذِرٍ رُذِرًا (ن) - عَزَّ -
to interdict, rebuke

a deterrent (v.n. mim.) viii **مُرْدِجِرٌ**

driving away (v.n.) **رُذِرٌ**

★ ز ب د

the scum (n.) **الرَّبْدُ، الرِّبْدُ**

★ ز ب ر

< scriptures (n. p.) **رُؤُورٌ**

the divine (sing.) **رُؤُورٌ**
writ revealed in parts by
the Prophet Daud

وَأَنَّهُ لَفِي رُؤُورِ الْأَقْلَامِ

And verily it is in the Scriptures of the ancients.

[26:196]

< the lumps (n. p.) **رُؤُورٌ**

heavy pieces of (sing.) **رُؤُورَةٌ**
iron (Rgh.)

أَتُونِي رُؤُورَ الْحَدِيدِ

Bring me lumps of iron.

[18:96]

(**زَحْفٌ** is an army, or a military force, marching little by little, or leisurely, or heavily, by reason of their multitude and force—LL)

ذ خ ر ف

ornament (1) (**ن.**) **زُخْرُفٌ**

أَخَذَتِ الْأَرْضُ زُخْرُفَهَا

When the earth took her ornaments (*i.e.*, it is decked out in full beauty). [10:24]

gold (2)

أَوْ يَكُونُ الْكَافِرُ مَنْ زُخْرِفٍ

Or there be for thee a house of gold. [17:93]

gilded speech (3)

(*i.e.*, fair-seeming untruth and falsehood)

★ ذ ر ب

carpets (**ن. پ.**) **زَرَائِيٌّ**

★ ذ ر ع

(**imperf. 2 p. m. plu.**) **زَرَعُونَ**

<you shall sow

ذَرَعَ يَزْرَعُ زَرَعًا (ف)

to sow, plant, cultivate

corn, cornfields (**ن.**) **ذَرْعٌ**

a sown corn, cultivable land, plant

(**act. pic. f. plu.**) **زَاجِرَاتٌ**
those (**f**) who drive away
(*i.e.*, angels who are the drivers of the clouds.

the shout (**ن.**) **زَجْرَةٌ**
(The reference is to the second blast of the trumpet.)

★ ذ ج و

(**imperf. 3 p. m. sing.**) **iv** **يُزْجِي**

~speeds up

v **أَرْجِي يُرْجِي إِزْجَاءً**

to push, speed up

<< **رَجِي يُرْجُو زَجْوًا (ن)**

to stop, urge on gently

(**pis. pic. f. sing.**) **iv** **مُزْجَاةٌ**
goods that are pushed out disposed of (*i.e.*, goods of no value or of very little purchasing value)

ذ ح ز ح

(**pp. 3 p. m. sing.**) **qrt.** **زُحْرِحَ**

<is removed

to remove **SS** - **عَنْ** - **زُحْرِحَ**

form its place

(**act. pic. m. sing.**) **مُزْحِرٌ**
remover

★ ذ ح ف

marching slowly (**v.n.**) **acc.** **زَحْفًا**

ذَعَمَ يَذَعِمُ ذَعْمًا وَ ذَعْمًا (ف)

to assert (1)
something that may be
true or false

to assert (2)
something false

(perf. 2 p.m. sing.) ذَعَمْتَ
thou asserted

(perf. 3 p.m. plu.) ذَعَمْتُمْ
you asserted

(imperf. 3 p.m. plu.) يَذَعِمُونَ
they asserted

(imperf. 2 p. plu.) تَذَعِمُونَ
you asserted

assertion (n.) ذَعْمٌ

★ ذ ف ر

panting (act. 2 pic. m. sing.) ذَفِيرٌ

(ذَفِيرٌ signifies the beginning
or commencing part of
crying, or braying of the
ass. app. شَهيقٌ signifies
the ending or final part
thereof.—LL)

★ ذ ف ف

(imperf. 3 p.m. plu.) assim. يَذْفِفُونَ
< they hasten

to hasten, (ض) ذَفَّ يَذْفِفُ ذَفْفًا (ض)
to flap (the wing)

cornfields (n. p.) ذُرُوعٌ

sowers (n. p. b.) ذُرَّاعٌ

(act. pic. m. plu.) الذَّارِعُونَ
sowers, growers (i.e., the
causers of the growth)

★ ذ ر ق

ذُرْقٌ < blue (n. adj.)
(sing.) أَزْرَقٌ وَ زَرَقَةٌ

وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا

And We shall gather the
culprits on that day blear-
eyed. (Jid.) [20:102]

★ ذ ر ي

(imperf. 3 p.f. sing.) (w.v.) vil يَذْرِي
< ~condemns

أَذْرَى يَذْرِي أَذْرَاءً
to condemn, to despise,
redicule

<< ذَرَى يَذْرِي ذَرِيًّا (ض)
to reprove, reproach

Note: The (ت) of the
stem viii is replaced with

(د)

★ ذ ع م

(perf. 3 p. sing.) ذَعَمَ
< ~asserted

(imperf. 2 p.m. sing.) ii **تَزَكَّى**
thou cleanseth, purifieth

(imperf. 3 m. p. plu.) ii **يَتَزَكَّوْنَ**
they cleanse, purify

(perate. neg. n. plu.) **لَا تَزْكُوا**
justify not

فَلَا تَزْكُوا أَنْفُسَكُمْ

So justify not yourselves.
[53:32]

(**زَكَى** means: He
praised himself.) (LL)

Litt. 'He attributed to himself
purity or cleanliness' Thus
signifies

'do not praise yourself or
claim purity'.

(perf. 3 p.m. sing.) v **تَزَكَّى**
~purified himself

(imperf. 3 p. m. sing.) v **يَتَزَكَّى**
~purifies himself

(imperf. 3 p.m. sing.) **يُزَكَّى**
is cleansed

(n.) **الزَّكَاةُ، زَكَاةٌ (الزَّكَاةُ، زَكَاةٌ)**
Zakat

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

And establish prayer and
give the Zakat. [2:43]

Note : The **زَكَاةٌ (زَكَاةٌ)**
word litt. means purity and
purification, and is a technical
term of the Islamic
law that means: certain por-
tion or amount of property

★ ز ق م

Zaqqum (n.) **الزَّقُومُ / زَقُّومٌ**
(Any deadly food; the food
of the people of the Fire
or hell **شَجَرَةُ الزَّقُّومِ** is a
certain tree in hell (IK).
A certain tree having small
leaves, sticking and bitter
found in Tihama.) (LL)
The tree (in verse 37:62) is
symbolic of the living
conditions in the hell.

★ ز ك ي

(perf. 3 p.m. sing.) **زَكَى**
<~was clean
زَكَى **يَزْكُو** **زَكَاةً** (ن) **ازكى يزكى**
(ف) **ازكى يزكى** **زَكَاةً** **وَزَكْوًا** (س)
to be clean, grow, increase,
be purified

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا كُنْتُمْ
مِنْكُمْ مِنْ أَحَدٍ أَبَدًا

And had there not been the
grace of Allah upon you
and His mercy, not one
of you would ever have
been cleansed. [24:21]

(perf. 3 p.m. sing.) ii **زَكَى**
<~cleansed
to purify, clean **زَكَى** **تَزَكَّى**
(imperf. 3 p.m. sing.) ii **يُزَكَّى**
cleanseth, purifieth

(act. pic. m. sing.) acc. زَكِيًّا، زَكِيًّا
pure

لَا هَبَّ لَكَ عَلْمًا نَكِيًّا

That I may bestow on thee
a boy pure. [19:19]

(act. pic. f. sing.) زَكِيَّةً
pure (i.e., innocent)

قَالَ أَقْتَلْتِ نَفْسًا زَكِيَّةً

He said: haste thou slain a
person innocent. [18:74]

the purest (relative.) أَزْكَا

ز ل ز ل

(pp. 3 p. f. sing.) زُلْزِلَتْ
is shaken

to shake زُلْزِلَ مِيزْرُورٌ زُلْزَلَةٌ

(pp. 3 p. m. plu.) زُلْزِلُوا
they were shaken

shaking (v.n.) زِلْزَالٌ

quake (n.) زُلْزَلَةٌ

★ ز ل ل

(perf. 2 p. m. plu.) زَلَلْتُمْ
you slipped

زَلَّ يَزِلُّ زَلًّا وَزَلَلًا
to stumble, slip, (ض)
make a mistake

(acc. أَنْ يَزِلَّ)
may slip (imperf. 2 p. f. sing.)

that is given thereof as
the due of God by its
possessor to the poor in
order that he may purify
it thereby (LL).

The payment of this religious
due is obligatory provided
that the property is of a
certain amount and has
been in possession for one
lunar year. The portion, to
be given, varies according
to the nature and amount
of the property. Generally
it is one-fortieth thereof
i.e., two and a half percent.

The word زَكَاةٌ is translated
as a Islamic tax, poor-
due, poor-rate or charity
but none of them renders
the full meaning of the
term. Thus, it is reason-
able to use the term as
such.

purity, piety (2)

فَأَرَدْنَا أَنْ يُبَدِّلَ لَكُمْ آخِرَاتِهِمْ
زَكَاةً وَأَقْرَبَ رَحْمًا

So we intended that their
Lord should change for
the twain one better than
he in piety and chosen
affection. [18:81]

وَحَنَانًا مِن لَدُنَّا وَزَكَاةً

And tenderness from Our
presence and purity.

[19:13]

Note : **رَآلَم** (*sing.*) is 'an arrow without a head and without feathers. **أَزْلَام** arrows here allude to those divining arrows by means of which the Arabs in the time of ignorance sought to know what was allotted to them. They used to put them in a receptacle, and when one of them desired to make a journey, or accomplish a want, or when desired to perform some affair, he put his hand into that receptacle and took forth an arrow; and if the arrow upon which was 'Command' came fourth he went ahead to accomplish his purpose, but if that upon which was 'Prohibition' came forth he refrained, and if the black one came forth he shuffled them a second time.'

(*Jid. LL, IK.*)

★ ز م ر

(*n. p.*) *acc.* رُصْرَأَ، رُصْرَأَ
in troops

★ ز م ل

(*Ap-der. m. sing.*) *viii* الرَّمْلُ
wrapped

(*perf. 3 p.m. sing.*) *iv* أَرْزَلَا
caused to slip

(*perf. 3 p. m. sing.*) *x* اسْتَزَلَّ
caused to slip

★ ز ل ف

(*perf. 3 p.f. plu.*) *iv* أَرْزَلْنَا
< we brought near

< أَرْزَلْتِ يَرْزِلُ إِزْلَامًا
iv to bring near, to cause to approach

<< رَزَلْتِ يَرْزِلُ رَزْلًا وَرَزْلِي (ن)
to advance

(*pp. 3 p. f. sing.*) *iv* أَرْزَلْتِ
~ is brought near

(*n.*) *acc.* رَزْلًا
neighbouring (watches)

proximating (*n.*) *acc.* رَزْلَةٌ

an approach (*v.n.*) رَزْلِي

★ ز ل ق

(*imperf. 3 p.m. plu.*) *iv* يَرْزِلُونَ
< they caused to stumble

to cause to *iv* أَرْزَلْتِ إِزْلَامًا
slip, stumble

<< رَزَلْتِ يَرْزِلُ رَزْلًا (ض)
to stumble, slip

slippery *acc.* رَزْلًا (*v.n.*) رَزْلِي

★ ز ل م

arrows (*n. p. b.*) الأَزْلَامُ
(*sing.*) رَآلَم

to give **زَوَّجَ** ii **زَوَّجْتَا**

a woman in marriage, to conjoin, to classify in pairs, to unite with fellows

(*imperf. 3 p. m. sing.*) ii **يُزَوِّجُ**
~conjoins

زُوِّجَتْ (*pp. 3 p. f. sing.*) ii
is paired

وَلَاذَ الشُّفُوسِ زُوِّجَتْ

And when the souls are paired. (*i.e.*, united with their fellows). [8:17]

wife (1) (n.) **زَوْجٍ**

وَلِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ

And if you intend to relpace a wife by another. [4:20]

husband (2)

حَتَّى تَتَّكِفَ زَوْجًا آخَرَ

Untill she weds a husband other than he. [2:230]

pair (3)

وَأَبْتَسَتْ مِنْ كُلِّ زَوْجٍ بَهِجٍ

And it groweth every luxuriant pair of growth (*i.e.*, of every kind) [22:5]

(*n. dual.*) *acc.* **زَوْجَيْنِ** *nom.* **زَوْجَانِ**
man and woman, husband and wife, two kinds, pairs

wives, husbands, (*n. p. b.*) **أَزْوَاجٍ**
pairs, kinds

is **مَزْمَلٌ** > **الْمَزْمَلُ**

replaced by **ز** then duplicated by *Shaddah (AK)*.

★ ★ ★ ★

biting cold (n.) **زَهْرِيْرٌ**

★ ★ ★ ★

a certain plant called (n.) **زَنْجَبِيلٌ**
Zanjabil that has good flavour, ginger

★ ز ن م

(*act. 2 pic. m. sing.*) **زَنِمٌ**

base-born, claiming someone else as his father

★ ز ن ي

(*imperf. 3 p. m. plu.*) *w.v.* **يُزَوِّقُونَ**
< they commit adultery

زَفَى يَزْفِي زَفَى وَ زَمَامًا (ض)

to commit adultery

(*imperf. 3 p. f. plu.*) *w.v.* **يَزْنِينَ**
they (*f.*) commit adultery

(*act. pic. m. sing.*) (*fd.*) **الزَّانِي، زَانٍ**
one who commits adultery

(*act. ptc. p. f. sing.*) **الزَّانِيَةُ، زَانِيَةٌ**
one (*f.*) who commits adultery

★ ز و ج

(*perf. Ist. p. plu.*) ii **زَوَّجْنَا**

< we wedded

(el. 3 p. f. sing.) لَزَّوْلٌ
that may remove

(perf. 1st. p. plu.) ii زَبَلْنَا
we caused split

(perf. 3 p. m. plu.) v تَزَيَّلُوا
they were distinguished one
from another (Jid.)

decline (v.n.) زَوَالٌ

Preceded by a (2)
negative particle

when verb زَالَ perf. يَزَالُ

imperf. يَزَالُ imperf. juss.
(to cease) is used it is
preceded by the negative
particles لَمْ or مَا
and means that the action
is still continuing.

(perf. 3 p. f. sing.) مَا زَالَتْ
~remained, continued

مَا زَالَتْ تِلْكَ دَعْوَانِي

It was continually their cry
or this ceased not to be
their cry. [21:15]

(perf. 2 p. m. plu.) مَا زَلْتُمْ
you remained, continued

مَا زَلْتُمْ فِي شَيْءٍ

You remained in doubt or
you ceased not to be in
doubt. [40:34]

(imperf. 3 p. m. sing.) لَا يَزَالُ
~remains continually

★ ز و د

(perate m. plu.) v تَزَوَّدُوا

<take provision for the
journey

to provide تَزَوَّدَ v تَزَوَّدُوا
food for journey

provision for the jour- (n.) الرَّادُّ
ney

★ ز و ر

(perf. 2 p. m. plu.) زَرْتُمْ

<you visited

to visit زَارَ يَزُورُ زِيَارَةً (ن)
(imperf. 3 p. f. sing.) vi تَزَاوَرُ
<~deviates, turns aside

تَزَاوَرَ يَتَزَاوَرُ vi تَزَاوَرَا
to deviate

(تَزَاوَرُ > تَتَزَاوَرُ Ak.)

acc. زُورًا nom. الزُّورُ

<falsehood (n.)

to falsify زَوَّرَ يَزْوِرُ زُورًا (س)

★ ز و ل

In simple verbal (1)
form

(perf. 3 p. f. dual.) w.v. زَالَتَا

<the twain ceased

زَالَ يَزُولُ زَوْلًا وَزَوَالًا (ن)

to pass, cease, decline,
remove

(act. pic. m. sing.) **زَائِقٌ**
vanished ones
vanishing (ints.) acc. **زَاهِقًا**

★ ز ي ت

oil (n.) **زَيْتٌ**

olive (n.) **زَيْتُونٌ**

olive (n. adj.) **زَيْتُونَةٌ**

★ ز ي د

(perf. 3 p.m. sing.) w.v. **زَادَ**
<~added, increased
زَادَ يَزِيدُ زِيَادَةً (ض)
to increase, to add

(perf. 3 p.f. sing.) w.v. **زَادَتْ**
~added, increased

(perf. 3 p.m. plu.) w.v. **زَادُوا**
they added, increased

(imperf. 3 p.m. sing.) w.v. **يَزِيدُ**
~increases

(imperf. 3 p.m. sing.) juss./w.v. **لَمْ يَزِدْ**
did not add or increase

(The second radical i.e., **ي**
is dropped due to the juss.
case).

(imperf. 2 p.n. plu.) w.v. **تَزِيدُونَ**
you increase

(ent. Ist. p. sing.) w.v. **أَزِيدُنِي**
I will surely increase

لَا يَرَالُنَّ بِنْيَانَهُمُ الَّذِي
بَنَوْا رِيْبَةً فِي قُلُوبِهِمْ

And their building which
they have built will cause
continually doubt in their
hearts. [9:110]

(imperf. 3 p.f. sing.) **لَا تَرَالُ**
~will remain continually

(imperf. 3 p.m. plu.) **لَا يَرَالُونَ**
they will remain continually

★ ز ه د

(act. pic. m. plu.) **الزَّاهِدِينَ**
<abstemious, indifferent
زَهَدَ يَزْهَدُ زُهْدًا (ف) - فِي -
to turn away from, be indi-
fferent to, forsake

★ ز ه ر

flower, splendour (n.) **زَهْرَةٌ**

★ ز ه ق

(perf. 3 p.m. sing.) **زَهَقَ**
<~vanished

زَمَقَ يَزْهَقُ زُهُقًا (ف)
to vanish

(imperf. 3 p.f. sing.) acc. **تَزْهَقُ**
~may vanish, to vanish (i.e.,
to die, pass away)

(perf. 3 p. f. sing.) w.v. زَاغَتْ
~turned aside

(perf. 3 p.m. plu.) w.v. زَاغُوا
they turned aside

(perf. 3 p.m. sing.) vi, w.v. أَزَاعَ
~caused to turn aside

(imperf. 3 p.m. sing.) vi, w.v. يَزِيغُ
~causes to turn aside

whosoever turns
aside مَنْ يَزِيغُ

(The ی is dropped due to
the conditional sentence)

turning aside, devia- (v.n.) زَيْغٌ
tion

★ ز ی ن

(perf. 3 p.m. sing.) w.v. ii زَيَّنَ
~made to seem fair

to make زَيَّنَ ii تَزَيَّنَا <
SS seem fair, to adorn,
decorate

<< زَانَ يَزِينُ زَيْنًا (ض)
to adorn

(perf. 1st. p. plu.) ii زَيَّنَا
we made SS seem (1)
fair

كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ

Thus to every people have
We made their deeds fair-
seeming. [6:108]

(imperf. 1st. p. plu.) w.v. نَزِيدُ
we will increase

we shall never
increase لَنْ نَزِيدَ

(perate. m. sing.) w.v. زِدْ
increase!

(perf. 3 p.m. sing.) viii, w.v. اَزْدَادَ
~got increased gradually,
waxed

(perf. 3 p.m. plu.) viii w.v. اَزْدَادُوا
they got increased gradually,
waxed

(imperf. 3 p.m. sing.) viii, w.v. يَزْدَادُ
~gets increased

(imperf. 3 p. f. sing.) viii, w.v. تَزْدَادُ
~gets increased

(imperf. 3 p.m. plu.) viii, w.v. يَزْدَادُوا
they get increased

(el. 3 p.m. plu.) viii, w.v. لِيَزْدَادُوا
that they may get increased

(imperf. 1st. p. plu.) viii, w.v. نَزْدَادُ
we shall add

an increase (v.n.) زِيَادَةٌ
an increment (v.n. mim.) مَزِيدٌ
more, additional

★ ز ی غ

(perf. 3 p.m. sing.) w.v. زَاغَ
~turned aside

< زَاغَ يَزِيغُ زَيْغًا (ض)
to deviate, to turn aside

(pp. 3 p.m. sing.) ii **زُنَّ**

~is made to seem fair

(perf. 3 p. f. sing.) v **أَزَّيْنَتْ**

~became adorned

(**أَزَّيْنَتْ** is shaped from

(v) **زَيَّنَتْ**) (Abk.)

the/an adorn- (n.) **الزَّيْنَةُ، زِينَةٌ**
ment, beauty

we adorn (2)

إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةٍ الْكَوَاكِبِ

Surely We have adorned the lower heaven with an adornment, the stars.

[37:6]

surely (epl. 1st. p. f. sing.) **لَأَزَيِّنَنَّ**
we made fair ~seeming

کتاب السین

[a question about ب، عَن]

< سَأَلَ يَسْأَلُ سُؤْلاً وَ مَسْأَلَةً (ف)
- ب، عَن -
to ask, (1)
question, enquire
to ask, beg (2)
to demand (3)

قَدْ سَأَلَهَا قَوْمٌ مِنْ قَبْلِكَ

Surely people asked question
before you. [5:102]

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ

There hath asked a questioner
concerning the torment
about to befall. [70:1]

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي كَرِيمٌ

And when my bondmen ask
thee regarding Me, then
verily I am nigh. [2:186]

(perf. 2 p.m. sing.) سَأَلْتَ
thou asked

س
Prefixed to the *imperfect*
tense to denote the mean-
ing of future, as :

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ

The foolish among men
will say. [2:142]

(According to the gramma-
rians it is shortened form
of سَوْفَ that is placed
before the *imperfect*,
المضارعُ to conform the
meaning of the future. As
the *imperfect* consists both
of the present and the
future tenses).

س أ ل ★

سَاعَةً / السَّاعَةَ see س و ع

(perf. 3 p.m. sing.) h.v. سَأَلَ

< ~asked

(imperf. 1st. p. plu.) نَسَأَلُ
we ask, demand

(epl. 1st. p. plu.) لَنَسَأَلَنَّ
we surely shall question

(perate. m. sing.) سَلْ ، اَسْأَلْ
(thou) question ! ask !

(perate. m. plu.) اَسْأَلُوا
(you) question ! ask !

~ is asked (pp. 3 p.m. sing.) سُئِلَ

(f.) is asked (pp. 3 f. sing.) سُئِلَتْ

(pp. 3 p.m. plu.) سُئِلُوا
they are asked

(pip. 3 p.m. sing.) يُسَأَلُ
~ is/will be asked

(epl. passive. 3 p.m. plu.) لَيُسَأَلَنَّ
verily they shall be asked,

(pip. 2 p.m. sing.) تُسَأَلُ
thou will be asked

(epl. passive. 3 p.m. plu.) لَنَسَأَلَنَّ
you certainly shall be asked,
questioned

(pip. 3 p.m. plu.) يُسَأَلُونَ
they will be asked

(pip. 1st. p. plu.) نُسَأَلُ
we are/will be asked

(act. pic. m. sing.) السَّالِلُ / سَائِلٌ
questioner (1)
beggar (2)

(act. pic. m. plu.) السَّالِلِينَ
questioners, beggars, those
who ask SS or make query

(pact. pic. m. plu.) مَسْئُولٌ
one who is questioned

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(perf. 1st p. sing.) سَأَلْتُ
I asked

(perf. 3 p. m. plu.) سَأَلُوا
they asked

(perf. 2 p.m. plu.) سَأَلْتُمْ
you asked

(imperf. 3 p.m. sing.) يَسْأَلُ
demands, asks (1)

يَسْأَلُكَ أَهْلَ الْكِتَابِ أَنْ تَنْزِلَ عَلَيْهِمْ كِتَابًا
The people of the Book ask
thee to bring down a
Book. [4:153]

بِغْثِهِ (2)
يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ
Of Him beggeth whosoever is
in the heavens and the
earth. [55:29]

(imperf. 2 p.m. sing.) تَسْأَلُ
thou demand

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ
Thou asketh them no fee for
it. [12:104]

(imperf. 1st. p. sing.) أَسْأَلُ
I ask, demand

nom. يَسْأَلُونَ acc.
(imperf. 3 p.m. plu.)
they ask, enquire, demand

(el. 3 p.m. plu.) يَسْأَلُونَ
that they ask. enquire,
demand

(imperf. 2 p.m. plu.) nom. تَسْأَلُونَ
you ask, demand acc. تَسْأَلُوا

٢٥٢

سَمَّ يَسَامُ سَامَةً وَ سَامًا (س)۔ مِنْ

to feel aversion for, to turn away, to disgust, cause to loathe

(imperf. 2 p.m. plu.) (h.v.) يَسَامُونَ
they grow weary

يَسْبِحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْتَكْبِرُونَ

They hallow Him night and day, and they weary not.

[41:38]

(perate. neg. m. plu.) لَا تَسَامُوا

be not weary!

وَلَا تَصْغُرُوا أَنْ تَكْتُبُوا

And be not weary of writing.
[2:282]

س ب ب *

Saba (prop. n.)

(Saba was a city of Yemen, also called Ma'arib, at about three days' journey from San'a. The bursting of the dyke of Ma'arib and the destruction of the city by a flood are historical facts, and happened in about the first or second century of the Christian era. (Palmer)

س ب ب *

(imperf. 3 p.m. plu.) assim. يَسْبُوا
< they revile

صَبَّ يَسْبُ صَبًا وَ مَسَبَةً (ن)
to revile, defame

مَسْئُولُونَ (pact. pic. m. plu.)
those who are asked

تَسْأَلُونَ < تَمَسَّأَ لُونَ

(imperf. 2 p.m. plu.)
you demand one of another

وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ

And fear Allah by whom you demand one another your rights (or dues) and wombs. (i.e., fear Allah and the wombs by whom you demand of one another your rights.) [4:1]

(el. 3 p.m. plu.) لِيَتَسَاءَلُوا

they might question among themselves

وَكَذَلِكَ بَعَدْنَاكُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ

And likewise We raised them up that they might question among themselves.

[18:19]

(imperf. 3 p.m. plu.) iv يَتَسَاءَلُونَ
they asked each other

هَوَّ يَتَسَاءَلُونَ

Of what ask they? (refreshing or comforting to them).

[78:1]

questioning, demanding (n.) سَوَالٌ

requests (n. p.) سَوَالٌ

س ب ب *

(imperf. 3 p.m. sing.) (h.v.) يَسَامُ
< ~ tires, weary

سَبَّحَ يَسْبُحُ سَبْحًا وَ مَبَاحَةً (ف)
to swim, to float (in water or
air), to go rapidly, to
change about, turn over

كُلٌّ فِي فَلَكٍ يَسْبَحُونَ

Each one in an orb floating.
[21:33]

(v.n.) acc. سَبْحًا nom. سَبَّحَ
litt. floating, swimmingly

chain of busi- (1)
ness (Pic.)

إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا

Lo! thou has by day a chain
of business. (Pic.) [73:7]

occupation (Jid.) (2)

Verily, there is for thee by
day occupation prolonged.
(Jid.) [73:7]

swimmingly (as (3)
below)

(act. pic. f. plu.) السَّابِحَاتُ

those who are floating (i.e.,
angels who come down
floating from heaven with
their Lord's command.)

وَالَّذِينَ سَبَّحُوا

By the angels who glide
swimmingly. [79:3]

(perf. 3 p.m. sing.) ii سَبَّحَ
< glorified, hallowed

(perate m. plu.) assim. لَا تَسُبُّوا
do not revile

< way, means (n.) سَبَبٌ
(not drawn from سَبَّ يَسْبُ (ض))

< causes, reasons (n. p.) أَسْبَابٌ
(sing.) سَبَبٌ

ways. means (n. p.) الْأَسْبَابُ

س ب ت ★

(imperf. 3 p.m. plu.) يَسْتَوُونَ
they keep the Sabbath

< سَبَّتٌ يَسْبِتُ سَبْتًا (ض)
to rest, to keep sabbath

the day of keeping (v.n.) سَبَّتٌ
Sabbath (of Jews)

Saturday (n.) السَّبْتُ
(i.e., the holy weekend of the
Jews, between Friday and
Sunday.)

acc. سَبَاتًا nom. سَبَاتٌ
repose, rest (n.)

وَجَعَلْنَا نَوْمَكُمْ سَبَاتًا

And We made your sleep as
a rest (for repose). [78:9]

س ب ح ★

(imperf. 3 p. m. plu.) يَسْبَحُونَ
< they swim

glorifying (v.n. < ii) تَسْبِيحٌ
 acc. مُسْبِحِينَ nom. مُسْبِحُونَ
 those who (Ap-der. m. plu.)
 glorify (their Lord)
 hallowed be to (n.) سُبْحَانَ
 (It always occurs before
 Allah as pronominal or
 relative pronoun referring
 to Him as :
 hallowed be Allah سُبْحَانَ اللَّهِ
 hallowed be Thou سُبْحَانَكَ
 hallowed by He سُبْحَانَهُ
 سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا
 Hallowed be He who carried
 His servant by night.
 [17:1]

س ب ط ★

acc. الْأَسْبَاطُ gen. آسَابَاتُ
 < tribes (n. p.)
 (sing.) سَبْطٌ
 litt : a tree that has many
 branches, grandsons, tribes

س ب ع ★

rapacious, animal, (n.) السَّبْعُ
 lion, wild beast
 (phu.) < سَبْعٌ
 acc. السَّبْعُ ، سَبْعٌ ، سَبْعَةٌ nom. سَبْعًا
 seven (card. num.)

to praise، تَسْبِيحًا ii سَبِّحْ
 magnify God with the
 word
 God is far above، سُبْحَانَ اللَّهِ
 He is beyond the level of
 human beings
 (Though tense of the word
 سَبِّحْ is perfect (past.),
 yet in the Quranic style
 and context it stands for
 the present tense. Thus
 سَبِّحْ means he glorifies
 or hallows.)

(perf. 3 p.m. plu.) ii سَبِّحُوا
 they hallow, they praise

(imperf. 3 p.m. sing.) ii يَسْبِحُ
 glorifies, hallows

(imperf. 3 p.f. sing.) ii تَسْبِیحُ
 ~ glorifies, hallows

(imperf. 3 p.m. plu.) ii يَسْبِحُونَ
 they glorify

(imperf. 3 p.f. plu.) يَسْبِیْحْنَ
 they (f.) glorify

(imperf. 2 p.m. plu.) تَسْبِیْحُونَ
 you glorify

(imperf. 2 p. m. plu.) acc. ii تَسْبِیْحُوا
 you glorify

(imperf. 1st. p. plu.) ii نَسْبِیْحُ
 we hallow, praise

(perate. m. sing.) ii سَبِّحْ
 (thou) glorify !

(perate. m. plu.) سَبِّحُوا
 (you) glorify !

لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ
عَذَابٌ عَظِيمٌ

Were it not that a writ had already gone forth from Allah, there would surely have touched you mighty torment for that which ye took. [8:68]

(*pref. 3 p.m. plu.*) سَبَقُوا
they had gone forth, they escaped

لَا يَحْصُرِينَ الَّذِينَ كَفَرُوا سَبَقُوا أَلِيمٌ لَا يُجْرُونَ
Let not those who disbelieve deem that they have escaped, verily they cannot frustrate. [8:59]

(*imperf. 3 p.f. sing.*) تَسْبِقُ
precedes

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ
No community preceds the term thereof nor doth it fall behind. [15:5]

(*imperf. 3 p.m. plu.*) تَسْبِقُونَ
they escape

acc. سَبَقًا nom. سَبَقٌ
going speedily (*v.n.*)

فَالسَّابِقَاتِ سَبَقًا

Then they speed with (foremost) speed. [79:4]

(*act. pic. m. sing.*) سَابِقٌ
one who goes ahead

acc. سَبْعِينَ nom. سَبْعُونَ
seventy (*card. num.*)

★ س ب ع

(*perf. 3 p.m. sing.*) iv أَسْبَغَ
~has completed

(*act. pic. f. plu.*) سَابِغَاتُ
<complete (coat of mail)

(*sing.*) سَابِغٌ

(This word applies to a thing of any kind, complete, full, ample, or without deficiency, and long—LL)

أَنْ أَعْمَلَ سَبِغَاتٍ

Make thou complete coats of mail. [34:11]

★ س ب ق

(*perf. 3 p.m. sing.*) سَبَقَ
<~had gone (1)
before, already gone forth

سَبَقَ يَسْبِقُ سَبَقًا (ض)
to get in advance, precede, overtake, to pass, come first to the goal

(*perf. 3 p.f. sing.*) سَبَقَتْ
~had gone before, already gone forth

★ س ب ل

path, method, < way (n.) سَبِيلٌ
manner

the way (n.) السَّبِيلُ
the way (n.) acc. سَبِيلًا / السَّبِيلُ

acc. سَبِيلًا nom. سَبِيلٌ
ways (n. p.)

ways (n. p.) السَّبِيلُ

★ س ت ت

six (card. num.) سِتَّةٌ

sixty (card. num.) سِتِّينَ

★ س ت ر

(imperf. 2 p.m.plu.) viii تَسْتَرُونَ
<you cover yourselves

أَسْتَرُ viii <
to hide oneself, put a cover
on himself, conceal one-
self

سَتْرٌ يَسْتَرُ سِتْرًا (ن) <<
to cover, veil, conceal

veil, cover (n.) سِتْرٌ

(pact. pic. m. sing.) مَسْتُورٌ
covered one

★ س ج د

(perf. 3 p.m. sing.) تَجَدَّدَ
<~prostrated himself

السَّابِقُونَ nom. سَابِقِينَ acc.

those who (act. pic. m. plu.)
go first

(act. pic. f. plu.) السَّابِقَاتُ

those who go first, those
who pass speedily

(pact. pic. m. plu.) acc. مَسْبُوقِينَ

those who are outrun
وَمَا كُنْزُ مَسْبُوقِينَ

And We are not to be outrun,
[56:60]

(perate m. plu.) iii سَابِقُوا

<strive with—in, hastening

سَابِقٌ iii مَسَابِقَةٌ وَ مَسَابِقًا

to try to precede, outstrip
surpass, to vie with one
another

(perf. 3 p.m. dual.) viii اسْتَبَقَا

the twain raced

(perf. 3 p.m. plu.) viii اسْتَبَقُوا

they raced, strived

وَلَوْ نَشَاءُ لَكُنْتُمْ عَلَىٰ آعْيُنِنَا قَدْ مَسَّحُوا الْوَجْهَاطِ

And if We listed surely We
should wipe out their eyes
that they would strive for
the way. [36:66]

(imperf. 1st. p. plu.) viii نَسْتَبِقُ

we strive in race

إِنَّا ذَاهِبًا نَسْتَبِقُ

We went off competing.

[12:17]

(perate. m. plu.) viii اسْتَبِقُوا
(you) strive!

(*imperf. 3 p.m. plu.*) يَسْجُدُونَ
they prostrate (1)
themselves

يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴿٣٠﴾

(They) reciting the revelations
of Allah in the hours of
night while they prostrate
themselves. [3:113]

they adore (2)

وجدتها وقومها يسجدون للشمس

I have found her and her
people adorning the sun.
[27:24]

(*imperf. 3 p.m. plu.*) *acc.* يَسْجُدُوا
they adore

الَّذِينَ لَا يَسْجُدُونَ لِلَّهِ

So that they adore not Allah?
[27:25]

(*imperf. 1st p. plu.*) نَسْجُدُ
we prostrate

(*parate. m. sing.*) أَسْجُدُ
thou (m.) prostrate thyself

(*perate. f. sing.*) أَسْجُدِينَ
thou (f.) prostrate thyself

(*prate. m. plu.*) أَسْجُدُوا
(you all) prostrate your-
selves

وَلَمَّا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ

And when it is said unto
them prostrate yourselves.
[25:60]

يَسْجُدُ بِسُجُودٍ مُّبِينٍ (ن)

to prostrate (1)

to be submissive (2)
obseisance, to adore

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ

So the angels prostrated
themselves, all of them to-
gether. [15:30]

(*perf. 3 p.m. plu.*) سَجَدُوا
they prostrated themselves

(*imperf. 3 p.m. sing.*) يَسْجُدُ
makes obeisance

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ

And whoever is in the hea-
vens and the earth makes
obeisance to Allah only.
[13:15]

(*imperf. 2 p.m. sing.*) *acc.* تَسْجُدُ
that thou prostrate thyself

مَا مَنَعَكَ أَلَّا تَسْجُدَ

What prevented thee that
thou shouldst not prostra-
te thyself. [7:12]

(*imperf. 1st p. sing.*) أَسْجُدُ
I prostrate myself

(*imperf. 3 p.m. dual.*) يَسْجُدَانِ
the twain made obeisance

وَالشَّجَرُ وَالْحِجَارُ يُسْجُدُونَ ﴿٥٥﴾

And the herbs and the trees
do obeisance. [55:6]

the sacred (*prop. n.*) **الْمَسْجِدُ الْحَرَامُ**
Mosque at Makkah
(also referred to as **بَيْتُ اللَّهِ**
the House of Allah and
K'aba)

★ س ج ر

(*pip. 3 p. m. plu.*) **يُسْجَرُونَ**
< they will be stocked
to be burnt
بِحَرِّ يَسْجُرُ بَحْرًا وَ مَجْرًا (ن)
to fill (oven) with wood, to
heat, burn, to fill (well)
with water

لُحُوقِ النَّارِ يُسْجَرُونَ

Then in the fire they would
be stocked. [40:72]

(*fact pic. m. sing.*) **الْمَسْجُورُ**
overflowing

وَالْبَحْرِ الْمَسْجُورِ

By the overflowing sea.
[52:6]

(*pp. 3 p. f. sing.*) ii **مَجْرَتٌ**
~ is filled

وَلِذَا الْبِحَارُ سُجِّرَتْ

And when the seas shall be
filled. [81:6]

★ س ج ل

the scroll of writing (*n.*) **السِّجْلُ**

prostration (1) (*v.n.*) **السُّجُودُ**

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ

And in the night time hallow
Him and also after (the
prescribed) prostration.
[50:40]

(*p. b. of سَاجِدٌ*) (2)

those who prostrate them-
selves

وَالَّذِينَ السُّجُودِ

And those who bow down
and those who prostrate
themselves. [2:125]

(*act. pic. m. sing.*) **سَاجِدٌ**

one who prostrates
himself

السَّاجِدُونَ *nom.* **السَّاجِدِينَ سَاجِدِينَ**

(*act. pic. m. p.s.*) *acc.*
those who prostrate them-
selves

(*act. pic. m. p.b.*) *acc.* **سُجِدَا**
prostrating

وَادْخُلُوا الْبَابَ مُسْتَجِدِّينَ

And enter the gate prostrat-
ing yourselves. [2:58]

مَسْجِدٌ (*n.p.t.*)

لَسَجِدًا أُتِيَ عَلَى الْتَقْوَى

Surely a mosque founded
from the first day on piety
[9:108]

mosques (*n.p.b.*) **الْمَسَاجِدُ، مَسَاجِدٌ**

سَحَبٌ يَسْحَبُ سَحَابًا (ف)

to drag, trail on the ground

acc. السَّحَابُ، سَحَابٌ nom. سَحَابًا
cloud (n.)

س ح ت ★

(imperf. 3 p.m. sing.) acc. iv يَسْحِتُ
< that may extirpateto destroy, exterminate
أَمْحَتَ ۷ إَمْحَانًا<< سَحَتَ يَسْحَتُ سَحَاتًا (ف)
to gain what is unlawfulلَا تَقْفُوا عَلَى اللَّهِ أَعْلَىٰ يُسْحِتُهُ بِمَا يَسْحَتُونَ بِعَذَابٍ
Fabricate not against Allah
a lie, lest He extirpate you
with a torment. [20:61]

forbidden, unlawful (n.) سَحَاتٌ

س ح ر ★

(perf. 3 p.m. plu.) سَحَرُوا
they enchanted

< سَحَرُوا يَسْحَرُونَ سَحْرًا (ف)

to bewitch, enchant, practise
magic or sorcery

سَحَرُوا أَعْيُنَ النَّاسِ

They enchanted the eyes of
the people. [7:116](imperf. 2 p.m. sing.) acc. تَسْحَرُ
that thou enchant

the stones of baked clay (n.) السَّجِيلُ

س ج ن ★

(pip. 3 p.m. sing.) acc. يُسَجِّنُ
< ~ be imprisonedto imprison سَجَّنَ يَسَجِّنُ سَجْنًا (ن)
(epl. 3 p.m. plu.) لَيَسَجِّنَنَّ
they should imprison. SS(epl. pip. 3 p.m. sing.) لَيَسَجِّنَنَّ
~ surely be imprisoned

the prison (n.) السَّجْنُ

(pact. pic. m. plu.) مَسْجُونِينَ
(sing.) < مَسْجُونٌ prisoners

Sijjin (n.) سَجِّينٌ

litt. a 'prison' which is a cer-
tain place in which is kept
the record of the deeds of
the wicked (LL).

س ج ي ★

(perf. 3 p.m. sing.) w.v. سَجَّى
< ~ darkensto be calm, سَجَّى يَسْجُو سَجْوًا (ن)
to be covered with
darkness

س ح ب ★

(pip. 3 p.m. plu.) يَسْحَبُونَ
< they are dragged

(pis. pic. m. plu.) ii مَسْحَرِينَ
bewitched ones

early dawn (n.) مَسْحَرٌ

بَعَيْنَهُمْ بِسَحْرِ

We delivered them at early dawn. [54:34]

early dawns (n. p. b.) أَحْسَارٌ

وَالسَّائِفِينَ بِالْأَسْحَارِ

And praying ones at early dawn for forgiveness.

[3:17]

★ س ح ق

(act. 2 pic. m. sing.) مَبْتَعٍ
< ~ remote

to be distant مَبْتَعٌ مَبْتَعٌ مَبْتَعٌ (ن)
be far away (v.n.) مَبْتَعًا

★ س ح ل

(act. pic. m. sing.) السَّائِلُ
seashore, bank of a river

★ س خ ر

(perf. 3 p.m. sing.) يَسْخَرُ
< ~ scoff at

يَسْخَرُ يَسْخَرُ يَسْخَرُ وَ مَسْخَرَةٌ (س)
to make fun of, laugh at, mock

(pip. 2 p.m. sing.) تُسْحَرُونَ
you are turned away

قُلْ فَأَنَّى تُسْحَرُونَ

Say thou : How then are ye turned away. [12:89]

Note: يَسْخَرُ is not only "bewitched" but also to be turned away from one's course or way.

magic (n.) السِّحْرُ، يَسْحَرُ

two magics (n. dual) يَسْحَرَانِ
(or magicians)

قَالُوا يَسْحَرُونَ تَطَهَّرًا

They said: two magics supporting each other. [28:48]

(act. pic. m. sing.) السَّاحِرُ، سَاحِرٌ
magician

(act. pic. m. dual.) سَاحِرَانِ
two magicians

(act. pic. m. ps.) السَّاحِرُونَ
the magicians

(act. pic. m. pb.) السَّحَرَةُ
the magicians

magician (ints.) سَاحِرًا

(pact. pic. m. sing.) مَسْحُورٌ
enchanted

acc. مَسْحُورِينَ nom. مَسْحُورُونَ
(act. pic. m. plu.) ii enchanted ones

وَسَخَّرْنَا لَكَ الشَّمْسَ وَالْقَمَرَ

And He subjected the sun
and the moon for you
(i.e., for your benefit).

[14:33]

(perf. 1st. p. m. plu.) سَخَّرْنَا

we subjected

(pis. pic. m. sing.) ii السَّخَّرَ

subservient, one subjugated

ii المَسَخَّرَاتُ، مَسَخَّرَاتُ

(pis. pic. f. plu.)

those who are made subject,
subservient

س خ ط ★

(perf. 3 p.m. sing.) سَخَّطَ

<~became incensed

سَخَّطَ يَسْخِطُ سَخَطًا - عَلًا -

to be angry, to be inflamed
in anger, incensed

(imperf. 3 p.m. plu.) يَسْخَطُونَ

they are enraged

(perf. 3 p.m. sing.) iv أَسْخَطَ

angered

سَخَطٌ displeasure (v.n.)

س د د ★

<barrier, (1) (n.) acc. سَدًّا

(assim) سَدٌّ يَسُدُّ سَدًّا (ن)

to close (a whole), to stop
up, to bar

mountain (2)

two mountains (n. dual) gen. السَّدَّيْنِ
(that serve as barriers)

(perf. 3 p.m. plu.) سَخَّرُوا

they scoffed at

(imperf. neg. 3 p.m. sing.) لَا يَسْخَرُ

~should not scoff at

(imperf. 3 p. m. plu.) يَسْخَرُونَ

they scoff at

(imperf. 2 p.m. sing.) تَسَخَّرَ

thou scoffs at

(imperf. 2 p.m. plu.) تَسَخَرُونَ

you scoff at

(imperf. 2 p.m. plu.) acc. تَسَخَرُوا

that you scoff at

(imperf. 1st. p. plu.) نَسَخَرُ

we scoff at

(act. pic. m. plu.) acc. السَّاخِرِينَ

the scoffers

(imperf. 3 p.m. plu.) يَسْتَسَخِرُونَ

<they turn to scoffing

as RF

mockery (v.n.) acc.

(perf. 3 p.m. sing.) ii سَخَّرَ

<~subjugated

to bring سَخَّرَ ii

SS under dominion or
control, to subjugate

وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ

And He subjugated the sun
and the moon. (compelled
them to act or do their
functions as they are
ordered.) [13:2]

س ر ب ★

(act. pic. m, sing.) سَارِبٌ
one who goes about freely
< سَرَبَ يَسْرُبُ سُرُوبًا (ن)
to go forth and pasture
freely (camels)

< to turn freely (v.n.) acc. سَرَبًا
(in the water)
سَرَبَ يَسْرُبُ سَرَبًا (س)
to flow, run

فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا
Then it took its way into the
sea freely. [18:61]

gen. سَرَابٌ acc. سَرَابًا
mirage (n.)

س ر ب ل

سَرَابِيلٌ
coats (n. p.b.)
< سِرَابًا (sing.)

س ر ج ★

سِرَاجًا
litt. lamp (n.) acc.
meta. (1) Prophet Muhammad
(P.B.H.)
(2) the sun

س ر ح ★

تَسْرَحُونَ
(imperf. 3 p.m. plu.)
you drive out to pasture
سَرَحَ يَسْرُحُ سَرَحًا وَ سُرُوحًا (ف)
to send forth to pasture

proper, (n.) acc. سَدِيدًا
straight to the point

< سَدَّ يَسُدُّ سَدَادًا (ض)
to be right, in the right
direction

س د ر ★

سِدْرٌ
lote-trees (n.)
(of a wild, thorny and fruit-
less variety)

سِدْرَةٌ
lote-tree (n.)

سِدْرَةُ الْمُنْتَهَى
lote-tree at the
boundry (beyond which
neither angels nor prophets
can pass, and which is the
ultimate point of access
for created beings).

س د س ★

السُّدُسُ
one-sixth (fraction)
سَادِسٌ
sixth (ord. num.)

س د ي ★

سُدًى
litt. in vain, (n.) (adj.)
aimless, uncontrolled

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى

Thinketh man that he is to
be left aimless? (Pic.)

..... uncontrolled. (Jid.)
[75:36]

قَاتِعَةٌ لَوْهَا تَسْرُطُطِيرِينَ

The colour whereof is deepest,
delighting the beholders.

[2:69]

(part. pic.m. sing.) acc. مَسْرُورًا
delighted

happines (v.n.) acc. سُرُورًا

prosperity (n.) سَرَاءٌ
(opp. tribulation)

happiness (opp. distress)

(perf. 3 p.m. sing.) iv اَسْرَأَ
~hidden (1)

to keep secret, اِسْرَارًا iv اَسْرَأَ

to conceal, to confide,
impart a secret to

بِهَوَاؤِهِ وَيَكْمُنُ اَسْرَا الْقَوْلِ وَمَنْ جَهَرَ بِهِ

Equal (unto him) is he
among you who hideth
the word and he who
publisheth. [13:10]

confided (2)

إِلَى

وَلَاذَّ اَسْرَا لِيُؤْتِيَ إِلَى بَعْضِ اَزْوَاجِهِ حَدِيثًا

And when the Prophet confi-
ded a story to one of his
wives. [66:3]

(perf. Ist. p. sing.) اَسْرَوْتُ

I spoke secretly

(perf. 3 p.m. plu.) اَسْرَوْا
they hid

(imperf. 3 p.m. plu.) يَسْرُونَ
they hide

وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرْجَعُونَ وَحِينَ تُنْفَرُونَ

And for you there is beauty
in them as ye drive them
at eventide and as ye drive
them out to pasture.

[16:6]

(imperf. Ist. p. sing.) ii اَسْرَحُ
<I shall release

< اَسْرَحُ ii اَسْرَحُ
to release, to set free, to
divorce

(perate. m. plu.) ii اَسْرَحُوا
(you) release!

to set free, (v.n.) acc. اَسْرَاحًا
(to divorce)

setting free (v.n.) ii اَسْرَحُ

س ر د ★

coat of mail (n.) اَلصَّرْدُ
(or) links (stitch)

س ر د ق

awning, (n.) سَرَادِقُ
canvas roof

س ر ر ★

(imperf. 3 p.f. sing.) (assim) يَسْرُرُ
~delights

< مَرَّ يَسْرُرُ مَرُورًا وَ مَصْرَرَةً (ن)
gladden,

<< سَرَعَ بِسَرَعَةٍ (ف)
to hasten, hurry, be quick

(imperf. Ist. p. plu.) iii سَارِعُوا
we are hastening

(perate. m. plu.) iii سَارِعُوا
(you) make haste! vie with
each other!

(act. 2 pic. m. sing.) سَرِيعٌ
swift, sharp

بِاللَّهِ سَرِيعِ الْحِسَابِ

And Allah is swift at
reckoning. [2:202]

hasten forth (v.n. < iii) acc. سِرَاعًا

swifter (elative) أَسْرَعُ

★ س ر ف

(perf. 3 p. m. sing.) أَسْرَفَ
~ < trespassed (1)

< أَسْرَفَ iv إِسْرَافًا
extravagant, to exceed a limit
in anything

كَذَلِكَ نَجْزِي مَنْ أَسْرَفَ

Thus We requite him who
trespasseth (the boundry
of law). [20:127]

they committed extravagance أَسْرَفُوا

قُلْ يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْ أَنْفُسِكُمْ

Say thou, O My bondmen
who have committed ex-
travagance against them-
selves. [39:53]

(imperf. 2 p.m. plu.) تُسْرُونَ
you hide!

(perate m. plu.) أُسْرُوا
(you) hide!

أَيَسِّرُوا أَوْلَادَكُمْ وَأَجْمِرُوا بِهِمْ

And whether ye keep your
discourse secret or publish
it. [67:13]

secretly (v.n.) acc. إِسْرَارًا
(talking or addressing
secretly)

secret (n.) acc. سِرٌّ nom.

secretly (n.) acc. سِرًّا

secrets (n. p. b.) سِرَائِرٌ

couches (n. p.) سُرُجٌ

(sing.) سِرِيَّةٌ

فِيهَا سُرُجٌ مَرْفُوعَةٌ

Therein shall be couches
elevated. [88:13]

★ س ر ع

(imperf. 3 p.m. plu.) iii يُسَارِعُونَ
< they vie with each other

< سَارِعٌ يُسَارِعُ مَسَارِعَهُ وَ سِرَاعًا
iii
make haste with one another,
or crying, or striving,
with one another, hasten-
ing with another, to be
or get before other or
others

thieves acc. سَارِقِينَ nom. سَارِقُونَ

(perf. 3 p.m. sing.) viii اسْتَرْقَ stole

إِلَّا مَنِ اسْتَرْقَى السَّنْعَ
Save him who stealeth the hearing. [15:18]

س ر م د

continuous (n.) acc. سَرْمَدًا

س ر ي ★

(imperf. p.m. sing) w.v.f.d. يَسْرِى
<~departs

سَرَى يَسْرِى سَرَى وَ سُرْيَةً (ض)
to travel at night

وَاللَّيْلِ إِذَا يَسْرِى
And by the night when it departeth. [89:4]

depart! (perate. m. sing.) أَسْرَى

(perf. 3 p.m. sing.) iv أُسْرِى
carried by night, made to travel by night

rivulet (n.) acc. سَرِيًّا

س ط ح

(pip. 3 p.f. sing.) سُطِطَتْ
<~outspread

سَطَحَ يَسْطِطُ سَطْحًا (ف)
to spread out, level

(el. neg. 3 v.m. sing.) لَا يُسْرِفُ
let~not be extravagant

(imperf. 3 p.m. plu.) juss. لَمْ يُسْرِفُوا
they were not extravagant

(perate neg. m. plu.) لَا تُسْرِفُوا
be not extravagant!

extravagantly (v.n.) إِسْرَافًا

<ap-der.> iv neg. sing.) مُسْرِفٌ
extravagant

acc. الْمُسْرِفِينَ ، مُسْرِفِينَ
(apder. m. plu.)
extravagant people

س ر ق ★

(perf. 3 p. m. sing.) سَرَقَ
<~stole

سَرَقَ يَسْرِقُ سَرَقًا وَ سَرَقَةً (ض)
to steal

(imperf. 3 p. m. sing.) juss. يَسْرِقْ
steals

قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ
They said: if he stealeth then surely a brother of his hath stolen before.

[12:77]

(imperf. neg. 3 p.m. plu.) لَا يَسْرِقْنَ
they (f.) should not steal

(act. pic. m. sing.) السَّارِقُ
thief (m.)

(act. pic. f. sing.) السَّارِقَةُ
thief (f.)

(3)

< fables, stories (n.p.b.) **أَسَاطِيرُ**
(sing.) **أَسْطُورَةٌ** <

(**أَسَاطِيرُ**) signifies, lies or falsehoods, or fictions, or stories having no foundation. **ص**

س ط و ★

(imperf 3 p.m. plu.) n.v. **يَسْتَوُونَ**
< they attack

سَطًا يَسْتَوُونَ سَطْوًا وَ سَطْوَةً (ن)
- **عَلَى، ب**

to attack, assail, leap upon

س ع د ★

(pp. 3 p.m. plu.) **سَعِدُوا**
they are blest

< **سَعَدَ يَسْعُدُ سَعْدًا وَ سَعُودًا**
وَ سَعَادَةً (ف)

to be prosperous, fortunate,

to be blessed (p.p.) **سَعِيدٌ**

(act. 2 pic. m. sing.) **سَعِيدٌ**
one who is blessed

(pp. **سَعِيْقٌ** wretched)

س ع ر ★

(pp. 3 p.f. sing.) ii **سُعْرَتْ**
< ~ is made to blaze

وَالِىَ الْأَرْضِ كَيْفَ سُطِحَتْ

And (look they not) at the earth how it is outspread?
[88:20]

س ط ر ★

(1)

(imperf. 3 p.m. plu.) **يَسْطُرُونَ**
< they inscribe

سَطَرَ يَسْطُرُ سَطْرًا (ن)

to inscribe, write, draw

مَسْطُورٌ، مَسْطُورًا acc.

(pact. pic. m. sing.)

he inscribed SS

written down (pis. pic. > viii) **مَسْطُورٌ**

وَكُلُّ صَغِيرٍ وَكَبِيرٍ مَسْطُورٌ

And everything, small and great, hath been written down.
[54:53]

(2) س ي ط ر

(ap-der. quard. m. sing.) **مَضْبُطٌ**
< warden

مَيْطَرٌ يَمَيْطِرُ مَيْطَرَةً - عَلَى

to exercise full authority over
SS

(Ap-der. m. plu. quard.) **مَضْبُطُونَ**
wardens

Note : The first redical س is replaced with

speeded, went quickly (2)

وَإِذَا تَوَلَّى سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا

And when he turneth away he speedeth through the land that he may act corruptly therein. [2:205]

endeavoured (3)

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ

And that for man shall be naught save that therefor he endeavoureth. [53:39]

(perf. 3 p.m. plu.) w.v. سَعَوْا
they endeavoured

(imperf. 3 p.m. sing.) w.v. يَسْعَى
~runneth, will be running

نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ

Their light will be running before them. [66:8]

striveth (2)

ثَوَّابِرٌ يَسْعَىٰ

then he turned back striving. [79:22]

runneth, is running (3)

وَجَاءَ رَجُلٌ مِنَ أَقْصَا الْمَدِينَةِ يَسْعَىٰ

And then came a man from the farthest part of the city running. [28:20]

وَأَمَّا مَنْ جَاءَكَ يَسْعَىٰ

And for him who cometh unto thee running. [80:8]

to provoke, ii

to light the fire

السَّعِيرُ، سَعِيرٌ
acc. سَعِيرًا nom. سَعِيرٌ
flame, blaze (act. 2 pic.)
(of the Hell)

madness (1) (n.) سَعْرٌ

فَقَالُوا أَبَشَرًا مِثْلَ مَا وَجَدْنَا النَّبِيَّ وَكُنَّا لَهُ آذَانًا أَلَيْسَ صَلِّيلٌ وَسُعِيرٌ

And they said : a (mere) human being from among us, and single ! shall we follow him ? verily then we should fall in-error and madness. [54:24]

(Jid. pic.)
plural of سَعِيرٌ (2)

(According to Ibn. and Mot. سَعْرٌ

in the verse 54:24

is plural of سَعِيرٌ , as it is endorsed by authentic commentators).

س ع ي ★

(perf. 3 p.m. sing.) w.v. سَعَى
< ~strived (1)

سَعَى يَسْعَى سَعْيًا (ف)

to strive, to go quickly, hasten, to run, to be active

وَسَعَى فِي خَرَابِهَا

And he strived after their ruin. [2:114]

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ

And when he (Isma'il) attained
the age of running.
[37:102]

speeding (2)

لَمَّا دَعَوْهُمْ يَا ابْنِ آدَمَ اسْكُنْ

Then call them, they will
come unto thee speeding.
[2:260]

endeavour (3)

وَلَا كُفْرَانَ لِسَعْيِهِ

There shall be no denial of
his endeavour. [21:94]

striving (3)

وَسْعَى لَهَا سَعْيَهَا

And strive therefor with
(due) striving. [17:19]
efforts (5)

الَّذِينَ صَلَّى سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا

Those whose efforts are was-
ted in the life of the
world. [18:104]

س خ ب *

مَسْعَبَةٌ < privation (v.n.) مَسْعَبَةٌ

to hunger (ن، ف) مَسْعَبَةٌ

س ف ح *

(pact. pic. m. sing.) acc. مَسْفُوحًا
< poured forth

Note : In the above quoted
verses the verb يَسْعَى has
occured as حَالٌ therefore
is rendered as running.

(imperf. 3 p.m. sing.) w.v. تَسْعَى
~striveth, runneth, endeav-
oureth

لِيُجْزَى كُلُّ نَفْسٍ بِمَا تَسْعَى

In order that everyone may
be requited according to
that which he endeavour-
eth. [20:15]

فَالْقَسَا إِذَا دَاهَى حَيَّةٌ كَسَى

So he cast it down, and lo!
it was a serpent running
along. [20:20]

(imperf. 3 p.m. plu.) يَسْعُونَ
they strive (1)
(in corruption)

وَيَسْعُونَ فِي الْأَرْضِ فَسَادًا

And they go about in the
land corrupting. [5:33]

they endeavour (2)

وَالَّذِينَ يَسْعُونَ فِي آيَاتِنَا مُعْجِزِينَ

And those who endeavour to
frustrate Our signs.
[34:38]

(v.n.) acc. السَّعْيُ، سَعْيًا
litt. running (1)
mata. the age of running (for
a child)

(3)

< tomes (1) (n. p. b.) **أَسْفَارًا**
(volumes of a book) heavy
book or series of volumes
(sing.) **سَفَرًا** <

كَمَثَلِ الْجَمَلِ يَحْمِلُ أَسْفَارًا
Likeness of the ass bearing
tomes. [62:5]

plural of **سَفَرٌ** (2)

فَقَالُوا رَبَّنَا بَيْنَ يَدَيْنَا آسْفَارًا
And they said : our Lord !
make the distance between
our journeys longer.

[34:19]

scribes (4)

بِأَيْدِي سَفَرَةٍ
By the hands of scribes.
[80:15]

س ف ع ★

لَتَسْفَعَا
(epl. 1st p. plu.)
we shall seize and deal

empathic : ل

(imperf. 1st. p. plu.) : **تَسْفَعُ**

acc. without shaddah : ل
as epl.

س ف ك ★

(imperf. 3 p.m. sing.) **يَسْفِكُ**
< ~ will shed

< **سَفَعٌ يَسْفَعُ سَفْعًا وَ سَفُوحًا (ف)**

to shed,
flow (tears, blood, etc.)

أَوْ دَمًا سَفُوحًا

Or blood poured forth.

[6:145]

(ap-der. m. plu.) acc. gen. **مُسَافِحِينَ**
< fornicators

سَافِحٌ مُسَافِحَةٌ وَ سِيفَاحًا
to fornicate, to commit for-
nication

(ap-der f. plu.) **مُسَافِحَاتٌ**
fornicatresses

س ف ر ★

(1)

journey (n.) **سَفَرٌ**

< **سَافَرَ** iii **مُسَافَرَةٌ**
to depart, travel, set out on a jour-
ney

<< **سَفَرٌ يَنْفِرُ سَفْرًا (ض)**
to sweep, disperse

(2)

< ~ brightened iv **أَسْفَرٌ**
to shine iv **إِسْفَارًا**
(dawn), enter at the time
of dawn

وَالصُّبْحُ إِذَا أَسْفَرَ

By the morning when it bri-
ghteneth. [74:34]

(Ap-der. f. sing.) **مُسْفِرَةٌ**
beaming (with the light of
faith)

س ف ن ★

the boat (n.) السَّفِينَةُ / سَفِينَةٌ

س ف ه ★

(perf. 3 p. m. sing.) سَفِهَ
< ~ befooled

سَفِيَهُ سَفَاهًا (س)

وَسَفِهَ سَفَاهَةً (ك)

to be unwise, stupid, foolish
to make oneself سَفِيَهُ نَفْسَهُ
or become stupid, foolish,
be fool

folly (v.n.) سَفَاهَةٌ

(act. 2 pic. m. sing.) سَفِيَةٌ
one who is foolish(act. 2 pic. m. plu.) سَفِيَاءُ
those who are foolish
(sing.) < سَفِيَةٌ

س ق ر

the Hell (n.) سَقْرٌ

س ق ط

(perf. 3 p. m. plu.) سَقَطُوا
< they fellسَقَطَ سَقَطًا سَقُوطًا (ن)
to fall down

to come to إِلَى -

to deviate from عَنْ -

سَقَّكَ بَسْفِكَ سَفْكًَا (ض)

to shed (blood or tears)

plu.
(imperf. neg. 2 p. m.) لَا تَسْفِكُونَ
you shall not shed

س ف ل ★

(act. pic. m. sing.) سَافِلًا
downward

جَعَلْنَا عَلَيْهَا سَافِلَةً

We turned upside thereof
the downward. [11:82]

the lowest (1) (relative) أَسْفَلَ

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ

Thereafter We cause him to
return to the lowest of
the low. [95:5]

below (2)

وَالْوَكْبِ أَسْفَلَ مِنْكُمْ

And the caravan was below
you. [8:42]

the lowest (relative) الْأَسْفَلَ

(relative n. plu.) الْأَسْفَلِينَ
nethermost men
(humble)(relative f. sing.) السُّفْلَى
nethermost

وَجَعَلَ لِبَيْتِهِ الَّذِينَ كَفَرُوا السُّفْلَانَ

And he made the word of
those who disbelieved ne-
thermost. [9:40]

سُقُفًا <roofs (n. p. b.)
(sing) سَقَفٌ

★ س ق م

(act. 2 pic. m. sing.) w.v. سَقِمٌ
<not well
سَقِمَ يَسْقِمُ سَقْمًا وَ سَقِيمًا (ك)
to be weak, to be not well

★ س ق ی

سَقَى (perf. 3 p.m. sing.)
<~watered
سَقَى يَسْقِي سَقْيًا (ض) وَ اَسْقَى
to give to drink, to water,
to irrigate

وَسَقَمْنَا رَبَّنَا وَسُقْمًا

And their Lord hath slaked
their thirst with a pure
drink. [76:21]

سَقَيْتَ (perf. 2 p.m. sing.) w.v.
thou watered

يَسْقِي (imperf. 3 p.m. sing.)
gives to drink or will give
to drink

يَسْقِي رَبُّهُ خَمْرًا

He will pour out wine for
his lord. [12:41]

لَا تَسْقِي (imperf. neg. 3 p.f. sing.)
~does not give water

يَسْقُونَ (imperf. 3 p.m. plu.)
they water, were watering

سُقِطَ (pp.) اُسْقِطَ (pp) فِي يَدِهِ
he repented, regretted an
act, he slipped to fall into
error

(imperf. 3 p.f. sing.) تَسْقُطُ
~falles

سُقِطَ (pp. 3 p.m. sing.)
repented

وَلَمَّا سَوَّكُنَ الْيَدَايِمِ

And when they repented.

[7:149]

(The phrase in Arabic means :
they struck their hand
upon their hands, by rea-
son of repentance : or re-
pented greatly : because he
who repents, and grieves,
or regrets, bites his hands
in sorrow, so that his hand
is fallen upon his teeth.)

(LL)

سَاقِطًا (act. pic. m. sing.) acc.
one that is falling down

تَسْقِطُ (imperf. 3 p. m. sing.)
thou causes to fall

نَسْقِطُ (imperf. 1 st. p. plu.)
we cause to fall

اَسْقِطُ (perate. m. sing.) iv
(thou) causes to fall

تَسَاقِطُ (imperf. 3 p.f. sing.) iv
it shall drop

★ س ق ف

السَّقْفُ (n.) acc. سَقْفًا nom.
the roof

س ك ب ★

(pact. pic. m. sing.) مَسْكُوبٌ

< ~ (ever) following

سَكَبَ بِسَكَبٍ مَسْكُوبًا (ن)

to pour out, (melt and cast metals)

س ك ت ★

(perf. 3 p. m. sing.) سَكَتَ

< ~ became quiet

سَكَتَ بِسَكَتٍ مَسْكُوبًا (ن)

to be silent, became quiet

(meta.) سَكَتَ عَنْهُ الْغَضَبُ

the anger is abated

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ

And when the anger of Musa abated. [7:154]

س ك ر ★

(pp. 3 p. f. sing.) ii سَكَّرَتْ

< ~ intoxicated

تَسَكَّرَ تَسَكُّرًا

intoxicated

<< سَكَّرَ بِسَكْرِ سَكْرًا وَ سَكَّرَا (ن)

to be intoxicated

إِنَّمَا سَكَّرَتْ أَبْصَارَنَا

Intoxicated have been our sights. [15:15]

(imperf. neg. 1st. p. plu.) لَا نَسْقِي
we do not water

يَسْقِينِ (يَسْقِي + فِي = يَسْقِينِ)

(imperf. 3 p. m. sing.)

~ gives me to drink

(pp. 3 p. m. plu.) سُقُوا

they are given to drink

(pip. 3 p. f. sing.) تَسْقِي

~shall be given to drink

(pip. 3 p. m. plu.) يَسْقُونَ

they will be given to drink

(perf. 1st. p. plu.) iv أَسْقَيْنَا

we gave to drink

(imperf. 1st. p. plu.) iv نَسْقِي

we give to drink

(perf. 3 p. m. sing.) x اسْتَسْقَى

~prayed for drink,
asked for drink

(n.) السَّقَاةُ / سِقَاةٌ

giving of drinks (1)

اجْعَلُوا سِقَاةَ الْحَاجِّ

Make ye the giving of drinks
unto pilgrims. [9:19]

the drinking cup (2)

جَعَلَ الرَّقَاةَ فِي رَحْلِ أَخِيهِ

He placed the drinking cup
in his brothers pack.

[12:70]

(giving the) drink (n.) سُقْبَا

سُقْبَا

(el. 3 p.m. sing.) **لِيَسْكُنَ - إِلَى**
that he might find (2)
repose

وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا

And He created therefrom his spouse (Hawwa, the first woman) that he might find repose in her. [7:189]

(The word **لِيَسْكُنَ إِلَيْهَا** "repose in her" puts in a nutshell the various attitudes the two sexes can adopt towards each other — of love in youth, of companionship in middle age, and of care and attendance in infirmity.—(Jid.)

(el. 3 p.m. plu.) acc. **لِيَسْكُنُوا - فِي**
they repose

أَنَّا جَعَلْنَا اللَّيْلَ لِيَسْكُنُوا فِيهِ

We have appointed the night that they may repose therein. [27:86]

acc. **تَسْكُنُونَ / تَسْكُنُوا**

(imperf. 2 p.m. plu.)
you repose

(el. 2 p.m. plu.) **تَسْكُنُوا - إِلَى**
that you may find repose

(epl. 1st p. plu.) **لَنَسْكُنَنَّ**
we surely shall cause to dwell

(perate. m. sing.) **اسْكُنْ**
thou dwell

liquor (n.) acc. **سَكَرًا**
(It also signifies the non-intoxicating beverages such as vinegar)

agony (1) (n.) **سَكْرَةٌ**

سَكْرَةُ الْمَوْتِ

The agony of death. (Pic.)
the stupor (Jid.) [50:19]

intoxication (2)

لَعَنُواكَ إِنَّهُمْ كَفَرُوا سُكْرِتِهِمْ يَعْمَهُونَ

By thy life! in their intoxication they were wandering. [15:72]

drunken, (n.p.b.) **سَكَرًا**
intoxicated

(sing.) **سَكَرَانَ**

★ س ك ن ★

(perf. 3 p. m. sing.) **سَكَنَ**
< ~dwelled

سَكَنَ يَسْكُنُ سَكْنًا وَ سَكْنًا (ن)

to dwell, inhabit

to rely upon, **فِي وَإِلَى**
trust in, to repose

(perf. 3 p. m. plu.) **سَكَنْتُمْ**

ye dwell (1)

وَسَكَنْتُمْ فِي مَسْكِنِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ

And ye dwell in the dwellings of those who had wronged themselves.

[14:45]

knife (n.)	سِكِّينٌ
dwelling (n. pt.)	مَسْكَنٌ
dwellings (n.p. pt.)	مَسَاكِينُ
(pact. pic. f. sing.) inhabited	مَسْكُونَةٌ
uninhabited	غَيْرَ مَسْكُونَةٍ
poverty, (v n. mim.) lowliness	الْمَسْكِنَةُ
(n.) acc. مَسْكِينًا nom. poor, humble, submissive	مَسْكِينٌ
the poor (n.p.b.)	الْمَسَاكِينُ / مَسَاكِينٌ

س ل ب ★

(imperf. 3 p.m. sing.) juss.	يَسْلُبُ
~snatches	

لِنْ يَسْلُبَهُمُ الدَّيَابُ شَيْئًا
If the fly were to snatch
away aught from them.
[22:73]

س ل ح ★

< arms (n.p.b.)	أَسْلِحَةٌ
(sing.)	سِلَاحٌ

س ل خ ★

(imperf. 1st. p. plu.)	تَسْلُخُ
< we draw	

(perute. m. plu.)	اَسْكُنُوا
(you) dwell	
(imperf. 3 p. m. sing.)	لَمْ تَسْكُنْ
~have not been inhabited	
(imperf. 1st. p. sing.) iv	اَسْكَنْتُ
I cause to dwell	
(imperf. 1st. p. plu.) iv	اَسْكَنَّا
we cause to dwell	
juss. iv	يَسْكُنْ
(imperf. 3 p.m. sing.)	
< ~causes to cease or stop	
< سَكَنَ يَسْكُنُ سَكُونًا (ن)	
to subside, to be or become quiet	

opp. to move اَسْكَنَ
cause to be quiet

(perate. m. plu.) iv
(you) lodge!

(act. pic. m. sing.) acc.
still

repose (1) (n.) سَكَنٌ

إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ
Verily thy prayer is a repose
for them. [9:103]
tranquillity, rest (2)

وَجَعَلَ اللَّيْلَ سَكَنًا
And He appointed the night
as a rest. [6:96]

tranquillity (n.) سَكِينَةٌ

<< سَلَطَ يَسْلُطُ سُلْطَانًا (س)

to be strong, hard, be sharp

وَلَوْ شَاءَ اللَّهُ لَسَلَطْنَا عَلَىٰكُمْ

And had Allah willed He would have surely set them upon you. [4:90]

(imperf. 3 p.m. sing.) ii

~gives power over SS

authority (1) (n.)

يَسْلُطُ

سُلْطَانًا

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ

Verily as for My bondmen no authority shall thou have over them. [15:42]

warrant (2)

أَمْ لَكُمْ سُلْطَانٌ مُّبِينٌ

Or is there for you a clear warranting. [37:156]

(سُلْطَانٍ + نِي + هُ) سُلْطَانِيَّةٌ

my authority

(هُ is only for rhyme)

هَلَاكَ عَوْنِي سُلْطَانِيَّةً

There hath perished from me my authority. [69:29]

س ل ف ★

(perf. 3 p. m. sing.) سَلَفَ

<~is past

سَلَفٌ يَسْلَفُ سَلْفًا وَ سَلْفًا (ن)

to come to an end, pass away, to precede

سَلَخَ يَسْلُخُ سَلَخًا (ن)

(perf. 3 p.m. sing.) vii
<~slipped away (1)

to be slipped off vii سَلَخَ

وَإِذَا السَّلَخُ الْأَشْهُرُ الْحُرُمُ

Then when the sacred months have slipped away. [9:5]

~sloughed off (2)

آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا

We gave him Our signs but he sloughed them off.

[7:175]

★ ★ ★ ★

fountain (namely (n.) سَلْسَبِيلٌ
Salsabil)

س ل س ل س

a chain (n.) سِلْسِلَةٌ

chains, (n. p. b.) السَّلَائِلُ / سَلَائِلٌ
manacles

س ل ط ★

(perf. 3 p.m. sing.) ii سَلَطَ

<~gave SS mastery or power

to make سَلَطَ ii تَسْلِيَةً

one overcome, have the mastery

against you with sharp tongues. (*Jid.*) scold you with sharp tongues. (*Pic.*) smite you with sharp tongues. (*M.A.*) [33:19]

Note : Among the words "inveigh against", "scold", "smite" and "flay" the second one is the nearest to the sense of سَلَوَ that signifies "to attack with scathing criticism".

س ل ك ★

(*perf. 3 p.m. sing.*)

< ~threaded (1)

سَلَكَ يَسْلُكُ سَلْكَ وَ سَلَوَا (ن)

to travel on a road, to thread a pathway, to make a way

وَسَلَكَ لَكُمْ فِيهَا سَبِيلًا

And he threaded for you roads therein. (*i.e.*, opened in the earth pathways). [20:53]

< ~caused to enter (2)

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنْبِيعٌ فِي الْأَرْضِ

Didst thou see not that Allah sendeth down water from the heaven and causeth it to enter springs in the earth. [39:21]

فَلَهُ مَا لَك

His is that which is past. [2:275]

(*perf. 3 p. f. sing.*) *iv* أَسْلَفَتْ

< ~sent before, did previously

أَسْلَفْتُ إِسْلَافًا *iv*

to do SS or give SS in advance

هُنَالِكَ يَتْلُوا كُلُّ نَفْسٍ مِمَّا أَسْلَفَتْ

Therein every soul shall prove that which it sent before. [10:30]

(*perf. 2 p.m. plu.*)

you sent in advance or you did previously

previously (*v.n.*) *acc.*

أَسْلَفْتُمْ

سَلَفًا

فَجَعَلْنَاهُمْ سَلَفًا

And We made them a thing past. [43:56]

س ل ق ★

(*perf. 3 p.m. plu.*) سَلَفُوا

< they flayed

to boil, scold (*LL*) سَلَوُ يَسْلُو سَلَفًا (ن)
to hurt by words (*Mjm.*)

سَلَوُوكُمْ بِأَلْسِنَةٍ حِدَادٍ

They flay you with sharp tongues. (*Arb.*) inveigh

< تَسَلَّى vi تَسَلَّى

to slip away secretly

<< سَلَّ يَسَلُّ سَلًّا (ن)

to draw out slowly (*assim*)

قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّوْنَ مِنْكُمْ لِوَادِعَا
Surely Allah knoweth those
who slip away privately.

[24:63]

extract (n.) سَلَاةٌ

سَلَاةٌ مِنْ طِينٍ

And extract of the clay.

[23:12]

سَلَاةٌ مِنْ مَاءٍ مَهِينٍ

An extract of water (base).

[32:8]

س ل م ★

(*perf. 3 p.m. sing.*) ii سَلَّمَ

< ~saved (1)

<< سَلَّمَ يَسَلِّمُ سَلَامَةً وَ سَلَامًا (س)

to be in sound condition,
well, without a blemish

سَلَّمَ ii تَسْلِيمًا

(i) to give over, hand over,
to transmit

(ii) to salute, greet

(iii) to be solid, whole

أَسْلَمَ iv إِسْلَامًا

(i) to surrender, submit

(ii) to accept Islam as
one's religion

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~led (3)

مَا سَلَكَكَ فِي سَقَرٍ

What led you into the scor-
ching Fire? [74:42]

(*perf. 1st. p. plu.*) سَلَكْنَا

we made a way (4)

كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ

Likewise we made way for
it into the hearts of the
culprits. [26:200]

(*imperf. 3 p.m. sing.*) يَسَلِّكُ

~causes to go

وَأَنَّهُ يَسَلِّكُنَّ مِنْ بَيْنِ يَدَيْهِ

He causeth to go before
him. [72:27]

(*imperf. 1st. p. plu.*) نَسَلَّكَ

we make a way

(*perate. m. sing.*) اسَلَّكَ

make the way

(*perate. f. sing.*) اسَلَّكِ

make the way

(*perate. m. plu.*) اسَلَّكُوا

bind with a chain (5)

ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسَلَّكُوهُ

Then in a chain whereof
the length is seventy
cubits, bind him. [69:32]

س ل ل ★

(*imperf. 3 p.m. plu.*) vi يَتَسَلَّلُونَ

< they slip away

فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَىٰ أَنفُسِكُمْ
بِحَيْثُ مَنَاجِرَ مِنْ جَنَابِ اللَّهِ مُبَارَكَةً طَيِّبَةً

Then when you enter houses
salute each other with
greeting from before Allah,
blest and goodly. [24:61]

send benedictions (2)

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا
تَسْلِيمًا

O ye who believe ! send your
benedictions upon him and
salute him with goodly
salutation. [33:56]

(pisc. pic. f. sing.) ii **مُسَلَّمَةً**
whole (1)

مُسَلَّمَةً لَا شَيْءَ فِيهَا

(The cow should be) whole
and without blemish in
her. [2:71]

delivered one (2)

وَدِيَّةً مَسْلُومَةً إِلَىٰ أَهْلِهَا

A blood-wit delivered to his
family. [4:92]

(perf. 1st. p. plu.) iv
~submitted (1)

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ

Aye ! whosoever submitted
himself unto Allah.

[2:112]

(perf. 1st p. sing.) iv **أَسْلَمْتُ**
I surrendered (2)

وَلَكِنَّ اللَّهَ سَلَّمَ

But Allah saved. [8:43]

(perf. 3 p.m. plu.)

you hand over (2)

فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا بَيْنَ يَدَيْكُمْ
بِالْعُرُوفِ

And there is no blame on
you when you hand over
that which you have given
reputably. [2:233]

(imperf. 3 p.m. plu.)

they submit (3)

فَلَمْ يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِمَّا رَزَقْنَاهُمْ
وَسَلَّمُوا أَتَمِيمًا

Then they find no vexation
in their hearts with that
which thou hast decreed
and they submit with full
submission. [4:65]

(imperf. 2 p.m. plu.) acc. ii
you salute or (4)

greet, invoke peace

حَتَّىٰ تَسْأَلُوا عَلَيْهِمْ وَيَسْأَلُوا عَلَىٰ أَهْلِهِمْ
(Enter not houses other than
yours) until you have
asked the permission and
greeted the inmates.

[24:27]

(perate m. plu.)

greet (1)

سَلِّمُوا

the religion of (1) (n)
Islam

السلم

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً
O ye who believe ! enter into
Islam wholly. [2:208]

Note : **سِلْمٌ** literally is
peace, reconciliation, self-
resignation or submission,
and **السلم** with the defi-
nite article, is synonymous
with **الإسلام** as the mean-
ing of the religion of the
Muslims, because it is a
religion of self-resignation
or submission. (LL)

peace (2) (n)

السلم

كَانَ جَسْرًا لِلتَّلَامِيهِ فَاجْتَمَعُوا
And if they incline unto
peace, then thou may
incline thereunto. [8:61]

submission (3) (n)

السلم

الَّذِينَ تَوَفَّيْتَهُمُ السَّلَامَةَ ظَالِمِينَ أَفْقِرْتُمْ
فَأَلْقُوا السَّلَامَةَ

Those whom the angels cause
to die while they are
wronging themselves and
then they proffer submis-
sion. [16:28]

(4) (n) acc.

to be wholly possessed (4)
by someone, to belong
to someone

سَلِمًا

فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ

Say, I have surrendered my-
self unto Allah. [3:20]

(perf. 3 p.m. dual.) iv
the twain submitted

(perf. 3 p.m. plu.) iv
they accepted Islam

(perf. 2 p.m. plu.) iv
you accepted Islam

أَسَلْنَا

أَسَلُوا

أَسَلْتُمْ

وَقُلْ لِلَّذِينَ آمَنُوا وَالَّذِينَ هُمْ
وَأَسْلَمُوا قَدْ آتَيْنَاهُمُ الْكِتَابَ
وَأَسْلَمُوا قَدْ آتَيْنَاهُمُ الْكِتَابَ

And say thou unto those
who have been vouchsafed
the book and unto the
illiterates : Do you accept
Islam ? If they accept
Islam, they are surely
guided. [3:20]

(perf. 1st p. plu.) vi

we submitted

أَسَلْنَا

وَلَكِنْ قَوْلُوا أَسَلْنَا

But you say we have sub-
mitted. [49:14]

(imperf. 3 p.m. sing.)
submits

(imperf. 1st p. sing.) acc.
that I submit

(imperf. 3 p.m. plu.)
they submit

(imperf. 2 p.m. plu.)
you submit

(el. 1st p. plu.)
that we may submit

يَسْلِمُ

أَسْلِمُ

يَسْلِمُونَ

تَسْلِمُونَ

لِنَسْلِمَ

by the holy Prophet Mohammad (P. B. H). It has been the religion of all prophets in all climes, other (so-called religions) being so many deviation from it. No religion is acceptable with God save Islam, which consists in acknowledging the unity and soleness of God and embracing the code which Mohammad (P. B. H.) had brought. Literally, and in practice, it is 'self-surrender', 'submission', 'absolute surrender' to the Devine will, and was a fit designation of the faith revealed to Abraham, Ishmael and the Arabs. (Torrey; *Jewish Foundation of Islam*. p. 104, cited from *Jid*, P. 3, n. 291)

Islam, the name applied by Muhammad (P.B.H.) himself to his religion, means 'the religion or resignation, submission to the will, the service, the commands of God. (*Jid*. > Klein, *The Religion of Islam*, p. 1)

acc. **مُسْلِمًا**
Muslim (*ap-der. m. sing.*)
(One who surrenders himself to the will of God)
(*Ap-der. m. dual.*) **مُسْلِمَيْنِ**
twain muslims,
those who surrendered **مُسْلِمِينَ**

صَرَبَ اللهُ مَثَلًا لِّرَجُلَيْنِ يَشْرِكَاؤُا مُتَّفِقِينَ
وَرَجُلًا سَلَمًا لِّرَجُلٍ هَلْ يَسْتَوِينَ مَثَلًا
Allah profoundeth a similitude: a man having several partners quarrelling and a man wholly belonging to one man. Are the two equal in likeness? [39:29]

(act. pic. m. plu.) **سَالِمُونَ**

who are in full possession of the power of judgement and will

وَقَدْ كَانُوا يَدْعُونَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ
They had been called upon to prostrate themselves while yet they were whole. [68:43]

peace, greeting (n) **السَّلَامُ، سَلَامٌ**

(act. 2 pic. m. sing.) **سَلِيمٌ**

whole, free from all taint of vice

stairway (n) acc. **سَلْمًا / سَلْمًا**

surrender (1) (v.n.) **الإِسْلَامُ**

قُلْ لَّا أَسْأَلُكُمْ عَلٰى إِسْلَامِكُمْ

Say thou: deem not your surrender a favour unto me. [49:17]

Islam (2)

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

Verily the religion with Allah is Islam. [3:19]

(Islam is the technical name of the creed preached

(*Ap-der. m. plu.*) x مُسْتَسْلِمُونَ
submissive

بَلْ هُوَ الْيَوْمَ مُسْتَسْلِمُونَ
Nay! on that day they will
be entirely submissive.
[37:26]

★ س ل و

السَّلْوَى (n) the quails

(سَلْوَى is a noun derived
from سَلْوَان (v.n.): conso-
lation, comfort, also a kind
of bird. According to
Ibn Abbas a symbol of
flesh or meat which is
given as provision.—Rgh.)

★ س م د

(*act. pic. m. plu.*) سَائِدُونَ

<those who behave proudly
سَمَّعَ بِسَمْعٍ سَمُودًا (ن)
to hold up one's head in
pride

★ س م د

(*act. pic. m. sing.*) acc. سَامِرًا
<one who pass:s his nights
in saying or hearing
stories

سَمَّرَ بِسَمْرٍ سَمْرًا وَ سَمُورًا (ن)
to pass night awake in idle
talk

282

وَأَتُونِي مُسْلِمِينَ
And come unto Me as those
who surrender. [27:31]

gen. acc. مُسْلِمِينَ nom. مُسْلِمُونَ
Muslims

(*Ap-der. f. sing.*) مُسْلِمَةٌ
Muslim (female or
a group of Muslims)

(adjective of أُمَّة nation)

(*Ap-der f. plu.*) مُسْلِمَاتٌ
Muslims (female)

(v.n.) acc. ii تَسْلِيمًا
submission (1)

ثُمَّ لَاحِظُوا فِي أَنْفُسِكُمْ فَجَاءْتُمْ تَسْلِيمًا
وَسَلِّمُوا تَسْلِيمًا

Then they find in their hearts
no vexation with that
which thou hast decreed
and they submit (with full)
submission. [4:65]

self-surrendering (2)

وَمَا زَادَهُمْ إِلَّا تَسْلِيمًا
And it only increased them
in belief and self-surren-
der. [33:22]

salutation (3)

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا

O ye who believe send your
benedictions upon him and
salute him with goodly
salutation. [33:56]

۲۸۲

(perf. 3 p.m. plu.)	سَمِعُوا
they heard	
(perf. 2 p.m. plu.)	سَمِعْتُمْ
you heard	
(perf. 1st. p. plu.)	سَمِعْنَا
we heard	
(imperf. 3 p.m. sing.)	يَسْمَعُ
~hears	
acc. gen. يَسْمَعُونَ يَسْمَعُوا	
(imperf. 3 p.m. plu.)	
they, that they may,	
they do not, hear	
(imperf. 2 p.m. sing.)	تَسْمَعُ
thou hear	
acc. gen. تَسْمَعُونَ تَسْمَعُوا	
(imperf. 2 p.m. plu.)	
you, that you may,	
you do not, hear	
(epl. 2 p.m. plu.)	لَتَسْمَعَنَّ
you surely will hear	
(imperf. 1st. p. sing.)	أَسْمَعُ
I hear	
(imperf. 1st. p. plu.)	نَسْمَعُ
we hear	
we used to hear	كُنَّا نَسْمَعُ
(perate m. sing.)	اسْمَعْ
listen (thou) !	
(perate m. plu.)	اسْمَعُوا
hear, listen (you) !	
(اسْمَعُوا فِي)	
listen to me	
(perf. 3 p.m. sing.) iv	أَسْمَعُ
~made SS hear	

مُتَكَبِّرِينَ تَوْبَهُ سَمِيرًا تَهْجُرُونَ
Stiff-necked, discoursing there-
of by night reviling.

[23:67]

(the word سَمِيرًا has occu-
red here in the verse as
حَالٌ i.e., in the state of
doing so).

ساميري (n) الساميري

Note : الساميري is not a pro-
per noun, a man belonging
to a tribe called سَمِيرَةٌ
or سَمِرَةٌ existed at the
time of Moses (IK. Tb.).
According to the recent
researches, the word
sounds more of an appel-
lation than of a personal
name. If we look to old
Egyptian, we have
'Shemer': a stranger, for-
eigner. As the Israelites
had just left Egypt, they
might quite well have
among them any Egypti-
anised Hebrew bearing
that nickname (Jid. > Aya.
P. 16, n. 381).

س ۴ ع *

(perf. 3 p.m. sing.) سَمِعَ

~heard

(perf. 3 p.f. sing.) سَمِعَتْ

~(f) heard

(form of wonder) **أَسْمِعْ - ٤**
how clear is his hearing !

(imperf. 3 p.m. plu.) vi **يَسْمَعُونَ**
< they hear

perceive through (n) **السَّمْعُ / السَّمْعُ**
ear, hearing

acc. **سَمِيعًا** nom. **السَّمِيعُ، سَمِيعٌ**

(act. 2 pic. m. sing.)
one who listens

(and also one of the Excel-
lent Names of Allah
meaning 'The Hearer')

listeners (ints. plu.) **سَمَاعُونَ**

(sing.) **سَمَاعٌ** <

★ س م ك

height (n) **سَمَكٌ**

★ س م م

the eye of needle (n) **سَمٌّ**

حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ

Untill a camel passeth
through the eye of a needle.
[7:40]

scorching wind, (n.) **السَّمُومُ، سَمُومٌ**
scorch

★ س م ن

(imperf. 3 p.m. sing.) iv **يُسْمِنُ**
~nourishes

(imperf. 3 p.m. sing.) iv **يُسْمِعُ**
~makes to hear

juss. **تُسْمِعْ / تَسْمِعْ**
(imperf. 3 p.m. sing.)
thou make hear

you make not hear **إِنْ تَسْمِعْ**

(pis. pic. m. sing.) iv **مُسْمِعٌ**
one being made to hear

وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَأَسْمِعْ بَعْضُهُمْ لِبَعْضٍ
They say: We hear and
we disobey and hear thou
without being made to
obey. [4:46]

(perf. 3 p.m. sing.) viii **اسْتَمَعَ**
< ~heard

as RF **اسْتَمَعَ اسْتِمَاعًا**

(perf. 3 p.m. plu.) viii **اسْتَمَعُوا**
they heard

(imperf. 3 p.m. sing.) viii **يَسْتَمِعُ**
~listens, hears

(imperf. 3 p.m. plu.) viii **يَسْتَمِعُونَ**
they hear

(imperf. 2 p.m. plu.) viii **تَسْمِعُونَ**
you hear

(perate. m. sing.) viii **اسْتَمِعْ**
(thou) listen ! hear !

(perate. m. plu.) viii **اسْتَمِعُوا**
(you) listen ! hear !

(Ap-der. m. sing.) viii, **مُسْمِعٌ**
listener

(ap-der. > m. plu.) **مُسْمِعُونَ**
listeners

(perate. m. plu.) ii سَمَوَاتٍ
(you) name !

(you) name them سَمَوْهُمْ
< heaven (n.) السَّمَاءُ، سَمَاءٌ

litt. : the higher or highest, upper or uppermost part of anything (LL). Essentially it is the upper part of the universe in contradistinction to the earth.

heavens (n.p.) السَّمَاوَاتُ، سَمَاوَاتٌ
the name (n.) الإِسْمُ، إِسْمٌ

the names (n.p.b.) الأَسْمَاءُ، أَسْمَاءٌ
(act. pic. m. sing.) acc. سَمِيًّا
name-sake (1)

لَمْ نَجْعَلْ لَهُ مِثْلًا
We have not aforetime made his name-sake. [19:7]

compeer (2)

هَلْ تَعْلَمُ لَهُ سَمِيًّا
Knowest thou (any as) his compeer. [19:65]

giving a name (v.n.) ii تَسْمِيَةً

يَسْمُونَ الْمَلَائِكَةَ تَسْمِيَةَ الْأُنثَى
They name the angels the name of females. [53:27]

(pis. pic. m. sing.) ii مَسْمُومٌ
named one, fixed

لَا يَنْصُرُونَ وَلَا يُغْنُونَ مِنْ جُوعٍ

Which shall neither nourish not avail against hunger. [88:7]

(act. 2 pic. m. sing.) سَمِينًا
fat one

(act. 2 pic. m. plu.) سَمِيَانٌ
fat ones

(sing.) < سَمِينٌ

س م و ★

(perf. 3 p.m. sing.) ii سَمِيًّا
~has named

< < سَمًا يَسْمُو سَمُوًّا (ن)
to be high, elevated, sublime, rise high

to give name تَسْمِيَةً ii سَمِيًّا
to, to name

مِلَّةَ أَبِيكَ إِبْرَاهِيمَ هُوَ سَمِيًّا الْمُسْلِمِينَ
The faith of your father Ibrahim, he hath named you Muslim. [22:78]

(perf. 1st. p. sing.) ii سَمَيْتُ
I named

(perf. 2 p.m. plu.) ii سَمَيْتُمْ
you have named

(imperf. 3 p.m. plu.) ii يَسْمُونَ
they name

(pp. 3 p.f. sing.) ii مَسْمُومٌ
~is named, (called)

Note : 'Tasnim' is generally taken to be a proper noun but according to Zajjaz (grammarian) it is a water coming upon them from above.' (LL)

★ س ن ن

tooth (n.) السن

وَالرِّينَ بِالرِّينِ

And a tooth for a tooth.

[5:45]

dispensation (n.) مَنَّةٌ

مَضَتْ سُنَّتُ الْأَوَّلِينَ

Then already gone forth is the dispensation of the ancients.

[8:38]

dispensations (n.p.) مَنَاتٍ

وَيَهْدِيكُمْ سُنَّانَ الَّذِينَ مِنْ قَبْلِكُمْ

And He guides you unto dispensations of those before you.

[4:26]

(pis. pic. m. sing.) مَسْنُونٌ
< moulded

مَسَّ يَسُّ مَسًّا (ن)

to mould clay (assim)

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ

تِينٍ حَمَاً مَسْنُونٍ

And verily We have created human being from ringing clay of loam moulded.

[15:26]

إِذَا تَدَايَنْتُمْ بِذِينِ الْإِسْلَامِ فَحَبِّبُوا

When ye deal with another in lending for a fixed term.

[2:282]

س ن ب ل

a corn-ear (n.) سُنْبَةٌ

(n.p.) سَنَائِلٌ، سُنْبَلٌ، سُنْبَلَاتٌ

< corn-ears

(sing.) سُنْبَةٌ

★ س ن د

(pis. pic. f. sing.) ii مَسْنَدَةٌ
< propped up

to support سَدَّدَ تَسْنِدًا

firmly, set up stays or props against a wall

<< سَدَّدَ يَسُدُّ

سُوْدًا، تَسَانَدًا وَاسْتَنْدَدَ

to lean upon, stay oneself upon, reply upon, confide in

س ن د س

satin (Jid.) (n.) سُنْدُسٌ
finest silk (Pic.)

★ س ن م

Tasnim (prop. n.) تَسْنِيمٌ

★ س و ہ ل

<plain lands (np.) سَوولٌ
(sing.) سَوولٌ

★ س و ہ م

سَامٌ (perf. 3 p.m. sing.) iii
<~joined the lots, cast the lots,

سَامٌ-يَسَامٌ مَسَامَةٌ
to cast lots

★ س و ہ و

سَاهُونَ (act. pic. m. plu.)
<those who are unmindful

سَاهٍ يَسْهُو سَهْوًا وَ سَهْوًا (ن)
to overlook, neglect, be heedless, unmindful

★ س و ہ ع

سَاءٌ (perf. 3 p.m. sing.) h.v.
<~was evil

سَاءٌ يَسُوهُ سُوًّا وَ مَسَاءَةً (ن)
to treat badly, do evil to,
to disgrace (as أَسَاءَ)

سَاءَتْ (perf. 3 p. f. sing.) h.v.
<~was evil (f)

★ س ن ہ

لَمْ يَسِنَّةٌ juss.
(imperf. 3 p.m. sing.) v,
<~has not rotten

سِنِيَةً يَسِنَّةً سَهْبًا (س) وَ تَسِنَّةً v
to be advanced in age,
change colour, taste and smell

★ س ن و

سَنَا <flash, brightness, (n)
light, gleaming

سَنَا يَسْنُو سَنَوًا (ن)
to blaze (fire, lightning)

يَكَادُ سَنَابِقُ يَمِثُّهَا بِالْأَبْصَارِ

Well-nigh the flash of His lightning takes away the sights. [24:43]

سَنَةً year (n.)

السِّنِينَ، سِنِينَ years (n.p.)

★ س و ہ ر

السَّاهِرَةُ <surface (of the (n)
earth) litt. awakened

[السَّاهِرَةُ] (act. pis. f. sing.)
is a wide land having no growth; interpreted as the land of the here-after.]

evil rain	مَطَرُ السَّوِّءِ
evil thought	ظَنُّ السَّوِّءِ
evil (n)	السَّوِّءُ، سُوءٌ
	وَمَا مَسَّنِي السَّوُّءُ
And evil would not have touched me. [7:188]	
vicious (n)	سَيِّئًا
(opp. صَالِحًا righteous)	
evil (n)	السَّيِّئِ
plotting of evil	مَكْرُ السَّيِّئِ
ill, evil, bad (n)	سَبِيئَةٌ
(opp. حَسَنَةٌ good)	
evil (decds) (n. p.)	السَّيِّئَاتُ، سَبِيئَاتٌ
much bad (elative)	أَسْوَأُ
evil (elative f.)	السَّوْأَى
(Note : The word السَّوْأَى is elative (f.) of أَسْوَأُ)	
corpse (1) (n)	سَوْءَةٌ

	كَيْفَ يُؤَارِي سَوْءَةَ أَخِيهِ
How he may cover the corpse of his brother. [5:34]	
the external (2) (np.)	سَوْءَاتُ
portion of the organs of generation of both sexes	
	لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْءَاتِهِمَا
In order that he might discover unto the twain which lay hidden from the twain of their shame. [7:20]	

(el. 3 p.m. sing.) h.v.	لِيَسُوْءَا
that they may disgrace	
(imperf. 3 p.f. sing.) juss.	تَسُوْءُ
~may annoy	
	إِنْ يُبْدَ لَكَ سَوْءُهُ
If it is disclosed to you, may annoy you. [5:101]	
(pp. 3 p.m. sing.)	مَيُّوْءٌ
~was distressed	
(pp. 3 p. f. sing.)	مَيِّئَتْ
litt. ~would be/were distressed	
meta. ~would be/ were grieved, sad	
(perf. 3 p.m. sing.) iv	آسَاءَ
worked evil, committed evil	
(perf. 3 p.m. plu.) iv	آسَاؤُوا
they worked evil, committed evil	
(perf. 2 p.f. plu.) iv	أَسَأْتُمْ
you worked or committed evil	
Note : آسَاءَ (trilateral) is intransitive while (iv) آسَاءَ is transitive.	
(Ap-der. m. sing.) iv	المُسِيْبُ
evil-doer	
wicked, evil (n)	السَّوِّءُ، سُوءٌ
	مَا كَانَ أَبُؤُكَ إِسْرَءُوءًا
Thy father was not a man of evil. [19:28]	
evil turn	دَائِرَةُ السَّوِّءِ

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ

On a day whereon faces become whitened and faces become blackened. [3:106]

black (n) **الْأَسْوَدُ**

< black ones (n. p.) **سَوْدٌ**

(sing.) **مُسْوَدًا**

(ap-der. ix, > m. sing.) acc. **أَسْوَدٌ**
blackened, darkened one

(ap-der. > ix, f. sing.) acc. **مُسْوَدَةٌ**
blackened one (f.),
darkened one

(act. 2 pic. m. sing.) acc. **سَيِّدًا**
< a leader (1)

سَادَ يَسُودُ سِيَادَةً وَ سُوْدًا (ن)
to be head, leader, master
or a chief

سَيِّدًا وَ حَصْرًا وَ نَبِيًّا مِنَ الطَّالِحِينَ
A leader and a chaste (one)
and a Prophet righteous.
[3:39]

master (2)

وَأَلْقَى سَيِّدَهَا لَدَا الْبَابِ

And the twain met her master
at the door. [12:25]

< chiefs (3) (n.p.) **سَادَةٌ**

(sing.) **سَيِّدٌ**

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا
And they said ! O our Lord,
varily, we obeyed our
chiefs. [33:67]

★ ★ ★ ★

Saiba (prop. n.) **سَابِئَةٌ**

(i.e. a camel, turned loose as a consecrated animal, to be fed and exempted from common services. 'Saiba' signifies merely a camel turned loose, her being so turned out was generally in fulfilment of a vow—'Palmer').

★ س و ح

court (n.) **سَاحَةٌ**

فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنذَرِينَ
So when it descends in their
court, evil will be the
morning of the warned
ones. [37:177]

★ س و د

(perf. 3 p. f. sing.) ix **أَسْوَدَتْ**
~became blackened

< **أَسْوَدٌ** ix **أَسْوَادًا**

>> **سَوَدَ يَسْوَدُ سَوَادًا (س)**
to become black

(imperf. 3 p. f. sing.) ix **تَسْوَدُ**
become blackened

★ س و ط

scourge (*Jid.*) (n.) سَوَطٌ
a portion (*LL*)

(سَوَطٌ signifies primarily the mixing of a thing with another (*Rgh.*), then it comes to signify 'a whip'. But in the verse 89:13

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوَطَ عَذَابٍ
it means a share or portion. Thus the meaning of the verse, according to *LL* will be "so thy Lord poured on them a portion of torment.")

★ س و ع

an hour (1) (n.) سَاعَةٌ

مَا لَيْسُوا غَيْرَ سَاعَةٍ

They tarried not but an hour.
[30:55]

the Day of (2) (n.) السَّاعَةُ

Resurrection

حَتَّىٰ إِذَا جَاءَهُمُ السَّاعَةُ بَغْتَةً

Until when the hour (the Resurrection) came unto them on a sudden. [6:31]

Note : سَاعَةٌ means a part of time within a day or night (*Mjm.*), when a definite article is attached it signifies the Resurrection.

★ س و ر

(*perf. 3 p.m. plu.*) v تَسَوَّرُوا
< they climbed

to scale a wall تَسَوَّرَ v تَسَوَّرُوا

إِذْ تَسَوَّرُوا الْخِزَابَ

When they made an entry into the private chamber by climbing the wall.

[38:21]

a high wall (n.) سُوْرٌ

قَضْرِبَ بَيْنَهُمْ سُوْرًا لَهُ بَابٌ

Then a wall, with a door in it, will be raised between them. [57:13]

< bracelets (n.p.) أَسْوَرَةٌ

(*sing.*) سِوَارَةٌ

bracelets (*acc.*) أَسَاوِرَ

a chapter from the (n.) سُورَةٌ
holy Quran

(Not used for chapters other than that of the Quran. According to some commentators سُورَةٌ means a part of Quran consisting of at least three verses.)

(*Mjm.*)

< chapters of the (n.p.) سُورَاتٌ
Holy Quran

(*sing.*) سُورَةٌ

(*pip. 3 p.m. plu.*) يَسَاقُونَ
they are driven or led

(*act. pic. m. sing.*) سَاقٍ
a driver

شَاكٍ (n) سَاقٍ

يَوْمَ يَكْشَفُ عَنْ سَاقِي

(Remember) the day whereon
the shank will be bared.
[68:42]

(the expression 'uncovering
the shank' in Arabic has,
besides its literal sense, a
certain meaning that is
indicative of a grievous
and terrible calamity.
Thus it is said "we have
uncovered its shank" when
it is meant to express the
fury and rage of battle.
And one says of a man
when difficulty or calamity
befalls him ; كَشَفَ عَنْ سَاقِهِ
meaning, 'he prepared him-
self for difficulty'—LL).

وَالْتَعَبَ السَّاقِي بِالسَّاقِ

And one shank is entangled
with the (other) shank *i.e.*,
(in extreme agony, as it is
with dying persons).
[75:29]

وَكَشَفَتْ عَنْ سَاقَيْهَا

And she bared her shanks.
(here the word denotes the
original and literal mean-
ing). [27:44]

★ ★ ★ ★

'Suwa' (*prop. n.*) سُوَاعًا
(a goddess of Hudhail tribe)

★ س و غ

(*imperf. 3 p.m. sing.*) يَسْوَعُ
~swallows

swallow < أَشَاعَ

<< سَاعَ يَسْوَعُ سَوْعًا (ن)
to be easy and agreeable, to
swallow, to make easy to

He well nigh swallows it
not. [14:17]

assim. سَاعًا. *nom.* سَاعِعٌ

(*act. pic. m. sing.*)
easy and pleasant to
swallow

★ س و ق

(*perf. 1st p. plu.*) سَقْنَا
<we drove

سَاقٍ يَسْوَعُ سَوْعًا (ن)
to drive an animal or
cloud by wind

(*imperf. 1st p. plu.*) سَوْعُونَ
we will drive

(*pp. 3 p.m. sing.*) سَيُقِ
~will be driven, was driven

(imperf. 3 p.m. plu.) **يُسْمَوْنَ**
they force (they were forcing or imposing evil)

(imperf. 2 p.m. plu.) iv **تُسَيِّمُونَ**
you pasture

iv **أَسَامَ بِسَيِّمٍ إِسَامَةً**
to pasture

marks (n) **سَيِّبًا**

بِيَمِينِهِمْ فِي وُجُوهِهِمْ مِنْ أَعْيُنِ السَّجْدِ
Mark of them is on their faces from the effect of the prostration. [48:29]

(Ap-der. m.plu.) ii **مُسَوِّمِينَ**
marked ones

to mark SS **سَوَّيْمًا**
with SS, to be distinguished

(**مُسَوِّمِينَ** in the Quran may mean either marked by the colour or the like of their horses and so distinguished from others—LL)

(pis. pic. f. sing.) ii **المُسَوِّمَةُ، مَسَوِّمَةٌ**
marked

★ س و ی ★

(perf. 3 p.m. sing.) ii **سَوَّى**
~formed (1)
(with just proportion)

II **سَوَّى تَسْوِيَةً**
(1) to form with just proportion

< legs (1) (n. p.) **السُّوقِ**

(sing.) **سَاقٍ**

فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ

And he set about slashing their legs and necks.
[38:33]

< stems (of a tree) (2)

(sing.) **سَاقٍ**

فَاسْتَوَى عَلَى سُوْقِهِ

And it stands firmly on its stems. [48:29]

< markets (n.p.b.)

(sing.) **الْأَسْوَاقِ سُوقٍ**

★ س و ل ★

(perf. 3 p.m. sing.) ii **سَوَّلَ**
<~embellished

to deceive, ii **سَوَّلَ تَسْوِيلًا**
lead one to error,

(perf. 3 p.f. sing.) ii **سَوَّلَتْ**
~embellished

★ س و م ★

(imperf. 3 p.m. sing.) **يَسْوُمُ**
<~perpetrates, imposes

سَامَ يَسْوُمُ سَوْمًا (ن)
(i) to bring evil upon, to force
(ii) to pasture at large

(*pip. 3 p. f. sing.*) ii تَسَوَّى
~is levelled

تَوَسَّوَّى بِهٖمُ الْأَرْضُ
Were the earth levelled with
them. [4:42]

(*perf. 3 p.m. sing.*) iii سَاوَى
~equalized

حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ
At length, he had levelled up
between two mountain
sides. (or when evened up,
i.e., filled the intervening
space). [18:96]

(*intes.*) عَلَىٰ (1) viii اَسْتَوَىٰ
(*perf. 3 p.m. sing.*)
~established himself

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَىٰ
The Compassionate on the
throne is established.
[20:5]

~turned to (2) : إِلَىٰ -

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ
Then He turned to the hea-
ven. [2:29]

(or He directed himself to the
heaven ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ
is metaphorically said of
God, meaning : 'then He
directed Himself by His
will to the heaven or ele-
vated regions, or upwards,
or to the heavenly bodies.)

(2) to make one thing equal
to another

(3) to make complete, adjust,
rectify

(4) to level

فَخَلَقَ تَسَوَّىٰ
And then He created (him)
and formed (him). [75:38]

~completed (2)

فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ
He made them complete
seven heavens. [2:29]

~made perfect (3)

وَنَفْسٍ وَمَا سَوَّاهَا
And the soul and its perfec-
tion. [91:7]

Note : « مَا » is of verbal
noun (Masdariyah)
(see *Abk.*)

(*imperf. 1st p. plu.*) ii تَسَوَّىٰ
we make equal (1)

إِذْ تَسَوَّيْنَاكَ مِنَ الْعَالَمِينَ
When we made you equal
with the Lord of worlds.
[26:98]

we make complete (2)

بَلَىٰ قَدِيرِينَ عَلَىٰ أَنْ تُسَوَّىٰ بَنَاتُهُ
Yes ! we are powerful to
make complete (his whole
body even) his fingers.
[75:4]

~is not equal

(imperf. 3 p.m. dual.)
the twain are equal

(imperf. 3 p.m. plu.)
they are equal

(el. 2 p.m. plu.)
that you may mount firmly
open, central (n.) سَوَى

مَكَانًا سَوَى
A central (or open) place.
[20:58]

سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ
(It is) alike for them whether
thou warneth them or
warneth them not. [2:6]

equal (2)

فَمَا الْكَافِرِينَ فُضِّلُوا بِرَأْيِ رَبِّهِمْ عَلَىٰ الْمَلَائِكَةِ
أَيُّنَّاهُمْ فَهُمْ فِيهِ سَوَاءٌ

Then those who are referred,
are not going to hand
over their provision to
those whom their right
hand possesses so as to be
equal. [16:71]

level (balanced) (3)

أُولَٰئِكَ سَرَّوْنَاكَ أَهْلًا وَأَصْلُحْنَا عَنْ سَوَاءِ النَّجِيلِ
Those are worst in abode
and farthest astray from
the level (balanced) way.
[5:60]

~became firm (3)
(without preposition)

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ
And when he attained his
full strength and became
firm. [28:14]

~stood firm (4)

فَاسْتَوَىٰ عَلَىٰ سُوْقِهِ
Then stood firmly on its
stems. [48:29]

ذُو مِرَّةٍ فَاسْتَوَىٰ
One strong in make, then he
stood firm. [53:6]

اسْتَوَتْ (perf. 3 p. f. sing.) viii
~rested

وَاسْتَوَتْ عَلَىٰ الْجُودِيِّ
And it rested on Judi.
[11:44]

اسْتَوَيْتَ (perf. 2 p.m. sing.) viii
~thou art settled

وَإِنَّا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ
And when thou art settled,
thou and those with thee
in the Ark'. [23:28]

اسْتَوَيْتُمْ (perf. 2 p.m. plu.) viii
you mount

إِذَا اسْتَوَيْتُمْ عَلَىٰهَا
When ye mount thereon.
[43:13]

يَسْتَوِي (imperf. 3 p.m. sing.) viii
~is equal

س ی ل

(perf. 3 p. f. sing.) w.v. سَالَتْ
 <~flowed.

سَالَ يَسِيلُ سَيْلًا وَ مَسِيلًا

to flow ! (ض) وَ مَسِيلًا
 run (water), to be liquid

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ
 He sendeth down water
 from the heaven, so that
 the valleys flow. [13:17]

(perf. 1st. p. plu.) iv, w.v. أَسَلْنَا
 we made to flow

وَ أَسَلْنَا لَهُ عَيْنَ الْقِطْرِ

And We made a fount of
 brass to flow for him.
 [34:12]

the torrent (n.) السَّيْلُ، سَيْلٌ

س ی ن ★

Sinai (p.n.) سَيْنَاءَ

Sinai (p.n.) سَيْنِينَ

Sinai is a mountain in
 Egypt where Prophet Musa
 (peace be upon him)
 was given the divine
 commendments. Sinai is
 therefore the mountain of
 the giving of the law.

The Quran has mentioned it
 by two form Sainaa (23:
 20 and Seeneena 95:2)

midst (4)

فَاظْلَعَ قَرَاهُ فِي سَوَاءِ الْجَحِيمِ

Then he will look down and
 see him in the midst of
 the flaming fire. [37:55]
 fair (5)

وَ اهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ

And guide us unto the fair
 path. [38:22]

sound (n.) acc. سَوِيًّا

(physically quite fit)

قَالَ إِنَّكَ أَلَا تُكَلِّمُ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا

He said thy sign is that thou
 shalt not speak unto man-
 kind for three nights
 (while) sound. i. e., he
 was physically quite fit
 and not affected by any
 disease of the tongue (IK.)
 [19:10]

فَتَشَكَّلَ لَهَا بَشَرًا سَوِيًّا

And it took unto her the
 form of a human being
 sound. [19:17]

س ی ر ★

movement (v.n.) سَيَّرَ، سَيَّرًا

make, form, state (n.) سَيَّرَةٌ

سَوِّدُهَا لِيَبْرُزَهَا الْأُولَى

We shall restore it to its
 former state. [20:21]

caravan (n.) السَّيَّارَةُ، سَيَّارَةٌ

کتاب الشین

★ ش ا ن

(n.) gen. شَانِ nom. شَانٌ
<state, affair, business, concern,

★ ش ب ه

(pp. 3 p.m. sing.) ii
<made dubious, resembling

ii قَبَّهٖ يُقَبِّهٖ تَشْبِيْهًا
to assimilate, to make similar

وَلَكِنْ شُبِّهَ لَهُمْ

But it was made dubious to them. (Jid.) But it appeared unto them. (Pic.)

[4:157]

★ ش ا م

<<left side, the left (n) المَشَامَةُ
calamity شَوْمٌ
opp. مَيْمٌ good luck

< مَشَمَّةٌ
leftside as a symbol of calamity
opp. rightside as a symbol of good future

وَأَصْحَابُ الْمَشَمَّةِ مَا أَصْحَابُ الْمَشَمَّةِ
And those on the left hand,
how miserable shall be
those on the left hand.
(i. e., the damned ones
whose books of deeds will
be delivered in their left
hand). [56:9]

سَّتْ يَمُتْ سَمًا وَ سَتَانًا وَ سَيْنَانًا (ن)
to be scattered,
dispersed

فَأَخْرَجْنَا مِنْهَا آسَافًا وَ يَاقُوتًا وَ سَبْزًا وَ نَخْلًا وَ لَبَنًا عَسَلًا
We have brought forth various kinds of plants.
[20:53]

divided (2)

تَجِبْتُمْ جَمِيعًا وَلَوْ أَنَّكُمْ كُنْتُمْ
شعبي
You wouldst them united,
but their hearts are divided.
[59:14]

diverse, disperse (3)

إِنَّ سَعْيَكُمْ لَشَتَّى
You striving is surely diverse.
[92:4]

separately (1) (n.p.) acc. أَشْتَاتًا

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا
No fault is there upon you
whether you eat together
or separately. [24:61]

sundry and (2)
scattered

يَوْمَئِذٍ يَصُدُّرُ النَّاسُ أَشْتَاتًا
On that day men will come
forth in sundry and scattered
groups. [99:6]

ش ت و ★

الْفَتَاءُ the winter (n.)

the words مُبْتَهَمٌ may bear
two interpretations : he
was made to be like (it)
or to resemble it ; or the
matter was made dubious
or obscure. (M. A. > LL)

(perf. 3 p.m. sing.) vi تَشَابَهَ
~became dubious, alike

(perf. 3 p.f. sing.) vi تَشَابَهَتْ
became consimilar, alike

gen. مُتَشَابِهٍ acc. مُتَشَابِهًا
(Ap-der. vi, m. sing.)
consimilar

(Ap-der > vi f. plu.) مُتَشَابِهَاتٌ
consimilar

وَتِلْكَ آيَاتُ الْكِتَابِ الَّتِي كُنَّا نُقَرِّئُكَ مِنْهَا وَأَمْرٌ مُتَشَابِهٌ

Where in some verses are
firmly constructed—they
are the mother of the book,
and others consimilar. (i.e.,
open to various interpreta-
tions ; those verses whose
drift is not clear, owing
either to their being too
general or to their seem-
ing opposition to some
clear text. (Jid.) [3:7]

(Ap-dr. > viii, m. sing.) acc. مُتَشَابِهًا
like each other

ش ت و ★

< various (1) (adj.) شَتَّى

شَحَنَ بِشَحْنٍ تَحْمًا (ف)

to fill, to load

ش خ ص ★

(imperf. 3 p. f. sing.) تَشَحَّصُ

~starring

تَحَصَّصَ بِشَحْصُ شُحُوصًا (ف)

to be elevated, to fix the eye upon

(act. pic. f. sing.) شَاحِصَةٌ

starring

ش د د ★

(perf. 1st. p. plu.) شَدَدْنَا

we made strong (1)

< شَدَّ يَشُدُّ شَدًّا (ن)

to strap, bind, to strengthen,

وَشَدَدْنَا مَلِكُهُ وَأَتَيْنَاهُ الْحِكْمَةَ وَقَصَلِ
الْخَطَابِWe made his dominion strong
and gave him wisdom and
decisive speech. [38:20]

we made firm (2)

نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ

It is We who created them
and made firm their make.

[76:28]

(imperf. 1st. p. plu.) نَشُدُّ

we shall strengthen SS

(perate. m. sing.) أَشْدُدُ
strengthen ! (1)

298

ش ج ر ★

(perf. 3 p. m. sing.) تَجَرَّ

~is disputed about

< تَجَرَّ بِشَجْرٍ شُجُورًا (ن) - بَيْنَ

to be disputed about,
between

حَتَّىٰ يُجْعَلَ لَكَ فِيهَا شِجْرًا

Until they make thee a judge
of what is disputed between
them. [4:65]

acc. الشَّجَرَةُ nom. الشَّجَرَةُ

tree (n.) gen.

trees acc. nom. الشَّجَرُ، الشَّجَرِ

ش ح ح ★

(act. 2 pic. m. plu.) أَشْحَىٰ

<niggardly ones

شَحَّ بِشَحٍّ شَحًّا وَ شَحًّا (ن)

to be niggardly, greedy

niggardliness, الشَّحُّ، شَحٌّ
covetousness, greed

ش ح م ★

(sing.) شَحْمٌ < fats (n.p.b.) شَحْمٌ

ش ح ن ★

(pact. pic. m. sing.) الْمَشْحُونُ
<laden

٢٩٨

mighty (3)

عَلَّمَهُ شَدِيدُ الْقُوَى

One mighty in power has
taught him. [53:5]

stern (4)

لَمَّا سَبَّهَا بِسَابِئِنَا

Wherefore We reckoned with
them a stern reckoning.
[65:8]

great (5)

وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ

And We sent down iron
wherein is great violence.
(57:25)

vehement (6)

وَأِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ

And verily in the love of
wealth he is vehement.
[100:8]

شَدَادٌ nom. شِدَادٌ acc.

(act. 2 pic. m. p.b.)
hard ones (1)

ثُمَّ يَأْتِي تَرْتِينَ بَعْدَ ذَلِكَ سَبْعٌ شِدَادٌ

Then thereafter will come
seven hard years. [12:48]

strong (2)

وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا

And We have built over you
seven strong heavens.
[78:12]

اشْدُدْ بِهِ أَزْرَعِي

Strengthen my back by him.
[20:31]

harden (2)

وَأَشْدُدْ عَلَى قُلُوبِهِمْ

And harden their hearts.
[10:88]

(perate. m. plu.) شُدُّوا
tie fast ! (3)

حَتَّىٰ إِذَا أَنْعَسُوا وَهُمْ فِي الْأَنْفَاقِ

Untill when you have routed
them up tie fast the bonds.
[47:4]

(perf. 3 p.f. sing.) viii اشْتَدَّتْ
~ became hard

أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ

Their works are like ashes
upon which the wind blow-
weth hard on a stormy
day. [14:18]

(act. 2 pic. m. sing.) الْقَدِيدُ، شَدِيدٌ
severe (1)

قُلْنَا لِلَّهِ شَدِيدُ الْعِقَابِ

Then verily Allah is severe
in chastising. [2:211]

strong (2)

وَأَنَّا لَنَسْتَأْتِي السَّمَاءَ فَنُجِذُّنَهَا مِلَّتٍ حَرَسًا شَدِيدًا

And we sought to reach the
heaven but we found it
filled with strong guards
and flames. [72:8]

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ
بَطْشًا

And how many a generation
have We destroyed before
them who were mightier
in power than they.

[50:36]

sometimes it is (4)
used to show excess or vehe-
mence in any matter. A
few examples are furnis-
hed below.

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

(a) Those who believe are
stauncher in their love
for Allah. [2:165]

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى
الرَّحْمَنِ عِتْيًا

(b) Then We shall pluck out
from every sect whichever
of them was most stub-
born in rebellion to the
Beneficent. (Pic.) [19:69]

.....of them was the most
hardened in disdain of the
All-Merciful. (Arb.)

إِنَّ نَازِئَاتِهِ لَبِئْسَ مَا يَكْتُبْنَ
إِنْ نَازِئَاتُهُ لَبِئْسَ مَا يَكْتُبْنَ
إِنْ نَازِئَاتُهُ لَبِئْسَ مَا يَكْتُبْنَ
(c) Verily the rising by night!
It is most curbing and
most conducive to right
speech. (Jid.) [73:6]

terrible, severe (3)
and strong

عَلَيْهَا مَلَائِكَةٌ مُنَاطِقُونَ

Over which are harsh, terrible
angels. (M.A.)

Over which are set angels
strong, sever. (Pic.)

Over which are angels stern,
strong. (Jid.) [66:6]

stern and firm (4) (n.b.)
of heart

وَالَّذِينَ مَعَهُ أَشَدُّ عَلَى الْكٰفِرِينَ

And those who are with him
are stern against infidels
and merciful among them-
selves. (Jid.) firm of hearts
against the disbelievers.
(M.A.) [48:29]

most severe (1) (elative)

أَشَدُّ

وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْطَى

And surely the torment of
the hereafter is most severe
and most lasting.

[20:127]

stronger (2)

فَأَسْتَفْتِيَهُمْ آمُرًا أَشَدُّ خَلْقًا أَمْ مَنِ خَلَقْنَا
فَأَسْتَفْتِيَهُمْ آمُرًا أَشَدُّ خَلْقًا أَمْ مَنِ خَلَقْنَا
فَأَسْتَفْتِيَهُمْ آمُرًا أَشَدُّ خَلْقًا أَمْ مَنِ خَلَقْنَا
Ask them thou, are they
stronger in structure or
those others whom We
have created. [37:11]

mightier (3)

وَأَشْرَبُوا قُلُوبَهُمْ الْعَجَلِ كُفْرِهِمْ

(a) And they were made to drink the calf in their hearts for their unbelief. (Arb.).

(b) And they were made to imbibe (the love of) calf in their hearts (M. A.)

(c) And (the worship of) the calf was made to sink into their hearts (Pic.).

(b) And into their hearts the calf was made to sink because of their infidelity. (Jid.) [2:93]

شَارِبُونَ *nom.* الشَّارِبِينَ *gen.*
(*act. pic. m. plu.*)

drinkers

مَشْرَبٌ *acc.* (n. p. t.)
drinking place

مَشَارِبٌ *v.n. mim. p.b.*
drinks

مُشْرَبٌ *acc.* (v.n.)
drinking

شُرْبٌ *v.n.*
drinking

الشَّرَابِ، شَرَابٌ *nom.*

شَرَابٌ *acc.* شَرَابٍ *gen.* (n.)
drink

ش ر ح

شَرَحٌ *(perf. 3 p.m. sing.)*
~expanded

لَأَنْتُمْ أَشَدُّ نَهْمَةً فِي صُدُورِهِمْ مِنَ اللَّهِ
(d) Surely ye are more awful in their breasts than Allah. [59:13]

أَشَدُّ *maturity (n.)*

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا

And when he attained his maturity, We gave him wisdom and knowledge. [12:22]

ش ر ب

شَرِبَ *(perf. 3 p.m. sing.)*
~drank

كَلِمَاتٍ بِشَرِبَ شُرْبًا وَ مَشْرَبًا (س)
to drink, swallow, sunk in, absorb

شَرِبُوا *(perf. 3 p.m. plu.)*
they drank

يَشْرَبُ *(imperf. 3 p.m. sing.)*
~will drink

يَشْرَبُونَ *(imperf. 3 p.m. plu.)*
they will drink

تَشْرَبُونَ *(imperf. 2 p.m. plu.)*
you drink

اشْرَبُوا *(perate m. plu.)*
(you) drink !

أُشْرِبُوا *(pip. 3 p.m. plu.) iv*
litt. they were made to drink

ش ر ر ★

النَّعْرُ، نَعْرٌ (n.) acc. نَعْرًا nom.
 evil (1)

وَلَوْ يُعْجِلُ اللَّهُ لِلنَّاسِ النَّعْرَ
And Allah were to hasten
for them the evil. (M.A.)
[10:11]

bad (2) (adj.)

وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ
And belike ye desire a thing
whereas it is bad for you.
[2:216]

worse, worst (3) (elative)

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرِّ مِمَّنْ ذَلِكَ مُتَوَبِّعًا عِنْدَ اللَّهِ
Say thou! shall I declare
unto you something worse
as a way with Allah
than that? [5:60]

أُولَٰئِكَ شَرٌّ مَكَانًا

Those are worst in abode.
[5:60]

caution. It is notable that
شَرٌّ is an exceptional form
of elative adjective while
the measure for elative in
Arabic is أَفْضَلُ

wicked, evil, (n.p.b.) الأَشْرَارُ
vicious ones

sparks (n.) gen. شَرَرٍ

< شَرَحَ يَشْرَحُ شَرْحًا (ف)
to uncover, spread out,
made open

وَلَكِنْ مَنْ شَرَحَ بِالْكَفْرِ صَدْرًا فَعَلَيْهِمْ
بِعَذَابُ مِنَ اللَّهِ
But whosoever expandeth his
breast to infidelity, upon
them shall be wrath from
Allah. [16:106]

(imperf. 3 p.m. sing.) juss. شَرَحَ
~expands, makes open

(imperf. 1st. p. plu.) juss. نَشْرَحُ
we expand SS, make open

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ
Have We not expanded for
thee thy breast, [94:1]
(parate. m. sing.) اشْرَحْ
expand! open!

ش ر د ★

(parate. ii, m. sing.) شَرَّدَ
scatter! disperse!

to disperse شَرَّدَ تَشْرِيدًا <

<< شَرَّدَ يَشْرُدُ شُرُودًا وَ شَرَادًا (ن)
to flee, escape, depart

ش ر ذ م

a small band (n.) شَرِذِمَةٌ

<< شَرَعُ شُرُوعًا (ف)

to raise, to appear, to begin

إِذْ تَأْتِيهِمْ حَيْثَ أَنَّهُمْ يَوْمَ سَبْتِهِمْ شُرُوعًا

When their fish came openly
on their Sabt. (Jid.)

[7:163]

(act. 2 pic. f. sing.) شَرِيعَةً
law (divine)Note : الشَّرِيعَةُ is not only a
'law or ordinance' but also
a religion, or a way of be-
lief and practice in respect
of religion. (jid. > LL)< law (divine) (n.) شِرْعَةٌ
litt. custom, way

★ ش ر ق

(perf. 3 p. f. sing.) أَشْرَقَتْ
~beamed, gleamed, shone

< أَشْرَقَ بِشْرِقٍ إِشْرَاقًا

to rise, shine, light up

(ap-der. m. plu.) iv مُشْرِقِينَ

ثُمَّ أَخَذْتَهُمُ الصَّيْحَةَ مُشْرِقِينَ
Then they should took hold
of him at the sunrise. (Jid.)

[15:73]

المَشْرِقُ (n. p.)

(n. for p. dual.) المَشْرِقَيْنِ
the east and the west(literally 'the two orient'. A
good equivalent idiom in

★ ش ر ط

أَشْرَاطٌ < tokens (n.p.b.) شُرُطٌ

token, sign

Note : the above mentioned

word أَشْرَاطٌ is the plural

form of شَرَطٌ (with Fatha
on the second redical), notof شَرَطٌ (with Sukun on
it). That is why that theformer شَرَطٌ means sign
and is transformed to the

plural as أَشْرَاطٌ and the

latter شَرَطٌ means condi-
tion and is transformed
to plural as شُرُوطٌ

★ ش ر ع

(perf. 3 p. m. sing.) شَرَعَ
~instituted, ordained

< شَرَعَ بِشْرَعٍ شَرْعًا (ف)

to prescribe or institute a law

(perf. 3 p. m. plu.) شَرَعُوا
they instituted, prescribed(act. pic. f. plu.) acc. شَرَعًا
<appearing on the surface

(sing.) شَارِعَةٌ

ش ر ك ★

(perate. m. sing.) iii **شَارِكٌ**
share SS

< **شَرِكٌ بِشَرِكٍ شِرْكَاً (س)**
to share,

(perf. 3 p.m. sing.) iv **أَشْرَكَ**
< ~ associated, ascribed
partners

to take **أَشْرَكَ إِشْرَاكاً**
into partnership

(perf. 3 p.m. plu.) iv **أَشْرَكُوا**
they associated, ascribed
a partner

(perf. 2 p.m. sing.) iv **أَشْرَكَتَ**
you associated SS to, ascribed
ed partner to

(perf. 2 p.m. plu.) iv **أَشْرَكْتُمْ**
you associated, ascribed
partner to

(perf. 1st. p. plu.) iv **أَشْرَكْنَا**
we associated, we ascribed
partner to

(imperf. 3 p.m. sing.) iv **يُشْرِكُ**
~ associates, ascribes part-
ner

(imperf. 3 p.m. sing.) iv **يُشْرِكُ**
that SS is associated to

(imperf. 3 p.m. plu.) iv **يُشْرِكُونَ**
they associate, ascribe part-
ner to

(imperf. 3 p.f. plu.) acc. iv **يُشْرِكُنَّ**
that they shall associate

English would be "poles
apart", for they could
never meet. (Jid. > AYA)

حَتَّىٰ إِذَا جَاءَنَا قَالَ يَا لَيْتَ بَيْنِي وَبَيْنَكَ بُعْدُ
الشَّرْقَيْنِ

Untill he cometh unto Us, he
will say, Ah! would that
there had been between
me and thee the distance
of the east and the west.
(Jid.) [43:38]

the distance of the two easts.
(Arb.)

the distance of the two hori-
zons. (Pic.)

setting places, (n p.b.) **المَشَارِقُ**
east,

Note : **المَشْرِقُ** is plural of **المَشْرِقُ**

مَشَارِقُ In the plural

signifies the differ-
ent points of the horizon
from whence the sun rises
in the course of the year.
(Jid.)

فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغْرِبِ
I swear by the Lord of the
east and the west.

[70:40]

sunrise (v.n. > iv) **الإِشْرَاقُ**

eastward, (n. r. adj.) **مَشْرِقِيَّةٌ**
eastern

eastern, (n. r. adj.) **مَشْرِقِيَّةٌ**
of east

nom. الْمُشْرِكُونَ ، مُشْرِكُونَ
gen. acc. الْمُشْرِكِينَ ، مُشْرِكِينَ
 (ap-der. > iv, m. plu.)
 associators (1)

إِنِ اطَعْتَهُمْ إِنَّكَ لَمُشْرِكُونَ

And if you obey them you shall become associators indeed. [6:121]

infidels, idolaters (2)

وَأَذِ الْأَشْهُرَ الْحُرُمَاتِ فَاتَّقُوا اللَّهَ عِندَ مَا حَرَّمَ

When therefore the sacred months have slipped away slay the associators (infidels) wheresoever ye find them. [9:5]

Note : الْمُشْرِكُ in Quran is sometimes used definitely for the infidels as in the verse quoted above (9:5) but it is used sometimes in a broader meaning also including Muslims (believers) as in the verse (6:121).

(Ap-der. > iv, f. plu.) الْمُشْرِكَاتُ
 associator and infidel women

(Ap-der. > viii, m. plu.) الْمُشْرِكُونَ
 sharers

associating (1) (n.) الشِّرْكُ ، شِرْكٌ

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

Verily associating is a tremendous wrong. [31:13]

(imperf. 2 p.m. sing.) acc. iv تُشْرِكُ
 that you associate

(imperf. 2 p.m. plu.) iv تُشْرِكُونَ
 you associate, ascribe partner

(imperf. 2 p.m. plu.) acc. iv تُشْرِكُوا
 that you associate, ascribe SS as partner

(imperf. 1st. p. sing.) iv أَشْرِكُ
 I associate, ascribe as partner

(imperf. 1st. p. sing.) acc. iv أَشْرِكُ
 that I associate

(pip. 3 p. m. sing.) acc. iv يَشْرِكُ
 that SS is associated to

(perate. m. sing.) acc. iv أَشْرِكْ
 litt. SS to share

وَأَشْرِكُهُ فِي أَمْرِي

And let him share my task. [20:32]

(perate. neg. m. sing.) iv لَا تُشْرِكْ
 associate not ! ascribe not SS to !

(perate. neg. m. plu.) iv لَا تُشْرِكُوا
 (you) associate not ! ascribe not SS to !

(act. 2 pic. m. sing.) شَرِيكَ
 an associate, a partner

(act. 2 pic. m. plu.) شُرَكَاءُ
 the associates, partners

(ap-der. > iv, m. sing.) مُشْرِكٌ
 infidel, associator

(ap-der. > iv, f. sing.) مُشْرِكَةٌ
 associator women

be translated as purchase or sale both. In the above-mentioned verse the word

يَشْرُونَ is rendered by authentic commentators both ways as it is mentioned by *Zamakhshari* and *Razi*. *Ibn Kathir* and *Jid.* have adopted the meaning of purchase.

(perf. 3 p.m. sing.) viii اشترى
~bought

to buy اشترى اشترأماً

(perf. 3 p. m. plu.) viii اشترؤا
they purchased (1)

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهَدَى
These are they who purchased error for guidance.
[2:16]

they sold, bartered (2)

بِمَسْمَا اشْتَرَوْهَا أَنفُسَهُمْ
Evil is that for which they sell their souls.
.....have bartered their souls" (*Jid.*) [2:90]

(imperf. 3 p.m. sing.) viii يشترى
~purchases, barter

(imperf 3 p.m. plu.) vii يشترؤن
they purchase, sell, barter

(el. 3 p.m. plu.) viii ليشترؤا
that they may barter, purchase

partnership (2)

أَرُونِي مَاذَا اخْلُقُوا مِنَ الْأَرْضِ
أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ

Show me whatsoever they have created of the earth, or have they any partnership in the heaven? [46:4]

ش ر ي ★

(perf. 3 p.m. plu.) h.v. شروا
<they sold SS

شراى يشترى شراً و شرمى (ض)
to buy or sell, to exchange

(imperf. 3 p.m. sing.) يشترى
~sells

(imperf. 3 p.m. plu.) يشترؤن
(a) they sell, (b) purchase

فَلْيَعْلَمِ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ
الدُّنْيَا بِالْآخِرَةِ

(a) Let them therefore fight in the way of Allah those who have purchased the life of this world for the hereafter. (*Jid.*)

(b) Let those fight in the way of Allah who sell the life of this world for the other (i.e. hereafter). (*Pic.*) [4:74]

Note : the word الشراء litt. means commercial exchange. Therefore, it may

ش ط ن ★

(n.) الشَّيْطَانُ nom. شَيْطَانٌ، شَيْطَانًا
satan, devil

the root of verb شَطَنَ means,
'he was, or became remote,
or far from the truth, and
from the mercy of God'
(Jid. > LL). Rgh. stresses:
Shaitan is 'every insolent
or rebellious one from
among the Jinn and the
men and the beasts.

satans, (n.p.b.) الشَّيَاطِينُ
devils, rebellious ones

Note: شَيْطَانٌ if not preceded
by the definite article اَلْ
signifies 'any that is exces-
sively or inordinately,
proud or corrupt or un-
believing or rebellions, or
that is insolent and auda-
cious in acts of rebellion'
(Jid. < LL).

ش ع ب ★

(n.p.b.) acc. شُعُوبًا
nation, communities

(sing.) < شَعْبٌ
(n.p.b.) gen. شُعَبٍ

branches
(sing.) < شَعْبَةٌ

(imperf. Ist. p. plu.) نَشَرْتُمْ
we purchase, barter

(perate neg. m. plu.) لَا تَشْتَرُوا
barter not, purchase not

ش ط ء ★

side (n.) شَاطِئٌ

نُودِي مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ

He was called from the right
side of the valley. [28:30]

shoot, sprout (n.) شَطَاٌ

كَزَبَ أَخْرَجَ شَطَاةً

Like seed-produce that puts
forth its sprout.
.....its shoot (jid.)
[48:29]

ش ط ر ★

towards (n.) acc. شَطْرٌ

ش ط ط ★

(perate, neg. m. sing.) لَا تُشْطِطْ
<act not unjustly or iniqui-
tously

to treat with (ن) شَطَطًا
unjustice to go
beyond due bounds

enormity, (n.) acc. شَطَطًا
abomination

where these rites and ceremonies are performed.'

poetry (n.) الشَّعْرُ

< hair (n.p.b.) gen. أَشْعَارٍ
(sing.) الشَّعْرُ

Note أَشْعَارٌ is the plural of

الشَّعْرُ (with *Fatha* on the first radical, not of الشَّعْرُ (with *Kasar* on it) because this latter one means 'poetry'.

monument (n.p.) الْمَشَرَّةُ

وَإِذَا أَقْبَضْتُمْ مِنْ عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ
عِنْدَ الْمَشَرَّةِ الَّتِي بَيْنَ يَدَيْكُمْ

Then when ye hurry from Arafat, remember Allah near the sacred monument. [2:198]

Note الْمَشَرَّةُ الْحَرَامَةُ literally signifies the holy monument, which stands at the place known as Muzdalafa, or the ground bordering it, where the pilgrims stop for the night after their return from Arafat on the evening of ninth Dhul Hajjah.

Sirius (n.) الشَّعْرَى

(name of a star which the pagans considered a deity).

إِنطَلِقُوا إِلَى ظِلِّ ذِي ثَلَاثِ شُعَبٍ

Depart unto the shadow three-branched. [77:30]

ش ع ر ★

(imperf. 3 p. m. plu.) يَشْعُرُونَ
they perceive

شَعْرٌ يَشْعُرُ، شَعْرٌ يَشْعُرُ شِعْرًا
وَشَعْرًا (ف، ك)

to perceive by the senses, to know

(imperf. 2 p. m. plu.) تَشْعُرُونَ
you perceive

(imperf. 3 p. m. sing.) iv. يَشْعُرُ
~ makes perceive or know

(emp. 3 p. m. sing.) لَا يَشْعُرُونَ
do not let them know, or discover

poet (act. pic. m. sing.) شَاعِرٌ

poets (act. pic. m. plu.) الشَّاعِرَاءُ

(act. 2 pic. f. plu.) شَعَائِرُ
signs, marks

(sing.) شَعِيرَةٌ >

Note : شَعَائِرُ اللَّهِ means 'all those religious services which God has appointed to us as signs, or the rites and ceremonies of the pilgrimage and the places

(imperf. 3 p.m. plu.) يَشْفَعُونَ
they intercede

(el. 3 p.m. plu.) يَشْفَعُوا
that they may intercede

(act. pic. m. plu.) gen. الشَّافِعِينَ
mediators, interceders

(act. 2 pic. m. sing.) شَفِيعٌ
intercessor

(act. 2 pic. m. plu.) شَفَاعَةٌ
intercessors

(sing.) < شَفِيعٌ
intercession (v.n.) الشَّفَاعَةُ

< evenness (n.) الشَّفَعُ

شَفَعَ يَشْفَعُ شَفْعًا (ف)
to make double, to pair
(a number divisible by two)

Note: the commentators hold different opinions about the abovementioned word. Therefore the commentaries on the Quran should be consulted in this connection.

ش ف ق

(perf. 2 p.m. plu.) iv أَشْفَقْتُمْ
you feared,

< أَشْفَقَ إِشْفَاقًا
to be on guard against anyone, to fear and shun

(perf. 3 p. f. plu.) iv أَشْفَقْنَا
they feared

ش ع ل

(perf. 3 p. m. sing.) viii اشْتَعَلَ
~flared (M.A.)

iv << شَعَلَ يَشْعَلُ شَعْلًا (ف) وَ أَشْعَلَ
to light a fire ii وَ شَعَلَ

< اشْتَعَلَ اشْتِعَالًا
to become inflamed
litt. inflamed

ش غ ف

(perf. 3 p. m. sing.) شَفَعَفَ
~affected deeply

litt. means that SS has so affected SS that the love entered beneath the pericardium.

ش غ ل

(perf. 3 p. f. sing.) شَعَلَتْ
< ~kept busy and occupied

to occupy شَعَلَ يَشْعَلُ شَعْلًا (ف)
occupation (n.) شُعْلٌ

ش ف ع

(imperf. 3 p. m. sing.) يَشْفَعُ
< ~intercedes

شَفَعَ يَشْفَعُ شَفَاعَةً (ف)
to intercede for

وَمَا أُرِيدُ أَنْ أَمْسُقَ عَلَيْكَ

And I wish not to be hard
on thee. [28:27]

(*perf. 3 p.m. plu.*) iii شَاقُوا
they opposed

< شَاقٌ بِشَاقٍ شِقَاقًا

to become hostile to

iii يُشَاقُّ، يُشَاقُّ
(*imperf. 3 p. m. sing.*)
~opposes

(*imperf. 2 p. m. plu.*) iii تُشَاقُّونَ
you become hostile, cause
cleavage

تُدْرِكُ يَوْمَ الْقِيَامَةِ يَخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَاءِي
الَّذِينَ كُنْتُمْ تُشَاقُّونَ فِيهِمْ

Then on the Judgment Day
He will humiliate them and
say : where are My asso-
ciates regarding whom ye
have been causing clea-
vage ? (*Jid.*) for whose
sake you became hostile ?
[16:27]

(*imperf. 3 p.m. plu.*) يُشَقِّقُ
~splits asunder, cleaves
asunder

(*imperf. 3 p. f. sing.*) v تُشَقِّقُ
~splits or cleaves asunder

(*perf. 3 p.m. sing.*) vii انشَقَّ
~rent asunder

(*perf. 3 p. f. sing.*) vii انشَقَّتْ
~rent asunder

مُشَفِّقُونَ 1 nom. مُشَفِّقِينَ
(*act. pic. m. plu.*)

fearful ones

التَّفَقُّ (n.)
twilight, (n.)
afterglow of sunset

ش ف / و

شَفَتَيْنِ (n. dual.)
two lips

ش ف ي ★

(*imperf. 3 p.m. sing.*) يَشْفِي
< ~heals

شَفَى بِشَفِي شِفَاءً (ض)
to cure, heal

يَشْفِينِي (يَشْفِي بِي) (ن)
~heals me

(*imperf. 3 p.m. sing.*) juss. يَشْفِ
~heals, relieves

شِفَاءً (v.n.)
healing

شَفَا (n.)
brink

ش ق ق ★

(*perf. 1st p. plu.*) شَقَقْنَا
~clove (1)

< شَقَّ بِشَقٍّ شَقًّا (ن)
to split, cleave

(*imperf. 1st p. sing.*) أَشَقُّ - عَلِيَّ
I shall be hard (2)
upon SS

(act. 2 pic. m. sing.) شَقِيحٌ
unblessed

the wretched (relative) الْأَشْقَى، أَشْقَى
one, unfortunate

wretchedness (v.n.) شِقْوَةٌ

ش ك ر ★

(pref. 3 p.m. sing.) شَكَرَ
~gave thanks, became grateful

شَكَرَ بِشُكْرٍ شُكْرًا وَ مُشْكِرًا مَأْنًا (ن)
to realise or acknowledge one's favour

(perf. 2 p.m. plu.) شَكَرْتُمْ
they returned / gave thanks

(imperf. 3 p.m. sing.) يَشْكُرُ
~gives thanks

(imperf. 3 p.m. plu.) يَشْكُرُونَ
they give thanks, become grateful

juss. تَشْكُرُوا nom. تَشْكُرُونَ
(imperf. 2 p.m. plu.)
you give thank, become grateful

(imperf. 1st. p. sing.) أَشْكُرُ
I (return thanks,) become grateful

(perate. m. sing.) اَشْكُرْ
be grateful!

(perate m. plu.) اَشْكُرُوا
(you) be grateful,
give/return thanks!

(imperf. 3 p. f. sing.) تَشَقُّقٌ
~cleaves asunder

(v.n.) acc. شَقَا
cleaving asunder

travail, distress, (n.) gen. شِقِّ
difficulty

وَتَحْمِيلُ أَثْقَالِكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بِلَيْعِيهِ إِلَّا
بِشِقِّ الْأَنْفُسِ

And they bear your loads to a city which ye could not reach except with travail (distress to) your souls.

[16:7]

a distance hard (n.) شُقَّةٌ
to reach

لَكِن بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ

But the distance seemed hard unto them.

[9:42]

cleavage, (v.n. iii) شِقَاقٌ
divergence, schism

ش ق ق ★

(perf. 3 p.m. plu.) شَقُوا
~are/were wretched

شَقِيحٌ يَشِقُّ شَقَاً وَ شَقَاوَةً وَ شِقْوَةً (س)
to be miserable
unfortunate

(imperf. 3 p. m. sing.) يَشِقُّ
~shall be distressed

(el. 2 p.m. sing.) acc. تَشَقُّقٌ
that you may be distressed,
lest you may be distressed

إِنَّهُ كَانَ عَبْدًا شَكُورًا

Verily he was a bondman grateful. [17:3]

appreciative, (2)
bountiful in rewarding

إِنَّهُ عَفُورٌ شَكُورٌ

He is Forgiving, Appreciative. [35:30]

Note : شَكُورٌ is absolutely similar to شَاكِرٌ when it is applied to God ; see the above note.

thanksgiving (v.n.) شُكْرًا

gratefulness, (v.n.) شُكُورًا
thankfulness

ش ك س *

(ap-der. > vi m. sing.) مُتَشَاكِرُونَ
quarrelling ones

<< شَيْكِسَ بِشَكْسَ شَكَاسَةً (س)
to be perverse, stubborn,

to < تَشَاكَسَ
wrangle, quarrel

ش ك ك *

doubt (n.) nom. juss. شَكٌّ

ش ك ل *

(act. pic. f. sing.) شَاكِلَةٌ
manner, disposition

acc. شَاكِرًا nom. شَاكِرٌ

(act. pic. m. sing.)
grateful (1)

شَاكِرًا لِأَنْعُمِهِ

Grateful for his bounties. [16:121]

appreciative (2)
and bountiful in reward

وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

And whosoever voluntarily doth good, then verily Allah is appreciative, knowing. (or) surely Allah is Bountiful in rewarding, Knowing [2:158]

Note : شَاكِرٌ when applied to God means, 'He who approves or rewards, or forgives, much or largely; He who gives large reward for small, or few, works' (LL) or, one who highly appreciates good and is bountiful in rewarding it

juss شَاكِرُونَ nom. الشَّاكِرِينَ ، شَاكِرِينَ

(act. pic. m. plu.) acc.
grateful or thankful ones

(act. 2 pic. m. sing.) مَشْكُورًا

accepted, appreciated, recompensed

acc. الشُّكُورُ ، شُكُورٌ nom. شُكُورًا
grateful (2) (ints. sing.)

ش م ز ★

(perf. 3 p. f. sing.) xi
~shrank (with aversion)

< اشْمَازُ اشْمِزَا
to shrink from

<< شَمَزَ بِشَمْرٍ سَمْرًا (ن) - مِنْ
to feel aversion for

ش م س ★

الشَّمْسُ ، سَمْسًا
the sun (n.) acc.

ش م ل ★

(perf. 3 p. f. sing.) viii - عَلِيٌّ
~contained SS

< اشْتَمَلَّ اشْتِمَالًا
to contain, viii
to comprise

<< شَمَلٌ بِشَمَلٍ شَمَلًا وَ شُمُولًا
وَ شَيْلٌ بِشَمَلٍ شَمَلًا (ن، س)
to include, contain

الشَّمَالُ
the left (side) (1) (n.)

لَقَدْ كَانَ لِسَابِ أُولَئِكَ فِي مَقَنٍّ

عَنْ يَمِينٍ وَ شِمَالٍ

Certainly there was a sign
for Saba in their abode—
two gardens on the right
and the left hand. [34:15]

قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلِهِ

Say : everyone acts according
to his rule of conduct.

[17:84]

شَكْلِي
similar, like (n.) gen.

ش ك و ★

(imperf. 1st. p. sing.)
<I bewail, (Jid.) I complain

شَكَا بِشَكْوَى شَكْوَى وَ شَكَاءُ (ن)
to complain, to accuse

(imperf. 2 p.m. sing.) viii
thou complaineth, bewaiileth

< اشْتَكَا
as RF

مِشْكَاةٌ (مِشْكَاةٌ)
a niche (n.)

ش م ت ★

(perate. neg. m. sing.)
cause not SS to rejoice (Jid.)
make not SS gloat (Arb.)

< أَفْتَمَّتْ إِشْمَانًا - ب
to make one rejoice at
another, affection

ش م خ ★

(act. pic. f. plu.) acc.
<lofty, high, tall

شَمْعٌ بِشَمْعٍ شَمْعًا (ن)
to be high

< شَهِدَ يَشْهَدُ شُهُودًا (س)
to witness, be present
<< شَهِدَ يَشْهَدُ شَهَادَةً (ك) - عَلَى
to bear witness, give testi-
mony against

وَشَهِدَتْ سَأْوَدٌ مِنْ أَهْلِهَا
And a witness of her own
family bore witness.
[12:26]

is present (2)

كَمَنْ شَهِدَ وَتَكَرَّرَ الشَّهْرَ فَلَيْسَ لَهُ
So whoever of you is present
in the month he shall fast
therein. [2:185]

شَهِدُوا (perf. 3 p. m. plu.)
they bore witness (1)

وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ
And they had borne witness
that the messenger was
true. [3:86]

they witnessed (2)

أَشْهَدُوا خَلْقَهُمْ
Have witnessed their crea-
tion? [43:19]

شَهِدْتُمْ (perf. 2 p. m. plu.)
you bore witness

شَهِدْنَا (perf. 1st. p. plu.)
we bore witness (1)

قَالُوا شَهِدْنَا عَلَى أَنْفُسِنَا
They will say : we bear wit-
ness against ourselves.
[6:130]

the left hand (2)

وَأَتَمَّامَنْ أَرَقَى كِتَابَهُ بِيَسْمَالِهِ
Then as to him who shall be
vouchsafed his book in his
left hand. [69:25]

الشَّمَالِ، شَمَائِلٌ (n.p.b.)
the left side

ش ن ه ★

شَانِيَةٌ (act. pl. m. sing.)
traducer, insulter

شَانٍ (n.)
hatred

ش ب ه ★

شِبَابٌ (acc. شِبَابًا nom.)
flame (1) (n.) gen.

إِلَّا مَنْ خَطَفَ الْخَطْفَةَ فَأَتْبَعَهُ شِبَابٌ تَارِبٌ
Except him who snatches
away (a word by stealth)
and him then pursueth a
glowing flame. [37:10]

a brand (2)

لَاؤَاتِكُمْ شِبَابٍ قَبِيرٍ
Or bring you therefrom a
burning brand. [27:7]

شِبَابٌ (n.p.b.)
the flames

ش ه د ★

شَهِدَ (perf. 3 p. m. sing.)
~bore witness (1)

(imperf. 2 p.m. plu.) تَشْهَدُونَ
you bear witness (1)

you witness (2)

(imperf. 1st. p. sing.) أَشْهَدُ
I bear witness

(imperf. 1st. p. plu.) نَشْهَدُ
we bear witness

(perate. m. sing.) أَشْهَدُ
bear witness !

(perate. m. plu.) أَشْهَدُوا
(you) bear witness !

(perate. neg. m. sing.) لَا تَشْهَدُ
testify thou not !

(perf. 3 p.m. sing.) iv أَشْهَدَ
~made SS testify

(perf. 1st p. sing.) iv أَشْهَدْتُ
I made SS present

(imperf. 3 p.m. sing.) iv يَشْهَدُ
~takes SS to witness

(imperf. 1st. p. si g.) iv أَشْهَدُ
I take SS to witness

(perate. m. plu.) iv أَشْهَدُوا
(you) take SS to witness

(prate. m. plu.) x اسْتَشْهَدُوا
(you) call SS to witness

acc. شَاهِدًا nom. شَاهِدٌ
(act. pic. m. sing.)
an evidence, a witness

acc. gen. شَاهِدِينَ nom. شَاهِدُونَ
(act. pic. m. plu.)
bearers of witness (1)
-witnesses (2)

we witnessed (2)

تُرَاقِبُونَ رُولَيْهِ مَا شَهِدْنَا مَهْلِكًا أَهْلِيهِ
And thereafter we shall surely
say unto his heir, we wit-
nessed not the destruction
of his household. [27:49]

(imperf. 3 p.m. sing.) يَشْهَدُ
~bears witness (1)
~witnesses (2)

(imperf. 3 p.m. plu.) يَشْهَدُونَ
they bear witness (1)
they witness (2)

(el. 3 p.m. plu.) لِيَشْهَدُوا
that they witness

(imperf. 3 p.f. sing.) تَشْهَدُ
will bear witness (1)

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنُهُمْ وَآيِدُهُمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَصْمُونَ

On the day wherefrom their
tongues and their hands
and their feet will bear
witness against them regard-
ing that which they were
wont to work. [24:24]

declares on oath, (2)
swears

وَيَذَرُهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَدَاتٍ
بِأَنَّكَ إِنَّهُ يَمِينُ الْكَاذِبِينَ

And it will avert the chastis-
ment from her if she testi-
fied by Allah four times
that verily he is of the
liars. [24:8]

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالْحَقَّادِينَ وَالشُّهَدَاءِ
وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا

And whosoever obeyeth Allah and the apostle, then those shall be with them whom Allah hath blessed, from among the prophets, the saints, the martyrs, and righteous. Excellent are these as a company.

[4:69]

مَشْهُودٌ *nom.* مَشْهُودًا *acc.*
(*fact. pic. m. sing.*)
witnessed

مَشْهَدٌ *v.n. mim.*
witness

الشَّهَادَةُ *v.n.*
witness

الشَّهَادَةُ *v.n.p.*
witnesses

ش ه ر ★

الشَّهْرُ ، شَهْرٌ *n.* month

شَهْرَيْنِ *n. dual.* two months

الشُّهُورُ ، الْأَشْهُورُ *n.p.b.* months

ش ه ق ★

شَيْقٍ *nom.* شَيْقًا *acc. (v.n.)*
roaring, braying

شُهُودٌ *(act. pic. m. plu. b.)*

شَاهِدٌ *(sing.)* < witnesses

الشَّهَادُ *(act. pic. m. p.b.)*

شَاهِدٌ *(sing.)* < witnesses

شَهِيدًا *(act. 2 pic. m. sing.)*
present (1)

فَدَا نِعْمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا

Allah hath bestowed favour on me that I was not present with them. [4:72]

witness (2)

وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ

And We shall bring thee against these as a witness.

[16:89]

heedful (3)

لَئِنْ فِي ذَلِكَ لَذِكْرٌ لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَنَ

السَّمْعَ وَهُوَ شَهِيدٌ

Verily herein is an admonition unto him who hath a heart, or giveth ear while he is heedful. [50:37]

شَهِيدَيْنِ *(act. 2 pic. m. dual.)*

two witnesses

الشَّهَدَاءُ *(act. 2 pic. m. plu.)*

witnesses (1)

martyrs (2)

ش و ك ★

meta. arms (n.) الشوكَة
litt. thorn

ش و ی ★

(imperf. 3 p.m. sing.) يَشُوئِي
< ~scalds
شَوَى يَشُوئِي شَيْئًا وَآشَوَى
to roast iv

extremities (M. Ali) (n.) الأشوي
scalds skin (Jid.)

ش ی ع ★

(perf. 3 p.m. sing.) شَاءَ
~willed

شَاءَ يَشَاءُ شَيْئًا وَ مَشِيئَةً
وَ مَشَاءَةً (ف)
to will, to wish

(perf. 2 p.m. sing.) شِئْتَ
you willed

(perf. 2 p.m. dual.) شِئْتُمَا
you (two) wished

(perf. 2 p.m. plu.) شِئْتُمْ
you wished

(perf. 1st p. plu.) شِئْنَا
we willed, wished

(imperf. 3 p.m. sing.) يَشَاءُ
wills, wishes

(imperf. 3 p.m. plu.) يَشَاوُونَ
they will wish, will

ش ه و ★

(perf. 3 p. f. sing.) VIII اشْتَهَتْ
~desired

(imperf. 3 p.m. plu.) VIII يَشْتَهُونَ
they desire

(imperf. 3 p. f. sing.) VIII تَشْتَهُينَ
~desires

lustfully (n.) شَهْوَةً

desires, lusts, joys (n.p.) الشَهَوَاتُ

ش و ب ★

mixture for drink (Rgh.) (n.) شَوْبًا
drought (Jid.)

ش و ر ★

(perate m. sing.) iii شَاوَرُ
<consult!

شَاوَرًا اسْتَشَارَ
to ask
for advise, consult

(perf. 3 p. f. sing.) iv أَشَارَتْ
< ~pointed to

أَشَارَ بِشَيْءٍ إِشَارَةً
to point out or at إِلَى -

to counsel عَلَى، ب -
mutual counsel (v.n.>vi) تَشَاوَرُوا

counsel (n.) الشُّورَى

ش و ظ ★

flame (n.) شَوَاطِئُ

★ ش ی خ

شَيْخٌ (n.) acc. شَيْخًا nom.
 one advanced in years, aged

شِبْرًا (n.p.b.) acc.
 aged and old ones

★ ش ی د

مَشِيدٌ (pact. pic. m. sing.)
 plastered, lofty, fortified

مُشِيدَةٌ (pis. pic. f. sing.)
 plastered, lofty, fortified

★ ش ی ع

تَشِيْعٌ (imperf. 3 p. f. sing.)
 circulate, be spread

شَيْعَةٌ (n.) sect (1)

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شَيْعَةٍ فُرْقَانًا الَّذِيْنَ
الرَّحْمٰنُ يَخْتَارُ

Thereafter, we shall draw
aside from each sect which-
ever of them against the
Compassionate were most
in excess. [19:69]

party (2)

وَمِنْ شَيْعَتِهِمْ وَهَذَا مِنْ عَدُوِّهِ
One being of his own party
and the other of his ene-
mies. [28:15]

تَشَاءُ (imperf. 2 p.m. sing.)
 thou wills

تَشَاوُرُونَ (imperf. 2 p.m. plu.)
 you will, wish

أَشَاءُ (imperf. 1st p. sing.)
 I will

نَشَاءُ (imperf. 1st p. plu.)
 we will

شَيْئًا (n.) acc. شَيْئًا nom.
 thing (1)

إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Verily Allah is over every
thing potent. [2:20]

ought, any extent (2)

أَوَلَمْ كَانَ آبَاؤَهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَسْتَدِينُونَ

Even though their fathers
understood not aught.

(Jid.) [2:170]

Note : the word شَيْئًا in
direct objective case is of-
ten used to denote the
meaning 'a little bit', 'at
all' etc. as it is in the
above quoted verse.

أَشْيَاءُ (n.p.b.) things

★ ش ی ب

شَيْبًا (n.p.b.) acc.
 < grey-headed ones

أَشْيَبٌ (sing.)

hoariness (n.) acc. شَيْبًا

grey hair (n.) شَيْبَةٌ

fellows, partisans, (*n.p.b.*)
man of the same per-
suasion

أَشْيَاعُ

وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ مُدَّاكِرٍ

And verily We have destroyed your fellows; but is there any that remembreth. (*Pic.*) And assuredly We have destroyed your likes; so is there anyone who shall be admonished. (*Jid.*) [54:51]

ش ی ع see

شِبَعَةٌ

parties (*n.p.b.*)

شِبَعًا

<sects, factions,
schismatics

(*sing.*) شِبَعَةٌ

مِنَ الَّذِينَ فَزَعُوا دِينَهُمْ وَكَانُوا شِبَعًا

Of those who split up their religion and became schismatics. (*Pic.*) Of those who split up their religion and becam sects. (*Jid.*) [30:32]

کتاب الصاد

commentators have also expressed the idea that they were star-worshippers. But this opinion is rejected by others.

According to E. Br. (XIX. p. 790) the Sabians "were a semi-Christian sect of Bybylonia, the Elkasaites, closely resembling the Mandaeans or so-called 'Christians of St. John the Baptist', but not identical with them."

According to another definition "they were a sect in ancient Persia and Chaldea, who believed in the unity of God, but also worshipped intelligences supposed to reside in the heavenly bodies."

The commentators have also differed whether they were *Ahl-al-Kitab* or not.

ص ب ء ★

الصَّابِئُونَ *nom.* الصَّابِئِينَ *acc.*
(*act. pic. m. plu.*)

< Sabians (*sing.*) صَابِيٌّ

صَبَّأً يَصْبَأُ وَ صَبَّؤُا يَصْبُؤُ صَبَّأً
وَ صَبَّؤُا (ف، ك)

to change one's religion

Note : Sabi is literally 'one who goes forth from one religion to another' (*LL, Rgh.*).

The commentators hold different opinions regarding them. Most of them agree that they are a Judaeo-Christian sect. The others mention that they are semi-Christians. *Rgh.* stresses that they were among the followers of the Prophet Nooh. A few

to come *ii* صَبَحَ تَصْبِيحًا
in morning

وَلَقَدْ صَبَحَهُمْ بُرُءٌ عَذَابٌ مُسْتَوْزِرٌ

And certainly a lasting chastisement overtook them in the morning. [54:38]

(*perf. 3 p.m. sing.*) *iv* أَصْبَحَ
<~became (1)

to enter إِصْبَاحًا *iv* أَصْبَحَ
upon the time of morning,
to appear, to become

فَأَصْبَحَ مِنَ الْخَاسِرِينَ

And he became one of the losers. [5:30]

~began to do *SS* (2)
(*i.e. engaged in doing SS*)

فَأَصْبَحَ يَبْغِي كَيْدِي

So he began to wring his hands. [18:42]

(*perf. 3 p. f. sing.*) *iv* أَصْبَحَتْ
~became

(*perf. 2 p.m. plu.*) *iv* أَصْبَحْتُمْ
you became

(*perf. 3 p.m. plu.*) *iv* أَصْبَحُوا
they became

(*imperf. 3 p.m. sing.*) *iv acc.* يُصْبِحُ
~becomes

acc. تَصْبِيحٍ nom. يُصْبِحُ
(*imperf. 3 p. f. sing.*) *iv*
~becomes

(*imperf. 3 p.m. plu.*) *vi, acc.* يُصْبِحُوا
they become

The majority does not count them among the *Ahl-al-Kitab* (the people of the book) "Ibn Kathir, Ibn Jurir and Qurtubi have quoted a few opinions of eminent companions of the Prophet (*PBH*) as Umar and Abdullah Ibn Abbas and from among the *Tabeens* as Hasan Basri including the Muslim jurist Imam Abu Haneefa who hold that marriage relations are allowed with them.

★ ص ب ب

(*perf. 3 p.m. sing.*) *assim.* صَبَّ
<~poured

صَبَّ يَصُبُّ صَبًّا (ن)
to pour out, be poured out

(*perf. 1st. p. plu.*) *assim.* صَبَبْنَا
we poured

(*pip. 3 p.m. sing.*) *assim.* يَصُبُّ
~is poured, will be poured

(*perate. m. plu.*) *assim.* صَبُّوا
(you) pour !

pouring (*v.n.*) *acc.* صَبًّا
(used as emphatic case, meaning heavy pouring')

★ ص ب ح

(*perf. 3 p.m. sing.*) *ii* صَبَّحَ
<~came in the morning

صَبَرَ يَصْبِرُ صَبْرًا (ض)
to be patient, to endure
(perf. 3 p.m. plu.) صَبَرُوا
they bore patiently (1)

فَصَبَرُوا عَلَىٰ مَا كَذَّبُوا
But they patiently bore that
wherefore they belied.
[6:34]

they endured / (2)
were steadfast, constant

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنَّا بَعْدَ مَا نُفْتِنُوا
ثُمَّ جَاهِدُوا وَاصْبِرُوا
Then, verily, thy Lord unto
those who have emigrated
after they had been perse-
cuted and then striven
hard and were steadfast
(or endured, or were const-
tant). [16:110]

they persevered (3)

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ
Save those who persevered
and did good works.
[11:11]

they suffered (4)

وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ لِأَنَّهُمْ صَبَرُوا
And fulfilled was the good
word of thy Lord unto
the children of Israel for
they were long-suffering.
[7:137]

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لَيَصْبِرُنَّ (epl. 3 p.m. plu.) iv
they certainly will become
تَصْبِرُوا (imperf. 2 p.m. plu.) iv, acc.
that you become
تُصْبِحُونَ (imperf. 2 p.m. plu.) iv
you enter the (3)
morning

فَبِخَيْرٍ مِنَ اللَّهِ وَجِئْنَا وَبِحَيْرٍ مِنَ اللَّيْلِ وَجِئْنَا بِصُبْحٍ
And glory be to Allah when
you enter the night and
when you enter the mor-
ning. [30:17]

morning, dawn (n.) الصُّبْحُ

morning, dawn (n.) الصَّبَاحُ

daybreak, dawn (v.n.) الإِصْبَاحُ

(ap-der. iv, m. plu.) acc. مُصْبِحِينَ
(passers by) in morning

وَأَنْتُمْ لَمَسُورُونَ عَلَيْهِمْ مُصْبِحِينَ
And you will pass by them
in the morning. [37:137]

lamp (n.) الْمِصْبَاحُ، مِصْبَاحٌ

lamps (n.p.b.) مِصَابِيحٌ

وَلَقَدْ تَتَبْنَا السَّمَاءَ الدُّنْيَا بِمِصَابِيحٍ
And certainly we have adored
this lower heaven with
lamps (i.e., which are radi-
ant stars). [67:5]

ص ب ر ★

(perf. 3 p. m. sing.) صَبَرَ
<~bore with patience

۳۲۲

juss. nom. تَصْبِرُونَ
(*imperf. 2 p.m. plu.*)
you will bear patiently

acc. لَنْ تَصْبِرَ
(*imperf. neg. Ist. p. plu.*)
we certainly cannot bear
patiently/cannot endure to

لَنْ تَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ
We shall by no means bear
patiently with one food.
(*Jid.*) Indeed we cannot
endure but one kind of
food. (*M. Asad*) [2:61]

(*epl. 1st p. plu.*) لَتَصْبِرْنَ
surely we shall bear patiently

وَلَتَصْبِرْنَ عَلَىٰ مَا أَذَيْتُنَا
And surely we shall bear
patiently that which ye
afflict us. [14:12]

(*perate m. sing.*) اصْبِرْ
endure ! be patient, bear
patiently

فَلْيَصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ
So be you patient, verily the
happy end is for the God-
fearing. [11:49]

wait patiently (*Rgh.*) (2)

وَاصْبِرْ لِحُكْمِ رَبِّكَ
And wait thou patiently the
judgement of thy Lord.
[52:48]

(*perate. m. plu.*) اصْبِرُوا
endure, be patient, bear with
patience, adhere steadily

(*perf. 2 p. m. plu.*) صَبِرْتُمْ
you persevered, endured

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ
Peace be upon you for ye
patiently persevered.
[13:24]

وَ لَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ
And if ye endure patiently
then surely it is better for
the patient. [16:126]

(*perf. Ist. p. plu.*) صَبَرْنَا
we bore patiently (1)

سَوَاءٌ عَلَيْنَا أَجْرُنَا أَمْ صَبَرْنَا
It is the same to us whether
we cry or bear patiently.
[14:21]

we adhered (2)
patiently

إِنْ كَادَ لَيُضِلَّنَا عَنْ آلِهَتِنَا لَوْلَا أَنْ صَبَرْنَا عَلَيْهَا
He had well-nigh led us as-
tray from our gods, if we
had not adhered to them
patiently. [25:42]

(*imperf. 3 p.m. sing.*) *juss.* يَصْبِرْ
~endures patiently

إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ
فَأَنَّ اللَّهَ لَا يَضيعُ أَجْرَ الْمُحْسِنِينَ
Verily whosoever feareth and
endureth then verily Allah
wasteth not the reward of
well-doers. [12:90]

(*imperf. 2 p. m. sing.*) *juss.* تَصْبِرْ
thou hast patience

ص ب غ ★

< savour, relish (n.)

صَبَّغٌ

صَبَّغَ يَصْبِغُ صَبْغًا (ض)

to dye, colour, baptize

dye, colour, hue (n.)

صِبْغَةٌ

وَصِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً

Ours is the dye of Allah !
And who is better at dying
than Allah ? [2:138]

(i.e., the religion of Islam :
surrender to the Divine
will. 'The dye of Allah is
grace on His part and abso-
lute surrender on ours.

صِبْغَةٌ is also "Religion"
and صِبْغَةَ اللَّهِ means the
religion of God, because
'its effect appears in him
who has it like the dye in
the garment, or because it
intermingles in the heart
like the dye in the gar-
ment'—

ص ب و ★

(imperf. 1st. p. sing.)

أَصْبُبُ

I shall incline, yearn

< صَبًا يَصْبُو صُبُورًا (ن)

to be inclined, to be a youth

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(perate. > iii, m. plu.)

صَابِرُونَ

excel in perseverance

(perate. > viii, m. sing.)

اصْبِرْ

endure, be steadfast !

acc. صَبْرًا nom. صَبْرٌ

patience (v.n.)

(act. pic. m. sing.) acc.

صَابِرًا

patient

nom. الصَّابِرُونَ، صَابِرُونَ

(act. pic. m. plu.) acc.

الصَّابِرِينَ

patients, steadfasts, perse-
verers

(pact. pic. f. sing.)

صَابِرَةٌ

persevering one (f.)

(act. pic. f. plu.)

صَابِرَاتٌ

persevering women, patient
women

(relative-w.)

مَا أَصْبَرَ

how enduring !

فَمَا أَصْبَرَهُمْ عَلَى النَّارِ

How enduring must they be
of the fire. [2:175]

Note : مَا here is expressive
of surprise and wonder.

(ints. sing.)

صَبَّارٌ

verily patient, steadfast

ص ب ع ★

< fingers (n.p.b.)

أَصْبَعٌ

(sing.)

accompanied'. Illustrating the meaning of this verse *Rgh.* stresses : 'No peace, mercy, compassion or solace from Us will be available to them'.

(*perate. m. sing.*) صَاحِبٌ

(thou) accompany ! keep company with ! consort !

(*perate. neg. m. sing.*) لَا تَصَاحِبُ
accompany not !

(*act. pic. m. sing.*) صَاحِبٌ
companion (1)

لَمَّا يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا
When he said unto his companion, grieve not, verily Allah is with us. [9:40]

fellow (2)

فَنَادُوا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ
Then they called their fellow, and he took sword, and hamstrung her. [54:29]

victims (3)

وَلَا تَسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ
And thou will not be asked about the fellows (victims) of the hell fire. [2:119]

showing any type (4)
of connection or link

وَلَا تَكُنْ كَصَاحِبِ الْخُوْتِ إِذْ نَادَى وَهُوَ مَكْظُومٌ
And be not thou like him of the fish when he cried out while he was in anguish. [68:48]

وَلَا تَصْرِفْ عَوْقَ كَيْدَاهُمْ أَصْبَابَ الْيَهُودِ

Then if thou avertest their guile from me I should incline toward them. (*Jid.*) and if thou turn not away their device from me, I shall yearn towards them. (*M.A.*) [12:33]

صِيًّا
child, young boy, (*n.*) acc.
infant

★ ص ح ب

يُصْحَبُونَ (*pip. 3 p.m. plu.*)

< they can be kept company with

صَحِبَ يَصْحَبُ صَحَابَةً وَصَحْبَةً (س)
to company, to associate

لَا يَسْتَطِيعُونَ نَصْرَ أَنْفُسِهِمْ وَلَا هُمْ يَنْصُرُونَ

They will not be able to succour themselves, and against Us they cannot be company with (by solace and comfort). (*Jid.*) they cannot help themselves nor can they be defended from Us. (*M.A.*) [21:43]

Note : All the forms derived from the root ص ح ب necessarily will contain the meaning of company, therefore, the above mentioned word يُصْحَبُونَ literally means 'they will be

rocks (n.p.) صَخْرٌ

★ ص د د

trans. assim. صَدَّ
(perf. 3 p.m. sing.)<turned (1)
away (aside)صَدَّ يَهْدُ صَدًّا (ن)
to oppose, to turn
away from,

to shout صَدِيدًا -

فَوَيْلٌ لِلَّذِينَ آمَنُوا مِنْهُمْ
فَوَيْلٌ لِلَّذِينَ آمَنُوا مِنْهُمْ
Then of them were some
who believed therein and
of them were some who
turned aside therefrom.

[4:55]

~ hindered (intrans.) (2)

وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ
And that which she was wont
to worship instead of
Allah hindered her.

[27:43]

(perf. 3 p.m. plu.) صَدَّوْا
they hindered(perf. 1st. p. plu.) صَدَدْنَا
we hindered, kept away(pp. 3 p. m. sing.) صَدَّ
~ was hinderedacc. يَهْدُوا nom. يَهْدُونَ
(imperf. 3 p.m. plu.)

they turned away (1)

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(act. pic. m. dual.) n.d. صَاحِبَيْنِ
two fellows(act. pic. f. sing.) صَاحِبَةٌ
spouse, consort, wifeوَأَنَّهُ تَعَلَّى جَدًّا رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا
And He—exalted be the
majesty of our Lord—hath
taken neither a spouse
nor a son. (Jid.) neither
wife nor a son. (Pic.) has
not taken a consort nor
a son. (M.A.) [72:3](act. pic. m. plu.) أَصْحَابٌ
<fellows

(sing.) صَاحِبٌ

★ ص ح ف

<scriptures, (n.p.b.) صُحُفٌ
writs, books

(sing.) صَحْفَةٌ

<dishes, bowls (n.p.b.) صِحَافٌ

(sing.) صَحْفَةٌ

★ ص خ خ

(act. pic. f. sing.) الصَّخَاةُ
<deafening cry or shoutصَخَّ يَصُخُّ صَخًّا (ن)
to strike sound on the ear

★ ص خ ر

rock (n.) صَخْرَةٌ

٣٢٦

(emp. neg. 3 p.m. sing.) لَا يَصُدُّنَّ
(thou) let SS not turn aside

(emp. neg. 3 p.m. plu.) لَا يَصُدُّنَّ
(you) let SS not turn aside

hindering (n.) صَدٌّ

hanging back, (n.) صُدُودٌ
turning away

fetid water, festering (n.) صَدِيدٌ
water, boiling water

(صَدِيدٌ is translated variously as pus, filthy water, hot or boiling water—LL)

★ ص د ر

(perf. 3 p.m. sing.) يَصْدُرُ
<~ will proceed, will come forth

صَدَرَ يَصْدُرُ صَدْرًا وَ مَصْدَرًا (ن)
to return from, proceed

(imperf. 3 p.m. sing.)iv, acc. يَصْدِرُ
~drive away, taken away SS

breast, heart (n.) صَدْرٌ

<breasts, hearts (n.p.b.) صُدُورٌ
(sing.) صَدْرٌ

★ ص د ع

(pip. 3 p. m. plu.)ii يَصْدَعُونَ
they are/will be affected with headache

<< صَدَعٌ يَصْدَعُ صَدْعًا (ف)
to divide

رَأَيْتَ الْفَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا
Thou seest the hypocrites turning away from thee. [4:61]

they hinder, / (2) are hindering

وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ
When they are hindering people from the sacred Mosque. [8:34]

(imperf. 3 p.m. plu.) they cry out, shout (3)

إِذَا قُومَكَ مِنْهُ يَعْجَدُونَ

Behold they (people) thereat cry out. (Jid.) lo ! thy people raise a clamour thereat. (M.A.) behold ! the folk laugh out. (Pic). [43:57]

Note : the difference between

يَصْدُونَ (with dhamma

upon ص) and يَهْدُونَ (with

Kasra under ص) should

be noted. The former means: 'they hinder or

kcep away', while the latter means: 'they raise a shout

with laughter and clamour'.

(imperf. 2 p.m plu.) acc. تَصُدُّوْا

that you hinder SS

< صَدَقَ يَصْدِقُ صَدَقًا (ض)

to turn away

(imperf. 3 p.m. plu.) يَصْدِقُونَ

They shun, turn aside

(n. dual.) الصَّدَقَيْنِ

cliffs, mountain sides

حَتَّى إِذَا سَاوَى بَيْنَ الصَّدَقَيْنِ

When he levelled up (the gap) between the cliffs.

(Pic.) between the two mountain sides. (Jid.)

[18:96]

★ ص د ق

(perf. 3 p.m. sing.) صَدَقَ

< spoke the truth (1)

صَدَقَ يَصْدَقُ صِدْقًا (ن)

to be true, to say the truth, to fulfill SS

قُلْ صَدَقَ اللَّهُ

Say thou, Allah hath spoken the truth. [3:95]

fulfilled SS true, (2)
showed SS true

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ بِالْحَقِّ

Allah hath fulfilled the vision for his messenger in very truth. (Pic.) [48:27]

(perf. 3 p.f. sing.) صَدَقَتْ

~has spoken truth, spoke truth

(perf. 3 p.m. plu.) صَدَقُوا

they totd truth (1)

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(imperf. 3 p.m. plu.) v يَهْتَدِعُونَ

they will be sundered, separated.

Note : It is notable that the

former يَهْتَدِعُونَ is of the second derived stem and passive imperfect, while

the latter is يَهْتَدِعُونَ which is of the fifth derived stem and active imperfect. The

latter is originally يَهْتَدِعُونَ

but in the abovementioned form the ت is

interchanged with ص ,

then assimilated to the other one.

(perate. m. sing.) اصْدَعْ

proclaim, promulgate aloud, declare openly

splitting (v.n.) الصَّدْعُ

وَالْأَرْضِ ذَاتِ الصَّدْعِ

And by the earth which splitteth (with herbage).

[86:12]

acc. مَتَصَدَّعًا

(Ap-der. > v, m. sing)

splitting asunder, rending asunder

★ ص د ف

(perf. 3 p.m. sing.) صَدَفَ

~shunned, turned away

(perf. 3 p. f. sing.) ii ~testified	صَدَّقْتَ
(perf. 2 p.m. sing.) ii thou fulfilled SS	صَدَّقْت
(imperf. 3 p.m. sing.) ii ~confirms SS	يُصَدِّقُ
(imperf. 3 p.m. plu.) ii they testify, believe in SS	يُصَدِّقُونَ
(imperf. 2 p.m. plu.) ii you confess SS, admit the truth	تُصَدِّقُونَ
(perf. 3 p.m. sing.) v meta.~forgo litt.~gave charity	تَصَدَّقَ
فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ Then whoever forgoeth it, then it shall be for him an expiation. [5:45]	
v. acc. n. d. (imperf. 3 p.m. plu meta.~you forgo litt.~you give charity	تَصَدَّقُوا
Note : Its original form is تَصَدَّقُونَ The final Nun is dropped due to accusative case. The first Ta is also dropped, as it is usual to the fifth derived stem in imperfect form.	
(perate. m. sing.) v be charitable	تَصَدَّقَ
acc. v (imperf. 3 p.m. plu.) that they forgo, remit as a charity	يُصَدِّقُوا

حَتَّىٰ يَبَيِّنَ لَكَ الَّذِينَ صَدَّقُوا
Before it was manifest unto
thee as whosoever told the
truth. [9:43]

they are sincere (2)

أُولَٰئِكَ الَّذِينَ صَدَّقُوا
Such are they who are sin-
cere. [2:177]

they fulfilled SS (3)
true

مِنَ الْمُؤْمِنِينَ رَجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ
Of the believers are men who
have fulfilled that which
they covenanted with
Allah. [33:23]

(perf. 2 p.m. sing.) صَدَّقْتَ
thou told the truth

(perf. 1st. p. plu.) صَدَقْنَا
we fulfilled

(perf. 3 p.m. sing.) ii صَدَّقَ
~verified (1)

وَصَدَّقَ الرَّسُلِينَ
And he verified the messen-
gers. [37:37]

~believed (2)

فَلَا صَدَّقَ وَلَا صَلَّىٰ
He neither believed nor
prayed. [75:31]

~proved true (3)

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ كُلَّهُ
Iblis proved true his opinion
of them. (Arb.) [34:20]

other forms always has the meanings of excellence, truthfulness, veracity, virtue, firmness etc.

acc. **صَادِقًا** nom. **صَادِقٌ**
(act. pic. m. sing.)
true, truthful, truth-teller

nom. **الصَّادِقُونَ**، **صَادِقُونَ**
acc. **الصَّادِقِينَ**، **صَادِقِينَ**
(Ap-der. m. plu.)
truthful ones

(ap-der f. plu.) **الصَّادِقَاتُ**
truthful women

alms, charity (n.) acc. gen. **صَدَقَةٍ**
< alms, charities (n.) **الصَّدَقَاتُ**
(sing.) **الصَّدَقَةُ**

< dowries (n.) **صَدَقَاتٌ**
(sing.) **صَدَقَةٌ**

(act. 2 pic. m. sing.) **صَدِيقٌ**
friend

(relative m. sing.) **أَصْدَقُ**
more truthful than SS

(ints. m. sing.) **الصَّادِقُ**، **صَدِيقٌ**
truthful one, man of truth
and veracity

(ints. f. sing.) **صَدِيقَةٌ**
truthful woman

gen. **الصَّادِقِينَ** nom. **الصَّادِقُونَ**
(ints. m. plu.)
truthful ones

acc. v **فَأَصَّدِّقْ**
(imperf. 1st. p. sing.)
that I may / shall give alms

(epl. 1st. p. plu.) v **لَتَصَّدِّقَنَّ**
we will surely give alms

acc. **صِدْقًا** nom. **الصِّدْقُ**، **صِدْقٌ**
truth (n.) (1)

لَيَسْأَلَنَّ الصَّادِقِينَ عَنْ صِدْقِهِمْ
That he may ask the truthful
of their truth. [33:8]

veracity, (2)
truthfulness

وَتَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا
And perfected is the word of
thy Lord in veracity and
in justice. [6:115]

excellence (3)
(Rgh. Zajjaj)

وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ كَغَرَسَاتِهِمْ صِدْقٌ وَعِنْدَ رَبِّهِمْ
And give glad tidings to those
who believe that for them
is advancement in excel-
lence. [10:2]

Note : the word **الصِّدْقُ**
literally means truth in
word or deed, as Raghīb
has mentioned in Mufra-
dat. It is almost impossi-
ble to render the vast and
various meanings of this
word into one word. It
will suffice here to men-
tion that this word and its

★ ص ر خ

(imperf. 3 p.m. plu.) *viii* يَصْطَرِخُونَ
they will be shouting
< صَرَخَ يَصْرُخُ صَرَاحًا وَصَرِيحًا (ن)
to cry out loudly

(imperf. 3 p.m. sing.) *v* يَسْتَصْرِخُ
~is crying unto SS for
succour

(ap-der. > ii, m. sing.) gen. مُصْرِخٍ
one who succours

مَا أَنَا بِمُصْرِخٍ وَمَا أَنْتُمْ بِمُصْرِخِي
I cannot succour you nor can
ye succour me. [14:22]

(مُصْرِخِي + nd. يَ)
(Ap-der. > ii, m. plu.) مُصْرِخِي
those who succour (me)

lit. shout or (v.n.) acc. صَرِيحٌ
cry for help (but in the
Holy Quran this word
means reponse for the
shout for help. In other
words there will be nobody
to approach to succour)

★ ص ر ر

(perf. 3 p.m. plu.) *assim. iv* أَصْرُوا
they persisted

< أَصَرَ iv إِصْرَارًا
to persevere in

assim. iv يُبْصِرُ
(imperf. 3 p.m. sing.)
~persists

acc. مُصَدِّقًا nom. مُصَدِّقٌ

(ap-der. > ii, m. sing.)
confirming one

(ap-der. > ii, m. sing.) gen. الْمُصَدِّقِينَ
confirming one

acc. gen. الْمُتَصَدِّقِينَ
(Ap-der. > v, m. plu.)
almsgivers, charitable ones

(ap-der. > v, m. plu.) acc. الْمُصَدِّقِينَ
almsgivers, charitable ones

(Ap-der. > v, f. plu.) الْمُتَصَدِّقَاتُ
charitable or almsgiver
(women)

(ap-der. > v, f. plu.) الْمُتَصَدِّقَاتُ
charitable or almsgiver
(women)

confirmation (v.n.) تَصْدِيقٌ

★ ص د ي

(imperf. 2 p.m. sing.) *v* تَصَدَّى
~thou attendest

< تَصَدَّى v تَصَدَّيَا
to correspond to appear

clapping (v.n.) تَصْدِيدٌ

★ ص ر ح

acc. الصَّرْحِ، صَرْحًا nom. صَرْحٌ
palace, lofty building, (n.)
tower

صَرَفَ بِصِرْفٍ صَرَفًا (ض) - عَن
to turn away,

to turn to إِلَى -

(perf. 1st. p. plu.) صَرَفْنَا - إِلَى
we turned towards, inclined
towards,

(imperf. 3 p. m. sing.) يَصْرِفُ
~averts, turns away

(imperf. 2 p. m. sing.) juss. تَصْرِفُ
thou turns away, averts

nom. juss. أَصْرِفُ
(imperf. 1st. p. sing.)
I shall turn away

(el. 1st. p. plu.) لِنَصْرِفُ
that we avert from, turn
away

(pp. 3 p. f. sing.) صُرِفَتْ
~would be turned to

(pip. 3 p. m. sing.) juss. يُصْرِفُ
~is averted from

(pip. 3 p. m. plu.) يُصْرِفُونَ
they are turned away

(pip. 2 p. m. plu.) تُصْرِفُونَ
you are turned away

(perate. m. sing.) اصْرِفْ
avert ! turn !

(perf. 1st. p. plu.) ii صَرَفْنَا
we variously propounded,
set forth

وَلَقَدْ صَرَفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ
And assuredly We have variously
propounded for man-
kind in the Quran every
kind of similitude. [17:89]

assm. iv يَصِيرُونَ
(imperf. 3 p. m. plu.)
they persist

assim. juss. iv لَمْ يُصِيرُوا
(imperf. neg. 3 p. m. plu.)
they persist not

intense cold (n.) صِرٌّ

gen. صَرَفٍ
vociferating, moaning (n.)

ص ر ص ر

gen. صَرَصِرٌ acc. قُرْدٌ
raging, furious and (n.)
intensely cold (wind)

ص ر ط ★

nom. الصِّرَاطُ، صِرَاطٌ

straight and right (n.) acc. صِرَاطًا
path

ص ر ع ★

<lying or thrown (n.p.) صَرَعًا
prostrate

صَرَعٌ بِصَرَعٍ صَرَعًا (ف)
to strick down

ص ر ف ★

(perf. 3 p. m. sing.) عَن صَرَفَ
<~turned, averted

(imperf. 3 p.m. sing.) viii
~ascending, mounting up

vehement (n.) acc. **صَعْدًا**

وَمَنْ يُفْرِضْ عَنْ ذِكْرِهَا يَنَالِكُمُ عَذَابًا صَاعِدًا

And whosoever turneth aside from the remembrance of his Lord, him He shall thrust into a torment vehement. [72:17]

fearful woe, dis- (n.) acc. **صَعُودًا**
tressing punishment

سَأَرْجِفُهُ صَعُودًا

I shall afflict him with a fearful woe. [74:17]

Note : Literally **صَعُودًا** is an ascending road, a mountain-road difficult of ascent; a difficult place of ascent. (LL)

soil, earth (n.) acc. **صَعِيدًا**

★ ص ع ر

(perate. neg. m. sing.) ii **لَا تُصَعِّرْ**
turn not !

< **صَعَّرَ** ii **تَصَعَّرَ**
to turn the face

★ ص ع ق

(perf. 3 p.m. sing.) **صَعَّقَ**
< ~swooned

(imperf. 1st p. plu.) ii **نُصَرِّفُ**
we propound variously, vary

(perf. 3 p.m. plu.) vii **انصرفتوا**
they turned away

(pact. pic. m. sing.) acc. **مَصْرُوفًا**
avertible

diversion, (v.n.) acc. **صَرَفًا**
averting

(n.pt.) acc. **مَصْرِفًا**
escape, way for aversion

turning about (v.n.ii) gen. **تَصْرِيفٍ**

★ ص ر م

(epl. 3 p.m. plu.) **لَيَصْرِمُنَّ**
surely they will reap

< **صَرَمَ يَصْرِمُ صَرْمًا (ض)**
to cut off

(act. pic. m. plu.) acc. **صَارِمِينَ**
reapers

(act. 2 pic. m. sing.) gen. **الْقَرِيمِ**
reaped, plucked

★ ص ع د

(imperf. 3 p.m. sing.) **يَصْعَدُ**
~ascendeth, mounteth up

< **صَعِدَ يَصْعَدُ صَعُودًا (س)**
to ascend

(imperf. 2 p.m. plu.) iv **تُصْعِدُونَ**
you are going, running,
ascending

إِذْ تَصْعِدُونَ وَلَا تُلُونَ عَلَىٰ أَحَدٍ

And recall what time ye were running off. [3:153]

ص غ ي *

(perf. 3 p. f. sing.) f.d. صَغَتْ
~inclined to

< صَغَى يَصْغُو صَغَوًا (ن)
to incline to

(el. 3 p. f. sing.) لِيَصْغِي
that ~ may incline to

ص ف ح *

(el. 3 p.m. plu.) لِيَصْفَحُوا
they should forgive, over-
look SS, pass over SS,
pardon

< صَفَحَ يَصْفَحُ صَفْحًا (ف) - عَن
to pardon, forgive

(imperf. 2 p.m. plu.) juss. تَصْفَحُوا
you overlook, pardon

(perate. m. sing.) اصْفَحْ
(you) overlook! pardon! for-
give!

overlooking, (v.n.) acc. الصَّفْحُ
forgiveness

avoidance, (v.n.) acc. صَفْحًا
turning away from

أَفْتَضِرِبْ عَنَّا الذِّكْرَ صَفْحًا

Shall We then take away
from you the admonition.

[43:5]

(this phrase 'is taken from a
rider's striking his beast

to swoon on صَمِقَ صَفْقًا
hearing a vehement sound

(i.e., the living will die and
the souls of the dead will
become unconscious—Jid.)

(pip. 3 p.m. plu.) يَصْمِقُونَ
they shall be swooned

(act. pic. f. sing.) الصَّاعِقَةُ، صَاعِقَةٌ
thunderbolt, vehement cry,
(meta. destructive punish-
ment)

(n.p.b.) الصَّوَارِقُ
thunderbolts, thunderclaps
thunderstruck (n. adj.) acc. صَيْقًا

ص غ ر *

صَاغِرُونَ nom. الصَّاغِرِينَ، صَاغِرِينَ acc.
< (act. pic. m. plu.) gen.
abject ones, subdued ones

صَغُرَ يَصْغُرُ صَغْرًا (ك)
to be small,

to be mean صِغَارًا -

صَغِيرًا acc. صَغِيرٍ gen.
(act. 2 pic. m. sing.)
small

(act. 2 pic. f. sing.) acc. صَغِيرَةً
small

less than SS (elative) أَصْغَرًا

vileness, humiliation (v.n.) صَغَارًا

وَلَا تَأْتِيَنَّكَ السَّافِرُونَ

And verily we ! we are ranged
ranks. [37:165]

(act. pic. f. plu.) gen. السَّافِرَاتِ ، سَافِرَاتٍ
those who are (1)
ranged in ranks (i.e.
angels)

وَالَّذِينَ صَفَّاءُ

By the angels ranged in ranks.
[37:1]

spreading and (2)
outstretching the wings
(i.e., birds)

أَلَمْ يَرَوْا إِلَى الطَّيْرِ قُوفَهُمْ صَفًّا وَيَقْبِضْنَ

Behold they not the birds
above them outstretching
the wings and they also
withdraw them ? [67:19]

those standing (n.p.b.) acc. صَوَافٍ
in rows ('applied to camels
as meaning, setting their
legs in an even row'.--LL)

مَصْفُوفَةٌ nom. مَصْفُوفَةٌ gen.

(pact. pic. f. sing.)

ranged

row, rank (n.) acc. صَفًّا

ص ف ن

(act. pic. f. plu.) الصَّافِيَاتِ

well-bred, coursing horses

Note ; 'Safinat' is plural of
safin, which signifies, 'a

with his stick when he
desires to turn him from
the course that he is pur-
suing' (LL). And it signi-
fies avoidance of some-
thing).

ص ف د

<chains, fetters (n.p.b.) الْأَصْفَادُ

(sing) صَفْدٌ

ص ف ر

(Ap-der. ix, m. sing.) acc. مُصْفَرًا
<yellow

أَصْفَرَّ ix اصْفَرَّارًا
to become yellow, pale

yellow (f) صَفْرَاءُ

<tawny (n.p.) صَفْرٌ

(sing.) صَفْرَاءُ وَأَصْفَرٌ

ص ف ص ف

smooth, (n.) (qurd.) acc. صَفْصَفًا
levelled and empty plain

ص ف ف ف

(act. pic. m. sing.) assim. الصَّافِرُونَ
<those ranged in ranks (i.e.,
angels)

صَفَّ يَصِفُّ صَفًّا (ن)

to set in a rank

Safa (n.) الصَّفَا

(a small mount or merely an eminence in the holy city of Makkah besides the building of the holy mosque).

horse standing upon three legs and the extremity of the hoof of the fourth leg' (LL, Ibn Kathir). Therefore, it means a horse that is still when standing, or well-bred horse.

★ ص ل ب

(perf. 3 p.m. plu.) صَلَّبُوا

< they crucified

صَلَبَ يَصَلِبُ صَلَبًا (ن)

to crucify ii تَصَلَّبَ ii

(pip. 3 p. m. sing.) يُصَلَّبُ

~will be crucified

(pip. 3 p.m. sing.) ii صَلَّبُوا

~will be crucified

(epl. 1st. p. sing.) ii لِأَصْلَبَنَّ

I will surely crucify

rib, (n.) gen. الصَّلْبِ

breast bone

loins (n. p.b.) gen. أَصْلَابٍ

Note : الصَّلْبِ (sing.) and

أَصْلَابِ (plu.) each of them is used in Quran only one time. But the place where it is used as singular means the "rib of woman" and where it is used as plural it means there 'the loin of the man.'

★ ص ف و

(perf. 3 p. m. sing.) iv أَضْفَى

<< ~distinguished

صَفَا يَصْفُو صَفْوًا (ن)

to be pure,

to choose iv إِضْفَاءًا iv

to clarify

أَفَاضَ لَكَ رَبُّكَ بِأَبْنَيْكَ

Hath then your Lord distinguished you with sons.

[17:40]

(perf. 3 p.m. sing.) viii اصْطَلَى

~chose SS

(perf. 1st p. (sing.) viii اصْطَلَيْتُ

I chose SS

(perf. 1st p. plu.) viii اصْطَلَيْنَا

we chose SS

(imperf. 3 p. m. sing.) viii يَصْطَلِي

~chooses

(pis. pic. m. sing.) مَصْفًى

clarified, pure

(pis. pic. m. plu.) الْمُصْطَفَيْنِ

slected ones

good their state. (*Jid.*) and improve their condition. (*M.A.*) [47:2]

(*perf. 3 p.m. plu.*) *iv* أَصْلَحُوا
they amended (their conduct in future)

(*perf. 1st. p. plu.*) *iv* أَصْلَحْنَا
we made SS fit and sound

(*imperf. 3 p.m. sing.*) *iv* يُصْلِحُ
~rectifies, corrects, purifies

يُصْلِحُ لَكَ أَعْمَالَكَ
He will rectify for you your works. [33:71]

sets right (2)

إِنَّ اللَّهَ لَا يَصْلِحُ عَمَلَ الْمُفْسِدِينَ
Verily Allah setteth not right the work of corrupters. [10:81]

(*imperf. 3 p.m. dual.*) *acc. iv* يُصْلِحَا
they (twain) effect a reconciliation

(*imperf. 3 p. m. plu.*) *iv* يُصْلِحُونَ
they rectify

acc. gen. iv تُصْلِحُوا
(*imperf. 2 p.m. plu.*)
that you make peace, reconcile
iliate

nom. الصَّالِحُ، صَالِحٌ

(*act. pic. m. sing.*) *acc.* صَالِحًا
good, righteous, fit (1)

SALEH (2) (*prop. n.*)
(the name of a Prophet sent to Thamudites)

★ ص ل ح

(*perf. 3 p.m. sing.*) صَلَحَ
< ~act righteously, are good, are fit

صَلَحَ بِصَلَحِ (ف، ك)
to be good, right, sound

(*perf. 3 p.m. sing.*) *iv* أَصْلَحَ
~amended, reformed (1)

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ
Then whosoever repenteth after his wrongdoing and amendeth (e. g., reformed the conduct). [5:39]

~effected an (2)
agreement, made up

فَمَنْ خَافَ مِنْ مَوْصٍ جَنًّا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ

But if one fears a wrong or sinful course on the part of the testator and effects an agreement between the parties. (*M.A.*) and thereupon he maketh up the matter between them. (*Jid.*) [2:182]

~made good, (3)
improved

لَا تُكْفِرُ عَنْهُمْ رَبُّهُمْ وَأَصْلَحَ بِاللَّهِ
He shall expiate their misdeeds from them and make

< صَدَدٌ بَعِيدٌ صَدَادًا (ض)

to be hard and smooth

ص ل ص ل

ringing clay (n.) gen. صَلَّالٍ

ص ل و *

(perf. 3 p.m. sing.) ii صَلَّى

prayed

to pray, ii صَلَّى صَلَاةً
to pray for

(imperf. 3 p. m. sing.) ii يُصَلِّي

~ is praying (1)

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْغُرْفَةِ

Then the angels called unto him even while he stood praying in the apartment.

[3:39]

~ sends blessings (2)
and benedictions

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ

He it is who sendeth His blessings (benedictions) to you, and His angels.

[33:43]

(imperf. 3 p. m. plu.) ii يُصَلِّونَ

they send their blessings and benedictions

(imperf. neg. 3 p.m. plu.) ii لَمْ يُصَلِّوْا

they have not prayed

(act. pic. m. dual.) gen. صَالِحَيْنِ
two righteous ones

acc. الصَّالِحِينَ nom.

(act. pic. m. plu.)

good, righteous ones

(act. pic. f. plu.) الصَّالِحَاتِ

righteous (works or deeds)

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

And give glad tidings unto those who believe and do good works. [2:25]

good, righteous (2)
women

فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظْنَ

So righteous women are obedient, guarding in secret that Allah hath guarded.

[4:34]

(Ap-der. > iv, m. sing.) الْمُصْلِحِ
fair dealer lit. rectifier

gen. الْمُصْلِحِينَ nom.

(Ap-der. > iv, m. plu.)
rectifiers, reconcilers

(v.n.) acc. صُلْحًا nom. الصُّلْحِ

reconciliation

acc. إِصْلَاحًا nom. الإِصْلَاحِ

rectification (v.n. ii) gen. إِصْلَاحٍ
reconciliation, setting good

ص ل د *

smooth and bare (n.) acc. صَدَا
(rock)

churches, synagogues and mcsques would have been pulled down. [22:40]

★ ص ل ی

(imperf. 3 p.m. sing.) **يَصِلُ**
< ~ will roast

صَلَّى يَصِلُ صَلِيًّا (ف)
to roast, fry, boil

(imperf. 3 p.m. plu.) **يَصِلُونَ**
they will roast

(imperf. 3 p. f. sing.) **تَصِلُ**
~ will roast

(perate, > ii, m. plu.) **اَصَلُوا**
you roast

(perate, > ii, m. plu.) **صَلَّوْا**
(you) roast SS

(imperf. 1st p. sing.) iv **اَصِلُ**
I shall roast SS

juss. **نُصَلِي** nom.
(imperf 1st p. plu.) iv

we shall roast SS

(imperf. 2 p. m. plu.) viii **تَصَلُّونَ**
you may warm yourselves (with fire in severe cold)

ذَقَالَ مُوسَى لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا سَائِغَةً تَبْدَأُ بِمَنْ أَرْضِيهَا

بِحَبْرَةٍ إِيَّائِي تَكُونُ لَكُمْ قَبْسٌ لَعَلَّكُمْ تَصَلُّونَ

(Remember) when Musa said unto his household: I perceive a fire afar, I will bring you tidings thence or bring to you a borrowed flame that you may warm. [27:7]

(el. 3 p.m. plu.) ii **لِيُصَلُّوا**
they should pray

(perate, > ii, m. sing.) **صَلِّ**
(thou) pray!

(perate > ii, m. plu.) **صَلُّوا**
(you) send benedictions and blessings!

ii **لَا تُصَلِّ - عَلَى**
(perate neg. m. sing.)
(thou) pray not over SS

acc. gen. **المُصَلِّينَ**

(Ap-dr. > ii, m. plu.)
prayerful ones, (those who pray)

the place for prayer (n.pt.) **مُصَلِّي**

prayer, worship (n.) **الصَّلَاةُ، صَلَاةٌ**

(n.p.b.) gen. **الصَّلَوَاتِ** nom. **صَلَوَاتٌ**
< prayers (1)

(sing.) **صَلَاةٌ**

حُفِظُوا عَلَى الصَّلَوَاتِ
Guard the prayers. [2:238]

blassings, benedictions (2)

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ
These on them shall be benedictions from their Lord.

[2:157]
synagogues (3)

وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ أَهْتَمَّتْ

صَوَامِعُ وَبِيْعٌ وَصَلَوَاتٌ وَمَسْجِدٌ

And were it not for Allah's repelling of some by means of others, cloisters and

★ م م ص

(perf. 3 p.m. plu.) *assim.*
they (willfully) became
deaf

صَمُّوا

< صَمٌّ يَصْمُونَ صَمًّا (ن)
to be deaf

(perf. 3 p.m. sing.) *iv*
~deafened SS

أَصَمَّ

deaf (n. adj.) الْأَصَمُّ

acc. صَمًّا nom. الصَّمِّ، صَمِّمٌ
deaf ones (n. adj. plu.)

★ ن ع ص

(perf. 3 p.m. plu.)
< they worked, wrought
صَنَعَ يَصْنَعُ صُنْعًا (ف)
to make do, create

صَنَعُوا

(imperf. 3 p.m. plu.)
~is making

يَصْنَعُ

وَصْنَعُ الْفُلْكِ

And he was making the Ark.
[11:38]

~is building (2)

وَدَمَّرْنَا مَا كَانُوا يَصْنَعُونَ فِرْعَوْنَ وَ قَوْمَهُ وَمَا كَانُوا

يَعْبُدُونَ

And we destroyed that which
Fir'awn and his people
had built and that which
they had raised. [7:137]

Note: It is notable that all forms of this root except *iv* are intransitive. And both are used in the Quran in the context of torment. The eighth derived stem is used in the Quran only two times and not in context of chastisement, but only in the meaning of getting warm. [27:7]

(act. pic. m. sing.) *nom. f.d.* صَالٌ
one who is to roast

(act. pic. m. plu.) *nom. f.n.d.* صَالُوا
those who are to roast

★ م ت ص

(act. pic. m. plu.) صَامِتُونَ
< silent ones
صَمِتَ يَصْمِتُ صَمْتًا (ن)
to be silent

★ م د ص

An epithet of Allah, meaning: Besought of all, and Independent of every one and every thing, i.e., lacking in nothing and wanting none to complement Him, The Absolute, the Eternal.

★ م ع ص

< cloisters (n.p.b.) صَوَامِعُ
(sing.) صَوْمَعَةٌ

handiwork (2)

صَنَّ اللَّهُ الَّذِي آتَقَنَ كُلَّ شَيْءٍ

The handiwork of Allah
who hath perfected every
thing. [27:88]

making, art of making(n.) صَنَعَةٌ

★ ص ن م

الْأَصْنَامَ، أَصْنَامًا acc. أَصْنَامٍ

< idols (n.p.b.)

(sing.) صَمٌّ

★ ص ن و

two palm trees (n. sing.) صِنَوَانٌ
from one root

★ ص ه ر

(pip. 3 p. m. sing.) يَصِيرُ

~shall be melted

kinship by (n.) acc. صِهْرًا
marriage

★ ص و ب

(perf. 3 p. m. sing.) iv آصَابَ

~befall (e. g., (1)
calamity)

< آصَابَ iv إِصَابَةً

to hit, attain the purpose,
to be right, to assail, to
befall (calamity)

(el. (pip) 2 p. m. sing.) لِيُصْنَعَ
that thou may be brought up

وَلِيُصْنَعَ عَلَيَّ عَيْنِي

And that thou may be brou-
ght up before my eyes.

[20:39]

(imperf. 3 p. m. plu.) يَصْنَعُونَ
they are doing, performing

(imperf. 2 p. m. plu.) تَصْنَعُونَ
you are doing, performing

(perate. m. sing.) اصْنَعُ
(you) make (SS)!

(perf. 1st p. sing.) viii اصْطَلَمْتُ
I chose (SS)

وَأَصْطَلَمْتُكَ لِنَفْسِي

And I have chosen thee for
Myself. [20:41]

Note : It would be rendered
as 'I brought up' accord-
ing to other reliable
commentators.

castles, fortress (n. pl) acc. مَصَانِعَ

وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلَدُونَ

And take ye for yourselves
castles (or fortresses) that
haply ye abide. [26:129]

(n.) acc. صَنَعًا
performance, (1)
doing

وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

And they deem that they are
doing well in performance.

[18:104]

~will afflict (2)

لَا يُعِيبُهُمْ طَمَأْنِئَةً وَلَا أَنْصَابًا وَلَا مَخْصَصَةً

Afflict them not thirst or fatigue or hunger.

[9:120]

juss. تُصِيبُ *acc.* تُصِيبُ *nom.* تُصِيبُ

(*imperf.* 3 p. f./2 p. m. sing.)

you/it will befall, afflict

(*e.m. neg. f. sing.*) *iv* لَا تُصِيبَنَّ

~shall not afflict

(*imperf.* 2 p. m. plu.) *iv acc.* تُصِيبُوا

that you may not harm, hurt

(*imperf. Ist. p. sing.*) *iv* أُصِيبُ

I shall afflict

(*imperf. Ist. p. plu.*) *iv* نُصِيبُ

we bestow

نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ

We bestow Our mercy on whomsoever We will.

[12:56]

(*ap-der.* > *iv, m. sing.*) مُصِيبٌ

that which to befall or smite SS

(*ap-der.* > *iv, f. sing.*) مُصِيبَةٌ

affliction

laden cloud, (n.)

abundant rain

right (n.) *acc.* صَوَابًا

ص و ت *

voice (n.) صَوْتٌ

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ
No calamity befalleth save by Allah's leave. [64:11]

~made SS fall (2)
upon (in good context)

فَتَنَى الرِّدْقَ يَخْرُجُ مِنْ خَلْفِهِ فَإِذَا أَصَابَ بِهِ
مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَنْتَبِهُونَ

Then when He causes it to fall upon whom He pleases of His bondmen, lo! they rejoice. [30:48]

~intended, desired (3)

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً
حَيْثُ أَصَابَ

So We made the wind subservient to him, it made his command to run gently whenever he desired (M.A.) whithersoever he intended (Pic.). [38:36]

(*perf.* 3 p. f. sing.) *iv* أَصَابَتْ
~befell, afflicted

(*perf.* 2 p. m. plu.) *iv* أَصَبْتُمْ
you inflicted, smited

(*perf. Ist. p. plu.*) *iv* أَصَبْنَا
we inflicted, smited

juss. يُصِيبُ *acc.* يُصِيبُ *nom.* يُصِيبُ

(*imperf.* 3 p. m. sing.) *iv*

~shall befall, (1)
let befall

★ ص و م

(e. l. 3 p.m. sing.) **يَصُمُّ**
<~should fast

to fast (ن) **صَامَ يَصُومُ صَوْماً**

to abstain from **عَنَ -**

(imperf. 2 p.m. plu.) acc. **تَصُومُوا**
that you fast

(act. pic. m. plu.) gen. **الصَّائِمِينَ**
fasting men

(act. pic. f. plu.) gen. **الصَّائِمَاتِ**
fasting women

a fast (n.) acc. **صَوْماً**

acc. **الصِّيَامِ** nom. **صِيَامٌ**
fasting (v.n.) gen. **الصِّيَامِ**, **صِيَامٍ**

★ ص ي ح

acc. **الصَّيْحَةِ** nom. **الصَّيْحَةُ**, **صَيْحَةٌ**
(an awful) shout (n.) gen. **صَيْحَةٍ**
or cry

★ ص ي د

(perate. m. plu.) **اصْطَادُوا**
<<(you) hunt, chase
may hunt, may chase

صَادَ يَصِيدُ صَيْدًا (ض) وَ اصْطَادَ
to hunt

gen. **الصَّيْدِ** acc. **الصَّيْدَ** nom. **صَيْدٌ**
hunting, chase (1) (v.n.)

voices (n.p.b.) acc. **الْأَصْوَاتِ**

★ ص و ر

(perate. m. sing.) **صَرَّ**
<(you) incline

صَارَ يَصُورُ صَوْرًا (ن)
to cause to incline

فَخَذَا رُبْعَةً مِّنَ الطَّيْرِ فَصُرَّهُنَّ إِلَيْكَ
Take then thou four of the
birds and incline them
towards thee. [2:260]

(perf. 3 p.m. sing.) ii **صَوَّرَ**
shaped, formed, fashioned

< **صَوَّرَ** ii **تَصَوَّرَ**
to shape, fashion

(imperf. 1st. p. plu.) ii **صَوَّرْنَا**
we shaped, formed,
fashioned

(imperf. 3 p.m. sing.) ii **يَصَوِّرُ**
~shapes, fashions

(ap-der. m. sing.) ii **المُصَوِّرُ**
Fashioner (an epithet of
Allah)

★ ص و ع

cup (n.) **صَوَّاعٌ**

★ ص و ف

< wools (n.p.b.) gen. **أَصْوَافٍ**
(sing.) **صُوفٌ**

صَارَ يَصِيرُ صَيْراً (ض) - إِلَى

to arrive

acc. مَصِيرًا، مَصِيرًا nom. الْمَصِيرُ
return, destination (v.n.)

ص ي ص *

<fortresses (n. p.b.) صِبَاغِيْنَ

(sing.) صِبَاغَةً، صِبَاغِيَّةً

ص ي ف *

summer (n.) gen. الصَّيْفِ

وَأَنْتُمْ حُرْمٌ غَيْرُ مَحَلٍّ لِلصَّيْدِ

Not allowing the chase while
you are in a state a
sanctity. [5:1]

the game (2)
(that which is to be hunted)

لَيَلْبُوَنَّكُمْ اللَّهُ بِمَا فِي بَيْتِ الْقَبْرِ

Allah shall surely try you
with the game. [5:94]

ص ي ر *

(imperf. 3 p. f. sing.) تَصِيرُ

<cometh to, reaches to,
tenders to

کتاب الضاد

ضَحِكَ بِضَحِكَ ضَحَاً وَ ضَحَاً (س)

to laugh, to wonder, to rejoice (Rgb., LL)

to laugh at مِنْ -

(imperf. 3 p.m. plu.) يَضْحَكُونَ
they laugh

إِذَا هُمْ مِنْهَا يَضْحَكُونَ

Behold! at them they were laughing. [43:47]

(el. imperf. 3 p.m. plu.) لِيَضْحَكُوا
let them laugh

(imperf. 2 p.m. plu.) تَضْحَكُونَ
you laugh

وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ

You were laughing at them. [23:110]

(perf. 3 p.m. sing.) iv أَضْحَكَ
~causeth to laugh

acc. ضَاحِكًا ضَاحِكًا
(act. pic. m. sing.)
laughing

۳۴۵

☆ ض أ ن

الضَّأْنُ (n.)
the sheep

☆ ض ب ح

< panting (v.n.) acc. ضَبَّأً

ضَبَّحَ يَضْبِئُ ضَبَّأً وَ ضَبَّأً (ف)

to pant, breathe in running hard (horses)

☆ ض ج ع

(n.p.t.) الْمَضَاجِعُ / مَضَاجِعُ

< places of laying down (beds)

(sing.) مَضَجَّعٌ

☆ ض ح ك

(perf. 3 p.f. sing.) ضَحِكَتْ

< ~ laughed

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ض د د ★

(in) adversary (n.) acc. ضِدًّا

ض ر ب ★

(part. 3 p. m. sing.) ضَرَبَ

~set forth a parable مَثَلًا
 ~coineth the similitude (pic.)

~propounded the similitude (Jid.)

ضَرَبًا (ض) ضَرَبَ يَضْرِبُ
 to strike, to beat

to coin a similitude or give a parable, to make an example مَثَلًا -

to give similitude (1) - لِ -
 to mention (2)
 to compare (3)

to strive, go forth فِي

to travel فِي الْأَرْضِ

to take away, avoid هَزَنَ -

to put a cover, shut عَلَى -

كَيْفَ ضَرَبَ اللَّهُ مَثَلًا

How Allah set forth a parable. [14:24]

(perf. 3 p. m. plu.) ضَرَبُوا
 they set forth a (1) parable

فَتَبَسَّوْصَاحِبَاتٍ قَوْلَهَا

So he smiled wondering at her word. [27:19]

(act. pic. m. sing.) ضَاحِكَةً
 laughing

ضَاحِكَةً مُتَبَشِّرَةً

Laughing, rejoicing. [80:39]

ض ح و ★

(imperf. 2 p. m. sing.) acc. تُضْحِي
 <thou shall suffer from sun

ضَحِيًّا بِضْحِيٍّ تَحْمًا (س)
 to be smitten by the sun

<early forenoon (n.) ضُحًى

The word ضُحًى properly signifies the bright part of the day when the sun shines fully (LL).

by the brightness of the day وَ الضُّحَى comp.

[the particle و means 'swear by' and الضُّحَى brightness of the day.

The final letter of the word i.e., ي is replaced in case of its attachment to pronominal thus :
 its sunshine] ضَحَامًا

(imper. 3 p.m. sing.)
~ coineth a similitude, gives
a parable

يَضْرِبُ اللَّهُ الْأَمْثَالَ

Allah coineth the similitudes. [13:17]

يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ

"Allah propounds the truth
and falsity." [13:17]

(Most of the commentators
took the word الْأَمْثَالَ in
this verse as ellipsis, thus
the meaning would be
"Allah set forth or pro-
pounded a similitude to
show the differences be-
tween the truth and the
false (see IK., RZ); some
of them as Qr., Rgh. took
the verb يَضْرِبُ in the
meaning of compare i.e.,
"Allah compares (between)
the truth and false"; some
of them explained it as
"likeneth or confirmeth"

(imperf. 3 p.m. plu.) يَضْرِبُونَ
they strike

يَضْرِبُونَ وُجُوهُهُمْ وَأَدْبَارَهُمْ

They strike their faces and
their backs. [8:50]

they travel فِي الْأَرْضِ -

وَأُخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ

And others who travel on
the land. [73:20]

يَضْرِبُ

كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ

How they set forth a parable.
[17:48]

They mentioned (2)

مَا ضَرَبْتُهُ لَكَ إِلَّا جَدَلًا

They mentioned him not to
thee save for disputation.
[43:58]

they travel (3)

إِذَا ضَرَبْتُمْ فِي الْأَرْضِ

When they travel in the earth.
[3:156]

(perf. 2 p.m. plu.)

ye went forth (1) فِي ضَرَبْتُمْ

إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ

When ye go forth in Allah's
way. [4:94]

ye travel in the (2) فِي الْأَرْضِ
earth.

لِذَا ضَرَبْتُمْ فِي الْأَرْضِ

And when ye travel in the
earth. [4:101]

(perf. 1st. p. plu.) ضَرَبْنَا - الْأَمْثَالَ
we made example

وَضَرَبْنَا لَكُمْ الْأَمْثَالَ

We made (them) example for
you. [14:45]

we put over a cover (2) عَلَى -

فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ

Wherefore We put a cover-
ing over their ears in the
cave. [18:11]

ed by those translators who tend to deny miracles).

give a parable **ضَرْبٌ - مَثَلًا**
or propound a similitude

make a way **ضَرْبًا - طَرِيقًا**

فَأَقْرِبُوا لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا

And make for them a way dry in the sea. [20:77]

(parate. m. plu.) **اضْرِبُوا**
smite! (1)

فَلَمَّا اضْرَبْنَا لَهَا بِعَصَا

Wherefore We said, smite with part of her. [2:73]

beat (2)

وَأَعْرِضْهُمْ فِي الْمَضَاجِعِ وَاضْرِبْهُمْ

And avoid the (f) in beds and beat them. [4:34]

(pp. 3 p.m. sing.) **ضَرْبٌ**

similitude is (1) **مَثَلًا**
propounded

held up as (2) **مَثَلًا**
sample

وَلَمَّا ضَرَبَ ابْنُ مَرْيَمَ مَثَلًا

And when the son of Maryam is held up as an example. [43:56]

is set (3)

فَضْرِبَ بَيْنَهُمُ يَسُورًا

Then between them a high wall is set. [57:13]

(imperf. 3 p. f. plu.) **يَضْرِبْنَ**

they strike

they should not **لَا يَضْرِبْنَ**
strike

(el. imperf. 3 p. f. plu.) **لَيَضْرِبْنَ**

They should cover

وَلَيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُجُوبِهِنَّ

And they (female) should put their scarves (head-covers) over their bosoms. [24:31]

(perate neg. m. plu.) **لَا تَضْرِبُوا**

propound not **الْأَمْثَالَ**
the similitude

(imperf. 1st. p. plu.) **نَضْرِبُ**

we propound the **الْأَمْثَالَ**
similitude,

we take away **عَنْ -**

أَفَضْرِبُ عَنْكَ الذِّكْرَ فَصَا

Shall we then take away from you the Admonition. [43:5]

strike! (perate. m. sing.) **اضْرِبْ**

اضْرِبْ بِعَصَاكَ الْحَجَرَ

Strike with thy staff the stone. [2:60]

Caution: The only correct

rendering of **اضْرِبْ** is

'smite' or 'strike'. The

root verb **ضَرَبَ** never

signifies "to seek a way"

or "march on" as render-

ضَرَ يَضُرُّ ضَرًّا وَضَرًّا (ن)

to injure, harm, hurt

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ
And invite not beside Allah
that can neither profit
thee nor hurt thee.

[10:106]

acc. يَضُرُّوْا

(imperf. 3 p.m. plu.) يَضُرُّوْنَ
they hurt

لَنْ يَضُرُّوكَ
they will never
hurt thee

acc. تَضُرُّوْا

(imperf. 2 p.m. plu.) تَضُرُّوْنَ
you hurt

لَا تَضُرُّوْهُ / لَا تَضُرُّوْهُ
you hurt him not

(pip. 3 p.m. sing.) يَضُرُّ
~ is hurt or is done harm

وَلَا يَضُرُّوكَ كَاتِبٌ وَلَا شَهِيدٌ
And let no harm be done to
scribe or witness. [2:282]

(pip. 3 p.f. sing.) تَضُرُّ
~ is/are hurt

لَا تَضُرُّوْا الْوَالِدَةَ بِأَوْلَادِهَا
A mother should not be hurt
because of her child.
[2:233]

(imperf. 1st. p. sing.) viii أَضْرُطُّ
< I shall compel

(pp. 3 p.f. sing.) ضُرِبْتُ

overshadowed عَلَى -

ضُرِبَتْ عَلَيْهِمُ الذَّلَالَةُ
Overshadowed are they by
ignominy. (Asad.) [3:112]

smiting (v.n.) ضَرَبْتُ

وَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ
So when you meet (in battle)
those who disbelieve smite
the necks. [47:4]

ضَرَبْتُ is verbal noun here
used in the sense of im-
perative to emphasise the
command. The verse means
when you face disbelievers
in the battle. (see IK)

(v.n.) acc. ضَرْبًا

فِي الْأَرْضِ
going about in
the earth

لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ
They are disabled from going
about in the earth.
[2:273]

striking (2)

فَرَأَى عَلَيْهِمُ ضَرْبًا بِالْيَمِينِ
Then he slipped unto them
striking with right hand.
[37:93]

☆ ض و ر

(imperf. 3 p.m. sing.) assim يَضْرِبُ
< ~ hurts

hurting (v.n. iii, acc.) ضَرَّارًا

وَالَّذِينَ أَحْنَأُوا صُدُورَهُمْ لِحُرُوفٍ

And those who have set up
a mosque for hurting.

[9:107]

وَلَا تُمْسِكُوهُمْ فِي هَرَبِهِمْ

And retain them not for
hurting. [2:231]

harming (v.n. iii) مُضَارًّا

وَمَنْ يَتَّبِعِ الْبَغْيَ يُؤْتِ بِمَا آوَدَّ بِهِ وَلَا يُجْزَىٰ عَنْهُ عَمَلُهُ

After (paying) a bequest they
may have made, or a debt
(that may have incurred)
neither of which having
been intended to harm
(the heirs). [4:12]

الضَّرْرُ فِعْلُ الْوَاحِدِ وَ

الْمُضَارُّ فِعْلُ الْإِثْنَيْنِ

The word ضَرَّرَ is that what
is done by one, while
مُضَارَّرَ or ضَرَّارَ (v.n.)
requires more than one, to
give the meaning of the
word. (MJJ.)

(act. pic. m. sing.) ضَارٌّ

one who harms

وَلَيْسَ بِضَارِّهِمْ شَيْئًا

And he can harm them not
at all. [58:10]

(act. pic. m. plu.) ضَارِّينَ

those who harm others

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viii. اضْطَرَّ اضْطَرَّارًا
to force, compel, to drive to

قَالَ وَمَنْ كَفَرَ فَأَتَّبِعُهُ لِيَلَّغَهُ اللَّهُ بِعَذَابِهِ أَلِيمًا

He said: and who disbelieveth
I shall give him enjoyment
for a while. Thereafter I
shall compel him to the
doom of fire. [2:126](imperf. 1st. p. plu.) viii اضْطَرَّ
we compel or force to(pp. 3 p.m. sing.) viii اضْطَرَّ
~ is compelled to(pp. 2 p.m. plu.) viii اضْطَرَّوْا
you are compelled to

hurt (v.n.) ضَرًّا acc.

hurt (v.n.) ضَرًّا

(lit. hurt) (n.) ضَرْرٌ

meta : disability (due
to illness or any sort
of defect)

عَبْرَ الْوَالِدِ الضَّرْفِ

Save those who are disabled.
[4:95]

adversity, harm, distress (n.) ضَرًّا

(ضَرًّا is that evil which
relates to the person as
disease while بَأْسًا is
that which relates to pro-
perty, as poverty.—LL)

٣٥٠

(The duplicated ض indicates

that ت of v is changed by its following emphatic letter ض as a phonemic rule).

humility (v.n.v.,) acc. تَضَرُّعًا

(act. 2 pic. m. sing.) ضَرَبِعٌ
bad pasturage, dry herbage, thorny plant.

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ
No food shall be theirs save bitter thorn. [88:6]

ض ر ع ف

(perf. 3 p.m. sing.) ضَعَّفَ
< ~ was/is weak

ضَعَّفَ يَضْعِفُ ضَعْفًا وَ ضَعْفَانَةً (ك)
to weak

ضَعْفَ الطَّالِبِ وَالْمَطْلُوبِ
Weak are (both) the invoker and the invoked. [22:73]

(perf. 3 p.m. plu.) ضَعَّفُوا
they were weak

they weakened not (neg.) مَا ضَعَّفُوا

(perf. 3 p.m. plu.) x اسْتَضَعَفُوا
they weakened

(imperf. 3 p.m. sing.) x يَضْعِفُ
~ weakens

(p.p. 3 p. m. plu.) x اسْتَضَعَفُوا
(lit.) those made weak

مَا هُمْ بِضَارِعِينَ لِأَيِّهِمْ أَحَدٌ

And they are not to harm anyone thereby. [2:102]

distressed (pis. pic.) vill الْمَضْرُوعُ

أَتَىٰ يُجِيبُ الْمَضْرُوعَ إِذَا دَعَاهُ

Is not He (best) who answereth the distressed when he calleth unto Him.

[27:62]

ض ر ع

(perf. 3 p.m. plu.) v تَضَرَّعُوا

< They prayed humbling themselves (or they humbled themselves)

تَضَرَّعَ يَتَضَرَّعُ تَضَرُّعًا v

<< to pray with humiliatiy or humble oneself

ضَرَعَ يَضْرَعُ ضَرْمًا وَ ضَرَاهَةً (ف)
to a base or إلى -

humiliate one's self before

فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا

Wherefore they did not, when the disaser from Us came upon them, humble themselves? [6:43]

(imperf. 3 p.m. plu.) v يَتَضَرَّعُونَ
they humble themselves

(imperf. 3 p. m. plu.) v يَضْرَعُونَ
they humble themselves

قَالَ لِكُلِّ ضِعْفٍ

He said: to each double. (i.e. in the hereafter He will say) [7:38]

twofold (2)

لَهُمْ جَزَاءُ الْوَعْدِ بِمَا عَمِلُوا

Theirs (shall be) twofold rewards for that they have done. [34:37]

twofold (n. dual.) ضِعْفَيْنِ

manifold (m. p.) acc. أَضْمَانًا

(v. n. iii) acc. مُضَاعَفَةً (مُضَاعَفَةٌ) multiplied

(act. pic. m. sing.) acc. ضَعِيفًا weak

weak ones (n. p.) acc. ضِعَافًا

weak ones (n. p.) ضِعْفَاءُ

more weak (relative.) أَضْعَفُ (in respect of.....)

(Ap-der. > m. plu.) iv مُضْعِفُونَ those who get manifold

قَالِيبَاتُ هُوَ الضَّعِيفُونَ

They shall have (increase) manifold. [30:39]

acc. مُسْتَضْعَفِينَ nom. مُسْتَضْعَفُونَ

(ap-der. m. plu.) x

weakened ones

(meta: oppressed people)

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(in the verse 7:75 means: those who were counted weak, due to their poverty or owing to the smallness of their group).

(pip. 3 p. m. plu.) x بِسْتَضْعَفُونَ they are made weak

الَّذِينَ كَانُوا يُسْتَضْعَفُونَ

The people who used to be oppressed. [7:137]

(Note: بِسْتَضْعَفُونَ means who are made weak, metaphorically rendered 'oppressed'.)

(imperf. 3 p. m. sing.) iii مُضَاعَفٌ <<< doubles,

(multiplieth)

ضَعَفَ يَضْعِفُ ضَعْفًا (ف)

iii ضَاعَفَ مُضَاعَفَةً < to double, multiply

وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ

And Allah multiplieth unto whomsoever He listeth. [2:261]

(pip. 3 p. m. sing.) مُضَاعَفٌ is made double

weakness (n.) ضَعْفٌ

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ

Allah is it who created you in weakness. [30:54]

double (1) (n.) ضِعْفٌ

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فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

Surely he lost the right way,
or he surely has strayed.
[2:108]

~ failed (2)

وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ

And failed them that which
they had been fabricating.
[6:24]

~ wasted (3)

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا

(They are) those whose effort
is wasted in the life of
this world. [18:104]

~ disappeared (4)

وَإِذَا مَسَّكُمُ الضُّرُّ مِنَ الْبَحْرِ ضَلَّ مَنْ

تَدْعُونَ إِلَّا إِيَّاهُ

And when there toucheth
you a disaster on the sea,
those whom ye call up-
on disappear except Him
(alone). [17:67]

(perfect 1st p. sing.) ضَلَّتْ

I went astray

فَدَضَلْتُ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ

For then I shall be gone
astray, and shall not re-
main of the guided. [6:56]

(perf. 3 p. m. plu.) ضَلُّوا

strayed, erred (1)

ض غ ث ★

a handful (n.) acc. ضِفْتًا
of herbs

(or a handful of twigs of
trees or shrubs) (LL)

medleys (n. p.) أَضْفَاتٌ

أَضْفَاتُ أَحْلَامٍ

Medleys of dreams. [12:44]

ض غ ن ★

< secret (n. p.) أَضْفَانٌ

malevolence

(sing.) ضَيْفٌ hatred, malice

ض ف د ع

< frogs (n. p.) الضَّفَادِعُ

(sing.) ضِفْدَعَةٌ

ض ل ل ★

(perf. 3 p. m. sing.) assim. ضَلَّ

< ~lost the (1)
right way, strayed

ضَلَّ بِعَيْلٍ ضَلَالًا وَ ضَلَالَةً (ض)
to loss one's way,

go astray, to stray, to fail,
to disappear, to err, to
wander from, to forget

(imperf. 3 p. f. sing.)
errs (f) (forgets)

أَنْ تَوَلَّىٰ لِحَدِّهِمَا أَتَذَكِّرُ لِحَدِّهِمَا الْأُخْرَىٰ
So if one of the two (women)
erretth (forgetteth), the
one may remind the other.
[2:282]

(imperf. 1st. p. sing.)
I shall go astray

قُلْ إِنْ ضَلَّكَ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي
Say : if (ever) I go astray,
I shall stray only against
myself. [34:50]

(perf. 3 p. m. sing.) iv
left in error (1)

- أَضَلَّ إِضْلَالًا
iv
(i) to leave in error (if the
subject of the sentence
is Allah and the object
is other than man),
(ii) to lead astray

أَتُرِيدُونَ أَنْ يُضِلَّ بِكُمْ اللَّهُ
Do you (perchance) seek to
guide those whom Allah
let go astray (or left in
error). [4:88]

~sent astray (2)

الَّذِينَ كَفَرُوا وَصَدُّوا عَنِ سَبِيلِ اللَّهِ أَضَلَّ
أَعْمَالَهُمْ

Those who disbelieve and
hinder others from the way
of Allah, He shall send
their work astray. [47:1]

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تَضَلَّ

فَدَّ ضَلُّوا ضَلًّا بَعِيدًا

Indeed they have erred (or
strayed) going far astray.
[4:167]

disappeared, (2)
have gone away

أَضِلُّ

قَالُوا إِنَّ مَا كُنْتُمْ

تَدْعُونَ مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا
They say : where is that
which you used to call
upon besides Allah ? They
would say : They have
disappeared from us.
[7:37]

(perf. 1st p. plu.) ضَلُّوا
we disappeared

وَقَالُوا إِنَّمَا ضَلُّوا فِي الْأَرْضِ وَمَا كُنَّا فِي خَلْقٍ جَدِيدٍ
And they say, When we are
lost (disappeared) in the
earth, shall we be in a
new creation ? [32:10]

(imperf. 3 p. m. sing.)
~strays (1)

يَضِلُّ

هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ

He knoweth well whosoever
strayeth from His path.
[6:117]

erretth (2)

لَا يَضِلُّ رَبِّي وَلَا يَنسَى

My Lord erreth not nor He
foregetteth. [20:52]

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(wandering in the way of God *i.e.*, struggling to find the way, in search of the true light. That the character of the Prophet was even in his youth exemplary and exceptional in the most tempting environment of Makka is borne out by hostile biographers.)

(Jid.)

the strayed ones الضَّالِّينَ *nom.* الضَّالُّونَ

an error (v.n.) ضَلَالٌ

لَكِنَّ الظَّالِمِينَ الْيَوْمَ فِي ضَلَالٍ مُّبِينٍ

But today the wrong-doers are in error manifest.

[19:38] astray or (2) wasted و in vain

وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ

And the supplication of the infidels only goes wasted or astray [13:14]

the error (v.n.) الضَّلَالُ

error (v.n.) ضَلَالَةٌ، الضَّلَالَةُ

further astray (1) (relative) أَضَلُّ

وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ

And who is further astray than he who followeth his desire. [28:50]

further astray (2)

أُولَئِكَ سَاءَ مَا كَانُوا يَأْكُلُونَ وَأَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ

Those are worst in abode ;

٣٥٥

وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا

And assuredly he (*i.e.*, Satan) hath led astray a great multitude. [36:62]

(perf. 3 p.m. dual.) iv أَضَلَّ
the twain led astray

(perf. 3 p.m. plu.) iv أَضَلُّوا
they led astray

(perf. 2 p.m. plu.) iv أَضَلَّمْ
you led astray

(perf. 3 p. f. plu.) iv أَضَلَّلَنْ
they (f. *i.e.*, idols) led astray

(imperf. 3 p.m. sing.) iv يُضِلُّ
~sends astray

(imperf. 3 p.m. sing.) iv يُضِلُّ
~sends astray

(Note : In conditional phrases the assimilation of two letters is removed, thus

يُضِلُّ becomes يُضِلُّ

(imperf. 3 p.m. plu.) iv يُضِلُّونَ
they lead astray

(el. 3 p.m. plu.) iv لِيُضِلُّوا
in order to lead astray

(imperf. 3 p.m. plu.) acc. nd يَضِلُّ
that they/they may lead astray

(act. pic. m. sing.) acc. ضَالًّا
wandering

وَوَجَدَكَ ضَالًّا فَهَدَى

And He found thee wandering so He guided. [93:7]

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☆ ض ن ك

(v.n.) acc.

ضَنَكَا

< hard, narrow

ضَنَكَ بِضَنِكَ ضَنَكًا وَضَنَاكَةً (ن)

to be narrow

☆ ض ن ن

(act. 2 pic. m. sing.)

ضَنِينٌ

< tenacious

ضَنَّ بِضَنِّ ضَنَانًا (ن)

to be tenacious, regardly,

وَمَا هُوَ عَلَى الْعَيْبِ بِضَنِينٍ

And he is of the unseen not a tenacious (concealer).

[81:24]

(The prophet has nothing to conceal, his messages are all plain and unambiguous) (Rz.)

☆ ض ه ا

(imperf. 3 p.m. plu.) iii h.v.

بِضَاهِمُونَ

< they resemble

to resemble iii ضَاهَا مُضَاهِمَةٌ

(the verb has no triliteral from) (LL)

بِضَاهِمُونَ تَوَلَّى الَّذِينَ كَفَرُوا مِنْ قَبْلُ

They resemble to saying of those who disbelieved before. [9:30]

☆ ض و ه

(perf. 3 p.m. sing.) iv (h.v.)

أَضَاءَ

< ~illuminated

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and furtherst astray from the level way. [5:60]

(Ap-der. m. sing) iv مُضِلٌّ
misleader(Ap-der. m. plu.) acc. iv مُضِلِّينَ
seducers

وَمَا كُنْتُ مَتَّبِعَ الْمُضِلِّينَ عَصَا

I was not one to take seducers as supporters. [18:51]

☆ ض م ر

(act. pic. m. sing.)

ضَامِرٌ

< lean, thin mount

ضَمَرَ بِضَمْرٍ ضَمُورًا (ن)

to be thin

وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ

And on any lean (mount) coming from every deep defile. [22:27]

(worn out and famished by a long journey; the phrase is expressive of fatiguing journey and great distance)

☆ ض م م

(perate m. sing.) assim.

أَضْمَمْتُ

< press !

ضَمَّ بِضَمِّ ضَمًّا (ن)

to join, gather, add, to press

وَاضْمُرْ يَدَكَ إِلَى جَنَاحِكَ

And press thy hand to thy side. [20:22]

وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ

And Allah is not one to let
your faith go wasted. [2:143]

(imperf. 1st. p. sing.) iv
I waste

أُضَيِّعُ

أَنِّي لَأَلْضَيِّعُ عَمَلَكُمْ

That I waste not the work
of a worker amongst you.
[3:195]

(imperf. 1st. p. plu.) iv
we waste

نُضَيِّعُ

إِنَّا لَا نَضَيِّعُ أَجْرَ الْمُصْلِحِينَ

Verily We shall not waste the
hire of the rectifiers. [7:170]

ض ي ف

(w.v.) ii بِضَيِّفُونَ acc. n.d. بَضَيَّفُوا
<they entertain

to entertain iv ضَيِّفُ

ضَافٌ بِضَيْفٍ ضَيْفَةٌ (ض)

to be a guest or to enjoy
hospitality

ضَيْفٌ (n.)

ض ي ق

(perf. 3 p.m. sing.) (w.v.) ضَاقَ
~became narrow,
(meta.) was troubled

ضَاقَ يَضِيقُ ضَيْقًا وَضَيْقًا (ض)
to be narrow, to become
straiten

to illuminate,
shine

ضَاءَ يَضِيءُ ضَوْأً وَضِيَاءً (ن)

to shine, glitter

(perf. 3 p. f. sing.) iv أَضَاءَتْ
~illuminated

(imperf. 3 p.m. sing.) iv يُضِيئُ
illuminates

ضِيَاءٌ (v.n., r.f.)

ض ي ر

<harm (v.n.) (w.v.) ضَرَّ

ضَارٌّ يَضِرُّ ضَرًّا (ض)

to harm, injure, damage

ض ي ز

<unjust, unfair (n.) (w.v.) ضَيْرٌ

ضَارٌّ وَضَارٌّ يَضِرُّ ضَرًّا

to be unjust in
giving a judgement
(Mojm.)

ض ي ع

(perf. 3 p.m. plu.) iv (w.v.) أَضَاعُوا
<they wasted, they neglected

iv أَضَاعَ يَضِيعُ إِضَاعَةً
to waste, to neglect, to lose

أَضَاعُوا الصَّلَاةَ

They neglected the prayer.
[19:59]

(imperf. 3 p.m. sing.) iv يُضَيِّعُ
~wastes

(imperf. 3 p.m. sing.)

~straitens

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرَكَ

And We know indeed that thy breast straitens. [15:97]

(el. imperf. 2 p.m. plu.)li
that you, in order to straiten

strait (n.) acc.

يَجْعَلُ صَدْرَهُ ضَيْقًا

(He) maketh his breast strait. [6:125]

(act. pic. m. sing.)
straitened (in the sense of
Pis. Pic.)

وَصَّاوُونَكَ يَصُدُّكَ

And thy breast will he straitened by it. [11:12]

straitness (v.n.)

يَضِيقُ

لِتَضِيقُوا

ضَيْقًا

ضَائِقًا

ضَيْقًا

وَضَاقَ بِرُؤْمِهِمْ ذُرْعَاهُ

And he was troubled on their account (Arb.) and he felt straitened on their account (Jid.) [11:77]

(Primarily the meaning of phrase is "stretching forth the arm" and is used in the sense of power or ability (TA) the meaning of the phrase is "he was unable to do the thing, or he lacked strength to accomplish the affair"—LL.)

(perf. 3 p. f. sing.)

~was straitened

ضَاقَتْ

ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ

The earth, vast as it is, became straitened unto them. [9:118]

کتاب الطاء

ط ب ق ★

lit. cover (n.) acc. طَبَقًا، طَبَقٌ
stage, state, layer

لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ

Surely you shall ride stage
by stage. [84:19]

(i.e., O mankind your existence
is not fixed or stationary,
you must be ever changing
growing, journeying from
the state of the living to
that of dead, and from the
state of the dead to a new
life in the next world. The

preposition *عَنْ* is here
synonymous with *بَعْدُ* and

طَبَقًا عَن طَبَقٍ is equi-
valent to *حَالَةً بَعْدَ حَالَةٍ*.

storeys, stages (v.n.) acc. طَبَاقًا

ط ب ع ★

(perf. 3 p.m. sing.) طَبَعَ
< ~ set a seal

طَبَعَ يَطْبَعُ طَبْعًا (ف)

to seal, imprint

بَلْ طَبَعَ اللَّهُ عَلَيْهِمُ الْكُفْرَهِمَ

Aye! Allah hath set a seal
upon them for their infid-
elity. [4:155]

(imperf. 3 p. m. sing.) يَطْبَعُ
sets a seal

(imperf. 1st. plu.) نَطْبَعُ
we put a seal

(pp. 3 p.m. sing.) طَبُعُ
is sealed

وَطَبَعَ عَلَى قُلُوبِهِمْ

And their hearts are sealed.
[9:87]

(imperf. 2 p.m.. sing.) acc.
thou mayst drive away

(perate. neg. m. sing.)
drive not !

(act. pic. m. sing.)
one who drives SS away

ط ر ف ★

طَرَفٌ، الطَّرْفُ (n.) eye

lit. : eye. In some verses it is rendered as glance, sight, looking, according to the context.

a side, n. acc. (1)
a portion

يَقْطَعُ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا

That he may cut off a portion of those who disbelieve.

[3:127]

side, end (2)

طَرَفَيْنِ < gen n.d.

two ends (n. dual.)

وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَرِزْقَانِ الْيُسْبَلِ

Aud establish the ptyyer at the two ends of the day, and the neighbouring (watches) of the night.

[11:114]

أَطْرَافٌ (n. p.) ends (1)

مَسِيحٍ وَأَطْرَافِ النَّهَارِ

And hallow (Him) at the ends of the day. [20:130]

تَطْرُدُ

لَا تَطْرُدُ

طَارِدٌ

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا

Who hath created seven heavens in storeys. [67:3]

ط ح و ★

(perf. 3 p.m. sing.) w.v.

< extended

طَحًا يَطْحُو طَحْوًا (ن)

to spread out, extend (trans. & intrans.) (Lis., Rgh.)

وَالْأَرْضِ وَمَا طَحَّهَا

By the earth and Him who spread it forth. [91:6]

ط ر ح ★

(perate. m. plu.) أَطْرَحُوا

< cast forth

طَرِحَ يَطْرَحُ طَرَحًا (ف، س)

to throw, cast forth

أَمْثَلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا

Slay Yusuf or cast him forth to some land. [12:9]

ط ر د ★

(perf. 1st p. sing.) طَرَدْتُ

< I drove away

طَرَدَ يَطْرُدُ طَرْدًا (ن)

to send away, to get SS out (trans.), to drive out

★ ط ع م

(perf. 3 p.m. plu.) طَعِمُوا
< they ate

طَعِمَ يَطْعَمُ طَعْمًا وَطَعَامًا (س)
to eat (intrans.)

طَعِمَ يَطْعَمُ طَعْمًا وَطَعْمًا (س)
to taste (intrans.)

(perf. 2 p.m. plu.) طَعِمْتُمْ
you ate

وَإِذَا طَعِمْتُمْ فَانْتَشِرُوا

And when you have eaten
then disperse. [33:53]

(imperf. 3 p.m. sing.) يَطْعَمُ
~eats

لَا يَطْعَمُونَ إِلَّا مَنْ نَشَاءُ

None shall eat thereof save
whom We allow. (6:138)

(juss. 3 p.m. sing.) لَمْ يَطْعَمْ
< did not taste
the v.n. is طَعَمَ see above

وَمَنْ كَرِهَ يَطْعَمُهُ فَإِنَّهُ مِنِّي

And whosoever tasteth it not,
verily shall be mine.

[2:249]

(perf. 3 p.m. sing.) iv أَطْعَمَ
< ~fed

to feed (trans.) iv أَطْعَمَ إِطْعَامًا

(imperf. 3 p.m. sing.) iv يَطْعِمُ
~feeds

borders (2)

أَلَمْ يَرَوْا أَنَّ تِلْكَ الْأَرْضَ تَنْقُصُ مِنْ أَطْرَافِهَا
Behold they not that We
visit the land diminishing
it by the borders thereof.
[13:41]

★ ط ر ق

(act. pic. m. sing.) gen. الطَّارِقُ
< the comer by night

طَرَقَ يَطْرُقُ طَرَقًا (ن)
to come at night, to knock,
to strick

(lit. anything coming by night
or appearing at night thus

الطارق is the star that
appears in the night : also
the morning star, because
it comes at the end of the
night—Rgh. LL)

way, path (n.) طَرِيقًا acc. طَرِيقٌ

way, path (n.) الطَّرِيقَةُ، طَرِيقَةٌ

ways, paths (n. p.) طَرَائِقُ

★ ط ر ي - و

< fresh acc. adj. طَرِيًّا
طَرِيٌّ يَطْرِيٌّ - طَرِيٌّ يَطْرُوُّ
طَرَاوَةٌ (س، ك)

to be tender, fresh

طَعَنَ يَطْعُنُ طَعْنًا (ف، ن) - فِي، عَلَيَّ
to speak ill of,
defame

وَطَعَنُوا فِي دِينِكُمْ

And they thrust at your religion (Arb.) assail (Pic.)
revile (Jid.). [9:12]

speaking ill (v.n.) acc.

طَعْنًا

وَطَعَنُوا فِي الدِّينِ

And scoffing at the faith.
(Jid.) [4:46]

ط غ ی - و

(perf. 3 p. m. sing.) w.v. طَفَى
< ~exceeded (1)
the limit

طَفَى يَطْفِي طَفْيًا وَ طَفْيَانًا (ف)

to exceed the (i)
bounds

طَفَا يَطْفُو طَفْوًا وَ طَفْوَانًا (ن)

to rise high (water) (ii)

إِذْ هَبَّ إِلَى فِرْعَوْنَ إِنَّهُ طَفَى

Go to Firawn, surely he has
exceeded the bound (or
limits or he is inordinate).
[20:24]

(the water) rose high (2)

وَإِنَّا نَحْنُ حَمَلْنَاكُم فِي الْبَارِئَةِ

Surely we carried you in the
ship, when the water rose
high. [69:11]

(imperf. 3 p.m. plu.) iv
they feed

يَطْعِمُونَ

comps. iv.
that they feed me.

يَطْعِمُونِي

that they feed acc. يَطْعِمُونِي

me (pronominal) فِي

فِي shortened to يِ i.e., the
first يِ is dropped

وَمَا أُرِيدُ أَنْ يُطْعِمُونِي

I desire not (from them)
that they feed Me. [51:57]

(imperf. 2 p.m. plu.) iv
you feed

تُطْعِمُونَ

(imperf. 1st. p. plu.)
we feed

نُطْعِمُ

feed! (perate m. plu.) أَطْعِمُوا

~is fed (pip. 3 p. m. sing.) يَطْعَمُ

(perf. 3 p.m. dual.)
the twain asked food اسْتَطْعَمَا

to seek x اسْتَطْعَمَا
food (trans.)-

the feeding (v.n.) iv إِطْعَامٌ

an eater (act. pic. m. sing.) طَاعِمٌ

food (v.n.) الطَّعَامُ، الطَّعَامُ acc. طَعَامًا

taste (v.n.) طَعْمٌ

ط ع ن ★

(perf. 3 p. m. plu.) طَعَنُوا

< they thrust at

exorbitance (v.n.) acc.
insolence

طَفَانًا

★ ط ف ف

(perf. 3 p.m. sing.) h.v. iv
<~extinguished

أَطْفَأَ

iv, **أَطْفَأَ إِطْفَاءً** <
to extinguish, put out (fire or
light)

<< طَقِيَ بِطَفْنًا طَفُومًا (س)
to be put out (fire or light)

<acc. يُطْفِئُوا

(imperf. 3 p.m. plu.)
that they extinguish

(el imperf 3 p.m. plu.)
would they extinguish (or
they may extinguish)

لِطْفِئُوا

★ ط ف ف

(ap-der. m. plu.) ii
<scrimpers

المُطَفِّفِينَ

to diminish ii **طَفَّفَ تَطْفِيفًا**
(a measure or weigh below
the standard)

(**مُطَفِّفٌ** one who gives short
measure, or weight, thus
cheating his companion,
but this epithet is not ap-
plied unrestrictedly except in
the case of exorbitant
deficiency).

(perf. 3 p. m. plu.)
they exceeded limits

طَفَّوْا

(imperf. 3 p. m. sing.) acc.
that he may be inordinate

يَطْفِي

قَالُوا رَبَّنَا إِنَّا أَفْأَنَ يَفْرُطَ
عَلَيْنَا وَإِن يَطْفِي

they (Twain) said : our Lord
we fear lest he hasten to
do evil to us or be inor-
dinate (or he may
play the tyrant). [20:45]

(perate. neg. m. plu.)
do not exceed the limits.

لَا تَطْفُوا

more rebellious (relative)

أَطْفِي

كَأَنَّهُمْ أَظْلَمَ وَأَطْفِي

Verily that were more unjust
and more rebellious.

[53:52]

(perf. 1st. p. sing.)
caused to rebel

أَطْفَيْتُ

قَالَ قَرِينُهُ رَبَّنَا مَا أَطْفَيْتُهُ

His comrade saith: our Lord!
I did not cause him to
rebel (make him exceed
the limits). [50:27]

acc. **طَاغُونِ**, **طَاغِينَ**, **طَاغِيْنَ** nom.
insolent (LL) (n. p.)
exorbitant (Jid.)

outburst, (intrans.)
thundering noise. **طَاغِيَّةٌ**

an idol, false god, devil (n.) **طَاغُوتٌ**
[whatever is worshipped in-

stead of God is **طَاغُوتٌ**

الأطفالُ <children (n. p.)
(sing.) **طِفْلٌ**

★ ط ل ب

يَطْلُبُ (imperf. 3 p.m. plu.)
<~ seeks

طَلَبَ يَطْلُبُ طَلْبًا (ن)
to seek, ask desire

طَلْبًا seeking (v.n.) acc.

الطَّالِبُ seeker (act. pic. m. sing.)

المَطْلُوبُ (pic. pact. m. sing.)
the sought

★ ط ل ح

طَلْحٌ plantains (n.)

(It is the name of a certain fruit tree used to be found in Hejaz, its fruit is very delicious with good smell. (Muj.) It is a non-Arabic word. (Lis.)

★ ط ل ع

طَلَعَتْ (perf. 3 p. f. sing.)
<~ rose high

طَلَعَ يَطْلَعُ طَلْعًا (ن)
to appear, rise (sun), sprout

تَطْلَعُ (imperf. 3 p. f. sing.)
~rises

★ ط ف ق

طَفِقَ (perf. 3 p. m. sing.)
<~ set about, began

طَفِقَ يَطْفِقُ طَفِيقًا (س)
to begin,
set out to do something

طَفِقَ سَعًا بِالسُّوقِ وَالْأَعْنَاقِ
And he set about slashing
their legs and necks.
[38:33]

طَفِيقًا (perf. 3 p.m. dual.)
the twain began

وَطَفِيقًا يَخْضِرْنَ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ
And the twain began to cover
themselves with leaves
from the Garden. [7:22]

★ ط ف ل

الطِّفْلُ (n. used for plu.)
<the children

the word **طِفْلٌ** is used for
singular and plural both

أَوِ الْطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَيَّ عَوْرَتِ الْمَرْءِ
Or the children not acquaint-
ed with privy parts of
woman. [24:31]

طِفْلًا (n. used for sing.)

نُحْرِجُكَو طِفْلًا سَعًا
Then we bring you forth as
a child (infant). [22:5]

لَعْرَبٌ أَطْلَعُ إِلَى إِلَهِ مُوسَى
That I may ascend to the
God of Musa. [28:38]

(el imperf. 3 p.m. sing.) iv
< that let know

to cause أَطْلَعُ إِطْلَاعًا
someone know, inform

وَمَا كَانَ اللَّهُ لِيُظْهِرَ لَكُمْ الْغَيْبَ
And Allah is not one to
let you know the unseen.
[3:179]

the rising (sun) (v.n.)

the time of rising (n. p.t.)

the place of rising (n. p.t.)

(Ap-der. m. plu.) vtii
those who look down

قَالَ هَلْ أُنَبِّئُكُمْ مَطْلُوعُونَ
Allah will say! will ye look
down. [37:54]

(i.e., would you like to look
at the man who had
spoken thus? The phrase
is equivalent with

هَلْ تُحِبُّونَ أَنْ تَطَّلِعُوا
would you like to look
at them (Rz., Ksh.)

ranged date (1) (n.)

وَالنَّخْلَ بَيْضَاتٍ لَهَا طَعَجٌ مُضِيذٌ
And tall date-palms (laden)
with clusters ranged.
[50:10]

لِيَطَّلِعَ

طَلَّوْعٌ

مَطْلَعٌ

مَطْلَعٌ

مُطَّلِعُونَ

طَلَعٌ

طَلَعٌ يَطَّلِعُ طَلُوعًا (ف)

to ascend, to come to, or
upon, look upon, know

to depart from عَنَ، عَلَى -

(perf. 3 p.m. sing.) vii comp.
< has he looked upon?

to look viii أَطْلَعُ إِطْلَاعًا
upon or down, to know

(أ + interrotive + إِطْلَعُ)

أَطْلَعُ الْغَيْبَ أَمْ أَخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا
Hath he looked upon the
Unseen, or hath he taken
of the Compassionate a
covenant? [19:78]

(perf. 3 p.m. sing.) viii
he looked

فَأَطْلَعَهُ فَرَأَاهُ فِي سَوَاءِ الْجَحِيمِ

Then he looked (will look)
down and see him in the
midst of the flaming fire.
[37:55]

(perf. 2 p.m. sing.) viii
thou look

(imperf. 2 p.m. sing.) viii
thou/will/notice

لَا تَزَالُ تَطَّلِعُ عَلَى خَائِبَةٍ مِنْهُمْ
Thou will not cease to notice
defrauding on their part.
[5:13]

(imperf. 1st. p. sing.) viii
I ascend

أَطْلَعُ

أَطْلَعُ

أَطْلَعْتُ

تَطَّلِعُ

أَطْلَعُ

(perf. 3 p.m. dual.) vii انطلقا
the twain set out

فَانْطَلَقَا اَعْتَدَ حَتَّىٰ اِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا
Then the twain set out; until when they embarked in a boat, he scuttled it.

[18:71]

(perf. 3 p.m. plu.) vii انطلقوا
they went off

فَانْطَلَقُوا وَهُمْ يَتَخَفَتُونَ
So they went off speaking to each other in a low voice.

[68:23]

(imperf. 3 p.m. sing.) ينطلق
~moves

وَيَضِيقُ صَدْرِي وَلَا يَنْظِلُّ لِسَانِي
And my breast straineth and my tongue moveth not quickly.

[26:13]

انطلقوا (perate m. plu.) vii

انطلقوا إِلَىٰ مَا كُنتُمْ بِهِ تُكَذِّبُونَ
Depart unto that which you used to call a lie. [77:29]

★ ط ل ل

a gentle rain (n.) طل

فَلَنْ لَّوْ يَحْمِسُهَا اَوْ اَيْلُ فَطَلَّ
And if no heavy rain-falleth upon it, then a gentle rain.

[2:265]

spathe (2)

وَمِنَ النَّخْلِ مِنَ طَلْعِهَا قِنْوَانٌ وَّزَيْتٌ

And from the date-stone, from the spathe thereof (come forth) clusters of dates low hanging. [6:99]

★ ط ل ق

(perf. 3 p.m. sing.) ii طلق

< ~divorced

to quit, leave, طَلَّقَ تَطْلِيقًا

to divorce (his wife)

<< طَلَّقَ يَطْلُقُ طَلَاقًا (ن)

to be freed from bond

(perf. 2 p.m. plu.) ii طَلَّقْتُمْ

you divorced

you divorced them

(i.e., women)

they (m.) divorced

you (f.)

divorce ! (perate m. plu.)

(pis. pic. f. plu.) طَلَّقَاتٌ

divorced women

(perf. 3 p. f. sing.) vii انطلق

< ~started doing something

to set out اَطْلَقَ اِطْلَاقًا

in doing something, or start with something, to depart

وَالطَّلَقَ الْمَلَائِكَةُ اِنْ اَمْسُوا

وَاَصْبِرْ طَاعَةَ الرَّسُولِ

The chiefs among them departed (saying): Go ! and preserve in your gods. [38:6]

مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا

Before we obliterate the faces. [4:47]

Lest We efface your hope (Asad), before we alter countenances (Jid.), before We destroy the leaders (M. A.), before We destroy the countenances (Pic.).

Note ; see ج و because of the differences among commentators in the meaning of وُجُوهٌ ; not in the meaning of ط م ع)

destroy! (perate. m. sing.) اطمس

رَبَّنَا اطمسْ عَلٰى اَمْوَالِنَا

Our Lord destroy their riches. [10:88]

ط م ع *

(imperf. 3 p.m. sing.) يطمع

< ~covets

يَطْمَعُ يَطْمَعُ طَمَعًا وَ طَمَاعًا - ب ، فِي
to covet, eagerly desire,
to hope for

I covet (imperf. 1st. sing.) اطمع

(imperf. 3 p.m. plu.) يطمعون
they covet

(imperf. 2 p.m. plu.) تطمعون
you covet

ط م ث *

(imperf. 3 p.m. sing.) juss يطمئ
< ~touches, deflowers

طَمَّتْ يَطْمِئُ طَمًّا (ض)

to touch a women in order
to deflower her

لَوْ يَطْمِئْتُهُنَّ اِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ

Before them man has not
touched them nor jinni. [55:74]

ط م س *

(p. p. 3 p. f. sing.) طمست

< ~become effaced

طَمَسَ يَطْمِسُ طَمَسًا وَ طُمُوسًا (ض ، ن)

to be effaced,

disappear, go far away, to
to be corrupted (in heart),
to destroy

لَا ذَا النُّجُومِ طَمَسَتْ

So when stars are effaced.

[77:8]

(perf. 1st. p. plu.) طمستنا

we wipe out

وَلَوْ تَقَاءُ لَطَمَسْنَا عَلٰى اَعْيُنِهِمْ

And if We listed surely We
should wipe out their eyes.

[36:66]

(imperf. 1st. p. plu.) acc. نطمس
that we obliterate

(le. imperf. 3 p.m. sing.) لِيَطْمِنَنَّ
~ may rest at ease

وَلَكِنْ لِيَطْمِنَنَّ قَلْبِي

But that my heart may rest
at ease. [2:260]

(le. imperf. 2 p.m. sing.) لِيَطْمِنَنَّ
~ may rest at ease

وَلِيَطْمِنَنَّ قُلُوبِكُمْ

That your hearts may rest
at ease. [3:126]

at rest (Ap-der. m. sing.) مُطْمِنًا

وَقَلْبُهُ مُطْمِنًا بِالْإِيمَانِ

And his heart is at rest with
the belief. [16:106]

(Ap-der. f. sing.) acc. مُطْمَئِنَّةً
at rest

قَرْيَةً كَانَتْ أَمِنًا مُطْمَئِنَّةً

And town which was secure
and at rest. [16:112]

peaceful (Ap-der. f. sing.) الْمُطْمَئِنَّةُ

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ

O thou peaceful soul.
[89:27]

(ap-der. f. plu.) acc. مُطْمَئِنِّينَ
contentedly

مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ

Angels walking about con-
tentedly. [17:95]

(imperf. 1st p. plu.) iv نَطْمَعُ
we covet
to hope (v. n.) acc. طَمَعًا

ط م م ★

< calamity (n.) الطَّامَةُ

عَلَّمَ بِعِلْمٍ طَمًا (ن) (assim)
to overflow, cover up

فَإِذَا جَاءَتِ الطَّامَةُ الْكُبْرَى

Then when the grand Calami-
ty shall come (i.e. the
resurrection). [79:34]

ط م ن ★

(perf. 3 p. m. sing.) vi اطْمَأَنَّ
< ~ is contented

to be free from اطْمَأَنَّ اطْمِئِنًا
disquietude,
to be in tranquillity

فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ

If there befall him good
he is contented therewith.
[22:11]

(perf. 2 p.m. plu.) اطْمَأْنَنْتُمْ
you are secure
(i.e., out of danger)

(perf. 3 p.m. plu.) اطْمَأَنُوا
they are satisfied

رَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنُّوا بِهَا

And they are well-pleased
with the life of the world
and are satisfied therewith.
[10:7]

تَطَهَّرُوا يَتَطَهَّرُونَ

as R. F. (*intrans.*), (or) they purify themselves (*f.*)acc. v, يَتَطَهَّرُونَ | يَتَطَهَّرُوا
(*imperf. 3 p.m. plu.*)
they clean themselves(perate. m. plu.) v أَطَهَّرُوا
get yourselves cleaned(ap-der. m. sing.) ii مَطْهَرٌ
one who purifies SSوَمَطْهَرِكِ مِنَ الَّذِينَ كَفَرُوا
And (I am) purifying thee
from those who disbelieve.
[3:55](ap-der. m. plu.) acc. v مَطْهَرِينَ
those who get themselves
cleaned or purified(Ap-der. m. plu.) acc. v, المَطْهَرِينَ
clean ones(pis. pic. f. sing.) ii مَطْهَرَةٌ
purified one (*f.*)

spouses purified أَزْوَاجٌ مَطْهَرَةٌ

purified ones ii المَطْهَرُونَ

purifying (*v.n.*) ii تَطْهِيرًاclean (*v.n., r.f.*) طَهْرٌ(elative m. sing.) أَطْهَرُ
the purest thing

ط و د

cliff, mound (*n.*) الطُّودُ

ط ه

two single letters of the ط ه
Arabic alphabet, inter-
preted in various ways
(See. IK. Tb. Jid.)

ط ه ر

(perf. 3 p.f. plu.) يَطْهَرُونَ
<they are purifiedطَهْرٌ يَطْهَرُ طَهْرًا وَ طَهْرًا
to be clean وَ طَهْرًا (ك)
pure, to be purified (*intrans.*)حَتَّى يَطْهَرْنَ
Till they (women) have puri-
fied themselves. [2:222](perf. 3 p.m. sing.) ii طَهَّرَ
~purified
to purify (*trans.*) طَهَّرَ تَطْهِيرًاطَهَّرَكَ
He purified thee. [3:42](el. 3 p.m. sing.) acc. يَطْهَرُ
that he may purify(imperf. 2 p.m. sing.) طَهَّرِ
thou purifiethطَهِّرْ
purify ! (*perate. m. sing.*)طَهِّرَا
purify ! (*perate m. duul.*)
(O you twain)(perf. 3 p.f. plu.) v يَطْهَرُونَ
<they are purified

فَطَوَّعَتْ لَهُ نَفْسَهُ قَتْلَ أَخِيهِ

Then his soul made the slaying of his brother agreeable to him. [5:30]

(perf. 3 p.m. sing.) iv
~obeyed

(perf. 3 p.m. plu.) iv
they (m.) obeyed

(perf. 3 p.f. plu.) iv
they (f.) obeyed

(perf. 2 p.m. plu.)
you (m.) obeyed

you obeyed him أَطَعْتُمُوهُ

(perf. 1st p. plu.)
we obeyed

(imperf. 3 p.m. plu.) iv
obeys

لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ

Were he to obey you in many affairs. [49:07]

(juss. 3 p.m. sing.) iv
~obeys

the weak letter « ي » is dropped due to conditional phrase.

(imperf. 3 p.m. plu.) iv
they obey

(imperf. 2 p.m. plu.) acc. iv
that/if/you obey

(imperf. 1st p. plu.) iv
we obey

(perate. m. plu.) iv
(O you) obey!

أَطَاعَ

أَطَاعُوا

أَطَعْنَ

أَطَعْتُمْ

أَطَعْنَا

يُطِيعُ

يُطِيعُونَ

يُطِيعُوا

يُطِيعُوا

يُطِيعُوا

أَطِيعُوا

كَالظُّلُمِ الْعَظِيمِ

Like a huge mound (M.A.),
or like a cliff mighty (Jid.).
[26:63]

(الظُّلُمِ means a mountain,
as well as an elevated or
overlooking tract of land.)
(LL.)

ط و ر ★

Tur (prop. n.) طُورٌ، الطُّورُ

(Tur is applied to mount
Sinai and to the mount
of Olives, and to several
other mountains—LL)

<stages, states (n.p.) acc. أَطْوَارًا
(sing.) طُورًا

ط و ع ★

(perf. 3 p.f. sing.) ii طَوَّعَتْ
~made agreeable

to bring into طَوَّعَ
subjection

طَوَّعَتْ لَهُ نَفْسَهُ :
permitted him, made it
easy or feasible for him
i.e., he allowed himself to
do something

<< طَاعَ يَطُوعُ طَوْعًا وَ طَاعَةً (ن)
to obey
to be obedient ل، ل -

استطاع يستطيع / استطاع
 to be able,
 to have power, consent,
 (can do SS)

مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا
 Who is able to find a way
 thereunto. [3:97]

(perf. 2 p.m. sing.) x اسْتَطَعْتَ
 thou art able

(perf. 1st. p. sing.) x اسْتَطَعْتُ
 I am able

إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ
 I desire not but rectification,
 so far as I am able. [11:88]

(perf. 3 p.m. plu.) x اسْتَطَاعُوا
 they are able

إِنْ اسْتَطَاعُوا

مَا اسْتَطَاعُوا
 they could not
 (perf. 1st. p. plu.) x اسْتَطَعْنَا
 we are able

لَوْ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ
 If we could we would have
 surely come forth with
 you. [9:42]

(as اسْتَطَاعُوا) x اسْتَطَاعُوا

فَمَا اسْتَطَاعُوا أَنْ يَظْهَرُوا

وَمَا اسْتَطَاعُوا أَنْ يَنْفُوا

Thus they were not able to
 mount it, nor were they
 able to burrow through it.
 [18:97]

(perate, f. plu.) iv اطِيعْنَ
 (O you ladies) obey!

وَاطِيعَنَ اللَّهَ وَرَسُولَهُ

And obey Allah and His
 Messenger. [33:33]

[In the verse 4:3 فَإِنْ أَطَعْتُمْ

i.e., if they obeyed you,
 the form is اطِيعْنَ (perf.

3 p. f. plu.) which means:
 they (f.) obeyed But in

the verse 33:33 the form
 is اطِيعْنَ (imperative f. plu.)

i.e., (O you ladies) obey.
 Learners should carefully
 note the difference of
 short vowel on the word ط]

obey me (comp.) iv اطِيعُونِ

(اطِيعُوا + فِي اطِيعُونِ)

shortend to يَ)

(perate neg. m. sing.) iv لَا تَطِيعَنَّ
 obey not

(pip. 3 p.m. sing.) iv بطِيعَ

~is obeyed

(perf. 3 p.m. sing.) v تطوعَ

<~did voluntarily

to do v, تطوعَ تطوعاً

something voluntarily

وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

And whosoever voluntarily
 does good then verily
 Allah is Appreciative,
 Knowing. [2:158]

(perf. 3 p.m. sing.) x استطاعَ

<~could, was able, had power

(the ت of stem v is replaced
by duplication of (ط))

ط و ف ★

طَافَ - عَلَى (w.v.)

(imperf. 3 p.m. sing.)
~came upon

طَافَ يَطُوفُ طَوَافًا وَ طَوَافًا
وَ طَوَافًا وَ تَطَوَافًا

to go about, walk
about, to run around,

to circumambulate, ب , حَوْلَ -
to make the rounds,

to come upon, عَلَى -

to go around عَلَى , بَيْنَ -

فَطَافَ عَلَيْهِمُ طَافٌ مِّنْ رَبِّكَ وَهُمْ نَائِمُونَ
Then a visitation came upon
it while they slept.

[68:19]

(imperf. 3 p.m. sing.) يَطُوفُ
~goes round

يَطُوفُ عَلَيْهِمُ وُلْدَانُ

Go round on them youths
(boy servants). [56:17]

(imperf. 3 p.m. plu.) (w.v.) يَطُوفُونَ
they go round

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيرِ آلِ

(They will be) going round
between it and boiling
water fierce. [55:44]

(pip. 3 p.m. sing.) بِطَافٍ
is/will be/passed

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(imperf. 3 p.m. sing.) x يَسْتَطِيعُ
~is able

هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنَزِّلَ عَلَيْنَا مَائِدَةً
Is thy Lord able to send down
unto us some food.

[5:112]

(juss. 3 p.m. sing.) x لَمْ يَسْتَطِيعْ
could not do, was not able

(imperf. 2 p.m. sing.) x تَسْتَطِيعُ
thou art able

(acc. 3 p.m. sing.) لَنْ تَسْتَطِيعَ
thou never can do

لَمْ تَسْتَطِيعْ / لَمْ تَسْتَطِيعْ
(juss. 3 p.m. sing.) x
thou was not able

(imperf. 3 p.m. plu.) x يَسْتَطِيعُونَ
they are able

(imperf. 2 p.m. plu.) x تَسْتَطِيعُونَ
you are able

(acc. 2 p.m. plu.) x تَسْتَطِيعُوا
you were able

لَنْ تَسْتَطِيعُوا
you will not be able

طَوَاعًا willingly (v. n.) acc.

طَاعَةً obedience (v.n.)

(act. pic. m. plu.) طَائِعِينَ
<willing doers (of SS)

(sing.) طَائِعٌ

(pic. pact. m. sing.) مَطَاعٌ
obeyed one

(Ap-der. m. plu.) v الْمُطَوِّعِينَ
those who do something
willing or voluntarily

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وَطَهِّرْ بَيْتِي لِلطَّائِفِينَ

And clear up my House for those who circumambulate. [22 : 26]

(act. pic. f. sing.) طَائِفَةٌ

a group, party,

(a group of people counted from two persons up to a thousand—Rgh.)

طَائِفَتَانِ، الطَّائِفَتَيْنِ nom.

two parties (n. dual)

الطُّوفَانُ flood (n.)

lit. overpowering rain or 'deluge'

meta. any other universal destruction

ط و ق ★

(pip. 3 p.m. plu.) ii يَطْوِقُونَ

they shall be hung round neck

to impose، طَوَّقَ تَهْوِيقًا <

lay upon, to encircle, to put a collar or necklace around SS neck

<< طَاقَ يَطْوِقُ طَوْقًا (ن)

to be able, be in a position to do something

سَيَطْوِقُونَ مَا صَلُّوا بِهِ

Soon shall that wherewith they stint be hung round their necks. [3:180]

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يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِّنْ مَّوْجِينٍ

A cup shall be passed round upon them, filled with limpid drink. [37:45]

<~walks about viii يَطْوُفُ

viii اطَّوَّفَ يَطْوُفُ

to walk about, run about, to circumambulate

فَلَا جُنَاحَ عَلَيْهِمْ أَن يَمْشُوا بَيْنَهُمَا

There is no fault (lit. sin) in him if he walketh in between the twin. [2:158]

(el. 3 p.m. plu.) لِيَطْوِفُوا

let them circumambulate

وَلِيَطْوِفُوا بِالْبَيْتِ الْعَتِيقِ

And let them circumambulate the ancient House.

[22:29]

those who go (n.p. ints.) طَوَّافُونَ round frequently

طَوَّفُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ

Going round frequently some of you on some of them.

[24:58]

(act. pic. m. sing.) طَافَتْ visitation

تَظَافَ عَلَيْهَا طَافٌ

A visitation come upon it. [68:19]

circumambulator(2)(n.p.) طَائِفِينَ

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طَالَ يَطُولُ طَوْلًا (ن)

to be long, to continue for a long time, to be lasting

حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ

Until there lasted long upon them the life. [21:44]

(perf. 3 p.m. sing.) (w.v.) vi **تَطَاوَلَ**
< prolonged

as R.F. vi **تَطَاوَلَ**

تَطَاوَلَ عَلَيْهِمُ الْعُمُرُ

And the life was prolonged upon them. [28:45]

(act. 2 pic. m. sing.) acc. **طَوِيلًا**
prolonged, long

إِنَّ لَكَ فِي النَّهَارِ سَبْعًا طَوِيلًا

Verily thou hast by day prolonged occupation. [73:7]

height (v.n.) acc. **طَوِيلًا**

وَلَنْ تَبْلُغَ الْجِبَالَ طَوِيلًا

And thou canst not reach the mountains in height. [17:37]

power (1) (n.) **الطَّوَلُ**

ذِي الطَّوَلِ

The Lord of Power. [40:3]
(the possessor of all sufficiency and of super-abundance, as of bounty, or the possessor of power or of bounty, and beneficence) (Lis.).

(i. e. they shall have that whereof they were niggardly made to cleave to their necks like the neck-ring : as it is said in a tradition ; it shall be a biting snake upon the neck—

(imperf. 3 p.m. plu.) iv **يَطِيقُونَ**

< they can bear, they are able to do

iv **أَطَاقَ إِطَاقَةً**

to be able to do a thing

وَعَلَى الَّذِينَ يُطِيقُونَ فِدْيَةَ طَعَامِ مَسْكِينٍ

And for those who can keep it (fast) with hardship, the ransom is the feeding of a poor man. [2:184]

(i. e. such men and women as are exceedingly weak or are of very advanced old age. **إِطَاقَةً** signifies what can be done or borne with utmost difficulty—the utmost that one can do with difficulty, trouble or inconvenience. (Jid.—LL)

strength (n.) **طَاقَةٌ**

رَبَّنَا وَرَاغِبِينَآ إِلَى طَاقَاتِنَا لِنَابِه

Our Lord ! impose not on us that for which we have no strength. [2:286]

ط و ل ★

(perf. 3 p.f. sing.) (w.v.) **طَالَ**
< ~ lasted long

(Benjamin) family and his family was the smallest of all the families of the tribe (*Jid.* P. 2. n. 643).

★ ط و ی ★

(*imperf. Ist. p. plu.*) w.v. نَطْوِي
 < ~ we roll up

طَوِي بِطَوِي طَيًّا (ض)
 to fold, roll up

rolling up (v. n.) طَيًّا

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِّيلِ الْمَكْتُوبِ
 The day whereon We shall roll up the heaven like as the rolling up of a scroll for books. [21:104]

rolled ones (n. p. f.) مَطْوِيَاتٌ

وَالسَّمَوَاتُ مَطْوِيَاتٌ بِيَمِينِهِ
 And the heavens are (shall be) rolled up in His Right hand. [39:67]

Tuwa (*prop. n.*) طَوِي

(*lit.* 'a thing twice done or twice blest and sanctified.' As a proper noun it is the name of the valley just below Mount Sinai. This spot is on the right flank of Sinai in a narrow valley called the 'Wadi Shoaib' which runs south-eastward from the great

opulent (2)

إِسْتَأْذَنَكَ أَوْلِيَ النَّظُولِ مِنْهُمْ

The opulent among them ask leave of thee. [9:86]

(*lit.* the possessor of opulence, *Jid.*)

means (3) (n.) acc. طَوْلًا

وَمَنْ لَوْ يَسْتَطِيعُ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ

And those of you who cannot afford means to marry free, believing women.

[4:25]

(The phrase لَمْ يَسْتَطِيعْ طَوْلًا is often taken to mean "he is not in a position to afford", i. e., in the financial sense: but Mohammad Abduh very convincingly expresses the view that it applies to all manners of pervertive circumstances, be they of material, personal or social nature.— (*Asad nn.* 4; 29 quoting Manar V. 19)

★ ★ ★ ★

Talut (*prop. n.*) طَالُوتٌ

(The Biblical from of Talut is Saul, who belonged to the smallest of the Israelite tribe of Binyamin

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
طُورِي لَهُمْ وَحَسُنَ مَا فِي

Those who believe and do
right, joy is for them, and
bliss (their) journey's end.
[13:29]

acc. طَيِّبًا adj. الطَّيِّبُ

the good (1)

(active participle on the mea-
sure of (فِعْلٌ))

قُلْ لَا يَسْتَوِي السَّيِّئُ وَالطَّيِّبُ

Say the evil and the good
are not alike. [5:100]

clean (2)

فَتَكُونُوا صَيِّدًا طَيِّبًا

Then go to high clean soil.
[4:43]

wholesome (3)

كُلُوا مِن مَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا

Eat of that which is lawful
and wholesome in the
earth. [2:168]

gentle (4)

وَهُدًى وَاللَّيِّطِينَ مِنَ الْقَوْلِ

And they are guided into
gentle speeches. [22:24]

طَيِّبِينَ ، الطَّيِّبِينَ nom. الطَّيِّبُونَ

good ones n. p. acc.
(opp. evil)

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plain in front of the Ras-
Sufsafah.—Jid.)

ط ي ب ★

(pref. 3 p. m. sing.) w.v. طَابَ

<~pleased

طَابَ يَطِيبُ طَيِّبًا وَ طَيِّبَةً (ض)

to be good, pleasant, agree-
able, lawful

to be happy, طَابَتْ نَفْسُهُ
cheerful

to leave, طَابَتْ عَنْهُ نَفْسًا
give up

فَأَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ
مَتْنِي وَتِلْكَ وَرَبِّمَ

Then marry such as please
you, of (other) women by
twos and threes or fours.

[4:3]

(perf. 3 p. f. plu.) طَبْنَ .. نَفْسًا

they (f.) give up

فَإِنْ طَبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا

And if they give up any-
thing thereof of their own
accord. [4:4]

(perf. 2 p. m. plu.) طَبْتُمْ

ye are good
blessedness, joy, happiness

(plu. of طَيِّبَةٌ n. f. or fem.) طُورِي

form of أَطِيبُ relative)

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قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ

They said, we augur evil of
- you. [36:18](perf. 1st p. plu.) v اَطَيَّرْنَا
we augur evil

قَالُوا اطَّيَّرْنَا بِكَ وَبِمَن مَّعَكَ

They said : we augur evil of
thee and those with thee.
[27:47](imperf. 3 p.m. plu.) v يَطَيَّرُونَ
they augur evil

bird (n.) طَيْرٌ

the bird (n.) الطَيْرُ

(act. pic. m. sing.) طَائِرٌ

lit. a flying creature (1)

وَلَا طَائِرٌ يَطِيرُ بِجَنَابِهِ

Nor a flying creature that
flieth with its wings.
[6:38]

mata. action (2)

وَكُلُّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ

And every man We have
fastened his action round
his neck. [17:13](طَائِرٌ) in addition to its
literary meaning of a bird
means metaphorically the
actions of a man which are
the cause of his happiness
and which are, as it were,
attached to his neck as a
necklace. (LL.)good, (1) (n. f. adj.) طَيِّبَةٌ
excellent, fair

بَلَدًا طَيِّبَةً وَرَبِّ غَفُورًا

A fair land and indulgent
Lord ! [34:15]

fair, gentle (2)

وَجِيْرَيْنَ بِرِيْحٍ طَيِّبَةٍ

And they sail with them
with a gentle (or fair)
breeze. [10:22]good ones, (n. p. f.) الطَيِّبَاتُ
lawful ones

أَيُّوْمًا حَسَنًا لِّكُلِّ طَيِّبٍ

This day are good things
lawful for you. [5:5]

ط ي ر ★

w.v. يَطِيْرُ

(imperf. 3 p.m. sing.)

< طَارَ يَطِيْرُ طَيْرًا وَ طَائِرًا (ض)
to fly (birds), to flee

وَلَا طَائِرٌ يَطِيرُ بِجَنَابِهِ إِلَّا أَمْرًا مُّتَاكِرًا

Nor a flying creature flieth
that with its two wings
but are communities like
unto you. [6:38](perf. 1st p. plu.) v تَطَيَّرْنَا
< we augur evilto augur evil, اَطَيَّرَ وَ اَطَيَّرَ
to draw a bad omen from

يَا قَوْمِ لَوْ مَا كَانَ مِنْكُمْ مُسْتَفِيرًا

They dread a Day the evil
whereof shall be wide-
spread. [76:7]

ط ي ن ★

acc. طِينٌ nom. الطَّيْنُ
the clay (n.) (adj.) طِينٌ، الطَّيْنُ

mata. augur (3)

قَالَ طَوَّارٌ عِنْدَ اللَّهِ

He said, your augury is with
Allah. [27:47]

(ap-der. m. sing.) x, acc. مُسْتَفِيرًا

wide-spreading (Jid. & Pic.)
that which spreads far
and wide (Aya.).

★★★

کتاب الظاء

<< ظَفِرَ يَظْفَرُ ظَفْرًا (س) - ب ، عَلِي
to obtain, overcome

وَمِنْ بَعْدِ أَنْ أَظْفَرَ كُمْ عَلَيْهِمْ

After He had given you
victory over them. [48:24]

<claws, nails (n. p.)
(of the finger), talon.

(sing.) ظَفْرٌ

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ

And unto those who are
Jews We forbade every
animal with claws. [6:146]

★ ظ ل ل

(perf. 3 p. m. sing.) (assim.)
<~remained (I)

ظَلَّ يَظَلُّ ظُلًّا وَ ظَلُولًا (ف)

to be, to become, to grow into,

★ ظ ع ن

< marching, (v. n.)
departing

ظَنَّ يَظُنُّ ظَنًّا وَ يَظْمَنُ (ف)

to march, travel, to depart

وَجَعَلَ لَكُم مِّنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا
يَوْمَ ظَمَنَّاكُمْ

And He appointed for you,
from the skins of the cattle,
houses which ye find light
on the day of your departing
(i.e., the day of your
moving from one place
to another). [16:80]

★ ظ ف ر

(perf. 3 p. m. sing.) iv
<~made victor

أَظْفَرَ iv إِظْفَارًا
victory, to make victor

ذَلِكُنْ أَرْسَلْنَا رِيْحًا فَرَأَوْهُ مُصْفَرًّا طَلْتُوا
مِنْ تَحْتِهِ يَكْفُرُونَ

And If We send a wind and they see it yellow, they would after that certainly continue to disbelieve.

[30:51]

(imperf. 2 p.m. plu.)
you continue

فَطَلْتُمْ تَفْكُرُونَ

You would continue lamenting (or wondering). [56:65]

(imperf. 3 p. f. plu.)
they become.

إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَنَنَّ رَوَاكِدَ

If He will, He stills the wind so that they become motionless. [42:33]

(imperf. 1st. p. plu.)
we continue/remain

تَنْظُرْنَ لَهُمْ خَائِبِينَ

So we shall remain devoted to them. [26:71]

(perf. 1st p. plu.) ii ظَلَلْنَا
< we overshadowed

ظَلَّلَ تَطْلِيلًا ii وَ أَظْلَى إِظْلَالًا
to overshadow

(n.) (acc.) ظِلًّا nom. الظِّلُّ، الظِّلُّ
< shadow, shade

(plu.) أَظْلَالٌ، ظِلَالٌ، ظُلُورٌ

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(with a following imperfect or active participle or عَلَى it means, to continue, to do something, to go on doing something, preserve something)

ظَلَّ وَجْهَهُ مُسْوَدًّا

His face remaineth darkened. [16:58]

(perf. 3 p. f. sing.) ظَلَّتْ
~become (2)

فَطَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

So their necks would become submissive to it. [26:4]

(perf. 2 p.m. sing.) ظَلَّتْ
thou hast remained

(ظَلَّتْ is modified form of

ظَلَّلَتْ 2 p.m.)

وَاتَّخَذُوا إِلَهًا الَّذِي ظَلَّتْ عَلَيْهِ عَاكِفًا
And look upon thy god of which thou hast remained a votary. [20:97]

(perf. 3 p.m. plu.) ظَلَّتُوا
they remained, they kept

فَطَلَّتْ أَرِفِيهِ يَعْرُجُونَ

Then they kept mounting through it. [15:14]

(perf. 3 p.m. plu.) لَطَلَّتُوا
they would continue

٣٨٠

(perf. 3 p.m. plu.) ظَلَمُوا
they wronged or they did
wrong

(perf. 2 p.m. plu.) ظَلَمْتُمْ
you wronged or you
did wrong

(perf. 1st p. plu.) ظَلَمْنَا
we wronged or we did/
committed wrong

(imperf. 3 p.m. sing.) يَظْلِمُ
~ wrongs or doeth wrong

(el. 3 p.m. sing.) لَيَظْلِمُ
~ was to (do) wrong

مَا كَانَ اللَّهُ لِيَظْلِمَهُمْ
Allah was not one to wrong
them. [9:70]

(juss. 3 p.f. sing.) لَمْ يَظْلِمِ
meta. stinted not

كَلَّمَا الْجَنَّتَيْنِ آتَتْهُمَا أَوْ تَظْلِمُوهِنَّ شَيْئًا
Each of the two gardens
brought forth its produce
and stinted not aught
thereof. [18:33]

(imperf. 3 p. m. sing.) يَظْلِمُونَ
they wronged

وَمَا ظَلَمْتُمْ نَا وَلَا لَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ
And they wronged not Us but
themselves they were wont
to wrong. [7:160]

(Sometimes, as the context
governs, يَظْلِمُونَ has been

<shades (n. p.) ظِلَالٌ
(sing.) ظِلٌّ

that which shades, (n.) ظِلَّةٌ
cover, cloud giving
shade, الظِّلَّةُ

cloud giving (n. p.) ظِلٌّ
shade, shadows

(sing.) < ظِلَّةٌ

(act. 2 pic.) ظَلِيلٌ acc. ظَلِيلًا
shading

★ ظ ل م

(perf. 3 p.m. sing.) ظَلَّمَ
< ~ wronged (1)

ظَلَّمَ يَظْلِمُ ظُلْمًا وَ مَظْلَمَةً (ض)
to do wrong or evil, to
wrong, to treat unjustly,
ill-treat, oppress, harm,
suppress, tyrannise

وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ
And whoever does this, in-
dced he wrongs his own
soul. [2:231]

Note: This verb is one of
the frequently used word
in the Holy Quran. Al-
most all translators of the
Holy Quran into English
have rendered this verb
as to do wrong or to
wrong.

(perb. 1st. p. sing.) ظَلَمْتُ
I wronged or I did wrong

mosques of Allah, that His name be mentioned therein. [2:114]

(perf. 3 p.m. sing.) iv
 < it becometh dark

to become iv أَظْلَمَ إِظْلَامًا
 dark, to enter upon the darkness

(Learner should note أَظْلَمَ , with damma on the final letter, in an elative case meaning more or much unjust, more than others in wrong-doing etc. while أَظْلَمَ is perf. 3 p.m. sing. iv and means 'to be or become dark'.)

wrong-doing acc. ظَالِمًا nom.

(act. pic. m. sing.) الظَّالِمِ، الظَّالِمِ
 a/the wrongdoer

(pact. pic. f. sing.) ظَالِمَةٌ
 wrongdoer

(the femine form has been used the H.Q. for worship or communities i. e., as adjective of a plural).

nom. الظَّالِمُونَ، الظَّالِمَاتُ

those (n. p.) acc. الظَّالِمِينَ، الظَّالِمَاتِ
 who are wrongdoers

the wrongdoers of (n.d., n.p.)

wrongdoers of الظَّالِمِينَ أَنْفُسِهِمْ
 their own souls

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rendered as "they disbelieved.")

فَأُولَٰئِكَ الَّذِينَ خَسِرُوا
 أَنْفُسَهُمْ يَمَّا كَانُوا يَٰٓأَيُّهَا الَّذِينَ آمَنُوا

Those are they who ruined their souls because they disbelieved in our signs. [7:9]

(imperf. 2 p.m. plu.) تَظْلِمُونَ
 you (do) wrong

(perate. neg. m. plu.) لَا تَظْلِمُوا
 (O you) wrong not!

(pp. 3 p.m. sing.) ظَلِمَ
 ~ was wronged

(pp. 3 p.m. plu.) ظَلِمُوا
 they were wronged

(pip. 3 p.f. sing.) ظَلِمْتَ
 thou wast wronged

(pip. 3 p.m. plu.) يَظْلِمُونَ
 they were wronged

they are not/shall not be wronged لَا يَظْلِمُونَ

(pip. 3 p. m. plu.) تَظْلِمُونَ
 you are wronged, you shall be treated wrongly

you shall not be treated wrongly لَا تَظْلِمُونَ

(elative. m. sing.) أَظْلَمَ
 more unjust

وَمَنْ أَظْلَمُ مِمَّنْ مَسَّجِدَ اللَّهِ
 أَنْ يُدْعَرَ فِيهَا إِسْمًا

And, who is more unjust than he who preventeth the

ظ م ا *

(*imperf. 2 p. m. sing.*) *h.v.*
 <thou thirst (or thou shall
 thirst)

ظَمِيَ يَظْمَأُ ظَمًا وَ ظَمًا (س)
 to be thirsty

thirst (*n.*) ظَمًا

thirsty (*act. participle*) الظَّمَانُ

ظ ن ن *

(*perf. 3 p. m. sing.*) (*assim*) ظَنَّ
 ~thought (1)
 imagined, deemed

- < ظَنَّ يَظُنُّ ظَنًّا (ن)
 (1) to think, assume, deem
 (2) to suspect or
 assume
 (3) to believe, know
 (4) to conjecture

(according to Raghib ظَنَّ
 signifies to conjecture,
 imagine, suspect and to be
 sure of something in view
 of one's observation. As
 a general rule he points
 out that often this verb is
 succeeded by أَنْ or
 أَنْ that means to
 be sure about, and in
 certain places it means
 to imagine, as

(*ints.n.*) *acc.* ظَلَمًا *nom.* ظَلُومٌ
 great wrongdoer

oppressor, wrong- (*ints-n.*) ظَلَامٌ
 doer (by habit or one who
 is pleased to hurt others)

وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ
 And their Lord is not an
 oppressor unto (His) bond-
 men. [41:46]

acc. (pic. pac. m. sing.) مَظْلُومًا
 one who has done wrong

وَمَنْ مِّثْلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَكُمْ سُلْطَانًا
 And whosoever is slain
 wrongfully, We have sure-
 ly given his next-of-kin
 authority. [17:33]

ظَلَمَاتٌ الظَّلَامَاتُ
 darknesses (*n. p.*)
 < ظَلَمَةٌ
 darkness (*sing.*)

مُظْلِمًا
 dark (*ap-der. m. sing.*) *acc.*
 (*lit.* that becomes dark)

أَغْشَيْتَ وَجُوهَهُمْ وَطَعَا مِنِ الظُّلُمَاتِ
 Their faces were overcast
 with pieces of night pitch-
 dark. [10:27]

(*ap-der. m. plu.*) مُظْلِمُونَ
 SS darkend

وَأَيُّةً لَهُمُ اللَّيْلُ تَسْلَخُ مِنْهُ النَّهَارُ
 فَإِذَا هُمْ مُظْلِمُونَ
 And a sign unto them is the
 night We draw off the day
 therefrom, and Lo ! they
 are darkened. [36:37]

وَلَمَّا رَأَوْهُمُ
وَوَجَّهُوا إِلَيْهِمْ

And they imagined that it
was going to fall on them.
[7:171]

they realized (2)

وَلَمَّا رَأَوْهُمُ
وَوَجَّهُوا إِلَيْهِمْ

And they knew (or realized)
that their was no refuge
from Allah except unto
Him. [9:118]

they suspected (3)
(they were in doubt)

وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّن يَبْعَثَ اللَّهُ أَحَدًا

And they suspected as ye
did that Allah will not
raise anyone. [72:7]

(perf. 2 p.m. plu.) ظننتم
ye thought (1)

وَذِكْرُكَ ظَنُّكَ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ

And that thought of yours
that ye formed (thought)
concerning your Lord.
[41:23]

you assumed (2)

بَلْ ظَنَنْتُمْ أَن لَّن يَنْقَلِبَ الرَّسُولُ

وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا
Yea! ye assumed that the
Messenger and the belie-
vers would never return
to their households.
[48:12]

وَذَا النُّنُورِ إِذْ ذَهَبَ مُتَأْوِبًا قَظَنَ
أَن لَّن نَّعَذِّبَ عَلَيْهِ

And Dh-ul-Nun when he
went away in wrath and
he thought that We would
not straiten him. [21:87]

believed, knew, (2)
understood

وَقَرَنَ دَاوُدُ كَمَا فَتَنَهُ

And Dawud understood (or
knew) We had tried him.
[38:24]

وَقَرَنَ أَنَّهُ الْفُرْقَانُ

And he believed that it is the
time of parting. [75:28]

assumed (3)

إِنَّهُ ظَنَّ أَن لَّن يَحُورَ

Verily he assumed that he
would not be back.
[84:14]

(perf. 1st p.m. sing.) ظننتُ

I was sure

إِنِّي ظَنَنْتُ أَنِّي مُلْقٍ حَسَابِيَهٗ

Verily I was sure I should be
a meeter of my reckoning.
[69:20]

(perf. 3 p.m. dual.) ظننا

the twain thought

(perf. 3 p.m. plu.) ظنوا

they imagined (1)

they entertained (3)
wrong thoughts

وَمَا أَفَاءَ قَدَاهُمْ أَنفُسَهُمْ
يُظُنُّونَ بِأَنَّ اللَّهَ غَيْرَ الْحَقِّ ظَنُّ الْجَاهِلِيَّةِ

While another party concerned about themselves entertained about Allah wrong thoughts unjustly, the thought of 'Jahiliyah'. [3:154]

(ج • ن in ل جَاهِلِيَّةٌ)

(imperf. 2 p.m. plu.)

you entertain wrong thoughts

(imperf. 1st. p. plu.)

we deem

(n.) acc. الظَّنَّ، ظَنًّا nom.

thinking (1)

وَمَا كُنُّوا الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكِبْرَ

And what is thinking of those who forge lies against Allah? [10:60]

conjecture (2)

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ

لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا

And most of them follow not but conjecture, surely conjecture avails not aught against the truth. [10:36]

(diverse) thought (n. p.)

(act. pic. m. plu.)

entertainers of evil thoughts

(perf. 1st p. plu.) ظَنَّا

we thought (1)

وَمَا ظَنَّا أَنْ لَنْ نَقُولَ الْإِنْسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا

And we thought that human-kind and jinn would never forge against Allah a lie. [72:5]

we knew (2)

وَمَا ظَنَّا أَنْ لَنْ نُغَيِّرَ اللَّهُ فِي الْأَرْضِ

And we know that we cannot frustrate Allah in the earth. [72:12]

(imperf. 3 p.m. sing.)

~thinks

(imperf. 3 p.f. sing.)

~thinks

(imperf. 1st. p. sing.)

I think

(imperf. 3 p.m. plu.)

they know

(they believe) (1)

الَّذِينَ يظُنُّونَ أَنَّهُمْ مُلَقَّوْنَ رَبَّهُمْ

Who know (believe in) that they will meet their Lord. [2:46]

وَمِنْهُمْ أُمِّيُونَ لَا يَتْلُونَ الْكِتَابَ

إِلَّا مَا فِي قُلُوبِهِمْ إِلَّا يَتَّبِعُونَ

And some of them are unlettered ones who know not the Book but only (from) hearsay, and they do but conjecture. [2:78]

they know (3)

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ

Verily they, if they come to know of you, would stone you. [18:20]

(juss. 3 p.m. plu.) لَمْ يَظْهَرُوا
they knew not

أَوِ الْبَطْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَتِ النِّسَاءِ
Or children who know naught of women's nakedness. [24:31]

(perf. 3 p. m. plu.) iii ظَاهَرُوا
< they helped, support to help, مَظَاهِرَةٌ

support others (in the sense of collaboration), to back, or support enemies

وَيُظْهِرُوا عَلَىٰ إِخْرَاجِكُمْ
And helped (others) in driving you out. [60:9]

(juss. 3 p.m. plu.) لَمْ يَظْهَرُوا
they did not back up against SS

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الشُّرَكِيِّنَ فَلَوْ كُنُوا يَنْقُضُونَ عَهْدَهُمْ لَظَهَرُوا عَلَيْكُمْ أَوْ أَحَدًا
Except those of polytheists with whom you covenanted and they have not ailed you in aught, nor have they backed up any one against you. [9:4]

ظ ه ر ★

(perf. 3 p.m. sing.) ظَهَرَ
< ~ is open (opp. secret, concealed)

ظَهَرَ يَظْهَرُ ظُهُورًا (ف)
to appear, become distinct, clear, open, to come out, to ascend

مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ
What is open and what is concealed. [6:151]

(imperf. 3 p.m. plu.) يَظْهَرُونَ
they mount, (1) they ascend

وَمَعْرَجٍ عَلَيْهَا يُظْهَرُونَ
And stairs whereby they ascend. [43:33]

فَمَا اسْتَطَاعُوا أَنْ يَظْهَرُوهُ
Thus they were not able to mount it. [18:97]

(imperf. 3 p.m. plu.) acc. يَظْهَرُوا
they get upper (2) hand

كَيْفَ إِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَقْبَلِكُمْ إِلَّا وَلَا وَتَةً
How (can there be any treaty for them) when, if they have the upper hand, they respect not regarding you (either) kinship or agreement. [9:8]

(imperf. 3 p.m. sing.) iv
~informs, discloseth (1)

- (1) to disclose iv **أَظْهَرَ إِظْهَارًا**
(2) to cause to appear
(3) to make SS overcome
(4) to enter upon the time
of noon

عَلِمَ الْعَيْبَ فَلَا يُظْهِرُ عَلَىٰ عَيْبِهِ أَحَدًا

He is the Knower of the un-
seen. He discloseth not
His unseen unto anyone.

[72:26]

cause to (2)
appear SS

**إِنْ أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ
فِي الْأَرْضِ الْفَسَادَ**

Verily ! fear that he may
change your religion or
he may cause to appear
corruption in the land.

[40:26]

(el. 3 p. m. sing.) iv
~may make or cause to
overcome

**هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ
لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ**

He it is who sent His Mes-
senger with the guidance
and the true religion, that
He may make it overcome
the religions, all of them.

[61:9]

(imperf. 2 p.m. plu.) iv
ye enter upon at noon

يُظْهِرُونَ

(imperf. 3 p.m. plu.) iii
they put away their wives
by pronouncing Zihar.

**الَّذِينَ يُظْهِرُونَ مِنكُم مِّن سَاءِ مَا هُمْ
بِمَا هُمْ أَتْمَتُهُمْ**

As to those among you who
put away their wives by
declaring 'Zihar', they are
not their mothers. [58:2]

(Zihar, an old form of divor-
cing a woman. The hus-
band saying to the wife,
'thou art to me as the
back of my mother.' The
word **يُظْهِرُونَ** Zihar is deri-
ved from **ظَهَرَ** meaning
back. The Quran while not
recognizing this form as
a non-returnable divorce,
made necessary for a hus-
band in such a case to
make an expiation before
re-establishment of the
conjugal rights).

(imperf. 2 p.m. plu.) iii
ye declare 'Zihar'

**وَمَا جَعَلَ أَزْوَاجَكُمُ اللَّائِي تُظْهِرُونَ مِنهِنَّ أُمَّهَاتِكُمْ
وَأَنْتُمْ تَعْلَمُونَ**
And He made not your spou-
ses whom ye declare to
be as your mothers' back,
your (real) mothers. [33:4]

~apprised iv **أَظْهَرَ**

وَأَظْهَرَهُ اللَّهُ عَلَيْهِ

And Allah apprised him there-
of or Allah has disclosed
it to him. [66:3]

excellent names of God.)

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ

He is the First and the Last
and the Outward and the
Inward. [57:3]

acc. ظَاهِرًا nom. ظَاهِرٌ

(act. pic. m. sing.)

outward (1)

أَفَرَأَيْتُم مَّا يَدْعُونَ

فِي الْأَرْضِ أَمْ يَرْبُطَ الْأَمْرَ مِنَ الْقَوْلِ

Would ye inform Him that
of which He knoweth not
on the earth or is it by
way of outward saying ?
[13:33]

outwardness, (2)

open (outside)

وَذُرُوا ظَاهِرَ الْأَسْمِ وَبَاطِنَهُ

And avoid open sins and
secret ones. [6:120]

appearance (3)

يَعْلَمُونَ ظَاهِرًا مِنَ الْحَيَاةِ الدُّنْيَا

They know some appearance
of the life of the world.
[30:7]

outer side (4)

بَاطِنُهُ فِيهِ الرَّحْمَةُ وَالظَّاهِرُ مِنْ قَبْلِهَا الْعَذَابُ

The inner side whereof con-
taineth mercy, while the
outer side thereof is to-
ward the doom. [57:13]

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وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا
وَجَحِينَ يُظَاهِرُونَ

And His is all praise in the
heavens and the earth !
and at the sun's decline
and when ye enter the
noon. [30:18]

(perf. 3 p.m. dual.) vi

تَظَاهَرَا

< the twain support
each other

to support vi تَظَاهَرَ تَظَاهَرًا
each other against SS

قَالُوا سِحْرَانِ تَظَاهَرَا

they said : two magics sup-
porting each other. (i.e.
two magicians) [28:48]

(imperf. 2 p.m. plu.) vii تَظَاهَرُونَ
ye support each other against •

(one ت is dropped in تَظَاهَرُونَ)

وَيُخْرِجُونَ فِرْقَانًا يَتَكُونانَ دِيَارِهِمْ تَظَاهَرُونَ
عَلَيْهِمْ بِالْأَسْمِ وَالْعُدَاوَانِ

And drive out a party of you
from their homes and
support each other against
them with guilt and ini-
quity. [2:85]

back (n.) ظَهْرٌ

backs (n. p.) ظُهُورٌ

(sing.) ظَهْرٌ

the outward (n.) الظَّاهِرُ

opp. البَاطِنُ inward (one of the

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(act. 2 pic. m. sing.)
helper, one who backs up,
supporter

aider against SS **عَلَى** -

وَكَانَ الْكَافِرُ عَلَى رَبِّهِ ظَهِيرًا

And the disbeliever is ever
an aider against his Lord.
[25:55]

the heat of noon (n.) **الظَّهِيرَةُ**

وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ

And when you put off your
clothes for the heat of
noon. [24:58]

behind the back

وَأَخَذْتُمُوهُ وَرَاءَ ظَهْرِنَا

And you put Him behind
you on backside. [11:92]

(The phrase means: you
have neglected Him as a
thing cast behind your
backs.)

(act. pic. m. plu.) acc. **ظَاهِرِينَ**
masters, those who are upper-
most

يَقُومُ لَكُمْ الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ

O my people, yours is the
kingdom this day being
masters (uppermost) in
the land. [40:29]

(act. pic. f. sing.) acc. **ظَاهِرَةً**
outwardly (2)

وَأَسْبَغَ عَلَيْكُمْ نِصَّةَ ظَاهِرَةٍ وَأَبَاطَةٍ

And He granted to you His
favours compete outwardly
and inwardly. [31:20]

appeared, (2)
easy to be seen

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا
قُرَى ظَاهِرَةً

And We made between them
and the towns which We
had blessed, other towns
easy to be seen. [34:18]

کتاب العین

ع ب ث ★

(*imperf. 2 p.m. plu.*) تَعَبْتُمْ
< you sport

عَبَّتْ بِعَبْتِكَ عَبَّأً (س)
to play, sport in a frivolous
manner

أَتَبْتُونَ بِكُلِّ رِجْعٍ أَيْةً تَعَبْتُونَ

Do you build on every height
a monument—you (only)
sport (i. e. as a mark
indicative of splendour
and commemorating deeds
of valiance). [26:128]

Note : The verb تَعَبْتُمْ has
occurred as *hal. acc.* to
mean : you do.....in
vanity.

(*v.n.*) *acc.* عَبَّأً
in vain, to sport, jest

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★ ★ ★ ★

عَادَ see (*prop. n.*) ع د و

عَادَ see (*a verb*) ع و د

عَامٌ see (*year*) ع و م

ع ب أ

(*imperf. 3 p.m. sing.*) (*h.v.*) يَعْأُ
< ~cares for

عَبَّأُ يَعْأُ عَبَّأً (ف)
to care for, to be solicitous

قُلْ مَا يَعْأُكَ رَبِّي وَلَا تَأْكُرْ

Say : my Lord careth not for
you, were it not for your
prayer. (*Jid.*) Say : my
Lord would not concern
himself with you but for
your prayer (*Pic.*) [25:77]

۳۹۰

(*perf. 1st p. plu.*) عَبَدْنَا
we worshipped

وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاكُمْ
And they said: Had the
Compassionate willed we
should not have worshipped
them. [43:20]

(*imperf. 3 p.m. sing.*) يَعْبُدُ
~worships

(*imperf. 3 p.m. plu.*) يَعْبُدُونَ
they worshipped

(*imperf. 3 p.m. plu. el.*) لِيَعْبُدُوا
they should/in order to/
that they may/worship

that they *n.d.* أَنْ يَعْبُدُوهُمْ
worship them (*f.*)

they should (*el. com.*) لِيَعْبُدُونَ
(or in order to, that
they) worship me

Note: the final نِ is a short
form of نِي of pronomi-
nal and not a نَ plu.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ
And I have not created the
jinn and mankind but that
they should worship Me.
[51:56]

(*imperf. 2 p.m. sing.*) تَعْبُدُ
thou worship

(*imperf. 2 p. m. plu.*) تَعْبُدُونَ
you worship

you shall not لَا تَعْبُدُونَ
worship (i.e., negative لَا is
prefixed)

أَفَصَبْتُمْ أَنَا خَلَقْنَاكُمْ عَدْتًا
Deem ye that We have crea-
ted you in vain? [23:115]

ع ب د *

(*perf. 3 p. m. sing.*) عِبِد
~worshipped

عَبَدَ يَعْبُدُ عِبَادَةً
to serve, (ن) وَ عِبَادَةٌ
worship, adore, venerate
(*Meta.* to obey)

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ
أَنْ لَا تَعْبُدُوا الشَّيْطَانَ

Enjoined I not on you, O ye
children of Adam, that ye
shall not worship (i.e.,
obey the commands of)
Satan? [36:60]

وَجَعَلَ مِنْهُمْ الْفِرْعَانَ وَالْحَنَازِيرَ وَعَبَدَ الطَّاغُوتِ
He made some of them
apes and swine, and (those
who) worshipped the devil.
[5:60]

Note: the word عَبَدَ acco-
rding to the majority of
the commentators, is a
plural noun, i.e., plural of
عَابِدٌ worshipper. Thus
the verse means: He
made some of them apes
and swine and worship-
pers of the devil.

(*perf. 2 p. m. plu.*) عَبَدْتُمْ
you worshipped

bond man *opp.* a free man (i.e. owned by a human being)

وَالْعَبْدُ الْمُؤْمِنُ خَيْرٌ مِّنْ الْمُشْرِكِ

A believing bondman is better than an infidel (who ascribes divinity to anything besides God).

[2:221]

a servant, a (2) bondman or a slave possessed and governed by Allah. Thus all human beings are Allah's bondmen and bondwomen.

Thus when this word is used in the Quran in relation to Allah it applies on those who willingly submit themselves to Allah and obey His commands that come down to them through His Prophets.

compare :

يَا أَيُّهَا الَّذِينَ آمَنُوا الْحَبِيبُ عَلَيْكُمُ الْقِتَابُ وَالْأَقْرَبُ
الْحُرِّ وَالْحُرِّ الْعَبْدُ بِالْعَبْدِ

O you who believe ! Just retribution is ordained (or prescribed) for you in case of killing : the free for the free, and the slave for the slave. [2:178]

لَنْ يَسْتَنْبِطَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ

The Messiah never did scorn to be Allah's bondman.

[4:172]

(*imperf. 1st p. sing.*) **أَعْبُدُ**

I worship

that I may *acc.* **أَنْ أَعْبُدَ**
worship

(*imperf. 1st p. plu.*) **نَعْبُدُ**

we worship

(*perate m. sing.*) **اعْبُدْ**

(thou) worship !

(*perate. m. plu.*) **اعْبُدُوا**

(you) worship !

(you) worship me (*com.*) **اعْبُدُونِي**

(you) worship me (*com.*) **اعْبُدُونِ**

(*perate. neg. m. sing.*) **لَا تَعْبُدْ**

(thou) worship not !

(*perate. neg. m. plu.*) **لَا تَعْبُدُوا**

you worship not !

(*3 p. m. plu.*) **يُعْبَدُونَ**

they are to be worshipped

أَجَعَلْنَا مِن دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ
Have We appointed gods
beside the Compassionate
to be worshipped. [43:45]

(*perf. 2 p. m. sing.*) **عَبَدْتَ**

< thou enslaved

عَبَدَ يَعْْبُدُ

to enslave, subjugate, to make
(a road) possible for traffic,
to make serviceable, enthral

(*n. nom.*) **عَبْدٌ، عَبْدٌ، الْعَبْدُ**

(*gen.*) **عَبْدِي** (*acc.*) **عَبْدًا**

a slave or a (1)

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةً لِّأُولِي الْأَلْبَابِ
Assuredly in their stories is
a lesson for men of under-
standi :g. [12:111]

(prate. m. plu.) viii **اعْتَبَرُوا**
you take a lesson !

< **اعتبر اعتباراً** viii
consider, take into account
observe carefully, have regard
to

فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ
So learn a lesson O ye en-
dued with insight. [59:2]

ع ب س *

(perf. 3 p. m. sing.) **عَبَسَ**
< ~ frowned
عَبَسَ يَعْبِسُ عُبُوساً (ض)
to frown, look sternly, austere

عَبَسَ وَتَوَلَّى
He frowned and turned
away. [80:1]

austere, grim, stern (n.) **عُبُوسٌ**
إِنَّا خَافُ مِنْ رَبِّنَا يَوْمَ عَابَسْنَا قَاطِرِيراً
Verily we dread from our
Lord a Day grim and dis-
tressful. [76:10]

ع ب ق ر

عَبَقَرِيٌّ
iii. fine, of finest quality,

two bond- (n. dual.) acc. **عَبْدَيْنِ**
men (of Allah)

(n.p.) acc. { **عِبَادٌ، عِبَادٌ**
bondmen
of Allah **الْعِبَادُ، الْعِبَادُ**

nom. **الْعَابِدُونَ** acc. **الْعَابِدِينَ**
(act. pic. m. plu.)
worshippers

(act. pic. f. plu.) **عَابِدَاتٌ**
worshipper women

worship (v. n.) **عِبَادَةٌ**

ع ب ر *

(imperf. 2 p.m. plu.) **تَعَبَّرُونَ**
you interpret
عَبَّرَ يَعْبُرُ عَبْرًا وَ عِبَارَةً (ن)
to state clearly, to interpret

إِن كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ
If ye can interpret dreams.
[12:43]

acc., n. d. **عَابِرِينَ** < **عَابِرِيٌّ**
(act. pic. m. plu.)
those who cross

عَبَّرَ يَعْبُرُ عُبُورًا (ن)
to cross (a bridge or way)
to pass

إِلَّا عَابِرِي سَبِيلٍ
Except (in case of) passing
(crossing) the way. [4:43]

admonition (n.) **عِبْرَةٌ**
a lesson by which one can
take warning or example

And if they solicit God's favour they shall not be regarded with favour (*Rod., Sale.*). If they petition their Lord to cancel their compact, or to restore them to the world, He will not do so *i.e.*, He will not restore them to the world; knowing that, if they were restored, they would return to that which they have been forbidden to do. (Qr.)

ع ت د ★

(*perf. 3 p. f. sing.*) viii
 < ~got ready, prepared

to get ready, viii
 أَعَدَّ إِعْدَادًا
 prepare

<< عَدَدٌ يَعُدُّ عَدَادًا (ن)
 to be ready

(*perf. 1st. p. plu.*) viii
 we have prepared

(*part. 2 pic. m. sing.*) عِندٌ
 ready

وَقَالَ قَرِينُهُ هَذَا مَا لَدَىٰ عِندِي

And his companion will say :
 (*lit. said*) this is that which is
 with me ready. [50:23]

ع ت ق ★

(*act. 2 pic. m. sing.*) العتيقُ
 < ancient

chief, a kind of rich carpet

ع ت ب ★

f.d. x يَسْتَعْبِرُونَ

(*imperf. 3 p.m. plu.*)
 < they seek pleasure of

to seek, x اسْتَعْتَبَ اسْتِعْتَابًا
 favour, pleasure of

<< عَتَبَ يَعْتَبُ عَتَابًا وَعَتَابًا (ض، ن)
 to blame

(*3 p. m. plu.*) pip. x يَسْتَعْبِرُونَ
 they will be (or they are)
 given leave to seek pleasure of

يَوْمَئِذٍ لَّا تَنْفَعُ الَّذِينَ ظَلَمُوا مَعذِرَتُهُمْ
 وَكَانَ يُسْتَعْتَبُونَ

On that day the excusing of
 themselves will not profit
 those who did wrong nor
 shall they be allowed to
 please (Allah). [30:57]

(*pic. part. m. plu.*) acc. iv مَعْتَبِينَ
 < they are allowed to seek
 pleasure

to regard iv أَعْتَبَ إِعْتَابًا
 with favour, to show
 favour to

وَأَن يَسْتَعْبِرُوا فَمَا هُم بِمُعْتَبِرِينَ

And if they seek to please
 (Allah) they will not be
 of those who are allowed
 to please Allah (*Jid.*)

[41:24]

وَعْتَوْهُ عُدُوًّا كَبِيرًا

they have exceeded (the bounds) with excess great. [25:21]

disdain (2) *nom.*

عُتُوًّا

بَلْ لَجُّوا فِي عُتُوٍّ وَنُفُورٍ

Aye they persisted in disdain and aversion. [67:21]

extreme (1) *acc. (n.)*
(degree)

عِتِيًّا

وَقَدْ بَلَغْتَ مِنَ الْكِبَرِ عِتِيًّا

I have reached an age of an extreme (degree) [19:8]

most in excess (2)

أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا

Whichever of them against the Compassionate were most in excess. [19:69]

ع ث و ★

(perf. 3 p.m. sing.) pp.

~ is stumbled

عُتِرَ

عَرَّ يَعْرِ عَرًّا وَ عُرُورًا (ض ، ن)

to stumble,

عَلَى

to become acquainted with,
to light upon.

(perf. Ist. p. plu.) iv

we cause to light upon

أَعْرَنَّا

عَرَّ عَرًّا إِعْرَارًا iv

to cause to light upon

عَقَّ يَتَّقُ عَقًّا (ن)

to become old, to remain in a good condition

وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ

And let them circumambulate the ancient House.

[22:29]

ع ت ل ★

(perate. m. plu.)

اعْتَلَوْا

(you) drag!

عَلَّ يَعْزِلُ عَتْلًا (ض ، ن)

to drag, push violently

فَاعْرَأُوهُ إِلَى سَوَاءِ الْجَحِيمِ

Lay hold of him and drag him unto the midst of the flaming fire. [44:47]

violent, rude (n.)

عُتْلٌ

ع ت و ★

(perf. 3 p. f. sing.) w.v.

~ trespassed

عَتَّتْ

عَنَا يَتَّقُو عَتْوًا (ن)

to be proud, rebellious,
decrepit,

to disdain, to exceed a boundry in rebellious way

(perf. 3 p.m. plu.) w.v.

they exceeded

عَتَوْا

exceeding (1) *acc. v.n.*

(the boundry)

عُتْوًا

to please. iv **أَعْجَبَ إِعْجَابًا**
delight

(perf. 3 p. f. sing.) iv
~(f) pleased

(imperf. 3 p. f. sing.) iv
delights

(imperf. 3 p. f. sing.) iv
~delights

وَلَا تَرَآهُمْ تَعْجَبُكَ أَجْسَامُهُمْ

And when thou seest them
their figures please you.
[63:4]

(Note : For plural the verb
3 p. f. sing is used).

pip. juss.
(imperf. 3 p. f. sing.)
~should not amaze,
let not amaze

لَا تَعْجَبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ

Let not wherefore their
riches and their children
amaze you. [9:55]

marvellous (1) (v.n.) nom.

وَإِنْ تَعْجَبَ قَوْمٌ فَمَا لَهُمْ

And shouldst thou marvel,
then marvellous is their
saying. [13:5]

wonderment (2) (v.n.) acc.

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَىٰ نَجِيِّنَا أَنْ
Was it a matter of wonder-
ment to the people that
We reveal unto a man?
[10:2]

ع ث و *

(perate. neg. m. plu.) **لَا تَعْتُوا**
do not act curruptly

عَمَّا يَبْتَغُونَ عَمْرًا وَ عَمِي يَبْتَغِي عَمِيًّا
to evil,
mischief **وَ عَمِيًّا (ن، س)**

وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ

And do not act wickedly on
earth by spreading corrup-
tion. [2:60]

ع ج ب *

(perf. 3 p.m. plu.) **عَجِبُوا**
they marvelled

< **عَجِبَ يَعْجَبُ عَجَابًا (س)**
to wonder, marvel, be
astonished, be amazed,

to wonder at - مِن، لِ

(perf. 3 p.m. sing.) **عَجِبْتَ**
thou marvelled

(perf. 2 p.m. plu.) **عَجِبْتُمْ**
you marvelled

(imperf. 2 p.m. sing.) juss **تَعْجَبْ**
thou marvel

if thou marvel **إِنْ تَعْجَبْ**

(imperf. 2 p.m. plu.) **تَعْجَبُونَ**
you marvel

(imperf. 2 p. f. sing.) **تَعْجَبِينَ**
thou (f) marvel

(perf. 3 p.m. sing.) iv **أَعْجَبَ**
<~pleased

(*imperf. 3 p.m. plu.*) *iv*
they frustrate

to frustrate, **أَعْجَزَ** إِعْجَازًا
to make powerless, to
make (one) incapable

(*imperf. 3 p.m. sing.*) *el.*
can frustrate

وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِن شَيْءٍ
And Allah is not such that
anything can frustrate Him.
[35:44]

' (*apder.f.sing*) *iv* **مُعْجِزَةٌ**
litt: frustater
meta: a miracle
the word is often
used to refer to
the inimitable
sublimity of the
Quran as it is
a living Miracle

(*imperf. 1st p. plu.*) **نُعْجِزُ**
we shall not (*neg.* **لَنْ نُعْجِزَ**)
(and can not) frustrate

بَعُجُورٌ an old (women)
(who has passed child
bearing age)

قَالَتْ يَا وَيْلَتَى أَأَلِدُ وَأَنَا **بَعُورَةٌ**
She said: O wonder! shall I
bring forth when I am old.
[11:72]

يُعْجِزُونَ

لِيُعْجِزَ

مُعْجِزَةٌ

نُعْجِزُ

wonder (3)

كَانُوا مِن آيَاتِنَا **عَجَبًا**
(They) were of Our signs a
wonder. [18:9]
a marvel (4)

وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ **عَجَبًا**
And it took its way into the
sea—a marvel! [18:63]
wondrous (5)

إِنَّا سَمِعْنَا قُرْآنًا **عَجَبًا**
We have listened to a Recita-
tion wondrous! [72:1]

(Note: The word **عَجَبًا** does
not have different meanings
in above verses, only their
grammatical placing causes
it to be rendered in differ-
ent imports of the word:
wondering, wondrous etc.)

wondrous (*act. 2 pic.*)

astounding (*ints.*)

عَجِبْتُ

عَجَابٌ

★ ع ج ز

(*perf. 1st p. sing.*) **عَجِزْتُ**

I become incapable

عَجِزْتُ بِعِزِّ عَجْرَأَ وَ مِعْجِرَةَ وَ عَجْرَأَنَا
وَ عَجِزْتُ بِعِزِّ عَجْرَأَ (ض، ت)
to lack strength, to become
incapable, powerless

أَعْجِزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْعُرَابِ
Was I incapable of being like
this raven! [5:31]

< عَجِفَ يَعْجِفُ عَجْفًا (س.)
to be lean (animal)

★ ع ج ل

(perf. Ist. p. sing.) عَجَلْتُ
< I hastened

عَجَلَ يَعْجَلُ عَجَلًا وَ عَجَلَةً (س.)
to hasten

to hasten with SS ب -

to hasten against SS عَجَلَ -

(perf. 2 p.m. plu.) عَجَلْتُمْ
you hastened
(or) you anticipated

أَعْلَسْتُمْ أَمْرًا رَبِّكُمْ
Have you anticipated the
command of your Lord.
[7:150]

Note: عَجَلْتُمْ is here synony-
mous with سَبَقْتُمْ LL

(perate neg. m. sing.) لَا تَعْجَلْ
(thou) hasten not

فَلَا تَعْجَلْ عَلَيْهِمْ
So hasten thou not against
them. [19:84]

وَلَا تَعْجَلْ بِالْقُرْآنِ
And hasten thee not with
the Quran. [20:114]

(imperf. 2 p.m. sing.) el. لَتَعْجَلْ
that in order to make haste
398

< trunks (n. p.) أَعْجَازُ
(sing.) عَجْرٌ

the back side of a body,
trunk

(Ap-der. m. plu.) iii مَعْجِرِينَ
< frustraters

to frustrate, iii عَاجَزَ مَعْجَازَةً
to make powerless

(Ap-der. m. sing.) iv مُعْجِرٌ
frustrater

(perate, m. plu.) iv مُعْجِرِينَ
frustraters (1)

لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِرِينَ فِي الْأَرْضِ
Deem not those who dis-
believe able to frustrate
(His purpose) on the earth.
[24:57]

those who escape (2)

إِنَّ مَا توعَدُونَ لَأْتِيكُمْ وَمَا تَعْجِرُونَ
Verily that which ye are
promised is sure to arrive,
and ye can not escape.
(Jid.) (you can not frus-
trate it.—Arb) [6:134]

(as above (n.d.) مُعْجِرِي)

وَأَعْلَمُوا أَنَّكُمْ عَجْرٌ مُعْجِرِي اللَّهِ
And know that ye cannot
escape (or frustrate) Allah.
[9:2]

★ ع ج ف

< very lean (ones), (n. p.) عَجَافٌ
emaciated

(sing.) عَجْفٌ، أَعْجَفٌ

haste (v.n.) عَجَلَ
 (act. pic. f. sing. n.) الْعَاجِلَةُ
 the quick-passing (world)
 ever hasty (acc. ints. n.) عَجُولًا
 hastening (v.n.) x اسْتَجَالَ
 a/the calf عَجَلًا، الْعِجْلُ

★ ع ج م

<foreign (tongue) (n.) أَعْجَبِي
 litt. a Non-Arab or one who
 has an impediment in
 speech
 لِسَانُ الَّذِي يُجَدُّونَ إِلَيْهِ أَعْجَبِي
 The tongue of him unto
 whom they incline is
 foreign. [16:103]
 (in) a foreign tongue acc. أَعْجَبِيًا
 foreigners (n. p.) acc. الْأَعْجَمِيْنَ
 (Non-Arabs)

★ ع د د

(perf. 3 p.m. sing.) assim عَدَّ
 <~counted
 عَدَّ يَعُدُّ عَدًّا وَ عِدَّةً (ن)
 to count, number, reckon
 لَقَدْ أَحْضَمَهُمْ وَعَدَّهُمْ عَدًّا
 Assuredly He comprehended
 them a (full) counting.
 [19:94]
 (imperf. 2 p.m. plu.) (assim) تَعْدُونَ
 you count

(perf. 3 p.m. sing.) ii عَجَلَ
 <~hastened
 as R.F. عَجَلَ تَعَجَّلًا
 (perfect 1st p. sing.) ii عَجَلْنَا
 we hastened
 (imperf. 3 p.m. sing.) ii يَعْجَلُ
 ~hasten
 (perate. m. sing.) ii عَجَلْ
 (thou) hasten !
 (perf. 3 p.m. sing.) iv أَعْجَلَ
 <~made SS hasten
 to make SS أَعْجَلَ إِجْعَالًا
 hasten
 (perf. 3 p.m. sing.) v تَعَجَّلَ
 <~hastened
 as R.F. v، تَعَجَّلَ تَعَجَّلًا
 (perf. 2 p.m. plu.) x اسْتَعْجَلْتُمْ
 you sought to be hastened
 to seek SS اسْتَعْجَلَ اسْتَعْجَالًا
 to be hastened also as RF
 (imperf. 3 p.m. sing.) x يَسْتَعْجِلُ
 ~seeks SS to be hastened
 (imperf. 3 p.m. plu.) x يَسْتَعْجِلُونَ
 they seek~to hasten
 (imperf. 2 p.m. plu.) x تَسْتَعْجِلُونَ
 you seek~to hasten
 (perate. m. sing.) x لَا تَسْتَعْجِلْ
 (thou) do not seek~to
 hasten
 (perate. m. plu.) x لَا تَسْتَعْجِلُوا
 (you) do not seek~to
 hasten

number, counting (n.)	عَدَدٌ	(imperf. 2 p. m. plu.) (juss.)	تَعْدُوا
< some number (1) (v.n.)	عِدَّةٌ	you count	
lit. counting, to count		if you count	إِنْ تَعْدُوا
فَعِدَّةً مِّنْ أَيَّامٍ أُخَرَ		(imperf. 1st. p. plu.)	نَعُدُّ
(For him) the same number		we count	
of other days. [2:184]		we used to	كُنَّا نَعُدُّ
waiting period (2)		count or reckon	
for a women after she is		(perf. 3 p. m. sing.) assim ii	عَدَّدَ
divorced or becomes a widow		< ~ counted	
وَأَحْصُوا الْعِدَّةَ		as R. F. عَدَّدَ تَعْدِيدًا	
And count their waiting		(perf. 3 p. m. sing.) assim iv	أَعَدَّ
period. [65:1]		< ~ made ready, prepared	
number, (3)		to prepare, أَعَدَّ إِعْدَادًا لِّ	
counting		make ready	
رَبِّيَ أَعْلَمُ بِعِدَّتِهِمْ		assim. iv	أَعَدُّوا
My Lord is best Knower of		(perf. 3 p. m. plu.)	
their number. [18:22]		they prepared	
		assim iv	أُعِدَّتْ
		(p. p. 3 p. f. sing.)	
		~ is prepared	
		(perate. m. plu.) assim iv	أَعِدُّوا
		(you) prepare	
		assim iv	تَعْدُونَ
		(imperf. 2 p. m. plu.)	
		< you count	
		as R.F. اَعْتَدَّ اِعْتِدَادًا	
		(to count)	
		(act. pic. m. plu.) assim.	عَادِينَ
		those who count	
		(pic. pact. m. sing.)	مَعْدُودٌ
		counted (one)	
		(pic. pact. f. plu.)	مَعْدُودَاتٌ
		< counted (ones)	
		(sing.) مَعْدُودَةٌ	
عَدَلٌ (perf. 3 p. f. sing.)			
~ proportioned			
عَدَلَ يَعْدِلُ عَدْلًا وَ عَدَالَةً (ض)			
to act justly			
equitably, with fairness,			
to proportion, i.e., to ad-			
just properly as to rela-			
tive magnitude			

Note : The verb **عَدَلَ**
means to judge, act justly
and to equalize. When
followed by a proposition
ب or **بَيْنَ** it signifies
the meaning to equalize.

(*imperf. 2 p. m. plu.*) *f.d.* **تَعْدِلُوا**
you act justly

(*perate. m. plu.*) **أَعْدِلُوا**
(you) act justly

compensation (1) (*v.n.*) **عَدْلٌ**

وَلَا يُؤْعَدُّ وَتَهَا عَدْلٌ

Nor shall compensation be
taken. [2:48]

equity (2)

يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ

Shall be judged by two men
of equity. [5:95]

equivalent (3)

أَوْعَدْلُ ذَلِكَ صِيَامًا

Or the equivalent thereof in
fasts. [5:95]

justice (4)

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا

And perfected is the word
of thy Lord in veracity
and in justice. [6:115]

ع د ن ★

<everlasting (*v.n.*) **عَدْنٌ**

to make an **بَيْنَ، ب**
equality between two
things

الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ

Who created thee, then
moulded thee, then pro-
portioned thee. [82:7]

(*imperf. 3 p. f. sing.*) *juss.* **تَعْدِلْ**
it (soul) makes equal

لَنْ نَقْبَلَ كُلَّ عَدْلٍ إِلَّا يُؤْعَدُّنَهَا

if (she *i.e.*, the soul, person)
offers every equivalent it
shall not be accepted. [6:70]

(*imperf. 1st p. sing.*) *el.* **إِلَّا عَدَاةً،**
that I may act justly

(*imperf. 3 p. m. plu.*) **ب** **يَعْدِلُونَ**
they make equality (1)

لَمْ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ

Yet those who disbelieve
equalize others with their
Lord. [6:1]

they judge (2)

وَمِن قَوْمِ مُوسَىٰ أُمَّةٌ يَهْتَدُونَ بِالْحَقِّ وَيَسْأَلُونَ

And of the people of Musa
there is a community
guiding (others) by the
truth and judging thereby
(*i.e.*, according to the law
of Islam—*Jid.*) [7:159]
they equalize (3)

بَلْ هُمْ قَوْمٌ يَعْدِلُونَ

But they are people who
equalize. (*i.e.*, others with
their Lord). [27:60]

فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ

But whosoever is driven by necessity, neither desiring nor transgressing for him is no sin. [2:173]

(act. pic. m. plu.) الْعَادُونَ / عَادُونَ
transgressors

يَا أَيُّهَا الَّذِينَ كَفَرُوا

Nay! Ye are a people transgressing. [26:166]
'Ad (proper n.)

وَالَّذِي عَادُوا أَخَاهُمْ هُودًا

And unto 'Ad we sent their brother Hud (i.e., their countrymen) belonging to the same tribe or town. [7:65]

(عَادٌ 'Ad', an Arab people flourishing in the south of the Arabian peninsula, with their dominion extending from north of the Gulf in the east to the southern end of the Red sea in the west. Their story was well known to the Arabs of the holy Prophet's time. The ancient poets knew 'Ad as an ancient nation that had perished, hence the expression "since the time of 'Ad." Their kings are mentioned in the Diwan of

عَدَنَ يَمْدُنُ عَدَنًا

وَعَدُونًا (ن) - ب

remain, abide

(this word belongs to Syriac origin (Syuti); it is always used as genitive possessed

by جنات garden)

ع د و *

(imperf. 3 p.m. plu.) w.v. يَمْدُونُ
< they transgress

عَادَ

عَادًا يَمْدُو عَدْوًا وَ عَدْوَانًا (ن)
to go rapidly, run, transgress,
to pass beyond SS,

to pass from, عَنَ -
overlook

(perate. neg. m. sing.) لَا تَعْدُ
do not pass from or do not
overlook

وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ

And let not their eyes overlook them. [18:28]

(perate neg.m. plu.) لَا تَعْدُوا
do not transgress

وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ

And We bade them: transgress not the Sabbath. [4:154]

(act. pic. m. sing.) عَادَ
transgressor (1)

وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ
And whosoever trespasseth
the bounds of Allah, then
verily these! they are the
wrongdoers. [2:229]

(perf. 3 p. m. sing.) viii **اعْتَدَى**
< ~transgressed

viii **اعْتَدَى يَتَعَدَّى اعْتِدَاءً**
as v to transgress,

to be hostile, **عَلَى** -
froward, to violate, raid,
attack

to transgress (1)
(without a preposition fol-
lowed)

فَمَنْ اعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَكَ عَذَابٌ أَلِيمٌ
So whosoever transgresseth
thereafter, for him there
shall be a torment afflic-
tive. [2:178]

to violate (2) **عَلَى** -

فَمَنْ اعْتَدَىٰ عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ
مَا اعْتَدَىٰ عَلَيْكُمْ

So whosoever then offereth
violence unto you, offer
violence unto him, the like
of violence unto you.

[2:194]

(perf. 3 p. m. plu.) viii **اعْتَدَوْا**
they trespassed

we have trespassed viii **اعْتَدَيْنَا**

we have not trespassed **مَا اعْتَدَيْنَا**

Hudhailites **هُدَٰلِيَّةِينَ** and
their prudence in that of
Nabigha.

(Encyclopædia of Islam)

They were zealous idolaters.

The Adites were separated
only by a few generation
from the people of Noah.
The tribe of 'Ad, the son
of Aws **أَوْس**, the son of
سَام Sam, the son of
نُوح Noah, who after
confusion of the tongues
settled in **الْأَحْقَافِ** *al Ah-
qaf*, or the winding sands
in the province of Ha-
dhramaut, where his pos-
terity greatly multiplied.

(Jid. > Sale)

(perf. 2 p. m. plu.) iii **عَادَيْتُمْ**
you treat with enmity

< **عَادَى مُعَادَاةً وَ عِدَاءً**

to treat with enmity,
hostility, to become dis-
tant, aloof from

<< **عَادَا يَعْذُرُو عَذْرًا وَ عُدُّوآ وَ عُدْوَانًا**
to be unjust, to injure **عَلَى** (ن)

(imperf. 3 p. m. sing.) v **يَتَعَدَّى**
< ~trespasses

تَعَدَّى يَتَعَدَّى تَعَدْيًا v

to cross, overstep, to tra-
verse, to exceed a bound-
ry, to go beyond limit, to
trespass

فَإِنْ أَنْتَهُمُ أَقْلًا عُدُّوْنَ إِلَّا عَلَى الظَّالِمِينَ

So if they desist then there is no violence save against the wrongdoers. [2:193] harshness (2)

أَيُّمَا الْأَكْبَابِينَ فَطَبِيتُ فَلَا عُدْوَانَ عَلَيَّ

Whichsoever of the two terms I shall fulfil it shall be no harshness to me. [28:28] transgression (3)

وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصَلِّيهِ نَارًا

And whosoever doth that in transgression and wrong, presently We shall roast him in fire. [4:30]

enmity (v.n.) عِدَاوَةٌ

<side (n.) عِدْوَةٌ

lit. a side of valley, bank of river

إِذْ أَنْتُمْ بِالْعُدُوِّ وَالْذُنُوبِ وَأَنْتُمْ بِالْمَدِينَةِ الْمُقْرَبِ

And (recall) when ye were on the near side and they were on the yonder side. [8:42]

(act. pic. f. plu.) الْعَادِيَاتُ

<those who (f) run rapidly, coursers

عَدَا يَعْذُو عُدْوًا (ن)

to go rapidly, run

وَالْعَدِيدِ صَبْحًا

By the striking coursers.

[100:1]

(imperf. 3 p.m. plu.) viii يَتَعَدُّونَ they trespass

كَانُوا يَتَعَدُّونَ

they were ever transgressing [2:61]

f.d., acc.

(imperf. 2 p.m. plu.) تَعَدُّوْا

you trespass

incite you to trespass أَنْ تَعَدُّوْا

(imperf. 2 p.m. plu.) el. لِيَتَعَدُّوْا that ye may trespass

(perate. m. plu.) اَعْدُوْا

(you) offer violence !

(sec. 2 اَعْتَدِيْ)

(perate. neg. m. plu.) لَا تَعَدُّوْا (you) trespass not !

(Ap-der. m. sing.) مُعْتَدٍ

trespasser

الْمُعْتَدِيْنَ acc. الْمُتَعَدِّينَ

(Ap-der. m. sing) trespassers

< spitefully, (v. n.) acc. عَدُوًّا wrongfully

from R. F.

enemy (v. n.) عَدُوٌّ، الْعَدُوُّ

enemy acc. عَدُوًّا

enemies (n. p.) اَعْدَاءُ،

(v.n.) اَعْدَاؤُ، اَلْعَدَاؤُ

violence (1)

اللَّهُ مُهْلِكُمْ أَوْ مُعَذِّبُهُمْ

Allah is about to destroy or punish them. [7:164]

(Ap-der. m. plu.) acc. مُعَذِّبِينَ
giver of punishment

(Ap-der. m. plu.) f.d. nom. مُعَذِّبُوا
chastiser

acc. مُعَذِّبِينَ، الْمُعَذِّبِينَ
(pis. pic. m. plu.)
those who are punished

torment, punishment (n.) عَذَابٌ
chastisement

ع ذ ر

< being free from (v.n.) acc. مَعْذِرَةٌ
guilt, excuse

عَذَّرَ يَعْذِرُ عَذْرًا وَ مَعْذِرَةً
to excuse, (ض) وَ مَعْذِرَةً (ض)
to beg pardon, إِلَى -
to be free from guilt

excuse (v.n.) acc. عَذْرًا

excuses (n. p.) مَعَاذِيرَ

(imperf. 3 p.m. plu.) viii يَعْذِرُونَ
they will make excuse, they
put forth an excuse

اعْتَذَرَ يَعْتَذِرُ اعْتِذَارًا
to offer an excuse

(perate. neg. plu.) لَا تَعْتَذِرُوا
offer no excuse

ع ذ ب

< sweet, agreeable to (n.) عَذْبٌ
taste (water)

عَذْبٌ يَعْذُبُ عَذْوَةً (ك)
to be sweet in taste

هَذَا عَذْبٌ فُرَاتٌ
One platable sweet. [25:53]

(perf. 3 p.m. sing.) ii عَذَّبَ
< ~punished

ii عَذَّبَ تَعَذِّبًا
to punish, chastise,
torment

(perf. 1st. p. plu.) ii عَذَّبْنَا
we punished

(imperf. 3 p. m. sing.) ii يَعْذِبُ
~will punish / ~punishes

(imperf. 3 p.m. sing.) e.l. ii لِيُعَذِّبَ
that he may punish

he will not punish لَا يَعْذِبُ

(imperf. 2 p.m. sing.) ii تَعْذِبُ
thou punish

(imperf. 1st. p. sing.) ii أَعْذِبُ
I punish

(imperf. 1st. p. sing.)-epl. لَأَعْذِبَنَّ
I shall/I will certainly punish

(imperf. 1st. p. plu.) ii نَعَذِّبُ
we punish

we shall punish سَنُعَذِّبُ

(Ap-der. m. sing.) مُعَذِّبٌ
treats with punishment

< stairways (n. ints. plu.) مَعَارِجُ

ladder, stair, (sing.) مَعْرَجٌ

< the lame (adj.) الْأَعْرَجُ

to be lame (س) عَرَجَ عَرَجًا

★ ★ ★ ★

the branch of a palm tree الْعُرْجُونُ

★ ر ر ع

< sin, crime (n.) مَعْرَةٌ

عَرَّ يَمُرُّ عَرًّا (ن)

to manure, to bring evil upon

(pis. pic. m. sing.) viii مَعْرَةٌ
poor, seeking favour

★ ر ش ع

(imperf. 3 p.m. plu.) يَعْرِشُونَ

they raised
(as edifices and structures)

عَرَشَ عَرَشًا وَعُرُوشًا (ن، ض)

ii وَ عَرَشَ

to make a trellis (for a
grapevine), raise, build

(pact. pic. f. plu.) مَعْرُوشَاتُ
trellised ones

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ

And He who hath produced
gardens trellised and un-
trellised. (6:141)

(Ap-der. m. plu.) ii الْمَعْدُونُ

< those who put forth an
excuse, apologists

to affect an excuse,
to offer an excuse

★ ر ب ع

< Arabic (n.) عَرَبِيٌّ

related to عَرَبٌ i.e., the
descendant of Ismail bin
Ibrahim (peace be upon
them), those who speak
clearly (opp. foreigner)

of/in/Arabic acc. عَرَبِيًّا

dwellers of the (n. p.) الْأَعْرَابُ
desert

< those who show (n. p.) عُرَبًا
great love or foundness

(sing.) عَرُوبٌ، عَرُوبَةٌ

★ ر ج ع

(imperf. 3 p.m. sing.) يَعْرُجُ

~ascends

عَرَجَ يَعْرُجُ عُرُوجًا وَ مَعْرَجًا (ن)

to ascend upto a high place

(imperf. 3 p.f. sing.) تَعْرُجُ
he ascends (angel)

(imperf. 3 p.m. plu.) يَعْرُجُونَ
they ascend

to offer, to present ل -

to show, propound عَلىٰ -
(a matter), to set before

تَعَرَّضَهُمْ عَلَىٰ الْمَلٰٓئِكَةِ

Thereafter He set them before
the angels. [2:31]

(perf. 1st p. plu.) عَرَضْنَا
we showed

وَعَرَّضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلَّذِينَ كَفَرُوا عَرْضًا

And we shall set Hell on
that Day unto the infidel.
with a setting. [18:100]

(This a usual style of the
holy Quran to use past
tense for the future tense
in connection with the
Hereafter. It means that
what will happen on that
Day is as certain as a
thing already happend.)

(pp. 3 p.m. sing.) عَرَضَ
were presented ب

اِذْ عَرَّضَ عَلَيْهِ بِالْعَشِيِّ الصُّفُوفُ الْاِحْيَادِ

(Recall) what time there were
presented unto him at
eventide coursers swift-
footed. [38:31]

(pp. 3 p.m. plu.) عَرَّضُوا
~were presented

(pip. 3 p.m. sing.) يَمْرَضُ
~shall be placed before

(pip. 2 p.m. plu.) يَمْرَضُونَ
they shall be set before

lit. throne, seat (1) عَرْشٌ، الْعَرْشُ
of power, a booth, a shed,
what is constructed for
shed

met. might, power, soverei-
gnty, dominion

الْعَرْشُ is applied to the
عَرْشُ of God which is not
definable and is immeasur-
able it is not as the
vulger hold, the seat or
throne of God for were it
so it would be support to
Him, not supported.

(Jid. <LL.)

ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ

Then He established Himself
on the Throne. (Jid.) He
established on the throne
of His almightiness.

(Asad.) [7:54]

<roofs (2) (n.p.) عُرُوشٌ

the roof of (sing.) عَرْشٌ
a house or the like

وَهِيَ خَاوِبَةٌ عَلَىٰ عُرُوشِهَا

They (towns) were laying
overturned on their roofs.

[2:259]

ع ر ض

(perf. 3 p.f. sing.) عَرَضَ

~set before

عَرَضَ يَمْرَضُ وَ عَرَضَ يَمْرَضُ

عَرَضًا (ض. اس)

to happen, to take place

وَأِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا
And if a women feareth from
her husband refractoriness
or estrangement (his turn-
ing away from her).

[4:128]

backsliding (2)

وَلَنْ كَانَ كِبْرُكَ عَلَيْكَ إِعْرَاضُهُمْ
And if their backsliding is
hard unto thee. [6:35]

acc. مُعْرِضُونَ nom. مُعْرِضِينَ
backsliders (*Ap-der. plu.*)

good, R. F. < v.n. عَرَضٌ، عَرَضًا
gain, gear, frail goods

خَلَفَ مِنْ بَدَائِهِمْ خَلْفًا وَرَوُوا الْكُتُبَ
يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى

Then there succeeded them
a posterity; they inherited
the book taking this near
(world's) gear (or frail
goods). [7:169]

(The reference is to the Jews'
acceptance of bribes for
wresting judgement and
corrupting the text of their
books and to their extor-
tion of money—*I.K.*)

width (n.) عَرَضٌ

وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ
And a garden whereof the
width is as the width of
the heavens and the earth.
[57:21]

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(*pip. 2 p. m. plu.*) مُعْرِضُونَ
you shall be set before
(mustered)

(*perf. 2 p.m. plu.*) ii عَرَضْتُمْ
< you speak indirectly, ب
you give a hint

to speak ii تَعْرِضًا
indirectly or to hint

(*perf. 3 p.m. sing.*) iv أَعْرَضَ
< ~ turned away

ix أَعْرَضَ إِعْرَاضًا
to turn away from, عَنِ -
avoid

(*perf. 3 p. m. plu.*) iv أَعْرَضُوا
they turned away

(*perf. 2 p.m. plu.*) iv أَعْرَضْتُمْ
you turned away

(*imperf. 3 p.m. sing.*) iv يُعْرِضُ
~ turns aside from

juss iv
(*imperf. 2 p.m. sing.*) تَعْرِضُ
thou turns away from

(*imperf. 3 p.m. plu.*) n.d. iv يُعْرِضُوا
they turn away

(*imperf. 2 p.m. plu.*) n.d. iv تَعْرِضُوا
you turn away

(*perate. m. sing.*) iv أَعْرِضْ
(thou) turn from! avoid
(them)!

(*perate m. plu.*) iv أَعْرِضُوا
(you) avert! turn away!

(*v.n.*) acc. iv إِعْرَاضًا، إِعْرَاضًا
turning away (1)
(estrangement or desertion)

٤٠٨

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ وَكَرَعُوا لَهُمْ
وَهُمْ لَهُ مُنْكَرُونَ

And the brethren of Yusuf came and entered unto him and he recognized them, while they recognized him not. [12:58]

(perf. 3 p.m. plu.) عَرَفُوا
they have recognized

(perf. 2 p.m. sing.) عَرَفْتَ
thou knew

وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَلا تَعْرِفَنَّهُمْ بَيْنَهُمْ

And if We willed, we would surely show them unto thee, so that thou surely shouldst know them. [47:30]

(imperf. 2 p.m. sing.) تَعْرِفُ
thou recognize

(imperf. 2 p.m. plu.) يَعْرِفُونَ
they recognize

~they recognize juss. يَعْرِفُوا

أَمْ لَوْ يَعْرِفُوا رَسُولَهُمْ

Or (is it that) they recognized not their apostle? [23:69]

thou shouldst surely (epi.) لَتَعْرِفَنَّهُمْ
recognize

لَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ

Thou shouldst surely know them by the mode of (their) speech. [47:30]

a setting R. F. <v.n. عَرَضًا
(see عَرَضًا above)

acc. عَارِضًا

(act. pic. m. sing.) عَارِضٌ
overpeering cloud

فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أُدُومِيَّتِهِمْ
قَالُوا هَذَا عَارِضٌ مُسْطَرٌّ

Then when they beheld it as an overpeering cloud tending toward their valleys they said, yonder is an overpeering cloud bringing us rain. [46:24]

(act. 2 pic. m. sing.) عَرِيضٌ
prolonged

وَإِذَا نَسَّه الشُّرُكُودُ عَرِيضٌ

And when an evil toucheth him, then he is full of prolonged prayer. [41:51]

a butt (n.) عُرْضَةً

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ
And make not Allah a butt of your oaths. [2:224]

★ ع ر ف

(perf. 3 p.m. sing.) عَرَفَ
~recognized

عَرَفَ يَعْرِفُ عِرْفَانًا وَ مَعْرِفَةً (ض)
to know,

be acquainted with, recognize, acknowledge

kind, kindness (1)

وَالْمُطَلَّقَاتِ مَتَاعٌ بِالْمَعْرُوفِ

And for the divorced women provision (is to be made) in kindness. [2:241]

according to (2)

usage (or) to the custom of the society

عَلَى التَّوَصُّعِ قَدْرَهُ وَعَلَى الْمُتَّقِرِ قَدْرَهُ
مَتَاعًا بِالْمَعْرُوفِ

On the affluent (provision is due) according to his means, and on the straitened (is due) according to his means; a provision according to usage (i.e., known standard of the society). [2:236]

kind, courteous (3)

قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ
يَتَّبِعُهَا آذَى

A kind (or a courteous) word and forgiveness are better than charity followed by injury. [2:263]

right, opp., (4)
wrong)

وَلْتَكُنْ مِنْكُمْ آئَةٌ يَذَّكَّرُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

And from among you there should be a community who invite to good and

(imperf. 2 p.m. plu.) تَعْرِفُونَ
you shall recognize

(pip. 3 p.m. sing.) يَعْرِفُ
~is/are recognized

(pip. 3 p. f. plu.) يَعْرِفْنَ
they (women) are/will be recognized

(perf. 2 p.m. sing.) ii عَرَّفَ
<~made known

ii عَرَّفَ يَعْرِفُ تَعْرِيفًا
to make SS known, to introduce

(perf. 3 p. m. plu.) vi تَعَارَفُوا
<you knew each other

iv تَعَارَفَ يَتَعَارَفُ تَعَارُفًا
to know or recognize each other

(imperf. 3 p. f. plu.) vi يَتَعَارَفُونَ
they mutually recognize (or) they introduce each other

(perf. 3 p. m. plu.) viii اعترفوا
<they confessed

to make viii اعترف اعترافاً
a confession, to confess

(perf. 1st. p. m. plu.) اعترفنا
we confessed

(pact. pic.) المعروف، المعترف
lit. a known or recognized thing or person

(met : courtesy, fairness, good kind, reputable, that which is good as an universally accepted fact, honorable)

In the holy Quran it is applied to a wall between Paradise and Hell or its upperpart (Zr. Ik.)

the name of a (n.) عَرَافَاتُ
mountain 20 K.M. from Mekkah, A valley where the main part of Haj is performed.

★ ع ر م

the dam (prop. n.) الْعَرِمُ

'Marib, the Sabaeen capital was celebrated for the great dam (see under سَبَأُ Saba.) According to 'Mujam, الْعَرِمُ is a proper name of a certain valley located some 60 miles east of San'a. (for more details see Jid. P. 22, n. 195.)

According to others الْعَرِمُ is name of an inundation which destroyed the city of Saba.

★ ع ر و

(perf. 3 p.m. sing.) viii اَعْرَى
< ~smote

to come viii اَعْرَى اَعْرَامًا
upon, befall, smite

<< عَرَا يَعْزُو عَزْوًا (ن)
to come to a person, befall (trouble)

command that is right and forbid the wrong.

[3:104]

(pact. pic. f. sing.) مَعْرُوفَةٌ
recognized, a known thing

طَاعَةٌ مَعْرُوفَةٌ

A recognized obedience.

[24:53]

seemlines, good (n.) الْعُرْفُ

lit. kindness, usage, beneficence, name of horse, crest, comb of a cock

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ

Take to forgiveness and enjoin good (or seemlines).

[7:199]

beneficence (n.) acc. عُرْفًا

وَالْمُرْسَلَاتِ عُرْفًا

By the (winds) sent forth beneficence. [77:1]

This verse is a metaphorical

phrase, from the عُرْفُ

of the horse, meaning, by

the angels or the winds,

that are sent forth consecutively, like the several

portions of the mane of

the horse; or the meaning

is, sent forth بِالْمَعْرُوفِ i.e.,

with kindness. or beneficence.

lit: an elevated (n.p.) الْأَعْرَافُ

place or an elevated portion of the earth or ground.

to aid, ii **عَزَّرَ** **بِعَزْرٍ** **أَيُّ** **عَزَّرَ** **بِعَزْرٍ** **أَيُّ**
support

<< **عَزَّرَ** **بِعَزْرٍ** **عَزْرًا** (ض)

to prevent, turn away

فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ

Those who believe in him
and side with him and
help him. [7:157]

(Note: according to the
contents requirement the
verbs for past tense

آمَنُوا ، **نَصَرُوا** ، **عَزَّرُوا**

are translated as they were
of present tense.)

(*perf. 2 p. m. plu.*) ii **عَزَّرْتُمْ**
you have supported

(*imperf. 2 p. m. plu.*) *acc.* **تُعَزِّرُوا**
you may support

لَا تُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ

That ye may believe in Allah
and His apostle, and may
support him (*i. e.*, His
religion) and honour Him.
[48:9]

ع ز ز ★

(*perf. 3 p. m. sing.*) (*assim v*) **عَزَّ**
~prevailed

عَزَّ **بِعِزِّ** **عِزًّا** **وَ** **عِزَّةً** (ض)

to be mighty, powerful, no-
ble, illustrious, strengthen,
exalt oneself, be rare,
dear, highly esteemed, pre-
vail upon (or against)

إِن نَقُولُ إِلَّا أَعْرَضْنَا بَعْضَ إِلَهَاتِنَا

All that we say is that some
of our gods have smitten
thee with evil. [11:54]

a handle, support (*n.*) **الْعُرْوَةُ**

the firmest **الْعُرْوَةُ** **الْوُثْقَى**
support

ع ر ي ★

(*imperf. 2 p. m. sing.*) *w.v.* **تَعْرَى**
thou becomes naked

عَرَى **بِعَرَى** **عُرْبًا** **وَ** **عُرْبَةً** (س) - **مِنْ**

to be naked,
denude of (garments), be
free from

إِنَّ لَكَ الْآلَةَ جُوعٍ فِيهَا وَلَا تَعْرَى

Verily it is thine that thou
shalt not hunger therein
nor go naked. [20:118]

a bare desert (*n.*) **الْعَرَاءُ**

ع ز ب ★

(*imperf. 3 p. m. sing.*) **يُعَزِّبُ**
< ~escapes

عَزَبَ **بِعِزْبٍ** **عُزُوبًا** (ن) - **عَنْ**
to be distant, remote, absent,
from

ع ز ر ★

(*perf. 3 p. m. plu.*) **عَزَّرُوا**
they supported

وَلَا يَقْبَلُ لَهُ اتِّقَانَ اللَّهِ أَخَذَتْهُ الْعِزَّةُ بِالْأَجْرِ

And when it is said to him
fear Allah ; arrogance (or
prestige) taketh him to
sin. [2:206]

بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ

Nay, but those who disbe-
lieve are in false pride
and schism. [38:2]

might (2)

وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ

And they said, by the might
of Fir'awn, we! we shall
be the winners. [26:44]

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ

He said, then by Thy might,
I surely will beguile them
every one. [38:82]

power, honour (3)

مَنْ كَانَ يُرِيدِ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا

Whosoever desireth the
power (or honour) then
all power is Allah's.
[35:10]

(act. pic. m. sing.) عَزِيزٌ
mighty (1)

لَا تَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Then know that Allah is
Highly, Wise. [2:209]

وَعَزَّيْتُ فِي الْخِطَابِ

And he prevailed upon me in
speech (or in dispute) [38:23]

(perf. Ist. p. plu.) ii عَزَّزْنَا
< we strengthen

to strengthen, ii عَزَّزَ تَعَزُّوْرًا
make powerful support,
give honour

فَعَزَّزْنَا بِآيَاتِنَا

Then We strengthened with a
third. [36:14]

(imperf. 2 p. m. plu.) ii عَزَّرْتُ
thou honour

وَنُورٌ مِّنْ نَّشْرٍ وَمِنْ نَّشْرٍ

And Thou honourest who-
ever Thou wilt and Thou
abasest whosoever Thou
wilt. [3:26]

a source of strength (v.n.) عَزَا

وَاتَّخَذُوا مِن دُونِ اللَّهِ آلِهَةً

لِيَكُونُوا لَهُمْ عِزًّا

And they have taken gods
besides Allah that they
might be unto them a
glory (a source of power
or strength). [19:81]

عِزَّةٌ (1) عِزَّةٌ
false prestige, arrogance

(i. e., a false sense of self-
respect or prestige)

(perf. 3 p.m. sing.) viii
< ~ withdrew, renounced

to separate **اعْتَرَلَ**
oneself, remove from,
renounce SS

(perf. 3 p.m. plu.) **اعْتَرَلُوا**
they withdrew

(perf. 2 p.m. plu.) **اعْتَرَلْتُمْ**
you have withdrawn

(Note: In the verse 4:91

اعْتَرَلْتُمْ is attached to
the 2nd p.m. pronoun
while in verse 18:16 it is
prefixed to 3rd p. plu.
pronoun.)

(juss (n.p.) **اعْتَرَلْتُمُوهُ**
(imperf. 3 p.m. plu.)
they withdrew

وَلَنْ يَمُنُّوا بِكُمْ
If they withdraw not from
you. [4:91]

(imperf. 1st. p. sing.) viii **أَعْتَرِلُ**
I withdraw
(I renounce—*Jid.*)

(perate. m. plu.) **أَعْتَرِلُوا**
(you) keep away! (1)

فَاَعْتَرِلُوا النِّسَاءَ فِي الْمَحِيضِ
So keep away from women
during menstruation (i.e.,
do not cohabit with them).
[2:222]

اعْتَرَلَ

unassailable (2)

وَأِنَّهُ لِكِتَابٌ عَزِيزٌ

And it is an unassailable
book (i.e., a powerful in
evidences and arguments).
[41:41]

storing (3)

وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيمًا

And Allah may help thee
with a strong help. [48:3]

aught, heavy (4)

عَزِيمٌ عَلَيْهِ مَا عَنِتُّوا

And heavy upon him is that
which overburdened you.
[9:128]

The Mighty (n.) **الْعَزِيمُ**
one of the excellent names
of Allah

more powerful (relative)

the more powerful

< stern, (n.p.) **أَعْرَءُ**
most powerful ones

(sing.) **عَزِيمٌ**

ع ز ل *

(part. 2 p. m. sing.) **عَزَلْتُ**
< thou hast set aside

عَزَلَ يَعْزِلُ عَزَلًا (ض)
to set aside, remove from

(in a metaphorical way the verb عَزَمَ is related to الْأَمْرُ, that is, to its subject, thus the translation ought to be: "when the matter already determined" but it is no use of saying so and is not meant here therefore عَزَمَ has been rendered as if it were passive perfect.

(perf. 2 p.m. sing.) عَزَمْتَ
thou had resolved

(perf. 3 p. m. plu.) عَزَمُوا
they decided

(perate. neg. m. plu.) لَا تَعَزَمُوا
do not resolve!

resolution (1) (v.n.) عَزْمٌ

فَأَصْبِرْ كَمَا صَبَرْنَا وَأُولُوا الْعَزْمِ مِنَ الرُّسُلِ
And have patience as had patience the men of resolution among the apostles. [46:35]

determined (2)

فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

That is of the commands determined (Jid.). That is of the steadfast heart of things (Pic.). This, behold, is something to set one's heart upon (Aad). This is an affair of great resolution (MA). [3:186]

let alone (2)

وَلَنْ تَكُونُوا لِي قَاعْتَابِينَ

And if ye will not believe in me then let me alone (or let me go—Pic). [44:21]

Note: the final نِ is a short form of فِي Ist. p. objective pronoun).

(pact. pic. m. plu.) مَعْرُوفُونَ
removed ones

إِنَّهُمْ عَنِ السَّمْعِ لَمَعْرُوفُونَ

Verily they are far removed from hearing [26:212]

a place where one (n.p.t.) مَعْرِلٌ
is set aloof

وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْرِلٍ

And Nuh called out his son, and he was (standing) aloof (Pic.)—he was apart (Jid.) [11:42]

★ ع ز م

(imperf. 3 p.m. sing.) عَزَمَ
< ~ determined

عَزَمَ يَعْزِمُ عَزْمًا وَ عَزِيمَةً (ض)
to resolve, determine, decide to do, adjure

فَإِذَا عَزَمْتَ الْأَمْرَ

So when the matter is determined. [47:21]

ع س ع س

< departed (*quard.*) عَسَسَعَسَسَ بِسَعِينٍ عَسَمًا
to advance, approach, to depart

وَاللَّيْلِ إِذَا عَسَسَ

And (by) the night when it departeth. [81:17]

Note : (1) The verb has two contradictory meanings : came on or departed. But the phrase in the H. Q., according to all expositors, signifies 'and by the night when it departeth'.

(2) As often noted in Quranic phrases the past tense is to be rendered as it was present or future tense.

ع س ل *

عَسَلٌ
honey (n.)

ع س ي *

belike, may (particle) عَسَى
well be, it may be

According to the grammarians it is an underived (جَامِدٌ) verb, and not a particle that denotes "hope or desire." Raghib ob-

constancy (3)

وَلَمْ نَجِدْ لَهُ عَزْمًا

And we found no constancy in him. [20:115]

ع ز و *

< companies, groups (n. p.) عَزِين

الْمَرْيَةَ أَوْ الْعِزَّةَ (sing)

عَزَى بِعِزِي عَزِيًّا (ض) - إِلَى

to ascribe relationship to (Rgh., Mj., LL)

ع س ر *

(perf. 2 p.m. plu.) vi تَعَاثَرْتُمْ
you make hardship for one another

vi تَعَاثَرَ تَعَاثَرًا

to be difficult, hard, cause to be hard for one another (as RF)

<< عَسَرَ يَعْسُرُ عُسْرًا وَعُسْرَةً (ك)

to be difficult

عُسْرٌ، الْعُسْرُ
hardship, (v.n.)
difficult, hardالْعُسْرَةُ
distress (v.n.)عَسِيرٌ
acc. عَسِيرًا nom.
hard (act. 2 pic.)الْعُسْرَةُ
hardship (relative f.)

< kinsfolk, (n.) **الْمَشِيرَةُ، عَشِيرَةٌ**
 clan, (plu.) **عَشَائِرُهُ**
 ten (num.) **عَشْرًا، الْعَشْرَ**
 twenty (num.) **عِشْرُونَ**

< she camels
الْعِشَارُ
 (sing.) **عِشْرَاءُ**

(A she camel that has been ten months pregnant, from the day of her having been covered by the stallion—LL.)

race (n.) **مَعَشَرَةٌ**

يَمَعَشِرُ الْجِنِّ وَالْإِنْسِ

O ye race of genii and mankind. [6:130]

a tenth (part) (num. frac.) **عِشْرَةَ**

وَمَا يَلْبِغُوا لِعِشْرَةَ مَا آتَيْنَاهُمْ

And these have not yet attained a tenth of that which We gave them. [34:45]

ع ش و ★

(imperf. 3 p.m. sing.) (v.d.) **يَعِشُّ**
 < ~ blinds himself

عِشْيًا يَعْشَوُا عِشْيًا عِشْيًا (ن، س)
 to be weak

sighted, to blind himself

وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقِضْ لَهُ سَيِّدَاتُهُ

And whosoever blindeth himself to the admonition of the Compassionate, We assign unto him a Satan.

[43:36]

serves if the subject of **عَسَى** is Allah it will mean: 'be hopeful with Allah,' and if the subject is a human being it will signify, 'be conscious or be afraid.'

If it is followed by a noun as

عَسَى اللَّهُ or pronoun as

عَسَيْتُمْ or by **أَنْ** it means, 'it may be that'.

(pro. 2 p.m. plu.) **عَسَيْتُمْ**

(**عَسَى + أَنْ**)

may be that you

قَالَ هَلْ عَسَيْتُمْ إِنْ كُنتُمْ عَلَيْهِمْ
الْقِتَالِ الْكَاذِبِينَ

He said: May it not be that you will not fight if fighting is prescribed. [2:246]

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفِيدُوا فِي الْأَرْضِ

Would ye then, if ye were given the command, work corruption in the land?

[47:22]

ع ش ر ★

عَاشِرُوا (perate. m. plu.) iii
 < live with

to consort iii **عَاشَرَ مَعَاشِرَةً**
 with, cultivate one's society, become familiar

(*imperf. 3 p.m. plu.*)
they will press (wine or
oil etc.)

بَعِضْرُونَ

the time (n.)

العصر

lit. (1) any unlimited extent
of time during which peo-
ple pass away and became
extinct (*LL.*) (2) the after-
noon

(v.n. iv) إِعْصَارٌ

<whirlwind, violent wind.

(*Ap-der. f. plu.*) iv
clouds (or winds)
(threatening rain)

مُعْصِرَاتٌ

ع ص ف ★

straw (1) (n.)
green crops, blades, stubble

عَصْفٌ

نَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ

So He rendered them like
straw eaten up (by cattle).
[105:5]

husk, leaves and (1)
stalks of corn

وَالْحَبِّ ذُرٌّ وَالْعَصْفِ وَالرَّيْحَانِ

And the grain with (its) husk
and fragrance. [55:12]

(act. pic. m. sing.) عَاصِفٌ

<violent wind (1)

hurricane (violent wind,
storm)

الْعِشَاءُ، عِشَاءٌ (n.)

وَجَاءُوا آبَاءَهُمْ عِشَاءً وَهُمْ يَبْكُونَ

And they came to their father
at nightfall weeping.

[12:16]

وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ

And after the night prayer.

[24:58]

evening acc. (n.) الْعِشَاءُ، عِشَاءً

an evening (n.) عِشِيَّةٌ

ع ص ا ★

عَمَّا see ع ص و

ع ص ب ★

<company, band, a (n.) عَصْبَةٌ

group of men (*plu.*) عَصَبٌ

lit. troop, band
(of men or animals)

<dreadful. (*act. 2 pic.*) عَصِيبٌ

عَصَبٌ يَعْصِبُ عَصْبًا (ض)

to wind, twist, bind, tie

ع ص ر ★

(imperf. 1st. p. sing.) أَصْرُ

<press

عَصَرَ يَعْصِرُ عَصْرًا (ض)

to press (grapss etc.), squeeze

عَصَمَ بِعَصْمٍ عَصِيًّا (ض)
to protect, prevent, defend,
preserve
(act. pic. m. sing.) عَاصِمٌ
protector
< ties, bonds (n. p.) عَصَمٌ
(sing.) عَصِيَّةٌ
prevention, preservation
(infallibility)
(perf. 3 p.m. plu.) VIII, اعْتَصَمُوا
< they held fast
to hold fast اعْتَصَمَ اعْتِصَامًا
(imperf. 3 p.m. sing.) juss. VIII يَتَعَصَمُ
~holds fast
(perate m. plu.) اعْتَصِمُوا
(you) hold fast!
(perf. 3 p.m. sing.) اسْتَعَصَمَ
< ~abstained
to abstain, اسْتَعَصَمَ اسْتِصَامًا
to prevent oneself
(prevented himself), or
preserve oneself (from sin)

ع ص و ★

عَصَا
staff (n.)

(sing.) عَصِيٌّ < staffs

ع ص ی ★

(pref. 3 p.m. sing.) w.v. عَصَى
< ~disobeyed

عَصَفَ بِعُصْفٍ عَصْفًا وَ عُصُوفًا (ض)
to blow violently
(wind)

جَاءَتْهُمْ رِيحٌ عَاصِفٌ

Violent wind overtook them.
[10:22]

stormy (2)

(an adjective of day or time)

اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ

The wind blowing hard on a
stormy day. [14:18]

(According to *Lisan* and

IK يَوْمٌ عَاصِفٌ means

يَوْمٌ عَاصِفٌ الرِّيحِ and the

phrase means: in a day
Violent or vehement in
respect of wind)

(act. pic. f. sing.) عَاصِفَةٌ
strongly raging (wind)

(act. pic. f. plu.) الْعَاصِفَاتُ
winds raging

blowing, raging (v.n.) acc. عَصْفًا

فَالْعُصْفُ عَصْفًا

And those raging swiftly.

[77:2]

(i.e. the kind of wind threatening to cause destruction and disaster).

ع ص م ★

(imperf. 3 p. m. sing.) يَتَعَصَّمُ
< ~protects,

rebellion (v.n., w.v.) عَصِيَانٌ
disobedience (v. min., w.v.) مَعْصِيَةٌ

ع ض ر ★

< upper arm (1) (n.) عَضُدٌ

to aid, assist (ن) عَضَدَ بَعْضُ عَضْدًا

قَالَ سَتَشُدُّ عَضْدَكَ بِأَخِيكَ

He said We shall strengthen
thy arm with thy brother.
[28:35]

supporter (2)

وَمَا كُنْتُ مُتَّخِذَ الضَّالِّينَ عَضُدًا

Nor I was to take seducers
as supporters. [18:51]

ع ض ض ★

(perf. 3 p.m. plu.) (assim v.) عَضَوْا
they bite

عَضَّ بَعْضٌ عَضًا وَ عَضِيضًا (ن)
to bite the

hands in sorrow, to seize
hold of with teeth

(assim v.) عَضَّ
bites (imperf. 3 p.m. sing.)
shall bite (in utter anguish
and despair)

ع ض ل ★

(perate. neg. m. plu.) لَا تَعَضُّوا
do not straiten

(perf. 3 p.m. sing. + فِي) عَمَّانِي
he disobeyed me

عَمَى بِعَمِي عَصِيًّا وَ مَعْصِيَةً (ض)
to disobey, rebel, oppose, resist

(Note : the final letter ي is
a third redical that is changed
to أَلِفٌ when followed
by a pronoun).

(perf. 2 p.m. sing.) (w.v.) عَصَيْتَ
thou disobeyest, thou hast
rebelled

(perf. 1st p. sing.) (w.v.) عَصَيْتُ
I disobey

(perf. 3 p.m. plu.) (w.v.) عَمَّوْا
they disobeyed

(perf. 1st p. plu.) عَصَيْنَا
we disobeyed

(imperf. 3 p.m. sing.) juss. يَعْصِي
~disobeys

(w.v.) , أَعْصِي
(imperf. 1st p.m. sing.)
I disobey

I shall not disobey لَا أَعْصِي

(imperf. 3 p.m. plu.) (w.v.) يَعْصُونَ
they disobey

(imperf. 3 p.f. plu.) (w.v.) يَعْصِينَ
they disobey

they (female) shall لَا يَعْصِيَنَّكَ
not disobey thee

(act. pic. > w.v.) عَصِيًّا
rebel, disobedient

ع ط ل ★

(pp. 3 p. f. sing.) ii
 < ~ shall be abandoned

عَطَّلَ تَعَطُّلاً
 to despoil, ii (one of his property),
 to leave unprotected

<< عَطَّلَ يَعْطَلُ عَطَالَةً (ن)
 to be without work

(pic. pic. f. sing.) مَعْطَلَةٌ
 abandoned

ع ط و ★

(perf. 3 p.m. sing.) w.v. iv
 < ~ gave

أَعْطَى يُعْطِي إِعْطَاءً
 to give present, offer
 << عَطَا يَعْطُو عَطْوًا (ن)
 to take (specially with the hand)

(perf. 1st p. plu.) w.v. iv
 we gave

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

We have giventhee Kauther.
 [108:1]

(imperf. 3 p.m. sing.) w.v. iv
 he gives

(imperf. 3 p.m. plu.) w.v. iv
 they give (pay)

(3 p.m. sing.) p.p. w. v. iv
 they are given

عَضَلٌ يَعْضَلُ عَضَلًا (ن)

to straiten, withhold unjustly,
 prevent

فَلَا تَضَارُّوهُمْ أَنْ يَتَّكِبُوا

Straitent them (f.) not so
 that they wed. [2:232]

ع ض ه ★
ع ض و ★

< bits or enchant- (n.p.) عَضِينَ
 ment

عَضَّ يَعْضُ عَضًّا (ف)
 to lie, slander

<< عَضًّا يَعْضُو عَضْوًا (ن)
 to divide into parts

(sing.) عَضَّةٌ

the plural is عَضُونَ and
 عَضِينَ place, division

الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ۝

Those who have made the
 scripture bits. [15:91]
 (the phrase may also mean :
 those who pronounced the
 Quran to be lie or enchant-
 ment.)

ع ط ف ★

عَطْفٌ
 neck (n.)

تَأَنَّى عَطْفَهُ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ

Bending his neck that he may
 lead astray (i.e. magnify-
 ing himself) behaving
 proudly (Ik.). [22:9]

to treat SS **أَعْظَمَ** **إِعْظَامًا**
with respect, to give im-
portance, to magnify

bone (n.) **عَظْمٌ**، **الْعَظْمُ**

(plu.) **عَظْمٌ**، **أَعْظَمُ**، **عِظَامٌ** bones

gen. **عِظَامًا**، **الْعِظَامِ** acc. **الْمِظَامِ**

< bones n. p.

(sing.) **عَظْمٌ**

(act. 2 pic. m.) **الْمَعْظُمُ**

the supreme (i. e., above all
imperfection)

(one of the excellent names
of Allah)

وَهُوَ الْعَلِيُّ الْعَظِيمُ

And He is the High, the
Supreme. [2:255]

mighty (2)

وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

And He is the Lord of Mighty
Throne. [1:129]

mighty, great, acc. **عَظِيمٌ**، **عَظِيمًا**
big, heavy

greater. higher, (relative) **أَعْظَمُ**

ع ف ر ★

a giant (n.) **عَفْرِيَّتٌ**

< **عَفَّرَ** **يَعْفِرُ** **عَفْرًا** (ض)

to rub with, turn over, or
hide in the dust

dust << **عَفَّرَ** **وَعَفَّرَ**

(3 p. m. plu.) **يُعْطَوْنَ** *pip. w.v. iv*
they are given

فَإِنْ أُعْطُوا وَنَهَارُضُوا وَإِنْ لَمْ يُعْطُوا

وَمِنَ إِذَا هُمْ يَسْخَطُونَ ٥٥

Then if they are given there-
of they are pleased, and if
they are not given thereof,
lo! they are enraged.

[9:58]

compare **يُعْطَوْنَ** (*imperf. 3 p. m. plu.*) 'they give' in verse

9.30 and **يُعْطَوْنَ** *pip.* they

are given, **لَمْ يُعْطُوا** 'they
are not given' in verse 9:58.

(*perf. 3 p. m. sing.*) *vi* **تَمَاطَى**

< ~took

vi **تَمَاطَى** **تَمَاطِيًا** (as R.F. see

above **ع ط و**)

gift. bestowment (n.) **عَطَاةٌ**

ع ظ م ★

(*imperf. 3 p. m. sing.*) *juss ii* **يُعْظِمُ**

~ magnifies, respecteth

< **عَظَّمَ** **تَعْظِيمًا**

to magnify SS, respect,
to treat with respect

<< **عَظَّمَ** **يُعْظِمُ** **عَظِيمًا** **وَ عَظَامَةً (ك)**
to be great, important

juss. iv **يُعْظِمَنَّ**

(*imperf. 3 p. m. sing.*)

< ~will magnify

passes over (4)

يَعْفُو عَنْ كَثِيرَةٍ

Much He passes over.

[5:15]

forgoes (5)

أُوْعِيُوا الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ

Or he in whose hand is the wedding-knot forgoes .

[2:237]

Note (1) Where the verb عَفَا

is followed by عَنِ (or لِي as in pp.) it means to forgive, pardon, and when it is used without a preposition عَنِ it means to pass over or to forgo. But it can not be taken as a firm rule.

(2) يَعْفُو is written with a silent أَلِف as يَعْفُوا in nominative case, otherwise no أَلِف is added and و is pronounced).

juss. w.v.

(imperf. 3 p.m. sing.)

he forgives

(imperf. 3 p.f. plu.) w.v. they forgo or they (women) agree to forgo

(imperf. 3 p.m. plu.) w.v.el. they may pardon

يَعْفُ

يَعْفُونَ

يَعْفُوا

عَفَا signifies anything that exceeds the ordinary bounds. It is probably applied to jinnee, and signifies evil in disposition, and wicked or malignant.

(plu.) عَفَايَتْ

ع ف و *

(perf. 3 p.m. sing.) w.v.

< pardoned (1)

عَفَا يَعْفُو عَفْوًا (ن)

- (i) to forgive, pardon لِي، عَنِ -
(ii) to abound عَنِ -
(iii) to pass over
(iv) to forgo

وَلَقَدْ عَفَاكَ

And He pardoned you.

[3:152]

(perf. 3 p.m. plu.) w.v. they abounded (2)

(grew and multiplied)

ثُمَّ رَدَّ لَنَا مَكَانَ التَّجَارَةِ الَّتِي كُنَّا فِيهَا

Thereafter we substituted ease in place of adversity until they abounded.

[7:95]

(imperf. 3 p.m. plu.) pardons (3)

عَلَى اللَّهِ أَنْ يَعْفُو عَنْكُمْ

(These:) belike Allah will pardon them. [4:99]

يَعْفُو

حُذِيَ الْعَفْوُ وَأَمْرٌ بِالْكَرْفِ

Use thou indulgence and enjoin seemliness. (*Jid.*) keep forgiveness (O Mohammad) and enjoin kindness (*Pic.*) [7:199]

surplus, superfluity (2)

وَيَسْأَلُونَكَ مَاذَا يُنفِقُونَ قُلِ الْعَفْوُ

And they ask thee what they (ought to) spend, say: superfluity (or surplus) i.e. whatever can be spared easily. [2:219]

ع ف ف *

assim x

(3 p.m. sing) (el.)

< let him abstain (1) (generously)

x اِسْتَعَفَّ يَسْتَعِفُّ اِسْتِعْفَانًا

to abstain, restrain oneself, be chaste

<< عَفَّ يَعْفُ عَفًّا وَ عَفَّةً وَ عِفَانًا

to abstain from what is unlawful, be abstinent, restrain,

(Note: The verb is of assimilated type: in genitive cases "shadda" is removed and cluster is pronounced separately as

(لِاسْتَعْفِيفٍ > بِسْتَعْفِيفٍ)

(imperf. 2 p.m. plu.) w.v. you forgo (1)

تَعَفَّوْا

وَ اَنْ تَعَفَّوْا اَقْرَبُ لِلتَّقْوَى

And thou should forgo is nigher unto piety. [2:237] you pardon (2)

اَوْ تَعَفُّوْا عَنْ سُوءٍ

Or ye pardon an evil. [4:149]

وَ اِنْ تَعَفُّوْا وَ تَصْفَحُوْا وَ تَغْفِرُوْا

And if ye pardon and pass over and forgive. [64:14]

Note: In this verse the verb

تَعَفُّوْا is not followed

by عَنِ but it still means 'to pardon'.

(imperf. 1st. p. plu.) w.v. juss. we pardon

نَعَفْ

(perate m. sing.) w.v. may thou pardon!

اَعْفُ

(perate. m. plu.) w.v. (you) forgive!

اَعْفُوْا

(3 p. m. sing.) pp. is pardoned

عَفِيَ - لَ

فَمَنْ عَفِيَ لَهُ مِنْ اَخِيهِ سَيِّئًا

Then whosoever is pardoned ought by his brother. [2:178]

forgiveness, (1) (n.) indulgence

الْمَغْفِرَةُ

<< عَقَبَ بِعَقْبِ عَقْبًا وَ عَقْرَبًا
وَ عَاقِبَةً (ن)

to succeed, take the place of
(SS), to come after

وَلَّى مُدْبِرًا وَكُرْبَعَةً

He turned in flight and
looked not back. [27:10]

(perf. 3 p. m. sing.) iii عَاقَبَ
< ~retaliated

عَاقَبَ مَعَاقِبَهُ وَ عِيقَابًا

to do a thing alternately
with another, to punish,
chastise

(perf. 2 p. m. sing.) iii عَاقَبْتُمْ
you punish

(perate. m. sing.) iii عَاقَبُوا
(you) punish !

(3 p.m. sing.) pp. iii عُوْقِبَ
lit. was punished

CR. was made to suffer

(3 p.m. plu.) pp. ii عُوْقِبْتُمْ
you were punished (or)
you were afflicted

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ
And if ye chastise, then
chastise with the like of
that wherewith ye were
afflicted. [16:126]

(perf. 3 p.m. sing.) iv أَعَقَبَ
caused to follow, made the
consequence
(to be.....)

وَمَنْ كَانَ عَنِيًّا فَلْيَسْتَعِزَّ

And whoso (of the guardians)
is rich, let him abstain
(generously). (Pic.) [4:6]

let keep chaste (2)

وَلْيَسْتَعِزَّ الَّذِينَ لَأِصْحَابُ مِنْكُمْ

And let those who cannot
find a match, keep chaste.
[24:33]

(for ن ك ح see ن ك ح)

acc. assim. x يَسْتَعِزُّونَ
(imperf. 3 p. f. plu.)
they restrain themselves

the abstinence v.n.v,
(from begging) التَّعَفُّفُ

acc. عَفْوًا nom. عَفْوٌ
pardoning, very (n.)
forgiving

(one of the excellent names
of Allah)

(act. pic. m. plu.) عَافِينَ
< pardoners

(sing.) عَافٍ << عَافُوا

ع ق ب *

(imperf. 3 p. f. sing.) juss. ii يَعْصِبُ
< ~looked back

عَقَبَ بِعَقْبِ تَعْيِيًّا

to follow, come after,
look back

ending (n.) عَقِبًا
(Note: If added to a pronoun the final ی turns to اَلَيْف as عَقِبَا , "her end".)

end (act. pic. f. sing.) عَاقِبَةٌ
a happy, or (n. prop.) الْمَآخِذُ
good end

a reviser Ap-der. ii مَعْقِبٌ
those who join their (plu.) مَعْقِبَاتُ
duties in succession
(angels succeeding one another by turns).

ع ق د ★

(perf. 3 p.f. sing.) عَقَدَتْ
~ made a covenant, bound
< عَقَدَ يَعْقُدُ عَقْدًا (س)
to tie (a cord), tie in knots, bind, mata. ratify a contract, make a covenant

وَالَّذِينَ عَقَدْتَ أَيْمَانُكَ
And unto those with whom
ye have made a covenant.
[4:33]

(perf. 2 p.m. plu.) عَقَدْتُمْ
ye bound

وَلَكِنْ يُؤَاخِذُكُم بِمَا عَقَدْتُمُ الْاَيْمَانَ
But he shall take you to task
for that which you bound
your oaths. [5:89]

فَأَعَقَبَهُمُ بِنِهَايَاتِي فُلُوبِهِمْ
So he hath made the consequence (to be) hypocrisy in their hearts
[9:77]

عَقَبٌ acc. عَقْبًا nom.
final end (n.)
< posterity (1) (n.) عَقِبٌ
lit. end, after (SS)

وَجَعَلَهَا آيَةً لِّأُولِي عَقْبِهِ
And he made it a lasting word among his posterity.
[43:28]

heel (2)
n. dual عَقَبَيْنِ < com. حَقَبَيْهِ
(p.n.3 p.m. sing.)
his two heels

رَبَّنَّ يُسَلِّبْ عَلَيَّ عَقَبَيْهِ
From those who turneth
back upon his heels.
[2:143]

< heels (n. p.) أَعْقَابُ
(sing.) عَقَبٌ
chastisement v. n. عِقَابٌ، الْعِقَابُ
(that comes as a result or consequences of sins)

عِقَابِي < f. d. com. عِقَابِي
my chastisement or wrath,
requital

steep (n.) الْمَقْبَةُ
(the difficult path of duty)

to produce no result, to
be barren (*female*)

عَقَّرَ يَعْقِرُ عَقْرًا (ك)

ع ق ل *

(*perf. 3 p.m. plu.*) عَقَّلُوا

they understood

عَقَلَ يَعْقِلُ عَقْلًا (ض)

lit. to bind the feet (of a camel) with a rope

meta. to understand, comprehend

(they understood it عَقَّلُوهُ)

(*imperf. 3 p.m. sing.*) يَعْقِلُ

understands

(*imperf. 3 p.m. plu.*) يَعْقِلُونَ

they comprehend, understand

(*imperf. 2 p.m. plu.*) تَعْقِلُونَ

you understand

(*imperf. 1st p. plu.*) نَعْقِلُ

we understand

ع ق م *

(*act. 2 pic*) عَقِيمٌ *acc.* عَقِيماً
< barren

عَقِمَ يَعْقِمُ عَقِيمًا (ك)

to be barren (womb)

وَقَالَتْ عَجُوزٌ مَقْتُوبَةٌ

And she said ! an old barren woman ! [51:29]

(Note : in the above two
verses the word **أَيْمَانٌ**
has different meanings, see
م ي ن).

< compacts (*n. p.*) الْعُقُودُ

(*sing.*) عَقْدٌ

(*plu.*) عَقْدٌ < knot (*n.*) عُقْدَةٌ

wedding-knot عَقْدَةُ النِّكَاحِ

(*sing.*) عَقْدَةٌ < knots الْعُقَدُ

And from the evil of the
women blowers upon
knots. [113:4]

(*i.e.*, enchantresses who used
to tie knots in a cord and
to blow on them, muttering
over them magical
formulas in order to injure
their victims. (*Jid.—IK.*))

ع ق ر *

(*perf. 3 p. m. sing.*) عَقَرَ

< hamstrung

عَقَرَ يَعْقِرُ عَقْرًا (ض)

to cut, wound, hamstrung
(a beast), slay

(*perf. 3 p. m. plu.*) عَقَرُوا

they hamstrung

(*act. pic.*) *acc.* عَاقِرٌ *nom.* عَاقِرٌ
< barren

وَانظُرْ إِلَى إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا

And look at thy god to which thou hast been assiduous. (*Jid.*) i.e., of which thou had remained a votary. [20:97]

inhabitant, (2)
dweller

سَوَاءٌ لِمَا كُنْتُمْ فِيهِ وَالْبَادِ

Equal in respect are the dweller therein and nomad (or stranger.) [22:25]

acc.
(act. pic. m. plu.) عَاكِفُونَ، عَاكِفِينَ
retreating ones

وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ

While ye are retreating in the mosques. [2:187]

(pic. pac.) مَعْكُوفٌ > acc. مَعْكُوفًا
detained

ع ل ق *

< clot (n.) عَلَقٌ
kech, clot of blood

clot (n.) الْعَلَقَةُ، عَلَقَةٌ

(pis. pic. f. sing.) ii مَعْلَقَةٌ
< hanging one

to hang, to attach ii. عَلَقَ تَبْلِغًا
(i.e., like the one (of women) neither in wedlock nor divorced and free to marry someone else)

meta.—

عَذَابُ يَوْمٍ عَقِيمٍ

The torment of a barren day (i.e., grievous day) (because it is a day having no day after it— [22:55]

الريِّحِ الْعَوِيْرِ

The barren wind (i.e., destructive) wind. [51:41]

ع ك ف *

(imperf. 3 p.m. plu.) يَمْكُفُونَ
they cleave to

عَكَفَتْ يَمْكُفُ عَكُوفًا (ض، ن) - عَلَى
to cleave

constantly, persevere in, to give oneself up to, to remain constantly in a certain place

فَاتَرَا عَلَى قَوْمٍ يَمْكُفُونَ عَلَى آصْنَابِهِمْ

Than they came upon a people cleaving to the idols they had (*Jid.*), they come unto a people who were given up to idols which they had (*Pic.*). [7:138]

(Pickthall, compelled by the requirement of the rendering, translated يَمْكُفُونَ by

(act. pic. m. sing.) acc. عَاكِفًا
assiduous (1)
(or) one who remains a votary

that he knows <i>juss.f.d.</i>	يَعْلَمُوا	<< عَلِقَ يَلْقَى عَلَقًا (س)	to hang, be suspended, to cleave to
(they) in order to know	لِيَعْلَمُوا		
knowest they not?	أَلَمْ يَعْلَمُوا		
(imperf. 2 p.m. plu.)	تَعْلَمُونَ	* م ل م *	
ye know		(perf. 3 p. m. sing.)	عَلِمَ
that you know <i>juss.f.d.</i>	تَعْلَمُوا	< ~knew	
till ye know or understand	حَتَّى تَعْلَمُوا	to know, عَلِمَ يَعْلَمُ عَلَانًا (س)	become acquainted with, perceive, understand
that you may know	لِتَعْلَمُوا	(perf. 2 p.m. sing.)	عِلِمْتَ
ye know not	لَمْ تَعْلَمُوا	thou knowest	
(perate. m. sing.)	اعْلَمَ	(perf. 3 p. m. plu.)	عَلِمُوا
(thou) know!		they knew	
(perate. m. plu.)	اعْلَمُوا	(perf. 2 p.m. plu.)	عِلِمْتُمْ
(you) know!		ye knew	
(3 p. m. sing.) <i>pip. le.</i>	يُعْلَمُ	(perf. 1st. p. plu.)	عَلِمْنَا
that these be known		we knew	
(peef. 3 p.m. sing.) ii	عَلَّمَ	(imperf. 3 p.m. sing.)	يَعْلَمُ
~taught		~knows	
to teach	عَلَّمَ تَعْلِيمًا <	(imperf. 3 p.m. sing.) <i>epl.</i>	لَيَعْلَمَنَّ
(perf. 2 p.m. plu.) ii	عَلِمْتُمْ	will surely know	
you taught		(imperf. 2 p.m. sing.)	تَعْلَمُ
(perf. 2 p. m. sing.)	عَلِمْتَ	thou knowest	
thou taught		you know (<i>juss.</i>)	تَعْلَمُ
(perf. 1st p. sing.)	عَلِمْتُ	he knows not	لَمْ يَعْلَمْ
I taught		knowest thou not	أَلَمْ تَعْلَمْ
(perf. 1st p. plu.) ii	عَلِمْنَا	(imperf. 1st p. sing.)	أَعْلَمُ
we taught		I know	
(imperf. 3 p.m. sing.)	يُعْلَمُ	(imperf. 3 p.m. plu.)	يَعْلَمُونَ
~teaches		they know	

the knower (act. 2 pic.) **الْعَلِيمُ**
 (One of the excellent names of Allah)
 knower acc. **عَلِيمًا، عَلِيمًا**
 (as **عِلْمٌ** knowledge is a permanent feature of his personality)
 well-knownen ints. **عَلَامٌ**
 (pic. pac. & sing.) **مَعْلُومٌ، الْمَعْلُومُ**
 known
 known ones **مَعْلُومَاتٌ**
 taught one (pis. pic. ii.) **مَعْلَمٌ**
 < signs, marks p.n. **عَلَامَاتٌ**
 (sing.) **عَلَامَةٌ**
 < worlds (p. n.) **الْعَالَمِينَ**
 (sing.) **عَالَمٌ**
 (Note: The **الْعَالَمِينَ**, plural of **عَالَمٌ**, signifies all categories of existence both in physical and the spiritual sense. It indicates also that the 'world' is not only what man knew upto now but there are numerous worlds to be discovered or known in future. In this comprehensive sense Allah is the Lord of worlds, **رَبُّ الْعَالَمِينَ** and hence this word is related to one of the attributes of Allah. At some places the Holy

(imperf. 3 p.m. dual.) iv **يُعَلِّمَانِ**
 they (two) teach
 (imperf. 3 p.m. plu.) **يُعَلِّمُونَ**
 they teach
 (imperf. 2 p.m. plu.) **تُعَلِّمُونَ**
 you teach
 com. **مُعَلِّمِينَ**
 (imperf. 2 p. m. sing.) **تُعَلِّمُ**
 (may)thou teach me **فِي**
 (imperf. 1st. p. plu.) **نُعَلِّمُ**
 we teach **لِنُعَلِّمَهُ**
 that/may or we in order to teach him.
 (2 p. m. sing.) pp. **عَلَّمْتَ**
 thou art taught
 (2 p. m. plu.) pp. **عَلَّمْتُمْ**
 you are taught
 (1st. p. plu.) pp. **عَلَّمْنَا**
 we are taught
 (imperf. 3 p. m. plu.) v **يَتَعَلَّمُونَ**
 they learn
 to learn, **تَعَلَّمَ تَعَلَّمًا** <
 seek knowledge
 information, knowledge **الْعِلْمُ، عِلْمٌ**
 learning
 knower (act. pic. m. sing.) **عَالِمٌ**
 learned ones, p.b. **عُلَمَاءُ، الْعُلَمَاءُ**
 knowers
 knowers, learned p.s. **عَالِمُونَ، عَالِمِينَ**
 ones

ع ل و ★

(perf. 3 p.m. sing.) w.v. **عَلَا**
< overcome

to be high, **عَلَا يَعْزُو عَلَوًا (ن)**
elevated, exalted, ascend,
overcome, exalt oneself,
be proud

(perf. 3 p. m. plu.) iv **عَلَوْا**
lit. they overcome

وَلَيْتُمْ بِرِوَامَا عَلَا سَجِيْرًا
And to lay waste all that
they conquered with utter
waste (Pic.). And they may
destroy with utter destruction
whatsoever may fall
under their power.

[17:7]

(perate neg. m. plu.) **لَا تَعْلَوْا**
exalt not yourselves

الْأَعْلُوْا صَاحِقًا وَأَتُوْنِي مُسْلِمِيْنَ
Exalt not yourselves against
me, and come unto me as
those who surrender.

[27:31]

ye assuredly will *epl. w. v.*
overcome (be great, high) **تَعْلَنَ**

(perf. 3 p.m. sing.) vi **تَعَالَى**
he is (be) exalted, high, above

سُبْحٰنَهُ وَتَعَالَى عَمَّا يُصِفُوْنَ
Glorified be He and high
above (all) that they ascribe
be (unto Him). [6:100]

٤٣١

Quran has used this term
in its figurative expression
to denote surrounding
people of the addressed
person or community,
such as,

**يٰۤاَيُّهَا اِسْرٰٓءِيْلُ اذْكُرْ اِنصٰٓرِيْ الَّذِيْ اَنْصَرْتُمْ
عَلَيْكُمْ وَاَنْقَضٰتُكُمْ عَلَى الْعٰٓدِيْنَ**

O children of Israel! Re-
member my favour whēre-
with I favoured you and
how I preferred you above
all other people. [2:47]

ع ل ن ★

(perf. 1st. p. sing.) iv **أَعْلَمْتُ**
< I made public (proclama-
tion)

to make open, iv **أَعْلَنَ إِعْلَامًا**
to speak, openly, manifest
to make public

< **عَلَّنَ بَيِّنًا عَلَنًا وَ عَلَانِيَةً (ض، ن)**
to be open, manifest

(perf. 2 p.m. plu.) iv **أَعْلَمْتُمْ**
ye make known, spoke openly

(imperf. 3 p.m. plu.) iv **يُعْلِنُونَ**
they manifest. they make
public

(imperf. 2 p.m. plu.) iv **تُعْلِنُونَ**
you manifest, ye make public

(imperf. 1st p. plu.) iv **نُعْلِنُ**
we say openly, make public
openly *acc. v.n. R. F.* **عَلَانِيَةً**

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high (act. pic. f. sing.)	عَالِيَةً	(perate m. plu.)	تَمَآلَوْا
(relative f. plu.)	أَعْلَى	<(you) come!	
<high ones	عَبَا	(perate m. sing.)	تَمَآلَ
(masc.) <(sing.)	أَعْلَى	thou come!	
(relative f. sing.)	أَعْلَى	(perate f. plu.)	تَمَآلَيْنَ
<high one	أَعْلَى	(you women) come!	
a discription for plural		(perate f. sing.)	تَمَآلَ
objects—non-human		thou (f.) come!	
being		(perf. 3 p.m. sing.) x	اسْتَعْلَى
acc/. v. m., w. v.	عُتُوًّا	<~become uppermost	
great height	عَلَى	to become أَسْتَعْلَى	
(act. 2 pic.)	عَلَى	uppermost to overcome	
~the highest one	عَلِيًّا	وَقَدْ أَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلَى	
elevated acc.	أَعْلَى	Who is uppermost this day	
the great (m. sing.) relative.	أَعْلَى	will indeed be successful.	
(m. plu.)	أَعْلَى	[20:64]	
great ones, overcoming ones	عَالِيَةً	<(act. pic. m. juss. v.w.)	عَالِي
<the highest	عَالِيَةً	tyrant, self-exalting one	عَالِي
of the place	عَالِيَةً	<(act. pic. acc.) w. v.	عَالِيًا
(sing.)	عَالِيَةً	tyrant, self-exalting one	عَالِي
(A place in the seventh Heaven		(act. pic.) w. v.	عَالِي
to which the souls of the		<upside (1)	
believers will ascend.)		its high place	
the high, exalted Ap-der. viii	أَعْلَى	جَعَلْنَا عَالِيَهَا سَافِلَهَا	
		We turned their upside down-	
		ward. [11:82]	
		upon (2)	
		عَلَيْهِمْ ثِيَابٌ خَضْرَاءُ	
		Upon them shall be garments	
		of the green silk. [76:21]	
		(act. pic. m. plu.)	عَالِينَ ، الْعَالِينَ
		self-exalting ones	

★ ع ل ی

over (1) (preposition)
on, upon,

A—Physical :

وَعَلَيْهَا وَعَلَى الْفُلِ تُحْمَلُونَ

And on them and on the ship
ye are borne. [23:22]

قَالَ لَهُ مُوسَى هَلْ أَتَيْتَكَ عَلَى
أَنْ تَعَلِّمَنِي وَمَتَاعِلْتَنِي رُشْدًا
Musa said unto him: shall I
follow thee for that thou
mayest teach me of that
which thou hast been
taught a directive know-
ledge. [18:66]

on the ground of, (8)
provided that

قَالَ إِنِّي أُرِيدُ أَنْ أَكْبَحَكَ إِحْدَى ابْنَتَيْ هَاتَيْنِ
عَلَى أَنْ تَأْجُرَنِي ثَمَنِي سِتَّةَ
He said, verily I would marry
thee to one of these two
daughters of mine provided
that thou hirest thyself to
me for eight years. [28:27]

on the top of (9)

فَشَرِبُوا مِنْهُ مِنْ الْحَمِيمِ
And shall be drinkers thereon
of boiling water. [56:54]
against (10)

عَلَيْهِمْ دَائِرَةُ السُّوءِ
Against them shall be the
evil turn of fortune.
[9:98]

ع م د ★

(perf. 3 p. f. sing.) تَمَدَّتْ
< ~ intend purposely

B--Ideative

وَأَنِّي فَضَّلْتُكَ عَلَى الْعَالَمِينَ
And I preferred you over
the worlds. [2:47]

for (2)

وَحَرَمْنَا عَلَيْكَ وَالسَّرَاحِيعَ مِنْ قَبْلُ
And We had, aforetime, for-
bidden foster mother for
him. [28:12]

at (time) (3)

وَدَخَلَ الْمَدِينَةَ عَلَى غِفْلَةٍ مِنْ أَهْلِهَا
and he entered the city at a
time of unawareness of
the inhabitants. [28:15]

under (4)

وَلِيُصْنَعْ عَلَى عَيْنِي
In order that thou mayest be
brought up under may eye.
[20:39]

to (5)

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْبَحْرَابِ
Then he came forth to his
people [19:11]

for that (6)

يُحَسِّرُنِي عَلَى مَا تَرْتَضِي فِي جَنْبِ اللَّهِ
Alas! for that I have been
remiss in respect of Allah.
[39:56]

for that, (7)
(to state the cause)

(3 p. m. sing.) *pip. ii*
to be given a long life

(perf. 3 p. m. sing.) *viii*
< ~performed Umra

to perform *viii* **عَمْرَةَ**
(*عَمْرَةَ* is a kind of pilgrimage, with fewer rites. Literally, a visit or a visiting. Technically a religious visit to the sacred Mosque

at **الْبَيْتِ الْحَرَامِ** at Makka with the garments **الْإِحْرَامِ**

(Ihram),circuiciting round the **الطَّوَافِ** Kaba. **الْكَبَةِ** seven times, making seven round between the base of **الصَّفَا** 'Safa' and 'Marwa'

الْمُزَوَّةِ mounts, concluding the ceremony with shaving, or shortening of head's hair. Al Haj differs from it in as much as it is at a particular time of the year besides other obligatory performances while Umra may be performed at any time of the year.)

(perf. 3 p. m. sing.) *x* **اسْتَمَرَّ**
< ~made SS dwell

to cause (people) **اسْتَمَرَّ** **اسْتِمَارًا**
to dwell in (a place)

Note: the current political term **الِاسْتِمَارَ** (to colonize) has nothing to do with its literal meaning)

يَعْمُرُ

to seek or intend **تَعَمَّدَ**
SS purposely

اعْتَمَرَ

<< **عَمَدَ** **بِعَمَدٍ** **عَمَدًا** (ض)
intend, to support, place columns or pillars

acc.v **مَعْمَدًا**
intentionally (*Ap-der.*)

< pillars (*n. p.*) **عَمَدٌ**
(sing.) **عِمَادٌ**
lofty structure (*n.*) **عِمَادٌ**

إِرْمَازَاتِ الْوَسَامِدِ
The (people) of many columned Iram. [89:7]

(For details about this see (ر م ع))

★ ر م ع

(perf. 3 p. m. plu.) **عَمَرُوا**
< they inhabited

to **عَمَرَ** **يَعْمُرُ** **عِمَارَةً** (ن)
inhabit, dwell in (place),
to tend

(imperf. 3 p. m. sing.) **يَعْمُرُ**
~tends

(imperf. 3 p. m. plu.) *f.d.* **يَعْمُرُونَ**
they tend

that they tend **أَنْ يَعْمُرُوا**

(imperf. Ist. p. plu.) *juss. ii* **نَعْمُرْ**
we grant a long life

to prolong *ii* **عَمَّرَ** <
one's life (God)

عَمِلَ يَعْمَلُ عَمَلًا (س)

to work, do, perform, act, construct

~did (perf. 3 p.f. sing.)

عَمِلَتْ

(perf. 3 p.m. plu.)

عَمِلُوا

they did, work, act

(perf. 2 p.m. plu.)

عَمِلْتُمْ

you did, worked

Note: Most often the perfect past tense of this root

عَمِلَ is preceded by

مَنْ، مَا، مِمَّنْ conditional or

of relative or demonstrative pronouns. Then it means 'who does' 'works' instead of its real meaning of past tense.

يَعْمَلْ، يَفْعَلْ، يَفْعَلْ juss. acc. يَعْمَلْ

(imperf. 3 p.m. sing.)

does, did,

did not do, that he may do

does (imperf 3 p.f. sing.)

تَعْمَلْ

(also often this form is used, as a general rule of Arabic grammar, to denote the meaning of plural by placing it before the subject).

أَعْمَلْ، أَعْمَلْ juss. acc. أَعْمَلْ

(imperf. 1st p. sing.)

I do

(imperf. 3 p.m. plu.) يَعْمَلُونَ

they do, act

٤٣٥

عَمْرٌ life (n.)

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ

But by thy life, in their intoxication they were wandering bewildered. [15:72]

لَعْمُرًا lifetime (n.) acc. هَمْرًا

نَمْرًا nom. الممر

(see above) Umra (n.) الممرّة

tending (v. n.) عمارة

frequented (pact. pic.) المَمْرُورُ

وَالْبَيْتِ الْمَعْمُورِ

By the House frequented.

[52:4]

الْبَيْتِ الْمَعْمُورِ is the original model of Ka'ba, and over it, or corresponding to it, in heaven, which thousands of angels visit every day and around which they circuit and pray. (IK. > Bukh. Mus.)

an aged man (pis. pic.) ii مَعْمَرٌ

ع م ق *

<deep (act. 2 pic.) حَبِيقٌ

عَمَقَ يَعْمُقُ عَمَاقًا وَعَمَقًا (ك)

to be deep (a valley, well)

ع م ل *

(perf. 3 p.m. sing.) عَمِلَ

<~did

435

paternal uncle (n.)	عَمُّ
<paternal uncles (n. p.)	أَعْمَامٌ
(sing.) عَمٌّ	
<paternal aunts (n. p.)	عَمَّاتٌ
(sing.) عَمَّةٌ	

Note: In the H.Q. these words have always occurred followed by a 2 p. pronoun such as عَمَّكَ your uncle, عَمَّامِكُمْ your uncle, عَمَّاتِكُمْ your aunts.

★ ع م ی ★

(imperf. 3 p.m. plu.)	يَعْتَمُونَ
<they wander	
to be (س) عَمِيَةً يَمْتَعَةً	
confounded, perplexed, unable to find the right course, confused	

★ ع م ی ★

(perf. 3 p. m. sing.) w.v.	عَمَّى
<~blinded	
to (س) عَمَّى يَمْعَى عَمِيًا	
become blind	
(perf. 3 p. f. sing.) w.v.	عَمِّيَتْ
lit. ~blinded	

فَعَمِيَتْ عَلَيْهِمُ الْآيَاتُ يَوْمَئِذٍ
On that Day (all) tidings will be dimmed. [28:66]

(imperf. 2 p.m. plu.)	تَعْمَلُونَ
you do, act	
juss. تَعْمَلْ acc. تَعْمَلْ nom.	تَعْمَلْ
we do	
(perate. m. sing.)	اعْمَلْ
(thou) make!, do! work!	
(perate. m. plu.)	اعْمَلُوا
(you) make!, do!, work!	
acc. عَمَلًا nom.	عَمَلٌ
deed, work, action (n.)	الْعَمَلُ
<deeds, works, (n. p.)	أَعْمَالٌ
actions	
(sing.) عَمَلٌ	
(act. pic. m. sing.)	عَامِلٌ
worker, doer	
(act. pic. m. plu.)	عَامِلُونَ
workers, doers,	عَامِلِينَ
	الْعَامِلُونَ
	الْعَامِلِينَ
(act. pic. f. sing.)	عَامِلَةٌ
travailing, toiling	

عَامِلَةٌ تَأْوِبَةٌ

Travailing, worn. (i.e. labouring through Hell-fire).

[88:3]

★ ع م ن ★

عَمَّا	}
عَمَّمْ	
ع ن see.	

this preposition is used to denote off, from off, away from, out of, inspite of, concerning

وَلَا تَسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ

And thou will not be asked about the fellows of Hell-fire. [2:119]

with (2)

وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ

And the Jews will never be pleased with thee. [2:120]

from (3)

أُولَئِكَ عَنْهَا مُبْعَدُونَ

They will be far removed from thence. [21:101]

for SS in place of (4)

وَأَقْوَامُ يَوْتُونَ الصُّلْبَ مِنْ نَفْسٍ عَنْ نَفْسٍ سِتًّا

And guard yourselves against a Day when no soul in aught will avail another. (or) avail for a soul. [2:48]

because (5)

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ

إِلَّا عَنْ تَوْبَتِهِ وَعَدَاهُ آيَاتُهُ

The prayer of Ibrahim for the forgiveness of his father was only because of a promise he had made to him. [9:114]

(perf. 3 p.m. plu.) (w.v.) عَمُوا
they were blind

(imperf. 3 p. f. sing.) (w.v.) تَعْمَى
gets blind

(3 p. f. sing.) ii p. p. (w.v.) عَمِيَّتَ
~had been made obscure

to render blind عَمَى تَقْيِيَةً

(perf. 3 p.m. sing.) iv. أَعْمَى
<made blind

to cause or إِعْمَاءُ أَعْمَى
make SS blind

blindnes (v.n.) عَمَى، عَمَى

فَأَسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى

Then they preferred blindness to the guidance. [41:17]

blinds, (n. p.) acc. عَمُونَ / عَمِينَ
<who become blind

(sing.) عَم

(who cannot see due to their spiritual blindness)

blind (n.) أَعْمَى / الْأَعْمَى

<blinds (n. p.) عَمَى / عَمِيًّا

(sing.) أَعْمَى

<blinds, (n. p.) عَمِيًّا

(sing.) عَم

ع ن *

<about (1) (preposition) عَن

(perf. 2 p. m. plu.) **عَنِمْ**
 < your are overburdened
 to meat **عَيْتَ بَعَثَ عَنَّا (س)**
 with difficulty, fall into
 distress, to be overburdened

you would have (i.c.) **لَعْنِمِ**
 overburdened

(perf. 3 p.m. sing.) iv. **أَعْنَتَ**
 < ~caused a burden
 pass through iv **أَعْنَتَ إِعْنَانًا**
 difficulty, put on burden

وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ
 Had Allah willed He could
 have subjected you to
 burden. [2:220]

< falling in crime (v.n.) **الْعَنْتَ**
 or sin

to commit iv **عَيْتَ عَنَّا (س)**
 a crime, sin

★ ع ن د

(pact. pic. f. sing.) acc. **عَيْنِدًا / عَيْنِدًا**
 < tyrant, opposing, obstinate

عِنْدَ بَعَثَ عُنُودًا (ن، ك) عِيدَ
 to decline, deviate (س) **بَعَثَ عُنُودًا (س)**
 to resist, iii **عَانَدَ <<**

be rebellious
 (A particle used as **عِنْدَ**
 preposition)

< near, (actual), (with) (1)

of (as ب) (6)

وَمَا يَتَّبِعُ عَنِ الْهَوَىٰ
 Nor does he speak of (his
 own) desire. [53:3]

of (as مِّن) (7)

اللَّهُ عَزَّ وَجَلَّ عَنِ الْعَالَمِينَ
 Allah is independent of the
 worlds. [3:97]

of what, **عَنْ + مَا (com.)**
 of that, concerning that **عَمَّا**

وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ
 Allah is not unaware of what
 ye do. [2:74]

whereof **عَنْ + مَّ (com.)**
 shortend form of **مَّا**
 used only in an interro-
 gative phrase **عَمَّ**

عَمَّا يَسْأَلُونَ
 Whereof do they question
 one another? [78:1]

★ ع ن ب

عِنَبٌ
 a grape (n.)

acc. **عِنَبًا**

< grapes (n. p.) **أَعْنَابٌ**
 (sing.) **عِنَبٌ**

★ ع ن ت

عَنْتٌ
 crime, misfortune

عَنْتَ الْوَجُوهَ for **ع ن و** see

(this is a metaphorical phrase that means: do not be niggardly)

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَبْعَهُ فِي عُنُقِهِ

And to every man We have fastened his action round his neck. [17:13]

(here also عُنُقُ is a metaphorical meaning i.e., like collar which he can not get off)

<necks. (n. p.) أَعْنَاقُ

(sing.) عُنُقٌ

the plural form of عُنُقٌ has occurred in actual sense of neck while singular, as shown above, has its metaphorical uses

★ ★ ★ ★

spider (n.) السُّكْبُوتُ

★ ع ن و

(perf. 3 p.m. sing.) w.v. عَنَّتْ

<~downcasted

عَنَّا يَتَعَوَّنَا عَنَّا وَ عُنُوَّةً (ن) - ل

to submit humbly, to be downcast

وَعَدَّتِ الرَّسُومُ لِلْحَيِّ الْقَائِمِ

And downcast will be faces before the Living, the Self-Subsisting. [20:111]

عِنْدَ denotes the meaning of 'near' whether it be actual in the sense of possession or ideational, also it denotes a sense of rank or dignity or opinion (Rgh.)

لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا

Had they been with us, they had not died nor had they been slain. [3:156]

وَجَدَ عِنْدَهَا رِزْقًا

He found provision by her (i.e., placed near her.)

[3:37]

near (ideational) (2)

ذَلِكَ خَيْرٌ لَّكُمْ عِنْدَ بَارِيكُمْ

That were best for you with your Creator. [2:54]

to indicate sense of (3) dignity, or the nearness

بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ

Nay! they are living with their Lord. [3:169]

★ ع ن ق

neck (n.)

عُنُقٌ

وَلَا تَجْعَلْ يَدَكَ مَغْلُولًا إِلَى عُنُقِكَ

And let not thine hand be chained to thy neck.

[17:29]

كَيْفَ يَكُونُ لِلشُّرَكَائِ عَهْدٌ عِنْدَ اللَّهِ

How can there be for the associators a treaty with Allah. [9:7]

oath (2)

وَكَانَ عَهْدُ اللَّهِ مُتَوَلَّاتًا

And an oath to Allah must be answered. [33:15]

covenant (3)

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا

Lo! Those who purchase a small gain at the cost of Allah's covenant and their oaths. [3:77]

covenant, promised, (4) **العهد**
appointed time

أَفْطَالَ عَلَيْكُمْ الْعَهْدُ

Lasted then the covenant too long for you (*Jid*). Did the time appointed then appear too long for you? (*Pic.*). Did the promised time then, seem long to you. (*M.A.*). [20:86]

★ ع ه ن

wool (n.) **العين**

كَالْعَفْرِقِ الْمَنْقُوشِ

As carded wool. [101:5]

★ ع ه ر

(*perf. 3 p.m. sing.*) **عَهَدَ - إِلَى**

covenanted, charged (1)

عَهَدَ بِعَهْدِ عَهْدًا (س) - إِلَى
to covenant, to charge, enjoin, impose

بِأَعْوَدِ عِنْدَكَ

Of what He hath a covenant with thee. [7:134]

(*perf. Ist. p. plu.*) **عَهَدْنَا**
to impose (2)

وَعَهَدْنَا إِلَىٰ إِبْرَاهِيمَ

And We imposed a duty upon Ibrahim. [2:125]

(*imperf. Ist. p. sing.*) **جُصَّ** **أَعَهَدَ**
to charge (3)

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا آدَمُ

Did I not charge you, O ye sons of Adam. [36:60]

(*perf. 3 p.m. sing.*) **iii** **عَاهَدَ**
<~made covenant

to make **ii** **عَاهَدَ مُعَاهَدَةً**
covenant, to swear, to contract

(*perf. 3 p.m. plu.*) **iii** **عَاهَدُوا**
they made covenant

(*perf. 2 p.m. plu.*) **iii** **عَاهَدْتُمْ**
you made covenant

< treaty (1) (v.n.) **عَهْدٌ**
lit. covenant

(*imperf. Ist. p. plu.*) w.v. نَعُوذُ
we return

< we shall return v.d. w.v. نَعْمُدُ

(*imperf. 3 p. m. sing.*) iv يَعِيدُ
< ~ shall repeat (1)

to cause SS to اَعَادَ اِعَادَةً
return, to repeat, to be
restored

اِنَّ يَبْدَاُ الْخَلْقَ ثُمَّ يُعِيدُهُ

Verily He beginneth the crea-
tion then He shall repeat
it. [10:4]

< to be restored (2)
the verb اَعَادَ is transitive
that means to get SS ret-
urn or cease to return but
in the verse 34:49 it
seems to be in the mean-
ing of 'to return' (i.e., in-
transitive) but in fact
this is an idiom

فَلَا نَ مَا يَعِيدُ وَمَا يَبْدَأُ اَنى
i.e., some one is لَمْ يَكُنْ لَهُ حِيَلَةٌ
neither to be restored nor
to originate which means
he has no way to survive.

قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ
Say Thou ! The truth is come
(i.e., after the advent of
Islam) and falsehood shall
neither originate nor be
restored. [34:49]

com. (f.d.) يَمِيدُو - كَمْ
(*imperf. 3 p.m. plu.*)
they restore you

ع و ج ★

v.n. acc. عَوَجًا nom. عَوَجٌ

< crookedness

to be عَوَجَ يَعْوَجُ عَوَجًا (س)
crooked, bent, distor-
ted, warp

ع و د ★

(*perf. 3 p.m. sing.*) (w.v.) عَادَ
< ~ returned

عَادَ يَعُوذُ عَوْدًا وَ عَوْدَةً وَ مَعَادًا (ن)
to return, away (*trans.*)

(*perf. 3 p.m. plu.*) (w.v.) عَادُوا
they returned

they would (i.c.) لَمَّا دَرُوا
have come back

(*perf. 3 p. m. plu.*) (w.v.) عُدْتُمْ
you returned

(*perf. Ist. p. m. plu.*) (w.v.) عُدْنَا
we returned

(*imperf. 3 p.m. plu.*) (w.v.) يَعُوذُونَ
they return

that they return (f.d.) يَعُوذُوا

if they return acc. اَنْ يَعُوذُوا

(*imperf. 2 p.m. plu.*) (w.v.) تَعُوذُونَ
ye return

(if) you return f.d. w.v. تَعُوذُوا

(*imperf. 2 p.m. sing.*) epl. w.v. لَتَعُوذَنَّ
assuredly ye shall return

(perate. m. sing.) x, w.v. اسْتَعِذْ
 < seek refuge
 as R.F. اسْتَعَاذَ
 refuge (pis. pic., w.v.) مَعَاذُ
 < Allah be my refuge
 (an idiom) مَعَاذَ اللَّهِ

ع و ر *

< (laid) open (1) (n.) عَوْرَةٌ
 private parts (of man or
 woman) what one is ashamed
 to expose, something
 laid open to enemies, time
 suitable for exposure of
 oneself

إِنَّ بَيْوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ

Verily our houses are open
 while they (lay) not open.
 [33:13]

nakedness (2)

< nakedness (n. p.) عَوْرَاتُ
 (sing.) عَوْرَةٌ

أَوِ الْغُفْلِ الَّذِينَ لَمْ يَنْظُرُوا عَلَى عَوْرَتِ النِّسَاءِ
 Or children who know naught
 of women's nakedness.
 [24:31]

privacy (3)

ثَلَاثَ عَوْرَتٍ لَكَ

Three times of privacy for
 you. [24:58]

(imperf. Ist. p. plu.) w.v. نُمِندُ
 we restore

(3 p. m. plu.) p.m. iv. w.v. أَعِيدُوا
 they sent back, (or) taken
 back.

(act. pic. m. plu.) (w.v.) عَائِدُونَ
 those who return

home! the (n.p.t.) w.v. مَعَاذُ
 place where every body
 will compulsorily come
 back

ع و ذ *

(perf. Ist. p. plu.) (w.v.) عُدْتُ
 I sought refuge

عَادَ يَعُوذُ عَوْدًا وَ عِيَادًا وَ مَعَاذًا (ن)
 to seek protec-
 tion of someone from SS,
 seek refuge in SS against
 SS or some danger

(imperf. Ist. p. sing.) (w.v.) أَعُوذُ
 I seek refuge

(imperf. 3 p.m. plu.) (w.v.) يَعُوذُونَ
 they seek refuge

iv, w.v. أَعِيذُ
 (imperf. Ist. p. sing.)

< I seek refuge for ~
 to cause iv. أَعَادَ إِعَادَةً
 another to seek refuge

إِنِّي أَعِيذُ بِمَا بَيْنَكَ

I seek refuge for her with
 Thee. [3:36]

اَسْتَعَانَ اَسْتَعَانَةً x

to seek help

(perate. m. plu.) w.v., x
(you) seek help !

(pis. pic. m. sing.) w.v., x
one whose help is sought

<one of middle age (n.)

عَانَ يَعْوُنُ عَوْنًا (ن)

to be of middle age

ع ي ب ★

(imperf. Ist. p. sing.) acc. w.v. اَعْيَبُ
< I damage

عَابَ يَعْيِبُ عَيْبًا (ض)

to be or make damage, to defect

ع ي ر ★

الْعَيْرُ
caravan (n.)

ع ي ش ★

عِيشَةً
livelihood, life (v.n.)

عَاشَ يَعْيشُ عَيْشًا وَ عَيْشَةً

وَ مَعَاشًا وَ مَعِيشَةً (ض)

to live in a certain manner

مَعِيشَةً
livelihood (v.n.)

مَعَايِشٍ
<livelihoods (n. p.)

مَعِيشَةً (sing.)

ع و ق ★

المُعَوِّقِينَ (Ap-der. m. plu.) ii w.v.
<thou who hinder

عَاقَ يَعْوِقُ عَوَقًا (ن) وَ عَوَّقَ تَعْوِيقًا
to hinder, ii

impede, restrain, prevent

ع و م ★

عَامٌ nom. عَامًا acc.
(plu.) اَعْوَامٌ

عَامَيْنِ (dual.)
two years

ع و ن ★

أَعَانَ (perf. 3 p. m. sing.) w.v., iv
< ~helped

يُعِينُ إِعَانَةً - عَلَى أَعَانَ
to aid, assist, help

أَعَيْنُوا (perate. m. plu.) w.v., iv
(you) help !

أَعِينُونِي (you) help me !

تَعَاوَنُوا (perate. m. plu.) w.v., iv
<help ye one another !

تَعَاوَنَ تَعَاوَنًا, vi
to cooperate, help one another

نَسْتَعِينُ (imperf. Ist. p. plu.) w.v., vi
<we seek help

springs (n. p.)

عُيُونٌ

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ

Verily the God-fearing shall
be amidst gardens and
springs. [15:45]

eye (2) الْعَيْنُ

وَالْعَيْنَ بِالْعَيْنِ

And the eye for the eye.
[5:45]

his eyes عَيْنَاهُ

thy eyes عَيْنَاكَ

n.d. com. عَيْنَاكَ acc. عَيْنَا
two eyes

com. عَيْنَيْكَ acc. عَيْنَيْ
the two eyes

عَيْنَانِ n.d. كَ + dual. عَيْنَاكَ

عَيْنَيْنِ n.d. كَ + dual. عَيْنَيْكَ

< eyes (n. p.) أَعْيُنٌ

(sing.) عَيْنٌ

< those who have (n. p) عَيْنٌ
wide (lovely) eyes

(sing.) عَيْنَاؤُ

water spring n.pt. عَيْنِينِ

ع ي ي *

(perf. Ist. p. plu.) w.v. تَعِينَا

we are worn out

time for seeking n. p. t. acc. مَعَاشًا
livelihoods

ع ي ل *

< poverty (n.) عَيْلَةٌ

(act. pic. m. sing.) acc. عَالِيًا
destitute, poor

عَالَ يَعِيلُ عَيْلًا وَ عَيْلَةٌ (ض)
to be or become poor, desti-
tute

ع و ل *

(imperf. 2 p.m. plu.) (w.v.) تَعْوَلُوا
ye turn aside i.e. do
unjustice

عَالَ يَعُولُ عَوْلًا (ن)

to swerve, to turn aside
neglecting otherside i.e.
to do or be unjust

ذَلِكَ أَذَىٰ آلًا تَعْوَلُوا

That will be more fit, that
ye may swerve not [4:3]

ع ي ن *

ع ي ن *

spring (1) (n.) عَيْنٌ

And * رِيًّا عَيْنٍ جَارِيَةً

There shall be a spring run-
ning. [88:12]

two springs (dual n.) عَيْنَانِ، عَيْنَيْنِ

first creation? [50:15]

was wearied *juss.* w.v.

وَلَوَيْتُ بِخَلْقِهِنَّ

And was not wearied by their creation. [46:33]

يَعِي

عَيَّ يَعْوِي عَيْدًا (س)

to be unable to find the way to do anything

أَفَمَيِّتًا بِالْخَلْقِ الْأَوَّلِ

Are We then wearied with the

كتاب الغين

Note: This verb has opposite meanings *i.e.*, to remain behind and to depart. In the H.Q. the former is meant.

★ غ ب ن

< to lose and gain *v.n. vi.* النَّعَانُ mutually

to cheat *vi.* تَعَانَنَ تَعَانِنًا or deceive mutually

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّعَانِينِ

(Remember) the day whereon He shall assemble you unto the Day of Assembling, that shall be the Day of mutual loss and gain.

[64:9]

(*i.e.*, the Day of the Hereafter, where some people who were fortunate enough in their worldly life

غ و ر see النَّارُ

غ و ي see غَاوِينَ / الْغَاوِينَ / الْغَاوُونَ

غ ش ي see الْغَائِبَةُ

غ و ط see الْغَائِطُ

غ ي ب see الْغَائِبِينَ

★ غ ب ر

dust *meta.* gloom (*n.*) غَبْرَةٌ

غَبَّرَ يَغْبُرُ غُبُورًا (ن)

to become *ix* وَ أَغْبَرَ *iv* وَ أَغْبَرَ of the colour of dust, become very dusty

(*pic. pac. m. sing.*) الْغَائِبِينَ

< those who remained behind

غَبَّرَ يَغْبُرُ غُبُورًا (ن)

to remain, to depart

iv غَلِقَ يَغْدُقُ غَدَقًا (س) وَ أَعْدَقَ

to abound in

water (spring), rain copiously

غ د و ★

غَدَوْتَ (perf. 2 p. m. sing.) (w.v.)
< thou settedst forth

غَدَا يَغْدُو غَدْوًا (ن)

to go in morning, go forth early, to depart (any time)

غَدَوْا (perf. 3 p. m. plu.) (w.v.)
they went out

أَغْدُوا (perate. m. plu.) (w.v.)
(you) go out!

غَدَاً (n.) acc. غَدَاً gen.
the morrow
(the coming day)

غَدْوًا (n.) acc. غَدْوًا nom.

morning الغَدَاةُ

morning meal غَدَاةٌ

غ ر ب ★

غَرَبْتَ (perf. 3 p. f. sing.)
~settest (sun)

< غَرَبَ يَغْرُبُ غَرْبًا وَ غُرُوبًا (ن)
to disappear, to set (sun, star, etc.)

تَغْرُبُ (imperf. 3 p. f. sing.)
~sets (sun)

will lose, on the other hand some of those who had no fortune in their worldly life will gain.)

(I.K.,Z.R.)

غ ث و ★

غَثَاءٌ (n.)
rubbish (1) (n.)
(carried away by a torrent)

فَجَعَلْنَاهُمْ غَثَاءً

Then We made them a refuse
(like rubbish to be thrown away). [23:41]

stubble (2)

فَجَعَلَهُ غَثَاءً أَحْوَى

Then made it to stubble dusky
(for the cattle). [87:5]

غ د ر ★

غَادِرٌ (imperf. 3 p. m. sing.) iii
~leaveth

< غَادَرَ مُغَادِرَةً

to leave, leave behind

<< غَدَرَ يَغْدِرُ غَدْرًا (ن، ض)
to break a contract

تَغَادَرُوا (imperf. 1st. p. plu.) iii juss.
we leave

لَمْ تَغَادِرُوا ~ we leave no

غ د ق ★

غَدَقًا < plenteous acc. (v.n.)

verbal noun, and means guile or guiling, while the latter in **عَمُورٌ** with *fatha* on **غ** means 'the means or object of which one beguiles.'

غ ر ف

(*perf. 3 p.m. sing.*) **اَغْرَفَ** viii
~ladle

to dip **اَغْرَفَ اَغْرَافًا** <
(water with the hand)

a lading (a quantity) (n.) (1)
of water which fills the hand **عُرْفَةٌ**

اَلْاَمِنْ اَغْرَفَتْ عُرْفًا مَلِيًّا

Save him who takes (thereof) in the hollow of his hand (*Pic.*), excepting him who ladeth a lading with his hand (*Jid.*). [2:249]

the high place, (n.) (2) **اَلْعُرْفَةُ**
upper chamber

< **عُرْفٌ**, **عُرْفَاتٌ** (plu.)
the high acc. places, upper chambers. { **عُرْفًا**, **عُرْفَاتٌ**

غ ر ق

(*perf. 1st. p. plu.*) **اَغْرَقْنَا** iv
<we drowned

(v.n.) **اَلْمَغْرُوبُ**

the setting of the sun

the western (rel. adj. m.) **اَلْمَغْرِبُ**

the western (rel. adj. f.) **مَغْرِبَةٌ**

(n. pt. sing.) **اَلْمَغْرِبُ** / **اَلْمَغْرَبُ**

the place of setting sun (west)

the wests (n. pt. dual.) **اَلْمَغْرِبَيْنِ**

the wests (n. pt. plu.) **اَلْمَغْرَابُ**

raven (n.) **اَلْمَغْرَابُ** acc. **عُرَابًا**

<extremely black (n. p.) **عُرَابِيْبٌ**

(sing.) raven **عُرَيْبٌ**

غ ر ر

(*perf. 3 p.m. sing.*) **اَغْرَى** *assim. v*
~beguiled

< **اَغْرَى بِعُرَى غُرَاً وَ عُرُوْرًا** (ن)
to beguile, deceive

(*perf. 3 p.m. sing.*) **اَغْرَى** *assim. v*
~beguiled

(*imperf. 3 p. m. sing.*) **اَغْرِيْ** *juss.*
let beguile

let not be guile thee **فَلَا يَغْرِيْكَ**

(*imperf. 2 p.m. sing.*) **اَغْرِيْ** *emp.*
should beguile

let not be guile you **لَا يَغْرِيْكَ**

guile (v.n.) **عَمُورٌ**, **عَمُورًا**

beguiler (n.) **اَلْعَمُورُ**

Note ; The word **عَمُورٌ**

(with *damma* on **غ**) is

a continous (n.) acc. **عَرَامًا**
torment, anguish
a forced loan, a debt (v.n.) **مَقْرَمٌ**
that must be paid
(pls. pic. m. plu.) **مُقْرَمُونَ**
those who are involved in
debt, or laid under an
obligation

★ غ ر و

we have stirred, w.v. iv **أَغْرَيْنَا**
we have occasioned
to inspire iv **بَيْنَ**، **بِ**، **إِغْرَاءٍ** - **أَغْرَى**
one with a strong desire
for doing SS, incite, urge,
cause to, adhere to
(imperf. 1st. p. sing.) epl. **لَتُنْعِرِينَ**
we surely set up against

وَالْمُرْجُفُونَ فِي الْمَدِينَةِ لَتُذْعَبُنَّ بِهَمِّهِمْ
And the alarmists in the city
(if not cease) We verily
shall set up (urge) thee
against them. [33:60]

★ غ ز ل

<thread ; spun (n.) **غَزْلٌ**
to spin **غَزَلَ** **بِغَزَلٍ** **غَزْلًا** (ض)

★ غ ز و

(act. pic. plu.)* w.v. **غَزَى**
<fighters (sing.)
(* on the pattern of **دَرَجٌ**)

that he may acc. iv **يَغْرِقُ**
drown
< **غَرِقَ** **بَغْرَقٍ** **غَرَقًا** (س)
to sink (in water)

(imperf. 2 p.m. sing.) el. iv **لِيَغْرِقَ**
(that did it) in order to
drown

(imperf. 1st. p. plu.) iv **نَغْرِقُ**
we drown

(3 p.m. plu.) pp. iv **أَغْرِقُوا**
they were drowned

drowning (v.n.) **الغَرَقُ**
غَرَقًا
vehemently (to v.n. acc.
destruction)

وَالَّذِينَ ذُكِرُوا بِالنَّارِ لَمْ يُغْرِقُوا
By the (angles) who drag
vehemently (Jid.). By
those who drag forth to
destruction. (i.e. the souls
of the infidels from their
bosoms.) [79:1]

acc. **مُغْرَقُونَ** / **الْمُغْرَقِينَ**
(pis. pic. m. plu.)
those who are drowned

★ غ ر م

(act. pic. m. plu.) **الغَارِمِينَ**
< debtors

غَرِمَ **بِغَرْمٍ** **غَرْمًا** (و **غَرْمًا**) **وَ غَرَامَةٌ**
وَ مَقْرَمًا (س)
to be in debt,
to pay (a tax, fine)

until ye have **حَتَّى تَغْتَسِلُوا**
washed yourselves

(*pis. pic. m. sing.*) **مُتَسَّلٍ**
place for washing (*Rgh.*),
water (*Jid.*), spring (*Pic.*)

Note. Etymologically the
passive participle from a
derived stem stands also
as the noun for place and
time.

corruption (*n.*) **غَسِيلِينَ**
i.e., what flows from
the bodies of the damned

غ ش ی

(*parf. 3 p. m. sing.*) (*w. v.*)
< ~ overcome, covered

عَشَى يَغْشَى غَشَاءً وَ غَشَاوَةً (س)
to cover conceal

فَكَرَّسَهُمْ مِنَ اللَّيْلِ مَا غَشِيَهُمْ

And, then covered them with
that which did cover them
of sea. [20:78]

(*imperf. 3 p. m. sing.*) (*w. v.*) **يَغْشَى**
covers

overcomes (with **يَغْشَى** if attached to a pronoun)

وَاللَّيْلِ إِذَا يَغْشَى

Be the Night when it covereth.
[92:1]

to **غَزَا يَغْزُو غَزْوًا (ن)**
go forth, to raid on
enemy's land

act pic. sing.

p. b. **غَزَى**

noun. **غَزَوَاتٌ** *plu.* **غَزَوَةٌ**

غ س ق

< dark (*v. n.*) **عَسَقَ**

عَسَقَ يَغْشِقُ غَشَقًا (ض)
to become very dark (night)

(*act. pic. m. sing.*) **غَامِقٌ**
darkness, darker

(*ints.*) **عَسَاقٌ / غَسَاقًا**

corruption (*Jid.*) (flowing
from the bodies of the
damned)

paralysing cold (*Pic.*)

غ س ل

(*perate. m. plu.*) **فَاغْسِلُوا**
< (you) wash!

غَسَلَ يَغْسِلُ غَسَلًا غَسَلًا (ض)
to wash, purify

(*imperf. 2 p. m. plu.*) *f. d.* **تَغْسِلُوا**
< you wash

to wash one- *viii* **اغْتَسَلَ**
self

as R. F. to cover **نَفْسًا تَغْتَابُ**
oneself

(written **نَفْسًا** when attached to a pronoun)

وَلَمَّا تَغَابَهَا حَلَاةٌ خفيفةً

And when he covered her, she bore a light burden.

[7:189]

(*perf. 3 p.m. plu.*) w.v. x **اسْتَغَشُوا**
< they covered themselves

to get oneself under x, **اسْتَغَشَى**
cover, or cover oneself

w.v. x **يَسْتَغَشُونَ**
(*imperf. 3 p.m. plu.*)
they cover themselves

w.v. **غَاشِيَةٌ / الْغَاشِيَةُ**
(*act. pic. f. sing.*)
overwhelming covering
lit. a thing that covers.

the day of Resurrection (1)

هَلْ أَتَاكَ خَبْرُ الْغَاشِيَةِ

Hath there come unto thee the story of the covering events? (*i.e.*, Resurrection, because it will overwhelm with its terror). [88:1]

an overwhelming (2)
torment

أَفَلَمْ يَأْتُوا الْغَاشِيَةَ مِنْ عَذَابِ اللَّهِ
Are they secure then against (that) there may come upon them an overwhelming of Allah's torment.

[12:107]

وَاللَّيْلِ إِذَا يَغْشَىٰهَا

And the night when it covereth it (the world).

[91:4]

Note: The personal pronoun is either for the world or the darkness.

(*imperf. 3 p. f. sing.*) w.v. **تَغْشَىٰ**
covers, with cover

(*perf. 3 p.m. sing.*) w.v. ii **غَشَىٰ**
< ~covered

as R. F. **غَشَىٰ تَغْشِيَةً**

(*imperf. 3 p.m. sing.*) w.v. ii **يُغْشِي**
covers

(*perf. 1st. p. sing.*) w.v. iv **أَغْشَيْنَا**
we have covered

to cover, **أَغْشَىٰ إِغْشَاءً**
to draw a veil, to cause to cover

(*imperf. 3 p.m. sing.*) w.v. iv **يُغْشِي**
~ covers

(3 p. f. sing.) p. p. iv **أُغْشِيَتْ**
was covered over (with ~)

(3 p. m. sing.) p. p. iv **يُغْشَىٰ**
is covered, over upon him
(*i. e.*, he faints)

تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ

Their eyes rolling about—like (the eyes of) him who fainteth unto death.

[33:19]

(*perf. 3 p. m. sing.*) w.v., v **تَغْشَىٰ**
~ covers

غ ض ب ★

(perf. 3 p.m. sing.) غَضِبَ
< ~ was angry with
غَضِبَ يَغْضَبُ غَضَبًا (س)
to be angry with, to be
wrath with

anger, rage (v.n.) غَضَبٌ / الْغَضَبُ

(pact. pic.) الْمَغْضُوبُ - عَلَيْهِ
an object of anger

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

None of those on whom is
indignation brought down.

(Jid.) [1:7]

Not (the path) of those who
earn Thine anger. (Pic.)

Not those upon whom wrath
is brought down. (M.A.)

Not of those against whom
Thou art incensed. (Sale)

Not of those against whom
Thou art wrathful. (Arberry)

< indignant, angry, (n.) غَضَبَانٌ
enraged

(plu.) غَضَابٌ

(pis. pic.) acc. iii مَغْضَابًا

< in state of anger

غَضَبَ مَغْضَبَةً وَغَضَابًا

to make angry, irritate

غ ض ض ★

(imperf. 3 p.m. plu.) (assim) يَغْضُونَ
< they lower (voice)

fainted one w.v./pis. pic. الْمَغْشِيُّ
(one who is made to faint)

< coverings n.p./w.v. غَوَاشٍ

(sing) غَاشِيَةٌ

covering (n.) غِشَاوَةٌ

غ ص ب ★

< taking something (v.n.) غَضَبًا
from someone unjustly
or by force

غَضَبَ يَغْضِبُ غَضَبًا - عَلَى (ض)
to force

to take by مِنْ -

violence, unjustly

وَكَانَ وَرَاءَهُمْ تِلْكَ يَأْخُذُ كُلَّ سَفِينَةٍ غَضْبًا

There was before them a king
who taketh every boat by
force. [18:79]

غ ص ص ★

< anything by which (n.) غَضَّةٌ
one is choked (food etc.)

(plu.) غَضَصٌ

<< غَمَسَ يَغْمَسُ غَمَسًا (ن)

to be choked, be choked
with wrath, be grieved

وَلَطْعَامًا ذَا غَضَصٍ

And food that choketh.

to forgive, pardon ل - غَفِرَانَا (ض)

(perf. 1st p. plu.) غَفِرْنَا
we have forgiven

(imperf. 3 p.m. sing.) يَغْفِرُ
forgives

will forgive juss. (l.c.) يَغْفِرْ

(imperf. 3 p.m. plu.) يَغْفِرُونَ
they forgive

let them forgive acc. يَغْفِرُوا

(imperf. 2 p.m. sing.) (juss.) تَغْفِرْ
thou forgive

(imperf. 2 p.m. plu.) acc. تَغْفِرُوا
ye pardon, forgive

(imperf. 1st p. plu.) juss. نَغْفِرْ
we will forgive

(perate. m. sing.) اَغْفِرْ
forgive, thou may forgive!

(3 p. m. sing.) pip. يَغْفَرُ
will be forgiven

سَيَغْفِرُنَا

It will be forgiven us. [7:169]

forgiveness (v. mim) مَغْفِرَةٌ

forgiveness (v. n.) غَفْرَانٌ

غَفْرَانِكَ رَبَّنَا

Thy forgiveness, our Lord.
[2:285]

(act. ple. m. sing.) غَافِرٌ
forgiver

452

غَضَّ يَغْضُ غَضًّا (ن)

to lower the voice or eye

they may/shall lower acc. يَغْضُوا
(eyes)

(imperf. 3 p. f. plu.) يَغْضُنَّ
they female (should) lower
(eyes)

(perate m. sing.) اَغْضُضْ
lower! (voice)

★ غ ط ء

غِطَاءٌ see غ ط و

★ غ ط ش

(perf. 3 p.m. sing.) iv اَغْطَسَ
~ he made dark

< اَغْطَسَ اِغْطَاسًا

to make SS dark,

<< غَطَسَ يَغْطِسُ غَطْسًا (ض)
to be dark

★ غ ط و

< veil (n.) غَطَاءٌ

غَطَّ يَغْطُو غَطْوًا (ن)
to cover, to put a veil

★ غ ف ر

(perf. 3 p.m. sing.) غَفَرَ
< ~ forgave, hath forgiven

غَفَّرَ يَغْفِرُ غَفْرًا (ض)
to cover, veil

- (epl.) لَا اسْتَغْفِرُونَ
(imperf. 1st p. sing.)
I shall surely ask forgiveness
- (perate. m. sing.) x اسْتَغْفِرْ
thou (a man) ask forgiveness!
- (perate. f. sing.) x اسْتَغْفِرِي
thou (a woman) ask forgiveness!
- (perate. m. plu.) x اسْتَغْفِرُوا
(you) ask forgiveness!
- (Ap-der. m. plu.) x اسْتَغْفِرُونَ
those who ask forgiveness
- asking forgiveness (v.n., x) اسْتَغْفَارًا

غ	ف	ل	★
---	---	---	---

- (imperf. 2 p.m. plu.) تَغْفُلُونَ
ye neglect
- < غَفَلَ بِغَفْلٍ غَفْلَةً وَ غَفْلًا (ن)
to be heedless, neglectful,
inattentive
- (perf. 1st p. plu.) iv أَغْلَنَّا
ve made neglect,
we made unmindful
- < أَغْفَلْ إِغْفَالًا
to make iv unmindful, neglect
- (act. pic. m. sing.) غَافِلٌ
neglectful
- unaware acc. غَافِلًا
- nom. غَافِلُونَ / الْغَافِلُونَ
(act. pic. m. plu.)
unaware ones
- unaware ones acc. غَافِلِينَ / الْغَافِلِينَ

- (act. pic. m. plu.) الْغَافِرِينَ
forgivers
- (ints.) غَفُورًا / الْغَفُورُ
most forgiving one
(one of the excellent
names of Allah)
- forgiving one acc. غَفُورًا
- most forgiving one (ints.) غَفَّارًا
(one of the excellent names
of Allah)
- (perf. 3 p.m. sing.) x اسْتَغْفَرَ
asked forgiveness
- (perf. 2 p. m. sing.) x اسْتَغْفَرْتَ
thou asked forgiveness
- (perf. 3 p.m. plu.) x اسْتَغْفَرُوا
they asked forgiveness
- (imperf. 3 p.m. sing.) juss. يَسْتَغْفِرْ
asks forgiveness
- ثُمَّ اسْتَغْفِرْ لِلَّهِ
Then he beggeth the forgive-
ness of Allah. [4:110]
(verb in jussive receives
كَتْرَةً when it is to be
assimilated to the follow-
ing word)
- (imperf. 2 p. m. sing.) juss. تَسْتَغْفِرْ
thou ask forgiveness
- (imperf. 2 p.m. plu.) تَسْتَغْفِرُونَ
ye ask forgiveness
- (imperf. 3 p.m. plu.) يَسْتَغْفِرُونَ
they ask forgiveness
- let them ask acc. يَسْتَغْفِرُوا
forgiveness

(imperf. 2 p.m. plu.)
ye (may) overcome

(3 p.m. sing.) pp.
has been overcome

(3 p.m. plu.) pp.
they were overcome

(3 p.m. plu.) pip
they shall be overcome

(2 p.m. plu.)
ye shall be overcome

(act. pic. m. sing.)
dominant (1)

وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ
And Allah is dominant in
His purposes. [12:21]

overcomer (2)

إِن يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمُ
If Allah succoureth you there
is none that can over-
come you. [3:160]

(act. pic. m. plu.)
overcomers

overcomers acc. الْغَالِبِينَ

one who is (pic. pac.)
overcome (by SS) مَغْلُوبٌ

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ
Thereupon he prayed unto
his Lord, verily I am over-
come so vindicate me.

[54-10]

overcoming (v.n.)
thick (with trees) غَلَبٌ

(act. pic. f. plu.)
unaware women الْغَافِلَاتُ

negligence, (v. n.)
unawareness غَفْلَةٌ

غ ل ب *

(perf. 3 p.f. sing.)
< ~ prevailed (Jid.) over-
came, vanquished, gain-
ed victory غَلَبَتْ

غَلَبَ يَغْلِبُ غَلْبًا وَغَلَبَةً (ض)
to overcome, conquer, to gain
victory

كُوفِينَ وَنَجْرَةَ وَغَلَبَتْ فِيهَا جُنُودًا
How after a small party hath
overcome a large party.
[2:249]

(perf. 3 p.m. plu.)
prevailed غَلَبُوا

قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَيْمِهِمْ
Those who prevailed in their
affair said. [18:21]

(imperf. 3 p.m. sing.) juss.
overcomes يَغْلِبُ

(imperf. 1st. p. sing.) epl.
I certainly will overcome أَغْلِبَنَّ

(imperf. 3 p.m. plu.)
they will overcome يَغْلِبُونَ

they shall overcome سَيَغْلِبُونَ

(imperf. 3 p.m. plu.) acc.
that they overcome,
they will overcome يَغْلِبُوا

rigid (3)

وَأَخَذَنَّا مِنْكُمْ مِيثَاقًا غَلِيظًا

And they have obtained from you a rigid bond. [4:21]

stern (4) (n. p.) غَلَاظٌ

(sing.) غَلِيظٌ

عَلَيْهَا مَلَائِكَةٌ غَلَاظٌ

Over which are angels, stern. (i.e., not tender towards the inmates of hell). [66:6]

sternness (opp. tenderness) غَلْفَةٌ (n.)

غ ل ف ★

<uncircumcised (v.n.) غُلْفٌ

(sing.) أَغْلَفْتُ

غَلَفْتُ يَغْلِفُونَ غَلْفًا (ن)

to furnish with a covering

(or covered with غِلَافٌ)

وَقَالُوا لَوْلَا نُزِّلَتْ

They said: our hearts are uncircumcised (so that they do not learn or they are covered from hearing for accepting the-truth). [2:88]

غ ل ق ★

(perf. 3 p. f. sing.) ii غَلَقْتُ

<~locked

< luxuriant. (n) acc. غُلْبًا

(sing.) أَغْلَبُ

وَحَدَائِقَ غُلْبًا

And enclosed gardens luxuriant. [80:30]

غ ل ظ ★

(perf. 3 p.m. sing.) x اسْتَغْلَظَ

<<~become thick, strong

غَلَّظَ يَغْلِظُ وَغَلَّظَ يَغْلِظُ غَلْظًا

وَغِلَاطَةٌ (مض، ك)

to be thick, bulky, big, coarse, to be hard, uncivil

(perate. m. sing.) أَغْلَظُ

be hard! (treat severely!)

وَأَغْلَظْ عَلَيْهِمْ

And be severe unto them. (Jid.)

Be firm against them. (Ali)

(i.e., against hypocrites)

[9:73]

(act. 2 pic. m. sing.) meta. (1) غَلِيظٌ

vehement (terrible) acc. غَلِيظًا

وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ

And behind him is a torment terrible (or vehement).

[14:17]

hard (2)

وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ

And wert thou rough, hard-hearted. [3:159]

which he had hidden away.
[3:161]

(3 p. p. sing.) *assim. pp.*
~ is fettered

(pic. pic. m. sing.) *مَغْلُورَةٌ*
fettered one

وَقَالَتِ الْيَهُودُ وَالنَّاصِرَةُ هِيَ يَدُ اللَّهِ فَغُلَّتْ أَيْدِيَهُمْ
And the Jews said : the hand
of God is fettered. Fettered
be their own hands
(cursed) (i.e. (meta.) He
has become niggardly and
closefisted-niggardly be
they themselves). [5:64]

(perate. m. plu.) *غُلُّوا*
put chain

حُدُودَهُ فَغُلُّوهُ
Lay hold of him (then chain
him). [69-30]

<iron collar for (n.p.)
the neck, shackles *أَغْلَالٌ*
(sing.) *غُلٌّ*

★ غ ل م

a boy, young (n.) *غُلَامٌ*

two boys (n. p.) *غُلَامَيْنِ*

boys (n. p.) *غُلَّانٌ*

★ غ ل و

(perate. neg. m. plu.) *لَا تَغْلُوا*
(you) do not exceed (the
bound)

to lock, iii *غَلَّقَ تَغْلِيقًا*

close (a door)

<< *غَلَّقَ يَغْلِقُ غَلْقًا (ف)*

to close, bolt, go far into (a
country)

★ غ ل ل

(perf. 3 p. m. sing.) *assim.* *غَلَّ*
<~ hidden away, deceit,
defraud

غَلَّ يَغْلِي غَلًّا (ن)

to insert

(one thing) in (another),
to cancel, to fraud, to
deceive, to act unfaith-
fully, to put an iron collar
on the neck

(imperf. 3 p. m. sing.) *assim.* *يَغْلِي*
hides away

(imperf. 3 p. m. sing.) *juss.* *يَغْلِي*
hides away

(The assimilation is removed
in case of jussive. This
cluster is pronounced sep-
arately).

وَمَا كَانَ لِنَبِيِّ أَنْ يَغْلِي وَمَنْ يَغْلِي
يَأْتِ بِمَا عَلَنَ يَوْمَ الْقِيَامَةِ

And it is not for a prophet
(i.e., it is not conceivable
for a prophet) that he
hides away (or deceiteth),
whosoever deceiteth (or
hideth anything away) he
shall bring forth on the
Day of Resurrection that

pangs (of death) (3)

pangs (of death) (n. p.) عَمْرَاتٌ

وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي عَمْرٍاءِ الْمَوْتِ

Would that thou shouldst see
what time the wrongdoers
are in the pangs of death.
[6:93]

غ م ذ ★

(imperf. 3 p.m. plu.) iv بَتَّامِرُونَ
they wink at each other

to make signs تَعَامَرَ تَعَامِرًا <
one to another

<< عَمَزَ يَعْمِزُ عَمْرًا (ض، ن)

to make a sign to (with the
eye or eye brow)

غ م ض ★

(imperf. 2 p.m. plu.) تُفْمِضُونَ

that you disdain, connive at

to iv. أَغْمَضَ إِغْمَاضًا <

shut (the eye or the eye
lids), to connive

وَلَسْتُمْ بِأَخَذِهِ إِلَّا أَنْ تُفْمِضُوا فِيهِ

Ye (yourselves) would not
accept such, save you
disdain (or connive at).

[2:267]

غ م م ★

< sorrow (n.) عَمٌّ / الْعَمُّ

غَلَا يَغْلُو غُلُوًّا (ن)

the proper limit, be excessive

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ

O ye people of the Book,
exceed not (the bounds) in
your religion. [4:171]

غ ل ي ★

(imperf. 3 p.m. sing.) (w.v.) يَغْلِي
< ~boils

غَلَى يَغْلِي غَلِيًّا وَغَلِيَانًا (ض)

to boil (pot), effervesce (liquor)

boiling v. n. غَلِيٌّ

غ م ر ★

< bewilderment (1) (n.) عَمْرَةٌ
lit, water that rises above
the stature of a man

عَمْرٌ يَنْعَمُّ عَمْرَةً وَ عَمُورَةٌ (ن)

to be abundant, to overflow,
submerge (in water)

فَذَرَّهُمْ فِي عَمْرَتِهِمْ حَتَّىٰ حِينٍ

Wherefore leave (thou) them
in their bewilderment (or
flow of their ignoranc. or
error and obstinacy and
perplexity. (LL.) [23:54]

overwhelming, (2)
heedlessness

بَلْ قُلُوبُهُمْ فِي عَمْرَةٍ مِّنْ هَذَا

But! their hearts are in
heedlessness. [23:63]

(perf. 3 p. m. sing.) w.v., iv
< ~enriched (2)

to enrich **أَغْنَاهُ**

to avail some thing **عَنْ** -

to attain **أَغْنَى** - مِنْ

وَأَنَّهُ هُوَ أَغْنَى وَأَقْنَى

And that it is He who enricheth and preserveth (property). [53:48]

(the verb **أَغْنَى** is perfect (past tense) but it is used here in the sense of a habitual that has compelled translators to use present tense in their renderings).

وَمَا تَقْتُولُوا إِلَّا أَنْ أَغْنَاهُمْ اللَّهُ وَرَسُولُهُ مِنْ قَتْلِهِمْ

And they avenged not except for (this) that Allah and His Messenger had enriched them out of His grace. [9:74]

(imperf. 3 p.m. sing.) iv
shall enrich (1)

acc.

juss.

(nom.) **قَسُوفٌ يُغْنِيكُمْ اللَّهُ**

Allah shall enrich you. [9:28]

(acc.) **حَتَّىٰ يُغْنِيَهُمُ اللَّهُ**

Untill Allah enrich them.

[24:33]

أَغْنَى

to cover, (ن) **عَمَّ يَغْمُّ عَمَّا**
veil, grieve, cause to mourn

dubious (n.) **غَمًّا** acc.
clouds (n.) **الغَمَّةُ**
الغَمَامُ

غ ن م ★

(perf. 2 p. m. plu.)

< ye obtained (from enemies during war)

غَمَّ يَغْمُّ غَنًّا وَغَنًّا وَغَنِيمَةً (س)
to obtain spoil,

booty, to get a thing without difficulty

<booties, spoils (n. p.)

(sing.) **مَغْنَمًا**

sheep (n.) **غَنَمًا**

غ ن ی ★

(3 p. m. sing.) juss. w.v.

< flourish (I-A)

غَيَّ يَغْيُ غَيًّا وَ مَغْيًا (س)
to inhabit, dwell, to be rich, or in comfort of life

كَأَن لَّمْ يَدْعُنِ بِالْأَمْسِ

As though it had not flourished yesterday (in the earth). [10:24]

dwelt (I-B)

الَّذِينَ كَذَّبُوا شُعْْبًا كَأَن لَّمْ يَدْعُوا بِهَا

Those who belied Shu'ab became as though they had never dwelt. [7:92]

to make indifferent (5)
towards, to profit, to suffice
with no prep. *iv* **أَغْنَى** <

لِكُلِّ أَمْرٍ أَوْ مَرِيٍّ وَنَهَمٌ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ
For everybody of them there
would be his own condi-
tion that will make him
indifferent (towards others).
[80:37]

(*perf. 3 p.m. sing.*) *x* **اسْتَعْنَى**
~ is self-sufficient

to be self- **أَسْتَعْنَى** <
sufficient, to regard himself
self-sufficient

وَوَلَّوْا وَاسْتَعْنَى اللَّهُ

They turned away and Allah
is above all needs (self-
sufficient). [64:6]

أَمَّا مَنْ اسْتَعْنَى

For him who considers him-
self free from need (self-
sufficient). [80:5]

self-sufficient (*n.*)

one of the excellant names
of Allah

rich ones (*n. p.*) **أَغْنِيَاءُ / الْأَغْنِيَاءُ**

(*m. plu. ap-der. iv.*) *w.v.*
those who avail SS against

تَهَلُّ أَنْتُمْ مُضْمِنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ سَخَى وَ
Are you going to avail us
at all against the torment
of Allah? [14:21]

(*juss.*) **إِنْ يَكُونُوا فُقَرَاءَ يُعْرَضْهُمْ إِلَى اللَّهِ**

If they are poor Allah
will enrich them. [24:32]

< to avail or be (3) **عَنْ** **أَغْنَى**
profitable to

مَا أَغْنَى عَنْكُمْ جَمَلُكُمْ

Your multitude availed you
naught. [7:48]

(*perf. 3 p.f. sing.*) **أَغْنَتْ**
~availed

فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمْ

So their gods availed them
not [11:101]

(*imperf. 3 p.m. sing.*) **يَغْنَى**
~avails

وَلَا يُغْنِي عَنْكَ شَيْئًا

And that availed thee naught.
[19:42]

(*imperf. 3 p.f. sing.*) *acc.* **يَغْنَى**
it/she avails

وَكُنْ تُغْنِي عَنْكُمْ فِدْيَتُكُمْ

And your host shall avail
you not. [8:19]

(*imperf. 3 p.m. dual.*) (*juss.*) **يَغْنِيَا**
the twain availed

(*imperf. 3 p.m. plu.*) *acc.* **لَنْ يَغْنُوا**
they shall avail (never)

to avail against (4) **مِنْ - <**

وَلَا يُغْنِي مِنَ النَّهَبِ

It will not avail against the
Flame. [77:31]

غَارٌ a cave (n.)

مَغَارَاتٌ < caverns (n. p.)
(sing.) cavern

غ و ص ★

يَغْوُونَ (imperf. 3 p. m. plu.) w.v.
< they diveفَاصِ بِمَوْصٍ غَوًّا وَ غِيَامًا
وَ مَغَاصًا (ن) - فِي

to dive, plunge into water

غَوَّاصٌ a diver (n.)

غ و ط ★

الْمَائِطُ (act. pl. m. sing.)

the privy (n.)

lit. a wide, depressed piece
of ground

< غَاطَ يَغْوِطُ غَوًّا (ن)

to dig, excavate

غ و ل ★

غَوْلٌ < headiness, (v. n.)

that deprives one of reason

viii. قَالَ يَغْوِلُ غَوْلًا (ن) وَ اَهْتَالَ

to cause to perish, seize
unaware

غَالِي الْخَمْرَةِ

(the drunkard) of reason,
caused to perish him

غ و ث ★

يُعَاثَرُونَ (3 p. m. plu.) pip. w.v. x

they shall be responded to
their cry for aidto relieve, iv. اَعَاثَرَ
to respond to the begging
for aid

وَ اِنْ يَسْتَجِيبُوا لَكُمْ بِمِثْلِ مَا كَانُوا يَكْفُرُونَ

And if they cry for relief
they shall be responded
(or relieved) with water
like the dregs of oil.

[18:29]

اسْتَعَاثَ (perf. 3 p. m. sing.) w.v. x
asked for help, cried for aid

< اسْتَعَاثَ اسْتِغَاثَةً

to bag for or pray for help

w.v. x

(imperf. 3 p. m. dual.)
the twain pray for help

v.w. acc. x.

(imperf. 3 p. m. plu.)
that they pray for help

w.v. x

(imperf. 3 p. m. plu.)
you pray for help

غ و ر ★

< sunk away (n.) acc. غَوْرًا

غَارَ يَغْوِرُ غَوْرًا (ن)

to sink in the ground (water),
to enter the low land

iv. غَابَ يَغِيبُ غَيْبًا (ض) وَ اغْتَابَ

(1) to go away, *viii* وَ غَيْبَ

to be hidden, secret,
unseen

(2) to slander

(3) to backbite

وَلَا يَغْتَابِ بَعْضُهُمْ بَعْضًا

Nor backbite one another.

[49:12]

lit. disappeared (v.n.) غَيْبٌ / الْغَيْبُ

one or hidden, absent,
usage in the Holy Quran :

unseen (1)

يُؤْمِنُونَ بِالْغَيْبِ

Who believe in the unseen.

(Jid.) (M.A.) (Arb.) (Pic.)

Who believe in (the existence
of) that which is beyond
the reach of human per-
ception. (Asad) [2:3]

hidden (2)

إِنِّي أَعْلَمُ الْغَيْبَ السَّمَوَاتِ وَالْأَرْضِ

I know the hidden in the
heavens and the earth.

[2:33]

إِنَّمَا الْغَيْبُ لِلَّهِ

The hidden (belongeth) unto
Allah alone. [10:20]

secret (3)

ذَلِكَ لِأَعْلَمَ أَنِّي نَكَرْتُ أَخْبَهُ بِالْغَيْبِ

(I did that) in order that he
may know that I betrayed
him not in secret. [12:52]

غ و ي ★

(perf. 3 p.m. sing.) (w.v.) غَوَى
~erred

غَوَى يَغْوِي غِيًّا (ض)

to err, deviate from the right
way

(perf. 1st p. plu.) w.v. غَوَيْنَا
we (ourselves) deviate

(pref. 2 p.m. sing.) w.v. iv, غَوَيْتَ
<thou causeth to be erring

to cause to err iv إِغْوَامًا

(perf. 1st p. plu.) w.v. iv غَوَيْنَا
we caused to err

w.v. acc. iv يَغْوِي
(imperf. 3 p.m. sing.)

~keep astray, that he keeps
SS astray.

(1st p. sing.) w.v. epl. iv لَأَغْوِيَنَّ
I will surely mislead

lit. error (v.n.) acc. الْغَيِّءُ / غِيًّا
meta. perdition.

(act. 2 pic. w.v.) غَوَى
erring one

إِنَّكَ لَغَوِيٌّ مُّبِينٌ

Thou art surely one erring
manifestly. [28:18]

(w.v. act. pic. m. plu.) الْغَاوُونَ

perverted ones غَاوِينَ / الْغَاوِينَ

غ ي ب ★

<~backbite w.v. juss. viii يَغْتَابِ

to alter, change غَيَّرَ تَغْيِيرًا

acc. w.v. ii

(imperf. 3 p. m. plu.)

they alter or change

(3 p. f. plu.) emp. ii

they surely alter

وَأْمُرُهُمْ فَلْيَغْيِرْنَ خَلْقَ اللَّهِ

And I will command them so that they will alter the creation of Allah. [4:119]

(3 p. m. sing.) w.v. juss vi

< changes

to be changed تَغَيَّرَ تَغْيِيرًا

(Ap-der. ii acc.)

one who changes

(Ap-der. f. plu. iv)

< the raiders

to make a iv, hostile attack

أَغَارَ إِغَارَةً

(particle.)

other, other than, another, save, but

غ ي ض ★

(imperf. 3 p. f. sing.) w.v.

< ~ absorb

غَامَسَ يَغْمِسُ غَمْسًا (ض)

to sink, to become scanty

وَمَا تَغْمِسُ الْأَرْحَامُ وَمَا تَزْدَادُ

And that which vombs absorb and that which they grow.

[13:8]

the intimacy (4)

فَالطَّيَّابَاتُ فِي ذَلِكَ حَظِيظَاتٌ لِّلْغَيْبِ

Thus the righteous women are the devout ones, who guard the intimacy.

[4:34]

(Note : Asad prefers 'what is beyond the reach of human perception' as rendering of غَيْبٌ while others use unseen, secret, absence and hidden according to the contents of of the verses).

< hidden (n.p.) غَيْبٌ

(sing.) غَيْبٌ

(act. pic. m. plu.) غَائِبِينَ / غَائِبِينَ

< absent ones

(sing.) غَائِبٌ

(act. pic. f. sing.) غَائِبَةٌ

an absent one

the bottom (of a well) (n.)

غَيْبَةٌ

غ ي ث ★

(3 p.m. sing.) pip. w.v. يَغَاتُ

< ~ will have rain

غَاتَ يَغِيثُ غَيْثًا (ض)

to cause rain, to make rain fall

rain (n.) غَيْثٌ / الْغَيْثُ

غ ي ر ★

(imperf. 3 p.m. sing.) w.v., ii يَغْيِرُ

< ~ alters

(3 p.m. sing.) el
in order to enrage or he may
enrage

rage (n.) غَبَطَ / اَلْمَبْطُ

(act. pic. m. plu.) غَاظُونَ
enraged ones

<raging, v.n., v. تَغَبَّطًا
to rage تَغَبَّطَ تَغَبَّطًا

(3 p.m. sing.) w.v. pp. غَبِضَ
~ was sunk
~ made to abate

غ ی ظ ★

(imperf. 3 p.m. sing.) w.v. يَغْبِطُ
<~ makes anger ~ enrages

غَاظَ يَغْبِطُ غَبَطًا (ض)
to anger, enrage, provoke

★★★

کتاب الفاء

iii junction of two phrases following the particle denoting the result of a condition in the other.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي

say : if ye love Allah follow me
[3:31]

(h.v.)

★ ف ه د

heart (n.) قُورَادُ / الْقُورَادُ

< hearts (n. p.) أَقِيدَةُ / الْأَقِيدَةُ

(sing.) قُورَادٌ

(w. & h. n.)

★ ف ه و

< a party, group, (n.) قَسَمَةٌ
band

(plu.) قَسَمَاتٌ

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ف

(a conjunction particle)

then, so, but, then, thus, however, because, so that, and so,

This is a common conjunction which implies a close connection between the sentences before and after it.

This connection may be either definite cause and effect, or a natural sequence of event.

(i) cause and effect :

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ

Then Adam learnt from his Lord (certain) words and He repented towards him.
[2:37]

(ii) natural sequence :

الَّذِي خَلَقَ فَسَوَّى

Who hath created and then proportioned. [87:2]

٤٦٤

(*perf. 1st p. plu.*) فَتَحْنَا
we opened

حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ
Until when we opened upon
them a portal of severe
torment. [23:77]

to give victory (2)
(conquer)

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا

Verily we have given thee a
victory. [48:1]

judges (*imperf. 3 p.m. sing.*) يَفْتَحُ
to judge (3)

سَوْفَ يَفْتَحُ بَيْنَنَا وَالْحَقَّ

Then He shall judge between
us with truth. [34:26]

to grant (4)

مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا
Whatsoever of mercy Allah
may grant unto mankind
none there is to withhold
it. [35:2]

decide (*perate. m. sing.*) افْتَحَ
to decide (5)

رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ

Our Lord! decide then be-
tween us and our people
with truth. [7:89]

(*3 p. f. sing.*) pp. فُتِحَتْ
~be opened (1)

two parties (*dual. nom*) الْفَيْتَانِ

acc. فَيْتَيْنِ

(*h.v.*)

ف ت ه ★

(*imperf. 3 p. m. sing.*) h.v. تَمُوتَا
< thou cease

قَوْنِ بَقَا (بَقُوا) فَتَا (س)

to cease from (always in
negative sense)

قَالُوا تَاللَّهِ تَفْتَوْنَا نَنْتَزِرُ يُونُسَ

They said : By Allah Thou
ceases not from remember-
ing Yusuf. [12:85]

ف ت ح ★

(*perf. 3 p.m. sing.*) قَحَّ
opened, disclosed

< قَحَّ يَفْتَحُ قَحًّا (ف)

to open, disclose, to give
victory, conquer, to judge,
to grant, to let out, to
decide

to open (1)

قَالُوا أَلَمْ نَعْبُدِكُمْ يَا قَحَّ اللَّهُ عَلَيْكُمْ

They said: do you inform
them of what Allah has
disclosed to you. [2:76]

(*perf. 3 p.m. plu.*) قَحَرُوا

they opened

وَلَمَّا فَتَحُوا مَتَاعَهُمْ

And when they opened their
stuff. [12:65]

keys (n. p., ints.) **المفاتيح / مفاتيح**

★ ف ت ر

(imperf. 3 p.m. plu.) **يَفْتَرُونَ**
< they flag

قَدَّرَ يَفْتَرُ فُتُورًا (ن)
to flag, to feel weak or faint **عَنْ** -

يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ
And they glorify (Him) night
and day, they flag not.
[21:20]

(3 p. m. sing.) pip. ii **يَفْتُرُو**
< ~ shall not be abated

to abate ii **قَرَّرَ يَفْتُرُ**
a cessation (n.) **قَرَرَةٌ**
(a certain interval of time)

★ ف ت ق

(perf. 1st. p. plu.) **فَتَقْنَا**
< we rent

فَتَقَ يَفْتُقُ فَتَقًا (ف)
to cleave, slit, to rend

★ ف ت ل

(act. 2 pic.) acc. **فُتَيْلًا**
< a thing of no value

فَتَلَّ يَفْتُلُ فَتَلًا (ض)
to twist (a rope, thread)
lit. a small skin in the cleft
of a date-stone

حَتَّىٰ إِذَا جَاءَهُمْ تُبْعِثُوا إِلَيْهَا

Till, when they arrive thereto
the portals will be opened
[39:71]

~ is let out (2)

حَتَّىٰ إِذَا بُعِثَتِ يُبْعِثُ وَيُجِثُ

Until when Yajuj and Majuj
are let out. [21:96]

(3 p. f. sing.) ii pip **تَفْتَحُ**
< ~ will be opened

as R. F. ii **فَتَحَ تَفْتَحًا**
will not be opened **لَا تَفْتَحُ**

(perf. 3 p. m. plu.) x **اسْتَفْتَحُوا**
< they besought judge

to seek, suc- **اسْتَفْتَحَ**
cour, judgement, to begin

(imperf. 3 p.m. plu.) x **يَسْتَفْتِحُونَ**
they seek victory

(imperf. 2 p.m. plu.) f.d.x **تَسْتَفْتِحُوا**
you seek victory

(v.n.) acc. **فَتَحَ / الفتح / فتحا**
< victory

(plu.) **فُتُوحٌ**

(act. pic. m. plu.) **الْفَاتِحِينَ**
deciders

وَإِنَّكَ خَيْرُ الْفَاتِحِينَ

Thou are the Best of Deciders.
[7:89]

(pis. pic. f. sing.) ii **مَفْتَحَةٌ**
opened (ones)

وَلِذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ

And in the same way We tried some of them by means of others. [6:53] (see also 38:34, 44:17, 20:40 & 38:24.)

(imperf. 2 p. m. sing.) acc.
~persecutes (1)

يَفْتِنُ

فَمَا أَمَّنَ لِمُوسَى إِلَّا ذُرِّيَّتَهُ مِنْ قَوْمِهِ عَلَى خَوْفٍ
مِنْ فِرْعَوْنَ وَمَلَئِهِمْ أَنْ يَفْتِنَهُمْ

Then none believed in Musa save a posterity of his people, through fear of Fir'awn and their chiefs, lest he persecute them. [10:33]

~shall molest (2)

إِنْ خِفْتُمْ أَنْ يُفْتِنَكُمْ الَّذِينَ كَفَرُوا

If ye fear that those who disbelieve shall molest you. [4:101]

(the verb يَفْتِنُ، قَتَنُ in this verse means 'to put in trouble' or 'to slay')

should tempt emp.
should not (neg. emp.)
tempt

يَفْتِنُ
لَا يَفْتِنُ

يَبْنِي آدَمَ لَا يَفْتِنُكُمُ الشَّيْطَانُ

○ children of Adam! let not the Satan tempt you.

[7:27]

ف ت ن ★

(perf. 3 p. m. plu.)

فَتَنُوا

<they persecuted

قَاتَنَ يَفْتِنُ فِتْنًا وَ قُتُونَا (ض)

to persecute, to try or prove (as gold in the fire), afflict (by burning), to tempter, lead to temptation, to make an attempt upon, to seduce

to persecute (1)

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

Those who persecuted believing men and believing women. [85:10]

(perf. 2 p. m. plu.)

you tempted (2)

فَتَنْتُمْ

قَالُوا بَلْ وَلَكِنَّمْ فَتَنَّا أَنْفُسَنَا

They said (i.e., will say in the Hereafter) yes! but ye tempted your souls.

[57:14]

(perf. 1st p. plu.)

we tempted

فَتَيْنَا

قَالَ وَأَنَا قَدْ فَتَنَّا قَوْمَكَ

He said: verily we have tempted thy people.

[20:85]

(see also verse 29:3)

te try (3)

proved or tested); 'means (whereby the condition of a man is evinced, in respect of good or evil; hence it often means temptation'. (LL.)

فِتْنَةٌ أَيْ إِخْبَارٌ وَ بَلَاءٌ

fitna i.e., trial and temptation (P.I., n. 453 *Jid.*); originally فِتْنَةٌ means 'a burning with fire' and then affliction, distress and hardship, slaughter, misleading or causing to err, and seduction from faith by any means (*Lis.*)

إِنَّمَا هُمْ فِتْنَةٌ

We are but a temptation. [2:102]

وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ

And the temptation is more griveous than slaughter or the persecution is worse than slaughter. [2:191]

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ

And Fight them until there be no temptation (or persecution). [2:193]

وَمَنْ يُرِدْ اللَّهُ فِتْنَتَهُ

And whosoever temptation Allah willeth. (i.e., in consequence of his own will to go astray) [5:41]

(imperf. 3 p. m. plu.) يَفْتِنُونَ
they tempt

(imperf. 3 p.m. plu.) f.d. يَفْتِنُوا
(lest) they tempt

وَاحْذَرْهُمْ أَنْ يُفْتِنُوكَ

And beware thou of them lest they tempt thee. [5:49]

(imperf. 1st. p. plu.) el. acc. لِنَفْسِنَ
~in order to try

in order to try them لِنَفْسِنَهُمْ
[72:17]

(com. perate neg.) لَا تَفْتِنْنِي
do not tempt me!

(ي pronominal)

(3 p. m. sing.) pp. قَانُوا
they had been tempted

(2 p.m. plu.) pp. قَانْتُمْ
you were tempted

(3 p. m. plu.) pip. يُفْتَنُونَ
they are tried

(2 p.m. plu.) pip. تُفْتَنُونَ
you are tested
(you are being tested)

temptation v.n. acc. قَانُوا

tempters (act. pic. m. plu.) قَانِتِينَ

مَا أَنْتُمْ عَلَيْهِ بِفِتْنِينَ

Ye cannot against Him be tempted. [37:162]

<temptation (1) (n.) فِتْنَةٌ / الْفِتْنَةُ
lit. a trial, probation, affliction (whereby one is tried,

(perate. m. sing.) iv
furnish thou explanation!

يُوسُفُ أَيُّهَا الْعَمَلِيُّ اذْهَبْ إِلَىٰ سَبْعِ بَعِيرَاتٍ

Yusuf, O' truthful one! explain
to us seven fat kine.

[12: 46]

(perate. m. plu.) iv
explain (you)!

اَفْتِنِي بِرُؤْيَايَ

Explain to me my dream.

[12:43]

(imperf. 2 p. m. sing.) x
<thou ask the legal order

اَسْأَلُكَ بِرَأْيِ

to ask
opinion or legal order,
to question

(imperf. 2 p. m. dual.) x
(you twain) are asking
(about)

(imperf. 3 p. m. plu.) x
they ask (legal order)

(perate. m. sing.) x
ask! (the view or opinion)

فَأَسْأَلُهُمْ

Then ask them. [37:4]

a young (n.) w.v.

قَوِيَّ يَقْوَىٰ قَوِيًّا (س)
to be young (the noun appli-
es both to human beings
and animals)

أَفْتٍ

excuse, (2)

ثُمَّ لَوْ كُنْ فَتَدَّعَوْهُمُ الرَّازِقُونَ وَاللَّهُ رَبُّنَا مَا كُنَّا شُرَكَاءَ لَهُمْ

Then their excuse would be
nothing but that they
would say: By Allah, our
Lord! we were not asso-
ciators. [6:23]

(According to Tabri

فَتْنَةُ
in this verse means الْعُذْرُ

'excuse or الْجَوَابُ answer
—being so called because
of it being a lie')

w.v.

ف ت ي ★

(imperf. 2 p. m. sing.) iv
~decreeth (1)

يُنْفِقُ

to give a formal اَفْتَىٰ اِنْفَاءً
legal opinion.

to inform the فِي -
legal order,

to issue a decree (divine),

to explain the meaning of
a dream

قُلْ اللَّهُ يُفْتِيكُمْ فِي الْكَلِمَاتِ

Say than: Allah decreeth
a decree unto you con-
cerning them. [4:127]

to pronounce (2)

قُلْ اللَّهُ يُفْتِيكُمْ فِي الْكَلِمَاتِ

Say Allah pronounceth you
in the matter of one with-
out father or child.

[4:176]

قَوِيَّ

بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ
Nay man desires to sin in front of him. [75:5]
(imperf. 2 p.m. sing.) acc. **تَفَجَّرَ**
thou causet to gush forth

حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوتًا
Untill thou causet for us to gush forth from the earth a fountain. [17:90]
(perf. 1st. p. plu.) ii **جَرْنَا**
< we caused to gush forth to create an outlet ii **جَرَّ تَفْجِيرًا**
or passage, (for water and the like) let water flow, cause water (and the like) to gush forth

(imperf. 2 p.m. sing.) acc. ii **تَفَجَّرَ**
thou causet to gush forth
(imperf. 3 p.m. plu.) ii **يَفْجُرُونَ**
they cause to gush forth
v.n. acc. ii **تَفْجِيرًا**
causing to gush forth (abundantly)

(3 p. f. sing.) pp. ii **جُرَّتْ**
< ~flowed out
(imperf. 3 p.m. sing.) v **يَتَفَجَّرُ**
~gusheth forth
to flow out v, **تَفَجَّرَ تَفَجَّرًا**
(perf. 3 p. f. sing.) vii **أَنْفَجَّرَتْ**
~gushed out
to burst out, to gush out vii **أَنْفَجَّرَ أَنْفَجَارًا**

when attached to a pronominal written with **أَلِفٌ** instead of **ي** as **فَتَاهُ، فَنَامَا**
meta. boy, man, page, servant

two youngs (n. dual.) **فَتَانٍ**
(two men)
< men, youths, (n. p.) **فِتْيَةٌ**
youngs
(sing.) **فَتًى**
< men, young, youths (n. p.) **فِتْيَانٌ**
< young girls (n. p.) **فِتْيَاتٌ**
(sing.) **فَتَاهٌ**

★ ف ج ج ★

path, way, passage (n.) **فَجٌّ**
lit. broad way between mountains
< paths, passages (n. p.) **فَجَاجٌ**
(sing.) **فَجٌّ**

★ ف ج ر ★

(imperf. 3 p.m. sing.) el **يَفْجُرُ**
< may sin
جَرَّ يَفْجُرُ جَرًّا وَجُورًا (ن)
(1) to s. , to act immorally
(2) to cleave, **جَرَّ جَرًّا**
break up, dig up

adultery (2)

وَالَّذِي يَأْتِيَنَّكَ الْفَاحِشَةَ مِنْ نِسَائِكَ

And for those of your women
who (may) commit adultery.
[4:15]

indecentcy (n.) الْفَحْشَاءُ

<indecentcies (p.n.) الْفَوَاحِشُ
(sing.) فَاحِشَةٌ

★ ف خ ر

<boasting (v.n.) vi تَفَاخَّرَ

self-glorification (Jid.)

natural boasting (IK.)

to rival or vie تَفَاخَّرَ تَفَاخَّرَا
with each other in glory or
excellence as (iii) فَتَخَّرَ

<boastful (ints.) تَفَوَّرَ

تَفَوَّرَ يَفَوَّرُ تَفَوَّرًا وَ تَفَوَّرًا (ن)
to glory, boast

pottery (n.) الْفَخَّارُ

★ ف د ي

(perf. 1st. p. plu.) w.v. فَدَيْنَا

<we ransomed
فِدَامَا وَ فِدَى وَ فِدَى (ض)
قَدَى يَفْدِي

to redeem, ransom

وَقَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ

And We ransomed him with
a mighty victim. [37:107]

dawn (n.) الْفَجْرُ

(act. pic. m. sing.) فَاجِرٌ

sinner, evildoer

<evildoers (b. p.) جَارَةٌ

(sing.) فَاجِرٌ

(ungodly people)

<evildoers (b. p.) جَارَةٌ

(ungodly people)

(sing.) فَاجِرٌ

wickedness (v.n.) فَجُورٌ

★ ف ج و

a spacious part (n.) w.v. فَجْوَةٌ

lit. an intervening space, or
an intermediate wide space
between two things

★ ف ح ش

(act. pic. f. sing.) فَاحِشَةٌ

<ill-deed (1)

فَحْشٌ يَفْحَشُ فَحْشًا (ك)

to be excessive, immoderate,
unreasonable, befoul, ob-
sceneفَاحِشَةٌ literally signifies 'an
excess', an enormity, any-
thing exceeding the boun-
ds of the rectitude

وَالَّذِينَ إِذَا أَصَابُوا فَأَجْرَهُ أَوْطَلَقُوا

And those who, when they
have done an ill-deed or
wronged. [3:135]

ii و دی see

فَدِيَّةٌ

و ذ ر see

فَدَّرُوهُمَا

★ ف ر ت

< sweet (water) (n.)
used as an adjective of water

thirst quenching (LL.) acc.
or very sweet

فَرَاتٌ

فَرَاتًا

★ ف ر ث

excrement, dung faeces (n.)

فَرَثٌ

★ ف ر ج

(3 p.m. sing.) pp
< ~ is cloven

فَرَجَ يَفْرُجُ فَرْجًا (ض)
to open, separate, cleave, spilt

meta. chastity (v.n.)
(private part)

lit. opening, gap

private parts (p. n.)
(of male or female)

★ ف ر ح

(perf. 3 p.m. sing.)
< ~ was glad

فَرِحَ يَفْرَحُ فَرَحًا (س)
to be glad, happy, delighted,
rejoice, be cheerful, to exult

(perf. 3 p. m. plu.)
they were glad

472

(imperf. 3 p.m. plu.) iii

فَادُوا

< ye ransom

فَادَى مَفَادَةً وَ فِدَامًا

to receive or give a ransom.
for one to release him

وَلَنْ يَأْتُوهُمْ أَسْرَى تُغَدُّوهُمْ

And if they come as captives
unto you, ye ransom them.

[2:85]

(perf. 3 p.m. sing.) viii ب اَفْتَدَى -
~ gave as ransom.

to offer or viii اَفْتَدَى اَفْتِدَامًا
give ransom

لَنْ يُقْبَلَ مِنْ أَحَدِهِمْ
تِلْءُ الْأَرْضِ ذَهَبًا أَوْ اَفْتَدَى بِهِ

Not an earthful of gold
shall be accepted from any
such though he were to
give it (in alms or) as
ransom. [3:91]

(perf. 3 p. f. sing.) viii ب اَفْتَدَتْ -
~ ransomed

(perf. 3 p.m. plu.) viii ب اَفْتَدُوا -
they gave as ransom

(imperf. 3 p.m. plu.) viii ب يَفْتَدِي -
~ ransometh

(f. d.) el. viii. ب لِيَفْتَدُوا -
(imperf. 3 p.m. plu.)
they may ransom, in order to
give as ransom

(v.n. iii, w.v.) فِدَاؤٌ
receiving ransom (or ransom)

ransom (n.) فِدْيَةٌ

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رَبِّ لَا تَذَرْنِي فَرْدًا

My Lord ! leave me not solitary (childless). [21:89]

< single ones (p. n.) فَرَادَى
(sing.) فَرْدٌ

ف ر د س

paradise (n.) الْفِرْدَوْسُ

★ ف ر ر

(perf. 3 p. f. sing.) (assim) فَرَّتْ
< ~ fled

فَرَّ يَفِرُّ فَرًّا وَفِرَارًا وَ مَفْرَأً (ض)
to flee, run away, run off,
escape (مِنْ -)

(perf. 1st. p. sing.) فَرَرْتُ
I fled

yc fled (perf. 2 p. m. plu.) فَرَرْتُمْ

(imperf. 3 p. m. sing.) (assim) يَفِرُّ
~ will flee

(imperf. 2 p. m. plu.) (assim) تَفِرُّونَ
ye flee

(perate. m. plu.) فَرُّوا
flee !

فُفِرُّوا إِلَى اللَّهِ

Flee therefore unto Allah.
[51:50]

fleeing v.w. acc. فِرَارًا

(imperf. 3 p. m. sing.) يَفْرَحُ

~ will be glad

(imperf. 3 p. m. plu.) يَفْرَحُونَ
they are glad

they may/will be acc. f. d. يَفْرَحُوا
glad

تَلْفِيحُوا

Then let them be glad (or)
let them rejoice. [10:58]

(imperf. 2 p. m. plu.) تَفْرَحُونَ
ye are happy

ذَلِكَ لِمَا كُنْتُمْ تَفْرَحُونَ

That is because ye had been
exulting. [40:75]

(perate. neg. m. sing.) لَا تَفْرَحُ
exult not

(perate. neg. m. plu.) لَا تَفْرَحُوا
exult ye not

rejoicing one, exultant (n.) فَرِحٌ
rejoicing ones, exultant p. n. فَرِحُونَ

p. n. (acc.)

(sing.) فَرِحَ / الْفَرِحِينَ

★ ف ر د

alone (1) (n.) فَرْدًا

وَنَرِثُهُ مَا يَقُولُ وَيَأْتِنَا فَرْدًا

And we shall inherit from
him that whereof he spake,
and he shall come to us
alone. [19:80]

meta. solitary (2)
(childless)

<carpets (p.n.) قَرَشٌ

(sing.) قَرَاشٌ

★ ف ر ض

<~ordained (1) قَرَضَ

قَرَضَ يَقْرِضُ قَرَضًا (ض)
to ordain, enact (a law), estimate, conceive, to apportion, to impose

مَنْ قَرَضَ فَيَوْمَ الْحَجِّ

Wherefore whosoever ordaineth (unto himself) the pilgrimage therein (i.e., during these months) [2:197]

imposed (2)

إِنَّ الَّذِي قَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ
Verily He who hath imposed the Quran on thee is surely about to bring thee back home. [28:85]

(also see verse 66/2)

decreed (3)

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فَمَا قَرَضَ اللَّهُ لَهُ
No blame there is upon the Prophet in that which Allah hath decreed for him. [33:38]

settled (4)

(perf. 2 p. m. plu.) قَرَضِمٌ

ye settled

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running away الْفَرَارُ

place of refuge (n. p. t.) الْمَفْرَرُ
whereto approaches a fleeing one from a danger

★ ف ر ش

(perf. 1st. p. plu.) قَرَشْنَا

<we have stretched forth قَرَشَ يَقْرِشُ قَرَشًا وَ قَرِشًا (ض)
to spread out, extend, stretch forthsmall cattle (n.) acc. قَرَشًا / قَرِشًا
or camelslit. small animals قَرِشٌ of
which flesh is used as food.

وَمِنَ الْأَنْعَامِ حَمُولَةً وَ قَرِشًا

And of the cattle (He hath created) beasts of burden and small (ones) (i.e., and of the cattle He created for work and for the sake of their flesh. (Asd.)

[6:142]

<moths, butterflies (p.n.) الْفَرَّاشُ
(sing.) قَرَّاشَةٌيَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُورِ
A Day whereon mankind shall become as moths scattered. [101:4]

carpet acc. قَرَّاشًا / فَرَّاشًا

lit. a thing that is spread out upon the ground, a thing that is spread for one to sit or lie upon (LL.)

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(act. pic. f. sing.) فَارِضٌ
old (cow), large, thick,
full-grown

★ ف ر ط

(imperf. 3 p. m. sing.) acc. يَفْرُطُ
< ~ may hasten

فَرَطَ يَفْرُطُ فَرَطًا (ن)
to act hastily and
unjustly towards

إِنَّا نَخَافُ أَنْ يَفْرُطَ عَلَيْنَا
We fear he may hasten
against us. [20:45]

(imperf. Ist. p. sing.) ii فَرَطْتُ
< I have been remiss

فَرَطَ تَفْرِيطًا
to miss, fall ii
short of, في neglect,
be remiss in, to exceed
bounds, be extravagant

يُحَسِرُنِي عَلَى مَا فَرَطْتُ فِي جَنْبِ اللَّهِ
Alas! for that I have been
remiss in respect of Allah.
[39:56]

(perf. 2 p.m. plu.) فَرَطْتُمْ
ye have been remiss

(perf. Ist. p. plu.) فَرَطْنَا
we have been remiss, we neglected

قَالُوا لِمَ حَسِرْنَا عَلَى مَا فَرَطْنَا فِيهَا
Alas (who belied us) that we
neglected it (in our life-
time). [6:31]

وَقَدْ قَرَضْتُمْ لَهُمْ قَرِيبَةً

Ye have already settled unto
them a settlement.

[2:237]

(perf. Ist. p. plu.) قَرَضْنَا
we have ordained.

(imperf. 2 p.m. plu.) acc. f. d. تَقْرِضُوا
ye have settled

ordinance (1) (n.) قَرِيبَةٌ

قَرِيبَةٌ مِنَ اللَّهِ

(This is) an ordinance from
Allah. [4:11]

settlement (2)

(see above verse 2:237)

stipulation (3) الْقَرِيبَةُ

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرْضَوْنَ بِهِ مِنْ بَعْدِ الْقَرِيبَةِ
There will be no blame on
you in regard to aught on
which ye mutually agree
after the stipulation.

[4:24]

(pic. pact. m. sing.) acc. مَفْرُوضًا
a settled one or something
allotted

وَالَّذِينَ تَرَوْنَ تَمَتُّوا أَوْلَادَهُمْ وَالْأَقْرَبُونَ
وَمَا كُنْزُوا مِنْهُمَا كُنْزًا مَفْرُوضًا

And unto females shall be a
portion of that which their
parents and other near
of kin may leave whether
it may be small or large a
portion allotted. [4:7]

to be free from **ل**—
(other things), to apply
on-self exclusively to

فَإِذَا فَرَغْتَ فَانصَبْ

Then when Thou becometh
relieved, toil. [94:7]

(*imperf. 1st p. plu.*) **ل** نَفْرُغُ

we shall direct (ourselves)

سَتَفْرُغُ لَكُمْ آيَةَ الْفَتَنِ

Anon (*i.e.*, in the Hereafter)
we shall direct ourselves
to you. O ye two classes.
[55:31]

(*act. pic. m. sing.*) *acc.*
void, empty

فَارِغًا

وَأَصْبَحَ قُودًا أَوْ مَرِيًّا فَرِيًّا

And the heart of the mother
of Musa became void.
[28:10]

juss. iv
(*imperf. 3 p.m. sing.*)
<I shall pour

أَفْرِغُ

to pour out **أَفْرِغُ** إِفْرَاقًا

قَالَ أَوْقِنُ أُنُوعٌ عَلَيْنَا وَتَطْرًا

He said : bring me I shall
pour forth moltey copper.
[18:96]

(*perate. m. sing.*) *iv*
pour forth

أَفْرِغْ عَلَيْنَا صَبْرًا

Pour forth on us patience.
[2:250]

مَا كُنَّا فِي الْكِتَابِ مِنَ كَشْفِ

And we have not been remiss
in respect of aught in the
Book. [6:38]

exceeding (the (*acc. v.n.*) **فُرُطًا**
bounds)

وَكَانَ أَمْرُهُ فُرُطًا

And whose affair is exceeding
(the bound). [18:28]

(*pis. pic. m. plu.*) **مُفْرَطُونَ**
those who are taken in
hasting; see above R.F.

وَأَلَهُمْ مُفْرَطُونَ

And they will be hastend
(thereto). [16:62]

★ ف ر ع

branch (*n.*) **فَرْعٌ**

رَفَعْنَا فِي السَّمَاءِ

And its branch(es) (reaching)
unto heaven. [14:24]

★ ف ر غ

(*perf. 2 p.m. sing.*) **فَرَّغْتَ**
thou becometh relieved

فَرَّغَ يَفْرِغُ | يَفْرِغُ فُرُوعًا وَ فَرَاغًا
(ن، ف)

to be empty, vacant to finish
a thing, cease from, be un-
occupied

(3p. m. sing.) pip. **يُفْرِقُ**
~ is separated out

فِيهَا يُفْرِقُ كُلُّ أَمْرٍ حَكِيمٍ

Therein is separated out every affairs of wisdom (or 'is decreed'). [44:4]

(perf. 2 p. m. sing.) ii **فَرَّقْتَ**
thou hast caused a division

to frighten, ii **فَرَّقَ تَفْرِيقًا**
scatter, disperse, separate into many portions, make division

(imperf. 3 p.m. plu.) ii **يُفَرِّقُونَ**
they make division (or they separate)

(imperf. 3 p.m. plu.) f.d. ii **يُفَرِّقُوا**
that they make distinction

يُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ
They seek to make distinction between Allah and His Messengers. (Plc.)
They would differentiate between Allah and His apostles. (Jid.) (4:150)

(imperf. Ist. p. plu.) ii **تُفَرِّقُ**
we make distinction

we make no distinction **لَا تُفَرِّقُ**

(perate. m. plu.) iii **فَارِقُوا**
< part from

iii **فَارَقَ فَرَاقًا وَ مَفَارَقَةً**
to part from, separate oneself from, abandon, leave

★ ف ر ق

(perf. Ist. p. plu.) **فَرَّقْنَا**
< we separated (1)

فَرَّقَ يَفْرِقُ / يَفْرِقُ فَرَقًا وَ فَرَقَانًا

to separate **بِ وَ بَيْنَ**
between, to divide, distinguish, decide between

وَأَذْرَقْنَا يَأْذِرُقُ الْبَحْرَ

And (recall what time) we separated the sea for you. [2:50]

to distinguish (2)

وَقَرَأْنَا تَرْقِيَهُ لِنَتْلُوهُ عَلَى النَّاسِ

And this is Recitation which we have made distinct that thou mayest recite it unto mankind. [17:106]

(imperf. 3 p.m. plu.) **يُفَرِّقُونَ**
< they fear (3)

فَرَّقَ يَفْرِقُ فَرَقًا (ف)
to fear, dive (into a wave)

لَكِنَّهُمْ قَوْمٌ يَفْرِقُونَ

But they are a people who dread. [9:56]

(perate. m. sing.) **أَفْرُقْ**
decide ! (4)

فَأَفْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ

So decide between us and this transgressing people. [5:25]

تَنْفَرُوا / لَا تَنْفَرُوا

(perate neg. m. plu.) v
do not be divided

أَنْ أَيْمُوا النَّبِيْنَ وَلَا تَنْفَرُوا فِيهِ

Establish the religion and be
not divided therein.

[42:13]

scattering v.n.

فَرَقًا

part n.

فِرْقًا

party, group n.

فِرْقَةٌ

party, group (act. 2 pic.)

فَرِيقًا

acc.

فَرِيقًا

(act. 2 pic. m. daul.)
two parties or groups

فَرِيقَانِ

acc.

فَرِيقَيْنِ

(Ap-der. m. plu.) v
divers (Pic.)

مَنْفَرِقُونَ

sundry (Jid.) مَنْفَرِقُونَ

مَا أَبَابُ مَنفَرِقُونَ خَيْرًا مِنْ اللَّهِ الْوَاحِدِ الْقَهَّارِ

Are divers (or sundry) lords
better or Allah the one,
the Almighty? [12:39]

different (Ap-der f. sing.) مَنفَرِقَةٌ

وَأَدْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ

And enter by different gates.
[12:67]

criterion (of right or n. wrong) الْقُرْآنُ

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أَوْ تَأْتِيَهُمْ بَعْدُ

Or part from them reputably.
[65:2]

(perf. 3 p.m. sing.) v تَفَرَّقَ

< ~became scattered
~deviatedto become تَفَرَّقًا
separated, scattered

وَلَا تَتَّبِعُوا السَّبِيلَ تَفَرَّقَ بِكُمْ

And follow not other ways
that will deviate you from
His way. (Jid.) Lest ye
be parted from His way.
(Pic.) [6:153]

وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ

إِلَّا مِنْ بَيْنِهِمْ مَا كَانَتْ بَيْنَهُمُ

And those who are vouchsafed
the book divided
(among themselves) not
save after there had come
unto them the evidence.

[98:4]

(perf. 3 p. m. plu.) v تَفَرَّقُوا

they separated themselves

(perate neg. m. plu.) v لَا تَفَرَّقُوا
do not be separated (from
each other)

f. d. v يَتَفَرَّقَانِ

(imperf. 3 p.m. dual.)
the twain separate each
other(imperf. 3 p.m. plu.) v يَتَفَرَّقُونَ
they will be separated

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to forge or اقترأ اقترأ

fabricate (a lie
- against SS) عَلَا

<< قَرَى بِغَرَى قَرِيًّا (ض)
to cut, split, cleave, slander

(the weak letter ی is changed
to اَلِفٌ when the verb
is joined to the following
pronominal, thus اقترأ
becomes اقترأه)

أَمْ يَقُولُونَ افترأ على الله كذبًا

Do they say, he hath fabricat-
ed a lie concerning God.
[42:24]

أَمْ يَقُولُونَ افترأه

Do they say ! he hath fabricat-
ed it ? [10:38]

(perf. Ist. p. sing.) vill اقترأت
I have fabricated (a lie)

(perf. Ist p. plu.) اقترأنا
we have fabricated (a lie)

(imperf. 3 p. m. sing.) vill يقترأ
~fabricateth

(imperf. 2 p.m. sing.) el. لتقترأ
in order to fabricate
(against)

(imperf. 3 p. m. plu.) يقترؤون
they fabricate (a lie against)

(imperf. 2 p.m. plu.) تقترؤن
ye fabricate

that ye in order to el. لتقترؤا
fabricate

٤٧٩

lit. Anything that makes a
separation or distinction
between truth and falsity.
It also means 'proof, evi-
dence, or demonstration'
(LL). It applies on the
Holy Quran as well as the
Divine Book revealed to
the Prophet Musa (see
2:53, 158; 3:4, 41 and
21:48)

distinction n. acc. فُرْقَانًا

إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا

O ye who believe ! if ye fear
Allah He will make for
you a distinction. [8:29]

ف ر ه ★

(act. pic. m. plu.) acc. فَارِهِينَ

<exultantly, skilfully

(sing.) brisk, skilful فَارِهًا
<< قَرَهُ يَهْرَهُ قَرَمًا (س)

to exult above measure, to
be brisk, to do SS skilfully

وَتَنْجُونَ مِنَ الْجِبَالِ الَّتِي هِيَ فَارِهِينَ
And hew ye out houses in
the mountains skilfully.
[26:149]

[فَارِهِينَ has occurred as
حالٌ not as adjective for
(IML) يَبُوتٌ

w. v.

ف ر ي ★

<(perf. 3 p.m. sing.) vill اقترأ
~fabricated (a lie)

479

assim

★ ف ز ز

(imperf. 3 p.m. sing.) acc. **يَسْتَفِيزُ**
~maketh unsettled

x **اَسْتَفِيزَا** <
to exite, make active, deceive,
unsettled (fear)

<< **فَزًا يَفْرُ قَرًا (ن)**
to flow as blood from a
wound, to remove, expel

فَارَادَ أَنْ يَسْتَفِيزَهُم مِّنَ الْأَرْضِ
Then he besought to unsettle
them from the land.
[17:103]

(imperf. 3 p. plu.) x **يَسْتَفِيزُونَ**
they unsettle thee

وَأَن كَادُوا لَيَسْتَفِيزُونَكَ مِنَ الْأَرْضِ
And verily they will-nigh
unsettle thee. [17:76]

incite! (perate. m. sing.) x **اَسْتَفِيزُ**

وَأَسْتَفِيزُ مَنْ اسْتَطَعْتَ مِنْهُمْ
And incite whom thou can
of them. [17:64]

★ ف ز ع

(perf. 3 p.m. sing.) **فَزِعَ**
<~was frightend

فَزِعَ يَفْزَعُ فَرَعًا (س)
to be frightend, afraid,
terrified

(perate. neg. m. plu.) **لَا تَفْتَرُوا**
(you) fabricate not!

(imperf. 3 p. f. plu.) **يَفْتَرِينَ**
they (f.) fabricate

وَلَا يَأْتِيَنَّ بِمِثْلِنَا يُفْتَرِينَا
They (f.) should not produce
a falsehood that they
have fabricated. [60:12]

(3 p. m. sing.) pip. **يَفْتَرَى**
fabricated one

مَا كَانَ حَدِيثًا يُفْتَرَى
It is not a discourse fabrica-
ted. [12:111]

(Ap-der. m. sing.) **مُفْتَرٍ**
one who fabricates lies

(pis. pic. m. sing.) **مُفْتَرَى**
fabricated one

(ap-der. m. plu.) **مُفْتَرُونَ**
<those who fabri-
cate lies

(sing.) < **مُفْتَرٍ**

acc. **مُفْتَرِينَ**
(pis. pic. f. plu.) **مُفْتَرِيَاتٍ**
fabricated ones

(sing.) < **مُفْتَرَاءٌ**

(act. 2 pic.) acc. **فَرِيًّا**
a thing unprecedented or
unheard of

قَالُوا يَا مَرْيَمُ لِمَ جِئْتِ بِشَيْءٍ فَرِيًّا
they said : O Maryam thou
hast brought a thing un-
heard of. [19:27]

(perate m. plu.) اَفْسَحُوا
make room!

(perate m. plu.) v تَفَسَّحُوا
make room!

★ ف س د

(perf. 3 p.f. sing.) فَسَدَتْ
< ~ were corrupted

فَسَدَ يَفْسُدُ / يَفْسِدُ وَفَسَدَ يَفْسُدُ
فَسَادًا (ن، ض، ك)

to become corrupted, invalid
decomposed, bad, vicious,
wrong

(perf. 3 p.f. dual.) فَسَدَتَا
the twain were corrupted

(perf. 3 p.m. plu.) iv أَفْسَدُوا
< they corrupted

أَفْسَدَ إِفْسَادًا
to corrupt, decompose

(imperf. 3 p.m. sing.) iv يَفْسِدُ
~ will act corruptly.

that he may do el. iv لِيَفْسِدَ
corruption

(imperf. 3 p.m. plu.) iv يَفْسِدُونَ
they will act corruptly or they
will corrupt

that they may el. iv لِيَفْسِدُوا
corrupt

f.d. iv تُفْسِدُوا
(imperf. 2 p.m. plu.)
that ye make corruption

(perf. 3 p.f. plu.) فَرِعُوا
they are terrified

وَوَيْتَرَىٰ إِذْ فَرِعُوا كَلَّا قُوتٌ

And couldst thou see the
time when they shall be
terrified! Then there shall
be no escaping. [34:51]

(3 p.m. sing.) pp. ii فَرِعَ

< عَنْ - fright is taken off

ii فَرِعَ تَفْرِيعًا

to take off the fright, عَنْ

to be free from fear عَنْ فَرِعَ <<

حَتَّىٰ إِذَا فَرِعَ عَنْ قُلُوبِهِمْ قَالُوا
مَاذَا قَالَ رَبُّكُمْ

Until when fright is taken
off from their hearts, they
said: what is that your
Lord hath said? [34:23]

terror (v.n.) فَرِعَ

the great terror (الْأَكْبَرُ) الْفَرِعُ

(at the time of the Resurre-
ction)

★ ف س ح

(imperf. 3 p.m. sing.) يَفْسَحُ
< ~ makes room

فَسَحَ يَفْسَحُ فَسْحًا (ف)

to make room or place (in
seating capacity)

(perf. 3 p. m. plu.) فَسَقُوا
they transgress

(imperf. 3 p. m. plu.) يَفْسُقُونَ
they transgress

(imperf. 2 p. m. plu.) تَفْسُقُونَ
ye transgress

abomination (Jid.) (v.n) فَسْقٌ
transgression (LL)

(act. pic. m. sing) acc. فَاسِقًا / فَاسِقٌ
transgressor

acc. { فَاسِقُونَ / فَاسِقِينَ
(act. pic. m. plu.) }
transgressors
acc. { الْفَاسِقُونَ / الْفَاسِقِينَ

wickedness (v.n.) فَسُوقٌ
(sing.)

★ ف ش ل ★

(perf. 2 p. m. plu.) فَهَلَمْتُمْ
you became weak-hearted
(or) lose heart, (you flag-
ged—Jid.)

ك فَهَلَمْتُمْ فَهَلَمْتُمْ فَهَلَمْتُمْ
to become weak-hearted, co-
ward, flag i.e., to grow
spiritless or languid, be-
come tired, to fail, to lose
heart

حَتَّى إِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِي الْأَمْرِ
Until you became weak-hear-
ted and disputed about the
command (Pic.) (until you
lost heart. (Asd.) [3:152]

(perate neg. m. plu.) لَا تُفْسِدُوا
act not corruptly

(imperf. 2 p. m. plu.) epl. لَتُفْسِدَنَّ
ye will surely cause corruption

(imperf. 1st. p. plu.) el. لِنُفْسِدَنَّ
we in order to do corruption

(v.n) acc. الْفَسَادُ / فَسَادٌ / فَسَادٌ
corruption

(Ap-der. m. sing.) الْمُفْسِدُ
foul-dealer, corruption
maker, one who makes
mischief

acc. الْمُفْسِدُونَ / الْمُفْسِدِينَ
the foul-dealers

acc. مُفْسِدُونَ / مُفْسِدِينَ
foul-dealers

★ ف س ر ★

(v.n) ii acc. تَفْسِيرًا
interpretation

to explain, ii قَسَرَ تَفْسِيرًا
interpret, discover

★ ف س ق ★

(perf. 3 p. m. sing.) فَسَقَ
trespassed

فَسَقَ يَفْسُقُ / يَفْسُقُ فَسُوقًا
وَفَسَقًا (ض، ن)
to trespass

(the command), transgress,
to break the bounds of
law, violate, to pass be-
yond or over (limits), ex-
ceed

لَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ

Then when Talut set out
with his army. (Pic.)

[2:249]

(perf. 3 p.f. sing.) فَصَلَّتْ

departed

وَلَمَّا فَصَلَتِ الْعِيرُ

And when caravan departed.

[12:94]

(imperf. 3 p.m. sing.) يَفْصِلُ

~will decide ~decides

يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ

On the day of Resurrection,
He will decide between
you.

[60:3]

(perf. 3 p.m. sing.) II فَصَّلَ

<~detailed

to divide فَصَّلَ تَفْصِيلاً
into parts, to expatiate in
to detail, make a statement
or speech clear, distinct

وَكَدَّ فَصَّلَ لَكُمْ تَحْرِيرَ عَلَيْكُمْ

And He hath detailed unto
you that which he hath
forbidden you. [6:119]

(perf. 1st p., plu.) II فَصَّلْنَا

we have detailed

(imperf. 3 p.m. sing.) II يَفْصِلُ

~detailes

(imperf. 1st. plu.) II نَفْصِلُ

we detail (or) we make clear

acc. f.d. تَفْشَلَا

(imperf. 3 p. f. dual.)

they (two groups) may lose
heart

إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا

(Recall) when two parties
from amongst you were
about to lose heart. (Asd.)

[3:122]

acc. f.d. تَفْشَلُوا

(imperf. 2 p. plu.)

ye lose heart

وَلَا تَسَارِعُوا أَنْ تَفْشَلُوا

And dispute not lest you lose
heart. (fail to gain your
target). [8:46]

★ ف ص ح

(relative) أَفْصَحَ

<more eloquent than

فَصَحَّ يَفْصَحُ فَصَاحَةً (ك)

to be eloquent

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا

And my brother Haroon, he
is more eloquent in speech
than I. [28:34]

★ ف ص ل

(perf. 3 p.m. sing.) فَصَّلَ

<~set out

فَصَّلَ يَفْصِلُ فَصْلًا (ض)

to separate, part, depart,
decide, set out

(*pis. pic. m. sing.*) *acc.* مَفَصَّلَاتٌ
detailed (ones)

(*pis. pic. f. plu.*) مَفَصَّلَاتٌ
distinct, fully detailed

detailling (*v.n. ii*) تَفْصِيلًا

★ ف ص م

< ~break, crack *v.n. vii* انْفِصَامٌ

to break (*intrans.*) انْفَصَمَ انْفِصَامًا
without being separated,
be much cracked

فَقَدَرْنَا اسْتِسْلَاكًا بِالْمَرْوَةِ الرَّثِيئِ لَأَنْفِصَامِ لَهَا
He hath grasped a firm
handhold which hath no
crack (in it) (*n.d.*) [2:256]

★ ف ض ح

ye disgrace تَفَضُّحُونَ

فَضَّحَ بِفَضْحٍ فَضْحًا (ف)

to get disgraced, to make
public one's fault

perate *neg. plus* لَّا تَفَضُّحُونِ
pronominal فِي shortened to نِ

'do not affront me' or

'disgrace me not'

(*assim.*) ★ ف ض ض

(*perf. 3 p.m. plu.*) *vii* انْفَضُّوا
< they flocked (1) إِلَى

(*3 p. f. sing.*) *ii pp.* فَصَّلَتْ
~are detailed

كِتَابٍ فَصَّلَتْ آيَاتِهِ

A Book whereof the verses
are detailed. [41:3]

distinguishing. (1) (n.) فَصْلٌ

إِنَّهُ لَقَوْلٌ فَصْلٌ

Verily it is a discourse disting-
uishing. [86:13]

decisive (2)

وَأَتَيْنَاهُ الْحِكْمَةَ وَفَصَّلَ الْخِطَابِ

And we vouchsafed him wis-
dom and decisive speech.
[38:20]

the decisive
word

judgement (3)

هَذَا يَوْمُ الْقَضِىِ الَّذِى كُنْتُمْ بِهِ تَكْذِبُونَ

This The Day of Judgement
(*i.e.*, the Day of deciding
between what is true and
what is false). which ye
were wont to belie. [37:21]

(*act. pic. m. plu.*) الْفَاصِلِينَ
deciders

وَمَوْعِدُهُ الْفَاصِلِينَ

And He is the Best of
Deciders. [6:57]

weaning (*v.n.*) *iii* فَصَّالٌ

kin, (act. 2 pic. f. sing.) فَصِيلَةٌ
family

وَلَا تَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ

And long not for that where-
with Allah hath preferred
one of you above another.
[4:32]

الرِّجَالُ كَاتِبُونَ عَلَى النِّسَاءِ مَا فَضَّلَ اللَّهُ
بَعْضُهُمْ عَلَى بَعْضٍ

Men are in charge of women,
because Allah hath made
one of them to excel the
other. [4:34]

(perf. 1st p. sing.) ii

I preferred above

(perf. 1st p. plu.) ii

we preferred (or) made SS
excel

(imperf. 1st p. plu.) ii

we prefer

(3 p. m. plu.) pp. ii

they have been given prefe-
rence (or who are made
superior)

(imperf. 3 p. m. sing.) v.

makes himself superior

هَذَا الَّذِي تَشْكُرُونَ أَن يُفَضَّلَ عَلَيْكُمْ

This is no other than a human
being like you, he seeketh
to make himself superior
to you. [23:24]

grace, (v.n. r. f.)

<abundance.

فَضْلٌ يَفْضُلُ / فَيْضٌ يَفْضُلُ فَضْلاً (ن، س)

to remain over SS,

exceed, to excel عَلَى -

أَفْضَلَ أَيْفَاصاً

to be vii broken, separated, dispersed

disperse مِنْ -

to flock, run to, إِلَى -

break away

<< فَضَّ يَفِضُّ فَضًّا (ض،)

to break, to break into several pieces

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا

And when they beheld mer-
chandise or sport, they
flocked thereto. [62:11]

they dispersed مِنْ (2)

وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ

And had thou been rough,
hardhearted they would
have dispersed from
around thee. [3:159]

(imperf. 3p.m.plu.) vii f.d.

they dispersed

يَفْضُلُوا

★ ★ ★ ★

silver (n.) الْفِضَّةُ / فِضَّةٌ

★ ف ض ل ★

(pip. 3 p. m. sing.) ii

<~preferred

~caused to excel

to prefer, فَضَّلَ تَفْضِيلاً

to cause to excel, grant
favours to one person in
preference to another

(*imperf. 3 p. m. plu.*) v **يَتَفَطَّرْنَ**
< ~ get rent

to be spilt, v **تَفَطَّرَ تَفَطَّرًا**
cracked, to be broken into pieces

تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْهُ

Well-nigh the heavens are rent thereat. [19:90]

(*perf. 3 p. f. sing.*) vii **انْفَطَرَتْ**
< ~ cleft

to be **انْفَطَرًا**
broken, cleft

constitution (n.) **فِطْرَةٌ**

The natural constitution with which a child is created in his mother's womb. The faculty of knowing God. with which He has created mankind—whereby he is capable of accepting the religion of truth.

فُطِرْتُ لِلَّهِ الَّذِي فَطَرَ النَّاسَ عَلَيْهَا

(And follow thou) the constitution of Allah according to which He hath constituted mankind. [30:30]

According to some commentators **فِطْرَةٌ** also means religion (*Jalalain*).

(*act. pic. m. sing.*) **فَاطِرٌ**
Creator (the Almighty)

crack (n.) **فُطُورٌ**

هَلْ تَرَى مِنْ فُطُورٍ

Beholdest Thou any crack? [67:3]

gracious **ذُو فَضْلٍ**

grace of Allah **فَضْلُ اللَّهِ**

grace from Allah **فَضْلٌ مِنَ اللَّهِ**

preferment v.n. ii *acc.* **تَفْضِيلًا**

(w.v.)

★ ف ض و

(*perf. 3 p.m. sing.*) iv **أَفْضَى**

< ~ reached at

iv **أَفْضَى إِفْضَاءً**

to reach at, go into,
to reveal a secret

أَفْضَى بِمَضْكَرٍ إِلَى بَيْتِهِ

(When) one of you hath gone in unto the other. [4:21]

meta. you have gone in unto another as a husband to his wife

★ ف ط ر

(*perf. 3 p.m. sing.*) **فَطَرَ**

< ~ created

فَطَرَ يَفْطُرُ فِطْرًا (ن)

to cleave, split, create out of nothing

to break, crack **فَطَّرَ فُطُورًا**

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ

Verily I have set my countenance towards Him who hath created the heavens and the earth. [6:79]

(imperf. 3 p. m. sing.) does (or) will do.	يَفْعَلُ	(Ap-der. m. sing.) split (one)	مَنْفَطِرٌ
(2 p.m. sing.) juss. thou didst	تَفْعَلْ	(assim.)	★ ف ظ ظ
إِنْ لَمْ تَفْعَلْ		<rough (v.n.)	فَطًّا
If thou didst not. [5:67]		فَطًّا يَفْطُ فِطًّا وَ فِطًّا	
(imperf. 3 p.m. plu.) they do	يَفْعَلُونَ	to be rough, (ف) rude, tempered	
that they my do f.d. acc.	لَيَفْعَلُوا		
ye do	تَفْعَلُوا		
that ye my do f.d. acc.	لَتَفْعَلُوا	وَتَوَكَّدْتَ فَطًّا غَلِيظَ الْقَلْبِ لَا انْفِصَامَ مِنْ حَوْلِكَ	
ye didst not (juss.)	لَمْ تَفْعَلُوا	If thou hadst been rough hardhearted they would have dispersed from around thee. [3:159]	
(imperf. 1st. p. plu.) we do	نَفْعَلُ		★ ف ع ل
(perate. m. sing.) (thou) do!	أَفْعَلْ	(perf. 3 p.m. sing.) <~did	فَعَلَ
(perate. m. plu.) (ye) do!	أَفْعَلُوا	فَعَلَ يَفْعَلُ فِعْلًا وَ فَعَلًا (ف)	
~is done (3 p.m. sing.)pp.	فُعِلَ	to do, to act, to perform some activity, to have an influence or effect	
(3 p. m. sing.) pip. ~will be done	يُفْعَلُ	effect	ب، في
(act. pic. m. sing.) a doer	فَاعِلٌ	(perf. 2 p.m. sing.) thou didst	فَعَلْتَ
doers (act. pic. m. plu.)	فَاعِلُونَ	(perf. 3 p.m. plu.) they did	فَعَلُوا
doers acc.	فَاعِلِينَ	(perf. 3 p. f. plu.) they (f.) did	فَعَلْنَ
the doer (ints.) (with full might) (God)	فَعَالٌ	ye did (perf. 2 p. plu.) we did (perf. 1st p. plu.)	فَعَلْتُمْ فَعَلْنَا
(act. pic. m. sing.) done, fulfilled	مَفْعُولٌ		

(act. pic. f. sing.)

فَاقِرَةٌ

< waist-breaking (calamity)

فَقَّرَ يَفْقِرُ / يَفْقِرُ فَقْرًا (ن. ض)

to dig, to break the vertebrates
of the back

(act. 2 pic. m. sing.) فَقِيرٌ / الْفَقِيرُ

poor (1) acc.

فَقِيرًا

قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ

They said, verily Allah is
poor and we are rich.

[3:181]

needy (2)

يَا رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

My Lord! verily of the good
which thou mayest send
down for me I am needy.

[28:24]

<needy, poors ones (n. p.) الْفُقَرَاءُ

(sing) فَقِيرٌ

ف ق ع

(act. pic. m. sing.)

فَاقِعٌ

<deepest (colour)

فَقَعَ يَفْقَعُ / يَفْقَعُ فَقْعًا وَفَقْعًا (ف. ن)

to be of a

bright yellow colour

فَاقِعٌ signifies both in-
tensely yellow and intensely
red. It is also applied to
signify any colour free
from admixture.

doing v.n.

فَعَلٌ

deed (n.)

فِعْلَةٌ

وَمَلَكْتَ فَعَلْتَكَ الَّتِي فَعَلْتَ

And thou didst that thy deed
which thou didst. (Pic.)

[26:19]

★ ★ ★ ★

(Com. a particle + قَدْ
conjunction)

surely, verily قَدْ

★ ف ق د

(imperf 3p.m. sing.) تَفَقَدُونَ

<ye miss

قَدَّ يَفْقِدُ فَقْدًا وَفُقْدَانًا (ض)

to lose, be deprived, miss

(in:perf. 1st p. plu.)

نَفَقَدْنَا

we miss

(perf. 3 p. m. sing.) v

نَفَقَدَ

<sought after

to seek the lost v نَفَقَدَ نَفَقْدًا
or missing object

★ ف ق ر

<destitution, poverty (v.n.)

النَّفَرُ

فَقَّرَ يَفْقِرُ فَقْرًا وَفُقْرًا (ك)

to become poor, needy

(imperf. 3 p.m. plu.) v تَتَفَكَّرُونَ
ye consider, ponder

(imperf. 2 p. m. plu.) v تَتَفَكَّرُوا
think over, reflect!

see note below

قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مثنًى
وَفَرَادًى ثُمَّ تَتَفَكَّرُوا

Say (unto them, O
Mohammad) I exhort you
unto one thing only, that
ye awake, for Allah's sake
by twos and singly and
then reflect. (Pic). [34:46]

Note: The imperative case
from تَتَفَكَّرُونَ v is تَتَفَكَّرُوا
not تَتَفَكَّرُوا. In this verse
the word has accorded as
2 p. masc. of imperfect
tense is an accusative case,
joining (with تَتَفَكَّرُوا of con-
junction) أَنْ تَقُومُوا i.e.,
that you awake them to
think over or reflect. (Iml.
p. 198).

(assim.)

ف ك ك

<freeing (v.n.) فَكَّ

فَكَ بَكَ فَكَ وَ فِكَ كَا (ن)

to separate, untie, loosen,
(a knot etc.), to free (a
prisoner or slave)

ف ق ه

(imperf. 3 p.m. plu.) يَفْقَهُونَ
they understand

< فِقِيهِ يَفْقَهُ فِقْهًا (س)
to understand

(f.d.) acc. يَفْقَهُوا
they may understand

(imperf. 2 p.m. plu.) تَفْقَهُونَ
ye understand

(imperf. 1st. p. plu.) نَفْقَهُ
we understand

(imperf. 3 p.m. plu.) f.d. el. v. لِيَتَفَقَّهُوا
they may gain under-
standing

to learn, v. تَفَقَّهُ تَفَقُّهًا <
to gain understanding

ف ك ر

(perf. 3 p.m. sing.) ii فَكَّرَ
~considered

to thing of ii فَكَّرَ تَفَكُّيرًا <
reflection, consider,
to ponder

(imperf. 3 p.m. plu.) يَتَفَكَّرُونَ
they reflect on

as R. F. تَفَكَّرَ تَفَكُّيرًا <
juss. يَتَفَكَّرُوا

أَوْ لَمْ يَتَفَكَّرُوا

Have they not pondered

[30:8]

فَكِّينَ : مُتَذِينَ بِالسَّخِرِيَّةِ

(on the measure of فَرِحِينَ)

living happily {

فَاكِرُونَ

enjoying acc. {

فَاكِرِينَ

fruit (n.)

فَاكِبَةٌ

< fruits (n. p.)

فَوَاكِدٌ

(sing.) فَاكِبَةٌ

★ ف ل ح ★

(perf. 3 p.m. sing) iv

< prospered, is blissful

أَفْلَحَ إِفْلَاحًا

to prosper, be successful
succeed, be blissful

(imperf. 3 p.m. sing.) iv

prosperes

إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

Lit. Verily the wrong-doer
will not be prospered (or
will not prosper.)Cor. Verily the wrong-doer
shall not fare well. (Jid.)Will not be successful. (Pic.)
[6:21]

(imperf. 3 p. m. plu.) يُفْلِحُونَ

they will succeed

they will not
succeed لَا يُفْلِحُونَ(It is) freeing the neck. فَكَّ رَقَبَةً
[90:13]

(Ap-der. m. plu.) vii

< breakers off

to be lossend, vii أَنْفَكَ أَنْفَاكَ
untied, to be ceased

★ ف ك ك ★

(imperf. 2 p.m. plu.) تَفَكَّرُونَ

< ye wonder

to wonder or v تَفَكَّرَا تَفَكَّرَا
exclaim

لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَاةً مَا نَفَطْتُمْ تَفَكَّرُونَ

If We willed surely We would
make it chaff, so that ye
would be left wondering
(Jid.) (or) ye would cease
not to exclaim. (Pic.)

[56:65]

According to Raghib the verb

originated from فَاكِبَةٌ

'fruit' and فَكَاهَةٌ which

mean chatting, thus تَفَكَّرُونَ

means تَعَاطُونَ الْفَكَاهَةَ

ye pursuit chatting i.e., kil-
ling time uselessly in care-
lessness. تَفَكَّرُونَ is in thesense of تَعَجَّبُونَ wondering
(Zr).

< jesting (n. p.) acc.

(sing.) فَاكِبَةٌ jester

★ ف ل ك

ships, ark, a ship (n.)

الْفَلَكَ

The word **الْفَلَكَ** is used for singular and plural both (Rgh.).

the orbit of a celestial (n.)
body

فَلَكَ

كُلٌّ فِي فَلَاكٍ يَسْبَحُونَ

Each in an orb floating.

[21:33]

★ ف ل ن

such a one, acc. فُلَانًا / فُلَانًا

substituted for an unnamed or unspecified person or thing

★ ف ن د

(imperf. 2 p.m. plu.) ii تَفْتَدُونَ

(+ نِ of pronominal)
ye call me dotard

to call someone
dotard

قَدْ تَفْتَدُونَ <

Though ye call me
dotard. [12:94]

لَوْلَا أَنْ تَفْتَدُونَ

★ ف ن ن

<branches (n. p.) أَفْنَانٌ

(sing.) قَنْنٌ

(i.e., planted with shady trees)

(imperf. 2 p.m. plu.) تَفْلِحُونَ

ye prosper, ye are successful

ye may be successful لَمَلَكُمْ تَفْلِحُونَ

Cor. ye may fare well
(Jid.), that happily ye may thrive

ye will never be successful لَنْ تَفْلِحُوا acc.

Cor. ye will never fare well
(Jid.)

(Ap-der. m. plu.)

blissful ones, successful
ones

الْمُفْلِحُونَ

acc. الْمُفْلِحِينَ

★ ف ل ق

(perf. 3 p.m. sing.) vii أَنْفَلَقَ
~become separated

<cleaving (n.)

الْفَلَقِ

فَلَقَ يَفْلِقُ فَلَقًا (ض)
to cleave, spilt, break
meta. dawn, daybreak

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

Say thou, I seek refuge with
the Lord of the Day-break.
[113:1]

cleaver (act. pic. m. sing.) قَالِقٌ

إِنَّ اللَّهَ قَالِقُ الْحَبِّ وَالنَّوَى

Verily Allah is the Cleaver of
the seed-grain and the
date-stone. [6:95]

فَاتِ يَفُوتُ فَوْتًا (ن)

to pass, escape one (at the time of doing anything), to lose

لِيَكِلَا تَحْزَنُوا عَلَى مَا فَاتَكُمْ

That you sorrow not for that which ye missed. [3:153]

عَلَى مَا فَاتَكُمْ

(or that hath escaped you) [57:23]

فَإِنْ فَاتَكُمْ مِنْهُنَّ فَادْعُوا إِلَى الْكُفْرَانِ

(Cor.) And if any of your wives have gone from you unto the disbelievers.

[60:11]

escaping (v.n.) فَوْتٌ

disparity, oversight v.n. vi. تَفَاوُتٌ

ف و ج ★

lit. host, group (1) (n.) فَوْجٌ
(Cor.) crowd

هَذَا فَوْجٌ مُتَقَدِّمٌ مَعَكُمْ

This is a crowd rushing in alongwith you. [38:59]
company, host (2)

كَلَّمَآ أَلْقَىٰ فِيهَا فَوْجًا

Whenever a (fresh) company (or host) is flung therein. [67:8]

troop (3)

يَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا

The Day whereon We shall gather from every community a troop. [27:83]

(w. v.)

ف ن ی ★

(act. pic. m. sing.) فَانٍ

< passing away

فَقَا / قَتَى يَفُوتُ فَوَا (ف، س)

to perish, cease to exist, waste away

(the act. pic. is فَانِيٌّ of which

ی is dropped, like

(بَاقِيٌّ for بَاقِيٌّ)

كُلٌّ مِّنْ عَلَيْهَا فَانٍ

Everyone that is thereon will pass away.

[55:26]

ف م ن ★

(perf. 1st. p. plu.) ii فَعَّمْنَا
we made~understand

to make understand فَعَّمْنَا فَعَّمْنَا <

<< فَعَّمْنَا فَعَّمْنَا فَعَّمْنَا (س)

to understand, comprehend

فَعَّمْنَا سُلَيْمَانَ

So We made Sulaiman to understand it. [21:79]

(w. v.)

ف و ت ★

(perf. 3 p.m. sing.) فَاتٌ

< lost, missed

فَارَ يَفُوزُ فَوْزًا (ن)

to succeed, gain victory, (1)
achieve a goal(imperf. 1st. p. sing.) acc.
I may achieve (my goal)acc. الْفَوْزُ / فَوْزًا / فَوْزًا
achievement, gain(act. pic. m. plu.) الْفَائِزُونَ
successful ones
triumphant (Pic.)
achievers (Jid.)place of safety, n.p.t.
a place of refuge

meta. security

مَفَازَةٌ is a noun.

Pattern for place or time,
originated from فَارَ to
'succeed' opp. 'to parish';
thus مَفَازَةٌ in place of
succeeding. It signifies also
desert, wherein no person
is afraid for~(Rgh.)

فَلَا تَكْفُرُوا بِالْمَقَارِئِ الْعَذَابِ

Bethink not thou that they
shall be in security from
the torment. [3:188]

w. v.

ف و ض ★

(imperf. 1st. p. sing.) ii
I confide< فَوَضَّ تَفْوِضًا
to submit
to give full power to, to
confide to

٤٩٣

(n. p.) acc.

< bands, groups

(sing.) قَوْجٌ

(w. v.)

ف و ر ★

(perf. 3 p. m. sing.)

< ~boiled up

فَارَ يَفُوزُ فَوْرًا وَ فَوْرَانًا (ن)
to boil, boil over (pot), to
gush forth

حَتَّى إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُورُ

Until when Our decree came
and the oven boiled over.
[11:40]

(imperf. 3 p. f. sing.)

~boiles up

< rush, haste (n.)

قَوْزٌ
the same root to gush forth
meta. to run or do in haste

وَيَأْتِيكُمْ مِنْ قَوْمِهِمْ

They shall come unto you
in this rush of theirs.

[3:125]

(آتَوْا مِنْ قَوْمِهِمْ) means
they came in a headlong
manner—LL.).

(w. v.)

ف و ز ★

(perf. 3 p. m. sing.)

< ~won, succeeded

فَارَ

493

★ ★ و ★

<his mouth (com.) acc. فَاہُ

gen. فِيهِ nom. قُوَّةُ

acc. دُوَّ like فَاہُ

and اَخُو، اَبُو

كَمَا يَسْتَوِي كَفَيْهِ إِلَى السَّمَاءِ رِيْسَالَةً فَاہُ

Like one stretching out his palms to water that it may reach his mouth [13:14]

أَفْوَاهُ <mouths (n. p.) قُوَّةُ (sing.)

also قُوَّةٌ and فَمٌ signify mouth

وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُم بِهِ عِلْمٌ

And ye say with your mouths of which ye had no knowledge. [24:15]

★ ★ ★ ★

(a preposition) فِي

in (place) (1)

فِي points to cause or space and time

(السَّيِّئَةُ وَالطَّارِفَةُ)

وَأَمَّا الَّذِينَ سُوِّدُوا فِي الْحَيَاةِ

And as for those who will be glad (that day) they will be in the Garden. [11:108]

أَتَوِضُّ أَمْرِي إِلَى اللَّهِ

I confide my affairs unto Allah. [40:44]

(w. v.)

★ و ق ★

<~recovered iv, أَفَاقَ

to recover أَفَاقَ إِفَاقَةً (from illness or unconsciousness)

deferment (n.) فَوَاقٍ

lit. a delay; properly the space of time between the opening and the closing of the hand in milking

وَمَا يَنْظُرُ هَؤُلَاءِ إِلَّا صَيْحَةً وَاحِدَةً

مِنَ السَّمَاءِ فَوَاقٍ

And these wait but for one shout wherefrom there will be no deferment. [38:15]

over, above (a noun used as a particle) فَوْقَ

over you فَوْقَكُمْ

(for details see LL.)

مِنَ فَوْقِ الْأَرْضِ

From above (or from the surface of) the earth. [14:26]

★ و م ★

garlic (n.) فَوْمٌ

(it has no verbal root)

with (7)

وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا

And the caravan with which
we travelled. [12:82]

by the side of (8)

وَمَا الْحَيٰوةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ

Whereas the life of the
world, by the side of the
Hereafter, is only a (pass-
ing) enjoyment. [13:26]

concerning (9)

قُلِ اللّٰهُ يُفَيِّدُكُمْ فِي الْكَلِمَةِ

Allah hath pronounced for
you concerning distant
kindred (Pic.) [4:176]

(w.&h.v.)

ف ي ء ★

(perf. 3 p. f. sing.) قَامَتْ

<returned

قَامَ يَفِيءُ قِيَامًا (ض)

to return, change its place,
shift (shadow)

(perf. 3 p.m. plu.) قَامُوا

they returned

(imperf. 3 p. f. sing.) يَفِيءُ

~returns

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

< ~gave (as spoils of war)

أَفَاءَ إِفَاءَةً << فَيءِ

spoil of war, to give
out of the spoils عَلَى -

In (time) (2)

In six days. [32:4] فِي سِتَّةِ أَيَّامٍ

about (3)

أَلَى اللّٰهِ شَكٌّ

Is there doubt about Allah?
[14:10]

among (4)

قَالَ ادْخُلُوا فِي آسْوَدَ مَا خَلَقْتُ مِنْ قَبْلِكُمْ مِّنَ
الْجِنِّ وَالْإِنسِ فِي النَّارِ(Allah) said : enter the Fire
among the communities
of ginn and mankind who
have passed away before
you. [7:38]

into (4)

وَنَفَخْتُ فِيهِ مِنْ رُّوحِي

And I breathed into him of
My spirit. [15:29]

on account of (5)

مُتَوَلَّوْا فِي الدِّيْنِ

They fought against you on
account of the religion.

[60:9]

وَلَا الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ

لَفِي شِقَاقٍ بَعِيدٍ

And verily those who differ
respecting the Book are
surely in cleavage wide.

[2:176]

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ رِي
الدُّنْيَا وَالْآخِرَةِ لَسْتُمْ فِي مَا أَنْصَبْتُمْ فِيهِ
عَذَابٌ عَظِيمٌ

Had it not been for the grace
of Allah and His mercy
unto you in the world and
the Hereafter, an awful
doom had overtaken you
for that whereof ye mur-
mured (*Pic.*) (or) ye have
rushed. (*Jid.*) [24:14]

(*imperf. 2 p.m. plu.*) *iv* فَيَبْسُوتُونَ

ye are engaged

إِذْ تُؤَيِّدُونَ فِيهِ

When ye are engaged therein.
[10:61]

(*perate. m. plu.*) *iv* أَهْبِطُوا

ثمَّ اهْبِطُوا مِنْ حَيْثُ أَهْبَأَ النَّاسُ
Then hurry (or hasten) from
the place whence the other
people hurried. [2:199]

pour out (2)

أَيُّضًا عَلَيْنَا مِنَ الْمَاءِ

Pour on us some water.

[7:50]

★ ف ي ل ★

the elephant (*n.*) الْفِيلُ

(*imperf. 3 p.m. sing.*) *v* يَتَفَيَّسُ
turns himself

يَتَفَيَّسُ أَظْلَمُهُ عَنِ الْيَمِينِ وَالشَّامِلِ

Shadows thereof turn them-
selves on the right and
on the left. [16:48]

(*w.v.*) ★ ف ي ض ★

(*imperf. 3 p. f. sing.*) يَفِيضُ
< ~ overfloweth

فَاضَ يَفِيضُ فَيْضًا وَ قَيْضَانًا (ض)

to abound, flow freely, over-
flow

تَرَى أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ

Thou behold their eyes over-
flow with tears. [5:83]

(*perf. 3 p. m. sing.*) *iv* أَفَاضَ
< ~ hurried

to pour water (1) أَفَاضَ إِفَاضَةً
to hasten (2)

(*perf. 2 p.m. plu.*) *iv* أَفَضْتُمْ
ye hurried (1)

(to rush thoughtlessly or
murmuring)

وَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ

Then when ye hurry from
Arafat remember Allah.

[2:198]

★★★

کتاب القاف

<< قَبَحَ يَقْبِحُ قَبْحًا (ف)

to render ugly,
to remove or reject as worth-
less

ق ب ر ★

(perf. 2 p. m. sing.) iv

<~ made to be buried

to iv, أَقْبَرُ إِقْبَارًا

cause to be buried, assign a
grave to

tomb, grave (n)

tombs, graves (n. p.)

< graves, n. p. p. t.
places of burying

(sing.) مَقْبَرَةٌ

ق ب س ★

viii (juss)

(imperf. 1st. p. plu.)

< we may borrow (light)

ق (a letter of the Arabic
alphabet)

name of Surah (Chapter 50)

ق (قِنَا، قِيمًا، قَوْلًا) ق و ق ی
length. distance (n) قَابَ

ق و ب

(proper n.) قَارُونَ

Korah of the Bible (Jid.)

A possessor of extraordinary
wealth; as is mentioned in
in the H.Q. Korah (28:76)
was a very rich man proud
of his wealth that was
sunk by the Almighty God.

ق ب ح ★

(pic. pac. m. plu.) acc. الْمُقْبُوحِينَ
hateful ones, loathsome ones

< قَبَحَ يَقْبِحُ قَبْحًا وَ قَبْحًا وَ قَبَاحَةً (ن)

to be ugly, vile

(imperf. 3 p.m. plu.) يَبْقِضُونَ
they tighten (4)

وَيَبْقِضُونَ أَيْدِيَهُمْ

They tighten their hands (i.e., hypocrites who abstain from spending in the cause of the religion.) [9:67]

(imperf. 3 p.f. plu.) يَبْقِضْنَ
they withdraw (5)

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَدْتٍ وَيَقْبِضْنَ
Behold they not the birds above them, outstretching (their wings) and they (also) (them) withdraw. [67:19]

drawing (v.n.) acc. قَبْضًا

a handful (n) acc. قَبْضَةً

ق ب ل

(imperf. 3 p.m. sing.) يَقْبَلُ
~accepts

< قَبِلَ يَقْبَلُ قَبُولًا وَ قَبُولًا (س)
to accept, admit, receive, agree to

(perate. neg. m. plu.) لَا يَقْبَلُوا
(you) accept not

(3 p.m. sing.) pip. يَقْبَلُ
~is accepted

will not be accepted لَا يَقْبَلُ

will be accepted pip. acc. يَقْبَلُ

will never be accepted لَنْ يَقْبَلَ

أَتَبَسَّ أَتَبَسًا - مِنْ
to take a light from another

<< قَيْسٌ يَقْبَسُ قَبَسًا (س)

to get a light or knowledge from another

أَنْظُرُوا نَافَتَيْسَ مِنْ نُورِكُمْ

Wait for us that we may borrow (some) light of yours. [57:13]

a burning stick, a brand (n.) قَبَسٌ
(of fire)

ق ب ض

(perf. Ist. p. sing.) قَبَضْتُ
<I seized (1)

قَبَضَ يَقْبِضُ قَبْضًا (ض)

to seize and hold, grasp, to take with the finger tips, to take a pinch

(perf. Ist. p. plu.) قَبَضْنَا
we drew (2)

to draw قَبَضَ - إِلَى

ثُمَّ قَبَضْنَا إِلَيْهَا قَبْضًا يَسِيرًا

Then We draw it towards us with an easy drawing. [25:46]

(imperf. 3 p.m. sing.) يَقْبِضُ
scants (3)

وَاللَّهُ يَقْبِضُ وَيَبْضُطُ

And Allah scanteth and amplifieth. [2:245]

وَالْعِيرَاقِي أَقْبَلْنَا فِيهَا

And the caravan with which
we travelled hither.

[12:82]

(perate. m. sing.)

draw nigh

(act. pic. m. sing.)

< accepter

from R. F. to accept

acceptance (v.n)

(Ap-der. m. plu. iv)

facing one another

(Ap-der. m. sing.) x

coming forward, over-
peering (cloud)

the direction or point (n)

towards which one turns
his face (LL)In the religious usage it means
the direction towards
which one turns his face
when saying his prayers
and the qibla is thus the
spiritual centre of a
people. (En., Is.)

قَبْلٌ from the root قَبَلٌ

'to be before' is the point
in the direction of which
acts of worship ought to
be performed. (Jid.)

وَأَجْمَلُوا رَبَّهُمْ قِبَلَهُ

And make your house a place
of worship. [10:87]

(perf. 3 p.m. sing.) v

< ~accepted

as R. F. v قَبِلَ قَبْلًا

(imperf. 3 p.m. sing.) v

~accepts

~will never (neg.) acc.
accept

(3 p. m. sing.) pp.

~was accepted

(3 p. m. sing.) pip juss.

~was not accepted

(imperf. 1st p. plu.)

we accept

(perate. m. sing.)

may thou accept!

(pref. 3 p.m. sing.) iv.

< ~turned forward

to turn vI أَقْبَلَ إِقْبَالًا

forward, to draw near,
come close to SS, to ad-
vance towards, عَلَى -

to, approach to come to إِلَى -

وَأَقْبَلُ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ

And they will advance unto
each other mutually ques-
tioning. [52:25]

(perf. 3 p. f. sing.) vi

she came up or drew near

(perf. 3 p. m. plu.) iv
they turned towards

(perf. 1st. p. plu.) vi

(CR) we travelled

before, formerly (a *noun* denoting time ; sometimes denotes place as well).

used as adverb, preposition, as possessor (*مُصَافٌ*) to pronominals and also an accusative noun

front : forepart (1) (*n.*)

إِنْ كَانَ قَبِيضُهُ قُدًّا مِنْ قَبَلٍ

If his shirt is rent in front.

[12:26]

facing, before eyes (2)

وَحَضَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قَبِلًا

And We had gathered together about them everything before (their) eyes (or face to face—*Jid.*). [6:111]

(direction) (1) (*n.*)
towards

لَيْسَ الْبِرُّ أَنْ تُولُوا وُجُوهَكُمْ

قِبَلَ الشَّرْقِيِّ وَالْمَغْرِبِيِّ

Virtue is not (in this) that ye turn your faces towards the east and west. [2:177]

power (2)

ارْجِعْ إِلَىٰ رَبِّهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَا يَكِلُ لَهُمْ بِهَا

Go back to them, so We shall certainly come to them with hosts which they have no power to oppose.

[27:37]

قَبْلٌ

For Muslims *قِبْلَةٌ* is not a turning to a point of the compass, but to a definite place, that is, *كَبَّةٌ* or *مَسْجِدُ الْحَرَامِ* the sacred Mosque at Makkah.

مَعْرُوفٌ
الْقَبْلُ

قَدْ تَرَىٰ تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلْتُوَلِّ وَجْهَكَ
قِبَلَ تَرَضُّعِهَا تَقُولُ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

Often We have seen the turning of thy face to the heaven, wherefore We shall assuredly cause thee turn thy face towards the sacred Mosque. [2:144]

acc.

قَبِيلٌ / قَبِيلًا

(*act. 2 pic. m. sing.*)
face to face (1)

أَوْتَأْتِي بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا

Or thou bringest God and the angels face to face,

[17:92]

tribe (2)

إِنَّهُ يَرَىٰ كُفْرَهُمْ وَيَقْبَلُهُ

Verily he (Saten) beholdeth you, he and his tribe.

[7:27]

(*sing.*) قَبِيلَةٌ < tribes *n. p.*

قَبَائِلٌ

وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا

And We have made you nations and tribes that ye might know one another.

[49:13]

(perf. 2 p.m. sing.) قَتَلْتَ
thou hast slain

I slew (perf. 1st p. sing.) قَتَلْتُ

(perf. 3 p. m. plu.) قَتَلُوا
they slew

you slew (perf. 2 p. plu.) قَتَلْتُمْ

you slew them قَتَلْتُمُوهُمْ

(an additional و is suffixed before a pronominal م with no effect in the meaning)

we slew (perf. 1st. p. plu.) قَتَلْنَا

(imperf. 3 p.m.sing.)acc. أَنْ يَقْتُلَ
that he may kill

(imperf. 2p.m.sing.)juss. مَنْ يَقْتُلْ
whosoever kills

(imperf. 1st. p. sing.) juss. أَقْتُلْ
~I kill (let me~)

I surely shall kill epl. لَا أَقْتُلَنَّ

(imperf. 3 p. m. plu.) يَقْتُلُونَ
they slay, kill

(imperf. neg. 3 p.f. plu.) لَا يَقْتُلْنَ
they (f.) should not kill

(imperf. 2 p.m. plu.) تَقْتُلُونَ
you slay

ثُمَّ اتَّخَذُوا آلَهُمْ لِقَاءَ أَلْفُسِهِمْ

Thereafter it is ye the very ones who slay each other.

[2:85]

(perate. neg. m. plu.) لَا تَقْتُلُوا
slay not or do not commit suicide

(Due to requirement of the English contents *Jid*, and *Pic*. have rendered the noun قَيْلٌ in a verbal phrase as 'cannot resist' and 'withstand'.)

front (3)

بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قَيْلٍ
الْعَذَابِ

The inside whereof hath mercy while the outside whereof is in front of the torment. [57:13]

ق ت ر ★

(imperf. 3 p.m. plu.) juss. يَمْتَرُوا
<They stint

قَرَّ يَمْتَرُ قَمْتَرًا (ن)

to be stingy, tight-fisted, niggardly (to his own family)

they were not niggarely لَمْ يَمْتَرُوا

dust, darkness (n.) قَرَّةٌ

dust, darkness (n.) قَرَّةٌ

niggardly acc. قَمْتَرًا / قَمْتَرًا

(by nature)

(Ap-der. m. sing.) iv. الْمُقْتَرِ

straitened

ق ت ل ★

(perf. 2 p.m. sing.) قَتَلَ
slew (killed)

قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ

Perish man ! How ungrateful
he is ! [80:17]

وَمَنْ قُتِلَ مَظْلُومًا

And whosoever is slain
wrongfully. [17:33]

(3 p. f. sing.) pp.

she was slain

(3 p. m. plu.) pp.

they were slain

(2 p. m. plu.) pp.

ye were slain

(1st p. plu.) pp.

we were slain

is slain (3 p. m. sing.) pip.

(3 p. m. plu.) pip.

they are slain

(imperf. 3 p.m. plu.) ii

< they slay

generally as R. F. قَتَلَ تَقْتِيلًا

According to linguists the stem *ii* denotes something more than what the trilateral form does. Thus while قَتَلَ means to slay or kill, قَتَلَ signifies to massacre or to kill in a severer manner.

(imperf. 1st. p. plu.) ii

we shall slay

(3 p. m. plu.) pp ii

they were slain

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وَلَا تَقْتُلُوا أَنْفُسَكُمْ

And slay not yourselves (or)
do not commit suicide.
[4:29]

أَنْفُسَكُمْ

may be taken in a collective sense. The rendering in this case would be 'and slay not one another' as in verse 2:85 above).

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ

Ye slew them not but Allah
slew them. [8:17]

(perate. m. plu.) اَقْتُلُوا

(o you people) slay !

slay yourselves اَقْتُلُوا أَنْفُسَكُمْ

(i.e., do not commit suicide)
(for the historical background
and the detailed meaning
of the verse *Jid-P. 2, n.*
224).

(3 p.m. sing.) pp. قَتِلَ

is slain (1)

أَقَابِرٍ مَاتَ أَوْ قَتِلَ

If he dieth or be slain (perish
or may be he accursed).

[3:144]

قَتِيلَ الْخَرُصُونَ

Perish the conjecturers !

[51:10]

فَقَتِلَ كَيْفَ قَدَّرَ

Perish he ! How he devised !
[74:19]

(perate. m. sing.) iii (thou) fight !	قَاتِلْ	(3 p.m. plu.) acc. pip. ii that they may be slain	مَبْتَلُوا
(perate. dual) iii (you twain) fight !	قَاتِلَا	(perf. 3 p.m. sing.) iii < ~ fought (1)	قَاتَلَ
(perate. plu.) iii (O you) fight !	قَاتِلُوا	iii قَاتَلَ مُعَانَّةً وَ وِتَالًا to fight, to combat, battle	
(3 p.m. plu.) p p. iii they were fought	قُوْتِلُوا	قُتِلَ مَعَهُ رِبِّيُونَ كَثِيرٌ Hath fought with a number of godly men. [3:146]	
(2 p. m. plu.) p p. iii you were fought	قُوْتِلْتُمْ	perish (may be (2) accursed)	
(3 p. m. plu.) pip. they are (being) fought	يُقَاتَلُونَ	قُتِلْتُمْ إِنَّهُ أَنْ يُوْتَفَكُونَ May Allah confound them, neither are they turning away. [9:30]	
(perf. 3 p.m. sing.) viii < ~ fought	أَقْتَلَ	(perf. 3 p. m. plu.) iii they fought	قَاتِلُوا
viii as iii to fight among themselves	أَقْتَلَا	قَاتَلُوا فِي الدِّينِ They fought against you on account of religion. [60:9]	
(perf. 3 p.m. plu.) viii they fought (among them- selves)	أَقْتَلُوا	(imperf. 3 p. m. sing.) iii ~ fights	يُقَاتِلُ
وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا And had Allah so wiled they had not fought among themselves. [2:253]		(imperf. 3 p. f. sing.) iii (F) fights	تُقَاتِلُ
(imperf. 3 p. m. dual) viii (the twain) fight each other, i.e., among themselves not against common enemies	يُقَاتِلَانِ	(imperf. 3 p.m. plu.) iii they fought	يُقَاتِلُونَ
killing, slaying (v.n.)	قَتَلَ	that they mayfight acc.	يُقَاتِلُوا
doing massacre v.n. ii acc.	تَقَاتِلَا	(imperf. 2 p.m. plu.) iii ye fight	تُقَاتِلُونَ
fighting v.n. iii	قَاتَلَا / الْقَاتَلَا	(imperf. neg. 2 p. plu.) iii ye wilt not fight	لَنْ يُقَاتِلُوا
slain ones (n. p.)	الْقَاتِلَا		

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ

Of a surety, there hath come unto you from Allah a light and and book luminous. [3:15]

(2) it is also placed before imperfect to denote :

(i) certainty of a thing, as

قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ

Of surety he knoweth what ye are about. [24:64]

(ii) frequency of a thing, as

قَدْ تَرَى تَغْلِبَ وَجْهَكَ فِي السَّمَاوَاتِ

We have frequently observed the turning of thy face towards the heaven. [2:144]

ق د ح

قَدَحٌ *nom* قَدَحًا *acc.* (v.n.)

<striking

قَدَحَ بِقَدَحٍ قَدَحًا (ف)

to strike fire

قَالْمُورِيهِ قَدَحًا

And striking off fire by dashing (their) hoofs. [100:2]

(*assim*)

ق د د

قُدِّ *pp* (3 p. f. sing.)

<~is rent

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ق ت ث

قَتَاةٌ *(n.)* cucumbers
no singular

ق ح م

اَقْتَمَعَ *viii* (perf. 3 p. m. sing.)
<~attempted

to plunge, اَقْتَمَعَ اَقْتَمَاعًا

rush, hurtle (• into SS)
to break, intrude, invade, to burst, to jump, to embark boldly, to defy (hardship, danger)

فَلَا اَقْتَمَعَ الْعَقَبَةَ

(Yet) he attempteth not the steep. [90:11]

مُقْتَجِمٌ *viii* (Ap-der. m. sing.)
one who rushes

هَذَا قَوْمٌ مُقْتَجِمٌ

This is a crowd rushing.

[38:59]

ق د

قَدْ (a particle)

(1) it is a confirmatory particle, placed before perfect tense to make the verb definitely past perfect.

(*perf. p. m. plu.*) قَدَرُوا
they estimated

وَمَا قَدَرُوا اللَّهَ حَتَّى قَدَرِهِ

And they estimated not Allah
with an estimation due to
Him. [6:91]

(*perf. 1st. p. plu.*) قَدَرْنَا
we decreed

فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ

So We decreed. How ex-
cellent are We as decreers!
(*Jid.*) thus We arranged.
How excellent is Our
arranging! (*Pic.*) [77:23]

(*3 p. m. sing.*) pp قَدِرَ
was decreed (1)

فَالْتَقَى الْمَاءُ عَلَىٰ أَمْرٍ قَدْ دَفِيَّرَ

So that the water met for an
affair already decreed.
[54:12]

is straitened (2)

وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ رِمَآئَهُ إِنَّ اللَّهَ

And whosoever is straitened
in his subsistence (provi-
sion, means of life) let him
expend of that which Allah
hath given him. [65:7]

(*imperf. 3 p. m. sing.*) قَدِرَ
<straitens

or measures, limits *opp.*

يَسْطُ enlarges, extends
(see above the first mean-
ing of this verb)

قَدَّ بَعْدَ قَدَاً (ن) *assim.*
to cut or tear (lengthwise)
into strips

she rent (*perf. 3 p. f. sing.*) قَدَّتْ

<diverse (n) *acc.* قَدَاً

(*sing.*) قِدَّةٌ strip of board,
company of diverse

كَمَا طَرِقَ قَدَاً

We have been (following)
very diverse. [72:11]

ق د ر *

(*perf. 3 p. m. sing.*) قَدَرَ
<~straitened

(1) قَدَرَ يَقْدِرُ قَدْرًا (ض)
to straiten (the provision or
other means), to restrict,
determine the quantity, ex-
tent, size of a thing, to
measure

(2) قَدَرَ يَقْدِرُ قَدْرَةً وَمَقْدَرَةً
to have power عَلَى over

(3) قَدَرَ قَدْرًا (ض)
estimate evaluate SS

(4) to decree in just measure
and with due proportion)
(LL)

وَأَمَّا إِذْ أَنَا بِبَنِي إِسْرَائِيلَ فَكُنْتُ لَهَا تَصَدِّقًا بِبَنِي إِسْرَائِيلَ

But whenever He trieth him
(as) He straiteneth his
means (of life). [89:16]

فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ

And he imagined that We could not have power on him. [21:87]

(lit. we will not have power on him)

(perf. 3 p.m. sing.) ii قَدَّرَ

< ~ measured (1)
(ordained)

to measure ordain ii قَدَّرَ تَقْدِيرًا
devise, dispose, decree (as R. F.), to apportion

وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ

And He measured therein its substance in four days (or He ordained). [41:10]

to devise (2)

تَوَدَّعَى كَيْفَ قَدَّرَ

Perish he, how (maliciously) he devised. [74:20]

to dispose (3)

وَالَّذِينَ قَدَّرَ فَهَدَى

And who hath disposed and guided? [87:3]

to measure (4)

وَحَلَقَ كُلَّ شَيْءٍ قَدْرًا تَقْدِيرًا

And who hath created everything and measured it according to a measurement? [25:2]

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اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ

Allah enlargeth the provision for whosoever He willeth and strainteth. (for whosoever He willeth). [13:26]

(see also 17:30, 30:17, 24:16, 29:52, 28:82)

has power over (3)

فَرَبَّ اللَّهِ مَثَلًا عَبْدًا أَمَانًا لَا يَبْدُرُ عَلَى شَيْءٍ

Allah propoundeth a similitude, (there is a) bondman enslaved who hath not power over aught. [16:75]

لَنْ يَقْدِرَ
power over

(imperf. 3 p.m. plu.) يَقْدِرُونَ

they have power over

لَا يَقْدِرُونَ
power over

(imperf. 2p.m. plu.) (f.d.) تَقْدِرُوا
< ye have power

to have power على قدر -

إِلَّا الَّذِينَ تَابُوا مِن قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ
Save those who repent before ye have power over them. [5:34]

(see also 48:21)

(imperf. 1st. p. plu.) يَقْدِرُ

we have power over

(neg.) ~ لَنْ

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measure (2)

قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ وَقْدًا

Allah hath set a measure for all things. [65:3]

power (3)

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

Verily We have sent it (i.e., the Quran) down on the night of power. [97:1]

i.e., when the Prophet received his first revelation.

(قَدْرٌ is power, honour, glory and also decree and destiny)

measure (1) (n) قَدْرٌ

وَمَا نُنزِلُ إِلَّا بِعَدْرِ مَعْلُومٍ

And We send it not down save in a measure known. [15:21]

(see for the same meaning 23: 18, 54:49 and 13:17)

ordained (2)

تُحِبُّتَ عَلَى قَدَرٍ مَعْلُومٍ

Then thou comest at the ordained (time), O Musa. [20:40]

(according to fate قَدْرٌ (Jid.))

< limit (3)

lit : measure, but CR

إِلَى قَدَرٍ مَعْلُومٍ

Till a limit known. [77:22]

٥٠٧

(perf. Ist. p. plu.) ii قَدَرْنَا

we decreed (4)

إِلَّا أَمْرًا تَقَدَّرْنَا إِلَّا لَهَا لِيْنَ الْغَيْبِ

Except his wife, of whom We had decreed that she should be of those who stay behind. [15:60]

(Also see 36:39 for the same meaning i.e., decree)

to apportion (5)

وَقَدَّرْنَا فِيهَا السَّيْرَ

And We apportioned the journey therein. (Jid. & Pic. have rendered: We made easy) [34:18]

(perf. 3 p.m. plu.) ii قَدَرُوا

they measured

قَوَارِيرًا مِّنْ فِضَّةٍ قَدَرُوا مِقْدَارَ لَيْلٍ

(Bright as) glass (made) of silver which they (themselves) have measured to the measure. [76:16]

(imperf. 3 p.m. sing.) ii يُقَدِّرُ

~measures

وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ

And Allah measureth the night and the day [73:20]

(perate. m. sing.) قَدَّرَ

(thou) measure !

estimation (1) (n) قَدْرٌ

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ

And they estimated Allah not in an estimation due to Him. [6:91]

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disposition (1) v.n.) ii تَقْدِيرٌ

ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

That is the disposition of the
Mighty and Knowing.

[6:96]

the measure (2)

قَدَرُوا مَا تَقْدِرُوا

They have measured to the
measure. [76:16]

(pic. pac. m. sing.) مَقْدُورٌ

destined (one)

(due) measure, (n.t.) مِقْدَارٌ

measurement

(Ap-der. m. sing.) viii مَقْتَدِرٌ

powerful

(Ap-der. m. plu.) viii مَقْتَدِرُونَ

Powerful One (i.e., God)

★ ق د س

(imperf. 1st p. plu.) ii قَدَّسُوا

we sanctify

< قَدَّسْ تَقْدِيسًا - ل

glorify, extol the holiness,
to hallow (Asd.)

<< قَدَّسْ بَقْدَاسًا (ك)

to be pure, holy

holy (n.) الْقُدُّوسُ

Holy Spirit رُوحُ الْقُدُّوسِ

وَأَيَّدْنَاهُ بِرُوحِ الْقُدُّوسِ

And We aided him (Isa) with
the Holy Spirit. [2:87]

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destiny (4)

وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُونًا

And the ordinance of Allah
hath been a destiny desti-
ned. [33:38]

means (5)

عَلَى الْكَاسِحِ قَدْرًا وَعَلَى الْمُتَّقِينَ قَدْرًا

The wealthy according to his
means, and the straitened,
according to his means.

[2:236]

< cauldrons (n. p) قَدُورٌ

(sing) قَدْرٌ

(act. pic. m. sing.) قَادِرٌ

< able, potent, one who hath
control of~

to have power عَلَى - قَدَّرَ

(act. pic. plu.) قَادِرُونَ

< controllers, ables

acc. قَادِرِينَ

(sing.) قَادِرٌ

(act. 2 pic. m. plu.) قَادِرِينَ

potent

(قَادِرٌ and قَادِرٌ may sig-
nify the same possessing

power or ability but قَادِرٌ

has an intensive significa-
tion, and signifies he who
does what he will, accord-
ing to what wisdom requi-
res, not more nor less, and
therefore this epithet is
applied to none but God

(LI

(imperf. 3 p. m. sing.)
 < ~comes forward
 قَدَمَ يَقْدُمُ قُدْمًا (ن)
 to come forward, to head a
 people
 CR : he shall head i.e., he
 shall come forward

يَقْدُمُ رُؤُوسَهُ يَوْمَ الْقِيَامَةِ
 He shall head his people on
 the Day of Resurrection.
 [11:98]

(perf. 3 p.m. sing.) ii
 < ~brought (1)
 قَدَّمَ تَقْدِيمًا ل - ii
 to bring, to send before, prepare
 beforehand

قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ
 عَذَابًا أَوْسَعًا فِي السَّارِ
 They said (C.R. will say): our
 Lord ! who so ever hath
 brought this upon us, unto
 him increase doubly the
 torment of the Fire.
 [38:61]

~sent on (2)
 يُنَبِّئُكَ الْإِنْسَانُ يُؤْمِنُ بِمَا قَدَّمَ وَأَخَّرَ
 To man will be declared on
 that day that which he
 hath sent on and left be-
 hind. [75:13]

(perf. 3 p. f. sing.) ii قَدَّمَتْ
 ~sent on before

i.e., the angel Gabriel who
 attended on the Prophet
 Isa (Jesus), peace be upon
 him,

(Note: this holy spirit of
 Islam has nothing to do
 with the Holy Ghost of
 Christianity, who is the
 third person of the Blessed
 Trinity).

(see also ر و ح)

holy (n.) الْقُدُوسُ

above, and opposed to all evil;
 replete with positive good

holy (pis pic. m. sing.) ii الْمُقَدَّسُ
 as adjective of وَادٍ valley

(pis. pic. f. sing.) ii الْمُقَدَّسَةُ
 holy

(as adjective of الْأَرْضُ , that
 is feminine in Arabic)

ق د م ★

< we came (perf. 1st p. plu.) قَدِمْنَا
 قَدِمَ يَقْدُمُ قُدُومًا وَ مَقْدَمًا (س)
 to come, return, to come
 back from, to advance
 CR: we shall come, shall turn,
 shall set upon

وَقَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ

And We shall set upon that
 which they worked.

[25:23]

لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ

Be not forward in the presence of Allah and His messenger. [49:1]

(i.e.,) do not presume to give your advice in any matter before the Prophet asks you to do so)

ye offer (2)

ءَأَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيِ
تَجْوِزِكُمْ صَدَقَاتٍ

Fear ye to offer alms before your conference? (or whispering) [58:13]

offer, ! (perate m. plu.) **قَدِّمُوا**
provide beforehand

to put beforehand **ل** - **قَدِّمَ** <

وَقَدِّمُوا لِنَفْسِكُمْ

And provide beforehand for your souls. [2:223]

(perf. 3 p.m. sing.) iv **قَدَّمَ**
< ~ preceded (1)

to advance v. **تَقَدَّمَ** **تَقَدَّمَ**
(reflexive of *it*)

يَسْأَلُكَ اللَّهُ مَا تَقَدَّمَ مِنْ
ذَنْبِكَ وَمَا تَأَخَّرَ

That Allah may forgive thee that which hath preceded of thy fault and that which may come later. [48:2]

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(perf. 1st. p. sing.) ii **قَدَّمْتُ**

I sent before (1)

يَقُولُ لِيَسْتَأْذِنِي قَدَّمْتُ لِحَيَاتِي

He will say. would that I had sent before for (this) life of mine. [89:24]

I proffered (2)

to proffer **إِلَى** - **قَدَّمَ** <

وَقَدْ قَدَّمْتُ إِلَيْكَ الذِّكْرَ الْوَاعِدِ

(He said) I have already proffered unto you the warning. [50:28]

(perf. 3 p. m. plu.) ii **قَدَّمُوا**
they sent before

(perf. 2 p.m. plu.) ii **قَدَّمْتُمْ**

ye have laid up
beforehand

to put **ل** - **قَدَّمَ** <
beforehand, to bring up

يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ

They (years) will devour that which ye have laid up before hand. [12:48]

to bring up

أَنْتُمْ قَدْ مَتَّوْهُ لَنَا

It is ye who have brought this upon us. [38:60]

acc. f. d. **قَدَّمُوا**
(imperf. 2 p.m. plu.)

ye send forth (1)

to come forward (2)

(perate neg. m. plu.) **لَا تَقَدَّمُوا**
do not be forward

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to follow, *viii* اَتَّبَعُوا
to imitate, copy (of deeds)
<< قَدَا يَقْدُو قَدْوَا (ن)
to taste or smell agreeably

فَهْدَاهُمْ اَتَّبَعُوا

So follow thou their guidance. [6:90]

Note. the final ة of اَتَّبَعُوا is a pronoun pointing to the verbal noun هَدَى, but some commentators took this (ة ha) as هَاء التَكْوِيءِ or هَاء الْوَقْفِ which denotes a full stop). (*Iml. Zr. Ik.*)

(*Ap-der. m. plu.*) *viii* مَقْتَدُونَ
followers

وَ اِنَّا عَلَىٰ اٰرْسِهِمْ مُّقْتَدُونَ

And we are followers on their footsteps. [43:23]

ق ذ ف ★

(*perf. 3 p.m. sing.*) قَذَفَ
<~cast (1)

قَذَفَ يَقْذِفُ قَذْفًا (ض)
to throw (stone) etc., fling, vomit, row (a boat) to hurl, throw with violence, to throw down, overthrow

وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ

And cast into their hearts terror. [33:26]

go forward (2)

(*imperf. 3 p.m. sing.*) يَسْتَقْدِمُ
<~goes forward

(reflexive of *ii*)

to keep oneself forward

لِمَنْ شَاءَ مِنْكُمْ اَنْ يَتَقَدَّمَ اَوْ يَتَأَخَّرَ

Whosoever of you, who shall go forward or (who) keepeth himself behind.

[74:37]

(*imperf. 3 p.m. plu.*) x يَسْتَقْدِمُونَ
<they go in advance

x اسْتَقْدَمَ اسْتِقْدَامًا

to seek to get in advance

(*imperf. 2 p.m. plu.*) x تَسْتَقْدِمُونَ
ye anticipate

a foot (n) قَدَمٌ

meta. sure footing. كَدْرَ صِدْقِي
[10:2]

the feet (n. p.) الْاَقْدَامُ

old (*act. 2 plc.*) قَدِيمٌ

olden times

old ones (*elative plu.*) الْاَقْدَامُونَ

acc. x الْمُسْتَقْدِمِينَ

(*Ap-der. m. plu.*)

those who have gone before

ق د م ★

(*perate. m. sing.*) *viii* اَتَّبَعُوا
<follow

(h.v.)

★ ق ر أ

(perf. 3 p.m. sing.)

~read

قَرَأَ يَقْرَأُ (يَقْرُؤُ) قِرَاءَةً <

to read (ق، ن، ف) و قُرْآنًا

a written thing, to recite with or without having script

فَقَرَأَهُ عَلَيْهِمْ حَمًّا كَانُوا بِهِ مُؤْمِنِينَ

And he had read it unto them even they would not have been believers therein. [26:199]

(perf. 2 p.m. sing.)

thou read

(perf. Ist. p. plu.)

we recite, we read

(imperf. 3 p.m. plu.)

they read

(imperf. 2 p.m. plu.) (el.)

that thou mayst recite/read

(imperf. Ist. p. plu.)

we read

(perate. m. sing.)

read ! (1)

Read thine book. اِقْرَأْ كِتَابَكَ [17:14]

recite ! (2)

اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

Recite in the name of Thy Lord. [96:1]

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(perf. Ist. p. plu.)

we threw (2)

وَلَكِنَّا حُمِلْنَا أَوْزَارًا مِنْ رِيثَةِ الْقَوْمِ فَقَدَّ فَمَنَا

But we were laden with burthens of the people's ornaments, then we threw them. [20:87]

(imperf. 3 p.m. sing.)

~hurls (3)

قُلْ إِنَّ رَبِّي يَمْزِفُ بِالْحَقِّ

Say thou, verily my Lord hurleth the truth. [34:48]

meta. to utter (4)

conjectures (i.e., throw words without having a knowledge)

(imperf. 3 p.m. plu.) يَمْزِفُونَ

meta. They utter conjecture

وَيَقْدِفُونَ بِالْغَيْبِ

They utter conjecture about the unseen. [34:53]

(imperf. Ist. p. plu.)

we hurl

(perate. f. sing.)

cast (thou f.) !

أَنْ أَقْدِفِي فِي التَّائِبَاتِ

(Saying) cast him in the ark. [20:39]

(3 p.m. plu.) pip

they are darted at

وَيَمْزِفُونَ مِنْ كُلِّ جَانِبٍ

And they are darted at from every side. [37:8]

meta. prayer (3)

إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

The recitation (i.e. prayer) at the dawn is ever borne witness to. [17:78]

(The word "قُرْآن" in the text means prayer, because it comprises recitation of the words of the Quran (LL.) also see ZR. IK. Bed.).

★ ق ر و

a menstruation, (or) (n.) قُرْوَةٌ

a state of purity from the menstrual discharge (the word has two contrary meanings).

★ ق ر ب

(imperf. 3 p.m. plu.) f.d. يَقْرَبُونَ
they approach

قَرَبَ يَقْرَبُ وَ قَرَّبَ يَقْرِبُ قُرْبًا
وَ قُرْبَةً وَ قُرْبَانًا (س، ك)

to be near to, to approach, to be near in relationship, to offer

they shall not approach لَا يَقْرَبُونَ

(perate neg. m. dual.) لَا تَقْرَبَا

(O ye two) approach not!

(perate. neg. m. plu.) لَا تَقْرَبُوا
approach (ye) not! (1)

(perate. m. plu.) أَقْرَأُوا
read (1)

اقْرءُوا كِتَابِي

Read My book. [69:19]

recite (2)

فَأَقْرءُوا مَا تَشَاءُ مِنْهُ

Recite thereof so much is easy. [73:20]

(3 p.m. sing.) pp. قُرِئَ

< ~ is recited

(imperf. Ist. p. plu.) iv قُرِئُوا
we make read or recite

سَنُعَلِّمُكَ فَتَلَذَّتْ بِهَا

We shall enable thee to recite and then thou shall not forget. [87:6]

v.n. acc. قُرْآنًا / قُرْآنًا

reading, reciting, (1)
recitation

إِنَّ عَلَيْكَ جَمْعَهُ وَقُرْآنَهُ

Verily upon Us is the collecting thereof. [75:17]

فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ

Wherefore when We recite it follow thou the reciting thereof. [75:18]

(2) (prop. n.) الْقُرْآنُ

The Holy Qur'an

الَّذِي أَحْمَدُ عَلَّمَ الْقُرْآنَ

The Compassionate Hath taught the Quran.

[55:12]

لَعَلَّ السَّاعَةَ قَرِيبٌ

The Hour may haply be nigh.
[42:17]

kinship (n. *elative f.*) الْقَرَبِي

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

Say thou : I ask of you no
hire therefor save affection
in respect of kinship.
[42:23]

an approach (n.) قَرَبَةٌ
(a mean by which an approach is sought)

< approaches (n. p.) قَرَبَاتٌ

(sing.) قَرَبَةٌ
relationship, kinship (n.)

sacrifice { مَقْرَبَةٌ
قَرَبَانٌ

(as offer made for God) acc. قَرَبَانًا

(perf. 3 p. m. sing.) ii قَرَّبَ
< ~ brought nigh (1)

to bring near, ii قَرَّبَ تَقَرُّبًا
approach, persent, to make
an offering to God

فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ
And he got it nigh to them
(before them and) said,
wherefor eat ye not ?
[51:27]

to offer (2) قَرَّبَا
(perf. 2 p. m. dual.) ii
(the twain) offered

meta. to have (2)
a sexual relationship

وَلَا تَقْرَبُوا مَن حَتَّىٰ يَطْهَرُوا

And go not in unto them till
they are purified (i.e. from
menstruation). [2:222]

ye approach (com.) لَا تَقْرَبُونِ
me not

(لَا تَقْرَبُوا + نِي < نِي)
more nigh (elative.) أَقْرَبُ

nigher unto إِلَى

nigher in relation- أَقْرَبُ رُحْمًا
ship or affection.

nigher in affection أَقْرَبُ مَوَدَّةً

(elative m. plu.) { الْأَقْرَبُونَ
kins relatives acc. { الْأَقْرَبِينَ

(act. 2 pic. m. sing.) { قَرِيبٌ
near, (nigh) acc. { قَرِيبًا

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي أَنِّي كَرِيمٌ

And when My bondmen ask
thee regarding Me, then
verily I am nigh. [2:186]

(The word قَرِيبٌ is formed
for masculine; the form
(قَرِيبَةٌ) has not occurred
in the Quran.

إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْحَسَنِينَ

Verily the mercy of Allah is
nigh unto the well-doers.
[7:56]

those who brought nigh {
 (acc.) { الْمَقْرَبُونَ
 الْمَقْرَبِينَ

★ ق ر ح

wound (v. n.) قَرَحَ / الْقَرَحُ
 <meta. hurt, sore, blow

to wound قَرَحَ بِقَرَحٍ قَرَحًا (ف)

★ ق ر د

<apes (n. p.) { قَرَدَةٌ
 (sing.) { الْقَرَدَةُ

(assim.) ★ ق ر ر

(imperf. 3 p. f. sing.) acc. قَرَّرَ
 ~become cool
 to be or قَرَّرَ قَرَأَ (ف)
 become cool

كَيْ تَقَرَّرَ عَيْنَهَا وَلَا تَحْزَنَ

That she might cool her eyes
 and she might not grieve.
 [20:40]

cool (eye)! (perate f. sing.) قَرَّرَى

كُلِّمْنِي وَأَشْرِبْنِي وَتَقَرَّرْ عَيْنَيَّ

So eat and drink thou (f.)
 and cool thine eyes. [19:26]

(perate. m. plu.) قَرَّرْنَ
 <(o ye ladies) stay!

إِذْ قَرَّبْنَا بَثْنًا

When they (twain) offered an
 offering. [5:27]

to get SS nigh (3)

(perf. 1st p. plu.) ii قَرَّبْنَا
 we drew nigh

وَقَرَّبْنَاهُ نَجِيًّا

And We drew him nigh for
 whispering. [19:52]

(imperf. 3 p. f. sing.) مُقَرَّبٌ
 draweth nigh

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّذِي
 نُقَرِّبُكُمْ لِحَدِّنَا زُلْفَىٰ

And it is not your riches nor
 your children that shall
 draw you nigh unto Us,
 with a near approach

[34:37]

(imperf. 3 p. m. plu.) f.d. يُقَرَّبُوا
 In order that they maybring
 nigh

مَا نَعْبُدُهُمْ إِلَّا لِيُقَرَّبُوا إِلَى اللَّهِ زُلْفَىٰ

We worship them not save
 in order that may bring
 us nigh unto God in app-
 oach. [39:3]

(perf. 3 p. m. sing.) viii أَقْرَبَ
 <hath/come nigh

as R. F. أَقْرَبَ أَقْرَابًا

(perf. 3 p. f. sing.) viii أَقْرَبَتْ
 hath (have) come nigh

(perate. m. sing.) viii أَقْرَبَ
 be nearer !

an abode (3)

وَأَوَيْنَاهُمَا إِلَىٰ زَيْنَوتَ ذَاتِ قَرَارٍ وَمَعِينٍ

And We sheltered the twain
on a height : a quiet abode
and springs. [23:50]

Abode of rest. دَارُ الْقَرَارِ
[40:39]

refreshment (of eyes) (n.)
or coolness

تَوَسَّعَ عَيْنِي بِكَ وَكَذَلِكَ

(He will be) coolness of eye
unto me and thee. [28:9]

(Translators of the H. Q. tend
to render the word قَرَّةٌ
by refreshment, comfort
etc. to avoid the word
coolness which is not
understandable to the
West where eye is warmed
in order to get comfort.)

< glass (n. p.)

قَارورةٌ (sing.)

قَوَارِيرٌ مِّنْ فِضَّةٍ

(Bright as) glass made of
silver. [76:16]

(perf. 2 p.m. plu.) iv

< ye ratified (1)

أَقْرَرْنَا قَرَارًا

to ratify عَلَىٰ -

to agree, to affirm willingly
and expressly, to cause to
remain, settle

قَرَّ يَبْقَرُ قَرَارًا (ض) - فِي

to stay permanently, be fixed
in a place, rest quietly in,
dwell in

وَقَرْنَ فِي بُيُوتِكُنَّ

And stay in your houses.

[33:33]

Note : According to some
commentators قَرَنٌ

is derived from the root
ر ق ر that means, to be
serious, respected, i.e., stay-
ing with respected manners
(Jid.).

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ

تَبْرِجَ التَّهَامِلِيَّةِ الْأُولَىٰ

And stay in your houses.
And display not yourselves
with the display of the
pagan past. [33:33]

قَرَارًا، الْقَرَارُ، قَرَارًا

v.n. acc. stability (1)

أُجْتُذِتْ مِنْ تَوْتِي الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ
Uprooted from upon the
earth, and there is for it
no stability. [14:26]

a resting place (2)

ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ

Thereafter We made him of
a sperm in a firm resting
place. [23:13]

(also see 40:64, 38:60)

فَإِنْ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَاهُ

Then if it stands in its place
then thou will see Me.

[7:143]

(*Ap-der. m. sing.*) x مُسْتَقَرًّا
that which remains firmly
fixed or confirmed, goal,
lasting place
an end or goal (1)

وَكَذَّبُوا أَبَاهُمْ أَهْوَاءَهُمْ وَعَلَىٰ أَمْرِهِمْ مُسْتَقَرًّا
And they belied and they
followed their lusts, and
every affair (will come to
(its) end (or goal).

[54:3]

lasting, settled (2)

وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُسْتَقَرًّا
And assuredly there met
them early in the morning
a torment lasting (or settled).

[54:38]

settled (or) placed (3)

فَلَمَّا رَأَاهُ مُسْتَقَرًّا عِنْدَهُ

Then when he saw it placed
(or settled) before him.

[27:40]

(*act. pic. m. sing.*) x مُسْتَقَرًّا
resting place (1)

وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ
And for you on the earth
(shall be) a resting place
and enjoyment, for a dura-
tion. (or season—*Jid.*)

[2:36]

فَمَا أَقْرَبْتُمْ وَأَنْتُمْ تَشْهَدُونَ

Then ye ratified (our cove-
nant) and ye were witness-
es.

[2:84]

(Note : The verb تَشْهَدُونَ
is translated here as a
noun)

to agree (2)

we agree (*perf. 1st p. plu.*) أَقْرَبْنَا

قَالَ أَقْرَبْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ
إِصْرِي قَالُوا أَقْرَبْنَا

He said: Do ye agree and will
ye take up My burden in
this (matter). They said :
We agree.

[3:81]

(Note : The perfect tense
has been rendered in
these verses as if it were
imperfect tense.)

to cause to remain (3)
or settle

(*imperf. 1st p. plu.*) iv
we cause to remain

وَيُقَرِّبُنَا إِلَىٰ آرْحَامِنَا نِسَاءً

And We cause to remain (or
We settle) in the wombs
that We will, an appoin-
ted time.

[22:5]

<~kept remained x اسْتَقَرَّ
stood firmly

to stand x اسْتَقَرَّ اسْتِقْرَارًا
by itself without a support

قَرَصَ يَقْرِضُ قَرَضًا (ض)

to cut, grow, nibble, turn
aside from
CR. passes, leaves

وَلَا ذَاغَرَبْتَ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ

And when it setteth/passeth
(passing or leaving) them
by on the left. [18:17]

(perf. 3 p. m. plu.) iv أَقْرِضُوا
< they lent

to lend iv. إِقْرِضًا

to cut a portion of one's
wealth and give someone
in order to take it back

(perf. 2 p. m. plu.) iv أَقْرِضْتُمْ
ye lent

(imperf. 3 p. m. sing.) iv يَقْرِضُ
~ lends

f.s.acc. iv تَقْرِضُوا
(imperf. 2 p. m. plu.)
that ye may lend

(perate. m. plu.) iv أَقْرِضُوا
(you) lend !

loan قَرَضًا acc. قَرَضٌ

ق ر ط س

a parchment (n.) قَرَطَانٌ
lit. what one writes upon

parchments (n. p.) قَرَاتِينُ
(sing.) < قَرَطَانٌ

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a set time (2)

لِكُلِّ بَيِّنَةٍ مَسْتَقَرٌّ

For every announcement is a
set-time. [6:67]

abode meta. womb (3)

وَهُوَ الَّذِي أَنْشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ
فَنَسَفَكُم مَّوَدَّعًا

And it is He who hath pro-
duced you from one per-
son, and thenceforth (there
is) a abode and repository.
[6:98]

(مَسْتَقَرٌّ means here 'womb'
and مَّوَدَّعًا loins) (I.K.)

appointed term (4)

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا

And the sun runneth to its
appointed term. [36:38]

the recourse (5)

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ

Unto thy Lord that Day is
the recourse. [75:12]

abode (6)

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا

Fellows of the Garden shall
be on that Day in a good-
ly abode. [25:24]

ق ر ض ★

(imperf. 3 p. f. sing.) يَقْرِضُ
~ cuts

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(*imperf. 3 p.m. sing.*) viii **يَقْتَرِفُ**
earns **وَمَنْ يَقْتَرِفْ حَسَنَةً**

And whosoever earned a good deed. [42:23]

(*imperf. 3 p.m. plu.*) viii **يَقْتَرِفُونَ**
they earn

سَيَجْزُونَ بِمَا كَانُوا يَفْعَلُونَ
They will be awarded that which they used to earn. [6:120]

(*f.d.el.*) viii **لَيَقْتَرِفُوا**
(*imperf. 3 p.m. plu.*)
they may earn (or) they may fabricate, perpetrate (crime)

(*Ap-der. m. plu.*) viii **مَقْتَرِفُونَ**
those who earn. those who fabricate, or perpetrate (crime)

وَلَيَقْتَرِفُوا مَا هُمْ مُقْتَرِفُونَ
And that they may earn what they are earning (or let them fabricate that which are they fabricators thereof.) [6:113]

★ ق ر ن

ق ر ر see **قَرْنٌ**

<generations (n.) **قَرْنًا**

lit. a century (time period)

<generations (n. p.) **قُرُونٌ**

(*sing*) **قَرْنٌ**

★ ق ر ع

(*act. pic. f. sing*) **قَارِعَةٌ**
<adversity (1)

قَرَعَ يَقْرَعُ قَرَعًا (ف)

to knock, strike

وَلَا يَزَالُ الَّذِينَ كَفَرُوا أُصِيبُوا بِمَا صَعَمُوا قَارِعَةً
And an adversity ceaseth not to befall those who disbelieve, for that they did. [13:31]

striking (day) (2)

كَذَّابَتِ شُودُودًا قَارِعَةً

They (tribes of Thamud and Aad) belied the striking (Day). [69:4]

الْقَارِعَةُ مَا الْقَارِعَةُ وَمَا أَذْرُكَ مَا الْقَارِعَةُ

The striking, what is the striking and what shall make thee know what the striking is? [101:1,2,3]

★ ق ر ف

<ye gained (1) viii **اَقْرَبْتُمْ**
(earned, acquired)

vi ii **اَقْرَفَ اَقْرَافًا**

to fabricate, to earn, gain, to perpetrate (a crime)

وَأَمْوَالٌ اِقْرَفْتُمُوهَا

And the riches ye have earned. [9:24]

to lead two *iv*. **أَقْرَنَ** إِقْرَانًا
captives by one rope, to
have power over or con-
trol over them

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِبِينَ

Hallowed be He who hath
subjected this unto us and
we were not capable (fit of
subduing) for it [43:13]

(*Ap-der. m. plu.*) *acc. viii* **مُقْرِبِينَ**
<accompanying ones

to be *viii* **أَقْرَنَ** إِقْرَانًا
joined, accompanied

أَيَّامَهُ السَّامِيَةِ يُفْقِرِينَ

Nor angles come with him
accompanying. [43:53]

ق ر ي ★

town, township (*n.*) **قَرْيَةٌ**

<towns, cities (*n. p.*) **قُرَى**

(*sing.*) **قَرْيَةٌ**

(see **أُمَّ الْقُرَى** for **أُمَّ**)

the two cities (*dual n.*) **الْقَرْيَتَيْنِ**
(i.e., Mekka & Taif (IK))

ق و ر

a lion (*n.*) **قَسْوَرَةٌ**

though the word **قَسْوَرَةٌ**
signifies a lion, some com-
mentators took it as deri-

(*act. 2 pic. m. sing.*) **الْقَرِينُ / قَرِينٌ**

<mate, comrade

قَرَنَ يَقْرِنُ قَرْنًا (ض)

to join one thing to another,
or be together

companion *acc.* **قَرِينًا**

<mates, comrades, (*n. p.*) **قَرْنَاءُ**
companions

(*sing.*) **قَرِينٌ**

lit.: two-horned **ذُو الْقَرْنَيْنِ**

Note: According to a majority
of the commentators, it is
surname of Alexander the
Great: so named from his
expeditions to the East and
the West. He was actually
represented on his coins
with two horns. Horn in
the Bible is a symbol of
strength and is frequently
mentioned to signify power
an glory. (*Jid.* <CD.P.16,
n. 422)

acc. (pis. pic. m. plu.) ii **مُقْرِنِينَ**
<bound together

to gain *ii* **قَرَنَ** تَقْرِنًا **مُقْرِنِينَ**
several things together

وَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقْرِنِينَ فِي الْأَصْفَادِ

And thou will see the guilty
or that Day bound toget-
her in fetters. [14:49]

(*Ap-der. m. plu.*) *iv* **مُقْرِنِينَ**
leaders and controllers-
over animals used for rid-
ing

★ ★ ★ ★

balance الْقِسَاسُ

وَزَنُوا بِالْقِسَاسِ الْمُسْتَوِيمِ

And weigh with the right balance. [26:182]

★ ق س م

(perf. 1st. plu.) قَسَمْنَا

< we apportioned

قَسَمَ يَقْسِمُ قَسْمًا (ض)

to apportion, to divide, distribute

(imperf. 3 p. m. plu.) يَقْسِمُونَ they apportion

أَلَمْ يَلْقَاسُوا رَحْمَةَ رَبِّكَ إِذْ هُمْ يَنْسَوْنَ
بَيْنَهُمْ مَوْبِقَهُمْ

As if they who apportion their Lord's mercy! We have apportioned among them their livelihood.

[43:32]

(perf. 3 p.m. sing.) iii قَسَمَ

~swore unto

قَسَمَ قِسَامًا وَ مَقَامَةً

to swear unto

وَقَسَمْتُ لَكُمْ أَنِّي لَكُمُ الْبَشِيرُ وَالنَّاصِحُ

And he swore unto them both, verily I am unto you of (your) good counselors. [7:21]

ved from قَسَرَ i.e., to do something against one's will

★ ق س م

divines (n. p.) قَسَبِينَ

Christian priests who were regarded as custodians of religion (at the Prophet time).

★ ق س ط

(imperf. 2 p.m. plu.) iv. f.d. تَقْسِطُوا
< that ye may deal justlyiv أَقْطَ إِسْطَاً
to act or deal justly<< قَطَّ يَقِطُّ قِطًّا (ض)
to act justly/unjustly (contrary meanings)

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا

And if ye fear that ye may not deal justly. [4:3]

(perate m. plu.) iv أَقْطُوا
act justly(act. pic. m. plu.) الْقَاسِطُونَ
thou who act unjustly
sec above R.F.

justice (v.n.) الْقِسْطُ

more equitable (elative) أَقْطُ

(Ap-der. m. plu.) acc., vi الْمُقْسِطِينَ
the equitable

(perf. 3 p.m. plu.) vi **تَقَسَمُوا**
 <they swear one to another
 to swear vi **تَقَسَمَ تَقَسَمًا**
 one to another

(fd.) acc. x **تَسْتَقِيمُوا**
 (imperf. 2 p.m. plu.)
 ye seek a division
 to seek x **اسْتَقَسَمَ اسْتِقْسَامًا**
 division

وَأَنْ تَسْتَقِيمُوا بِالْأَضْكَارِ
 And that ye seek a division
 by means of the (divining)
 arrows. [5:3]

oath (n) **قَسَمٌ**

a division, (n) **قِسْمَةٌ**
 a divided thing

وَبَيْنَهُمْ أَنْ الْمَاءِ قِسْمَةٌ بَيْنَهُمْ
 And declare thou unto them
 that water is a divided
 (thing) between them.
 [54:28]

division (2)

تِلْكَ إِذْ أَوْحَيْنَا إِلَيْكَ الْقِسْمَةَ الَّتِي كُنْتَ تَعْلَمُ
 That, indeed, is a division
 unfair. [53:22]

(time of apportioning) **الْقِسْمَةُ**
 lit. division

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالسَّكِينِ
 And when kinsfolk and or-
 phans and the needy are
 present at the division
 (time of apportioning the
 heritage) [4:8]

(perf. 3 p.m. plu.) iv **أَقْسَرُوا**
 <they swore

to swear **أَقْسَمَ إِفْسَامًا**

(perf. 2 p.m. plu.) iv **أَقْسَمْتُمْ**
 ye swear

(imperf. 3 p.m. sing.) iv **يُقْسِمُ**
 ~swears
 ~will swear

(imperf. 3 p. m. dual) iv **يُقْسِمَانِ**
 the twain swear
 (the twain shall swear)

(imperf. 1st. p. sing.) **أُقْسِمُ**
 I swear

فَلَا أَقْسِمُ بِمَوْجِعِ النُّجُومِ

No! I swear by the setting
 of the stars. [56:75]

Note: **لَا أَقْسِمُ** does not
 convey a negative meaning.
 In accordance with a curi-
 ous idiom of the language,
 whereby an oath or exec-
 ration seems to be regarded
 as a virtual negation, the
 negative particle **لَا** may
 be omitted in denial by
 oath, and, on the contrary,
 be inserted in affirmation
 (WAGL. II; p. 305 LIS).
لَا is an additional particle
 to emphasise the meaning
 of oath and not for nega-
 tive (Zr.).

(perate. neg. m. plu.) **لَا تَقْسِمُوا**
 ~swear not!

ق ص د ★

(perate. m. sing.)

أَقِصِدْ

< be modest

قَصِدَ يَقْصِدُ قَصْدًا (ض) - فِي

to adopt a middle course

to go or proceed إِلَى -
straightaway

to aim at, to intend

وَأَقِصِدِي مَشِيَّتِي

And be modest in thy bearing
(i.e., neither be fast nor
too slow in the walking);
(to adopt the the "golden
mean" is the theme of this
verse). [31:19]

the right way, (v.n.)

قَصْدٌ

direction

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ

And upon Allah is the direc-
tion of the way. [46:9]

(act. pic. m. sing.) acc.

قَاصِدًا

moderate

(a moderate journey قَاصِدًا)

(Ap-der. m. sing.) viii

مُقْتَصِدٌ

a keeper of the middle
course

فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُقْتَصِدٌ

Then when he delivereth
them on the land, some of
them keep to the middle
course. [31:32]

(pic. pac. m. sing.)

مَقْسُومٌ

a divided (one), (assigned)

(Ap-der. f. plu.) ii

الْمَقْسِمَاتُ

< distributors

to distribute ii قَسَمَ تَقْسِيمًا

فَالْمَقْسِمَاتِ أَمْرًا

And (the angels) who distri-
bute the affairs. [51:4]

(Ap-der. m. plu.) acc. viii

الْمُقْتَسِمِينَ

< ~dividers

أَقْتَسَمَ أَقْتِسَامًا

to divide

(iv.v.)

ق س و ★

(perf. 3 p. f. sing.)

قَسَّتْ

~hardened

فَمَا يَقْسُوْا قَسَاوَةً وَ قَسْوَةً (ن)

to be hard, unyielding

(act. pic. m. sing.)

قَاسِيَةً / الْقَاسِيَةَ

hard, hardened (one)

hardness (v.n.)

قَسْوَةٌ

ق ش ع ر

(quard.)

تَقَشَّرَ

(imperf. 3 p. f. sing.)

< ~trembles

(quard.) vi أَقْشَرَّ أَقْشَرَارًا

to become creep (with
terror), to shudder, shiver
(with fear), to tremble

< those modest قَاصِرَاتُ الطَّرْفِ
women who restrain their
eyes from looking at any
one save their husbands.

مِنْ قَبْلِ إِضَافَةِ الْفَاعِلِ إِلَى مَفْعُولِهِ
the object of (ابْنُ عَقِيلٍ)
the sentence is possessed
by its own object.

(pic. pac. f. plu.) مَقْصُورَاتُ
confined (women)

حُورٌ مَقْصُورَاتٌ فِي الْخِيَامِ
Fair ones confined in tents.
[55:72]

(Ap-der. m. plu.) acc. ii مَقْصِرِينَ
those who cut short (hair)

(assim)v.

ق ص ص ★

(perf. 3 p. m. sing.) قَصَّ
< recounted

قَصَّ بِمَعْنَى قَصَصًا (ن)

- (1) to impart, communi-
cated, tell, narrate, recount
(a story)
(2) to follow one's track

فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ
Then, when he came and re-
counted unto him the
(whole) story. [28:25]

(perf. 1st p. plu.) قَصَّصْنَا
we have recounted

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(Ap-der. f. sing.) viii مَقْصِدَةٌ
a keeper of the middle
course (right-doing one)

وَبَيْنَهُمْ أُمَّةٌ مَقْصِدَةٌ

Among them is a community
right-doing (of the follo-
wers of middle course,
who are not extremists.)

[5:66]

ق ص ر ★

acc. f. d. تَقْصِرُوا
(imperf. 2 p.m. plu.)

< ye shorten

قَصِّرْ يَقْصِرْ قَصْرًا وَ قُصُورًا (ن، ض)
to shorten,
to cut short

أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ

That ye shorten the prayer.
[4:101]

(imperf. 3 p.m. plu.) iv يَقْصِرُونَ
they stop short

وَإِخْوَانَهُمْ يَبْدُونَ فِي الْعِلْمِ لَمْ يُقْصِرُوا
And their brethren drag
them on toward error so
they stop not short.
[7:202]

قَصْرٌ / الْقَصْرُ
castle (n.)

< castles (n. p.) قُصُورٌ

(sing.) قَصْرٌ

(act. pic. f. plu.) قَاصِرَاتُ
restraining (looks)

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follow! (*perate. f. sing.*) قَصِيْ

وَقَالَتْ لِأُخْتِهِ قُتِيْبِهِ

And she said unto his sister,
follow him. [28:11]

the retaliation الْقِمَاصُ

(The retaliation is not the same thing as mere revenge, as it serves, besides compensation that is the due right of a victim, a purpose of peace for the safety of others—which is lacking in a mere revenge.)

★ ق ص ف

(*act. pic. m. sing.*) *acc.* قَاصِفًا

hurricane, gale

قَمَفَ يَقْمِفُ قَمَفًا (قَمِفًا) (ض)

to roar and resound (thunder)

فَيُرْسِلَ عَلَيْكُمْ قَاصِفَاتٍ مِّنَ الرِّيْحِ

Then (He) send upon you a
gale (or hurricane) of wind.
[17:69]

★ ق ص م

(*perf. 1st p. plu.*) قَصَمْنَا

< we shattered

قَصَمَ يَقْصِمُ قَصْمًا (ض)

to break in pieces. shatter,
return one to its starting
point

(*imperf. 3 p. m. sing.*) يَقْصُرُ

recounts

(*imperf. 3 p. m. plu.*) يَقْصُرُونَ

they recount

(*imperf. 1st p. plu.*) نَقُصُّ

We recount

(*gen. neg.*) لَمْ نَقْصُرْ

We recounted not

(*imperf. 1st p. plu.*) (*epi.*) لَنَقْصُرَنَّ

We will (certainly) recount

(*perate. m. sing.*) اقْصُرْ

recount ! tell !

(*perate. neg. sing.*) لَا تَقْصُرْ

recount not !

stories, narrative (1) (*v.n.*) الْقَصَصُ

فَأَقْصِبْ قَصَصَ الْعَالَمِ يُعْقِرُونَ

And recount thou unto them
narratives that they haply
may reflect. [7:176]

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ

Assuredly in their stories is
a lesson. [12:111]

retracing. following (2)
(tracks)

see above ; another meaning
of قَصَسَ يَقْصُسُ *i.e.*, to follow
or retrace the tracks

فَارْتَدَّ عَلَىٰ آثَارِهِمْ قَصَصًا

So they returned back upon
their footsteps retracing
[18:64]

to cut off (ض) قَصَبَ بِمَنْبُتٍ قَعْبًا

(*assim. v.*) ق ض ض ★

قَصَبٌ يَقَعُ *~* falls down *acc. vii*

قَصَبٌ يَقَعُ *vii* أَقْعَصَ أَقْعَاصًا

to fall, to fall at once,
threaten to fall down

فَوَجَدَا فِيهَا جِدَارًا يُرِيدَانُ أَنْ يُنْقَضَ

Then the twain found there-
in a wall, about to fall
down. [18:77]

(*w. v.*) ق ض ی ★

قَضَى *(perf. 3 p. m. sing.)*

*~*decreet, (1)
to decree

قَضَى يَقْضِي قَضًا وَ قَضَاءً

to decree, (ض) وَ قَضِيَّةً

to bring an end (*i.e.*,
to kill - عَلَى -)

to fulfill, to perform, to
complete, to judge, decide

وَإِذْ أَقْضَى أَمْرًا

And he who decreeth an aff-
air. [2:117]

meta. to satisfy (2)

فَلَمَّا قَضَى مُوسَى الْأَجَلَ

Then when Musa fulfilled the
term. [28:29]

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وَكَمْ قَوْمَانِمْ قَرِيَةً كَانَتْ ظَالِمَةً

How many a community that
dealt unjustly have We
shattered (*Pic.*) and how
many a city have we over-
thrown which were doing
wrong (*Jid.*) [21:11]

(*w. v.*) ق ص و ★

قَصِيًّا *(act. 2 pic.)(adj.) acc.*

far off

قَصَا يَقْصُونَ قُصُورًا وَ قُصُورًا (ن)

to be very distant (place), go
far away

أَقْصَى (أَقْصَا) *farthest relative (m.)*

وَجَاءَ رَجُلٌ مِنَ أَقْصَا الْمَدِينَةِ يَسْتَعِي

And there came a man from
the farthest part of the
city, running. [28:20]

السَّجْدِ الْأَقْصَا

The farthest mosque (at Jer-
usalem) [17:1]

أَقْصَى *further relative (f.)*

وَهُمَا الْمُدَى وَالْمَقْصَى

And they were on the further
side (or yonder side—*Jid.*).
[8:42]

ق ض ب ★

قَبَا *vegetables (n.) acc.*
trefol, clover

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(*perf. 1st. p. plu.*) قَضَيْنَا
< we decreed

to decree *acc.* قَضَى - إِلَى ، عَلَى

(*imperf. 3 p.m. sing.*) يَقْضِي
< ~ shall judge (1)

to judge بَيْنَ -

لَنْ رَبِّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ

Verily thine Lord shall judge between them on the Day of Resurrection. [10:93]

< ~ decrees (2)

to decree, decide *acc.* ب -

وَاللَّهُ يَقْضِي بِالْحَقِّ

Allah decreeth with the truth. [40:20]

in order that ~ may (*el.*) لِيَقْضِيَ
decree

لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا

In order that Allah may decree an affair (already) enacted (*i.e.*, decreed to be done.) [8:42]

to make an end (3) (*fd. el.*) لِيَقْضِيَ

وَتَادُوا يَدْعُونَكَ لِيَقْضِيَ إِلَيْنَا رَبُّكَ

And they will cry! O keeper! Let thy Lord make an end of us. [43:77]

to perform (4)

perform (*gen. fd.*) يَقْضِي

حَلْبَةً رَفَى نَعْسٍ يَعْزُوبُ تَضْمًا

It was only a craving in the heart of Ya'qub that he satisfied. [12:68]

to bring an end (3) (*i.e.*, to kill)

فَوَكَرَهُ مُوسَى فَقَضَى عَلَيْهِ

So Musa struck him with his fist, and an end of him. [28:15]

to fulfil (4)

to perform (5)

فَوَيْتَهُمْ مِنْ قَضَى وَعْبَاةٍ

Some of them have performed their vow. [33:23]

to decide, (6)

to give a judgement

(*perf. 2 p.m. sing.*) قَضَيْتَ
thou decidest

(*perf. 1st. p. sing.*) قَضَيْتُ
I fulfilled

(*perf. 3 p.m. plu.*) قَضَوْا
they performed

(*perf. 2 p. m. plu.*) قَضَيْتُمْ
ye performed (1)

وَإِذَا قَضَيْتُمُ الصَّلَاةَ

And when ye have performed the prayer. [4:103]

to complete (2)

وَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ

Then when ye have completed your rites. [2:200]

(3 p. f. sing.) pp. قَضَيْتَ
~ is completed
(or finished)

(3 p. m. sing.) el. pip. لَيَقْضَى
may be fulfilled (1)

ثُمَّ يَبْعَثُكَ فِيهِ لَيَقْضَىٰ أَجَلَكَ أَسْمَىٰ
Then He raiseth you therein
that there be fulfilled the
term allotted. [6:60]

to be finished (2)

وَلَا تَعْجَلْ بِالْقُرْآنِ
مِن قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ

And hasten thee not with the
Qur'an before there is
finished the revelation
thereof. [20:114]

be decreed (3)

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ
لَا يُقْضَىٰ عَلَيْهِمْ فِيمَوتُوا

And those who disbelieve—
for them shall be Hell fire.
It shall not be decreed to
them that they should die.
[35:36]

(pic. pac. m. sing.) acc. مَقْضِيًّا
a decided or decreed
(thing)

ق ط ر ★

(n.) قَطْرٌ (قَطْرًا)
moten brass, copper

كَلَّا لَتَأْتِيَ قَضِ مَا أَمَرَهُ

By no means. He performed
not that which He com-
manded him. [80:23]

(imperf. 2 p.m. sing.) تَقْضِي
thou shalt decree

(imperf. 2 p.m. plu.) يَقْضُونَ
they decree

they decree not لَا يَقْضُونَ

(imperf. 3 p.m. plu.) el. لَيَقْضُوا
let them complete or end

ثُمَّ لَيَقْضُوا نَفْسَهُمْ

Thereafter let them end (or
complete) their unkempt-
ness. [22:29]

(perate m. sing.) أَقْضِي
decree (thou)!

(perate m. plu.) أَقْضُوا
decree (you)!

(act. pic. m. sing.) قَاضِي
one who decreeth

(or issues an ordinance)

ending (act. pic. f. sing.) الْقَاضِيَّةُ

يَلَيْتَهَا كَانَتِ الْقَاضِيَّةُ

Oh would that it had been
the ending. [69:27]

(3 p.m. sing.) pp. قُضِيَ
~ is decreed

~ is decided < - بَيَّنَّ

acc. ~ is completed

we cut off (2)
(i. e., we destroyed) **قَطَمْنَا**
وَقَطَمْنَا كَذِبَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا
We utterly cut off those who
belied our signs. [7:72]
separate, sever (3)

ثُمَّ لَقَطَعْنَا مِنْهُ الْوَيْثَانَ
And then We severed his life-
vein. [69:46]

(imperf. 3 p. m. sing.) acc. **يَقْطَعُ**
that he cut off

وَيُرِيدُ اللَّهُ أَنْ يُخَيِّطَ الْحَقَّ بِكَلِمَاتِهِ

وَيَقْطَعُ دَائِرَ الْكُفْرَيْنِ

And Allah willed that He
should cause the truth to
triumph by His words and
cut off the root of the
disbelievers. [8:7]

(imperf. 3 p. m. sing.) el. **لَيَقْطَعَنَّ**
that he may cut off, let him
cut

لَيَقْطَعَنَّ طُرُقَ الَّذِينَ كَفَرُوا

That he may cut off a porti-
on of those who disbelieve.
[3:127]

let ~ cut (perate. 3 p.) **لَيَقْطَعَنَّ**

ثُمَّ لَيَقْطَعَنَّ فَلْيَنْظُرْ

Let him cut it (the cord)
and let him see. [22:15]

(imperf. 3 p. m. plu.) **يَقْطَعُونَ**
they sever (1)

liquid pitch (n.) **قَطْرَانٌ**
< sides, regions (n. p.) **أَقْطَارٌ**
(sing.) side **قَطْرٌ**

★ ق ط ط ق

< portion (n.) **قَطٌّ**
قَطٌّ يَقُطُّ (يَقِطُّ) قَطًّا (ن، ض)
to cut, mend (a reed pen),
to make SS in portions

عَجِّلْنَا قِطَّنَا

Hasten our portion. [38:16]

★ ق ط ع

(perf. 2 p. m. plu.) **قَطَعْتُمْ**
< ye cut down (1)
قَطَعُ قَطْعًا قَطْمًا (ف)

(1) to cut, cut off,
separate, turn aside **عَنْ** -

(2) to cause to perish, **دَائِرَةَ** -
death

(3) to carry on a **الطَّرِيقِ** -
robbery on a highway

(4) to close a road **السَّبِيلِ** -
in order to hurt passers
through, to close the
means

مَا قَطَعْتُمْ مِنْ لَيْثَةٍ

Whatsoever fine palms ye cut
down. [59:5]

(*perf. Ist. p. plu.*) قَطَمْنَا
meta. we divided (2)

وَقَطَعْنَاهُمْ اِثْنَيْ عَشَرَ سَبْطًا مِمَّا

We divided them into twelve tribes (nations). [7:160]

we sundered (3)

وَقَطَعْنَاهُمْ فِي الْاَرْضِ اَمْتًا

And We have sundered them in the earth as (separate) nations. [7:168]

(*acc. ii f.d.*) قَطَعُوا
(*imperf. 2 p. m. plu.*)
ye sever

(*epl. ii*)
(*imperf. Ist p. sing.*)
surely I shall cut off

(*3 p. f. sing.*) قَطَعْتِ
is torn asunder (1)

وَلَوْ اَنَّ قُرْاٰنًا سَبِّتْنَا بِهِ الْجِبَالَ
اَوْ قَطَعْنَا بِهِ الْاَرْضَ

Had it been possible for a recital (Quran) to cause the mountains to move or the earth to be torn asunder. [13:31]

Note: The word قُرْاٰنًا in this verse means not proper name of the Holy Book, Therefore it is translated by 'recital' Pic. has chosen the word a lecture while Jid. used the 'Quran' with an indefinite article 'a'.

ذَٰلِكَ يَقَطَعُونَ مَا اَمَرَ اللّٰهُ بِهٖ اَنْ يُّوْحَلَ

And they sever that which Allah hath commanded to be joined. [2:27]

they cross (2)

وَلَا يَقَطَعُونَ وَاوِيًا

And they cross not a valley. [9:121]

ye rob (*imperf. 2 p. m. plu.*) قَطَعْتُمْ

وَقَطَعْتُمُ السَّبِيْلَ

And ye rob the highway. [29:29]

cut off! (*perate. m. plu.*) اَقَطَعُوا

(*3 p. m. plu.*) قَطَعْتُمْ
~was cut off

(*perf. 3 p. m. sing.*) قَطَعْتَ
<~cut in pieces

to cut into *ii* قَطَعْتَ تَطْبِيْعًا
pieces, to cut off entirely or into many pieces, to mangle, to tear

to sever (1)

فَقَطَعْنَا اَمْعَاءَهُمْ

So that it cut their bowls in to pieces. [47:15]

mangleth (*Jid.*)

teareteth (*Pic.*)

(*perf. 3 p. m. plu.*) قَطَعْتُمْ
they (*f.*) cut off

dicative of perfect tense.

(*perf. 3 p. f. sing.*) v **تَقَطَّعَتْ**
severed

وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ

And the severed between them shall be the cords. (Jid.) [2:166]

(i.e., and all their aims collapse with them) (*Pic.*)

(*perf. 3 p. m. plu.*) v **تَقَطَّعُوا**
they have broken (into pieces, i.e., they have divided themselves)

a part (*n. p.*) **قِطْعٌ**

يَقِطُّعُ مِنَ اللَّيْلِ

~Part of the night. [15:65]

According to some commentators quoted by *IK* **قِطْعٌ** signifies the first part of the night.

< a part of the night (*n.*) (towards morning) **قِطْعٌ**

(*sing.*) **قِطْعٌ**

According to *Rgh.* that means a folk or cattle, applied to all kind of groups, plural **قِطْعٌ** made on the measure of **صِرْمَةٌ** and **فِرْقَةٌ** of which *singular* is **صِرْمٌ** and **فَرِيقٌ** respectively.

to be cut out (2)

قُطِّعَتْ لَهُمْ رِيَابٌ مِنْ نَارٍ

Garments of fire will be (*lit.* is) cut out for them.

[22:19]

(*3 p. m. sing.*) *pip. ii* **تُقَطَّعُ**
~are cut off

(*perf. 3 p. m. sing.*) v **تَقَطَّعَ**
< ~ become severed (1)

to cut off **تَقَطَّعَ تَقَطَّعًا**

(*perf. 1st f. sing.*) *acc.*
~has severed

(as *R. F.*) to sever or become severed

لَقَدْ تَقَطَّعَ بَيْنَكُمْ

Verily (the bond) is severed between you. [6:94]

to be torn to pieces (2)

إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ

Unless their hearts are torn to pieces. [9:110]

تَقَطَّعَ in this verse is taken by grammarians as (*imperf 3 p. f. sing.*) of which prefixed **ت** has been dropped. Thus instead of

تَقَطَّعَ it is read **تَقَطَّعَ**

The final **ع** (**ع**) **صِرْمَةٌ** is changed to **فِرْقَةٌ** due to the preceding **أَنْ** as in-

< قَعَدَ يَقْعُدُ قُعُودًا وَ مَقْعَدًا (ن)

to sit down, to remain behind

to lie in wait for ل -

to remain unmoved قُعُودًا -

to desist, abstain, عَنْ -
refrain

وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ

And those who had lied unto
Allah and his messenger
sat (at home). [9:90]

قَعَدُوا (perf. 3 p. m. plu.)

remained (or sat at home)

تَقْعُدُ (imperf. 2 p. m. sing.) acc.

thou sit down

we sit, (imperf. 1st p. plu.) تَقْعُدُوا

we used to sit كُنَّا تَقْعُدُ

لَا تَقْعُدُ (percte. neg. m. sing.)

sit not (thou)!

لَا تَقْعُدُوا (perate neg. m. plu.)

sit not (you)!

لَأَقْعُدَنَّ (epl.)

(imperf. 1st p. m. sing.)

verily I shall beset

قَالَ فِيمَا أُغْوِيَنِي لِأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ

He (Iblis) said: because Thou
hast sent me astray, verily
I shall beset for them Thy
straight path (Jid.). I shall
lurk in ambush (Pic.).

[7:16]

sit ye ! (perate. m. plu.) اَقْعُدُوا

the state of sitting (I) (v.n.) قُعُودٌ

(i.e., when they sit at)

وَيَطْعَمُونَ اللَّيْلَ مُظْلِمًا

pieces of darkest' night.

[10:27]

tracks (Pic.) (2)

regions (Jid.)

وَفِي الْأَرْضِ قِطْعٌ مُتْتَجِرَاتٌ

And in the earth are regions
neighbouring. [13:4]

(act. pic. f. sing.) قَاطِعَةٌ

one who decides

مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُوا بِي

I decide no case till ye are
present with me. [27:32]

(pas. pic. m. sing.) مَقْطُوعٌ

SS cut off, severed

(pas. pic. f. sing.) مَقْطُوعَةٌ

out of reach

ق ط ف ★

< clusters (n. p.) قُطُوفٌ

(sing.) قِطْفٌ

ق ط م ر

date-stone (n.) قِطْمِيرٌ

ق ع د ★

(perf. 3 p. m. sing.) قَعَدَ

~sat

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا

As for women past child-bearing (age) who have no hope of marriage. [24:60]

< sitting place, *n. pt.* مَقْعَدٌ
seat

seats, sitting places *n. pt.* مَقَاعِدُ

(sing) < مَقْعَدٌ

ق ع ر ★

(*Ap-der. m. sing.*) viii مُنْقَعَرٌ

< uprooted one

to be vii انْقَعَرَ انْقِعَارًا

uprooted, cut off by the root, to fall prostrate

<< قَعَرَ يَقْعُرُ قَعْرًا (ف)

to dig deep

ق ف ل ★

< locks (*n. p.*) أَقْفَالٌ

(sing.) قُفْلٌ

ق ف و ★

(*perate. neg. m. sing.*) لَا تَقْفُ

follow not

قَفَا يَقْفُو قَفْوًا وَ قَفُوا (ن)

to go after SS, to walk behind one, follow in the track of

إِذْ هُوَ عَلَيْهَا قُعُودٌ

When they sat by it [85:6]

sitting (2)

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا

Those who remember Allah standing and sitting.

[3:191]

sitting *i.e.*, (3)

remaining behind, unmoved

إِن كُنتُمْ رَضِيْتُمْ بِالْقُعُودِ أَوَّلَ

مَرَّةٍ قَاتِعِدُوا مَعَ الْخَلِيفِينَ

Ye were content with sitting still the first time. So sit still with those who stay behind. [9:83]

(*act. pic. m. sing.*) *acc.* قَاعِدٌ
sitting one

acc. الْقَاعِدُونَ ، قَاعِدُونَ ، الْقَاعِدِينَ

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

sitting ones

(*act. pic. m. sing.*) قَعِيدٌ

seated one

foundation (1) (*n. p.*) الْقَوَاعِدُ

وَإِذْ يَرْفَعُونَ أَبْنَاءَهُمُ الْقَوَاعِدَ مِنَ الْبَيْتِ لِإِسْمَاعِيلَ

And (recall when) Ibrahim and Ismail were raising the foundations of the House.

[2:127]

women who are past (2)
child-bearing age

raised difficulties for thee.)

(Pic.) [9:48]

(imperf. 3 p. m. sing.) ii **يُعَلِّبُ**
~turns (1)

يُعَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ

Allah turneth the night and
the day (over and over)
(i.e., maketh succeeding).

[24:44]

(a proverb) **قَلْبَ كَفَيْهِ** (2)

lit. he turned his plams over
i.e., he is in an extreme
anguish or showing his
helplessness with grief and
embarrassment

فَأَصْبَحَ يُعَلِّبُ يَدَيْهِ وَعَلَى مَا اتَّقَى

Then he began wringing the
plams of his hands over
that which he had expen-
ded thereon. [18:42]

(imperf. 1st p. plu.)

we (shall) turn aside (1)

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ

And We shall turn aside their
hearts and their eyesights
[6:110]

to turn over (2)

وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ

And We turned them over on
the right side and on the
left side. [18:18]

(3 p. f. sing.) pip. ii

~are turned over

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وَلَا تَقْعُبُوا لِكُمْ بِهِ عِلْمًا

(O man) follow not that
whercof thou hast no
knowledge. [17:36]

(perf. 1st p. plu.) ii **قَعَبْنَا**
we caused~to follow

وَقَعَبْنَا عَلَىٰ آثَارِهِمْ بِيَسَىٰ ابْنَ مَرْيَمَ

And we caused Isa son of
Maryam to follow in their
footsteps. [5:46]

ق ل ب ★

(2 p. m. plu.) pip.

<ye will be turned

قَلَبَ يُعَلِّبُ قَلْبًا (ض)

to turn round, turn about,
turn up (wærd), upturn, to
turn, face up or face down

يُعَذِّبُ مَن يَشَاءُ وَيَرْحَمُ مَن يَشَاءُ وَإِلَيْهِ تُقَلِّبُونَ

He punisheth whom He will,
and showeth mercy unto
whom He will and unto
Him ye will be turned.

[29:21]

(perf. 3 p. m. plu.) ii

<they turned upside

as R.F. to turn, **قَلَبَ يُعَلِّبُ**

turn over, face up or
down

وَقَلَّبُوا إِلَيْكَ الْأُمُورَ

And they turned the affairs
upside down (i.e., they

قَلَّبُوا

قَلَّبَ

وَلَاِنْ أَصَابَتْهُ فِتْنَةٌ لَّأَنْتَلِبَ عَلَيْهِ وَجْهَهُ
And if there befallth him a
trial, he turneth round on
his face. [22:11]

(perf. 3 p. m. plu.) vii انقلبوا
they returned

فَأَنْتَلَبُوا بِرِضْوَانِهِ مِنَ اللَّهِ وَرِضْوَانِهِ
They then returned with the
favour from Allah and His
grace. [3:174]

(perf. 2 p. m. plu.) vii انقلبتم
على - < ye turned round

أَنْتَلَبْتُمْ عَلَى أَعْقَابِكُمْ
Ye turned round on your
heels. [3:144]

إِلَى - < ye returned
سَيَحْلِفُونَ بِاللَّهِ لَئِنْ لَمْ يَرْجِعُوا إِلَيْكُمْ
They will indeed swear unto
you by Allah when ye re-
turn to them. [9:95]

(imperf. 3 p. m. sing.) vii يَنْتَلِبُ
turns round

إِلَّا لَنَعْلَمَنَّ مِنَ رَبِّهِ الْوَسِيلَ وَمَنْ يَنْتَلِبْ عَلَى عَقْبَيْهِ
(It was) only that We might
know him who followeth
the messenger, from him
who turneth on his heels.
[2:143]

وَيَنْتَلِبْ إِلَى أَهْلِهِ مَسْرُورًا
And will return to his folk in
joy. [84:9]

(imperf. 3 p. m. sing.) تَنْتَلِبُ

~ will be turned over
to be turned over v تَنْتَلِبُ <

turning (1) (v.n.) تَنْتَلِبُ

قَدْ تَرَى تَنْتَلِبُ وَجْهَكَ فِي السَّمَاوَاتِ
We have seen the turning of
thy face to heaven (i.e.,
looking up for a revela-
tion). [2:144]

to go to and fro (2)

أَوْ يَأْخُذَهُمْ فِي تَقَلُّبِهِمْ
Or that he (will not) take
hold of them in their
going to and fro. [16:46]

movement (3)

وَتَقَلُّبِكَ فِي الشُّجْرَيْنِ
And thy movement among
those who fall prostrate,
[26:219]

moving to and fro (4)

لَا يُغْوِيَنَّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ
Let not beguile (or deceive)
thee the moving to and fro
of those who disbelieve, in
the cities (or countries).
[3:196]

(n. pt.) مَتَلَبٌ
the place of turmoil

(perf. 3 p. m. sing.) vii انقلب
< ~ turned round

to be turned, vii انقلباً
to be turned round/over/
about, to return

(Note : **الْقَلَائِدُ** is plural of **قَلَادَةٌ** that means, a necklace or what is put upon the neck of an animal that is brought as offering to Makkah for sacrifice (LL). It is also applied to an animal which is made to wear a garland. The word **الْقَلَائِدُ** as a description of such animals is used to intensify respect for them because they bear a clear mark showing that they are meant to be sacrificed. The respect for them means that they should neither be hurt nor be held up aggressively (Nadwi).

<keys n. ints. **مَقَالِيدُ**

(sing.) **مَقْلَادٌ**

ق ل ع ★

(perate. f. sing.) iv. **أَطْمِئِنِ**

<cease!

to set sail iv **أَفْلَحَ إِفْلَاحًا**

(ship), to take off aeroplane

lit. to abstain, refrain,

give up **الإفْلَاحُ** means

وَالْإفْلَاحُ الْإِمْسَاكُ

to check, to stop, to seize (Zr.)

will never return

لَنْ يَنْقَلِبَ

will return (juss.)

يَنْقَلِبْ

(imperf. 3 p. m. plu.) vii they would return

يَنْقَلِبُونَ

that they may return f.d.

يَنْقَلِبُوا

(imperf. 2 p. m. plu.) f.d. that ye may return

تَنْقَلِبُوا

(n. pt.) vii

مَنْقَلَبٌ

place of termoil, reverse

(Ap-der. m. plu.) **مَنْقَلِبُونَ**

those who will be returning

heart (n.) **قَلْبٌ / الْقَلْبُ**

two hearts (n. dual) **قَلْبَيْنِ**

hearts (n. p.) **قُلُوبٌ / الْقُلُوبُ**

ق ل د ★

<lit. necklaces (n. p.) **الْقَلَائِدُ**

(sing.) **قَلَادَةٌ**

قَلَدٌ يَقْدُ قَلْدًا (ض)

to twist, wind (one thing on another)

C.R the (victims with garlands)

لَا تُشْرِكُوا شَعَائِرَ اللَّهِ وَلَا الشُّعْرَ

الْحَوَامِرَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ

Profane not the signs of Allah nor the sacred months, nor the offerings, nor the victims with garlands. [5:2]

(w. v.) **ق ل ی** ★

(*perf. 3 p.m. sing.*) قَلَى
~hated
to hate, قَلَا يَقُولُ قَلَى (ن)
detest

مَا دَعَاكَ رَبُّكَ وَمَا قَلَى

Thy Lord hath not forsaken
thee nor doeth He hate
thee. [93:3]

(*act. pic. m. plu.*) الْقَالِينَ
those who hate

قَالَ إِنِّي لَعَمْرُكَ مِنَ الْقَالِينَ

He said: verily I am of those
who hate your work.
[26:168]

ق م ح ★

(*pis. pic. m. plu.*) مَقْمُحُونَ
< those who are stiff-necked
to raise the *iv* أَمَحَ إِفْحَامًا
head and refuse to drink
(camel)

one whose *pis. pic.* مَقْمَحٌ
head is forced up so that
he can not see

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا يَرَوْنَ
إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ

Verily We have placed on
their necks shackles, which
is upto their chins, so that
their heads are forced up.
[36:8]

(*assim. v.*) **ق ل ل** ★

(*perf. 3 p.m. sing.*) قَلَّ
< ~became small or little
قَلَّ يَقِلُّ قَلًّا وَقَلَّةً (ض)

to be of small number or
quantity, be scarce, happ-
en rarely

رِيَّافَةٌ يَنْهَادُ كَثُرَ

Weather it be little or much.
[4:7]

(*imperf. 3 p.m. sing.*) *ii* يُقَلِّلُ
< ~lessened

ii قَلَّلَ يَقَلِّلُ تَقْلِيلًا

to make little, diminish,
lessen

(*perf. 3 p. f. sing.*) *iv* أَقَلَّتْ
< ~carried, bore,

to bear, *iv.* أَقَلَّ إِفْلَالًا
to carry

(*act. 2 pic. m. sing.*) *acc.* قَلِيلًا / قَلِيلَةً
little, small

(*act. 2 pic. f. sing.*) قَلِيلَةٌ
little, small

(*act. 2 pic. m. plu.*) قَلِيلُونَ
little or small ones

less than (*ints.*) أَقَلَّتْ
(or much less than) ~

ق ل م ★

a/the, pen (*n.*) قَلَمٌ الْقَلَمُ

< pens (*n. p.*) أَقْلَامٌ

(*sing.*) قَلَمٌ

قَتَّ يَقْتُ قَتًّا (ن) <

to be obedient fully and whole-heartedly, to be devout without failing .

وَمَنْ يَقْتِ وَيُتَّقِ اللَّهَ وَيُؤْتِ

And whosoever of you shall be obedient unto Allah and His Massenger.

[33:31]

(perate. f. sing.)

be obedient

يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ

O' Maryam! be devout unto Thy Lord. [3:43]

(act. pic. m. sing.) acc. قَائِمَةٌ، قَائِمَةٌ
a devout one

acc.

(act. pic. m. plu.)
devout ones

(act. pic. f. plu.)

devout or obedient (women)

ق ن ط ★

(imperf. 3 p.m. plu.)

<they despaired

(يَقْنَطُ) وَ قَبَطَ يَقْنَطُ قُنُوطًا

قَبَطَ يَقْبَطُ (ن، ف، س)

to despair, lose courage

(imperf. 3 p.m. sing.)

despairs

(imperf. 3 p.m. plu.)

they despair

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ق م ر ★

the/a moon (n.) الْقَمَرُ / قَرَأَ

ق م ص ★

a shirt (n.) قَبِيضٌ

ق م ط ر

distressful (n.) acc. قَطْرِيرًا

ق م ع ★

maces (n. ints.) مَقَاعٍ

(sing.) a mace مَقْمَعَةٌ

as an iron rod or pillar, rod for beating on the head

< قَعَّ يَقْعُقُ قَعًّا (ف)

to beat on the head, subdue, to tame

ق م ل ★

vermin (n.) قُرْلٌ

lit. lice or small insects that infest plants, small ants, locusts without wings

ق ن ت ★

juss.

يَقْنُتْ

(imperf. 3 p.m. sing.)

~is/shall be, obedient

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(w. v.)

★ ق ن ی

(perf. 2 p. m. sing.) iv
~preservedto preserve **أَقَامَ**
to content (Pic.)to make someone satisfied with
a given thing (Muj.—Lis.)

وَأَنَّ هُوَ غَنِيٌّ وَأَقْنَى

And that it is He who en-
riches and contenteth.

[53:48]

★ ق ه ر

(perate. neg. m. sing.) **لَا تَقْهَرُ**
oppress not< **قَهَرَ** يَقْهَرُ قَهْرًا (ف)
to oppress, compel SS
against his wishes, to sub-
due, overcome, to force

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ

Wherefore as to the orphan,
be thou not (unto him)
overbearing. (Jid.) oppress
not (Pic. & M.A.). [93:9](According to Islam the
carelessness in regard to
orphans is similar to their
oppression.)(act. pic. m. sing.) **الْقَاهِرُ**
the supreme, the master

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(perate. neg. m. plu.) **لَا تَقْنَطُوا**
(O you) despair not(act. pic. m. plu.) acc. **الْقَانِطِينَ**
those who despairdespairing (one) (ints.) **قَنْوُطًا**

★ ق ن ع

(act. pic. m. sing.) **الْقَانِعُ**
one who is deserving charity
but does not beg**قَعَّ يَقْعُ قِنَاعَةً (ف)**to be content, be satisfied
with what is within his
approach, not looking for
more, to beg with some
reservation. (Rgh.) (Muj.)

وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ

And feed the contented and
suppliants. [22:36]acc. **مُقِنِّينَ** < iv n. d. **مُقِنِّينَ**(Ap-dcr. m. plu.)
those who raise (head)to raise **أَقْنَعَ** **إِقْنَاعًا**
(the head)**مُهْطِعِينَ مُقِنِّينَ رُؤُوسِهِمْ**(As they came) hurrying on
in fear, their heads up-
raised. [14:43]

★ ق ن و

cluster of dates (n. d.) **قِرْوَانٌ**(sing.) **قِرْوَانٌ**

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(Ap-der. m. sing.) acc. iv.
protector (Muj.)
controller (Jid.)
observer (Ik.)

مُقِنًا

★ ق و س

(dual n.) (gen.) قَوْسَيْنِ
< two bows
(sing.) قَوْسٍ

★ ق و ع

قَاعًا
< plains, deserts (n.p.) قَاعِ
(sing.) قَاعٍ
According to same lexiconists
قَاعِ is a synonymous to
others observed it, as
plural of قَاعِ see (Muj.)

★ ق و ل

قَالَ
(perf. 3 p.m. sing.)
~said
< قَالَ يَقُولُ قَوْلًا وَمَعَالَةً (ن)
to speak, say, to inspire, to
indicate (this verb with all
its form has occurred
1730 times in the H.Q.)

قَالَتَا
(perf. 3 p.m. dual.)
the twain said

قَالَتْ
(perf. 3 p. f. sing.)
she (it) said

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وَهُوَ الْعَظِيمُ فَوقَ عِبَادِهِ

He is the Supreme above His
creatures. [6:18]

(act. pic. m. plu.) قَاهِرُونَ
the Masters

وَأَنَا فَوقَهُمْ قَاهِرُونَ

(Firawn said) We are Mas-
ters over them! [7:127]

القَهَّارُ (ints.)

(i.e., the Subduer of His
creatures by His sove-
reign authority and power
and the Disposer of them
as He pleaseth, with and
against their will.—(Jid.)
(one of the Excellant names
of Allah)

★ ق و ب

قَابٌ
a small distance, short (n.)
span (between the middle
and the end of bow (Hw.)
one end of a bow (Muj.)

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى

Till he was at two bows
length off or yet nearer.
[53:9]

★ ق و ت

أَقْوَاتٌ (n.p.)
< sustenances
lit. food (sing) قَوْتٌ

٥٤٠

say not (*perate. neg.*)
(*imperf. 3 p.m. dual*) (*fd.*)
that they (twain) say

لَا تَقُولَا

يَقُولَا

(*fd.*)
(*imperf. 3 p. m. plu.*)
they will say/they say

يَقُولُونَ

ye say (*imperf. 2 p.m. plu.*)
that ye may say *fd acc.*

تَقُولُونَ

تَقُولَا

say ! (*perate. m. sing.*)

قُلْ

(*perate. m. dual*)
(ye twain) say

قُولَا

(*perate. f. sing.*)
say (thou *f.*)

قُولِي

ye say (*perate m. plu.*)

قُولُوا

ye (*f.*) say (*perate f. plu.*)

قُلْنَ

(*3 p. m. sing.*) *pp.*
is said, told (1)

قِيلَ

CR. will be said

وَلَاذِاقِيْلَ لَهُمْ لَا تُفْسِدُوا

And when it is said to them
make no mischief. [2:11]

saying (2)

as verbal noun :

(قَوْلًا means قِيلًا)

وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا

And who can be more truth-
ful than Allah in saying.

[4:122]

دَعَا رَبِّ

And his saying : O my Lord.
[43:88]

(*perf. 3 p. f. dual.*)
the twain (*f.*) said

قَالَا

(*perf. 2 p. m. sing.*)
thou said

قُلْتَ

I said (*perf. 1st. p. sing.*)

قُلْتُ

(Note : the forms for perfect
tense (past tense) are to be
translated as if they were
of future tense when the
contents are related to
the hereafter.)

(*perf. 3 p.m. plu.*)
they said

قَالُوا

(*perf. 3 p. f. plu.*)
they (*f.*) said

قُلْنَ

(*perf. 2 p.m. plu.*)
ye said

قُلْتُمْ

we said (*perf. 1st. p. plu.*)

قُلْنَا

(*imperf. 3 p.m. sing.*)
~ says, speaks

يَقُولُ

that he may say (*acc.*)

يَقُولَ

he may say, (*juss.*)

يَقُلْ

(*imperf. 3 p. m. sing.*) *epl.*
verily he will have to say, he

لَيَقُولَنَّ

surely will say, he should
say

(*imper. 2 p. m. sing.*)

تَقُولُ

thou speaks

that thou may say *acc.*

تَقُولِ

thou shall say not

تَقُولَنَّ

with *neg. ii (epm.)*

juss.

تَقُلْ

As regards its meaning, it has been used not in a good sense, and has occurred only once in the H.Q.

(act. pic. m. sing.) قائل
a speaker

speakers (n. p.) قائلين

قائلون see ق ي ل

(w. v.) ق و م ★

(perf. 3 p.m. sing.) قام
< ~ stood up

قَامَ يَقُومُ قَوْمًا وَ قِيَامَةً وَ قَوْمَةً
وَ قَامَةً (ن)

to raise and stand upright,
stand, to stop

Meta. to establish, إلى -
to start doing something

(perf. 3 p.m. plu.) قاموا
they stood up

(perf. 2 p.m. plu.) قتم - إلى
ye raised up

إِذَا قُمْتُمْ إِلَى الصَّلَاةِ
When ye rise up for prayer
(i.e., when you intend to
pray). [5:6]

nom. يَقُومُ
(imperf. 3 p.m. sing.) raises (1)
acc. يَقُومَ

(3 p. m. sing.) pip. يقال
is called (1)

يُقَالُ لَهُ إِبرَاهِيمُ
He is called Ibrahim. [21:60]
is said (2)

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ
Naught is said unto thee
save what was said unto
the messengers. [41:43]

(perf. 3 p.m. sing.) v تَقَوَّلَ
< ~ fabricated (lies)

to forge v تَقَوَّلَ تَقْوِيلًا
saying, fabricate, to spread
rumours

to pretend هَلَّا -

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ
And if he (i.e., the holy Prop-
het) had forged sayings
concerning Us. [69:44]

a word, saying, (v.n.) قَوْلٌ / الْقَوْلُ
warning

command acc. قَوْلًا

(this ward has occurred at
52 places in the H.Q.)

< words, sayings (n. p.) الْأَقَاوِيلُ

(sing.) قَوْلٌ

According to some grammari-
ans it is plural of a plural

i.e., أَمْرًا لِمَنْ جَمَعَ الْجَمْعَ

لِيَقُومُوا بِالنَّاسِ بِالْقِسْطِ

That people might observe
equity. [57:25]

(*imperf. 3 p.m. dual*) يَقُومَانِ
(the twain stand up)
they (twain) take place
he took (*id*) قَامَ مَقَامَهُ <
his place

فَاٰخَرَيْنِ يَقُومِيْنَ مَقَامَهُمَا

Then two others shall take
their places (the places
formerly mentioned).
[5:107]

(*imperf. 2 p. f. sing.*) يَقُومُ
arrives (1)

stand fast *acc.* يَقُومُ

وَيَوْمَ يَقُومُ السَّاعَةُ

On the day, whereon the
Hour arriveth. [30:12,14]

وَمِنْ اٰيٰتِهٖ اَنْ تَقُومَ السَّمَاءُ وَالْاَرْضُ بِاَمْرِهٖ
And of His signs is that the
heaven and the earth stand
fast by His cammand.
[30:25]

let stand up (*m.v.d.*) يَقُومُ
(the middle radical, that is, a
vowel has been dropped)

فَلْيَقُمْ طَائِفَةٌ مِّنْهُمْ مَعَكَ

Let a party of them stand
with thee. [4:102]

(*imperf. 2 p.m. sing.*) *acc.* يَقُومُ
thou standeth (2)

لَا يَرْفَعُوْنَ اِلَّا الَّذِي تَشَاءُ
يَسْبُطُهُ الشَّيْطٰنُ مِنَ السَّمٰوٰتِ

They will not rise up save
as he araiseth whom Satan
hath prostrated by (his)
touch. [2:275]

meta. will be set up (2)

اٰنۡى يَتَحَقَّقُ وَرَءِىْهٖنَّ مَوْعِدَهُ (IK)
i.e., to be established and
arrive at its appointed
time

يَوْمَ يَقُومُ الْحِسَابُ

On the Day whereon will be
set up the reckoning.
[14:41]

will stand forth (3)

وَيَوْمَ يَقُومُ الشَّهَادَةُ

On a day whereon the wit-
nesses will stand forth.
[40:51]

(According to *Ik. Zm.* when
the prophets will be raised
up before Allah); the same
meaning (stand up) is in
verse 78/38 and 83/6.)

to observe (4) يَقُومُ

اٰنۡى يَتَّبِعُوا الْعَدْلَ وَيُرَاعَوْهُ

Ik. فِي مَعَامِلَةِ النَّاسِ
to follow the justice and re-
gard it in the people's aff-
airs

to resurrect, to lift up, elevate, to set up, call into being, to fix, determine, to appoint

(أَقَامَ الصَّلَاةَ) he established the prayer (not performed, as translated by some non-Arab lexiconists)

وَأَقَامَ الصَّلَاةَ وَأَتَى الزَّكَاةَ

And he establisheth the prayer and giveth the zakah. [2:177]

(Some other translators have preferred other expressions, such as, 'observe formal worship, perform prayers etc.')

to set up right (2)

فَوَجَدَا فِيهَا جِدَارًا رَافِعًا يُرِيدَان أَنْ يُنْقِضَ قَائِمَهُ

Then they (the twain) found therein a wall about to fall down and he set it up right. [18:77]

(parf. 2 p. m. sing.) iv
thou established

(perf. 3 p. m. plu.) iv
they established (1)
to follow the (2)
teaching of SS

وَوَلَّوْا لَهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ

And had they established Taurat and Injil (i.e., followed the teachings of these Books). [5:66]

لَمَسْجِدًا أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحْسَنَ أَنْ تُقَامَ فِيهِ

The mosque founded from the first day on piety is worthier that thou should stand therein (i.e., to raise up far the prayer, IK).

[9:108]

(imperf. 3 p. m. dual) يَقُومَانِ
the twain will stand or take place

(imperf. 3 p. m. plu.) يَقُومُونَ
they will stand or they will be raised up

(imperf. 2 p. m. plu.) (fd.) تَقُومُوا
that ye may stand or observe justice

(parate. m. sing.) قُمْ
(thou) stand up!

(perate. m. plu.) قُومُوا
(ye) stand up

stature, (v.n.) ii
mould, formation

to set upright ii قَوْمًا تَقْوِيمًا
to shape, form

(perf. 3 p. m. sing.) iv
< ~established

to establish, to أَقَامَ إِقَامَةً
straighten, straighten out, make correct or right, put in order, to make rise or to make the dead rise,

وَأَنْ أَقْرَبَ وَجْهَكَ لِلدِّينِ حَنِيفًا

And that keep thy contenance straight toward the religion upright. [10:105]

(perate. m. plu.) iv. **أَقِيمُوا**

(ye) establish ! (1) **الصَّلَاةَ** -

follow the teachings (2) **الدِّينَ** -

أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ

That ye establish (i.e. follow the teachings) the religion and be not divided therein. [42:13]

do perfectly (3) **الْوَزْنَ** -

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ

And observe the weight with equity (i.e., weigh correctly). [55:9]

set up (4) **الشَّهَادَةَ** -

وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ

And set up (your) testimony for Allah (i.e., declare your witness clearly). [65:2]

(perate. f. plu.) **أَقِنِ**

establish: **الصَّلَاةَ** -

(perf. 3 p.m. plu.) x **اسْتَقَامُوا**

<they acted straight

to straighten x **اسْتِقَامَةً**

up, to rise, get up, stand up, to be or to become straight

(by Torah and Injil the original ones are meant and not the so called Old/New Testaments. *Jid.*)

(perf. 2 p.m. plu.) iv **أَقِمْتُمْ**
ye established

to observe (3)

(imperf. 3 p.m. dual) iv **يَقِيمَا**
they (twain) observe

وَأَنْ خِفْتُمْ الْإِثْمَ حُنُودَ اللَّهِ

They if ye fear that the twain may not observe the bounds of Allah. [2:229]

(imperf. 3 p.m. plu.) iv **يَقِيمُونَ**
they establish

that they acc. fd. iv. **يَقِيمُوا**
may establish

acc. (f.d.) iv **يَقِيمُوا**

(imperf. 2 p.m. plu.)
ye establish (i.e. follow the teachings)

to assign (4)
(weight value)

(imperf. 1st. p. plu.) iv **نَقِيمُ**
meta. we will assign

فَلَا تَقِيلُوا لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا

And on the Day of Resurrection We assign no weight to them. [18:105]

(perate. m. sing.) iv **أَقِمِ**
(thou) establish (1) **الصَّلَاةَ** -

keep straight (2) **الدِّينَ** -

مِنَ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ

Of the people of the Book
there is a community
steadfast. [3:113]

standing (2)

وَأَمْرَأَتُهُ قَائِمَةٌ

And his wife was standing.
[11:71]

that arises (3)

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً

And I deem not that the
Hour will (ever) arise.
[41:50]

(b. plu. of
standing (1)

قَائِمٌ قِيَامٌ

فَإِنَّا هُمْ قَائِمُونَ نَظَرُونَ

And Lo ! They will be stand-
ing, looking on. [39:68]

to stand (v.n.) (2)
verbal noun of قَامَ

فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ

So they were not able to
stand. [51:45]

livelihood, pro- (n.) (3)
perty, maintenance

وَلَا تُوْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ
لَكُمْ قِيَامًا

And give not unto the weak-
witted the wealth of
yours which Allah made
a stay (i.e., meant to make
the life stand by it). [4:5]

(imperf. 3 p.m. sing.) acc. x
يَسْتَقِيمُ keeps straight

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ

Unto whosoever of you will-
eth to walk (or keep him-
self) straight. [81:28]

(perate. m. sing.) x
اَسْتَقِمْ (thou) be straight or keep
(thyself) straight

(perate. m. dual)
اَسْتَقِيَا (you twain) be straight

(perate. m. plu.)
اَسْتَقِيمُوا (ye) be straight, act straight

(pis. pic. m. sing.) (R.F.)
قَائِمٌ one who stands standing

قَائِمًا - بِالْقَيْطِ acc.
maintainer of equity

قَائِمُونَ (act. pic. m. plu.)
those who stand up (firmly)

وَالَّذِينَ هُمْ بِهِ مُشْفِقُونَ قَائِمُونَ
And those who stand firm in
their testimonies. [70:33]

(act. pic. m. plu.) acc.
القَائِمِينَ those who stand (i.e., in their
prayers)

قَائِمَةً (act. pic. f. sing.)
< those who act (1)
firmly (steadfast)

أُمَّةٌ as an adjective
for a (nation)

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ

But for him who feareth the standing before his Lord there are two gardens.

[55:46]

(according to same commentators such as Qurtabi, ZR., and IK. **مَقَامٌ** signifies the dignity of divinity of Allah, thus the verse means: who drcades the divinity of Allah will be given two gardens.)

divinity (3)

عَلَىٰ أَرْبَعِينَ رَجَبًا مَقَامًا مَحْمُودًا

Belike Thy Lord will raise thee up in a dignity praised.

[17:79]

standing forth, (4)
staying

إِنْ كَانَ كِبْرُ عَيْنَيْكَ مَقَامًا

If my stay (among you) become hard upon you.

[10:71]

(v. *mim.*)
place (1)

يَا أَهْلَ يَثْرِبَ لَا مَقَامَ لَكُمْ فَارْجِعُوا

○ inhabitants of Yathrib there is no place for you. So return. [33:13]

station. *n. pt.* (2)

source of (*n.*) (4)
maintenance

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ

Allah hath made the Ka'ba the Sacred House, a maintenance for mankind.

(IK., Zr.) [5:97]

<overseers (1) (*ints. n.*) قَوَّامُونَ

(*sing.*) قَوَّامٌ

الَّذِينَ يَتَّقُونَ عَلَى الْغَنَاءِ

Men are overseers over women. [4:34]

maintainers (2) *acc.* قَوَّامِينَ

كُونُوا قَوَّامِينَ بِالْقِسْطِ

Be ye maintainers of justice. [4:135]

the sustainer (*ints.*) الْقَائِمُ

(who makes others sustained: one of the Excellant names of the Almighty Allah)

(*relative.*) أَقْوَمٌ
more confirmatory

مَقَامٌ
a place where (1) (*n. pt.*)
one stands

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

And (We said) take the spot of Ibrahim for a place of prayer. [2:125]

standing place (2)

ذَلِكَ الدِّينِ الْقَرِيمِ

And that is the right religion. [9:36]

(Ap-der. f.) قِيمَةً

lasting one, eternal

فَمَا كُتِبَ قِيمَةً

Wherein are discourses eternal. [98:3]

قِيمًا < right (n.) قِيمَةً

دِينًا قِيمًا لِبَرِّهِمْ حَنِيفًا

A right religion, the faith of Ibrahim the upright. [6:161]

< establishment (v.n) iv إِقَامَةً

iv أَقَامَ إِقَامَةً

وَأَوْحَيْنَا لَهُمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ

And We revealed unto them the doing of good deeds and the establishment of prayer. [21:73]

stopping, staying v.n. الإِقَامَةَ

And day of your stopping. وَيَوْمَ إِقَامَتِكُمْ [16:80]

judgement, resurrection(n.) الْقِيَامَةَ (at 70 places)

(n.) قَوْمٌ، الْقَوْمُ

group, people (men only) (1) (at 260) places

548

إِنهَآ سَاءَتْ مُسْتَقَرًّا وَمُقَامًا

Verily ill it is as an abode and as a station. [25:66]

place, abode (n. f.) مُقَامَةً

الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِن فَضْلِهِ

Who hath, through His grace, lodged us in the abode of permanence. [35:35]

(Ap-der m. sing.) iv مَقِيمًا right, lasting one

وَلَهُمْ عَذَابٌ مُّقِيمٌ

And for them is a torment lasting. [5:37]

right (2)

وَأَنهَآ سَبِيلٌ مُّقِيمٌ

And it was in the right way. [15:76]

(Ap-der. m. plu.) iv الْمُقِيمِينَ / الْمُقِيمِينَ establishers

وَالصَّابِرِينَ عَلَى مَا أَصَابَهُمُ وَالْمُؤْمِنِينَ الصَّلَاةِ

And who patiently endure that which befalleth them and those who establish the prayer. [22:35]

وَالْمُعْتَمِدِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ

And the establishers of the prayer and the givers of zakah. [4:162]

lasting one, right (Ap-der.) الْقِيمَةَ

٥٤٨

< beaten (2)

a straight, smooth, much walked path

أَمْ مَنْ يَهْتَدِي سَوِيًّا عَلَى صِرَاطٍ مُسْتَقِيمٍ
(Is he more guided) or he who walketh upright on a beaten road. [67:22]

(w. v.)

ق و ی ★

< the power (1) (n.)

القوة

قَوِيَّ يَقْوَى قُوَّةً (س)

to be or become strong, powerful, vigorous, forceful

أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا

That verily power belonged wholly unto Allah.

[2:165]

strength (2)

حُدُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ

Hold fast (with strength) what We have given you

[2:63]

< strengths (n.p.)

القوى

(sing.) قُوَّةٌ

عَلَّمَهُ شَدِيدُ الْقُوَى

One of mighty powers hath taught him. [53:5]

(Ap-der. m. sing.)

strong, strengthful

acc.

قَوِيٌّ

قَوِيًّا

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْخَرُوا قَوْمًا مِنْ قَوْمٍ عَلَى
أَنْ يَكُونُوا خَيْرًا مِنْكُمْ وَلَا نِسَاءً مِنْ نِسَاءِ عَنَى
أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ

O ye who believe! let not (one) group scoff at (another) group, belike they may be better than they are, nor let (some) women scoff at other women, belike they may be better than they are. [49:11]

people, group, men (2) including women

(قَوِيٌّ i.e., قَوْمٌ)

(the kasra replaced the dropped ی)

يَقَوْمًا لَكُلِّ حَلَّتْهُمُ أَنْفُسُهُمْ

O my people ye have verily wronged your souls.

[2:54]

(the word where related to a prophet means his people or nation to whom he was sent)

(Ap-der. m. sing.) x

right, straight, (1)

righteous, upright, well constituted

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us Thou unto the path straight! [1:5]

المستقيم

★ ق ی ل

(act. pic. m. plu.) قَائِلُونَ
those who sleep at midday

قَالَ يَتِيْلُ قَبْلَؤَلَهٗ (ض)
to sleep in the middle of the day

فَجَاءَهَا بِسُنَابِئَاتٍ وَأَلْوَسُوقًا يَلْمُونَ
Upon them our violence came during (their) sleeping at night or (their) midday sleeping. [7:4]

the place n. p. f. acc. مَقِيلًا
of taking rest at midday
meta. resting place

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا
Fellows of the garden shall be on that day in goodly abode and a goodly resting place. [25:24]

(Ap-der. m. plu.) iv الْمُتَوَلِّينَ
< dwellers in the wilderness

(sing) مُتَوَلِّئٌ
inhabitant of desert

meta. travellers

iv. أَقْوَامٌ يُقْوَامُوا <
to stay in قَوَاِمٍ desert <<

(w.v.) ★ ق ی ض

(perf. 1st. p. plu.) ii قَيَّضْنَا
< we assigned

to be destined ii قَيَّضَ قَيِّضًا
to lead SS to

وَقَيَّضْنَا لَهُمْ قُرُونًا
We have assigned unto them some companions. [41:25]

we assign juss. ii قَيِّضُوا

★★★

کتاب الکاف

أَلَمْ تَفْرَحْ لَكَ صَدْرَكَ

Have We not opened forth
لَكَ for thee thy breast. [94:1]

pronominal (pronominal)
suffix of the 2nd p. f. sing;
means: thee and thy, as
in case of masc. (above)

as, like (particle)

أَوْ كَطُمْبُوتٍ فِي بَحْرِ

Or, like the darkness in a
sea. [24:40]

It is considered as a preposi-
tion, and governs nouns
in the genitive; when pre-
fixed to the noun

it means 'like as'—the
latter is redundant.

كَتَلِّ حَبَّةَ

Like the resemblance of a
grain. [2:261]

★ ★ ★ ★

The 22nd letter (alphabet) ك
of the Arabic alphabet.
The first of the five begin-
ning letters of the chapter
19th (Maryam) pronounc-
ed as *Kaaf*

ك
pronominal (Pronominal)
suffix of the (2 p. m. sing.)
means (1) 'thee' when
suffixed to a verb or pre-
position

وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ

And He taught thee that
which thou knowest not.

[4:113]

on thee, upon thee عَلَيْكَ

for thee لَكَ

from thee مِنْكَ

thy (2)

(when it is suffixed to a noun)

ك، ذك

VOCABULARY OF THE HOLY QURAN

ك أ ن

أَفَمَنْ يَسْتَبِيحُ مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ
يَسْتَبِيحُ سَوِيًّا

Is he who goeth groping on
his face more rightly gui-
ded, or he who walketh
rightly-guided? [67:22]

★ ك ب ت

(3 p. m. sing.) pp. كَبِتَ
< ~ were abased

كَبَتَ يَكْبِتُ كَبْتًا (ض)
to abase, to throw down, to
restrain, to overwhelm

(3 p.m. plu.) pp. كَبِتُوا
they were abased
C.R. shall be abased

(imperf. 3 p.m. sing.) acc. كَبَيْتَ
that he abase

★ ك ب د

كَبَدَ (v.n) كَبَدٌ
trouble

< كَبَدَ يَكْبُدُ كَبْدًا (ف)
to suffer pain in the liver, to
face difficulty

★ ك ، ذلِكَ

كَذَلِكَ (comp.) كَذَلِكَ
lit. like that
that ذَلِكْ like ك

this particle may be translated
according to the contents

552

ك أ ن

many, how many كَابَنَ

(always followed by مِنْ)

وَكَأَيِّنْ مِنْ نَبِيِّ قُتِلَ مَعَهُ رَبِّيؤُن كَثِيرٌ
And many a prophet hath
fought with a number of
godly men. [3:146]

(Note that the word كَابَنَ is
a compound of ك (like)
أَيٌّ (which); the noni-
tion (التَّوِينُ) is written
in a letter ن instead of
double kasara (ي) The
phrase كَأَيِّنْ مِنْ
such as many)

★ ك ب ب

(assim. v.)

(3 p. f. sing.) pp. كَبَّتْ

~will be thrown down-
ward < كَبَّ يَكْبُ كَبًّا (ن)

to invert, ل، ع، ل -

throw one with the face
to the ground, overthrow

وَمَنْ جَاءَ بِالْبَغْيَةِ فَكَبَّتْ وَجُوهُهُمْ فِي النَّارِ
And whosoever will bring
evil, their faces shall be
cast down into the fire.
[27:90]

(Ap-der. m. sing.) iv acc. كَبَّتَا
one groping (one face)

552

وَلَا تَأْكُلُوهُمَا آسْرَافًا وَرِعْدًا إِنَّكُمْ لَتُكْبَرُونَ

And consume it not extravagantly or hastily (for fear) that they may grow up.

[4:6]

(imperf. 2p.m.plu.) iii (el.) لَتُكْبَرُوا

< that ye may magnify

to magnify, كَبَّرَ يُكَبِّرُ تَكْبِيرًا

to say (Allah is great)

(perate. m. sing.) ii كَبَّرَ
magnify

وَرَبِّكَ تَكْبِيرًا

And thine Lord, do magnify.
[74:3]

(perf. 3 p.m. plu.) iv أَكْبَرْنَ

< they exalted

to exalt, iv, أَكْبَرُ إِكْبَارًا

to deem great or formidable

فَلَتَأْزِجَنَّهُنَّ الْآيَاتُ الْكُبْرَىٰ

When they (women) saw him deem him great. [12:31]

(i.e., they were astonished at him)

(imperf. 2 p.m. sing.) v. acc. تَتَكَبَّرُ

< that thou magnifies thyself

to grow v. تَكَبَّرَ تَكْبَرًا

proud, magnify oneself,

to deem oneself great

فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا

For it is not for thee to behave proudly therein.

[7:13]

such as: so, similarly, likewise, like that, even so, etc.

ك ب ر ★

(perf. 3 p. f. sing.) كَبُرَ

< is hard

كَبُرَ يُكَبِّرُ كِبْرًا وَ كَبُرًا (ك)

to became, to be hard, to be odious, to be grievous

كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ

Their backsliding is hard unto thee. [6:35]

(perf. 3 p. f. sing.) كَبُرَتْ
is hard or odious

كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ

Odious is the word that cometh out of their mouths. [18:5]

(imperf. 3 p. m. sing.) يُكَبِّرُ
too hard

قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا

أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ

Say thou, be ye stones or iron, or (anything) created which is too hard (to receive life) in your breasts (minds). [17:50-51]

(imperf. 3 p.m. plu.) acc. يُكْبَرُونَ
that they may grow up

< كَبِيرٌ يُكَبِّرُ كِبْرًا وَ مَكْبِيرًا (س)

to be of an advanced age, full grown up

he who hath taken in hand
to magnify it (*Sale., Rod.*)
who took upon himself the
main part (*M.A.*)

old age (n.) **الْكِبَرُ**

وَأَصَابَهُ الْكِبَرُ

And the old age befell him.
[2:266]

(act. 2 pic.m. sing.) **كَبِيرٌ / الْكَبِيرُ**

old one (1) **كَبِيرًا / الْكَبِيرَ**

وَأَبُونَا شَيْخٌ كَبِيرٌ

And our father is a very old
man. [28:23]

great (2)

قُلْ فِيهِمَا عَمَلٌ كَبِيرٌ

Say, in both is a great sin.
[2:219]

grievous (3)

قُلْ قَاتِلْ فِيهِ كَبِيرٌ

Say, fighting therein in grie-
vous. [2:217]

chief (4)

إِنَّهُ لَكَبِيرٌ لَّكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ

Verily he is your chief who
hath taught you magic.
[20:71]

big (one) (5)

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ
He said: rather he hath done
it, this big one of them,
so question them. [21:63]

(imperf. 3 p.m. plu.) v **يَسْتَكْبِرُونَ**
they magnify themselves

(perf. 3 p.m. sing.) x **اسْتَكْبَرَ**
~was proud

to be x **اسْتَكْبَرَ اسْتِكْبَارًا** <
much proud of himself

(perf. 3 p.m. sing.) x **اسْتَكْبَرْتَ**
thou wast proud

(perf. 3 p. m. plu.) x **اسْتَكْبَرُوا**
they were proud

(juss) x **يَسْتَكْبِرْ**
(imperf. 3 p.m. sing.)
~is proud

(imperf. 3 p.m. plu.) x **يَسْتَكْبِرُونَ**
they are proud

(imperf. 2 p.m. plu.) x **تَسْتَكْبِرُونَ**
ye are proud

greatness (1) (n.) **كِبْرٌ**

إِنَّ فِي صُدُورِهِمْ الْكِبْرَ

There is naught in their bre-
asts save greatness i.e., the
quest of greatness (*Jid.*).
[40:56]

leading part (2)

وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ

And as for him among them
who took upon himself the
leading part thereof, he
shall have a grievous tor-
ment. [24:11]

تَوَلَّى كِبْرَهُ who undertook the
bulk of it (*Jid.*)
who had the greater share
therein (*Pic.*)

greater than (1) (*elative*) أَكْبَرُ
(used for good and evil alike)

وَلَا جُرْأَلْآخِرَةَ أَكْبَرُ

And surely the reward of the Hereafter is greater (*i.e.*, than anything else).

[16:41]

وَأَخْرَجَ أَهْلَهُ مِنْهُ أَكْبَرُ
الْمَلِكِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ

And to expel its people thence is a greater (transgression) with Allah; for persecution is worse than killing.

[2:217]

(used for masculine and feminine alike) as,

وَمَا يُرِيدُ بِهِمْ مِنْ آيَةٍ أَكْبَرُ مِنْ أُخْتِهَا

And every token that We showed them was greater than its sister.

[43:48]

greatest, highest in (2)
estimation and rank

وَلَنْ نُكْرِمَ اللَّهَ أَكْبَرُ

And surely the remembrance of Allah is the greatest.

[29:45]

الْأَكْبَرُ (*elative*)

< geat ones (*n.p.*) أَكْبَرُ

(*sing.*) أَكْبَرُ

< the great (*elative f.*) الْكُبْرَى
femine of

elder (6)

قَالَ كَيْدُهُمْ أَتَوْا تَعْلَمُونَ

The eldest of them said: know ye not that. [12:80]

< great ones (*n.p.*) كِبْرَاءُ

(*sing.*) كَيْدٌ

إِنَّا اطعنا ساداتنا وكبرائنا

Verily we obeyed our chiefs and great ones. [33:67]

(*act. pic. f. sing.*) كَبِيرَةٌ
hard (1)

وَأَنَّهَا كَبِيرَةٌ إِلَّا عَلَى الْغُشِيِّينَ

And verily it is hard except unto the meek. [2:45]

big, great (2)

وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً

Not spend they any spending small or great (little or big).

[9:121]

كَبِيرَةٌ great (things) (*n.p.*) كِبَارٌ

إِنْ تَحْذَرُوا كِبَارًا وَمَا تُنْهَوْنَ عَنْهُ تُكْفِرُ عَنْكُمْ سِيئاتِكُمْ

If ye avoid the great (things) which ye are forbidden We will remit from you your evil deeds. [4:31]

mighty (*ints.*) *acc.* كِبَارًا

وَمَكْرُوا مَكْرًا كِبَارًا

And they have plotted a mighty plot. [71:22]

وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ

And seek that which Allah hath prescribed for you (or ordained for you).

[2:187]

قُلْ لَنْ يُصِيبَنَا آلامٌ كَتَبَ اللَّهُ لَنَا

Say thou: naught shall befall us save that which Allah hath ordained for us.

[9:51]

(In the same sense **كَتَبَ** has occurred in verses 5:23, 6:12, 54; 58:21-22, 59.3)

(*perf. 3 p. f. sing.*) **كَتَبْتَ**
wrote, have written

قَوْلِ الَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ

Woe then unto them for that which their hands have written.

[2:79]

(*perf. 2 p. m. sing.*) **كَتَبْتَ**
thou prescribed

(*perf. 1st p. plu.*) **كَتَبْنَا**
We prescribed (1)

وَكَتَبْنَا عَلَيْكُمْ فِيهَا أَنْ الْفَسْ بِالنَّفْسِ

And We prescribed unto them therein, a life for a life~.

[5:45].

we wrote (2)

وَكَتَبْنَا لَهُ فِي الْأَنْبَاءِ

And We wrote for him in the tablets.

[7:145]

(*n.p.*) (*relative*) **الْكَبِيرُ**

< the greatest one

(*sing*) **أَكْبَرُ**

as **أَكْبَرُ** for masc.

greatness (*n.*) **الْكِبْرِيَاءُ**

(*Ap-der. m. plu.*) *acc. v* **الْمُسْتَكْبِرِينَ**

the arrogant (the stiffnecked)

acc. **مُسْتَكْبِرِينَ** *nom.* **مُسْتَكْبِرُونَ**

(*Ap-der. m. plu.*) *x*

acc.

the arrogant (stiff-necked)

glorifying (*v.n.*) *ii* **تَكْبِيرًا**

(act of saying: Allah is the greatest **أَلَّهُ أَكْبَرُ**)

stiff-neckedness (*v.n.*) *x* **اسْتِكْبَارًا**

(*quard.*) **ك ب ك ب**

(*perf. 3 p. m. sing.*) *pp.* **كُتِبُوا**
< they were hurled

كَبَّ بِكَبِّ كَبًّا (ن)

same as (above)

ك ت ب ★

(*perf. 3 p. m. sing.*) **كَتَبَ**

< ~prescribed

~ordained

كَتَبَ يَكْتُبُ كِتَابًا وَ كِتَابَةً (ن)

to write, note, record,
to prescribe, ordain, destine

that ye write down *acc.*

وَلَا تَسْتَوُوا أَنْ تَكْتُبُوا صَغِيرًا أَوْ كَبِيرًا

And be not averse to writing down the contract whether it be small or great.

[2:282]

(*perate. m. sing.*) تَكْتُبُوا

ordain thou!

وَأَكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ

And ordain for us in this world that which is good and in the hereafter (that which is good). [7:156]

record (or enroll). (2)

فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

Enroll us among those who witness. [3:53]

(*perate. m. plu.*) اَكْتُبْ

write down!

إِذَا تَدَايَعْتُمْ بَيْنَكُمْ بِأَمْرٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ

When ye contract a debt for a fixed term, record it in writing. [2:282]

(*3 p. m. sing.*) pp. اَكْتُبُوا

was prescribed, (1)
was ordained

كُتِبَ عَلَيْكُمُ الْقِصَاصُ

Retaliation is prescribed for you. [2:178]

كُتِبَ عَلَيْكُمُ الصِّيَامُ

Fasting is prescribed for you. [2:183]

(*imperf. 3 p. m. sing.*) *el.* {
should write (1)

that he may write

(*imperf. 2 p. m. sing.*)
records (2)

يَكْتُبُ

يَكْتُبُ

يَكْتُبُ

وَاللَّهُ يَكْتُبُ لَكُمْ رِزْقًا

And Allah recordeth what they plan by night. [4:81]

(*imperf. 3 p. m. plu.*) يَكْتُبُونَ
they write (1)

قَوْلِ الَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ

Woe unto those who write out the book with their hands. (also see 52/41, they write down). [2:79]

they record (2)

إِنْ رُسُلَنَا يَكْتُبُونَ مَا تَكْفُرُونَ

Our messengers record that which ye plot. [10:21]
(also see 43:80)

(*imperf. 1st. p. sing.*) اَكْتُبُ

I shall ordain

سَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ

I shall ordain it for those who ward off evil. [7:156]

(*imperf. 1st. p. plu.*) نَكْتُبُ

we record

وَنَكْتُبُ مَا قَدَّمُوا

We record that which they sent before. [36:12]

those who seek a writing,
write it for them if ye
know in them any good.

[24:33]

(as a technical word **مَكَاتِبَةٌ**
means: to allow a slave to
get himself free from bond-
age on paying a certain
amount as agreed upon)

(act. pic. m. sing.) } **كَاتِبٌ**
a writer, scribe

acc. } **كَاتِبًا**

(act. pic. m. plu.) } **كَاتِبُونَ**
writers

writers, scribes acc. } **كَاتِبِينَ**

a book i.e., (1) (v.n.) (n.)
the Holy Quran **كِتَابٌ**

وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ

And when there came unto
them a Book from before
Allah (i.e., the Holy
Quran). [2:89]

كِتَابٌ أَحْكَمَتْ آيَاتُهُ

(This is) a Book the verses
whereof are guarded.

[11:1]

Decree, ordinance (2)

وَأُولَئِكَ الْأَرْحَامُ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ

And those who are akin are
nearer one to another in
the ordinance (or decree)
of Allah. [8:75]

558

is recorded (1)

وَلَا يَتَاكُونُ مِنْ عَدُوِّكُمْ

إِلَّا كَتَبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ

Nor gain they from the ene-
my a gain, but a good deed
is recorded for them.

[9:120]

(3 p. f. sing.) **pip.** **تُكْتَبُ**
will be recorded

سَتَكْتُبُ شَهَادَتَهُمْ

Their testimony will be re-
corded. [43:19]

(perf. 3 p.m. sing.) **viii** **اُكْتُبَ**
~ has got written

to cause **viii** **اُكْتُبَ** **اِكْتَابًا**
to be written

وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ اُكْتُبَهَا

And they say; stories of the
ancients, which he has got
written so they are dicta-
ted unto him (*Jid.*) which
he hath had written down.
(Pic.) [25:5]

write! (perate m. plu.) **iii** **كَاتِبُوا**

to write **iii** **كَاتِبَ** **مَكَاتِبَةً**

a contract

وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ

أَيْمَانُكُمْ فَكُلُوا مِنْهُم إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا

And from among those whom
your right hand possess,

558

وَكِتَابٍ مَّسْطُورٍ

And a scripture inscribed.

[52:2]

the Book (1) (*n. prop.*) **الْكِتَابِ**
(i.e., Holy Quran)

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ

This Book thereof is no
doubt.

[2:2]

Taurat (2)

يُحْيِي خُذَا الْحِثَابِ بِقَوْلِهِ

O Yahya hold fast the scrip-
ture.

[19:12]

the scripture in (3)
general, all teachings
revealed to a prophet

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ

The one who had some
knowledge of the scripture
said.

[27:40]

recorder (4)

(Also reference is made to
'recorder of decrees' or
لَوْحٍ مَّحْفُوظٍ 'preserved
tablets' by the word **كِتَابٍ**
as:

وَمَا تَسْقُطُ مِنَ زَرْعٍ إِلَّا نَعْلَمُهَا وَلَا جُنَّةَ فِي ظُلُمَاتٍ

الْأَرْضِ وَلَا تَطْرُقُ الْأَنْبُسُ إِلَّا فِي كِتَابٍ مُبِينٍ

Not a leaf falleth but He
knoweth it, nor a seed-
grain groweth in the dark-
ness of the earth, nor
aught of fresh or dry but
is in a book luminous.

[6:59]

write (3)

لَوْلَا كِتَابٌ تَرَى اللَّهَ مِن قَبْلِكَ لَكُنَّا مِنكُم فِيمَا
أَخَذْتُم مِّنْ عَذَابٍ عَظِيمٍ

Were it not that writ had
already gone forth from
Allah, there would surely
have touched you a mighty
torment for that ye took.

[8:68]

prescribed time (4)

لِكُلِّ شَيْءٍ أَجَلٌ مُّكْتَبٌ

For everything there is a
prescribed time.

[13:38]

record (5)

وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ

And with Us is record which
speaketh the truth.

[23:62]

letter (6)

قَالَتْ يَا أَيُّهَا الْمَلَأَى الْأَعْيُنَ إِلَىٰ كِتَابِ كَرِيمٍ
She said; O chieftains, lo!
there hath been thrown
unto me a noble letter.

[27:29]

a term, (7)

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ

إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُّؤَجَّلًا

No soul can ever die except
by Allah's leave and at a
term appointed.

[3:145]

scripture (8)

has a prefixed term of emphasis **لَا مَ التَّوَكِيدِ** that has nothing to do with (*el.*) which means 'in order to' or 'that he may.' The difference, for a learner, is that the former term is vocalized with *fatha* and the latter with *kasra*. For details see *LLQ.*)

(*imperf. 3 p.m. plu.*) **acc. يَكْتُمْنَ**
that they hide

(*imperf. 2 p.m. plu.*) **تَكْتُمُونَ**
ye hide

that ye may hide **acc. تَكْتُمُوا**
(*imperf. 1st. p. plu.*) **نَكْتُمُكُمْ**
we (shall) hide

we shall not hide **وَلَا نَكْتُمُكُمْ**

ك ت ب ★

(*act. 2 pic. m. sing.*) **كَيْبٌ**
sand-heap

< **كَسَبَ يَكْسِبُ كَسْبًا (ن، ض)**
to heap up, gather

ك ت ر ★

(*perf. 3 p.m. sing.*) **كَرَّ**
~was much

< **كَرَّرَ يَكْرُرُ كَرْرًا (ك)**
to surpass in number or quantity, be much, many, numerous, increase, multiply

• + **كِتَابٍ com.** **كِتَابِيَّةٌ**
my record

(the final • of **كِتَابِيَّةٌ** is just for rhym)

people (*com.*) **أَهْلُ الْكِتَابِ**
of the scriptures (The Jews and Christians)

the original **أَمَّ الْكِتَابِ**
scripture the eternal fountain-head of all Divine decrees and revelations *i.e.*, preserved tablets.

scriptures (*n. p.*) **كُتُبٌ**

written (*pis. pic. m. sing.*) **مَكْتُوبًا**

ك ت م ★

(*perf. 3 p.m. sing.*) **كَمَّ**
~hidest

< **كَمَّ يَكْمُمُ كَمًّا وَ كَيْمَانًا (ن)**
to conceal, hide, restrain one's anger

وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ

And who is more unjust than he who hideth a testimony that is with him. [2:140]

(*imperf. 3 p. m. sing.*) **يَكْتُمُ**
hides

(*imperf. 3 p. m. plu.*) **يَكْتُمُونَ**
they hide

(In the verse 2/146 **يَكْتُمُونَ**)

rivalry, vying in (v.n.) iv
respect of (riches)

the emulous desire of **التَّكَاثُرُ**
abundance, (Jid.) or rivalry in
worldly increase (Pic.)

(ints.) n.

<abundance of good

(lit. a large quantity of prosper-
ity (as a proper name
a certain river in paradise)

★ ك د ح

< toiling (v.n) acc.

كَدَحَ بِكَدْحِ كَدْحًا (ف)
to toil for one's family, to
exert oneself, make every
effort to carry out a thing
or reach a person

one (act. pic. m. sing.)
who is toiling

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا
تَمَلُّوهُ

O man! verily thou art toil-
ing to thy Lord a (Painful)
toiling and art about to
meet him. [84:6]

★ ك و ر

(perf. 3 p. f. sing.) vii **أَنْكَدَرْتُ**
~fell

< **أَنْكَدَرَ أَنْكَدَارًا**
shoot out (as a star)

وَمَا تَقَالَيْتُمْ أَتَمَادًا كَثُرًا

Whether it be little or much.
[4:7]

(perf. 3 p. f. sing.) **كَثُرْتُ**

~was numerous

وَلَنْ نُّغْنِيَ عَنْكُمْ فِئْتَانًا يَلُوكُ كَثُرْتُ

And your host will avail you
naught however numerous
it be. [8:19]

multitude (1) (n.v.) **كَثْرَةٌ**

(big in number)

وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ

And on the day of Hunain
when ye exalted your mul-
titude. [9:25]

plenty (2)

(big in the quantity)

وَلَوْ أَنَّ جِبَالَ كَثْرَةِ الْخَيْثِ

Even though the plenty of
evil attract thee. [5:100]

(act. 2 pic. m. sing.) **كَثِيرٌ**

many, much, plenty

(act. 2 pic. f. sing.) **كَثِيرَةٌ**

very much

(this word is most often used
as an adjective that has to
agree with the preceding
noun in number and gen-
der. For details see LLQ.)

more than, much (elative) **أَكْثَرُ**
mostly, most of

فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ

And who is a greater wrongdoer than he who fabricateth a lie against Allah.

[39:32]

(perf. 3 p. f. sing.) كَذَبَتْ
she lied

(perf. 3 p. m. plu.) كَذَبُوا
they lied against

(imperf. 3 p. m. plu.) يَكْذِبُونَ
they lie

كَانُوا يَكْذِبُونَ

They have been lying. [2:10]

ye lie (imperf. 2 p. m. plu.) يَكْذِبُونَ

(3 p. m. plu.) pp. كَذِبُوا
thy were denied
they were given lie

(perf. 3 p. m. sing.) ii كَذَّبَ
<~gave the lie to
~denied

to give the lie كَذَّبَ بِكَذِبِيَا
to SS, to deny, to refute, to disbelieve, to accuse of lying

(perf. 3 p. f. sing.) ii كَذَّبَتْ
denied, gave the lie to

(this from, (3 p. f. sing.) refers to a plural such as community, nation, or people, as a general rule; a feminine singular verb when placed before a noun works for plural as well as for a singular)

<< كَدَّرَ يَكْدِرُ كَدْرًا (ض)

to be muddy

وَرَدَّ النُّجُومُ إِتْكَدَّرَتْ

And when the stars will fall. [81:2]

(according to some commentators. 'when stars will be muddy').

(v., v.)

ك د ي ★

أَكْدَى <~stopped iv

ix أَكْدَى إِكْدَامًا

to stop hand, to be niggardly
<< كَدَى يَكْدِي كِدَامًا (ض)
to restrain

ك ذ ب ★

(perf. 3 p. m. sing.) كَذَّبَ

~lied

< كَذَّبَ بِكَذِبٍ كَذْبًا وَكَذِبًا
وَ كَذِبَةً وَكَذَابًا وَكَذَابًا (ض)

to lie, say what is not a fact, fabricate a lie - عَلِيًّا - fabricated a lie against SS, عَلِيًّا - to relate a lie to SS

مَا كَذَّبَ الْفُؤَادُ مَا رَأَى

The heart lied not in that which he saw. [53:11]

lie (2)	(<i>perf. 2 p.m. sing.</i>) ii	كَذَّبْتَ
	thou didst deny	
مَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا	(<i>perf. 3 p. m. plu.</i>) ii	كَذَّبُوا
Who is the great wrong-doer than he who fabricateth a lie concerning Allah.	they denied	
[7:37]	(<i>perf. 2 p. m. plu.</i>) ii	كَذَّبْتُمْ
falsehood (3)	(<i>com.</i>) ii	كَذَّبُونِ
سَمْعُونَ لِلْكَذِبِ	they denied me	كَذَّبُوا فِي كَذَّبُونِي
Listeners for the sake of falsehood. [5:41]	(the pronominal <i>ي</i> is shortened)	
a liar (<i>act. pic. m. sing.</i>)	(<i>perf. 1st. p. plu.</i>) ii	كَذَّبْنَا
denier (<i>acc.</i>)	we denied	
(<i>act. pic. m. plu.</i>) (<i>nom.</i>)	(<i>imperf. 3 p.m. sing.</i>) ii	يَكْذِبُ
liars	~denies	
<i>acc. الكاذبين nom.</i>	(<i>imperf. 3 p. m. dual</i>) ii	يَكْذِبَانِ
the liars, deniers	ye (twain) deny	
a denier (<i>act. pic. f. sing.</i>)	(<i>imperf. 3 p.m. plu.</i>) ii	يَكْذِبُونَ
	they deny	
a liar (<i>n. ints.</i>)	they deny me (<i>com.</i>)	يَكْذِبُونِي
denying, giving the (<i>v.n.</i>)	(<i>imperf. 2 p. m. plu.</i>) ii	تَكْذِبُونَ
lie to SS	ye deny	
denial (<i>v.n.</i>) ii	that ye may deny <i>acc. ii</i>	تَكْذِبُوا
that which is (<i>pact. pic.</i>)	Or if ye deny—	إِنْ تَكْذِبُوا
falsified	[29:18]	
beliers (<i>Ap-der. m. plu.</i>)	(<i>imperf. 1st p. plu.</i>) ii	تَكْذِبُوا
	we deny	
(<i>Ap-der.m. plu.</i>)ii <i>acc.</i>	(3 <i>p.m. sing.</i>) <i>pp.</i> ii	كُذِّبَ
deniers	~is/were/denied	
	(3 <i>p. f. sing.</i>) <i>pp.</i> ii	كُذِّبَتْ
	were denied	
	false (1) (<i>n.</i>)	كَيْذِبٌ / الْكَيْذِبُ
	وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ	
	And they came with false blood on his shirt. [12:18]	

ك ر س ★

throne (n.) كُرْسِيٌّ
(when related to God)

وَسَبِّحْ كُرْسِيَّهُ السَّمَوَاتِ وَالْأَرْضِ

His Throne (of Majesty) comprehendeth the heavens and the earth.

[2:255]

(Note : كُرْسِيٌّ signifies a chair or a seat but when related to God means : His seat or throne, or Dominion, Power and Knowledge

a seat, a chair (2)

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَ كُرْسِيِّهِ جَسَداً
سَمَ آتَابَ

And assuredly We tried Sulaiman, and set upon his chair a mere body, thereafter he was penitent.

[38:34]

ك ر م ★

(perf. 2 p.m. sing.) ii كَرَّمْتَ
thou honoured

< كَرَّمَ بِكَرْمٍ كَرَمًا وَكَرَامَةً (ك)

to be superior to another in generosity, to be high-minded, beneficent, noble, illustrious

ك ر ب ★

<grieve, (v.n.) كَرْبٌ، الْكَرْبُ
calamity, pain, disaster

كَرَبَ بِكَرْبٍ كَرْبًا (ن)

to grieve, afflict, overburden, to twist a rope

ك ر ر ★

< a return (1) (n.) كَرَّةٌ

(assim. v) كَرَّ بِكَرًّا كَرُّورًا (ن)

to return to, to return successively, to run against, to repeat

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كَرَّرْنَا فَتَنَنَا وَأَرْسَلْنَا

And those who had followed shall say, would that for us were a return, then would we quit ourselves of them. [2:167]

return of victory (2)

سَمَ رَدَدْنَا لَكُمْ الْكَرَّةَ عَلَيْهِمْ

Thereafter We gave you a return of victory over them. [17:6]

act of repeating (3)

repeating (twice) (n. dual) كَرَّتَيْنِ

ثَوَّارِجِ الْبَصَرِ كَرَّتَيْنِ

And repeat thy look twice.

[67:4]

A noble angel. **مَلَكٌ كَرِيمٌ**
[12:31]

كُتِبَ كَرِيمٌ

Worthy of respect < an honourable letter. [27:29]

رَسُولٌ كَرِيمٌ

A noble Messenger. [44:17]

إِنَّهُ لَقُرْآنٌ كَرِيمٌ

This is indeed a holy Recitation (the Quran).

أَجْرٌ كَرِيمٌ [56:77]

Kind reward.

[57:11]

Fruitful kind (or pair.) [26:7] **رَوْحٌ كَرِيمٌ**

A fair place (estate). [26:58] **مَقَامٌ كَرِيمٌ**

أَنْتَ الْعَزِيزُ الْكَرِيمُ

Thou wast the Mighty, the Noble. [44:59]

رَبُّ الْعَرْشِ الْكَرِيمِ

The Lord of throne of grace. [23:116]

رَبِّكَ الْكَرِيمِ

The Lord, the Bountiful. [82:6]

Rich provision. **رِزْقًا كَرِيمًا**
[33:31]

قَوْلًا كَرِيمًا

A respectful speech, gracious word. [17:23]

(perf. 1st p. plu.) ii **كَرَّمْنَا**

~we honoured

(perf. 3 p. m. sing.) iv **أَكْرَمَ**

~hath honoured

to exalt, ii **أَكْرَمَ إِكْرَامًا**

to honour above others

thee **فِي** **أَكْرَمَ** (com.) **أَكْرَمَنِي**

honoured me **فِي** has

been shortened to **نِي**

(imperf. 2 p. m. plu.) **مِهْكَرُمُونَ**
ye honour

ye honour not **لَا مِهْكَرُمُونَ**

honour or (perate. f. sing.) **أَكْرِمِي**
give due respect

الَّذِي مَثْوَاهُ

Make (thou f.) his dwelling honourable. [12:21]

noble (act. 2 pic.) **الْكَرِيمِ** **كَرِيمًا**
honourable,

generous, kind, benefi- acc. **كَرِيمًا**
cent, gracious, agreeable

Note: This word has occurred as adjective to God, the Prophet, the Gabriel, the Book, the place of reward, the Throne of Majesty, and Provision: According to the contents and its place in a phrase the renderings of the word have been chosen to suit the contents as they are illustrated below.

ك ر ه ★

(perf. 3 p.f. sing.) كَرِهَ

- ~dislikest
~wast averse,
~detestest

كِرَاهِيَةٌ كَرَاهِيَةٌ كَرَاهِيَةٌ (س)

<to feel aversion to,

to dislike, to be averse
from, to loathe, abhor,
to detest

(perf. 3 p.m. plu.) كَرِهُوا

they detested

(perf. 2 p.m. plu.) كَرِهْتُمْ

ye detested

(imperf. 3 p.m. plu.) يَكْرَهُونَ

they detest

(imperf. 2 p.m. plu.) acc. يَكْرَهُوا

ye abhor

عَسَىٰ أَنْ يَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ

Belike ye abhor a thing
whereas it is good for you.

[2:216]

(perf. 3 p.m. sing.) ii كَرِهَ

made hateful

(perf. 2 p.m. sing.) iv أَكْرَهْتَ

thou forced, thou compelled

(imperf. 2 p.m. sing.) iv تَكْرِهْهُ

thou compel

(perate. neg. m. plu.) لَا تَكْرِهُوا

do not force!

(imperf. 3 p.m. sing.) يَكْرِهْهُ

forces

A noble entrance. مَدْخَلًا كَرِيمًا [4:31]

<nobles (n. p.) acc. كِرَامًا

(sing.)

They pass by مَرُّوا كِرَامًا
dignity. [25:72]Noble and right- كِرَامًا بَرَرَةً
eous. [80:16]

كِرَامًا كَاتِبِينَ

Gracious and recording.

[82:11]

(1) (relative.) الْأَكْرَمُ

the Most Bounteous.

إِقْرَأْ وَرَبُّكَ الْأَكْرَمُ

Read : And thy Lord is
Most Bounteous. [96:3]

the noblest (2)

لَا إِلَهَ إِلَّا اللَّهُ عِنْدَ اللَّهِ أَنْفُسُكُمْ

Lo ! The noblest of you is
in the sight of Allah, the
best in conduct (Pic.).

[49:13]

glorious v.n. iv

الْإِكْرَامُ

(Ap-der. m. sing.) iv

a giver of honour

مَكْرَمٌ

(pis. pic. m. plu.) iv {
honoured ones

مَكْرَمُونَ

acc. {

الْمَكْرَمِينَ

(pis. pic. f. sing.) ii

honoured ones

مَكْرَمَةٌ

(used as adjective of a plural
noun حُصْفٌ : leaves, writs)

used to denote acquiring a good thing, or a bad (evil) or both, according to the contents the word will be rendered.

كُلُّ امْرِئٍ رِبَا كَسَبَ رِوْدُهُ

Every man is a pledge for that which he hath earned. [52:21]

بَلْ مَنْ كَسَبَ سَيِّئًا وَآحَاطَ بِهِ حَيْثُوتُهُ

Yea! whosoever earneth evil and his sin hath encompassed him. [2:81]

(perf. 3 p.m. dual.)

they (twain) earned (or did the evil)

كَبَا

(perf. 3 p. m. plu.)

they earned

كَسَبُوا

(perf. 2 p. m. plu.)

ye earned (good things)

كَسَبْتُمْ

اَتَوْفُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ

Expend out of the good things which ye have earned. [2:267]

(imperf. 3 p.m. sing.)

earneth

يَكْسِبُ

(imperf 3 p. f. sing.)

<earneth

تَكْسِبُ

(imperf. 3 p.m. plu.)

they earn

يَكْسِبُونَ

(imperf. 2 p.m. plu.)

ye earn

تَكْسِبُونَ

وَلَا تَكْرِهُوا فَتَيَاكُمُ عَلَى الْبِعَادِ اِنْ اَدَّوْنَ تَحَضُّرًا

لَيَسْتَوْاعِرَنَّ الْحَيَوَاتِ الدُّنْيَا وَمَنْ يَكْرِهُنَّ

وَإِنَّ اِلَهَكُمْ مِنْ بَعْدِ اِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ

Force not your slave-girls to whoredom and if one forced them, then (unto them), after their compulsion, Allah will be forgiving; Merciful. [24:33]

compulsion (v.n.) iv اِكْرَاهَةٌ

لَا اِكْرَاهَةَ فِي الدِّيْنِ

There is no compulsion in religion. [2:256]

(3 p.m. sing.) pp. ii

~was forced to

اُكْرِهَ

loath (act. pic. m. plu.) كَارِهُونَ

(act. pic. m. plu.) acc. those who dislike (a thing) كَارِهِينَ

acc. مَكْرُوهٌ مَكْرُوهًا

(pact. pic. m. sing.) acc. hateful

ك س ب *

(perf. 3 p.m. sing.)

<~earned

كَسَبَ يَكْسِبُ كَسْبًا (ض)

to earn, gain, gether riches earn living, acquire, earn knowledge

The verb كَسَبَ and its derived form of viii اِكْتَسَبَ is

كَيْفَةً (n.) has two forms of the plural: كَيْفٌ (as in verse 52/44 and كَيْفٌ as in other verses.

أَوْ تَسُوِّطُ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا
Or thou causest the heaven to fall upon us as thou assertest ~ in pieces.

[17:92]

fragment (2)

فَأَسُوِّطُ عَلَيْهَا كِسْفًا مِنَ السَّمَاءِ

So cause thou a fragment of the heaven to fall upon us.
[26:187]

(see also verse 34/9, and 30:48)

ك س ل

كُسَالَى < idlers (1) (n.p.)

كَيْلٌ يَكْسَلُ كَسْلًا (س)

to be lazy, idle

(predicate) > خَيْرٌ لِّبَتْدَاءٍ (م)

وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى

And they come not to worship save as idlers. [9:54]

< languidly (acc. adj.) (2)

حَالٌ لِّقَامُوا

وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَى

When they stand up for prayer they perform it languidly. [4:142]

(imperf. 3 p. f. sing.) viii اِكْتَسَبَ
< ~ earnest

as R.F. viii اِكْتَسَبَ اِكْتِسَابًا

(perf. 3 p. f. sing.) viii اِكْتَسَبْتَ
earned

(perf. 3 p. m. plu.) viii اِكْتَسَبُوا
they earned

(perf. 3 p. m. plu.) viii اِكْتَسَبْنَ
they (f.) earned

ك س د *

< slackening (v.n.) كَسَادٌ

كَدَّ يَكْدُ كَسَادًا وَكُسُودًا (ن)
to sell badly, to be dull (market), stagnant

ك س ف *

(n.p.) acc. كِسْفًا

< pieces, fragment
(see the following verse)

وَإِنْ يَرَوْا كِسْفًا مِنَ السَّمَاءِ سَاقِطًا
يَقُولُوا سَحَابٌ مَّرْكُومٌ

And if they see a fragment of the heaven falling down they would say: (it is only) clouds piled up. [52:44]

< pieces (1) (n.p.) acc. كِسْفًا

(sing.) كِسْفَةٌ

ك ش ف ★

(pref. 3 p.m. sing.) كَشَفَ
< ~ removed (1)

كَشَفَ يَكْشِفُ كَشْفًا (ض)
عن
to pull away, to remove, take

off, to open up lay
open, to base

ثُمَّ إِذَا كَشَفَ الضَّرْعَيْنِ

Then when he removeth the
distress from you. [16:54]

(perf. 3 p.f. sing.) كَشَفَتْ
~ bared (2)

وَكَشَفَتْ عَنْ سَاقَيْهَا

And she bared her legs.
[27:44]

(perf. 1st p. plu.) كَشَفْنَا
we removed (1)
(distress, torment)

فَكَشَفْنَا مَا بِهِ مِنْ ضُرِّ

And We removed that which
was with him of the hurt
(or distress). [21:84]

فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ

Then when We removed from
them the torment. [43:50]

removal of the veil (2)

نَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ

Then We have removed of
from thee thy covering so
thy sight is today piercing.
[50:22]

ك س و ★

(perf. 1st p. plu.) (w.v.) كَسَوْنَا
< we clothed

كَمَا يَكْسُو كَسْوًا (ن)
to cloth, dress

فَكَسَوْنَا الْوُجُوهَ كَسْمًا

We clothed the bones with
flesh. [23:14]

clothe! (perate. m. plu.) اَكْسُوا

وَأَكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

And clothe them and say to
them a gentle saying. [4:5]

clothing, dress (n.) كِسْوَةٌ

ك ش ط ★

(3 p.f. sing.) pp. كَشِطَتْ
~ is stripped

كَشَطَ يَكْشِطُ كَشْطًا (ن)
to take off (the cover, veil),
remove, strip, scrape, skin

وَإِذَا السَّمَاءُ كَشِطَتْ

And when the heaven shall
be stripped. [81:11]

[as the skin is plucked off a
slaughtered sheep, or, the
phrase may mean, and
when the heaven shall be
removed from its place, as
a roof is removed from its
place.]

ك ظ م ★

acc. كَاطِمِينَ / الْكَاطِمِينَ

< (act. pic. m. plu.)

كَظَمَ يَكْظِمُ كَظْمًا (ض)

(1) to shut (a door), dam a water source, suppress one's anger, one who restrains

his anger كَاطِمٌ

(2) to choke, to tight or fill something with a check

the repressors (1)

وَالْكَاطِمِينَ الْبَيْظَ وَالْعَافِينَ عَنِ النَّاسِ

And (those who are) the repressors of rage and the pardoners of men. [3:134]

choking (2)

إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاطِمِينَ

When the hearts will be in the throats choking.

[40:18]

(the phrase is of hal for الْقُلُوبُ)

(act. 2 pic.)

one filled with sorrow (1) or anger, a suppressing condition

وَأَبْيَضَّتْ عَيْنَاهُ مِنَ الْحُزَنِ فَهُوَ كَاطِمٌ

And his eyes were whitened with the sorrow that he was suppressed. [12:84]

wroth inwardly (2)

(imperf. 3 p.m. sing.) يَكْشِفُ

~ will remove (hurt, distress, torment etc.)

(3 p.m. sing.) pip.

will be bared

يَكْشِفُ

يَوْمَ يَكْشِفُ عَنِ سَاقِ

The Day whereon the shank will be bared. [68:42]

[i.e., some very special form of divine manifestation will take place. (IK.)]

The expression 'uncovering the shank' has also another meaning, and is indicative of grievous and terrible calamity, thus it is said: war has uncovered its shank, when it is meant to express the fury and rage of battle:

كَشَفَتِ الْحَرْبُ عَنِ سَاقِيهَا

and one says of a man when difficulty or calamity befalls him

كَشَفَ عَنِ سَاقِهِ

which means he prepared himself for difficulty. (LL.)

(act. pic. m. sing.)

a removers (of torment)

كَاشِفٌ

removers كَاشِفُونَ <n.d.

كَاشِفُونَ

remover (act. pic. f. sing.)

كَاشِفَةٌ

(act. pic. f. plu.)

removers (of distress)

كَاشِفَاتُ

كَمَبَ يَكْمَبُ (بِكْمَبُ) كَمُوبًا (ف، ض)

to become prominent, have swelling

كَوَاعِبُ *adj.*

< full breasted (girls)

كَمَابُ (having swelling breasts)

ك ف ه ★

كُفُورًا *acc.* < co-aqual (v.n.)

(*ph.* أَكْفَاءُ)

to be equal, vi تَكَافَأَ تَكَافُؤًا
alike

ك ف ت ★

كِفَانًا *acc.* < a receptacle (v.n.)
كَفَّتْ يَكْفِئُ كِفَانًا (ض)

to gather, to add to

A place in which a thing is drawn together, or comprehended and collected or congregated. Thus the meaning of the verse is :

أَلَمْ نَجْعَلِ الْأَرْضَ كِفَانًا

Have we not made the earth a place which comprehends (the living and the dead)? [77:25]

ك ف ر ★

كَفَرًا *(perf. 3 p.m. sing.)*

< ~disbelieved (1)

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ
وَجْهَهُ مُسْوَرًا ۖ وَهُوَ كَاطِبٌ

And when one of them receiveth tidings of the birth of a female, his face remaineth darkened, and he is wroth inwardly. [16:58]

مَكْظُومٌ *(pact. pic. m. sing.)*

one oppressed with silent sorrow, despair

ك ع ب ★

كَعَيْنٍ *(dual, n.)* < (two ankles)
كَعْبٌ *(sing.)*

الكعبة *(prop. n.)* < lit: the square, or cubic, a swelled one or one become prominent. Signifies the sacred house, building in the centre of the sacred Mosque in Makka, said to be so because of its square or cubic form, or because of its high and its square form. (LL.)

A massive stone building, oblong in size, 55 ft. in length, 45 in breadth, and with height a little above the length, standing in the middle of open parallelogram of about 500 ft. by 530 ft. known as the sacred Mosque and having a door 7 ft. from the ground (Jid).

denied ungratefully (2)

وَصَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا
يُدْعَاهُمْ أَنَّ يَكْفُرُوا بِأَنْعَمِ اللَّهِ فَأَذَّاكُمَا
إِلَٰهُ لِيَأْسَ الْجُوعُ وَالْخَوْفُ بِمَا كَانُوا يَصْنَعُونَ

And Allah propoundeth a similitude : a town which was secure and at rest, to which came provision there-of plenteously from every place then it ungratefully denied the favours of Allah wherefore Allah made it taste the extreme of hunger and fear because of that which they were wont to perform.

[16:112]

كَفَرْتُ (perf. 2 p. m. sing.)

thou disbelieved

كَفَرْتُ (perf. 1st. p. sing.)

I rejected, refused

إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِن قَبْلُ

Verily I disbelieve in your having associated me afore (Jid.) I disbelieved in that which ye before ascribed to me (Pic.). [14:22]

[According to Tabri, Muj.]

the word كَفَرْتُ means here: I have already refused or reject your belief in me as a partner to Allah.]

كَفَرَ يَكْفُرُ كُفْرًا (ن)

to deny, hide, over, to disbelieve, to renounce, deny
ب - reject, (opposite of belief)

فِيهِمْ مَن آمَنَ وَفِيهِمْ مَن كَفَرَ

Among themselves is he who believed and among themselves is he who disbelieved.

[2:253]

< was, or became (2)
ungrateful

كَفَرَ يَكْفُرُ كُفْرًا وَكُفْرَانًا (ن)

to be ungrateful, negligent, (opposite of thankfulness)

وَمَن شَكَرْنَا أَشْكُرْ لِنَفْسِهِ وَمَن كَفَرَ

فَأَن رَّبِّي عَزِيزٌ كَرِيمٌ

Whosoever giveth thanks he only giveth thanks for the (good of) his own soul : and whosoever is ungrateful (is ungrateful only to his own soul's hurt). For lo ! my Lord is Absolute in independence, Bountiful. [27:40]

كَفَرْتُ (perf. 3 p. f. sing.)

disbelieved (1)

فَأَمَّتْ طَائِفَةٌ مِّن بَنِي إِسْرَائِيلَ

وَكَفَرَتْ طَائِفَةٌ

And a party of the children of Israel believed while a party disbelieved. [61:14]

(pip.neg.3p.m.plu.) لَنْ يَكْفُرُوا (هـ)
they will not be
denied (reward thereof)

(relative w.) مَا أَكْفَرَهُ
how ungrateful he is !

(the verb of wonder) أَعْمَالُ التَّعَجُّبِ
is formed on the measure of
أَفْعَلْ iv (with a prefixed
hamza from any adjective

فَيْتِلِ الْإِنْسَانَ مَا أَكْفَرَهُ

Perish man ! how ungrateful
is he! [80:17]

ungratefulness, v.n. الْكُفْرُ / كَفْرٌ
disbelief, denial acc. كُفْرًا

[Note : where the word
كَفْرٌ is used intransitive
to another object, it means
: disbelief in Allah or
his messenger (P.O.H.)]

rejecter, (act. pic. m. sing.) كَافِرٌ
one who refuses to believe,
man of disbelief

(act. pic. f. sing.) كَافِرَةٌ
disbelieving group (adj.)

(solid plu.) acc. كَافِرُونَ / كَافِرِينَ
those who have no belief
in Allah and His messenger

(act. pic. f. sing.) كَافِرَةٌ
a disbeliever (group)

(act. pic. f. plu.) الْكُوفِرَاتُ
disbeliever women

(b. p. of كَافِرَةٌ)

(perf. 2 p.m. plu.) كَفَرْتُمْ
ye disbelieved
~denied

(perf. 3 p.m. plu.) كَفَرُوا
they disbelieved
~denied

(perf. 1st. p. plu.) كَفَرْنَا
we disbelieved
~denied

(imperf. 3 p. m. sing.) يَكْفُرُ
disbelieveth

(imperf. 3 p.m. plu.) يَكْفُرُونَ
they disbelieve

(imperf. 3 p.m. plu.) acc. يَكْفُرُوا
that they disbelieve

(imperf. 2nd. p.m. plu.) تَكْفُرُونَ
ye disbelieve

(imperf. 2nd p.m. plu.) acc. تَكْفُرُوا
they ye (may) disbelieve

(imperf. 1st. p. plu.) نَكْفُرُ
we disbelieve

(perate m. sing.) اكْفُرْ
(thou) disbelieve !

(perate. m. plu.) اكْفُرُوا
(you) disbelieve !

(perate. neg.) لَا تَكْفُرْ
deny not !

(pp. 3 p.m. sing.) كُفِرَ
~was denied rejected
(who was subject to disbelief)

(pip. 3 p.m. sing.) يَكْفُرُ
~is rejected
being rejected or denied

ب -

most ingrate (<i>ints.</i>)	كَفَّارٌ
impious <i>acc.</i>	كَفَّارًا
(Note): it is <i>ints.</i> of كَافِرٌ or كُفْرٌ	كُفْرٌ
(<i>perf.</i> 3 <i>p.m.</i> <i>sing.</i>)	كَفَّرَ
< ~ expiated	
to cover over, <i>ii</i> كَفَّرَ تَكْفِيرًا	
to expiate one's (crime) عَن	
(<i>perf.</i> 1st. <i>n.</i> <i>plu.</i>) <i>ii</i> كَفَّرْنَا	
we expiated	
(<i>imperf.</i> 3 <i>p.m.</i> <i>sing.</i>) <i>juss</i> <i>ii</i> يَكْفُرْ	
will expiate	
(<i>imperf.</i> 1st <i>p.</i> <i>sing.</i>) <i>epl.</i> <i>ii</i> لَا كَفَّرَنَّ	
surely I shall expiate	
(<i>imperf.</i> 1st <i>p.</i> <i>plu.</i>) <i>juss</i> <i>ii</i> نَكْفُرْ	
we shall expiate	
(<i>imperf.</i> 1st. <i>p.</i> <i>plu.</i>) <i>epl.</i> <i>ii</i> لَسْكَفَّرَنَّ	
surely we shall expiate	
(<i>perate.</i> <i>m.</i> <i>sing.</i>) <i>ii</i> كَفِّرْ	
(thou may) expiate!	
expiation (<i>ints.</i> of كَفَّرَ) كَفَّارَةٌ	
(The word is derived from كَفَّرَ in its original sense <i>i.e.</i> , to remove, hide <i>etc.</i> , as an expiation removes the sin and is an act of merit on one's part.)	
(see <i>Mjj.</i>)	
rejection (<i>v. n.</i>) كُفْرَانٌ	
camphor, (<i>n.</i>) <i>acc.</i> كَافُورًا	

infidelity, denial (<i>v.n.</i>) <i>acc.</i>	كُفُورًا
disbelief. rejection	
ingrate, (<i>ints.</i>)	كُفُورٌ
thankless <i>acc.</i>	كُفُورًا
dis- (1) (<i>b. p.</i> of كَافِرٌ)	كُفَّارٌ
believers infidels	الْكُفَّارُ
<i>acc.</i>	كُفَّارًا

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَاتِ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا

Allah hath promised the hypocritical men and hypocritical women and unto the (open) infidels Hell-fire wherein they shall be abiders. [9:68]

disbelievers. (*b. plu*) الكُفَّارَةُ
husbandmen (2)

كَمَثَلِ تَيْبٍ أَغْبَبَ الْكُفَّارَاتِ

As the likeness of (vegetation after) rain whereof the growth pleaseth the husbandmen. [57:20]

(This is the only verse in which كُفَّارٌ is used in the sense of 'husbandmen' *i.e.*, those who hide seeds under the ground according to the original meaning of the root form. Some commentators think that here too the word gives the general signification *i.e.*, disbeliever. (*Mjj.*)

to be (ن) كَفَلَ يَكْفُلُ كِفَالَةً (ن)
guardian of, take care of,
to be responsible for, to
stand security or bail for

(imperf. 3 p.m. plu.) يَكْفُلُونَ
they (may) take care of

(perf. 3 p. m. sing.) ii كَفَّلَ
< ~ made SS to take care of

to make ii كَفَّلَ تَكْفِيلًا
some one guardian, care
or take care of

(perate. m. sing.) iv أَكْفَلُ
< make SS guardian i.e.,
entrust, give

to make iv أَكْفَلُ إِكْفَالًا
someone or appint a guardian
or entrust some one
with something

وَلِي تَمَجَّةٌ وَاحِدَةٌ فَقَالَ أَكْفَلْنِيهَا
And I have one ewe and he
saith, enturst it to me.
[38:23]

(أَكْفَلْنِيهَا) the word has double
accusative في me and ها it)

(act. 2. pic.) acc. كَفِيلٌ / كَفِيلًا
surity

وَوَدَّ جَعَلَهُمُ اللَّهُ عَلَيْكُمْ كَفِيلًا
And surely ye have appointed
Allah a surity upon you.
[16:91]

(the literal meaning of كَفِيلٌ
is one who takes responsibility
for someone or some

ك ف ف ★

(perf. 3 p.m. sing.) (v. assim) كَفَّ
< ~ withheld

كَفَّ يَكْفُفُ كَفًّا (ن)
to withhold

to avert, turn off from عَن -
prevent, cease

(v. assim) كَفَفْتُ
(perf. 1st. p. sing.)

I restrained, turned off
(v. assim. acc.) يَكْفُفُ

(imperf. 3 p.m. sing.)
will withhold

(v. assim. v) تَكْفُفُونَ
(imperf. 3 p. m. plu.)

they will not turn off
(v. assim.) acc. يَكْفُفُوا

(imperf. 3 p.m. plu.)
(neg.) they (may not) restrain

Both of (n.d.-dawl n.) كَفَيْهِ
(two palms)

plam—sing. كَفَّ

(كَفَيْهِ — n.d. كَفَيْتَ)

(— كَفَيْهِ)

wholly act. pic. acc. كَانَهُ
(with additional ة)

ك ف ل ★

(imper. 3 p. m. sing.) يَكْفُلُ
< ~ taketh charge of
taketh charge of

Sometimes the first object takes ب , as above; sometimes both objects are drawn together.)

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ

We were to suffice thee against mockers. [15:95]

(Note. As frequently observed, (for puposes of explaining it), verb formed for perfect tense is translated as if it was for imperfect tense and vice versa. Thus كَفَيْنَاكَ is translated as we will suffice thee.)

(imperf. 3 p.m. sing.) (w.v.)
will be sufficient

يَكْفِي

فَسَيَكْفِيكَمُ اللَّهُ

Allah suffices thee against them. [2:137]

ف + س + يَكْفِي + ك + مُ

i.e. the word فَسَيَكْفِيكَمُ

preceded by two letters and followed by two pronominals.

will not be acc.
sufficient ?

أَلَنْ يَكْفِي

was not كَفِيَ أَمْ jiss. f.d.
sufficient

يَكْفِي

أَوَلَمْ يَكْفِ بِرَبِّكَ

Doth not they Lord suffice ?
[41:53]

thing, or who stands bail or surity for someone but in this verse from the Holy Quran the word means surity as the content refers to those who had sworn by his name.)

responsibility, a portion (n.) كَيْفَلٌ

two portions (dual n.) كَيْفَلَيْنِ

the name of (prop. n.) ذُو الْكَيْفَلِ
an apostle

(Prophet Ezekiel of the Bible noted for his splendid vision and literary imagery. Very little is known of his personal history. see *Jid.* P. XVII n. 188 and P. XXIII n. 411.)

ك ف ي *

(perf. 3 p.m. sing.) كَفَى

< sufficed

كَفَى يَكْفِي كِفَايَةً (ض)

to be enough, sufficient, SS is sufficient كَفَاهُ for him to meet all his requirements, to protect, to defend

كَلِمًا بِاللَّهِ حَسْبًا

Sufficient is Allah as a reckoner. [4:6]

(perf. Ist. p. plu.) (w.v.) كَفِينَا
we suffice

(Note : The verb is used with double accusatives.

to compel SS, ii **كَلَّفَ تَكْلِيفًا** <

to what is beyond one's
might, to tax

<< **كَلِيفٌ يَكْلِفُ كَلْفًا** (س) - ب

to be zealous, to take pains

(imperf. 1st. p.m. plu.) ii **تَكْلِفُ**
we burden or tax

(pip. 3 p. m. sing.) ii **تُكَلِّفُ**
~is tasked

(Note: The subject of this verb
is 'soul' **نَفْسٌ** feminine)

(Ap-der. m. plu.) acc. v **الْمُتَكَلِّفِينَ**
< affecters

تَكَلَّفَ تَكْلَفًا
to take anything
as difficult or troublesome

وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ

Nor am I of the affecters.
i.e., nor am I led by nature
or habit to practise deceit
and falsehood. [38:86]

★ ك ل ل

< one who has (1) v.n. **كَلَّالَةٌ**
no direct heirs

كَلَّ يَكْلُو كَلَّالَةً (ض)
to lose father and child (Mjj.)

(act. pic. m. sing.) f.d. **كَافٍ**
defender, sufficient, protector

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ

Is not Allah sufficient for His
bondman? [39:36]

★ ك ل ا

(imperf. 3 p.m. sing.) h.v. **يَكْلُؤُ**
~guards

كَلَّاءٌ يَكْلُؤُ كَلَّاءً (ف)
to keep guard

★ ك ل ب

the dog (n.) **الْكَلْبُ**

(Ap-der. m. plu.) ii acc. **مُكَلِّبِينَ**
< those who train dogs or
other animals for hunting
(sing.) **مُكَلِّبٌ**

★ ك ل ح

(act. pic. m. plu.) **كَالِطُونَ**

< those who grin their teeth
with pain and agony, grin-
ning ones

كَلَّحٌ يَكْلُحُ كَلَّاحًا (ف)
to look austere, frown, grin,
severe looking
(sing.) **كَالِحٌ**

★ ك ل ف

(imperf. 3 p.m. sing.) ii **يَكْلِفُ**
~tasks

وَكُلًّا وَعَدَّ اللَّهُ الْحُسْنَى

And unto each Allah hath promised good. [4:95]

entirely, totally, **كُلٌّ**, **كُلٌّ**, **كُلٌّ**
all, everyone, each one, whole

(This particle is used with a complement either expressed or understood (**مَعْدَرٌ**) and then is translated all, the whole, each, everyone; when the complement is understood it takes *tanween* as **كُلٌّ** and **كُلًّا** (see above) and governs alike the singular and plural. It is most often used as *mudaf* to take the following nouns in genitive, such as **كُلُّكُمْ** **كُلِّكُمْ** or **كُلِّكُمْ** **كُلِّكُمْ** or **كُلِّكُمْ** **كُلِّكُمْ** to denote, every' and 'entirely'.

whenever, as (*com.*) **كُلِّكُمْ** **كُلِّكُمْ**

often as, so often as **كُلِّكُمْ** **كُلِّكُمْ**

ك ل ا

nay but or but (*particle*) **كُلَّا**
nay !

كَلَّا سَوْفَ تَعْلَمُونَ

Nay, but ye will come to know. [102:3]

وَلَنْ كَانَ رَجُلٌ يُؤْتِكُمْ كَلِمَةً أَوْ امْرَأَةٌ وَهِيَ آخِ
أَوْ أَخْتُكَ وَفِي كُلِّ وَاحِدٍ مِنْهُمَا السُّدُسُ

And a man or a woman hath no direct heirs but hath a brother, and a sister, each of the twain will have a sixth. [4:12]

one without (2)
father or child

قُلِ اللَّهُ يُفَيِّدُكُمْ فِي الْكَلِمَةِ

Say thou : Allah pronounceth you in the matter of one without father or child. [4:176]

(Note : According to Tabri the word **كَلِمَةً** in this verse could be explained with both significances.)

one who depends on (*n.*) **كُلِّكُمْ**
others for his livelihood, a burden, weariness

وَهُوَ كَلٌّ عَلَى مَوْلَاهُ

And he is a weariness unto his master. [16:76]

each (*particle*) **كُلِّكُمْ**

(or a substantive noun:—*Lis.*)

كُلٌّ يَجْعَلُونَ لِأَجْلِ نَسْتَى

Each (one) runneth to an appointed goal. [13:2]

each *acc.* **كُلًّا**

(*perf. 3 p. f. sing.*) v **تَكَلَّمَ**
 ~ uttered a word
 to utter **تَكَلَّمَ تَكَلَّمَ** <
 a word, to speak
 (without mentioning an accusative)

(*imperf. 3 p.m. sing.*) v **يَتَكَلَّمُ**
 ~ speaketh, uttereth a word

(*imperf. 1st. p. sing.*) v **نَتَكَلَّمُ**
 we speak

(*imperf. 3 p.m. plu.*) v **يَتَكَلَّمُونَ**
 they speak

<an act of (v.n.) ii **تَكَلُّمًا**
 speaking (see above) **كَلَّمَ**
 a word (1) (n.) **كَلَامًا**

وَقَدْ كَانَ قَوْمٌ مِّنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يَحْرِثُونَ

And a party of them used to listen to the word of Allah then used to change it. [2:75]

speaking (2)

قَالَ يُوسُفُ إِنِّي اصْطَفَيْتُكَ
 عَلَى النَّاسِ بِرِسَالَتِي وَبِكَلَامِي

He said: O Musa! I have preferred thee above mankind by My messages and by My speaking (unto thee). [7:144]

كَلِمَةً < a word (n.) **كَلِمَاتٍ**

(*plu.*) see below

ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ

Nay, but ye will come to know. [102:4]

★ ك ل م

(*perf. 3 p.m. sing.*) ii **كَلَّمَ**
 ~ spoke

to speak to **كَلَّمَ كَلَّمَ كَلَّمَ** <

(*trans* : to pronominals or nouns as

كَلَّمَ اللَّهُ مُوسَى ، كَلَّمَهُ ، كَلَّمَهُمْ
 (i.e., a double accusative)

(*perf. 3 p.m. sing.*) ii **كَلَّمَ**
 speaks

يَكَلِّمُهُ ، يَكَلِّمُهُمْ ، يَكَلِّمُنَا
 he speaketh to him, speaks to them, or to me respectively

(*imperf. 2 p.m. sing.*) ii **تَكَلَّمَ**
 that thou speak

أَلَّا تَكَلِّمُوا النَّاسَ

That thou shall not speak to mankind. [3:41]

I shall speak *acc. ii*

I shall not speak *acc.* **لَنْ أَكَلِّمَ**

(*pp. 3 p.m. sing.*) ii **كَلَّمَ**
 is/are spoken with

أَوْ كَلِّمُوا الْمَوْتَى

The dead could be spoken to. [13:31]

in the sense of (5)
an order, knowledge, His
will, *meta*. Christ

إِنَّمَا السَّبِيحُ عَيْسَى ابْنُ مَرْيَمَ رَسُولَ اللَّهِ وَكَلِمَتُهُ

The Messiah 'Isa, son of
Maryam, is but an apostle
of Allah, and his word!
(i.e., born out of his word).

[4:171]

(generally where **كَلِمَةٌ** is used
its translation with 'word'
is preferable)

According to some commen-
tators **كَلِمَةُ التَّقْوَى** means

the saying: **لَا إِلَهَ إِلَّا اللَّهُ**

in absolute cases it may be
taken in the sense of His
might, will, and determina-
tion.

words (1) (*n. p.*) **كَلِمَاتٌ**

فَتَلَقَىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ

Then Adam learnt from his
Lord (certain) words.

[2:37]

ordinance (2)

لَا مَبْدَلَ لِكَلِمَاتِهِ

None can change His words
(‘words’ mean His comm-
ands and ordinances).
(*Tabri*).

[6:115]

< words (*b. plu*) **الكَلِمَاتُ**

(*sing.*) **كَلِمَةٌ**

كَلِمَاتُهَا كَلِمَةٌ هُوَ قَائِلُهَا

Nay! it is but a word that
he utters. [23:100]

(saying in the sense of (2)
a formula)

الْوَرَكِيفُ صَدْرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَجَوْشَنُ

طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ

Behold thou not how Allah
hath propounded the simi-
litude of the clean word, it
is like a clean tree, its root
firmly fixed and its bran-
ches (reaching) unto hea-
ven. [14:24]

in the sense of a (3)
'decree' or 'the sentence'

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ

أَقَانَتْ تُنْقِذُ مَنْ فِي النَّارِ

Is he, then, on whom is justi-
fied the decree of the
torment—will thou rescue
him who is in the fire?

[39:19]

in the sense of an (4)
agreement

قُلْ يَا هَٰؤُلَاءِ الَّذِينَ كَفَرُوا إِلَىٰ كَلِمَةٍ

سَوَاءٍ بَيْنَنَا وَبَيْنَكُم

Say: O people of the script-
ure! come to an agreement
between us and you.

[3:64]

وَكَمْ قَوْمَانِ قَرِيْبَةً كَانَتْ ظَالِمَةً

How many a community that dealt unjustly have We shattered, [21:11]

as, even as, (*praticle*) كَا
just as

كَمَا خَرَجَ اَبَوَيْكَ

As he caused your (first) parents to go forth. [7:27]

affixed pronouns of 2. p. plu. (see LLQ.) كَمْ، كَمَا

ك م م *

< the sheath or (*n. p.*) spathe in which the flower of a fruit is enveloped

(*sing.*) كَمَّ

وَمَا تَخْرُجُ مِنْ شَعْرَتٍ مِنْ اَكْمَامِنَا

And no fruits burst forth from their sheaths. [41:47]

ك م م *

the blind one from birth اَلْاَكْمَى

< كَيْهَ يَكْمَهُ كَمَا (س)

to be blind from birth

ك ن د *

< very ingrate (*relative*) كَنُودٌ
(by nature)

* * * *

both of two/ (*particle*) كِنَا
the twain (*f.*)

both of two/the twain (*m.*) كَلَا

ك م ل *

(*imperf. 3 p. m. sing.*) iv اَكْمَلْتُ
I completed

to iv اَكْمَلْ اِكْمَالًا <
finish, complete,

(*imperf. 2 p. m. plu.*) acc. اِكْمَلُوا
you, in order, to complete

(*act. pic. m. dual.*) كَامِلَيْنِ
entire, two full, two complete ones

(*act. pic. f. sing.*) كَامِيَةً
entire, a full

ك م م *

an interrogative conjunctive particle { كَمْ
how long,
how many

(followed by مِنْ with the genitive):

قُلْ كَذٰلِكَ اَبَشُرُوْنِى الْاَرْضُ عَدَدَ سِنِيْنَ

He will say: how long tarried ye in the earth counting by years? [23:112]

hide themselves in his ray
(John Penrice)

★ ك ن ن

(*assim*)
(*perf. 3 p. m. plu.*) *iv*
<ye conceal

كَنَّ يَكْنُو كَنَّا وَ كَنُونًا (ن)

to cover

conceal, *iv* أَكْنَى إِكْنَانًا

keep secret, *ix* أَكْتَنَ

to keep concealed in mind/
heart

(*imperf. 3 p. m. sing.*) *iv* (*assim*) يَكْنُو
hideth

مَا لَكِنَّ صُدُّوهُمْ

(He knoweth) what their hearts conceal. [27:74]

<a covering (*n. p.*) أَكْنَانٌ

cover (*sing.*) كَنْ

such as a shelter, veil etc. أَكْنَةٌ

a covered one (*fact. pic.*) مَكْنُونٌ
or a concealed one

★ ك ه ف

the cave (*n.*) الْكَهْفُ

★ ك ه ل

<manhood *acc. (n.)* كَهْلًا

< كَنَدَ يَكْنُدُ كَنُودًا (ن)

to be ungrateful

elative كَنُودٌ *act. pic.*

very ingrate by his nature

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ

Verily man is unto his Lord
ungrateful. [100:6]

★ ك ن ز

(*perf. 2 p. m. plu.*) كَنَزْتُمْ

<ye treasured

كَنَزَ يَكْنِزُ كَنَزًا (ض)

to bury in the ground, collect
and store up, to treasure

(*imperf. 3 p. m. plu.*) يَكْنِزُونَ
they treasure

(*imperf. 2 p. m. plu.*) تَكْنِزُونَ
ye treasure

treasure (*v.n.*) كَنْزٌ

★ ك ن س

<those which hide (*n. p.*) الْكَسْرُ
themselves (stars)

(*sing.*) كَانِيسٌ

<< كَسَرَ يَكْسِرُ كَسْرًا (ض)

to hide behind the haunt (gazelles) (*MJJ.*)

(a name applied to the stars,
and especially those planets
which, from their proximity
to the sun, occasionally

ك و د ★

(*perf. 3 p.m. sing.*) w.v. كَادَ
 <~became nigh, was about to do

Used as an adverb, thus always attached to another verb, denoting: was on the point of e.g. كَادَ يَفْعَلُ
 he was on the point of doing.

R.F. (ف) كَادَ يَكَادُ كَوْدًا (ف)
 to be well nigh.

in Jussive becomes

يَكْدُ and so on.

الَّذِينَ اسْتَجْعَلُوا فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَرِيحُ قُلُوبَ قَرِيْبِيْنَ مِنْهُمْ

And those who followed him in the hour of distress after the hearts of a part of them had well-nigh swerved aside. [9:117]

(*perf. 3 p.m. sing.*) (w.v.) كَادَتْ
 she had well-nigh~

(*perf. 2 p. m. sing.*) كَادْتَ
 thou hadst well-nigh

(*imperf. 3 p. m. sing.*) w.v. يَكَادُ
 has well-nigh

has not well-nigh *juss. w.v.* يَكْدُ

لَوْ يَكْدُ يَرِيَهَا

He hardly can see it. [24:40]

to be of mature age from الْكَهْلُ
 30 to 60 (*Mujj*) from 30 to 50 (*John.*) years old ones are كَهْلٌ *plu.* كَهْلٌ

ك ه ن ★

(*act. pic. m. sing.*) كَاهِنٌ
 < soothsayer

كِهْنٌ يَكْهِنُ كِهَانَةً (ك)

to be priest or soothsayer, to foretell

★ ★ ★ ★

Initial letters of Sura كَهْيَمَنْزُ
 Maryam (19th Sura)

ك ك ب ★

a star (*n.*) كَوْكَبٌ
 acc. كَوْكَبًا

< stars (*n. p.*) الْكَوَاكِبُ
 (*sing.*) كَوْكَبٌ

ك و ب ★

< cups (*n. p.*) أَكْوَابٌ

a cup (*sing.*) كُوْبٌ

without a handle (*Muj.*)
 beakers (*Pic.*)
 goblets (*Jid.*)

~used with a direct accusative of the predicate, to be something

~with a following perfect to mean: past perfect

~with a following imperfect denotes duration in the past, or progressive past, (الإِسْتِمْرَارُ) which may be translated in English by 'used to' 'would~'

to belong to ل -

to be qualified for ل مِنْ -

with a following subjunctive مَا كَانَ لـ means ; he was not worthy of~

was, were (1)

(in case the predicate is a collective noun.)

كَانَ النَّاسُ أُمَّةً وَاحِدَةً

Mankind were one community. [2:213]

وَسَأَلُوهُ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةً بِالْبَحْرِ

Ask them of the township that was by the sea. [7:163]

used to (2)

وَقَدْ كَانَ قَوْمٌ مِنْكُمْ

يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يُحَرِّفُونَهَا

A party of them used to listen to the word of Allah, then (used to) change it.

[2:75]

(imperf. 3 p. f. sing.) w.v. يَكَادُونَ
< ~are well-nigh

used for

(imperf. 3 p. m. plu.) w.v. يَكَادُونَ
they hardly (can)
they are well-nigh ~not (Jid.)

★ ك و ر

(imperf. 3 p. m. sing.) ii يَكْوَرُ
< ~rolls

to roll up, كَوَّرَ يَكْوَرُ يَكْوَرُ

يَكْوَرُ اللَّيْلُ عَلَى النَّهَارِ وَيَكْوَرُ النَّهَارُ عَلَى اللَّيْلِ

He rolleth the night around the day and rolleth the day around the night.

[39:5]

(pp. 3 p. f. sing.) ii كُوِّرَتْ
shall be wound round (the sun)

('Sun' is a feminine word in Arabic)

★ ك و ن

(perf. 3 p. m. sing.) كَانَ
< ~was, existed
happend, occurred,
took place

(perf. 3 p. f. sing.) كَانَتْ
(a supporting verb of weak verbs group

كَانَ يَكُونُ كَوْنًا (ن)

to be, to exist, to happen, to occur, to take place

shall be (5)

أَلَمْ تَكُنْ يَوْمَئِذٍ بِالْحَقِّ الْوَارِثِينَ وَكَانَ يَوْمًا عَلَى
الْكَافِرِينَ عَسِيرًا

The dominion on that Day shall be true (dominion), of the Compassionate and it shall be a hard day upon the infidels. [25:26]

Causation! It is not a general rule of the grammar that its derived form should denote the meaning of future tense. It is a Quranic way of expression in case of the Hereafter, the Paradise, the Hell etc., to indicate that what will happen in the Hereafter is a fact beyond doubt, and is as true as a happening of the past that cannot be denied. It is also to be noted that it is not so only in the case of كَانُ but other verbs too are used in past tense for showing surity of the Hereafter.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ
جَنَّاتُ الْفُزْدِ وَرِيسُ نُزُلًا

Verily those who believe and do righteous work, unto them shall be gardens of Paradise for an entertainment. [18:107]

٥٨٥

وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَ
الْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ

And he relieveth them of their burden and the fetters that they used to have on them. [7:157]
is (3)

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرَائِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ
Say: who is an enemy to Jibrael (Gabriel): for he it is who hath revealed to thy heart. [2:97]

وَكَانَتْ أُمْرًا قَارِيًا

Since my wife is barren [19:5]
is (as an eternal) (4)
fact, habitual, for ever

فَقُلْتُ اسْتَغْفِرُوا رَبِّي إِنَّهُ كَانَ غَفَّارًا

And I said: ask forgiveness of your Lord. Verily He is ever Most Forgiving. [71:10]

وَقُلْ جَاءَ الْحَقُّ وَرَهَقَ الْبَاطِلُ
إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

And say then: The truth is come and falsehood is vanished, verily the falsehood is ever vanishing. [17:81]

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ

كَيْدًا مَوْضُوعًا

Verily the prayer is prescribed unto believers at definite time. [4:103]

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(*imperf. 3 p. f. dual*) w.v.
the twain (*f.*) were

كَانَا

(*pref. 2 p.m. sing.*) w.v.
thou wert

كُنْتَ

(*perf. 1st. p. sing.*) (w.v.)
I was/I am

كُنْتُ

(*perf. 2 p. m plu.*) w.v.
you are

كُنْتُمْ

كُنْتُمْ خَيْرَ أُمَّةٍ

You are the best community.
[3:110]

(*perf. 3 p. f. plu.*) w.v.
they (*f.*) were/are

كُنَّ

(*perf. 2 p. f. plu.*) (w.v.)
you (*f.*) were/are

كُنْتُنَّ

(*perf. 1st p. plu.*) (w.v.)
we were/are

كُنَّا

وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا

We are not tormentors until
We have raised an apostle
or We have not been
tormentors. (The word
كُنَّا reveals the sense of
custom or habit *i.e.*, it is
not our way of dealing to
catch people of their sins
unless We send a warner
to them.) (refer to verse
8:67) above. [17:15]

(*perf. 3 p. m. plu.*) w.v.
they (*m.*) were/are,
they used to

كَانُوا

become (6)

أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

He (iblis) demurred through
pride and so became a
disbeliever. [2:34]

فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ

And when heaven will be
rent asunder and will
become rosy like unto red
hide. [55:37]

worthy of suit, (7)
qualified for

the verb after كَانَ in
this case will have a ل
in subjunctive imperfect

مَا كَانَ لِإِيَّتِي أَنْ يَكُونَ لَكَ آسْرِي

It is not for any prophet to
have captives. [8:67]

is (for completing a (8)
sentence without having a
predicate)

وَإِنْ كَانَ دُونَكَ فَظَنَّهُ إِلَىٰ مَيْسَرَةٍ

And if the debtor is in
straitened circumstances,
then (let there be) post-
ponement to (the time of)
ease. [2:280]

(*perf. 3 p.m. dual.*) (w.v.)
the twain were/are

كَانَا

(*perf. 3 p. f. sing.*) w.v.
is/was/will be (see above
examples)

كَانَتْ

(imperf. 3 p.m. dual) juss. **يَكُونَا**
both are/were, both will be

if both be not ~ **إِنْ لَمْ يَكُونَا**

(imperf. 3 p.m. plu.) **يَكُونُونَ**
they will be

**كَلَّا سَيَكْفُرُونَ بِبَسَادَتِهِمْ وَيَكُونُونَ
عَلَيْهِمْ ضِدًّا**

Nay, but they will deny their
worship of them and will
be (will become) oppo-
nents unto them. [19:82]

(imperf. 3 p.m. plu.) acc. **يَكُونُوا**
(that) they are~to be

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ
They are content to be with
those who stay behind.
[9:93]

(3 p.m. plu.) epl. **لَيَكُونَنَّ**
they certainly shall be

**وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ
لَيَكُونُنَّ أَهْدَىٰ مِنَ الْإِنْسَانِ الْأُولَىٰ**

And they swore by Allah,
their most binding oath,
that if a warner came unto
them they would be more
tractable than any of the
nations. [35:42]

acc. { **يَكُونُ**
(1) (imperf. 2 p.m. sing.)
acc. { **تَكُونُ**
(2) (imperf. 2 p.m. sing.)

(imperf. 3 p.m. sing.) nom. **يَكُونُ**
~ is,

~ he has been, acc. **يَكُونُ**
that he may be, in order to be

(com.) **لَيَكُنَّ يَكُونُ**
لِ + أَنْ + لَا = لَيَكُنَّ

lest, (there) should be
(a particle **أَنَّى**) com. **أَنَّى يَكُونُ**
how (there) can be
~surely shall be *eln.* **لَيَكُونَا**

**وَلَكِنْ لَوْ يَعْلَمَ الْمَآءُ ثِقَةً
لَيَسْجُدَنَّ وَيَكُونَنَّ مِنَ السَّجَّادِينَ**

And if he doth not what I
command him, he shall
surely be imprisoned and
he shall surely be of the
degraded. [12:32]

(3 p. f. sing.) juss. **يَكُنْ**

لم يكن **لَمْ يَكُنْ**
ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرًا الْمَسْجِدِ الْمَحْرَمِ

That is for one whose family
was not (dwelt not) near
the sacred Mosque. [2:196]

would be *juss* **يَكُنْ**
a form of **يَكُونُ** in *jussive*
two final letters **و** and **ن** are
dropped while in the above
form of *jussive* **يَكُنْ** only
"و" was dropped.

لَئِنْ يَتُوبُوا إِلَيْكَ خَيْرٌ لَّهُمْ
If they repent it would be
better for them. [9:74]

same as above <i>juss.</i> (only ' و ' dropped)	تَكُنْ	~may be, might be, will be (nominative : 3 p. f. sing.)
(two letters ن <i>juss.</i> dropped)	تَكُ	رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عَيْدًا
<i>neg. emp.</i>	تَكُونَنَّ	Our Lord ! Send down unto us some food from the heaven that it may be unto us an occasion of joy. [5:114]
should/be not thou	لَا تَكُونَنَّ	
<i>acc.</i>	تَكُونَا	(nom. 3 p.m. sing.—will be)
(<i>imperf. 2 p.m. dual, f.d.</i>) you (twain) will be		فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ
(<i>imperf. 2 p.m. plu.</i>) <i>nom.</i> ye will be, become	تَكُونُونَ	Ye shall know whose will be the (happy) end of the abode. [6:135]
<i>f.d. acc.</i>	تَكُونُوا	(3 p.m. sing. acc.—to be)
(<i>imperf. 2 p.m. plu.</i>) <i>n.d.</i> that ye may be		أَيُّودًا أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ
(<i>imperf. 1st. p. sing.</i>) <i>acc.</i> that I am/I may be	أَكُونُ	Would any of you like to be for him a garden [2:266]
I was not—	لَمْ أَكُنْ	(2 p. m. sing. nom—thou art in or~occupied with)
I was not—	لَمْ أَكْ	وَمَا تَكُونُ فِي شَأٍ
(<i>imperf. 1st plu.</i>) <i>acc.</i> we are/we were/that we may be/become	تَكُونَنَّ	إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا
(<i>1st p. plu.</i>) <i>juss.</i>	تَكُنْ	Thou art not (engaged) in any business....But we are witnesses over you. [10:61]
so/then we become		(2 p.m. sing. acc.—thou be- come, thou be)
(<i>1st. p. plu.</i>) <i>juss.</i>	تَكُ	لَا تَكُونَنَّ مِنَ الَّذِينَ كَذَبُوا بآيَاتِ اللَّهِ
then/so/and/we are		فَتَكُونَنَّ مِنَ الْخَاسِرِينَ
we were not	لَمْ نَكُنْ	And be not thou of those who belie Allah's signs lest thou be of the losers.
we were not	لَمْ نَكُ	[10:95]
(<i>1st. p. plu.</i>) <i>epl.</i>	لَتَكُونَنَّ	
we shall be		
(<i>perate. m. sing.</i>)	كُنْ	
be ! (thou m.)		

ك ی

VOCABULARY OF THE HOLY QURAN

ك و ن

place (2)

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ

And had We willed, We verily
could have fixed them in
their place. [36:67]

ك و ی *

(pip. 3 p. f. sing) w.v.

<~ will be branded

كَوَىٰ يَكْوِي كَيًْا (ض)

to burn, to sear, to cauterize,
to brand

ك ی *

so that, (particle)

in order to, in order that

كَيْ تَسْتَحَبَّكَ كَثِيرًا

So that we may glorify Thee
much. [20:33]

كَيْلَا (كَيْ لَا) (com. part.)
in order not to

كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ وَبَيْنَ

So that it become not a
commodity between rich
among you. [59:7]

كَيْلَا (كَيْ لَا) (com. part.)
lest, in order not to

كَيْلَا تَحْزَنُوا عَلَىٰ مَا فَاتَكُمْ

That you sorrow not for
that which you missed.

[3:153]

(perate. f. sing.) كُونِي

be! thou(f.)

be! you (perate m. plu.) كُونُوا

side, place (1) n. p. t.

مَكَانٌ

وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ

And the wave cometh unto
them from every side
(place). [10:22]

وَرَادَ بَنُو آدَمَ إِلَىٰ مَكَانِ الْبَيْتِ

And (remember) when We
prepared for Ibrahim
the place of the Holy
House. [22:26]

abode, plight (2)

أُولَٰئِكَ سَاءَ مَكَانًا

Such are in worse plight in
abode. [5:60]

status. الْمَزِيلَةُ (Mjj.) <

keep your place (an idio-
matic expression) مَكَانِكُمْ

According to Bedawi it is an
accusative of verb ellipsis

أَرْمُوا 'remain in'

place, way, (n. p. t.)

condition (Mjj.)

with an additional ة)

way (1)

قُلْ يَقَوْمِ اعْمَلُوا عَلَىٰ مَكَانِكُمْ لَئِنْ عَابَدْتُمْ

O my people go on acting in
your way verily I am
going to act (in my way).

[6:135]

إِنَّهُمْ يَكِيدُونَ كَيْدًا

وَإَكِيدُ كَيْدًا

Lo ! they plot a plot (against thee O Mohammad) and I plot against them.
(Pic.) [86:15-16]

(Ist. p. sing.) epl. لَأَكِيدَنَّ
I shall circumvent

وَتَأْتِيهِمْ لَكَيْدَاتُ أَصْنَانِكُمْ

And By Allah, I shall circumvent your idols [21:57]

(com.) كِيدُونِ
(perate. m. plu.) كِيدُوا
do plot against

(shortened from كَيْدٍ)

me— كِيدُوا + نِي (com.) كِيدُونِي
plot against me

a plot acc. كَيْدًا / الْكَيْدُ / كَيْدًا

(act. pic. m. plu.) الْمَكِيدُونَ
(plu. of w.v. كَيْدٌ)

those who are subjected to a conspiracy or a plot

أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ

Do they seek to (lay) a plot? Then those who disbelieve—it is they who shall be plotted against. [52:42]

ك ي ف ★

كَيْفَ

It is an interrogative particle employed to inquire

so that not (com. part.) لِكَيْلَا

لِكَيْ لَا يَعْلَمَ بَعْدَ عَلْمِهِ شَيْئًا

So that he knoweth nothing after (having had) knowledge. [17:70]

ك ي د ★

(perf. Ist. p. plu.) w.v. كِيدْنَا
< we contrived

كَادَ يَكِيدُ كَيْدًا (ض) to plot
to contrive لِ _

Note : When related to Allah, the verb means : he contrived, arranged, managed etc. When the verb refers to disbelievers and their conspiracy it signifies: to plot against. Often this verb is repeated to say: that they did harm to Islam or they plotted against Islam but Allah persisted their acts in the same way as they followed.

كَذَلِكَ كِيدْنَا يُوْسُفَ

Thus we contrived Yusuf. [12:76]

(imperf. 3 p.m. plu.) w.v. يَكِيدُونَ
they plot

(imperf. Ist. p. sing.) w.v. أَكِيدُ
I plot

(perf. 2 p. m. plu.) w.v.
ye measured

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ

And give full measure when
ye measure. [17:35]

(perf. 3 p. m. plu.) w.v. viii
<they take by measure

اِكْتَالًا اِكْتِيَالًا
to receive viii
by measure from

(1st. p. plu.) w.v. viii juss
we get measure

measuring v.n., w.v.

مُنِعْنَا مِنَ الْكَيْلِ فَأَمْسِلْ مَعَنَا إِنَّا نَكْتَلُ

The measuring (of corn) hath
been denied us, where-
fore send thou with us our
brother that (in result) we
get (our) measure. [12:63]

the vessel in which (n.p.t.)
things are measured

a camel's load

كَيْلٍ بَعِيرٍ

★ ك ي ن

(perf. 3 p. m. plu.) w.v. x
<they humbled themselves

to humiliate x
oneself اِسْتَكَانَا

<< كَانَّ يَكِينُ كَيْبًا (ض)

to humble SS,
to submit, resign

وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا

Neither did they weakened
nor were they humbled.

[3:146]

كَلِمَةٍ

quality of a thing, or its
condition, or to question
about the manner in which
an action has taken or
may take place.

In the Holy Quran it is often
used as an exclamatory
particle to show wonder
implying a negative sense.

how ! (exclamatory) (1)

وَأَنْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِرُهَا ثُمَّ نَكْسُوهَا لَحْمًا

And look thou at the bones :
how We make them stand
up and clothe them with
flesh. [2:259]

how ? (2)

(implying negative sense)

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِسْمَاعِهِمْ

How Allah shall guide a
people who disbelieved
after their belief ? [3:86]

★ ك ي ل

(perf. 3 p. m. plu.) w.v.
they measured

< كَالَ يَكِيلُ كَيْلًا وَ مَكَالًا
to measure, (ض)
to weigh, (ض) وَ مِكْيَالًا
to compare by measuring

وَإِذَا كَالُوا هُمْ أَوْ ذَرَرُهُمْ يَخْسِرُونَ

And (who) when they mea-
sure unto them or weigh
for them, (they) diminish.

[83:3]

کتاب اللام

would have (2)
(apodosis of a conditional
sentence introduced by
(لَوْ or لَوْلَا)

لَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً
If thy Lord had wished, He
would have (verily) made
mankind one nation.
[11:118]

لَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمُ بَعْضِينَ
لَفَسَدَتِ الْأَرْضُ

If Allah had not repelled
some men by others the
earth would have been
corrupted. [2:251]

(correlative of an oath particle)

تَاللَّهِ لَقَدْ آثَرْنَاكَ اللَّهُ عَلَيْنَا

By Allah, Allah hath prefer-
red thee above us. [12:91]

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< verily, truly, (1) لَ
indeed, surely
(an intensifying particle)

Note: the pronunciation of لَ
vocalized with *fatha*.

before the predicate of إِنَّ

مَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا الْأَمْحُورَ يَأْكُلُونَ

We never sent before thee a
messenger but indeed they
ate food. [25:20]

(or)

إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ

Verily my Lord is certainly
the hearer of prayer.

[14:39]

before a subject

لَأَنْتُمْ أُمَّةٌ رَهْبَةٌ فِي صُدُورِهِمْ مِنَ اللَّهِ

Surely ye are more awful in
their breasts than Allah.

[59:13]

جَعَلَ لَكُم مِّنْ أَنْفُسِكُمْ أَزْوَاجًا

He had made for you pairs of yourselves. [42:11]

because of (4)

لِيَأْتِلِفَ قُرَيْشًا

For the taming of Qureysh. [106:1]

for the purpose of (5)

(occurs after كَانَ preceded by negative particle)

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ

It is not (the purpose) of Allah to leave you in your present state. [3:179]

to become (6)

فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا

And the family of Firawn took him up, that he might become for them an enemy and a sorrow. [28:8]

let (do) (7)

(the ل of imperative)

لِيُنْفِقْ ذُو سَعَةٍ مِّنْ سَعَتِهِ

Let him, who hath abundance, spend of his abundance. [65:7]

(to (8)

(i.e., as a substitute for إِلَى)

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا

Because thy Lord inspired her. (i.e., revealed to her) [99:5]

by (3)

(a particle of oath)

لَعَنَّاكَ إِنَّمَدْنَا لِيَسْكُرَتْ لَهُمْ يَعْمَهُونَ

By thy life (O Mohammad) they moved blindly in the frenzy of the approaching death. [15:72]

indeed, certainly (4)

(introducing a conditional particle)

لَئِنْ أَخْرَجُوا لِآيَاتِنَا حُجُوجًا مَّعَهُمْ

Certainly if they are driven out they go not with them. [59:12]

(a preposition)

(denoting possession)

لِلْمَلَائِكَةِ < to, for, (1)

لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ

Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. [2:284]

لِلَّذِينَ كَفَرُوا <deserving (2)

وَلِلَّهِ الْحِزْبُ وَالْمُؤْمِنِينَ

And might deserveth to Allah and to His messenger and the believers. [63:8]

in favour of i.e., making (3)

owner (Mjz.) <

do not. (2)

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ

And slay not the life Allah
hath made sacred save in
the course of justice.

[6:151]

ل أ ك ★

مَلَكٌ / الْمَلَكُ <the/an angel (n.)
لَاكَ بَلَّتَكَ نَكَأَ (ف)

to send a message (not a
regular verb)

مَلَكًا

two angles dual. (n.) acc. مَلَكَيْنِ

angles (n. p.) الْمَلَائِكَةُ

ل أ ل ا

الْوَلُوءُ / لُؤْلُؤًا the pearl (n.) acc.

ل ب ب ★

الْأَبَابُ (n. p.)

<the hearts, understanding,
insight, intellect

the heart, (sing.) لُبٌّ
insight etc.

ل ب ث ★

لَيْتَ (perf. 3 p.m. sing.)

<remained stayed (1)

in (9)

(as a substitute for فِي or place)

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ

And We shall set balance of
justice for (i. e., on) the
Day of Judgement.

[21:47]

on (10)

(substituting for عَلَى)

يَخْرُجُونَ لِلْآذِقَانِ سَجْدًا

They fall down prostrate on
their faces adoring.

[17/107]

of, about (11)

(substituting for عَنْ)

قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَهُمْ

أَيَحْرُوهَذَا

Musa said : Speak ye (so)
of the Truth when it hath
come to you? Is this
magic?

[10:77]

ل ا ★ ★

not, no (1)

(particle for negative)

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا

اللَّيْلُ سَابِقُ النَّهَارِ

It is not for the sun to over-
take the moon, nor doth
the night outstrip the day.

[36:40]

يَقُولُ أَهْلَكْتُ مَا لَأَبْنَاءِ

He saith. I have destroyed vast wealth. [90:6]

<a dense crowd (n.) acc. لِيَدَا
that which is (sing.) لِيَدَا
close packed like a lion's mane

وَأَنَّهُ لَمَّا قَامَ عَبْدَ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِيَدَا

And when the bondman of Allah stood calling upon Him, they well nigh pressed on him, stifling. [72:19]

ل ب س *

(Imperf. 3 p.m. plu.) يَلْبَسُونَ
<they will wear
لَيْسَ يَلْبَسُ لَبْسًا وَ لَبُوسًا (س)
to wear, to put on a garment

وَيَلْبَسُونَ ثِيَابًا خَضْرَاءَ

And they will wear green robes. [18:31]

(perf. 1st p. plu.) لَبَسْنَا - عَلَيَّ
<we made obscured
لَبَسَ يَلْبَسُ لَبْسًا (ض)
to dress, cover, envelop, to obscure, to confound

(Imperf. 3 p.m. sing.) acc. يَلْبِسُ
confounds

أَوْ يَلْبِسُكُمْ شَيْعًا

Or confound you by factions. [6:65]

فَلَبِثَ فِي الرَّجْمِ بِضْعَ سِنِينَ

So he (Yusuf) stayed in prison for some years.

[12:42]
delayed not مَا لَيْتَ أَنْ جَاءَ (2)

فَمَا لَيْتَ أَنْ جَاءَ بِعِجْلٍ حَمِيذٍ

So he delayed not to bring a roasted calf. [11:69]

(perf. 2 p. m. sing.) لَيْتَ
thou stayed

(perf. 2 p. m. plu.) لَيْتُمْ
ye stayed

(perf. 3 p.m. plu.) لَيْتُوا
they stayed

(Imperf. 3 p. m. plu.) يَلْتَوْنَ
they delay

they delayed juss. يَلْتَوُوا
they delayed not لَمْ يَلْتَوُوا

(act. pic. m. plu.) لَآئِبِينَ
those who are staying

(perf. 3. p.m. plu.) تَلْتَوُوا
<they delayed

as R.F. تَلْتَكُ تَلْتَاءً

ل ب د *

<much, vast (n.) acc. لَدَا
لَبَدٌ يَلْبُدُ لُبُودًا (ن)
to stick, adhere, to mat together, to stick together, to become felt

doubt, dubiety (v.n.) **لَبَسٌ**
 بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ
 And they are in dubiety regarding a new creation.
 [50:15]

ل ب ن ★

milk (n.) **لَبَنٌ**
 acc. **لَبْنًا**

ل ج أ ★

(n.p.t.) **الْمَلْجَأُ**
 <the place of refuge
 جَاءَ يَلْجَأُ جُؤًا (ف)
 to take refuge, retreat, shelter

ل ج ج ★

(assim. v.) **جَوَّأَ**
 (perf. 3 p.m. sing.)
 <they persisted
 لَجَّ يَلِجُ لَجًّا (ض)
 to exceed the limit, to persist

a pool (n.) acc. **جَبَّةٌ**
 very deep (sea) n. (adj.) **جَبِيٌّ**

ل ح د ★

(imperf. 3 p.m. plu.) iv **يَلْحَدُونَ**
 <they profane (1)

1. to deviate iv **الْحَدَّ إِلْحَادًا**

(imperf. 3 p.m. plu.) **يَلْبَسُونَ**
 they obscure
 acc. **يَلْبَسُوا**

وَلَوْ جَعَلْنَاهُ مَلَكًا لَّجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا
 عَلَيْهِمْ مَا يَلْبَسُونَ

Had We appointed an angel (as Our messenger) We assuredly had made him (as) a man (that he might speak to them) and (thus) obscure for them (the truth) they (now) obscure. (Pic) [6:9]

Caution: Both the verbs have the same trilateral root **ل ب س**; the only difference between these two occurs in vowelizing as in:

to wear **لَبَسَ يَلْبَسُ**

to obscure **لَبَسَ يَلْبَسُ**

(imperf. 2 p.m. plu.) **تَلْبَسُونَ**
 ye wear

وَتَسْتَخْرِجُونَ حُلِيَّةً تَلْبَسُونَهَا

And derive the ornament that ye wear [35:12]

(imperf. 2 p.m. plu.) **تَلْبِسُونَ**
 ye make obscure/confound

لَوْ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ

Why confound ye truth with falsehood. [3:71]

covering, (n.) **لِبَاسٌ / لَبُوسٌ**
 garment, dress

لِحِقٍ يَلْحَقُ لِحَاقًا (س)

to catch up, to reach,
overtake ب -they have not لَمْ يَلْحَقُوا
reached (or) they have not
overtaken(perf. 2 p. m. plu.) iv
<ye joined

to attach affix اَلْحَقَّ اِلْحَاقًا

(perf. 1st p. plu.) iv
we cause to join(perate. m. sing.) iv
make join

make me join اَلْحَقِّنِي

ل ح م *

flesh (n.) لَحْمٌ

flesh acc. لَحْمًا

(sing.) لَحْمٌ <fleshes لَحْمٌ

ل ح ن *

<The mode of speech, (n.) لِحْنٌ
oblique pronunciation. الْقَوْلُto speak with a لِحْنٍ يَلْحَنُ لِحْنًا (س)
mode showing speaker's
inner feeling contrary to
the obvious meaning of
the wordNote : The word is used in
the H. Q. in this meaning

٥٩٧

from that which is lawful
and right to incline اِلَى -to put to a perverted فِى -
use, to act profanely

وَذُرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ

And leave alone those who
profane His names. [7:180]

they incline اِلَى

لِسَانُ الَّذِي يُلْحِدُونَ اِلَيْهِ اَعْجَبُوْا

The speech of him unto
whom they incline is for-
eign. [16:103]

profanity (v.n) iv اِلْحَادًا

<place of (n.p.t.) viii مَلْتَجِدًا
refugeto take refuge, viii اَلْتَحَدُّ اِلْتِحَادًا
shelter

ل ح ف *

(v.n.) iv. acc. اِلْحَاقًا

<(with) importunity

to persist, اَلْحَفَّ اِلْحَاقًا
demand with importunity.<< لِحْفٍ يَلْحَفُ لِحَافًا (س)
to cover with a cloak

ل ح ق *

(imperf. 3 p.m. plu.) (juss.) يَلْحَقُوا
<they reach

597

ل د ی ★

(a particle for place or preposition) at, near, presence, from.

This particle of place (that is called by some grammarians as preposition) has usage as **لَدُنْ** does; but the latter requires no preceding particle **مِنْ** thus:

at the door	لَدَى الْبَابِ
in our presence	لَدَيْنَا
with him	لَدَيْهِ
with them	لَدَيْهِمْ
my presence	لَدَىَّ

ل ذ ذ ★

(*assim v*) تَلَذُّ

(*imperf. 3 p. m. sing.*)

< ~ find sweet

لَذَّ يَلَذُّ لَذَازًا (ن) to be sweet, delicious, delightful, pleasant, gratify the senses

وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ

And therein is all that souls desire and eyes find sweet.

[43:71]

delicious (*n.*) لَذَّةٌ

but there are other significances of the word which may be seen in dictionaries.

ل ح ی ★

beard (*n.*) يَلْبَتَةُ

لَا تَأْخُذْ بِلِحْيَتِي

Hold me not by my beard.

[20:94]

ل د د ★

most contentious (*elevate.*) أَلَدُّ

وَهُوَ الْأَلَدُّ الْخِصَامُ

He is the most contentious of adversaries. [2:204]

contentious *acc.* لَدَا

ل د ن ★

from presence (a particle **لَدُنْ** of place or preposition)

always preceded by **مِنْ** <

from مِنْ لَدُنْ

from thy presence مِنْ لَدُنْكَ

from our presence مِنْ لَدُنَّا

from his presence مِنْ لَدُنْهُ

from me مِنْ لَدُنِّي

interrogative particle

verb

pronoun

كَمْ = حَمْ
= مَا

أَنْتُمْ تَكُونُونَ
أَنْتُمْ تَكُونُونَ
أَنْتُمْ تَكُونُونَ

written combined
as one word.

ل س ن

a tongue (1) (n.)

(as a vocal instrument)

لَا تُخَوِّذْ بِهِنَّ لِسَانَكَ لِتَتَمَجَّلَ بِهِ
Stir not thy tongue herewith
to hasten it [75:16]

language (2)

وَمَا أَرْسَلْنَا مِنْ رُسُولٍ إِلَّا بِلِسَانٍ قَوِيمٍ
لِيُبَيِّنَ لَهُمْ

And We never sent a messenger save with the language of his folk, that he might make (the message) clear. [14:4]

speech (3)

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ
My brother Haroon (Aaron) is more eloquent than me in speech, therefore, send him with me. [28:34]

ل ز ب

(act. pic. m. sing.)

<plastic sticking (Pic.)

لَزِبَ يَلْزِبُ لُزْبًا (س)
to stick, adhere, to be fixed firmly

ل ز م

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

~ kept fixed

لَزِمَ لَزْمًا iv

to keep fixed, to join, to associate

لَزِمَ لَزْمًا لُزْمًا (س)
to cling, adhere, belong, attend

وَالرَّزْمَ كَلِمَةَ التَّقْوَى

He kept them fixed on the way of piety. [48:26]

(perf. 1st p. plu.) iv

we have fastened

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَةَ فِي عُنُقِهِ

And every man We have fastened his action round his neck. [17:13]

(imperf. 1st p. plu.) iv

we make adhere

أَنْتُمْ تَكُونُونَ وَأَنْتُمْ لَهَا كَاهُونَ

Shall We make you adhere to it while ye are averse thereof. [11:28]

flame (n.) لظى
(fire of the Hell)

ل ع ب ★

تَلْعَبُ (imperf. 1st p. plu.)
< we jest (1)
(opp. to be serious)

لَعِبَ يَلْعَبُ لَعِبًا (س)
to disport, droll (baby),
to play, to jest, pastime
(in an unserious thing)

يَلْعَبُ (3 p.m. sing.) juss.
~(may) play

يَلْعَبُونَ (imperf. 3 p. m. plu.)
they jest

يَلْعَبُوا (juss.)
they may jest (juss.)
(i.e., leave them jesting)

لَعِبٌ لَاعِبِينَ (act. pic. m. plu.) acc.
play, playing (n.)
those who play

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَبَيْنَهُمَا الْعِزِينَ

And We created not the
heaven and the earth and
all that is between them
in play. [21:16]

ل ع ل ل

لَعَلَّ (particle)
perhaps, may be,
it is hoped, to be haply

According to the grammarians
the word is termed as a
'resemble verb' like أَنْ

renown (4)
(when it is possessed by صِدْقٌ)

وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ
صِدْقٍ عَلَيْنَا

And We gave them Our mercy
and assigned to them
a high and true renown.
[19:50]

أَلْسِنَةً < tongues (n. p.)
(sing.) لِسَانٌ

(Note: In plural case this
word is used only in the
meaning of tongues.)

ل ط ف ★

لَطِيفٌ (و) (parate. 3 p.m. sing.)
< let him be courteous

تَلَطَّفَ تَلَطُّفًا
and courteous
to be polite

<< لَعَلَّفَ يَلْعَفُ لَطَافَةً (ك)
to be delicate, dainty, graceful

اللطيفُ
one of the attributive
names of Allāh: The Subtle

لَطِيفًا sub:le acc.

ل ظ ي ★

تَلْظَى (imperf. 3 p. f. sing.) w.v. v.
< ~flamed, blazed

تَلْظَى
to blaze, fiercely v.

<< لَظَى يَلْظَى لَظَى (س)
to blaze

(*imperf. 1st p. plu.*) نَلَعْنُ
we curse

(*perate m. sing.*) اَلْعَنُ
may Thou (Our Lord) !
curse (*i.e.*, deprive (them)
of Thy mercy)

(*3 p.m. sing.*) pp. لُعِنُ
was cursed

(*2 p. m. plu.*) pp. لُعِنُوا
they have been cursed

curse (*n.*) acc. لَعْنًا / لَعْنًا

curse (*n.*) لَعْنَةٌ
(used as if possessed to اللهُ
as اللهُ لَعْنَةُ اللهُ Allah's curse
or لَعْنِي my curse)

(*act. pic. m. plu.*) اللَّاعِنُونَ
< those who curse
(*sing.*) لَاعِنٌ

(*pact. pic. m. plu.*) acc. مَلْعُونِينَ
accursed ones

(*pact. pic. f. sing.*) الْمَلْعُونَةُ
an accursed one (*f.*)

لَعْنِمُ see ع ن ت

ل غ ب ★

<weariness (*v.n.*) لُغُوبٌ
لَقَبَ بِالْغُوبِ لَقَبًا وَ لُغُوبًا (ف)
to be greatly fatigued

ل غ و ★

(*perate. m. plu.*) اَلْقَوُ
drown the hearing

used by affixed pronoun as

لَعَلَّكَ، لَعَلَّكَ، لَعَلَّكَ، لَعَلَّكَ

in other cases

وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا

What can convey (the know-
ledge) unto thee ! It may
be that the Hour is nigh.

[33:63]

(Note: A number of com-
mentators have observed
that the particle لَعَلَّ in
this verse is a substitute
for هَلْ *i.e.*, an interroga-
tive particle, thus the
meaning of the verse is:
what can make you know
that the hour is nigh ?
In this case 'what makes
you know ?' مَا يُدْرِيكَ
is an answer (Mjji.)

ل ع ن ★

(*perf. 3 p.m. sing.*) لَعَنَ
< has cursed

to curse (ف) لَعَنَ يَلْعَنُ لَعْنًا (ف)
down, execrate, to deprive
one of His mercy

(*perf. 3 p. f. sing.*) لَعَنَتْ
hath cursed
(*i.e.*, a group, nation etc.)

(*perf. 1st p. plu.*) لَعَنَّا
we cursed

(*imperf. 3 p.m. sing.*) يَلْعَنُ
~curses

to turn *viii*, اَلْتَفَّتْ اَلْغِيَاثَا
around
to look back
عَنْ -

ل ف ح ★

(imperf. 3 p. f. sing.) تَلْفَتْ
< ~burns
لَفَّتْ يَلْفَتْ لَفْنَا (ف)
to burn, scorch

ل ف ظ ★

(imperf. 3 p. m. sing.) يَلْفِظُ
< ~uttereth
لَفَّظَ يَلْفِظُ لَفْظًا (ض)
to cast forth, to utter

ل ف ف ★

(perf. 3 p. f. sing.) *viii* اَلْتَفَّتْ
< ~heaped
اَلْتَفَّتِ اَلْغِيَاثَا - ب
to be heaped, to be joined
(one thing to another)

وَالسَّعْبِ السَّائِي بِالسَّائِي

And agony is heaped on
agony. [75:29]

< thick foliage, (n. p.) acc. اَلْغَاثَا
densely growing trees

(sing.) لَفَّ
winding, coiling, wrapping,
enfolding

لَيْئِي يَلْفِي لَيْئِي وَ لَاجِبَةً وَ مَلْفَاةً (س)
to talk nonsense, to make
mistakes consciously or
unconsciously

لَا تَسْمَعُوا هَذَا الْقُرْآنَ وَالْغَوَافِيهِ
Heed not this Quran, and
drown the hearing of it.
[41:26]

الْمَرُوءُ
unconsciously spoken (n.)
word, unintentional
uttered word (Rgh.)

لَمْرًا
idle talk, (n.) acc.
nonsense speech

لَاجِبَةً (n. act. pic. f. sing.)
idle speech

ل ف ت ★

لَفَا، اَلْتَفَى see ل ف ي

(imperf. 2 p. m. sing.) acc. تَلْفَيْتَ
that thou pervert

لَمْتْ يَلْفَيْتْ لَفْنَا وَ لَفْتَسَةً (ض)
to turn aside, pervert

قَالُوا أَجِدْنَا لَلْفِتْنَا عَمَّا وَجَدْنَا عَلَيْهِ اِٰبَاءَنَا
They said: hast thou come
unto us to pervert us from
that (faith) in which we
found our fathers. [10:78]

لِ تَلْفَيْتَنَا لِ
in order to ل

لَفَيْتَ
pervert

نَا
us

(3p. m. sing.) juss. neg. (لَا) يَلْفَيْتَ
< let not one turn round

to impregnate **لَقَعَ**
(the female palm tree)

وَأَرْسَلْنَا الرِّيحَ لَوَاحِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً
And We send the winds ferti-
lising, and cause water to
descend from the sky.

[15:22]

ل ق ط ★

(*perf. 3 p.m. sing.*) viii **الْقَطَّ**
< picked up, took up

لَقَطًا يَلْقَطُ لَقْطًا (ن)

to pick up from the ground

to take up, viii **الْقَطَّ**
to pick up

(*imperf. 3 p.m. sing.*) viii **يَلْقَطُ**
will pick up, will take up

ل ق م ★

(*perf. 3 p.m. sing.*) viii **الْقَمَّ**
< ~swallowed

to viii **الْقَمَّ الْقَمًّا**
swallow a mouthful.

<< لَقَمَ يَلْقَمُ لَقْمًا (ن)

to clog up, to obstruct

★ ★ ★ ★

the name of the (*p. n.*) **لُقْمَانَ**
thirty-first chapter of
the Holy Quran

'Luqman' was a sage. His
wisdom is celebrated by

acc. **لَقِيفًا / لَقِيفًا**
(*act 2 pic. m. sing.*)
gathered, assembled, crowd

ل ف ي ★

(*perf. 3 p.m. dual*)(*w.v.*) iv **الْقَبَا**
< the twain found

vi **الْقَبَا**

R. F., << **لَقَا يَلْقَوْنَ لِقْوًا (ن)**
to find

(*perf. 3 p. m. plu.*) *w.v. iv* **الْقَوَا**
they found

(*perf. 1st p. plu.*)(*w.v.*) iv **الْقَبَا**
we found

ل ق ب ★

titles, nicknames (*n. p.*) **الْأَلْقَابُ**
(*sing.*) < **لَقَبٌ**

ل ق ح ★

< fertilising (*n. p.*) **لَوَاقِحُ**
(*b. p. of لَاقِحٌ*)

لَقَعَتْ (الْأُنثَى) تَلْقَعُ لِقَاعًا وَ لَقَعًا (ف)
become pregnant

the winds are described as
pregnant by way of
resemblance as they bear
drops of water and carry it
to a place where it rains
(*Mjj.*)

we found (2)

لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا انْصِبًا

Verily we have found fatigue
in this our journey.

[18:62]

(*imperf. 3 p.m. sing.*) w.v.
will find

يَلْقَى

(he will find it يَلْقَاهُ)

will incur (3) *f.d. juss* w.v.

يَلْقَى

وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا

And whosoever shall do this
shall incur the meed (*Jid.*)
shall commit a crime (*Mjj.*)
shall pay the penalty (*Pic.*).

[25:68]

f.d. acc. w.v.

(*imperf. 2 p.m. plu.*)

تَلْقَوُا

<ye met

before ye met it قَبْلَ أَنْ تَلْقَوْهُ

(*imperf. 3 p.m. plu.*) w.v.
they shall meet

يَلْقَوْنَ

(*act. pic. m. sing.*) w.v. {

لَا يَبُوءُ

<meeter, founder, one
who will meet

لَا يَلْقَى

possessed to pronoun لَا يَبُوءُ

(*perf. 3 p. m. sing.*) w.v. ii

<caused to receive

لَقِيَ

to make ii, لَقِيَ تَلْقِيَةً

SS to receive, or meet, to
shed over, cast upon

وَلَقَدْ كَرَّمْنَا تَارَةً وَرَبْرًا

And shall cause them to
meet. [76:11]

Arabs. He was known
even in the Jahiliyah period
as a sage. Luqman is the
name of two, if not three,
persons famous in Arabian
traditions. The first was
of the family of Ad. The
name of the second Luqman
called 'Luqman the sage'
occurs in the Quran...
According to Masudi he
was a Nubian freedman
who lived in the time of
David (*Jid.*) EBr, XIV. p.
487.

ل ق ی ★

(*perf. 3 p.m. dual.*) w.v.
they (twain) met (1) لَقِيَا

لَقِيَ- يَلْقَى لِقَاءً وَ لُقْيَانًا (س)
to meet, to come across, to
experience, undergo, suffer,
endure

(*perf. 3 p.m. plu.*) w.v.
they met, faced, came across لَقُوا

وَلَاذَ الْعَوَالِدِينَ آمِنًا وَالْوَالِدَاتِ

When they meet with those
who believe, they say: we
believe. [2:14]

(*perf. 2 p. m. plu.*) w.v.
ye met لَقَيْتُمْ

(when ye meet إِذَا لَقَيْتُمْ)

(*perf. 1st. p. plu.*) w.v.
we met لَقِينَا

(*pref. 3 p.m. sing.*) w.v. iv.
flung down (1)

وَالَّذِي عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ

Then he flung down his staff
and lo! it was a serpent
manifest. [7:107]

has cast (2)

وَالَّذِي فِي الْأَرْضِ ذَرَابَعِيٍّ أَنْ تُصَيِّدَ بِكُمْ

And He hath cast into the
earth firm hills that it
quake not with you.

[16:15]

offered (3)

وَلَا تَقُولُوا لِمَنْ أَلْفَقَ الْيَكْمَ السَّلَامَ لَسْتَ مُؤْمِنًا

And say not unto one who
offereth you peace! thou
art not a believer. [4:94]

cast forth (suggestions), (4)
proposed

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا

إِذَا تَمَنَّى الْقَى الشَّيْطَانُ فِي أُمَّتَيْهِ

And We have sent before thee
no apostle or prophet but
when he read the Satan
cast forth (suggestion) in
respect of his reading *i.e.*,
in the mind of his unbelieving
hearers (*Jid.*). [22:52]

Never sent We a messenger or
a prophet before thee but
when he recited (the message)
Satan proposed (opposition)
in respect of that

أَلْفَقَ

(2 p. m. sing.) pip.w.v. ii

thou art receiving,
thou art gifted

تَلَقَىٰ / تَلَقَىٰ

وَأَنَّكَ لَتَلَقَىٰ الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ

And verily thou art gifted
with (or thou art receiving)
the Quran from the
presence of One Wise,
Aware. [27:6]

(3 p. m. sing.) pp. w.v. ii

is granted, gifted, blessed by
lit.: it is shed upon

يَلْقَىٰ

وَمَا يُلْقَىٰهَا إِلَّا الَّذِينَ صَبَرُوا

But none is granted it save
those who are steadfast.

[41:35]

(3 p. m. plu.) pip. w.v. ii

lit. they will be made receiving
i.e., they will meet

يَلْقَوْنَ

(*imperf. 3 p.m. plu. jacc. w.v. iii*)

they meet

يَلْقَاوُا

فَذَرَهُمْ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ

الَّذِي فِيهِ يُصْعَقُونَ

Then let them be till they
meet their day, in which
they will be thunder-
stricken. [52:45]

meeting v.n. iii لِقَاءٌ

(This verbal noun لِقَايَ

from stem *iii* has occurred
as antecedented to the
name of Allah, رَبِّهِ or to
رَبِّهِمْ or to a pronoun as
(لِقَائِهِ and لِقَاءَنَا)

(*perf. 1st p. sing.*) w.v. iv **أَلْقَيْتُ**
I endued, I cast

وَأَلْقَيْتُ عَلَيْكَ حَحْمَةً مِّنِّي

I cast on the love from Me
(*Jid.*). I endued thee with
love from Me (*Pic.*).
[20:39]

(*perf. 1st p. plu.*) w.v. iv **أَلْقَيْنَا**
we cast (1)

وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ
وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ

And We have cast among
them enmity and hatred
till the Day of resurrec-
tion. [5:64]

we set up (2)

وَأَلْقَيْنَا عَلَ كُرْسِيِّهٖ جَدًّا ثُمَّ آتَيْنَاهُ

And We set up upon his
throne a (mere) body, then
did he repent. [38:34]

we placed (3)

وَالْأَرْضِ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَابِي

And the earth have We spread
out and placed therein
firm hills (*Pic.*)(*Jid.* cast
thereon) [15:19]

(*imperf. 1st p. sing.*) w.v. iv **سَأَلْتِي**
I will throw

w.v. iv *acc.* **تَلْقَى**
(*imperf. 2 p.m. sing.*)

(that thou) throw

(*imperf. 2 p.m. plu.*) w.v. iv **تَلْقَوْنَ**
ye give

606

which he recited thereof.
(*Pic.*)

gave (5)

إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَن كَانَ لَهُ قَلْبٌ
أَوْ أَلْفَى السَّمْعَ وَهُوَ شَهِيدٌ

Lo! therein verily is a remin-
der for him who hath a
heart, or giveth ear with
full intelligence. [50:37]

tendered (6)

بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ
وَلَوْ أَلْفَىٰ مَعَادِيرُهُ

Oh, but man is a telling wit-
ness against himself,
although he tenders his
excuses. [75:14,15.]

(*perf. 3 p. f. sing.*) w.v. iv **أَلْقَتْ**
has cast forth

وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ

And (the earth) shall cast-
forth that which is therein
and shall become empty.
[84:4]

(*perf. 3 p. m. plu.*) w.v. iv **أَلْقَوْا**
they threw

(*perate. m. sing.*) w.v. iv **أَلْقُوا**
throw

قَالَ الْقَوْمُ «كَلِمَاتُ الْقَوْمِ سَحَرٌ وَأَعْيُنُ النَّاسِ

He said: throw! and when
they threw they cast a
spell upon the people's
eyes. [7:116]

٦٠٦

(3 p. m. sing.) pp. iv, w.v. is thrown	أَلْقَى
were flung (1)	
وَأَلْقَى السَّحَرَةُ سِحْرَينَ	
And the magicians flung prostrate. [7:120]	
is thrown (2) أَلَى <	
إِنِّي أَلَيْتُكَ كِتَابًا كَرِيمًا	
There hath been thrown unto me a noble letter. [27:29]	
set upon (3) عَلَى <	
فَلَوْلَا أَلَيْتُ عَلَيْهِمْ أَسِنَّةً مِّنْ ذَهَبٍ	
Why, then have the armlets of gold not been set upon him. [43:53]	
(3 p.m. plu.) pp. iv, w.v. they are flung	أَلْقَوْا
(3 p.m. sing.) pip. iv, w.v. ~ is thrown down	يُلْقَى
(2 p. m. sing.) pip. iv, w.v. thou wilt be thrown down or will be cast (into~)	تُلْقَى
(perf. 3 p.m. sing.) v, w.v. received (1)	تَلَقَّى
فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ	
Then Adam received from his Lord words (of revelation). [2:37]	
(imperf. 2 p.m. plu.) v, w.v. <ye publish (2)	تَلْفِظُونَ
one of two نَاءٌ from is dropped تَسْلِفُونَ	

تَلْفِظُونَ إِلَيْهِم بِالْمَوَدَّةِ	أَلَيْتُ
Ye give them friendship. [60:1]	
iv, w.v. juss. (3 p. m. sing.)	يُلْقِي (فَلْيُلْقِهِ)
let throw	
فَيُلْقِيهِ الْبَحْرُ بِالسَّاحِلِ	
Then the river shall throw him on the bank. [20:39]	
(imperf. 3 p.m. sing.) iv, w.v. proposes, casts	يُلْقِي
(imperf. 3 p.m. plu.) iv, w.v. they throw	يُلْقُونَ
w.v. acc. (imperf. 3 p.m. plu.) iv, they offer	يُلْقُوا
(imperf. 1st. p. plu.) iv, w.v. we cast	نُلْقِي
we shall cast سَلْقِي	
(perate. m. sing.) iv, w.v. cast ! throw (thou) !	أَلْقِ
(perate. m. duel) iv, w.v. throw (you twain) !	أَلْقِيَا
(perate. m. plu.) iv, w.v. cast (you) !	أَلْقُوا
iv, w.v. (perate. neg. m. plu.)	لَا تُلْقُوا
<cast not (O you men) < ب	
(perate. f. sing.) iv, w.v. cast (thou f.) !	أَلْقِي
فَأَلْقِيهِ فِي الْبَحْرِ	
Then cast him in the river. [28:7]	

(Ap-der m. sing.) iii, w.v. **مَلَّاقٍ**
lit. one who meets

(Ap-der. m. plu.) f.d. iii, w.v. **مَلَّاقُوا**
those who meet

< acc. **مَلَّاقِي**

مَلَّاقُوهُ، مَلَّاقِيهِ، مَلَّاقِيكُمْ
i.e., antecedent to pronouns

[According to the Arabic phrase, if **مَلَّاقِي**، **مَلَّاقُوهُ**، **مَلَّاقِيهِ** is used, it is translated as 'should have to meet']

(Ap-der. m. plu.) iv, w.v. **مَلَّاقُونَ**
casters

acc. **المَلَّاقِينَ**

(Ap-der. f. plu.) iv, w.v. **المَلَّاقَاتُ**
those (f.) who bring down

(Ap-der. m. dual.) v, w.v. **المَلَّاقِيَانِ**
the two receivers

★ ل م ح ★

< a twinkling v.n. **لَمَجٌ**

لَمَجٌ يَلْمَجُ لَمَاجًا (ف)
to shine, gleam, sparkle (star or lighting)

★ ل م ز ★

(imperf. 3 p. m. sing.) **يَلْمِزُ**
< ~ defames (or) traduce

to make **لَمَزًا يَلْمِزُ لَمَزًا (ض)**
a sign with the eye, to traduce, to defame (backbiting etc.)

إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ

When ye were publishing it (or) when ye welcomed it with your tongues. [24:15]

(imperf. 3 p. m. sing.) v, w.v. **يَتَلَقَّى**
receives

إِذْ يَتَلَقَّى الْمُتَلَقِّينَ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدِينَ

When the two receivers receive (him) seated on the right hand and on the left. [50:17]

(imperf. 3 p. f. sing.) v, w.v. **تَتَلَقَّى**
meet, will meet

لَا يَحْزَنُهُمُ الْفَرَجُ الْأَكْبَرُ وَتَتَلَقَّوْنَهُمُ الْمَلَائِكَةُ

The Supreme Horror will not grieve them, and the angels will meet them. [21:103]

(perf. 3 p. m. sing.) viii, w.v. **التَّلَاقِ**
< ~ met

to meet viii **التَّلَاقِ التَّلَاقًا**
face to face

(perf. 3 p. f. dual.) viii, w.v. **التَّلَقَاتِ**
(the twain) met

(perf. 2 p. m. plu.) viii, w.v. **التَّلَقِيمِ**
ye met

viii, w.v. **يَتَلَقَّيَانِ**
(imperf. 3 p. m. dual)
(the twain) meet

towards n.w.v. **يَتَلَقَّاءُ**

meeting v.n. iii, w.v. **التَّلَاقِ**

the Day of meeting **يَوْمَ التَّلَاقِ**

(Note : the literary meaning of **تَأْكُلُونَ** is ye eat; **أَكَلًا** eating; **لَا** altogether; but the real sense of the verse is that which is given above)

unwilled offence (*n.*) **الَّتَمَّ**
that is near, hence small faults, as those which are nearer to sins

not (*a particle*) **لَمْ**
Always proceeds imperfect tense to denote the negative meaning of a perfect (past tense) and takes the following form of imperfect in genitive, (see details in *LLQ* or any grammar's book).

when, after that, (*a particle*) **لَئِن**
used when speaking of past events, also used as **أَلَا**

إِنْ كُلُّ نَفْسٍ لَّنَّاعِلِيهَا حَاظٌ
No human soul but hath a guardian over it. [86:4]

★ ★ ★ ★

not, by no means (*a particle*) **لَنْ**
(governs imperfect in the subjunctive case with future significance)

★ ل ه ب

the flame (*n.*) **اللَّبَّ**

(*imperf. 3 p.m. plu.*) **يَلْمِزُونَ**
they defame or traduce

(*perate. neg. m. plu.*) **لَا تَلْمِزُوا**
(O men) defame not!

traducers (*b. plu*) **لَمَزَةٌ**

★ ل م س

(*perf. 3 p.m. plu.*) **لَمَسُوا**
< they touched

لَمَنْ يَلِيسُ لَمَسًا (ض)
to touch, feel, *iii*, **وَلَا تَسْ**
seek, enquire after

فَلَمَسُوهُ بِأَيْدِيهِمْ

They could feel it with their hands. [6:7]

(*perf. 1st. p. plu.*) **لَمَسْنَا**
we touched or we sought

(*perf. 2 p. m. plu.*) **لَمَسْتُمْ**
ye have touched

(*i.e.*, have had sexual intercourse)

(*perate. m. plu.*) *viii* **الْتَمِسُوا**
seek (you)

★ ل م م

لَمَّا < greedily (*v.n.*) *acc.* **لَمَّا**
to gather, collect, amass

وَتَأْكُلُونَ الْفَرَثَ أَكْلًا لَمًّا

And ye devour heritages with devouring greed. [89:19]

تلهى - عن *iv, w. v.**(imperf 3 p. f. sing.)*

distracts, beguiles

وَجَالُوا لَاتُلْهِمُهُمْ مَّجَارَةً وَلَا تَبْتَغِ عَنْ ذِكْرِ اللَّهِ

Men whom neither merchandise nor sale beguileth from remembrance of Allah.

[24:37]

تلهى *w. v. juss.**(imperf. 3 p. m. sing.) iv,*

let (SS) beguile

ذُرُّهُمْ يَأْكُلُوا وَيَسْتَعْبُوا وَيَهْوُوا الْأَمَلُ

Let them eat and enjoy life, and let (false) hope beguile them.

[15:3]

تلهى *(perf. 3 p. m. sing.) v, w. v.*

distracted

a plaything, toy, *(v.n.)*
sport, amusement

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَزِينَةٌ

Naught is the life of the world save a pastime and sport.

[6:32]

لهو الحديث *لهو الحديث*preoccupied *(act. pic. f. sing.)*

ل و ت ★

لات *(an indeclinable verb or particle)*

وَلَا تَكُنْ حِينَ مَوْتِكَ

It was no longer the time for escape. [38:3]

ل ه ث ★

يلهى *(imperf. 3 p. m. sing.) juss.*

~ pants

< لَمَتْ يَلْهَتْ لَهًا وَ لَهَانًا وَ لَهَانًا (ف)

to thirst, to let

the tongue hang out from
thirst, weariness, fatigue

ل ه م ★

ألهم *(perf. 3 p. m. sing.) iv,*

< ~ inspired

to inspire *iv, ألهم إلهامًا*

<< لِمَ يَلِيمُ لَهْمًا (س، ح)

to swallow

ل ه و ★

ألهى (ألها) *(perf. 3 p. m. sing.) w. v.*

< ~distracted, diverted from

to distract *iv, ألهى إلهامًا*

<< لَهَا يَلْهَى لَهْوًا (ن)

to play (amusements), pastime

الهمك والتكاثر

Rivalry in wordly increase
distracteth you. [102:1]لا تلهى *w. v. juss.**(imperf. 3 p. f. sing.) iv,*

let not distract

لَا + تَلْهَى + لَكُمْ = لَا تَلْهَىكُمْ

let not distract you

scorching the skin **لَوَّاحَةً لِّلْبَشْرِ**
(*Jid.*)

It shrivellet the man (*Pic.*)

(Note **بَشْرٌ** signifies man and skin both.)

ل و ذ ★

<hiding them- (*v.n.*) *acc.* **لِوَادًا**
selves slipping away
privately, act of flying
for refuge

to take, **لَاذًا يَلُودُوا لِوَادًا** (ن)
refuge in surrounding, to
seek refuge one with another

ل و م ★

(*perf.* 2 *p.m. plu.*) *w.v.* **لَمَّنَّ**
<ye (*f.*) blamed

to blame **لَا مَ يَلُومُ لَوْ مَا** (ن)
someone for some thing

ye blamed me **لَمَّنَّنِي**

(*imperf.* 3 *p.m. plu.*) *iv, w.v.* **يَلْتَلَاؤُمُونَ**
<they blame each other (self-
reproaching)

self-blaming, *vi.* **تَلَاؤَمَ**
blame each other

(*perate. m. plu.*) *w.v.* **لُؤْمُوا**
blame (you)!

(*perate. neg. m. plu.*) *w.v.* **لَا تَلُؤْمُوا**
blame not (O you)!

blame me not **لَا تَلُؤْمُونِي**
blame (*n.*) **لُؤْمَةٌ**

name of an idol of (*p.n.*) **اللات**
the pagan Arabs (details
may be seen in the *Tafsir*
Majidi P. 27, n. 153)

ل و ★ ★

لَوْ (*particle*) **لَوْ**
(used to introduce a condi-
tional sentence, see *LLQ*)

ل و ح ★

a tablet (*n.*) **لَوْحٌ**

بَلْ مَوْجُزَاتٍ مَّجِيدَاتٍ فِي لَوْحٍ مَّحْفُوظٍ

Aye! it is a recitation glori-
ous (inscribed) in a tablet
preserved. *i.e.*, guarded
from every sort of altera-
tion or corruption.

[85:22]

لَوْحٌ مَّحْفُوظٌ is the depository
of all the Divine decrees,
willed events, ordained by
God (*Jid.*)

tablets (*n.p.*) **الْأَلْوَابِحُ**

<most (*ints. f.*) **لَوَّاحَةً**
scorching one

لَا حَ يَلْوُحُ لَوْ مَا (ن)
to change and blacken
لَا حَتَّ الشَّمْسُ بَشْرَهُ
the sun changed his skin by
burning heat

and paid no heed to anyone (*Pic.*), and recall what time ye were climbing (the hill) (or running off) and would not look back (*Jid.*).
[3:153]

(*imperf. 2 p.m. plu.*) *acc.* تَلُّوْا
ye turn back

(*imperf. 3 p.m. plu.*) ب يَلُوْنَ - ب
they twist, pervert

يَلُوْنَ السِّتْرَ مَرِيًّا كَثِيْرًا

They pervert the book with their tongues. [3:78]

distorting, twisting (*v.n.*) *acc.* بَا

يَلِيْا يَلِيْتِيْمًا

Distorting with their tongues.
[4:46]

ل ي ت *

(*imperf. 3 p.m. sing.*) *v.w. juss.* يَلِيْفُ
< ~diminishes

to deminish لَات يَلِيْتُ لِيْتًا (ض)

وَلَا تَطْعَمُوْا اللّٰهَ وَرِسْوَلَهُ لَأَبْلَغُكُمْ مِّنْ
أَعْمَالِكُمْ نَسِيْتًا

And if ye obey Allah and His messenger He shall not diminish from you aught.
[49:14]

(*a particle of desire*) يَا لَبَّعَا ، يَا لَبَّعَا
I wish, would that, would to God !

(*act. pic. m. sing.*) لَامِمٌ
one who blames others

blaming/accus- (ints. f.) اللّٰوِمَةُ
ing one (soul)

(*pact. pic. m. sing.*) مَلُوْمٌ
blamed one

(*pis. pic. iv.*) مَلِيْمٌ
< one who deserves blame to be worthy *iv.* اَلَامَ اِلَامَةً
of blame

(*pact. pic. m. plu.*) مَلُوْمِيْنَ
blamed ones

ل و ن *

لَوْنٌ
colour (*n.*)

no verbal root

< colours (*n. p.*) اَلْوَانُ

(*sing.*) لَوْنٌ

ل و ي *

(*perf. 3 p.m. plu.*) لَوَّوْا
they avert, turn back

they avert or

they turn back their heads
(faces)

تَلُوْزُوْنَ (تَلُوْزُوْنَ) *w.v.*

(*imperf. 2 p.m. plu.*)
ye look back

لَوِيْ يَلُوِيْ لِيْتًا (ض)

to twist, pervert, turn back

ye look (لَا تَلُوْزُوْنَ) لَا تَلُوْزُوْنَ
not back

اِذْ تَصْعَدُوْنَ وَلَا تَلُوْزُوْنَ عَلٰٓى اَحَدٍ

When ye climbed (the hill)

they are not (f.)	لَسْنَ
I am not	لَسْتُ
thou are not	لَسْتَ
ye are not	لَسْتُمْ
ye (f.) are not	لَسْتُنَّ

★ ل ی ل

night (n.)	لَيْلٌ
the time starting from sun-set to the dawn	
night (n. with additional مَاءٌ) (as a unit)	لَيْلَةٌ
nights with f.d. (n.p.)	لَيْالٍ
(n.p.)	لَيْالِي

★ ل ی ن

(perf. 2 p.m. sing.) w.v.	لَيْتَ
< thou wast lenient	
لَانَ يَلِينُ لَيْنًا وَ لَبَانًا (ض)	
to soften, to make tender, lenient	
(imperf. 3 p. f. sing.) w.v.	يَلِينُ
become soft	
(perf. 1st p. plu.) iv, w.v.	لَانَا
we softened	
gentle, soft v.n. w.v.	لَيْنًا
palm tree (n.)	لَيْتَةٌ

It is one of those particles which like أَنْ require the following noun to be an accusative. It takes the affixed pronouns as :

would that I (لَيْتَ + فِي) لَيْتِي
بَلْبَيْتِي كُنْتُ تُرَابًا

Would that I were dust.

[78:40]

would that we (لَيْتَ + نَا) لَيْتَنَا

would that it (لَيْتَ + هَا) لَيْتَهَا
(i.e., death)

يَلَيْتَهَا كَانَتْ الْعَاقِبَةَ

Would that it had been the ending i.e., would that death had made an end of me altogether, and would not have brought me to this new world. [69:27]

★ ل ی س

(indeclinable verb)	لَيْسَ
< ~ is not	
It is termed by some modern grammarians as 'verb', not to be. What resembles this 'verb' to a regular one is that it accepts pronouns of perfect, affixed as لَسْتَ 'thou art not,' and so on.	
(com.) أَوْ لَيْسَ + وَ لَيْسَ	
is not he	
it (f.) is not	لَسْتَ
they are not (for a group)	لَسُوا

کتاب المیم

pronoun :

مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْحُونٍ

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

(c) when placed before a demonstrative noun :

This is not a human being. مَا هَذَا بَشَرًا

[12:31]

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

an interrogative particle (2)

(a) when placed before a demonstrative pronoun :

مَا هَذِهِ الصَّائِلَاتُ الَّتِي أَنْتُمْ لَهَا عَاقِبُونَ

What are these images unto which ye are cleaving ?

[21:52]

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for ما after

preposition - عَنْ -

عَوَّ يَتَسَاءَلُونَ

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

or after preposition - لِ -

لِمَ أذِنْتَ لَهُمْ

Why didst Thou permit them. [9:43]

a negative particle (1)

(a) when placed before the perfect :

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى

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

(b) when placed before a

٦١٤

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

(e) how! to express wonder:

فَمَا أَصْبَرَهُمْ عَلَى النَّارِ

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

• م و (see) water (n.) مَاءٌ

• م ا و see مَاءٌ

• م ا ج و see مَاجُوجٌ

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

★ م ا ي ★

one hundred (c. numb.) مِائَةٌ / مِائَةٌ

two hundred (c. numb.) مِئَتَيْنِ

• م ا و see مَأْوِيٌّ

• م ا ر ب see مَأْرَبٌ

• م ع ن see مَاعُونَ

★ م ت ★

• م ش ب see مَشَاهِيَةٌ

(b) when placed before a verb:

مَا مَنَعَكَ أَنْ تَسْجُدَ

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

(c) followed by ذَا to become مَاذَا

مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا

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

conjunctive pronoun (3)

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

وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ

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

(b) that which:

إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَأَفَ

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

(c) what:

وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

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

(d) when:

ذَلَّا عَلَى الَّذِينَ إِذَا مَا اتَّوَكَّلْتَ عَلَيْهِمْ فَلَسْتَ لِأَجْدِ

مَا أَسْأَلُكَ عَلَيْهِ

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

(*imperf. 1st p. plu.*) ii مَتَّعُوا
we will comfort

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

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

وَمَتَّعُوهُمْ
And provide for them.
[2:236]

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

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

(*perf. 3 p. m. sing.*) v تَمَتَّعَ
<he contenteth himself

to content himself v تَمَتَّعَ تَمَتَّعًا

In Islamic terminology تَمَتَّعَ
signifies a category of Haj in which a pilgrim combines Umra with Haj in the season of Haj.

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

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

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

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

مترف see ت ر ف

متحيزاً see ح و ز

متبر see ت ب ر

م ت ع ★

(*perf. 1st p. sing.*) ii مَتَّعْتُ
<I gave comfort, ~
let enjoy life

to make life ii مَتَّعَ يَمْتَعُ
comfortable for someone,
cause to enjoy, give ease,
make a provision with a
long life

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

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

(*perf. 1st p. plu.*) ii مَتَّعْنَا
we caused enjoyment

(*imperf. 1st p. sing.*) juss. ii أَمْتَعُ
I will content
or I will give comfort

إِنْ كُنْتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا وَرَبَّتِنَاهَا

فَتَمَتَّعُوا

If ye desire the world's life
and its adornment, come
I will content you. [33:28]

to appear in likeness
of someone other than
himself

<< مَثَلٌ يَّمْتَلُّ مُثُولًا (ن)

to resemble, to be or to look
like someone, bear a like-
ness, to irritate

فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا

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

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

مِثْلًا مِثْلَيْنِ f.d. مِثْلًا + هَا
two equivalents

مِثْلَيْنِ مِثْلَيْنِ f.d. مِثْلًا + هُمَ
two equivalents of them

<parable, (n.)
likeness, similitude

أَمْثَالٌ (plu.)
similitudes (n. p.)

المَثَلَاتُ
<examples (n.p.)
مِثْلَةٌ (sing.)

a requital or punishment
that could be shown or ref-
erred to as exemplary

وَدَخَلَتْ مِنْ قَبْلِهِمْ الْمَثَلَاتُ

While examples have already
gone forth afore them.

[13:6]

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

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

to enjoy, x
savour, relish

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

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

فَأَسْتَمْتَعُوا بِهَا لِقَوْمِهِمْ فَاسْتَمْتَعْتُمْ بِخَلَاقِكُمْ

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

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

أَمْتِعَةٌ <baggage (n.p.)
(sing) مَتَاعٌ

م ت ن *

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

مَنْ يَمُنْ مَنَانَةً (ن)
to be firm, strong, solid

م ت ع *

مَتَى (interrogative particle)
at what time? when?

م ث ل *

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

enjoy security for their persons, possessions and religious practices.

★ م ح ص ★

(imperf. 3 p.m. sing.) ii. el. **لِيُطَهِّرَ**
(in order to) purify

to clean ii. **تَطَهَّرَ** **تَطَهَّرَ** **تَطَهَّرَ**
of what is impure or extraneous, purify

وَلِيُطَهِّرَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكٰفِرِينَ
And that Allah may purge those who believe and destroy the infidels. [3:141]

★ م ح ق ★

(imperf. 2 p.m. sing.) **يَمْحَقُ**
<destroyeth

مَحَقَّ يَمْحَقُ مَحَقًا (ف)
the blot out, efface, annihilate, destroy
opp. increase, devolve (Mjz.)

blighteth (1)

يَمْحَقُ اللَّهُ الرِّبَا وَيُزِدُ الصَّدَقَاتِ
Allah obliterate usury and increaseth the alms.

[2:276]

destroyeth (2)

وَلِيُطَهِّرَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكٰفِرِينَ
And that Allah may purify those who believe and destroy the infidels. [3:141]

<superior (relative f.)

المَثَلُ

feminine of **أَمَلٌ** (relative)
lit. closer to perfection, coming nearer the ideal, ideal, meta. superior, ideal

وَيَذْهَبْ بِأَطْرَافِكُمُ الْمَثَلِ

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

<images (n.p.) **التَّمَاثِيلُ**

(sing.) **تَمَثَّلَ**

★ م ج د ★

(act. 2 pic. m. sing.) **يَجْمَدُ**

glorious, great, illustrious

< **جَمَدٌ يَجْمَدُ جَمْدًا (ن)**

to be great, illustrious, eminent, glorious, magnified

رَحِمَتْ اللّٰهُوْ رَحْمَةً عَلٰىكُمْ اَهْلَ الْبَيْتِ
اِنَّهُ حَمِيْدٌ مَّجِيْدٌ

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

★ م ج س ★

magians (n.) **الْمَجْرَسُ**

i.e., the followers of Zoroaster. In Islamic law they are classed with the people of the book, and on payment of Jizya can thoroughly

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

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

★ م خ ر

<ploughing (n.p.) acc. **مَوَآخِرَ**
(sing.) **مَآخِرَةٌ**

<< **عَزَرَ يَمْحَرُ عَزْرًا (ف)**
to plough

★ م خ ض

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

عَضَّتِ (الْمَرْأَةُ) يَمْخُضُ مَخَاضًا (ف)
to suffer pangs of childbirth

★ م د د

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

to spread, **مَدَّ يَمُدُّ مَدًّا (ن)**
extend, stretch, prolong

وَهُوَ الَّذِي مَدَّ الْأَرْضَ

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

(perf. 1st. p. plu.) assim. **مَدَدْنَا**
we have spread

★ م ح ل

(v.n.) **الْمِحَالُ**

<wrath (Pic.) prowess (Jid.)
i.e., strength

عَلَّ يَمْحَلُ مَحَالًا وَ مِحَالًا (ف)

to plot against :

when related to Allah means His deep planning and rejection of plots made by men (Mij.)

★ م ح ن

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

أَمْتَحَنَ أَمْتِحَانًا
to try, examine

<< **عَنَّ يَمْتَحِنُ عَمْنًا (ف)**
to try, test, prove, examine

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

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

★ م ح و

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

to efface, **عَمَّا يَمْحُو عَمْوًا (ن)**
blot out, to disappear

extended (2)

وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا

And I appointed for him
wealth extended. [74:12](perf. 3 p.m. sing.) *assm. iv* أَمَدًا
< ~hath aidedto help, *iv.* أَمَدًا إِمْدَادًا

assist, aid - ه، ب -

(perf. 1st. p. plu.) *assm. iv* أَمَدْنَا
we have aided*assm. iv. acc.* يُمِدُّ

(imperf. 3 p. f. sing.)

~aideth

that he helps

he will aid *assm. iv, juss.* يُمِدُّwe aid *assm. iv,* يُمِدُّ(Ap-der. m. sing.) *iv.* يُمِدُّ
one who helps or approaches
with aidoutstretched, *pis. pic. f. ii* مَمْدُودَةٌ
stretched forthaid, help (n.) *acc.* مَدَدًا

term (n.) مَدَّةٌ

فَأَتُوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مَدَّتِهِمْ

Fulfil their treaty to them
till their term. [9:4]ink *acc.* مِدَادًا

★ م د ن

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

(imperf. 3 p.m. sing.)

helps, extends

meta. leaves*el. assm. juss.* فَلْيَمْدُ

(imperf. 3 p.m. sing.)

< may prolong

prolong مَدًّا - لَهْ

(imperf. 3 p.m. plu.) *assm.* يَمْدُونَ

< they plunge further

to strengthen, مَدًّا - فِي

they plunge further: where

this verb takes فِي as a

direct object, it signifies

an evil (Mjj.)

(imperf. 1st. p. plu.) *assm. v* نَمْدُ

we will prolong

(perate. neg.) *emp.* لَا تَمْدَنَّ - إِلَىٰ

< strain not towards

strain مَدًّا

towards إِلَىٰ -

لَا تَسُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ

Strain not thine eyes towards
that which We cause some
wedded pairs among them
to enjoy. [15:88](3 p. f. sing.) *pp. assm.* مَدَّتْ
is spread out

(act. pic. m. sing.) مَدُّودٌ

spread one (1)

And spreading وَظِلٌّ مَسْدُودٌ
shade [56:30]

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ

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

the city of Thamud (5)

وَكَانَ فِي الْمَدِينَةِ تِسْعَةٌ رَهْطًا

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

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

< cities, towns *n. p.* **الْمَدَائِنُ**

(*sing.*) **الْمَدِينَةُ**

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

Madyan (*prop. n.*) **مَدْيَنُ**

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

★ م ر ا

(*act. 2 pic. m. sing.*) *acc.* **مَرِيئَاتَا**

< easy of digestion, wholesome, salutary.

for the following in the H.Q. :

the city of the (1)

Holy Prophet (peace be on him).

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنَّا الْأَعْزَىٰ

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

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

إِنَّ هَذَا لَكُرْكُورٌ فِي الْمَدِينَةِ

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

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

Sodom **سُدُومُ** (3)

one of the cities where Lot's people inhabited

وَجَاءَ أَهْلَ الْمَدِينَةِ يَتَّبِعُونَ

And there came the people of the city rejoicing.

[15:67]

the town wherein (4)

a treasure belonging to two boys was buried

فَهَمُّونَ أَمْرًا مَرِيحًا

They are in an affair confused. [50:5]

fire (act. pic. m. sing.) مَارِجٌ

م ر ج ن

coral stone (n.) الْمَرْجَانُ

م ر ح ★

(imperf. 2 p. m. plu.) تَمْرُحُونَ

<ye are joyful

مَرِحَ يَمْرُحُ مَرَحًا فَهُوَ مَرِيحٌ

to be joyful, extremely glad, caught by false pride

وَبِمَا كُنْتُمْ تَسْتَكْبِرُونَ

And because ye are petulant. (Pic.) ye had been strutting. (Jid.) [40:75]

(act. pic. m. sing.) acc. x مَرَحًا stultingly

م ر د ★

(perf. 3 p. f. plu.) مَرَدُوا

<they became accustomed, inured

مَرَدَ يَمْرُدُ مَرُودًا (ن) - عَلَا

to be accustomed (in general, the word is used for evil)

مَرَدَ الْإِنْسَانُ أَوْ الشَّيْطَانُ فَهُوَ مَارِدٌ

become obstinately rebellious

مَرَأً يَمْرَأً مَرَأً (ف)

to be wholesome (food)

man (n.) الْمَرءُ

a man nom. امْرَأٌ

gen. امْرِيءٌ

acc. امْرَأًا

<wife, a woman امْرَأَةٌ

my wife امْرَأَتِي

his wife امْرَأَتَهُ

thy wife امْرَأَتَكَ

a woman امْرَأَةٌ

two women امْرَأَتَيْنِ / امْرَأَاتَانِ

plural (women) النِّسَاءُ

م ر ج ★

(perf. 3 p. m. sing.) مَرَجَ

~hath loosed

مَرَجَ يَمْرُجُ مَرَجًا (ن) - الدَّابَّةُ

to send cattle to posture, to let loose

مَرَجَ الْبَحْرَيْنِ يَلْتَمِسَانِ

He hath loosed the two seas. [55:19]

(act. 2 pic. m. sing.) مَرِيحٌ

<confused

مَرِيحٌ يَمْرُحُ مَرِيحًا (ف، س)

to be uncertain, in doubt, unsettled

مَرَّتْ - مَرَّتْ *assim v*
(*perf. 3 p.m. sing.*)

~passed with

فَلَمَّا تَخَشَّ بِهَا حَمَلًا حَقِيقًا نَزَرَتْ بِهَا

And when he covered her she bore a light burden, and she passed with it.

[7:189]

(i.e., she moved with it unnoticed; sat, stood, worked usually. According to some commentators such as Ibn 'Abbas (quoted by Zamakhshari) preferred another recitation which suggests that the word is derived from مَرَّوَةٌ

"doubt, suspicion." Therefore, the verse may be translated as :

أَسْتَمَرَّتْ بِهَا i.e. قَرَّتْ بِهَا

"then she continued with it or was suspected of pre-gnacy".)

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

تَمَرَّوْنَ - عَلَيَّ *assim. v*
(*imperf. 2 p.m. plu.*)
ye passed by

تَمَرَّوْنَ - عَلَيَّ *assim. v*
(*imperf. 3 p.m. plu.*)
they pass by

تَمَرَّوْا - عَلَيَّ *assim. v*
(*imperf. 3 p.f. sing.*)
~passed

مَرَّوًا *v. n.*
passing by

وَمِنْ أُمَّلِ السَّبِيَّةِ مَرَّوًا عَلَى الْيَتَامَى

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

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

(*fact. 2 pic. m. sing.*) rebellious

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

قَالَ إِنَّهُ صَرَّحَ مَرَّوًا مِنْ قَوَائِرِ

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

★ ر ر م

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

مَرَّوًا مَرَّوًا أَوْ مَرَّوًا

to pass, move, pass on, pass by, on, عَلَيَّ -

pass with بِ -

فَلَمَّا كَشَفْنَا عَنْهُ غُضْرَهُ تَوَكَّأَ
تَوَكَّأَ إِلَى غُضْرِهِ فَتَمَّ

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

passed by (2)

أَوْكَالَ الَّذِينَ مَرَّوًا عَلَى قَرْيَةٍ

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

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

★ م ر ض

I sicken (*perf. 1st. p. sing.*) مَرَضْتُ

مَرَضَ بِمَرَضٍ مَرَضًا (س) فَهُوَ مَرِيضٌ

to be or become sick, to fall ill

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

sick men (*b. p. of مَرِيضٌ*)

disease (*n.*) مَرَضٌ

ailment, illness *acc.* مَرَضًا

★ م ر ي

w.v. iii يُمَارُونَ

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

< they dispute
meta. they debate

to dispute مَارَى يُمَارَى مِرَاءً
concerning a thing

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

وَهِيَ تَسْتُرُّ مَرَ السَّحَابِ

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

(*relative m. assim.*) v مَرٌّ

< most bitter

مَرٌّ بِمَرٍّ (يَمَرُّ) مَرَارَةٌ (ن، ف)

فَهُوَ مَرٌّ

to be bitter *opp.* sweet

relative مَرٌّ *i.e.*, extremely
bitter, unswallowable

بَلِ السَّاعَةِ مَوْعِدُهُمْ وَالسَّاعَةُ آذَى وَأَمْرٌ

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

(*Ap-der. m. sing.*) x مُسْتَمِرٌّ

continuous

once, one time (*n.*) مَرَّةً

first time مَرَّةً

twice *n. dual.* مَرَّتَانِ

acc. مَرَّتَيْنِ

repeatedly (*n. plu.*) مَرَّاتٍ

(more than two) times

three times ثَلَاثَ مَرَّاتٍ

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

الْمِرَّةُ: قُوَّةُ الْخَلْقِ وَشِدَّةُهُ،

وَ الْمِرَّةُ: حِصَافَةٌ

الْعَقْلِ وَ لِاحْكَامِهِ، وَقَدْ جَاءَ

هَذَا مِنْ إِمْرَارِ الْحَبْلِ (Mjj./Lis.)

★ م ز ج

admixture v.n. iii مزاج

وَمِزَاجُهُ وَمِنْ تَسْنِيمٍ

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

كَانَ رِزْقَهَا كَأُورًا

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

★ م ذ ق

(perf. 1st p. plu.) ii مَرَقْنَا

<we dispersed to disperse, ii مَرَقَ مَرَقًا scatter

(2 p. m. plu.) pp. ii مَرَقْتُمْ
ye were dispersed or scattered

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

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

★ م ز ن

rain cloud (n.) المزن

★ م س ح

<wipe (perate. m. plu.) امسحوا

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

أَفْتَمَرُونَ عَلَى مَا بَرَى

Will ye, therefore, dispute with him concerning that which he hath seen ?

[53:12]

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

dispute (n.) مَرَاهِ

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

to doubt vi تَمَارَى تَمَارِيًا

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

فِي أَيِّ آلَاءِ رَبِّكَ تَمَارَى

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

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

to doubt viii اَمَارَ

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

w.v. viii, el. لَا تَمَرَنَّ

(perate. neg. m. sing)
dubitate not!

w.v. viii, acc. الْمُتَمَرِّينَ

(Ap-der. m. plu.)
those who are in doubt

doubt (n.) مَرِيَّةٌ

م س د ★

<a twisted fibre (n.) مَسَدٌ

مَسَدٌ يَمَسُدُ مَسَدًا (ن)

to twist a fibre of a cord

pac. pic : مَسَدٌ ، مَسَدٌ

فِي جِيدِهَا حَبْلٌ مِّنْ مَّسَدٍ

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

م س س س ★

(perf. 3 p.m. sing.) *assim.* مَسَّ

~touched (1)

مَسَّ يَمَسُّ مَسًّا وَ مَسِيًّا (ن)

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

وَقَالُوا قَدِ مَسَّ آبَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ

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

(meta.) befallen (2)

إِن يَسْكُرُوا فَرَغَ فَقَدْ مَسَّ الْقَوْمَ فَرْحٌ وَسَاءَةٌ

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

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مَسَحَ يَمْسَحُ مَسْحًا (ف)

to pass the hand on anything
in order to wipe it

wiping v.n. acc. مَسَحًا

فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ

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

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

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

م س س خ ★

(perf. 1st. p. plu.) مَسَخْنَا

<we transformed

مَسَخَ يَمْسَخُ مَسْخًا (ف)

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

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ

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

٦٢٦

وَالَّذِينَ يُتِمُّونَ بِالنَّكِيَّةِ
And those who hold fast by
the Book. [7:170]
(perf. 3 p. m. sing.) iv **أَمَسَكَ**
withhold

أَتَىٰ هَذَا الَّذِي يَرْزُقُكَ إِنْ أَمَسَكَ بِرُزْقِهِ
Who is that (can) provide
for you, should He with-
hold His provision?
[67:21]
(perf. 2 p. m. plu.) iv, el. **لَأَمَسَنَّكُمْ**
ye would refrain
(perf. 3 p. f. plu.) iv **أَمَسْنَاهُمْ**
they (f.) withheld
(imperf. 3 p. m. sing.) iv **يُمَسِّكُ**
~withholds
(perate. m. sing.) iv **أَمَسَيْتُ**
keep, withhold
أَمَسْتُكَ عَلَيْكَ زَوْجَكَ
Keep thy wife to thyself (i.e.,
divorce her not). [33:37]
هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمَسِكْ بِعَبْرِ حَبَابٍ
This is Our gift so bestow
thou or withhold, without
an account. [38:39]
(perate. m. plu.) iv **أَمَسِكُوا**
retain, keep (ye)
(perate. neg. m. plu.) **لَا تُمَسِّكُوا**
keep not, retain not
retaining. **إِمْسَاكَ**
(Ap-der. m. sing.) iv **يُمَسِّكُ**
withholder

(perf. 3 p. f. sing.) *assim. v* **مَسَّتْ**
~touched
assim. v **يَمَسُّ**
(imperf. 3 p. m. sing.)
~touches
will touch or befall *juss.* **يَمَسِّنَ**
didst not touch **لَمْ يَمَسِّنْ**
assim. v. **تَمَسَّتْ**
(imperf. 3 p. f. sing.)
~toucheth, befallleth
will touch or befall *juss.* **تَمَسِّنَ**
didst not touch **لَمْ تَمَسِّنْ**
surely will befall *epi.* **لَيَمَسِّنَنَّ**
surely will befall you **لَيَمَسِّنَنَّكَ**
touch (v.n.) **الْمَسُّ**
touch (v.n.) *iii* **يَمَسُّ**
(imperf. 3 p. m. dual) vi. **يَمَسَّانِ**
<the twain touch each
other (in the conjugal life)
vi, **تَمَسَّانِ يَمَسَّانِ**
to touch each other
meta. sexual touching

★ م س ك

(imperf. 3 p. m. plu.) *iii* **يُمَسِّكُونَ**
<they hold fast
to hold *ii* **مَسَّكَ تَمَسِّكَ**
fast, to act without
failing what (is) instructed
or to refrain

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

تَمْشُونَ

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

امشوا

walk, walking (*v.n.*) w.v.

مشى

one who (*m. sing.*) *ints.*
walks purposely for some-
thing (in evil sense)

مشاء

هَمَّازٌ مَشَّاءٌ يَتَّبِعُونِي

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

★ م ص ر

prop. noun (1)

مِصْرَ

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوِّءَ لِقَوْمِكَ مِصْرَ
بُيُوتًا

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

a common noun, a city (2)

إِطِئُوا أَوْصِيَاءَكُمْ فَإِن لَّا تُؤْمَرُوا سَأَلْتُمُونِي

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

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(*Ap-der. f. plu.*) *iv* مَمْسِكَاتٌ
withholder

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

(*perate. m. sing.*) x اسْتَمْسِكْ
hold fast!

musk (*n.*) مِسْكٌ

★ م س ي

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

to enter أمسى إِمْسَاءُ
the night

evening (*n.*) مَسَاءٌ <<

★ م ش ج

< mixtures (*n.p.*) إِمْتِجَاعٌ

to mix up مَشَّجٌ يَمْشِجُ مَشْجًا (ض)

★ م ش ي

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

مَشَى يَمْشِي مَشْيًا (ض)

to walk, to go, proceed
(*imperf. 3 p.m. sing.*) w.v. يَمْشِي
~ walks

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

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

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rain (n.) { مَطَرٌ
acc. { مَطْرًا

م ط ي ★

(imperf. 3 p.m. sing.) w.v. v يَتَمَطَّى

< ~ conceiteth

to be conceited v. تَمَطَّى

to stretch, to boast, to ride

<< مَطَى يَمَطَى مَطًا (س)

to be extended

م ع ★ ★

with, together (preposition) مَعَ

with, simultaneously with,

accompanied by, in

the company of, with

you مَعَهُ مَعَهُ with him

with Allah مَعَ اللَّهِ

with her مَعَهَا

and so on

م ع ز ★

< goats (n. p.) الْمَرْزُ

(sing.) مَاعِزٌ a goat

but الْمَرْزُ is common to he

or she, single or plural of

goats (Lis.)

م ع ن ★

(n. act. 2 pic.) مَعِينٌ

running water

م ض غ ★

lump of flesh, (n.) مَضْمَةٌ

a morsel of flesh,

anything chewed mouthfully

مَضَعٌ يَمَضَعُ مَضْعًا (ن، ف)

to masticate, chew

م ض ي ★

(perf. 3 p.m. sing.) w.v. مَضَى

< ~ gone forth

مَضَى يَمْضِي مَضِيًّا (ض)

to go away, leave, depart, to

make off, decamp, expire

(perf. 3 p. f. sing.) w.v. مَضَتْ

gone forth, passed away

(imperf. 1 st. p. sing.) w.v. acc. أَمْضِي

I shall go on

(perate. m. plu.) v.w. امضوا

pass! (ye)

passing away, (v.n) w.v. مَضِيًّا

to go away

م ط ر ★

(perf. 1st. p. plu.) iv أَنْظَرْنَا

we rained

(3 p. f. sing.) pp. iv أَمْطِرَتْ

~ was rained

(perate. m. sing.) iv أَمْطِرْ

rain down!

(Ap-der. m. sing.) iv مَطِرٌ

rain bringer

(act. pic. m. plu.) } مَکِیُونَ
those who bide
acc. } مَکِیِّینَ

★ م ک ر ★

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

قَدَّ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ

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

schemed (2)

وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرٌ الْمَكْرُورِينَ

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

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

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

إِنَّ هَذَا لَمَكْرٌ مَكْرُونٌ

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

common necessities, (n.) مَاعُونَ
small kindnesses

★ م ع ن ★

<entrails (n p.) أَمْعَاءُ

(sing.) الْمَعَى
entrails, intestine, bowel

★ م ق ت ★

<abhorrence (v.n.) مَقْتٌ

مَقَتَ بِمَقْتٍ مَقْتًا (ن)

to hate, detest, abhor

★ م ك ث ★

(perf. 3 p. m. sing.) w.v. مَكَثَ

<~remained

مَكَثَ بِمَكَثٍ مَكَثًا وَ مَكَثْنَا (ن)
to abide, dwell, remain, wait
(in a place)

فَكَثَّ عَزْرُ بَعِيدٍ

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

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

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

delay مَمُكُّثٌ

لِتَتْرَأَهُ عَلَى النَّاسِ عَلَى مَكْثٍ

That thou mayest recite unto
mankind with delay (i.e.,
with slow deliberation).

[17:106]

(act. 2 pic. m. sing.) **مَكَّنَ**
 < established one
 to have (ك) **مَكَّنَ بِمَكَّنِهِ مَكَاتَهُ (ك)**
 power with, **عِنْدَ** -
 to be strong, powerful
meta. to be influential

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

قَالَ مَا مَكَّنْتَنِي فِيهِ رَبِّي خَيْرٌ
 He said better is that wherein
 my Lord hath established
 me. [18:95]

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

(perf. 1st. p. plu.) ii **مَكَّنَّا**
 we have established

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

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

فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ
 They betrayed Allah before,
 and He gave (thee) power
 over them. [8:71]

(perf. 1st p. plu.) **مَكَّرْنَا**
 we plotted

(imperf. 3 p.m. sing.) **يَمَكَّرُ**
 plots

(imperf. 3 p.m. plu.) **يَمَكَّرُونَ**
 they plot

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

plot (1) (n.) **مَكْرٌ**

إِنَّ هَذَا لَمَكْرٌ مَكْرُوءٌ
 Verily this is a plot ye have
 plotted. [7:123]

contrivance (2)

أَتَأْمَنُوا مَكْرَ اللَّهِ فَلا يَأْمَنُ مَكْرَ اللَّهِ إِلا الْقَوْمُ الْخَاسِرُونَ
 Are then they secure against
 the contrivance of Allah?
 And none feeleth secure
 against the contrivance of
 Allah except the people
 who are losers. [7:99]

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

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ
 Then when she heard their
 cunning (talk) she sent for
 them. [12:31]

plotters (*act. pic. m. plu.*) **الْمَاكِرِينَ**

★ م ك ن

النَّكَرُ see م ك ر ن

المَكَاةُ see م ك ر ن

full (n.) h.v.

مَلَأَ

earthful
gold مَلَأَ الْأَرْضَ ذَهَبًا<chiefs, leaders (n. p.)
(no singular from this root.)According to *Lisanul Arab*
and Raghīb the word مَلَأَ
signifies fulness, therefore,
the leader or chief fill the
eyes of people with awe
and their hearts with
attraction, consequently
V.I.Ps. are called المَلَأَةُ
angels المَلَأَةُ الْأَعْلَى

الَّذِينَ رَأَى السَّمَاوَاتِ يَتَذَكَّرْنَ أَلَّا سَاءَ مَا يَحْكُمُونَ

Bethinkest thou not of the
chiefs (or leaders) of Israel
after Musa. [2:246]other usages of the words
antecedent to pronoun:

his chiefs مَلَأَهُمْ / مَلَأَهُمْ

their chiefs مَلَأَهُمْ

or big men

م ل ق see

مَلَأَ

★ م ل ح

saltish, salt (n.) مَلَحَ

★ م ل ق

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

★ م ك و

<whistling acc. مَكَامًا

مَكَامًا يَمْكُؤْنَ مَكَامًا (ن)

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ الْأَشْكَرِ تَصْنِيفًا
And their worship at the Holy
House is naught but whist-
ling and hand-clapping
[8:35]

★ م ل ا

(3 p.m. sing.) pp. h.v. مَلِئَتْ

<~ was filled

مَلَأَ مَلَأَ مَلَأَ وَ مَلَأَانَا (ف)

to fill, fill up SS with SS,

لَوْ أَطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا
لَكِن كُنْتَ مِنْهُمْ رَحِيمًاIf thou hadst observed them
thou wouldst have surely
turned away from them in
fright and wouldst have
surely been filled with awe
of them. [18:18]

(act. pic. m. plu.) h.v. مَالِئُونَ

fillers, those who fill

epl. h.v. لَامِلُونَ

(imperf. Ist. p. plu.)

I surely shall fill

(perf. 2 p. f. sing.) h.v. vii امْتَلَأْتِ

Art thou filled? هَلْ امْتَلَأْتِ

[50:30]

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

قَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا

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

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

إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ
مِنْ كُلِّ شَيْءٍ

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

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

وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَكُنْ سَبِيلَكَ لَهُ
مِنَ اللَّهِ شَيْئًا

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

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

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

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

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

يَمْلِكُ

تَمْلِكُ

تَمْلِكُ

مَالِكٌ

to become iv
poor

<< مَلَقَ يَمْلُقُ مَلَقًا (س)

to flatter

★ م ل ك

(perf. 3 p. f. sing.) مَلَكْتَ

~ has possessed (1)

مَلَكَ يَمْلِكُ مِلْكًا وَ مَلَا وَ مَلَكَ
وَ مَلَكَ (ض)

to possess

to reign or rule over عَلَى -

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

مَا مَلَكَتْ أَيْمَانُكُمْ

What your right hands
possess. [4:3]

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

Caution: It is not slave in
English sense.

(perf. 2 p. m. plu.) مَلَكْتُمْ

ye held (2)

أَوْ مَا مَلَكَتُمْ تَمَاعِينَ

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

أَوْ لَا يَسْتَطِيعُ أَنْ يُعَلِّمَ هُوَ قَلِيلٌ وَلِيًّا بِالْعَدْلِ

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

faith (or) religion (n.) مِلَّةٌ

وَمَنْ يَرْتَعِْبْ عَن مِّلَّةِ إِبْرَاهِيمَ الْأَمَنَ سَوَّاهُ نَفْسَهُ

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

الْمِلَّةُ بِالْكَسْرِ : الشَّرِيعَةُ أَوْ الدِّينُ،

قَبْلِ الْمِلَّةِ وَالطَّرِيقَةُ سَوَاءٌ، هِيَ

إِسْمٌ مِنْ أَمَلَيْتُ الْكِتَابَ، ثُمَّ قُلْتُ

إِلَى أَصُولِ الشَّرَائِعِ بِإِغْتِبَارِ أَنَّهَا

يُمَلِّمُهَا النَّبِيُّ، وَقَدْ تَطَلَّقَ عَلَى الْبَاطِلِ

كَالْكُفْرِ مِلَّةً وَاحِدَةً، وَ لَا

تُصَنَّفُ إِلَى اللَّهِ وَ لَا

إِلَى أَحَادِ الْأُمَّةِ.

(أَقْرَبُ الْمَوَارِدِ)

Millah: (vocalized with the
initial kasra) 'ordi-
nance of a religion, or

owners (act. pic. m. plu.) مَا يَكُونُ

(pic. pac. m. sing.) acc. مَمْلُوكًا / مَمْلُوكٌ
enslaved

dominion (n.) مَمْلَكَةٌ / مَمْلَكَا / مَمْلَكَا

king (n.) مَلِكًا / مَلِكٌ

< kings (n. p.) الْمَمْلُوكُ

(sing.) مَلِكٌ

mighty king (Allah) (ints.) مَلِكٌ

< angel (n.) مَلَكٌ

(the root ك ل ا is
here repeated for beginners

< angels (n. p.) مَلَائِكَةٌ

(sing.) مَلَكٌ

م ل ل *

مِلِّمٌ

assim. iv

(imperf. 3 p.m. sing.)

<~dictate

to dictate أَمَلَّ إِمْلَامًا

<< أَمَلَّ إِمْلَالًا

(Note: in the latter the third
radical (ي) is changed by
(ل) Thus it would be-
come assimilated. The
rule is termed قَلْبٌ. See
Lisan)

should dictate assim. iv, el. فَيَمْلِئُ

(*perf. 1st p. sing.*) w.v. iv
I tolerated or gave rein

وَكَايِنَ مِنْ قَرْيَةٍ أَمَلَيْتَ لَهَا
وَهِيَ ظَالِمَةٌ لِنَفْسِهَا فَتَذَرُهَا

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

[22:48]

(*imperf. 1st p. sing.*) w.v. iv
I give respite

وَأَمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ

And I give them rein (*i.e.*, I
give them a respite), verily
My contrivance is firm.

[7:183]

(*imperf. 1st p. plu.*) w.v.
we respite

a long while v.n. R.F.

وَأَمْجُرِّي مَلِيًّا

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

م ل ي ★

(*3 p. f. sing.*) pip. w.v. iv
<~ is dictated

to dictate **أَمَلَى** إِمْلَأْ

م ن ★ ★

مِمَّ أَيْمًا for (particle) مِنْ + مَا

مَاتَ see م و ت

religion as applied to a
way' regardless of its origi-
nal root. It may be derived
from **أَمَلَيْتُ الْكِتَابَ** 'I
dictated a book' as the
basic teachings of a religi-
on is dictated by a prophet.
The word is applicable to
to false faith or religion
too as **الْكَفْرُ مِلَّةٌ وَاحِدَةٌ** :
the infidelity is one religi-
on or one faith. But it
is not to be antecedented to
Allah or the name of a
certain religious communi-
ty (*Aqrabulmowarid*).

م ل و ★

(*perf. 3 p. m. sing.*) w.v. iv **أَمَلَى**

gave rein to (1)

(false) hopes

to march **مَلَا يَمْشُونَ مَلْوًا (ن)**

a quick step

iv **مَلَى** ii **وَأَمَلَى**

to prolong (one's life) give
rein to, give false hopes.

When related to Allah, it
means: He indulged, to-
lerated, gave enough time
to repent, to give a respite

الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمَلَى لَهُمْ

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

to indulge, to respite

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا

And of the fruits of the date-palm and grapes whence ye derive strong drinks.

[16:67]

a composition (2)

وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ

And if the camels twain and of the oxen twain.[6:144]
for explanation (3)

قُلْ لَنَا رَبُّكَ يُخْرِجُ لَنَا مِمَّا تُثْمِتُ الْأَرْضُ مِنْ بَعْدِهَا ذُرًّا
وَنَخْلًا وَنَخْلًا وَنَخْلًا وَنَخْلًا وَنَخْلًا وَنَخْلًا وَنَخْلًا وَنَخْلًا

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

[2:61]

to indicate commence-
ment of: (A) time

مِن قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ
رِجَالَكُمْ مِنَ الظَّهِيرَةِ

Before the prayer of dawn, and when ye lay aside your raiment for the heat of the noon.

[24:58]

(B) place

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ
الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا

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

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مُتَّحِنَةً see م ح ن

مُتَّحِنَةً see م ر ي

مُتَّحِنَةً see م د د

مِنْ + مَنْ for مِّن

(an indeclinable conjunctive pronoun)

he, she, they, who, whosoever
(interrogative) who (1)

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا

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

who (2)

(conjunctive pronoun)

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

And of the dwellers of the desert is one who believeth in Allah and the last Day.

[9:99]

whosoever (3)

وَمَنْ يَقْنُتْ غَيْرَ اللَّهِ وَرَسُولِهِ

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

whoso (4)

(in a conditional mood)

وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ وَيُنَاقِلُنْ يُقْبَلْ مِنْهُ

And whoso seeketh as religion other than Islam, it will not be accepted from him.

[3:85]

a preposition signifies:

an origin of a thing (1)

مِنْ

٦٣٦

with the meaning (9)

of فِي in

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ

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

[50:40]

any (10)

وَمَا مِنْ دِينٍ إِلَّا لِلَّهِ

There is not any God save
Allah.

[3:62]

in the sense of عَلَى (11)

بَلَىٰ إِن تَصْبِرُوا وَاصْبِرُوا يَأْتُواكُم مِّن قُدْرِهِمْ

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

[3:125]

on (alternate) (12)

أَوْ تَقَطَّعَ أَيْدِيهِمْ وَأرجُلُهُمْ مِّنْ خِلَافٍ

Or have their hands and feet
on alternate sides cut off.

[5:33]

according to (13)

لَسْكُنُوهُنَّ مِن حَيْثُ سَكَنْتُمْ مِّنْ وَّجْهِكُمْ

Lodge them where ye dwell,
according to your wealth.

[65:6]

with the meaning (14)

of عَنْ (instead of, rather than)

أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ

Take ye pleasure in the life
of the earth rather than
(or instead of) the Here-
after!

[9:38]

the far distant Mosque
the neighbourhood where-
of We have blessed. [17:1]

out of (5)

وَمِن قَوْمِ مُوسَىٰ أُمَّةٌ يَهْتَدُونَ بِالْحَقِّ وَإِلَيْهِ يُعْجَبُونَ

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

than (when following) (6)

a comparative)

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَا إِلَى اللَّهِ

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

because of, (7)

by reason of

وَمِن تَحَمُّلِهِ جَعَلَ لَكُمْ لَيْلًا وَالنَّهَارَ

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

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

some of or among (8)

وَمِن أَهْلِ الْكِتَابِ مَنَ إِنْ تَلَمَّنَهُ

يَقْطُرْ يُؤَدِّهِ إِلَيْكَ

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

to defend (2)

(imperf. 3 p. f. sing.)

defends

يَمْنَعُ

أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا

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

to protect (3)

(imperf. 1st p. plu.) juss.

we protect

نَمْنَعُ

قَالُوا لَوْ كُنَّا نَسْتَعِينُكَ عَلَيْهِمْ وَنَمْنَعُكَ مِنَ الْمُؤْمِنِينَ

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

[4:141]

to deny (4)

denied (3 p.m. sing.) pp.

مُنِعَ

قَالُوا يَا أَبَانَا مَنْ مَنَّاعُكَ

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

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

begrudging ints. acc. مَنُوعٌ / مَنُوعًا

hinder (n) ints. مَنَاعٌ

(pic. pac. f. sing.) مَمْنُوعَةٌ

forbidden

★	م	ن	ن
---	---	---	---

مَنْ - عَلَى

assim. v

(perf. 3 p. m. sing.)

< showed grace

to emphasize the (15)

sense of connection (but in negative case)

وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ لَبِئْسَ مَا يَفْعَلُ
 And whoso doth that hath no connection with Allah.
 [3:28]

م ن ن see الْمَنْعُ

م ن ن see الْمَمْنُونُ

ن و ص see مَنَاصُ

ن ه ي see مَنَهَى

ن س أ see مَنَسَاءُ

ن ش أ see مَنَشَاتُ

★	م	ن	ع
---	---	---	---

(perf. 3 p.m. sing.) مَنَعَ

< ~ prevented

to refuse مَنَعَ يَمْنَعُ مَنَعًا (ف)

one some thing, to prohibit, interdict, to prevent

to prevent (1)

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ

أَنْ يُذَكَّرَ فِيهَا اسْمُهُ

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

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

time, fortune (n.) **الْمَنْوَنُ**
رَبِّبُ الدَّهْرِ رَبِّبُ الْمَوْنِ
 and **رَبِّبُ الزَّمَانِ** signify the accidents or evil accidents or the times that diquiet or disturb the minds or hearts (LL.)

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

★ م ن ی

(imperf. 2 p.m. plu.) w.v. iv **يُمْنُونَ**
 <ye emit

أَمْيَ يُمْنِي إِمْنَامًا
 to shed (blood), to emit sperm
 Note: The modification of the imperfect has its final **ي** changed by **و** in plurals, thus the conjugation will go as:

يُمْنِي ، يُمْنِي ، يُمْنِي ، يُمْنُونَ ،
أَمْيَ ، أَمْيَ

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

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

sperm (n.) **مَيْمَنِي**

مَنْ يَمْنُ مَنَّاً وَ مِنَّةً
 to recount to one the benefits shown in order to reproach him, reproach one for benefits received. (The origin of مَنَّ is to cut off as will be observed below from the word مَمْنُونٌ

According to Rgh. the graces cut off the needs as one who receives benefits from somewhere is no more a needy. Thus a kindness, grace or benefit cuts off the hunger.

(perf. 1st p. plu.) assim. **مَنَّاتَا**
 we have shown the grace

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

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

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

(imperf. 1st p. plu.) acc. **نَمْنُ**
 we show grace

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

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

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

showing a grace or laying an obligation

acc. **مَنَّاتَا**

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

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

w.v. v **تَسْتَمِنُونَ**
(imperf. 2 p.m. plu.)
< ye wish

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

(imperf. 3 p.m. plu.) w.v. v **يَسْتَمِنُونَ**
they wish

they will **لَا يَسْتَمِنُونَهُ**
never wish

(perate. m. plu.) w.v. v **تَمَنُّوا**
long, yearn

recitation (1) **أَمْنِيَّةٌ**
a wish, longing, wishing (2)

< wishes (n.p.) **أَمَانِي**
(sing.) **أَمْنِيَّةٌ**

Manat
(an old Arabian goddess) **مَنَاةٌ**

★ م ه د

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

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

to awaken **مَتَى تَنَمِيَّةٌ**
the desire, give reason to hope, make someone wish

يُؤَدِّعُهُمْ وَيَسْتَمِنُهُمْ
The Satan) promiseth them and stirreth. [4:120]

w.v. ii, elp. **لَأَمْنِيْنَ**
(imperf. 1st. p. sing.)
I shall fill ~ desire

وَلَأُضِلَّهُمْ وَإِلَافًا يَتَمَنَّى
And surely I shall lead them astray and shall fill then with vain desire. [4:119]

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

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

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

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

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

(perate. m. sing.) iv
respite gently

أَمِيلُ

the dregs of oil (n.)

الْمَلُّ

ا م ه م

whatever (particle)

مَهْمَا

م ه ن *

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

مَهِينٌ

مَهْنٌ يَمَهِّنُ مَهَانَةً (ك)

to be despised, be enfeebled,
debilitated

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ

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

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

أَرَأَيْتَ أَخِيرٌ مِّنْ هَذَا الَّذِي هُوَ مَهِينٌ

Aye! I am better than this
one who is despicable.

[43:52]

ignominious (3)

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

وَلَا تُطِيعْ كُلَّ سَعَّافٍ مَّهِينٍ

And obey not thou any
swearer ignominious.

[68:10]

<< مَهَّدَ يَمَهِّدُ مَهْدًا (ف)

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

(act. pic. m. plu.)
المَاهِدُونَ
spreaders

(imperf. 1st p. sing.) ii
I made smooth

v.n. ii, (acc.)
تَمْيِينًا
preparation, making smooth

cradle (1)

الْمَهْدُ

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ

And he will speak unto
mankind in his cradle.

[3:46]

bed (2)

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا

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

expanse, rest- (n.) acc. الْمَهَادُ / مِهَادًا
ing place, that which lies
spread out

م ه ل *

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

مَهَلٌ يَمَهِّلُ ii مَهَلًا iv

(1) to accord or allow
delay, defer, put off

(2) to deal gently iv مَهْلًا

<< مَهْلٌ يَمَهِّلُ مَهْلًا وَ مَهْلَةً (ف)

to act slowly, patiently

did not die **لَمْ يَمُتْ** *juss.* **يَمُتْ**

w.v. el. (neg.) **لَا يَمُوتُونَ**

(imperf. 2 p. m. plu.)
ye should (not) die

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

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

acc. w.v. **يَمُوتُوا**
(imperf. 1st p. sing.) w.v.
I die

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

(perate. m. plu.) w.v. **مُوتُوا**
die! (ye)

the death *(v.n.)* **الْمَوْتُ**

death *(n.)* **الْمَوْتَةُ**

the ending and additional
indicates the unit of
an action, that is
termed **إِسْمُ الْمَرَّةِ**

dead one *(n.) acc.* **مَيْتٌ / مَيِّتًا**

dead ones *n. p.* **أَمْوَاتٌ / الْمَوْتَى**

lifeless, dead *(n.)* **الْمَيِّتُ**

lifelessness *n. p.* **مَيِّتُونَ**
or dead ones

acc. **مَيِّتِينَ**

death *(v. mim.)* **الْمَيِّتُ**

م و ت ★

(perf. 3 p. m. sing.) w.v. **مَاتَ**
< died

مَاتَ بِمَوْتِ مَوْتَانِ (ن)
to die, expire

مَتَّ، مَتَّ (2 p.)

مُتَّ (1st p.)

أَكْأَرِنَ مَاتَ أَوْ قَتِلَ أُنْقَلِبُ عَلَى أَعْقَابِي

Will it be that when he
dieth or is slain ye will
turn back on your heels?

[3:144]

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

(perf. 2 p. m. plu.) w.v. **مَيِّتُمْ**
ye died

when ye have died **إِذَا مَيِّتُمْ**

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

قَالَتْ يَا لَيْتَنِي مَيِّتٌ قَبْلَ هَذَا
Would that I had died
before this. [19:23]

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

(imperf. 3 p. m. sing.) w.v. **يَمُوتُ**
dies

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

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

shaking (v.n., w.v.) مَوْرًا

★ م و ل

substance, riches, (n.) acc. الْمَالُ / مَالًا
wealth

مال + ی + ه com. مَالِيَةً
interjective

مَا أَغْنَىٰ عَنِّي مَالِيَةٌ

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

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

★ م و ه

water (n.) acc. مَاءٌ / مَاءًا

★ م ي د

(imperf. 3 p. f. sing.) w.v. يَمِينُ
< ~ moves away

مَادَ يَمِينُ مَبْدَأً (ض)
shaken, moved, agitated,
to spread (cloth or table
with food)

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيًا أَنْ تَمِيدَ بِكُمْ
We have placed in the earth
(firm) mountains lest it
should move away with
them. [21:31]

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

٦٤٣

dead animals (n.) الْمَيْتَةُ

i.e. those which have not been
slaughtered in the manner
prescribed by the Islamic
law.

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

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

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

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

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

★ م و ج

(imperf. 3 p.m. sing.) w.v. يَمْوُجُ
< ~ surges

مَاجَ يَمْوُجُ مَوْجًا (ن)
to be agitated, troubled,
swell, surge, (the sea
or a crowd)

a billow (n.) الْمَوْجُ

★ م و ر

(imperf. 3 p.m. sing.) w.v. مَرَّوْرًا
< ~ will shake

مَارَ يَمْوُزُ مَوْرًا (ن)
to move from side to side, to shake

643

★ م ی ل

فَدَيِّمُونَ - عَلَى - w.v. acc.

(imperf. 3 p.m. plu.)

they may attack

< مَالٌ يَمِيلُ مَيْلًا (ض)

be adverse to

lit. they may be adverse to

meta. to swoop down

وَالَّذِينَ كَفَرُوا لَيُغْلِبُنَّكَ وَعَن ظَهْرِكَ وَاسْتَخْلَفُونَ

يُغْلِبُونَ عَلَيْكَ مَيْلَةً وَاجْتِدَادًا

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

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

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

(perate. neg. m. plu.) w.v. لَا يَمِيلُوا

turn not

turning v.n., w.v. مَيْلًا / الْمَيْلَ

turning, (n.) مَيْلَةً

attacking, swooping,

to turn (I)

فَلَا تَتَّبِعُوا الْاَوَّلَ النَّبِيلِ

But turn not altogether.

[4:129]

★ م ی ر

(imperf. 1st. f. plu.) w.v. نَمِيرُ

< we shall get provision

مَا رَ نَمِيرٌ مَيْرًا (ض)

to supply food or provision

(Zr.) مَيْرَةٌ is food; the

verb is derived from the noun to supply with

★ م ی ز

(imperf. 3 p.m. sing.) w.v. يَمِيزُ

< ~discriminates

مَا زَ يَمِيزُ مِيزًا (ض)

to detect, distinguish, to discriminate

حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ

Until he hath discriminated the impure from the pure.

[3:179]

(imperf. 2 p.f. sing.) w.v., v يَمِيرُ

< bursts

to be separated v, مَمِيرًا مَمِيرًا

to burst مَمِيرًا مِنَ الْغَيْظِ

with rage (LL)

(perate m. plu.) viii اَمْتَازُوا

< separate yourselves

to be separated, distinguished

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

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

to go astray (2)

وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهْوَاتِ
أَنْ تَمِيلُوا مَيْلًا عَظِيمًا

But those who follow vain desires would have you go astray tremendously.

[4:27]

(Note: According to a number of commentators the word

★★★

کتاب النون

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رٰجِعُونَ

Verily we are Allah's and verily unto Him we are returners. [2:156]

or **آآ** as a statement

وَأَنَّا لَمَّا نَقَعُوا مِنْهَا مَقَاعِدَ لِتَلْمِذٍ

And we were wont to sit on seats therein to listen. [72:9]

or **إِنْنَا**

وَأَشْهَدُ بِأَنَّنَا مُسْلِمُونَ

And bear thou witness that we are Muslims. [5:111]

نَادَتْ see ن د أ

ن أ ي *

(perf. 3 p. m. sing.) h.v.

< ~turned away

646

نَأَى

initial letter of the (a letter) ن
68th Sura "Al-Qalam"

read as 'Noon' meaning 'a fish' ذَا النَّوْنِ 'the man of the fish'; name of the Prophet Yunus (Jonah).

وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا

And Zunnun when departed in anger. [21:87]

our, us (pronoun) نَا

(it is an indeclinable affixed pronoun meaning 'our' when following a noun e.g. كِتَابِنَا 'our book' and 'us' when following a verb as e.g. أَطْعَمَنَا 'he fed us'

or preposition مِنَّا 'from us'.

When affixed to the particle **إِنَّا** or **أَنَّ** it is read **إِنَّا** 'verily we'

إِنَّا

(*pref 1st p. sing.*) تَبَّأْتُ
I declared, announced, acquainted

(*imperf. 3 p.m. sing.*) يُتَبَّأُ
declares

(*imperf. 1st p. sing.*) أَتَبَّأُ
I declare

I shall acquaint thee سَأَتَبَّأُكَ

(*imperf. 1st p. plu.*) ii نُتَبَّأُ
we declare

that we declare *acc.* تُتَبَّأُ

(*imperf. 2 p. sing.*) ii تَتَبَّأُ
thou declares

(*imperf. 2 p.m. plu.*) ii تُتَبَّأُونَ
ye declare

(*el. 2 p. m. sing.*) ii لَتَتَبَّأَنَّ
surely thou will declare

(*el. 1st p. plu.*) ii لَتُنْتَبَّأَنَّ
we surely shall declare

(*pip. 3 p.m. sing.*) *gen.* يُتَبَّأُ
~ hath been told

أَمْ لَوْ يُنَبِّئُ بِمَا فِي صُحُفِ مُوسَى
Hath he not been told of that
which is in the writs of
Musa (Moses). [53:36]

(*pip. 3 p.m. sing.*) *h.v, nom. ii* يُنَبِّئُ
~ will be declared

(*el. pip. 2 p. m. plu.*) *h.v. ii* لَتُنْتَبَّأَنَّ
you shall surely be
apprised (informed)

(*perate. 2 p.m. sing.*) *h.v. ii* تَتَبَّأُ
declare thou!

تَأْتِي بِنَائِي تَأْتِي (ف)

to retire, turn away,
to go far away - عَزَّ -

(*imperf. 2 p.m. plu.*) *h.v.* يَتَأَوَّنُونَ
they go far away

ن ب ا *

(*perf. 3 p. f. sing.*) ii تَبَّأُ
< declared (1)

تَبَّأُ iv, *وَأَنْبَأُ* ii, *وَأَنْبَأُ* iv,
to announce, declare, - ب -
acquaint, inform

<< تَبَّأُ يَتَبَّأُ تَبَّأُ وَ يُتَبَّأُ (ف)
to be high

قَدْ تَبَّأْنَا لِلَّهِ مِنْ أَنْبَاءِكُمْ

Allah hath already declared
unto us some tidings of
you. [9:94]

acquainted, (2)
apprised

فَلَمَّا تَبَّأَهَا بِهِ قَالَتْ مَنْ

أَنْبَأَكَ هَذَا قَالَ تَبَّأَنِي الْعَلِيمُ الْخَبِيرُ

Then, when he had apprised
her of it, she said, who
hath acquainted thee there-
with. He said, the Knower,
the Aware hath acquainted
me. [66:3]

(*perf. 3 p. f. sing.*) تَبَّأْتُ
she declared, acquainted

(i.e., the Day of Resurrection

نَبَأٌ is not only tidings but also signifies 'an announcement' of great utility from which results either knowledge or a predominance of opinion, and true (LL).

prophecy (4)

لِكُلِّ نَبَأٍ مَّوَدَّةٌ

For every tiding is a set time (i.e., for what a prophecy is made). [6:67]

truth (5)

وَلَتَعْلَمَنَّ نَبَأَ بَعْدَ حِينٍ

And ye shall surely come to know thereof after a season. [38:88]

tales, stories, tidings (n.p.)
news, prophecies, announcements

أَنْبَاءٌ

a/the Prophet النَّبِيُّ acc. نَبِيًّا

their prophet نَبِيِّهِمْ

(nom.) n. p. {

the prophets acc. {

(b. plu.) {

the prophethood (n.)

النَّبِيُّونَ

النَّبِيِّينَ

الْأَنْبِيَاءُ

النَّبُوَّةُ

★ ن ب ت

(perf. 3 p. f. sing.)

تَبَيَّنَتْ

← grows

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declare thou unto them

تَبَيَّنْهُمْ

(perate. 2 p.m. plu.) h.v. ii
declare ye

تَبَيَّنُوا

declare ye unto me

تَبَيَّنُونِي

(perf. 3 p.m. sing.) h.v. iv
declared informed

أُنْبِأَ

(perate. 2 m. sing.) h.v. iv
tell! inform! (thou),
declare! (thou)

أُنْبِأْ

tell them,
inform them

أُنْبِئِهِمْ

(perate. 2 p.m. plu.) h.v., iv
declare! (you)

أُنْبِئُوا

(O you) make~
known to me

أُنْبِئُونِي

(imperf. 3p.m. plu.) h.v. x

يَسْتَبَيِّنُونَ

they ask (inquire, question)

a tale, story (1) (v.n.)

نَبَأٌ

وَأَنْتَلِّ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ

And recite unto them with truth the tale of the two sons of Adam. [5:27]

tiding (2)

قُلْ هُوَ تَبَيَّرُوا عَظِيمٌ

Say thou: It is a tremendous tiding. [38:67]

announcement (3)

عَمَّا يَتَسَاءَلُونَ عَنِ التَّمْرِ الْعَظِيمِ

Whereof they question one another? (It is) of the mighty announcement.

[78:1-2]

★ ن ب ذ

(perf. 3 p.m. sing.) نَبَذَ
~threw, fling

نَبَذَ يَنْبِذُ نَبْذًا (ض)
to throw or fling (things)
before or behind oneself,
give up, to cast off

نَبَذَ قَوْمٌ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ كَيْتَبًا
اللَّهُ وَرَاءَ ظُهُورِهِمْ

A party of those who have
received the Scripture (book)
fling the Scripture of
Allah behind their backs.
(i.e., they neglected the
commandment and did
not follow them). [2:101]

(perf. 3 p. m. plu.) نَبَذُوهُ
they threw, fling

(perf. 1st p. sing.) نَبَذْتُ
I threw, cast away

(perf. 1st p. plu.) نَبَذْنَا
we threw, cast away

(perate. 2 p.m. sing.) انْبِذْ
throw !

(pp. 3 p. m. sing.) نَبِذَ
had been cast

لَسِيذًا بِالْعَرَاءِ

He surely had been cast into
the wilderness. [68:49]

(el. pip. m. sing.) لَيَنْبِذَنَّ
he shall surely be cast

بَتَّ يَبْتُكَ نَبَاتًا وَ نَبَاتًا (ن) - ب -

to produce (a tree), to grow,
sprout (plant)

(perf. 3 p. m. sing.) iv أَبَتَ
<~made grow

to make grow, iv ابْتِإِنَابًا
to cause to grow

وَاللَّهُ ابْتِغَاؤَ مِنَ الْأَرْضِ نَبَاتًا

And Allah hath caused you
to grow from the earth as
a growth. [71:17]

وَابْتِغَاؤًا نَبَاتًا حَسَنًا

And He made her grow up
with a goodly growth.
[3:37]

(perf. 3 p.m. sing.) iv أَبَتَتْ
groweth

(perf. 1st p. plu.) iv ابْتِغَاْنَا
we have caused to spring up

(imperf. 3 p.m. sing.) iv يُنْبِتُ
grows

(imperf. 3 p.m. sing.) iv تُنْبِتُ
it, that grows

n.d. acc. iv تُنْبِتُونَا
(imperf. 2 p. m. plu.)
that ye cause to grow

نَبَاتٌ / نَبَاتًا (n.) acc. growth, herbage

وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتًا بِأَمْرِ رَبِّهِ

And a good land, its herbage
cometh forth by the com-
mand of its Lord. [8:57]

نَجَّ يَنْجِي نَجْماً وَ بُرْزَاقاً (ض، ف)

to spring, gush or flow out
(water)

fountains (n. p.) يَنْجِيْعٌ

★ ن ت ق

نَسَعْنَا (perf. 1st p. plu.)

< we shook over

تَنَقَّ يَنْتَقِي تَنْقاً (ن)

to shake, pull, raise up, spread out
or over

★ ن ث ر

اَنْثَرْتِ (perf. 3 p. f. plu.) viii

< scattered

نَثَرَ يَنْثِرُ نَثْراً (ض، ن)

to disperse, scatter, disseminate

scattered (act. pic. m. sing.) مَنثوراً

★ ن ج د

التَّجْدَيْنِ (dual. n. gen.)

< two highways

(i.e. good and evil)

the highland (n.) التَّجْدُ

★ ن ج س

نَجَسٌ (impure one (n.))

نَجَسٌ يَنْجَسُ نَجْساً وَ نَجْساً (س)

to defile, pollute.

to become polluted, unclean

كَلَّا لَيُنْبِتَنَّ فِي الْحَطَمَةِ

By no means! He shall surely be cast into the crushing fire. [104:4]

(perf. 3 p. f. sing.) viii اِنْتَبَذَتْ she retired

★ ن ب ز

(لَا) تَسَابَرُوا (prate. neg. m. plu.) vi

< do not call one

another in insulting manner

to call names, نَبَرَ يَنْبِرُ نَبْراً (ض)

to upbraid

to call one another vi تَسَابَرٌ

by nickname in order to insult him

لَا تَسَابَرُوا بِالْأَلْقَابِ

Do not call one another by nickname. [49:11]

★ ن ب ط

يَسْتَنْبِطُونَ (imperf. 3 p. m. plu.) x

< they discover, think out

نَبَطَ يَنْبِطُ نَبْطاً وَ بُرْزَاقاً (ض)

to gush or flow out (water)

to invent x اسْتَنْبَطَ <<

(something), discover

★ ن ب ع

< a fountain, a spring (n.) يَنْبُوعاً
of water

ن ج م ★

< the stars, coll- (1) (n.) النجوم
ectively

يَجْمَعُ يَنْجُمُ نَجْمًا (ن)

to appear, rise

وَعَلَمَاتٍ وَالنَّجْمِ هُمْ يَهْتَدُونَ

And (also) landmarks as by
the stars they are guided.

[16:16]

a star (2)

وَالنَّجْمِ إِذَا هَوَىٰ

By the star when it setteth.

[53:1]

(according to some commen-
tators the word النجوم here
too means stars, collect-
ively as a noun (اسم الجنس)

stars (n. p.) النجوم

herbs (3)

وَالنَّجْمِ وَالشَّجَرِ يَسْجُدَانِ

And the herbs and the trees
do obeisance. [55:6]

ن ج و ★

(perf. 3 p. m. sing.) w.v. نَجَّى
< ~ was saved

نَجَّى يَنْجُو نَجْوًا وَ نَجَامًا وَ نَجَاةً (ن)

(1) to be saved, delivered.
rescued, escape, go free - مِنْ -

★ ★ ★ ★

Injil (Gospel) (n.) الإنجيل

(Injil, which is referred to in
the Quran, is not at all
identical with the new
Testament or even Four
Gospels of the Christian
Church. Injil, according
to the teachings of Islam,
was a Book sent down
on Jusus (on whom be
peace) and not a collec-
tion of reports and stories
(about him) compiled at
dubious dates by unknown
persons—undesigned and
unforeseen in the apostolic
age (*Jid.* quoting *EBr.* III,
p. 513).

The New Testament, accord-
ing to the Christian belief,
far from being the revealed
Word of God, was or
is a 'Book' destined for
publication and multiplica-
tion. . . Sentences may have
been abbreviated or expres-
sions changed. It was simi-
lar to the Gospels, when
the first collection of
saying of Jusus or the first
narrative of his deeds was
set down in writing; the
next who copied it might
feel inclined to enlarge it
or to change any detail ac-
cording to the form in
which he had heard it,
without any bad intention.

(perf. 1st p. plu.) iv, w.v.
we delivered

(imperf. 3 p.m. sing.) iv, w.v.
delivers

he delivereth him **يُنَجِّهِ**

(imperf. 3 p. f. sing.) iv, w.v.
~ delivers

(imperf. 1st p. plu.) vi, w.v.
we deliver

iv, w.v.
(imperf. 1st p. plu.) f.d.
we deliver

(perf. 2 p. m. plu.) iii, w.v.
< ye whisper

to whisper, iii **مُنَاجَاةً**
to confide a secret to

إِذَا تَاخَّضْتُمُ الرَّسُولَ

When ye go to whisper with
the apostle. [58:13]

(perf. 2 p. m. plu.) vi, w.v. **تَتَاخَّضْتُمْ**
ye whisper together

(imperf. 3 p.m. plu.) iv, w.v. **يَتَنَاخَّضُونَ**
they whisper together

(perate m. plu.) vi, w.v. **تَتَنَاخَّضُوا**
ye (should) whisper!

vi, w.v. **لَا تَتَنَاخَّضُوا**
(perate neg. m. plu.)
ye (should not) whisper
or do not whisper

(act. pic. m. sing.) w.v. **نَاجٍ**
one who is saved (f.d.)

deliverance (v.n.) w.v. **النَّجَاةُ**

iii **تَمَاجِي وَتَجَوَّى وَتَاجَى**
to confide a secret to **مُنَاجَاةً**

(perf. 2 p. m. sing.) **تَجَوَّزْتَ**
thou hast escaped

~delivered ii, w.v. **تَجِي**
(The verb **تَجِي** is written with
when affixed to a pro-
noun as **تَجَاكُمْ، تَجَانَا، تَجَامُكُمْ**)

(perf. 1st p. plu.) ii, w.v.
we delivered **تَجِينَا**

(imperf. 3 p.m. sing.) ii, w.v.
delivers **يُنَجِّئِي**

(imperf. 1st p. plu.) ii, w.v.
we deliver, we shall deliver **نُنَجِّئِي**

(imperf. 1st p. plu.) el. ii, w.v.
we shall surely deliver **لَنُنَجِّئِيَنَّ**

(perate. m. sing.) ii w.v.
deliver ! affixed to a
pronoun as:

deliver me **يُنَجِّئِيَّ**

deliver us **يُنَجِّئِيَّكُمْ**

(pp. 3 p. m. sing.) ii, w.v.
was delivered **تَجِيَّ**

(perf. 3 p. m. sing.) iv, w.v.
delivered **أَتَجِيَّ**
affixed to a pronoun as:

delivered us **أَتَجَانَا**

~you **أَتَجَاكُمْ**

and so on

(perf. 2 p.m. sing.) iv, w.v.
thou delivered **أَتَجِيَّتَ**

وَكَاثُوا يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا لِابْنِئِينَ

And they were hewing out houses from mountains (feeling) secure. [15:82]

ن ح ر ★

أَحْرُ (perate 2 p. m. sing.)

<(thou) sacrifice!

تَحْرَ يَنْحَرُ تَحْرًا وَتَنْحَارًا (ف)
to slaughter, sacrifice (an animal), to injure the jugular vein

ن ح س ★

تَحْسِي (calamity (v.n.) (sing.) neg.)

تَحْسٌ بِتَحْسٍ تَحْسًا / تَحْسٌ مُحْسَةً
to be unlucky, (س، ك)

inauspicious, fatal, of evil men

تَحْسَاتٌ (inauspicious (n.p.))

تَحْسٌ (smoke (n.))

(smoke without flame that rises high and of which heat is weak).

ن ح ل ★

التَّحْلُ (the hee (n.))

تَحْلَةٌ (a gift (v.n.))

تَحَلَّ يَتَحَلَّلُ تَحَلًّا (ف)
to make a gift, dowry a women, make a wedding gift

تَحِيًّا (act. pic.) acc. w.v.
the act of counselling together

التَّجْوِي (counselling (v.n.) w.v. (in secret))

مُنَجِّو (Ap-der. m. plu.) w.v, n.d.
deliverers

إِنَّا مُنَجِّوْكَ

Verily We are to deliver thee. [29:33]

ن ح ب ★

تَحْبٌ (a vow (v.n.))

تَحَبَّ يَتَحَبَّبُ تَحَبًّا (ض)
to weep, to cry, to vow

قَضَى تَحْبَهُ

He hath fulfilled his vow. (i.e., by offering up his life for Allah's cause—a metaphorical usage, meaning courted death). [33:23]

ن ح ت ★

تَنْحِتُونَ (imperf. 2 p. m. plu.)
<ye hew

تَحَتَّ يَنْحِتُ | يَنْحِتُ | يَنْحِتُ | يَنْحِتُ
تَحْتًا (ن، ض، س)
to cut, hew, carve (stone, etc.) shape, work (wood), emaciate

يَنْحِتُونَ (imperf. 3 p.m. plu.)
they hew

to flee (*assim.*) مَدَّ يَدَيْهِ نَدَاً (ض)
to run away (a camel)

(one who can run away from God's command and establish his own sovereignty against God's order
mata. idols (*Lis.* etc.)

★ ن د م

(act. pic. plu.) نَادِمِينَ

(sing.) نَادِمٌ < remorseful

<< نَدِيمٌ يَنْدَمُ نَدَمًا وَنَدَامَةً (س)

to regret as a result of a sinful act

(According to *Lis.*, *I.Q.* 'A sinful act may be followed by either of two painful feelings; one is called remorse but in that there is no merit. The other is known as repentance التَّوْبَةُ. Thus التَّوْبَةُ is not repentance as translated by some authors.)

★ ن د ی

(perf. 3 p.m. sing.) iii, w.v نَادَى
< ~called out (1)

نَادَى بِنَادِي مُنَادَاةً

to call it with another in a assembly

(Note: *R.F.* is not used in this meaning.)

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(synonymous with meaning a free gift (*I.Q.*)

وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً

And give unto women their dowries as a free gift.

[4:4]

(It should not be confused with the 'price of bride' as customary in the ancient world.)

★ ن خ ر

< crumbled (*n. sing.*) نَجْوَةٌ

decayed (bones)

نَجْرٌ يَنْجَرُ نَجْرًا (س)

to be rotten, decayed, carcass, (bone, wood)

★ ن خ ل

< the palm-tree (*n.*) النَّخْلَةُ

(*plu.*) النَّخْلُ، نَخِيلٌ، نَخْلٌ as below

palm trees, (*n. p.*) النَّخْلُ

also, date-palms, *acc.* نَخْلًا

date-stone

date-palms نَخِيلٌ

★ ن د د

compeers, like, equal, (*n. p.*) أَنْدَادًا

match

(*sing.*) يَدِي

(*perf. 1st p. plu.*) w.v. ii
we cried unto

نَادَيْنَا

(*imperf. 3 p.m. sing.*) w.v. ii
calls

يُنَادِي

when referred to the hereafter it means 'will call'

يُنَادِي (ي)

(*perate. plu.*) ii, w.v.
cry unto

نَادُوا

(*pp. 3 p.m. sing.*) w.v. ii
was cried unto

تُودِي

(*pp. 3 p.m. plu.*) w.v. ii
they were cried unto

تُودُوا

referring to the hereafter 'they shall be cried unto'

(*pi p. 3 p.m. plu.*) w.v. ii
they will be cried unto

يُنَادُونَ

(*perf. 3 p.m. plu.*) w.v. vi
they cried out unto each other

تَنَادَوْا

(*Ap-der m. sing.*) w.v.
a/the caller

الْمُنَادِي (ي)

مُنَادِيًا acc. w.v

a call, a cry (*v.n.*) w.v

يَدَاةٌ

assembly (*n. p.*) w.v.

نَادِي

company (*n. p.*) acc. w.v.
fellows of an assembly

يَدِيَا

mutual calling (*v.n.*) w.v, iv

التَّادِ

يَوْمَ التَّنَادِ

The day of the hereafter when men will cry unto each other. [40:32]

وَنَادَى نُوحٌ ابْنَهُ

And Nuh called out his son. [11:42]

cried (2)

إِذْ تَلَاى رَبَّهُ يَدًا مَّخْفِيًا

(Recall) what time he cried unto his Lord with a secret cry. [19:3]

When referred to the hereafter the perfect tense takes the meaning of a future tense e.g.

وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ

And the fellows of the Garden shall cry unto the fellows of the fire. [7:44]

(*com.*) } نَادَى + نَا = نَادَانَا
he cried upon us

(*com.*) } نَادَى + هَا = نَادَاهَا

(*com.*) } نَادَى + هُمَا = نَادَاهُمَا

(*perf. 3 p. f. sing.*) w.v. ii
~called to

(*perf. 3 p.m. plu.*) w.v. ii
they cried

(*perf. 3 p.m. plu.*) w.v. ii
ye called for

when ye call for إِذْ نَادَيْتُمْ

(perf. 1st. p. sing.) **أَنْذَرْتُ**
I warned

(perf. 1st. p. plu.) **أَنْذَرْنَا**
we have warned

(imperf. 3 p.m. sing.) **يُنذِرُ** iv
warns

it may/in order to el. iv. **لِيُنذِرَ**
warn

(imperf. 3 p. m. plu.) **يُنذِرُونَ** iv
they warn

they may/in el. iv **لِيُنذِرُوا**
order to warn

thou may/in el. iv **لِيُنذِرَ**
order to warn

ye warn **تُنذِرُونَ** juss. iv

أَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ

Whether thou warnest them
or warnest them not. [2:6]

(perate. m. sing.) **أَنْذِرْ** iv
thou warn!

(perate. m. plu.) **أَنْذِرُوا** iv
you warn!

(pp. 3 p.m. plu.) **أَنْذِرُوا** iv
they had been warned

(pip. 3 p. m. plu.) **لِيُنذِرُوا** el. iv
they might be warned (or)
they in order to be warned

(pip. 3 p. m. plu.) **يُنذِرُونَ** iv
they are warned

When they are **إِذَا مَا يُنذِرُونَ**
warned. [21:45]

warning (v.n.) acc. iv **نَذْرًا**

ن ذ ر *

(perf. 1st. p. sing.) **نَذَرْتُ**
<I vowed
نَذَرْتُ نَذْرًا وَنَذَرْتُ نَذْرًا

(ن، ض) to dedicate,
consecrate to God, to
make a vow

(perf. 2 p. m. plu.) **نَذَرْتُمْ**
ye took vow of ~

a vow (v. n.) **نَذْرًا**

vows (n. p.) **نَذْرًا**

ثُمَّ لِيَقْضُوا أَفْئَتَهُمْ وَلِيُوْثِقُوا أَيْدِيَهُمْ

Thereafter let them end their
unkemptness and fulfil
their vows. [22:29]

(Note : vow is also an obliga-
tion imposed by self-will
or through religious order.
(Zry.)

(perf. 3 p.m. sing.) **أَنْذَرَ**
< ~ warned

to warn, iv **أَنْذَرَ إِنْذَارًا**
call attention to, show the
danger to to come. R F. is
not used in this sense, but
the verbal nouns resembling
the forms of trilateral
have occurred in the H.Q.
such as **نَذْرًا** below.

(perf. 2 p.m. sing.) **أَنْذَرْتَ**
thou warned

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ

And he drew forth his hand, when lo! it was white unto the beholders. [7:108]

(perf. 1st. p. plu.)

we extract

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَيْلٍ

And We shall extract whatsoever of rancour there may be in their breasts. [7:43]

we (shall) take (2)
out

وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا

And We shall take out from every community a witness. [28:75]

withdraw (3)

وَلَكِنْ آذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَا مِنْهُ إِشْرَهُ كَيْفَ يَكْفُورُ

And if We cause man to taste mercy from Us and thereafter withdraw it from him, verily he is despairing, blaspheming. [11:9]

(imperf. 3 p.m. sing.)

divests, strips off

كَمَا أَخْرَجَ آبُوهَا مِنْ

مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا

As he drove forth your parents from the Garden, divesting the twains of their garment. [7:27]

(dropped ي) نَذِيرٌ

warner (1) (act. 2 pic.) نَذِيرٌ

فَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ ذُنُوبِكُمْ

Surely hath come to you a bearer of glad tidings and a warner. [5:19]

warning (2)

ي of pronoun is dropped in the following verse

فَسَتَلْبَثُونَ كَيْفَ نَذِيرٌ

Ye shall know what (wise or what terrible) was My warning. [67:17]

warner (Ap-der. sing.) iv مَنذِرٌ

(Ap-der. m. plu.) nom. iv مَنذِرُونَ
warners

(Ap-der. m. plu.) acc. iv مَنذِرِينَ

(pis. pic. m. plu.) acc. iv مَنذِرِينَ
those who were warned

ن ذ ر see زَادٌ

ن ز ع ★

(perf. 3 p.m. sing.) نَزَعَ

~ drew forth

نَزَعَ يَنْزِعُ نَزَعًا (ض) وَ نَزَعَ ii

to draw forth, take away, to pluck out, bring out, snatch away, remove, strip off, tears off

they snatch (2)
(from one another)

يَتَنَازَعُونَ فِيهَا كَأْسًا

they will therein snatch from
one another a cup. [52:23]

eager (n.) *ints.* رَاَعَةٌ
eager to roast رَاَعَةُ الشَّوَى
draggers (act. pic. f. plu.) النَّازِعَاتِ
i.e., who drag forth soul from
the bodies according to the
orders given to them by
Allah. *meta.* angels

ن ز غ ★

(perf. 3 p. m. sing.) زَعَّ
< ~made strife
زَعَّ يَزَعُّ زَعًا (ف)

to incite to evil,
to foment discord between,
to make strife, to slander,
sow dissensions

(imperf. 3 p. m. plu.) يَزَعُّ
sows discord

إِنَّ الشَّيْطَانَ يَزَعُّ بَيْنَهُمْ

The devil soweth discord
among them. [17:53]

(imperf. 3 p. m. sing.) *e.n.* يَزَعُّ
~ prompt
with بَيِّنَاتٍ to prompt

وَإِنَّمَا يَزَعُّكَ مِنَ الشَّيْطَانِ تَزَعُّ فَأَسْتَعِذُّ بِاللَّهِ

And if a slander from
Satan wound prompt
thee, then seek refuge in
Allah. [7:200]

(imperf. 3 p. m. sing.) تَنَزِعُ
thou takest away

we surely *e.p.l.* نَنَزِعَنَّ
draw (aside)

iii, *e.m.p.* يَنَازِعْنَ
(imperf. 3 p. m. plu.)
they (should) dispute

نَازِعٌ مُنَازِعَةٌ وَنِزَاعًا
to dispute, fight, quarrel

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسَكًا هُوَ تَائِبَةٌ
فَلْيَتَذَكَّرِ اللَّهُ فِي الْأَمْرِ

Unto every community We
have appointed a rite which
they perform, let them not
therefore dispute with thee.

[22:67]

(perf. 3 p. m. plu.) *vi* تَنَازَعُوا
< they disputed (or)
they debated each other

to quarrel, *vi* تَنَازَعُ تَنَازَعًا
fight each other

(perf. 2 p. m. plu.) تَنَازَعْتُمْ
ye disputed

(perate. neg. plu.) لَا تَنَازَعُوا
do not dispute
each other

(imperf. 3 p. m. plu.) يَتَنَازَعُونَ
they dispute (1)

إِذْ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرَهُمْ

(Recall) what time they were
disputing among themsel-
ves regarding their
offering. [18:21]

send down (2)

وَوَنَزَّلْنَا عَلَيْكَ كِتَابًا

And had We sent down a
Book [6:7]to revel in slow (3)
deliberation (piecemeal)وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ
عَلَىٰ مَكْتَبٍ مُّكْتَبٍ وَتُنزِّلُهُ تَتْرَائِجًاAnd this is a recitation which
We have made distinct
that thou mayest recite it
unto mankind with delay
an We have revealed it at
intervals. [17:106](imperf. 3 p.m. sing.) ii, acc.
that has sent down(imperf. 3 p. m. sing.) ii
sends down(imperf. 2 p.m. sing.) ii, acc.
that they may send down(imperf. 1st. p. plu.) ii
we send downdid not (juss) ii
send down(pp. 3 p. m. sing.) ii
~was sent down

has been revealed - عَلَىٰ -

(pp. 3 p. f. sing.)
was revealed(pip. 3 p.m. sing.)
is being revealed

slander, prompting (v.n.)

نَزَعٌ

★ ن ز ف

(pip. 3 p. f. plu.) نَزَفُونَ

< they are made mad

نَزَفَ يَنْزِفُ نَزْفًا (ض)

to entirely exhaust or be ex-
hausted (as well)

نَزَفَ يَنْزِفُ نَزْفًا (ض)

iv. نَزَفَ إِزْفًا

to lose one's senses, be
made drunk, be silenced in
argument(imperf. 3 p.m. plu.) iv لَّا يُنْزِفُونَ
they will (not)
be senseless (drunk)

★ ن ز ل

(perf. 3 p.m. sing.) نَزَلَ

~ has come down

< نَزَلَ يَنْزِلُ نَزُولًا وَنَزِيلًا (ض)

to descend, to come down

(imperf. 3 p. m. sing.) يَنْزِلُ

~descends

(perf. 3 p.m. sing.) ii نَزَلَ

< ~ has sent down

نَزَلَ يَنْزِلُ نَزِيلًا
to send down, ii
to revel(perf. 1st. p. plu.) ii نَزَلْنَا
we have revealed (1)

نَزَلْنَا صُلَيْبًا

We have revealed unto Our
bondman. [2:23]

(Note: the form **تَنْزِيلٌ** is of a feminine singular but is used for plural as a group)

(*imperf. p. f. sing.*) v **تَنْزَلُ**

comes down (the initial ت of) imperfect tense is dropped for easy pronunciation which is called **تَخْفِيفٌ**

(*imperf. 3 p.m. sing.*) v **يَنْزِلُ** comes down

that which is (n.)

prepared for a guest, *acc.* entertainment, an abode, food or a drink

one descent (n. unity)

وَلَقَدْ رَأَى نَزْلَةَ الْآخِرَىٰ

And assuredly he saw him at another descent [53:13]

**وَالنَّزْلَةَ الْمَرَّةَ مِنَ النُّزُولِ وَتَقُولُ
فَعَلْتَ ذَلِكَ نَزْلَةً أَيْ مَرَّةً**

i.e., **نَزْلَةٌ** is a noun of unity from **نَزُولٌ** it also denotes the meaning of 'once'

(*n. pt. plu.*) *acc.* **مَنَازِلٌ**
stations, mansions

(*sing.*) **مَنْزِلٌ**

(*Ap-der. m. sing.*) *ii* **مَنْزِلٌ**
a sender down

to be reveled or **أَنْ يُنَزَّلَ**
revelation to be sent down
(to him)

(the Quran) *v.n. ii* **تَنْزِيلٌ**
the revelation

reveling (*v.n. ii.*) *acc.* **تَنْزِيلًا**

(*perf. 3 p.m. sing.*) *iv* **أَنْزَلَ**
~sent down

(*perf. 1st. p. sing.*) *iv* **أَنْزَلْتُ**
I sent down

(*perf. 2 p.m. plu.*) *iv* **أَنْزَلْتُمْ**
ye sent down

(*perf. 1st. p. plu.*) *iv* **أَنْزَلْنَا**
we sent down

(*imperf. 1st p. sing.*) *iv* **سَأَنْزِلُ**
I shall send down (with
س of future tense)

(*perate. m. sing.*) *iv* **أَنْزِلْ**
send down !

(*pp. 3 p.m. sing.*) *iv* **أَنْزِلَ**
what is sent down or
reveled

(*pp.. 3 p. f. sing.*) *iv* **أَنْزِلَتْ**
that is reveled or sent down
(in plural or feminine
singular)

(*perf. 3 p. f. sing.*) *v* **مَنْزَلَتْ**
brought down

وَمَا سَأَلَتْ بِهِ الشَّيَاطِينُ

And satans have not brought
down. [26:210]

(*imperf. 3 p. f. sing.*) *v* **تَنْزِلُنَّ**
they shall come down

نَسَاً بِنَسَاءٍ تَنَسَّأَ وَتَنَسَّأَ (ف)

to delay (h.v) وَأَنَسَاً

postponement of a sacred month to another month was an invention of the idolatrous Arabs, whereby they avoided keeping a sacred month, when it suited not their convenience, by keeping a profane month in its stead, transferring, for example, the observance of Muharram to the succeeding month of Safar (Baid-wai).

a staff *n. inst. h.v* مِصْبَاةٌ

ن س ب ★

نَسَبًا < kinship *v.n., acc.*

نَسَبَ يَنْسِبُ نَسَبًا وَنِسْبَةً (ض)

to give or ask one's genealogy

to attribute, ascribe to - إِلَى -

< relationship *n.p.* أَنْسَابٌ
or kinships

(sing.) نَسَبٌ

ن س خ ★

يَنْسَخُ < (imperf. 3 p.m. sing.)
abolishes

نَخَّخَ يَنْسَخُ نَخْخًا (ف)
to rule out, abrogate, to copy

(pis. pic. m. sing.) ii

what has been revealed or sent (down)

(Ap-der. m. plu.) iv, nom.

who causes to descend, (1) send down, make to come down

إِنَّا مُنْزِلُونَ عَلَىٰ أَهْلِ هَذِهِ الْقَرْيَةِ
بِحُزْرٍ أَوْسَىٰ السَّمَاءِ

Verily We are about to bring down upon the inhabitants of the city a scourge from the Heaven. [29:34]

(Ap-der. m. plu.) iv, acc.

a receiver of guests, (2) those who provide hospitality

الَّذِينَ آمَنُوا فِي الْكَيْلِ وَأَنَا خَيْرٌ لِّمُنْزِلِينَ

Behold ye not that I give full measure and that I am the best of entertainers. [12:59]

(pis. pic. m. sing.)

landing place

وَقُلْ رَبِّ أَسْأَلُكَ مُنْزِلًا بِرَحْمَتِكَ

And say thou: my Lord cause me to land at a landing blest. [23:29]

(pis. pic. m. plu.)

those who are sent down

ن س أ ★

< postponement (v.n.) *h.v.*

مُنْزَلٌ

مُنْزِلُونَ

الْمُنْزِلِينَ

مُنْزَلًا

الْمُنْزِلِينَ

النَّسِيءِ

★ ن س ك ★

< a rite (n.) نَسَكٌ

(slaughtering an animal
by way of sacrifice)

نَسَكَ بِنَسْكَ نَسْكَاً وَ مَنَسَكَ (ن)

to lead a devout life, to be
pious

(act. pic. m. plu./pron. n.d.) نَاسِكُونَ

performers of it
(نَاسِكُونَ + ة)

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسَكًا فَهُوَ نَاسِكُونَ

Unto every community We
have appointed a rite (a
certain way of sacrificing)
which they perform.[22:67]

a ritual (v. min.) acc. مَنَسَكًا

(n. pt. plu.) مَنَاسِكٌ
places for sacrifice in per-
forming Haj, generally,
rites and ceremonies of Haj.)

★ ن س ل ★

(imperf. 3 p.m. plu.) يَنْسِلُونَ

< they hasten out

نَسَلٌ يَنْسِلُ نَسَلًا (ن)

to beget, be fruitful in pro-
geny

<< نَسَلٌ يَنْسِلُ نَسَلًا (ن)

to hasten

النَّسَلُ (v.n.)

(imperf. Ist. p. plu) (juss.) نَسَخْ
we abolish

(imperf. Ist. p. plu) x نَسَخْنَا
we transcribe

we used to transcribe كُنَّا نَسَخُّ
inscription (n.) نَسَخَةٌ

وَفِي نَسَخِهَا هُدًى وَرَحْمَةٌ

And in the inscription thereon
was guidance and mercy.
[7:154]

★ ★ ★ ★

Nasr. (p.n.) acc. نَسْرًا

Nasr, the vulture god, was
an idol of the Himyarites.
The vulture worship of the
Arab is attested by the
Syriac doctrine of Addai.
(Jid.)

★ ان س ف ★

(imperf. p.m. sing.) يَنْسِفُ

< will scatter

نَسَفَ يَنْسِفُ نَسْفًا (ض)

to uproot, reduce to power,
'o scatter

(imperf. Ist. p. plu.) epl. لَنَنْسِفَنَّ
we shall surely scatter

(pp. 3 p. f. sing.) نُسِفَتْ
reduced to powder

(v.n.) acc. نَسْفًا
the act of scattering or
reducing to powder

(imperf. 3 p.m. sing.) w.v.	يَنْسَى
~ forgets	
(imperf. 2 p.m. sing.) w.v.	تَنْسَى
thou forget	
(imperf. 2 p.m. plu.) w.v.	تَنْسُونَ
ye forget	
(perate, neg. m. sing.) f.d.w.v.	لَا تَنْسَ
thou forget not	
(perate, neg. p. plu.) w.v.	لَا تَنْسُوا
ye forget not	
(imperf. 1st. p. plu.) w.v.	نَنْسَى
we forget	
we forget them	نَنْسَاهُمْ
we forget you	نَنْسَاكُمْ
(pip. 2 p.m. sing.)	تَنْسَى
thou art forgotten	
w.v. vi	أَنْسَا (كَمْ)
(perf. 3 p. m. plu.)	
they caused (you to) forget	
w.v. iv	أَنْسَا (بِهِ)
(perf. 3 p. m. sing.)	
he made (me to) forget (it)	
the word is a compound one	
أَنْسَا + فِي + ۞	
he made forget ÷ me + it	
he made him	أَنْسَاهُ
to forget	
he made (them)	أَنْسَاهُمْ
to forget	
w.v. iv	نَنْسَى (هَا)
(imperf. 1st. p. plu.)	
we cause (it) to be forgotten	
w.v. iv, emn.	يُنْسِينَا
(imperf. 2 p.m. sing.)	
causes to forget	

وَيْهَكَ الْحَرْثَ وَالنَّسْلَ

He destroys the crops and the cattle. [2:205]

progeny (2)

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَّةٍ مِّن مَّاءٍ مَّهِينٍ

Then He made his progeny from an extract of water base. [32:8]

ن س و ★

women (n. p.) نِسْوَةٌ

(there is no singular of this word from the root)

women (n. p.) النِّسَاءُ

ن س ی ★

(perf. 3 p.m. sing.) w.v.

~has forgotten

(perf. 3 p.m. dual.) w.v.

they (twain) forgot

(perf. 3 p.m. plu.) w.v.

they forgot

(perf. 2 p.m. sing.) w.v.

thou forgot

(perf. 1st. p. sing.) w.v.

I forgot

(perf. 2 p.m. plu.) w.v.

ye forgot

(perf. 1st. p. plu.) w.v.

we forgot

(*Ap-der. m. plu.*) *iv, h.v.* **الْمُنشُونَ**
grower

(*pis. pic. f. plu.*) *iv, h.v.* **الْمُنشَاتُ**
elevated sails

وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ

His are the ships with elevated sails upon the sea like mountains. [55:24]

★ ن ش ر

(*pp. 3 p. f. sing.*) **نَشَرَتْ**
<is/are laid upon

نَشَرَ يَنْشُرُ نَشْرًا وَنَشُورًا (ن)
to spread out, to resuscitate, bring back to life, to be extended, lay open, to unfold

(*imperf. 3 p. m. sing.*) **يَنْشُرُو**
~will spread

(*perf. 3 p. m. sing.*) *iv* **أَنْشَرَهُ**
brought to life

ثُمَّ إِذَا هِيَ آتِيَةٌ

Then, when He will, He brought him again to life. [80:22]

(*perf. 1st. p. plu.*) *iv* **أَنْشَرْنَا**
we brought (into life)

(*imperf. 3 p. m. plu.*) *iv* **يَنْشُرُونَ**
they raise the dead

أَمْ يَتَّخِذُونَ الْإِلَهَةَ مِنَ الْأَرْضِ هُمْ يَنْشُرُونَ

Or have they chosen gods from the earth who raise the dead. (i.e. who bring to life.) [21:21]

caused thee to forget **يُنْسِيَنَّكَ**

forgotten one (*v.n.*) *w.v. acc.* **نَسِيًا**

pic. pac. w.v. acc. **مَنْسِيًا**
~ become forgotten (lost in oblivion)

(*act. pic.*) *w.v. acc.* **نَيْسِيًا**
forgetting

★ ن ش أ

(*act. pic. f. sing.*) *h.v.* **نَاشِئَةً**
<rising (in the meaning of a verbal noun)

نَشَأَ يَنْشَأُ / نَشُو يَنْشُو نَشَأً وَنَشُومًا
وَ نَشَاءً (ف، ك)

to grow up (child), live, originate, rise, to create

to be brought up **نَشَقَّ وَأَنْشَقَى**

growth **النَّشَاءُ**

(*pip. 3 p. m. plu.*), *ii h.v.* **يَنْشَأُ**
~is bred up

(*perf. 3 p. m. sing.*) *iv, h.v.* **أَنْشَأَ**
produced

(*perf. 2 p. m. plu.*) *iv, h.v.* **أَنْشَأْتُمْ**
ye made to grow

(*perf. 1st. p. m. plu.*) *iv, h.v.* **أَنْشَأْنَا**
we created

(*imperf. 3 p. m. sing.*) *iv, h.v.* **يَنْشِئُ**
~raises

(*imperf. 1st. p. plu.*) *iv, h.v.* **نُنْشِئُ**
we raise, bring

creation (*v.n.*) *iv, h.v. acc.* **إِنْشَاءً**

نَشَرَ يَنْشُرُ نَشُورًا (ن، ض)

to hate, rebel against

★ ن ش ط

النَّاشِطَاتُ (act. pic. f. plu.)

<releasers (f.)

نَشَطَ يَنْشَطُ نَشَاطًا (ن)

to go out from a place,
(draw up a bucket at one
pull)

to act of drawing النَّشَطُ

up quickly and easily

releasing v.n. acc. نَشَطًا

وَالنَّشِطَاتِ نَشَاطًا

By the angels who release
(souls of believers) with
(gentle) release or by
those who gently draw out
the souls of the believers.

[79:2]

★ ن ص ب

نُصِبَتْ (pp. 3 p. f. sing.)

<(they are) fixed, firm,
rooted, set up.

(1) نَصَبَ يَنْصِبُ نَصَبًا (ن، ض)

to fix (a plant, tree, stone)
in the soil, to raise, estab-
lish

(2) نَصَبَ يَنْصِبُ نَصَبًا (س)

to use diligence, to be instant,
to toil, labour

تَنْشُرُونَ (imperf. 2 p.m. plu.) villi
ye spreading (yourselves)

فَاتَشِرُوا + ف com. villi
(perate. m. plu.)

disperse

النَّاشِرَاتُ (act. pic. f. plu.)
spreading ones

وَالنَّاشِرَاتِ نَشْرًا

By the spreading (winds.)

[77:3]

نَشْرًا (act. pic. f. plu.) acc.

the resurrection (v.n.) نُشُورًا، نُشُورًا

(pact. pic. m. sing.)

unfolded

مَنْشُورًا

(act. pic.) acc.

(pis. pact. f. sing.) ii
spread open

مَنْشُورًا

مَنْشُورًا

<(pis. pact. m. plu.) acc. iv
brought up (or) are/
will be raised

مَنْشُورًا

(pis. pact. m. sing.) viii

that which spreads itself out

مَنْشُورًا

★ ن ش ز

أَنْشُرُوا (perate. m. plu.)

نَشَرَ يَنْشُرُ نَشْرًا (ن)

to be high, lifted up, rise up

(imperf. Ist. p. plu.) iv

we make stand up

<refractoriness (v.n.) نُشُورًا

aversion of husband and wife
to each other

نُشُورًا

a stone used by the (3)
pagan Arabs on which
they made sacrifices, the
altars, idols

وَمَا ذُبِحَ عَلَى النَّصِيبِ

And that hath been slaught-
ered on the idols (or the
altars.) [5:3]

<idols, images or (n. p.)
statues

(sing.) نَصِيبٌ أَوْ نَصَابٌ (Lis.)

نَصَابٌ plu of نَصِيبٌ or

نَصَابٌ is generally translated
as idols. The commentator
Daryabadi observed that
it was 'atar', a sacred stone
where pagans used to offer
slaughters

(act. 2 pic. m. sing.) نَصِيبٌ
a part, portion

ن ص ت ★

(perate. m. plu.) iv أَنْصِتُوا
<keep quiet in order
to listen

نَصَتَ بَنِيصَتْ نَصَاتًا (ض)

وَأَنْصَتَ إِنْصَاتًا

to keep quiet in order to
listen to, hear

ن ص ح ★

(perf. 3 p. m. plu.) نَصَحُوا
<they wished well,
they were sincere

666

وَالِ الْجِبَالِ كَيْفَ نُصِبَتْ

(Look they not)~and at
the mountains how they
are fixed firm. [88:19]

(perate. m. sing.) (ف) أَنْصَبُ
toil, labour!

وَإِذَا قَرَعْتَ فَالْأَنْصَبِ

And when thou has finished
(thy preaching still)
labour hard, (or) toil (in
prayer). [94:7]

labour, toil n.v. nom. {

acc. {

(act. pic. f. sing.)

toiling, worn (i.e., fatigued
by the most unavailing
labour)

calamity (n.)

نَصَبٌ

نَصَابٌ

نَاصِبَةٌ

نَصَبٌ

إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِي

الشَّيْطَانُ بِئْتَابٍ وَعَذَابٍ

When he cried unto his Lord:
verily the Satan hath tou-
ched me with affliction
(or calamity) and suffering.
[38:41]

<standards (1) (n. p.) النَّصَبُ

a goal (sing.) نَصَابٌ

كَأَنَّهُمْ إِلَىٰ نَصَبٍ يُوفُونَ

As they are racing to a goal.
[70:43]

111

(*perf. 1st p. plu.*) نَصَرْنَا
we delivered (1)

وَنَصَرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا

And We delivered him from the people who denied Our signs. [21:77]

we helped (2)

وَنَصَرْنَهُمْ فَكَانُوا هُمُ الْغَالِبِينَ

And We helped them so that they became the victors. [37:116]

(*imperf. 3 p.m. sing.*) *nom.* يَنْصُرُ
will/would save or deliver

فَمَنْ يَنْصُرْنَا مِنْ بَأْسِ اللَّهِ إِنْ جَاءَنَا

But who would save us from wrath of Allah should it reach us. [40:29]

(*imperf. 3 p.m. sing.*) *acc.* يَنْصُرُ
they may succour

(conditional phrase) *gen.* يَنْصُرُ
if~helps

(*imperf. 3 p.m. plu.*) يَنْصُرُونَ
they succour

f.d., acc. تَنْصُرُوا
(*imperf. 2 p. m. plu.*)
ye aid (the religion)

(*imperf. 3 p.m. sing.*) *emp.* لِيَنْصُرَنِي
surely he will succour

(*perate 2 p. m. sing.*) أَنْصُرُ
make~triumph - عَلِيٌّ -

فَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

So make us triumph over the disbelieving people.

[2:286]

صَحَّ يَنْصَحُ نَصْحًا (ف) - ل -

(1) to be pure, unmixed, to act sincerely

(2) to give sincere advice, to counsel

(*perf. 1st p. sing.*) نَصَحْتُ
I counselled sincerely

(*imperf. 1st p. sing.*) أَنْصَحُ
I sincerely counsel

(*act. pic. m. sing.*) نَاصِحٌ
good counsellor

(*act. pic. m. plu.*) نَاصِحُونَ
well wishers

(*act. pic. m. plu.*) *acc.* النَّاصِحِينَ
good counsellors

صَوَّحٌ / نَصُوحًا
true and *acc.* sincere (repentance)

ن ص ر ★

(*perf. 3 p.m. sing.*) نَصَّرَ
succoured

نَصَّرَ يَنْصُرُ نَصْرًا (ن)

to assist, aid, succour, protect to cause one - عَلِيٌّ، مِنْ -

to conquer an enemy, render victorious, deliver or succour

a faithful نَصَّرَ الْمُؤْمِنُ اللَّهَ
aided Allah

meta. i.e., his religion

(*perf. 3 p. m. plu.*) نَصَّرُوا
they succoured

فَأُدْخِلُوا نَارَ الْفَلَاقِ حَيْثُ
لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا

Then they were made to enter a fire, then they found not for themselves besides Allah (any) helpers. [71:25]

Ansar (2)

وَالشَّاهِدُونَ الْأُولَىٰ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ

And the first ones among Muhajirs (emigrants) and Ansar (their helpers).

[9:100]

أَنْصَارٌ *lit.* 'helpers' or 'auxiliaries,' is an honorary distinction applied to those of the inhabitants of Madina Munawwarah who were first to extend assistance to the Holy prophet (peace be upon him) and who gave a hearty welcome to the emigrants, fraternized with them and defended the Holy prophet with their money and lives.

أَنْصَارِيٌّ (أَنْصَارِيٌّ) *com.*
my helpers

تَنْصَرُونَ *(imperf. 2 p. m. plu.) vi*
ye succour one another

مَا لَكُمْ لَا تَنْصَرُونَ

What aileth you that ye succour not one another?

[37:25]

(perate. 2 p. m. plu.) أَنْصَرُوا
(you) succour

(pip. 3 p.m. plu.) يَنْصَرُونَ
they shall be succoured

(pip. 2 p.m. plu.) تَنْصَرُونَ
you shall be succoured

(v.n.) النَّصْرُ | نَصْرًا | نَصْرًا
help, aid, succour

نَاصِرٌ *(act. pic. m. sing.)*
helper

أَهْلَكَهُمْ قُلُوبًا وَجَنَادًا

We destroyed them and there was no helper of theirs.

[47:13]

نَاصِرًا *acc.*
protector

فَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا

Then they shall know who were weaker in protectors.

[72:24]

نَاصِرِينَ *(act. pic. m. plu.)*
helpers

مَنْصُورًا *(pact. pic. m. sing.) acc.*
~ is succoured

الْمَنْصُورُونَ *(pact. pic. m. plu.)*
~ are succoured

نَاصِرٌ *(act. 2 pic. m. sing.)*
< a strong helper

نَاصِرٌ is an intensive form of نَاصِرٌ

its plural is أَنْصَارٌ

أَنْصَارٌ *(b. p. of نَاصِرٌ)*

helpers (1)

ن ص و ★

forlock (n.) **النَّاصِيَةُ / نَاصِيَةٌ**

<forelockes (n. p.) **النَّوَاصِي**

(sing.) **نَاصِيَةٌ**

نَعَا يَنْعُو نَعْوًا (ن)

to seize one by the forelock

ن ض ج ★

(perf 3 p. f. sing.) **نَضِجَتْ**

<~cooked

to be **نَجِجَ يَنْجِجُ نَجْجًا (س)**

done, cooked, to be thoroughly burnt and whose sensibility has been dead

ن ض خ ★

(relative n. dual) **نَضَّاحَتَانِ**

gushing forth (fountains)

نَضَّحَ يَنْضَحُ نَضْحًا (ف)

to sprinkle water on, irrigate, gush out, (spring)

ن ض د ★

(act. 2 pic. m. sing.) **نَضَّيْتُ**

<piled one over another, ranged

نَضَّدَ يَنْضِدُ نَضْدًا (ض)

to pile up one over the other (carpets, cushions, goods etc.)

(perf. 3 p.m. sing.) **اِنْتَصَرَ**
<vindicated himself

to avenge **اِنْتَصَرَ اِنْتِصَارًا**
oneself, vindicate or deliver oneself

(perf. 3 p.m. plu.) **اِنْتَصَرُوا**
they vindicated themselves

(imperf. 3 p. m. plu.) **يَنْتَصِرُونَ**
they vindicate themselves

(imperf. 2 p.m. dual.) **تَنْتَصِرَانِ**
you (twain) defend themselves

(perate. m. sing.) **اِنْتَصِرْ**
(I beg thee to) vindicate (me)

(Ap-der. m. sing.) **x مَنْتَصِرٌ**
one who is able to defend himself

(Ap-der. m. plu.) **acc. مَنْتَصِرِينَ**
those who are able to defend themselves

(perf. 3 p.m. sing.) **x اِسْتَنْصَرَ**
~asked for aid or succour

(perf. 3 p.m. plu.) **x اِسْتَنْصَرُوا**
they asked for aid or succour

a Christian (n.) **acc. نَصْرَانِيًّا / نَصْرَانِيٌّ**
<Christians (n. p.) **النَّصَارَى**

(sing.) **نَصْرَانِيٌّ**

ن ص ف ★

<the half (n.) **نِصْفٌ**

نَصَفَ يَنْصِفُ نَصْفًا (ن)

to reach half its portion

★ ن ط ق ★

(imperf. 1st p.m. sing.) يَنْطِقُ
~speaks

نَطَقَ يَنْطِقُ نَطَقًا (ض)

to speak, utter, articulate sounds

(imperf. 3 p.m. plu.) يَنْطِقُونَ
they speak

(imperf. 2 p.m. plu.) تَنْطِقُونَ
ye speak

(perf. 3 p.m. sing.) iv أَنْطَقَ
~caused to speak

(v.n. mim.) مَنطِقٌ
diction, language

يَا أَيُّهَا النَّاسُ عَلَّمْنَا مَنطِقَ الطَّيْرِ

O people verily we have been taught the diction of birds.

[27:16]

★ ن ظ ر ★

(perf. 3 p.m. sing.) نَظَرَ
~looked

saw إِلَى -

glanced فِي -

< نَظَرَ يَنْظُرُ نَظْرًا وَ مَنظَرًا (ن)

to see, look at, إِلَى وَ فِي -

to gaze, observe, behold, consider, listen to, be patient towards, to wait, to look to

(pact. pic. m. sing.) مَنضُودٌ
ranged one over the other

وَطَلَحَ مَنضُودٌ

And plantains laden with fruit. [56:28]

★ ن ض ر ★

brightness (n.) نَضْرَةٌ

نَضْرٌ يَنْضُرُ وَ نَضْرٌ
to be (ن، س) نَضْرَةٌ وَ نَضْرَةٌ
soft, beautiful

shining (act. pic. f. sing.) نَاضِرَةٌ

★ ن ط ح ★

(act. 2 pic. f. sing.) النَّطِيجَةُ
< the gored (by the horns of an animal)

نَطَحَ يَنْطَحُ نَطْحًا (ف)

to butt with the horns, gore (according to 'Ibne Aqil' ة is not feminine form, it is a sign of changing form an adjective to nominative

★ ن ط ف ★

< a drop (semen) (n.) نَطْفَةٌ

نَطَفَتْ يَنْطَفُ وَ يَنْطِفُ نَطْفًا (ن، ض)

to flow softly, trickle gently (water), pour out (a liquid)

(imperf. 3 p. f. sing.) juss. **لَتَنْظُرُنَّ**
 <should look to

form of 3 p. f. is used for
 نفس that is feminine

وَلَتَنْظُرُنَّ نَفْسٌ كَأَنَّهَا بَدَأَتْ

And let every soul look to
 that which it sendeth on
 before for the morrow.

[59:18]

(imperf. 1st. p. m. plu.) **تَنْظُرُونَ**
 ye looked on

وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ

And drowned Firawn's folk
 while ye looked on (i.e.,
 in your sight). [2:50]

(imperf. 1st. p. sing.) juss. **أَنْظُرْ**
 I look at

قَالَ رَبِّ اأَنْظُرْ لِيكَأَ

He said. My Lord show me
 (thyself) that I may gaze
 upon thee. [7:143]

(imperf. 1st p. plu.) juss. **لِنَنْظُرْ**
 we in order to see

(perate. m. sing.) **اَنْظُرْ**
 look at! (1)

فَأَنْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَأَوْبَسَتْهُ

Look at thy food and drink,
 they have not rotted.

[2:259]

look (think over) (2)

فَأَنْظُرْ مَاذَا تَرْجُو

So look what thinkest thou!

[37:102]

وَلَمَّا أَنْزَلْنَا سُورَةَ نَفَرٍ بَعْضُهُمْ إِلَى بَعْضٍ

And whenever a Surah is
 sent down they look at
 each other. [9:127]

(imperf. 3 p. m. sing.) **يَنْظُرُ**
 looks (at) (1)

~ shall not look at (n. g.) **لَا يَنْظُرُ**

وَلَا يَخْفَى عَلَى اللَّهِ وَكَانَ يُنظِرُ الْأَعْمَى

Nor Allah shall speak to
 them or look at them.

[3:77].

to find out (2)

فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا

Let him find out which is
 the best food. [18:19]
 to wait (3)

وَمَا يَنْظُرُونَ إِلَّا الصَّيْحَةَ وَاجِدَةً

And those wait but for one
 shout. [38:15]

(imperf. 3 p. m. plu.) **يَنْظُرُونَ**
 they wait for **أَنْ**

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ

Will they wait until Allah
 comes to them [2:210]

(juss.) f. d. **يَنْظُرُوا - فِي**

(imperf. 3 p. m. plu.)
 they consider

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ

Have they not considered
 the governance of the
 heaven and the earth.

[7:185]

وَإِنْ كَانَ دُونَكَ فَتَنْظِرًا إِلَى مَيْرَةٍ

And if one (the debtor) be in difficulties then let there be a deferment until easiness. [2:280]

(act. pic. f. sing.) نَظْرَةٌ

lit: observer

(one who waits and sees)

(perate. neg. 2 p.m. plu.) iv لَا تَنْظُرُوا
do not respite

لَا تَنْظُرُونِ لَا تَنْظُرُوا + نِ (neg.)
respite me not (com.)

(perate. 2 p. sing.) أَنْظِرْ
respite!

respite me! أَنْظِرْنِي

(pip. 3 p.m. plu.) iv يَنْظُرُونَ
they will be respited

(pis. pic. m. plu.) مَنْظُرُونَ
respited ones

(pis. pic. m. plu.) acc. مُنَظَّرِينَ

(imperf. 3 p.m. sing.) viii يَنْتَظِرُ
~waits (waiting)

(parate. m. sing.) viii انتظر
wait!

(perate. m. plu.) viii انتظروا
(O you) wait

(Ap-der. m. plu.) viii مُنْتَظِرُونَ
those who are awaiting

(Ap-der. m. plu.) acc. viii مُنْتَظِرِينَ
those who are awaiting

look upon (3)

لَا تَقُولُوا أَرْعَا وَقُولُوا انظُرْنَا

Say not, 'listen to us' but say, 'look upon us' [2:104]

(perate. 2 p. m. plu.) انظُرُوا

(O you) behold! (4)

فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْفَرِينَ

And behold what was the end of those who rejected truth! [3:137]

wait for (5)

انظُرُوا نَافِثِينَ مِنْ تَوْرِكُمْ

Wait for us that we may borrow some of light.

[57:13]

(perate. 2 p. f. sing.) انظُرِي

consider!

فَانظُرِي مَاذَا تَأْمُرِينَ

So consider what thou will command. [27:33]

the look (v.n.) نَظْرَ

يَنْظُرُونَ إِلَيْكَ نَظْرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ

They look at thee with the look of one swooning into death. [47:20]

a glance (n.) نَظْرَةٌ

فَتَنْظُرُ نَظْرَةً فِي النُّجُومِ

The he glanced a glance on the stars. [37:88]

a deferment, (n.) نَيْلَةٌ

a delay, a respite

(perf. 2 p. m. sing.) iv أَنْعَمْتَ
thou hast bestowed
(thy) grace

(perf. 1st p. plu.) iv أَنْعَمْنَا
we have favoured

favour (v.n) نِعْمَةٌ

<favours (n. p.) نِعْمٌ

(sing.) نِعْمَةٌ

<favours (p.b.) أَنْعَمٌ

(sing.) نِعْمَةٌ

favour (n.) نِعْمَاءُ

(act. pic. m. sing.) acc. نِعْمًا
delight

(garden of delight جَنَّاتِ النَّعِيمِ)

<cattle (n.) نِعْمٌ
(plu.)

cattle أَنْعَامٌ <cattle (n.p.) نِعْمٌ

an irregular verb called verb
of praise فِعْلُ الْمَدْحِ that
means "to be excellent,"
thus نِعْمَ الْمَوْلَى means "He
is the Excellent Master."

how excellent a reward

how excellent نِعْمَ الثَّوَابِ

(are we) who spread it
(the earth) out نِعْمَ الْمَاهِدُونَ

verily how excellent نِعْمَ الْمُجِيبُونَ

(or gracious) were those
who answered (i.e., we
returned a gracious an-
swer).

ن ع ج *

ewe (n.) نَعْبَةٌ

<ewes (n.p.) نِعَاجٌ
(sing.) نَعْبَةٌ

ن ع س *

slumber (n.) { النَّعَاسُ
acc. { نُعَاسًا

ن ع ل *

thy shoes نَعْلِكَ

f. d. (n. dual) نَعْلَيْنِ
(com.) نَعْلٌ + كَ = نَعْلِكَ

ن ع م *

<delights, case, (n.) نِعْمَةٌ
comforts

نِعْمٌ يَنْعَمُ وَ نِعْمٌ يَنْعَمُ نِعْمَةً (ف، س)
to live in ease, in comfort,
lead a pleasant life

owners of ease أَوْلِيَاءُ النَّعْمَةِ

(act. pic. f. sing.) نَاعِمَةٌ
delighted one

(perf. 3 p. m. sing.) ii نَعَّمَ
~made prosperous

(perf. 3 p. m. sing.) iv أَنْعَمَ
has favoured with grace, عَلِيٌّ -
has blessed

نَفَحَ يَنْفُحُ نَفْحًا وَ نَفْحَانًا (ف)
to spread its odour (perfume),
blow (wind)

Note: indicates to the
noun, thus means: a single
breath

ن ف خ ★

(perf. 3 p. m. sing.) نَفَخَ

< ~breathed

نَفَخَ يَنْفُحُ نَفْحًا (ن)

to blow with the mouth

(perf. 1st. p. sing.) نَفَخْتُ

I breathed

(perf. 1st. p. plu.) نَفَخْنَا

we breathed

(imperf. 2 p. m. sing.) تَنْفُخُ

thou breathe

(imperf. 1st. p. sing.) أَنْفِخُ

I breathe (I blow)

blow! (perate m. plu.) انْفُخُوا

(pp. 3 p. m. sing.) تَنْفُخُ

~was/will be blown

(pip. 3 p. m. sing.) يَنْفُخُ

~will be blown

a single breath or (n.) نَفْحَةٌ
blow

ن ف د ★

(perf. 3 p. m. sing.) تَفِيدَ

~exhausted

the sea would
have exhausted تَفِيدَ الْبَحْرُ

how excel-
lent is that (نِعْمًا مَا - نِعِيمًا مَا)

إِنَّ اللَّهَ نِعِيمًا يُعِظُّكُمْ بِهِ

How excellent is the admoni-
tion that He gives you.

[4:58]

yea, yes (n.) نَعَمْ

ن غ ض ★

< (thus) they will
shake, wag سَيَنْصُفُونَ

نَعَضَ يَنْعِضُ نَعَضًا وَ نَعْرُضًا (ض)

to move, be shaken,
shake

to shake أُنْفَضَ الرَّأْسُ

the head in wonder or scorn

فَيَنْعِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ

Then they will wag their
heads at thee and say:
when it will be? [17:51]

ن ف ث ★

(ent. f. plu.) النِّفَاثَاتِ

< blower women

نَفَثَ يَنْفِثُ نَفْثًا (ن، ض)

to blow in or on a thing
(juggler, sorcerer), (with
object) to spit out of
the mouth

ن ف ح ★

< a breath (n.) نَفْحَةٌ

قَرَّ يَنْفِرُ / يَنْفِرُ قُورًا (ن، ض)

to grow wild, restive, runaway,
be frightend, through
fright, to go, march forth
to war or to any cause

(imperf. 3 p. m. plu.) f.d. el. يَنْفِرُوا
to march forth

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَآفَّةً

And it is not for the believers
to march forth all to-
gether. [9:122]

(perate m. plu.) يَنْفِرُوا
march forth!

(imperf. 2 p. m. plu.) (f.d.) تَنْفِرُوا
ye march forth

the act of running (v.n.) { تَنْفِرٌ
away
or being a fugitive, acc. قُورًا
concourse

(act. 2 pic. m. sing.) acc. قَفِيرًا
a company or number of
men dealing with others
as in war

وَأَمْدَدْنَا بِأَمْوَالٍ دَبَّيْنِ وَجَعَلْنَاكَ أَكْثَرَ نَفِيرًا

We supported you with riches
and childern and We made you
a numerous concourse.
[17:6]

people, a company of (n.) قَفِيرًا
men not exceeding ten nor
less then three

(Ap-der. f. sing.) x مَسْتَفِيرَةٌ
one who takes to flight,
fugitive

تَفِدَّ يَنْفَدُ تَفَادًا (س)

to be spent, consumed, exha-
usted

exhausted (perf. 3 p. f. sing.) تَفِدَّتْ

Could not be مَأْتَفِدَّتْ
exhausted [31:27]

(imperf. 3 p. f. sing.) acc. تَفِدُّ
~(they) exhaust

f. sing. used for plural

(imperf. 3 p. m. sing.) يَنْفَدُ
~exhausts or will be
exhausted

تَفَادٌ (v.n.) ceasing

ن ف ذ ★

(imperf. 2 p. m. plu.) تَنْفُدُونَ
<ye pass out of~

تَفَدَّ يَنْفُدُ تَفَادًا (ن)

to penetrate, to pass, go
beyond

(acc. f.d.) تَنْفُدُوا
(imperf. 2 p. m. plu.)
that ye pass out of

(perate. m. plu.) اَنْفُدُوا
go beyond!

ن ف ر ★

(perf. 3 p. m. sing.) قَفَرَ
<~marched forth

وَأَصَابَكَ فِئْتَنَةٌ مِّنْ نَّفْسِكَ

And whatever of ill befalleth thee it is from thyself.

[4:79]

soul, in the sense (4)
of One's inner desire or feeling

مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ
الْحَاجَةَ إِلَى نَفْسٍ يَعْقُوبَ قَضَاهَا

It availed them not against Allah at all, it was only a craving in the soul of Ya'qub that he satisfied.

[12:68]

willingly (5)

(Note : When used as adverb it means willingly)

فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا

And if of themselves they give up aught thereof to you.

[4:4]

< souls, (n. p.) النَّفُوسُ / الْأَنْفُسُ

persons, selves, souls as one's inner desire or feelings

(sing.) نَفْسٌ

(perf. 3 p.m. sing.) v نَفَسَ

breathed

وَالصُّبْحُ إِذَا تَنَفَّسَ

And the dawn as it breathes away (the darkness).

[81:18]

ن ف س ★

A soul, a living (1) (n.) f. نَفْسٌ
soul

وَأَعُوذُ بِاللَّهِ مِنَ النَّفْسِ الَّتِي حَيَّرْتَنَا وَإِلَّا
يُغْبِلُ مِنهَا سَمَاعَةً

And fear a Day (or guard yourselves against a Day) when no soul will in aught avail another nor will intercession be accepted from it.

[2:48]

a person (2)

يَا أَيُّهَا النَّاسُ اتَّعُوذُ بِكُمْ الَّذِي خَلَقَكُمْ
مِّن نَّفْسٍ وَاحِدَةٍ

O mankind! Fear your Lord who created you from a single person

[4:1]

self (3)

(Note : the word نَفْسٌ and its plural forms نَفُوسٌ and أَنْفُسٌ are used to denote the reflective meaning. Thus

أَنْفُسِهِمْ، نَفْسُهُ

and the rest mean himself, themselves, itself, etc.

وَمَا أُبْرِئُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ

Nor I exculpate myself Lo ! the (human) soul enjoineeth unto evil.

[12:53]

★ ن ف ق ★

<a hole in a (n.) نَفَقًا *acc.* نَفَقٌ
place from where there is
an other exit

to be (ن) نَفَقَ يَنْفُقُ نَفَقًا
consumed, hidden, ex-
hausted, spent

مَا كَانَ كِبْرُكَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ اسْتَطَعْتَ
أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ

And if their backsliding is
hard upon thee, then seek
out, if Thou canst, a hole
(*jerhoa*) in the earth.

[6:35]

expenditure (n.) نَفَقَةٌ

(*perf.* 3 p. m. plu.) iii مَاقِفُوا
<~played the hypocrite

to enter into iii نَاقِقٌ نَفَاقًا
its hole where are many
entrenches (*jerboa*) and hence
to be a hypocrite in religi-
on means, professing to
believe first one thing and
then another

(*Ap-der.* m. plu.) iii

(*Ap-der.* m. plu.) *acc.* iii
those who are hypocrite

(*Ap-der.* m. plu.) iii
hypocrite

hypocrisy (v. n.) iii

الْمُنَاقِقُونَ

الْمُنَاقِقِينَ

الْمُنَاقِقَاتُ

النَّفَاقُ

(*perf.* 3 p. m. sing.) vi لِيَتَنَافَسَ
let~aspire, long for

(*Ap-der.* m. plu.) vi الْمُتَنَافِسُونَ
aspires

★ ن ف ش ★

(*perf.* 3 p. f. sing.) نَفَّشَتْ
<~pastured

نَفَّشَ يَنْفِشُ نَفْشًا (ن)

to pick or pull into pieces
(cotton or wool) with
fingers, to flatter, pester,

(*act. pic. m. sing.*) الْمَنْفُوشُ
carded one

★ ن ف ع ★

(*perf.* 3 p. m. sing.) نَفَعَ
<~profited

نَفَعَ يَنْفَعُ نَفْعًا (ف)

to profit, to be useful

(*perf.* 3 p. f. sing.) نَفَعَتْ
~profited

(*imperf.* 3 p. m. sing.) يَنْفَعُ
~profits

(*imperf.* 3 p. f. sing.) تَنْفَعُ
~will profit

(will not profit) لَا تَنْفَعُ

(*imperf.* 3 p. m. plu.) يَنْفَعُونَ
they profit

<benefits (n. p.) مَنَافِعُ

(*sing.*) مَنَفْعَةٌ

profit (benefit) (v.n.) نَفَعُ

وَمِنَ اللَّيْلِ فَسَجَدَ لَهُ تَأْفِيَةً لَكَ

And of the night, keep the vigil therein as (an act of) supererogation for thee.

[17:79]

grandson (2)

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَأْفِيَةً

And we bestowed upon him Is-haq and Ya'qub as a grandson. [21:72]

<spoils or war (n. p.) الْأَنْفَالُ

(sing.) booty قَلْبُ

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ

They ask thee concerning the spoils of war, say thou: the spoils of war are at the disposal of Allah and the Apostle. [8:1]

ن ف ي ★

(pip. 3 p.m. plu.) w.v. يُفْعَوْنَ

<they are expelled, they will be expelled

تَوَى يَتَوَى تَوِيًّا (ض)

away, to expel, cast out

ن ق ب ★

piercing (v. n.) قَبًّا acc. قَبَّ

digging through (a wall)

(act. 2 pic. m. sing.) قَيْبًا acc. قَيْبًا

warden, captain

678

in the act of (v.n.) iii acc. نَفَاقًا
hypocrisy

(perf. 3 p.m. sing.) iv أَنْفَقَ
<~ has expended

to consume, iv. أَنْفَقَ إِفْثَاقًا
to expend

(perf. 2 p. m. sing.) iv أَنْفَقْتَ
thou hath expended

(perf. 3 p. m. plu.) iv أَنْفَقُوا
they have expended

(pref. 2 p. m. plu.) iv أَنْفَقْتُمْ
ye have expended

(imperf. 3 p. sing.) iv تَفْقُ
~expends

(imperf. 3 p.m. plu.) iv تَفْقُونَ
ye expend

(imperf. 2 p.m. plu.) iv, acc. تَفْقُوا
that ye expend

expend (prate. m. plu.) iv أَنْفِقُوا
expending (v.n.) الإِفْثَاقُ

(Ap-der. m. plu.) الْمُنْفِقِينَ
those who expend

ن ف ل ★

(act. pic. f. sing.) نَافِلَةٌ

< A supererogatory deed (1)

قَلَّ يَنْقُلُ قَلًّا (ن)

to give one a gift or present, give booty taken from the enemy, to do, or give over and above what is commanded or a gift over and above what is asked

ن ق ر ★

(pp. 3 p.m. sing.)

< ~ was blown or
~ was sounded

قَرَّ يَقْرُقُ قَرًّا (ن)

to strike, injure one

النَّاقُورُ (n.)

(act. pic. m. sing.) قَيْرًا

a groove in a date-stone

(قَيْرًا acc. in the smallest
matter)

ن ق ص ★

(imperf. 2 p. f. sing.) تَقْصُرُ

< ~ diminishes, consumes

قَصَرَ يَنْقُصُ نَقْصًا وَ تَقْصَانًا (ن)

to diminish decrease, run
lowthey (كُمُ f. d.) f. juss. يَنْقُصُوا
are diminishing (you)they abated nothing
of your right لَمْ يَنْقُصُواكُمْ(imperf. 1st. p. plu.) تَقْصُرُ
we reduce(pip. 3 p. m. sing.) يَنْقُصُ
~ is diminished

abate! (perate m. sing.) انْقُصْ

(perate. reg. m. plu.) لَا تَنْقُصُوا
give not short

(perf. 3 p. m. plu.) ii قَبَّوْا

< they overrun (in the land)

run ii قَبَّ فِي الْأَرْضِ

over the land, to pass or
wander through

ن ق ذ ★

(perf. 3 p. m. sing.) iv أَقَدَّ

< ~ delivered

to deliver, iv أَقَدَّ إِقَادًا

save, rescue from

(imperf. 2 p. m. sing.) iv تَقْدُّ

thou rescue

أَكَاثَتْ تُقَدُّ مَنْ فِي النَّارِ

Canst thou (O Muhammad)
rescue him who is in the
fire. [39:19]

(imperf. 3 p. m. plu.) iv يَنْقِدُونَ

they deliver, save

(pip. 3 p. m. plu.) iv يَنْقِدُونَ

they will be delivered (or
saved)

وَلَا هُمْ يُنْقَدُونَ

And they will not be saved.
[36:43]

(imperf. 3 p. m. plu.) x, f. d. سَيَنْقِدُوا

they can rescue

وَلَنْ يَسْلُبَهُمُ الذَّبَابُ شَيْئًا إِلَّا يَسْتَنْقِذُوهُ مِنْهُ

And if the fly took something
from them, they could
not rescue it from him.

[22:73]

قَمَّ بِنَفْسِهِ / قَمَّ بِنَفْسِهِ قَمًّا
(ض، س) وَأَنْتَمُ - مِنْ وَعَلَى

to avenge oneself upon,
punish, chastise, accuse,
to develop hate

وَمَا تَقَمُّوا مِنْهُمْ إِلَّا أَنْ
يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ

And they persecuted them
for naught save that they
believed in Allah, the
Mighty, the Praiseworthy.

[85:8]

they avenged (2)

وَمَا تَقَمُّوا إِلَّا أَنْ أَخْبَرَهُمُ اللَّهُ وَرَسُولُهُ

And they avenged not except
for (this) that Allah and
His Messenger had enriched
them. [9:74]

(imperf. 2 p.m. sing.) تَقِمُّ

thou takest vengeance

(imperf. 2 p.m. plu.) تَقِمُونَ

ye take vengeance

(perf. 1st. p. plu.) VIII اتَقَمْنَا

we took vengeance

(imperf. 3 p. m. sing.) VIII يَتَقَمُّ

will take retribution

retribution (v.n.) VIII اِنْتِقَامٌ

(Ap-der. m. plu.) VIII مُنْتَقِمُونَ
avenger

ن ك ب ★

(act. pic. m. plu.) el لَنَا كِبُونَ

< certainly they are deviators

(pact. pic. m. sing.) مَنقُوصٌ
diminished

diminution (v.n.) مَقْصَرٌ

ن ق ص ★

(perf. 3 p. f. sing.) قَضَّتْ

< ~broke,
(~unravelled)

مَقَّضَ بِتَمَّزٍ قَضًا (ن)

to pull down, demolish (a
house), break, (a contract),
undo a thing, violate (a
treaty), to unravel or
untwist.

(imperf. 3 p. m. plu.) يَمَقِّضُونَ

they violate

(perate neg. m. plu.) لَا تَمَقِّضُوا

do not violate !

breaking (v.n.) مَقْضٌ

(perf. 3 p. m. sing.) iv أَنْقَضَ

~weighed down

ن ق ع ★

< dust (n.) acc. قَمًّا

نَقَعَ بِنَقْعٍ قَمًّا (ف)

to soak, macerate,

ن ق م ★

(perf. 3 p. m. plu.) قَمَّوْا

< they persecuted (1)

only the contract of marriage.

(perf. 2 p.m. plu.) نَكَمْتُمْ
ye married

(imperf. 3 p.m. sing.) يَنْكِحُ
marries

to marry أَنْ يَنْكِحَ juss. يَنْكِحُ

(imperf. 2 p. f. plu.) يَنْكِحْنَ
that they (women) marry

(perate. 2 p.m. plu.) فَانْكِحُوا
marry! (O you men)

(perate. neg. m. plu.) لَا تَنْكِحُوا
marry not (O you men)

(imperf. 1st p. plu.) iv أَنْكِحَ
I give in marriage

(perate. neg. m. plu.) { تَنْكِحُوا
(O you men) give
not in marriage { لَا تَنْكِحُوا

(perate. m. plu.) انْكِحُوا
give in marriage

(imperf. 3 p.m. sing.) x يَسْتَنْكِحُ
~wish to marry

marriage (v.n.) acc. النِّكَاحُ / نِكَاحًا

الَّذِينَ لَا يَجِدُونَ لِنَفْسِهِمْ

Those who find no means
to marry. [24:33]

ن ك د ★

(odd act. pic.) acc. نَكِدًا
niggardly, evil, scantily

نَكَبَ يَنْكُبُ نَكْبًا وَ مَنكُوبًا (ن) - عَن

to go aside or swerve from

<shoulders (n. p.) مَا كَيْبًا
(a tract of country).

(sing.) shoulder مَنكِبٌ

ن ك ث ★

(perf. 2 p.m. sing.) نَكَثَ

<~broke (oath)

نَكَثَ يَنْكُثُ نَكْثًا (ن)

to break (a promise), violate
(a treaty), untwist (a cord,
unravel

(perf. 3 p. m. plu.) نَكَثُوا
they broke (their oath)

(imperf. 3 p.m. sing.) يَنْكُثُ
~breaks (covenant)

(imperf. 3 p. m. plu.) يَنْكُثُونَ
they break (the covenant)

the untwisted stands (n. p.) أَنْكَاثًا
of a rope

ن ك ح ★

(perf. 3 p. m. sing.) نَكَحَ

<~married

نَكَحَ يَنْكِحُ نِكَاحًا (ض)

to marry, contract a marriage
(According to lexiconology
the word نِكَاحٌ means the
sexual relation but in the
Quranic glossary it denotes

مَا لَكُمْ تَنْ مَلَجًا يَوْمَئِذٍ وَمَا لَكُمْ
تَنْ مَلَجًا

You will have no place of refuge that Day nor there will be for you any denying (of your guilt). [42:47]

wrath (2)

فَأَمَلَيْتُ

لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ كَيْفَ كَانَ نَكِيرِي
I gave rein to the infidels then I look hold of them, so how hath been My wrath. [22:44]

مُنْكَرُونَ (Ap-der. m. plu.) those who do not recognize

denier (Ap-der. f. sing.) مُنْكَرَةٌ

stranger (pis. pic. m. plu.) مُنْكَرُونَ (unknown)

(pis. pic. m. sing.) الْمُنْكَرُ what is strange to the (1) human nature, false

يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

They command that which is reputable and prohibit that which is disreputable. [3:104]

reputable (opp.) الْمَعْرُوفُ disreputable

(pis. pic. m. sing.) acc. مُنْكَرًا disputable (2)

إِنَّهُمْ لَيَقُولُونَ مُنْكَرَاتٍ مِنَ الْقَوْلِ

Verily they utter a saying disputable. [58:2]

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< نَكِدَ يَنْكُدُ نَكْدًا (س)

to be hard, painful, to refuse what is asked, niggardly, having little water (with) little and scattered sowing (farm)

ن ك ر ★

(perf. 3 p.m. sing.) نَكَرَ < disliked (1)

نَكَرَ يَنْكُرُ مَنْكَرًا وَ نَكْرًا (س)

to be ignorant, not to recognise, not to know, dislike, refuse to acknowledge

فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكَرَ مِنْهُمْ

And when he beheld that their hand reached it not, he disliked them (or felt mistrust of them). [11:70]

(relative. m. sing.) أَنْكَرَ most disagreeable

إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

Verily the most disagreeable of voices is the voice of the ass. (Y. Ali) abominable (Jid.) harshest (Pic.) [31:19]

meta. awful (v.n.) مَنْكَرٌ

painful acc. مَنْكَرًا (lit. what is unbearable)

denier (1) (act. 2 pic. v.n.) نَكِيرٌ (one who denies the fact)

٦٨٢

(*imperf. 2 p. m. plu.*) تَنكِصُونَ
ye turn back

كُنْتُمْ عَلَىٰ أَعْقَابِكُمْ تُنْكِصُونَ

Ye used to turn back on
your heels. [23:66]

ن ك ف ★

(*perf. 3 p. m. plu.*) x اسْتَكْفَرُوا
<~disdained

كَفَّ بِسُكُفْتِكُمْ (ن) - عَلَا
to refuse, reject, abstain from

to be proud, اسْتَكْفَرُوا
disdain
(will not) disdain

ن ك ل ★

< chastising (*v.n. ii*) *acc.* تَنْكِيلاً

تَكَلَّ بِتَكْلٍ تَكَالًا (ض) - ب، عَن، مِنْ
to chastise

to punish, *ii* تَنْكِيلاً
to bring calamity upon

تَكَالٌ is as تَكِيلٌ such as

تَسْلِيمٌ is as تَسْلَامٌ

heavy fetters (*n.p.*) *acc.* أَنْكَالًا

deterrent (1) (*n.*) *acc.* تَكَالًا

فَجَعَلْنَاهَا لَكَا لَتًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا
And We made it a deterrent
unto those of their day
and those after them.

[2:66]

ن ك س ★

(*pp. 3 p.m. plu.*) نَكِسُوا

< they were made
upside down

نَكَسَ يَنْكُسُ نَكْسًا (ن)

to upset, turn upside down

(*act. pic. m. plu.*) *f.d.* نَاكِسُوا

those who turn upside down

وَلَوْ تَرَىٰ إِذِ الْمُنْجِرُونَ نَاكِسًا رُّؤُوسِهِمْ عِنْدَ
رَبِّهِمْ

Couldst thou but see when
the culprits shall hang
their heads before their
Lord. [32:12]

(*imperf. 1st p. plu.*) *ii, juss.* نَسْكُرْ
reverse

وَمَنْ نُعِذْهُ نُعِذْهُ فِي الْخَلْقِ

And whosoever We grant
long life, We reverse him
in creation. [36:68]

ن ك ص ★

(*pref. 3 p. m. sing.*) نَكَصَ

<~retreated

نَكَصَ يَنْكُصُ / يَنْكُصُ نَكْصًا (ن، ض)

to fall back, retreat,
withdraw from, desist

نَكَصَ عَلَىٰ عَقْبَيْهِ

He retreated upon his two
heels. [8:48]

< تَبِعَ يَتَّبِعُ تَبِيعًا (ف)

to trace, follow (a way), to
make clear, to be clear

ن ه ر *

(perate neg. m. sing.) (لَا) تَهْرَبُ

<do not browbeat, do not
chide

to flow (ف) هَرَبَ يَهْرَبُ هَرَابًا
to cause (a stream) to flow,
to repulse

النَّهْرُ / النَّهْرُ / نَهْرًا
river (n.)

النَّهَارُ / النَّهَارُ
rivers n.p. acc.

النَّهَارُ
a day from dawn to dusk (n.)

ن ه ی *

(perf. 3 p. m. sing.) (w.v.) تَهَى

~restrained (1)

(w.v.) تَهَى يَتَهَى تَهِيًا (ف)

to prevent, عَقَى -

forbid, prohibit, to make
one to stop from SS

وَأَمَّا مَنْ خَافَ مَقَامَ

رَبِّهِ دَنَىٰ نَفْسَ عَنِ الْهَوَىٰ

But as far him who feared to
stand before his Lord and
restrained his soul from
lust. [79:40]

نَكَالٌ (2) punishment

فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ

Wherefore Allah laid hold
of him with the punish-
ment of the Hereafter and
of the present. [79:25]

ن م ر ق

<cushions (n.p.) مَارِقٌ

word of non-Arabic origin

ن م ل *

an ant (n. generic.) مَلَّةٌ

ants (n.p.) مَلٌّ

<fingers (n.p.) أَمَامِلٌ

(sing.) أَمَلَةٌ

ن م م *

(act. pic. m. sing.) مَجِيمٌ

<calumny, slander

to spread ~ مَتَمَّ يَمْتَمُّ مَتَمًّا (ض)

to make mischief مَتَمَّ يَمْتَمُّ مَتَمًّا
between

ن ه ج *

way of life, (v.n.) acc. مَنَاجِبًا

a plain road, manner of
acting

(imperf. 2 p. m. sing.) w.v.
thou forbidest

تَنْهَى

أَتَنْهَىٰ أَنْ تَعْبُدُوا مَا يَعْبُدُ آبَاؤُنَا

Dost thou forbid us to worship what our fathers worshipped. [11:62]

(imperf. 2 p.m. plu.) w.v.
ye prevent

تَنْهَوْنَ

تَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

Ye command that which is reputable and prevent that which is disreputable. [3:110]

(imperf. 1st. p. plu.) w.v.
they prevent

يَنْهَوْنَ

(perate. m. sing.) w.v. (و) أَنَّهُ
prevent thou !

(pp. 3 p.m. plu.) w.v.
they were prevented, prohibited

مُنْهَوْنَ

(pp. 1st. p. sing) w.v.
I was prevented

مُنْهَيْتُ

(pip. 2 p. m. plu.) (w.v.)
ye are prohibited

تُنْهَوْنَ

(act. pic. m. plu.) (w.v.)
preventers

التَّانِهُونَ

(perf. 3 p.m. sing.) viii, w.v.
refrained

اتَّهَىٰ

(perf. 3 p.m. plu.) viii, w.v.
they refrained

اتَّهَوْا

If they refrain. فَإِنْ اشْتَهَوْا
[2:2192]

forbade (2)

وَمَا تَنْهَىٰ عَنْهُ فَأَنْتَهُوَا

And whatsoever he forbideth, abstain (from it). [59:7]

(perf. 3 p. m. plu.) (w.v.)
they forbade

هَوَا

(perf. 1st. p. sing.) (w.v.)
I forbade

أَنْهَىٰ

Note : when attached to a pronoun, the final ي is replaced by اَلْفِ e.g. أَنهَىٰكُمْ

f.d. w.v.
(imperf. 1st p. sing. juss.)
I forbid

أَنْتَ

أَلَمْ أَنْهَيْكُمَا

Did not I forbid you two. [7:22]

f.d. w.v.
(imperf. 1st p. plu.)

نَهَىٰ

we forbid

Forbade we not thee?
[15:70]

(imperf. 3 p.m. sing.) w.v.
~ forbids

يَنْهَىٰ

(imperf. 3 p. f. sing.)
~ prevents

تَنْهَىٰ

إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ
Verily the prayer preventeth (men) from indecency and what is disreputable. [29:45]

[29:45]

< boundary (2)

beyond which there is no passing

عِنْدَ سِدْرَةِ الْمُنْتَهَى

Nigh unto the lote-tree at the boundary. [53:14]

< understanding *n.p.*

النَّهْيِ

(sing.) نَهْيَةٌ

(what forbids a man to go beyond the moral limit or do something unreasonable)

(Ap-der. m. plu.) viii, w.v. مَنَّهُونَ

those who desist

(imperf. 3 p.m. plu.) vi, w.v. يَنْتَاهُونَ

they forbid each other

كَانُوا لَا يَتَّاهُونَ عَنْ مُنْكَرٍ قَعُولَةٍ

They were not to desist from the evil they committed.

[5:79]

ن و ا *

(imperf. 3 p. f. sing.) h.w.v. تَوَدُّ

~ weighs down

نَا يَتَوَدُّ تَوَادًّا وَ تَوَادًّا (ن)

to get up with hardship, to weigh down

إِنَّ مَفَاتِحَهُ لَتَنْزِيلُ الْعَصْبَةِ أُولَى الْقُوَّةِ

Whereof the keys would have weighed down a band of strong men. [28:76]

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w.v. juss.

تَنْتَهُ

(imperf. 2 p. m. sing.)

thou refrained

لَئِنْ لَوْ تَنْتَهُ

If thou refrainest not.

[19:46]

w.v. juss.

يَنْتَهُ

(imperf. 3 p.m. sing.)

refrained

لَئِنْ لَوْ يَنْتَهُ الْيَنْفِقُونَ

If the hypocrites refrain not.

[33:60]

w.v. juss.

يَنْتَهُوا

(imperf. 3 p.m. plu.)

they refrained

refrained not لَمْ يَنْتَهُوا

(imperf. 3 p. m. plu.) w.v. they refrain

يَنْتَهُونَ

w.v. juss.

تَنْتَهُوا

(imperf. 2 p. m. plu.)

ye refrain

وَأَنْ تَنْتَهُوا فَهُوَ خَيْرٌ لَكُمْ

And if ye refrain it will be better for you. [8:19]

(perate. m. plu.)

refrain ! desist !

انْتَهُوا

(n.tp.) w.v.

a terminus, limit (1)

مَنْتَهَى

إِلَى رَبِّكَ مَنَّهَا

Upto thy Lord is the limit thereof. [79:44]

٦٨٦

the evolution of heat *acc.*
and light by combustion

نَارًا

فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ

And that a whirlwind wherein is fire should then smite it, so that it is all consumed. [2:266]

meta. evil or fire, that (2)
is, to lead to the Fire of the Hereafter

أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ

These are they who eat in their bellies naught but fire. [2:174]

the fire (3)

(the Hell of the Hereafter)

فَاتَّقُوا النَّارَ الَّتِي دُفِنَتْ فِيهَا النَّاسُ وَالْحِجَارَةُ

Then dread the fire the fuel whereof is men and stones. [2:24]

Note: Fire is used in the Quran for the actual fire, the burning flame of this world and for that of the Hell. The latter is a general one.

the light, a light (*n.*) نُورٌ، مَوْزٌ

this word is used in several senses:

that form of radiant (1)
energy which stimulates
the organs of the sight

ن و ب ★

(*perf.* 3 *p.m. sing.*) *iv, w.v.*
<~returned in repentance

أَنَابَ

iv أَنَابَ مَنِيبٌ إِتَابَةً
to repent and turn to God.

(*perf.* 3 *p.m. plu.*) *iv, w.v.*
they returned in repentance

أَنَابُوا

(*perf.* 1st *p. plu.*) *iv, w.v.*
we returned in repentance

أَنَابْنَا

(*imperf.* 1st *p. sing.*) *iv, w.v.*
I return in repentance

أَنِيبُ

(*imperf.* 3 *p.m. sing.*) *iv, w.v.*
~returns in repentance

مَنِيبٌ

(*perate. m. plu.*) *iv, w.v.*
return (O you men) in repentance

أَنِيبُوا

(*Ap-der. m. sing.*) *iv, w.v.*
one who returns in repentance

مَنِيبٌ

acc. iv, w.v.
(*Ap-der. m. plu.*)
those who return in repentance

مَنِيبِينَ

ن و ر ★

نَارٌ، النَّارُ (1) (*n.*) <fire

نَارٌ يَنْوُرُ نَوْرًا وَ يَنَارًا (ن)

وَ أَنَارَ *iv* وَ تَوَوَّرَ ۷

وَ اسْتَنَارَ x

sparkle, emit light or fire

Prophet's mission (5)

وَيَأْتِي اللَّهَ إِلَّا أَنْ يُبَيِّنَ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ

And Allah refuseth to do otherwise than perfect His light. [9:32]

Note : النُّورُ is singular, the plural from is **أَنْوَارٌ** and **نُورَانٌ** but the Quran always mentions only singular form while **ظُلُمَاتٌ** (darknesses) is used always in plural. This indicates that the source of light or guidance is only one but the source of falsehood and the means to go astary are countless.

ن و س ★

النَّاسُ men, people (n.)

(Note : The word is a collective noun; some grammarians have regarded it as a plural of **إِنْسَانٌ** (mankind) see **أ ن س**)

ن و ش ★

التَّأْوِشُ < the act of v.n. vi taking or receiving, reception

to return iv **تَأْوَشَ** from a far point

فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ
ذَهَبَ اللَّهُ بِنُورِهِمْ

Then when hath lit up that which is around him Allah taketh away their light. [2:17]

faith, belief, (2)
inner satisfaction
opp. darknesses

أَللَّهُ رَبُّ الَّذِينَ آمَنُوا يَخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ

Allah is the Patron of those who believe. He bringeth them forth from darknesses to the light. [2:257]

wisdom, divine (3)
knowledge, clear signs that remove doubt and lead to the faith

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ

We sent down the Taurat wherein was guidance and light. [5:44]

the Divine Book, (4)
the source of guidance

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ نُورٌ مِّن رَّبِّكُمْ
وَأَنْزَلْنَا إِلَيْكُمْ تَوْرًا مُّبِينًا

O Ye mankind ! There surely hath come unto you a proof, from your Lord and We have sent down unto you a manifest light (i.e., the Quran). [4:175]

sleep (3)

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا
وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا

Allah it is who taketh away
souls at the time of their
death, and those which
die not in their sleep.

[39:42]

ن و ن ★

التَّوْنُ fish (n.)

the man of fish ذَا التَّوْنِ

A Prophet's name because he
was swallowed by a huge
fish. Jonah of the Bible
(Jid.).

ن و ي ★

التَّوْيُ a date-stone (n.)

ن ي ل ★

يَتَالُ (imperf. 3 p. m. sing.) w.v.

<~reaches

مَا لَ يَتَالُ بَيْلًا (ف)

to obtain, attain, reach

لَا يَتَالُ عَهْدِي الظَّالِمِينَ

My covenant shall not reach
the wrongdoers. [2:124]

تَتَالُ (imperf. 3 p. f. sing.) w.v.

<~reaches

وَأَنَّى لَهُمُ التَّنَادُشُ مِنْ مَكَانٍ بَعِيدٍ

And how should they receive
(the faith) from a far
distant place? i.e., beyond
the grave. [34:52]

ن و ص ★

مَنَاصُ <time or place (n.t.p.)
of retreat

نَاصٍ يَنْوَسُ تَوَاصًا وَمَنَاصًا (ن) - عَن

to flee away from,
to evade, shun, to retreat

ن و ق ★

النَّاقَةُ a she camel (f.n.)

ن و م ★

التَّوْمُ <the sleep (v.n.)

نَامَ يَنَامُ نَوْمًا وَنِيَامًا (ف)

to sleep, slumber, become
calm

dream (1) v. mim.

الْمَنَامُ

يُبْدِنُ لِي فِي الْمَنَامِ أَنِّي أَذْهَبُكَ

O my son! I have seen in
a dream that I am slaught-
ering thee. [37:102]

sleeping (2)

وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ

And of His signs are your
sleeping by night and by
day. [30:23]

ن ی ل

VOCABULARY OF THE HOLY QURAN

ن ی ل

they could not reach	<i>juss.</i>	لَمْ يَتَّوُوا	(<i>imperf. 2 p.m. plu.</i>) w.v.	تَتَّوُوا
(<i>imperf. 3 p.m. plu.</i>) w.v.		يَتَّوُونَ	ye shall reach	
they reach or attain			ye shall not reach (or) attain	لَنْ تَتَّوُوا
they reach or attain not		لَا يَتَّوُونَ		
an attainment	(<i>v.n.</i>)	تَتَّوٍ	w.v. <i>juss.</i> (<i>imperf. 3 p.m. plu.</i>)	يَتَّوُوا
			they reach	

★★★

کتاب الہاء

هَآؤُكُمْ اِقْرءُوا كِتَابِيَّةً

Here you are! read my book
[69:19]

ه ت ي *

(perate. 2 m. plu.) هَآؤُكُمْ

<bring up

a world of caution هَا

shortened هَا of هَآؤُكُمْ being

a demonstrative pronoun acc. هَاتَيْنِ
for dual feminine (these
two women)

a demonstrative pronoun هَآذَانِ
for dual masculine (these
two men)

justlike this (comp.) هَكَذَا

word of caution { هَا
similarity { كَ
that { ذَا

ه ا *

a letter used as تَنْبِيْهُ
caution, prefixed to demons-
trative pronouns, such as,

(هَآ اَوْلَآءَ) هَؤُلَآءِ (هَآذَا) هَآذَآ

also prefixed to a nomi-
native pronoun as,

هَآنْتُمْ فَوَلَّكُم مَّا جَآءَكُم مِّنَّا لِكُرْهٍ عَلَآءُ

Lo! ye are those who fell to
contending respecting that
whereof ye had (some)
knowledge. [3:66]

ه ا ا *

take (com.) هَآؤُمْ (هَآ وَّمْ)
thou this

a letter used in imperative
هَآ form rendering the mean-
ing of خُذْ take! and وَّمْ
for 'O you'

ه ج ر < هَجَرَ يَهْجُرُ هَجْرًا وَهَجْرَانًا (ن)

- (1) to desert, forsake, leave, renounce, abandon
- (2) to separate oneself from, depart, quit
- (3) to rave deliriously, to talk nonsense

مُسْتَكْبِرِينَ بِهِ سِيرًا تَهْجُرُونَ

In scorn thereof. Nightly did ye rave together. (Pic.) In arrogance: talking nonsense (about the Quran), like one telling fables by night. (Y. Ali) Stiff-necked, discoursing thereof by night revelling (Jid.).

[23:67]

depart! (perate. m. sing.) هَجْرًا

(perate. m. plu.) هَجْرُوا
depart, leave (alone)

act of departing (v.n.) هَجْرًا
or leaving SS

(act. pic. m. sing.) acc. هَجْرًا
taken as foolish, nonsense,
of no account

يَرْبِّ إِن كُفَىٰ أَنْ تَعْلَمَ وَأَهَذَا الْقُرْآنَ فَهَجْرًا

O my Lord! verily my own people make this Quran of no account (or) they regarded Quran as nonsense. [25:30]

(perf. 3 p. m. sing.) iii هَاجَرًا
< هَجَرَ - إِلَى - >

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هَآهِنَا here هَا + هُنَا com.
here, in this place

ه ب ط ★

(imperf. 3 p.m. sing.) هَبَّطَ
< هَبَّطَ هَبَّطًا هَبَّطًا (ض)
to descend, fall, to cause to come down

(perate. m. sing.) هَبَّطَا
get down!

(perate. m. dual.) هَبَّطُوا
get (you twain) down

(perate. m. plu.) هَبَّطُوا
get (you) down

ه ب و ★

هَبَّأَةً dust (n.)
fling in the air, atoms
of dust

ه ج د ★

(perate. m. sing.) v هَجَّدَ
keep the vigil
to keep v, هَجَّدَ هَجْدًا هَجْدًا <
awake, night-long watch,
(pray at night)

ه ج ر ★

(imperf. 2 p.m. plu.) هَجَّرُوا
you talk nonsense, rave

(Ap-der. f. plu.) iii مَهَاجِرَاتٌ
women who left their home
in the way of Allah

★ ج ع ه

(imperf. 3 p.m. plu.) يَهْتَمُونَ
< they sleep

يَجْمَعُ يَهْتَمُ جَمْعًا (ف)

to sleep calmly or quietly

كَانُوا قَلِيلًا لَّيْلًا تَمِنَ النَّيْلَ مَا يَهْتَمُونَ

Little of the night they were
wont to slumber (i.e., they
used to spend greater part
of the night in prayer).

[51:17]

★ د د ه

(v.n.) ass. acc. هَدَا

action of falling down in
pieces (a mountain or a
building)

< مَدَّ يَدُّ هَدَا (ن)

to break, put down, demolish,
to fall down in pieces

★ د م ه

(perf. 3 p. f. sing.) ii هَدَمَتْ
~ was demolished

(would have demolished هَدَمَتْ)

to demolish هَدَمَ ii، هَدَمًا

<< هَدَمَ يَهْدِمُ هَدْمًا (ض)

to overturn

٦٩٣

iii هَاجَرَ يَهَاجِرُ مَهَاجِرَةً

to leave one's homeland for
another place. In Quranic
glossary هِجْرَةٌ means the
migration of the Prophet
from Makkah to Al-
Madina, and of those who
followed him in order to
establish Islamic law and
order and preach Islam
peacefully.

(perf. 3 p. m. plu.) iii هَاجَرُوا
they migrated

(perf. 3 p. f. plu.) iii هَاجَرْنَ
they (women) migrated

iii, juss. يَهَاجِرُ
(imperf. 3 p.m. sing.)
~emigrates

iii, juss. يَهَاجِرُوا
(imperf. 3 p. m. plu.)
that they migrate

iii, juss. يَهَاجِرُونَ
(imperf. 2 p. m. plu.)
ye migrate

(Ap-der. m. sing.) iii مَهَاجِرٌ
one who leaves his homeland
for the sake of Islamic
cause

(Ap-der. m. plu.) iii, acc. الْمُهَاجِرِينَ
those who migrate from
their home for Islamic
cause

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أَوَلَمْ يَهْدِ

Did'nt He guide? (*juss.*)

[7:100]

(*imperf. 3 p. m. plu.*) w.v. يَهْدُونَ
they guide

(*imperf. 2 p. m. sing.*) تَهْدِي
thou guide

(*imperf. 1st. p. sing.*) w.v. أَهْدِي
I shall guide

w.v. f.d. أَمِد
(*imperf. 1st. p. sing.*)
I would guide

w.v. f.d. تَهْدُو
(*imperf. 2 p. m. plu.*)
that ye may guide

(*imperf. 1st. p. plu.*) w.v. نَهْدِي
we guide

e.m.p. w.v. لَنَهْدِيَنَّ
(*imperf. 1st. p. plu.*)
we shall certainly guide

(*perate. m. sing.*) w.v. اهْدِ
guide!

(guide us اِهْدِنَا)

(*perate. m. plu.*) w.v. هَدُوا
lead!

قَامُوا عَلَىٰ سُلُوكِهَا
Lead them on to the path of
flaming fire. [37:23]

(*pp. 3 p. m. sing.*) w.v. هُدِيَ
~ was guided

(*pp. 3 p. m. plu.*) w.v. هُدُوا
they were guided

★ ★ ★ ★

a hoopoe (n.) اَلْهُدُودُ

★ ه د ي ★

(*perf. 3 p.m. sing.*) w.v. هَدَى
< ~ guided (1)

هَدَى يَهْدِي هَدِيًا وَ هَدَى وَ هِدَايَةً
وَ هَدِيَّةً (ض)
to lead in
right path, guide, conduct
one, point out, show

طَرَانُ كَانَتْ لِكَبِيرَةٍ إِلَّا عَلَىٰ الَّذِيْنَ هَدَى اللَّهُ
And though it was a hard
(test) save for those whom
Allah guided. [2:143]
directed (2)

وَوَجَدَكَ ضَالًّا فَتَهْدِي

Did he not find thee wander-
ing then directed (thee).
[93:7]

(*perf. 2 p.m. sing.*) w.v. هَدَيْتَ
thou hast guided

(*perf. 1st. p. plu.*) w.v. هَدَيْنَا
we have guided

(*imperf. 3 p.m. sing.*) w.v. يَهْدِي
~ guides

w.v. f. d. يَهْدِي
(*imperf. 3 p.m. sing.*)
he guides

viii, w.v. يَهْتَدِي
(imperf. 3 p. m. sing.)
~ finds the right path

viii, w.v. يَهْتَدُونَ
(imperf. 3 p. m. plu.)
they find the right path

viii, w.v. يَهْتَدِي
(imperf. 3 p. f. sing.)
she finds the truth

viii, n.d. w.v. يَهْتَدُوا
(imperf. 3 p. m. plu.)
they will find the way
that shall never لَنْ يَهْتَدُوا
find the right way

viii, w.v. l.c. لَيَهْتَدِي
(imperf. Ist. p. plu.)
we would have been guided

مَا كُنَّا لَيَهْتَدِي

We were not such as to find
guidance. [7:43]

viii, w.v. f.d. الْمُهْتَدِي / الْمُهْتَدِي
(Ap-der. m. sing.)
one who found guidance

(Ap-der. m. plu.) viii, w.v. { الْمُهْتَدُونَ
those who found
guidance

better guided relative w.v.
(than others) أَحَدِي

guidance (v.n.) w.v. هَدِي

offering w.v. (n.) هَدِي

i.e., animals to be slaughtered
during Hajj as a part of
Hajj performance

(pip. 3 p. m. sing.) w.v. يَهْدِي
~ is being guided

(act. pic. m. sing.) w.v. هَادِي
leader ; guide w.v. f.d. هَادِي

w.v. acc. هَادِيَا
w.v. viii يَهْدِي
(imperf. 3 p.m. sing.) يَهْدِي

finds guidance
هَدِي also belongs to the
form viii اَفْتَعَالَ ; it is taken
as a changed form of يَهْتَدِي
through assimilation.
has occurred only once in
the Quran.

اَفَمَنْ يَهْدِي إِلَى الْحَقِّ احْتِ اَنْ يُتَّبَعَ
اَسَنْ لَا يَهْدِي اِلَّا اَنْ يُهْدَى ؟

Is He, then, who guideth to
the truth more worthy to
be followed or one who
findeth not the guidance
unless he is guided.

[10:35]

(perf. 3 p. m. sing.) viii, w.v. اهْتَدِي
~ followed the right path

(perf. 3 p. m. plu.) viii, w.v. اهْتَدُوا
they followed the right path

(perf. Ist. p. sing.) viii, w.v. اهْتَدَيْتُ
I followed or found the right
path

(perf. 2 p. m. plu.) viii, w.v. اهْتَدَيْتُمْ
ye found the right path

(pp. 3 p.m. sing.) h.v. x اسْتَهْزَى
~were mocked

x, اسْتَهْزَأَ يَسْتَهْزِئُ اسْتَهْزَاءً
to mock at, to laugh at

(imperf. 3 p.m. sing.) h.v. x يَسْتَهْزِئُ
~mocks

اللَّهُ يَسْتَهْزِئُ بِهِمْ

Allah mocketh (back) at
them [2:15]

(imperf. 3 p.m. plu.) h.v. x يَسْتَهْزِئُونَ
they mock at

(imperf. 2 p.m. plu.) h.v. x تَسْتَهْزِئُونَ
ye mock at

(pip. 3 p.m. plu.) h.v. x يَسْتَهْزَأُ
~being mocked

(perate. m. plu.) h.v. x اسْتَهْزِئُوا
mock on !

(Ap-der m. plu.) { مَسْتَهْزِئُونَ
mockers
(Ap-der. m. plu.) acc. { الْمَسْتَهْزِئِينَ
mockers

★ ز ز ★

(perate. f. sing.) assim. هَزَى
<shake !

(assim. ن) هَزَّ يَهْزُ هَزًّا
to shake, brandish

assim. viii اهْتَرَّتْ
(perf 3 p.f. sing.)
thrilled (land)

viii, اهْتَرَّ اهْتِرَارًا
to be moved, shaken, to be
thrilled, to stir (to life)

a gift, a present (n.) هَدِيَّةٌ

★ ر ب ★

flight (v.n) acc. هَرَبًا

هَرَبَ يَهْرَبُ هَرَبًا وَ هُرُوبًا (ن)
to run away, flec, escape

★ ر ع ★

(pip. 3 p.m. plu.) يَهْرَعُونَ

<rushing on
(as they were driven)

هَرِيعٌ يَهْرَعُ هَرِيعًا - إِلَى -
(.passive)

to run or rush to SS
quickly and trembling. It
can also be referred to
form iv, (passive)

to make some one rush
أَهْرِعَ يَهْرِعُ إِهْرَاعًا

★ ز أ ★

(v.n.) هُزُوا

jest, a laughing stock, a
mockery

هَزَا / هَزَى يَهْزَأُ هُزُومًا وَ هُزَاةً
to make h.v. (ض، س)

sport of, mock at one, ridi-
cule, deride, the verbal
noun هُزُومًا is shaped
as هُزُوا

★ ه ش م

(act. 2 pic. m. sing.)
< dry sticks or stuble } هَشِيمٌ
acc. هَشِيْبًا
هَشِمَ يَهْشِمُ هَشِيْمًا (ن)
to crush, break (dry sticks)

★ ه ض م

هَضِيْمًا
begarudging (v.n. acc.)
(withholding of that which
is due)
< هَضَمَ يَهْضِمُ هَضِيْمًا (ض)
to break, digest, to oppress,
attack, to do wrong, invade
the rights of one

فَلَا يَخْشَى ظُلْمًا وَلَا هَضْمًا
He fears not injustice nor
begrudging. [20:112]

(act. 2 pic. m. sing.) هَضِيْمٌ
thin and smooth
(as the spathe of the palm
with flowers)

وَرُوحٌ وَنَخْلٌ طَلْمُهُا هَضِيْمٌ
And corn-fields and plam
trees whereof the spathes
are fine. [26:148]

★ ه ط ع

(Ap-der. m. plu.) iv هَاطِئِينَ
those who hasten forward

assim viii هَزَزٌ

(imperf. 3 p. f. sing.)
~ wriggles (a serpent)

★ ه ز ل

الهَزَلُ
a joke, frivolity (v.n.)
< هَزَلَ يَهْزِلُ هَزَلًا (ض)
to speak or make a joke or
act in a jesting way

★ ه ز م

هَزَمُوا
(perf. 3 p.m. plu.)
they routed
< هَزَمَ يَهْزِمُ هَزْمًا وَهَزِيْمَةً (ض)
overcome, rout, defeat, put
to flight

سَيَهْزِمُ
(pip. 3 p.m. sing.)
~ will be defeated very soon

Note: the prefixed س to im-
perfect is to fix the mean-
ing of near future

هَزَمُوا
(pact. pic. m. sing.)
routed or defeated one

★ ه ش ش

أَهَشْتُ
(imperf. 1st p. sing.) assim.v.
I beat down

< هَشَّ يَهْشِئُ هَشًّا (ن)
to beat down the leaves of a
tree (with a stick)

surely (3)

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ
شَيْئًا مَّا تَذَكَّرُ

Surely there hath come upon man a space of time when he was not a thing worth mentioning. [76:1]

هَلْ here has the signification of هَلْ (Qurtubi).

ه ل ع *

هَلْزَعًا < anxious, ints. acc. very impatient

هَلَّعَ يَهْلَعُ هَلْزَعًا (س)
to be very anxious, impatient

ه ل ك *

هَلَكَ (perf. 3 p. m. sing.)
~perished, died

هَلَكَ يَهْلِكُ هَلَاكًا وَهَلَاكًا (ض)
to perish, die, be lost, destroyed, spoilt

لَيَهْلِكَنَّ (imperf. 3 p.m. sing.) e.l.
~might/would die,
~might/would perish

لَيَهْلِكَنَّ مَن هَلَكَ عَنْ بَيِّنَةٍ
That he who perished might perish by a clear proof. [8:42]

هَالِكٌ (act. pic. m. sing.)

مَطَّعَ يَمْطَعُ مَطْمًا وَ مَطْوَعًا (ف)
وَأَمْطَعُ
to hasten, to iv, run forward with the eyes fixed in horror

ه ل *

هَلْ (an interrogative particle) is there? shall I? does he? weather? etc.

the Quranic usages of his particle are as below :

to determine (1)
the certainty of a thing

هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ

They await but the hour.

[43:66]

or

هَلْ يُجِزُونَ الْأَمَانَةَ الْمُتَمَلَّونَ

They shall be requited not save for that which they wrought. [7:147]

to deny (2)
(implied meaning)

فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ

Repeat (thy) look, beholdst thou any creak? (i.e., thou cannot find any creak).

[67:3]

(*Ap-der. m. sing.*) *iv* مَهْلِكٌ
one who destroys

(*Ap-der. m. plu.*) *iv, gen. f. d.* مَهْلِكُوا
those who destroy

(*Ap-der. m. plu.*) *iv, gen. f. d.* مَهْلِكِينَ
those who are died, perished

(*pis. pic. m. plu.*) *iv, acc.* الْمَهْلِكِينَ
those are died, perished

★ ل ل ه

(*pp. 3 p. m. sing.*) *iv* أَهْلًا
< ~ is invoked

iv أَهْلًا إِهْلَالًا
appearance of a (1)
new moon.

to invoke (2)
the Name of Allah upon
an animals in slaughtering

وَمَا أُهْلَىٰ بِهِ لِقَابِ اللَّهِ

And that over which any
name other than Allah has
been invoked (is forbidden).

(i.e., all that has been dedica-
ted or offered in sacrifice
to an idol or a saint or a
person considered to be
divine. The pagans used
to slaughter animals in
the name of their various
deities. [2:173])

<new moons (*n. p.*) الْأَمْثَلُ
crescent (*sing.*) الْهِلَالُ

(*act. pic. m. plu.*) *acc.* مَالِكِينَ
those who are dead

(*n. p. t.*) مَهْلِكٌ
time or place of destruction

perdition (*v. n.*) الْهَلَاكَةُ

(*perf. 3 p. m. sing.*) *iv* أَهْلَكَ
~ caused to perish

iv < أَهْلَكَ إِهْلَاكَ
to destory, cause to perish,
waste

(*perf. 1st. p. sing.*) *iv* أَهْلَكْتُ
I have wasted

يَقُولُ أَهْلَكْتُ مَا لَا أُبْدِي

He says. I have wasted
riches plenteous. [90:6]

(*perf. 3 p. m. sing.*) *iv* أَهْلَكْتَ
~ destroyed

(*perf. 2 p. m. sing.*) *iv* أَهْلَكْتَ
thou hast destroyed

(*perf. 1st. p. plu.*) *iv* أَهْلَكْنَا
we have destroyed

(*imperf. 2 p. m. sing.*) *iv* تَهْلِكُ
thou destroy

(*imperf. 1st. p. plu.*) *iv* تَهْلِكُ
we destroy

(*imperf. 3 p. m. sing.*) *iv* يَهْلِكُ
~ destroys

(*imperf. 3 p. m. plu.*) *iv* يَهْلِكُونَ
they destory

(*pp. 3 p. m. sing.*) *ii* أَهْلِكُوا
they have been perished

(*pip. 3 p. m. sing.*) *v. v. ii* يَهْلِكُ
~ would be destroyed

مَزَّيَّعٌ مَزْرًا (ن، ض)

to backbite, defame, push
back with a blow

a defamer *ints.* مَزْرَةٌ

Note : According to Raghیب
Isphahani مَزَّازٌ، مَزْرَةٌ
and مَزَّارٌ are used in
the sense of defaming and
back-biting.

whispering (*n.p.*) مَزْرَاتٌ
suggestions

★ م س ه

low, indistinct noise (*v.n.*) مَسًا
of a speech, whisper,
humble voice

مَسَّ يَمَسُّ مَسًا (ض)

to wisper, utter an indistinct
word

(*assim*)

★ م م ه

(*perf. 3 p.m. sing.*) مَمَّ
minded, intended

(*assim*) مَمَّيْمٌ مَمًا وَمَمَّةٌ (ن) - ه

to interest, regard
concern, worry, care

to have in mind, م - ب

to be about to do some-
thing, to desire

(*perf. 3 p. f. sing.*) مَمَّتْ

she desired

(*perf. 3 p. m. plu.*) مَمَّوْا

they intended

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★ ل م ه

come ! (*comp. v*) مَلِّمْ

look + get ready (هًا + مَلِّمْ)
i.e. come or bring

وَالْقَائِلِينَ لِإِخْوَانِهِمْ مَلِّمُوا إِنَّا

And those who say unto their
brethren: Come ye
hither into us. [33:18]

come, bring (2)

قُلْ هَلْ أَسْأَلُكُمْ عَلَيْهِ أَكْفَرًا

Say: come, bring your
witnesses. [6:150]

★ م د ه

(*act. pic. m. sing.*) مَمْدَةٌ

< lifeless, barren (land)

مَمْدٌ يَمْدُ مَمْدًا (ن)

to go out, extinguish, put
out, to die, to be barren
or lifeless

★ م ر ه

(*Ap-der. m. sing.*) مَمْرٌ مَمْرًا

< pouring forth

مَمْرٌ يَمْرُ مَمْرًا (ن) وَأَمْرٌ

to pour forth

★ م ز ه

< a defamer *ints.* مَزَّازٌ

V..

★ ا ن ہ

(act. 2 pic. m. sing.) h.v. acc. **هَيِّنَا**
may it be wholesome or
profitable, much good may
it do to you

(h.v.) **هَيِّنَا هُنَا (س)**
to make the food wholesome,
easy to digest, do good.
promote health, sustain
(food)

★ و د ہ

(perf. 3 p.m. plu.) w.v. **هَادُوا**
<who are Judised

(see Jid. p. 1, n. 274.)

هَادَ يَهُودٌ هَادًا (ن)
to return to **إِلَى** -
one's duty, to become a
Jew, to be guided

(perf. 1st. p. plu.) w.v. **هَدَانَا**
we have been guided

a Jew (n.) w.v. **هَوْدًا**

★ و ر ہ

<crumbling, weak (adj.) **هَارَ**
w.v. **هَارَ يَهُودٌ هَوْرًا (ن)**
to fall in ruins, to be about
to fall, to crumble

(perf. 3 p. m. sing.) vii **انهارَ**
crumbled

(perf. 3 p. f. sing.) iv **أَمَّتْ**
~cared for

وَمَا يَمُنُّ بِذَاتِ أَمْثَلِهِمْ أَنفُسُهُمْ
Whereas a group cared for
itself. [3:154]

★ م ن ہ

(Ap-der. m. sing.) (quad.) **الْمَيِّينَ**
one who determines what
is true and false

to watch (quad.) **هَيِّنَ هَيِّنَةً**
over, control

One of the excellent names
of Allah.

(Ap-der. m. sing.) quad. acc. **مُهَيِّنًا**
determiner of what is true
and what is false

★ ★ ★ ★

(comp.) **هَآلِكَ**
there in **لِكَ** + here **هَآ**
that place, at that time

here, in the place **هَآ**

here, in this place **هَآ**

(comp.) to behold here

they, them, **هِنَّ** or **هُنَّ**
their

(An indeclinable pronoun
3 p. f.; for details see LLQ)

★ و ی ★

(perf. 3 p.m. sing.) w.v. هَوَى
~ set (1)

w.v. < هَوَى يَهْوِي هَوِيًا (ض)

(1) to fall, to stoop as a bird to its prey, to be destroyed, disappear

(2) to be inclined towards, yearn

وَالْتَجَرُّ إِذَا هَوَى

By the star when it setteth.
[53:1]

destroyed, perished (2)

وَمَنْ يَخْلِلْ عَلَيْهِ غَضَبِي فَقَدْ هَوَى
And upon whomsoever My wrath alights, he surely (will be) perished. [20:81]

(imperf. 3 p. m. sing.) w.v. يَهْوِي
yearns (1)

فَأَجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ
Make thou, therefore, the hearts of some mankind to yearn toward them.
[14:37]

to blow (2)

فَتَخَطَّفَهُ الطَّيْرُ وَنَهْوَى بِهِ الرِّيحُ

فِي مَكَانٍ سَجِيئٍ

And the birds had snatched him or the wind had blown him to a place remote.
[22:31]

★ و ن ★

meekness, quietnes (v.n.) w.v. هَوْنًا

هَانَ يَهْوَنُ هَوْنًا وَ هَوَانًا وَ هَمَانَةً (ن)

to be despised, w.v.

contemptible, quiet

يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا

They walk upon the earth meekly. [25:63]

contempt, ignominy (n.) هَمُونًا

light, easy (adj.) هَيِّنًا

more easy ints. أَهْوَنًا

than~

(perf. 3 p.m. sing.) v. w.v. أَهَانَ
despised

أَهَانَنِي (com.) أَهَانَ + نِي

~despised me

(imperf. 3 p. m. sing.) vi, w.v. يَهْوِنُ
~has despised

وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ

And whosoever Allah despiseth none can honour.

[22:18]

(Ap-der. m. sing) w.v. مُهِينًا
that renders contemptible, shameful

(pis. pic. m. sing.) w.v. مُهَانًا
despised one

(*perate. m. sing.*) (w. & h.v.) هَوَىٰ
thou may arrange ! prepare !
form, figure, likeness (n.) هَيْبَةٌ

★ ه ي ت

(*an odd. w.v.*) هَبْتَ
(*perate. m. sing.*)
come ! come forth, come
on !

the only pattern of imperative
case is used with ل
prefixed to pronoun
ك 2 p. m. or f. sing.

★ ه ي ج

(*imperf. 3 p.m. sing.*) w.v. يَبِجُ
< withereth
حَاجَ يَبِجُ مَبِجًا وَ مَبِجَانًا وَ مَبِجًا (ض)
to be moved, agitated, exci-
ted, wither, fad (plant)

★ ه ي ل

(*pis. pac. f. sing.*) (w.v.) مَبِيلًا
< poured out
w.v. مَالَ يَبِيلُ مَبِيلًا (ض)
to pour out, heap up (earth)

★ ه ي م

(*imperf. 3 p.m. plu.*) w.v. يَمْشُونَ
they wander about

(*imperf. 3 p. f. sing.*) w.v. هَوَىٰ
< ~desires
هَوَىٰ يَهْوِي هَوَىٰ (س)
to love, to desire

أَفَلَمْ يَأْتِكُمْ رَسُولٌ مِنْ آلِ تِهْوَىٰ أَنْفُسِكُمْ أَنْ تَكْفُرْتُمْ
Then so often as there came
unto you an apostle, with
that which your hearts
desired not ye grow arrog-
ant. [2:87]

desire, love (n.) اِهْوَىٰ
(his desire هَوَاهُ)
desire (n.p.) اِهْوَاهُ
void (n.) هَوَاهُ

وَأَقْبَدَ قُلُوبَهُمْ هَوَاهُ
And their hearts are void.
[14:43]

the lowest pit of Hell (n.) هَوَايَةِ
(*perf. 3 p.m. sing.*) iv, w.v. اَهْوَىٰ
overthrew

(*perf. 3 p. m. sing.*) x, w.v. اِسْتَهْوَتْ
infatuated, beguiled

★ ه ي ا

(*imperf. 3 p. m. sing.*) (w.h.v.) يَهَيِّئُ
will prepare

ii, هَبَّأ يَهَيِّئُ هَيِّئَةً
to make ready, to prepare

<< مَا هِيَ هَيَّاءٌ هَيَّاءٌ (ف)
to long for

an additional **ھ** (*haa*)
 suffixed to indicate the
 final letter's vacalization
 (*Mjj.*)



away! (*n.*) **هَيَاتَ**

هَيَاتَ هَيَاتَ لِمَا تُوعَدُونَ

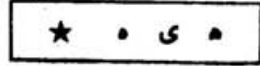
Away, away with that where-
 with ye are promised.

[23:36]

w.v. **لَمْ يَبْتَئِمْ هَيَامًا (ض)**
 to wander about without any
 purpose
 to love SS passionately

a thirsty she-camel (*n.*) **الْهَيْمِ**
 (*sing.*) **لَمْ يَبْتَئِمْ**

a she-camel raging with
 thirst from disease (*LL.*)



(*comp.*) **هِيَ**
 a personal pronoun of
 the 3 *p. fem. sing.*

★★★

کتاب الواو

الْوَبْرُ لِلْإِبِلِ مَا يَتَلَوُّ أَجْسَادَهَا كَالصَّوْفِ
لِلنَّمْرِ وَالشَّعْرِ لِلغَزِ (تَاج)

الْوَبْرُ (*alwabr*) hair on the
camel's skin, both wool
as hair of sheeps or hair
of goats

★ و ب ق

يُوقِي ~destroyeth *iv, w.v.* يُوقِي

< أَوْبِقَ إِيَابَهَا
w.v. << وَبِقَ يَبِقُ وَ يَبِقُ وَبِقًا (ح) >>
to perish

مَوْبِقًا (*n. pt.*) place of destruction

★ و ب ل

وَأَيْلٌ (*act. pic. m. sing.*) w.v. وَاَيْلٌ
heavy rain

V-0

★ و ا د

المؤمودة (*w. & h.v.*)

(*fact. pic. f. sing.*)

(girl) buried alive

< وَاَدَّ يَهُدُّ وَاَدَّا (ض) >
to bury alive

★ و ا ل

مَوْلَا (*w. & h.v.*) escape, *n. pt.*

(a place to betake them-
selves to)

< وَاَلَّ يَبُلُّ وَاَلَّا (ض) >
to seek refuge

★ و ب ر

أَوْبَارٌ (*furs n. p. w.v.*)

705

w.v. (ض) وَتَرَّيْتُمْ وَتَرَأَ وَتَرَةً (ض)

(1) to hate, defraud SS,

(2) to be single, odd

وَاللَّهُ مَعَكُمْ وَلَنْ يَتَرَكُمْ أَعْمَالَكُمْ

And Allah is with you, and
He will not defraud you.

[47:35]

single, odd (v.n.) w.v. وَتَرٌ
(of number)

تَتَرَى (ن) (for وَتَرَى) تَتَرَى
another, successively

★ و ت ن

the main artery of (n.) الْوَتِينَ

the heart which rises from
the upper part of it. It is
said that life depends on
the existence of this artery

★ و ت ق

(imperf. 3 p.m. sing.) iv, w.v. يُوْتِقُ
< ~shall bind, binds

to tie fast, bind iv, أَوْتَقَ إِيمَانًا <

<< وَتَقَّ يَتَّقُ تَقَةً (ض) (R.F.)
to place trust in any one

a bond (n.) الْوَتَاقُ

a compact, (v. mim.) acc. مَوْتِقًا
bond, a solemn pledge (Asad),
undertaking (Pic.), a solemn
oath (Y. Ali), assurance
(Jid.).

وَبَلَّ يَبِلُ وَبَلًّا وَوَبُولًا (المطر) (ض)

w.v.

(1) to pour forth rain in
large drops

(2) to pursue eagerly

(act. 2 pic. m. sing) (w.v. acc.) وَيَبِلًا
painful, a heavy blow, chastisement

< وَبِلٌ يُوْبِلُ وَبَالَةً وَوَبَالًا (ك) (w.v.)
to be heavy and unwholesome as air, food

ill effect, (v.n.) وَبَالٌ
gravity, grievousness

★ و ت د

stakes (n. p.) اَبْوَاتَادُ

a stake (sing.) وَتِدٌ <

وَفِرْعَوْنُ ذِي الْاَبْوَاتَادِ

And Fir'awn, owner of the
stakes. [89:10]

(the epithet, in Arabic idiom,
is expressive of power,
arrogance and obstinacy;
the stakes may also refer
to those to which the
tyrant bound his victims
LL.)

stakes n.p. acc. اَبْوَاتَادًا

★ و ت ر

(imperf. 3 p.m. sing.) w.v. acc. يَتَرِي
< ~will defraud

وَجَدَ يَجِدُ وَجَدَانًا وَوَجُودًا (ض)

to find, w.v.

find what was lost

(perf. 3 p. m. dual.) وَجَدَا
the twain found

(perf. 3 p. m. plu.) وَجَدُوا
they found

(perf. 2 p. m. plu.) وَجَدْتُمْ
ye find

ye find them وَجَدْتُمُوهُمْ

(the additional *waw* وَآوْ has been suffixed before a personal pronoun *م* to ease pronunciation)

I found (perf. 1st. p. sing.) وَجَدْتُ

(perf. 3 p. m. plu.) وَجَدْنَا
we found

(imperf. 3 p. m. sing.) juss. يَجِدُ
~finds

did not find لَمْ يَجِدْ

did he not find thee? أَلَمْ يَجِدْكَ

(imperf. 2 p. m. sing.) تَجِدُ
thou find

thou shall find me سَتَجِدُنِي

سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا

Thou will find me, if Allah will, patient. [18:69]

(imperf. 3 p. f. sing.) تَجِدُ
~will find

مِيثَاقٌ
a covenant, treaty, (n. ints.)
bond

firm (ints. f.) الْوَيْقُ

الْعُرْفُ الْوَيْقُ كَأَنْفِصَامِ لَهَا

The firm cable whereof there is no giving way. [2:256]

(perf. 3 p. m. sing.) iii وَاقٍ
~entered into a compact or treaty with SS

و ث ن *

الْأَوْثَانُ <idols (n. p.)

(sing.) idol وَثْنٌ

و ج ب *

وَجَبَتْ (perf. 3 p. f. sing.)

<(they) fell down

وَجَبَ يَجِبُ وَجَبًا وَوَجَبَةً (ض)

(1) to fall down dead

(2) to be indispensable, be incumbent

فَإِذَا وَجَبَتْ جُودِيهَا أَفَكُلُوا مِنْهَا

Then when they fall down (after they are slaughtered) on their sides eat thereof. [22:36]

و ج د *

وَجَدَ (perf. 3 p. m. sing.)

<~found

أَسْكُنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وَجْهِكُمْ

Lodge them wheresoever ye lodge (yourselves) according to your means. [65:6]

و ج س ★

أَوْجَسَ (perf. 3 p. m. sing.)
<conceived

أَوْجَسَ يُوجِسُ إِجْجَاسًا - مِنْ
to conceive in the mind (fear, suspicion)

و ج ف ★

وَأَجْفَةٌ (act. pic. f. sing.)
<throbbing, palpitating

وَجَفَّ يَجِفُّ وَجْفًا وَ وَجِيفًا (ض)
to be agitated, to be in a most disturbed condition

قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ
Hearts on that day will be throbbing. [79:8]

أَوْجَفْتُمْ (perf. 2 p. m. plu.) iv
to make iv, أَوْجَفَ إِجْجَافًا
a horse or camel move fast and rush

و ج ل ★

وَجِلَّتْ (perf. 3 p. f. sing.)
felt remorse or fear, afraid

يَوْمَ يَجِدُ كُلُّ نَفْسٍ مِمَّا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا

The day whereon each soul shall find presented whatsoever it hath worked.

[3:30]

لَتَجِدَنَّ (imperf. 2 p. m. sing.) e. m. p.
surely thou wilt find

(س + يَجِدُونَ)

سَتَجِدُونَ (imperf. 2 p. m. plu.)
ye will find

يَجِدُوهُ (س + يَجِدُونَ + ه)

(noun. dropped.)
thou wilt find it or him يَجِدُوهُ

يَجِدُونَ (imperf. 3 p. m. plu.)
they will find

لَا يَجِدُونَ
they will not find

يَجِدُوا
they (will) find (n. d.)

لَا يَجِدُوا
they should not find

أَجِدُ (imperf. 1st p. sing.)
I find

لَا أَجِدُ
I find not

لَأَجِدَنَّ (imperf. 1st p. sing.) e. m. p.
surely I shall find

وَجِدَ (pp. 3 p. m. sing.)
is found

مَنْ وَجِدَ فِي رَحْلِهِ فَهُوَ حَبْرٌ أَوْ

In whose pack it is found shall (himself) be recompense thereof. [12:75]

وَجْدٌ means (n.)

اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ

وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ

His name (shall be) the
Masih Isa son of Maryam,
illustrious in the world
and the hereafter. [3:45]

lit. fact, (1) (n.) وَجْهٌ

He laid it up-
on his face. اَلْقَاهُ عَلَىٰ وَجْهِهِ

[12:96]

the word وَجْهٌ face is used
in some other meanings, as
countenance (2)

كَأَيِّنَّا تَوَلَّوْا قَمْرَهُ رَبِّهِ اَللّٰهُ

Whithersoever you turn there
is the countenance of
Allah. [2:115]

(according to Zamkhshari
and Tabri وَجْهُ اَللّٰهِ

means: Qibla

اَلْجِهَةُ الَّتِي رَضِيَهَا وَ اَمْرًا بِهَا ،
اَيُّ الْقِبْلَةِ

the direction

He agreed with and ordered
people to turn their face in
the prayer i.e., Qibla)

heart & soul, oneself (3)

بَلَىٰ اَلَّذِيْنَ اَسْلَمَ وَجْهَهُ لِلّٰهِ وَهُوَ مُحْسِنٌ

كَلِمَةً اَجْرُهُ عِنْدَ رَبِّهِ

Aye whosoever submitteth
himself unto Allah and he
is well-doer his hire is
with his Lord. [2:112]

وَجِلَّ يَوْجَلُ وَجَلًا (س)

to fear, to feel quick, vibrati-
on of the heart-beat, fear

(perate. neg. m. sing.) لَا تَوْجَلْ

fear not

those who feel fear (s. plu.) وَجِلُونَ

< felt with fear (adj. f.) وَجِلَةٌ

adj. masc. وَجِيلٌ

و ج ه

(perf. Ist. p. sing.) ii وَجَّهْتُ

I turned or set

ii, وَجَّهْتُ بِوَجْهِهِ تَوَجَّهْتُ

(1) to set or turn (face)
towards ل

(2) to send (some one for
something)

اِلَىٰ وَجْهَتَا وَجْهِي

I have turned (or) I have set
firmly my face. [6:79]

ii, (juss.) بُوِّجَتْ

(imperf. 3 p.m. sing.)

~ sends

(perf. 3 p.m. sing.) v تَوَجَّهَتْ

< ~ turned face, proceed

to set out, v, تَوَجَّهَتْ تَوَجَّهْتُ

proceed (towards some
place) with (towards) يَلْقَاءَ

وَجِيهًا (الْوَجِيهَةُ) acc.

worthy of regard (illustrious)

كَانَ النَّاسُ أُمَّةً وَاحِدَةً

Mankind was one community. [2:213]

lonely (without any (*adj.*) وَجِيدًا helper)

ذَرْنِي وَمَنْ خَلَقْتُ وَجِيدًا

Let Me alone with him whom I created lonely. [74:11]

alone وَخَدَّ

he or him alone وَخَدَهُ

★ و ح ش

wild beasts (*n. p.*) الْوَحُوشُ

< وَحْشٌ (*sing.*)

★ و ح ی

وَحْيٌ a sign, revelation, (*n.*)

< وَحَىٰ بِحَيٍّ وَخَبَأَ (ض) w.v.

وَ أَوْحَىٰ بِوَحْيٍ إِنَّمَا - إِلَىٰ، ب - iv,

to reveal, indicate, to inform, inspire

الْوَحْيُ the divine inspiration

لَٰن هُوَ إِلَّا وَحْيٌ يُوحَىٰ

It is but a revelation revealed. [53:4]

قُلْ إِنَّمَا أَنذَرُكُمْ بِالْوَحْيِ

Say thou: I only warn you by the revelation. [21:45]

710

break or appear as part (4)

الْمُؤْمِنَاتِ لَمْ يَرْزُقْنَ عَلَىٰ الذِّمِّ أَمْثُلًا

وَجَهَةَ النَّهَارِ وَاللَّيْلِ وَالْأَجْرَاءِ

Believe in that which hath been sent down unto those who have believed at the break of day (first or appearing as part of day *i.e.*, morning) and disbelieve at the close thereof.

[3:72]

in accordance (5) with a fact

ذَٰلِكَ أَذَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهِهَا

That shall make it more likely that they shall produce the testimony according to the fact thereof.

[5:108]

sake (6)

إِنَّمَا نَطْعُكُمْ لِرِجَالِ اللَّهِ

We feed you only for the sake of Allah. [76:9]

فُجُوهٌ faces, countenances (*n. p.*)

وَجِهَةٌ a direction (*n.*)

★ و ح د

(a cardinal number.) } وَاحِدٌ
one single

acc. } وَاحِدًا

one (*adj.*) وَاحِدَةٌ

(an adjective to a feminine noun)

٧١٠

assigned (4)

وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا

And He assigned to each
heaven its duty and com-
mand. [41:12]

(perf. 1st. p. sing.) iv, w.v. **أَوْحَيْتُ**
I inspired

وَلَاذْ أَوْحَيْتُ إِلَىٰ الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي

And when I inspired the
disciples to have faith in
Me and Mine apostles.

[5:111]

(perf. 1st. p. plu.) iv, w.v. **أَوْحَيْنَا**
we revealed (1)

(the revelation to the apostles)

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ
وَالنَّبِيِّينَ مِنْ بَعْدِهِ

Verily We have revealed unto
thee as We reveled unto
Nuh and the prophets after
him. [4:163]

inspired (2)

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ

And We inspired the mother
of Musa (saying), suckle
him. [28:7]

(imperf. 3 p. m. sing.) iv, w.v. **يُوحِي**
~whispers (1)

يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا

One to another whisper glit-
tering half truths meant to
delude the mind. [6:112]

direction or inspiration (2)

وَأَصْنَعِ الْفُلْكَ بِأَعْيُنِنَا دَوْحِينَا

And make thou the ark
under Our eyes and under
Our revelation. (i.e.
under our inspection and
according to our revela-
tion). [11:37]

iv, w.v. **أَوْحَىٰ - إِلَىٰ -**

(perf. 3 p. m. sing.)
he revealed

the revelation to the (1)
apostles through angels or
other means

فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ

Whereupon their Lord reve-
led to them His (Apostles):
most certainly shall We
destory those evil-dores.
[14:13]

inspired (2)

وَأَوْحَىٰ رَبُّكَ إِلَى النَّعْلِ

And thy Sustainer has ins-
pired the bee. [16:68]

signified (3)

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ

أَنْ سَبِّحُوا بِحَمْدِ رَبِّكَ نَهْيًا

Thereupon he came out of
the sanctuary unto his
people and signified to
them (by gestures) Extol
His (limitless) glory by day
and by night. [19:11]

- لَوَ - لَوْ أَنَّ

he wished ... لَوْ

he wished he had لَوْ أَنَّ لَهُ

وَكَاكِبِهِمْ مِنَ أَهْلِ الْكِتَابِ لَوْ رَدُّوهُمُ

مِنَ بَعْدِ إِسْلَامِهِمْ لَئِن

A number of the people of the Book wish that they could turn you (people) back to infidelity after ye have believed [2:109]

(perf. 3 p. f. sing.) (assim.) وَدَّتْ
(a group) wished

(perf. 3 p. m. plu.) (assim.) وَدُّوا
they love to

(imperf. 3 p. m. sing.) (assim.) يَوَدُّ
~wishes

(imperf. 3 p. f. sing.) (assim.) تَوَدُّ
~wants

(imperf. 2 p. m. plu.) (assim.) تَوَدُّونَ
ye long to

f.d. assim. يَوَدُّوْا
(imperf. 3 p. m. plu.)
they wish they had

love, affection v.n. (assim.) وَدًا

loving, affectionate (n.) ints. وَدُودٌ

the most loving الْوَدُودُ
one of the excellant names of Allah

love (v. mim.) مَوَدَّةٌ

inspires (2)

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنْ مَعَكُمْ

When thy Lord inspired the angels: Verily I am with you. [8:12]

revels (3)

(to the apostles)

وَإِن كُنْتُمْ فِي شَكٍّ مِنْ رَبِّي

And if I am rightly-guided it is because of that which my Lord hath reveled unto me. [34:50]

(imperf. 3 p. m. plu.) e.l. لَيُوحُونَ
they whisper

(imperf. 1st p. plu.) ii, w.v. تَوَحَّى
we reveled

(pp. 3 p. m. sing.) iv, w.v. أُوْحِيَ
was reveled

(pip. 3 p. m. sing.) iv, w.v. يُوحَى
~is reveled

(pip. 3 p. m. sing.) w.v, juss. يُوْحِ
is inspired

لَمْ يُوحِ إِلَيْهِمْ

He was not inspired in aught [6:93]

* و د د

(perf. 3 p. m. sing.) assim. وَدَّ
<~loved, wished, liked

وَدَّ يَوَدُّ وَدًا وَ مَوَدَّةً وَ وَدًا (ف)

(w.&assaim. v)
to love, wish for, desire

no perfect or other form
in use)

وَلَا تُطِيعُوا الْكٰفِرِيْنَ وَالشُّكُوْرِيْنَ رَدَّعْ اٰذْرٰهُمْ

And defer not to (the likes
and dislikes) the deniers of
the truth and the hypocrites
and disregard their
hurtful talks. [33:48]

(*perf. 3 p. m. sing.*) w.v. **وَدَّعَ**
lit. left, departed, has forsaken

وَدَّعَ يُوَدِّعُ تَوَدِّعًا
to leave

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ
Thy Lord hath not forsaken
thee nor is He displeased.
[93:2]

depository *n. p.t. w.v. x* **مُسْتَوْدَعٌ**
(as womb and grave)

★ و د ق

rain (*n.*) **الْوَدْقُ**
(any kind of the rain, heavy
or light)

w.v. **وَدَقَ يَدُقُ وَدَقًا (ض)**
to drop rain

★ و د ی

compensation of (*n.*) **دِيَّةٌ**
murder, blood-wit.

a valley (*n.*) { **وَادٍ**
acc. { **وَادِيًا**

(*assim. iii* **يُوَادُّونَ**

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

they befriend

iii, **وَادًّا يُوَادُّ وَيُوَادُّونَ وَ مَوَادَّةً**

to befriend

to form a mutual love

Wadd *p.n. (acc.)* **وَدًّا / وَدًّا**

(Wadd, also pronounced Wudd,
or Udd, (*i. e.*, friendship,
affection) was, according
to the Quran, a god wor-
shipped by the contempo-
raries of Noah. But it
would be a mistake to con-
clude that his cult was
obsolete in Mohammad's
time, for we have sufficient
evidence to the contrary.
The poet Nabigha says
once, "Wadd greet thee!"
There was a statue of this
god at Duma, a great oasis
in extreme north of
Arabia. The name 'Abd
Wadd occurs in a number
of wholly distinct tribes.
Hastings, Encyclopaedia of
Religion and Ethics, vol. II,
p. 662.

★ و د ع

(*perate. m. sing.*) w.v. **وَدَّعَ**

lit. leave!

w.v. **وَدَّعَ يَدَّعُ وَدَّعًا (ف)**

to leave, (imperative : **وَدَّعْ**
imperfect : **يَدَّعُ** ; there is

إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ

Verily if Thou should leave
them they will mislead
Thy bondmen. [71:27]

(imperf. 2 p. m. plu.) w.v. تَذَرُونَ
ye leave

n.d. w.v. تَذَرُوا
(imperf. 2 p. m. plu.)
in order to leave

(imperf. 1st. p. plu.) acc. w.v. نَذَرُ
that we should leave

(imperf. 1st. p. m. plu.) nom. نَذَرُ
we shall let~

وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

And We shall let them wan-
der their exorbitance per-
plexed. [6:110]

(imperf. 3 p. m. sing.) w.v. لِيَذَرَ
to leave

(imperf. 3 p. m. sing.) v.w. يَذَرُ
~ will leave

he let them~ (acc.) يَذَرُ

(imperf. 3 p. m. plu.) w.v. يَذَرُونَ
they leave

(perate. m. sing.) w.v. ذَرُ
let~ leave!

(perate. m. plu.) w.v. ذَرُوا
let~leave (ye)

و ر ث ★

(perf. 3 p. m. sing.) w.v. وَرِثَ
<~inherited

أَوْدِيَةٌ valleys (n. p.)

(sing.) وَادٍ

و ذ ر ★

(imperf. 3 p. m. sing.) w.v. يَذَرُ
(that he may) leave, forsake

< وَذَرَ يَذَرُ وَذَرًا (ف) (w.v.)
to leave, forsake, " neglect
(imperative: ذَرُ ; no per-
fect tense in use)

(imperf. 2 p. m. sing.) w.v. تَذَرُ
thou will leave

وَقَالَ الْمَلَأِينَ قَوْمِ فِرْعَوْنَ أَتَذَرُونَ مُوسَى وَقَوْمَهُ

وَيُفْسِدُونَ فِي الْأَرْضِ وَيَذَرُونَكَ وَالْهَتَاكَ
And the chiefs of the people
of Fir'awn said : Wilt thou
leave Musa and his people
to act corruptly in the
land and to leave alone
thee and thy gods. [7:127]

(imperf. 3 p. f. sing.) w.v. تَذَرُ
~ leaves

لَا أُشْفِقُ وَلَا تَذَرُ

It shall not spare nor leave.
[74:28]

(perate neg. m. sing.) w.v. لَا تَذَرُ
leave not!

e.m.p. w.v. لَا تَذَرُونَ
(perate neg. m. plu.)
ye shall not leave

(imperf. 2 p. m. sing.) l.c. w.v. تَذَرُ
thou leave

(imperf. 3 p.m. sing.) iv, w.v. **يُورِثُ**
~make inherit, causeth SS
to inherit

(imperf. 1st p. plu.) iv, w.v. **نُورِثُ**
we cause SS to inherit

(pp. 2 p. m. plu.) iv, w.v. **أُورِثْتُمْ**
you were given inheritance

you are given that **أُورِثْتُمُوهُمَا**
(as inheritance)

(pp. 2 p.m. plu.) iv, w.v. **أُورِثُوا**
they were given as an
inheritance

heritage (n.) **التَّرَاثُ**

(in **وَرَاثٍ** + **و** is inter-
changed by **ت**)

inheritance (n.) **مِيرَاثٌ**

★ و ر د

(perf. 3 p. m. sing.) **وَرَدَ**
~came, arrived

w.v. (ض) **وَرَدَ يَرُدُّ وَرُودًا**

(1) to be present, arrived at
(properly at river bank or
at any water to drink
thereof)

(2) to go down into

(perf. 3 p. m. plu.) w.v. **وَرَدُوا**
they came (down)

لَوْ كَانَ هَؤُلَاءِ آلِهَةً مَا وَرَدُوهَا

If those had been gods they
would not have come thi-
ther (down to the Hell).

[21:99]

وَرِثَ يَرِثُ وَرَثًا وَ إِزْنًا
w.v. (ح) **وَ إِزْنَةً وَ وَرِثَاتَةً (ح)**

(1) to inherit
(2) to be heir to anyone
(3) to survive, to be owner or
sustainer of SS after
someone

(perf. 3 p. m. plu.) w.v. **وَرِثُوا**
they inherited

(imperf. 2 p.m. plu. n.d. acc. **يَرِثُوا**
ye inherit

لَا يَجْعَلُ لَكُمْ أَنْ يَرِثُوا النِّسَاءَ كَرْهًا

Ye are forbidden to inherit
(i.e., to take possession)
women against their will.

[4:19]

(imperf. 1st. p. plu.) w.v. **يَرِثُ**
we will inherit

(imperf. 3 p.m. sing.) w.v. **يَرِثُ**
~shall inherit

(imperf. 3 p.m. plu.) w.v. **يَرِثُونَ**
they inherit

(pip. 3 p.m. plu.) w.v. **يُورِثُ**
~is inherited

heir (act. pic. m. sing.) w.v. **الْوَارِثُ**

heirs, survivors n.p. **الْوَارِثُونَ**

heirs p.b. **الْوَارِثِينَ**

(perf. 3 p. m. sing.) iv, w.v. **أُورِثُ**
~caused SS to inherit

(perf. 1st. p. plu.) iv, w.v. **أُورِثْنَا**
we caused SS to inherit

(*perf. 3 p. m. sing.*) iv, w.v. **أَوْرَدَ**

~led into

to lead one into **أَوْرَدَ إِزْرَادًا**

فَأَوْرَدَهُمُ النَّارَ

And he led them to the fire.

[11:98]

a rose (single) (n.) **وَرْدَةٌ**

(collective noun) **وَرْدٌ**

the jugular vein (n.) **الْوَرِيدُ**

★ **و ر ق**

(collective noun) **وَرَقٌ**

leaves, (1)

a single leaf **وَرَقَةٌ**

money, coin (2) (n.) **وَرِقٌ**

فَأَبْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ

Now send one of you with this your coin into the city.

[18:19]

★ **و ر ي**

(*pp. 3 p. m. sing.*) iii, w.v. **وَرِيَ**

(or written as **وُورِيَ**)

~was hidden

to hide, iii **وَارَى يُوَارِي مَوَارَاةً**
conceal

iii w.v. **يُوَارِي**

(*imperf. 3 p. m. sing.*)

hides

how to hide **كَيْفَ يُوَارِي**

(*act. pic. m. sing.*) **وَارِدٌ**

one who goes down (1)

فَلَنْ يَمْتَكِرَ إِلَيْكُمْ مَنَا

There is not one of you but he shall approach it (or shall pass over it *i.e.*, the Hell) [19:71]

water drawer (2)

(one who goes before a caravan to draw water)

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَةً

And there came a caravan, and they sent their water-drawer. He let down his pail (into the pit) [12:19]

(*act. pic. m. plu.*) **وَارِدُونَ**

those who ل _ (3)

go down

حَصْبُ جَهَنَّمَ أَنْتُمْ لَهَا وَارِدُونَ

Fuel of hell, thereunto ye will go down. [21:89]

(*act. pic. m. sing.*) **المَوْرُودُ**

descended into

watering place (1) (n.) **الْوَرْدُ**

يٰٓأَيُّهَا الْوَرْدُ الْمَوْرُودُ

Ah, hapless is the watering place (whither they are led!) [11:98]

those who come (2)
to water

وَنَسُوْنُ الْمُجْرِمِيْنَ إِلَىٰ جَهَنَّمَ وَرِدًا

And we will drive the guilty into Hell (as cattle are driven to water). [19:86]

لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

No bearer of burden shall
bear another's burden.

[6:164]

(act. pic. f. sing.) وَازِرَةٌ

a bearer of load

a burden, heavy weight, (n.) وِزْرٌ
load

burdens, loads (n. pl.) أَوْزَارٌ

(the word وِزْرٌ and its plural
has occurred in the Quran
for sin, arms, and the
recompense for evil), thus :

sin (1)

لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

No bearer (or laden soul) can
bear other's load. [17:15]recompense for (2)
sinful act

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا

Whoso turneth away from it,
he verily will bear a bur-
den (i.e., recompense for
his turning away from the
truth) on the Day of Res-
urrection. [20:100]arms or other (3)
burdens imposed by war

حَتَّىٰ تَقْضِيَ الْحَرْبُ أَوْزَارَهَا

Till the war lay down its
burdens. [47:4]

iii. w.v.

(imperf. 1st p. sing.)

أُوَارِي

I hide

(perf. 3 p. f. sing.) iv, w.v.

<disappeared

(i.e., the sun)

تَوَارَتْ

to hide vi تَوَارَىٰ بِتَوَارِي
oneself

(imperf. 3 p. m. sing.) vi, w.v.

~hides himself

يَتَوَارَىٰ

beyond, behind that (n.)
is behind, beside

وَرَاءَ

iv w.v.

(imperf. 2 p. m. plu.)

<ye strike out

تُؤْرُونَ

to strike أُوْرِي يُوْرِي لِإِرَامَ
out fire

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُؤْرُونَ

Have ye observed the fire
which ye strike out.

[56:71]

(Ap-der. m. plu.) iv w.v.

the strikers (of fire)

الْمُؤْرِبَاتِ

★ و ز ر

(imperf. 3 p. m. plu.) w.v.

<they bear

يَزْرُونَ

وَزَرَ يَزِرُ وِزْرًا (ض)

to bear a load, to carry a
burden

(imperf. 3 p. f. sing.) w.v.

thou bear (a load)

يَزِرُ

وَإِذَا كَانُوا لَهُمْ أَوْ ذُرُّهُمْ يُخْسِرُونَ

And if they measure unto them, or weigh for them, they cause them loss.

[83:3]

weigh! (*parate. m. plu.*) w.v. **زَنُوا**

وَزَنُوا بِالْقِسْطِ أَسْتَقِيمَ

And weigh with a right balance.

[17:35]

weighing (1) (*v.n.*) **الْوَزْنُ**

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ

The weighing on that day is true.

[7:8]

weight (2) (*n.*) **acc. وَزْنًا**

فَلَا نُؤْتِيهِمْ أَجْرَهُمُ يَوْمَ الرِّيسَةِ وَزَنَّا

And on the Day of Resurrection We assign no weight to them (*i.e.*, they will deserve no respect).

[18:105]

weight (1) (*n. ints.*) **الْمِيزَانَ**

وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ

And give full measure and full weight in justice.

[6:152]

balance (2)

اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ

Allah it is Who hath revealed the scripture with truth and balance.

[42:17]

(*act. 2 pic. m. sing.*) **وَزِيرٌ**

one who bears the burdens of state, as a minister, counsellor or assistant to a prophet so as to carry on his duty of preaching (*Razi*).

a place of refuge (*n. place.*) **وَزْرٌ**

an inaccessible mountain **الْجَبَلُ الْمُنِيعُ**

★ **و ز ع**

(*pip. 3 p.m. plu.*) w.v. **يُوزَعُونَ**

<they will be set in battle order, or in their ranks

وَزَعٌ يَزَعُ وَزَعًا (ف)

to keep back, to keep (men) in their ranks according to the battle order

(*parate. m. sing.*) w.v.

<arouse! inspire!

to incite, **أَوْزَعٌ إِزَاعًا**

put into the mind, inspire

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ

My lord! arouse me to be thankful for thy favour.

[27:19]

★ **و ز ن**

(*perf. 3 p.m. plu.*) w.v. **وَزَنُوا**

<they weigh

وَزَنَ يَزِنُ وَزْنًا (ض) - ل

(1) to weigh

(2) to weigh out for anyone

رَسَطَ يَسِطُ وَسَطًا (ض) (w.v.)

to be in the midst, penetrate into the midst

فَوَسَطْنَ بِهِ جَمْعًا

And penetrate forthwith into the midst. [100:5]

middle (وَسَطٌ) acc. وَسَطًا

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

Thus We have appointed you a middle nation. [2:143]

average (relative. > وَسَطٌ) أَوْسَطًا

مِنْ أَوْسَطِ مَا نطْعَمُونَ أَهْلِيكُمْ

On a scale of average of that wherewith ye feed your own folk (or families).

[5:89]

the best one (2) among others

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا أَسْتَجِيبُ

The best among them said : Said I not unto you : Why glorify ye not Allah.

[68:28]

the midmost, (relative. f.) الْوَسْطَى
the middle one

حَافِظُوا أَسْلَاحَ الصَّلَاةِ وَالصَّلَاةِ الْوَسْطَى

Be guardians of the prayers and of the midmost prayer.

[2:238]

measure (3)

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ

And the sky He hath uplifted; and He hath set the measure. [55:7]

أَلَّا تَطْغَوْا فِي الْمِيزَانِ

That ye exceed not the measure. [55:8]

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ

But observe the measure strictly, nor fall short thereof. [55:9]

balances (1) (n.p.) الْمَوَازِينُ

وَوَضَعَ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُونَ

نَفْسٍ بِنِيَتٍ

And We set a just balance for the Day of Resurrection so that no soul is wronged (i. e., recompensed) in aught. [21:47]

scale (2)

فَمَنْ تَقَلَّتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

As for those whose scale is heavy they are successful.

[7:8]

(pic. pac. m. sing.) w.v. مَوْزُونٌ
evenly and equally balanced

و س ط ★

(perf. 3 p. m. plu.) w.v. وَسَطْنَ
<they (f.) penetrated into the midst

لَمْ يُؤْتِ سَعَةً مِنَ الْمَالِ

He hath not been given an amplitude of wealth.

[2:247]

ampleness (2)

يَجِدُنِي فِي الْأَرْضِ مُرْعًا كَثِيرًا وَسَعَةً

Shall find in the earth plentiful refuge and ampleness.

[4:100]

bountiful (3)

يُعِنُّ اللَّهُ كُلَّ مَنْ سَعَى

Allah shall render all of them (i.e., the twain) out of his bounty.

[4:130]

(act. pic. m. sing.) w.v. **وَاسِعٌ**
bountiful (1)

وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا

And Allah is ever bountiful, Wise.

[4:130]

pervading ones (2)

إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ

Verily Allah is Pervading, Knowing.

[2:115]

wide (act. pic. f. sing.) **وَاسِعَةٌ**

أَلَمْ تَرَ أَنَّ الْأَرْضَ لِلَّهِ وَاسِعَةٌ

Was not Allah's land wide.

[4:97]

(Ap-der. m. sing.) iv, w.v. **المُوسِعِ**
< the rich

(the middle prayer, according to the majority of the commentators, is the afternoon prayer, (**الْمَغْرِبُ**)

(**وَسَطٌ**) acc.

between two extremes, justly balanced

وَلَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

And in this wise, We have made you a community justly balanced. [2:143]

و س ع ★

(perf. 3. p. m. sing.) w.v. **وَسِعَ**
< comprehended

وَسِعَ بَيْعُ يَمَعًا وَ سَعَةَ (س)

to be ample, to take in, comprehend, to embrace

وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ

His Throne comprehended the heavens and the earth.

[2:255]

(perf. 3. p. m. sing.) (w.v.) **وَسِعَتْ**
embraces

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

My mercy embraces all things. [7:156]

(perf. 2. p. m. sing.) w.v. **وَسِعْتَ**
thou comprehended

amplitude (v.n.) w.v. **سَعَةٌ**

* و س ل

< means of access, (n.) **الْوَسِيلَةُ**
way of approach, access
(no verbal root of this verb)

* و س م

< we shall brand w.v. **سَنَسِمُ**
وَسَمَّ يَسِمُ وَسَمًا وَ سِمَةً (ض)
to brand

سَنَسِمُهُ عَلَى الْخُرْطُومِ

We shall brand him on the
nose. [68:16]

(Ap-der. m. plu.) v, w.v. **مُتَوَسِّمِينَ**
those who read the signs,
intelligents

* و س ن

< slumber (n.) **سِنَةٌ**
وَسَنَّ يَوْمَسَنَّ وَسَنًا وَ سِنَةً (ف)
to be in slumber, sleep

لَا تَأْخُذْ بِنِوَابِسَةٍ وَلَا نَوْمٍ

No slumber can seize Him
nor sleep. [2:255]

و س و س

(guard.) **وَسَّوَسَ**
(perf. 3 p. m. sing.)
< whispered

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to *iv.* **أَوْسَعَ يُوسِعُ إِسْأَعًا**

to enlarge, widen

(i.e., one who enlarges, or
makes of large extent, one
who is in easy circumstan-
ces)

(Ap-der. m. plu.) *iv*, w.v. **مُوسِعُونَ**
maker the vast extent

capacity ! scope (n.) **وُسْعٌ**

لَا يَخِيفُ اللَّهُ نَفْسًا إِلَّا أَوْسَعَهَا

Allah taketh not a soul ex-
cept (or beyond) its capa-
city (or scope). [2:286]

* و س ق

(perf. 3 p. m. sing.) w.v. **وَسَقَ**
< drove together

وَسَقَ يَسِقُ وَسَقًا (ض)

to gather together, collect
what is scattered, as night
gets together what was
scattered at the day

< completed *iv*, w.v. **أَتَسَقَ**
to be com- *iv*, **أَتَسَقًا**
plete or in perfect order

وَاللَّيْلِ وَمَا وَسَقَ وَالْقَمَرِ إِذَا أَتَسَقَ

And by the night and that
which is driven together
and by the moon when
she becometh full.

[84:17-18]

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- (2) to assert something as a fact
(3) to achieve something as;

فُلَانٌ يَصِفُ السَّحْرَ

someone achieved the knowledge of magic

(imperf. 3 p. f. sing.) w.v. **تَصِفُ**
~ expound

وَنَصَفُ الْيَسْتَهْمُ الْكُذِبَ

And their tongues expound the lie. [16:62]

(imperf. 2 p. m. plu.) w.v. **تَصِفُونَ**
ye describe

description, act of (n.) **وَصْفٌ**
attributing or ascribing

★ و ص ل

(imperf. 3 p. m. sing.) w.v. **يَعِلُّ**
< reaches (1)

وَصَلَ بِعِلِّ وَضَلَّ وَصِلَّةٌ (ض) - إِلَى

to reach a place, to arrive at, to come to hand to join, or seek friendship

(imperf. 3 p. f. sing.) w.v. **تَعِيلُ**
~ reaches

فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ

And when he saw their hands reached not to it, he mistrusted them. [11:70]

to join (2)

(imperf. 3 p. m. plu.) w.v. **يَعِلُّونَ**
they join

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وَسْوَسَ يُوَسْوِسُ وَسْوَأًا

to whisper evil, (quard.)
make evil suggestions

(quard.) **يُوَسْوِسُ**
(imperf. 3 p. m. sing.)
~ whispers

(quard.) **تُوَسْوِسُ**
(imperf. 3 p. f. sing.)
~ whispers

whisper (v.n.) (quard.) **الْوَسْوَأُ**

★ و ش ي

< a spot, mark (n.) **شِبَّةٌ**
وَشَى بِشَى وَشَبًا وَشِبَّةً (ض)

to paint cloth, (w.v.)
to be with an admixture of colour (in an animal)

★ و ص ب

(act. pic. m. sing.) w.v. **وَاصِبٌ**
< lasting, perpetual

w.v. (ض) **وَصَبَ يَصِبُ وَوُصْبًا**
to be perpetual

(act. pic. m. sing.) acc. **وَاصِبًا**
for ever

★ و ص ف

(imperf. 3 p. m. plu.) w.v. **يَصِفُونَ**
< they ascribe

وَصَفَ يَصِفُ وَوَصْفًا (ض) (w.v.)
(1) to describe, good or bad

al-Wasilatu, a she camel that used to give birth to camel first, then a she camel. The she camel was to be presented to idols. It was termed "Wasila" because she gave birth to a male and female both. Thus she caused to join both sexes of camel. (Ibn Kathir)

★ و ص ی

(*perf. 3 p. m. sing.*) *ii* w.v. وَصَّى
< ~bequeathed, enjoined

w.v. وَصَّى بِعَيْنِي وَصْبًا (ض) - ب
to join to, be joined, be degraded after exaltation

وَصَّى يُوصِي تَوْصِيَةً لِفُلَانٍ - ب
to bequeath

to commit إلى فُلَانٍ - ب
to command

وَوَصَّى بِهَا إِبْرَاهِيمَ بَنِيهِ

And Ibrahim enjoined his sons the same. [2:132]

(*perf. 1st p. plu.*) *ii*, w.v. وَصَّيْنَا
we enjoined

(*v.n.*) *ii*, w.v. تَوْصِيَةً
disposition (of affairs)

(*perf. 3 p. m. sing.*) *iv*, w.v. أَوْصَى
< ~enjoined

w.v. *iv* أَوْصَى يُوصِي إِتْمَامًا - ب
to enjoin, to command, to bequeath

إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ

Excepting those who join a people (except those who seek refuge with a people—*Pic.*), between whom and you there is a covenant. [4:90]

(*pip. 3 p. m. sing.*) w.v. يُوصَلُ
is to be joined

وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ
And they break that which Allah ordered to be joined. [2:27]

(*perf. 1st p. plu.*) *ii*, w.v. وَصَّلْنَا
< we have caused to reach

وَصَّلَ تَوْصِيلاً
to cause *ii*
to reach, cause to join

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ

And verily We have caused the word to reach them. [28:51]

wasila *p.n.* وَصِيلَةٌ

Note: Wasila—a she camel or awe. The pagan Arabs were wont to observe certain superstitions in honour of their idols; (Penrice > Sale) Wasila was a term applied to any cattle, including sheep and goats, and generally meant a beast who had brought forth a male and female at the seventh parturition. (*Jid.* > *Palmer*)

<p style="text-align: center;">★ و ض ع</p>
--

(perf. 3 p.m. sing.) w.v. **وَضَعَ**
 < ~set, put (1)

وَضَعَ يَضَعُ وَضْأً وَ مَوْضِعاً (ف)

to put, set,

to put off, remove, to
 appoint, to put down

وَضَعَتْ تَضَعُ وَضْأً (ف)

to deliver, to give birth (to
 a child), laydown

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ

And the heaven! He hath
 elevated it and hath set
 the balance. [55:7]

appointed (2)

وَالْأَرْضَ وَضَعَهَا لِلْأَنْبِيَاءِ

And the earth He hath appo-
 inted for (His) creature.
 [55:10]

to deliver, (3)
 give birth

(perf. 3 p. f. sing.) w.v. **وَضَعَتْ**
 she gave birth

(perf. 1st p. sing.) w.v. **وَضَعْتُ**
 I gave birth

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ انِّي وَضَعْتُهَا أُنْثَىٰ

And when she gave birth,
 she said, my Lord I gave
 birth to a female. [3:36]

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وَأَوْصِيَنِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا

And he enjoined on me the
 Prayer and the Zakah
 (poor-rate) as long as I
 am alive. [19:31]

(imperf. 3 p. f. sing.) iv w.v. **يُؤْصِي**
 enjoins

(imperf. 3 p. f. plu.) iv, w.v. **يُؤْصِيْنَ**
 they (f.) bequeath

(imperf. 2 p.m. plu.) iv, w.v. **تُؤْصُونَ**
 ye bequeath

(pip. 3 p.m. sing.) iv, w.v. **يُؤْصَىٰ**
 (that) is bequeathed

(Ap-der. m. sing.) iv, w.v. **مُؤْصِي**
 a testator (one who leaves
 legacy)

(perf. 3 p.m. plu.) iv, w.v. **تَوَاصَوْا**
 they enjoin upon (1)
 each other

وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

And (they) enjoin upon each
 other the truth, and (they)
 enjoin upon each other
 endurance. [103:3]

they bequeathed (2)
 each other

أَتَوَاصَوْا بِهِ بَلْ هُمْ قَوْمٌ طَاغُوتٌ

Have they bequeathed it
 unto each other? Nay
 they are a people contu-
 macious. [51:53]

legacy, bequest (n.) **الْوَصِيَّةُ**

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iv, w.v. e.l. **لَاؤْضَعُوا**

(perf. 3 p.m. plu.)

<they hurried

to hurry, **أَوْضَعَ**: أَسْرَعَ

to drive a camel quickly

وَلَاؤْضَعُوا خِلْدَكُمْ

They would have hurried to
and fro among you. [9:47]

places n. p. **مَوَاضِعُ**

مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهَا

Some of those who are Jews
change words from their
context (places). [4:46]

★ **و ض ن**

(pic. pac. f. sing.) w.v. (gen.) **مَوْضُوعًا**

<encrusted

(with gold and precious
stones)

w.v. **وَضَنَ بَيْنَ وَضْنًا** (ض)

to plate or fold a thing with
one part over another

عَلَى سُرُرٍ مَوْضُوعَةٍ

On couches inwrought (with
gold and precious stones).

[56:15]

★ **و ط ا**

(w.&h.v.) **يَطْوُونَ**

(imperf. 3 p.m. plu.)

<they step, tread

(i.e., they enter into enemy's
land) (*Baidawi*)

to put off, remove (4)

(perf. 1st. p. plu.) w.v.

I took off

وَدَّصَعْنَا عَنْكَ وُزْرَكَ

And We have taken off from
thee thy burden. [94:2]

(imperf. 3 p. f. sing.) w.v.

she shall lay down

(imperf. 2 p.m. plu.) w.v.

put off, ye lay aside (1)

وَجِئْتُمْ تَصْنُوعًا لِكُلِّ نَفْسٍ لَظْمَةً

And when ye lay aside your
garments for the heat of
noon. [24:58]

(imperf. 2 p.m. plu.) n.d. acc.

that ye lay side (arms)

(imperf. 1st. p. plu) w.v.

we shall set aside

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

he will remove or relieve

وَيَضَعُ عَنْهُمْ إِصْرَهُمْ

And he will relieve them of
their burden. [7:157]

(imperf. 3 p. f. plu.) w.v.

they (fem.) put off or lay
aside

(pp. 3 p. m. sing.) w.v.

is appointed

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ

Lo! the first House appointed
for mankind. [3:96]

(pic. pac. f. sing.) w.v.

ready placed ones

إِنَّ تَارِشَةَ آيِنِ هِيَ أَشَدُّ وَطًا وَأَقْوَمُ قِيلًا
Verily the rising by night! it
is most curbing and most
conducive to (right)
speech. [73:6]

(n. place.) acc. مَوَطِنًا
a trodden place

لِيُؤَاطِنُوا
l.c., w.&h.v. iii
<that they may make up

iii, وَاطًا مَوَاطِئًا
to make equal or make up

و ط ر ★

وَطْرًا
purpose (n.)
necessary, formality, needful

فَلَمَّا قَضَى زَيْدٌ مِّنْهَا وَطْرًا زَوَّجْنَاَهَا

Then when Zaid had performed (his) purpose concerning her, We wedded her to thee. [33:37]

و ط ن ★

مَوَاطِنٌ (n. p.)
<places (fields) (sing.) وَطْنٌ
place, land, homeland, field

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ
Assuredly Allah hath succoured you on many fields.
[9:25]

وَطَى بَطًا وَطْنَا (س)

to tread upon, walk on, trample on, to press the ground or anything beneath the feet, meta. to destroy, to enter the enemy's land

(w&h.v.) (juss.) تَطَّنُوا
(imperf. 2 p. m. plu.)
ye have trodden

وَأَرْضًا لَّمْ تَطَّنُوهَا

And land ye have not trodden (i.e., entered). [33:27]

(w&h.v.) acc. تَطَّنُوا
(imperf. 2 p. m. plu.)
that ye may trample on

وَلَوْ لَا رِجَالٌ مُّؤْمِنُونَ وَنِسَاءٌ مُّؤْمِنَاتٌ
لَّمْ تَعْلَمُوهُمْ أَنْ تَطَّوَّهُمْ

And had it not been (for) believing men and believing women whom ye know not (and) that ye might have trampled on them. [48:25]

(Baidawi observed, that the correlative proposition (جَوَابٌ لِّو) is ellipsis here, that is, لَمَّا كَفَّتْ أَيْدِيكُمْ 'he would not have stopped your hands'. Others' view is that the sense is so clear and obvious that it needed not mentioning.)

curbing (v.n.) وَطْنَا

وَعِدْتُمْهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا

And promise unto them, and Satan promiseth not but to delude (to deceive).

[17:64]

(pp. 3 p. m. sing.) (w.v.) وَعِدَّ
~has been promised

(pp. Ist. p. plu) w.v. وَعِدْنَا
we have been promised

(pip. 3 p. m. plu.) w.v. يُوعَدُونَ
they were threatened

(pip. 2 p. m. plu.) w.v. تُوعَدُونَ
you are promised

(Note : according to the context the rendering is changed either to threatening or promising)

وَعْدٌ (n.) promise

وَعْدًا (acc.) it is a promise

وَعْدًا عَلَيْهِ حَقًّا

A promise due thereon (the ellipsis is explained by commentators such as Baidawi who took it as

[9:111]

وَعْدَهُ وَعْدًا حَقًّا

He promised in quite truth; others as Ibn Hisham observe that there is no ellipsis here, it is a way of Arabic expression for emphasising.)

(pic. pact. m. sing.) w.v. الْمَوْعُودُ
promised

و ع د ★

(perf. 3 p. m. sing.) w.v. وَعَدَّ
<~promised

وَعَدَّ بَعْدَ وَعْدًا وَعِدَّةً
وَمَوْعِدًا (ض)
to promise,

give one's word, to promise good, to threaten (وَعِدُّ)

(pref. 2 p. m. sing.) w.v. وَعَدْتَ
thou promised

(perf. Ist. p. sing.) (w.v.) وَعَدْتُ
I promised

(perf. 3 p. m. plu.) w.v. وَعَدُوا
they promised

(perf. Ist. p. plu.) w.v. وَعَدْنَا
we promised

(imperf. 3 p. m. sing.) w.v. يَعِدُّ
~promise (1)
(for plural)

إِنَّ بَعِيدَ الظُّلُمَاتِ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا

Nay! the wrong-doers promise one another only to deceive. [35:40]

threaten (2)

الشَّيْطَانُ يَعِدُّكَ الْفَقْرَ

The Satan threatens you with poverty. [2:268]

(perate. m. sing.) w.v. عَدَّ
promise !

(act. 2 pic. m. sing.) w.v. **الْوَعِيدُ**
threat, threatening

place or time of n.p.t., w.v. **مَوْعِدٌ**
the fulfilment of a prediction, promise or threat, an appointment for meeting, a promise

n. t. p. (for مَوْعَادٌ) w.v. **الْمِيعَادُ**
tryst

و ع ظ ★

(act. pic. m. plu.) w.v. **الْوَاعِظِينَ**
those who preach,
< admonisher

وَعَّظَ بَعْظَ وَعْظًا وَعِظَةً (مَض)
to warn, advise, exhort,
preach, admonish

(Note: perfect tense from
root **و ع ظ**
(trilateral) is not used in
the Quran)

(imperf. 3 p.m. sing.) w.v. **يَعِظُ**
~exhorts (1)

وَأذَقْنَا لُقْمَانَ إِبْرَاهِيمَ وَهُوَ يَعْظُمُهُ
And when Luqman said to
his son while he was
exhorting him. [31:13]

admonishes (2)

إِنَّ اللَّهَ نَعَىٰ يَعْظُمُكُمْ

Lo! comely is this which
Allah admonisheth you.
[4:58]

iv, w.v. **تُوعِدُونَ**
(imperf. 2 p.m. plu.)

ye menace

iv, **أَوْعَدَ يُوعِدُ إِيعَادًا** <
to threaten, to menace

(imperf. 1st. p. plu.) iii, w.v. **وَأَعَدْنَا**
< we appointed (1)

وَأَعَدَّ يُؤَاعِدُ مِيعَادًا
to appoint a fixed time or
place for anyone, to plight
faith to anyone

وَلَدَّعَدْنَا مُوسَىٰ أَذْيِينَ لَيْلَةً
And when We appoint for
Musa forty nights. [2:51]

we made covenant (2)

وَوَعَدْنَاكَ الْجِبَالَ الْيَمِينِ
And We made a covenant
with you on the right side
of the mount. [20:80]

(from the right hand side of
Musa (Tabri)

(for some others: **الْأَيْمَنِ** is
blessed or holy)

w.v. **تَوَاعَدْتُمْ**
(perf. 2 p.m. plu.) vi,
ye have mutually appointed

vi, w.v. **لَا تَوَاعِدُوا**
(perate. neg. m. plu.)
do not appoint (mutually)

لَا تَوَاعِدُوا هُمْ وَيَكُنْ سِرًّا لَكُمْ وَمَنْ يَخْفَا مَا تَخْفَا
But do not make a secret
contract with them except
ye say a reputable saying.
[2:235]

وَعَىٰ بَيْنَ وَعْيَا (ض)

to preserve in the memory, to contain, to keep in mind, to retain

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيهَا أَدْنَىٰ وَاعِيَةً

And We might make it unto you a remembrance and that ears (that is, preservers of remembrance) retain its memory. [69:12]

(act. pic. f. sing.) w.v. **وَاعِيَةً**
that which retains in memory

(perf. 3 p.m. sing.) iv, w.v. **أَوْعَىٰ**
~withheld
~hoarded (wealth)

And withheld it. **وَجَمَعَ فَأَوْعَىٰ**
[70:18]

they hide, they iv, w.v. **يُؤْوُونَ**
preserve (in their heart)

وَاللَّهُ أَعْلَمُ بِمَا يُؤْوُونَ

Whereas Allah knows best that which they cherish.
[84:23]

a hiding place, bag (n.) **وَعَاءٌ**

bags (n.p.) **أَوْعِيَةٌ**

(sing.) < **وَعَاءٌ**

★ و ف د

<a goodly v.n. w.v. acc. **وَفْدًا**
company, embassy
an act of coming into the presence of royalty

(imperf. 1st. p. sing.) w.v. **أَعِظُ**
I admonish

(imperf. 2 p. m. sing.) w.v. **تَعِظُونَ**
ye admonish

(perate. m. sing.) w.v. **عِظًا**
admonish!

فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ

So turn thou from them, and admonish them. [4:63]

(perate. m. plu.) w.v. **عِظُوا**
admonish

(addressed to men, plural)

(pip. 3 p.m. sing.) w.v. **يُؤْعِظُ**
is exhorted or admonished

Note: Admonition and exhortation are the direct functions of the prophetic offices.

(pip. 3 p. m. plu.) w.v. **يُؤْعَظُونَ**
they are exhorted to

admonition (n.) **مَوْعِظَةٌ**

thou admonished iv, w.v. **أَوْعِظْتَ**

< **أَوْعِظُ إِيمَانًا**
to approach iv, w.v. preach, exhort, admonish

(For the perfect tense instead of triliteral **وَعِظْتَ**, an ad-ded pattern of iv, is used)

★ و ع ي

w.v. acc. **قِيٌّ**
(imperf. 3 p. p. m. sing.)
< that might retain

إِنْ يُرِيدُوا الصَّلَاةَ يُؤْتِقِ اللَّهُ يَدَيْهِمَا

If the twain desire ratification Allah shall cause reconciliation between them. [4:35]

v.n. ii. (تَوْفِيقٌ) acc. تَوْفِيقًا

concord (1)

(between parties)

ثُمَّ جَاءَهُمْ وَمَكَرَ الْمُؤْمِنُونَ بِاللَّهِ لِيُؤْتُوا لَهُمُ

إِحْسَانًا وَتَوْفِيقًا

And then they come to thee swearing to Allah: we meant naught save kindness and concord. [4:62] success in the task, (2)

Allah's inspiration to act as he wishes

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ

And my success (in my task) can only come from Allah. [11:88]

Note: no accurate rendering of the sense of تَوْفِيقٌ is possible in English therefore translators have selected the following expressions to bring the reader nearer to the Quranic sense of the verse.

reconciliation—Sale

success—Arbery, Yusuf Ali, Jid.

hope—Pickthall

accomplishment—Pensic

730

وَقَدْ يَفِيدُ وَفْدًا وَوُفْدًا (ض)

to call upon a king w.v. as an ambassador

★ و ف ر

(pas. pic. m. sing.) w.v. مَوْفُورًا
ample, full

< وَفَرَيفِرُ فِرَةً (ض)

to be plentiful

★ و ف ض

(imperf. 3 p.m. plu.) iv, w.v. يُؤْفِضُونَ
< they are hurrying

iv. وَفَضَّ يَفِضُّ (ض) وَ أَوْفَضَ

to hasten, run

★ و ف ق

(v.n.) iii, acc. وِفَاقًا

< the act of suiting or becoming fit

وَفِيقٌ وَفَاقٌ (ح)

to find suitable, fit, useful

وَافَقُ يَؤَافِقُ وِفَاقًا

to agree or accord with, yield to, be in accordance with one's wishes, to be suitable, fit

(imperf. 3 p.m. sing.) ii, w.v. يُؤَفِّقُ

~causes reconciliation between two persons or groups

findeth Allah with himself
and He payeth him his
account in full. [24:39]

Note: As often observed
in many cases the render-
ing requires to translate
past tense form in present
or future tense; the same
thing can be seen in the
above quoted verse and
its translation.

(*imperf. 3 p. m. sing.*) ii, w.v.
~ pays (or) will pay in full

يُوفِّي

e.m.p. ii, w.v. لَيُوفِّيَنَّ

(*imperf. 3 p.m. sing.*)
he certainly shall repay in
full

(*pp. 3 p. f. sing.*) ii, w.v.
~ was paid in full

وُوفِّيَتْ

(*pip. 3 p. f. sing.*) ii, w.v.
~ will be paid in full

تُوفَّى

(*pip. 2 p. m. plu.*) ii, w.v.
you will be paid in full

تُوفَّوْنَ

(*pip. 3 p.m. sing.*) ii, w.v.
~ will be paid in full

يُوفَّى

(*Ap-der. m. plu.*) ii, w.v.
they payers in full

مُوفِّوًا

وَأَنَا لَمُوفِّوُهُمْ غَيْرِ مَنْقُوصٍ

And verily We shall pay them
their whole due unabated.

[11:109]

(*perf. 3 p.m. sing.*) iv, w.v.
< ~ fulfilled

أَوْفَى

أَوْفَى يَوْفِي إِيفَاءً - ب
to fulfil a covenant

و ف ی ★

أَوْفَى / الْأَوْفَى (elative)

< the best fulfiller (1)

وَفَى بَيْنِي وَبَيْنَا (ض) وَأَوْفَى إِيفَاءً - ب

to keep one's

promise, fulfil one's en-
gagement, pay a debt

وَمَنْ لَوْفَى يَعْطِدُ بِهِ مِنَ اللَّهِ

Who is fulfiller of his cove-
nant better than Allah.

[9:111]

fullest (2)

ثُمَّ يُجْزِئُهُ الْجِزَاءَ الْأَوْفَى

And afterward he will be
repaid it with fullest pay-
ment. [53:41]

(*perf. 3 p.m. sing.*) ii, w.v.

وَفَّى

< ~ fulfilled

وَفَى يَوْفَى تَوْفِيَةً

to give ii. one his full due, pay the
whole debt, to discharge
obligation completely

وَأَبْرَاهِيمَ الَّذِي وَفَّى

And of Ibrahim who (faith-
fully fulfilled (the com-
mandment of Allah. [53:37]

paid in full (2)

حَتَّى إِذَا جَاءَهُ لُصُيْبَةٌ شَيْئًا وَ

وَحَدَّ اللَّهُ عِنْدَهُ تَوْفِيَهُ حِسَابَهُ

When he cometh thereto he
findeth not aught, and

(perf. 3 p.m. sing.) v, w.v. **تَوَفَّى**
~carried off, received in full

إِنَّ الَّذِينَ تَوَفَّيْتُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ
Verily unto those whom the
angels carry off (in death).
[4:97]

(perf. 3 p.f. sing.) v, w.v. **تَوَفَّتْ**
~took (something) up

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا
Until when death cometh
unto one of you, Our
messengers take his soul.
[6:61]

(perf. 2 p. m. sing.) v, w.v. **تَوَفَّيْتِ**
thou tookest me

فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيَّ
Then when Thou tookest me
up Thou hast been the
Watcher. [5:117]

(imperf. 3 p.f. sing.) v, w.v. **تَسَوَّفِي**
~take up, causes to die
(angels)

(imperf. 3 p.m. sing.) v, w.v. **يَسَوَّفِي**
causes~to die

(imperf. 3 p.m. plu.) v,w.v. **يَسَوَّفُونَ**
they cause~to die

(perate. m. sing.) v, w.v. **تَوَفَّ**
let die

وَتَوَفَّنَا مَعَ الْأَبْرَارِ
And let us die along with
the pious. [3:193]

let me die **تَوَفَّنِي**

(Note : compare **أَوْفَى** in
9/111 and 53/41 that is
from trilateral root form
an elative or superlative
form which means most
fulfiller ; here **أَوْفَى** as in
3/76 is a perfect tense of *iv.*
that means : he, she or
it fulfilled

بَلْ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ
Nay ! but (the chosen of
Allah is he) who fulfilleth
his pledge and wardeth
off (evil) ; for verily Allah
loveth those who ward off
evil. [3:76]

f d. iv, w.v. **أَوْفَى**
(imperf. 1st. p. sing.)

(thus) I will fulfil

(imperf. 1st p. sing.) *iv, w.v.* **أَوْفِي**
I give full

(imperf. 3 p.m. plu.) *iv, w.v.* **يُؤْفُونَ**
they fulfil

(imperf. 3 p.m. plu.) *e.l. iv, w.v.* **لِيُؤْفُوا**
they should pay in full

وَلِيُؤْفُوا نَذْرَهُمْ

They should pay their vows.
[22:29]

(perate. m. sing.) *iv, w.v.* **أَوْفَى**
give in full

(perate. m plu.) *iv, w.v.* **أَوْفُوا**
fulfill (O you) !

(Ap-der. m. plu.) *iv, w.v.* **الْمُؤْفُونَ**
those who keep their
treaty or promise

الْوَقْتُ الْمَعْلُومُ

A known (or appointed)
Time (i.e., ordained in the
fore-knowledge of Allah.

[15:38]

n. p. t. (for مَوَاقِعُ) مَبَقَاتُ

an ordained time or place

< fixed time (n. p. t. plu.) مَوَاقِبْتُ

(sing.) مَبَقَاتُ

(pac. pic. m. sing.) مَوَقُوتُ

that of which the time is
fixed or ordained

(pp. 3 p. f. sing.) ii أَقْتُ

~ is given time

وَقَّتْ تَوْقِنَا أَقَّتْ تَوْقِنَا

to fix a time, to give appoint-
ment

وَإِذَا الرُّسُلُ أَقْبَتْ

And when the messengers
are brought unto their time
appointed. [77:11]

و ق د

< fuel (n.) وَقُودُ

وَقَدَّ يَقْدُ وَقْدًا وَوَقُودًا (ض)

to set

iv وَأَوْقَدُ إِيقَادًا

fire to, to kindle

(perf. 3 p. m. plu.) iv, w.v. أَوْقَدُوا

they light a fire
lit. they lit a fire

(pp. 3 p. m. sing.) v, w.v. مُتَوَفَّى
has died

(pip. 3 p. m. plu.) v, w.v. مُتَوَفَّوْنَ
they die

(Ap-der. m. sing.) v, w.v. مُتَوَفَّى
one who makes someone die

إِذْ قَالَ اللَّهُ لِعِيسَى ابْنِ مَرْيَمَ ادْعُنِي فَذَرِكُوكَ وَأَنْفَعُكَ إِلَيَّ

(Recall) what Allah said:
O 'Isa! verily I shall make
thee die, and am lifting
thee. [3:55]

(perf. 3 p. m. plu.) x, w.v. يَسْتَوْفُونَ
they take exactly the full

to receive exactly < استَوْفَى الشَّقِيَّ
in full

و ق ب

(perf. 3 p. m. sing.) w.v. وَقَبَّ

< ~overspread

وَقَبَّ يَقْبُ وَقْبًا وَوَقُوبًا (ض)

to set (sun), come upon,
overspread, disappear
(sun or moon)

مِنْ شَرِّ عَالَمِينَ إِذَا وَقَبَّ

(I seek refuge with the Lord
and) from the evil of
darkness when it is over-
spread. [113:3]

و ق ت

الْوَقْتُ (n.)

time (n.)

Note: a majority of the commentators observe the sense of وَقَارٌ in majesty but A.Y.A. has translated this word as kindness and long-suffering

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا

What aileth you that ye hope not in Allah's majesty (Jid.) toward Allan for dignity (Pic).

What is the matter with you, that ye place not your hope for kindness and long-suffering in God. (A.Y.A.) [71:13]

act. ii, w.v. وَقَرُّوا

(imperf. 2 p. m. plu.)

< that ye respect much

to honor, respect ii وَقَرُّوا تَوْفِيرًا
much

و ق ع ★

(perf. 3 p.m. sing.) w.v. وَقَعَ

< ~fell (1)

وَقَعَ يَقَعُ وَقُوعًا (ف) - عَلَى

to fall, fall
down, befall

to come to pass عَلَى -
to be confirmed

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ

And when a plague fell on them. [7:134]

(imperf. 3 p. m. plu.) iv, w.v. يُوقِدُونَ
they kindle

(imperf. 2 p.m. plu.) iv, w.v. تُوقِدُونَ
ye kindle

(perate. m. sing.) iv, w.v. أَوْقِدْ
light (thou) !

(pip. 3 p.m. sing.) iv, w.v. يُوقَدُ
is lit

(pis. pac. f. sing.) iv, w.v. الْمُرْقَدَةُ
kindled (fire)

(perf 3 p.m. sing.) x, w.v. اسْتَوْقَدَ
< ~kindled

as R F. اسْتَوْقَدَ

و ق ذ ★

(pac. pic. f. sing.) w.v. الْمُرْقُودَةُ
< dead through beating

وَقَدَّ يَقْدُ وَقْدًا (ض)

to beat to death, beat severely

و ق ر ★

< deafness v.n. وَقَرٌ

w.v. وَقَرَّ يَقِرُّ وَقْرًا (ض)

to be heavy, deaf, heaviness
in the ear

burden (of the rain) وَقَرٌ acc.

(v.n.) w.v. وَقَارٌ acc.

< majesty

وَقَرَّ يَقِرُّ وَقَارًا وَوَقَارَةً (ض)

to be gentle, gracious, respected
much (Lis) LL.

that is befalling ب - (2)

تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا
وَهُمْ رَاجِعٌ إِلَيْهِمْ

Thou seest the wrong-doers
fearful of that which they
have earned, and it is
befalling them (it will be-
fall them). [42:22]

that is coming (3)
to pass

إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ

Verily the doom of thy Lord
will surely come to pass.
[52:7]

(noun of unity.) وَقَعَةٌ
happening, coming to pass

لَيْسَ لَوْ قَعَتْهَا كَاذِبَةٌ

There is no lie in its happen-
ing. [56:2]

(act. pic. f. sing.) الْوَاقِعَةُ
the event that which surely
will occur, the inevitable
day of hereafter

إِذَا وَقَعَتِ الْوَاقِعَةُ

When the event inevitable
cometh to pass. [56:1]

(imperf. 3 p. m. sing.) iv. w. v. يُوقِعُ
brings about
iv, < أَوْقَعِ يُوَقِعُ إِيقَاعًا
to bring about, excite enmity

prevailed, vindication (2)

وَقَّعَ الْحَقُّ وَيَطَّلَ مَا كَانُوا يَعْمَلُونَ

Thus the truth prevailed (or
vindicated) and that which
they had brought vanished
(or was made vain).
[7:118]

came to be (3)
fulfilled عَلِيَ -

وَوَقَّعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَنُّوا

And the word (will be) ful-
filled concerning them
because they did wrong.
[27:85]

(perf. 3 p. f. sing.) w. v. وَقَعَتْ
~has befallen

(imperf. 3 p. f. sing.) w. v. يَقَعُ
~befalls

(perate. m. plu.) w. v. قَعُوا
fall dawn!

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي

فَعَزَّوَالَهُ سُجُودًا

When I have fashioned him
and breathed into him
spirit, fall ye down in obe-
isance unto him. [15:29]

(act. pic. m. sing.) w. v. وَايَعُ
that going to fall on (1)

وَوَقَّعُوا التَّمْرَيْنِ فَوَقَعُوا

And imagined that it was
going to fall on them.
[7:171]

قَوْفَهُ اللَّهُ سَيِّئَاتٍ مَا مَكَرُوا

Whereof Allah protected him
from the ills they plotted.
[40:45]

(imperf. 3 p. f. sing.) w.v.
~protect

قِي

وَجَعَلَ لَكُمْ سِرَابِيلَ تَقِيكُمْ الْحَرَّ
وَسِرَابِيلَ تَقِيكُمْ بَأْسَكُمْ

And he hath appointed for
you coats that protect you
from the heat, and coats
(of armour) that protect
you from the violence.

[16:81]

(imperf. 2 p. m. sing.) f.d. w.v.
thou protect

قِي

وَمَنْ لَقِيَ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ
And whosoever Thou will
protect him from evils on
that Day, verily hast Thou
taken (him) into mercy.
[40:9]

(perate. m. sing.) w.v.
protect, save!

قِي

وَرَفَعْنَا عَذَابَ النَّارِ

And save us from the tor-
ment of the fire. [2:201]

(perate. m. plu.) w.v.
protect!

قُوا

قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

Protect yourselves and your
family members from a
fire. [66:6]

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إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُزَيِّجَ بَيْنَكُمْ

الْعَدَاوَةَ وَالْبَغْضَاءَ

Satan seeketh only to cast
among you enmity and hat-
red. [5:91]

(Ap-der. m. plu.) iv, f.d.
those who are about to fall in

place, setting (n. p.t. plu.)
places of stars or
the setting of star

و ق ف

(pp. 3 p. m. plu.) w.v.
<~held over

وَقَفَّ يَقِفُ وَقُوفًا (ض)
to stand, to make someone
stand

(perate. m. plu.) w.v.
make stand

make them to stand

مَوْقُوفُونَ (ض)
those who are brought up or
made to stand, are held

و ق ي

(perf. 3 p. m. sing.) w.v.
<~saved, protected, pres-
erved, warded off

وَقَى يَقِي وَقَايَةً وَوَقِيًّا (ض)
to protect, save preserve,
ward off (Ptc).

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْسَارِكُمْ

أَنْ تَبْزُوا وَتَتَّقُوا

And make not Allah a butt of your oaths that ye shall not act piously nor fear Allah. [2:224]

e.l. viii, w.v.

(imperf. 3 p.m. sing.)

he should fear

he fears him يَتَّقُهُ

(imperf. 3 p.m. plu.) viii, w.v. they fear

thus they should fear Allah فَلْيَتَّقُوا اللَّهَ

(imperf. 2 p.m. sing.) viii, w.v.

~will strike against, or will protect

أَمَّنْ يَتَّقِي بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ

Is he then who will strike his face against the awful doom upon the Day of Resurrection (is he who doeth right?). [39:24]

(perate. m. sing.) viii, w.v.

fear!

fear Allah اتَّقِ اللَّهَ

(perate. m. plu.) viii, w.v.

dread! fear (ye)!

فَاتَّقُوا النَّارَ الَّتِي يُوقَدُ بِهَا النَّاسُ وَالْحِجَارَاتُ

Then dread the fire the fuel whereof is men and stones. [2:24]

(pip. 3 p.m. sing.) f.d, w.v. is preserved

وَمَنْ يُؤْتِكُمْ سَخَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

And whosoever is preserved from his own avarice, such are they who are successful. [59:9]

(for وَاقِيَ) w.v.

(act. pic. m. sing.)

a protector or saviour

(perf. 3 p. f. sing.) viii, w.v. < has fear

اتَّقِ يَتَّقِ اتَّقُوا

to fear, to be pious, to ward off (evil), to be conscious of God, to keep duty towards God

(perf. 3 p. m. plu.) viii, w.v. they fear (Allah)

(perf. 2 p. f. plu.) viii, w.v. ye (fem.) fear or ye are pious

إِنْ أَنْتُمْ تَكْفُرُونَ فَلَا تَخْضَعْنَ بِالْقَوْلِ

If ye are God-fearing so be not soft in speech. [33:32]

(imperf. 2 p.m. plu.) viii, w.v. ye (are) God-fearing

Ye may become لَعَلَّكُمْ تَتَّقُونَ God fearing. [2:21]

(n.d.) viii, w.v.

(imperf. 2 p. m. plu.)

that ye fear Allah

righteousness, duty to Allah, restraint from evil, self-restraint, fear and so on. According to the context the word has been translated as follows :

abstainment (1)

وَتَزِدُّوْا قَانَ خَيْرَ الرَّاٰدِ التَّقْوٰى

And take provision for the journey, for verily the best provision is abstainment. [2:197]

piety (2)

وَاَنْ تَسْعَوْا اَقْرَبَ لِلتَّقْوٰى

And that ye should forego is nigher unto piety. [2:237]

fear (3)

هُوَ اَمْلُ التَّقْوٰى بِاَهْلِ السُّعُوْبِ

He is the fount of fear. He it the fount of Mercy.

[74:56]

protection (4)
(against evil)

وَالَّذِيْنَ اٰتٰهُمُ الْهُدٰى وَاَزَادَهُمْ هُدٰى وَاَتٰهُمْ تَقْوٰى لَهُمْ

While for those who walk aright, He addeth to their guidance, and giveth them their protection (against evil). [47:17]

The word **تَقْوٰى** is also explained in several ways, such as, to observe the Divine ordinances in every walk of life. (*Jid.*)

(for **تَقْوٰى**) (**ن + اَتَوْا** com.)
fear me !

(*perate. f. plu.*) **viii**, w.v. **اَتَيْنَ**
fear (O women)

addressed to women : **اَتَيْنَ اللّٰهَ**
fear Allah

(*Ap-der. m. plu.*)(w.v.)**nom.** **الْمُتَّقُوْنَ**
those who fear Allah

(*Ap-der. m. plu.*)(w.v.)**acc.** **الْمُتَّقِيْنَ**
those who fear Allah
or those who are pious

most pious (*relative w.*) **اَلْاَتَقٰى / اَتَقٰى**
اَتَاكُمْ
most pious
among you

(*act. pic. m. sing*) **تَقْوٰى** (**acc.**) **تَقِيًّا**
God-fearing

fearing v.n. **تَمَآءَ**

اَتَعُوْا اللّٰهَ حَقَّ تَقْوٰى

Fear Allah with fear due to Him. [3:102]

protection, (*n.*) **تَقْوٰى / التَّقْوٰى**
fearing

As a specific Quranic term, used in several contexts it has been translated with different words. Translators of the Quran have tried to present the actual meaning of this word according to their views. The words chosen by them are as below :—

God-fearing, God consciousness, to ward off evil, piety,

ii < وَكَّلَ تَوَكَّلًا

to appoint one keeper or guardian over, or entrust one with the care of anything

w.v. << وَكَّلَ يَكْلِلُ وَكَلًّا (ض) - إِلَى v.v.

to confide in, entrust another with one's affairs, commit to

وَكَّلَ - ب (pp. 3 p. m. sing.) ii, w.v. ~ is given charge

قُلْ يَتَوَكَّلْ عَلَى اللَّهِ الَّذِي وَعَدَ بِكُمْ

Say: the Angel of death, who is given charge concerning you. [32:11]

(perf. 1st. p. sing.) v, w.v. وَكَّلْتُ
<I have put my trust

v, وَكَّلَ تَوَكَّلًا

to put trust in Allah

(perf. 1st. p. plu.) v, w.v. وَكَلْنَا
we have put our trust

(perate. m. sing.) v, w.v. تَوَكَّلْ
put thy trust!

(perate. m. plu.) v, w.v. تَوَكَّلُوا
put (O men) your trust!

v, w.v. juss. يَتَوَكَّلْ

(imperf. 3 p.m. sing.) puts trust, entrusts

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ هُوَ جَمِيلٌ

Whosoever putteth his trust in Allah (will find) verily Allah is Mighty, Wise.

[8:49]

و ك ا *

أَتَوَكَّلًا w.& h.v. v

(imperf. 1st. p. sing.)

<I lean

R. F. is not used وَكَا

وَ اتَّمَا VIII أَوَكَا iv وَ تَوَكَّلًا v

to lean, recline upon

(w.& h-v.) VIII

(Ap-der. m. plu.)

مَتَكِينُونَ

those who are acc. reclining upon

مَتَكِينِينَ

(n. p. t.) (h,w.v. VIII)

مَتَكَا

a cushioned couch

و ك د *

<assertion (v.n.) ii, w.v. تَوَكَّبًا

وَ كَدَّ يَكْدُ (ض) وَ وَكَّدَ تَوَكَّدًا

to stand still, to ii confirm, assert

و ك ز *

(perf. 3 p. m. sing.) w.v. وَكَّرَ

~struck (with fist)

وَ كَرَّ يَكْرُ وَ كَرًّا (ض)

to strike with the fist

و ك ل *

(perf. 1st. p. plu.) ii, w.v. وَكَلْنَا

<we entrusted

★ و ل ج ★

(*imperf. 3 p. f. sing.*) w.v.
 < penetrates

وَلَجَّ يَلِجُ وَوَلَجًا (ض) - فِي w.v.
 to enter, penetrate in, go,
 pass through

(*imperf. 3 p.m. sing.*) iv, w.v.
 makes pass into

(*imperf. 2 p. m. sing.*) iv, w.v.
 thou causes to pass into

(*act. 2 pic. f. sing.*) w.v.
 intimate friend, familiar, ally

★ و ل د ★

(*perf. 3 p. m. sing.*) w.v.
 ~ has begotten

وَلَدَ يَلِدُ وَوِلَادَةً وَأَوْلَادًا (ض)

(1) to beget (male) w.v.

(2) to give birth, bear (female)

أَلَا إِنَّهُمْ مِرَّةً الْعَاثِرِينَ وَقَوْلُونَ

وَلَدَ اللَّهُ وَأَنَّهُمْ لَكَاذِبُونَ

Lo! verily it is of their
 falsehood that they say:
 God hath begotten, verily
 they are the liars.

[37:151-52]

(*perf. 3 p. m. plu.*) w.v.
 they (*fem.*) gave birth

they gave وَلَدَتْهُمْ
 birth to them

740

v, w.v. el.

(*imperf. 3 p.m. sing.*)

~ let or put trust

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

In Allah let believers put
 their trust. [3:160]

(*imperf. 1st. p. plu.*) v, w.v.
 we put our trust

(*Ap-der. m. plu.*) v, w.v.
 those who put their
 trust (in Allah)

(*act. 2 pic. m. sing.*) w.v.
 one who takes care of a
 thing for another, trustee,
 the witness to bargain,
 guardian

وَكْفٍ بِاللَّهِ ذِكْرًا

And Allah is sufficient as
 Trustee. [4:81]

★ و ل ت ★

w.v., (*juss*)

(*imperf. 3 p. m. sing.*)

< ~ diminish

وَلَّتْ يَلِيتُ وَوَلًا (ض)

to withhold, diminish

وَأَن تَطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِيتُ كُفْرِينَ

أَعْرَابًا مِّنْهُنَّ

And if ye obey Allah and
 His apostle He shall not
 diminish from you aught
 of your deeds. [49:14]

children (in the 3)
sense of a collective noun)

لَنْ تَرِنِي أَنَا أَقْلَبُ مِنْكَ مَالًا وَوَلَدًا

Thou seest me as less than
thee in wealth and child-
ren. [18:39]

children *n. p. acc.* الْأَوْلَادُ / أَوْلَادًا

(*act. pic. m. sing.*) وَالِدٌ

begetter (father)

(*act. pic. f. sing.*) وَالِدَةٌ

a mother

parents الْوَالِدَيْنِ / الْوَالِدَاتِ

their parents وَالِدَيْكَ

his parents وَالِدَيْهِ

my parents وَالِدَيْ

youths (*n. p.*) وَوَلَدَانِ

يَطُوفُونَ عَلَيْهِمْ جُورًا وَوَلَدَانِ مُتَحَدِّثِينَ

And there shall go round
unto them youths ever-
young. [56:17]

child (*act. 2 pic. m. sing.*) وَلِيدٌ

(*pis. pic. m. sing.*) مَوْلُودٌ / الْمَوْلُودُ

a begotten one, one who is
born

one to whom a مَوْلُودٌ لَهُ

child is born (father)

★ و ل ی

(*imperf. 3 p. m. plu.*) w.v. يَلُونُ
they are near

(*pp. 3 p. m. sing.*) w.v. وُلِدَ
he was born

(*pp. 1st. p. sing.*) w.v. وُلِدْتُ
I was born

w.v. juss يَلِدْ
(*imperf. 3 p. m. sing.*)
~begets

he begetes not لَمْ يَلِدْ

w.v. acc. يَلِدُوا
(*imperf. 3 p. m. plu.*)

they will beget

They will beget not. لَا يَلِدُوا
[71:27]

(*imperf. 1st. p. sing.*) w.v. أَلِدُ
I will give birth

أَلِدُ وَأَنَا عَجُوزٌ

Shall I bear a child when I
am an old women. [11:72]

(*pip. 3 p. f. sing.*) w.v. juss. يُؤَلِّدُ
he was begotten

he was not لَمْ يُؤَلِّدْ
begotten

a child (1) (n.) وَوَلَدٌ

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَوَلَدٌ وَأَمْ يَمْسَسُنِي يَسْرٌ

She said : my Lord how can
I have a child when no
man hath touched me.
[3:47]

a son (2)

إِنْ كَانَ لَهُ وَوَلَدٌ فَإِنْ لَا يُعْنِ لَهُ وَوَلَدٌ...

If he hath a son, if he hath
no son... [4:11]

(*perf. 2 p.m. sing.*) *ii, w.v.* وَلَّيْتَ
thou hast turned

لَوْ أَطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا

If thou had observed them
closely thou had assuredly
turned away from them.

[18:18]

(*perf. 3 p.m. plu.*) *ii, w.v.* وَلَّوْا - إِلَى
they turned to

لَوْ يَجِدُونَ مَلْجَأًا مَغْرِبًا أَوْ مَدْخَلَ لُكُوفٍ
إِلَيْهِمْ وَهُمْ يَجْمَعُونَ

Could they find a place of
refuge or caverns or re-
treat-ing hole they would turn
round thereto rushing
headlong. [9:57]

(*perf. 2 p. m. plu.*) *ii, w.v.* وَلَّيْتُمْ
ye turned

(*imperf. 3 p. m. sing.*) *ii, w.v.* يُولِي
~turns

وَمَنْ يُوَلِّهِمْ يَوْمَئِذٍ دُبُرًا

And whosoever turneth his
back to them on such a
day. [8:16]

ii, w.v. e.m.p. يُولُونَ
they would turn

وَلَكِنْ نَصَرُوهُمْ لِيُولُوا الْآدْبَارَ

If they succoured them they
would turn their backs.

[59:12]

(*imperf. 3 p.m. plu.*) *ii, w.v.* يُولُونَ
they will turn

they will not turn لَا يُولُونَ

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< وَلِيَّ بَيْنَ وَوَلِيَّ بَيْنَ وَوَلِيَّ بَيْنَ وَوَلِيَّ بَيْنَ

to be close, *w.v. (ح 'ض)*
near, to follow, to be upto,
an approach

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَن

يَلُونَكُمْ مِنَ الْكُفَّارِ

O ye who believe ! fight the
infidels who are near unto
you. [9:123]

(*perf. 3 p.m. sing.*) *ii, w.v.* وَلَّى
< ~turned (1)

w.v. ii, w.v. يُولِي - عَنْ

(1) to turn away from,
to turn back

(2) *trans.* to make a thing
turn

(3) to keep SS close to
another thing (see 6/129)

وَلَّى مَذْجِرًا وَكَرِهَ عَيْبَ

He turned in fright and looked
not back. [27:10]

وَلَّى مُتَكَبِّرًا

He turned back in his pride.
[31:7]

(*trans.*) turned *عَنْ (2)*
from

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ

مَا وَاكَّلَهُمْ عَلَيْهِمْ

The foolish of the people will
say : what hath turned
them from the Qibla ?

[2:142]

(perate. m. plu.) ii, w.v.
turn ! (ye)

Note: the verb **وَلَّى** signifies 'to turn away' when it has a direct object or with **عَنْ** in case of direct, it is supposed that **عَنْ** is elliptical (*Rgb.*). In case of transitive to another object the verb denotes the sense of 'to be close.'

(perf. 3 p.m. sing.) v, w.v.
~turned away (1)

to turn away **وَلَّى تَوَلَّى** <

وَلَّى تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا

And when he turneth away, he speedeth through the land that he may act corruptly therein. [2:205]

~undertook or (2)

وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ

And who undertook on himself the lead among them. [24:11]

turned aside **وَلَّى - إِلَى** (3)

سَمَّ تَوَلَّى إِلَى الظِّلِّ

Then he turned aside.

[28:24]

took as friend (4)

كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَإِنَّهُ يُضِلُّهُ

Against whom it is prescribed that whosoever taketh him for friend, he verily will mislead him. [22:4]

وَلَّوْا

(f.d.) ii, w.v.
(imperf. 3 p. m. plu.)
they shall turn

(imperf. 2 p.m. sing.) ii, w.v.
ye turn

(f.d.) ii, w.v.
(imperf. 2 p.m. plu.)
ye will turn

(perate neg. m. plu.) ii, w.v.
turn not !

(imperf. 1st. p. plu) ii, w.v.
we shall keep close (1)

وَكَذَلِكَ نُؤْتِي بَعْضَ الظَّالِمِينَ بَعْضًا

And thus We shall keep some of wrong-doers close to others. [6:129]

< we cause to turn (2)
(trans.)

ii, w.v. e.m.p.
(imperf. 1st. p. plu.)

we surely cause to turn

فَلْتَوَلَّى كَيْفَ تَرْضَاهَا

Wherefor We assurdly cause thee to turn toward the Qibla which shall please thee. [2:144]

I will let SS follow (3)

(trans.) i.e., to make close (as a follower)

نُوَلِّهِ مَا تَوَلَّى

We shall let him follow to which he hath turned.

[4:115]

(perate. m. sing.) ii, w.v.
turn ! (thee)

يُوَلُّوْا

تُوَلُّونَ

تُوَلُّوْا

لَا تُؤَلُّوْا

نُوَلِّ

لِنُوَلِّينَ

(f.d. after. مَن) v, w.v. يَتَوَلَّوْا

(imperf. 3 p. m. sing.)

take for friend (1)

وَمَنْ يَتَوَلَّوْا اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حَرْبَ

اللَّهِ هُمْ الْعَالِمُونَ

And whoso taketh Allah and his messenger and those who believe for friend (will know that), Lo! the party of Allah, they are the victorious. [5:56]

turneth back (2)

وَمَنْ يَتَوَلَّوْا يَحْذَرُ اللَّهَ وَالرَّسُولَ

And whose turneth back, him will He punish with a painful doom. [48:17]

(imperf. 3 p.m. plu.) v, w.v. يَتَوَلَّوْنَ

they turn away (1)

ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ

بِالْمُؤْمِنِينَ

Yet even after that they turn away, such (folk) are not believers. [5:43]

they make friends (2)

تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا

Thou seest many of them making friends with those who disbelieve. [5:80]

(f.d.) v, w.v. يَتَوَلَّوْا

(imperf. 3 p. m. plu.)

they 'turn away

744

(perf. 3 p. m. plu.) v, w.v.

they turned away (1)

وَلَنْ تَوَلَّوْا وَلَا نَتَّأَمَّرُ فِي شِقَاقِكُمْ

But if they turn away, then they are in cleavage.

[2:137]

they take for friend (2)

إِنَّمَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ قَتَلُوا فِي سَبِيلِ اللَّهِ وَأَخْرَجُوا مِنْ دِيَارِكُمْ وَظَهَرُوا عَلَىٰ إِخْرَاجِكُمْ

أَنْ تَتَوَلَّوْهُمْ

Allah forbiddeth you only those who warred against you on account of religion and have driven you out of your homes and helped to drive you out, that ye make friends of them. [60:9]

(perf. 2 p. m. plu.) v, w.v. تَوَلَّيْتُمْ

ye turned away

(imperf. 3 p.m. plu.) v, w.v. يَتَوَلَّوْا

turns away (1)

(for group, turn away)

تَتَوَلَّوْا بَعْضُهُمْ أَوْلِيَاءُ بَعْضُهُمْ وَمُتَرَضِّوْنَ

Then a party of them turn away and they are backsliders. [3:23]

metp. <protects (2)
defends (lit. deals friendly)

وَهُوَ يَتَوَلَّى الصَّالِحِينَ

And He protects the righteous. [7:196]

وَلِيٌّ/وَلِيَّةٌ *acc.* الْوَالِيُّ

protecting friend, (1)
defender

اللَّهُ وَرَبُّ الَّذِينَ آمَنُوا

Allah is Protecting Friend of
those who believe. [2:257]

وَكُفَىٰ بِاللَّهِ وَلِيًّا

And Allah is sufficient as a
Friend. [4:45]

وَهُوَ الْوَالِيُّ الْحَمِيدُ

He is the Protecting Friend,
the Praiseworthy. [42:48]

heir, or successor (2)

وَكَأَنْتَ امْرَأَتٌ غَائِقَةٌ لِّمَنْ كُنْتُكَ وَوَلِيًّا

Since my wife is barren, give
me from Thy presence a
successor (or a heir). [19:5]

a guardian (3)

فَلْيَسِّرْ لِّوَالِيهِ بِالْعَدْلِ

Then let the guardian of his
interest dictate in (terms
of) equity. [2:282]

heir (4)

وَمَنْ قَتَلَ مَطْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطٰنًا

Whoso is slain wrongfully,
We have given power unto
his heir. [17:33]

(*n.p.*) اَوْلِيَاءُ

<protectors, friends, part-
ners, heirs

(*sing.*) وَاِلٍ

فَاِنْ تُصِيبَكَ مُصِيبَةٌ يَّقُولُوا قَدْ اَخَذْنَا اٰمْرَنَا

مِنْ قَبْلُ وَيَتَوَلَّوْا وَّهُمْ قٰرِحُونَ

And if calamity befalleth
thee, (O Muhammad) they
say, we took precaution,
and they turn away well
pleased. [9:50]

they make friend (2)

اِنَّا سُلْطٰنَةٌ عَلَى الْاٰدِيْنَ يَتَوَلَّوْنَهُ وَالَّذِيْنَ هُمْ

بِهٖ مُشْرِكُونَ

His power is only over those
who make friend of him,
and those who ascribe
partners unto Him (Allah).
[16:100]

(*f.d.*) *v. w.v.* تَتَوَلَّوْا

(*imperf. 2 p.m. plu.*)

(if) ye turn away

(*perate. m. sing.*) *v, w.v.* تَوَلَّ

turn away!

(*perate. neg. plu.*) *v, w.v.* لَا تَتَوَلَّوْا

turn not away!

(*f.d.*) *r.f. w.v.* وَاِلٍ

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

defender, protector, friend

مَا لَهُمْ مِنْ دُوْنِهِ مِنْ وَاِلٍ

They have not any defender
besides Him. [13:11]

closer (2)

السَّبِيحِ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ

That Prophet is closer to the believers than themselves.

[33:6]

woe ل - (3)

أَوْلَىٰ لَكَ فَأَوْلَىٰ شَرًّا أَوْلَىٰ لَكَ فَأَوْلَىٰ

Woe unto thee, woe ! Again woe unto thee, woe !

[75:34-35]

(also) see 74:20

(dual) relative, w. الْأَوْلِيَانِ

nearest ones

(Ap-der. m. plu.) iv, w. v. مَوْلَىٰ / المَوْلَىٰ
patron (1)

ذَٰلِكَ بِأَنَّ اللَّهَ مَوْلَىٰ الَّذِينَ آمَنُوا

That is because Allah is the Patron of those who believe. [47:11]

friend (2)

يَوْمَ لَا يُغْنِي مَوْلَىٰ عَنْ مَوْلَىٰ شَيْئًا

A day when friend can in naught avail a friend.

[44:41]

owner (3)

أَحَدُهُمَا أَتَمُّ لَا يَقْدِرُ عَلَىٰ شَيْءٍ وَهُوَ كَلٌّ عَلَىٰ مَوْلَاهُ

One of them is dumb, having control of nothing and he is a burden on his owner.

[16:76]

protection (1) (v.n.)

الْوَلَايَةُ

هَٰذَا لَكَ الْوَلَايَةُ بِاللهِ الْحَقِّ

Herein is all protection from Allah, the True. [18:44]

inheritance (2)

وَالَّذِينَ آمَنُوا وَلَمْ يَمُوجُوا بِمَا كَفَرُوا وَلَا يَمُوجُونَ تَمَنَّىٰ

And those who believed but emigrated not they have naught of inheritance.

[8:72]

It could also be translated in its literal meaning 'protection' as done by other commentators, while Tabri observed that it is a term used for Muhajreen (emigrants) who migrated from Makka to al-Madina, where they were received by (Muslims of al-Madina) Ansar warmly, and other hospitalities were extended to them. They were given shares too in inheritance. Obviously this facility could not be given to those who did not leave their homes for the sake of Islam, as Muhajreen did.

relative, w.

أَوْلَىٰ

nearer to thou, (1)

the nearest one

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَأُولَى الَّذِينَ آمَنُوا

Verily the nearest of mankind to Ibrahim are those who followed him. [3:68]

★ و ن ی

(parate. neg. n. dual.) v.w. لَا تَنِيَا

<slacken (ye twain)

w.v. وَفِي يَتِي وَنِيَا (ض) - فِي

to be slack or negligent

إِذْ هَبَّ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَانِي وَكُورِي

Go, thou and thy brother,
with My signs, and slacken
not in remembrance of
Mine. [20:42]

★ و ه ب

(perf. 3 p. m. sing.) w.v. وَهَبَ

<~ has granted

وَهَبَ يَهَبُ وَهَبًا وَهَبَةً (ف)

to grant, give as a gift, dedi-
cate, offer as a present, to
bestow on

(perf. 3 p. f. sing.) w.v. وَهَبَتْ

~(she) dedicated

وَأَمْرًا تُؤْتِيهِنَّ إِنْ وَهَبَتْ نَفْسَهُمَا

And any believing woman
who dedicates her soul.
[33:50]

(perf. 1st. p. plu.) w.v. وَهَبْنَا

we granted

(imperf. 3 p. m. sing.) w.v. يَهَبُ

~grants

(imperf. 1st. sing.) w.v. أَهَبُ

I give

protector, owner, (4)
friend, benefactor

أَنْتَ مَوْلَانَا فَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Thou, our Protector (Master,
Owner) and give us victory
over the disbelieving folk.
[2:286]

(n. p.) مَوَالِي / الْمَوَالِي (1)
<inheritors (1)

(sing.) مَوْلَى

وَلِكُلِّ جَعَلْنَا مَوَالِيَّ وَمِمَّا تَرَكَ الْوَالِدِينَ وَالْأَقْرَبُونَ

And unto each We have
appointed inheritors of
that which parents or the
near of him leave behind.
[4:33]

kinsfolk (2)

وَأَنِّي خِفْتُ الْمَوَالِيَّ مِنِّي وَزَاوِي

Lo ! I fear my kinsfolk after
me. [19:5]

clients (3)

فَإِنْ كُنْتُمْ تَعْلَمُونَ آبَاءَهُمْ وَأَوْلَادَهُمْ أُولَئِكَ فِي

الْبَيْنِ وَمَوَالِيكُمْ

And if ye know not their
fathers, then (they are)
your brethren in the faith,
and your clients. [33:5]

(Ap-der. m. sing.) ii, w.v. مَوْلًى
one who turns to SS

وَلِكُلِّ وُجْهَةٍ مَوْلًى مَوْلًى

And each one hath a goal
toward which he turneth.
[2:148]

(perf. 3 p. m. plu.) w.v. وَهَنُوا
they fainted

فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ
They fainted not for aught
that befell them in the
way of Allah. [3:146]

(perate. neg. n. plu.) w.v. لَا تَهِنُوا
faint not (O ye men)

weakness v.n. acc. وَهْنٌ / وَهْنَا

وَهْنًا عَلَى وَهْنٍ
Weakness upon weakness,
[31:14]

(n.) (elative) أَوْهَنَ
weakest, frailest

(Ap-der. m. sing.) iv, w.v. مُؤَهِّنٌ
one who makes SS weak

★ و ه ی

(Ap-der. f. sing.) w.v. وَابِئَةٌ
< torn, rent
وَهْيٌ / وَهْيٌ يَهِي وَهْيًا (ض، ح)

to be weak, frail, burst, torn

★ و ی ★

An interjection regarded by
some commentators (such
as Baidawi) as an abbre-
viation of (وَهْيٌ وَهْيٌ)
It is always suffixed to وَهْيٌ
of the 2nd p. personal pro-
noun and is translated as
'woe unto thee!'

لَأَهْبَأَنَّكَ مُلْمَأًا زَكِيًّا

That I may bestow on thee
a faultless son. [19:19]

(perate. m. sing.) w.v. هَبَّ
bestow

وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً

And bestow upon us mercy
from Thy presence. [3:8]

(n.) ints. الْوَهَّابُ
the bestower, one of the ex-
cellant names of Allah

★ و ه ج

(n.) ints. acc. وَهَّابًا
< dazzling, glowing
w.v. وَهَجَّ يَهْجُ وَهْجًا (ف)
to blaze, burn, glow, dazzle

★ و ه ن

(perf. 3 p. m. sing.) w.v. وَهَّنَ
< has waxen feeble

وَهْنٌ يَهِنُ وَهْنًا / وَهْنٌ يَوْهِنُ وَهْنًا
(ض، ك)

to be weak, w.v.

feeble, faint, infirm, lang-
uid, remiss

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي

He said : O my Lord ! verily
the bones of me have
waxer feeble. [19:4]

قَوْلٍ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ

هَذَا مِنْ عِنْدِ اللَّهِ

Therefore woe be unto those who write the Scripture with their hands and then say, this is from Allah.

[2:79]

sometimes (2)

a pronoun ل with preceeds the word to emphasize the misfortune as :

وَلَكُمْ الْوَيْلُ وَمَا أَصْعَقُونَ

And yours will be woe for that which ye ascribe (unto Him). [21:18]

وَيْلٌ + كَ (comp.)

woe unto thee or
alas for thee

وَيْلٌ

alas for us يَا وَيْلَنَا

alas for you وَيْلَكُمْ

< woe unto me

وَيْلِي

وَيْلِي = ي + وَيْلِي

(is also read وَيْلَا wailataa)

Woe is me or alas يا وَيْلِي my shame! [11:72]

In the approved Quranic calligraphy it is written as one word وَيْلَان. In this case it is to be considered as composed of the interjection 'Oh! or Ah!' and 'as if'. According to some وَيْلٌ is equivalent to 'know!' (LL).

وَيَكُنَّ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ

Ah! Allah expendeth the provision for whomsoever He will of His bandmen.

[28:82]

و ي ل *

(1) woe! (an interjection.) وَيْلٌ (to express a big misfortune.)

Commonly used with ل as وَيْلٌ لَكَ 'Woe unto thee' or affixed to a pronoun directly without a preposition as وَيْلَكَ 'Alas for thee'

کتاب الیاء

ی ا س ★

(perf. 3 p.m. sing.) (h.&w.v.) **يَسْنُ**
<despaired

يَسْنُ يَسْنُ وَ يَسْنُ يَسْنُ وَ يَسْنُ

to despair, (س، ح)
give up hope,

to pass the age **يَسْنُ الْمَرْأَةُ**
of fertility

(perf. 3 p.m. plu.) (h.&w.v.) **يَسْنُوا**
they have despaired

(perf. 3 p. f. plu.) h.&w.v. **يَسْنِينَ**
they (f.) despaired

وَإِنَّ يَسْنِينَ مِنَ الْمَسْجُونِ

And those women who des-
paired of menstruation.

[65:4]

(imperf. 3 p. m. sing.) **يَسْنُ**
~despaires

750

(yaa) ی

1. A pronominal suffix of the
1st p. sing.; me, my

e.g. my Lord **رَبِّي**

my prayers **صَلَاتِي**

2. After a verb a "nun ن" is added before ی e. g.

هُدَانِي He guided me.

3. The ی is sometimes voca-
lized with "Fatha"
(a—vowel) as, 'my life-
time **حَيَاتِي**

4. The ی is omitted when
the proceeding ن occurs
at the end of a sentence.
The following verse illus-
trates all these cases:

إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ

Verily My Lord is with me.
He will guid me. [26:62]

٧٥٠

★ ت م ی

acc. **يَتِيمًا / الْيَتِيمِ / يَتِيمًا**
(act. 2 pic. m. sing.)
an orphan

< **يَتِيمًا يَتِيمًا يَتِيمًا (ف)**
to become an orphan

(act. pic. 2 m. dual.) **يَتِيمَيْنِ**
two orphans

<orphans (n.p.) **يَتَامَى / الْيَتَامَى**

(sing.) **يَتِيمًا**

★ ★ د ی

a hand (n.) **يَدًا**

<two hands (n. dual.) **يَدَا**
the final nun of dual is omitted due to *Idafa* (genitive)

lit. two hands (n. dual.) **يَدَيْنِ**
before, in front of **بَيْنَ يَدَيْنِ**

وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا لِّبَنِي يَدَيْ رَحْمَتِهِ
And it is He who sendeth for the heralding wind before His mercy. [7:57]

<hands (n.p.) **أَيْدِي / أَيْدِي / الْآيْدِي**
(sing.) **يَدًا**

★ س ر ی

(perf. 3 p. m. sing.) ii, w.v. **يَسَّرَ**
~made easy

h.&w.v. **لَا تَبْتَئُوا**
(perate, neg. m. plu.)
despair not

وَلَا تَبْتَئُوا مِن رَّحْمَةِ اللَّهِ إِنَّهُ لَا يَأْسُ

مِن رَّحْمَةِ اللَّهِ إِلَّا الْقَوْمَ الْكَافِرُونَ
And despair not from the mercy (comfort of spirit) of Allah, verily none despairs of the mercy of Allah except a people disbelieving. [12:87]

(x, h.&w.v.) **اسْتَيْأَسَ**
(perf. 3 p. m. sing.)
<~despaired

as R.F. x **اسْتَيْأَسَ**
to despair

(x, h.&w.v.) **اسْتَيْأَسُوا**
(perf. 3 p. m. plu.)
they despaired

(n.) ints. **يَسْتَوْسٍ**
very despairing person

★ ب س ی

(v.n.) w.v. acc. **يَبَسَّ / يَبَسًا**
<dry

يَبَسَ يَبْسًا وَ يَبَسَ يَبْسًا وَ يَبَسَ
to dry up (ح، س)

طَرِيقًا فِي الْبَحْرِ يَبَسًا
A dry path in the sea. [20:77]

dry (act. pic. m. sing.) w.v. **يَابَسَ**

(act. pic. f. plu.) w.v. **يَابَسَاتِ**
dry ones

easiness (n.p.t.) مَيْسِرَةٌ

وَإِنْ كَانَ دُؤْرًا فَنُظْرًا إِلَى مَيْسِرَةٍ
And if one be in difficulties,
then let there be a deferment
until easiness.

[2:280]

gambling (n.p.t.) الْمَيْسِرُ

★ ي ق ت ★

the jacineth (n.) الْيَاقُوتُ

★ ★ ★ ★

a gourd (n.) بَيْطِينٌ
(or a kind of gourd)

★ ي ق ظ ★

< awake (n.p.) acc. أَبْقَاظًا

(sing.) يَبْقِظًا

★ ي ق ن ★

(imperf. 3 p.m. plu.) w.v. iv
يُوقِنُونَ they are certain

w.v. < يَبِينُ بَيْنًا ح) <
to be certain, sure of

(imperf. 3 p.m. plu.) w.v. vi, تُوقِنُونَ
ye are certain

iv, << أَبْقَنَ يُوقِنُ إِبْقَانًا <<
to believe firmly,
to hold as undoubtedly
true

ii, يَسِّرُ تَيْسِيرًا

to make easy, facilitate

(perf. 1st. p. plu.) ii, w.v. يَسِّرْنَا
we made easy

(imperf. 1st. p. plu.) ii, w.v. نَسِيرُ
we shall ease

وَنُخَيِّرُكَ إِلَى الْيُسْرِ

And We shall ease thy way
unto the state of ease.

[87:8]

(perf. 3 p.m. sing.) v, w.v. تَيْسَّرَ
~became easy

فَأَقْرَأْ وَامَّا تَتَسَوِّرُ مِنَ الْقُرْآنِ

Recite, then, of the Quran
which is easy (for you).

[73:20]

<~got easily x. w.v. اسْتَيْسَرَ
to get easily, x, اسْتَيْسَرَ
to be easy

easy, ease acc. الْيُسْرُ / يُسْرًا

acc. سَيْسِرًا / يَسِيرًا

(act. pic. 2 m. sing.)

easy to bear, light, small

ذَلِكَ كَيْلٌ يَسِيرٌ

This is a light measure.

[12:65]

ease (elative. w. f.) الْيُسْرَى
(used as an adjective)

(pact. pic. m. sing.) acc. مَيْسُورًا
gentle, easy

فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا

Then speak to them an easy
(i.e., a gentle or reason-
able) speech. [17:28]

★ ی م ن

(perate. m. plu.) v, w.v. تَيَمَّمُوا
<lit. intend!

to intend, v, تَيَمَّمُ وَ تَيَمَّمُوا
to go towards

term. do Tayammum (1)

تَيَمَّمُ a process of ablution
with clean dust, by clapping
palms of hands on
it and passing them over
the hands up to elbows
and face as if they were
washed by water.

v, w.v. لَا تَيَمَّمُوا
(perate. neg. m. plu.)
seek not (2)

وَلَا تَسْأَلُوا عَنَّا مِنَّا تَسْأَلُونَ

And seek not bad (with intent)
to spend thereof.

[2:267]

sca, river (n.) الْيَمِّ

★ ی م ن

right hand (n.) الْيَمِينُ / الْيَمِينِ

<right hands (1) (n.p.) اِيْمَانٌ

(sing.) يَمِينٌ

أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ

Or that your right hands
possess (the captives).

[4:3]

(perf. 3 p.m. sing.) w.v. x اسْتَيْقَنَتْ
~has firm belief

x, اسْتَيْقَنَ اسْتَيْقَانًا
to believe firmly

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ

And they denied them,
though their souls were
convinced thereof. [27:14]

(imperf. 3 p.m. sing.) w.v. x يَسْتَيْقِنُ
~has firm belief

in order to be certain of لَيْسْتَيْقِنُ
sure يَقِينُ
surely acc. يَقِينًا

certainty (1) الْيَقِينُ

حَتَّىٰ يَأْتِيَكَ الْيَقِينُ

Until there cometh unto thee
the certainty (i.e., death).
(also see. 74:47)

[15:99]

surety (2)

كَلَّا لَوْ تَعْلَمُونَ عَلَمَ الْيَقِينِ

Lo! would that ye know
(now) with the surety of
knowledge. [102:5]

(Ap-der. m. plu.) iv, nom. } مَوْقِنُونَ

(Ap-der. m. plu.) iv acc. } مَوْقِنِينَ
those who are certain
(or) convinced

(Ap-der. m. plu.) x, acc. } مُسْتَيْقِنِينَ
convinced

★ ی و م

today	الْيَوْمَ
a day	يَوْمًا
your day	يَوْمَكُمْ
their day	يَوْمَهُمْ
two days (<i>dual. acc.</i>)	يَوْمَيْنِ
days (<i>n. p.</i>)	أَيَّامًا
(<i>comp.</i>)	يَوْمَانِي
then اِذْ + day	يَوْمَ
then on that day	

oaths (2)

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ

And make not Allah, by your oaths, a hindrance.

[2:214]

right (*adj.*)

الْأَيْمَنُ

جَانِبِ الطُّورِ الْأَيْمَنِ

Right slope of the mount.

[19:52]

people of the right hand

الْمَيْمَنَةُ

★ ی ن ع

<ripening (*v.n.*) w.v.
بَسَعَ بَسْعًا بَسْعًا وَبَسَعًا (ف)
to ripen, reach maturity

بَسَعَ

THE END

APPENDIX - 1

ROOTS OF THE WORDS

To facilitate those who are not aware of Arabic Etymological System of the words, the following Table has been arranged.

This table will be helpful to consult particular words starting with letters affixed with «Alif» ا , «Ta» تا , «Ya» يا , «Noon» ن , «Lam» ل , and «Meem» م .

الألف

ROOTS OF WORDS

Root	Word	Root	Word
ب ل ع	أَبْلَى	ب ت ر	أَبْرَ
ب ی ض	أَبْصَحَّ / أَبْصَحَّتْ	ب ج س	أَبْجَسَتْ
ب ل غ	أَبْلَغُ / أَبْلَغُكُمْ	ب د ع	أَبْدَعُوْا (هَا)
د د د	أَبْلَغُوا / أَبْلَغُهُ	ب د ل	أَبْدَلَهُ
ب ل و	أَبْلَوْا / أَبْلَوْا	د د د	أَسْتَدَال
ب ن و	أَبْنِ ، أَبْنِي ، أَبْنِي	ب ر أ	أَبْرَى
د د د	أَبْنَاءُ	ب ر ر	أَبْرَارٌ
ب و ب	أَبْوَابٌ / أَبْوَابًا	ب ر ص	أَبْرَصَ
ب ص ر	أَبْصَرَ	ب س ل	أَبْصَلُوا
ب ع ث	أَبْصَحْتُمْ	ب ش ر	أَبْشَرْتُمْوَنِي
د د د	أَبْصَحْتَ	د د د	أَبْشَرُوا
ب ر ق	أَسْتَبْرَقَ	د د د	أَسْتَشِيرُوا
ب ر ق	أَبَارِقَ	ب ص ر	أَبْأَبَارَ
ب ع ث	فَأَبْصَرُوا	د د د	أَبْأَبَارِمْ / أَبْأَبَارِمْ
ب غ ی	أَبْغَى / أَبْغَاهُ	ب ق ی	أَبْقَى
د د د	أَبْغَيْتَ / أَبْغَاهُ	ب ك ر	أَبْكَارٌ / أَبْكَارٌ
ب ن ی	أَبْنِ / أَبْنِيوَنَ	ب ك م	أَبْكَمُ
ب ل و	أَبْلَى	ب ك ی	أَبْكَى

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ت م م	أَيُّهَا	ب ن و	أَبْنَاءَ
ث ب ت	فَأَبْتُوا	ت ب ع	أَبْعَ
ث خ ن	أَخْتَمُوا	د د د	أَبْعَتْ
ث ق ل	أَقْلَتِ	د د د	إِبْتِاعَ
د د د	أَقْلَمْتُمْ	د د د	أَبْعَ
د د د	أَقْلَالًا	د د د	أَبْتِاعَهُمْ
ث م ر	أَمَرَ	ت ب ر	أَرَابَ
ث ن ي	أَمَانٍ	د د د	أَرَابًا
ث ن ي	أَمْتَيْنِ	ت ر ك	أَرْكَ
د د د	أَمَّا عَشْرَ	ت ق ن	أَعْنَنَ
د د د	أَمَقِ عَشْرَ	و ق ي	أَعْقَابَكُمْ
د د د	أَمْتَيْنِ	و ق ي	الْأَنْقِي
د د د	أَمْنَا عَشْرَةَ	ت ل و	أَنْلُ
د د د	أَمَقِ عَشْرَةَ	د د د	أَنْلُوا
ث و ر	أَمَارُوا	ت م م	أَمَمْتُ
د د د	أَمْرًا	د د د	أَمَمْنَاهَا
ج ب ي	أَجْنَابَكُمْ	د د د	أُمَّهَا
د د د	أَجْنَابَهُ	د د د	أُمِّم

ROOTS OF WORDS

Root	Word	Root	Word
ج ل د	فَاجِدُوا	ج ب ی	اجْتَنِبَهَا
ج م ع	أَجْمُوا	د د د	اجْتَنِينَا
د د د	اجْتَمَعْتُمْ	د د د	الجَوَابُ
د د د	اجْتَمَعُوا	ج ث ث	اجْتَسَتْ
د د د	أَجْمُونَ	ج د ث	الْأَجْدَاثُ
د د د	أَجْمِينَ	ج د ر	أَجْدَرُ
ج ن ب	اجْتَنِبِي	ج د ل	أَجَادِلُونِي
د د د	اجْتَنِبُوا	ج ر ح	اجْتَرَحُوا
ج ن ح	فَاجِحٌ	ج ر م	أَجْرُنَا
د د د	أَجِيفٌ	د د د	أَجْرُوا
ج ن ن	أَجَّةٌ	د د د	إِجْرَائِي
ج و ر	اجْرُوا	ج س م	أَجْسَامُهُمْ
ج و ب	أَجْبُمُ	ج ع ل	اجْمَلُ
د د د	أَجِيبُ	د د د	اجْمَلْنَا
د د د	أَجِيؤُا	د د د	اجْمَلِينِ
د د د	أَجِيبْتِ	د د د	اجْمَلُوا
د د د	اسْتَجَابَ	د د د	اجْعَلْهُ
د د د	اسْتَجَابُوا	ج ل ب	أَجْلِبُ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ح ذ ر	أَحْذَرُكُمْ	ج و ب	فَأَسْتَجِيبُكُمْ
د د د	أَحْذَرُوا	د د د	فَأَسْتَجِيبُنَا
ح ر ص	أَحْرَصَ	د د د	أَسْتَجِيبُ
ح ر ق	فَأَحْرَقَتْ	د د د	أَسْتَجِيبُوا
ح س س	أَحْسَ	د د د	أَسْتَجِيبَ
د د د	أَحْسُوا	ج و ر	فَأَجِرْهُ
ح س ن	أَحْسَنَ	د د د	أَسْتَجَارَكَ
د د د	أَحْسَنُ	ج ي ا	فَأَجَاءَهَا
د د د	أَحْسَنْتُمْ	ح ب ب	أَحَبَّ
د د د	أَحْسِنُوا	د د د	أَحَبَّتْ
د د د	إِحْسَانٍ	د د د	أَجَاؤُهُ
ح ش ر	أَحْشَرُوا	د د د	أَسْتَجَبُوا
ح ص ر	أَحْضَرُكُمْ	ح ب ر	الْأَخْبَارُ
د د د	أَحْضَرْتُمْ	ح ب ط	فَأَحِطْ
د د د	أَحْضَرُوا	ح ج ج	أَتَحَاجُّونَنَا
ح ص ن	أَحْضَنَتْ	ح د ث	أُحِثُّ
د د د	أُحِثِّ	د د د	أُحِثُّوهُمْ
ح ص ي	أَحْصَى	د د د	أَحَادِيثُ

ROOTS OF WORDS

Root	Word	Root	Word
ح ل ل	أَحَلَّتْ	ح ص ی	أَحْصَاهُ
ح ل م	أَحْلَامٌ	د د د	أَحْصَيْنَاهُ
ح م د	أَحْمَا	د د د	أَحْصُوا
ح م ل	أَحْمِلْ	ح ض ر	أَحْضِرْتِ
د د د	أَحْمِلْكُمْ	ح ف ظ	أَحْفَظُوا
د د د	أَحْمَلْ	د د د	اسْتَحْفَظُوا
د د د	أَحْمَلُوا	ح ق ب	أَحْقَابًا
د د د	الْأَحْمَالِ	ح ق ف	بِالْأَحْقَافِ
ح و ذ	اسْتَحْوَذَ	ح ق ق	أَحْقُ
ح و ط	أَحَاطَ	د د د	اسْتَحَقَّ
د د د	أَحَاطَتْ	د د د	اسْتَحَقَّا
د د د	أَحَاطْتُ	ح ك م	فَأَحْكُمُ
د د د	أَحَطْنَا	د د د	أَحْكُمُ
د د د	أَحِيطَ	د د د	أُحْكِمَتْ
ح و ی	أَحْوَى	ح ل ل	وَأَحْلَلْ
ح ی ی	أَحْيَا	د د د	أَحِلَّ
د د د	أَحْيَاكُمْ	د د د	أَحَلَّنَا
د د د	أَحْيَيْنَا	د د د	أَحَلُّوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
خ ر ق	أَخْرَقَهَا	ح ی ی	أَحْيَيْنَا
خ ز ی	أَخْرَجَ	د د د	أَخْيَ
د د د	أَخْرَجَتْ	د د د	أَخْيَاءُ
خ س ا	أَخْسُوا	د د د	اسْتَجَبُوا
خ س ر	الْأَخْسَرُونَ	د د د	اسْتَجَبَاءُ
د د د	الْأَخْسَرِينَ	خ ب ت	أَخْبَرُوا
خ ش ی	أَخْشَوْهُمْ	خ ب ر	أَخْبَرَكُمْ
د د د	وَ أَخْشَوْا	خ د د	الْأَخْدُودُ
د د د	وَ أَخْشَوْنِ	خ د ن	أَخْدَانُ
د د د	فَأَخْشَوْهُمْ	خ ر ج	أَخْرَجَ
خ ص م	أَخْتَصَمُوا	د د د	أَخْرَجُوا
خ ض ر	الْأَخْضَرُ	د د د	أَخْرَجَ
خ ط ا	أَخْطَأْتُمْ	د د د	أَخْرَجَتْ
د د د	أَخْطَأْنَا	د د د	أَخْرَجْنِي
خ ف ض	أَخْفِضْ	د د د	أَخْرَجْتُمْ
خ ف ف	فَأَخْفِضْ	د د د	إِخْرَاجَ
خ ف ی	أَخْفِي	د د د	إِخْرَاجِكُمْ
د د د	أَخْفِيهِمْ	خ ر ج	اسْتَخْرَجَهَا

ROOTS OF WORDS

Root	Word	Root	Word
خ و ف	أَحَافُ	خ ف ی	أُخْفِيَا
خ و ل	أَخْوَالِكُمْ	خ ل د	أَخْلَدَهُ
خ و ن	أَخْنَهُ	د د د	أَخْلَدَ
خ ی ر	الْأَخْبَارُ	خ ل ط	اِخْتَلَطَ
د د د	اِخْتَارَ	خ ل ع	فَاخْتَلَعَ
د د د	اِخْتَرْتُكَ	خ ل ف	أَخَايَكُمُ
د د د	اِخْتَرْنَاكُمْ	د د د	فَاخْتَلَفْنَاكُمْ
د ب ر	أَدْبَارُ	د د د	أَخْلَفْنَا
د د د	أَدْبَارِكُمْ	د د د	أَخْلَفُوا
د د د	أَدْبَرِ	د د د	اِخْتَلَفَ
د خ ل	أَدْخَلَ	د د د	اِخْتَلَفْتُمْ
د د د	أَدْخَلَا	د د د	اِخْتَلَفُوا
د د د	أَدْخَلِي	د د د	اِخْتِلَافُ
د د د	أَدْخَلُوا	د د د	اسْتَخْلَفَ
د د د	أَدْخَلْنَاكُمْ	د د د	اِخْتَلَفِي
د د د	أَدْخِلْ	خ ل ق	أَخْلَقُ
د د د	أَدْخِلِي	د د د	اِخْتِلَاقُ
د ر ا	قَادِرَةٌ	خ ل ل	الْأَخْلَاقُ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
د ل ل	أَدْلِكُمْ	د ر ا	فَادَارَ أُنْتُمْ
د ل و	أَدْلَا	د ر ك	أَذْرَكَ
د ن و	أَدْفَا	د د د	أَذَارَكَ
د ه ی	أَدْحَى	د د د	أَذَارَكُوا
د و ر	الدَّارُ	د ر ی	أَدْبَى
د د د	الدَّوَابُّ	د د د	أَدْبَى
ذ ب ح	أَذْبَحَكَ	د د د	أَذَاكَ
ذ ق ن	الْأَذْقَانِ	د د د	أَذْرَاكُمْ
ذ ك ر	أَذْكُرْكُمْ	د ع و	أَذْهَبُوا
د د د	أَذْكُرْ	د د د	أَذْهَبُكُمْ
د د د	أَذْكُرَنَّ	د د د	أَذْعُ
د د د	أَذْكُرْنِي	د د د	أَذْهَبَ
د د د	أَذْكُرُوا	د د د	أَذْهَبُوا
د د د	أَذْكُرْهُ	د د د	أَذْهَبَانَكُمْ
ذ ل ل	أَذَلَّهُ	د د د	أَذْهَبَانِهِمْ
د د د	الْأَذَلُّ	د ف ح	أَذْفَعُ
د د د	الْأَذَلِّينَ	د د د	أَذْفَعُوا
ذ ه ب	أَذْهَبَ	د ل ل	أَذْلَكَ

ROOTS OF WORDS

Root	Word	Root	Word
ر ب ب	أَرْبَابًا	ذ ه ب	أَذْهَبَا
ر ب ع	أَرْبَعَةٌ	ذ ر ق	أَذْهَبُوا
ر ب ع	أَرْبَعُ	ذ ر ق	فَأَذَاتَهَا
ر ب ع	أَرْبَعِينَ	ذ ر ق	أَذَقْنَا
ر ب و	أَرْبَى	ذ ي ع	أَذَاعُوا
ر ج و	أَرْجَاهُ	ر ا ي	أَرَأَيْتَكَ
ر ج ع	أَرْجِعْ	ر ا ي	أَرَأَيْتُمْ
ر ج ع	أَرْجِعُوا	ر ا ي	أَرَى
ر ج ع	أَرْجِعُونِ	ر ا ي	أَرَاكَ
ر ج ع	أَرْجِعِي	ر ا ي	أَرَأَيْتِ
ر ج ل	أَرْجُلٌ	ر ا ي	فَأَرَاهُ
ر ج ل	أَرْجُلِينَ	ر ا ي	أَرَيْتَكَ
ر ج و	أَرْجُوا	ر ا ي	أَرَيْتُمْ
ر ج و	أَرْجِنِ	ر ا ي	أَرِنَا
ر ج و	أَرْجَاهَا	ر ا ي	أَرِنِي
ر ح م	أَرْحَمُ	ر ا ي	أَرُونِي
ر ح م	أَرْحَمًا	ر ا ي	أَرَيْتَكُمْ
ر ح م	الْأَرْحَامِ	ر ب ب	أَرْبَابِ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ر س و	أَرَسَاهَا	ر ح م	أَرْحَامُكُمْ
ر ص د	إِرْصَادًا	ر د د	أَرْحَامِينَ
ر ض ع	أَرَضَّتْ	ر د د	فَارْتَدَّ
ر د د	أَرْضَنَ	ر د د	ارْتَدُّوا
ر د د	أَرْضَنَكُمْ	ر د ي	أَرْدَاكُمْ
ر د د	أَرْضِيهِ	ر ذ ل	أَرَذِلْ
ر ض و	ارْتَضَى	ر د د	الْأَرْدَلُونَ
ر ع ي	ارْعُوا	ر د د	أَرَادِنَا
ر خ ب	فَارْتَعَبْ	ر ز ق	ارْزُقْ
ر ق ب	فَارْتَقِبْ	ر د د	ارْزُقْنَا
ر د د	ارْتَقِبُوا	ر د د	ارْزُقُوهُمْ
ر د د	فَارْتَقِبْهُمْ	ر س ل	أَرْسِلْ
ر ك ب	ارْكَبْ	ر د د	أَرْسَلْتْ
ر د د	ارْكَبُوا	ر د د	أَرْسَلْنَا
ر ك س	أَرْكَبُوا	ر د د	فَارْسَلُوا
ر د د	أَرْكَبْهُمْ	ر د د	أَرْسِلْهُ
ر ك ض	ارْكُضْ	ر د د	فَارْسِلُونِ
ر ك ع	ارْكِعُوا	ر د د	أَرْسِلْتُمْ

ROOTS OF WORDS

Root	Word	Root	Word
ز ك و	أَزَكَا	ر ك ع	أَرَكَمِي
ز ل ف	أَزَلْنَا	ر ه ب	قَارِهِيُونِ
د د د	أَزَلْتِ	د د د	اسْتَرْهَبُوهُمْ
ز ل ل	فَأَزَلِمَا	ر ه ق	سَأَزِيحُهُ
د د د	اسْتَرْهَبْتُمْ	ر و د	أَرَادَ
ز ل م	الْأَزْلَامُ	د د د	أَرَادَنِي
ز و ج	أَزْرَاجٌ	د د د	أَرَادُوا
د د د	أَزْرَاجِنَا	د د د	أَرَدْتُ
د د د	أَزْرَاجِيَّ	د د د	أَرَدَنَ
ز ي د	أَزِيدَ	د د د	أَرَدْتُمْ
د د د	أَزْدَادُوا	د د د	أَرَدْنَا
ز ي غ	أَزَاغَ	د د د	أُرِيدُ
ز ي ن	أَزَيْتَ	ر ي ب	أَرْتَابَ
س أ ل	أَسْأَلُكَ	د د د	أَرْتَابَتْ
د د د	أَسْأَلُ	د د د	أَرْتَابُوا
د د د	أَسْأَلُوا	د د د	أَرْتَبْتُمْ
د د د	فَأَسْأَلُكُمْ	ز ج ر	أَزْدِجِرُ
د د د	فَأَسْأَلُكُمْ	د د د	الْوَأَجِرَاتِ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
س ر ف	أَسْرَفُوا	س ب ب	أَسْبَاب
د د د	إِسْرَافًا	س ب ط	الْأَسْبَاطِ
د د د	إِسْرَافًا	س ب غ	أَسْبَغَ
س ر ق	اسْتَرْقَ	س ب ق	اسْتَبَقَا
س ر و - س ر ی	أَسْرَى	د د د	فَاسْتَقِيمُوا
د د د	أَسْرَى	د د د	اسْتَقِيمُوا
س ط ر	أَسَاطِيرُ	س ج د	اِجْتَدُوا
س ع ی	فَاسْتَعَوْا	د د د	اِجْتَدُوا
س ف ر	أَسْفَرَ	د د د	اِجْتَدِي
د د د	أَسْفَارًا	س ح ر	بِالْأَسْحَارِ
د د د	أَسْفَارِنَا	س خ ط	أَخْطَ
س ف ل	أَسْفَلَ	س ر ح	أَسْرَحَنَّ
د د د	الْأَسْفَلِينَ	س ر ر	أَسْرَ
س ق ط	فَاسْقَطْ	د د د	أَسْرَتُ
س ق ی	أَسْقِنَاكُمْ	د د د	أَسْرُوا
د د د	فَاسْقِنَاكُمُوهُ	د د د	إِسْرَارًا
د د د	اسْتَسْقُوا	س ر ع	أَسْرَعُ
د د د	اسْتَسْقَاهُ	س ر ف	أَسْرَفَ

ROOTS OF WORDS

Root	Word	Root	Word
س م ع	اسْمَعُوا	س ك ن	اسْكُنْ
د د د	فَاسْمَعُونَ	د د د	اسْكُنُوا
د د د	اسْتَمَعَ	د د د	أَسْكَنْتُ
د د د	اسْتَمِعُوا	د د د	فَأَسْكَنْتَهُ
س م و	اسْمٌ	د د د	أَسْكُنُونِمْ
د د د	أَسْمَاءُ	س ل ح	أَسْلَحْنِكُمْ
د د د	أَسْمَاءُهُمْ	س ل خ	أَسْلَخَ
س و ا	أَسَاءَ	س ل ف	أَسْلَفَتْ
د د د	أَسَاءْتُمْ	د د د	أَسْلَفْتُمْ
د د د	أَسَاءُوا	س ل ك	فَأَسْلَكْنِي
د د د	أَسَؤا	د د د	أَسْلَكَ
س و د	الْأَسْوَدُ	س ل م	أَسْلَمَ
د د د	أَسْوَدَتْ	د د د	أَسْلَمْتُ
س و ر	أَسْوَرَةٌ	د د د	أَسْلَمْنَا
د د د	أَسَاوِرَ	د د د	أَسْلَمُوا
س و ق	الْأَسْوَاقِ	د د د	الإِسْلَامِ
س و ي	أَسْتَوِي	د د د	إِسْلَامِكُمْ
د د د	أَسْتَوَتْ	س م ع	أَسْتَمِعْ

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Root	Word	Root	Word
ش ر ك	أَشْرَكَتَ	س و ی	اسْتَوَيْتَ
د د د	أَشْرَكْتُمْ	د د د	اسْتَوَيْتُمْ
د د د	أَشْرَكْتُمُونِ	س ی ل	أَسْلَمْنَا
د د د	أَشْرَكْنَا	ش ت ت	أَسْنَانًا
د د د	أَشْرَكُوا	ش ح ح	أَشْحَاءَ
د د د	أَشْرِكُهُ	ش د د	أَشِدَاءُ
ش ع ر	أَشْرَاهَا	د د د	أَشِدُّ
ش ع ل	أَشْرَعَلَّ	د د د	أَشِدُّكُمْ / هـ
ش ف ق	أَشْفَقَنَ	د د د	أَشِدُّدٌ
د د د	أَشْفَقْتُمْ	د د د	أَشِدَّتْ
ش ق ق	أَشْفَقَ	ش ر ب	أَشْرَبُوا
د د د	أَشْفَقْتَ	د د د	أَشْرَبِي
د د د	أَشَقَّ	ش ر ح	أَشْرَحَ
ش ق ی	الْأَشْقَى	ش ر ر	الْأَشْرَارَ
د د د	أَشْقَاهَا	ش ر ط	أَشْرَاطَهَا
ش ك ر	أَشْكُرُ	ش ر ق	أَشْرَقَتْ
د د د	أَشْكُرُوا	د د د	الْأَشْرَاقِ
ش ك و	أَشْكُرُوا	ش ر ك	أَشْرَكَ

ROOTS OF WORDS

Root	Word	Root	Word
ص ب ر	أَصْرًا	ش م أ ز	أَشَارَاتٌ
د د د	أَصْرُوا	ش ه د	أَشْهَدُ
د د د	أَصْرَبُوا	د د د	أَشْهَدُوا
ص ب و	أَصْبُ	د د د	الْأَشْبَادُ
ص ح ب	أَصْحَابٌ	د د د	أَشْهَدُكُمْ
ص د ع	فَأَصْدَعُ	د د د	أَشْهَدُوا
ص د ق	أَصَدَقَتْ	ش ه ر	أَشْهَرُ
د د د	أَصْدُقُ	ش ه و	أَشْهَتْ
د د د	فَأَصْدَقُ	ش ي ه	أَشَاءُ
ص ر ر	أَصْرُوا	د د د	أَشْيَاءُ
ص ر ف	سَأَصْرِفُ	ش ي ع	أَشْيَاعَكُمْ
د د د	أَصْرِفُ	د د د	يَأْشِيْعِيكُمْ
د د د	أَصْرَفُوا	ص ب ع	أَصَابِيَهُمْ
ص غ ر	أَصْرَغُ	ص ب ح	الْإَصْبَاحُ
ص ف ح	فَأَصْفَحُ	د د د	أَصْحَحُ
د د د	أَصْفَحُوا	د د د	أَصْحَحْتُ
ص ف د	الْأَصْفَادُ	د د د	أَصْبَحْتُمْ
ص ف و	أَصْفَاكُمْ	د د د	أَصْبَحُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ص و ب	أَصَابَ	ص ف و	أَصْطَفَىٰ
د د د	أَصَابَتْ	د د د	أَصْطَفَاكَ
د د د	أَصَابَتْهُمْ	د د د	أَصْطَفَيْتَكَ
د د د	أَصَابَتْكُمْ	د د د	أَصْطَفَيْنَا
د د د	أَصَابَتْكُمْ	ص ل ب	أَصْلَابِكُمْ
د د د	أَصِيبٌ	ص ل ح	أَصْلَحَ
ص و ت	الْأَصْرَاتُ	د د د	أَصْلَحَا
د د د	أَصْوَاتَهُمْ	د د د	أَصْلَحْنَا
ص و ف	أَصْوَابَهَا	د د د	أَصْلَحُوا
ص و م	الصَّالِمَاتِ	د د د	أَصْلَحَ
د د د	الصَّالِمِينَ	د د د	إِصْلَاحٌ
ص ي د	فَأَصْطَادُوا	د د د	إِصْلَاحًا
ض ح ك	أَضْحَكَ	ص م م	أَصَمَّهُمْ
ض ر ب	أَضْرَبَ	د د د	الْأَصَمَّ
د د د	فَأَضْرَبُوا	ص ن ع	أَضْعَ
د د د	أَضْرَبُوهُنَّ	د د د	أَضْطَمَّتْكَ
د د د	أَفْضَرِبُ	ص ن م	أَضْمًا
ض ر ر	أَضْطَرُّهُ	د د د	أَضْمَانَكُمْ

ROOTS OF WORDS

Root	Word	Root	Word
ض و ا	أَضَاتَتْ	ض ر ر	أَضْطَرَّ
ض ی ع	أَضَاعُوا	د د د	أَضْطَرُّرْتُمْ
د د د	أُضْبِعُ	ض ع ف	اسْتَضْمَعُونِي
ط ر ح	أَطْرَحُوهُ	د د د	اسْتَضْمِعُوا
ط ر ف	أَطْرَافٌ	د د د	أَضَمْتُ
ط ع م	أَطْمَأَ	د د د	أَضَافَا
د د د	أَطْمِئِمُ	ض غ ث	أَضْفَاتُ
د د د	أَطْمِئِمُوا	ض غ ن	أَضْفَانَكُمْ
د د د	اسْتَطْعَمَا	ض ل ل	أَضَلَّ
د د د	إِطْعَامٌ	د د د	أَضَلَانَا
ط غ و ا ی	أَطْفَى	د د د	أَضَلْتُمْ
د د د	أَطْفَيْتُ	د د د	أَضَلَّنَ
ط ف ا	أَطْفَاءَهَا	د د د	أَضَلَّنَا
ط ف ل	الْأَطْفَالُ	د د د	أَضَلَّنِي
ط ل ع	أَطَّلَعَ	د د د	أَضَلُّوا
د د د	أَطَّلَعْتُ	د د د	أَضَلُّونَا
ط ل ق	انْطَلَقَ	ض م م	اَضْمَمُ
د د د	فَانْطَلَقُوا	ض و ا	أَضَاءَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ط و ع	اسْتَطَعْتُمْ	ط ل ق	انْطَلَقْتُمْ
ط و ع	أَطِيعُوا	ط م س	اطمئنين
د د د	أَطِيعُونَ	ط م ع	أَطْمَعُ
د د د	أَطْمِنَ	د د د	أَقْتَطِعُونَ
ط ي ر	أَطْمِنَا	ط م ن	اطمأنَّ
ظ ف ر	أَطْفَرَكُمْ	د د د	اطمأننتم
ظ ل م	أَظْمَ	د د د	اطمأنوا
ظ ن ن	أَظُنُّ	ط ه ر	فَاطَهَرُوا
ظ ه ر	أَظْهَرَهُ	د د د	أَظْهَرُ
ع ب د	أَعْبَدُ	ط و ر	أَطْوَاراً
د د د	فَأَعْبُدْنِي	ط و ع	أَطَاعَ
د د د	أَعْبُدُوا	د د د	أَطَاعُونَا
د د د	فَأَعْبُدُونِ	د د د	أَطَعْتُمْ
ع ب ر	فَأَعْبُدُوا	د د د	أَطَعْتُمُوهُمْ
ع ت د	أَعْسَدْتُ	د د د	أَطَعْنَا
د د د	أَعْسَدْنَا	د د د	اسْتَطَاعَ
ع ت ل	فَأَعْتَلَوْهُ	د د د	اسْتَطَاعُوا
ع ث ر	أَعْرَبْنَا	د د د	اسْتَطَعْتُ

ROOTS OF WORDS

Root	Word	Root	Word
ع د و	أَعْدَبْنَا	ع ج ب	أَسْجَبِينَ
د د د	فَاعْتَدُوا	د د د	أَهْب
د د د	أَعْدَاءُ	د د د	أَهْبَنُكُمْ
د د د	بِأَعْدَائِكُمْ	ع ج ز	أَهْجَازُ
ع ذ ب	أَعْدَبُهُ	د د د	أَهْوَتْ
ع ر ب	الْأَعْرَابُ	ع ج ل	أَهْلَكَ
ع ر ج	الْأَعْرَجِ	د د د	أَهْلَمَ
ع ر ض	أَعْرَضَ	د د د	أَسْتَجِالْتُمْ
د د د	أَعْرَضُوا	د د د	أَسْتَجَلْتُمْ
د د د	أَعْرَضْتُمْ	ع ج م	أَهْيَى
د د د	إِعْرَاضًا	د د د	أَهْيَبًا
ع ر ف	الْأَعْرَافِ	د د د	الْأَهْيَمِينَ
د د د	فَاعْتَرَفْنَا	ع د د	أَعَدَّ
د د د	اعترفوا	د د د	أَعْدُوا
ع ر ي	أَهْرَآكَ	د د د	أَعِدَّتْ
ع ز ز	أَعَزَّهُ	ع د ل	أَعِدُّوا
د د د	أَهْرِيَّةُ	ع د و	أَعْدَى
ع ز ل	اعترفوا لَكُمْ	د د د	أَعْدُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ع ل م	كَالْأَعْلَامِ	ع ز ل	فَاعْتَرِلُوا
ع ل ن	أَعْلَتُ	د د د	فَاعْتَرِلُونَ
د د د	أَعْلَمُ	ع ص ر	أَعِصِرْ
ع ل و ا ی	اسْتَعْلَى	د د د	إِعْصَارٌ
د د د	الْأَعْلَى	ع ص م	اعْتَصِمُوا
د د د	الْأَعْلُونَ	د د د	اسْتَصِمَ
ع م ر	اسْتَعْمَرَكُمْ	ع ص ی	أَعِصَى
د د د	اعْتَمَرَ	ع ط و	أَعْطَى
ع م ل	أَعْمَلٌ	د د د	أَعْطَيْنَاكَ
د د د	أَعْمَالًا	د د د	أَعْطُوا
د د د	اعْمَلْ	ع ظ م	أَعْظَمُ
د د د	اعْمَلُوا	ع ف و	اعْفُ
ع م م	أَعْمِيكُمْ	د د د	اعْفُوا
ع م ی	أَعْمَى	ع ق ب	أَعْقَابِكُمْ
ع ن ب	أَعْقَابٌ	د د د	أَعْقَابِنَا
د د د	أَعْقَابًا	د د د	فَاعْتَقِبْهُمْ
ع ن ت	لَاَعْنَتَكُمْ	ع ل م	اعْلَمْ
ع ن ق	أَعْقَابِي	د د د	اعْلَمُوا

ROOTS OF WORDS

Root	Word	Root	Word
غ ر و	فَأَغْرَيْنَا	ع ن ق	أَعَانَهُمْ
غ س ل	فَأَغْسِلُوا	ع ه د	أَعْبَدُوا
غ ش ي	اسْتَشْفَرُوا	ع و د	أَعْبَدُوا
د د د	فَأَغْشَيْنَاهُمْ	ع و ذ	أَعْوَدُوا
د د د	أَغْشَيْتَ	د د د	أَعْيَدْنَا
غ ض ض	أَغْضَضُ	د د د	فَأَسْتَمِدُّ
غ ط ش	أَغْطَسَ	ع و ن	أَعَانَهُ
غ ف ر	اسْتَشْفَرُوا	د د د	فَأَعْبُدُونِي
د د د	اسْتَشْفَرُوا	د د د	اسْتَعِينُوا
د د د	أَسْتَشْفَرْتُ	ع ي ب	أَعِيْبَهَا
د د د	اسْتَشْفَرُوا	ع ي ن	أَعَيْنُ
د د د	أَغْفِرُ	د د د	أَعَيْنَا
د د د	اسْتَشْفَرِي	د د د	أَعْيُنِي
غ ف ل	أَغْلَنَّا	ع ي ي	أَفْنَيْنَا
غ ل ظ	أَغْلَطُ	غ د و ا ي	أَغْدُوا
د د د	اسْتَنْظَرُوا	غ ر ف	أَغْرَفُوا
غ ل ل	أَغْلَلْنَا	غ ر ق	أَغْرَفْنَا
غ ن ي	أَغْنَى	د د د	أَغْرَقُوا

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Root	Word	Root	Word
ف ر غ	أَفْرَغَ	غ ن ی	أَغْنَتْ
ف ر ق	فَافْرَقَ	د د د	أَغْنَاهُمْ
ف ر ی	أَقْرَى	د د د	اسْتَفْتَى
د د د	أَقْرَأَ	د د د	أَغْنِيَاءَ
د د د	أَقْرَبَتْهُ	غ و ث	اسْتَعَانَ
د د د	أَقْرَبْنَا	غ و ی	أَعْرَبْتَنِي
ف ز ز	اسْتَفْرَزَ	د د د	أَعْرَبْنَا
ف س ح	فَافْسَحُوا	د د د	فَأَعْرَبْنَاكُمْ
ف س د	أَفْسَدُوا	ف د د	أَهْدَى
ف ص ح	أَفْصَحَ	د د د	أَهْدَيْتَهُمْ
ف ص م	أَفْصَحَ	ف ت ح	أَفْصَحَ
ف ض ض	أَفْضَوْا	د د د	اسْتَفْتَحُوا
ف ض أ	أَفْضَى	ف ت ی	أَفْتَى
و ق ت	أَفْتَتَ	د د د	أَفْتَوْنِي
ف ط ر	أَفْطَرَتْ	د د د	فَأَسْتَفْتِهِمْ
ف ع ل	أَفْلَحَ	ف ج ر	فَأَفْجَرَتْ
د د د	أَفْلَحُوا	ف د ی	أَفْذَى
ف ل ح	أَفْلَحَ	د د د	أَفْذَتَ

ROOTS OF WORDS

Root	Word	Root	Word
ق ت ل	أَقْتَلُوا	ف ل ق	أَفْلَقَ
ق ح م	أَقْحَمَ	ف ن ن	أَفَانِ
ق د م	الْأَقْدَمُونَ	ف و ج	أَفْرَاجًا
د د د	الْإِقْدَامَ	ف و ز	فَأَفْوَزَ
د د د	أَقْدَامَنَا	ف و ض	أَفْرَضَ
ق د و	أَقْدِيدَ	ف و ق	أَفَاقَ
ق ذ ف	أَقْدِفِيهِ	ف و ه	أَفْوَاهِكُمْ
ق ر أ	أَقْرَأَ	ف ي ة	أَفَاءَ
د د د	أَقْرَأُوا	ف ي ض	أَفَاضَ
ق ر ب	أَقْرَبَ	د د د	أَفِضُوا
د د د	أَقْرَبَتْ	د د د	أَفْضَمَ
د د د	أَقْرَبُ	ق ب ر	أَقْرَبَ
د د د	الْأَقْرَبُونَ	ق ب ل	أَقْبَلَ
د د د	الْأَقْرَبِينَ	د د د	أَقْبَلَتْ
ق ر ر	أَقْرَزْتُمُ	د د د	أَقْبَلْنَا
د د د	أَقْرَزْنَا	د د د	أَقْبَلُوا
د د د	اسْتَقْرَرَّ	ق ت ل	أَقْتَلَ
ق ر ف	أَقْرَرْتُمُوهَا	د د د	أَقْتَلُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ق ل ل	أَقْلَتَ	ق س ط	أَقِطُوا
د د د	أَقَلَّ	د د د	أَقِطْ
ق ل م	أَقْلَامٌ	ق س م	أَقْسَمُ
ق ن ت	أَقْنِي	د د د	أَقْسَمُوا
ق ن ی	أَقْنِي	د د د	أَقْسِمُ
ق و ت	أَقْوَانَهَا	ق ص د	أَقْصِدْ
ق و ل	أَقْلُ	ق ص ص	فَأَقْصُصْ
د د د	أَقُولُ	ق ص و	الْأَقْصَى
د د د	الْأَقَاوِيلُ	ق ض ی	فَأَقْضِرْ
ق و م	أَقَامَ	د د د	أَقْضُوا
د د د	أَقَامُوا	ق ط ر	أَقْطَارَ
د د د	أَقَمْتَ	ق ط ع	فَأَقْطَعُوا
د د د	أَقَمُّ	ق ع د	أَقْعِدُوا
د د د	أَقِمْ	ق ف ل	أَقْفَالِمَا
د د د	أَقِنْ	ق ل ب	أَقْلِبْ
د د د	أَقِيمُوا	د د د	أَقْلِبُوا
د د د	اسْتَقَامُوا	د د د	أَقْلِبْكُمْ
د د د	اسْتَقِمْ	ق ل ع	أَقْلِبِي

ROOTS OF WORDS

Root	Word	Root	Word
ك ت ر	اَكْذَرُوا	ق و م	اَسْتَعْبَا
د د د	اَسْتَكْبَرَتْ	د د د	اَسْتَعْبَمُوا
د د د	اَسْتَكْبَرْتُمْ	د د د	اَقَوْمٌ
د د د	اَكْذَرُ	د د د	اِقَامٌ
ك د ر	اَنْكَدَرَتْ	ك ب ر	اَكْبَرَةٌ
ك د ي	اَكْذَى	د د د	اَسْتَكْبَر
ك ر م	اَلْاَكْرَمُ	د د د	اَسْتَكْبَرَتْ
د د د	اَلْاِكْرَامِ	د د د	اَسْتَكْبَرْتُمْ
د د د	اَكْرِمِي	د د د	اَسْتَكْبَرُوا
د د د	اَكْرِمِي	د د د	اَسْتِكْبَارًا
د د د	اَكْرَمَاءُ	د د د	اَكْبَرُ
ك ر د	اَكْرَمَتَا	د د د	اَكْبَرُ
د د د	اَكْرَمَةٌ	ك ت ب	اَكْبَرُ
د د د	اِكْرَاهِ	د د د	اَكْتَبَ
د د د	اِكْرَاهِيْنَ	د د د	اَكْتَبْنَا
ك س ب	اَكْتَسَبَ	د د د	اَكْتَبْتُمْ
د د د	اَكْتَسَبَتْ	د د د	اَكْتَبْتُمْ
د د د	اَكْتَسَبْنَ	ك ت ر	اَكْتَبْتُمْ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ك ی د	اَكْبَدُ	ك س ب	اَكْتَسَبُوا
ك ی ل	اَكْتَالُوا	ك س و	وَ اَكْتَسَوْهُمْ
ك ی ن	اَسْتَكَانُوا	ك ش ف	اَكْهَفَ
ل ب ب	اَلْاَلْبَابِ	ك ف ر	اَكْفُرُ
ل ح د	بِالْحَادِ	د د د	اَكْفُرُوا
ل ح ف	اِلْحَافًا	ك ف ل	اَكْفُرْنِيهَا
ل ح ق	اَلْحَقْمِ	ك ل م	اَكْلَمَ
د د د	اَلْحَقَا	ك م ل	اَكَلْتُ
د د د	اَلْحَقِي	ك م م	اَلْاِكَامِ
ل د د	اَللَّهِ	ك م ه	اَلْاَكْمَةِ
ل ز م	اَلزَّمَانِ	ك ن ن	اَكِيَّةٌ
د د د	اَلزَّمَمِ	د د د	اَكْنَانًا
د د د	اَنْزَمَمُوْهَا	د د د	اَكْنَنْتُمْ
ل ع ن	اَلْعَمَمِ	ك و ب	اَكْوَابِ
ل خ و	اَلْعَوَا	ك و د	اَكَادُ
ل ف ف	اَلْفَعْفِ	ك و ن	اَكُّ
د د د	اَلْفَاغَا	د د د	اَكِّي
ل ف ی	اَلْفَوَا	د د د	اَكُوْنَ

ROOTS OF WORDS

Root	Word	Root	Word
ل ق ی	أَلْقِيَاءُ	ل ف ی	أَلْقِيَاءُ
ل م س	الْتِمُسُ	د د د	أَلْقِيَاءُ
ل ه م	فَالْمَهَامَا	ل ق ب	أَلْقِيَاءُ
ل ه و	أَلْمَاهِمُ	ل ق ط	فَالْتَقَطَهُ
ل و ح	أَلْوَاخِ	ل ق م	أَلْتَمَعَهُ
ل و ن	أَلْوَانُ	ل ق ی	أَلْتَمَعَهُ
د د د	أَلْوَانِكُمْ	د د د	أَلْتَمَعَهُ
ل ی س	أَلَيْسَ	د د د	أَلْتَمَعَهُ
د د د	أَوْلَيْسَ	د د د	أَلْتَمَعَهُ
ل ی ن	أَلْنَاءُ	د د د	أَلْتَمَعَهُ
م ت ع	أَمْتَكُنَّ	د د د	أَلْتَمَعَهُ
د د د	أَسْتَمَعُ	د د د	أَلْتَمَعَهُ
د د د	أَسْتَمَعْتُمْ	د د د	أَلْتَمَعَهُ
د د د	فَأَسْتَمَعْتُمْ	د د د	أَلْتَمَعَهُ
د د د	أَمْتَكُمُ	د د د	أَلْتَمَعَهُ
م ث ل	أَمْتَهُمْ	د د د	أَلْتَمَعَهُ
د د د	أَلْأَمْثَالُ	د د د	أَلْتَمَعَهُ
م ح ن	أَمْتَحَنُ	د د د	أَلْتَمَعَهُ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
م ش ج	أَمْشَاجٍ	م ح ن	أَمْشَوْهُنَّ
م ش ی	أَمْشُوا	م د د	أَمْدَكُمْ
م ض ی	أَمْضَى	د د د	أَمْدَدْنَاكُمْ
د د د	أَمْضُوا	د د د	أَمْيُدُونَ
م ط ر	أَمْطَرْنَا	م ر أ	أَمْرَا
د د د	فَأَمْطِرْ	د د د	أَمْرُؤُا
د د د	أَمْطَرَتْ	د د د	أَمْرِئُا
م ع ی	أَمْعَمُمْ	د د د	أَمْرَاةُ
م ك ك	أَمْكُتُوا	د د د	أَمْرَانِ
م ل ا	أَمْتَلَأْتِ	د د د	أَمْرَانَانِ
م ل ق	إِمْلَأِي	د د د	أَمْرَانِينَ
م ل ك	أَمْلِكُ	م ر ر	أَمْرُئُا
م ل و	أَمْلِي	م س ح	أَمْسَحُوا
د د د	أَمْلَيْتِ	م س ك	أَمْسَكَ
م ن ن	فَأَمْنِ	د د د	أَمْسَكَنَّ
م ن ی	أَمْنِيهِ	د د د	فَأَمْسِكُوهُنَّ
د د د	أَمْأَنَ	د د د	إِمْسَاكُ
د د د	أَمْأَنِكُمْ	د د د	أَسْتَمْسِكُ

ROOTS OF WORDS

Root	Word	Root	Word
ن ب ت	أَنْبَتُمْ	م ه ل	أَمْهَلْتُمْ
ن ب ذ	فَأَنْبَذْتُمْ	م و ت	أَمْوَتْ
د د د	أَنْبَدْتُمْ	د د د	أَمَاتَ
ن ث ر	أَنْبَثَرْتُمْ	د د د	أَمَاءَ
ن ج و	أَمْجَانَا	د د د	أَمْتَا
د د د	أَمْجَاكُمْ	د د د	أَمْيْتُ
د د د	أَمْجَيْتَنَا	د د د	أَمْوَاتُ
د د د	أَمْجَيْتَنَا	م و ل	الْأَمْوَالُ
ن ح ر	وَأَمْحَرْنَا	م ي ز	أَمْحَرُوا
ن د د	أَمْدَادَا	ن ب ا	أَمْبَتُمْ
د د د	أَمْيَدُ	د د د	أَمْبَاكُ
د د د	أَمْذَرْتُمْ	د د د	أَمْنِيهِمْ
د د د	أَمْذَرْنَاكُمْ	د د د	أَمْنِيْتُونِ
د د د	أَمْذَرُوا	د د د	أَمْبَاءُ
ن ز ل	أَمْزَلْنَا	د د د	أَمْبَاكُمْ
د د د	أَمْزَلْتُمْ	د د د	الْأَمْبِيَاءُ
د د د	أَمْزَلْنَا	ن ب ت	أَمْبَتَ
د د د	أَمْزَلْنِي	د د د	أَمْبَتَا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ن ص ر	انصروني	ن س ب	انساب
د د د	انصروا	ن س ي	انصوم
د د د	انصار	د د د	انسابه
د د د	انصاري	د د د	فانسابه
د د د	انصير	ن ش ا	انصا
د د د	انصروا	د د د	انصام
د د د	انصروه	د د د	انصانا
د د د	فانصير	د د د	انصاناه
د د د	استنصروكم	د د د	انصاناهن
ن ط ق	انطق	د د د	انصاة
د د د	انطقنا	ن ش ر	انصرتنا
ن ظ ر	انظر	د د د	انصره
د د د	انظرنا	د د د	فانصروا
د د د	انظروا	ن ش ز	انصروا
د د د	انظرونا	ن ص ب	الانصاب
د د د	فانظري	ن ص ت	انصوا
د د د	انظير	ن ص ح	انصح
د د د	انظروا	ن ص ر	انصرتنا

ROOTS OF WORDS

Root	Word	Root	Word
ن ق ص	أَقْسَمَ	ن ع م	أَقَمَ
ن ق ض	أَقْبَضَ	د د د	أَقَمَّتْ
ن ق م	أَقْبَضْنَا	د د د	أَقَمْنَا
د د د	أَقْبَامٌ	د د د	الْأَقَامُ
ن ك ث	أَكْبَأَ	ن ف خ	فَأَفْخَعُوا
ن ك ح	فَأَكْبَهُوا	د د د	أَفْخَعُوا
د د د	فَأَكْبَهُوا	ن ف ذ	فَأَفْذَرُوا
د د د	أَكْبَحَكَ	ن ف ر	أَفْرَرُوا
د د د	أَكْبَحُوا	ن ف س	الْأَقْسِ
ن ك ر	أَكْرَدَ	د د د	أَقْسَنَا
ن ك ف	أَسْتَكْفُوا	د د د	أَقْسَمُوا
ن ك ل	أَنكَالًا	ن ف ق	أَفَقَّ
ن م ل	الْأَنَامِلَ	د د د	أَفَقَّتْ
ن ه ر	أَهْدَأَ	د د د	أَفَقَّمُوا
ن ه ي	أَهْدَأْتُمْ	د د د	أَفَقُّوا
د د د	أَهْدَأْتُمْ	د د د	الْإِهْدَائِقَ
د د د	أَهْدَأْنَا	ن ف ل	الْأَهْدَائِقَ
د د د	فَأَهْدَى	ن ق ذ	أَقْدَمُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ہ د ی	اَهْتَدَيْتَ	ن ہ ی	اَتَّبَعُوا
د د د	اَهْتَدَيْتُمْ	ن و ب	اَنَابَ
ہ ز ا	اَسْتَمِرُّوْا	د د د	اَنَابُوا
د د د	اَسْتَمِرُّوْا	د د د	اَنَابْنَا
ہ ز ز	اَهْرَوْتَ	د د د	اَنِيبُ
ہ ش ش	اَهْرُ	د د د	اَنِيبُوا
ہ ل ك	اَهْلَكَ	ہ ب ط	اَهْطَ
د د د	اَهْلَكْتَ	د د د	اَهْطُوا
د د د	اَهْلَكْنَا	ہ ج ر	فَاَهْرَمُوْا
د د د	اَهْلَكُوْا	د د د	وَ اَهْرَمُوْا
د د د	اَهْلِكُوا	د د د	وَ اَهْرَمُوْهُنَّ
ہ ل ل	اَهْلًا	ہ د ی	اَهْدِكَ
د د د	اَهْلًا	د د د	اَهْدِيْكَ
ہ و ر	اَهْوَا	د د د	اَهْدِيْكُمْ
ہ و ن	اَهْوَى	د د د	اَهْدِنَا
د د د	اَهْوَى	د د د	فَاَهْدُوْهُمْ
ہ و ی	اَهْوَا	د د د	اَهْتَدِيْ
د د د	اَهْوَى	د د د	اَهْتَدُوا

ROOTS OF WORDS

Root	Word	Root	Word
و ز ر	أَوْزَارَهَا / أ	ہ و ی	اسْتَهْوَتْهُ
و ز ع	أَوْزَعِي	و ب ر	أَوْبَارِهَا
و س ط	أَوْسَطِ	و ت د	الْأَوْتَادِ
و س ق	اتَّسَقَ	و ث ن	الْأَوْتَانِ
و ص ی	وَأَوْصَانِ	و ج د	أَجِدُ
و ع ظ	أَوْعَظْتَ	و ج س	أَوْجَسَ
د د د	أَعْظَمَكَ	و ج ف	أَوْجَفْتُمْ
و ع ی	فَأَرْعَى	و ح ی	أَوْحَى
د د د	بِأَوْعِيهِمْ	د د د	أَوْحَيْتُ
و ف ی	أَوْفَى	د د د	أَوْحَيْنَا
د د د	أَوْفِ	و د ی	أَوْدِيَهُ
د د د	أَوْفُوا	و ر ث	أَوْرَثَكُمْ
و ق د	أَوْقَدُوا	د د د	أَوْرَثْنَا
د د د	فَأَوْقِدْ	د د د	أَوْرِثْتُمُوهُمَا
د د د	اسْتَوْقَدَ	د د د	أَوْرِثُوا
و ق ی	اتَّقَى	و ر د	فَأُورِدْهُمْ
د د د	اتَّقُوا	و ر ی	فَأُورِى
د د د	اتَّقِينَ	و ز ر	أَوْزَارِ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ی س ر	اَسْتَيْسِرَ	و ق ی	اَتَّقِي
ی ق ظ	اَيْقَاطًا	د د د	اَتَّقُونَ
ی ق ن	وَاَسْتَيْقِنَتَهَا	د د د	اَتَّقِينَ
ی م ن	الْاِيْمَانِ	د د د	الْاَتَّقِي
د د د	اَيْمَانِهِمْ	د د د	اَتَّقَاكُمْ
د د د	الْاِيْمَنِ	و ك ا	اَتَوَكَّلَا
ی و م	اَيَّامًا	و ل د	الْاَوْلَادِ
*	*	و ل ی	اَوَّلًا
		د د د	الْاَوْلِيَانِ
		د د د	اَوَّلِيَاءُ
		د د د	اَوَّلِيَاكُمْ
		و ه ن	اَرَمَنَ
		ی ا س	اَسْتَبَاسَ
		د د د	اَسْتَبَاسُوا
		ی د ی	اَبْدِ
		د د د	اَبْدِي
		د د د	اَبْدِيهِمَا
		د د د	اَبْدِيَّتَيْنِ

التاء

ROOTS OF WORDS

Root	Word	Root	Word
أ د ی	تَوَدَّرَا	أ ب ی	تَأْتِي
أ ذ ی	تَوَدَّرُوا	أ ت ی	تَأْتِي / تَأْتِيكُمْ
د د د	تَوَدَّرُوهُنَّ	د د د	تَأْتِيْنَا / تَأْتِيْنِيْمُ
أ ز ز	تَوَدَّرُ (مُ)	د د د	تَأْتُوا
أ س ر	تَأْسِرُونَ	د د د	تَوْتُونَ
أ س ی	تَأْسِرُوا	د د د	تَأْتُونَ / تَأْتُونَنَا
د د د	تَأْسِرَ	د د د	تَوْتِي / تَأْتِيْمُ
أ ف ك	تَوَكَّلُونَ	أ ث م	تَأْتِيْمُ
د د د	تَوَكَّلْنَا	د د د	تَأْتِيْنَا
أ ك ل	تَأْكُلُونَ	أ ج ر	تَأْجِرُ (فِي)
د د د	تَأْكُلُ	أ خ ذ	تَوَاحِدُ
د د د	تَأْكُلُوا	د د د	تَأْخُذُوا
أ ل م	تَأْمَنُونَ	د د د	تَأْخُذُ
أ م ر	تَأْمُرُ	د د د	تَأْخُذُونَ
د د د	تَأْمُرُونَ	د د د	تَتَّخِذُ
د د د	تَأْمُرِيْنَ	د د د	تَتَّخِذُوا
د د د	تَوَمَّرَ	د د د	تَتَّخِذُونَ
د د د	تَوَمَّرُونَ	أ خ ر	تَتَّخِرُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ب د ل	تَسْبِدُونَ	أ م ن	تَأْمَنَّا
ب ذ ر	تُسَدَّرُ	د د د	تَأْمَنَ (هُ)
د د د	تَبْذِرُوا	د د د	تَوَمِّنْ
ب د و	تُسَدُّوا	د د د	تَوَمِّنُوا
د د د	تُبَدِّوْنَ/هَا	د د د	تَوَمِّنُونَ
د د د	تُسَدِّ	أ ن س	تَسْتَأْسُوا
ب ر م	تُبْرِي	أ و ي	تَوَوِي/تَوَوِيهِ
د د د	تَبْرَأُ/تَبْرَأَانَا	أ و ل	تَأْوِيلٌ
د د د	تَبْرَأُوا	د د د	تَأْوِيلًا
ب ر ك	تَبَارَكَ	ب أ س	تَبَسَّحْ
ب س ط	تَبْسُطُ (هَا)	ب ش ر	تَبَاشِرُوهِنَّ
ب س ل	تُبْسَلُ	ب ت ل	تَبَدَّلَ/تَبَدَّلًا
ب س م	تَبَسَّمَ	ب خ س	تَبَحَّسْ/تَبَحَّسُوا
ب ص ر	تَبْصِرَةٌ	ب خ ل	تَبَحَّلُوا
ب غ ي	تَبَغِي/تَبَغِي	ب د ل	تَبَدَّلَ
د د د	تَبْعُونَ	د د د	تَبَدَّلَ
د د د	تَبْعُوا/تَبْعُوا	د د د	تَبَدَّلًا
ب ق ي	تَبَيَّنَ	د د د	تَبَدَّلُوا

ROOTS OF WORDS

Root	Word	Root	Word
ت ب ع	تَبِعُونَا	ب ل ی	تَبِلُوا
د د د	التَّابِعِينَ	ب ن ی	تَبُون
د د د	تَبِيحًا	ب و د	تَبْوَى
ت ج ر	تَبَجَّرُوا	د د د	تَبَوُّوا
ت ر ب	تَبَابًا	ب و ا	تَبَوُّوا
د د د	التَّبَابِ	ب ی ع	تَبَابِعُمْ
ت ر ق	التَّرَاقِي	ب ل و	تَبَلُّوا
ت ر ك	مُنْتَرِكُوا	ب ی ن	تَبِين
د د د	مُنْتَرِكُونَ	د د د	تَبَيَّنَتْ
د د د	تَارِكًا	د د د	فَتَبَيَّنُوا
د د د	تَارِكُوا لِمَنَّا	د د د	تَسْتَبِينَ
د د د	تَارِكِي	د د د	تَبِيحَانَا
د د د	تَبْرُكًا	ت ب ر	تَبْرًا
ت ل ل	تَبَّلًا	ت ب ع	تَبَعًا
ت ل و	تَبَلَّاهَا	د د د	تَبَعَ
د د د	تَبَلُّوا	د د د	تَبَعَانَّ
د د د	تَبَلَّيْتُ	د د د	تَبَيَّنَ
د د د	تَبَلُّوا	د د د	تَبِعُوا/نَ

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Root	Word	Root	Word
ج ز ی	بَجَزُونَ	ت ل و	بِلَاوَةٍ
ج س س	وَلَا يَجْسُوا	د د د	التَّالِيَاتِ
ج ع ل	يَجْمَلُونَ	ت م م	تَمَّتْ
د د د	يَجْمَلُوا	د د د	تَمَامًا
د د د	يَجْمَلُونَ	ت و ر	تَارَةً
ج ف ا	تَجَافَى	ث ب ت	تَبَيَّنَا
ج ل ا	يَجَلَى	ث ر ب	تَقَرَّبَ
ج م ع	يَجْمَعُونَ	ث ق ف	تَقْتَضِيهِمْ
ج ن ب	يَجْتَنِبُونَ	ث و ر	يَجْتَنِبُونَ
ج ه د	يَجَاهِدُونَ	ج ا ر	يَجَاهِدُوا
ج ه ر	يَجْهَرُونَ	د د د	يَجَاهِدُونَ
د د د	يَجْهَرُوا	ج د ل	يَجَادِلُكَ
ج ه ل	يَجْهَلُونَ	د د د	يَجَادِلُوا
ج و ب	تَسْتَجِيبُونَ	د د د	يَجَادِلُ
ج و ع	يَجْمَعُونَ	ج ر م	يَجْرِعُونَ
ح ب ب	يَجْبُوا	ج ر ي	يَجْرِي
د د د	يَجْبُونَ	د د د	يَجْرِيَانِ
ح ب ر	يَجْبِرُونَ	ج ز ي	يَجْزِي

ROOTS OF WORDS

Root	Word	Root	Word
ح س س	تَحَسَّبُوا	ح ب س	تَحْسِبُوا
د د د	تَحْسَبُوا	ح ب ط	تَحْسَبُوا
د د د	تَحْسَبُوا	ح ج ج	تَحْسَبُوا
ح س ن	تَحْسَبُوا	ح د ث	تَحْسَبُوا
ح ش ر	تَحْسَبُوا	ح ذ ر	تَحْسَبُوا
ح ص ن	تَحْسَبُوا	ح ر ث	تَحْسَبُوا
د د د	تَحْسَبُوا	ح ر ر	تَحْسَبُوا
ح ص ی	تَحْسَبُوا	ح ر ص	تَحْسَبُوا
د د د	تَحْسَبُوا	ح ر ك	تَحْسَبُوا
ح ض ض	تَحْسَبُوا	ح ر م	تَحْسَبُوا
ح ك م	تَحْسَبُوا	د د د	تَحْسَبُوا
د د د	تَحْسَبُوا	ح ر ی	تَحْسَبُوا
ح ل ق	تَحْسَبُوا	ح ز ن	تَحْسَبُوا
ح ل ل	تَحْسَبُوا	د د د	تَحْسَبُوا
د د د	تَحْسَبُوا	د د د	تَحْسَبُوا
د د د	تَحْسَبُوا	ح س ب	تَحْسَبُوا
ح م ل	تَحْسَبُوا	د د د	تَحْسَبُوا
د د د	تَحْسَبُوا	ح س د	تَحْسَبُوا

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Root	Word	Root	Word
خ ر ج	خَرَجُوا	ح م ل	حَمَلُونَ
خ ر ر	خَرَجُوا	د د د	حَمَلْنَا
خ ر ص	خَرَصُونَ	ح ن ث	حَمَتٌ
خ ز ي	خَزِنَا	ح و ر	حَاوِرَكَا
د د د	خَزِنِي	ح و ط	حَيْطٌ
د د د	خَزُونَ	د د د	حَيْطُوا
خ س ر	خَسِرُوا	ح و ل	حَوْبَلًا
د د د	خَسِيرٌ	ح ي د	حَبْدٌ
خ ش ع	خَشَعٌ	ح ي ي	حَبُونَ
خ ش ي	خَشِي	د د د	حَبِي
د د د	خَشَاهُ	د د د	حَبِيَّةٌ
د د د	خَشُوا	د د د	حَبِيْمٌ
د د د	خَشُونَ	خ ب ت	فَنَحِيْتٌ
خ ص م	خَصِمُونَ	خ ر ج	خَرَجٌ
د د د	خَصِمُوا	د د د	خَرَجُوا
د د د	خَصِمٌ	د د د	خَرَجُونَ
خ ض ع	خَضَعْنَ	د د د	تَسَخَّرِجُوا
خ ط ب	خَطَبِي	د د د	تَسَخَّرِجُونَ

ROOTS OF WORDS

Root	Word	Root	Word
خ و ف	تَخَافُونَ	خ ط ط	تَخَطَّطُوا
د د د	تَخَافُوا	خ ط ف	فَتَخَطَّفَهُ
د د د	تَخَفَ	خ ف ت	تَخَافَتْ
د د د	تَخَوُّفًا	خ ف ف	تَخَفِيفًا
د د د	تَخَوُّفٍ	د د د	تَسْتَخَفُّونَهَا
خ و ن	تَخَوُّوا	خ ف ی	تَخَفَى
د د د	تَخَافُونَ	د د د	تَخَفُوا
خ ی ر	تَخَفِرُونَ	د د د	تَخَفُونَ
د خ ل	تَدَخَّلُوا	خ ل د	تَخَطَّوْنَ
د د د	تَدَخَّلَ	خ ل ط	تَخَاطَبْتُمُ
د ر س	تَدْرَسُونَ	خ ل ف	تَخَلَّفَ
د ر ك	تُدْرِكُ	د د د	تَخْتَلِفُونَ
د د د	تُدْرِكُهُ	خ ل ق	تَخْلُقُ
د د د	تُدَارِكُهُ	د د د	تَخْلُقُونَ
د ر ی	تُدْرِي	خ ل و	تَخَلَّتْ
د د د	تُدْرُونَ	خ و ف	تَخَافُ
د ع و	تَدْعُ	د د د	تَخَافَنَّ
د د د	تَدْعُهُمْ	د د د	تَخَافُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ذ ك ر	تَذَكَّرُوا	د ع و	تَدْعُوهُ
• • •	تَذَكَّرُوا	• • •	تَدْعُوا
• • •	فَسَتَذَكَّرُونَ	• • •	تَدْعُونَ
• • •	سَتَذَكَّرُوهُمْ	• • •	تَدْعُوَنَهَا
• • •	فَتَذَكَّرْ	• • •	تَدْعُونَنِي
• • •	تَذَكِّرُنِي	• • •	تُدْعِي
• • •	تَذِكْرَةَ	• • •	تُدْعُونَ
• • •	تَذَكَّرَ	• • •	تَدْعُونَ
• • •	تَذَكَّرُوا	د ل و	تَدُلُّوا
• • •	تَذَكَّرُونَ	• • •	فَتَدُلُّ
• • •	تَتَذَكَّرُونَ	د م ر	تُدْمَرُ
ذ ل ل	تَذَلُّ	• • •	تَدْمِيرًا
• • •	تَذَلُّلًا	د و ر	تَدْوُرُ
ذ ه ب	تَذَبَّ	• • •	تَذِيرُوهَا
• • •	تَذَبُّوا	د ي ن	تَذَانِمُ
• • •	تَذَبُّونَ	ذ ب ح	تَذَبُّوا
ذ ه ل	تَذَلُّ	د خ ر	تَذَخَّرُونَ
ذ و د	تَذَوَّدَانِ	ذ ر و	تَذَرُوهُ

ROOTS OF WORDS

Root	Word	Root	Word
ر ج ع	رَجَعُوا	ذ و ق	ذُوقُوا
د د د	رَجَعُوا	ر ا ی	رَوَى
د د د	رَجَعُوا	د د د	رَوَى
ر ج ف	رَجَفَ	د د د	رَوَى
ر ج م	رَجَمُوا	د د د	رَوَى
ر ج و	رَجَوْا	د د د	رَوَى
د د د	رَجَمُوا	د د د	رَوَى
د د د	رَجَمُوا	د د د	رَوَى
د د د	رَجَمُوا	د د د	رَوَى
ر ح م	رَحِمْنَا	د د د	رَوَى
د د د	رَحِمْنَا	د د د	رَوَى
د د د	رَحِمْنَا	د د د	رَوَى
د د د	رَحِمْنَا	د د د	رَوَى
ر د د	رَدَّ	ر ب ص	رَبَّصُوا
د د د	رَدُّوا	د د د	رَبَّصُوا
د د د	رَدُّوا	د د د	رَبَّصُوا
ر د ی	رَدَّى	د د د	رَبَّصُوا
ر ز ق	رَزَقُوا	ر ت ل	رَتَّلُوا
د د د	رَزَقُوا	ر ج ع	رَجَعُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ر ك ن	تَرَكَنُوا	ر ض ع	تَسَرَّضُوا
ر م ی	تَرَمَّی	ر ض و	فَسَرَّضِعْ
ر م و	تَرَمَّمْ	ر ض و	تَرْضَى
ر م ب	تَرَمَّبُونَ	ر ض و	تَرْضَاهُ
ر م ق	تَرَمَّقَهَا	ر ض و	تَرْضَوُا
ر م د	تَرَمَّقِي	ر ض و	تَرْضَوْنَ
ر و ح	تَرَمَّحُونَ	ر ض و	تَرَأَوْا
ر و د	تَرَمَّدَنَ	ر ض و	تَرَأَيْتُمْ
ر و د	تَرَمَّدُ	ر ض و	تَرَأِضِ
ر و د	تَرَمَّدُونَ	ر غ ب	تَرَغَّبُونَ
ر و د	تَرَأَوْدُ	ر ف ع	تَرْفَعُ
ر ی ب	تَرَأَبُوا	ر ق ب	تَرْفَعُوا
ز ر ع	تَزْرَعُونَ	ر ق ب	تَرْقُبُ
ز ر ی	تَزْدِي	ر ق و	الرَّاقِي
ز ع م	تَزْمَعُونَ	ر ق ی	رَقِي
ز ك و	تَزْكُوا	ر ك ب	تَرْكَبُونَ
ز د د	تَزَكِّمُ	ر ك ض	تَرْكُضُوا
ز ل ل	فَزَلَّ	ر ك ن	تَرْكَنُ

ROOTS OF WORDS

Root	Word	Root	Word
س ب ح	تَسْبَحُ	ز ه ق	تَزَهَّقُ
د د د	تَسْبَحُونَ	ز و د	تَزَوَّدُوا
د د د	تَسْبِيحَةً	ز و ر	تَزَاوَرُوا
س ب ق	تَسْبِيءٌ	ز و ل	تَزُولَا
س ت ر	تَسْتَرُونَ	ز ی د	تَزِدُّ
س ج د	تَسْجُدَ	د د د	تَزِيدُونِ
د د د	تَسْجُدُوا	د د د	تَزِدَادٌ
س ح ر	تَسْحَرُونَ	ز ی غ	تَزِيغٌ
س خ ر	تَسْحَرُوا	ز ی ل	تَزَالُ
د د د	تَسْحَرُونَ	د د د	تَزِيلُوا
س ر ح	تَسْرَحُونَ	س ا ل	تَسْأَلُ
د د د	تَسْرِيحٌ	د د د	تَسْأَلِي
س ر ر	تَسْرُرٌ	د د د	تَسْأَلُوا
د د د	تَسْرُرُونَ	د د د	تَسْأَلُ
س ر ف	تَسْرِفُوا	د د د	تَسْأَلُونَ
س ع ی	تَسْعَى	د د د	تَسْأَلُونَ
س ف ك	تَسْفِكُونَ	س م م	تَسَامُوا
س ق ط	تَسْقَطُ	س ب ب	تَسْبُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
س و ی	تَسْوَى	س ق ط	تُسَاقِطُ
د د د	تَسْوَى	س ق ی	تَسْقَى
س ی ر	تَسِيرٌ	س ك ن	تَسْكُنُونَ
ش ب ہ	تَشَابَهَ	د د د	تُسَكِّنُ
د د د	تَشَابَهَتْ	س ل م	تُسَلِّوْا
ش خ ص	تَشَخَّرَ	د د د	تَسْلِيًا
ش ر ب	تَشْرَبُونَ	د د د	تُسَلِّوْنَ
ش ر ك	تُشْرِكُ	س م ع	تَسْمَعُ
د د د	تُشْرِكُوا	د د د	تَسْمَعُوا
د د د	تُشْرِكُونَ	د د د	تَسْمَعُونَ
ش ط ط	تُشْطِطُ	د د د	تَسْتَمِعُونَ
ش ع ر	تُشْعِرُونَ	س م و	تُسَمَّى
ش ق ق	تُشْفِقُ	د د د	تَسْمِيَةً
د د د	تُشْفِقُ	س ن م	تَسْنِمٌ
د د د	تُشَاقِقُونَ	س و ہ	تُسَوِّمُكُمْ
ش ك ر	تُشْكُرُوا	س و د	تُسَوِّدُ
د د د	تُشْكُرُونَ	س و ر	تُسَوِّرُوا
ش ك و	تُشْكِكِي	س و م	تُسَيِّمُونَ

ROOTS OF WORDS

Root	Word	Root	Word
ص د ق	تَصَدَّقُوا	ش م ت	تَشْمِتُ
د د د	تَصَدَّقَ	ش ه د	تَشَهَّدَ
د د د	تَصَدَّقُوا	د د د	تَشَهُدُونَ
ص د ی	تَصَدَّقِي	ش ه و	تَشْفِي
د د د	تَصَدَّقِي	د د د	تَشْفِيهِ
ص ر ف	تَصْرِفُ	ش ی ء	تَشَاءُ
د د د	تَصْرِفُونَ	د د د	تَشَاءُونَ
د د د	تَصْرِفِي	ش ی ع	تَشِيخُ
ص ع د	تَصِيدُونَ	ص ب ح	تُصَبِّحُ
ص ع ر	تَصْرَعُ	د د د	تُصَبِّحُونَ
ص ف ح	تَصَفَّحُوا	د د د	تُصَفِّحُوا
ص ل ح	تُصَلِّحُوا	ص ب ر	تَصِيرُ
ص ل و	تُصَلِّ	د د د	تَصِيرُوا
ص ن ع	تَصْنَعُونَ	د د د	تَصْنَعُونَ
ص و ب	تُصَبِّكُ	ص ح ب	تُصَاحِبُونَ
د د د	تُصَبِّمُ	ص د د	تُصَدِّقُونَ
د د د	تُصَيِّبَانَا	د د د	تُصَدِّقَانَا
د د د	تُصَيِّبِينَ	ص د ق	تُصَدِّقِينَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ط ل ع	تَطَّلَعُ	ص و ب	تَصِيبُوا
د د د	تَطَّلِعُ	ص و م	تَصُومُوا
ط م ن	تَطْمِينُ	ص ی ر	تَصِيرُ
ط ه ر	تَطِيرُ	ض ح ك	تَضْحَكُونَ
د د د	تَطِيرَنَّ	ض ح و	تَضْحَى
د د د	تَطِيرُكُمْ	ض ر ب	تَضْرِبُوا
ط و ع	تَطِيعُ	ض ر ر	تَضْرِبُونَهُ
د د د	تَطِيئَهَا	د د د	تَضَارَّ
د د د	تَطِيئُوا	د د د	تَضَارَوْا
د د د	تَطِيئُوهُ	ض ر ع	تَضَرَّعًا
د د د	تَطَوَّرَ	د د د	تَضَرَّعُوا
د د د	تَسْتَطِيعَ	ض ل ل	تَحْلِيلِي
د د د	تَسْتَطِيعُ	د د د	تَحِلَّ
د د د	تَسْتَطِيعُ	د د د	تَحِيلُوا
د د د	تَسْتَطِيعُوا	ط ر د	تَطْرُدُ
د د د	تَسْتَطِيعُونَ	د د د	تَطْرُدُكُمْ
ط و ل	تَطَاوَلَ	ط ع م	تَطْمِينُونَ
ط ی ر	تَطِيرَانًا	ط غ و ا ی	تَطْفَرُوا

ROOTS OF WORDS

Root	Word	Root	Word
ع ج ل	تَعَجَّلَ	ظ ل م	تَظَلَّمَ
د د د	تَعَجَّلَ	د د د	تَظَلُّونَ
د د د	تَسْتَعِجِلُ	د د د	تَظَلُّوا
د د د	تَسْتَعِجِلُونَ	ظ م م	تَظَلُّوا
د د د	تَسْتَعِجِلُوهُ	ظ ن ن	تَظُنُّ
ع د د	تَعْدُونَ	د د د	تَظُنُّونَ
د د د	تَعْدُوا	ظ م ر	تَظَاهَرُونَ
د د د	تَعْدُوا	د د د	تَظَاهِرُونَ
ع د ل	تَعْدِلُ	د د د	تَظَاهِرَا
د د د	تَعْدِلُوا	ع ب ث	تَبَيَّنَ
ع د و	تَعَدُّ	ع ب د	تَبَيَّنَ
د د د	تَعَدُّوا	د د د	تَبَيَّنُونَ
د د د	تَعَدُّوا	د د د	تَبَيَّنُوا
د د د	تَعَدُّوا	ع ب ر	تَبَيَّرُونَ
ع ذ ب	تَعَذَّبَ	ع ث ا	تَعَمَّرُوا
د د د	تَعَذَّبَهُمْ	ع ج ب	تَعَجَّبَ
ع ذ ر	تَعَذَّرُوا	د د د	تَعَجَّبُونَ
ع ر ج	تَعَرَّجَ	د د د	تَعَجَّبَكَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ع ل م	تَعَلَّمُونَ	ع ر ض	تُعْرِضُونَ
د د د	تَعَلَّمُوا	د د د	تُعْرِضُونَ
د د د	فَتَسْتَعَلَّمُونَ	د د د	تُعْرِضُونَ
د د د	تُعَلِّمِينَ	د د د	تُعْرِضُوا
د د د	تُعَلِّمُونَهُمْ	ع ر ف	تَعْرِفُ
ع ل ن	تُعَلِّمُونَ	د د د	فَتَعْرِفُونَهَا
ع ل و ا ی	تَعَلَّمُوا	د د د	تَعْرِفُهُمْ
د د د	تَعَالَوْا	ع ز ر	تُعَزِّزُهُ
د د د	فَتَعَالَيْنَ	ع ز ز	تُعَزِّزُ
د د د	تَعَالَى	ع ز م	تَعَزَّيْمُوا
ع م د	تَعَمَّدَتْ	ع س ر	تَعَاَسَرْتُمْ
ع م ل	تَعَمَّلُوا	ع ض ل	تَعْمَلُونَهُمْ
د د د	تَعْمَلُونَ	ع ط و	فَتَعَاطَى
ع و د	تَعَوَّدُوا	ع ف ف	التَّعَفُّفِ
د د د	تَعَوَّدُونَ	ع ف و	تَعْفُوا
ع و ل	تَعَوَّلُوا	ع ق ل	تَعْقِلُونَ
ع و ن	تَعَاوَنُوا	ع ل م	تَعَلَّمَ
ع ب ن	التَّعَابِنِ	د د د	تَعَلَّمَهَا

ROOTS OF WORDS

Root	Word	Root	Word
غ ی ظ	تَغَيَّبَ	غ ر ب	تَغْرَبَ
ف ت ا	تَفَوَّضَ	غ ر ر	تَغْرَبَكُمْ
ف ت ح	تَفَسَّحَ	غ س ل	تَغْسِلُوا
د د د	تَسْتَفِيحُوا	غ ش ی	تَغْشَاهَا
ف ت ی	تَسْتَفِيحُ	د د د	تَغْشَى
د د د	تَسْتَفِيحَانِ	غ ف ر	تَغْفِرُ
ف ج ر	تَفَجَّرَ	د د د	تَغْفِرُونَ
د د د	تَفَجَّرَ	د د د	تَسْتَفِيزُ
ف خ ر	تَفَاخَرَ	د د د	تَسْتَفِيزُونَ
ف د ی	تَفَادَوْهُمْ	غ ف ل	تَغْفُلُونَ
ف ر ح	تَفَرَّخَ	غ ل ب	تَغْلِبُونَ
د د د	تَفَرَّخُوا	د د د	سَتَغْلِبُونَ
د د د	تَفَرَّخُونَ	غ ل و	تَغْلُوا
ف ر ر	تَفَرَّوْنَ	غ م ض	تَغْمِضُوا
ف ر ض	تَفَرَّضُوا	غ ن ی	تَغْنَى
ف ر ق	تَفَرَّقَ	د د د	تَغْنَى
د د د	تَفَرَّقُوا	غ و ث	تَغْنَمُونَ
د د د	تَفَرَّقُوا	غ ی ض	تَغْيِضُ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ف ل ح	تَفْلِحُوا	ف ر ی	تَفَرُّوْنَ
د د د	تَفْلِحُونَ	د د د	تَفَرُّوْا
ف ن د	تَفْسِدُونَ	ف س ح	تَفْسَحُوا
ف و ت	تَفَاوَتْ	ف س د	تَفْسِدُوا
ف و ر	تَفَوَّرَ	ف س ق	تَفْسُقُونَ
ف ی ء	تَفَيَّ	ف ص ل	تَفْصِيلَ
ف ی ض	تَفَضَّ	د د د	تَفْصِيلاً
د د د	تَفَضُّونَ	ف ض ح	تَفَضُّوْنَ
ق ب ل	تَقَبَّلَ	ف ض ل	تَفْضِيلاً
د د د	تَقَبَّلُوا	ف ع ل	تَفَعَّلَ
ق ت ل	تَقَبَّلْتُمْ	د د د	تَفَعَّلُوا
د د د	تَقَبَّلُوا	د د د	تَفَعَّلُونَ
د د د	تَقَبَّلُونَ	ف ق د	تَفَقَّدَ
د د د	تَقَابَلُوا	د د د	تَفَقَّدُونَ
د د د	تَقَابَلُوا	ف ق ه	تَفَقَّهُوْنَ
د د د	تَفَتَّلَا	ف ك ر	تَفَتَّكَّرُوا
د د د	تَفَتَّلُوا	د د د	تَفَتَّكَّرُونَ
د د د	تَفَتَّلُونَ	ف ك ه	تَفَتَّكَّرُونَ

ROOTS OF WORDS

Root	Word	Root	Word
ق ط ع	تَطْمُونُ	ق د ر	تَدِيرُوا
د د د	تَطْمُونُوا	د د د	تَدِيرُ
د د د	تَطْمَعُ	ق د م	تَدْمَمُ
د د د	تَطْمَعَتِ	د د د	تَدْمَمُوا
ق ع د	تَقَعَدُ	د د د	تَسْتَقْدِمُونَ
د د د	تَقَعَدُوا	ق ر ب	تَقْرَبَا
ق ف و	تَقَفُ	د د د	تَقْرَبُوا
ق ل ب	تَقْلِبُونَ	د د د	تَقْرَبُونَ
د د د	تَقْلِبُ	د د د	تَقْرَبُونِ
د د د	تَقْلِبُ	ق ر ر	تَقَرَّرَ
د د د	تَقْلِبُوا	ق س ط	تَقْسِطُوا
ق ن ط	تَقْطُرُوا	ق س م	تَقْسِمُوا
ق ه ر	تَقْرَهُ	د د د	تَقَاسَمُوا
ق و ل	تَقَلُّ	د د د	تَسْتَقْسِمُوا
د د د	تَقُولُ	ق ش ع ر	تَقْشُرُ
د د د	تَقُولَنَّ	ق ص ر	تَقْصُرُوا
د د د	تَقُولُوا	ق ص ص	تَقْصُصْ
د د د	تَقُولُونَ	ق ض ي	تَقْضِي

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ك ر ه	مَكْرَهُ	ق و م	تَقَمُّمٌ
ك س ب	تَكْسِيبٌ	د د د	تَقْوَمٌ
د د د	تَكْسِيبُونَ	د د د	تَقْوَمُوا
ك ف ر	تَكْفُرٌ	د د د	تَقْوَمُوا
د د د	تَكْفُرُوا	د د د	تَقْوِمٌ
د د د	تَكْفُرُونَ	ك ب ر	تَتَكَبَّرُ
ك ل ف	مِثْكَفٌ	د د د	تَسْتَكْبِرُونَ
ك ل م	مِثْكَمٌ	د د د	تَكْبِرًا
د د د	مِثْكَمَانَا	ك ت ب	تَكْتَبُوهُ
د د د	تَكْتَبِيَا	ك ت م	تَكْتُمُونَ
د د د	تَكْتُمُونَ	د د د	تَكْتُمُوا
ك ن ز	تَكْذِبُونَ	د د د	تَكْتُمُوهُ
ك ن ن	تَكْذِبُ	ك ذ ب	تَكْذِبُونَ
ك و ن	تَكْذِبُونَ	د د د	تَكْذِبَانِ
د د د	تَكْذِبُونَ	د د د	تَكْذِبُوا
د د د	تَكْذِبُونَ	د د د	تَكْذِيبٌ
د د د	تَكْذِبُونَ	ك ر م	مَكْرِمُونَ
د د د	تَكْذِبُونَ	ك ر ه	مَكْرَهُوا

ROOTS OF WORDS

Root	Word	Root	Word
ل م ز	تَلِيذُوا	ك و ن	تَكْوُوا
ل م و	تَلِيكُوا	د د د	تَكُونُوا
د د د	تَلِيهِمْ	ك و ي	تَكْوِي
د د د	تَلِيهِ	ل ب ث	تَلْبُوا
ل و م	تَلْوُونَا	ل ب س	تَلْسُونَا
ل و ي	تَلْوُوا	د د د	تَلْسُوا
د د د	تَلْوُونَ	ل ذ ذ	تَلَذُّ
ل ي ن	تَلِينُ	ل ظ ي	تَلْظِي
م ت ع	تَمْنَعُونَ	ل ف ح	تَمْلَحُ
د د د	تَمْنَعُ	ل ق ف	تَمْلَقُ
د د د	تَمْتَعُوا	ل ق ي	تَمْلُقُوا
م ث ل	تَمَثَّلُ	د د د	تَمْلُقُونَ
د د د	التَّمَاثِيلُ	د د د	تَمْلُقِي
م ر ح	تَمْرَحُونَ	د د د	تَمْلُقِي
م ر ر	تَمْرُرُ	د د د	تَمْلُقُونَ
د د د	تَمْرُونَ	د د د	تَمْلُقَامُ
م ر ي	تَمَارُ	د د د	تَمْلُقَا
د د د	تَمَارُونَ	د د د	التَّمْلَاقِ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
م ن ن	تَمَنَّا	م ر ی	تَمَارَى
د د د	تَمَنَّا	د د د	تَمَرَّزَ
م ن ی	تَمَنُّونَ	د د د	تَمَرُّونَ
د د د	تَمَنَّا	م م س	تَمَسَّهُ
د د د	تَمَنَّا	د د د	تَمَسَّكُمْ
د د د	تَمَنَّا	د د د	تَمَسَّوْنَهُ
د د د	تَمَنُّونَ	م س ك	تَمَسَّكُوا
م د د	تَمَسَّكُوا	د د د	تَمَسَّكُونَهُ
م و ت	تَمَسَّتْ	م س ی	تَمَسَّوْنَ
د د د	تَمَسَّتْ	م ش ی	تَمَسَّيْ
د د د	تَمَسَّوْنَ	د د د	تَمَسَّوْنَ
د د د	تَمَسَّوْنَ	د د د	تَمَسَّيْ
م و ر	تَمَسَّرَ	م ك ر	تَمَسَّرُونَ
م ی د	تَمَسَّرَ	م ل ك	تَمَسَّرَكَ
م ی ز	تَمَسَّرَ	د د د	تَمَسَّرُونَ
م ی ل	تَمَسَّرُوا	م ل ی	تَمَسَّرُوا
ن ب ا	تَمَسَّرُوا	م ن ح	تَمَسَّرُوا
ن ب ت	تَمَسَّتْ	م ن ن	تَمَسَّتْ

ROOTS OF WORDS

Root	Word	Root	Word
ن س ی	تَسَّ	ن ب ت	تَبَيَّنُوا
د د د	تَسَّى	ن ب ز	تَبَايَرُوا
د د د	تَسَّوْ	ن ج و	تَبَجَّجُوا
د د د	تَسَّوْنَ	د د د	تَبَايَجُوا
ن ش ر	تَسَّوْرُونَ	د د د	تَبَايَجُوا
ن ص ر	تَسَّرُوا	د د د	تَبَايَجُوا
د د د	تَسَّرُوهُ	ن ح ت	تَحَسَّنُوا
د د د	تَسَّرُونَ	ن د ی	التَّادِي
د د د	تَأَصَّرُونَ	د د د	فَتَادُوا
د د د	تَنْصِرَانِ	ن ذ ر	تُنْذِرُ
ن ط ق	تَنْطَفِقُونَ	ن ز ع	تَنْزِعُ
ن ظ ر	تَنْظُرُ	د د د	تَنَازَعُوا
د د د	تَنْظُرُونَ	د د د	تَنَازَعُوا
ن ف خ	فَتَنَفَخُوا	ن ز ل	تَنَزَّلُ
ن ف د	تَفَدَّ	د د د	تَنَزَّلُ
ن ف ذ	تَفَدُّوا	د د د	تَنَزَّلُوا
د د د	تَفَدُّونَ	د د د	تَنَزَّلُوا
ن ف ر	تَفَرُّوا	د د د	تَفَرَّوْا

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Root	Word	Root	Word
د د د	تَهْرُمَا	ن ف س	تَنَفَسَ
ن ه ی	تَهْمَى	ن ف ح	تَنَفَعُوا
د د د	تَهْوَنَ	د د د	تَنَفَعَكُمْ
د د د	تَهْتَهُ	د د د	تَنَفَعْتُمْ
د د د	تَهْوُوا	ن ف ق	تَنَفَعُوا
ن و ش	التَّاهُوشِ	د د د	تَنَفَعُونَ
ن ی ل	تَنَالَهُ	ن ق ذ	تَنَقَّضُوا
د د د	تَنَالُوا	ن ق ص	تَنَقَّضُوا
د ج د	تَنَجَّجُوا	د د د	تَنَقَّضُوا
د ج ر	تَنَجَّرُونَ	ن ق ض	تَنَقَّضُوا
د د د	تَنَاجِرُوا	ن ق م	تَنَقَّمُوا
د د ی	تَنَدُّوا	د د د	تَنَقَّمُونَ
د د د	تَنَدَّى	ن ك ح	تَنَكَّحُوا
د د د	تَنَدَّى	د د د	تَنَكَّحُوا
د د د	تَنَدُّونَ	د د د	تَنَكَّحْتُمْ
د د د	تَنَدَّى	ن ك ر	تَنَكَّرُونَ
د ز ا	تَنَهَّرُونَ	ن ك ص	تَنَكَّصُونَ
د ز ز	تَهَزَّ	ن ك ل	تَنَكَّلَا
د ل ك	التَّهْلُكَةِ	ن ه ر	تَهْرَبُوا

ROOTS OF WORDS

Root	Word	Root	Word
و ص ف	تَصِفُ	ہ و ی	حَوَى
د د د	تَصِفُونَ	و ت ر	تَرَى
و ص ل	تَهْلِلُ	و ج د	يَجِدُ
و ص ی	تَوْصِيَةً	د د د	يَجِدُوا
د د د	تَوْصُونَ	د د د	سَيَجِدُونَ
د د د	تَوَاصَوْا	د د د	يَجِدُوهُ
و ض ع	تَضَعُ	و ج ل	تَوَجَّلُ
د د د	تَضَعُوا	و ج ه	تَوَجَّهَ
د د د	تَضَعُونَ	و د د	تَوَدُّ
و ط أ	تَطْلُوهُمَا	د د د	تَوَدُّونَ
د د د	تَطْلُوهُنَّ	و ذ ر	يَذُرُ
و ع د	تَعِدُّنَا	د د د	يَذُرُونَ
د د د	تُوَعِدُونَ	د د د	يَذُرْفِي
د د د	تَوَاعِدُهُنَّ	د د د	يَذُرُونَ
د د د	تَوَاعِدْتُمْ	و ر ث	يَرْتَوُوا
و ع ی	تَعْبَأُ	و ر ی	تَوَارَتْ
و ف ق	تَوْفِيْقًا	د د د	تَوَرَّوْنَ
د د د	تَوْفِيْقِي	و ز ر	يَزُرُ
و ف ی	يُوفِّ	و س و س	يُوسِسُ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
و ك ل	تَوَكَّلْتُ	و ف ی	تَوَفَّى
د د د	تَوَكَّلْنَا	د د د	تَوَفَّوْنَ
د د د	تَوَكَّلْ	د د د	تَوَفَّاهُمْ
د د د	تَوَكَّلُوا	د د د	تَوَفَّاهُ
و ل ج	تَوَلَّجَ	د د د	تَوَفَّيْنِي
و ل ی	تَوَلَّوْا	د د د	تَوَفَّاهُمْ
د د د	تَوَلَّوْنَ	د د د	تَوَفَّاهَا
د د د	تَوَلَّى	د د د	تَوَفَّيْنِي
د د د	تَوَلَّاهُ	و ق د	تَوَفَّوْنَ
د د د	تَوَلَّوْا	و ق ر	تَوَفَّوْهُ
د د د	تَوَلَّيْتُمْ	و ق ع	تَوَفَّاهُمْ
د د د	تَوَلَّوْا	و ق ی	تَوَفَّاهُمْ
د د د	تَوَلَّى	د د د	تَوَفَّاهُمْ
د د د	تَوَلَّاهُ	د د د	تَوَفَّاهُمْ
و ن ی	تَوَلَّاهَا	د د د	تَوَفَّاهُمْ
و ن ن	تَوَلَّاهَا	د د د	تَوَفَّاهُمْ
ی ا س	تَوَلَّاهَا	د د د	تَوَفَّاهُمْ
ی س ر	تَوَلَّاهَا	د د د	تَوَفَّاهُمْ
ی ق ن	تَوَلَّاهَا	د د د	تَوَفَّاهُمْ
ی م م	تَوَلَّاهَا	و ك د	تَوَكَّاهَا

آآآ

ROOTS OF WORDS

Root	Word	Root	Word
أ د ی	يُودُّ	أ ب ی	يَابُ
أ ذ ن	يَأْذَنُ	أ و ل	يَأْتِلُ
د د د	يَسْتَأْذِنُ	أ ت ی	يَأْتِي
د د د	يَسْتَأْذِنُونَ	د د د	يَأْتِي
أ ذ ی	يُؤْذِنُ	د د د	يَأْتُونَ
د د د	يُؤْذِي	د د د	يَأْتِينَ
ب ت ك	أَفْلًا يَبْتَكَنُ	د د د	يَأْتِيَانِهَامَا
أ ف ك	يُؤْمَكُونُ	د د د	يَأْتِيَكُمْ / يَأْتِيَكُمَا
أ ك ل	يَأْكُلُ	د د د	يُؤْتُوا
د د د	يَأْكُلَانِ	د د د	يُؤْتِي
د د د	يَأْكُلْنَ	د د د	يُؤْتِي
د د د	يَأْكُلُوا	أ ث ر	يُؤْتِرُ
د د د	يَأْكُلُونَ	أ خ ذ	يَأْخُذُ
أ ل ف	يُولِّفُ	د د د	يُؤَاخِذُ
أ ل م	يَأْمُرُونَ	د د د	يَأْخُذُونَ
أ م ر	يَأْمُرُونَ	أ خ ر	يُؤَخِّرُ
د د د	يُؤَمِّرُونَ	د د د	يَتَأَخَّرُ
د د د	يَأْمُرُونَ	د د د	يَسْتَأْخِرُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ب د و	يَبْدُرْنَ	أ م ن	يَأْمَنُ
ب س ط	يَبْسُطُ	د د د	يَأْمُرُوا
د د د	يَبْسُطُوا	د د د	يُؤْمِنُ
ب ش ر	يَبْشُرُ	د د د	يُؤْمِنُوا
د د د	يَبْشُرُونَ	د د د	يُؤْمِنُونَ
ب ص ر	يَبْصُرُونَ (م)	أ ن ي	يَأْنِ
د د د	يَبْصُرُ	أ ي د	يُؤَيِّدُ
د د د	يَبْصُرُونَ	ب ح ث	يَبْحَثُ
ب ط ش	يَبْطِشُ	ب خ س	يَبْحَثُ
د د د	يَبْطِشُونَ	د د د	يَبْحَثُونَ
ب ط ل	يَبْطُلُ (سَيْطَلُهُ)	ب خ ل	يَبْغُلُ
ب ع ث	يَبْعَثُ	د د د	يَبْغُلُونَ
د د د	يَبْعَثُونَ	ب د ل	يَبْدُلُ
ب غ ي	يَبْغُونَ	د د د	يَبْدُلُ (لَنَا)
د د د	يَبْغِيَانِ	د د د	يَبْدُلُ (نَا)
د د د	يَبْغِي	د د د	يَبْدُلُ
د د د	يَبْغُونَ	ب د و	يَبْدُلُ (هَا)
د د د	يَبْغِي	د د د	يَبْدُونَ

ROOTS OF WORDS

Root	Word	Root	Word
ت ب ع	يَتَّبِعَانَّ	ب ق ي	يَتَّبِعَانَّ
د د د	يَتَّبِعُ	ب ك ي	يَتَّبِعُونَ
د د د	يَتَّبِعُونَ	ب ل غ	يَتَّبِعَانَّ / يَتَّبِعَانَّ
د د د	يَتَّبِعُونَ	د د د	يَتَّبِعُونَ
ت ل و	يَتَّبِعُونَ / يَتَّبِعُونَ	د د د	يَتَّبِعُونَ
د د د	يَتَّبِعُونَ	ب ل ي	يَتَّبِعُونَ (كَمْ)
د د د	يَتَّبِعُونَ	د د د	يَتَّبِعُونَ
ت م م	يَتَّبِعُونَ	ب و ا	يَتَّبِعُونَ
ت ي ه	يَتَّبِعُونَ	ب ي ت	يَتَّبِعُونَ
ث ب ث	يَتَّبِعُونَ	د د د	يَتَّبِعُونَ
د د د	يَتَّبِعُونَ	ب ي ع	يَتَّبِعُونَ
ث خ ن	يَتَّبِعُونَ	د د د	يَتَّبِعُونَ
ث ق ف	يَتَّبِعُونَ	د د د	يَتَّبِعُونَ
ث ن ي	يَتَّبِعُونَ	د د د	يَتَّبِعُونَ
د د د	يَتَّبِعُونَ	ب ي ن	يَتَّبِعُونَ
ج ا ر	يَتَّبِعُونَ	د د د	يَتَّبِعُونَ
ج ب ي	يَتَّبِعُونَ	د د د	يَتَّبِعُونَ
د د د	يَتَّبِعُونَ	ت ب ر	يَتَّبِعُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ح م ج	يَجْمَعُونَ	ج ب ی	يَجْتَنِبُكَ
ح م ج	يَجْمَعُ	ج ح د	يَجْتَدُّ
د د د	يَجْمَعُونَ	د د د	يَجْتَدُونَ
ج ن ب	يَجْتَنِبُهَا	ج د ل	يَجْتَدِلُونَ
د د د	يَجْتَنِبُونَ	د د د	يَجْتَدِلُونَ
د د د	يَجْتَنِبُهَا	ج ر ر	يَجْرَهُ
ج ه د	يَجَاهِدُ	ج ر ع	يَجْرَعُهُ
د د د	يَجَاهِدُوا	ج ر م	يَجْرِمُكُمْ
د د د	يَجَاهِدُونَ	ج ر ی	يَجْرِي
ج ه ل	يَجْهَلُونَ	ج ز ی	يَجْزِي
ج و ب	يُجِيبُ	د د د	يُجِزِيهِمْ
د د د	يُجِيبُ	د د د	يُجِزُّ
د د د	يَسْتَجِيبُوا	د د د	يُجْرَاهُ
د د د	يَسْتَجِيبُ	د د د	يُجْزُونَ
د د د	يَسْتَجِيبُونَ	ج ع ل	يَجْمَلُ
ج و ر	يَجَاوِرُونَكَ	د د د	يَجْمَلُونَ
د د د	يُجْرِمُكُمْ	د د د	يَجْمَلُونَهُ
د د د	يُجِيرُ	ج ل أ	يَجْلِبِهَا

ROOTS OF WORDS

Root	Word	Root	Word
ح ر ف	يُحَرِّفُونَ	ج و ر	يُجَارُّونَ
ح ر م	يُحَرِّمُونَ	ح ب ب	يُحِبُّونَ
د د د	يُحَرِّمُونَ	د د د	يُحِبُّونَ
ح ز ن	يُحَرِّزُونَ	د د د	يُحِبُّونَ
د د د	يُحَرِّزُونَ	د د د	يُحِبُّونَ
د د د	يُحَرِّزُونَ	ح ب ر	يُحِبُّونَ
ح س ب	يُحَسِّبُونَ	ح ب س	يُحِبُّونَ
د د د	يُحَسِّبُونَ	ح ب ط	يُحِبُّونَ
د د د	يُحَسِّبُونَ	ح ج ج	يُحِبُّونَ
د د د	يُحَسِّبُونَ	د د د	يُحِبُّونَ
د د د	يُحَسِّبُونَ	د د د	يُحِبُّونَ
د د د	يُحَسِّبُونَ	د د د	يُحِبُّونَ
ح س د	يُحَسِّدُونَ	ح د ث	يُحِبُّونَ
ح س ر	يُحَسِّرُونَ	ح د د	يُحِبُّونَ
ح س ن	يُحَسِّنُونَ	د د د	يُحِبُّونَ
ح ش ر	يُحَشِّرُونَ	ح ذ ر	يُحِبُّونَ
د د د	يُحَشِّرُونَ	د د د	يُحِبُّونَ
د د د	يُحَشِّرُونَ	د د د	يُحِبُّونَ
د د د	يُحَشِّرُونَ	ح ر ب	يُحِبُّونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ح ل ل	فِيحِلُّوْا	ح ش ر	بِحْشَرُوْنَ
د د د	يُحِلُّوْنَ	ح ض ر	بِحْضَرُوْنَ
ح م د	يُحْمَدُوْا	ح ض ض	بِحْضُوشٍ
ح م ل	يُحْمِلُ	ح ط م	بِحْطَمْنِكُمْ
د د د	يُحْمِلُوْنَ	ح ف ظ	بِحْفَظْنِ
د د د	يُحْمِلْنَهَا	د د د	بِحْفَظُوْا
د د د	يُحْمِلُوْهَا	د د د	بِحْفَظُوْنَ
د د د	بِحْمُوْمٍ	ح ف ي	فِيْحِفْمِكُمْ
ح و ي	بِحْمِي	ح ق ق	بِحِقِي
ح و ر	بِحْوَرٍ	ح ك م	بِحِكْمِكُمْ
د د د	بِحَاوِرَةٍ	د د د	بِحِكْمَانِ
ح و ط	بِحِطْوَا	د د د	بِحِكْمُوْنَ
د د د	بِحِطْوُوْنَ	د د د	بِحِكْمُوْكَ
د د د	بِحَاطٍ	د د د	بِتَحَاكُّوْا
ح و ل	بِحَوْلٍ	ح ل ف	بِحَلْفُوْنَ
ح ي ض	بِحِضْنٍ	ح ل ل	بِحِلِّ
ح ي ف	بِحِيفٍ	د د د	بِحِطْلٍ
ح ي ق	بِحِيقٍ	د د د	بِحِطْلُوْنَ

ROOTS OF WORDS

Root	Word	Root	Word
خ ر ج	يَخْرُجُكُمْ	ح ي ي	يَحْجَا
د د د	يَخْرِجُكُمْ	د د د	يَحْيِي
د د د	يَسْتَخْرِجَا	د د د	يَسْتَحْيِيكُمْ
خ ر ر	يَخْرُوْا	د د د	يَخْرِيْنَ
د د د	يَخْرُوْنَ	د د د	يَخْرِيْكَ
خ ر ص	يَخْرُصُوْنَ	د د د	يَسْتَحْيُوْنَ
خ ز ي	يَخْرِيْمُ	د د د	يَسْتَحْيِي
د د د	يَخْرِيْ	خ ب ط	يَتَحَبَّلُ
د د د	يَخْرِيْوِي	خ ت م	يَخْتِمُ
د د د	يَخْرِيْوِيْمَ	خ د ع	يَخْدَعُوْكَ
خ س ر	يَخْسِرُ	د د د	يَخْدَعُوْنَ
د د د	يَخْسِرُوْنَ	د د د	يَخْدَعُوْنَ
خ س ف	يَخْفِيْ	خ ذ ل	يَخْذَلُكُمْ
خ ش ي	يَخْشَى	خ ر ب	يَخْرِبُوْنَ
د د د	يَخْشَى	خ ر ج	يَخْرُجْنَ
د د د	يَخْشَاهَا	د د د	يَخْرُجُوْا
د د د	يَخْشُوْنَ	د د د	يَخْرُجُوْنَ
خ ص ص	يَخْتَصُّ	د د د	يَخْرُجُ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
خ ل ف	بَسَخَفَ	خ ص ف	يَخْصِفَانِ
د د د	بَسَخَفَكُمْ	خ ص م	يَخْصِمُونَ
خ ل ق	يَخْلُقُ	د د د	يَخْصِمُونَ
د د د	يَخْلُقُوا	خ ط ف	يَخْطَفُ
د د د	يَخْلُقُونَ	د د د	يَتَخَلَّفُكُمْ
خ ل و	يَخْلُ	د د د	يَتَخَلَّفُ
خ و ض	يَخْرُضُوا	خ ف ت	يَتَخَفَتُونَ
د د د	يَخْرُضُونَ	خ ف ف	يُخَفِّفُ
خ و ف	يَخَافُ	د د د	بَسَخَفَكَ
د د د	يَخَافُهُ	خ ف ي	يَخْفَى
د د د	يَخَافُوا	د د د	يَخْفُونَ
د د د	يَخَافُونَ	د د د	يُخَفِّينَ
د د د	يُخَفِّفُ	د د د	بَسَخَفُونَ
د د د	يَخْرُفُونَكَ	خ ل د	يَخْلُدُ
خ و ن	يَخْتَلُونَ	خ ل ف	يَخْلِفُونَ
خ ي ر	يَخْتَارُ	د د د	يُخَلِّفُ
د د د	بِخَيْرُونَ	د د د	يَتَخَلَّفُوا
خ ي ل	بِخَيْرٍ	د د د	يَتَخَلَّفُونَ

ROOTS OF WORDS

Root	Word	Root	Word
د ع و	يَدْعُ	د ب ر	يَدْبُرُو
د د د	يَدْعَا	د د د	يَدْبُرُونَ
د د د	يَدْعُوا	د د د	يَدْبُرُوا
د د د	يَدْعُونَ	د خ ل	يَدْخُلُونَ
د د د	يَدْعُوْنَا	د د د	يَدْخُلْنَهَا
د د د	يَدْعُوْنِي	د د د	يَدْخُلُ
د د د	يَدْعُوْكَ	د د د	يَدْخُلُهُ
د د د	يَدْعِي	د د د	يَدْخُلُ
د د د	يَدْعُونَ	د ر ا	يَدْرَأُ
د ف ع	يَدْفَعُ	د د د	يَدْرُونَ
د م خ	يَدْفَعُهُ	د ر س	يَدْرُسُونَهَا
د ي ن	يَدِينُونَ	د ر ك	يَدْرِكُكُمْ
د ب ح	يَذَبُّونَ	د د د	يَدْرِكُهُ
د د د	يَذَبُّنَّ	د د د	يَدْرِكُ
ذ ر ا	يَذْكُرُكُمْ	د ر ي	يَذْكُرُكُمْ
ذ ك ر	يَذْكُرُوْكُمْ	د س س	يَذْسُسُ
د د د	يَذْكُرُوْكُمْ	د ع ع	يَدْعُ
د د د	يَذْكُرُوا	د د د	يَدْعُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ر ا ی	یَرَوُا	ذ ک ر	یَذْکُرُونَ
د د د	یَرَوْنَ	د د د	یَذْکُرُ
د د د	یَرِیکُمْ	د د د	یَنْذَرُکُمْ
د د د	یَرَأُونِ	د د د	یَنْذَرُونَ
د د د	یَرِیکُمْ	د د د	یَذْکُرُ
ر ب ص	یَرِیصُ	د د د	یَذْکُرُونَ
د د د	یَرِیصِنَ	ذ ه ب	یَذْهَبُ
د د د	یَرِیصُونَ	د د د	یَذْهَبَا
ر ب و	یَرَوُوا	د د د	یَذْهَبُوا
د د د	یَرِی	د د د	یَذْهَبِنَ
ر ت ع	یَرْتَعُ	د د د	یَذْهَبِنَ
ر ج ع	یَرْجِعُ	ذ و ق	یَذُوقُوا
د د د	یَرْجِعُونَ	د د د	یَذُوقُونَ
د د د	یَرْجِعَا	د د د	یَذِیقَ
ر ج م	یَرْجُمُوهُمْ	ر ا ی	یَرَى
ر ج و	یَرْجُو	د د د	یَرِ
د د د	یَرْجُونَ	د د د	یَرَاکَ
ر ح م	یَرْحَمُ	د د د	یَرُوهُ

ROOTS OF WORDS

Root	Word	Root	Word
ر ض و	رَضَوْنَكُمْ	ر ح م	رَحِمَكُمْ
د د د	رَضَوَهُ	د د د	رَحِمْنَا
ر غ ب	رَغِبُوا	ر د د	رَدُّوكُمْ
د د د	رَغَبُوا	د د د	رَدُّوا
ر ف ع	رَفَعُوا	د د د	رَدُّوا
ر ق ب	رَقِبُوا	د د د	رَدُّوا
د د د	رَقِبُونَ	د د د	رَدُّوا
د د د	رَقَبُوا	د د د	رَدُّوا
ر ك ب	رَكِبُونَ	ر ز ق	رَزَقُوا
ر ك ض	رَكَضُونَ	د د د	رَزَقُكُمْ
ر ك ع	رَكَعُونَ	د د د	رَزَقُونَ
ر ك م	رَكَمُوا	ر س ل	رَسَلُوا
ر م ی	رَمُوا	ر ش د	رَشَدُونَ
د د د	رَمُونَ	ر ض ع	رَضِعُوا
ر ه ب	رَهَبُوا	ر ض و	رَضُوا
ر ه ق	رَهَقُوا	د د د	رَضَهُ
د د د	رَهَقُوا	د د د	رَضَوَهُ
ر و د	رَدُّوا	د د د	رَضِيَهُ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ز ی د	يَزِدْكُمْ	ر و د	يُرِدُّونَ
د د د	يَزِدُّهُ	د د د	يُرِيدُ
د د د	يَزِيدُ	د د د	يُرِيدَانِ
د د د	يَزِيدُونَ	د د د	يُرِيدُوا
د د د	يَزِيدَادَ	د د د	يُرِيدُونَ
ز ی غ	يَزِغُ	ر ی ب	يُرْتَابُ
د د د	يَزِغُ	د د د	يُرْتَابُوا
ز ی ل	يَزَالُ	ز ج و	يُرْجِي
د د د	يَزَالُونَ	ز ع م	يُرْهَوْنَ
س ا ل	يَسْأَلُ	ز ف ف	يُرْفِقُونَ
د د د	يَسْأَلُكُمْ	ز ك و	يُرْكُونَ
د د د	يَسْأَلُونَ	د د د	يُرْكِي
د د د	يَسْأَلُونَ	د د د	يُرْكِيكُمْ
س ء م	يَسْأَمُ	د د د	يُرْكِي
د د د	يَسْأَمُونَ	د د د	يُرْكِي
س ب ب	يَسْبُوا	ز ن ی	وَلَا يَزْنُونَ
س ب ت	يَسْبُونَ	د د د	وَلَا يَزْنِينَ
س ب ح	يَسْبَحُونَ	ز و ج	يُرْوِّجُونَ

ROOTS OF WORDS

Root	Word	Root	Word
س ر ف	بَسْرَفُوا	س ب ح	بَسَّحَ
د د د	بَسْرَفَ	د د د	بَسَّحَنَ
س ر ق	بَسْرَقَ	د د د	بَسَّحُونَ
د د د	بَسْرَقَنَ	س ب ق	بَسَّحُوا
س ر و ا ی	بَسْرَی	س ج د	بَسَّجَدُ
س ط ر	بَسَّطَرُونَ	د د د	بَسَّجَدَانِ
س ط و	بَسَّطُونَ	د د د	بَسَّجَدُوا
س ع ی	بَسَّعَى	د د د	بَسَّجَدُونَ
د د د	بَسَّعُونَ	س ج ر	بَسَّجَرُونَ
س ف ك	بَسَّفَكَ	س ج ن	بَسَّجَنَ
س ق ی	بَسَّقَى	س ح ب	بَسَّحَبُونَ
د د د	بَسَّقُونَ	س ح ت	بَسَّحَتَكُمْ
د د د	بَسَّقِينَ	س خ ر	بَسَّخَرُ
س ك ن	بَسَّكَنَ	د د د	بَسَّخَرُونَ
س ل ب	بَسَّسَلِمَهُمْ	د د د	بَسَّسَخَرُونَ
س ل ط	بَسَّسَلَطَ	س خ ط	بَسَّسَخَطُونَ
س ل ك	بَسَّسَلَّكَ	س ر ر	بَسَّسَرُّونَ
د د د	بَسَّسَلَّكَهُ	س ر ع	بَسَّسَارِعُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
س و ی	بَسَوَى	س ل ل	بَسَلُّونَ
د د د	بَسَوِيَانِ	س ل م	بَسَلُّوا
س ی ر	بَسِرُوا	د د د	بَسِيمٌ
د د د	بَسِيرِكُمْ	د د د	بَسِيلُونَ
ش ر ب	بَشْرُبٌ	س م ح	بَسْمَعٌ
د د د	بَشْرُونَ	د د د	بَسْمَعُهَا
ش ر ح	بَشْرَحٌ	د د د	بَسْمَعُوا
ش ر ك	بَشْرِكُ	د د د	بَسْمَعُونَ
د د د	بَشْرِكُونَ	د د د	بَسْمَعٌ
د د د	بَشْرِكُنِ	د د د	بَسْمَعُونَ
ش ع ر	بَشْرُونَ	د د د	بَسْمَعُونَ
د د د	بَشْرِكُمْ	س م ن	بَسْمِينٌ
د د د	بَشْرِعِنَ	س ن ه	بَسْتَنَهُ
ش ف ح	بَشْفَعُونَ	س و غ	بَسْبَعُهُ
د د د	بَشْفَعُوا	س ر ق	بَسَاقُونَ
د د د	بَشْفَعٌ	س و م	بَسْوَمُهُمْ
ش ف ی	بَشْفِ	د د د	بَسْوَمُونَكُمْ
د د د	بَشْفِينِ	س و ی	بَسْوَتُونَ

ROOTS OF WORDS

Root	Word	Root	Word
ص ح ب	بَصَحُونَ	ش ق ق	بَشَقُّ
ص د د	بَصَدُونَ	د د د	بَشَاقٌ
د د د	بَصَدَّكَ	د د د	بَشَاقِنٌ
د د د	بَصَدَّكُمْ	ش ق ی	بَشَقٌ
ص د ر	بَصَدَّرُ	ش ك ر	بَشَكَرٌ
ص د ع	بَصَدَّعُونَ	د د د	بَشَكَرُونَ
ص د ف	بَصَدِفُونَ	ش ه د	بَشَفَةٌ
ص د ق	بَصَدَّقِينَ	د د د	بَشَدُونَ
د د د	بَصَدَّقُونَ	ش ه و	بَشَدُونَ
د د د	بَصَدَّقُوا	ش و ی	بَشَوِيٌّ
ص ر خ	بَسَّطَرَحُهُ	ش ی ه	بَشَاءٌ
د د د	بَسَّطَرَحُونَ	د د د	بَشَاءُونَ
ص ر ر	بُصِّرُ	د د د	بَشَأٌ
د د د	بُصِّرُوا	ص ب ب	بَصِبٌ
د د د	بُصِّرُونَ	ص ب ح	بَصِیحٌ
ص ر ف	بَصْرَفٌ	د د د	بَصِیحُوا
د د د	بَصْرَفُهُ	ص ب ر	بَصِرٌ
د د د	بَصْرَفُونَ	د د د	بَصِرُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ص و ب	يُصْبِئًا	ص ع د	يَصْنَعُ
د د د	يُصْبِنًا	د د د	يَصْنَعُدُّ
ص و ر	يَصْرُوكُمْ	ص ع ق	يَصْنَعُونَ
ض ح ك	يَصْحَكُونَ	ص ف أ	يَصْنَعُونَ
ض ر ب	يَضْرِبُ	ص ل ب	يَصْنَعُونَ
د د د	يَضْرِبُونَ	د د د	يَصْنَعُونَ
د د د	يَضْرِبُونَ	ص ل ح	يَصْنَعُونَ
ض ر ر	يَضْرِبُونَ	د د د	يَصْنَعُونَ
د د د	يَضْرِبُونَ	د د د	يَصْنَعُونَ
د د د	يَضْرِبُونَ	ص ل و	يَصْنَعُونَ
د د د	يَضْرِبُونَ	د د د	يَصْنَعُونَ
د د د	يَضْرِبُونَ	د د د	يَصْنَعُونَ
د د د	يَضْرِبُونَ	د د د	يَصْنَعُونَ
د د د	يَضْرِبُونَ	و ص ل	يَصْنَعُونَ
د د د	يَضْرِبُونَ	ص ن ع	يَصْنَعُونَ
ض ر ع	يَضْرِبُونَ	د د د	يَصْنَعُونَ
د د د	يَضْرِبُونَ	ص د ر	يَصْنَعُونَ
ض ع ف	يَضْرِبُونَ	ص و ب	يَصْنَعُونَ
د د د	يَضْرِبُونَ	د د د	يَصْنَعُونَ

ROOTS OF WORDS

Root	Word	Root	Word
ط ف ا	يُطْفِرُونَ	ض ع ف	يُضَاعَفُ
ط ل ب	يَطْلُبُهُ	د د د	يُضَاعَفُهَا
ط ل ق	يَنْطَلِقُ	ض ل ل	يَضِلُّ
ط م ث	يَطْمِئِنُّ	د د د	يَضِلُّونَ
ط م ع	يَطْمَعُ	د د د	فَبُعِثَكَ
د د د	يَطْمَعُونَ	د د د	يُضِلُّنَّ
ط ه ر	يَهْرُونَ	د د د	يُضِلُّونَ
د د د	يَهْرُ	ض ه ي / ا	يُضَاهِئُونَ
د د د	يَهْرُونَ	ض و ا	يُضَيِّقُ
د د د	يَهْرُونَ	ض ي ع	يُضَيِّقُ
ط و ع	يَطَّاعُ	ض ي ف	يُضَيِّقُهُمَا
د د د	يَطَّاعُ	ض ي ق	يُضَيِّقُ
د د د	يَطْمِئِنُّ	ط ب ع	يُطَبِّعُ
د د د	يَسْتَطِيعُ	ط ع م	يُطَعِّمُهُ
د د د	يَسْتَطِيعُ	د د د	يُطْعِمُ
د د د	يَسْتَطِيعُونَ	د د د	يُطْعِمُنِي
ط و ف	يَطْوِفُ	د د د	يُطْعِمُونِي
د د د	يَطْوِفُونَ	ط غ و ا ي	يَطْنِي

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ع ب د	يَعْبُدُ	ط و ف	يُطَافُ
د د د	يَعْبُدُونَ	د د د	يُطَافُونَ
د د د	يَعْبُدُوا	ط و ق	يُطِغَّرُونَ
د د د	يَعْبُدُونِ	د د د	سَيَطُوفُونَ
ع ت ب	يَسْتَعْبِدُوا	ط ي ر	يَطِيرُ
د د د	يَسْتَعْبِدُونَ	د د د	يَطِيرُوا
ع ج ب	يُعْجِبُ	ظ ل ل	فَيُظَلِّلَنَّ
د د د	يُعْجِبُكَ	ظ ل م	يُظَلِّمُ
ع ج ز	يُعْجِزُونَ	د د د	يُظَلِّمُونَ
ع ج ل	يُعْجِلُ	د د د	يُظَلِّمُهُمْ
د د د	يَسْتَعْجِلُ	ظ ن ن	يُظَلِّقُ
د د د	يَسْتَعْجِلُونَ	د د د	يُظَلِّقُونَ
ع د ل	يَعْدِلُونَ	ظ ه ر	يُظَاهِرُونَ
ع د و	يَعْدَدُ	د د د	يُظَاهِرُونَ
د د د	يَعْدُونَ	د د د	يُظَاهِرُوا
د د د	يَعْدُونَ	د د د	يُظَاهِرُ
ع ذ ب	يُعَذِّبُ	د د د	يُظَاهِرُوا
د د د	يُعَذِّبْنَا	ع ب ع	يُعَابُ

ROOTS OF WORDS

Root	Word	Root	Word
ع ص م	بَعَثَ	ع ذ ب	بَعْدَهُ
ع ص ی	بَعَثَ	ع ذ ر	بَعْدِرُونَ
د د د	بَعَثُونَ	ع ر ج	بَعْرُوجُ
د د د	بَعَثِيكَ	د د د	بَعْرُجُونَ
ع ض ض	بَعَثُ	ع ر ض	بَعْرُضُ
ع ط و	بَعَثُوا	د د د	بَعْرُضُونَ
د د د	بَعَثِيكَ	د د د	بَعْرُضُوا
د د د	بَعَثُوا	ع ر ف	بَعْرُفُونَ
ع ظ م	بَعَثُ	د د د	بَعْرُفُونَ
د د د	بَعَثُ	د د د	بَعْرُفُوا
ع ف ف	بَعَثُفَنَ	د د د	بَعْرُفُ
ع ف و	بَعَثُ	د د د	بَعْرُفَنَ
د د د	بَعَثُونَ	ع ز ب	بَعْرُوبُ
د د د	بَعَثُوا	ع ز ل	بَعْرُوزُكُمْ
ع ق ب	بَعَثُ	ع ش ا	بَعَثُ
ع ق ل	بَعَثُهَا	ع ص ر	بَعَثِرُونَ
د د د	بَعَثُونَ	ع ص م	بَعَثُكَ
ع ك ف	بَعَثُكُمْ	د د د	بَعَثُكُمْ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ع و ذ	يَعُوذُونَ	ع ل م	يَعْلَمُ
ع ي ي	يَعِي	• • •	سَيَعْلَمُ
غ د ر	يَعَادِرُ	• • •	يَعْلَمُونَ
غ ر ر	يَعْرَكَ	• • •	يَعْلَمُوا
• • •	بَعْرَكَ	• • •	سَيَعْلَمُونَ
غ ر ق	فَيَعْرِقُكُمْ	• • •	يَعْلَمُكَ
غ ش ي	يَعْشَى	• • •	يَعْلَمَانِ
• • •	يَعْشَاءُ	• • •	يَتَعْلَمُونَ
• • •	يَعْتَبِكُمْ	ع ل ن	يَعْلَمُونَ
• • •	يَسْتَعْتَبُونَ	ع م ر	يَعْمُرُ
غ ض ض	يَعْضُونَ	• • •	يَعْمُرُوا
• • •	يَعْمُرُوا	ع م ل	يَعْمَلُ
• • •	يَعْمُرْنَ	• • •	يَعْمَلُونَ
غ ف ر	يَعْفِرُ	ع م •	يَعْمُرُونَ
• • •	يَعْفِرُونَ	ع و د	يَعْوَدُوا
• • •	يَعْفِرُوا	• • •	يَعْوَدُونَ
• • •	يَسْفِرُ	• • •	يَسْفِرُ
• • •	يَسْفِرُونَ	• • •	يَسْفِرَانَا

ROOTS OF WORDS

Root	Word	Root	Word
غ و ص	يُغْوُوا	غ ف ر	يَسْتَفِرُّوْا
غ و ی	يُغْوِيكُمْ	غ ل ب	يَنْتَبِ
غ ی ب	يَنْتَبِ	د د د	يُغْلِبُوا
غ ی ر	يُغْوِيهِمْ	د د د	يُغْلِبُونَ
د د د	يُغْوُوا	د د د	سَيُغْلِبُونَ
د د د	يَنْتَبِرُ	غ ل ل	بَغْلٌ
غ ی ظ	يَغْلِبُ	د د د	بَغْلٌ
ف ت ح	يَفْتَحُ	غ ل ی	يَغْلِي
د د د	يَسْتَفْتِحُونَ	غ م ز	يَغْفَمُزُونَ
ف ت ر	يَفْتَرُ	غ ن ی	يَغْفُوا
د د د	يَفْتَرُونَ	د د د	يَغْفِي
ف ت ن	يَفْتَنُونَ	د د د	يَغْفِيَانِ
د د د	يَفْتَنُكُمْ	د د د	يَغْفِيهِ
د د د	يَفْتَنُكُمْ	د د د	يَغْفِي
د د د	يَفْتَنُونَكَ	د د د	يَغْفِيكُمْ
ف ت ی	يَفْتِيكُمْ	غ و ث	يَغْفُوا
د د د	يَسْتَفْتُونَكَ	د د د	يَسْتَفْتِيَانِ
ف ج ر	يَفْتَرُو	د د د	يَسْتَفْتِيُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ف س د	بُئْسَ دُ	ف ج ر	يُصْعِقُونَهَا
د د د	بُئْسِدُونَ	ف د د	بُئْسِدِي
ف س ق	بُئْسُقُونَ	ف ر ح	يُفْرِحُ
ف ص ل	بُئْصِلُ	د د د	يُفْرِحُوا
ف ض ض	بُئْضُوا	د د د	يُفْرِحُونَ
ف ض ل	بُئْضَلُ	ف ر ر	يُفْرِءُ
ف ط ر	بُئْطَرُونَ	ف ر ط	يُفْرَطُونَ
ف ع ل	بُئْعَلُوا	د د د	يُفْرَطُ
د د د	بُئْعَلُ	ف ر ق	بُفْرَقُونَ
د د د	بُئْعَلُونَ	د د د	بُفْرَقُ
ف ق ه	بُفْقِهُوا	د د د	بُفْرَقُوا
د د د	بُفْقِهُونَ	د د د	بُفْرَقَا
ف ك ر	بُفْكُرُوا	د د د	بُفْرَقُونَ
د د د	بُفْكُرُونَ	ف ر د	بُفْرِي
ف ل ح	بُفْلِحُ	د د د	بُفْرُونَ
د د د	بُفْلِحُونَ	د د د	بُفْرِيَنَهُ
ف ي ه	بُفْيَهُ	ف ز ز	بُسْتَفْرِئُكُمْ
ق ب ض	بُفْيَضُ	ف س ح	يُسْحِقُ

ROOTS OF WORDS

Root	Word	Root	Word
ق ذ ف	يُذِفُّ	ق ب ض	بِضِضٍ
د د د	يُذَفُّونَ	د د د	بِضِضُونَ
ق ر ا	يُذَرُّونَ	ق ب ل	بِضَلُّ
ق ر ب	يُذَرُّوا	د د د	بِضَلُّوا
ق ر ف	يُذَرِّفُ	ق ت ر	بِضَرُّوا
د د د	يُذَرِّفُونَ	ق ت ل	بِضَرُّوا
ق س م	بِضَمُونِ	د د د	بِضَمُونِ
د د د	بِضَمُّ	د د د	بِضَمُّوا
د د د	بِضَمَانِ	د د د	بِضَمُّونَ
ق ص ر	بِضَمْرُونَ	د د د	بِضَمَانِ
ق ص ص	بِضَمُّ	د د د	بِضَمَانُوا
د د د	بِضَمُونِ	د د د	بِضَمَانُونَ
ق ض ض	بِضَمِّضٍ	د د د	بِضَمَانِ
ق ض ي	بِضَمِّضِي	ق د ر	بِضَمِّضِي
د د د	بِضَمِّضُونَ	د د د	بِضَمِّضُونَ
ق ط ع	بِضَمِّعٍ	ق د م	بِضَمِّعٍ
د د د	بِضَمِّعُونَ	د د د	بِضَمِّعُونَ
ق ل ب	بِضَمِّبٍ	د د د	بِضَمِّعُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ق و م	يَسْتَفِيمُ	ق ل ب	يَقْلِبُ
ك ب ت	يَكْسِبُهُمْ	د د د	يَقْلِبُوا
ك ب ر	يَكْبُرُ	د د د	يَقْلِبُونَ
د د د	يَكْبُرُوا	ق ل ل	يُقَلِّمُكُمْ
د د د	يَكْبُرُونَ	ق ن ت	يَقْنَتُ
د د د	يَسْتَكْبِرُونَ	ق ن ط	يَقْنَطُ
د د د	يَسْتَكْبِرُ	د د د	يَقْنَطُونَ
ك ت ب	يَكْتَسِبُ	ق و ل	يَقْلُ
د د د	يَكْتَسِبُونَ	د د د	يَقُولُ
ك ت م	يَكْتُمُ	د د د	يَقُولُوا
د د د	يَكْتُمِنَ	د د د	يَقُولُونَ
د د د	يَكْتُمِبَا	د د د	يَقُولُونَ
ك ذ ب	يَكْذِبُونَ	ق و م	يَقُومُ
د د د	يَكْذِبُ	د د د	يَقُومَانِ
د د د	يَكْذِبُونَكَ	د د د	يَقُومُونَ
د د د	يَكْذِبُونَ	د د د	يَقِيصًا
ك ر ه	يَكْرَهُونَ	د د د	يَقِيصُوا
د د د	يَكْرَهُنَّ	د د د	يَقِيصُونَ

ROOTS OF WORDS

Root	Word	Root	Word
ك ل م	يَتَكَلَّمُونَ	ك س ب	يَكْسِبُونَ
ك ن ز	يَكْتُمُونَ	د د د	يَكْتَسِبُ
ك و د	يَكَاذِبُونَ	ك ش ف	يَكْتَسِفُ
د د د	يَكَاذِبُونَ	ك ف ر	يَكْتَفِرُ
د د د	يَكْتَنُونَ	د د د	يَكْتَفِرُونَ
ك و ر	يَكْوَرُونَ	د د د	يَكْتَفِرُونَ
ك و ن	يَكْتُمُونَ	ك ف ف	يَكْتَفَتُ
د د د	يَكْتُمُونَ	د د د	يَكْتَفُوا
د د د	يَكْتُمُونَ	د د د	يَكْتَفُونَ
د د د	يَكْتُمُونَ	ك ف ل	يَكْتَمِلُ
د د د	يَكْتُمُونَ	د د د	يَكْتَمِلُونَ
د د د	يَكْتُمُونَ	ك ف ي	يَكْتَفِي
ك ي د	يَكْتُمُونَ	د د د	يَكْتَفِيكُمْ
د د د	يَكْتُمُونَ	ك ل أ	يَكْتُمُونَ
ل ب ث	يَلْبَسُونَ	ك ل ف	يَكْتُمُونَ
د د د	يَلْبَسُونَ	ك ل م	يَكْتُمُونَ
ل ب س	يَلْبَسُونَ	د د د	يَكْتُمُونَ
د د د	يَلْبَسُونَ	د د د	يَكْتُمُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ل ق ی	يَلْقُونَ	ل ح د	يُلْحِدُونَ
د د د	يَلْقَى	ل ح ق	يَلْحَمُوا
د د د	يَلْقِيَانِ	ل ع ب	يَلْعَبُ
ل م ز	يَلْبِزُكَ	د د د	يَلْعَبُوا
د د د	يَلْبِزُونَ	د د د	يَلْعَبُونَ
ل ه ث	يَلْهَثُ	ل ع ن	يَلْعَنُ
ل ه و	يَلْهَمُ	د د د	يَلْعَمُهُمْ
ل و م	يَلْهَمُونَ	ل ف ت	يَلْفِتُ
ل و ی	يَلْوُونَ	ل ف ظ	يَلْفِظُ
ل ی ت	يَلْيَكُمُ	ل ق ط	يَلْقِطُهُ
م ت ح	يَلْمَعُكُمْ	ل ق ی	يَلْقَى
د د د	يَلْمَعُونَ	د د د	يَلْقُونَ
د د د	يَلْمَعُوا	د د د	يَلْقَاهُ
د د د	يَلْمَعُونَ	د د د	يَلْقَوْنَهُ
م ح ص	يَلْمِصُّ	د د د	يَلْقَاهَا
م ح ق	يَلْمِصُّنَ	د د د	يَلْقَوْنَ
م ح و	يَلْمِصُّ	د د د	يَلْقَاؤُا
د د د	يَلْمِصُّوا	د د د	يَلْقُوا

ROOTS OF WORDS

Root	Word	Root	Word
م ل ك	بِمَلِكٍ	م د د	بِمَدَدٍ
د د د	بِمَلِكُونٍ	د د د	بِمَدَدِهِمْ
م ل ل	بِمِلٍّ	د د د	بِمُدَدِكُمْ
م ن ع	بِمَعُونٍ	م ر و	بِمُرُونٍ
م ن ن	بِمِنْ	م ر ي	بِمُرُونٍ
د د د	بِمَعُونٍ	د د د	بِمَارُونٍ
م ن ي	بِمَنْبِئِهِمْ	م س س	بِمَسْكَ
د د د	بِمَنْبِئِهِ	د د د	بِمَسْفِي
د د د	بِمَنْوَةٍ	د د د	بِمَسَا
د د د	بِمَنْوَةٍ	د د د	بِمَسَا
م ه د	بِمَهْدُونٍ	م س ك	بِمَسْكُونٍ
م و ن	بِمَوْتٍ	د د د	بِمَيْكٍ
د د د	بِمَوْتُوا	م ش ي	بِمِشِي
د د د	بِمَوْتُونٍ	د د د	بِمِشُونٍ
د د د	بِمَيْتٍ	م ط و	بِمِطْقِي
د د د	بِمَيْتِي	م ك ن	بِمِكْتٍ
م و ج	بِمَوْجٍ	م ك ر	بِمِكْرٍ
م ي ز	بِمِزٍ	د د د	بِمِكْرُونٍ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ن د ی	يُنَادِي	م ی ل	فَيَسْأَلُونَ
د د د	يُنَادِيهِمْ	ن ا ی	يَتَأَوَّنَ
د د د	يُنَادِرُونَ	ن ب ا	مُتَّبِعِكَ
ن ذ ر	يُنذِرُ	د د د	مُتَّبِعِكُمْ
د د د	يُنذِرُونَ	د د د	مِنَّا
د د د	يُنذِرُونَكُمْ	د د د	مَنْكُمُ
ن ز ع	يُنذِرُ	د د د	يَسْتَسْقُونَكَ
د د د	يُنذِرُكَ	ن ب ت	يُنِيتُ
ن ز غ	يُنذِرُكَ	ن ب ط	يَسْتَسْقُونَ
د د د	يُنذِرُونَكَ	ن ب ع	يُنَبِّئُوا
ن ز ف	يُنذِرُونَ	د د د	يُنَبِّئُكَ
ن ز ل	يُنذِرُونَ	ن ج و	يُنَبِّئُكُمْ
د د د	يُنذِرُونَ	د د د	يُنَبِّئُكُمْ
ن س خ	يُنذِرُونَ	د د د	يُنَبِّئُكُمْ
ن س ف	يُنذِرُونَ	د د د	يُنَبِّئُونَ
ن س ل	يُنذِرُونَ	ن ح ت	يُنَادُونَكَ
ن س ی	يُنذِرُونَ	ن د ی	يُنَادُونَكَ
د د د	يُنذِرُونَكَ	د د د	يُنَادُونَكَ

ROOTS OF WORDS

Root	Word	Root	Word
ن ظ ر	يَنْظُرُونَ	ن ش ا	يَنْشَأُ
ن ع ق	يَنْعِقُ	د د د	يَنْفِي
ن غ ض	يَنْغُضُونَ	ن ش ر	يَنْشُرُ
ن ف خ	يَنْفَخُ	د د د	يَنْشُرُونَ
ن ف و	يَنْفُو	ن ص ر	يَنْصُرُ
ن ف ر	يَنْفِرُوا	د د د	يَنْصُرُكَ
ن ف ع	يَنْفَعُ	د د د	يَنْصُرَانَا
د د د	يَنْفَعُكُمْ	د د د	يَنْصُرُنِي
د د د	يَنْفَعُنَا	د د د	يَنْصُرُونَ
د د د	يَنْفَعُونَكُمْ	د د د	يَنْصُرُونَكُمْ
ن ف ق	يَنْفِقُ	د د د	يَنْصُرُونَ
د د د	يَنْفِقُوا	د د د	يَنْصُرُونَهُمْ
د د د	يَنْفِقُونَ	ن ط ق	يَنْطِقُ
ن ف ي	يَنْفُوا	د د د	يَنْطِقُونَ
ن ق ذ	يَنْقِدُونَ	ن ظ ر	يَنْظُرُ
د د د	يَنْقِدُونَ	د د د	يَنْظُرُوا
ن ق ص	يَنْقِصُ	د د د	يَنْظُرُونَ
د د د	يَنْقِصُكُمْ	د د د	يَنْظُرُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ن ہ ی	يَتَأَمَّرُونَ	ن ق ض	يَتَقَضُونَ
ن و ب	يُنِيبُ	ن ق م	يُنْقِمُ
ن ی ل	يَسْأَلُ	ن ك ث	يَسْئَلُ
د د د	يَأْتُمُّ	د د د	يَتَكَمَّرُونَ
د د د	يَأْتُوا	ن ك ح	يَتَحَمُّ
د د د	يَأْتُونَ	د د د	يَتَحَمَّنُ
ط ب ہ	يَهْبِطُ	د د د	يَهْبِطُهَا
ج ر	يُهَاجِرُ	د د د	يَسْتَهْجِرُهَا
د د د	يُهَاجِرُونَ	ن ك ر	يَهْجِرُ
ج ع	يَهْجَمُونَ	د د د	يَهْجِرُونَهَا
ہ د ی	يَهْدِي	ن ك ف	يَسْتَهْدِيكَ
د د د	يَهْدِيهِ	ن ہ ی	يَهْدِي
د د د	يَهْدُونَ	د د د	يَهْدِيكُمْ
د د د	يَهْدِيهِ	د د د	يَهْدِيهِمْ
د د د	يَهْدِيهِ	د د د	يَهْدِيهِمْ
د د د	يَهْدِيهِ	د د د	يَهْدِيهِمْ
د د د	يَهْدُوا	د د د	يَهْدُونَ
د د د	يَهْدُونَ	د د د	يَهْدُوا
د د د	يَهْدِيهِ	د د د	يَهْدُونَ

ROOTS OF WORDS

Root	Word	Root	Word
و ج د	بِحَدُونِ	ح ر ع	بِحِرْوَنَ
ح ج ح	بِحِجَابِ	ر ا ا	بِحِجْرِي
ح ح ي	بِحِجْنِ	د د د	بِحِجْرُونِ
د د د	بِحِجِّ	د د د	بِحِجْرًا
د د د	بِحِجْلِي	م ز م	بِحِزْمِ
و د د	بِحِدْقِ	ل ك ك	بِحِلَاكِ
د د د	بِحِدْوَا	د د د	بِحِلَاكِنَا
د د د	بِحِدْوَانِ	د د د	بِحِلَاكُونِ
و ذ ر	وَبِحِدْرِكَ	و ن ن	بِحِينِ
د د د	قَبْدَرَهَا	ح ي ا	بِحِيَابِ
د د د	بِحِدْرُونِ	ح ي ج	بِحِيَابِجِ
و ر ث	بِحِرْثِ	ح ي م	بِحِيَمُونِ
د د د	بِحِرْثِي	و ب ق	بِحِرْثِيْنِ
د د د	بِحِرْثُونِ	و ت ر	بِحِرْثِيْمِ
د د د	بِحِرْثِي	و ث ق	بِحِرْثِي
د د د	بِحِرْثِيهَا	و ج د	بِحِرْثِيهَا
و ر ي	بِحِرْثِي	د د د	بِحِرْثِيكَ
د د د	بِحِرْثِي	د د د	بِحِرْثِيهَا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
و ع ظ	بِظَلِّهِ	و ز ر	يُرْوُونَ
د د د	بِوَعَاظِهِ	و ز ع	يُرْوَعُونَ
د د د	بِوَعَاظُونِ	و س و س	يُوسِسُونَ
و ع ی	بِوَعَاظُونِ	و ص ف	يَصِفُونَ
و ف ض	بِوَفِضُونِ	و ص ل	يَصِلُ
و ف ق	بِوَفَّقِي	د د د	يَجْلُوا
و ف ی	بِوَفَّقِيهِمْ	د د د	يَجْلُونَ
د د د	بِوَفَّقِي	د د د	يُوصَلُ
د د د	بِوَفَّقِي	و ص ی	يُوصِي
د د د	بِوَفَّقُونِ	د د د	يُوصِيكُمْ
د د د	بِوَفَّقِي	د د د	يُوصِينَ
د د د	بِتَوَقَّاتِهِمْ	و ض ع	يَضَعُ
د د د	بِتَوَقَّاتِهِمْ	د د د	يَضَعْنَ
د د د	بِتَوَقَّاتِهِمْ	و ط أ	يَطْوُونَ
د د د	بِتَوَقَّاتِهِمْ	و ع د	يَعِدُّ
د د د	بِتَوَقَّاتِهِمْ	د د د	يَعِدُّكُمْ
و ق د	بِتَوَقَّدُونَ	د د د	يُوعَدُونَ
د د د	بِتَوَقَّدُ	و ع ظ	يُعْظَمُكُمْ

ROOTS OF WORDS

Root	Word	Root	Word
و ل ی	بَوَلَّ	و ق ع	بَوَفَّعَ
د د د	بَوَلَّكَ	و ق ی	بَوَفَّيَ
د د د	بَوَلَّوْا	د د د	بَوَفَّيْنَا
د د د	بَوَلَّوْنَ	د د د	بَوَفَّيْتُمْ
و ه ب	بَهَبَ	د د د	بَهَبُونَ
ی ا س	بَيَّأَسَ	د د د	بَيَّأَسُوا
ی و م	بَوَمَّضَ	و ك ا	بَيَّكَّمُونَ
		و ك ل	بَيَّوَكَّلَ
		د د د	بَيَّوَكَّلُونَ
		و ل ج	بَلَجَّ
		د د د	بَلَجَّوْا
		و ل د	بَلَدَ
		د د د	بَلَدُوا
		د د د	بَلَدُوا
		و ل ی	بَلَّوْنَكُمْ
		د د د	بَلَّوْا
		د د د	بَلَّوْا
		د د د	بَلَّوْا

النون

ROOTS OF WORDS

Root	Word	Root	Word
ت ب ع	تَبِعَ	ا ت ی	تَأْتِ
د د د	تَبَيَّنَ	د د د	تَأْنِي
د د د	تَبَيَّنَهُمْ	د د د	تَأْتِي
ت ر ك	تَبَرَّكَ	ا خ ذ	تَتَجَدَّدُ
ت ل و	تَبَلَّوْا	ب ل و	تَبْلُغُكُمْ
ث ب ت	تَبَيَّنَتْ	ا خ ر	تَوَافُرُهُ
ج ز ی	تَجَزَّى	ا ك ل	تَأْكُلُ
د د د	تَجَزَّيْهِ	ا م ن	تَوَمَّنْ
د د د	تَجَزَّى	ب د ل	تَبَدَّلَ
ج ع ل	تَجَمَّلَ	ب ر ا	تَبَرَّأَ (هَآ)
د د د	تَجَمَّلَهَا	د د د	تَبَرَّأَ
ج و ب	تَجَبَّ	ب ش ر	تَبَشَّرُ
ج و ز	تَجَاوَزَ	ب ط ش	تَبَطَّشُ
ح ش ر	تَحَشَّرَ	ب خ ی	تَبَخَّرَ / تَبَخَّرَ
د د د	تَحَشَّرَهُمْ	د د د	تَبَيَّنَ
ح ف ظ	تَحَفَّظَ	ب ل ل	تَبَيَّنَ
ح و ذ	تَسْتَحْوِذُ	ب و ء	تَبَوَّأُ
ح ی ی	تَحَا	ب ی ن	تَبَيَّنَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
د ر ج	سَلَسَدْرٍ جَمِيمٍ	ح ی ی	مِهْمِي
د ر ی	نَدْرِي	د د د	نَسْتَهْوِي
د ع و	نَدَعُ	خ ت م	بَعْلَجِمِ
د د د	سَدَعُ	خ ر ج	بَعْلَجِمِ مَح
د د د	نَدَعُو	خ ر ق	بَعْلَجِمِ مَحْرَقِ
د د د	نَدَعُوهُ	خ ز ی	بَعْلَجِمِ مَحْرَقِي
د ل ل	بَدَلِكُمْ	خ س ف	بَعْلَجِمِ مَحْرَقِي
د و ل	نُدَاوِلُهُمَا	خ ش ی	بَعْلَجِمِ مَحْرَقِي
ذ ك ر	مَذْكُوكَ	خ ط ف	تَخَطَفُ
ذ ل ل	نَذِيكًا	خ ف ی	بَعْلَجِمِ مَحْرَقِي
ذ ه ب	نَذِهْبِنَّ	خ ل ف	بَعْلَجِمِ مَحْرَقِي
ذ و ق	نَذِقُهُ	خ ل ق	تَخَلَّقِكُمْ
د د د	نَذِيْقُهُ	خ و ض	نَخْوَضُ
د د د	نَذِيْقُهُمْ	خ و ف	نَخَافُ
ر ا ی	رَوِي	د د د	بَعْلَجِمِ مَحْرَقِي
د د د	رَوَاكَ	د خ ل	مَدَنَسَلَهَا
د د د	رَوَاهُ	د د د	مَدَنَسَلِكُمْ
د د د	رَوِي	د د د	مَدَنَسَلِهِمْ

ROOTS OF WORDS

Root	Word	Root	Word
س ب ح	تَسْبَحُكَ	ر ا ی	رُبُّكَ
س ب ق	تَسْبِقُ	د د د	رُبُّنِكَ
س ج د	تَسْجُدُ	د د د	رُبُوبٌ
س خ ر	تَسْحَرُ	ر ب ص	قَرَبٌ
س ر ع	تَسَارِعُ	ر ب و	رُبُّكَ
س ق ط	تَسْقِطُ	ر د د	رُدٌّ
س ق ی	تَسْقِي	ر ز ق	رَزَقَكَ
د د د	تَسْتَعِينُكُمْ	د د د	رَزَقَهُمْ
د د د	تَسْتَعِينُ	ر س ل	رُزَيْلٌ
س ل خ	تَسْلَخُ	ر و د	رُزِيْدٌ
س ل ك	تَسْلُكٌ	د د د	سَدْرًاوِدٌ
س م ع	تَسْمَعُ	ز ی د	زِدٌّ
س و ق	تَسْوِقُ	د د د	سَزِيْدٌ
س و ی	تَسْوِي	د د د	زِيْدِكُمْ
د د د	تَسْوِيكُمْ	د د د	زَادًا
س ی ر	تَسْوِيءٌ	س ا ل	نَسَأَكَ
ش ر ح	تَشْرَحُ	د د د	نَسَأَنَّ
ش ر ك	تَشْرِكُ	س ب ح	نَسَّحُ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ع ب د	نَبِيْدٌ	ش ه د	نَشِيْدٌ
ع ج ز	نَجِيْرٌ	ش ی ه	نَشَاؤٌ
ع د د	نَعْدٌ	د د د	نَفَاؤٌ
ع ذ ب	نَعْدَبَةٌ	ص ب ر	نَصِيْرٌ
د د د	سَطَبِهِمْ	ص ر ف	بُصْرَفٌ
ع ف و	نَعْفٌ	ص و ب	بُصِيْبٌ
ع ق ل	نَعْقَلٌ	ض ر ب	نَضْرِبَا
ع ل م	نَعْلَمٌ	ض ر ر	نَضْرَرُمْ
ع ل ن	نَعْلِنٌ	ض ی ع	نَضِيْعٌ
ع م ر	نَعْمَرِكُمْ	ط ب ع	نَطِيْعٌ
ع م ل	نَعْمَلٌ	ط ع م	نَطِيْمٌ
ع و د	نَعْوَدٌ	د د د	نَطِيْمِكُمْ
د د د	نَعْدٌ	ط م س	نَطِيْسٌ
د د د	نَعِيْدِكُمْ	ط م ع	نَطِيْعٌ
د د د	سَعِيْدُهَا	ط و ی	نَطْوِيٌّ
ع و ن	نَسْتَعِيْنُ	ظ ل ل	نَطْلٌ
خ د ر	نَقَادِرٌ	ظ ن ن	نَطْنٌ
خ ر ق	نَقَرِقُمْ	د د د	نَطْنِكُمْ

ROOTS OF WORDS

Root	Word	Root	Word
ق ر ر	قَرَّرَ	غ ف ر	غَفَّرَ
ق ص ص	قَصَّصَ	ف ت ن	فَتَنَهُمْ
د د د	دَقَّقَ	ف ر غ	فَرَّغَ
ق ع د	قَعَّدَ	ف ر ق	فَرَّقَ
ق ل ب	قَلَّبَ	ف ص ل	فَصَّلَ
ق و ل	قَوَّلَ	ف ض ل	فَضَّلَ
ق و م	قَوَّمَ	ف ع ل	فَعَّلَ
ق ی ض	قَيَّضَ	ف ق د	فَقَّدَ
ك ت ب	كَتَبَ	ف ق ه	فَقَّهَ
د د د	دَنَّكَتَبَ	ق ب س	قَبَّسَ
ك ت م	كَتَمَ	ق ب ل	قَبَّلَ
ك ذ ب	كَذَّبَ	ق ت ل	قَتَّلَ
ك س و	كَسَّوَمَا	د د د	دَّهَّلَ
ك ف ر	كَفَّرَ	ق د ر	قَدَّرَ
ك ل ف	كَفَّفَ	ق د س	قَدَّسَ
ك ل م	كَفَّمَا	ق ذ ف	قَذَّفَ
د د د	دَنَّكَفَّمَا	ق ر أ	قَرَّأَ
ك و ن	كَفَّنَ	د د د	دَنَّكَفَّرَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
و ذ ر	نَذَرُ	ك و ن	يَكُونُ
و ر ث	رِثٌ	د د د	يَكُونُونَ
د د د	رِثٌ	ك ي ل	يَكُونُوا
و س م	سَلِمَةٌ	ل ع ب	يَلْعَبُونَ
و ض ع	فَضَعُ	ل ع ن	يَلْعَبُونَ
و ع د	فَعِدْمٌ	ل ق ي	يَلْقَوْنَ
و ف ي	تَوَقَّيْتُكَ	م ت ع	يَلْقَوْنَ
و ك ل	تَوَكَّلُ	م د د	يَلْقَوْنَ
و ل ي	وَلَّوْهُ	د د د	يَلْقَوْنَ
د د د	وَلَّوْهُ	م ل و	يَلْقَوْنَ
ی س ر	يَسْرَكَ	م ن ح	يَلْقَوْنَ
د د د	فَسَّيْرُهُ	م و ت	يَلْقَوْنَ
		م ي ر	يَلْقَوْنَ
		ن ب أ	يَلْقَوْنَ
		د ل ك	يَلْقَوْنَ
		و ج د	يَلْقَوْنَ
		و ح ع	يَلْقَوْنَ
		د د د	يَلْقَوْنَ

السلام

ROOTS OF WORDS

Root	Word	Root	Word
ب ل و	لَبَنَلِي (كَمْ)	ا ك ل	لَا كُونُ
د د د	لَبْتَلِينُ	د د د	لَا كَلِينُ
ب و ء	لَبُو بِيَهُمْ	ا م ن	لَقَوْمِيْنَ
ب ي ت	لَبِيْنِيْنَ (ه)	د د د	لَقَوْمِيْنَ
ب ي ن	لَابِيْنُ	د د د	لَبُو بِيْنَ
د د د	لَبِيْنُ	ب ت ك	لَبْتَكُنْ
د د د	لَبِيْنَتَا	ب د ل	لَبِيْدَلِيْهِمْ
د د د	لَبِيْنُ	ب د و	لَبِيْدِيْ
د د د	لَبِيْنَتَا	ب ش ر	لَبِيْشِرُ
د د د	لَبِيْنُ	ب ط ه	لَبِيْطَانُ
د د د	لَبِيْنُ	ب ع ث	لَبِيْعَانُ
ب و ا	لَبُو بِيَهُمْ	د د د	لَبِيْعَانُ
ث ب ت	لَبِيْثُوْكَ	ب ك ي	لَبِيْثُوْ
ج د ل	لَبِيْجَادُوْكُمْ	ب ل غ	لَبِيْغُوْا
ج ز ي	لَبِيْزِيْنُ	ب ل و	لَبِيْزُوْهُمْ
د د د	لَبِيْزِيْكَ	د د د	لَبِيْزُوْكُمْ
ج ع ل	لَا جَعَلَكَ	د د د	لَبِيْزُوْنَ
د د د	لَتَجَمَلَنَّ	د د د	لَبِيْئِيْ

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Root	Word	Root	Word
ح م ل	لَيَحْمِلَنَّ	ج ع ل	لِنَجْمَلَهُ
د د د	لَيَحْمِلُوا	د د د	لِمَا عُلِّقَ
ح ن ك	لَا حَتَمَ لَكُمْ	ج م ع	لَيَجْمَعَنَّكُمْ
ح ي ي	لَيُحْيِيَنَّ	ح ب ط	لَيُحْبِطَنَّ
د د د	لَيُحْيِيَهُ	ح ج ب	لَيُحْجِبُونَّ
د د د	لِيُحْيِيَنَّ	ح ر ق	لَيُحَرِّقَهُ
خ ر ج	لَيُخْرِجَنَّ	ح ز ن	لَيُخْرِزَنَّ
د د د	لَيُخْرِجَنَّ	د د د	لَيُخْرِقَنَّ
د د د	لَيُخْرِجُوا	ح س ن	لَيُخْسِنَنَّ
د د د	لَيُخْرِجَكُمْ	ح ش ر	لَيُخْشِرَهُمْ
خ ز ي	لَيُخْرِجِيَنَّ	ح ص ن	لَيُخْصِمَنَّكُمْ
خ س ر	لَيُخْرِجُونَ	ح ض ر	لَيُخْضِرَهُمْ
خ ف ي	لَيَسْتَخْفُوا	ح ك م	لَيُكْحِمَنَّكُمْ
خ ل ف	لَيَسْتَخْفِيَهُمْ	د د د	لَيُكَلِّمَنَّكُمْ
د ح ض	لَيُدْخِلُونَّ	ح ل ف	لَيُحْلِفَنَّ
د خ ل	لَيُدْخِلَنَّ	ح ل ل	لِيُدْخِلَنَّ
د د د	لَيُدْخِلُوا	ح م ل	لَيُحْمِلَنَّ
د د د	لَا دُخْلَ لَكُمْ	د د د	لَيُحْمِلَهُمْ

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Root	Word	Root	Word
ر ج م	لَارَجَمَكَ	د خ ل	لَدَخَلْتَهُمْ
د د د	لَرَجَمْتُمْ	د ی ن	لَدَيْتُمْ
د د د	لَرَادُوكَ	ذ ب ح	لَذَبْتَهُ
د د د	لَمَرَدُوذُونَ	ذ ك ر	لَيَذْكُرُوا
ر د ی	لَتُرِيدُنِي	ذ و ق	لَذَائِقُوا / الْمَذَابِ
ر ز ق	لَيُرْزِقُهُمْ	د د د	لَأَذْفَاكَ
د د د	لِرِزْقَانَا	د د د	فَلْيَذِيقَنَّ
ر س ل	لَتُرْسِلَنَّ	د د د	لَتَذِيقَهُمْ
د د د	لَمُرْسَلُونَ	د د د	لَيَذِيقَكُمْ
ر ض و	لَيَرْضَوْنَهُ	د د د	لَيَذُوقُوا
د د د	لَيَرْضَوْكُمْ	ر ا ی	رَأَيْتَهُ
ر ق ی	لِرُقْبِكَ	د د د	لَتَرْمُونَ
د د د	فَلْيَرْتُقُوا	د د د	لَرَاهَا
ر ك ب	لَتَرْكَبُنَّ	د د د	لَيُرِيهِنَّ
د د د	لَتَرْكَبُوا	د د د	لَيُرِيَكُمْ
ز ل ق	لَيُرْلِقُونَكَ	د د د	لَيُرِيَهُمَا
ز و ل	لَتَزُولَ	د د د	لَيُرُوا
ز ی د	لَأَزِيدَنَّكُمْ	ر ج م	لَرَجَمَاكَ

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Root	Word	Root	Word
س ل ك	يَسْلُكُوا	ز ي د	يَزِدُّوهُمُ
س ل م	يَسْلِمُ	د د د	لَيَزِيدَنَّ
س م ح	تَسْمَعَنَّ	ز ي ن	لَا زِيدَنَّ
س م و	لَيَسْمُونَ	س ا ل	تَسْمَانَنَّ
س ن ن	يَسْتَبَا	د د د	وَيَسْتَأْذِنُوا
س و ه	يَسْوُونَ	د د د	تَسْمَانَنَّ
س و ي	يَسْتَوُوا	د د د	يَسْتَأْذِنُوا
ش ر ب	الشَّارِبِينَ	س ج د	لَا يَجِدُ
ش ر ذ م	لَشِرْذِمَةً	س ج ن	لَيَسْجَنَنَّ
ش ر ك	يُشْرِكُونَا	د د د	لَيَسْجَنَنَّ
ش ق ي	يَتَشَقَّى	س ح ر	يَتَشَحَّرْنَا
ش ه د	يَشْهَدُوا	س ر ق	لَسَارِقُونَ
ش و ب	لِقَوْمٍ	س ف ع	تَسْفَهُوا
ش و ي	لِلشَّوِيِّ	س ق ي	لَا تَقْبَلُهُمْ
ص ب ح	لَيَصْبِحَنَّ	س ك ن	يَتَكُونُوا
ص پ ر	لَتَصِيرَنَّ	د د د	يَسْكُنَنَّ
ص د د	لَيُصَدِّدُوا	د د د	لَتَكْفُرَنَّ
د د د	لَيُصَدِّدَهُمْ	س ل ط	لَتَأْطِقَهُمُ

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Root	Word	Root	Word
ط و ف	وَلِيَطَّوْفُوا	ص د ق	لَصَادِقُونَ
د د د	لِلطَّائِفِينَ	د د د	لَنَصَدَّقَنَّ
ظ ن ن	لَأَظُنُّكَ	ص ر ف	لَيَصْرِفَ
د د د	لَأَظُنُّهُ	ص ر م	لَيَصْرِمُنَّهَا
ظ ه ر	لَيُظْهِرُهُ	ص غ أ	لَيُضْحِي
ع ب د	لَيُعْبَدُونَ	ص ف ح	وَلَيُضْفَعُوا
د د د	لِلْمَيْدِ	ص ل ب	لَأُصَلِّبَنَّكُمْ
ع د ل	لِأَعْدِلَ	ص ن ع	لَيُضَنَّعَ
ع د و	لَيُتَمَدَّدُوا	ص و م	فَلْيُصَمِّمَهُ
ع ذ ب	لَيُذَبِّبْنَا	ض ح ك	فَلْيُضْحِكُوا
د د د	لَيُذَبِّبَهُمْ	ض ر ب	وَلَيُضْرِبَنَّ
د د د	لَأَعْدِبَنَّهُ	ض ل ل	لَيُضِلَّنَا
ع ر ف	فَلَيُعْرِقَهُمْ	د د د	لَيُضِلُّوا
د د د	لَيُعَارِفُوا	د د د	لَأُضِلَّهُمْ
د د د	لَيُعْرِقَهُمْ	ض ي ق	لَيُضَيِّقُوا
ع ز ل	لَيَمْرُؤُونَ	ط ل ع	لَيُطْلِمَنَّكُمْ
ع س ر	لِلْمَسْرِيِّ	ط م ن	لَيُطْمِنَنَّ
ع ف ف	فَلْيَسْتَوْفُوا	ط ه ر	لَيُطْهِرَنَّكُمْ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
غ ی ظ	لَعَاظِرُونَ	ع ف و	وَلْيَعْمُرُوا
ف ت ن	لَفِيئَاتِهِ	ع ل م	لَعَلَّيْهٖ
ف ج ر	لَيَفْجُرُنَّ	د د د	لَتَنْزِلَنَّ
ف د ی	لَا تَقْدُوا	د د د	لَيَعْلَنَنَّ
د د د	لَيَقْتَدُوا	د د د	لَيُعَلِّمَنَّ
ف ر ح	فَلْيَفْرَحُوا	د د د	لَيُعَلِّمَهُ
ف ر ی	لَتَفَرِّيَ	ع ل و ی	لَتَعْلَنَنَّ
ف ز ز	لَيَسْفِرُوكَ	د د د	لَعَالِي
ف س د	لَفَسَدًا	ع م ر	لَعَمْرُكَ
د د د	لَتُفْسِدَنَّ	ع و د	لَعَادِرًا
د د د	لَتُفْسِدَ	د د د	لَتَمُودُونَ
د د د	لَيُفْسِدُوا	غ ر ق	لَيُفَرِّقَنَّ
ف ق ه	لَيَنْفَقَهُوا	م ر م	لَمُفْرَمُونَ
ق ت ل	لَا تَقْتُلَكَ	غ و و	لَتَنْفَرِيَنَّكَ
د د د	لَا تَقْتُلَكَ	غ ف ر	لَا تَسْتَفِيرَنَّ
ق ر ا	لَتَقْرَأَ	غ ل ب	لَا تُظْلِمَنَّ
ق ر ب	لَيُقْرَبُونَا	غ و ی	لَا تُغْوِبُوا
ق ر ف	وَلْيُقْرَبُوا	غ ی ر	فَلْيُقْرَبُونَ

ROOTS OF WORDS

Root	Word	Root	Word
ك ی د	لَا كِيدَنَّ	ق ص ص	فَلْيَقْصِرَنَّ
ل ح ی	لِحْيَتِهِ	ق ض ی	لَيَقْبِضَنَّ
ل ط ف	وَلْيَنْطَفِئَنَّ	د د د	لَيَقْبِضُوا
ل ف ت	لَيَنْفِئَا	ق ط ع	لَا تَطْمَنَّ
ل ق ی	لَيَقُولَنَّ	ق ع د	لَا تَقْدَنَّ
د د د	فَلْيَقِيلَنَّ	ق و ل	لَيَقُولَنَّ
م س خ	لَيَسْتَخَامَنَّ	د د د	لَيَقُولَنَّ
م س س	لَيَسْتَنْ	ق و م	لَيَقْوِمَنَّ
د د د	لَيَسْتَكْمَنَّ	ك ب ر	لَيَكْبُرُوا
م س ك	لَا تَسْتَكْمَنَّ	ك ت م	لَيَكْتُمُونَ
م ك ر	لَيَسْتَكْرُوا	ك ف ر	لَا تَكْفُرَنَّ
م ل ا	لَا تَمْلَأَنَّ	د د د	لَتَكْفُرَنَّ
م ل ل	وَلْيَمْلَأَنَّ	ك م ل	لَيَكْمُلُوا
م ن ی	وَلَا تَمْنِجَنَّ	ك ن د	لَتَكْنُودَنَّ
ن ب ا	فَلْيَنْبَغَنَّ	ك و ن	لَا تَكُونَنَّ
د د د	لَيَنْبُوكَنَّ	د د د	لَتَكُونَنَّ
ن ب ذ	لَيَبْذَنَّ	د د د	لَيَكُونُوا
ن ب ذ	لَيَبْذَنَّ	د د د	لَيَكُونَنَّ
ن ج و	لَتَنْجِبَنَّ	ك ی ●	لَيَكْبَلَنَّ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
و س ع	لَوْ سِعُونَ	ن ذ ر	لِيَذُرُوا
و س م	لِلتَّوَسِّمِينَ	ن ذ ر	لَنُزِعَنَّ
و ض ع	لَاَوْضَعُوا	ن ر ف	لَنُفِيقَنَّ
و ط أ	لِيُؤَاطُوا	ن ص ر	لَيَنْصُرَنَّ
و ف ي	لِيُؤْفِقَهُمْ	د د د	لَيَنْصُرَنَّ
د د د	لَوْفُقُوهُمْ	ن ظ ر	لَيَنْظُرَنَّ
د د د	وَلْيُؤْفِقُوا	ن ع م	لَاَنْصِمِي
و ق ت	لَوْقِيَا	ن ف س	فَلْيَتَنَافَسَا
د د د	لِيُقَاتَا	ن ك ب	لَنَأْكُوبَنَّ
و ق ع	لَوْقِعِيَا	ن و أ	لَتَسْوَبَنَّ
و ق ي	فَلْيَتَقَوَّأَا	م د م	لَمَكَّامَتَا
و ل ي	فَلْيَلْمُوا لِيَلْمَنَّكَ	م د ي	لَيُهَدِّبَنَّكُمْ
د د د	لِيُولِّنَنَّ	د د د	لَيَهْتَدِي
و ه ب	لَاَهَبَنَّ	م ل ك	لَيَهْلِكَنَّ
ي ق ن	لَيَسْتَفِيقَنَّ	د د د	لَيَهْلِكَنَّكُمْ
أ ت ي	لَاَتِيَهُمْ	و ج د	لَاَاجِدَنَّ
د د د	وَلَنَأْتِيَنَّ	د د د	لَتَجِدَنَّ
د د د	لَتَأْتِيَنَّ	و ح ي	لَيُؤْحِضَنَّ
د د د	لَتَأْتِيَنَّكُمْ	و ذ ر	لَيَذَرَنَّ

الميم

ROOTS OF WORDS

Root	Word	Root	Word
ا م ن	مُؤْمِنُونَ	ا ت ي	مَاتِيَا
د د د	مُؤْمِنِينَ	د د د	المُؤْتُونَ
د د د	مُؤْمِنَةً	ا ج ل	مُؤْتَجِلًا
د د د	مُؤْمِنَاتٌ	ا خ ذ	مُتَّخِذًا
ا ن س	مُسْتَأْنِسِينَ	د د د	مُتَّخِذِي
ا و ي	مَاتٍ / مَاتَا	د د د	مُتَّخِذَاتٍ
ا و ب	مَأْوِي / مَأْوَاهُمْ	ا خ ر	المُتَّخِرِينَ
د د د	مَأْوَاهُ / مَأْوَاهُمْ	ا ذ ن	مُؤَدِّنًا
ب ث ث	المُبْتَوِي	ا ر ب	مَارِبٌ
د د د	مَبْتَوِيَّةٌ	ا و ص د	مُؤَصِّدًا
د د د	مُبْتَغًا	ا ف ك	مُؤْتَفِكَاتٍ
ب د و	مُبْدِيحًا (هـ)	د د د	المُؤْتَفِكَةَ
ب ر ا	مَبْرُؤُونَ	ا ك ل	مَأْكُولٍ
ب ر ك	مُبَارَكٌ	ا ل ف	المُؤَلَّفِ
د د د	مُبَارَكُو	ا م ن	مَامِنًا (هـ)
ب س ط	مَبْسُوطَانٍ	د د د	مَأْمُونٍ
ب ش ر	مُبَشِّرًا	د د د	المُؤْمِنِينَ
د د د	مُبَشِّرِينَ	د د د	مُؤْمِنًا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ب ی ن	مَبِينٌ	ب ش ر	مُسْتَبْرَةٌ
د د د	مَبِينَةٌ	ب ص ر	مُبْصِرَةٌ
د د د	مَبِينَاتٌ	د د د	مُبْصِرًا
د د د	مَبِينًا	د د د	مُبْصِرُونَ
ت ب ر	مَبْرٌ	د د د	مُسْتَبْرِينَ
ت ب ع	مَتَابِعِينَ	ب ط ل	مُطْلُونَ
د د د	مَتَجُونَ	ب ع ث	مَبْعُوثُونَ
ت ب ر	مَتْرَبَةٌ	د د د	مَبْعُوثِينَ
ت م م	مَمِيمٌ	ب ع د	مَبْعُوثُونَ
ث ب ر	مَبْرُورًا	ب ل س	مَبْلُوثُونَ
ث ق ل	مُتَقَلِّهٌ	د د د	مَبْلُوثِينَ
د د د	مُتَقَلِّونَ	ب ل غ	مَبْلَغٌ / مَبْلَغُهُمْ
د د د	مُتَقَالٌ	ب ل و	مَبْلُوكٌ
ث ن ی	مَتَى	د د د	مَبْتَلِينَ
د د د	مَتَانِي	ب ن ی	مَبْتِيَّةٌ
ج ذ ذ	مَجْدُودٌ	ب و ع	مَبْوَأٌ
ج ر م	الْمَجْرِمُ	ب ی ن	الْمَبِينُ
د د د	مَجْرَمُونَ	د د د	الْمُسْتَبِينَ

ROOTS OF WORDS

Root	Word	Root	Word
ح ر ب	الْمُحْرَابِ	ج ر م	مُجْرِمِينَ
د د د	مَحَارِبَ	د د د	مُجْرِمِينَ
ح ر ر	مُحْرَرًا	ج ل س	الْمُجَالِسِ
ح ر ف	مُتَحَرِّفًا	ج م ع	بِجَمْعٍ
ح ر م	الْمُحْرَمِ	د د د	الْمُجْمُوعُونَ
د د د	الْمُحْرَمُونَ	د د د	يُجْتَمِعُونَ
د د د	مُحْرَمٌ	د د د	بِجَمْعٍ
ح س ر	مُحْسِرًا	ج ن ف	مُتَجَانِفًا
ح س ن	مُحْسِنًا	ج ن ن	يَجْتَنُونَ
د د د	مُحْسِنُونَ	ج د د	الْمُجَاهِدُونَ
د د د	مُحْسِنِينَ	د د د	الْمُجَاهِدِينَ
ح ش ر	مُحْشِرَةً	ج و ب	مُجِيبًا
ح ص ن	مُحْصِنًا	د د د	الْمُجِيبُونَ
د د د	مُحْصِنِينَ	ج و ر	مُتَجَاوِرَاتٍ
د د د	مُحْصِنَاتٍ	ح ب ب	مُحِبَّةً
ح ض ر	مُحْضِرًا	ح ج ر	مُحْجِرًا
د د د	مُحْضِرُونَ	ح د ث	مُحَدِّثًا
د د د	الْمُحْضِرِينَ	ح ذ ر	مُحْذِرًا

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Root	Word	Root	Word
خ ت م	مُخْتَصِمٌ	ح ض ر	مُخْتَصِرٌ
خ ذ ل	مُخَلِّدُونَ	ح ظ ر	مُخْتَوِرٌ
خ ر ج	مُخْرَجًا	د د د	الْمُخْتَصِرِ
د د د	مُخْرَجٌ	ح ف ظ	مُخْفِوِي
د د د	مُخْرَجُونَ	ح ك م	مُخْتَمَةٌ
د د د	مُخْرِجِينَ	د د د	مُخْتَمَاتٌ
د د د	الْمُخْرِجِينَ	ح ل ق	مُخْتَلِفِينَ
خ ز ي	مُخْرِئِ الْكَافِرِينَ	ح ل ل	مُجَلِّ
خ س ر	الْمُخْسِرِينَ	د د د	مُجَلَّةٌ
خ ض د	مُخْضَوِدٌ	ح م د	مُخْوَدًا
خ ض ر	مُخْضِرَةٌ	ح و ز	مُخْتَبِرًا
خ ف ي	مُخْتَفِئٌ	ح و ط	مُخْتَفِئٌ
خ ل د	مُخَلِّدُونَ	د د د	مُخْتَلِفًا
خ ل ص	مُخْلَصًا	ح ي ص	مُخْتَلِفِينَ
د د د	مُخْلَصُونَ	ح ي ض	الْمُخْتَلِفِينَ
د د د	مُخْلَصِينَ	ح ي ي	مُخْتَلِمًا
خ ل ف	مُخْلِفٌ	د د د	مُخْتَلِمًا
د د د	الْمُخْلِفُونَ	خ ب ت	الْمُخْتَلِفِينَ

ROOTS OF WORDS

Root	Word	Root	Word
د م م	مُدَّهَا مَتَانِ	خ ل ف	مُخْتَلِفٌ
د ی ن	مَدِينَةٍ	د د د	مُخْتَلِفُونَ
ذ ع م	مَدْوَمَا	د د د	مُخْتَلِفِينَ
ذ ب ذ ب	مُدْبِئِينَ	د د د	مُسْتَحْتَفِينَ
ذ ع ن	مُدْعِينَ	خ ل ق	مُخْتَلَفَةٌ
ذ ك ر	مَدْكُورًا	ص م خ	تَمَخَّصَةٌ
د د د	مَدْكُورٌ	خ ن ق	الْمُخْتَلَفَةُ
د د د	مَدْكِرٌ	خ ی ل	مُخْتَالٍ/مُخْتَالًا
ذ م م	مُدْمُومًا	د ب ر	الْمُدْبِرَاتِ
ر ب ص	مَرَبِّصٌ	د د د	مُدِيرًا
د د د	مَرَبِّصُونَ	د د د	مُدِيرِينَ
د د د	الْمُرَبِّصِينَ	د ث ر	الْمُدِّرِ
ر ج ع	مَرَجِمُكُمْ	د ح ر	مُدْحُوًّا
د د د	مَرَجِمَهُمْ	د ح ض	الْمُدْحِضِينَ
ر ج ف	الْمُرْجِفُونَ	د خ ل	مُدْخَلٌ
ر ج م	الْمُرْجُومِينَ	د د د	مُدْخَلًا
ر ج و	مَرَجُوا	د ر ر	مُدْرَارًا
د د د	مُرْجُونَ	د ر ك	مُدْرَكُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ر ض و	مَرَضَاتِهِ	ر ح م	بِالْمَرْحَمَةِ
د د د	مَرَضَاتِي	ر د د	مَرَدَّةٌ
د د د	مَرَضَاتِي	د د د	مَرَدًا
ر ع ی	الرَّعِي	د د د	مَرْدُودٍ
د د د	مَرَعَاهَا	ر د ف	مَرْدِفِينَ
ر غ م	مَرَاغًا	ر س ل	مُرْسِلٍ
ر ف د	الرَّفُودُ	د د د	مُرْسِلُونَ (النَّاقَةُ)
ر ف ع	الرَّفُوعُ	د د د	مُرْسِلِينَ
د د د	مَرْفُوعَةٌ	د د د	مُرْسِلَةً
ر ف ق	مِرْقَا	د د د	الرُّسُلُونَ
د د د	الرَّافِقِ	د د د	الرُّسُلَاتِ
د د د	مِرْقَقًا	ر س و	مُرْسَاهَا
ر ق ب	مُرْقَبُونَ	ر ش د	مُرْسِدًا
ر ق د	مُرْقِدَانَا	ر ص د	مُرْسِدٍ
ر ق م	مُرْقُومٌ	د د د	الرُّسَادِ
ر ك ب	مُرَاكِبًا	ر ص ص	مُرْصُوعٍ
ر ك م	مُرْكُومٌ	ر ض ع	مُرْضِعَةٍ
ر ی ب	مُرْتَابٌ	د د د	الرَّاصِعِ

ROOTS OF WORDS

Root	Word	Root	Word
س ح ر	المُسْحَرِينَ	ر ي ب	مُرَيَّبٌ
س خ ر	المُسْحَرِ	ز ج ر	مُرْدَجِرٌ
د د د	مُسْحَرَاتٍ	ز ج و	مُرْجَاةٌ
س ر ر	مُسْرُورًا	ز ح ز ح	يُمْرَحِرُهُ
س ر ف	مُسْرِفٌ	ز م ل	الزَّمَلُ
د د د	مُسْرِفُونَ	ز ي د	مُرَيْدٌ
د د د	مُسْرِفِينَ	س ا ل	مَسْرُولًا
س ط ر	مُسْطُورٌ	د د د	مَسْرُوُونَ
د د د	مُسْطَرٌ	س ب ح	المُسْبُحُونَ
س غ ب	مُسْغَبَةٌ	د د د	المُسْبِحِينَ
س ف ح	مُسْفُوحًا	س ب ق	مُسْبُوقِينَ
د د د	مُسَالِحِينَ	س ت ر	مَسْتُورًا
د د د	مُسَالِحَاتٍ	س ج د	مَسْجِدٌ
س ف ر	مُسْفِرَةٌ	د د د	مَسَاجِدُ
س ك ب	مُسْكُوبٌ	س ج ر	المُسْجُورِ
س ك ن	مُسْكُوبَةٌ	س ج ن	المُسْجُوبِينَ
د د د	مُسْكِبِهِمْ	س ح ر	مَسْحُورًا
د د د	مَسَاكِينٌ	د د د	مَسْحُورُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ش ع م	المشَامَةُ	س ك ن	الْمَشْكَةُ
ش ب ه	مُشْتَبِهًا	د د د	مِشْكِينَ
د د د	مُتَشَابِهًا	د د د	مَشَاكِينُ
د د د	مُتَشَابِهَاتٍ	س ل م	مُسْلِمَةً
ش ح ن	المُشْحُونِ	د د د	مُسْلِمًا
ش ر ب	مُشْرَبِهِمْ	د د د	مُسْلِمِينَ
د د د	مَشَارِبُ	د د د	مُسْلِمَاتٍ
ش ر ق	المُشْرِقِ	د د د	مُسْتَلِيمُونَ
د د د	المُشْرِقِينَ	س م ع	مُسْمِعٍ
د د د	مَشَارِقِ	د د د	مُسْمِعِينَ
د د د	مُشْرِقِينَ	د د د	مُسْمِعُونَ
ش ر ك	مُشْرِكًا	س م و	مُسَيِّئًا
د د د	مُشْرِكُونَ	س ن ن	مُسْتَوِينَ
د د د	مُشْرِكِينَ	س و ه	المُسَيِّئِينَ
د د د	مُشْرِكَةٍ	س و د	مُسَوِّدًا
د د د	المُشْرِكَاتِ	د د د	مُسَوِّدَةً
د د د	مُشْرِكُونَ	س و م	مُسَوِّمِينَ
ش ع ر	المُشْعِرِ	د د د	مُسَوِّمَةً

ROOTS OF WORDS

Root	Word	Root	Word
ص ر خ	مُصْرِحِكُمْ	ش ف ق	مُشْفِقُونَ
د د د	مُصْرِحِي	د د د	مُشْفِقِينَ
ص ر ف	مَصْرِفًا	ش ك ر	مَشْكُورًا
د د د	مَصْرُوفًا	ش ك س	مُتَشَاكِرُونَ
ص ف ر	مُصْرَفًا	ش ك و	كِفَاةً
ص ف ف	مُضْفُوفَةٌ	ش ه د	مَشْهَدٍ
ص ف و	مُصْفًى	د د د	مَشْهُودٍ
د د د	المُصْطَفَى	ش ي د	مَشِيدٍ
ص ل ح	المُصْلِحِ	د د د	مُشِيدَةً
د د د	مُصْلِحُونَ	ص ب ح	مُضِحِينَ
د د د	المُصْلِحِينَ	د د د	مِضَاحٍ
ص ل و	مُصَلًى	د د د	مِصَابِيحٍ
د د د	المُصَلِّينَ	ص د ع	مُتَّصِعًا
ص ن ع	مَصَانِعَ	ص د ق	مُصَدِّقٌ
ص و ب	مُصِيبًا	د د د	المُصَدِّقِينَ
د د د	مُصِيبَةً	د د د	التَّصَدِّقِينَ
ص و ر	المُصَوِّرَ	د د د	التَّصَدِّقَاتِ
ص ي و	المُصِيرَ	د د د	المُصَدِّقَاتِ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ط م ن	مُطَمِّئِينَ	ص ي ر	مَصِيرِكُمْ
ط ه ر	مُطَهَّرَةٌ	ض ج ع	الْمُضَاجِعِ
د د د	الْمُطَهَّرُونَ	د د د	مَضَاجِعِهِمْ
د د د	الْمُتَطَهِّرِينَ	ض ر ر	الْمُضَطَّرَّ
د د د	الْمُطَهِّرِينَ	د د د	مُضَارًّا
ط و ع	مُطَّلِعٍ	ض ع ف	مُسْتَضْمِنُونَ
د د د	الْمُطَوِّهِينَ	د د د	مُسْتَضْمِنِينَ
ط و ي	مُطَوِّبَاتٌ	د د د	مُضَاعَفَةٌ
ط ي ر	مُسْتَطِيرًا	د د د	الْمُضِيقُونَ
ظ ل م	مُظْلِمًا	ض ل ل	مُضِلًّا
د د د	مُظْلِمُونَ	د د د	الْمُضِلِّينَ
د د د	مُظْلَمًا	ط ف ف	لِلطُّفَيْنِ
ع ت ب	الْمُتَّعِينَ	ط ل ب	الْمُطْلُوبِ
ع ج ز	مُعَاجِزِينَ	ط ل ع	مُطَّلِعٍ
د د د	بِمُعِيزٍ	د د د	مُطَّلِعُونَ
د د د	مُعْجِزِي	ط ل ق	الْمُطْلَقَاتِ
د د د	مُعِيزِينَ	ط م ن	مُطْمَئِنَّةً
ع د د	مَعْدُودٍ	د د د	مُطْمَئِنِّينَ

ROOTS OF WORDS

Root	Word	Root	Word
ع ر ف	مَعْرُوفَةٌ	ع د د	مَعْدُودَةٌ
ع ز ل	مَعْرِلٌ	د د د	مَعْدُودَاتٌ
ع ش ر	مِعْشَارٌ	ع د ر	مَعْدِيٌّ
د د د	مَعْتَرٌ	د د د	الْمَعْتَدُونَ
ع ص ر	الْمُعْتَرَاتُ	د د د	الْمُعْتَدِينَ
ع ص ي	مَعْصِيَةٌ	ع ذ ب	مَعْدِبُهُمْ
ع ط ل	مَعْطَلَةٌ	د د د	مَعْدُبُوهَا
ع ق ب	مَعْقَبٌ	د د د	مَعْدِيَيْنٌ
د د د	مَعْقَبَاتٌ	ع ذ ر	مَعْدِرَةٌ
ع ك ف	مَعْكُوفَةٌ	د د د	مَعْدِرَةٌ
ع ل ق	كَالْمَعْلُوقَةِ	د د د	الْمَعْدِرُونَ
ع ل م	مَعْلُومٌ	ع ر ج	مَعَارِجٌ
د د د	مَعْلُومَاتٌ	ع ر ر	مَعْرَةٌ
د د د	مَعْمٌ	د د د	الْمَعْتَرُ
ع ل و ا ي	الْمَعَالِ	ع ر ض	مَعْرِضُونَ
ع م د	مَعْمَدًا	د د د	مَعْرِضِينَ
ع م ر	مَعْمَرٌ	ع ر ف	مَعْرُوفٌ
د د د	الْمَعْمُورُ	د د د	مَعْرُوفًا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
غ ف و	مَغْفِرَةٌ	ع ر د	مَمَادٍ
د د د	الْمُسْتَغْفِرِينَ	ع و ذ	مَمَادًا
غ ل ب	مَقْلُوبٌ	ع و ق	الْمُعْرَبِينَ
غ ل ل	مَقُولَةٌ	ع و ن	الْمُسْتَمَانَ
غ ن م	مَقَامٍ	ع ی ش	مَعَاشًا
غ ن ی	مُقْنُونَ	د د د	مَيْقَاتَةً
غ و ر	مَعَارَاتٍ	د د د	مَعَايِشَ
د د د	الْمُعِيرَاتِ	ع ی ن	مَعِينٍ
غ ی ر	مُعِيرًا	غ ر ب	الْمُعْرَبِ
د د د	فَالْمُعِيرَاتِ	د د د	الْمُعْرَبِينَ
ف ت ح	مُفْتَحَةٌ	د د د	الْمُعَارِبِ
د د د	مَفَاتِحُ	غ ر ق	مُعْرُقُونَ
ف ت ن	الْمُقْتُونَ	د د د	الْمُعْرَقِينَ
ف ر ر	الْمُفْرَقِ	غ ر م	مُفْرَمٍ
ف ر ض	مُفْرَضًا	غ س ل	مُفْتَلًا
ف ر ق	مُفْرَقٌ	غ ش ی	الْمُفْشِي
د د د	مُفْرَقُونَ	غ ض ب	الْمُنْضُوبِ
ف ز ی	مُفْرِقٌ	د د د	مُعَاضِبًا

ROOTS OF WORDS

Root	Word	Root	Word
ق ب ض	مَقْبُوضَةٌ	ف ر ی	مُقَرَّبُونَ
ق ب ل	مُقَابِلِينَ	د د د	مُقَرَّبَى
د د د	مُسْتَقْبِلٌ	د د د	مُقَرَّبِينَ
ق ت ر	المُقَرَّبَاتِ	د د د	مُقَرَّبَاتِ
ق ح م	مُقْتَحِمٌ	ف س د	المُقَسِّدِ
ق د ر	مَقْدُورًا	د د د	مُقَسِّدِينَ
د د د	مِقْدَارٌ	د د د	مُقَسِّدُونَ
د د د	مُقَدِّرٌ	ف ص ل	مُقَصِّلًا
د د د	مُقَدِّرُونَ	د د د	مُقَصِّلَاتِ
ق د س	المُقَدِّسِ	ف ط ر	مُنْقَطِرٌ
د د د	المُقَدَّسَةَ	ف ع ل	مُنْقُولًا
ق د م	المُسْتَقْدِمِينَ	ف ك ك	مُنْفَكِينَ
ق د ر	مُعْتَدُونَ	ف ل ح	المُقْلِحُونَ
ق ر ب	مُقَرَّبَةٌ	د د د	المُقْلِحِينَ
د د د	المُقَرَّبُونَ	ف و ز	مَقَارًا
د د د	المُقَرَّبِينَ	د د د	مَقَارِئِ
د د د	مُسْتَقَرٌّ	ق ب ح	المُقَبَّرِينَ
د د د	مُسْتَقَرًّا	ق ب ر	المُقَابِرَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ق ل ب	مَقْلَبٌ	ق ر ف	مَقْرَفُونَ
د د د	مُقَلَّبُونَ	ق ر ن	مُقَرَّبِينَ
د د د	مَنْفَلِكٌ	د د د	مُقَرَّبِينَ
ق ل د	مَقَالِيدٌ	ق س ط	الْمُقَسِّطِينَ
ق م ح	مَقْمُوحُونَ	ق س م	مَقْسُومٌ
ق م ع	مَقَامِعٌ	د د د	فَالْمَقْسَاتِ
ق ن ع	مُقَنِّينَ	د د د	الْمُقَسِّمِينَ
ق و ت	مُقِنًا	ق ص د	مُقْتَصِدٌ
ق و م	مَقَامٌ	د د د	مُقْتَصِدَةٌ
د د د	مَقَائِنَ	ق ص ر	مَقْصُورَاتٌ
د د د	الْمَقَامَةِ	د د د	مَقْصُرِينَ
د د د	مُقِيمٌ	ق ض ي	مَقْضِيًّا
د د د	الْمُقِيمِينَ	ق ن ط ر	الْمُقْطِرَةَ
د د د	مُسْتَقِيمًا	ق ط ع	مَقْطُوعٌ
ق و ي	الْمُقْوِينَ	د د د	مَقْطُوعَةٌ
ق ي ل	مَقِيلًا	ق ع د	مَقْدِدٌ
ك ب ب	مَكِيًّا	د د د	مَقَاعِدَ
ك ب ر	مَسْكِرٌ	ق ع ر	مَقْفِرٌ

ROOTS OF WORDS

Root	Word	Root	Word
ك و ن	مَكَانٍ	ك ب ر	الْمُتَكَبِّرِينَ
د د د	مَكَاتِكُمْ	د د د	مُسْتَكْبِرًا
ك ی د	الْمَكِيدُونَ	د د د	مُسْتَكْبِرِينَ
ك ی ل	الْمِكْبَالِ	د د د	مُسْتَكْبِرُونَ
م ل ك	مَلَكٌ	ك ت ب	مَكْتُوبًا
د د د	مَلَائِكِينَ	ك ذ ب	مَكْدُوبٍ
د د د	الْمَلَائِكَةِ	د د د	الْمَكْدُوبُونَ
ل ج أ	مَلَجًا	د د د	الْمَكْدِيِّينَ
ل ح د	مُلْتَحِدًا	ك ر م	مَكْرِمٍ
ل ع ن	مَلْعُونِينَ	د د د	مَكْرَمِيَّةً
د د د	الْمَلْعُونَةَ	د د د	مَكْرَمُونَ
ل ق ی	مَلَاقِي	د د د	مَكْرَمِينَ
د د د	مَلَاقُوا	ك ر ه	مَكْرُومًا
د د د	مَلَائِكَتِكُمْ	ك ظ م	مَكْظُومٌ
د د د	مُلْقُونَ	ك ل ب	مَكْلُوبِينَ
د د د	الْمَلْفِينَ	ك ل ف	الْمُتَكَلِّفِينَ
د د د	الْمَلْفِيَّاتِ	ك ن ن	مَكْنُونٍ
د د د	الْمَلْفِيَّانِ	ك و ن	مَكَانًا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ن س ا	مَنَسَاةٌ	م ا ج ح	مَاجِجٍ
ن س ك	مَنَسَكًا	م ا ی	مِائَةً
د د د	مَنَاسِكُمْ	د د د	مِائَتَيْنِ
ن س ی	مَنَسِيًّا	د د م	مُحَدِّثِكُمْ
ن ش ا	الْمُنَشِّوْنَ	د ر د	مُزَمَّرًا
د د د	الْمُنَشَّاتِ	م ر ر	مُسْتَمِرًّا
ن ش ر	مُنَشَّرَةً	م ر ی	الْمُنْتَرِبِينَ
د د د	مُنَشِّرِينَ	م س ك	مُسْتَمْسِكُونَ
د د د	مُنَشِّرًا	ن ث ر	مُنُورًا
ن ص ر	الْمُنُورُونَ	ن ج و	مُنْجُوكَ
د د د	مُنَشِّرًا	د د د	مُنْجُوهُمْ
د د د	مُنَشِّرِينَ	ن د ی	الْمُنَادِ
ن ض د	مُنْضُودٍ	ن ذ ر	مُنْذِرًا
ن ط ق	مُنْطِقًا	د د د	مُنْذِرُونَ
ن ظ ر	مُنْظَرُونَ	د د د	مُنْذِرِينَ
د د د	الْمُنْظِرِينَ	ن ز ل	مُنْزِلًا
د د د	مُنْظَرُونَ	د د د	مُنْزِلُونَ
د د د	الْمُنْظِرِينَ	د د د	الْمُنْزِلِينَ

ROOTS OF WORDS

Root	Word	Root	Word
ن و ب	مُنِيبٌ	ن ف ر	مُسْتَفِيْرَةٌ
د د د	مُنِيْبِيْنَ	ن ف س	الْمُسْتَفِيْسُونَ
ن و ر	الْمُنِيْبِيُّ	ن ف ش	الْمُنْفُوسُ
ن و ص	مَنَاصِيْ	ن ف ح	مَنَافِعُ
ن و م	مَنَامٌ	ن ف ق	الْمُنْفِقِيْنَ
د د د	مَنَامِيْهَا	د د د	الْمُنَافِقَاتِ
ج ر	مُهَاجِرٌ	د د د	الْمُنَافِقُونَ
د د د	مُهَاجِرَاتِ	د د د	الْمُنَافِقِيْنَ
د د د	الْمُهَاجِرِيْنَ	ن ق ص	مَنْفُوسٍ
د د د	مُهَنْدِيْ	ن ق م	مُهَنْمُونٌ
د د د	مُهَنْدُونَ	ن ك ب	مَنَاقِبَهَا
د د د	الْمُهَنْدِيْ	ن ك ر	مُنْكَرَةٌ
د د د	الْمُهَنْدِيْنَ	د د د	الْمُنْكَرِ
د د د	مُسْتَهْرِوْنَ	د د د	الْمُنْكَرُونَ
د د د	الْمُسْتَهْرِيْنَ	ج ن	يُهَاجِرُ
ز م	مُهْزُومٌ	ن ه ي	الْمُنْتَهَى
ط ع	مُهْطِئِيْنَ	د د د	مَنْهَا مَا
ل ك	مُهْلِكٌ	د د د	مُنْهَوْنَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
و ز ن	مَوَّزِينَ	ه ل ك	مُهَلِّكُوا
د د د	الْمِيزَانَ	د د د	مُهَلِّكِينَ
د د د	الْمَوَازِينَ	د د د	الْمُهَلِّكِينَ
و س ع	المَوْصِجِ	ر م ه	مُهَمِّيرٍ
و ص ي	مَوْصِي	ن م ه	الْمُهَيِّئِينَ
و ض ع	مَوْضُوعُهُ	و ن ه	مُهَيِّئِينَ
د د د	مَوَاضِعِهِ	د د د	مُهَيِّئِينَ
و ض ن	مَوْضُوعًا	د د د	مُهَيِّئِينَ
و ط ا	مَوَاطِنًا	ه ي ل	مُهَيِّئِينَ
و ط ن	مَوَاطِنَ	و ب ق	مَوْفِقًا
و ع د	مَوْعِدًا	و ث ق	مَوْفِقًا
د د د	مَوْعِدًا	د د د	مِيثَاقًا
د د د	مَوْعِدِكُمْ	د د د	مِيثَاقَهُ
د د د	مَوْعِدُهُ	د د د	مَوَدَّةً
د د د	مَوْعِدِي	و د ع	مُسْتَوْدَعًا
د د د	المَوْعُودِ	و ر ث	مِيرَاثًا
د د د	الْمِعْبَادِ	و ر د	المُورِدِ
و ع ظ	مَوْعِظَةً	و ر ي	فَالْمُورِيَاتِ

ROOTS OF WORDS

Root	Word	Root	Word
و ل د	مَوْلُوْدٌ	و ف ر	مَوْفُوْرًا
و ل ی	المَوْلٰی	و ف ی	المَوْفُوْن
د د د	مَوْلَاكُمْ	د د د	مَمْوُوْبِكَ
د د د	مَوْلَانَا	و ق ت	مَوْفُوْتَانَا
د د د	مَوْلَاةٌ	د د د	مِيْمَاتٌ
د د د	مَوَالٍ	د د د	مَوَاقِيْتُ
د د د	مَوَالِيكُمْ	و ق د	المَوْفُوْدَةُ
و ه ن	مَوْهِنٌ	و ق ذ	المَوْفُوْدَةُ
ی س ر	مَيْسُوْرًا	و ق ع	مَوَاقِيْمُهَا
د د د	مَيْسِرَةٌ	د د د	بِمَوَاقِعِ
د د د	المَيْسِرِ	و ق ف	مَوْفُوْفُوْنٌ
ی ق ن	مَوْفُوْنٌ	و ق ی	المُتَمَوِّن
د د د	مَوْفُوْنِ	د د د	المُتَمَيِّن
د د د	بِمُسْتَقِيْنِ	و ك ا	مَمْتَكُوْنٌ
ی م ن	المَيْتَمَةِ	د د د	مَمْتَكِيْنٌ
(*****)	(*****)	د د د	مَمْتَكًا
		و ك ل	المُتَمَكِّلُوْن
		د د د	المُتَمَكِّلِيْن

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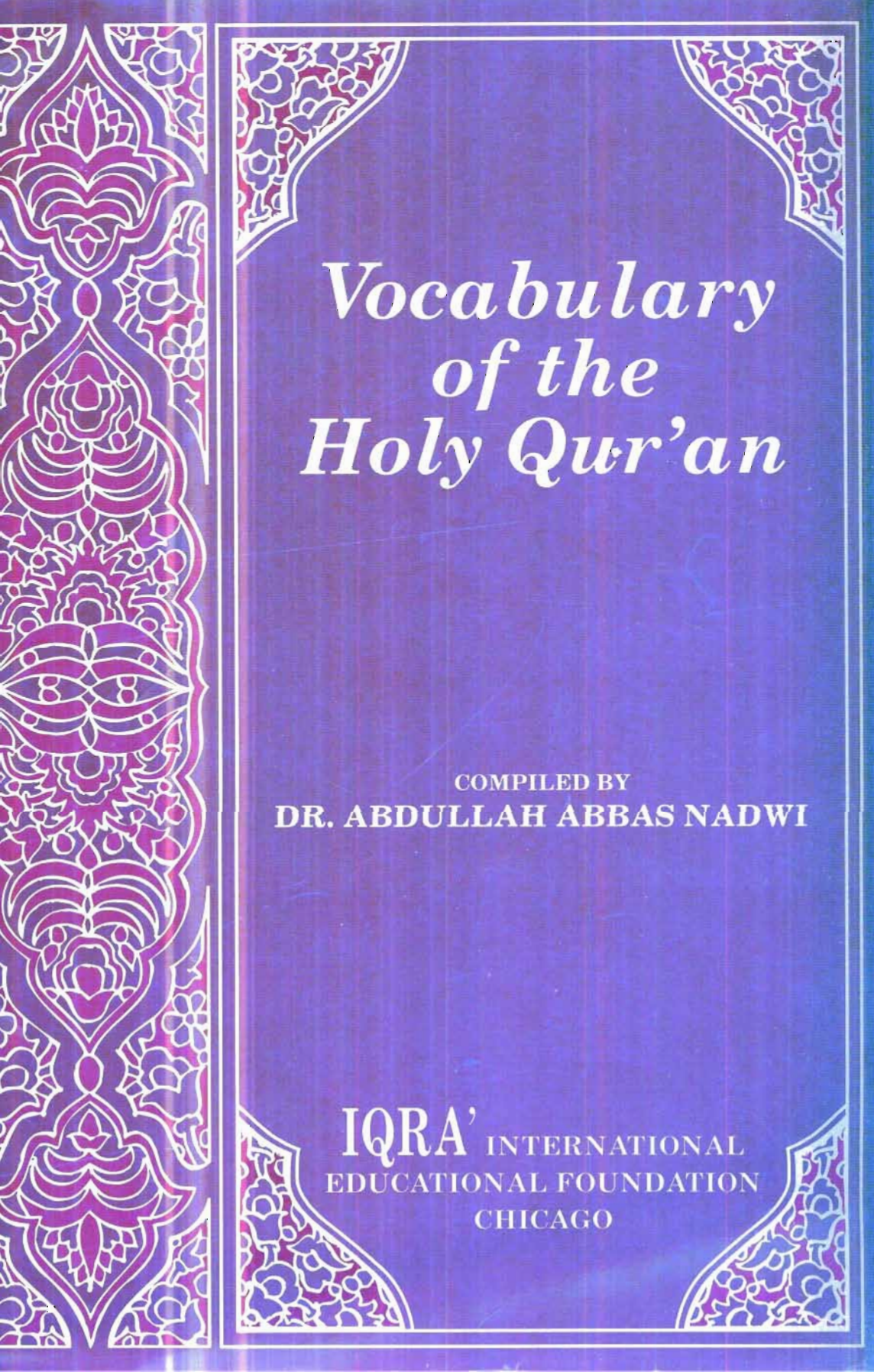
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