

قاموس الفاظ

الفرز الكبري

عربي - انجليزي

الدكتور
عبدالله عبايس التروي

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قاموس الفاظ القرآن الكريم

عربي - إنجليزي

حسب الترتيب الجذري والسياق المعنوي
مع إيضاحات صرفية ونحوية وتفصيل ممتدة
عن الأساكن والأعلام

تأليف

الدكتور عبدالمنعم عبدالمنعم

عضو هيئة التدريس بمعهد اللغة العربية
بجامعة أم القرى - مكة المكرمة

مؤسسة إقرأ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

سورة اقرأ الآيات ٤٠، ٣٢، ٢٢، ١٧

**INDEED WE MADE THIS
QUR'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 ممن يتعلمونها باعتبارها لغة دولية وهم ينتمون الى
مختلف الجنسيات وينطقون بشق 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 لمست رغبة ملحة في قلوب كثير من المسلمين في الشرق والغرب
الى تفهم معاني كتاب الله العظيم فيها مباشرة بدون وسائط الترجمة وقد
وفق الله لأجلهم بعض عباده الى أنتهاج منهج خاص لتعليم مبادئ
اللغة العربية وكان ذلك المنهج مبنياً على تركيز القوة الواعية لتلقي
اللغات الأجنبية على آيات القرآن الكريم لتكون هذه القوة أكثر ألفة

بالنسق القرآني من أول خطوة تخطوها نحو تعلم اللغة العربية.
وهذا المنهج يتمثل في كتاب (تعلّم لغة القرآن الكريم) الذي أخرجته
دار الشروق عام ١٤٠٠هـ 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 - إنجليزي لألفاظ القرآن الكريم يرجع
اليه المؤلفون والباحثون إلا كتاباً وضعه المستشرق John Penrice في
عام ١٨٧٣م أي قبل أكثر من قرن وهو قاموس مختصر لا يخلو من
الأخطاء والطعنات الخفية في الأسلام وعقائد المسلمين ومصادره ثانوية
بما ألفه أسلافه المستشرقون الذين نفثوا فيها سموم أحقادهم والتواء
أفكارهم فجاءت غير مبرأة من الخطأ والانحراف.

أما النهج الذي أتبعه مؤلف هذا القاموس فهو أنه ألزم نفسه أبان
تأليفه مراجعة التفسير المتفق على صحتها مثل الطبري والكشاف
للزحشري 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 (٥٠٢م).

وفي بعض الأحيان راجع أقرب الموارد لسميد 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 & Wagnall 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 المنصوب من اللفظ والمرفوع منه).

وأكتفى ببيان معنى واحد لكلمة واحدة اذا وردت في موضع واحد في القرآن أو وردت في عدة مواضع ولكنها تقيد 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 وبجهد 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 المعاني من معاني الكلمات.

وأعددت ملخصين في آخر الكتاب أولهما للكلمات التي يجار 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 ومع الفاعل

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

وأنتي إذ أتقدم بهذا المعجم لمعاني ألفاظ القرآن الكريم فإنه يعني أن أعلن لأخواني السادة العلماء وجمهرة المثقفين المخلصين أستعدادي لتلقي أي تعقيب علمي مفيداً أو نقد فكري هادف بناءً يعين على إتقان العمل في هذا المعجم وإيصاله إلى مرتبة عالية في الشكل والمضمون حاضراً ومستقبلاً فليست منزلها من الأخطاء والمعصية 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 بطبعة الدوران وقليلة الريبج ولكنه أراد بنشر هذا العمل العلمي وجه الله ورضاه وخدمة دينه وكتابه الخالد والله المسؤول أن يتولى جزاءه.

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

كما أنني مدين لفضل أخي في الله الأستاذ الفاضل محمد الرابع الحسيني أمين عام المجمع والأستاذ الكاتب محي الدين مستشار المجمع لجهوده الكبيرة التي بذلها في تصحيح المسودات وتطبيق البروفات وشاركه في هذا العمل الشاق مجله 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 تتم الصالحات وآخر دعوانا أن الحمد لله
رب العالمين.

كتبه العاجز الفقير الى رحمة ربه

الدكتور عبد الله عتيق الندي

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 " **الْمُضَارِعِ** imperfect " is marked with *fatha* that is a sign of subjunctive case. Thus **يَفْعَلُ** becomes **يَفْعَلْ** 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 **فَاعِلٌ** 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 : **مَشْهُورٌ** instead of **شَيْئٌ**
- 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 : **مَكْرُمٌ** from iv. **مَكْرَمٌ** from ii and **مَجْتَبٌ** from viii etc.

Azalm. 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 **نِ** 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 **يَلْتَمِبْ** "in order to take it", when it is placed before a passive imperfect it means 'let-do as **يَلْتَمِبْ** 'let him go' or 'he may go'.

Elativ The form of Elative ' **أَهْدَى أَهْدَى** ' e.g. **أَهْدَى أَهْدَى** 'more righteous than' . .

Elativ-W The form of elative denoting wonder, surprise and excess as **مَا أَحْسَنَ** 'how good is he !'

Emp. 'Emphatic' there is a duplicated **نِ** suffixed, to emphasize the meaning of the root e.g. **يَلْتَمِبْ** 'he surely will go'.

Epl. There are a duplicated **نِ** as in Emp above, suffixed and a " **لِ** " prefixed to show the surety of the action denoted by the root form e.g. **يَلْتَمِبْ** 'he surely shall kill'.

- 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 *nun* ن of plural and dual is dropped, thus **يَمْلَأُونَ**, **يَمْلَأَانِ** becomes **يَمْلَأُ** and **يَمْلَأَانِ** respectively. That indicates that the verb has been preceded by conditional particle such as **إِنْ** or negative **لَنْ**, or cause stating **كَ** 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 **ي / و / ا** is dropped.
- L.C.* The "lam" of conditional phrase **جَوَابُ الشَّرْطِ** 'Apodosis' is prefixed.
- lit.* The literal meaning of this word is...
- M/m/masc.* Masculine.

<i>Meta.</i>	Metaphore, figurative expression.
<i>n.p.</i>	Plural noun.
<i>N-Int.</i>	Noun for instrument إِنْسِمَ الْأَلَمَةِ
<i>N-P.T.</i>	Noun for place or time إِنْسِمَ 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 قَرِيفًا 'two muslims of the town', or مُسْلِمِي قَرِيفًا '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', مُعْتَوِدٌ 'praised'.
<i>Perate</i>	Imperative : Stands for command or order الْأَمْرُ Prefered 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 الْمَجْمُوعَةُ
<i>Pis. Pic.</i>	Passive Participle from one of the derived stems as مُعْتَمَدٌ 'praised one', or مُكْرَمٌ 'respected one'.

ABBREVIATIONS

<i>Plu.</i>	Plural
<i>PP</i>	Passive Perfect الماضى المجهول
<i>PROP-N</i>	Proper noun
<i>Quad.</i>	Quadrilateral, having four radicals الرابعى
<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 يكون from يكون
<i>V.N.</i>	Verbal noun اسم المصدر
<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 way, 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 ماضى imperfect المصارع and verbal noun المصدر 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 Triliteral Verb

The simple or root form of the verb is called **الفعل الجرد** (the 'stripped' or 'naked' verb), while the derived forms are said to be **مزيد** '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"; **قَتَلَ** "to massacre". **كَسَرَ** "To break" *trans.*; **تَكَسَّرَ** and **اِنكَسَرَ** "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-aka
(e.g. **عَلَّمَ** 'to know', **أَعْلَمَ** 'to inform')

Form No. V

تَفَاعَلَ 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

اِنْفَعَلَ Infa-ع-ala
(e.g. **اِنكَسَرَ** 'to get broken') *intrans.*

Form No. VIII

اِفْتَعَلَ *ifta-ع-ala*

(e.g. فَتَعَ 'to profit', 'benefit' *trans.*;

اِنْتَفَعَ 'to profit by')

Form No. IX

اِفْعَلَّ *if-ع-alla*

(e.g. اِحْمَرَّ 'to become red')

Form No. X

اِسْتَفْعَلَ *Istaf-ع-ala*

(e.g. حَسَنَ "to be good"; اِسْتَحْسَنَ "to think good", "admire")

Form No. XI

اِفْعَالَ *if-ع-alla*

(e.g. اِدْهَامَ "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.

A - ARABIC:

- أبن تيميه: الامام تقي الدين أحد م ٢٧٦ هـ.
مجموعة تفسير شيخ الإسلام ابن تيمية ورتبها وتولى نشرها
عبد الصمد شرف الدين بومباي (الهند) ١٣٧٤ هـ.
أبن عقيل: علي بن عقيل شرح أبن عقيل على الفية ابن مالك تحقيق
محمد محيي الدين بن عبد الحميد، بيروت ١٣٩٤ هـ.
أبن جرير: المفسر أبو جعفر محمد الطبري م ٣١٠ هـ جامع البيان في
تفسير القرآن، الحلبي، مصر ١٣٤٥ هـ.
أبن القيم: الأمام عبدالله محمد ابن القيم الجوزية م ٧٥١ هـ التفسير
القيم، جمعه وحققه العلامة محمد أويس الندوي.
أبن قتيبة: ابو محمد عبدالله بن مسلم م ٢٧٦ هـ تأويل مشكل
القرآن - دار التراث - القاهرة ١٣٩٣ هـ.
أبن كثير: المفسر أسماعيل بن كثير الدمشقي م ٧٧٤ هـ، تفسير القرآن

- العظيم، بيروت (أفست) ١٩٧٥ م.
- أبن منظور: أبو الفضل محمد ابن مكرم، لسان العرب بيروت ١٩٦٥ م.
- الأفغاني: الأستاذ سعيد مذكرات في قواعد اللغة العربية دمشق ١٣٧٦ هـ.
- البغوي: الحسين بن مسعود الفراء م ٦١٦ هـ ، معالم التنزيل الحلبي - مصر ١٣٢٦ هـ.
- البيضاوي: نصير الدين عبدالله بن محمد م ٦٨٥ هـ.
- أنوار التنزيل وأسرار التأويل، مصر ١٣٥٥ هـ.
- ترزي: قواد خيا، الأشتقاق بيروت (عام الطبع غير مذكور).
- الراغب: أبو القاسم الحسين بن محمد المعروف بالراغب الأصفهاني المفردات في غريب القرآن - الحلبي مصر ١٣٨١ هـ.
- الزنجشيري: المفسر أبو القاسم جار الله محمود بن عمر م ٥٣٨ هـ.
- ١ - الكشاف عن حقائق التنزيل بيروت ١٣٨٥ هـ.
- ٢ - أساس البلاغة بيروت ١٣٨٥ هـ.
- السيوطي: العلامة عبد الرحمن جلال الدين م ٩١١ هـ .
- ١ - الأتقان في علوم القرآن مصر.
- ٢ - معترك الأقران في أعجاز القرآن.
- ٣ - المزهرة في علوم اللغة وأنواعها.
- سعيد: سعيد الخوري أقرب الموارد بيروت (عام الطبع غير مذكور).
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- عبد الباقي: محمد قواد عبد الباقي معجم غريب القرآن مستخرجا من صحيح البخاري، مصر ١٩٥٠ م.
- العسكري: الحسين بن عبدالله م ٦١٦ هـ أملاء ما من به الرحمن من

وجوه الأعراب والقراءات في جمع القرآن - الحلبي -
مصر ١٣٨٠ هـ .

المفردات: أبو زكريا محيي الدين بن زياد الفراء معاني القرآن
بيروت ١٩٨٠ م .

المجمع: مجمع اللغة العربية - القاهرة معجم ألفاظ القرآن الكريم
القاهرة (عام الطبع غير مذكور).

المعنى: جمال الدين بن هشام الأنصاري معنى اللبيب الحلبي -
القاهرة .

موسى: محمد أبو موسى خصائص التراكيب دراسة تحليلية لمسائل
البيان - القاهرة ١٤٠٠ هـ .

B - ENGLISH:

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- ARBE. A.J. Arbery; The Koran interpreted London, 1975. (With text).
- ASD. Mohammad Asad, the Message of the Quran, Gibraltar, 1980.
- CR. R. Carlile; The Holy Koran (translated) New York, 1950.
- FUNK. Funk & Wagnalls; standard Dictionary international edition, N. York, 1964.
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- LL. William Edward Lane, Arabic English Lexicon, London, 1963 - 93.
- MA. Mohammad Ali (of Qadiani faith) translation of the holy Quran. London, 1951.
- PIE. Mohammad Marmaduke Picthal, The Meaning of the Glorious Quran, London, 1950.
- PENRIE. John Penrice, Dictionary & Glossary of the Koran, New York, 1971.
- RODWELL. J. M. Rodwell, Koran (translation) London, 1950.
- SALE. George Sale, The Koran translated, New York, 1964.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كتاب الألف (الهمزة)

أَلَمْ تَرَ ؟

Didst thou not see ? (105:1)

أَلَمْ تَرَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا

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

أَلَمْ تَتُوبُوا لِمَن حَوْلَكُمْ مِنَ 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 أَذَلِكَ خَيْرٌ أَمْ جَنَّةُ 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)
placed before a verb

أَجَلْتُمْ بِقِيَاةِ الْحَاجِّ ؟

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

or before a preposition as :

أَلَيْسَ اللَّهُ شَئًا ؟

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**)

وَلِكُلِّ وَاٰلِهٖنَا شَرِكٌ

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

[4:11]

fathers (physically)(1) (n. p.) **الآبَاءُ**

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 Raghib the word **آبَاءُ** includes, besides fathers, forefathers, paternal uncles, teachers of the old, spiritual leaders etc.

أ ب ب أ *

grass (n.) acc. **أَبَا**

أ ب د *

forever (1) (adj.) **أَبَدًا**

تَأْكِيذِينَ فِيهِ أَبَدًا

Staying in it for ever. [18:3]

(2) never

إِنَّا لَنَنزِلُنَّهَا آتِنَا

We will never enter it. [5:24]

أ ب *

father (n.) **الْأَبُ**

declined with letters as

nom. **أَبُو**

acc. **أَبَا**

gen. **أَبْنِ**

The word in sigular 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.

بَلَدًا آيَاتِهِمْ

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

Zamakhshari observes ;

هُوَ أَبُو رَسُولِ اللَّهِ ﷺ كَانَ أَبَا أُمَّتِهِ

لِأَنَّ أُمَّةَ الرَّسُولِ فِي حَقِّهِمْ 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.) **أَبَوَانِ / أُمَمَانِ**

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

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

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

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

وَلَا يَأَب كَائِيْنَ أَنْ يَكْتُمَ

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

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

★ أ ت ي ★

(perf. 3 p. m. sing.) **أَتَى**
< ~came.

to come, arrive, **أَتَى يَأِي 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**

< ~fled (perf. 3 p. m. sing.) **أَبَى**

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

★ ★ ★ ★

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

★ أ ب ك ★

أَبْكَارٌ see **ب ك ر**

★ أ ب ل ★

camel (n.) **الإِبِلُ**

a flying creature (n.) **أَبَائِيلُ**

إِبْنُ إِبْنِ see **(ن) ب ن و**

★ أ ب ي ★

(Comp. **أ ب + ي**) **أَبِي**
my father

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

(perf. 3 p.m. sing.) **أَبَى**

< ~refused

to refuse, reject **أَبَى يَأِي إِهَامَا**

give, pay (*perate m. sing.*) iv **آت**
 (*pp. 3 p. m. sing.*) iv **أُوْتِيَ**
 he was given

(*pp. 3 p.m. plu.*) iv **أُوْتُوا**
 they were given

(*pp. 2 p. m. sing.*) iv **أُوْتِيَتْ**
 thou was given

(*pp. 2 p. m. plu.*) iv **أُوْتِيْتُمْ**
 you were given

(*pp. 1st p. sing.*) iv **أُوْتِينَا**
 we were given

(*pip. 3 p.m. sing.*) iv **يُوت**
 he is (or will be) given

(*pip. 3 m. lu.*) iv **يُوتُونَ**
 they are (or will be) given

(*pip. 1st p. sing.*) i **أُوتِ**
 I am given

(*ap-der. > iv m. plu.*) **المُؤْتُونَ**
 the givers

(*pis. pic. m. sing./used for ap-der*) acc. **مَأْتِيَا**
 comer certainly
 that is to be fulfilled

* ا ت ث *

household, (n) acc. **أَنْتَا / أَنْتَكَ**
 goods,

(*imperf. 3 p.m. sing.*) **يَأْتِي**
 he comes

(*imperf. 2 p.m. sing.*) acc. **تَأْتِي / تَأْتِ**
 thou come

they come (*imperf. 3 p.m. plu.*) **يَأْتُونَ**

(*imperf. 3 p. m. sing.*) acc **يَأْتِي**
 he comes

(*imperf. 2 p.m. plu.*) acc. **تَأْتُوا / تَأْتُونَ**
 you come

(*imperf. 1st p. plu.*) acc. **نَأْتِي / نَأْتِي**
 we come

come! bring! (*perate m. sing.*) **إِنِّي**
 (*perate m. dual*) **إِنِّيَا**

(you twain) come !
 (*perate m. plu.*) **إِنْتُوا**

(you all) come !
 to bring, **إِنِّيَا** iv **أَتَى يُؤْتِي**
 to give

(*perf. 3 p.m. sing.*) iv **آتَى**
 < ~ brought, gave,

(*imperf. 3 p.m. sing.*) iv **يُؤْتِي**
 ~ gives

(*imperf. 2 p.m. sing.*) iv **تُؤْتِي**
 thou give

(*imperf. 3 p.m. plu.*) iv **يُؤْتُونَ**
 they give

(*imperf. 3 p. f. plu.*) iv **يُؤْتِينَ**
 they (f) give

~effect (2)

وَيَكْفُرُ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ

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

effects (1) (n.p.) أَثَارٌ

فَانظُرْ إِلَىٰ أَثَرِ رَحْمَتِ اللَّهِ

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

traces (2)

كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَآثَارًا

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)

لَقَدْ كُنَّا بِأَعْيُنِنَا قَدْ كُنَّا غَلَبًا عَلَىٰ أَعْيُنِهِمْ

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

trace (4) أَثَارَةٌ

إِيضًا فِي كِتَابٍ مِمَّنْ قَبْلِي هَذَا أَتَانَا مِنْ عِلْمٍ

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.) أَرَزَنَ

< they (f) raised to transmit, to raise أَرَزَنَ بِأَيْدِيهِمْ أَرَأَيْتُمْ

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

to prefer أَرَزَّ يُوْزُّ بِشَارًا

(imperf. 3 p.m. plu.) iv يُوْزُّوْنَ

they prefer

(imperf. 2 p.m. plu.) iv تُوْزُّوْنَ

you prefer

(imperf. 1st p. plu.) نُؤْزُّ

~we prefer

لَنْ نُؤْزِرَكَ

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

(pip. 3 p.m. sing.) يُوْزَّرُ

~transmitted

وَقَالَ إِنَّ هَذَا الْأَمْرَ مَرُورٌ

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

~footstep (1) (n) أَرْتَمٌ

فَقَبَضْتُ قَبْضَةً مِّنْ أَرْتَمِ الرَّسُولِ

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

يَا أَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ
اسْتَأْجَرَكَ الْقَوِيُّ الْكَافِرُ

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
فَيَرْجِيهِمْ أَجُورَهُمْ

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

dowers (2)

فَلْيُؤْتِنَا أَجُورَهُنَّ وَرِيقَهُنَّ

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

ا ج ل

reason (particle) أَجْلٌ

مِنْ أَجْلِ 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 بِأَثْمٍ إِثْمًا وَنَاثِمًا
to commit a sin or crime

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

sinful (act. pic. m. plu.) إِثْمٌ
(act. pic. m. plu.) acc. إِثْمِيْنَ

sinful persons

sinful person (act. 2 pic.) إِثْمِيْ

a sin, a lie (v. n. > li) تَأْتِيْمٌ

ا ج ح

bitter (n. adj.) أَجَاعٌ

ا ج ر

تَأْتِيْرٌ (imperf. 2 p.m. sing.)

< thou hires
أَجْرٌ بِأَجْرٍ أَجْرًا (ن)

to hire ; employ

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

hire ! (perate m. sing.) x اسْتَأْجِرْ

أَخَذَ بِأَخْذٍ أَوْ مَأْخِذٍ (ن)

to take, put, catch

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

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

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

we took (perf. 1st p. plu.) أَخَذْنَا

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

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

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

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

nom تَأْخُذُونَ acc. تَأْخُذَا

(imperf. 3 p.m. plu.)
you will take

(thou) take! (perate m. sing.) خُذْ

(you) take! (perate m. plu.) خُذُوا

~ is taken (pp. 3 p.m. sing.) أُخِذَ

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

two terms (dual n.) الْأَجَلَيْنِ

إِنَّمَا الْأَجَلَيْنِ قَعَبْتُ لَكَ مُنَوَانِ عَلَ

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

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

to fix a term أَجَلَ يُؤَجِّلُ تَأْجِيلًا

وَبَلَّغْنَا أَجَلَنَا الَّذِي أَجَلْتِ لَنَا

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

(pp. 3 p.f. sing.) أَجَلَتْ

~ is timed, appointed,
has been fixed

لَا يَوْمَ يُؤَجَّلَاتُ

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

fixed term (pis-pic) مَوْجَلًا

كَيْتَا مَوْجَلًا

A recorded term. [3 : 145]

★ ا ح د

one (m) (cardinal num.) أَحَدٌ

one (f) إِحْدَى

★ ا خ ذ

(perf. p.m. sing.) أَخَذَ

< ~ took, put.

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

وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَبًا

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.) **تَتَّخِذُ** *viii*
 thou take

nom. **يَتَّخِذُونَ** acc./ **يَتَّخِذُوا**

(imperf. 3 p.m. plu.) *viii*
 they take

nom. **تَتَّخِذُونَ** acc./ **تَتَّخِذُوا**

(imperf. 2 p.m. plu.) *viii*
 you take

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

take I (perate m. sing.) *viii* **أَتَّخِذُ**

(perate f. sing.) *viii* **أَتَّخِذِي**
 (thou f.) take I

(perate m. plu.) **أَتَّخِذُوا**
 (you) take I

taking, overtaking (1) (v.n.) **أَخَذَ**

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

لَا يُؤَاخِذُكُمُ اللَّهُ بِالْكِفَايَةِ الَّتِي أَتَيْتُمُوهَا

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

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

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

to adopt, **أَخَذَ يَتَّخِذُ اخْتِذَاً**
 to take

Note : Raghib has mentioned
 this root in ت، خ، ذ
 others put it in ذ، خ، أ

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* **أَخَذُوا**
 they have taken

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

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

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

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

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

مَا كُنْتُ مُتَّخِذَ الضَّالِّينَ 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 تَتَّخِذِي الْغُلَّامِ

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)

اخر *

(*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.*) **أَخَّرْتِ**
 thou hast delayed.

thou hast delayed me **أَخَّرْتَنِي**

وَكَذَلِكَ أَخَذْتَ رَبَّكَ

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

grip (2)

فَأَخَذْنَا مِنْهُمُ أَخَذًا عَزِيمًا يَوْمَ تَقُومُ السُّعُودُ

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

grip (n.) **أَخْذَةٌ**

(*act. pic m. sing.*) **أَخَذٌ**

one who holds SS with grip

مَا مِنْ دَابَّةٍ إِلَّا مَا أَخَذَتْ بِهَا صَدْرَتَهَا

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 + هـ -nd.*) **أَخِذِيهِ**

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

taking (*v.n.* > viii) **إِتِّخَاذٌ**

إِنَّمَا ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الرِّبَا

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

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

another (f.) (n.) آخَرَى

others (f.) (n. plu.) آخَرَاتٌ

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

Last Day (Hereafter) الْيَوْمَ الْآخِرِ

last, coming after (n.) آخِرَةٌ

the abode of Hereafter الْقَارِئَةُ 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 الْيَتِيمَانِ

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.) يُؤَخِّرُ
~delays

(imperf. 1st. p. plu.) نؤَخِّرُ
we delay

(pip. 3 p.m. sing.) يُؤَخَّرُ
~is delayed, will be delayed

will not be delayed لَا يُؤَخَّرُ

(perf. 3 p.m. sing.) تَأَخَّرَ v
delayed (1)

وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ

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

that comes later (2)

مَا تَلَقَّوْهُ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ

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

(imperf. 3 p.m. sing.) يَتَأَخَّرُ v
~lays behind

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

to remain behind اسْتَأَخَّرَ

(imperf. 2 p.m. plu.) تَسْتَأَخَّرُونَ x
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 **تُرَدُّوا**
that you pay back

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

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

أ ذ ن ★

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

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

إِلَّا مَنْ أَوْنَ لَهُ 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

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

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

in the genitive case **أَخِي** as:

فَأَكْفُرِي سَوْدَةَ أَخِي
So cover the dead body of
my brother. [5:31]

لِيُرِيَهُ كَيْفَ يُؤْفِكُ 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**

أ د د ★

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

أ د ي ★

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

أَدَى يَوْمِي تَأْدِيَةً
to pay, perform,

(el. 3 p.m. sing.) ii **يُؤَدِّي**

~in order to pay
back, should pay back

فَقُلْ أَذِّنْكُمْ عَلَىٰ سَوَاءٍ

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

to declare (2)

قَالُوا أَذُنُكَ مَا يَشَاءُ مِنْ شَيْءٍ

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

(perf. 1st. p. plu.) iv أَذْنَا

we declared

(perf. 3 p.m. sing.) v تَأَذَّنَ

~ proclaimed

(perf. 3 p.m. sing.) x اسْتَأَذَنَ

~ asked leave

(perf. 3 p.m. plu.) x اسْتَأَذَنُوا

they asked leave

(imperf. 3 p.m. p. sing.) x يَسْتَأْذِنُ

~ asks leave

(imperf. 3 p.m. plu.) يَسْتَأْذِنُونَ

they ask leave

proclamation,
announcement (v.n.) أَذَانٌ

permit, leave (n.) إِذْنٌ

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

(pp. 3 p.m. sing.) أُذِنَ

~ is allowed

(pip 3 p.m. sing.) يُؤَذَّنُ

~ is allowed

excuse (1) (perate m. sing.) اِئْتَذَنَ

اِئْتَذَنِي وَلَا تَعْتَبِنِي

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

give leave (2)

فَأَذِّنْ لِمَنْ شِئْتَ مِنْهُمْ

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

be apprised (3)

فَأَذِّنُوا بِحَرْبِ بَنِي إِدْرِيسَ

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

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

(perf. 3 p.m. sing.) ii أَذَّنَ

announced

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

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

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

iv أَذَنَّ بِؤُذْنِ إِدْنَانًا
to warn. declare

(imperf. 3 p.m. plu.) *iv* يُؤذِنُونَ

they give trouble, harm or annoy

acc. مُؤذِرًا nom. مُؤذِنُونَ

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

give punish- (perate m. sing.) *أذوا*
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.) *يُؤذِنُ*

they (f) should be
given trouble

ailment (1) (n.) *أذى*

أَوْيَةٌ أذى من ألمٍ

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

قُلْ كُونُوا نساءاً من النساءِ

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

ears (1)

وَدَّعِيهَا أَذُنًا وَآخِيَةً

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

all ears or hearer (2)

وَيُؤذِنُونَ لِمَا كُنُوا

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

ears (plu. of *أذن*) *أذنان*
his two ears (dual n.d.) *أذنيه*
(both ears of him)

★ ★ ★ ★

أَذَانٌ see ذَقُّنْ

★ أذى ★

(perf. 3 p.m. plu.) *iv* *أذوا*

< They maligned, annoyed

أذى يُؤذي *إذاماً*

to hurt, cause bodily
pain, wound the feeling

(perf. 2 p.m. plu.) *iv* *أذيتهم*

you maligned, annoyed

(imperf. 3 p.m. sing.) *iv* *يؤذي*

~ gives trouble, harms,
annoys

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

(Jid. > Rgh.)

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

★ اَرْض

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

★ اِرْك

thorns (plu. n.) اِرَائِكُ
(sing. اِرْبَكَةٌ)

★ اِرْم

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

The عَاد are called

ذَاتِ الْاِمْجَادِ , the word اِعْمَاد means 'lofty buildings' supported by columns.

injury (3)

فَلَا يُتَّبِعُونَ مَا نَفَقُوا مَالًا وَلَا اِذًى

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

annoying (4)

وَدَخِ اِذْنَهُمْ

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

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

اِذًا، اِذًا

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

(particle) اِذًا
when (pointing to the future)

★ اِرْب

need (n.) اِرْبَةٌ

عَجْرٌ اَوْلَى الْاِرْبَةِ means those male attendants who

back, strength (n) **أَزْرٌ**

أَشَدُّ دَيْبَةٍ أَنْصَرِي

Confirm by him my strength.
(20 : 31) (Arb.)
Strengthen by him my back.
(Jid.)

أ ز ر ★

(imperf. 3 p. f. sing.) (assim v) **تَوَزَّرُوا**
they (satans) incite

تَوَزَّرُوا

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

أ ر ف ★

(perf. 3 p. f. sing.) **أَرَفَتْ**
< ~ got nigh
أَرَفَ ، يَأْرِفُ (س)
to get nigh
that is coming (act. pic. f.) **أَرَفَةٌ**
very soon

أ س س ★

(perf. 3 p. m. sing.) (assim v) **أَسَّسَ**
< ~ laid the foundation
foundation (n) **أَسَاسٌ**
(pp. 3 p. m. sing.) **أَسَّسَ** assim.
~ laid (its foundation)

إِبْرَهْمَاتِ الْأَمَامِ

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)

أ ز ر ★

(perf. 3 p. m. sing.) iv **أَزَّرَ**
> strengthened
to help **أَزَّرَ مُوَاوَّزَةً**
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.

★ ا س ن ★

altered (*paet. pic.*) **أَيَسُّ**

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

★ ا س و ★

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

أَنَا بِأَسْوَا أَسْوَا

to dress a wound, console

(*imperf. 2 p.m. plu.*) *acc.* **تَأْسُوا**
you sorrow

لَا تَأْسُوا عَلَى مَا فَاتَكُمْ

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

★ ا س ي ★

(*imp. 1st p. sing.*) *iii* **أَسَى**

< I sorrow for

أَسَى بِأَسَى أَسَى

to be grieved, be affected

sorrow (n) **أَسَى**

be grieved not (*perate. neg.*) **لَا تَأْسَى**

★ ا ش ر ★

rash, insolent

(n) **أَشْرٌ**

★ ★ ★ ★

brocades (n) **أَسْتَبْرَقٌ**

see **أَسْتَقَلَّ** ع ل و

★ ا س ر ★

(*imperf. 2 p.m. plu.*) (*h.v.*) **تَأْسِرُونَ**

< you take—imprison

to bind, **أَسْرًا**, **أَسْرًا** (ح)
take captive

structure, joints, frame (n) **أَسْرٌ**

(*act. 2 pic.*) **أَسِيرٌ**

captive, prisoner

captives, prisoners (*plu. n.*) **أَسَارَى**

see **أَسْرَى** س ر ي

★ ا س ف ★

(*perf. 3 p.m. plu.*) *iii* **أَسَفُوا**

they made SS angry,

أَيْفَ يَا أَيُّهَا أَسَفَا (س)

to be sad, grieve about.

(in) sorrow, anger (n.) *acc.* **أَيْفَا**

< **أَيْفَا** (*v.n.*) *acc.*
sorrow and anger

O my sorrow (*interjec.*) **يَا أَسْفَى**

أَعَانَ / أَعِينُوا / اسْتَعِينُوا see ع و ن

أَعْرَبْنَا see غ ر و

★ أ ف ف ★

أَفِّ! Oh! (interjec.)

★ أ ف ق ★

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

★ أ ف ك ★

بِأَفْكَوْنٍ (imperf. 3 p.m. plu.)

< they feign, make a false show

أَفْكَ بِأَفْكَ إِفْكَ

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

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

أَجِئْتَنَا إِنَّا وَكُنَّا عَنِ الْمَوْتَى

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

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

★ أ ص د ★

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

★ أ ص ر ★

إِضْرٌ burden (1) (n)

رَبَّنَا وَلَا تَجْعَلْ لَنَا إِضْرًا

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

compact (2)

وَأَخَذْتَهُ عَلَىٰ ذَٰلِكُمْ إِضْرِي

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

★ أ ص ل ★

أَصْلٌ root (n)

أَصْرٌ roots (n.p.)

أَصِيلٌ evening (n)

أَصَالٌ evenings (n.p.)

★ أ ع ط ★

أَعْطَى، أَعْطَيْتَكَ، أَعْطَوْا see ع ط و

★ أ ع ف ★

أَعْفُوا see ع ف و

★ ا ف ن ★

افن see انسان ف ن ي

★ ا ك ل ★

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

to eat أَكَلَ < أَكَلْتُ أَكَلْتُمْ

(perf. 3 p.m. dual.) أَكَلَا

they twain ate

they ate (perf. 3 p.m. plu.) أَكَلُوا

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.) أَكَلِي

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

a lie ; slander (n) إِفْكٌ

big liar ; big slanderer (n. ent) أَفَّاكٌ

(ap-der. vili f. sing.) الْمُؤَفَّكَاتُ

the subverted (cities)

the subverted or overturned (cities)

المؤفكات

★ ★ ★ ★

افقت see و ق ت

★ ا ف ل ★

set (perf. 3 p.m. sing.) (h.v.) أَفَلَ

to set أَفَلَ بِأَنْزَارٍ أَوْ زَلَا (ن)

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

(act. pic. m. plu.) acc. أَفَلَانِ

setting ones, (moon, sun or stars)

cause to deprive of, or decrease

أ ل ذ ★

الَّذِي (Sing.) (plu.)
 (dual) acc. الَّذَيْنِ
 (relative pronoun) (dual. n) اللّٰذَيْنِ
 who, who that

الَّتِي (Sing.)
 اللّٰتِي، اللّٰتِي (الَّتِي)
 (rel. pronouns f.) (plu.)
 who, which, that

أ ل ف ★

أَلَّفَ (perf. 3 p.m. sing.) II
 < ~ united, joined

أَلَّفَ بِأَنْفِ الْفُلَانِ
 to acustom

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

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

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

وَالْمُؤَلَّفَاتُ قُلُوبُهُنَّ

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

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

eat (you) (perate m. plu.) كَلُوا

الأَكْلُ eating (n)

act or state of eating (acc.) أَكَلًا

flavour, fruit, food (n) أَكْلًا

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

greedy (n. Ints. plu.) أَكَّالُونَ

(sing. أَكَّانٌ) (pact. pic.) مَأْكُولٌ
 eaten up, devoured

أ ل ل ★

<ties of relationship (n) أَلَاءٌ
 relationship (n) أَلَاءُ اللَّهِ

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

أَلَا lo ! (particle)

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

أ ل ت ★

أَلَّتْ (perf. 1st. p. plu.) (h.v.)
 deprived of > أَلَّتْ بِأَنْفِ الْفُلَانِ (ض)
 to deprive of, decrease,

anything other than the UNIMAGINABLE SUPREME BEING.

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

O Allah! **الْحَمْدُ لِلَّهِ**

(According to some grammarians **الْحَمْدُ** is a short form of **يَا اللَّهُ آمَنَّا بِمُحَمَّدٍ** 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 يَأْتُونَ آوَاءَ**
 short, refuse, be remiss

لَا يَأْتُونَكَ بِمَثَلٍ

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

(acc) **أُولِي الْأَرْبَابِ** (particle) **أُولُوا**
 possessors, owners of those who are **أُولُوا بِمِثْلِهَا**
 owners of wisdom possessors, owners of (f.) **أُولَاتُ**

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** ★

إله (n) god

آلهة (n. p.) gods

The proper name app- (n) **الله**

lied to the Being who exists necessarily by Himself.

وَأَحِبِّ الْجُودِ 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.) **يُؤَلِّئُ**
~swear off

وَلَا يَأْتِيَنَّكُمْ أَوْلِيَائُكُمُ الَّذِينَ
أَنْتُمْ تَوَدُّونَ أُولَى 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.) **أَلَاءٌ**
(sing. أَلْوَاءٌ)

★ أ م ت ★

أَمْتٌ (n) ruggedness

لَا تَرَىٰ فِيهَا عِوَجًا وَلَا أَمْتًا

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

★ أ م د ★

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

★ أ م ر ★

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

“The bearers
of burdens” (i.e. pregnant
women)

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

(plu. of **ذَا**) **أُولَئِكَ**

وَلِي see **أُولَى / أَوْلَىٰ**
(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 أَمْوَالَكُم مِّنْ أَمْوَالِكُمْ

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

till (3)

أَتُوا الصَّيَامَ إِلَى اللَّيْلِ

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

★ أ ل ي ★

(imperf. 3 p.m. plu.) **يُؤَلِّئُونَ**
they swear

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

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

(pp. 1st p. plu.) **أُمِرْنَا**
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.) **تُؤْمَرُ**
thou art commanded

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

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

(perate. n. plu.) **يَأْتَمِرُوا**
take counsel

matter, affair (1) (n) **أَمْرٌ**

وَقَدْ حُكِيَ الْأَمْرُ

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

news (2)

وَأِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْرِ أَوْ الْخَبَرِ أذَاعُوا بِهِ

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

command (3)

يَنْزِلُ الْأَمْرُ بَيْنَهُمْ

The command descends
among them. (65:12)

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

(perf. 2 p.m. sing.) **أَمَرْتَ**
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** —be

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.) **تَأْمُرُونَ**
you (m) command

(imperf. 1st p. sing.) **أُؤْمِرُ**
I command

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

(perate m. sing.) **أُؤْمِرْ**
give order, command

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

★ م م ا

mother (1) (n) أم

وَأوحينا إلى أم موسى

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)

بَابُهَا مَا وَابِئُهُ

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

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

وَمِنْهَا بِنْتٌ مُرْتَدَّةٌ مِنْ أَزْوَاجِكُمْ

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 امرؤ

م ر ه see امرؤ

grievous (n.) إمرء

لَعَدْجَنْتَ كَيْفًا إِمْرًا

Thou hast committed a thing grievous [18:71]

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

(ints. f.) أَمَارَةٌ went to command

★ م س ا

yesterday, nearpast, (n) الأمس recently

★ م ل ا

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. pl. m. plu. assim) v **آتَيْنَ**
< those who are repairing

to repair to, **أَمَّ** **يَوْمَ أَمَّا**
to go towards

وَالَّذِينَ فِي بَيْتِ الْحَرَامِ

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

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

أَمَّا مَنِ اسْتَعْتَضَىٰ فَأَنْتَ لَهُ تَصَدَّىٰ

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

either, or, (particle) **أَمَّا**

وَأَمَّا مَنْ بَدَأَ فِتْنًا فَأَنْتَ

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

leader, the Quran (n.) **إِمَامٌ**

leaders (n. p.) **أِمَمَةٌ**

وَعِنْدَ أَمِّ الْكِتَابِ

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

centre (4)

وَلْيُنذِرَ أُمَّ الْقُرَىٰ 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 الْقُرَىٰ** 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 **أَمَّا** 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) **الْأُمِّيِّ**

Note : Raghīb has quoted a view of some unknown and unreliable commentators, 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.

(*plu. of* **أُمِّيٌّ**) **أُمِّيُّونَ**

unlettered ones

(*plu. of* **الْأُمِّيِّ**) *acc.* **الْأُمِّيِّينَ**

unlettered ones

وَمِنْهُمْ الَّذِينَ لَا يَعْلَمُونَ الْكِتَابَ

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

before, in front of (n.) **أَمَامَ**

community, nation (1) (n.) **أُمَّةٌ**

كَانَ النَّاسُ أُمَّةً وَاحِدَةً

Mankind was one community. [2:213]

a period (2)

وَاذْكُرْ يَوْمَ إِتْمَدَ

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 سَبِيلٍ

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 تَابِعًا 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.*) **أَيْتُ**

إِلَّا مَا آوَيْتُكَ مِنْ أَخِيكَ

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

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

فَلَا يَأْمَنُ مَكَرَ اللَّهِ إِلَّا الْقَوْمَ 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.*) **أَتَمُنُّ**
I shall trust

هَلْ أَسْتَكُونُ عَلَيْكَ

Shall I trust you. [12:64]

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

أَمَّنْ يُؤْمِنُ إِيمَانًا

to believe ; have faith

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

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

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

(*comp. of أَمٌ + مَنٌ*) **أَمَّنْ**
particle, interrogative

أَمَّنْ هُوَ كَارِهُ آتَاءِ اللَّيْلِ

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

أ 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.

وَإِنْ أَمِنَ بَعْضُكُم بَعْضًا

If one of you trust another. (2:283)

أَوَامِنَ أَهْلِ الْقَرْيَةِ أَنْ يَأْتِيَهُمْ بَأْسُنَا

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

وَإِذَا أُوذِيَ الْإِنْسَانُ فَإِنَّ رَبَّهُ لَسَمِيعٌ عَلِيمٌ

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

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

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

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

آمِنٌ (act. 2 pic.)
trustworthy

أَمْنَةً (n.)
ثُمَّ أَنْزَلَ عَلَيْكَ مِنْ بَعْدِ الْغَمِّ أَمْنَةً
Then after grief He sent down
on you security. [3:154]

الْأَمَانَةَ (n.)
trust

الْأَمَانَاتُ (n.p.)
trusts

إِيمَانٌ (n.)
faith, belief

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

مُؤْمِنِينَ (nom. acc.)
مُؤْمِنُونَ

(ap-der. iv, m. plu.)
believers

مُؤْمِنَةً (plu.)
مُؤْمِنَاتٌ (sing.)

(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 bondswoman

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

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

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

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

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

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

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

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

الْأَمْنُ (n.)
security, peace

أَمِينٌ (f.)
peaceful (Act. pic. sing.)

they are Thy servants.

[5:118]

in place of **أَنَّهُ** 'he is or (2)

he was **أَنَّ** as

إِنْ كَادَ لَيْسَ لَنَا عَنْ رَبِّنَا

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 حَكِيمٌ

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.

أَنَّ , **إِنَّ** are often pre-

fixed to pronominals. Thus

أَنَا , **إِنَّا** denote: "that

the bondwomen (n.p.) **أَمَّا**

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

★ ★ ★ ★

(pronoun, 1st p. sing.) **أَنَا**

I, myself

(particle) **أَنَّ**

This particle is used to (1) support the preceding

particle **أَنَا** i.e. when as under :-

فَلَمَّا جَاءَ الْبَشِيرُ

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

وَاتَّخَذَ الْمَلَأُ مِنْهُمْ 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)

وَذَكِّرْ بِهِ أَنْ تُبْسَلَ 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) **إِنْ** introducing a conditional (1) sentence :

إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ

If Thou chastise them, surely

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

أَنَسَ بِزُلْجَلِ الطُّورِ نَارًا

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

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

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

وَإِن أَنَسْتُمْ مِنْهُمْ رُشْدًا

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

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

أُنِسَ , i.e. **أَسْتَأْنِسُ** x **أَسْتَأْنِسَا**

to seek familiarity

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

وَلَا تُسْتَأْنِسِينَ لِغُيُوبِهِمْ

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

أ ن ف ★

nose (*n.*) **أَنْفٌ**

me, that I, verily I, etc."
 Likewise these are prefixed
 to other pronominal
 forms: **أَنَا، هَذَا، هِيَ، هُوَ، مَا، مَنْ، مِمَّا، مِمَّنْ، مِمَّ**
 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*) **أَمَّا**

يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُمُ الْوَاحِدُ

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

ان ن ★

female (*n.f.*) **أُنْثَى**

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

females (*n. f. plu.*) **إِنَاثٌ**

ان س ★

man (*opp. jinnée.*) (*n.*) **إِنْسٌ**

man (*general*) (*n.*) **إِنْسَانٌ**

man (*general*) (*n.*) **إِنْسِيٌّ**

men (*n.p.*) **أَنَاسٌ**

تُسْقَى مِنْ عَيْنٍ آتِيَةٍ

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

vessels (2) (n.) آتِيَةٌ

وَيَطَّأْنَ عَلَيْهِمْ آيَاتِهِمْ مِنْ فضةٍ

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

(n + o : pronoun) آيَاتُهُ
its time (of cooking)

wherefrom (interjec.) أَيْ

أَيُّ لَوْ هُنَا

Where thou got it from ?
[3:37]

★ ا ه ل ★

people (1) (n.) أَهْلٌ

وَكُلُّوا مِنْ أَهْلِ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ

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 أَهْلُ التَّقْوَى وَأَهْلُ السُّعُورِ

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

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

وَأَنفَتَ بِالنَّوْبِ

A nose for a nose. [5:45]

just now (n.) آنفًا

مَاذَا قَالَ آنفًا؟

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

★ ا ن م ★

creatures (n.) أَنْمَاءٌ

★ ا ن ي ★

(Imperf. 3 p.m. sing.) (h.v.) يَأْتِي
< ~comes

أَيُّ يَأْتِي إِذَا (مض)

to be time for SS

أَلَمْ يَأْتِ الَّذِينَ آمَنُوا

Is not the time yet come to
those who believe?

[57:16]

times; hours; (n.p.) آنَاءٌ

boiling (1) آتِيَةٌ < (act. pic. m.)

boiling (1)

boiling آتِيَةٌ < (act. pic. f.)

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَوْضٍ آتِيَةٍ

Going round between it and
boiling water, fierce.

[55:44]

وَاللَّهُ عِنْدَهُ خَيْرٌ الْمَأْتِبِ

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

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

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

أ و د ★

(*imperf. 3 p.m. sing.*) **يُؤَدُّ**
< ~ tires

iv **أَدَّ يُؤَدُّ** أَوْدًا (ن)

to make tired.

وَلَا يَكْفُرُوهُ كِفْتًا

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

أَوَدَ يَأْوُدُ أَوْدًا
to become bent

أ و ل ★

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

هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ

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

result, final sequel, end (2)

ذَلِكَ خَيْرٌ مِمَّا حَسَنَ تَأْوِيلًا

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

رَبِّ إِنْ ابْنِي مِنْ أَهْلِي

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

responsible persons, (4) elders of a family.

فَالْيَوْمُوعَ بِإِذْنِ أَهْلِيهِمْ

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

nom. **أَهْلُوهُمْ** *acc.* **أَهْلِيْنِ**

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

أ و ب ★

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

to return **أَبٌ** × **إِيَابًا** و **مَأْبًا**

to act **أَوَّبَ** (و) **أَيْبَ** as

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

يُجِبَالِ أَوَّبِي سَمَاءَ

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

to come back, (*v.n.*) **إِيَابٌ**
to return (with one's own intention—*Rgh.*)

(*n. for place ; v. mim*) **مَأْبٌ**
resort, goal, returning

★ ا و ا

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

(آءة بئرة أوما وتآوة) (ن)

to call out oh; feel pain,
lament

★ ا و ا

(*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 إِبْرَاهِيمَ
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

★ ★ ★ ★

اى, yea! (*particle*) **إِئِى**

fulfilment, consequence (3)

مَنْ 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.*) **أَوَّلُ**

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

وَالْآخِرَةُ, Hereafter)

قَبْلَهُ الْآخِرَةُ وَالْأَوَّلَى

Allah's is the First and Last.
(i.e. life and afterlife.)

[53:25]

أَوْلِكَ / أَوْلَاءُ / أَوْلَى see ا ل و

أَوْلَى! woe!

أَوْلَى لَكَ فَأَوْلَى

Woe unto thee woe. [75:34]

(Note.... the difference bet-

ween **أَوْلَى** f. of **أَوَّلُ**

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 Raghib the word is deri-

ved from أَهْلٌ i. e.

• is turned to أَيْفٌ

as its deminutive form

in أَهْلٌ. The differenc

between آل and

أَهْلٌ is that the for-

mer is possessed only

to man, while the latter

is possessed to man, time and idea etc. as

e. g. it may be said

أَهْلُ النَّارِ but not

آلُ النَّارِ.

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, 'Uminah'.

اِی وَرَقِ اِنَّہ لَکُم

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

ا ی د ★

أَيْدِي (يَدٌ) see (plu. of) ا ی د و

(perf. 3 p.m. sing.) اَيْدٍ

< ~ supported,

أَيْدٍ مُؤَيَّدَةٌ تَأَيَّدُوا

to support, strengthen

(perf. 1st p. sing.) اَيْدِيَّ

I supported

(perf. 1st p. plu.) اَيْدِيْنَا

we supported

(imperf. 3 p.m. plu.) اَيْدِيْكُمْ

we support

اَيْدِيٌّ (n.)

وَالسَّمَاءَ بَنَيْنَاهَا بِاَيْدِي

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

ا ی ك ★

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

Note: اَبْكَةٌ signifies the

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

(particle) آئِن
when (question about time)

whichsoever (particle) آئِنَا

alone (adv.) آئِنَا

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

إِيَّاكَ وَ إِيَّاهُ etc.

إِيَّاكَ تَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

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

sign, verse (n) آئِنٌ

signs, verses (n.p.) آئِنَاتٌ

★ ا ي م ★

~single women الأَيَامُ

(i.e. unmarried, divorced or
widow)

sing. آيِمٌ <

آيِمَاتٌ see آيِمَاتٌ

★ ★ ★ ★

where (particle) أَيْنَ

whithersoever (particle) أَيْنَمَا

كتاب الباء

by (5)

قَالَ بِقُوَّتِكَ لَا أُغْوِيَهُمْ أَجْمَعِينَ

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

from (6)

مِمَّا يَشْرَبُونَ بِمِائِدَاتِهِمْ

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

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

وَلِذَا مَرُّوا بِاللَّغْوِ مَرَّوْا كِرَامًا

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 إِنَّا وَكَلْنَا صِدْقَيْنِ

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

ب * * *

an inseparable preposition denoting:

with (1)

حُدُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ

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

during (2)

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ

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]

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 رَبِّبَهُمْ شَدِيدًا

Their adversity among themselves is very great.

[59:14]

conflict, war (4)

وَالضَّرِيبِينَ 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

ضَرَّاءٌ see ض ر ر)

(act. pic. m. sing.) الْبَائِسُ

poor, needy

(act. 2 pic. m. sing.) بَيْسٌ

dreadful

ب ت ر

(n. elative)

أَبْرٌ

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

to curtail بِرَّ يَبْرُؤُ بِرًّا أَوْ بِرًّا

cut off entirely, amputate.

ب ا ل see

ب و ب see

ب ع ر

well (n.) بَيْرٌ

ب ه س

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

بَيْسَ الشَّرَابِ

Evil is their drink [18:29]

لَيْسَ مَا كَانُوا يَعْمَلُونَ

Very bad in their work.
[5:63]

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

terror, punishment (1) (n.) بَأْسٌ

جَاءَهَا بَأْسُنَا نِيَابًا وَأَخْمَسُوا نَائِمُونَ

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 أَشْكُوا بَدْنِي وَحُزْنِي إِلَى اللَّهِ

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

(paet. pic. m. sing.) **الْمَبْتُوثُ**
scattered

(paet. pic. f. sing.) **مَبْتُوثَةٌ**
spread

(pia. pic. > viil.) (**مُتَبِّتًا**)
scattered

ب ج ح ت ★

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

to dig, **بَحَثَ يَبْحَثُ بَحْثًا**
scratch

ب ج ح س ★

(perf. 3 p.f. sing.) **أَبْحَثَتْ**
< gushed forth

to open **أَبْحَثَتْ بَحْثًا**

ب ح ر ★

بَحْرًا sea (n.)
(n. dual) acc. **بَحْرَيْنِ** nom. **بَحْرَانِ**
two seas

seas (n.p.) **بِحَارًا / أَبْحُرًا**

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

ب ت ك ★

(ept. 3 p. m. plu.) **يَلْبَسُونَ**
< surely they will cut off
to **بَنَكَ بَنَكَ وَبَنَكَ**
cut off.

ب ت ل ★

(perate > v. m. sing.) **يَتَبَلَّغُ**
< devote

to devote v **تَبَلَّغَ** ii **تَبَلَّغَ**
oneself entirely to Allah.

devotion (v. n.) **تَبَلُّغًا**

تَبَلَّغَ إِلَى اللَّهِ means, 'He detached himself from worldly things, and devoted himself to God, or he forsook every other thing, and applied himself to the service of God.' (Jid > LL. nn. 29.360)

ب ث ت ★

(perf. 3 p.m. sing.) **بَثَّ**
(assim. v.)
< ~ has dispersed

to disperse **بَثَّ يَبِثُّ بَثًّا**

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

distress (v.n.) **بِثٌّ**

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

nom. **بَتَّغُولًا** acc. **بَتَّغُولُونَ**

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

niggardliness (n.) **الْبَتُّغُلُ**

ب د ع ★

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

to begin, **بَدَأَ يَبْدَأُ بَدْأً**
commence, create (God)

فَبَدَأَ بِأَنْعَامِهِمْ

He began with their sacks.
[12:76]

to originate (2)

فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ

And behold how He origina-
ted 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)

pagan Arabs to their
gods.)

ب خ س ★

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

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

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

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

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

ب خ ع ★

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

To commit
suicide **بَخَعَ يَبْخَعُ بَخْعًا**

ب خ ل ★

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

to stint, **بَخِلَ يَبْخُلُ بَخْلًا (س)**
be miser,

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

★ ب د ع

(*perf. 3 p.m. sing.*) بَدَعَ
 < ~ originated

to originate, بَدَعَ يَبْدَعُ بَدْعًا
 begin, produce

innovator (*n.*) *acc.* بَدِيعًا

originator (*act. 2 pic.*) بَدِيعٌ

(*perf. 2 p.m. plu.*) *viii* ابْتَدَعُوا
 < they invented

ابتدعاً *viii* ابْتَدَعَ
 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* أَبَدِّلُ
 I change

(*perf. 3 p.m. sing.*) *v* بَدِّلَ
 < ~ got changed

بَدِّلَ > بَدِّلًا
 to exchange, get changed

يُبْدِئُ اللهُ الْخَلْقَ

Allah originateth the crea-
 tion. [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 أَيْ شَيْئِي.

★ 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 plenti-
 ful 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*) يَبْدُرُ

يَبْدُرُ يَبْدُرُ يَبْدُرًا

to make haste

★ ب د و

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

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

(2) to occur in mind

(3) to dwell in desert

بَلْ هَذَا الصَّوْرَاتُ كَانُوا يُشْفَوْنَ مِنْ قَبْلُ

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

to occur in mind (2)

ثُمَّ بَدَا لَهُمْ مِنْ بَعْدِ مَا رَأَوُا آيَاتِ

لَيْسَتُهُمْ حَتَّىٰ جِئْتِ

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.) **يُبْدِي**
 < ~ (h.) to make appear

to make **أَبْدَىٰ إِبْدَامًا**
 plain, manifest

(in order to make manifest) **يُبْدِي**

(imperf. 3 p.m. sing.) **يَبْتَدِلُ**
 ~ changes

(perate m. plu.) **لَا تَبْتَدِلُوا**
 exchange not

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

change, **أَدَّلَ يُؤَدِّلُ إِدْلَالًا**
 to alter

(imperf. 3 p.m. plu.) **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.) **يَسْتَبْدِلُونَ**
 you exchange, take
 SS instead of SS

(v.n. > simple) **بَدَلٌ**

an exchange (**بَدَلًا**)

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

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

changer (ap-der > ll) **مُبَدِّلٌ**

★ ب د ن

body (n.) **بَدَنٌ**

camels : to be slain for sacrifice (during Hajj) **بَدَنٌ**

سَوَاءٌ لِّلْمَلَائِكَةِ فِيهِ وَالْبَادِي

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

[22:25]

(act. pic. m. plu.) **بَادُونَ**

dwellers of the desert

يُودُوا لَوْ أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ

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 يُبْدِي** (iv)

to disclose or make manifest.

ب ذ ر ★

(perate > ii, neg.) **لَا يُبْذِرُ**

< squander not !

بَذَرَ يَبْذُرُ ii **بَذَرًا**

to disperse, squander

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

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

إِنْ كَادَتْ تُبْدِي بِي

لَوْلَا إِنْ رَجَعْنَا عَلٰى قُلُوبِنَا

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 **يُبْدِينَ**
they (f.) make manifest

يُبْدُوا acc. **يُبْدُونَ**

(imperf. 2 p. m. plu.)

You make manifest

n.d. gen. **يُبْدٍ** (م)

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

فَلْتَرَىٰ يَوْسُفَ فِي نَفْسِهِ وَلِكُلِّ قَوْمٍ مُّجْرِمٍ

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.) **الْبَادِي**

وَجَاءَ بِكُمْ مِنَ الْبَادِي

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

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

dutious (3)

وَبَرًّا بِوَالِدَيْهِ

And dutious (or pious) towards his parents.

[19:14]

land (3)

حُرْمَ عَلَيْكَ صِدْقِ الْبَرِّ

The game of land is forbidden unto you. [5:96]

the piety, virtue (n) الْبَرِّ

pious ones (n.p.) أَبْرَارًا

< virtuous ones (n.p.) بِرًّا

sing. بَارٍ

★ ب ر ة ★

(*imperf. 1st p. plu.*) (h.v.) يَبْرَأُ

< we create ; bring into being

to create بَرًّا يَبْرَأُ بَرَاءَةً (ف)

(*imperf. 2 p.m. sing.*) *iv* يُبْرِئُ

<< thou heal بَرًّا يُبْرِئُ بَرَاءَةً (ف)

< to be safe أَبْرَأَ يُبْرِئُ لِإِبْرَاءِ

to heal, make free.

(*imperf. 1st p. sing.*) *iv* أُبْرِئُ
I heal

(*imperf. 1st p. plu.*) *iv* يُبْرِئُ
we heal

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

★ ب ر ة ★

(*assim*) *v* تَبَرَّوْا < acc.

(*imperf. 2 p.m. plu.*)

to act well, be pious تَبَرَّ بِرًّا
towards God, parents ; be virtuous, be true, behave courteously.

you act piously (1)

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ
أَنْ تَبْذُرُوا وَتَسْتَفْتُوا

And 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 يَحْضُرُهُمُ اللَّهُ عَنِ الَّذِينَ كَفَرُوا بِمَا كَفَرُوا فِي الدِّينِ
وَلَمْ يُخْرِجُوا مِنْ دِيَارِهِمْ أَنْ تَبْذُرُوهُمْ

Allah forbiddeth you not that you should deal benevolently to those who fought not against you on account of religion and drove you not out of your houses [60:8]

benign (1) (n) الْبَرِّءِ

هُوَ الْبَرُّ الرَّحِيمُ

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

(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.*) **تَبْرَجٌ**

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

بُرُوجٌ < towers (*n.p.*)
sing. tower

★ ب ر ح ★

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

بَرِحَ يَبْرُحُ بَرْحًا وَبَرَا حًا (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.*) **اُبْرَأَ**
~declared innocent,
cleared from blame

... **قَبُولَ اللّٰهِ**

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

(*perf. 3 p.m. sing.*) **وَمِنْ اَبْرَأَ**
quitted himself of

لِذُنُوبِهِمُ الَّذِيْنَ اتَّبَعُوا مِنَ الَّذِيْنَ اتَّبَعُوا

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

(*perf. 3 p.m. sing.*) **وَمِنْ اَبْرَأَا**
they quitted

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

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

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

اِنَّ اللّٰهَ بَرِيٌّ مِنَ الشُّرِكٰٓئِیْنَ

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

اِنِّیْ بَرِيٌّ مِّنْ سِوَا مَا تُشْرِكُوْنَ

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

innocent (n.) **مُبْرَأٌ**

(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.) **السَّبْقُ**

★ ★ ★ ★

أَبَارِقُ see **أَبْرِيْقُ**

★ 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 بِسَبْرٍ بَرُوزًا <
to pass out, to appear, to
show oneself after
concealment

قُلْ لَوْ كُنْتُمْ تُحِبُّونَ اللَّهَ
لَبَرَزْتُمُ الْمَوْتِ كَمَا
بَرَزْتُمُ الْحَيَاةِ

Say! Had you remained in your houses, those for whom slaughter was ordained 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 إِلَهُ 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.) **بَاسِرَةٌ**

ب س س ★

(pp. 3 p.f. sing.) **بَسَّتْ** v. *asstm.*
was grounded to powder

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

ب س ط ★

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

~amplified **الزَّوْقَ**
the provision

~stretched out **الْبَيْدَ**
the hand

(perf. 2 p.m. sing.) **بَسَّطْتَ**
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.) **الْبَسْطَ**

expanse (n.) **بَسَاطَ**

abundant (n.) **بَسْطًا**

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

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

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

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

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

ب ر م ★

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

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

ب ر ه ن

a proof (n.) **بُرْهَانٌ**

two proofs (n. dual) **بُرْهَانَانِ**

ب ز غ ★

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

(act. pic. f. sing.) **بَاذِغَةٌ**
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 بَشَّرُوا
 ~ < they gave good tidings

to give بَشَّرَ تَبَشَّرَ
 good news

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

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

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

(imperf. 2 p.m. sing.) ii تُبَشِّرِينَ
 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 بَشِّرْ
 give good tidings!

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

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

(act. pic. m. sing.) بَاسِطًا

outstretching

بَاسِطُونَ < acc.

(act. pic. m. plu.)

outstretching forth

(pact. pic. f. dual.) مَبْشُوطَتَانِ

(twain) stretched out

★ ب س ق

(act. pic. f. plu.) بَاسِقَاتٌ

< tall (trees), having noble disposition

بَسَقَ يَبْسُقُ بَسَقَانًا

to be high, tall (tree)

★ ب س ل

(pip. 3 p. f. sing.) iv تَبِيلٌ

< ~ has been given up to perdition

أَبَلَ يَبِيلُ إِسْلًا

to forbid, to deprive of reward (Rgh.)

وَذَكَّرِيَهُ أَنْ تَبِيلَ نَفْسٍ بِمَا كَسَبَتْ

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

(perf. 3 p.m. sing.) iv أَبِيلُوا

who are given up to perdition

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

ب ص ر ★

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

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

لَمْ يَبْصُرُوا < gen. بَصُرُونَ
(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 أَبْرَأْنَا
we saw, watched

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

(impref. 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) أَبْصِرُ (ه)
his sight !

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

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

أَبَشَرَ يُبَشِّرُ إِبْشَارًا

to have good tidings !

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

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

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

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

< اِسْتَبَشَّرَ اِسْتِبْشَارًا
to have good tidings

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

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

human being (n.) بَشَرٌ

acc. بِبَشْرٍ (v.n.) بِبَشْرٍ
bearing good news

good news (n) بَشْرَى

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

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

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

insight (2)

أَدْعُوا إِلَى اللَّهِ قَاعِلَ بَصِيرَةٍ

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

enlightenment (n.p.) بَصَائِرُ

an insight (v.n.) كَبِيرَةٌ

★ ب ص ل

onion (n.) بَصَلٌ

★ ب ض ع

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

★ ب ط ه

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

يَمْشَوْ بَطْئًا وَ يَمْشَاءُ (ك)

to move slowly, linger
to detain, delay // بَطَأَ

★ ب ط ر

(perf. 3 p. f. sing.) بَطَّرَتْ

< ~ exulted

مَا أَحْسَنَهُ 'how good

he is,' or أَحْسِنُ ۞
for the same meaning. Like-wise أَبْصِرُ ۞ means
'how clear is his sight'

look ! (perate m. sing.) أَبْصِرُ

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.
[7:20](ap-der. m. plu.) x مُبْصِرِينَ
sees clearly(act. 2 pic. f. sing.) الْبَصِيرَةُ
enlightenment (1)

يَلِ الْإِنْسَانَ عَلَى نَفْسِهِ بَصِيرَةٌ

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

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

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

★ ب ط ن ★

(perf. 3 p.m. sing.) **بَطَّنَ**
< ~ is hidden

بَطَّنَ بَطَّنًا وَبَطُونًا
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, intimate friend
< **بَطَانَةٌ**

intimate friend (n.) **بَطَانَةٌ**

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

وَأَيَّدِكُمْ عَنْهُمْ **بِطْنِ** مَكَّةَ

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

بَطَرَ بَطْرًا بَعْرًا

to exult, be intoxicated in good fortune

exultation (v.n.) acc. **بَطْرًا**

★ ب ط ش ★

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

بَطَّشَ بَطَّشًا بَطْلًا
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 وَبَطْلًا
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, **تَبْطُلُونَ** < acc. iv **تَبْطُلُوا**
you repeal

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

(imperf. 1st. p. plu.) **نَبَعْتُ**
~ we raise

untill we raise acc. **حَتَّى تَبَعَتْ**

(perate. m. sing.) **إِبَعْتُ**
(thou) raise, appoint

(pip 3 p.m. sing.) **يُبَعْتُ**
he is raised

(pip 3 p.m. plu.) **يُبَعُّونَ**
they are raised

(pip 2 p.m. sing.) **تُبَعْتُ**
thou art raised

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

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

(perf. 3 p.m. sing.) **أُنْبَعَتْ**
~ rose up

resurrection (1) (n.) **الْبَعْثُ**

إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ

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

upraising (2)

مَا تَطْلُقُ وَلَا يَنْبَغِي لَهَا أَنْ تُدْعَىٰ وَاحِدَةً

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

womb (2)

رَبِّ إِيَّاكَ ذَكَرْتُ الْكَافِرَاتِ بَطْنِي وَمَحْرَمًا

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

belly (3)

لَيْسَ فِي بَطْنِي إِلَّا يَوْمَ يُبْعَثُونَ

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

wombs (1) (n.p.) **بُطُونٌ**

وَاللَّهُ أَخْرَجَكُم مِّن بُطُونِ أُمَّهَاتِكُمْ

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

bellies (2)

كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ

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. 1st. 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 السَّمَاءُ
But the distance seemed far
unto them. [9:42]

far removal (v.n.) بُعِدَ
far, wide (act. 2 pic.) يَبْعُدُ
(perate > lii, m. sing.) بَاعِدُ
make the distance longer
after, latter, (n.) بَعْدُ
follow up

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

★ ب ع ر

بَعِيرٌ (n.)
camel

★ ب ع ل

بَعْلٌ (n.)
husband
بُعُولٌ (n.p.)
husbands
بَعْلًا (n.) acc.

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) اُنْبِغَاثٌ
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 بَعْرَةً
lay upon, overturn,
pour out

أَفَلَا يَعْلَمُونَ إِذَا بُعِثَ رِئَاسِ الْقُبُورِ

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 ن)
to remove afar, to
perish

أَلَمْ نَجْعَلِ الْيَمِينَ كَمَا بَدَأْتُمْ لَمُودٍ

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]

فَإِنْ بَغَتْ أَحَدُهُمَا عَلَى الْأُخْرَى

فَقَاتِلُوا آلَئِىَّ 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 بَارِزٌ 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

أَفْتَدْرُونَ اللَّهَ يَبْغُونَ؟

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

★ ★ ★ ★

a gnat (n.) بَعُوضَةٌ

ب غ ت ★

suddenly (*adv.*) بَغْضَةً

ب غ ض ★

vehement hatred (n.) بَغْضَاءٌ
hatred

ب غ ل ★

mules (n.p.) الْبَعَالُ

ب غ ي ★

(*perf. 3 p.m. sing.*) بَغَى

< ~ was unjust, (1) عَلَى
oppressed

< بَغَى يَبْغِي بَغِيًّا وَبَغِيَّةً (فِي)

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. أَسْتَعِ
(imperf. 1st. p. sing.)
I wish

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

seeking (v.n. viii) اِسْتَعَاءُ

oppressing (v.n.) acc. اِسْتَعَاءُ

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

adultery, prostitution اِسْتَعَاءُ

prostitute (بَغِيَّةٌ) بَغِيَّةٌ

ب ق ر ★

a cow (n.) بَقَرَةٌ

kinds of cows (n.) بَقَرَاتٌ

cows (n.p.) بَقَرَاتٌ

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.) بَغِيٌّ

(بَغِيٌّ عَلَيْهِ) oppressed

(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 ذَاكَ

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

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

وَتَوَكَّلْ عَلَيْكَ مِنْ شَأْنِهِمْ اِسْتَعَيْتَ

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

وَمَا عِنْدَ اللَّهِ بَاقِي

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

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

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

ثُمَّ نَعْرِفُ مَا وَعَدَ الْبَاقِيْنَ

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

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

فَمَنْ تَرَى الْهَادِيْنَ بَاقِيَةً

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

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

remainder (1) (*n.*) **بَقِيَّةٌ**

بَقِيَّةُ الطَّوْحِيدِ خَيْرٌ لَّكَ

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

The word **بَقِيَّةٌ** signifies what is left by Allah after giving legal alms, or, that which God has preserved for you, of what is lawful for you (*L.I.*).

ب ق ي ★

(*perf. 3 p.m. sing.*) **بَقِيَ**

~remained

(*imperf. 3 p.m. sing.*) **يَبْقَى**

~remineth, lasteth permanently, will last permanently

وَدُّدًا مَّا بَقِيَ مِنَ التَّوْبَا

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

وَيَبْقَى رَحْمَةُ 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.*) *lv* **أَبْقَى**

<~left

to leave **أَبْقَى يُبْقِي إِقَامًا**

(*imperf. 3 p.m. sing.*) *lv* **يُسْبِقُ**

~(*f.*) leaves, they leave

لَا تُبْقِي وَلَا تَذَرُ

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

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

أَمْ أَبْقَرَ لَا قَارِصٌ وَلَا يَكْرٌ

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

(The word signifies 'virgin'.)

virgins (n. p.) أَبْقَارٌ

sing. يَكْرٌ <

morning (n.) بَكْرَةٌ

mornings (n. p.) أَبْكَارٌ

sing. بَكْرَةٌ <

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 أُولُوا بَقِيَّةً

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

" here signifies one possessing excellence e.g.

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

Thus أُولُوا الْبَقِيَّةَ means: persons possessed of excellence or possessing sound judgement and intelligence or persons of religion and excellence. (LL)

relic (3)

وَبَقِيَّةٍ وَمِمَّا تَرَكَ آلُ مُوسَىٰ

وَالْأَهْلُ مِنْ حَيْثُ خَرَجَ السَّيِّدَةُ

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

(app. قَارِصٌ old)

★ ب ل د

land (n.) بِلَادٌ

lands (n.p.) بِلَادٌ

town, land (n.) بَلَدَةٌ

the city of Makka هَذَا الْبَلَدِ

★ ب ل س

(imperf. 3 p.m. sing.) iv يَيْلِسُ

<~ will despair

أَبْلَسَ يَيْلِسُ إِبْلَاسًا

to despair, to be silent with grief

مَيْلِسِينَ acc. مَيْلِسُونَ nom.

(act. pic. m. plu.)

who are silent with grief,

who are despairing

★ ب ل ع

swallow! (perate f. sing.) اِبْلَعِي

< بَلَعٌ يَبْلَعُ بَلْعًا

to swallow

★ ب ل غ

(perf. 3 p.m. sing.) iv بَلَغَ

<~ reached

بَلَغَ يَبْلُغُ بُلُوغًا

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

لَا تُذَكِّرُنِي بِهِ وَمَنْ يَبْلُغْ

That I may warn you and
whomsoever it may reach.

[6:19]

★ ب ك م

<a dumb (adj. def. col.) أَبْكَمٌ

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

بَكْمًا acc/ بَكْمٌ

(adj. def. plu.)

those who are dumb

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

فَلَّ = بَكْمٌ plu. أَفْطَلٌ = أَبْكَمٌ

(the form denotes colours
and defects)

★ ب ك ي

(perf. 3 p.f. sing.) بَكَتْ

<~ cried, wept

بَكَتْ بَكَتْ بَكَتْ بَكَتْ بَكَتْ

(imperf. 3 p.m. plu.) يَبْكُونَ

they are weeping

(imperf. 3 p.m. plu.) gen. يَبْكُوا

they should weep

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

(perf. 3 p.m. sing.) iv أَبَكَتْ

made weeping

أَبَكَتْ 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**

تَبْلُغَانِ <acc.

(imperf. 3 p.m. dual)

twain reach

تَبْلُغُوا <acc.

(imperf. 3 p.m. plu.)

they reach

تَبْلُغُونَ <acc.

(imperf. 2 p.m. plu.)

you reach

بَلَّغْتَ (perf. 2 p.m. plu.) ii

thou have preached,

to preach **بَلَّغَ تَبْلِيغًا** <

thou have not preached **مَا بَلَّغْتَ**

تَبْلُغُونَ (imperf. 3 p.m. plu.) ii

they preach

أَبْلُغُ (imperf. 1st p. sing.) ii

I preach

preach! (perate m. sing.) ii **بَلِّغْ**

أَبْلُغُوا (perf. 3 p.m. plu.) iv

< they preached

to preach, to inform. **أَبْلُغَ إِبْلَاغًا**

deliver, make-reach

أَبْلَغْتُ (perf. 1st p. sing.) iv

I delivered

لَقَدْ أَنبَأْتُكَ رَسُولًا مِّن رَّبِّكَ

Assurely I have delivered unto you the message of my Lord. [7:79]

(perate m. sing.) iv

make-reach

أَبْلُغْ

(perf. 3 p. f. sing.) **بَلَّغْتُ**

~ came up

(perf. 2 p.m. sing.) **بَلَّغْتَ**

thou reached

(perf. 1st p. sing.) **بَلَّغْتُ**

I reached

(perf. 3 p.m. dual) **بَلَّغْتُمَا**

they (twain) reached

(perf. 3 p.m. plu.) **بَلَّغْتُمَا**

they reached

(perf. 3 p. f. plu.) **بَلَّغْتُمْ**

they reached

(perf. 1st p. f. plu.) **بَلَّغْنَا**

we reached

overtaken, came up to me **بَلَّغُونِي**

(to me **بَلَّغَ** + came up **بَلَّغْتُ**)

وَقَدْ بَلَّغْتَنِي الْكِبَرَ

While the old age has overtaken me. [3:40]

(imperf. 3 p.m. sing.) **يَبْلُغُ**

reaches

till--reached acc. **حَتَّىٰ 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 I with Allah is the sound argument. [6:149]

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

وَقُلْ لَكُمْ فِي أَنْفُسِكُمْ قَوْلٌ مِّنَّا

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.) **بَلَّوْنَا**

we tried

< **بَلَّأَ يَبْلُؤُ بَلَاءً (ت)**

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

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

لِيَبْلُؤَ بَعْضُكُمْ بَعْضًا

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

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

فَمِنَّا لِكُلِّ نَفْسٍ مَّا سَأَلْت

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

ثُمَّ لَنُخِذَهُ مَأْتِنًا

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

(act. pic. m. sing.) **بَالِغٌ**

the attainer (1)

إِنَّ اللَّهَ بَالِغُ أَمْرِهِ

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

that is brought (2)

هَذَا بَالِغُ الْكَفَّةِ

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

that reaches (3)

كَمَا يَسْتَوِي عَلَى السَّائِبِ قَابَ قَوْسٍ وَمَا 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* **يَبْلِي**
in order to prove

لِيَبْلِي الْمُؤْمِنِينَ وَنُهُ بِالْكَذِبِ

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

[8:17]

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

to prove, **اِبْتَلَى اِبْتِلَاءً**
try, examine

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

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

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

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

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

وَإِنْ كُنْتُمْ مِنَ الْمُبْتَلِينَ

Verily We have been provers.
[23:30]

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

لِيَبْلِيَنَّكَ اللَّهُ

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

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

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

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

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

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

ب ل ي ★

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

يَلِي يَبْتَلِي يَلِي وَبَلَاءً
to become old, to decay; to
get polish removed and
real face appeared

وَمَا لِكُلِّ دَابَّةٍ

And kingdom not to decay.
[20:120]

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

يَوْمَ تُبْلَى 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* **يُبْلِي**
< ~proves

to test, try, **أَبْلَى يَبْلِي اِبْتِلَاءً**
prove

(n.d. ی + بَيْنِینَ <) بَنِيَّ

my sons

Note : The word بَيْنِینَ is plural of بَيْنِ ; when an inseparable pronominal ی is suffixed it becomes بَنِيَّ

The ن of the plural is dropped.

(n.d. ی + بَيْنِینَ <) بُنِيَّ

my little son

(Note the difference between

بَنِيَّ (bancyya) my sons

and بُنِيَّ (bunayya) my little son)

daughter (n.) ابْنَةٌ

daughter (n.) ابْنَةٌ

daughters (n.p.) ابْنَاتٌ

(n.d. ی + (dual) ابْنَتَيْنِ <) ابْنَتَايَ
my two daughters

ب ن ی ★

built (perf. 3 p.f. sing.) بِنَا

to build ~ < بِنَا بِنِيَّ بِنَادَا

Note : The final ی is changed

to أَلِفٌ if followed

بَلَىٰ yes

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

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مَنْ يَفْعَلُ

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 ★

fingertip (n.) بِنَانٌ

ب ن و ★

son (n.) ابْنٌ

The initial Hamza is (n.) 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.) **بَهْجَةً**
 to rejoice **بَهَّجَ بِهَجًا** <
 (act. 2 pic n.) **بَهَّجٌ**
 joyful, joyous

ب ه ل ★

تَضَلَّلَ < **تَضَلَّلٌ**
 (imperf. 1st p. plu.)
 < we humbly pray
 to leave one to his **بَلَّ بِلَّهً**
 own will, to curse
 to humiliate **أَبْتَلَّ** viii **أَبْتَالًا**
 oneself before God and
 call upon Him, to invoke
 curse on the liar.

ب ه م ★

beast (act. 2 pic. f.) **بَهْمَةً**

ب و ا ★

(perf. 3 p.m. sing.) **بَاءَ**
 settled, incurred, earned
 ~ < **بَاءَ يَوْمًا يَوْمًا (إِلَى)**
 to come back to, to return,
 to bring, **بَاءَ (ب)** or
 lead back, to bear

by a personal pronoun

as **بِنَاهَا**.

(perf. 3 p.m. plu.) **بَنَوْا**
 they built

(perf. 1st p. plu.) **بَنَيْنَا**
 we built

(imperf. 2 p.m. plu.) **تَبْنُونَ**
 you build

(perate m. sing.) **إِنِّ**
 (thou) build !

(perate m. plu.) **إِنْتَا**
 (you) built !

building, canopy (v.n.) **بِنَاءٌ**

structure, building (n.) **بِنَانٌ**

(pact. pis. f. sing.) **مَبْنِيَّةٌ**
 that is built up

ب ه ت ★

(p. p. 3 p.m. sing.) **بُهِّتَ**
 was confounded

to be asto- **بُهِّتَ بِهَيْتٍ**
 nished. (بُهِّتَ بِهَيْتٍ)

to fall in a **بُهِّتَ بِهَيْتٍ**
 faint (بُهِّتَ بِهَيْتٍ)

to be con- **بُهِّتَ بِهَيْتٍ**
 founded (بُهِّتَ بِهَيْتٍ)

(imperf. 3 p. f. sing.) **تُهِّتُ**
 ~ will confound

calumny, slander (v.n.) **بُهْتَانٌ**

< **بُهِّتَ بِهَيْتٍ** (بُهْتَانًا)

To calumniate, to slander

(perf. 3 p.m. plu.) **تَسْتَوُوا**
 < they are settled

to be settled **تَسَوَّأَ**

(imperf. 3 p.m. sing.) **يَسْتَبِئُ**
 gets settled, takes place, in-
 habits.

(imperf. 1st p. plu.) **تَسْتَبِئُوا**
 we take place, inhabit

(perate m. dual.) **تَسْتَبِئَانِ**
 (you twain) inhabit!

settlement (v.n.mim) **مَسْبِئًا**

★ ب و ب

gate, door (I) (n) **بَابٌ**

لَا تَدْخُلُوا مِنْهَا بَابًا وَاحِدًا

Enter not by one gate.

[12:67]

a portal (2)

حَتَّىٰ إِذَا فَتَنَّا عَلَيْهِمُ الْبَابَ إِذَا فُتِنُوا

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.) **يَسْبُورُ**

< shall perish

بَارِئٌ يَبُورُ بُورًا وَ بَوَارِئًا

بَاءٌ وَيَنْصَبُ مِنَ اللَّهِ

They incurred Allah's wrath.

[2:61]

(perf. 3 p.m. plu.) **بَاءُوا**

they brought, incurred

(تَبِئَةٌ) acc. **تَبِئَةٌ**

(imperf. 2 p.m. sing.)

thou bear

إِنِّي أَرِيدُنَّ أَنْ يَتَبِئَ بِي

Verily I would that thou
 bear my sin. [5:29]

(perf. 3 p.m. sing.) ii **بَوَّأَ**

< lodged, settled

بَوَّأَ مِثْرًا مِثْرًا وَ تَبِئَةً

to place, prepare a place,
 settle, lodge

يَتَّكِنُ فِي الْأَرْضِ

He settled you in the earth.

[7:74]

(perf. 1st p. plu.) ii (ل) **بَوَّأْنَا**

we settled

(imperf. 2 p.m. sing.) ii **تَسْبِئُ**

thou settle

يُسَبِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ

Thou art settling the belie-
 vers in position for the
 fight. [3:121]

(emp. 1st p. plu.) ii **نُسَبِّئَنَّ**

we surely will settle

(*epi. 1st p. plu.*) *لَنَنصَبَنَّ* *لَنَنصَبَنَّ*
we surely will attack by night
while sleeping at night (*v.n.*) *بَيْتَانَا*

house (*n.*) *بَيْتٌ*

houses (*n.p.*) *بُيُوتٌ*

الْبَيْتِ، الْبَيْتِ، الْحَرَامِ، الْبَيْتِ الْعَتِيقِ
The sacred House, *i.e.* Ka'ba.

the frequented house, *الْبَيْتِ الْمَمْمُورِ*

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.*) *تَيِّدُ*
< ~ will perish

to perish, *بَادَ بَدِيدٌ* (ض)
vanish

★ ب ي ض

(*perf. 3 p.f. sing.*) *اَبْيَضَتْ* *اَبْيَضَتْ*
< ~ whitened

to become *ix* *اَبْيَضَ* *اَبْيَضَ*
white

(*imperf. 3 p.f. sing.*) *ix* *تَدْرِضُ*
~ will become white

(*imperf. neg. 3 p.f. sing.*) *لَنُتَبَّرَ*
~ 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 كُنَّ التَّنَوُّالِي تَقَطَّنَ 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.*) *يَبْتَئُونَ*
< they pass the night

to pass *بَاتَ بَيْتٌ* *بَيَانًا* (ض)
the night

(*perf. 3 p.m. sing.*) *بَيَّتَ*
planned by night

|| < *بَيَّتَ* *بَيْتٌ*

to plan against
SS by night, to attack by
night

(*imperf. 3 p.m. plu.*) || *مُبَيَّتُونَ*
they plan by night

لَا تَلْعَنُوا مَن بَاعَ وَلَا بَعَّ

Men whom neither traffick-
ing nor bargaining diver-
teth. [24:37]

Christian churches (n.p.) **بَيْعٌ**
sing. **بَيْعَةٌ** <

لَهَدِمَت صَوَائِعَ وَبَيْعًا وَصَلَاتًا وَمَسْجِدًا

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- **بَيَّنَّا** ii **بَيِّنْ** <
pound, render clear

(perf. 1st p. plu.) ii **بَيَّنَّا**
we have expounded

(imperf. 3 p.m. sing.) li **يَبِينُ**
~expounds

(emp. 3 p.m. plu.) ii **يَبَيِّنُونَ**
they will surely expound

(el. 2 p.m. sing.) li **لَتَبَيِّنَنَّ**
that ye may expound

(el. 1st p. sing.) li **لَأَبَيِّنَنَّ**
that I expound

(el. 1st p. plu.) li **لَنَبَيِّنَنَّ**
that we expound

(imperf. 1st p. plu.) ii **نَبَيِّنُ**
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 بِيَايَعُ مَبَايَعَةً

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.) **بَيْعٌ**
and buying

(*ap-der. f. plu.*) مَبِينَاتٌ
illuminating ones

(*ap-der. > iv, m. sing.*) مُبِينٌ
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)

عَلَمَةُ الْبَيَانِ

He taught him distinctness
of speech. [55:4]

explanation (3)

شَرَّحَ عَلَيْنَا بَيَانَهُ

Then it is upto its expound-
ing. [75:19]

exposition (v.n.) بَيَانًا

(*ap-der > x, m. sing.*) الْمُتَبِينُ
luminous

between (particle) بَيْنَ

in front of بَيْنَ يَدَيَّ

in presence of بَيْنَ أَيْدِيَّ

(also see د ي)

(*imperf. 3 p. m. sing.*) iv يُبِينُ
< ~ maketh clear

أَيَّانَ يُبِينُ إِيمَانَهُ

to be clear, make clear

لَا يَحْجِزُونِ

He well nigh cannot make
(himself) clear. [43:52]

(*perf. 3 p. m. sing.*) v تَبَيَّنَ
~ became manifest

to become v تَبَيَّنَ تَبَيَّنًا
clear, to become manifest,
to declare

(*perf. 3 p. f. sing.*) v تَبَيَّنَتْ
~ became manifest

(*perate. m. plu.*) v تَبَيَّرُوا
(you) declare, make clear

(*imperf. 3 p. m. sing.*) v يَتَبَيَّنُ
becomes clear

(*el. 3 p. f. sing.*) x لِيَسْتَبِينَ
< 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.*) مُبِينَةٌ
illuminating, manifest

كتاب التاء

to denote 1st. p. sing. of
perf. e.g. قُلْتُ 'I said'

تُ

denotes fem., and turns to
ha sound at the end of
a sentence.

ة

the ark i.e. the ark of (n.)
the covenant (see Jid.
2 n. 652)

الْأَنْبُوتُ

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

to suffer loss, to perish, to
remain in evil continually
(Rgh.)

(perf. 3 p.f. sing.)

تَبَّتْ

~(ff) is perished

ruin (v. n.)

تَبَابٌ

ت * * *

a preposition (1)

(used with the name of
Allah only to denote
oath.)

وَتَأْتِيهِمْ لَكَيْدًا أَنْصَابًا مِمَّنْ

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,

e.g. قُلْتَ 'thou said'

to denote 2 p. f. of perf.

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 اتَّبَعَ

~followed

(perf. 1st p. plu.) iv أَتَّبَعْنَا

we made SS follow SS

(perf. 3 p.m. plu.) iv اتَّبَعُوا

they followed

(imperf. 3 p.m. plu.) iv يُتَّبِعُونَ

they make (one) follow

(p.p. 3 p.m. plu.) iv اتَّبِعُوا

they were followed, were overtaken by SS

(imperf. 1st p. plu.) iv نَتَّبِعُ

we make follow

(perf. 3 p.m. sing.) viii اتَّبَعَ

followed

viii < اتَّبِعْ أَتْبَاعًا

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.)

تَبِيدَ

تَبَارَكَ see

تَبَارَكَ

تَبَدَّل see

تَبَدَّلَ

تَبَدَّى see

تَبَدَّى

تَبَرَّأ see

تَبَرَّأَ

تَبَشَّر see

تَبَشَّرَ

★ ت ب ر

(perf. 1st p. plu.) ii تَبَرَّأْنَا

< we have destroyed

ii تَبَرَّأَ تَبَرُّوا وَتَبَرَّأَ تَبَرُّوا
to destroy, break.

destruction (v. n. ii) تَبِيدًا

(el. 3 p. m. plu.) ii acc. لِيَتَّبِعُوا
they might destroy

destruction (v.n.) تَبَارَه

Jestoryed (pis. pic) مَتَّبِعُوا

★ ت ب ع

(perf. 3 p.m. sing.) تَبِعَ

< ~followed

تَبِعَ يَتَّبِعُ تَبْعًا وَتَبَاعًا (س)

to follow, initiate, join a person, serve, obey, follow a doctrine

(act. pic. m. sing.) **تَابِعٌ**
 follower
 (act. pic. m. plu.) acc. **تَابِعِينَ**
 followers
 (act. 2 pic. m. sing.) **تَبِيعٌ**
 avenger

لَا تَجِدُوا لِكُلِّ ظَالِمٍ لِّجُنَاہِ كَاتِبًا

You will not find for yourselves against us an avenger (or prosecutor). [17:69]

تَبِيعٌ 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) **مُتَّبِعٌ**
 (one following another)

فَصِيَامٌ شَهْرَيْنِ مُتَتَابِعَيْنِ

Fasting for two months in succession. [4:92]

(pls. pic. > viii) **مُتَّبِعُونَ**
 ~are overtaken by SS

★ ت ت ر

one after another (v.n.) **تَتْرَى**

و ت ر see

(perf. 1st p. plu.) viii **اتَّبَعْنَا**
 we followed
 (imperf. 3 p.m. sing.) viii **يَتَّبِعُ**
 ~ follows
 (imperf. 2 p.m. sing.) viii **تَتَّبِعُ**
 thou follow

حَقِّ تَتَّبِعُوا مِلَّةَهُمْ

Except thou follow their faith. [2:120]

(imperf. 3 p.m. plu.) viii **يَتَّبِعُونَ**
 they follow

تَتَّبِعُوا acc. **اتَّبِعُونَ**
 (imperf. 2 p.m. plu.)
 you follow

(Imperf. 1st p. sing.) viii **أَتَّبِعُ**
 I follow

(imperf. 1st p. plu.) viii **نَتَّبِعُ**
 we follow

(perate > viii, m. sing.) **اتَّبِعْ**
 (thou) follow !

(perate > viii, m. plu.) **اتَّبِعُوا**
 (you) follow

(perate. neg. m. sing.) **لَا تَتَّبِعْ**
 (thou) follow not !

(perate emp., neg. m. dual) **لَا تَتَّبِعَانِ**
 you twain follow not

لَا تَتَّبِعَنَّ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ

You twain never follow the path of those who know not. [10:89]

follower (n.) **تَابِعٌ**

ت ر ف ★

(*perf. 1st. p. plu.*) *iv* أَتَرَفْنَا
< we luxuriated

أَتَرَفَ يَتَرَفُ تَرَفًا

to luxuriate, give comfort,
make in ease

تَرَفَ يَتَرَفُ 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. تَرَقْوَةٌ

ت ج ر ★

< merchandise (*v.n.*) تِجَارَةٌ
تَجَرَ يَتَجَرُ تَجْرًا وَتِجَارَةً (ن)

to carry on commerce

ت ح ت ★

beneath (*particle*) تَحْتَ

(*opp. فَوْق* : above)

ت خ ذ ★

تَخَذَ see أَخَذَ

for the derived forms

ت ر ب ★

dust, earth (*n*) تَرَابٌ

women of equal age (*n.p.*) أَرْبَابٌ
sing. رَبٌّ

< breast-bone (*n.p.*) تَرَائِبٌ
(of women) or upper
part of chest

sing. تَرِيْبَةٌ
reducing to dust, (*v.n.*) مَرَبَةٌ
poverty, misery

leave ! (parate m. sing.) أَتْرَكَ

~ is left (plp. 3 p.m. sing.) تَرَكُوا

(pip. 3 p.m. plu.) acc. تَرَكُوا
they are left

تَرَكُوا < acc. تَرَكُونَ

(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

تَسْرُ see س ر ر

★ ت س ع

nine (cardinal number) تِسْعٌ

nine (cardinal number n.f.) تِسْعَةٌ

(cardinal number) تِسْعَةَ عَشَرَ
nineteen

(cardinal number) تِسْعٌ وَ تِسْعُونَ
ninety-nine

★ ت ع س

تَمَسَّ < downfall (v.n.) تَمَسَّ

to perish, downfall
وَأَمْسَ بِتَمَسَّ تَمَسَّ

★ ت ر ك

~ left, (perf. 3 p.m. sing.) تَرَكَ

to leave, تَرَكَ تَرَكَ (تَرَكَ) omit, abandon, refrain, desist, give up

to leave SS by his own (I) choice or willingness

وَتَرَكَنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ 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 جَلْدٍ وَ عَيْدٍ

They left how many of gardens 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.) تَرَكُ
thou leave

(imperf. 1st. p.m. plu.) تَرَكُوا
we leave

ت ل ل ★

(perf. 3 p.m. sing.) تَلَّى
he threw down

وَتَلَّى لِلْجَبِينِ

And he threw him upon
his forehead. [37:103]

ت ل و ★

(perf. 3 p.m. sing.) تَلَّى
~ followed (1)

وَالْقَمَرَ إِذَا تَلَّمَهَا

And by the moon, when she
followeth him. [91:2]

Note : In Arabic قمر moon
is masculine and شمس
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.) تَتْلُوْنَ
we recite

ع ط و see تَسَاطَى

ع ف ف see التَّغْفُفُ

ع ف و see تَعَفُّوْا

تَمَلُّوْا / تَمَلَّوْا / تَمَلَّوْا / تَمَلَّوْا / تَمَلَّوْا / تَمَلَّوْا

ع ل و see لَمَلَّانَ

ع و ن see تَمَارَوْا

غ ي ظ see تَقَبُّظًا

ف د ي see تَفَادَوْمٌ

ف خ ر see تَفَاخُرٌ

تَفَرَّقُوا / تَفَرَّقُوا see تَفَرَّقُوا

ت ف ث ★

تَفَثٌ unkemptness, impurity (n.)

★ ★ ★ ★

تَفَوَّى (n.) (see) (ت ف ي) تَفَوَّى

تَقَبَّلَ / تَسْتَقْبِلُ see تَقَبَّلَ

ت ق ن ★

< he did perfectly and iv
thoroughly, to do some-
thing skilfully

تَقَنَّ (r-f.) وَ أَتَنَّ ii

(el. 3 p.m. sing.) iv
be may complete

لَتِمَّ

(el. 1st. p. sing.) iv
I may complete

لَتِمُّنَا

(perate > iv, m. sing.)
thou complete

أَتِمَّ

(perate m. plu.)
you complete !

أَتِمُّوْا

complete (n.)

عَمَامٌ

(ap-der. > iv, m. sing.)
completer, perfecter

مُتِمِّمٌ

ت ك ا < و ك ا

(imperf. 1st p. sing.) v
I lean (on SS)

أَتَوَكَّلَا

a place in which (pls. pic.)
one reclines, a staff, a
couch

مَتَكَلِّمًا

(ap-der. plu.)
acc. recliners

مَتَكَلِّمُونَ / مَتَكَلِّمِينَ

تَكَلَّلَ see و ك ل

★ ★ ★ ★

oven (n.)

التَّنُورُ

تَوَفَّقَ see و ف ق

التَّوَفَّقُ

ت و ب ★

(perf. 3 p.m. sing.)
~ repented

تَابَ

(perate. m. sing.)
(thou) recite !

أَنْتَ

(perate m. plu.)
(you) recite !

أَنْتُمْ

(p.p. 3 p.f. sing.)
~ was/were recited

تَبَّيْتُمْ

(pip 3 p.m. sing.)
~ is recited

يُنْتَلَى

(pip 3 p. f. sing.)
~ is/are recited

يُنْتَلَى

(act. plc. f. plu.)
< reciting angels

التَّالِيَاتُ

sing : تَالِيَةٌ
recitation (n.)

يَلَاوَةٌ

ت م م ★

(perf. 3 p.m. sing.) (assim)
< ~ was completed

تَمَّ

to be completed

تَمَّ / تَمَّتْ / تَمَّتُمْ

(perf. 3 p. f. sing.) (assim)
~ was/were completed

تَمَّتْ

(perf. 3 p.m. sing.) iv
~ completed

أَتَمَّ

(perf. 2 p.m. sing.) iv
thou completed

أَتَمَّمْتَ

(perf. 1st p. sing.) iv
I completed

أَتَمَّمْتُ

(perf. 1st. p. plu.) iv
we completed

أَتَمَّمْنَا

(imperf. 3 p.m. sing.) iv
~ completes

يَتِمُّمُ

يَتُوبُونَ *acc.* يُتُوبُوا
(*imperf. 3 p.m. plu.*)
they repent

(*perate—prayer*) تُوبُ
may thou accept repentance

تُوبُوا
you repent! (*perate m. plu.*)

(*v.ns.*) التَّوْبُ، التَّوْبَةُ، مَتَابُ
repentance

تَوَّابٌ
repenting (Allah) (*Ints.*)

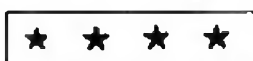
تَائِبُونَ
(*act. pic. plu.*)
repenters (*m.*)

تَائِبَاتٌ
(*act. pic. f. plu.*)
repenters (*f.*)

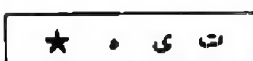
تَوَّابِينَ
(*ints. plu.*) *acc.*

<repenting men

تَوَّابٌ
sing.



تَوْرَاهُ
Torah (Bible), (*n.*)
the Divine writ revealed
to the Prophet Musa
(Moses)



يَتَيَبَّهُونَ
(*imperf. 3 p.m. plu.*)
<they shall wander about

تَاهَ يَتَاهُ تَيْهًا
to wander
about lands without
direction

تَيْنٌ
fig (*n.*)

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ

Whosoever repenteth after
his wrong-doing and
amendeth. [5:39]

تَابَ (عَلَى)
accepted repentance,
he forgave

إِنَّ اللَّهَ تَوَّابٌ 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

يَتُوبُ
(*imperf. 3 p.m. sing.*)
he accepts repentance

يَتُوبُ
(*imperf. 3 p.m. sing.*) *acc.*
he repents

أَتُوبُ
(*imperf. 1st p. sing.*)
I repent

تَتُوبَانِ (*n.d.*)
you twain repent

كتاب الثاء

(*imperf. 3 p.m. sing.*) *iv* **يُبَيِّتُ**
he keeps

< **أَتَيْتَ يُبَيِّتُ إِتْبَانًا** *iv*
to keep (1)
to confine, (2)
to bring SS to a stand

يَسْخَرُ اللَّهُ مَا يَشَاءُ وَيُؤَيِّتُ

Allah abolisheth whatsoever
He will and keepeth.
[13:39]

(*el. 3 p.m. plu.*) *iv* **لِيُؤَيِّتُوا**
they may confine

وَأَذِّنْ لِكُرُوبِكِ الَّذِينَ كَفَرُوا بِالْآيَاتِ لِيُؤَيِّتُوا

And (recall) what time that
those who disbelieved
were plotting against thee
to confine thee or to slay
thee. [8:30]

(*act. plc. m. sing.*) **يَأَيِّتُ**
firmly fixed

fixture (n.) **يُؤَيِّتُ**

ث ب ت ★

(*perate. m. plu.*) **أَتَبُّوا**
< stand firm,

تَبَّتْ يَبُتُّ تَبَانًا وَ تَبُونًا (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.*) *li* **يُبَيِّتُ**
he establishes

(*imperf. 1st. p. plu.*) *li* **نُبَيِّتُ**
we establish

(*perate (prayer) m. sing.*) **تَبَّتْ**
may thou keep firm, stable

(*perate m. sing.*) **تَبَّوْا**
you keep firm

عَمَّنَ يَمُنُّ مَخْنَأً (ن)

to be thick, hard and firm

to inflict *iv* أَهْنَقَ

severe slaughter of an enemy.

(*imperf. 3 p.m. plu.*) *acc. vi* يُهْنِقُونَ
~slaughtered

★ ث ر ب

reproof, reproach (*v.n.*) *ii* تَرْيِبٌ

★ ث ر ي

soil (*n.*) التَّرْيِ

★ ث ع ب

a serpent (*n.*) مُعْبَانٌ

★ ث ق ب

glowing (*act. plc. m. sing.*) التَّايِبُ

★ ث ق ف

(*perf. 3 p.m. plu.*) تَقَفَّتُمْ
< you got hold

تَقَفَّتْ بِتَقَفَّتْ تَقْفًا (س)
to meet, reach to conquer

(*emp. 2 p.m. sing.*) تَقَفَّتَ
thou overtake

strengthening (*v.n.*) *ii* تَكْيِثٌ

detached groups (*n.p.*) ثَبَاتٌ

body of man, *sing.* ثَبَةٌ <

troops, horsemen

فَانْفِرُوا فِي الْبَرِّ أَوْ فِي الْبَحْرِ جَمِيعًا

Then sally forth in detachment or sally forth all together. [4:71]

★ ث ب ر

< death, destruction (*v.n.*) مُبُورٌ

تَسَبَّرَ يَتَسَبَّرُ مَبْرَأً وَ مُبُورًا (ن)

to persist, to destroy

(*part. pic. m. sing.*) مُبُورًا
last one, destroyed one

★ ث ب ط

(*perf. 3 p.m. sing.*) *ii* تَبَطَّأَ
< ~withhold

تَبَطَّأَ وَ تَبَطَّأَ (عز)
to hinder, withhold.

★ ث ج ج

plenteous (*ints.*) تَجَاجًا

★ ث خ ن

(*perf. 2 p.m. plu.*) *iv* أَلْحَمْتُمْ
< you have slain them

< weights, (n.p.) **أَنْقَالٌ**
burdens

sing. : **نَقْلٌ**

(n. dual.) **النَّقْلَانِ**

two dependents (man and jinn)

heavy (v.n.) **يَقَالُ**

إِنْمُرُوا خِفَاتًا وَثِقَالًا

"March forth light (armed) and heavy (armed). [9:41]

(pis. pic. f. sing.) iv **مُنْقَلَةٌ**
one heavy laden

(pis. pic. m. plu.) iv **مُنْقَلُونَ**
those who are heavy laden

(n. for instrument) **مِثْقَالٌ**
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. **ثَلَاثًا**

(fraction) acc. n. d. **ثَلَاثِي**
two-third

third (card. number) **ثَالِثٌ / ثَالِثَةٌ**

threes **ثَلَاثٌ**

يَتَقَفُّونَ acc. **يَتَقَفُّوْا**

(imperf. 3 p.m. plu.)

they come upon

إِن يَتَقَفُّوا عَلَيْكُمْ لَيَكُونُوا أَعْدَاءً

Should they come upon you they will be enemies unto thee. [60:2]

(p.p. 3 p.m. plu.) **تَقَفُّوا**

they are found

★ ث ق ل

(perf. 3 p.f. sing.) **ثَقَلَتْ**

~ become heavy, momentous

< **ثَقُلَ ثَقْلٌ ثَقَلًا وَثِقَالَةً**
to be heavy

(perf. 3 p.f. sing.) iv **أَثَقَلَتْ**

~ become heavy

(perf. 2 p.m. plu.) iv **أَثَقَلْتُمْ**
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 **ثَفَاعَلٌ**, an additional **ثَمْرَةٌ (١)** 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 ي

(imperf. 3 p.m. plu.)
 < they fold
 to fold,
 double a thing

(imperf. 3 p m. plu.)
 they make exception

وَلَا يَسْتَكُونُونَ

And they made not the exception i.e. they say

not: "if God will."
 [68:18]

★ ث ل ل

a group (n.)

★ ث م د

An ancient and powerful 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** // **تَوْبٌ**
pay back (good deeds)

RF **تَابَ يَتُوبُ تَوْبًا (إِلَى)**
to return

(perf. 3 p.m. sing.) **تَابَ** iv
< recompensed (1)

(h.v.) iv **أَتَابَ يَبْتِئِبُ إِتَابَةً**
to reward, to recompense

فَأَنبَأَكُمُوعْتَابِيَعْتِمُ

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.) **مُتَوَبَةٌ**

a resort, a place of (n.) **مَتَابَةٌ**
visit

< garments (n.p.) **تِيَابٌ**

sing. **تَوْبٌ**

ث و ر

(perf. 3 p.m. plu.) iv **أَنَارُوا**

< they break up

to raise, **مَارَ يَجُورُ مَوْرَانًا**

be stirred, break up

the second (card. number) **ثَانِي**

(card. number) **اِثْنَانٍ | اِثْنَيْنِ | اِثْنَتَيْنِ**
two

اِثْنَا عَشَرَ (m.) nom.

twelve (m.) acc. **اِثْنَيْ عَشَرَ**

اِثْنَا عَشْرَةَ (f.) nom.

twelve (f.) acc. **اِثْنَتَيْ عَشْرَةَ**

twos by twos **مَثْنَيْنِ**

oft repeated (Jid.) **مَثَانِي**

repeating (Arb.) paired
(Pic.)

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانًا

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 **تَوْبٌ**
< ~ is paid

★ ث و ي ★

(act. pic. m. sing.) acc. ثَاوِيَا
< dweller

تَوَى بِسُوَى تَوَاهَا (ض)
to halt, stop

مَتَوَى (n. for place)

★ ث ي ب ★

< non-virgins (n. p.) ثَيَّابَاتُ
sing. ثَيَّبَةٌ

أَنَارُوا الْأَرْضَ

They broke up the earth and inhabited it. [30:9]

(perf. 3 p. f. plu.) iv أَنَارَ
they raised

(imperf. 3 p. f. sing) iv يَنِيرُ
~break up

raise (1)

تَنُورُ السَّحَابَا

They raised the cloud. [30:48]
plougheth (2)

رَمَاهَا بَقْرَةً لَدَى لُحْيِ الثَّيَّابِ الْأَرْضَ

She should be a cow un-yoked to plough the earth.

[2:71]

كتاب الجيم

ج ب ت ★

an idol or idols (LL) (n.) الْجِبْتُ
 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.) يَجَارُونَ
 < they cry for succour
 جَارٌ يَجَارُ جَارًا وَ يَجْتَوِرُ (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 جَائِرًا see ج ي أ

ج ب ب ★

the well (n.) الْجُبُّ

حَقَّقَ بِحَقِّ جَنَانًا وَ (اجْتَنَّتْ vili)

to cut off, cut down, uproot

ج ح ث م ★

(act. pic. m. plu.) acc. جَائِمِينَ
motionless bodies in the
state of prostration

حَقَّقَ بِحَقِّ جَنَانًا وَ جُنُودًا (ض)

to remain in a place with-
out sense, motionless

ج ح ث و ★

(act. pic. f. sing.) جَائِيَةً
< kneeling down

جَنَانًا يَخْتَضِعُونَ جُنُودًا (ن)

to sit with knees upon the
ground, to kneel

the state of sitting on (v.n.) جُنُودًا
the knees

ج ح د ★

(perf. 3 p.m. plu.) جَعَدُوا
< they denied

جَعَدَ يَجْعُدُ جَعْدًا (ب)

to deny, refuse one's right

(imperf. 3 p.m. sing.) يَجْعُدُ
~ denies

(imperf. 3 p.m. plu.) يَجْعُدُونَ
they deny

multitude (n.) جَيْلٌ

ج ب ن ★

forehead (n.) جَبِينٌ

ج ب ه ★

< foreheads (n. p.) جَبَاهُ

sing. جَبِيْهَةٌ

ج ب ي ★

(pip. 3 p.m. sing.) يُجْبَى

< ~ is drawn, brought

جَبَا يَجْبُو (يَجْبِي)

جَبْوَةٌ وَ جَبَايَةٌ وَ جَبَاوَةٌ

to gather taxes, impost, to
collect water in a reser-
voir, to bring together

(perf. 3 p.m. sing.) vili اجْتَبَى

< ~ selected, chosen

to choose, select اجْتَبَا اجْتَبَا

(perf. 2 p.m. sing.) vili اجْتَبَيْتَ

thou selected, chose

(perf. 1st p. plu.) vili اجْتَبَيْنَا

we selected, chose

(imperf. 3 p.m. sing.) vili يَجْتَبِي

~ chooses

ج ح ث ★

(pp. 3 p.f. sing.) اجْتَنَّتْ

< ~ was pulled out

to quarrel; dispute جَادَلْ مُجَادَلَةً

to twist, tight, make firm جَدَلْ يَجْدُلُ جَدَلًا (مَنْ)

light, make firm

(perf. 2 p.m. sing.) iii جَادَلْتِ
thou disputed

(perf. 2 p.m. plu.) iii جَادَلْتُمْ
you disputed

(imperf. 3 p.m. sing.) iii يَجَادِلُ
~disputes

يُجَادِلُونَا (acc. n.d.) يُجَادِلُونَ

(imperf. 3 p.m. plu.)
they dispute

(imperf. 2 p.m. sing.) iii تَجَادِلُ
thou dispute

(imperf. 2 p.m. plu.) iii تَجَادِلُونَ
you dispute

(perate. m. sing.) iii جَادَلْ
contend, argue

(perate. neg. m. plu.) iii لَا تَجَادِلُوا
dispute not!

disputing (v.n.) iii جَادِلٌ

the dispute (v.n.) iii جِدَالٌ

ج ذ ذ ★

broken in pieces (n.) جَذَاذٌ

to cut off at the root جَذَّ يَجْذُو جَذًّا (مَنْ)

(pact. pic. m. sing.) جَذُّوا
cut off

ج د ث ★

sing. أَجْدَاثٌ < graves (n.p.) جَدَّجْ

ج د د ★

< greatness, majesty (v.n.) جَدَّ

to be great جَدَّ يَجْدُّ جَدًّا

تَعَلَّى جَدْرَيْنَا

“Exalted be the majesty of
our Lord, [72:3]

< new (act. 2 pic. m. sing.) جَدِّدْ

to be new جَدَّ يَجْدُدُ جَدَّةً وَجَدَّةً

< streets (n.p.) جَدَدٌ
sing. جَدَّةٌ street, way

ج د ر ★

a wall (n.) جِدَارٌ

walls (n.p.) جُدُرٌ

< most disposed one (relative) أَحَدَرٌ
most worthy, fittest, more
proper

to be fit, worthy, to deserve جَدَرَ يَجْدُرُ جَدَارَةً (ن)

ج د ل ★

(perf. 2 p.m. plu.) iii جَادَلُوا
< they disputed

ج ر ر ★

(*imperf. 3 p.m. sing.*) **يَجْرُ**
 < ~ drags
 to draw, to drag. **جَرَّ يَجْرُ جَرًّا**

ج ر ز ★

barren (*n.*) **جُرُزٌ**
 (land incapable of producing (vegetation—*Rgh.*))

ج ر ع ★

(*imperf. 3 p.m. sing.*) **يَسْتَجِرِعُ** *v*
 < ~ sips
جَرَعَ يَجْرَعُ جَرْعًا وَتَجْرَعُ *v*
viii **وَأَجْرَعُ**
 to swallow, sip

ج ر ف ★

hollowed bank (*n.*) **جُرُوفٌ**

ج ر م ★

(*perf. 3 p.m. plu.*) **أَجْرَمُوا** *iv*
 they committed sin
جَرَمَ يَجْرِمُ جَرْمًا وَاجْتَرَمَ *viii*
وَأَجْرَمَ
 to cut off, incite, commit a crime against one, be guilty of it

عَطَاءٌ غَيْرُ مَقْدُورٍ

The gift never to be cut off.
 [11:109]

ج ذ ع ★

trunk (of a tree) (*n.*) **جِدْعٌ**
 trunks (*n.p.*) **جُدُوعِ النَّخْلِ**

ج ذ و ★

a brand of fire (*n.*) **جَذْوَةٌ**

ج ر ح ★

(*perf. 2 p.m. plu.*) **جَرَحْتُمْ**
 < you earned
 to wound, **يَجْرَحُ يَجْرَحُ جِرَاحًا**
 injure, hurt, to earn
 (*Lis.-Aq.*)

(*perf. 3 p.m. plu.*) *viii* **أَجْرَحُوا**
 they committed

< wounds (*n.p.*) **جِرَاحٌ**

wound (*sing.*) **جِرَاحٌ**
 < beasts used for (*n.p.*) **جِرَاحِ**
 hunting

(*sing.*) **جَارِحَةٌ**

ج ر د ★

locusts (*n.*) **جَرَادٌ**

بِسْمِ اللَّهِ مَجْرَاهَا وَمَرْسِهَا

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** *ma-*

jra read as *majrey* **مَجْرَى**.

(*act. plc. f. sing.*) **جَارِيَةٌ**
running (1)

فِيهَا عَيْنٌ جَارِيَةٌ

Therein is a running spring.

[88:12]

(*act. plc. f. plu.*) **جَارِيَاتٌ**
running ones

a traversing ark, ship (2)

إِنَّا نَأْتِيكَم بِالْمَاءِ حَمْلًا مَجْرَى الْجَلِيلِ

Verily, We! when the water rose We bore you upon the traversing ark (i.e. a ship).

[69:11]

الْمَجَارِي < ships (1) (*n. p.*) **جَارِيَةٌ**
(*sing.*)

(*perf. 1st p. plu.*) **أَجْرَمْنَا**
we committed sin

(*imperf. 2 p.m. plu.*) **تَجْرُمُونَ**
you commit a sin

commitment of a sin (*v.n.*) **الْجُرَامُ**

sinner (*act. plc.*) **تَجْرِمُ** (*v.m. sing.*)

تَجْرِمُونَ (*acc. مجرمين nom.*)
sinner (*act. plc. m. plu.*)

(*emp. 3 p.m. sing.*) **لَا تَجْرِمَنَّ**
should not or let not incite
or drag

وَلَا تَجْرِمَنَّهُمْ سُنَانٌ فَوْقَ عَلَى الْأَعْقَابِ لَوْ أَنذَرْنَا

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 ي ★

(*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.*) **تَجْرَى** < **جَرَى**
course of water flowing

(*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.*) تُجْزَى thou shall be given reward or be recompensed
 (*imperf. 1st p. plu.*) iii نَجْزِي we recompense
 جَزَاءٌ compensation, reward (v.n.)
 (*act. pic. m. sing.*) جَازٍ giver of a reward
 جِزْيَةٌ compensation (n.)
 (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.)

وَمِنَ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ
 And of his signs are the ships in the sea like landmarks. [42:32]

مُجْرِيًا (2) moving swiftly (like ships)
 فَلَا أُقْسِمُ بِالْغَمَامِ الْجَوَارِ الْكُنُكِ
 I swear by the receding (stars) moving swiftly (and) hiding themselves. [81:15-16]

ج ذ ي ★

جُزْءٌ a part, a portion (n.)

جَاوَزَ see ج و ز

ج ذ ع ★

جَزَعْنَا we raged (*perf. 1st p. plu.*)
 جَزَعٌ جَزَعٌ جَزَعٌ جَزَعٌ to grow impatient, be sad, grieve
 جَزْوَعٌ bewailing (*ints. m. sing.*)

ج ذ ي ★

جَزَى (*perf. 3 p.m. sing.*) w.v. < ~recompensed
 جَزَى (جَزَا) يَجْزِي جَزَاءً (ض) to recompense, reward
 وَجَزَّاهُمْ بِمَا صَبَرُوا
 And he recompensed them for that which they patiently bore. [76:12]

لَدَجَّعْنَا الْبَيْتَ مَثَابَةً

When We made the House a resort unto mankind.

[2:125]

(perf. 2 p.m. plu.) **جَعَلْتُمْ**
you counted (3)

أَجْعَلُكُمْ رِيقَاءَ 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 / جَاعِلَاتُ**
those who make SS
or adopt

ج ف ه

a worthless thing, (n.) **جُفَاءً**
< rubbishish
lit. froth, foam

ج ف ن

جَفَانٌ < basins, (n.p.) **جِنْفَةٌ**
(sing.)

a large deep dish of wood

ج س د *

a body (n.) **جَسَدٌ**

ج س س *

(perate neg. m. plu.) **لَا تَجَسَّسُوا**
< do not spy

to feel, touch **جَسَّ يَجْسُ جَسَاتَانِ**

to investigate, spy **وَرَجَسَّ**

ج س م *

body (n.) **الجِسْمُ**

sing. **أَجْسَامٌ** < bodies (n.p.) **جَسْمٌ**

ج ع ل *

(perf. 3 p.m. sing.) **جَعَلَ**
< ~ placed (1)

to put, place, **جَعَلَ جَعْلَانًا**
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.) مَجْلِسٌ

n. for p.t. (sing.)

to sit (جَلَسَ مَجْلِسٌ مُجْتَمِعًا)

ج ل ل *

الْمَجْلَالُ (v.n.) glory

جَلَّ بِمَنْ جَلَّالًا وَجَلَّالَةً

to be great, powerful,
sublimeThe Possessor
of glory. « دَرُّ الْمَجَالِلِ »

ج ل و *

جَلَّى (perf. 3 p.m. sing.) ii

< ~ glorified

جَلَّى بِمَنْ عَيْبَةً

to glorify, to make clear,
bring in light

وَالْمَعَارِضُ إِذَا جَلَّتْ

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.) يَجَلِّى

glorifies, manifests

ج ف و *

(imperf. 3 p.f. sing.) w.v. vii تَتَجَانَّ

< ~ leave off

to treat rudely جَفَا بِمَنْ جَفَاةً

to shun, جَانَّ بِمَنْ جَانَّةً

to be restless iv جَمَّانٌ

in the bed,
leave off (LL)

ج ل ب *

(perate m. sing.) iv أُجْلِبُ

< collect, summon

جَلَبَ بِمَنْ جَلْبَانًا

to drive, draw, bring,
assemble

< overgarments (n.p.) جَلَابِيْبٌ

(sing.) جَلْبَابٌ

ج ل د *

(perate m. plu.) iv اُجْلِدُوا

< (you) flog!

to whip, جَلَدَ بِمَنْ جَلْدًا

scourage

stripe (n.) جَلْدَةٌ

(sing.) جُلُودٌ < skins (n.p.) جِلْدٌ

★ ع ٢ ع

(*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)

تَجَمَّعَ كَيْدًا

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

(*epi. 3 p.m. sing.*) لَيَجْمَعَنَّ
 he shall gather together

(*imperf. 3 p.m. plu.*) يَجْمَعُونَ
 they gather together

(*imperf. 3 p.m. plu.*) يَجْمَعْنَ
 we assemble

لَا يَكْفُرُ إِلَّا فِي رُؤْيَا أَلَامَةٍ

None but He will manifest
 it at its time. [7:187]

(*perf. 3 p.m. sing.*) ٧ تَجَلَّى
 ~ unveiled (face or glory)

فَلَمَّا تَجَلَّى رَبُّهُ

When his Lord unveiled His
 glory. [7:143]

< the exile (v.n.) جَلَاةً

جَلَاةً يَخْلُو جَلَاةً (عَنْ وَرَيْنَ)

to exile, to migrate,
 emigrate from one's
 country, depart

★ ح ٢ ح

(*imperf. 3 p.m. plu.*) يَجْمَعُونَ
 they ran away in all haste

جَمَعَ يَجْمَعُ جَمْعًا (ف)

وَجَمَّاحًا وَجَمُّوحًا

to be restive and run away
 (horse), to be headstrong,
 quick to throw at, hit

★ م د ح

(*act. pic. f. sing.*) جَامِدَةٌ

< firmly fixed

جَمَدٌ يَجْمَدُ جَمْدًا وَجَمُودًا (ن)

to congeal, harden, stiffen

Friday (n.) **الْجُمُعَةُ**

place of meeting, (n. for p.t.) **تَجْمَعُ**
junction.

(part. pic. m. sing.) **تَجْمُوعٌ**
assembled one,

(part. pic. m. plu.) **تَجْمُوعُونَ**
assembled ones

the day of assembly **يَوْمَ الْجُمُعَةِ**

ج م ل *

the camel (n.) **الْجَمَلُ**

< the camels (n.p.) **جَمَالٌ**

(sing.) **جَمَلٌ**

< the camels (جَمَالٌ) **جَمَالَاتٌ**

(Rgh.) sing. **جَمَالَةٌ**

all, complete one (n.) **بِجْمَلَةٍ**

the beauty (n.) **جَمَالٌ**

(act. 2 pic. m. sing.) **جَمِيلٌ**
beautiful

ج م م *

(n.) **جَمًّا** < acc. **جَمًّا**

very much (in exceeding manner)

ج ن ب *

(parate. m. sing.) **اجْتَبِ**
< 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.) **تَجْمَعُ**

~ was brought together

(perf. 3 p.m. plu.) **iv** **أَجْمَعُوا**
they resolved, (agreed
among themselves)

وَأَجْمَعُوا أَنْ يَجْعَلُوا فِي بَيْتِ الْحَبِيبِ

And they resolved to put
him in the bottom of the
well. [12:15]

(perate m. plu.) **iv** **أَجْمِعُوا**

you devise

فَأَجْمِعُوا كَيْدًا ثُمَّ اتْرَاقُوا صَمًا

Wherefore devise your stra-
tagem, then come in the
row. [20:64]

(perf. 3 p.f. sing.) **viii** **اجْتَمَعَتْ**
~ got together

(perf. 3 p.f. plu.) **viii** **اجْتَمَعُوا**
they got together

multitude, gathering (v.n.) **الْجَمْعُ**

(v.n. dual) **جَمْعَانِ**
two gathered groups

(act. pic. m. sing.) **جَمِيعٌ**
momentous

perf. 3 p.m. sing. اجْتَنِبُوا that

has a Fatha mark on the ن

and *imperative m. plu.*

اجْتَنِبُوا that has Kasra

mark on the ن

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ

And those who avoid the
devils. [39:17]

اجْتَنِبُوا كَيْ يَرَأَوْا مِنَ الْعَنَانِ

Avoid much from suspicion.

[49:12]

in respect of (1) (n.) جَنْبٌ
(about, of)

عَلَّ مَا فَتَوَيْتُ 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

وَالْمُهَلَّبِ 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 يَجْتَبِ 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 يَجْتَبِ
~ keeps away, saves

(*pip. 3 p.m. sing.*) ii يَجْتَبِ
~ shall be kept away

وَسَجَدْنَاهَا لِأَسْمَى

And away from it shall be
kept the most pious.
[92:17]

(*imperf. 3 p.m. sing.*) v يَتَجَنَّبُ
~ keeps himself away,
avoids

وَيَتَجَنَّبُهَا الْأَتْقَى

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

(*imperf. 2 p.m. plu.*)
(that if you) avoid

(*perate m. plu.*) viii اجْتَنِبُوا

avoid

(Learners should note care-
fully the difference between

وَأَخْضِرُوا لَهُمُ الْأَسْنَانَ

And lower down unto them
the wing of submission.

[17:24]

acc. جَنَاحَيْنِ < n.d. جَنَاحَيْنِ

two wings, both wings

جَنَاحٍ < wings (n.p.) أَجْنِحَةٌ

(sing.)

جَنَاحٍ (n.) sin

لَسْنَا بِعَلَيْكُمْ بِجَنَاحٍ

It is no sin for you. [2:198]

ج ن د ★

جُنُودٍ (n.) an army

جُنُودٍ < the armies (n.p.) جُنُودٍ

(sing.)

ج ن ف ★

جَنَفٍ (n.) unjust cause,

wrong course

(Ap-der. m. sing.) vl مُتَجَانِفٍ

willingly inclining

عَرَبٌ مُتَجَانِفَةٌ إِلَى اللَّهِ

Not one inclining wilfully to
sin. [5:3]

ج ن ن ★

جَنَّاتٍ (perf. 3 p.m. sing.)

overshadowed

impure (2)

وَأَنْ تَطَهَّرُوا مِنْهَا فَإِنَّهَا زَكَاةٌ

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.

جَانِبٍ (act. pic. m. sing.) side

جَانِبِ الْمَوْجِ الْيَمِينِ

The right side of the mount
Tur. [19:52]

ج ن ح ★

جَتَعُوا (perf. 3 p.m. sing.)

< they inclined

جَتَعَ يَجْتَعُ جَتَعًا (ف)

to incline towards, to bend

incline (perate m. sing.) اجْتَعِ

فَلَنْ يَجْتَعُوا إِلَيْكَ مَا يَجْتَعُونَ

And if they incline to peace
incline thou also to it.

[8:61]

جَنَاحٍ (n.) wing

قِيَوْمَئِذٍ لَا يُدْعَىٰ عَنْ ذَنبِهِ إِنسٌ وَلَا جَانٌ

Of his sin will be questioned that Day neither man nor Jinn. [55:39]

serpent (2)

تَهْتَزُّ كَأَنَّهَا جَانٌ

It was wriggling as though it were a serpent. [27:10]

(sing.) جَانٌ < the Jinn (n.p) جِنَّةٌ

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 أَنْ

(i.e. الْجِنَّةُ) means Jinn.

(pact. pic. m. sing.) جَانُونٌ

< mad one

to be mad جَانٌ بِجَانٍ جَانُونًا

enclosed garden, (n.) جَنَّاتٌ
paradise

(n. dual) acc. جَنَّاتَيْنِ nom. جَنَّاتٍ
two gardens

(sing.) جَنَّاتٌ < gardens (n.p) جَنَّاتٍ

بِحَقِّ بَحْرٍ جَبَّارٍ وَجُنُونًا

to cover, veil, be dark

لَتَلْمِزَنَّ عَلَيْهِ آيَاتِنَا

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 jinneةٌ 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. **مُجَاهِدِينَ** nom. **مُجَاهِدُونَ**

(Ap-der < iii, m. plu.)
strivers

hard earning, endeavour (n.) **جِهَادٌ**

لَا يَتَّبِعُونَ الْاَعْمَالِ

They find naught (to give) but their earning. [9:79]

binding, forcible (n.) **جِهَادٌ**

أَفَسَوْفَ يَأْتِيهِمْ

Who (they) swear by Allah their most binding oaths.

[5:53]

ج ٥ د

(perf. 3 p.m. sing.) **جَهَرَ**
~said openly, published

جَهَرَ بِجَهْرٍ جَهْرًا

جَهْرَةً وَجَهْرًا (ف)

to be or become public, known,

shield, shelter (n.) **جُنَّةٌ**

sing. **أَيْحَةٌ** < embryos (n.p.) **جَيْنِينَ**

وَأَنْتُمْ أَيْحَةٌ فِي بُطُونِ أُمَّهَاتِكُمْ

And you are embryos in the wombs of your mothers.

[53:32]

ج ن ي

sing: **جَنَى** < fruits (n.p.) **جَنِي**

وَجَنَّاتٍ مِّنْ دَايِنٍ

And the fruits of the two gardens are within reach.

[55:54]

fresh (n.) acc. **جَنِيًّا**

سُقُوطًا عَلَيْكَ يَوْمَ الْحُجُوجِ

It will drop on the fresh ripe dates. [19:25]

ج ٥ د

(perf. 3 p.m. sing.) iii **جَاهَدَ**
< ~strived

to struggle **جَاهَدَ مُجَاهِدَةً وَجَاهَدَ**

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** < ignorant

the state of ignorance (n.) **جَاهِلِيَّةٌ**
(or) unawareness

ج و ب ن م

the hell (n.) **جَهَنَّمَ**

ج و ب *

(perf. 3 p.m. plu.) **جَاوُوا**

< hewed out

to pass **جَابَ بِمُؤَبِّ جُزْيَا**
through a country,
to cut, to penetrate

وَسُمُودَ الَّذِينَ جَابُوا الصَّخْرَةَ بِالْوَادِ

And Thamud who hewed out
the rocks in the valley.

[89:9]

(perf. 2 p.m. plu.) **أَجَبْتُمْ**

< you replied

أَجَابَ مُجِيبٌ إِجَابَةً

to reply, answer, accept

(imperf. 3 p.m. sing.) **يُجِيبُ**
replies, answers

(imperf. 3 p.m. sing.) **يُجِيبُ** iv acc.
~accepts

(imperf. 1st. p. sing.) **أُجِيبُ**
I accept

(imperf. 1st. p. plu.) **نُجِيبُ**
we accept

to disclose, say (ب) **جَهَرَ**
publicly

open (n.) **جَهْرٌ**

loudly, openly (adj.) **جَهْرًا**

manifestly open (v.n.) **جَهَرَةً**

(prate m. plu.) **اجهروا**

(you) say loudly !

(perate neg. m. sing.) **لَا تَجْهَرْ**

do not shout (thou) ! say
not loudly !

openly, very clearly (v.n.) **جَهَارًا**

ج و ب ز *

(perf. 3 p.m. sing.) **جَهَرَ** ii

furnished, provided

provision (n.) **جَهَارٌ**

ج و ب ل *

(imperf. 3 p.m. plu.) **يَجْهَلُونَ** ii

< they are ignorant

جَهْلٌ يَجْهَلُ جَهْلًا وَجَهْلَةٌ (ف)

to be ignorant, to lack
knowledge

(imperf. 2 p.m. plu.) **تَجْهَلُونَ**
you are ignorant i.e. they/
you speak ignorantly

(act. pic. m. sing.) **جَاهِلٌ**
an ignorant one

very ignorant (ints.) **جَهْرُونَ**

استَجِيبُوا (perate > x. m. plu.)
(you) respond !

مُجِيبٌ (ap-der. > tv, m. sing.)
one who accepts prayer or
supplication

الْمُجِيبُونَ (act pic. plu. tv, plu.)
The Almighty who accepts
prayer or supplication

(Note that plural is used for
singular.)

جَوَابٌ reply, answer (v.n.)

وَمَا كَانَ جَوَابَ قَوْمِهِ

And the answer of his people
was..... [7:82]

الجَوَابُ watering troughs, (n.)
جَائِيَةٌ wells > (sing.)
very large pot of water,
well

وَقَدَانٍ كَالْجَوَابِ

And bowls (large) as wells or
watering troughs. [34:13]

(الجَوَابُ cisterns—Jid.)

ج و د ★

جُودِي (n.) Judi

"It is the name of a mountain,
its greek name is said to be
Gordyzi being one of the
mountains which divide
Armenia on the south from
Mesopotamia." (M.A.)

أَجِيبُوا (perate m. plu.) tv
respond, accept, reply

أَجِيبَتْ (pp. 3 p.f. sing.) tv
~ accepted

قَالَ قَدْ أُجِيبْتُ وَتَوَكَّلْنَا

He said your petition is
accepted. [10:89]

أُجِيبْتُمْ (pp. 2 p.m. plu.) tv
you were replied

أَجِيبُ (imperf. 1st. p. sing.) tv
I accept, I respond

أَسْتَجَابَ (perf. 3 p.m. sing.) x
< he accepted

to accept اسْتَجَابَ اسْتِجَابَةً

أَسْتَجَابُوا (perf. 3 p.m. plu.) x
they accepted

أَسْتَجَبْتُمْ (perf. 2 p.m. plu.) x
you accepted

أَسْتَجَبْنَا (perf. 1st. p. plu.) x
we accepted

أَسْتَجِيبُ (pp. 3 p.m. sing.) x
~ was accepted

يَسْتَجِيبُ (imperf. 3 p.m. sing.) x
he accepts

يَسْتَجِيبُونَ < acc. يَسْتَجِيبُونَ

(imperf. 3 p. m. plu.) x
they accept, respond

(imperf. 2 p.m. plu.) x
you ask acceptance

اسْتَجِبْ (perate. > x, m. sing.)
thou may accept !

(parate m. sing.) iv **أَجْرًا**
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.) **جَاوِرًا**
deviating (way)

(ap-der. > vi, f. plu.) **مَتَجَاوِرَاتٍ**
side by side

وَفِي الْأَرْضِ قُطُوعٌ 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 جَاوِزًا وَ مَجَاوِزَةً
to pass a certain boundry,
to cross

(perf. 3 p.m. dual) iii **جَاوَزَا**
they (twain) passed forth,
crossed

(perf. 1st. p. plu.) iii **جَاوَزْنَا**
we crossed

(perf. 1st. p. plu.) iii **جَاوَزْنَا (ب)**
we caused to cross

(imperf. 1st. p. plu.) **نَتَجَاوَرُ**
we pass by

(perf. 1st. p. plu.) **نَتَجَاوَرُ (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.) **جَوَادٍ** < horses (n.p.) **الْجِيَادُ**

ج و ز ★

(act. pic. m. sing.) **جَارًا**
neighbour

(imperf. 3 p.m. sing.) iv **يُجِيرُ**
< ~ protects, shelters

to save. **أَجَارَ يُجِيرُ إِجَارَةً**
protect, to cause one to
turn aside from,

جَارَ بِجَوْرٍ جَوْرًا (ن)
to be unjust,
to turn aside **عَنْ** —

(imperf. 3 p.m. sing.) iv **يُجِيرُ**
~ protects, shelters (the **ي**
is dropped in a condi-
tional phrase)

(pip. 3 p.m. sing.) iv **يُجَارُ**
~ is protected

وَمَنْ يَجِدْكَ لَا يَجَارُكَ بِهِ

And He protests and none
is protected against Him.
[23:88]

(perf. 3 p.m. sing.) x **اسْتَجَارَ**
~ sought protection

جاءَ يَجِيءُ جِئًا (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.) < جِئُوا
~ was brought(perf. 3 p. m. sing.) < جَاءَ
~ drawn

فَأَجَابَهَا النَّهْلُ

Then the birth-pangs drove
her. [19:23]

ج ي ب

جَيْبٌ
opening at the neck (n.)
and bosom of a shirt< bosoms (n. p.) جُيُوبٌ
(sing.) جَيْبٌ

ج ي د

جَمِيلٌ
< neck, ironical (n.)
litt. a beautiful neck (L.L.)

ج و س

(perf. 3 p. m. plu.) جَاءُوا
< they ravaged, made
havoc, enteredجَاسَ يَجُوسُ جَوًّا (ن)
to seek for (or) to see after,
to go back and forth
(between)

ج و ع

(imperf. 2 p. m. sing.) acc. جَوْعٌ
< thou art hungryجَاعَ يَجُوعُ جَوْعًا (ن)
to be hungry

أَلَا تَجُوعُونَ

That thou art not hungry.

[20:118]

جُوعٌ (n.)
hungry (n.)

ج و ف

جَوْفٌ (n.)
< chest, thorax (n.)
litt: a hollow, inside

ج و و

جَوِّدٌ (n.)
firmament (n.)
(middle of the sky)

ج ي و

(perf. 3 p. m. sing.) جَاءَ
< ~ came

كتاب الحاء

as r.f. (above) vi أَحَبَّ مُحِبٌّ
(perf. 2 p.m. sing.) iv أَحَبَّتْ
thou loved

(perf. 1st p. sing.) iv أَحَبَّتُ
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 يُحِبُّونَ
they love

(imperf. 2 p.m. plu.) iv تُحِبُّونَ
you love

(imperf. 1st p. sing.) iv أُحِبُّ
I love

more wanted than (elative) أَحَبُّ
SS, more dearer than SS

★ ★ ★ ★

ح و ج see حَاجَةٌ

ح م ي see حَامٌ

ح م ي see حَايَةٌ

ح م ي see حَيَّةٌ

ح د د see حَادٌّ

ح و ش see حَاشٍ

ح ي ق see حَاقٍ

★ ح ب ب ★

(perf. 3 p.m. sing.) li حَبَّبَ
~endeard

حَبَّ يَحِبُّ حَبًّا وَ حَبًّا (ن)
to love, be loved

(*imperf. 2 p.m. plu.*) تَحْسِنُونَ
you detain

تَحْسِنُوهُمْ

You detain them (two), [5:106]

ح ب ط

(*perf. 3 p. m. sing.*) حَبَطَ
< ~ came to naught,
gone in vain

حَبَطَ حَبَطًا حَبَطًا

to come to naught,
to perish

(*perf. 3 p. f. sing.*) حَبِطَتْ
came to naught, gone
in vain

(*imperf. 3 p. f. sing.*) *acc.* حَبِطَتْ
it may go in vain

(*epl. 3 p.m. sing.*) لَيَحْبِطَنَّ
surely be made ineffective

(*perf. 3 p. m. sing.*) *iv.* أَحْبَطَ
~ makes SS ineffective

iv. أَحْبَطَ يَحْبِطُ إِحْبَاطًا
to make SS ineffective

(*imperf. 3 p.m. sing.*) *iv.* يَحْبِطُ
~ make ineffective

ح ب ك ★

حَبْكَ (n. p.)
(signifies either the traces of
angels or the orbs of
stars *Jld.*)

(*perf. 3 p.m. plu.*) x اسْتَحَبُّوا
they preferred, love much

(*imperf. 3 p.m. plu.*) x يَسْتَحِبُّونَ
they prefer, love much
(more than)

حَبُّ the love (n.)

< beloved ones (n.p.) أَحِبَّاءُ
(*sing.*) حَبِيبٌ

حَبَّةٌ the love (n.mim)

★ ★ ★ ★

حَبَّةٌ probable, grain (n.)

حَبٌّ grain (n.)

ح ب ر ★

(*pip. 3 p.m. plu.*) يَجْعَلُونَ
< they shall be made happy

حَبْرٌ يَجْعَلُ حَبْرًا (س)
To be glad

(*pip. 2 p.m. plu.*) تَجْعَلُونَ
you shall be made happy.

أَحْبَارُهُ great learned men; (n.p)
doctors of religious laws.

ح ب س ★

(*imperf. 3 p.m. sing.*) يَحْسِبُ
~ prevents, detain

حَسَبٌ يَحْسِبُ حَسَبًا (ض)
to imprison, confine;
detain

★ ح ح ح ★

(*pref. 3 p.f. sing.*) (*assim*) حَجَّ
 ~< performed the religious rites and the ceremonies of the pilgrimage, repaired to Makka or to Ka'ba

حَجَّ يَحْجُجُ حَجَّانًا

to intend to a certain target, to aim at

the pilgrimage (n.) حَجٌّ

the pilgrimage of the أَلَيْتِ الْبَيْتِ
 House (Ka'ba)

the pilgrimage (n.) الْحَجَّ

(*act. pic. m. sing.*) الْحَاجِّ
 the pilgrim

(used also for the group of pilgrims as a noun of kind إِسْمُ الْبَيْتِ

(*sing.*) حَجَّجْتُ years (n.p.) حَجَّجًا

an argument (n.) حُجَّةٌ

(*perf. 3 p.m. sing.*) حَجَّجُوا
 ~< contended

حَجَّجُوا بِحُجَّجٍ مَحَاجَّةً وَحِجَابًا
 to dispute, contend

(*perf. 3 p.m. plu.*) حَجَّجُوا
 they contended

(*perf. 2 p.m. plu.*) حَجَّجْتُمْ
 you contended

★ ح ب ل ★

حَبْلٌ
 a rope, a cord, (n.)
 a course union

حَبَالٌ
 ropes, cords (n. p.)

★ ح ت م ★

حَتْمًا
 unavoidable (n.)

★ ★ ★ ★

حَتَّى
 until, yet, till, (*preposition*)
 even, nay! even

★ ح ث ث ★

حَثِيثًا
 quickly, incessantly (v. n.)

★ ح ج ب ★

حِجَابٌ
 barrier, a veil, curtain (n.)

~< حَجَبَتْ يَحْجُبُ حِجَابًا (ن)

to hide, to cover, to put behind veil

(*fact. pic. m. plu.*) حُجُوبٌ

~< the debarred ones, who are kept behind a veil, those who are shut out

(*sing.*) حُجُوبٌ

Note : In the time of paganism, a man meeting another whom he feared, in a sacred month, used to say **جَبْرًا مَجْبُورًا** 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 وَجِبْرًا مَجْبُورًا

And he has placed between these two (seas) a barrier and great partition.

[25:53]

sense, understanding (3)

هَلْ فِي ذَلِكَ قَسْرٌ لِّذِي حَبِيرٍ

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.) **يُجَادُّونَا**
(Imperf. 3 p.m. plu.) ill
they are contending

(Imperf. 3 p.m. plu.) ill **يُجَادُّونَ**
they are contending

(Imperf. 2 p.m. plu.) ill **تُجَادُّونَ**
you are contending

وَسَأَلَهُ قَوْمُهُ قَالَ أَتُجَادُّونَنِي فِي اللَّهِ؟

And his people contended with him, he said : Are you contending me about Allah? [6:80]

they wrangle together **يَتَجَادُّونَ**

< **تَتَجَادَّ عَمَّا بِنَا**
to wrangle together

ج ج ج *

prohibited one (1) (n.) **حَبِيرٌ**

رَقَاتُ الْهَذَى وَالْعَامَّ وَحَبِيرٌ حَبِيرٌ

And they said : Those (such and such) cattle and crops are prohibited. [6:138]

a barrier (2)

وَيَقُولُونَ جَبْرًا مَجْبُورًا

And they will say : Let their be a strong barrier (and they will say : away! away! —Jid.) [25:22]

(fact. pic. m. sing.) **عَبْرًا**
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 وَتَدَّعَىٰ عَنْهُ حَاجِزِينَ

And not one of you would have withheld us (from punishing him). [69:47]

★ ح د ب

< mound, elevated (n.) حَدَبٌ
place

حَدِيبٌ يَحْدَبُ حَدَابًا - صَلٌّ -

to be affectionate,

حَدَبٌ ج أَحْدَابٌ وَ حُدْبٌ (n.)
elevated ground

★ ح د ث

(imperf. 3 p. f. sing.) *li* حَدَّثْتُ
< ~ will tell, will inform

to tell *li* حَدَّثْتُ تَحْدِيثًا
to state

(imperf. 2 p. m. plu.) *li* حَدِّثُونِ
you will say, inform

tell (perate m. sing.) *ii* حَدَّثْتُ

(imperf. 3 p. m. sing.) *iv* يَحْدِثُ

< ~ creates, generates (1)

to create, *iv* أَحَدَّثْتُ 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 **ثَمُودَ** (Thamud).

حِجْرٌ Hijr, in Ptolemy
and Pliny, is an oasis
staple town of the gold
and the frankincense car-
van road from Arabia the
Happy. (*Jid.* 14 nn. 95)
*Doughty, Travels in Arabia
Deserta*, I, 135)

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ

And surely the dwellers of
Hijr rejected the message.
[15:80]

the stone (n.) **الْحِجْرُ**

the stone (n.) **حِجَارَةٌ**

< apartments (n. p.) **مُحَبَّرَاتٌ**

(sing.) **مُحَبَّرَةٌ**

ward, guardianship (n. p.) **مُحَبَّرَةٌ**

وَسَيَاكِبُ الْعَقَبِ حُجُورُهُنَّ

And your step-daughters who
are your ward (or in your
guardianship). [4:23]

★ ح ج ز

a barrier (act. pic. m. sing.) **حَاجِزٌ**

discourse (2)

وَعَلَّمَكَ مِنَ الْآيَاتِ

And will teach thee of the interpretation of the discourse. [12:6]

★ ح د د

(perf. 3 p.m. sing.) *lii* حَادَّ

opposed

to oppose, حَادَّ بِحَادِّ عَادَةٍ
act with hostility towards SS

(imperf. 3 p.m. sing.) *lii* يَحَادُّ
opposes

(imperf. 3 p.m. plu.) *lii* يَحَادُّونَ
they oppose

limits, bounds (n. p.) حُدُودٌ

(sing.) حُدٌّ <

بَلِّغْكَ حُدُودَ اللَّهِ فَلَا تَقْرُبُوهَا

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 حَدِيدًا

So thy sight is sharp today. [50:22]

أَوْصِيكَ لِحَمِّهِمْ ذِكْرًا

Or it may generate in them some admonition. [20:113]

(imperf. 1st. p. sing.) *iv* أَحَدَيْتُ
I initiate, begin

حَتَّى أَحَدَيْتَ لَكَ مِنْهُ ذِكْرًا

Until I begin thereof (some) mention. [18:70]

(pls. 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 يَخْرُجُوا فِي حَدِيثٍ غَيْرِهِ

Until they plunge in a discourse other than it.

[4:140]

speech (3)

لَا يَكَادُونَ يَلْقَؤُنَ حَدِيثًا

That well-nigh they understand not any speech.

[4:78]

stories, bywords (1) (n. p.) أَحَادِيثٌ

وَجَعَلْنَاهُمْ أَحَادِيثًا

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.) حَازِرٌ
a thing to be feared of,
guarded against

إِنَّ عَذَابَ رَبِّكَ كَانَ حَازِرًا
Verily the torment of thy
Lord is ever to be guarded
against. [17:57]

precaution (n.) حِذْرٌ

حَذْرًا وَحَذْرًا

Take your precaution. [4:71]

fear (v.n.) حَذَرَ

حَذَرَ الْمَوْتِ

Fear of death. [2:19]

ح ر ب *

(perf. 3 p.m. sing.) III حَارَبَ
< ~ made war against

حَرَبٌ يَحْرَبُ حَرَبًا (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. f. p.) الْحِرَابُ

an apartment inside the
sanctuary

< sharps (n. p.) (adj.) حِدَادٌ

(sing.) حَيْدٌ

سَلَوُكُمْ بِاللِّسَانِ حِدَادًا

They smile at you with sharp
tongues. [33:19]

ح د ق *

< gardens (n. p.) حَدَائِقُ

(sing.) حَيْفَةٌ

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 تَحْذِيرًا

وَوَدَّ كَلِمَاتُ اللَّهِ تَقِيَةً

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 ★

حَرَجٌ < prevention (n.)
حَرَجٌ يَحْرَجُ حَرَجًا (ض)
to prevent, be angry

وَقَدْ وَاعَلَ حَرَجٌ 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.) الْحَرَّةُ

(opp: slave) the free (n.) الْحُرَّةُ

the sun's heat (n.) الْحَرُورُ

silk (n.) حَرِيرٌ

to set SS free (v.n.) تَحْرِيْرٌ

كَلَّمَادَعَلَ عَلَيْهَا ذُرِّيَّتَ الْيَحْرَبِ

Whenever Dhakariyya entered the apartment in sanctuary to (see) her.
[3:37]

the wall (of the sanctuary) (2)

إِذْ تَسَوَّرُوا الْيَحْرَابَ

When they climbed the wall of the sanctuary. [38:21]

lofty halls (LL) (n. p.) مَعَارِبٌ
(sing.) مِعْرَابٌ < synagogues
(Jid., M.A.)

ح ر ث ★

حَرْثٌ tith (n.)
< حَرَتْ يَحْرَثُ حَرْثًا (ن)
to till and sow the ground
(imperf. 2 p m. plu.) تَحْرَثُونَ
you sow

ح ر ج ★

straitness (1) (n.) حَرَجٌ
< حَرَجٌ يَحْرَجُ 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.*) **يُحَرِّفُ** *ii*
 < ~ perverts, dislocates,

حَرَفٌ يَحْرِيفُ حَرْفًا (ض) - عَرَفٌ -
 to turn from the proper way
 or manner, corrupts the
 words, alters the sense of
 word.

to trans- *ii* << **حَرَفٌ 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.*) **مُتَحَرِّفٌ**
 one who turns away in order
 to return to fight, swerving

إِلَّا مُتَحَرِّفًا إِلَىٰ

Unless it be swerving to a
 fight. [8:16]

★ ح ر ق ★

(*epi. 1st. p. plu.*) **لَنَحْرَقَنَّ**
 < we surely shall burn

to burn (**حَرَقٌ يَحْرِقُ حَرْقًا (ض)**)
 by pulling in the fire,

<< **حَرَقٌ** *ii* **تَحْرِيفًا**

to burn, to cause burning
 pain

★ ح ر س ★

< guard (*n.*) **حَرَمٌ**
حَرَمٌ يَحْرَمُ حَرَمًا
 to guard, to watch (*n.*) **حِرَاسَةٌ**

★ ح ر ص ★

(*perf. 2 p.m. sing.*) **حَرَصْتَ**
 < thou desired eagerly

حَرَصَ يَحْرِمُ حَرَصًا (ض)
 to desire eagerly

(*perf. 2 p.m. plu.*) **حَرَصْتُمْ**
 you desired eagerly

(*imperf. 2 p.m. sing.*) (*gen.*) **تَحْرِمُ**
 thou desire eagerly

(*act. 2 pl. m. sing.*) **حَرِيصٌ**
 eager

most eager (*elative*) **أَحْرَصٌ**

★ ح ر ض ★

(*perate. m. sing.*) *ii* **حَرَضٌ**
 < persuade!

حَرَضٌ *ii* **تَحْرِيفًا**
 to encourage, incite, to
 persuade

<< **حَرَضٌ يَحْرِضُ 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.) *يُحَرِّمُونَ*
they forbid

(imperf. 2 p.m. plu.) *لِيُحَرِّمُوا*
you forbid

the sanctuary (n.) *حَرَمٌ*
i.e. the territory of Makkah
and its inviolable suburbs

أَلَمْ نَجْعَلْنَا حَرَمًا مَّأْمُونًا

We have appointed an inviolable sanctuary. [29:67]

unlawful (1) (n.) *حَرَامٌ*

هَذَا حَالٌ وَهَذَا حَرَامٌ

This is lawful and this unlawful. [16:116]

ban (2)

وَسَبَّحُوا بِحَمْدِ رَبِّكَ قَدِيمًا

And ban is (laid) on (every) town which we have destroyed. [21:95]

sacred (3)

الْحَمْدُ الْحَرَامُ وَالشَّهْرُ الْحَرَامُ

A sacred month is for a sacred month. [2:194]

وَلَا تَقْبَلُوا لَهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ

And fight them not near the sacred Mosque (i.e. the Mosque of Kaba) [2:191]

< sacred ones (1) (n.p.) *حُرْمٌ*

(sing.) *حَرَامٌ*

(perate. m. plu.) *يُحَرِّقُوا*
(you) burn!

(perf. 3 p., sing.) *اُحْتَرَقَتْ*
consumed (by fire)

fire, burning (act. 2 pic.) *الْحَرِيقُ*

ح ر ك ★

(perate. neg. m. sing.) *لَا تُحْرِكْ*
< move not

to move, to *تَحْرِيكًا*
pull in motion, to excite

Note: RF *تَحْرِكُ حَرَكًا*
is not in use. meaning is same as *ii*

ح ر م

(perf. 3 p.m. sing.) *حَرَّمَ*
< ~forbade

to forbid, *حَرَمٌ مَحْرُومٌ تَحْرِيمًا*
to prohibit use or doing SS

(pp. 3 p.m. sing.) *حُرِّمَ*
is forbidden

(pp. 3 p. f. sing.) *حُرِّمَتْ*
is forbidden

(perf. 3 p.m. plu.) *حَرَّمُوا*
they forbade

(perf. 1st. p. plu.) *حَرَّمْنَا*
we forbade

(imperf. 2 p.m. sing.) *تُحَرِّمُ*
thou forbid

sacred ordinances (2)

وَمَنْ يُعْظِمِ حُرْمَاتِ اللَّهِ

And whoever respects the sacred ordinances of Allah. [22:30]

(*fact. pic. m. sing.*) الْحُرْمَاتُ
a deprived one

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَغْرُومِ

And in their wealth there was a due share for the beggar and the non-beggar (deprived one). [51:19]

(*fact. pic. m. plu.*) الْمَغْرُومُونَ
deprived ones

بَيْنَ نَحْنُ مَغْرُومُونَ

Aye! we are deprived ones. [56:67]

(1) (*pls. pic. m. sing.*) **حَرَّمَ**
< forbidden thing

to forbid **حَرَّمَ** // **يَحْرِمُ**

وَهُوَ حَرِّمٌ عَلَيْكُمْ إِخْرَاجَهُمْ

Whereas forbidden unto you was their driving away. [2:85]

sacred (2)

عِنْدَ بَيْتِكَ الْمَحْرُومِ

Near thy sacred House. [2:4:37]

(*pis. pic. m. sing.*) **حَرَّمَ** // **يَحْرِمُ**
forbidden

بِأَذَى النَّسَاءِ الْأَشْهُرِ الْحَرَامِ

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 unlawful to wage war. These months were the first, seventh, eleventh and twelfth, namely, Muhurram, Rajab, Dhulqa'da and Dhulhijja.

to be in the state of (2)

(إِحْرَامًا) ihram

لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ

Slay not chase while you are in state of sanctity. [5:95]

Note: **أَحْرَمَ إِحْرَامًا** to enter upon the performance of those acts of **الْحَجَّ** (al-hajj, pilgrimage) or of **الْعُمْرَةَ** (al'umrah) whereby certain things become forbidden that were lawful before this state.

things regarded (1) (*n. p.*) **حُرْمَاتٌ**
sacred

وَالْحُرْمَاتُ قِصَاصٌ

And retaliation (is allowed) in sacred things. [2:194]

مَا تَعْلَمُونَ أَنَّهُ لِحَزْنِكِ الَّذِي يَبْكُونَ

We know indeed that which they say grieveth thee.
[6:33]

(*imperf. 3 p.m. plu.*) *acc.* **يَحْزَنُونَ**
< they (*f*) are grieved

حَزَنًا يَحْزَنُونَ حَزَنًا وَحُزْنًا (س)
to be grieved

ذَلِكَ أَدْنَىٰ أَنْ تَقْرُبُوا عَيْنَهُمْ 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!

حَزَنًا
grief (*v.n.*) *acc.*

تَوَلَّوْا أَعْيُنُهُمْ تَفِيضًا مِنَ الدَّمْعِ حَزَنًا

(They) turned back while their eyes overflowed with tears for grief. [9:92]
a cause of grief (2)

فَلْيَتَعَلَّمُوا لِمَ يُرْسَلُونَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا

And the people of Firown took him up, that he should become unto them an enemy and a cause of grief. [28:8]

قَالَ يَا أَيُّهَا الْمَعْزَمَةُ عَلَيْكُمْ

Said He! verily it is forbidden unto them. [5:26]

ح ز ب ★

حزبٌ
confederate, sect, (1) (*n.*)
group, band

أُولَئِكَ حِزْبُ اللَّهِ

It is the Allah's band. [58:22]

two parties (2) (*n. dual.*) **الْحِزْبَيْنِ**

أَيُّ الْحِزْبَيْنِ أَحْسَنُ لِمَا لَمْ يَأْتِ اللَّهُ

Which of the two groups was best at reckoning the time that they had tarried.
[18:12]

أَحْزَابٌ (3) (*n.p.*)

فَاتَّخَلَفَ الْأَحْزَابُ 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 د ن ★

(*imperf. 3 p. m. sing.*) **يَحْزَنُ**

< ~ grieves

حَزَنًا يَحْزَنُ حَزَنًا (ن)
to grieve!

(e.n. neg. 2 p.m. sing.) لَا تَحْسَبَنَّ
thou should not think

(perf. 1st. p. plu.) iii حَاسِبًا
< we reckoned
حَاسَبٌ مَّحَاسِبٌ مَّحَاسِبَةٌ وَحِسَابًا
to settle an account with, ask
on account from,

حَسَبَ يَحْسُبُ 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

يَحْتَسِبُوا < viii acc. يَحْتَسِبُونَ
(imperf. 3 p.m. plu.)
they imagine, think of
reckoning (1) (v.n.) حِسَابٌ

إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا
Surely they feared not the
reckoning. [78:27]
sufficient (2)

جَزَاءً مِنْ رَبِّكَ عَطَاءً حِسَابًا
A reward from thy Lord su-
fficient. [78:36]

حِسَابِيَّةٌ
my account, my reckoning
(n. suffixed with a pronomi-
nal ي of 1st. p. attached
with ة of rhyming period.

grief (n.) حُزْنٌ

وَأَبْيَضَّتْ عَيْنَاهُ مِنَ الْحُزَنِ

And his eyes whitened with
grief. [12:84]

ح س ب ★

(perf. 3 p.m. sing.) حَسِبَ
< ~thought
حَسِبَ يَحْسُبُ حِسَابًا (س)
to think, consider

(perf. 3 p.m. sing.) حَسِبْتَ
thought

(perf. 2 p.m. sing.) حَسِبْتِ
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.) يَحْسُبُ
~thinks

(imperf. 2 p.m. sing.) تَحْسُبُ
thou think

(imperf. 3 p.m. plu.) يَحْسُبُونَ
they think

(imperf. 2 p.m. plu.) تَحْسُبُونَ
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 م ر ★

حَسْرَةٌ (n.) <anguish

حَسِرَ يَحْسِرُ حَسْرَةً - عَلَى - (س)

to grieve for something that happened or was done in the past

The Day of **يَوْمَ الْحِسْرَةِ**

Judgement is also called "the Day of anguish" because man will then regret that he wasted the opportunity 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 **بَسْتَحْسِرُونَ**
they weary

(nact. 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 **حَسْبِيَ اللهُ** i.e. Allah is sufficient for me.

(act. pic. m. plu.) **حَاسِبِينَ**

(sing.) **حَاسِبٍ** reckoners

(act. 2 pic. m. plu.) **حَسِيبٌ**
rechner

reckoning (1) (v.n.) **حُسْبَانٌ**

الْقَمَرُ وَالشَّمْسُ وَالْقَمَرُ حُسْبَانٌ

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 عَلَيْهِمْ حُمُوقًا مِّنَ السَّمَاءِ

And he sends thereon a bolt from the heaven. [18:40]

ح م د ★

(perf. 3 p.m. sing.) **حَسَدَ**

< ~ envied

حَسَدَ بِحَسَدٍ حَسَدًا (ن)

(imperf. 3 p.m. sing.) **يَحْسَدُونَ**
they envy

(imperf. 2 p.m. sing.) **تَحْسَدُونَ**
you envy

(act. pic. m. sing.) **حَاسِدٌ**
the envier

(الحُومُ : سُومٌ عَلَى الوَصْفِ)

وَالْإِضَافَةِ أَيْ حَاسِمَةُ الحَقِيرِ عَنِ

أَهْلِيًّا (يَسَانٌ)

i.e. **حُومٌ** 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

حَسَنَ أَوْلِيكَ رَفِيقًا

Excellent are those as a com-
pany. [4:69]

(perf. 3 p.m. sing.) حَسَّنَتْ

become excellent

(perf. 3 p.m. sing.) iv أَحَسَّنَ

< ~ made good

to do excellently أَحَسَّنَا iv أَحَسَّنَا

أَحَسَّنَ مَنَوَايَ

He made good my abode.

[12:23]

ح س س ★

(perf. 3 p.m. sing.) iv أَحَسَّ

< ~ perceived

أَحَسَّ يُحِيسُ إِحْسَانًا

to perceive

< حَسَّ يَحْسُرُ حَسَا وَ حَسَا (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 تُحِيسُ

thou perceive

(imperf. 2 p.m. plu.) تُحْسِرُونَ

you extirpate, rout

إِذْ تَحْسِرُونَهُمْ بِأَذْنِهِ

When you routed them by
His leave (or when you
were extirpating them by
His leave—(Jid.) [3:152]

(perate. m. plu.) v تَحَسَّرُوا

(you) inquire! find out! look
for

a faint sound (n.) حَسِيرٌ

ح س م ★

< in succession, (v.n.) acc. حَسُمَا
continuously

حَسَمَ يَحْتَمِمُ حَسْمًا (ض)
to cut off

- good (n.) حَسَنَةٌ
 < things, deeds (n.p.) حَسَنَاتُ
 (sing.) حَسَنَةٌ
 reward, good الحَسَنَةُ
 (fem. of أَحْسَنُ n.f. relative)
 the beauty (v.n.) حُسْنٌ
 two good things (n. dual) حُسَيْنَيْنِ
 beautiful ones, bea- (n.p.) حَسَانٌ
 utious

ح ش ر ★

- (perf. 3 p.m. sing.) حَشَرْتُ
 ~gathered
 (perf. 2 p.m. sing.) حَشَرْتَ
 thou gathered
 (perf. 1st p. plu.) حَشَرْنَا
 we gathered
 (imperf. 3 p.m. sing.) يَحْشُرُ
 ~gathers (together)
 (imperf. 1st p. plu.) نَحْشُرُ
 we gather together
 (v.m.p. 1st p. plu.) نَحْشُرْنَ
 we must gather together
 (p.p. 3 p.m. sing.) حُشِرْتُ
 ~was gathered together
 (p.p. 3 p.f. sing.) حُشِرَتْ
 ~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 أَحْسِنُ
 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)

وَمِنْهَا قَائِمٌ وَحَوْبَةٌ

Of them are (some) standing
and (some) mown (down).
[11:100]

cut off (2)

جَعَلْنَاهُمْ حَصِيدًا خَيْرِينَ

We made them cut off,
extinct. [21:15]
reaped (3)

حَبَّ الْحَوْبِيدِ

The grain that is reaped.
[50:9]

ح ص ر ★

(perf. 3 p.f. sing.) حَصِرْتُ

~strained

حَصِيرٌ يَحْصِرُ حَصْرًا (س)

to be strait

أَوْجَادُكُمْ حَصِيرَةٌ صُدُّوهُمْ أَنْ يُقَاتِلُواكُمْ

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.) يُحْتَمَرُ

~will be brought together

(pip. 3 p.m. plu.) يُحْتَمَرُونَ

they will be brought together

(pip. 3 p.m. plu.) acc. يُحْتَمَرُوا

they will be brought together

(pip. 2 p.m. plu.) تُحْتَمَرُونَ

you will be brought together

assembling of a crowd, (n.) اَلْمُتَمَرُّ
gathering

ح ص ب ★

firewood (n.) حَصَبٌ

(act. pic. m. sing.) acc. حَامِيًا

< violent wind, violent storm

حَمَيْتَ بِحَصَبٍ حَقْبًا (س)

to throw fuel in fire

ح ص ح ص

(perf. 3 p.m. sing.) حَضَّضَ

(a quadrilateral verb.)

become clear

ح ص د ★

(perf. 2 p.m. plu.) حَضَّتُمْ

< you reaped

حَدَّ يَحْدُ حَدًّا وَحَدَادًا (ن)

to mow, to reap

harvesting, harvest (v.n.) حَقَادٌ
time

ح ص ن ★

(*perf. 3 p.f. sing.*) *iv* أَحَصَّنَتْ
 < ~ guarded

to be chaste, حَصَنَ 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 chas-
 tity *i.e.* they are wedded)

(*imperf. 2 p.m. plu.*) *iv* تُحْصِنُونَ
 you preserve

إِلَّا قَلِيلًا مِمَّا تَحْصِنُونَ

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* حَصَّنَ

إِنْ أَرَادُوا حَصْنًا

If they desire to keep chaste.
 [24:33]

(*ap-der iv, m. plu.*) حَصِينِينَ
 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

خُذُوا هُمْ وَأَحْصِرُوا هُمْ

Capture them and beset
 them. [9:5]

a bound prison (*act. 2 pic.*) حَصِيرًا

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* حَصِيلًا

to obtain, to make present

<< حَصَلَ يَحْصُلُ حُصُولًا (ن)

to come forth, to appear,

حَضَرَ بِحُضْرٍ حُضُورًا (ن)

to be present (*opp.* to be absent)

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ

Were ye witnesses when death presented itself to Yaqoob. [2:133]

يَحْضُرُونَ < *acc.* يَحْضُرُوا

(*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 يَحْضُرُوا + فِي 'they may come to me.' It is not on the measure of

يَمْلُونَ of nominative case.

فِي (*1st p. personal*) *iv* sometimes shortened to يِ

by dropping final ي

أَحْضَرْتُ < *perf.* 3 p.f. sing.) *iv*

< ~ has presented

أَحْضَرَ *iv* إِحْضَارًا

to present, bring

لَنَحْضِرَنَّ *iv* (*pp.* 1st p. plu.)

we shall make present

أُحْضِرْتُ *iv* (*pp.* 3 p.f. sing.)

is/are taken to presence

مُحْصِنَاتٌ (*ap-der. f. plu.*) *iv*

those (among women) whose chastity is under protection as they are wedded ladies

حُصُونٌ < fortresses (*n.p.*)

حِصْنٌ (*sing.*)

حِصْنَةٌ (*pis. plc. f. sing.*) *ii*

fenced

إِلَّا فِي تَرْتُمِينَ

Except in the fenced townships. [59:14]

ح ص ي ★

أَحْصَى (*perf.* 3 p.m. sing.) *iv*

< ~ counted

أَحْصَى يُحْصِي إِحْصَاءً *iv*

to count

أَحْصَيْنَا (*perf.* 1st p. plu.) *iv*

we counted

لَنْ تَحْصُوهُ (*imperf.* 2 p.m. plu.)

you can never count it

لَا تُحْصَوْنَهَا (*imperf.* 2 p.m. plu.)

you cannot count it

أَحْصُوا (*perate m. plu.*)

(you) count

ح ض ر ★

حَضَرَ (*perf.* 3 p.m. sing.)

~ 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

حَضٌّ يُحَضِّرُ حَقًّا (ن)

to incite, to stimulate

وَلَا يَحْضِضْ عَلَى طَعَامِ الْيَسِيرِينَ

And he urges not the feeding
 of the needy (poor).

[107:3]

(*imperf. 2 p.m. plu.*) *vi* **تَحَاضُرُونَ**
 you incite one another

وَلَا تَحْضُرُونَ عَلَى طَعَامِ الْيَسِيرِينَ

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**

وَأَحْضِرَاتِ الْأَنْفُسِ الشَّحَّ

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

وَسَأَلْتَهُمْ 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 لَهُمْ حَاضِرِيَّ السَّجْدِ السَّامِيَّ

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

to have a **حَظًّا مَحْظًا حَظًّا** (ن)
portion or a fortune

(used in good sense)

لِلذَكَرِ مِثْلَ حَظِّ الْأُنثَىٰ

For the male is equal of the
portion of two females.

[4:11]

good fortune (2)

إِنَّهُ لَذُو حَظٍّ عَظِيمٍ

Surely he is possessed of
mighty fortune. [28:79]

ح ف د ★

< grandsons (n.p.) **حَفَدَةٌ**

(sing.) **حَفِيدٌ**

ح ف ر ★

< ditch, pit, abyss (n.) **حَفْرَةٌ**

حَفَرَ يَحْفِرُ حَفْرًا (ض)

to dig, excavate

الْحَافِرَةُ (act. pl. f. sing.)

return, way back,

nature, original form (LL),

the first state (Jld.)

ح ف ظ ★

(perf. 3 p.m. sing.) **حَفِظَ**

< ~protected, watched,
guarded

ح ط م ★

(emp. 3 p.m. sing.) **يَحْطِمَنَّ**

< ~surely will crush

حَطِمَ يَحْطِمُ حَطْمًا (س)

to crush, to break into
pieces, to crumble

لَا يَحْطِمَنَّكَ سُلَيْمَانُ وَجُنُودُهُ

Lest Sulaiman and his hosts
crush you. [27:18]

chaff (n.) **حَطَامٌ**

crushing fire (n.) **حَطْمَةٌ**

ح ظ ر ★

(pact. pl. m. sing.) **يَحْظُرُونَ**

< restrained one

حَظَرَ يَحْظُرُ حَظْرًا (ن)

to restrain, to prevent, to
forbid

(ap-der. viii, m. sing.) **مَحْظَرٌ**

< a fold builder

to make for viii **احْتَضَرَ**

one-self an enclosure of
wood or reeds

كَمَثَلِ الْبَيْتِ الْمُحْتَظَرِ

Like the stable of a fold
builder. [54:31]

ح ظ ل ★

< portion (1) (n.) **حَظْلٌ**

< guardians (n. p.) حَفِظَةُ

(sing.) حَافِظٌ

(act. 2 pic. m. sing.) حَفِظْتُ
the protector

(pact. pic. m. sing.) حَفِظْتُ
that is given protection, pro-
tected one

ح ف ي ★

(perf. 1st. p. plu.) assim. حَفِظْنَا
< we hedge

to go حَفَّ يَحْفُفُ حَفًّا (ن)
around, to surround from
all sides

to encompass ب -

(act. pic. m. plu.) assim. حَافِظُونَ
those who are thronging ar-
ound

ح ف ي ★

< 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]

حَفِظَ يَحْفِظُ حَفِظًا (س)

to guard, protect

(perf. 1st. p. plu.) حَفِظْنَا
we have guarded

حَفِظُوا < acc. يَحْفِظُونَ
(imperf. 3 p.m. plu.)
they may guard

(imperf. 3 p.f. plu.) يَحْفِظْنَ
they protect

(imperf. 1st. p. plu.) نَحْفِظُ
we protect

(perate m. plu.) احْفَظُوا
watch ! be watchful !

(imperf. 3 p.m. plu.) iii يَحْفِظُونَ
they guard

(pp. 3 p. m. plu.) اسْتَحْفِظُوا
they were made protectors
they were entrusted
(Jid. Rod. LL.)

protection, guarding (n.) حَفِظٌ

(perate m. plu.) احْفَظُوا
(you) protect, guard

(act. pic. m. sing.) حَافِظٌ
protector, guardian

nom. حَافِظُونَ acc. حَافِظِينَ

(act. pic. m. plu.)
< protectors, guardians

(sing.) حَافِظَةٌ

(act. pic. f. plu.) حَافِظَاتٌ
(women) protectors

of Esh-shihr : to the country of 'Ad **عَادَ** (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.) (asslm.) **حَقَّ**
 < ~ has hold over SS (Pic.)

to be **حَقٌّ يَحِقُّ 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 لَرَبٌّ حَنِيفٌ

He is ever kind to me.

[19:47]

يُحِبُّ < gen. **يُحِبُّ**

(imperf. 3 p. m. sing.) iv

< ~ insisted, pressed

to press **أَسَأَلُ يُحِبُّ إِحْسَاءً**

إِنْ يَسْأَلْكُمْ فَمَا يَسْأَلُكُمْ تَبَتَّلُوا

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.) **حُجُبٌ**

(sing.) **حُجْبَةٌ**

أَوْ أَمْضَى حُجُبًا

Or I shall go on for ages. (Rgh.) [18:60]

long years (n. p.) **أَحْقَابٌ**

إِنْ يَسْأَلْكُمْ فَمَا يَسْأَلُكُمْ تَبَتَّلُوا

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)

يَتْلُونَ حَقَّهُمْ وَإِلَادَهُمْ

They recite it as it ought to be recited. [2:121]

duty (8)

حَقَّ عَلَى الْمُتَّقِينَ

A duty on the God-fearing. [2:180]

incumbent (9)

وَمَا كُنَّا عَلَيْكُمْ تَأْمِينًا

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 Allah save the truth. [7:105]

(act. pic. f. sing.) الْحَاقَّةُ

reality, inevitable

more entitled (1) (relative) أَحَقُّ

وَيَوْلِيَانَهُمْ أَحْسِبُ بِرُؤُوسِهِمْ

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
names of Allah

ذِكْرُ بَلَاءِ اللَّهِ هُوَ الْحَقُّ

Because Allah 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)

وَسَيَسْأَلُونَكَ أَحَقُّ هُوَ امْتِنَانِي وَرَبِّي إِنَّهُ 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 لِلسَّائِلِينَ وَالْمُعْرِفِينَ

And in their wealth there is a due share for beggar and deprived persons.

[51:19]

justice (5)

وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقِّ

They slay prophets unjustly. [3:21]

(*perate m. sing.*) أَحْكَمُ
give judgement!

(*imperf. 3 p.m. plu.*) يَحْكُمُونَ
< they appoint—to judge

to ask one سَأَلَكَ أَمْرًا
to judge, to appoint one
a judge

they ask your judgement سَأَلُواكَ

(*pp. 3 p.f. plu.*) أُحْكِمَتْ
< ~ is guarded,
made firm (like a building,
orderly and well construc-
ted)

to make a thing iv أَحْكَمَ إِحْكَامًا
well, to consolidate

كُتِبَ أُحْكِمَتْ آيَاتُهُ

A Book this, the verses
whereof are perfected (or)
guarded [11:1]

يَتَعَاكُرُوا < يَتَعَاكُرُونَ

(*imperf. 3 p.m. plu.*) vi
< they make SS judge

to summon vi تَعَاكُرَ تَعَاكُرًا
each other, to go together
before the judge, to make
SS judge

judgement, ruling, (n.) حُكْمٌ
decision

arbiter (n.) حَكَمٌ

judges, rulers (n.p.) حُكَّامٌ

wisdom (n.) حِكْمَةٌ

more worthy (2)

وَدَعْنُ أَحْسَنُ بِالسَّلْطَنَةِ

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 يَحْكُمُ حَكْمًا وَ حُكْمَةً (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.*) أَحْكُمُ
I judge

تَحْكُمُوا < تَحْكُمُونَ
(*imperf. 2 p.m. plu.*)
you judge

حَلَقَ يَحْلِقُ حَلْفًا (ض) وَ حَلَقَ
to shave حَلْفًا
(ap-der. li, m. plu.) حَلْفَيْنِ
having the heads shaved

★ ★ ★ ★

حَلْفُومٌ (n.)
the windpipe (n.)

ح ل ل ★

حَلَمْتُمْ (perf. 2 p.m. plu.) (assim.)
you loosened the knot (i.e.)
you put off the إِحْرَامَ
sanctity

حَلَّلْتُ، يَحْلِلُ (assim.)
(imperf. 3 p.m. sing.)
~ become allowed, (1)
lawful

< حَلَّ يَحْلِلُ حَلًّا وَ حَلًّا (ض)
(i) to be lawful, permissible,

(ii) to fall

لَا يَحِلُّ لَكَ أَنْ تَأْخُذُوا

It is not lawful for you to
take. [2:229]

falls (or) will fall (2)

وَيَحِلُّ عَلَيْهِ وَعَدَابٌ مُّقِيمٌ

And a lasting chastisement
will fall on him. [11:39]

حَكِيمٌ wise (n.)
more powerful (relative) أَحْكَمُ
judge,
The Powerful, أَحْكَمُ الْحَاكِمِينَ
wiser judge than other
judges or rulers

حُكْمَةٌ (pis. pic. lv, f. sing.)
firmly constructed

حُكْمَاتٌ unambiguous (n.p.)
< i.e. free from all obscu-
rity and admitting of
(only) one interpretation

حُكْمَةٌ (sing.)
(opp. مُتَشَابِهَاتٌ) (Jid.)

ح ل ف ★

حَلَفْتُمْ (perf. 2 p.m. plu.)
< you have sworn
حَلَفْتَ 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)

رَأَحَلُوا قَوْمَهُمْ دَارَ الْبَوَارِ

And they made their people
fall the abode of perdi-
tion. [14:28]

(*imperf. 3 p.m. sing.*)
makes lawful

يُحَلِّوْنَ < *n.d. acc.*

(*imperf. 3 p.m. plu.*)
they make lawful

تُحَلِّوْنَ < *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.*) حَلَالَةٌ < wives (*n.p.*)

(*ap-der. iv (n.d.) n. plu.*)
those who allow

فَدَيْتُمُ الصَّيْدَ

Not allowing the chase. [5:1]

destination (*n. for p.*)

حَتَّىٰ يَلِغَ الْهَدْيُ مَحَلَّهُ

Until the offering reaches its
destination. [2:196]

يَجِلَّ عَلَيْكُمْ غَضَبِي وَمَنْ يَخْلِلْ

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 يَحُلُّ حَلًّا وَحُلُولًا (ن)

to untie a knot, to enter, to
fall upon

أَوْ تَقُلُّ قَرِيْبَاتَيْنِ دَارَهُمْ

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)

وَأَخْلَلْ عُقْدَةَ تِنِّ لِسَانِي

And loose a knot from my
tongue. [20:27]

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

~has allowed, (1)
made lawful

لَحَرَ اللَّهُ الْبَيْعَ

Allah has allowed the trade.
[2:275]

(*perf. 3 p.m. plu.*) *iv*

they have allowed, made law-
ful.

حَلَى بِحُلَى حَيْبَةً <
to be adorned
<< حَلَى بِحُلَى حَيْبًا وَ حَيْبَةً (ح)
to adorn SS with gold or
jewels

يَحْتَوُونَ (pp. 3 p.m. plu.)
they are (or) will be adorned

حَيْبَةً ornament (n.)

حَيْبَاتٍ ornaments (n.p.)

حَيْبَةً (sing.)

ح م ا

حَمًا clay (n.)

حَمَّةٌ slack mud (LL) (n.)

ح م د

يُحَمِّدُونَ < n.d. acc. حَمْدًا
(pp. 3 p.m. plu.)

they are praised

< حَمْدًا يُحَمِّدُ حَمْدًا (س)
to praise, to thank

يُحِبُّونَ أَنْ يُحَمِّدُوا بِمَا لَمْ يَفْعَلُوا

And they love to be praised
for that which they have
not done. [3:188]

الْحَامِدُونَ (act. plc. m. plu.)
those who praise
(i.e.) praise Almighty Allah

حَمْدًا praise (v.n.)

حَلَىٰ a thing by which an (n.)
oath is expiated

ح ل م

< the puberty (v.n.)
(a period in life at which a
person becomes capable
of reproduction) (Rgh.)

حَلَّمَ يَحْلُمُ حُلْمًا (ن)
to dream, have a vision, to attain to
puberty

حُلُمًا dreams (1) (n.p.)

وَمَا تَحْنُ بِتَأْوِيلِ الْأَلْحَامِ بِعَالِمِينَ

And we are not skilled in
the interpretation of the
dreams. [12:44]

understanding (2)

أَمْ تَأْمُرُهُمْ بِالْحَمْرِ وَبِالزُّلْمِ وَأَنْ يُحَمِّلُوا

Enjoin them their understand-
ing to this? [52:32]

(act. 2 plc. m. sing.) حَلِيمًا

< The Forbearing
(one of the excellent names
of Allah)

حَلِيمًا حَلِيمًا (ك)
to be forbearing

ح ل ي

حُلُوا (pp. 3 p.m. plu.)
they were adorned
i.e. will be adorned

★ ح م ر

- an ass (n.) حِمَارٌ
 < asses (n.p.) حِمَارٌ
 (sing.) حِمَارٌ
 the ass (n.) الحِمِيرُ
 < reds (p.b.) حِمِيرٌ
 (sing.) أَحْمَرٌ

★ ح م ل

- (perf. 3 p.m. sing.) حَمَلَ
 < ~ bore
 حَمَلٌ بِحَيْمِلٍ 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

وَمِنْ 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.)

وَمَنْبَأُ رَسُولٍ يَأْتِي مِنْ
 بَعْدِي اسْمُهُ أَحْمَدٌ

And give the glad tiding of an Apostle who cometh after me, his name will be Ahmad. [61:6]

- (paet. 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 رَسُولًا مِنَ 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 **اَحْتَمَلْ اَحْتَمَالًا**

(perf. 3 p.m. plu.) viii **اَحْتَمَلُوا**
they carried, bore

burden (n.) **حَمْلٌ**

load (n.) **حِمْلٌ**

(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 professionally carries loads of wood, etc.)

cattle used for loading (n.) **حَمُولَةٌ**
burden

★ ح م ل

(act. 2 plc. m. sing.) **تَحْمِيحٌ**
warn (1)

كَانَ لَهُ وَدِيٌّ حَمِيمٌ

As he is a warm friend.
[41:34]

boiling water (2)

لَهُمْ شَرَابٌ تَنْهَبُونَ

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. **يَحْمِلُوا**
(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.) **أَحْمِلُ**
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 **حَمِلَ**
< ~ was loaded

same as RF **تَحْمِيلًا** ii **حَمِلَ**
(pp. 3 p.m. plu.) li **حَمِلُوا**
they were loaded

(pp. 2 p.m. plu.) ii **حَمِلْتُمْ**
you were loaded

(pp. 1st. p. plu.) ii **حَمَلْنَا**
we were made to bear

(perate. neg. m. sing.) **لَا تَحْمِلْ**
(thou) lay not

ح ن ذ ★

(act. 2 pl. m. sing.) حَنَيْذٌ
 < roasted
 to roast (ض) حَنَدَ يَحْنِدُ حَنْدًا

ح ن ف ★

(act. pic. m. sing.) حَنِيفٌ
 < the upright man
 حَنَفَ 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.) حَنِيفٌ

ح ن ك ★

(epl. 1st. p. sing.) viii لَأَحْتَكِرَنَّ
 I shall certainly cause to
 perish

viii احْتَكِرَ احْتِكَارًا <
 to overturn, to sweep away,
 perish

<< حَنَكَ يَحْنِكُ حَنْكًا (ن)
 to bridle (a horse), make
 wise

ح ن ن ★

< tenderness (v.n.) حَنَانٌ
 حَنَّ يَحْنُنُ حَنَّانًا وَحَنِينًا (ض)
 to have a longing desire
 for

black smoke (n.) يَحْمُومٌ

ح م ي ★

(pip. 3 p.m. sing.) يَحْمِي
 ~ will be heated

يَحْمَى يَحْمِي حَيْمًا وَحُمُومًا (س)
 to be very hot

(act. pic. f. sing.) حَامِيَةٌ
 vehemently hot

a zealotry
 or tribal pride حَامِيَةٌ

(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.) لَأَنْتَقُتُ
 < break not (thy) oath

حَنَفَ يَحْنِفُ حَنْفًا (ف)
 to break one's oath

offence, sin (n.) الْحِنْتُ

ح ن ج ر

الْمَنَاجِرُ < gullets (n.p.) حَمْرَةٌ
 (sing.)

feeling of need (3)

وَالَّذِينَ فِي صُدُورِهِمْ حَاجَةٌ

And they find in their hearts no feelings of need.

[59:9]

ح و ذ ★

(*perf. 3 p.m. sing.*) x اسْتَحْوَذَ
~became dominant,
(or) gained mastery

< اسْتَحْوَذَ اسْتِحْوَادًا x
to overcome, get the mastery over

<< حَاذَ بِمَحْرُودٍ حَوْذًا (ن)
to drive fast, overcome

اسْتَحْوَذَ عَلَيْهَا 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

حَاذَ بِمَحْرُودٍ 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 Mekka. The date of battle according to the Christian calendar is 1st. February 630 A.D.

ح و ب ★

< crime (n.) حُوبٌ

تَابَ بِحُوبٍ حَوْبًا (ن)
to sin, transgress

ح و ت ★

fish (n.) حُوتٌ

حَيْثَانٌ < fishes (n.p.) حُوتٌ
(*sing.*)

ح و ج ★

desire (n.) حَاجَةٌ

إِلْحَابَةٌ فِي نَفْسٍ يَعْزُوبُ قَنَسَمًا

It was only a desire in the soul of Ya'qoob which he satisfied. [12:68]

need (2)

وَلْيَطَّلِعُوا 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 يُحِيطُ إِحَاطَةً
 to encompass, surround.

<< حَاطَ يُحَوِّطُ حَوِّطًا (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 يُحِيطُونَ *acc.* مُحِيطُونَ
 (*imperf. 3 p.m. plu.*)
 they encompass

(*imperf. 2 p.m. plu.*) *iv acc.* تُحِيطُونَ
 you encompass

(*imperf. 1st. p. sing.*) *iv* أُحِيطُ
 I encompass

(*pp. 3 p.m. sing.*) *iv* أُحِيطُ
 was encompassed

وَرَوَوْا أَنَّهُمْ أُحِيطُوا بِهِمْ

And they deem that they are
 encompassed. [10:22]

(*pip. 3 p.m. stng.*) *iv* حُطِّيتُ
 ~was/were encompassed

إِلَّا أَنْ تُحَاطَ بِكَ

Except if you are completely
 surrounded. [12:66]

(*imperf. 3 p.m. sing.*) *iii* يُحَاوِرُ
 ~converses

حَاوَرَ مُحَاوَرَةً وَ حَوَارًا
 to converse with another.
 debate

conversation (*v.n.*) *v* حَمَّوَرُو

< fair ones (*Jid.*), (*n.p.*) حَوْرٌ
 pure ones (*Rod.*, *Pic.*)

having eyes (*sing.*) حَوْرَاءُ
 intense white and black (*Rgh.*)

(*n.p.*) الحَوَارِيُّونَ *acc.* الحَوَارِيَّينَ
 < 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 ★

remotness from (*part.*) حَاشَى
 imperfection of the like,
 or freedom therefrom.

How far is Allah from حَاشَى يَفِي
 every imperfection, or how
 free is Allah from im-
 perfection (*Rgh.*)

Note : The word حَوْل 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.) حَيْلَةٌ
change (v.n.) li تحويرٌ

ح و ي ★

< the entrails (n.p.) الْحَوَائِيَّاتِ
coiled, (sing.) حَوِيَّةٌ وَ حَوَايِيَّةٌ
small intestine
dried up that (relative) أَحْوَى
became black by reason of oldness
< حَوَى يَحْوِي حَوَى (م)
to be brown or black

ح ي ث ★

where, whereat. (part) حَيْثُ
in the place where
as to, as far as, where- مِنْ حَيْثُ
from

ح ي د ★

(imperf. 2 p.m. sing.) تَحِيدُ
< thou shun

حَيِّطُ < تَحِيَّطٌ

(imperf. 2 p.m. sing.)
you encompass

فَقَالَ لَطْفِيئَةُ الْوَرُحَانِيَّةِ

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)

مِنَ عَمَلِ الْحَوْلِ

Maintenance for a year.

[2:240]

وَالَّذِينَ لَا يُحِضْنَ

And those who not (yet)
menstruate. [65:4]

menstruation (v.n. *mim.*) **حِضْنٌ**

★ ح ي ف

(*imperf. 3 p.m. sing.*) **يَحِفُّ**

<~misjudges

كَأَن يَحِفُّ حَيْفًا (ض)

to act unjustly

أَمْ يَخَافُونَ أَنْ يَحِفَّهُ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ

Or fear they that Allah and
His messenger shall mis-
judge them? [24:50]

★ ح ي ق

(*perf. 3 p.m. sing.*) **حَاقَ**

<~encompassed

حَاقَ يَحِيقُ حَيْقًا (ض)

to surround and take hold of

(*imperf. 3 p.m. sing.*) **يَحِيطُ**

encompasses

★ ح ي 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]

حَادَّ يَحِدُّ حِدًّا وَحِدَانًا (ض)

to deviate, remove, avoid,
turn aside, shun

ذَلِكَ مَا كُنْتَ مِنْتَهُ تَحِيدًا

That is what thou would
shun [50:19]

ح ي ر

<bewilderment (*act. pic.*) **حَيْرَانٌ**

حَارَ يَحَارُ حَيْرًا وَحَيْرَانًا (ف)

to be bewildered

★ ح ي 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 ي ص

(*n. for p. and t.*) **حَيْضٌ**

<a place of escape

حَاصٍ يَحِضُّ حَيْضًا وَحَيْضًا (ض)

to deviate, turn away, to
shun, escape

★ ح ي ض

(*imperf. neg. 3 p.f. plu.*) **يَحِضْنَ**

they (*f.*) menstruate

(perf. 3 p.m. sing.) iv
 < ~ gave life

to give life أَحْيَا بِحَيٍّ 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 تَحْيِي

(imperf. 1st. p. sing.) iv
 I give life أُحْيِي

(imperf. 1st. p. plu.) iv
 we give life نُحْيِي

(emp. 1st. p. plu.) iv
 we surely give life نَحْيِيَنَّ

(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)

to be ashamed حَيٌّ يَحْيِي حَيَامًا (س)

intimated time (2)

وَالَّذِينَ الْأَرْضِ مُسْتَقَرًّا وَمُقَامًا

And for you on earth a habitation and provision for (an intimated time). [2:36]

in the time of, when

وَالضَّالِّينَ فِي الْبِلَادِ وَالضَّرَّاءِ وَجُنُودِ الْمَأْسِ

And the patient in tribulation and adversity and the time of stress. [2:177]

then, at that time (part.) حَيْثُ

ح ي ي ★

(perf. 3 p.m. sing.) حَيَّ
 < ~ lived

حَيٌّ يَحْيِي حَيَاةً (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.) ll حَيَّوْا
 they greeted

حَيَّوْكَ بِمَا لَوْ يُحَيُّوكَ 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.) حَيَّا
 greet !

أَحْيَاءُ، الْأَحْيَاءُ < alive ones (n.p.)

(sing.) حَيٌّ

حَيَاةٌ (حَيَوَةٌ) الْحَيَوَةُ life (n.)

حَيَّةٌ a serpent (n.)

حَيًّا to live, life (v.n. mim.)

سَوَاءٌ حَيَاتُهُمْ وَمَمَاتُهُمْ

Their life and their death is equal. [45:21]

مُحْيٍ quickener (ap-der. < iv)

مُحْيِ الْمَوْتِ 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]

(imperf. Ist. p. plu.) تَسْتَحْيِي

we let SS to be alive

اشْتِحَاءٌ bashfulness (v.n.)

حَيَاءٌ << bashfulness

فَجَاءَتْهُ إِحْدَاهُمَا تَسْتَحْيِي عَلَى التَّحِيَّاءِ

The one of the two women came to him walking bashfully. [28:25]

حَيٌّ، حَيًّا a living one (n.)

الْحَيُّ The Everliving (Allah) (n.)

تَحِيَّةٌ greeting (v.n.)

كتاب الحياء

to become **أَخْبَتَ إِخْبَانًا** <
humble, lowly

(*imperf. 3 p. f. sing.*) *iv acc.* **تَخَبَّتْ**
submitted humbly

(*ap-der. m. plu.*) *iv* **تَخَبَّتِينَ**
humble ones

تَخَبَّتْ see **خ ب و**

خ ب ث ★

(*perf. 3 p. m. sing.*) **تَخَبَّتْ**
< is vile, bad, inferior

< **تَخَبَّتْ بِخَبْتٍ خَبَاةً (ك)**
to be vile, corrupt

(*act. 2 pic. m. sing.*) **الْحَيْثُ**
foul, evil, bad

< **الْحَيْثِينَ** *acc.* **الْحَيْثُونَ**
< evil or bad ones

(*sing.*) **حَيْثٌ**

(*act. 2 pic. f. sing.*) **حَيْثَةٌ**
a evil or bad (*f.*)

حَابٌ see **خ ي ب**

حَاضٌ see **خ و ض**

حَافٌ see **خ و ف**

حَالٌ see **خ و ل**

حَالَةٌ see **خ و ل**

حَانَ see **خ و ن**

حَاوِيَةٌ see **خ و ي**

خ ب ه ★

< **الْحَبِيءُ** (that is hidden (*n.*))
to conceal, **حَبَاً بِحَبَاً خَبَاً**
store up, guard

خ ب ت ★

(*perf. 3 p. m. plu.*) *iv* **أَخْبَتُوا**
they submitted humbly

~ < **خَبَطَ يَخِطُ خَبَطًا (ض)**
to strike, beat violently,

he travelled at night **الَّيْلِ**

(as RF) to be in a state of agitation. **خَبَطًا**

خ ب ل *

خَبَالٌ mischief (n.)

لَا يَأْتُونَكُمْ 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 *

خَبَتٌ (perf. 3 p. f. sing.) ~ abated

خَبَا يَخْبُوا خَبْوًا وَخَبْوًا (ن)

to be extinguished, subsided (fire, anger)

كَلَّمَا خَبَتِ زُورُهُمْ سَوَّيْنَا

Whenever it abates We make them burn the more.

[17:97]

خَبَائِثٌ (act. 2 pic. f. plu.) evil or bad (f.) ones

bad things, evil (n. p.) practices **خَبَائِثٌ**

< **خَبِيثٌ** (sing.)

خ ب ر *

خَبْرٌ < **خُبْرًا** knowledge (n.) acc.

< **خَبَّرَ يَخْبُرُ خُبْرًا وَخُبْرَةً (ن)**

to test, to try, to learn by experience

information, tidings, (n.) news **خَبْرٌ**

information, (1) (n. p.) tidings **أَخْبَارُهُ**

يَوْمَئِذٍ تُخَدِّثُ أَخْبَارَهَا

On that day she will tell out the tidings thereof. [99:4]

states (2)

وَتَبْلُغُوا أَسْخَارَكُمْ

And We shall prove your states. [47:31]

ever-aware (ints.) **خَبِيرٌ**

خ ب ز *

bread (n.) **خَبْزٌ**

خ ب ط *

يَخْبِطُ (imperf. 3 p.m. sing.) ~ confounds

sealing (n.) خَتَامٌ

(pact. pic. m. sing.) خَتَمٌ

scaled 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 دُو نَوَاسٍ (Dhu Nawas), a king of Yemen, who was of the Jewish religion (Ibn Kathir).

★ خ د ع ★

acc. يَخْدَعُونَ، يَخْدَعُوا

(imperf. 3 p.m. plu.)

they deceive

< خَدَعٌ يَخْدَعُ خِدَاعًا (ف)

to deceive

(imperf. 3 p.m. plu.) III يَخَادِعُونَ

they deceive

to deceive < خَادِعٌ يَخَادِعُ خِدَاعًا

(act. pic. m. sing.)

one deceitful

★ خ د ن ★

secret paramours (n.p.) أَخْدَانٌ

★ خ ت ر ★

< perfidious one (mts.) خَتَّارٌ

خَتَرَ يَخْتَرُ خَيْرًا وَ خَيْرًا (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.) خَتَامٌ

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّنْ 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.) **أَخْرَجَ**
come forth

(perate. m. plu.) **أَخْرَجُوا**
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 **يَخْرُجُ**
~brings up

(emp. 3 p.m. sing.) iv **يَخْرُجَنَّ**
~surely will derive them

خ ذ ل ★

(imperf. 3 p.m. sing.) **يَخْذُلُ**
< ~abandons

خَذَلَ يَخْذُلُ خَذَلًا وَخَذَلَانًا (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).

(fact. 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

(*imp. 3 p.m. plu.*) *iv* يَخْرُجُونَ
they are driven forth

(*imp. 2 p.m. plu.*) *iv* تَخْرُجُونَ
you are driven forth

يَسْتَخْرِجَانِ < *acc.* يَسْتَخْرِجَا
(*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.*) مَخْرَجٌ
way out (place of safety)

(*ap-der.* > *vi, m. sing.*) مَخْرَجٌ
bringer forth

مَخْرُجُونَ، مَخْرُجِينَ *acc.*
(*pls. 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 خَرّاً وَخَرُّوراً (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 : مَصْدَرٌ مَبْنِيٌّ بِمِثْلِ

الْمَخْرُوجِ ،)

وَأَخْرَجْنِي مَخْرَجًا صَدِيقًا

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

< خَرَقَ يَخْرِقُ خَرَقًا (ض)

to make a hole, tear SS, tell a lie

حَتَّىٰ إِذَا رَكِبُوا فِي السَّفِينَةِ خَرَقَهَا

When they two embarked in a boat he scuttled it.

[18:71]

خَرَقْتَ (perf. 2 p.m. sing.)

thou made a hole

خَرَقُوا (perf. 3 p.m. plu.)

they impute

وَحَرَّلُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ

They imputed unto Him sons and daughters without knowledge. [6:100]

تَخْرُقُ (imperf. 2 p.m. sing.) acc. thou read (3)

إِنَّكَ لَنْ تَخْرُقَ الْأَرْضَ

Thou will never rend the earth. [17:37]

خ ذ ن ★

عَازِنِينَ (act. pl. m. plu.) acc.

< treasurers

عَازِنٌ (sing.)

keepers of a place (n.p.) عَوَانَةٌ

(The keepers of paradise and the keepers of the hell, both of them are referred

to as عَوَانَةٌ)

يَخْرُونَ (imperf. 2 p.m. sing.) (assim) thou fall down

يَخْرُونَ (assim)

(imperf. 3 p.m. plu.) they fall down

يَخْرُونَ < acc. يَخْرُونَ they fall down

خ ذ ن ★

يَخْرُصُونَ (imperf. 3 p.m. plu.) they guess, conjecture

< خَرَصَ يَخْرُصُ خَرَصًا (ن) to conjecture

خَرُصُونَ (imperf. 2 p.m. plu.) you conjecture

الْمُخْرِصُونَ (ints. plu.) conjecturers

قِيلَ الْخُرُصُونَ

Perish the conjecturers.

[51:10]

(Those who in denying the truth of religion only conjecture and do not exercise their reason and understanding in the proper way—*Jid.*)

خ ذ ن م

الْمُخْرَطُومُ (n.) snout

خ ذ ن ★

خَرَقَ (perf. 3 p.m. sing.) ~ scuttled (1)

خ س ر ★

(perate. m. plu.) اخْسَرُوا

slink away

< خَسَا يَخْسُو خَسَاءً (ف)

to be dazzled—distant, to drive away (a dog)

acc. خَائِبِي، خَائِبِيَا

(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 خَسْرًا وَخَسَارَةً

to lose, suffer (س) وَخَسَارًا (س)

damage, be cheated, lose one's way, go astray

(perf. 3 p.m. plu.) خَسِرُوا

they lost

acc. (n. d.) tv خَسِيرُونَ

(imperf. 2 p.m. plu.)

you make SS lose

(imperf. 3 p.m. plu.) tv خَسِيرُونَ

those who make SS lose

loss (n.) خَسْرًا، خَسْرَانًا، خَسَارَةً

nom. خَائِبِينَ acc. خَائِبُونَ

(act. pic. m. plu.)

losers

treasures (n.p.) خَزَائِنٌ

(sing.) خَزِينَةٌ

خ ذ ي ★

(imperf. 1st. p. plu.) نَحْزِي

we are humiliated

< نَحْزَى يَحْزَى يَحْزِيًا (س)

to fall into misery or disgrace

to feel - يَحْزَاةٌ وَنَحْوَى - ashamed

(perf. 2 p.m. sing.) tv أَحْزَيْتَ

thou hast humiliated

(imperf. 3 p.m. sing.) tv يَحْزِي

~will humiliate

~will not humiliate لَا يَحْزِي

(imperf. 3 p.m. sing.) gen. يَحْزِي

~will humiliate

(perate. neg. m. sing.) لَا تَحْزِ

(thou) humiliate not

(perate. neg. m. plu.) لَا تَحْزُوا

(you) humiliate not

humiliate we not لَا تَحْزُونِ

humiliate us not لَا تَحْزُونَا

(ol men) humiliate me not لَا تَحْزُونَنِي

more humiliating (relative) أَكْثَرَى

(Ap-der. m. sing.) tv نَحْزِي

humiliator

humiliation (v.n.) حِزْوَى

(*imperf. 3 p.m. sing.*) تَخْسِفُ
~sinks

(*imperf. 1st. p. plu.*) نَخِيفُ
we sink

خ ش ع ★

(*perf. 3 p.f. sing.*) خَسَمَتْ
~become humbled

خَسَعَ بِخُشُوعٍ (ف)
to be submissive, humble,
low

وَوَسَّعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ

And the voice should be
humbled for Al-Rahman
(the Compassionate).

[20:108]

(*imperf. 3 p.f. sing.*) acc. تَخْسَعُ
that should humble

humblity (*v.n.*) خُشُوعٌ

(*act. pic. m. sing.*) acc. خَائِعًا ، خَائِعَةً
humbling

acc. خَائِعِينَ nom. خَائِعُونَ

(*act. pic. m. plu.*)
men of humblity

(*act. pic. f. sing.*) خَائِعَةً
(in state of) humblity

(*act. pic. f. plu.*) خَائِعَاتٌ
women of humblity, (in
state of) humblity

(*acc.*) خَسَمَ () خَسَمَ
lowering (their eyes)

(*act. pic. m. sing.*) خَائِرٌ
loser

(*act. pic. f. sing.*) خَائِرَةٌ
loser

nom. الْأَخْسَرُونَ acc. الْأَخْسَرِينَ
(*relative. m. plu.*)
the greatest losers

losing (*v.n.*) > ii) تَخْسِيرٌ

(*Ap-der.*) > iv. m. plu.) تَخْسِيرِينَ
those who cause others to
lose

خ م ر ★

(*perf. 3 p.m. sing.*) خَسَفَ
<~eclipsed (1)

خَسَفَ بِخُشُوعٍ (ض)
to sink into the earth, dis-
appear, eclipse

to cause - الْأَرْضَ بِه
the earth to swallow one
up, sink with one

وَوَسَّعَتِ الْقَمَرَ

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.) اخشوا
be fearful

fear (n.) خَشْيَةٌ

★ خ ص م

(imperf. 3 p.m. sing.) يَخْتَصُّ
selects, chooses, singles out

<< خَصَّ يَخْصُّ خَصًّا وَخُصُوصًا (ن)
to distinguish particularly
by assigning specially to

to be poor, needy خَصَّ يَخْصُرُ خِصَامَةً

(act. pic. f. sing. adj.) خَامَةً
exclusively

thirst and hunger, neediness خِصَامَةٌ (v.n.)

★ خ ص ف

(imperf. 3 p.m. dual.) يَخْتَفِيَانِ
<they (two) cover

خَفَفَ يَخْفِفُ خَفْفًا (ض)
to sew, patch

★ خ ص م

(perf. 3 p.m. sing.) viii اخْتَصَمُوا
they contended, disputed

<< خَصِمَ يَخْصِمُ خِصَامًا (ض)
to contend

خُشِعَ مِنَ الذَّلِيلِ

Downcast with ignominy.
[42:45]

خُشِعَا أَبْصَارَهُمْ

Their eyes downcast. [54:7]

★ خ ش ي

(perf. 3 p.m. sing.) خَشِيَ
<~was fearful

خَشِيَ يَخْشَى خَشْيًا وَخَشْيَةً (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 ★

(pact. pic. adj.) تَخَضُّودٌ

thornless or bent down with
fruits

< تَخَذَّ يَخْذُ تَخَذًا (ض)

to break, bend

خ ض ر ★

الْأَخْضَرُ (n.) <green

تَخَيَّرَ تَخَيَّرُ تَخَيَّرًا (س)

to be green

تُخَضَّرُ (plu. of أَخْضَرُ) <green ones

تَخَيَّرَ (stalks) green

تُخَضَّرُ؟ (pls. pic. f. sing.)

<that is made green

أَخْضَرَ أَخْضَرًا to become green

خ ض ح ★

(act. pic. m. plu.) تَخَاضِعِينَ

submissive ones

< تَخَعَّعَ يَخَعُّعُ تَخَعُّعًا (ف)

to submit, obey, be submis-
sive

(perate neg. 2 p. f. plu.) لَا تَخْفَضْنَ

be not soft

لَا تَخْفَضْنَ بِالْعَزْلِ

Be not soft in speech. [33:32]

(imperf. 3 p. m. plu.) يَخْتَصِمُونَ

they contend

(imperf. 3 p. m. plu.) يَخْتَصِمُونَ

they contend

تَخْتَصِمُوا / يَخْتَصِمُونَ

(imperf. 2 p. m. plu.)

you contend

adversaries, disputing (n.) اَلْحَضْمُ

parties

disputers. (n. dual.) تَخْضَمَانِ

litigants

contentious (n. plu.) تَخْتَصِمُونَ

(people), disputing ones

(act. 2 pic. n.) تَخْتَصِمِ

contender (1)

وَأَدَاؤُهُمْ حَسِيمٌ مَبِينٌ

And lo! he is an open con-
tender. [16:4]

pleader (2)

وَلَا تَكُنْ لِلظَّالِمِينَ حَصِيمًا

And be not one pleading
the cause of the dishonest.

[4:105]

dispute, contention (n.) اَلْحِصَامُ

وَهُوَ فِي اَلْحِصَامِ غَيْرُ مَبِينٍ

He is in contention, not
plain. [43:18]

وَهُوَ اَلَّذِى اَلْحِصَامُ

He is the most contentious
of the adversaries. [2:204]

contending (v. n.) إِصْحَامٌ

خَطَايَا (خَطَا) (plu. of)

faults, sins, mistakes

خَاطِبِينَ / خَاطِبُونَ (act. pic. m. plu.)
sinnersخَاطِئَةً (act. pic. sing. f. adj.)
sinful

خ ط ب *

خَاطَبَ (perf. 3 p.m. sing.) iii
~addressed<< خَطَبَ يَخْطُبُ خُطْبَةً (ن)
to speak, sermonلَا تَخَاطِبْ (parate. > iii, neg.)
do not address, speak notلَا تَخَاطِبْنِي
speak not to me
object (1) (n.) خُطْبٌ

قَالَ فَمَا خَطْبُكَ يَا سَامِرِيُّ

(Musa) said: what was thy
object, O Samri? [20:95]

matter (2)

قَالَ مَا خَطْبُكُمْ

(Musa) said: what is the
matter with you (O two
girls)? [28:23]

خُطَابٌ (v.n.)

declaration or speech (1)

وَأَتَيْنَاهُ الْحِكْمَةَ وَفَصَّلَ الْخُطَابِ

We gave him wisdom and a
decisive speech. [38:20]

خ ط ا *

أَخْطَأْتُمْ (perf. 3 p.m. sing.) iv
you made mistake<< تَخَطَّى يَتَخَطَّى خَطَاً (ف)
to err, make a mistakeأَخْطَأْنَا (perf. 1st. p. plu.) iv
we made a mistakeخِطَاً (n.)
mistake, wrong

إِنَّ كَثِيرًا مِّنْهُمْ كَانُوا خَطَاةً كَبِيرًا

Surely the killing of them
was a great wrong.

[17:31]

خَطَاً (n.)
by mistake

وَمَا كَانَ لِلْمُؤْمِنِينَ أَنْ يَقْتُلُوا الْمُؤْمِنِينَ إِيْثَارًا

And a believer would not
kill a believer except by
mistake. [4:92]خَطِيئَةً (n.) (1)
a fault

وَمَنْ يَكْفُرْ بِخَطِيئَتِهِ

And whoever commits a
fault. [4:112]

sin (2)

بَلْ مَن كَسَبَتْ سِنَّةً وَآخَاطَأَتْ بِهَا جُنُبًا

Yes! whoever earns evil and
his sin beset him on every
side. [2:81]خَطِيئَاتٌ (plu. of خَطِيئَةً)
faults, sins, mistakes

Note: In the verse 28:57,
the verb **نُتَخَفْتُ** has
occured as apodosis
جَوَابُ الشَّرْطِ therefore is
taken in genitive.

an act of snatching (n.) **خَطْفَةٌ**
away

خ ط و ★

(n. plu. of **خَطْوَةٌ**) **خَطَوَاتٌ**
< footsteps
to step **خَطَا يَخْطُو خَطْوًا (ن)**

خ ف ت ★

iii **لَا تُخَافُتُ**
(perate. neg. 2 p.m. sing.)
do not make (the sound),
very low opp. shouting
< **خَفَّتْ بِخَفَّتٍ خُفُونًا (ن)**
to speak in low voice
(imperf. 3 p.m. plu.) (iv) **يَتَخَفَتُونَ**
they are muttering

خ ف ض ★

(perate. 2 p.m. sing.) **أَخْفِضْ**
lower!
< **خَفِضْ يَخْفِضُ خَفْمًا (ح)**
to depress, lower

وَأَخْفِضْ جَنَاحَكَ إِلَى الْمُؤْمِنِينَ

And lower thy wing unto
believers. [15:88]

dispute (2)

وَعَزَّنِي فِي الْخِطَابِ

And he prevailed upon me
in speech (or dispute).
[38:23]

address (3)

لَا تَذَكَّرُونَ خِطَابًا

They will not be able to
address him. [78:37]

proposal of marriage (n.) **خِطْبَةٌ**
given to a woman

خ ط ط ★

(imperf. 2 p.m. sing.) **تَخَطَّ**
< thou hast written
to write **تَخَطَّ تَخَطُّ (ن)**

خ ط ف ★

(perf. 3 p.m. sing.) **خَطَفَ**
< ~snatched, carried off
خَطَفَتْ يَخْطِفُ خَطْفًا

to snatch **وَ خَطَفَ (س)**
(imperf. 3 p.m. sing.) **يَخْطِفُ**
~snatches (carries off)

(imperf. 3 p.f. sing.) **تَخْطِفُ**
~snatches (carries off)

(pip. 3 p.m. sing.) **يُسَخَّطُونَ**
~are being snatched,
~are being carried off

(pip. 1st. p. plu.) **يُسَخَّطُونَ**
we shall be snatched away

(imperf. with neg. لا and
emphatic نَنْ) لَا يَسْتَخِفُّونَ
~should lighten

وَلَا يَسْتَحْفِظُكَ 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.) x تَسْتَحْفِظُونَ
you find light

تَسْتَحْفِظُونَهَا يَوْمَ ظَهَرْنَا

You find that light on the
day of your flitting.

[16:80]

light adj. (act. 2 pic. n.) حَفِيفٌ

light (plu. of حَفِيفٌ) خِفَافٌ

(opp. ثَقِيلٌ heavy)

alleviation (li. < v.n.) خَفِيفٌ

خ ف ي

(imperf. 3 p.m. sing.) يَخْفَى
<~concealeth

يَخْفَى يَخْفَى خَفَاءً (م)
to be hidden, unperceived,
concealed

(imperf. 3 p.f. sing.) تَخْفَى
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.) خَائِفَةٌ
abasing

خَائِفَةٌ تَرَفِيعَةٌ

Abasing, exalting. [56:3]

خ ف ف

(perf. 3 p.f. sing.) خَفَّتْ
<~became light

خَفَّ يَخْفِئُ خَفًّا وَخَيْفَةً (م)
to make light

(perf. 3 p.m. sing.) li خَفَّفَ
~lightened

(imperf. 3 p.m. sing.) li يَخَفِّفُ
~makes light, (lightens)

(pip. 3 p.m. sing.) li يَخَفِّفُ
~will be lightened

(perf. 3 p.m. sing.) x اسْتَحْفَفَ
~incited (Jid. & M.A.)

~persuaded to make
light (Pic.)

~lightened the mind (Rgh.)

فَأَسْتَحْفَفَ قَوْمَهُ فَآمَنُوا

He (Firawn) incited his
people and they obeyed
him. [43:54]

Note: The meaning of the
verse, according to Raghib
and Ibn Katheer, is that
Firawn had made the
minds of his people so
light that they were un-
able 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.) **أَخْلَدَ** iv
 ~ clung (1)

وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ

But he clung to the earth.
 [7:176]

made a bid (2)

يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ

He thinks that his wealth
 will make him abide.
 [104:3]

abiding (v.n.) **الْمُخْلِدُ**

one who abides (act. pic.) **عَالِدٌ**

those who abide **عَالِدُونَ ، عَالِدِينَ**

(plu. of **عَالِدٌ**)

abiding (v.n.) **الْمُخْلِدُ**

يَوْمَ الْخُلُودِ

The day of abidance. [50:34]

(pls. pic. plu.) **لِي تَخْلُدُونَ** ii
 never altering in age

(perf. 2 p.m. plu.) **أَخْفَيْتُمْ** iv
 you have concealed

(imperf. 3 p.m. plu.) **يَخْفُونَ** iv
 they conceal

(imperf. 3 p.f. plu.) **يَخْفَيْنَ** iv
 they conceal

(imperf. 2 p.m. sing.) **تَخْفِي** iv
 thou conceal

تَخْفُوا > يَخْفُونَ

(imperf. 2 p.m. plu.)
 you conceal

(imperf. 1st. p. sing.) **أَخْفِي** iv
 I conceal

يَسْتَخْفُونَ > يَسْتَخْفُوا

(imperf. 3 p.m. plu.) x
 they tend to conceal

steady (1) (n.) **تَحْيُوتٌ**

يَنْظُرُونَ مِنْ طَرَفٍ خَفِيٍّ

They are looking with steady
 glance. [42:45]

secret (2)

إِذْ دَاوُدُ رَبَّهُ بِوَدَّاعٍ 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.) **خَفِيَّةٌ**

(pls. pic. > x) **مُسْتَخْفِيٌّ**
 one who hides himself

إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذَكَرْنَاهَا الْدَارِ

Indeed we distinguished them
with a distinct quality:
the remembrance of
abode. [38:46]

(inperf. 1st. p. sing.) x **أَسْتَخْلِصُ**
I will single out

to seek **اسْتَخْلَصَ اسْتِخْلَامًا**
best of a thing

اسْتَخْلَصَهُ 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.) **خَالِصَةً**
a distinct quality (1)
(see above verse 38:46)

SS alone for SS (2)

خَالِصَةً لِّذُنُورِنَا

(Such cattle is) for our males
alone. [6:139]

pure (3)

لَبَنًا خَالِصًا سَائِغًا لِّلشَّرِبِينَ

Milk pure and pleasant to
swallow for the drinkers.
[16:66]

وَيَطُورُنَّ عَلَيْهِمْ وَيُلَاقِيهِمْ الْفُلُوكُ الْمَخْلُوقَاتُ

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.) **خَلَصُوا**

< they conferred (exclusively)

خَلَصَ تَخْلَصَ خُلُوصًا وَ

to be pure, **خَالِصَةً (ن)**
unmixed, free, retire

خَلَصُوا خِيَابًا

They conferred privately.

[12:80]

(perf. 3. p.m. plu.) iv **أَخْلَصُوا**

they made SS exclusive (for SS)

iv **أَخْلَصَ إِخْلَامًا <**

to be sincere, to be devoted

وَأَخْلَصُوا وَبِهِم لِّلَّهِ

And made their obedience ex-
clusive for Allah. [4:146]

(perf. 1st. p. plu.) iv **أَخْلَصْنَا**
we purified, distinguished

(act. pic. m. plu. of **خَلَطَ**)
partners

★ خ ل ع ★

(perate. 2 p.m. sing.) **اخْلَع**
< take off
to pull **خَلَعَ بِخَلْعِ خَلْمًا (ف)**
and cast off, strip, depose

★ خ ل ف ★

(perf. 3 p. sing.) **خَلَفَتْ**
succeeded (1)

فَخَلَفَ مِنْ بَنِيهَا خَلْفًا

Then succeeded after them
successors. [19:59]
acted as a successor (2)

قَالَ يَا سِيبَةَ ائْتِي بِنِي عَدُوِّي

(Musa) said: Bad is that
which you have acted as
my successors. [7:150]
to succeed each other (3)

**وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ فِئَةً
فِي الْأَرْضِ يَخْلَفُونَ**

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.) **اخْلَفَ**
succeed

exclusive (4)

الَّذِينَ هُمْ يُخَالِصُونَ

Lo! For Allah is the religion
exclusive. [39:3]

(ap-der. m. sing.) **يُخَالِصُ**
one who does something
exclusively for Allah

مُخْلِصًا لَهُ الدِّينَ

Making exclusion for Him in
religion (or obedience).
[39:2]

(also see **دِينٌ**)

(pls. pic. m. sing.) **يُخْلِصُونَ**
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.) **خَلَطُوا**
< they mixed SS with SS

to mix, **خَلَطَ بِخَلْمٍ خَلْمًا (ن)**
mingle

خَالِطُوا (م) خَالِطُونَ

(perf. 3 p.m. sing.)
you mix with (them)

(perf. 3 p.m. sing.) **اخْتَلَطَ**
~is mixed

(neg. imperf. 1st. p. plu.) **لَا تَخْلِفُوا**
we do not keep back

nom. **يَتَخَلَّفُونَ** acc. n.d. **يَتَخَلَّفُوا**
(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 **تَخْتَلِفُونَ**
you differ

(pp. 3 p.m. sing.) viii **اُخْتُفَ**
~was differed in

(perf. 3 p.m. sing.) x **اسْتَخْلَفَ**
~made successor

(imperf. 3 p.m. sing.) x **يَسْتَخْلِفُ**
~makes successor

epi. **بِئْسَ تَخْلِيفًا** emp. **بِئْسَ تَخْلِيفًا**
certainly he will make suc-
cessor

<< successor (1) (n.) **خَلِيفَ**

Note : Lexicologists recognize
a difference between **خَلِيفَ**

khalf and **خَلِيفَ** **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.) iiii **يُخَالَفُونَ**
(they) oppose

(imperf. 1st. p. sing.) iii **أُخَالِفُ**
I oppose

أَنْ أُخَالِفَكَ

That I oppose you. [11:88]

(perf. 3 p.m. plu.) iv **اُخْتُفُوا**
they kept back

بِمَا أَخْلَفُوا اللَّهَ مِنْ ذُرِّيَّتِهِ

Because they kept back from
Allah that which they had
promised. [9:77]

(perf. 3 p.m. plu.) **اُخْتُفْتُمْ**
you kept back (from an
appointment or promise)

(perf. 1st p. plu.) **اُخْتُفْنَا**
we kept back
from promise

we did not keep **مَا أَخْلَفْنَا**
back (from promise)

(imperf. 3 p.m. sing.) iv **يُخَالِفُ**
he keeps back (from promise
or appointment etc.)

he keeps not back **لَا يُخَالِفُ**

we will never keep **لَنْ يُخَالِفَ**
back

(imperf. 2 p.m. sing.) iv **تُخَالِفُ**
thou keepeth back

thou keepeth not **لَا تُخَالِفُ**
back

succession (n.) **خِلْفَةٌ**

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**) **خَلَائِفٌ** / **خُلَفَاءُ** | **خَلِيفَةٌ**
successors

acc. **الْمُخَلَّفُونَ** nom. **الْمُخَلَّفِينَ**

(pis. pic. il, m, plu.)

those who lagged behind

(ap-der. iv, sing. m.) **خُلَيْفٌ**

one who fails in his promise

فَلَا تَحْسَبَنَّ اللَّهَ مُخَلِّفًا وَعْدًا بَرُّسَلَهُ

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 اللِّسَانِ كَوْنًا وَوَلْوَانًا

And the variation of your tongues and colours (in your languages and complexions). [30:23]

good, whether a son or generation. (M.A. LL)

تَخَلَّفَ مِنْ بَنِيهِمْ خَلْفًا

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

فَاتَعَدُّوْا مَعَ الْخَالِفِينَ

Then sit (now) with those who stay behind. [9:83]

against, after (1) (n.) **خِلَافٌ**

أَلَا يَتْلُونَ خِلْفَكَ إِلَّا لَوَائِلًا

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.*) **يَخْلُقُ**
he creates

(*imperf. 2 p.m. sing.*) **تَخْلُقُ**
thou create

(*imperf. 1st p. sing.*) **أَخْلُقُ**
I create

(*imperf. 1st p. plu.*) **نَخْلُقُ**
we create

(*pp. 3 p.m. sing.*) **خُلِقَ**
~was created

(*pp. f. sing.*) **خُلِقَتْ**
~was/were created

(*pp. m. plu.*) **خُلِقُوا**
they were created

(*pip. neg. 2 p.m. sing.*) **لَمْ يَخْلُقْ**
has not been built (created);

لَمْ يَخْلُقْ وَمِثْلَهَا فِي الْبِلَادِ

The like of which was not
built in the cities. [89:8]

(*pip. 3 p.m. plu.*) **يَخْلُقُونَ**
they are created

creation (1) (*n.*) **خَلْقٌ**

creature (2)

moral character, natural
tendency, disposition **خَلْقٌ**

creator (*act. pic. m. sing.*) **خَالِقٌ**

(*nom.*) **خَالِقُونَ** (*acc.*) **خَالِقِينَ**

creators (*phu. of*) **خَالِقَاتٌ** (*n.*) **خَلَاقٌ**
portion, share of good

contradiction (3)

وَلَوْ كَانُوا مِنْ عِنْدِ عَرَابٍ

لَوْجَدُوا فِيهَا إِخْتِلَافًا كَثِيرًا

Were it from other than
Allah they would surely
find therein many a con-
tradiction. [4:82]

(*ap-der. viii, m. sing.*) **مُخْتَلِفٌ**
varied

nom. **مُخْتَلِفُونَ** *acc.* **مُخْتَلِفِينَ**
those who differ (with)
each other in any
matter

(*phu. of*) **مُخْتَلِفَاتٌ**

(*pis. pic. > x.*) **مُسْتَخْلِفِينَ**
successors

(*phu. of*) **مُسْتَخْلِفَاتٌ**

خ ل ق ★

(*perf. 3 p.m. sing.*) **خَلَقَ**
< ~created

خَلَقَ يَخْلُقُ خَلْقًا وَ خَلْقَةً (ن)
to create out of nothing

(*perf. 3 p. m. plu.*) **خَلَقُوا**
they created

(*perf. 2 p.m. sing.*) **خَلَقْتَ**
thou created

(*perf. 1st p.m. sing.*) **خَلَقْتُ**
I created

(*perf. 1st p.m. plu.*) **خَلَقْنَا**
We created

تَكْرَى الْوَدْقَ يُطْرَقُ 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 الأَخْيَارُ) خَلِيلٌ

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)

كَانَ تَرْتَابًا أَلَّا يَخْلَفَ فِيهَا نَذِيرٌ

And there is not a community but there has passed among them a warner. [35:25]

مَالَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ

He has no portion or share of good in the Hereafter.

[2:102]

The most powerful (ints.) الخَلْقُ
Creator

(pis. pic. > il, f. sing.) خَلْقَةٌ
formed

شُخْلَفَةٌ وَغَيْرِ خَلْقَةٍ

A piece of flesh formed and unformed. [22:5]

an invention (v.n. > viii) اِخْتِلَاقٌ
or a forgery

خ ل و ★

خَلَّوْا see خ ل و

< friendship (1) (n.) خِلَالٌ

to treat as a friend خَالَ خِلَالًا

يَوْمَ لَا يَنْبَغُ فِيهِ وَلَا خَيْلٌ

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

تَمِيدٌ يَتَمَدُّ يَتَمَدُّ تَمَدُّ وَتَمَدُّ (س)

to be extinguished

★ خ م ر

<wine (n.)

تَجَرَّ بِتَجَرٍّ تَجَرُّ وَتَجَرُّ (س ح)

to veil, cover, conceal

تَجَرُّ <scarves (plu. n.) تَجَارٌ
head cover, scarf.

★ خ م س

five (card. num.) *خَمْسَةٌ*one-fifth (fraction) *خُمْسٌ*fifth (ord. num.) *الخَامِسَةُ*fifty (card. num.) acc. *خَمْسِينَ*

★ خ م ص

<hunger (v.n. mim.) *خَمَصَةٌ*

نَخَصٌ يَخْمَصُ خَمَصًا (ك)

to be hungry

★ خ م ط

bitter (n.) *خَطْبٌ*(pref. 3 p.f. sing.) *خَلَّتْ*

~passed

(perf. 3 p.m. plu.) *خَلُّوا*

they are alone with SS (1)

وَإِذْ أَخْلَوْا إِلَىٰ شَاطِئِنِّم

And when they are alone
with their satans. [2:14]

they passed (2)

رُتَّةَ اللَّهِ فِي الَّذِينَ خَلَّوْا مِن 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

اقتلوا يوسف أو اطرحوه أرضاً يخل
لكن وجهه أبىكمSlay 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

إِن 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.) *خَلَّتْ*

became empty

past (act. pic. f. sing.) *الْخَالِيَةُ*

(perf. 2 p.m. plu.) خَضَمْتُمْ
you plunged (about)

(imperf. 3 p.m. plu.) acc. يَخْضَمُونَ
they plunged about

(imperf. 1st. p. plu.) نَخْضِمُ
we plunge

we were plunging كُنَّا نَخْضِمُ

wading, vain talk (v.n.) خَوْضٌ

birth pangs (v.n. mim.) خَمَامٌ

خ و ف ★

(perf. 3 p.m. sing.) خَافَ
< ~ apprehended, suspended

عَافَ 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 ذ ر

swine (n. sing.) خَيْزُرٌ

swines (plu.) خَيْزُرٌ

★ خ ن س

< receding stars (plu. n.) خُسُوفٌ

خَسَّ يَخْسُ خَسًا
to recede (ن) خَسًا

sneaking (n.) خَسَمٌ

★ خ ن ق

(pis. pic. f. sing.) الْمُخَيِّقَةُ

< strangled

سَنَقَ يَسْنُقُ خَنْقًا (ن)
to strangle, throttle

★ خ و ر

< the low (of a calf) (n.) خَوَارٌ

عَارَ يَخْوُرُ خَوْرًا وَخَوْرًا (ن)
to low (calf)

★ خ و ض

(perf. 3 p.m. plu.) خَاضُوا

< ~ indulged in idle talk,
plunged (about)

خَاضَ يَخْضُ خَوْضًا وَخِيَاضًا (ن)
to plunge into, enter, wade,
engage in conversation

خ و ل ★

(perf. 3 p.m. sing.) ii خَوَّلَ
~granted

< عَالَ يَخْوُلُ خَوْلًا (ن)
to take care of, manage

(perf. 1st. p. plu.) ii خَوَّلْنَا
we granted

maternal uncle (n.) عَالٌ

maternal aunts عَالَاتٌ (plu. عَالَةٌ)

maternal uncles (plu. n.) أَخْوَالٌ

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

خَوَّنُوا acc. يَخُونُونَ
(imperf. 2 p.m. plu.)
you defraud

(perate n.m. plu.) لَا تَخُونُوا
defraud not!

لَمْ أَكُنْ <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

<acc. يَخَافَا
they two (m.) fear

إِلَّا أَنْ يَخَافَا

But if they are afraid.

[2:229]

(perate neg. m. dual.) لَا تَخَافَا
fear net (O you two)

<acc. يَخَافُوا

(imperf. 3 p.m. plu.)
they fear

<acc. يَخَافُونَ

(imperf. 2 p.m. plu.)
you fear

apprehension, (n.) الخَوْفُ
suspicion, fear

(act. pic.) خَافِئٌ
one who falls in a fear

(plu. of خَافِئِينَ)
feared ones

fear (n.) خَيْفَةٌ

(imperf. 3 p.m. sing.) ii يَخْوِفُ
makes SS feared

fear (v.n. > li) يَخْوِيفُ

fright (v.n. > li) يَخْوِيفُ

< حَابٌ يَحْتَابُ حَيْبَةً (ض)

to be disappointed, fail, be in a vain (effort)

(act. pic.) acc. حَائِبِينَ
disappointed ones, frustrated ones

sing. حَائِبٌ

★ خ ي ر ★

(imperf. 2 p.m. plu.) > حَيَّرْتُمْ
<< you may choose

حَارَ يَحْرُ حَيْرًا وَ خَيْرًا (ض)
to choose, prefer

(imperf. 3 p.m. plu.) > يَسْتَحِيرُونَ
they may choose

(perf. 3 p.m. sing.) > VIII احْتَارَ
chosen, selected

(perf. 1st. p. sing.) > VIII احْتَرْتُ
I have chosen

(imperf. 3 p.m. sing.) > VIII يَحْتَارُ
he chooses

★ خ ي ر ★

< excellent (1) (n. adj.) حَيْرٌ

حَارَ يَحْرُ حَيْرًا (ض)
to be good, excellent

هُوَ عَظِيمٌ بِرَأْسِهِ وَ خَيْرٌ عَقْبًا

He is excellent in respect of reward and excellent in respect of the final end.

[18:44]

(imperf. 3 p.m. plu.) > VIII يَحْتَاوُونَ
they defraud

(imperf. 2 p.m. plu.) > VIII تَحْتَاوُونَ
you defraud yourselves

treachery (v.n.) خِيَانَةٌ

(act. pic. plu. of حَائِبٌ) حَائِبِينَ
treacherous

(act. pic. f. sing.) حَائِبَةٌ
defrauding (1)

وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِبَةٍ 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 خَائِبَةَ الْعَيْنِ

He knows the fraudulence of the eyes. [40:19]

treacherous one (ints.) حَوَائِبٌ

★ خ و ي ★

(act. pic. sing. adj.) حَاوِيَةٌ
laid overturned

< حَاوَى يَحْوِي حَاوًا (ض)
to be uninhabited, deserted, be in ruins

★ خ ي ب ★

(perf. 3 p.m. sing.) حَابٌ
~disappointed, brought to naught

★ خ ي ط

الْحَيْطُ < thread (n.) خَاطٌ يَخِطُ
خَيْطًا وَ خِيَامَةً (مَنْ)
to sew, stitch

الْحَيَّاطُ (n.)
needle

حَتَّى يَبْرُجَ الْجَمَلُ فِي سَمِّ الْحَيَّاطِ

Until camel passes through
the eye of the needle.

[7:40]

Note : The phrase is symbol-
olic of impossibility.

★ خ ي ل

الْحَيْلُ (n.)
horses

(pip. 3 p.m. sing.) ii يَحِيلُ

~ made to appear

خَالَ يَخَالُ خَيْلًا وَ خَالًا

وَ تَخَيُّلًا (ف)

to imagine, conceive, think,
fancy

(pis. pic. m. sing.) viii عَتَالٌ
vainglorious

★ خ ي م

الْحَيَامُ (n. p.)
tents

better (2)

وَمَا عِنْدَ اللَّهِ خَيْرٌ مِنَ الْأَمْوَالِ

And that which is with Allah
is better for the pious.

[3:198]

good (3)

أَنْ يُنَزَّلَ 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.) الْأَخْيَارُ

choice (n.) الْحَيْرَةُ

agreeable (plu. n.) خَيْرَاتٌ
(to mind and heart)

(plu. n.) الْخَيْرَاتُ
good (doings, things,
blessing etc.)

كتاب 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 يَدْبُرُ

<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.*)

دَبَّرَ يَدْبُرُ دَبْرًا وَ دُبُورًا (ن، ض)
to turn back, flee, follow after.

★ د ب ب

<wont, way of doing (n.) دَأْبٌ
something

دَابَّ يَدَابُّ دَأْبًا وَ دَوَّابًا (فِي)
to be zealous

and diligent in a matter,
toil, become wearied

كَدَابِ آلِ 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]

(act. pic.) دَائِبِينَ
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.) **الْمَدْبِرَاتُ**

(the angels) who manage the affairs

(ap-der. m. sing.) **مُدْبِرٌ** < iv
a retreating one

وَلِئَلَّ مَدْبِرًا وَلَمْ يُحِثِّبْ

He turned back retreating and looked not back.

[27:10]

(ap-der. m. plu.) **مُدْبِرِينَ** < iv
those retreating

★ د ث ر

(ap-der.) **مُدْبِرٌ** < v
one enveloped in the cloak

< **دَحْرٌ يَدْحُرُ دَحْرًا** (ن)
to cover with a blanket

★ د ح ر

< **دَحْرٌ** (v.n.)
out cast, drive off

دَحْرٌ يَدْحُرُ دَحْرًا وَدَحْرًا (ف)
to drive away, repel, turn off

driven away (part. pic.) **مَدْحُورٌ**

★ د ح ض

يُدْحِضُونَ < acc.
(imperf. 3 p.m. plu.)
they refute

(perf. 3 p.m. sing.) **أَدْبَرَ** iv
turned back

(imperf. 3 p.m. plu.) **يَسْتَدْبِرُونَ** v
they ponder

(imperf. 3 p.m. plu.) **يَسْتَدْبِرُونَ** v, acc. **يَدْبِرُونَ**
they ponder

أَفَلَمْ يَتَدَبَّرُوا الْقَوْلَ

Pondered they not over the word. [23:68]

behind (n.) **دَبْرٌ** / **دَبْرٌ**

(plu. of **دَبْرٌ**) **أَدْبَارٌ**
after (1)

فَسَبِّحْهُ وَادْبَارَ النُّجُودِ

Hallow him, and also after the (prescribed) prostrations. [50:40]

backs (2)

يَوْمَ تَوَلَّوْا الْأَدْبَارَ

They turn upon you their backs. [3:111]

setting (v.n.) < iv.) **دَبَارٌ**

فَسَبِّحْهُ وَادْبَارَ النُّجُومِ

Hallow him at the setting of the stars. [52:49]

last remnant root (act. pic.) **دَابِرٌ**

تَقَطَّعَ دَابِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا

So of the people who did wrong the last remnant was cut off (Pic).

دَخَلَ يَدْخُلُ دُخُولًا

to enter (مَدْخَلًا) (ن)

(perf. 3 p.f. sing.) دَخَلَتْ

~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.) يَدْخُلَنَّ

you certainly shall (epl.)
enter

يَدْخُلُونَ acc. يَدْخُلُونَ

(imperf. 3 p.m. plu.)

they enter

(imperf. 2 p.m. sing.) ادْخُلْ

enter! (perate 2 p.m. sing.)

(perate. 2 p.m. dual.) ادْخُلَا

enter!

(perate. 2 p.f. sing.) ادْخُلِي

enter! (perate. 2 p.f. sing.)

(perf. 1st. p. plu.) iv ادْخَلْنَا

we caused to enter

وَادْخَلْنَاهُ فِي رَحْمَتِنَا

And We cause him to enter
in Our mercy. [21:75]

(imperf. 3 p.m. sing.) iv يَدْخُلُ

he causes/will cause to enter

I certainly will (emp.) iv ادْخِلَنَّ

cause to enter

(imperf. 1st. p. plu.) iv نَدْخِلُ

we will cause SS to enter

دَحَضَ يَدْحِضُ دُحُوضًا (ف)

to annul (an agreement),
refute, reject

لِيُنْجِضُوا بِهِ الْحَقَّ

In order to refute the truth.
[18:56]

(act. pic. f. sing.) دَاجِضَةٌ

a thing of no-weight, null

مُجْتَمِعُوا دَاجِضَةٌ 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.) دَحَا

stretched out

وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا

And the earth, thereafter He
stretched it out. [79:30]

د خ ر ★

(act. pic. m. plu.) دَاخِرُونَ

<they are lowly

دَخِرَ يَدْخِرُ دَخْرًا وَدُخُورًا (ف)

to be small, mean

تَدْخِرُونَ see د 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 دَرَأًا وَ دَرَاةً (ف)
 to repel

(*imperf. 3 p.m. plu.*) يَدْرَوْنَ
 they overcome, combat

(*perate. 2 p.m. sing.*) اَدْرُوا
 repel

فَاَدْرُوهُوَ عَنِ انْفُسِكُمُ الْمَوْتِ

Then repel death from your-
 self. [3:168]

(*perf. 3 p.m. plu.*) vi اَدَارَأْتُمْ
 you quarrelled (among your-
 selves)

★ د ر ج

(*Imperf. 1st. p. plu.*) x تَسْتَدْرِجُ
 < we lead SS on step by step
 دَرَجٌ يَدْرُجُ دَرَجًا وَ دَرَجَانًا (ن)
 to go step by step,
 walk, proceed gradually

وَالَّذِينَ كَذَّبُوا بِالآيَاتِنَا سَتَدْرِجُهُمْ
 مِنْ حَيْثُ لَا يَعْلَمُونَ

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)

اَدْخُلْنِي مِنْ دُخَانِ صِدْقِي

Cause me to enter a rightful
 entrance. [17:80]

put in (2)

وَاَدْخِلْ يَدَكَ فِي 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.*) اَدْخِلُوا

they were made to enter

(*pp. 3 p.m. sing.*) يَدْخُلْ

~shall be made to enter

a means of discord (*n.*) دَخْلٌ

وَلَا تَقْعُوبُوا أَلْسِنَاتِكُمْ دَخْلًا 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

دَاخِلِينَ acc. دَاخِلُونَ

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

entering men

★ د خ ن

دُخَانٌ (*n.*)

study (v.n.) **دِرَاسَةٌ**

★ د ر ك

(perf. 3 p.m. sing.) iv **أَدْرَكَ**
< ~ overtook**أَدْرَكَ** iv **أَدْرَاكَ**
to overtake, comprehend,
perceive, reach(imperf. 3 p.m. sing.) iv **يُدْرِكُ**
comprehends, overtakes(imperf. 3 p.m. sing.) iv **تُدْرِكُ**
~ comprehends**لَا تُدْرِكُهُ الْبَصَرُ وَهُوَ يُدْرِكُ الْبَصَرَ**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 **دَرَكًا** (v.n.) **دَرَكٌ**
لَا تَخَفْ دَرَكًا

Fear not overtaking. [20:77]

abyss **دَرَكٌ****إِنَّ السَّافِهِينَ فِي الذُّرُوكِ الْأَسْفَلِ مِنَ النَّارِ**Verily the hypocrites (shall
be) in the lowest abyss of
the Fire. [4:145]**وَالرَّجُلُ الْيَكُونُ مَدْرَجًا**And for men is a degree
(of superiority) over them
(f. plu.). [2:228]degrees (plu. n.) **مَدْرَجَاتٌ**

★ د ر ر

brilliant (adj.) **مُدْرَعٌ**< pouring (adj.) **مُدْرَارٌ**
i.e. very capacious showers
of rain**دَرَّ يَدْرُ قَرًا وَ دَرُورًا (ض)**
to flow capiously**يُرْسِلُ السَّمَاءَ عَلَيْكَ مِدْرَارًا**He will send the heaven
upon you pouring (rain
plentifully). [11:52]

★ د ر س

(perf. 3 p.m. plu.) **دَرَسُوا**
< they have read (or stu-
died)**دَرَسَ يَدْرُسُ دَرَسًا وَ دِرَاسَةً (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

دَسْرٌ ^{دَسْرٌ} _{<nails (plu. n.)}
دَسْرٌ يَدْسُرُ دَسْرًا (ن)

to repair a ship, nail

★ د س م

(imperf. 3 p.m. sing.) يَدْسُ
he buries

أَمْرِيَدْسُهُ فِي التُّرَابِ

Or shall bury it in the dust [16:59]

(perf. 3 p.m. sing.) دَسَّى
buried

وَقَدْ خَلَبْتَن دَسَّهَا

And miserable is he who hath buried it. [91:10]

Note: Some grammarians have mentioned the form under the entry of د س م but according to reliable commentators the word belongs to د س م; the final م is replaced by أَلْفٌ to ease the pronunciation. (Arb. Rgh.)

(pis. plc. > iv, m. plu.) مَدْرَكُونُ
are overtaken

د ر م

silver coins (plu. n.) دَرَاهِمٌ

★ د ر ي

(imperf. 1st. p. sing.) أَدْرِى
I know

< دَرَى يَدْرِى دِرَايَةً (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]

لَمْ أَدْرِى - (genitive)

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 negative particle : مَا . لَمْ or

لَا . or لَنْ

(perf. 3 p.m. sing.) iv أَدْرَى
made to know

لَمْ يَدْعُوا | لَمْ يَدْعُوا (neg.)

(imperf. 3 p.m. sing.)

he did not call us

يَدْعُونَ (imperf. 3 p.m. plu.)

they call

تَدْعُو (imperf. 2 p.m. sing.)

thou call

يُدْعَوْنَ | تَدْعُوْنَ (acc.)

(imperf. 1st p. plu.)

you call

نَدْعُوا | نَدْعُوا (imperf. 1st p. plu.)

we call

أَدْعُ (perate. 2 p.m. sing.)

call!

أَدْعُوا (perate. 2 p.m. plu.)

call (you all)

دُعِيَ (pp. 3 p.m. sing.)

~was called

دُعُوا (pip. 3 p.m. plu.)

they were called

دُعِيتُمْ (pp. 2 p.m. plu.)

you were called

تُدْعَوْنَ (pip. 2 p.m. plu.)

you are called

يَدْعُونَ (imperf. 3 p.m. plu.) viii

they ask for

وَلَهُمْ مَا يَكْفُرُونَ

And theirs shall be whatever they ask for. [36:57]

يَسْأَلُونَ (imperf. 2 p.m. plu.) viii

you ask for

د ع و ★

يُدْعَى (imperf. 3 p.m. sing.)

< repel (repels)

دَعَّ يَدْعُ دَعًّا (ن)

to repel, thrust, push back violently

يُدْعَوْنَ (pip. 3 p.m. plu.)

they are thrust

دَعًّا (thrust (v.n.))

(disdainful thrust)

د ع و ★

دَعَا (دَعَا، دَعَا رَبَّهُ، دَعَانِ)

(perf. 3 p.m. sing.)

< called, prayed, (1)

(him, his lord, me)

دَعَا يَدْعُو دُعَاءًا (ن)

to call up, ask for, summon

دَعَا - إِلَى ~called (2)

دَعَا - لِي ~ascribed (3)

أَنْ دَعَوُا الرَّحْمَانَ وَلَدًا

That they ascribed unto Rahman a son.

[19:91]

دَعَوْا (م) (perf. 3 p.m. plu.)

they called (them)

دَعَوْتُ (م) (perf. 1st p. sing.)

I called (them)

يَدْعُ (perate. 3 p.m. sing.)

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

(*h.o.*) 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 (دَادَعَانِ)

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 ه ★

دِفْءٌ (دِفَأٌ) < warmth (n.)

دَفَأًا يَدْفَأُ دَفَأً وَ دَفْوً يَدْفُو 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. pl. m. sing.) دَاعٍ / دَاعِي

a caller, summoner

دُعَاءٌ (n.) (1) supplication, prayer

وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ

And the supplication of disbelievers only goeth stray. [13:14]

دُعَاءِ (دُعَاءُ + ي) my prayer

رَبِّنَا وَتَقَبَّلْ دُعَاءَنَا

My Lord! and accept The prayer [14:40]

Or followed by a preposition

وَلَوْ أَنِّي دَعَاكَ رَبِّ سَتَجِدُنِي

And I have not (yet) been in my prayer to Thee, O my Lord, unblest. [19:4] calling (2)

لَا تَجْعَلُوا دُعَاءَ الرُّسُلِ بَيْنَكُمْ وَدُعَاءِ

بَعْضِكُمْ بِمَعْضَا

Place not the messengers calling among you (on the same footing) as your calling of each other. [24:63]

أَدْعِيَاءٌ (ptu. n.) adopted son

دَعْوَةٌ (v.n.) (1) call

avertter (act. pic.) دَافِعٌ

د ف ق ★

(act. pic. m. sing.) دَافِقٌ
< dripping

دَفَقَ يَدْفِقُ دَفْقًا وَ دُفُوقًا (ن)
to flow with force.

د ك ر ★

أَدْرَكَ see ذ ك ر

مَذَكَّرَ see ذ ك ر

د ك ك ★

is grounded (pp. f. sing.) دَكَّتْ

~ < دَكَّ دَكًّا وَ دَكَّتْ دَكًّا (ن)

to crush, break, beat flat

كَلَّا إِذَا دَاكَّتِ 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 pieces.

(pp. f. dual.) دَكَّتَا

(the earth and mountain) are crushed

a single crash (n.) دَكَّةٌ

(v.n.) دَكًّا

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.) لِمُدْفَعٍ

repel

لِمُدْفَعٍ بِالْأَيْمَنِ أَجْسُنُ

Repel thou the evil with that which is the best. [23:96]

(perate. 2 p.m. plu.) اذْفَعُوا
handover (1)

فَإِذْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ

Handover to them their substance. [4:6]

defend (i.e. in the (2)

meaning of دَافِعٌ iii)

وَالْمُجْرِمِينَ سَبِيلَ اللَّهِ يَأْتُوا

Fight in the way of Allah or defend. [3:167]

(imperf. 3 p.m. sing.) iii يُدْفَعُ

defends, repels

إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ آمَنُوا

Verily Allah will repel from those who believe. [22:38]

bucket (n.)

دَلْوًا

(imperf. 3 p.m. plu.) iv
you convey

تَدْلُوا

(perf. 3 p.m. sing.) v
He let himself down

تَدَلَّ

د م د

دَمٌ see د م و

(quad. perf. 3 p.m. sing.)
< ~ overwhelmed

دَمَّ

دَمَّ يَدْمُ دَمَّةً

to give over to destruction
(God)

د م ر

(perf. 3 p.m. sing.) ii
annihilated, destroyed,
wiped out.

دَمَّرَ

<< دَمَّرَ يَدْمُرُ دَمُورًا وَدَمَّارًا (ن)
to perish utterly, be annihilated

(perf. 1st. p. plu.) ii
we destroyed

دَمَّرْنَا

(imperf. 3 p.m. sing.) ii
~ annihilates, destroys

يَدْمُرُ

destroying (v.n.) ii

يَدْمِيرُ

د م ع

< tear (n.)

الدَّمْعُ

د ل ك

the declination (v.n.)

دَلْوًا

د ل ل

(perf. 3 p.m. sing.)

< indicated, showed, pointed at, guided, discovered

دَلَّ يَدُلُّ دَلَالَةً (ن)

to show, point out, indicate

مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةٌ مِنَ الْأَرْضِ

Naught indicated his death to them except a moving creature. [34:14]

(imperf. 1st. p. sing.)

أَدُلُّ

I guide, show, lead, point at

shall I lead you? هَلْ أَدُلُّكُمْ

(imperf. 1st. p. plu.)

نَدُلُّ

we lead, guide etc.

indication (v.n.)

دَلِيلٌ

د ل و

(perf. 3 p.m. sing.)

دَلَّ

< caused to fall

to draw دَلَّ يَدُلُّ دَلْوًا (ن)

the bucket out of the well

فَدَّلَهُمَا بِمَكْرِهِ

Thus with guile he caused the twain to fall. [7:22]

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

أَدَّلَ

~ let down

worse, lower (1)

قَالَ أَتَشْرِيونَ الَّذِي مَرَّأَدَنِي بِالَّذِي هُوَ خَيْرٌ

He said: Would you exchange that which is better?
[2:61]

best (way) (2)

ذَلِكَ أَوْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا

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)

ذَلِكَ أَدْنَىٰ أَلَّا تَعْوَلُوا

That is more fit that you may not do injustice. [4:3]

more likely, more (4)
probable

ذَلِكَ 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 غ ★

(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 ★

دِينَارٌ a gold coin of ancient (n.) times

د ن و ★

(perf. 3 p.m. sing.) دَنَا

~drew near

< دَنَا يَدْنُو دُنُوًّا (ن)

to be or come near

(imperf. 3 p.f. plu.) يَدْنِيْنَ

they should let down

(act. pic. m. sing.) دَانٍ

near at hand (within reach)

lit. nearest (relative) أَدْنَىٰ / الْأَدْنَىٰ

د ه ر ★

الذَّهْرُ (n.) time

(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.) overflowing

دَهَقَ يَدَهَقُ دَهْقًا (ف) to fill (a glass)

وَكَأْسًا دَهَقًا

And a overflowing cup. [78:34]

د ه م ★

مُدَامَتَانِ (pls. 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 مِن ذَٰلِكَ وَلَا أَكْثَرَ

And neither less or fewer than that, nor more. [58:7]

this world (7)

يَأْخُذُونَ عَرَضَ هَٰذَا الْأَدْنَىٰ

Taking the gear of this nearer life (i.e. this world). [7:169]

وَلَنَجْزِيَنَّهُمْ أَجْرًا مِّنَ الْعَذَابِ الْأَدْنَىٰ

And certainly We will make them taste the nearer punishment (i.e. earthly or worldly punishment). [32:21]

الدُّنْيَا (f. form of أَدْنَىٰ)

lit. The nearer, within reach

(opp. الْآخِرَةُ Hereafter)

nearer (1)

إِذْ أَنتُم بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُورَىٰ

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* يَدِيرُونَ
you circulate

abode, dwelling place, (n.) دَارٌ
house

(*plu. of دَارٌ*) دِيَارٌ
dwellings, country houses

inhabitant (*inrs.*) دِيَارِيٌّ

turn (*act. pic. f. sing.*) دَائِرَةٌ
evil turn « دَائِرَةُ السَّوءِ »

★ 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 دَوَامًا (ن)

to continue, endure, persist,
remain

(*perf. 2 p.m. plu.*) دُمْتِ
thou remained

to be black, *xl* اَدْمَامًا، اَدْمَامًا
dark green

★ د م ن ★

(*imperf. 2 p. m. sing.*) *iv* تَدِينُ
thou shouldst be pliant

< اَدْعَانًا *iv.* اَدْعَانًا

to be pliant, treat gently,
deceive

<< دَمْنٌ يَدْمَنُ دَمْنًا (ف)

to anoint with oil, grease

(*imperf. 3 p.m. plu.*) *iv* يَدْمِنُونَ
they would be pliant

وَدَّوَالُوْتُ دَمْنًا قَبْدَهُمْ

They wish that thou shouldst
be pliant so they (too) be
pliant. [68:9]

(*Ap-der. m. plu.*) مَدْمِينُونَ

those who take SS lightly

oil (cooking oil) (n.) الدَّمْنُ

red hide (n.) الدَّمَانُ

★ د م ي ★

(*relative, n.*) اَدْمَى

< more grievous

دَمِي يَدْمِي دَمِيًا (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]

وَيَعْفُو عَنْ ذَلِكِ

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 آلِهَةٌ وَلَا شَفِيعَةٌ

There shall be for them no partner nor intercessor besides Him. [6:51]

د ي ن ★

lending, debt (n.) دَرَنٌ

to owe (i) دَانَ يَدِينُ دَيْنًا (مَنْ) (i)
money, lend, borrow

to be religious, be a believer (ii) دَانَ يَدِينُ دِينًا وَ دِيَانَةً

to requite, (iii) دَانَ ، دِيَانًا ، دِيَانَةً
reward, deliver judgement

(perf. 2 p.m. plu.) وَ تَدَايَنْتُمْ
you deal one with another

وَإِذَا تَدَايَنْتُمْ بِأَيْدِي

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 دَامَتْ ، 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 دَامْتُمْ حُرُوبًا

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 الْإِيمَانَ مِن دُونِكُمْ

Take not for an intimate (anyone) besides yourselves i.e. those who are

obedience (4)

فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ

Worship thou Allah, making exclusion for him in the obedience. [39:2]

اللَّهُوَالَّذِينَ أَخْلَصُوا

Lo, for Allah is the obedience exclusively. [39:3]

(دِينَ is primarily obedience and not religion which denotes any system of faith and worship.

Hence الدِّينُ means sincere and exclusive obedience to and service of God—LI)

لَا يُدِينُونَ دِينَ الْحَقِّ

They observe not a true religion. [9:29]

judgement (1) (n.) دِينَ

مَلِكِ يَوْمِ الدِّينِ

Owner of the Day of Judgement. [1:3]

religion (2)

وَيَكُونِ الدِّينَ لِلَّهِ

And religion is for Allah. [2:193]

law (3)

مَا كَانَ لِأَخِي أَنْ يَأْتِيَ بِالنَّاسِ

He was not to take his brother by the law of the king. [12:76]

كتاب الذال

ذ ب ح ★

(perf. 3 p.m. plu.) ذَبَحُوا
< they slaughtered

ذَبَحَ يَذْبَحُ ذَبْحًا (ف)
to slaughter, cut the throat,
sacrifice

تَذْبَحُونَ < acc. تَذْبَحُوا
(imperf. 2 p.m. plu.)
(that) ye slaughter

(imperf. 1st. p. sing.) أَذْبَحُ
I am slaughtering (I am
slaughtering thee أَذْبَحُكَ)

(epl. 1st. p. sing.) لَأَذْبَحَنَّ
I surely will slaughter

(pp. 3 p.m. sing.) ذُبِحَ
~is slaughtered

(imperf. 3 p.m. sing.) يَذْبَحُ
~slays, (slaying)

ذ ء ب ★

الذَّبُّ (n.)
a wolf (n.)

ذ ء م ★

مَذَّبَمًا < scorned (paet. pic.)
ذَامَ يَذَامُ ذَامًا (ف)
to drive off, blame

ذ ب ب ★

ذَبَابٌ (n.)
a fly (n.)

ذ ب ذ

مَذْبِذِينَ (paet. pic. > quad.)
those who are wavering
(between this and that)

an atom's weight **وَمِثْقَالَ ذَرَّةٍ**
 children, progeny, (n.) **ذُرِّيَّةٌ**
 descendants

وَالَهُ ذُرِّيَّةٌ مِّمَّكَتَةٌ

He hath progeny of weak-
 lings. [2:266]

ذُرِّيَّاتٍ (plu. of **ذُرِّيَّةٌ**)
 offsprings, generations

★ ذ ر ع

length (n.) **ذَرْعٌ**

cubits (1) (n.) **ذِرَاعٌ**

ثُمَّ فِي سِلْسِلَةٍ ذَرْعًا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ

Then in a chain, thereof the
 length is seventy cubits,
 bind him. [69:32]

forelegs (2)

وَكَلِمَاتِهِمْ بِالسَّيْطَانِ وَرَأَى عِيسَى بِالْأَوْصِيَاءِ

While their dog stretched
 forth his two forelegs on
 the threshold. [18:18]

وَصَلَّى يَوْمَئِذٍ ذَرَّةً

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.'

يَذَّبِحُونَ
 (imperf. 3 p.m. plu.) ii
 they slay, (were slaying)

ذَبْحٌ (n.) < **مَذْبُوحٌ**
 (pact. pic.)
 slaughtered one

★ ذ خ ر

يَذْكُرُونَ
 (imperf. 3 p.m. plu.) viii
 < you store

ذَخَرَ يَذْخَرُ ذَخْرًا (ف)

to save, store, make provi-
 sion for

★ ذ ر ع

ذَرَأَ
 (perf. 3 p.m. sing.)
 < created

ذَرَأَ يَذْرَأُ ذَرْمًا (ف)

to create, multiply

ذَرَأْنَا
 (perf. 1st p. plu.)
 we have created

يَذْرَأُ
 (imperf. 3 p.m. sing.)
 he creates, multiplies

يَذْرَأُكُمْ فِيهِ

(He is) multiplying you.

[42:11]

★ ذ ر ع

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.) ذَكَرْتِ
thou remembered

(imperf. 3 p.m. sing.) يَذْكُرُ
~he remembers

(imperf. 2 p.m. sing.) تَذْكُرِي
thou remember

nom. يَذْكُرُونَ acc. يَذْكُرُوا
(imperf. 3 p.m. plu.)
they remember

(et.) لِيَذْكُرُوا
for they may remember

nom. أَنِ أَذْكَرُ < acc. أَذْكَرُ
(imperf. 1st. p. sing.)

I remember, that I remember

(imperf. 1st. p. plu.) نَذْكُرُ
we remember

(perate. 2 p.m. sing.) أَذْكَرِي
remember !

(perate. 2 p.m. plu.) أَذْكَرُوا
remember !

(perate 2 p.f. plu.) أَذْكَرْنَ
remember !

Caution : The difference between أَذْكَرْنَ (perate f. plu.), that means, O you women remember ! and

ذ ر و ★

(imperf. 3 p.m. sing.) يَذْرُو
< ~scatters

ذَرَا يَذْرُو ذَرَوًا (ن)
to scatter, disperse

مَيْمِنًا تَذْرُوهُ الرِّيحُ
Dry stubble which the winds scatter. [18:45]

ذَرَوٌ (v.n.) dispersing
ذَارِبَاتٌ (n. plu. of ذَارِبَةٌ) winds, as they are dispersing

وَالذَّارِبَاتُ ذَرَوًا
By the dispersing (winds) that disperse. [51:1]

ذ ع ن ★

(Ap-der. iv, m. plu.) acc. مَذْعُورِينَ
< (they will come) in submission, willingly

ذَعَنَ يَذْعَنُ ذَعْنًا (ف)
وَأَذْعَنَ، إِذْعَانًا
to obey, iv submit to

ذ ق ن ★

الذَّقَانُ (plu. of ذِقٌّ) chins

ذ ك ر ★

(perf. 3 p.m. sing.) ذَكَرَ
< ~remembered

(perf. 3 p.m. sing.) **ذَكَرَ**
recollected.

(imperf. 3 p.m. sing.) **يَذْكُرُ**
receives admonition,
remembers

(imperf. 3 p.m. plu.) **يَذْكُرُونَ**
they receive admonition

(imperf. 3 p.m. plu.) **يَذْكُرُوا**, **يَذْكُرُوا**
that they may receive admo-
nition

(el. 3 p.m. plu.) **يَذْكُرُوا**
for they may receive admo-
nition

recollection, admo- (n. f.) **الذِّكْرَى**
nition, remembrance

acc. **الذِّكْرَى**, **الذِّكْرَى** nom. **الذِّكْرَى**, **الذِّكْرَى**
mention (1) (n.)

ذِكْرُ رَحْمَتِ رَبِّكَ

Mention of the mercy of thy
Lord. [19:2]

remembrance (2)

وَلَذِكْرُ اللَّهِ أَكْبَرُ

And surely the remembrance
of Allah is the greatest.

[29:45]

reminder, admonition (3)
(i.e. the holy Quran)

وَهَذَا ذِكْرُ مُوسَىٰ أَنْزَلْنَاهُ

And this is a Reminder blest,
We have sent down (i.e.
from heaven). [21:50]

reminder, (1) (n.) **ذِكْرَى**
admonition

(perate. 2 p.m. sing.) **أَذْكُرْنِي**

sing. with a pronoun **نِي**
suffixed, meaning, remem-
ber me) should be noted.

(pp. 3 p.m. sing.) **ذَكَرَ**
~ is mentioned

وَذَكَرْنَا فِيهَا الْقِتَالَ

And therein fighting is men-
tioned. [47:20]

إِذَا ذَكَرْنَا اللَّهَ وَجَلَّتْ 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.) **يَذْكُرُ**
~ is admonished

(pp. 2 p.m. plu.) **يَذْكُرْتُمْ**
you are admonished

(perate. 2 p.m. sing.) **يَذْكُرُ**
admonish I

(pref. 3 p.m. sing.) **يَذْكُرُ**
~ received admonition

(imperf. 3 p.m. sing.) **يَذْكُرُ**
receives admonition,
remembers

(imperf. 3 p.m. plu.) **يَذْكُرُونَ**
they remember, receive
admonition

(imperf. 2 p.m. plu.) **يَذْكُرُونَ**
you remember, receive
admonition

(*fact. pic. m. sing.*) مَذْكُورٌ
mentioned one, mentionable

man (*opp. woman*) (n.) ذَكَرَ

(*n. dual.*) *acc.* الذَّكْرَيْنِ
male (*opp. female*)

males (*plu. n.*) الذُّكْرَانُ إِذْ ذُكِرْنَا

★ ذ ك ي

(*perf. 2 p.m. plu.*) *ii* ذَكَّيْتُمْ
litt: you have cleaned; technically: you have slaughtered in an awful way

< ذَكَّى (ii) تَذَكِّيَةٌ

to slaughter

★ ذ ل ل

(*perf. 1st. p. plu.*) *ii* ذَلَّلْنَا
< we have subdued, subjected

ذَلَّ يَذِلُّ ذُلًّا

وَ ذِلَّةٌ وَ مَذَلَّةٌ (ض)

to be low, gentle, contemptible, submissive, humiliated, meek

(*pp. 3 p.m. sing.*) *ii* ذَلَّلَتْ
are made down (easy to reach)

(*v.n. > ii.*) تَذِيلٌ
hanging down, making something low, humiliating

ذَلِكَ ذِكْرٌ لِلذَّكْرَيْنِ

This is a reminder unto the mindful (those who remember) [11:14]

recollection (2)

فَلَا تَقْعُدُوا بَعْدَ الذِّكْرِ مِنَ الْقَوْمِ

And sit not thou, after the recollection, with the wrong-doing people. [6:68]

reminder, admonish (n.) تَذْكِرَةٌ

admonishment (*v.n. > ii.*) تَذْكِيَةٌ

يَقْدُمُ إِنْ كَانَ كَبِيرًا عَلَيْكُمْ

مَقَامِينَ وَتَذْكُرُونَ بِآيَاتِ اللَّهِ

O my people! if my standing forth and my admonishment with the commandments of Allah be hard upon you, then....

[10:71]

(*act. pic. m. plu.*) *acc.* الذَّاكِرِينَ
mindful men (those who remember)

(*act. pic. f. plu.*) الذَّاكِرَاتِ
mindful women (those who remember)

admonisher (*Ap-der. > ii.*) مَذْكُورٌ

(*Ap-der. > vill.*) مَذْكُورٌ
one who would be admonished (*Jid.*), one will mind (*M.A.*), one who rememberth. (*Pic.*)

meanest, lowest, (*relative.*) **الْأَذَلُّ**
powerless
(*opp.* powerful)
(*plu. of* **الْأَذَلُّ**) **الْأَذَلِينَ**
lowest ones

★ ذ م م

agreement, covenant, (*n.*) **ذِمَّةٌ**
pact

< blamed one (*pact, pic.*) **مَذْمُومٌ**

to blame (*ن*) **ذَمَّ يَذِمُّ ذِمًّا وَ ذِمَّةً**

★ ذ ن ب

< crime (1) (*n.*) **ذَنْبٌ**

أَذْنَبَ يَذْنِبُ ذَنْبًا (*iv*)

to commit a fault or crime,
be guilty

وَلَهُمْ عِلَلٌ ذُنُوبُهُمْ

And they have a crime against me. [26:14]

sin (2)

يَأْتِي ذَنْبٌ يُجْلِبُ

For what sin she was slain. [81:9]

sins (*plu. of* **ذَنْبٌ**) **ذُنُوبٌ**

portion (*Rgh.*) (*n.*) **ذَنْبٌ**

Note : **ذُنُوبٌ** (*dhannub*) is plural of **ذَنْبٌ** sin, crime,

offence etc. But **ذَنْبٌ**

(*dhannub*) is singular, *lit.*

bucket *meta.* portion.

(*imperf. 2 p.m. sing.*) *iv* **تَذَلُّ**
thou abasest

(*imperf. 1st. p. plu.*) **تَذَلُّونَ**
we are disgraced

meekness (*n.*) **ذُلٌّ**

abjectness (*n.*) **ذِلَّةٌ**

made submissive (1) (*ints.*) **ذَلُّوا**

إِنَّمَا بُعِثُوا لِادْعَاةِ رَبِّهِمْ إِلَى 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 مَخَلَوُا قَرْيَةً فَكَبَرُوا

جَعَلُوا فِيهَا قَبِيلًا الْأَذِلَّةَ

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 **أَذْمَبْتُمْ**
you removed

(imperf. 3 p.m. sing.) **يَذْمَبُ**
~removes, takes away

(el. m. sing.) acc. **لِيَذْبَ**
in order to take away,
or remove

(emp. 3 p.m. sing.) **يُذْبِنَنَّ**
he certainly will take away,
or certainly he will remove

(imperf. 3 p.f. plu.) iv **يَذْبِنْنَ**
they will take away

gold (n.) **ذَهَبٌ**

taking away (v.n.) **ب - ذَهَابٌ**

goer, outgoer (act. pic.) **ذَاهِبٌ**

★ ذ ه ل ★

(imperf. 3 p.f. sing.) **تَذَلُّ**
she will forget

< **ذَمَلٌ يَذْمَلُ ذَمُولًا (ف)**
to forget, neglect

★ ★ ★ ★

lit. possessor. (m. sing.) **ذُو**
(demonstrative pronoun)
with, on, in, of

وَإِنْ كَانَ ذُو عَسْرَةٍ فَنظِرْهُ إِلَىٰ سَيْرَةٍ

If (the debtor) is in the
straitness, let there be
postponement till (he is
in) case. [2:280]

★ ذ ه ب ★

(perf. 3 p.m. sing.) **ذَهَبَ**
< ~went, is gone

ذَهَبَ يَذْمَبُ ذِهَابًا وَ مَذْمَبًا (ف)
to go

(perf. 3 p.m. sing.) **ذَهَبَ - ب**
~took away

(perf. 3 p.m. plu.) **ذَهَبُوا - ب**
they took away

(perf. 3 p.m. plu.) **ذَهَبَ - عَن**
~is gone away, departed

we went (perf. 1st. p. plu.) **ذَهَبْنَا**

يَذْهَبُونَ acc. **يَذْهَبُوا**

(imperf. 3 p.m. plu.)
they go

nom. **لِيَذْهَبُوا** (el.) acc. **تَذْمُونَ**
(imperf. 2 p.m. plu.)
you may take away

(epl. 1st. p. plu.) **ب - نَذْمِنَنَّ**
we surely will take away

(perate. 2 p.m. sing.) **أَذْمَبْ**
go (thou)

(perate 2 p.m. dual) **أَذْمَبَا**
go (you twain)

(perate. 2 p.m. plu.) **أَذْمَبُوا**
go (you)

(perf. 3 p.m. sing.) iv **أَذْمَبَ**
~removed

(perf. 3 p.m. dual.) ذَاقَا
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 > يَلُوقُونَ
(imperf. neg. 3 p.m. plu.)
they will not taste

(perate. 2 p.m. sing.) ذُقْ
taste! thou

(perate. 2 p.m. plu.) ذُوقُوا
taste! you

(perf. 3 p.m. sing.) iv أَذَاقَ
~ made to taste

(perf. 1st. p. plu.) iv أَذَقْنَا
we made taste

(imperf. 3 p.m. plu.) iv يَذِيقُ
~ makes SS taste

(imperf. 1st. p. plu.) iv نَذِيقُ
we make SS taste

we certainly shall (e.m. p.) نَذِيقَنَّ
make SS taste

(act. plc. f. sing.) ذَاقَةٌ
one who tastes (or) will taste

acc. ذَاقُوا nom. ذَاقُونَ
(act. plc. m. plu.)
those who will have to taste

ditto in acc. position ذَا

ditto in gen. position ذِى

وَقَوْفٌ كُلِّ ذِي عِلْمٍ عَلَيْهِ

And above every knowing
one is a knower. [12:76]

ditto (f. sing.) ذَاتٌ

on the right ذَاتُ الْيَمِينِ

on the left ذَاتُ الشِّمَالِ

ditto (f. dual.) ذَوَاتَا

ذَوَاتَا أَفْتَانٍ

(The both gardens are) with
spreading branches.

[55:48]

ذوقد★

(imperf. 3 p.m. dual) ذَوُدَانِ

< the twain were keeping
back.

to keep (ن) ذَادَ يَذُودُ ذَوُدًا
back

ذوق★

(perf. 3 p.f. sing.) ذَاقَتْ

< she tasted

ذَاقَ يَذُوقُ ذَوُقًا

وَمَذَاقًا وَمَذَاقَةً (ن)

to taste, experience

★ ذ ي ع ★

(perf. 3 p.m. plu.) iv
 << they spread news

ذَاعَ يَذِيعُ ذَيْعًا وَ ذُيُوعًا (ض)
 to become public (news)

★ ★ ★ ★

(demonstrative pronoun) ذَانِكَ
 these

* * *

كتاب الراء

رَأْفٌ يَرَأْفُ رَأْفًا وَرَأْفَةً (ف، ك)

to be kind, merciful, show
pity, be compassionate

(extensive n.) رَوُوفٌ
clement, compassionate

★ ر أ ي

(perf. 3 p.m. sing.) رَأَى، رَأَى

< saw

رَأَى يَرَى رَأْيًا وَرُؤْيَةً (ف)

to see, perceive, think, have
an opinion, judge

(perf. 2 p.m. sing.) رَأَيْتَ
thou sees

When an interrogative (أ) is
placed before the word it
will be read as أَرَأَيْتَ :
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.)

رَأْسٌ يَرَأْسُ رَأْسَةً (ف)

to be a chief, the head (of a
tribe)

(plu. of رَأْسٌ) رُؤُوسٌ

heads (or hoods) (1)

كَانَتْ رُؤُوسَ الشَّيَاطِينِ

As they were the heads of
satans. [37:65]

initial capital, (2)
principle

فَإِنْ يَتُوبْكُمْ رُدُّوْكُمْ إِلَيْكُمْ

And if you repent, then you
shall have your capital.

[2:279]

★ ر ا ف

< tenderness, pity (v.n.) رَأْفَةٌ

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.) يَرَى
has seen (litt. he sees)
as لَمْ after يَرَى

أَلَمْ يَرَ الْإِنْسَانَ
Seest not man (that.....)
[36:77]

(imperf. 2 p.m. sing.) تَرَى
thou hast seen (thou see)
as لَمْ after تَرَى

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ
Did thou not see those who
went forth from their
habitations? [2:243]

(imperf. 2 p. f.) عَمَّ تَرَينَ
thou seest

وَأَلَمْ تَرَ أَنَّ الْبَشَرَ
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)
as : أَرَانَا ، أَرَيْتَاكَ ، أَرَانَاهُمْ
(perf. 3 p.m. sing.)

~showeth
he showed them unto thee أَرَانَاهُمْ

(perf. 3 p. f. plu.) رَأَيْنَ
they women saw

(perf. 2 p.m. plu.) رَأَيْتُمْ
you saw, you have seen,
observed, beheld

أَفَرَأَيْتُمْ
have you seen?
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.) رَأَيْتُمْ
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 بَادِيَ الرَّأْيِ

appearance (n.) رَيْبًا

هُمْ أَحْسَنُ بِنَاتٍ وَرَبِيًّا

Who (were) goodlier in
goods and outward appear-
ance. [19:74]

vision (n.) الرُّؤْيَا

making show (n.) رِيَاءًا

★ ر ب ب

Lord, Sustainer (n.) رَبِّ

Lord is but a poor substitute
for the Arabic رَبِّ 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.) رَبِّ 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
we showed أَرَيْنَا

(imperf. 3 p.m. sing.) iv
he shows يَرِي

(imperf. 2 p. sing.) iv
thou show تُرِي

(imperf. 1st. p. sing.) iv
I show أَرِي

(imperf. 1st. p. plu.) iv
we show نُرِي

show (perate. 2 p.m. sing.) أَرِ

show us أَرِنَا show me أَرِنِي

~is seen (pip.) يُرِي

they will be shown (pip.) يُرَوْنَ

(imperf. 3 p.m. plu.) ii
they make show يَرَاؤُونَ

الَّذِينَ هُمْ يُرَاؤُونَ

Those who make show.
[107:6]

(perf. 3 p.m. sing.) vi
(they) see each other رَأَتْ

فَلَمَّا تَرَا الثَّوَابِ

When the two parties saw
each other. [26:61]

(perf. 3 p.f. sing.) vi
they faced each other تَرَاَتِ

فَلَمَّا تَرَا الثَّوَابِ

When the two groups faced
each other. [8:48]

beholding, seeing (n.v.) رَأَى

(imperf. 3 p.m. sing.) v يَرْبِصُ
he waits

(imperf. 3 p.m. plu.) v يَرْبِصُونَ
they wait

(imperf. 3 p.f. plu.) v يَرْبِصْنَ
they (f.) wait, they should wait

(imperf. 2 p.m. plu.) v تَرْبِصُونَ
you are waiting

(imperf. 1st. p. plu.) v نَرْبِصُ
we are waiting

(perate 2 p. plu.) v تَرْبِصُوا
you wait !

waiting (v.n.) رَبِصٌ

(Ap-der. m. plu.) مَرْبِصُونَ
waiters

★ ر ب ط

(perf. 1st. p. plu.) رَبَطْنَا
< we braced, fortified

رَبَطَ يَرْبِطُ رَبَطًا وَرِبَاطَةً (مَنْ)
to be firm, to tie, fasten

(perate. 2 m. plu.) iii رَابِطُوا
be ever ready ! be steadfast !

strings (v.n.) iii رِبَاطٌ
strings of horses رِبَاطُ الْخَيْلِ

★ ر ب ع

one-fourth (fraction) الرَّبِيعُ

fours (plu. num.) رُبَاعٌ

often (LL), (particle) رَبَّمَا
oft times, in the Hereafter (Jid.), it may be (Plc.), the time may come (Sale.), perchance (Arb.)

< godly men (plu. n.) رَبِّيُونَ
رَبِّ يَرْبُ رَبًّا

to be master (i)

to feed (ii)

to bring up a (iii)
child

stepdaughters (plu. n.) رَبَائِبٌ

divines, (plu. n.) رَبَّانِيُونَ، رَبَّانِيَّاتٌ
worshippers of the Lord,
faithful servants of the Lord

رَبَّتْ see ر ب و

★ ر ب ح

(perf. 3 p.f. sing.) رَحِمْتُ
< profited

رَحِمَ يَرْحُمُ رِحْمًا وَرِحْمًا (مَنْ)
to gain, be successful in trade

profited not مَا رَحِمْتُ

★ ر ب ص

(perf. 3 p.m. plu.) v رَبِصْتُمْ
< you waited

to wait, تَرْبِصٌ v تَرْبِصًا
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 رَبَا with أَيْف is to be noted in Q. 30:39.

(perf. 3 p. dual.) assim. رَبَيَا they twain brought up
(perf. 3 p. m. sing.) رَبَيْتَ they (parents) brought me up or raised me up, i.e. sustained and took care of me

(assim. < مَرَّبَى رَبَّتْ (perf. 1st. p. plu.) we bring up

did we not bring أَلَمْ نَرْبُكْ thee up?

(act. pic. m. sing.) acc. رَبَا swelling (or) on top

(act. pic. f. sing.) acc. رَبَاة increasing

a height (n.) رَبْوَةٌ

★ ر ت ع ★

(imperf. 3 p.m. sing.) يَرْبَعُ ~refresh himself with fruits

< رَبَعَ يَرْبَعُ رَبْعًا وَ رَبَاعًا وَ رُبُوعًا (ف) to eat and drink to satisfaction

four (cardinal num.) أَرْبَعٌ / أَرْبَعٌ

forty (cardinal num.) أَرْبَعِينَ

fourth (ordinal num.) رَابِعٌ

★ ر ب و ★

(perf. 3 p. f. sing.) رَبَّتْ < ~swelled

رَبَا يَرْبُو رَبَاً 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.) يَرْبِي ~ makes increased

more increased (relative) 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 (الرِّبْو) usury (n.)

(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 بَرُوجٌ رَجًّا (ن)
 make terrible, terrible.

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 قَاهُجْرًا

And the pollution shun, (i.e. pollution of idolatry)[74:5]

★ ر ج س ★

(synonym of رَجْزٌ) (n.) رَجِسٌ
 < uncleanness (1)

رَجِسَ بَرُوجٌ رَجْسًا وَ
 رَجْسًا (س)
 to disgrace and defile one-self by a shameful deed, thunder (sky)

لِيَذُوبَ عَنْكُمُ الرِّجْسُ

To take away uncleanness from you. [33:33]

★ ر ت ق ★

closed up (acc. n.) رَتَقًا
 to close. رَتَقَ بَرُوقٌ رَتَقًا (ن)
 be joined together

★ ر ت ل ★

(perf. 1st. p. plu.) il رَتَّلْنَا
 we intoned (in repeating or recitation)

< رَتَّلَ il تَرْتِيلًا

تَرْتِيلًا

to read gracefully and distinctly

intonation (v.n.) > il تَرْتِيلًا
 (of the Quran) with measured voice

(perate 2 p.m.) تَرْتِيلًا
 recite with intonation

تَرْتِيلًا signifies pronouncing the word or words with ease and correctness; this is the proper signification but the conventional 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 لِلدِّينِ

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.) ارْجِعْ
go back (1)

ارْجِعْ إِلَىٰ رَبِّكَ

Return to thy Lord. [12:50]

bring back, (2)
repeat

ثَوَارِجَ الْبَصَرِ كَرَّتَيْنِ

Then repeat thy look twice
over. [67:4]

(perate. 2 p. f. sing.) ارْجِعِي
return thou

(perate. 2 p.m. plu.) ارْجِعُوا
return you (*m. plu.*)

(Allah is addressed by man
in plural instead of singular
as a sign of regards.)

wrath (2)

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ وَعَصَبٌ

He said surely there have
befallen you wrath and
indignation from your
Lord. [7:71]

pollution (3)
of the idolatry

فَأَعْتَبُوا الرِّجْسَ مِنَ الْأَوْثَانِ

So avoid the pollution of
the idols. [22:30]

★ ر ج ع

(perf. 3 p.m. sing.) رَجَعَ

< turned back

رَجَعَ يَرْجِعُ رُجُوعًا وَرَجْعًا (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 اللَّهُ 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.) الرَّجْفُونَ

< أَرْجَفَ iv إِرْجَافًا

to spread alarming reports (the raisers of the commotion i.e., the spreaders of false rumours and scandals)

ر ج ل ★

< رَجُلٌ (n.) foot

رَجَلٌ يَرْجُلُ رَجُلًا (س)

to go on foot

أَرْكُضْ بِرِجْلِكَ

Urge with foot. [38:42]

foot (Jid., M.A., Pic.) (n.) رَجْلٌ

(walker, derived from Rgh.)

وَأَنْزِلْ عَلَيْهِمْ بِرِجْلِكَ وَرَجْلِكَ

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 رِجْلَهُمْ بِهَا

Have they feet wherewith they walk. [7:195]

قَالَ رَبِّ ارْجِعُونِ

He said: My Lord send me back. [23:99]

(pp. 1st. p. sing.) رُجِيتُ

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 يَتَرَا جَمًّا

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.) تُرْجِفُ

< ~ shall quake

وَجَفَّ يَرْجِفُ رَجْفًا وَرَجْفَانًا وَرُجُوفًا (ن)

to quake, tremble

(*perf. 1st. p. plu.*) رَجَمْنَا
we stoned

وَلَوْلَا رَفَقَتُكَ لَرَجَمْنَاكَ

And were it not for thy company we had surely stoned thee (to death).

[11:91]

يَرْمِيهِمْ < يَرْمِيهِمْ

(*imperf. 3 p. m. plu.*)
they (pelt with) stone

(they stone thee يَرْمِيهِمْ)

(*imperf. 1st. p. sing.*) *eml* لَأَرْجِمَنَّ
I surely shall stone

(I shall surely stone.

thee (لَأَرْجِمَنَّ)

(*imperf. 1st. p. plu.*) *eml* لَنَرْمِيَنَّ
we surely shall stone

(we surely shall stone

thee (لَنَرْمِيَنَّ)

تَرْمِيهِمْ < تَرْمِيهِمْ

ye stone (*imperf. 2 p. m. plu.*)

(ye stone me تَرْمِيهِمْ)

Caution: The *رَمِي* in *رَمِي* is a short form of (*رَمِي*) pronoun.

(*pact. pic. m. plu.*) *acc.* الْمَرْجُومِينَ
those who are stoned

رَجِمَ < رَجِمَ
to guess (*v.n.*)

رُجُومٌ < رُجُومٌ
shooting stars (*plu. n.*)

رَجُلٌ < رَجُلٌ
man (*opp.* woman) (*n.*)

وَلَوْصَلْتَهُ مَلَكًا لَجَعَلْتَهُ رَجُلًا

And if We had him an angel, We would certainly have made him a man. [6:9]

رَجُلَانِ ، رَجُلَيْنِ < رَجُلَانِ
two men (*n. dual*)

رَجَالٌ < رَجَالٌ
plu. of (1) (*n.*)

أَرْجُلٌ قَوْمُونَ عَلَى السَّمَاءِ

Men are overseers over women. [4:34]

(*see Jid. P. 5, n. 73*)

رَجُلٌ ، رَجُلٌ < رَجُلٌ
plu. of (2) or
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 ل

رَجِمَ < رَجِمَ (1) (*v.n.*)
to stone

رَجِمَ رَجْمًا (ن)

to stone

< to guess (2)

رَجِمَ رَجْمًا أَوْ بِالظَّنِّ

to guess, surmise

رَجِمَ رَجْمًا (3)
to throw off, to

shoot, to curse

تُرِجِي مَنْ تَشَاءُ وَمَنْ يُرِيدُ إِلَيْكَ مِنْ تَشَاءُ

Thou canst defer whom thou wilt of them and take unto thee such as thou wilt.

[33:51]

(*part. pic. m. sing.*) مَرْجُوٌّ
one hoped for

(*part. pic. plu. > iv*) مَرْجُونَ
those who are kept awaited

defer (or) put (*iv < perate*) أَرْجِ
off

وَالْوَأَنَّهُ أَهْلَهُ

And they said: put him and his brother off. [7:111]

★ ر ح ب ★

(*perf. 3 p.f. sing.*) رَحِبَتْ
< ~become wide

رَحْبٌ يَرْحُبُ رُحْبًا وَرَحْبًا (ك)
to be wide, spacious (place)

وَمَأْتِكُمْ عَلَيْكُمْ مِنَ الْأَرْضِ بِمَا رَحِبْتُمْ
And the earth, wide as it is, straitened unto you. [9:25]

welcome (*v. min.*) مَرْحَبًا

لَا مَرْحَبًا لَهُمْ

No welcome for them.

[38:59]

★ ر ح ق ★

pure wine (*act. 2 pic. n.*) رَحِيقٌ

وَجَعَلْنَاهُمْ رُجُومًا لِلشَّاطِرِينَ

We had made them shooting stars for the Satan. [67:5]

(*act. pic. adj.*) رَجِيمٌ
one thrown off with curse

فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ

Then get thee forth therefrom; verily thou art damned (cursed). [15:34]

★ ر ج و ★

أَرْجَاؤُهُ
(*sing.* رَجَاٌ border—*Rgh.*)
borders (*plu. n.*)

وَالْمَلَائِكَةُ عَلَىٰ أَرْجَائِهِا

And the angels shall be on the borders thereof. [69:17]

(*imperf. 3 p.m. sing.*) يَرْجُوُّ
< ~hopes, expects

رَجَاٌ يَرْجُوُّ رَجَاءً وَرَجْوًا (ن)
to hope, expect, hope for

وَيَرْجُوا رَحْمَةَ رَبِّهِ

And he hopes the mercy of his Lord. [39:9]

(*imperf. 3 p.m. plu.*) يَرْجُونَ
they expect

(*imperf. 2 p.m. plu.*) تَرْجُونَ
you expect

(*imperf. 2 p.m. sing.*) iv تُرِجِي
thou defer (or) put off

(*imperf. 3 p.m. sing.*) (*nom.*) رَحِمَ
he will be merciful

أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ

Those! Allah will surely show mercy to them. [9:71]

(*acc.*) عَسَىٰ رَبُّكَ أَنْ يَرْحَمَكُوا

Belike your Lord may yet have mercy on you. [17:8]

(*gen.*) قَالُوا لَيْنَ لَوْ يَرْحَمُنَا رَبُّنَا

They said if our Lord have not mercy on us. [7:149]

(*imperf. 2 p. sing.*) تَرَحَّمَ
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 يَتَنَّهُ زَكْوَةً وَأَقْرَبَ رُحْمًا

One better than he in piety and closer in affection. [18:81]

(*plu. of رَحْمٌ womb*) أَرْحَامٌ
wombs

most merciful (*relative*) أَرْحَمُ

(*act. pic. m. plu.*) الرَّاحِمِينَ
those who are merciful

★ رحل

رَحْلٌ < pack (*n.*)

رَحَلَ يَرْحَلُ رَحْلًا وَ رَحِيلًا (ف)
to depart from one place and to go to another, migrate

جَعَلَ التَّغَالِيَةَ فِي رَحْلِ أَخِيهِ

He placed the drinking-cup in his brother's pack.

[12:70]

رِحَالٌ packs (*plu. n.*)

★ رحم

(*perf. 3 p.m. sing.*) رَحِمَ < ~ has mercy

رَحِمَ يَرْحَمُ رَحْمَةً وَ مَرْحَمَةً 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 تَجْوِيئًا بِأَمْرِ رَبِّهٖ رُحًا

Then We subjected to him the wind, it ran gently by his command. [38:36]

★ ر د ا

support (n.) رَدًا

فَأَرْسَلْنَا 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

رَوَدَّوْا وَرَدَّوْا (ن)
to send back, turn back, reject, refuse, repel

(perf. 3 p.m. plu.) assim. رَدُّوْا
they gave back

(perf. 1st. p. plu.) assim. رَدَدْنَا
we return back

assim. يَرُدُّوْنَ (acc.) رَدُّوْا

they give (imperf. 3 p.m. plu.) back, return, refer

(imperf. 1st. p. plu.) رُدُّوْا
we give back, return, refer

(pp. 3 p.m. plu.) assim. رُدُّوْا
they were returned, taken back

وَإِنَّكَ أَكْرَمُ الرَّحِيمِينَ

And Thou art Most Merciful of merciful. [7:151]

وَإِنَّكَ 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 former (الرَّحْمَنُ) is considered as expressive of intensiveness — agreeable with, analogy,—may be rendered as the Merciful.

They are both names or epithets formed to denote intensiveness of significance, from رَحْمَانٌ such as

عَلِيمٌ and غَضَبٌ > غَضَبَانٌ

> عِلْمٌ (Jid. LL)

the compassion (v. mim.) الرِّحْمَةُ

★ ر خ و

<gently (adj.) رُخَاءً

رَخِيٌّ رَخِيٌّ رُخَاءً أَوْ رُخْوَةٌ (س)
to be soft, relaxed, flaccid,

رَادِينَ <acc. رَاتِي

رَادُونَ <nom. رَادُوا

(act. pic. m. plu.)

those who hand over something, those who bring back (the num. of plu. is dropped)

(n. for place or time) مَرَدٌ
returning place, return (also used in the sense of a verbal *mim*).

(pact. pic. sing.) مَرْدُودٌ
avoidable, made to return

(pact. pic. plu.) مَرْدُودُونَ
avoidable, made to return

ر د ف ★

(perf. 3 p.m. sing.) رَدَفَ
<to be close behind

رَدِفَ يَرْدِفُ رَدْفًا (س)
to follow, come behind, ride behind

عَلَيْكُمْ أَنْ يَكُونَ رَدْفًا لَكُمْ مَعَهُ الَّذِي تَسْتَعْجِلُونَ
Belike close behind you is some of that which ye may hasten on. [27:72]

(act. pic. f. sing.) الرَّادِقَةُ
one that comes after another without break, follower

تَبِعَهَا الرَّادِقَةُ
There will follow it (after the earthquake) the next (blast.) [79:7]

(pp. 3 p.f. sing.) assim. رَدَّتْ
~was returned

(pp. 1st. p. plu.) assim. رَدِدْتُ
I was returned

(pip. 3 p.m. sing.) assim. يَرُدُّ
~is (or will be) taken back, referred, given back

(pip. 3 p.m. plu.) يَرُدُّونَ
they are (or will be) driven back

(pip. 2 p.m. plu.) تَرُدُّونَ
you will be taken(driven)back

(imperf. 3 p.m. plu.) v يَرْدُدُونَ
they waver, (they are tossed to and fro) (Jid.)

(perf. 3 p.m. sing.) VIII ارْتَدَّ
~get back (to one's previous state)

(perf. 3 p.m. dual.) VIII ارْتَدَّا
the twain followed back

(perf. 3 p.m. plu.) VIII ارْتَدُّوا
they returned, went back

(imperf. 3 p.m. sing.) VIII يَرْتَدُّ
gets (comes) back

(perate neg. m. plu.) لَا تَرْتَدُّوا
return not, (do not go back)

taking back, (v.n.) رَدٌّ
restoration

bringing back (act. pic.) رَادٌ

(imperf. 2 p.m. sing.) iv **تُرِيدِي**
 thou caused to perish (or
 to ruin)

قَالَ تَاللّٰهِ اِنْ كِدْتَ لَتُرِدِينِ

He said : By Allah, thou hadst
 wellnigh causedest me to
 perish. [37:56]

Note : The nun. of **تُرِدِينِ**
 is personal pronoun i.e.
 a short from of نِي .

(imperf. 3 p.m. plu.) iv **يُرِدُوْا**
 they cause SS to perish
 that they may cause them **لِيُرِدُوْهُمْ**
 to perish

(perf. 3 p.m. sing.) v **تُرِدِي**
 ~perish

وَمَا يَنْفَعِي عَنَّهُ مَا اَلَمَّ اِذَا سُرِدِي

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 (elative) **اَرْدَلٌ**

رَدَلٌ **بِرَدَلٍ** **رَدَالَةٌ** (س، ك)
 to be mean

وَمِنْكُمْ مَنْ يُرَدُّ اِلَى اَرْدَلٍ الْعُنُورِ

And of you are some who
 are brought to the meanest
 of age. [16:70]

(m. plu. iv. < ap-der.) **مُرْدِفِيْنَ**
 comers one after another,
 each following another

اِنِّي مُرْدِفٌ بِاَنْفُسِي مِنَ الْمَلٰٓئِكَةِ مُرْدِفِيْنَ

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** **رَدَمًا** **رَدَمًا** (ف)

to fill up

★ ر د ي

(imperf. 2 p.m. sing.) **تُرِدِي**
 < thou perish

رَدِي **يُرَدِي** **رَدِيًا** (س)

to die, perish

فَلَا يَصُدُّكَ عَنْهَا مَنْ اَلَيْمِيْنَ بِهَا وَاصْبِحْ

هَوٰٓةٌ قَتَرِي

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 **اَرَدَى**
 has ruined

(has ruined you **اَرَدَانِي**)

(*imperf. 3 p.m. sing.*) رَزَقَ
he provides

(*imperf. 2 p.m. sing.*) تَرَزُقُ
thou provide

(*imperf. 1st. p. plu.*) نَرِزُقُ
we provide

(*perate 2 p. m. sing.*) اَرِزُقْ
provide!, may thou provide!

اَرِزُقْنَا
may thou provide us!

(*perate, 2 p.m. plu.*) اَرِزُقُوْكُمْ
(you) provide!

(*pp. 3 p.m. plu.*) رَزِقُوا
they were provided

(*pp. 1st. p. plu.*) رَزِقْنَا
we were provided

(*pip. 3 p.m. plu.*) يَرِزُقُونَ
they are provided

(*pip. 2 p. dual.*) تَرِزُقَانِ
you (twain) are provided

رِزْقٌ
provision (n.)

(*act. pic. m. plu.*) رَازِقِينَ
providers

وَأَنْتَ خَيْرُ الرَّازِقِينَ

Thou art the best of providers. [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 اَرَادَ*) اَرَادِلٌ
meanest ones

وَمَا تَرْكُ اٰتِمَّتْكَ اِلَّا الدَّيْنُ هُمْ
اَرَادُوْنَا بِاٰدِي النَّاٰيِ

And we beheld not that any follow thee except the meanest of us, (by) an immature opinion, [11:27]

(*S. plu. of اَرَادَ*) اَرَادُوْنَ

قَالُوْا اَنُؤْمِنُ بِكَ وَالنَّاسُ اِلَّا اَرَادُوْنَ

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 رِزْقًا (ن)

to provide
necessaries of life

(good), grant, bestow

he provided me رَزَقَنِيْ

he provided you رَزَقَكُمُ

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 إِسْرَافِيلَ**

(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

(epi. 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. **فَأَرْسِلُونِي**
 Note : The final nun in **فَأَرْسِلُونِي**

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

رَسَّحَ يَرْسُحُ رُسُوحًا (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-Rumma : 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 بِالْمَرْوِفِ i.e., with beneficence, or benefit. (Jid. > LL)

★ ر س و

(perf. 3 p.m. sing.) iv **أَرَسَى**
 < ~ established SS firmly
رَسَا يَرْسُو رَسْوًا وَرَسْوًا (ن)
 to be firm, stable, immovable

وَالْجِبَالِ أَرَسَهَا

And the mountains! He established them firm.
 [79:32]

(plu. of رَايِبَةٌ) **رَوَايِبِي**
 firm mountains
 firmly (act. pic. f. sing) **رَايِبَاتٍ**
 fixed, immovable

(plu. of رَايِبَةٌ)

وَدَدُّوْهُنَّ

And cauldrons standing firm (which could not be removed from their place.)
 [34:13]

(n. for place) **مَرْسِي**
 anchorage (1)

بِسْمِ اللّٰهِ مَجْرِبَهَا وَمَرْسِيهَا

In the name of Allah be its course and its anchorage.
 [11:41]

I am sent (1st. p. sing.) iv **أُرْسِلْتُ**
 or was sent

فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ 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. 1st. p. plu.) iv **أُرْسِلْنَا**
 we are sent

(pip. 3 p.m. sing.) **يُرْسَلُ**
 ~ is being sent, is sent

message (v.n.) **رِسَالَةٌ**

messages (plu. of رِسَالَةٌ) **رِسَالَاتٌ**

(nom.) **مُرْسِلُونَ** < **مُرْسِلُونَ**

senders (acc. gen.) **مُرْسِلِينَ**

(ap-der. f. sing.) **مُرْسِيَةٌ**
 sender (woman)

the wind (مُرْسَلَاتٌ) **مُرْسَلَاتٌ**
 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 آتَاهُمْ رَبُّهُمْ رَشَدًا

Or whether their Lord intendeth for them a right direction. [72:10]

benefit (3)

قُلْ إِنِّي لَأَمْلِكُ لَكُمْ خَيْرًا مِّنْ ذَلِكَ

Say : verily I owe not for you (power of) hurt nor benefit. [72:21]

الرَّشَادُ (v.n.)

الرَّاشِدُونَ (act. pic. m. plu.)

men of rectitude

رَشِيدٌ (act. 2 pic.)

a right-minded man, a man of rectitude, rightly-directed

أَلَيْسَ بَيْنَكُمْ رَجُلٌ رَّشِيدٌ

Is there not among you any man right-minded ?

[11:78]

وَمَا أَرْسَلْنَاكَ إِلَّا رَشِيدًا

And the commandment of Fir'awn was not rightly-directed [11:97]

مُرْشِدٌ (Ap-der. iv. m. sing.)

a director (to the right path.)

ر ص د ★

< watching. (v.n.) رَصَدَ رَصْدًا
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 ★

يُرْشِدُونَ (imperf. 3 p.m. plu.)

< they follow the right guidance

رَشَدٌ يَرْشِدُ وَرَشِيدٌ يَرْشُدُ رَشْدًا

وَ رَشْدًا وَ رَشِيدًا (ن، س)

to follow the

right way, be well-guided

الرَّشْدُ (v.n.)

discretion (1) i.e., maturity of intellect, capacity to manage one's affairs

بَيْنَ أَعْيُنِهِمْ رَشْدًا

Then if you perceive in them a discretion. [4:6]

rectitude, (2)

directive knowledge

وَمَا عَلَّمْنَاكَ رَشْدًا

Of that which thou hast taught a directive knowledge. [18:66]

right course (1) (n.) (رَشْدًا)

وَقَدِّمْنَا لَنَا مِن أَمْرِنَا رَشْدًا

And prepare for us a right course. [18:10]

< رَصَّ يَرْضِ رَصًا (ن)
to stick together, compact

ر ض ع ★

أَرْضَعَتْ (perf. 3 p.f. sing.) iv
<she suckled

رَضَعَ يَرْضِعُ رَضًا وَ رَضَاعًا
& رِضَاعًا (ف، ض)
to suck the breast

أَرْضَعْنَ (pref. 3 p.f. plu.)
they suckled

فَلَنْ أَرْضَعَنَّ لَكُمْ

Then if they suckle (their children) for you. [65:6]

وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ

And your foster mothers (who have suckled you). [4:23]

تَرْضِعُ (imperf. 3 p.f. sing.) iv
she suckles

سَتَرْضِعُ
she shall suckle

يَرْضَعْنَ (imperf. 3 p.f. plu.) iv
they suckle

أَرْضِعِي (perate. 2 p.f. sing.)
suckle !

أَرْضِعِيهِ
suckle him !

تَسْتَرْضِعُونَ <acc. تَسْتَرْضِعُونَ
(imperf. 2 p.m. plu.) x
you seek suckling (for your children)

رَضَدَ يَرْضُدُّ رَضْدًا (ن)

to watch, watch for, lie in wait for

فَمَنْ يَتَوَجَّعُ الْآنَ يَجِدْ لَهُ شُهَابًا رَضْدًا

But he who tries to listen now finds a flame lying in wait for him. [72:9]

إِرْضَادًا (v.n. > iv)

a lurking place (n. for place) ambush

وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ

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.*)

مِرْصَادًا (n. for instrument used 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 لَبِالْمِرْصَادِ

Verily thy Lord is an ambuscade. (Where he watches the doings of the wicked — *Jid.*) [89:14]

ر ص ص ★

مَرْمُوصٌ (pact. pic. m. sing. adj.)
well compacted

prefer (4)

رَضُوا أَنْ يَكُونُوا مَعَ الْخَوَالِفِ

They preferred to be with those who remained behind. [9:87]

(perf. 2 p.m. plu.) رَضِبْتُمْ

you are contented

أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا

Are you contented with this world's life? [9:38]

Note : The first letter (ر) is an interrogative particle not a prefix.

(imperf. 3 p.m. sing.) يَرْضَى

he pleases, he chooses

he likes it for you يَرْضَاهُ لَكُمْ

(imperf. 2 p.m. sing.) تَرْضَى

thou are pleased

that thou may be pleased لِيَرْضَى

thou are pleased تَرْضَاهَا، تَرْضَاهَا
with which thou like

(imperf. 3 p.f. sing.) تَرْضَى

(used for a group)

وَلَنْ 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

suckling (n.) الرِّضَاعَةُ

(plu. of مَرْضِعَةٌ) المَرْضَاعُ

suckling women

رضى

(perf. 3 p.m. sing.) رَضِيَ

< is pleased (1)

رَضِيَ بِرَضَى يَرْضَى وَ رِضْوَانًا (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 **أَرْتَضِي**
~ approved (1)

وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَى

And they intercede not except
for whom He approved.

[21:28]

chooses (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.) **رَضِي**
acceptable

(act. pic. f. sing.) **رَاضِيَةٌ**
well-pleased

(pact. pic. f. sing.) **مَرْضِيَّةٌ**
well-pleasing, approved one

ارْجِعْ إِلَىٰ رَبِّكَ رَاضِيَةً مَرْضِيَّةً

Return unto thine Lord well-
pleased (and) well-pleasing.
[89:28]

(pact. pic. m. sing.) **مَرْضِيٌّ**
approved one

وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا

And he was with his Lord
the approved one.
(opp. rejected one.)

[19:55]

good-will (v.n. mim.) **مَرْضَاةٌ**

(imperf. 3 p. f. plu.) **يَرْضَيْنَ**
they (women) may be pleased

nom. **تَرْضَوْنَ** acc. **تَرْضَوْنَ**

(imperf. 2 p.m. plu.)
you choose, like, are pleased
with

among those whom **يَرْضَوْنَ**
you choose

يَخْلِفُونَ لَكُمْ آلِهَتَهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ

فَإِنَّ اللَّهَ لَا 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

يَرْضَوْا (< **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 **تَرَضَوْا**
they agree among themselves

(perf. 3 p.m. plu.) vi **تَرَأَيْتُمْ**
you agree among yourselves

★ ر ع د

رَعْدٌ / الرَّعْدُ <thunder (n.)

رَعْدٌ مَرَعْدٌ رَعْدًا

to thunder (ف) وَرُعُودًا

★ ر ع ي

(perf. 3 p.m. plu.) رَعَوْا

<they tended

رَعَى مَرَعَى رَعْيًا وَ

رِعَايَةً وَ مَرَعَى (ف)

to have regard to,
tend, rule, pasture, graze

فَمَا رَعَوْهَا حَى رِعَايَتِهَا

They tended it not with its
due tendance. [57:27]

(perate. 2 p.m. plu.) ارْعَوْ

pasture

كُلُوا وَارْعُوا أَنْعَامَكُمْ

Eat and pasture your cattle.
[20:54]

(perate. m. sing.) رَاعِيًا

give ear to us, listen

(us: pronoun رَاعٍ + تَا)

(act. pic. m. plu.) رَاعُونَ (رَاعُونَ)

care-takers, observers (of du-
ties, trusts etc.)(plu. of رَاعٍ shepherd) الرِّعَاءُ
shepherds

agreement (v.n.) رَاضِيًا

pleasure (n.) رِضْوَانٌ

★ ر ط ب

<fresh (n.) رَطْبٌ

رَطْبٌ يَرُطَّبُ رَطَابَةً (ك)

to be fresh

لَا تَطْبُوكَ لِأَيِّبِ الْأَفْيَاقِ كَيْتَابٍ مُبِينٍ

Nor out of fresh or dry is in
Book luminous. [6:59]

fresh dates (n.) رُطَبٌ

سُقُوطَ عَلَيْكَ رُطَبًا جَدِيدًا

It shall drop on thee dates
fresh and ripe. [19:25]

★ ر ع ب

<terror (1) (n.) الرَّعْبُ

رَعِبَ يَرْعَبُ رَعْبًا وَ رُعْبًا (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)

كَلَيْتَ مِنْهُمْ رُعْبًا

And thou wouldst surely
have been filled with awe
of them. [18:18]

longing (v.n.) رَغْبًا < acc. رَغِبٌ
(act. pic. m. sing.) رَاغِبٌ (عَنْ)
averse

أَرَاغِبُكَ عَنْ رَبِّكَ يَا إِبْرَاهِيمُ

Art thou averse to my gods,
O Ibrahim? [19:46]

(act. pic. m. plu.) رَاغِبُونَ - إِلَى -
beseechers (sing.) رَاغِبٌ

إِنَّا لَأِلَى رَبِّنَا رَاغِبُونَ

Verily we are unto our Lord
beseechers. [68:32]

★ ر غ د

<plenteously (v.n.) acc. رَغَدًا
رَغَدًا رَغَدًا رَغَدًا (س)
to live in ease and affluence
(life), to eat plentifully

★ ر غ م

(n. p.t.) acc. مَرَاغِمًا
< refuge, (Jld.) wide way
to follow (Rgh.), a place
of escape (Rd.)

to break ill مَرَاغِمَةً
away in anger

<< رَغِمَ رَغِمًا رَغِمًا (ف) - أُنْقَتَ
to be humiliated

pasturage (n. for place) مَرْعَى
(for the cattle)

★ ر غ ب

مَرْغَبٌ - عَنْ - (imperf. 3 p.m. sing.)
< ~ is/will be averse

رَغِبَ مَرْغَبٌ رَغْبَةً (س)
to desire, long for (فِي),

to have no desire (عَنْ),

to supplicate (إِلَى),

to prefer - بِأَعْيُنٍ -
one thing to another

وَمَنْ يَرْغَبْ عَنْ آلِهَتِهِمْ

And who shall be averse
from the faith of Ibrahim.
[2:130]

مَرْغَبُوا acc. ب ع < مَرْغَبُونَ
(imperf 3 p.m. plu.)
they prefer

لَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ

They should prefer not them-
selves before him. [9:120]

مَرْغَبُونَ (imperf. 2 p.m. plu.)
you desire

ارْغَبْ (perate. m. sing.)
attend !

وَالِ رَبِّكَ فَارْغَبْ

And unto thy Lord, attend.
[94:8]

ر ف ر

cushions (n.) رَفْرَفٌ

ر ف ع

(perf. 3 p.m. sing.) رَفَعُ <~raised

رَفَعَ يَرْفَعُ رَفْعًا (ف)
to raise, hoist

(perf. 1st p. plu.) رَفَعْنَا
we raised

(imperf. 3 p. m. sing.) يَرْفَعُ
raises

(imperf. 1st p. plu.) نَرْفَعُ
we raise

(imp. 3 p. f. sing.) تَرْفَعِي
be exalted

(perate. neg. m. plu.) لَا تَرْفَعُوا
raise not

(act. pic. m. sing.) رَافِعٌ
raising, lifting

(act. pic. f. sing.) رَافِعَةٌ
exalting

(act. 2 pic. m. sing.) رَافِعٌ
lofty one

(pact. pic. m. sing.) الْمَرْفُوعُ
elevated one

(pact. pic. f. sing.) مَرْفُوعَةٌ
elevated one (f.)

ر ف ت

anything crushed (n.) acc. رُفَاتًا
to pieces and fragments

< رَفَّتْ يَرْفُتُ رَفْنًا (ف)
to break in pieces

ر ف ث

sexuality (1) (n.) رَفَثٌ

< رَفَعَتْ يَرْفُتُ رَفْنًا (ن)
to have sexual conduct, to
use immodest speech

أَجِلٌ لِكُرْبَلَةَ الْوَيْسَاءِ الرَّفِثَاتِ إِلَى نِسَائِكُمْ

Allowed unto you, on the
night of fasts, is to go un-
to your wives. [2:187]

lewdness (2)

فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ

There is no lewdness, nor
wickedness, nor wrangling
during the pilgrimage.
[2:197]

ر ف د

a present (n.) الرِّفْدُ

< رَفَدَ يَرْفُدُ رَفْدًا (ض)
to make a present

(pact. pic. m. sing.) الْمَرْفُودُ
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* اَرْتَقِبْ
wait thou!

(*perate. m. plu.*) *viii* اَرْتَقِبُوا
you wait!

(*Ap-der. m. plu.*) *viii* مُرْتَقِبُونَ
they are waiting

(*act. plc. 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. f.*) مَرْقَدٌ
grave

★ ر ق ق

parchment (*n.*) رَقْعٌ

★ ر ف ق

(*act. 2 pic. m. sing.*) *acc.* رَفِيقًا
companion

to accom- *iii* رَافِقٌ مَرِافَقَةٌ <
pany one

<< رَفَقَ يَرْفُقُ رِفْقًا (ن)
to be useful

easy arran- (*n. ints.*) *acc.* مَرِيفًا
gement

(*litt.* a thing by which one
profits or gains advantage
or benefit—LL)

resting (*n. p. f.* < *viii*) *acc.* مَرْتَفِئًا
place

< elbows (*n. ints. p. b.*) مَرِافِقٌ

(*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 مَوَالِيهِمُ الْأَوْلَادَ إِذْ هُمْ

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.) **لِيَرْقُوا**

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**

embark, mount on horse-back

★ ر ق م

(act. 2 pic. m. sing.) **الرَّقِيمِ**

inscription, litt. a table of lead

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا

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

<collor-bone (n.p.b.) **الرِّقَابِ**(sing.) **رِقْفَةٌ**

★ ر ق ي

(imperf. 2 p.m. sing.) **رَقِي**

thou ascend

رَقِي يَرْقِي رُقْيًا (س) - فِ، إِلَى -(as RF. viii **ارُقُوا**)

to ascend, rise

to cause **رَكَبَ < تَرَكَبًا >**

one to ride, to set one-thing upon another, compose, mix, construct

band of horsemen or (n.) **الرَّكَبُ**
riders on camels, ten or more in number, caravan

riders (n. p. b.) **رُكَّابٌ**

(sing.) **رَاكِبٌ**

camel (n. p.) **رِكَابٌ**

< riders (n. p.) **رُكَّابٌ**

(sing.) **رَاكِبٌ**

ridden, camel (n.) **رَكُوبٌ**

(Ap-der. > iv, m. sing.) **مُتْرَاكِبٌ**

ridden one on another (close growing)

★ ر ك د

< at rest, tranquil, stable (n. p. b.) **رَوَاكِبٌ**

<< (sing.) **رَاكِدَةٌ**

to stop, (ن) **رَكَدَ يَرُكِدُ رُكُودًا**
to be calm, to be kept stable

★ ر ك ز

low sound, whisper (n.) acc. **رُكْرًا**
per

> **رَكَوْا يَرُكُوْنَ رُكُوءًا** (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. **لَتَرُكِبُوا**
you may ride

(epl. 2 p.m. plu.) **لَتَرُكِبَنَّ**
surely you ride

لَتَرُكِبَنَّ طَبَقًا عَن طَبَقٍ

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 طَبَقٍ is equivalent

to **حَالَةً بَعْدَ حَالَةٍ**

(Rz., Q.).

(perate. m. sing.) **ارْكَبْ**
(thou) embark!

(perate. m. plu.) **ارْكَبُوا**
(you) embark!

(perf. 3 p.m. sing.) **رَكَبَ**
~constructed

(perate. f. sing.) اَرْكَبُ
(thou f.) bow down!

(act. pic. m. sing.) acc. رَاكِبًا
one who bows down

gen. رَاكِبِينَ acc. رَاكِبًا
those who (act. pic. m. p.b.)
bow down

(sing.) رَاكِبٌ

gen. رَاكِبِينَ nom. رَاكِبُونَ
(act. pic. m. plu.)
those who bow down

ر ك م ★

(imperf. 3 p. m. sing.) acc. يَرْكُمُ
< ~makes a heap

to heap up, يَرْكُمُ يَرْكُمًا (ن)
bring together

a heap (n.) acc. رُكْمًا

(pact. pic. m. sing.) مَرْكُومٌ
piled up

ر ك ن ★

(imperf. 2 p. m. sing.) تَرْكُنُ
< thou leaned

رَكِيْنٌ يَرْكُنُ رُكُوْنًا - إِلَى (ف، س)
to lean upon, rely upon, trust

(perate. neg. m. plu.) لَا تَرْكُنُوا
you lean not

court (1) (n.) رُكْنٌ
lit. the firm part of a thing
on which it rests, support,
pillar, corner-stone

ر ك س ★

(perf. 3 p. m. sing.) iv اَرْكَبُوا
< ~reverted

رَكَبُوا يَرْكَبُونَ رُكْبًا (ن)

iv وَ اَرْكَبُوا اِرْكَابًا

to upset, overturn, subvert

(pp. 3 p. m. plu.) iv اَرْكَبُوا
they were reverted

ر ك ض ★

(imperf. 3 p. m. plu.) يَرْكَبُونَ
< they flee, they are fleeing

رَكَضٌ يَرْكَبُ رُكْبًا (ن)
to run, urge, to strike heavily
with foot

(perate. m. sing.) اِرْكَضُ
strike (heavily)

(perate. neg. m. plu.) لَا تَرْكَبُوا
run not, do not flee

ر ك ع

(imperf. 3 p. m. plu.) يَرْكَعُونَ
< they bow down

رَكَعٌ يَرْكَعُ رُكُوعًا (ف)
to bend to the ground to
bow down

they bow not down لَا يَرْكَعُونَ

(perate. m. plu.) اِرْكَعُوا
(you) bow down!

★ م م ر

(act. 2 p.c. m. sing.) رَمِيمٌ
decayed

★ م ن ر

pomegranate (n.) الرَّمَانُ

★ م ي ر

(perf. 3 p. m. sing.) w.v. رَمَى
~threw

رَمَى يَرْمِي رَمِيًّا وَرَمَايَةً (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 يَرْمِي
~throws, casts

(imperf. 3 p. f. sing.) w.v. تَرْمِي
~throws

(imperf. 3 p.m. plu.) w.v. يَرْمُونَ
they blame, cast

★ م ه ر

(imperf. 3 p.m. plu.) يَرْهَبُونَ
< they dread

رَهَبَ يَرْهَبُ رَهَبًا وَرَهَبَةً
to fear, dread (ف) وَرَهَبًا (ف)

فَتَوَلَّى بَرَكِيئَةً

Then he turned away with
his court. [51:39]

support (2)

أَوَاوِي إِلَىٰ رُكْنٍ شَدِيدٍ

Or could betake me to a
powerful support. [11:80]

★ م ح ر

< lances, spears (n. p.b.) رِمَاحٌ
(sing.) رُمُوحٌ

★ م د ر

ashes (n.) رَمَادٌ

★ م ز ر

< indication by (v.n.) acc. رَمَزًا
sign (with the eye, lips, or
hand)

رَمَزَ يَرْمِزُ رَمْزًا (ن)

to make a sign to, indicate
by a sign

★ م ض ر

Ramadhan (the ninth (n.) رَمَضَانٌ
month of Islamic calendar,
the month of fast)

★ ر ه ق

(*imperf. 3 p.m. sing.*) رَهَقُ
 < ~ covers, will cover

رَهَقَ رَهَقًا (س)
 to approach, to overtake,
 cover

(*imperf. 3 p.f. sing.*) تَرَهَّقُ
 < ~ covers, will cover

(*imperf. 3 p.m. sing.*) iv يَرَهِّقُ
 causes burden, imposes upon

(*imperf. 1st. p. sing.*) iv اُرَهِّقُ
 I shall impose upon, I
 shall cause burden

(*perate. neg. m. sing.*) لَا تُرَهِّقُ
 do not impose burden

evil disposition (v.n.) رَهَقٌ

★ ر ه ن

(*act. 2 pic.m. sing.*) رَهَيْنٌ
 a pledge

< رَهَقَ رَهَقًا (ف)
 to leave a pledge with some
 one

(*act. 2 pic.f. sing.*) رَهِيْنَةٌ
 a pledge

taking a pledge (v.n.) رَهَانٌ

★ ر ه و

< motionless (sea) (v.n.) رَهْوٌ

رَهًا يَرْمُو رَهْوًا
 to go slowly

(*perate. m. plu.*) اُرْهَبُوا

< be dreadful

(فَ اُرْهَبُونِ : ف + اُرْهَبُوا + نِ < نِ)
 you dread me

وَ اَنَايَ كَا رَهَبِيْن

And Me (alone) you should
 dread. [2:40]

(*imperf. 2 p. m. plu.*) iv تُرْهَبُونَ
 < you frighten

iv اُرْهَبْ اِرْهَابًا
 to make dreadful, frighten

iv اسْتَرْهَبَ x اسْتِرْهَابًا
 (*perf. 3 p.m. plu.*) x اسْتَرْهَبُوا
 as they frighten

(v.n.) acc. الرُّهْبُ، رَهْبًا وَرَهْبَةً
 fear, dreadfulness, awfulness

< monks (n.p.b.) الرُّهْبَانُ

(*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.*) رُهْبَانِيَّةٌ
 monkery, monasticism

★ ر ه ط

رَهْطٌ
 group, company (n.)

the soul of man (1)

رُوحٌ

وَسْئَلُونَكَ 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 يُنْفَخُ الرُّوحُ وَالسَّالِكَةُ صَلَاحًا

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* تَرْمَحُونَ

you drive at evening

<< رَاحَ يَرْمَحُ رَوَاحًا (ن)

to go or do a thing at evening

lit. evening breeze (1) (n.) رُوحٌ

(a sort of comfort, mercy and bounty)

فَرُوحٌ وَرَيْحَانٌ وَجَنَّتْ تَعِينُ

(For him shall be) comfort and fragrance and garden of Delight. [56:89]

mercy, bounty, (2)

gift

كَلَّا تَأْتِي سُوَءًا مِنْ رُوحِ اللَّهِ إِنْ كَلَّا يَأْتِي سُوَءًا

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]

{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.*) *ill* **تَرَاوَدُ**
 ~solicits

(*imperf. 1st. p. plu.*) *ill* **تُرَاوِدُ**
 we solicit

(*perf. 3 p. m. sing.*) *iv* **أَرَادَ**
 <~wished, intended

to wish, **إِرَادَةٌ** *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 auxiliary
 verb as :

يُرِيدُ أَنْ يَنْقَضَ

It is about to fall down.

[18:77]

(*imperf. 3 p. m. sing.*) *juss.* **يُرِدْ**
 intends, wishes

(*imperf. 3 p. m. dual.*) **يُرِيدَانِ ، يُرِيدَانِ**
 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.) **رَوَاحٌ**
 (*opp.* **غُدُوٌّ** morning journey)

★ ر و د

(*perf. 3 p. m. plu.*) *ill* **رَاوَدُوا**
 <they solicited

to ask one **مَرَاوَدَةٌ** *ill* **رَاوَدَ**
 to do, prevail upon him by blandishment

(*perf. 3 p. f. sing.*) *ill* **رَاوَدَتْ**
 solicited

قَالَ هِيَ رَاوَدَتْنِي عَن نَفْسِي

He said : it is she who solicited me against myself.

[12:26]

رَاوَدَهُ 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.*) *ill* **رَاوَدْتُنَّ**
 you (f.) solicited

★ ر و م

Romans, Byzantines (n.) **الرُّومُ**

★ ر ي ب

(perf. 3 p.m. sing.) viii **ارْتَابَ**
~ doubted< **رَابَ يَرِيْبُ رِيْبًا (ض)**
to cast one into doubt and
uncertainty, suspect(perf. 3 p. f. sing.) viii **ارْتَابَتْ**
doubted(perf. 3 p.m. plu.) viii **ارْتَابُوا**
they doubted(perf. 2 p.m. plu.) viii **ارْتَبْتُمْ**
you doubted(imperf. 3 p.m. sing.) viii **يَرْتَابُ**
~doubts(imperf. 3 p.m. plu.) viii, acc. **يَرْتَابُونَ**
they doubted(imperf. 2 p.m. plu.) viii, acc. **يَرْتَابُوا**
you doubtdoubt, suspect (n.) **رَيْبٌ**(Ap-der. m. sing.) iv **مُرِيْبٌ**
arouser of suspicions, causing
doubt(ap-der. m. sing.) viii **مُرْتَابٌ**
doubter

★ ر ي ح

wind (i) (n.) **رِيْحٌ****يُرِيدُونَ، يُرِيدُوا (juss.)**

(imperf. 3 p.m. plu.)

they intend, wish

(imperf. 3 p. f. plu.) iv **يُرِيدْنَ**
they (f.) wish, intend(imperf. 1st. p. plu.) iv **يُرِيدُ**
we wish, intend(pip. 3 p.m. sing.) iv **يُرَادُ**
~ is wished, intendedfor 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

رَوْضَةٌ (n.) meadow somewhat
watery, garden**رَوْضَاتٌ** (n. plu.) meadows some-
what watery

★ ر و ع

< **الرَّوْعُ** (n.) alarm**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.) الرَّيْحَانُ

a gift of God

(a synonym to

subsistence (*Jid.* > *LL*)

★ ر ی ش

adornment (*i.e.*, dress) (n.) رَيْسٌ

★ ر ی ع

a high place (n.) رَيْعٌ

★ ر ی ن

(*perf.* 3 *p.m.* *sing.*) رَانَ

~encrusted

رَانَ يَرِينُ رَيْنًا - عَلًا ، ب (ض)

to be rusty, dirty

وَجَوْنٌ بِرِيحٍ مُجَلْبَبَةٍ

And they run away with them
with a goodly wind.

[10:22]

predominance (2)

فَتَشَلُّوا وَتَذْهَبَ رِيحُكُمْ

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]

الرِّيحُ <winds (n. *p. b.*)

(*sing.*) الرِّيحُ

کتاب الزای

★ ز ب ن

the bondmen, (n. p.) **الرَّابِئَةُ**
infernal guards

★ ز ج ح

a/the glass **الرُّجَاجَةُ، رُجَاجَةٌ**

★ ز ج ر

(pp. 3 p.m. sing.) viii **أَزْدَجَرُ**
~ was reproved

< **أَزْدَجَرُ يَزْدَجِرُ أَزْدَجَارًا**
to obey an interdiction, forbidden

زَجَرَ، يَزْجُرُ زَجْرًا (ن) - عَن -
to interdict, rebuke

a deterrent (v.n. mim.) viii **مُزْدَجِرٌ**

driving away (v.n.) **ذَجْرٌ**

★ ز ب د

the scum (n.) **زَبْدٌ، الزَّبْدُ**

★ ز ب ر

< scriptures (n. p.) **زُبُرٌ**

the divine (sing.) **زُورٌ**
writ revealed in parts by
the Prophet Daud

وَأَنَّهُ لَفِي زُبُرِ الْأَقْلَامِ

And verily it is in the Scriptures of the ancients.

[26:196]

< the lumps (n. p.) **زُبُرٌ**

heavy pieces of (sing.) **زُبْرَةٌ**
iron (Rgh.)

آتُونِي زُبُرَ الْحَدِيدِ

Bring me lumps of iron.

[18:96]

(رَحْفٌ 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) (n.) 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 لَكَ بَيْتٌ مِّنْ نُحُوفٍ

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 (n. p.) ذَرَائِيٌّ

★ ذ ر ع

(imperf. 2 p. m. plu.) ذَرَعُونَ

<you shall sow

ذَرَعَ يَذْرَعُ ذَرْعًا (ف)

to sow, plant, cultivate

corn, cornfields (n.) ذَّرْعٌ

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 (n.) زَجْرَةٌ

(The reference is to the second blast of the trumpet.)

★ ذ ج و

(imperf. 3 p. m. sing.) iv يَذِجِي

<speeds up

أَذِجِي يَذِجِي إِزْجَامًا

to push, speed up

<< ذَجِي يَذْجُو ذَجْوًا (ن)

to stop, urge on gently

(pis. pic. f. sing.) iv مَرْجَاةٌ

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. ذُحِرِحَ

<is removed

to remove SS ذَحَرَاحَ - عَزَّ -

form its place

(act. pic. m. sing.) مَرْحِيحٌ

remover

★ ذ ح ف

marching slowly (v.n.) acc. زَحْفًا

زَعَمَ يَزَعُمُ زَعْمًا وَ زُعْمًا (ف)

to assert (1)
something that may be
true or false

to assert (2)
something false

(*perf. 2 p.m. sing.*) زَعَمْتَ
thou asserted

(*perf. 3 p.m. plu.*) زَعَمْتُمْ
you asserted

(*imperf. 3 p.m. plu.*) يَزْعُمُونَ
they asserted

(*imperf. 2 p. plu.*) تَزْعُمُونَ
you asserted

assertion (n.) زَعْمٌ

★ ز ف ر

panting (*act. 2 pic. m. sing.*) زَفِيرٌ

(زَفِيرٌ) signifies the beginning
or commencing part of
crying, or braying of the
ass. *app.* شَيْقٌ signifies
the ending or final part
thereof.—LL)

★ ز ف ف

(*imperf. 3 p.m. plu.*) *assim.* يَزْفِفُونَ
< they hasten

to hasten. (ض) زَفَّ يَزْفِفُ زَفْفًا (ض)
to flap (the wing)

cornfields (n. p.) زُرُوعٌ

sowers (n. p. b.) زُرَّاعٌ

(*act. pic. m. plu.*) الزَّارِعُونَ
sowers, growers (i.e., the
causers of the growth)

★ ز ر ق

< blue (n. adj.) زُرْقٌ

(*sing.*) أَزْرَقٌ وَ زَرَقَةٌ

وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا

And We shall gather the
culprits on that day blear-
eyed. (*Jid.*) [20:102]

★ ز ر ي

(*imperf. 3 p. f. sing.*)(w.v.)vil يَزْدَرِي
< ~condemns

أَزْدَرِي يَزْدَرِي أَزْدَرَاءًا
to condemn, to despise,
ridicule

<< ذَرِي يَزْرِي زَرِيًّا (ض)
to reprove, reproach

Note: The (ت) of the
stem *viii* is replaced with

(د)

★ ز ع م

(*perf. 3 p. sing.*) زَعَمَ
< ~asserted

(*imperf. 2 p.m. sing.*) *ii* تَزَكِي
thou cleanseth, purifieth

(*imperf. 3 m. p. plu.*) *ii* يَتَزَكُونَ
they cleanse, purify

(*perate. neg. n. plu.*) لَا تَزْكُوا
justify not

فَلَا تَزْكُوا أَنْفُسَكُمْ

So justify not yourselves.
[53:32]

(*per. 3 m. p. sing.*) تَزَكَّى نَفْسَهُ 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.*) تَزَكَّى
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 tech-
nical term of the Islamic
law that means: certain por-
tion or amount of property

ز ق م ★

Zaqqum (*n.*) الزَّقُّومُ / الزَّقِيمُ

(Any deadly food; the food
of the people of the Fire
or hell شَجَرَةُ الزَّقِيمِ 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.*) تَزَكَّى

<~was clean

تَزَكَّى يَتَزَكَّى زَكَاةً (ن) اَزْكِي يَزْكِي
(ف) اَزْكِي يَزْكِي زَكَاةً وَزَكْوًا (س)
to be clean, grow, increase,
be purified

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا كُنْتُمْ
مِنْكُمْ مِنْ أَحِبَّاءِنَا

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* تَزَكَّى

<~cleansed

to purify, clean تَزَكَّى تَزَكَّى
(*imperf. 3 p.m. sing.*) *ii* يَتَزَكَّى
cleanseth, purifieth

(act. pic. m. sing.) acc. زَكِيًّا، زَكِيًّا
pure

لَا هَبَّ لَكَ عَلْمًا زَكِيًّا

That I may bestow on thee
a boy pure. [19:19]

(act. pic. f. sing.) زَكِيَّةً
pure (i.e., innocent)

قَالَ أَتَقْتُلَنَّهُ نَفْسًا بَرِيَّةً

He said : haste thou slain a
person innocent. [18:74]

the purest (relative.) أَزْكَى

ز ل ز ل

(pp. 3 p. f. sing.) زُلْزِلَتْ
<~ is shaken

to shake زُلْزِلَ بِيَرْزُولٍ زُلْزُلَةً

(pp. 3 p.m. plu.) زُلْزِلُوا
they were shaken

shaking (v.n.) زُلْزَالٌ

quake (n.) زُلْزَلَةٌ

★ ز ل ل

(perf. 2 p.m. plu.) زَلَلْتُمْ
you slipped

زَلَّ يَزَلُّ زَلًّا وَزَلَلًا

to stumble, slip,
make a mistake وَزَلَلَةٌ (ض)

(acc. أَنْ يَزَلَّ) يَزَلُّ
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
luner 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 زَكَاةً 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)

فَأَرَادْنَا أَنْ يُبَدِّلَهُمُ اللَّهُ خَيْرَ آيَاتِهِ
زَكَاةً وَأَقْرَبَ رُحْمًا

So we intended that their
Lord should change for
the twain one better then
he in piety and chosen
affection. [18:81]

وَرَحْمَةً مِنَّا وَمَنَّادُ زَكَاةً

And tenderness from Our
presence and purity.

[19:13]

Note : **رَمَّ** (*sing.*) is 'an arrow without a head and without feathers. **أَرْلَامٌ** 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.* رَمْرَمًا، رَمْرَمًا
in troops

★ ز م ل

(*Ap-der. m. sing.*) *vlii* الرَّمْلُ
wrapped

(*perf. 3 p.m. sing.*) *iv* أَرَلَّ
caused to slip

(*perf. 3 p. m. sing.*) *x* اسْتَرَلَّ
caused to slip

★ ز ل ف

(*perf. 3 p.f. plu.*) *iv* أَرْلَنَّا
< we brought near

< أَرْلَفَ يَرْلِفُ *iv* إِرْلَافًا
to bring near, to cause to approach

<< رَلَّتْ يَرْلُتْ رَلْمًا وَرَلْنِي (ن)
to advance

(*pp. 3 p. f. sing.*) *iv* أَرْلَيْتُ
~ is brought near

(*n.*) *acc.* رَلْمًا
neighbouring (watches)

proximating (*n.*) *acc.* رَلْمَةٌ

an approach (*v.n.*) رَلْنِي

★ ز ل ق

(*imperf. 3 p.m. plu.*) *iv* يَرْلِقُونَ
< they caused to stumble

to cause to *iv* أَرْلَقَ إِرْلَاقًا
slip, stumble

<< رَلَّقَ يَرْلِيقُ رَلْمًا (ض)
to stumble, slip

slippery *acc.* رَلْمًا (*v.n.*) رَلَّقُ

★ ز ل م

arrows (*n. p. b.*) الأَرْلَامُ
(*sing.*) رَمْلَمٌ

to give **زَوَّجًا** ii **زَوَّجَ**

a woman in marriage, to conjoin, to classify in pairs, to unite with fellows

(*imperf. 3 p. m. sing.*) ii **زَوَّجَ**
~conjoins

(*pp. 3 p. f. sing.*) ii **زَوَّجَتْ**
is paired

وَلَا الضُّفُوفُ زُوجَتْ

And when the souls are paired. (*i.e.*, united with their fellows). [81:7]

wife (1) (n.) **زَوْجٍ**

وَلَنْ أَدْرِيكُمْ إِسْتِدْرَاجًا فَتُحْمَلُونَ

And if you intend to relpace a wife by another. [4:20]

husband (2)

حَتَّىٰ تَنْكِحَ زَوْجًا غَيْرَهُ

Until she weds a husband other than he. [2:230]

pair (3)

وَأَبْتَتُّ مِنْ كُلِّ نَوْعٍ بَهِيمٍ

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

ت م ت **مَزْمَلٌ** > **الْمَزْمَلُ**

replaced by **ز** then duplicated by *Shaddah* (AK).

★ ★ ★ ★

biting cold (n.) **زَمْزَمٌ**

★ ★ ★ ★

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.* **يَزْنُونَ**
< they commit adultery

زَنَىٰ يَزْنِي زِنًا وَ زِنَاءٌ (ض)

to commit adultery

(*imperf. 3 p. f. plu.*) *w.v.* **يَزْنِينَ**
they (*f.*) commit adultery

(*act. pic. m. sing.*)(*fd.*) **الزَّانِ**, **زَانٍ**
one who commits adultery

(*act. ptc. p. f. sing.*) **الزَّانِيَةُ**, **زَانِيَةٌ**
one (*f.*) who commits adultery

★ ز و ج

(*perf. 1st. p. plu.*) ii **زَوَّجْنَا**
< we wedded

(el. 3 p. f. sing.) **لَيَزُولَنَّ**
that may remove

(perf. 1st. p. plu.) **وَزَّلْنَا**
we caused split

(perf. 3 p.m. plu.) **وَزَّلُوا**
they were distinguished one
from another (Jid.)

decline (v.n.) **وَزَالٌ**

Preceded by a (2)
negative particle

when verb **زَالَ** perf. **زَالَ**

imperf. **يَزُلُّ** imperf. juss.
(to cease) is used it is
preceded by the negative
particles **لَمْ** or **لَا** or **مَا**
and means that the action
is still continuing.

(perf. 3 p. f. sing.) **مَا زَالَتْ**
~remained, continued

مَا زَالَتْ تَبْكُ دَعْوَتُهُمْ

It was continually their cry
or this ceased not to be
their cry. [21:15]

(perf. 2 p.m. plu.) **مَا زِلْتُمْ**
you remained, continued

تَمَّازِلْتُمْ فِي شَكِّكُم

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.) **وَزَدُوا**

<take provision for the
journey

to provide **زَادَ** **زَادُوا**
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.) **يَزُورُ**
<~deviates, turns aside

يَزُورُ بِعَوْرَتِهِ **يَزُورُ**
to deviate

(**يَزُورُ** > **يَزُورُ** Ak.)

acc. **زُورًا** nom. **الزُّورُ**

<falsehood (n.)

to falsify **يَزُورُ يَزُورُ 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. pl. m. sing.) زَاهِقُونَ
vanished ones

vanishing (ints.) acc. زَاهِقًا

★ ذ ي ت

oil (n.) زَيْتٌ

olive (n.) زَيْتُونٌ

olive (n. adj.) زَيْتُونَةٌ

★ ذ 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. أَزِيدَنَّ
I will surely increase

لَا يَرَالُ بِنْيَانَهُمُ الَّذِي
بَنَوْا رِيَّةً فِي قُلُوبِهِمْ

And their building which
they have built will cause
continually doubt in their
hearts. [9:110]

(imperf. 3 p.f. sing.) لَا يَرَالُ
~will remain continually

(imperf. 3 p.m. plu.) لَا يَرَالُونَ
they will remain continually

★ ذ ه د

(act. pic. m. plu.) الرَّاهِدِينَ
< abstemious, indifferent

رَهَدَ يَرْهَدُ رُهْدًا (ف) - فِي -

to turn away from, be indi-
fferent to, forsake

★ ذ ه ر

flower, splendour (n.) زَهْرَةٌ

★ ذ ه ق

(perf. 3 p.m. sing.) زَهَقَ
< ~vanished

زَهَقَ يَزْهَقُ زَهْقًا (ف)

to vanish

(imperf. 3 p.f. sing.) acc. زَهَقًا
~may vanish, to vanish (i.e.,
to die, pass away)

(perf. 3 p. f. sing.) w.v. **زَاعَتْ**
 ~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. **يُزِغُ**
 ~causes to turn aside

whosoever turns
 aside **مَنْ يُزِغُ**

(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 **زَيَّنَا**
 SS seem fair, to adorn,
 decorate

<< **زَانَ يَزِينُ زَيْنًا (ض)**
 to adorn

(perf. 1st. p. plu.) ii **زَيْنًا**
 we made SS seem (1)
 fair

كذالك زيننا لكل الله عملنا

Thus to every people have
 We made their deeds fair-
 seeming. [6:108]

(imperf. 1st. p. plu.) w.v. **زَيِّدُ**
 we will increase

we shall never
 increase **لَنْ زَيِّدَ**

(perate. m. sing.) w.v. **زِدْ**
 increase!

(perf. 3 p.m. sing.) viii, w.v. **أَزْدَادَ**
 ~got increased gradually,
 waxed

(perf. 3 p.m. plu.) viii w.v. **أَزْدَادُوا**
 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. **يَزْدَادُونَ**
 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.) **زَيْدٌ**
 more, additional

★ ز ی غ

(perf. 3 p.m. sing.) w.v. **زَاعَ**
 ~turned aside

< **زَاعَ يَزِغُ زَيْغًا (ض)**
 to deviate, to turn aside

(pp. 3 p.m. sing.) ii **زَيْنٌ**
 ~is made to seem fair

(perf. 3 p. f. sing.) v **أَزَيْنَتْ**
 ~became adorned

(**أَزَيْنَتْ** is shaped from

(v) **زَيْنٌ** (Abk.)

the/an adorn- (n.) **الزينة، زينة**
 ment, beauty

we adorn (2)

إِنَّا زَيْنَّا السَّمَاءَ الدُّنْيَا بِزِينَةٍ الْكَوَاكِبِ

Surely We have adorned the
 lower heaven with an
 adornment, the stars.

[37:6]

surely (epi. 1st. p. f. sing.)
 we made fair ~seeming

لَأَزِينَنَّ

كتاب السين

[a question about **عَنْ ، ب**]

< سَأَلَ يَسْأَلُ سَأَلًا وَ مَسْأَلَةً (ف)
 - **ب ، عَنْ** -
 to ask, (1)
 question, enquire
 to ask, beg (2)
 to demand (3)

قَدْ سَأَلَهَا تَوَمُّنًا قَبْلَكَ

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 أَقْرَبُ

And when my bondmen ask
 thee regarding Me, then
 verily I am nigh. [2:186]

(perf. 2 p.m. sing.)

thou asked

سَأَلْتَ

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*,
المضارع 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.

< ~asked

سَأَلَ

(*imperf. 1st. p. plu.*) تَسْأَلُ
we ask, demand

(*epi. 1st. p. plu.*) لَتَسْأَلُنَّ
we surely shall question

(*perate. m. sing.*) تَسْأَلْ ، 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.*) يُسْأَلُ
~ is/will be asked

(*epi. passive. 3 p.m. plu.*) لَيَسْأَلُنَّ
verily they shall be asked,

(*pip. 2 p.m. sing.*) تُسْأَلُ
thou will be asked

(*epi. passive. 3 p.m. plu.*) لَتَسْأَلُنَّ
you certainly shall be asked,
questioned

(*pip. 3 p.m. plu.*) يُسْأَلُونَ
they will be asked

(*pip. 1st. p. plu.*) نُسْأَلُ
we are/will be asked

(*act. pic. m. sing.*) السَّالِئُ / سَالٍ
questioner (1)
beggar (2)

(*act. pic. m. plu.*) السَّالِئِينَ
questioners, beggars, those
who ask SS or make query

(*pacl. pic. m. plu.*) مَسْئُولٌ
one who is questioned

(*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 لَعَلَّ الْكِتَابَ أَنْ تَنْزِلَ عَلَيْهِمْ كِتَابًا
The people of the Book ask
thee to bring down a
Book. [4:153]

يَسْأَلُ (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 عَلَيْهِمْ مِنْ آجِرٍ
Thou asketh them no fee for
it. [12:104]

(*Imperf. 1st. p. sing.*) اَسْأَلُ
I ask, demand

nom. يَسْأَلُونَ acc.
(*imperf. 3 p.m. plu.*)
they ask, enquire, demand

(*el. 3 p.m. plu.*) يَسْأَلُوا
that they ask, enquire,
demand

(*imperf. 2 p.m. plu.*) nom. تَسْأَلُونَ
you ask, demand acc. تَسْأَلُوا

سَمَّ يَسَامًا تَامَةً 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

يَسْبَحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْتَمُونَ لَهَا

They hallow Him night and day, and they weary not.

[41:38]

(*perate. neg. m. plu.*) لَا تَسَامُوا
be not weary!

وَلَا تَعْتَمِدُوا 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.* يَسْبُونَ
< they revile

سَبَّ يَسْبُ سَبًّا وَ مَسَبًّا (ن)

to revile, defame

مَسْئُولُونَ (*fact. pic. m. plu.*)

those who are asked

تَسْأَلُونَ < تَسْأَلُونَ

(*imperf. 2 p.m. plu.*)

you demand one of another

وَأَقْرَبُوا 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.*)

يَسْتَأْتُونَ
they might question among themselves

وَكَذَلِكَ بَعَدْنَاهُمْ 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

عَمَّ يَتَسَاءَلُونَ

Of what ask they? (refreshing or comforting to them).

[78:1]

سُؤَالٌ (*n.*)
questioning, demanding

سُؤُولٌ (*n. p.*)
requests

س ب م *

(*imperf. 3 p.m. sing.*) (h.v.) يَسَامُ
< ~ tires, weary

سَبَّحَ بِسَبْحٍ سَبْحًا وَ سَبَّاحَةٌ (ف)

to swim, to float (in water or air), to go rapidly, to change about, turn over

لُجُنٌّ فِي قَالِكِ يَسْبَحُونَ

Each one in an orb floating.
[21:33]

(v.n.) acc. سَبْحًا nom. سَبَّحَ

lit. 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 يَسْبَحُونَ

By the angels who glide
swimmingly. [79:3]

(perf. 3 p.m. sing.) II سَبَّحَ
< glorified, hallowed

(perate m. plu.) assini. لَا تَسُبُّوا
do not revile

< way, means (n.) سَبَبٌ

(not drawn from سَبَّ يَسْبُبُ)

< causes, reasons (n. p.) أَسْبَابٌ

(sing.) سَبَبٌ

ways, means (n. p.) الْأَسْبَابُ

س ب ت ★

(imperf. 3 p.m. plu.) يَسْتَبِقُونَ
they keep the Sabbath

سَبَّحْتُ يَسْبِحُ سَبَّاحًا (ض)

to rest, to keep sabbath

the day of keeping (v.n.) سَبَّحَتْ
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 لَكُمْ نَوْمًا مَسَابَاتًا

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. <li) تَسْبِحُ
 acc. مَسْبُوحِينَ nom. مَسْبُوحُونَ
 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 أَمْرٌ بِمَهْدٍ أَلْبَسَا
 Hallowed be He who carried
 His servant by night.
 [17:1]

س ب ط ★

acc. الْأَسْبَاطُ gen. آسَابِطًا
 < tribes (n. p.)

(sing.) سَبْطًا
 lit : a tree that has many
 branches, grandsons, tribes

س ب ع ★

rapacious, animal, (n.) التَّبَعِ
 lion, wild beast
 (plu.) < تَبَاعٍ

acc. السَّبْعِ، سَبْعٍ، سَبْعَةٌ nom. سَبْعًا
 seven (card. num.)

to praise, تَسْبِيحًا || 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.) || سَبِّحُوا
 they hallow, they praise

(imperf. 3 p.m. sing.) || يَسْبِحُ
 glorifies, hallows

(imperf. 3 p.f. sing.) || تَسْبِحُ
 ~ glorifies, hallows

(imperf. 3 p.m. plu.) || يَسْبُحُونَ
 they glorify

(imperf. 3 p.f. plu.) || يَسْبِحْنَ
 they (f.) glorify

(imperf. 2 p.m. plu.) || تَسْبُحُونَ
 you glorify

(imperf. 2 p.m. plu.) acc. || تَسْبُحُوا
 you glorify

(imperf. 1st. p. plu.) || نَسْبِحُ
 we hallow, praise

(perate. m. sing.) || سَبِّحْ
 (thou) glorify !

(perate. m. plu.) || سَبِّحُوا
 (you) glorify !

لَوْلَا كُتِبَ مِنَ اللَّهِ سَبْعُونَ لَسْتُمْ لِمَا أَخَذْتُمْ
عَذَابًا عَظِيمًا

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]

(*perf. 3 p.m. plu.*) سَبَقُوا
they had gone
forth, they escaped

لَا تَحْسِبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا أَلَمْ يَلْحَقُونُ

Let not those who disbelieve
deem that they have esca-
ped, 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. سَبْقًا nom. سَبَقٌ
going speedily (*v.n.*)

فَالسَّابِقَاتِ سَبْقًا

Then they speed with (fore-
most) 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.*) سَابِغَاتٌ
<complete (coat of mail)

(*sing.*) سَابِغٌ

(This word applies to a thing
of any kind, complete,
full, ample, or without
deficiency, and long—LL)

إِنِ اعْمَلْ سَابِغِينَ

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 سَبْقًا (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.) **السَّبِيلِ**
 the way (n.) acc. **السَّبِيلِ / السَّبِيلِ**

acc. **سَبِيلًا** nom. **سَبِيلٌ**
 ways (n. p.)

ways (n. p.) **السَّبِيلِ**

★ س ت ت

six (card. num.) **سِتَّةٌ**
 sixty (card. num.) **سِتِّينَ**

★ س ت ر

(imperf. 2 p.m.plu.) viii **تَسْتَرُونَ**
 < you cover yourselves

أَسْتَرًا viii **أَسْتَرُ** <
 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.) **مَسْتَوْرٌ**
 covered one

★ س ج د

(perf. 3 p.m. sing.) **سَجَدَ**
 < ~ prostrated himself

acc. **السَّابِقِينَ** nom. **سَابِقِينَ**
 those who (act. pic. m. plu.)
 go first

(act. pic. f. plu.) **السَّابِقَاتِ**
 those who go first, those
 who pass speedily

(pact. pic. m. plu.) acc. **مَسْبُوقِينَ**
 those who are outrun

وَمَا كُنْ يَسْبُوقِينَ

And We are not to be outrun,
 [56:60]

(perate m. plu.) iii **سَابِقُوا**
 < strive with—in, hastening

iii **سَابِقٌ مُسَابِقَةٌ وَ سَابِقًا**
 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 تَنَزَّلْنَا عَلَىٰ آغْنِيهِمْ فَاَنصَبُوا لَإِخْرَاطًا
 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 ذَاهِبَاتِنَا 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 ﴿٢٠﴾

(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 يَسْجُدُونَ لِلَّهِ

So that they adore not Allah?
[27:25]

(imperf. 1st p. plu.) نَسْجُدُ
we prostrate

(parate. m. sing.) اَسْجُدُ
thou (m.) prostrate thyself

(perate. f. sing.) اَسْجُدِي
thou (f.) prostrate thyself

(prate. m. plu.) اَسْجُدُوا
(you all) prostrate your-
selves.

وَلَا تَقِيلُ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ

And when it is said unto
them prostrate yourselves.
[25:60]

يَسْجُدُ مُجْرَدًا (ن)

to prostrate (1)

to be submissive (2)
obseisance, to adore

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ

So the angels prostrated
themselves, all of them to-
gather. [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 الْاِتْسَادُ

What prevented thee that
thou shouldst not prostra-
te thyself. [7:12]

(imperf. 1st p. sing.) اَسْجُدُ
I prostrate myself

(imperf. 3 p.m. dual.) يَسْجُدَانِ
the twain made obeisance

وَالشَّجَرُ وَالْحَبُّ يُسْجُدَانِ ﴿٦﴾

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.*) **يَسْتَجِرُونَ**
< they will be stocked
to be burnt

حَمَرَ يَسْمُرُ سَمْرًا وَ مَجْمُورًا (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 السَّجُورِ
By the overflowing sea.
[52:6]

(*pp. 3 p. f. sing.*) ii **مَجْرَتٌ**
~ is filled

وَلَا إِلَهَ إِلَّا سَمْرَةٌ
And when the seas shall be
filled. [81:6]

★ س ج ل

the scroll of writing (*n.*) **السِّجْرَةُ**

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 سَاجِدًا*) (2)
those who prostrate them-
selves

وَالرَّكْعِ 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.* **مُسْجِدًا**
prostrating

وَادْخُلُوا الْبَابَ مُسْجِدًا
And enter the gate prostrat-
ing yourselves. [2:58]

مَسْجِدًا
mosque (*n.p.t.*)

لَسَنَسْجِدًا أُتِيَ عَلَى التَّقْوَى
Surely a mosque founded
from the first day on piety
[9:108]

mosques (*n.p.b.*) **الْمَسَاجِدُ، مَسَاجِدٌ**

سَحَبَ 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 extirpate

to destroy, أَنْهَتُ v إِنْهَانًا
exterminate

<< سَحَّتْ يَسْحَتُ، سَحَاتًا (ف)
to gain what is unlawful

لَا تَقْفُرُوا عَلَى اللَّهِ أَنْ يَقْتُلَكُمْ بِمَا كَفَرْتُمْ
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

< سَحَّرَ يَسْحَرُ 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. يَسْجَنُ
< ~ be imprisoned

to imprison سَجَّنَ يَسْجِنُ سَجْنًا (ن)
(epl. 3 p.m. plu.) لَيَسْجِنَنَّ
they should imprison. SS

(epl. pip. 3 p.m. sing.) لَيَسْجِنَنَّ
~ surely be imprisoned

the prison (n.) السَّجْنُ

(pact. pic. m. plu.) مَسْجُونِينَ
(sing.) مَسْجُونٌ < prisoners

Sijjin (n.) سَجِينٌ

lit. 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
< ~ darkens

to 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* مَسْحُورِينَ
bewitched ones

early dawn (*n.*) مَحْرٌ

فَدَّاهُمُ الْبُيُوتِ

We delivered them at early dawn. [54:34]

early dawns (*n. p. b.*) أَحْمَارٌ

وَالسَّاعِدِينَ بِالْأَسْحَارِ

And praying ones at early dawn for forgiveness.

[3:17]

س ح ق ★

(*act. 2 pic. m. sing.*) مَحِيْقٌ
< ~ remote

to be distant مَحَقَّ بَسَقٌ مَحَقًّا (ن)
be far away (*v.n.*) مَحَقًّا

س ح ل ★

(*act. pic. m. sing.*) السَّاحِلُ
seashore, bank of a river

س ح ر ★

(*perf. 3 p.m. sing.*) مَحَزَّرَ
< ~ scoff at

مَحَزَّرَ يَسْتَحْزِرُ تَحْزِيرًا وَ مَحْزَرَةً (س)
to make fun of, laugh at, mock

(*pip. 2 p.m. sing.*) تَسْعَرُونَ
you are turned away

قُلْ كَأَن لَّنْكَرُونَ

Say thou : How then are ye turned away. [12:89]

Note: مَحْرٌ is not only "bewitched" but also to be turned away from one's course or way.

السَّحْرُ، مِحْرٌ (*n.*)

مِحْرَانِ (*n. dual*) two magics (or magicians)

قَالُوا مِحْرَانِ تَطَهَّرَا

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

سَاحِرًا (*ints.*) magician

(*paet. pic. m. sing.*) مَسْحُورٌ
enchanted

acc. مَسْحُورِينَ nom. مَسْحُورُونَ

(*act. pic. m. plu.*) *ii*
enchanted ones

وَسَخَّرَ لَكُمُ 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 السَّخَّرَاتُ، مَسَخَّرَاتٌ

(pis. pic. f. plu.)

those who are made subject, subservient

★ س خ ط

(perf. 3 p.m. sing.) سَخَّطَ

<~ became incensed

سَخَّطَ يَسْخِطُ سَخَطًا - عِلًّا

to be angry, to be inflamed in anger, incensed

(imperf. 3 p.m. plu.) يَسْخِطُونَ

they are enraged

(perf. 3 p.m. sing.) iv سَخَّطَ

angered

displeasure (v.n.) سَخَطٌ

★ س د د

< barrier, (1) (n.) acc. سَدًّا

(assim) سَدًّا يَسُدُّ سَدًّا (ن)

to close (a whole), to stop up, to bar

mountain (2)

two mountains (n. dual)gen. السَّادَيْنِ

(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.) تَسْخَرُ

thou scoffs at

(imperf. 2 p.m. plu.) تَسْخَرُونَ

you scoff at

(imperf. 2 p.m. plu.) acc. تَسْخَرُوا

that you scoff at

(imperf. 1st. p. plu.) نَسْخَرُ

we scoff at

(act. pic. m. plu.) acc. السَّاخِرِينَ

the scoffers

(imperf. 3 p.m. plu.) يَتَسَخَّرُونَ

< 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 د ب ★

(act. pic. m. sing.) سَارِبٌ
one who goes about freely
< سَرَبَ بِسَرَبٍ مُرْوَبًا (ن)
to go forth and pasture
freely (camels)

< to turn freely (v.n.) acc.
(in the water) سَرَبًا
سَرِبَ بِسَرَبٍ سَرَبًا (س)
to flow, run

فَاتَحَدَّ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا
Then it took its way into the
sea freely. [18:61]

gen. سَرَابٌ acc. سَرَابًا
mirage (n.)

س د ب ل

coats (n. p.b.) سَرَابِيلٌ
(sing.) < سَرَابَالٌ

س د ج ★

lit. lamp (n.) acc. سِرَاجًا
meta. (1) Prophet Muhammad
(P.B.H.)
(2) the sun

س د ح ★

(imperf. 3 p.m. plu.) سَرَحُونَ
you drive out to pasture
سَرَحَ بِسَرَحٍ سَرَحًا وَ سَرَوْحًا (ف)
to send forth to pasture

proper, (n.) acc. سَيِّدًا
straight to the point

< سَادٌّ يَسِيدٌ يَسَادًا (ض)
to be right, in the right
direction

س د ر ★

lotre-trees (n.) سِدْرٌ
(of a wild, thorny and fruit-
less variety)

lotre-tree (n.) سِدْرَةٌ

lotre-tree at the سِدْرَةُ الْمُنْتَهَى
boundry (beyond which
neither angels nor prophets
can pass, and which is the
ultimate point of access
for created beings).

س د س ★

one-sixth (fraction) السُّدُسُ
sixth (ord. num.) سَادِسٌ

س د ي ★

lit. in vain, (n.) (adj.) سُدًى
aimless, uncontrolled

أَيُّحَسِبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى
Thinketh man that he is to
be left aimless? (Pic.)
..... uncontrolled. (Sid.)
[75:36]

قَالِمْ لَوْنُهَا أَقْسَمُ الْبُطْرَيْنِ

The colour whereof is deepest,
delighting the beholders.

[2:69]

(part. pic. m. sing.) acc. مَسْرُورًا
delighted

happines (v.n.) acc. مَسْرُورًا

prosperity (n.) مَسْرَاهُ
(opp. tribulation)

happiness (opp. distress)

(perf. 3 p.m. sing.) iv
~hidden (1)

to keep secret, إِسْرَارًا iv مَسْرَاهُ

to conceal, to confide,
impart a secret to

مَهْرًا لَوْنُهُ كَلِمَاتِ الْوَيْلِ وَمَنْ جَوْرًا

Equal (unto him) is he
among you who hideth
the word and he who
publisheth. [13:10]

confided (2)

إِلَى

وَلَمَّا أَتَى الْبَيْتَ إِلَى بَعْضِ أَرْوَاحِهِ خَدِيثًا

And when the Prophet confi-
ded a story to one of his
wives. [66:3]

(perf. Ist. p. sing.) أَتَى
I spoke secretly

(perf. 3 p.m. plu.) أَتَوْا
they hid

(imperf. 3 p.m. plu.) يَتَرُونَ
they hide

وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَعْرِفُونَ

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 تَسْرِيحًا
to release, to set free, to
divorce

(perate. m. plu.) ii تَسْرَحُوا
(you) release!

to set free, (v.n.) acc. مَسْرَاحًا
(to divorce)

setting free (v.n.) ii تَسْرِيحُهُ

س ر د *

coat of mail (n.) الْقُرْدُ
(or) links (stitch)

س ر د ق

awning. (n.) سَرَادِقُ
canvas roof

س ر د *

(imperf. 3 p.f. sing.) (assim) تَسْرِيحُ
~delights

< مَسْرُورًا وَ مَسْرُورَةً (ن)
gladden,

<< سَرِعَ بِسَرْعٍ سُرْعَةً (ف)
to hasten, hurry, be quick

(imperf. 1st. 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

اللَّهُ سَرِيعٌ 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.) أَتْرَفَ
~ < trespassed (1)

< أَتْرَفَ iv إِسْرَافًا
extravagent, to exceed a limit in anything

كَذَلِكَ نَجْزِي مَنْ أَتْرَفَ

Thus We requite him who trespasseth (the boundry of law). [20:127]

they committed extravagance أَتْرَفُوا

قُلْ يَجَادِبُ الَّذِينَ يَأْتُونَكَ عَلَىٰ أَنفُسِهِمْ

Say thou, O My bondmen who have committed extravagance against themselves. [39:53]

(imperf. 2 p.m. plu.) تُسْرُونَ
you hide !

(perate m. plu.) أُسْرُوا
(you) hide !

أَوْسِرُوا قَوْلَكُمْ وَأَوْجِدُوا

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. السِّرُّ

secretly (n.) acc. سِرًّا

secrets (n. p. b.) سِرَائِرًا

couches (n. p.) سُرُرًا

سِرِّيًّا (sing.)

فِيهَا سُرُرٌ مَّرْفُوعَةٌ

Therein shall be couches elevated. [88:13]

س ر ع ★

(imperf. 3 p.m. plu.) iii يُسَارِعُونَ
< they vie with each other

< سَارِعٌ مُسَارِعَةٌ وَسِرَاعًا iii

make haste with one another, or crying, or striving, with one another, hastening with another, to be or get before other or others

thieves acc. سَارِقِينَ nom. سَارِقُونَ
(perf. 3 p.m. sing.) stole
أَسْرَقَ

إِلَّا مَن أَسْرَقَ السَّعْ

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. يَسِيرُ
< ~ departs

سَرَى يَسْرِي سَرًا وَ سُرِّيَّةً (ض)
to travel at night

وَاللَّيْلِ إِذَا يَأْسِرُ

And by the night when it departeth. [89:4]

depart ! (perate. m. sing.) أَشِيرُ

(perf. 3 p.m. sing.) in carried by night, made to travel by night
أَسْرَى

rivulet (n.) acc. سَرِيًّا

س ط ح

(pip. 3 p. f. sing.) سَطَحَتْ
< ~ outspread

سَطَعَ سَطَعًا (ف)
to spread out, level

لَا يُسْرِفْ (el. neg. 3 p.m. sing.) let ~ not be extravagant

لَمْ يُسْرِفُوا (imperf. 3 p.m. plu.) juss. they were not extravagant

لَا تُسْرِفُوا (perate neg. m. plu.) be not extravagant !

إِسْرَافًا extravagantly (v.n.)

مُسْرِفٌ < ap-der. > iv neg. sing.) extravagant

المُسْرِفِينَ ، مُسْرِفِينَ acc. (apder. m. plu.) extravagant people

س ر ق ★

سَرَقَ (perf. 3 p. m. sing.) < ~ stole

سَرَقَ يَسْرِقُ سَرَقًا وَ سَرَقَةً (ض)
to steal

يَسْرِقُ (imperf. 3 p. m. sing.) juss. 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]

لَا يَسْرِقْنَ (imperf. neg. 3 p.m. plu.) they (f.) should not steal

السَّارِقُ (act. pic. m. sing.) thief (m.)

السَّارِقَةُ (act. pic. f. sing.) 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. **يَسْطُورُونَ**
< they attack

سَطًا يَسْطُورُ سَطْوًا وَ سَطْوَةً (ن)
- **عَلَى** ، **ب**

to attack, assail, leap upon

★ س ع د

(*pp. 3 p.m. plu.*) **سَعِدُوا**

they are blest

< **سَعِدَ سَعْدًا 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

(*opp.* **سَعِيدٌ** wretched)

★ س ع ر

(*pp. 3 p.f. sing.*) ii **سَعَّرَتْ**

< ~ is made to blaze

وَالِىَ الْأَرْضِ كَيْفَ وَسَطَتْ

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

سَطَّرَ يَسْطُرُ سَطْرًا (ن)

to inscribe, write, draw

مَسْطُورٌ ، مَسْطُورًا acc.

(*pact. pic. m. sing.*)

he inscribed SS

written down (*pis. pic. > viii*) **مَسْطُورٌ**

وَكُلِّ صَغِيرٍ وَكَبِيرٍ مَسْطُورٌ

And everything, small and great, hath been written down. [54:53]

(2) س ي ط ر

(*ap-der. guard. m. sing.*) **مَسْطِرٌ**

< warden

سَيْطَرَ يَسْطِرُ سَيْطَرَةً - عَلَى

to exercise full authority over SS

(*Ap-der. m. plu. guard.*) **مَسْطِرُونَ**
wardens

Note : The first redical س is

replaced with

speeded, went quickly (2)

وَاذْأَتَوْبَى سَعَى فِي الْأَرْضِ لِنَفْسِهِ فَمَا

And when he turneth away
he speedeth through the
land that he may act
corruptly therein. [2:205]

endeavoured (3)

وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى

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 يَسْعَى بَيْنَ أَيْدِيهِمْ

Their light will be running
before them. [66:8]

striveth (2)

ثَوَّابِرٌ يَسْعَى

then he turned back striving.
[79:22]

runneth, is running (3)

وَجَاءَ رَجُلٌ مِنَ أَقْصَا الْمَدِينَةِ يَسْعَى

And then came a man from
the farthest part of the city
running. [28:20]

وَأَمَّا مَنْ جَاءَكَ يَسْعَى

And for him who cometh
unto thee running. [80:8]

to provoke, *ii*

سَعَرَ تَسْمِيرًا

to light the fire

acc. السَّعِيرُ، سَعِيرٌ nom. سَعِيرًا

flame, blaze (*act.* 2 *pic.*)
(of the Hell)

madness (1) (*n.*) سُرٌّ

فَقَالُوا أَبَشَرًا مِثْلَنَا وَإِنَّا إِذَا كُنَّا
صَلْبًا وَسُجْرًا

And they said : a (mere) hu-
man 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.* سُرٌّ

in the verse 54:24

is plural of سَعِيرٌ , as
it is endorsed by au-
thentic commentators).

س ع ي ★

(*perf.* 3 *p.m. sing.*) w.v. سَعَى
< ~strived (1)

سَعَى يَسْعَى سَعْيًا (ف)

to strive, to go quickly, has-
ten, to run, to be active

وَسَعَى فِي خَرَابِهَا

And he strived after their
ruin. [2:114]

قَاتِلًا بَلَغَ سَعَهُ السَّعَى

And when he (Isma'il) attained the age of running.

[37:102]

speeding (2)

لَوْ دَعَوْهُمْ يَا بِنْتَكِ سَعِيَا

Then call them, they will come unto thee speeding.

[2:260]

endeavour (3)

فَلَا كُفْرَانَ لِسَعِيهِ

There shall be no denial of his endeavour. [21:94]

striving (3)

وَسَعَى لَهَا سَعِيَهَا

And strive therefor with (due) striving. [17:19]

efforts (5)

الَّذِينَ صَلَّى سَعِيَهُمْ فِي الْحَيَاةِ الدُّنْيَا

Those whose efforts are wasted in the life of the world. [18:104]

س غ ب ★

سَعَبَةٌ < privation (v.n.) سَعَبَ

to hunger (ن، ف) سَعَبَ سَعَابًا وَسَعَبَةً

س ف ح ★

سَفُوحًا (fact. pic. m. sing.) acc. سَفُوحًا < poured forth

Note : In the above quoted verses the verb سَعَى has occurred as سَالٌ therefore is rendered as running.

(imperf. 3 p.m. sing.) v.v. سَعَى
~striveth, runneth, endeavoureth

لِيُجْزَى كُلُّ نَفْسٍ بِمَا تَسْعَى

In order that everyone may be requited according to that which he endeavour-eth. [20:15]

فَالْقَمْهَارَ إِذَا هِيَ كَسْفَى

So he cast it down, and lo ! it was a serpent running along. [20:20]

(imperf. 3 p.m. plu.) سَعَوْنَ

they strive (1)
(in corruption)

وَيَسْعُونَ فِي الْأَرْضِ فَسَادًا

And they go about in the land corrupting. [5:33]

they endeavour (2)

وَالَّذِينَ يَسْعَوْنَ فِي آلِهَاتِنَا مُعْجِزِينَ

And those who endeavour to frustrate Our signs. [34:38]

[34:38]

السَّعَى، سَعِيًا (v.n.) acc.

lit. running (1)

mata. the age of running (for a child)

(3)

< tomes (1) (n. p. b.) **أَسْفَارٌ**
(volumes of a book) heavy
book or series of volumes
(sing.) < **يَسْفِرُهُ**

كَمَثَلِ الْإِصْحَابِ لِيَصْلُوا السَّفَارًا
Likeness of the ass bearing
tomes. [62:5]

plural of **سَفَرٌ** (2)

فَقَالُوا رَبَّنَا بَيْنَا وَبَيْنَ أَسْفَارِنَا

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 ★

(epl. 1st p. plu.) **لَتَسْفَعْنَا**

we shall seize and deal

empathic : **ن**

(imperf. 1st p. plu.) : **تَسْفَعُ**

acc. without shaddah : **أ**
as epl.

س ف ك ★

(imperf. 3 p. m. sing.) **يَسْفِكُ**

< will shed

< **سَفَحَ يَسْفَحُ سَفْحًا وَ سَفُوحًا (ف)**

to shed,

flow (tears, blood, etc.)

أَوْ دَمًا سَفُوحًا

Or blood poured forth.

[6:145]

(ap-der. m. plu.) acc. gen. **مُسَافِرِينَ**
< fornicators

سَافِحَ مُسَافِحَةٍ وَ سِيفًا

to fornicate, to commit for-
nication

(ap-der f. plu.) **مُسَافِحَاتٌ**

fornicatresses

س ف ر ★

(1)

journey (n.) **سَفَرٌ**

< **سَافَرَ** iii **مُسَافَرَةً**
to depart, travel, set out on a jour-
ney

<< **سَفَرٌ يَسْفِرُ سَفْرًا (ض)**

to sweep, disperse

(2)

< ~brightened iv **أَسْفَرَّ**

to shine **إِسْفَارًا** iv **أَسْفَرَّ**

(dawn), enter at the time
of dawn

وَالصُّبْحِ إِذَا أَسْفَرَّ

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 / السَّفِينَةُ

س ف ه ★

(perf. 3 p. m. sing.) سَفِهَ
 < ~ befooled

سَفِهَ يَسْفَهُ سَفَاهًا (س)

وَسَفِهَ يَسْفَهُ سَفَاهَةً (ك)

to be unwise, stupid, foolish

to make oneself سَفِهَ نَفْسَهُ

or become stupid, foolish,
 befool

folly (v.n.) سَفَاهَةٌ

(act. 2 pic. m. sing.) سَفِيهٌ

one who is foolish

(act. 2 pic. m. plu.) سَفَاهَاءُ

those who are foolish

(sing.) < سَفِيهَةٌ

س ق ر

the Hell (n.) سَقْرٌ

س ق ط

(perf. 3 p. m. plu.) سَقَطُوا

< they fell

سَقَطَ يَسْقُطُ سَقُوطًا (ن)

to fall down

to come to - إِلَى

to deviate from - عَنَ

سَقَّكَ بِسَفِيكَ سَفَكًا (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.) سَافِلٌ
 downward

جَعَلْنَا عَلَيْهَا سَافِلَهَا

We turned upside thereof
 the downward. [11:82]

the lowest (1) (relative) أَسْفَلُ

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ

Thereafter We cause him to
 return to the lowest of
 the low. [95:5]

below (2)

وَالرَّكْبُ اسْفَلَ وَنَكَرُوا

And the caravan was below
 you. [8:42]

the lowest (relative) الْأَسْفَلُ

(relative n. plu.) الْأَسْفَلِينَ
 nethermost men
 (humble)

(relative f. sing.) السَّفَلَاءُ
 nethermost

وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى

And he made the word of
 those who disbelieved ne-
 thermost. [9:40]

سَقَا <roofs (n. p. b.)
(sing) سَقَتْ

س ق م ★

(act. 2 pic. m. sing.) w.v. سَقِمَ
<not well
سَقِمَ يَسْقُمُ سَقْمًا وَ سَقِيمًا (ك)
to be weak, to be not well

س ق ي ★

سَقَى (perf. 3 p.m. sing.)
<~watered
سَقَى يَسْقِي سَقْيًا (ض) وَ اَسْقَى
to give to drink, to water,
to irrigate

وَسَقَمُوا مِنْ شَرِّ مَا طَعَمُوا

And their Lord hath slaked
their thirst with a pure
drink. [76:21]

سَقَيْتَ (perf. 2 p.m. sing.) w.v.
thou watered

سَقِي (imperf. 3 p.m. sing.)
gives to drink or will give
to drink

يَسْقِي رَبُّكَ خَمْرًا

He will pour out wine for
his lord. [12:41]

لَا تَسْقِي (imperf. neg. 3 p.f. sing.)
~does not give water

سَقَوْا (imperf. 3 p.m. plu.)
they water, were watering

سَقَطَ (pp.) اُسْقَطَ (pp) فِي يَدَيْهِ
he repented, regretted an
act, he slipped to fall into
error

(imperf. 3 p.f. sing.) سَقَطَ
~falles

repented (pp. 3 p.m. sing.) سَقَطَ

وَلَمَّا تَوَلَّوْا كَآفِرِيْنَ

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

سَقَطْتَ (acc. iv
(imperf. 3 p. m. sing.)
thou causes to fall

سَقَطْنَا (acc. iv
(imperf. 1 st. p. plu.)
we cause to fall

اَسْقَطْتَ (perate. m. sing.) iv
(thou) causes to fall

سَقَطَتْ (imperf. 3 p.f. sing.) iv
it shall drop

س ق ف ★

سَقْفًا (n.) acc. سَقْفٌ nom.
the roof

س ك ب ★

(pact. pic. m. sing.) سَكُوبٌ

<~(ever) following

سَكَبَ يَسْكُبُ سَكُوبًا (ن)

to pour out, (melt and cast metals)

س ك ت ★

(perf. 3 p. m. sing.) سَكَتَ

<~became quiet

سَكَتَ يَسْكُتُ سَكُوتًا (ن)

to be silent, became quiet

(meta.) سَكَتَ عَنَّا الْغَضَبُ

the anger is abated

وَلَمَّا سَكَتَ عَنَّا مُوسَى الْقَضَبُ

And when the anger of Musa abated. [7:154]

س ك ر ★

(pp. 3 p. f. sing.) il سَكَرَتْ

<~intoxicated

to make سَكَرَ يَسْكُرُ سَكْرًا
intoxicated

<< سَكَرَ يَسْكُرُ سَكْرًا وَ سَكَرًا (ن)

to be intoxicated

إِنَّمَا سَكَرَتْ أَبْصَارُنَا

Intoxicated have been our sights. [15:15]

(imperf. neg. 1st. p. plu.) لَا نَسْقِي
we do not water

(بَسَقِي + فِي = يَسْقِيَانِ)

(imperf. 3 p. m. sing.)

~gives me to drink

(pp. 3 p. m. plu.)

they are given to drink

(pip. 3 p. f. sing.)

~shall be given to drink

(pip. 3 p. m. plu.)

they will be given to drink

(perf. 1st. p. plu.) iv

we gave to drink

(imperf. 1st. p. plu.) iv

we give to drink

(perf. 3 p. m. sing.) x

~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 الرَّقَائِيَّةُ فِي رَحْلِ أَخِيهِ

He placed the drinking cup
in his brothers pack.

[12:70]

(giving the) drink (n.)

سُقْبَا

(*el. 3 p.m. sing.*) **يَسْكُنُ - إِلَيْهَا**
that he might find (2)
repose

وَجَعَلَ مِنْهَا ذَوِّجًا لِيَسْكُنَ إِلَيْهَا

And He created therefrom his spouse (Hawwa, the first woman) that he might find repose in her. [7:189]

(The word **يَسْكُنُ 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.* **يَسْكُنُوا - فِي**
they repose

أَنَّا جَعَلْنَا آيَاتٍ لِيَسْكُنُوا فِيهَا

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.*) **يَسْكُنُوا - إِلَيْ**

that you may find repose

(*apl. 1st p. plu.*) **نَسْكِينُ**

we surely shall cause to dwell

(*perate. m. sing.*) **انْكُنْ**

thou dwell

سَكَرًا
liquor (*n.*) *acc.*
(It also signifies the non-intoxicating beverages such as vinegar)

سَكْرَةٌ
agony (1) (*n.*)

سَكْرَةُ الْمَوْتِ

The agony of death. (*Pic.*)
the stupor (*Jid.*) [50:19]

intoxication (2)

لَعَنَّاكَ إِنَّهُمْ لَكَاذِبُونَ

By thy life! in their intoxication they were wandering. [15:72]

سَكَرًا
drunken, (*n.p.b.*)

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 وَ إِلَيْ**

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.) **يَكِينٌ**
 dwelling (n. pt.) **مَتَكَنٌ**
 dwellings (n.p. pt.) **مَتَاكِنٌ**
 (fact. pic. f. sing.) **مَتَكُونَةٌ**
 inhabited
 uninhabited **غَيْرَ مَتَكُونَةٍ**
 poverty, (v n. mim.) **الْمَتَكَنَةُ**
 lowliness
 (n.) acc. **مِسْكِينًا** nom. **مِسْكِينٌ**
 poor, humble, submissive
 the poor (n.p.h.) **الْمَسَاكِينُ / مَسَاكِينٌ**

س ل ب ★

(imperf. 3 p.m. sing.) juss. **يَسْلُبُ**
 ~snatches

إِنْ يَسْلُبْكَ الذَّبَابُ نَيْتًا
 If the fly were to snatch
 away aught from them.
 [22:73]

س ل ح ★

< arms (n. p.h.) **أَسْلِحَةٌ**
 (sing.) **سِلَاحٌ**

س ل خ ★

(imperf. 1st. p. plu.) **نَسْلَخُ**
 < we draw

(perute. m. plu.) **اَسْكُنُوا**
 (you) dwell
 (imperf. 3 p.m. sing.) **لَمْ تَسْكُنْ**
 ~have not been inhabited
 (imperf. 1st. p. sing.) iv **اَسْكُنْتُ**
 I cause to dwell
 (imperf. 1st. p. plu.) iv **اَسْكُنَا**
 we cause to dwell
 juss. iv **يَسْكُنْ**
 (imperf. 3 p.m. sing.)
 < ~causes to cease or
 stop
 < **سَكَنَ يَسْكُنُ مَسْكُونًا (ن)**
 to subside, to be or become
 quiet

opp. to move **اَسْكُنْ**
 cause to be quiet
 (perate. m. plu.) iv **اَسْكُنُوا**
 (you) lodge!
 (act. pic. m. sing.) acc. **سَاكِنًا**
 still
 repose (1) (n.) **سَكَنٌ**

إِنْ صَلَوَاتِكَ سَكَنَ لَهُمْ
 Verily thy prayer is a repose
 for them. [9:103]
 tranquility, rest (2)

وَجَعَلَ اللَّيْلَ سَكَنًا
 And He appointed the night
 as a rest. [6:96]
 tranquility (n.) **سَكِينَةٌ**

<< سَلَطَ سَلْطَةً (س)

to be strong, hard, be sharp

وَلَوْ شَاءَ اللَّهُ لَسَلَطْنَاكُمْ عَلَيْهِمْ

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.)

سَلْطَةٌ
سُلْطَانٌ

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]

(سُلْطَانٌ + يَ + هُ) سُلْطَانِيَّةٌ
my authority

(هُ is only for rhyme)

هَكَذَا عَرَفِي سُلْطَانِيَّةً

There hath perished from me my authority. [69:29]

س ل ف ★

(perf. 3 p. m. sing.) سَلَفَ
<~is past

سَلَفَتْ سَلْفًا وَ سَلُوفًا (ن)

to come to an end, pass away, to precede

to strip off (ن) سَلَخَ سَلَخًا

(perf. 3 p.m. sing.) vii
<~slipped away (1)

to be slipped off vii سَلَخَ

وَإِذَا السَّلَاحُ الْأَشْهُرُ الْخُرُورُ

Then when the sacred months have slipped away. [9:5]

~sloughed off (2)

أَتَيْنَهُ الْيَتِيمَانِ أَتْلَحَ وَمِنَّا

We gave him Our signs but he sloughed them off.

[7:175]

★ ★ ★ ★

fountain (namely (n.) سَلْسَبِيلٌ
Salsabil)

س ل س ل

a chain (n.) سِلْسِيَةٌ

chains, (n. p. b.) السَّلَائِلُ / سَلَائِلُ
manacles

س ل ط ★

(perf. 3 p.m. sing.) ii سَلَطَ
<~gave SS mastery or power

to make سَلَطَ ii سَلَطًا
one overcome, have the mastery

against you with sharp
tongues. (*Jid.*) scold you
with sharp tongues. (*Pic.*)
smite you with sharp ton-
gues. (*M.A.*) [33:19]

Note: Among the words
"inveigh against", "scold",
"smite" and "flay" the
second one is the near-
most to the sense of

سَلَقَ that signifies "to
attack with scathing criti-
cism".

س ل ك *

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

سَلَقَ < ~ threaded (1)

سَلَقَ سَلَقَ سَلَقًا وَ سَلَوًا (ن)

to travel on a road, to thread
a pathway, to make a
way

وَسَلَقْنَا 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 فَسَلَكَ
بِهِ نَافِثَاتٍ 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]

فَكَذَّبْتَكَ

His is that which is past.

[2:275]

(*perf. 3 p. f. sing.*) *iv* أَسْلَفَ

< ~ sent before,
did previously

أَسْلَفَ *iv* إِنْزَالًا

to do SS or give SS
in advance

فَمَّا لِكُ كُلِّ نَفْسٍ مَّا أَسْلَفَتْ

Therein every soul shall prove
that which it sent before.

[10:30]

(*perf. 2 p.m. plu.*)

أَسْلَفْتُمْ
you sent in advance or
you did previously

previously (*v.n.*) *acc.*

سَلَفًا

فَجَعَلْنَاهُمْ سَلَفًا

And We made them a thing
past.

[43:56]

س ل ق *

(*perf. 3 p.m. plu.*)

سَلَفُوا < they flayed

سَلَفُوا سَلَفًا (ن) to boil, scold (*LL*)
to hurt by words (*M/jm.*)

سَلَفُوكَ بِاللِّسَانِ حِدَادًا

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 عَلِمَ اللَّهُ الَّذِينَ يَقْتُلُونَ وَيَسْتَلُونَ بِكُمْ إِذَا

Surely Allah knoweth those who slip away privately.

[24:63]

extract (*n.*) سَلَاةٌ

سَلَاةٌ تَرْتِي طِينٍ

And extract of the clay.

[23:12]

سَلَاةٌ تَرْتِي مَاءَ قَيْوَيْنِ

An extract of water (base).

[32:8]

س ل م ★

سَلَّمَ *(perf. 3 p.m. sing.) ii*

< ~saved (1)

<< سَلَّمَ يَسَلِّمُ سَلَامَةً وَ سَلَامًا (س)

to be in sound condition, well, without a blemish

سَلَّمَ *ii* تَسَلَّمًا

(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

~led (3)

مَا سَأَلْتِكُمْ فِي سَعِيرٍ

What led you into the scorching Fire? [74:42]

سَأَلْنَا *(perf. 1st. p. plu.)*

we made a way (4)

كَذَلِكَ سَأَلْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ

Likewise we made way for it into the hearts of the culprits. [26:200]

يَسَلِّكَ *(imperf. 3 p.m. sing.)*

~causes to go

وَإِنَّهُ يَسَلِّكُم مِّنْ بَيْنِ يَدَيْهِ

He causeth to go before him. [72:27]

تَسَلَّكَ *(imperf. 1st. p. plu.)*

we make a way

أَسْلَمْنَا *(perate. m. sing.)*

make the way

أَسْلَمْنِي *(perate. f. sing.)*

make the way

أَسْلَمُوا *(perate. m. plu.)*

bind with a chain (5)

ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ

Then in a chain whereof the length is seventy cubits, bind him. [69:32]

س ل ل ★

يَسَلَّلُونَ *(imperf. 3 p.m. plu.) vi*

< they slip away

فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَىٰ أَنفُسِكُمْ
تَحِيَّةً مِّنْ عِنْدِ 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 **سَلَّمَ**
whole (1)

سَلَّمَ لَهَا قَرْنًا

(The cow should be) whole and without blemish in her. [2:71]

delivered one (2)

ذُوبَةٌ مِّنْ أُمَّةٍ إِلَىٰ أُهْلِيهَا

A blood-wit delivered to his family. [4:92]

(perf. 1st. p. plu.) iv

~submitted (1)

بِئْسَ الَّذِي سَلَّمَ وَجْهَهُ لِلَّهِ

Aye ! whosoever submitted himself unto Allah.

[2:112]

(perf. 1st p. sing.) iv **سَلَّمْتُ**

I surrendered (2)

وَلَكِنَّ اللَّهَ سَلَّمَ

But Allah saved. [8:43]

(perf. 3 p.m. plu.)

you hand over (2)

سَلَّمْتُمْ

فَلَا جُنَاحَ عَلَيْكُمْ إِنْ سَلَّمْتُمْ نَبِيًّا
بِالْعُرْوَةِ

And there is no blame on you when you hand over that which you have given reputedly. [2:233]

(imperf. 3 p.m. plu.)

they submit (3)

يَسَلَّمُوا

فَلَوْلَا حَيْدُوقِي أَنْفُسِهِمْ حَرَابًا مَّا كُنْتُمْ
تَسَلَّمُونَ

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

تَسَلَّمُوا

حَتَّىٰ تَسْأَلُوا بُيُوتَكُمْ عَلَىٰ أَعْيُنِكُمْ

(Enter not houses other than yours) until you have asked the permission and greeted the inmates.

[24:27]

(perate m. plu.)

greet (1)

تَسَلَّمُوا

the religion of (1) (n)
Islam

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 **السِّلْمِ** 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)

فَإِنْ جَحَضُوا إِلَيْكَ فَاِجْتَنِبْهُمْ
And if they incline unto
peace, then thou may
incline thereunto. [8:61]

submission (3) (n)

الَّذِينَ يَمُوتُونَ فِي سِلْمٍ
فَأَلْفُوا لَهُمُ السِّلْمَ

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

السِّلْمِ

قُلْ أَتَيْتُكُمْ بِحَبْرٍ بَلَدٍ
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

أَسْلَمَا

أَسْلَمُوا

أَسْلَمْتُمْ

وَقُلْ لِلَّذِينَ آمَنُوا وَالَّذِينَ هُمْ
وَأَسْلَمُوا قَدْ آتَيْنَاهُمُ الْكِتَابَ
فَإِنْ أَتَىكَ الْكَلْبُ الْأُمِّيُّ فَلَمْ
يَجِدْ فِي يَدَيْكَ إِكْرَامًا
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

أَسْلَمْنَا

وَلَكِنْ قَوْلُوا أَتَيْنَا
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

يَسْلِمُ

السِّلْمِ

السِّلْمِ

سَلِمًا

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 نَجَّالِينَ وَشِرَكَاءَ لَمْ يُصَفِكُمْ
وَرَجُلًا سَلَمًا لِرَجُلٍ مَلَّ 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 التُّجُودِ 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.* **سَلَمًا**

surrender (1) (*v.n.*) **الإِسْلَامُ**

قُلْ لَأَتِمَّنَّوْا عَنْ إِيْسَلَامِكُمْ
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 مُسْتَسِيلُونَ

submissive

بَلْ هُوَ الْيَوْمَ مُسْتَسِيلُونَ

Nay ! on that day they will be entirely submissive.

[37:26]

س ل و *

السَّلْوَى (n) the quails

(سَلْوَى is a noun derived from سَلَوَان (v.n.) : consolation, 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

سَمَدٌ يَمْشُونَ سَمُودًا (ن)

to hold up one's head in pride

س م د *

(act. pic. m. sing.) acc. سَائِرًا

<one who passes his nights in saying or hearing stories

سَمَرٌ يَسْمُرُ سَمْرًا وَ سَمُورًا (ن)

to pass night awake in idle talk

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)

لَتَجِدَنَّ فِي قُلُوبِ الَّذِينَ اتَّخَذُوا كُفْرًا تَلِيمًا

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 إِيمَانًا وَتَسْلِيمًا

And it only increased them in belief and self-surrender. [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]

(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 بِهٖ سَيْرًا تَهْجُرُونَ
Stiff-necked, discoursing there-
of by night reviling.

[23:67]

(the word سَائِرًا has occu-
red here in the verse as
حَالًا 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 سَائِرَةٌ
or سَمْرَةٌ 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 م ع *

(perf. 3 p.m. sing.)	سَمِعَ
~heard	
(perf. 3 p.f. sing.)	سَمِعَتْ
~(f) heard	

(form of wonder) **أَسْمِعُ - يَسْمَعُ**

how clear is his hearing !

(imperf. 3 p.m. plu.) **يَسْمَعُونَ**
< they hear

perceive through (n) **الْأَسْمِعُ / السَّمْعُ**
ear, hearing

acc. **سَمِيعًا** nom. **السَّمِيعُ، السَّمِيعِ**

(act. 2 pic. m. sing.)

one who listens

(and also one of the Excellent Names of Allah meaning 'The Hearer')

listeners (mts. plu.) **سَمَاعُونَ**

(sing.) **سَمَاعٌ** <

★ س م ك

height (n) **سَمَكٌ**

★ س م م

the eye of needle (n) **سَمٌّ**

حَتَّىٰ يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ

Until a camel passeth through the eye of a needle.

[7:40]

scorching wind (n.) **السَّمُومُ، السَّمُومِ**
scorch

★ س م ن

(imperf. 3 p.m. sing.) **يَسْمِنُ** iv
~nourishes

(imperf. 3 p.m. sing.) **يَسْمِعُ** iv
~makes to hear

juss. **تَسْمِعْ / اسْمِعْ**
(imperf. 3 p.m. sing.)
thou make hear

you make not hear **إِنْ تَسْمِعْ**

(pis. plc. m. sing.) **يُسْمِعُ** iv
one being made to hear

وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَأَنشُرُوا سَمْعَهُمْ

They say: We hear and we disobey and hear thou without being made to obey. [4:46]

(perf. 3 p.m. sing.) **اسْمَعُ** viii
< ~heard

as RF **اسْمَعُوا إِنِّي آتٍ**

(perf. 3 p.m. plu.) **اسْمَعُوا** viii
they heard

(imperf. 3 p.m. sing.) **يَسْمَعُ** viii
~listens, hears

(imperf. 3 p.m. plu.) **يَسْمَعُونَ** viii
they hear

(imperf. 2 p.m. plu.) **تَسْمَعُونَ** viii
you hear

(perate. m. sing.) **اسْمِعْ** viii
(thou) listen ! hear !

(perate. m. plu.) **اسْمَعُوا** viii
(you) listen ! hear !

(Ap-der. m. sing.) **مُسْمِعٌ** viii
listener

(ap-der. > m. plu.) **مُسْمِعُونَ** viii
listeners

(parate. m. plu.) ii **سَمَوَاتٍ**
(you) name !

(you) name them **سَمَوْهُمْ**

< heaven (n.) **السَّمَاءُ، سَمَاءٌ**

lit. : 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.) **السَّمَاوَاتِ، سَمَاوَاتٍ**

the name (n.) **الِإِسْمِ، إِسْمٌ**

the names (n.p.b.) **الْأَسْمَاءِ، 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 نَعْلَمُكَ بِسَمِيًّا

Knowest thou (any as) his compeer. [19:65]

giving a name (v.n.) ii **تَسْمِيَةً**

لَيَسْمُونَ الْمَلَائِكَةَ تَسْمِيَةَ الْأُنثَى

They name the angels the name of females. [53:27]

(pis. pic. m. sing.) ii **مَسْمُوعٌ**
named one, fixed

لَا تَنْسُونَ وَلَا يُغْنِي عَنْكُمْ بَجُوجٌ

Which shall neither nourish nor avail against hunger. [88:7]

(act. 2 pic. m. sing.) **سَمِينٌ**
fat one

(act. 2 pic. m. plu.) **سَمَانٌ**

fat ones

(sing.) **< سَمِينٌ**

س م و ★

(perf. 3 p.m. sing.) ii **تَسَمَّى**
~has named

< سَمًا يَسْمُو سَمُورًا (ن)

to be high, elevated, sublime, rise high

to give name **تَسْمِيَةً** ii **تَسَمَّى**
to, to name

بِإِذْنِ أَبِيكَ إِبْرَاهِيمَ هُوَ سَمَّاكَ 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 **مَسْمُوعٌ**
~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.) السِّنُّ

وَاتَيْنَ بِالْحَسَنِ

And a tooth for a tooth.

[5:45]

dispensation (n.) مَسْنَةٌ

مَقَّتْ سُنَّتِ الْأَوَّلِينَ

Then already gone forth is the dispensation of the ancients. [8:38]

dispensations (n.p.) مَسْنَاتٌ

وَيَهْدِيكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ

And He guides you unto dispensations of those before you. [4:26]

(pis. pic. m. sing.) مَسْمُونٌ

< moulded

مَسَّنَ بِمَسْنٍ سَنًا (ن)

to mould clay (assim)

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ
مِنْ عِجَا تَسْنُونٍ

And verily We have created human being from ringing clay of loam moulded.

[15:26]

وَإِذَا تَدَارَكْتُمْ بِذُنُوبِكُمْ إِلَىٰ آجَلٍ مَعْتَدٍ

When ye deal with another in lending for a fixed term. [2:282]

س ن ب ل

a corn-ear (n.) سُنْبَةٌ

(n.p.) سُنَابِلٌ، سُنْبَلَاتٌ
< corn-ears

(sing.) سُنْبَةٌ

★ س ن د

(pis. pic. f. sing.) مَسْنَدَةٌ
< propped up

to support مَسْنَدًا

firmly, set up stays or props against a wall

<< مَسْنَدٌ بِسُنْدٍ

سُودًا، تَسَانَدًا وَاسْتَنْدَدَ

to lean upon, stay oneself upon, reply upon, confide in

س ن د س

satin (Jld.) (n.) مَسْنَدُسٌ
finest silk (Pic.)

★ س ن م

Tasnim (prop. n.) تَسْنِيمٌ

س ه ل ★

سهولاً
< plain lands (np.)
(sing.) سهل

س ه م ★

ساقم
(perf. 3 p.m. sing.) iii
< ~joined the lots, cast the lots,

ساقم يساقم مساقمة
to cast lots

س ه و ★

سَاهُونَ
(act. pic. m. plu.)
< those who are unmindful

سَهَا يَسْهُو سَهْوًا وَسَهْوًا (ن)
to overlook, neglect, be heedless, unmindful

س و ع ★

سَاءَ
(perf. 3 p.m. sing.) h.v.
< ~was evil

سَاءَ يَسْأُو سُوءًا 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 ه ★

لَمْ يَسْتَنَّ
juss.
(imperf. 3 p.m. sing.) v.
< ~has not rotted

سِنِيَّةٌ يَنْتَنُ سِنِيًّا (س) وَ تَسَنَةٌ
to be advanced in age,
change colour, taste and smell

س ن و ★

سَنَا
< flash, brightness, (n)
light, gleaming

سَنَا يَسْتَوُّ سَنَوًا (ن)
to blaze (fire, lightning)

يَكَادُ سَنَا رَبِّهِ يَذِيبُ بِالْأَبْصَارِ

Well-nigh the flash of His lightning takes away the sights. [24:43]

سَنَةً
year (n.)

السِّنِينَ ، سِنِينَ
years (n.p.)

س ه 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 hereafter.]

evil rain **مَطَرُ السَّوَاءِ**

evil thought **ظَنُّ السَّوَاءِ**

evil (n) **السَّوَاءُ، سَوَاءٌ**

وَمَا مَسَّنِي السَّوَاءُ

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) **سَيِّئَةٌ**

(*opp.* **حَسَنَةٌ** good)

evil (decds) (n. p.) **السَّيِّئَاتُ، سَيِّئَاتٌ**

much bad (*relative*) **أَسْوَأُ**

evil (*relative 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. [5:31]

the external (2) (*np.*) **سَوَاتِلُ**
portion of the organs of generation of both sexes

لِيُنْبِذِي لِهَمَامَاؤُرَى عَنَّهُمَا مِنْ سَوَاتِلِهِمَا

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.* **لِيَسُوْا**

that they may disgrace

(*imperf.* 3 p.f. sing.) *juss.* **تَسُوْ**

~may annoy

إِنْ يُبْدَ لَكَ سُوْرٌ

If it is disclosed to you, may annoy you. [5:101]

(*pp.* 3 p.m. sing.) **سُوْرًا**

~was distressed

(*pp.* 3 p.f. sing.) **سُوْرَتٌ**

litt. ~would be/were distressed

meta. ~would be/ were grieved, sad

(*perf.* 3 p.m. sing.) *iv* **أَسَاءَ**
worked evil, committed evil

(*perf.* 3 p.m. plu.) *iv* **أَسَاءُوا**
they worked evil, committed evil

(*perf.* 2 p.f. plu.) *iv* **أَسَأْتُمْ**
you worked or committed evil

Note : **سَاءَ** (trilateral) is in-

transitive while (*iv*) **أَسَاءَ**
is transitive.

(*Ap-der. m. sing.*) *iv* **السَّيِّئِ**
evil-doer

wicked, evil (n) **السَّوْءُ، سَوْءٌ**

مَا كَانَ أَبُوكَ امْرَأَ سَوْءٍ

Thy father was not a man of evil. [19:28]

evil turn **دَامَرَةُ السَّوْءِ**

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ
 وَيَوْمَ 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 سَيَادَةً وَ سُوْدًا (ن)
 to be head, leader, master
 or a chief

سَيِّدًا وَ حَصُونًا وَ نَبِيًّا مِّنَ الظَّالِمِينَ

A leader and a chaste (one)
 and a Prophet righteous.
 [3:39]

master (2)

وَالْقِيَامَتِ سَيِّدًا هَالِكًا 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,
 verily, 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**

وَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ النَّبِيِّينَ

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 **أَسْوَدًا**

>> **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

قَصَبَ 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 لِي لَوْ لَا 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.*) ۷ تَسَوَّرُوا
< they climbed

to scale a wall ۷ تَسَوَّرَ

إِذْ تَسَوَّرُوا الْغَيْبَاتِ

When they made an entry into the private chamber by climbing the wall.

[38:21]

a high wall (n.) سُوْرٌ

قَضَبَتْ بَيْنَهُمْ سُوْرًا لَهُ بَابٌ

Then a wall, with a door in it, will be raised between them. [57:13]

< bracelets (n.p.) أَسْوَرَةٌ

(*sing.*) سِوَارٌ

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.) سُورَاتُ
Holy Quran

(*sing.*) سُورَةٌ

(*pip. 3 p.m. plu.*) بِسَاقُونَ
they are driven or led

(*act. pic. m. sing.*) سَاقٍ
a driver

shank (n) سَاقٌ

يَوْمَ كَشَفَ 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 سَاقِي
meaning, 'he prepared him-
self for difficulty'—LL).

وَالسَّعْبِ السَّاقِي بِالسَّاقِي

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 ق ★

(*imperf. 3 p.m. sing.*) يَسْوَعُ
~swallows

swallow < أَسَاعَ

<< سَاعَ يَسْوَعُ سُوَاعًا (ن)
to be easy and agreeable, to
swallow, to make easy to

He well nigh swallows it
not. [14:17]

سَاعِعٌ *nom.* سَاعِيًا *assim.*

(*act. pic. m. sing.*)
easy and pleasant to
swallow

س و ق ★

(*perf. 1st p. plu.*) سَوَّعْنَا
<we drove

سَاقٍ بِسَوْقٍ سَوْقًا (ن)
to drive an animal or
cloud by wind

(*imperf. 1st p. plu.*) سَوِّقُ
we will drive

(*pp. 3 p.m. sing.*) سَبَّقَ
~will be driven, was driven

(*imperf. 3 p.m. plu.*) یَسْتُمُونَ
they force (they were forcing or imposing evil)

(*imperf. 2 p.m. plu.*) iv یُسَيِّمُونَ
you pasture

iv < اسَامَ يَسِيمُ اسَامَةً
to pasture

یَسِيمًا
marks (*n*)

يَوْمَ تَعْلَمُونَ فِي وُجُوهِهِمْ مِنْ أَلْوَانٍ السُّجُودِ
Mark of them is on their faces from the effect of the prostration. [48:29]

(*Ap-der. m.plu.*) ii مَسْمُومِينَ
marked ones

to mark SS < سَمَّ تَسْمِيَةً
with SS, to be distinguished

(مَسْمُومِينَ in the Quran may mean either marked by the colour or the like of their horses and so distinguished from others—LL)

(*plis. plc. f. sing.*) ii الْمَسْمُومَةُ، مَسْمُومَةٌ
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.*) السَّوْقُ

(*sing.*) سَائِقٌ

تَطْلِقُ سَعَابًا السَّوْقِي وَالْأَعْنَاقِي

And he set about slashing their legs and necks. [38:33]

< stems (of a tree) (2)

(*sing.*) سَائِقٌ

فَاسْتَوَى عَلَى سَوْقِهِ

And it stands firmly on its stems. [48:29]

< markets (*n.p.b.*)

(*sing.*) الْأَسْوَاقُ سُوقٌ

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.*) يَسْتُمُومُ
< ~perpetrates, imposes

سَامَ يَسْتُمُومُ سَتُومًا (ن)

(i) to bring evil upon, to force

(ii) to pasture at large

(*pip. 3 p. f. sing.*) ii **مَسَوَى**
 ~is levelled

وَسَوَى بِهَمَّ الْأَرْضِ
 Were the earth levelled with
 them. [4:42]

(*perf. 3 p.m. sing.*) iii **سَاوَى**
 ~equalized

حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الضَّعِيفِ
 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 **اَسْتَوَى**

(*perf. 3 p.m. sing.*)
 ~established himself

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَىٰ
 The Compassionate on the
 throne is established.
 [20:5]

~turned to (2) : **إِلَىٰ** -

فَوَسَّوْا إِلَى السَّمَاءِ
 Then He turned to the hea-
 ven. [2:29]

(or He directed himself to the
 heaven **فَوَسَّوْا 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

وَخَلَقَ قَسْوَىٰ
 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 : **وَمَا** is of verbal
 noun (Masdariyah)
 (see *Abk.*)

(*imperf. 1st p. plu.*) li **نَسَوَىٰ**
 we make equal (1)

إِذْ نَسَوْنَهُم بَرِّتِ الْعَالَمِينَ
 When we made you equal
 with the Lord of worlds.
 [26:98]

we make complete (2)

بَلْ قَدِيرِينَ عَلَىٰ أَنْ نَسُوْا بَنَاتِهِ
 Yes ! we are powerful to
 make complete (his whole
 body even) his fingers.
 [75:4]

~is not equal

لَا يَسْتَوِي

(*imperf. 3 p.m. dual.*)

يَسْتَوِيَانِ

the twain are equal

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

يَسْتَوُونَ

they are equal

(*el. 2 p.m. plu.*)

يَسْتَوُوا

that you may mount firmly

open, central (n.)

سَوِي

مَكَائِسَوِي

A central (or open) place.

[20:58]

alike ! same (1)

سَوَاءٌ

سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ

(It is) alike for them whether thou warneth them or warneth them not. [2:6]

equal (2)

فَمَا الَّذِينَ فُضِّلُوا بِرَأْيِي رِزْقِهِمْ عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ 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)

أُولَئِكَ سَرَّحْنَاهُمْ وَأَصْلَحْنَا عَنْ سَوَاءِ السَّبِيلِ

Those are worst in abode and farthest astray from the level (balanced) way.

[5:60]

~became firm (3)

(without preposition)

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَى

And when he attained his full strength and became firm. [28:14]

~stood firm (4)

فَاسْتَوَى عَلَى سُوَاهِ

Then stood firmly on its stems. [48:29]

ذُو مِرَّةٍ فَاسْتَوَى

One strong in make, then he stood firm. [53:6]

(*perf. 3 p. f. sing.*) *viii* اسْتَوَتْ

~rested

وَاسْتَوَتْ عَلَى الْجُودِيِّ

And it rested on Judi.

[11:44]

(*perf. 2 p.m. sing.*) *viii* اسْتَوَيْتَ

~thou art settled

وَإِنَّا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ

And when thou art settled, thou and those with thee in the Ark'. [23:28]

(*perf. 2 p.m. plu.*) *viii* اسْتَوَيْتُمْ

you mount

إِذَا اسْتَوَيْتُمْ عَلَىٰهَا

When ye mount thereon.

[43:13]

(*imperf. 3 p.m. sing.*) *viii* يَسْتَوِي

~is equal

س ي ل

(perf. 3 p. f. sing.) w.v. سَالَتْ
 <~flowed.

سَالَ بَيْنَ سَيْلٍ وَ سَيْلَانَا

to flow !

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. أَسْلَمْنَا
 we made to flow

وَأَسْلَمْنَا لَهُ مِنَ الْعَقْرِ

And We made a fount of brass to flow for him.

[34:12]

the torrent (n.) السَّيْلُ، سَيْلٌ

س ي 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 Sceneena 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)

وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ

And guide us unto the fair path. [38:22]

sound (n.) acc.

(physically quite fit)

سَوِيًّا

قَالَ أَيُّنِكَ الْكَافِرُ النَّاسُ ثَلَاثَ لَيَالٍ سَوِيًّا

He said thy sign is that thou shalt not speak unto mankind for three nights (white) sound. i. e., he was physically quite fit and not affected by any disease of the tongue (IK.) [19:10]

فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا

And it took unto her the form of a human being sound. [19:17]

س ي ر ★

movement (v.n.) سَيَّرَ، سَيَّرًا

make, form, state (n.) سَيْرَةٌ

سَنُودُهُ هَلْ يَبْرُكُهَا الْأَوْلَى

We shall restore it to its former state. [20:21]

caravan (n.) السَّيْرَةُ، سَيْرَةٌ

كتاب الشين

ش أ ن ★

(n.) gen. شَأْنٌ nom. شَأْنٌ
 < state, affair, business, concern,

ش ب ه ★

(pp. 3 p.m. sing.) هُ **شَبَّهَ**
 < ~made dubious, resembling

ه **شَبَّهَ بِقَبِّهِ تَفْهِيمًا**
 to assimilate, to make similar

وَلَكِنَّ شَبَّهَ لَهُمْ

But it was made dubious to them. (Jid.) But it appeared unto them. (Pic.)

[4:157]

ش أ م ★

<< left side, the left (n) **الشَّمَائِلُ**
 calamity **شَوْمٌ**
 opp. **يَمِينٌ** good luck

leftside as a **شَمْسَةٌ** <
 symbol of calamity
 opp. rightside as a
 symbol of good future

وَأَصْحَابُ الشَّمَائِلِ مَا أَصْحَابُ الشُّمُورِ

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]

شَتَّ بِقَتِّ شَتًّا وَ شَتَّانَا وَ شَيْنَانَا (ن)
to be scattered,
— dispersed

وَ أَخْرَجْنَا بِهِ أَزْوَاجًا مِّنْ نَّكَاتِ شَيْءٍ
We have brought forth various kinds of plants.
[20:53]

divided (2)

تَجِدُهُمْ جَمِيعًا وَ قُلُوبُهُمْ شَتَّى
Thou 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.

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

يَوْمَ هُمْ يَبْكُونَ وَ يَسُدُّوا وُجُوهُهُمْ
On that day men will come
forth in sundry and scattered groups. [99:6]

ش ت و ★

الْقَاءُ the winter (n.)

the words شَبَّهَ قَوْمٌ 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 شَبَّهَ
~became dubious, alike

(perf. 3 p.f. sing.) vi شَبَّهَتْ
became consimilar, alike

gen. مَشَابِهٍ acc. مَشَابِئًا
(Ap-der. vi, m. sing.)
consimilar

(Ap-der > vi f. plu.) مَشَابِهَاتٌ
consimilar

وَمَا يَكُنْ مِنْ أُمَّةٍ إِلَّا لَدَى حَرَبٍ أَعْتَدْنَا لَكُمْ صُورًا مِّمَّا كَفَرْتُمْ

Where in some verses are
firmly constructed—they
are the mother of the book,
and others consimilar. (i.e.,
open to various interpretations ;
those verses whose drift is not
clear, owing either to their being
too general or to their seeming
opposition to some clear text. (Jid.) [3:7]

(Ap-dr. > viii, m. sing.) acc. مِثْلًا
like each other

ش ت و ★

< various (1) (adj.) مِثْلِي

فَمَنْ يَشْعُرْ فَخَمًا (ف)

to fill, to load

ش خ ص *

(imperf. 3 p. f. sing.) تَشْخُصُّ

~starring

فَمَنْ يَشْعُرْ فَخَمًا (ف)

to be elevated, to fix the eye upon

(act. pic. f. sing.) شَاخِصَةٌ

starring

ش د د *

(perf. 1st. p. plu.) سَدَدْنَا

we made strong (1)

< سَدَّدْ بِئُذًى سَدًّا (ن)

to strap, bind, to strengthen,

وَسَدَدْنَا مَلِكَهُ وَأَتَيْنَاهُ الْحِكْمَةَ وَفَصَّلَ
الْحَدِيثِWe made his dominion strong
and gave him wisdom and
decisive speech. [38:20]

we made firm (2)

وَمَنْ خَلَقَهُمْ وَشَدَدْنَا مُلْهُمُ

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.) أَشُدُّ

strengthen ! (1)

298

ش ج ر *

(perf. 3 p. m. sing.) تَجَرَّرَ

~is disputed about

< تَجَرَّرَ بِشَجَرٍ مُجْتَرًّا (ن) - بَيْنَ

to be disputed about,
between

عَلَىٰ مِثْلِهِمَا فَجَعَلْنَاهُمُ

Until they make thee a judge
of what is disputed bet-
ween them. [4:65]

acc. تَجَرَّرَ nom. الشَّجَرَةُ

tree (n.) gen.

trees acc. nom. الشَّجَرُ، شَجَرٌ

ش ح ح *

(act. 2 pic. m. plu.) أَشْحَىٰ

<niggardly ones

شَحَّ بِشَحٍّ شَحًّا وَ شَحًّا (ن)

to be niggardly, greedy

niggardliness,

covetousness, greed

الشَّحُّ، شَحٌّ

ش ح م *

(sing.) شَحْمٌ < fats (n.p.b.) شَحْمٌ

ش ح ن *

(pact. pic. m. sing.) الشَّحُونُ

<laden

mighty (3)

كَتَبَهُ سَدِيدًا الْقُوَى

One mighty in power has
taught him. [53:5]

stern (4)

فَحَسَبْنَا حِسَابًا سَدِيدًا

Wherefore We reckoned with
them a stern reckoning.
[65:8]

great (5)

وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ سَدِيدٌ

And We sent down iron
wherein is great violence.
[57:25]

vehement (6)

وَرَأَيْتَهُ لِيَحِبَّ الْعَيْرَ لَشَدِيدٍ

And verily in the love of
wealth he is vehement.
[100:8]

شَدَادٌ *nom.* شِدَادًا *acc.*

(*act. 2 pic. m. p.b.*)
hard ones (1)

ثُمَّ يَأْتِي بَيْنَ يَدَيْكَ سَبْعَ شَدَادٍ

Then thereafter will come
seven hard years. [12:48]

strong (2)

وَبَنَيْنَا أَسْفَلَ سَمَائِكُمْ بِسَبْعِ شَدَادٍ

And We have built over you
seven strong heavens.
[78:12]

أَشْدُدْ بِهِ أَزْمِرِي

Strengthen my back by him.
[20:31]

harden (2)

وَأَشْدُدْ عَلَى قُلُوبِهِمْ

And harden their hearts.
[10:88]

شُدُّوا (*perate. m. plu.*)

tie fast ! (3)

حَتَّىٰ إِذَا أَخْبَسْتُمُوهُمْ فَشُدُّوا الْوَتَاقي

Untill when you have routed
them up tie fast the bonds.
[47:4]

(*perf. 3 p.f. sing.*) *viii* اَشْتَدَّتْ
~ became hard

أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي
يَوْمٍ عَاصِفٍ

Their works are like ashes
upon which the wind bloweth
hard on a stormy
day. [14:18]

(*act. 2 pic. m. sing.*) الشَّدِيدُ، شَدِيدٌ
severe (1)

لَقَدْ أَلَّهَ شَدِيدًا الْعِقَابِ

Then verily Allah is severe
in chastising. [2:211]

strong (2)

وَإِنَّا لَنَسْتَأْتِي السَّمَاءَ فَنَجِدُهَا مُلَمَّتَةً حَرًّا 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
ظُلْمًا

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]

تَوَلَّوْنَا زَعَنَ مِنْ كُلِّ شَيْعَةٍ أَيْمُنَ أَشَدُّ حَلً
الرَّحْمَنِ بَيْنًا

(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 نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَاقِبُهُمْ جَلًّا

(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 يُنَاطِلُونَهَا

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 الْكٰفِرِيْنَ رَحِيْمًا رِيْبِيْمًا

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) (relative)

أَشَدُّ

وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى

And surely the torment of
the hereafter is most severe
and most lasting.

[20:127]

stronger (2)

فَأَسْتَفِيْمُ أَهْمُو أَشَدُّ خَلْقًا أَمْ مَنِ خَلَقْنَا

Ask them thou, are they
stronger in structure or
those others whom We
have created. [37:11]

mightier (3)

وَأَشْرُوا فِي قُلُوبِهِمْ لِيَجْلِبَ لَهُمُ

(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 (Plc.).

(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. s.)

drinking place

مَشَارِبٌ *acc.* (v.n. mim. p.b.)

drinks

مُشْرَبٌ *acc.* (v.n.)

drinking

شَرِبٌ *acc.* (v.n.)

drinking

الشَّرَابُ، شَرَابٌ *nom.*

شَرَابًا *acc.* شَرَابٍ *gen.* (n.)
drink

ش ر ح ★

شَرَحٌ *acc.* (perf. 3 p.m. sing.)

~expanded

لَا أَنشُرَ أَشَدَّ رَغْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ

(d) Surely ye are more awful in their breasts than Allah. [59:13]

أَشَدُّ *n.* maturity

وَلَمَّا لَخَّ أَشَدَّهُ اتِّبَاهَهُ حُكْمًا وَعِلْمًا

And when he attained his maturity, We gave him wisdom and knowledge.

[12:22]

ش ر ب ★

شَرِبٌ *acc.* (perf. 3 p.m. sing.)
~drank

كَلِمَاتٍ بِشَرِبٍ شَرِبًا وَ مَشْرَبًا (س)
to drink, swallow, sunk in, absorb

شَرِبُوا *acc.* (perf. 3 p.m. plu.)
they drank

يَشْرَبُ *acc.* (imperf. 3 p.m. sing.)
~will drink

يَشْرَبُونَ *acc.* (imperf. 3 p.m. plu.)
they will drink

تَشْرَبُونَ *acc.* (imperf. 2 p.m. plu.)
you drink

اشْرَبُوا *acc.* (perate m. plu.)
(you) drink !

أَشْرَبُوا *acc.* (pip. 3 p.m. plu.)
lll. they were made to drink

ش و ر ★

الكثرة، شرّاً (n.) acc. شرّاً nom. شرّاً
evil (1)

وَلَوْ تَحَسَّبُ لَأَنَّ اللَّهَ لِلنَّاسِ لَشَرٌّ

And Allah were to hasten
for them the evil. (M.A.)
[10:11]

bad (2) (adj.)

وَعَلَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ

And belike ye desire a thing
whereas it is bad for you.
[2:216]

worse, worst (3) (elative)

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرِّينَ ذَلِكَ سُوءُ 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.) الأشرارُ
vicious ones

sparks (n.) gen. شرير

< تَشْرَحُ بِشْرَحٍ قَشْرَحًا (ف)

to uncover, spread out,
made open

وَلَكِنْ مَنْ يَشْرَحْ بِالْكَفْرِ صَدْرًا فَصَلْبِهِ
بِغَضَبٍ مِنَ اللَّهِ

But whosoever expandeth his
breast to infidelity, upon
them shall be wrath from
Allah. [16:106]

(imperf. 3 p.m. sing.) juss. يَشْرَحُ
~ 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 و ر د ★

(parate. ii, m. sing.) شَرَّدَ
scatter! disperse!

to disperse شَرَّدَ تَشْرِيدًا <

<< شَرَّدَ بِشَرْدٍ مُرُودًا وَ مُرَادًا (ن)
to flee, escape, depart

ش و ر ذ م

a small band (n.) شَرْدَمَةٌ

<< شَرَعُ شُرُوعًا (ف)

to raise, to appear, to begin

إِذْ كَانَتْ يَوْمَهُمْ جِيَّتَانَهُمْ 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.) شَرَعَةٌ
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

ثَاخَذَتْهُمْ الصَّيْحَةُ مُشْرِقِينَ
Then they should took hold
of him at the sunrise. (Jid.)

[15:73]

the (n.p.) الْمَشْرِقُ

(n. for p. dual.) الْمَشْرِقَيْنِ
the east and the west
(literally 'the two orient's'. A
good equivalent idiom in

ش ر ط

أَشْرَاطٌ < tokens (n.p.b.) تَشْرُطُ

token, sign

Note : the above mentioned

word أَشْرَاطٌ is the plural!

form of تَشْرُطُ (with *Fatha*
on the second redical), notof تَشْرُطُ (with *Sukun* on
it). That is why that theformer تَشْرُطُ means sign
and is transformed to the

plural as أَشْرَاطٌ and the

latter تَشْرُطُ means condi-
tion and is transformed
to plural as شُرُوطٌ

ش ر ع

(perf. 3 p.m. sing.) شَرَعَ
~instituted, ordained

< شَرَعَ بِشْرَعٍ شُرْعًا (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
share SS

< شَرِكٌ بِشَرِكٍ شِرْكَاً (س)
to share,

(*perf. 3 p.m. sing.*) iv
< ~ associated, ascribed
partners

to take أَشْرَكَ إِشْرَاكًا
into partnership

(*perf. 3 p.m. plu.*) iv
they associated, ascribed
a partner

(*perf. 2 p.m. sing.*) iv
you associated SS to, ascribed
partner to

(*perf. 2 p.m. plu.*) iv
you associated, ascribed
partner to

(*perf. 1st. p. plu.*) iv
we associated, we ascribed
partner to

(*Imperf. 3 p.m. sing.*) iv
~ associates, ascribes part-
ner

(*imperf. 3 p.m. sing.*) iv
that SS is associated to

(*imperf. 3 p.m. plu.*) iv
they associate, ascribe part-
ner to

(*imperf. 3 p.f. plu.*) acc. iv
that they shall associate

شَارِكٌ

أَشْرَكَ

أَشْرَكُوا

أَشْرَكْتَ

أَشْرَكْتُمْ

أَشْرَكْنَا

يُشْرِكُ

يُشْرِكُ

يُشْرِكُونَ

يُشْرِكْنَ

English would be "poles
apart", for they could
never meet. (*Jid.* > *AYA*)

حَتَّىٰ إِذَا جَاءَنَا قَالَ يَلَيْتَ بَيْنِي وَبَيْنَكَ بَعْدَ
الشَّرْقَيْنِ

Until 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.*) الْمَشَارِقُ
east,

Note : الْمَشْرِقُ is plural of

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 أَقْسِمُ رَبِّ الْمَشَارِقِ وَالْمَغْرِبِ

I swear by the Lord of the
east and the west.

[70:40]

sunrise (*v.n.* > *iv*) الْإِشْرَاقُ

eastward, (*n. r. adj.*) تَشْرِيقًا
eastern

eastern, (*n. r. adj.*) تَشْرِيقَةً
of east

nom. الْمُشْرِكُونَ ، مُشْرِكُونَ
 gen. acc. الْمُشْرِكِينَ ، مُشْرِكِينَ
 (ap-der. > iv, m. plu.)
 associators (1)

إِن أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ

And if you obey them you shall become associators indeed. [6:121]

infidels, idolaters (2)

وَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاتُّبِتُوا الْمُشْرِكِينَ
 حَيْثُ وَجَدْتُمُوهُمْ

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.) الْمُشْتَرِكُونَ
 sharers

associating (1) (n.) الشَّرِكُ ، يَشْرِكُ

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

Verily associating is a tremendous wrong. [31:13]

(imperf. 2 p.m. sing.) acc. iv تَشْرِكُ
 that you associate

(imperf. 2 p.m. plu.) iv تَشْرِكُونَ
 you associate, ascribe partner

(imperf. 2 p.m. plu.) acc. iv تَشْرِكُوا
 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 أَشْرِكُ
 litt. SS to share

وَأَشْرِكُهُ فِي أَمْرِي

And let him share my task. [20:32]

(perate. neg. m. sing.) iv لَا تَشْرِكُ
 associate not ! ascribe not SS to !

(perate. neg. m. plu.) iv لَا تَشْرِكُوا
 (you) associate not ! ascribe not SS to !

(act. 2 pic. m. sing.) شَرِيكٌ
 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 اشترأ

(perf. 3 p. m. plu.) viii اشترؤا
they purchased (1)

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالََةَ بِالْهَدَىٰ

These are they who purchased error for guidance.

[2:16]

they sold, bartered (2)

يَفْسَا شَرَوْا نَفْسَهُمْ

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.) viii يشترؤن
they purchase, sell, barter

(el. 3 p.m. plu.) viii يشترؤا
that they may barter, purchase

partnership (2)

أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ
أَمْ لَهُمْ شِرْكٌ فِي السَّمٰوٰتِ

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 شراأ و شترى (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

فَلْيَقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيٰوةَ
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 *lit.* means commercial exchange. Therefore, it may

ش ط ن ★

الشَّيْطَانُ *nom.* شَيْطَانٌ، شَيْطَانًا (n.)
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 **الْ** signifies 'any that is excessively or inordinately, proud or corrupt or unbelieving or rebellions, or that is insolent and audacious in acts of rebellion' (Jid. < LL).

ش ع ب ★

شُعُوبًا (n.p.b.) acc.
nation, communities

شُعَبٌ (sing.) < شَعَبٌ
(n.p.b.) gen.
branches

شَعْبَةٌ (sing.) <

نَشَرْتُمْ (imperf. 1st. p. plu.)
we purchase, barter

لَا تَشْتَرُوا (perate neg. m. plu.)
barter not, purchase not

ش ط م ★

شَاطِئٌ
side (n.)

كُوِيَ مِنَ الشَّاطِئِ الْوَادِ الْأَيْمَنِ

He was called from the right side of the valley. [28:30]

شَطَأٌ
shoot, sprout (n.)

كَزْبَعِ أَنْجَحِ شَطَأَهُ

Like seed-produce that puts forth its sprout.
.....its shoot (Jid.)
[48:29]

ش ط ر ★

شَطْرًا
towards (n.) acc.

ش ط ل ★

لَا تَقْضُوا (perate, neg. m. sing.)
<act not unjustly or iniquitously

بِطَرًا (ن) شَطْرًا
to treat with
unjustice to go
beyond due bounds

شَطَطًا
enormity, (n.) acc.
abomination

where these rites and ceremonies are performed.'

poetry (n.) الشعر

<hair (n.p.b.) gen. أشعار
(sing.) الشعر

Note أشعار is the plural of شعر (with *Fatha* on the first radical, not of الشعر (with *Kasar* on it) because this latter one means 'poetry'.

monument (n.p.) المنبر

وَأَذِّنْ صَوْرًا مِّنْ عَرَفَاتٍ نَّادُوا اللَّهَ
عِنْدَ الْمَنْبَرِ الْحَرَامِ

Then when ye hurry from Arafat, remember Allah near the sacred monument. [2:198]

Note المنبر الحرام 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.) الشعرى
(name of a star which the pagans considered a deity).

انطَلِقُوا إِلَى ظِلِّ ذِي تَلْحِي شَعْبٍ

Depart unto the shadow three-branched. [77:30]

ش ع ر ★

(imperf. 3 p. m. plu.) يشعرون
they perceive

شَعْرَ يَشْعُرُ، شَعْرَ يَشْعُرُ شِعْرًا
وَشَعْرًا (ف، ك)

to perceive by the senses, to know

(imperf. 2 p. m. plu.) تشعرون
you perceive

(imperf. 3 p. m. sing.) iv. يشعُر
~makes perceive or know

(emp. 3 p. m. sing.) لا يشعرون
do not let them know, or discover

poet (act. pic. m. sing.) شاعر

poets (act. pic. m. plu.) الشعراء

(act. 2 pic. f. plu.) شعائر
signs, marks

(sing.) شِعْرَةٌ >

Note : شعائر الله 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.*) شَفَعَاءُ
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.*) *vili* اشْتَعَلَ
~flared (*M.A.*)

iv << شَعَلَ يَشَعَلُ شَعْلًا (ف) وَ اشْتَعَلَ
to light a fire *ii* وَ شَعَلَ

< اشْتَعَلَ اشْتِعَالًا
to become inflamed
litt. inflamed

ش غ ف

(*perf. 3 p. m. sing.*) شَفَعْتُ
~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.*) شَغَلْتُ
< ~kept busy and occupied

to occupy شَغَلَ يَشْغَلُ شَغْلًا (ف)
occupation (*n.*) شُغْلٌ

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.*) *ill* شَاقَرُوا
they opposed

< شَانَ بِشَاقٍ شِقَاقًا
to become hostile to

ill بِشَاقٍ، بِشَاقٍ
(*imperf. 3 p. m. sing.*)
~opposes

(*imperf. 2 p. m. plu.*) *ill* تَشَاقَرُونَ
you become hostile, cause
cleavage

لَتَعْلَمَنَّ اللَّهُ الَّذِينَ يُشْرِكُونَ وَيَقُولُ الَّذِينَ
الَّذِينَ كَفَرُوا تَشَاقَرُونَ 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.*) يَشَقُّونَ
~splits asunder, cleaves
asunder

(*imperf. 3 p. f. sing.*) *v* تَشَقُّونَ
~splits or cleaves asunder

(*perf. 3 p.m. sing.*) *vii* انشَقَّ
~rent asunder

(*perf. 3 p. f. sing.*) *vii* انشَقَّتْ
~rent asunder

acc. مُشْفِقُونَ | nom. مُشْفِقُونَ
(*act. pic. m. plu.*)

fearful ones

التَّفَقُّقُ
twilight, (n.)
afterglow of sunset

ش ف ه و

شَفَتَيْنِ
two lips (*n. dual.*)

ش ف ي ★

(*imperf. 3 p.m. sing.*) يَشْفِي
< ~heals

شَفَى بِشَفِي شِفَاءً (ض)
to cure, heal

بِشَفِي (بِشَفِي بِرَفِي)
~heals me

(*imperf. 3 p.m. sing.*) *juss.* يَشْفِ
~heals, relieves

شِفَاءً
healing (*v.n.*)

شَفَا
brink (*n.*)

ش ق ق ★

(*perf. 1st p. plu.*) شَقَقْنَا
~clove (1)

< شَقَّ بِشَقٍّ شَقًّا (ن)
to split, cleave

(*imperf. 1st p. sing.*) أَشَقُّ - عَلَى
I shall be hard (2)
upon SS

(act. 2 pic. m. sing.) **شَقِيحٌ**
unblessed

the wretched (relative)
one, unfortunate **الْأَشْقَى، أَشْقَى**

wretchedness (v.n.) **شَقْوَةٌ**

ش ك ر ★

(pref. 3 p.m. sing.) **شَكَرَ**
< ~gave thanks, became
grateful

تَكَرَّ بِشُكْرٍ فَكْرًا وَ شُكْرَانًا (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.) **اشْكُرْ**
be grateful!

(perate m. plu.) **اشْكُرُوا**
(you) be grateful,
give/return thanks!

(imperf. 3 p. f. sing.) **تَشُقُّ** vii
~cleaves asunder

(v.n.) acc. **تَشَقًّا**
cleaving asunder

travail, distress, (n.) gen.
difficulty **شَيْقًا**

**وَتَحْمِيلٍ أَثْقَالًا كَمَا إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بَالِغِيهِ إِلَّا
بِشَيْقِ 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.) **شَقَّةٌ**
to reach

لَكِنَّ بَعْدَكَ عَلَيَّهِمُ الشَّقَّةُ

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

cleavage, (v.n. liti) **شِقَاقٌ**
divergence, schism

ش ق ي ★

(perf. 3 p.m. plu.) **شَقُّوا**
< ~are/were wretched

شَقِيًّا يَشُقُّ شَقًّا وَ شَقَاوَةً وَ شَقْوَةً (س)
to be miserable
unfortunate

(imperf. 3 p. m. sing.) **يَشُقُّ**
~shall be distressed

(el. 2 p.m. sing.) acc. **تَشُقُّ**
that you may be distressed,
lest you may be distressed

إِنَّكَ كَانُ عَبْدًا شَاكِرًا

Verily he was a bondman
grateful. [17:3]

appreciative, (2)
bountiful in rewarding

رَبُّهُ غَفُورٌ 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

<< تَشَكَّرَ بِشَيْءٍ شَكَاةً (س)

to be perverse, stubborn,

to < تَشَاكَّرَ

wrangle, quarrel

ش ك ك ★

doubt (n.) nom. juss. شَكًّا

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 تَطَوَّلَ خَيْرًا إِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

And whosoever voluntarily
doth good, then verily
Allah is appreciative, know-
ing. (or) surely
Allah is Bountiful in re-
warding, Knowing

[2:158]

Note : شَاكِرٌ when applied
to God means, 'He who
approves or rewards, or
forgives, much or largely;
He who gives large re-
ward for small, or few,
works' (LL) or, one who
highly appreciates good
and is bountiful in rewar-
ding it

juss. شَاكِرُونَ nom. الشَّاكِرِينَ

(act. pic. m. plu.) acc.
grateful or thankful ones

(act. 2 pic. m. sing.) مُشْكُورًا

accepted, appreciated, recom-
pensed

acc. الشُّكُورُ، شُكُورٌ nom. شُكُورًا

grateful (2) (ints. sing.)

ش م ز ★

(perf. 3 p. f. sing.) xi أَشَارَتْ
~shrank (with aversion)

< أَشَارَ أَشْرَارًا

to shrink from

<< شَمَزَ بِشَمْرٍ شَمْرًا (ن) - مِنْ

to feel aversion for

ش م س ★

the sun (n.) acc. الشَّمْسُ ، شَمْسًا

ش م ل ★

(perf. 3 p. f. sing.) viii أَشْتَمَلَتْ عَلَى
~contained SS

< أَشْتَمَلَ أَشْتِمَالًا
to contain, viii
to comprise

<< شَمَلٌ يَشْمَلُ شَمَلًا وَ شَمُولًا

وَ يَمِيلُ يَشْمَلُ شَمَلًا (ن، س)

to include, contain

الشِّمَالُ the left (side) (l) (n.)

لَقَدْ كَانَ لِنَبِيِّ إِسْرَائِيلَ آيَاتٌ مِنْ رَبِّهِ

عَنْ يَمِينِهِ وَ شِمَالِهِ

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]

similar, like (n.) gen. شَكْلِي

ش ك و ★

(imperf. 1st. p. sing.) أَشْكُو

<I bewail. (Jld.) I complain

شَكَا يَشْكُو شَكْوَى وَ شَكَاةً (ن)

to complain, to accuse

(imperf. 2 p. m. sing.) viii تَشْتَكِي
thou complaineth, bewaileth

as RF أَشْكُوا <

a niche (n.) مَشَاةً (مَشَاةً)

ش م ت ★

(perate. neg. m. sing.) لَا تَشْتُمُوا

cause not SS to rejoice (Jld.)

make not SS gloat (Arb.)

< أَشْتَمْتُ إِشْتِمَاتًا - ب

to make one rejoice at
another, affection

ش م خ ★

(act. pic. f. plu.) acc. شَائِعَاتٍ

<lofty, high, tall

to be high شَمَعٌ يَشْمَعُ شَمْعًا (ن)

< شَهِدَ بِشَهَادَةٍ شُهِودًا (س)
to witness, be present
<< شَهِدَ بِشَهَادَةٍ شَهَادَةً (ك) - عَلَى
to bear witness, give testi-
mony against

وَشَهِدَتْ شَاهِدًا تَرَى أَمَلًا
And a witness of her own
family bore witness.
[12:26]

is present (2)

مَنْ شَهِدَ فِي الشَّهِادَةِ فَهُوَ فِيهَا
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 الرِّسَالَ 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)

وَأَتَمَّ مِنْ أَيْدِي كَتَبِهِ وَيُسَالِيهِ
Then as to him who shall be
vouchsafed his book in his
left hand. [69:25]

the left side (n.p.b.) شَمَائِلُ

ش ن ه ★

شَانِيَةٌ
(act. pl. m. sing.)
traducer, insulter

شَتَانٌ
hatred (n.)

ش ب ه ★

شَبَابٌ
acc. شِبَابًا nom.
flame (1) (n.) gen.

إِلَّا مَنْ خَلَفَ الْخَلْفَةَ فَاتَّبَعَهُ شَبَابٌ كَائِبٌ
Except him who snatches
away (a word by stealth)
and him then pursueth a
glowing flame. [37:10]

a brand (2)

لَاؤَاتِكُمْ شَبَابٌ قَبِيرٌ
Or bring you therefrom a
burning brand. [27:7]

شَبَابٌ
the flames (n.p.b.)

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)

تَوَلَّوْنَا لِوَالِيهِ مَا نَشْهَدُنَا مِنْهُ لَكَ آمَلِي

And thereafter we shall surely say unto his heir, we witnessed 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 وَآيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ

On the day wherefrom their tongues and their hands and their feet will bear witness against them regarding that which they were wont to work. [24:24]

declares on oath, (2)
swears

وَيَذَرُوهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَدَاتٍ
بِاللَّهِ إِنَّهُ لَمِنَ الْكٰذِبِينَ

And it will avert the chastisement from her if she testifieth 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 وَالْقِدِّينَ 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]

acc. مَشْهُودًا nom. مَشْهُودٌ
(part. pic. m. sing.)

witnessed

witness (v.n. mim.) مَشَّهَدٌ

witness (v.n.) الشَّهَادَةُ

witnesses (v.n.p.) الشَّهَادَةُ

ش ه ر ★

month (n.) الشَّهْرُ، شَهْرٌ

two months (n. dual.) شَهْرَيْنِ

months (n.p.b.) الشُّهُورُ، الْأَشْهُورُ

ش ه ق ★

(v.n.) acc. شَيْقًا nom. شَيْقٌ
roaring, braying

(act. pic. m. plu. b.) شُهُودٌ

(sing.) شَاهِدٌ < witnesses

(act. pic. m. p.b.) الْأَشْهَادُ

(sing.) شَاهِدٌ < witnesses

(act. 2 pic. m. sing.) شَهِيدًا
present (1)

فَدَا نَعْمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا

Allah hath bestowed favour on me that I was not present with them. [4:72]

witness (2)

وَجَنَابِكَ شَهِيدًا عَلَى فُرَادِهِ

And We shall bring thee against these as a witness.

[16:89]

heedful (3)

إِنَّ فِي ذَلِكَ لَذِكْرًا 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]

(act. 2 pic. m. dual.) شَهِيدَيْنِ

two witnesses

(act. 2 pic. m. plu.) الشَّهِدَاءُ

witnesses (1)

martyrs (2)

ش و ك ★

meta. arms (n.) الشوكَة
litt. thorn

ش و ي ★

(imperf. 3 p.m. sing.) يَشْوِي
< ~scalds

شَوَى يَشْوِي شَيْئًا (ض) وَ أَشْوَى
to roast iv

الشوى (M. Ali) (n.)
scalds skin (Jid.)

ش ي ه ★

(perf. 3 p.m. sing.) شَاءَ
~willed

شَاءَ بِشَاءٍ قَبِيْلًا وَ مَنِيْبَةً
to will, to wish وَ مَقَاةً (ف)

(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.) يَشَاءُوْنَ
they will wish, will

ش ه و ★

(perf. 3 p. f. sing.) اَشْتَهَتْ
~desired

(imperf. 3 p.m. plu.) يَشْتَهُونَ
they desire

(imperf. 3 p. f. sing.) تَشْتَهِي
~desires

شَهْوَةٌ
lustfully (n.)

الشهوات (n.p.)
desires, lusts, joys

ش و ب ★

شَوْبًا (Rgh.) (n.)
drought (Jid.)

ش و ر ★

(perate m. sing.) اِسْتَشَارَ
< consult !

اِسْتَشَارَ
to ask for advise, consult

(perf. 3 p. f. sing.) اَشَارَتْ
< ~pointed to

اَشَارَتْ بِشَيْءٍ اِشَارَةً
to point out or at إِلَى -

اَشَارَتْ بِشَيْءٍ اِشَارَةً
to counsel عَلَى، ب mutual counsel (v.n.>vi)

اَشَارَتْ بِشَيْءٍ اِشَارَةً
counsel (n.) الشورى

ش و ظ ★

شَوَاطِلُ
flame (n.)

ش ی خ ★

(n.) acc. شَيْخًا nom. شَيْخٌ
one advanced in years, aged
(n.p.b.) acc. شَيْوخًا
aged and old ones

ش ی د ★

(pact. pic. m. sing.) شَيْبًا
plastered, lofty, fortified
(pls. plc. f. sing.) مَشِيدَةٌ
plastered, lofty, fortified

ش ی ع ★

(imperf. 3 p. f. sing.) تَشِيْعٌ
circulate, be spread
sect (1) (n.) شَيْعَةٌ

ثُمَّ لَنْ نَزِيْعَنَ مِنْ كُلِّ شَيْعَةٍ اَنْزَمْنَا كَلِمَةً
الرَّحْمٰنِ يَوْمَئِذٍ

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 وَغَدَاوَنَ عَدُوِّهِمْ
One being of his own party
and the other of his ene-
mies. [28:15]

(imperf. 2 p.m. sing.) تَشَاءُ

thou wilt

(imperf. 2 p.m. plu.) تَشَاوُرُونَ

you will, wish

I will (imperf. 1st p. sing.) اَشَاءُ

we will (imperf. 1st p. plu.) نَشَاءُ

(n.) acc. شَيْئًا nom. شَيْئٌ

thing (1)

إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Verily Allah is over every
thing potent. [2:20]

aught, any extent (2)

أَزْوَكَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَتَذَكَّرُونَ

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.

things (n.p.b.) اَشْيَاءُ

ش ی ب ★

(n.p.b.) acc. شَيْبًا

< grey-headed ones

(sing.) اَشْيَبٌ

hoariness (n.) acc. شَيْبًا

grey hair (n.) شَيْبَةٌ

fellows, partisans, (*n.p.b.*)
man of the same per-
suasion

أَشْيَاعُ

وَلَقَدْ أَهَلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ مُدَّاكِرٍ

And verily We have des-
troyed your fellows; but
is there any that remem-
breth. (*Pic.*) And assuredly
We have destroyed your
likes; so is there anyone
who shall be admonished.
(*Jid.*) [54:51]

ش ي و see

شَيْبَةً

parties (*n.p.b.*)

شَيْبَةً

<sects, factions,
schismatics

(*sing.*) شَيْبَةً

مِنَ الَّذِينَ كَفَرُوا وَبَدَّخُوهُمْ وَكَانُوا شَيْبَةً

Of those who split up their
religion and became schis-
matics. (*Pic.*) Of those
who split up their religion
and becamets sects. (*Jid.*)
[30:32]

كتاب 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 Byblyonia, 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. pl. m. plu.*)

< Sabians (*sing.*) صَابِيٌّ

صَبًا يَمْبًا وَ صَبًا يَمْبًا
وَ صَبًا (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 *li* صَبَحَ تَصْبِيحًا
in morning

وَلَقَدْ صَبَحَ صَبْحًا فَكُلَّمَا دَخَلَ عَلَيْهَا كَلْبًا فَكَلَبَهُ فَسَوَّى كَلْبًا فَصَبَّحَهُمْ فَكُلَّمَا نَزَلَتْ عَلَيْهِمْ السَّحَابُ فَجَاءُوا بِهَا بِسَحَابٍ مَبْرُورٍ

And certainly a lasting chastisement overtook them in the morning. [54:38]

(perf. 3 p.m. sing.) *iv* أصبح
<~became (1)

to enter إصْبَاحًا *iv* أصبح
upon the time of morning,
to appear, to become

فَأَصْبَحَ مِنَ الْخَاسِرِينَ

And he became one of the losers. [15:30]

~began to do *SS* (2)
(i.e. engaged in doing *SS*)

فَأَصْبَحَ يَبْغِيكَ فَكَفَىٰ

So he began to wring his hands. [18:42]

(perf. 3 p. f. sing.) *iv* أصبحت
~became

(perf. 2 p.m. plu.) *iv* أصبحتم
you became

(perf. 3 p.m. plu.) *iv* أصبحوا
they became

(imperf. 3 p.m. sing.) *iv* *acc.* يصبح
~becomes

acc. يصبح *nom.* يصبح
(imperf. 3 p. f. sing.) *iv*
~becomes

(imperf. 3 p.m. plu.) *iv*, *acc.* يصبحوا
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 *Tabbeens* as Hasan Basri including the Muslim jurist Imam Abu Haneefa who hold that marriage relations are allowed with them.

ص ب ب ب *

(perf. 3 p.m. sing.) *assim.* صب
<~poured

صَبَّ يَصُبُّ صَبًّا (ن)
to pour out, be poured out

(perf. 1st. p. plu.) *assim.* صببنا
we poured

(pip. 3 p.m. sing.) *assim.* يصب
~is poured, will be poured

(perate. m. plu.) *assim.* صبوا
(you) pour !

pouring (v.n.) *acc.* صَبًّا
(used as emphatic case, meaning heavy pouring')

ص ب ب ح *

(perf. 3 p.m. sing.) *ll* صَحَّ
<~came in the morning

صَبْرًا يَصْبِرُ صَبْرًا (ض)

to be patient, to endure

(perf. 3 p.m. plu.) صَبَرُوا

they bore patiently (1)

فَصَبْرًا عَلَى مَا كَذَّبُوا

But they patiently bore that wherefore they belied.

[6:34]

they endured / (2)

were steadfast, constant

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِن بَعْدِ مَا فُتِنُوا
كُتِبَ لَهُم مَّا صَبَرُوا

Then, verily, thy Lord unto those who have emigrated after they had been persecuted and then striven hard and were steadfast (or endured, or were constant). [16:110]

they persevered (3)

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ

Save those who persevered and did good works.

[11:11]

they suffered (4)

وَكَيْفَ تَكْفُرُ بِرَبِّكَ الَّذِي ظَلَمَ ابْنَتَيْكَ سَارَةَ وَرَحِيلَ لَأَيُّهَا صَبْرُكَ

And fulfilled was the good word of thy Lord unto the children of Israel for they were long-suffering.

[7:137]

(ept. 3 p.m. plu.) iv تَصْبِرُونَ
they certainly will become

(imperf. 2 p.m. plu.) iv, acc. تَصْبِرُوا
that you become

(imperf. 2 p.m. plu.) iv تَصْبِرُونَ
you enter the (3) morning

فَبَدِّخْ لِلذَّيْجِ نَسُونَ وَجِئِن تَصْبِرُونَ

And glory be to Allah when you enter the night and when you enter the morning. [30:17]

morning, dawn (n.) الصَّحْ

morning, dawn (n.) الصَّبَاحُ

daybreak, dawn (v.n.) الإصْبَاحُ

(ap-der. iv, m. plu.) acc. مُصْبِحِينَ
(passers by) in morning

وَأَنْتُمْ كَتُمُّونَ عَلَيْهِمْ مُصْبِحِينَ

And you will pass by them in the morning. [37:137]

lamp (n.) المِصْبَاحُ، مِصْبَاحٌ

lamps (n.p.b.) مِصْبَاحَاتٌ

وَأَقَامْنَا سَمَاءَ الدُّنْيَا بِمِصْبَاحٍ

And certainly we have adored this lower heaven with lamps (i.e., which are radiant stars). [67:5]

ص ب ر *

(perf. 3 p. m. sing.) صَبَرَ

<~bore with patience

juss. تَصَبَّرُوا nom. **تَصَبَّرُونَ**
(*imperf. 2 p. m. plu.*)
you will bear patiently

acc. لَنْ تَصَبَّرَ
(*imperf. neg. 1st. p. plu.*)
we certainly cannot bear
patiently/cannot endure to

لَنْ نَصْبِرَ 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.*) **نَصَبِرَنَّ**
surely we shall bear patiently

وَلَنَصْبِرَنَّ عَلَىٰ مَا أَذَيْتُمُونَا
And surely we shall bear
patiently that which ye
afflict us. [14:12]

(*perate m. sing.*) **اصْبِرْ**
endure ! be patient, bear
patiently

لَاصْبِرَنَّ الْعَاقِبَةُ 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 عَلَيْكُم بِمَا صَبَرْتُمْ
Peace be upon you for ye
patiently persevered.
[13:24]

وَلَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ
And if ye endure patiently
then surely it is better for
the patient. [16:126]

(*perf. 1st. 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

إِن كَادَ لَيُضِلَّنَا عَنْ آلِهَتِنَا لَوْلَا أَن 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
فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُصْبِرِينَ
Verily whosoever feareth and
endureth then verily Allah
wasteth not the reward of
well-doers. [12:90]

(*imperf. 2 p. m. sing.*) *juss.* **تَصَبَّرْ**
thou hast patience

ص ب غ *

< savour, relish (n.)

صَبَغَ يَصْبِغُ صَبْغًا (ض)

to dye, colour, baptize

dye, colour, hue (n.)

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.)

I shall incline, yearn

< صَبًا يَصْبُو صَبْوًا (ن)

to be inclined, to be a youth

(perate. > iii, m. plu.)

excel in perseverance

(perate. > viii, m. sing.)

endure, be steadfast !

acc. صَبْرًا nom. صَبْرٌ، صَبْرٌ

patience (v.n.)

(act. pic. m. sing.) acc.

patient

nom. الصَّابِرُونَ، صَابِرُونَ

(act. pic. m. plu.) acc.
patients, steadfasts, perse-
verers

(pact. pic. f. sing.)

persevering one (f.)

(act. pic. f. plu.)

persevering women, patient
women

(relative-w.)

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.)

verily patient, steadfast

ص ب ع *

< fingers (n.p.b.)

(sing.) أَصْبَعٌ

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 قِيلَ لِرَسُولِهِمْ لَا تَعْنُونَ 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 تُسْأَلُ 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 تَعْلَمُ 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 عَوْقِي كَيْدَاهُنَّ أَصْبَابَ الرِّهْمِ

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 (*pic. 3 p.m. plu.*)

< they can be kept company with

يُصْحَبُ بِصَحْبَةٍ صَحَابَةٍ وَصَحْبَةٍ (س)

to company, to associate

لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ 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 ب ح ص

necessarily will contain the meaning of company, therefore, the above mentioned word

يُصْحَبُونَ literally means 'they will be

rocks (n.p.) صَخْرَةٌ

★ م د د

trans. assim. صَدَّ
(perf. 3 p.m. sing.)

<~turned (1)
away (aside)

صَدَّ بِصَدٍّ صَدًّا (ن)

to oppose, to turn - صَدُّوْا
away from,

to shout - صَيِّدًا

فَوَيْلٌ لِلَّذِينَ آمَنُوا بِمَا وَصَّوْا مِنْ صَدِّعَاتِهِ
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 تَعْبُدُونَ دُونَ 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 hindered

acc. يَصَدُّوْنَ nom. يَصَدُّوْنَ

(imperf. 3 p.m. plu.)

they turned away (1)

(act. pic. m. dual.) n.d. صَاحِبًا
two fellows

(act. pic. f. sing.) صَاحِبَةٌ
spouse, consort, wife

وَأَنَّهُ تَمَلَّجَ جُنَّوْرَيْنَا مَا اخْتَدَّ صَاحِبَةٌ وَلَا دُلْمًا

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.) أَحْبَابٌ
<fellows

(sing.) صَاحِبٌ

★ م ح ف

<scriptures, (n.p.b.) صُفُوفٌ
writs, books

(sing.) صُفْفَةٌ

<dishes, bowls (n.p.b.) صِحَافٌ

(sing.) صِحْفَةٌ

★ م خ خ

(act. pic. f. sing.) الصَّخَاةُ
<deafening cry or shout

صَخَّ بِصَخٍّ صَخًّا (ن)

to strike sound on the ear

★ م خ ر

rock (n.) صَخْرَةٌ

(emp. neg. 3 p.m. sing.) لَا يَصْدُرُ

(thou) let SS not turn aside

(emp. neg. 3 p.m. plu.) لَا يَصْدُرْنَ

(you) let SS not turn aside

hindering (n.) صَدٌّ

hanging back, (n.) صَدُودٌ

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. يَصْدُرُ

~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

<< صَدَعَ يَصْدَعُ صَدْعًا (ف)

to divide

رَأَيْتَ الشُّرَكَاءَ يَصُدُّونَ عَنْكَ صُدُورًا

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 قُومُوا إِلَيْهِ يَصُدُّونَ

Behold they (people) threaten cry out. (Jid.) lo ! thy people raise a clamour threaten. (M.A.) behold ! the folk laugh out. (Pic).

[43:57]

Note : the difference between

يَصْدُونَ (with dhamma

upon ص) and يَصْدُونَ (with

Kasra under ص) should

be noted. The former means: 'they hinder or keep 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 (مض)

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 fulfil SS

قُلْ صَدَقَ اللَّهُ

Say thou, Allah hath spoken the truth. [3:95]

fulfilled SS true, (2)

showed SS true

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ بِالْوَيْلِ

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 told truth (1)

(*imperf. 3 p.m. plu.*) v يَصَدَّعُونَ

they will be sundered, separated.

Note : It is notable that the

former يَصَدَّعُونَ is of the second derived stem and passive imperfect, while

the latter is يَصَدَّعُونَ which is of the fifth derived stem and active imperfect. The

latter is originally يَتَصَدَّعُونَ

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. مَصْدَعًا

(*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.) *li* **صَدَّقَتْ**
~testified

(perf. 2 p.m. sing.) *ll* **صَدَّقْتَ**
thou fulfilled SS

(Imperf. 3 p.m. sing.) *ii* **يُصَدِّقُ**
~confirms SS

(Imperf. 3 p.m. plu.) *lii* **يُصَدِّقُونَ**
they testify, believe in SS

(Imperf. 2 p.m. plu.) *lli* **تُصَدِّقُونَ**
you confess SS, admit the truth

(perf. 3 p.m. sing.) *v* **تَصَدَّقَ**
meta. ~forgo
litt. ~gave charity

فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ
Then whosoever forgoeth it,
then it shall be for him an
expiation. [5:45]

v. acc. n. d. **تَصَدَّقُوا**
(Imperf. 3 p.m. plu)
meta. ~you forgo
litt. ~you give charity

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* **صَدِّقٌ**
be charitable

acc. v **يَصَدِّقُوا**
(Imperf. 3 p.m. plu.)
that they forgo, remit as a
charity

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

وَمِنَ الْمُؤْمِنِينَ رِجَالٌ 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.) **صَدَّقْنَا**
we fulfilled

(perf. 3 p.m. sing.) *ii* **صَدَّقَ**
~verified (1)

وَصَدَّقَ الْمُرْسَلِينَ

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. **الصَادِقُونَ ، صَادِقُونَ**

arc. **الصَادِقِينَ ، صَادِقِينَ**

(Ap-der. m. plu.)

truthful ones

(ap-der f. plu.) **الصَادِقَاتُ**

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. **فَأَسَدِّقْ**

(imperf. 1st. p. sing.)

that I may / shall give alms

(epl. 1st. p. plu.) **فَتَسَدِّقُنَّ**

we will surely give alms

acc. **الصِّدْقُ ، صِدْقٌ** nom. **صِدْقًا**

truth (n.) (1)

يَسْأَلُ الصَّادِقِينَ عَنْ صِدْقِهِمْ

That he may ask the truthful of their truth. [33:8]

veracity, (2)

truthfulness

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا

And perfected is the word of thy Lord in veracity and in justice. [6:115]

excellence (3)

(Rgh. Zajja)

وَبَشِّرِ الَّذِينَ آمَنُوا بِأَمْوَالِهِمْ صِدْقًا وَعْدْلًا

And give glad tidings to those who believe that for them is advancement in excellence. [10:2]

Note : the word **الصِّدْقُ**

literally means truth in word or deed, as Raghīb has mentioned in Mufradat. It is almost impossible to render the vast and various meanings of this word into one word. It will suffice here to mention that this word and its

★ ص ر خ

(*imperf. 3 p.m. plu.*) *viii* يَصْرُخُونَ
they will be shouting
< صَرَخَ يَصْرُخُ صَرَخًا وَصَرَخًا (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 أَتَا يُمْسِرْخُكُمْ وَمَا أَنْتُمْ بِمُصْرِخِي
I cannot succour you nor can
ye succour me. [14:22]

(*مُصْرِخِي + ي*)
(*Ap-der. > ii, m. plu.*) مُصْرِخِي
those who succour (me)

litt. shout or (*v.n.*) *acc.*
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* أَصْرَرُوا
they persisted

to persist, *iv* أَصْرَرُوا
to persevere in

assim. iv
(*imperf. 3 p.m. sing.*) يُمْسِرُّ
~persists

acc. مُصَدِّقًا *nom.* مُصَدِّقٌ

(*ap-der. > ii, m. sing.*)
confirming one

(*ap-der. > ii, m. sing.*) *gen.* الْمُصَدِّقِينَ
confirming one

acc. gen. الْمُصَدِّقِينَ
(*Ap-der. > v, m. plu.*)
almsgivers, charitable ones

(*ap-der. > v, m. plu.*) *acc.* الْمُصَدِّقِينَ
almsgivers, charitable ones

(*Ap-der. > v, f. plu.*) الْمُصَدِّقَاتُ
charitable or almsgiver
(women)

(*ap-der. > v, f. plu.*) الْمُصَدِّقَاتُ
charitable or almsgiver
(women)

confirmation (*v.n.*) تَصْدِيقٌ

★ ص د ي

(*imperf. 2 p.m. sing.*) *v* تَصَدَّى
~thou attendest

< تَصَدَّى *v* تَصَدَّى
to correspond to appear

clapping (*v.n.*) تَصْدِيدٌ

★ ص ر ح

acc. الصَّرْحِ، صَرْحًا *nom.* صَرْحٌ
palace, lofty building, (n.)
tower

صَرَفَ يَصْرِفُ صَرَفًا (ض) - عَنِ

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.) صَرِفَتْ

~would be turned to

(pip. 3 p. m. sing.) juss. يَصْرِفْ

~is averted from

(pip. 3 p. m. plu.) يَصْرِفُونَ

they are turned away

(pip. 2 p. m. plu.) تَصْرِفُونَ

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 mankind in the Quran every kind of similitude. [17:89]

assm. iv يَصِيرُونَ

(imperf. 3 p. m. plu.)

they persist

assim. juss. iv لَمْ يَصِيرُوا

(imperf. neg. 3 p. m. plu.)

they persist not

intense cold (n.) صِرٌّ

gen. صَرَفَةٌ

vociferating, moaning (n.)

ص ر ص ر

gen. صَرَصَرًا acc. qurd. صَرَصِرًا

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 يَصْرَعُ صَرَعًا (ف)

to strick down

★ ص ر ف

(perf. 3 p. m. sing.) صَرَفَ - عَنِ

<~turned, averted

(imperf. 3 p.m. sing.) viii
 ~ascending, mounting up
 vehement (n.) acc. **صَعْدًا**

وَمَنْ يُفْرِضْ عَنْ ذِكْرِهَا يَنَالِكُ عَذَابًا صَعِدًا
 And whosoever turneth aside
 from the remembrance of
 his Lord, him He shall
 thrust into a torment vehem-
 ent. [72:17]

fearful woe, dis- (n.) acc. **صَعْدًا**
 tressing punishment

سَأَزِيهُهُ صَعْدًا

I shall afflict him with a
 fearful woe. [74:17]

Note : Literally **صَعْدًا** is an
 ascending road, a moun-
 tain-road difficult of ascent;
 a difficult place of ascent.
 (LL)

soil, earth (n.) acc. **صَيْدًا**

★ ص ر ع ق

(perate. neg. m. sing.) ii **لَا تُصْعِدْ**
 turn not !

< **صَعَّرَ** ii **تَصَيَّرًا**
 to turn the face

★ ص ع ق

(perf. 3 p.m. sing.) **صَيَّقَ**
 ~swooned

(imperf. 1st p. plu.) ii **نُصِرْفُ**
 we propound variously, vary

(perf. 3 p.m. plu.) vii **انْتَصَرَفُوا**
 they turned away

(pact. pic. m. sing.) acc. **مَصْرُوفًا**
 avertible

diversion, (v.n.) acc. **صَرَفًا**
 averting

(n.pt.) acc. **تَصْرِفًا**
 escape, way for aversion

turning about (v.n.ii) gen. **تَصْرِيفِيٍّ**

★ م ر م

(ept. 3 p.m. plu.) **لَيَصْرِمْنَ**
 surely they will reap

< **صَرَمَ يَصْرِمُ صَرْمًا (ض)**
 to cut off

(act. pic. m. plu.) acc. **صَارِمِينَ**
 reapers

(act. 2 pic. m. sing.) gen. **الصَّرِيمِ**
 reaped, plucked

★ ص ع د

(imperf. 3 p.m. sing.) **يَهْمِدُ**
 ~ascendeth, mounteth up

< **صَمِيدًا يَهْمِدُ صَعْدًا (س)**
 to ascend

(imperf. 2 p.m. plu.) iv **تَصِيدُونَ**
 you are going, running,
 ascending

إِذْ تَصِيدُونَ وَلَا تَلَوْنَ عَلَى أَحَدٍ

And recall what time ye were
 running off. [3:153]

ص غ ي ★

(perf. 3 p. f. sing.) f.d. **صَتَّتْ**
~inclined to

< **صَغَى** **يَصْغُو** **صَغُورًا** (ن)
to incline to

(el. 3 p. f. sing.) **لَيَصْغِي**
that~may incline to

ص ف ح ★

(el. 3 p.m. plu.) **لَيَصْفَحُوا**
they should forgive, overlook 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! forgive!

overlooking, (v.n.) acc. **الصَّفْحِ**
forgiveness

avoidance, (v.n.) acc. **صَفْحًا**
turning away from

أَتَقَرَّبُ عَلَيْكَ الْوَكْرَ 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 **صَيَّقَ صَغْفًا**
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.) **يَصْغِقُونَ**
they shall be swooned

(act. pic. f. sing.) **الصَّاعِقَةُ، صَاعِقَةٌ**
thunderbolt, vehement cry, (meta. destructive punishment)

(n.p.b.) **الصَّوَاعِقُ**
thunderbolts, thunderclaps
thunderstruck (n. adj.) acc. **صَيْقًا**

ص غ ر ★

صَاغِرُونَ **الصَّاغِرِينَ، صَاغِرِينَ** acc.
< (act. pic. m. plu.) gen. **صَاغِرِينَ**
abject ones, subdued ones

صَغِيرٌ يَصْغُرُ صَغِيرًا (ك)
to be small,

to be mean **صِغَارًا** -
gen. **صَغِيرٍ** acc. **صَغِيرًا**
(act. 2 pic. m. sing.)

small
(act. 2 pic. f. sing.) acc. **صَغِيرَةً**
small

less than SS (elative) **أَصْغَرُ**

vileness, humiliation (v.n.) **صَغَارًا**

وَأَنَّا لَنَحْنُ الصَّافُونَ

And verily we ! we are ranged
ranks. [37:165]

(act. pic. f. plu.) gen. الصَّافَاتِ ، صَافَاتٍ
those who are (1)
ranged in ranks (i.e.
angels)

وَالَّذِينَ صَفًّا

By the angels ranged in ranks.
[37:1]

spreading and (2)
outstretching the wings
(i.e., birds)

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ قَدْ وَفَّقَهُمْ صَفَّتْ وَتَقَبَّضْنَ

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 fows ('applied to camels
as meaning, setting their
legs in an even row'.—LL)

gen. مَصْفُوقَةٍ nom. مَصْفُوقَةٌ

(part. pic. f. sing.)

ranged

row, rank (n.) acc. صَفًّا

ص ف ن

(act. pic. f. plu.) الصَّافَاتِ

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

أَصْفَرًا ix اصْفَرَارًا
to become yellow, pale

yellow (f) صَفْرَاءُ

< tawny (n.p.) صَفْرٌ

(sing.) صَفْرَاءُ وَاَصْفَرٌ

ص ف، ص ف

smooth, (n.) (qud.) acc. صَفْصَفًا
levelled and empty plain

ص ف ف

(act. pic. m. sing.) assim. الصَّافُونَ
< those ranged in ranks (i.e.,
angels)

صَفٌّ يَصِفُّ صَفًّا (ن)

to set in a rank

Safa (n.) الصَّفا

(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

صَلَّبَ يَصَلِّبُ صَلْبًا (ن)
 to crucify صَلَّبْتُ // وَصَلَّبْتُ

(pip. 3 p. m. sing.) يَصَلِّبُ
 ~ will be crucified

(pip. 3 p.m. sing.) ii يَصَلِّبُوا
 ~ will be crucified

(epl. 1st. p. sing.) ii لَأَصَلِّبَنَّ
 I will surely crucify

rib, (n.) gen. الصَّلْبِ
 breast bone

loins (n. p.b.) gen. أَصْلَابٍ

Note: الصَّلْبُ (sing.) and

أَصْلَابٌ (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

مَافَا يَضْفُو صَفْوًا (ن)
 to be pure,

to choose أَضْفَى iv إِضْفَاءًا
 to clarify

أَنَاضْفِرُكَ كَثِيرًا ابْنَيْنِ
 Hath then your Lord distinguished you with sons.
 [17:40]

(perf. 3 p.m. sing.) viii اصْطَفَى
 ~ chose SS

(perf. 1st p. (sing.) viii اصْطَفَيْتُ
 I chose SS

(perf. 1st p. plu.) viii اصْطَفَيْنَا
 we chose SS

(imperf. 3 p. m. sing.) viii يَصْطَفِي
 ~ chooses

(pis. pic. m. sing.) مَصْفًى
 clarified, pure

(pia. 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 يُصْلِحُ 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

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 نَوْصِ جُنَاكَ أَوْ خَافَ مَا صَلَحَ بَيْنَهُمْ
فَلَا كَرَاهٍ 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

كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ
He shall expiate their misdeeds from them and make

< صَلَدًا بَصَلًا صَلَدًا (ض)

to be hard and smooth

ص ل ص ل

صَلَاةٌ (n.) gen. صَلَاتٍ

ringing clay (n.) gen.

ص ل و *

صَلَّى (perf. 3 p.m. sing.) ii
prayed

to pray, ii صَلَاةً
to pray for

يُصَلِّي (imperf. 3 p.m. sing.) ii
~ is praying (1)

فَدَاةُ الْمَلَائِكَةِ وَمَوْقَاوِمُ يُصَلِّونَ فِي الْبَحْرِ

Then the angels called unto him even while he stood praying in the apartment. [3:39]

~ sends blessings (2) and benedictions

هُوَ الَّذِي يُصَلِّى عَلَيْكُمْ وَمَلَائِكَتُهُ

He it is who sendeth His blessings (benedictions) to you, and His angels. [33:43]

يُصَلِّونَ (imperf. 3 p.m. plu.) ii
they send their blessings and benedictions

لَمْ يُصَلِّوْا (imperf. neg. 3 p.m. plu.) ii
they have not prayed

صَالِحِينَ (act. pic. m. dual.) gen.
two righteous ones

الصَّالِحِينَ (acc. nom.)

(act. pic. m. plu.)

good, righteous ones

الصَّالِحَاتِ (act. pic. f. plu.)

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

فَالصَّالِحَاتِ قَوْمٌ لَا حِفْظَ لَهُنَّ مِنْ بَنَاتِ اللَّهِ

So righteous women are obedient, guarding in secret that Allah hath guarded. [4:34]

الْمُصَلِّحِ (Ap-der. > iv, m. sing.)
fair dealer lit. rectifier

الْمُصَلِّحِينَ (gen. nom.)

(Ap-der. > iv, m. plu.)
rectifiers, reconcilers

الصُّلْحِ (v.n.) acc. صُلْحًا nom.
reconciliation

إِصْلَاحٍ (acc. nom.)

إِصْلَاحٍ (v.n. ii) gen.
rectification (v.n. ii) gen.
reconciliation, setting good

ص ل د *

صَلَاً (smooth and bare (n.) acc.)
(rock)

churches, synagogues and
mosques would have been
pulled down. [22:40]

★ ص ل ي

(imperf. 3 p.m. sing.) **يَصْلُوا**
~will roast

صَلَّى يَصْلِي صَالِيًا (ف)

to roast, fry, boil

(imperf. 3 p.m. plu.) **يَصْلَوْنَ**
they will roast

(imperf. 3 p. f. sing.) **تَصْلِي**
~will roast

(perate, > ii, m. plu.) **اَصْلُوا**
you roast

(perate, > ii, m. plu.) **صَلُوا**
(you) roast SS

(imperf. 1st p. sing.) **اَصْلِي** iv
I shall roast SS

juss. **نَصْلِي** nom.

(imperf 1st p. plu.) **اَصْلِي** iv
we shall roast SS

(imperf. 2 p. m. plu.) **تَصْلَوْنَ** viii
you may warm
yourselves (with fire in
severe cold)

اذْ قَالَ مُوسَىٰ لاهْلِي اِنَّ اَنْتُمْ تَارَاتَانِ اَنْتُمْ تَكْفُرُونَ

بَعْدَ مَا رَا اَيْنَ كُرْبَةَ عَابِ قَبْرِسٍ تَعْلَمُكُمْ تَصْلَوْنَ

(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 **يَصْلُوا**
they should pray

(perate, > ii, m. sing.) **صَلَّ**
(thou) pray!

(perate > ii, m. plu.) **صَلُّوا**
(you) send benedictions and
blessings!

لَا تُصَلِّ - عَلَيَّ ii

(perate neg. m. sing.) **تَصَلِّ**
(thou) pray not over SS
acc. gen. **المُصَلِّينَ**

(Ap-dr. > ii, m. plu.)
prayerful ones, (those who
pray)

the place for prayer (n.pt.) **مَصَلٍّ**

prayer, worship (n.) **الصَّلَاةُ، صَلَاةٌ**

(n.p.b.) gen. **الصَّلَوَاتِ** nom. **صَلَوَاتٌ**
< prayers (1)

(sing.) **صَلَاةٌ**

حَرِّضُوا عَلَى الصَّلَوَاتِ
Guard the prayers. [2:238]

blessings, benedictions (2)

اُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ
These on them shall be ben-
edictions from their Lord.
[2:157]

synagogues (3)

وَلَوْلَا دَفَعُ اللهُ الْكَافِرِينَ بِمَا كَفَرُوا لَمُنَّ
بِهِمْ وَبِئْسَ مَا كَانُوا يَفْعَلُونَ

And were it not for Allah's
repelling of some by means
of others, cloisters and

ص م م ★

(*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.* الصَّمُّ، الصَّمِّمُ

deaf ones (*n. adj. plu.*)

ص ن ع ★

(*perf. 3 p.m. plu.*)
< they worked, wrought

صَنَعُوا

صَنَعَ يَصْنَعُ صُنْأً (ف)

to make do, create

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

~is making

يَصْنَعُ

وَصَنَّعَ الْفُلْكَ

And he was making the Ark.

[11:38]

~is building (2)

وَدَمَّرْنَا مَا كَانُوا يَصْنَعُونَ وَرُوحُونَ وَقَوْمَهُ وَمَا كَانُوا

يَصْنَعُونَ

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 ex-
cept *iv* are intransitive.
And both are used in the
Quran in the context of
torment. The eighth der-
ived stem is used in the
Quran only two times and
not in context of chastise-
ment, but only in the mean-
ing of getting warm. [27:7]

(*act. pic. m. sing.*) *nom. f.d.*
one who is to roast

صَالٌ

(*act. pic. m. plu.*) *nom. f.n.d.*
those who are to roast

صَالُوا

ص م ت ★

(*act. pic. m. plu.*) صَامِتُونَ
< silent ones

صَمِتَ يَصْمِتُ صَمْتًا (ن)

to be silent

ص م د ★

An epithet of Allah, mean-
ing: Besought of all, and
Independent of every one
and every thing, *i.e.*, lack-
ing in nothing and want-
ing none to complement
Him, The Absolute, the
Eternal.

الصَّمَدُ

ص م ع ★

< cloisters (*n.p.b.*) صَوَامِعَ

(*sing.*) صَوْمَعَةٌ

handiwork (2)

صَنَعَ اللهُ الَّذِي اتَّقَى كُلَّ شَيْءٍ

The handiwork of Allah who hath perfected every thing. [27:88]

making, art of making (n.) صَنَعَةٌ

★ ص ن م

gen. الْأَصْنَامُ acc. أَصْنَامًا

< idols (n.p.b.)

(sing.) صَمٌّ

★ ص ن و

two palm trees (n. sing.) صِنَوَانٌ
from one root

★ ص ه ر

(nip. 3 p. m. sing.) يَصْرُ
~ shall be melted

kinship by (n.) acc. صِهْرًا
marriage

★ ص و ب

(perf. 3 p. m. sing.) iv أَصَابَ
~ befall (e. g., (1)
calamity)

< أَصَابَ iv إِصَابَةٌ
tr 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 brought 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.) اصْنَعْ
(you) make (SS)!

(perf. 1st p. sing.) vill اصْطَعْتُ
I chose (SS)

وَاصْطَعْتُكَ لِنَفْسِي

And I have chosen thee for Myself. [20:41]

Note: It would be rendered as 'I brought up' according to other reliable commentators.

castles, fortress (n. pl) acc. مَصَانِعَ

وَتَتَّخِذُونَ مَصَانِعَ لَكُمْ لَتَخْلُدْنَ
And take ye for yourselves castles (or fortresses) that haply ye abide. [26:129]

(n.) acc. صُنْعًا
performance, (1)
doing

وَهُمْ يَحْسَبُونَ أَنَّهُمْ مُجْرِبُونَ صُنْعًا
And they deem that they are doing well in performance. [18:104]

~will afflict (2)

لَا يُعِيبُكَ طَائِفَةٌ مِّنَ الْأَنْصَابِ وَلَا يُفْصِقُكَ
Afflict them not thirst or
fatigue or hunger.

[9:120]

juss. تُعِيبُ *acc.* تُعِيبُ *nom.* تُعِيبُ
(*imperf.* 3 p. f./2 p. m. sing.)
you/it will befall, afflict

(e.m. neg. f. sing.) *iv* لَا تُعِيبَنَّ
~shall not afflict

(*imperf.* 2 p.m. plu.) *iv acc.* تُعِيبُوا
that you may not harm,
hurt

(*imperf.* 1st. p. sing.) *iv* أُعِيبُ
I shall afflict

(*imperf.* 1st. p. plu.) *iv* نُعِيبُ
we bestow

نُعِيبُ بِرَحْمَتِنَا مَن نَّشَاءُ
We bestow Our mercy on
whomsoever We will.
[12:56]

(*ap-der.* > *iv, m. sing.*) تُعِيبُ
that which to befall or
smite SS

(*ap-der.* > *iv, f. sing.*) مُعِيبَةٌ
affliction

laden cloud, (n.) صَبَبٌ
abundant rain

right (n.) acc. صَوَابًا

ص و ت ★

voice (n.) صَوْتُ

مَا أَصَابَ مِن مُّصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ

No calamity befalleth save
by Allah's leave. [64:11]

~made SS fall (2)
upon (in good
context)

فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خَلْقِهِ فَإِذَا أَصَابَ بِهِ
مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَفْشِرُونَ

Then when He causes it to
fall upon whom He plea-
ses of His bondmen, lo!
they rejoice. [30:48]

~intended, desired (3)

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رِجَاءً
حَيْثُ أَصَابَ

So We made the wind sub-
servient to him, it made
his command to run gen-
tly 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.* 1st. p. plu.) *iv* أَصَبْنَا
we inflicted, smited

juss. يُعِيبُ *acc.* يُعِيبُ *nom.*
(*imperf.* 3 p. m. sing.) *iv*

~shall befall, (1)
let befall

★ ص و م

(e. l. 3 p.m. sing.) **لَصِمَ**
< ~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، صِيَامٍ** nom. **الصِّيَامِ**

fasting (v.n.) gen. **الصِّيَامِ، صِيَامٍ**

★ ص ي ح

acc. **الصَّيْحَةِ، صَيْحَةً** nom. **الصَّيْحَةُ**

(an awful) shout (n.) gen. **صَيْحَةٍ**
or cry

★ ص ي د

(perate. m. plu.) **اضطادوا**
<< (you) hunt, chase
may hunt, may chase

صَادَ يَبِيدُ صَيْدًا (ض) وَ اضطادَ
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 يَهْوِرُ صَوْرًا (ن)
to cause to incline

فَخَذَا رُبْعًا مِّنَ الطَّيْرِ فَصَرَّهُنَّ إِلَيْكَ
Take then thou four of the
birds and incline them
towards thee. [2:260]

(perf. 3 p.m. sing.) **صَوَّرَ** **صَوَّرَ** **صَوَّرَ** **صَوَّرَ**
shaped, formed, fashioned

< **صَوَّرَ** **صَوَّرَ** **صَوَّرَ** **صَوَّرَ**
to shape, fashion

(imperf. 1st. p. plu.) **صَوَّرْنَا** **صَوَّرْنَا** **صَوَّرْنَا** **صَوَّرْنَا**
we shaped, formed,
fashioned

(imperf. 3 p.m. sing.) **يَصَوِّرُ** **يَصَوِّرُ** **يَصَوِّرُ** **يَصَوِّرُ**
~shapes, fashions

(ap-der. m. sing.) **المصوِّرُ** **المصوِّرُ** **المصوِّرُ** **المصوِّرُ**
Fashioner (an epithet of
Allah)

★ ص و ع

cup (n.) **صَوَاعِقُ**

★ ص و ف

< wools (n.p.b.) gen. **أَصْرَافِ**
صَوْفٍ (sing.)

صَارَ يَصِيرُ صَيْراً (ض) - إِلَى

to arrive

acc. مَصِيرًا ، مَصِيرٌ nom. الْمَصِيرُ

return, destination (v.n.)

ص ي ص *

< fortresses (n. p.b.) صَيَاصِي

(sing.) صَيْعَةٌ، صَيْبَةٌ

ص ي ف *

summer (n.) gen. الصَّيْفِ

وَأَنْتَ حُرٌّ وَعَبْدٌ مِنَ الصَّيْدِ

Not allowing the chase while
you are in a state a
sanctity. [5:1]the game (2)
(that which is to be hunted)

لَيَبْلُغَنَّكُمْ اللَّهُ بِشَيْءٍ مِنَ الصَّيْدِ

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 ضَحَّكَ وَ ضَحَّكَ (س)

to laugh, to wonder, to rejoice (Rgb., LL)

to laugh at مِنْ -

(imperf. 3 p.m. plu.) ضَحَّكُونَ
they laugh

إِذَا هُمْ فِيهَا 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

وَأَنْتُمْ تَضْحَكُونَ

You were laughing at them. [23:110]

(perf. 3 p.m. sing.) iv أَضْحَكَ
~causeth to laugh

acc. ضَاحِكًا ضَاحِكَةً
(act. pic. m. sing.)
laughing

☆ ض ا ن

الضَّانُّ (n.)
the sheep

☆ ض ب ح

ضَبَّأَ < panting (v.n.) acc.

ضَبَّحَ يَضْبَحُ ضَبَّأً وَ ضَبَّأً (ف)

to pant, breathe in running hard (horses)

☆ ض ج ع

(n.p.l.) الضَّجَاجُ / الضَّجَاجُ

< places of laying down (beds)

(sing.) ضَجَّعَ

☆ ض ح ك

(perf. 3 p.f. sing.) ضَحَّكَتْ

< ~ laughed

ض د د ★

(in) adversary (n.) acc. ضِدًّا

ض ر ب ★

(part. 3 p. m. sing.) ضَرَبَ

~ set forth a parable
~ coineth the similitude
(pic.)

~ propounded the similitude
(Jld.)

ضَرَبًا (ض) ضَرَبَ يَضْرِبُ
to strike, to beat

to coin a similitude
or give a parable, to
make an example

to give similitude (1)
to mention (2)
to compare (3)

to strive, go forth
to travel

to take away, avoid

to put a cover, shut

كَيْفَ ضَرَبَ اللَّهُ مَثَلًا

How Allah set forth a para-
ble. [14:24]

(perf. 3 p. m. plu.) ضَرَبُوا
they set forth a (1)
parable

فَتَبَسَّ ضَاحِكًا مِمَّنْ قَوْلِهَا

So he smiled wondering at
her word. [27:19]

(act. plc. m. sing.) ضَاحِكَةً
laughing

ضَاحِكَةً مُتَبَشِّرَةً

Laughing, rejoicing. [80:39]

ض ح و ★

(imperf. 2 p. m. sing.) acc. ضَعَى
< thou shalt suffer from sun

ضَعَى يَضَعَى ضَعًا (س)
to be smitten by the sun

< early forenoon (n.) ضَعَى

The word ضَعَى properly
signifies the bright part
of the day when the sun
shines fully (LL).

by the bright- comp. وَ الضُّحَى
ness of the day

[the participle ضَعَى 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 pro-
nominal thus:
its sunshine]

(imper. 3 p.m. sing.) **يَضْرِبُ**
 ~ 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 propounded a similitude to show the differences between 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 وُجُوهَهُمْ وَأَدْبَارَهُمْ
 They strike their faces and their backs. [8:50]

they travel **فِي الْأَرْضِ** -

وَأَعْرَفُونَ الْأَرْضَ
 And others who travel on the land. [73:20]

كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ

How they set forth a parable. [17:48]

They mentioned (2)

مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا
 They mentioned him not to thee save for disputation. [43:58]

they travel (3)

إِذَا تَمَرُّوا فِي الْأَرْضِ
 When they travel in the earth. [3:156]

(perf. 2 p.m. plu.) **ضَرَبْتُمْ**
 ye went forth (1) **فِي**

إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ
 When ye go forth in Allah's way. [4:94]

ye travel in the (2) **فِي الْأَرْضِ**
 earth.

إِذَا ضَرَبْتُمْ فِي الْأَرْضِ
 And when ye travel in the earth. [4:101]

(perf. 1st. p. plu.) **ضَرَبْنَا - الْأَمْثَالَ**
 we made example

وَجَعَلْنَا لَكُمْ الْأَمْثَالَ
 We made (them) example for you. [14:45]

we put over a cover (2) **عَلَى** -

فَقَعْنَا عَلَيْهِمْ تِلْكَ أَلْفًا عَلَى الْأُذُنِ
 Wherefore We put a covering over their ears in the cave. [18:11]

ed by those translators who tend to deny miracles).

give a parable **أَضْرِبْ - مَثَلًا**
or propound a similitude

make a way **أَضْرِبْ - طَرِيقًا**

فَأَضْرِبْ لَهُم مَّطَرِيقًا فِي الْبَحْرِ يَبَسًا

And make for them a way dry in the sea. [20:77]

(parate. m. plu.) **أَضْرِبُوا**
smite! (1)

فَقُلْنَا أَضْرِبْ رُءُوسَهُمْ

Wherefore We said, smite with part of her. [2:73]

beat (2)

وَلَا تُجْرِمُوا فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ

And avoid the (f) in beds and beat them. [4:34]

(pp. 3 p.m. sing.) **ضَرَبَ**

similitude is (1) **مَثَلًا**
propounded

~held up as (2) **مَثَلًا**
sample

وَلَمَّا أَضْرِبَ ابْنُ مَرْيَمَ مَثَلًا

And when the son of Maryam is held up as an example. [43:56]

is set (3)

فَضْرِبْ بَيْنَهُمْ سُوْرًا

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.) **لِيَضْرِبْنَ**

They should cover

وَلِيَضْرِبْنَ 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**

أَفَضْرِبْ عَلَيْكَ الذِّكْرَ صَفْحًا

Shall we then take away from you the Admonition. [43:5]

strike! (perate. m. sing.) **أَضْرِبْ**

أَضْرِبْ بِصَالَةِ الْحَجَرِ

Strike with thy staff the stone. [2:60]

Caution: The only correct rendering of **أَضْرِبْ** is 'smite' or 'strike'. The root verb **ضَرَبَ** never signifies "to seek a way" or "march on" as render-

ضَرَّ يَضُرُّ ضَرًّا أَوْ ضَرًّا (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. يَضُرُّوْا

(imperf. 2 p.m. plu.) يَضُرُّوْنَ
you hurt

لَا تَضُرُّوْهُ / لَا تَضُرُّوْهُ
you hurt him not

(pip. 3 p.m. sing.)

~ is hurt or is done harm

وَلَا يُمْسِكُ زَيْتًا وَلَا يَسْمُوْهُ

And let no harm be done to
scribe or witness. [2:282]

(pip. 3 p.f. sing.)

~ is/are hurt

لَا تَضُرُّوْا وَالِدَ الَّذِي يُؤْتِيْهَا

A mother should not be hurt
because of her child.

[2:233]

(imperf. 1st. p. sing.) viii

< I shall compel

أَضْرَبُ

(pp. 3 p.f. sing.) ضُرِبَتْ

overshadowed عَلَى -

ضُرِبَتْ عَلَيْهِمُ الدِّالَّةُ

Overshadowed are they by
ignominy. (Asad.) [3:112]

smiting (v.n.)

ضَرْبٌ

وَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَقَرْبَ الرِّقَابِ

So when you meet (in battle)
those who disbelieve smite
the necks. [47:4]

ضَرْبٌ 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

going about in فِي الْأَرْضِ
the earth

لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ

They are disabled from going
about in the earth.

[2:273]

striking (2)

فَرَّغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ

Then he slipped unto them
striking with right hand.

[37:93]

☆ ض و ر

(imperf. 3 p.m. sing.) assim

< ~ hurts

يَضُرُّ

hurting (v.n. iii. acc.)

ضَرَارًا

وَالَّذِينَ أَحْنَأُوا صُدُورَهُمْ لِيَضْحَكُوا

And those who have set up a mosque for hurting.

[9:107]

وَلَا تَتَّبِعُوا كُفْرَهُمْ ضَرَارًا

And retain them not for hurting.

[2:231]

harming (v.n. iii)

مَضَارًا

مَنْ يَتَّبِعْ مَا آوَدْتُمْ بِهِ مِنْ مَضَارٍ

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]

الضَّرَرُ فِعْلُ الْوَاحِدِ وَ

الْمَضَارُّ فِعْلُ الْإِثْنَيْنِ

The word ضَرَرٌ is that what is done by one, while مَضَارٌ or مَضَارًا (v.n.) requires more than one, to give the meaning of the word. (MJJ.)

(act. pic. m. sing.)

one who harms

ضَارٌّ

وَلَيْسَ بِضَارِّهِمْ شَيْئًا

And he can harm them not at all.

[58:10]

(act. pic. m. plu.)

those who harm others

ضَارِّينَ

viii. اضْطَرَّ اضْطِرَارًا

to force, compel, to drive to

قَالَ وَمَنْ كَفَرَ فَأُمْتِمَّهِ وَبَلَاءًا ثُمَّ اضْطَرَّنَا إِلَىٰ عَذَابِ الْعَذَابِ

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 we compel or force to

ضَرَّارَةً

(pp. 3 p.m. sing.) viii ~ is compelled to

أُضْطَرِّتُ

(pp. 2 p.m. plu.) viii you are compelled to

أُضْطَرِّتُمْ

hurt (v.n.) ضَرًّا acc.

ضَرًّا

hurt (v.n.) ضَرًّا

ضَرًّا

(lit. hurt) (n.) ضَرْرًا

ضَرْرًا

meta : disability (due to illness or any sort of defect)

غَيْرَ أُولِي الضَّرَرِ

Save those who are disabled.

[4:95]

adversity, harm, distress (n.) ضَرًّا

ضَرًّا

(ضَرًّا is that evil which relates to the person as disease while بَأْسَاءُ is that which relates to property, as poverty, —LL)

(The duplicated ض indicates

that ت of ۷ is changed by its following emphatic letter ض as a phonemic rule).

humility (p.n.v.) acc.

تَضَرَّعًا

(act. 2 pl. m. sing.)

bad pasturage, dry herbage, thorny plant.

ضَرِيحًا

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 ضَعْفًا (ك)

to weak

ضَعَّفَ الطَّالِبُ وَالْمَطْلُوبُ

Weak are (both) the invoker and the invoked. [22:73]

(perf. 3 p.m. plu.) ضَعُفُوا

they were weak

مَا ضَعُفُوا

they weakened not (neg.)

(perf. 3 p.m. plu.) x اسْتَضَعَفُوا

they weakened

(imperf. 3 p.m. sing.) x يَسْتَضَعِفُ

~ weakens

(p.p. 3 p.m. plu.) x اسْتَضَعِفُوا

(lit.) those made weak

مَا هُمْ بِضَارِّينَ بِمَنْ مِنْ أَحَدٍ

And they are not to harm anyone thereby. [2:102]

distressed (pis. plc.) ضِلَّ الضَّالُّونَ

أَنْ يُجِيبَ الضَّالُّونَ 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.) ۷ تَضَرَّعُوا

< They prayed humbling themselves (or they humbled themselves)

۷ تَضَرَّعَ بِتَضَرُّعٍ تَضَرُّعًا ۷

<< to pray with humiliaty or humble oneself

تَضَرَّعَ بِتَضَرُّعٍ مَرَمًا وَ مَرَامًا (ف)

to a base or إلى -

humiliate one's self before

فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا

Wherefore they did not, when the disaster from Us came upon them, humble themselves ? [6:43]

(imperf. 3 p.m. plu.) ۷ يَتَضَرَّعُونَ

they humble themselves

(imperf. 3 p.m. plu.) ۷ يَتَضَرَّعُونَ

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. أَضْفَاءَ

(v. n. iii) acc. مُضَاعَفَةٌ (مُضَاعَفَةٌ) multiplied

(act. pic. m. sing.) acc. ضِعْفًا weak

weak ones (n. p.) acc. ضِعْمًا

weak ones (n. p.) ضِعْمَاءُ

more weak (relative.) أَضْفُفٌ (in respect of.....)

(Ap-der. > m. plu.) iv مُضْعِفُونَ those who get manifold

فَلْيَكْفُرُوا بِالْمُضْعِفُونَ

They shall have (increase) manifold. [30:39]

acc. مُضْعِفِينَ nom. مُسْتَضْعِفُونَ

(ap-der. m. plu.) x weakened ones

(meta: oppressed people)

(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 يُسْتَضْعَفُونَ they are made weak

الَّذِينَ كَانُوا يُسْتَضْعَفُونَ

The people who used to be oppressed. [7:137]

(Note: يُسْتَضْعَفُونَ means who are made weak, metaphorically rendered 'oppressed'.)

(imperf. 3 p. m. sing.) iii يُضَاعَفُ <<~ doubles,

(multiplieth)

ضَعَفَ يَضْعَفُ ضِعْفًا (ف)

iii ضَاعَفَ مُضَاعَفَةً < to double, multiply

وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ

And Allah multiplieth unto whomsoever He listeth. [2:261]

(pip. 3 p. m. sing.) يُضَاعَفُ 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

قَدْ ضَلَّ سَوَاءَ السَّبِيلِ

Surely he lost the right way,
or he surely has strayed.

[2:108]

~ failed (2)

وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْعَلُونَ

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)

وَلَمَّا سَلَطْنَا عَلَى الْبَحْرِ مِصْرًا

نَدَّيْنَاهُمْ لَا آتِيَانَهُ

And when there toucheth
you a disaster on the sea,
those whom ye call up-
on disappear except Him
(alone). [1767]

(perfect 1st p. sing.)

I went astray

ضَلَلْتُ

فَإِنِّي ضَالٌّ فَخَسِرَ الَّذِي

For then I shall be gone
astray, and shall not re-
main of the guided. [6:56]

(perf. 3 p. m. plu.)

strayed, erred (1)

ضَلُّوا

☆ ض غ ث

أَصْفَانًا
a handful (n.) acc. of herbs

(or a handful of twigs of
trees or shrubs) (LL)

أَصْفَانًا
medleys (n. p.)

أَصْفَانًا أَحْلَامٍ

Medleys of dreams. [12:44]

☆ ض غ ن

أَضْغَانًا
<secret (n. p.)

malevolence

(sing.) ضَغِينًا hatred, malice

☆ ض ف د ع

الضَّفَادِعُ
<frogs (n. p.)

(sing.) ضِفْدَاقَةٌ

☆ ض ل ل

ضَلَّ
(perf. 3 p. m. sing.) assim.

<~lost the (1)
right way, strayed

ضَلَّ بِحَيْرٍ 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)

تَعَلَّى

أَنْ تَقُولَ لِحَدِّهِمَا أَحَدُهُمَا الْآخَرَى
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

أَضِلُّ

قُلْ إِنْ صَلَّيْتُ وَأَنَا ضَالٌّ 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

- أَضَلَّ إِضْلَالًا
- (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 يُهْدِيَكُمْ اللَّهُ
Do you (perchance) seek to
guide those whom Allah
let go astray (or left in
error). [4:88]

~sent astray (2)

الَّذِينَ كَفَرُوا وَصَدَّاعُنْ سَبِيلِ اللَّهِ أَضَلَّ
أَعْمَالَهُمْ
Those who disbelieve and
hinder others from the way
of Allah, He shall send
their work astray. [47:1]

فَدَّ ضَلُّوا ضَلًّا بَعِيدًا

Indeed they have erred (or
strayed) going far astray.
[4:167]

disappeared, (2)
have gone away

قَالُوا أَيْنَ 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.*)

ضَلَلْنَا

we disappeared

وَقَالُوا إِنَّمَا ضَلُّنَا إِلَى الْأَرْضِ
وَمَا كُنَّا عَنْ خَلْقِ رَبِّنَا
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 يَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ

He knoweth well whosoever
strayeth from His path.
[6:117]

erretth (2)

لَا يَضِلُّ رَبِّي وَلَا يَنْسَى

My Lord erretth not nor He
forgetteth. [20:52]

(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 الضَّالِّينَ *nom.* الضَّالُّونَ
ones

an error (v.n.) ضَلَّانٌ

لَكِنَّ الْقَوْمَ الْكَافِرِينَ فِي ضَلَالٍ مُّبِينٍ

But today the wrong-doers are in error manifest.

[19:38] astray or (2) wasted, 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 مِنِّي السَّعْهُ هَرَبَةٌ

And who is further astray than he who followeth his desire. [28:50]

further astray (2)

أُولَئِكَ سَاءَ مَا يَأْتُونَكَ بِهِ

Those are worst in abode ;

وَأَقْدَأَصَلَ وَتُتْرَجِبِلَا كَثِيرًا

And assuredly he (i.e., Satan) hath led astray a great multitude. [36:62]

(perf. 3 p.m. dual.) iv أَضَلَّا
the twain led astray

(perf. 3 p.m. plu.) iv أَضَلُّوا
they led astray

(perf. 2 p.m. plu.) iv أَضَلَّتُمْ
you led astray

(perf. 3 p. f. plu.) iv أَضَلَّلْنِ
they (f. i.e., idols) led astray

(imperf. 3 p.m. sing.) iv بَيِّنْ
~sends astray

(imperf. 3 p.m. sing.) iv بَيِّنْ
~sends astray

(Note : In conditional phrases the assimilation of two letters is removed, thus

بَيِّنْ becomes بَيِّنَالٌ

(imperf. 3 p.m. plu.) iv بَيِّنُوا
they lead astray

(el. 3 p.m. plu.) iv لِيُضِلُّوا
in order to lead astray

(imperf. 3 p.m. plu.) acc. nd يَبِيْنُ
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]

ض ن ك

(v.n.) acc. ضنكاً

< hard, narrow

ضنك بطنك ضنكاً و ضنكاً (ن)

to be narrow

ض ن ن

(act. 2 pic. m. sing.) ضنيناً

< tenacious

ضن بعين ضنناً (ن)

to be tenacious, regardly

و ما هو على الغيب بضنين

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.) ضاهوناً

< they resemble

to resemble ضاهاً ضاهاناً

(the verb has no trilateral form) (LL)

يضاهون قول الذين كفروا من قبل

They resemble to saying of those who disbelieved before. [9:30]

ض و ه

(perf. 3 p.m. sing.) ضاهاً

< ~illuminated

356

and furtherst astray from the level way. [5:60]

(Ap-der. m. sing.) iv مضيل مضيع

(Ap-der. m. plu.) acc. iv مضيلين مضيعين

و ما كنت منخذة المضيلين عضداً

I was not one to take seducers as supporters. [18:51]

ض م ر

(act. pic. m. sing.) ضامراً

< lean, thin mount

ضمر بضمراً (ن)

to be thin

و على ضامراً ياتين من كل فج عميق
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. اضمماً

< press !

ضم بضم ضمناً (ن)

to join, gather, add, to press

واضمم يدك الى جانبك

And press thy hand to thy side. [20:22]

وَمَا كَانَ اللَّهُ لِيُضَيِّعَ أَعْمَالَكُمْ

And Allah is not one to let your faith go wasted. [2:143]

(imperf. 1st. p. sing.) iv
I waste

أَلَا أُضَيِّرُكُمْ عَلَىٰ عَمَلِكُمْ

That I waste not the work of a worker amongst you. [3:195]

(imperf. 1st. p. plu.) iv
we waste

لَا نُضَيِّعُ أَجْرَ الْمُصْلِحِينَ

Verily We shall not waste the hire of the rectifiers. [7:170]

ض ي ف ★

(w.v.) ii بِضَيْفُونَ acc. n.d. بَضَيْفُوا
<they entertain

to entertain iv صَبَفَ

صَافَ بَضَيْفًا ضَيْفًا (ض)

to be a guest or to enjoy hospitality

guest (n.) ضَيْفٌ

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

« مَا بَعَثُوا صَوْرًا وَضِيَاءًا (ن) »

to shine, glitter

(perf. 3 p. f. sing.) iv أَضَاءَتْ
~illuminated

(imperf. 3 p.m. sing.) iv يُضِيئُ
illuminates

light (v.n., r.f.) ضِيَاءٌ

ض ي ر ★

<harm (v.n.) (w.v.) ضَرَّ

ضَارَّ يَضِرُّ ضَرًّا (ض)

to harm, injure, damage

ض ي ز ★

<unjust, unfair (n.) (w.v.) ضَيَّرَ

ضَارَّ وَضَارَّ يَضِيرُ ضَرًّا

to be unjust in giving a judgement
(Mojm.) وَضَيَّرَ (ض)

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 يَضِيعُ
~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.)

that you, in order to straiten

strait (n.) acc.

يَجْعَلُ صَدْرَهُ ضَيْقًا

(He) maketh his breast strait. [6:125]

(act. plc. m. sing.)

straitened (in the sense of Pls. Plc.)

وَصَارَ فِيَّ ضَيْقًا

And thy breast will he straitened by it. [11:12]

straitness (v.n.)

يَضِيقُ

لِيَضِيقُوا

ضَيْقًا

ضَائِقًا

ضَيْقًا

رَضًا يَوْمَ دَرَأَا

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

ضَائِقًا

ضَائِقًا عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ

The earth, vast as it is, became straitened unto them.

[9:118]

كتاب الطاء

ط ب ق ★

lit. cover (n.) acc.
stage, state, layer

طَبَقٌ، طَبَقًا

لَتَرْكَبُنَّ طَبَقًا عَنَّا طَبَقِي

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 **بَعْدَ** and

طَبَقًا عَنَّا طَبَقِي is equi-
valent to **حَالَةً بَعْدَ حَالَةٍ**.

storeys, stages (v.n.) acc.

طَبَقَاتًا

ط ب ع ★

(*perf. 3 p.m. sing.*) طَبَعَ
< ~ set a seal

طَبَعَ يَطْبَعُ طَبْعًا (ف)

to seal, imprint

بَلْ طَبَعَ اللَّهُ عَلَيْهِمُ الْكُفْرَ وَمَ...

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.*) طَبُعَ
is sealed

وَكُفِّحَ عَلَى قُلُوبِهِمْ

And their hearts are sealed.
[9:87]

طَبَعُ
نَطْبَعُ
طَبُعُ

(*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

لِيَقْلَعَ 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.*)

وَأَقِيمِ الصَّلَاةَ طَرَفَيْ النَّهَارِ وَدُلْعَيْنِ الْاَيْلِ

And establish the pttyer at the two ends of the day, and the neighbouring (watches) of the night.

[11:114]

أَطْرَافٌ (1) (*n. p.*)

تَسْبِيحًا وَأَطْرَافِ النَّهَارِ

And hallow (Him) at the ends of the day. [20:130]

تَطْرُدُ

لَا تَطْرُدُ

طَارِدٌ

طَرَفًا

طَرَفَيْنِ

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

طَبَحًا يَطْبَحُونَ طَبْحًا (ن)

to spread out, extend (*trans.* & *intrans.*) (*Lis., Rgh.*)

وَالْأَرْضِ وَمَا طَبَعَهَا

By the earth and Him who spread it forth. [91:6]

★ ط ر ح ★

(*perate. m. plu.*)
< cast forth

طَرَحَ يَطْرَحُ طَرَحًا (ف، س)

to throw, cast forth

أَمْثَلُوا يُوسُفَ أَوْ اظْرَحُوهُ 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 وَ طَعَامًا (س)
to eat (intrans.)

طَعِمَ يَطْعَمُ طَعْمًا وَ طَعْمًا (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 مَن نَّشَاءُ

None shall eat thereof save
whom We allow. (6:138)

(juss. 3 p.m. sing.) لَمْ يَطْعَمْ
< did not taste

the v.n. is طَعِمَ see above

وَمَنْ لَّمْ يَطْعَمْهُ 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 أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا 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

الطَّارِقُ 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.) طَرِيقٌ

ط ر ي - و

< fresh acc. adj. طَرِيًّا
طَرِيٌّ بَطْرِيٌّ - طَرَوْ بَطْرَوْ
طَرَاوَةٌ (س، ك)

to be tender, fresh

طَعَنَ يَطَعُنُ طَعْنًا (ف، ن) - فِي، عَلَيَّ
to speak ill of,
defame

وَطَعَنُوا فِي دِينِكُمْ

And they thrust at your religion (Arb.) assail (Plc.)
revile (Jid.) [9:12]

speaking ill (v.n.) acc.

طَعْنًا

وَطَعَنُوا فِي الْإِيمَانِ

And scoffing at the faith.
(Jid.) [4:46]

ط غ ي - و

(perf. 3 p. m. sing.) w.v. طَعَى
< ~exceeded (1)
the limit

طَعَى يَطَعِي طَعْيًا وَ طَعْيَانًا (ف)
to exceed the (i)
bounds

طَعَا يَطَعُو طَعْوًا وَ طَعْوَانًا (ن)
to rise high (water) (II)

إِذْ هَبَّ إِلَى فِرْعَوْنَ إِنَّهُ طَعَى

Go to Firawn, surely he has exceeded the bound (or limits or he is inordinate).
[20:24]

(the water) rose high (2)

بِأَنَّ طَعَا الْمَاءَ حَمَلَتْكَ فِي الْجُلُودِ

Surely we carried you in the ship, when the water rose high.
[69:11]

(imperf. 3 p.m. plu.) iv يَطْعِمُونَ
they feed

comps. iv. يَطْعِمُونِي

that they feed me.

that they feed acc. يَطْعِمُونَا

me (pronominal) فِي

فِي shortened to يِنِ i.e., the first ي is dropped

وَمَا أُرِيدُ أَنْ يُطْعِمُونِي

I desire not (from them) that they feed Me. [51:57]

(imperf. 2 p.m. plu.) iv تَطْعِمُونَ
you feed

(imperf. 1st. p. plu.) نَطْعِمُ
we feed

feed! (perate m. plu.) أَطْعِمُوا

~is fed (pip. 3 p. m. sing.) يَطْعَمُ

(perf. 3 p.m. dual.) اسْتَطْعَمَا
the twain asked food

to seek x اسْتَطْعَمَا
food (trans.)-

the feeding (v.n.) iv إِطْعَامٌ

an eater (act. pic. m. sing.) طَاعِمٌ

food (v.n.) طَعَامٌ، الطَّعَامُ acc. طَعَامًا

taste (v.n.) طَمٌّ

ط ع ن ★

(perf. 3 p. m. plu.) طَعَنُوا
< they thrust at

exorbitance (v.n.) acc.
insolence

طَفِينًا

ط ف ف

(perf. 3 p.m. sing.) h.v. iv
< ~extinguished

أَطْفَأَ

iv, **أَطْفَأَ** إِطْفَاءً <
to extinguish, put out (fire or
light)

<< طَفِيَّ يَطْفِئُ طَفْئًا (س)
to be put out (fire or light)

< acc. **يَطْفِئُونَ**
(imperf. 3 p.m. plu.)
that they extinguish

(el imperf 3 p.m. plu.) **لَهُنَّ يَطْفِئُونَ**
would they extinguish (or
they may extinguish)

ط ف ف

(ap-der. m. plu.) ii **المطففين**
< scimpers

to diminish *ii* **مُطَفِّفًا**
(a measure or weigh below
the standard)

(**مُطَفِّفٌ**) one who gives short
measure, or weight, thus
cheating his companion,
but this epithet is not app-
plied unrestrictedly except in
the case of exorbitant
deficiency).

(perf. 3 p. m. plu.) **طَفَعُوا**
they exceeded limits

(imperf. 3 p. m. sing.) acc. **يَطْفِي**
that he my be inordinate

قَالُوا رَبَّنَا إِنَّا أَمَّا أَنْ يَفْرِطَ
عَلَيْنَا أَنْ 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.) **لَا تَطْفِرُوا**
do not exceed the limits.

more rebellious (relative) **أَطْفِي**

كَانُوا لَهُمْ أَظْلَمَ وَأَطْفِي
Verily that were more unjust
and more rebellious.
[53:52]

(perf. 1st. p. sing.) **أَطْفَيْتُ**
caused to rebel

قَالَ قَرِينُهُ رَبَّنَا مَا أَطْفَيْتُهُ
I did not cause him to
rebel (make him exceed
the limits). [50:27]

acc. **طَاغِينَ ، الطَّاغِينَ** nom. **طَاهُرُونَ**
insolent (LL) (n. p.)
exorbitant (Jid.)

outburst, (intrans.) **الطَّاغِيَةُ**
thundering noise.

an idol, false god, devil (n.) **الطَّاغُوتُ**
[whatever is worshipped in-
stead of God is **طَّاغُوتٌ**

< children (n. p.)

الْأَطْفَالُ

(sing.) **طِفْلٌ**

★ ط ل ب

(imperf. 3 p.m. plu.)

يَطْلُبُ

< ~ seeks

طَلَبَ يَطْلُبُ طَلْبًا (ن)

to seek, ask desire

seeking (v.n.) acc.

طَلْبًا

seeker (act. pic. m. sing.)

الطَّالِبُ

(pic. pact. m. sing.)

الْمَطْلُوبُ

the sought

★ ط ل ح

plantains (n.)

طَلْحٌ

(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

(perf. 3 p.f. sing.)

طَلَعَتْ

< ~ rose high

طَلَعَ يَطْلَعُ طُلُوعًا (ن)

to appear, rise (sun), sprout

(imperf. 3 p.f. sing.)

يَطْلَعُ

~ rises

★ ط ف ق

(perf. 3 p.m. sing.)

طَفِقَ

< ~ set about, began

طَفِقَ يَطْفِقُ طَفِيقًا (س)

to begin,

set out to do something

طَفِقَ سَحَابًا ثَوْبِيًّا وَلَا عُنُقِيًّا

And he set about slashing their legs and necks.

[38:33]

(perf. 3 p.m. dual.)

طَفِقَا

the twain began

وَطَفِقَتَا يَخْضِرْنَ عَلَيْهِمَا مِنْ ذَرَايِ الْجَنَّةِ

And the twain began to cover themselves with leaves from the Garden. [7:22]

★ ط ف ل

(n. used for plu.)

الطُّفْلُ

< the children

the word **وِطْفَلٌ** is used for singular and plural both

أَوِ الْوَطْفَلِ الَّذِينَ لَمْ يَطْمُرُوا عُلَّ عُرْوَاتِ النِّسَاءِ

Or the children not acquainted with privy parts of woman. [24:31]

child (n. used for sing.)

طِفْلًا

نُخْرِجُكَوَطْفَلًا نَكْرًا

Then we bring you forth as a child (infant). [22:5]

لَمَّا أَتَىٰ مُوسَىٰ
وَأَخَاهُ هَارُونَ
بِأَيِّ آيَاتِنَا
تُفْتَلِحُونَ

That I may ascend to the
God of Musa. [28:38]

(el Imperf. 3 p.m. sing.) iv
< that let know

to cause أَطَّلَعَ إِطْلَاعًا
someone know, inform

وَمَا كَانَ اللَّهُ لِيُظْهِرَ
عَلَيْكُمْ عَلَى الْغَيْبِ
شَيْئًا وَلَٰكِنَّ
الْغَيْبَ عِنْدَ رَبِّهِ
يَوْمَ يُنْفَخُ
السَّمَاوَاتُ
وَالْأَرْضُ
مَطْوِيَّاتٍ

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.) viii
those who look down

قَالَ هَلْ أُنَبِّئُكُمْ
بِمَا تَصَلُّونَ
أَلَّا تَعْلَمُونَ

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 يُجِيبُونَ أَنْ تَطَّلِعُوا

would you like to look
at them (Rz., Ksh.)

ranged date (1) (n.)

وَالَّتِجَلَّ لِيسِفَتْ لَهَا
طَلْعُ تَوَيْدٍ

And tall date-palms (laden)
with clusters ranged.

[50:10]

طَلَعَ بِطُلُوعِ
أَشْرَافِهِمْ
أَبْصَارَهُمْ
فَلَمَّا أَصْبَحَ
نَظَرُوا
فَإِذَا هُمْ
عِنْدَ مَدْيَنَ
فَلَمَّا أَصْبَحَ
نَظَرُوا
فَإِذَا هُمْ
عِنْدَ مَدْيَنَ

to ascend, to come to, or
upon, look upon, know

to depart from عَلَى ، عَلِيٌّ -

(perf. 3 p.m. sing.) vii comp.
< has he looked upon ?

to look viii أَطَّلَعَ إِطْلَاعًا
upon or down, to know

(أَ + interjective + أَطَّلَعَ)

أَطَّلَعَ الْعَيْبَ أَمِ اتَّخَذَ
عِنْدَ الرَّحْمَنِ عَمْدًا
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

فَأَنظَرَهُمْ قَرَأَهُ 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 خِيَانَتِهِمْ
وَنَهْمِهِمْ

Thou will not cease to notice
defrauding on their part.

[5:13]

(imperf. 1st. p. sing.) viii
I ascend

يُطَّلِعُ

طَلَّعَ

مَطَّلَعٌ

مَطَّلِعٌ

مُطَّلِعُونَ

طَلَعَ

أَطَّلَعَ

أَطَّلَعَ

أَطَّلَمْتُ

تَطَّلِعُ

أَطَّلَعْتُ

(*perf. 3 p.m. dual.*) vii انطلقا
the twain set out

فَانْطَلَقَا سَعْيًا حَتَّىٰ إِذَا رَكِبُوا 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 هَمُومًا مَتَمِّمِينَ

So they went off speaking to each other in a low voice.

[68:23]

(*imperf. 3 p.m. sing.*) يتللق
~moves

وَيَضيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسانِي

And my breast straineth and my tougue moveth not quickly.

[26:13]

(*perate m. plu.*) vii انطلقوا

انكفروا الى ما كنتم توبه تكذبون

Depart unto that which you used to call a lie. [77:29]

★ ط ل ل

a gentle rain (*n.*) طل

فَإِنْ لَمْ يَجْعَلْ لَكُمْ رَيْحًا وَرَأَيْتُمْ ظُلُمًا فَاغْلُظْ

And if no heavy rain-falleth upon it, then a gentle rain.

[2:265]

spathe (2)

وَمِنَ النَّخْلِ مِنْ طَلْحِهَا قِطْرًا وَذُرِّيَّةً

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, طلق تليقًا

to divorce (his wife)

<< طلق بطلاقًا (ن)

to be freed from bond

(*perf. 2 p.m. plu.*) ii طلقتم
you divorced

you divorced them

(i.e., women)

they (*m.*) divorced

you (*f.*)

divorce! (*perate m. plu.*) طلقوا

(*pis. pic. f. plu.*) طالقات

divorced women

(*perf. 3 p. f. sing.*) vii اطلق
< ~started doing something

to set out اطلق اطلاقًا

in doing something, or start with something, to depart

وَالْكَلْبِ الْمَلَأُوهُمْ إِنِ امْتُزُوا

وَاصْبِرْ عَلٰى لَعْنِهِمْ

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 اطْمِسْ عَلَى أَمْوَالِنَا

Our Lord destroy their riches. [10:88]

ط م ع *

(imperf. 3 p.m. sing.) يطمع

< ~covets

طَبَعَ يَطْمَعُ طَمًا 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 ت *

(imperf. 3 p.m. sing.) juss يطمئ
< ~touches, deflowers

طَمَّتْ يَطْمِئُ طَمًّا (ض)
to touch a women in order
to deflower her

لَمْ يَطْمِئْهُمْ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌ

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 طَمًّا وَ طَمُوسًا (ض ، ن)
to be effaced,

disappear, go far away, to
to be corrupted (in heart),
to destroy

لَاقَا النُّجُومُ طَمَسَتْ

So when stars are effaced.

[77:8]

(perf. 1st. p. plu.) طمستنا
we wipe out

وَلَوْ تَقَاءُ لَكُنَّا عَلَى أَغْنِيَتٍ

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.)
~ may rest at ease

يَطْمَئِنُّ

وَلَكِنْ يَطْمَئِنُّ قَلْبِي

But that my heart may rest
at ease. [2:260]

(le. imperf. 2 p.m. sing.)
~ may rest at ease

يَطْمَئِنُّ

وَتَطْمَئِنُّ قُلُوبُهُمْ

That your hearts may rest
at ease. [3:126]

at rest (*Ap-der. m. sing.*)

مُطْمَئِنِّ

وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ

And his heart is at rest with
the belief. [16:106]

(*Ap-der. f. sing.*) acc.
at rest

مُطْمَئِنَّةٌ

قَرْيَةٌ كَانَتْ إِيمَانًا مُطْمَئِنَّةً

And town which was secure
and at rest. [16:112]

peaceful (*Ap-der. f. sing.*)

الْمُطْمَئِنَّةُ

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنِّةُ

O thou peaceful soul.

[89:27]

(*ap-der. f. plu.*) acc.
contentedly

مُطْمَئِنِّينَ

مَلَائِكَةٌ مُّسَبِّحُونَ مُطْمَئِنِّينَ

Angels walking about con-
tentedly. [17:95]

(imperf. 1st p. plu.) iv
we covet

to hope (v. n.) acc.

تَطْمَعُ

طَمَعًا

★ ط م ع

< calamity (n.) الطَّامَّةُ
(*assim*) طَمَّ يَطْمُ طَمًّا (ن)
to overflow, cover up

فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَى

Then when the grand Calamity shall come (i.e. the resurrection). [79:34]

★ ط م ن

(perf. 3 p. m. sing.) vi
< ~ is contented

to be free from

disquietude,
to be in tranquillity

اطْمَأَنَّ

اطْمَأَنَّ

فَإِنْ أَصَابَهُ خَيْرٌ لِّطَمَئِنُّ بِهِ

If there befall him good
he is contented therewith.

[22:11]

(perf. 2 p.m. plu.)
you are secure

(i.e., out of danger)

(perf. 3 p.m. plu.)
they are satisfied

اطْمَأْنَنْتُمْ

اطْمَأْنَوْا

وَدَعُوا الْحَيَاةَ الدُّنْيَا وَالْآخِرَةَ رَاضِينَ

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 اطهروا
get yourselves cleaned(ap-der. m. sing.) ii مطهر
one who purifies SSوَمُطَهِّرَاتِكَ الَّذِينَ كَفَرُوا
And (I am) purifying thee
from those who disbelieve.
[3:55](ap-der. m. plu.) acc. v مطهريين
those who get themselves
cleaned or purified(Ap-der. m. plu.) acc. v المتطهرين
clean ones(pls. pic. f. sing.) ii المطهرة
purified one (*f.*)

spouses purified أزواج مطهرة

purified ones ii المطهرون

purifying (*v.n.*) ii تطهيراclean (*v.n., r.f.*) طهور(relative m. sing.) v اطهر
the purest thing

ط و د

cliff, mound (n.) الطود

ط ه

Two single letters of the ط ه
Arabic alphabet, inter-
preted in various ways
(See. 1K. Tb. Jid.)

ط ه ر

(perf. 3 p.f. plu.) يطهرون
< they are purifiedمُطَهَّرٌ يَطَهَّرُ طَهْرًا وَ طَهْرًا
to be clean وَ طَهْرًا (ك)
pure, to be purified (*intrans.*)حَتَّى يَطَهَّرْنَ
Till they (women) have puri-
fied themselves. [2:222](perf. 3 p.m. sing.) ii طهر
~ purified
to purify (*trans.*) طهرا تطهيراطَهَّرَكَ
He purified thee. [3:42](el. 3 p.m. sing.) acc. يطهرا
that he may purify(imperf. 2 p.m. sing.) تطهري
thou purifiethاطهر
purify! (*perate. m. sing.*)اطهرا
purify! (*perate m. duul.*)
(O you twain)(perf. 3 p.f. plu.) v يطهرون
< they are purified

فَطَرَعَتْ لَهُ نَفْسُهُ مِثْلَ 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 طِيعْتُمْ لَكُنْتُمْ مِنَ الْآمِنِينَ

Were he to obey you in many affairs. [49:07]

(juss. 3 p.m. sing.) iv
obeys < يَطِيعُ

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

يَطِيعُ

يَطِيعُ

يَطِيعُونَ

يَطِيعُوا

يَطِيعُ

أَطِيعُوا

كَالْظُّلُمِ الْأَعْلَى

Like a huge mound (M.A.), or like a cliff mighty (Jid.). [26:63]

(الطرد means a mountain, as well as an elevated or overlooking tract of land.) (L.L.)

ط و ر ★

Tur (prop. n.) الطُّورُ، طُورٌ

(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 نَفْسُهُ

permitted him, made it easy or feasible for him i.e., he allowed himself to do something

<< طَاعَ بِطَوَّعٍ طَوْعًا وَ طَاعَةً (ن)

to obey

to be obedient ل . . .

استطاع يستطيع / استطاع
 to be able,
 to have power, consent,
 (can do SS)

من استطاع إيتيئبا
 Who is able to find a way
 thereunto. [3:97]

استطعت (perf. 2 p.m. sing.) x
 thou art able

استطعت (perf. 1st. p. sing.) x
 I am able

إن أريد إلا الإصلاح ما استطعت
 I desire not but rectification,
 so far as I am able. [11:88]

استطاعوا (perf. 3 p.m. plu.) x
 they are able

إن استطاعوا

ما استطاعوا
 they could not
 استطعنا (perf. 1st. p. plu.) x
 we are able

لو استطعنا لخرجنا معكم
 If we could we would have
 surely come forth with
 you. [9:42]

استطاعوا x (as استطاعوا)

فما استطاعوا أن يظهروا
 وما استطاعوا أن يفتابوا

Thus they were not able to
 mount it, nor were they
 able to burrow through it.
 [18:97]

(perate, f. plu.) iv
 (O you ladies) obey!

واطعن الله ورسوله

And obey Allah and His
 Messenger. [33:33]

[In the verse 4:3 **فإن أطعكم**

i.e., if they obeyed you,
 the form is **أطعن** (perf.
 3 p. f. plu.) which means:
 they (f.) obeyed But in
 the verse 33:33 the form
 is **أطعن** (imperative f. plu.)

i. e., (O you ladies) obey.
 Learners should carefully
 note the difference of
 short vowel on the word ط |

أطيعون (comp.) iv
 obey me

(أطيعوا + في أطيعون)

shortend to **في**

(perate neg. m. sing.) iv
 obey not

(pip. 3 p.m. sing.) iv
 ~is obeyed

(perf. 3 p.m. sing.) v
 <~did voluntarily

تطوع تطوعاً
 to do v, something voluntarily

ومن تطوع خيراً فإن الله سأليخبره

And whosoever voluntarily
 does good then verily
 Allah is Appreciative.
 Knowing. [2:158]

استطاع (perf. 3 p.m. sing.) x
 <~could, was able, had power

(the *ت* of stem *ط* 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 طَوَافًا

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 -

طَافَ عَلَيْهِمْ طَافٌ مِنْ رَبِّكَ وَهُمْ نَائِمُونَ
Then a visitation came upon
it while they slept.

[68:19]

(*imperf. 3 p.m. sing.*) يَطُوفُ
~goes round

يَطُوفُ عَلَيْهِمْ وُلْدَانٌ

Go round on them youths
(boy servants). [56:17]

(*imperf. 3 p.m. plu.*) (w.v.) يَطُوفُونَ
they go round

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَائِطِيْنِ

(They will be) going round
between it and boiling
water fierce. [55:44]

(*pip. 3 p.m. sing.*) يَطَافُ
is/will be/passed

(*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
willingly (v. n.) acc. طَوَاعًا

obedience (v.n.) طَاعَةً

(*act. pic. m. plu.*) طَاعِينَ
<willing doers (of SS)

(*sing.*) طَاعٍ
(*pic. pact. m. sing.*) مَطَاعٍ
obeyed one

(*Ap-der. m. plu.*) v الْمُطَوِّعِينَ
those who do something
willing or voluntarily

وَطَهَّرَ بَيْتِي لِلطَّائِفِينَ

And clear up my House for
those who circumambu-
late. [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)

الطَّلْمَانُ flood (n.)

lit. overpowering rain or
'deluge'

meta. any other universal
destruction

ط و ق ★

(pip. 3 p.m. plu.) ii طَوَّقُوا

they shall be hung round
neck

to impose, < طَوَّقَ طَوَّقِيْنَا

lay upon, to encircle, to
put a collar or necklace
around SS neck

<< طَائِقٌ يَطْوِقُ طَوَّقًا (ن)

to be able, be in a position
to do something

سَوْفَ تَكُونُونَ مَأْسُورِينَ

Soon shall that wherewith
they stint be hung round
their necks. [3:180]

يُطَافُ عَلَيْهِمْ بِكُأْسٍ مِّن مَّوَدِينٍ

A cup shall be passed round
upon them, filled with
limpid drink. [37:45]

< ~walkes about viii يَطْوِفُ

viii اطَّوَّفَ يَطْوِفُ

to walk about, run about,
to circumambulate

فَلَا جُنَاحَ عَلَيْهِ أَن يَمْشِيَ بَيْنَهُمَا

There is no fault (lit. sin)
in him if he walketh in
between the twain.

[2:158]

(el. 3 p.m. plu.) لِيَطْوِفُوا

let them circumambulate

وَلْيَكُونُوا بِالْبَيْتِ الْعَتِيقِ

And let them circumambu-
late the ancient House.

[22:29]

those who go (n.p. ints.) طَوَّافُونَ

round frequently

كُلُّوْنَ عَلَيْنَا بَعْضُكُمْ عَلَى بَعْضٍ

Going round frequently some
of you on some of them.

[24:58]

(act. pic. m. sing.) طَائِفَةٌ

visitation

تَطَافَ عَلَيْهَا طَائِفٌ

A visitation come upon it.
[68:19]

circumambulator(2)(n.p.) طَائِفَتَيْنِ

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 طَاوَلُ < prolonged

as R.F. vi طَاوَلُ

مَطَاوَلُ عَلَيْهِمُ الْعُمُرُ

And the life was prolonged upon them. [28:45]

(act. 2 pl. m. sing.) acc. طَوَّلًا prolonged, long

إِنَّ لَكَ فِي النَّهَارِ سَبْعًا طَوَّلًا

Verily thou hast by day prolonged occupation. [73:7]

height (v.n.) acc. طَوْلًا

وَلَنْ يَبْلُغَ الْجِبَالَ طَوْلًا

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 طَيِّفُونَ

< they can bear, they are able to do

iv أَطَاقَ إِطَاقَةً

to be able to do a thing

وَعَلَى الَّذِينَ يُطِيقُونَ فَدِيَةً طَامِرًا مَكِينًا

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 وَارْحَمْنَا مَا لَنَا بِطَاقَةٍ لَكَ

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 ي ★

(*imperf. 1st. p. plu.*) *n. v.* طَوَّى
< ~ we roll up

طَوَّى بِطَوَّى طَيِّبًا (ض)
to fold, roll up

rolling up (*v. n.*) طَوَّى

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّبٍ لِّلْكُتُبِ
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.*) مَطْوِيَّاتٌ

وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ
And the heavens are (shall be) rolled up in His Right hand. [39:67]

Tuwa (*prop. n.*) طَوَّى

(*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 Shoab' which runs south-eastward from the great

opulent (2)

إِسْتَأْذَنَكَ أَوْلِيَ الْعِزْلِ مِنْهُمْ

The opulent among them ask leave of thee. [9:86]

(*lit.* the possessor of opulence, *Jid.*)

means (3) (*n.*) *acc.* مَطْوَلًا

وَمَنْ لَوْ يَسْتَطِيعُ مِنْكُمْ مَطْوَلًا لَّأَنْ يَكْتُمِ
الْحَصْنَةَ التَّوْبِيَّاتِ

And those of you who cannot afford means to marry free, believing women.

[4:25]

(The phrase لَمْ يَسْتَطِيعْ مَطْوَلًا

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

ظُرْنِي لَأَمٍّ وَحَسْنٍ مَّآبٍ

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 measure of فَيْعُولٌ)

قُلْ لَا يَسْتَوِي الْغَيِّبُ وَالظَّاهِرُ

Say the evil and the good are not alike. [5:100]

clean (2)

فَتَبَحُّوا صَعِيدًا طَيِّبًا

Then go to high clean soil. [4:43]

wholesome (3)

كُلُوا مِنَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا

Eat of that which is lawful and wholesome in the earth. [2:168]

gentle (4)

وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ

And they are guided into gentle speeches. [22:24]

طَيِّبِينَ ، طَيِّبِينَ nom. الطَّيِّبُونَ

good ones n. p. acc.

(opp. evil)

plain in front of the Ras-Sufsafseh.—*Jid.*)

ط ي ب ★

طَابَ (pref. 3 p.m. sing.) w.v. <~pleased

طَابَ يَطِيبُ طَيِّبًا وَ طَيِّبَةً (ض)
to be good, pleasant, agreeable, lawful

طَابَتْ نَفْسُهُ
to be happy, cheerful

طَابَتْ عَنْهُ نَفْسًا
to leave, give up

فَأَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ
مَتْنِي وَتِلْكَ وَرَبِّم

Then marry such as please you, of (other) women by twos and threes or fours. [4:3]

طَبِنَ .. نَفْسًا (perf. 3 p. f. plu.)
they (f.) give up

فَإِنْ طَبِنَ لَكُمْ عَن شَيْءٍ مِّنْهُ نَفْسًا
And if they give up anything thereof of their own accord. [4:4]

طَبِنُمْ (perf. 2 p. m. plu.)
ye are good
blessedness, joy, happiness

طَبْرِي (plu. of طَيِّبَةٌ n. f. or fem.)

form of أَطْيَبُ relative)

قَالُوا إِنَّا كَاتِبُونَ

They said, we augur evil of
you. [36:18]

(perf. 1st p. plu.) v

we augur evil

قَالُوا اطَّلِعْنَا بِكَ وَيَسِّنْ لَكَ

They said : we augur evil of
thee and those with thee.
[27:47]

(imperf. 3 p.m. plu.) v

they augur evil

bird (n.)

the bird (n.)

(act. pic. m. sing.)

lit. a flying creature (1)

وَلَا طَيْرٌ يَطِيرُ بِجَنَاحَيْهِ

Nor a flying creature that
flieth with its wings.
[6:38]

mata. action (2)

وَكُلُّ إِنْسَانٍ أَلْفَمَةٌ طَائِرَةٌ فِي عُنُقِهِ

And every man We have
fastened his action round
his neck. [17:13](طائر) 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)

وَجَنَّتِمْ بِهِمْ مَرْجٌ طَيِّبٌ

And they sail with them
with a gentle (or fair)
breeze. [10:22]good ones, (n. p. f.) الطَّيِّبَاتُ
lawful ones

الْيَوْمَ إِنَّ لَكُمْ لَطَيِّبَاتٍ

This day are good things
lawful for you. [5:5]

ط ي ر ★

w.v.

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

< طَارَ يَطِيرُ طَيْرًا وَ طَائِرًا (ض)
to fly (birds), to flee

وَلَا طَيْرٌ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أَسْمَانُ الْكُفْرِ

Nor a flying creature flieth
that with its two wings
but are communities like
unto you. [6:38]

(perf. 1st p. plu.) v

< we augur evil

to augur evil, طَائِرًا وَ اطَّيَّرَ
to draw a bad omen from

يَتَأَفُونَ يَوْمًا كَانَ مَثَرًا مُسْتَطِيرًا

They dread a Day the evil
whereof shall be wide-
spread. [76:7]

★ ط ي ن

acc. طِينًا nom. طِينٌ ، الطِينُ
the clay (n.) (adj.)

mata. augur (3)

قَالَ طَلُوتُ لَكُمْ عِنْدَ اللَّهِ

He said, your augury is with
Allah. [27:47]

(ap-der. m. sing.) x, acc. مُسْتَطِيرًا

wide-spreading (Jld. & Pic.)
that which spreads far
and wide (Aya.).

★★★

كتاب الظاء

<< ظَفِرٌ يَظْفَرُ ظَفْرًا (م) - ب ، عَلَيَّ
to obtain, overcome

مِنْ بَعْدِ أَنْ أَظْفَرَكَوَعَلَيْهِمْ
After He had given you
victory over them. [48:24]

<claws, nails (n. p.)
(of the finger), talon.

ظَفْرٌ (sing.)

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 (1)

ظَلَّ يَظَلُّ ظُلًّا وَ ظُلُولًا (ف)
to be, to become, to grow into,

★ ظ ع ن ★

< marching, (v. n.)
departing

ظَمَنَ يَظْمَنُ ظَمْنًا وَ مَظْمَنًا (ف)
to march, travel, to depart

وَجَبَلْ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا
يَوْمَ ظَلَمْتُمْ

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 إِظْفَارًا iv
victory, to make victor

ذَلِيلًا أَرْسَلْنَا رِيحًا قَرَأُوا مِنْهَا الْقُرْآنَ
مُتَضَمَّرًا 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

تَقْتُمُونَ تَقْتُمُونَ

You would continue lamenting (or wondering). [56:65]

(*imperf. 3 p. f. plu.*)
they become.

إِنْ يَشَاءُ يُسْكِنِ الرِّيحَ فَيَظْلَنَ رَوَاكِبَ

If He will, He stills the wind so that they become motionless. [42:33]

(*imperf. 1st. p. plu.*)
we continue/remain

تَنْظُرُ لَهُمَا عِبَادِينَ

So we shall remain devoted to them. [26:71]

(*perf. 1st p. plu.*) ii ظَلَّأَ
< we overshadowed

ظَلَّلَ تَظْلِيلًا ii وَ أَظْلَى إِظْلَالًا
to overshadow

(*n. (acc.)*) ظِلًّا *nom.* ظِلٌّ، الظَّلُّ
< shadow, shade

(*plu.*) أَظْلَالًا، ظِلَالًا، ظَلُولًا

(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)

تَقَلَّتْ 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

ظَلَّتْ 2 p.m.)

وَاتَّقُوا إِلَهَ 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

تَقَلَّتْ أَرْجُلُهُ يَمْشُونَ

Then they kept mounting through it. [15:14]

(*perf. 3 p.m. plu.*) لَقَلَّتُوا
they would continue

(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.) لَيَظْلِمَنَّ
~ was to (do) wrong

فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ
Allah was not one to wrong them. [9:70]

(juss. 3 p.f. sing.) لَمْ يَظْلِمِ
meta. stinted not

بِكُلِّ الْجَنَّتَيْنِ آتَتْهُمَا أَوْلَادُهُمَا
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 ظَلَمُونَا وَ 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 يَنظَمْ نَفْسَهُ
And whoever does this, indeed he wrongs his own soul. [2:231]

Note: This verb is one of the frequently used word in the Holy Quran. Almost 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 **أَظْلَمَ**

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.* **ظَالِمٌ**

(*act. pic. m. sing.*) **ظَالِمٌ**, **الظَّالِمُ** a/the wrongdoer

(*pact. pic. f. sing.*) **ظَالِمَةٌ** wrongdoer

(the feminine form has been used the H.Q. for worship or communities i. e., as adjective of a plural).

nom. **ظَالِمُونَ**, **الظَّالِمُونَ**

those (*n. p.*) *acc.* **ظَالِمِينَ**, **الظَّالِمِينَ** who are wrongdoers

the wrongdoers of (*n. d., n. p.*) **ظَالِمِينَ**

wrongdoers of **أَنْفُسِهِمْ** **ظَالِمِينَ** their own souls

rendered as "they disbelieved.")

فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ يَمَّا كَانُوا يَاسِئِينَ كَيْفَ يُظَلِّمُونَ

Those are they who ruined their souls because they disbelieved in our signs. [7:9]

(*imperf. 2 p.m. plu.*) **تُظَلِّمُونَ** you (do) wrong

(*perate. neg. m. plu.*) **لَا تُظَلِّمُوا** (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.*) **تُظَلِّمِي** thou wast wronged

(*pip. 3 p.m. plu.*) **يُظَلِّمُونَ** they were wronged

they are not/shall not be wronged **لَا يُظَلِّمُونَ**

(*pip. 3 p. m. plu.*) **تُظَلِّمُونَ** you are wronged, you shall be treated wrongly

you shall not be treated wrongly **لَا تُظَلِّمُونَ**

(*relative. m. sing.*) **أَظْلَمَ** more unjust

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ سَبِيحَةَ اللَّهِ أَنْ يُذَكَّرَ بِهَا إِنَّهُ

And who is more unjust than he who preventeth the

ظ م أ *

(imperf. 2 p. m. sing.) h.v.
 <thou thirst (or thou shall
 thirst)

ظَمِرٌ يَظْمَأُ ظَمِئًا وَ ظَمِيمًا (س)

to be thirsty

thirst (n.)

thirsty (act. participle)

ظ ن ن *

(perf. 3 p. m. sing.) (assim)
 ~thought (1)
 imagined, deemed

< ظَنَّ بِعَنْ 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

أَنَّ that means to
 be sure about, and in
 certain places it means
 to imagine, as

(ints.n.) acc. ظَلُومًا nom. ظَلُومٌ
 great wrongdoer

oppressor, wrong- (ints-n.)
 doer (by habit or one who
 is pleased to hurt others)

وَمَا رَبُّكَ بِظَالِمٍ 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 قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِرَبِّهِ سُلْطٰنًا
 And whosoever is slain
 wrongfully, We have sure-
 ly given his next-of-kin
 authority. [17:33]

darknesses (n. p.) ظُلُمَاتٌ
 darkness (sing.) ظُلْمَةٌ <

dark (ap-der. m. sing.) acc. مَظْلُومًا
 (lit. that becomes dark)

أَغْشَيْتَ وُجُوهُهُمْ وَطَعَّامِنَ الْبَيْلِ مُظْلِمًا
 Their faces were overcast
 with pieces of night pitch-
 dark. [10:27]

(ap-der. m. plu.) مَظْلُومُونَ
 SS darkend

وَأَيَّةٌ لَّهُمُ الْبَيْتُ تَسْلُخُ 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]

وَوَلَّوْا الْأَعْمَاعَ يَوْمَئِذٍ

And they imagined that it was going to fall on them. [7:171]

they realized (2)

وَوَلَّوْا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ

And they knew (or realized) that their was no refuge from Allah except unto Him. [9:118]

they suspected (3)
(they were in doubt)

وَأَنْتُمْ تَحْسَبُونَ أَنَّ اللَّهَ يَعْلَمُ سَرَّهُمْ

And they suspected as ye did that Allah will not raise anyone. [72:7]

(perf. 2 p.m. plu.) ظننتم
ye thought (1)

وَذِكْرُكَ لِلَّذِينَ ظَنَّنُوا أَنَّهُمْ

And that thought of yours that ye formed (thought) concerning your Lord. [41:23]

you assumed (2)

بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ

Yea! ye assumed that the Messenger and the believers would never return to their households. [48:12]

وَذَا الشُّوْبَانَ إِذْ هَبَّ مَتَأْتِبًا فَظَنَّ

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

وَقَنَّ دَاوُدُ أَكْفَانَهُ

And Dawud understood (or knew) We had tried him. [38:24]

وَقَنَّ أَنْهُ الْفُرْقَانُ

And he believed that it is the time of parting. [75:28]
assumed (3)

إِنَّهُ ظَنَّ أَنْ لَنْ يَأْتِيَهُ

Verily he assumed that he would not be back. [84:14]

(perf. 1st p.m. sing.) ظننت
I was sure

إِنِّي ظَنَنْتُ أَنِّي مُلْقٍ حَسَابِيَةَ

Verily I was sure I should be a meeter of my reckoning. [69:20]

(perf. 3 p.m. dual.) ظننَّا
the twain thought

(perf. 3 p.m. plu.) ظننوا
they imagined (1)

they entertained (3)
wrong thoughts

وَمَا أَهَمُّنَا مَا هَمَّتْهُمْ أَنفُسُهُمْ
يُظَنُّونَ بِاللَّهِ وَعِندَ الْحَقِّ ظَنُّ الْجَاهِلِيَّةِ

While another party concerned about themselves entertained about Allah wrong thoughts unjustly, the thought of 'Jahiliyah'. [3:154]

(see **جَاهِلِيَّةٌ** in ج • ح)

(*imperf. 2 p.m. plu.*) **ظَنُّونَ**
you entertain wrong thoughts

(*imperf. 1st. p. plu.*) **ظَنُّ**
we deem

(*n.*) **ظَنَّ**, **ظَنًّا**, **الظَّنَّ** *nom.* **ظَنَّ**
thinking (1)

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكُذِبَ
And what is thinking of those who forge lies against Allah? [10:60]

conjecture (2)

وَمَا يَسْتَحِجُّ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ السُّطْرَانَ
لَا يُعْزِي بِرَأْيِ الْحَقِّ شَيْئًا

And most of them follow not but conjecture, surely conjecture avails not aught against the truth. [10:36]

(diverse) thought (*n. p.*) **الظَّنُونُ**

(*act. pic. m. plu.*) **الظَّانِّينَ**
entertainers of evil thoughts

(*perf. 1st p. plu.*) **ظَنَّا**
we thought (1)

وَأَنَّا ظَنَنَّا أَنَّ لَنْ قُدْرَةَ الْإِنْسِ وَالْجِنِّ عَلَى اللَّهِ كَذِبًا
And we thought that human-kind and jinn would never forge against Allah a lie. [72:5]

we knew (2)

وَأَنَّا ظَنَنَّا أَنَّ لَنْ كُرْهًا لِلَّهِ فِي الْأَرْضِ

And we know that we cannot frustrate Allah in the earth. [72:12]

(*imperf. 3 p.m. sing.*) **يَظُنُّ**
~thinks

(*imperf. 3 p.f. sing.*) **تَظُنُّ**
~thinks

(*imperf. 1st. p. sing.*) **أَظُنُّ**
I think

(*imperf. 3 p.m. plu.*) **يَظَنُّونَ**
they know
(they believe) (1)

الَّذِينَ يَظَنُّونَ أَنَّهُمْ مُلاقُوا رَبَّهُمْ

Who know (believe in) that they will meet their Lord. [2:46]

وَمِنْهُمْ أُمِّيُونَ لَا يَتْلُونَ الْكِتَابَ

إِلَّا مَا سَمِعُوا مِنْ أَهْلِ الْبَيْتِ

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 يَحْبِرُواكُمْ

Verily they, if they come to know of you, would stone you. [18:20]

(juss. 3 p.m. plu.)

they knew not

لَمْ يَظْهَرُوا

أَوْ الْغُلَّالِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ حَوَارِيِّ النَّسَاءِ

Or children who know naught of women's nakedness.

[24:31]

(perf. 3 p. m. plu.) iii

< they helped, support

to help, **ظَاهَرُوا**

support others (in the sense of collaboration), to back, or support enemies

وَمَا ظَهَرُوا عَلَىٰ إِخْرَاجِكُمْ

And helped (others) in driving you out. [60:9]

(juss. 3 p.m. plu.)

they did not back up against SS

لَمْ يَظْهَرُوا

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الشُّرَكَاءِ لَنْ يُؤْتِكُمْ
يَنْقُصُواكُمْ فِي مَا تَوْابَ لَكُمْ بِهَذَا

Except those of polytheists with whom you covenanted and they have not aided you in aught, nor have they backed up any one against you. [9:4]

[9:4]

ظ ه ر ★

(perf. 3 p.m. sing.)

ظَهَرَ

< is open (opp. secret, concealed)

ظَهَرَ يَظْهَرُ ظَهُورًا (ف)

to appear, become distinct, clear, open, to come out, to ascend

مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ

What is open and what is concealed. [6:15]

(imperf. 3 p.m. plu.)

يَظْهَرُونَ

they mount, (1)

they ascend

وَمَعْرَاجٍ عَلَيْهِمْ يُظْهَرُونَ

And stairs whereby they ascend. [43:33]

فَمَا اسْتَطَاعُوا أَنْ يَظْهَرُوهُ

Thus they were not able to mount it. [18:97]

[18:97]

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

يَظْهَرُوا

they get upper (2) hand

كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْجُوا فِيكُمْ أُولَٰئِكَ وَلَا أُمَّةً

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]

[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 الْعَتِيبَ فَلَا يُظْهِرُ عَلَى عَيْنِهِ أَحَدًا

He is the Knower of the un-
seen. He discloseth not
His unseen unto anyone.
[72:26]

cause to (2)
appear SS

إِنَّ أَخَافَ 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

مَوْلَانِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَوَجْهِ الْحَقِّ
لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

He it is who sent His Me-
ssanger 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

يُظْهِرُ

أَظْهَرَ

لِيُظْهِرَ

يُظْهِرُونَ

(imperf. 3 p.m. plu.) iii
they put away their wives
by pronouncing Zihar.

الَّذِينَ يُظْهِرُونَ مِنكُم مِّن نِّسَائِهِمْ
مَا هُنَّ أُمَّهَاتُهُمْ

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 **ظَهَارًا** 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

وَأُظْهِرَهُ اللَّهُ عَلَيْهِ

And Allah apprised him there-
of or Allah has disclosed
it to him. [66:3]

يُظْهِرُونَ

أَظْهَرَ

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)

أَمْ تَتْلُوْنَهُ إِنَّا إِنشَاءُ
فِي الْأَرْضِ أَمْ يَضَاهِرُونَ الْقَوْلَ

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)

وَدَّرُوا ظَاهِرَ الْأَسْمِ وَبَاطِنَهُ

And avoid open sins and
secret ones. [6:120]

appearance (3)

يَعْلَمُونَ ظَاهِرَاتِ الْحَيَاةِ الدُّنْيَا

They know some appearance
of the life of the world.
[30:7]

outer side (4)

بِاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ

The inner side whereof con-
taineth mercy, while the
outer side thereof is to-
ward the doom. [57:13]

وَلَهُ الْمَحْدُودُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا

وَجِئْنَا نَظْمُهُنَّ

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 بِمِغْرَمٍ 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 يَتَكَلَّمِينَ وَيَأْتِيَهُمْ تَظَاهَرُونَ

عَلَيْهِمْ بِالْأَسْمِ وَالْمُتَاوَلِينَ

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. الْبَاطِنُ inward (one of the

(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 ظَهْرًا

وَأَخَذْنَاهُ وَرَاءَ كَتِفَيْهِ

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

يَقَوْمٍ لَكُمْ الْمُلْكُ 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 نَسِئَهُ ظَاهِرَةً وَبَاطِنَةً

And He granted to you His
favours compete outward-
ly 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]

كتاب العين

ع ب ث ★

(imperf. 2 p.m. plu.) تَعْبَتُونَ
<you sport

هَيْتَ يَبْعَثُ عَبَثًا (س)
to play, sport in a frivolous manner

أَتَبْنُونَ بِكُلِّ رِجٍّ أَيْهَ تَقْبَلُونَ

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 تَعْبَتُونَ has occurred as *hal. acc.* to mean : you do.....in vanity.

(v.n.) acc. عَبَثًا
in vain, to sport, jest

★ ★ ★ ★

عَادَ see (prop. n.) عَادَ د و

عَادَ see (a verb) عَادَ د و

عَامٌ see (year) عَامٌ م و

ع ب أ

(imperf. 3 p.m. sing.) (h.v.) يَبْتَأُ
< ~ cares for

عَبَأَ يَبْتَأُ عَبَأَ (ف)
to care for, to be solicitous

قُلْ مَا يَشُؤْكُمْ رَبِّي لَوْلَا دَعَاؤُكُمْ

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]

(*perf. 1st p. plu.*) عَدْنَا
we worshipped

وقالوا لربهم
And they said: Had the
Compassionate willed we
should not have worship-
ped 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 يَعْبُدُوا
worship them (*f.*)

they should (*el. com.*) لِيَعْبُدُونِ
(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* *phu.*

وما خلقنا الجن والإنس
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)

أَلَمْ نَعْبُدْكُمْ مَا خَلَقْنَاكُمْ عَبَدْنَا

Deem ye that We have crea-
ted you in vain? [23:115]

ع ب د ★

(*perf. 3 p. m. sing.*) عِبِدَ
~ worshipped

عَبَدَ يَعْبُدُ عِبَادَةً
وَعِبُودَةً وَ عِبَادَةً (ن)
to serve. 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]

وجعل منهم القرية والخنزير وعبد الكافور

He made some of them
apes and swine, and (those
who) worshipped the devil.
[5:60]

Note: the word عِبَادٌ acc-
ording 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 كُتِبَ عَلَيْكُمُ الْقِتَالُ فِي الْقَتْلِ
الْحُرِّ بِالْحُرِّ وَالْعَبْدُ 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 يَسْتَكْبِرَ السَّيِّحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ

The Messiah never did scorn to be Allah's bondman.

[4:172]

(*imperf. 1st p. sing.*)

I worship

that I may *acc.* أَنْ أَعْبُدَ
worship

(*imperf. 1st p. plu.*)

we worship

(*perate m. sing.*)

(thou) worship!

(*perate. m. plu.*)

(you) worship!

(you) worship me (*com.*)

(you) worship me (*com.*)

(*perate. neg. m. sing.*)

(thou) worship not!

(*perate. neg. m. plu.*)

you worship not!

(3 p. m. plu.) *pip*

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.*) ii

< thou enslaved

عَبَدَ يَمْبُدُ مَمْبُودًا

to enslave, subjugate, to make (a road) possible for traffic, to make serviceable, enthrall

عَبْدٌ، عَبْدٌ، الْعَبْدُ (*n. nom.*)

عَبْدًا (*gen.*) عَبْدٍ (*acc.*)

a slave or a (1)

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةً لِّأُولِي الْأَلْبَابِ

Assuredly in their stories is a lesson for men of understanding. [12:111]

(*prate. m. plu.*) viii **اعْتَبِرُوا**
you take a lesson!

to viii **أَعْتَبِرْ أَعْتَابًا** <
consider, take into account
observe carefully, have regard to

فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ

So learn a lesson O ye endowed with insight. [59:2]

ع ب س ★

(*perf. 3 p. m. sing.*) **عَبَسَ**

< ~ frowned

عَبَسَ يَعِيسُ عُبُوسًا (ض)

to frown, look sternly, austere

عَبَسَ وَتَوَلَّى

He frowned and turned away. [80:1]

austere, grim, stern (*n.*) **عُبُوسٌ**

إِنَّا نَخَافُ مِنْ رَبِّنَا وَمَا عَسَى أَنْ نَمُوتَ

Verily we dread from our Lord a Day grim and distressful. [76:10]

ع ب ق ر

< **عَبَقَرِيَّ** (*carpets n.*)

lit. fine, of finest quality,

two bond- (*n. dual.*) *acc.* **عَبْدَيْنِ**
men (of Allah)

(*n. p.*) *acc.* { **عِبَادٌ، عِبَادٌ**
bondmen
of Allah

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.*) **تَبَيَّرُونَ**
you interpret

عَبَّرَ يَبْجِرُ عَبْرًا وَعِبَارَةً (ن)
to state clearly, to interpret

إِن كُنْتُمْ لَا تَعْلَمُونَ

If ye can interpret dreams. [12:43]

acc., n. d. **عَابِرِينَ** < **عَابِرِي**
(*act. pic. m. plu.*)

those who cross

عَبَّرَ يَبْجِرُ عَبْرًا (ن)
to cross (a bridge or way)
to pass

إِلَّا عَابِرِي سَبِيلِي

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. (Qur.)

ع ت د ★

(*perf. 3 p. f. sing.*) viii
أَعَدَّتْ
← got ready, prepared

to get ready, viii
أَعَدُّ إِعْدَادًا
prepare

← عَدَّ يَعُدُّ عَدَادًا (ن)
to be ready

(*perf. 1st. p. plu.*) viii
أَعَدْنَا
we have prepared

(*part. 2 pic. m. sing.*)
عَيْنٌ
ready

وَقَالَ قَرِينُهُ هَذَا مَا لَدَىٰ عَيْنِي

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.*)
الْعَيْقُ
← 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 أَنْتَقِعُ الَّذِينَ ظَلَمُوا وَعَدَّوْهُمْ
وَأَكْفُرُ يُسْتَعْبِرُونَ

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*
مُعْتَبِينَ
← they are allowed to seek
pleasure

to regard iv
أَعْتَبَ إِعْتَابًا
with favour, to show
favour to

وَأَنْ يَسْتَعْبِرُوا قَبَاهِرَ الْمُؤْمِنِينَ

And if they seek to please
(Allah) they will not be
of those who are allowed
to please Allah (*Jid.*)

[41:24]

وَعَوَّعُوا كِبِيرًا

they have exceeded (the bounds) with excess great. [25:21]

disdain (2) *nom.*

بَلَّ الْجَوَانِي عَتَوًا وَنُغُورًا

Aye they persisted in disdain and aversion. [67:21]

extreme (!) *acc. (n.)* (degree)

وَقَدْ بَلَغْتُ 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 ت د ★

(*perf. 3 p.m. sing.*) *pp.* عَثِرَ
~is stumbled

عَثَرَ بِعَثْرِهِ خَرًّا وَعُثُورًا (ض، ن)

to stumble,

to become acquainted with, to light upon.

(*perf. 1st. p. plu.*) *iv* عَثَرْنَا

< عَثَرَ إِعْثَارًا *iv*
to cause to light upon

هَوَّ بِمَقِّ حَقَاةً (ن)

to become old, to remain in a good condition

وَلْيَلْبُؤُوا بِالْبَيْتِ الْعَتِيقِ

And let them circumambulate the ancient House. [22:29]

ع ت ل ★

(*perate. m. plu.*) اِعْتَلُوا
(you) drag!

عَتَلَ يَعْتَلُ عَتَلًا (ض، ن)

to drag, push violently

فَأَخِذُوا إِلَى سَوَاءِ الْجَحِيمِ

Lay hold of him and drag him unto the midst of the flaming fire. [44:47]

violent, rude (*n.*)

عَتَلٌ

ع ت و ★

(*perf. 3 p. f. sing.*) *w.v.* عَتَتْ
~trespassed

< عَتَا يَعْتَوُ عَتَوًا (ن)

to be proud, rebellious, decrepit,

to disdain, to exceed a boundary in rebellious way

(*perf. 3 p.m. plu.*) *w.v.* عَتَوْا

exceeding (1) *acc. v.n.* عَتَوَا
(the boundary)

to please. *iv*
delight

أَعْجَبَ إِعْجَابًا

{*perf.* 3 *p. f. sing.*} *iv*
~(*f*) pleased

{*imperf.* 3 *p. f. sing.*} *iv*
delights

{*imperf.* 3 *p. f. sing.*} *iv*
~delights

وَلَاذَرَأَيْتُمْ تَجْفِيكَ 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.*

وَإِن تَعْجَبَ قَوْمٌ

And shouldst thou marvel,
then marvellous is their
saying. {13:5}

wonderment (2) (*v.n.*) *acc.*

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَىٰ رَجُلٍ مِّنْهُمْ
Was it a matter of wonder-
ment to the people that
We reveal unto a man?

{10:2}

أَعْجَبَتْ

بِعَجَبٍ

تَعْجِبُ

تَعْجَبُ

عَجَبًا

عَجَبًا

ع ث و ★

{*perate. neg. m. plu.*}
لَا تَعْمُرُوا
do not act corruptly

عَمَّا بَشُرُكُمْ وَرَ عَمَّا يُعْمَىٰ عِيًّا
to evil,
mischief
وَرَ عَمِيًّا (ن، س)

وَلَا تَعْمُرُوا 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 بِعَجَبٍ عَجَابًا (س)
to wonder, marvel, be
astonished, be amazed,

to wonder at مِنْ، لِي -

{*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.*) *يُعْجِرُونَ* iv
they frustrate

to frustrate, *أَعْجَرَ* إِعْجَازًا
to make powerless, to
make (one) incapable

(*imperf. 3 p.m. sing.*) *el.* *لِيُعْجِرَ*
can frustrate

وَمَا كَانَ اللَّهُ لِيُعْجِرَهُ مِنْ شَيْءٍ
And Allah is not such that
anything can frustrate Him.
[35:44]

'(apder.f.sing) *مُعْجِزَةٌ* iv
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.*) *نُعْجِرُ*
we shall not (*neg. نُعْجِرُ*)
(and can not) frustrate

عَجُوزٌ an old (women)
(who has passed child
bearing age)

قَالَتْ يُوسُفُ يَأْتِيكِ الْعَجُوزُ وَأَنَا عَجُوزٌ
She said: O wonder! shall I
bring forth when I am old.
[11:72]

wonder (3)

كَأَنَّهُمْ مِنْ 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.*)

عَجَبٌ
عَجَابٌ

★ ز ع ج ع

(*perf. 1st p. sing.*) *عَجَزْتُ*
I become incapable

عَجَزَ يَعْجِزُ عَجْزًا وَتَعْجِزَةً وَعَجْزَانًا
وَ عَجَزَ يَعْجِزُ عَجْزًا (ض، ش)
to lack strength, to become
incapable, powerless

أَعْجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا السُّرَابِ
Was I incapable of being like
this raven! [5:31]

< عَجِفَ يَتَجَمُّ عَجْفًا (س) >

to be lean (animal)

★ ع ج ل

(perf. 1st. p. sing.) عَجَلْتُ

< I hastened

عَجَلَ يَعْجَلُ عَجَلًا وَ عَجَلَةً (س)

to hasten

to hasten with SS ب -

to hasten against SS عِلًا -

(perf. 2 p.m. plu.) عَجَلْتُمْ

you hastened

(or) you anticipated

أَعَجَلْتُمْ أَمْرَكُمْ

Have you anticipated the command of your Lord.

[7:150]

Note: عَجَلْتُمْ is here synonymous 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.

that in order to make haste

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< trunks (n. p.)

أَعْجَارٌ

(sing.) عَجْرَةٌ

the back side of a body.

trunk

(Ap-der. m. plu.) iii مَعْجِرِينَ

< frustraters

to frustrate, iii تَاجَرَ مَعْجِرَةً

to make powerless

(Ap-der. m. sing.) iv مُعْجِرٌ

frustrater

(perate, m. plu.) iv مُعْجِرِينَ

frustraters (1)

لَا تَحْسِبَنَّ الَّذِينَ كَفَرُوا مَعْجِرِينَ فِي الْأَرْضِ

Deem not those who disbelieve able to frustrate (His purpose) on the earth.

[24:57]

those who escape (2)

إِنَّ مَا تَعْدُونَ لِآلِهَاتِكُمْ وَمَا أَنْتُمْ بِمُعْجِرِينَ

Verily that which ye are promised is sure to arrive, and ye can not escape. (Jid.) (you can not frustrate it.—Arb) [6:134]

(as above (n.d.) مُعْجِرِينَ)

وَأَعْلَمُوا أَنَّكُمْ عِبَادٌ مُعْجِرُونَ لِلَّهِ

And know that ye cannot escape (or frustrate) Allah.

[9:2]

★ ع ج ف

< very lean (ones), (n. p.)

عَجَافٌ

emaciated

(sing.) عَجِفٌ . أَعْجَفْتُ

haste (v.n.) عَجَلٌ
 (act. pic. f. sing. n.) الْعَاجِلَةُ
 the quick-passing (world)
 ever hasty (acc. ints. n.) عَجُولًا
 hastening (v.n.) x اسْتَعْجَلُ
 a/the calf عَجَلٌ، عَجَلًا، الْعِجَلُ

★ ع ج م

<foreign (tongue) (n.) أَعْجَبِيَّةٌ
 lit. a Non-Arab or one who
 has an impediment in
 speech
 لِسَانُ الَّذِي يَلْحِقُونَ بِالَّذِينَ أَعْجَبِيَّةٌ
 The tongue of him unto
 whom they incline is
 foreign. [16:103]
 (in) a foreign tongue acc. أَعْجَبِيَّةً
 foreigners (n. p.) acc. الْأَعْجَبِيَّةِ
 (Non-Arabs)

★ ع د د

(perf. 3 p.m. sing.) assim عَدَّ
 <~counted
 عَدَّ بِمَدٍّ عَدًّا وَ عِدَّةً (ن)
 to count, number, reckon
 لَقَدْ أَحْصَاهُمْ 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.) عَجَلَ
 <~hastened
 as R.F. عَجَلَ تَمْجِيلًا
 (perfect 1st p. sing.) عَجَلْنَا
 we hastened
 (imperf. 3 p.m. sing.) عَجَلُ
 ~hasten
 (perate. m. sing.) عَجَلْ
 (thou) hasten !
 (perf. 3 p.m. sing.) عَجَّلَ
 <~made SS hasten
 to make SS عَجَّلَ إِجْمَالًا
 hasten
 (perf. 3 p.m. sing.) عَجَّلَ
 <~hastened
 as R.F. عَجَّلَ تَمْجِيلًا
 (perf. 2 p.m. plu.) عَجَّلْتُمْ
 you sought to be hastened
 to seek SS اسْتَعْجَلُوا
 to be hastened also as RF
 (imperf. 3 p.m. sing.) عَجَّلُ
 ~seeks SS to be hastened
 (imperf. 3 p.m. plu.) عَجَّلُونَ
 they seek ~to hasten
 (imperf. 2 p.m. plu.) عَجَّلُوا
 you seek ~to hasten
 (perate. m. sing.) عَجَّلْ
 (thou) do not seek ~to
 hasten
 (perate. m. plu.) عَجَّلُوا
 (you) do not seek ~to
 hasten

number, counting (n.) عَدَدٌ
 <some number (1) (v.n.) عَدَّ
 lit. counting, to count

قَوَدَةً مِّنْ أَيَّامٍ أُخَرَ

(For him) the same number
 of other days. [2:184]

waiting period (2)
 for a women after she is
 divorced or becomes a wi-
 dow

وَأَحْصُوا الْعِدَّةَ

And count their waiting
 period. [65:1]

number, (3)
 counting

رَبِّيَ أَعْلَمُ بِمِدَّتِهِمْ

My Lord is best Knower of
 their number. [18:22]

★ ع د س

lentils (n.) عَدَسٌ

★ ع د ل

(perf. 3 p. f. sing.) عَدَلَ
 ~ proportioned

عَدَلَ بِعَدْلِكَ عَدْلًا وَرَ عَدَالَةً (ض)
 to act justly

equitably, with fairness,
 to proportion, i.e., to ad-
 just properly as to rela-
 tive magnitude

(imperf. 2 p. m. plu.) (juss.) تَعَدُّوا
 you count

if you count اِنْ تَعَدُّوا

(imperf. 1st. p. plu.) نَعُدُّ
 we count

we used to كُنَّا نَعُدُّ
 count or reckon

(perf. 3 p. m. sing.) assim ii عَدَدَ
 < ~ counted

as R. F. عَدَدَ تَعْدِيدًا
 (perf. 3 p. m. sing.) assim iv اَعَدَّ

< ~ made ready, prepared
 to prepare. اَعَدَّ اِغْتَدَادًا لَ
 make ready

assim. iv اَعَدُّوا
 (perf. 3 p. m. plu.)

they prepared اُعِدَّتْ

assim iv اُعِدَّتْ
 (p. p. 3 p. f. sing.)
 ~ is prepared

(perate. m. plu.) assim iv اُعِدُّوا
 (you) prepare

assim iv تَعَدُّونَ
 (imperf. 2 p. m. plu.)

< you count
 as R.F. اَعْتَدَّ اِغْتَدَادًا

(to count) عَادُونَ
 (act. pic. m. plu.) assim.

those who count مَعْدُودٌ
 (pic. pact. m. sing.)

counted (one) مَعْدُودَاتٌ
 (pic. pact. f. plu.)

< counted (ones) مَعْدُودَةٌ
 (sing.)

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 تُؤْتُوا عَهَا عَدْلًا

Nor shall compensation be taken. [2:48]

equity (2)

يُحْكَمُ بِهِ دَوَاءُ عَدْلٍ بَيْنَكُمْ

Shall be judged by two men of equity. [5:95]

equivalent (3)

أَوْعَدَلْ 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.*) **عَدْلٌ**

to make an

- **بَيْنَ** ، **ب**

equality between two things

الَّذِي خَلَقَكَ فَسَوَّىٰكَ فَعَدَلَكَ

Who created thee, then moulded thee, then proportioned thee. [82:7]

(*imperf. 3 p. f. sing.*) *juss.* **تَعْدِلْ**
it (soul) makes equal

لَنْ تَعْدِلَ كُلُّ عَدَلٍ إِلَّا يُؤْتَىٰ عَاقِبَتُهُمَا

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.*) **يَعْدِلُونَ** - **ب**
they make equality (1)

لَمْ الَّذِينَ كَفَرُوا يَزِيدُهُمْ يَعْدِلُونَ

Yet those who disbelieve equalize others with their Lord. [6:1]

they judge (2)

وَمِنْ قَوْمِ مُوسَىٰ أُمَّةٌ يَهْتَدُونَ بِالْحَقِّ وَإِنَّهَا يَعْدِلُونَ

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]

كَمَنْ اضْطُرَّ غَيْرَ بَآخٍ وَلَا عَادِلًا لَكُمْ عَلَيْهِ

But whosoever is driven by necessity, neither desiring nor transgressing for him is no sin. [2:173]

(act. pl. m. plu.) الْعَادُونَ / عَادُونَ
transgressors

بَلْ أَنْتُمْ قَوْمٌ عَادُونَ

Nay! Ye are a people transgressing. [26:166]
'Ad (proper n.)

ذَلِكَ عَادٌ وَآخَاهُمْ قَوْمًا

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

عَدَانَ يَمْدُونَ عَدَا

وَعُدُونَا (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. يَمْدُونَ
< they transgress

عَادَ

عَادًا يَمْدُو عُدْوًا وَ عَدَوَانًا (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.) عَادٍ
transgressor (1)

عَادَ

وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ 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 بِعَدَاةٍ أَوْ**
as v to transgress,
to be hostile, **عَلَى** -
froward, to violate, raid,
attack

to transgress (1)
(without a preposition fo-
llowed)

فَمَنْ اعْتَدَى بَعْدَ ذَلِكَ فَعَلَهُ عَدَاةٌ أَلِيمَةٌ
So whosoever transgresseth
thereafter, for him there
shall be a torment afflic-
tive. [2:178]

to violate (2) **عَلَى** -

فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ
مَا اعْتَدَى 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 **اعْتَدُوا**
they trespassed

we have trespassed viii **اعْتَدَيْنَا**

we have not trespassed **مَا اعْتَدَيْنَا**

Hudhailites **هُذَيْلِيَّيْنَ** 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
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 عِدَامًا**
to treat with enmity,
hostility, to become dis-
tant, aloof from

<< **عَدَا يَمْدُو عَدْوًا وَ عُدْرًا وَ عُدْوَانًا**
to be unjust, to injure **عَلَى** (ن)

(imperf. 3 p. m. sing.) v **يَتَعَدَّى**
< ~trespasses

تَعَدَّى يَتَعَدَّى تَعْدِيًا
to cross, overstep, to tra-
verse, to exceed a bound-
ry, to go beyond limit, to
trespass

وَأِنْ أَسْتَهْوُوا فَلَا عُذْرَانَ إِلَّا عَلَى الظَّالِمِينَ

So if they desist then there is no violence save against the wrongdoers. [2:193]
harshness (2)

أَيُّمَا الْكَلْبَيْنِ فَعَيْتُ فَلَا عُذْرَانَ عَلَيَّ

Whichever of the two terms I shall fulfil it shall be no harshness to me. [28:28]
transgression (3)

وَمَنْ يَفْعَلْ ذَلِكَ عُذْرًا تَأْتِيهِمْ نَارُ

And whosoever doth that in transgression and wrong, presently We shall roast him in fire. [4:30]
enmity (v.n.) عَدَاوَةٌ

<side (n.) عُدْوَةٌ

lit. a side of valley, bank of river

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَى

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 يَعْذُونَ عَدْوًا (ن)
to go rapidly, run

وَالْعَدِيَّتِ صَبْحًا

By the striking coursers.

[100:1]

(imperf. 3 p.m. plu.) VIII يَعْذُونَ
they trespass

كَانُوا يَعْذُونَ

they were ever transgressing [2:61]

f.d., acc.

(imperf. 2 p.m. plu.) تَعْدُوا

you trespass

incite you to trespass أَنْ تَعْدُوا

(imperf. 2 p.m. plu.) el. لِيَتَعْدُوا
that ye may trespass

(perate. m. plu.) اَعْدُوا

(you) offer violence!

(sec. 2 اَعْتَدِيْ)

(perate. neg. m. plu.) لَا تَعْدُوا
(you) trespass not!

(Ap-der. m. sing.) مَعْتَدٍ

trespasser

الْمُعْتَدُونَ acc.

(Ap-der. m. sing)

trespassers

<spitefully, (v. n.) acc. عَدْوًا
wrongfully

from R. F.

enemy (v. n.) عَدُوٌّ، الْعَدُوُّ

enemy acc. عَدُوًّا

enemies (n. p.) اَعْدَاءُ

(v.n.) عُدْوَانٌ، اَلْعُدْوَانُ

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 ، الْمَعَذِّبِينَ
(pis. pic. m. plu.)
those who are punished

torment, punishment (n.) عَذَابٌ
chastisement

ع ذ ر

< being free from (v.n.) acc. مُعْذِرَةً
guilt, excuse

عَذَرَ يَعْذِرُ عَذْرًا وَ مُعْذِرَةً
to excuse, (ض) وَ مُعْذِرَةً
to beg pardon, إِلَى -

to be free from guilt

excuse (v.n.) acc. عَذْرًا

excuses (n. p.) مُعَاذِرٍ

(imperf. 3 p.m. plu.) viii يَمْتَذِرُونَ
they will make excuse, they
put forth an excuse

أَعْتَذَرَ يَعْتَذِرُ اعْتِذَارًا
to offer an excuse

(perate. neg. plu.) لَا تَمْتَذِرُوا
offer no excuse

ع ذ ب

< sweet, agreeable to (n.) عَذْبٌ
taste (water)

عَذْبٌ يَعْذِبُ عَذْوَةً (ك)

to be sweet in taste

هَذَا عَذْبٌ فُرَاتٍ

One platable sweet. [25:53]

(perf. 3 p.m. sing.) ii عَذَّبَ

< ~punished

ii عَذَّبَ تَعْذِيًا

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 نَتْعَذِبُ

we punish

we shall punish سَتَعْذِبُ

(Ap-der. m. sing.) مُعَذِّبٌ

treats with punishment

<stairways (n. ints. plu.) مَعَارِجُ

ladder, stair, (sing.) مَعْرَجٌ

<the lame (adj.) الْأَعْرَجُ

to be lame (عَرَجَ عَرَجاً (س))

★ ★ ★ ★

the branch of a palm tree الْمَرْجُورُ

★ ع ر ر ع

<sin, crime (n.) مَعْرَةٌ

عَرَّ بِعَرَّةٍ عَرّاً (ن)

to manure, to bring evil upon

(pis. pic. m. sing.) viii مَعْرَةٌ
poor, seeking favour

★ ع ر ش ع

(imperf. 3 p.m. plu.) يَعْرِشُونَ
they raised
(as edifices and structures)

عَرَّشَ عَرَّشاً وَ عَرَّشَاتٍ (ن، ض)

ii وَ عَرَّشَ

to make a trellis (for a
grapewine), raise, build

(pact. pic. f. plu.) مَعْرُوشَاتٌ
trellised ones

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرِ مَعْرُوشَاتٍ

And He who hath produced
gardens trellised and un-
trellised. (6:141)

(Ap-der. m. plu.) ii الْمُعَذِّرُونَ

<those who put forth an
excuse, apologists

to affect an excuse,
to offer an excuse

★ ع 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.

dwellers of the (n.p.)
desert

<those who show (n.p.)
great love or foundness

(sing.) عَرَّوْبٌ، عَرَّوْبَةٌ

★ ع ر ج ع

(imperf. 3 p.m. sing.) يَعْرُجُ

~ascends

عَرَجَ يَعْرُجُ عُرُوجاً وَ مَعْرَجاً (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 عَلى -
(a matter), to set before

ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ

Thereafter He set them before
the angels. [2:31]

(perf. 1st p. plu.) عَرَضْنَا
we showed

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلَّذِينَ كَفَرُوا

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 happened.)

(pp. 3 p.m. sing.) عَرَضَ
were presented ب

إِذْ عَرَضَ عَلَيْهِ بِالْعَشِيِّ الصُّفُوفُ الْبَاقِيَاتُ

(Recall) what time there were
presented unto him at
eventide coursers swift-
footed. [38:31]

(pp. 3 p.m. plu.) عَرَضُوا
~were presented

(pip. 3 p.m. sing.) يُعْرَضُ
~shall be placed before

(pip. 2 p.m. plu.) يُعْرَضُونَ
they shall be set before

lit. throne, seat (1) الْعَرْشُ، عَرْشٌ
of power, a booth, a shed,
what is constructed for
shed

mez. 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 اسْتَوَى 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.) عُرُوشٌ
a house or the like

وَهُنَّ خَاوِيَةٌ عَلَى عُرُوشِهَا

They (towns) were laying
overturned on their roofs.
[2:259]

ع ر ض

(perf. 3 p.f. sing.) عَرَضَ

~set before
عَرَضَ يَعْزِضُ وَ عَرِضَ يَعْزِضُ

عَرَضًا (ض) اس

to happen, to take place

وَلِئِنْ 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)

فَإِنْ كَانَ كِبْرُكَ عَلَيْكَ إِعْرَاضُهُمْ
And if their backsliding is
hard unto thee. [6:35]

مُعْرِضُونَ *nom.* مُعْرِضِينَ *acc.*
backsliders (*Ap-der. plu.*)

good, R. F. < *v.n.* عَرَضًا
gain, gear, frail goods

خَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ
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.*) عَرْضٌ

وَجَدَ عَرْضَهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ
And a garden whereof the
width is as the width of
the heavens and the earth.
[57:21]

(*pip. 2 p. m. plu.*)
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. عَنْ —
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 تَعْرِضْ
(*imperf. 2 p. m. sing.*)
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 (!)
(estrangement or desertion)

وَجَاءَ إِخْوَةُ يُوسُفَ إِذْ خَلَعُوا عَلَيْهِ قَعْرَتَهُمْ
وَهُمْ لَهُ مُنْكَرُونَ

And the brethren of Yusuf came and entered unto him and he recognized them, while they recognized him not. [12:58]

عَرَفُوا (perf. 3 p.m. plu.)
they have recognized

عَرَفْتَ (perf. 2 p.m. sing.)
thou knew

وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَتَعْرِفْتَهُمْ بَيْنَهُمْ

And if We willed, we would surely show them unto thee, so that thou surely shouldst know them.

[47:30]

تَعْرِفُ (imperf. 2 p.m. sing.)
thou recognize

يَعْرِفُونَ (imperf. 2 p.m. plu.)
they recognize

~they recognize juss. يَعْرِفُوا

أَمْ لَوْ يَعْرِفُونَ رَسُولَهُمْ

Or (is it that) they recognized not their apostle?

[23:69]

thou shouldst surely (epi.) تَعْرِفَنَّ
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 أَوْدِيَّتِهِمْ
قَالُوا هَذَا عَارِضٌ مُسْتَظَرًّا

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.) عَرِضٌ
prolonged

وَإِذَا نَسَّه الشُّرْقُودُ دُعَاؤَ عَرِضِينَ

And when an evil toucheth him, then he is full of prolonged prayer. [41:51]

u butt (n.) عَرَضَةٌ

وَلَا تَجْعَلُوا اللَّهَ عَرَضًا لِّإِيْتَانِكُمْ
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)

وَالْمُطَلَّقاتِ مَتاعاً 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 التَّوَسُّعِ قَدراً وَعَلَى التَّقْدِيرِ قَدراً
مَتاعاً 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)

وَلَتَكُنَّ مِنْكُمْ أُمَّةٌ يَدْعُونَ 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 تَعْرِيفاً

to make SS known, to introduce

(perf. 3 p. m. plu.) vi تَعَارَفُوا

<you knew each other

iv تَعَارَفَ يَتَعَارَفُ تَعَارُفاً

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 اعْتَرَفُوا

<they confessed

to make viii اعْتَرَفَ اعْتِرَافاً

a confession, to confess

(perf. 1st. p. m. plu.) اعترفنا

we confessed

(pact. pic.) مَعْرُوفٌ، الْمَعْرُوفُ

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 Sabaean 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.) *vili* اعْرَى < smote

to come *vili* اعْرَى اغْرَأَ أ upon, befall, smite

<< عَرَا يَبْرُؤُ عَرَوًا (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.) الْعَرْفُ lit. kindness, usage, beneficence, name of horse, crest, comb of a cock

خُذِ الْعَفْوَ وَأْمُرْ بِالْعَرْفِ

Take to forgiveness and enjoin good (or seemlines).

[7:199]

beneficence (n.) acc. عَرَفًا

وَالْمُرْسَلَاتُ عُرْفًا

By the (winds) sent forth beneficence. [77:1]

This verse is a metaphorical phrase, from the عَرْفُ 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 تَعَزَّرُوا <
support

<< عَزَّرَ بِعَزْرٍ عَزْرًا (ض)
to prevent, turn away

الَّذِينَ 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.* تُعَزِّرُونَا
you may support

لِيُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَفِّرُوهُ

That ye may believe in Allah
and His apostle, and may
support him (*i. e.*, His
religion) and honour Him.
[48:9]

★ ع ز ر

(*perf.* 3 *p. m. sing.*) (*assim v*) عَزَّ
~prevailed

عَزَّ بَعِزًّا عِزًّا وَ عِزَّةً (ض)
to be mighty, powerful, no-
ble, illustrious, strengthen,
exalt oneself, be rare,
dear, highly esteemed, pre-
vail upon (or against)

إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ

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

تَعْرَى (*imperf.* 2 *p. m. sing.*) w.v. عَرَى
thou becomes naked

عَرَى يَتَعْرَى عُرْيًا وَ عُرْيَةً (س) - مِنْ
to be naked,

denude of (garments), be
free from

إِنَّكَ الْآنَ لَتَأْتِجُ عُرْيًا وَ لَتَكُنَّ يَاسًا

Verily it is thine that thou
shalt not hunger therein
nor go naked. [20:118]

a bare desert (*n.*) الْعَرَاءُ

★ ع ز ب

يَعْرَبُ (*imperf.* 3 *p. m. sing.*) عَرَبٌ
< ~escapes

عَرَبٌ يَعْرَبُ عَرَبًا (ن) - عَرَبٌ
to be distant, remote, absent.
from

★ ع ز ر

عَزَّرُوا (*perf.* 3 *p. m. plu.*)
they supported

وَلَمَّا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ

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 Firtawn, we! we shall
be the winners. [26:44]

قَالَ فَبِعِزَّتِكَ لأُغْوِيَنَّهُمْ 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.)

mighty (1)

فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Then know that Allah is
Highly, Wise. [2:209]

وَعَزَّيْنِي فِي الْخِطَابِ

And he prevailed upon me in
speech (or in dispute) [38:23]

(perf. 1st. p. plu.) ii

< we strengthen

to strengthen, ii
make powerful support,
give honour

فَمَزَّنَا فِي الْبَاطِنِ

Then We strengthened with a
third. [36:14]

(imperf. 2 p. m. plu.) ii

thou honour

وَلَيُعْرَبُ مَنْ تَشَاءُ وَيُعْزَبُ مَنْ تَشَاءُ

And Thou honourest whoso-
ever Thou wilt and Thou
abasest whosoever Thou
wilt. [3:26]

a source of strength (v.n.)

وَاتَّخَذُوا مِنْ 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]

false prestige, (1) عِزَّةٌ
arrogance

(i. e., a false sense of self-
respect or prestige)

(*perf. 3 p.m. sing.*) *viii*
 < ~ withdrew, renounced

to separate **اعْتَرَلَ** **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.)*) **اعْتَرَلْتُمْ**
 (*imperf. 3 p.m. plu.*)
 they withdrew

وَلَنْ يَسْتَوُوا
 If they withdraw not from
 you. [4:91]

(*imperf. 1st. p. sing.*) *viii* **أَعْتَرِلْ**
 I withdraw
 (I renounce—*Jid.*)

(*perate. m. plu.*) **أَعْتَرِلُوا**
 (you) keep away! (I)

فَلْيَتْرِكُوا **النِّسَاءَ** **الْحَيْضِ**
 So keep away from women
 during menstruation (*i.e.*,
 do not cohabit with them).
 [2:222]

unassailable (2)

وَأَنَّهُ لَكِتَابٌ عَزِيزٌ

And it is an unassailable
 book (*i.e.*, a powerful in
 evidences and arguments):
 [41:41]

stong (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 (*elative*) **أَعَزُّ**

the more powerful **الْأَعَزُّ**

< stern, (*n. p.*)
 most powerful ones

(*sing.*) **عَزِيمٌ**

★ ع ز ل

(*part. 2 p. m. sing.*) **عَزَلْتَ**
 < thou hast set aside

عَزَلَ يَعْزِلُ عَزَلًا (مَنْ)
 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 maent 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.) عَزَمٌ

فَأَصْبِرْ كَمَا صَبَرْنَا لَوْ أَنَّ الْعَزَمِينَ الْأَوَّلِينَ
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 commandments 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 تَكُونَ تَائِبِينَ فَأَعْرِضُونِي

And if ye will not believe in me then let me alone (or let me go—Pic). [44:21]

Note: the final نِي is a short form of فِي Ist. p. objective pronoun).

(pact. pic. m. plu.) مَعْرُوضُونَ
removed ones

إِنَّهُمْ عَنِ السَّمْعِ لَمَعْرُوضُونَ

Verily they are far removed from hearing [26:212]

a place where one (n.p.t.) مَعْرُوضٌ
is set aloof

وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَارِجٍ

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 وَعَزِيمَةً (ض)
to resolve, determine, decide to do, adjure

فَإِذَا عَزَمْتَ الْأَمْرَ

So when the matter is determined. [47:21]

ع س ع س

عَمَسَ < departed (quard.)

عَمَسَ بِمَعْنَى عَمَسًا
to advance, approach, to
depart

وَاللَّيْلِ إِذَا عَمَسَ

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 exposi-
tors, 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 *

عَسَى (particle)
belike, may well be, it may beAccording to the grammari-
ans it is an underived
(جَائِدٌ) verb, and not a
particle that denotes "hope
or desire." Raghīb ob-

constancy (3)

وَلَمْ نَجِدْ لَهُ عَزْمًا

And we found no constancy
in him. [20:115]

ع ز و *

عَزَمَ < companies, groups (n. p.)

العَزْمَةُ أَوْ العِزْوَةُ (sing)

عَزَى بِعَزَى عَزِيًّا (ض) - إِك

to ascribe relationship to
(Rgh., Mj., LL)

ع س د *

تَعَاثَرَ تَعَاثُرًا (perf. 2 p.m. plu.) vi
you make hardship for
one another

تَعَاثَرَ تَعَاثُرًا vi

to be difficult, hard, cause
to be hard for one another
(as RF)

<< عَصْرٌ بِعَصْرٍ عَصْرًا وَعَصْرَةٌ (ك)

to be difficult

عَصْرٌ، العَصْرُ
hardship, (v.n.)
difficult, hardالعَصْرَةُ (v.n.)
distressعَصِيْرٌ nom. عَصِيْرًا acc.
hard (act. 2 pic.)العَصْرَةُ (relative f.)
hardship

< kinsfolk, (n.) **الْمَشِيرَةَ، عَشِيرَةً**
 clan, (plu.) **عَشَائِرُ**
 ten (num.) **عَشْرًا، العَشْرَ**
 twenty (num.) **عِشْرُونَ**

< she camels
 (sing.) **عَشْرَاءُ**

(A she camel that has been ten months pregnant, from the day of her having been covered by the stallion—LL.)

race (n.) **مَعَشَرَةٌ**

يُعَشِّرُ الْجِنَّ وَالْإِنْسَ

O ye race of genii and mankind. [6:130]

a tenth (part) (num. frac.) **عِشْرَةَ**

وَمَا يَكْفُرُوا بِعِشْرَةَ 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.) **يَعِشِرُ**
 < ~ blinds himself

(ع ش و) **عِشْرًا يَعِشِرُ عِشْرًا**
 to be weak

sighted, to blind himself

وَمَنْ يُعِشِرْ عَنْ ذِكْرِ الرَّحْمَنِ نَقِيضٌ لَهُ مَا يَشَاءُ

And whosoever blindeth himself to the admonition of the Compassionate, We assign unto him a Satan.

[43:36]

serves if the subject of **عِشْرًا** 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 **عِشْرًا لِلَّهِ** or pronoun as **عِشْرًا لِي** or by **أَنَّ** it means, 'it may be that'.

(pro. 2 p.m. plu.) **عِشْرًا**

(ع ش و + م) may be that you

قَالَ هَلْ عَسَيْتُمْ إِنْ كُنتُمْ عَلَيَّ
الْقِتَالَ أَكْفُرُوا

He said: May it not be that you will not fight if fighting is prescribed. [2:246]

هَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ

Would ye then, if ye were given the command, work corruption in the land?

[47:22]

ع ش و ★

(perate. m. plu.) **لِي**

< live with

to consort **لِي مَعَاشِرَةً**

with, cultivate one's society, become familiar

(imperf. 3 p.m. plu.)
they will press (wine or
oil etc.)

يَبْصِرُونَ

the time (n.)

الْمَصْرُ

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.) عَصْفٌ
green crops, blades, stubble

يَجْعَلُهُمْ كَمَصِيبٍ تَأْكُلُ

So He rendered them like
straw eaten up (by cattle).
[105:5]

husk, leaves and (1)
stalks of corn

وَالْحَبِّ ذُو الْعَصْفِ وَالرَّيْحَانِ

And the grain with (its) husk
and fragrance. [55:12]

(act. pic. m. sing.) عَاصِفٌ

<violent wind (1)

hurricane (violent wind,
storm)

النَّيَّاءُ، عِشَاءٌ (n.) nightfall

وَجَاءُوا آبَاءَهُمْ عِشَاءً 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، عِشَاءٌ

an evening (n.) عِشِيَّةٌ

ع ص ا ★

عَصَا 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 يَتَوَسَّبُ عَصَبًا (ض)

to wind, twist, bind, tie

ع ص ر ★

(imperf. 1st. p. sing.) أَصْرٌ

<press

عَصَرَ يَعْصِرُ عَصْرًا (ض)

to press (grapes etc.), squeeze

عَصَمَ يَعْصِمُ عَصِيماً (ض)

to protect, prevent, defend,
preserve

(act. pic. m. sing.)

protector

عَاصِمٌ

<ties, bonds (n. p.)

عَصَمٌ

(sing.) عَصِيَّةٌ

prevention, preservation
(infallibility)

(perf. 3 p.m. plu.) VIII. اَعْتَصَمُوا

<they held fast

to hold fast اِعْتَصَمَ اِعْتِصَامًا

(imperf. 3 p.m. sing.) juss. VIII يَعْصِمُ

~holds fast

(perate m. plu.) اِعْتَصِمُوا

(you) hold fast!

(perf. 3 p.m. sing.) اِسْتَعَصَمَ

<~abstained

to abstain, اِسْتَعَصَمَ اِسْتِصَامًا

to prevent oneself

(prevented himself), or
preserve oneself (from sin)

ع ص و *

staff (n.)

عَصَا

(sing.) عَصِيٌّ <staves

ع ص ي *

(pref. 3 p.m. sing.) w.v. عَصَى

<~disobeyed

عَصَى

عَصَفَ يَعْصِفُ عَصْفًا وَ عَصُوفًا (ض)

to blow violently
(wind)

جَاءَتْهَا رِيحٌ عَاصِفٌ

Violant wind overtook them.
[10:22]

stormy (2)

(an adjective of day or time)

اِسْتَدَّتْ بِهَا 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
Violant 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

فَالْعَوْفِيَّاتِ 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.) يَعْصِمُ

<~protects.

يَعْصِمُ

rebellion (v.n., w.v.)

عَمِيَانٌ

(perf. 3 p.m. sing. + فِى) عَمَانِي
he disobeyed me

disobedience (v. min., w.v.)

مَمِيَّةٌ

عَمَى بِمَعْنَى عَمِيًّا وَ مَمِيَّةً (ض)
to disobey, rebel, oppose, resist

ع ض ر ★

< upper arm (1) (n.)

عَضُدٌ

(Note : the final letter ي is a third redical that is changed to اَلِف when followed by a pronoun).

to aid, assist (ن) عَمَدَ بِعَضُدِ عَمَدًا (ن)

قَالَ سَنُعَدُّ عَضُدَكَ بِأَخِيكَ

He said We shall strengthen thy arm with thy brother.
[28:35]

supporter (2)

وَمَا كُنْتُ مَتَّوِّدًا لِلظَّالِمِينَ عَضُدًا

Nor I was to take seducers as supporters. [18:51]

ع ض ض ★

(perf. 3 p.m. plu.) (assim. v.) عَضَوُا
they bite(imperf. 3 p.m. sing.) juss. عَضِي
~disobeysعَضَّ بِعَضْنٍ عَضًّا وَ عَضِيْعًا (ن)
to bite the(w.v.) (imperf. 1st p.m. sing.) عَضِي
I disobey

hands in sorrow, to seize hold of with teeth

I shall not disobey لَا أَعِى

(assim. v.)

يَعَضُّ

(imperf. 3 p.m. plu.) (w.v.) يَعْضُونَ
they disobey

bites (imperf. 3 p.m. sing.) shall bite (in utter anguish and despair)

(imperf. 3 p. f. plu.) (w.v.) يَعْضِينَ
they (female) shall

ع ض ل ★

they (female) shall not disobey thee لَا يَعْضِيَنَّكَ
not disobey thee(perate. neg. m. plu.) لَا تَعَضُّوا
do not straiten

لَا تَعَضُّوا

(act. pic. > w.v.) عَمِيًّا
rebel, disobedient

ع ط ل ★

(pp. 3 p. f. sing.) ii عَطَلَتْ
< ~ shall be abandoned

to despoil, ii عَطَلْتَنِيْلًا
(one of his property),
to leave unprotected

<< عَطَلَّ يَعْطَلُّ عَطَالَةً (ن)
to be without work

(pic. pic. f. sing.) مَعْطَلَةٌ
abandoned

ع ط و ★

(perf. 3 p.m. sing.) w.v. iv أَعْطَى
< ~ gave

أَعْطَى بِعْطِيٍّ إِعْطَاهُ
to give present, offer
<< عَطَا يَعْطُو عَطْوًا (ن)

to take (specially with the hand)

(perf. 1st p. plu.) w.v. iv أَعْطَيْنَا
we gave

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

We have giventhee Kauther.
[108:1]

(imperf. 3 p.m. sing.) w.v. iv يَعْطِي
he gives

(imperf. 3 p.m. plu.) w.v. iv يَعْطُوا
they give (pay)

(3 p.m. sing.) p.p. w. v. iv أَعْطُوا
they are given

عَضَلَّ يَعْضَلُّ عَضَلًا (ن)

to straiten, withhold unjustly,
prevent

فَلَا تَضَارِبُوهُمْ 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

<< عَضَّا يَعْضُو عَضْوًا (ن)

to divide into parts

(sing.) عَضَّةٌ

the plural is عَضُونٌ and
عَضِيْنٌ 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 ★

عَقَبٌ neck (n.)

ثَابِتٍ عَقَبِهِ 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**, **العظم**
(plu.) **عِظَامٌ**, **أَعْظَامٌ** bones

gen. **العظام** acc. **العظام**
< bones n. p.

(sing.) **عَظْمٌ**
(act. 2 pic. m.) **العظيم**
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. **عَظِيمًا**, **عَظِيمًا**
big, heavy

greater, higher, (relative) **أَعْظَمَ**

ع ف ر ★

a giant (n.) **عَفْرِيَّتٌ**

< **عَفَّرَ** **بِعَفْرِ** **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

إِنِ اعْطُوا مِنْهَا رِضْوَانًا وَإِن لَّمْ يُعْطُوا
مِنْهَا إِذْ أَهْمُوا بِمَتَّحِقُونَ @

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, **أَمْ يَعْطَوْنَ** 'they
are not given' in verse 9:58.

(*perf. 3 p.m. sing.*) *vi* **تَمَاتَى**
< ~ took

vi **تَمَاتَى تَمَاتِيًا** (as R.F. see
above **ع ط و**)

gift, bestowment (n.) **عَطَاءٌ**

ع ظ م ★

(*imperf. 3 p.m. sing.*) *juss. ii*
~ magnifies, respecteth

< **عَظَّمَ** **تَعْظِيمًا**

to magnify SS, respect,
to treat with respect

<< **عَظَّمَ** **بِعَظْمٍ** **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)

أَوْ يَعْفُو 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 عَنْ 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 أَلِفٌ as يَعْفُوا in nominative case, otherwise no أَلِفٌ 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 signifying 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. عَفَا

< 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. عَفَوْا

they abounded (2)

(grew and multiplied)

ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ حَسَنًا حَتَّىٰ عَفَوْا

Thereafter we substituted ease in place of adversity until they abounded.

[7:95]

(imperf. 3 p.m. plu.)

pardons (3)

يَعْفُونَ

عَفَا اللَّهُ أَنْ يَعْفُو عَنْكُمْ

(These:) belike Allah will pardon them. [4:99]

حُذِرَ الْعَفْوُ وَالرِّمْوُ بِالْمَعْرِفِ

Use thou indulgence and enjoin seemliness. (*Jid.*) keep forgiveness (O Mohammad) and enjoin kindness (*Pic.*) [7:199]

surplus, superfluity (2)

وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ 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

لِاسْتَيْفٍ

(3 p.m. sing.) (el.)

< let him abstain (1) (generously)

x اسْتَيْفَ بِسَيْفٍ اسْتَيْفَانًا

to abstain, restrain oneself, be chaste

<< عَفَّ يَبُفُّ عَفًّا وَ عَيْفَةً وَ عَيْفَانًا

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

(لِاسْتَيْفٍ > يَسْتَيْفُ)

(imperf. 2 p.m. plu.) w.v.
you forgo (1)

تَعَفَّوْا

وَأَنْ تَعَفُّوا أَقْرَبَ لِلتَّقْوَى

And thou should forgo is nigher unto piety. [2:237]
you pardon (2)

أَوْ تَعَفُّوا عَن سُوِّهِ

Or ye pardon an evil. [4:149]

وَأَنْ تَعَفُّوا وَتَصْفَحُوا وَتَغْفِرُوا

And if ye pardon and pass over and forgive. [64:14]

Note: In this verse the verb

تَعَفُّوا is not followed

by عَن but it still means 'to pardon'.

(imperf. 1st. p. plu.) w.v. juss.
we pardon

نَعَفْتُ

(perate m. sing.) w.v.
may thou pardon!

اِنْعَفْتُ

(perate. m. plu.) w.v.
(you) forgive!

اِنْعَفُوا

(3 p. m. sing.) pp.
is pardoned

عَفِيَ - لَ

فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ وَبِي

Then whosoever is pardoned ought by his brother. [2:178]

forgiveness, (1) (n.)
indulgence

الْمَعْفُو

<< عَقَبَ بِعَقْبِ عَقْبًا وَ عَقْرًا
وَ عَائِبَةً (ن)

to succeed, take the place of
(SS), to come after

وَلَّى مُدْبِرًا وَكُرْبَعَيْنَ

He turned in flight and
looked not back. [27:10]

(perf. 3 p. m. sing.) iii عَاقَبَ
< ~retaliated

عَاقَبَ مَعَابَةَ وَ عِقَابًا

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 عُوِّبَ
lit. was punished

CR. was made to suffer

(3 p. m. plu.) pp. ii عُوِّبْتُمْ
you were punished (or)
you were afflicted

وَلَنْ عَاقِبُنَّوَقَاعِقُوايَسْمِئِلَ مَا عُوِّبْتُمْ بِهِ

And if ye chastise, then
chastise with the like of
that wherewith ye were
afflicted. [16:126]

(perf. 3 p. m. sing.) iv عَاقَبَ
caused to follow, made the
consequence
(to be.....)

وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ

And whoso (of the guardians)
is rich, let him abstain
(generously). (Pic.) [4:6]

let keep chaste (2)

وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا

And let those who cannot
find a match, keep chaste.
[24:33]

(for ن ك ح see نِكَاحٌ)

acc. assim. x بَسْتَعْفِفُونَ
(imperf. 3 p. f. plu.)
they restrain themselves

the abstinence v.n.v, التَّعَفُّفُ
(from begging)

acc. عَقْرًا nom. عَقْرٌ
pardoning, very (n.)
forgiving

(one of the excellent names
of Allah)

(act. pic. m. plu.) عَاقِبِينَ
< pardoners

(sing.) عَاقِبٌ << عَاقِبٌ

ع ق ب *

(imperf. 3 p. f. sing.) juss. ii عَقِبْ
< ~looked back

عَقِبَ بِعَقْبِ تَفِيئًا

to follow, come after,
look back

ending (n.)

عَقَبٌ

(Note: If added to a pronoun the final **ى** turns to **آ** as **عَقَبَا** "her end".)

end (act. pic. f. sing.)

عَايِبَةٌ

a happy, or good end

(n. prop.)

الْمَأْيِبَةُ

a reviser *Ap-der. ii*

مُعَقِّبٌ

those who join their (pl.) duties in succession (angels succeeding one another by turns).

مُعَقِّبَاتٌ

تَأَعَّقَبَهُمْ يَدَانِي تَلْوِيهِمْ

So he hath made the consequence (to be) hypocrisy in their hearts

[9:77]

acc. عَقَبًا

nom.

عَقَبٌ

final end (n.)

< posterity (1) (n.)

عَقِيْبٌ

lit. end, after (SS)

وَجَعَلَهَا كَلِمَةً بَاقِيَةً لِّعَقِبِهِ

And he made it a lasting word among his posterity.

[43:28]

heel (2)

n. dual عَقِيْبَيْنِ

< com.

عَقِيْبَيْهِ

(p.n.3 p.m. sing.)

his two heels

مِنْ يَتَقَلَّبُ عَلَى عَقِيْبَيْهِ

From those who turneth back upon his heels.

[2:143]

< heels (n. p.)

أَعْقَابٌ

(sing.) عَقِيْبٌ

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.)

الْمَقْبَلَةُ

(the difficult path of duty)

ع ق د ★

(perf. 3 p. f. sing.) عَقَدْتُ

~ made a covenant, bound

< عَقَدْتُ بِمَقَدِّ عَقْدًا (س)

to tie (a cord), tie in knots, bind, *mata.* ratify a contract, make a covenant

وَالَّذِينَ عَقَدْتَ أَيْمَانَهُمْ

And unto those with whom ye have made a covenant.

[4:33]

(perf. 2 p.m. plu.) عَقَدْتُمْ

ye bound

وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمُ الْاَيْمَانَ

But he shall take you to task for that which you bound your oaths.

[5:89]

to produce no result, to
be barren (*female*)

عَقْرٌ بِعَقْرٍ عَقْرًا (ك)

ع ق ل *

(*perf. 3 p.m. plu.*) عَقَلُوا
they understood

عَقَلَ بِعَقْلٍ عَقْلًا (من)

lit. to bind the feet (of a
camel) with a rope

meta. to understand, com-
prehend

(they understood it) عَقَلُوهُ

(*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.* عَقِيمًا
< barren

عَقِمَ بِعَقْمٍ عَقْمًا (ك)
to be barren (womb)

وَقَالَتْ عَبْجُورٌ حَقِيْبَةٌ

And she said! an old barren
woman! [51:29]

(Note: in the above two
verses the word عَقْمَانٌ
has different meanings, see
(*ي م ن*).

< compacts (*n. p.*) عَقْمُودٌ
(*sing.*) عَقْدٌ

(*plu.*) عَقْدٌ < knot (*n.*) عَقْدَةٌ

wedding-knot عَقْدَةُ النِّكَاحِ

(*sing.*) عَقْدَةٌ < knots الْمَعْقَدُ

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, mutter-
ing over them magical
formulas in order to injure
their victims. (*Jid.—IK.*)

ع ق ر *

(*perf. 3 p. m. sing.*) عَقَرَ
< hamstrung

عَقَرَ بِعَقْرِ عَقْرًا (من)
to cut, wound, hamstrung
(a beast), slay

(*perf. 3 p. m. plu.*) عَقَرُوا
they hamstrung

(*act. pic.*) *acc.* عَاقِرٌ *nom.* عَاقِرَةٌ
< barren

رَأَيْتَ 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 الْمَاكِفُ فِيهِ وَالْبَادِي

Equal in respect are the dweller therein and nomad (or stranger.) [22:25]

acc.
(*act. pic. m. plu.*) عَاكِفُونَ، عَاكِفِينَ
retreating ones

وَأَنْتُمْ تَكْفُونَ فِي الْمَسَاجِدِ

While ye are retreating in the mosques. [2:187]

(*pic. pac.*) مَمْكُوفًا > *acc.* مَمْكُوفٌ
detained

ع ل ق ★

< clot (*n.*) عَلَقٌ
leech, clot of blood

clot (*n.*) الْمَلَقَةُ، عَلَقَةٌ

(*pis. pic. f. sing.*) ii مَمْلَقَةٌ
< hanging one

to hang, to attach ii. عَلَقَ تَمْلِقًا

(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]

الرِّيحَ الْعَقِيمِ

The barren wind (i.e., destructive) wind. [51:41]

ع ك ف ★

(*imperf. 3 p.m. plu.*) يَمْكُفُونَ
they cleave to

عَكَفَتْ بِتَكَيْفٍ عَكُوفًا (ض، ن) - عَلَا
to cleave

constantly, persevere in, to give oneself up to, to remain constantly in a certain place

فَأَتُوا عَلَى قَوْمٍ يَمْكُفُونَ عَلَى آصْنَابِهِمْ

Then 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
(they) in order to know	لِيَعْلَمُوا
knowest they not?	أَلَمْ يَعْلَمُوا
(<i>imperf. 2 p.m. plu.</i>) ye know	تَعْلَمُونَ
that you know <i>juss.-f.d.</i>	تَعْلَمُوا
till ye know or understand	حَتَّى تَعْلَمُوا
that you may know	لِتَعْلَمُوا
ye know not	لَمْ تَعْلَمُوا
(<i>perate. m. sing.</i>) (thou) know!	أَعْلَمْ
(<i>perate. m. plu.</i>) (you) know!	اعْلَمُوا
(3 p. m. sing.) <i>pip. le.</i> that these be known	لِيَعْلَمَ
(<i>perf. 3 p.m. sing.</i>) <i>ii</i> ~taught	عَلَّمَ
to teach	عَلَّمَ تَعْلِيمًا <
(<i>perf. 2 p.m. plu.</i>) <i>ii</i> you taught	عَلَّمْتُمْ
(<i>perf. 2 p. m. sing.</i>) thou taught	عَلَّمْتَ
(<i>perf. 1st p. sing.</i>) I taught	عَلَّمْتُ
(<i>perf. 1st p. plu.</i>) <i>ii</i> we taught	عَلَّمْنَا
(<i>imperf. 3 p.m. sing.</i>) ~teaches	يُعَلِّمُ

<< عَلِمَ يَعْلَمُ عَلِمًا (س)
to hang, be suspended, to
cleave to

ع ل م *

(<i>perf. 3 p. m. sing.</i>) < ~knew	عَلِمَ
to know, (س) become acquainted with, perceive, understand	عَلِمَ يَعْلَمُ عَلِمًا (س)
(<i>perf. 2 p.m. sing.</i>) thou knowest	عَلِمْتَ
(<i>perf. 3 p. m. plu.</i>) they knew	عَلِمُوا
(<i>perf. 2 p.m. plu.</i>) ye knew	عَلِمْتُمْ
(<i>perf. 1st. p. plu.</i>) we know	عَلِمْنَا
(<i>imperf. 3 p.m. sing.</i>) ~knows	يَعْلَمُ
(<i>imperf. 3 p.m. sing.</i>) <i>epi.</i> will surely know	لَيَعْلَمَنَّ
(<i>imperf. 2 p.m. sing.</i>) thou knowest	تَعْلَمُ
you know (<i>juss.</i>)	تَعْلَمِ
he knows not	لَمْ يَعْلَمْ
knowest thou not	أَلَمْ تَعْلَمْ
(<i>imperf. 1st p. sing.</i>) I know	أَعْلَمُ
(<i>imperf. 3 p.m. plu.</i>) they know	يَعْلَمُونَ

the knower (act. 2 pic.) **الْعَلِيمُ**
(One of the excellant 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.) **مَعْمُومٌ**

< signs, marks p.n. **عَلَامَاتٌ**
(sing.) **عَلَامَةٌ**

< worlds (p. n.) **عَالَمِينَ**
(sing.) **عَالَمٌ**

(Note: The **عَالَمِينَ**, plural
of **عَالَمٌ**, signifies all cate-
gories 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.) **يُعَلِّمَانِ** **يُعَلِّمَانِ**
they (two) teach

(imperf. 3 p.m. plu.) **يُعَلِّمُونَ**
they teach

(imperf. 2 p.m. plu.) **تُعَلِّمُونَ**
you teach

com. **عَلِّمْنِي**

(imperf. 2 p. m. sing.) **تُعَلِّمْنِي**
(may)thou teach me **فِي**

(imperf. 1st. p. plu.) **نُعَلِّمُ**
we teach **لِيُعَلِّمَهُ**

that/may or we in
order to teach him.

(2 p. m. sing.) pp. **عَلِّمْتَ**
thou art taught

(2 p. m. plu.) pp. **عَلِّمْتُمْ**
you are taught

(1st. p. plu.) pp. **عَلِّمْنَا**
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. **عُلَمَاءٌ، الْعُلَمَاءُ**
knowers

knowers, learned p.s. **عَالِمُونَ، عَالِمِينَ**
ones

ع ل و ★

(perf. 3 p.m. sing.) w.v.

< overcome

عَلَا يَبْلُوْا عُلُوًّا (ن)
elevated, exalted, ascend,
overcome, exalt oneself,
be proud

(perf. 3 p. m. plu.) iv w.v.

lit. they overcome

وَلَيْتَ كُفْرًا مَّا عَزَا تَتَبَيَّرًا

And to lay waste all that
they conquered with utter
waste (Pic.). And they may
destroy with utter destruc-
tion whatsoever may fall
under their power.

[17:7]

(perate neg. m. plu.)

exalt not yourselves

اَلَا تَعْلَمُوْا اَعْلَى وَاَنْتُمْ مَسْلُوْبِيْنَ

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)

(perf. 3 p.m. sing.) vi
he is (be) exalted, high, above

سُبْحٰنَهُ وَتَعَالٰى عَمَّا يَصِفُوْنَ

Glorified be He and high
above (all) that they ascri-
be (unto Him). [6:100]

عَلَا

عَلُوًّا

لَا تَعْلَمُوْا

تَعْلَمُوْنَ

تَعَالٰى

Quran has used this term
in its figurative expression
to denote surrounding
people of the addressed
person or community,
such as.

يٰۤاَيُّهَا اِسْرٰٓءِيْلُ اذْكُرْ اَنْصُرْنَا الَّذِيْ اَنْصُرْنَا
عَلَيْكُمْ وَاِنِّيْ نَفَخْتُ الْكُفْرَ مِنْ طَيِّبِيْنَ

O children of Israel! Re-
member my favour where-
with I favoured you and
how I preferred you above
all other people. [2:47]

ع ل ن ★

(perf. 1st. p. sing.) iv. اَطَعْتُ

< I made public (proclama-
tion)

اَطَعْنَ اِعْلَانًا
to make open, iv.
to speak, openly, manifest
to make public

< اَطَعْنَ يَبْلُوْنَ عُلُوًّا وَ اِعْلَانِيَّةً (ض، ن)
to be open, manifest

(perf. 2 p.m. plu.) iv. اَطَعْتُمْ
ye make known, spoke openly

(imperf. 3 p.m. plu.) iv يَبْلُوْنَ
they manifest, they make
public

(imperf. 2 p.m. plu.) iv تَبْلُوْنَ
you manifest, ye make public

(imperf. 1st p. plu.) iv نَبْلُوْنَ
we say openly, make public
openly acc. v.n. R. F. اِعْلَانِيَّةً

high	(act. pic. f. sing.)	عَالِيَةً
	(relative f. plu.)	عَالِيَّ
< high ones	(masc.)	عَالِيَّ < (sing.)
	(relative f. sing.)	عَالِيَّ
< high one		
a description for plural objects—non-human being		
great height	acc. v. m., w. v.	عُلُوًّا
	(act. 2 pic.)	عَالِيَّ
~the highest one	elevated acc.	عَالِيَّ
the great (m. sing.)	relative.	عَالِيَّ
	(m. plu.)	عَالِيَّ
great ones, overcoming ones		
< the highest of the place	عَالِيَّ، عَالِيَّ	
(sing.)	عَالِيَّ	
(A place in the seventh Heaven to which the souls of the believers will ascend.)		
the high, exalted	Ap-der. viii	عَالِيَّ

ع ل ي *

over (1) (preposition)
on, upon, عَلِيَّ

A—Physical :

وَعَلَيْهَا وَعَلَى الْفُلِ تُحْمَلُونَ

And on them and on the ship
ye are borne. [23:22]

	(perate m. plu.)	تَمَّالُوا
< (you) come!		
	(perate. m. sing.)	تَمَّالْ
thou come!		
	(perate. f. plu.)	تَمَّالِيْنَ
(you women) come!		
	(perate. f. sing.)	تَمَّالِيْ
thou (f.) come!		
	(perf. 3 p.m. sing.) x	اسْتَعْلَى
< ~become uppermost		

to become uppermost
استَعْلَى اسْتِعْلَامًا
uppermost to overcome

وَقَدْ أَشْكَحَ الْيَوْمَ مَنْ اسْتَعْلَى
Who is uppermost this day
will indeed be successful.
[20:64]

< (act. pic. m. juss. v.w.)	عَالِيَّ	عَالِيَّ
tyrant, self-exalting one		
< (act. pic. acc.) w. v.	عَالِيَّ	عَالِيَّ
tyrant, self-exalting one		
(act. pic.) w. v.	عَالِيَّ < upside (1)	عَالِيَّ
its high place		

جَعَلْنَا عَلَيْهِمُ اسْوَالِمًا
We turned their upside down-
ward. [11:82]

upon (2)

عَلَيْهِمْ ثِيَابٌ خَضِرَاءُ

Upon them shall be garments
of the green silk. [76:21]

(act. pic. m. plu.)
self-exalting ones
عَالِيَّ، عَالِيَّ

قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ عَلَى
أَنْ تَعَلِّمَنِي وَمَا عَلَّمْتَ رُشْدًا

Musa said unto him: shall I follow thee for that thou mayest teach me of that which thou hast been taught a directive knowledge. [18:66]

on the ground of, (8)
provided that

قَالَ إِنِّي أُرِيدُ أَنْ نَمُنَّ بِكَ وَنَكُونَ
عَلَى أَنْ تَأْمُرَنَا بِشَيْءٍ حَسْبُ

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)

فَشَرِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ

And shall be drinkers thereon of boiling water. [56:54]

against (10)

عَلَيْهِمْ ذَا آيَةِ السُّوءِ

Against them shall be the evil turn of fortune.

[9:98]

★ ع م و

(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)

وَحَرَّمَ نَاعِيَةَ وَالرَّاضِعَةَ مِنْ قَبْلِ

And We had, aforetime, forbidden foster mother for him. [28:12]

at (time) (3)

وَدَخَلَ الْمَدِينَةَ عَلَى حِينٍ غَفْلَةٍ مِنْ أَهْلِهَا
and he entered the city at a time of unawareness of the inhabitants. [28:15]

under (4)

وَلِيُضَعَّ عَلَى عَيْنِي

In order that thou mayest be brought up under may eye. [20:39]

to (5)

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ

Then he came forth to his people [19:11]

for that (6)

يَحْسَرْتُ عَلَى مَا فَرَّطْتُ 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 pilgrim-

age, with fewer rites. Literally, a visit or a visiting. Technically a religious visit to the sacred Mosque

at **الْبَيْتِ الْمَكْرَامِ** at Makka with the garments **الْأَحْرَامِ**

(Ihram), curcuiting round the **الطَّوَائِفِ** **الْكَبَةِ** Kaba. seven times, making seven round between the base of

'Safa' and 'Marwa'

الْمَرْوَةِ 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 **الِاسْتِمَارُ** (to colonize) has nothing to do with its literal meaning)

يَعْتَمِدُ

to seek or intend **تَعَمَّدًا**
SS purposely

اعْتَمَدَ

<< **عَمَدٌ** **يَعْتَمِدُ** **عَمَدًا** (مِثْلُ)
intend, to support, place columns or pillars

acc.v

تَعَمَّدًا

intentionally (*Ap-der.*)

< pillars (n. p.)

عَمَدٌ

(sing.) **عِمَادٌ**

lofty structure (n.)

عِمَادٌ

إِيرَمَازِيَاتِ الْعِمَادِ

The (people) of many columned Iram. [89:7]

(For details about this see (أ ر م))

ع م ر *

(perf. 3 p. m. plu.) **عَمَرُوا**

< they inhabited

to **عَمَرَ** **يَعْمَرُ** **عِمَارَةً** (ن)

inhabit, dwell in (place), to tend

(imperf. 3 p.m. sing.) **يَعْمَرُ**

~tends

(imperf. 3 p.m. plu.) f.d. **يَعْمَرُونَ**
they tend

that they tend **أَنْ يَعْمَرُوا**

(imperf. 1st. p. plu.) juss. ii **نَعْمُرْ**
we grant a long life

to prolong it **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.*)

they did, work, act

عَمِلُوا

(*perf. 2 p.m. plu.*)

you did, worked

عَمِلْتُمْ

Note : Most often the perfect past tense of this root

عَمِلَ is preceded by

مِنْ ، مَا conditional or

of relative or demonstrative pronouns. Then it means 'who does' 'works' instead of its real meaning of past tense.

يَعْمَلُ ، يَعْملُ *acc. juss.*

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

does, did,

did not do, that he may do

does (*imperf 3 p.f. sing.*)

تَعْمَلُ

(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).

أَعْمَلُ ، أَعْملُ *acc. juss.*

(*imperf. 1st p. sing.*)

I do

يَعْمَلُونَ *(imperf. 3 p.m. plu.)*

they do, act

عَمْرًا life (n.)

لَعَنَّاكَ أَيُّهَا لَيْسَ سَكَرْتُمْ يَعْمَلُونَ

But by thy life, in their intoxication they were wandering bewildered. [15:72]

عَمْرًا lifetime (n.) *acc.*

عَمْرًا *nom.*

(see above) Umra (n.)

عَمْرًا tending (v. n.)

عَمْرًا frequented (*pact. pic.*)

وَالْبَيْتِ الْمَعْمُورِ

By the House frequented.

[52:4]

عَمْرًا 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.)

عَمْرًا an aged man (*pis. pic.*) *ii*

ع م ق ★

عَمَّقَ < deep (*act. 2 pic.*)

عَمَّقَ يَمْقُقُ عَمْقًا وَ عَمْقًا (ك)

to be deep (a valley, well)

ع م ل ★

عَمِلَ (*perf. 3 p.m. sing.*)

<~did

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, **أَعْمَامَكُمْ** your uncle, **عَمَّاتِكُمْ**

your aunts.

★ ع م ي

(imperf. 3 p.m. plu.)

يَعْمُونَ

< they wander

to be **عَمِيَّةٌ يَبْتِنُّهُ عَمِيًّا (س)**

confounded, perplexed, unable to find the right course, confused

★ ع م ي

(perf. 3 p. m. sing.) w.v.

عَمَّى

< ~blinded

to **عَمِيَ يَعْمي عَمِيًّا (س)**
become blind

(perf. 3 p. f. sing.) w.v.
lit. ~blinded

عَمِيَّتٌ

فَعَمِيَّتْ 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.
we do

تَعْمَلُ

(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.)
actions

أَعْمَالٌ

(sing.) عَمَلٌ

(act. pic. m. sing.)

عَامِلٌ

worker, doer

(act. pic. m. plu.)
workers, doers,

عَامِلُونَ

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

ع ن see.

عَمَّا

عَمَّ

عَمَّ

this preposition is used to denote off, from off, away from, out of, in spite of, concerning

وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ

And thou wilt not be asked about the fellows of Hell-fire. [2:119]

with (2)

وَأَنْ تَرْضَى عَنْكَ الْيَهُودَ

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)

وَأَنْتُمْ أَيُّهَا الَّذِينَ آمَنُوا أَنْفُسَ عَنْ نَفْسٍ حِينًا

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 اسْتِغْفَارُكَ لِبَرِّهِمْ إِلَّا بِإِذْنِ اللَّهِ

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.) (iv.v.) عَمُوا
they were blind

(imperf. 3 p. f. sing.) (iv.v.) تَعْمَى
gets blind

(3 p. f. sing.) ii p. p. (iv.v.) عَمِيَتْ
~had been made obscure

to render blind عَمَى تَعْمِيَةً

(perf. 3 p.m. sing.) iv. أَعْمَى
<made blind

to cause or إِعْمَاءَ أَعْمَى
make SS blind

blindness (v.n.) الْعَمَى، عَمَى

فَأَلْتَجِجُوا بِالْعَمَى عَلَى الْهُدَى
Then they preferred blindness to the guidance. [41:17]

blinds, (n. p.) acc. عَمُونَ / عَمِينَ
<who become blind

(sing.) عَمٍ
(who cannot see due to their spiritual blindness)

blind (n.) أَعْمَى / الْأَعْمَى

<blinds (n. p.) عَمَى / عَمِيًّا

(sing.) أَعْمَى

<blinds, (n. p.) عَمِيًّا

(sing.) عَمٍ

ع ن ★

<about (1) (preposition) عَنْ

(perf. 2 p. m. plu.) **عَنْكُمْ**
 <your are overburdened

عَبَتْ بِعَنْتَ عَتَاً (س)
 to meat with difficulty, fall into
 with difficulty, fall into
 distress, to be overburden-
 ed

you would have (l.c.) **لَعْنَتُمْ**
 overburdened

(perf. 3 p.m. sing.) iv. **أَعْنَتَ**
 <caused a burden

عَنْتَ إِعْنَانَا
 pass through iv difficulty, put on burden

وَوَسَّاءَ اللَّهِ لَعْنَتُمْ
 Had Allah willed He could
 have subjected you to
 burden. [2:220]

<falling in crime (v.n.) **الْعَنْتَ**
 or sin

عَبَتْ عَتَاً (س)
 to commit iv a crime, sin

ع ن د ★

(pact. pic. f. sing.) acc. **عَيْنِدَا / عَيْنِدَا**
 <tyrant, opposing, obstinate

عَنَّ بَعْنَدَ عَوْدَاً (ن، ك) عَيْدَ
 to decline, deviate (س)

to resist, iii << عَائِدَ
 be rebellious

(A particle used as **عِنْدَ**
 preposition)

<near, (actual), (with) (1)

of (as ب) (6)

وَمَا يَنْطِقُ عَنِ الْهَوَى

Nor does he speak of (his
 own) desire. [53:3]

of (as مِ) (7)

اللَّهُ غَنِيٌّ عَنِ الْعَالَمِينَ

Allah is independent of the
 worlds. [3:97]

عَمَّا
 of what, مَّا + عَمَّنْ (com.)
 of that, concerning that

وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

Allah is not unaware of what
 ye do. [2:74]

عَمَّ
 whereof مَّ + عَمَّنْ (com.)
 shortend form of مَّا

used only in an interro-
 gative phrase

عَوَّيْتُمْ بَعْضَ لَوْنَ

Whereof do they question
 one another? [78:1]

ع ن ب ★

عَنْبٌ (n.)
 a grape

acc. عِنْبًا

<grapes (n. p.) **أَعَابُ**

(sing.) عِنْبٌ

ع ن ت ★

عَنْتَ
 crime, misfortune

عَنْتَ الْوَجْهُهُ for ع ن و see

(this is a metaphorical phrase that means: do not be niggardly)

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَبْعًا فِي عُنُقِهِ

And to every man We have fastened his action round his neck. [17:13]

(here also ^{عُنُقًا}عُنُق is a metaphorical meaning i.e., like collar which he can not get off)

<necks. (n. p.) أَعْنَاقٌ

(sing.) عُنُقٌ

the plural form of عُنُق has occurred in actual sense of neck while singular, as shown above, has its metaphorical uses

★ ★ ★ ★

الْتَكْبُوتُ (n.) spider

ع ن و ★

(perf. 3 p.m. sing.) w.v. عَنَّتْ

<~downcast

عَنَّا يَهْتَدُونَ عَنَادًا وَعُتُورَةً (ن) - ل

to submit humbly, to be down-cast

وَعَدَّتْ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ

And downcast will be faces before the Living, the Self-Subsisting. [20:111]

عِنْتٌ 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]

وَجَدْتُمْ مَارِزًا

He found provision by her (i.e., placed near her.) [3:37]

near (ideational) (2)

ذُلِكُمْ خَيْرٌ لِّكُمْ عِنْدَ بَارِئِكُمْ

That were best for you with your Creator. [2:54]

to indicate sense of (3) dignity, or the nearness

بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ

Nay! they are living with their Lord. [3:169]

ع ن ق ★

neck (n.) عُنُقٌ

وَلَا تَحْمِلْ يَدَكَ مَعْلُومَةً إِلَىٰ عُنُقِكَ

And let not thine hand be chained to thy neck. [17:29]

كَيْفَ يَكُونُ لِلشُّرَكِيَّةِ عَهْدٌ عِنْدَ اللَّهِ

How can there be for the associators a treaty with Allah. [9:7]

oath (2)

وَكَانَ عَهْدُ اللَّهِ سِتْرًا

And an oath to Allah must be answered. [33:15]

covenant (3)

إِنَّ الَّذِينَ يَشْرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ذُرًّا وَمَيْمَرًا

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

أَقْطَلَ عَلَيْكُمْ الْعَهْدَ

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

كَالْوَيْسِغِ الْمَنْفُوشِ

As carded wool. [101:5]

ع ه ن *

عَهْدٌ - إِلَى (perf. 3 p.m. sing.)
covenanted, charged (1)

عَهْدٌ يَعْهَدُ عَهْدًا (س) - إِلَى
to covenant, to charge, enjoin,
impose

بِأَعْهَدِ عِنْدَكَ

Of what He hath a covenant with thee. [7:134]

عَهْدِنَا (perf. 1st. p. plu.)
to impose (2)

وَعَهَدْنَا إِلَىٰ إِبْرَاهِيمَ

And We imposed a duty upon Ibrahim. [2:125]

(imperf. 1st. p. sing.) juss. أعهد
to charge (3)

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ

Did I not charge you, O ye sons of Adam. [36:60]

عَاهَدَ (perf. 3 p.m. sing.) iii
<~made covenant

to make it عَاهَدَ مَّعَاهِدَةً
covenant, to swear, to contract

(perf. 3 p.m. plu.) iii عاهدوا
they made covenant

(perf. 2 p.m. plu.) iii عاهدتم
you made covenant

< treaty (1) (v.n.) عَهْدٌ
lit. covenant

(*imperf. 1st. p. plu.*) w.v.
we return

< we shall return v.d. w.v.

(*imperf. 3 p. m. sing.*) *is*
< ~shall repeat (1)

to cause SS to **أَعَادَ إِعَادَةً**
return, to repeat, to be
restored

إِنَّمَا بَدَأَ الْخَلْقَ ثُمَّ يُعِيدُهُ

Verily He beginneth the crea-
tion then He shall repeat
it. [10:4]

< to be restored (2)
the verb **أَعَادَ** 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 يُمِيدُ وَمَا يُمِيدُ أَى

i.e., some one is **لَمْ يَكُنْ لَهُ حِيلَةٌ**

neither to be restored nor
to originate which means
he has no way to survive.

قُلْ جَاءَ الْحَقُّ وَمَا يُبِيدُوا وَمَا يُعِيدُوا

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.) **يُمِيدُوا - كَمْ**

(*imperf. 3 p.m. plu.*)
they restore you

تَعْوَدُ

تَعَدُّ

يُعِيدُ

ع و ج *

v.n. acc. **عَوَجًا** nom. **عَوَجٌ**

<crookedness

to be **عَوَجَ يَعْوَجُ عَوَجًا (س)**
crooked, bent, distort-
ed, warp

ع و د *

(*perf. 3 p.m. sing.*) (w.v.) **عَادَ**

< ~returned

عَادَ يَتَوَدُّ 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 دَرَا**

have come back

(*perf. 3 p. m. plu.*) (w.v.) **عُدْتُمْ**

you returned

(*perf. 1st. p. m. plu.*) (w.v.) **عُدْنَا**

we returned

(*imperf. 3 p.m. plu.*) (w.v.) **يَعُودُونَ**

they return

that they return (*f.d.*) **يَعُودُوا**

if they return acc. **أَنْ يَتَوَدُّوا**

(*imperf. 2 p.m. plu.*) (w.v.) **تَعُودُونَ**

ye return

(if) you return *f.d.* w.v. **تَعُودُوا**

(*imperf. 2 p.m. sing.*) epl. w.v.
assuredly ye shall return **لَتَعُودَنَّ**

(perate. m. sing.) x, w.v. **اسْتَعَاذَ**
 < seek refuge
 as R.F. **اسْتَعَاذَ**
 refuge (pis. pic., w.v.) **مَعَاذٌ**
 < Allah be my refuge **مَعَاذَ اللَّهِ**
 (an idiom)

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.) **عَوْرَاتٌ**

(sing.) **عَوْرَةٌ**

أَوِ الْكُفْلِ الَّذِينَ لَمْ يَتَّخِذُوا مِنْ عَوْرَتِ النِّسَاءِ

Or children who know naught of women's nakedness.

[24:31]

privacy (3)

ثَلَاثَ عَوْرَاتٍ لَكُمْ

Three times of privacy for you. [24:58]

(imperf. Ist. p. plu.) w.v. **نَعَيْدٌ**
 we restore

(3 p. m. plu.) p.m. iv. w.v. **أَعِيدُوا**
 they sent back, (or) taken back.

(act. plc. m. plu.) (w.v.) **عَائِدُونَ**
 those who return

home! the (n. p. t.) w.v. **مَعَاذٌ**
 place where every body will compulsorily come back

ع و د

(perf. Ist. p. plu.) (w.v.) **عَذْتُ**
 I sought refuge

عَاذَ بِعَوْدُ عَوْدًا وَ عِيَاذًا وَ مَعَاذًا (ن)

to seek protection 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. **أَعَاذَ إِعَاذَةً**
 another to seek refuge

إِنَّ أَعِيذُهَا بِكَ

I seek refuge for her with Thee. [3:36]

اِسْتَعَانَ اِسْتَعَانَةً 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 يَمُونُ عَوَانًا (ن)

to be of middle age

ع ي ب ★

(imperf. Ist. p. sing.) acc. w.v. اَعْيَبُ
< I damage

عَابَ يَعْيبُ عَيْبًا (ض)

to be or make damage, to defect

ع ي ر ★

العِيرُ
caravan (n.)

ع ي ش ★

livelihood, life (v.n.)

عَاشَ يَمِينُ عَيْشًا وَ عَيْشَةً
وَ تَمَاشًا وَ مَيْشَةً (ض)

to live in a certain manner

المَيْشَةُ
livelihood (v.n.)

<livelihoods (n. p.)

(sing.) مَيْشَةً

ع و ق ★

(Ap-der. m. plu.) ii w.v. اَلْمَعْوِقِينَ
< thou who hinderعَانَ يَمُونُ عَوَانًا (ن) وَ عَوَقَ تَمْوِيقًا
to hinder, ii

impede, restrain, prevent

ع و م ★

عَامًا nom. < year acc.

(plu.) اَعْوَامًا

عَامَيْنِ
two years (dual.)

ع و ن ★

(perf. 3 p. m. sing.) w.v., iv اَعَانَ
< ~ helpedيَعِينُ اِعَانَةً عَلَى اَعَانٍ
to aid, assist, help(perate. m. plu.) w.v., iv اَعَيْنُوا
(you) help!

(you) help me! اَعِينُونِي

(perate. m. plu.) w.v., iv اَعَاوُنُوا
< help ye one another!تَعَاوَنَ تَعَاوَنًا
to cooperate, help one another(imperf. Ist. p. plu.) w.v., vi تَسْتَعِينُ
< we seek help

springs (n. p.)

عَيْون

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعَيُْونِ

Verily the God-fearing shall
be amidst gardens and
springs. [15:45]

eye (2) الْعَيْنُ

وَالْعَيْنِ بِالْعَيْنِ

And the eye for the eye.

[5:45]

his eyes عَيْنَاهُ

thy eyes عَيْنَاكَ

n.d. com. عَيْنَاكَ acc.

two eyes

com. عَيْنَيْكَ acc.

the two eyes

عَيْنَانِ n.d. + dual. عَيْنَاكَ

عَيْنَيْنِ n.d. + dual. عَيْنَيْكَ

< eyes (n. p.)

أَعْيُنُ

(sing.) عَيْنٌ

< those who have (n. p)
wide (lovely) eyes

عَيْنٌ

(sing.) عَيْنَاهُ

water spring n.pt.

مَعِينٌ

ع ي ي *

(perf. 1st. p. plu.) w.v.

we are worn out

عَيْنَانَا

time for seeking n. p. l. acc.
livelihoods

مَعَاشًا

ع ي ل *

< poverty (n.) عَيْلَةٌ

(act. pl. m. sing.) acc.

destitute, poor

عَالًا

عَالَ يَبِينُ عَيْلًا وَ عَيْلَةً (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 يَعْوَلُ عَوْلًا (ن)

to swerve, to turn aside
neglecting otherside i.e.
to do or be unjust

ذَلِكَ أَذَى الْأَتْعُولُوا

That will be more fit, that
ye may swerve not [4:3]

مَعِينٌ

ع ي ن *

spring (1) (n.) عَيْنٌ

And ° فَيَمَاعِينُ جَارِيَةً

There shall be a spring run-
ning. [88:12]

two springs (dual n.) عَيْنَانِ، عَيْنَيْنِ

first creation? [50:15]

was wearied *jus. w.v.*

وَلَوْ تَقَىٰ يَخْلُقِيهِمْ

And was not wearied by their creation. [46:33]

يَعِي

عَيِيَ يَعِي عَيْدًا (س)

to be unable to find the way to do anything

أَفَمَيَّبًا بِالْعُلَىٰ الَّذِي

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. **التَّغَانُ** mutually

to cheat vi. **تَغَانًا** or deceive mutually

يَوْمَ يَجْمَعُكُمُ الْيَوْمَ الْجَمْعُ ذَلِكَ يَوْمُ التَّغَانِ

(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 **الغَارُ**

غ و ي see **غَاوِينَ / الْغَاوِينَ / الْغَاوُونَ**

غ ش ي see **الغَايِبَةُ**

غ و ط see **الغَاطُ**

غ ي ب see **الغَائِبِينَ**

غ ب ر *

dust meta. gloom (n.) **غَبْرَةٌ**

غَبَّرَ يَغْبِرُ غُبُورًا (ن)

to become ix **وَأَغْبَرَّ** iv **وَأَغْبَرَّ** of the colour of dust, become very dusty

(pic. pac. m. sing.)

<those who remained behind

غَبَّرَ يَغْبِرُ غُبُورًا (ن)

to remain, to depart

الغَائِبِينَ

فَلْيَقْضُوا الْفَيْدَةَ (س) وَ اَغْدَقُوا

to abound in
water (spring), rain copiously

غ د و ★

(perf. 2 p. m. sing.) (w.v.) قَدَدْتَ
<thou settedst forth

قَدَا يَغْدُوْا (ن)
to go in morning, go forth early, to depart (any time)

(perf. 3 p. m. plu.) (w.v.) غَدَوْا
they went out

(perate. m. plu.) (w.v.) اَغْدُوا
(you) go out!

(n.) acc. غَدَا gen. غَدُو
the morrow
(the coming day)

(n.) acc. غَدْوًا nom. غَدُو

morning الْغَدَاةُ

morning meal غَدَاةٌ

غ ر ب ★

(perf. 3 p. f. sing.) قَرَبْتَ
~settest (sun)

< قَرَبَ يَغْرُبُ غَرْبًا وَ غُرُوبًا (ن)
to disappear, to set (sun, star, etc.)

(imperf. 3 p. f. sing.) تَغْرُبُ
~sets (sun)

will lose, on the other hand some of those who had no fortune in their worldly life will gain.)
(J.K.Z.R.)

غ ث و ★

رُجُلًا (1) (n.)
(carried away by a torrent)

ثُمَّ جَعَلْنَاهُمْ رُجُلًا
Then We made them a refuse
(like rubbish to be thrown away). [23:41]

stubble (2)

ثُمَّ جَعَلْنَاهُ عُقَّةً آخَرَى
Then made it to stubble dusky
(for the cattle). [87:5]

غ د ر ★

(imperf. 3 p. m. sing.) iii
~leaveth

< غَادَرَ مُغَادِرَةً
to leave, leave behind

<< غَدَرَ يَغْدِرُ غَدْرًا (ن.ض)
to break a contract

(imperf. 1st. p. plu.) iii juss. نَغَادِرُ
we leave

نَمْ نَغَادِرُ ~ we leave no

غ د ن ★

<plenteous acc. (v.n.) غَدَاةٌ

verbal noun, and means guile or guiling, while the latter in **عُرُودٌ** with *fatha* on **غ** means 'the means or object of which one beguiles.'

غ ر ف

(*perf. 3 p.m. sing.*) **أَغْرَفَ** *viii*
~ladle

to dip **أَغْرَفَ أَعْرَافًا** <
(water with the hand)

a lading (a quan- (n.) (1)
tity (of) water) which
fills the hand) **عُرْفَةٌ**

الَّذِينَ أَغْرَفْتَهُمْ بِمِدْيَانَ

Save him who takes (there-
of) in the hollow of his
hand (*Pic.*), excepting him
who ladeth a lading with
his hand (*Jid.*). [2:249]

the high place, (n.) (2)
upper chamber **الْعُرْفَةُ**

< **عُرُوفٌ، عُرُوفَاتٌ** (*plu.*)
the high acc. { **عُرُوفٌ، عُرُوفًا**
places, upper {
chambers. **الْعُرُوفَاتُ**

غ ر ق

(*perf. 1st. p. plu.*) **أَغْرَقْنَا** *iv*
< we drowned

(*v.n.*) **الْمَغْرِبُ**
the setting of the sun

the western (*rel. adj. m.*) **الْمَغْرِبِيُّ**

the western (*rel. adj. f.*) **الْمَغْرِبِيَّةُ**

(*n. pt. sing.*) **الْمَغْرِبُ / الْمَغْرِبِ**
the place of setting sun (west)

the wests (*n. pt. dual.*) **الْمَغْرِبَيْنِ**

the wests (*n. pt. plu.*) **الْمَغْرِبَاتِ**

raven (*n.*) **الْعُرَابُ** *acc.* **عُرَابًا**

< extremely black (*n. p.*) **عُرَائِبٌ**

(*sing.*) raven **عُرَيْبٌ**

غ ر ر *

(*perf. 3 p.m. sing.*) *assim. v* **عَرَّ**
~beguiled

< **عَرَّ بِعَرٍّ عَرًّا وَ عُرُودًا (ن)**
to beguile, deceive

(*perf. 3 p.m. sing.*) *assim. v* **عَرَّتْ**
~beguiled

(*imperf. 3 p. m. sing.*) *juss.* **يَعْرُودْ**
let beguile

let not be guile thee **فَلَا يَعْزُرَكَ**

(*imperf. 2 p.m. sing.*) *emp.* **يَعْرُونَ**
should beguile

let not be guile you **لَا يَعْزُرَنَّكَ**

guile (*v.n.*) **عُرُودٌ، عُرُودًا**

beguiler (*n.*) **الْعُرُودُ**

Note: The word **عُرُودٌ**

(with *damma* on **غ**) is

a continuous (n.) acc.
torment, anguish

عَرَامًا

a forced loan, a debt (v.n.)
that must be paid

مَغْرَمٌ

(pls. pic. m. plu.)
those who are involved in
debt, or laid under an
obligation

مَغْرَمُونَ

★ غ ر و

we have stirred, w.v. iv
we have occasioned

أَغْرَيْنَا

to inspire iv بَيْنَ ، ب
one with a strong desire
for doing SS, incite, urge,
cause to, adhere to

أَغْرَى إِغْرَاءً - ب

(imperf. 1st. p. sing.) epl.
we surely set up against

لَتَغْرَيْنَ

وَالْمُتَّعِفُونَ فِي السَّبِيلِ لَتَغْرِيَنَّكَ بِهِمْ

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.) غَزَلٌ

to spin

غَزَلَ يَغْزِلُ غَزْلًا (ض)

★ غ ز و

(act. pic. plu.)* w.v. غَزَى

< fighters (sing.)
(* on the pattern of

رُكِبَ

that he may acc. iv
drown

يَغْرِقُ

< غَرِقَ يَغْرِقُ غَرَقًا (س)
to sink (in water)

(imperf. 2 p.m. sing.) el. iv
(that did it) in order to
drown

لَيَغْرِقَ

(imperf. 1st. p. plu.) iv
we drown

نَغْرِقُ

(3 p.m. plu.) pp. iv
they were drowned

أَغْرِقُوا

drowning (v.n.)

الغَرَقُ

vehemently (to v.n. acc.
destruction)

غَرَقًا

وَالَّذِينَ غَرَقُوا

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. مَغْرُقُونَ / المَغْرُقِينَ

(pls. pic. m. plu.)
those who are drowned

★ غ ر م

(act. pic. m. plu.)
< debtors العَالِمِينَ

غَرِمَ يَغْرِمُ غَرَمًا (غَرَمًا) وَ غَرَامَةً
وَ مَغْرَمًا (س)

to be in debt,
to pay (a tax, fine)

until ye have **حَتَّى تَغْتَسِلُوا**
washed yourselves

(*pl. pic. m. sing.*) **اُغْتَسَلُوا**
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.*) **غَشِيلِينَ**
i.e., what flows from
the bodies of the damned

★ غ ش ي ★

(*parf. 3 p. m. sing.*) (*w. v.*) **غَشِيَ**
< ~ overcome, covered
غَشِيَ بَغْيِي غَشَابَةً وَ غَشَاوَةً (س)
to cover conceal

فَكَوَّضُوهُمْ مِنَ الْيَمِّ مَاءً غَشِيَهُمْ
And, then covered them with
that which did cover them
of sea. [20:78]

(*imperf. 3 p. m. sing.*) (*w. v.*) **يَغْشِي**
covers

overcomes (with **بِغْيَا** if
when 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. **غَزَا**
p. b. **غَزَى**

noun. **غَزْوَاتٌ** *plu.* **غَزَوَةٌ**

★ غ س ق ★

كَسَقَ < dark (*v. n.*)

غَسَقَ يَغْسِقُ غَسْفًا (ض)
to become very dark (night)

(*act. pic. m. sing.*) **غَامِقٌ**
darkness, darkner

(*ints.*) **غَسَانٌ / غَسَاةٌ**
corruption (*Jid.*) (flowing
from the bodies of the
damned)

paralysing cold (*Pic.*)

★ غ س ل ★

(*perate. m. plu.*) **لَاغْسِلُوا**
< (you) wash !

غَسَلَ يَغْسِلُ غَسْلًا (ض)
to wash, purify

(*imperf. 2 p. m. plu.*) *f. d.* **تَغْسِلُوا**
< you wash

to wash one- *vill* **اِغْتَسَلَ**
self

as R. F. to cover oneself
تَغَشَى تَغَشَى

(written تَغَشَى when attached to a pronoun)

لَمَّا تَغَشَى حَصَاتٌ خَلَا حَوْفَنَا

And when he covered her, she bore a light burden.

[7:189]

(perf. 3 p.m. plu.) w.v. x اَسْتَعَنُوا
<they covered themselves

to get oneself under x, اسْتَعَشَى
cover, or cover oneself

w.v. x يَسْتَعِنُونَ
(imperf. 3 p.m. plu.)
they cover themselves

w.v. فَاشِيَةً | الْفَاشِيَةَ
(act. pic. f. sing.)
overwhelming covering
lit. a thing that covers.

the day of Resurrection (1)

هَلْ أَتَاكَ خَبْرُكَ الْفَاشِيَةِ

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

أَلَمْ يَأْمُرْنَا أَنْ نَتَّقِيَهُمْ فَاشِيَةً مِنْ عَذَابِ اللَّهِ

Are they secure then against (that) there may come upon them an overwhelming of Allah's torment.

[12:107]

وَاللَّيْلِ إِذَا يَغْشَىهَا

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. تَغَشَى

(perf. 3 p.m. sing.) w.v. II غَشَى
<~covered

as R. F. غَشَى تَغَشِيَةً

(imperf. 3 p.m. sing.) w.v. II يَغْشَى
covers

(perf. 1st. p. sing.) w.v. IV أَغْشَيْنَا
we have covered

to cover, أَغْشَى إِغْشَاءً

to draw a veil, to cause to cover

(imperf. 3 p.m. sing.) w.v. IV يَغْشِي
~covers

(3 p. f. sing.) p. p. IV أَغْشِيَتْ
was covered over (with~)

(3 p. m. sing.) plp. IV يَغْشَى
is covered, over upon him
(i. e., he faints)

تَدَوَّرَ أَعْيُنُهُمْ كَالَّذِي يُغْشَى 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 تَغَشَى
~covers

★ غ ض ب ★

(*perf. 3 p.m. sing.*) غَضِبَ
 < ~ was angry with
 غَضِبَ بِغَضَبٍ غَضِباً (س)
 to be angry with, to be
 wrath with

anger, rage (*v.n.*) غَضَبٌ / الْغَضَبُ

(*part. 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* مَغْضَاباً

< in state of anger

غَاضِبٌ مَغْضَاباً وَ غَضَاباً

to make angry, irritate

★ غ ض ر ض ★

(*imperf. 3 p.m. plu.*) (*assim*) يَغْضُرُونَ

< 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.*) غَضَبَاً
 from someone unjustly
 or by force

غَضَبَ بِغَضَبٍ غَضَباً - 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 ر ★

< anything by which (*n.*) غَضَّةٌ
 one is choked (food etc.)

(*plu.*) غَضَصٌ

<< غَمَسَ بِغَمَسٍ غَمَاسًا (ن)

to be choked, be choked
 with wrath, be grieved

رَطَمَا مَاذَا غَضَصَةً

And food that choketh.

[73:13]

to forgive, pardon ل غَفَرْنَا (ض) -

(perf. 1st p. plu.) غَفَرْنَا
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.) اغْفِرْ
forgive, thou may forgive!

(3 p. m. sing.) pip. يَغْفَرُ
will be forgiven

سَيَغْفِرُنَا

It will be forgiven us. [7:169]

forgiveness (v. mfm) مَغْفِرَةٌ

forgiveness (v. n.) غُفْرَانٌ

غُفْرَانِكَ رَبَّنَا

Thy forgiveness, our Lord. [2:285]

(act. ple. m. sing.) غَافِرٌ
forgiver

غَضَّ بِغَضِّ غَمَّأَ (ن)

to lower the voice or eye

they may/shall lower acc. يَغْمِضُوا
(eyes)

(imperf. 3 p. f. plu.) يَغْمِضْنَ
they female (should) lower
(eyes)

(perate m. sing.) اغْضُضْ
lower! (voice)

غ ط هـ ★

ظَلَّمَ see غ ط و

غ ط ش ★

(perf. 3 p.m. sing.) iv اَغْمَضَ
~ he made dark

< اَغْمَضَ اِغْمَامًا

to make SS dark,

<< غَمَّأَ بِغَمِّ غَمَّأَ (ض)
to be dark

غ ط و ★

< veil (n.) ظِلْمًا

ظَلَّمَ بِظُلْمٍ ظَلَمُوا (ن)

to cover, to put a veil

غ ف ر ★

(perf. 3 p.m. sing.) غَفَرَ
< ~ forgave, hath forgiven

غَفَرَ بِغَفْرٍ غَفَرَا (ض)
to cover, veil

(<i>impl.</i>)	لَاَسْتَغْفِرُونَ
(<i>imperf. 1st p. sing.</i>)	
I shall surely ask forgiveness	
(<i>perate. m. sing.</i>) x	اسْتَغْفِرْ
thou (a man) ask forgiveness!	
(<i>perate. f. sing.</i>) x	اسْتَغْفِرِي
thou (a woman) ask forgiveness!	
(<i>perate. m. plu.</i>) x	اسْتَغْفِرُوا
(you) ask forgiveness!	
(<i>Ap-der. m. plu.</i>) x	مَسْتَغْفِرِينَ
those who ask forgiveness	
asking forgiveness (<i>v.n., x</i>)	اسْتِغْفَارًا

غ ف ل ★

(<i>imperf. 2 p.m. plu.</i>)	تَغْفُلُونَ
ye neglect	
< عَقَلٌ بِغُلٍّ غَفْلَةً وَ غَفْلًا (ن)	
to be heedless, neglectful, inattentive	
(<i>perf. 1st p. plu.</i>) iv	أَغْفَلْنَا
we made neglect, we made unmindful	
to make iv	< أَغْفَلْنَا غَفْلًا
unmindful, neglect	
(<i>act. pic. m. sing.</i>)	غَافِلًا
neglectful	
	غَافِلًا
unaware acc.	
nom.	غَافِلُونَ / الْغَافِلُونَ
(<i>act. pic. m. plu.</i>)	
unaware ones	
unaware ones acc.	غَافِلِينَ / الْغَافِلِينَ

(<i>act. pic. m. plu.</i>)	الْمَغْفِرِينَ
forgivers	
(<i>ints.</i>)	غَفُورًا / الْمَغْفُورَ
most forgiving one (one of the excellent names of Allah)	
forgiving one acc.	غَفُورًا
most forgiving one (<i>ints.</i>) (one of the excellent names of Allah)	غَفَّارًا
(<i>perf. 3 p.m. sing.</i>) x	اسْتَغْفَرَ
asked forgiveness	
(<i>perf. 2 p. m. sing.</i>) x	اسْتَغْفَرْتَ
thou asked forgiveness	
(<i>perf. 3 p.m. plu.</i>) x	اسْتَغْفَرُوا
they asked forgiveness	
(<i>imperf. 3 p.m. sing.</i>) juss.	يَسْتَغْفِرْ
asks forgiveness	
	ثُمَّ اسْتَغْفِرْ لِلَّهِ
Then he beggeth the forgiveness of Allah. [4:110]	
(verb in jussive receives كَثْرَةً when it is to be assimilated to the following word)	
(<i>imperf. 2 p. m. sing.</i>) juss.	اسْتَغْفِرْ
thou ask forgiveness	
(<i>imperf. 2 p.m. plu.</i>)	اسْتَغْفِرُوا
ye ask forgiveness	
(<i>imperf. 3 p.m. plu.</i>)	اسْتَغْفِرُوا
they ask forgiveness	
let them ask forgiveness	اسْتَغْفِرُوا acc.

(*imperf. 2 p.m. plu.*) تَغْلِبُونَ
ye (may) overcome

(*3 p.m. sing.*) ظَلِمَتْ
has been overcome

(*3 p.m. plu.*) ظَلِمُوا
they were overcome

(*3 p.m. plu.*) يَظْلِمُونَ
they shall be overcome

(*2 p.m. plu.*) تَظْلِمُونَ
ye shall be overcome

(*act. plc. m. sing.*) غَالِبٌ
dominant (1)

وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ

And Allah is dominant in His purposes. [12:21]

overcomer (2)

إِن يَنْصُرْكُمُ اللَّهُ فَلاَ غَالِبَ لَكُمُ

If Allah succoureth you there is none that can overcome you. [3:160]

(*act. plc. m. plu.*) غَالِبُونَ / الْغَالِبُونَ
overcomers

overcomers *acc.* الْغَالِبِينَ

one who is (*plc. pac.*) مَغْلُوبٌ
overcome (by SS)

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ

Thereupon he prayed unto his Lord, verily I am overcome so vindicate me. [54:10]

overcoming (*v.n.*) غَلَبْتُ
thick (with trees)

(*act. pic. f. plu.*) الْغَائِلَاتُ
unaware women

negligence, (*v. n.*) غَفْلَةٌ
unawareness

غ ل ب ★

(*perf. 3 p. f. sing.*) غَلَبَتْ
< ~ prevailed (*Jid.*) overcame, vanquished, gained victory

غَلَبَ يَغْلِبُ غَلْبًا وَغَلْبَةً (مَض)
to overcome, conquer, to gain victory

كُوفِرُوا وَكُذِّبُوا وَغَلَبَتْ عَلَيْهِمُ رَجُلًا مِّنْهُمْ

How after a small party hath overcome a large party. [2:249]

(*perf. 3 p.m. plu.*) غَلِبُوا
prevailed

قَالَ الَّذِينَ غَلَبُوا عَلَىٰ آخِرِهِمْ

Those who prevailed in their affair said. [18:21]

(*imperf. 3 p.m. sing.*) يَغْلِبُ
overcomes

(*imperf. 1st. p. sing.*) أَغْلِبَنَّ
I certainly will overcome

(*imperf. 3 p.m. plu.*) يَغْلِبُونَ
they will overcome

they shall overcome سَيَغْلِبُونَ

(*imperf. 3 p.m. plu.*) *acc.* يَغْلِبُوا
that they overcome, they will overcome

rigid (3)

وَأَحَدْنَ سِكِّينًا غَلِيظًا

And they have obtained from you a rigid bond. [4:21]

stern (4) (n. p.) غَلَاظٌ

(sing.) غَلِيظٌ

عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ

Over which are angels, stern. (i.e., not tender towards the inmates of hell). [66:6]

sternness (opp. tenderness) غَلِيظَةٌ

غ ل ف ★

<uncircumcised (v.n.) غَلَّفَ

(sing.) أَعْلَفَ

غَلَّفَ بِغَلْفٍ غُلْفًا (ن)

to furnish with a covering

(or covered with غُلْفًا)

وَقَالُوا قُلُوبُنَا غُلْفٌ

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 ★

< locked (perf. 3 p. f. sing.) ii غَلَّقَتْ

< luxuriant.(n) acc. غُلْيًا

(sing.) أَعْلَبَ

وَحَدَائِقَ غُلْيًا

And enclosed gardens luxuriant. [80:30]

غ ل ظ ★

(perf. 3 p.m. sing.) x اسْتَظَلَّ

<< become thick, strong

غَلِظَ يَغْلِظُ وَ غَلِظَ يَغْلِظُ غَلِظًا

وَ غِلَاظَةٌ (م، ك)

to be thick, bulky, big, coarse, to be hard, uncivil

(perate. m. sing.) اَغْلَظْ

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. (l) غَلِيظًا

vehement (terrible) acc. غَلِيظًا

وَمِنْ دَرَأِيهِ 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.* **غَلَّتْ**
~ is fettered

(plc. pic. m. sing.) **مَغْلُولَةٌ**
fettered one

وَقَالَتِ الْيَهُودُ رَبُّنَا غُلَّتْ أَيْدِيُنَا

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.) **غَلَّتْ**
put chain

حُدُودَهُ فَغَلَّتْهُ

Lay hold of him (then chain him). [69:30]

< iron collar for (n.p.) **أَغْلَانٌ**
the neck, shackles

(sing.) **غَلٌّ**

★ غ ل م

a boy, young (n.) **غُلَامٌ**

two boys (n. p.) **غُلَامَيْنِ**

boys (n. p.) **غُلَامَانَ**

★ 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 conceal, to fraud, to deceive, to act unfaithfully, 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 separately).

وَمَا كَانَ لِتَنبِيءِي أَنْ يَغْلِيَنَّ وَمَنْ يَغْلِيَنَّ
يَأْتِ بِمَا عَنْ يَوْمِ 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 عَمْرَاتِ الْمَوْتِ

Would that thou shouldst see what time the wrongdoers are in the pangs of death.

[6:93]

غ م ز ★

(imperf. 3 p.m. plu.) iv **يَتَعَامَرُونَ**
they wink at each other

to make signs **تَعَامَرَ تَعَامَرًا** <
one to another

<< **عَمَزَ يَمِيزُ عَمْرًا** (ض، ن)
to make a sign to (with the eye or eye brow)

غ م ض ★

(imperf. 2 p.m. plu.) **تُعْمَضُونَ**
that you disdain, connive at

to iv. **أَعْمَضَ إِعْمَاضًا** <
shut (the eye or the eye lids), to connive

وَلَسْتُمْ بِأَعْيُنِكُمْ قَوِّمُونَ وَإِنَّمَا تَأْمُرُونَ بِأَعْيُنِكُمْ قَوِّمُونَ وَإِنَّمَا تَأْمُرُونَ بِأَعْيُنِكُمْ قَوِّمُونَ وَإِنَّمَا تَأْمُرُونَ بِأَعْيُنِكُمْ قَوِّمُونَ
Ye (yourselves) would not accept such, save you disdain (or connive at).
[2:267]

غ م م ★

< sorrow (n.) **غَمٌّ / غَمًّا**

to exceed **عَلَا يَنْوُو عُلُوًّا** (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 غَلْبًا وَغَلْبَانًا (ض)
to boil (pot), effervesce (liquor)

boiling v. n. **غَلْيًا**

غ م ر ★

< bewilderment (1) (n.) **عَمْرَةٌ**
lit. water that rises above the stature of a man

عَمْرٌ يَمُرُّ عَمْرَةً وَ عَمُورَةٌ (ن)
to be abundant, to overflow, submerge (in water)

فَذَرْنُوهُمْ فِي غَمْرَتِهِمْ حَتَّىٰ حِينٍ
Wherefore leave (thou) them in their bewilderment (or flow of their ignorance, or error and obstinacy and perplexity. (L.L.) [23:54]

overwhelming, (2)
heedlessness

بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِّنْ هَٰذَا
But! their hearts are in heedlessness. [23:63]

(perf. 3 p. m. sing.) w.v., iv
< ~ enriched (2)

to enrich **أَغْنَىٰ**

to avail some thing **عَنْ** -

to attain **وَيُنِ**

وَأَنْتَ هُوَ أَغْنَىٰ وَأَقْنَىٰ

And that it is He who enricheth and preserveth (property). [53:48]

(the verb **أَغْنَىٰ** 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 تَغْنُمَ اللَّهُ وَرَسُولُهُ مِنْ لَدُنْهِ

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.) **سَوْفَ يُغْنِيهِمُ اللَّهُ**

Allah shall enrich you. [9:28]

(acc.) **عَلَىٰ يَوْمِئِذٍ اللَّهُ**

Until Allah enrich them, [24:33]

أَغْنَىٰ

to cover, (ن) **غَمَّ يَغْمُ غَمًّا**
veil, grieve, cause to mourn

dubious (n.) **غَمًّا** acc.
الغَمَّةُ
clouds (n.) **الغَمَامُ**

غ ن م ★

(perf. 2 p. m. plu.)

< ye obtained (from enemies during war)

غَمَّ يَنْتَمُ غَنًّا وَغَنًّا وَغَنِيَّةً (س)

to obtain spoil,

booty, to get a thing without difficulty

< booties, spoils (n. p.)

(sing.) **غَنَمٌ**

sheep (n.)

غ ن ي ★

(3 p. m. sing.) juss. w.v.

< flourish (I-A)

غَيَّ يَغِي غَيًّا وَ مَتَقً (س)
to inhabit, dwell, to be rich, or in comfort of life

كَأَنَّ كَرِهَتْ بِالْأَيَّامِ

As though it had not flourished yesterday (in the earth). [10:24]

dwelt (I-B)

الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَن لَّمْ يَدْعُوا لِقَابًا

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 امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ

For everybody of them there would be his own condition that will make him indifferent (towards others). [80:37]

(perf. 3 p.m. sing.) x **اسْتغْنَى**
~ is self-sufficient

to be self-sufficient **اسْتغْنَى اسْتغْنَاهُ** <
sufficient, to regard himself self-sufficient

وَوَلَّوْا إِذَا اسْتغْنَى اللَّهُ

They turned away and Allah is above all needs (self-sufficient). [64:6]

أَقَامَ اسْتغْنَى

For him who considers himself free from need (self-sufficient). [80:5]

self-sufficient (n.) **غَنِيٌّ**

one of the excellent names of Allah **الْغَنِيُّ**

rich ones (n. pl.) **الْأَغْنِيَاءُ / الْغَنِيَّةُ**

(n. plu. ap-der. iv.) w.v. **مُغْنُونَ**
those who avail SS against

قَهْلَ أَنْتُمْ مُغْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ

Are you going to avail us at all against the torment of Allah? [14:21]

إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ (juss.)

If they are poor Allah will enrich them. [24:32]

< to avail or be (3) **غَنَى - عَن**
profitable to

مَا غَنَى عَنْكَ جَمْعُكَ

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.) **يُغْنِي**
~avails

وَلَا يُغْنِي عَنْكَ شَيْئًا

And that availed thee naught. [19:42]

(imperf. 3 p. f. sing.) acc. **تُغْنِي**
it/she avails

وَلَنْ تُغْنِي عَنْكُمْ فِتْنَتُهُ

And your host shall avail you not. [8:19]

(imperf. 3 p.m. dual.) (juss.) **يُغْنِيَانِ**
the twain availed

(imperf. 3 p.m. plu.) acc. **لَنْ يُغْنُوا**
they shall avail (never)

to avail against (4) **مِن - <**

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

بَغَوْسُونَ (imperf. 3 p. m. plu.) w.v.
< they dive

فَاصٍ بَغَوْسٌ غَرَامًا
وَ مَغَامًا (ن) - فِي

to dive, plunge into water

غَوَّاصٌ a diver (n.)

غ و ط

الْفَنَائِطُ (act. pl. m. sing.)

the privy (n.)

lit. a wide, depressed piece
of ground

< غَاطَ بَغْطًا غَرْمًا (ن)

to dig, excavate

غ و ل

غَوْلٌ < heediness, (v. n.)

that deprives one of reason

viii. قَالِ بُولٌ غَوْلًا (ن) وَ اُغْتَالَ

to cause to perish, seize
unaware

غَالِيِ الْخَمْرِ

(the drunkard) of reason,
caused to perish him

غ و ت

يُنَادُوا (3 p. m. plu.) pip. w.v. x
they shall be responded to
their cry for aid

to relieve, أَغَاكَ إِغَاةً
to respond to the begging
for aid

لَنْ يَسْتَجِيبُوا لِقَوْلِهِمْ إِلَّا مِثْلَ
الدَّرَسِ

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 اسْتِئَاثَةً

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

غَوْرًا < sunk away (n.) acc.

غَارَ بَغْرًا غَوْرًا (ن)

to sink in the ground (water),
to enter the low land

iv. غَابَ يَغِيبُ غَيْبًا (ض) وَ اغْتَابَ

(1) to go away, *vill* غَيْبًا وَ

to be hidden, secret,
unseen

(2) to slander

(3) to backbite

وَلَا يَغْتَابَنَّ بَعْضُهُمْ بَعْضًا

Nor backbite one another.

[49:12]

lit. disappeared (v.n.) غَيْبًا / غَيْبًا

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 الْغَيْبِ فِي السَّمَاوَاتِ 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 لِتَعْلَمَ أَنِّي لَمْ أَخْفَهِ 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
~ersed

غَوَى يَغْوِي غَيًّا (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 causest to be erring

to cause to err *iv* إِغْوَامًا

(*perf.* 1st *p. plu.*) *w.v. iv.* أَهْوَيْنَا
we caused to err

w.v. acc. iv

(*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.* الْغَيِّ / غَيًّا
meta. perdition.

(*act.* 2 *plc. 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 الْغَاوِينَ / الْغَاوِينَ

غ ي ب ★

< ~backbite *w.v. juss. vill* يَغْتَابُ

to alter, change **تَغَيَّرَ**

acc. w.v. ii

(imperf. 3 p. m. plu.)

they alter or change

(3 p. f. plu.) emp. ii

they surely alter

وَلَا أُمِرْتُ أَنْ أَتَغَيَّرَ بِمَا خَلَقَ اللَّهُ

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**

(Ap-der. ii acc.)

one who changes

(Alder. f. plu. iv)

< the raiders

to make a iv, hostile attack

(particle.)

other, other than, another, save, but

غ ي ض ★

(imperf. 3 p. f. sing.) w.v.

< ~ absorb

عَاقَسَ يَبْتَسُّ قَبِيضًا (ض)

to sink, to become scanty

وَمَا تَرْضَى الْأَكْثَامُ وَمَا تَزِدُّنَّ

And that which vombs absorb and that which they grow.

[13:8]

the intimacy (4)

فَالْمُحْسِنَاتُ مِنْكُمْ حَرْفَاتٌ لَلْغَيْبِ

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 **غَيْبٍ** while others use unseen, secret, absence and hidden according to the contents of the verses).

< hidden (n.p.) **غَيْبٌ**

(sing.) **غَيْبٌ**

(act. pic. m. plu.) **غَائِبِينَ / غَائِبِينَ**

< absent ones

(sing.) **غَائِبٌ**

(act. pic. f. sing.)

an absent one

the bottom (of a well) (n.)

قُبَابَةٌ

غ ي ث ★

(3 p.m. sing.) pip. w.v.

< ~ will have rain

عَاتَ يَنْتُ غَيْثًا (ض)

to cause rain, to make rain fall

rain (n.)

غَيْثٌ / الْغَيْثُ

غ ي ر ★

(imperf. 3 p.m. sing.) w.v., ii

< ~ alters

يَتَغَيَّرُ

(3 p.m. sing.) el **لَيَغْظُ**
in order to enrage or he may
enrage

rage (n.) **غَيْظٌ / الْغَيْظُ**

(act. plc. m. plu.) **غَائِظُونَ**
enraged ones

<raging, v.n., v. **تَغَيَّبًا**
to rage **تَغَيَّبَ تَغَيَّبًا**

(3 p.m. sing.) w.v. pp. **غَيْضٌ**
~was sunk
~made to abate

غ ي ظ ★

(imperf. 3 p.m. sing.) w.v. **يَغْيِظُ**
<~makes anger ~enrages
غَاظَ يَغْيِظُ غَيْظًا (م)
to anger, enrage, provoke

★★★

كتاب 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.) قَوَادٍ / الْقَوَادِ

< hearts (n. p.) أَقْبِدَةٌ / الْأَقْبِدَةُ

(sing.) قَوَادٍ

(w. & h. n.)

★ ف ه و

< a party, group, (n.) قَتَاةٌ

band

(plu.) قَتَاتٌ

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(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]

ف

(*perf. 1st p. plu.*) **فَتَحْنَا**
we opened

حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِمْ بَابًا ذَا عَذَابٍ ثَلِيثٍ
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)

لِيُفْتَحَ بَيْنَنَا وَبَيْنَ الْحَقِّ

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.*) **اِفْتَحْ**
to decide (5)

رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ

Our Lord! decide then between us and our people with truth. [7:89]

(*3 p. f. sing.*) *pp.* **فُتِحَتْ**
~be opened (1)

two parties (*dual*) *nom* **الْفِتْنَانِ**

acc. **فِتْنَيْنِ**

(*h.v.*)

ف ت ح

(*imperf. 3 p. m. sing.*) *h.v.* **تَفْتَرُ**
< thou cease

قَوِيَ بِنْمًا (بِنْمًا) فَتَنًا (س)

to cease from (always in negative sense)

قَالُوا تَاللَّهِ تَفْتَرُ إِنَّكَ لَرَسُولُكَ

They said: By Allah Thou ceases not from remembering Yusuf. [12:85]

ف ت ح

(*perf. 3 p. m. sing.*) **فَتَحَ**
opened, disclosed

< **فَتَحَ يَفْتَحُ فَتْحًا (ف)**

to open, disclose, to give victory, conquer, to judge, to grant, to let out, to decide

to open (1)

قَالُوا أَعْرَبُوا لَهُمْ رِسَالَتَهُ فَمَنْ يَفْتَحُ اللَّهُ لَهُ لَئِكَ

They said: do you inform them of what Allah has disclosed to you. [2:76]

(*perf. 3 p. m. plu.*) **فَتَحُوا**
they opened

وَلَمَّا فَتَحُوا مَتَاعَهُمْ

And when they opened their stuff. [12:65]

keys (n. p., ints.) **الْمَفَاتِحُ / مَفَاتِحُ**

★ ف ت ر

(imperf. 3 p.m. plu.) **يَفْتَرُونَ**
 < they flag

قَرَّ يَفْتَرُ فُتُورًا (ن)
 to flag, to feel weak or faint **عَن**

يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ
 And they glorify (Him) night and day, they flag not.
 [21:20]

(3 p. m. sing.) *pip. ii* **يَفْتَرُ**
 < ~ shall not be abated

to abate *ii* **قَرَّ يَفْتَرُ**
 a cessation (n.) **قَرَّةٌ**
 (a certain interval of time)

★ ف ت ق

(perf. 1st. p. plu.) **فَتَقْنَا**
 < we rent

قَتَقَ يَفْتَقُ فِتْقًا (ف)
 to cleave, slit, to rend

★ ف ت ل

(act. 2. pic.) *acc.* **فَتِيلًا**
 < a thing of no value

قَلَّ يَفْتِيلُ فَتِيلًا (م)
 to twist (a rope, thread)
lit. a small skin in the cleft of a date-stone

حَتَّىٰ إِذَا جَاءَهُمُ الْمَفَاتِحُ

Till, when they arrive thereto the portals will be opened
 [39:71]

~ is let out (2)

حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ

Until when Yajuj and Majuj are let out.
 [21:96]

(3 p. f. sing.) *ii pip* **يَفْتَحُ**
 < ~ will be opened

as R. F. *ii* **فَتَحَ تَفْتِيحًا**
 will not be opened **لَا يَفْتَحُ**

(perf. 3 p. m. plu.) *x* **اسْتَفْتَحُوا**
 < they besought judge

to seek, sue- **اسْتَفْتَحَ اسْتِفْتَا حًا**
 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.* **فَتْحٌ / الْفَتْحُ / فِتْحًا**
 < victory

(plu.) **فُتُوحٌ**
 (act. pic. m. plu.) **الْفَاتِحِينَ**
 deciders

وَأَنْتَ خَيْرُ الْفَاتِحِينَ
 Thou are the Best of Deciders.
 [7:89]

(pis. pic. f. sing.) *ii* **مَفْتُوحَةٌ**
 opened (ones)

وَكُلِّدْنَا 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)

يَفِين

فَمَا آمَنَ لِمُوسَى إِذْ أَخَذْتَهُ بِتَوْبِهِ عَلَىٰ عِزِّ جُنُودِهِ
فَمَا آمَنَ لِمُوسَى إِذْ أَخَذْتَهُ بِتَوْبِهِ عَلَىٰ عِزِّ جُنُودِهِ

Then none believed is 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 *يَفِين*, *فَتَن* in this verse means 'to put in trouble' or 'to slay')

should tempt *emp.*
should not (*neg. emp.*)
tempt

يَفِين

لَا يَفِين

يَبْنَئِ أَوْ أَمَرَ لَا يَفْتِنُكُمُ الشَّيْطَانُ

O children of Adam ! let not the Satan tempt you. [7:27]

ف ت ن ★

(*perf. 3 p. m. plu.*)

فَتَنُوا

<they persecuted

فَلَنْ يَغْنَمَ فَنَّا وَفَتَنَّا (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.*)

فَتَنُوا

you tempted (2)

قَالُوا بَلْ وَالْحَيَّةِ لَمَنْ قَتَلْتُمْ نَفْسَكُمْ فَفَتَنَّا

They said (*i.e.*, will say in the Hereafter) yes! but ye tempted your souls. [57:14]

(*perf. 1st p. plu.*)

فَتَنَّا

we tempted

قَالَ يَا قَوْمِ إِنَّمَا فُتِنْتُمْ

He said: verily we have tempted thy people.

[20:85]

(see also verse 29:3)

to 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'. (L.L.)

فِتْنَةٌ أَيْ إِخْتِبَارٌ وَ بَلَاءٌ

fitna i.e., trial and temptation (P.L., 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 هِيَ فِتْنَةٌ

We are but a temptation. [2:102]

وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ

And the temptation is more grievous 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 يُؤْمَرْ بِاللَّهِ فِتْنَةً

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.*) *J.d.* **يَفْتِنُوا**
(lest) they tempt

وَاحذَرُوا أَن يَفْتِنُوكَ

And beware thou of them lest they tempt thee. [5:49]

(*imperf. 1st. p. plu.*) *el. acc.* **لِيَفْتِنَ**
~in order to try

in order to try them **لِيَفْتِنَهُمْ**
[72:17]

(*com. perate neg.*) **لَا تَفْتِنِي**
do not tempt me!

(*ى* pronominal)

(*3 p. m. sing.*) *pp.* **فُتِنُوا**
they had been tempted

(*2 p.m. plu.*) *pp.* **فُتِنْتُمْ**
you were tempted

(*3 p. m. plu.*) *pip.* **يُفْتَنُونَ**
they are tried

(*2 p.m. plu.*) *plp.* **يُفْتَنُونَ**
you are tested
(you are being tested)

temptation *v.n. acc.* **فُتُونًا**

tempters (*act. pic. m. plu.*) **فَاتِنِينَ**

مَا أَنْتُمْ عَلَيْهِ بِفَاتِنِينَ

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 الصَّادِقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ
Yusuf, O' truthful one! explain
to us seven fat kine.
[12: 46]

(*perate. m. plu.*) *iv*.
explain (you) !

أَفْتِنِي فِي رُؤْيَايَ
Explain to me my dream.
[12:43]

(*imperf. 2 p. m. sing.*) *x*
<thou ask the legal order

to ask اسْتَفْتِنَا
opinion or legal order,
to question

(*imperf. 2 p. m. dual.*) *x*
(you twain) are asking
(about) اسْتَفْتِيَانِ

(*imperf. 3 p. m. plu.*) *x*
they ask (legal order) اسْتَفْتُونَ

(*perate. m. sing.*) *x*
ask ! (the view or opinion) اسْتَفْتِ

فَاسْتَفْتِهِمْ
Then ask them. [37:4]

a young (n.) w.v.
< قَوٌّ يَقْوَى قَوٌّ (قَوًّا) (س)
to be young (the noun appli-
es both to human beings
and animals) قَوٌّ

أَفِي

أَفْتُوا

تَسْتَفْتِي

تَسْتَفْتِيَانِ

يَسْتَفْتُونَ

اسْتَفْتِ

قَوٌّ

excuse, (2)

ثُمَّ لَوْ كُنَّا نَعْتَدُكُمْ (آلَافًا وَاللَّهِ رَبَّنَا أَكْفَرْنَا لَوْ
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 قَتَا
in this verse means الْمُنْزَرُ
'excuse or الْجَوَابُ answer
—being so called because
of it being a lie')

ف ت ي ★

(*imperf. 2 p. m. sing.*) *iv*
~decreeth (1) يَنْقِي

to give a formal *قَوٌّ* إِفْتَاءً
legal opinion.

to inform the *قِي*
legal order,

to issue a decree (divine),

to explain the meaning of
a dream

قُلْ اللَّهُ يُفْتِيكُمْ فِي
Say than : Allah decreeth
a decree unto you con-
cerning them. [4:127]

to pronounce (2)

قُلْ اللَّهُ يُفْتِيكُمْ فِي الْكَلِمَةِ
Say Allah pronounceth you
in the matter of one with-
out father or child.

[4:176]

بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ

Nay man desires to sin in front of him. [75:5]

(imperf. 2 p.m. sing.) acc. thou causeth to gush forth

تَفْجُرُ

حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوتًا

Untill thou causeth for us to gush forth from the earth a fountain. [17:90]

(perf. 1st. p. plu.) ii < we caused to gush forth

فَجَّرْنَا

to create an outlet 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 thou causeth to gush forth

تَفْجُرُ

(imperf. 3 p.m. plu.) ii they cause to gush forth

يَفْجُرُونَ

v.n. acc. ii causing to gush forth (abundantly)

تَفْجِيرًا

(3 p. f. sing.) pp. ii < flowed out

فَجَّرَتْ

(imperf. 3 p.m. sing.) v ~gusheth forth

يَفْجُرُ

to flow out v, فَجَّرَ فَجْرًا

(perf. 3 p. f. sing.) vii ~gushed out

أَفْجَرَتْ

to burst out, to gush out vii أَفْجَرَ أَفْجَارًا

أَفْجَرَ

when attached to a pronominal written with **أَفْ** instead of **يَفْ** as **فَتَاهُ**, **فَتَامَا**
meta. boy, man, page, servant

two youngs (n. dual.) (two men)

فَتَانِ

< men, youths, (n. p.) youngs

فَتَاهُ

(sing.) فَوْقَ

< men, young, youths (n. p.)

فَتَانِ

< young girls (n. p.)

فَتَاتِ

(sing.) فَتَاهُ

ف ج ح *

path, way, passage (n.)

فَجٌّ

lit. broad way between mountains

< paths, passages (n. p.)

فَجَجٍ

(sing.) فَجٌّ

ف ج ر *

(imperf. 3 p.m. sing.) el < may sin

يَفْجُرُ

فَجَّرَ فِجْرًا وَفَجْرًا (ن)

(1) to s. , to act immorally

(2) to cleave, فَجَّرَ فَجْرًا

break up, dig up

adultery (2)

وَالَّذِي يَأْتِيَنَّكَ الْفَاحِشَةَ مِنْ نِسَائِكَ

And for those of your women who (may) commit adultery. [4:15]

indecency (n.) الْفَحْشَاءُ

< indecencies (p.n.) الْفَوَاحِشُ
(sing.) فَاحِشَةٌ

ف خ ر ★

< boasting (v.n.) vi تَفَاخَرُ

self-glorification (Jid.)
natural boasting (JK)

to rival or vie تَفَاخَرُ تَفَاخَرًا
with each other in glory or
excellence as (III تَفَاخَرُ)

< boastful (ints.) فَخْرٌ

فَخْرًا يَفْتَخِرُ فَخْرًا وَ تَفَارًا (ن)
to glory, boast

pottery (n.) الْفَخَّارُ

ف د ي ★

(perf. 1st. p. plu.) w.v. قَدَيْنَا

< we ransomed
قَدَامًا وَ قَدَى وَ قَدَى (ض)
قَدَى قَدَى

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.) فَجَرَةٌ

(sing.) فَاجِرٌ

(ungodly people)

< evildoers (b. p.) فَجَارٌ

(ungodly people)

(sing.) فَاجِرٌ

wickedness (v.n.) فَجْرٌ

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 (I)

فَحْشٌ يَفْحَشُ فَحْشًا (ك)

to be excessive, immoderate, unreasonable, befoul, obscene

فَاحِشَةٌ literally signifies 'an excess', an enormity, anything exceeding the bounds of the rectitude

وَالَّذِينَ إِذَا سَأُوا فَاحِشَةً سَأَلُوهَا

And those who, when they have done an ill-deed or wronged. [3:135]

قَدِيْبَةٌ *il* see *و دي*

قَدْرُومًا *see* *و ذر*

★ ف ر ت

قَرَاتٌ *< sweet (water) (n.)*

used as an adjective of water

قُرَاتًا *thirst quenching (LL.) acc.*
or very sweet

★ ف ر ث

قُرْثٌ *excrement, dung faeces (n.)*

★ ف ر ج

قُرِجَتْ *(3 p.m. sing.) pp*
< is cloven

قَرَجَ يَقْرِجُ قَرَجًا (ض)

to open, separate, cleave, spilt

قُرْجٌ *meta. chastity (v.n.)*
(private part)

lit. opening, gap

قُرُوجٌ *private parts (p. n.)*
(of male or female)

★ ف ر ح

قَرِحَ *(perf. 3 p.m. sing.)*
< was glad

قَرِحَ يَقْرِحُ قَرِحًا (س)

to be glad, happy, delighted,
rejoice, be cheerful, to exult

قَرِحُوا *(perf. 3 p. m. plu.)*
they were glad

قُدُّوْا *(imperf. 3 p.m. plu.) iii*
< ye ransom

قَادِي مَفَادَاةٍ وَ فِدَامًا

to receive or give a ransom.
for one to release him

كَلَنْ يَأْتُوْكُمْ اُنْسِي تَقْدُوْهُمْ

And if they come as captives
unto you, ye ransom them.
[2:85]

اَقْدَى - ب *(perf. 3 p.m. sing.) viii*
~ gave as ransom.

اَقْدَى اَقْدَامًا *<*
give ransom

فَلَنْ يَقْبَلَ مِنْ اَحَدِهِمْ
شَيْءًا مِنَ الْاَرْضِ ذَهَبًا وَّلَوْ اَقْدَى بِهٖ

Not an earthful of gold
shall be accepted from any
such though he were to
give it (in alms or) as
ransom. [3:91]

اَقْدَتْ - ب *(perf. 3 p. f. sing.) viii*
~ ransomed

اَقْدَوْا - ب *(perf. 3 p.m. plu.) viii*
they gave as ransom

يَقْدِي - ب *(imperf. 3 p.m. plu.) viii*
~ ransometh

يَقْدُوْا - ب *(f. d.) et. viii.*
(imperf. 3 p.m. plu.)
they may ransom, in order to
give as ransom

فِدَاؤٌ *(v.n. iii, w.v.)*
receiving ransom (or ransom)

فِدْيَةٌ *ransom (n.)*

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 *

فَرَّوْثٌ (perf. 3 p. f. sing.) (assim)

< ~ fled

فَرَّ يَفِرُّ فَرًّا وَ فِرَارًا وَ مَفْرَأً (ض)

to flee, run away, run off.

escape (- مِنْ)

فَرَرْتُ (perf. 1st. p. sing.)

I fled

yc fled (perf. 2 p.m. plu.) فَرَرْتُمْ

يَفِرُّ (imperf. 3 p. m. sing.) (assim)

~ will flee

يَفِرُّونَ (imperf. 2 p.m. plu.) (assim)

ye flee

فِرَارًا (perate. m. plu.)

flee !

فُتُوْا إِلَى اللَّهِ

Flee therefore unto Allah.

[51:50]

fleeing v.w. acc. فِرَارًا

يَفْرَحُونَ (imperf. 3 p. m. sing.) ~ will be glad

يَفْرَحُونَ (imperf. 3 p. m. plu.) they are glad

يَفْرَحُوا they may/will be acc. f.d. glad

لِيَفْرَحُوا

Then let them be glad (or) let them rejoice. [10:58]

يَفْرَحُونَ (imperf. 2 p. m. plu.) ye are happy

ذَلِكَ بِمَا كُنْتُمْ تَفْرَحُونَ

That is because ye had been exulting. [40:75]

لَا تَفْرَحْ (perate. neg. m. sing.) exult not

لَا تَفْرَحُوا (perate. neg. m. plu.) exult ye not

فَرِحٌ rejoicing one, exultant (n.) فَرِحُونَ rejoicing ones, exultant p.n.

p.n. (acc.)

فَرِحٌ (sing.)

ف ر د *

فَرْدًا alone (1) (n.)

وَنَرِيْهِ مَا يَتْلُو وَ يَأْتِينَا 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.)

فَرَشَاتٌ

(sing.) فَرَشَاتٌ

★ ف ر ض

(perf. 3 p.m. sing.)

فَرَضَ

<~ordained (1)

فَرَضَ يَقْرَضُ فَرَضًا (ض)

to ordain, enact (a law), estimate, conceive, to apportion, to impose

مَنْ فَرَضَ فِئْتَانِ الْحَجِّ

Wherefore whosoever ordaineth (unto himself) the pilgrimage therein (i.e., during these months) [2:197]

imposed (2)

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَىٰ مَكَائِكَ

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 أَقْرَبَهُ

No blame there is upon the Prophet in that which Allah hath decreed for him. [33:38]

settled (4)

(perf. 2 p. m. plu.)

فَرَضْتُمْ

ye settled

running away

الْفَرَارُ

place of refuge (n. p. t.)

الْمَفْرَأُ

whereto approaches a fleeing one from a danger

★ ف ر ش

(perf. 1st. p. plu.)

فَرَشْنَا

<we have stretched forth

فَرَشَ يَقْرِشُ فَرَشًا وَ قِرَاشًا (ض)

to spread out, extend, stretch forth

small cattle (n.) acc.

فَرَشًا

or camels

lit. small animals فَرَشٌ of which flesh is used as food.

وَمِنَ الْأَنْعَامِ حَمُولَةً وَفَرَشًا

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.) فَرَّاشَةٌ

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُورِ

A Day whereon mankind shall become as moths scattered. [101:4]

carpet acc.

فَرَّاشًا

lit. a thing that is spread out upon the ground, a thing that is spread for one to sit or lie upon (LL.)

(act. pl. f. sing.) قَارِضٌ
old (cow), large, thick,
full-grown

★ ف ر ط

(imperf. 3 p. m. sing.) acc. يَقْرِضُ
< ~ may hasten

قَرِطٌ يَقْرِطُ قَرِطًا (ن)
to act hastily and
unjustly towards

إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا
We fear he may hasten
against us. [20:45]

(imperf. 1st. p. sing.) أُقْرِطُ
< I have been remiss

قَرِطًا تَقْرِيطًا
to miss, fall in neglect,
short of, be remiss in, to exceed
bounds, be extravagant

لِحَسْرَتِي عَلَى مَا تَرَكْتُ فِي جَنْبِ اللَّهِ
Alas ! for that I have been
remiss in respect of Allah.
[39:56]

(perf. 2 p. m. plu.) قَرِطْتُمْ
ye have been remiss

(perf. 1st. p. plu.) قَرِطْنَا
we have been remiss, we neglected

فَالَّذِينَ هُمْ عَنْ آلِهَتِهِمْ
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. 1st. p. plu.) قَرَضْنَا
we have ordained.

(imperf. 2 p. m. plu.) acc. f. d. تَقْرِضُوا
ye have settled

ordinance (1) (n.) قَرِيبَةٌ

قَرِيبَةً مِنَ اللَّهِ

(This is) an ordinance from
Allah. [4:11]

settlement (2)

(see above verse 2:237)

stipulation (3) الْقَرِيبَةُ

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَضَيْتُمْ 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]

(pl. pact. m. sing.) acc. مَفْرُوضًا
a settled one or something
allotted

وَالَّذِينَ لَا يَجِدُونَ فِي سَبِيلِ اللَّهِ سَبِيلًا

وَيَتَأَلَّفُونَ بَنَاتَ غَيْرِهِمْ 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
one-self exclusively to

بِأَذَا فَرَعْتَ فَالصَّبِّ

Then when Thou becometh
relieved, toil. [94:7]

(*imperf. 1st p. plu.*) **ل** نَفْرَعُ

we shall direct (ourselves)

سَتَفْرَعُ لِكُلِّ آيَةِ الْعَقَلَيْنِ

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 قُورًا وَأُرْسَى قُورًا

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 الْوَقِيُّ الْوَقِيُّ عَلَيْهِ وَيَطْرًا

He said : bring me I shall
pour forth molten copper.
[18:96]

(*perate. m. sing.*) *iv*

pour forth

الْفَرِغْ مَلَيْنًا صَبْرًا

Pour forth on us patience.
[2:250]

مَا تَوَطَّنَا فِي الْكِتَابِ مِنْ شَيْءٍ

And we have not been remiss
in respect of aught in the
Book. [6:38]

exceeding (the (*acc. v.n.*)
bounds) **فَوْضًا**

وَكَانَ أَمْرًا فَوْضًا

And whose affair is exceeding
(the bound). [18:28]

(*pis. pic. m. plu.*) **مُقَرَّبُونَ**

those who are taken in
hasting; see above R.F.

وَالْهَرَّةُ تُفَرِّطُونَ

And they will be hastend
(thereto). [16:62]

★ ف ر ع

branch (*n.*) **فُرْعٌ**

رَفَعْنَا فِي السَّمَاءِ

And its branch(es) (reaching)
unto heaven. [14:24]

★ ف ر ع

(*perf. 2 p.m. sing.*) **فَرَعْتَ**

thou becometh relieved

فَرَعُ بَفْرَعٍ أِبْفَرَعُ فَوْضًا وَ فَرَاغًا
(ن، ف)

to be empty, vacant to finish
a thing, cease from, be un-
occupied

(3p. m. sing.) plp.

~ is separated out

فَرَّقُوا

فَمَا يَفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ

Therein is separated out every affairs of wisdom (or 'is decreed'). [44:4]

(perf. 2 p. m. sing.) il

thou hast caused a division

فَرَّقْتَ

to frighten, *il* تَفْرِيقًا

scatter, disperse, separate into many portions, make division

(imperf. 3 p.m. plu.) il

they make division

يُفَرِّقُونَ

(or they separate)

(imperf. 3 p.m. plu.) f.d. il

that they make distinction

يُفَرِّقُوا

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. 1st. p. plu.) il

we make distinction

نُفَرِّقُ

we make no distinction

لَا نُفَرِّقُ

(perate. m. plu.) til

< part from

فَارِقُوا

iii فَارِقَ فِرَاقًا وَ مَفَارِقَةً

to part from, separate oneself from, abandon, leave

ف ر ق ★

(perf. 1st. p. plu.)

فَرَّقْنَا

< we separated (!)

فَرَّقَ بَغْرُقَ | بَغْرُقَ قَرْنَا وَ قَرْنَا

to separate بَا وَ بَيْنَ -

between, to divide, distinguish, decide between

إِذْ لَقَيْنَا يَوْمَ الْبَحْرِ

And (recall what time) we separated the sea for you. [2:50]

to distinguish (2)

وَقَرَأْنَا قُرْآنَهُ يَتْلُوهُ 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 بَغْرُقَ قَرْنَا (ف)

to fear, dive (into a wave)

لَا يَخْشَوْنَ قَوْمًا يَدْرَأُونَ

But they are a people who dread. [9:56]

(perate. m. sing.)

decide! (4)

أَفْرُقْ

فَارِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ

So decide between us and this transgressing people.

[5:25]

تَفَرَّقُوا / لَا تَتَفَرَّقُوا

(perate neg. m. plu.) v
do not be divided

أَنْ أَيْمُوا الدِّينَ وَلَا تَتَفَرَّقُوا 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.)

فِرْقَيْنِ

acc.

فِرْقَانِ

(act. 2 pic. m. dual.)
two parties or groups

فِرْقَانِ

acc.

فِرْقَيْنِ

(Ap-der. m. plu.) v
divers (Pic.)

مُتَفَرِّقُونَ

sundry (Jid.)

مُتَفَرِّقُونَ

مَنْ أَبْأَبِ مُتَفَرِّقُونَ خَيْرًا أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ

Are divers (or sundry) lords
better or Allah the one,
the Almighty? [12:39]

different (Ap-der f. sing.)

مُتَفَرِّقًا

وَأَدْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ

And enter by different gates.
[12:67]

criterion (of right or
wrong)

الْفَرَقَانِ

أَوْ قَارِئُوهُمْ بِسَعْدٍ

Or part from them reput-
ably. [65:2]

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

تَفَرَّقَ

< ~became scattered
~deviated

to become تَفَرَّقَ تَفَرَّقًا
separated, scattered

وَلَا تَتَّبِعُوا السَّبِيلَ تَتَفَرَّقَ 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 تَعْرَفُوا الَّذِينَ أَوْتُوا الْكِتَابَ

الَّذِينَ آمَنُوا بِآيَاتِنَا

And those who are vouch-
safed 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

يَتَفَرَّقَا

(Imperf. 3 p.m. dual.)

the twain separate each
other

(Imperf. 3 p.m. plu.) v

يَتَفَرَّقُونَ

they will be separated

to forge or أَقْرَى أَقْرَامًا

fabricate (a lie
against SS) عَلَيَّ -

<< قَرَى يَفْرِي قَرِيًّا (ض)

to cut, split, cleave, slander

(the weak letter ي is changed
to أَلِفٌ when the verb
is joined to the following
pronominal, thus أَقْرَى
becomes أَقْرَاهُ)

أَمْ يَقُولُونَ أَفْخَرَى عَلَى اللَّهِ كَذِبًا

Do they say, he hath fabricat-
ated a lie concerning God.
[42:24]

أَمْ يَقُولُونَ افْتَرَاهُ

Do they say | he hath fabric-
ated it ? [10:38]

(perf. 1st p. sing.) vill أَفْتَرَيْتُ
I have fabricated (a lie)

(perf. 1st p. plu.) افْتَرَيْنَا
we have fabricated (a lie)

(imperf. 3 p. m. sing.) vill يَفْتَرِي
~fabricateeth

(imperf. 2 p.m. sing.) el. يَفْتَرِي
in order to fabricate
(against)

(imperf. 3 p. m. plu.) يَفْتَرُونَ
they fabricate (a lie against)

(imperf. 2 p.m. plu.) تَفْتَرُونَ
ye fabricate

that ye in order to el. يَفْتَرُوا
fabricate

Illustration. 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. فَرْقًا

إِنْ تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فَرْقًا

O ye who believe ! if ye fear
Allah He will make for
you a distinction. [8:29]

ف ر ق

(act. pic. m. plu.) acc. فَارِهِينَ
<exultantly, skilfully

(sing.) briak, skilful فَارِهًا
<< قَرِهَ يَفْرُهْ قَرَاهًا (س)

to exult above measure, to
be briak, to do SS skilfully

وَتَنْجُونَ مِنَ الْجِبَالِ الْيُنْتَفِرِينَ
And how ye out houses in
the mountains skilfully.
[26:149]

[فَارِهِينَ] has occured as
not as adjective for
[IML] يَبُوتُ

w. v.

ف ر ي

<(perf. 3 p.m. sing.) vill أَقْرَى
~fabricated (a lie)

assim

ف ز ع ★

(imperf. 3 p.m. sing.) acc. **بَسْتَفِزُّ**
~maketh unsettled

x **اَسْتَفِزُّ اَسْتَفِزَّارًا** <
to excite, make active, deceive,
unsettled (fear)

<< **قَوْءٌ يَمْزُ قَوْءًا (ن)**
to flow as blood from a
wound, to remove, expel

فَاَرَادَنَ يَسْتَفِزُّهُمْ مِّنَ الْاَرْضِ
Then he besought to unsettle
them from the land.
[17:103]

(imperf. 3 p. plu.) x **بَسْتَفِزُّونَ**
they unsettle thee

وَاَن كَاذِبًا يَسْتَفِزُّونَكَ مِنَ الْاَرْضِ
And verily they will-nigh
unsettle thee. [17:76]

incite! (perate. m. sing.) x **اَسْتَفِزُّ**

وَاَسْتَفِزُّ مَنَ اسْتَطَعْتَ وَنَهْمٌ
And incite whom thou can
of them. [17:64]

ف ز ع ★

(perf. 3 p.m. sing.) **فَرَعٌ**
<~was frightend

فَرَعٌ يَفْرَعُ فَرَعًا (س)
to be frightend, afraid,
terrified

(perate. neg. m. plu.) **لَا تَفْتَرُوا**
(you) fabricate not!

(imperf. 3 p. f. plu.) **يَفْتَرُونَ**
they (f.) fabricate

وَلَا يَأْتِيَنَّ بِمِثْلِنَا يُفْتَرُونَ
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) **مُفْتِرٍ**
one who fabricates lies

(pis. pic. m. sing.) **مُفْتَرَى**
fabricated one

(ap-der. m. plu.) **مُفْتَرُونَ**
<those who fabri-
cate lies

(sing.) **مُفْتِرًا** <
acc. **مُفْتَرِينَ**

(pis. pic. f. plu.) **مُفْتَرِيَاتٌ**
fabricated ones

(sing.) **مُفْتَرَاةٌ** <
(act. 2 pic.) acc. **فَرِيًّا**

a thing unprecedented or
unheard of
قَالُوا يَا مَرْيَمُ الْقَدْ جِئْتِ بِشَيْءٍ كَرِيمًا
they said : O Maryam thou
hast brought a thing un-
heard of. [19:27]

(perate m. plu.) **أَفْسَحُوا**
make room!

(perate m. plu.) **تَفَسَّحُوا**
make room!

★ ف س د

(perf. 3 p. f. sing.) **فَسَدَتْ**
< ~ were corrupted

فَسَدَ يَفْسُدُ / فَسِدُ وَفَسَدَ يَفْسُدُ
فَسَادًا (ن، ض، ك)

to become corrupted, invalid
decomposed, bad, vicious,
wrong

(perf. 3 p. f. dual.) **فَسَدَا**
the twain were corrupted

(perf. 3 p. m. plu.) **أَفْسَدُوا**
< they corrupted

أَفْسَدُوا
to corrupt, decompose

(imperf. 3 p. m. sing.) **يَفْسُدُ**
~ will act corruptly.

that he may do *el. iv* **يَفْسُدُ**
corruption

(imperf. 3 p. m. plu.) **يَفْسُدُونَ**
they will act corruptly or they
will corrupt

that they may *el. iv* **يَفْسُدُوا**
corrupt

f.d. iv **تَفَسَّدُوا**
(imperf. 2 p. m. plu.)
that ye make corruption

(perf. 3 p. f. plu.) **فَزِعُوا**
they are terrified

وَلَوْ تَرَى إِذْ فَزِعُوا لَمَلَّا فُتُونَ

And couldst thou see the
time when they shall be
terrified! Then there shall
be no escaping. [34:51]

(3p.m.sing.) **فَزَعٌ**
< fright is taken off **عَنْ**

فَزَعٌ تَفْرِيمًا **ii**

to take off the fright, **عَنْ**

to be free from fear **عَنْ فَزَعٍ** <<

**حَتَّى إِذَا فَزِعَ عَنْ قُلُوبِهِمْ قَالَ أُو
مَاذَا أَتَانَكُمْ رَبِّكُمْ**

Until when fright is taken
off from their hearts, they
said: what is that your
Lord hath said? [34:23]

terror (v.n.) **فَزَعٌ**

the great terror (**الْأَكْبَرُ**) **الْفَزَعُ**
(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.) فِسْقٌ
transgression (LL)

(act. pic. m. sing) acc. فَاسِقٌ / فَاسِقَاتٌ
transgressor

acc. فَاسِقُونَ / فَاسِقِينَ
(act. pic. m. plu.)
transgressors
acc. الْفَاسِقُونَ / الْفَاسِقِينَ

wickedness (v.n.) فُسُوقٌ
(sing.)

★ ف ش ل

(perf. 2 p. m. plu.) فَتِنْتُمْ
you became weak-hearted
(or) lose heart, (you flag-
ged—Jid.)

فَتِيلٌ يَفْتَلُ فَتْلًا (س) <
to become weak-hearted, co-
ward, flag i.e., to grow
spiritless or languid, be-
come tired, to fail, to lose
heart

حَتَّى إِذَا تَوَلَّوْا وَتَأْتَوْنَ فِي الْأَمْرِ

Until you became weak-
hearted 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. تَفْسِدُونَ
ye will surely cause corruption

(imperf. 1st. p. plu.) el. نَفْسِدُ
we in order to do corruption

(v.n) acc. الْفَسَادُ / فَادًا / فَادًا
corruption

(Ap-der. m. sing.) الْفَيْدُ
foul-dealer, corruption
maker, one who makes
mischief

acc. الْمَفْسِدُونَ / الْمَفْسِدِينَ
the foul-dealers

acc. مَفْسِدُونَ / مَفْسِدِينَ
foul-dealers

★ ف س ر

(v.n) ll acc. تَفْسِيرًا
interpretation

to explain, ll تَفْسِيرًا
interpret, discover

★ ف س ق

(perf. 3 p.m. sing.) فَسَقَ
trespassed

فَسَقَ بِمِيقٍ أَوْ بِمِيقٍ فَسُوقًا
وَفَيْعًا (ض، ن)

(the command), transgress,
to break the bounds of
law, violate, to pass be-
yond or over (limits), ex-
ceed

ثَلَاثًا فَصَلَ طَالُوتَ بِأَسْبُوتِهِ

Then when Talut set out with his army. (Pic.)

[2:249]

(perf. 3 p. f. sing.) فَصَلَّتْ

departed

وَلَمَّا فَصَلَ الْكَارِوَانَ

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.) فَصَّلَ

<~detailed

to divide فَصَّلَ تَفْصِيلاً

into parts, to expatiate in to detail, make a statement or speech clear, distinct

وَقَدْ فَصَّلَ لَكُمْ تَحْذِيرًا عَلَيْكُمْ

And He hath detailed unto you that which he hath forbidden you. [6:119]

(perf. 1st p., plu.) فَصَّلْنَا

we have detailed

(imperf. 3 p. m. sing.) يَفْصِلُ

~detail

(imperf. 1st. plu.) نَفْصِلُ

we detail (or) we make clear

acc. f. d. تَفْشَلًا

(imperf. 3 p. f. dual.)

they (two groups) may lose heart

إِذْ مَكَتَ ظَالِمًا مِّنْكُمْ وَأَنْ تَفْشَلُوا

(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 تَنَادُوا الْمُفْشَلُونَ

And dispute not lest you lose heart. (fail to gain your target). [8:46]

ف ص ح *

(relative) أَفْصَحُ

<more eloquent than

فَصَحُّ يَفْصَحُ فَمَاحَةً (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 فَفَصَّلًا (ض)

to separate, part, depart, decide, set out

(*pis. plc. 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

فَدَا يَسْتَسْكِبُ بِالْمَرْوَةِ الرَّثِيَّةِ لَكَ انْفِصَامًا لَهَا
He hath grasped a firm
handhold which hath no
crack (in it) (*n.d.*) [2:256]

★ ف ض ح

ye disgrace تَفْضِحُونَ

فَضَحَ يَفْضِخُ فَضْحًا (ف)
to get disgraced, to make
public one's fault

perate *neg. plus* لَا تَفْضِحُونِي
pronominal فِي shortened to نِي

'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 فُصِّلَتْ آيَاتُهُ
A Book whereof the verses
are detailed. [41:3]

distinguishing. (1) (n.) فَصَّلَ

إِنَّهُ لَقَوْلٌ فَصْلٌ
Verily it is a discourse disting-
uishing. [86:13]

وَأَيَّتِنَا الْحِكْمَةَ وَفَصْلَ الْخِطَابِ
And we vouchsafed him wis-
dom and decisive speech. [38:20]

the decisive
word
judgement (3)

هَذَا يَوْمُ الْقَضِ الَّذِي 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

وَمَوْجِبِ الْفَاصِلِينَ
And He is the Best of
Deciders. [6:57]

weaning (*v.n.*) *iii* فَصَّالٌ

kin, (*act. 2 pic. f. sing.*) فَصِيلَةٌ
family

وَلَا تَمُنُّوا مَا قَدَّسَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ

And long not for that where-
with Allah hath preferred
one of you above another.
[4:32]

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا قَدَّسَ اللَّهُ
بَعْضَهُمْ 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* فَضَّلْتُكَ

I preferred above

(perf. 1st p. plu.) *ii* فَضَّلْنَا

we preferred (or) made SS
excel

(imperf. 1st p. plu.) *ii* نَفَضُّوا

we prefer

(3 p. m. plu.) *pp. ii* فَضِّلُوا

they have been given prefer-
ence (or who are made
superior)

(imperf. 3 p. m. sing.) *v.* يَفْضُلُ

يَا هَذَا الذَّكَرُ يَتَكَبَّرُ لِيُؤْتِيَ نَسْتًا يَفْضُلُ عَلَيْكَ

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.) فَضْلٌ

<abundance.

فَضَّلَ يَفْضُلُ / فَضِّلَ يَفْضُلُ فَضْلًا (ن، س)

to remain over SS,

exceed, to excel عَلَى -

to be *vii* انْفَضَّ انْفِضًا

broken, separated, dispersed

disperse مِنْ -

to flock, run to, إِلَى -

break away

<< فَضَّ يَفِضُّ فَضًّا (ض، ر)

to break, to break into sever-
al pieces

وَلَمَّا 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 الْفُؤَادِ لَافْتَضُوا مِنْ حَوْلِكَ

And had thou been rough,
hardhearted they would
have dispersed from
around thee. [3:159]

(imperf. 3 p. m. plu.) *vii f. d.* يَنْفَضُّوا

they dispersed

★ ★ ★ ★

silver (n.) الْفِضَّةُ / فِضَّةٌ

★ ف ض ل

(pip. 3 p. m. sing.) *ii* فَضَّلَ

<~preferred

<~caused to excel

to prefer, فَضَّلَ تَفْضِيلًا

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 السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ

Well-nigh the heavens are rent thereat. [19:90]

(*perf. 3 p. f. sing.*) vii **انْفَطَرَتْ**
 < ~ cleft

to be **انْفَطَرَ انْفِطَارًا**
 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.

فِطْرَتَ اللَّهِ الَّتِي 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.*) **فَاعِطَرُ**

Creator (the Almighty)

crack (n.) **فَطْوَرٌ**

هَلْ تَرَى مِنْ فُطُورٍ

Beholdest Thou any crack? [67:3]

gracious **ذُو فَضْلٍ**

grace of Allah **فَضْلُ اللَّهِ**

grace from Allah **فَضْلٌ مِنْ اللَّهِ**

preferment v.n. ii *acc.* **تَفْضِيلًا**

(iv.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 بِضَأْتِكُمْ إِلَى بَيْتِي

(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.*) **فَطَّرَ**

< ~ created

فَطَّرَ يَفْطَرُ فِطْرًا (ن)

to cleave, split, create out of nothing

to break, crack **فَطَّرَ فُطُورًا**

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِينَ فَطَرَ السَّمَاوَاتِ وَالْأَرْضِ

Verily I have set my countenance towards Him who hath created the heavens and the earth. [6:79]

(*imperf. 3 p. m. sing.*) **يَفْعَلُ**
does (or) will do.

(*2 p.m. sing.*) *juss.* **تَفْعَلْ**
thou didst

إِنْ لَمْ تَفْعَلْ
If thou didst not. [5:67]

(*imperf. 3 p.m. plu.*) **يَفْعَلُونَ**
they do

that they my do *f.d. acc.* **يَفْعَلُوا**

ye do **تَفْعَلُوا**

that ye my do *f.d. acc.* **تَفْعَلُوا**

ye didst not (*juss.*) **لَمْ تَفْعَلُوا**

(*imperf. 1st. p. plu.*) **نَفْعَلُ**
we do

(*perate. m. sing.*) **أَفْعَلْ**
(thou) do!

(*perate. m. plu.*) **أَفْعَلُوا**
(ye) do!

~is done (*3 p.m. sing.*) *pp.* **فُعِلَ**

(*3 p. m. sing.*) *pip.* **يُفْعَلُ**
~will be done

(*act. pic. m. sing.*) **فَاعِلٌ**
a doer

doers (*act. pic. m. plu.*) **فَاعِلُونَ**

doers *acc.* **فَاعِلِينَ**

the doer (*ints.*) **فَاعِلًا**
(with full might) (God)

(*act. pic. m. sing.*) **مَفْعُولٌ** *acc.* **مَفْعُولًا**
done, fulfilled

(*Ap-der. m. sing.*) **مَنْفَعِلٌ**
split (one)

(*assim.*) **ف ف ط ظ**

فَطًّا
< rough (*v.n.*)

فَطٌّ يَفْطُ فِطًّا وَفَطًّا
to be rough, (*ف*) وَفِطًّا
rude, tempered

وَوَكُنْتَ فَطًّا غَلِيظَ الْقَلْبِ لَا تَفْضُرَانِ حَوْلِي
If thou hadst been rough
hardhearted they would
have dispersed from
around thee. [3:159]

ف ع ل

(*perf. 3 p.m. sing.*) **فَعَلَ**
< ~did

فَعَلَ يَفْعَلُ فِعْلًا وَفَعَلًا (ف)
to do, to act, to perform
some activity, to have an
influence or effect

effect **فَعْلٌ**

(*perf. 2 p.m. sing.*) **فَعَلْتَ**
thou didst

(*perf. 3 p.m. plu.*) **فَعَلُوا**
they did

(*perf. 3 p. f. plu.*) **فَعَلْنَ**
they (*f.*) did

ye did (*perf. 2 p. plu.*) **فَعَلْتُمْ**

we did (*perf. 1st p. plu.*) **فَعَلْنَا**

(act. pic. f. sing.) قَارِعَةٌ

< waist-breaking (calamity)

قَرَّرَ بِقَرَّرٍ / بِقَرَّرٍ قَرَّرًا (ن. ض)

to dig, to break the vertebrae of the back

(act. 2 pic. m. sing.) قَفِيرٌ / الْقَفِيرُ

poor (1) acc. قَفِيرًا

قَالُوا إِنَّ اللَّهَ قَفِيرٌ وَنَحْنُ أَغْنِيَاءُ

They said, verily Allah is poor and we are rich.

[3:181]

needy (2)

قَبَّيْنَا لِلَّهِ الَّذِي آتَانَا مِنْ فَضْلِهِ قَفِيرًا

My Lord! verily of the good which thou mayest send down for me I am needy.

[28:24]

<needy, poor ones (n. p.) الْقَفَرَاءُ

(sing) قَفِيرٌ

★ ف ق ع ★

(act. pic. m. sing.) قَاطِعٌ

<deepest (colour)

قَعَّ بِقَعٍّ / بِقَعٍّ قَعًّا وَ قَعْرًا (ف. ن)

to be of a

bright yellow colour

قَاطِعٌ signifies both intensely yellow and intensely red. It is also applied to signify any colour free from admixture.

doing v.n. فَعَلٌ

deed (n.) فَعْلَةٌ

وَكَلَّمْتَ نَسْلَكَ الَّتِي صَمَكْتَ

And thou didst that thy deed which thou didst. (Pic.)

[26:19]

★ ★ ★ ★

(Com. a participle + قَدْ conjunction)

surely, verily فِ قَدْ

★ ف ق د ★

(imperf 3p.m. sing.) تَقْدِرُونَ

<ye miss

قَدَّ بِقَدٍّ قَدًّا وَ قَدَانًا (ض)

to lose, be deprived, miss

(in:perf. 1st p. plu.) تَقْدِمْ

we miss

(perf. 3 p. m. sing.) v تَقَدَّدَ

<sought after

to seek the lost v تَقَدَّدَ تَقَدَّدًا or missing object

★ ف ق ر ★

<destitution, poverty (v.n.) الْفَقْرُ

قَرَّرَ بِقَرَّرٍ قَرَارَةً وَ قَرَّرًا (ك)

to become poor, needy

(imperf. 3 p.m. plu.) v
ye consider, ponder

تَتَفَكَّرُونَ

(imperf. 2 p. m. plu.) v.
think over, reflect!

تَتَفَكَّرُوا

see note below

قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ أَنْ تَعْتَمِدُوا اللَّهَ مَثَلِي
وَقَوْلَىٰ شِمٌّ 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 تَتَفَكَّرُوا is تَفَكَّرُوا
not تَتَفَكَّرُوا. In this verse
the word has accorded as
2 p. masc. of imperfect
tense is an accusative case,
joining (with شِمٌّ of con-
junction) أَنْ تَقُومُوا i.e.,
that you awake them to
think over or reflect. (Isl.
p. 198).

(assim.)

ف ك ك ★

<freeing (v.n.)

فَكَ

فَكَ فَكَ فَكَ وَ فَكَ 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

< فَيَفْقَهُ فَيَفْقَهُ فَهَأَ (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. لِيَفْقَهُوا
they may gain under-
standing

to learn, v. نَفْقَهُ نَفْقَهُ <
to gain understanding

ف ك ر ★

(perf. 3 p.m. sing.) II تَفَكَّرَ
~considered

to thing of it فَكَّرَ تَفَكَّرًا <
reflection, consider,
to ponder

(imperf. 3. pm. plu.) يَتَفَكَّرُونَ
they reflect on

as R. F. تَفَكَّرَ تَفَكَّرًا <

أَوْ لَمْ يَتَفَكَّرُوا
juss.

Have they not pondered

[30:8]

فَكِيْنٌ : مُتَذَيِّنٌ بِالسُّخْرِيَّةِ

(on the measure of فَرِحِيْنٌ)

living happily { فَاكِيُونٌ

enjoying acc. { فَاكِيِيْنٌ

fruit (n.) فَاكِيَةٌ

< fruits (n. p.) فَوَاكِيَةٌ

(sing.) فَاكِيَةٌ

★ 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

إِنَّهَا لَا يَفْلَحُ 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.) يَفْلِحُونَ

they will succeed

they will not
succeed لَا يَفْلِحُونَ

(It is) freeing the neck. فَكَّرَقَبَةً
[90:13]

(Ap-der. m. plu.) vii مَنفَكِيْنٌ

< breakers off

to be loosend, vii أَنْفَكَ أَنْفَاكَ
untied, to be ceased

★ ف ك ك ★

(imperf. 2 p.m. plu.) تَفَكَّرُونَ

< ye wonder

to wonder or v تَفَكَّرُوا
exclaim

لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَاةً مَا نَفَطْنَا فَمَا نَفَكُونَ

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 فَاكِيَةٌ

'fruit' and فَكَاةٌ which
mean chatting, thus تَفَكَّرُونَ

means تَمَاطَرُونَ الْفَاكَاةَ

ye pursuit chatting i.e., kil-
ling time uselessly in care-
lessness. تَفَكَّرُونَ is in the

sense of تَتَجَبَّوْنَ wondering

(Zr).

< jesting (n. p.) acc.

(sing.) فَكِيَةٌ 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.) **فَلَاكٌ**
body

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 تَمْنَدُونَ**

(+ ن of pronominal)
ye call me dotard

to call someone dotard **< قَدَّ تَمْنِدًا**

Though ye call me dotard. [12:94] **لَوْلَا أَنْ تَمْنِدُونِي**

★ ف ن ن

< branches (n. p.) **أَفَانٍ**

(sing.) **فَنٌّ**

(i.e., planted with shady trees)

(imperf. 2 p.m. plu.) **تَنْفَلِحُونَ**

ye prosper, ye are successful

ye may be successful **لَمَّا تَنْفَلِحُونَ**

Cor. ye may fare well (Jid.), that happily ye may thrive

ye will never be successful **لَنْ تَنْفَلِحُوا** acc.

Cor. ye will never fare well (Jid.)

(Ap-der. m. plu.) **الْمُفْلِحُونَ**
blissful ones, successful ones
acc. **الْمُفْلِحِينَ**

★ ف ل ق

(perf. 3 p.m. sing.) **vli أَفْلَقَ**
~ become separated

< cleaving (n.) **الْفَلَقُ**

فَلَقَ بَقْلًا فُلْقًا (ض)
to cleave, spilt, break
meta. dawn, daybreak

كُلُّ أَعْوَدٍ رَبِّبَ الْفَلَقِ
Say thou, I seek refuge with the Lord of the Day-break. [113:1]

cleaver (act. pic. m. sing.) **فَالِقٌ**

إِنَّ اللَّهَ قَالِقُ الْحَبِّ وَالنَّوَى
Verily Allah is the Cleaver of the seed-grain and the date-stone. [6:95]

فَاتَ يَهْوُتُ قَوَاتًا (ن)

to pass, escape one (at the time of doing anything), to lose

لِكَيْلَا 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]

وَإِنْ فَاتَكُمْ مِنْهُنَّ فَاتٌ كَمَا فَاتَ الْكُفَّارَ

(Cor.) And if any of your wives have gone from you unto the disbelievers.

[60:11]

فَوَاتٌ escaping (v.n.)

فَوَاتٌ disparity, oversight v.n. vi.

★ ف و ج ★

iii. host, group (1) (n.) فَوْجٌ
(Cor.) crowd

هَذَا فَوْجٌ مُتَمَجِّعٌ مَعَكُمْ

This is a crowd rushing in alongwith you. [38:59]
company, host (2)

كُلَّمَا أَلْقَى فِيهَا فَوْجٌ

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 ي ★

(act. pic. m. sing.) فَانٍ

< passing away

فَتَىٰ أَلْقَىٰ يَتَقَىٰ فَنَاءً (ف، س)

to perish, cease to exist, waste away

(the act. pic. is فَانِيٌّ of which ي is dropped, like

بَاقِيٌّ for بَاقِيٌّ)

كُلُّ مَنْ عَلَيْهَا فَانٍ

Everyone that is thereon will pass away. [55:26]

★ ف ه م ★

(perf. 1st. p. plu.) ii فَهَّمْنَا

we made~understand

to make فَهَّمْنَا فَهَّمْنَا < understand

<< فَهَّمْنَا فَهَّمْنَا وَ فَهَّمْنَا (س)

to understand, comprehend

فَهَّمْنَا سُلَيْمَانَ

So We made Sulaiman to understand it. [21:79]

(w. v.)

★ ف و ت ★

(perf. 3 p.m. sing.) فَاتَ

< 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 (*Ptc.*)
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 perish';
thus مَفَازَةٌ in place of
succeeding. It signifies also
desert, wherein no person
is afraid for ~ (*Rgh.*)

فَلَا تَقْبَلَنَّ لَهُمْ سِيقَاةً مِنْ الْعَذَابِ

Bethink not thou that they
shall be in security from
the torment. [3:188]

w. v.

ف و ض *

(*imperf. 1st. p. sing.*) *ll* أَتَوْضُ
I confide

to submit < قَوَّضَ تَفْوِضًا
to give full power to, to
confide to

أَفْوَاجٌ / أَفْوَاجًا

(*n. p.*) *acc.*
< bands, groups

(*sing.*) قَوْجٌ

(*w. v.*)

ف و ر *

(*perf. 3 p. m. sing.*) فَارَ

< ~boiled up

فَارَ يَفُوزُ فَوْرًا وَ قَوْرَانًا (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.*) تَفُورُ
~boiles up

< rush, haste (*n.*) قَوْرٌ

the same root to gush forth
meta. to run or do in haste

وَيَأْتُونَكَ مِنْ قَوْمِهِمْ

They shall come unto you
in this rush of theirs.

[3:125]

(أَتَوْا مِنْ قَوْمِهِمْ) means
they came in a headlong
manner—*LL.*)

(*w. v.*)

ف و ز *

(*perf. 3 p. m. sing.*) فَاَزَ
< ~won, succeeded

ف و ق

<his mouth (com.) acc. فَاة

gen. فَاة nom. فَاة

acc. فَاة like فَاة

and اَخُو، اَخُو

كَمَا يَسْتَبِيحُ إِلَى الْمَاءِ لِيَبْلُغَ فَاة

Like one stretching out his palms to water that it may reach his mouth [13:14]

فَاة <mouths (n. p.) اَفْوَاهُ (sing.)

also فَاة and فَاة signify mouth

وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُم بِهِ عِلْمٌ

And ye say with your mouths of which ye had no knowledge. [24:15]

ف و ق

(a preposition) فِي

in (place) (1)

فِي points to cause or space and time

(السَّيِّئَةِ وَالطَّيِّبَةِ)

وَأَمَّا الَّذِينَ سُرِعُوا عَلَى الْجَنَّةِ

And as for those who will be glad (that day) they will be in the Garden. [11:108]

أَتَوَضَّأُ أَمْرِي إِلَى اللَّهِ

I confide my affairs unto Allah. [40:44]

(w. v.) ف و ق

< ~ recovered (v.) اَتَوَضَّأُ

to recover اَتَوَضَّأُ (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 هُوَ إِلَّا صَيْحَةً وَاحِدَةً

مِنَ الْعَالَمِينَ فَوَاقٍ

And these wait but for one shout wherefrom there will be no deferment. [38:15]

over, above (a noun used فوق as a particle)

over you فَوْقَكُمْ (for details see LL.)

مِنَ فَوْقِ الْأَرْضِ

From above (or from the surface of) the earth. [14:26]

ف و م

garlic (n.) فَوْمٌ

(it has no verbal root)

with (7)

وَالْعِوَابَ الَّتِي آتَيْنَا بِهَا

And the caravan with which we travelled. [12:82]

by the side of (8)

وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ

Whereas the life of the world, by the side of the Hereafter, is only a (passing) enjoyment. [13:26]

concerning (9)

قُلِ اللَّهُ يُفَتِّكُنِي مِنَ الْكَلَلَةِ

Allah hath pronounced for you concerning distant kindred (Pic.) [4:176]

(w.&h.v.)

ف ي ه

(perf. 3 p. f. sing.)

<returned

فَاةَ بِنْتِي فَيْتًا (ض)

to return, change its place, shift (shadow)

(perf. 3 p.m. plu.)

they returned

(imperf. 3 p. f. sing.)

~returns

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

<~gave (as spoils of war)

أَفَاءَ إِفَاءَةً << فَيْئٍ

spoil of war, to give out of the spoils

عَلَى -

In (time) (2)

In six days.[32:4] فِي سِتَّةِ أَيَّامٍ

about (3)

أَبَى اللّٰهُ شَكَّ

Is there doubt about Allah? [14:10]

among (4)

قَالَ ادْخُلُوا فِي آسْوَةٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنْ الْجِنِّ وَالْإِنْسِ 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 رُوحِي

And I breathed into him of My spirit. [15:29]

on account of (5)

فَاتَوَلَّوْا فِي الدِّيْنِ

They fought against you on account of the religion.

respecting (6)

وَلَا الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ

كُنْزِ شِقَاقِيهِمْ

And verily those who differ respecting the Book are surely in cleavage wide.

[2:176]

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي
الدُّنْيَا وَالْآخِرَةِ لَسْتُمْ فِي مَا أَقْسَمْتُمْ بِهِ
عَذَابٍ عَظِيمٍ

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 murmured (*Pic.*) (or) ye have rushed. (*Jid.*) [24:14]

(*imperf. 2 p.m. plu.*) *iv* تَفِيضُونَ
ye are engaged

إِذْ تُؤْمِنُونَ فِيهِ

When ye are engaged therein. [10:61]

(*perate. m. plu.*) *iv* أَهْبِطُوا
hasten, hurry (1)

ثُمَّ اهْبِطُوا مِنْ هُنَا وَأَهْبِطُوا مِنَ الْبَيْتِ

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

تَتَفَيَّسُ إِظْلَامُهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ

Shadows thereof turn themselves on the right and on the left. [16:48]

(*w.v.*) ف ي ض *

(*imperf. 3 p. f. sing.*) تَفِيضُ
< ~ overfloweth

فَاضَ يَفِيضُ فَيْضًا وَفَيْضَانًا (ض)

to abound, flow freely, overflow

تَرَى أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ

Thou behold their eyes overflow 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 أَقَضْتُمْ مِنْ عَرَفَاتٍ فَادْكُرُوا اللَّهَ

Then when ye hurry from Arafat remember Allah. [2:198]

كتاب القاف

<< قَحَّ يَفْحُ قَبْحًا (ف)

to render ugly,
to remove or reject as worth-
less

ق ب ر ★

أَقْبَرُ (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) قَبْرٌ

tombs, graves (n. p.) الْقُبُورُ

< graves, n. p. p. t. الْمَقَابِرُ
places of burying

(sing.) مَقْبَرَةٌ

ق ب س ★

viii (juss) نَقَّسَ
(imperf. 1st. p. plu.)

< we may borrow (light)

ق (a letter of the Arabic
alphabet)

name of Surah (Chapter 50)

قِي (فِينَا، بَيْنَهُمْ،) قَوَالِي see
length. distance (n) قَابَ

ق ق و ب

قَارُونَ (proper n.)

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 ★

الْمَقْبُوحِينَ (pic. pac. m. plu.) acc.
hateful ones, loathsome ones

< قَحَّ يَفْحُ قَبْحًا وَ قَبْحًا وَ قَبَاحَةً (ن)

to be ugly, vile

(imperf. 3 p.m. plu.) يَقْبِضُونَ
they tighten (4)

وَيَقْبِضُونَ 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.) يَقْبِضْنَ
they withdraw (5)

أَوَلَمْ يَرَوْا إِلَى الظَّيْرِ فَوَقَّعَهُمْ صَدَبًا وَأَقْبَضَ

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.) يَقبَلُ

~is accepted

will not be accepted لَا يَقْبَلُ

will be accepted يَقبَلُ

will never be accepted لَنْ يَقْبَلَ

أَتَبَسَّ أَتَبَسًّا مِنْ - viii

to take a light from another

<< تَبَسَّ يَتَبَسُّ تَبَسًّا (س)

to get a light or knowledge from another

أَنْظُرُونَا نَقْتَسِبَ 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 س ★

(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)

< قَبَضَ - إِلَى

تَوَقَّسْنَا لِنَنَا قَبْضًا لِيَدِنَا
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 am-lifieth. [2:245]

وَالْعِوَالِقَ 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.)

وَجَعَلُوا بَيْتَكَ مَكَّةَ

And make your house a place
of worship. [10:87]

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

< ~accepted

as R. F. v قَبِلَ مَبْلًا

(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, عَلًا -

to, approach to come to إِلَى -

وَأَمَّلَ بَعْضُهُمْ عَلَى بَعْضٍ تَيْسَاءُ لُونَ

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 (*مُصَنَّفٌ*) to pronominals and also an accusative noun

front : forepart (1) (*n.*)

إِنْ كَانَ قَبِيضُهُ قَدَاً مِنْ قَبْلِ

If his shirt is rent in front.

[12:26]

facing, before eyes (2)

وَحَدَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قَبِلًا

And We had gathered together about them everything before (their) eyes (or face to face—*fid.*). [6:111]

(direction) (1) (*n.*)
towards

لَيْسَ الدِّينَ أَنْ تَوَلَّوْا وُجُوهَكُمْ

قِبَلَ الشَّرْقِيِّ وَالْمَغْرِبِيِّ

Virtue is not (in this) that ye turn your faces towards the east and west. [2:177]

power (2)

ارْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَا قِبَلَ 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 *قَبْلَةٌ* 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.

قَبْلٌ

قَدَرْتُمْ أَنْ تَتَّكِبَ وَجْهَكَ فِي السَّمَاءِ فَاتُورِكُمْ قَبْلًا تَرْضَاهَا قَوْلٌ 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)

أَوَاتَيْنِ بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا

Or thou bringest God and the angels face to face.

[17:92]

tribe (2)

إِنَّهُ يَرِيكُمْ هُوَ وَقَبِيلُهُ

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 *ept.* لَأَقْتُلَنَّ

(*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.*) يَقْتُلُونَ
 you slay

ثُمَّ إِنَّهُمْ لَوَالِدٌ يَمْتَلِقُونَ أَفْسُسَهُمْ

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 *قِيلَ* in a verbal phrase as 'cannot resist' and 'withstand').

front (3)

بِاطِنُهُ يَتِيهِ الرَّحْمَةُ وَظَاهَرُهُ مِنْ قِبَلِهِ

الْعَذَابُ

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.* يَبْتَرُوا
 <They stint

قَرَّ يَبْتَرُ قَتْرًا (ن)

to be stingy, tight-fisted, niggardly (to his own family)

they were not niggarely لَمْ يَبْتَرُوا

dust, darkness (n.) قَرًّا

dust, darkness (n.) قَرَّةً

niggardly *acc.* قَتْرًا / قَتْرًا

(by nature)

(*Ap-der. m. sing.*) *iv.* الْمُقْتَرُّ

straitened

ق ت ل ★

(*perf. 2 p.m. sing.*) قَتَلَ
 slew (killed)

مُتِلِ الْإِنْسَانَ مَا كَفَرَهُ

Perish man ! How ungrateful
he is ! [80:17]

وَمَنْ قُتِلَ مَظْلُومًا

And whosoever is slain
wrongfully. [17:33]

(3 p. f. sing.) pp. قُتِلَتْ
she was slain

(3 p. m. plu.) pp. قُتِلُوا
they were slain

(2 p. m. plu.) pp. قُتِلْتُمْ
ye were slain

(1st p. plu.) pp. قُتِنَا
we were slain

is slain (3 p. m. sing.) pip. قُتِلَ

(3 p. m. plu.) pip. قُتِلُونَ
they are slain

(imperf. 3 p. m. plu.) ii قُتِلُوا
< they slay

generally as R. F. قَتَلَ تَقْتِيلًا

According to linguists the
stem *ii* denotes something
more than what the trilit-
eral form does. Thus while قَتَلَ

means to slay or

kill, قَتَلَ signifies to ma-
ssacre or to kill in a sever-
er manner.

(imperf. 1st. p. plu.) ii سَقَتَلُوا
we shall slay

(3 p. m. plu.) pp ii قُتِلُوا
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 an-
other' as in verse 2:85
above).

لَا تَقْتُلُوا مَنْ قَتَلَكُمْ وَاللَّهُ قَتَلَهُمْ

Ye slew them not but Allah
slew them. [8:17]

(perate. m. plu.) اِقْتُلُوا
(o you people) slay ! اِقْتُلُوا أَنْفُسَكُمْ
slay yourselves

(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. قُتِلَ
is slain (1)

أَكْفَرُ نَفَاتٍ أَوْ قُتِلَ

If he dieth or be slain (perish
or may be he accursed).
[3:144]

قُتِلَ الْخَائِضُونَ

Perish the conjecturers !
[51:10]

فَقِيلَ كَيْفَ قَدَّرَ

Perish he ! How he devised !
[74:19]

(perate. m. sing.) *iii* قَاتِلًا
 (thou) fight!

(perate. dual) *iii* قَاتِلَا
 (you twain) fight!

(perate. plu.) *iii* قَاتِلُوا
 (O you) fight!

(3 p.m. plu.) *pp. iii* قَاتِلْتُمْ
 they were fought

(2 p. m. plu.) *pp. iii* قَاتِلْتُمْ
 you were fought

(3 p. m. plu.) *pip.* قَاتِلُونَ
 they are (being) fought

(perf. 3 p.m. sing.) *viii* قَاتَلَتْ
 < ~ fought

viii as *iii* قَاتَلُوا
 to fight among themselves

(perf. 3 p.m. plu.) *viii* قَاتَلُوا
 they fought (among themselves)

وَلَوْ سَاءَ مَا عَدَبْنَاهُم لَآ قَاتَلُوا
 And had Allah so wiled they had not fought among themselves. [2:253]

(imperf. 3 p. m. dual) *viii* قَاتِلَانِ
 (the twain) fight each other, i.e., among themselves not against common enemies

killing, slaying (*v.n.*) قَتَلَ
 doing massacre *v.n. ii* acc. قَتِيلًا

fighting *v.n. iii* قَاتَالَ / الْقِتَالَ
 slain ones (*n. p.*) الْقَتْلَى

(3 p.m. plu.) *acc. pip. ii* مَيِّتُوا
 that they may be slain

(perf. 3 p.m. sing.) *iii* قَاتَلَ
 < ~ fought (1)

iii قَاتَلَ مُعَانَةً وَ قِتَالًا
 to fight, to combat, battle

قَاتَلَ مَعَهُ رَيْثُونٌ كَثِيرٌ
 Hath fought with a number of godly men. [3:146]

perish (may be (2) accursed)

قَاتَلَهُمُ اللَّهُ أَنْ يُوَكَّلُوا
 May Allah confound them, neither are they turning away. [9:30]

(perf. 3 p. m. plu.) *iii* قَاتَلُوا
 they fought

قَاتَلُوا فِي الدِّينِ
 They fought against you on account of religion. [60:9]

(imperf. 3 p. m. sing.) *iii* مَيِّتًا
 ~ fights

(imperf. 3 p. f. sing.) *iii* مَيِّتًا
 (F) fights

(imperf. 3 p.m. plu.) *iii* مَيِّتُونَ
 they fought

that they may fight *acc.* مَيِّتُوا

(imperf. 2 p.m. plu.) *iii* مَيِّتُوا
 ye fight

(imperf. neg. 2 p. plu.) *iii* لَنْ مَيِّتُوا
 ye wilt not fight

قَدْ جَاءَ تَوَكُّبًا مِنَ اللَّهِ نُورًا 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 تَوَلَّى وَجْهَكَ فِي السَّمَاءِ

We have frequently observed the turning of thy face towards the heaven. [2:144]

ق د ح ★

قَدَحٌ (v.n.) acc. قَدْحًا nom

<striking

قَدَحَ بِقَدْحٍ قَدْحًا (ف)

to strike fire

قَالْمُؤْرِبِينَ قَدْحًا

And striking off fire by dashing (their) hoofs. [100:2]

(assim)

ق د د ★

قُدِّرَ (3 p. f. sing.) pp

<~is rent

ق ت ★ ★

قَبَاةٌ <cucumbers (n.)
no singular

ق ح م ★

اَقْتَمِعَ (perf. 3 p.m. sing.) viii
<~attempted

to plunge, اَقْتَمِعَ اِنْبِطَاغًا

rush, hurtle (• into SS)
to break, intrude, invade, to burst, to jump, to embark boldly, to defy (hardship, danger)

فَلَا اَقْتَمِعَ الْعَقَبَةَ

(Yet) he attempteth not the steep. [90:11]

مُقْتَجِمٌ (Ap-der. m. sing.) viii
one who rushes

هَذَا قَوْجٌ 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.*) **قَدَّرُوا**
they estimated

وَمَا قَدَّرُوا لِلَّهِ حِسَابًا قَدِيرًا

And they estimated not Allah with an estimation due to Him. [6:91]

(*perf. 1st. p. plu.*) **قَدَّرْنَا**
we decreed

فَقَدَّرْنَا تَنْزِيلَ الْقُرْآنِ

So We decreed. How excellent are We as decreers! (*Jid.*) thus We arranged. How excellent is Our arranging! (*Pic.*) [77:23]

(*3 p. m. sing.*) *pp* **قَدَّرَ**
was decreed (1)

فَالْتَقَى الْمَاءُ عَلَىٰ أَمْرٍ قَدْ دَخِرَ

So that the water met for an affair already decreed. [54:12]

is straitened (2)

وَمَنْ قُدِّرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ بِمَا آتَاهُ اللَّهُ

And whosoever is straitened in his subsistence (provision, means of life) let him expend of that which Allah hath given him. [65:7]

(*imperf. 3 p. m. sing.*) **قَدِّرُ**
< straitens

or measures, limits *opp.*

يَسِّطُ enlarges, extends

(see above the first meaning of this verb)

assim. (*ن*) **قَدَّ يَمُدُّ قَدًّا**
to cut or tear (lengthwise) into strips

she rent (*perf. 3 p. f. sing.*) **قَدَّتْ**
< diverse (*n*) *acc.* **قَدًّا**

(*sing*) **قِدَّةٌ** strip of board, company of diverse

كَمَا طَرَّقَ بَنِي إِسْرَائِيلَ

We have been (following) very diverse. [72:11]

ق د ر *

(*perf. 3 p. m. sing.*) **قَدَّرَ**
< ~ straitened

(1) **قَدَّرَ يَهْدِرُ قَدْرًا (ض)**
to straiten (the provision or other means), to restrict, determine the quantity, extent, size of a thing, to measure

(2) **قَدَّرَ يَهْدِرُ قَدْرَةً وَ مَقْدَرَةً (ض)**
to have power **عَلَّ** over

(3) **قَدَّرَ قَدْرًا (ض)**
to estimate evaluate *SS*

(4) to decree in just measure (and with due proportion) *(LL)*

وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ

But whenever He trieth him (as) He straiteneth his means (of life). [89:16]

فَلَقَّنَ أَنْ لَنْ نُعَدِرَ 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* قَدَرَ

< ~ measured (1)
(ordained)

to measure ordain *ii* قَدَرَ تَقْدِيرًا
devise, dispose, decree (as R. F.), to apportion

وَقَدَّرَ فِيهَا أَقْوَامَهَا فِي أَرْبَعَةِ أَيَّامٍ

And He measured therein its substance in four days (or He ordained). [41:10]

to devise (2)

تُرْتَدِّلُ كَيْفَ قَدَّرَ

Perish he, how (maliciously) he devised. [74: 20]

to dispose (3)

وَالَّذِينَ قَدَّرَ قَوْلَهُمْ

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]

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن 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)

قَدَرَ اللَّهُ مَثَلًا عَبْدًا أَمَّنُّوْكَ لَا يَبْدُرُ عَلَيَّ شَيْءٌ

Allah propoundeth a similitude, (there is a) bondman enslaved who hath not power over aught. [16:75]

he will never have قَدَرَ
power over

(imperf. 3 p.m. plu.) يَبْدُرُونَ
they have power over

they have no (neg.) لَا يَبْدُرُونَ
power over

(imperf. 2p.m. plu.) (f.d.) تَقْدِرُوا
< ye have power

to have power قَدَرَ - عَلَى

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.) نَقْدِرُ
we have power over

(neg.) ~ لَنْ

measure (2)

فَدَجَعَلَ اللهُ لِلْخَلْقِ شَيْءًا مَّقْدَرًا

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 أَنْزَلْنَاهُ إِلَّا بِمَقْدَرٍ يُعَلِّمُونَ

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)

لَتُحِيطَّ عَلَى قَدَرٍ مِّنْهُ

Then thou comest at the ordained (time), O Musa.

[20:40]

(according to fate قَدْرٌ (Jid.)

< limit (3)

lit: measure, but CR

إِلَى قَدَرٍ مَّعْلُومٍ

Till a limit known. [77:22]

(perf. 1st. p. plu.) ii قَدَرْنَا

we decreed (4)

إِلَّا امْرَأَتَهُ قَدَرْنَا لَأَنَّهَا فِي الْبَطْنِ

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)

وَقَدَرْنَا 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 مَنَاقِبَهُمْ

(Bright as) glass (made) of silver which they (themselves) have measured to the measure. [76:16]

(imperf. 3 p.m. sing.) ii مَقْدَرٌ

~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]

disposition (1) v.n.) *li* **تَقْدِيرٌ**

ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

That is the disposition of the
Mighty and Knowing.
[6:96]

the measure (2)

قَدَرُوا مَا نَدَبُوا

They have measured to the
measure. [76:16]

(pic. pac. m. sing.) **مَقْدُورٌ**
destined (one)

(due) measure, (n.f.) **مِقْدَارٌ**
measurement

(Ap-der. m. sing.) **مُقْتَدِرٌ**
powerful

(Ap-der. m. plu.) **مُقْتَدِرُونَ**
Powerful One (i.e., God)

ق و س *

(imperf. 1st p. plu.) *li* **قَدَّسْنَا**
we sanctify

to sanctify, **قَدَّسْنَا تَقْدِيسًا** - ل
glorify, extol the holiness,
to hallow (Asd.)

<< **قَدَّسْنَا بَقْدُسًا قَدْسًا (ك)**
to be pure, holy

holy (n.) **الْقُدْسُ**

Holy Spirit **رُوحُ الْقُدْسِ**

وَأَيَّدْنَاهُ بِرُوحِ الْقُدْسِ

And We aided him (Isa) with
the Holy Spirit. [2:87]

destiny (4)

وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا

And the ordinance of Allah
hath been a destiny desti-
ned. [33:38]

means (5)

عَلَى الرِّجْحِ قَدَرًا وَعَلَى الشُّقْرِ قَدَرًا

The wealthy according to his
means, and the straitened,
according to his means.
[2:236]

< cauldrons (n. p) **قُدُورٌ**

(sing) **قَدِيرٌ**

(act. pic. m. sing.) **قَادِرٌ**
< able, potent, one who hath
control of~

to have power **قَدَرَ - عَلَى**

(act. pic. plu.) { **قَادِرُونَ**
< controllers, ables
acc. { **قَادِرِينَ**

(sing.) **قَادِرٌ**

(act. 2 pic. m. plu.) **قَادِرِينَ**
potent

(**قَادِرٌ** and **قَادِرِينَ** may sig-
nify the same possessing
power or ability but **قَادِرِينَ**
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.*)

يَقْدُمُ

< ~comes forward

قَدَّمَ 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*

قَدَّمَ

< ~brought (1)

to bring, ل - *ii* قَدَّمَ تَقْدِيمًا

to send before, prepare beforehand

قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَرِّدْهُ

عَنَّا بِأَضْعَافٍ فِي النَّارِ

They said (*C.R.* will say): our Lord! whosoever hath brought this upon us, unto him increase doubly the torment of the Fire.

[38:61]

~sent on (2)

يُنَبِّئُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ

To man will be declared on that day that which he hath sent on and left behind.

[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 ح و ح)

الْقُدُّوسُ (ن.)

holy (ن.)

above, and opposed to all evil; replete with positive good

holy (*pis pic. m. sing.*) *ii* الْمُقَدَّسُ

as adjective of وَادٍ valley

(*pls. pic. f. sing.*) *ii* الْمُقَدَّسَاتُ

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

وَقَدْ مَنَّا إِلَىٰ مَا عَمَلُوا 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)

مَا أَشْفَعُنَا أَنْ تَقْدِمُوا بَيْنَ يَدَيِ
تَجْوِزُكُمْ صَدَقَاتٍ

Fear ye to offer alms before your conference? (or whispering) [58:13]

offer, I (perate m. plu.) قَدَّمُوا
provide beforehand

to put beforehand ل قَدَّمَ <

وَقَدَّمُوا لَكُمْ

And provide beforehand for your souls. [2:223]

(perf. 3 p.m. sing.) لَ قَدَّمَ < ~ preceded (1)

to advance v. قَدَّمَ قَدَّمَا
(reflexive of it)

يَسْأَلُكَ اللَّهُ مَا تَقْدَمِينَ
وَمَا تَأَخَّرَ

That Allah may forgive thee that which hath preceded of thy fault and that which may come later. [48:2]

(perf. 1st. p. sing.) اِ قَدَّمْتُ
I sent before (1)

يَقُولُ يَلَيْتَنِي قَدَّمْتُ لِحَيَاتِي

He will say. would that I had sent before for (this) life of mine. [89:24]

I proffered (2)
to proffer اِ قَدَّمَ <

وَقَدْ قَدَّمْتُ إِلَيْكُمْ الذِّكْرَ

(He said) I have already proffered unto you the warning. [50:28]

(perf. 3 p. m. plu.) اِ قَدَّمُوا
they sent before

(perf. 2 p.m. plu.) اِ قَدَّمْتُمْ
ye have laid up
beforehand

to put لَ قَدَّمَ - لَ
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 قَدَّمْتُمْ 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 تَقْدِمُوا
do not be forward

to follow, viii أَقْدَى أَقْدَامًا
to imitate, copy (of deeds)
<< قَدَا يَفْدُو قَدْوًا (ن)
to taste or smell agreeably

فَهْدُهُمْ أَقْبَى

So follow thou their guidance. [6:90]

Note. the final • of أَقْدَى is a pronoun pointing to the verbal noun هُدًى, but some commentators took this (• ha) as هَاءُ التَّكْبِيرِ or هَاءُ الرَّفْعِ which denotes a full stop). (Iml. Zr. Ik.)

(Ap-der. m. plu.) viii مُقْتَدُونَ
followers

وَإِنَّا عَلَىٰ أَرْسُلِهِمْ مُّقْتَدُونَ

And we are followers on their footsteps. [43:23]

ق ذ ف ★

(perf. 3 p.m. sing.) قَذَفَ

<~cast (1)

قَذَفَ يَفْدِفُ 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]

ب -

go forward (2)

(Imperf. 3 p.m. sing.) يَتَقَدَّمُ

<~goes forward

(reflexive of it)

to keep oneself forward

لِمَنْ شَاءَ وَمَنْ يُتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

Whosoever of you, who shall go forward or (who) keepeth himself behind.

[74:37]

(Imperf. 3 p.m. plu.) x يَتَقَدَّمُونَ
<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. كَدَمَ صِدْقِي [10:2]

the feet (n. p.) الْأَقْدَامُ

old (act. 2 plc.) قَدِيمٌ

olden times

old ones (elected plu.) الْأَقْدَمُونَ

acc. x الْمُسْتَقْدِمِينَ

(Ap-der. m. plu.) those who have gone before

ق د م ★

(perate. m. sing.) viii أَقْدَى

<follow

(h.v.) ق ر أ ★

(*perf. 3 p.m. sing.*) **قَرَأَ**
~read

< **قَرَأَ يَقْرَأُ (يَقْرُؤُ) قِرَاءَةً**

to read (ق ر أ) **وَقَرَأْنَا**
a written thing, to recite
with or without having
script

فَقَرَأَهُ عَلَيْهِمْ وَمَا كَانُوا بِمُؤْمِنِينَ

And he had read it unto
them even they would not
have been believers therein.
[26:199]

(*perf. 2 p.m. sing.*) **قَرَأْتَ**
thou read

(*perf. 1st. p. plu.*) **قَرَأْنَا**
we recite, we read

(*imperf. 3 p.m. plu.*) **يَقْرَؤُونَ**
they read

(*imperf. 2 p.m. plu.*) (*el.*) **لَيَقْرَأَنَّ**
that thou mayst recite/read

(*imperf. 1st. p. plu.*) **نَقْرَأُ**
we read

(*perate. m. sing.*)
read ! (1)

Read thine book. **اقْرَأْ كِتَابَكَ**
[17:14]

recite ! (2)

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

Recite in the name of Thy
Lord. [96:1]

512

(*perf. 1st. p. plu.*) **قَدَمْنَا**
we threw (2)

وَلَكِنَّا حَمِلْنَا أَوْزَارَ مَنْ رَبَّنَا الْقَوْمِ فَتَدَفَّنَاهَا

But we were laden with bur-
dens of the people's orna-
ments, then we threw
them. [20:87]

(*imperf. 3 p.m. sing.*) **يَهْدِفُ**
~hurls (3)

قُلْ إِنَّ رَبِّي يَهْدِي لِبِالْحَقِّ

Say thou, verily my Lord
hurleth the truth. [34:48]

meta. to utter (4)
conjectures (*i.e.*, throw words
without having a know-
ledge)

(*imperf. 3 p.m. plu.*) **يَهْدِفُونَ**

meta. They utter conjecture

وَيَقْدِفُونَ بِالْغَيْبِ

They utter conjecture about
the unseen. [34:53]

(*imperf. 1st. p. plu.*) **نَهْدِفُ**
we hurl

(*perate. f. sing.*) **اقْدِيفِي**
cast (thou f.) !

إِنِ اقْدِيفِي فِي التَّائِبَاتِ

(Saying) cast him in the ark.
[20:39]

(*3 p.m. plu.*) **يَهْدِفُونَ**
they are darted at

وَيَقْدِفُونَ 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 (*L.L.*) also see ZR. IK. *Bed.*).

★ ق ر و

a menstruation, (or) (*n.*) قُرُوءٌ

a state of purity from the menstrual discharge (the word has two contrary meanings).

★ ق ر ب

(*imperf.* 3 *p.m. plu.*) *f.d.* يَقْرَبُوا
they approach

قَرَبَ يَنْقَرِبُ وَ قَرَّبَ يَنْقَرِبُ 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 يَنْقَرِبُوا

(*perate neg. m. dual.*) لَا تَقْرَبَا

(O ye two) approach not!

(*perate. neg. m. plu.*) لَا تَقْرَبُوا
approach (ye) not! (1)

(*perate. m. plu.*) اقْرَأُوا
read (1)

اقْرءُوا كِتَابِي

Read My book. [69:19]

recite (2)

فَاقْرءُوا مَا تَهَيَّرْتُم بِهِ

Recite thereof so much is easy. [73:20]

(3 *p.m. sing.*) *pp.* قُرئَ

< ~ is recited

(*imperf. 1st. p. plu.*) *iv* نَقْرءُ
we make read or recite

سَنُقْرِئُكَ فَلا تَنْسَى

We shall enable thee to recite and then thou shall not forget. [87:6]

v.n. acc.

قُرْآنًا / قُرْآنًا
reading, reciting, (1)
recitation

إِنَّ عَلَيْكُم مَّجْمَعَةَ قُرْآنِهِ

Verily upon Us is the collecting thereof. [75:17]

فَإِذَا قُرْآنُهُ فَاتَّبِعْ قُرْآنَهُ

Wherefore when We recite it follow thou the reciting thereof. [75:18]

(2) (*prop. n.*) الْقُرْآنُ

The Holy Qur'an

الرَّحْمَنُ عَلَّمَ الْقُرْآنَ

The Compassionate Hath taught the Quran.

[55:12]

لَعَنَ السَّاعَةَ قَرِيبٌ

The Hour may haply be nigh.
[42:17]

kinship (n. *elative f.*) الْقَرِيبِ

قُلْ لِمَ أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلاَّ الْمَوَدَّةَ فِي الْقُرْبَىٰ

Say thou : I ask of you no hire therefor save affection in respect of kinship.
[42:23]

an approach (n.) قُرْبَةً
(a mean by which an approach is sought)

< approaches (n. p.) قُرْبَاتٍ

(sing.) قُرْبَةً
relationship, kinship (n) {
sacrifice قُرْبَانَ

(as offer made for God) acc. قُرْبَانًا
(perf. 3 p. m. sing.) ii قَرَّبَ
< ~brought nigh (1)

to bring near, ii قَرَّبَ تَقَرُّبًا
approach, present, to make an offering to God

فَقَرَّبَهُ إِلَيْهِمْ قَالُوا أَكُلُوا مِنْهُ

And he got it nigh to them (before them and) said, wherefor eat ye not ?
[51:27]

to offer (2)

(perf. 2 p. m. dual.) ii قَرَّبَا
(the twain) offered

meta. to have (2)
a sexual relationship

وَلَا تَقْرُبُوهُمْ حَتَّىٰ يَطهَّرُونَ

And go not in unto them till they are purified (i.e. from menstruation). [2:222]

ye approach (com.) لَا تَقْرُبُونِ
me not

(لَا تَقْرُبُوا + فِي < نِ)
more nigh (elative.) أَقْرَبَ

nigher unto إِلَى

nigher in relationship or affection. أَقْرَبُ زُمْرًا

nigher in affection أَقْرَبُ مَوَدَّةً

(elative m. plu.) { الْأَقْرَبُونَ
kins relatives acc. { الْأَقْرَبِينَ

(act. 2 pl. m. sing.) { قَرِيبٌ
near, (nigh) acc. { قَرِينًا

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ

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 رَحْمَةَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

Verily the mercy of Allah is nigh unto the well-doers.
[7:56]

those who brought nigh { **الْمُقَرَّبُونَ**
(acc.) { **الْمُقَرَّبِينَ**

★ ق ر ح

wound (v. n.) **قَرَحٌ / اقْرَحْ**
<meta. hurt, sore, blow

to wound **قَرَحَ بِقَرَحٍ قَرَسًا (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 يَقَرَّرُ قَرًّا (ف)**
become cool

كَيْ تَقَرَّرَ عَيْنَاهَا وَلَا تَحْزَنَ
That she might cool her eyes
and she might not grieve.
[20:40]

cool (eye)! (perate f. sing.) **قَرَّرَى**
كُلِّى وَأَشْرِبْ وَقَرِّرْ عَيْنَا
So eat and drink thou (f.)
and cool thine eyes. [19:26]

(perate. m. plu.) **قَرَّرْنَ**
<(o ye ladies) stay!

إِذْ قَرَّبَا قُرْبَانًا

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 أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ بِالْبَئِ

تَرَفِ يُغْنِي عَنْكُمْ زُنُوقًا

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. **يَقْرَبُونَ**
In order that they maybring nigh

مَا نَعْبُدُهُمْ إِلَّا لِيُقَرَّبُوا إِلَى اللَّهِ ذُلًّا

We worship them not save in order that may bring us nigh unto God in approach. [39:3]

(perf. 3 p. m. sing.) viii **اقْتَرَبَ**
<hath/come nigh
as R. F. **اقْتَرَبًا**

(perf. 3 p. f. sing.) viii **اقْتَرَبَتْ**
hath (have) come nigh

(perate. m. sing.) viii **اقْتَرَبَ**
be nearer !

an abode (3)

وَأْوَيْنَاهُمَا إِلَىٰ رَبْوَةٍ 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 **قُرَّةٌ**

قُرَّةٌ عَيْنَيْنِ لِي وَذَلِكَ

(He will be) coolness of eye unto me and thee. [28:9]

(Translators of the H. Q. tend to render the word **قُرَّةٌ** 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.) **قَوَارِيرٌ**

(sing.) قَوَارِيرٌ

قَوَارِيرٌ مِّنْ فِضَّةٍ

(Bright as) glass made of silver. [76:16]

(perf. 2 p.m. plu.) iv **أَقْرَرْتُمُ**

<ye ratified (1)

acc. iv. أَقْرَرْنَا قَرَارًا

to ratify عَلَى -

to agree, to affirm willingly and expressly, to cause to remain, settle

قَرَّ بَقَرًا قَرَارًا (منز) - فِي

to stay permanently, be fixed in a place, rest quietly in, dwell in

وَقَرْنَا فِي بُيُوتِنَا

And stay in your houses. [33:33]

Note: According to some commentators **قَرَّنَ**

is derived from the root **و ق ر** that means, to be serious, respected, i.e., staying with respected manners (Jid.).

وَقَرْنَا فِي بُيُوتِنَا وَلَا تَبْرَحِينَ

تَبْرُحُ الْهَامِلِيَّةُ الْأُولَى

And stay in your houses. And display not yourselves with the display of the pagan past. [33:33]

v.n. acc. قَرَارًا، الْقَرَارُ، قَرَارًا stability (1)

اجْتَذَتْ مِنَ كَثَوِي 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 نُطْقًا فِي قَرَارٍ يَكِينٍ

Thereafter We made him of a sperm in a firm resting place. [23:13]

(also see 40:64, 38:60)

فَإِنْ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَوُنِي

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 بِالَّذِينَ أَلْهَاهُمْ مِنْ دُونِ اللَّهِ أَنْ يَحْكُمُوا لَهُمْ وَهُمْ لَا يَعْلَمُونَ

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 عِندَ أَبْنَاءِ مُوسَى

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 مَسَاجِدٌ وَمَنَازِلٌ إِلَىٰ حِينٍ

And for you on the earth (shall be) a resting place and enjoyment, for a duration. (or season—(Jid.)

[2:36]

فَمَا أَقْرَبْتُمْ وَأَنْتُمْ تَشْهَدُونَ

Then ye ratified (our covenant) and ye were witnesses.

[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 عَلَيَّ لَكُمْ

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 **مُتَّقِرًا**
we cause to remain

وَنُقِئْنَ فِي الْأَرْحَامِ مَا نَشَاءُ

And We cause to remain (or We settle) in the wombs that We will, an appointed 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

وَلَاذَاغَرَبْتَ تَقْرِضُهُمْ ذَاتَ الشَّلَالِ

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. أَقْرِضْ إِقْرَاضًا

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

{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.) قِرْطَانٌ

lit. what one writes upon

parchments (n. p.) قِرَاطِينٌ

{sing.} < قِرْطَانٌ

518

a set time (2)

لِكُلِّ بَيِّنَاتٍ

For every announcement is a
set-time. [6:67]

abode meta. womb (3)

وَهُوَ الَّذِي أَنْشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ
فَنَسَفَكُمْ وَرَمَدُكُمْ

And it is He who hath pro-
duced you from one per-
son, and thenceforth (there
is) a abode and repository.
[6:98]

{ means here 'womb'
and 'مَسْوَدٌ' 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 Graden shall
be on that Day in a good-
ly abode. [25:24]

ق ر ض ★

{imperf. 3 p. f. sing.} قَرَضٌ

~ cuts

(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 **يَقْتَرِفُوا**
 (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)

وَلْيَسِّرُوا مَا هُمْ مُقْتَرِفُونَ

And that they may earn what they are earning (or let them fabricate that which are they fabricaters thereof.) [6:113]

★ ق ر ن

ق ر ر see **قَرَنَ**

<generations (n.) **قَرْنًا، قَرْنَا**
 lit. a century (time period)

<generations (n. p.) **قُرُونًا**
 (sing) **قَرْنًا**

★ ق ر ع

(act. pic. f. sing) **قَارِعَةٌ**
 <adversity (1)

قَرَعَ بِقَرَعٍ قَرْمًا (ف)

to knock, strike

وَلَا يَزَالُ الَّذِينَ كَفَرُوا نُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةً

And an adversity ceaseth not to befall those who disbelieve, for that they did. [13:31]

striking (day) (2)

كَلَّهَتْ شُعُوبًا عَادًا الْقَارِعَةَ

They (tribes of Thamud and Aad) belied the striking (Day). [69:4]

الْقَارِعَةُ مَا الْقَارِعَةُ وَمَا أَزْكَ 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)

viii **اَقْرَفَ اَقْرَافًا**

to fabricate, to earn, gain, to perpetrate (a crime)

وَأَمْوَالٌ لِقَرَّبَتُمْوَمَا

And the riches ye have earned. [9:24]

to lead two *iv.* **أَقْرَبْنَا**
 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* **أَقْرَبْنَا**
 joined, accompanied

أَوْجَاءَ سَمَاءِ السَّلَامَةِ مُتَقَرَّبِينَ

Nor angles come with him
 accompanying. [43:53]

ق ر ي ★

town, township (*n.*) **قَرْيَةٌ**

<towns, cities (*n. p.*) **قُرَى**

(*stng.*) **قَرْيَةٌ**

(see **أَمَّ الْقُرَى** for **أَمَّ**)

the two cities (*dual n.*) **الْقَرْيَتَيْنِ**
 (i.e., Mekka & Taif) (*JK*)

ق ر و

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 بَعْرُنَ قَرْنًا (ض)

to join one thing to another,
 or be together

companion *acc.* **قَرِينًا**

<mates, comrades, (*n. p.*) **قُرْنَاءُ**
 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.) li **مُقْرَبِينَ**
 <bound together

to gain *li* **قَرَنَ تَعْرِبَانًا مُقْرَبِينَ**
 several things together

وَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُقْرَبِينَ فِي الْأَصْفَادِ

And thou will see the guilty
 or that Day bound toget-
 her in fetters. [14:49]

(*Ap-der. m. plu.*) *lv* **مُقْرَبِينَ**

leaders and controllers-
 over animals used for rid-
 ing

★ ★ ★ ★

balance الْقِسَاطُ

وَزُونًا بِالْقِسَاطِ الْمُسْتَقِيمِ

And weigh with the right
balance. [26:182]

★ ق س م

(perf. 1st. plu.) قَسَمْنَا

< we apportioned

قَسَمَ يَقْسِمُ قِسْمًا (ض)

to apportion, to divide, dis-
tribute

(imperf. 3 p. m. plu.) يَقْسِمُونَ

they apportion

أَلَمْ يَقْسِمُوا رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا
بَيْنَهُمْ مَوَدَّتَهُمْAs if they who apportion
their Lord's mercy! We
have apportioned among
them their livelihood.

[43:32]

(perf. 3 p.m. sing.) illi قَامَسَ

~swore unto

قَامَسَ قِسَامًا وَ مَقَامَسَةً

to swear unto

وَقَامَسَهُمَا إِنِّ لَكُمَّالُونَ الْمُتَوَجِّهِينَ

And he swore unto them
both, verily I am unto you
of (your) good counsel-
lors. [7:21]ved from قَسَرَ i.e., to do
something against one's
will

★ ق س م

divines (n.p.) قَبِيْن

Christian priests who were re-
garded as custodians of re-
ligion (at the Prophet time).

★ ق س ط

(imperf. 2 p.m. plu.) iv. f.d. قَسِطُوا

< that ye may deal justly

iv. أَقْطَ إِقْطَا

to act or deal justly

<< قَطَّ قَطِيْطًا (ض)

to act justly/unjustly (contra-
ry 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.) أَقْطِطُونَ

thou who act unjustly
see above R.F.

justice (v.n.) أَقْطِطُ

more equitable (relative) أَقْطِطُ

(Ap-der. m. plu.) acc., vi أَقْطِطِيْنَ

the equitable

(*perf. 3 p.m. plu.*) *vi* تَقَامُوا
 < they swear one to another

to swear *vi* تَقَامَ تَقَامًا
 one to another

(*fd.*) *acc. x* تَسْتَفِيزُوا
 (*imperf. 2 p.m. plu.*)
 ye seek a division

to seek *x* اسْتَفِيزُوا
 division

وَأَنْ تَسْتَفِيزُوا بِالْأَضْرَافِ

And that ye seek a division
 by means of the (divining)
 arrows. [5:3]

oath (n) قَسَمٌ
 a division, (n) قِسْمَةٌ

a divided thing

وَيَذَرُوكَ أَنْ الْمَاءِ قِسْمَةٌ بَيْنَهُمْ

And declare thou unto them
 that water is a divided
 (thing) between them.
 [54:28]

division (2)

بَلْكَ إِذْ أَرْسَلْنَا ضِعْفِي

That, indeed, is a division
 unfair. [53:22]

(time of apportioning) الْقِسْمَةُ
lit. division

وَإِذَا حَرَّاسَةٌ أَوْ الْغُرْبَىٰ 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.*) أَقْسِمُ
 I swear

فَلَا أَقْسَمُ بِمَوَاقِعِ 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 تُقْسِمُوا
 ~swear not!

ق ص د ★

(*perate. m. sing.*)

< be modest

قَصَدَ يَقْصِدُ قَصْدًا (ض) - فِي

to adopt a middle course

to go or proceed إِلَى -

straightaway

to aim at, to intend

وَأَقْصِدْ فِي سَبِيلِكَ

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.)

direction

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ

And upon Allah is the direc-

tion of the way. [46:9]

(*act. pic. m. sing.*) *acc.*

moderate

(a moderate journey قَاصِدًا)

(*Ap-der. m. sing.*) *viii*

a keeper of the middle

course

كَلَّمَآءُ إِلَى الرَّفِيعِ ثُمَّ قَصَدُوا

Then when he delivereth

them on the land, some of

them keep to the middle

course. [31:32]

أَقْصِدْ

قَصْدًا

مُقْتَصِدًا

(*pic. pac. m. sing.*)

a divided (one), (assigned)

(*Ap-der. f. plu.*) *ii*

< distributors

to distribute *ii* قَسَمَ تَقْسِيمًا

فَالْمَقْسِمَاتِ أَمْرًا

And (the angels) who distri-

bute the affairs. [51:4]

(*Ap-der. m. plu.*) *acc. viii*

< ~dividers

as RF أَقْسَمَ أَقْسَامًا

to divide

(*v.v.*)

ق س و ★

(*perf. 3 p. f. sing.*)

~hardened

مَا يَمْشُرُ مَشَاوَةً وَ تَسْوَةً (ن)

to be hard, unyielding

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

hard, hardened (one)

hardness (v.n.)

تَسْوَةٌ

ق ش ع ر

(*quard.*)

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

< ~trembles

(*quard.*) *vi* أَفْتَمَّرَ أَفْتَمَّرَارًا

to become creep (with

terror), to shudder, shiver

(with fear), to tremble

< those modest **قَاصِرَاتِ الطَّرْفِ**
women who restrain their
eyes from looking at any
one save their husbands.

مِنْ قَبْلِ إِصَافَةِ الْفَاعِلِ إِلَى مَفْعُولِهِ
the object of (**ابْنُ عَقِيلٍ**)
the sentence is possessed
by its own object.

(pic. pac. f. plu.) **مَنْصُورَاتٍ**
confined (women)

حُورٌ مَقْصُورَاتٌ فِي الْخِيَابِرِ

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 بِعُصَى 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.) **قَصَصْنَا**
we have recounted

(Ap-der. f. sing.) viii **مَقْتَصِدَةً**
a keeper of the middle
course (right-doing one)

وَبَيْنَهُمَا مَتَّصِفَةٌ

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. **تَقْصِرُونَ**

(imperf. 2 p. m. plu.)

<ye shorten

قَصَرَ يَقْصِرُ قَصْرًا وَ قُصُورًا (ن، ض)

to shorten,
to cut short

أَنْ تَقْصُرُوا مِنَ الْكَافِرَةِ

That ye shorten the prayer.
[4:101]

(imperf. 3 p. m. plu.) iv **يَقْصِرُونَ**
they stop short

وَأَخْرَجُوا مِنْ بَيْنِهِمْ فِي الْعُرَى لِقَاعًا

And their brethren drag
them on toward error so
they stop not short.

[7:202]

castle (n.) **قَصْرٌ / الْقَصْرُ**

<castles (n. p.) **قُصُورٌ**

(sing.) **قَصْرٌ**

(act. pic. f. plu.) **قَاصِرَاتٌ**
restraining (looks)

follow! (*perate. f. sing.*)

تَقُصِّ

وَقَالَتْ لِأُخْتِهِ قُصِّهِ

And she said unto his sister,
follow him. [28:11]

the retaliation الْقِيَامَاتُ

(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

قَمَمَتْ يَتَقَصِفًا قَاصِفًا (ض)
to roar and resound (thunder)

فَأَرْسَلَ عَلَيْكُمْ مَاءً صَافِقًا مِنَ الرِّيحِ

Then (He) send upon you a
gale (or hurricane) of wind.
[17:69]

ق ص م ★

(*perf. 1st p. plu.*) قَسَمْنَا
< we shattered

قَسَمَ يَقْسِمُ قَسْمًا (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.) (epl.) لَنَقْصُرَنَّ

We will (certainly) recount

(perate. m. sing.) اَقْصُرْ

recount! tell!

(perate. neg. sing.) لَا تَقْصُرْ

recount not!

stories, narrative (1) (v.n.) الْقِصَصُ

وَأَنْصُرِ الْقِصَصَ لَعَلَّكُمْ يَتَذَكَّرُونَ

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 قَصَّ قَصًّا i.e., to follow
or retrace the tracks

فَارْتَدَّ عَلَىٰ آثَارِهِمَا قَصَصًا

So they returned back upon
their footsteps retracing
[18:64]

to cut off (ض) قَصَبَ يَقْصِبُ قَصْبًا

(assim. v.) ق ض ض ★

~falls down acc. vii يَقْصِبُ

أَقْصَبَ أَقْصَابًا

to fall, to fall at once,
threaten to fall down

فَوَجَدَا فِيهَا جِدَارًا يُرِيدَانِ أَنْ يَقْصَصَ

Then the twain found there-
in a wall, about to fall
down. [18:77]

(w. v.) ق ض ي ★

(perf. 3 p. m. sing.) قَضَى

~decreet, (1)
to decree

قَضَى يَقْضِي قَضَاءً وَ قَضَاءً

to decree, وَ قَضِيَّةً (ض)

to bring an end (i.e.,
to kill - عُلِّ -)

to fulfill, to perform, to
complete, to judge, decide

وَلَمَّا أَقْضَى الْأَمْرَ

And he who decreeth an aff-
air. [2:117]

meta. to satisfy (2)

فَلَمَّا أَقْضَى مُوسَى الْأَجَلَ

Then when Musa fulfilled the
term. [28:29]

وَكَمْ مَنَّا مِنْ قَرْيَةٍ 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 ★

(act. 2 pic.)(adj.) acc. قَصِيًّا

far off

< قَصَا يَقْصُوا قُصُورًا وَ قُصُورًا (ن)

to be very distant (place), go
far away

farthest relative (m.) أَقْصَى (أَنْصَا)

وَجَاءَ رَجُلٌ مِنَ أَقْصَا الْمَدِينَةِ يَسْعَى

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]

further relative (f.) الْقُصُورَى

وَهُمَا الشُّرُوعُ الْقُصُورَى

And they were on the further
side (or yonder side—Jid.).
[8:42]

ق ض ب ★

قَصَبًا
vegetables (n.) acc.
trefoil, clover

(*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 يَكَّ يَقْضِي بَيْنَكُمْ 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

وَأَذِ ابْنُكَ لِيَقْضِيَ مِنَّا رَبُّكَ

And they will cry ! O keeper !
 Let thy Lord make an end
 of us. [43:77]

to perform (4)

perform (*gen. fd.*) يَقْضِي

حَاجَةً مِّنْ نَّفْسٍ يَّعْتُزُّ بِهَا

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)

فَبَتَّوهُم مِّنْ قَضَىٰ عَصَاةٍ

Some of them have perform-
 ed 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 comple-
 ted your rites. [2:200]

(3 p. f. sing.) pp.

~ is completed
(or finished)

(3 p. m. sing.) el. pip.
may be fulfilled (1)

لَمْ يَمَكُودْ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى

Then He raiseth you therein
that there be fulfilled the
term allotted. [6:60]

to be finished (2)

وَلَا تَعْجَلْ بِالْقُرْآنِ

مِنْ 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 فَيَمُوتُوا

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.
a decided or decreed
(thing)

قَضَيْتَ

لِيُقْضَىٰ

مَقْضِيًّا

ق ط ر ★

(n.) قَطْرًا (قطرًا)

moten brass, copper

كَلَّا لَتَأْتِيَغُضَّ مَا أَمَرَهُ

By no means. He performed
not that which He com-
manded him. [80:23]

(imperf. 2 p.m. sing.) قَضَىٰ
thou shalt decree

(imperf. 2 p.m. plu.) قَضَوْنَ
they decree

they decree not لَا يَقْضُونَ

(imperf. 3 p.m. plu.) el. لِيُقْضُوا
let them complete or end

ثَوَّلَ قِصْوَاتِهِمْ

Thereafter let them end (or
complete) their uncompt-
ness. [22:29]

(perate m. sing.) أَقْضِ
decree (thou)!

(perate m. plu.) أَقْضُوا
decree (you)!

(act. pic. m. sing.) قَاضٍ
one who decreeth
(or issues an ordinance)

ending (act. pic. f. sing.) الْقَاضِيَةُ

يَلَيْتَهَا كَانَتِ الْقَاضِيَةَ

Oh would that it had been
the ending. [69:27]

(3 p.m. sing.) pp. قَضَىٰ
~ is decreed

قَضَىٰ ~ is decided

acc. ~ is completed

we cut off (2)
(i. e., we destroyed)

قَطَعْنَا

وَقَطَعْنَا مَا بَدَّ الَّذِينَ كَفَرُوا مِنَّا

We utterly cut off those who
belied our signs. [7:72]

separate, sever (3)

ثُمَّ لَقَطَعْنَا مِنهُ الْوَيْنَ

And then We severed his life-
vein. [69:46]

(*imperf. 3 p. m. sing.*) *acc.*
that he cut off

يَقْطَعُ

وَيُرِيدُ اللَّهُ أَنْ يُخَيِّطَ الْحَقَّ بِالْحَقِّ

وَيَقْطَعُ دَابِرَ الْكَافِرِينَ

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.*
that he may cut off, let him
cut

لَيَقْطَعُ

لَيَقْطَعُ طُرُقَ الَّذِينَ كَفَرُوا

That he may cut off a porti-
on of those who disbelieve.
[3:127]

let ~ cut (*perate. 3 p.*)

ثُمَّ لَيَقْطَعُ 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

قَطَّ يَقُطُّ (يَقِيطُ) قَطًّا (ن ، ض)
to cut, mend (a reed pen),
to make SS in portions

عَجِّلْ كُنَّا قِطًّا

Hasten our portion. [38:16]

★ ق ط ع

(*perf. 2 p. m. plu.*) قَطَعْتُمْ
< ye cut down (1)

قَطَعَ يَقْطَعُ قَطْمًا (ف)

(1) to cut, cut off,
separate, turn aside قَطْرٌ -

(2) to cause to perish, death -
دَارَةٌ

(3) to carry on a robbery on a highway -
الطَّرِيقِ

(4) to close a road in order to hurt passers
through, to close the
means السَّبِيلِ -

مَا قَطَعْتُم مِّن لِّبْنَةٍ

Whatever fine palms ye cut
down. [59:5]

(*perf. 1st p. plu.*)
meta. we divided (2)

وَقَطَعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أَسْمَاءً

We divided them into twelve tribes (nations). [7:160]

we sundered (3)

وَقَطَعْنَاهُمْ فِي الْأَرْضِ أَسْمَاءً

And We have sundered them in the earth as (separate) nations. [7:168]

(*acc. II f.d.*)
(*imperf. 2 p. m. plu.*)
ye sever

(*epl. II*)
(*imperf. 1st p. sing.*)
surely I shall cut off

(*3 p. f. sing.*) pp II
is torn asunder (1)

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ
أَوْ قَطِيعَتْ بِهِ الْأَرْضُ

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 *قُرْآنًا* 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'.

قَطَعْنَا

وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ

And they sever that which Allah hath commanded to be joined. [2:27]

they cross (2)

وَلَا يَقْطَعُونَ وَادِيًا

And they cross not a valley. [9:121]

ye rob (*imperf. 2 p. m. plu.*) يَقْطَعُونَ

وَيَقْطَعُونَ السَّبِيلَ

And ye rob the highway. [29:29]

cut off! (*perate. m. plu.*) اِقْطَعُوا

(*3 p. m. plu.*) pp. قَطِيعٌ
~was cut off

(*perf. 3 p. m. sing.*) II قَطَعَ
<~cut in pieces

to cut into II قَطَعَ تَقْطِيعًا
pieces, to cut off entirely or into many pieces, to mangle, to tear
to sever (1)

فَقَطَعْنَا أَمْثَالَهُمْ

So that it cut their bowls in to pieces. [47:15]

mangleth (*Jid.*)

teareteth (*Pic.*)

(*perf. 3 p. m. plu.*) II قَطَعْنَ
they (*f.*) cut off

dicative of perfect tense.

(*perf. 3 p. f. sing.*) v **تَقَطَّعَتْ**
severed

وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابَ

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 **تَقَطَّرُوا**
they have broken (into pieces, *i.e.*, they have divided themselves)

a part (*n. p.*) **قَطْعٌ**

يَقْطَعُ مِنَ اللَّيْلِ

~Part of the night. [15:65]

According to some commentators quoted by *IK* **قَطْعٌ** signifies the first part of the night.

< a part of the night (*n.*) (towards morning) **قَطْعٌ**

(*sing.*) **قَطِيعٌ**

According to *Rgh.* that means a folk or cattle, applied to all kind of groups, plural **قَطِيعٌ** made on the measure of **صِرْمَةٌ** and **فِرْقَةٌ** of which singular is **صِرْمٌ** and **فِرْقٌ** 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. li* **تَقَطَّعَ**
~are cut off

(*perf. 3 p. m. sing.*) v **تَقَطَّعَ**
< ~become severed (1)

to cut off **تَقَطَّعَ تَقَطُّعًا**
(*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 **عَ** (**عَ**) is changed to **عَةً** 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, عَن
refrain

وَقَدْ 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

نَقْعُدُ (imperf. 1st p. plu.) we sit,

كُنَّا نَقْعُدُ we used to sit

لَا تَقْعُدُ (percte. neg. m. sing.) sit not (thou)!

لَا تَقْعُدُوا (perate neg. m. plu.) sit not (you)!

لَأَقْعُدَنَّ (epi. imperf. 1st p.m. sing.) verily I shall beset

قَالَ مِمَّا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَكَ أَيُّهَا النَّاسُ الَّذِينَ

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]

أَقْعُدُوا (perate. m. plu.) sit ye!

قُعُودًا (perf. 3 p.m. sing.) the state of siting (I) (v.n.) (i.e., when they sit at)

قَطَاعَاتٍ أَيْلٍ مُظْلِمًا

pieces of darkest night.

[10:27]

tracks (Pic.) (2)

regions (Jid.)

وَفِي الْأَرْضِ قَطْعٌ مُتَجَاوِرٌ

And in the earth are regions neighbouring. [13:4]

قَاطِمَةٌ (act. pic. f. sing.) one who decides

مَا كُنْتُ قَاطِمَةً أَمْرًا حَتَّى تَتَّهَدُوا مِنِّي

I decide no case till ye are present with me. [27:32]

مَقْطُوعٌ (pas. pic. m. sing.) SS cut off, severed

مَقْطُوعَةٌ (pas. pic. f. sing.) out of reach

ق ط ف ★

< قُطُوفٌ (n. p.) clusters

قُطْفٌ (sing.)

ق ط م ر

قَطِينَةٌ (n.) date-stone

ق ح د ★

قَعَدَ (perf. 3 p.m. sing.) ~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
< مَقْعَدٌ (sing)

ق ع ر ★

(*Ap-der. m. sing.*) viii مَقْعَرٌ

< uprooted one

to be vii اقْمَرَّ اقْمَارًا

uprooted, cut off by the root, to fall prostrate

<< قَمَرَ يَقْمَرُ قَمْرًا (ف)

to dig deep

ق ف ل ★

< locks (*n. p.*) اَقْفَالٌ

(sing.) قَفْلٌ

ق ف و ★

(*perate. neg. m. sing.*) لَا تَقْفُ

follow not

فَقَا يَمْقُو قَفْوًا وَ قَفْوًا (ن)

to go after SS, to walk behind one, follow in the track of

إِذْ هُوَ عَلَيْهَا تَأْتُوهُ

When they sat by it [85:6]

sitting (2)

الَّذِينَ يَذْكُرُونَ اللَّهَ وِجَاءًا وَخُورًا

Those who remember Allah standing and sitting.

[3:191]

sitting *i.e.*, (3)

remaining behind, unmoved

رَكُورًا رَضِيمًا يَأْتُونَكَ

مَرَّةً فَأَقْعَدُوا مَعَ الْخَلْفِينَ

Ye were content with sitting still the first time. So sit still with those who stay behind. [9:83]

(*act. pic. m. sing.*) *acc.* قَاعِدًا

sitting one

acc. الْقَاعِدُونَ ، قَاعِدُونَ ، الْقَاعِدِينَ

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

sitting ones

(*act. pic. m. sing.*) قَاعِدٌ

seated one

foundation (1) (*n. p.*) الْقَوَاعِدُ

وَإِذْ يَرْفَعُونَ إِبْرَاهِيمَ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلَ

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.*) *li* **يَلْبَسُ**
~turns (1)

يَلْبَسُ اللَّهُ اللَّيْلَ وَالنَّهَارَ

Allah turneth the night and
the day (over and over)
(i.e., maketh succeeding).
[24:44]

(*a proverb*) **لَبَّ 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 يَلْبَسُ كَفَيْهِ عَلَى مَا أَنْفَقَ

Then he began wringing the
plams of his hands over
that which he had expen-
ded thereon. [18:42]

(*imperf. 1st p. plu.*) **نَلْبَسُ**
we (shall) turn aside (1)

وَنَلْبَسُ أَعْيُنَهُمْ وَأَبْصَارَهُمْ

And We shall turn aside their
hearts and their eyesights
[6:110]

to turn over (2)

وَنَلْبَسُهُمْ 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* **تَلْبَسُ**
~are turned over

وَلَا تَتَّبِعْ مَا لَيْسَ لَكَ بِهِ عِلْمٌ

(O man) follow not that
whereof thou hast no
knowledge. [17:36]

(*perf. 1st. p. plu.*) *ii* **ب**
we caused ~to follow

وَقَدَّيْنَا عَلَىٰ آثَارِهِم بِرِيمَىٰ ابْنِ مَرْيَمَ

And we caused Isa son of
Maryam to follow in their
footsteps. [5:46]

ق ل ب ★

(*2 p. m. plu.*) *pip.* **تَلْبَسُونَ**
<ye will be turned

تَلَبَّ يَلْبَسُ قَلْبًا (ض)

to turn round, turn about,
turn up (ward), upturn, to
turn, face up or face down

يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ وَاللَّهُ وَتَعَالَىٰ

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* **تَلَبَّوْا**
<they turned upside

as R.F. to turn, **تَلَبَّ تَلَبَّ**
turn over, face up or
down

وَقَلَّبُوا لَكَ الْأُمُورَ

And they turned the affairs
upside down (i.e., they

وَأَن أَصَابَتْهُ مُنْقَلَبَةٌ لِّوَجْهِهِ

And if there befalleth him a trial, he turneth round on his face. [22:11]

(perf. 3 p. m. plu.) vii

they returned

فَأَنقَلَبُوا بِرِضْوَانٍ مِّنَ اللَّهِ وَفَضْلٍ

They then returned with the favour from Allah and His grace. [3:174]

(perf. 2 p. m. plu.) vii

< ye turned round

أَنقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ

Ye turned round on your heels. [3:144]

< ye returned

سَيَحْلِفُونَ بِاللَّهِ لَكُم إِذَا انقَلَبْتُمْ إِلَيْهِمْ

They will indeed swear unto you by Allah when ye return to them. [9:95]

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

turns round

إِلَّا لَتَعْلَمُنَّ سِيمَةَ الرَّسُولِ وَمَن يَمُوتْ عَلَىٰ عَقِبَيْهِ

(It was) only that We might know him who followeth the messenger, from him who turneth on his heels. [2:143]

وَيَمُوتْ إِلَىٰ أَهْلِهِ مَسْرُورًا

And will return to his folk in joy. [84:9]

(imperf. 3 p.m. sing.)

تَنقَلِبُ

~ will be turned over

to be turned over < تَنقَلِبُ تَنقَلِبًا

turning (1) (v.n.)

تَنقَلَبُ

قَدْ تَرَىٰ تَنقَلِبَ وَجْهِكَ فِي السَّمَاءِ

We have seen the turning of thy face to heaven (i.e., looking up for a revelation). [2:144]

to go to and fro (2)

أَوْ يَأْخُذَهُمْ فِي تَقْلِيمِهِمْ

Or that he (will not) take hold of them in their going to and fro. [16:46]

movement (3)

وَتَقَلُّبِكَ فِي الشُّجُورِ

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.)

مَنْقَلَبٌ

the place of turmoil

(perf. 3 p.m. sing.) vii

انْقَلَبَ

< ~turned round

to be turned, vii انْقَلَبًا
to be turned round/over/about, to return

(Note : **القلائد** 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 **القلائد** 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. **مَقَالِيْتُ**

(sing.) **مَقْلَادَةٌ**

ق ل ع ★

(perate. f. sing.) iv.

< 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.)

يَنْقَلِبَ

(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 place of termoil, reverse

مَنْقَلَبٌ

(Ap-der. m. plu.) those who will be returning

مَنْقَلِبُونَ

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 يَقْلُدُ قَلْدًا (ض)

to twist, wind (one thing on another)

C.R the (victims with garlands)

لَا تُشْرِكُوا شَعَائِرَ اللَّهِ وَلَا أَشْهُمَهُ

الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ

Profane not the signs of Allah nor the sacred months, nor the offerings, nor the victims with garlands. [5:2]

(iv. v.)

★ ق ل ي

(*perf. 3 p.m. sing.*) قَلَى
 ~hated
 to hate, (ن) قَلَا يَقْلُو قَلَى (ن)
 detest

مَا دَعَاكَ رَبُّكَ وَمَا تَلَى

Thy Lord hath not forsaken
 thee nor doeth He hate
 thee. [93:3]

(*act. pic. m. plu.*) الْقَالِينَ

those who hate

قَالَ إِنْ لِمَسَّكَ مِنَ الْعَالِينَ

He said: verily I am of those
 who hate your work.
 [26:168]

★ ق م ح

(*pis. pic. m. plu.*) مُقْسِمُونَ
 < those who are stiff-necked
 to raise the iv قَامَا
 head and refuse to drink
 (camel)

one whose *pis. pic.* مُقْسِمٌ
 head is forced up so that
 he can not see

وَإِجْعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا

إِلَى الْأَذْقَانِ فَهُمْ مُقْسِمُونَ

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 وَ قِلَّةً (مض)

to be of small number or
 quantity, be scarce, happ-
 en rarely

يَتَأَقَّلُ مِنْهُ أَمْزَاجٌ كَثِيرٌ

Weather it be little or much.
 [4:7]

(*imperf. 3 p.m. sing.*) ii
 < ~lessened

ii قَلَّ يَقِلُّ تَقِيلًا

to make little, diminish,
 lessen

(*perf. 3 p. f. sing.*) iv أَقَلَّتْ
 < ~carried, bore,

to bear, iv أَقَلَّتْ إِقْلَالًا
 to carry

(*act. 2 pic. m. sing.*) acc. قَلِيلًا / قَلِيلٌ
 little, small

(*act. 2 pic. f. sing.*) قَلِيلَةٌ
 little, small

(*act. 2 pic. m. plu.*) قَلِيلُونَ
 little or small ones

less than (*ints.*) أَقَلَّ
 (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 بِكَ اللَّهُ وَرَسُولَهُ

And whosoever of you shall be obedient unto Allah and His Messenger.

[33:31]

(parate. f. sing.)

أَقْبَى

be obedient

يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ

O' Maryam! be devout unto Thy Lord. [3:43]

(act. pic. m. sing.) acc. قَائِمَةٌ، قَائِمَاتٌ
a devout one

acc.

قَائِمَاتٌ / قَائِمَاتِينَ

(act. pic. m. plu.)
devout ones

(act. pic. f. plu.) قَائِمَاتُكَ

devout or obedient (women)

ق ن ط ★

(imperf. 3. p.m. plu.) قَطَرُوا

< they despaired

(يَقْتُ) وَ قَطَّ يَقْتُ قَطًّا

قَطَّ يَقْتُ (ن، ف، م)

to despair, lose courage

(imperf. 3 p.m. sing.) يَقْتُ

despairs

(imperf. 3 p.m. plu.) يَقْتُونَ

they despair

ق م ر ★

القَمَرُ / قَرَأَ
the/a moon (n.)

ق م ص ★

قِمِيمٌ
a shirt (n.)

ق م ط ر

قَطْرِيْرًا
distressful (n.) acc.

ق م ع ★

مَقَامِعُ
maces (n. ints.)

(sing.) a mace مَقْمَعَةٌ

as an iron rod or pillar, rod for beating on the head

< قَعَّ يَمْعُ قَعًّا (ف)

to beat on the head, subdue, to tame

ق م ل ★

قُرٌّ
vermin (n.)

lit. lice or small insects that infest plants, small ants, locusts without wings

ق ن ت ★

يَقْتُ
juss.

(imperf. 3 p.m. sing.)
~is/shall be, obedient

(N. V.)

ق ن ي ★

(*perf. 2 p. m. sing.*) iv
~preserved

أَقَى

to preserve **أَقَى إِقَامًا**
to content (*Pic.*)

to make someone satisfied with
a given thing (*Muj. — Lis.*)

وَأَنَّهُ هُوَ أَغْنَى وَأَقْنَى

And that it is He who en-
riches and contenteth.

[53:48]

ق ه ر ★

(*perate. neg. m. sing.*) **لَا يَقْهَرُ**
oppress not

لَا 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. plc. m. sing.*)
the supreme, the master

الْقَائِمُ

(*perate. neg. m. plu.*)
(O you) despair not

لَا تَقْنَطُوا

(*act. pic. m. plu.*) *acc.*
those who despair

الْقَائِلِينَ

despairing (one) (*ints.*) **قَنْطًا**

ق ن ع ★

(*act. pic. m. sing.*) **الْقَانِعِ**
one who is deserving charity
but does not beg

قَعَّ يَقْعُقُ 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. **مُقْتَنِينَ** < *iv n. d.*

مُقْتَنِينَ

(*Ap-dcr. m. plu.*)

those who raise (head)

to raise **أَقْعَعَ إِقْفَاعًا**

(the head)

مُهْطِعِينَ مُقْتَنِينَ وَدُؤِيبِهِمْ

(As they came) hurrying on
in fear, their heads up-
raised. [14:43]

ق ن و ★

cluster of dates (*n. d.*) **قَوَانٍ**

(*sing.*) **قَوًا، قَوًا**

(*Ap-der. m. sing.*) *acc. iv.*
protector (*Muj.*)
controller (*Jid.*)
observer (*Ik.*)

مَقِيَّتًا

★ ق و س

(*dual n.*) (*gen.*) قَوْسَيْنِ
< two bows
(*sing.*) قَوْسٌ

★ ق و ع

قَاعًا
< plains, deserts (*n. p.*) قَاعِيَّةٌ
(*sing.*) قَاعٌ

According to some lexiconists
قَاعِيَّةٌ is a synonymous to
others observed it, as
plural of قَاعٌ see (*Muj.*)

★ ق و ل

(*w.v.*) قَالٌ
(*perf. 3 p.m. sing.*) قَالٌ
~said
< قَالٌ يَقُولُ قَوْلًا وَ مَقَالَةً (ن)
to speak, say, to inspire, to
indicate (this verb with all
its form has occurred
1730 times in the H.Q.)

(*perf. 3 p.m. dual.*) قَالَا
the twain said

(*perf. 3 p.f. sing.*) قَالَتْ
she (it) said

وَهُوَ الْعَالَمُ تَوْقُّنَ عِبَادِهِ

He is the Supreme above His
creatures. [6:18]

(*act. pic. m. plu.*) قَاهِرُونَ
the Masters

وَأَنَا تَوْقُّنُهُمْ قَاهِرُونَ

(*Firawn said*) We are Mas-
ters over them! [7:127]

القَهَّارُ
the Subduer (*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.*)

تَكُنَّ قَابَ قَوْسَيْنِ أَوْ أَدْنَى

Till he was at two bows
length off or yet nearer.
[53:9]

★ ق و ت

أَنْوَاتٌ
< sustenances (*n. p.*)
lit. food (*sing*) قَوْثٌ

say not (*perate. neg.*)
(imperf. 3 p.m. dual) (fd.)
 that they (twain) say
يَقُولُونَ (fd.)
(imperf. 3 p. m. plu.)
 they will say/they say
ye say(imperf. 2 p.m. plu.)
 that ye may say *fd acc.*
 say ! (*perate. m. sing.*)

(perate. m. dual)
 (ye twain) say
(perate. f. sing.)
 say (thou f.)
 ye say (*perate m. plu.*)
ye (f) say (perate f. plu.)
(3 p. m. sing.) pp.
 is said, told (1)
 CR. will be said

وَلَا يَأْتِيهِمْ لَهْمٌ لِأَنْفُسِهِمْ
 And when it is said to them
 make no mischief. [2:11]

saying (2)
 as verbal noun :
 (قَوْلًا means قَبْلًا)

وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا
 And who can be more truth-
 ful than Allah in saying.
 [4:122]

وَقِيلَ رَبِّ
 And his saying : O my Lord.
 [43:88]

لَا تَقُولَ
 يَقُولَا
 يَقُولُوا
 تَقُولُونَ
 تَقُولَا
 قُلْ
 قَوْلًا
 قَوْلِي
 قَوْلُوا
 قُلْنَا
 قِيلَ

(perf. 3 p. f. dual.)
 the twain (f.) said
(perf. 2 p. m. sing.)
 thou said
 I said (*perf. 1st. p. sing.*)
 (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
(perf. 3 p. f. plu.)
 they (f.) said
(perf. 2 p.m. plu.)
 ye said
we said (perf. 1st. p. plu.)
(imperf. 3 p.m. sing.)
 ~ says, speaks

that he may say(*acc.*)
 he may say, (*juss.*)
(imperf. 3 p. m. sing.) epl.
 verily he will have to say, he
 surely will say, he should
 say

(imper. 2 p. m. sing.)
 thou speaks
 that thou may say *acc.*
 with *neg. ii(epm.)*
 thou shall say not

juss.

قَالَا
 قَلَّتْ
 قُلْتُ
 قَالُوا
 قُلْنَا
 قُلْتُمْ
 قُلْنَا
 يَقُولُ
 يَقُولُ
 يَقُولُ
 لَيَقُولَنَّ
 تَقُولُ
 تَقُولُ
 تَقُولَنَّ
 تَقُولُ

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.) قَائِلٌ
a speaker

speakers (n. p.) قَائِلِينَ

قَائِلُونَ see ق ي ل

(w. v.) ق و م *

(perf. 3 p.m. sing.) قَامَ
< ~ stood up

قَامَ يَقُومُ قَوْمًا وَ قِيَامَةً وَ قَوْمَةً
وَ قَامَةً (ن)

to raise and stand upright,
stand, to stop

Meta. to establish, إِلَى -
to start doing something

(perf. 3 p.m. plu.) قَامُوا
they stood up

(perf. 2 p.m. plu.) قُمْتُمْ - إِلَى
ye raised up

وَ إِذَا قُمْتُمْ إِلَى الصَّلَاةِ
When ye rise up for prayer
(i.e., when you intend to pray). [5:6]

(imperf. 3 p.m. sing.) raises (1)	}	nom. يَقُومُ
acc.	}	يَقُومُونَ

(3 p. m. sing.) pip. يُقَالُ
is called (1)

يُقَالُ لِبْرَاهِيمَ
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 قَوْلًا
< ~ fabricated (lies)

to forge v قَوْلًا قَوْلًا
saying, fabricate, to spread
rumours

to pretend عَلًا -

وَلَوْ تَوَزَّلَ عَلَيْنَا لَبَعَثَ الْأَقَابِيلُ
And if he (i.e., the holy Prop-
het) had forged sayings
concerning Us. [69:44]

a word, saying, (v.n.) قَوْلًا / الْقَوْلُ
warning

command acc. قَوْلًا

(this ward has occurred at
52 places in the H.Q.)

< words, sayings (n. p.) الْأَقْوَابِيلُ

(sing.) قَوْلًا

According to some grammari-
ans it is plural of a plural
i.e., بِنِعْمِ الْجَمْعِ أَقْوَالًا

لِيُقِيمُوا النَّاسَ 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

فَأَخْرَجَ يَقُومِينَ 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.* **يَقُومٌ**

وَيَوْمَ تَقُومُ السَّاعَةُ

On the day, whereon the Hour arriveth. [30:12,14]

وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ
And of His signs is that the heaven and the earth stand fast by His cammand. [30:25]

let stand up (*m.v.d.*) **تَقُمْ**
(the middle radical), that is, a vowel has been dropped)

لَتَقُومَنَّ طَائِفَةٌ مِنْهُمْ مَعَكَ

Let a party of them stand with thee. [4:102]

(*imperf. 2 p.m. sing.*) *acc.* **تَقُومُ**
thou standeth (2)

لَا يَقُومُونَ إِلَّا مَا يُؤْمَرُونَ الَّذِي
يَقْبَضُهُ الشَّيْطَانُ مِنَ السَّبْتِ

They will not rise up save as he araiseth whom Satan hath prostrated by (his) touch. [2:275]

meta. will be set up (2)
(*IK*) **أَيُّ يَتَقَيَّمُ وَ يَجِيئُ مَوْعِدَهُ**
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 الْأَشْهَادُ

On a day whereon the witnesses 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) **بِ-**

أَيُّ يَتَّبِعُوا الْعَدْلَ وَيَرَاهُوهُ

Ik. **فِي مَعَامَلَةِ النَّاسِ**
to follow the justice and regard it in the people's affairs

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 وَإِذَا الْإِلَافُ

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 يُرِيدَانِ أَنْ يُتَّقِصَ فَأَقَامَهُ

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 أنت

(perf. 3 p.m. plu.) iv أقاموا

they established (1) to follow the (2) teaching of SS

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ

And had they established Taurat and Injil (i.e., followed the teachings of these Books). [5:66]

لَسَجِدًا أَتَى عَلَى النَّفْسِ مِنْ أَدَلِّ يَوْمٍ أَحْسَنُ أَنْ تَتُوبَ عَلَيْهِ

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) يَقْرَئَانِ the twain will stand or take place

(imperf. 3 p. m. plu.) يَقْرَأُونَ they will stand or they will be raised up

(imperf. 2 p.m. plu.) (fd.) تَقْرَأُوا that ye may stand or observe justice

(parate. m. sing.) قُمْ (thou) stand up!

(perate. m. plu.) قُمُوا (ye) stand up

stature, (v.n.) li قَوْمٌ mould, formation

to set upright li قَوْمًا قَوْمِيًا to shape, form

(perf. 3 p.m. sing.) iv أقام established

to establish, to أقام إقامة straighten, straighten out, make correct or right, put in order, to make rise or to make the dead rise,

وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا

And that keep thy contenance straight toward the religion upright. [10:105]

(perate. m. plu.) iv. **أَقِمُوا**

(ye) establish ! (1) **الصَّلَاةَ** -

follow the teachings (2) **الدِّينَ** -

أَنْ أَقِمُوا 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** -

وَأَقِمُوا الْوَزْنَ بِالْقِسْطِ

And observe the weight with equity (i.e., weigh correctly). [55:9]

set up (4) **الشَّهَادَةَ** -

وَأَقِمُوا الشَّهَادَةَ لِلَّهِ

And set up (your) testimony for Allah (i.e., declare your witness clearly). [65:2]

(perate. f. plu.) **أَقِرْنَ**

establish: **الصَّلَاةَ** -

(perf. 3 p.m. plu.) x **اسْتَقَامُوا**
< they acted straight

to straighten x **اسْتَقَامَةً**
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 يَخْشُوا أَكْثَرًا حُدُودَ 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. (*fd.*) 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 تَوَيْدُ لَكُمْ يَوْمَ الْقِيَامَةِ ذَرْبًا

And on the Day of Resurrection We assign no weight to them. [18:105]

(perate. m. sing.) iv **أَقِم**
(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 النَّارَ قَائِمَةً

And I deem not that the Hour will (ever) arise. [41:50]

(b. plu. of قَامٌ) قَائِمَةٌ

standing (1)

فَلَا هُمْ رِيَاءٌ مَّنْظُرُونَ

And Lo ! They will be standing, looking on. [39:68]

to stand (v.n.) (2)

verbal noun of قَامَ

فَمَا اسْتَطَاعُوا مِنْ وَبَايِرٍ

So they were not able to stand. [51:45]

livelihood, pro- (n.) (3)

perty, maintenance

وَلَا تُؤْتُوا 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

لِمَن شَاءَ مِنْكُمْ أَنْ يَسْتَوِي

Unto whosoever of you will-eth to walk (or keep him-self) straight. [81:28]

(perate. m. sing.) x اسْتَقِمْ (thou) be straight or keep (thyself) straight

(perate. m. dual) اسْتَقِيْمَا (you twain) be straight

(perate. m. plu.) اسْتَقِيمُوا (ye) be straight, act straight

(pls. pic. m. sing.) (R.F.) قَائِمٌ one who stands standing

قَائِمًا - بِالْقِسْطِ acc. maintainer of equity

(act. pic. m. plu.) قَائِمُونَ those who stand up (firmly)

وَالَّذِينَ هُمْ يُعْتَدِبُهُمْ قَائِمُونَ

And those who stand firm in their testimonies. [70:33]

(act. pic. m. plu.) acc. الْقَائِمِينَ those who stand (i.e., in their prayers)

(act. pic. f. sing.) قَائِمَةٌ < 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 some commentators such as Qurtabi, ZR., and IK. **مَقَامٌ** signifies the dignity of divinity of Allah, thus the verse means: who dreads the divinity of Allah will be given two gardens.)

divinity (3)

عَلَىٰ أَرْبَعِينَ رَجَبًا مَّأْمُورًا

Belike Thy Lord will raise thee up in a dignity praised.

[17:79]

standing forth, (4)
staying

إِنْ كَانَ كَرِهَ عَلَيْكُمْ مَقَامًا

If my stay (among you) become hard upon you.

[10:71]

(v. mim.)
place (1)

يَا أَهْلَ يَثْرِبَ لَا مَقَامَ لَكُمْ فَانْجِبُوا

O 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 الْغُرَقَيْمَ لِلنَّاسِ

Allah hath made the Ka'ba the Sacred House, a maintenance for mankind.

(IK., Zr.) [5:97]

<overseers (1) (ints. n.)
(sing.) **قَوَامُونَ**

الَّذِينَ عَلَىٰ السَّمَاءِ

Men are overseers over women.

[4:34]

maintainers (2) acc. **قَوَامِينَ**

لَوْ كُنَّا قَوْمًا يَلْقَوْنَ

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

a place where (1) (n. pt.)
one stands

مَقَامٌ

وَأَتَيْنَاهُم مَّقَامَ إِبْرَاهِيمَ

And (We said) take the spot of [Ibrahim for a place of prayer.

[2:125]

standing place (2)

ذَلِكَ الدِّينُ الْقَيِّمُ

And that is the right religion. [9:36]

(Ap-der. f.)

قَيِّمَةٌ

lasting one, eternal

وَمَا كُنَّا بِقِيَمَتِهِ

Wherein are discourses eternal. [98:3]

قِيَمٌ < right (n.)

قِيَامًا

right, lasting one

دِينًا وَبِأَمْرِهِ يُبَيِّنُ

A right religion, the faith of Ibrahim the upright. [6:161]

< establishment (v.n) iv

إِقَامًا

إِقَامَةٌ iv

وَأَوْحَيْنَا لِلنَّبِيِّمْ فَعَلِ الْعَزِيزِ وَأَقَامَ الصَّلَاةَ

And We revealed unto them the doing of good deeds and the establishment of prayer. [21:73]

stopping, staying v.n.

الإِقَامَةُ

And day of your stopping.

[16:80]

وَيَوْمَ إِقَامَتِكُمْ

judgement, resurrection(n.) (at 70 places)

الْقِيَامَةُ

قَوْمٌ، الْقَوْمُ (n.)

group, people (men only) (1) (at 260) places)

إِنَّمَا سَأَلْتُم مَسْتَقَرًّا وَمُقَامًا

Verily ill it is as an abode and as a station. [25:66]

place, abode (n. f.)

مُقَامَةٌ

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

مُقِيمٌ

وَلَهُمْ عَذَابٌ مُّؤْتَمِرٌ

And for them is a torment lasting. [5:37]

right (2)

وَأَنَّهَا السَّبِيلُ مُتَّبِعٌ

And it was in the right way. [15:76]

(Ap-der. m. plu.) iv الْمُقِيمِينَ / الْمُقِيمِينَ establishers

وَالظَّالِمِينَ عَلَى مَا آصَابَهُمْ وَالْمُقِيمِينَ الصَّلَاةَ

And who patiently endure that which befalleth them and those who establish the prayer. [22:35]

وَالْمُعْتَمِرِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ

And the establishers of the prayer and the givers of zakah. [4:162]

lasting one, right (Ap-der.)

الْقَيِّمُ

< beaten (2)

a straight, smooth, much walked path

أَحْسَنَ يَمْشِي سَوِيًّا عَلَى صِرَاطٍ مُسْتَقِيمٍ
(Is he ~ more guided) or he who walketh upright on a beaten road. [67:22]

(w. v.)

ق و ي ★

< the power (1) (n.)

القوة

قَوِيَّ يَبْقَى قُوَّةً (م)

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

قَوِيٌّ

acc.

قَوِيًّا

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْخَرُوا الْمُؤْمِنِينَ قَوْمٍ عَلَى
أَن يَكُونُوا خَيْرًا مِنْكُمْ وَلَا نِسَاءً مِنْ نِسَاءِ عَنَى
أَن 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

(قَوْمِيْنِ i.e. قَوْمٍ)

(the kasra replaced the dropped ي)

يَقْوِرُوا فِيكُمْ أَرْسُلًا

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

الْمُسْتَقِيمِ

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us Thou unto the path straight! [1:5]

ق ي ل ★

(act. pic. m. plu.) قَالُونَ
those who sleep at midday

قَالَ يَتَّبِلُ قَبْلُوكَ (مَنْ)
to sleep in the middle of the day

فَجَاءَهُمْ سُبُحَانًا إِذْ هُمْ قَائِلُونَ
Upon them our violence came during (their) sleeping at night or (their) midday sleeping. [7:4]

the place n.p.t. acc. مَقِيلًا
of taking rest at midday
meta. resting place

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا 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 المَقْرُونِ
< dwellers in the wilderness

(sing) مُقْوِيٌّ
inhabitant of desert

meta. travellers

iv. أَقْرَى إِقْرَاءً <
to stay in قَرَاءٍ desert <<

(w.v.)

ق ي ض ★

(perf. 1st. p. plu.) ii قَعْنَانَا
< we assigned

to be destined ii قَعَرَ قَعِينًا
to lead SS to

وَقَعْنَانَا لَهُمْ قُرْنَاءً
We have assigned unto them some companions. [41:25]

we assign juss. ii قَعِّنْ

★★★

كتاب الكاف

الْمُرْتَضَىٰ 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 كَلِمَتِي 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.

كَمِثْلِ حَبَّةِ

Like the resemblance of a
grain. [2:261]

★ ★ ★ ★

The 22nd letter (*alphabet*)
of the Arabic alphabet. ك
The first of the five begin-
ning letters of the chapter
19th (Maryam) pronounc-
ed as *Kaaf*

pronominal (*Pronominal*) ك
suffix of the (2 p. m. sing.)
means (1) 'thee' when
suffixed to a verb or pre-
position

وَمَعْلَمِكَ مَا لَمْ تُعَلِّمْ

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)

أَفَمَنْ يَتَّبِعُنِي يَكُنْ عَلَيَّ وَجْهًا أَهْدَىٰ أَمَّنْ
يَتَّبِعُنِي سَوِيًّا

Is he who goeth groping on his face more rightly guided, or he who walketh rightly-guided? [67:22]

★ ك ب ت

(3 p. m. sing.) pp. كَبِتَ
< ~ were abased

كَبَتَ يَكْبِتُ كَبًّا (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. يَكْبِتُ
that he abase

★ ك ب د

trouble (v.n) كَبَدَ
< كَبَدَ يَكْبُدُ كَبْدًا (ف)
to suffer pain in the liver, to face difficulty

★ ك، ذلِكَ

lit. like that كَذَلِكَ (comp.) كَذَلِكَ
that ذلِكَ like ك
this particle may be translated according to the contents

ك أ ي ن

many, how many كَابَيْنَ
(always followed by مِنْ)

وَكَأَيِّنْ مِنْ نَبِيِّ قَاتَلَ مَعَهُ رَبِّيُونَ كَثِيرٌ
And many a prophet hath fought with a number of godly men. [3:146]

(Note that the word كَابَيْنَ is a compound of ك (like) أَيْ (which); the notation (التَّوِينُ) is written in a letter ن instead of double kasara (ي) The phrase كَأَيِّنْ مِنْ means such as many)

★ ك ب ب

(3 p. f. sing.) pp. كَبَّتْ
< ~ will be thrown downward كَبَّ يَكْبُ كَبًّا (ن)
to invert, عَلَى، ل، -
throw one with the face to the ground, overthrow

وَمَنْ جَاءَ بِالتَّيْبَةِ فَكَلَبَتْ وَجْوهَهُمْ فِي النَّارِ
And whosoever will bring evil, their faces shall be cast down into the fire. [27:90]

(Ap-der. m. sing.) iv acc. مَكْبَتَا
one groping (one face)

وَلَا تَأْكُلُوا أَمْوَالَكُمْ سَرِيعًا وَدَبْرًا أَنْ يَكْبُرُوا

And consume it not extravagantly or hastily (for fear) that they may grow up.

[4:6]

(imperf. 2 p. m. plu.) ii (el.) **لِتَكْبُرُوا**

< that ye may magnify

to magnify, **كَبَّرَ يَكْبُرُ تَكْبِيرًا**

to say (Allah is great)

(parate. m. sing.) ii **كَبَّرَ**
magnify

وَرَبِّكَ تَكْبِيرًا

And thine Lord, do magnify.

[74:3]

(perf. 3 p. m. plu.) iv **أَكْبَرُوا**

< they exalted

to exalt, iv, **أَكْبَرُ إِكْبَارًا**

to deem great or formidable

فَلَمَّا رَأَيْنَهُ أَكْبَرْنَاهُ

When they (women) saw him deem him great. [12:31]

(i.e., they were astonished at him)

(imperf. 2 p. m. sing.) v. acc.

< that thou magnify 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.) **كَبَّرَ**

< is hard

كَبَّرَ يَكْبُرُ كِبْرًا وَ كِبْرًا (ك)

to became, to be hard, to be odious, to be grievous

لَقَدْ عَلِمْتُمْ لِعُرْضِكُمْ

Their backsliding is hard unto thee.

[6:35]

(perf. 3 p. f. sing.) **كَبَّرَتْ**

is hard or odious

كَبَّرَتْ كَلِمَةً تَتَفَجَّرُ مِنْ أَفْوَاهِهِمْ

Odious is the word that cometh out of their mouths.

[18:5]

(imperf. 3 p. m. sing.) **يَكْبُرُ**

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. **يَكْبُرُوا**
that they may grow up

< **كَبَّرَ يَكْبُرُ كِبْرًا وَ مَكْبَرًا (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.) **الكِبَرُ**

وَأَصَابَهُ الْكِبَرُ

And the old age befell him.

[2:266]

(act. 2 pic.m. sing.) **كَبِيرٌ / الْكَبِيرُ**

old one (1)

كَبِيرًا / الْكَبِيرُ

وَابْنَانَا شَيْخٌ كَبِيرٌ

And our father is a very old
man.

[28:23]

great (2)

قُلْ فِيضَلَامٌ كَبِيرٌ

Say, in both is a great sin.

[2:219]

grievous (3)

قُلْ رِجَالٌ فِيهِ كَبِيرٌ

Say, fighting therein in grie-
vous.

[2:217]

chief (4)

إِنَّهُ لَكَبِيرُكُمْ الَّذِي عَلَّمَكُمُ الرِّيحَ

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 لَكِبْرٌ

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]

قَوَى كِبْرَهُ who undertook the
bulk of it (*Jid.*)

who had the greater share
therein (*Pic.*)

greater than (1) (*relative*) أَكْبَرُ
(used for good and evil alike)

وَالْآخِرَةُ الْآخِرَةُ أَكْبَرُ

And surely the reward of the Hereafter is greater (*i.e.*, than anything else).

[16:41]

وَالْخُرَاجُ أَهْلُهُ مِنْهُ أَكْبَرُ
اللَّهُ وَالْوَقْتُ 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 يُرِيدُهُمْ تَنْ آيَةَ الْأُمِّ الْأَكْبَرِ مِنْ أُخْتِهَا

And every token that We showed them was greater than its sister.

[43:48]

greatest, highest in (2)
estimation and rank

فَلْيَذْكُرُوا اللَّهَ أَكْبَرُ

And surely the remembrance of Allah is the greatest.

[29:45]

الْأَكْبَرُ (*relative*)

< great ones (*n.p.*) أَكْبَرُ

(*sing.*) أَكْبَرُ

< the great (*relative f.*) الْكَبِيرَى
femine of

elder (6)

قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ

The eldest of them said: know ye not that. [12:80]

< great ones (*n.p.*) كَبِيرَاتُ

(*sing.*) كَبِيرٌ

إِنَّا اطعنا ساداتنا وكبرائنا

Verily we obeyed our chiefs and great ones. [33:67]

(*act. pl. f. sing.*) كَبِيرَةٌ

hard (1)

وَاللَّهُ أَكْبَرُ إِلَّا عَلَى الْخَاشِعِينَ

And verily it is hard except unto the meek. [2:45]

big, great (2)

وَلَا تُنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِّنْ ذَكَرٍ أَكْبَرٍ

Not spend they any spending small or great (little or big).

[9:121]

كَبِيرَةٌ great (things) (*n.p.*) كَبِيرَاتُ

إِن تَجِدُوا كَبِيرًا وَرَأَيْتُمْ أَنَّهُ لَكُمْ مِّنْ ذُنُوبِكُمْ سَائِمًا

If ye avoid the great (things) which ye are forbidden We will remit from you your evil deeds. [4:31]

mighty (*ints.*) *acc.* كَبِيرَاتُ

وَمَكْرًا مَكْرًا كَبِيرًا

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 يُغِيْبَ آيَاتِنَا مَا 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 كَفَرُوا بِآيَاتِنَا

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 لَهُمْ فِي آتِ الْفَسْرِ بِالْقُرْآنِ

And We prescribed unto them therein, a life for a life~.

[5:45]

we wrote (2)

وَكَتَبْنَا لَهُ فِي الْأَلْوَاحِ

And We wrote for him in the tablets.

[7:145]

(*n.p.*) (*relative*) **أَكْبَرُ**

< the greatest one

(*sing.*) **أَكْبَرُ**

as **أَكْبَرُ** for masc.

greatness (*n.*) **الْكِبْرِيَاءُ**

(*Ap-der. m. plu.*) *acc. v*

the arrogant

(the stiff-necked)

acc. **مُسْتَكْبِرِينَ** *nom.*

(*Ap-der. m. plu.*) *x*

acc.

the arrogant (stiff-necked)

glorifying (*v.n.*) *li*

(act of saying: Allah is the greatest **أَلَّهُ أَكْبَرُ**)

stiff-neckedness (*v.n.*) *x*

(*quard.*)

ك ب ك ب

(*perf.* 3 *p. m. sing.*) *pp.*

< they were hurled

كَبَّ بِكُمْ كَمَا (ن)

same as (above)

ك ت ب ★

(*perf.* 3 *p. m. sing.*) **كَتَبَ**

< ~prescribed

~ordained

كَتَبَ بِكُمْ كِتَابًا وَ كِتَابَةً (ن)

to write, note, record,

to prescribe, ordain, destine

that ye write down *acc.*

وَلَا تَصْخَرُوا 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!

أَكْتُبْ لَنَا فِي هَذِهِ النِّسَاجَةِ تَرْتِيبًا لِلْآخِرَةِ

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 الشُّهُودِ

Enroll us among those who witness. [3:53]

(*perate. m. plu.*) اَكْتُبْ

write down!

إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ آخِلٍ 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)

يَكْتُبُ

acc.

that he may write

يَكْتُبُ

(*imperf. 2 p. m. sing.*)
records (2)

يَكْتُبُ

وَاللَّهُ يَكْتُبُ لَكُمْ

And Allah recordeth what they plan by night. [4:81]

(*imperf. 3 p. m. plu.*)
they write (1)

يَكْتُبُونَ

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 تُكْتُمُونَ

Our messengers record that which ye plot. [10:21]
(also see 43:80)

(*imperf. 1st p. sing.*) اَكْتُبْ

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

نَكْتُبُ

وَكُلِّبْنَا مَا قَدْ دُنُوْنَا

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.) **كِتَابٌ**
the Holy Quran

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 أُحْكِمَتْ آيَاتُهُ

(This is) a Book the verses
whereof are guarded.
[11:1]

Decree, ordinance (2)

وَأُولُو الْأَرْحَامِ 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]

is recorded (1)

وَلَا يَتَالَوْنَ مِنْ عَدُوِّيْنَا
إِلَّا كَيْبَ 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.) **يُكْتَبُ**
will be recorded

سُكِّنَتْ شَهَادَتُهُمْ

Their testimony will be re-
corded. [43:19]

(perf. 3 p.m. sing.) **وُكِّتَ**
~ has got written

لِيُكْتَبَ أَكْتَابًا
to be written

وَقَالُوا سَطِرْنَا الْأَوَّلِينَ كُتِبْنَا

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.) **يُكْتُبُوا**

to write **يُكْتُبُوا**
a contract

وَالَّذِينَ يَتَّبِعُونَ الْكِتَابَ يَمْلِكُ

أَيْمَانُكُمْ فَمَا يَتَّبِعُونَ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا

And from among those whom
your right hand possess,

وَكُتِبَ تَسْطُورٌ

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)

يَا يَحْيَىٰ خُذِ الْكِتَابَ بِقُوَّةٍ

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
لَوْحٌ مَحْفُوظٌ 'preserved
tablets' by the word **كِتَابٌ**
as:

وَمَا تَسْطُرْنَ دَرَاقَةَ اللَّيْلِ لَهَا وَلَا جَبَّةٍ فِي ظُلْمَتِ

الْأَرْضِ وَلَا تَطْبُؤْنَ وَلَا يَأْبَسُ 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 كُتِبَ مِنَ اللَّهِ سَبَقٌ لَّسْتُمْ فِيهَا

أَخَذْتُمْ عَذَابٌ عَظِيمٌ

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)

وَكَذَيْبَاتٍ يَبْلُغْنَ بِالْحَقِّ

And with Us is record which
speaketh the truth.

[23:62]

letter (6)

قَالَتْ يَا أَيُّهَا النَّوَّارِيُّ أِنِّي كُنْتُ مِنَ الْكَاذِبِينَ

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.*) **يَكْتُمُونَ** acc.
that they hide

(*imperf. 2 p.m. plu.*) **تَكْتُمُونَ**
ye hide

that ye may hide **تَكْتُمُوا** acc.
(*imperf. 1st. p. plu.*) **نَكْتُمُ**
we (shall) hide

we shall not hide **وَلَا تَكْتُمُ**

★ ك ت ب ★

(*act. 2 pic. m. sing.*) **كَيْبٌ**
sand-heap

< **كَبَّ يَكْبُبُ كَبًّا (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

• + **كِتَابٌ** *com.* **كِتَابَةٌ**
my record

(the final • of **كِتَابَةٌ** is just for rhyme)

people (*com.*) **أَمَلُ الْكِتَابِ**
of the scriptures (The Jews and Christians)

the original **أَمُّ 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 كَمًّا مَأْمَانًا (ن)**
to conceal, hide, restrain one's anger

وَمَنْ أَظْلَمُ مِمَّنْ كَمَّ 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.*) **يَكْمُمُ**
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 **النَّكَاحُ**
abundance, (*Jid.*) or rivalry in
worldly increase (*Plc.*)

(*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 كَدَمَا (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

تَمَلُّقًا

O man! verily thou art toil-
ing to thy Lord a (Painful)
toiling and art about to
meet him. [84:6]

★ ك د ر

(*perf. 3 p. f. sing.*) *vii*
~ fell

to fall, *vii* < **أَنْكَدَرَتْ**
shoot out (as a star)

تَنَازَرُوا

وَمَا أَقَالُ بِمَنكُوكُ

Whether it be little or much.

[4:7]

(*perf. 3 p. f. sing.*) **كَثُرَتْ**

~ was numerous

وَلَنْ نُّعْزِمَكَ يَوْمَ تَكُونُ شَيْئًا وَلَوْ كَثُرَتْ

And your host will avail you
naught however numerous
it be. [8:19]

multitude (1) (*n.v.*) **كَثْرَةٌ**

(big in number)

وَيَوْمَ حُنَيْنٍ إِذْ أَعْلَجْتُمْ أَعْرَابَكُمْ

And on the day of Hunain
when ye exalted your mul-
titude. [9:25]

plenty (2)

(big in the quantity)

وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ

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 (*relative*) **أَكْثَرُ**
mostly, most of

فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ

And who is a greater wrong-
doer than he who fabri-
cateth 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.*) لِي كَذَّبَ
< ~gave the lie to
~denied

to give the lie كَذَّبَ مُكْذِبًا
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.*) re-
fers 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 بِكِدْرٍ كَدْرًا (ض)

to be muddy

وَأَزَلَّتْ السُّجُودُ وَانكَدَرَتْ

And when the stars will fall,
[81:2]

(according to some commen-
taters, 'when stars will be
muddy').

(v.,v.)

ك د ي ★

أَكْدَى ~stopped iv

ix أَكْدَى إِكْدَامًا

to stop hand, to be niggardly
<< كَدَى بِكِدْيٍ كِدَامًا (ض)
to restrain

ك ذ ب ★

(*perf. 3 p. m. sing.*) كَذَّبَ

~lied

< كَذَّبَ بِكَيْدٍ كَيْدًا وَكَيْبًا

وَ كَذَّبَ وَكَيْبًا وَكَيْدًا (ض)

to lie, say what is not a fact,
fabricate a lie عَلَى - ~fab-
ricated a lie against SS. عَلَى -
to relate a lie to SS

مَا كَذَّبَ الْقَوْمَ مَا رَأَى

The heart lied not in that
which he saw. [53:11]

lie (2)

مَنْ أَظْلَمُ مِمَّنْ أَتَى عَلَى اللَّهِ كَذِبًا

Who is the great wrong-doer than he who fabricateth a lie concerning Allah.

[7:37]

falsehood (3)

سَمْعُونَ الْكَذِبِ

Listeners for the sake of falsehood. [5:41]

a liar (act. pic. m. sing.) كَاذِبٌ

denier (acc.) كَاذِبًا

(act. pic. m. plu.) (nom.) كَاذِبُونَ
liars

acc. الْكَاذِبِينَ nom. الْكَاذِبُونَ
the liars, deniers

a denier (act. pic. f. sing.) كَاذِبَةٌ

a liar (n. ints.) { كَذَابٌ
الْكَذَابُ

denying, giving the (v.n.) كَذَابٌ
lie to SS

denial (v.n.) كَذِبٌ

that which is (fact. pic.) مَكْذُوبٌ
falsified

beliers (Ap-der. m. plu.) الْمَكْذُوبُونَ

(Ap-der. m. plu.) if acc. { الْمَكْذُوبِينَ
مَكْذُوبِينَ

(perf. 2 p. m. sing.) كَذَبْتَ ii
thou didst deny

(perf. 3 p. m. plu.) كَذَبُوا ii
they denied

(perf. 2 p. m. plu.) كَذَبْتُمْ ii
ye denied

(com.) كَذَّبُونِ ii
they denied me كَذَّبُونِي
(the pronominal ي is short-ened)

(perf. 1st p. plu.) كَذَبْنَا ii
we denied

(imperf. 3 p. m. sing.) كَذَّبُ ii
~denies

(imperf. 3 p. m. dual) كَذَّبَانِ ii
ye (twain) deny

(imperf. 3 p. m. plu.) كَذَّبُونَ ii
they deny

they deny me (com.) كَذَّبُونِي

(imperf. 2 p. m. plu.) كَذَّبْتُمْ ii
ye deny

that ye may deny acc. ii كَذَّبُوا

Or if ye deny—
[29:18] إِنَّ كَذَّبُوا

(imperf. 1st p. plu.) كَذَّبْنَا ii
we deny

(3 p. m. sing.) كَذَّبَ ii
~is/were/denied

(3 p. f. sing.) كَذَّبَتْ ii
were denied

false (1) (n.) كَذِبٌ / الْكِذْبُ

وَجَاءُوا عَلَىٰ قَبِيلِهِ يَدْرُسُوهُ
And they came with false blood on his shirt. [12:18]

ك ر س ★

throne (*n.*) كُرْسِيٌّ
(when related to God)

وَرَبِّعَ كُرْسِيِّهٖ السَّمٰوٰتِ وَالْاَرْضِ

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 سُلَيْمٰنَ وَاَقْبٰنَا عَلٰى كُرْسِيِّهٖ جَسَدًا
ثُمَّ اَنَابَ

And assuredly We tried Sulaiman, and set upon his chair a mere body, thereafter he was penitent.

[38:34]

ك ر م ★

كَرَّمْتَ (*perf. 2 p.m. sing.*) ii
thou honoured

< كَرَّمَ بِكَرْمٍ كَرْمًا وَاَكْرَامَةً (ك)

to be superior to another in generosity, to be high-minded, beneficent, noble, illustrious

ك ر ب ★

كَرَبٌ وَاَلْكَرَبُ
< grieve, (*v.m.*)
calamity, pain, disaster

كَرَبَ بِكَرْبٍ كَرَبًا (ن)

to grieve, afflict, overburden, to twist a rope

ك ر ر ★

< a return (1) (*n.*) كَرَّةٌ

كَرَّرَ يَكْرُرُ كَرًّا (ن) (*assim. v*)

to return to, to return successively, to run against, to repeat

رَقَالَ الَّذِيْنَ اَتَّبَعُوْا اِنْ لَنَا كَرَّةٌ فَنَتَبَرَّأَنَّهُمْ

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)

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ

Thereafter We gave you a return of victory over them.

[17:6]

act of repeating (3)

repeating (twice) (*n. dual*) كَرَّتَيْنِ

ثُمَّ اَنْجِعِ الْبَصَرَ كَرَّتَيْنِ

And repeat thy look twice.

[67:4]

A noble angel. **مَلَكٌ كَرِيمٌ**
[12:31]

Worthy of respect <an honourable letter. **كَتَبْنَا كَرِيمًا**
[27:29]

A noble Messenger. **رَسُولٌ كَرِيمٌ**
[44:17]

This is indeed a holy Recitation (the Quran). **إِنَّهُ أَقْرَبُ نَزْوِيًّا**
[56:77]

Kind reward. **أَجْرٌ كَرِيمٌ**
[57:11]

Fruitful kind (or pair.) **زَوْجٌ كَرِيمٌ**
[26:7]

A fair place (estate). **مَقَامٌ كَرِيمٌ**
[26:58]

Thou wast the Mighty, the Noble. **أَنْتَ الْعَزِيزُ الْكَرِيمُ**
[44:59]

The Lord of throne of grace. **رَبُّ الْعَرْشِ الْكَرِيمِ**
[23:116]

The Lord, the Bountiful. **رَبِّكَ الْكَرِيمِ**
[82:6]

Rich provishon. **رِزْقًا كَرِيمًا**
[33:31]

A respectful speech, gracious word. **قَوْلًا كَرِيمًا**
[17:23]

(*perf. 1st p. plu.*) **كُرِّمْنَا**
~we honoured

(*perf. 3 p. m. sing.*) **كُرِّمَ**
~hath honoured

to exalt, *ti* **كُرِّمَ إِكْرَامًا**
to honour above others

thee **كُرِّمَ** + **فِي** (*com.*) **أَكْرَمَ**
honoured me **فِي** has
been shortened to **نِ**

(*imperf. 2 p. m. plu.*) **مُكْرِمُونَ**
ye honour

ye honour not **لَا مُكْرِمُونَ**

honour or (*perate. f. sing.*) **أَكْرِمِي**
give due respect

الْوَيْلُ مَكْرَمًا

Make (thou f.) his dwelling honourable. [12:21]

noble (*act. 2 pic.*) **كَرِيمًا / الْكَرِيمِ**
honourable,

generous, kind, benefi- **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 م ★

(perf. 3 p. f. sing.) كَرِهَ

~dislikest

~wast averse,

~detestest

كِرِهًا بَكْرَةً كَرِهًا وَ كَرِهًا وَ كَرِهًا (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. يَكْرَهُوْا

ye abhor

عَلَىٰ أَنْ تَكْرَهُوا 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 تَكْرَهُ

thou compel

(perate. neg. m. plu.) لَا تَكْرَهُوْا

do not force!

(imperf. 3 p. m. sing.) يَكْرِهُ

forces

A noble entrance. مُدْخَلًا كَرِيمًا [4:31]

<nobles (n. p.) acc. كِرَامًا
(sing.)They pass by مَرُورًا
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)

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰ

Lo ! The noblest of you is
in the sight of Allah, the
best in conduct (Pic.).

[49:13]

glorious v.n. iv الإِكْرَامُ

(Ap-der. m. sing.) iv مَكْرَمٌ
a giver of honour(pis. pic. m. plu.) iv { مَكْرُمُونَ
honoured ones }
acc. { الْمُكْرَمِينَ(pis. pic. f. sing.) ii مَكْرَمَةٌ
honoured ones(used as adjective of a plural
noun مَكْرَمٌ : 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 بِمَا كَسَبَ رَوْيٌّ

Every man is a pledge for that which he hath earned. [52:21]

بَلْ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ غَيِّبَاتُنَا

Yea! whosoever earneth evil and his sin hath encompassed him. [2:81]

(perf. 3 p.m. dual.)

they (twain) earned (or did the evil)

(perf. 3 p. m. plu.)

they earned

(perf. 2 p. m. plu.)

ye earned (good things)

انْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ

Expend out of the good things which ye have earned. [2:267]

(imperf. 3 p.m. sing.)

earneth

(imperf 3 p. f. sing.)

<earneth

(imperf. 3 p.m. plu.)

they earn

(imperf. 2 p.m. plu.)

ye earn

وَلَا تَجْرِمُوهُنَّ عَلَى الْبُكَاءِ اِنْ اَدْنَ تَحْتُنَا

لَيْتَوَاعَوْسَ الْحَيوةِ الدُّنْيَا وَمَنْ يَكْرِهِنَّ

وَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ 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 إِكْرَاهٌ

لَا إِكْرَاهَ فِي الدِّينِ

There is no compulsion in religion. [2:256]

(3 p.m. sing.) pp. if

~was forced to

كَارِهُونَ (act. pic. m. plu.) loath

كَارِهِينَ (act. pic. m. plu.) acc. those who dislike (a thing)

مَكْرُوهٌ مَكْرُوهًا acc.

(pact. pic. m. sing.) acc. hateful

ك س ب *

(perf. 3 p.m. sing.) كَسَبَ

<~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 تُنْقِطُ السَّمَاءَ كَمَا رَعِمْتَ عَلَيْنَا كَيْفًا
Or thou causest the heaven to fall upon us as thou assertest ~ in pieces.
[17:92]

fragment (2)

فَأَنْقِطْ عَلَيْنَا كَيْفَاتِنِ 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 يَكْمَلُ كَيْلًا (س)
to be lazy, idle
(predicate) > خَيْرٌ لِّمَنْدِي (م)

وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا هُمْ كُسَالَى
And they come not to worship save as idlers. [9:54]

< languidly (acc. adj.) (2)
سَالٌ لِيَقَامُوا

وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى
When they stand up for prayer they perform it languidly. [4:142]

(imperf. 3 p. f. sing.) viii
< ~ earnest

as R.F. viii اِكْتَسَبَ اِكْتِسَابًا

(perf. 3 p. f. sing.) viii اِكْتَسَبَتْ
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
كَدٌّ يَكْدُ كَسَادًا وَكُسُودًا (ن)
to sell badly, to be dull
(market), stagnant

ك س ف ★

كَيْفًا (n.p.) acc.
< pieces, fragment
(see the following verse)

وَلَنْ يَرَوْا كِسْفًا مِنَ السَّمَاءِ سَاقِطًا
يَقُولُوا سَحَابٌ مَرْكُومٌ

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. كَيْفًا
(sing.) كَيْفَةً

ك ش ف ★

(*perf. 3 p.m. sing.*) كَشَفَ
 < removed (1)

كَشَفَ يَكْشِفُ كَشْفًا (ض)
 to pull away, to remove, take *عن*

off, to open up lay
 open, to base

سُورًا كَشَفَ الْفُرْعَانُ
 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)

لَكَشَفْنَا مَا بِهِ مِنْ ضِرِّ
 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)

بَشَفْنَا 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.) كَتَوْنَا
 < we clothed

كَمَا يَكْتُمُونَ كِتْمَانًا (ن)
 to cloth, dress

فَكَتَوْنَا الْعِظْمَ لَحْمًا
 We clothed the bones with
 flesh. [23:14]

اِكْتُمُوا (perate. m. plu.)
 clothe!

وَاكْتُمُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا
 And clothe them and say to
 them a gentle saying. [4:5]

كِتْمَانًا (ن.)
 clothing, dress

ك ش ط ★

(*3 p.f. sing.*) pp. كَشِطَتْ
 ~ is stripped

كَشَطَ يَكْشِطُ كَشِطًا (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 / الكَاطِمِينَ

< (act. pic. m. plu.)

كَطَمَ يَكْطِمُ كَطْمًا (ض)

(1) to shut (a door), dam a water source, suppress one's anger, one who restrains

كَاطِمٌ his anger

(2) to choke, to tight or fill something with a check

the repressors (1)

وَالْكَاطِمِينَ الْبِظْوَةَ الْعَاقِبِينَ عَنِ النَّاسِ

And (those who are) the repressors of rage and the pardoners of men. [3:134]

chocking (2)

إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاطِمِينَ

When the hearts will be in the throats choking.

[40:18]

(the phrase is of *hal* for الْقَارِبُ)

(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.

يُكْشَفُ

will be bared

يَوْمَ يُكْشَفُ عَنْ سَاقٍ

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 الْحَزْبُ عَنْ سَاقِيهَا

and one says of a man when difficulty or calamity befalls him

كَشَفَ عَنْ سَاقِهِ

which means he prepared himself for difficulty. (LL.)

(act. pic. m. sing.)

كَاشَفَ

a removers (of torment)

كَاشِفُونَ <n.d.

كَاشِفُو

removers (act. pic. f. sing.)

كَاشِفَةٌ

(act. pic. f. plu.)

كَاشِفَاتٌ

removers (of distress)

كَمَبَ يَكْمَبُ (يَكْمَبُ) كَمُوبًا (ف، ض)

to become prominent, have swelling

كَمُوبَةٌ *adj.*

< full breasted (girls)

(having swelling breasts) كَمَابٌ

ك ف ه ★

كُفُؤًا *< co-aqual (v.n.) acc.*

(*ph. أَكْفَاءُ*)

to be equal, *vi* تَكَانًا تَكَاؤًا
alike

ك ف ت ★

كِفَانًا *< a receptacle (v.n.) acc.*
كَفَتَ يَكْفِتُ 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 تَجْعَلِ الْأَرْضَ كِفَانًا

Have we not made the earth a place which comprehends (the living and the dead) ? [77:25]

ك ف ر ★

كُفْرًا *(perf. 3 p.m. sing.)*

< disbelieved (1)

وَلِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنثَىٰ ظَلَّ
وَجْهَهُ سُودًا أَسْوَدًا ۖ وَهُوَ كَظِيمٌ

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 ★

كَعْبَيْنِ *< (two ankles (dual, n.) (sing.) كَعْبٌ*

الكعبة *< lit: the square, (prop. n.)*
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)

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آيَةً مُطْمَئِنِّتَةً بَيْنَنَا
وَبَيْنَهُمْ آمِنِينَ كُلٌّ مَنَّانٌ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا
اللَّهُ لِيَاسَ الْجُوعِ وَالْغَوْصِ 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 أُتْرُكُكُمْ مِنْ قَبْلِ

Verily I disbelieve in your having associated me afore (Jid.) I disbelieved in that which ye before ascribed to me (Ptc.). [14:22]

[According to *Tabri, Muj.*] the word كَفَرْتُ means here: I have already re- fused or reject your belief in me as a partner to Allah.]

كَفَرَ بِكُفْرًا كُفْرًا (ن)

to deny, hide, over, to dis- believe, to renounce, deny' ب - reject, (opposite of belief)

فِيهِمْ مَنْ آمَنَ وَبِهِمْ مَنْ كَفَرَ

Among themselves is he who believed and among them- selves is he who disbelieved. [2:253]

< was, or became (2)
ungrateful

كَفَرَ بِكُفْرًا كُفْرًا وَ كَفَرَانًا (ن)

to be ungrateful, negligent, (opposite of thankfulness)

وَمَنْ شَكَرْنَا أَضْمُرُنَا لَهُ وَمَنْ 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 مِنْ بَنِي إِسْرَائِيلَ
وَكَفَرَتْ طَائِفَةٌ

And a party of the children of Israel believed while a party disbelieved. [61:14]

(*pip. neg. 3 p.m. plu.*) لَنْ يَكْفُرُوا (هـ)
they will not be
denied (reward thereof)

(*relative w.*) مَا أَكْفَرَهُ
how ungrateful he is !

(the verb of wonder) أَفْعَالُ التَّعَجُّبِ
is formed on the measure of
أَفْعَلٌ (with a prefixed
hamza from any adjective

قَتِيلَ الْإِنْسَانِ مَا أَكْفَرَهُ

Perish man ! how ungrateful
is he! [80:17]

ungratefulness, v.n. الْكُفْرُ / كَفَرًا

disbelief, denial *acc.* كَفْرًا

[Note: where the word
كَفَرٌ 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.*) الْكُوفِرُ
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 (*ints.*) كَفَّارًا
 impious *acc.* كَفَّارًا
 (Note): it is *ints.* of كَافِرٌ or كَفْرٌ
 (*perf.* 3 *p.m.* *sing.*) كَفَّرَ
 < ~ expiated
 to cover over, *li* كَفَّرَ تَكْفِيرًا
 to expiate one's (crime) عَنْ
 (*perf.* 1st. *n.* *plu.*) *li* كَفَّرْنَا
 we expiated
 (*imperf.* 3 *p.m.* *sing.*) *juss* *li* يَكْفُرْ
 will expiate
 (*imperf.* 1st. *p.* *sing.*) *epi.* *li* لَا كَفْرَانَ
 surely I shall expiate
 (*imperf.* 1st. *p.* *plu.*) *juss* *li* نَكْفُرْ
 we shall expiate
 (*imperf.* 1st. *p.* *plu.*) *epi.* *li* لَنَكْفُرَنَّ
 surely we shall expiate
 (*perate.* *m.* *sing.*) *li* كَفِّرْ
 (thou may) expiate!
 expiation (*ints.* of كَفْرٌ) كَفَّارَةٌ
 (The word is derived from كَفَّرَ in its original sense *i.e.*, to remove, hide *etc.*, as an expiation removes the sin and is an act of merit on one's part.)
 (see *Mjj.*)
 rejection (*v. n.*) كُفْرَانٌ
 camphor, (*n.*) *acc.* كَافُورًا

infidelity, denial (*v.n.*) *acc.* كُفُورًا
 disbelief, rejection
 ingrate, (*ints.*) { كُفُورٌ
 thankless *acc.* { كُفُورًا
 dis- (1) (*b. p.* of كَافِرٌ) { كُفُورًا
 believers infidels { الْكُفَّارِ
acc. { كُفَّارًا

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكَاذِبِينَ وَالْكَاذِبَاتِ أَنَّهُنَّ
 غُلَامٌ مِّنْ 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*) الْكُفُورَةُ
 husbandmen (2)

كَمَثَلِ غَيْثٍ آتَيْتِ الْبُقْعَةَ الْكَافِرَةَ

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.*)

كَفَلَ بِكَفَلٍ 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.) كَفَلَ
< ~ made SS to take care of

كَفَلَ تَكْفِيلًا
to make ii
some one guardian, care
or take care of

(perate. m. sing.) أَكْفَلُ
< make SS guardian i.e.,
entrust, give

كَفَلَ إِكْفَالًا
to make iv
someone or apppint a guar-
dian or entrust some one
with something

وَلِ نَعْمَةٍ وَاحِدَةٍ تَقَالُ أَكْفَالِيهَا
And I have one ewe and he
saith, enturst it to me.
[38:23]

(كَفَلْنَاهَا) the word has dou-
ble accusative فِي me and هَا it)

(act. 2, pic.) acc. كَفَيْلًا / كَفَيْلًا
surety

وَوَدَّ جَعَلْتُمْ اللَّهَ عَلَيْكُمْ كَفَيْلًا
And surely ye have appointed
Allah a surety upon you.
[16:91]

(the literal meaning of كَفَيْلًا
is one who takes responsi-
bility for someone or some

ك ف ف

(perf. 3 p.m. sing.) (v. assim) كَفَّ
< ~ withheld

كَفَّ بِكَفْفٍ كَفًّا (ن)
to withhold

كَفَّ عَنْ -
to avert, turn off from -
prevent, cease

(v. assim) كَفَفْتُ
(perf. 1st. p. sing.)
I restrained, turned off

(v. assim. acc.) يَكْفِفُ
(imperf. 3 p.m. sing.)
will withhold

(v. assim. v) تَكْفِفُونَ
(imperf. 3 p. m. plu.)
they will not turn off

(v. assim.) acc. يَكْفِفُوا
(imperf. 3 p.m. plu.)
(neg.) they (may not) restrain

Both of (n.d.-dual n.) كَفَيْتَ
(two palms)

plam—sing. كَفَفْتُ
(كَفَفْتِنِ — n.d. كَفَيْتَ)

كَفَفْتُ — كَفَفْتِي
wholly act. pic. acc. كَفَفْتُ
(with additional ة)

ك ف ل

(imper. 3 p. m. sing.) يَكْفُلْ
< ~ 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 purposes 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

تَسْبِغُكَ اللَّهُ

Allah suffices thee against them. [2:137]

ف + س + يَكْفِي + ك + م

i.e. the word فَسَبِغُكَ is preceded by two letters and followed by two pronominals.

will not be acc.
sufficient ?

was not كَفَيْتَ لَمْ jiss. f.d.
sufficient

أَوَلَمْ يَكْفِكَ رَبُّكَ

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.) كَفِيلٌ

two portions (dual n.) كَفِيلَيْنِ

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

كَمَلِ اللَّهُ حَسْبًا

Sufficient is Allah as a reckoner. [4:6]

(perf. 1st. p. plu.) (w.v.) كَفَيْنَا
we suffice

(Note: The verb is used with double accusatives.

to compel SS, ii **كَلَّفَ تَكْلِفًا** <

to what is beyond one's
might, to tax

<< **كَلِفَ يَكْلِفُ كَلْفًا** (م) - ب

to be zealous, to take pains

(imperf. Ist. p.m. plu.) ii **تَكَلَّفَ**
we burden or tax

(pip. 3 p. m. sing.) ii **تَكَلَّفَ**
~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.
no direct heirs

كَلَّ يَكُلُّ كَلَالَةً (م)
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

كَلَّا يَكْلَأُ كَلًّا (ف)
to keep guard

★ ك ل ب

the dog (n.) **الْكَلْبُ**

(Ap-der. m. plu.) ii acc. **الْمُكَلِّبِينَ**
<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

كَلَحَ يَكْلُحُ كَلْحًا (ف)
to look mustere, frown, grin,
severe looking

(sing.) **كَالِحٌ**

★ ك ل ف

(imperf. 3 p.m. sing.) ii **يَكْلِفُ**
~tasks

وَكُلًّا وَعَدَّ اللَّهُ الْحَسَنَى

And unto each Allah hath promised good. [4:95]

entirely, totally, كُلًّا، كُلًّا، كُلًّا
all, everyone, each one, whole

(This particle is used with a complement either expressed or understood (مَقْدَرٌ))

and then is translated all, the whole, each, everyone; when the complement is understood it takes *tanween* as كَلًّا and كَلًّا (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

كَلِّمَ مَلَكًا، كَلِّمَ or
يَكَلِّمُ شَيْئًا يَكَلِّمُ أَجَلًا
to denote, 'every' and 'entirely'.

whenever, as (com.) كَلِّمَ مَا / كَلِّمَ

often as, so often as كَلِّمَ مَا

ك ل ا

نَا بَلَّغْ بَلَّغْ (particle) كَلَّا
nay !

كَلَّا سَوْفَ تَعْلَمُونَ

Nay, but ye will come to know. [102:3]

لَنْ كَانَ رَجُلٌ يُورَثُ كَلَّةً أَوْ امْرَأَةً وَوَلَةٌ أَخٌ

أَوْ أُخْتُ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُوسُ

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 يُفَوِّتُكُمُ فِي الْكَلَّةِ

Say thou : Allah pronounceth you in the matter of one without father or child. [4:176]

(Note : According to Tabri the word كَلَّةً in this verse could be explained with both significances.)

one who depends on (n.) كَلًّا
others for his livelihood, a burden, weariness

وَهُوَ كَلٌّ عَلَىٰ مَوْلَاةٍ

And he is a weariness unto his master. [16:76]

each (particle) كَلًّا

(or a substantive noun—Lis.)

كُلٌّ يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى

Each (one) runneth to an appointed goal. [13:2]

each acc. كَلًّا

(*perf. 3 p. f. sing.*) v **تَكَلَّمَ**
 ~uttered a word
 to utter **تَكَلَّمَ تَكَلِّمًا** <
 a word, to speak
 (without mentioning an accu-
 sative)

(*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.) **تَكَلِيمًا** **كَلِمًا**
 speaking (see above) **كَلِمًا**
 a word (1) (n.) **كَلَامًا**

وقد كان فريقا منهم يستمعون كلمة الله ثم يحرفونها
 And a party of them used
 to listen to the word of
 Allah then used to change
 it, [2:75]
 speaking (2)

قَالَ يُعْرَضُ لِي أَصْطَفَيْتَكَ
 عَلَى النَّاسِ بِرِسَالَتِي وَبِكَلِمَاتِي
 He said: O Musa! I have
 preferred thee above man-
 kind by My messages and
 by My speaking (unto
 thee). [7:144]

كَلِمَاتٍ < a word (n.) **كَلِمَةً**
 (plu.) see below

ثُمَّ لَا تَأْتُونَ بِلَاغٍ
 Nay, but ye will come to
 know. [102:4]

ك ل م *

(*perf. 3 p.m. sing.*) **كَلَّمَ** li
 ~spoke

to speak to **كَلَّمَ كَلِمًا تَكَلِيمًا** <
 (*trans* : to pronominals or
 nouns as

كَلَّمَ اللَّهُ مُوسَى، كَلَّمَ، 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 respec-
 tively

(*imperf. 2 p.m. sing.*) ii acc. **تَكَلَّمَ**
 that thou speak

أَلَّا تَكَلِّمُوا النَّاسَ
 That thou shall not speak to
 mankind. [3:41]

I shall speak acc. ii **أَكَلِّمُ**
 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 السَّبِيُّ عِيسَى ابْنُ مَرْيَمَ رَسُولُ 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

لا إله إلا الله

in absolute cases it may be
taken in the sense of His
might, will, and determina-
tion.

words (1) (*n. p.*) **كَلِمَاتٌ**

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ

'Then Adam learnt from his
Lord (certain) words.

[2:37]

ordinance (2)

لَا مَسْئَلَةَ الْكَلِمَاتِ

None can change His words
(‘words’ mean His comm-
ands and ordinances).
(*Tabri*). [6:115]

< words (*b. plu*)

(*sing.*) **كَلِمَةٌ**

كَلَّا إِنَّمَا كَلِمَةٌ مِمَّا قَالَهُمَا

Nay! it is but a word that
he utters. [23:100]

(saying in the sense of (2)
a formula)

الْوَرَكِيفُ صُورَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَجُوزَةٍ

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 أَهْلَ الْكِتَابِ تَمَالَوْا إِلَى كَلِمَةٍ

سَوَاءٍ بَيْنَنَا وَبَيْنَكُمُ

Say: O people of the script-
ure! come to an agreement
between us and you.

[3:64]

وَكُفَّصَمْنَا مِنَ تَأْرِيهِ كَأَن تَذَلَّةٌ

How many a community that dealt unjustly have We shattered, [21:11]

as, even as, (*particle*) كما just as

كَمَا أَخْرَجَ أَبُو بَكْرٍ

As he caused your (first) parents to go forth. [7:27]

affixed pronouns of 2. p. plu. (see LLQ.) كَمَا كَمَا

ك م م *

< the sheath or (*n. p.*) *أَكَامٌ* spathe in which the flower of a fruit is enveloped

(*sing.*) كَمَا

وَمَا تَخْرُجُ مِنْ شَجَرٍ مِنْ أَمْلِهِمَا

And no fruits burst forth from their sheaths. [41:47]

ك م م *

the blind one from birth *الْأَنَامِي*

< كَيْ يَكْمَأَ كَمَا (س)

to be blind from birth

ك ن د *

< very ingrate (*relative*) *كَؤُودٌ* (by nature)

* * * *

both of two/ (*particle*) *كِنَا*
the twain (*f.*)

both of two/the twain (*m.*) *كَا*

ك م ل *

(*imperf. 3 p. m. sing.*) *أَكْمَلْتُ*
I completed

to *أَكْمَلَ إِكْمَالًا* <
finish, complete,

(*imperf. 2 p. m. plu.*) *أَكْمَلُوا* *أَكْمَلُوا*
you, in order, to complete

(*act. pic. m. dual.*) *كَا مِلَيْنِ*
entire, two full, two complete ones

(*act. pic. f. sing.*) *كَا مِلَةً*
entire, a full

ك م *

an interrogative conjunctive particle *كَمْ*
how long, how many

(followed by *مِنْ* with the genitive):

قُلْ كَذَلِكَ يَقُولُ الَّذِينَ لَا يَرْجُونَ

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

كَنُّوا كَنًّا وَكَنُونَا (ن)

to cover

conceal, *iv* اَكْنَانًا

keep secret, *ix* اَكْنَنَ

to keep concealed in mind/
heart

(*imperf. 3 p. m. sing.*) *iv* (*assim*) يَكْنِي

hideth

(He knoweth) what their hearts conceal. [27:74]

< a covering (*n. p.*) اَكْنَانٌ

cover (*sing.*) كَنْ

such as a shelter, veil etc. اَكْنَنَةٌ

a covered one (*part. pl.*) مَكْنُونٌ
or a concealed one

★ ك ه ل ★

the cave (*n.*) الْكَهْفُ

★ ك ه ل ★

< manhood *acc. (n.)* كَهْلًا

< كَتَّ يَكْتُدُ كَتْدًا (ن)

to be ungrateful

relative كَتْدٌ *act. pl.*

very ingrate by his nature

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ

Verily man is unto his Lord
ungrateful. [100:6]

★ ك ن د ★

(*perf. 2 p. m. plu.*)

< ye treasured

كَتَبْنَا بِكُمْ كِتَابًا (ض)

to bury in the ground, collect
and store up, to treasure

(*imperf. 3 p. m. plu.*) يَكْتُبُونَ

(*imperf. 2 p. m. plu.*) تَكْتُبُونَ

ye treasure

treasure (*v.n.*) كَتْرٌ

★ ك ن س ★

< those which hide (*n. p.*) الْكَتَّانُ
themselves (stars)

(*sing.*) كَاتِبٌ

<< كَتَرَ يَكْتُرُ كِتْرًا (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. **كَادَ يَكَادُ كَوْدًا (ف)**
 to be well nigh.
 in Jussive becomes

يَكْدُ and so on.

الَّذِينَ انشَبَعُوا فِي سَاعَةِ الْعَصْرِ قَوْمٍ بِعَدُوِّ مَا كَانُوا
 يَتَّبِعُونَ قُلُوبَ قَوْمٍ لَدُنْهُمْ

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.) **كَدْتَ**
 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 بِرَبِّهَا

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 **كُهُولٌ** plu. **كُهْلٌ**

ك ه ن ★

(act. pic. m. sing.) **كَاهِنٌ**
 < soothsayer

كَهَنٌ يَكْهِنُ كِهَانَةً (ك)

to be priest or soothsayer, to foretell

★ ★ ★ ★

Initial letters of Sura **كَيْسٍ**
 Maryam (19th Sura)

ك ك ب ★

a star (n.) { **كَوْكَبٌ**
 acc. { **كَوْكَبًا**

< stars (n. p.) **الْكَوَاكِبُ**
 (sing.) **كَوْكَبٌ**

★ ك و ب

< cups (n. p.) **الْكُؤُوبُ**

a cup (sing.) **كُؤُوبٌ**
 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, (الإستمرار) which may be translated in English by 'used to' 'would~'

to belong to ل -

to be qualified for ل مِن -

with a following subjunctive

لِ مَا كَانَ لِي 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]

وَسَأَلْتَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ

Ask them of the township that was by the sea. [7:163]

used to (2)

وَقَدْ كَانَ يُوقِنُ أَنَّكُمْ
يَسْمَعُونَ كَلِمَةَ اللَّهِ فَاصْبِرُوا

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. يَكَادِرُ

<~are well-nigh

used for

(imperf. 3 p. m. plu.) w.v. يَكَادِرُونَ

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

يَكْوِرُ اللَّيْلَ عَلَى النَّهَارِ وَيَكْوِرُ النَّهَارَ عَلَى اللَّيْلِ

He rolleth the night around the day and rolleth the day around the night.

[39:5]

(pp. 3 p. f. sing.) ii كَوَّرَتْ

shall be wound round (the sun)

('Sun' is a feminine word in Arabic)

ك و ن ★

(perf. 3 p. m. sing.)

<~was, existed

happend, occurred, took place

(perf. 3 p. f. sing.)

(a supporting verb of weak verbs group

كَانَ يَكُونُ كَوْنًا (ن)

to be, to exist, to happen, to occur, to take place

كَانَ

كَانَتْ

shall be (5)

أَلَمْ تَكُنْ يَوْمَئِذٍ بِالْحَقِّ لِلرَّحْمَنِ 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]

Caution! 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 كَانَ but other verbs too are used in past tense for showing surity of the Hereafter.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ
جَنَّاتُ الْفِرْدَوْسِ نُزُلًا

Verily those who believe and do righteous work, unto them shall be gardens of Paradise for an entertainment. [18:107]

وَوَضَعُ عَنْهُمْ إِصْرَهُمْ
الْأَثْلَ الَّتِي كَانَتْ عَلَيْهِمْ

And he relieveth them of their burden and the fetters that they used to have on them. [7:157]
is (3)

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 امْرَأَتِي عَاقِرًا

Since my wife is barren [19:5] is (as an eternal (4) fact, habitual, for ever

قُلْتُ يَا رَبِّ اجْعَلْ لِي آيَةً قُلْتُ إِنَّكَ تَمَنَّاهُ

And I said: ask forgiveness of your Lord. Verily He is ever Most Forgiving. [71:10]

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ 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

كِتَابًا مَوْقُوتًا

Verily the prayer is prescribed unto believers at definite time. [4:103]

(imperf. 3 p. f. dual) w.v.
the twain (f.) were

كَانَا

(perf. 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 حَتَّىٰ يَبْعَثَ 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]

وَإِذَا 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 لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَىٰ

It is not for any prophet to
have captives. [8:67]

is (for completing a (8)
sentence without having a
predicate)

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ 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 أَمْ يَكُونَا**

(*imperf. 3 p.m. plu.*) **يَكُونُونَ**
they will be

**كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ
عَلَيْهِمْ عُضُدًّا**

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.*) *epi.* **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. **يَكُونُ**
(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

لَئِنْ يَكُونُ (*com.*)
لِ + أَنْ + لَا = لَئِنْ

lest, (there) should be
(a particle **أَنْ**) *com.* **أَنْ يَكُونُ**
how (there) can be

~ surely shall be *eln.* **لَيَكُونَا**

**وَلَكِنْ لَنْ يَكُونَ مِمَّا نُرِيدُ
لَيَسْجَنَ وَيَكُونَتَا مِنَ السَّجِينِ**

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**
was not **لَمْ يَكُنْ**

ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَافِظِي السَّجْدِ الْحَرَامِ
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.

فَإِنْ يَتُوبُوا إِلَيْكَ خَيْرٌ لَّهُمْ
If they repent it would be
better for them. [9:74]

same as above *juss.* **تَكُونُ**
 (only 'و' dropped)

(two letters و | ن *juss.* **تَكُنْ**
 dropped)

neg. emp. **لَا تَكُونَنَّ**
 should/be not thou **لَا تَكُونَنَّ**

acc. **تَكُونَا**
(imperf. 2 p.m. dual, f.d.)
 you (twain) will be

(imperf. 2 p.m. plu.) nom. **تَكُونُونَ**
 ye will be, become

f.d. acc. **تَكُونُوا**
(imperf. 2 p.m. plu.) n.d.
 that ye may be

(imperf. 1st. p. sing.) acc. **أَكُونُ**
 that I am/I may be

I was not— *—juss.* **لَمْ أَكُنْ**

I was not— **لَمْ أَكُنْ**

(imperf. 1st plu.) acc. **تَكُونُوا**
 we are/we were/that we may
 be/become

(1st p. plu.) juss. **تَكُنْ**
 so/then we become

(1st. p. plu.) juss. **تَكُنْ**
 then/so/and/we are

we were not **لَمْ نَكُنْ**

we were not **لَمْ نَكُنْ**

(1st. p. plu.) epl. **لَتَكُونَنَّ**
 we shall be

(perate. m. sing.) **كُنْ**
 be ! (thou m.)

~may be, might be, will be
 (nominative : 3 p. f. sing.)

رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عَيْدًا

Our Lord ! Send down unto
 us some food from the
 heaven that it may be
 unto us an occasion of
 joy. [5:114]

(nom. 3 p.m. sing.—will be)

سَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ

Ye shall know whose will be
 the (happy) end of the
 abode. [6:135]

(3 p.m. sing. acc.—to be)

أَيُّوَادِحِدٍ لِمَنْ تَكُونُ لَهُ جَنَّةٌ

Would any of you like to be
 for him a garden [2:266]

(2 p. m. sing. nom—thou art
 in or~occupied with)

وَمَا تَكُونُ فِي شَأٍ

إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا

Thou art not (engaged) in
 any business....But we are
 witnesses over you. [10:61]

(2 p.m. sing. acc.—thou be-
 come, thou be)

بَلَا تَكُونُونَ مِنَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ

تَكُونُونَ مِنَ الْخَاسِرِينَ

And be not thou of those
 who belie Allah's signs lest
 thou be of the losers.

[10:95]

place (2)

وَلَوْ نَشَاءُ لَنَمَكِّنَنَّكُمْ عَلَىٰ مَكَانَتِهِمْ

And had We willed, We verily
could have fixed them in
their place. [36:67]

ك و ي ★

(pip. 3 p. f. sing) w.v.

<~ will be branded

كُوِيَ يَكْوِي كَيْئًا (ض)

to burn, to sear, to cauterize,
to brand

ك ي ★ ★

so that, (particle)

in order to, in order that

كَيْ نُسَبِّحَكَ كَثِيرًا

So that we may glorify Thee
much. [20:33]

(com. part.) (كَيْ لَا) كَيْلًا

in order not to

كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ وَبَيْنَ السُّكَّانِ

So that it become not a
commodity between rich
among you. [59:7]

(com. part.) (كَيْ لَا) لَيْلًا

lest, in order not to

لَيْلًا تَحْزَنُوا عَلٰى مَا فَاتَكُمْ

That you sorrow not for
that which you missed.

[3:153]

(perate. f. sing.)

كُونِي

be! thou (f.)

(perate m. plu.)

كُونُوا

be! you

side, place (1) n. p. t.

مَكَانًا

وَجَاءَ مَعَهُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ

And the wave cometh unto
them from every side
(place). [10:22]

وَلَاذُبُّوا لِبُرْهِيمَ مَكَانَ 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. الْمَذَلَّةُ (Mjj.) <

keep your place (an idio-
matic expression)

مَكَانَكُمْ

According to Bedawi it is an
accusative of verb ellipsis

الْأَمْوَالِ 'remain in'

place, way, (n. p. t.)
condition (Mjj.)

مَكَانَةً

with an additional ة)

way (1)

قُلْ يَقَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَايِلٌ

O my people go on acting in
your way verily I am
going to act (in my way).

[6:135]

اِنَّهُمْ يَكِيدُونَ كَيْدًا
وَآكِيدًا كَيْدًا

Lo ! they plot a plot (aga-
inst thee O Mohammad)
and I plot against them.
(Pic.) [86:15-16]

(Ist. p. sing.) epl. لَا كَيْدَ

I shall circumvent

وَاللّٰهُ لَآكِيدَنَّ اَصْنَانَكُمْ

And By Allah, I shall circum-
vent your idols [21:57]

(com.) كَيْدُونَ

(perate. m. plu.) كَيْدُوا

do plot against

(shortened from يَنْ)

me— كَيْدُوا + نِي (com.) كَيْدُونِي

plot against me

a plot acc. كَيْدًا / الْكَيْدُ كَيْدًا

(act. pic. m. plu.) الْمَكِيدُونَ

(phu. 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 ★

how (particle) كَيْفَ

It is an interrogative particle
employed to inquire

so that not (com. part.) لَيْكَلًا

لِي لَا يَعْلَمَ بَعْدَ عَلْمِنَا

So that he knoweth nothing
after (having had) know-
ledge. [17:70]

ك ي د ★

(perf. Ist. p. plu.) w.v. كَيْدًا

< we contrived

كَذَٰبِكُمْ كَيْدًا (ض) (to plot)
to contrive لِي —

Note : When related to Allah,
the verb means : he con-
trived, arranged, manag-
ed 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.

كَذَٰلِكَ كَذَبَ الْيُوسُفُ

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 كُنْتُمْ

And give full measure when
ye measure. [17:35]

(perf. 3 p. m. plu.) w.v. viii اِكْتَالُوا
< they take by measure

to receive viii اِكْتِيَالًا
by measure from

(1st. p. plu.) w.v. viii juss
we get measure

measuring v.n., w.v.

مُنِعْنَا الْكَيْلَ فَأَرْسِلْ مَعَنَا خَاتَمًا لِنُكْتَلِ

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.) مِكْيَالًا
things are measured

a camel's load

كَيْلٌ بَعِيرٍ

★ ك ي ن

(perf. 3 p. m. plu.) w.v. x اِسْتَكَانُوا
< they humbled themselves

to humiliate x اِسْتَكَانَ
oneself

<< كَانٌ يَكِينٌ كَيْبًا (مِنْ)

to humble SS.
to submit, resign

وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا

Neither did they weakened
nor were they humbled.

[3:146]

كَلِمَةً

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)

وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِئُهَا ثُمَّ كُنُوزَهَا لَنَا

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 إِيمَانِهِمْ

How Allah shall guide a
people who disbelieved
after their belief ? [3:86]

★ ك ي ل

(perf. 3 p. m. plu.) w.v. كَالُوا
they mesured

< كَالَ يَكِيلُ كَيْلًا وَ مَكَالًا

to measure, وَ مِكْيَالًا (مِنْ)
to weigh,
to compare by measuring

وَإِذَا كَالُواهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ

And (who) when they mea-
sure unto them or weigh
for them, (they) diminish.

[83:3]

كتاب 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 بَعْضًا
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 آتَيْنَا

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 الْأَمْهَرِيَّا كُنُونَ

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

لَأَأْتِيَنَّكُمْ أَسَدٌ رَهْبَةٌ فِي صُدُورِهِمْ مِنَ اللَّهِ

Surely ye are more awful in
their breasts than Allah.

[59:13]

جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا

He had made for you pairs of yourselves. [42:11]

because of (4)

لِيَأْتِيَهُمْ قُرَيْشٌ

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)

فَاتَّعَلَقَ بِهِ أَزْوَاجُهُ لِيُؤْذِنَهُ لَهُمْ عَصَاهُ وَأَحْزَانُهُ

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)

لِيَتَّقِيَ دُونَهُ مَنْ سَعَىٰ

Let him, who hath abundance, spend of his abundance. [65:7]

(to) (8)

(i.e., as a substitute for إِلَىٰ)

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا

Because thy Lord inspired her. (i.e., revealed to her) [99:5]

by (3)

(a particle of oath)

لَعَنَّاكَ يَا نَبِيَّ اللَّهِ لَمَّا كَفَرَ

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 إِلَٰهَهُمْ مَعَهُ

Certainly if they are driven out they go not with them. [59:12]

(a preposition)

(denoting possession)

لِلْمَلَائِكَةِ < to, for, (1)

لِيَوْمَ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ

Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. [2:284]

لِإِسْتِحْقَاقِ <deserving (2)

وَلِلَّهِ الْحُكْمُ وَاللَّهُ سَمِيعٌ عَلِيمٌ

And might deserveth to Allah and to His messenger and the believers. [63:8]

in favour of i.e., making (3) owner (Mizzi) <

ل

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.)

لَا إِلَهَ إِلَّا اللَّهُ (ف)

to send a message (not a regular verb)

مَلَكًا

مَلَكَيْنِ two angles dual. (n.) acc.

الْمَلَائِكَةُ angles (n. p.)

ل أ ل أ

اللُّؤْلُؤُ / اللُّؤْلُؤَاتُ the pearl (n.) acc.

★ ل ب ب

الْأَبَابُ (n. p.)

<the hearts, understanding, insight, intellect

الْبُؤْبُؤُ the heart, (sing.) 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 لِلدُّعَاءِ سَاجِدًا

They fall down prostrate on their faces adoring.

[17/107]

of, about (11)

(substituting for عَنْ)

قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَهُ

أَسْحَرُ هَذَا

Musa said : Speak ye (so) of the Truth when it hath come to you? Is this magic?

[10:77]

★ ★ ل ا ل

not, no (1)

(particle for negative)

لَا النَّفْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا

الْيَلُّ سَابِقُ النَّهَارِ

It is not for the sun to overtake the moon, nor doth the night outstrip the day.

[36:40]

يَقُولُ أَهْلَكَ مَا آلَيْنَا

He saith. I have destroyed vast wealth. [90:6]

<a dense crowd (n.) acc. لَيْدًا

that which is (sing.) لَيْدَةً close packed like a lion's mane

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِيَدًا
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

لَبَسَ يَلْبَسُ لَبْسًا وَ لَبُوسًا (س)
to wear, to put on a garment

وَيَلْبَسُونَ ثِيَابًا خَضْرَاءَ

And they will wear green robs. [18:31]

(perf. 1st p. plu.) لَبَسْنَا عَلَى
<we made obscured

لَبَسَ يَلْبَسُ لَبْسًا (ص)
to dress, cover, envelop, to obscure, to confound

(imperf. 3 p.m. sing.) acc. يَلْبِسُ
confounds

أَوْ لَبِسَكَ رِجْعًا

Or confound you by factions. [6:65]

فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ

So he (Yusuf) stayed in prison for some years.

[12:42]

delayed not مَا لَيْتَ أَنْ جَاءَ (2)

فَمَا لَيْتَ أَنْ جَاءَ بِحَمَلٍ حَيْنًا

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.) يَلْبَثُونَ
they delay

they delayed juss. يَلْبَثُوا
they delayed not لَمْ يَلْبَثُوا

(act. pic. m. plu.) لَا يَلْبِثِينَ
those who are staying

(perf. 3. p.m. plu.) تَلْبَثُوا
<they delayed

as R.F. تَلْبَثَ تَلْبَثًا

ل ب د *

<much, vast (n.) acc. لَبَدًا

لَبَدٌ يَلْبُدُ لُبُودًا (ن)

to stick, adhere, to mat together, to stick together, to become felted

doubt, dubiety (v.n.) **لَبَسَ**
 بَلْ هُمْ فِي لَبْسٍ مِنْ خَلْقٍ جَدِيدٍ
 And they are in dubiety regarding a new creation.
 [50:15]

ل ب ن ★

milk (n.) { **لَبَنٌ**
 acc. { **لَبَنًا**

ل ج أ ★

(n.p.t.) **الْمَجَاءُ**
 < the place of refuge
 لَمَّا تَجَاءُ الْجُوزَاءُ (ف)
 to take refuge. retreat, shelter

ل ج ج ★

(assim. v.) **جَاءَ**
 (perf. 3 p.m. sing.)
 < they persisted
 لَمَّا يَلِجُ الْبَحْرَ لَمَّا (ض)
 to exceed the limit, to persist

a pool (n.) acc. **جَاءَةٌ**
 very deep (sea) n. (adj.) **جَائِيٌّ**

ل ح د ★

(imperf. 3 p.m. plu.) iv **يَلْحَدُونَ**
 < they profane (1)
 1. to deviate iv **الْحَدَّ الْحَادَاً**

(imperf. 3 p.m. plu.) { **يَلْبَسُونَ**
 they obscure
 acc. { **يَلْبَسُوا**

وَلَوْجَعْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَلَلَبْنَا
 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 حِلْيَةً تَلْبَسُونَهَا
 And derive the ornament that ye wear [35:12]

(imperf. 2 p.m. plu.) **تَلْبَسُونَ**
 ye make obscure/confound

لَوْ تَلْبَسُونَ الْحَقَّ وَالْبَاطِلَ
 Why confound ye truth with falsehood. [3:71]

covering, (n.) **يَأْمَسُ / لِيَأْسُ**
 garment, dress

لِحِقْ 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 لِحَقَّ لِحَاقًا

(perf. 1st p. plu.) iv

we cause to join

(perate. m. sing.) iv

make join

make me join

ل ح م *

flesh (n.)

flesh acc.

(sing.) لَحْمٌ <fleshes

ل ح ن *

<The mode of speech, (n.) لِحْنٌ
oblique pronunciation. القول

to speak with a لِحْنٍ يَلْحَنُ لِحْنًا (س)

mode showing speaker's inner feeling contrary to the obvious meaning of the word

Note : The word is used in the H. Q. in this meaning

from that which is lawful and right to incline إلى -

to put to a perverted use, to act profanely في -

وَذُرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ

And leave alone those who profane His names. [7:180]

they incline إلى

لِسَانِ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْرَبُوا

The speech of him unto whom they incline is foreign. [16:103]

profanity (v.n) iv لِحَادًا

<place of (n.p.t.) viii مَلْتَجِدًا
refuge

to take refuge, viii التَّحَدُّ التَّحَادًا
shelter

ل ح ف *

(v.n.) iv. acc. لِحَاقًا

<(with) importunity

to persist, أَلْفَتْ لِحَاقًا
demand with importunity.

<< لِحْفٌ يَلْحَفُ لِحَاقًا (س)
to cover with a cloak

ل ح ق *

(imperf. 3 p.m. plu.) (juss.) يَلْحَقُوا
<they reach

★ ل د ي

(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 لَدَى

★ ل ذ ذ

(*assim v*)

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

< ~ find sweet

to be sweet, (ن) لَذَّ يَلْذُ لَذَاذًا (ن)
delicious, delightful, pleasant, gratify the senses

و فِيهَا مَا مَنَّ اللَّهُ عَلَى الْأَنْفُسِ وَ تَلَذُّ الْأَعْيُنُ

And therein is all that souls desire and eyes find sweet.
[43:71]

delicious (n.)

but there are other significances of the word which may be seen in dictionaries.

★ ل ح ي

beard (n.) يَلْبَتَةُ

لَا تَأْخُذْ بِلِحَّتَيْ

Hold me not by my beard.

[20:94]

★ ل د د

most contentious (*elevate.*) لَدَّ

وَمَوَّالِدُ النِّصَامِ

He is the most contentious of adversaries. [2:204]

contentious *acc.* لَدًّا

★ ل د ن

from presence (a particle of place or preposition) لَدُنْ

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

introgative particle

verb

pronoun

أ
لَزِمَ
لَزِمَ = لَزِمَ
مَا

أَنْزَلْنَاكُمْ مَاءً

written combined
as one word.

ل س ن

a tongue (1) (n.)

(as a vocal instrument)

لَا تَعْزِزْكَ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ
Stir not thy tongue herewith
to hasten it [75:16]

language (2)

وَمَا أَرْسَلْنَا مِنْ رُسُولٍ إِلَّا بِلِسَانٍ تُحَدِّثُهُ
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 لُزْمًا iv
to keep fixed, to join, to
associate

<< لَزِمَ يَلْزِمُ لُزُومًا (س)
to cling, adhere, belong, attend

وَالزُّمُّ كَلِمَةُ التَّقْوَى

He kept them fixed on the
way of piety. [48:26]

(perf. 1st p. plu.) iv

we have fastened

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ فِي عَنُقِهِ

And every man We have fastened
his action round his
neck. [17:13]

(imperf. 1st p. plu.) iv

we make adhere

أَنْزَلْنَاكُمْ مَاءً وَأَنْزَلْنَاكُمْ لَهَا كُفُورًا

Shall We make you adhere to
it while ye are averse
thereof. [11:28]

لَطْفِي flame (n.)
(fire of the Hell)

ل ع ب ★

تَلْعَبُ (imperf. 1st p. plu.)
< we jest (1)
(opp. to be serious)

لَيْبٌ يَلْعَبُ لَيْبًا (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)

لَيْبٌ play, playing (n.)

لَاعِبِينَ (act. pic. m. plu.) acc.
those who play

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا الْيَوْمَ

And We created not the
heaven and the earth and
all that is between them
in play. [21:16]

ل ع ل ل

لَعَلَّ perhaps, may be, (particle)
it is hoped, to be haply

According to the grammarians
the word is termed as a
'resemble verb' like لَانَ

renown (4)

(when it is possessed by 'مِدْقُ')

وَدَهَبْنَا لَهُم مِّن رَّحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ
وَدِيقًا

And We gave them Our me-
rcy and assigned to them
a high and true renown.

[19:50]

أَلْسِنَةً < tongues (n. p.)

لِسَانٌ (sing.)

(Note : In plural case this
word is used only in the
meaning of tongues.)

ل ط ف ★

لِيُتَلَفَّ (و) (parate. 3 p.m. sing.) v

< let him be courteous

تَلَفَّفَ تَلَفَّافًا
to be polite and courteous

<< لَمَلَفَتْ لَمَلَفَاتَةً (ك)

to be delicate, dainty, grace-
ful

الطَّيِّبُ one of the attributive
names of Allah: The Subtle

طَيِّبًا sub:le acc.

ل ظ ي ★

تَلْفَأُ (imperf. 3 p. f. sing.) w.v. v.

< ~ flamed, blazed

تَلْفَأَتْ تَلْفَأً
to blaze, fiercely v.

<< لَطْفِي يَلْفَأُ لَطْفِي (س)

(*imperf. 1st p. plu.*)
we curse

لَعْنُوا

(*perate m. sing.*)
may Thou (Our Lord) !
curse (i.e., deprive (them)
of Thy mercy)

لَعْنِ

(*3 p.m. sing.*) *pp.*
was cursed

لَعِنَ

(*2 p. m. plu.*) *pp.*
they have been cursed

لُعِنُوا

curse (*n.*) *acc.*

لَعْنًا / لَعْنًا

curse (*n.*)
(used as if possessed to
as Allah's curse
or my curse)

لَعْنَةً

(*act. pic. m. plu.*)
< those who curse

الْلَاعِنُونَ

(*sing.*)

لَاعِنٌ

(*fact. pic. m. plu.*) *acc.*
accursed ones

مَلْعُونِينَ

(*fact. pic. f. sing.*)
an accursed one (*f.*)

الْمَلْعُونَةُ

لَعْنَتْ see ع ن ت

لَعْنَتْ

ل غ ب *

< weariness (*v.n.*)
لَعَبٌ يَلْعَبُ لَعْبًا وَ لَعَبًا (ف)
to be greatly fatigued

لَعَبٌ

ل غ و *

(*perate m. plu.*)
drown the hearing

الْعُرْوُ

used by affixed pronoun as
لَعْنَكُمْ ، لَعْنَكَ ، لَعْنِي ، لَعْنَهُ

in other cases

وَمَا يَذُرِيكَ لَعْنُ السَّاعَةِ كَمَا كُنَّ 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 لَعْنٌ in
this verse is a substitute
for لَعْنٌ 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 يَذُرِيكَ
is an answer (Mjj.)

ل ع ن *

(*perf. 3 p.m. sing.*)
< has cursed

لَعْنَتْ

to curse (ف) لَعْنًا
down, execrate, to deprive
one of His mercy

(*perf. 3 p. f. sing.*)
hath cursed
(i.e., a group, nation etc.)

لَعْنَتْ

(*perf. 1st p. plu.*)
we cursed

لَعْنَانَا

(*imperf. 3 p.m. sing.*)
~curses

يَلْعَنُ

to turn *viii*, **الْفَتَّ النَّفَاتَا**
around
to look back

ل ف ح ★

(*imperf. 3 p. f. sing.*) **تَلَفَّتْ**
< ~ burns

لَفَّتْ بِلَفَّتٍ لَمْنَا (ف)
to burn, scorch

ل ف ظ ★

(*imperf. 3 p. m. sing.*) **بَلَفَّتْ**
< ~ uttereth

لَفَّظَ بِلَفْظٍ لَفْظًا (ض)
to cast forth, to utter

ل ف ف ★

(*perf. 3 p. f. sing.*) *viii* **الْفَتَّتْ**
< ~ heaped

الْفَتَّتْ الْفَتَاةَا, *viii* - ب
to be heaped, to be joined
(one thing to another)

وَالْتَدَبَّ السَّائِي بِالسَّائِي

And agony is heaped on
agony. [75:29]

< thick foliage, (*n. p.*) *acc.* **الْفَاتَا**
densely growing trees

(*sing.*) **لَفَّتْ**

winding, coiling, wrapping,
enfolding

لَيْتِي يَلْمِي لَتِي وَ لَايَةً وَ مَلَاةَا (س)

to talk nonsense, to make
mistakes consciously or
unconsciously

لَا تَسْمَعُوا هَذَا الْقُرْآنَ وَالْعَوَافِيَه

Heed not this Quran, and
drown the hearing of it.
[41:26]

unconsciously spoken (*n.*) **الْأَنْوَا**
word, unintentional
uttered word (*Rgh.*)

idle talk, (*n.*) *acc.* **لَنَوَا**
nonsense speech

(*n. act. pic. f. sing.*) **لَايَةً**
idle speech

ل ف ت ★

لَمَّا، أَلْتِي see **ل ف ي**

(*imperf. 2 p. m. sing.*) *acc.* **تَلَفَّتْ**
that thou pervert

لَفَّتْ بِلَفَّتٍ لَمْنَا وَ لَفَّتَا (ض)
to turn aside, pervert

قَالُوا أَجِئْتَ لَتَلْفِتْنَا عَمَّا وَجَدْنَا عَلَيْهِ آبَاءَنَا
They said: hast thou come
unto us to pervert us from
that (faith) in which we
found our fathers. [10:78]

in order to **ل** **لِي تَلْفِتَنَا**

pervert **تَلْفَيْتَ**

us **نَا**

(*3 p. m. sing.*) *juss. neg.* **(لَا) بَلِّغْتِ**
< let not one turn round

to impregnate **لَقِحَ**
(the female palm tree)

وَأَرْسَلْنَا الرِّيحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً

And We send the winds fertilising, and cause water to descend from the sky.

[15:22]

ل ق ط ★

(*perf. 3 p.m. sing.*) *viii* **الْتَقَطَ**
< picked up, took up

لَقَطَ يَلْقُطُ لَقْطًا (ن)

to pick up from the ground

to take up, *viii* **الْتَقَطَ**
to pick up

(*imperf. 3 p.m. sing.*) *viii* **يَلْتَقِطُ**
will pick up, will take up

ل ق م ★

(*perf. 3 p.m. sing.*) *viii* **الْتَمَّ**
< ~ swallowed

to *viii* **الْتَمَّ الْيَمَامَا**

swallow a mouthful.

<< **لَقِمَ يَلْقِمُ 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. **لَقِيْنَا / لَقِيْنَا**

(*act 2 pl. m. sing.*)

gathered, assembled, crowd

ل ف ي ★

(*perf. 3 p.m. dual*)(*w.v.*) *iv* **الْقِيَا**
< the twain found

vi **الْوَالِقَا**

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* **الْقَيْنَا**
we found

ل ق ب ★

titles, nicknames (*n. p.*) **الْأَلْقَابُ**
(*sing.*) < **لَقِبُ**

ل ق ح ★

< fertilising (*n. p.*) **لَوَاقِحَ**

(*b. p. of لَوَاقِحَ*)

لَقَمَتْ (الْأُنثَى) نَلْقَمُ لِقَامًا وَ لَقَمًا (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 نَجَّيْنَا مِنْ سَفَرِنَا هَذَا نَصَبًا

Verily we have found fatigue in this our journey.

[18:62]

(*imperf. 3 p.m. sing.*) w.v. will find

(he will find it يَلْعَاهُ)

will incur (3) *f.d. juss* w.v.

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.*)

< ye met

before ye met it قَبْلَ أَنْ تَلْقَوْهُ

(*imperf. 3 p.m. plu.*) w.v. they shall meet

(*act. pic. m. sing.*) w.v. {

< meeter, founder, one who will meet

possessed to pronoun لَاقِيَةً

(*perf. 3 p. m. sing.*) w.v. ii < caused to receive

to make ii, لَقِيَ تَلْقِيَةً

SS to receive, or meet, to shed over, cast upon

وَلَقَدْ مَنَعْنَا آلَ فِرْعَوْنَ أَنْ هَيَّجُوا آلَ مَرْيَمَ

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 ي ★

(*perf. 3 p.m. dual.*) w.v. لَقِيَا they (twain) met (1)

لَقِيَ بَلْقِيَةَ لِقَاءً وَ لَقِيَانًا (س)
to meet, to come across, to experience, undergo, suffer, endure

(*perf. 3 p.m. plu.*) w.v. لَقُوا they met, faced, came across

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا
When they meet with those who believe, they say: we believe. [2:14]

(*perf. 2 p. m. plu.*) w.v. لَقِيْتُمْ ye met

(when ye meet إِذَا لَقِيْتُمْ)

(*perf. 1st. p. plu.*) w.v. لَقِينَا we met

(*pref. 3 p.m. sing.*) w.v. iv.
flung down (1)

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثَمْبُورٌ

Then he flung down his staff
and lo! it was a serpent
manifest. [7:107]

has cast (2)

وَأَلْقَى فِي الْأَرْضِ رَوَايِمًا مَّيِّدَاتٍ لِّمَنْ

And He hath cast into the
earth firm hills that it
quake not with you.

[16:15]

offered (3)

وَلَا تَقُولُوا لِمَنْ أَلْفَى إِلَيْكُمْ 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 تَمَنَّيَ الْقَبْلَ 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

أَلْفَى

(2 p. m. sing.) pip.w.v. ii
thou art receiving,
thou art gifted

أَلْفَى / تَلْفَى

وَإِنَّكَ لَكَلِّمٌ الْقُرْآنَ مِنْ لَدُنِّكَ حَكِيمٌ عَلِيمٌ

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

يَلْفَى

وَمَا يُلْفَى 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

يَلْفَوْنَ

(*imperf. 3 p.m. plu. jacc. w.v. iii*)
they meet

يَلْفُوا

فَتَذَرُهُمْ حَتَّى يُلْفُوا يَوْمَهُمْ

الَّذِي فِيهِ يَصْعَقُونَ

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 لِقَاءٌ

from stem iii has occurred
as antecedented to the
name of Allah, رَبِّهِ or to
يَوْمَهُمْ or to a pronoun as
(لِقَاءَهُ and لِقَاءَنَا)

(*perf. 1st p. sing.*) w.v. iv **أَلْقَيْتُ**
I endued, I cast

وَأَلْقَيْتُ عَلَيْكَ حَبْرَةً 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 جَسَدًا ثُمَّ أَنَابَ

And We set up upon his
throne a (mere) body, then
did he repent.

[38:34]

we placed (3)

وَالْأَرْضَ 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.

(*imperf. 2 p.m. sing.*) **تَلَوْنِي**

(that thou) throw

(*imperf. 2 p.m. plu.*) w.v. iv **تَلَقُّونَ**
ye give

which he recited thereof.
(*Pic.*)

gave (5)

إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَن كَانَ لَهُ قَلْبٌ
أَوْ أَلْقَى 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)

يَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ
وَلَوْ أَلْقَى مَعَاذِيرَهُ

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 فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ

He said: throw! and when
they threw they cast a
spell upon the people's
eyes. [7:116]

(3 p. m. sing.) pp. iv, w.v.
is thrown

were flung (1)

وَالَّذِي السَّحَرَةَ سَجِدِينَ

And the magicians flung prostrate. [7:120]

is thrown (2) إِلَى <

إِنَّ إِلَيْنَا إِنْ كُنْتُمْ كَارِهِمْ

There hath been thrown unto me a noble letter. [27:29]

set upon (3) عَلَا <

تَلَوْنَا إِلَيْنَا كِتَابًا مِنْ 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

(3 p.m. sing.) pip. iv, w.v.
~ is thrown down

(2 p. m. sing.) pip. iv, w.v.
thou wilt be thrown down or will be cast (into~)

(perf. 3 p.m. sing.) v, w.v.
received (1)

فَتَلَّى 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)

one of two مَاءً from
is dropped تَسْقُوتُونَ

أَلْفَى

تَلْفُوتُونَ الْيَوْمَ بِالْمَوَدَّةِ

Ye give them friendship.

[60:1]

iv, w.v. juss.
(3 p. m. sing.)

لِيَلْقَى (فَلْيَلْقِهِ)

let throw

فَتَيَاتِيهِ الْيَوْمَ النَّجِيلُ

Then the river shall throw him on the bank. [20:39]

(imperf. 3 p.m. sing.) iv, w.v.
proposes, casts

يُلْقِيهِ

(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 سَنُلْقِي

(perate. m. sing.) iv, w.v.
cast! throw (thou)!

أَلْقِ

(perate. m. duet) iv, w.v.
throw (you twain)!

أَلْقِيَا

(perate. m. plu.) iv, w.v.
cast (you)!

أَلْقُوا

iv, w.v.

(perate. neg. m. plu.)

<cast not (O you men) < ب

(perate. f. sing.) iv, w.v.
cast (thou f.)!

أَلْقِي

فَالْيَوْمِ فِي النَّهْرِ

Then cast him in the river.

[28:7]

(Ap-der m. sing.) iii, w.v. **مَلَايَ**
lit. one who meets

(Ap-der. m. plu.) f.d. iii, w.v. **مَلَاوَرَا**
those who meet

< acc. **مَلَايَ**

مَلَاوَرُوهُ، مَلَايَ، مَلَايَكُم

i.e., antecedent to pronouns

[According to the Arabic phrase, if **مَلَاوَرُوهُ، مَلَايَ** is used, it is translated as 'should have to meet']

(Ap-der. m. plu.) iv, w.v. **مَلَاوَرُونَ**
casters

acc. **الْمَلَاوَرِينَ**

(Ap-der. f. plu.) iv, w.v. **الْمَلَاوَرَاتُ**
those (f.) who bring down

(Ap-der. m. dual.) v, w.v. **الْمَلَاوَرَانِ**
the two receivers

★ ل م ح

< a twinkling v.n. **لَمَّحَ**

لَمَّحَ يَلْمَحُ لَمَّاحًا (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 (back-biting 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. **يَتَلَقَّوْا**
receives

إِذْ تَلَقَّى التَّالِفَيْنِ عَنِ اليمينِ وَعَنِ الشِّمَالِ قَائِمِينَ

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. **تَتَلَقَّوْا**
~ meet, will meet

لَا يَحْزَنُهُمْ فَتَرَعُ الْأَكْبُورِ وَسَقَمَهُمُ الْمَلَائِكَةُ

The Supreme Horror will not grieve them, and the angels will meet them. [21:103]

(perf. 3 p.m. sing.) viii, w.v. **التَّلَقَّى**
< ~ met

to meet viii **التَّلَقَّى التَّلَقَّى**
face to face

(perf. 3 p. f. dual.) viii, w.v. **التَّلَقَّتَا**
(the twain) met

(perf. 2 p.m. plu.) viii, w.v. **التَّلَقَّتُمْ**
ye met

viii, w.v. (imperf. 3 p.m. dual) **يَتَلَقَّيَانِ**
(the twain) meet

towards n.w.v. **يَتَلَقَّوْا**

meeting v.n. iii, w.v. **التَّلَاقُ**

the Day of meeting **يَوْمَ التَّلَاقِ**

(Note: the literary meaning of **يَأْكُلُونَ** is ye eat; **أَكَلَا** eating; **أَتَى** altogether; but the real sense of the verse is that which is given above)

unwilled offence (*n.*)
that is near, hence small faults, as those which are nearer to sins

not (*a particle*)
Always precedes 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*)
used when speaking of past events. also used as **أَلَا**

إِنَّ كُلَّ نَفْسٍ لَنَا عَلَيْهَا حَافِظٌ

No human soul but hath a guardian over it. [86:4]

★ ★ ★ ★

not, by no means (*a particle*)
(governs imperfect in the subjunctive case with future significance)

★ ل ه ب ★

the flame (*n.*)

النَّم

لَمْ

لَمَّا

لَنْ

النَّهَبِ

(*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.*) **لَسُوا**
< they touched

لَمَّ يَلْسُ لَمًّا (ض)
to touch, feel, *lii*,
seek, enquire after **وَلَا تَسْ**

فَسَوْءُ مَا يَلْسِيهِمْ

They could feel it with their hands. [6:7]

(*perf. 1st. p. plu.*) **لَمَّا**
we touched or we sought

(*perf. 2 p. m. plu.*) **لَامَسْتُمْ**
ye have touched

(*i.e.*, have had sexual intercourse)

(*perate. m. plu.*) *vii* **الْتَمِسُوا**
seek (you)

★ ل م م ★

(*imper. 2 p. m. plu.*) **لَمَّا** < greedily (*v.n.*) *acc.* **لَمَّا**
to gather, collect, amass

وَتَأْكُلُونَ الْفَرَكَاتِ أَكْلًا لَمًّا

And ye devour heritages with devouring greed. [89:19]

تلهى - عن *iv, w, v.*

(*imperf 3 p. f. sing.*)
distracts, beguiles

وَجَالٌ لَا تُلْمِزُهُمْ تِجَارَةٌ وَلَا تِجَارَةٌ عَنْ ذِكْرِ اللَّهِ
Men whom neither merchand-
ise nor sale beguileth from
remembrance of Allah.

[24:37]

يبلو *w, v. juss.*

(*imperf. 3 p. m. sing.*) *iv,*
let (SS) beguile

وَرَمُوا نَجْوَاهُمْ فَاسْتَوَادُوا بِتِجَارَتِهِمْ الْأَمَلِ

Let them eat and enjoy life,
and let (false) hope beguile
them. [15:3]

(*perf. 3 p. m. sing.*) *v, w, v.* تلهى
distracted

a plaything, toy, (*v. n.*)
sport, amusement

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لُحُوبٌ وَأَنْعَامٌ

Naught is the life of the
world save a pastime and
sport. [6:32]

pastime of discourse *لَهْوُ الْحَدِيثِ*

(*act. pic. f. sing.*) *لَا يَبْتَ*
preoccupied

ل و ت

no longer (*an indeclinable verb*
or particle) *لَا تَ*

وَلَا تَكُنْ حِينَ مَوْتِكَ

It was no longer the time
for escape. [38:3]

ل ه ث

(*imperf. 3 p. m. sing.*) *juss.* *يَلْهَى*
~ pants

< لَهْتَ يَلْهَى لَهْتَ وَ لَهْتَ وَ لَهْتَ (ف)

to thirst, to let
the tongue hang out from
thirst, weariness, fatigue

ل ه م

(*perf. 3 p. m. sing.*) *iv,* *أَلَمَّ*
< ~ inspired

to inspire *iv,* *أَلَمَّ بِالْمَاءِ*

<< *لِمَ يَلْمُ يَلْمًا (س، ح)*
to swallow

ل ه و

(*perf. 3 p. m. sing.*) *w, v.* *أَلَمَى (أَلَمًا)*
< ~distracted, diverted from

to distract *iv,* *أَلَمَى بِالْمَاءِ*

<< *لَمَا يَلْهَى لَهْوًا (ن)*

to play (amusements), pastime

أَلْهَمَكَ الْكَاثِرَ

Rivalry in wordly increase
distracteth you. [102:1]

لَا تَلْهَى *w, v. juss.*

(*imperf. 3 p. f. sing.*) *iv,*
let not distract

لَا تَلْهَى + تَلْهَى + لَا تَلْهَى

let not distract you

scorching the skin **لَوَّاحَةً لِّلْبَشْرِ**
(*Jid.*)

It shriveleth the man (*Pic.*)

(Note **بَشْرٌ** signifies man and skin both.)

ل و ذ ★

<hiding them- (v.n.) *acc.* **لِوَادَا**
selves slipping away
privately, act of flying
for refuge

to take, **لَاذًا يَلْجُؤُا لِّوَادَا (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 لَوْمًا (ن)**
someone for some thing

ye blamed me **لَمَّنَّنِي**
(*imperf.* 3 *p.m. plu.*) *iv.* w.v. **يَلْتَاؤُمُونَ**
<they blame each other (self-reproaching)

self-blaming, *vi.* **تَلَاؤَمَ**
blame each other

(*perate. m. plu.*) w.v. **لَوْمُوا**
blame (you)!

(*perate. neg. m. plu.*) w.v. **لَا تَلُومُوا**
blame not (O you)!

blame me not **لَا تَلُومُونِي**
blame (*n.*) **لَوْمَةٌ**

name of an idol of (*p.n.*) **الْأَلَاتِ**
the pagan Arabs (details
may be seen in the *Tafsir*
Majidi P. 27, n. 153)

ل و ★ ★

if (*particle*) **لَوْ**
(used to introduce a condi-
tional sentence, see *LLQ*)

ل و ح ★

a tablet (*n.*) **لَوْحٌ**

بَلْ مَوْكُورًا مَّجِيدًا 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.*) **الْأَلْوَاِحُ**

<most (*ints. f.*) **لَوَّاحَةً**

scorching one

لَا حَ يَلْوُحُ لَوْحًا (ن)

to change and blacken
لَا حَتَّ الشَّمْسُ بَشْرَةً

the sun changed his skin by
burning heat

and paid no heed to any-
one (*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.* تَلَوْنَا
ye turn back

(*imperf. 3 p.m. plu.*) ب يَلُوفُونَ - ب
they twist, pervert

يَلُونُ السِّنِّتَهُمُ بِالْأَلْسِنِ

They pervert the book with
their tongues. [3:78]

distorting, twisting (*v.n.*) *acc.* بَيَاتٌ

لَيْتَابًا كَسِبْتُمْ

Distorting with their tongues.
[4:46]

ل ي ت ★

(*imperf. 3 p.m. sing.*) *v.w. juss.* يَلِفُ
< ~diminishes

to deminish لَاتَ يَلِفْتُ لَيْتَا (ض)

وَإِنْ تَطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِفُ لَكُمْ مِنْ
عَذَابِ اللَّهِ شَيْئًا

And if ye obey Allah and
His messenger He shall not
diminish from you aught.

[49:14]

(*a particle of desire*) لَيْتَا ، يَا لَيْتَا

I wish, would that, would
to God!

(*act. pic. m. sing.*) لَامِمٌ
one who blames others

blaming/accus- (*ints. f.*) اللَّوَامَةُ
ing one (soul)

(*pact. pic. m. sing.*) مَلُومٌ
blamed one

(*pis. pic. iv.*) مَلِيْمٌ
< one who deserves blame

to be worthy *iv.* الآمِ الْإِمَامَةِ
of blame

(*pact. pic. m. plu.*) مَلُومِيْنَ
blamed ones

ل و ن ★

لَوْنٌ
colour (*n.*)

no verbal root

< colours (*n. p.*) أَلْوَانٌ

(*sing.*) لَوْنٌ

ل و ي ★

(*perf. 3 p.m. plu.*) لَوَّوْا
they avert, turn back

they avert or

they turn back their heads
(faces)

لَوَّوْنَا (تَلَوْنَا) *w.v.*

(*imperf. 2 p.m. plu.*)
ye look back

لَوَّى يَلُوِيْ بَيَاتًا (ض)
to twist, pervert, turn back

ye look (لَا تَلُوْنَنَّ)
not back

إِذْ تَصِيَدُوْنَ وَلَا تَلُوْنَ عَلَىٰ أَحَدٍ
When ye climbed (the hill)

they are not (f.) لَمْ

I am not لَنْتُ

thou are not لَنْتَ

ye are not لَنْتُمْ

ye (f.) are not لَنْتُنَّ

★ ل ي ن

night (n.) لَيْلٌ

the time starting from sunset to the dawn

night (n. with additional) لَيْلَةٌ (as a unit)

nights with f.d. (n.p.) { لَيَالٍ
(n.p.) { لَيَالِي

★ ل ي ن

(perf. 2 p.m. sing.) w.v. لَيْتَ < thou wast lenient

لَانَ لَيْنٌ لَيِّنًا وَ لَيِّنًا (ض)
to soften, to make tender, lenient

(imperf. 3 p. f. sing.) w.v. لَيِّنُ
become soft

(perf. 1st p. plu.) iv, w.v. لَانَا
we softened

gentle, soft v.n. w.v. لَيِّنًا

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 لَيْتَنِي (لَيْتَ + فِي)

لَيْتَنِي كُنْتُ غُطْبًا

Would that I were dust.

[78:40]

would that we لَيْتَنَا (لَيْتَ + نَا)

would that it لَيْتَهَا (لَيْتَ + هَا) (i.e., death)

لَيْتَهَا كَانَتْ الْقَائِمَةَ

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 ي ن

(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 لَيْسَ 'thou art not,' and so on.

(com.) لَيْسَ أَوْ وَ لَيْسَ
is not he

it (f.) is not لَيْسَتْ

they are not (for a group) لَيْسُوا

كتاب الميم

pronoun :

مَا أَنْتَ بِغِنْمَةٍ 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 **مَا هَذَا بَشَرًا**
human being. [12:31]

Note: **مَا** is used as a nega-
tive particle before the
perfect tense only among
verbal forms.

an interrogative particle (2)

(a) when placed before a
demonstrative pronoun :

مَا هَذِهِ الصَّمَائِلُ الَّتِي أَنْتُمْ لَهَا غُفُونَ

What are these images unto
which ye are cleaving ?

[21:52]

for ما after

preposition - عَنْ -

عَمَّ يَتَسَاءَلُونَ

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

or after preposition - لِ -

لِمَ أَدْنَيْتَهُمْ

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

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

(e) how! to express wonder:

فَمَا أَصْبَرْتُمْ 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

see مَأْبٌ أ و ب

Magog (p. n.) مَاجُوجٌ

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 أ ي ★

one hundred (c. numb.) مِئَةٌ / مِائَةٌ

two hundred (c. numb.) مِئَتَيْنِ

see مَأْوِيٌّ أ و ي

see مَأْرَبٌ أ ر ب

see مَأْعُونٌ م ع ن

م ت ★ ★

see مَشَاهِدٌ ش ب ه

(b) when placed before a verb:

مَا مَعَكَ أَنْ تَسْجُدَ

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

(c) followed by ذَا to become مَاذَا

مَاذَا أَرَادَ اللَّهُ بِهِذَا امْتِثَالًا

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

conjunctive pronoun (3)

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

وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَادُمْتُ فِيهِمْ

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

(b) that which:

إِنْ يَدْعُوا يَغْفِرْ لَهُمْ مَا قَدْ سَلَفَ

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

(c) what:

وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

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

(d) when:

وَلَا عَلَى الَّذِينَ إِذَا مَا اتَّوَكَّلُوا لِيَعْمَلَهُمْ فَلَئِنْ لَمْ يَدْعُوا

مَا أَحْبَبْتُمْ عَلَيْهِ

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

(*imperf. 1st p. plu.*) *ii*
we will comfort

تَمَتُّعٌ

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

يَتَمَتَّعُ

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

مَتَّعُوا

وَمَتَّعُوهُمْ

And provide for them.

[2:236]

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

تَمَتُّعُونَ

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

يَتَمَتَّعُونَ

(*perf. 3 p. m. sing.*) *v*
<he contenteth himself

تَمَتَّعَ

to content himself *v*

تَمَتَّعَ تَمَتَّعًا

In Islamic terminology

signifies a category of Haj in which a pilgrim combines Umra with Haj in the season of Haj.

فَمَنْ تَمَتَّعَ بِالْحَجِّ 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.*)
they enjoy themselves

يَتَمَتَّعُونَ

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

يَتَمَتَّعُوا

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

تَمَتَّعَ

م ت ع see م ت ع

م ت ع see م ت ع

م ت ع see م ت ع

م ت ع ★

(*perf. 1st p. sing.*) *ii*

مَتَّعْتُ

<I gave comfort,~
let enjoy life

to make life *ii* مَتَّعَ بِمَتَّعٍ
comfortable for someone,
cause to enjoy, give ease,
make a provision with a
long life

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

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

مَتَّعْتِ

(*perf. 1st p. plu.*) *ii*
we caused enjoyment

مَتَّعْنَا

(*imperf. 1st p. sing.*) *juss. ii*
I will content
or I will give comfort

أَتَمَّتَّعُ

إِنْ كُنْتُمْ تُحِبُّونَ الْحَيَاةَ الدُّنْيَا وَرَبَّيْنَاهَا

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 يَمْثِلُ مِثْلًا (ن)
to resemble, to be or to look
like someone, bear a like-
ness, to irritate

وَأَرْسَلْنَا 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.) مِثْلٌ
resemblance, similarity,
similitude, likeness, equivalent
مِثْلَانِ com. f.d. مِثْلٌ + هَا
two equivalents
مِثْلَيْنِ com. f.d. مِثْلٌ + مِ
two equivalents of them
<parable, (n.) مِثْلٌ
likeness, similitude

أَمْثَالٌ (plu.)
similitudes (n. p.)
<examples (n.p.)
أَمْثَالٌ
(sing.) مِثْلَةٌ

a requital or punishment
that could be shown or ref-
erred to as exemplary

وَقَدْ خَلَّتْ مِنْ قَبْلِهِمُ 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
استمتع استمتاعاً
to enjoy, x
savour, relish
اسْتَمْتَعْتُمْ (perf. 2 p.m. plu.) x
ye enjoyed
اسْتَمْتَعُوا (perf. 3 p.m. plu.) x
they enjoyed

فَأَسْتَمْتَعُوا بِمَلَاقَتِهِمْ 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 *

مَتِينٌ (act. 2 pic. m. sing.)
<firm, strong, solid
مَنْ يَمُنْ مَتَانَةً (ن)
to be firm, strong, solid

م ت ع *

متى (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.* لِيَتَّخِصَّ
(in order to) purify

to clean *ii.* تَخَصَّصَ تَخَصُّصًا <
of what is impure or extraneous, purify

وَلِيَسْحَبَنَّ اللَّهُ الَّذِينَ آمَنُوا وَيَسْحَبَنَّ الْكَافِرِينَ
And that Allah may purge those who believe and destroy the infidels. [3:141]

★ م ح ق

(imperf. 2 p.m. sing.) يَمْحَقُ
< destroyeth

مَحَقٌ يَمْحَقُ مَحَقًا (ف)
the blot out, efface, annihilate, destroy
opp. increase, devolve (Mjz.)

blighteth (1)

يَسْحَقُ اللَّهُ الرِّبَا وَيُزِيدُ الصَّدَقَاتِ
Allah obliterateth usury and increaseth the alms.
[2:276]

destroyeth (2)

وَلِيَسْحَبَنَّ اللَّهُ الَّذِينَ آمَنُوا وَيَسْحَبَنَّ الْكَافِرِينَ
And that Allah may purify those who believe and destroy the infidels. [3:141]

< superior (relative f.) **الْمَثَلُ**

feminine of **أَمْتَلُ** (relative)
lit. closer to perfection, coming nearer the ideal, ideal, *meta.* superior, ideal

وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثَلَّ

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

< images (n.p.) **الْمَثَائِلُ**
(sing.) مَثَالٌ

★ م ج د

(act. 2 pl. m. sing.) يَجِدُّ
glorious, great, illustrious

< جَدَّ يَجِدُّ جَدًّا (ن)

to be great, illustrious, eminent, glorious, magnified

رَحِمَتُ اللَّهِ وَرِكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ
إِنَّهُ حَمِيدٌ مَجِيدٌ

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.) **الْمَجْرُسُ**

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 ح ل ★

< ploughing (n.p.) acc. **مَوَاطِرَ**
(sing.) **مَاطِرَةٌ**

<< **عَمَرَ يَمْحَرُ عَمْرًا (ف)**
to plough

★ م ح ل ★

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

عَفَضَتِ (الْمَرْأَةُ) تَمَضُّ عَمَاضًا (ف)
to suffer pangs of childbirth

★ م ح ل ★

(perf. 3 p.m. sing.) **مَدَّ** *assim.*
< 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

عَمَلَ يَمْحَلُ عَمَالًا وَ عِمَالًا (ف)

to plot against:

when related to Allah means His deep planning and rejection of plots made by men (Mjj.)

★ م ح ن ★

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

viii **أَمْتَحَنَ أَمْتِحَانًا**

to try, examine

<< **عَمَّنْ يَمْحَنُ عَمْنًا (ف)**

to try, test, prove, examine

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

Then examining
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.) *assim. iv* **أَمَدًا**
< ~hath aided

to help, *iv.* **أَمَدًا إِمْدَادًا**

assist, aid - **هـ، پ** -

(perf. 1st. p. plu.) *assim. iv* **أَمَدْنَا**
we have aided

assim. iv. acc. **يَمِدُّ**
(*imperf. 3 p. f. sing.*)

~aideth
that he helps

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

we aid *assim. iv,* **يَمِدُّ**

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

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

aid, help (n.) *acc.* **مَدَدًا**

term (n.) **مُدَّةٌ**

فَأَيِّدُوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ

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

ink *acc.* **مِدَادًا**

★ م د ن

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

assim. v

يَمُدُّ

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

helps, extends
meta. leaves

el. assim. juss.

يَمُدُّ

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

< may prolong

prolong **مَدَّ - لَهْ**

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

to strengthen, **مَدَّ - فِي**

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

(*imperf. 1st. p. plu.*) *assim. v* **نَمُدُّ**
we will prolong

(*perate. neg.*) *emp.* **لَا يَمُدُّونَ - إِلَىٰ**
< strain not towards

strain **مَدَّ**

towards **إِلَىٰ -**

لَا تَصُدُّونَ عَيْنَيْكُمْ 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. assim.* **مُدَّتْ**
is spread out

(*act. pic. m. sing.*) **مَمْدُودٌ**

spread one (i)

And spreading **وَطَلَّ 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 تِسْعَةُ قُرُوبٍ

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 لَفُتْرُجٍ كَأَفْوَ
مِنْهَا الْأَذَى

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 لَمَكْرٌ مَكْرُؤٌ 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

تَفْتَمِنُ 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 *

تَمْرَحُونَ (imperf. 2 p. m. plu.)

<ye are joyful

مَرِحَ يَمْرَحُ مَرَحًا فَهْوُ مَرِيحٌ

to be joyful, extremely glad, caught by false pride

وَمَا كُنْتُمْ تَسْتَكْبِرُونَ

And because ye are petulant. (Pic.) ye had been strutting. (Sid.) [40:75]

(act. pic. m. sing.) acc. x مَرَحًا stultingly

م ر د *

مَرَدُوا (perf. 3 p. f. plu.)

<they became accustomed, inured

مَرَدٌ 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 بَرًّا مَرَدًا (ف)

to be wholesome (food)

man (n.) الْمَرءُ

a man nom. امْرَأٌ

gen. امْرِئٍ

acc. امْرَأًا

< wife, a woman امْرَأَةٌ

my wife امْرَأَتِي

his wife امْرَأَتُهُ

thy wife امْرَأَتِكَ

a woman امْرَأَةٌ

two women امْرَأَتَانِ / امْرَأَتَيْنِ

plural (women) النِّسَاءُ

م ر ج *

مَرَجَ (perf. 3 p. m. sing.)

~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

مَرَجَ يَمْرُجُ مَرَجًا (ف، س)

to be uncertain, in doubt, unsettled

مَرَّتْ - مَرَّتْ *assim. v*

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

~passed with

لَمَّا تَشَبَّحَتْ بِهَا حَمَلًا خَفِيفًا فَمَرَّتْ بِهِ

And when he covered her she bore a light burden, and she passed with it.

[7:189]

(i.e., she moved with it unnoticed; sat, stood, worked usually. According to some commentators such as Ibn 'Abbas (quoted by Zamakhshari) preferred another recitation which suggests that the word is derived from *مَرَّ*

"doubt, suspicion." Therefore, the verse may be translated as :

اِسْتَمَرَّتْ بِهِ *i.e.* قَرَّتْ بِهِ

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

مَرَّتُوا - مَرَّتُوا *assim. v*

(*perf. 3 p.m. plu.*)

they passed by

تَمَرُّونَ - عَلَيَّ *assim. v*

(*imperf. 2 p.m. plu.*)

ye passed by

تَمَرُّونَ - عَلَيَّ *assim. v*

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

they pass by

تَمَرَّتْ *assim. v* (*imperf. 3 p.f. sing.*)

~passed

مَرَّ *v. n.* passing by

وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى النِّفَاقِ

(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

(*plc. pas. m. sing.*) *ii*

rendered smooth, floored

قَالَ إِنَّهُ صُحَّحَ بِمَرَدٍّ مِنْ قَوَارِيرَ

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

م ر ر م ★

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

didst pass

مَرَّ بِمَرَّةٍ أَوْ مَرَّةٍ

to pass, move, pass on, pass

by, on, عَلَيَّ -

pass with بِ -

فَلَمَّا كَفَتْنَا عَنْهُ خُذْرًا مَرَّكَانَ

لَوَيْدًا غَمًّا إِلَى خُذْرٍ قَسَتْهُ

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 الَّذِي مَرَّ عَلَى قَرْيَةٍ

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

الْمَرَّةُ means strong of make (body of a creature); wisdom, comprehension: the word is driven from **إِمْرَأَةٌ** entwining and twisting of a cable

* م ر ض

I sicken (*perf. 1st. p. sing.*) مَرِضْتُ

مَرِيضٌ 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 يَمَارُونَ

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

< they dispute
meta. they debate

to dispute مَارَى يَمَارَى مِرَاةً
concerning a thing

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

وَيَسْتَفِئِمُ السَّحَابُ

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

(*relative m. assim.*) v مَرٌّ

< most bitter

مَرٌّ بِمَرٍّ (يَمْرُ) مَرَارَةٌ (ن، ف)

فَهُوَ مَرٌّ

to be bitter *opp.* sweet

relative مَرٌّ *i.e.*, extremely bitter, unswallowable

بَلِ السَّاعَةِ مُؤِيدُهُمْ وَالسَّاعَةُ آدَاهُ 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 مُسْتَمِرًّا

continuous

once, one time (*n.*) مَرَّةً

first time مَرَّةً

twice *n. dual.* { مَرَّتَانِ

acc. { مَرَّتَيْنِ

repeatedly (*n. plu.*) مَرَاتٍ

(more than two) times

three times ثَلَاثَ مَرَاتٍ

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

الْمِرَّةُ : قُوَّةُ الْخَلْقِ وَشِدَّةُهُ،

وَ الْمِرَّةُ: جِصَافَةٌ

الْعَقْلِ وَإِحْكَامُهُ، وَقَدْ جَاءَ

هَذَا مِنْ إِمْرَائِ الْحَبْلِ. (Mjz./Lst.)

★ م ذ ج

admixture v.n. iii مِزَاجٌ

وَمِزَاجُهُ مِنْ تَسْنِيمٍ

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

كَانَ وَرَاجِهَا كَانُورًا

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

★ م ذ ق

مَرَقًا (perf. 1st p. plu.) ii

< we dispersed to disperse, ii مَرَقَ تَمْرِيهَا 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 ذ ن

الْمُزْنِ rain cloud (n.)

★ م س ح

امسحوا (perate. m. plu.) < wipe

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

اَفْتَسِرُونَ عَلٰى مَا يَرٰى

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!

مِرَاهُ dispute (n.)

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

تَمَارِي تَمَارِيًا to doubt vi

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

يَسْأَلِي الْاَدْرِيكَ تَتَمَارِي

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 تَمَرْنَ

(perate. neg. m. sing) dubitate not!

w.v. viii, acc. الْمُتَمَرِّينَ

(Ap-der. m. plu.) those who are in doubt

مِرْدَابٌ doubt (n.)

★ 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 مَا حَبَلٌ تَيْنٌ مَسَدِي

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

★ م س س م

(perf. 3 p.m. sing.) assim. مَسَّ

~touched (1)

مَسَّ يَمَسُّ مَسًّا وَ مَيْسًا (ن)

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

وَقَالُوا مَنْ آتَانَا الْفَقْرَ وَالْغِنَى

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

(meta.) befallen (2)

إِنْ كُنْتُمْ تُحِبُّونَ الْفَقْرَ فَقَدْ مَسَّ الْقَوْمَ فَرْحٌ وَبُؤْسٌ

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

مَسَحَ يَمْسَحُ مَسْحًا (ف)

to pass the hand on anything in order to wipe it

wiping v.n. acc. مَسَحًا

فَطَبَّقَ مَسْحًا بِالسُّوْقِ وَالْأَعْنَاقِ

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

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

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

★ م س ح

(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 عَلَى مَكَانَتِهِمْ

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

وَالَّذِينَ يُسْتَكُونُونَ بِالْكِتَابِ

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

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

أَمَّنْ هَذَا الَّذِي يَرْزُقُكَ إِنْ أَمْسَكَ رِزْقَهُ

Who is that (can) provide for you, should He withhold His provision?

[67:21]

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

(perf. 3 p. f. plu.) iv **أَمْسَنَ**
they (f.) withheld

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

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

أَمْسِكْ عَلَيْكَ زَوْجَكَ

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

هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ

This is Our gift so bestow thou or withhold, without an account. [38:39]

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

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

retaining. **إِمْسَاكَ**

(Ap-der. m. sing.) iv **تُمْسِكُ**
withholder

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

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

will touch or befall *juss.* **يَتَمَسَّ**
didst not touch **لَمْ يَتَمَسَّ**

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

will touch or befall *juss.* **تَتَمَسَّ**
didst not touch **لَمْ تَتَمَسَّ**

surely will befall *epi.* **لَيَتَمَسَّ**

surely will befall you **لَيَتَمَسَّنَّ**
touch (v.n.) **الْمَرُّ**

touch (v.n.) *lii* **يَمَسُّ**

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

vi. **تَمَسَّ بِنَجَسٍ**
to touch each other
meta. sexual touching

م س ك *

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

to hold *ii* **تُمْسِكُ**
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)

امْشُوا

walk, walking (v.n) w.v.

مَشَى

one who (m. sing). ints.
walks purposely for some-
thing (in evil sense)

مَشَاءً

مَتَّازٍ نَسَاءً وَنَسِيئٍ

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

★ م ص ر

prop. noun (1)

مِصْرًا

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبْرِأ إِلَيْنَا مِصْرًا
مِصْرًا

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)

اٰفِيضُوْا مِصْرًا فَاِنَّ لَكُمْ فِيْهَا مَآكِنًا

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

(Ap-der. f. plu.) iv
withholder

مَيْكَاتٍ

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

اَسْتَمْسَكَ

(perate. m. sing.) x
hold fast!

اَسْتَمْسِكَ

musk (n.)

مِسْكٌ

★ م س ي

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

تَمْشُونَ

to enter
the night

اَمْسَى اِمْسَاءً

evening (n.) << مَاءً

★ م ش ج

< mixtures (n.p.) اِنْفَاجٌ

to mix up (ض) مَشَجَ يَمْشِجُ مَشَجًا

★ م ش ي

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

مَفَوْا

مَشَى يَمْشِي مَشًا (ض)
to walk, to go, proceed

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

يَمْشِي

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

تَمْشِي

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

يَمْشُونَ

rain (n.) { مَطْرًا
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, simultancously with,
accompanied by, in
the company of, with
you مَعَهُ with him
with Allah مَعَ اللَّهِ
with her مَعَهَا
and so on

★ م ع ز ★

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

★ م ع ن ★

(n. act. 2 pl.) مَعِينٌ
running water

★ م ض غ ★

لُحْمَةٌ lump of flesh, (n.)
a morsel of flesh,
anything chewed mouthfully
مَضَعٌ يَمَضَعُ مَضَعًا (ن، ف)
to masticate, chew

★ م ض ي ★

(perf. 3 p.m. sing.) w.v. مَضَى
< ~ gone forth
مَضَى يَمُضِي 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. أَمُضِي
I shall go on

(perate. m. plu.) v.w. امضوا
pass! (ye)

مَضِيًّا passing away, (v.n) w.v.
to go away

★ م ط ر ★

(perf. 1st. p. plu.) tv أَنْزَرْنَا
we rained

(3 p. f. sing.) pp. tv أَمِطْرَتْ
~ was rained

(perate. m. sing.) tv أَنْزِرْ
rain down!

(Ap-der. m. sing.) tv مَطِيرٌ
rain bringer

(act. pic. m. plu.) مَكِينُونَ
those who bide

acc. مَكِينِينَ

م ك ر ★

(perf. 3 p.m. sing.) مَكَرَ
<~plotted (1)

مَكَرَ بِمَكْرٍ مَكْرًا (ن)
to plot, to be cunning, to plan a scheme

تَدْمَكِرُوا الَّذِينَ مِنْ قَبْلِهِمْ

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

schemed (2)

وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرٌ الْمَكْرِينَ

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]

مَاعُونٌ common necessities, (n.)
small kindnesses

م ع ي ★

<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 مَكَثُوا (ن)

to abide, dwell, remain, wait (in a place)

لَمْ يَكُنْ غَيْرَ بَعِيدٍ

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

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

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

يَمْكُثُ delay

يَتَقْرَأْ 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 **مَكَّنَ** **مَكَّنَةً** (ك)
 power with, **عِنْدَ** -
 to be strong, powerful
meta. to be influential
 (perf. 3 p.m. sing.) **ii**
 < ~hath established
 to strengthen, **مَكَّنَ** **مَكَّنًا**
 consolidate, establish firmly

قَالَ مَا مَكَّنِي فِيهِ رَبِّي حَيْرٌ

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

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

(perf. 1st. p. plu.) **ii**
 we have established

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

(perf. 3 p. m. sing.) **iv**
 < ~gave power

to have **iv**, **أَمَكَّنَا**
 or to give power **مِنْ** -
 (*tras.* and *intras.*)

قَدَّحُوا آلَ اللَّهِ مِنْ قَبْلِ أَنْ مَكَّنَ وَيَهْمُرُوا

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

(perf. 1st. p. plu.) **مَكَّنَّا**
 we plotted

(imperf. 3 p.m. sing.) **يَكْزُرُ**
 plots

(imperf. 3 p.m. plu.) **يَكْزُرُونَ**
 they plot

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

plot (1) (n.) **مَكْرٌ**

إِنَّ هَذَا لَمَكْرٌ مَكْرُوءٌ

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

contrivance (2)

أَفَأَمَّنُوا بِمَكْرِ اللَّهِ إِذْ أَخْرَجَهُمُ الْخَيْرُونَ

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)

لَتَنَالَسِيهِنَّ بِمَكْرِهِنَّ وَأَرْسَلَتِ الْيَهُونَ

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

plotters (*act. pic. m. plu.*) **الْمَاكِرِينَ**

★ م ك ن

و ن ك see **الْمَاكِرِينَ**

و ن ك see **الْمَاكِرِينَ**

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 الأَعْلَى angels

أَلَمْ تَرَ إِلَى الْكَلْبِ الَّذِي فِي يَدَيْهِ مِثْقَالُ ذَرَّةٍ مِنْ نَهْلٍ مُشْتَبِيٍّ بَثْنِكْتَ ثَوْبَ آلِ إِسْرَائِيلَ إِذْ رَأَوْهُ تَسْبِيحًا مَلَأَ مِنْهُ عَيْنُهُمْ دُحَانًا فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا حَافِيَ أَنْ يَتَحَفَّظَ لَكَ الْإِسْلَامَ وَالنَّصْرَةَ حَتَّى تُبَدِّلَ مَا كَفَرْتَ بِهِ إِذْ كُنْتَ مِنَ الْكَاذِبِينَ [2:246]

other usages of the words antecedent to pronoun:

his chiefs مَلَأَهُمْ / مَلَأُوا

their chiefs مَلَأَهُمْ

or big men

مَلَأَ see م ل و

م ل ح ★

saltish, salt (n.) مَلْحٌ

م ل ق ★

<falling to poverty (v.n.)iv إِمْلَأَ

م ك و ★

<whistling acc. مَكَامًا

مَكَامًا يَمْكُؤُونَ (ن) to whistle

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ الْأَمِينِ إِذْ تُنصَبُ عَلَيْهِمْ صَلَاتُهُمْ مِنْكُمْ وَهُمْ مُسَبِّحُونَ [8:35]

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

م ل أ ★

مَلَأَتْ (3 p.m. sing.) pp. h.v. <~was filled

مَلَأَ مَلَأَ مَلَأَ وَ مَلَأْنَا (ف) to fill, fill up SS with SS,

لَوْ أَطَّلَعْتُمْ عَلَيْهِمْ لَوَلَّيْتُمْ مِنْهُمْ وَارْتَدَّوْا لِكَيْلِمَتٍ مِنْكُمْ رُجْبًا

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

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

مَلِئُونَ (imperf. 1st. p. plu.) epl. h.v.

I surely shall fill

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

هلِ امْتَلَأْتَ Art thou filled? [50:30]

(parate. 3 p. m. sing.)

has power (3)

مَنْ 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 bundance) of things. [27:23]

(imperf. 2 p. m. sing.)

thou will avail (5)

وَمَنْ يُرِيدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ 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 **مَلِكِ يَوْمِ الدِّينِ** Judgement. [1:3]

يَمْلِكُ

to become iv
poor

أَمَلَقَ إِمْلَاقًا
<< مَلَقَ يَمْلُقُ مَلَقًا (س)

to flatter

م ل ك ★

(perf. 3 p. f. sing.)

~ has possessed (1)

مَلَكَ يَمْلِكُ مَلَكًا وَمَلَكًا وَمَلَكَ
وَمَلَكَ (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.)

ye held (2)

أَوْ مَلَكَتْ أَيْمَانَهُ

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

مَالِكٌ

مَلَكَتُمْ

أَوْ لَا يَسْتَطِيعُ أَنْ يُبَيِّنَ لَهُمْ وَيُتْلِيَ عَلَيْهِ بِالْعَدْلِ

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

faith (or) religion (n.)

مِلَّةٌ

وَمَنْ يَرْغَبْ عَنِ دِينِ إِبْرَاهِيمَ الَّذِي عَلَيْهِ اسْمُهُ تَفْسَهُ

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،

قَبْلَ الْمِلَّةِ وَالطَّرِيقَةَ سِوَاهَا، هِيَ

إِسْمٌ مِنْ أَمَلَيْتِ الْكِتَابِ، ثُمَّ قِيلَتْ

إِلَى أَسْوَرِ الْقُرْآنِ بِإِغْتِيَابِ آتَمًا

يَمْلِكُهَا النَّبِيُّ، وَقَدْ تُطْلَقُ عَلَى الْبَاطِلِ

كَالْكَفْرِ مِلَّةً وَاحِدَةً، وَ لَا

تُضَافُ إِلَى اللَّهِ وَ لَا

إِلَى أَحَادِ الْأُمَمِ.

(أَقْرَبُ الْمَوَارِدِ)

Millah: (vocalized with the
initial kasra) 'ordi-
nance of a religion, or

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

(*pic. pac. m. sing.*) *acc.* مَمْلُوكًا / مَمْلُوكًا
enslaved

dominion (*n.*) مَمْلَكَةٌ / مَمْلَكًا / مَمْلَكَةً

king (*n.*) مَلِكًا / مَلِكٌ

< kings (*n. p.*) الْمَمْلُوكُ

(*sing.*) مَلِكٌ

mighty king (Allah) (*ints.*) مَلِكٌ

< angei (*n.*) مَلَائِكَةٌ

(the root ك ل م is
here repeated for beginners

< angels (*n. p.*) مَلَائِكَةٌ

(*sing.*) مَلَكٌ

★ م ل ل

assim. iv

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

< ~dictate

to dictate أَمَلَّ إِمْلَاءً

<< أَمَلَّ إِمْلَاءً

(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.*

فَلْيَتْلَأْ

(*perf. 1st p. sing.*) w.v. iv **أَمَلَيْتُ**
I tolerated or gave rein

وَكَايِنَ تَمِنَ قَرْيَةً أَمَلَيْتُ لَهَا
وَهِيَ ظَالِمَةٌ لِنَفْسِهَا فَتَذَكَّرْ لَهَا

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 **أَمْلِي**
I give respite

وَأْمِلْ 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. **أَمْلِي**
we respite
a long while v.n. R.F.

وَأَهْجُرْ إِلَىٰ 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 **أَمْلِي**
~ is dictated

to dictate **أَمْلِي إِمْلَأْ**

★ ★ م ن ★

وَمِمَّا يُضِلُّونَ إِتْمَاعَ الَّذِينَ كَفَرُوا
فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ عَذَابِ اللَّهِ
الَّذِي هُوَ يُعَذِّبُ مَن يَشَاءُ
وَمَا يَشَاءُ لَهُ أَصْحَابُ السُّعُوطِ

مَمَّ إِيْمًا for (particle) مِمَّ + مَا
مَاتَ see م و ت

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

★ م ل و ★

(*perf. 3 p. m. sing.*) w.v. iv **أَمَلُوا**
gave rein to (1)
(false) hopes

to march **مَلًا يَمْشُونَ مَلًّا** (ن)
a quick step

iv **أَمَلُوا** ii **مَلَّ**
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

الَّذِينَ يَتَّبِعُونَ سُلَيْمَانَ إِذْ قَالَ لِلَّهِ
رَبِّهِمْ رَبِّ ارْحَمْنِي رَحْمَةً
وَأَمْلِي

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 وَالْأعنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا

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

a composition (2)

وَمِنَ اللَّيْلِ اثْنَيْنِ وَمِنَ النَّهْرِ اثْنَيْنِ

And if the camels twain and of the oxen twain. [6:144] for explanation (3)

كَلِمَاتٍ لَّا تَرْبَحُ بِهَا مَخْرُجًا وَلَا مَبْذُورًا لَّئِنَّمَا أَنشَأْتُ الْأَرْضَ مِنْ قَبْلِهَا وَأَنَا بَاطِنٌ أَعْيُنِهَا وَأَنَا بَاطِنٌ أَعْيُنِهَا وَأَنَا بَاطِنٌ أَعْيُنِهَا

So call upon Thy Lord 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 commencement of: (A) time

مِن قَبْلِ صَلَوةِ الْفَجْرِ وَحِينَ تَضَعُونَ
رِجَالَكُمْ مَنِ الظُّهْرِ

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

ن ح م see مَتَّحِنَةً

ر ي م see مَمْرُورِينَ

د د م see مُمِدًّا

مِن + مِّن for مِّن

(an indeclinable conjunctive pronoun)

he, she, they, who, whosoever (interrogative) who (1)

وَمَنْ أَظْلَمُ مِمَّنِ 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 يَقُتِبْهُ اللَّهُ وَسُوِّلَهُ

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

whoso (4)

(in a conditional mood)

وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ وَيَنَاقِلْهُنَّ 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)

مِن

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 اللَّهُ

There is not any God save Allah. [3:62]
in the sense of عَلَى (11)

بَلْ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن تَوْرِهِمْ

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 وَأَجْزَلُهُمْ مِّنْ خِلَافٍ

Or have their hands and feet on alternate sides cut off. [5:33]
according to (13)

كَيْفَ تَوْهَنَ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وَجْهِكُمْ

Lodge them where ye dwell, according to your wealth. [65:6]
with the meaning (14)

of عَنْ (instead of, rather than)

أَرْضِيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ

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

the far distant Mosque the neighbourhood where- of We have blessed. [17:1]

out of (5)

وَمِن قَوْمِ مُوسَىٰ أُمَّةٌ يَهْتَدُونَ بِالْحَقِّ وَيَسْأَلُونَ

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 تَحْمِيَّتِهِ جَعَلَ لَكُمُ اللَّيْلَ 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 مَن إِنْ تَلَمَّتْهُ

بِنَسْطِ الْيُودِ إِلَىٰكَ

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.*) **دَفَع**
defends

أَمْ لَهُمْ آلِهَةٌ تَمْنَعُ مِنْ دُونِنَا

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

to protect (3)

(*imperf. 1st p. plu.*) **جَمَع** *juss.*
we protect

قَالُوا لَوْلَا آتَيْنَاهُ آيَاتِنَا وَسَخَّرْنَا لَكُمُ الْعِلْمَ وَأَلْمَمْنَا بِهِ عَيْنًا وَلَئِن كُنَّا لَمُدَّةٰكُمْ فَكَيْفَ يُؤْمِنُ بِآيَاتِنَا وَمَنْ يَمْنَعُ الْكٰفِرِيْنَ

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.*) **مَنَعَ** *pp.*

قَالُوا يَا أَبَانَا نَبِيٌّ مِّمَّنْ كَانُوا كٰفِرِيْنَ

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

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

begrudging *ints. acc.* **مَنْعٌ / مَنَوَعًا**

hinder (*n. ints.*) **مَنَاعٌ**

(*plc. pac. f. sing.*) **مَنْعَةٌ**
forbidden

★ ن ن م

مَنْ - هَلْ *assim. v*

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

<showed grace

to emphasize the (15)

sense of connection (but in negative case)

وَمَنْ يَفْعَلْ ذٰلِكَ فَلَيْسَ مِنَ اللّٰهِ بِشَيْءٍ

And whoso doth that hath no connection with Allah.

[3:28]

ن ن م *see* **الْمَنْعُ**

ن ن م *see* **الْمَنْعُونَ**

ن و ص *see* **مَنَاعٌ**

ن ه ي *see* **مَنْعَى**

ن س ا *see* **مَنْعًا**

ن ش ا *see* **مَنْعَاتٌ**

★ ن ع م

(*perf. 3 p.m. sing.*) **مَنَعَ**

<~prevented

to refuse (**مَنْعَ يَمْنَعُ مَنَاعًا**)

one some thing, to prohibit, interdict, to prevent

to prevent (1)

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللّٰهِ

أَنْ يُذَكَّرَ فِيهَا بِاسْمِهِ

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

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

time, fortune (n.) **الْمَنْوُنُ**
رَبِّبُ الدَّهْرِ رَبِّبُ الْمَنْوُنِ
 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 ي ★

(imperf. 2 p.m. plu.) w.v. iv **يَمْنُونَ**
 <ye emit

أَمْشِي أَمْشِي إِمْشَاءً
 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 :

يَمْشِي ، يَمْشِي ، يَمْشُونَ ، يَمْشُونَ ،
أَمْشِي ، أَمْشِي
 (3 p. m. sing.) pip. w.v. iv ~is emitted
 (2 p. f. sing.) pip. w.v. iv ~is emitted
 sperm (n.) **يَمْشِي**

مَنْ يَمُنْ مَا وَرَيْتَهُ
 to recount to one the benefits shown in order to reproach him, reproach one for benefits received. (The origin of مَنْ is to cut off as will be observed below from the word مَنْوُنٌ 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. **مَتَّأ**
 we have shown the grace
 (imperf. 2 p.m. sing.) assim. **يَمُنْ**
 thou art showing grace
 assim. v **يَمُنْ**
 (imperf. 3 p.m. sing.) ~shows grace

assim. v **يَمْنُونَ**
 (imperf. 3 p.m. plu.) they show grace
 (imperf. 1st p. plu.) acc. **يَمُنْ**
 we show grace

(perate. neg. m. plu.) **لَا يَمْنُونَ**
 show no grace
 (conditional phrase) juss. **لَا يَمُنْ**
 bestow not favour

(perate. m. sing.) **أَمْنْ**
 bestow thou
 showing a grace or laying an obligation

acc. **مَتَّأ**

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

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

w.v. v **تَمَنَوْنَ**
(*imperf. 2 p.m. plu.*)
< ye wish

تَمَنَوْنَ is for **تَمَنَوْنَ** the cluster of two compelled to drop first of them)

(*imperf. 3 p.m. plu.*) w.v. v **يَتَمَنَوْنَ**
they wish

they will **لَا يَتَمَنَوْنَ**
never wish

(*perate. m. plu.*) w.v. v **مَمَوْا**
long, yearn

recitation (1) **أَمْنِيَّةٌ**

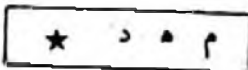
a wish, longing, wishing (2)

< wishes (*n.p.*) **أَمَانِيٌّ**

(*sing.*) **أَمْنِيَّةٌ**

Manat

(an old Arabian goddess) **مَنَاةٌ**



(*imperf. 3 p.m. plu.*) **يَهْتَدُونَ**

< they prepare,
~ make provision

(*imperf. 3 p.m. sing.*) w.v. li.

< ~stirs up desire

to awaken **مَتَى تَنِيمَةً**

the desire, give reason to hope, make someone wish

يَعِدُهُمْ وَيَمَنِّهِمْ

The Satan (promiseth them and stirreth. [4:120]

w.v. ii, elp.

(*imperf. 1st. p. sing.*)

I shall fill ~ desire

وَلَأُضِلَّهُمْ زُلْفَىٰ وَعَلَىٰ آلِهِمْ

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

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

to wish, raise v **تَمَىٰ تَمْنِيًّا**
hope, to read or recite

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذْ تَسْمَعُ النَّاسَ يَتَمَنَّوْنَ فِي أَمْنِيَّتِهِ

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

تَمَىٰ is 'he wished' and

أَمْنِيَّةٌ means 'a wish' but

مَتَىٰ

لَأَمْنِيَّةٌ

تَمَىٰ

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

the dregs of oil (n.) **الْمَلْءُ**

م ه ن م

whatever (*particle*) **مَهْمَا**

م ه ن *

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

مَهِينٌ يَهِينُ مَهَاةً (ك)
 to be despised, be enfeebled,
 debilitated

شَرَّعَلَّ نَسْلَهُ مِنْ سَلَّةٍ مِنْ مَاءٍ مَهِينٍ
 Then he made his seed from
 a draught of despised
 fluid. [32:8]

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

أَمْأَنَا خَيْرٌ مِنْ 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 تَطِيعُ كُلَّ سَخَّافٍ مَهِينٍ
 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.*) **الْمَاهِدُونَ**
 spreaders

(*imperf. 1st p. sing.*) ii **مَهَّدْتُ**
 I made smooth

v.n. ii, (acc.) **تَمْيِيدًا**
 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 ن *

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

iv **أَمَلَّ** *ii* **تَمَلَّلَ**
 (1) to accord or allow
 delay, defer, put off

(2) to deal gently *iv* **أَمَلَّ**

<< **مَلَّ يَمَلُّ مَلًّا وَ مَهَلَّةً (ف)**
 to act slowly, patiently

م و ت ★

did not die لم تَمُتْ *juss.* تَمُتْ

w.v. *el. (neg.)* لَا تَمُوتُونَ

(*imperf. 2 p. m. plu.*)
ye should (not) die

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

acc. w.v. { تَمُوتُونَ

(*imperf. 2 p. m. plu.*) w.v. {
ye die

acc. w.v. { يَمُوتُونَ

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

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

(*perate. m. plu.*) w.v. مَوْتُوا
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.* مَيِّتًا / مَيِّتًا

dead ones *n. p.* أَمْوَاتٌ / الْمَوْتَى

lifeless, dead (n.) الْمَيِّتُ

lifelessness *n. p.* { مَيِّتُونَ
or dead ones

acc. { مَيِّتِينَ

death (v. *mim.*) الْمَمَاتُ

(*perf. 3 p. m. sing.*) w.v. مَاتَ
< died

مَاتَ بِمَوْتٍ مَوْنًا (ن)
to die, expire

مِثٌّ، مِثٌّ (2 p.)

مِثٌّ (1st. p.)

أَفَأَنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ

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. مِمَّنْ
ye died

when ye have died إِذَا مِمَّنْ

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

قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا
Would that I had died
before this. [19:23]

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

(*imperf. 3 p. m. sing.*) w.v. يَمُوتُ
dies

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

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

shaking (v.n., w.v.) **مَوْرًا**

★ م و ل ★

substance, riches, (n.) acc. **الْمَالُ / مَالًا**
wealth

• + ي + مال com. **مَالِيَّة**
interjective

مَا أَغْنَى عَنِّي مَالِيَّةٌ

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

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

★ م و ه ★

water (n.) acc. **مَاءًا مَاءًا**

★ م ي د ★

(imperf. 3 p. f. sing.) w.v. **يَمِينُ**
< ~ moves away

to be **مَادَّ يَمِينُ مَبْدَأً (ض)**
shaken, moved, agitated,
to spread (cloth or table
with food)

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيًا أَنْ يَمْسِكَ بِرِجْمِمْ
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

dead animals (n.) **الْبَيْتُ**

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 **أَمَيْتَ**
thou made die

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

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

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

★ م و ج ★

(imperf. 3 p.m. sing.) w.v. **يَمْوُجُ**
< ~ surges

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. **يَمُورُ**
< ~ will shake

to move **مَادَّ يَمُورُ مَوْرًا (ن)**
from side to side, to shake

م ي ل ★

فَيَعِيلُونَ - هَلْ ^{w.v. acc. -}
(imperf. 3 p.m. plu.)

they may attack

< مَالٌ يَمِيلُ مَيْلًا (مَضْرِبًا)

be adverse to

lit. they may be adverse to

meta. to swoop down

وَالَّذِينَ كَفَرُوا لَيُزَجَّنَنَّ عَنْهَا مِغَالٌ كَرِيمَةٌ

فَيَسْبِغُونَ بِهَا لُجُجًا رَاغِبًا

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*)

لَا يَمِيلُوا ^{w.v.}
(perate. neg. m. plu.)

turn not

turning v.n., w.v. مَيْلًا / الْمَيْلِ

turning, (n.) مَيْلَةً

attacking, swooping,

to turn (1)

فَلَا تَتَّبِعُوا الْاَوَّلَ السَّيْلِ

But turn not altogether.

[4:129]

م ي ر ★

مَيِّرٌ ^{w.v.}
(imperf. 1st. f. plu.)

< we shall get provision

مَا رَ مَيِّرٌ مَيْرًا (مَضْرِبًا)

to supply food or provision

(Zr.) مَيْرَةٌ is food; the

verb is derived from the

noun: to supply with

م ي ز ★

مَيِّزٌ ^{acc.}
(imperf. 3 p.m. sing.) w.v.

< discriminates

مَا زَ مَيِّزٌ مَيْزًا (مَضْرِبًا)

to detect, distinguish, to discriminate

حَتَّى يَمَيِّزَ الْغَيْبَ مِنَ الظَّاهِرِ

Until he hath discriminated the impure from the pure.

[3:179]

مَيِّزٌ ^{w.v.}
(imperf. 2 p.f. sing.)

< bursts

to be separated v. مَيِّزٌ مَيْرًا

to burst مَيِّزٌ مِنَ الضَّغْطِ

with rage (LL)

اِمْتَازُوا ^{viii}
(perate m. plu.)

< separate yourselves

to be separated, distinguished

رَاتًا، مَيِّزًا

“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)

وَيُؤَيِّدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ
أَنْ تَوَلَّوْا 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

★★★

كتاب النون

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رٰجِعُونَ

Verily we are Allah's and verily unto Him we are returners. [2:156]

or **أَنَا** as a statement

وَإِنَّا لَكٰٓفِرَةٌ لِّمَا كُنَّا

And we were wont to sit on seats therein to listen. [72:9]

or **إِنَّا**

وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ

And bear thou witness that we are Muslims. [5:111]

نَادَتْ see ن د ا

ن ا ي ★

(perf. 3 p. m. sing.) h.v. نَأَى

< ~ turned away

initial letter of the (a letter) ن
68th Sura "Al-Qalam"

read as 'Noon' meaning 'a fish' **وَإِلَّا التَّوْنِ** 'the man of the fish'; name of the Prophet Yunus (*Jonah*).

وَدَا التَّوْنِ 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'

(*pref 1st p. sing.*) **تَبَّأْتُ**
I declared, announced, acquainted

(*imperf. 3 p.m. sing.*) **يَتَّبِعُ**
declares

(*imperf. 1st p. sing.*) **أَتَّبِعُ**
I declare

I shall acquaint thee **سَأَتَّبِعُكَ**
(*imperf. 1st p. plu.*) **لِي** ii
we declare

that we declare *acc.* **تُبَيِّنُ**

(*imperf. 2 p. sing.*) **لِي** ii
thou declares

(*imperf. 2 p.m. plu.*) **لِي** ii
ye declare

(*el. 2 p. m. sing.*) **لِي** ii
surely thou will declare

(*el. 1st p. plu.*) **لِي** ii
we surely shall declare

(*pip. 3 p.m. sing.*) *gen.*
~ hath been told

أَمْ لَمْ يُنَبِّأْ 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*
~ will be declared

(*el. pip. 2 p. m. plu.*) *h.v. ii*
you shall surely be
apprised (informed)

(*perate. 2 p.m. sing.*) *h.v. ii*
declare thou!

تَأَى بِنَائِي تَأَيًّا (ف)
to retire, turn away,
to go far away - **عَنْ -**

(*imperf. 2 p.m. plu.*) *h.v.* **يَتَّوَزُونَ**
they go far away

ن ب أ ★

تَبَّأَ
(*perf. 3 p. f. sing.*) *ii*
< declared (1)

تَبَّأَ *ii, iv, و* **أَتَّبَأَ**
to announce, declare, - **ب -**
acquaint, inform

<< **تَبَّأَ يَتَّبَأُ تَبَّأً وَ تَبَّؤًا (ف)**
to be high

فَدَّ تَبَّأْنَا اللَّهُ مِنْ خَبَرِكُمْ
Allah hath already declared
unto us some tidings of
you. [9:94]

acquainted, (2)
apprised

**فَلَمَّا تَبَّأَهَا لَهُ قَالَتْ مَنْ
أَبَاكَ هَذَا، قَالَ تَبَّأَنِي الْعَلِيمُ الْعَلِيمُ**

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

a/the Prophet نَبِيًّا / نَبِيًّا acc. النَّبِيُّ

their prophet نَبِيِّهِمْ

(nom.) n. p.

the prophets acc.

(b. plu.)

the prophethood (n.)

النَّبِيُّونَ

النَّبِيِّينَ

الْأَنْبِيَاءُ

النَّبِيُّوَةُ

ن ب ت ★

(perf. 3 p. f. sing.) تَبَّتْ

<~grows

declare thou unto them نَبِّئْهُمْ

(perate. 2 p.m. plu.) h.v. ii نَبِّئُوا

declare ye

declare ye unto me نَبِّئُونِي

(perf. 3 p.m. sing.) h.v. iv أَنبَأَ

declared informed

(perate. 2 m. sing.) h.v. iv أَنبَأَ

tell! inform! (thou),

declare! (thou)

tell them, أَنبِئْتُمْ

inform them

(perate. 2 p.m. plu.) h.v., iv أَنبِئُوا

declare! (you)

(O you) make~ أَنبِئُونِي

known to me

(imperf. 3p.m. plu.) h.v. x يَسْتَسْئِرُونَ

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]

tidings (2)

قُلْ مُرَبِّبُوا عَظِيمًا

Say thou: It a is tremendous tidings. [38:67]

announcement (3)

عَرَّيْتَسَاءَ لَوْنٍ عَنِ النَّبِيِّ الْعَظِيمِ

Whereof they question one another? (It is) of the mighty announcement.

[78:1-2]

ن ب ذ ★

(*perf. 3 p.m. sing.*) **بَدَا**
~threw, fling

بَدَا يَبْدُو بَدَا (ض)
to throw or fling (things)
before or behind oneself,
give up, to cast off

**بَدَا قُرْآنَ الَّذِينَ آمَنُوا الْكِتَابَ كُتُبِ
اللَّهُ وَرَأَاهُمْ**

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.*) **بَدَّوْهُ**
they threw, fling

(*perf. 1st. p. sing.*) **بَدَدْتُ**
I threw, cast away

(*perf. 1st. p. plu.*) **بَدَدْنَا**
we threw, cast away

(*perate. 2 p.m. sing.*) **أَبَدْتُ**
throw!

(*pp. 3 p. m. sing.*) **بُدِّدَ**
had been cast

لَسُدَّ بِالْعَرَاوِ

He surely had been cast into
the wilderness. [68:49]

(*el. pip. m. sing.*) **لَيَبْدَنَّ**
he shall surely be cast

بَتَّ يَبْتُ نَبَا وَ نَبَا (ن) - ب -

to produce (a tree), to grow,
sprout (plant)

(*perf. 3 p. m. sing.*) *iv* **أَبَتْ**
<~made grow

to make grow, *iv* **أَبَتْ إِبَاتًا**
to cause to grow

وَاللَّهُ أَبَتْكَ مِنَ الْأَرْضِ نَبَاتًا

And Allah hath caused you
to grow from the earth as
a growth. [71:17]

وَأَبَتْهَا نَبَاتًا

And He made her grow up
with a goodly growth.
[3:37]

(*perf. 3 p.m. sing.*) *iv* **أَبَتَا**
groweth

(*perf. 1st p. plu.*) *iv* **أَبَتْنَا**
we have caused to spring up

(*imperf. 3 p.m. sing.*) *iv* **يُبْتُ**
grows

(*imperf. 3 p.m. sing.*) *iv* **تُبْتُ**
it, that grows

n.d. acc. iv **تُبْتُوا**
(*imperf. 2 p. m. plu.*)
that ye cause to grow

growth, herbage (n.) *acc. iv* **نَبَاتًا / نَبَاتًا**

وَالْبَلَدُ الطَّيِّبُ يَفْرُجُ نَبَاتَهُ بِإِذْنِ رَبِّهِ

And a good land, its herbage
cometh forth by the com-
mand of its Lord. [8:57]

نَجَّ يَنْجِي نَجْأً وَ نَجْوً (ض، ف)

to spring, gush or flow out
(water)

fountains (n. p.) **بِنَائِعٍ**

★ ن ت ق

(perf. 1st p. plu.) **نَتَقْنَا**

< we shook over

to shake, **مَوَّ يَنْقُ تَفًّا (ن)**

pull, raise up, spread out
or over

★ ن ث ر

(perf. 3 p. f. plu.) viii **اَثَرَتْ**

< scattered

فَرَّ يَنْزِرُ نَزْرًا (ض، ن)

to disperse, scatter, disseminate

scattered (act. pic. m. sing.) **مَنْزُورًا**

★ ن ج د

(dual. n. gen.) **التَّجْدَيْنِ**

< two highways

(i.e. good and evil)

the highland (n.) **التَّجْدِ**

★ ن ج م

< impure one (n.) **نَجَسًا**

نَجَسَ يَنْجَسُ نَجْسًا وَ نَجَسًا (س)

to defile, pollute.

to become polluted, unclean

كَلَّا لَيُنزِلَنَّ فِي الْحَطَمَةِ

By no means! He shall surely be cast into the crushing fire. [104:4]

(perf. 3 p. f. sing.) viii **اَتَّيَدَتْ**
she retired

★ ن ب ز

(prate. neg. m. plu.) vi **(لَا) تَنَابَرُوا**

< do not call one another in insulting manner

to call names, **نَزَرَ يَنْزِرُ نَزْرًا (ض)**
to upbraid

to call one another *vi* **تَنَابَرُوا**
by nickname in order to insult him

لَا تَنَابَرُوا بِالْألقَابِ

Do not call one another by nickname. [49:11]

★ ن ب ط

(imperf. 3 p. m. plu.) x **يَسْتَنْبِطُونَ**

< they discover, think out

نَبَطَ يَنْبِطُ نَبْطًا وَ نَبْطًا (ض)

to gush or flow out (water)

to invent x **اِسْتَنْبَطَ** <<

(something), discover

★ ن ب ع

< a fountain, a spring (n.) **يَنْبُوعًا**
of water

★ ن ج م ★

< the stars, collectively (1) (n.) النجوم

نَجْمٌ يَنْجُمُ نَجْمًا (ن)

to appear, rise

وَعَلَيْتُمْ بِالنَّجْمِ 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 commentators the word النجوم here too means stars, collectively as a noun (إِسْمُ الْجَنَسِ)

stars (n. p.) النجوم

herbs (3)

وَالشَّجَرِ وَالأشْجَارِ وَسُجُودًا

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 collection 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, according to the Christian belief, far from being the revealed Word of God, was or is a 'Book' destined for publication and multiplication. . . Sentences may have been abbreviated or expressions changed. It was similar 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 according to the form in which he had heard it, without any bad intention.

(*perf. 1st p. plu.*) *iv, w.v.*
we delivered

أَتَيْنَا

(*imperf. 3 p.m. sing.*) *iv, w.v.*
delivers

يُنَجِّي

he delivereth him يُنَجِّيه

(*imperf. 3 p. f. sing.*) *iv, w.v.*
~ delivers

تُنَجِّي

(*imperf. 1st p. plu.*) *vi, w.v.*
we deliver

نُنَجِّي

iv, w.v.

(*imperf. 1st p. plu.*) *f.d.*

we deliver

نُنَجِّ

(*perf. 2 p. m. plu.*) *iii, w.v.*
~ ye whisper

تُنَجِّم

to whisper, *iii* نَجَى مُنَاجَاةً
to confide a secret to

إِذَا تَنَاجَيْتُمُ الرَّسُولَ

When ye go to wishper with
the apostle. [58:13]

(*pref. 2 p. m. plu.*) *vi, w.v.*
ye whisper together

تَنَاجَيْتُمْ

(*imperf. 3 p.m. plu.*) *iv, w.v.* يَتَنَاجَوْنَ
they whisper together

(*perate m. plu.*) *vi, w.v.*

ye (should) whisper!

تَنَاجُوا

vi, w.v.

(*perate neg. m. plu.*)

ye (should not) whisper
or do not whisper

لَا تَتَنَاجَوْا

(*act. pic. m. sing.*) *w.v.*
one who is saved (*f.d.*)

نَاجٍ

deliverance (*v.n.*) *w.v.*

النَّجَاةُ

ثَمَّاءَ يَنْجُو نَجْوًا وَ تَجْوَى وَ نَجَى
to confide a secret to مُنَاجَاةً

(*perf. 2 p. m. sing.*) تَجَوْتَ
thou hast escaped

~ delivered *ii, w.v.*

(The verb تَجْوَى is written with
when affixed to a pro-
noun as تَجْوَانَا، تَجْوَاهُمْ)

تَجْوَى

أَلِف

(*perf. 1st. p. plu.*) *ii, w.v.*
we delivered

تَجْوَانَا

(*imperf. 3 p.m. sing.*) *ii, w.v.*
delivers

تَجْوِي

(*imperf. 1st. p. plu.*) *ii, w.v.*
we deliver, we shall deliver

نَتَجْوِي

(*imperf. 1st. p. plu.*) *el. ii, w.v.*
we shall surely deliver

لَنَتَجْوِيَنَّ

(*perate. m. sing.*) *ii w.v.*
deliver ! affixed to a
pronoun as :

تَجِّ

deliver me تَجِّنِي

deliver us تَجِّنَا

(*pp. 3 p. m. sing.*) *ii, w.v.*
was delivered

تَجِّي

(*perf. 3 p. m. sing.*) *iv, w.v.*
delivered

أَتَجَّى

affixed to a pronoun as:

delivered us أَتَجَّانَا

~you أَتَجَّانَا

and so on

(*pref. 2 p.m. sing.*) *iv, w.v.*
thou delivered

أَتَجَّيْتِ

وَمَا نَزَّالِيهِمْ مِنَ الْجِبَالِ يَوَاتِبِينَ
And they were hewing out
houses from mountains
(feeling) secure. [15:82]

ن ح ر ★

(perate 2 p. m. sing.) نَحْرُ
<(thou) sacrifice!

نَحْرٌ يَنْحَرُ نَحْرًا وَتَنْحَارُ (ف)
to slaughter, sacrifice (an animal), to injure the jugular vein

ن ح س ★

<calamity (v.n.) (sing.) neg. نَحْسٌ
نَحْسٌ يَنْحَسُ نَحْسًا / نَحْسٌ مُنْهَسَةٌ
to be unlucky, (س، ك)
inauspicious, fatal, of evil men

inauspicious (n.p.) نَحْسَانٌ
smoke (n.) نَحْسَانٌ
(smoke without flame that rises high and of which heat is weak).

ن ح ل ★

the bee (n.) النَحْلُ
<a gift (v.n.) نَحْلَةٌ
نَحْلٌ يَنْحَلُّ نَحْلًا (ف)
to make a gift, dowar a women, make a wedding gift

(act. pl.) acc. w.v. نَحْيًا
the act of counselling together

counselling (v.n.) w.v. النَحْيُ
(in secret)

(Ap-det. m. plu.) w.v, n.d. مَنَجُّو
deliverers

إِنَّا مَنَجُّوكَ

Verily We are to deliver thee.
[29:33]

ن ح ب ★

<a vow (v.n.) نَحْبٌ

نَحْبٌ يَنْحِبُ نَحْبًا (ض)
to weep, to cry, to vow

قضى نَحْبَهُ
He hath fulfilled his vow.
(i.e., by offering up his life for Allah's cause—a metaphorical usage, meaning ing courted death). [33:23]

ن ح ت ★

(imperf. 2 p. m. plu.) تَنْحِتُونَ
<ye hew

نَحْتٌ يَنْحِتُ نَحْتًا / يَنْحِتُ نَحْتًا / يَنْحِتُ نَحْتًا
نَحْتًا (ن، ض، س)
to cut, hew, carve (stone, etc.) shape, work (wood), emaciate

(imperf. 3 p.m. plu.) يَنْحِتُونَ
they hew

to flee (*assim.*) مَدَّ يَدَهُ نَدَاءً (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 ★

نَادِمِينَ (act. pl. plu.)

(sing.) نَادِمٌ < remorseful

<< نَدِيمٌ يَتَدَمُّ 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 نَدِيمٌ is not repentance as translated by some authors.)

ن د ي ★

نَادَى (perf. 3 p.m. sing.) lil, w.v نَادَى

< ~ called out (1)

نَادَى يُنَادِي مُنَادَاةً

to call it with another in a assembly

(Note: *R.F.* is not used in this meaning.)

(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 ح ر ★

تَجْرَةً (n. sing.) < crumbled

decayed (bones)

تَجْرًا يَتَجَرُّ تَجْرًا (س)

to be rotten, decayed, carcass. (bone, wood)

ن خ ل ★

النَّخْلَةَ < the palm-tree (n.)

(plu.) تَجْلٍ، تَجْلٍ as below

النَّخْلُ palm trees, (n. p.)

تَجْلًا also, date-palms, acc.

date-stone

تَجْلٍ date-palms

ن د د ★

أَنْدَادًا compeers, like, equal, (n. p.) match

يُنَادِي (sing.)

(*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

مَادُوا

(*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'

(*pip. 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. (ي)
a/the caller

الْمُنَادِي (ي)

acc. w.v

مُنَادِيًا

a call, a cry (*v.n.*) w.v

يَدَاءٌ

assembly (*n. p.*) w.v.

تَادِي

company (*n. p.*) acc. w.v.
fellows of an assembly

يَدِيًا

mutual calling (*v.n.*) w.v, iv

التَّادِي

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 نَادَى رَبَّهُ يَدًّا خَفِيًّا

(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

مَادَانَا

(*com.*)
نَادَى + هَا = نَادَاهَا

نَادَاهَا

(*com.*)
نَادَى + هُمَا = نَادَاهُمَا

نَادَاهُمَا

(*perf. 3 p. f. sing.*) w.v. ii
~called to

مَادَتْ

(*perf. 3 p.m. plu.*) w.v. ii
they cried

نَادُوا

(*perf. 3 p.m. plu.*) w.v. ii
ye called for

نَادَيْتُمْ

when ye call for إِذْ نَادَيْتُمْ

* ن ذ ر

(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.* **يُنذِرُ**
warn

(imperf. 3 p. m. plu.) **يُنذِرُونَ** *iv*
they warn

they may/in *el. iv* **يُنذِرُوا**
order to warn

thou may/in *el. iv* **تُنذِرُ**
order to warn

ye warn *juss. iv* **تُنذِرُوا**

أَأَنْذَرْتَهُمْ 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.) **يُنذِرُوا** *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.) **نَذْرًا** *acc. iv*

(perf. 1st. p. sing.) **تَذَرْتُ**
< I vowed
تَذَرُ يَتَذَرُ / يَتَذَرُ تَذَرًا وَ تَذَرًا

to dedicate, (ن. ص.)
consecrate to God, to
make a vow

(perf. 2 p. m. plu.) **تَذَرْتُمْ**
ye took vow of ~

a vow (v. n.) **تَذْرًا**

vows (n. p.) **تَذَرًا**

ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ
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.) **أَنْذَرْتُ** *iv*
< ~warned

to warn, *iv* **أَنْذَرْتُ إِذَا رَأَيْتَهُ**
call attention to, show the
danger to to come. R F. is
not used in this sense, but
the verbal nouns resemb-
ling the forms of trilateral
have occurred in the H.Q.
such as **نَذْرًا** below.

(perf. 2 p.m. sing.) **أَنْذَرْتَهُ** *iv*
thou warned

وَنَزَعَ يَدَهُ فَادَاهُ بَيْضًا لِّلنَّظِيرِينَ

And he drew forth his hand, when lo! it was white unto the beholders. [7:108]

(*perf. 1st. p. plu.*) **نَزَعْنَا**
we extract

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ 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)

وَلَئِن آذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَا مِنْهُ إِشْرًا يُسُوفُ كُفُورًا

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.*) **يَنْزِعُ**
divests, strips off

كَمَا أَخْرَجَ أَبُو بَكْرٍ
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** (ي)
warner (1) (*act. 2 pic.*) **يُنذِرُ**

فَقَدْ جَاءَ كُرَيْشٌ مِّنْ ذُنُوبِهِمْ

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

فَتَسَاءَلُونَ كَيْفَ نَذِيرِ

Ye shall know what (wise or what terrible) was My warning. [67:17]

warner (*Ap-der. sing.*) *iv* **مُنذِرٌ**

(*Ap-der. m. plu.*) *nom. iv* **مُنذِرُونَ**
warners

(*Ap-der. m. plu.*) *acc. iv* **مُنذِرِينَ**

(*pis. pic. m. plu.*) *acc. iv* **مُنذِرِينَ**
those who were warned

نَزَادٌ see **ن ز و د**

ن ز ع ★

(*perf. 3 p.m. sing.*) **نَزَعَ**
drew forth

نَزَعَ يَنْزِعُ نَزَعًا (مَضً) 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.* رَاَعَاةٌ
eager to roast رَاَعَاةٌ لِقْشَوِي
draggers (act. pl. 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 ع ★

(perf. 3 p. m. sing.) نَزَعَ

< ~ made strife

نَزَعَ يَنْزِعُ نَزَاعًا (ف)

to incite to evil,
to foment discord between,
to make strife, to slander,
sow dissensions

(imperf. 3 p. m. plu.) يَنْزِعُ
sows discord

إِذَا الشَّيْطَانُ يَنْزِعُ بَيْنَهُمْ

The devil soweth discord
among them. [17:53]

(imperf. 3 p. m. sing.) *e.n.* يَنْزِعُ
~ prompt

with بَيِّنَاتٍ to prompt

وَأَمَّا يَنْزِعُكَ مِنَ الشَّيْطَانِ نَزْعًا فَاسْتَعِذْ بِاللَّهِ

And if a slander from
Satan wound prompt
thee, then seek refuge in
Allah. [7:200]

(imperf. 3 p. m. sing.) تَنْزِعُ

thou takest away

we surely *e.p.l.* نَتَزَعُ
draw (aside)

iii, *e.m.p.*

(imperf. 3 p. m. plu.) يَتَنَازَعُونَ

they (should) dispute

نَازِعٌ مُنَازَعَةٌ وَنِزَاعٌ

to dispute, fight, quarrel

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْكُفَهُمْ نَازِعًا
نَدْبَاتٍ لِلَّهِ فِي الْأَشْيَاءِ

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* تَنَازَعُوا
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)

وَوَكَّلْنَا نَائِكَ كِتَابًا

And had We sent down a Book [6:7]

to revel in slow (3) deliberation (piecemeal)

وَقْرَأْنَا قُرْآنَهُ يَتَرَاءَىٰ عَلَى النَّاسِ عَلَىٰ مَكِّيٍّ وَتَرَاءَىٰ تَنْزِيلًا

And 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 down

did not (*juss*) ii send down

(*pp. 3 p. m. sing.*) ii ~was sent down

has been reveled - عَلَىٰ -

(*pp. 3 p. f. sing.*) was reveled

(*pip. 3 p.m. sing.*) is being revealed

slander, prompting (v.n.)

تَزَعُّ

ن ز ف

(*pip. 3 p. f. plu.*) يَتَزَفُّونَ

< they are made mad

تَزَفُّ يَتَزَفُّونَ (ض)

to entirely exhaust or be exhausted (as well)

pp. /pp. تَزَفُّ يَتَزَفُّونَ

iv. تَزَفُّونَ إِزَافًا

to lose one's senses, be made drunk, be silenced in argument

(*imperf. 3 p.m. plu.*) *iv* لَا يَتَزَفُّونَ

they will (not)

be senseless (drunk)

ن ز ل

(*perf. 3 p.m. sing.*) نَزَلَ

~ has come down

< نَزَلَ يَنْزِلُ نَزُولًا وَ مَنَزَلًا (ض)

to descend, to come down

(*imperf. 3 p. m. sing.*) يَنْزِلُ

~descends

(*perf. 3 p.m. sing.*) ii نَزَلَتْ

< ~ has sent down

to send down, ii نَزَلَتْ تَنْزِيلًا to revel

(*perf. 1st. p. plu.*) ii نَزَلْنَا we have reveled (1)

نَزَلْنَا عَلَىٰ عَبْدِنَا

We have reveled unto Our bondman. [2:23]

يَنْزِلُ

يَنْزِلُ

يَنْزِلُ

يَنْزِلُ

لَمْ يَنْزِلْ

نَزَلَتْ

نَزَلَتْ

يَنْزِلُ

(Note: the form **مَنْزِلٌ** is of a feminine singular but is used for plural as a group)

(imperf. p. f. sing.) **نَزَلَتْ**

comes down (the initial ت of) imperfect tense is dropped for easy pronunciation which is called **تَقْصِيفٌ**

(imperf. 3 p.m. sing.) **يَنْزِلُ** comes down

that which is (n.)

prepared for a guest, acc. entertainment, an abode, food or a drink

one descent (n. unity)

وَلَقَدْ رَأَىٰ نَزْلَةَ الْآخَرَىٰ

And assuredly he saw him at another descent [53:13]

وَالنَّزْلَةُ: الْمَرَّةُ مِنَ النَّزُولِ وَتَقُولُ
فَقُلْتُ ذَلِكَ نَزْلَةٌ أَيْ مَرَّةٌ

i.e., **نَزْلَةٌ** is a noun of unity from **نَزَلَ** it also denotes the meaning of 'once'

(n. pl. plu.) acc. **مَنْازِلٌ**
stations, mansions

(sing.) **مَنْزِلٌ**

(Ap-der. m. sing.) **مَنْزِلٌ**
a sender down

to be reveled or **أَنْ يَنْزِلَ**
revelation to be sent down
(to him)

(the Quran) **نَزِيلٌ** v.n. ii
the revelation

reveling (v.n. ii.) acc. **نَزِيلًا**

(perf. 3 p.m. sing.) **أَنْزَلَ**
sent down

(perf. 1st. p. sing.) **أَنْزَلْتُ**
I sent down

(perf. 2 p.m. plu.) **أَنْزَلْتُمْ**
ye sent down

(perf. 1st. p. plu.) **أَنْزَلْنَا**
we sent down

(imperf. 1st p. sing.) **سَأَنْزِلُ**
I shall send down (with
س of future tense)

(perate. m. sing.) **أَنْزِلْ**
send down!

(pp. 3 p.m. sing.) **أَنْزِلَ**
what is sent down or
reveled

(pp. 3 p. f. sing.) **أَنْزِلَتْ**
that is reveled or sent down
(in plural or feminine
singlar)

(perf. 3 p. f. sing.) **مَنْزَلَتْ**
brought down

وَمَا سَأَلَ شَيْطَانٌ مِّنْ شَيْئًا

And satans have not brought
down. [26:210]

(imperf. 3 p. f. sing.) **تَنْزِلُنَّ**
they shall come down

تَأْتِي تَأْتِي وَتَأْتِي (ف)

to delay (h.v) وَأَتَا

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 مِثَاقَةٌ

ن س ب *

تَبَا < kinship v.n., acc.

تَبَّ بَيْبُ تَبَا وَنَبَّةٌ (ض)

to give or ask one's genealogy

to attribute, ascribe to - إِلَى -

أَنْسَابُ < relationship n. p. or kinships

نَسَبٌ (sing.)

ن س خ *

يَنْسَخُ (imperf. 3 p.m. sing.)

< abolishes

نَحَّ يَنْسَخُ نَحًّا (ف)

to rule out, abrogate, to copy

(pls. 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 نُنزِّلُكَ عَلَىٰ أَهْلِ هَذِهِ الْقَرْيَةِ
وَجَزَاءً مِنَ 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 آتَوْا فِي الْكَيْلِ وَأَتَاخِرُوا لِلنَّازِلِينَ

Behold ye not that I give full measure and that I am the best of entertainers.

[12:59]

(pls. pic. m. sing.)

landing place

وَقُلْ رَبِّ انزِلْ عَلَيَّ مَنزِلًا مِّنْكَ

And say thou: my Lord cause me to land at a landing blest.

[23:29]

(pls. pic. m. plu.)

those who are sent down

ن س ا *

< postponement (v.n.) h.v.

النَّزِيلِ
661

★ ن س ك

نُسْكٌ < a rite (n.)

(slaughtering an animal by way of sacrifice)

نَسَكَ بِنُسْكَ نُسْكَ وَ مَنَسَكَ (ن)

to lead a devout life, to be pious

نَائِكُونَ (act. pic. m. plu./pron. n.d.) performers of it

(نَائِكُونَ + هُ)

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسَكًا هُوَ نَائِكَةٌ

Unto every community We have appointed a rite (a certain way of sacrificing) which they perform. [22:67]

مَنَسَكًا (a ritual (v. min.) acc. (rite of sacrifice))

مَنَاسِكُ (n. pl. plu.) places for sacrifice in performing Haj, generally, rites and ceremonies of Haj.)

★ ن س ل

يَنْسِلُونَ (imperf. 3 p.m. plu.) < they hasten out

نَسَلٌ يَنْسِلُ نَسَلًا (ن)

to beget, be fruitful in progeny

<< نَسَلٌ يَنْسِلُ نَسَلًا (ن)

to hasten

النَّسَلُ (the cattle (v.n.))

نَسَخَ (imperf. 1st. p. plu) (juss.) we abolish

نَسَخْنَا (imperf. 1st. p. plu) x we transcribe

كُنَّا نَسَخُ نَسَخًا (we used to transcribe)

نَسَخَةٌ (inscription (n.))

وَفِي نَسَخَتِهَا مَدَىٰ وَرَحْمَةٌ

And in the inscription thereon was guidance and mercy.

[7:154]

★ ★ ★ ★

نَسْرًا (Nasr. (p.n.) acc.)

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

يَنْسِفُ (imperf. p.m. sing.) < will scatter

نَسَفَ يَنْسِفُ نَسْفًا (ض)

to uproot, reduce to power, 'o scatter

لَنَنْسِفَنَّ (imperf. 1st. p. plu.) epl. we shall surely scatter

نُسْفًا (pp. 3 p. f. sing.) reduced to powder

نَسْفًا (v.n.) acc. the act of scattering or reducing to powder

(imperf. 3 p.m. sing.) w.v. **نَسِيَ**
 ~ forgets

(imperf. 2 p.m. sing.) w.v. **تَنَسَّى**
 thou forget

(imperf. 2 p.m. plu.) w.v. **تَنَسَّوْنَ**
 ye forget

(perate.neg.m.sing.) f.d.w.v. **لَا تَنْسَى**
 thou forget not

(perate.neg.p.plu.) w.v. **لَا تَنْسُوا**
 ye forget not

(imperf. 1st. p. plu.) w.v. **نَسَيْتُمْ**
 we forget

we forget them **نَسَاكُمْ**

we forget you **نَسَاكُمْ**

(pip. 2 p.m. sing.) **نَسِيْتُ**
 thou art forgotten

w.v. vi **أَنَسَا (مُ)**

(perf. 3 p. m. plu.)
 they caused (you to) forget

w.v. iv **أَنَسَا (نِه)**

(perf. 3 p. m. sing.)
 he made (me to) forget (it)

the word is a compound one

أَنَا + فِي + هِ

he made forget ÷ me + it

he made him **أَنَسَاهُ**

to forget

he made (them) **أَنَسَاكُمْ**

to forget

w.v. iv **نَسِيْتُ (هَا)**

(imperf. 1st. p. plu.)
 we cause (it) to be forgotten

w.v. iv, emu.

(imperf. 2 p.m. sing.) **يُنَسِّئُ**

causes to forget

وَيُهْلِكُ الْحَرْثَ وَالنَّسْلَ

He destroys the crops and
 the cattle. [2:205]

progeny (2)

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَّةٍ مِّنْ مَّاءٍ مَّوْبِقٍ

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 ي ★

(perf. 3 p.m. sing.) w.v. **نَسِيَ**

~has forgotten

(perf. 3 p.m. dual.) w.v. **نَسِيَا**

they (twain) forgot

(perf. 3 p.m. plu.) w.v. **نَسَوْا**

they forgot

(perf. 2 p.m. sing.) w.v. **نَسَيْتَ**

thou forgot

(perf. 1st. p. sing.) w.v. **نَسَيْتُ**

I forgot

(perf. 2 p.m. plu.) w.v. **نَسَيْتُمْ**

ye forgot

(perf. 1st. p. plu.) w.v. **نَسَيْتُمْ**

we forgot

(*Ap-der. m. plu.*) *iv, h.v.* **الْمُفْرِنُونَ**
grower

(*pis. pic. f. plu.*) *iv, h.v.* **الْمُنَشَّاتُ**
elevated sails

وَلَهُ الْجَوَارِ الْمُنَشَّاتُ 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.*) **نُشِرَتْ**
<is/are laid upon

نَشَرَ يَنْشُرُ نَشْرًا وَنُشُورًا (ن)
to spread out, to resuscitate, bring back to life, to be extended, lay open, to unfold

(*imperf. 3 p. m. sing.*) **يَنْشُرُ**
~will spread

(*perf. 3 p.m. sing.*) *iv* **أَنْشَرَ**
brought to life

لَمَّا رَأَى أَنشَاءَ النَّسْرِ

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* **يَنْشُرُونُ**
they raise the dead

أَمْ لَمْ يَخْتَرُوا إِلَهَةً 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 **يُنْسِينَاكَ**

forgotten one (*v.n.*) *w.v. acc.* **نَسِيًا**

pic. pac. w.v. acc. **مُنْسِيًا**
~become forgotten (lost in oblivion)

(*act. pic.*) *w.v. acc.* **نَيْيَا**
forgetting

ن ش ا ★

(*act. pic. f. sing.*) *h.v.* **نَاشِئَةً**
<rising (in the meaning of a verbal noun)

نَشَأَ يَنْشَأُ نَشْؤًا وَنَشُورًا وَنَشَاءَ (ف, ك)
to grow up (child), live, originate, rise, to create

to be brought up **نُفِقَ وَأُنْفِقَ**

growth **النَّشَاءُ**

(*pip. 3 p.m. plu.*), *il h.v.* **يُنْفِقُ**
~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.* **يُنْفِقُونَ**
~raises

(*imperf. 1st. p. plu.*) *iv, h.v.* **نُنْفِقُ**
we raise, bring

creation (*v.n.*) *iv, h.v. acc.* **إِنْشَاءً**

نَشَرَ يَنْشُرُ / يَنْشُرُ نَشُورًا (ن، ض)

to hate, rebel against

ن ش ط ★

النَّاطِقَاتُ (act. ptc. f. plu.)

< releasers (f.)

نَقَطَ يَنْقُطُ نَقْطًا (ن)

to go out from a place, (draw up a bucket at one pull)

to act of drawing النَّقَطُ up quickly and easily

releasing v.n. acc. نَشَا

وَالنَّاطِقَاتِ نَقْطًا

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 ★

نَصَبَتْ (pp. 3 p. f. sing.)

< (they are) fixed, firm, rooted, set up.

(1) نَصَبَ يَنْصُبُ نَصْبًا (ض، ن)

to fix (a plant, tree, stone) in the soil, to raise, establish

(2) نَصَبَ يَنْصُبُ نَصْبًا (س)

to use diligence, to be instant, to toil, labour

تَنْشُرُونَ (imperf. 2 p. m. plu.) will ye spreading (yourselves)

فَاتَشَرُوا + ف com. vill (perate. m. plu.)

disperse

النَّاشِرَاتُ (act. pic f. plu.)

spreading ones

وَالنَّاشِرَاتِ نَشْرًا

By the spreading (winds.)

[77:3]

نَشْرًا spreading (v.n.) acc.

النَّشُورُ، تَشُورًا، تَشُورًا (act. pic. m. sing.)

unfolded

مَنْشُورًا (act. pic.) acc.

مَنْشُورَةً (pis. pact. f. sing.) li spread open

مَنْشُورِينَ < (pis. pact. m. plu.) acc. iv brought up (or) are/ will be raised

مَنْشُورًا (pis. pact. m. sing.) vill that which spreads itself out

ن ش ز ★

أَنْشُرُوا < rise up (perate. m. plu.)

نَشَرَ يَنْشُرُ نَشْرًا (ن)

to be high, lifted up, rise up

نَشْرًا (imperf. 1st. p. plu.) iv

we make stand up

< refractoriness (v.n.)

النَّشُورُ aversion of husband and wife to each other

a stone used by the (3) pagan Arabs on which they made sacrifices, the altars, idols

وَمَا ذُبِحَ عَلَى النَّصَبِ

And that hath been slaughtered on the idols (or the altars.) [5:3]

<idols, images or (n. p.) أَنْصَابٌ statues

(sing.) نَصَبٌ or نَصَابٌ (Lis.)

نَصَابٌ plu of نَصَبٌ 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 pl. m. sing.) نَصَبٌ a part, portion

ن ص ت ★

(perate. m. plu.) iv أَنْصِتُوا <keep quiet in order to listen

نصت بنصت نصنا (ض)

وَأَنْصِتْ إِذَا تَمَنَّا

to keep quiet in order to listen to, hear

ن ص ح ★

(perf. 3 p. m. plu.) فَصَحُوا <they wished well, they were sincere

وَاللِّجَالِ كَيْفَ نُنحِتُ

(Look they not)~and at the mountains how they are fixed firm. [88:19]

(perate. m. sing.) (ذ) أَنْصَبٌ toil, labour!

وَإِذَا فَرَغْتَ فَانصَبْ

And when thou has finished (thy preaching still) labour hard, (or) toil (in prayer). [94:7]

labour, toil n.v. nom. { نَصَبٌ
acc. { نَصَا
(act. pic. f. sing.) ناصبة
toiling, worn (i.e., fatigued by the most unavailing labour)

calamity (n.) نَصَبٌ

إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِي
الشَّيْطَانُ بِغُضَبٍ وَعَدَابٍ

When he cried unto his Lord: verily the Satan hath touched 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]

(*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)

وَنَصَرْنَاهُمْ 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 يَنْصُرُنَا مِن بِلَدِ اللَّهِ وَإِن كَانَتْ
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

(*imperf. 2 p. m. plu.*) تَنْصُرُوا *f.d., acc.*
ye aid (the religion)

(*imperf. 3 p.m. sing.*) *emp.* لِيَنْصُرَنِي
surely he will succour

(*perate 2 p. m. sing.*) اَنْصُرْ
make~triumph - عَلَا -

فَاَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ
So make us triumph over the disbelieving people. [2:286]

صَحَّ يَتَّصَحُّ 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.*) اَنْصَحُ
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

صَوَّحَ اَصْوَحًا
true and *acc.* sincere (repentance)

ن ص ر ★

(*perf. 3 p.m. sing.*) نَصَرَ
succoured

نَصَرَ يَنْصُرُ نَصْرًا (ن)
to assist, aid, succour, protect

to cause one - عَلَا مِنْ -

to conquer an enemy, render victorious, deliver or succour

a faithful نَصَرَ اِلٰهًا
aided Allah

meta. i.e., his religion

(*perf. 3 p. m. plu.*) نَصَرُوا
they succoured

فَادْخُلُوا نَارَهَا فَتَلْجِبُونَ
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)

وَالَّذِينَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ

And the first ones among Muhajirs (emigrants) and Ansar (their helpers). [9:100]

أَنْصَارٌ *m.* '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.

(*com.* أَنْصَارِي) أَنْصَارِي

my helpers

(*imperf.* 2 p. m. plu.) *vi* تَنْصَرُونَ
ye succour one another

مَا كُنْتُمْ تَنْصَرُونَ

What aileth you that ye succour not one another? [37:25]

(*perate.* 2 p. m. plu.) انصروا
(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

helper (*act. pic. m. sing.*) نَاصِرٌ

أَمْ لَكُمْ فَلَانَ تَوَكَّلْتُمْ

We destroyed them and there was no helper of theirs. [47:13]

protector *acc.* نَاصِرًا

فَيَعْلَمُونَ مَنْ أَضَعُ تَوَكَّلُوا

Then they shall know who were weaker in protectors. [72:24]

helpers (*act. pic. m. plu.*) نَاصِرِينَ

(*pact. pic. m. sing.*) *acc.* مَنْصُورًا
~ is succoured

(*pact. pic. m. plu.*) الْمَنْصُورُونَ
~ are succoured

(*act.* 2 *pic. m. sing.*) نَصِيرٌ
< a strong helper

نَصِيرٌ is an intensive form of نَاصِرٌ
its plural is أَنْصَارٌ

(*b. p. of* نَصِيرٌ) أَنْصَارٌ
helpers (1)

ن ص و ★

forlock (n.) النَّاصِيَةُ / نَاصِيَةٌ

<forelocks (n. p.) النَّوَاصِيُ

نَاصِيَةٌ (sing.)

نَصَا يَنْصُو نَصْوًا (ن)

to seize one by the forelock

ن ض ج ★

تَضَجَّتْ (perf 3 p. f. sing.)

<~cooked

تَضَجَّ يَتَضَجُّ تَضَجًّا (س)

done, cooked, to be thoroughly burnt and whose sensibility has been dead

ن ض خ ★

نَضَّاحَاتَانِ (relative n. dual)

gushing forth (fountains)

نَضَّحَ يَنْضَحُ نَضْحًا (ف)

to sprinkle water on, irrigate, gush out, (spring)

ن ض د ★

تَضَيَّدَ (act. 2 pic. m. sing.)

<piled one over another, ranged

تَضَيَّدَ يَتَضَيَّدُ تَضَيَّدًا (ض)

to pile up one over the other (carpets, cushions, goods etc.)

أَتَمَّرَ (perf. 3 p. m. sing.)

<vindicated himself

أَتَمَّرَ أَتَمَّرًا

oneself, vindicate or deliver oneself

أَتَمَّرُوا (perf. 3 p. m. plu.)

they vindicated themselves

يَنْتَصِرُونَ (imperf. 3 p. m. plu.)

they vindicate themselves

تَنْتَصِرَانِ (imperf. 2 p. m. dual.)

you (twain) defend themselves

أَنْتَصِرُ (perate. m. sing.)

(I beg thee to) vindicate (me)

مُنْتَصِرٌ (Ap-der. m. sing.)

one who is able to defend himself

مُنْتَصِرِينَ (Ap-der. m. plu.) acc.

those who are able to defend themselves

أَسْتَصِرُّ (perf. 3 p. m. sing.)

~asked for aid or succour

أَسْتَصِرُّوا (perf. 3 p. m. plu.)

they asked for aid or succour

نَصْرَانِيٌّ / نَصْرَانِيَّةٌ (n. acc.)

<Christians (n. p.) النَّصْرَانِيُّ

نَصْرَانِيٌّ (sing.)

ن ص ف ★

يَنْصَفُ <the half (n.)

نَصَفَ يَنْصَفُ نَصْفًا (ن)

to reach half its portion

ن ط ق ★

(*imperf. 1st p.m. sing.*) يَنْطِقُ

~speaks

تَلَقَّ يَنْطِقُ تُلَقًّا (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 سَمْعَ 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

(*fact. pic. m. sing.*) مَنضُودٌ

ranged one over the other

وَتَلَجَّ مَنضُودٌ

And plantains laden with fruit. [56:28]

ن ض ر ★

brightness (n.) نَضْرَةٌ

نَضْرٌ يَنْضُرُ وَ نَضْرٌ

to be (ن، س) يَنْضُرُ نَضْرًا وَ نَضْرَةٌ (ن، س) soft, beautiful

shining (*act. pic. f. sing.*) نَاضِرَةٌ

ن ط ح ★

(*act. 2 pic. f. sing.*) النَّطِيحَةُ

< 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 يَنْطِفُ وَ يَنْطِفُ نَطْفًا (ن، ض)

to flow softly,

trickle gently (water), pour out (a liquid)

(*imperf. 3 p. f. sing.*) *juss.*
 <should look to

form of 3 p. f. is used for
 نَسْرُ that is feminine

وَلْيَنْظُرْ لِنَفْسٍ لَّهَا مَرَاتٌ لَّغَدَا

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

وَأَعْرَضَ قَالِ عَزْوَنَ وَأَنْتُمْ تَنْظُرُونَ

And drowned Firawn's folk
 while ye looked on (*i.e.*,
 in your sight). [2:50]

(*imperf. 1st p. sing.*) *juss.* أَنْظُرُ
 I look at

قَالَ رَبِّ أَرِنِي أَنْظُرْ لِيكَ

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.*) أَنْظُرْ
 look at! (1)

فَانظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ يَتَبَدَّلَا

Look at thy food and drink,
 they have not rotten.
 [2:259]

look (think over) (2)

فَانظُرْ مَاذَا تَرْجُو

So look what thinkest thou!
 [37:102]

لِنَنْظُرْ

وَلَقَدْ مَا أَنْزَلْنَا سُورَةً تَنْظُرُ بَعْضُهُمْ إِلَىٰ بَعْضٍ

And whenever a Surah is
 sent down they look at
 each other. [9:127]

(*imperf. 3 p. m. sing.*) يَنْظُرُ
 looks (at) (1)

لَا يَنْظُرُ (*n. g.*)
 ~shall not look at

وَلَا يَتَكَلَّمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ

Nor Allah shall speak to
 them or look at them.
 [3:77].

to find out (2)

فَلْيَنْظُرْ أَيُّهَا أَزْكَىٰ طَعَامًا

Let him find out which is
 the best food. [18:19]
 to wait (3)

وَمَا يَنْظُرُونَ إِلَّا الصَّيْحَةَ وَاحِدَةً

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

أَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ

Have they not considered
 the governance of the
 heaven and the earth.
 [7:185]

وَإِنْ كَانَ دُؤْمُرًا فَلْيَمْسِرْهُ

And if one (the debtor) be in difficulties then let there be a deferment until easiness. [2:280]

(act. pic. f. sing.) نَاطِرَةٌ

lit: observer

(one who waits and sees)

(perate. neg. 2 p. m. plu.) iv لَا تَنْتَظِرُوا
do not respite

لَا تَنْتَظِرُونِ لَا تَنْتَظِرُوا + نِ (neg.)
respite me not (com.)

(perate. 2 p. sing.) أَنْظِرْ
respite!

respite me! أَنْظِرْنِي

(pip. 3 p. m. plu.) iv يَنْتَظِرُونَ
they will be respited

(pis. pic. m. plu.) مَنْتَظِرُونَ
respited ones

(pls. pic. m. plu.) acc. مَنَّظِرِينَ

(imperf. 3 p. m. sing.) viii يَنْتَظِرُ
~waits (waiting)

(parate. m. sing.) viii اَنْتَظِرْ
wait!

(perate. m. plu.) viii اَنْتَظِرُوا
(O you) wait

(Ap-der. m. plu.) viii مَنَّظِرُونَ
those who are awaiting

(Ap-der. m. plu.) acc. viii مَنَّظِرِينَ
those who are awaiting

look upon (3)

لَا تَقُولُوا إِنَّا سَأَلْنَا اللَّهَ أَنْ يَنْظُرَ

Say not, 'listen to us' but say, 'look upon us' [2:104]

(perate. 2 p. m. plu.) اَنْظِرُوا

(O you) behold! (4)

فَأَنْظِرُوا أَيْمَانَ الَّذِينَ بَيْنَ

And behold what was the end of those who rejected truth! [3:137]

wait for (5)

اَنْظِرُونَا نَقْتَسِمَ مِنْ نُورِكُمْ

Wait for us that we may borrow some of light.

[57:13]

(perate. 2 p. f. sing.) اَنْظِرْنِي

consider!

فَأَنْظِرْنِي مَاذَا أَمْرُكَ

So consider what thou wilt command. [27:33]

the look (v.n.) نَظْرًا

يَنْظُرُونَ إِلَيْكَ نَظْرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ

They look at thee with the look of one swooning into death. [47:20]

a glance (n.) نَظْرَةً

تَنْتَظَرُ نَظْرَةً فِي النُّجُومِ

The he glanced a glance on the stars. [37:88]

a deferment, (n.) نَيْطَرَةً

a delay, a respite

(perf. 2 p. m. sing.) iv أَنْمَتَ
thou hast bestowed
(thy) grace

(perf. 1st p. plu.) iv أَنْمَنَّا
we have favoured

favour (v.n) نِعْمَةٌ

<favours (n. p.) نِعْمٌ

(sing.) نِعْمَةٌ

<favours (p.b.) أَنْمٌ

(sing.) نِعْمَةٌ

favour (n.) نِعْمَاءٌ

(act. pic. m. sing.) نِعْمًا acc.
delight

(garden of delight) جَنَّاتُ النِّعَمِ

<cattle (n.) أَنْعَامٌ وَنِعْمَانٌ

(plu.)

cattle <cattle (n.p.) أَنْعَامٌ 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 نِعْمِ الْمَاهِدُونَ

verily how excellent نِعْمِ 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 م *

slumber (n.) { الثَّمَانُ
acc. { نَمَاسًا

ن ع ل *

thy shoes نَمَلِكَ

f. d. (n. dual) نَمَلَيْنِ
(com.) نَمَلٌ + نَكْ = نَمَلَيْكَ

ن ع م *

<delights, ease, (n.) نِعْمَةٌ
comforts

نِعْمَ نِعْمٌ وَ نِعْمٌ نِعْمٌ (ف، م)
to live in ease, in comfort,
lead a pleasant life

owners of ease أَوْلِيَاءُ النِّعْمَةِ

(act. pic. f. sing.) نَاعِمَةٌ
delighted one

(perf. 3 p. m. sing.) il نَعَّمَ
~made prosperous

(perf. 3 p. m. sing.) iv أَنْعَمَ
has favoured with grace, عَلِيٌّ -
has blessed

تَفَحَّ بِتَفْحٍ تَفْحًا وَتَفْحَانًا (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.) تَفَحَّ

< ~breathed

تَفَحَّ بِتَفْحٍ تَفْحًا (ن)

to blow with the mouth

(perf. 1st. p. sing.) تَفَحَّضْتُ

I breathed

(perf. 1st. p. plu.) تَفَحَّضْنَا

we breathed

(imperf. 2 p. m. sing.) تَفَحَّضْ

thou breathe

(imperf. 1st. p. sing.) أَنفِخْ

I breathe (I blow)

blow! (perate m. plu.) انْفِخُوا

(pp. 3 p.m. sing.) تَفَحَّضُ

~was/will be blown

(pip. 3 p. m. sing.) يَتَفَحَّضُونَ

~will be blown

a single breath or (n.) تَفْحَةٌ
blow

★ ن ف د

(perf. 3 p. m. sing.) تَفِيدَ

~exhausted

the sea would
have exhausted لَتَفِيدَ الْبَحْرُ

how excel-
lent is that نَيْبًا (نَيْمًا - نَيْمًا)

إِنَّ اللَّهَ نَيْبًا يَعِظُكُمْ بِهِ

How excellent is the admoni-
tion that He gives you.

[4:58]

yea, yes (n.) نَعَمْ

★ ن غ ض

< (thus) they will سَيَنْفِضُونَ
shake, wag

نَفَضَ يَنْفِضُ نَفْضًا وَنُفْضًا (ض)

to move, be shaken,
shake

to shake أَنْفَضَ الرَّأْسَ
the head in wonder or scorn

فَيَنْفِضُونَ 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

تَفَثَ بِتَفْثَةٍ تَفْثًا (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 قُرُورًا (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.) يَنْفِرُوا
ye march forth

the act of running (v.n.) { نَفْرًا
away
or being a fugitive, acc. هَمْرًا
concourse

(act. 2 pic. m. sing.) acc. يَفِيرًا
a company or number of
men dealing with others
as in war

وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا

We supported you with riches
and children and We made
you a numerous concourse.
[17:6]

people, a company of (ن.) قَرَّ
men not exceeding ten nor
less then three

(Ap-der. f. sing.) x مَسْأَلَةٌ
one who takes to flight,
fugitive

قَدَّ يَنْقُدُ نَقَادًا (س)

to be spent, consumed, exha-
usted

exhausted (perf. 3 p.f. sing.) قَدَّتْ

Could not be مَأْ قَدَّتْ
exhausted [31:27]

(imperf. 3 p. f. sing.) acc. تَقْدًا
~(they) exhaust

f. sing. used for plural

(imperf. 3 p. m. sing.) يَنْقُدُ
~exhausts or will be
exhausted

ceasing (v.n.) نَقَادًا

ن ف ذ ★

(imperf. 2 p. m. plu.) يَنْقُدُونَ
<ye pass out of~

قَدَّ يَنْقُدُ نَقَادًا (ن)

to penetrate, to pass, go
beyond

(acc. f.d.) يَنْقُدُوا
(imperf. 2 p.m. plu.)
that ye pass out of

(perate. m. plu.) انْقُدُوا
go beyond!

ن ف ر ★

(perf. 3 p. m. sing.) قَرَّ
<~marched forth

وَمَا أَصَابَكُمْ مِنْ سَيْتَةٍ فَمِنْ نَفْسِكُمْ

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
الْأَحَابِيَةِ إِنَّ نَفْسَ يَعْقُوبَ تَضْمًا

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)

إِنْ يُلَاحِظُوا كَيْفَ نَفْسَهُمْ نَفْسًا

And if of themselves they give up aught thereof to you.

[4:4]

< souls, (n. p.) النَّفْسُ / الْأَنْفُسُ

persons, selves, souls as one's inner desire or feelings

(sing.) نَفْسٌ

(perf. 3 p.m. sing.) v نَفَسَ

breathed

وَالصُّبْحِ 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

وَأَنْتُمْ أَوْلَىٰ بِالْأَنْفُسِ نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا
يُقْبَلُ مِنْهَا شَفَاعَةٌ

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 اتَّقُوا رَبَّ الَّذِي خَلَقَكُمْ
مِنْ نَفْسٍ 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، نَفْسَهُ

and the rest mean himself, themselves, itself, etc.

وَمَا أُبْرِئِي نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ

Nor I exculpate myself Lo ! the (human) soul enjoineth unto evil.

[12:53]

ن ف ق ★

نَقْفًا *acc.* نَقْفٌ (n.) < a hole in a place from where there is another exit

نَقْفٌ يَنْقُفُ نَقْفًا (ن) to be consumed, hidden, exhausted, spent

وَأَنْ كَانَ كِبْرُكَ عَلَيْكَ إِعْرَاضُهُمْ وَإِنْ اسْتَلَمَتْ أَنْ يُبْعَثِيَ نَقْفًا فِي الْأَرْضِ

And if their backsliding is hard upon thee, then seek out, if Thou canst, a hole (*jerboa*) in the earth.

[6:35]

نَقْفًا (n.) expenditure

نَاقِرًا *iii* (perf. 3 p. m. plu.) < ~played the hypocrite

نَاقِرًا نَاقِرًا *iii* to enter into its hole where are many entrenches (*jerboa*) and hence to be a hypocrite in religion means, professing to believe first one thing and then another

النَّاقِرِينَ *iii* (Ap-der. m. plu.) } those who are hypocrite

النَّاقِثَاتُ *iii* (Ap-der. m. plu.) } hypocrite

النَّفَاقُ *iii* (v. n.) } hypocrisy

لِيَتَأَفَّسَ *vi* (perf. 3 p. m. sing.) let ~aspire, long for

الْمُتَأَفِّسُونَ *vi* (Ap-der. m. plu.) aspires

ن ف ش ★

نَفَّسَتْ *vi* (perf. 3 p. f. sing.) < ~pastured

نَفَسَ يَنْفُسُ نَفْسًا (ن) to pick or pull into pieces (cotton or wool) with fingers, to flatter, pester,

النَّفَّوْشُ *vi* (act. pic. m. sing.) carded one

ن ف ح ★

نَفَعَ *vi* (perf. 3 p. m. sing.) < ~profited

نَفَعَ يَنْفَعُ نَفْعًا (ف) to profit, to be useful

نَفَعَتْ *vi* (perf. 3 p. f. sing.) ~profited

يَنْفَعُ *vi* (imperf. 3 p. m. sing.) ~profits

يَنْفَعُ *vi* (imperf. 3 p. f. sing.) ~will profit

لَا يَنْفَعُ (will not profit) *vi* (imperf. 3 p. m. plu.) they profit

يَنْفَعُونَ *vi* (imperf. 3 p. m. plu.) they profit

نَفَائِعُ *vi* < benefits (n. p.) *vi* (sing.) نَفْعَةٌ

نَفَعٌ *vi* profit (benefit) (v. n.)

وَمِنَ اللَّيْلِ فَتَعَجِّدْ بِهِ نَافِلَةً لَّكَ

And of the night, keep the vigil therein as (an act of) supererogation for thee.

{17:79}

grandson (2)

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً

And we bestowed upon him Is-haq and Ya'qub as a grandson.

{21:72}

<spoils or war (n. p.) الْأَنْفَالُ

(sing.) booty قَوْلٌ

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. يُنْفَرُونَ

<they are expelled, they will be expelled

to drive (ض) تَقَى بَيْنَ تَقِيًّا (ض)

away, to expel. cast out

ن ق ب ★

piercing (v. n.) قَبًّا acc. قَبًّا

digging through (a wall)

(act. 2 pic. m. sing.) قَبِيًّا acc. قَبِيًّا

warden, captain

in the act of (v.n.) iii acc. hypocrisy

نَفَاتًا

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

أَنْفَقَ

<~has expended

to consume, iv. أَنْفَقَ إِفْئَاتًا
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

تُنْفِقُ

~expends

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

تُنْفِقُونَ

ye expend

(imperf. 2 p.m. plu.) iv, acc.

تُنْفِقُوا

that ye expend

expend (prate. m. plu.) iv

أَنْفِقُوا

expending (v.n.)

الْإِنْفَاقَ

(Ap-der. m. plu.)

those who expend

الْمُنْفِقِينَ

ن ف ل ★

(act. pic. f. sing.) نَافِلَةٌ

< A supererogatory deed (1)

نَلَّ يَنْفُلُ نَفْلًا (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 يَقْرُرُ قَرًّا (ن)

to strike, injure one

الناقورُ (n.)

(act. pic. m. sing.)

a groove in a date-stone

(قَرِّاً acc. in the smallest
matter)

ن ق ص

(imperf. 2 p. f. sing.)

< ~ diminishes, consumes

قَصَّ يَنْقُصُ قَصًّا (ن)

to diminish decrease, run
lowthey (ف. d.) f. juss. يَنْقُصُوا
are diminishing (you)they abated nothing
of your right لَمْ يَنْقُصُواكُمْ

(imperf. 1st. p. plu.)

we reduce

(pip. 3 p. m. sing.)

~ is diminished

abate! (perate m. sing.)

(perate. neg. m. plu.)

give not short

(perf. 3 p. m. plu.) ii

< they overrun (in the land)

run ii مَتَّبَعَ فِي الْأَرْضِ

over the land, to pass or
wander through

ن ق ذ

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

< ~ delivered

to deliver, iv أَقَدَّ إِقَادًا

save, rescue from

(imperf. 2 p. m. sing.) iv

thou rescue

أَكَانَكَ تُنْقِذُ مَنْ فِي النَّارِ

Canst thou (O Muhammad)
rescue him who is in the
fire. [39:19]

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

they deliver, save

(pip. 3 p. m. plu.) iv

they will be delivered (or
saved)

وَالَهُمْ يُنْقَذُونَ

And they will not be saved.
[36:43](imperf. 3 p. m. plu.) x, f. d. يَسْتَقِذُّوْنَ
they can rescue

وَلَنْ يَسْلُبَهُمُ الذَّابَابُ شَيْئًا لَّا يَسْتَقِذُّوْهُ مِنْهُ

And if the fly took something
from them, they could
not rescue it from him.

[22:73]

نَمَّ بِنَفْسِهِ / نَقِمَ بِنَفْسِهِ نَمًّا
(ض، س) وَأَنْتَقِمَ - مِنْ وَعَلَى

to avenge oneself upon,
punish, chastise, accuse,
to develop hate

وَمَا أَنْتَقِمُوا 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 تَنْتَقِمُونَ إِلَّا أَنْ
أَغْنَيْتُمْ اللَّهَ وَرَسُولَهُ

And they avenged not except
for (this) that Allah and
His Messenger had enriched
them. [9:74]

(imperf. 2 p. m. sing.) تَنْتَقِمُ
thou takest vengeance

(imperf. 2 p. m. plu.) تَنْتَقِمُونَ
ye take vengeance

(perf. 1st. p. plu.) اتَّقَمْنَا
we took vengeance

(imperf. 3 p. m. sing.) يَنْتَقِمُ
will take retribution

retribution (v.n.) اِنْتِقَامٌ

(Ap-der. m. plu.) يَنْتَقِمُونَ
avenger

ن ك ب ★

(act. pic. m. plu.) اَل لَّنَا كِبْرًا
< certainly they are deviators

(pact. pic. m. sing.) مَقْرُوصٌ
diminished

diminution (v.n.) قَصٌّ

ن ق ض ★

(perf. 3 p. f. sing.) قَضَعَتْ
< ~ broke,
(~ unravelled)

قَضَّ بِقَضْعٍ قَضْعًا (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.) يَنْقُضُونَ
they violate

(perate neg. m. plu.) لَا تَنْقُضُوا
do not violate !

breaking (v.n.) قَضْعٌ

(perf. 3 p. m. sing.) iv أَنْقَضَ
~ weighed down

ن ق ع ★

< dust (n.) acc. قَمًّا

قَمَعَ بِقَمْعٍ 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.*) **تَكَتُمُ**
ye married

(*imperf. 3 p.m. sing.*) **يَتَكِيمُ**
marries

to marry **أَنْ يَتَكَيْمَ** *juss.*

(*imperf. 2 p. f. plu.*) **يَتَكِينَ**
that they (women) marry

(*perate. 2 p.m. plu.*) **فَاَنْكِحُوا**
marry! (O you men)

(*perate. neg. m. plu.*) **لَا تَنْكِحُوا**
marry not (O you men)

(*imperf. 1st p. plu.*) **أَنْكِحْ**
I give in marriage

(*perate. neg. m. plu.*) **تَنْكِحُوا**
(O you men) give not in marriage

(*perate. m. plu.*) **أَنْكِحُوا**
give in marriage

(*imperf. 3 p.m. sing.*) **يَسْتَنْكِحُ**
~wish to marry

marriage (v.n.) **النِّكَاحُ / نِكَاحًا**

الْمُتَكِدِّينَ

Those who find no means to marry. [24:33]

ن ك د ★

(*odd act. plc.*) **تَكْدَأُ** *acc.*
niggardly, evil, scantily

تَكَتَبَ يَتَكَتَبُ تَكْتَابًا وَتَكْتَابَاتٍ (ن) - عَن

to go aside or swerve from
<shoulders (*n. p.*) **تَكَاكِبًا**
(a tract of country).
(*sing.*) shoulder **تَكْتَبٌ**

ن ك ث ★

(*perf. 2 p.m. sing.*) **تَكَتَفَ**
<~broke (oath)

تَكَتَفَ يَتَكَتَفُ تَكْتَفَانًا (ن)
to break (a promise), violate (a treaty), untwist (a cord), unravel

(*perf. 3 p. m. plu.*) **تَكَتَفُوا**
they broke (their oath)

(*imperf. 3 p.m. sing.*) **يَتَكَتَفُ**
~breaks (covenant)

(*imperf. 3 p. m. plu.*) **يَتَكَتَفُونَ**
they break (the covenant)

the untwisted stands (*n. p.*) **أَنْكَاتًا**
of a rope

ن ك ح ★

(*perf. 3 p. m. sing.*) **تَكَتَحَ**
<~married

تَكَتَحَ يَتَكَتَحُ تَكَتَاحًا (ض)
to marry, contract a marriage (According to lexiconology the word **تَكَتَاحٌ** means the sexual relation but in the Quranic glossary it denotes

مَا لَكُمْ مِنْ مَلْجَأٍ لَوْ سِئِدَ وَمَا لَكُمْ
مِنْ عَكْرٍ

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 فَكَيْفَ كَانَ نَكِيرِ

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.) اُنْكَرُ

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.) اَلْمَعْرُوفُ
disreputable

(pis. pic. m. sing.) acc. مُنْكَرًا
disputable (2)

إِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ

Verily they utter a saying disputable. [58:2]

< نَكَدَ يَنْكُدُ نَكْدًا (س)

to be hard, painful, to refuse what is asked, niggardly. having little waier (with) little and scattered sowing (farm)

ن ك ر ★

(perf. 3 p.m. sing.) نَكَرَ

< disliked (1)

نَكَرَ يُنْكَرُ مَنْكَرًا أَوْ يُنْكَرُ (س)

to be ignorant, not to recognise, not to know, dislike, refuse to acknowledge

فَلَمَّا رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ

And when he beheld that their hand reached it not, he disliked them (or felt mistrust of them). [11:70]

(relative. m. sing.) اُنْكَرَ
most disagreeable

إِنَّ أُنْكَرَ 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.) مُنْكَرٌ

painful acc. مُنْكَرًا
(lit. what is unbearable)

denier (1) (act. 2 pic. v.n.) يُنْكَرُ
(one who denies the fact)

(*imperf. 2 p. m. plu.*) تَنكِصُونَ
ye turn back

لَتَنْتَهِنَّ عَلَىٰ أَعْقَابِكُمْ تَنكِصُونَ

Ye used to turn back on
your heels. [23:66]

ن ك ف

(*perf. 3 p. m. plu.*) x اسْتَكْفَرُوا
<~disdained

كَفَّتْ بِسُكُفَاتِهَا (ن) - عَلَا
to refuse, reject, abstain from

to be proud, disdain اسْتَكْفَرُوا
disdain
(will not) disdain

ن ك ل

<chastising (*v.n. ii*) acc. تَنْكِيلاً

تَكَلَّ بِتَكْلٍ تَكَالًا (ض) - ب، ع، مِ
to chastise

to punish, *ii* تَكَلَّ بِتَكْلٍ
to bring calamity upon

تَكَالٌ is as تَكِيلٌ such as

تَسْلَامٌ is as تَسْلِيمٌ

heavy fetters (*n.p.*) acc. أَتْكَالًا

deterrent (1) (*n.*) acc. تَكَالًا

فَجَعَلْنَاهَا لَكُم مَّا 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.*) تَكِيسُوا

<they were made
upside down

تَكَسَّرَ يَتَكَسَّرُ تَكْسًا (ن)
to upset, turn upside down

(*act. pic. m. plu.*) f.d. تَاكِسُوا
those who turn upside down

وَلَوْ تَرَىٰ إِذِ الْمُرْسَلُونَ تَاكِسُوا رَبَّهُمْ إِذِ

رَبِّهِمْ

Couldst thou but see when
the culprits shall hang
their heads before their
Lord. [32:12]

(*imperf. 1st p. plu.*) *ii*, *juss.* نَسَكَّرُوا
reverse

وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ

And whosoever We grant
long life, We reverse him
in creation. [36:68]

ن ك ص

(*pref. 3 p. m. sing.*) تَكَصَّرَ

<~retreated

تَكَصَّرَ يَتَكَصَّرُ تَكْصًا (ن، ض)
to fall back, retreat,
withdraw from, desist

تَكَصَّ عَلَىٰ عَقْبَيْهِ

He retreated upon his two
heels. [8:48]

< تَبَعَ بِتَبَعٍ تَبَعًا (ف) >

to trace, follow (a way), to make clear, to be clear

ن . ر . *

(perate neg. m. sing.) لَا تَنْهَرُ

<do not browbeat, do not chide

to flow هَرَّ بِهَرٍّ هَرًّا (ف)

to cause (a stream) to flow, to repulse

river (n.) النَّهْرُ / النَّهْرُ / هَرٌّ

rivers n.p. acc. أَنْهَارًا

a day from dawn to dusk (n.) النَّهَارُ

ن . ه . ي . *

(perf. 3 p. m. sing.) (w.v.) تَهَى

~restrained (1) تَهَى يَتَهَى تَهْيًا (ف) (w.v.)

to prevent, تَهَى -

forbid, prohibit, to make one to stop from SS

وَأَنفَاصِنَ حَتَّىٰ مَقَامٍ

رَبِّهِ وَنَهَىٰ النَّفْسَ 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 punishment 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.) عَمَلَةٌ

ants (n.p.) عَمَلٌ

<fingers (n.p.) أَمَامِلٌ

(sing.) عَمَلَةٌ

ن . م . م . *

(act. pl. m. sing.) مَيِّمٌ

<calumny, slander

to spread ~ مَيِّمٌ مَيِّمًا (مض)

to make mischief between مَيِّمٌ - مَيِّمٌ

ن . ح . *

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 يُعْبَدَ مَا يُعْبَدُ 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

نُهُوا

(pp. 1st. p. sing) w.v.
I was prevented

نُهَيْتُ

(pip. 2 p. m. plu.) (w.v.)
ye are prohibited

تَنْهَوْنَ

(act. pic. m. plu.) (w.v.)
preventers

النَّاهُونَ

(perf. 3 p.m. sing.) viii, w.v.
refrained

أَتَمَّأَ

(perf. 3 p.m. plu.) viii, w.v.
they refrained

أَتَمَّأُوا

If they refrain. فَإِنِ اسْتَمَّأُوا
[2:2192]

forbade (2)

وَمَا تَنْهَىٰ عَنْهُ فَأَتَيْنَهُ

And whatsoever he forbid-deth, abstain (from it). [59:7]

(perf. 3 p. m. plu.) (w.v.)
they forbade

نَهَوْا

(perf. 1st. p. sing.) (w.v.)
I forbade

أَنْهَىٰ

Note : when attached to a pronoun, the final ي is replaced by **أَنَّهُ** e.g. أَنَّهُمْ

f.d. w.v.

(imperf. 1st p. sing. juss.)
I forbid

أَنْتَ

أَلَمْ أَنْهَكَ

Did not I forbid you two. [7:22]

f.d. w.v

(imperf. 1st p. plu.)
we forbid

نَهَيْتُمْ

Forbade we **أَوْ لَمْ تَنْهَكَ**
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.

الْهَى

(sng.) هَيْسَةٌ

(what forbids a man to go beyond the moral limit or do something unreasonable)

(Ap-der. m. plu.) will, w.v. مَنِّهُونَ

(imperf. 3 p.m. plu.) vi, w.v. يَنْهَوْنَ

كَانُوا لَا يَتَنَاهَوْنَ عَنْ شُكْرِ قَعْلَاهُمْ

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
نَادَ يَتَوَدُّ تَوَادًّا وَ تَوَادًّا (ن)
to get up with hardship, to weigh down

إِنَّ مَفَاتِيحَ كَلِمَاتِهِمْ بِالْعَصْبَةِ أُولَى الْقُوَى

Whereof the keys would have weighed down a band of strong men. [28:76]

w.v. juss.

تَنْتَهُ

(imperf. 2 p. m. sing.)

thou refrained

لَئِنْ لَمْ تَنْتَهُ

If thou refrainest not.

[19:46]

w.v. juss.

يَنْتَهُ

(imperf. 3 p.m. sing.)

refrained

لَئِنْ لَمْ يَنْتَهُ الْمُنَافِقُونَ

If the hypocrites refrain not.

[33:60]

w.v. juss.

يَنْهَوْا

(imperf. 3 p.m. plu.)

they refrained

refrained not لَمْ يَنْهَوْا

(imperf. 3 p. m. plu.) w.v. يَنْهَوْنَ

they refrain

w.v. juss.

تَنْهَوْا

(imperf. 2 p. m. plu.)

ye refrain

وَأَنْ تَنْهَوْنَ عَنْهَا خَيْرٌ لَكُمْ

And if ye refrain it will be better for you. [8:19]

(perate. m. plu.)

انْتَهُوا

refrain ! desist !

(n.sp.) w.v.

مَنْهَى

a terminus, limit (1)

إِلَى رَبِّكَ مَنَّتْهَا

Upto thy Lord is the limit thereof. [79:44]

the evolution of heat *acc.*
and light by combustion

نَارًا

فَأَصَابَهَا غَصَاصٌ مِنْ نَارٍ فَاحْتَرَقَتْ

And that a whirlwind where-
in is fire should then smite
it, so that it is all con-
sumed. [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 يُدْعَى النَّاسُ وَالْحِجَارَةَ

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.) نُّورٌ، نُورٌ

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.* **أَتَابَ**
<~returned in repentance

iv **أَتَابَ مَنِيبٌ إِيَّاهُ**
to repent and turn to God.

(*perf.* 3 *p.m. plu.*) *iv, w.v.* **أَتَابُوا**
they returned in repentance

(*perf.* 1st *p. plu.*) *iv, w.v.* **أَتَيْنَا**
we returned in repentance

(*imperf.* 1st *p. sing.*) *iv, w.v.* **أَتَيْتُ**
I return in repentance

(*imperf.* 3 *p.m. sing.*) *iv, w.v.* **يَتُوبُ**
~returns in repentance

(*perate. m. plu.*) *iv, w.v.* **أَتَيْتُمْ**
return (O you men) in repen-
tance

(*Ap-der. m. sing.*) *iv, w.v.* **مَنِيبٌ**
one who returns in repen-
tance

acc. iv, w.v. **مَنِيبِينَ**
(*Ap-der. m. plu.*)
those who return in repen-
tance

ن و ر ★

نَارًا، النَّارُ < fire (1) (n.)

نَارٌ يَنْوُرُ نَوْرًا وَ يَنَارًا (ن)

وَ أَنَارَ *iv* وَ تَوَوَّرَ *v*

وَ اسْتَنَارَ

sparkle, emit light or fire

Prophet's mission (5)

وَيَأْتِي اللَّهُ الَّذِينَ يُبْذِرُونَ نُورَهُ لِيُكْفِرُوا

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 astray 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 ★

التَّائِسُ < the act of v.n. vi taking or receiving, reception

to return *iv* تَأْوَسَ تَأْوَسًا from a far point

فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ
ذَهَبَ اللَّهُ نُورِهِمْ

Then when hath lit up that which is around him Allah taketh away their light. [2:17]

faith, belief, (2)
inner satisfaction
opp. darknesses

اللَّهُ دِينِ 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

يَأْتِيهَا النَّاسُ قَدْ جَاءَهُمُ بُورْهَانٌ مِّنَ رَبِّكَمْ
وَ أَنْزَلْنَا إِلَيْكُمْ تَوْرًا مُّبِينًا

○ 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
وَالَّذِينَ كَفَرُوا فِي مَمَاتِهَا

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 ★

يَتَانٌ (Imperf. 3 p. m. sing.) w.v.
~reaches

مَا لَ يَتَانٌ تَبَلًا (ف)

to obtain, attain, reach

لَا يَتَانُ عَمْدَى الثَّالِثِينَ

My covenant shall not reach
the wrongdoers. [2:124]

تَاتٌ (Imperf. 3 p. f. sing.) w.v.
~reaches

وَأَنَّى لَهُمُ التَّنَادُ شِ 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. l. p.)
of retreat

نَاصٌ يَنْوَسُ تَوْصًا وَ مَنَاصًا (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 وَ نِيَامًا (ف)

to sleep, slumber, become
calm

dream (1) v. mim.

يَلْقَى ابْنِي آسَى 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]

they could not reach	juss.	لَمْ يَتَّوُوا	(imperf. 2 p.m. plu.) w.v.	تَتَّوُوا	ye shall reach
(imperf. 3 p.m. plu.) w.v.		يَتَّوُونَ		لَنْ تَتَّوُوا	ye shall not reach (or) attain
they reach or attain not		لَا يَتَّوُونَ			w.v. juss. يَتَّوُوا
an attainment	(v.n.)	تَتَّوٍ		(imperf. 3 p.m. plu.)	they reach

كتاب الهاء

هَآؤُمْ اِقْرَوْا كِتَابِيَّةً

Here you are! read my book
[69:19]

★ ه ت ي ★

(perate. 2 m. plu.) هَآؤُوا

<bring up

a world of caution هَا
shortened هَا of هَآؤُوا being

a demonstrative pronoun acc. هَاتَيْنِ
for dual feminine (these two women)

a demonstrative pronoun هَآؤَانِ
for dual masculine (these two men)

justlike this (comp.) هَكَذَا

word of caution { هَا
similarity { كَ
that { ذَا

★ ★ ا ★

a letter used as تَنْبِيْهُ
caution, prefixed to demonstrative pronouns, such as,

(هَآؤُا اَوْلَادٍ) (هَآؤُا هَذَا)
also prefixed to a nominative pronoun as,

هَآؤُا اَنْتُمْ فَرَلْتُمْ عَلٰى مَا كُنْتُمْ فَرَلْتُمْ
Lo! ye are those who fell to contending respecting that whereof ye had (some) knowledge. [3:66]

★ ا ا ه ★

take (com.) هَآؤُومَ (هَآؤُومَ) هَآؤُومَ
thou this

a letter used in imperative form rendering the meaning of هَآؤُومَ take! and هَآؤُومَ for 'O you'

< هَجَرَ 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 (Jld.).

[23:67]

depart! (perate. m. sing.) هَجَرَ

depart, leave (alone) (perate. m. plu.) هَجَرُوا

act of departing (v.n.) هَجْرًا or leaving SS

taken as foolish, nonsense, of no account (act. plc. m. sing.) acc. مَهْجُورًا

يَرَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا

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.) ill هَاجَرَ

< ~migrated - هَاجَرَ

هَآهِنَا + هَآ com. here. in this place

ه ب ط ★

(imperf. 3 p.m. sing.) هَبَّطَ < ~falleth down

هَبَّطَ هَبَّطًا مُبَوَّطًا (ض)

to descend, fall, to cause to come down

(perate. m. sing.) اِهْبَطْ get down!

(perate. m. dual.) اِهْبِطَا get (you twain) down

(perate. m. plu.) اِهْبِطُوا get (you) down

ه ب و ★

dust (n.) هَبَاءٌ fling in the air, atoms of dust

ه ج د ★

(perate. m. sing.) v هَجَّدَ keep the vigil

to keep v, هَجَّدَ هَجَّدًا < awake, night-long watch, (pray at night)

ه ج ر ★

(imperf. 2 p.m. plu.) هَجْرُونَ you talk nonsense, rave

(Ap-der. f. plu.) iii **مُهَاجِرَاتٌ**
women who left their home
in the way of Allah

★ ع ج هـ

(imperf. 3 p.m. plu.) **يَهْتَمُونَ**
< they sleep
يَجْعُ يَجْعُ جُوعًا (ف)
to sleep calmly or quietly

كَانُوا قَلِيلًا لَيْلٍ مَا يَتَجَمَّعُونَ
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 هـ

(v.n.) ass. acc. **هَدَأَ**
action of falling down in
pieces (a mountain or a
building)
< **هَدَأَتْ هَدَأً (ن)**
to break, put down, demolish,
to fall down in pieces

★ د م هـ

(perf. 3 p. f. sing.) ii **هَدَمَتْ**
~ was demolished
(would have demolished **هَدَمَتْ**)
to demolish **هَدَمَ ii هَدَمًا**
< **هَدَمَ هَدَمًا (ض)**
<< **هَدَمَ هَدَمًا (ض)**
to overturn

iii **هَاجَرَ يَهْجُرُ 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. **يَهْجُرْ**
(imperf. 3 p.m. sing.)
~emigrates

iii, juss. **يَهْجُرُوا**
(imperf. 3 p. m. plu.)
that they migrate

iii, juss. **يَهْجُرُوا**
(imperf. 2 p. m. plu.)
ye migrate

(Ap-der. m. sing.) iii **مُهَاجِرٌ**
one who leaves his homeland
for the sake of Islamic
cause

(Ap-der. m. plu.) iii, acc. **المُهَاجِرِينَ**
those who migrate from
their home for Islamic
cause

أَلَمْ 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. يَهْدِي
we guide

e.m.p. w.v. لَتَهْدِيَنَّ
(*imperf. 1st. p. plu.*)
we shall certainly guide

(*perate. m. sing.*) w.v. اهْدِ
guide!

(guide us اِهْدِنَا)

(*perate. m. plu.*) w.v. هُدُوا
lead!

كَأَمْذُومٍ إِلَىٰ سَوَاطِئِ النَّجْمِ
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

★ د ي ه

(*perf. 3 p.m. sing.*) w.v. هَدَى
< ~guided (1)

هَدَى يَهْدِي هَدِيًا وَ هُدًى وَ هِدَابَةً
to lead in (ض) وَ هَدِيَّةً
right path, guide, conduct
one, point out, show

لَنْ كَانَتْ لِكَبِيرَةٍ إِلَّا عَلَىٰ الَّذِينَ هَدَى اللَّهُ
And though it was a hard
(test) save for those whom
Allah guided. [2:143]
directed (2)

وَجَدَكَ ضَالًّا فَهَدَىٰ

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

لَنْ يَهْتَدُوا
that shall never find the right way

viii, w.v. l.c. لَيَهْتَدِي
(imperf. 1st. p. plu.)
we would have been guided

مَا كُنَّا لِنَهْتَدِي
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

acc. { الْمُهْتَدِينَ
better guided relative w.v. (than others)

هُدًى w.v. هَدَى
guidance (v.n.) offering w.v. (n.) هَدَى

i.e., animals to be slaughtered during Hajj as a part of Hajj performance

(pip. 3 p. m. sing.) w.v. يَهْتَدِي
~ is being guided

(act. pic. m. sing.) w.v. هَادِي
leader ; guide w.v. f.d. هَادٍ

w.v. acc. هَادِيًا

w.v. viii يَهْتَدِي
(imperf. 3 p.m. sing.) يَهْتَدِي
finds guidance

هُدًى also belongs to the form viii أَفْتَمَانَ ; it is taken as a changed form of يَهْتَدِي through assimilation. has occurred only once in the Quran.

أَمَّنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ
أَمَّنْ لَا يَهْدِي إِلَى الْإِنِّ أَنْ يَهْدَى

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. أَهْتَدَى
~ followed the right path

(perf. 3 p.m. plu.)viii, w.v. أَهْتَدُوا
they followed the right path

(perf. 1st. p. sing.)viii, w.v. أَهْتَدَيْتُ
I followed or found the right path

(perf. 2 p.m. plu.)viii, w.v. أَهْتَدَيْتُمْ
ye found the right path

(pp. 3 p.m. sing.) h.v. x اسْتَهْزِئُ
~were mocked

x, اسْتَهْزَأُ اسْتَهْزِئُ اسْتَهْزِئُوا
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!

هَزَى هَزَا هَزَا
(assim. ن) هَزَا
to shake, brandish

assim. viii اهْتَرَّتْ
(perf 3 p. f. sing.)
thrilled (land)

viii, اهْتَرَّ اهْتَرَّ
to be moved, shaken, to be
thrilled, to stir (to life)

a gift, a present (n.) هَدِيَّةٌ

★ ر ب ★

هَرَبًا
هَرَبَ يَهْرَبُ هَرَبًا وَ هُرُوبًا (ن)
to run away, flee, escape

★ ر ع ★

يَهْرَهُونَ (pip. 3 p.m. plu.)
<rushing on
(as they were driven)

هَرِعَ يَهْرِعُ هَرَعًا - إِلَى -
(passive)
to run or rush to SS
quickly and trembling. It
can also be referred to
form iv, (passive)

أَهْرِعَ يَهْرِعُ إِهْرَاعًا
to make some
one rush

★ ز أ ★

هَزُوا (v.n.)
jest, a laughing stock, a
mockery

هَزَا هَزَى يَهْزَأُ هَزْوًا وَ هَزَاةً
to make h.v. (ض، س)

sport of, mock at one, ridi-
cule, deride, the verbal
noun هَزْوًا is shaped
as هَزْوًا

★ ه ش م

(act. 2 pic. m. sing.) < هَشِمَ هَشِيمًا
< dry sticks or stuble

acc. هَشِيمًا
هَشِمَ يَهْشِمُ هَشِيًّا (ن)
to crush, break (dry sticks)

★ ه ض م

هَضَمًا
begrudging (v.n. acc.)
(withholding of that which
is due)

< هَضَمَ يَهْضِمُ هَضْمًا (ض)
to break, digest, to oppress,
attack, to do wrong, invade
the rights of one

لَا يَخْشَى ظُلْمًا وَلَا هَضْمًا
He fears not injustice nor
begrudging. [20:112]

(act. 2 pic. m. sing.) هَضِيمًا
thin and smooth

(as the spathe of the palm
with flowers)

وَرُوحٌ وَخَلٌّ طَلْمَعًا هَضِيمًا
And corn-fields and plam
trees whereof the spathes
are fine. [26:148]

★ ه ط ع

هَاطِعِينَ (Ap-der. m. plu.) iv
those who hasten forward

هَزَّزَ
assim viii
(imperf. 3 p. f. sing.)
~ wriggles (a serpent)

★ ه ز ل

الْمَزَلُ
a joke, frivolity (v.n.)
< مَزَلْ يَمْزِلُ مَزَلًا (ض)
to speak or make a joke or
act in a jesting way

★ ه ز م

مَزَمُوا
(perf. 3 p.m. plu.)
they routed
< مَزَمَ يَمْزِمُ مَزَمًا وَ مَزِيمَةً (ض)
overcome, rout, defeat, put
to flight

سَيَبْزِمُ
(pip. 3 p.m. sing.)
~ will be defeated very soon

Note: the prefixed م to im-
perfect is to fix the mean-
ing of near future

مُزَلِمًا
(pact. pic. m. sing.)
routed or defeated one

★ ه ش ش

أَشَّشْتُ
(imperf. 1st p. sing.) assim.v.
I beat down

< أَشَّشْتُ يَشَّشُ أَشَّشًا (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 significance of **قَدْ** (Qurtubi).

ه ل ع *

هَلْوًا < anxious, *ints. acc.* very impatient

هَلَعٌ يَهْلَعُ هَلْوًا (س)
to be very anxious, impatient

ه ل ك *

هَلَكَ (perf. 3 p. m. sing.)
~perished, died

هَلَكَ يَهْلِكُ هَلَاكًا وَ مَلَاكًا (ض)
to perish, die, be lost, destroyed, spoil

لَيَهْلِكُنَّ (imperf. 3 p. m. sing.) e.i.
~might/would die,
~might/would perish

لَيَهْلِكَنَّ مَن هَلَكَ عَن بَيِّنَةٍ
That he who perished might perish by a clear proof. [8:42]

perishable (*act. pic. m. sing.*) هَالِكٌ

مَطَعَ يَمْطَعُ مَطْمًا وَ مُطْوَعًا (ف)

to hasten, to *iv*,
run forward with the eyes fixed in horror

ه ل ع *

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 يُجِزُّنَ الْإِنَّمَاكُ أَتِيصَلُونَ

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**
 (pis. pic. m. plu.) iv, acc. **المَهْلِكِينَ**
 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 أَوْلَىٰ بِهِ إِتْرَابًا

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.) **الْأَهْلَةُ**
 crescent (sing.) **الْمَهْلِكُ**

(act. pic. m. plu.) acc. **مَالِكِينَ**
 those who are dead

(n. p. l.) **مَهْلِكٌ**
 time or place of destruction

perdition (v. n.) **الْمَهْلِكَةُ**

(perf. 3 p. m. sing.) iv **أَهْلَكَ**
 ~ caused to perish

iv **أَهْلَكَ إِهْلَاكًا**
 to destory, cause to perish,
 waste

(perf. 1st. p. sing.) iv **أَهْلَكْتُ**
 I have wasted

يَقُولُ أَهْلَكَ مَا لَأَبْنَاءَ
 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.) n. v. ii **يَهْلِكُ**
 ~ would be destroyed

مَرَّ يَمْزِرُ مَرَزًا (ن، ض)

to backbite, defame, push back with a blow

a defamer *ints.* مَرَزَةٌ

Note : According to Raghīb

Isphahani مَرَّزٌ، مَرَزَةٌ

and مَرَّزٌ and مَرَّزَةٌ are used in the sense of defaming and back-biting.

whispering (*n.p.*) مَرَزَاتٌ suggestions

★ م م س

low, indistinct noise (*v.n.*) مَمًا
of a speech, whisper, humble voice

< مَمَسَ يَمَسُّ مَمًا (ض)

to wisper, utter an indistinct word

(*assim*)

★ م م م

(*perf. 3 p.m. sing.*) مَمَّ

minded, intended

(*assim*) مَمَّيْمٌ مَمًا وَ مَمَّيْمَةٌ (ن) - ه

to interest, regard concern, worry, care

to have in mind, م م -

to be about to do something, to desire

(*perf. 3 p. f. sing.*) مَمَّتْ

she desired

(*perf. 3 p. m. plu.*) مَمَّوْا

they intended

700

★ ل م ه

come ! (*comp. v*) هَلُمَّ

look + get ready (هَأَا + هَلُمَّ)

i.e. come or bring

وَالْقَائِلِينَ لِإِخْوَانِهِمْ مَلَأْنَا

And those who say unto their brethren: Come ye hither into us. [33:18]

come, bring (2)

قُلْ هَلُمَّ شُهَدَاءَكُمْ

Say: come, bring your witnesses. [6:150]

★ د م ه

(*act. pl. m. sing.*) هَامِدَةٌ

< lifeless, barren (land)

مَدَّ يَمُدُّ مَمُودًا (ن)

to go out, extinguish, put out, to die, to be barren or lifeless

★ ر م ه

(*Ap-der. m. sing.*) VII مَمْرُورٌ

< pouring forth

مَرَّ يَمْزِرُ مَرَزًا (ن) وَ أَمَرَ

to pour forth

★ ز م ه

< a defamer *ints.* مَرَّزٌ

★ ن ا ه

(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 خَا (س)**
to make the food wholesome, easy to digest, do good, promote health, sustain (food)

★ و د ه

(perf. 3 p.m. plu.) w.v. **هَادُوا**
< who are Judised

(see Jid. p. 1, n. 274.)

هَادَ يَهُودٌ هَوْدًا (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 ه

< 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

وَلَا يَفِيءُ قَدَامَتَهُمْ أَنفُسُهُمْ
Whereas a group cared for itself. [3:154]

★ م ن ه

(Ap-der. m. sing.) (quad.) **الْمُتَّبِعِينَ**
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 **إِلَيْكَ** + here **هَآ**
that place, at that time

here, in the place **هَآ**

here, in this place **هَآ**

(comp.) to behold here

they, them, **هَآ** or **هَآ**
their

(An indeclinable pronoun 3 p. f.; for details see LLQ)

★ و ي ★

(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

وَالنَّجْمِ إِذَا هَوَىٰ

By the star when it setteth. [53:1]

destroyed, perished (2)

وَمَنْ يَخْلُقْ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ
And upon whomsoever My wrath alights, he surely (will be) perished. [20:81]

(imperf. 3 p. m. sing.) w.v. هَوِيَ
yearns (1)

فَأَجْعَلْ آمِنَةٌ مِنَ النَّاسِ تَهْوِي إِلَىٰ يَوْمِئِذٍ
Make thou, therefore, the hearts of some mankind to yearn toward them. [14:37]

to blow (2)

فَتَحَطَّطَهُ الْكَلْبُ لَا تَهْوِي بِهِ الرِّيحُ

فِي مَكَانٍ سَوِيَّةٍ

And the birds had snatched him or the wind had blown him to a place remote. [22:31]

★ و ن ★

meekness, quietness (v.n.) w.v. هَوَانًا

هَانَ يَهْوَنُ هَوَانًا وَ هَوَانًا وَ هَمَانَةً (ن)

to be despised, w.v. contemptible, quiet

يَسْتَوْنُ عَلَى الْأَرْضِ هَوَانًا

They walk upon the earth meekly. [25:63]

contempt, ignominy (n.) الْمَوْنُ

light, easy (adj.) مَيِّنٌ

more easy ints. أَهْوَنُ than~

(perf. 3 p.m. sing.) v. w.v. أَهَانَ
despised

أَهَانَنِي (com.) أَهَانَ + نِي
~despised me

(imperf. 3 p. m. sing.) w. w.v. يَهْوِنُ
~has despised

وَمَنْ يُؤْمِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ
And whosoever Allah despiseth none can honour. [22:18]

(Ap-der. m. sing) w.v. مُؤْتِنٌ
that renders contemptible, shameful

(pis. plc. m. sing.) w.v. مُهَانٌ
despised one

(perate. m. sing.) (w. & h.v.) هَوَىٰ
thou may arrange! prepare!

form, figure, likeness (n.) هَيْئَةً

★ 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

هَاجَ يَبِجُ مَبِجًا وَ مَبِجَانًا وَ مَبِجًا (ض)
to be moved, agitated, excited, wither, fad (plant)

★ ه ي ل

(pis. pac. f. sing.) (w.v.) مَبِيلًا
< poured out

w.v. هَالًا يَبِيلُ مَبِيلًا (ض)
to pour out. heap up (earth)

★ ه ي م

(imperf. 3 p. m. plu.) w.v. يَتَمَوَّنُونَ
they wander about

(imperf. 3 p. f. sing.) w.v. هَوَىٰ
< ~desires

هَوَىٰ يَهْوِي هَوَىٰ (س)
to love, to desire

أَتَمَّ جَاءَ كَرِيْمًا يَسْأَلُ النَّعْوَىٰ أَنْفُسًا تَشْكُرُكُمْ

Then so often as there came unto you an apostle, with that which your hearts desired not ye grow arrogant. [2:87]

desire, love (n.) الْهَوَىٰ

(his desire) هَوَاهُ

desire (n. p.) أَهْوَاهُ

void (n.) هَوَاءٌ

وَأَنفِدْتُمُ هَوَاهُ

And their hearts are void. [14:43]

the lowest pit of Hell (n.) هَاوِيَةٌ

(perf. 3 p. m. sing.) (v. w.v.) أَهْوَىٰ
overthrew

(perf. 3 p. m. sing.) x, w.v. اِسْتَهْوَتْ
infatuated, beguiled

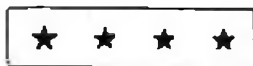
★ ه ي ا

(imperf. 3 p. m. sing.) (w.h.v.) يَهَيِّئُ
will prepare

ii, هَيَّأَ يَهَيِّئُ هَيِّئَةً
to make ready, to prepare

<< هَلَا هَيَّأَ هَيَّأَةً (ف)
to long for

an additional هـ (haa)
suffixed to indicate the
final letter's vocalization
(Mjj.)



away! (n.) هَيَّاتِ

هَيَّاتِ هَيَّاتِ لِمَا تُوعَدُونَ

Away, away with that where-
with ye are promised.

[23:36]

w.v. < مَامَ يَمِيمًا (ض)

to wander about without any
purpose

to love SS passionately

a thirsty she-camel (n.)

الْمَيْمِ

(sing.) < مَيَّاءَ

a she-camel raging with
thirst from disease (LL.)



(comp.) هِيَ

a personal pronoun of
the 3 p. fem. sing.

كتاب الواو

الْوَبْرُ لِلْإِبِلِ مَا يَتَلَوُّ أَجْسَادَهَا كَالصُّوفِ
لِلنَّعَمِ وَالشَّعْرُ لِلْمَرْءِ (تَأَخُّجٌ)

الْوَبْرُ (*alwabr*) hair on the
camel's skin, both wool
as hair of sheep or hair
of goats

★ ر ب ق

يُوقِقُ *~* destroyeth *iv*, *w.v.*

< أَوْقِقَ إِيثَانًا
to destroy *iv*,
w.v. << وَوَقِقَ يَوْقِقُ وَوَقِقًا (ح)
to perish

مَوْقِقًا (*n. pl.*)
place of destruction

★ و ب ل

وَابِلٌ (*act. pic. m. sing.*) *w.v.*
heavy rain

★ ر ا د

المَوْمُودَةُ *w. & h.v.*

(*fact. pic. f. sing.*)

(girl) buried alive

< وَأَدَّ يَهْدُ وَأَدًّا (ض)
w. & h.v.
to bury alive

★ ر ا ل

مَوَلَاةٌ *w. & h.v.*

(a place to betake them-
selves to)

< وَأَلَّ يَبُلُّ وَأَلًّا (ض)
w. & h.v.
to seek refuge

★ و ب و

أَوْبَارٌ *furs n. p. w.v.*

w.v. **وَتَرَىٰ وَثَرًا وَرِيًّا (ض)**

(1) to hate, defraud SS,

(2) to be single, odd

وَاللَّهُ مَعَكُمْ وَذُنُوبَكُمْ وَأَعْمَالَكُمْ

And Allah is with you, and
He will not defraud you.

{47:35}

single, odd (v.n.) w.v. **وِثْرٌ**
(of number)

one after (n.) (for **وِثْرِي**)
another, successively

* و ت ن

the main artery of (n.) **الْوَيْنُ**

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. **يُوثِقُ**

< ~shall bind, binds

to tie fast, bind iv, **أَوْثَقَ إِثْمَانًا** <

<< **وَوَقَّ بَيْنَهُ يَمِينًا (ض)** (R.F.)

to place trust in any one

a bond (n.) **الْوِثَاقُ**

a compact, (v. mim.) acc. **مَوْثِقًا**

bond, a solemn pledge (Asad),
undertaking (Pic.), a solemn
oath (Y. Ali), assurance
(Jid.).

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وَبَلَّ بَيْلٌ وَبَلًا وَوَبُولًا (الْمَطَرُ) (ض)

w.v.

(1) to pour forth rain in
large drops

(2) to pursue eagerly

وَبِيلًا
(act. 2 pic. m. sing.) (w.v. acc.)
painful, a heavy blow, chastisement

< **وَبَيْنَ يَوْبَلٍ وَبَالَةٍ وَوَبَالًا (ك)** (w.v.)

to be heavy and unwhole-
some as air, food

ill effect, (v.n.) **وَبَالٌ**

gravity, grievousness

* و ت د

stakes (n. p.) **أَوْتَادٌ**

a stake (sing.) **وَيْدٌ** <

وَفِرْعَوْنُ ذِي الْأَوْتَادِ

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. **أَوْتَادًا**

* و ت ر

(imperf. 3 p.m. sing.) w.v. acc. **يُرِي**

< ~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 *wa* وَ and *ha* هـ has been suffixed before a personal pronoun *م* 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. يَجِدْ

~finds

did not find لَمْ يَجِدْ

did he not find thee? أَلَمْ يَجِدْكَ

(imperf. 2 p.m. sing.) يَجِدْ

thou find

thou shall find me سَتَجِدُنِي

سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا

Thou wilt find me, if Allah will, patient. [18:69]

(imperf. 3 p. f. sing.) يَجِدْ

~will find

a covenant, treaty, (*n. ints.*)
bond

يَسَاقُ

firm (*ints. f.*) الْوَتِيُّ

الْمَرْقَةُ الْوَتِيُّ لَا أَنْصَامَ لَهَا

The firm cable whereof there is no giving way. [2:256]

(perf. 3 p. m. sing.) *ili* وَاتَّقُوا

~entered into a compact or treaty with SS

★ و ث ن

<idols (*n. p.*) الْأَوْثَانُ

(sing.) idol وَثَنٌ

★ و ج ب

(perf. 3 p. f. sing.) وَجَبَتْ

<(they) fell down

وَجَبَ يَجِبُ وَجَبًا وَوَجْبَةً (ض)

(1) to fall down dead

(2) to be indispensable, be incumbent

فَإِذَا جَبَّتْ جُوبَهَا فَكَلُوا مِنْهَا

Then when they fall down (after they are slaughtered) on their sides eat thereof. [22:36]

★ و ج د

(perf. 3 p. m. sing.) وَجَدَ

<~found

لَتَكُونَنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وَجْهِكُمْ
Lodge them wheresoever ye
lodge (yourselves) accord-
ing to your means. [65:6]

★ و ج س

أَوْجَسَ (perf. 3 p. m. sing.)
< ~conceived

أَوْجَسَ بَوَجْسٍ إِنْجَاسًا - مِنْ
to conceive in the mind (fear,
suspicion)

★ و ج ف

وَاجِفَةٌ (act. pic. f. sing.)
< throbbing, palpitating

وَجِفَ بِجَيْفٍ وَجِيفًا 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
< أَوْجَفَ إِنْجَافًا
to make iv, a horse or camel move fast
and rush

★ و ج ل

وَجِلْتُ (perf. 3 p. f. sing.)
~felt remorse or fear, afraid

يَوْمَ يَجِدُ كُلُّ نَفْسٍ مِمَّا عَمِلَتْ مِنْ خَيْرٍ مُنْجَرًا
The day whereon each soul
shall find presented what-
soever it hath worked.
[3:30]

لَتَجِدَنَّ (imperf. 2 p. m. sing.) e. m. p.
surely thou wilt find

(سَ + يَجِدُونَ)

سَتَجِدُونَ (imperf. 2 p. m. plu.)
ye will find

تَجِدُوهُ (سَ + يَجِدُونَ)

(noun. dropped.)
thou wilt find it or him تَجِدُوهُ

يَجِدُونَ (imperf. 3 p. m. plu.)
they will find

لَا يَجِدُونَ
they will not find

يَجِدُوا (n. d.)
they (will) find

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 وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاءُ

In whose pack it is found
shall (himself) be recom-
pense thereof. [12:75]

وَجِدَ means (n.)

اسْمُهُ السَّبِيحُ عِنْدِي 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. **أَلْقَاهُ عَلَى وَجْهِهِ**
[12:96]

the word وَجْهٌ face is used
in some other meanings, as
countenance (2)

كَأَيِّنَّا قَوْلُوا لَكُمْ رَيْبُهُ اللَّهُ

Withersoever you turn there
is the countenance of
Allah. [2:115]

(according to Zamkshari
and Tabri **وَجْهٌ اللَّهُ**

means: Qibla

الْمِجْهَةَ الَّتِي رَضِيَهَا وَ أَمَرَهَا ،

the direction **أَيُّ الْقِبْلَةِ**

He agreed with and ordered
people to turn their face in
the prayer i.e., Qibla)

heart & soul, oneself (3)

يَلِ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَمُؤْمِنًا

لِللَّهِ أَجْرُهُ عِنْدَ رَبِّهِ

Aye whosoever submitteth
himself unto Allah and he
is well-doer his hire is
with his Lord. [2:112]

وَجِلَ يَوْجِلُ وَجَلًا (س)

to fear, to feel quick, vibrati-
on of the heart-beat, fear

(perate, neg. m. sing.) **لَا تَوْجِلُ**
fear not

those who feel fear (s. plu.) **وَجِلُونَ**

< felt with fear (adj. f.) **وَجِيلَةٌ**

adj. masc. **وَجِيلٌ**

و ج هـ ★

(perf. 1st. p. sing.) **لِي وَجَّهْتُ**

I turned or set

it, **وَجَّهْتُ وَجْهَهُ تَوَجُّهًا**

(1) to set or turn (face)
towards ل _

(2) to send (some one for
something)

لِي وَجَّهْتُ وَجْهِي

I have turned (or) I have set
firmly my face. [6:79]

li, (juss.) **وَجِّهْ**

(imperf. 3 p.m. sing.)

~sends

(perf. 3 p.m. sing.) **وَجَّهَ**

< ~turned face, proceed

to set out, v, **تَوَجَّهَ تَوَجُّهًا**

proceed (towards some
place) with (towards) **بِقِبَاةٍ**

بِقِبَاةٍ (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 وَحْدًا

he or him alone وَحْدَهُ

★ و ح ش

wild beasts (*n. p.*) الْوَحُوشُ

< وَحْشٌ (*sing.*)

★ و ح ي

a sign, revelation, (*n.*) وَحْيٌ

w.v. < وَحَىٰ بِعِمِّي وَخَبَأَ (ض)

iv. وَ أَوْحَىٰ بِوَجْهِهِ إِتْمَامًا - إِلَىٰ، ب -

to reveal, indicate, to inform, inspire

the divine inspiration الْوَحْيُ

لَنْ نُؤَلِّكَ لَهُ وَوَحَىٰ يُونُسَ

It is but a revelation revealed. [53:4]

قُلْ إِنَّمَا أَنذَرْتُكُمْ بِالْوَحْيِ

Say thou: I only warn you by the revelation. [21:45]

break or appear as part (4)

الْمُؤْمِنِينَ أَنْزَلَ عَلَى الَّذِينَ آمَنُوا

وَجْهَ النَّهَارِ وَاللَّيْلِ وَاللَّيْلِ

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

ذَلِكَ أَذَىٰ أَنْ يَأْتِيَنَّكَ مَادَّةٌ عَلَىٰ وَجْهِهَا

That shall make it more likely that they shall produce the testimony according to the fact thereof.

[5:108]

sake (6)

رَبَّنَا آتِنَا مِن لَّدُنكَ رِزْقًا حَلَالًا

We feed you only for the sake of Allah. [76:9]

faces, countenances (*n. p.*) وَجُوهُ

a direction (*n.*) وَجْهَةٌ

★ و ح د

(*a cardinal number.*) } وَاحِدٌ
one single

acc. } وَاحِدًا

one (*adj.*) وَاحِدَةٌ

(an adjective to a feminine noun)

assigned (4)

وَأَوْحَىٰ فِي كُلِّ سَّمَاءٍ أَمْرَهَا

And He assigned to each heaven its duty and command. [41:12]

(*perf. 1st. p. sing.*) *iv, w.v.* **أَوْحَيْتُ**
I inspired

وَلَمَّا أَوْحَيْتُ إِلَىٰ الْحَوَارِيِّينَ أَنْ يُؤْمِنُوا 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
وَالسَّيِّدِينَ مِنْ بَعْدِهِ

Verily We have reveled 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 glittering half truths meant to delude the mind. [6:112]

direction or inspiration (2)

وَأَصْنَعِ الْفُلَكَ بِأَعْيُنِنَا وَوَحْيِنَا

And make thou the ark under Our eyes and under Our revelation. (*i.e.*, under our inspection and according to our revelation). [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 لَنُهَلِكَنَّ الظَّالِمِينَ

Whereupon their Lord revealed to them His (Apostles): most certainly shall We destroy those evil-doers.

[14:13]

inspired (2)

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ

And thy Sustainer has inspired the bee. [16:68]

signified (3)

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ

أَنْ سَبِّحُوا بِحَمْدِ رَبِّكَ جَهْدَ النَّهْيِ

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]

- لَوَّ - لَوَّ أَنْ

he wished ... لَوَّ

he wished he had لَوَّ أَنْ لَهُ

وَكَاكِبٍ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُرِيدُونَكَ

مِّنْ بَعْدِ إِسْلَامِكَ لَمَّا

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.) يُوَدُّ
~wishes

(imperf. 3 p. f. sing.) (assim.) تُوَدُّ
~wants

(imperf. 2 p. m. plu.) (assim.) تَوَدُّونَ
ye long to

f.d. assim. يُوَدُّوا
(imperf. 3 p. m. plu.)
they wish they had

love, affection v.n. (assim.) وَدَّأ

loving, affectionate (n.) ints. وَدَّوْدٌ

the most loving الْوَدَّوْدُ
one of the excellent names of Allah

love (v. mim.) مَوَدَّةٌ

inspires (2)

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنْ سَمِعُوا

When thy Lord inspired the angels: Verily I am with you. [8:12]

reveals (3)
(to the apostles)

فَإِن كُنْتُمْ بِمَا يُوحَىٰ إِيَّائِي

And if I am rightly-guided it is because of that which my Lord hath revealed unto me. [34:50]

(imperf. 3 p. m. plu.) e.l. لِيُوحُونَ
they whisper

(imperf. 1st p. plu.) ii, w.v. تُوْحِي
we revealed

(pp. 3 p. m. sing.) iv, w.v. أُوحِيَ
was revealed

(pip. 3 p. m. sing.) iv, w.v. يُوحَىٰ
~is revealed

(pip. 3 p. m. sing.) w.v, juss. يُوْح
is inspired

لَمْ يُوحَ إِلَيْهِ شَيْءٌ

He was not inspired in aught [6:93]

★ و د ن

(perf. 3 p. m. sing.) assim. وَدَّ
<~loved, wished, liked

وَدَّ يُوَدُّ وَدَّأ وَ مَوَدَّةٌ وَ وَدَّأ (ف)

(w.&assim. v)
to love, wish for, desire

no perfect or other form in use)

وَلَا تُطِيعُوا الْكٰفِرِيْنَ وَالْمُنٰفِقِيْنَ وَذٰعَ اٰذْرٰبِهِمْ

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.

lit, left, departed, has forsaken

وَدَّعَ بُوَدَّعٌ قَوْدِيْمًا

to leave

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ

Thy Lord hath not forsaken thee nor is He displeased. [93:2]

depository n. p. f. w.v. x **مَسْتَوْدَعٌ**
(as womb and grave)

★ و ر د ق

rain (n.) **الْوَدْقُ**

(any kind of the rain, heavy or light)

w.v. < وَدَقَّ يَدُقُّ وَدَقًّا (ض)
to drop rain

★ و ر د ي

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 اُوْدًا**

(Wadd, also pronounced Wudd, or Udd, (i. e., friendship, affection) was, according to the Quran, a god worshipped by the contemporaries of Noah. But it would be a mistake to conclude that his cult was obsolete in Mohamnad'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 ر د ع

(perate. m. sing.) w.v. **دَعَّ**

lit. leave!

w.v. < **وَدَّعَ يَدَّعُ وَدَّعًا (ف)**

to leave, (imperative : **دَعَّ**

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 wander their exorbitance perplexed. [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

valleys (n. p.) أَوْدِيَةٌ

(sing.) وَايٍ

★ و ذ ر

(imperf. 3 p. m. sing.) w.v. يَذَرُ
(that he may) leave, forsake

< وَذَرَّ يَذَرُ وَذَرَأَ (ف) (w.v.)
to leave, forsake, neglect
(imperative: ذَرُ ; no perfect tense in use)

(imperf. 2 p. m. sing.) w.v. تَذَرُ
thou will leave

وَقَالَ الْمَلَأِينُ تَوَمَّرْتُمْ وَعَوَّنَ أَنْ تَرْجِعُوا إِلَىٰ أَرْضِكُمْ وَقَوْمِكُمْ

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 نَسْتَعِينُ 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.) **الْثَّرَاثُ**

(in **وَرَاثٍ** + و is inter-
 changed by ت)

inheritance (n.) **مِيرَاثٌ**

★ و ر د

(perf. 3 p. m. sing.) **وَرَدَ**
 ~came, arrived

w.v. **وَرَدَ يَرِدُ وُرُودًا (ض)** <

(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 كَانُوا هُدًى لَهَادُوا إِلَىٰ أُولَٰئِكَ مَا وُرِدُوا

If those had been gods they
 would not have come thi-
 ther (down to the Hell).

[21:99]

وَرِثَ بَرِّثَ وِرْثًا وَ إِزْمًا
 w.v. **وَ إِزْمَةٌ وَ وِرَاثَةٌ (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 يَحِلُّ لَكُمُ أَنْ تَرِثُوا النِّسَاءَ كَمَا كُنْتُمْ
 Ye are forbidden to inherit
 (i.e., to take possession)
 women against their will.

[4:19]

(imperf. 1st p. plu.) w.v. **نَرِثُ**
 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. **أُورِثَ**
 ~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. **أَزْرَدَ**
 <~led into

to lead one into **أَزْرَدَ إِزْرَادًا**

فَأَزْرَدَهُمُ 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**

فَأَنْزِلْ 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.

(imperf. 3 p. m. sing.)

hides

how to hide **كَيْفَ يُوَارِي**

716

(act. pic. m. sing.) **وَارِدٌ**

one who goes down (1)

فَلَنْ يَنْتَقِرَ إِلَيْهَا

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 فَأَنْزَلُوا بِهَا مَاءً فَمَدُّوا إِلَيْهَا قَائِلًا مَدُّوا

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.) **الْمَوْرُودُ**

descended into

watering place (1) (n.) **الْوَرْدُ**

يَسْئَلُ الْوَرْدِ الْمَوْرُودُ

Ah, hapless is the watering
 place (whither they are
 led!) [11:98]

those who come (2)
 to water

وَنَسُوقُ الْمَعْصُومِينَ إِلَى جَهَنَّمَ وَارِدًا

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**
loadburdens, loads (n. p.) **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)
burdence imposed by war

حَتَّىٰ تَقْضَعَ الْحَرْبُ أَوْزَارَهَا

Till the war lay down its
burdens. [47:4]

iii. w.v.

(Imperf. 1st p. sing.)

أُوِّدِي

I hide

(perf. 3 p. f. sing.) **تَوَارَتْ** w.v.

<disappeared

(i.e., the sun)

to hide **تَوَارَىٰ بِتَوَارِي** vi
oneself

(imperf. 3 p. m. sing.) vi, w.v.

~hides himself

بِتَوَارِيbeyond, behind that (n.) **وَرَاءَ**
is behind, beside

iv w.v.

(Imperf. 2 p. m. plu.)

<ye strike out

تُؤْرُونَto strike **أُورِي يُوْرِي لِمِزَامًا**
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)

المُؤْرِبَاتِ

★ و ز ر

(imperf. 3 p. m. plu.) w.v. **يَزْرُونَ**

<they bear

w.v. **وَزَّرَ يَزِّرُ وَزَّرًا** (ض)to bear a load, to carry a
burden

(Imperf. 3 p. f. sing.) w.v.

thou bear (a load)

يَزِّرُ

وَاِذَا كَانُوا لَهُمْ اَوْزَارُهُمْ يُمْسِكُوْنَ

And if they measure unto them, or weigh for them, they cause them loss.

{83:3}

weigh! (*parate. m. plu.*) w.v. **وَزَوْا**

وَزَوْا بِالْاِسْطِطَالِ لِمَنْتَقِمِ

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 تُؤْتُوا عَصَاكُمْ يَوْمَ الْاِثْمِ وَزْنًا

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.*) **الْمِيزَانُ**

وَاَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ

And give full measure and full weight in justice.

{6:152}

balance (2)

اِنَّهُ الَّذِي اَنْزَلَ 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 الْمُنْبَعِ**

و ز ع

(*pip. 3 p.m. plu.*) w.v. **يُوزَعُونَ**

<they will be set in battle order, or in their ranks

وَزَعٌ يَرْعُ 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, **اَوْزَعُ اِزَاعًا**

put into the mind, inspire

يَا اَوْزِعْنِي اَنْ اَشْكُرَكَ 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

وَسَطَ بَسِطَ وَسَطًا (ض) (w.v.)

to be in the midst, penetrate into the midst

وَسَطْنَا 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. > أَوْسَطٌ) وَسَطٌ

مِنْ أَوْسَطِ مَا تُطْعَمُونَ 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 تُسَبِّحُونَ

The best among them said : Said I not unto you : Why glorify ye not Allah. [68:28]

the midmost, (relative. f.) أَوْسَطِيَّ
the middle one

حَافِظُوا عَلَى الصَّلَوَاتِ 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 الزُّنْنَ بِالْوَسْطِ وَلَا تَقْصُرُوا الْمِيزَانَ

But observe the measure strictly, nor fall short thereof. [55:9]

balances (1) (n. p.) الْمَوَازِينُ

وَوَضَعُوا الْمَوَازِينَ الْوَسْطَى لِلْهِيمَةِ فَلَا تظَلَمُوا

نَفْسٍ بَيْنَنَا

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 تَقَاتَلَ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ

As for those whose scale is heavy they are successful. [7:8]

(pic. pac. m. sing.) w.v. مَوَازِينٌ
evenly and equally balanced

و س ط ★

(perf. 3 p. m. plu.) w.v. وَسَطْنَا
<they (f.) penetrated into the midst

لَمْ نُؤْتِ سَعَةً مِنْ أَمْوَالِهِ

He hath not been given an amplitude of wealth.

[2:247]

ampleness (2)

يَجِدُنِي فِي الْأَرْضِ مُرْتَضًا كَيْفَ أُرِيدُ وَأَوْسَعَةً

Shall find in the earth plentiful refuge and ampleness.

[4:100]

bountiful (3)

يُنْفِقُ اللَّهُ كُلَّ يَوْمٍ مِنْ سَعَتِهِ

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 يَكُنْ أَرْضَ اللَّهِ وَاسِعَةً

Was not Allah's land wide.

[4:97]

(Ap-der. m. sing.) tv, w.v.

< the rich

الْمُرْسِعِ

(the middle prayer, according to the majority of the commentators, is the afternoon prayer, (**الْمَغْرِبُ**)

وَسَطًا) acc. (**وَسَطٌ**)

between two extremes, justly balanced

وَكَذَلِكَ 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 يَمَّةٍ 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**

وسل

< means of access, (n.) **الْوَسِيلَةُ**
way of approach, access
(no verbal root of this verb)

وسم

< we shall brand w.v. **سَمِّمٌ**
وَسَمَّ بِسِمِّمٍ وَتَسْمًا وَبِسِمَّةٍ (ض)
to brand

سَمِّمُهُ 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

وسن

< slumber (n.) **سِنَةٌ**
وَسَنَّ يَوْمَسَنٌ وَسَنًا وَسِنَةً (ف)
to be in slumber, sleep

لَا تَأْكُلُهُ سِنَةٌ وَلَا نَوْمٌ

No slumber can seize Him nor sleep. [2:255]

وسوس

(guard.) **وَسْوَسَ**
(perf. 3 p. m. sing.)
< ~whispered

to iv. **أَوْسَعَ بَوَّسِعَ إِسَاعًا**
to enlarge, widen

(i.s., one who enlarges, or makes of large extent, one who is in easy circumstances)

(Ap-der. m. plu.) iv, w.v. **مُؤَسِّعُونَ**
maker the vast extent

capacity? scope (n.) **وُسْعٌ**

لَا يَخْلِفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

Allah taketh not a soul except (or beyond) its capacity (or scope). [2:286]

وسق

(perf. 3 p.m. sing.) w.v. **وَسَقَّ**
<drove together

وَسَقَّ يَسِقُّ وَسَقًا (ض)
to gather together, collect what is scattered, as night gets together what was scattered at the day

< completed iv, w.v. **أَتَسَّقَ**
to be com- iv, **أَتَسَّقًا**
plete or in perfect order

وَاللَّيْلِ وَمَا وَسَقَّ وَالْقَمَرِ إِذَا أَتَسَّقَ

And by the night and that which is driven together and by the moon when she becometh full.

[84:17-18]

(2) to assert something as a fact

(3) to achieve something as;

فَلَانَ يَهْفُ السَّحْرُ

someone achieved the knowledge of magic

(*imperf. 3 p. f. sing.*) w.v. تَهْفُ
~expound

وَتَهْفُ أَلْسِنُهُمُ الْكَذِبَ

And their tongues expound the lie. [16:62]

(*imperf. 2 p. m. plu.*) w.v. تَهْفُونَ
ye describe

وصف description, act of (n.)
attributing or ascribing

و ح ل

(*imperf. 3 p. m. sing.*) w.v. يَحِلُّ
<reaches (1)

وَصَلَ يَحِلُّ وَصَلًا وَصِيَّةً (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. تَحِيلُ
~reaches

فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكَّرَهُمْ

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. يَحِلُّونَ
they join

وَسَوَسَ يُوَسْوِسُ وَسَوَاسًا

to whisper evil, (*quard.*)
make evil suggestions

(*quard.*) يُوَسْوِسُ
(*imperf. 3 p. m. sing.*)

~whispers

(*quard.*) يُوَسْوِسُ
(*imperf. 3 p. f. sing.*)

~whispers

الْوَسْوَاسُ (*quard.*) whisper (v.n.)

و ش ي

شِبَّةٌ <a spot, mark (n.)
وَشَى بَيْنَ وَشْيًا 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. وَاصَبٌ
<lasting, perpetual

w.v. وَصَبَ يَصِبُ وَصُوبًا (ض)
to be perpetual

(*act. pic. m. sing.*) acc. وَاصِبًا
for ever

و ح ف

(*imperf. 3 p. m. plu.*) w.v. يَصِفُونَ
<they ascribe

وَصَفَ يَصِفُ وَصْفًا (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 ي

(*perf. 3 p. m. sing.*) *ii w.v.* وَصَّى
 < ~ bequeathed, enjoined

w.v. وَصَّى بِصِيٍّ وَصِيًّا (ض) - ب
 to join to, be joined, be degraded after exaltation

وَصَّى بِوَصِيٍّ تَوْصِيَةً لِفُلَانٍ - ب
 to bequeath

إِلَى فُلَانٍ - ب
 to commit 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 بِوَصِيٍّ إِسْمَاءَ
 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 تَوْصِيًّا
 to reach, cause to join

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ

And verily We have caused the word to reach them. [28:51]

wasila p.n. وَصِيْلَةٌ

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*)

و ض ع ★

(*perf. 3 p.m. sing.*) w.v. **وَضَعَ**
 < ~ set, put (1)

وَضَعَ بَعَضُ وَضْأً وَ مَوْضِعًا (ف)

to put, set.

to put off, remove, to
 appoint, to put down

وَضَعَتْ تَمَعًا 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 لِلْأَنْبَاءِ

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 اِنِّي وَضَعْتُهَا اُنْثَىٰ

And when she gave birth,
 she said, my Lord I gave
 birth to a female. [3:36]

وَأَوْصِيٓنِي بِالْقَلْبَةِ وَالزَّكٰوةِ 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. **تُؤْصَوْنَ**
 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 بِهٖ بَلْ هُمْ قَوْمٌ طٰغَوْنَ

Have they bequeathed it
 unto each other? Nay
 they are a people contu-
 macious. [51:53]

legacy, bequest (n.) **الْوَصِيَّةُ**

iv, w.v. e.l. **لَا زَمُّوا**
(perf. 3 p.m. plu.)
 <they hurried
 to hurry, **أَوْضَع**: **أَسْرَعَ**
 to drive a camel quickly

وَلَا أَوْضَعُوا خِلَافَكُمْ
 They would have hurried to
 and fro among you. [9:47]

places *n. p.* **مَوَاضِعُ**
مِنَ الَّذِينَ هَادُوا يُخَوِّفُونَ الْكُوفِرِينَ مَوَاضِعَهُمْ
 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 بَعْضُ وَضَنًا (ض)**
 to plate or fold a thing with
 one part over another

عَلَى سُورٍ مَوْضُوعَةً
 On couches inwrought (with
 gold and precious stones).
 [56:15]

★ **و ط ا**

(w.&h.v.) **يَطَوُّونَ**
(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. **وَضَعْنَا**
 I took off

وَوَضَعْنَا عَنْكَ وِزْرَكَ
 And We have taken off from
 thee thy burden. [94:2]

(imperf. 3 p. f. sing.) w.v. **تَضَعُ**
 she shall lay down

(imperf. 2 p.m. plu.) w.v. **تَضَعُونَ**
 put off, ye lay aside (1)

وَجِئْتُمْ تَضَعُونَ ثِيَابَكُمْ لِكَلْبَةٍ
 And when ye lay aside your
 garments for the heat of
 noon. [24:58]

(imperf. 2 p.m. plu.) n.d. acc. **تَضَعُوا**
 that ye lay side (arms)

(imperf. 1st. p. plu) w.v. **نَضَعُ**
 we shall set aside

(imperf. 3 p.m. sing.) w.v. **يَضَعُ - عَن**
 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. **يَضَعْنَ**
 they (*fem.*) put off or lay
 aside

(pp. 3 p. m. sing.) w.v. **وُضِعَ**
 is appointed

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ
 Lo! the first House appointed
 for mankind. [3:96]

(pic. pac. f. sing.) w.v. **مَوْضُوعَةً**
 ready placed ones

إِنَّ نَازِحَةَ آيِيلَ هِيَ أَشَدُّ رَهًا وَأَقْوَمُ قِيلًا
 Verily the rising by night! it
 is most curbing and most
 conducive to (right)
 speech. [73:6]

(n. place.) acc. **مَوَاطِنًا**
 a trodden place

i.c., w.&h.v. iii **لِيُؤَاطِنُوا**
 <that they may make up

iii, **وَإِعْلًا مَوَاطِنًا**
 to make equal or make up

* و ط ر

وَطْرًا
 purpose (n.)
 necessary, formality, needful

فَلَمَّا قَضَى زَيْدٌ مِّنْهَا وَطْرًا زَوَّجْنَا

Then when Zaid had perform-
 ed (his) purpose concern-
 ing her, We wedded
 her to thee. [33:37]

* و ط ن

<places (fields) (n. p.) **مَوَاطِنٌ**
 (sing.) **وَطْنٌ**
 place, land, homeland, field

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ

Assuredly Allah hath succour-
 ed you on many fields.
 [9:25]

وَطَّقَى بَطَأً وَطَّنًا (س)

to tread upon, walk on, tram-
 ple on, to press the ground
 or anything beneath the
 feet. meta. to destroy, to
 enter the enemy's land

(w&h.v.) (juss.) **تَطَّوْنَا**
 (imperf. 2 p. m. plu.)
 ye have trodden

وَأَرْضًا لَّمْ تَطَّوْنَهَا

And land ye have not trod-
 den (i.e., entered). [33:27]

(w&h.v.) acc. **تَطَّوْنَا**
 (imperf. 2 p. m. plu.)
 that ye may trample on

وَلَوْ لَا رِجَالٌ مُّؤْمِنُونَ وَنِسَاءٌ مُّؤْمِنَاتٌ

لَمَّا تَعْلَمُوهُمْ أَن تَطَّوْنَهُمْ

And had it not been (for)
 believing men and believ-
 ing 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.) **وَطَّنًا**

وَعَدْتُمْ وَمَا يُوَدُّهُمْ الشَّيْطَانُ لِأَعْتُرِدُوا

And promise unto them, and Satan promiseth not but to delude (to deceive).

[17:64]

(pp. 3 p. m. sing.) (w.v.) وَعِدَ
~has been promised

(pp. 1st. 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)

promise (n.) وَعْدٌ

it is a promise acc. وَعْدًا

وَعْدًا عَلَيْهِمْ حَقًّا

A promise due thereon (the ellipsis is explained by commentators such as Baidawi who took it as

[9:111] وَعْدَةٌ 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. وَعَدَ
<~promised

وَعَدَ بَعْدُ وَعَدَا وَعِدَّةٌ
وَمَوْعِدًا (ض)
to promise,
give one's word, to promise
good, to threaten (وَعِدٌّ)

(pref. 2 p. m. sing.) w.v. وَعَدْتِ
thou promised

(perf. 1st. p. sing.) (w.v.) وَعَدْتُ
I promised

(perf. 3 p. m. plu.) w.v. وَعَدُوا
they promised

(perf. 1st. p. plu.) w.v. وَعَدْنَا
we promised

(imperf. 3 p. m. sing.) w.v. يَعِدُ
~promise (I)
(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. عِدَّ
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 بَيَّظَ وَعَّظًا وَعِظَةً (ض)
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)

وَأذَكَ لُقْمَانَ لِابْنِهِ وَهُوَ يَعْظُهُ

And when Luqman said to
his son while he was
exhorting him. [31:13]

admonishes (2)

إِنَّ اللَّهَ نَبَأٌ يَكْتُمُهُ

Lo! comely is this which
Allah admonisheth you.

[4:58]

iv, w.v. **تُوْعِدُونَ**
(imperf. 2 p.m. plu.)

ye menace

iv, **أَوْعَدَ بُوْعِدُ إِيعَادًا** <
to threaten, to menace

(imperf. 1st. p. plu.) iii, w.v. **وَأَعَدْنَا**
< we appointed (1)

وَأَعَدَّ بُوَاعِدُ مِيعَادًا
to appoint a fixed time or
place for anyone, to plight
faith to anyone

وَلَدَّوْعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً

And when We appoint for
Musa forty nights. [2:51]

we made covenant (2)

وَأَعَدْنَا لَكُمْ جَانِبَ الطُّورِ الْأَيْمَنِ

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

لَا تَوَاعِدُوا w.v. **تَوَاعَدُوا**
(perate. neg. m. plu.)
do not appoint (mutually)

لَا تَوَاعِدُوا مِنْ بَيْنِكُمْ سِرًّا تَكْتُمُونَ

But do not make a secret
contract with them except
ye say a reputable saying.
[2:235]

وَعَىٰ بَيْنِي وَبَيْنَ (ض)

to preserve in the memory, to contain, to keep in mind, to retain

لِنَجْمَلَهَا لَكَرْتَدَّ كِرَّةً وَنَعَيْهَا أَذْنَ وَرَاعِيَةً

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. رَاعِيَةً
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. يُوْعُونَ
preserve (in their heart)

وَاللَّهُ أَعْلَمُ بِمَا يُؤْحَوْنَ

Whereas Allah knows best that which they cherish. [84:23]

a hiding place, bag (n.) وِعَاءٌ

bags (n.p.) أَوْعِيَةٌ

(sing.) < وِعَاءٌ

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. يُوعِظُ
is exhorted or admonished

Note: Admonition and exhortation are the direct functions of the prophetic offices).

(pip. 3 p. m. plu.) w.v. يُوعِظُونَ
they are exhorted to

admonition (n.) مَوْعِظَةٌ

thou admonished iv, w.v. أَوْعِظْتَ

< أَوْعِظُ إِيمَانًا

preach, exhort, admonish

(For the perfect tense instead of triliteral وَهَضَّتْ, an added pattern of iv, is used)

و ع ي ★

w.v. acc. يَتَعَيَّنُ
(imperf. 3 p. p. m. sing.)
< that might retain

إِنْ كُرِهًا أَصْلًا أُوَفِّيَ اللَّهُ بَيْنَهُمَا

If the twain desire ratification Allah shall cause reconciliation between them. [4:35]

v.n. ii. (تَوْفِيقٌ) acc. تَوْفِيقًا

concord (1)
(between parties)

تُسَبِّحُهَا ذِكْرِ خَلْقِهَا يُؤَفَّقُونَ أَتَى اللَّهُ الْأَمْرَ

إِسْرَائِيلَ وَتَوَفَّقَنَا

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 بَعِدَ وَفَدَا وَوَفُودًا (ض)

to call upon a king w.v.
as an ambassador

★ و ف ر

(pas. pic. m. sing.) w.v. مَوْفُورًا
ample, full

< وَفَرَّ بِرِفْرَةٍ (ض)

to be plentiful

★ و ف ض

(imperf. 3 p.m. plu.) iv, w.v. يُؤَفِّضُونَ
< they are hurrying

iv. وَفَعَضَ بِيضٌ (ض) وَ أَوْفَضَ

to hasten, run

★ و ف ق

(v.n.) iii, acc. وِافَقًا

< the act of suiting or becoming fit

وَفِيقٌ وَفَقًا (ح)

to find suitable, fit, useful

وَأَفَقَ بِوَأْفَقٍ وَفَاقًا

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

يُوفِي

e. m. p. ii, w.v. كَيُوفِيَنَّ

(*Imperf. 3 p. m. sing.*)

he certainly shall repay in
full

(*pp. 3 p. f. sing.*) ii, w.v.
~ was paid in full

وُفِيَتْ

(*pip. 3 p. f. sing.*) ii, w.v.
~ will be paid in full

تُوفَى

(*pip. 2 p. m. plu.*) ii, w.v.
you will be paid in full

تُوفُونَ

(*pip. 3 p. m. sing.*) ii, w.v.
~ will be paid in full

يُوفَى

(*Ap-der. m. plu.*) ii, w.v.
they payers in full

مُؤَفِّوًا

وَأَنَا لَكُمُؤَفِّوَةٌ غَيْرِ مُنْقَضِينَ

And verily We shall pay them
their whole due unabated.
[11:109]

(*perf. 3 p. m. sing.*) iv, w.v.
< ~ fulfilled

أَوْفَى

أَوْفَى يُوفِي (بِغَامًا) - ب
to fulfil a covenant

و ف ي ★

أَوْفَى | الْأَوْفَى (relative)

< the best fulfiller (1)

وَفَى بَيْنِي وَبَيْنَا (ض) وَ أَوْفَى بِغَامًا - ب

to keep one's

promise, fulfil one's en-
gagement, pay a debt

وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ

Who is fulfiller of his cove-
nant better than Allah.

[9:111]

fullest (2)

ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَى

And afterward he will be
repaid it with fullest pay-
ment. [53:41]

(*perf. 3 p. m. sing.*) ii, w.v.

وَفَى

< ~ fulfilled

وَفَى بِوَفْيِ تَوَفَى

to give ii. one his full due, pay the
whole debt, to discharge
obligation completely

وَلَا يَرْهَبُ وَالَّذِي وَفَى

And of Ibrahim who (faith-
fully) fulfilled (the com-
mandment of Allah. [53:37])

paid in full (2)

حَتَّىٰ إِذَا جَاءَهُ لَوْ يَصِيدُهُ شَيْئًا

وَحَدَّ اللَّهُ عِنْدَهُ قَوْلَهُ حِسَابُهُ

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 تَطَّيَّرُوا بِأَنفُسِهِمْ
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. **تَوَفَّيْتَنِي**
thou tookest me

فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ
Then when Thou tookest me
up Thou hast been the
Watcher. [5:117]

(*imperf. 3 p. f. sing.*) v, w.v. **تَسْتَوِي**
~take up, causes to die
(angels)

(*imperf. 3 p.m. sing.*) v, w.v. **يَسْتَوِي**
causes ~ to die

(*imperf. 3 p.m. plu.*) v, w.v. **يَسْتَوُونَ**
they cause ~ to die

(*perate. m. sing.*) v, w.v. **تَوَفَّ**
let die

وَمَوْتًا مَعَ الْبِرَارِ
And let us die along with
the pious. [3:193]

let me die **تَوَفِّي**

(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

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَآثَقَىٰ 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. **أَوْفِي**
(*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.* **يَلْبِؤُونَ**
they should pay in full

وَلْيُؤْفُوا نَذْرَهُمْ
They should pay their vows.
[22:29]

(*perate. m. sing.*) *iv, w.v.* **أَوْفِي**
give in full

(*perate. m. plu.*) *iv, w.v.* **أَوْفُوا**
fulfil (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)

an ordained time or place

< fixed time (n. p.t. plu.) مَوَاقِعُ

(sing.) مِيقَاتُ

(pac. pic. m. sing.) مَوْقُوتٌ

that of which the time is fixed or ordained

(pp. 3 p. f. sing.) ii أَقْتٌ

~is given time

وَقَّتْ تَوْقِنًا أَقْتٌ تَوْقِنًا

to fix a time, to give appointment

لَإِذَا الرُّسُلُ أَقْبَتِ

And when the messengers are brought unto their time appointed. [77:11]

و ق د

< fuel (n.) وَقُودٌ

وَقَدَّ بَيْدٌ وَقْدًا وَوَقُودًا (ض)

to set

iv وَأَرَقَدَ إِيقَادًا

fire to, to kindle

(perf. 3 p. m. plu.) iv, w.v. أَرَقَدُوا

they light a fire

lit. they lit a fire

(pp. 3 p. m. sing.) v, w.v. يَمُوتُ
has died

(pip. 3 p.m. plu.) v, w.v. يَمُوتُونَ
they die

(Ap-der. m. sing.) v, w.v. مُتَوِّقٌ
one who makes someone die

إِذْ قَالَ اللَّهُ لِيُوسَى إِنَّهُ مُجِئُكَ بِذَلِكَ آيَاتٍ

(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 الشَّيْءَ
in full

و ق ب

(perf. 3 p. m. sing.) w.v. وَقَبَّ

< ~overspread

وَقَبَّ بَيْتٌ وَقَبًا وَوُقُوبًا (ض)

to set (sun), come upon, overspread, disappear (sun or moon)

مِنْ شَرِّ غَائِبِينَ إِذَا وَقَبَ

(I seek refuge with the Lord and) from the evil of darkness when it is overspread. [113:3]

ر ق ت

الْوَقْتُ (n.)

Note: a majority of the commentators observe the sense of وَقَّارٌ in majesty but A.Y.A. has translated this word as kindness and long-suffering

مَا لَكُمْ لَا تَرْجُونَ إِلَهًا وَكَارًا

What aileth you that ye hope not in Allah's majesty (Jld.) 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 وَقَرًّا much

★ و ق ع

(perf. 3 p. m. sing.) w.v. وَقَعَ

< ~fell (1)

وَقَعَ بَعْضُهُمْ عَلَىٰ - عَلٍ

to fall, fall down, befall

to come to pass - عَلٍ to be confirmed

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ

And when a plague fell on them. [7:134]

(imperf. 3 p. m. plu.) iv, w.v. يوقِدُونَ they kindle

(imperf. 2 p. m. plu.) iv, w.v. تَوقِدُونَ ye kindle

(perate. m. sing.) iv, w.v. أوقِدُ light (thou) ?

(pip. 3 p. m. sing.) iv, w.v. يوقَدُ is lit

(pis. pac. f. sing.) iv, w.v. الموقِدةُ kindled (fire)

(perf 3 p. m. sing.) x, w.v. استوقدَ < ~kindled

as R.F. استوقدَ

★ و ق ذ

(pac. pic. f. sing.) w.v. الموقِدةُ

< dead through beating

وَقَدْ يَبِغُ وَوَقْدًا (ض)

to beat to death, beat severely

★ و ق ر

< deafness v.n. وَقْرٌ

w.v. وَقْرٌ يَبِغُ وَقْرًا (ض)

to be heavy, deaf, heaviness in the ear

burden (of the rain) وَقْرًا acc. وَقْرًا

(v.n.) w.v. وَقَارٌ acc. وَقَارًا

< majesty

وَقَرُّ يَبِغُ وَقَارًا وَوَقَارَةً (ض)

to be gentle, gracious, respected much (Lis) LL.

that is befalling **ب** - (2)

تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا
وَهُوَ رَاجِعٌ يَوْمَ

Thou seest the wrong-doers fearful of that which they have earned, and it is befalling them (it will befall them). [42:22]

that is coming (3)
to pass

لَئِنَّ 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 لَوْعَتِهَا كَاذِبَةٌ

There is no lie in its happening. [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. **أَرَقَعَ يُرَقِعُ إِرْقَاعًا** <
to bring about, excite enmity

prevailed, vindication (2)

تَوَقَّعَ الْحَقُّ وَيَطُلُّ 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 **عَلَى** (3)
fulfilled

وَوَقَّعَ الْقَوْلَ عَلَيْهِمْ بِمَا ظَلَمُوا

And the word (will be) fulfilled 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. **تَقَعُّ**
~befalls

(perate. m. plu.) w.v. **قَعُوا**
fall dawn!

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي

فَعَقَّرْتُهُ أَطِيعِي

When I have fashioned him and breathed into him spirit, fall ye down in obeisance unto him. [15:29]

(act. pic. m. sing.) w.v. **وَأَقِعَ**
that going to fall on (1)

وَوَقَّعُوا لَهُمُ الْوَقْعَ يَوْمَ

And imagined that it was going to fall on them. [7:171]

قَوَّمَهُ اللهُ سَيِّئَاتِ مَا مَكَرُوا

Whereof Allah protected him
from the ills they plotted.

[40:45]

(*imperf. 3 p. f. sing.*) w.v.
~protect

وَجَعَلَ لَكُمْ مِرَاقِبَ تَقِيكُمْ الْحَرَّ
وَمِرَاقِبَ 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

وَمَنْ تَرَى 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!

وَوَيْعَا عَذَابِ النَّارِ

And save us from the tor-
ment of the fire. [2:201]

(*perate. m. plu.*) w.v.
protect!

وَأَنْتُمْ وَأَعْيُنُكُمْ تَأْرَآ

Protect yourselves and your
family members from a
fire. [66:6]

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إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُزَيِّعَ 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 fail 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. **وَقِفُوا**
<~held over

w.v. **وَقَفَّ بِعِفِّ وَوُقُوفًا (ض)**
to stand, to make someone
stand

(*perate. m. plu.*) w.v. **قِفُوا**
make stand

make them to stand **قِفُوهُمْ**

(*part. pic. m. plu.*) w.v. **مَوْقُوفُونَ**
those who are brought up or
made to stand, are held

★ و ق ي

(*perf. 3 p. m. sing.*) w.v. **وَقَّى**
<~saved, protected, pres-
erved, warded off

وَقَّى بَيْنِي وَبَيْنَ وَرَقَابَةٍ (ض)
to protect, save preserve,
ward off (*Pic.*)

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ

أَنْ تَكْفُرُوا وَتَكْفُرُوا

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 يَتَّقُوهُ

(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

أَفَمَنْ يَتَّقِي بِوَجْهِهِ يَوْمَ 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 أُهِيَ لَكُمْ فَسَادًا وَالنَّارَ الَّتِي

Then dread the fire the fuel
whereof is men and stones.
[2:24]

(pip. 3 p.m. sing.) f.d, w.v.

is preserved

يُوقَى

وَمَنْ يُوقَى شِئْنًا مِنْ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

And whosoever is preserved
from his own avarice, such
are they who are success-
ful. [59:9]

(for وَاقَى) w.v.

(act. plc. m. sing.)

a protector or saviour

(perf. 3 p. f. sing.) viii, w.v.

< has fear

اتَّقَى

اتَّقَى يَتَّقَى اتَّقَاءً

to fear, to be pious, to ward
off (evil), to be conscious
of God, to keep duty to-
wards God

(perf. 3 p. m. plu.) viii, w.v.

they fear (Allah)

اتَّقَوْا

(perf. 2 p. f. plu.) viii, w.v.

ye (fem.) fear or ye are pious

اتَّقِينَ

إِنْ أَنْتُمْ لَكُمْ تَخَضُّعٌ بِالْقَوْلِ

If ye are God-fearing so be
not soft in speech. [33:32]

اتَّقِ

(imperf. 2 p.m. plu.) viii, w.v.

ye (are) God-fearing

تَتَّقُونَ

Ye may become
God fearing.

لَعَلَّكُمْ تَتَّقُونَ

[2:21]

(n.d.) viii, w.v.

(imperf. 2 p. m. plu.)

that ye fear Allah

تَتَّقُوا

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)

وَمَرْدَدُوا قَانَ خَيْرَ الرَّالِوَالْتَقْوَى

And take provision for the journey, for verily the best provision is abstainment. [2:197]

piety (2)

وَلَنْ تَمَعُوا أَقْرَبَ لِلتَّقْوَى

And that ye should forego is nigher unto piety. [2:237]

fear (3)

هُوَ اَمَلُ التَّقْوَى بِاَمَلِ التَّقْوَى

He is the fount of fear. He is the fount of Mercy. [74:56]

protection (4)
(against evil)

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآذَانَهُمْ تَقْوَى

While for those who walk aright, He addeth to their guidance, and giveth them their protection (against evil). [47:17]

The word **تَقْوَى** is also explained in several ways, such as, to observe the Divine ordinances in every walk of life. (*Jid.*)

(for **تَقْوَى** + ن) (**تَقْوَى** com.)
fear me !

(*perate. f. plu.*) viii, w.v. **تَقْوَى**
fear (O women)

addressed to women : **تَقْوَى** **اَللّٰهَ**
fear Allah

(*Ap-der. m. plu.*)(w.v.)nom. **الْمُتَّقُونَ**
those who fear Allah

(*Ap-der. m. plu.*)(w.v. acc.) **الْمُتَّقِينَ**
those who fear Allah
or those who are pious

most pious (*relative w.*) **اَلْاَتَقِي / اَتَقِي**
اَتَقِي
most pious
among you

(*act. pic. m. sing*) **تَقِي** (acc.) **تَقِيًا**
God-fearing

fearing v.n. **تَقَاةً**

اتَّقُوا اللّٰهَ حَقَّ تَقْوٰىهٖ

Fear Allah with fear due to Him. [3:102]

protection, (n.) **تَقْوَى / التَّقْوَى**
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

<< وَكَّلَ يَكْلُ وَكَلًا (ض) - إِلَى w.v.

to confide in, entrust another with one's affairs, commit to

وَكَّلَ - بَ (pp. 3 p. m. sing.) ii, w.v. ~ is given charge

قُلْ يَتَوَكَّلْ عَلَى اللَّهِ وَرَكَّبَ الْوَكِيلَ
Say: the Angel of death, who is given charge concerning you. [32:11]

(perf. 1st. p. sing.) v, w.v. تَوَكَّلْتُ
< I have put my trust

تَوَكَّلَ تَوَكَّلًا v,
to put trust in Allah

(perf. 1st. p. plu.) v, w.v. تَوَكَّلْنَا
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. بِتَوَكَّلْ
(imperf. 3 p.m. sing.)
puts trust, entrusts

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَسَوْفَ يُعْطِ اللَّهُ مِنْ فَضْلِهِ كَثِيرًا
Whosoever putteth his trust in Allah (will find) verily Allah is Mighty, Wise. [8:49]

و ك أ ★

أَتَوَكَّلًا w.& h.v. v
(imperf. 1st. p. sing.)

< I lean
R. F. is not used وَكَا

وَ اتَّكَا viii أَرَكَا iv وَ تَوَكَّأ v
to lean, recline upon

(w.& h.v.) viii { مَتَكُونٌ
(Ap-der. m. plu.)

those who are acc. reclining upon مَتَكِينٌ

(n. p. f.) (h.w.v. viii) مَتَكَا
a cushioned couch

و ك د ★

< assertion (v.n.) ii, w.v. تَوَكَّيْتُ
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 كَزَّ يَكْزُ وَ كَرَأَ (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. **يَلِجُ**
< penetrates

w.v. **وَلَجَ يَلِجُ وَوَلَجًا (ض)** - فِي
to enter, penetrate in, go,
pass through

(*imperf. 3 p.m. sing.*) *iv*, w.v. **يُؤَلِّجُ**
makes pass into

(*imperf. 2 p. m. sing.*) *iv*, w.v. **تُؤَلِّجُ**
thou causes to pass into

(*act. 2 pic. f. sing.*) w.v. **وَلِجَةٌ**
intimate friend, familiar, ally

★ و ل د

(*perf. 3 p. m. sing.*) w.v. **وَلَدَ**
~ has begotten

وَلَدَ بَيْدًا وَوَلَادَةً وَوَلَادًا وَوَلِيدًا (ض)
(1) to beget (male) w.v.
(2) to give birth, bear (female)

أَلَا أُنَبِّئُكُمْ أَنَّ الْكَاذِبِينَ كَانُوا
وَلَدُوا لِلَّهِ وَأَنْتُمْ كَاذِبُونَ

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. **وَلَدْنَ**
they (*fem.*) gave birth

they gave **وَلَدْنَهُمْ**
birth to them

v, w.v. *el.* **لَيْتَوَكَّلُ**

(*imperf. 3 p.m. sing.*)
~ let or put trust

وَعَلَّ اللَّهُ فَلَيْتَوَكَّلِ الْمُؤْمِنُونَ

In Allah let believers put
their trust. [3:160]

(*imperf. 1st. p. plu.*) v, w.v. **نَتَوَكَّلُ**
we put our trust

(*Ap-der. m. plu.*) v, w.v. **اِمْتَوَكَّلُونَ**
those who put their
trust (in Allah)

(*act. 2 pic. m. sing.*) w.v. **الْوَكِيلُ**
one who takes care of a
thing for another, trust-
tee, the witness to bargain,
guardian

وَكْفٍ بِاللَّهِ ذِكْرًا

And Allah is sufficient as
Trustee. [4:81]

★ و ل ت

w.v., (*juss*) **يَلِثُ**
(*imperf. 3 p. m. sing.*)
< ~ diminish

وَلَّتْ يَلِثُ وَلَنَا (ض)

to withhold, diminish

وَأَنْ تَطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِثُكُمْ مِنْ

أَعْمَالِكُمْ شَيْئًا

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)

إِن تَعْرَبْنِي أَنَا أَتَىٰ مِنكَ 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 وَالِدَيَّ

youths (*n. p.*) وَوَلَدَانِ

يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ

And there shall go round
unto them youths ever-
young. [56:17]

child (*act. 2 pic. m. sing.*) وَوَلِيدٌ

(*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 ي ★

(*imperf. 3 p. m. plu.*) w.v. يَلِدُونَ
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. لَّا 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 woman. [11:72]

(*pic. 3 p. f. sing.*) w.v. *juss.* يُولَدْ
he was begotten

he was not لَمْ يُولَدْ
begotten

a child (1) (n.) وَوَلَدٌ

قَالَتْ رَبِّ أَنَّىٰ يَكُونُ لِي وَوَلَدٌ وَأَمْ يَمْسِرُ بَشَرًا
She said : my Lord how can
I have a child when no
man hath touched me.
[3:47]

a son (2)

إِن كَانَ لَهُ وَوَلَدٌ فَإِن لَّمْ يَكُنْ لَهُ وَوَلَدٌ...

If he hath a son, if he hath
no son... [4:11]

(*perf.* 2 p.m. sing.) *ii*, w.v. **وَلَيْتَ**
thou hast turned

لَوْ اطَّلَعْتَ 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 أَوْ مَخْرَجًا أَوْ مَدْرَأًا يَخْلُؤْا
إِلَيْهِ وَهُمْ يَجْمَعُونَ

Could they find a place of
refuge or caverns or retre-
ating 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. **يُولَّى**
~turns

وَمَنْ يُؤْمَرْ بِهِمْ يَوْمَئِذٍ يَدْرِأُ
And whosoever turneth his
back to them on such a
day. [8:16]

ii, w.v. e.m. p. **يُولَّوْنَ**
they would turn

وَلَكِنْ نَصَرُوهُمْ لِيُولَّوْا
If they succoured them they
would turn their backs.
[59:12]

(*imperf.* 3 p.m. plu.) *ii*, w.v. **يُولَّوْنَ**
they will turn

they will not turn **لَا يُولَّوْنَ**

< **وَلَّى عَلَى** وَ **وَلَّى بَيْنَ** وَ **وَلَّى بِأَمْرٍ** وَ **وَلَّى لِيَأْتِيَهُ**

to be close, w.v. (*ح* 'ض)
near, to follow, to be upto,
an approach

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ

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*, **عَنْ** - **وَلَّى بَوْلًا** - **وَلَّى تَوْبَةً**

- (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 مُدْبِرًا وَكَانَ يَنْهَضُ

He turned in fright and looked
not back. [27:10]

وَلَّى مُسْتَكْبِرًا

He turned back in his pride.
[31:7]

(*trans.*) turned **عَنْ** (2)
from

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ

مَا وَلَّوْهُمُ عَنْ قِبْلَتِهِمُ

The foolish of the people will
say: what hath turned
them from the Qibla?

[2:142]

(perate. m. plu.) *il, 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 **إِلَى** - (3)

ثُمَّ تَوَلَّى إِلَى الظِّلِّ

Then he turned aside. [28:24]

took as friend (4)

كُتِبَ عَلَيْهِ أَنْ يَنْتَهِىَ عَنْ تَوَلَّاءِ مَنْ تَوَلَّاهُ فَإِنَّهُ يَضِلُّهُ

Against whom it is prescribed that whosoever taketh him for friend, he verily will mislead him. [22:4]

وَلَّوْا

(f.d.) *il, w.v.*
(imperf. 3 p. m. plu.)

they shall turn

(imperf. 2 p.m. sing.) *il, w.v.*
ye turn

(f.d.) *il, w.v.*
(imperf. 2 p.m. plu.)

ye will turn

(perate neg. m. plu.) *il, w.v.*
turn not !

(imperf. 1st. p. plu) *il, w.v.*
we shall keep close (1)

وَلَذَلِكَ نُؤَيِّنُ 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

لَمَّا تَوَلَّى بِنَاءَ تَرَضُّبًا

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)

نُؤَلِّمُ مَاتَوَلَّى

We shall let him follow to which he hath turned. [4:115]

(perate. m. sing.) *il, w.v.*
turn ! (thee)

يُؤَلِّوْا

تُؤَلِّوْنَ

تُؤَلِّوْا

لَا تُؤَلِّوْا

نُؤَلِّوْا

لِنُؤَلِّوْا

وَلَّى

(*f.d. after. مَن*) *v. w.v.* يَتَوَلَّوْا
(*imperf. 3 p. m. sing.*)
take for friend (1)

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا إِنَّ حَرْبَ
اللَّهِ هُمُ الْغَالِبُونَ

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 يَتَوَلَّ يَصُدُّهُ عَذَابًا أَلِيمًا
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)

كَمْ 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

(*perf. 3 p. m. plu.*) *v. w.v.* تَوَلَّوْا
they turned away (1)

وَلَنْ تَوَلَّوْا وَلَئِنَّمَا هُمْ فِي شِقَاقٍ
But if they turn away, then they are in cleavage. [2:137]

they take for friend (2)

لَمَّا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلْتُمْ فِي الدِّينِ
وَأَخْرَجُواكُمْ مِنْ دِيَارِكُمْ وَظَهَرُوا عَلَيْكُمْ
أَنْ تَوَلَّوْهُمْ

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)

تَوَلَّوْا فِرْقًا مِنْهُمْ وَهُمْ مُعْرِضُونَ
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 أَوْلِيًّا *acc.*

protecting friend, (1)
defender

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا

Allah is Protecting Friend of
those who believe. [2:257]

وَكُفِيَ بِاللَّهِ وَلِيًّا

And Allah is sufficient as a
Friend. [4:45]

هُوَ الْوَلِيُّ الْحَمِيدُ

He is the Protecting Friend,
the Praiseworthy. [42:48]

heir, or successor (2)

رَكَابَتِ امْرَأَتِي فَإِذَا تَمَمَّ بِي مِنَ كَدِّكَ وَلِيًّا

Since my wife is barren, give
me from Thy presence a
successor (or a heir). [19:5]

a guardian (3)

فَلْيَسِّرْ وَلِيًّا بِالتَّعَدُّلِ

Then let the guardian of his
interest dictate in (terms
of) equity. [2:282]

heir (4)

وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطَانًا

Whoso is slain wrongfully,
We have given power unto
his heir. [17:33]

أَوْلِيًّا *(n.p.)*

< protectors, friends, part-
ners, heirs

وَلِيًّا *(sing.)*

فَإِنْ تُصِيبَكَ مُصِيبَةٌ يَتَوَلَّوْا أَعْدَاءَ آمُرْنَا

مِنْ قَبْلُ وَيَتَوَلَّوْا لَهُمْ فَرِحُونَ

And if calamity befall thee,
(O Muhammad) they say,
we took precaution,
and they turn away well
pleased. [9:50]

they make friend (2)

إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ مِنْ هُمْ

يَمْشُرُونَ

His power is only over those
who make friend of him,
and those who ascribe
partners unto Him (Allah).
[16:100]

تَتَوَلَّوْا *(f.d.) v. w.v.*

(imperf. 2 p.m. plu.)

(if) ye turn away

تَوَلَّ *(perate. m. sing.) v. w.v.*

turn away!

لَا تَتَوَلَّوْا *(perate. neg. plu.) v. w.v.*
turn not away!

وَالِي *(f.d.) r.f. w.v.*

(act. pic. m. sing.)

defender, protector, friend

مَا لَهُمْ مِنْ دُونِهِ مِنْ وَّالٍ

They have not any defender
besides Him. [13:11]

closer (2)

النَّبِيِّ أَوْلَىٰ بِالنَّوْمِيَيْنِ مِنْ أَنْفُسِهِمْ

That Prophet is closer to the believers than themselves.

[33:6]

woe ل (3)

أَوْلَىٰ لَكَ فَأَوْلَىٰ شَرُّ أَوْلَىٰ لَكَ فَأَوْلَىٰ

Woe unto thee, woe ! Again woe unto thee, woe !

[75:34-35]

(also see 74:20)

(dual) relative, w. الْأَوْلِيَاءِ

nearest ones

(Ap-der. m. phi.) iv, w. v. مَوْلَىٰ / المَوْلَىٰ patron (1)

ذَلِكَ بِأَنَّ اللَّهَ مَوْلَىٰ الَّذِينَ آمَنُوا

That is because Allah is the Patron of those who believe. [47:11]

friend (2)

يَوْمَ لَا يُغْنِي عَنْكَ قَوْلُ شَيْئًا

A day when friend can in naught avail a friend.

[44:41]

owner (3)

أَحَدُهُمْ أَتَمُّ عَلَىٰ نَفْسِهِ وَأَهُوَ عَلَىٰ مَوْلَىٰ

One of them is dumb, having control of nothing and he is a burden on his owner.

[16:76]

protection (1) (v.n.)

الْوَلَايَةُ

هَذَا لَكَ الْوَلَايَةُ بِاللَّهِ الْحَقِّ

Herein is all protection from Allah, the True. [18:44]

inheritance (2)

وَالَّذِينَ آمَنُوا وَلَمْ يَلْحَقُوا بِهِم مِّنْ قَبْلِهِمْ

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 لَلَّذِينَ اتَّبَعُوهُ

Verily the nearest of mankind to Ibrahim are those who followed him. [3:68]

★ و ن ي

(parate. neg. n. dual.) v.w. لَا تَنِيَا
<slacken not (ye twain)

w.v. وَفِي نَبِيٍّ وَنَبَأٍ (ض) - فِي
to be slack or negligent

إِذْ هَبَّ أَنْتَ وَأَخُوكَ بِأَيْدِيٍّ وَلَا تَنِيَا فِي تَوْكُوفِي
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 أَنْ وَهَبَتْ نَفْسَهَا
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. أَعْطِي
I give

protector, owner, (4)
friend, benefactor

أَنْتَ مَوْلَانَا فَأَنْصُرْنَا عَلَى الْكُفْرَانِ
Thou, our Protector (Master,
Owner) and give us victory
over the disbelieving folk.
[2:286]

(n. p.) مَوَالِي / المَوَالِي
<inheritors (1)

(sing.) مَوْلَى

وَلِكُلِّ جَعَلْنَا مَوَالِيَّ وَبِمَاتَرَكِ الْوَالِدِينَ وَالْأَقْرَبِينَ
And unto each We have
appointed inheritors of
that which parents or the
near of him leave behind.
[4:33]

kinsfolk (2)

فَأَنِّي خِفْتُ الْمَوَالِيَّ مِنِّي وَآلِيَّ

Lo ! I fear my kinsfolk after
me. [19:5]

clients (3)

وَأَنْ كُمْ تَعْلَمُونَ آبَاءَهُمْ وَأَوْلَادَهُمْ أُولَئِكَ

And if ye know not their
fathers, then (they are)
your brethren in the faith,
and your clients. [33:5]

(Ap-der. m. sing.) تِي, w.v. مَوْلَى
one who turns to SS

وَأَلِكُلِّ وَجْهَةٌ لَهَا مَوَالِيٌّ

And each one hath a goal
toward which he turneth.
[2:148]

(perf. 3 p. m. plu.) w.v. وَهَتُوا
they fainted

فَمَا وَهَتُوا 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 يَهِنُوا
faint not (O ye men)

weakness v.n. acc. وَهْنٌ / وَهْنَا

وَهْنًا عَلَى وَهْنٍ

Weakness upon weakness,

[31:14]

(n.) (relative) أَوْفَرٌ
weakest, frailest

(Ap-der. m. sing.) iv. w.v. مُؤْمِنٌ
one who makes SS weak

و ه ي *

(Ap-der. f. sing.) w.v. وَابِئَةٌ
< torn, rent

وَهْنٌ / وَهْنٌ وَهْنًا (ض، ح)

to be weak, frail, burst, torn

و ي * *

An interjection regarded by
some commentators (such
as Baidawi) as an abbrevi-
ation of (وَبَيْتٌ woe to).

It is always suffixed to كَ
of the 2nd p. personal pro-
noun and is translated as
'woe unto thee!'

لَأَهَبَنَّكَ لِيًّا كَرِيمًا

That I may bestow on thee
a faultless son. [19:19]

(perate. m. sing.) w.v. هَبَّ
bestow

وَهَبْنَا لَكَ رَحْمَةً

And bestow upon us mercy
from Thy presence. [3:8]

(n.) ints. الرَّهَابُ

the bestower, one of the ex-
cellent names of Allah

و ه ج *

(n.) ints. acc. وَهَّابًا

< dazzling, glowing

w.v. وَهَّجَ بَيْعًا وَهَّابًا (ف)
to blaze, burn, glow, dazzle

و ه ن *

(perf. 3 p. m. sing.) w.v. وَهَّنَ
< has waxen feeble

وَهْنٌ يَوْمٌ وَهْنًا / وَهْنٌ يَوْمٌ وَهْنًا

to be weak, w.v. (ض، ك)

feeble, faint, infirm, languid, remiss

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي

He said: O my Lord! verily
the bones of me have
waxen feeble. [19:4]

قَوْلِ الَّذِينَ 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 أُولَٰئِكَ وَمَا تَصِفُونَ

And yours will be woe for that which ye ascribe (unto Him). [21:18]

وَيْلٌ + كُ (comp.)

woe unto thee or
alas for thee

وَيْلٌ

alas for us يَا وَيْلَانَا

alas for you وَيْلُكُمْ

< woe unto me

وَيْلِي

وَيْلِي = ي + وَيْلِي

(is also read وَيْلَانَا wailataa)

Woe is me or alas يا وَيْلِي my shame! [11:72]

In the approved Quranic calligraphy it is written as one word وَيَيَّانَ . In this case it is to be considered as composed of the interjection وَيْ 'Oh! or Ah!' and يَّانَ 'as if'. According to some وَيَيْ is equivalent to اعْلَمُ 'know!' (LL).

وَكَيْفَ اللَّهُ يَسْطُرُ الرِّزْقَ لِمَنْ 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 وَيْلُكَ 'Alas for thee'

كتاب اليا

ي أ س ★

(perf. 3 p.m. sing.) (h.&w.v.) يَسَّنُ
<despaired

يَسَّرَ يَسْرًا وَبَسَّرَ يَأْسًا وَبَأْسًا

to despair, (س، ح)
give up hope,

to pass the age of fertility
يَسَّنَتِ الْمَرْأَةُ

(perf. 3 p.m. plu.) (h.&w.v.) يَسَّنُوا
they have despaired

(perf. 3 p. f. plu.) h.&w.v. يَسَّنْنَ
they (f.) despaired

وَأُولَئِكَ يَسَّنْنَ مِنَ الْمَسِيئِينَ

And those women who despaired of menstruation.

[65:4]

h.&w.v.

(imperf. 3 p. m. sing.)

~despaires

يَسَّرُ

(yaa)

ي

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 ي e.g.

هَدَانِي He guided me.

3. The ي is sometimes vocalized with "Fatha" (a—vowel) as, 'my lifetime حَيَاتِي

4. The ي is omitted when the preceding ن occurs at the end of a sentence. The following verse illustrates all these cases:

إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ

Verily My Lord is with me.
He will guid me. [26:62]

ی ت م ★

يَتِيمًا / يَتِيمًا / يَتِيمًا

acc.

(act. 2 pl. m. sing.)
an orphan

< يَتِيمًا يَتِيمًا (ف)

to become an orphan

(act. pl. 2 m. dual.) يَتِيمَتَيْنِ
two orphans

< orphans (n. p.) يَتَامَى / يَتَامَى

(sing.) يَتِيمًا

ی د ★ ★

يَدًا

a hand (n.)

< two hands (n. dual.) يَدَيْنِ

the final nun of dual is omitted due to *Idafa* (genitive)

lit. two hands (n. dual.) يَدَيْنِ

before, in front of

بَيْنَ يَدَيْ

وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا مِّنْ يَدَيْ رَحْمَتِهِ

And it is He who sendeth for the heralding wind before His mercy. (7:57)

< hands (n. p.) أَيْدِي / أَيْدِي

(sing.) يَدًا

ی س ر ★

(perf. 3 p. m. sing.) يَسَّرَ
~made easy

لَا تَبْأَسُوا h.&w.v.

(perate, neg. m. plu.)
despair not

وَلَا تَأْسُوا مِن مَّرْجِ اللَّهِ إِنَّهُ لَا يَأْسُ

مِن مَّرْجِ 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]

اسْتَيْسَاسًا (x, h.&w.v.)

(perf. 3 p. m. sing.)

< ~despaired

as R.F. x اسْتَيْسَاسًا
to despair

اسْتَيْسَاسُوا (x, h.&w.v.)

(perf. 3 p. m. plu.)

they despaired

يَتَّوَسُّمِينَ (n.) ints.

very despairing person

ی ب س ★

يَبَسًا / يَبَسًا (v.n.) w.v. acc.

< dry

يَبَسَ يَبْسًا وَيَبَسَ يَبْسًا وَيَبَسَ

to dry up (ح, س)

طَرِيقًا فِي الْبَحْرِ يَبَسًا

A dry path in the sea. [20:77]

dry (act. pl. m. sing.) w.v.

يَابِسِينَ

(act. pl. f. plu.) w.v.

dry ones

يَابِسَاتٍ

eastness (n.p.t.) **مَيْسِرَةٌ**

وَأَنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ
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. **أَيْقَاطًا**

(sing.) **بَيْقَاطًا**

ي ق ن ★

(imperf. 3 p.m. plu.) w.v. iv **يُوقِنُونَ**
they are certain

< **يَقِيْنَ بَيِّنًا بَيِّنًا (ح)** w.v.
to be certain, sure of

(imperf. 3 p.m. plu.) w.v. vi, **يُوقِنُونَ**
ye are certain

iv, << **أَبْثَنَ يُؤْمِنُ إِثْمَانًا**

to believe firmly,
to hold as undoubtedly
true

ii, **يَسِّرَ تَيْسِيرًا**

to make easy, facilitate

(perf. 1st. p. plu.) ii, w.v. **يَسَّرْنَا**
we made easy

(imperf. 1st. p. plu.) ii, w.v. **نَسِيرُ**
we shall ease

وَنَسِّرُكَ الْيُسْرَىٰ

And We shall ease thy way
unto the state of ease.

[87:8]

(perf. 3 p.m. sing.) v, w.v. **تَيْسَّرَ**
~became easy

فَأَقْرَهُ وَآمَنَ تَسْرِينِ الْقُرْآنِ

Receite, then, of the Quran
which is easy (for you).

[73:20]

< got easily x, w.v. **اسْتَيْسَّرَ**
to get easily, x, **اسْتَيْسَّرَ**
to be easy

easy, ease acc. **الْيَسْرُ / يَسْرًا**

acc. **يَسِيرًا / يَسِيرًا**

(act. pic. 2 m. sing.)
easy to bear, light, small

ذَلِكَ كَيْلٌ لِّيَسِيرٍ

This is a light measure.

[12:65]

ease (relative. w. f.) **الْيَسْرَىٰ**
(used as an adjective)

(pact. pic. m. sing.) acc. **مَيْسُورًا**
gentle, easy

فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا

Then speak to them an easy
(i.e., a gentle or reason-
able) speech. [17:28]

ي م ن ★

(perate. m. plu.) v, w.v. تَيْمَمُوا
<lit. intend!

to intend, v. تَيْمَمَ وَ تَيْمَمًا
to go towards

term. do *Tayammum* (1)

تَيْمَمٌ a process of ablution with clean dust, by clapping plams 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 تَيْمَمُوا
(perate. neg. m. plu.)
seek not (2)

وَلَا تَتَّبِعُوا الْهَيْبَةَ بِمَن تَتَّقُونَ
And seek not bad (with intent) to spend thereof.
[2:267]

sca, river (n.) الْهَيْبَةُ

ي م ن ★

right hand (n.) الْيَمِينُ

<right hands (1) (n.p.) أَيْمَانٌ

(sing.) يَمِينٌ

أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ
Or that your right hands possess (the captives).
[4:3]

(perf. 3 p.m. sing.) w.v. x اسْتَيْقَنَ
~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 يَسْتَقِينُ
~has firm belief

in order to be certain of لِيَسْتَقِينُ
sure يَسِينٌ
surely acc. يَسِينًا

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. } مُؤَقِّنُونَ

(Ap-der. m. plu.) iv acc. }
those who are certain (or) convinced } مُؤَقِّنِينَ

(Ap-der. m. plu.) x, acc. } مُسْتَقِينِينَ
convinced

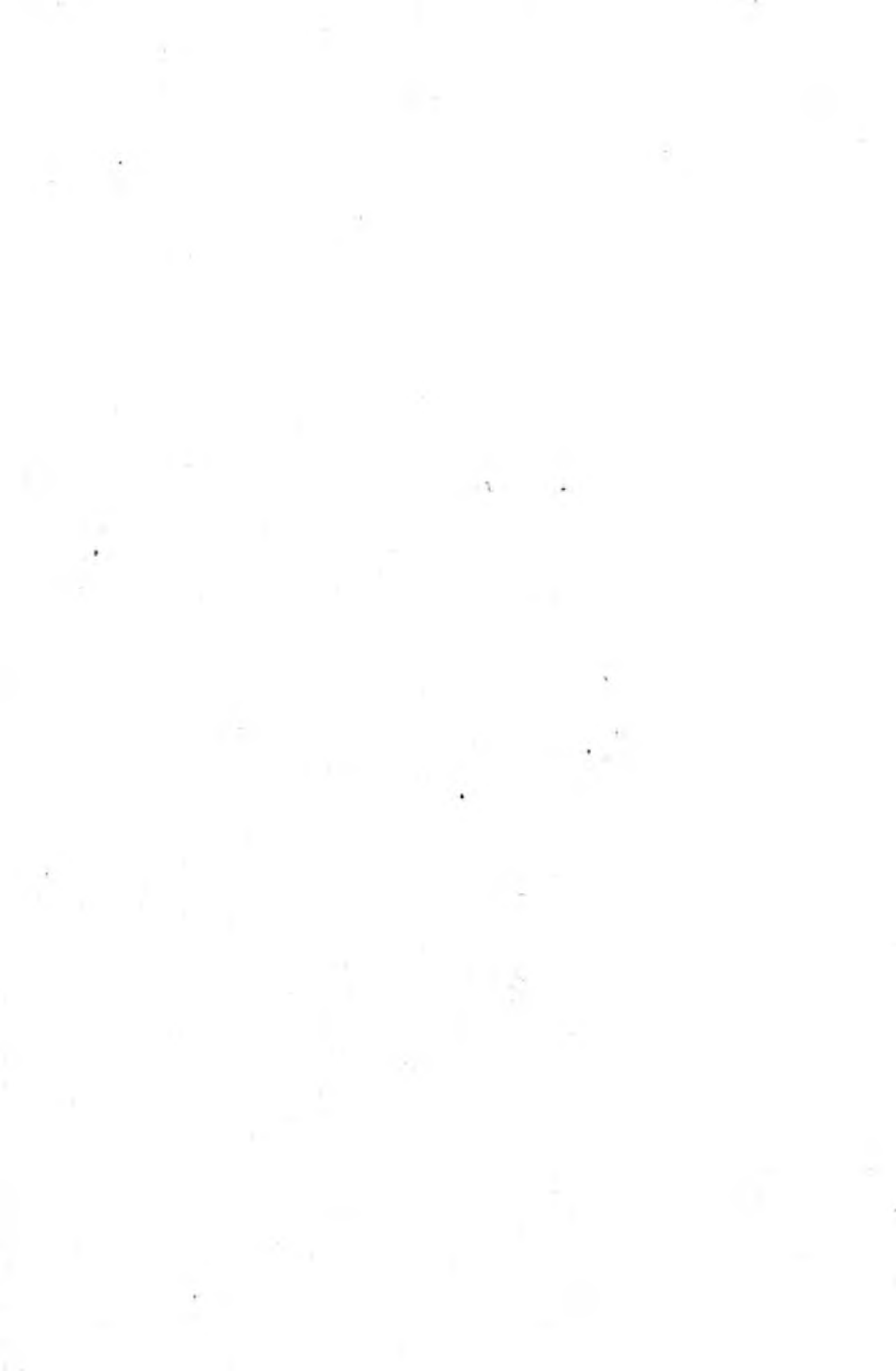
APPENDIX - 1

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» ت , «Ya» ي , «Noon» ن , «Lam» ل , and «Meem» م .

الألف



ROOTS OF WORDS

Root	Word	Root	Word
ب ل ع	أَبْلَى	ب ت ر	أَبْرَءُ
ب ي ض	أَبْيَضَ / أَيْضَتَ	ب ج س	أَبْجَسَتْ
ب ل غ	أَبْلَغَ / أَبْلَغُكُمْ /	ب د ع	أَبْدَعُوا (هَا)
د د د	أَبْلَغُوا / أَبْلَغُهُ	ب د ل	أَبْدَلَهُ
ب ل و	أَبْلَوْا / أَبْلَى /	د د د	أَسْتَبْدَال
ب ن و	أَبْنَى ، أَبْنَى ، أَبْنَى	ب ر أ	أَبْرَأَ
د د د	أَبْنَاءَ	ب ر ر	أَبْرَارَ
ب و ب	أَبْوَابُ / أَبْوَابًا	ب ر ص	أَبْرَصَ
ب ص ر	أَبْرَصَ	ب س ل	أَبْسَلُوا
ب ع ث	أَبْعَثَهُمْ	ب ش ر	أَبْشَرُمُونِ
د د د	أَبْعَثَ	د د د	أَبْشَرُوا
ب ر ق	أَبْتَرَقَ	د د د	أَسْتَبْرَرُوا
ب ر ق	أَبَارِقَ	ب ص ر	أَبْصَرَ
ب ع ث	فَأَبْعَثُوا	د د د	أَبْصَرِمِنْ / أَبْصَرِمِ
ب غ ي	أَبْنَى / أَبْنَاءَ	ب ق ي	أَبْنَى
د د د	أَبْنَيْتَ / أَبْنَاءَ	ب ك ر	أَبْكَرَ / أَبْكَارَ
ب ن ي	أَبْنَى / أَبْنُونَ	ب ك م	أَبْكَمُ
ب ل و	أَبْنَى	ب ك ي	أَبْكَى

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ت م م	أَيُّهَا	ب ن و	أَتَّبَعُوا
ث ب ت	فَاتَّبَعُوا	ت ب ع	أَتَّبِعْ
ث خ ن	أَتَّخَذْتُمُ	د د د	أَتَّبَعْتُ
ث ق ل	أَتَّخَذَتْ	د د د	إِتِّبَاعٌ
د د د	أَتَّخَذْتُمْ	د د د	أَتَّبِعْ
د د د	أَتَّخَالَفُوا	د د د	أَتَّبَعْتُمُ
ث م ر	أَتَّمَرُوا	ت ب ر	أَتَّرَابٌ
ث ن ي	أَتَّانٍ	د د د	أَتَّرَابًا
ث ن ي	أَتَّيْنِ	ت ر ك	أَتَّرَكَ
د د د	أَتَّاعَ عَشْرَ	ت ق ن	أَتَّقِنِ
د د د	أَتَّقِ عَشْرَ	و ق ي	أَتَّقَاكُمْ
د د د	أَتَّقِينَ	و ق ي	أَلَّا تَقِي
د د د	أَتَّقَا عَشْرَةَ	ت ل و	أَتْلُ
د د د	أَتَّقِ عَشْرَةَ	د د د	أَتْلُوا
ث و ر	أَتَّارُوا	ت م م	أَتَّمَّتْ
د د د	أَتَّرَنَ	د د د	أَتَّمَّنَاهَا
ج ب ي	أَجْتَابَكُمْ	د د د	أَتَّمَّهَا
د د د	أَجْتَبَاهُ	د د د	أَتَّمِّمُ

ROOTS OF WORDS

Root	Word	Root	Word
ج ل د	فَأَجْلِدُوا	ج ب ي	اجْتَنِبْنَا
ج م ع	أَجْمِعُوا	د د د	اجْتَنِبْنَا
د د د	اجْتَمَعْتُمْ	د د د	الجَوَابُ
د د د	اجْتَمِعُوا	ج ث ث	اجْتَنَبْتُ
د د د	أَجْمَعُونَ	ج د ث	الأَجْدَاثُ
د د د	أَجْمَعِينَ	ج د ر	أَجْدَرُ
ج ن ب	اجْتَنِبِي	ج د ل	أَجْمَادِي لَوْ تَنِي
د د د	اجْتَنِبُوا	ج ر ح	اجْتَرَحُوا
ج ن ح	فَأَجْتَحِ	ج ر م	أَجْرَمْنَا
د د د	أَجْتَحِ	د د د	أَجْرُمُوا
ج ن ن	أَجْنَّةٌ	د د د	إِجْرَائِي
ج و ر	اجْتَرُوا	ج س م	أَجْسَامُهُمْ
ج و ب	أَجْبِمُ	ج ع ل	اجْعَلْ
د د د	أَجِيبُ	د د د	اجْعَلْنَا
د د د	أَجِيبُوا	د د د	اجْعَلِينِي
د د د	أُجِيبَتْ	د د د	اجْعَلُوا
د د د	اسْتَجَابَ	د د د	اجْعَلْهُ
د د د	اسْتَجَابُوا	ج ل ب	أَجْلِبْ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ح ذ ر	أَخَذَرْتُمْ	ج و ب	فَأَسْتَجِيبُ
د د د	أَخَذَرُوا	د د د	فَأَسْتَجِيبُنَا
ح ر ص	أَحْرَصَ	د د د	أَسْتَجِيبُ
ح ر ق	فَأَحْرَقَتْ	د د د	اسْتَجِيبُوا
ح س س	أَحْسَ	د د د	اسْتَجِيبَ
د د د	أَحْزَا	ج و ر	فَأَجِزْهُ
ح س ن	أَحْنُ	د د د	اسْتَجَارَكَ
د د د	أَحْنَهُ	ج ي أ	فَأَجَاءَهَا
د د د	أَحْنْتُمْ	ح ب ب	أَحَبَّ
د د د	أَحْسِنُوا	د د د	أَحْيَيْتُ
د د د	إِحْسَانٍ	د د د	أَحْيَاؤُهُ
ح ش ر	أَحْشَرُوا	د د د	اسْتَحَبُّوا
ح ص ر	أَحْضَرْتُمْ	ح ب ر	الْأَجْبَارُ
د د د	أَحْضَرْتُمْ	ح ب ط	فَأَحِيطْ
د د د	أَحْضَرُوا	ح ج ج	أَتَمَّاجِبُونَنَا
ح ص ن	أَحْضَتِ	ح د ث	أَحْدِثْ
د د د	أَحْصِنَ	د د د	أَتَمِّدْهُمْ
ح ص ي	أَحْصَى	د د د	أَحَادِيثَ

ROOTS OF WORDS

Root	Word	Root	Word
ح ل ل	أَحْلَتْ	ح ص ي	أَحْصَاهُ
ح ل م	أَحْلَامٌ	• • •	أَحْصِيَاهُ
ح م د	أَحْمَدٌ	• • •	أَحْصُوا
ح م ل	أَحْمِلُ	ح ض ر	أَحْضِرْتِ
• • •	أَحْمِلْكُمْ	ح ف ظ	أَحْفَظُوا
• • •	أَحْمَلٌ	• • •	أَسْتَحْفِظُوا
• • •	أَحْمَلُوا	ح ق ب	أَحْقَابًا
• • •	أَلْأَحْيَالِ	ح ق ف	بِأَلْأَحْقَابِ
ح و ذ	أَسْتَحْوَذَ	ح ق ق	أَحْقُ
ح و ط	أَحَاطَ	• • •	أَسْتَحَقُّ
• • •	أَحَاطَتْ	• • •	أَسْتَحَقُّوا
• • •	أَحَلَّتْ	ح ك م	فَأَحْكُمُ
• • •	أَحْلَانَا	• • •	أَحْكُمُ
• • •	أَحْبَطُ	• • •	أَحْكِمْتِ
ح و ي	أَحْوَى	ح ل ل	وَأَحْلُلْ
ح ي ي	أَحْيَا	• • •	أَحْيِلْ
• • •	أَحْيَاكُمْ	• • •	أَحْلِنَا
• • •	أَحْيَيْنَا	• • •	أَحْلُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
خ ر ق	أَخْرَقَهَا	ح ي ي	أَحْيَا
خ ز ي	أَخْرَى	• • •	أَحْيَى
• • •	أَخْرَيْتَهُ	• • •	أَحْيَاءُ
خ س ا	أَخْسُوا	• • •	أَسْتَحْيُوا
خ س ر	الْأَخْسَرُونَ	• • •	أَسْتَحْيَاهُ
• • •	الْأَخْسَرِينَ	خ ب ت	أَخْبَرُوا
خ ش ي	أَخْشَوْهُمْ	خ ب ر	أَخْبَارَكُمْ
• • •	وَ أَخْشَا	خ د د	الْأَخْدُودِ
• • •	وَ أَخْشُونَ	خ د ن	أَخْدَانِ
• • •	فَأَخْشَوْهُمْ	خ ر ج	أَخْرَجَ
خ ص م	أَخْشَوْا	• • •	أَخْرَجُوا
خ ض ر	الْأَخْضَرِ	• • •	أَخْرَجَ
خ ط ا	أَخْطَأْتُمْ	• • •	أَخْرَجْتُمْ
• • •	أَخْطَأْنَا	• • •	أَخْرَجْتَنِي
خ ف ض	أَخْفِضْ	• • •	أَخْرَجْتُمْ
خ ف ف	فَأَخْفَفْ	• • •	إِخْرَاجِ
خ ف ي	أَخْفِي	• • •	إِخْرَاجِكُمْ
• • •	أَخْفِيَهُمْ	خ ر ج	أَسْتَخْرِجَهَا

ROOTS OF WORDS

Root	Word	Root	Word
خ و ف	أَخَافُ	خ ف ي	أَخْبِيَا
خ و ل	أَخْوَالِكُمْ	خ ل د	أَخْلَدَ
خ و ن	أَخْنَهُ	• • •	أَخْلَدَ
خ ي ر	الْأَخْيَارَ	خ ل ط	أَخْلَطَ
• • •	اخْتَارَ	خ ل ع	فَأَخْلَعُ
• • •	اخْتَرْتِكَ	خ ل ف	أَخَالِكُمْ
• • •	اخْتَرْنَاكُمْ	• • •	فَأَخْلَفْنَاكُمْ
د ب ر	أَدْبَارَ	• • •	أَخْلَفْنَا
• • •	أَدْبَارِكُمْ	• • •	أَخْلَفُوا
• • •	أَدْبَرَ	• • •	اخْتَلَفَ
د خ ل	أَدْخَلَ	• • •	اخْتَلَفْتُمْ
• • •	أَدْخَلَا	• • •	اخْتَلَفُوا
• • •	أَدْخَلِي	• • •	اخْتِلَافٌ
• • •	أَدْخَلُوا	• • •	اسْتَخْلَفَ
• • •	أَدْخَلْنَاكُمْ	• • •	اخْتَلَفِي
• • •	أَدْخِلْ	خ ل ق	أَخْلَقُ
• • •	أَدْخِلِي	• • •	اخْتِلَاقٌ
د ر ا	قَادِرَةٌ رَا	خ ل ل	الْأَخْيَالُ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
د ل ل	أَدَلُّكُمْ	د ر أ	مَادَّارَاتُمْ
د ل و	أَدُلُّ	د ر ك	أَدْرَكَ
د ن و	أَدْنَى	د ر د	أَدَارَكَ
د ه ي	أَدْمَى	د ر د	أَدَارَكُوا
د و ر	الذَّارِ	د ر ي	أَدَّى
د د د	الذَّارِ	د ر د	أَدَّى
ذ ب ح	أَذْبَحْ	د ر د	أَدْرَاكَ
ذ ق ن	الْأَذْقَانِ	د ر د	أَدْرَأْتُمْ
ذ ك ر	أَذْكُرْكُمْ	د ع و	أَذْهَبُوا
د د د	أَذْكُرْ	د د د	أَذْهَبُكُمْ
د د د	أَذْكُرْنَا	د د د	أَذْعُ
د د د	أَذْكُرْنِي	د د د	أَذْهَبُوا
د د د	أَذْكُرُوا	د د د	أَذْهَبُوا
د د د	أَذْكُرْهُ	د د د	أَذْيَابَكُمْ
ذ ل ل	أَذَلَّهُ	د د د	أَذْيَابِيهِمْ
د د د	الْأَذَلِّ	د ف ع	أَذْفَعُ
د د د	الْأَذَلِّينَ	د د د	أَذْفَسُوا
ذ ه ب	أَذْهَبَ	د ل ل	أَذَلَّكَ

ROOTS OF WORDS

Root	Word	Root	Word
ر ب ب	أَرْبَابًا	ذ ه ب	أَذْمَبَا
ر ب ع	أَرْبَعَةٌ	د ه د	أَذْمَبُوا
د د د	أَرْبَعٌ	ذ و ق	فَأَذَابَهَا
د د د	أَرْبَعِينَ	د د د	أَذَقْنَا
ر ب و	أَرْبَى	ذ ي ع	أَذَاهُوا
ر ج و	أَرْجَاهُ	ر أ ي	أَرَأَيْتَكَ
ر ج ع	أَرْجِعْ	د د د	أَرَأَيْتُمْ
د د د	أَرْجِعُوا	د د د	أَرَى
د د د	أَرْجُونَ	د د د	أَرَاكَ
د د د	أَرْجِي	د د د	أَرَأَيْتَ
ر ج ل	أَرْجُلٌ	د د د	فَأَرَاهُ
د د د	أَرْجُلَيْنِ	د د د	أَرَيْتَكَ
ر ج و	أَرْجُوا	د د د	أَرَيْتُمْ
د د د	أَرْجِي	د د د	أَرِنَا
د د د	أَرْجَاهَا	د د د	أَرِنِي
ر ح م	أَرْحَمَ	د د د	أَرُونِي
د د د	أَرْحَمًا	د د د	أَرَيْتَكُمْ
د د د	أَلْأَرْحَامِ	ر ب ب	أَرْبَابَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ر س و	أَرْسَلْنَا	ر ح م	أَرْحَمْنَاكُمْ
ر ص د	إِرْسَادًا	ر د د	أَرْحَمِينَ
ر ض ع	أَرْضَعْتَ	ر د د	فَأَرْضِدْ
ر د د	أَرْضَعَنَّ	ر د د	أَرْضِدُوا
ر د د	أَرْضَعْتُمْ	ر د ي	أَرْضَاكُمْ
ر د د	أَرْضِعِي	ر ذ ل	أَرْضِي
ر ض و	أَرْضَعِي	ر د د	الْأَرْضِ لَوْنًا
ر ح ي	أَرْحَبُوا	ر د د	أَرْادِلْنَا
ر خ ب	فَأَرْحَبْ	ر ز ق	أَرْزُقْ
ر ق ب	فَأَرْحَبِي	ر د د	أَرْزُقْنَا
ر د د	أَرْحَبُوا	ر د د	أَرْزُقُوهُمْ
ر د د	فَأَرْحَبِهِمْ	ر س ل	أَرْسِلْ
ر ك ب	أَرْكَبْ	ر د د	أَرْسَلْتَ
ر د د	أَرْكَبُوا	ر د د	أَرْسَلْنَا
ر ك س	أَرْكَبُوا	ر د د	فَأَرْسَلُوا
ر د د	أَرْكَبْتُمْ	ر د د	أَرْسِلْهُ
ر ك ض	أَرْكَبِي	ر د د	فَأَرْسِلُونِ
ر ك ع	أَرْكَبُوا	ر د د	أَرْسِلْتُمْ

ROOTS OF WORDS

Root	Word	Root	Word
ز ك و	أَزْكُوا	ر ك ع	أَرْكَبُوا
ز ل ف	أَزْلَمْنَا	ر ه ب	فَارَهَبُوا
د د د	أَزَلْتُمْ	د د د	اسْتَهَبْتُمْ
ز ل ل	فَأَزَلْتُمَا	ر ه ق	سَأَزِيفُكُمْ
د د د	اسْتَزَلْتُمْ	ر و د	أَرَادَ
ز ل م	الْأَزْلَامُ	د د د	أَرَادَنِي
ز و ج	أَرَاغُ	د د د	أَرَادُوا
د د د	أَرَوَّاجِنَا	د د د	أَرَدْتُ
د د د	أَرَوَّاجِيهِ	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 ا 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	أَرْدِيحُ
د د د	فَأَسْأَلُكُمْ	د د د	الرَّأْيَاتِ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
س ر ب	أَسْرَفُوا	س ب ب	أَسْبَابَ
د د د	إِسْرَافًا	س ب ط	الْأَسْبَابِ
د د د	إِسْرَافًا	س ب غ	أَسْبَغَ
س ر ق	اسْتَرْقَ	س ب ق	اسْتَبَقَا
س ر و - س ر ي	أَسْرَى	د د د	فَأَسْتَفِيئُوا
د د د	أَسْرَى	د د د	اسْتَفِيئُوا
س ط ر	أَسَاطِيرُ	س ج د	اجْتَدُوا
س ع ي	فَاسَعُوا	د د د	اجْتَدُوا
س ف ر	أَسْفَرَ	د د د	اجْتَدِي
د د د	أَسْفَارًا	س ح ر	مَالِ الْأَشْجَارِ
د د د	أَسْفَارِنَا	س خ ط	أَسْخَطَ
س ف ل	أَسْفَلَ	س ر ح	أَسْرَحَنَّ
د د د	الْأَسْفَلِينَ	س ر ر	أَسْرَ
س ق ط	فَأَسْقِطْ	د د د	أَسْرَتُ
س ق ي	أَسْقِنَاكُمْ	د د د	أَسْرُوا
د د د	فَأَسْقِنَاكُمْوه	د د د	إِسْرَارًا
د د د	اسْتَسْقَى	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	اسْكُنُوا
د د د	فاسْمَعُونَ	د د د	اسْكُنُوا
د د د	اسْمَع	د د د	اسْكُنُوا
د د د	اسْمَعُوا	د د د	فاسْكُنُوا
س م و	اسْمُ	د د د	اسْكُنُوا
د د د	اسْمَاءُ	س ل ح	اسْكُنُوا
د د د	اسْمَاءُ	س ل خ	اسْمَعُوا
س و ا	اسْمَاءُ	س ل ف	اسْمَعُوا
د د د	اسْمَاءُ	د د د	اسْمَعُوا
د د د	اسْمَاءُ	س ل ك	اسْمَعُوا
د د د	اسْمَاءُ	د د د	اسْمَعُوا
س و د	الاسْمَاءُ	س ل م	اسْمَعُوا
د د د	اسْمَاءُ	د د د	اسْمَعُوا
س و ر	اسْمَاءُ	د د د	اسْمَعُوا
د د د	اسْمَاءُ	د د د	اسْمَعُوا
س و ق	الاسْمَاءُ	د د د	اسْمَعُوا
س و ي	اسْمَاءُ	د د د	اسْمَعُوا
د د د	اسْمَاءُ	س م ع	اسْمَعُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ش ر ك	أَشْرَكَتَ	س و ي	اسْتَوَيْتَ
د د د	أَشْرَكْتُمْ	د د د	اسْتَوَيْتُمْ
د د د	أَشْرَكْتُمُونِ	س ي ل	أَسْلَمْنَا
د د د	أَشْرَكْنَا	ش ت ت	أَسْتَأْتَانَا
د د د	أَشْرَكُوا	ش ح ح	أَسْتَمِعَةُ
د د د	أَشْرِكُهُ	ش د د	أَسْدَأُ
ش ع ر	أَشْعَارِهَا	د د د	أَسْدُ
ش ع ل	أَشْتَمَلُ	د د د	أَسْدَمُ / هـ
ش ف ق	أَشْفَقَنَ	د د د	أَسْدَدُ
د د د	أَشْفَقْتُمْ	د د د	أَشْفَدْتُ
ش ق ق	أَشْفَقَ	ش ر ب	أَشْرَبُوا
د د د	أَشْفَقْتُ	د د د	أَشْرَبِي
د د د	أَشَقَّ	ش ر ح	أَشْرَحَ
ش ق ي	الْأَشْقَى	ش ر ر	الْأَشْرَارَ
د د د	أَشْقَامًا	ش ر ط	أَشْرَاطَهَا
ش ك ر	أَشْكُرُ	ش ر ق	أَشْرَقَتْ
د د د	أَشْكُرُوا	د د د	الْأَشْرَاقِ
ش ك و	أَشْكُو	ش ر ك	أَشْرَكَ

ROOTS OF WORDS

Root	Word	Root	Word
ص ب ر	أَصْبَرُ	ش م أ ز	أَشْمَزَتَ
د د د	أَصْبِرُوا	ش ه د	أَشْبَدُ
د د د	أَصْبِرُوا	د د د	أَشْبِدُوا
ص ب و	أَصْبَبُ	د د د	أَشْبَادُ
ص ح ب	أَصْبَابُ	د د د	أَشْبَدْتُمْ
ص د ع	فَأَصْدَعُ	د د د	أَشْفِدُوا
ص د ق	أَصْدَقْتُ	ش ه ر	أَشْرَهُ
د د د	أَصْدُقُ	ش ه و	أَشْمَتَ
د د د	فَأَصْدَقُ	ش ي ه	أَشَاءُ
ص ر ر	أَصْرُوا	د د د	أَشْبَاءُ
ص ر ف	سَأَصْرِفُ	ش ي ع	أَشْبَاعَكُمْ
د د د	أَصْرِفُ	د د د	بِأَشْبَاعِهِمْ
د د د	انْصَرَفُوا	ص ب ع	أَصَابِهِمْ
ص غ ر	أَصْغَرُ	ص ب ح	الْإِصْبَاحُ
ص ف ح	فَأَصْفَحُ	د د د	أَصْحُ
د د د	أَصْفَحُوا	د د د	أَصْحَتَ
ص ف د	الْأَصْفَادُ	د د د	أَصْبَحْتُمْ
ص ف و	أَصْفَأْتُمْ	د د د	أَصْبَحُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ص و ب	أَصَابَ	ص ف و	اصطَبُوا
• • •	أَصَابَتْ	• • •	اصطَفَاكَ
• • •	أَصَابَهُمْ	• • •	اصطَفَيْكَ
• • •	أَصَابَهُ	• • •	اصطَفَيْنَا
• • •	أَصَابَكُمْ	ص ل ب	أَصْلَابِكُمْ
• • •	أَيْسَبُ	ص ل ح	أُطْلِعَ
ص و ت	الْأَصْرَاتُ	• • •	أُطْلِعَا
• • •	أَصْوَاتِهِمْ	• • •	أُطْلِعْنَا
ص و ف	أَصْوَابُهَا	• • •	أُطْلِعُوا
ص و م	الْمَصَائِمِ	• • •	أُطْلِعْ
• • •	الْمَصَائِمِينَ	• • •	إِصْلَاحٌ
ص ي د	فَأَصْطَادُوا	• • •	إِصْلَاحًا
ض ح ك	أَضْحَكَ	ص م م	أَصْمَمَهُمْ
ض ر ب	أَضْرَبَ	• • •	الْأَصْمَمَ
• • •	فَأَضْرَبُوا	ص ن ع	أَضْعَ
• • •	أَضْرِبُوهُنَّ	• • •	أَضْطَمَّتْكَ
• • •	أَفْضَرِبُ	ص ن م	أَضْمَامٌ
ض ر ر	أَضْرَطُّهُ	• • •	أَضْمَامِكُمْ

ROOTS OF WORDS

Root	Word	Root	Word
ض و ا	أَضَات	ض ر ر	اضطرب
ض ي ع	أَضَاعُوا	• • •	اضطربتم
• • •	أَضِيعُ	ض ع ف	استضعفوني
ط ر ح	أَطْرَحُوا	• • •	استضعفوا
ط ر ف	أَطْرَافٌ	• • •	أَضْفٌ
ط ع م	أَطْمَمَ	• • •	أَضْمَانًا
• • •	أَطْمَمِمٌ	ض غ ث	أَضْفَاتٌ
• • •	أَطْمَمُوا	ض غ ن	أَضْمَانَكُمْ
• • •	أَطْمَمًا	ض ل ل	أَضَلَّ
• • •	إِطْمَامٌ	• • •	أَضْلَانًا
ط غ و اى	أَطْفَى	• • •	أَضْلَمٌ
• • •	أَطْفَيْتُهُ	• • •	أَضْلَانٌ
ط ف ا	أَطْفَأَهَا	• • •	أَضْلًا
ط ف ل	الْأَطْفَالُ	• • •	أَضْلَى
ط ل ع	أَطْلَعُ	• • •	أَضْلُوا
• • •	أَطْلَمْتُ	• • •	أَضْلُونَا
ط ل ق	أَطْلَقَ	ض م م	أَضْمَمٌ
• • •	فَأَطْلَقُوا	ض و ا	أَضَاءٌ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ط و ع	اسْتَطَمْتُمْ	ط ل ق	انْطَلَقْتُمْ
ط و ع	أَطِيعُوا	ط م س	اطْمَوس
د د د	أَطِيعُونَ	ط م ع	أَطَاعَ
د د د	أَطِيعَنَ	د د د	أَنْطَلِمُونَ
ط ي ر	اطَّيَّرْنَا	ط م ن	اطْمَانَ
ظ ف ر	أَطَّيَّرْتُمْ	د د د	اطْمَأْنَسْتُمْ
ظ ل م	أَظْمَ	د د د	اطْمَأْتُوا
ظ ن ن	أَظَنَّ	ط ه ر	فَاطَّهَّرُوا
ظ ه ر	أَظْهَرَهُ	د د د	أَطْهَرُ
ع ب د	أَعْبَدُ	ط و ر	أَطْرَأُوا
د د د	فَاعْبُدْنِي	ط و ع	أَطَاعَ
د د د	اعْبُدُوا	د د د	أَطَاعُونَا
د د د	فَاعْبُدُونِ	د د د	أَطَعْتُمْ
ع ب ر	فَاعْبُدُوا	د د د	أَطَعْتُمْ
ع ت د	أَعْتَدْتُ	د د د	أَطَعْتُمْ
د د د	أَعْتَدْنَا	د د د	أَطَعْتُمْ
ع ت ل	فَاعْتَلَوْهُ	د د د	أَطَعْتُمْ
ع ث ر	أَعْرَبْنَا	د د د	أَطَعْتُمْ

ROOTS OF WORDS

Root	Word	Root	Word
ع د و	اَعْتَدْنَا	ع ج ب	اَسْتَجِبْنَ
د د د	فَاعْتَدُوا	د د د	اَهْب
د د د	اَعْدَاءُ	د د د	اَهْتَمُّكُمْ
د د د	بِاَعْدَائِكُمْ	ع ج ز	اَهْجَزُ
ع ذ ب	اُعْذِبْهُ	د د د	اَهْجَزَتْ
ع ر ب	الْاَعْرَابُ	ع ج ل	اَهْجَلَكَ
ع ر ج	الْاَعْرَاجُ	د د د	اَهْجَلْتُمْ
ع ر ض	اَعْرَضَ	د د د	اَسْتَجَابَلَهُمْ
د د د	اَعْرَضُوا	د د د	اَسْتَجَابْتُمْ
د د د	اَعْرَضْتُمْ	ع ج م	اَهْجِيئُ
د د د	اِعْرَاضًا	د د د	اَهْجِيئَا
ع ر ف	الْاَعْرَافُ	د د د	الْاَهْجِيئِينَ
د د د	فَاعْرَفْنَا	ع د د	اَعَدَّ
د د د	اَعْرَفُوا	د د د	اَعِدُّوا
ع ر ي	اَهْرَآكَ	د د د	اُعِدَّتْ
ع ز ز	اَعَزَّ	ع د ل	اَعِدُّوْا
د د د	اَعَزَّةٌ	ع د و	اَعْتَدِي
ع ز ل	اَعْدَلْتُوْمُ	د د د	اَعْتَدُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ع ل م	كَالْأَعْلَامِ	ع ز ل	فَاعْتَرُوا
ع ل ن	أَعْلَنَتْ	د د د	فَاعْتَرُونَ
د د د	أَعْلَنْتُمْ	ع ص ر	أَعَصِرُ
ع ل و ا ي	اسْتَعْلَى	د د د	إِعْصَارٌ
د د د	الْأَعْلَى	ع ص م	اغْتَصِمُوا
د د د	الْأَعْلُونَ	د د د	انْتَصِمَ
ع م ر	اسْتَعْمَرْتُمْ	ع ص ي	أَعْيَى
د د د	اعْتَمَرَ	ع ط و	أَعْلَى
ع م ل	أَعْمَالٌ	د د د	أَعْلَانِكَ
د د د	أَعْمَالًا	د د د	أَعْلُوا
د د د	اعْمَلْ	ع ظ م	أَعْظِمُ
د د د	اعْمَلُوا	ع ف و	اعْفُ
ع م م	أَعْمَائِكُمْ	د د د	اعفوا
ع م ي	أَعْيَى	ع ق ب	أَعْيَابِكُمْ
ع ن ب	أَعْيَابٌ	د د د	أَعْيَابِنَا
د د د	أَعْيَابًا	د د د	فَاعْتَبِهِمْ
ع ن ت	لَاَعْنَتَكُمْ	ع ل م	اعْلَمْ
ع ن ق	أَعْيَاقٍ	د د د	اعْلَمُوا

ROOTS OF WORDS

Root	Word	Root	Word
غ ر و	فَأَغْرَيْنَا	ع ن ق	أَعَانَهُمْ
غ س ل	فَأَغْلَبُوا	ع ه د	أَعْبَدُوا
غ ش ي	اسْتَشْفَوُوا	ع و د	أَعِيدُوا
د د د	فَأَغْنَيْنَاهُمْ	ع و ذ	أَعُوذُ
د د د	أَغْنَيْتِ	د د د	أَعِيدَمَا
غ ض ض	أَغْمَضُ	د د د	فَأَسْتَمِعُ
غ ط ش	أَغَطَّشَ	ع و ن	أَعَانَهُ
غ ف ر	اسْتَشْفَرُوا	د د د	فَأَعِينُونِي
د د د	اسْتَعْفِرُوا	د د د	اسْتَعِينُوا
د د د	أَسْتَعْفِرَتْ	ع ي ب	أَعِيْبَا
د د د	اسْتَعْفِرُوا	ع ي ن	أَعِينُ
د د د	أَغْفِرُ	د د د	أَعِينِنَا
د د د	اسْتَعْفِرِي	د د د	أَعِينِي
غ ف ل	أَغْلَبْنَا	ع ي ي	أَفْتَيْنَا
غ ل ظ	أَغْلَطُ	غ د و ا ي	أَعْدُوا
د د د	اسْتَظَلَّ	غ ر ف	أَغْرَفَ
غ ل ل	أَغْلَلْنَا	غ ر ق	أَغْرَقْنَا
غ ن ي	أَغْرَقُوا	د د د	أَغْرَقُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ف ر غ	أَفْرَغَ	غ ن ي	أَغْنَتْ
ف ر ق	فَأَفْرَقَ	د د د	أَغْنَاهُمْ
ف ر ي	أَقْرَى	د د د	اسْتَقْرَأَ
د د د	أَقْرَبَاءَ	د د د	أَغْنِيَهُ
د د د	أَقْرَبِينَ	غ و ث	اسْتَقْنَكَ
د د د	أَقْرَبِينَ	غ و ي	أَغْرَبِينَ
ف ز ر	اسْتَفْرِزْ	د د د	أَفْرِيْنَا
ف س ح	فَأَفْرَحُوا	د د د	فَأَغْرَبْنَاكُمْ
ف س د	أَفْرَدُوا	ف د د	أَفْرَدَهُ
ف ص ح	أَفْرَحَ	د د د	أَفْرَدَهُمْ
ف س م	أَفْرَحَ	ف ت ح	أَفْرَحَ
ف ض ض	أَفْرَضُوا	د د د	اسْتَفْرَضُوا
ف ض أ	أَفْرَضَى	ف ت ي	أَفْرَضَا
و ق ت	أَفْرَضَتْ	د د د	أَفْرَضِي
ف ط ر	أَفْرَطَتْ	د د د	فَأَفْرَطِيْمُ
ف ع ل	أَفْرَلَّ	ف ج ر	فَأَفْرَجَتْ
د د د	أَفْرَلُوا	ف د ي	أَفْرَدَى
ف ل ح	أَفْرَحَ	د د د	أَفْرَدَتْ

ROOTS OF WORDS

Root	Word	Root	Word
ق ت ل	اقتتلوا	ف ل ق	افلق
ق ح م	اقتحم	ف ن ن	افنان
ق د م	الاقدمون	ف و ج	افواجاً
د د د	الاقدام	ف و ز	افوز
د د د	اقداماً	ف و ض	افوض
ق د و	اقديه	ف و ق	افاق
ق ذ ف	اقذفيه	ف و ه	افواهم
ق ر ا	اقرا	ف ي د	افاء
د د د	اقراءوا	ف ي ض	افاض
ق ر ب	اقرب	د د د	افوضوا
د د د	اقربت	د د د	افضم
د د د	اقرب	ق ب ر	اقربة
د د د	الاقربان	ق ب ل	اقبل
د د د	الاقربين	د د د	اذلت
ق ر ر	اقروم	د د د	اقبلنا
د د د	اقرونا	د د د	اقبلوا
د د د	اقترنا	ق ت ل	اقتل
ق ر ف	اقترنوها	د د د	اقتلوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ق ل ل	أَقَلَّتْ	ق س ط	أَقْبَلُوا
د د د	أَقَلَّ	د د د	أَقْبَطُ
ق ل م	أَقْلَامٌ	ق س م	أَقْسَمُ
ق ن ن	أَقْبَى	د د د	أَقْسَمُوا
ق ن ي	أَقْبَى	د د د	أَقْسِمُ
ق و ت	أَقْوَانِهَا	ق ص د	أَقْبِدُ
ق ر ل	أَقْلَى	ق ص ص	فَأَقْصِرْ
د د د	أَقُولُ	ق ص و	الْأَقْمَى
د د د	الْأَقَابِيلُ	ق ص ي	فَأَقْصِ
ق و م	أَقَامَ	د د د	أَقْسُوا
د د د	أَقَامُوا	ق ط ر	أَقْطَارُ
د د د	أَقْتَتِ	ق ط ع	فَأَقْطَعُوا
د د د	أَقْتَمُ	ق ع د	أَقْدُوا
د د د	أَقْمَ	ق ف ل	أَقْسَالًا
د د د	أَقْنِ	ق ل ب	أَقْلِبُ
د د د	أَقِيمُوا	د د د	أَقْلِبُوا
د د د	أَسْتَقَامُوا	د د د	أَقْلِبْ
د د د	أَسْتَقِمُ	ق ل ع	أَقْلِبِي

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ك ي د	أَكْبَدُ	ك س ب	اكتسبوا
ك ي ل	اكتابوا	ك س و	واكتسبوا
ك ي ن	اكتابوا	ك ش ف	اكتف
ل ب ب	الأبواب	ك ف ر	اكتفروا
ل ح د	بالحاد	د د د	اكتفروا
ل ح ف	الحافا	ك ف ل	اكتفينا
ل ح ق	الحقمة	ك ل م	اكتلم
د د د	الحفا	ك م ل	اكتلت
د د د	الحقن	ك م م	الأكام
ل د د	الد	ك م ه	الأكمة
ل د م	الزناة	ك ن ن	أكتنة
د د د	الزمنم	د د د	اكتننا
د د د	الزمنكروها	د د د	اكتنتم
ل ع ن	المنم	ك و ب	اكتوايت
ل خ و	الفوا	ك و د	أكد
ل ف ف	الفنق	ك و ن	أك
د د د	الفقا	د د د	أكن
ل ف ي	الفوا	د د د	أكون

ROOTS OF WORDS

Root	Word	Root	Word
ل ق ي	أَقْبَاةٌ	ل ف ي	أَقْبَاةٌ
ل م س	أَقْبَاةٌ	• • •	أَقْبَاةٌ
ل م	أَقْبَاةٌ	ل ق ب	أَقْبَاةٌ
ل م و	أَقْبَاةٌ	ل ق ط	أَقْبَاةٌ
ل و ح	أَقْبَاةٌ	ل ق م	أَقْبَاةٌ
ل و ن	أَقْبَاةٌ	ل ق ي	أَقْبَاةٌ
• • •	أَقْبَاةٌ	• • •	أَقْبَاةٌ
ل ي س	أَقْبَاةٌ	• • •	أَقْبَاةٌ
• • •	أَقْبَاةٌ	• • •	أَقْبَاةٌ
ل ي ن	أَقْبَاةٌ	• • •	أَقْبَاةٌ
م ت ع	أَقْبَاةٌ	• • •	أَقْبَاةٌ
• • •	أَقْبَاةٌ	• • •	أَقْبَاةٌ
• • •	أَقْبَاةٌ	• • •	أَقْبَاةٌ
• • •	أَقْبَاةٌ	• • •	أَقْبَاةٌ
• • •	أَقْبَاةٌ	• • •	أَقْبَاةٌ
• • •	أَقْبَاةٌ	• • •	أَقْبَاةٌ
• • •	أَقْبَاةٌ	• • •	أَقْبَاةٌ
م ث ل	أَقْبَاةٌ	• • •	أَقْبَاةٌ
• • •	أَقْبَاةٌ	• • •	أَقْبَاةٌ
م ح ن	أَقْبَاةٌ	• • •	أَقْبَاةٌ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
م ش ج	أَمْسَاجٍ	م ح ن	أَمْتَحُونَهُمْ
م ش ي	أَمْشُوا	م د د	أَمْتَكُمُ
م ض ي	أَمْضَى	• • •	أَمْتَدْنَاهُمْ
• • •	أَمْضُوا	• • •	أَمْيُدُونِ
م ط ر	أَمْطَرْنَا	م ر ا	أَمْرًا
• • •	فَأَمْطِرْ	• • •	أَمْرًا
• • •	أَمْطَرْتِ	• • •	أَمْرِي
م ح ي	أَمْعَانُ	• • •	أَمْرًا
م ك ث	أَمْكُوا	• • •	أَمْرًا
م ل ا	أَمْلَأْتِ	• • •	أَمْرًا
م ل ق	إِمْلَأِي	• • •	أَمْرًا
م ل ك	أَمْلِكْ	م ر ر	أَمْرًا
م ل و	أَمْطِي	م س ح	أَمْسُوا
• • •	أَمْبِئِي	م س ك	أَمْسَكَ
م ن ن	فَأَمْنِ	• • •	أَمْسَكَ
م ن ي	أَمْنِي	• • •	فَأَمْسِكُوهُمْ
• • •	أَمَّا	• • •	إِمْسَاكَ
• • •	أَمَانِكُمْ	• • •	أَمْسِكْ

ROOTS OF WORDS

Root	Word	Root	Word
ن ب ت	أَنْبَتُمْ	م ه ل	أَمْهَلْتُمْ
ن ب ذ	فَانِدُ	م و ت	أَمْوَتْ
د د د	أَنْبَتَتْ	د د د	أَمَاتَ
ن ث ر	أَنْبَرَتْ	د د د	أَمَاتَهُ
ن ج و	أَمَانًا	د د د	أَمَاتَا
د د د	أَنْهَكُمْ	د د د	أَمِيْتُ
د د د	أَنْجِنَا	د د د	أَمْوَاتُ
د د د	أَنْجِنَا	م و ل	الْأَمْوَالِ
ن ح ر	وَأَحْرَ	م ي ز	أَمْوَرًا
ن د د	أَنْدَادًا	ن ب أ	أَنْبَتُمْ
د د د	أَنْدِ	د د د	أَنْبَاكَ
د د د	أَنْذَرْتُمْ	د د د	أَنْبِيَهُمْ
د د د	أَنْذَرْنَاكُمْ	د د د	أَنْبِيُونِي
د د د	أَنْذَرُوا	د د د	أَنْبَاءُ
ن ز ل	أَنْزِلُ	د د د	أَنْبِيَاكُمْ
د د د	أَنْزَلْتُ	د د د	الْأَنْبِيَاءَ
د د د	أَنْزَلْنَا	ن ب ت	أَنْبَتَتْ
د د د	أَنْزِلُونِي	د د د	أَنْبَتْنَا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ن ص ر	انصرفت	ن س ب	انساب
• • •	انصروا	ن س ي	انصوم
• • •	انصار	• • •	انسانه
• • •	انصاري	• • •	اناسه
• • •	انصير	ن ش ا	انبا
• • •	انصروا	• • •	انباكم
• • •	استنصره	• • •	انباناً
• • •	فانصير	• • •	انباناه
• • •	استنصروكم	• • •	انباناهن
ن ط ق	انطق	• • •	انفاة
• • •	انطقنا	ن ش ر	انشرنا
ن ظ ر	انظرو	• • •	انشرة
• • •	انظرونا	• • •	فانظروا
• • •	انظروا	ن ش ر	انثروا
• • •	انظرونا	ن ص ب	الانصاب
• • •	فانظروني	ن ص ت	انصتوا
• • •	انظرو	ن ص ح	انصح
• • •	انظروا	ن ص ر	انصرتنا

ROOTS OF WORDS

Root	Word	Root	Word
ن ق ص	أَقْصَرُ	ن ع م	أَنْعَمَ
ن ق ض	أَقْضَى	د د د	أَنْمَتَ
ن ق م	أَنْقَمْنَا	د د د	أَنْمَنَا
د د د	أَنْقَمَ	د د د	الْأَنْعَامُ
ن ك ث	أَنْكَأْنَا	ن ف خ	فَانْفَخَ
ن ك ح	فَانْكَحُوا	د د د	فَانْفَخُوا
د د د	فَانْكَحُوا مِنْهُ	ن ف ذ	فَانْفَذُوا
د د د	أَنْكَحَكَ	ن ف ر	فَانْفَرُوا
د د د	أَنْكَحُوا	ن ف س	الْأَنْفُسِ
ن ك ر	أَنْكَرَ	د د د	أَنْفَسْنَا
ن ك ف	أَسْتَنْكَفُوا	د د د	أَنْفَسِمُ
ن ك ل	أَنْكَلَا	ن ف ق	أَنْفَقَ
ن م ل	الْأَنْمَالِ	د د د	أَنْفَقَتَ
ن ه ر	أَنْهَرَا	د د د	أَنْفَقْتُمْ
ن ه ي	أَنْهَكْتُمْ	د د د	أَنْفَقُوا
د د د	أَنْهَكْنَا	د د د	الْإِنْفَاقِ
د د د	أَنْهَانَا	ن ف ل	الْأَنْفَالِ
د د د	فَانْهَى	ن ق ذ	أَنْفَذَكُمْ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
د د د	أَهْدَيْتُ	ن ه ي	أَنْبَوَا
د د د	أَهْدِيكُمْ	ن و ب	أَنْبَأَ
ز أ د	أَسْتَهْزِئُوا	د د د	أَنْبَأُوا
د د د	أَسْتَهْزِئُ	د د د	أَنْبِئُ
ز ز د	أَهْرَتَ	د د د	أَنْبِئُوا
ش ش د	أَهْرَءُ	د د د	أَهْطُ
ل ل ك	أَهْلَكَ	ه ب ط	أَهْطُوا
د د د	أَهْلَكْتُ	د د د	فَاهِرٌ
د د د	أَهْلَكْنَا	ج ر	وَأَهْرَءُ
د د د	أَهْلَكِي	د د د	وَأَهْرَءُ
د د د	أَهْلِكُوا	د د د	أَهْدِكَ
ل ل ل	أَهْلٌ	د د د	أَهْدِيكَ
د د د	أَهْلَةٌ	د د د	أَهْدِيكُمْ
ر ر د	فَأَهْرَءُ	د د د	أَهْدِي
ن و د	أَهْوَى	د د د	أَهْتَدُوا
د د د	أَهْوَى	د د د	

ROOTS OF WORDS

Root	Word	Root	Word
و ز ر	أَوْزَارَهَا / أ	ه و ي	اشْتَهَرَتْ
و ز ع	أَوْزَعِي	و ب ر	أَوْبَارَهَا
و س ط	أَوْسَطُ	و ت د	الْأَوْتَادِ
و س ق	أَوْسَقَ	و ث ن	الْأَوْثَانِ
و ص ي	رَآوَصَانِي	و ج د	أَجْدُ
و ع ظ	أَوْصَطَبَ	و ج س	أَوْجَسَ
و و د	أَعْطَلَكَ	و ج ف	أَوْجَفَمُ
و ع ي	فَأَوْعَى	و ح ي	أَوْحَى
و و د	يَاوَعِيهِمْ	و و د	أَوْحَيْتُ
و ف ي	أَوْفَى	و و د	أَوْحَيْنَا
و و د	أَوْفَى	و د ي	أَوْدِيَّةٌ
و و د	أَوْفُوا	و ر ث	أَوْرَثَكُمْ
و ق د	أَوْقَدُوا	و و د	أَوْرَثْنَا
و و د	فَأَوْقَدُ	و و د	أَوْرَثْتُمَا
و و د	اشْتَوْقَدَ	و و د	أَوْرَثُوا
و ق ي	أَتَّقَى	و ر د	فَأَوْرَدَمُ
و و د	أَتَّقُوا	و ر ي	فَأَوْرَى
و و د	أَتَّقِينَ	و ز ر	أَوْزَارِ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ی س ر	اَسْتَيْسِرَ	و ق ی	اَتَقِي
ی ق ظ	اَيَقَاطَا	• • •	اَتَقُونَ
ی ق ن	وَاَسْتَيْقِنَتَا	• • •	اَتَقِينَ
ی م ن	الْاِيْمَانِ	• • •	اَلْاَتَقِي
• • •	اِيْمَانِهِمْ	• • •	اَتَقَامُ
• • •	الْاِيْمَانِ	و ك ا	اَوْتَا
ی و م	اَيَّامًا	و ل د	اَلْاَوَّلَاذِ
*	*	و ل ی	اَوَّلًا
		• • •	اَلْاَوَّلِيَّانِ
		• • •	اَوَّلِيَّاتٍ
		• • •	اَوَّلِيَّاكُمْ
		و م ن	اَرَمَنَ
		ی ا س	اَسْتَقْبَسَ
		• • •	اَسْتَقْبَسُوا
		ی د ی	اَبْدِي
		• • •	اَبْدِي
		• • •	اَبْدِيهِمَا
		• • •	اَبْدِيَّتِنَ

الف

ROOTS OF WORDS

Root	Word	Root	Word
أ د ي	تَوَدَّرَا	أ ب ي	تَأَبَّى
أ ذ ي	تَوَدَّرَا	أ ت ي	تَأْتَى / تَأْتِيكُمْ
.	تَوَدَّرُونَ	.	تَأْتِيَانَا / تَأْتِينِي
أ ر ز	تَوَدَّرَ (م)	.	تَأْتِيَانَا
أ س ر	تَأْسِرُونَ	.	تَوَاتُونَ
أ س ي	تَأْسِرُوا	.	تَأْتُونَ / تَأْتُونَنَا
.	تَأْسَسَ	.	تَوَاتِي / تَأْتِينِي
أ ف ك	تَوَاتَكُونُ	أ ث م	تَأْتِينِي
.	تَأْتِكُنَا (ن)	.	تَأْتِيَانَا
أ ك ل	تَأْكُلُونَ	أ ج ر	تَأْجِرُونَ (ن)
.	تَأْكُلُوا	أ خ ذ	تَوَاحِدُوا
.	تَأْكُلُوا	.	تَأْخِذُوا
أ ل م	تَأْلَمُونَ	.	تَأْخِذُوا
أ م ر	تَأْمُرُوا	.	تَأْخِذُونَ
.	تَأْمُرُونَ	.	تَتَخَيَّدُوا
.	تَأْمُرِينَ	.	تَتَخَيَّدُوا
.	تَوَاسَرُوا	.	تَتَخَيَّدُونَ
.	تَوَاسَرُونَ	أ خ ر	تَتَسَاخَرُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ب د ل	تَسْبِدُونَ	أ م ن	تَأْمَنَّا
ب ذ ر	تُبَدَّرُ	• • •	تَأْمَنَ (هـ)
• • •	تَبْدِرُوا	• • •	تَوَمَّنْ
ب د و	تُبَدُّوا	• • •	تَوَمَّنُوا
• • •	تُبَدُّونَ/هَا	• • •	تَوَمَّنُونَ
• • •	تُبَدِّدُ	أ ن س	تَسْتَأْنِسُوا
ب ر •	تُبْرِئُ	أ و ي	تَوَوَّى/تَوَوَّيْدُ
• • •	تَبْرَأُ/تَبْرَأَانَا	أ و ل	تَأْوِيلٌ
• • •	تَبْرَأُوا	• • •	تَأْوِيلًا
ب ر ك	تَبَارَكَ	ب أ س	تَبَسَّمُوا
ب س ط	تَبَسَّطَ (هَا)	ب ش ر	تَبَايَرَوْا
ب س ل	تَبَسَّلَ	ب ت ل	تَبَدَّلَ/تَبَدَّلَا
ب س م	تَبَسَّمَ	ب خ م	تَبَخَّسُوا/تَبَخَّسُوا
ب ص ر	تَبَصَّرَ	ب خ ل	تَبَخَّطُوا
ب غ ي	تَبَيَّنَ/تَبَيَّنَ	ب د ل	تَبَدَّلَ
• • •	تَبَيَّنَ	• • •	تَبَدَّلَ
• • •	تَبَيَّنُوا/تَبَيَّنُوا	• • •	تَبَدَّلَ
ب ق ي	تَبَيَّنَ	• • •	تَبَدَّلُوا

ROOTS OF WORDS

Root	Word	Root	Word
ت ب ع	تَتَّبِعُونَا	ب ل ي	تَبْلَى
• • •	التَّابِعِينَ	ب ن ي	تَبَيَّنَ
• • •	تَبِيحًا	ب و •	تَبَوَّأَ
ت ج ر	تَجَارَةً	• • •	تَبَوَّأُوا
ت ر ب	تُرَابٌ	ب و ا	تَبَوَّأُوا
• • •	التَّرَابِ	ب ي ع	تَبَايَعْتُمْ
ت ر ق	التَّرَاقِي	ب ل و	تَبَلَّوْا
ت ر ك	تَبَرَّكُوا	ب ي ن	تَبَيَّنَ
• • •	تَبَرَّكُونَ	• • •	تَبَيَّنَتْ
• • •	تَبَارَكَ	• • •	تَبَيَّنُوا
• • •	تَبَارَكُوا الْمَيِّتًا	• • •	تَبَيَّنَ
• • •	تَبَارَكِي	• • •	تَبَيَّنَانَا
• • •	تَبَرَّكْ	ت ب ر	تَبَيَّرَ
ت ل ل	تَلَّلَ	ت ب ع	تَبَيَّهًا
ت ل و	تَلَامَا	• • •	تَبَيَّحَ
• • •	تَلَّوْا	• • •	تَبَيَّحَانَّ
• • •	تَلَّيْتِ	• • •	تَبَيَّحِينَ
• • •	تَلَّيْ	• • •	تَبَيَّحُوا/نَّ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ج ز ي	يَجْرُونَ	ت ل و	يَلَارَةٌ
ج س س	وَلَا يَحْسُوا	د د د	التَّالِيَاتِ
ج ع ل	يَجْعَلُ	ت م م	تَمَّتْ
د د د	يَجْعَلُوا	د د د	تَمَامًا
د د د	يَجْعَلُونَ	ت و ر	تَارَةً
ج ف ا	تَنجَانِي	ث ب ت	ثَنِينًا
ج ل ا	يَجْلِي	ث ر ب	تَقْرِيْبٍ
ج م ع	يَجْمَعُوا	ث ق ف	يَتَّقِيَهُمْ
ج ن ب	يَجْنِبُوا	ث و ر	يُنَبِّئُ
ج ه د	يَجَاهِدُونَ	ج ا ر	يَتَجَارَبُوا
ج ه ر	يَجْهَرُ	د د د	يَتَجَارَوْنَ
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	يَجْمَعُ	ج ر م	يَجْرُمُونَ
ح ب ب	يُحِبُّوا	ج ر ي	يَجْرِي
د د د	يُحِبُّونَ	د د د	يَجْرِيَانِ
ح ب ر	يُحْرَوْنَ	ج ز ي	يُحْرَى

ROOTS OF WORDS

Root	Word	Root	Word
ح س س	تَحَسَّبُوا	ح ب س	تَحَسَّبُوا
د د د	تَحَسَّبُوا	ح ب ط	تَحَسَّبُوا
د د د	تَحَسَّبُوا	ح ج ج	تَحَسَّبُوا
ح س ن	تَحَسَّبُوا	ح د ث	تَحَسَّبُوا
ح ش ر	تَحَسَّبُوا	ح ذ ر	تَحَسَّبُوا
ح ص ن	تَحَسَّبُوا	ح ر ث	تَحَسَّبُوا
د د د	تَحَسَّبُوا	ح ر ر	تَحَسَّبُوا
ح ص ي	تَحَسَّبُوا	ح ر ص	تَحَسَّبُوا
د د د	تَحَسَّبُوا	ح ر ك	تَحَسَّبُوا
ح ض ض	تَحَسَّبُوا	ح ر م	تَحَسَّبُوا
ح ك م	تَحَسَّبُوا	د د د	تَحَسَّبُوا
د د د	تَحَسَّبُوا	ح ر ي	تَحَسَّبُوا
ح ل ق	تَحَسَّبُوا	ح ز ن	تَحَسَّبُوا
ح ل ل	تَحَسَّبُوا	د د د	تَحَسَّبُوا
د د د	تَحَسَّبُوا	د د د	تَحَسَّبُوا
د د د	تَحَسَّبُوا	ح س ب	تَحَسَّبُوا
ح م ل	تَحَسَّبُوا	د د د	تَحَسَّبُوا
د د د	تَحَسَّبُوا	ح س د	تَحَسَّبُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
خ ر ج	يَخْرُجُونَ	ح م ل	مُحْمَلُونَ
خ ر ر	يَخْرُجُ	د د د	مُحْمَلْنَا
خ ر ص	يَخْرُصُونَ	ح ن ث	تَحَنَّنَ
خ ز ي	يَخْرُزَانَا	ح و ر	تَحَاوَرَكَا
د د د	يَخْرُزِينَ	ح و ط	تَحَيَّطَ
د د د	يَخْرُزُونَ	د د د	تَحَيَّطُوا
خ س ر	يَخْسِرُوا	ح و ل	تَحْوِيلًا
د د د	يَخْسِرِينَ	ح ي د	تَحِيدُ
خ ش ع	يَخْشَعُونَ	ح ي ي	تَحْيُونَ
خ ش ي	يَخْشَى	د د د	تَحْيِي
د د د	يَخْشَاهُ	د د د	تَحْيَاهُ
د د د	يَخْشَوْنَ	د د د	تَحْيِيهِمْ
د د د	يَخْشُونَ	خ ب ت	تَخْبِتُ
خ ص م	يَخْتَصِمُونَ	خ ر ج	تَخْرُجُ
د د د	يَخْتَصِمُوا	د د د	تَخْرُجُوا
د د د	يَخْتَصِمُ	د د د	تَخْرُجُونَ
خ ض ع	يَخْضَعُونَ	د د د	تَسْتَخْرِجُوا
خ ط ب	يَخْطُبُونَ	د د د	تَسْتَخْرِجُونَ

ROOTS OF WORDS

Root	Word	Root	Word
خ و ف	تَخَاوَنَ	ط ط خ	تَخَطَّطَ
د د د	تَخَاوَى	ط ط ف	فَتَخَطَّفَهُ
د د د	تَخَفَّ	خ ف ت	تَخَاوَتْ
د د د	تَخَوَّضًا	خ ف ف	تَخَيَّفَ
د د د	تَخَوَّيَ	د د د	تَتَخَوَّنَهَا
خ و ن	تَخَوَّنُوا	خ ف ي	تَخَفَى
د د د	تَخَاوَنَ	د د د	تَخَفُوا
خ ي ر	تَخَيَّرُونَ	د د د	تَخَفُونَ
د خ ل	تَدَخَّلُوا	خ ل د	تَخَدُّونَ
د د د	تَدَخَّلَ	خ ل ط	تَخَالَطَرُمُ
د ر س	تَدْرَسُونَ	خ ل ف	تَخَفَّ
د ر ك	تَدْرِكُ	د د د	تَخَفُّونَ
د د د	تَدْرِكُهُ	خ ل ق	تَخَلَّقَ
د د د	تَدَارَكُهُ	د د د	تَخَفُّونَ
د ر ي	تَدْرِي	خ ل و	تَخَلَّتْ
د د د	تَدْرُونَ	خ و ف	تَخَافَ
د ع و	تَدَعُ	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
• • •	فَتَذَكَّرُونَ	• • •	تَدْعُونَ
• • •	سَتَذَكَّرُوهُمْ	• • •	تَدْعُونَنَا
• • •	فَتَذَكَّرَ	• • •	تَدْعُونِي
• • •	تَذَكَّرِي	• • •	تُدْعِي
• • •	تَذَكَّرَ	• • •	تَدْعُونَ
• • •	تَذَكَّرَ	• • •	تَدْعُونَ
• • •	تَذَكَّرُوا	د ل و	تَدْلُوا
• • •	تَذَكَّرُونَ	• • •	فَتَدْلُكُمُ
• • •	وَسَتَذَكَّرُونَ	د م ر	تَدْمُرُوا
ذ ل ل	تَذَلُّوا	• • •	تَذْمِيرًا
• • •	تَذَلُّوا	د و ر	تَدْوُرُوا
ذ ه ب	تَذَهَّبُوا	• • •	تَذِيرَاتِهَا
• • •	تَذَهَّبُوا	د ي ن	تَذَابِنْتُمْ
• • •	تَذَهَّبُونَ	ذ ب ح	تَذَبُّهُوا
ذ ه ل	تَذَلُّوا	د خ ر	تَذَخَّرُونَ
ذ و د	تَذَوَّدَانِ	ذ ر و	تَذَرُّوهُ

ROOTS OF WORDS

Root	Word	Root	Word
ر ج ع	رَجَعُوا	ذ و ق	ذُوقُوا
د د د	رَجَعُوا	ر ا ي	رَأَى
د د د	رَجَعُونَ	د د د	رَأَى
ر ج ف	رَجَفَ	د د د	رَأَى
ر ج م	رَجَمُوا	د د د	رَأَى
ر ج و	رَجَوْا	د د د	رَأَى
د د د	رَجُونَ	د د د	رَأَى
د د د	رَجُوا	د د د	رَأَى
د د د	رَجُوا	د د د	رَأَى
د د د	رَجِي	د د د	رَأَى
ر ح م	رَحِمْنَا	د د د	رَأَى
د د د	رَحِمْنَا	د د د	رَأَى
د د د	رَحِمُونَ	د د د	رَأَى
د د د	رَحِمُوا	د ب ص	رَبَّصْمًا
ر د د	رَدَّ	د د د	رَبَّصْمُونَ
د د د	رَدُّوا	د د د	رَبَّصْمًا
د د د	رَدُّوا	د د د	رَبَّصْمًا
ر د ي	رَدَّى	د د د	رَبَّصْمًا
ر ز ق	رَزَقُوا	ر ت ل	رَزَقُوا
د د د	رَزَقُوا	ر ج ع	رَجَعُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ر ك ن	تَرَكُونَا	ر ض ع	تَسْتَرْضِعُوا
ر م ي	تَرْمِي	ر ض و	فَسْتَرْضِعُ
ر ه ب	تَرْمِيهِمْ	ر ض و	تَرْضَى
ر ه ق	تَرْمِيَهُنَّ	ر ض و	تَرْضَاهُ
ر و ح	تَرْمِيَهُنَّ	ر ض و	تَرْضَوْنَا
ر و د	تَرْمِيَهُنَّ	ر ض و	تَرْضَوْنَ
ر و د	تَرْمِيَهُنَّ	ر ض و	تَرَأَوْا
ر و د	تَرْمِيَهُنَّ	ر ض و	تَرَأَيْتُمْ
ر و د	تَرْمِيَهُنَّ	ر ض و	تَرَأَيْتُمْ
ر و د	تَرْمِيَهُنَّ	ر غ ب	تَرَعِبُونَ
ر و د	تَرْمِيَهُنَّ	ر ف ع	تَرْفَعُ
ر ي ب	تَرْمِيَهُنَّ	ر ف ع	تَرْفَعُوا
ز ر ع	تَرْمِيَهُنَّ	ر ق ب	تَرْقُبُ
ز ر ي	تَرْمِيَهُنَّ	ر ق و	التَّرَاقِي
ز ع م	تَرْمِيَهُنَّ	ر ق ي	تَرْقَى
ز ك و	تَرْمِيَهُنَّ	ر ك ب	تَرَكُّونَ
ز ل ل	تَرْمِيَهُنَّ	ر ك ض	تَرَكُّنُوا
ز ل ل	تَرْمِيَهُنَّ	ر ك ن	تَرَكَّنْ

ROOTS OF WORDS

Root	Word	Root	Word
س ب ح	تَسْبَحُ	ز ه ن	زَهَقَ
د د د	تَسْبِجُونَ	ز و د	زَوَدُوا
د د د	تَسْبِيحَةٌ	ز و ر	زَوَّرُوا
س ب ق	تَسْبِيحٌ	ز و ل	زَوَّلَا
س ت ر	تَسْبِرُونَ	ز ي د	زَيَّدَ
س ج د	تَسْجُدُ	د د د	زَيَّلُوا
د د د	تَسْجُدُوا	د د د	زَادُوا
س ح ر	تَسْحَرُونَ	ز ي غ	زَيَّغَ
س خ ر	تَسْحَرُوا	ز ي ل	زَالَ
د د د	تَسْحَرُونَ	د د د	زَاوُوا
س ر ح	تَسْرَحُونَ	س ا ل	تَسَاءَلُ
د د د	تَسْرَحٌ	د د د	تَسَاءَلِي
س ر ر	تَسْرُرٌ	د د د	تَسَاءَلُوا
د د د	تَسْرُرُونَ	د د د	تَسَاءَلُ
س ر ف	تَسْرِقُوا	د د د	تَسَاءَلُونَ
س ع ي	تَسْتَعِي	د د د	تَسَاءَلُونَ
س ف ك	تَسْفِكُونَ	س م	تَسَامُوا
س ق ط	تَسْقُطُ	س ب ب	تَسَبَّأُوا

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Root	Word	Root	Word
س و ي	سَوَى	س ق ط	سَاطِطٌ
د د د	تَسْوَى	س ق ي	تَسْوَى
س ي ر	تَسْوَى	س ك ن	تَسْكُونٌ
ش ب ه	تَشَابَهَ	د د د	تَسْكَنُ
د د د	تَشَابَهَاتٌ	س ل م	تَسَلَّوْا
ش خ ص	تَشَخَّصَ	د د د	تَسْلِيًا
ش ر ب	تَشْرَبُونَ	د د د	تَسْلِيُونَ
ش ر ك	تَشْرِكُ	س م ع	تَسْمَعُ
د د د	تَشْرِكُوا	د د د	تَسْمَعُوا
د د د	تَشْرِكُونَ	د د د	تَسْمَعُونَ
ش ط ط	تَشْطِطُ	د د د	تَسْمِعُونَ
ش ع ر	تَشْرُونَ	س م و	تَسْمَى
ش ق ق	تَشْقُ	د د د	تَسْمِيَةً
د د د	تَشْقَى	س ن م	تَسْمِيَةً
د د د	تَشْقُونَ	س و م	تَسْمِيَةً
ش ك ر	تَشْكُرُوا	س و د	تَسْوَدُّ
د د د	تَشْكُرُونَ	س و ر	تَسْوَرُوا
ش ك و	تَشْكِيَنَّ	س و م	تَسْمُونَ

ROOTS OF WORDS

Root	Word	Root	Word
ص د ق	تَصَدَّقُوا	ش م ت	تَشْمِيتٌ
د د د	تَصَدَّقَ	ش ه د	تَشَهَّدَ
د د د	تَصَدَّقُوا	د د د	تَشَهَّدُونَ
ص د ي	تَصَدَّقِي	ش ه و	تَشْفِي
د د د	تَصَدَّقِي	د د د	تَشْفِيهِ
ص ر ف	تَصْرِفَ	ش ي ء	تَفَاهَ
د د د	تَصْرِفُونَ	د د د	تَفَاهُونَ
د د د	تَصْرِيفٍ	ش ي ع	تَفِيحٌ
ص ع د	تُصَدِّقُونَ	ص ب ح	تُصَبِّحُ
ص ع ر	تُصَرِّ	د د د	تُصَبِّحُونَ
ص ف ح	تُصَفِّحُوا	د د د	تُصَفِّحُوا
ص ل ح	تُصَلِّحُوا	ص ب ر	تُصَبِّرُ
ص ل و	تُصَلِّ	د د د	تُصَبِّرُونَ
ص ن ع	تُصَنِّعُونَ	د د د	تُصَبِّرُونَ
ص و ب	تُصَيِّبَكَ	ص ح ب	تُصَاحِبِي
د د د	تُصَيِّبُهُمْ	ص د د	تُصَدِّقُونَ
د د د	تُصَيِّبَانَا	د د د	تُصَدِّقُونَا
د د د	تُصَيِّبِينَ	ص د ق	تُصَدِّقِي

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Root	Word	Root	Word
ط ل ع	تَطْعُ	ص و ب	تَصَبُّوا
د د د	تَطَّلِحُ	ص و م	تَصَوَّمُوا
ط م ن	تَطْمِينٌ	ص ي ر	تَصَيَّرُ
ط ه ر	تَطْهِرُ	ض ح ك	تَضْحَكُونَ
د د د	تَطْهَرُونَ	ض ح و	تَضْحَى
د د د	تَطْهَرُوهُمْ	ض ر ب	تَضْرِبُوا
ط و ع	تَطْعُ	ض ر ر	تَضْرِبُونَ
د د د	تَطْعِمَهَا	د د د	تَضَارَّ
د د د	تَطْعِمُوا	د د د	تَضَارَوْا
د د د	تَطْعِمُوهُ	ض ر ع	تَضَرَّعًا
د د د	تَطَّلَعُ	د د د	تَضَرَّعُوا
د د د	تَتَطَّلِعُ	ض ل ل	تَضَلَّلِي
د د د	تَتَطَّلِعُ	د د د	تَضَلَّ
د د د	تَتَطَّلِعُ	د د د	تَضَلُّوا
د د د	تَتَطَّلِعُوا	ط ر د	تَطْرُدُ
د د د	تَتَطَّلِعُونَ	د د د	تَطْرُدُهُمْ
ط و ل	تَطَاوَلَ	ط ع م	تَطْعَمُونَ
ط ي ر	تَطْرَبْنَا	ط غ و ا ي	تَطْرَبُوا

ROOTS OF WORDS

Root	Word	Root	Word
ع ج ل	تَعَجَّلَ	ظ ل م	تَظَلَّمَ
• • •	تَعَجَّلُوا	• • •	تَظَلَّبُوا
• • •	تَتَعَجَّلُونَ	• • •	تَظَلَّبُوا
• • •	تَتَعَجَّلُونَ	ظ م •	تَظَلَّمَا
• • •	تَتَعَجَّلُونَهُ	ظ ن ن	تَظَلَّنَ
• • ع	تَعَدَّوْنَ	• • •	تَظَلَّنُوا
• • •	تَعَدَّوْا	ظ ه ر	تَظَاهَرُوا
• • •	تَتَعَدَّوْنَهَا	• • •	تُظَاهِرُونَ
• • ع	تَعَدَّوْا	• • •	تَظَاهَرَا
• • •	تَعَدَّوْا	ع ب ث	تَعَبُّونَ
• • ع	تَعَدَّوْا	ع ب د	تَعَبَّدُوا
• • •	تَتَعَدَّوْنَهَا	• • •	تَعَبَّدُوا
• • •	تَعَدَّوْا	• • •	تَعَبَّدُوا
• • •	تَعَدَّوْا	ع ب ر	تَعَبَّرُوا
• • ع	تَعَدَّبَ	ع ث أ	تَعَثَّوْا
• • •	تَعَدَّبَهُمْ	ع ج ب	تَعَجَّبَ
• • ع	تَعَدَّرُوا	• • •	تَعَجَّرُوا
• • ع	تَعَرَّجَ	• • •	تَعَجَّجَكَ

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Root	Word	Root	Word
ع ل م	تَعَلَّمُوا	ع ر ض	تُعْرَضُونَ
، ، ،	تَعَلَّمُوا	، ، ،	تُعْرَضُونَ
، ، ،	فَتَعَلَّمُونَ	، ، ،	تُعْرَضُونَ
، ، ،	تَعَلَّمِينَ	، ، ،	تُعْرَضُوا
، ، ،	تَعَلَّمُونَ	ع ر ف	تُعْرَفُونَ
ع ل ن	تَعَلَّمُونَ	، ، ،	فَتُعْرَفُونَهَا
ع ل و اى	تَعَلَّمُوا	، ، ،	تُعْرَفُهُمْ
، ، ،	تَعَلَّمُوا	ع ز ر	تُعْرَضُونَ
، ، ،	فَتَعَلَّمِينَ	ع ز ز	تُعَزُّونَ
، ، ،	تَعَالَى	ع ز م	تُعَزِّمُوا
ع م د	تَعَمَّقَتْ	ع س ر	تُعَاثِرُهُمْ
ع م ل	تَعَمَّلُوا	ع ض ل	تُعَضِّلُونَهُمْ
، ، ،	تَعَمَّلُونَ	ع ط و	فَتَعَاطَلُوا
ع و د	تَعَوَّدُوا	ع ف ف	التَّعَفُّفِ
، ، ،	تَعَوَّدُونَ	ع ف و	تُعَفِّفُوا
ع و ل	تَعَوَّلُوا	ع ق ل	تُعَقِّلُونَ
ع و ن	تَعَاوَنُوا	ع ل م	تُعَلِّمُوا
خ ب ن	التَّعَابِنِ	، ، ،	تُعَلِّمَهَا

ROOTS OF WORDS

Root	Word	Root	Word
غ ي ظ	تَغَيَّبًا	غ ر ب	تَغَرَّبَ
ف ت ا	تَفَرَّأَ	غ ر ر	تَغَرَّرَكُمْ
ف ت ح	تَفَرَّحَ	غ س ل	تَغَسَّلُوا
د د د	تَسْتَفْرِحُوا	غ ش ي	تَشَّاهَا
ف ت ي	تَسْتَفْتِي	د د د	تَشَّى
د د د	تَسْتَفْتِيَانِ	غ ف ر	تَغْفِرُ
ف ج ر	تَفْجِرُوا	د د د	تَغْفِرُوا
د د د	تُفَجِّرُ	د د د	تَسْتَغْفِرُ
ف خ ر	تَفَاخَرُوا	د د د	تَسْتَغْفِرُونَ
ف د ي	تَفَادَوْهُمْ	غ ف ل	تَغْفَلُونَ
ف ر ح	تَفَرَّحَ	غ ل ب	تَغْلِبُونَ
د د د	تَفَرَّحُوا	د د د	تَسْتَلْبِثُونَ
د د د	تَفَرَّحُونَ	غ ل و	تَغْلُوا
ف ر ر	تَفَرُّونَ	غ م ض	تُغْمِضُوا
ف ر ض	تَفَرَّضُوا	غ ن ي	تَغْنَى
ف ر ق	تَفَرَّقَ	د د د	تَغْنَى
د د د	تَفَرَّقُوا	غ و ث	تَسْتَفِيضُونَ
د د د	تَفَرَّقُوا	غ ي ض	تَغِيضُ

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Root	Word	Root	Word
ف ل ح	تَفَلَّحُوا	ف ر ي	تَفَرَّوْنَ
• • •	تَفَلَّحُونَ	• • •	تَفَرُّوا
ف ن د	تَفَنَّدُونَ	ف س ح	تَفَسَّحُوا
ف و ت	تَفَاوَّتْ	ف س د	تَفَسَّدُوا
ف و ر	تَفَوَّرُوا	ف س ق	تَفَسَّقُوا
ف ي ء	تَفَيَّأَ	ف س ل	تَفَسَّلَ
ف ي ض	تَفَضَّضَ	• • •	تَفَضَّلَ
• • •	تَفَضَّلُوا	ف ض ح	تَفَضَّحُوا
ق ب ل	تَقَبَّلَ	ف ض ل	تَفَضَّلَ
• • •	تَقَبَّلُوا	ف ع ل	تَفَعَّلَ
ق ت ل	تَقَتَّلُوا	• • •	تَفَعَّلُوا
• • •	تَقَلَّلُوا	• • •	تَفَعَّلُونَ
• • •	تَقَلَّلُونَ	ف ق د	تَفَقَّدَ
• • •	تَقَاتَلُوا	• • •	تَفَقَّدُونَ
• • •	تَقَاتَلُوا	• • •	تَفَقَّهُوا
• • •	تَفَقَّهُوا	ف ق •	تَفَقَّهُوا
• • •	تَفَقَّهُوا	ف ك ر	تَفَكَّرُوا
• • •	تَفَكَّرُوا	• • •	تَفَكَّرُونَ
• • •	تَفَكَّرُوا	ف ك •	تَفَكَّرُوا

ROOTS OF WORDS

Root	Word	Root	Word
ق ط ع	تَقَطَّوْنَ	ق د ر	تَقَدَّرُوا
د د د	تَقَطَّرُوا	د د د	تَقَدَّرُوا
د د د	تَقَطَّعَ	ق د م	تَقَدَّمَ
د د د	تَقَطَّعَتْ	د د د	تَقَدَّمُوا
ق ع د	تَقَدَّدَ	د د د	تَقَدَّدُوا
د د د	تَقَدَّدُوا	ق ر ب	تَقَرَّبَا
ق ف و	تَقَفَّ	د د د	تَقَرَّبُوا
ق ل ب	تَقَلَّبُوا	د د د	تَقَرَّبُوا
د د د	تَقَلَّبَ	د د د	تَقَرَّبُوا
د د د	تَقَلَّبَ	ق ر ر	تَقَرَّرَ
د د د	تَقَلَّبُوا	ق س ط	تَقَسَّطُوا
ق ن ط	تَقَطَّرُوا	ق س م	تَقَسَّمُوا
ق ه ر	تَقَهَّرَ	د د د	تَقَاتُوا
ق و ل	تَقَلَّ	د د د	تَقَاتُوا
د د د	تَقَوْلَ	ق ش ع ر	تَقَشَّرَ
د د د	تَقَوْلَانِ	ق ص ر	تَقَصَّرُوا
د د د	تَقَوْلُوا	ق ص ص	تَقَصَّصَ
د د د	تَقَوْلُونَ	ق ض ي	تَقَضَّى

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Root	Word	Root	Word
ك ر ه	تَكْرَهُ	ق و م	تَقَمُّ
ك س ب	تَكْسِبُ	د د د	تَقْوَمُ
د د د	تَكْسِبُونَ	د د د	تَقْوَمُوا
ك ف ر	تَكْفُرُ	د د د	تَقْوَمُوا
د د د	تَكْفُرُوا	د د د	تَقْوَمُوا
د د د	تَكْفُرُونَ	ك ب ر	تَكْتَبِرُ
ك ل ف	تَكْتَلِفُ	د د د	تَكْتَكْبِرُونَ
ك ل م	تَكْتَلِمُ	د د د	تَكْتَلِمُوا
د د د	تَكْتَلِمَانَا	ك ت ب	تَكْتَبُونَ
د د د	تَكْتَلِمَانَا	ك ت م	تَكْتُمُونَ
د د د	تَكْتُمُونَ	د د د	تَكْتُمُوا
ك ن ر	تَكْتُمُونَ	د د د	تَكْتُمُونَ
ك ن ن	تَكْتُمُونَ	ك ذ ب	تَكْتُمُونَ
ك ر ن	تَكْتُمُونَ	د د د	تَكْتُمُونَ
د د د	تَكْتُمُونَ	د د د	تَكْتُمُونَ
د د د	تَكْتُمُونَ	د د د	تَكْتُمُونَ
د د د	تَكْتُمُونَ	ك ر م	تَكْتُمُونَ
د د د	تَكْتُمُونَ	ك ر ه	تَكْتُمُونَ

ROOTS OF WORDS

Root	Word	Root	Word
ل م ذ	تَلَوُّوا	ك و ن	تَكُونُوا
ل ه و	تَلِيمٌ	د د د	تَكَوِّنُونَ
د د د	تَلِيمِهِمْ	ك و ي	تَكُونِي
د د د	تَلَيْتُ	ل ب ث	تَلَيُّوا
ل ر م	تَلَوُّونِي	ل ب س	تَلَيُّونَهَا
ل و ي	تَلَوُّوا	د د د	تَلَيُّوا
د د د	تَلَوُّونَ	ل ذ ذ	تَلَذُّوا
ل ي ن	تَلَيْنٌ	ل ظ ي	تَلَيُّوا
م ت ع	تَمَتُّونَ	ل ف ح	تَلَفُّوا
د د د	تَمَتُّوا	ل ق ف	تَلَفُّوا
د د د	تَمَتُّوا	ل ق ي	تَلَفُّوا
م ث ل	تَمَلُّوا	د د د	تَلَفُّونَ
د د د	التَّمَائِلُ	د د د	تَلَفُّوا
م ر ح	تَمَرُّونَ	د د د	تَلَفُّوا
م ر ر	تَمَرُّوا	د د د	تَلَفُّوا
د د د	تَمَرُّونَ	د د د	تَلَفُّوا
م و ي	تَمَارٌ	د د د	تَلَفُّوا
د د د	تَمَارُونَ	د د د	التَّلَافِي

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Root	Word	Root	Word
م ن ن	نَمَّاءٌ	م ر ي	نَمَّارِي
د د د	نَمَّوْا	د د د	نَمَّوْنَ
م ن ي	نَمَّوْنَ	د د د	نَمَّوْنَ
د د د	نَمَّوْا	م س س	نَمَّوْا
د د د	نَمَّوْا	د د د	نَمَّوْا
د د د	نَمَّوْا	د د د	نَمَّوْا
د د د	نَمَّوْا	م س ك	نَمَّوْا
م ه د	نَمَّوْا	د د د	نَمَّوْا
م و ن	نَمَّوْا	م س ي	نَمَّوْا
د د د	نَمَّوْا	م ش ي	نَمَّوْا
د د د	نَمَّوْا	د د د	نَمَّوْا
د د د	نَمَّوْا	د د د	نَمَّوْا
م و ر	نَمَّوْا	م ك ر	نَمَّوْا
م ي د	نَمَّوْا	م ل ك	نَمَّوْا
م ي ز	نَمَّوْا	د د د	نَمَّوْا
م ي ل	نَمَّوْا	م ل ي	نَمَّوْا
ن ه ا	نَمَّوْا	م ن ح	نَمَّوْا
ن ب ن	نَمَّوْا	م ن ن	نَمَّوْا

ROOTS OF WORDS

Root	Word	Root	Word
ن س ي	تَسَّ	ن ب ت	تَبَّ
د د د	تَسَّى	ن ب ز	تَبَّزَا
د د د	تَسَّوْ	ن ج و	تَجَّوْ
د د د	تَسَّوْنَ	د د د	تَجَّوْ
ن ث ر	تَثَّرُوْنَ	د د د	تَجَّوْ
ن ص ر	تَصَّرُوا	د د د	تَجَّوْ
د د د	تَصَّرُوهُ	ن ح ت	تَحَّتُوْنَ
د د د	تَصَّرُوْنَ	ن د د	تَدَّ
د د د	تَاصَّرُوْا	د د د	تَدَّوْا
د د د	تَنَصَّرَانِ	ن ذ ر	تَذَّرُوْا
ن ط ق	تَطَّقُوْنَ	ن ز ح	تَزَّحُّوْا
ن ظ ر	تَنَظَّرُوْا	د د د	تَزَّعَّمُوْا
د د د	تَنَظَّرُوْنَ	د د د	تَزَّعَّمُوْا
ن ف خ	تَفَخَّ	ن ر ل	تَرَّلَّ
ن ف د	تَفَدَّ	د د د	تَرَّلَّ
ن ف ذ	تَفَذَّوْا	د د د	تَرَّلَّ
د د د	تَفَذَّرُوْنَ	د د د	تَرَّلَّ
ن ف ر	تَفَرَّرُوا	د د د	تَرَّلَّ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
د د د	تَدْرُسُ	ن ف س	تَنْفَسُ
ن ه ي	تَدْرِي	ن ف ع	تَنْفَعُ
د د د	تَدْرُونَ	د د د	تَنْفَعُكُمْ
د د د	تَدْرُسُوا	د د د	تَنْفَعُكُمْ
د د د	تَدْرُسُوا	ن ف ق	تَنْفَعُوا
ن و ش	التَّاسُّوسُ	د د د	تَنْفَعُونَ
ن ي ل	تَنَالَهُ	ن ق ذ	تَنْقِذُ
د د د	تَنَالُوا	ن ق ص	تَنْقِصُ
ج د	تَنْجِذُ	د د د	تَنْقِصُوا
ج ر	تَنْجِرُونَ	ن ق ض	تَنْقِضُوا
د د د	تَنْجِرُوا	ن ق م	تَنْقِمْ
د د د	تَنْجِزُوا	د د د	تَنْقِضُونَ
د د د	تَنْجِذِي	ن ك ح	تَنْكِحُ
د د د	تَنْجِذِي	د د د	تَنْكِحُوا
د د د	تَنْجِذُونَ	د د د	تَنْكِحُونَهُنَّ
د د د	تَنْجِذِي	ن ك ر	تَنْكِرُونَ
د د د	تَنْجِزُونَ	ن ك ص	تَنْكِصُونَ
ز ا	تَنْزِيلُ	ن ك ل	تَنْكِلُ
ز ز	تَنْزِيلُ	ن ه ر	تَنْزِرُ
ل ك	التَّنْزِيلُ		

ROOTS OF WORDS

Root	Word	Root	Word
و ص ف	تَصِفُ	ه ر ي	هَوَى
د د د	تَصِفُونَ	و ت ر	تَنَزَّى
و ص ل	تَحِيلُ	و ج د	تَجَمَّدُ
و ص ي	تَوَصَّيْتُ	د د د	تَجَمَّدُوا
د د د	تَوَصَّوْنَ	د د د	تَتَجَمَّدُونَ
د د د	تَوَاصَرُوا	د د د	تَجَدَّدُوا
و ض ع	تَضَعُ	و ج ل	تَوَجَّلَ
د د د	تَضَعُوا	و ج ه	تَوَجَّهَ
د د د	تَضَعُونَ	و د د	تَوَدَّ
و ط أ	تَطْرُقُهَا	د د د	تَوَدَّدُونَ
د د د	تَطْرُقُهُمْ	و ذ ر	تَذَلَّ
و ع د	تَعِدُّنَا	د د د	تَذَلَّنَ
د د د	تَوَعِدُونَ	د د د	تَذَلَّعَ
د د د	تَوَاعِدُهُمْ	د د د	تَذَلَّوْنَ
د د د	تَوَاعِدْتُمْ	و ر ث	تَرَوُّوا
و ع ي	تَعِيْبَانَا	و ر ي	تَوَارَتْ
و ف ق	تَوَفَّقَا	د د د	تَوَرَّوْنَ
د د د	تَوَفَّقِي	و ز ر	تَزَرَّوْا
و ف ي	تَوَفَّيْتُ	و س و س	تَوَسَّوْسُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
و ك ل	تَوَكَّلْتُ	و ف ي	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 ي	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	ر ق د	تَوَفَّيْذُونَ
د د د	تَوَلَّوْا	ر ق ر	تَوَفَّرُوهُ
د د د	تَوَلَّيْنِي	ر ق ع	تَوَفَّعَ
د د د	تَوَلَّوْا	ر ق ي	تَوَفَّاهَا
د د د	تَوَلَّى	د د د	تَوَفَّيْكُمْ
ر ن ي	تَوَلَّى	د د د	تَوَفَّاهُمْ
ر ه ن	تَوَلَّاهَا	د د د	تَوَفَّاهُمْ
ي ا س	تَوَلَّاهُمْ	د د د	تَوَفَّاهَا
ي س ر	تَوَلَّاهُمْ	د د د	تَوَفَّاهَا
ي ق ن	تَوَلَّاهُمْ	د د د	تَوَفَّاهَا
ي م م	تَوَلَّاهُمْ	و ك د	تَوَكَّلْ بِهَا

إليه



ROOTS OF WORDS

Root	Word	Root	Word
أ د ي	يُودِّ	أ ب ي	يَأْتِي
أ ذ ن	يَأْتِي	أ و ل	يَأْتِي
د د د	يَسْتَأْذِنُ	أ ت ي	يَأْتِي
د د د	يَسْتَأْذِنُونَ	د د د	يَأْتِي
أ ذ ي	يُؤْذِنُ	د د د	يَأْتِي
د د د	يُؤْذِي	د د د	يَأْتِي
ب ت ك	أَفَلَا يَتَكَنَّنُ	د د د	يَأْتِي
أ ف ك	يُؤْمِنُونَ	د د د	يَأْتِي
أ ك ل	يَأْكُلُ	د د د	يَأْتِي
د د د	يَأْكُلَانِ	د د د	يَأْتِي
د د د	يَأْكُلْنَ	د د د	يَأْتِي
د د د	يَأْكُلُوا	أ ث ر	يَأْتِي
د د د	يَأْكُلُونَ	أ خ ذ	يَأْتِي
أ ل ف	يُولِّفُ	د د د	يَأْتِي
أ ل م	يَأْمُرُونَ	د د د	يَأْتِي
أ م ر	يَأْمُرُونَ	أ خ ر	يَأْتِي
د د د	يَأْمُرُونَ	د د د	يَأْتِي
د د د	يَأْمُرُونَ	د د د	يَأْتِي

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ب د و	يُدِينُ	أ م ن	يَأْمُرُ
ب س ط	يُدْمِطُ	د د د	يَأْمُرُوا
د د د	يُدْطُوا	د د د	يُؤْمِنُ
ب ش ر	يُدْبِرُ	د د د	يُؤْمِنُوا
د د د	يُدْبِرُونَ	د د د	يُؤْمِنُونَ
ب ص ر	يُصَوِّرُونَ (م)	أ ن ي	يَأْنِي
د د د	يُصَيِّرُ	أ ي د	يُؤَيِّدُ
د د د	يُصَيِّرُونَ	ب ح ث	يُحِثُّ
ب ط ش	يُطِشُّ	ب خ س	يُحَسُّ
د د د	يُطِشُونَ	د د د	يُحَسُونَ
ب ط ل	يُطِيلُ (سَيِّطِلُهُ)	ب خ ل	يُحِلُّ
ب ع ث	يُعَثُّ	د د د	يُحَلُونَ
د د د	يُعَثُونَ	ب د ل	يُدَلُّ
ب غ ي	يُغَيِّرُونَ	د د د	يُدِّ (لَنَا)
د د د	يُغَيِّرَانِ	د د د	يُدِّ (لَنَا)
د د د	يُدْبِغُ	د د د	يُدْبِلُ
د د د	يُدْبِغُونَ	ب د و	يُدِّ (هَا)
د د د	يُدْبِغِي	د د د	يُدِّ (وَهُنَّ)

ROOTS OF WORDS

Root	Word	Root	Word
ت ب ع	يَبْعَهَا	ب ق ي	يَبْقَى
• • •	يَبْعُ	ب ك ي	يَبْكُونُ
• • •	يَبْعُونَ	ب ل غ	يَبْلَغُوا / يَبْلَغَانِ
• • •	يَبْعُونَ	• • •	يَبْلُغْنَ
ت ل و	يَبْلُوهُ / يَبْلُوْنَ	• • •	يَبْلُغُوا
• • •	يَبْلَى	ب ل ي	يَبْلُوهُ (كَمْ)
• • •	يَبْلُونَ	• • •	يَبْلَى
ت م م	يَبْتِمُ	ب و أ	يَبْتَوُا
• ت ي •	يَبْتُونَ	ب ي ت	يَبْتُونَ
ت ب ت	يَبْتَتُ	• • •	يَبْتُونَ
• • •	يَبْتَتُ	ب ي ع	يَبْتَعُكُمْ
ت خ ن	يَبْتَحِنُ	• • •	يَبْتَحِنُ
ت ق ف	يَبْتَقِوْكُمْ	• • •	يَبْتَأْمِنُونَ
ت ن ي	يَبْتَلُونَ	• • •	يَبْتَأْمِنُونَكَ
• • •	يَبْتَلُونَ	ب ي ن	يَبْتَلُونَ
ج أ ر	يَبْتَأْرُونَ	• • •	يَبْتَلُونَ
• • •	يَبْتَأْرُونَ	• • •	يَبْتَلُونَ
ج ب ي	يَبْتَجِي	• • •	يَبْتَجِي
• • •	يَبْتَجِي	ت ب ر	يَبْتَدِرُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ح م ج	يَجْمَعُونَ	ج ب ي	بِجْتِيكَ
ع م ج	يَجْمَعُ	ج ح د	يَجْحَدُ
د د د	يَجْمَعُونَ	د د د	يَجْحَدُونَ
ج ن ب	يَجْتَنِبُهَا	ج د ل	يَجَادِلُ
د د د	يَجْتَنِبُونَ	د د د	يَجَادِلُونَ
د د د	يَتَجَنَّبُهَا	ج ر ر	يَجْرُوهُ
ج ه د	يَجَاهِدُ	ج ر ع	يَجْرَعُهُ
د د د	يَجَاهِدُوا	ج ر م	يَجْرِمُكُمْ
د د د	يَجَاهِدُونَ	ج ر ي	يَجْرِي
ج ه ل	يَجْمَلُونَ	ج ز ي	يَجْرِي
ج و ب	يَجِيبُ	د د د	يَجْزِيهِمْ
د د د	يَجِيبُ	د د د	يَجْرِي
د د د	يَسْتَجِيبُوا	د د د	يَجْرَاهُ
د د د	يَسْتَجِيبُ	د د د	يَجْرُونَ
د د د	يَسْتَجِيبُونَ	ج ع ل	يَجْمَلُ
ج و ر	يَجَاوِرُونَكَ	د د د	يَجْمَلُونَ
د د د	يَجْرِمُكُمْ	د د د	يَجْمَلُوهُ
د د د	يَجِيرُ	ج ل أ	يَجْلِبُهَا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ح ل ل	يَجْلُوا	ح ش ر	يَحْشُرُونَ
د د د	يُجْلِزُونَهُ	ح ض ر	يَحْضُرُونَ
ح م د	يُحْمَدُونَ	ح ض ض	يَحْضُضُ
ح م ل	يُحْمِلُونَ	ح ط م	يَحْمِلُنكُمْ
د د د	يَحْمِلُونَ	ح ف ظ	يَحْفَظُونَ
د د د	يَحْمِلُهَا	د د د	يَحْفَظُوا
د د د	يَحْمِلُوا مَا	د د د	يَحْفَظُونَ
د د د	يَحْمِلُونَ	ح ف ي	يُحْفِكُمْ
ح و ي	يَحْيَى	ح ف ق	يَحْيِقَ
ح و ر	يَحْيُونَ	ح ك م	يَحْكُمُونَ
د د د	يَحْيَاوَرُهُ	د د د	يَحْكُمَانِ
ح و ط	يَحْيَطُونَ	د د د	يَحْكُمُونَ
د د د	يَحْيَطُونَ	د د د	يَحْكُمُونَ
د د د	يَحْيَاطُ	د د د	يَنْحَاكُوا
ح و ل	يَحْوِلُونَ	ح ل ف	يَحْوِلُونَ
ح ي ض	يَحْيِضُونَ	ح ل ل	يَحْيَلُونَ
ح ي ف	يَحْيِفُونَ	د د د	يَحْيَلُونَ
ح ي ق	يَحْيِقُونَ	د د د	يَحْيَلُونَ

ROOTS OF WORDS

Root	Word	Root	Word
خ ر ج	يَخْرُجَانِمُ	ح ي ي	يَخْرُجَانِمُ
• • •	يَخْرُجَانِكَا	• • •	يَخْرُجَانِكَا
• • •	يَسْتَخْرِجَانِمُ	• • •	يَسْتَخْرِجَانِمُ
خ ر ر	يَخْرُجَانِمُ	• • •	يَخْرُجَانِمُ
• • •	يَخْرُجَانِمُ	• • •	يَخْرُجَانِمُ
خ ر ص	يَخْرُجَانِمُ	• • •	يَخْرُجَانِمُ
خ ز ي	يَخْرُجَانِمُ	• • •	يَخْرُجَانِمُ
• • •	يَخْرُجَانِمُ	• • •	يَخْرُجَانِمُ
• • •	يَخْرُجَانِمُ	• • •	يَخْرُجَانِمُ
• • •	يَخْرُجَانِمُ	• • •	يَخْرُجَانِمُ
خ م ر	يَخْرُجَانِمُ	• • •	يَخْرُجَانِمُ
• • •	يَخْرُجَانِمُ	• • •	يَخْرُجَانِمُ
خ م ف	يَخْرُجَانِمُ	خ ذ ل	يَخْرُجَانِمُ
خ م ي	يَخْرُجَانِمُ	خ ر ب	يَخْرُجَانِمُ
• • •	يَخْرُجَانِمُ	خ ر ج	يَخْرُجَانِمُ
• • •	يَخْرُجَانِمُ	• • •	يَخْرُجَانِمُ
• • •	يَخْرُجَانِمُ	• • •	يَخْرُجَانِمُ
• • •	يَخْرُجَانِمُ	• • •	يَخْرُجَانِمُ
خ ص ص	يَخْرُجَانِمُ	• • •	يَخْرُجَانِمُ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
خ ل ف	بَسَّطْتُمْ	خ ص ف	بِخِصْفَانِ
د د د	بَسَّطْنَاكُمْ	خ ص م	بِخِصْمُونَ
خ ل ق	بَسَّطُوا	د د د	بِخِصْمُونَ
د د د	بَسَّطُوا	خ ط ف	بِخِصْفُ
د د د	بَسَّطُونَ	د د د	بِخِصْمِكُمْ
خ ل و	بَسَّطُوا	د د د	بِخِصْفُ
خ و ض	بَسَّطُوا	خ ف ن	بِخِصْفَاتُونَ
د د د	بَسَّطُونَ	خ ف ف	بِخِصْفَ
خ و ف	بَسَّطُوا	د د د	بِخِصْفِكَ
د د د	بَسَّطُوا	خ ف ي	بِخِصْفِ
د د د	بَسَّطُوا	د د د	بِخِصْفُونَ
د د د	بَسَّطُونَ	د د د	بِخِصْفِينَ
د د د	بَسَّطُونَ	د د د	بِخِصْفُونَ
د د د	بَسَّطُونَكَ	خ ل د	بِخِصْفًا
خ و ن	بَسَّطُونَ	خ ل ف	بِخِصْفُونَ
خ ي ر	بَسَّطُوا	د د د	بِخِصْفُ
د د د	بَسَّطُونَ	د د د	بِخِصْفُوا
خ ي ل	بَسَّطُوا	د د د	بِخِصْفُونَ

ROOTS OF WORDS

Root	Word	Root	Word
د ع ر	يَدْعُ	د ب ر	يَدْبُرُو
• • •	يَدْعَا	• • •	يَدْبُرُونَ
• • •	يَدْعُوا	• • •	يَدْبُرُوا
• • •	يَدْعُونَ	د خ ل	يَدْخُلُونَ
• • •	يَدْعُوْنَا	• • •	يَدْخُلُهَا
• • •	يَدْعُوْنِي	• • •	يَدْخُلُ
• • •	يَدْعُوْكَ	• • •	يَدْخُلُهُ
• • •	يَدْعِي	• • •	يَدْخُلُ
• • •	يَدْعُونَ	د ر ا	يَدْرَأُ
د ف ع	يَدْفَعُ	• • •	يَدْرُونَ
د م ن	يَدْفَعُهُ	د ر س	يَدْرُسُونَا
د ي ن	يَدْفَعُونَ	د ر ك	يَدْرِسُكُمْ
ذ ب ح	يَذْبَحُونَ	• • •	يَذْرِكُهُ
• • •	يَذْبَحُ	• • •	يَذْرِكُ
ذ ر ا	يَذَرُوكُمْ	د ر ي	يَذْرِبُكُمْ
ذ ك ر	يَذْكُرُ	د س س	يَذْسُ
• • •	يَذْكُرْكُمْ	د ع ع	يَدْعُ
• • •	يَذْكُرُوا	• • •	يَدْعُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ر أ ي	يُرَوِّا	ذ ك ر	يَذْكُرُونَ
• • •	يُرَوِّونَ	• • •	يَذْكُرُوهُ
• • •	يُرِيكُمُ	• • •	يَتَذَكَّرُ
• • •	يُرَاقِبُونَ	• • •	يَتَذَكَّرُونَ
• • •	يُرِيكُمُوهُمْ	• • •	يَذْكُرُهُمْ
ر ب ص	يَبْرِصُونَ	• • •	يَذْكُرُونَهُ
• • •	يَبْرِصِينَ	ذ ه ب	يَذْكُرُونَ
• • •	يَبْرِصُونَ	• • •	يَذْهَبُ
• • •	يَبْرِصُونَ	• • •	يَذْهَبَانِ
ر ب و	يُرَوِّوا	• • •	يَذْهَبُوا
• • •	يُرِي	• • •	يَذْهَبِينَ
ر ت ع	يُرْتَعِ	• • •	يَذْهَبِينَ
ر ج ح	يُرْجِعُ	ذ و ق	يَذُوقُوا
• • •	يُرْجِعُونَ	• • •	يَذُوقُونَ
• • •	يُرْجِعَانِ	• • •	يَذِيقُ
• • •	يُرْجِعُونَهُمْ	ر أ ي	يَرَى
ر ج و	يُرْجُو	• • •	يَرَى
• • •	يُرْجُونَ	• • •	يَرَاكَ
• • •	يُرْسِمُ	• • •	يَرَاهُ

ROOTS OF WORDS

Root	Word	Root	Word
ر ض و	رَضُونَكُمْ	ر ح م	رَحِمَكُمْ
د د د	رَضُوهُ	د د د	رَحِمْنَا
ر خ ب	رَضِبُ	ر د د	رَحِمْتُمْ
د د د	رَضِبُوا	د د د	رَحِمْتُمْ
ر ف ع	رَضِعُ	د د د	رَحِمْتُمْ
ر ق ب	رَضِبُوا	د د د	رَحِمْتُمْ
د د د	رَضِبُونَ	د د د	رَحِمْتُمْ
د د د	رَضِبُ	د د د	رَحِمْتُمْ
ر ك ب	رَضِبُونَ	ر ز ق	رَضِبُوا
ر ك ض	رَضِبُونَ	د د د	رَضِبُوا
ر ك ع	رَضِبُونَ	د د د	رَضِبُوا
ر ك م	رَضِبُونَ	ر س ل	رَضِبُوا
ر م ي	رَضِبُونَ	ر ش د	رَضِبُوا
د د د	رَضِبُونَ	ر ض ع	رَضِبُوا
ر ه ب	رَضِبُونَ	ر ض و	رَضِبُوا
ر ه ق	رَضِبُونَ	د د د	رَضِبُوا
د د د	رَضِبُونَ	د د د	رَضِبُوا
ر و د	رَضِبُونَ	د د د	رَضِبُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ز ی د	يَزِدْكُمْ	ر و د	يُرَدُّونَ
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	يَزَادَ	د د د	يُرِيدُونَ
ز ی غ	يَزِغُ	ر ی ب	يُرَابٌ
د د د	يَزِغُ	د د د	يُرَابُوا
ز ی ل	يَزَالُ	ز ج و	يُزَجِّجُ
د د د	يَزَالُونَ	ز ع م	يُزْهِمُونَ
س أ ل	يَسْأَلُ	ر ف ف	يُزْفِقُونَ
د د د	يَسْأَلُكُمْ	ر ك و	يُزَكُّونَ
د د د	يَسْأَلُونَ	د د د	يُزَكِّي
د د د	يَسْأَلُونَ	د د د	يُزَكِّجُكُمْ
س ع م	يَسْأَمُ	د د د	يُزَكِّي
د د د	يَسْأَمُونَ	د د د	يُزَكِّي
س ب ب	يَسْبُوا	ز ن ي	وَلَا يُزَوِّنَ
س ب ت	يَسْبِقُونَ	د د د	وَلَا يُزَيِّنَ
س ب ح	يَسْجُونَ	ز و ج	يُزَوِّجُهُمْ

ROOTS OF WORDS

Root	Word	Root	Word
س ر ف	يَسْرِقُونَ	س ب ح	يَسْبِغُونَ
د د د	يَسْرِفُونَ	د د د	يَسْبِغُونَ
س ر ق	يَسْرِقُونَ	د د د	يَسْبِغُونَ
د د د	يَسْرِقُونَ	س ب ق	يَسْبِقُونَ
س ر و ا ي	يَسْرِقُونَ	س ج د	يَسْجُدُونَ
س ط ر	يَسْطَرُونَ	د د د	يَسْجُدُونَ
س ط و	يَسْطَرُونَ	د د د	يَسْجُدُونَ
س ع ي	يَسْعُونَ	د د د	يَسْجُدُونَ
د د د	يَسْعُونَ	س ج ر	يَسْجُرُونَ
س ف ك	يَسْفِكُونَ	س ج ن	يَسْجَنُونَ
س ق ي	يَسْقُونَ	س ح ب	يَسْحَبُونَ
د د د	يَسْقُونَ	س ح ت	يَسْحَبُونَ
د د د	يَسْقُونَ	س خ ر	يَسْخَرُونَ
س ك ن	يَسْكُنُونَ	د د د	يَسْخَرُونَ
س ل ب	يَسْلُبُونَ	د د د	يَسْخَرُونَ
س ل ط	يَسْلُطُونَ	س خ ط	يَسْخَطُونَ
س ل ك	يَسْلُكُونَ	س ر ر	يَسْرُرُونَ
د د د	يَسْلُكُونَ	س ر ع	يَسَارِعُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
س و ی	يَسْتَوِي	س ل ل	يَسْتَلُونَ
د د د	يَسْتَوِيَانِ	س ل م	يَسْتَلُوا
س ی ر	يَسْتَوُوا	د د د	يَسْتَلِمُ
د د د	يَسْتَوِيَكُمْ	د د د	يَسْتَلُونَ
ش ر ب	يَسْتَرْبُ	س م ح	يَسْمَعُ
د د د	يَسْتَرْوُونَ	د د د	يَسْمَعُوا
ش ر ح	يَسْرَحُ	د د د	يَسْمَعُوا
ش ر ك	يَسْرِكُ	د د د	يَسْمَعُونَ
د د د	يَسْرِكُونَ	د د د	يَسْمَعُ
د د د	يَسْرِكُنِي	د د د	يَسْمَعُونَ
ش ع ر	يَسْمَعُونَ	د د د	يَسْمَعُونَ
د د د	يَسْمَعُكُمْ	س م ن	يَسْمِينُ
د د د	يَسْمِعُونَ	س ن ه	يَسْتَنُّهُ
ش ف ح	يَسْتَفْعُونَ	س و غ	يَسْبِغُهُ
د د د	يَسْتَفْعُوا	س و ق	يَسْأَلُونَ
د د د	يَسْفَعُ	س و م	يَسْؤَمُهُمْ
ش ف ی	يَسْفِي	د د د	يَسْؤَمُونَكُمْ
د د د	يَسْفِينِ	س و ی	يَسْتَوُونَ

ROOTS OF WORDS

Root	Word	Root	Word
ص ح ب	يُصْحَبُونَ	ش ق ق	يَشْقُقُ
ص د د	يَصْدُونَ	د د د	يَشَانُ
د د د	يَصْدَنَكَ	د د د	يَشَانِقُ
د د د	يَصْدَنَكُمْ	ش ق ق	يَشْقَى
ص د ر	يَصْدُرُ	ش ك ر	يَشْكُرُ
ص د ع	يَصْدَعُونَ	د د د	يَشْكُرُونَ
ص د ف	يَصْدِفُونَ	ش ه د	يَشْفَدُ
ص د ق	يَصْدُقُ	د د د	يَشْفَدُونَ
د د د	يَصْدُقُونَ	ش ه و	يَشْفُونَ
د د د	يَصْدُقُوا	ش و ي	يَشْوِي
ص ر خ	يَسْتَصْرِخُ	ش ي ه	يَشَاءُ
د د د	يَسْطَرِّخُونَ	د د د	يَشَانُونَ
ص ر ر	يُحْرِرُ	د د د	يَشَأُ
د د د	يُحْرِرُوا	ص ب ب	يَسِبُّ
د د د	يُحْرِرُونَ	ص ب ح	يَسِجُّ
ص ر ف	يَصْرِفُ	د د د	يَسْبِحُوا
د د د	يَصْرِفُهُ	ص ب ر	يَصْرِ
د د د	يَصْرِفُونَ	د د د	يَصْرِرُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ص و ب	يُصْبَأُ	ص ع د	يَهْمَدُ
د د د	يُصْبِنَا	د د د	يَهْمَدُ
ص و ر	يَهْوَرُكُمْ	ص ع ق	يَهْمُونَ
ض ح ك	يَضْحَكُونَ	ص ف ا	يَهْطِقُ
ض ر ب	يَضْرِبُ	ص ل ب	يَهْلِكُ
د د د	يَضْرِبَنَ	د د د	يَهْلِكُوا
د د د	يَضْرِبُونَ	ص ل ح	يَهْلِكُ
ض ر ر	يَهْرُؤُ	د د د	يَهْلِكُونَ
د د د	يَهْرُكُ	د د د	يَهْلِكَا
د د د	يَهْرُكُمُ	ص ل و	يَهْلِكُ
د د د	يَهْرُكُنَا	د د د	يَهْلِكُوا
د د د	يَهْرُوَا	د د د	يَهْلِكُونَ
د د د	يَهْرُونَ	و ص ل	يَهْلِكُونَ
د د د	يَهَارَ	ص ن ع	يَهْتَعُ
ض ر ع	يَهْتَرِعُونَ	د د د	يَهْتَمُونَ
د د د	يَهْتَرِعُونَ	ص ه ر	يَهْتَرُ
ض ع ف	يَهْتَفِفُ	ص و ب	يَهْتَبُ
د د د	يَهْتَفِفُونَ	د د د	يَهْتَبُكُمْ

ROOTS OF WORDS

Root	Word	Root	Word
ط ف ا	يَطْمِنُونَ	ض ع ف	يَضَاعِفُ
ط ل ب	يَطْلُبُ	ل ل ل	يَضَاعِفُهَا
ط ل ق	يَطْلُقُ	ض ل ل	يَضِلُّ
ط م ث	يَطْمِئِنُ	د د د	يَضِلُّونَ
ط م ع	يَطْمَعُ	د د د	فَيَضِلُّكَ
ط م د	يَطْمَعُونَ	د د د	يَضِلُّ
ط ه ر	يَطْرَهُنَّ	د د د	يَضِلُّونَ
ط ه ي ا	يَطْرَهُ	ض ه ي ا	يَضَاهِرُونَ
ط ه و ا	يَطْرَهُونَ	ض و ا	يُضَيِّقُ
ط ه و ا	يَطْرَهُوا	ض ي ع	يُضَيِّقُ
ط و ع	يَطَّاعُ	ض ي ف	يُضَيِّقُونَهَا
ط و ق	يَطَّعُ	ض ي ق	يُضَيِّقُ
ط و م ع	يَطْمَعُونَ	ط ب ع	يَطَّعُ
ط م ع م	يَطْمَعُ	ط ع م	يَطْمَعُهُ
ط م ع م	يَطْمَعُ	د د د	يَطْمَعُ
ط م ع م	يَطْمَعُونَ	د د د	يَطْمَعِينَ
ط و ف	يَطْوِفُ	د د د	يَطْمَعُونَ
ط و ا ي	يَطْوِفُونَ	ط غ و ا ي	يَطْفِي

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ع ب د	يَبْدُو	ط و ف	يُطَافُ
د د د	يَبْدُونَ	د د د	يَطَافُونَ
د د د	يَبْدُوا	ط و ق	يُطِيقَرُونَ
د د د	يَبْدُونِي	د د د	سَبَطُونُونَ
ع ت ب	يَسْتَعْبِرُونَ	ط ي د	يَطِيرُونَ
د د د	يَسْتَعْبِرُونَ	د د د	يَطِيرُوا
ع ج ب	يَجِيبُ	ظ ل ل	فَيُظَلَّلْنَ
د د د	يَجِيبُكَ	ظ ل م	يُظَلِّمُ
ع ج ز	يَجِزُونَ	د د د	يُظَلِّمُونَ
ع ج ل	يَجِئِلُ	د د د	يُظَلِّمُهُمْ
د د د	يَسْتَجِيبُونَ	ظ ن ن	يُظَلُّ
د د د	يَسْتَجِيبُونَ	د د د	يُظَلُّونَ
ع د ل	يَدُولُونَ	ظ ه ر	يُظَاهِرُونَ
ع د و	يَدَعَا	د د د	يُظَاهِرُونَ
د د د	يَدْعُونَ	د د د	يُظَاهِرُوا
د د د	يَدْعُونَ	د د د	يُظَاهِرُ
ع ذ ب	يَذَبُّ	د د د	يُظَاهِرُوا
د د د	يَذَبُّنَا	ع ب ع	يُضَا

ROOTS OF WORDS

Root	Word	Root	Word
ع ص م	بَتَّصِمَ	ع ذ ب	بَحْبَه
ع ص ي	بَتَّصَى	ع ذ ر	بَتَّذِرُونَ
د د د	بَتَّضُونَ	ع د ج	بَتَّجُج
د د د	بَتَّصِيكَ	د د د	بَتَّضُونَ
ع ض ض	بَتَّضَى	ع د ض	بَتَّضَى
ع ط و	بَتَّطُوا	د د د	بَتَّضُونَ
د د د	بَتَّطِيكَ	د د د	بَتَّضُوا
د د د	بَتَّطُوا	ع ر ف	بَتَّارْفُونَ
ع ظ م	بَتَّظَمَ	د د د	بَتَّزْفُونَ
د د د	بَتَّظَمَ	د د د	بَتَّزْفُوا
ع ف ف	بَتَّفَفْنَ	د د د	بَتَّزْفَ
ع ف و	بَتَّفَى	د د د	بَتَّزْفُونَ
د د د	بَتَّفُونَ	ع د ب	بَتَّزُبُ
د د د	بَتَّفُوا	ع د ل	بَتَّزَلُّوكم
ع ق ب	بَتَّقَبَ	ع ش ا	بَتَّشَى
ع ق ل	بَتَّقَلَّ	ع ص ر	بَتَّضِرُونَ
د د د	بَتَّقَلُونَ	ع ص م	بَتَّصِيكَ
ع ك ف	بَتَّكْفُونَ	د د د	بَتَّصِيقَى

ROOTS OF WORDS

Root	Word	Root	Word
غ و ص	يَعْمُرُونَ	غ ف ر	يَسْتَعْمِرُونَ
غ و ي	يُعْرِبُكُمْ	غ ل ب	يَطْبُبُ
غ ي ب	يُعْتَبُ	د د د	يَطْبُؤْنَ
غ ي ر	يُعْجِبُونَ	د د د	يَطْبُونُ
د د د	يُعْرِزُوا	د د د	يَسْتَعْمِرُونَ
د د د	يَعْتَرِ	غ ل ل	يَطْلُ
غ ي ظ	يَنْظُرُ	د د د	يَطْلُونَ
ف ت ح	يُفْتَحُ	غ ل ي	يَطْلُونَ
د د د	يَسْتَفْتِحُونَ	غ م ز	يَتَفَاتَرُونَ
ف ت ر	يُفْتَرُونَ	غ ن ي	يَفْتَنُوا
د د د	يُفْتَرُونَ	د د د	يَفْتِنِي
ف ت ن	يُفْتَنُونَ	د د د	يَفْتِنَانِي
د د د	يُفْتَنُكُمْ	د د د	يَفْتِنِينِي
د د د	يُفْتَنُكُمْ	د د د	يَفْتِنِي
د د د	يُفْتَنُونَكَ	د د د	يُفْتَنُكُمْ
ف ت ي	يُفْتِيكُمْ	غ و ت	يُفْتِنُونَا
د د د	يَسْتَفْتُونَكَ	د د د	يَسْتَفْتِنَانِي
ف ج ر	يَفْتَرُونَ	د د د	يَسْتَفْتِنُونَا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ف س د	يُفْسِدُ	ف ج ر	يُفَجِّرُونَهَا
د د د	يُفْسِدُونَ	ف د ي	يُفْسِدُونَ
ف س ق	يُفْسِقُونَ	ف ر ح	يُفْرَحُ
ف ص ل	يُفْصِلُ	د د د	يُفْرَحُوا
ف ض ض	يُفْضِرُوا	د د د	يُفْرَحُونَ
ف ض ل	يُفْضَلُ	ف ر ر	يُفِرُّ
ف ط ر	يُفْطِرُونَ	ف ر ط	يُفْرَطُونَ
ف ع ل	يُفْعَلُوا	د د د	يُفْرَطُ
د د د	يُفْعَلُ	ف ر ق	يُفْرَقُونَ
د د د	يُفْعَلُونَ	د د د	يُفْرَقُ
ف ق ه	يُفْهَمُوا	د د د	يُفْرَقُوا
د د د	يُفْهَمُونَ	د د د	يُفْرَقَا
ف ك ر	يُفَكِّرُوا	د د د	يُفْرَقُونَ
د د د	يُفَكِّرُونَ	ف ر ي	يُفْرِي
ف ل ح	يُفْلِحُ	د د د	يُفْرُونَ
د د د	يُفْلِحُونَ	د د د	يُفْرِيَنَّهُ
ف ي ه	يُفْيِئُوا	ف ز ز	يُسْفِئُهُمْ
ق ب ض	يُفِيضُ	ف س ح	يُسْفِحُ

ROOTS OF WORDS

Root	Word	Root	Word
ق ذ ف	يَذِيذُ	ق ب ض	يَبْضِنُ
د د د	يَذْقُونَ	د د د	يَبْضُونَ
ق ر ا	يُذْرَأُونَ	ق ب ل	يُبْجَلُ
ق ر ب	يُذْرَبُوا	د د د	يَبْجَلُ
ق ر ف	يُذَرِفُ	ق ت ر	يَبْرُرُوا
د د د	يُذَرِّقُونَ	ق ت ل	يَبْرُلُ
ق س م	يَسْمُونَ	د د د	يَبْرُلُ
د د د	يُسَمِّمُ	د د د	يَبْرُلُوا
د د د	يُسَمِّانُ	د د د	يَبْرُلُونَ
ق ص ر	يُسَوِّرُونَ	د د د	يَبْرَانُ
ق ص ص	يَصْرُ	د د د	يَبْرَانُوا
د د د	يَصْرُونَ	د د د	يَبْرَانُونَ
ق ض ض	يَضْرُ	د د د	يَبْرَانُ
ق ض ي	يَضِي	ق د ر	يَبْدُرُ
د د د	يَضْرُونَ	د د د	يَبْدُرُونَ
ق ط ح	يَطْحُ	ق د م	يَبْدُمُ
د د د	يَطْحُونَ	د د د	يَبْدُمُ
ق ل ب	يَلْبُ	د د د	يَسْتَبْدُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ق و م	يَتَّقِيكُمْ	ق ل ب	يَتَّقِبُ
ك ب ت	يَتَّقِيهِمْ	د د د	يَتَّقِيلُوا
ك ب ر	يَتَّقِيهِمْ	د د د	يَتَّقِيلُونَ
د د د	يَتَّقُوا	ق ل ل	يَتَّقَلُّكُمْ
د د د	يَتَّقُونَ	ق ن ن	يَتَّقِنَتْ
د د د	يَتَّقُونَ	ق ن ط	يَتَّقِنَطُ
د د د	يَتَّقُونَ	د د د	يَتَّقِنُونَ
ك ت ب	يَتَّقِيكُمْ	ق و ل	يَتَّقِلْ
د د د	يَتَّقُونَ	د د د	يَتَّقُولُ
ك ت م	يَتَّقِيكُمْ	د د د	يَتَّقُولُوا
د د د	يَتَّقِنَ	د د د	يَتَّقُولُونَ
د د د	يَتَّقِنَهَا	ق و م	يَتَّقَوْمٌ
ك ذ ب	يَتَّقِدُونَ	د د د	يَتَّقُوا مَانَ
د د د	يَتَّقِدُ	د د د	يَتَّقُوا مُونَ
د د د	يَتَّقِدُونَ	د د د	يَتَّقِيْنَا
د د د	يَتَّقِدُونَ	د د د	يَتَّقِيهِمْ
ك ر ه	يَتَّقِيهِمْ	د د د	يَتَّقِيهِمْ
د د د	يَتَّقِيهِمْ	د د د	يَتَّقِيهِمْ

ROOTS OF WORDS

Root	Word	Root	Word
ك ل م	يَتَكَلَّمُونَ	ك س ب	يَكْسِبُونَ
ك ن ز	يَتَكَلَّمُونَ	د د د	يَكْتَسِبُ
ك و د	يَكَادُوا	ك ش ف	يَكْتَفِفُ
د د د	يَكَادُونَ	ك ف ر	يَكْتَفِرُ
د د د	يَكَا	د د د	يَكْتَفِرُونَ
ك و ر	يَكْوِرُونَ	د د د	يَكْتَفِرُونَ
ك و ن	يَكُنُّ	ك ف ف	يَكْتَفِفُ
د د د	يَكُنُّ	د د د	يَكْتَفِرُوا
د د د	يَكُونُ	د د د	يَكْتَفِرُونَ
د د د	يَكُونُوا	ك ف ل	يَكْتَفِلُ
د د د	يَكُونُوا	د د د	يَكْتَفِرُونَ
د د د	يَكُونُونَ	ك ف ي	يَكْتَفِي
ك ي د	يَكْتَفِدُونَ	د د د	يَكْتَفِيكُمْ
د د د	يَكْتَفِدُونَ	ك ل أ	يَكْتَفِرُونَ
ل ب ث	يَلْبَثُوا	ك ل ف	يَكْتَفِلُ
د د د	يَلْبَثُونَ	ك ل م	يَكْتَفِلُكُمْ
ل ب س	يَلْسُونَ	د د د	يَكْتَفِلْنَا
د د د	يَلْسُونَا	د د د	يَكْتَفِلُكُمْ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ل ق ي	يَلْقَى	ل ح د	يَلْحِذُونَ
د د د	يَلْقَى	ل ح ق	يَلْحَقُوا
د د د	يَلْقِيَانِ	ل ع ب	يَلْعَبُ
ل م د	يَلْمِزُكَ	د د د	يَلْمِزُوا
د د د	يَلْمِزُونَ	د د د	يَلْمِزُونَ
ل ه ث	يَلْهَثُ	ل ع ن	يَلْمَعُ
ل ه و	يَلْمِزُهُمْ	د د د	يَلْمِزُهُمْ
ل و م	يَلْمِزُونَهُ	ل ف ت	يَلْمِزُونَهُ
ل و ي	يَلْمِزُونَ	ل ف ظ	يَلْمِزُونَ
ل ي ت	يَلْمِزُكُمْ	ل ق ط	يَلْمِزُكُمْ
م ت ح	يَلْمِزُكُمْ	ل ق ي	يَلْمِزُونَ
د د د	يَلْمِزُونَ	د د د	يَلْمِزُونَ
د د د	يَلْمِزُوا	د د د	يَلْمِزُوا
د د د	يَلْمِزُونَ	د د د	يَلْمِزُونَ
م ح ص	يَلْمِزُونَ	د د د	يَلْمِزُونَ
م ح ق	يَلْمِزُونَ	د د د	يَلْمِزُونَ
م ح و	يَلْمِزُونَ	د د د	يَلْمِزُونَ
د د د	يَلْمِزُونَ	د د د	يَلْمِزُونَ

ROOTS OF WORDS

Root	Word	Root	Word
م ل ك	بَمَلَكَ	م د د	بَمَدَدَم
د د د	بَمَلِكُون	د د د	بَمَدَدَم
م ل ل	بَمَلِكًا	د د د	بَمَدَدَم
م ن ع	بَمَلِكُونَ	م ر و	بَمَدَدُونَ
م ن ن	بَمَلِكِينَ	م ر ي	بَمَدَدُونَ
د د د	بَمَلِكُونَ	د د د	بَمَدَدُونَ
م ن ي	بَمَلِكِينَ	م س س	بَمَدَدُونَ
د د د	بَمَلِكِينَ	د د د	بَمَدَدُونَ
د د د	بَمَلِكِينَ	د د د	بَمَدَدُونَ
د د د	بَمَلِكِينَ	د د د	بَمَدَدُونَ
م ه د	بَمَلِكُونَ	م س ك	بَمَدَدُونَ
م و ت	بَمَلِكُونَ	د د د	بَمَدَدُونَ
د د د	بَمَلِكُونَ	م ن ي	بَمَدَدُونَ
د د د	بَمَلِكُونَ	د د د	بَمَدَدُونَ
د د د	بَمَلِكُونَ	م ط و	بَمَدَدُونَ
د د د	بَمَلِكُونَ	م ك ث	بَمَدَدُونَ
م و ج	بَمَلِكُونَ	م ك ر	بَمَدَدُونَ
م ي ز	بَمَلِكُونَ	د د د	بَمَدَدُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ن د ي	يُنَادِي	م ي ل	فَيَمِيلُونَ
د د د	يُنَادِيهِمْ	ن ا ي	يَنَادُونَ
د د د	يُنَادُونَ	ن ب ا	مِنْكَ
ن ذ ر	يُنذِرُ	د د د	مِنْكُمْ
د د د	يُنذِرُونَ	د د د	يُنَادُوا
د د د	يُنذِرُونَكُمْ	د د د	يُنَادُوا
ن ر ع	يُرْعَى	د د د	بِسِتْرِكَ
د د د	يُرَاعِيكَ	ن ب ت	يُنِيْتُ
ن ر غ	يُرْغَبُ	ن ب ط	بِسَيْطُونَ
د د د	يُرْغَبُكَ	ن ب ح	يُدْوِمًا
ن ز ف	يُرْفَعُونَ	د د د	بِأَيْحَاقِ
ن ز ل	يُرْوَى	ن ج و	يُنَجِّي
د د د	يُرْوَىكَ	د د د	مِنْكُمْ
ن س خ	يُسَخَّرُ	د د د	يُنَجِّدُ
ن س ف	يُسْفَهَى	د د د	بِتَأْجِيلٍ
ن س ل	يُسَلِّونَ	ن ح ت	بِجَحِيمٍ
ن س ي	يُسَيِّئُ	ن د ي	يُنَادُونَكَ
د د د	يُسَيِّئُكَ	د د د	يُنَادِي

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ن ه ي	يَتَأَهَوْنَ	ن ق ض	يَتَقَضُونَ
ن و ب	يُنِيبُ	ن ق م	يَتَقَوَّمُ
ن ي ل	يَسْأَلُ	ن ك ث	يَتَكَلَّمُ
د د د	يَتَأَلَّمُ	د د د	يَتَكَلَّمُونَ
د د د	يَتَأَلَّوْا	ن ك ح	يَتَكَلَّحُ
د د د	يَتَأَلَّوْنَ	د د د	يَتَكَلَّحُونَ
ط ب ه	يَتَبَيَّنُ	د د د	يَتَكَلَّمَا
ح ج ر	يَتَجَاوَزُ	د د د	يَتَكَلَّمَا
د د د	يَتَجَاوِزُوا	ن ك ر	يَتَكَلَّمُونَ
ح ج ع	يَتَجَمَّعُونَ	د د د	يَتَكَلَّمُونَهَا
د د ي	يَتَجَدَّى	ن ك ف	يَتَكَلَّمُكُمْ
د د د	يَتَجَدَّى	ن ه ي	يَتَكَلَّمُ
د د د	يَتَجَدَّى	د د د	يَتَكَلَّمُكُمْ
د د د	يَتَجَدَّى	د د د	يَتَكَلَّمُكُمْ
د د د	يَتَجَدَّى	د د د	يَتَكَلَّمُونَ
د د د	يَتَجَدَّى	د د د	يَتَكَلَّمُوا
د د د	يَتَجَدَّى	د د د	يَتَكَلَّمُونَ
د د د	يَتَجَدَّى	د د د	يَتَكَلَّمُونَ

ROOTS OF WORDS

Root	Word	Root	Word
و ج د	يُجِدُونَ	ع ر ه	يُحَرِّمُونَ
ه ج ه	يُوجِبُونَ	ر ا ه	يَسْتَجِرُّونَ
و ح ي	يُوحِي	د د د	يَسْتَجِرُّونَ
د د د	يُوحِي	د د د	يَسْتَجِرُّونَ
د د د	يُوحِي	م ز ه	يَسْتَجِرُّونَ
و د د	يُودُّ	ل ك ه	يَسْتَجِرُّونَ
د د د	يُودُّونَ	د د د	يَسْتَجِرُّونَ
د د د	يُودُّونَ	د د د	يَسْتَجِرُّونَ
و ذ ر	وَيَذَرُكَ	و ن ه	يَسْتَجِرُّونَ
د د د	فَيَذَرُهَا	ي ا ه	يَسْتَجِرُّونَ
د د د	يَذَرُونَ	ي ج ه	يَسْتَجِرُّونَ
و ر ث	يَرِثُ	ي م ه	يَسْتَجِرُّونَ
د د د	يَرِثُونَ	و ب ق	يَسْتَجِرُّونَ
د د د	يَرِثُونَ	و ت ر	يَسْتَجِرُّونَ
د د د	يَرِثُونَ	و ث ق	يَسْتَجِرُّونَ
د د د	يَرِثُونَ	و ج د	يَسْتَجِرُّونَ
و ر ي	يُورِي	د د د	يَسْتَجِرُّونَ
د د د	يُورِي	د د د	يَسْتَجِرُّونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
و ع ظ	يَعِظُهُ	و ز ر	يُرِزُّونَ
د د د	يُوعِظُ	و ز ع	يُوزَعُونَ
د د د	يُوعِظُونَ	و س و س	يُوسَّسُونَ
و ع ي	يُوعُونَ	و ص ف	يُصَفُّونَ
و ف ض	يُؤَفِّضُونَ	و ص ل	يُصَلُّونَ
و ف ف	يُؤَفِّقُونَ	د د د	يُصَلُّوا
و ف ي	يُؤَفِّقُهُمْ	د د د	يُصَلُّونَ
د د د	يُؤَفِّقُونَ	د د د	يُؤَصِّلُونَ
د د د	يُؤَفِّقُوا	و ص ي	يُؤَيِّنُونَ
د د د	يُؤَفِّقُونَ	د د د	يُؤَيِّنُكُمْ
د د د	يُؤَفِّقُوا	د د د	يُؤَيِّنُونَ
د د د	يُؤَفِّقُواكُمْ	و ض ع	يُضَمِّعُونَ
د د د	يُؤَفِّقَانِ	د د د	يُضَمِّعُونَ
د د د	يُؤَفِّقُوهُمْ	و ط ا	يُطَاوَنُونَ
د د د	يُؤَفِّقُونَ	و ع د	يُعِدُّونَ
د د د	يُسَوِّقُونَ	د د د	يُعِدُّكُمْ
و ق د	يُؤَدِّعُونَ	د د د	يُؤَعِدُّونَ
د د د	يُؤَيِّنُكُمْ	و ع ظ	يُعِظُّكُمْ

ROOTS OF WORDS

Root	Word	Root	Word
و ل ي	يَبُولُ	و ق ع	يَبُولِعُ
د د د	يَبُولِي	و ق ي	يَبُولِي
د د د	يَبُولُوا	د د د	يَبُولُوا
د د د	يَبُولُونَ	د د د	يَبُولُونَ
و ه ب	يَبُوبُ	د د د	يَبُوبُونَ
ي ا س	يَبُوسُ	د د د	يَبُوسُونَ
ي و م	يَبُومُ	و ك ا	يَبُوكُونَ
		و ك ل	يَبُوكُلُونَ
		د د د	يَبُوكُلُونَ
		و ل ج	يَبُوجُ
		د د د	يَبُوجُونَ
		و ل د	يَبُولِدُ
		د د د	يَبُولِدُونَ
		د د د	يَبُولِدُونَ
		و ل ي	يَبُولِيكُمْ
		د د د	يَبُولِيكُمْ
		د د د	يَبُولِيكُمْ
		د د د	يَبُولِيكُمْ

النون



ROOTS OF WORDS

Root	Word	Root	Word
ت ب ع	تَبَيَّنَ	ا ت ي	أَتَى
د د د	دَبَّرَ	د د د	دَابَّرَ
د د د	دَبَّحُوا	د د د	دَبَّحُوا
ك ر ك	كَرَّكَ	ا خ ذ	اَخَذَ
ل و	لَوَّى	ب ل و	بَلَّوْا
ث ب ث	ثَبَّتَ	ا خ ر	اَخْرَجَ
ج ز ي	جَزَى	ا ك ل	اَكَلَ
د د د	دَبَّرَ	ا م ن	اَمَّنَ
د د د	دَبَّرَ	ب د ل	بَدَّلَ
ج ع ل	جَعَلَ	ب ر ا	بَرَأَ (مَا)
د د د	دَبَّرَ	د د د	دَبَّرَ
ج و ب	جَوَّبَ	ب ش ر	بَشَّرَ
ج و ز	جَوَّزَ	ب ط ش	بَطَّشَ
ح ش ر	حَشَرَ	ب غ ي	بَغَى
د د د	دَبَّرَ	د د د	دَبَّرَ
ح ف ط	حَفَّطَ	ب ه ل	بَهَلَّ
ح و ذ	حَفَّذَ	ب و ه	بَوَّهَ
ح ي ي	حَبَّأَ	ب ي ن	بَيَّنَّ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
د ر ج	سَلَسَلُوا بِجَهَنَّمَ	ح ي ي	يَهَيَّوْنَ
د ر ي	يُدْرِي	د د د	يُدْرِي
د ع ر	يُدْعَى	خ ت م	يُدْعَى
د د د	سَدَعٌ	خ ر ج	يُدْعَى
د د د	يُدْعُو	خ ر ق	يُدْعَى
د د د	يُدْعُوهُ	خ ز ي	يُدْعَى
د ل ل	يُدْلِكُمْ	خ س ف	يُدْعَى
د و ل	يُدْأُولُهَا	خ ش ي	يُدْعَى
ذ ك ر	يُذَكِّرُ	خ ط ف	يُدْعَى
ذ ل ل	يُذَلِّقُ	خ ف ي	يُدْعَى
ذ ه ب	يُذَهِّبُ	خ ل ف	يُدْعَى
ذ و ق	يُذَوِّقُهُ	خ ل ق	يُدْعَى
د د د	يُذَبِّقُهُ	خ و ض	يُدْعَى
د د د	يُذَبِّقُهُمْ	خ و ف	يُدْعَى
ر ا ي	يُرَى	د د د	يُدْعَى
د د د	رَأَى	د خ ل	يُدْعَى
د د د	رَأَى	د د د	يُدْعَى
د د د	يُرَى	د د د	يُدْعَى

ROOTS OF WORDS

Root	Word	Root	Word
ح ب ي	تَسْبَحُكَ	ر ا ي	رَبِّكَ
ف ب ي	تَسْبِيحُ	د د د	رَبِّكَ
ج د ي	تَسْبِيحًا	د د د	رَبِّكَ
خ ر ي	تَسْبِيحًا	ر ب ص	رَبِّكَ
ع ر ي	تَسْبِيحًا	ر ب و	رَبِّكَ
ق ط ي	تَسْبِيحًا	د د د	رَبِّكَ
ق ي ي	تَسْبِيحًا	ر ز ق	رَبِّكَ
د د د	تَسْبِيحًا	د د د	رَبِّكَ
د د د	تَسْبِيحًا	ر ي ل	رَبِّكَ
ي ل ن خ	تَسْبِيحًا	د د د	رَبِّكَ
ي ل ن ك	تَسْبِيحًا	د د د	رَبِّكَ
ي م م ح	تَسْبِيحًا	ز ي د	رَبِّكَ
ي و و ف	تَسْبِيحًا	د د د	رَبِّكَ
ي و ي ي	تَسْبِيحًا	د د د	رَبِّكَ
د د د	تَسْبِيحًا	د د د	رَبِّكَ
ي ي ر	تَسْبِيحًا	ي ا ل	رَبِّكَ
ي ر ح	تَسْبِيحًا	د د د	رَبِّكَ
ي ر ك	تَسْبِيحًا	ي ب ح	رَبِّكَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ع ب د	تَعَبَدُوا	ش ه د	تَشَدَّدُوا
ع ج ز	تَعَجَّرُوا	ش ي ه	تَشَاءُوا
ع د د	تَعَدَّدُوا	د د د	تَقَا
ع ذ ب	تَعَذَّبُوا	ص ب ر	تَضَرَّبُوا
د د د	تَضَرَّبُوا	ص ر ف	تَضَرَّبُوا
ع ف و	تَفَفَّ	ص و ب	تَضَيَّبُوا
ع ق ل	تَقَلَّبُوا	ض ر ب	تَضَرَّبُوا
ع ل م	تَقَلَّبُوا	ض ر ر	تَضَرَّبُوا
ع ل ن	تَقَلَّبُوا	ض ي ع	تَضَيَّبُوا
ع م ر	تَقَرَّبُوا	ط ب ع	تَطَبَّعُوا
ع م ل	تَقَلَّبُوا	ط ع م	تَطَعَّمُوا
ع و د	تَوَدَّدُوا	د د د	تَطَلَّعُوا
د د د	تَقَلَّبُوا	ط م ي	تَطَامَنُوا
د د د	تَقَرَّبُوا	ط م ع	تَطَمَعُوا
د د د	تَقَرَّبُوا	ط و ي	تَطَوَّيُوا
ع و ن	تَسْتَمِينُوا	ظ ل ل	تَظَلَّلُوا
خ د ر	تَخَادَرُوا	ظ ن ن	تَظَنَّنُوا
غ ر ق	تَغَرَّبُوا	د د د	تَغَلَّبُوا

ROOTS OF WORDS

Root	Word	Root	Word
ق ر ر	تَقَرَّرَ	غ ف ر	تَغَيَّرَ
ق ص ص	تَقَصَّصَ	ق ت ن	تَقَدَّمَ
د د د	تَقَدَّصَ	ف ر غ	تَسَفَّحَ
ق ع د	تَقَدَّصَ	ف ر ق	تَقَرَّرَ
ق ل ب	تَقَلَّبَ	ف ص ل	تَقَطَّلَ
ق و ل	تَقَوَّلَ	ف ض ل	تَقَطَّلَ
ق و م	تَقَوَّمَ	ف ع ل	تَقَدَّرَ
ق ي ض	تَقَيَّضَ	ف ق د	تَقَدَّدَ
ك ت ب	تَكْتَبُ	ف ق ه	تَقَهَّهَ
د د د	تَكْتَبُ	ق ب س	تَقَبَّسَ
ك ت م	تَكْتُمُ	ق ب ل	تَقَبَّلَ
ك ذ ب	تَكْذَبُ	ق ت ل	تَقْتَلُ
ك س و	تَكْتَسُوا	د د د	تَقَاتَلَا
ك ف ر	تَكْفُرُ	ق د ر	تَقَدَّرَ
ك ل ف	تَكْلَفُ	ق د س	تَقَدَّسَ
ك ل م	تَكْلَمُ	ق ذ ف	تَقَذَّفَ
د د د	تَكْلَمُ	ق ر أ	تَقَرَّأَ
ك و ن	تَكُونُ	د د د	تَقَرَّرَكَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
و ذ ر	نَذَرَ	ك و ن	كُنْ
و ر ث	رَثَ	ه ه ه	هَمُونَ
د د د	دُورِثَ	ك ي ل	كُنْزًا
و س م	سَمِيحًا	ل ع ب	لَعِبًا
و ض ع	فَضَعُ	ل ع ن	لَعْنَةً
و ع د	عَدِمَ	ل ق ي	لَقِينًا
و ف ي	فَوَيْتَكَ	م ت ح	مَتَحَنُنًا
و ك ل	كَلَّمَ	م د د	مَدَامًا
و ل ي	وَلَّى	د د د	دَمِيمًا
د د د	وَلَّى	م ل و	مَلُونًا
ي س ر	سَرَّكَ	م ن ع	مَنْعًا
د د د	سَبَّكَ	م و ت	مَوْتًا
		م ي ر	مَرِيضًا
		ن ب أ	نَبِيًّا
		ه ل ك	هَلَكًا
		و ج د	وَجَدًا
		و ح ي	وَحْيًا
		د د د	دَمِيمًا



السلام

ROOTS OF WORDS

Root	Word	Root	Word
ب ل و	لَبَّيْكُمْ (كَمْ)	أ ك ل	لَا يَكُونُ
• • •	لَبَّيْنَ	• • •	لَا يَكُونُ
• • •	لَبَّيْكُمْ	أ م ن	لَا يَكُونُ
ب ي ت	لَبَّيْنَاهُ (هـ)	• • •	لَا يَكُونُ
ب ي ن	لَبَّيْنَا	• • •	لَا يَكُونُ
• • •	لَبَّيْنَا	ب ت ك	لَبَّيْنَا
• • •	لَبَّيْنَا	ب د ل	لَبَّيْنَا
• • •	لَبَّيْنَا	ب د و	لَبَّيْنَا
• • •	لَبَّيْنَا	ب ش ر	لَبَّيْنَا
• • •	لَبَّيْنَا	ب ط هـ	لَبَّيْنَا
• • •	لَبَّيْنَا	ب ح ث	لَبَّيْنَا
• • •	لَبَّيْنَا	• • •	لَبَّيْنَا
ب و ا	لَبَّيْنَاكُمْ	• • •	لَبَّيْنَاكُمْ
ث ب ن	لَبَّيْنَاكُمْ	ب ك ي	لَبَّيْنَاكُمْ
• • •	لَبَّيْنَاكُمْ	• • •	لَبَّيْنَاكُمْ
ج د ل	لَبَّيْنَاكُمْ	ب ل غ	لَبَّيْنَاكُمْ
ج ذ ي	لَبَّيْنَاكُمْ	ب ل و	لَبَّيْنَاكُمْ
• • •	لَبَّيْنَاكُمْ	• • •	لَبَّيْنَاكُمْ
• • •	لَبَّيْنَاكُمْ	• • •	لَبَّيْنَاكُمْ
ج ح ل	لَبَّيْنَاكُمْ	• • •	لَبَّيْنَاكُمْ
• • •	لَبَّيْنَاكُمْ	• • •	لَبَّيْنَاكُمْ

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Root	Word	Root	Word
ح م ل	لَيَحْمِلُنَّ	ح ع ل	لَيَحْمَلَنَّ
• • •	لَيَحْمِلُوا	• • •	لَيَحْمِلُونَ
ح ن ك	لَا يَحْتَكِنَ	ح م ع	لَيَحْمِضَنَّكُمْ
ح ي ي	لَيَحْيِيَنَّ	ح ب ط	لَيَحْبِطَنَّ
• • •	لَيَحْيِيَنَّهُ	ح ج ب	لَيَحْجُرُونَ
• • •	لَيَحْيِيَنَّهُ	ح ر ف	لَيَحْرُقَنَّ
ح ر ج	لَيَحْرِجَنَّ	ح ز ن	لَيَحْزَنَنَّ
• • •	لَيَحْرِجَنَّ	• • •	لَيَحْزَنُونَ
• • •	لَيَحْرِجُوا	ح س ن	لَيَحْشَنَنَّ
• • •	لَيَحْرِجَنَّكُمْ	ح ش ر	لَيَحْشُرَنَّكُمْ
• • •	لَيَحْرِيَنَّ	ح ص ن	لَيَحْصِنَنَّكُمْ
ح ز ي	لَيَحْزِيَنَّ	ح ض ر	لَيَحْضِرَنَّكُمْ
ح س ر	لَيَحْضِرُونَ	ح ض ر	لَيَحْضِرَنَّكُمْ
ح ف ي	لَيَسْتَفِئُوا	ح ك م	لَيَحْكُمَنَّ
• • •	لَيَسْتَفِئَنَّهُمْ	• • •	لَيَحْكُمُونَ
ح ح ض	لَيُدْحِضُنَّ	ح ل ف	لَيَحْلِفَنَّ
• • •	لَيُدْحِضُنَّ	ح ل ل	لَيَحْلُلَنَّ
• • •	لَيُدْحِضُوا	ح م ل	لَيَحْمِلَنَّ
• • •	لَا دُخَانَ	• • •	لَيَحْمِلُونَ
• • •	لَا دُخَانَكُمْ	• • •	لَيَحْمِلَنَّكُمْ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
س ل ك	يَتَلَكَّوْا	ز ي د	يَزِدُّوْا
س ل م	يَتَلَمَّعُ	د د د	لَيَزِيدَنَّ
س م ح	تَسْمَعَنَّ	ز ي ن	لَا زِيدَنَّ
س م و	يَسْمُوْنَ	س ا ل	تَسْأَلَنَّ
س ن ن	يَسْتَبَا	د د د	وَسْأَلُوْا
س و ه	يَسْوَوْنَ	د د د	تَسْأَلَنَّ
س و ي	يَسْتَوُوْا	د د د	يَسْتَسْأَلُوْا
ش ر ب	لِلشَّارِبِيْنَ	س ج د	لَا جَدَّ
ش ر ذ م	لِفِرْدَوْسٍ	س ج ن	يَسْجُنَنَّ
ش ر ك	يُشْرِكُوْنَ	د د د	يَسْجُنَنَّ
ش ق ي	يَشْفُوْا	س ح ر	يَسْحَرُنَا
ش ه د	يَشْهَدُوْا	س ر ق	تَسَارِقُوْنَ
ش و ب	لَقَوْبًا	س ف ع	تَسْفَعُوْا
ش و ي	لِقَوِيْ	س ق ي	لَا تُقِيْبُنَّكُمْ
ص ب ح	يَصْبِحَنَّ	س ك ن	يَتَكَنَّنُوْا
ص ب ر	لَيَصْبِرَنَّ	د د د	يَتَكَنَّنُ
ص د د	يَصُدُّوْا	د د د	تَسْتَكْتُمُكُمْ
د د د	يَصُدُّوْهُمْ	س ل ط	تَلَطَّفُكُمْ

ROOTS OF WORDS

Root	Word	Root	Word
ط و ف	وَلِمَلَوْرُوا	ص د ق	لَصَادِقُونَ
• • •	لِلْمَالِئِينَ	• • •	لَتَصَدَّقَنَّ
ظ ن ن	لَأَظُنُّكَ	ص ر ف	لَيُصْرِفَنَّ
• • •	لَأَظُنُّهُ	ص ر م	لَيَسْرِ مِنْهَا
ظ ه ر	لَيُظْهِرُهُ	ص غ أ	لَيُصْفَى
ع ب د	لَيُعْبَدُونَ	ص ف ح	وَلَيَبْتَلِيَنَّوَا
• • •	لَيُعْبَدِ	ص ل ب	لَأُصَلِّبَنَّكُمْ
ع د ل	لَأَعْدِلَ	ص ن ع	لَيُصْنَعَنَّ
ع د و	لَيَتَعَدَّوَا	ص و م	لَتَلْبَسَهُ
ع ذ ب	لَعَذَابِنَا	ض ح ك	فَلَيُضْحِكُوا
• • •	لَعَذَابِهِمْ	ض ر ب	وَلَيُضْرِبَنَّ
• • •	لَأَعَذِّبَنَّ	ض ل ل	لَيُضِلَّنَا
ع ر ف	فَلَيُعْرِفَهُمْ	• • •	لَيُضِلُّوَا
• • •	لَيُعَارَفُوا	• • •	لَأُضِلَّيَهُمْ
• • •	فَلَيُعْرِفَهُمْ	ض ي ق	لَيُنشِئِيَهُمْ
ع ز ل	فَلَيُزِيلَنَّوَا	ط ل ع	لَيُطْلِمَنَّكُمْ
ع س ر	فَلَيَسْرِى	ط م ن	لَيُطَمِّنَنَّ
ع ق ف	فَلَيَسْتَعْفِفَنَّ	ط ه ر	لَيُطَهِّرَنَّكُمْ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
غ ي ظ	لَغَاظِلُونَ	ع ف و	وَلْيَعْقُوا
ف ت ن	لِفَنَائِهِ	ع ل م	لَمَلِيئَةٍ
ف ج ر	لِفَجْرٍ	• • •	لِنَعْلَانٍ
ف د ي	لَأَقْدُوا	• • •	لِبَعْلَانٍ
• • •	لِفَتْدُوا	• • •	لِيَعْلَمَ
ف ر ح	فَلْيَفْرَحُوا	• • •	لِنُتْلُهُ
ف ر ي	لِيَفْرِي	ع ل و ا ي	لِنَعْلَانٍ
ف ز ز	لِيَسْتَمِرُّوا	• • •	لَمَالِكٍ
ف س د	لَمَسَدًا	ع م ر	لَمَسْرُوكٍ
• • •	لَتَفِيدَنَّ	ع و د	لَمَاعِدُوا
• • •	لِنَفِيدٍ	• • •	لَتَعُودُونَ
• • •	لِيَفِيدُوا	غ ر ق	لِيَتَفَرَّقَ
ف ق ه	لِيَتَفَقَّهُوا	غ ر م	لَمُفْرَمُونَ
ق ت ل	لَأَقْتُلَنَّكَ	غ ر و	لَتَفْرُتَنَّكَ
• • •	لَأَقْتُلَنَّكَ	غ ف ر	لَأَسْتَفِيرَنَّ
ق ر ا	لِتَقْرَأَ	غ ل ب	لَأَعْظِيَنَّ
ق ر ب	لِيَقْرَبُوا	غ و ي	لَأَعْرَبِيَنَّهُمْ
ق ر ف	وَلْيَقْرِضُوا	غ ي ر	فَلْيَقْرِضُوا

ROOTS OF WORDS

Root	Word	Root	Word
ك ي د	لَا كِيدَنَّ	ق ص ص	فَلْيَقْصِرَنَّ
ل ح ي	لِحْيَتِي	ق ض ي	لَيَقْبِضْ
ل ط ف	وَلْيَطْلُفْ	د د د	لَيَقْبُضُوا
ل ف ت	لَتَلْفِتَا	ق ط ع	لَأَقْلَمَنَّ
ل ق ي	لَتَلْقَى	ق ع د	لَأَقْدَنَّ
د د د	فَلْيَقْبِ	ق و ل	لَتَقُولَنَّ
م س خ	لَسَخَامٌ	د د د	لَيَقُولَنَّ
م س س	لَبَسَنَّ	ق و م	لَيَقْرِيكُمْ
د د د	لَبَسْتُمْ	ك ب ر	لَيَكْبُرُوا
م س ك	لَأَسْكُنَنَّ	ك ت م	لَيَكْتُمُونَ
م ك ر	لَيَكْرُوا	ك ف ر	لَأَكْفُرَنَّ
م ل ا	لَأَمْلَأَنَّ	د د د	لَيَكْفُرَنَّ
م ل ل	وَلَيَمْلَأَنَّ	ك م ل	لَيَكْمُلُوا
م ن ي	وَلَأَمْنِيهِمْ	ك ن د	لَيَكْنُودُ
ن ب ا	فَلْيَنْبِئَنَّ	ك و ن	لَأَكُونَنَّ
د د د	لَيَنْبِئُوكَ	د د د	لَيَكُونَنَّ
ن ب ذ	لَبِيَدِ	د د د	لَيَكُونُوا
ن ب ذ	لَيَبْذُرَنَّ	د د د	لَيَكُونَنَّ
ن ج و	لَتَنْجِبَنَّهُ	ك ي ●	لَيَكْبَلَا

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Root	Word	Root	Word
و س ع	لَوْ سِعُونَ	ن ذ ر	إِنذِرُوا
و س م	لَتَوَسِّمِينَ	ن ز ر	لَتَنزِعَنَّ
و ض ع	لَا وَضَعُوا	ن ر ف	لَتَنفِقَنَّ
و ط ا	لِيُؤَاطِرُوا	ن ص ر	لَتَنْصُرَنَّ
و ف ي	لِيُؤَفِّقَهُم	د د د	لَتَنْصُرَنَّ
د د د	لَمُؤَفِّقِهِمْ	ن ظ ر	لَيَنْظُرَنَّ
د د د	وَلَيُؤَفِّقُوا	ن ع م	لَا تَمُوتُ
و ق ت	لَوْ قِيَا	ن ف س	عَلَيْتَنَاسٍ
د د د	لَيَقَاتِ	ن ك ب	لَنَاكِبُونَ
و ق ع	لَوْ قِيَا	ن و ا	لَتَوَدَّ
و ق ي	فَلْيَقْرَأُوا	د د م	مَلَكُوتَ
و ل ي	فَلْيُؤَلِّمْنَاكَ	د د د	لَتَهْدِيَنَّهُمْ
د د د	لَيُؤَلِّمَنَّ	د د د	لَيَهْتَدِي
و ه ب	لَا هَبَّ	د ل ك	لِيَهْلِكَ
ي ق ن	لَيَسْتَفِئِفَنَّ	د د د	بِأَهْلِكِهِمْ
ا ت ي	لَا تَأْتِيَهُمْ	و ج د	لَا جِدُونَ
د د د	وَأَنْتَ يَا	د د د	لَتَجِدَنَّ
د د د	لَتَأْتِيَنَّكَ	و ح ي	لَيُؤْتِيَنَّكَ
د د د	لَتَأْتِيَنَّكَ	و ذ ر	لَيَذُرَّ

الميم

ROOTS OF WORDS

Root	Word	Root	Word
أ م ن	مُؤَيَّنُونَ	أ ت ي	مَأْتِيًا
• • •	مُؤَيَّنِينَ	• • •	المُؤَيَّنُونَ
• • •	مُؤَيِّنَةٌ	أ ج ل	مُؤَجَّلًا
• • •	مُؤَيِّنَاتٌ	أ خ ذ	مُتَّعِدَةً
أ ن س	مُسْتَأْنِسِينَ	• • •	مُتَّعِدِينَ
أ و ي	مَأَبًا / مَأَابًا	• • •	مُتَّعِدَاتٍ
أ و ب	مَأْوَى / مَأْوَأَمٌ	أ خ ر	المُتَّاعِرِينَ
• • •	مَأْوَاهُ / مَأْوَأَمٌ	أ ذ ن	مُؤَدَّنًا
ب ث ث	المَثْرُوثِ	أ ر ب	مَأْرَبٌ
• • •	مَبْثُورَةٌ	أ و ص د	مُؤَصَّدَةٌ
• • •	مَبْثُورًا	أ ف ك	مُؤَفِّكَاتٍ
ب د و	مَبْدِيَّةٌ (و)	• • •	المُؤَفِّكَةَ
ب ر أ	مَبْرُورُونَ	أ ك ل	مَأْكُولٍ
ب ر ك	مُبَارَكٌ	أ ل ف	المُؤَلَّفَةُ
• • •	مُبَارَكًا	أ م ن	مَأْمَنًا (هـ)
ب س ط	مَبْسُوطَانٍ	• • •	مَأْمُونٍ
ب ش ر	مَبْشُرًا	• • •	المُؤَمَّرِينَ
• • •	مَبْشُرِينَ	• • •	مُؤَمَّرًا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ب ي ن	مَبِينٌ	ب ش ر	مُتَشِيرَةٌ
د د د	مَبِينَةٌ	ب ص ر	مُبِيرَةٌ
د د د	مَبِينَاتٌ	د د د	مُبِيرًا
د د د	مَبِينًا	د د د	مُبِيرُونَ
ر ب ت	مَبِيرٌ	د د د	مُسْتَبِيرِينَ
ت ب ع	مَتَابِعِينَ	ب ط ل	مُطِيلُونَ
د د د	مَتَبِعُونَ	ب ع ث	مَبْعُوثُونَ
ر ب ت	مَتَرَبَّةٌ	د د د	مَبْعُوثِينَ
ت م م	مَتَمِّمٌ	ب ع د	مَبْعُودُونَ
ث ب ر	مَتَبُورًا	ب ل س	مَبْلُوثُونَ
ث ق ل	مَتَقَلَّةٌ	د د د	مَبْلِيحِينَ
د د د	مَتَقَلُونَ	ب ل غ	مَبْلَغٌ / مَبْلَغُهُمْ
د د د	مَتَقَالٌ	ب ل و	مَبْلُوكٌ
ث ن ي	مَتَى	د د د	مَبْتَلِينَ
د د د	مَتَانِي	ب ن ي	مَبْتِيَّةٌ
ج ذ ذ	مَجْدُودٌ	ب و ع	مَبُوءًا
ج ر م	الْمَجْرِمُ	ب ي ن	الْمَبِينُ
د د د	مَجْرُمُونَ	د د د	الْمُسْتَقِينُ

ROOTS OF WORDS

Root	Word	Root	Word
ح ر ب	الْحَرَابُ	ج ر م	مُجْرِمِينَ
• • •	حَارِبٌ	• • •	بُورِيهَا
ح ر ر	مُحْرَرًا	ج ل س	الْمَجَالِسِ
ح ر ف	مُتَحَرِّفًا	ج م ع	بِجَمْعٍ
ح ر م	الْمُحْرَمُ	• • •	الْمُتَمَحَّرُونَ
• • •	الْمُحْرَمُونَ	• • •	يُتَمَحَّرُونَ
• • •	مُحْرَمٌ	• • •	يُتَمَحَّرُ
ح س ر	مُحْشَرًا	ج ن ف	مُنَجَّاتٍ
ح س ن	مُحْسِنٌ	ج ن ن	يُحْسِنُونَ
• • •	مُحْسِنُونَ	ج • •	الْمُجَاهِدُونَ
• • •	مُحْسِنِينَ	• • •	الْمُجَاهِدِينَ
ح ش ر	مُحْشَرَةٌ	ج و ب	يُجِيبُ
ح ص ن	مُحْصَنَةٌ	• • •	الْمُجِيبُونَ
• • •	مُحْصِنِينَ	ج و ر	مُنَجَّاورَاتُ
• • •	مُحْصِنَاتٍ	ح ب ب	مُحِبَّةٌ
ح ض ر	مُحْضَرًا	ح ج ر	مُحْجَرًا
• • •	مُحْضَرُونَ	ح د ث	مُحَدِّثٌ
• • •	الْمُحْضَرِينَ	ح ذ ر	مُحْذَرًا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
خ ت م	مُخْتَمٍ	ح ض ر	مُخْتَصِرًا
خ ذ ل	مُخَلِّدًا	ح ظ ر	مُخَلِّدًا
خ ر ج	مُخْرِجًا	• • •	الْمُخْتَصِرِ
• • •	مُخْرِجًا	ح ف ظ	مُخْتَوِطًا
• • •	مُخْرِجُونَ	ح ك م	مُخْتَمًا
• • •	مُخْرِجِينَ	• • •	مُخْتَمَاتٍ
• • •	الْمُخْرِجِينَ	ح ل ق	مُخْتَلِفِينَ
خ ز ي	مُخْرِجِي الْكَافِرِينَ	ح ل ل	مُخْتَلِفًا
خ س و	الْمُخْرِجِينَ	• • •	مُخْتَلِفًا
خ ض د	مُخْتَصِدًا	ح م د	مُخْتَصِدًا
خ ض و	مُخْتَصِرًا	ح و ز	مُخْتَصِرًا
خ ف ي	مُخْتَفِيًا	ح و ط	مُخْتَفِيًا
خ ل د	مُخْتَلِدُونَ	• • •	مُخْتَفِيًا
خ ل ص	مُخْتَلِصًا	ح ي ص	مُخْتَلِصِينَ
• • •	مُخْتَلِصُونَ	ح ي ض	الْمُخْتَلِصِينَ
• • •	مُخْتَلِصِينَ	ح ي ي	مُخْتَلِصِينَ
خ ل ف	مُخْتَلِفًا	• • •	مُخْتَلِصِينَ
• • •	الْمُخْتَلِفُونَ	خ ب ت	الْمُخْتَلِفِينَ

ROOTS OF WORDS

Root	Word	Root	Word
د ه م	مُدْهَامَتَانِ	خ ل ف	مُخْتَلِفٌ
د ي ن	مَدِينَةٍ	د د د	مُخْتَلِفُونَ
ذ ع م	مَذْرُومًا	د د د	مُخْتَلِفِينَ
ذ ب ذ ب	مُدْبِذِينَ	د د د	مُسْتَحْلِفِينَ
ذ ع ن	مُدْعِينَ	خ ل ق	مُخْتَلِفَةٌ
ذ ك ر	مَذْكُورًا	خ م ص	مُخْتَصَةٌ
د د د	مَذْكُورٌ	خ ن ق	الْمُخْتَلِفَةُ
د د د	مَذْكِرٌ	خ ي ل	مُخْتَالٍ/مُخْتَالًا
ذ م م	مَذْمُومٌ/مَأْمُورٌ	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	مَرْجُومٌ	د ح ر	مُدْحُورًا
د د د	مَرْجُومٌ	د ح ض	الْمُدْحِضِينَ
ر ج ف	الْمُرْجِفُونَ	د خ ل	مُدْخَلٌ
ر ج م	الْمَرْجُومِينَ	د د د	مُدْخَلًا
ر ج و	مَرْجُورًا	د ر ر	مُدْرَارًا
د د د	مَرْجُونَ	د ر ك	مُدْرَكُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ر ض و	مَرَضَاءٌ	ر ح م	بِالْمَرْحَةِ
د د د	مَرَضَانِي	ر د د	مَرَدَّةٌ
د د د	مَرَضِيًّا	د د د	مَرَدًّا
ر ع ي	الْمَرْحَى	د د د	مَرْدُودٍ
د د د	مَرَعَاهَا	ر د ف	مَرْدِفَيْنِ
ر خ م	مَرَاعَاهَا	ر س ل	مَرْسِيَلٍ
ر ف د	الْمَرْفُودَةُ	د د د	مَرْسِيَلُوا (النَّاقَةُ)
ر ف ع	الْمَرْفُوعُ	د د د	مَرْسِيَلِينَ
د د د	مَرْفُوعَةٌ	د د د	مَرْسِيَّةٌ
ر ف ق	مِرْقَاتَا	د د د	الْمَرْسِيَّةَ
د د د	الْمِرَاقِي	د د د	الْمَرْسِيَّاتِ
د د د	مِرْقَاتًا	ر س و	مَرْسَاهَا
ر ق ب	مِرْقَاتِيَّوْنَ	ر ش د	مَرْسِيْدًا
ر ق د	مِرْقَاتِيًّا	ر ص د	مَرْسِيْدِي
ر ق م	مِرْقَاتِيْمٌ	د د د	الْمِرْسَادِ
ر ك ب	مِرْقَاتِيْبًا	ر ص ص	مَرْمُوسٌ
ر ك م	مِرْقَاتِيْمٌ	ر ض ع	مَرْمُوسَةٌ
ر ي ب	مِرْقَاتِيْبٍ	د د د	الْمَرْمُوسِ

ROOTS OF WORDS

Root	Word	Root	Word
س ح ر	السَّحَرِين	ر ي ب	مُرَيْبٌ
س خ ر	السَّخِرَ	ز ج ر	مُرْدَجِرٌ
د د د	مَسْحَرَات	ز ج و	مُرْجَاةٌ
س ر ر	مَسْرُورًا	ز ح ز ح	مُرْخِرٌ
س ر ف	مَسْرِفٌ	ز م ل	الزَّمَلُ
د د د	مَسْرِفُونَ	ز ي د	مَزِيدٌ
د د د	مَسْرِفِينَ	س ا ل	مَسْوَلًا
س ط ر	مَسْطُورٌ	د د د	مَسْوُولُونَ
د د د	مَسْطَرٌ	س ب ح	السَّبْحُونَ
س غ ب	مَسْبَعٌ	د د د	المَسْبِينِ
س ف ح	مَسْفُوحًا	س ب ق	مَسْبُوقِينَ
د د د	مَسَالِينِ	س ت ر	مَسْرُورًا
د د د	مَسَالِحَات	س ج د	مَسْجِدٌ
س ف ر	مَسْفَرَةٌ	د د د	مَسَاجِدُ
س ك ب	مَسْكُوبٌ	س ج ر	المَسْجُورِ
س ك ن	مَسْكُوبَةٌ	س ج ن	المَسْجُورِينَ
د د د	مَسْكِينِهِمْ	س ح ر	مَسْحُورًا
د د د	مَسَاكِينِ	د د د	مَسْحُورُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ش ع م	الْمَشَامَةُ	س ك ن	الْمَشْكَةُ
ش ب هـ	مُشْتَبِهًا	د د د	مُشْكِيًّا
د د د	مُشْتَبِهٍ	د د د	مَسَاكِينُ
د د د	مُشْتَبِهَاتٍ	س ل م	مَسَلَةً
ش ح ن	الْمَشْعُونِ	د د د	مَسَلًا
ش ر ب	مَشْرَبٍ	د د د	مَسَلِينَ
د د د	مَشَارِبُ	د د د	مَسَلَاتٍ
ش ر ق	الْمَشْرِقُ	د د د	مَسْتَلِيمُونَ
د د د	الْمَشْرِقِينَ	س م ع	مَسِيجٍ
د د د	مَشَارِقٍ	د د د	مَسِيمِهِمْ
د د د	مَشْرِقِينَ	د د د	مَسِيمُونَ
ش ر ك	مَشْرِكًا	س م و	مَسَى
د د د	مَشْرِكُونَ	س ن ن	مَسُونٍ
د د د	مَشْرِكِينَ	س و هـ	الْمَسِيءِ
د د د	مَشْرِكَةٍ	س و د	مَسُودًا
د د د	الْمَشْرِكَاتِ	د د د	مَسُودَةً
د د د	مَشْرِكُونَ	س ر م	مَسُورِينَ
ش ع ر	الْمَشْعَرِ	د د د	مَسُورَةً

ROOTS OF WORDS

Root	Word	Root	Word
ص ر خ	بِخَيْرِكُمْ	ش ف ق	مُشْفِقُونَ
د د د	بِخَيْرِ حَيْ	د د د	مُشْفِقِينَ
ص ر ف	مَضْرَبًا	ش ك ر	مَشْكُورًا
د د د	مَضْرُوبًا	ش ك س	مُتَشَاكِرُونَ
ص ف ر	مَضْرَأًا	ش ك و	كَيْفَاةً
ص ف ف	مَضْفُوفَةٌ	ش ه د	مَشْهَدٌ
ص ف و	مَضُوفٌ	د د د	مَشْهُودٌ
د د د	المَضْفُوفِ	ش ي د	مَشِيدٌ
ص ل ح	المَصْلِحِ	د د د	مُشِيدَةٌ
د د د	مُصْلِحُونَ	ص ب ح	مُصْبِحِينَ
د د د	المُصْلِحِينَ	د د د	يُصْبِحُ
ص ل و	مُضَلٌّ	د د د	بِمُضَابِحٍ
د د د	المُضَلِّينَ	ص د ع	مُتَضَاعًا
ص ن ع	مُضَاعِعٌ	ص د ق	مُتَدَقٌّ
ص و ب	مُضِيبًا	د د د	المُتَدَقِّينَ
د د د	مُضِيبَةٌ	د د د	المُتَدَقِّينَ
ص و ر	المُضَوَّرُ	د د د	المُتَدَقَّاتِ
ص ي ر	المُضَيَّرُ	د د د	المُتَدَقَّاتِ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ط م ن	مُطَهَّرِينَ	ص ي ر	مَصِيرِكُمْ
ط ه ر	مُطَهَّرَةٌ	ض ج ع	الْمَضَاجِعِ
د د د	الْمُطَهَّرُونَ	د د د	مَضَاجِعِهِمْ
د د د	الْمُطَهَّرِينَ	ض ر ر	الْمُضْطَرَّ
د د د	الْمُطَهَّرِينَ	د د د	مُضَارًّا
ط و ع	مُطَاعٍ	ض ع ف	مُسْتَضْفُونَ
د د د	الْمُطَاعِينَ	د د د	مُسْتَضْمِينَ
ط و ي	مُطَوِّبَاتٌ	د د د	مُضَاعَفَةٌ
ط ي ر	مُسْتَخِيرًا	د د د	الْمُضْمِعُونَ
ظ ل م	مُظْلَبًا	ض ل ل	مُضِلًّا
د د د	مُظْلَبُونَ	د د د	الْمُضِلِّينَ
د د د	مُظْلَبًا	ط ف ف	لِلطَّافِينَ
ع ت ب	الْمُعْتَبِينَ	ط ل ب	الْمُطْلُوبَ
ع ج ز	مُعَاجِزِينَ	ط ل ع	مُطَلِّعٍ
د د د	مُعْجِزٍ	د د د	وَالْمُطَلَّعُونَ
د د د	مُعْجِزِي	ط ل ق	الْمُطَلَّعَاتِ
د د د	مُعْجِزِينَ	ط م ن	مُطَمِّنَةً
ع د د	مَقْدُودٍ	د د د	مُطَمِّنَةً

ROOTS OF WORDS

Root	Word	Root	Word
ع ر ف	مَعْرُوفَةٌ	ع د د	مَعْدُودَةٌ
ع ذ ل	مَعْرِلٌ	• • •	مَعْدُودَاتٌ
ع ش ر	مِعْشَارٌ	ع د ر	مَعْدِيٌّ
• • •	مَعْشَرٌ	• • •	المَعْدُونُ
ع ص و	المُعْصِرَاتُ	• • •	المُعْتَدِينَ
ع ص ي	مَعْصِيَةٌ	ع ذ ب	مَعْدِيهِمْ
ع ط ل	مَعْطَلٌ	• • •	مَعْدِيَّوَهَا
ع ق ب	مَعْقَبٌ	• • •	مَعْدِيَيْنَ
• • •	مَعْقَبَاتٌ	ع ذ ر	مَعْدِرَةٌ
ع ك ف	مَعْكُوفَةٌ	• • •	مَعْدِيرَةٌ
ع ل ق	كَالْمَعْلُوقَةِ	• • •	المَعْدِرُونَ
ع ل م	مَعْلُومٌ	ع ر ج	مَعَارِجٌ
• • •	مَعْلُومَاتٌ	ع ر ر	مَعْرَةٌ
• • •	مَعْلَمٌ	• • •	المَعْتَرُ
ع ل و ا ي	المُعَالِ	ع ر ض	مَعْرُضُونَ
ع م د	مَعْمَدَانٌ	• • •	مَعْرُضِينَ
ع م ر	مَعْمِرٌ	ع ر ف	مَعْرُوفٌ
• • •	المَعْمُورُ	• • •	مَعْرُوفًا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
غ ف ر	مَغْرِبٌ	ع ر د	مَمَادٍ
د د د	المُسْتَقْبِرِينَ	ع و ذ	مَمَادًا
غ ل ب	مَغْلُوبٌ	ع و ق	المَغْرُوبِينَ
غ ل ل	مَغْلُولَةٌ	ع و ن	المُسْتَمَانَ
غ ن م	مَغَامٍ	ع ي ش	مَمَاشًا
غ ن ي	مَغْنُونٌ	د د د	مَيْقَاتَةٍ
غ و ر	مَغَارَاتٍ	د د د	مَعَابِسَ
د د د	المَغَارَاتِ	ع ي ن	مَعِينٍ
غ ي ر	مَغْرِبًا	غ ر ب	المَغْرِبِ
د د د	فَالْمَغْرِبَاتِ	د د د	المَغْرِبِينَ
ف ت ح	مَفْتَحَةٌ	د د د	المَغَارِبِ
د د د	مَفَاتِحُ	غ ر ق	مَغْرُقُونَ
ف ت ن	المَغْتُونُ	د د د	المَغْرُقِينَ
ف ر ر	المَغْرِبِ	غ ر م	مَغْرِمٍ
ف ر ض	مَغْرِبُهُنَا	غ س ل	مَقْتَلٌ
ف ر ق	مَغْرُقُونَ	غ ش ي	المَغْشِيِّ
د د د	مَغْرُقُونَ	غ ض ب	المَغْضُوبِ
ف ز ي	مَغْرِبًا	د د د	مَغَاضِبًا

ROOTS OF WORDS

Root	Word	Root	Word
ق ب ض	مقبوضَةٌ	ف ر ي	مفروضٌ
ق ب ل	مُتَقَابِلِينَ	د د د	مفترى
د د د	مُسْتَقْبِلٌ	د د د	مفترين
ق ت ر	المُفْتِرَاتِ	د د د	مفتربات
ق ح م	مُفْتَحِمٌ	ف س د	المفسد
ق د ر	مَقْدُورٌ	د د د	مفسدين
د د د	مِقْدَارٌ	د د د	مفسدون
د د د	مُقَدِّرٌ	ف ص ل	مفصلاً
د د د	مُقَدِّرُونَ	د د د	مفصلات
ق د س	المُقَدِّسِ	ف ط ر	مفطرٌ
د د د	المُقَدِّسَةَ	ف ع ل	مفطولا
ق د م	المُسْتَقْدِمِينَ	ف ك ك	مفكين
ق د ر	مُقَدِّمُونَ	ف ل ح	المفليحون
ق ر ب	مُقَرَّبَةٌ	د د د	المفليحين
د د د	المُقَرَّبُونَ	ف و ز	مقاراً
د د د	المُقَرَّبِينَ	د د د	مقارو
د د د	مُسْتَقْرٌ	ق ب ح	المقبوحين
د د د	مُسْتَقْرٌ	ق ب ر	المقابر

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ق ل ب	مَنْقَلِبٌ	ق ر ف	مُقَرَّفُونَ
د د د	مَنْقَلِبُونَ	ق ر ن	مُقَرَّنِينَ
د د د	مَنْقَلِبَكُمْ	د د د	مُقَرَّنِينَ
ق ل د	مَقَابِلُهُ	ق س ط	الْمُقَسِّطِينَ
ق م ح	مَقْمُورُونَ	ق س م	مَقْسُومٌ
ق م ع	مَقَامِعٌ	د د د	فَالْمَقْتَبَاتِ
ق ن ع	مَقْنَعِينَ	د د د	الْمَقْتَسِمِينَ
ق و ت	مَقِينًا	ق ص د	مُقْتَصِدٌ
ق و م	مَقَامٌ	د د د	مُقْتَصِدَةٌ
د د د	مَقَائِنٌ	ق ص ر	مَقْصُورَاتٌ
د د د	الْمَقَامُونَ	د د د	مُقَصِّرِينَ
د د د	مَقِيمٌ	ق ض ي	مَقْضِيًّا
د د د	الْمَقِيمِينَ	ق ن ط ر	الْمَقْطُورَةَ
د د د	مَسْتَقِيمًا	ق ط ع	مَقْطُوعًا
ق و ي	الْمَقْوِينَ	د د د	مَقْطُوعَةً
ق ي ل	مَقِيلًا	ق ع د	مَقْعِدٌ
ك ب ب	مَكْبِتًا	د د د	مَعَايِدٌ
ك ب ر	مَنْكَبَرٌ	ق ع ر	مَنْعَرٌ

ROOTS OF WORDS

Root	Word	Root	Word
ك و ن	مَكَانٍ	ك ب ر	الْمُتَكَبِّرِينَ
د د د	مَكَاتِبِكُمْ	د د د	مُسْتَكْبِرًا
ك ي د	الْمَكِيدُونَ	د د د	مُسْتَكْبِرِينَ
ك ي ل	الْمِكْيَالِ	د د د	مُسْتَكْبِرُونَ
م ل ك	مَلَكٌ	ك ت ب	مَكْتُوبًا
د د د	مَلَكَينَ	ك ذ ب	مَكْذُوبٍ
د د د	الْمَلَائِكَةُ	د د د	الْمُكْذِبُونَ
ل ج أ	مَلَجًا	د د د	الْمُكْذِبِينَ
ل ح د	مُلْتَحِدًا	ك ر م	مُكْرِمٍ
ل ع ن	مَلْعُونِينَ	د د د	مُكْرِمًا
د د د	الْمَلْعُونَةَ	د د د	مُكْرَمُونَ
ل ق ي	مَلَاقِي	د د د	مُكْرَمِينَ
د د د	مَلَاقُوا	ك ر ه	مُكْرَمًا
د د د	مَلَائِكَتِكُمْ	ك ظ م	مَكْظُومٌ
د د د	مَلْفُونٌ	ك ل ب	مُكَلِّبِينَ
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	مَنَابِتُ	م ا ج ح	مَأْجُوجَ
ن س ك	مَنَسَكَا	م ا ي	مَأْتِيَةً
د د د	مَنَابِكُمْ	د د د	مَأْتِيَيْنِ
ن س ي	مَنَابِيَا	د د م	مَأْتِكُمْ
ن ش ا	الْمُنشُونَ	د د م	مُؤْتَدَةً
د د د	الْمُنشَاتُ	م ر م	مُسْتَعِيرَ
ن ش ر	مُنشَرَةٌ	م ر ي	الْمُنْتَرِينَ
د د د	مُنشَرِينَ	م س ك	مُسْتَشِيرُونَ
د د د	مُنشِرٌ	ن ث ر	مُنشُورًا
ن ص ر	الْمُنشُورُونَ	ن ج و	مُنشُوكَ
د د د	مُنشِرٌ	د د د	مُنشُومٌ
د د د	مُنشِرِينَ	ن د ي	الْمُنَادِ
ن ض د	مُنشُودٌ	ن ذ ر	مُنذِرٌ
ن ط ق	مُنطِقٌ	د د د	مُنذِرُونَ
ن ظ ر	مُنظَرُونَ	د د د	مُنذِرِينَ
د د د	الْمُنظَرِينَ	ن ز ل	مُنْزَلًا
د د د	مُنظَرُونَ	د د د	مُنْزَلُونَ
د د د	الْمُنظَرِينَ	د د د	الْمُنْزِلِينَ

ROOTS OF WORDS

Root	Word	Root	Word
ن و ب	مُنْبِيبٌ	ن ف ر	مُسْتَنْفِرَةٌ
د د د	مُنْبِيبِينَ	ن ف س	الْمُسْتَنْفِرُونَ
ن و ر	الْمُنْبِيبُ	ن ف ش	الْمُنْفُوشُ
ن و ص	مَنَاصِبُ	ن ف ع	مَنَافِعُ
ن و م	مَنَامٌ	ن ف ق	الْمُنْفَعِينَ
د د د	مَنَامِيًا	د د د	الْمَنَافِعَاتِ
د ج ر	مُهَاجِرٌ	د د د	الْمُهَاجِرُونَ
د د د	مُهَاجِرَاتٌ	د د د	الْمُهَاجِرِينَ
د د د	الْمُهَاجِرِينَ	ن ق ص	مَنْفُوسٌ
د د د	مُهَنْدٍ	ن ق م	مُسْتَمْعُونَ
د د د	مُهَنْدُونَ	ن ك ب	مَنَاجِبًا
د د د	الْمُهَنْدِيُّ	ن ك ر	مُنْكَرَةٌ
د د د	الْمُهَنْدِينَ	د د د	الْمُنْكَرُ
د ز أ	مُسْتَهْزِئُونَ	د د د	الْمُنْكَرُونَ
د د د	الْمُسْتَهْزِئِينَ	د ج ن	مُهَاجِمًا
د ز م	مَهْزُومٌ	ن ه ي	الْمُهَيَّي
د ط ع	مُهْطِئِينَ	د د د	مُهَاجِمًا
د ل ك	مُهْلِكٌ	د د د	مُسْتَهْزِئُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
و ز ن	مَوَدِّينَ	ه ل ك	مَهْلِكُوا
د د د	الْمِيزَانَ	د د د	مَهْلِكِينَ
د د د	الْمَوَازِينَ	د د د	الْمَهْلِكِينَ
ر س ح	الْمُرْسِيعِ	ر م ه	مُهَيَّبِينَ
و ص ي	مُوسَى	ن م ه	الْمُؤْتَمِنِينَ
و ض ع	مَوْضِعَهُ	و ن ه	مُؤْتَمِنِينَ
د د د	مَوَاضِعِهِ	د د د	مُهَيَّبًا
و ض ن	مَوْضِعُوهُ	د د د	مُهَيَّبًا
و ط ا	مَوَاطِنًا	ل ي ل	مَيْلًا
و ط ن	مَوَاطِنَ	ر ب ق	مُؤْتَمِنًا
و ع د	مَوْعِدًا	و ت ق	مُؤْتَمِنًا
د د د	مَوْعِدًا	د د د	مَيْمَانَ
د د د	مَوْعِدِكُمْ	د د د	مَيْمَانَهُ
د د د	مَوْعِدُهُ	و د د	مَوَدَّةً
د د د	مَوْعِدِي	و د ع	مُسْتَوْدِعٌ
د د د	الْمَوْعُودِ	و ر ث	مِيرَاثٌ
د د د	الْمِبْسَادِ	و ر د	الْمُؤَرَّدِ
و ع ظ	مَوْعِظَةً	و ر ي	فَالْمُؤَرِّبَاتِ

ROOTS OF WORDS

Root	Word	Root	Word
و ل د	مَوْلُودٌ	و ف ر	مَوْفُورًا
و ل ي	المَوْلَى	و ف ي	المَوْفُونَ
د د د	مَوْلَانِيكُمْ	د د د	مَوْفِيكَ
د د د	مَوْلَانَا	و ق ت	مَوْفُونَا
د د د	مَوْلَاهُ	د د د	مِيقَاتُ
د د د	مَوَالِي	د د د	مَوَاقِيْتُ
د د د	مَوَالِيكُمْ	و ق د	المَوْقِدَةُ
و ه ن	مَوْهِنٌ	و ق ذ	المَوْقِدَةُ
ي س ر	مَيْسُورًا	و ق ع	مَوَاقِعُهَا
د د د	مَيْسِرَةٌ	د د د	بِمَوَاقِعِ
د د د	المَيْسِرِ	و ق ف	مَوْفُونَ
ي ق ن	مَوْقُونَ	و ق ي	المُتَمَوِّنَ
د د د	مَوْقِينَ	د د د	المُتَمَيِّنَ
د د د	بِمَسْقِينِ	و ك أ	مَتَكِينُونَ
ي م ن	المَبْسُتَةِ	د د د	مَتَكِينِينَ
(*****)	(*****)	د د د	مَتَكِنًا
		و ك ل	المُتَوَكِّلُونَ
		د د د	المُتَوَكِّلِينَ

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Chief Program Editors

Dr. Abidullah al-Ansari Ghazi
(Ph.D., History of Religion
Harvard University)

Dr. Tasneema K. Ghazi
(Ph.D., Curriculum-Reading
University of Minnesota)

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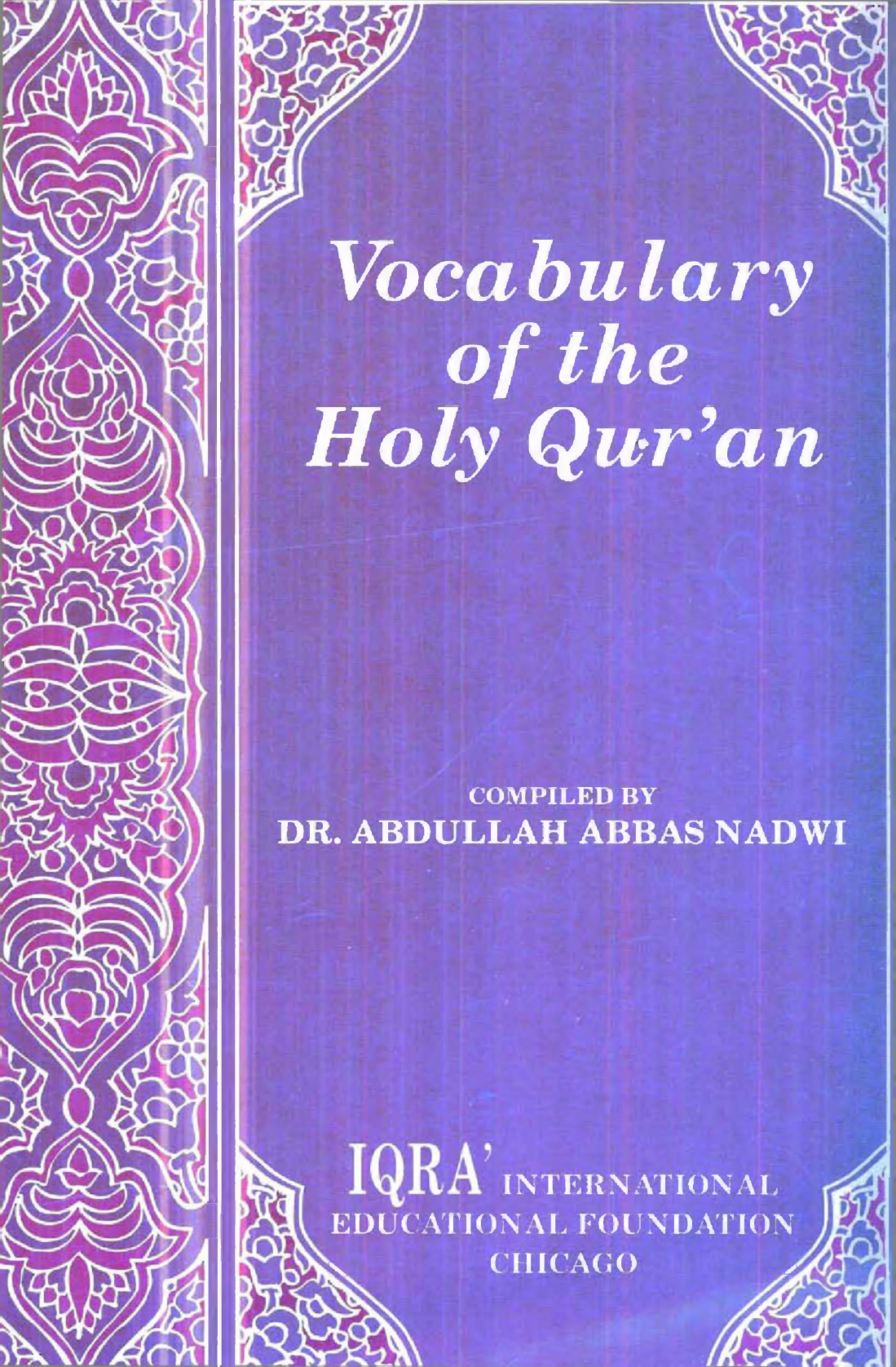
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COMPILED BY
DR. ABDULLAH ABBAS NADWI

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