

قاموس الفاظ

الفرائد الكريمة

عربي - انجليزي

الدكتور
عبدالله عبايس التروي

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إعداد الثقافة العالمية

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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 مُدَّكِرٍ

سورة الفرقان آیات ۱۷، ۲۲، ۳۲، ۴۰

**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 بشتى اللغات ولا يمكن الاتصال بهم وتقريبهم
الى لغة القرآن الكريم إلا بواسطة لغة دولية أو شبه دولية مثل
الإنجليزية.

والحافز الى وضع هذا القاموس عدة أمور:

أولاً:

أني لست رغبة ملحة في قلوب كثير من المسلمين في الشرق والغرب
الى تفهم معاني كتاب الله العظيم 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 أكتلاًفاً

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

ثانياً:

أنه لا يوجد قاموس عربي - إنجليزي لألفاظ القرآن الكريم يرجع
اليه المؤلفون والباحثون ألا كتاباً وضعه المستشرق John Penrice في
عام ١٨٧٢ م 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 التفاسير المتفق على صحتها مثل الطبري والكشاف
للزخشري وابن كثير والقرطبي ثم البحث عن معانيها في معاجم اللغة
العربية مثل لسان العرب لابن منظور والمفردات في غريب القرآن
للعلامة أبي القاسم الحسين بن محمد المعروف بالراغب الأصفهاني (٥٠٢ م).

وفي بعض الأحيان راجع أقرب الموارد لسعيد الخوري حيث أنه
معجم وسيط لا بأس من مراجعته مع التحفظ وبدون الأتكال عليه
وحده ومعجم ألفاظ القرآن الكريم تأليف لجنة من أعضاء الجمع اللغوي
بالقاهرة وبعد الاقتناع من صحة معنى الكلمات القرآنية بالعربية راجع
المؤلف الترجمات المختلفة لمعاني القرآن الكريم مما كتبه المسلمون وغيرهم
وعرض الكلمات المختارة منهم لترجمة اللفظ العربي القرآني على قاموس
لين Lane الشهير وقاموس Funk & 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 منصوبا أو مجرورا أو مجزوما (لم يلتزم بالأشارة الى المرفوع منه نظرا الى تكرره وكونه أصلا 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 حل المترجمين على أن يختاروا تعابير مختلفة للدلالة على المعنى فذكرت الآيات مترجمة ومرقمة.

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

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

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

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

ويطيب لي أن أتوجه بالشكر والعرفان بالجميل إلى المربي الكبير الأستاذ السيد محسن أحمد باروم الذي تولى إخراج هذا القاموس على نفقة دار الشروق كما أشكر مؤسسة إقرأ الثقافية العالمية شيكاغو لطباعته الثانية، مع العلم أن كتب المراجع والمعجمات بطيئة الدوران وقليلة الربح 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 ونظائرها العربية.

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

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

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

كتبه العاجز الفقير الى رحمة ربه

الدكتور عبدالله بن عباس النوري

معهد اللغة العربية - جامعة أم القرى

مكة المكرمة / ١٦ / ٢ / ١٤٠٣ هـ.

Abbreviations

Acc.

Accusative case : in which a noun receives an additional (ألف) *alif* marked with *tanween* e.g. كِتَابٌ *kitabun* 'a book' becomes كِتَابًا *kitabān* or just a *fatha* in case the noun is prefixed by an article أَنْ . Also a verb of "المضارع imperfect" is marked with *fatha* that is a sign of *suojunctive* case. Thus يَفْعَلُ becomes يَفْعَلْ indicating a particle preceding it, such as : أَنْ ، لَنْ ، كَيْ ، إِنْ ،

Act. Pic.

Active participle : on the measure of فاعِلٌ or its extended form indicating feminine, dual and plural i.e. numbers and genders.

Act. 2 Pic.

Active participle : on the measure of فَعِيلٌ that denotes a stable meaning of the root such as كَرِيمٌ one who Possess the description of (كَرَمٌ) 'generosity' as permanent and inseparable nature of his personality. Sometimes this form gives the meaning of Passive participle as : مُشِيرٌ instead of مُشِيرٌ

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 : مُكْرَمٌ from iv, مُكْرَمٌ from ii and مُجْتَبٌ from viii etc.

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

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

ABBREVIATION*

<i>Plu.</i>	Plural
<i>PP</i>	Passive Perfect المَاضِي الْمَجْزُؤْلُ
<i>PROP-N</i>	Proper noun
<i>Quad.</i>	Quadrilateral, having four radicals الرَّبَاعِي
<i>R-adj.</i>	Relative adjective.
<i>RF</i>	Root-form : means that the derived form has the same meaning as its triliteral root.
<i>R. pron.</i>	Relative pronoun.
<i>Sing.</i>	Singular.
<i>SS</i>	Something or someone,
<i>Trans.</i>	Transitive.
<i>V.D.</i>	Vowel dropped : a vowel of the radical is dropped as يَكُونُ from يَكُونُ
<i>V.N.</i>	Verbal noun إِسْمُ الْمَصْدَرِ
<i>W.V.</i>	Weak verb : the original triliteral root has one or more than one of a weak letter i.e., و ي ا <i>waw</i> , <i>alif</i> , and <i>ya</i> 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 مَاضِي imperfect المَصَارِعِ and verbal noun الْمَصْدَرِ of the word occurred in the H.Q.
>>	While in the H.Q. only its derived form has occurred, its literal form is given for convenience of the reader to know the original meaning.
~	<i>he, she, it</i> (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 المجرد** (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"; **قَتْلٌ** "to massacre". **كَسَرَ** "To break" *trans.*; **تَكَسَّرَ** and **اِنكَسَرَ** "to be broken", "to break" *intrans.*

(Perfect 3rd P. sing. m)

Form No. II

فَعَلَ *fa-ع-ala*
(e.g. **عَلِمَ** "to know"; **عَلَّمَ** "to teach")

Form No. III

فَاعَلَ *fa-ع-ala*
(e.g. **كَتَبَ** "to write"; **كَاتَبَ** "to write to")

Form No. IV

أَفْعَلَ *Af-ع-ala*
(e.g. **عَلِمَ** '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. **فَعَعَ** 'to profit', 'benefit' *trans*;
اِنْتَفَعَ بِهِ 'to profit by')
- Form No. IX **اِفْعَلَ** *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 **اِفْعَلَّ** *if-ع-alla*
 (e.g. **اِدْمَأَمَّ** "became dark green with foilage".

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	Sulaiiman	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		
Misir	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 aranged 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:

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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.
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- العظيم، بيروت (أفست) ١٩٧٥ م.
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- 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 عبد الله بن محمد م ٦٨٥ هـ.
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- 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.
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- وجوه الأعراب والقراءات في جمع القرآن - الحلبي -
 مصر ١٣٨٠ هـ .
- الفراء : أبو زكريا محيي الدين بن زياد الفراء معاني القرآن
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 القاهرة .
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 البيان - القاهرة ١٤٠٠ هـ .

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- CR. R. Carlile; The Holy Koran (translated) New York, 1950.
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- 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.
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كتاب الألف (الهمزة)

أَلَمْ تَرَ ؟

Didst thou not see ? (105:1)

أَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا

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

أَلَمْ تَرَ كَيْفَ دَعَوْنَاهُمْ لِمُحَمَّدٍ مِنْ دُونِ اللَّهِ

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

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

قُلْ 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) **أ**
placed before a verb

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَ..... ؟

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

or before a preposition as :

أَلَيْسَ اللَّهُ شَاكِكُ ؟

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

or before a pronoun as :

أَأَنْتَ قُلْتَ ؟

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 وَاحِدٍ مِّنْهُمَا الشُّدْرُ

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 لِنَسَاءِ آبَائِنَا إِنَّا كُنَّا 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 *

grass (n.) acc. **أَبَا**

أ ب د *

forever (1) (adj.) **أَبَدًا**

تَمَازِجُهُنَّ فِيهِ أَبَدًا

Staying in it for ever. [18:3]

(2) never

إِنَّا لَنَنبُدُّنَّهَا أَبَدًا

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 singular signifies father in the sense of blood relationship as

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّنْ رِّجَالِكُمْ

Mohammad was not father of any one of your men.

[33:40]

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

مِلَّةَ أَبِيكَ إِبْرَاهِيمَ

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

Zamakhshari observes;

هُوَ أَبُو رَسُولِ اللَّهِ ﷺ فَكَانَ أبا أُمَّتِهِ

لِأَنَّ أُمَّةَ الرَّسُولِ فِي حَقِّهِمْ أَوْلَادُهُ

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 / أَبَوَيْنِ**

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

(perf. 3 p. f. plu.) أَيْبَنَ
they (f) refused

(imperf. 3 p.m. sing.) يَأْبَى
~refuses

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

وَلَا يَأْبُ كَاتِبٌ أَنْ يَكْتُبَ

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

(imperf. 3 p.f. sing.) يَأْبَى
~refuses

★ ا ت ي ★

(perf. 3 p. m. sing.) أَتَى
< ~came,

to come, arrive, أَتَى بِأُنَى إِسْمَانَا

~brought, gave, أَتَى (ب)

to bring, present إِسْمَانَا (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. Isi p. plu.) أَتَيْنَا

< ~ fled (perf. 3 p. m. sing.) أَبَى

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

★ ★ ★ ★

bowls (n. plu. of إِبْرِيْقٌ)

★ ا ب ك ★

أَبْكَارٌ see ا ب ك ر

★ ا ب ل ★

camel (n.) الإِبِلُ

a flying creature (n.) أَبَائِيلُ

إِبْنُ / إِبْنٌ see ا ب ن و

★ ا ب ي ★

أَبِي (Comp. ا ب + ي)
my father

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

(perf. 3 p.m. sing.) أَبَى

< ~refused

to refuse, reject أَبَى بِأُنَى إِمَامَا

give, pay (*perate m. sing.*) iv آت

(*pp. 3 p. m. sing.*) iv اُوْتِيَ
he was given

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

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

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

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

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

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

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

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

(*pis. pic. m. sing./used for ap-der*) acc. مَايْتَا

comer certainly
that is to be fulfilled

* ا ت ث *

household, (n) acc. اَنَامًا / اَنَانِكَ
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. يَأْتِ
he comes

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

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

come! bring! (*perate m. sing.*) اِئْتِ
(*perate m. dual*) اِئْتِيَا
(you twain) come !

(*perate m. plu.*) اِئْتُوا
(you all) come !

to bring, اِئْتِيَا iv اَتَى بِؤُنِي
to give

(*perf. 3 p.m. sing.*) iv اَتَى

< ~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 يُؤْتِيْنَ
they (f) give

~effect (2)

يُرِيهِمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ

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

effects (1) (n.p.) أَثَارٌ

فَاَنْظُرْ إِلَىٰ أَثَرِ رَحْمَتِ اللَّهِ

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

traces (2)

كَانُوا هُمْ أَشَدَّ مِنْهُم 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)

فَلَمَّا كَرِهْتَ خَسَفَ عَلَيَّ آثَارَهُمْ

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

trace (4) أَثَارَةٌ

إِيضًا فِي بَيْتِهِ مِنْ قَبْلِ هَذَا أَوْ آثَارًا مِنْ عِلْمِهِ

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

ا ث ل ★

Tamarisk (n) أَثَلٌ

ا ث ر ★

أَثَرْنَ (perf. 3 p.f. plu.)

<they (f) raised to transmit, to raise أَثَرُوا أَثَرًا

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

to prefer أَثَرَ يُؤْتِرُ لِإِثَارِ

(imperf. 3 p.m. plu.) iv يُؤْتِرُونَ

they prefer

(imperf. 2 p.m. plu.) iv تُؤْتِرُونَ

you prefer

(imperf. 1st p. plu.) نُؤْتِرُ

~we prefer

لَنْ نُؤْتِرَكَ

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

(pip. 3 p.m. sing.) يُؤْتِرُ

~transmitted

فَقَالَ إِنَّ هَذَا لِأَلْسِنٌ مَوْجُودَةٌ

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

~footstep (1) (n) أَثَرٌ

فَقَبَضْتُ قَبْضَةً مِنَ آثَرِ الرَّسُولِ

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

يَا بَتِ اسْتَأْجِرْهُ لَئِنْ حَضَرَ رَبِّي
اسْتَأْجَرْتَ الْعَقْبُورِيَّ الْأَوْثِينَ

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.) أَجْوَرٌ

وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَيَرْجِيهِمْ أَجْرَهُمْ

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

dowers (2)

فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
يَرْجِيهِمْ أَجْرَهُمْ

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** بِأَيْمٍ
to commit a sin or crime

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

sinful (act. pic. m. plu.) **أَثْمٌ**

(act. pic. m. plu.) acc. **أَثْمِينَ**
sinful persons

sinful person (act. 2 pic.) **أَثْمِيٌّ**

a sin, a lie (v. n. > ii) **تَأْتِيهِمْ**

ا ج ج

bitter

(n. adj.) **أَجَاجٌ**

ا ج ر

(imperf. 2 p.m. sing.) **تَأْجُرُ**

< thou hires

أَجَرَ يَأْجِرُ 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

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

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

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

أَخَذْنَا (perf. 1st p. plu.)
we took

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

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

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

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

تَأْخُذًا (nom) تَأْخُذُونَ (acc.)

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

خُذْ (thou) take! (perate m. sing.)

خُذُوا (you) take! (perate m. plu.)

أُخِذَ ~ is taken (pp. 3 p.m. sing.)

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

two terms (dual n.) الأَجَلَيْنِ

أَيُّمَا الْأَجَلَيْنِ قَعَيْبَتْ فَلَا عُذْرَانَ عَلَيَّ

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

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

to fix a term أَجَلَ يَوْمٍ تَأْجِيلًا

وَبَلِّغْنَا أَجَلَنَا الَّذِي أَجَلْتِ لَنَا

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

أَجَلْتِ (pp. 3 p.f. sing.)

~ is timed, appointed,
has been fixed

لِأَيِّ يَوْمٍ أُجِّلْتِ

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

مَوْجَلًا (fixed term (pis-pic))

كَيْتَابًا مَوْجَلًا

A recorded term. [3 : 145]

أ ح د ★

أَحَدٌ one (m) (cardinal num.)

أَحَدِي one (f)

أ خ ذ ★

أَخَذَ (perf. p.m. sing.)

< ~ took, put.

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

وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا

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

~ set up (2)

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَندَادًا

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

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

nom. **يَتَّخِذُونَ** acc./ **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 ! (perate m. sing.) viii **إِتَّخِذْ**

(perate f. sing.) viii **إِتَّخِذِي**
(thou f.) take !

(perate m. plu.) **إِتَّخِذُوا**
(you) take !

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

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

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ

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

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

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

to adopt, **أَخَذَ بِتَّخِذُ إِخْتِذَاً**
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 **أَتَّخَذُوا**
they have taken

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

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

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

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

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

مَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَصَا

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

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

وَمَا كُنْتُ مُتَّخِذِي الْأَعْدَانِ

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

(*ap-der. f. plu.*) **مُتَّخِذَاتٌ**

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

ا خ ر ★

(*perf. 3 p.m. sing.*) ii **أَخَّرَ**

~put behind, delayed.

to delay, **أَخَّرَ يُوَخِّرُ تَأَخَّرَ**
 put behind

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

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

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

thou hast delayed me **أَخَّرْتَنِي**

وَكَذَلِكَ أَخَذَرْنَاكَ

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

grip (2)

فَأَخَذْنَاهُمْ أَخْذَ عَزْمٍ مُّقْتَدِرٍ

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

grip (n.) **أَخْذَةٌ**

(*act. pic m. sing.*) **أَخَذْتُ**

one who holds SS with grip

مَا مِنْ دَابَّةٍ إِلَّا أَهْوَأَتْ بِأَخْذِهَا

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

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

(*com. أَخْذِيْنَ + هـ -nd.*) **أَخْذِيْهِ**

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

taking (*v.n.* > viii) **إِتِّخَاذٌ**

إِن كُفِّرْتُمْ أَنفُسَكُمْ بِإِتِّخَاذِكُمُ الرِّجْلِ

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

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

another (f.) (n.) أُخْرَى

others (f.) (n. plu.) آخَرَ

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

Last Day (Hereafter) الْيَوْمَ الْآخِرُ

last, coming after (n.) آخِرَةٌ

the abode of Hereafter الدَّارُ الْآخِرَةُ

أ خ و ★

brother (n.) الْإِخْ

declined as أَبٌ with letters
not vowels. Thus

nom. أَخُو Acc. أَخَا gen. أَخِي

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

أَخِي الْيَتِيمِ إِخَاهُ

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.) يُؤَخَّرُ ii
~delays

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

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

will not be delayed لَا يُؤَخَّرُ

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

وَمَنْ تَأَخَّرَ فَلَا إِشْرَاقَ لَهُ

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

that comes later (2)

مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ

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

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

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

to remain behind اِسْتَأَخَّرَ

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

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

another (n.) أُخْرَى

other two (n. dual.) أُخْرَانِ

other two (n. dual.) acc. أُخْرَيْنِ

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

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

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

★ أ ذ ن ★

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

أَذِنَ يَأْذِنُ إِذْنًا (س)
to bear, perceive, respond,
listen, allow

إِلَّا مَنْ أَوْنَ لَهُ الرَّحْمَنُ
Except he whom the Beneficent 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:

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

لِيُرِيَهُ كَيْفَ يُؤَارَى 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. **إِدًّا**

★ أ د ي ★

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

أَدَى يُوَدِّي تَأْدِيَةً
to pay, perform,

(el. 3 p.m. sing.) ii **لِيُؤَدِّي**
~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 أَذُنًا أُولَٰئِكَ مَا وَرَأَيْنَا مِن شَاهِدٍ

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.) يُؤَدِّنُ

اُعْذِنْنِي وَلَا تَعْتِقْنِي

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

give leave (2)

فَأَذِّنْ لِمَن يَشَاءُ مِنْهُمْ

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

be apprised (3)

فَأَذِّنُوا بِحَرْبِ بَنِي إِدْرِيسَ وَرَسُولِهِ

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

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

(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 أَذَّنَ يُؤَذِّنُ إِذْنًا

to warn, declare

(imperf. 3 p.m. plu.) *iv* يُؤذُونَ

they give trouble, harm or annoy

acc. مُؤذُوا nom. مُؤذُونَ

(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,
persecutedThey were (pp. 3 p.m. plu.) *أُذُوا*
persecutedwe were per- (pp. 1st p. plu.) *أُذِينَا*
secuted(pip. 3 p.f. plu.) *يُؤذِينَ*they (f) should be
given troubleailment (1) (n.) *أذى*

أَوِيَّةٌ أذى من ألمٍ

Or has an ailment of the head.

[2:196]

harmful (2)

قُلْ كُونُوا نساءاً في السجى

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 مُؤذِنًا

And they say : he is all ears
(hearer, looking for news).
[9:61]ears (phu. 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 يُؤذى *إلذاماً*to hurt, cause bodily
pain, wound the feeling(perf. 2 p.m. plu.) *iv* *أذيتهم*

you maligned, annoyed

(imperf. 3 p.m. sing.) *iv* *يؤذى*~ gives trouble, harms,
annoys

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

(Jid. > Rgh.)

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

★ أ ر ض

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

★ أ ر ك

thorns (plu. n.) أَرَائِكُ
(sing. أَرِيْكَةٌ)

★ أ ر م

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

The عَادُ are called

ذَاتِ الْعِمَادِ, the word

عِمَادٌ means 'lofty buildings' supported by columns.

injury (3)

ثُمَّ لَا يُؤْمِنُونَ مَا نَفَعُوا إِلَّا أذى

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

annoying (4)

وَدَخَّ أذْنَهُمْ

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

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

إِذًا، إِذًا

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

(particle) إِذًا
when (pointing to the future)

★ أ ر ب

need (n.) الْإِرْبَةِ

عَبِيدُ أَوْلِي الْإِرْبَةِ means those male attendants who

back, strength

(n) **أَزْرٌ**

أَشْدُّ دَيْبَةٍ أَنْصَرَانِي

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 ز ف ★

(perf. 3 p. f. sing.) **أَزَفَتْ**
< ~ got nigh

أَزِفَ ، يَأْزِفُ (س)
to get nigh

that is coming (act. pic. f.) **أَزِفَةٌ**
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 الصَّمَادِ

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 مُوَاَزَرَةً**
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.

★ أ س ن ★

altered (*pact. pic.*) أَسْنَى

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

★ أ س و ★

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

أَسَا بِأَسْوَا أَسْوَا

to dress a wound, console

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

لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ

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

★ أ 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 تَأْسَ

★ أ ش ر ★

rash, insolent

(n) أَسِرٌّ

★ ★ ★ ★

brocades (n) اسْتَبْرَقٌ

see اسْتَعْلَى ع ل و

★ أ س ر ★

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

< you take—imprison

أَسِرٌّ، بِأَسِرٍّ، أَسْرًا (ح)
to bind, take captive

structure, joints, frame (n) أَسْرٌ

(*act. 2 pic.*) أَسِيرٌ

captive, prisoner

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

see أَسْرَى س ر ي

★ أ س ف ★

(*perf. 3 p.m. plu.*) iii أَسَفُوا

they made SS angry,

أَسِفٌ يَا سِفٌ أَسَفًا (س)

to be sad, grieve about.

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

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

O my sorrow (*interjec.*) يَا أَسَفًا

أَعَانَ / أَعِينُوا / اسْتَعِينُوا see ع و ن

أَعْرَبْنَا see غ ر و

أ ف ف ★

أَفْءُ fie ! Oh ! (interjec.)

أ ف ق ★

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

أ ف ك ★

يَأْفُكُونَ (imperf. 3 p.m. plu.)

< they feign, make a false show

أَفَكَ بِأَفْكَ إِنْكَأ

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

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

أَجِئْتَنَا لِنَأْتِيَنَّكَ عَنْ إِلَهِنَا

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. iv, f. sing.)
< closed over
to shut, close أَوْصَدَ ، أَوْصَدَ

أ ص ر

إِضْرٌ burden (1) (n)

رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِضْرًا

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

compact (2)

وَأَخَذْتُكَ عَلَىٰ ذَٰلِكُمْ إِضْرِي

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

أ ص ل ★

أَصْلٌ root (n)

أَصُولٌ roots (n.p.)

أَصِيلٌ evening (n)

أَصَالٌ evenings (n.p.)

أ ع ط ★

أَعْطَىٰ ، أَعْطَيْنَاكَ ، أَعْطَوْا see ع ط و

أ ع ف ★

أَعْضُوا see ع ف و

★ ا ف ن ★

أَفْنَانٌ see ف ن ي

★ ا ك ل ★

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

to eat أَكَلَ بِأَكْلٍ أَكَلَتْهُمَا

(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.) كُلِي

eat (addressed to a woman)

(pip. 3 p.m. plu.) بُؤَفَكَ

is turned away

(pip. 3 p.m. plu.) بُؤَفَكُونُ

they are turned away

(pip. 2 p.m. plu.) تُؤَفَكُونَ

you are turned away

اِذْفَاكَ a lie ; slander (n)

اِفْكَارٌ big liar ; big slanderer (n. ent)

(ap-der. viii f. sing.) الْمُؤَفِّكَاتُ

the subverted (cities)

the subverted or overturned (cities) الْمُؤَفِّكَاتُ

★ ★ ★ ★

أَقَدَّتْ see و ق ت

★ ا ف ل ★

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

to set أَفَلَ بِأَفْلٍ أَوْ لَأَ (ن)

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

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

cause to deprive of, or decrease

أ ل ذ ★

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

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

أ ل ف ★

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

أَلَّفَ يَأْلِفُ إِلْفًا
to acustom

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

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

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

وَالْمُوَلِّفَةُ قُلُوبَهُمْ

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

الأكلُ (n) eating (n)

أَكْلًا (acc.) act or state of eating (acc.)

أَكْلٌ (n) flavour, fruit, food (n)

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

أَكَّالُونَ (n. Ints. plu.) greedy (n. Ints. plu.)

أَكَّانٌ (sing.) (pact. pic.) مَأْكُونٌ

eaten up, devoured

أ ل ل ★

إِلَاءٌ (n) < ties of relationship (n)

إِلَّا وَإِلَّاهُ (n) relationship (n)

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

إِلَّا (particle) lo ! (particle)

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

أ ل ت ★

أَلَّتْ (perf. Ist. p. plu.) (h.v.) أَلَّتْ
deprived of > (ض)

أَلَّتْ يَأْلِتُ أَلًّا (ض) to deprive of, decrease,

anything other than the UNIMAGINABLE SUPREME BEING.

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

O Allah! **اللَّهُمَّ**

(According to some grammarians **اللَّهُمَّ** is a short form of **يَا اللَّهُ آمَنَّا بِمَعْنَى** i.e. O Allah, we believe in good. (Rgh.)

ا ل و ★

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

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

لَا يَأْتُونَكَ جَبَلًا

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

(acc) **أُولَئِكَ** (particle) **أُولَى**, **أُولَى**
possessors, owners of those who are **أُولَئِكَ**
owners of wisdom
possessors, owners of (f.) **أُولَئِكَ**

one thousand (card. numb.) **أَلْفٌ**
(card. numb. dual) acc. **أَلْفَيْنِ**
two thousands
(card. numb. plu.) **آلَافٌ / أَلُوفٌ**
thousands

ا 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

ا ل ه ★

god (n) **إِلَهِ**

gods (n. p.) **آلِهَةٌ**

The proper name applied (n) **اللَّهُ**
to the Being who exists necessarily by Himself.
وَأَجِبَ الْوُجُودِ comprising all the attributes of perfection.

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

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

(imperf. 3 p.m. sing.) VIII يَأْتِلُ
~swear off

وَلَا يَأْتِلُ أَوْلُو الْقَضِيلِ مِنْكُمْ وَالسَّعَةِ

أَنْ يُؤْتُوا أَوْلِيَّ الْفُرْبِيِّ

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

أَلَاءٌ (n.p.)
favours bounties, (sing. أَلْوَاءٌ)

أ م ت ★

أَمْتٌ (n)
ruggedness

لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا

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

أ م د ★

أَمَدٌ (n)
a distant term, time, place

أ م ر ★

أَمَرَ (per. 3 p.m. sing.)
~commanded

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

أُولَئِكَ those, these (demonstrative)
these (demonstrative)

أُولَاءِ (plu. of ذَا)

أُولَى / أَوْلَى see و ل ي
إِلَى (a separable preposition)
to, till, with (1)

مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا

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

with, adding to (2)

وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ

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

till (3)

ادْعُوا الصَّيَامَ إِلَى اللَّيْلِ

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

أ ل ي ★

يُؤْتُونَ (imperf. 3 p.m. plu.) iv
they swear

أَلَى يُؤَلَى إِبْلَاءًا
to swear
to be off from wife.

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

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

(pip. 3 p.m. sing.) **يُؤَمَّرُ**
~ is commanded

(pip. 3 p.m. plu.) **يُؤَمَّرُونَ**
they are commanded

(pip. 2 p.m. sing.) **تُؤَمَّرُ**
thou art commanded

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

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

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

matter, affair (1) (n) **أَمْرٌ**

وَقَضَى الْأَمْرَ

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

news (2)

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْرِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ

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

command (3)

يَتَنَزَّلُ الْأَمْرُ بَيْنَهُمْ

The command descends
among them. [65:12]

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

(perf. 2 p.m. sing.) **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** —he
has commanded us)

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

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

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

(imperf. 2 p.m. plu.) **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.) **أَوْمُرُ**
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 primary meaning

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

dwelling (2)

قَائِلُهُ مَأْوِيَةٌ

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

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

وَمِنْهَا بِنْتٌ مُعْتَمِدَةٌ مِمَّنْ أَمْرُ الْكِتَابِ

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

authority (4)

أُولِي الْأَمْرِ

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

affairs, matters, (n.p.) الْأُمُورُ

commands (but not news or authority

م ر ه see إِمْرَةٌ

م ر ه see إِمْرَاءَةٌ

م ر ه see (مَرَّةً)

م ر ه see (مَرَّةً)

grievous (n.) إِمْرَةٌ

لَعَنَ الَّذِي جَنَّبَكَ يَتِيمًا إِمْرًا

Thou hast committed a thing grievous [18:71]

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

(ints. f.) أَمَّارَةٌ
wont to command

★ م س ا

yesterday, nearpast, (n) الْأَمْسِ recently

★ م ل ا

hope (n) الْأَمَلُ

or (a conjunction)

سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ
لَمْ تُنذِرْهُمْ لَئِنْ يُؤْمِنُوا

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

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

to repair to, **أَمَّا**
to go towards

وَالَّذِينَ يَبْنِيْنَ الْحُرَامِ

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

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

أَتَمِّنْ أَسْتَعْتَبْ فَأَنْتَ لَهُ تَصَدَّى

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

either, or, (particle) **إِمَّا**

فَأَتَاكُمْ مِنْ بَعْدِ وَإِنَّا لَوَائِدٌ

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

leader, the Quran (n.) **إِمَامٌ**

leaders (n. p.) **أَئِمَّةٌ**

وَعِنْدَ أَمِّ الْكِتَابِ

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

centre (4)

وَلْيُنذِرْ رَأْسَ الْغُرَىٰ 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 **أَمْ**

is generally used in
the second of two
alternative preposi-
tions, 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) **الْأُمِّيَّ**

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

gives **أُمِّيَّ** 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* **أُمِّيَّ**) **أُمِّيُونَ**

unlettered ones

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

unlettered ones

وَمِنْهُمْ أُمِّيُونَ لَا يَتْلُونَ 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 إِذْ تُرِيتَ الْأُمَّةَ

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

a (certain) way, (3)

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

إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ

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

pattern (4)

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

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا

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

Note : According to Rgh.

أُمَّةٌ in this verse means community or group.

I trusted (*perf. Ist. p. sing.*) **أَمِنْتُ**

إِلَّا كَمَا أَوْثَقْتُمْ عَلَىٰ أَخِيهِ

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

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

فَلَا يَأْمَنُ مَكْرًا لِلَّهِ إِلَّا الَّذِينَ هُمُ الْخَائِرُونَ

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. Ist p. sing.*) **أَمِنُ**
I shall trust

هَلْ أَمِنْتُكَ عَلَيْهِ

Shall I trust you. [12:64]

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

أَمَنَ يُؤْمِنُ إِيمَانًا

to believe ; have faith

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

(*perf. Ist p. sing.*) **أَمِنْتُ** iv
I believed

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

أَمَّنْ (*أَمَّ + مَنَّ*)
comp. of *particle, interrogative*

أَمَّنْ هُوَ كَانَتْ آتَاءَ 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.

وَإِن أَمِنَ بِمَعْشَرَ بَعْضِنَا

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

أَوَّامِنَ أَهْلَ الْقَرْيَةِ أَنْ يَأْتِيَهُمْ مِّنَّا

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

وَإِذَا أُوثِقْتُمْ فَادْعُوا اللَّهَ

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

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

أَمِينٍ (act. 2 pic.)
 trustworthy

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

الْأَمَانَةَ (n.) trust

الْأَمَانَاتِ (n.p.) trusts

إِيمَانٍ (n.) faith, belief

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

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

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

مَأْمِنٍ (n. for place) place of
 safety

مَأْمُونٍ (pact. pic.) secured

غَيْرَ مَأْمُونٍ not to be felt secured

ا م و ★

أَمَةً (n.) a bondwoman

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

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

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

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

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

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

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

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

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

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

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

الْأَمْنِ (n.) security, peace

أَمِينَةً (f.) (m.) peaceful
 (Act. pic. sing.)

they are Thy servants.

[5:118]

in place of **اِنَّهُ** 'he is or (2)

he was t.' as

اِنَّكَادَ كَيْضَلْتَنَا عَنِ الرَّهَيْتَا

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 **اِلَّا**, as :

اِنَّ هَذَا اِلَّا قَوْلُ الْبَشَرِ

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

that, indeed, (particle)

certainly (this particle comes to introduce a statement)

وَاَعْلَمُوْا اِنَّ اِلَهَكُمْ عَزِيْزٌ حَكِيْمٌ

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

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

اِنَّ اِلَهَكُمْ وَرَبَّكُمْ عَلِيْمٌ

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

Note : These particles i.e.

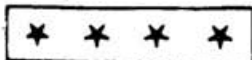
اِنَّ , **اِنَّ** are often prefixed to pronominals. Thus

اِنَّهَا , **اِنَّهَا** denote : "that

the bondwomen (n.p.) **اِمَاءٌ**

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

w



(pronoun, 1st p. sing.) **اَنَا**

I, myself

(particle) **اَنَّ**

This particle is used to (1) support the preceding

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

فَلَمَّا اَنَّ جَاءَ الْبَشِيْرُ

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

وَاَنْطَلَقَ الْمَلَكُ مِنْهُمْ اَنَّ امْسُوْا وَاَصْبِرُوْا عَلَیْ مَا لَمْ يَكُنْ

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

lest (3)

وَذَكِّرْ لَهُمْ اَنْ يُسَلِّمُوْا نَفْسًا 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) **اِنْ** introducing a conditional (1) sentence :

اِنْ تُعَذِّبْهُمْ فَاَنْتَ مُعَذِّبٌ

If Thou chastise them, surely

men (*n.p.*) **أَنَسَ**
 men (*n. plu. of أُنْسِي*) **أَنَاسِي**
 (*perf. 3 p.m. sing.*) *iv* **أَنَسَ**
 << ~perceived
 to perceive, **أَنَسَ يُؤْنِسُ إِيَّاسَا**
 see

أَنَسَ بِرُجُلَيْبِ الطُّورِ نَارًا

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

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

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

وَإِن أَنْتُمْ بِرُؤْيُكُمْ مُرْسَدًا

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

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

أَنْسَ, i.e. **أَسْتَأْنِسُ** x **أَسْتَيْدَسَا**

to seek familiarity

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

وَلَا تَسْتَأْنِسِينَ لِاحْطَائِي

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، هَا، هُ، هِيَ، هِيَ، هِيَ**
 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*) **أَيَّمَا**

يُوحَىٰ إِلَىٰ أَيَّمَا الْأُمَّةِ الْوَحِيدِ
 إِلَهُ وَوَاحِدٌ

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

أ ن ث ★

female (*n.f.*) **أُنْثَىٰ**

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

females (*n. f. plu.*) **إِنَاثٌ**

أ ن س ★

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

man (*general*) (*n.*) **إِنْسَانٌ**

man (*general*) (*n.*) **إِنْسِي**

men (*n.p.*) **أَنَاسٌ**

تُسْفَى مِنْ عَيْنِ آيَةٍ

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

vessels (2) (n.) آيَةٌ

وَيَطَّأُونَ 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

أَيْ لَكَ هَذَا

Where thou got it from ?
[3:37]

★ أ ه ل ★

أَهْلٌ (1) (n.)

وَكُلُوا 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 السُّخْرَى

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

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

وَالْأَنْفَ بِالْأَنْفِ

A nose for a nose. [5:45]

just now (n.) آيَفًا

مَاذَا قَالَ آيَفًا؟

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

★ ا ن م ★

آيَاتٌ (n.) creatures

★ ا ن ي ★

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

أَيُّ يَأْتِي إِذَا (ض)

to be time for SS

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا

Is not the time yet come to
those who believe?

[57:16]

times; hours; (n.p.) آيَاتٌ

آيَةٌ (act. pic. m.) < آيَةٌ

boiling (1)

boiling آيَةٌ (act. pic. f.) < آيَةٌ

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَوْضٍ آيَةٍ

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.*) **أَوَّابٌ**

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

★ ا و د ★

(*imperf. 3 p.m. sing.*) **يُؤَدُّ**

< ~ tires

iv **أَدَّ يُوَدُّ أَوْدًا (ن)**

to make tired.

وَلَا يَكْفُرُ بِهِ جُنُودَنَا

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

أَوَدَ يَأْوُدُ أَوْدًا

to become bent

★ ا 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 حَسَنُ تَأْوِيلًا

This is best and more suitable to (achieve) the end.

[4:59]

رَبِّ إِبْرَاهِيمَ بْنِ أَبِيهِ مِنْ أَهْلِهِ

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

responsible persons, (4)
elders of a family.

فَالْيَوْمَ بِأَذْنِ أَهْلِيهِمْ

So marry them with the
permission of their masters
(elders of their family).

[4:25]

nom. **أَهْلُوْنَ** *acc.* **أَهْلِيْنَ**

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

★ ا و ب ★

(*perate > ii, f. sing.*) **أَوَّبِي**

< do an act of echo, repeat,

to return **أَبٌ** x **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 ه ★

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

(آءة بؤرة أوهأ وتآؤة) (ن)

to call out oh; feel pain,
lament

★ ا و ي ★

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

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

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

(*perf. 3 p.m. sing.*) *iv* **أَوَى**
gave shelter,
< ~betook lodge;

أَوَى يُؤْوِي إِبْوَامًا
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)

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ

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

first (*card. num.*) **أَوَّلٌ**

هُوَ الْأَوَّلُ وَالْآخِرُ

For Allah is what

is coming after and

what is the First

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

first (*card. num. f.*) **أَوَّلَى**
(this word is opposite to

وَالْآخِرَةُ, Hereafter)

قَبْلَهُ الْأَخِرَةُ وَالْأَوَّلَى

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

[53:25]

أَوَّلَكَ / أَوْلَاءَ / أَوْلَى see **ا ل و**

أَوَّلَى woe!

أَوَّلَكَ قَاوَلٌ

Woe unto thee woe. [75:34]

(Note.... the difference bet-

ween **أَوَّلَى** f. of **أَوَّلٌ**

and **أَوَّلَى** —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 أَلْفٌ

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, 'Ummah'.

إِنِّي وَرَبِّي إِنَّهُ لَكُونُ

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

أ ي د ★

أَيْدِي (يَدٌ) see (plu. of يَدٌ) د و

(perf. 3 p.m. sing.) ii أَيْدٍ

< ~ supported,

أَيْدٍ مُؤَيَّدَةٌ تَأْيِيدًا

to support, strengthen

(perf. 1st p. sing.) ii أَيْدِيَّتِي

I supported

(perf. 1st p. plu.) أَيْدِنَا

we supported

(imperf. 3 p.m. plu.) ii مُؤَيِّدٌ

we support

might (n.) أَلْبَانِدُ

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدِينَا

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

أ ي ك ★

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

Note: أَيْبَكَةٌ signifies the

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

(particle) آتَانْ
when (question about time)

whichsoever (particle) آتَانِمَا

alone (adv.) آتَانَا

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

إِيَّاكَ وَإِيَّاهُ etc.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

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

sign, verse (n) آيَةٌ

signs, verses (n.p.) آيَاتٌ

★ ا ي م ★

~single women الأيتامى

(i.e. unmarried, divorced or
widow)

sing. أَيْمٌ <

أَيْمَانٌ see

★ ★ ★ ★

where (particle) أَيْنَ

whithersoever (particle) أَيْنَمَا

كتاب الباء

by (5)

قَالَ قَهْرًا بِكَ لَا أُغْوِيَهُمْ أَجْمَعِينَ

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

from (6)

عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ

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

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

وَلَا تَمُرُّوا بِاللَّغْوِ مَرًّا وَكِرَامًا

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 لَنَا وَلَوْ كُنَّا صَادِقِينَ

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

ب ★ ★ ★

an inseparable preposition denoting :

with (1)

حُدُّوْا مَا آتَيْنَاكُمْ بِقُوَّةٍ

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

during (2)

وَمِنَ اللَّيْلِ فَسَاجِدْ لَهُ

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

in (3)

أَدْخُلُوْهَا سَلَامًا

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

for (4)

أَلْأَنْفَ 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 بَيْنَهُمْ شَدِيدٌ

Their adversity among themselves is very great.

[59:14]

conflict, war (4)

وَالضَّيِّقِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ

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

tribulation, distress (n.) الْبَأْسَاءُ

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

ضَرَّاءٌ see ر ر ر)

(act. pic. m. sing.) الْبَائِسُ

poor, needy

(act. 2 pic. m. sing.) بَيْسٌ

dreadful

ب ت ر

(n. elative) أَبْتَرُ

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

< بَتَّرَ يَبْتَرُ بَتْرًا (to) >

cut off entirely, amputate.

ب و ل see بَالٌ

ب و ب see بَابٌ

ب ع ر

well (n.) بَيْرٌ

ب ع س

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

يَسَ الشَّرَابِ

Evil is their drink [18:29]

لَيْسَ مَا كَانُوا يَعْمَلُونَ

Very bad in their work.
[5:63]

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

terror, punishment (1) (n.) بَأْسٌ

جَاءَهَا بَأْسُنَا بَيَاتًا أَوْ نَوْمًا فَأَلْوَنَ

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]

(*fact. pic. m. sing.*) الْمَبْتُوتُ scattered

(*fact. pic. f. sing.*) مَبْتُوتَةٌ spread

(*pis. pic. > viii.*) مُنْبَتٌ scattered

ب ج ح ★

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

to dig, بَحَثَ يَبْحَثُ بَحْثًا (ن) scratch

ب ج ح ★

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

to open أَبْحَسَ يَبْحَسُ بَحْسًا (ن)

ب ح ر ★

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

seas (n.p.) بَحَارٌ / أَبْحَارٌ

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

ب ت ك ★

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

to بَتَكَ يَبْتُكَ بَتَا وَبَتَا cut off.

ب ت ل ★

(*perate > v. m. sing.*) ii تَبَتَّلُ < devote

to devote v تَبَتَّلَ ii بَتَّلَ oneself entirely to Allah.

devotion (v. n.) تَبَتُّلٌ

تَبَتَّلَ 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 يَبُثُّ بَثَانًا

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

distress (v.n.) بَثٌّ

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

nom. تَبَخُلُوا *acc.* تَبَخُلُونَ

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

niggardliness (*n.*) الْبُخْلُ

ب د ء ★

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

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

فَدَأَى أَيْدِيَهُمْ

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.*) يَخْسِرُ
< ~ 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.*) يَخْسِرُونَ
they diminish

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

ب خ ع ★

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

To commit
suicide يَبْخَعُ يَبْخَعُ بَخْعًا

ب خ ل ★

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

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

(*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.* بَدْعًا

originator (*act. 2 pic.*) بَدِيعٌ

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

ابتدعاء *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* تَبَدَّلَ
 < ~got changed

تَبَدَّلَ تَبَدَّلًا
 to exchange, get changed

يُبْدِي اللهُ الْخَلْقَ

Allah originateth the crea-
 tion. [29:19]

to show (2)

وَمَا يُبْدِي الْبَاطِلُ وَمَا يُعِيدُ

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

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

ب د ر ★

'Badr' is a village at (*n.*) بَدْرُ
 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 وَ بَدَاؤُهُ (ن)
to appear, become clear,
manifest,

(2) to occur in mind

(3) to dwell in desert

بَلْ بَدَا لَهُمْ مَا كَانُوا يُصِفُونَ مِنْ قَبْلُ

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

to occur in mind (2)

تَوَرَّجَ الْهُجُرُومَ بَعْدَ مَا رَأَى الْآيَاتِ

لِيَجْتَنِبَهُ حَتَّىٰ يَخْرُجَ

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

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

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

to make أَبْدَىٰ إِبْدَاءًا
plain, manifest

(in order to make manifest) يَبْدِي

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

(perate m. plu.) v لَا تَبَدَّلُوا
exchange not

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

change, أَذَلَّ يُبَدِّلُ إِبْدَالًا
to alter

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

وَيَسْتَبْدِلُ قَوْمًا غَيْرَكَ

He will choose instead of you a folk other than you.

[9:39]

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

(v.n. > simple) بَدَل

an exchange (بَدَلًا)

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

replacement (v.n. > x) اسْتِبْدَالًا

changer (ap-der > il) مُبَدِّلٌ

★ ب د ن

body (n.) بَدَنٌ

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

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

يَوَدُّونَ 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 يُبْذَرُ

< squander not !

بَذَرَ يُبْذِرُ ii بَذِرًا

to disperse, squander

dissipation, (v.n. ii) تَبْذِيرٌ
squandering

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

إِنْ كَادَتْ لَتُبْدِي بِهِ

لَوْلَا أَن رَّبَّنَا عَلَّمَنَا عَلْقَمًا

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

تُبْدُونُ acc. تُبْدُوا

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

n.d. gen. يُبْدِ (لَمْ)

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

فَاسْتَوَىٰ يَوْسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ

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

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

الْبَدْوُ (n.)

وَجَاءَ بِكُمْ مِنَ الْبَدَا

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)

حُرْمَةً عَلَيْهِمْ يُصِيبُ 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.) **بِرَّةً**

sing. **بَارِعًا**

★ ب ر ء

(*imperf. 1st p. plu.*) (h.v.) **يَبْرَأُ**
< we create ; bring into being

to create **بَرَأَ يَبْرَأُ بَرَاءَةً (ف)**

(*imperf. 2 p.m. sing.*) *iv* **يُبْرِئُ**
<< thou heal

بَرَأَ 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* **نُبْرِئُ**
we heal

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

★ ب ر ر

(*assim*) *v* **تَبَرَّوْا** < *acc.* **تَبَرُّونَ**

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

to act well, be pious **تَبَرَّأَ تَبَرُّوا**
towards God, parents ; be virtuous, be true, behave courteously.

you act piously (1)

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ
أَنْ تَبْذُرُوا وَتَتَّقُوا

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 يَحِبُّهُمُ اللَّهُ عَنِ الَّذِينَ كَفَرُوا بِمَا كَانُوا فِي الدِّينِ
وَلَمْ يُخْرِجُوا مِنْ دِيَارِهِمْ أَنْ تَبْرؤَهُمْ

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

★ ب ر ج ★

- (*perate* > *v. neg. f. plu.*) **لَا تَبْرَجْنَ**
you (*f.*) do not display
beauty
- display of beauty (*v.n.*) **تَبْرُجٌ**
- (*ap-der* > *v. f. plu.*) **مُتَبَرِّجَاتٌ**
women displaying their
beautiffulness
- بُرُوجٌ** < towers (*n.p.*)
sing. tower

★ ب ر ح ★

- (*imperf. 1st p. sing.*) **لَا اَنْ اَبْرَحَ**
< I will not cease to
leave
- بَرَحَ يَبْرُحُ بَرْحًا وَ بَرَا 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.*) **اِنَّ** **بَرَّآ**
~declared innocent,
cleared from blame

... فَبَرَّآهُ اللهُ

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

- (*perf. 3 p.m. sing.*) **مِنْ** **بَرَّآ**
quitted himself of

لَا تَتَّبِعُوا الَّذِينَ اتَّبَعُوا مِنْ الَّذِينَ اتَّبَعُوا

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

- (*perf. 3 p.m. sing.*) **بَرَّآ**
they quitted

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

- (*imperf. 1st p. plu.*) **بَرَّآ**
we quit

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

اِنَّ اللهَ بَرِيٌّ مِّنَ الشِّرْكَائِ

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

اَلَّذِي بَرِيٌّ مِّنَّا تُشْرِكُونَ

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

- innocent (*n.*) **مُبرَّأٌ**

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

ب ر ز خ

Litt: a thing that (n.) **بُرُزْخٌ**
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**

★ ★ ★ ★

أَبَارِيقُ see **لُأَبْرِيْقُ**

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

قُلْ لَوْ كُنْتُمْ تُحِبُّونَ يَتِيمَكُمْ
لَبَرَزْتُمُوهُمْ كَاتِبٌ عَلَيْكُمْ الْقَتْلُ

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)

وَيَبْرُزُوا لِلَّهِ جَمِيعًا

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

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

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

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

★ ب س س

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

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

★ ب س ط

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

~amplified **الرِّزْقَ**
the provision

~stretched out **الْيَدَ**
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.) **بَسْطَةٌ**

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

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

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

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

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

★ ب ر م

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

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

★ ب ر ه ن

a proof (n.) **بُرْهَانٌ**

two proofs (n. dual) **بُرْهَانَانِ**

★ ب ز غ

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

(act. pic. f. sing.) **بَارِغَةٌ**
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 تُبَشِّرُ
 you give good tidings

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

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

(perate m. sing.) ii 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.) بَاسِطٌ

outstretching

بَاسِطُوا < acc.

(act. pic. m. plu.)

outstretching forth

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

★ ب س ق

(act. pic. f. plu.) بَاسِقَاتٌ

< tall (trees), having noble disposition

بَسَقَ يَبْسُقُ بَسَقًا (ن)

to be high, tall (tree)

★ ب س ل

(pip. 3 p. f. sing.) iv تُبَيَّلُ

< ~ has been given up to perdition

أَبْسَلَ يُبْسِلُ إِيسَالًا

to forbid, to deprive of reward (Rgh.)

وَذَكَّرِيهَا أَنْ تُبْسَلَ نَفْسٌ بِمَا كُنْتِ

And admonish thou them lest a soul be given up to perdition for that it hath earned. [6:107]

(perf. 3 p.m. sing.) iv أَبْسَلُوا
 who are given up to perdition

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

ب ص ر ★

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

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

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

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

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

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

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

(impref. 2 p.m. sing.) iv تَبْصُرُ
thou watch

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

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

how clear is (relative-w) (بِهِ) أَبْصُرُ
his sight!

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

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

أَبَشِّرْ يُبَشِّرُ إِبْشَارًا

to have good tidings!

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

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

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

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

< اسْتَبَشِرْ اسْتَبْشَارًا
to have good tidings

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

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

human being (n.) بَشَرٌ

acc. بُشْرًا (v.n.)
bearing good news

good news (n) بُشْرَى

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

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

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

insight (2)

أَدْعُوا إِلَى اللَّهِ عَلَى بَصِيرَةٍ

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

enlightenment (n.p.) بَصَائِرُ

an insight (v.n.) تَبَصَّرَ

★ ب ص ل

onion (n.) بَصَلٌ

★ ب ض ع

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

★ ب ط ه

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

بَطَّوْا يَبْطِئُوْنَ بَطْئًا وَ يَطَّاءُ (ك)

to move slowly, linger
to detain, delay ii بَطَّأَ

★ ب ط ر

(perf. 3 p. f. sing.) بَطَّرَتْ

< ~ exulted

مَا أَحْسَنَهُ 'how good

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

look! (perate m. sing.) أَبْصِرْ

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 تَبَصَّرُوا

And lo! they are enlightened.

[7:201]

(ap-der. m. plu.) x مُتَبَصِّرِينَ
seers clearly(act. 2 pic. f. sing.) الْبَصِيرَةُ
enlightenment (1)

يَا أَيُّهَا الْإِنْسَانُ عَلَى نَفْسِكَ بَصِيرَةٌ

Aye! man against himself
shall be an enlightenment.

[75:14]

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

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

★ ب ط ن ★

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

بَطَّنَ يَبْطِنُ بَطْنًا وَبُطُونًا
to be hidden, secret

وَلَا تَقْرَبُوا 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.) **بَطَائِنُ**
covering (of a bed or dress)

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

intimate friend (n.) **بَطَانَةٌ**

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

وَأَيَّدِيكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ

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

بَطَّرَ يَبْطَرُ بَطْرًا

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 يَبْطِشُ بَطْشًا
to seize by force

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

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

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

seizing (v.n.) **الْبَطْشُ**

seizure (n.) **الْبَطْشَةُ**

★ ب ط ل ★

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

بَطَّلَ يَبْطُلُ بَطْلَانًا وَبُطْلًا
to be vain, false, go for nothing, be of no account, be repealed, abolish

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

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

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

(imperf. Ist. p. plu.) **نَبَعْتُمْ**
~ we raise

untill we raise acc. **حَتَّىٰ تَبَعَتْ**

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

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

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

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

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

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

(perf. 3 p.m. sing.) vii **أُنْبِئَتْ**
~ 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 خَلَقْنَاكُمْ وَلَا نُبْعَثُكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ

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

womb (2)

رَبِّ إِيَّاكَ نَدَّرْتُ لَكَ مَا فِي بَطْنِي مَحْرُورًا

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

belly (3)

لَلْبَيْتِ فِي بَطْنِهَا إِلَىٰ يَوْمِ يُبْعَثُونَ

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

wombs (1) (n.p.) **بُطُونَ**

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ

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

bellies (2)

كَالْمُهْلِ يَغْوِنُ 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. Ist. p. plu.) **بَعَثْنَا**
we sent, raised

(imperf. 3 p.m. sing.) **يَبْعَثُ**
~ raises

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

بَعْدَ يَبْعُدُ بَعْدًا (ر ك)
to be far distant

وَلَكِنَّ بَعَدَتْ عَلَيْهِمُ السَّمَاءُ

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

far removal (v.n.) بَعْدًا

far, wide (act. 2 pic.) يَبْعُدُ

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

after, latter, (n.) بَعْدُ
follow up

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

★ ب ع ر

camel (n.) بَعِيرٌ

★ ب ع ل

husband (n.) بَعْلٌ

husbands (n.p.) بَعُولٌ

(n.) acc. بَعْلًا

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

(v.n. > vii) 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 رَمَاهُ فِي 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)
to remove afar, to
perish

أَلَا يَعْلَمُ الَّذِينَ كَفَرُوا

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 إِحْدَاهُمَا 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 آيَةٌ لَا يَتَّبِعِينَ

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

تَبْغِي < acc. تَبْغِيَانِ

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

thou seek, wish for

تَبْغِي < acc. تَبْغِيَانِ

(*imperf. 1st p. plu.*)

we wanted

to seek, wish for (3)

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

أَفْتَرِدُونَ اللَّهَ يَبْغُونَ؟

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

★ ★ ★ ★

a gnat (n.) بَعُوضَةٌ

ب غ ت ★

suddenly (*adv.*) بَغْتَةً

ب غ ض ★

vehement hatred (n.) بَغْضَاءٌ
vehement hatred

ب غ ل ★

mules (n.p.) الْبَعَالُ

ب غ ي ★

(*perf. 3 p.m. sing.*) بَغَى

< ~ was unjust, عَلَى (1)
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. اِسْتَعِ
(imperf. 1st. p. sing.)
I wish

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

seeking (v.n. viii) اِسْتَعَاءُ

oppressing (v.n.) acc. اِبْعَاءُ

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

adultery, prostitution اِلْفَاءُ

prostitute (بَعِيًا) بَعِيٌّ

ب ق ر ★

a cow (n.) بَقْرَةٌ

kinds of cows (n.) بَقَرٌ

cows (n.p.) بَقَرَاتٌ

تَسْتَعُونَ acc. تَسْتَعُونَ

(imperf. 2 p.m. plu.)
you seek

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

تَسْتَعِ gen. تَسْتَعُونَ
(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 ذَلِكَ

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

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

وَتَوَدَّى إِلَيْكَ مَنْ تَشَاءُ مِنْ اِبْتَعَيْتَ

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.* **الْبَاقِينَ**
the rest ones, the remaining ones

ثُمَّ أَعْرَفْنَا عِنْدَ الْبَاقِينَ

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

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

فَمَلَّ تَرَى لَهُمْ مِنْ بَاقِيَةٍ

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

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

remainder (1) (*n.*) **بَاقِيَةٌ**

بَقِيَتُ اللَّهُ خَيْرًا لَكَ

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

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

ب ق ي ★

(*perf. 3 p.m. sing.*) **بَقِيَ**

~remained

(*imperf. 3 p.m. sing.*) **يَبْقَى**

~remineth, lasteth permanently, will last permanently

وَدُّرُّمَاتِنِ مِنَ التَّوْبَا

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

وَيَبْقَى وَجْهَ رَبِّكَ

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

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

وَاللَّهُ خَيْرٌ وَأَبْقَى

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

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

<~left

to leave **أَبْقَى يُسْبِقُ إِقَامًا**

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

لَا تُبْقَى وَلَا تَذَرُ

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

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

إِنَّمَا بَقَرَةٌ لَّا قَارِصٌ وَلَا يَكْبُرُ

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

(The word signifies 'virgin'.)

virgins (n.p.) أَبْكَارٌ

sing. يَكْرٌ <

morning (n.) مَبَكْرَةٌ

mornings (n.p.) أَبْمَكَارٌ

sing. مَبَكْرَةٌ <

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]

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

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

Thus أُولُوا الْبَقِيَّةِ 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

وَالْآلُ هَارُونَ تَحْمِلُهُ السَّبَكَةُ

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

★ ★ ★ ★

ground (n.) بَقْعَةٌ

vegetable (n.) بَقْلٌ

ب ك ر ★

young (n.) يَكْرٌ

(opp. قَارِصٌ old)

★ ب ل د

land (n.) بَلَدٌ

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

< اِبْلَعِ 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 تُذَكِّرُهُمْ وَلَا وَمَنْ يَبْلُغَ

That I may warn you and
whomsoever it may reach.

[6:19]

★ ب ك م

<a dumb (adj. def. col.) أَبْكَمٌ

يَبْكُمُ يَبْكُمُ يَبْكُمُ يَبْكُمُ
to be dumb, be purposely silent

بِكْمًا acc/ بَكْمٌ

(adj. def. plu.)

those who are dumbs
(meta. i.e., incapable of
uttering truth)

فَمَلٌّ = بَكْمٌ plu. أَفْمَلٌّ = أَبْكَمٌ

(the form denotes colours
and defects)

★ ب ك ي

(perf. 3 p.f. sing.) بَكَتْ

<~ cried, wept

بَكَى يَبْكِي بَكَاءً (أَنْ)

(imperf. 3 p.m. plu.) يَبْكُونَ

they are weeping

(imperf. 3 p.m. plu.) gen. اِيَبْكُوا

they should weep

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

(perf. 3 p.m. sing.) iv أَبْكَا

made weeping

أَبْكِي يَبْكِي إِبْكَا

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**

يَبْلُغَانِ < acc. **يَبْلُغَا**

(imperf. 3 p.m. dual)

twain reach

يَبْلُغُونَ < acc. **يَبْلُغُوا**

(imperf. 3 p.m. plu.)

they reach

تَبْلُغُونَ < acc. **تَبْلُغُوا**

(imperf. 2 p.m. plu.)

you reach

بَلَّغْتُمْ (perf. 2 p.m. plu.) ii

thou have preached,

to preach **بَلَّغْتَ تَبْلِيغًا** <

thou have not preached **مَا بَلَّغْتَ**

(imperf. 3 p.m. plu.) ii **يَبْلُغُونَ**

they preach

(imperf. 1st p. sing.) ii **أَبْلُغُ**

I preach

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

(perf. 3 p.m. plu.) iv **أَبْلَغُوا**

< they preached

to preach, to inform. **أَبْلَغْ إِبْلَاغًا**

deliver, make-reach

(perf. 1st p. sing.) iv **أَبْلَغْتُ**

I delivered

لَقَدْ أَبْلَغْتُكَ رِسَالَةَ رَبِّي

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

(perate m. sing.) iv **أَبْلِغْ**
make-reach

(perf. 3 p. f. sing.) **بَلَّغْتَ**

~ came up

(perf. 2 p.m. sing.) **بَلَّغْتَ**

thou reached

(perf. 1st p. sing.) **بَلَّغْتُ**

I reached

(perf. 3 p.m. dual) **بَلَّغْتُمْ**

they (twain) reached

(perf. 3 p.m. plu.) **بَلَّغْتُمْ**

they reached

(perf. 3 p. f. plu.) **بَلَّغْتُمْ**

they reached

(perf. 1st p. f. plu.) **بَلَّغْنَا**

we reached

overtaken, came up to me **بَلَّغْنِي**

(to me **بَلِّغْ** + came up **نِي**) <

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. **أَبْلُغُ**

(imperf. 1st p. sing.)

I may attain

(imperf. 2 p.m. sing.) acc. **تَبْلُغْ**

thou reach

قُلْ وَلِلّٰهِ الْحُجَّةُ الْبَالِغَةُ

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

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

وَقُلْ لِّاٰمِيْنٍ اَنْتُمْ وَاٰلِآئِيْنَا

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

بَلَوْنَا (perf. 1st p. plu.)
we tried

< **بَلَا يَبْلُوْنَ بَلَاءً (ت)**

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

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

لِيَبْلُوْا بَعْضُهُمْ اَبْغَضًا

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

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

هٰنَالِكَ تَبْلُوْا اٰخِلْ نَفْسٍ مَّا سَأَلْت

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

ثُمَّ اَتٰهُ سَامَتْهُ

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

(act. pic. m. sing.) **بَالِغٌ**
the attainer (1)

اِنَّ اللّٰهَ بِاٰلِغِ اٰمُوْرٍ

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

that is brought (2)

هٰذَا بَالِغٌ الْكَبِيْرَةِ

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

that reaches (3)

كَمَا يَسْتَوِي كَيْفَ يَلْبَسُ فَاَوْ مَا هُوَ يَبْلُوْهُ

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)

اَمْرًا لِّكُوْفٰرِيْمٰنٍ عَلَيْنَا بِالْبَلٰغَةِ اِلَى يَوْمِ الْقِيٰمَةِ

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

sound, convincing (3)

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

لَيَسْلِي الْمُؤْمِنِينَ مِنْهُ بِآيَاتِهِ حَسْبًا

In order that He might prove the believers with a goodly 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. **مُتَبَلِّغِينَ**
provers

وَإِنْ كُنْتُمْ مِنَ الْمُتَبَلِّغِينَ

Verily We have been provers.
[23:30]

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

لَيَسْلِيَنَّ اللَّهُ بِكُمُ الْمُنَافِقِينَ

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

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

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

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

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

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

★ ب ل ي

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

بَلِي يَبْتَلِي بِلًا 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.) **سُبُلِي**
will turn to its reality

يَوْمَ يُبْلَغُ السِّرَازِيرُ

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 **يُتَبَلَّى**
< ~proves

to test, try, **أَبَى يُتَبَلَّى اِبْتِلَاءً**
prove

(n.d. ی + بَيْنِ) بَيِّ

my sons

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

The ن of the plural is dropped.

(n.d. ی + بُنَيِّنَ) بُنَيِّ

my little son

(Note the difference between

بَيِّ (baneyya) my sons

and بُنَيِّ (bunayya) my little son)

daughter (n.) اِبْنَةٌ

daughter (n.) بِنْتٌ

daughters (n.p.) بَنَاتٌ

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

ب ن ی ★

built (perf. 3 p.f. sing.) بِنَى

to build بِنَى بِنَى بِنَاءً ~

Note : The final ی is changed

to اِفَّ if followed

بَلَى yes

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

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ

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.) بَسَاتٌ

ب ن و ★

son (n.) اِبْنٌ

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. بَنِي

ب ه ج *

joy, beauty, rejoicing (v.n.) *بَهْجَةً*
 to rejoice *بَهَجَ بِهَجًا* <
 (act. 2 pic n.) *بَهِيحٌ*
 joyful, joyous

ب ه ل *

تَدْبِيرٌ < *تَدْبِيرٌ* viii
 (imperf. 1st p. plu.)
 < we humbly pray
 to leave one to his *بِهْلَ بِهَيْلٍ*
 own will, to curse
 to humiliate *أَبْهَلَ* viii *أَبْهَلًا*
 oneself before God and
 call upon Him, to invoke
 curse on the liar.

ب ه م *

beast (act. 2 pic. f.) *بَهِيمَةٌ*

ب و ا *

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

by a personal pronoun

as *بَنَاهَا* .

(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.) *إِبْنُوا*
 (you) built !

building, canopy (v.n.) *بِنَاءٌ*

structure, building (n.) *بُنْيَانٌ*

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

ب ه ت *

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

to be asto- *بُهِتَ بِهَيْتٍ* (ب) *بُهِتَ*
 nished.

to fall in a *بُهِتَ بِهَيْتٍ* (ب) *بُهِتَ*
 faint

to be con- *بُهِتَ بِهَيْتٍ* (ب) *بُهِتَ*
 founded

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

calumny, slander (v.n.) *بُهْتَانٌ*

< *بُهِتَ بِهَيْتٍ* (ب) *بُهْتَانًا (ف)*

To calumniate, to slander

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

to be settled **v** **تَسْبَأُ**

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

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

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

settlement (v.n.mim) **مَسْبِئًا**

★ ب و ب

gate, door (1) (n) **بَابٌ**

لَا تَدْخُلُوا مِنْهَا بَابًا وَاحِدًا

Enter not by one gate.

[12:67]

a portal (2)

حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِمْ بَابًا ذَا عَذَابٍ ثَلَاثِينَ

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.) **يَسْبُرُ**

< ~shall perish

to perish **بَارِئٌ يَبْرُؤُا وَ بَوَارِئٌ**

بَاءٌ وَيَقْضَىٰ مِنَ اللَّهِ

They incurred Allah's wrath.
 [2:61]

(perf. 3 p.m. plu.) **بَاءُوا**
 they brought, incurred

(تَبَوُّءٌ) **acc.** **تَبَوُّءٌ**

(imperf. 2 p.m. sing.)

thou bear

إِنِّي أُرِيدُ أَنْ يَبْتَئِبَ لِسَيِّئَاتِي

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

(perf. 3 p.m. sing.) ii **بَوَّأَ**

< lodged, settled

بَوَّأَ مَبُوءًا مَبُوءًا وَ تَبُوءَةً

to place, prepare a place,
 settle, lodge

يَتَّكِفُ 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.*) *ii* لَسَيَّتِنَّ
we surely will attack by night
while sleeping at night (*v.n.*) بَيَاتَانَا

house (*n.*) بَيْتٌ

houses (*n.p.*) بُيُوتٌ

الْبَيْتِ، الْبَيْتِ الْحَرَامِ، الْبَيْتِ الْعَتِيقِ

The sacred House, *i.e.* Ka'ba.

the frequented house, الْمَعْمُورُ، الْبَيْتِ

that is, the original model of Ka'ba, over it or corresponding 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.*) تَدْبِدُ
< ~ will perish

to perish, *بَادَ تَدْبِدُ بَيَاتَانَا (ض)*
vanish

★ ب ي ض

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

to become *ix* اَبْيَضَ يَبْيِضُ
white

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

(*imperf. neg. 3 p. f. sing.*) كُنْ تَبْوَرُ
~ will not perish

perdition, doom (*v.n.*) بَوْرٌ

perdition, doom (*v.n.*) بَوَارٌ

★ ب و ل

condition, state, heart (*n.*) بَالٌ

(It may be rendered as 'about' if contents require.)

مَا بَالُ النِّسْوَةِ الَّتِي تَقَطَعْنَ أَيْدِيَهُنَّ

What was the matter of those women who cut off their hands (or what about those women who). [12:50]

★ ب ي ت

(*imperf. 3 p.m. plu.*) يَبْتَئُونَ
< they pass the night

to pass *بَاتَ يَبْتُ بَيَاتَانَا (ض)*
the night

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

ii < بَيَّتَ يَبُيْتُ

to plan against
SS by night, to attack by night

(*imperf. 3 p.m. plu.*) *ii* مُبْتَئُونَ
they plan by night

لَا تُلَاحِظُوا مَعَارِدَهُمْ وَلَا يَبِيعُوا

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

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

لَهُدِمَتِ مَسَاجِدُهُمْ وَبُيْعُهُمْ وَصَلَاتُهُمْ وَمَسْجِدُهُمْ

The cloisters and churches
and synagogues and mos-
ques would have been de-
molished. [22:40]

★ ب ي ن ★

(perf. 3 p.m. plu.) ii **بَيَّنُّوا**
< they expounded

to ex- **بَيَّنَّ** ii **تَبَيَّنَّا**
pound, render clear

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

(imperf. 3 p.m. sing.) ii **يُبَيِّنُ**
~expounds

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

(el. 2 p.m. sing.) ii **لَتُبَيِّنُنَّ**
that ye may expound

(el. 1st p. sing.) ii **لَأُبَيِّنَنَّ**
that I expound

(el. 1st p. plu.) ii **لَنُبَيِّنَنَّ**
that we expound

(imperf. 1st p. plu.) ii **نُبَيِّنُ**
we expound

white (n.m.) **الْأَبْيَضُ**

white (n.f.) **بَيْضَاءُ**

eggs (n.p.) **بَيْضٌ**

★ ب ي ع ★

(perf. 2 p.m. plu.) iii **بَايَعْتُمْ**
< you made bargain

بَايَعَ **يُبَايِعُ** **مُبَايَعَةٌ**

to deal with selling and buy-
ing, to swear fealty

(imperf. 3 p.m. plu.) iii **يُبَايِعُونَ**
they swear fealty

(imperf. 3 p.f. plu.) iii **يُبَايِعْنَ**
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 grammat-
ical 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.) **بِيعُ**
and buying

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

(*ap-der. > iv, m. sing.*) مُبَيِّنٌ
open to see, clear,
self-expressive

exposition (1) (n.) بَيَانٌ

هَذَا بَيَانٌ لِلنَّاسِ

This is an exposition for
men" [3:138]

distinctness of speech (2)

عَلَمَةُ الْبَيَانِ

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

explanation (3)

شَرَحَ عَلَيْنَا بَيَانًا

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

exposition (v.n.) بَيَانًا

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

between (particle) بَيْنَ

in front of بَيْنَ يَدَيَّ

in presence of بَيْنَ أَيْدِيَّ

(also see د ي)

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

أَيَّانَ يُبَيِّنُ إِثْمَانَهُ
to be clear, make clear

لَا يَخْلُودُ يُبَيِّنُ

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* تَبَيَّنُوا
(you) declare, make clear

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

(*el. 3 p. f. sing.*) *x* لِيَتَبَيَّنَ
< in order to be shown

to be manifest *x* اِسْتَبَانَ
clear (*act. 2 pic.*) بَيْنٌ

evidence (n.) بَيِّنَةٌ

clear evidences (n.p.) بَيِّنَاتٌ

(*ap-der f. plu.*) مُبَيِّنَةٌ
illuminating, manifest

كتاب التاء

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

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

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

time (n.) **تَارَةً**

تَارَةً أُخْرَى

once again. [20:55]

★ ب ب ت

(perf. 3 p.m. sing.) assim. **تَبَّ**
< ~ perished

تَبَّ يَتَّبُ تَبًّا وَ تَبَابًا (ن)

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

(perf. 3 p.f. sing.) **تَبَّتْ**
~(f) is perished

ruin (v. n.) **تَبَابٌ**

★ ★ ★ ت

a preposition (1)

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

وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ

And by Allah I shall surely
devise a plot against your
idols. [21:57]

It is used both as prefix **تُ**....

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, **تُ**
e.g. **قُلْتَ** 'thou said'

to denote 2 p. f. of perf. **تِ**
e.g. **قُلْتِ** 'thou (f..)
said'

(perf. 3 p.m. plu.)	تَبِعُوا
they followed	
they did not follow	مَا تَبِعُوا
(imperf. 3 p.m. sing.)	يَتَّبِعُ
~ follows	
(imperf. 3 p.f. sing.)	تَتَّبِعُ
~ (f) follows	
(perf. 3 p.m. sing.) iv	أَتَّبَعَ
~ followed	
(perf. 1st p. plu.) iv	أَتَّبَعْنَا
we made SS follow SS	
(perf. 3 p.m. plu.) iv	أَتَّبَعُوا
they followed	
(imperf. 3 p.m. plu.) iv	يُتَّبِعُونَ
they make (one) follow	
(p.p. 3 p.m. plu.) iv	أَتَّبِعُوا
they were followed, were overtaken by SS	
(imperf. 1st p. plu.) iv	نُتَّبِعُ
we make follow	
(perf. 3 p.m. sing.) viii	اتَّبَعَ
followed	
viii	< اتَّبَعَ وَإِتْبَاعًا
to follow (some R. F.)	
(perf. 2 p.m. sing.) viii	اتَّبَعْتَ
thou followed	
(perf. 1st p. sing.) viii	اتَّبَعْتُ
I followed	
(perf. 3 p.m. plu.) viii	اتَّبَعُوا
they followed	
(perf. 2 p.m. plu.) viii	اتَّبَعْتُمْ
you followed	

ruin (v. n.)	تَبْدِيدٌ
see	تَبَارَكَ
see	تَبْدِيلٌ
see	تَبْدِيءٌ
see	تَبْرَأَ
see	تَبَاتَرٌ

ت ب ر ★

(perf. 1st p. plu.) ii	تَبَرْنَا
< we have destroyed	
ii	تَبَّرَ يَتَّبِرُ تَبْرَأُ وَتَبْرٌ تَبْرٌ تَبْرٌ تَبْرٌ
to destroy, break.	
destruction (v. n. ii)	تَبْشِيرًا
(el. 3 p. m. plu.) ii acc.	لِيَتَّبِرُوا
they might destroy	

destruction (v.n.)	تَبَارٌ
Jestoryed (pis. pic)	مَتَّبِرٌ

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.)
follower.

تَابِعٌ

(act. pic. m. plu.) acc.
followers

تَابِعِينَ

(act. 2 pic. m. sing.)
avenger

نَبِيْعٌ

لَا تَجِدُوا لَكُمْ مَوَدَّةَ الَّذِينَ يَكْفِرُونَ
يَكْفِرُونَ

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

نَبِيْعٌ is one who prosecutes, or sues, for a right, or due (*L.L.*). The phrase signifies: Then you shall not find for you any one to sue us for the disallowing of what hath befallen you nor for our averting it from you (*Jid*).

to follow (*v.n.*) اتَّبَاعٌ

successive (*ap-der.* > iii)
(one following another)

مُتَّبِعٌ

فَصِيْرًا شَهْرَيْنِ مُتَّبَعَيْنِ

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
we followed

اتَّبَعْنَا

(*impref. 3 p.m. sing.*) viii
~ follows

يَتَّبِعُ

(*imperf. 2 p.m. sing.*) viii
thou follow

تَتَّبِعُ

حَقِّ تَتَّبِعُوا مَنَاسِكَ

Except thou follow their faith. [2:120]

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

يَتَّبِعُونَ

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

تَتَّبِعُوا

(*imperf. 1st p. sing.*) viii
I follow

أَتَّبِعُ

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

نَتَّبِعُ

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

اتَّبِعْ

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

اتَّبِعُوا

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

لَا تَتَّبِعْ

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

لَا تَتَّبِعَانِ

لَا تَتَّبِعَنَّ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ

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

follower (*n.*) تَابِعٌ

ت ر ف ★

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

أَتَرَفَ يَتَرَفُ إِتْرَافًا
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 مُتَرَفِيهِمْ

ت ر ق ★

< collar bones *n. p.* تَرَاقِي
sing. تَرَقْوَةٌ

ت ج ر ★

< merchandise (*v.n.*) تَجَارَةً
تَجَرَّ يَتَجَرَّرُ تَجَرَّرًا وَتِجَارَةً (ن)
to carry on commerce

ت ح ت ★

تَحْتِ (*particle*) beneath
(*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.*) أَتْرَابٌ
sing. تَرَبٌ

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

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

leave! (*parate m. sing.*) أَتْرَكَ

~ is left (*pip. 3 p.m. sing.*) مُتْرَكٌ

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

مُتْرَكُوا < *acc.* نُسْرَكُونَ

(*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 بِتَمَسُّ تَمَسَّا

★ ت ر ك

~ left, (*perf. 3 p.m. sing.*) تَرَكَ

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

to leave SS by his own (1)
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 مِن جَبَلٍ وَ عَيْوُنٍ

They left how many of gar-
dens and springs. [44:25]

I left (*perf. 1st. p. sing.*) تَرَكَتُ

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.*) تَتْرَكَ

thou leave

(*imperf. 1st. p.m. plu.*) تَتْرَكُوا

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)

وَالْقَمَرِ 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 تَمَاطَى

ع ف ف see التَّعَفُّفُ

ع ف و see تَعَفُّوْا

تَمَلَّوْا / تَمَلَّيْنِ / تَمَلَّيْ / تَمَلَّوْا / اسْتَمَلَّ /

لَمَلَّانَ see ع ل و

ع و ن see تَمَلَّوْا

غ ي ظ see تَمَيَّظْ

ف د ي see تَفَادَوْهُمْ

ف خ ر see تَفَاخَرُوا

تَفَرَّقُوا / تَفَرَّقُوا see ف ر ق

★ ت ف ث ★

تَفَثٌ unkemptness, impurity (n.)

★ ★ ★ ★

تَقْوَى (see) (n.) (ق ي) piety

تَقَبَّلَ / تَسْتَقْبِلُ see ق ب ل

★ ت ق ن ★

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

ii نَفَنَ (r.f.) وَ أَنفَنَ

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

لَيْتَمَ

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

لَايْتَمَ

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

أَتَمَّ

(perate m. plu.)
you complete !

أَتَمُّوا

complete (n.)

تَمَامٌ

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

تَمِيمٌ

ت ك أ < و ك أ

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

أَتَوَكَّأُ

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

مَتَكِّئًا

(ap-der. plu.) | مَتَكِّئُونَ | مَتَكِّئِينَ
acc. recliners

تُكَلِّئُونَ see و ك ل

★ ★ ★ ★

oven (n.) التَّنُورُ

و ف ق see التَّوْفِيقُ

★ و ب ت

(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

تَبَيَّنَتْ

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

يُنْتَلَى

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

تُنْتَلَى

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

التَّالِيَاتُ

sing : تَالِيَةٌ
recitation (n.) تِلَاوَةٌ

★ م م ت

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

تَمَّ

to be completed تَمَّ يَمُّ تَمَامًا

(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

يَتَمِّمُ

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

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

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

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

repenting (Allah) (Ints.) تَوَّابٌ

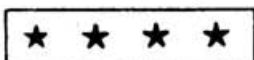
(*act. pic. plu.*) تَائِبُونَ
repenters (*m.*)

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

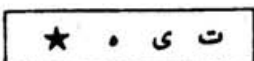
(*ints. plu.*) *acc.* تَوَّابِينَ

<repenting men

sing. تَوَّابٌ



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



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

to wander تَاءَ بَيْنَهُ تَبَاهَا
about lands without
direction

fig (*n.*) تَيْنٌ

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ

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

accepted repentance, (عَلَى) تَابَ
he forgave

فَإِنَّ اللَّهَ سَدُودٌ عَلَيْهِ

Surely Allah shall relent
towards him. (He will
accept his repentance).

[5:39]

~repented (إِلَى) تَابَ
(as إِلَى without تَابَ)

(*perf. 3 p.m. dual*) تَابَا
the twain repented

(*perf. 3 p.m. plu.*) تَابُوا
they repented

(*perf. 1st p. sing.*) تَبْتُ
I repented

(*perf. 2 p.m. plu.*) تَبْتُمْ
you repented

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

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

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

تَتُوبَانِ (*n.d.*) تَتُوبَانِ
you twain repent

كتاب التاء

ت ب ت ★

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

< **أَنْبَيْتُ** **يُبَيْتُ** **إِنْبَاءًا** iv
to keep (1)
to confine, (2)
to bring SS to a stand

يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ

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

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

وَلَاذِينَ كَفَرُوا الَّذِينَ كَفَرُوا لِيُثَبِّتُوا لِيُثَبِّتُوا

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

(*act. pic. m. sing.*) . **ثَابِتٌ**
firmly fixed

fixture (n.) **ثَبْوَةٌ**

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

ثَبَّتَ **يَثَبِّتُ** **ثَبَاتًا** وَ **ثَبْوَاتًا** (ن)
to stand firm, permanent,
be fixed, settled, estab-
lished

(*perf. 1st. p. plu.*) ii **ثَبَّبْنَا**
< we have confirmed

to establish, **ثَبَّبْنَا** ii **ثَبَّبْتَ**
to confirm

(*imperf. 3 p.m. sing.*) ii **يُثَبِّتُ**
he establishes

(*imperf. 1st. p. plu.*) ii **نُثَبِّتُ**
we establish

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

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

تَمَنَّ بِمُحْرَمٍ تَمَنَّ (ن)

to be thick, hard and firm

to inflict *iv* أَتَمَّنَّ

severe slaughter of an enemy.

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

★ ث ر ب

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

★ ث ر ي

soil (n.) التُّرَى

★ ث ع ب

a serpent (n.) مُبَّانٌ

★ ث ق ب

glowing (act. pic. m. sing.) التَّاقِبُ

★ ث ق ف

(perf. 3 p.m. plu.) تَقَفَّمُ
< you got holdتَقَفَّتْ بِتَقَفَّتْ تَقَفَّتْ (س)
to meet, reach to conquer(emp. 2 p.m. sing.) تَقَفَّتْ
thou overtakestrengthening (v.n.) *>ii* تَسَيَّتْ

detached groups (n.p.) تَبَاتٌ

body of man, sing. < تَبَّتٌ

troops, horsemen

فَانْفِرُوا فِي الْجَنَابِثِ وَانْفِرُوا جَمِيعًا

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

★ ث ب ر

< death, destruction (v.n.) تَبَوَّرَ

تَسَبَّرَ يَتَسَبَّرُ تَبَرًّا وَ تَبَوَّرًا (ن)

to persist, to destroy

(pact. pic. m. sing.) تَبَوَّرًا
last one, destroyed one

★ ث ب ط

(perf. 3 p.m. sing.) *ii* تَبَطَّ

< ~withhold

تَبَطَّ وَ تَبَطَّتْ (عَنْ)

to hinder, withhold.

★ ث ج ج

plenteous (ints.) تَجَّجًا

★ ث خ ن

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

< weights, (n.p.) أَثْقَالٌ
burdens

sing. : ثَقْلٌ

(n. dual.) الثَّقَلَانِ

two dependents (man and jinn)

heavy (v.n.) يَثْقَلُ

إِذْ يَمْشِي مُخْتَلِفًا أَوْ يَخْتَالًا

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

(pis. pic. f. sing.) iv مُثْقَلَةٌ
one heavy laden

(pis. pic. m. plu.) iv مُثْقَلُونَ
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) الثُّلُثَانِ

nom. n. d. ثُلُثًا

(fraction) acc. n. d. ثُلُثًا
two-third

third (card. number) ثَالِثٌ / ثَالِثَةٌ

threes ثَلَاثٌ

يَتَقَفُّونَ acc. يَتَقَفُّوا

(imperf. 3 p.m. plu.)

they come upon

إِنْ يَتَقَفُّوا عَلَيْكَ وَإِلَّا فَاعْتَدِ

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.) ثَقُلْتُ

~ become heavy, momentous

< ثَقُلَ ثَقُلًا وَثِقَالَةً
to be heavy

(perf. 3 p.f. sing.) iv أَثْقَلْتُ

~ become heavy

(perf. 2 p.m. plu.) iv إِنَّا ثَقَلْنَا
you bowed down with

heaviness (Pic.), ye are weighed down (Jid.), you sink down heavily (Arb.) you should incline heavily

Rod.

Note : أَثْقَلْنَا according to

Al-Akbary belongs to

stem sixth تَفَاعَلَ, an additional هَمْزَةٌ (ا) 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

أَمَرَ

أَمَرَ إِعْمَارًا

fruits (*n. p.*) ثَمَرَةٌfruit (*n. sing.*) ثَمْرَةٌsing. ثَمْرَةٌ < fruits (*n. p.*) ثَمَرَاتٌ

★ ث م ن

price (*n.*) ثَمَنٌeighth part, (*fraction*) ثَمْنٌ
 one-eightheight (*card. number*) ثَمَانِيَةٌ | ثَمَانِيeight (*card. number*) ثَمَانِينَ

★ ث ن ي

(*imperf. 3 p.m. plu.*) يَتَسَوَّنُونَ
 < they fold
 to fold,

double a thing

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

وَلَا يَسْتَعْتَبُونَ

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

not: "إِنْ شَاءَ اللَّهُ" if God will."

[68:18]

★ ث ل ل

a group (*n.*) ثَلَّةٌ

★ ث م د

An ancient and power-ful people of Arabia close-

ثَمُودٌ

ly related to عاد 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

ثَمَّ

to pay for SS, ثَوْبًا ii تَوَّبَ
pay back (good deeds)

RF تَابَ يَتَوَّبُ تَوْبًا (إِلَ)
to return

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

(h.v.) iv تَابَ بِمِثْلِ إِثْمِهِ
to reward, to recompense

فَأَنبَأَكُمُوعْتَابِعِيَوْمِ

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.) مَثُوبَةٌ

a resort, a place of (n.) مَثَابَةٌ
visit

< garments (n.p.) ثِيَابٌ

sing. تَوْبٌ

ث و ر

(perf. 3 p.m. plu.) iv أَنَارُوا

< they break up

to raise, مَارَ يَمُورُ مَوْرًا
be stirred, break up

the second (card. number) ثَانِي

(card. number) اثْنَانِ | اثْنَيْنِ | اثْنَتَيْنِ
two

اثْنَا عَشَرَ (m.) nom.

twelve (m.) acc. اثْنَيْ عَشَرَ

اثْنَتَا عَشْرَةَ (f.) nom.

twelve (f.) acc. اثْنَتَيْ عَشْرَةَ

twos by twos مَثْوً

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 مِنَ 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 تَوَّبَ
< ~ is paid

ث و ي ★

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

تَوَى يَتَوَى تَوَاءً (ض)
to halt, stop

مَسْوَى (n. for place) مَسْوَى

ث ي ب ★

< non-virgins (n. p.) نَبِيَّاتٌ
sing. نَبِيَّةٌ

أَنَارُوا الْأَرْضَ

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

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

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

raise (1)

فَنُفِثَ السَّحَابَ

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

أَنَّهَا بَقَرَةٌ كَذٰلِكَ تَمِيرُ 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 ء ★

(imperf. 3 p.m. plu.) تَجَارُونَ
 < they cry for succour
 جَارٌ تَجَارُ جَاراً وَ جَتُّوراً (ف)
 to cry aloud in prayer or supplicate

(imperf. 2 p.m. plu.) تَجَارُونَ
 you cry aloud for succour

(perate. neg. m. plu.) لَا تَجَارُونَ
 cry not for succour

جَارٌ، جَارَةٌ see ج و ر

جَامِئاً see ج و س

جَاءَ يَجِيئُ جَائِئاً see ج ي أ

ج ب ب ★

the well (n.) الْجُبُّ

جَتَّ بِحُوتٍ جَتًّا وَ (اجْتَتَّ *viii*)

to cut off, cut down, uproot

ج ث م ★

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

جَمَّ يَجْمُ جَمًّا وَ جُمُومًا (ض)

to remain in a place with-
out sense, motionless

ج ث و ★

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

جَتَّا يَجْتَوُ جُتْوًا (ن)

to sit with knees upon the
ground, to kneel

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

ج ح د ★

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

جَعَدَ يَجْعُدُ جُعُودًا (ب)

to dany, refuse one's right

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

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

جِبِلٌ
multitude (n.)

ج ب ن ★

جَبِينٌ
forehead (n.)

ج ب ه ★

جَبَاهُ
< foreheads (n. p.)

sing. جَبْهَةٌ

ج ب ي ★

يُجْبَا
(pip. 3 p.m. sing.)

< ~ is drawn, brought

جَبَا يَجْبُو (يَجْبِي)

جَبُوءَ وَ جَبَايَةَ وَ جَبَاوَةَ

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

(perf. 3 p.m. sing.) *viii* اجْتَبَى
< ~ selected, chosen

to choose, select اجْتَبَى اجْتِيَاءً

(perf. 2 p.m. sing.) *viii* اجْتَبَيْتَ
thou selected, chose

(perf. 1st p. plu.) *viii* اجْتَبَيْنَا
we selected, chose

(imperf. 3 p.m. sing.) *viii* يَجْتَبِي
~chooses

ج ث ث ★

اجْتَفَّتْ
(pp. 3 p.f. sing.)

< ~ was pulled out

to quarrel; dispute جَادَلْ مُجَادَلَةً

to twist, (جَدَلْ يَجْدُلُ جَدَلًا مِنْ مَن) جَدَلْ

tight, make firm

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

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

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

يُجَادِلُونَا (acc. n.d.) يُجَادِلُونَ

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

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

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

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

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

disputing (v.n.) iii جَادِلٌ

the dispute (v.n.) iii جِدَالٌ

ج ذ ز

broken in pieces (n.) جَذَاذٌ

جَذَّ يَجْذُو جَذًّا (ض)

to cut off at the root

(pact. pic. m. sing.) جَذْوَةٌ
cut off

ج د ث

sing. جَدَّتْ < graves (n.p.) أَجْدَاتٌ

ج د د

< greatness, majesty (v.n.) جَدَّ

to be great جَدَّ يَجِدُّ جَدًّا

تَعَلَّ جَدْرِنَا

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

< new (act. 2 pic. m. sing.) جَدِيدٌ

جَدَّ يَجِدُّ جَدَّةً وَجَدَّةً

to be new

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

ج د ر

a wall (n.) جِدَارٌ

walls (n.p.) جُدُرٌ

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

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

ج د ل

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

ج ر ر ★

(imperf. 3 p.m. sing.) **يَجْرُدُ**
 < ~ drags
 to draw, to drag. **جَرَّ يَجْرُدُ 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 وَتَجْرَعٌ v
 viii **وَاجْتَرَعَ**
 to swallow, sip

ج ر ف ★

hollowed bank (n.) **جُرُوفٌ**

ج ر م ★

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

عَطَاءٌ غَيْرٌ يُعْدَوْنَ

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, (بَجَرَ حَارِفٌ) injure, hurt, to earn
 (Lis.-Aq.)

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

< wounds (n.p.) **جُرُوحٌ**

wound (sing.) **جُرْحٌ**
 < beasts used for (n.p.) **جَوَارِحُ**
 hunting

(sing.) **جَارِحَةٌ**

ج ر د ★

locusts (n.) **جَرَادٌ**

بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا

In the name of Allah be its course and its anchorage.

[11:41]

(The word **مَجْرَى** (*majra*) is

read **مَجْرَى** (*majrey*) (due

to *imala* **إِمَالَةٌ**)

Note: **إِمَالَةٌ** is a way of pronunciation of **أَلِفٌ** as

weak *ya* e.g. **مَجْرَى** *ma-*

jra read as *majrey* **مَجْرَى**.

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

فِي مَاءٍ جَارِيَةٍ

Therein is a running spring.

[88:12]

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

a traversing ark, ship (2)

إِنَّا نَأْتَاكُم مِّنَ الْمَاءِ حَمَلًا فِي الْبُلْبُلِيَّةِ

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

[69:11]

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

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

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

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

sinner (*act. pic.*) > **يَجْرِمُ** (*iv.m. sing.*)

يَجْرِمُونَ (*nom.*) **مَجْرِمِينَ** (*acc.*)
sinners (*act. pic. m. plu.*)

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

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ أَهْلِ الْآلَةِ فَرِحُوا وَإِنِ اتُّبِعُوا

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

يَجْرَى **يَجْرِي** **يَجْرِيَانَا** وَ **يَجْرِيَانِ** (ض)
to flow (water), to run, be current

(*imperf. 3 p.m. sing.*) **يَجْرِي**
~ runs, flows

(*imperf. 3 p.f. sing.*) **يَجْرِي**
(*f.*) runs, flows

(*imperf. 3 p.f. dual*) **يَجْرِيَانِ**
the twain run, flow

يَجْرِي < **يَجْرَى** (*v.n. min.*)
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

compensation, reward (v.n.) جَزَاءٌ

(*act. pic. m. sing.*) جَازٍ
giver of a reward

compensation (n.) جِزْيَةٌ

(A tax that is taken from the free non-Muslim subjects of a Muslim government whereby they ratify the compact that assures them protection—LL.)

وَمِنَ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ

And of his signs are the ships in the sea like landmarks. [42:32]

moving swiftly (like ships) (2)

فَلَا أُقْسِمُ بِاللُّغَمِيِّمْ
الْجَوَارِ الْكُنُوزِ

I swear by the receding (stars) moving swiftly (and) hiding themselves. [81:15-16]

ج ز ي ★

a part, a portion (n.) جُزْءٌ

جَاوَزَ see ج و ز

ج ز ع ★

we raged (*perf. 1st p. plu.*) جَزَعْنَا

to grow (جزع يَجْزِعُ جَزَعًا)

impatient, be sad, grieve

bewailing (*ints. m. sing.*) جَزْوَعٌ

ج ز ي ★

(*perf. 3 p.m. sing.*) w.v. جَزَى
< ~recompensed

جَزَى (جَزَا) يَجْزِي جَزَاءً (ض)
to recompense, reward

وَجَزَاهُمْ 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 رِيقَايَةَ الْعَاجِ

Count you the giving of drinks unto the pilgrims.

[9:19]

(*imperf. 3 p.m. plu.*) يَجْعَلُونُ
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 / جَاعِلُوا
those who make SS
or adopt

ج ف ه

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

ج ف ن

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

a large deep dish of wood

ج س د ★

جَسَدٌ a body (n.)

ج س س ★

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

جَسَّ يَجْسُ جَسَّانًا
to feel, touch

وَتَجَسَّسْ
to investigate, spy v

ج س م ★

الجِئْمُ body (n.)

أَجْسَامٌ < bodies (n.p.) جِئْمٌ
sing.

ج ع ل ★

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

جَعَلَ يَجْعَلُ جَعْلَانًا
to put, place, make, effect, prepare, produce, appoint, fix (a price, compensation or reward), begin

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ

Allah has not placed into any man two hearts in his inside (or chest). [33:4]

(*perf. 1st p. plu.*) جَعَلْنَا
~ we made, (2)

ج ل س *

الْمَجَالِسُ < seats (n.p.) مَجْلِسٌ

n. for p.t. (sing.)

to sit مَجْلَسٌ مَجْلِسٌ جُلُوسًا

ج ل ل *

الْجَلَالُ (v.n.) glory

جَلَّ بِمَجْلَى جَلَالًا وَجَلَالَةً

to be great, powerful,
sublime

The Possessor of glory. « ذُو الْجَلَالِ »

ج ل و *

جَلَّى (perf. 3 p.m. sing.) ii

< glorified

جَلَّى بِمَجْلَى مَجِيَّةً

to glorify, to make clear,
bring in light

وَالنَّهَارُ إِذَا جَلَّتْهَا

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.) مَجْلَى

glorifies, manifests

ج ف و *

(imperf. 3 p.f. sing.) w.v. VII تَتَجَانَّى

< ~ leave off

to treat rudely جَفَا بِمَجْفُوءٍ جَفَاءً

to shun, جَانَى مَجَافَةً

to be restless iv جَمَانَى

in the bed,
leave off (LL)

ج ل ب *

(perate m. sing.) iv أَجْلَبَ

< collect, summon

جَلَبَ بِمَجْلَبٍ مَجْلَابًا

to drive, draw, bring,
assemble

< overgarments (n.p.) جَلَابِيْبٌ

(sing.) جَلْبَابٌ

ج ل د *

(perate m. plu.) iv اجْلِدُوا

< (you) flog!

to whip, جَلَدَ بِمَجْلَدٍ جَلْدًا

scourage

stripe (n.) جَلْدَةٌ

(sing.) جُلُودٌ < skins (n.p.) جِلْدٌ

★ ع ٢ ج

(perf. 3 p.m. sing.) **جَمَعَ**
 < amassed (1)

جَمَعَ يَجْمَعُ جَمْعًا
 to gather, collect, amass,
 assemble

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ

Who amasses wealth and
 counts it. [104:2]

settled SS (2)

فَجَمَعَ كَيْدَهُ

Then he settled his plan.
 [20:60]

(perf. 3 p.m. plu.) **جَمَعُوا**
 they gathered

إِنَّ النَّاسَ قَدْ جَمَعُوا لَكَ

Surely people have gathered
 against you. [3:173]

(perf. 1st. p. plu.) **جَمَعْنَا**
 we assembled

(imperf. 3 p.m. sing.) **يَجْمَعُ**
 ~ gathers

(epl. 3 p.m. sing.) **لِيَجْمَعَنَّ**
 he shall gather together

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

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

لَا يَهْدِيهِمْ إِلَىٰ رَوْعِ الْأَمْرِ

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

(perf. 3 p.m. sing.) **وَجَعَلَ**
 ~ unveiled (face or glory)

فَلَمَّا تَبَجَّلَ رَبُّهُ

When his Lord unveiled His
 glory. [7:143]

< the exile (v.n.) **جَلَاةٌ**

جَلَاةٌ يَجْلُو جَلَاةً (عَنْ وَ مِنْ)

to exile, to migrate,
 emigrate from one's
 country, depart

★ ح ٢ ج

(imperf. 3 p.m. plu.) **يَجْمَعُونَ**
 they ran away in all haste

جَمَعَ يَجْمَعُ جَمْعًا (ف)

وَجَمَّاحًا وَ جَمُّوحًا

to be restive and run away
 (horse), to be headstrong,
 quick to throw at, hit

★ د ٢ ج

(act. pic. f. sing.) **جَامِدَةٌ**
 < firmly fixed

جَمَدٌ يَجْمَدُ جَمْدًا وَ جَمُودًا (ن)
 to congeal, harden, stiffen

Friday (n.) **الْجُمُعَةُ**place of meeting, (n. for p.t.) **تَجْمَعُ**
junction.(pact. pic. m. sing.) **تَجْمُوعٌ**
assembled one,(pact. pic. m. plu.) **تَجْمُوعُونَ**
assembled onesthe day of assembly **يَوْمَ الْجُمُعَةِ**

★ ج م ل ★

the camel (n.) **الْجَمَلُ**< the camels (n.p.) **جَمَالٌ**(sing.) **جَمَلٌ**< the camels (جمالات) **جَمَالَاتٌ**(Rgh.) sing. **جَمَالَةٌ**all, complete one (n.) **جَمَلَةٌ**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 ★

(perate. m. sing.) **اجْتَبَ**
< keep aside, save**تَجْمَعُوا** (n.d.) **تَجْمَعُونَ**(imperf. 2 p.m. plu.)
that you have to gather**وَأَنْ تَجْمَعُوا مَوَازِينَ الْأَخْتَيْنِ**(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 يَجْعَلُوهُ فِي غَيْبَتِ الْبَيْتِ**And they resolved to put
him in the bottom of the
well. [12:15](perate m. plu.) iv **أَجْمِعُوا**
you devise**فَأَجْمِعُوا كَيْدَكُمْ فَاتْرَاقُوا صَفَا**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 togethermultitude, gathering (v.n.) **الْجَمْعُ**(v.n. dual) **جَمْعَانِ**
two gathered groups(act. pic. m. sing.) **جَامِعٌ**
momentous

perf. 3 p.m. sing. اجْتَنَبُوا that has a Fatha mark on the ن and *imperative m. plu.*

اجْتَنَبُوا that has Kasra mark on the ن

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ

And those who avoid the devils. [39:17]

اجْتَنِبُوا كَيْ يَرَأَى مِنَ الطَّرِيقِ

Avoid much from suspicion. [49:12]

in respect of (1) (n.) جَنْبٌ (about, of)

عَلَى مَا قَرَّبْتُ 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

وَالْمَحَلِّ الْجُنُبِ

And the distant neighbour. i.e. the neighbour who is not of kin (The person who is one's neighbour but belongs to another people (*LL*). (4:36)

جَتَبَ يَجْتَبُ جَبًا (ن)

to turn aside, turn off, lead to the side

وَأَجْنِبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

And keep me and my sons away from worshipping the idols. [14:35]

(*imperf. 3 p.m. sing.*) ii يَجْتَبُ ~ keeps away, saves

(*pip. 3 p.m. sing.*) ii يَجْتَبُ ~ shall be kept away

وَسَيَجْعَلُهَا الْأَتْقَى

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

جَتَبُوا < *acc.* يَجْتَبُونَ

(*imperf. 2 p.m. plu.*) (that if you) avoid

(*perate m. plu.*) viii اجْتَنَبُوا avoid

(Learners should note carefully the difference between

وَأَخْضِرْ لَهُمَا جَنَاحَ الذِّبْرِ

And lower down unto them
the wing of submission.
[17:24]

acc. جَنَاحَيْنِ < n.d. جَنَاحَيْنِ
two wings, both wings

أُجْنِحَهُ < wings (n.p.) جَنَاحٍ
(sing.)

sin (n.) جُنَاحٍ

لَيْسَ عَلَيْكُمْ جُنَاحٌ

It is no sin for you. [2:198]

ج ن د ★

an army (n.) جُنُودٌ

جُنُودٌ < the armies (n.p.) جُنُودٌ
(sing.)

ج ن ف ★

unjust cause, (n.) جَوْنَفٌ
wrong course

(Ap-der. m. sing.) vi مُتَجَانِفٌ
willingly inclining

عَبْرَةَ جَانِبَيْ الرَّاسِ

Not one inclining wilfully to
sin. [5:3]

ج ن ن ★

جَوْنٌ (perf. 3 p.m. sing.)
~ overshadowed

impure (2)

وَأَنْ تَطَهَّرُوا

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.

side (act. pic. m. sing.) جَانِبٌ

جَانِبِ الطُّورِ الْأَيْمَنِ

The right side of the mount
Tur. [19:52]

ج ن ح ★

جَمَعُوا (perf. 3 p.m. sing.)
< they inclined

جَمَعَ بِجَمْعٍ جَمُوحاً (ف)
to incline towards, to bend

incline (perate m. sing.) اجْتَمَعَ

فَلَنْ يَجْمَعُوا إِلَيْكَ فَاجْتَمِعْ لَهَا

And if they incline to peace
incline thou also to it.
[8:61]

wing (n.) جَنَاحٌ

قِيَوْمَئِذٍ لَا يُسْئَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ

Of his sin will be questioned that Day neither man nor Jinn. [55:39]

serpent (2)

تَهْتَزُّ كَأَنَّهَا جَانٌّ

It was wriggling as though it were a serpent. [27:10]

(sing.) جَانٌّ < 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.) جَانُّونَ

< mad one

to be mad جَانٌّ جَانٌّ جَانُّونَ

enclosed garden, (n.) جَنَّةٌ
paradise

(n. dual) acc. جَنَّاتَيْنِ nom. جَنَّاتٍ
two gardens

(sing.) جَنَّةٌ < gardens (n.p) جَنَّاتٍ

جَنَّ جَانٌّ جَنًّا وَجَانُّونًا

to cover, veil, be dark

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ

Then when the night overshadowed on him. [6:76]

Jinn (n.) الْجِنَّةُ

Jinn are a definite order of conscious being, intelligent, corporeal and usually invisible, made of smokeless flame, as men are of clay, created before Adam. They eat and drink and propagate their species, and are subject to death, much in the same way as human being are, though as a rule invisible to the human eye. They manifest themselves to men at will, mostly under animal form. (Jid. 7. n.n. 644)

Note : The word "Jinn" is a plural noun denoting a kind of creature as إِنْسَانٌ or إِنْسٌ for human being. It has also a singular jinn as جَانٌّ but has not occurred in the Holy Quran.

the Jinn(1) (n.) جَانٌّ

(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.) **جِهْدٌ**

لَا يَجِدُونَ لَالِئْتُمْ

They find naught (to give) but their earning. [9:79]

binding, forcible (n.) **جِهْدٌ**

أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ

Who (they) swear by Allah their most binding oaths.

[5:53]

ج ٥ ٠ 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**

embryos (n.p.) **أَجِنَّةٌ** < **جَيْنِينَ** sing.

وَأَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ

And you are embryos in the wombs of your mothers.

[53:32]

ج ن ي *

fruit (n.p.) **جَنِيٌّ** < **جَنِيَّةٌ** sing:

وَجَنَّاتٍ مِّنْ دُونِهَا

And the fruits of the two gardens are within reach.

[55:54]

fresh (n.) acc. **جَنِيًّا**

سُقُوطًا عَلَيْكَ لَمَّا جَدِيًّا

It will drop on the fresh ripe dates. [19:25]

ج ٥ ٠ د *

(perf. 3 p.m. sing.) iii **جَاهَدَ**
< ~strived

جَاهَدَ مُجَاهِدَةً وَجِهَادًا

جَهْدًا 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 بِجُوبٍ**
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.) iv **أَجَبْتُمْ**

< you replied

أَجَابَ بِجِبَابٍ

to reply, answer, accept

(imperf. 3 p.m. sing.) iv **يَجِيبُ**
replies, answers

(imperf. 3 p.m. sing.) iv acc. **يَجِيبُ**
~accepts

(imperf. 1st. p. sing.) iv **أَجِيبُ**
I accept

(imperf. 1st. p. plu.) iv **يَجِيبُ**
we accept

to disclose, say (ب) **جَهَرَ**
publicly

open (n.) **جَهْرٌ**

loudly, openly (adj.) **جَهْرًا**

manifestly open (v.n.) **جَهْرَةً**

(prate m. plu.) **اجهرُوا**

(you) say loudly !

(perate neg. m. sing.) **لَا تَجْهَرِ**

do not shout (thou) ! say
not loudly !

openly, very clearly (v.n.) **جَهَارًا**

ج و ب ز *

(perf. 3 p.m. sing.) ii **جَهَرَ**

furnished, provided

provision (n.) **جَهَارٌ**

ج و ب ل *

(imperf. 3 p.m. plu.) ii **يَجْهَلُونَ**

< they are ignorant

جَهْلٌ يَجْهَلُ جَهْلًا وَجَهَالَةً (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.) **جَهْرًا**

(perate > x. m. plu.) اسْتَجِيبُوا
(you) respond !

(ap-der. > iv, m. sing.) مَجِيبٌ
one who accepts prayer or supplication

(act pic. plu. iv, plu.) الْمَجِيبُونَ
The Almighty who accepts prayer or supplication

(Note that plural is used for singular.)

reply, answer (v.n.) جَوَابٌ

وَمَا كَانَ جَوَابَ قَوْمِهِ

And the answer of his people was..... [7:82]

watering troughs, (n.) الْجَوَابُ

wells > (sing.) حَامِيَةٌ

very large pot of water, well

وَقَدْحَانَ كَالْجَوَابِ

And bowls (large) as wells or watering troughs. [34:13]

(الْجَوَابُ) cisterns—Jid.)

ج و د ★

Judi (n.) جُودِيٌّ

"It is the name of a mountain, its greek name is said to be Gordyæi being one of the mountains which divide Armenia on the south from Mesopotamia." (M.A.)

(perate m. plu.) iv أَجِيبُوا
respond, accept, reply

(pp. 3 p.f. sing.) iv أُجِيبَتْ
~ accepted

قَالَ قَدْ أُجِيبَتْ دَعْوَتُنَا

He said your petition is accepted. [10:89]

(pp. 2 p.m. plu.) iv أُجِيبْتُمْ
you were replied

(imperf. Ist. p. sing.) iv أُجِيبْتُ
I accept, I respond

(perf. 3 p.m. sing.) x اسْتَجَابَ
< he accepted

to accept اسْتَجَابَ اسْتِجَابَةً

(perf. 3 p.m. plu.) x اسْتَجَابُوا
they accepted

(perf. 2 p.m. plu.) x اسْتَجَبْتُمْ
you accepted

(perf. Ist. p. plu.) x اسْتَجَبْنَا
we accepted

(pp. 3 p.m. sing.) x اسْتَجِيبَ
~ was accepted

(imperf. 3 p.m. sing.) x يَسْتَجِيبُ
he accepts

يَسْتَجِيبُوا < acc. يَسْتَجِيبُونَ

(imperf. 3 p. m. plu.) x
they accept, respond

(imperf. 2 p.m. plu.) x تَسْتَجِيبُونَ
you ask acceptance

(perate. > x, m. sing.) اسْتَجِبْ
thou may accept !

(parate m. sing.) iv **أَجْرٌ**
give protection!

(imperf. 3 p.m. plu.) iii **يَجَاوِرُونَ**
they take the place in one's
neighbourhood

لَا يَجَاوِرُونَكَ

They shall not be thy neigh-
bour. [33:60]

(act. pic. m. sing.) **جَاوِرٌ**
deviating (way)

(ap-der. > vi, f. plu.) **مَتَجَاوِرَاتٌ**
side by side

وَفِي الْأَرْضِ قَطْعٌ مُتَجَاوِرٌ

And in the earth are tracts
side by side. [13:4]

★ ج و ز ★

(perf. 3 p.m. sing.) iii **جَاوَزَ**
~ passed for

جَاوَزَ بِجَاوِزٍ جَوَازًا وَ مَجَاوِزَةً
to pass a certain boundry,
to cross

(perf. 3 p.m. dual) iii **جَاوَزَا**
they (twain) passed forth,
crossed

(perf. Ist. p. plu.) iii **جَاوَزْنَا**
we crossed

(perf. Ist. p. plu.) iii **جَاوَزْنَا (ب)**
we caused to cross

(imperf. Ist. p. plu.) **نَتَجَاوِرُ**
we pass by

(perf. Ist. 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.) **الْجِيَادُ** < horses (n.p.) **جَوَادٌ**

★ ج و ر ★

(act. pic. m. sing.) **جَارٌ**
neighbour

(iuperf. 3 p.m. sing.) iv **يُجِيرُ**
~ protects, shelters

to save, **أَجَارَ يُجِيرُ إِجَارَةً**
protect, to cause one to
turn aside from,

جَارٌ يَجُورُ جَوْرًا (ن)
to be unjust,
to turn aside **عَنْ**

(imperf. 3 p.m. sing.) iv **يُجِيرُ**
~ protects, shelters (the ي
is dropped in a condi-
tional phrase)

(pip. 3 p.m. sing.) iv **يُجَارُ**
~ is protected

وَمُوَلِّجِيْرًا لَا يَجَارِعَانِيَه

And He protests and none
is potected against Him.

[23:88]

(perf. 3 p.m. sing.) x **اَسْتَجَارَ**
~ 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.) جِئْتِ
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.) iv
~drawn

فَأَجَاءَهَا الْمَخَاضُ

Then the birth-pangs drove
her. [19:23]

ج ي ب

opening at the neck (n.) جَيْبٌ
and bosom of a shirt< bosoms (n. p.) جُيُوبٌ
(sing.) جَيْبٌ

ج ي د

< neck, ironical (n.) جَيْدٌ
litt. a beautiful neck (L.L.)

ج و س

(perf. 3 p.m. plu.) جَاسُوا
< they ravaged, made
havoc, enteredجَاسَ يَجُوسُ 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 تَجُوعُ رِيثًا

That thou art not hungry.

[20:118]

hungry (n.) جَوْعٌ

ج و ف

< chest, thorax (n.) جَوْفٌ
litt: a hollow, inside

ج و و

firmament (n.) جَوِّ
(middle of the sky)

ج ي هـ

(perf. 3 p.m. sing.) جاءَ
<~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 يُحِبُّ
loves

~ with love (in reply) (iv.) يُحِبُّ
(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) أُحِبُّ
SS, more dearer than SS

★ ★ ★ ★

ح و ج see حَاجَةٌ

ح م ي see حَامٌ

ح م ي see حَايَةٌ

ح م ي see حَرِيَّةٌ

ح د د see حَادٌّ

ح و ش see حَاشٍ

ح ي ق see حَاقٍ

★ ح ب ب ★

(perf. 3 p.m. sing.) ii حَبَّبَ
~endeard

حَبَّ يُحَبُّ حَبًّا وَ حَبًّا (ن)
to love, be loved

(*imperf. 2 p.m. plu.*) تَحْسُونَ
you detain

تَحْسُونَهُمَا

You detain them (two), [5:106]

ح ب ط

(*perf. 3 p. m. sing.*) حَيَّأَ
< ~ came to naught,
gone in vain

حَيَّأَ يَحْيَأُ حَيَّأَ

to come to naught,
to perish

(*perf. 3 p. f. sing.*) حَيَّطَتْ
came to naught, gone
in vain

(*imperf. 3 p. f. sing.*) *acc.* حَيَّطَتْ
it may go in vain

(*epl. 3 p.m. sing.*) لَيَحْبَطَنَّ
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 ★

حَبْكُ
(signifies either the traces of
angels or the orbs of
stars *Jid.*)

(*perf. 3 p.m. plu.*) x اسْتَحَبُّوا
they preferred, love much

(*imperf. 3 p.m. plu.*) x يَسْتَحِبُّونَ
they prefer, love much
(more than)

حَبُّ the love (n.)

< beloved ones (n.p.) أَحِبَّاءُ
(*sing.*) حَيْبٌ

حَبَّةٌ the love (n.mim)

★ ★ ★ ★

حَبَّةٌ probable, grain (n.)

حَبٌّ grain (n.)

ح ب ر ★

(*pip. 3 p.m. plu.*) يُحْبِرُونَ
< they shall be made happy

حَبْرٌ يَحْبِرُ حَبْرًا (س)
To be glad

(*pip. 2 p.m. plu.*) تُحْبِرُونَ
you shall be made happy.

أَحْبَارُهُ great learned men; (n.p)
doctors of religious laws.

ح ب س ★

(*imperf. 3 p.m. sing.*) يَحْبِسُ
~ prevents, detain

حَبَسَ يَحْبِسُ حَبْسًا (ض)
to imprison, confine;
detain

ح ح ح *

(*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 يَحْجُّ حَجَّانًا

to intend to a certain target,
 to aim at

the pilgrimage (n.) حَجَّجَ

the pilgrimage of the *الْبَيْتِ*
 House (Ka'ba)

the pilgrimage (n.) حَجَّجَ

(*act. pic. m. sing.*) حَجَّجَ
 the pilgrim

(used also for the group of
 pilgrims as a noun of

kind *إِسْمُ الْجِنْسِ*)

(*sing.*) حَجَّجَ years (n.p.) حَجَّجَ

an argument (n.) حَجَّجَ

(*perf. 3 p.m. sing.*) iii حَجَّجَ
 ~ < contended

حَجَّجَ حَجَّجًا وَحَجَّجًا
 to dispute, contend

(*perf. 3 p.m. plu.*) iii حَجَّجُوا
 they contended

(*perf. 2 p.m. plu.*) iii حَجَّجْتُمْ
 you contended

ح ب ل *

a rope, a cord, (n.) حَبْلٌ
 a course union

ropes, cords (n. p.) حَبَالٌ

ح ت م *

unavoidable (n.) حَتْمًا

* * * *

until, yet, till, (*preposition*) حَتَّى
 even, nay! even

ح ث ث *

quickly, incessantly (v. n.) حَثِينًا

ح ج ب *

barrier, a veil, curtain (n.) حِجَابٌ

~ < حَجَبَ يَحْجُبُ حِجَابًا (ن)

to hide, to cover, to put
 behind veil

(*part. pic. m. plu.*) حُجُبُونَ

~ < 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 Ressurrection, 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 لِمَنْ جَبْرًا

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, 'هل' '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.) مَجَابِرًا
(imperf. 3 p. m. plu.) ill
they are contending

(imperf. 3 p. m. plu.) ill مَجَابِرُونَ
they are contending

(imperf. 2 p. m. plu.) ill مَجَابِرُونَ
you are contending

وَسَأَلَهُ قَوْمُهُ قَالَ أَتَعْجَبُونَ بِمِثْقَالِ ذَرَّةٍ فِي السَّمَاوَاتِ أَمْ فِي الْأَرْضِ أَمْ فِي شَيْءٍ مِمَّا يَخْتَفُونَ فِي الْأَرْضِ؟

And his people contended with him, he said : Are you contending me about Allah? [6:80]

they wrangle together vi مَتَعَجِبُونَ

< مَتَعَجِبَ مَتَعَجِبًا
to wrangle together

ج ج ر *

prohibited one (1) (n.) حَبْرًا

وَقَالُوا هَذِهِ الْأَنْعَامُ وَسِعَتْ جَبْرًا

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]

(pact. pic. m. sing.) مَجْبُورًا
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 يَوْمَكُم مِّنْ أَحَدٍ عَنهُ جَازِيَةٍ

And not one of you would have withheld us (from punishing him). [69:47]

★ ح د ب

< حَدَبٌ mound, elevated (n.)
place

حَدَيْتَ بِحَدَبٍ حَدَبًا - عَلَى -

to be affectionate,

حَدَبٌ ج أَحْدَابٌ وَ حُدْبٌ (n.)

elevated ground

★ ح د ث

(imperf. 3 p. f. sing.) ii تُحَدِّثُ

< ~ will tell, will inform

حَدَّثْتُ بِحَدِيثِي

to state

(imperf. 2 p. m. plu.) ii تُحَدِّثُونَ

you will say, inform

تَحَدَّثُ (perate m. sing.) ii

(imperf. 3 p. m. sing.) iv يُحَدِّثُ

< ~ creates, generates (1)

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 caravan road from Arabia the Happy. (Jid. 14 nn. 95) Doughty, *Travels in Arabia Deserta*, 1, 135)

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ

And surely the dwellers of Hijr rejected the message.

[15:80]

الْحِجْرُ the stone (n.)

حِجَارَةٌ the stone (n.)

< حُجْرَاتٌ (n. p.) apartments

(sing.) حَجْرَةٌ

حُجُورٌ ward, guardianship (n. p.)

وَسَيَاكِبُ الرَّبِّ حُجُورُهُنَّ

And your step-daughters who are your ward (or in your guardianship). [4:23]

★ ح ج ز

حَاجِزٌ a barrier (act. pic. m. sing.)

discourse (2)

وَعَلَّمَكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ

And will teach thee of the interpretation of the discourse. [12:6]

★ ح د د

(*perf. 3 p.m. sing.*) iii حَادَّ < opposed

to oppose, حَادَّ بِحَادٍّ مُعَادَّةً
act with hostility towards SS

(*imperf. 3 p.m. sing.*) iii يُحَادِّدُ
opposes

(*imperf. 3 p.m. plu.*) iii يُحَادِّدُونَ
they oppose

limits, bounds (*n. p.*) حُدُودٌ
(*sing.*) حُدٌّ <

بَيْنَ حُدُودِ اللَّهِ فَلَا تَقْرَبُوهَا

These are bounds of Allah wherefore approach them not! [2:187]

iron (1) (*n.*) حَدِيدٌ

وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ

We sent down iron wherein is great violence. [57:25]

sharp (2)

فَبَصَرُكَ الْيَوْمَ حَدِيدٌ

So thy sight is sharp today. [50:22]

أَوْصِيَتْكُمْ أَنْ تُحَدِّثُوا

Or it may generate in them some admonition. [20:113]

(*imperf. 1st. p. sing.*) iv أَحَدِثْتُ
I initiate, begin

حَتَّى أَحَدِثَ لَكَ مِنْهُ ذِكْرًا

Until I begin thereof (some) mention. [18:70]

(*pis. pic. m. sing.*) iv مُحَدَّثٌ
fresh, new

(*act. pic. m. sing.*) حَدِيثٌ
a story (1)

وَهَلْ أَتَاكَ حَدِيثُ مُوسَى

And has come to thee the story of Musa. [20:9]

a discourse (2)

حَتَّى يَخْرُجُوا فِي حَدِيثٍ غَيْرِهِ

Until they plunge in a discourse other than it. [4:140]

speech (3)

لَا يَكَادُونَ يَفْقَهُونَ 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

(fact. pic. m. sing.) حَذُورٌ
a thing to be feared of,
guarded against

إِنَّ عَذَابَ رَبِّكَ كَانَ حَذُورًا
Verily the torment of thy
Lord is ever to be guard-
ed against. [17:57]

precaution (n.) حِذْرٌ

حُدُونًا وَحِذْرًا

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 يَحْرِبُونَ 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. t. p.) الْحِرَابُ

an apartment inside the
sanctuary

< sharps (n. p.) (adj.) حِدَادٌ
(sing.) حَيْدٌ

سَلَفُوا بِأَلْسِنَةٍ حِدَادٍ

They smile at you with sharp
tongues. [33:19]

ح د ق ★

< gardens (n. p.) حَدَائِقُ
(sing.) حَيْدِيقَةٌ

ح ذ ر ★

(imperf. 3 p.m. sing.) يَحْذَرُ
< ~ fears

حَذَرَ يَحْذَرُ حَذْرًا وَحِذْرًا (ف)

to be cautious, to fear

(imperf. 3 p.m. plu.) يَحْذَرُونَ
they are cautious

(imperf. 2 p.m. plu.) تَحْذَرُونَ
you are cautious

(perate. m. sing.) احْذَرُ
(thou) be cautious

(perate m. plu.) احْذَرُوا
(you) fear!

(imperf. 3 p.m. sing.) ii يَحْذَرُ
~ < cautions

to caution ii حَذَرَ يَحْذَرُ

وَوَعَدَ اللَّهُ تَعَسًا

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.)
حَرَدَ يَحْرُدُ حَرْدًا (ض)
to prevent, be angry

وَوَدَّوْا عَلَى حَرْدٍ قَدِيرِينَ

And they went out betimes
having been powerful on
the prevention
[68:25]

ح ر ر ★

تَحَرَّوْا (perf. 3 p.m. plu.) v
they endeavoured

(opp. cold) the heat (n.) الْحَرَّةُ

(opp: slave) the free (n.) الْحُرَّةُ

the sun's heat (n.) الْحَرَوْرُ

silk (n.) حَرِيرٌ

to set SS free (v.n.) تَحْرِيْرٌ

كَلِمًا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ

Whenever Dhakariyya entered the apartment in sanctuary to (see) her.
[3:37]

the wall (of the sanctuary) (2)

إِذْ تَسَوَّرُوا الْمِحْرَابَ

When they climbed the wall of the sanctuary. [38:21]

lofty halls (LL) (n. p.) مَحَارِبٌ
(sing.) مِحْرَابٌ < synagogues
(Jid., M.A.)

ح ر ث ★

حَرْثٌ (n.) tith

< حَرَتٌ يَحْرُثُ حَرْثًا (ن)
to till and sow the ground

(imperf. 2 p m. plu.) تَحْرُوثُونَ
you sow

ح ر ج ★

حَرَجٌ (n.) straitness (1)

< حَرَجٌ يَحْرُجُ حَرَجًا (ف)
to be close, be oppressed,
be straightened

فَلَا يَكُنْ فِي صَدْرِك حَرَجٌ وَتَنْتَهُ

So let there be no straitness in thy breast. [7:2]

ح ر ف ★

(*imperf. 3 p.m. sing.*) *ii* **يُحَرِّفُ**
 < ~ perverts, dislocates,
حَرَفٌ يُحَرِّفُ حَرْفًا (ض) - عَرَفٌ -
 to turn from the proper way
 or manner, corrupts the
 words, alters the sense of
 word.

to trans- *ii* **حَرَفٌ تُحَرِّفَانِ** <<
 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 التَّوَاتُلِ

Unless it be swerving to a
 fight. [8:16]

ح ر ق ★

(*epi. 1st. p. plu.*) **لَنُحَرِّقَنَّ**
 < we surely shall burn
 to burn (**حَرَقٌ يُحَرِّقُ حَرْقًا (ض)**)
 by pulling in the fire,

<< **حَرَقٌ ii تُحَرِّقَانِ**
 to burn, to cause burning
 pain

ح ر س ★

< guard (*n.*) **حَرَمٌ**
حَرَمٌ يُحْرَمُ حَرَمًا وَ
 حِرَاسَةً (ن)
 to guard, to watch

ح ر ص ★

(*perf. 2 p.m. sing.*) **حَرَصْتَ**
 < thou desired eagerly

حَرَصَ يَحْرِصُ حَرَصًا (ض)
 to desire eagerly

(*perf. 2 p.m. plu.*) **حَرَصْتُمْ**
 you desired eagerly

(*imperf. 2 p.m. sing.*) (*gen.*) **تُحْرِصُ**
 thou desire eagerly

(*act. 2 pic. m. sing.*) **حَرِيصٌ**
 eager

most eager (*elative*) **أَحْرَصٌ**

ح ر ض ★

(*perate. m. sing.*) *ii* **حَرَضَ**
 < persuade!

حَرَضَ ii تُحَرِّضَانِ
 to encourage, incite, to
 persuade

<< **حَرَضَ 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.) *ii* يَحْرُمُونَ
they forbid

(imperf. 2 p.m. plu.) *ii* تُحْرَمُونَ
you forbid

the sanctuary (n.) حَرَمٌ
i.e. the territory of Makkah
and its inviolable suburbs

أَلَمْ جَعَلْنَا حَرَمًا أَوْثَانًا

We have appointed an inviolable sanctuary. [29:67]

unlawful (1) (n.) حَرَامٌ

هَذَا حَلَالٌ وَهَذَا حَرَامٌ

This is lawful and this unlawful. [16:116]

ban (2)

وَسَحَّرْنَا عَلَى قَوْمِهِمُ أَهْلَكْنَاهَا

And ban is (laid) on (every) town which we have destroyed. [21:95]

sacred (3)

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ

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.) *ii* حَرِّقُوا
(you) burn!

(perf. 3 p.j. sing.) *viii* احْتَرَقَتْ
consumed (by fire)

fire, burning (act. 2 pic.) الْحَرِيقُ

ح ر ك ★

(perate. neg. m. sing.) لَا تُحْرِكْ
< move not

تَحْرِكُ تَحْرِيكًا
to move, to pull in motion, to excite

Note: RF حَرَكٌ حَرَكًا
is not in use, meaning is same as *ii*

ح ر م

(perf. 3 p.m. sing.) *ii* حَرَّمَ
< ~forbade

to forbid, حَرَّمَ مَحْرُومًا
to prohibit use or doing SS

(pp. 3 p.m. sing.) *ii* حَرَّمَ
is forbidden

(pp. 3 p. f. sing.) *ii* حَرَّمَتْ
is forbidden

(perf. 3 p.m. plu.) *ii* حَرَّمُوا
they forbade

(perf. 1st. p. plu.) *ii* حَرَّمْنَا
we forbade

(imperf. 2 p.m. sing.) *ii* تُحْرَمُ
thou forbid

sacred ordinances (2)

وَمَنْ يُعَظِّمْ حُرْمَاتِ اللَّهِ

And whoever respects the
sacred ordinances of Allah.
[22:30]

(*fact. pic. m. sing.*) الْمُحْرَمُونَ
a deprived one

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ

And in their wealth there was
a due share for the beggar
and the non-beggar (de-
prived one). [51:19]

(*fact. pic. m. plu.*) الْمُحْرَمُونَ
deprived ones

بَلْ نَحْنُ مَحْرُومُونَ

Aye! we are deprived ones.
[56:67]

(1) (*pis. pic. m. sing.*) ii مُحْرَمٌ
< forbidden thing

to forbid مُحْرِمًا ii حَرَّمَ

وَهُوَ مُحْرَمٌ عَلَيْكُمْ إِخْرَاجُهُمْ

Whereas forbidden unto you
was their driving away.
[2:85]

sacred (2)

عِنْدَ بَيْتِكَ الْمُحَرَّمِ

Near thy sacred House.
[2:4:37]

(*pis. pic. m. sing.*) ii مُحْرَمَةٌ
forbidden

يَا أَيُّهَا النَّاسُ اتَّقُوا أَشْهُرَ الْحُرْمِ

When the sacred months
have passed. [9:5]

Note: The ancient Arabs
held four months in the
year as sacred, during
which they held it unlaw-
ful to wage war. These
months were the first, sev-
enth, eleventh and twelfth,
namely, Muhurram, Rajab,
Dhulqa'da and Dhulhijja.

to be in the state of (2)

(إِحْرَامٌ) ihram

لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ

Slay not chase while you are
in state of sanctity.
[5:95]

Note: أَحْرَمَ إِحْرَامًا to en-
ter upon the performance
of those acts of الْحَجَّ
(al-hajj, pilgrimage) or of
الْعُمْرَةَ (al-'umrah) whereby
certain things become for-
bidden that were lawful
before this state.

things regarded (1) (*n. p.*) حُرْمَاتٌ
sacred

وَالْحُرْمَاتُ وَالْحُرْمَاتُ

And retaliation (is allowed)
in sacred things. [2:194]

مَا نَعْلَمُ إِنَّهُ لِيَحْزَنَكَ الَّذِي يَدْعُونَ

We know indeed that which they say grieveth thee. [6:33]

(imperf. 3 p.m. plu.) acc. يَحْزَنُونَ
< they (f) are grieved

حَزِينٌ يَحْزَنُ حَزَانًا وَحُزْنًا (س)
to be grieved

ذَلِكَ أَدْنَىٰ أَنْ تَقْرَأَ عَيْنُهُمْ وَلَا يَحْزَنَ

This is liklier to cool their (f) eyes and not let them grieve. [33:51]

(imperf. 3 p. m. plu.) يَحْزَنُونَ
they grieve

(imperf. 2 p. m. plu.) تَحْزَنُونَ
you grieve

(perate. neg. m. sing.) لَا تَحْزَنُ
(thou) grieve not!

(perate. neg. m. plu.) لَا تَحْزَنُوا
(you) grieve not!

(perate. neg. f. sing.) لَا تَحْزَنِي
(thou f.) grieve not!

grief (v.n.) acc. حَزَانًا

تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا

(They) turned back while their eyes overflowed with tears for grief. [9:92]
a cause of grief (2)

فَلْيَسْأَلِ الْعَالَمِينَ لِمَ يَكُونُ لَهُمْ عَدُوًّا وَحَزَانًا

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 الْمُدْحَضَةُ عَلَيْهِمْ

Said He! verily it is forbidden unto them. [5:26]

ح ز ب *

حزبٌ
confederate, sect, (1) (n.)
group, band

أُولَٰئِكَ حِزْبُ اللَّهِ

It is the Allah's band. [58:22]

two parties (2) (n. dual.) الحِزْبَيْنِ

أَيُّ الْحِزْبَيْنِ أَحْسَنُ لِمَا لَمْ يَأْتِ

Which of the two groups was best at reckoning the time that they had tarried. [18:12]

أَحْزَابٌ (3) (n.p.)

فَاتَّخَذَتِ 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

حَزَنٌ يَحْزَنُ حُزْنًا (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 إِلَّا يَرْجُونَ حِسَابًا
Surely they feared not the
reckoning. [78:27]
sufficient (2)

جَزَاءً مِنْ رَبِّكَ عَطَاءٌ حِسَابًا
A reward from thy Lord su-
fficient. [78:36]
my account, my reckoning حِسَابِيَّةٌ
(n. suffixed with a pronomi-

nal ي of 1st. p. attached
with ة of rhyming period.

حُزْنٌ (n.)

وَأَبْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ

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.) حَسَيْتَ
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 س 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 الْحَسْرَةِ**

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.) حَسِبُوا

<that is made dim, that becomes wearied out

حَسِرَ يَحْسِرُ حَسُورًا (ن)

to get tired, fatigued, to fall short

(imperf. 3 p.m. plu.) x يَسْتَحْسِرُونَ they weary

(pact. pic. m. sing.) حَسُورًا

impoverished, stripped off

< حَسَرَ يَحْسِرُ حَسْرًا (ض، ن)

to remove

sufficient (n.) حَسْبٌ

Note: This word is always suffixed with a pronominal as **حَسْبِيَ اللَّهُ** i.e. Allah is sufficient for me.

(act. pic. m. plu.) حَاسِبِينَ

(sing.) حَاسِبٌ reckoners

(act. 2 pic. m. plu.) حَسِيبٌ reckoner

reckoning (1) (v.n.) حِسَابٌ

الشمس والقمر يحسبان

The sun and the moon are in a reckoning (i.e. they follow a calculated path in their motion.) [55:5]

a bolt (2)

وَيُرْسِلَ عَلَيْهَا حَسَابًا مِّنَ السَّمَاءِ

And he sends thereon a bolt from the heaven. [18:40]

ح س د ★

(perf. 3 p.m. sing.) حَسَدَ

< ~ envied

حَسَدَ يَحْسُدُ حَسَدًا (ن)

(imperf. 3 p.m. sing.) يَحْسُدُونَ they envy

(imperf. 2 p.m. sing.) تَحْسُدُونَ you envy

(act. pic. m. sing.) حَاسِدٌ the envier

(الحُسُومُ : سُؤْمٌ عَلَى الوَصْفِ)

وَالْإِضَافَةِ أَيْ حَاسِمَةُ الخَيْرِ عَنِ

أَهْلِيهَا (لِسَانٌ)

i.e. حُسُومٌ means: of bad
augury or omen, that cuts
off the good from the
affected men)

ح س ن ★

(perf. 3 p.m. sing.) حَسَّنَ

~ become excellent

حَسَنٌ يَحْسُنُ حَسَنًا

وَ حَسَنَةٌ وَ حَسْنًا (ك)

to be handsome, to make
good, to seem good or
beautiful

حَسَنٌ أَوْلَاكَ رَفِيقًا

Excellent are those as a com-
pany. [4:69]

(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 إِحْسَامًا

to perceive

< حَسَّ يَحْسُ حَسًا وَ حَسًّا (ن)

To extirpate (to make one's
perceiving powers dead
i.e. to kill—(Rgh.)

(perf. 3 p.m. plu.) iv أَحَسُّوا

they perceived

(imperf. 2 p.m. sing.) iv تُحِيسُ

thou perceive

(imperf. 2 p.m. plu.) تَحْسُونَ

you extirpate, rout

إِذْ تَخَسَّوْنَهُمْ بِأَذْنِهِ

When you routed them by
His leave (or when you
were extirpating them by
His leave—(Jid.) [3:152]

(perate. m. plu.) v تَحَسَّوْا

(you) inquire! find out! look
for

a faint sound (n.) حَسِيْسٌ

ح س م ★

< in succession, (v.n.) acc. حَسُّومًا
continuously

حَسَمَ يَحْتَمِمُ حَسْمًا (ض)

to cut off

good (n.)	حَسَنَةٌ
< things, deeds (n. p.)	حَسَاتٍ
(sing.)	حَسَنَةٌ
reward, good	الْحَسَنَاتِ
(fem. of أَحْسَنُ n.f. relative)	
the beauty (v.n.)	حُسْنٌ
two good things (n. dual)	حُسَيْنَيْنِ
beautiful ones, beautiful	حَسَانٌ
utious	
★ ح ش ر ★	
(perf. 3 p.m. sing.)	حَسَرَتْ
~gathered	
(perf. 2 p.m. sing.)	حَسَرْتِ
thou gathered	
(perf. 1st p. plu.)	حَسَرْنَا
we gathered	
(imperf. 3 p.m. sing.)	يَحْشُرُو
~gathers (together)	
(imperf. 1st p. plu.)	نَحْشُرُو
we gather together	
(e.m.p. 1st p. plu.)	نَحْشُرْنَ
we must gather together	
(p.p. 3 p.m. sing.)	حُسِرَتْ
~was gathered together	
(p.p. 3 p.f. sing.)	حُسِرَتْ
~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	أَحْسِنْ
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 p.c. m. sing.) حَصِيدٌ
mown (1)

وَمِنْهَا قَائِمٌ وَحَاصِبٌ

Of them are (some) standing
and (some) mown (down).
[11:100]
cut off (2)

جَعَلْنَاهُمْ حَصِيدًا خَائِيبِينَ

We made them cut off,
extinct. [21:15]
reaped (3)

حَبَّ الْحَصِيدِ

The grain that is reaped.
[50:9]

ح ص ر ★

حَصِرَتْ (perf. 3 p.f. sing.)

< ~ straitened

حَصِيرٌ يَحْصِرُ حَصْرًا (س)

to be strait

أَوْجَادُهُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوا كُفْرًا

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

يُحْتَشِرُ (pip. 3 p.m. sing.)

~ will be brought together

(pip. 3 p.m. plu.) يُحْتَشِرُونَ

they will be brought together

(pip. 3 p.m. plu.) acc. يُحْتَشِرُوا

they will be brought together

(pip. 2 p.m. plu.) تُحْتَشِرُونَ

you will be brought together

assembling of a crowd, (n.) الحَشْرُ
gathering

ح ص ب ★

حَصَبٌ (n.)
firewood

(act. pic, m. sing.) acc. حَاصِبًا

< violent wind, violent storm

حَصَبٌ يَحْصِبُ حَصْبًا (س)

to throw fuel in fire

ح ص ح ص

حَصَّحَصَ (perf. 3 p.m. sing.)

(a quadrilateral verb.)

become clear

ح ص د ★

حَصَدْتُمْ (perf. 2 p.m. plu.)

< you reaped

حَصَدَ يَحْصِدُ حَصْدًا وَحَصَادًا (ن)

to mow, to reap

harvesting, harvest (v.n.) حَصَادٌ
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 chastity
i.e. they are wedded)

(*imperf. 2 p.m. plu.*) iv تَحْصِنُونَ
 you preserve

إِلَّا قَلِيلًا مِمَّا تَحْصِنُونَ

Except a little which you
 preserve. [12:48]

(*imperf. 3 p.f. sing.*) iv acc. تَحْصِنُ
 may protect

لِيَحْصِنَكُمْ مِنْ بَأْسِكُمْ

That may protect you from
 your violence. [21:80]

keeping chaste (*v.n.*) v تَحَصَّنَ

إِنْ أَرَادُوا تَحَصَّنَا

If they desire to keep chaste.
 [24:33]

(*ap-der iv, m. plu.*) تَحْصِنِينَ
 those who are in protection
 from sinful sexual inter-
 course *i.e.* wedded men.

to restrict, iv أَحْصَرَ إِحْصَارًا
 besiege, beset

الَّذِينَ أَحْصَرُوا

Who are restricted. [2:273]

(*pp. 2 p.m. plu.*) iv أَحْصِرْتُمْ
 you have been besieged

beset (*perate m. plu.*) أَحْصَرُوا

خُذُوهُمْ وَأَحْصِرُوا رُءُوسَهُمْ

Capture them and beset
 them. [9:5]

a bound prison (*act. 2 pic.*) 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 يَحْصِلُ حُصُولًا (ن)
 to come forth, to appear,

حَضَرَ يَحْضُرُ حَضُورًا (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]

يَحْضُرُوا < *acc.* يَحْضُرُونَ

(*imperf.* 3 *p.m. plu.*)

they come to presence

وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ

And I seek refuge with Thee, my Lord! lest they may be present with me.

[23:98]

Caution: The word يَحْضُرُونَ

consists of يَحْضُرُوا + فِي 'they may come to me.' It is not on the measure of

يَعْمَلُونَ of nominative case.

فِي (*1st p. personal*) *iv* sometimes shortened to نِ

by dropping final ي

أَحْضَرْتُ < *perf.* 3 *p.f. sing.*) *iv* ~ has presented

أَحْضَرَ *iv* إِحْضَارًا

to present, bring

لَنَحْضِرَنَّ < (*pp. 1st p. plu.*) *iv* we shall make present

أُحْضِرْتُ < (*pp. 3 p.f. sing.*) *iv* 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.*)

مُحَصَّنَةٌ < (*pis. pic. f. sing.*) *ii* fenced

إِلَّا فِي قَرْيٍ مُحَصَّنَةٍ

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 تُحْصَوْهُ < (*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 يَحْضِرُ حَضًّا (ن)

to incite, to stimulate

وَلَا يَحْضِرُ عَلَى طَعَامِ الْيَسِيرِينَ

And he urges not the feeding
of the needy (poor).

[107:3]

(*imperf. 2 p.m. plu.*) vi **تَحَاضِرُونَ**
you incite one another

وَلَا تَحْضِرُونَ 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**

وَأَحْضَرَتِ الْأَنْفُسُ الشُّحَّ

And souls are engrained with
greed. (*Jid*)

But the greed hath been made
present in the minds of
men. (*Pic.*)

And avarice is met within
(men's) mind. (*Rod.*)

[4:128]

present (*act. pic. m. sing.*) **حَاضِرٌ**

(*act. pic. f. sing.*) **حَاضِرَةٌ**
present, ready (1)

إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً

Except when it be a ready
merchandise. [2:282]

near, close to, (2)
overlooking

وَسْأَلُهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةً الْبَحْرِ

And ask thou them concern-
ing the town that was
close on the sea (or was
overlooking to sea. [7:163]

(*act. pic. m. plu. n.d.*) **حَاضِرِيٌّ**
these who are close to SS

ذَلِكَ لِمَنْ كَتَبْنَا أَهْلَهُ حَاضِرِي السَّجْدِ السَّلَامِ

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 مَحْظُوتًا** (ن)
portion or a fortune

(used in good sense)

لِلذَكَرِ مِثْلُ 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. [28:70]

ح ف د ★

< grandsons (n.p.) **حَفَدَةٌ**

(sing.) **حَفِيدٌ**

ح ف ر ★

< ditch, pit, abyss (n.) **حُفْرَةٌ**

حَفَرَ يَحْفِرُ حَفْرًا (ض)

to dig, excavate

الْحَافِرَةُ (act. pic. f. sing.)

return, way back,

nature, original form (LL),

the first state (Jid.)

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 يَعْصِمُكَ مِنْهُنَّ **أَسْمَانُ** وَ**جُنُودُهُ**

Lest Sulaiman and his hosts
crush you. [27:18]

chaff (n.) **حَطَامٌ**

crushing fire (n.) **حَطْمَةٌ**

ح ظ ر ★

(pact. pic. m. sing.) **مَحْظُورٌ**

< 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 **أَحْظَرَ**

one-self an enclosure of
wood or reeds

كَمَثَلِ **الْمَحْظَرِ**

Like the stable of a fold
builder. [54:31]

ح ظ ظ ★

< portion (1) (n.) **حَظٌّ**

< 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 ف ★

(perf. 1st. p. plu.) assim. حَفَفْنَا
< we hedge

to go حَفَّ يَحْفُفُ حَفًّا (ن)
around, to surround from
all sides

to encompass ب -

(act. pic. m. plu.) assim. حَافِقِينَ
those who are thronging ar-
ound

ح ف ي ★

< familiar (Jid.) (n.) حَقِيٌّ

حَقِيٌّ يَحْقِي حَقَامًا وَحَقِيٌّ (س)
to show great joy, be fami-
liar

well-informed (Rod. Pic.)

solicitous (Rgh.)

كَأَنَّكَ حَقِيٌّ عَنَّمَا

As thou solicitous (well-
informed) about it [7:187]

حَفِظَ يَحْفَظُ حِفْظًا (س)

to guard, protect

(perf. 1st. p. plu.) حَفِظْنَا
we have guarded

يَحْفَظُونَ < acc. حِفْظًا
(imperf. 3 p.m. plu.)
they may guard

(imperf. 3 p.f. plu.) يَحْفَظْنَ
they protect

(imperf. 1st. p. plu.) نَحْفَظُ
we protect

(perate m. plu.) احْفَظُوا
watch ! be watchful !

(imperf. 3 p.m. plu.) iii يُحَافِظُونَ
they guard

(pp. 3 p. m. plu.) اسْتَحْفِظُوا
they were made protectors
they were entrusted
(Jid. Rod. LL.)

protection, guarding (n.) حِفْظٌ

(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 عَادُ (LL) Al-Dahna (the red sand) is the name of the land extending east-west from 'Umman to Yamen and north-south from Najd to Hadramaut and covering an area of about 300,000 sq. miles. This 'red land' is a comparatively hard plain covered at intervals with long and winding sand belts.

(Jid. P. 46. n. 68)

★ ح ق ق ★

(perf. 3 p. m. sing.) (assim.) حَقَّ
< ~ has hold over SS (Pic.)

to be حَقٌّ 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 لَكَانَ فِي حَفِيكَ

He is ever kind to me.

[19:47]

مُحِبٌّ < gen. مُحِبِّ

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

< ~ insisted, pressed

to press أَحْسَنِي مُحِبِّ إِحْفَاءً

إِنْ يَسْأَلْكُمْ بِهَا فَيَسْأَلْكُمْ تَبَتُّلًا

If he should ask it of you and press you, you will be ingardly. [47:37]

★ ح ق ب ★

< a long period, ages (n. p.) حُتْبٌ

(sing.) حُتْبَةٌ

أَوْ أَمْضَى حُتْبًا

Or I shall go on for ages. (Rgh.) [18:60]

long years (n. p.) أَحْقَابٌ

إِنْ يَسْأَلْكُمْ بِهَا فَيَسْأَلْكُمْ تَبَتُّلًا

Living therein for long years. [78:23]

★ ح ق ف ★

sand-hills (n.) أَحْقَافٌ

الأحْقَافُ applies particularly to certain oblong tracts of sand in the region

right, claim (6)

مَا لَنَا بِبَنَاتِكَ مِنْ حَقٍّ

We have no right on your daughters. (11:79)

what ought to be (7)

يَتْلُوهُ حَقًّا وَيْلًا

They recite it as it ought to be recited. [2:121]

duty (8)

حَقُّ الْعَالَمِينَ

A duty on the God-fearing. [2:180]

incumbent (9)

وَكُلًّا حَقًّا عَلَىٰ أَنْصَارِ الْمُؤْمِنِينَ

And to help believers was ever incumbent on us.

[30:47]

(act. 2 pic. m. sing.) حَقِيقٌ

incumbent

حَقِيقٌ عَلَيَّ أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ

Incumbent it is upon me that I speak naught respecting Allah save the truth. [7:105]

(act. pic. f. sing.) الْحَاقَّةُ

reality, inevitable

more entitled (1) (relative) أَحَقُّ

وَيُولَدُونَ أَحَقَّ يَوْمَئِذٍ

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

ذَلِكَ بَلَاءُ 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)

وَسْتَسْئِلُونَكَ أَحَقُّ هُوَ تَمَلُّ أَيْ وَرَبِّي إِنَّهُ الْحَقُّ

And they ask: is that truth? Say aye! by my Lord it is surely the truth. [10:53]

due share (4)

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّالِمِينَ وَالسَّعْدِيقِينَ

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.*) أَحْكَمْ
give judgement!

(*imperf. 3 p.m. plu.*) ii يَحْكُمُونَ
< they appoint—to judge

to ask one سَأَلَ ii سَأَلَ
to judge, to appoint one
a judge

they ask your judgement سَأَلُواكَ

(*pp. 3 p.f. plu.*) iv 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.) حَكْمٌ
decision

arbiter (n.) حَكَمٌ

judges, rulers (n.p.) حُكَّامٌ

wisdom (n.) حِكْمَةٌ

more worthy (2)

وَدَعْنُ أَحْسَنُ بِالسَّلْكِ مِنْهُ

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 حُكْمًا (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 بِحَلْقٍ حَلْفًا (ض) وَ حَلَقَ
to shave تَخْلِفًا
(ap-der. ii, m. plu.) تَحْلِفِينَ
having the heads shaved

★ ★ ★ ★

حَلْفُومٌ (n.)
the windpipe

ح ل ل ★

حَلَمْتُمْ (perf. 2 p.m. plu.) (assim.)
you loosened the knot (i.e.)
you put off the إِحْرَامُ
sanctity

يَحْلَلُ، يَحْلِلُ (assim.)
(imperf. 3 p.m. sing.)
~ become allowed, (1)
lawful

< حَلَّ يَحْلِلُ حِلًّا وَ حَلَالًا (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 مُقِيمٌ

And a lasting chastisement
will fall on him. [11:39]

حَكِيمٌ wise (n.)

أَحْكَمُ more powerful (relative)
judge,

أَحْكَمُ الْحَاكِمِينَ The Powerful,
wiser judge than other
judges or rulers

مُحْكَمَةٌ (pis. pic. iv, f. sing.)
firmly constructed

مُحْكَمَاتٌ unambiguous (n.p.)
< i.e. free from all obscu-
rity and admitting of
(only) one interpretation

(sing.) مُحْكَمَةٌ
(opp. مُتَشَابِهَاتٌ) (Jid.)

ح ل ف ★

حَلَفْتُمْ (perf. 2 p.m. plu.)
< you have sworn
حَلَفَ يَحْلِفُ حَلْفًا (ض)

to swear, to make an oath

يَحْلِفُونَ (imperf. 3 p.m. plu.)
they swear

لَيَحْلِفَنَّ (epl. 3 p.m. plu.)
they surely swear

حَلَّافٌ one who swears (ints.)
habitually

ح ل ق ★

لَا تَحْلِقُوا (perate. neg. m. plu.)
< do not shave!

cause to fall (2)

رَأَوْا قَوْمَهُمْ دَارَ الْبَوَارِ

And they made their people
fall the abode of perdition.
[14:28]

(imperf. 3 p.m. sing.)
makes lawful

يُحِلُّ

يُحِلُّونَ < n.d. acc.

يُحِلُّونَ

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

يُحِلُّونَ < n.d. acc.

يُحِلُّونَ

(imperf. 2 p.m. plu.)
you make lawful

ح ل ي see

حَلَّوْا

(pp. 3 p.m. sing.) iv
~has been made lawful

أُحِلَّ

(pp. 3 p.f. sing.) iv
~has been made lawful

أُحِلَّتْ

lawful, allowed (n.)

حِلٌّ

lawful (n.)
(opp. حَرَامٌ sinful)

حَلَالٌ

(sing.) حِلَّةٌ < wives (n.p.) حَلَائِلٌ

(ap-der. iv (n.d.) n. plu.)
those who allow

مُحِلُّونَ

فَبَدَّلَ الصَّيْدَ

Not allowing the chase. [5:1]

destination (n. for p.)

يُحِلُّ

حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ

Until the offering reaches its
destination. [2:196]

فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَنْ يَحْلِلْ

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.)

يَحْلِلْ

< ~ enters, falls upon

حَلَّ يَحْلِلُ حَلًّا وَحَلُولًا (ن)

to untie a knot, to enter, to
fall upon

أَوْ تَقُلُّ قُرْبِيَّاتِنَ دَارَهُمْ

Or it will fall upon close by
their abode. [13:31]

(imperf. 3 p.f. sing.)

يَحْلِلْ

~will make lawful

(imperf. 3 p.m. plu.)

يُحِلُّونَ

they make lawful

(perate m. sing.)

أُحِلَّ

loose (the knot)

وَأَحْلِلْ عُقْدَةَ تَمِيمِ لِسَانِي

And loose a knot from my
tongue. [20:27]

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

أَحْلَلَ

~has allowed, (1)
made lawful

أَحَلَّ اللَّهُ الْبَيْعَ

Allah has allowed the trade.
[2:275]

(perf. 3 p.m. plu.) iv

أَحْلَلُوا

they have allowed, made law-
ful.

حَلَى بِحُلَى حَلِيَّةً ii <
to be adorned
حَلَى بِحُلَى حَلِيًّا وَ حَلِيَّةً (ح) <<
to adorn SS with gold or
jewels

يَحْلَوْنَ (pp. 3 p.m. plu.) ii <
they are (or) will be adorned

حَلِيَّةٌ ornament (n.)

حَلِيَّاتٌ ornaments (n.p.)

حَلِيَّةٌ (sing.)

ح م ا ★

حَمَاءٌ clay (n.)

حَمِيَّةٌ slack mud (LL) (n.)

ح م د ★

يُحَمِّدُونَ < n.d. acc. يُحَمِّدُونَ
(pip. 3 p.m. plu.)

they are praised

حَمْدًا يُحَمِّدُونَ حَمْدًا (س) <
to praise, to thank

وَيُحِبُّونَ أَنْ يُحَمِّدُوا بِمَا لَمْ يَفْعَلُوا

And they love to be praised
for that which they have
not done. [3:188]

الْحَامِدُونَ (act. pic. m. plu.) <
those who praise
(i.e.) praise Almighty Allah

حَمْدٌ praise (v.n.)

حَلِيَّةٌ a thing by which an (n.)
oath is expiated

ح ل م ★

حَلْمٌ < the puberty (v.n.)
(a period in life at which a
person becomes capable
of reproduction) (Rgh.)

حَلْمٌ يَحْلُمُ حُلْمًا (ن) <
to dream, have a vision, to attain to
puberty

أَحْلَامٌ dreams (1) (n.p.)

وَمَا تَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالِمِينَ

And we are not skilled in
the interpretation of the
dreams. [12:44]

understanding (2)

أَمْ تَأْمُرُهُمْ أَحْلَامُهُمْ بِهَذَا

Enjoin them their understand-
ing to this? [52:32]

حَلِيمٌ (act. 2 pic. m. sing.) <
The Forbearing
(one of the excellent names
of Allah)

حَلْمٌ يَحْلُمُ حِلْمًا (ك) <
to be forbearing

ح ل ي ★

حَلُوا (pp. 3 p.m. plu.) ii <
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
 < redds (p.b.) حِمِيرٌ
 (sing.) أَحْمَرٌ

★ ح م ل

- (perf. 3 p.m. sing.) حَمَلَ
 < ~ bore
 حَمَلَ بِحَمْلٍ 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 حَمَلْنَا مَعَ نُوحٍ

And of those whom We carried with Nooh. [19:58]

- all kinds of praise (v.n.) الْحَمْدُ
 (act. 2 pic. m. sing.) حَمِيدٌ
 praiseworthy,
 the praised one (proper n.) أَحْمَدُ
 (A proper name of the Prophet Mohammad—peace and blessing of Allah be upon him.)

وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ

And give the glad tiding of an Apostle who cometh after me, his name will be Ahmad. [61:6]

- (pact. pic. m. sing.) حَمْدٌ
 praised

مَقَامًا مَحْمُودًا

A praised place. [17:79]
 (This praised place, station or place of praise, according to different ways of rendering, is the post of intercession on behalf of others assigned to the holy Prophet—peace be upon him.—Ibn Kathir.

- praised one (pis. pic. > ii) مُحَمَّدٌ
 (The proper name of the holy Propet of Islam, peace and blessings of Allah be upon him).

مُحَمَّدًا رَسُولَ اللَّهِ

Muhammad is the messenger of Allah. [48:29]

(perate. neg. m. sing.) ii لَا تَحْمِلْ
(thou) lay not

(perf. 3 p.m. sing.) viii أَحْتَمِلْ
< ~ bore, carried

same as RF viii أَحْتَمِلْ

(perf. 3 p.m. plu.) viii أَحْتَمَلُوا
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 profes-
sionally carries loads of
wood, etc.)

cattle used for loading (n.) حَمُولَةٌ
burden

★ ٢ ٢ ٢

(act. 2 pic. m. sing.) حَمِيمٌ
warn (1)

كَانَتْهُ وَوَلِيَّ حَمِيمٌ

As he is a warm friend.

[41:34]

boiling water (2)

لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ

For them (shall be) drink of
boiling water. [6:70]

(imperf. 3 p.m. sing.) يَحْمِلُ
bears, carries

(emp. 3 p.m. sing.) يَحْمِلَنَّ
surely will carry

(imperf. 3 p.m. plu.) يَحْمِلُونَ
they bear

acc. n.d. يَحْمِلُونَا
(imperf. 3 p.m. plu.)
they bear

(imperf. 3 p.f. plu.) يَحْمِلْنَ
they (f.) bear

(imperf. 2 p.m. plu.) تَحْمِلُونَ
you bear

(imperf. 3 p.f. sing.) تَحْمِلُ
she bears

(imperf. 1st. p. sing.) أَحْمِلُ
I bear (or): carry

(imperf. 1st. p. plu.) نَحْمِلُ
we bear, carry

(pip. 3 p.m. sing.) حَمِلْتُ
~ is borne

(pp. 3 p.m. sing.) ii حُمِلْتُ
< ~ was loaded

same as RF تَحْمِلُوا ii حُمِلُوا
(pp. 3 p.m. plu.) ii
they were loaded

(pp. 2 p.m. plu.) ii حُمِلْتُمْ
you were loaded

(pp. 1st. p. plu.) ii حُمِلْنَا
we were made to bear

(perate neg. m. sing.) لَا تَحْمِلْ
(thou) lay not

★ ح ن ذ

(act. 2 pic. 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 احْتَكَا احْتَاكًا <
 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 حَنَانًا وَحَيْنًا (ض)
 to have a longing desire
 for

black smoke (n.) يَحْمُومٌ

★ ح م ي

(pip. 3 p.m. sing.) يَحْمِي
 ~ will be heated
 حَمِيَ يَحْمِي حَمِيًا وَحُمُومًا (س)
 to be very hot

(act. pic. f. sing.) حَامِيَةٌ
 vehemently hot
 a zealotry حَامِيَةٌ
 or tribal pride

(for the background of this
 term see *Jid.* 29, nn.316)

haam (n.) حَامٍ

the dedicated stallion camel
 after begetting ten young
 ones was turned loose
 (Rgh.)

★ ح ن ث

(perate. neg. m. sing.) لَا تَحْنَفُ
 < break not (thy) oath
 حَنَفَ يَحْنِفُ حَنْفًا (ف)
 to break one's oath

offence, sin (n.) الْحَنْثُ

★ ح ن ج ر

حَنَاجِرُ < gullets (n.p.) حَنَاجِرٌ
 (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

x اسْتَحْوَذَ اسْتِحْوَادًا <
to overcome, get the mastery over

<< حَاذَ يَحْوِذُ حَوَازًا (ن)
to drive fast, overcome

إِسْتَحْوَذَ 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 يَحْوِرُ حَوَارًا (ن)
to return to or from,
will never go back لَنْ يَحْوِرَ

Hunain (*proper, n.*) حَيْنٌ

A deep and irregular valley with clusters of palm trees, situated on one of the roads to Taif. The scene of the famous battle fought soon after the surrender of Makka. The date of battle according to the Christian calendar is Ist. February 630 A.D.

ح و ب ★

< crime (n.) حُوبٌ

تَابَ يَتُوبُ تَوْبًا (ن)
to sin, transgress

ح و ت ★

حُوتٌ (n.) fish

حَيْثَانٌ < fishes (n.p.) حُوتٌ
(*sing.*)

ح و ج ★

حَاجَةٌ (n.) desire

إِلْحَابَةٌ فِي نَفْسٍ يَعْزُوبُ تَضْمًا

It was only a desire in the soul of Ya'qoob which he satisfied. [12:68]

need (2)

وَلْيَتْلُوْا 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 يَحُوطُ حَوَاطًا (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

وَوَدَّوْا أَنَّهُمْ أُحِيطَ بِهِمْ

And they deem that they are
 encompassed. [10:22]

(*pip. 3 p.m. sing.*) iv مُحِيطًا
 ~was/were encompassed

إِلَّا أَنْ يُحَاطَ 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

conversational (*v.n.*) v تَحَاوَرُوا

< fair ones (*Jid.*), (*n.p.*) حَوْرٌ
 pure ones (*Rod.*, *Pic.*)

حَوْرَاءُ
 having eyes (*sing.*)
 intense white and black (*Rgh.*)

المُحَوَّرِيُّونَ *acc.* الحَوَارِيُّونَ (*n.p.*)
 < 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 ★

حَاشَ حَاشَى
 remotness from (*part.*)
 imperfection of the like,
 or freedom therefrom.

How far is Allah from حَاشَى
 every imperfection, or how
 free is Allah from im-
 perfection (*Rgh.*)

Note : The word حَوْلٌ also means strength as in
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
There is no strength and no power but by the help of Allah.

<two years (n. dual.) حَوْلَيْنِ
(sing.) حَوْلٌ
removal (n.) حَوْلٌ
means (n.) حَيْلَةٌ
change (v.n.) li تحويرٌ

ح و ي ★

< the entrails (n.p.) الْحَوَائِيَّاتِ
coiled, (sing.) حَوِيَّةٌ وَ حَاوِيَةٌ
small intestine
dried up that (relative) أَحْوَى
became black by reason of oldness
< حَوَى يَحْوِي حَوِيًّا (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

حِطُّ < تَحِيطُ

(imperf. 2 p.m. sing.)
you encompass

فَقَالَ لَطِيفٌ بِأَلْوَانِهِمْ

I encompassed what they did not encompass i.e. I knew what they did not.

[27:22]

(Ap-der. m. sing.) مَحِيطٌ

one who encompasses

(Ap-der. f. sing.) مَحِيطَةٌ

encompasser

ح و ل ★

(perf. 3 p.m. sing.) حَالَ

~came in between

(imperf. 3 p.m. sing.) يَحْوُلُ

~comes in between

(pp. 3 p.m. sing.) حِيلٌ

~was put in between

i.e. a barrier is placed between SS and SS

around (1) (v.n.) حَوْلٌ

فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ

When it was illumined all around him. [2:17]

year (2)

مَتَاعًا إِلَى الْحَوْلِ

Maintenance for a year.

[2:240]

وَالَّذِينَ لَا يُحِيضْنَ

And those who not (yet)
menstruate. [65:4]

menstruation (v.n. *mim*.) **يَحِيضُ**

★ ح ي ف

(*imperf. 3 p.m. sing.*) **يَحْيِفُ**

< ~ misjudges

كَأَنَّهُمْ يَحْيِفُونَ بِغَفَا (ض)

to act unjustly

أَمْ يَحْذَرُونَ أَنَّ يَحْيِفَ اللَّهُ عَلَيْكُمْ وَرَسُولَهُ

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 يَحْيِقُ حَيْفًا (ض)

to surround and take hold of

(*imperf. 3 p.m. sing.*) **يَحْيِقُ**

encompasses

★ ح ي ن

period, (1) (*part.*) **يَحِينُ**
a space of time

هَلْ آتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ

Hath there come upon man
(ever) any period of time.

[76:1]

حَادَّ يَحِيدُ حَيْدًا وَ حَيْدَانًا (ض)

to deviate, remove, avoid,
turn aside, shun

ذَلِكَ مَا كُنْتَ مِنْتَهُ تَحِيدُ

That is what thou would
shun [50:19]

ح ي ر

< bewilderment (*act. pic.*) **حَيْرَانٌ**

حَارَ يَحَارُ حَيْرًا وَ حَيْرَانًا (ف)

to be bewildered

★ ح ي ز

(*Ap-der. v. m. sing.*) **مَتَحَيِّرٌ**

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.*) **يَحْيِضُ**

< a place of escape

حَاصٍ يَحْيِضُ حَيْضًا وَ حَيْضًا (ض)

to deviate, turn away, to
shun, escape

★ ح ي ض

(*imperf. neg. 3 p.f. plu.*) **يَحْيِضْنَ**
they (*f.*) menstruate

أَجَا (perf. 3 p.m. sing.) iv
 < ~ gave life

أَجَا يُعْجِي إِحْيَاءً
 to give life

أَحْيَيْتَ (perf. 2 p.m. sing.) iv
 thou gave life

أَحْيَيْنَا (perf. 1st. p. plu.) iv
 we gave life

يُعْجِي (imperf. 3 p.m. sing.) iv
 gives life

تُعْجِي (imperf. 2 p.m. sing.) iv
 thou give life

أُعْجِي (imperf. 1st. p. sing.) iv
 I give life

نُعْجِي (imperf. 1st. p. plu.) iv
 we give life

نُعْجِيَنَّ (emp. 1st. p. plu.) iv
 we surely give life

اسْتَجَبُوا (perf. 3 p.m. plu.) x
 they let SS live

يَسْتَجِبُونَ (imperf. 3 p.m. plu.) x
 they let SS live

يَسْتَجِي (imperf. 3 p.m. sing.) x
 ~ lets SS live (1)

يَذْخِبُ أَبْنَاءَهُمْ وَيَسْتَجِي نِسَاءَهُمْ

He (i.e. Firawn) used to slay their sons and let their women live. [28:4]

<< feels ashamed (2)

تُعْجِي بِحَيَاتِهِ (س)
 to be ashamed

intimated time (2)

وَالْكَرْمِ الْأَرْضِ مُسْتَقَرًّا وَمَأْوَا لِحَيَاتِنَا

And for you on earth a habitation and provision for (an intimated time). [2:36]

in the time of,
 when

وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْمَأْسِ

And the patient in tribulation and adversity and the time of stress. [2:177]

then, at that time (part.) حَيْثُ

ح ي ي ★

حَيَّ (perf. 3 p.m. sing.)
 < ~ lived

حَيَّ يُحْيِي حَيَاةً (س)
 to live, be alive

يُحْيِي (imperf. 3 p.m. sing.)
 ~ lives or will live

تُحْيُونَ (imperf. 2 p.m. plu.)
 you live

حَبَّوْا (pref. 3 p.m. plu.) ii
 they greeted

حَيَّوْكَ بِمَا لَوْ يُسَبِّحُكَ بِهِ اللَّهُ

They greet thee with a greeting with which Allah greeted thee not. [58:8]

حَبِّبْتُمْ (pp. 2 p.m. plu.)
 you are greeted

حَبَّوْا (perate m. sing.)
 greet!

أَحْيَاءُ، الْأَحْيَاءُ < alive ones (n.p.)

(sing.) حَيٌّ

حَيَاةٌ (حَيَوَةٌ) الحَيَوَةُ life (n.)

حَيَّةٌ a serpent (n.)

حَيًّا to live, life (v.n. mim.)

سَوَاءٌ حَيَاتُهُمْ وَمَمَاتُهُمْ

Their life and their death is equal. [45:21]

مُحْيٍ quickener (ap-der. < iv)

مُحْيِ الْمَوْتَى the quickener of the deads

الْحَيَوَانُ the life

(i.e. the real and everlasting life)

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا

Allah is not ashamed to set forth any parable. [2:26]

(imperf. Ist. p. plu.) تَسْتَحْيِي

we let SS to be alive

استحياءٌ (v.n.) bashfulness

حَيَاءٌ << bashfulness

فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى الْوَحْيِ

The one of the two women came to him walking bashfully. [28:25]

حَيٌّ، حَيًّا a living one (n.)

الْحَيُّ The Everliving (Allah) (n.)

حَيَّةٌ greeting (v.n.)

كتاب الخاء

to become **أَخْبَتَ إِخْبَاتًا** <
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.*) **تَخَبَّ**
< ~ is vile, bad, inferior

< **تَخَبَّ يَخْبُ خَبَاءً (ك)**
to be vile, corrupt

(*act. 2 pic. m. sing.*) **الْخَبِيثُ**
foul, evil, bad

< **الْخَبِيثِينَ** *acc.* **الْخَبِيثُونَ**
< evil or bad ones

(*sing.*) **خَبِيْثٌ**

(*act. 2 pic. f. sing.*) **خَبِيْثَةٌ**
a evil or bad (*f.*)

خَبَابٌ see **خ ي ب**

خَاَصْرٌ see **خ و ض**

خَاَفٌ see **خ و ف**

خَاَلٌ see **خ و ل**

خَاَلَةٌ see **خ و ل**

خَاَنٌ see **خ و ن**

خَاَوِيَةٌ see **خ و ي**

خ ب ء ★

< **الْخَبِيْثُ** (n.) that is hidden
to conceal, **خَبَأَ يَخْبِئُ خَبْئًا**
store up, guard

خ ب ت ★

(*perf. 3 p.m. plu.*) *iv* **أَخْبَتُوا**
they submitted humbly

~ < خَبَطَ يَخْبِطُ خَبَطًا (ض)
to strike, beat violently,
he travelled at night اللَّيْلَ -
(as RF) to be in a خَبَطًا
state of agitation.

★ خ ب ل ★

mischief (n.) خَبَالٌ
لَا يَأْتُونَكَ بِهَذَا

They shall not be remiss in
doing you mischief.

[3:118]

(The word خَبَالٌ is a state
of perdition or destruc-
tion, or things going away
or being consumed or des-
troyed. Thus the verse
means they will not fall
short in corrupting your
affairs).

★ خ ب و ★

(perf. 3 p. f. sing.) خَبِثَ
~ < abated
خَبَا يَخْبِثُ خَبُوثًا وَخُبُوثًا (ن)
to be extinguished, subsided
(fire, anger)

كَلَّمَا خَبِثَ زَوْدُهُمْ سَوَّيْنَا

Whenever it abates We make
them burn the more.

[17:97]

(act. 2 pic. f. plu.) خَبِيثَاتٌ
evil or bad (f.) ones

bad things, evil (n. p.) خَبَائِثُ
practices

(sing.) < خَبِيثٌ

★ خ ب ر ★

knowledge (n.) acc. < خُبْرًا
خَبَّرَ يَخْبِرُ خَبْرًا وَخُبْرَةً (ن)
to test, to try, to learn by
experience

information, tiding, (n.) خَبْرٌ
news

information, (1) (n. p.) أَخْبَارُهُ
tidings

يَوْمَئِذٍ تُخَدِّثُ أَخْبَارَهَا

On that day she will tell out
the tidings thereof. [99:4]

states (2)

وَتَبْلُغُوا أَخْبَارَكُمْ

And We shall prove your
states. [47:31]

ever-aware (ints.) خَبِيرٌ

★ خ ب ز ★

bread (n.) خَبْزٌ

★ خ ب ط ★

(imperf. 3 p.m. sing.) > يَخْبِطُ
~ confounds

sealing (n.) خَتَامٌ

(pact. plc. m. sing.) خَتْمٌ

sealed one

★ خ د د ★

check (n.) خَدٌّ

trench, ditch (n.) أَخْدُودٌ

أَصْحَابُ الْأَخْدُودِ

The owners of the ditch.

[85:4]

The reference is to the persecution of some Christians by ذُو نُوَاسٍ (Dhu Nawas), a king of Yemen, who was of the Jewish religion (Ibn Kathir).

★ خ د ع ★

يَخْدَعُونَ، يَخْدَعُوا

(imperf. 3 p.m. plu.)

they deceive

< خَدَعَ يَخْدَعُ خِدَاعًا (ف)

to deceive

(imperf. 3 p.m. plu.) iii يَخَادِعُونَ

they deceive

to deceive خَادِعٌ خِدَاعًا

(act. pic. m. sing.)

one deceitful

★ خ د ن ★

secret paramours (n.p.) أَخْدَانٌ

★ خ ت ر ★

< perfidious one (ints.) خَتَّارٌ

خَتَرَ يَخْتَرُ خَتْرًا وَخُتْرًا (ن)

to deceive, betray, to act perfidiously

★ خ ت م ★

(perf. 3 p.m. sing.) خَتَّمَ

~sealed

(imperf. 3 p.m. sing.) يَخْتِمُ

~seals

(imperf. 1st. p. plu.) نَخْتِمُ

we sealed

seal (n.) خَاتَمٌ

مَا كَانَ مُحَمَّدًا أَبَا أَحَدٍ مِّن رِّجَالِكُمْ

وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

Muhammad is not the father of any man among you but is the messenger of Allah and the seal of the Prophets. [33:40]

خَاتَمُ النَّبِيِّينَ means the closer of the long line of prophets (Jid.) He is not only a prophet but the final Prophet (LL) i.e. there will be no prophet after him in any case, in any shape or in any sense.

(perf. 3 p.m. plu.) خَرَجُوا
they came out

(perf. 3 p.f. plu.) خَرَجْنَ
they (f.) came out

(perf. 2 p.m. plu.) خَرَجْتُمْ
you came out

(perf. 1st. p. plu.) خَرَجْنَا
we came out

(imperf. 3 p.m. sing.) يَخْرُجُ
comes out

(emp. 3 p.m. sing.) يَخْرُجَنَّ
surely will come out

nom. يَخْرُجُونَ acc. يَخْرُجُوا
(imperf. 3 p.m. plu.)
they drive out

(perate. m. sing.) أُخْرِجُ
come forth

(perate. m. plu.) أُخْرِجُوا
you come forth

(act. pic. m. sing.) خَارِجٌ
comes forth

(act. pic. m. plu.) خَارِجِينَ
comes forth

(perf. 3 p.m. sing.) iv أُخْرِجَ
~brought up

(perf. 3 p.f. sing.) iv أُخْرِجَتْ
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).

(pact. pic. m. sing.) مَخْذُولٌ
forsaken ones

★ خ ر ب

(imperf. 3 p.m. plu.) iv يَخْرِبُونَ
they demolish

< أَخْرَبَ يَخْرِبُ إِخْرَابًا
to demolish

ruin (n.) خَرَابٌ

★ خ ر ج

(perf. 3 p.m. sing.) خَرَجَ
~came out

(perf. 2 p.m. sing.) خَرَجْتَ
thou came out

(*pip. 3 p.m. plu.*) *iv* يَخْرُجُونَ
they are driven forth

(*pip. 2 p.m. plu.*) *iv* تَخْرُجُونَ
you are driven forth

بَسْتَنْخِرَانِ < *acc.* يَسْتَنْخِرَانِ
(*imperf. 3 p.m. dual.*) *x*
they two may bring forth

(*imperf. 2 p.m. plu.*) *x* تَسْتَنْخِرُونَ
you bring forth

tribute, maintenance (*n.*) خَرَجٌ

tribute, maintenance (*n.*) خَرَاجٌ

going forth (*v.n.*) خُرُوجٌ

driving out (*v.n.* > *iv.*) إِخْرَاجٌ

(*n. for. p.t.*) خُرُوجٌ
way out (place of safety)

(*ap-der.* > *vi, m. sing.*) مَخْرُجٌ
bringer forth

مَخْرُجُونَ، مَخْرُجِينَ *acc.*

(*pis. pic. m. plu.*)
those who are brought forth

خ ر د ل

mustared seed (*n.*) خَرْدَلٌ

خ ر ر ★

(*perf. 3 p.m. sing.*) (*assim.*) خَرَّ
< ~ fell down

خَرَّ يَخِرُّ خَرّاً وَخُرُوراً (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 بِمَعْنَى

«الْمُخْرَجِ»)

وَأَخْرَجْنِي مُخْرَجًا 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

حَتَّى إِذَا رَكِبَا 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

وَحَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ

They imputed unto Him sons
and daughters without
knowledge. [6:100]

تَخْرِقٌ (imperf. 2 p.m. sing.) acc.
thou rend (3)

إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ

Thou will never rend the
earth. [17:37]

خ ز ن ★

خَازِنِينَ (act. pic. m. plu.) acc.
< treasurers

خَازِنٌ (sing.)

keepers of a place (n.p.) خَوَانِيَةٍ

(The keepers of paradise and
the keepers of the hell,
both of them are referred

to as خَوَانِيَةٍ)

يَخْرُتُ (imperf. 2 p.m. sing.) (assim)
thou fall down

يَخْرُتُونَ (assim)

(imperf. 3 p.m. plu.)
they fall down

يَخْرُتُوا < acc.
they fall down

خ ر ص ★

يَخْرُصُونَ (imperf. 3 p.m. plu.)
they guess, conjecture

< خَرَصَ يَخْرُصُ خَرَصًا (ن)
to conjecture

تَخْرُصُونَ (imperf. 2 p.m. plu.)
you conjecture

الْمُخْرَصُونَ (ints. plu.)
conjecturers

قَتِيلَ الْمُخْرَصُونَ

Perish the conjecturers.

[51:10]

(Those who in denying the
truth of religion only con-
jecture and do not exerci-
se their reason and under-
standing in the proper
way—Jid.)

خ ر ط م

الْمُخْرَطُومُ (n.)
snout

خ ر ق ★

خَرَقَ (perf. 3 p.m. sing.)
~scuttled (1)

خ س ء ★

(perate. m. plu.) اُخْسِرُوا

slink away

< حَسَاً يَحْسَأُ حَسْأً (ف)

to be dazzled—distant, to drive away (a dog)

حَايِسِي، حَايِسَاتٌ
(act. pic. m. sing.)
despised one

(act. pic. m. plu.) acc. حَايِسِينَ
despised ones

خ س ر ★

(perf. 3 p.m. sing.) خَسِرَ

< ~lost

خَسِرَ يَخْسِرُ خُسْرًا 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.) iv خَسِيرُونَ
(imperf. 2 p.m. plu.)
you make SS lose

(imperf. 3 p.m. plu.) iv خَسِرُونَ
those who make SS lose

loss (n.) خُسْرٌ، خُسْرَانٌ، خَسَارَةٌ

nom. خَايِرِينَ acc. خَايِرُونَ
(act. pic. m. plu.)

losers

treasures (n.p.) خَزَائِنٌ

(sing.) خَزِينَةٌ

خ ذ ي ★

(imperf. 1st. p. plu.) نَحْزِي

we are humiliated

< تَحْزَى يَحْزَى حِزْبًا (س)

to fall into misery or disgrace

to feel - حِزَابَةٌ وَ حُزْوَى
ashamed

(perf. 2 p.m. sing.) iv أَنْزَيْتَ
thou hast humiliated

(imperf. 3 p.m. sing.) iv 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 تَحْزِينِ

humiliate us not لَا تَحْزُونَا

(o)men humiliate me not لَا تَحْزُونَنِي

more humiliating (relative) أَكْزَى

(Ap-der. m. sing.) iv حَازِي
humiliator

humiliation (v.n.) حِزْوَى

(imperf. 3 p.m. sing.) يَخْسِفُ
~sinks

(imperf. 1st. p. plu.) نَخْسِفُ
we sink

خ ش ع ★

(perf. 3 p.f. sing.) خَسَمَتْ
~become humbled

خَسَعَ بِخُشُوعٍ خُشُوعًا (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. تَخَسَعُ
that should humble

humblity (v.n.) خُشُوعٌ

(act. pic. m. sing.) acc. غَاشِعًا ، غَاشِعَةً
humbling

acc. غَاشِعِينَ nom. غَاشِعُونَ

(act. pic. m. plu.)
men of humblity

(act. pic. f. sing.) غَاشِعَةً
(in state of) humblity

(act. pic. f. plu.) غَاشِعَاتٌ
women of humblity, (in
state of) humblity

(acc. خُشَمًا) خَسَعُ
lowering (their eyes)

(act. pic. m. sing.) غَاسِرٌ
loser

(act. pic. f. sing.) غَاسِرَةٌ
loser

nom. الْأَخْسَرِينَ acc. الْأَخْسَرُونَ
(relative. m. plu.)
the greatest losers

losing (v.n. > ii) مُخْسِرٌ

(Ap-der. > iv. m. plu.) مُخْسِرِينَ
those who cause others to
lose

خ س ف ★

(perf. 3 p.m. sing.) حَسَفَ
<~eclipsed (1)

حَسَفَ بِخُشُوعٍ خُشُوعًا (ض)
to sink into the earth, dis-
appear, eclipse

to cause - الْأَرْضَ بِهِ
the earth to swallow one
up, sink with one

وَحَسَفَ الْقَمَرُ

And moon has eclipsed.

[75:8]

sink with (2)

وَلَوْلَا رَحْمَةُ اللَّهِ عَلَيْنَا لَكُنَّا حَسَفًا بِهَا

Had not Allah been gracious
unto us, He would have
sunk (the earth) with us.

[28:82]

we sank (perf. 1st. p. plu.) حَسَفْنَا

(perate 2 p.m. plu.) اَخْتَوُوا
be fearful

fear (n.) خَيْبَةٌ

★ خ ص م

(imperf. 3 p.m. sing.) viii يَخْتَصُّ
selects, chooses, singles
out

<< خَصَّ يَخْصُّ خَصًّا وَخُصُوصًا (ن)
to distinguish particularly
by assigning spe- ب -
cially to

to be poor, خَصَّ يَخْصُّ خِصَامَةً
needy

(act. pic. f. sing. adj.) خَامَةً
exclusively

thirst and hunger, (v.n.) خِصَامَةً
neediness

★ خ ص ف

(imperf. 3 p.m. dual.) يَخْفِيَانِ
<they (two) cover

خَفَفَ يَخْفِفُ خَفْفًا (ض)
to sew, patch

★ خ ص م

(perf. 3 p.m. sing.) viii اَخْتَصَمُوا
they contended, disputed

<< خَصِمَ يَخْصِمُ خِصْمًا (ض)
to contend

خُشِعُوا مِنَ الذَّلِيلِ

Downcast with ignominy.
[42:45]

خُشِعَا أَبْصَارُهُمْ

Their eyes downcast. [54:7]

★ خ ش ي

(perf. 3 p.m. sing.) خَشِيَ
<~was fearful

خَشِيَ يَخْشَى خَشْيًا وَخَشِيَّةً (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.) خَضُوْدٌ

thornless or bent down with
fruits

< خَضَدَ يَخْضُدُ خَضْدًا (ض)

to break, bend

خ ض ر ★

< green (n.) الْأَخْضَرُ

خَضِرٌ يَخْضِرُ خَضْرًا (س)

to be green

(plu. of أَخْضَرُ) خُضْرٌ
green ones

خَضِرًا (green stalks)

(pis. pic. f. sing.) خُضْرَةٌ

< that is made green

to become green أَخْضَرًا

خ ض ع ★

(act. pic. m. plu.) خَاضِعِينَ

submissive ones

< خَضَعَ يَخْضَعُ خُضُوعًا (ف)

to submit, obey, be submis-
sive

(perate neg. 2 p. f. plu.) لَا تَخْضَعْنَ

be not soft

لَا تَخْضَعْنَ بِالْعَوْلِ

Be not soft in speech. [33:32]

(imperf. 3 p. m. plu.) يَخْتَصِمُونَ

they contend

(imperf. 3 p. m. plu.) يَخْتَصِمُونَ

they contend

يَخْتَصِمُوا / يَخْتَصِمُونَ

(imperf. 2 p. m. plu.)

you contend

adversaries, disputing (n.) الْحَصْمُ

parties

disputers, (n. dual.) خَصْمَانِ

litigants

contentious (n. plu.) خَصِمُونَ

(people), disputing ones

(act. 2 pic. n.) خَصِيمٌ

contender (1)

وَأَذَاهُ خَصِيمٍ مُّبِينٌ

And lo! he is an open con-
tender. [16:4]

pleader (2)

وَلَا تَكُنْ لِلظَّالِمِينَ خَصِيمًا

And be not one pleading
the cause of the dishonest.

[4:105]

dispute, contention (n.) الْحِصَامُ

وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ

He is in contention, not
plain. [43:18]

وَهُوَ أَلَدُّ الْخِصَامِ

He is the most contentious
of the adversaries. [2:204]

contending (v. n.) iv خَصَّصَ

خَطَابًا (plu. of. خَطَأٌ)

faults, sins, mistakes

(act. pic. m. plu.) خَاطِبِينَ / خَاطِبُونَ
sinners

(act. pic. sing. f. adj.) خَاطِئَةٌ
sinful

خ ط ب *

(perf. 3 p.m. sing.) iii خَاطَبَ
~addressed

<< خَطَبَ يَخْطُبُ خُطْبَةً (ن)
to speak, sermon

(perate. > iii, neg.) لَا يَخْطُبُ
do not address, speak not

speak not to me لَا يَخْطُبُنِي
object (1) (n.) خُطْبٌ

قَالَ فَمَا خَطْبُكَ يَا سَامِرِيُّ

(Musa) said: what was thy
object, O Samri? [20:95]

matter (2)

قَالَ مَا خَطْبُكُنَّ

(Musa) said: what is the
matter with you (O two
girls)? [28:23]

(v.n.) خُطَابٌ
declaration or speech (1)

وَأَتَيْنَاهُ الْحِكْمَةَ وَفَصَّلَ الْخُطَابِ

We gave him wisdom and a
decisive speech. [38:20]

خ ط ا *

(perf. 3 p.m. sing.) iv أَخْطَأْتُ
you made mistake

<< خَطِئْتُ يَخْطِئُ خَطَأً (ف)
to err, make a mistake

(perf. 1st. p. plu.) iv أَخْطَأْنَا
we made a mistake

mistake, wrong (n.) خِطَاءٌ

إِنَّ تَثَابِعَهُمْ كَانَ خِطْئًا كَيْدًا

Surely the killing of them
was a great wrong.

[17:31]

by mistake (n.) خِطَاءٌ

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَأً

And a believer would not
kill a believer except by
mistake. [4:92]

a fault (1) (n.) خَطِيئَةٌ

وَمَنْ يَكْسِبْ خَطِيئَةً

And whoever commits a
fault. [4:112]

sin (2)

بَلْ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ

Yes! whoever earns evil and
his sin beset him on every
side. [2:81]

(plu. of. خَطِيئَةٌ) خَطِيئَاتٌ
faults, sins, mistakes

Note: In the verse 28:57,
the verb نَتَخَفَّ has
occurred as apodosis
جَوَابُ الشَّرْطِ therefore is
taken in genitive.

an act of snatching (n.) خَطْفَةٌ
away

خ ط و ★

(n. plu. of خُطْوَةٌ) خُطَوَاتُ
< footsteps
to step خَطَا يَخْطُو خَطْوًا (ن)

خ ف ت ★

iii لَا تَخَافُ (perate. neg. 2 p.m. sing.)
do not make (the sound),
very low opp. shouting
< خَفَّتْ يَخْفَتُ خُفْوًا (ن)
to speak in low voice
(imperf. 3 p.m. plu.) (iv) يَتَخَفَتُونَ
they are muttering

خ ف ض ★

(perate. 2 p.m. sing.) اخْفِضْ
lower!
< خَفِضَ يَخْفِضُ خَفْضًا (ح)
to depress, lower

وَاخْفِضْ جَنَاحَكَ إِلَى الْمُؤْمِنِينَ

And lower thy wing unto
believers. [15:88]

dispute (2)

وَعَزَّزْنِي فِي الْخَطَابِ

And he prevailed upon me
in speech (or dispute).

[38:23]

address (3)

لَا يَكُونُ فِي الْخَطَابِ

They will not be able to
address him. [78:37]

proposal of marriage (n.) خُطْبَةٌ
given to a woman

خ ط ط ★

(imperf. 2 p.m. sing.) خَطَّ
< thou hast written
to write خَطَّ يَخْطُ خَطًّا (ن)

خ ط ف ★

(perf. 3 p.m. sing.) خَطَفَ
< ~snatched, carried off
خَطِفَتِ يَخْطِفُ خَطْفًا

to snatch وَخَطْفَةً (س)
(imperf. 3 p.m. sing.) يَخْطِفُ
~snatches (carries off)

(imperf. 3 p.f. sing.) تَخْطِفُ
~snatches (carries off)

(pip. 3 p.m. sing.) v يَسْتَخْفِفُ
~are being snatched,
~are being carried off

(pip. 1st. p. plu.) v نَسْتَخْفِفُ
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.) تَسْتَحْفِظُونَ x
you find light

تَسْتَحْفِظُونَهَا يَوْمَ ظَهَرْنَا

You find that light on the
day of your flitting.

[16:80]

light adj. (act. 2 pic. n.) تَخِفُّ

light (plu. of تَخِفُّ) تَخَفُّوا

(opp. ثَقُلَ heavy)

alleviation (ii. <v.n.) تَخْفِيفٌ

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.) خَافِضَةٌ
abasing

خَافِضَةٌ رَافِعَةٌ

Abasing, exalting. [56:3]

خ ف ف

(perf. 3 p.f. sing.) خَفَّتْ
<~became light

خَفَّ يَخْفِئُ خَفًّا وَخَيْفَةً (ض)
to make light

(perf. 3 p.m. sing.) ii خَفَّفَ
~lightened

(imperf. 3 p.m. sing.) ii يَخْفِفُ
~makes light, (lightens)

(pip. 3 p.m. sing.) ii يَخْفِفُ
~will be lightened

(perf. 3 p.m. sing.) x اسْتَحْفَفَ
~incited (Jid. & M.A.)

~persuaded to make
light (Pic.)

~lightened the mind (Rgh.)

فَأَسْتَحْفَفَ قَوْمَهُ فَأَلْمَعُوهُ

He (Firawn) incited his
people and they obeyed
him. [43:54]

Note: The meaning of the
verse, according to Raghīb
and Ibn Kathīr, 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

حَلَدَ يَخْلُدُ خُلُودًا (ن)
to remain, be eternal

(*imperf. 2 p.m. plu.*) **تَخْلُدُونَ**
you may abide

(*perf. 3 p.m. sing.*) *iv* **أَخْلَدَ**
~ clung (1)

وَلِكَيْتَهُ 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 **عَالِدِينَ ، عَالِدُونَ**

(*plu. of عَالِدٌ*)

abiding (*v.n.*) **الْمُخْلِدُونَ**

يَوْمَ الْخُلُودِ

The day of abidance. [50:34]

(*pis. pic. plu.*) *ii* **مَخْلُودُونَ**
never altering in age

(*perf. 2 p.m. plu.*) *iv* **أَخْفَيْتُمْ**
you have concealed

(*imperf. 3 p. m. plu.*) *iv* **يُخْفُونَ**
they conceal

(*imperf. 3 p. f. plu.*) *iv* **يُخْفِينَ**
they conceal

(*imperf. 2 p.m. sing.*) *iv* **تُخْفِي**
thou conceal

تُخْفُونَ > خَفُوا

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

(*imperf. 1st. p. sing.*) *iv* **أُخْفِي**
I conceal

يَسْتَخْفُونَ > يَسْتَخْفُوا

(*imperf. 3 p.m. plu.*) *x*
they tend to conceal

steady (1) (*n.*) **تَحْفِيٌّ**

يَنْظُرُونَ مِنْ طَرَفٍ خَفِيٍّ

They are looking with steady
glance. [42:45]

secret (2)

إِذْ نَادَى رَبَّهُ وَدَاخَفِيًّا

(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.*) **خُفْيَةٌ**

(*pis. pic. > x*) **مُسْتَخْفِيٌّ**
one who hides himself

إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذَكَرَى الدَّارِ

Indeed we distinguished them with a distinct quality: the remembrance of abode. [38:46]

(*imperf. Ist. p. sing.*) x **أَسْتُخْلِصُ**
I will single out

to seek **أَسْتُخْلِصُ اسْتِخْلَاصًا**
best of a thing

أَسْتُخْلِصُهُ 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 لِنَاؤُنَا

(Such cattle is) for our males alone. [6:139]

pure (3)

كَيْتَابًا خَالِصًا سَائِغًا لِلشَّرْبِ

Milk pure and pleasant to swallow for the drinkers.
[16:66]

وَيَطُوفُونَ عَلَيْهِمْ لَوْلَا أَنْ يُخَلَّدُونَ

And they shall go round unto them, youths ever young. [76:19]

(*i.e.* destined to continue for ever in boyhood. Always to the same age; never altering in age; or endowed with perpetual vigour; that never becomes decrepit—*LL*).

★ خ ل ص

(*perf. 3 p.m. plu.*) **خَلَّصُوا**

< they conferred (exclusively)

خَلَّصَ تَخْلِصًا خُلُوصًا وَ

to be pure, **خَالِصَةً (ن)**
unmixed, free, retire

خَلَّصُوا بِيَّتِي

They conferred privately.

[12:80]

(*perf. 3. p.m. plu.*) *iv* **أَخْلَصُوا**

they made SS exclusive (for SS)

< **أَخْلَصَ إِخْلَاصًا**

to be sincere, to be devoted

وَأَخْلَصُوا دِينَهُمْ لِلَّهِ

And made their obedience exclusive for Allah. [4:146]

(*perf. Ist. p. plu.*) *iv* **أَخْلَصْنَا**
we purified, distinguished

(act. pic. m. plu. of خَلَّطُوا) خَلَّطُوا
partners

★ خ ل ع ★

(perate. 2 p.m. sing.) اخْلَعْ
< take off

to pull خَلَعَ يَخْلَعُ خَلْعًا (ف)
and cast off, strip, depose

★ خ ل ف ★

(perf. 3 p. sing.) خَلَفَ
succeeded (1)

فَخَلَفَ مِنْ بَدْوِهِمْ خَلْفًا

Then succeeded after them
successors. [19:59]

acted as a successor (2)

قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي

(Musa) said: Bad is that
which you have acted as
my successors. [7:150]

to succeed each other (3)

وَلَوْ نَشَاءُ لَجْعَلْنَا مِنْكُمْ مَخْلُوقًا
فِي الْأَرْضِ يَخْلُفُونَ

And had We willed, We could
have appointed angels
(born) of you in the earth
to succeed (each other).

[43:60]

(perate 2 p.m. sing.) اخْلَفْ
succeed

exclusive (4)

الَّذِينَ هُوَ الرَّحْمَنُ الْغَالِصُ

Lo! For Allah is the religion
exclusive. [39:3]

(ap-der. m. sing.) iv مَخْلُصٌ
one who does something
exclusively for Allah

مُخْلِصًا لَهُ الدِّينَ

Making exclusion for Him in
religion (or obedience).

[39:2]

(also see دِينَ)

(pis. pic. m. sing.) iv مَخْلُصٌ
pure-hearted, chosen one

إِنَّهُ كَانَ مُخْلِصًا

He was pure-hearted.

[19:51]

(ap-der m. plu.) مَخْلُصُونَ / مَخْلُصِينَ

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 يَخْلُطُ خَلْطًا (ن)
mingle

iii خَلَطُوا (م) مَخَالِطُونَ

(perf. 3 p.m. sing.)

you mix with (them)

(perf. 3 p.m. sing.) viii اخْتَلَطَ

~is mixed

(neg. imperf. 1st. p. plu.) **لَا يُخَلِّفُونَ**
we do not keep back

nom. **يَسْتَخَلِّفُونَ** acc. n.d. **يَسْتَخَلِّفُوا**
(imperf. 3 p.m. plu.) v
they lay behind

أَنْ يَسْتَخَلِّفُوا 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 **يُخْتَلِفُونَ**
they differ

(imperf. 2 p.m. plu.) viii **تُخْتَلِفُونَ**
you differ

(pp. 3 p.m. sing.) viii **اُخْتَلِفَ**
~ was differed in

(perf. 3 p.m. sing.) x **اسْتَخَلَفَ**
~ made successor

(imperf. 3 p.m. sing.) x **يَسْتَخَلِّفُ**
~ makes successor

epl. **يَسْتَخَلِّفَنَّ** emp. **يَسْتَخَلِّفَنَّ**
certainly he will make suc-
cessor

<< successor (1) (n.) **خَلِيفٌ**

Note : Lexicologists recognize
a difference between **خَلِيفٌ**

khalf and **خَلِيفٌ** *khalaf*,

the former being applied
to evil and the latter to

(pp. 3 p.m. plu.) ii **خَلِّفُوا**
(they) were left behind

(imperf. 3 p.m. plu.) iii **يُخَالِفُونَ**
(they) oppose

(imperf. 1st. p. sing.) iii **أُخَالِفُ**
I oppose

أَنْ أُخَالِفَكَ

That I oppose you. [11:88]

(perf. 3 p.m. plu.) iv **أَخَلَّفُوا**
they kept back

بِمَا أَخَلَّفُوا اللَّهَ مَا وَعَدُوهُ

Because they kept back from
Allah that which they had
promised. [9:77]

(perf. 3 p.m. plu.) **أَخَلَّفْتُمْ**
you kept back (from an
appointment or promise)

(perf. 1st p. plu.) **أَخَلَّفْنَا**
we kept back
from promise

we did not keep **مَا أَخَلَّفْنَا**
back (from promise)

(imperf. 3 p.m. sing.) iv **يُخَلِّفُ**
he keeps back (from promise
or appointment etc.)

he keeps not back **لَا يُخَلِّفُ**

we will never keep **لَنْ يُخَلِّفَ**
back

(imperf. 2 p.m. sing.) iv **تُخَلِّفُ**
thou keepeth back

thou keepeth not **لَا تُخَلِّفُ**
back

succession (n.) خَلْفَةٌ

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً

And it is He who hath appointed the night and the day a succession. [25:62]

(act. pic. fem. plu.) الْحَوَالِفُ

women sitters at home

(plu. of خَالِفَةٌ)

(act. pic. n.) خَلِيفَةٌ

vicegerent, successor

(plu. of خَلِيفَةٌ) خَلَائِفُ | خُلَفَاءُ | خَلِيفَةٌ
successors

acc. الْمُخَلَّفِينَ nom. الْمُخَلَّفُونَ

(pis. pic. ii, m. plu.)

those who lagged behind

(ap-der. iv, sing. m.) مُخْلِفٌ

one who fails in his promise

فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفًا وَعْدًا بِرُسُلِهِ

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 وَالْوَالِجُ

And the variation of your tongues and colours (in your languages and complexions). [30:23]

good, whether a son or generation. (M.A. LL)

فَخَلَفَ مِنْ 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]

[2:255]

after (3)

إِن كُن 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 لَيْلًا

They will not tarry after thee (or against thee) but a little. [17:76]

opposite sides (2)

أَوْ تَقَطَّعَ أَيْدِيهِمْ وَأَجْزُلُهُمْ 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 يُخْلَقْ**
has not been built (created)

لَمْ يُخْلَقْ وَمِثْلَهَا فِي الْبِلَادِ

The like of which was not
built in the cities. [89:8]

(*pip. 3 p.m. plu.*) **يُخْلَقُونَ**
they are created

creation (1) (*n.*) **خَلْقٌ**

creature (2)

moral character, natural
tendency, disposition **خَلْقٌ**

creator (*act. pic. m. sing.*) **خَالِقٌ**

(*nom.*) **خَالِقِينَ** (*acc.*) **خَالِقُونَ**

creators (*plu. of*) **خَالِقِي**

portion, share of good (*n.*) **خِلَاقٌ**

contradiction (3)

وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ

لَوَجَدُوا فِيهِ إِخْتِلَافًا كَثِيرًا

Were it from other than
Allah they would surely
find therein many a con-
tradiction. [4:82]

(*ap-der. viii, m. sing.*) **عُتِفَتْ**
varied

nom. **عُتِفُونَ** *acc.* **عُتِفِينَ**
those who differ (with)
each other in any
matter

(*plu. of*) **عُتِفَتْ**

(*pis. pic. > x.*) **مُسْتَخْلِفِينَ**
successors

(*plu. of*) **مُسْتَخْلِفٌ**

★ 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

تَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ

So that thou seest the rain coming forth from their midst. [24:43]

friendship (n.) خِلَّةٌ

friend (act. 2 pic. n.) خَلِيلٌ

Note : But the English word 'friend' does scant justice to the idea of خَلِيلٌ which in Arabic denotes the dearest or the most sincere friend who has no rival in the love and reliance placed upon him. (*Jid.* p. 5, n. 535)

friends (plu. of خَلِيلٌ) الْأَخْيَارُ

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 خَلَّاهُمُ إِلَى بَعْضٍ

And when some of them are alone with some others.

[2:76]

passed (2)

كَانَ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ

And there is not a community but there has passed among them a warner. [35:25]

مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ

He has no portion or share of good in the Hereafter.

[2:102]

The most powerful (ints.) الْخَلَّاقُ
Creator

(pis. pic. > ii, f. sing.) خُلِّقَ
formed

مُخَلَّقَةً وَغَيْرَ مُخَلَّقَةٍ

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 خَالَ خِلَالًا
a friend

يَوْمَ لَا يَنْبَغُ فِيهِ وَلَا خِلَالٌ

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

تَمِيدَ يَخْمَدُ يَخْمَدُ وَتَمُودًا (س)

to be extinguished

★ خ م ر

< wine (n.) *خَمْرٌ*

يَخْمُرُ يَخْمُرُ خَمْراً وَخَمْراً (س ح)

to veil, cover, conceal

يَخْمُرُ < scarves (plu. n.) *خِمَارٌ*
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*

يَخْمَصُ يَخْمَصُ خَمَصًا (ك)
to be hungry

★ خ م ط

bitter (n.) *خَمِطٌ*

(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:P4]

they passed (2)

مُنَّةَ اللَّهِ فِي الَّذِينَ خَلَّوْا مِنْ قَبْلُ

(That was) Allah's dispensation with those who have passed away before. [33:38]

(imperf. 3 p.m. sing.) *يَخْلُ*

will be alone, or will be free

اقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ

لَكُمْ وَجْهٌ أَبِيكُمْ

Slay Yusuf or cast him forth to some land, your father's face (countenance) will be free for you. [12:9]

(perate. 2 p.m. plu.) *خَلُّوا*

leave SS free

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ

Then should they repent and establish prayer and give the Zakat, leave their way free. [9:5]

(perf. 3 p.f. sing.) v *خَلَّتْ*

became empty

past (act. pic. f. sing.) *الْحَالِيَةُ*

(perf. 2 p.m. plu.) خَضُمٌ
you plunged (about)

(imperf. 3 p.m. plu.) acc. يَخْوُضُوا
they plunged about

(imperf. 1st. p. plu.) نَخْوُضُ
we plunge

we were plunging كُنَّا نَخْوُضُ

wading, vain talk (v.n.) خَوْضٌ

birth pangs (v.n. mim.) نَخَاضٌ

★ خ و ف ★

(perf. 3 p.m. sing.) خَافَ
< ~ apprehended, suspended

خَافَ يَخَافُ خَوْفًا وَخَافَةً
وَخَيْفَةً (ف)

to fear, be frightened, be
apprehensive, be suspicious,
be anxious

(perf. 2 p.f. sing.) خِيفَتِ
thou fear

I fear (perf. 1st. p. sing.) خِيفْتُ

(perf. 3 p.m. plu.) خَافُوا
they are afraid

(imperf. 3 p.m. sing.) يَخَافُ
he fears

(imperf. 2 p.m. sing.) تَخَافُ
thou fear

(perate neg. m. sing.) لَا تَخَفُ
fear not

خ ن ز ر

swine (n. sing.) خَيْزُرٌ

swines (plu.) خَيْزُرٌ

★ خ ن س ★

< receding stars (plu. n.) خَسَسٌ

خَسَسَ يَخْسَسُ خَسَاسًا
to recede (ن) خَسُوسًا

sneaking (n.) خَسَاسٌ

★ خ ن ق ★

(pis, pic. f. sing.) الْمُخَنِقَةُ

< strangled

خَنَقَ يَخْنُقُ خَنْقًا (ن)

to strangle, throttle

★ خ و ر ★

< the low (of a calf) (n.) خَوَارٌ

خَارَ يَخْوُرُ خَوْرًا وَخَوَارًا (ن)

to low (calf)

★ خ و ض ★

(perf. 3 p.m. plu.) خَاضُوا

< ~ indulged in idle talk,
plunged (about)

خَاضَ يَخْوُضُ خَوْضًا وَخِيَاضًا (ن)

to plunge into, enter, wade,
engage in conversation

خ و ل ★

(perf. 3 p.m. sing.) ii حَوَّلَ
~granted

< حَالَ بِحَوْلٍ حَوْلًا (ن)
to take care of, manage

(perf. 1st. p. plu.) ii حَوَّلْنَا
we granted

maternal uncle (n.) حَالٍ

maternal aunts (plu. خَالَاتٌ)

maternal uncles (plu. n.) أَحْوَالٌ

خ و ن ★

(perf. 3 p.f. dual.) حَانَتَا
they (two women) defrauded

< حَانَ بِحُنُونٍ حَوْنًا وَخِيَانَةً (ن)
to defraud, be treacherous,
be unfaithful, betray one's
trust, break one's word

(perf. 3 p.m. plu.) حَانُوا
they defrauded

acc. حُنُونًا
(imperf. 2 p.m. plu.)
you defraud

(perate n.m. plu.) لَا تَحْنُونُوا
defraud not!

لَمْ أَحْنُ <neg. acc. أَحْوَنُ
I did not defraud

(perate. neg. f. sing.) لَا تَخَافِي
fear not

(if) thou are really (emp.) تَخَافَنَّ
afraid

I fear آعَافُ

<acc. بِخَافَا
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. تَخَافُوا

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

<acc. تَخَافُونَ

(imperf. 2 p.m. plu.)
you fear

الحَرُوفُ (n.)
apprehension, fear
suspicion, fear

(act. pic.) خَافٍ
one who falls in a fear

(plu. of خَافِينَ)
feared ones

خِيفَةٌ (n.)
fear

(imperf. 3 p.m. sing.) ii يَجْعَلُ
makes SS feared

تَخْوِيفٌ (v.n. > ii)
fear

تَخْوِيفٌ (v.n. > ii)
fright

< خَابَ يَحْتَابُ حَيْبَةً (ض)

to be disappointed, fail, be in a vain (effort)

(act. pic.) acc. خَائِبِينَ
disappointed ones, frustrated ones

sing. خَائِبٌ

★ خ ي ر ★

(imperf. 2 p.m. plu.) v تَخَيَّرُونَ
<< you may choose

خَارَ يَخْتَارُ خَيْرَةً وَ خَيْرًا (ض)
to choose, prefer

(imperf. 3 p.m. plu.) v يَسْتَخِيرُونَ
they may choose

(perf. 3 p.m. sing.) viii اخْتَارَ
choosen, selected

(perf. 1st. p. sing.) viii اخْتَرْتُ
I have choosen

(imperf. 3 p.m. sing.) viii يَخْتَارُ
he chooses

★ خ ي ر ★

< excellent (1) (n. adj.) خَيْرٌ

خَارَ يَخْتَارُ خَيْرًا (ض)
to be good, excellent

هُوَ خَيْرٌ نَوَابًا وَ خَيْرٌ عَقَبًا

He is excellent in respect of reward and excellent in respect of the final end.

[18:44]

(imperf. 3 p.m. plu.) viii يَخْتَانُونَ
they defraud

(imperf. 2 p.m. plu.) viii تَخْتَانُونَ
you defraud yourselves

treachery (v.n.) خِيَانَةٌ

(act. pic. plu. of خَائِنٌ) خَائِنِينَ
treacherous

(act. pic. f. sing.) خَائِنَةٌ
defrauding (1)

وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ 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 خَائِنَةَ الْأَعْيُنِ

He knows the farudulence of the eyes. [40:19]

treacherous one (ints.) خَوَّانٌ

★ خ و ي ★

(act. pic. sing. adj.) خَاوِيَةٌ
laid overturned

< خَوَى يَخْوِي خَوَاءً (ض)
to be uninhabited, deserted, be in ruins

★ خ ي ب ★

(perf. 3 p.m. sing.) خَابَ
~disappointed, brought to naught

★ خ ي ط

الْحَبِطُ < thread (n.) خَاطَ يَخِطُ
خَبَطًا وَخِيَاطَةً (ض)
to sew, stitch

الْحَبِاطُ (n.) needle

حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْحَبِاطِ

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
~ made to appear

خَالَ يَخَالُ خَيْلًا وَخَالًا
وَخَيْلُةً (ف)

to imagine, conceive, think,
fancy

(pis. pic. m. sing.) viii
vainglorious

★ خ ي م

الْحَيْامُ (n. p.) tents

better (2)

وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ

And that which is with Allah
is better for the pious.

[3:198]

good (3)

أَنْ يُنَزَّلَ عَلَيْكُمْ 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 لِعُتْبُ الْخَيْرِ لَشَدِيدٌ

And he is verily vehement
in the love of wealth.

[100:8]

excellent ones (plu. n.) الْأَخْيَارُ

choice (n.) الْخَيْرَةُ

agreeable (plu. n.) خَيْرَاتُ
(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 دُؤُوبًا (فِي)
 to be zealous
 and diligent in a matter,
 toil, become wearied

كَدَّأِبِ 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.) المَدْبِرَاتُ

(the angels) who manage the affairs

(ap-der. m. sing.) iv < مُدْبِرٌ
a retreating one

وَلِي مُدْبِرًا وَكَأَنَّهُ يُحِيبُ

He turned back retreating and looked not back.

[27:10]

(ap-der. m. plu.) iv مُدْبِرِينَ
those retreating

د ث ر ★

(ap-der.) v < مُدْبِرٌ

one enveloped in the cloak

< دَرَّ يَدْرُ دَرًّا وَدُورًا (ن)
to cover with a blanket

د ح ر ★

< out cast, drive off (v.n.) دُحُورٌ

دَحْرٌ يَدْحُرُ دَحْرًا وَدُحُورًا (ف)

to drive away, repel, turn off

مدحورٌ (pact. pic.)

د ح ض ★

يُدْحِضُونَ < acc. يُدْحِضُونَ

(imperf. 3 p.m. plu.)

they refute

(perf. 3 p.m. sing.) iv أَذْبَرَ
turned back

(imperf. 3 p.m. plu.) v يَسْتَدْبِرُونَ
they ponder

(imperf. 3 p.m. plu.) v, acc. يَسْتَدْبِرُونَ
they ponder يَدْبِرُونَ

أَفَاكُمُ يَدْبِرُونَ الْقَوْلَ

Pondered they not over the word. [23:68]

دبر / الدبر موم
behind (n.)

أَدْبَارٌ (plu. of دبر)
after (1)

فَسَبِّحْهُ وَادْبَارَ النُّجُودِ

Hallow him, and also after the (prescribed) prostrations. [50:40]

backs (2)

يُولُوكُمُ الْاَدْبَارَ

They turn upon you their backs. [3:111]

setting (v.n.) > iv. دَبَّارٌ

فَسَبِّحْهُ وَادْبَارَ النُّجُومِ

Hallow him at the setting of the stars. [52:49]

last remnant root (act. pic.) دَابِرٌ

فَقَطَعَ دَابِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا

So of the people who did wrong the last remnant was cut off (Pic).

دَخَلَ يَدْخُلُ دُخُولًا

to enter (وَمَدْخَلًا (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

you certainly shall (epl.) لَنْدَخُلَنَّ
enter

يَدْخُلُونَ acc. يَدْخُلُوا
(imperf. 3 p.m. plu.)
they enter

enter! (perate 2 p.m. sing.) اُدْخُلْ

(perate. 2 p.m. dual.) اُدْخُلَا
enter!

enter! (perate. 2 p.f. sing.) اُدْخُلِي

(perf. 1st. p. plu.) iv اَدْخَلْنَا
we caused to enter

وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا
And We cause him to enter
in Our mercy. [21:75]

(imperf. 3 p.m. sing.) iv يَدْخُلُ
he causes/will cause to enter

I certainly will (emp.) iv اَدْخِلَنَّ
cause to enter

(imperf. 1st. p. plu.) iv نَدْخُلُ
we will cause SS to enter

دَحَضَ يَدْحِضُ دُحُوضًا (ف)

to annul (an agreement),
refute, reject

لِيُبَيِّنَ صَوَابَهُ الْحَقَّ

In order to refute the truth.
[18:56]

(act. pic. f. sing.) دَاحِضَةٌ
a thing of no-weight, null

مُجْتَهَرٌ دَاحِضَةٌ عِنْدَ رَبِّهِمْ

Their plea is null (and void)
with their Lord. [42:16]

(pis. pic. m. plu.) acc. مَدْحِضِينَ
rejected ones, or those
cast away

د ح و ★

(perf. 3 p.m. sing.) دَمًا
stretched out

وَالْأَرْضَ بَعْدَ ذَلِكَ دَجَمَهَا

And the earth, thereafter He
stretched it out. [79:30]

د خ ر ★

(act. pic. m. plu.) دَاخِرُونَ
<they are lowly

دَخَرَ يَدْخَرُ دَخْرًا وَدُخُورًا (ف)
to be small, mean

تَدَخِرُونَ see ذ خ ر

د خ ل ★

(perf. 3 p.m. sing.) دَخَلَ
<entered

★ د ر ج ★

(*imperf. 3 p.m. sing.*) يَدْرَأُ
 < ~ shall revert, reverts
 دَرَأَ يَدْرَأُ دَرْمًا وَ دَرْمَةً (ف)
 to repel

(*imperf. 3 p.m. plu.*) يَدْرُوْنَ
 they overcome, combat

(*perate. 2 p.m. sing.*) اَدْرُوْا
 repel

فَاَدْرُوْا عَنِ اَنْفُسِكُمُ الْمَوْتَ

Then repel death from your-
 self. [3:168]

(*perf. 3 p.m. plu.*) vi اَدَارَا مُّ
 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 كَفَرُوا بِالآيَاتِ سَأَسْتَدْرِجُهُمْ
 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)

اَدْخِلْنِيْ مُّدْخَلَ صِدْقٍ

Cause me to enter a rightful
 entrance. [17:80]

put in (2)

وَاَدْخِلْ يَدَكَ فِيْ جَيْبِكَ

And put thy hand into thy
 bosom. [27:12]

(*pp. 3 p.m. sing.*) اَدْخِلَ

~ is made to enter

(*pp. 3 p.m. plu.*) اَدْخِلُوا

they were made to enter

(*pp. 3 p.m. sing.*) يُدْخَلُ

~ shall be made to enter

a means of discord (n.) دَخَلٌ

وَلَا تَقْعُوبُوْا اٰیٰتِكُمْ دَخٰلًا بَيْنَكُمْ

And make not your oaths a
 means of discord among-
 st you. [16:94]

a retreating place (n.p.) مَدْخَلٌ

entrance (v.n. mim) مَدْخَلٌ

دَاخِلِيْنَ acc. دَاخِلُوْنَ

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

entering men

★ د خ ن ★

دُخَانٌ (n.) smoke

study (v.n.) **دِرَاسَةٌ**

★ د ر ك

(perf. 3 p.m. sing.) iv **أَدْرَكَ**

< ~ overtook

أَدْرَكَ iv **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 another

overtaking **دَرَكَ** (v.n.) **دَرَكَ**
لَا تَخَفْ دَرَكَ

Fear not overtaking. [20:77]

abyss **دَرَكَ**

إِنَّ السُّفْهَانَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ

Verily the hypocrites (shall
be) in the lowest abyss of
the Fire. [4:145]

فَلِلرَّجَالِ عَلَيْهَا حِجَابٌ

And for men is a degree
(of superiority) over them
(f. plu.). [2:228]

degrees (plu. n.) **دَرَجَاتٌ**

★ د ر ر

brilliant (adj.) **دَرَّرَى**

< pouring (adj.) **مِدْرَارٌ**

i.e. very capacious showers
of rain

دَرَّ يَدِرُّ دَرًّا وَ دَرُّورًا (ض)

to flow capiously

يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا

He will send the heaven
upon you pouring (rain
plentifully). [11:52]

★ د ر س

(pref. 3 p.m. plu.) **دَرَّسُوا**

< they have read (or stu-
died)

دَرَسَ يَدْرُسُ دَرَسًا وَ دِرَاسَةً (ن)
to read, study

(perf. 2 p.m. sing.) **دَرَّسْتَ**

thou has studied

(imperf. 3 p.m. plu.) **يَدْرُسُونَ**
they have been studying

(imperf. 2 p.m. plu.) **تَدْرُسُونَ**
you have been studying

what made thee know مَا أَدْرَاكَ

(imperf. 3 p.m. sing.) iv يَدْرِى
makes know

what makes thee know مَا يَدْرِيكَ

★ د س ر

<nails (plu. n.) دَسْرُوسُ

دَسْرُ يَدْسُرُ دَسْرًا (ن)

to repair a ship, nail

★ د س س

(imperf. 3 p.m. sing.) يَدْسُ
he buries

أَمْرِيذُشُهُ فِي التُّرَابِ

Or shall bury it in the dust
[16:59]

(perf. 3 p.m. sing.) دَسَى
buried

وَقَدْ خَلَبَ مِنْ دَسَاهَا

And miserable is he who
hath buried it. [91:10]

Note: Some grammarians have
mentioned the form under
the entry of د س س

but according to reliable
commentators the word
belongs to د س س; the
final س is replaced by
أَلْفٌ to ease the pro-
nunciation. (Arb. Rgh.)

(pis. pic. > iv, m. plu.) مَدْرَكُونَ
are overtaken

د ر م

silver coins (plu. n.) دَرَاهِمٌ

★ د ر ي

(imperf. 1st. p. sing.) أَدْرِى
I know

< دَرَى يَدْرِى 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]

I knew not (genitive) - لَمْ أَدْرِ
also denotes same مَا أَدْرِى
meaning

(imperf. 2 p.m. sing.) تَدْرِى
thou knowest

(imperf. 2 p.m. plu.) تَدْرُونَ
you know

(imperf. 1st. p. plu.) نَدْرِى
we know

Note:—All forms of this
root are used with nega-
tive particle : لَمْ ، مَا or

لَا . or لَنْ

(perf. 3 p.m. sing.) iv أَدْرَى
made to know

لَمْ يَدْعُوا / لَمْ يَدْعُنَا (neg.)

(imperf. 3 p.m. sing.)

he did not call us

(imperf. 3 p.m. plu.) يَدْعُونَ

they call

(imperf. 2 p.m. sing.) تَدْعُو

thou call

(acc.) تَدْعُونَ / تَدْعُوا

(imperf. 1st p. plu.)

you call

(imperf. 1st p. plu.) نَدْعُو / نَدْعُ

we call

call! (perate. 2 p.m. sing.) اَدْعُ

(perate. 2 p.m. plu.) اَدْعُوا

call (you all)

(pp. 3 p.m. sing.) دُعِيَ

~was called

(pip. 3 p.m. plu.) دُعُوا

they were called

(pp. 2 p.m. plu.) دُعِيتُمْ

you were called

(pip. 2 p.m. plu.) تَدْعُونَ

you are called

(imperf. 3 p.m. plu.) يَدْعُونَ

they ask for

وَلَهُمْ مَا يَكْفُرُونَ

And theirs shall be whatever they ask for. [36:57]

(imperf. 2 p.m. plu.) يَدْعُونَ

you ask for

د ع ع ★

(imperf. 3 p.m. sing.) يَدْعُ

< repel (repels)

دَعَّ يَدْعُ دَعًّا (ن)

to repel, thrust, push back violently

(pip. 3 p.m. plu.) يَدْعُونَ

they are thrust

دَعًّا (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 دَعَوْا الرَّحْمَنَ وَلَدًا

That they ascribed unto Rahman a son.

[19:91]

(perf. 3 p.m. plu.) دَعَوْا (هُمْ)

they called (them)

(perf. 1st p. sing.) دَعَوْتُ (هُمْ)

I called (them)

(perate. 3 p.m. sing.) يَدْعُ

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

(v.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 إِذَا دَعَانِ

I answer the prayer of the supplicant when he calls on Me. [2:186]

دَعْوَاهُمْ (< دَعْوَى م)

their cry, in addition to it

other meanings of دَعْوَى are a call, particularly, a calling or crying for aid, or succour. (LL)

د ف ء *

دِفءٌ (دِفْءٌ) < warmth (n.)

دَفَأَ يَدْفَأُ دَفْأً وَ دَفَوْا يَدْفُوْنَ دَفْأَةً

(ف، ك)

to be or keep warm

هَذَا الَّذِي كُنْتُمْ يَدْعُونَ

This is that which you have been asking (or calling) for. [67:27]

(act. pic. m. sing.) دَاعٍ / دَاعِيٌ
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 (دُعَاءٌ + ي) my prayer

رَبَّنَا وَقَبَّلْ دُعَاءَنَا

My Lord! and accept The prayer [14:40]

Or followed by a preposition

وَلَوْ أَنِّي كُنْتُ دَاعِيًا لَكَ رَبِّي لَشَقِيًّا

And I have not (yet) been in my prayer to Thee, O my Lord, unblest. [19:4] calling (2)

لَا تَجْعَلُوا دُعَاءَ الرُّسُلِ يَتَّبِعُهُ كُفْرًا

بَعْضُهُمْ لِبَعْضٍ

Place not the messengers calling among you (on the same footing) as your calling of each other.

[24:63]

أَدْعِيَاءٌ (plu. n.) adopted son

دَعْوَةٌ (v.n.) call (1)

avertter (act. pic.) دَافِعٌ

★ د ف ق ★

(act. pic. m. sing.) دَافِقٌ

< dripping

دَفَقَ يَدْفُقُ دَفْقًا وَ دُفُوقًا (ن)

to flow with force.

★ د ك ر ★

ادْكُرْ see ذ ك ر

مَدْكِرْ see ذ ك ر

★ د ك ك ★

is grounded (pp. f. sing.) دَكَّتْ

~ < دَكَّ دَكًّا دَكَا (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.) دَكَا

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.) لِدَفَعِ

repel

لِدَفَعِ بِالْأَيْمَنِ أَحْسَنُ

Repel thou the evil with that which is the best. [23:96]

(perate. 2 p.m. plu.) اَدْفَعُوا
handover (1)

فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ

Handover to them their substance. [4:6]

defend (i.e. in the (2)

meaning of دَفَعَ iii)

فَاتَّبِعُوا فِي سَبِيلِ اللَّهِ وَأَدْفَعُوا

Fight in the way of Allah or defend. [3:167]

(imperf. 3 p.m. sing.) iii يَدْفَعُ
defends, repels

إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ آمَنُوا

Verily Allah will repel from those who believe. [22:38]

bucket (n.) دَلْوٌ

(imperf. 3 p.m. plu.) iv تَدْلُوا
you convey

(perf. 3 p.m. sing.) v تَدَلَّ
He let himself down

د م د م

دَمٌ see د م و

(quad. perf. 3 p.m. sing.) دَمَدَمَ
< ~ overwhelmed

دَمَدَمٌ يَدْمَدِمُ دَمَدَمَةً
to give over to destruction
(God)

د م ر ★

(perf. 3 p.m. sing.) ii دَمَّرَ
annihilated, destroyed,
wiped out,

<< دَمَّرَ يَدْمَرُ دَمُورًا وَ دَمَارًا (ن)
to perish utterly, be annihilated

(perf. 1st. p. plu.) ii دَمَّرْنَا
we destroyed

(imperf. 3 p.m. sing.) ii يَدْمَرُ
~ annihilates, destroys

destroying (v.n.) ii يَدْمِيرُ

د م ع ★

الدَّمْعُ < tear (n.)

د ل ك ★

the declination (v.n.) دَلْوُكُ

د ل ل ★

(perf. 3 p.m. sing.) دَلَّ

< indicated, showed, pointed at, guided, discovered

دَلَّ يَدُلُّ دَلَالَةً (ن)

to show, point out, indicate

مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ 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 يَدْلُو دَلْوًا (ن)
the bucket out of the well

قَدَّاهُمَا بِغُرُورٍ

Thus with guile he caused the twain to fall. [7:22]

(perf. 3 p.m. sing.) iv أَدْلَى

~ let down

worse, lower (1)

قَالَ أَتَشْرِيونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ

He said: Would you exchange that which is better?
[2:61]

best (way) (2)

ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ 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 تَعُولُوا

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]

دَمَعَ 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 دُنُوًا (ن)

to be or come near

(*imperf. 3 p.f. plu.*) يَدْنِينُ

they should let down

(*act. pic. m. sing.*) دَانٍ

near at hand (within reach)

litt. nearest (relative) أَدْنَىٰ / الْأَدْنَىٰ

★ د ه ر

الدهرُ (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, الدهرُ was applied by the Arabs to 'fortune' or 'fate' and they used to blame or revile it—LL).

وَمَا يَهْدِيكُمْ إِلَّا الدَّهْرُ

And naught destroyeth us save time. [45:24]

★ د ه ق

دَهَقٌ (v.n.) overflowing

دَهَقَ يَدَهَقُ دَهْقًا (ف)

to fill (a glass)

وَكَأْسًا دَهَاقًا

And a overflowing cup. [78:34]

★ د ه م

مُدَاهِمَاتَانِ (pis. pic. > xi, f. dual.)

(the colour of that two gardens) dark-green (black by reason of intense greenness from abundant irrigation—LL)

less, fewer (6)

وَلَا أَدْنَىٰ 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 مِن الْعَذَابِ الْأَدْنَىٰ

And certainly We will make them taste the nearer punishment (i.e. earthly or worldly punishment). [32:21]

[32:21]

الدُّنْيَا (f. form of أَدْنَىٰ)

litt. The nearer, within reach

(opp. الآخِرَةُ Hereafter)

nearer (1)

إِذْ أَنْتُمْ بِالْعُدُوبِ الدُّنْيَا وَهُمْ بِالْعُدُوبِ الْآخِرَةِ

When you were on the nearer side (of the valley) and they were on the farther side. [8:42]

(opp. الآخِرَةُ) this world (2)

اشْتَرَوْا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ

They bought the life of this world for the Hereafter. [2:86]

دَارٌ يَدُورُ دَوْرًا وَ دَوْرَانَا (ن)

to revolve, go around,
circulate

(imperf. 2 p.m. plu.) iv تَدِيرُونَ
you circulate

abode, dwelling place, (n.) دَارٌ
house

(plu. of دَارٌ) دِيَارٌ
dwellings, country houses

inhabitant (ints.) دِيَارِيٌّ

turn (act. pic. f. sing.) دَائِرَةٌ
evil turn «دَائِرَةُ السَّوْءِ»

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.) دُمْتُمْ
thou remained

to be black, xi اذْهَمَّ، اذْهَمًا
dark green

د ه ن ★

(imperf. 2 p. m. sing.) iv تَذِينُ
thou shouldst be pliant

< اذْهَمَّ iv. اذْهَمًا

to be pliant, treat gently,
deceive

<< دَهَنٌ يَدْمُنُ دَهْنًا (ف)

to anoint with oil, grease

(imperf. 3 p.m. plu.) iv يَدْمِنُونَ
they would be pliant

وَدَّوَالَتُوهُنَّ قَبِيْدَهُنَّ

They wish that thou shouldst
be pliant so they (too) be
pliant. [68:9]

(Ap-der. m. plu.) مَدْمُونٌ

those who take SS lightly

oil (cooking oil) (n.) الدَّهْنُ

red hide (n.) الدِّهَانُ

د ه ي ★

(elative, n.) اَدْمَى

<more grievous

دَمْيٌ يَدْمِي دَمْيًا (ف)

to bring misfortune upon

د و ر ★

(imperf. 3 p.m. sing.) نَدْرُورٌ

<roll about

not at your level in sincerity to religion. (Rgh.)

[3:118]

وَيَغْفِرْ لِمَن دُونَ ذَٰلِكَ

And He forgives what is besides that i.e. what is less than that. (Rgh.)

[4:48]

other than, besides (2)

لَيْسَ لَكُم مِّن دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ

There shall be for them no partner nor intercessor besides Him. [6:51]

دى ن *

lending, debt (n.) دَيْنٌ

to owe (i) دَانَ يَدِينُ دَيْنًا (ض) money, lend, borrow

(ii) دَانَ يَدِينُ دِينًا وَ دِيَانَةً to be religious, be a believer

(iii) دَانَ، دِيَانًا to requite, reward, deliver judgement

(perf. 2 p.m. plu.) vi تَدَايَنْتُمْ you deal one with another

إِذَا تَدَايَنْتُمْ بَيْنِي

When ye deal, one with another, in lending.

[2:282]

(imperf. 3 p.m. plu.) يَدِينُونَ they observe (a religion)

(pref. 3 p.m. plu.) دَامُوا they remained

(perf. 1st. p. sing.) دُمْتُ I remained

Note : All forms of this root

are preceded by مَا

Thus مَا دَامُوا، مَا دَامَتْ

express the duration of time, e.g.

مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ

So long as the heavens and the earth remain.

[11:107]

لَنْ نَدْخُلَهَا أَبَدًا مَا دَامُوا فِيهَا

We shall never enter it so long as they remain. [5:24]

مَا دُمْتُمْ حُرًّا

So long as you are in the state of of sanctity. [5:96]

(act. pic. m. sing.) دَائِمٌ

lasting, perpetual

(act. pic. m. plu.) دَائِمُونَ

constant

د و ن *

a particle, it denotes دُونَ (1) SS less than SS

لَا تَتَّخِذُوا إِطْمَاقَهُ مِّن 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]

الَّذِي لِلَّهِ الدِّينُ الْخَالِصُ

Lo, for Allah is the obedience exclusively. [39:3]

(**دِينٌ** is primarily obedience and not religion which denotes any system of faith and worship.

Hence **الدِّينُ لِلَّهِ** means sincere and exclusive obedience to and service of God—*LI*)

لَا يَدِينُونَ دِينَ الْحَقِّ

They observe not a true religion. [9:29]

judgement (1) (*n.*) **دِينٌ**

مَلِكِ يَوْمِ الدِّينِ

Owner of the Day of Judgement. [1:3]

religion (2)

وَيَكُونَ الدِّينُ لِلَّهِ

And religion is for Allah. [2:193]

law (3)

مَا كَانَ لِأَخِي أَخَاهُ فِي دِينِ الْمَلِكِ

He was not to take his brother by the law of the king. [12:76]

کتاب الذال

ذ ب ح ★

(*perf. 3 p.m. plu.*) ذَبَحُوا
< they slaughtered

ذَبَحَ يَذِّحُ 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.*) ii يَذِّبُ
~ slays, (slaying)

ذ ء ب ★

الذَّبُّ (n.)
a wolf (n.)

ذ ء م ★

مَذَّبُوا < *scorned (pact. pic.)*
ذَامٌ يَذَامُ ذَامًا (ف)
to drive off, blame

ذ ب ب ★

ذَبَابٌ (n.)
a fly (n.)

ذ ب ذ

(*pact. pic. > quad.*) مَذْبُذِبِينَ
those who are wavering
(between this and that)

an atom's weight **مِثْقَالِ ذَرَّةٍ**
 children, progeny, (n.) **ذُرِّيَّةٍ**
 descendants

وَالَّذِينَ ذُرِّيَّتَهُمْ ضَعُفَاءٌ

He hath progeny of weak-
 lings. [2:266]

ذُرِّيَّاتٍ (plu. of **ذُرِّيَّةٍ**)
 offsprings, generations

★ ذ ر ع ★

length (n.) **ذَرْعٌ**

cubits (1) (n.) **ذِرَاعٌ**

ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ

Then in a chain, thereof the
 length is seventy cubits,
 bind him. [69:32]

forelegs (2)

وَكَلِمَاتِهِمْ بِالسَّيْطَانِ وَرَأَيْتَهُمْ جَاثِيًا

While their dog stretched
 forth his two forelegs on
 the threshold. [18:18]

وَصَلَّىٰ لَهُمْ ذَرْعًا

And he felt straitened on
 their account. [11:77]

Note : This is an idiomatic
 phrase which means 'he
 was distressed and felt
 himself powerless to do
 what he ought to have
 done.'

(imperf. 3 p.m. plu.) **يَذْبَحُونَ** ii
 they slay, (were slaying)

(pact. pic.) **مَذْبُوحٌ** (n.) <
 slaugtered one

★ ذ خ ر ★

(imperf. 3 p.m. plu.) **يَذْخَرُونَ** viii
 <you store

ذَخَرَ يَذْخَرُ ذَخْرًا (ف)

to save, store, make provi-
 sion for

★ ذ ر ء ★

(perf. 3 p.m. sing.) **ذَرَأَ**
 <created

ذَرَأَ يَذْرَأُ ذَرْمًا (ف)

to create, multiply

(perf. 1st p. plu.) **ذَرَأْنَا**
 we have created

(imperf. 3 p.m. sing.) **يَذْرَأُ**
 he creates, multiplies

يَذْرُؤُكُمْ فِيهِ

(He is) multiplying you.

[42:11]

★ ذ ر ر ★

atom (n.) **ذَرَّةٌ**

litt : smallest kind of ant,
 resembling in weight and
 shape to atom or smallest
 seed of grain

ذَكَرَ يَذْكُرُ ذِكْرًا (ن)

to remember, call back to memory, admonish, recollect

(perf. 3 p.m. plu.) ذَكَرُوا
they remembered

(perf. 2 p.m. sing.) 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

(el.) لِيَذْكُرُوا
for they may remember

nom. أَن أذْكَرَ < acc. أذْكَرُ
(imperf. 1st. p. sing.)
I remember, that I remember

(imperf. 1st. p. plu.) نَذْكُرُ
we remember

(perate. 2 p.m. sing.) اذْكَرِي
remember!

(perate. 2 p.m. plu.) اذْكَرُوا
remember!

(perate 2 p.f. plu.) اذْكَرْنَ
remember!

Caution: The difference between اذْكَرْنَ (perate f. plu.), that means, O you women remember!) and

ذ ر و ★

(imperf. 3 p.m. sing.) تَذْرُو
< ~scatters

ذَرَا يَذْرُو ذَرَوًا (ن)
to scatter, disperse

هَشِيمًا تَذْرُوهُ الرِّيحُ
Dry stubble which the winds scatter. [18:45]

dispersing (v.n.) ذَرَوْا
(n. plu. of ذَارِيَاتُ)
winds, as they are dispersing

وَالَّذِينَ يَذْرُبُوا
By the dispersing (winds) that disperse. [51:1]

ذ ع ن ★

(Ap-der. iv, m. plu.) acc. مَذْعِينِ
< (they will come) in submission, willingly

ذَعْنَ يَذْعَنُ ذَعْنًا (ف)
وَأَذْعَنَ، إِذْعَانًا
to obey, iv submit to

ذ ق ن ★

الْأَذْقَانُ (plu. of ذِقْنُ)
chins

ذ ك ر ★

(perf. 3 p.m. sing.) ذَكَرَ
< ~remembered

(perf. 3 p.m. sing.) viii **ذَكَرَ**
recollected.

(imperf. 3 p.m. sing.) viii **يَذْكُرُ**
receives admonition,
remembers

(imperf. 3 p.m. plu.) viii **يَذْكُرُونَ**
they receive admonition

(imperf. 3 p.m. plu.) viii, acc. **يَذْكُرُوا**
that they may receive admo-
nition

(el. 3 p.m. plu.) **لِيَذْكُرُوا**
for they may receive admo-
nition

recollection, admo- (n.f.) **الذِّكْرُ**
nition, remembrance

acc. **الذِّكْرَ**, **ذِكْرًا**, **الذِّكْرَ** nom. **الذِّكْرُ**, **ذِكْرٌ**
mention (1) (n.)

ذِكْرُ رَحْمَتِ رَبِّكَ

Mention of the mercy of thy
Lord. [19:2]

remembrance (2)

وَلْيَذْكُرُوا اللَّهَ أَكْبَرُ

And surely the remembrance
of Allah is the greatest.

[29:45]

reminder, admonition (3)
(i.e. the holy Quran)

وَهَذَا ذِكْرٌ مُبَشِّرٌ لِمَنْ أَسْرَأَهُ

And this is a Reminder blest,
We have sent down (i.e.
from heaven). [21:50]

reminder, (1) (n.) **ذِكْرِي**
admonition

(perate. 2 p.m. sing. with a pronoun **فِي** suffixed, meaning, remember me) should be noted.

(pp. 3 p.m. sing.) **ذَكَرَ**
~ is mentioned

وَذَكَرَ فِيهَا الْقِتَالَ

And therein fighting is men-
tioned. [47:20]

إِذَا ذَكَرُوا اللَّهَ وَجِلَّتْ قُلُوبُهُمْ

When Allah is mentioned
their hearts are filled with
awe. [8:2]

(pip. 3 p.m. sing.) **يُذَكَّرُ**
SS is mentioned

(pp. 3 p.m. sing.) ii **ذُكِّرَ**
~ is admonished

(pp. 2 p.m. plu.) ii **ذُكِّرْتُمْ**
you are admonished

(perate. 2 p.m. sing.) ii **ذَكَرَ**
admonish !

(pref. 3 p.m. sing.) v **تَذَكَّرَ**
~ received admonition

(imperf. 3 p.m. sing.) v **يَتَذَكَّرُ**
receives admonition,
remembers

(imperf. 3 p.m. plu.) v **يَتَذَكَّرُونَ**
they remember, receive
admonition

تَذَكَّرُونَ (تَتَذَكَّرُونَ)
(imperf. 2 p.m. plu.) v
you remember, receive
admonition

(*fact. pic. m. sing.*) مَذْكُورٌ
mentioned one, mentionable

man (*opp. woman*) (n.) ذَكَرَ

(*n. dual. acc.*) الذَّكَرَيْنِ
male (*opp. female*)

males (*plu. n.*) الذُّكْرَانُ / ذُكْرَانَا

ذ ك ي ★

(*perf. 2 p.m. plu.*) ii ذَكَّيْتُمْ
litt: you have cleaned; technically: you have slaughtered in an awful way

< ذَكَّى (ii) تَذَكِيَةٌ

to slaughter

ذ ل ل ★

(*perf. 1st. p. plu.*) ii ذَلَّلْنَا
< we have subdued, subjected

ذَلَّ يَذِلُّ ذُلًّا

وَ ذِلَّةٌ وَ مَذَلَّةٌ (مَضْرُوبٌ)

to be low, gentle, contemptible, submissive, humiliated, meek

(*pp. 3 p.m. sing.*) ii ذَلَّلْتُ
are made down (easy to reach)

(*v.n. > ii.*) تَذَلَّلٌ
hanging down, making something low, humiliating

ذُكْرًا ذُكْرًا لِلذَّكْرِينَ

This is a Reminder unto the mindful (those who remember) [11:14]

recollection (2)

فَلَا تَقْعُدُوا بَعْدَ الذِّكْرِىمِ مَعَ الْقَوْمِ

And sit not thou, after the recollection, with the wrong-doing people. [6:68]

reminder, admonish (n.) تَذَكُّرَةٌ

admonishment (*v.n. > ii.*) تَذَكِيرٌ

يَقْعُدُوا إِنْ كَانَ كِبْرًا عَلَيْكُمْ

مَقَامِينَ وَتَذَكِيرِي 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.*) الذَّاكِرَاتُ
mindful women (those who remember)

admonisher (*Ap-der. > ii.*) مَذَكِّرٌ

(*Ap-der. > vill.*) مَذَكِّرٌ
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 **ذَمٌّ يَذُمُّ ذِمًّا وَ ذِمَّةٌ (ن)**

★ ذ ن ب

< crime (1) (n.) **ذَنْبٌ**

أَذَنْبٌ يَذْنِبُ (iv) إِذْنَابًا

to commit a fault or crime,
be guilty

وَكُفِّرُوا عَنْ ذُنُوبِهِمْ

And they have a crime against me. [26:14]

sin (2)

يَأْتِي ذَنْبٌ مُجْتَلِتٌ

For what sin she was slain. [81:9]

sins (plu. of **ذَنْبٌ**) **ذُنُوبٌ**

portion (Rgh.) (n.) **ذَنْبٌ**

Note : **ذُنُوبٌ** (*dhanub*) is

plural of **ذَنْبٌ** sin, crime,

offence etc. But **ذَنْبٌ**

(*dhanub*) is singular, litt.

bucket meta. portion.

(imperf. 2 p.m. sing.) iv **تَذَلُّ**
thou abasest

(imperf. 1st. p. plu.) **تَذَلُّ**
we are disgraced

meekness (n.) **ذُلٌّ**

abjectness (n.) **ذِلَّةٌ**

made submissive (1) (ints.) **ذَلُولٌ**

إِنَّمَا بَقِرَةٌ لِّدَالِ الْوَيْلِ يُغِيرُ الْآرَضَ

Verily, she should be a cow
not made submissive to
plough the land. [2:71]

subservient (2)

هُوَ الَّذِي جَعَلَ لَكُمُ الْآرَضَ ذَلُولًا

He is it who made the earth
subservient to you. [67:15]

submissively (plu. n.) acc. **ذَلَّلًا**

weak, humble (1) (plu. n.) **أَذِلَّةٌ**
(opp. powerful, well armed)

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ

And Allah certainly helped
you at Badr when you
were humble (or weak).

[3:123]

low (opp. noble) (2)

إِنَّ الْمُلُوكَ إِذَا مَخَلُوا قَرْيَةً أَفْسَدُوهَا وَ

جَعَلُوا فِيهَا رِجَالًا ذُلُولًا

Surely the kings, when they
enter a town, ruin it and
make the noblest of its people
the most low. [27:34]

(perf. 2 p.m. plu.) iv أَذْهَبْتُمْ
you removed

(imperf. 3 p.m. sing.) يَذْهَبُ
~removes, takes away

(el. m. sing.) acc. لِيُذْهِبَ
in order to take away,
or remove

(emp. 3 p.m. sing.) يَذْهَبَنَّ
he certainly will take away,
or certainly he will remove

(imperf. 3 p.f. plu.) iv يَذْهَبْنَ
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 ذُمُولًا (ف)
to forget, neglect

★ ★ ★ ★

ذُو litt. possessor. (m. sing.)
(demonstrative pronoun)
with, on, in, of

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْرَةٍ

If (the debtor) is in the
straitness, let there be
postponement till (he is
in) ease. [2:280]

ذ ه ب ★

(perf. 3 p.m. sing.) ذَهَبَ
< ~went, is gone

ذَهَبَ يَذْهَبُ ذِهَابًا وَ مَذْهَبًا (ف)
to go

(perf. 3 p.m. sing.) ذَهَبَ - بٍ
~took away

(perf. 3 p.m. plu.) ذَهَبُوا - بٍ
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

لِيَذْهَبُوا (el.) acc. تَذْهَبُونَ nom.
(imperf. 2 p.m. plu.)
you may take away

لَنَذْهَبَنَّ - بٍ (epl. 1st. p. plu.)
we surely will take away

(perate. 2 p.m. sing.) اذْهَبْ
go (thou)

(perate 2 p.m. dual) اذْهَبَا
go (you twain)

(perate. 2 p.m. plu.) اذْهَبُوا
go (you)

(perf. 3 p.m. sing.) iv اذْهَبَ
~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 يُذِيقُ
~makes SS taste

(imperf. 1st. p. plu.) iv نَذِيقُ
we make SS taste

we certainly shall (e.m. p.) نَذِيقَنَّ
make SS taste

(act. pic. f. sing.) ذَاقَتْ
one who tastes (or) will taste

acc. ذَاقُوا nom. ذَائِقُونَ
(act. pic. m. plu.)
those who will have to taste

ditto in acc. position ذَا

ditto in gen. position ذِي

وَقَوْفٌ كُلِّ ذِي عِلْمٍ عَلَيْهٗ

And above every knowing
one is a knower. [12:76]

ditto (f. sing.) ذَاتَ

on the right ذَاتَ اليمِينِ

on the left ذَاتَ الشَّمَالِ

ditto (f. dual.) ذَوَاتَا

ذَوَاتَا أَفْتَانٍ

(The both gardens are) with
spreading branches.

[55:48]

ذ و د ★

(imperf. 3 p.m. dual) ذَوُّوَانِ

< the twain were keeping
back.

to keep (ن) ذَادَ يَذُوذُ ذَوُّوَانِ
back

ذ و ق ★

(perf. 3 p.f. sing.) ذَاقَتْ

< she tasted

ذَاقَ يَذُوقُ ذَوُّوَانِ

وَمَذَاقًا وَمَذَاقَةً (ن)

to taste, experience

★ ذ ي ع ★

(perf. 3 p.m. plu.) iv أَذَاعُوا
 << they spread news

ذَاعَ يَذِيعُ ذَيْعًا وَ ذُبُوحًا (ض)
 to become public (news)

★ ★ ★ ★

(demonstrative pronoun) ذَانِكَ
 these

* * *

كتاب الرأ

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 أ 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)

كَانَهُ رُؤُوسَ الشَّيَاطِينِ

As they were the heads of
satans. [37:65]

initial capital, (2)
principle

وَإِنْ يَتُوبْكُمْ رُؤُوسُكُمْ

And if you repent, then you
shall have your capital.

[2:279]

★ ر أ ف

< tenderness, pity (v.n.) رَأْفَةٌ

last letter, thus رَأَيْتُمْ
will be written رَأَيْتُمُوهُ
if a pronoun is to follow ;
رَأَيْتُمُوهُ i.e. you have
seen it (or) him.

(imperf. 3 p.m. sing.) رَأَى
has seen (litt. he sees)

as لَمْ after رَأَى

أَوَلَمْ يَرِ 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 سَوَّغُوا لَكُم بِيَارِهِم

Did thou not see those who
went forth from their
habitations? [2:243]

(imperf. 2 p.f.) emp. تَرِينَ
thou seest

فَأَمَّا تَتَّبِعُونَ مِنَ الْبَشَرِ

And thou seest any human
being. [19:26]

I see (imperf. 1st. p. sing.) أَرَى

we see (imperf. 1st. p. plu.) نَرَى

attached to a pronoun (iv) أَرَى

as : أَرَانَاهُ ، أَرَيْتَكَ ، أَرَيْتَهُمْ

(perf. 3 p.m. sing.)

~showeth

he showed them unto thee أَرَاهَهُمْ

(perf. 3 p.f. plu.) رَأَيْنَ
they women saw

(perf. 2 p.m. plu.) رَأَيْتُمْ
you saw, you have seen,
observed, beheld

have you seen? أَفَرَأَيْتُمْ

Also أَفَرَأَيْتُمْ have you then
seen (or) have you then
observed ?

(perf. 3 p.f. sing.) رَأَتْ
she saw

(perf. 2 p. sing.) أَرَأَيْتَ
hast thou seen ?

(prefixed (أ) of interroga-
tive particle)

(perf. 2 p.m. plu.) 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 كَذَلِكَ 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.) الرَّأْيِ

immature opinion بَادِيَ الرَّأْيِ

appearance (n.) رَيْئًا

هُمْ أَحْسَنُ أَشَاقَا وَرِيئًا

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.) يَرِي

they will be shown (pip.) يَرَوْنَ

(imperf. 3 p.m. plu.) ii
they make show يَرَاؤُونَ

الَّذِينَ هُمْ يُرَاءُونَ

Those who make show.
[107:6]

(perf. 3 p.m. sing.) vi
(they) see each other تَرَاءَى

فَلَمَّا تَرَاءَى الْجَمْعَيْنِ

When the two parties saw
each other. [26:61]

(perf. 3 p.f. sing.) vi
they faced each other تَرَامَتِ

فَلَمَّا تَرَامَتِ الْفِئَتَيْنِ

When the two groups faced
each other. [8:48]

beholding, seeing (n.v.) رَأَى

(imperf. 3 p.m. sing.) v يَرْبَعُ
he waits

(imperf. 3 p.m. plu.) v يَرْبَعُونَ
they wait

(imperf. 3 p.f. plu.) v يَرْبَعْنَ
they (f.) wait, they should wait

(imperf. 2 p.m. plu.) v تَرْبَعُونَ
you are waiting

(imperf. 1st. p. plu.) v نَتَرْبَعُ
we are waiting

(perate 2 p. plu.) v تَرْبَعُوا
you wait !

waiting (v.n.) تَرْبَعٌ

(Ap-der. m. plu.) مَتَرْبَعُونَ
waiters

★ ر ب ط

(perf. 1st. p. plu.) رَبَطْنَا
< we braced, fortified

رَبَطَ يَرْبُطُ رَبَطًا وَرِبَاطَةً (ض)
to be firm, to tie, fasten

(perate. 2 m. plu.) iii رَابِطُوا
be ever ready ! be steadfast !

strings (v.n.) iii رَبَاطٌ
strings of horses رِبَاطُ الْخَيْلِ

★ ر ب ع

one-forth (fraction) الرَّبْعُ

fours (plu. num.) رُبَاعٌ

often (LL), (particle) رَبَّمَا
oft times, in the Hereafter (Jid.), it may be (Pic.), the time may come (Sale.), perchance (Arb.)

< godly men (plu. n.) رَبِّيُونَ
رَبِّ يَرْبِي رَبًّا

to be master (i)

to feed (ii)

to bring up a (iii)
child

stepdaughters (plu. n.) رَبَائِبُ

divines, (plu. n.) رَبَّانِيُونَ، رَبَّانِيَّينَ
worshippers of the Lord,
faithful servants of the Lord

رَبَّتْ see ر ب و

★ ر ب ح

(perf. 3 p.f. sing.) رَحِمْتُ
< profited

رَبِحَ يَرْبِحُ رَبِيحًا وَرَبَاحًا (س)
to gain, be successful in trade

profited not مَا رَحِمْتُ

★ ر ب ص

(perf. 3 p.m. plu.) v تَرْبِصُونَ
< you waited

to wait, تَرْبِصًا v تَرْبِصَ
watch for an opportunity

however slight, over and above the principle sum lent, and this includes both usury and interest) (Jid. P. 3, n. 141)

Note: the Quranic transcription of this word is رِبُو in the above verses; also رِبَا with اَلِف is to be noted in Q. 30:39.

(perf. 3 p. dual.) assim. رَيْتَا
they twain brought up
they (parents) brought me up or raised me up, i.e. sustained and took care of me

(assim. < مَرَّبْتِي > رَيْتَانِي
(imperf. Ist. p. plu.)
we bring up

did we not bring اَلَمْ نَرْبِكَ
thee up?

(act. pic. m. sing.) acc. رَايَا
swelling (or) on top

(act. pic. f. sing.) acc. رَايَةً
increasing

a height (n.) رَبْوَةٌ

ر ت ع ★

(imperf. 3 p.m. sing.) يَرْبَعُ
~refresh himself with fruits
< رَبَعَ يَرْبَعُ رَبْعًا وَ رَبَاعًا >
to eat and drink (ف) وَ رُبُوعًا
to satisfaction

four (cardinal num.) اَرْبَعَةٌ / اَرْبَعٌ

forty (cardinal num.) اَرْبَعِينَ

fourth (ordinal num.) رَابِعٌ

ر ب و ★

(perf. 3 p. f. sing.) رَبَّتْ
< ~swelled

رَبًّا يَرْبُو رَبًّا أَوْ رُبُوًّا (ن)
to increase, grow (child),
augment wealth

(imperf. 3 p.m. sing.) يَرْبُو
~ increases

in order to get increased لِيَرْبُو

(imperf. 3 p.m. sing.) iv يَرْبِي
~ makes increased

more increased (relative) اَرْبَى
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 (الرَّبْو) 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 بِرُجٍّ رَجًّا (ن)
 make termble, termble.

shaking (acc. v.n.) رَجًّا

ر ج ز ★

calamity, doom, (n.) رَجْزٌ
 evil kind of punishment.
 litt. pollution

فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رَجْزًا مِنَ السَّمَاءِ

Then We sent down upon the
 wrong-doer wrath from
 the heaven. [2:59]

pollution (n.) الرَّجْزُ

وَالرَّجْزَ فَاهْجُرُوا

And the pollution shun, (i.e.
 pollution of idolatry)[74:5]

ر ج س ★

(synonym of رَجْزٌ) (n.) رَجِسٌ
 < uncleanliness (1)

رَجِسَ بِرُجْسٍ رَجْسًا وَ
 to disgrace and رَجَسَ (س)
 defile one-self by a shameful
 deed, thunder (sky)

لِيَذْهَبَ عَنْكُمُ الرِّجْسُ

To take away uncleanliness
 from you. [33:33]

ر ت ق ★

closed up (acc. n.) رَتَقًا
 to close, رَتَقَ بَرْتُقًا رَتَقًا (ن)
 be joined together

ر ت ل ★

(perf. Ist. p. plu.) ii رَتَّلْنَا
 we intoned (in repeating
 or recitation)

< رَتَّلَ ii تَرْتِيلًا

تَرْتِيلًا v تَرْتَلًا

to read gracefully and distinctly

intonation (v.n. > ii) تَرْتِيلٌ
 (of the Quran) with measured
 voice

(perate 2 p.m.) تَرْتَلٌ
 recite with intonation

تَرْتِيلٌ signifies pronouncing
 the word or words
 with ease and correctness;
 this is the proper signifi-
 cation but the conven-
 tional meaning is being
 regardful of the places of
 utterance of the letters,
 and mindful of the pauses,
 and the lowering of the
 voice, and making it
 plaintive, in reading or
 reciting.

(perf. 2 p.m. plu.) رَجَعْتُمْ
you returned

(perf. 1st. p. plu.) رَجَعْنَا
we returned

(imperf. 3 p.m. sing.) يَرْجِعُ
returns, answers

(imperf. 3 p.m. plu.) يَرْجِعُونَ
they return, bring answer

(imperf. 2 p. plu.) تَرْجِعُونَ
you take back

فَلَوْلَا إِنْ كُنْتُمْ عَيْرَ مَدِينِينَ

تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ

Why then, if ye are not in
bondage, do you not force
it back, if ye are trustful?
[56:86-87]

(perate. 2 p.m. sing.) اَرْجِعْ
go back (1)

اَرْجِعْ إِلَىٰ رَبِّكَ

Return to thy Lord. [12:50]

bring back, (2)
repeat

ثَوَّرَ رَجْعَ الْبَصَرِ كَرَّتَيْنِ

Then repeat thy look twice
over. [67:4]

(perate. 2 p. f. sing.) اَرْجِعِي
return thou

(perate. 2 p.m. plu.) اَرْجِعُوا
return you (m. plu.)

(Allah is addressed by man
in plural instead of singular
as a sign of regards.)

wrath (2)

قَالَ 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

فَأَجْتَبِئُوا 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 وَرَجَعًا (ض)

to return, turn

back, repeat, answer, bring
answer, to be brought
back

returned (1)

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ

And when Musa returned to
his people. [7:150]

brought back (2)

فَإِنْ رَجَعَكَ 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.) الْمُرْجِفُونَ

< أَرْجِفُ iv إِرْجَافًا

to spread alarming reports
(the raisers of the commo-
tion i.e., the spreaders of
false rumours and scan-
dals)

★ ر ج ل

< رَجُلٌ (n.)

رَجَلٌ يَرْجُلُ رَجُلًا (م)

to go on foot

أَرْكُضُ بِرِجْلِكَ

Urge with foot. [38:42]

foot (Jid., M.A., Pic.) (n.) رَجْلٌ

(walker, derived from
Rgh.)

وَأَنْزِلْ عَلَيْهِمْ بِحَبْلِكَ وَرِجْلِكَ

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 يَرَوْا رِجْلَ يَسُودَانَ يَمْشِي

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

رَجَفَ يَرْجِفُ رَجْفًا وَ رَجْفَانًا وَ

رُجُوفًا (ن) to quake, tremble

(*perf. 1st. p. plu.*) رَجَمْنَا
we stoned

وَلَوْلَا رَهْمُكَ لَرَجَمْنَاكَ

And were it not for thy company we had surely stoned thee (to death).

[11:91]

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* لَنَرْجِمَنَّ
we surely shall stone

(we surely shall stone

thee (لَنَرْجِمَنَّ)

تَرْمِيهِمْ < تَرْمِيهِمْ

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

(ye stone me تَرْمِيهِمْ)

Caution: The *نِ* in تَرْمِيهِمْ
is a short form of (نِ)
pronoun.

(*pact. pic. m. plu.*) *acc.* الْمَرْجُومِينَ
those who are stoned

رَجِمَ < to guess (*v.n.*)

رُجُومٌ shooting stars (*plu. n.*)

man (*opp. woman*) (*n.*) رَجُلٌ

وَلَوْ جَعَلْنَاهُ مَلَكًا جَعَلْنَاهُ رَجُلًا

And if We had him an angel,
We would certainly have
made him a man. [6:9]

two men (*n. dual*) رَجُلَانِ ، رَجُلَيْنِ

plu. of رَجُلٌ (1) (*n.*) رِجَالٌ

الرِّجَالُ قَوْمُونَ عَلَى السَّمَاءِ

Men are overseers over wo-
men. [4:34]

(see *Jid. P. 5, n. 73*)

plu. of رَجُلٌ or رَجُلٌ (2)
walker on foot (*Rgh.*)

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا

And proclaim thou among
mankind, they shall come
walking on foot. [22:27]

وَأَنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا

And if you fear then (pray)
on foot or riding. [2:239]

★ م ج ر

< to stone (1) (*v.n.*) الرَّجْمُ

رَجِمَ يَرْمِيهِمْ رَجْمًا (ن)

to stone

< to guess (2)

- بِالْقَيْبِ أَوْ بِالظَّنِّ

to guess, surmise

to throw off, to (3)

shoot, to curse

تُرِجَىٰ مَنْ تَشَاءُ مِنْهُمْ وَيُؤْتَىٰ ذُرِّيَّتَكَ مِنْ نَشَاءٍ

Thou canst defer whom thou wilt of them and take unto thee such as thou wilt.

[33:51]

(*fact. pic. m. sing.*) مَرْجُوٌّ
one hoped for

(*fact. pic. plu. > iv*) مَرْجُونَ
those who are kept awaited

defer (or) put (*iv < perate*) أَرْجِ
off

وَالْوَالِدَاتُ يُرْجَوْنَ الْآخَاةَ

And they said: put him and his brother off. [7:111]

ر ح ب ★

(*perf. 3 p.f. sing.*) رَحِبَتْ
<~become wide

رَحْبٌ يَرْحَبُ رُحْبًا وَرَحْبًا (ك)
to be wide, spacious (place)

وَمَآءًا عَلَيْهِمْ كُرُ الْاَرْضِ بِمَا رَحِبَتْ
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 ح و ★

أَرْجَاةٌ
(*sing.* رَجَا border—*Rgh.*)
borders (*plu. n.*)

وَالْمَلَائِكَةُ عَلَىٰ أَرْجَائِهِمَا

And the angels shall be on the borders thereof. [69:17]

(*imperf. 3 p.m. sing.*) يَرْجُوُّ
<~hopes, expects

رَجَا يَرْجُو 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]

عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمْ

Belike your Lord may yet have mercy on you. [17:8]

فَأَنذَرْنَا لَهُمْ آلَئِنَّ لَسَوْفَ 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.*) تَرْحَمُونَ
(or will be) shown mercy

mercy (*n.*) رَحْمَةٌ

affection (*n.*) رُحْمٌ

خَيْرًا مِّنْهُ زَكَاةً 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

★ ل ح ر

رَحْلٌ < pack (*n.*)

رَحَلَ يَرْحَلُ رَحْلًا وَ رَحِيلًا (ف)
to depart from one place and to go to another, migrate

جَعَلَ السَّقَايَةَ فِي رَحْلِ أَخِيهِ

He placed the drinking-cup in his brother's pack.

[12:70]

رِحَالٌ packs (*plu. n.*)

★ م ح ر

(*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 رَحِمْنَا

(*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 تَجْوِي بِأَمْرِهِ رِجَاءً

Then We subjected to him
the wind, it ran gently by
his command. [38:36]

★ ر د ا

support (n.) رَدَا

فَأَرْسِلْهُ مَعِيَ رِدْءًا

So send him with me as a
support. [28:34]

★ ر د د

(perf. 3 p.m. sing.) *assim.* رَدَّ
<~gave back, (to return,
to refer) رَدَّ يَرُدُّ رَدًّا

وَرَدًّا وَرَدُّوْا (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

وَأَنْتَ أَكْرَمُ الرَّحِيمِينَ

And Thou art Most Merciful
of merciful. [7:151]

وَأَنْتَ خَيْرُ الرَّحِيمِينَ

And Thou art the best of
the merciful ones. [23:118]

(act. 2 pic./n. adj.) رَحِيمٌ
merciful

compassionate رَحْمَانٌ

Note: الرَّحْمَنُ and الرَّحِيمُ

are names or epithets
applied to God; the for-
mer (الرَّحْمَنُ) is consi-
dered as expressive of
intensiveness — agreeable
with, analogy,—may be
rendered as the Merciful.

They are both names or
epithets formed to denote
intensiveness of signifi-
cation, from رَحْمَانٌ such as

عَلِيمٌ and عَصَبٌ > عَصَبَانٌ

> عِلْمٌ (Jid. LL)

the compassion (v. mim.) الْمَرْحَمَةُ

★ ر خ و

<gently (adj.) رُخَاءً

رَخِيٌّ يَرْخِي رُخَاءً وَرُخْوَةً (س)
to be soft, relaxed, flaccid,

رَادِيْنَ <acc. رَادِيْ

رَادُوْنَ <nom. رَادُوْنَ

(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.) مَرْدُوْدٌ
avoidable, made to return

(pact. pic. plu.) مَرْدُوْدُوْنَ
avoidable, made to return

ر د ف ★

(perf. 3 p.m. sing.) رَدِيْفٌ
<to be close behind

رَدِيْفٌ يَرْدِفُ رَدْفًا (س)
to follow, come behind, ride behind

عَلَيْكُمْ أَنْ يَكُوْنَ رَدْفًا لَكُمْ بَعْضُ الَّذِي تَسْتَعْجَلُوْنَ

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

تَبِيْعُهَا 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. يَرْدُ
~is (or will be) taken back, referred, given back

(pip. 3 p.m. plu.) يَرْدُوْنَ
they are (or will be) driven back

(pip. 2 p.m. plu.) تَرْدُوْنَ
you will be taken(driven)back

(imperf. 3 p.m. plu.) v يَرْدُوْنَ
they waver, (they are tossed to and fro) (*Jid.*)

(perf. 3 p.m. sing.) viii اَرَدْتُ
~get back (to one's previous state)

(perf. 3 p.m. dual.) viii اَرَدْتَا
the twain followed back

(perf. 3 p.m. plu.) viii اَرَدُوْا
they returned, went back

(imperf. 3 p.m. sing.) viii يَرْدُ
gets (comes) back

(perate neg. m. plu.) لَا تَرْدُوْا
return not, (do not go back)

رَدٌّ
taking back, (v.n.)
restoration

رَادٌ
bringing back (act. pic.)

(*imperf. 2 p.m. sing.*) *iv* تَوَدَّى
thou caused to perish (or
to ruin)

قَالَ تَاللّٰهِ اِنْ كِدْتِ لَتَوَدِّيْنَ

He said: By Allah, thou hadst
wellnigh causedest me to
perish. [37:56]

Note: The *nun*. of تَوَدِّيْنَ
is personal pronoun *i.e.*
a short from of نِي .

(*imperf. 3 p.m. plu.*) *iv* يَرُدُّوْا
they cause SS to perish
that they may cause them
to perish

(*perf. 3 p.m. sing.*) *v* تَرَدَّى
~perish

وَمَا يَنْفَعِيْ عَنۡهُ مَالٌ اِذَا سَرَدَّى

And his substance will avail
him not, when he peri-
sheth. [92:11]

(*Ap-der. f. sing.*) الْمُرَدَّةُ
the tumbled *i.e.* an animal
killed by a fall

★ ر ذ ل

< the meanest one (*elative*) اَرَدَلُ

رَدَلٌ يَرُدُّ لَرَدَالَةٍ (س، ك)
to be mean

وَمِنْكُمْ مَنْ يُرَدُّ اِلَى اَرَدَلِ الْعُنۡرِ

And of you are some who
are brought to the meanest
of age. [16:70]

(*m. plu. iv. < ap-der.*) مُرَدِّفِيْنَ
comes one after another,
each following another

اِنۡنِيْ مُرَدِّفٌ كُرۡبًا لِّغِيۡبِ تَمِيۡنِ الْمَلٰٓئِكَةِ مُرَدِّفِيۡنَ

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 يَرُدُّمُ رَدْمًا (ف)
to fill up

★ ر د ي

(*imperf. 2 p.m. sing.*) تَوَدَّى
< thou perish

رَدِيۡ يَرُدُّ رَدِيًّا (س)
to die, perish

فَلَا يَصُدُّكَ عَنْهَا مَنۡ اٰلِيۡمِيۡنَ بِهَا وَاٰتَمِيۡعَ

هٰؤُلَاءِ فَتَوَدَّى

So let not him who believeth
not in it, and followeth
his own desire, keep thee
away from it, lest thou
perish. [20:16]

(*perf. 3 p.m. sing.*) *iv* اَرَدَّى
has ruined

(has ruined you اَرَدَاكُمْ)

(*imperf. 3 p.m. sing.*) رَزُقُ
he provides

(*imperf. 2 p.m. sing.*) تَرُوقُ
thou provide

(*imperf. 1st. p. plu.*) نَرُوقُ
we provide

(*perate 2 p. m. sing.*) ارْزُقْ
provide!, may thou provide!

may thou provide us! ارْزُقْنَا

(*perate, 2 p.m. plu.*) ارْزُقُوهُمْ
(you) provide!

(*pp. 3 p.m. plu.*) رَزِقُوا
they were provided

(*pp. 1st. p. plu.*) رَزِقْنَا
we were provided

(*pip. 3 p.m. plu.*) يُرْزَقُونَ
they are provided

(*pip. 2 p. dual.*) تُرْزَقَانِ
you (twain) are provided

provision (n.) رِزْقٌ

(*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 آرَدَلٌ*) آرَادِلٌ
meanest ones

وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ
آرَادُوا بِآبَائِهِمُ الرَّأْيِ

And we behold not that any
follow thee except the mea-
nest of us, (by) an imma-
ture opinion, [11:27]

(*S. plu. of آرَدَلٌ*) آرَدَلُونَ

قَالُوا أَتُؤْمِنُ لَكَ وَتَتَّبِعَكَ الْأَرْدَلُونَ

They said: Shall we believe
in thee when the meanest
follow thee? [26:111]

★ ر ز ق

(*perf. 3 p.m. sing.*) رَزَقَ
provided, gave, bestowed

< رَزَقَ رِزْقًا (ن)

to provide
necessaries of life

(good), grant, bestow

he provided me رَزَقَنِي

he provided you 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 إِزْسَالًا**

(perf. 3 p.m. plu.) vi **أَرْسَلُوا**
 they sent

(perf. 3 p.f. sing.) iv **أَرْسَلَتْ**
 she sent

(perf. 1st p. plu.) iv **أَرْسَلْنَا**
 we sent

(imperf. 3 p.m. sing.) iv **يُرْسِلُ**
 he sends

(imperf. 1st p. plu.) iv **نُرْسِلُ**
 we send

(epl. imperf. 1st p. plu.) iv **لَنُرْسِلَنَّ**
 we surely will send

I shall never (neg. acc.) **لَنْ أُرْسِلَ**
 send

send ! (perate iv) **أُرْسِلْ**

send him with us **أُرْسِلْهُ مَعَنَا**

then (you people) send me. **فَارْسِلُونِي**

Note : The final *nun* in **فَارْسِلُونِي**

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

الرَّسَّحُونَ 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 *Taju'l 'Urus*, Rass, was a town in Yamamah. Ibn Kathir has observed that it meant a well, and it is said that they were a people who threw their prophet into a well. A. M. Daryabadi observes : (Rass was) probably a town in Yamamah, where a remnant of Thamudites had settled. In the modern maps of Arabia, Rass, or Ras, is placed in Wadi Rumma, in the district of Qasim, (Lat. 26° N. and long. 43 E.). Doughty referring to another place, to says it is 'nigh er-Rus at the Wady-cr-Rummah : where are seen wide ruins and foundations. (*Travel in Arabia Deserta*, II, p. 388)

portions of the mane of the horse; or the meaning

is, sent forth بِالْمَعْرُوفِ i.e., with beneficence, or benefit.

(Jid. > LL)

★ ر س و

(perf. 3 p.m. sing.) iv **أَرَسَى**
< ~ established SS firmly
رَسَا يَرْسُو رَسْوًا وَرَسْوًا (ن)
to be firm, stable, immovable

وَالْجِبَالِ أَرَسَهَا

And the mountains! He established them firm.

[79:32]

(plu. of رَايَسَةٌ) رَوَاسِي
firm mountains

firmly (act. pic. f. sing) رَايِسَاتٌ
fixed, immovable

(plu. of رَايَسَةٌ)

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 **أُرْسِنَا**
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.) مُرْسِلَةٌ
sender (woman)

the wind (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 أَلَاذِبُهُمْ رَبُّهُمْ رَشَدًا

Or whether their Lord intendeth for them a right direction. [72:10]

benefit (3)

قُلْ إِنِّي لَأَمِيرٌ لَّكُم مَّا رَشَدْتُ

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 مِنكُمْ رَجُلٌ رَشِيدٌ

Is there not among you any man right-minded? [11:78]

وَمَا أَمْرُهُمْ وَعَمْرُهُمْ رَشِيدٌ

And the commandment of Fir'awn was not rightly-directed [11:97]

(Ap-der. iv, m. sing.) مَرشِدٌ

a director (to the right path.)

ر ص د ★

< watching, (v.n.) رَصَدَ رَصْدًا
lying in wait

arrival (2)

يَسْتَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسِمُهَا

They question thee of the hour, when will its arrival be? [79:42]

ر ش د ★

يُرشِدُونَ (imperf. 3 p.m. plu.)

< they follow the right guidance

رَشَدَ يَرشُدُ وَ رَشِيدٌ يَرشُدُ رَشْدًا

وَ رَشْدًا وَ رَشِيدًا (ن، س)

to follow the

right way, be well-guided

الرَّشْدُ (v.n.)

i.e., maturity of intellect, capacity to manage one's affairs

بِإِنِّ انْفِصَالِهِمْ رَشْدًا

Then if you perceive in them a discretion. [4:6]

rectitude, (2)

directive knowledge

وَمَا عَلَّمْتَا رَشْدًا

Of that which thou hast taught a directive knowledge. [18:66]

right course (1) (n.) الرَّشْدُ (رَشْدًا)

وَهَيِّئْ لَنَا مِن أَمْرِنَا رَشْدًا

And prepare for us a right course. [18:10]

رَضَّ بِرَضِّ رَضًا (ن)

to stick together, compact

ر ض ع ★

أَرْضَعَتْ (perf. 3 p.f. sing.) iv
<she suckled

رَضَعَ بِرَضِّعٍ رَضْمًا وَ رَضَاعَةً
وَ 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]

وَأُمَّهَاتِكُمُ 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)

رَضِدَ بِرَضْدٍ 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]

إِرْضَادٌ (v.n.) > iv
a lurking place
مَرَضِدٌ
ambush (n. for place)

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.*)

مِرْصَادٌ (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.*) رَضِيْتُمْ
you are contented

أَرْضِيْتُمْ بِالْحَيَاةِ الدُّنْيَا

Are you contented with this world's life? [9:38]

Note : The first letter (ا) is an interrogative particle not a prefix.

(*imperf. 3 p.m. sing.*) يَرْضَى
he pleases, he chooses

he likes it for you يَرْضَهُ لَكُمْ

(*imperf. 2 p.m. sing.*) تَرْضَى
thou are pleased

that thou may be pleased لِيَرْضَى

thou are pleased تَرْضَاهُ، 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.*) مُرْضِعَةٌ
a suckling woman

suckling (n.) الرِّضَاعَةُ

(*plu. of مُرْضِعَةٌ*) الْمُرَاضِعُ
suckling women

رضى

(*perf. 3 p.m. sing.*) رَضِيَ
< ~ is pleased (1)

رَضِيَ بِرَضَى رَضَى وَ رَضُوا بِأَس (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)

وَرَضِيْتُ 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 ارْتَضَى
~approved (1)

وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَى

And they intercede not except
for whom He approved.

[21:28]

chdosed (2)

فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ

Then He discloseth not His
unseen unto anyone except
a messenger whom He
chooses. [72:26-7]

(act. 2 pic. adj.) رَضِيَ
acceptable

(act. pic. f. sing.) رَاضِيَةً
well-pleased

(pact. pic. f. sing.) مَرْضِيَةً
well-pleasing, approved one

ارْجِعْ إِلَىٰ رَبِّكَ رَاضِيَةً مَرْضِيَةً

Return unto thine Lord well-
pleased (and) well-pleasing.
[89:28]

(pact. pic. m. sing.) مَرْضِيًّا
approved one

وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا

And he was with his Lord
the approved one.
(opp. rejected one.)

[19:55]

good-will (v.n. mim.) مَرْضَاةً

(imperf. 3 p.f. plu.) يَرْضَيْنَ
they (women) may be pleased

nom. تَرْضَوْنَ acc. تَرْضَوْنَا

(imperf. 2 p.m. plu.)

you choose, like, are pleased
with

among those whom يَرْضَوْنَ
you choose

يَخْلِفُونَ لَكُمْ آلَهُمْ وَأَعْتَهُمُ فَإِن تَرْضَوْا عَنْهُمْ

وَإِن اللّٰهَ 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

يَرْضَوْنَا (< 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 بِاللّٰهِ 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 تَرَضَيْتُمْ

you agree among yourselves

★ ر ع د

رَعْدٌ / الرَّعْدُ <thunder (n.)

رَعْدٌ مَرَعْدٌ رَعْدًا

to thunder (ف) وَرُعُودًا

★ ر ع ي

رَعَوْا (perf. 3 p.m. plu.)

<they tended

رَعَى مَرَعَى رَعِيًّا وَ

رِعَايَةً وَ مَرَعَى (ف)

to have regard to,
tend, rule, pasture, graze

فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا

They tended it not with its
due tendance. [57:27]

ارْعَوْ (perate. 2 p.m. plu.)

pasture

كُلُوا وَارْعُوا أَنْعَامَكُمْ

Eat and pasture your cattle.
[20:54]

رَاعِيًّا (perate. m. sing.)

give ear to us, listen

(us: pronoun رَاعٍ + نَا)

رَاعُونَ (act. pic. m. plu.) (رَاعُونَ)

care-takers, observers (of du-
ties, trusts etc.)(phu. of رَاعٍ shepherd) الرِّعَاءُ
shepherds

agreement (v.n.) تَرَاضَى

pleasure (n.) رِضْوَانٌ

★ ر ط ب

<fresh (n.) رَطْبٌ

رَطْبٌ بِرَطْبٍ رَطَابَةٌ (ك)

to be fresh

لَا تَطْبُ وَلَا يَابِسُ إِلَّا فِي كِتَابٍ مُبِينٍ

Nor out of fresh or dry is in
Book luminous. [6:59]

fresh dates (n.) رُطْبٌ

سُقُوطٌ عَلَيْكَ رُطْبًا جَدِيدًا

It shall drop on thee dates
fresh and ripe. [19:25]

★ ر ع ب

<terror (1) (n.) الرَّعْبُ

رَعَبٌ بِرَعَبٍ 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)

كَلِمَاتٍ مِنْهُمْ رُعبًا

And thou wouldst surely
have been filled with awe
of them. [18:18]

longing (v.n.) رَغْبًا < acc. رَغِبَ
(act. pic. m. sing.) رَاغِبٌ (عَنْ)
averse

أَرَاغِبُ أَنْتَ عَنِ الرَّحْمَنِ يَا بَرَاهِيمُ

Art thou averse to my gods,
O Ibrahim? [19:46]

(act. pic. m. plu.) رَاغِبُونَ - إِلَى -
beseechers (sing.) رَاغِبٌ

إِنَّا لِلرَّبِّ نَارِغِبُونَ

Verily we are unto our Lord
beseechers. [68:32]

★ ر غ د

<plenteously (v.n.) acc. رَغَدًا
رَغَدَ يَرُغِدُ رَغْدًا (س)
to live in ease and affluence
(life), to eat plentifully

★ ر غ م

(n. p.t.) acc. مَرَاغِمًا
< refuge, (Jid.) wide way
to follow (Rgh.), a place
of escape (Rd.)

to break iii رَاغَمَ مَرَاغِمَةً
away in anger

<< رَغَمَ يَرُغِمُ رَغْمًا (ف) - أُنْقَهَ
to be humiliated

pasturage (n. for place) مَرْعَى
(for the cattle)

★ ر غ ب

مِرْغَبٌ - عَنْ - (imperf. 3 p.m. sing.)
< ~ is/will be averse

رَغِبَ يَرُغِبُ رَغْبَةً (س)
to desire, long for (فِي),

to have no desire (عَنْ),

to supplicate (إِلَى),

to prefer - بِ، عَنْ -
one thing to another

وَمَنْ يَرُغِبْ عَنْ آلِهَتِهِمْ

And who shall be averse
from the faith of Ibrahim.
[2:130]

مِرْغَبُوا acc. ب ع < مِرْغَبُونَ
(imperf 3 p.m. plu.)
they prefer

لَا يَرُغِبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ

They should prefer not them-
selves before him. [9:120]

تَرُغِبُونَ (imperf. 2 p.m. plu.)
you desire

ارْغَبْ (perate. m. sing.)
attend !

وَإِلَى 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

رَفَعُ 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

(pip. 3 p. f. sing.) تَرْفَعُ
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
elaveted one

(pact. pic. f. sing.) مَرْفُوعَةٌ
elavated one (f.)

ر ف ت

anything crushed (n.) acc. رُفَاتًا
to pieces and fragments

< رَفَّتْ بَرَفَّتْ رَفْنًا (ف)
to break in pieces

ر ف ث

sexuality (1) (n.) رَفَثٌ

< رَفَّتْ يَرْفُثُ رَفْنًا (ن)
to have sexual conduct, to
use immodest speech

أَجَلَ لِكُرْبَلَةَ التَّيْمَامِ الرَّفَثِ 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.) الرَّفْدُ

< رَفَدَ يَرْفُدُ رَفْدًا (ض)
to make a present

(pact. pic. m. sing.) الْمَرْفُودُ
present one

(*imperf. 3 p.m. sing.*) v يَرَقِبُ
looks about

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفاً يَرَقِبُ

And in the morning he was
in the city fearing and
looking about. [28:18]

(*perate. m. sing.*) viii اَرْقَبْ
wait thou!

(*perate. m. plu.*) viii اَرْقَبُوا
you wait!

(*Ap-der. m. plu.*) viii مَرْقَبُونَ
they are waiting

(*act. pic. m. sing.*) رَقِيبٌ
watcher

neck (1) (n.) رَقَبَةٌ

meta. a bound (2)
person, slave

necks (*n. p. b.*) رِقَابٌ

★ ر ق د

sleeping (*v.n.*) رُقُودٌ

رَقْدٌ يَرَقْدُ رَقْدًا وَ

رُقُودًا وَ رَقَادًا (ن)

to go to sleep

sleeping place, (*n. p. t.*) مَرْقَدٌ
grave

★ ر ق ق

parchment (*n.*) رَقْعٌ

★ ر ف ق

(*act. 2 pic. m. sing.*) *acc.* رَفِيقًا
companion

to accom- iii رَافِقٌ مُرَافِقَةٌ <
pany one

<< رَفَقَ بِرَفِيقٍ رَفَقًا (ن)
to be useful

easy arran- (*n. ints.*) *acc.* مِرْفَقًا
gement

(*litt.* a thing by which one
profits or gains advantage
or benefit—LL)

resting (*n. p. t.* < viii) *acc.* مَرْتَفِقًا
place

< elbows (*n. ints. p. b.*) مِرْفَقٌ

(*sing.*) مِرْفَقٌ

★ ر ق ب

(*imperf. 3 p. m. plu.*) يَرْقُبُونَ
< they guard (*i.e.*, respect)

رَقَبَ يَرْقُبُ رُقُوبًا وَ رَقَابَةً (ن)

to watch, observe, guard

لَا يَرْقُبُونَ فِي مَوَدِّعِ الْأَوْلَادِ ذِمَّةً

They respect not either kin-
ship or agreement in a
believer. [9:10]

لَا يَرْقُبُوا < *n.d. acc.* يَرْقُبُونَ
as above

(*imperf. neg. 2 p.m. sing.*) لَمْ تَرْقُبْ
thou has not guarded

(el. 3 p.m. plu.) **لِيَرْتَقُوا**

let them ascend

mounting, ascending (v.n.) **رَقِيَ**(act. pic. m. sing.) **رَاقِي**

charmer (IK) ascender (Rgh.)

وَقِيلَ مَنْ رَاقِي

And it is said: who will ascend with it (or who is the charmer or physician).

[75:27]

Note: The word **رَاقِي** is an active participle from**رَقِيَ** that means to ascend. If **رَقِيَ** is verbal

noun the meaning of the verse will be 'who can ascend with him to the heaven,' i.e., who can assist him in this moment and go with him. If the

verbal noun is **رُقِيَّةٌ** the meaning of the verse will be 'who is or where is the charmer or physician that can avert the doom.'

★ ر ك ب

(perf. 3 p.m. dual) **رَكِبَا**

< they twain embarked

to ride, **رَكِبَتْ يَرْكَبُ رُكُوبًا (س)**

embark, mount on horse-back

★ ر ق م

(act. 2 pic. m. sing.) **الرَّقِيمِ**

inscription, litt. a table of lead

أَمْ حَسِبْتُمْ أَنْ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا 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.) **مَرَقُومٌ**

written one

★ ر ق و

< collar-bone (n.p.b.) **الرَّاقِي**(sing.) **رَقُودَةٌ**

★ ر ق ي

(imperf. 2 p.m. sing.) **تَرَقِي**

thou ascend

رَقِيَ يَرَقِي رُقِيًّا (س) - فِي، إِلَى -(as RF. viii **ارْتَقُوا**)

to ascend, rise

to cause *ii* رَكَبَ < تَرَكَبُوا

one to ride, to set one-thing upon another, compose, mix, construct

band of horsemen or (n.) الرَكَبُ
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, tran- (n. p. b.) رَوَاكِدُ
quail, stable

<<(sing.) رَاكِدَةٌ

to stop, رَكَدَ يَرَكُدُ رُكُودًا (ن)
to be calm, to be kept stable

★ ر ك ز

low sound, whis- (n.) acc. رِكْوًا
per

> رَكَوْا يَرَكُوْنَ رُكْوًا (ن)

to plant, fix in (the ground)

(perf. 3 p.m. plu.) رَكِبُوا

they embarked

(imperf. 3 p.m. plu.) يَرَكُبُونَ

they ride

(imperf. 2 p.m. plu.) تَرَكُبُونَ

you ride

(el. 2 p.m. plu.) n.d. لَتَرَكُبُوا

you may ride

(epl. 2 p.m. plu.) لَتَرَكِبَنَّ

surely you ride

لَتَرَكِبَنَّ 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.) ii رَكَبَ

~constructed

(perate. f. sing.) اَرْكَبِي
(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 رَاكِمًا (ن)
bring together

a heap (n.) acc. رَاكِمًا

(pact. pic. m. sing.) مَرْكُومٌ
piled up

ر ك ن

(imperf. 2 p. m. sing.) تَرْكُنُ
<thou leaned

رَكِيْنٌ يَرْكُنُ رَاكِنًا - 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 اَرْكَبْنَ
<~reverted

رَكَبْنَ يَرْكَبُونَ رَاكِبًا (ن)

iv اَرْكَبْنَ 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

رَكَضَ يَرْكَبُ رَاكِبًا (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

رَكَعَ يَرْكَعُ رَاكِعًا (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

رُمَّانٌ (n.)
pomegranate

★ 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 رَمَى
~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 بِرُكْنِهِ

Then he turned away with
his court. [51:39]

support (2)

أَوَارِي إِلَى رُكْنٍ شَدِيدٍ

Or could betake me to a
powerful support. [11:80]

★ م ح ر

< lances, spears (n. p.b.) رِمَاحٌ

(sing.) رُمُحٌ

★ م د ر

ashes (n.) رَمَادٌ

★ م ز ر

< indication by (v.n.) acc. رَمْزًا
sign (with the eye, lips, or
hand)

رَمَزَ يَوْمُزَ رَمْزًا (ن)

to make a sign to, indicate
by a sign

★ م ض ر

Ramadhan (the ninth (n.) رَمَضَانُ
month of Islamic calendar,
the month of fast)

★ ر ه ق

(*imperf. 3 p.m. sing.*) يَرْهَقُ
< ~ covers, will cover

رَهَقَ يَرْهَقُ رَهَقًا (س)
to approach, to overtake,
cover

(*imperf. 3 p.f. sing.*) تَرْهَقُ
< ~ covers, will cover

(*imperf. 3 p.m. sing.*) iv يَرْهِقُ
causes burden, imposes upon

(*imperf. 1st. p. sing.*) iv اُرْهِقُ
I shall impose upon, I
shall cause burden

(*perate. neg. m. sing.*) لَا تُرْهِقُ
do not impose burden

evil disposition (v.n.) رَهَقٌ

★ ر ه ن

(*act. 2 pic.m. sing.*) رَهِنٌ
a pledge

< رَهْنًا يَرْهَنُ رَهْنًا (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 يَرْهَوُ رَهْوًا
to go slowly

(*perate. m. plu.*) اُرْهَبُوا

< be dreadful

(فَارَهَبُونِ : ف + اُرْهَبُوا + نِ < نِي)
you dread me

وَاِنَّمَا فَارَهَبُونَ

And Me (alone) you should
dread. [2:40]

(*imperf. 2 p. m. plu.*) iv تُرْهِبُونَ
< you frighten

iv اُرْهَبَ اِرْهَابًا
to make dreadful, frighten

iv اسْتَرْهَبَ x اسْتِرْهَابًا
(*perf. 3 p.m. plu.*) x اسْتَرْهَبُوا
as they frighten

(v.n.) acc. الرَّهْبُ، رَهْبًا وَرَهْبَةً
fear, dreadfulness, awfulness

< monks (n.p.b.) الرَّهْبَانُ

(*sing.*) رَاهِبٌ
i.e. esoteric heads of religion.

There were Christian monks
as early as the 3rd century.
The monks and the nuns
were looked upon as the
most consistent Christians,
and were honoured accord-
ingly. (*Jid., Ebr.V. p.676*)

(*a relative adj.*) رَهْبَانِيَّةٌ
monkery, monasticism

★ ر ه ط

رَهْطٌ (n.)
group, company

the soul of man (1)

رُوحٌ

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي

And they ask thee regarding the soul, say thou: the soul is by the command of my Lord. [17:85]

the possessor of (2)

soul (in generic sense the singular standing for class)

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا

On the Day whereon the possessors of soul and angels will stand arrayed. [78:38]

Gabriel, the (3)

angel of revelation

تَنْزِيلَ الْمَلَكِ وَالرُّوحِ

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 بِرُوحٍ رَوَّاحًا (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 نَعِيمٌ

(For him shall be) comfort and fragrance and garden of Delight. [56:89]

mercy, bounty, (2)

gift

وَلَا تَيْسَّرُوا مِنْ رُوحِ اللَّهِ إِنَّهُ لَا يَأْتِيَنَّكُمْ

مِنْ رُوحِ اللَّهِ إِلَّا الْقَوْمَ الْكَافِرِينَ

And despair not of the mercy of Allah. Verily none despairs of Allah except a people disbelieving. [12:87]

Note: Pickthal has translated رُوحٌ by mistake as

spirit, that is, رُوحٌ (with

dhamma upon the first

redical), not رُوحٌ (with

fatha upon it). The verse means: A man true of

faith never gives up hope

in the mercy of Allah.

(*imperf. 3 p.f. sing.*) iii **تُرَاوِدُ**
~solicits

(*imperf. 1st. p. plu.*) iii **تُرَاوِدُوا**
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**، **يُرِيدَا**
they (twain) intend, wish

(*imperf. 1st. p. sing.*) **أُرِيدُ**
I intend, wish

prophets. He has simply his own place—a very honourable one, no doubt—in the long list of the messengers of God.

The angel Gabriel **الرُّوحُ الْأَمِينُ** who is entrusted with divine revelation

evening journey (v.n.) **رَوَاحٌ**
(*opp.* **غُدُوٌّ** morning journey)

★ د و د ★

(*perf. 3 p.m. plu.*) iii **رَاوَدُوا**
<they solicited

to ask one **مَرَاوَدَةٌ** iii **رَاوَدَ**
to do, prevail upon him by blandishment

(*perf. 3 p.f. sing.*) iii **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.*) iii **رَاوَدْتُنَّ**
you (f.) solicited

★ ر و م

Romans, Byzantines (n.) الرُّومُ

★ ر ي ب

(perf. 3 p.m. sing.) viii اِرْتَابَ
~doubted< رَابَ يَرِيْبُ رِيْبًا (ض)
to cast one into doubt and
uncertainty, suspect(perf. 3 p. f. sing.) viii اِرْتَابَتْ
doubted(perf. 3 p.m. plu.) viii اِرْتَابُوا
they doubted(perf. 2 p.m. plu.) viii اِرْتَبْتُمْ
you doubted(imperf. 3 p.m. sing.) viii يَرْتَابُ
~doubts(imperf. 3 p.m. plu.) viii, acc. يَرْتَابُوا
they doubted(imperf. 2 p.m. plu.) viii, acc. تَرْتَابُوا
you doubt

doubt, suspect (n.) رَيْبٌ

(Ap-der. m. sing.) iv مُرِيْبٌ
arouser of suspicions, causing
doubt(ap-der. m. sing.) viii مُرْتَابٌ
doubter

★ ر ي ح

wind (1) (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 نُرِيدُ
we wish, intend(pip. 3 p.m. sing.) iv مَرَادٌ
~ is wished, intendedرَوِيْدًا (particle) acc.
for a while, 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, gardenرَوْضَاتٌ (n. plu.)
meadows some-
what watery

★ ر و ع

الرَّوْعُ <alarm (n.)
رَاعَ يَرُوْعُ رَوْعًا (ن)
to fear, to be terrified

★ ر و غ

(perf. 3 p.m. sing.) رَاغَ
<slipped
رَاغَ يَرُوْعُ رَوْغًا (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.) رِيْسٌ

★ ر ی ع

a high place (n.) رِيْعٌ

★ ر ی ن

(*perf.* 3 *p.m.* *sing.*) رَانَ

~encrusted

رَانَ يَرِيْنُ رِيْنًا - عَلِيٌّ، ب (ض)
to be rusty, dirty

وَجَوْرَيْنَ يَوْمَ يَرْجُفُ طَيْبَةً

And they run away with them
with a goodly wind.

[10:22]

predominance (2)

فَتَنَسَلُوا وَتَنَاهَبَ رِيْحُكُمْ

Lest ye flag and your pre-
dominance depart. [8:46]

smell (3)

إِنِّي لَأَجِدُ رِيْحَ يُوسُفَ

Surely I feel the smell of
Yusuf, [12:94]

<winds (n. p. b.) الرِّيَّاحُ

(*sing.*) الرَّيْحُ

کتاب الزای

★ ز ب ن

the bondmen, (n. p.) الزَّانِبَةُ
infernal guards

★ ز ج ح

a/the glass الزُّجَاجَةُ، زُجَاجَةٌ

★ ز ج ر

ازْدَجَرَ (pp. 3 p.m. sing.) viii
~was reproved

أَزْدَجَرَ بِزُجْرٍ أَزْدَجَارًا <
to obey an interdiction, for-
bidden

زَجَرَ بِزُجْرٍ زَجْرًا (ن) - عَن -
to interdict, rebuke

a deterrent (v.n. mim.) viii مُزْدَجِرٌ

driving away (v.n.) زَجْرٌ

★ ز ب د

the scum (n.) زَبْدٌ، الرَّبْدُ

★ ز ب ر

<scriptures (n. p.) زُبُرٌ

the divine (sing.) زُبُورٌ
writ revealed in parts by
the Prophet Daud

وَأِنَّهُ لَعِنَ زُبُرِ الْأَقْلَامِ

And verily it is in the Scrip-
tures of the ancients.

[26:196]

<the lumps (n. p.) زُبُرٌ

heavy pieces of (sing.) زُبْرَةٌ
iron (Rgh.)

آتُونِي زُبْرَ الْحَدِيدِ

Bring me lumps of iron.

[18:96]

(زَحْفُ 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.) زَرَائِي

ذ ر ع ★

(imperf. 2 p. m. plu.) تَزْرَعُونَ

<you shall sow

زَرَعَ يَزْرَعُ زَرْعًا (ف)

to sow, plant, cultivate

corn, cornfields (n.) زَرْعٌ

a sown corn, cultivable land, plant

(act. pic. f. plu.) زَاجِرَاتُ
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 يُزْجِي

<~speeds up

v. أَزْجِي يُزْجِي إِزْجَاءً

to push, speed up

<< زَجِي يَزْجُو زَجْوًا (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. زُحْرِحَ

<~is removed

to remove SS - عَزَّ - زُحْرِحَ

form its place

(act. pic. m. sing.) مَرْحِزِحٌ

remover

ذ ح ف ★

marching slowly (v.n.) acc. زَحْفًا

زَعَمَ يَزْعُمُ 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. شَيْقُ signifies
the ending or final part
thereof.—LL)

★ ز ف ف

(imperf. 3 p.m. plu.) assim. يَزْفِفُونَ
< they hasten

to hasten, (ض) زَفَّ يَزِفُّ 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 زَرَقَاهُ

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 تَزْدَرِي
< ~condemns

أَزْدَرِي يَزْدَرِي أَزْدِرَاءً

to condemn, to despise,
ridicule

<< زَرَى يَزِرِي 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) اَزْكَا يَزْكَا
(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 تَزَكِيَةً
(*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 أَتَأْتِكُ نَفْسًا زَكِيَّةً

He said: haste thou slain a
person innocent. [18:74]

the purest (relative.) أَزْكَى

ز ل ل ل

(pp. 3 p. f. sing.) زُلِّتَ
<~is shaken

to shake زَلَّ يَزِلُّ زَلَّةً

(pp. 3 p. m. plu.) زُلُّوا
they were shaken

shaking (v.n.) زِلَالٌ

quake (n.) زَلَّةٌ

★ ز ل ل

(perf. 2 p. m. plu.) زَلَلْتُمْ
you slipped

زَلَّ يَزِلُّ زَلًّا وَزَلَلًا
to stumble, slip, make a mistake وَضَلَّةً (ض)

(acc. أَنْ يَزِلَّ)
may slip (imperf. 2 p. f. sing.)

that is given thereof as the due of God by its possessor to the poor in order that he may purify it thereby (LL).

The payment of this religious due is obligatory provided that the property is of a certain amount and has been in possession for one lunar year. The portion, to be given, varies according to the nature and amount of the property. Generally it is one-fortieth thereof i.e., two and a half percent.

The word زَكَاةٌ is translated as a Islamic tax, poor-due, poor-rate or charity but none of them renders the full meaning of the term. Thus, it is reasonable to use the term as such.

purity, piety (2)

فَارْدَنَا نُنِيْدُ لِمَا رَبُّنَا خَيْرًا مِنْهُ
زَكَاةً وَأَقْرَبَ رُحْمًا

So we intended that their Lord should change for the twain one better than he in piety and chosen affection. [18:81]

وَحَنَانًا مِنْ لَدُنَّا وَزَكَاةً

And tenderness from Our presence and purity. [19:13]

Note : **زَلَمَ** (*sing.*) is 'an arrow without a head and without feathers. **أَزْلَامٌ** 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

زُمَرٌ، زُمَرَاءُ (*n. p.*) *acc.*
in troops

★ ز م ل

الْمَزْمَلُ (*Ap-der. m. sing.*) *viii*
wrapped

أَزَلَّ (*perf. 3 p.m. sing.*) *iv*
caused to slip

اسْتَزَلَّ (*perf. 3 p. m. sing.*) *x*
caused to slip

★ ز ل ف

أَزَلَّنَا (*perf. 3 p.f. plu.*) *iv*
< we brought near

< **أَزَلَّتْ يَزْلِفٌ** *iv* **إِزْلَافًا**
to bring near, to cause to approach

<< **رَزَلَّتْ يَزْلِفٌ رَزْلَانًا وَرَزْلَانِي (ن)**
to advance

أَزَلَّتْ (*pp. 3 p. f. sing.*) *iv*
~ is brought near

رَزْلَانًا (*n.*) *acc.*
neighbouring (watches)

رَزْلَةٌ (*n.*) *acc.*
proximating

رَزْلِي (*v.n.*)
an approach

★ ز ل ق

يَزْلِقُونَ (*imperf. 3 p.m. plu.*) *iv*
< they caused to stumble

to cause to *iv* **أَزَلَّتْ إِزْلَافًا**
slip, stumble

<< **رَزَلَّتْ يَزْلِقِي رَزْلَانًا (ض)**
to stumble, slip

رَزْلًا (*v.n.*) **رَزْلًا** *acc.*
slippery

★ ز ل م

الْأَزْلَامُ (*n. p. b.*)
رَزَمَ (*sing.*)

to give **زَوْجًا** ii **زَوَّجًا**

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

وَإِذَا النُّفُوسُ زُوِّجَتْ

And when the souls are paired. (*i.e.*, united with their fellows). [81:7]

wife (1) (n.) **زَوْجٍ**

وَلَنْ أَرْضَكُمْ وَيَسْتَدَالُ زَوْجَ مَنْ كَانَ زَوْجًا

And if you intend to relpacc a wife by another. [4:20]

husband (2)

حَتَّىٰ تَكْبِخَ زَوْجًا غَيْرَهُ

Until she weds a husband other than he. [2:230]

pair (3)

وَأَبْتَلْتُمْ مِنْ كُلِّ نَوْجٍ بَوعِجٍ

And it groweth every luxuri-
ant 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، مَزْمَلٌ > المَزْمَلُ

replaced by ز then dup-
licated by *Shaddah* (AK).

★ ★ ★ ★

biting cold (n.) **زَمْرَبِرٌ**

★ ★ ★ ★

a certain plant called (n.) **زَنْجَبِيلٌ**
Zanjabil that has good
flavour, ginger

★ ز ن م

(*act. 2 pic. m. sing.*) **زَنِمٌ**
base-born, claiming some-
one else as his father

★ ز ن ي

(*imperf. 3 p. m. plu.*) *w.v.* **يَزْنُونَ**
< they commit adultery

زَنَىٰ يَزْنِي زِنًا وَ زِنَاءً (مض)

to commit adultery

(*imperf. 3 p. f. plu.*) *w.v.* **يَزْنِينَ**
they (*f.*) commit adultery

(*act. pic. m. sing.*)(*fd.*) **زَانٍ**, **الزَّانِي**
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.) ii زَلَّلْنَا
we caused split

(perf. 3 p.m. plu.) v تَزَيَّلُوا
they were distinguished one
from another (Jid.)

decline (v.n.) زَوَالَ

Preceded by a (2)
negative particle

when verb زَالَ perf. يَزَالُ

imperf. يَزَالُ imperf. juss.
(to cease) is used it is
preceded by the negative
particles لَمْ , لَا , 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 زَلْتُمْ
you remained, continued

تَمَّازَلْتُمْ فِي شَيْءٍ

You remained in doubt or
you ceased not to be in
doubt. [40:34]

(imperf. 3 p.m. sing.) لَا يَزَالُ
~remains continually

★ ز و د

(perate m. plu.) v تَزَوَّدُوا
<take provision for the
journey

to provide زَوَّدَ v تَزَوَّدُوا
food for journey

provision for the jour- (n.) الرَّادُّ
ney

★ ز و ر

(perf. 2 p.m. plu.) زُرْتُمْ
<you visited

to visit زَارَ يَزُورُ زِيَارَةً (ن)
(imperf. 3 p. f. sing.) vi تَزَاوَرُ
<~deviates, turns aside

تَزَاوَرَ يَتَزَاوَرُ vi
to deviate

(تَزَاوَرُ > تَتَزَاوَرُ Ak.)

الرِّوَرُ nom. زُورًا acc.

<falsehood (n.)
to falsify زَوَّرَ يَزْوِرُ زُورًا (س)

★ ز و ل

In simple verbal (1)
form

(perf. 3 p. f. dual.) w.v. زَالَتَا
<the twain ceased

زَالَ يَزُولُ زَوْلًا وَزَوَالًا (ن)
to pass, cease, decline,
remove

(act. pic. m. sing.) زَاهِقٌ
vanished ones

vanishing (ints.) acc. زَهُوقًا

★ ز ي ت

oil (n.) زَيْتٌ

olive (n.) زَيْتُونٌ

olive (n. adj.) زَيْتُونِيَّةٌ

★ ز ي د

(perf. 3 p.m. sing.) w.v. زَادَ
< ~added, increased

زَادَ يَزِيدُ زِيَادَةً (ض)

to increase, to add

(perf. 3 p.f. sing.) w.v. زَادَتْ
~added, increased

(perf. 3 p.m. plu.) w.v. زَادُوا
they added, increased

(imperf. 3 p.m. sing.) w.v. يَزِيدُ
~increases

(imperf. 3 p.m. sing.) juss./w.v. لَمْ يَزِدْ
did not add or increase

(The second radical i.e., ي
is dropped due to the juss.
case).

(imperf. 2 p.n. plu.) w.v. تَزِيدُونَ
you increase

(ent. Ist. p. sing.) w.v. أَزِيدَنَّ
I will surely increase

لَا يَزَالُ بُنْيَانُهُمُ الَّذِي
بَنَوْا رِيبَةً فِي قُلُوبِهِمْ

And their building which
they have built will cause
continually doubt in their
hearts. [9:110]

(imperf. 3 p.f. sing.) لَا يَزَالُ
~will remain continually

(imperf. 3 p.m. plu.) لَا يَزَالُونَ
they will remain continually

★ ز ه د

(act. pic. m. plu.) الزَاهِدِينَ
< abstemious, indifferent

زَهَدَ يَرْهَدُ زُهْدًا (ف) - فِي -

to turn away from, be indi-
ferent to, forsake

★ ز ه ر

flower, splendour (n.) زَهْرَةٌ

★ ز ه ق

(perf. 3 p.m. sing.) زَهَقَ
< ~vanished

زَهَقَ يَرْهَقُ زَهُوقًا (ف)

to vanish

(imperf. 3 p.f. sing.) acc. تَزَهَّقُ
~may vanish, to vanish (i.e.,
to die, pass away)

(perf. 3 p. f. sing.) w.v. **زَاغَتْ**
 ~turned aside

(perf. 3 p.m. plu.) w.v. **زَاغُوا**
 they turned aside

(perf. 3 p.m. sing.) vi, w.v. **أَزَاغَ**
 ~caused to turn aside

(imperf. 3 p.m. sing.) vi, w.v. **يُزِغُ**
 ~causes to turn aside

whosoever turns
 aside **مَنْ يُزِغُ**

(The **ى** is dropped due to
 the conditional sentence)

turning aside, devia- (v.n.) **زَيْغٌ**
 tion

★ زى 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 **زَيَّنَا**
 we made SS seem (1)
 fair

كُنَّا لَكَ زَيْنًا لِكُلِّ امْتِعَالِكُمْ

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. **زِدَادُ**
 we shall add

an increase (v.n.) **زِيَادَةٌ**
 an increment (v.n. mim.) **زَيْدٌ**
 more, additional **مَزِيدٌ**

★ زى غ

(perf. 3 p.m. sing.) w.v. **زَاغَ**
 ~turned aside

< **زَاغَ يَزِغُ زَيْغًا (ض)**
 to deviate, to turn aside

(pp. 3 p.m. sing.) ii **زِينٌ**
 ~is made to seem fair

(perf. 3 p. f. sing.) v **أَزَيَّنَتْ**
 ~became adorned

(**أَزَيَّنَتْ** is shaped from

(v) **زَيَّنَتْ**) (Abk.)

the/an adorn- (n.) **الزَّيْنَةُ، زِينَةٌ**
 ment, beauty

we adorn (2)

إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا زِينَةً لِّلْكَوَاكِبِ

Surely We have adorned the
 lower heaven with an
 adornment, the stars.

[37:6]

surely (epl. 1st. p. f. sing.) **لَأَزَيِّنَنَّ**
 we made fair ~seeming

كتاب السين

[a question about **عَنْ، ب**]

< سَأَلَ يَسْأَلُ سَوْالًا وَ مَسْأَلَةً (ف)
 - **ب، عَنْ** to ask, (1)
 question, enquire
 to ask, beg (2)
 to demand (3)

قَدْ سَأَلَهَا قَوْمٌ مِنْ قَبْلِكَ

Surely people asked question
 before you. [5:102]

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ

There hath asked a questioner
 concerning the torment
 about to befall. [70:1]

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي أَنِّي كَرْهٍ

And when my bondmen ask
 thee regarding Me, then
 verily I am nigh. [2:186]

(*perf. 2 p.m. sing.*) سَأَلْتَ
 thou asked

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*,
 الْمُضَارِعُ to conform the
 meaning of the future. As
 the *imperfect* consists both
 of the present and the
 future tenses).

س أ ل ★

سَاعَةً / السَّاعَةَ see س و ع

(*perf. 3 p.m. sing.*) h.v. سَأَلَ
 < ~asked

(*imperf. 1st. p. plu.*) تَسْأَلُ
we ask, demand

(*epi. 1st. p. plu.*) لَتَسْأَلَنَّ
we surely shall question

(*perate. m. sing.*) سَلْ ، اَسْأَلْ
(thou) question ! ask !

(*perate. m. plu.*) اَسْأَلُوا
(you) question ! ask !

~ is asked (*pp. 3 p.m. sing.*) سُئِلَ

(*f.*) is asked (*pp. 3 f. sing.*) سُئِلَتْ

(*pp. 3 p.m. plu.*) سُئِلُوا
they are asked

(*pip. 3 p.m. sing.*) يُسْأَلُ
~ is/will be asked

(*epi. passive. 3 p.m. plu.*) لَيَسْأَلَنَّ
verily they shall be asked,

(*pip. 2 p.m. sing.*) تُسْأَلُ
thou will be asked

(*epi. passive. 3 p.m. plu.*) لَتَسْأَلَنَّ
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.*) السَّالِمُ / سَائِلٌ
questioner (1)
beggar (2)

(*act. pic. m. plu.*) السَّالِمِينَ
questioners, beggars, those
who ask SS or make query

(*pact. 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 أَهْلَ الْكِتَابِ أَنْ تُخَلِّقَ عَلَيْهِمْ كِتَابًا
The people of the Book ask
thee to bring down a
Book. [4:153]

begs (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.*) لَيَسْأَلُونَ
that they ask. enquire,
demand

(*imperf. 2 p.m. plu.*) nom. تَسْأَلُونَ
you ask, demand acc. تَسْأَلُوا

سَمَّ يَسَامُ سَامَةً وَ سَامًا (س) - مِنْ

to feel aversion for, to turn away, to disgust, cause to loathe

(*imperf. 2 p.m. plu.*) (h.v.) يَسَامُونَ
they grow weary

يَسْبِحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْتَوُونَ

They hallow Him night and day, and they weary not.

[41:38]

(*perate. neg. m. plu.*) لَا تَسَامُوا
be not weary!

وَلَا تَسْتَوُوا 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 يَسُبُّ مَبًّا وَ مَسَبَّةً (ن)
to revile, defame

مَسْئُولُونَ (*pact. pic. m. plu.*)
those who are asked

تَسْأَلُونَ < تَسْأَلُونَ

(*imperf. 2 p.m. plu.*)
you demand one of another

وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ

And fear Allah by whom you demand one another your rights (or dues) and wombs. (*i.e.*, fear Allah and the wombs by whom you demand of one another your rights.) [4:1]

(*el. 3 p.m. plu.*) لَيَسْأَلُوا
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

هَوَّيْتَسَاءَلُونَ

Of what ask they? (refreshing or comforting to them).

[78:1]

questioning, demand (n.) سَوَالٌ

requests (n. p.) سَوَالٌ

س ب م *

(*imperf. 3 p.m. sing.*)(h.v.) يَسَامُ
< ~ tires, weary

سَبَّحَ يَسْبُحُ سَبْحًا وَ سَبَّاحَةٌ (ف)

to swim, to float (in water or air), to go rapidly, to change about, turn over

كُلٌّ فِي فَلَاقٍ يَسْبُحُونَ

Each one in an orb floating.
[21:33]

(v.n.) acc. سَبَّاحًا nom. سَبَّحٌ

lit. floating, swimmingly

chain of business (1)
ness (Pic.)

إِنَّ لَكَ فِي النَّهَارِ سَبْعًا 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.)

وَالشَّيْخِي سَبَّاحًا

By the angels who glide swimmingly. [79:3]

(perf. 3 p.m. sing.) ii سَبَّحَ
< glorified, hallowed

(perate m. plu.) assim. لَا تَسُبُّوا
do not revile

< way, means (n.) سَبَبٌ

(not drawn from سَبَّ يَسْبُ)

< causes, reasons (n. p.) أَسْبَابٌ

(sing.) سَبَبٌ

ways. means (n. p.) الْأَسْبَابُ

س ب ت ★

(imperf. 3 p.m. plu.) يَسْتَوُونَ
they keep the Sabbath

< سَبَّتٌ يَسْبِتُ سَبَاتًا (ض)

to rest, to keep sabbath

the day of keeping (v.n.) سَبَّتٌ
Sabbath (of Jews)

Saturday (n.) السَّبْتُ

(i.e., the holy weekend of the Jews, between Friday and Sunday.)

acc. سَبَاتًا nom. سَبَاتٌ

repose, rest (n.)

وَجَعَلْنَا نَوْمَكُمْ سَبَاتًا

And We made your sleep as a rest (for repose). [78:9]

س ب ح ★

(imperf. 3 p. m. plu.) يَسْبُحُونَ
< they swim

glorifying (v.n. <ii) تَسْبِيحٌ
 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 بِكَلِمَةٍ
 Hallowed be He who carried
 His servant by night.
 [17:1]

س ب ط ★

acc. الْأَسْبَاطُ gen. أَسْبَاطًا
 < tribes (n. p.)

(sing.) سَبْطٌ
 litt : a tree that has many
 branches, grandsons, tribes

س ب ع ★

rapacious, animal, (n.) السَّبْعُ
 lion, wild beast
 (phu.) < سَبَاعٌ

acc. السَّبْعُ nom. سَبْعَةٌ
 seven (card. num.)

to praise, تَسْبِيحًا ii سَبِّحْ
 magnify God with the
 word

God is far above, سُبْحَانَ اللَّهِ
 He is beyond the level of
 human beings

(Though tense of the word
 سَبِّحْ is perfect (past.),
 yet in the Quranic style
 and context it stands for
 the present tense. Thus
 سَبِّحْ means he glorifies
 or hallows.)

(perf. 3 p.m. plu.) ii سَبِّحُوا
 they hallow, they praise

(imperf. 3 p.m. sing.) ii يَسْبِحُ
 glorifies, hallows

(imperf. 3 p.f. sing.) ii يَسْبِحُ
 ~ glorifies, hallows

(imperf. 3 p.m. plu.) ii يَسْبِحُونَ
 they glorify

(imperf. 3 p.f. plu.) يَسْبِحْنَ
 they (f.) glorify

(imperf. 2 p.m. plu.) تَسْبِحُونَ
 you glorify

(imperf. 2 p.m. plu.) acc. ii تَسْبِحُوا
 you glorify

(imperf. 1st. p. plu.) ii نَسْبِحْ
 we hallow, praise

(perate. m. sing.) ii سَبِّحْ
 (thou) glorify !

(perate. m. plu.) سَبِّحُوا
 (you) glorify !

لَوْلَا كِتَابٌ مِنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ
عَذَابٌ عَظِيمٌ

Were it not that a writ had
already gone forth from
Allah, there would surely
have touched you mighty
torment for that which ye
took. [8:68]

(*perf. 3 p.m. plu.*) سَبَقُوا
they had gone
forth, they escaped

لَا يَحْسِبُ الَّذِينَ كَفَرُوا سَبَقُوا الْإِيمَانَ لَا يَخِفُّونَ

Let not those who disbelieve
deem that they have esca-
ped, verily they cannot
frustrate. [8:59]

(*imperf. 3 p.f. sing.*) سَبَقُ
precedes

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ

No community preceds the
term thereof nor doth it
fall behind. [15:5]

(*imperf. 3 p.m. plu.*) تَسْبِقُونَ
they escape

acc. سَبَقًا nom. سَبَقُ
going speedily (*v.n.*)

فَالسَّابِقَاتِ سَبَقًا

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.*) سَابِغَاتُ
<complete (coat of mail)

(*sing.*) سَابِغٌ

(This word applies to a thing
of any kind, complete,
full, ample, or without
deficiency, and long—LL)

أَنْ أَعْمَلَ سَبِغِي

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 مَبَقًا (ض)
to get in advance, precede,
overtake, to pass, come
first to the goal

(*perf. 3 p.f. sing.*) سَبَقَتْ
~had gone before, already
gone forth

★	س ب ل
---	-------

path, method, < way (n.) سَبِيلٌ
manner

the way (n.) السَّبِيلُ
the way (n.) acc. سَبِيلًا / 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

استترَ viii استتاراً
to hide oneself, put a cover on him:elf, conceal oneself

استترَ استترَ استترَ (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

السَّابِقُونَ nom. سَابِقِينَ acc.

those who (act. pic. m. plu.)
go first

(act. pic. f. plu.) السَّابِقَاتُ
those who go first, those
who pass speedily

(pact. pic. m. plu.) acc. مَسْبُوقِينَ
those who are outrun

وَمَا نَحْنُ بِمَسْبُوقِينَ

And We are not to be outrun,
[56:60]

(perate m. plu.) iii سَابِقُوا
< strive with—in, hastening

سَابِقٌ iii مَسَابِقَةٌ وَ مَسَابِقًا

to try to precede, outstrip
surpass, to vie with one
another

(perf. 3 p.m. dual.) viii اسْتَبَقَا
the twain raced

(perf. 3 p.m. plu.) viii اسْتَبَقُوا
they raced, strived

وَلَوْ نَشَاءُ لَمَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ

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 ﴿١١٣﴾

(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 اَسْجُدُوا لِلرَّحْمَنِ

And when it is said unto
them prostrate yourselves.
[25:60]

يَسْجُدُ بِسُجُودٍ مُّبِينٍ (ن)

to prostrate (1)

to be submissive (2)
obedience, to adore

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ

So the angels prostrated
themselves, all of them to-
gether. [15:30]

(perf. 3 p.m. plu.) سَجَدُوا
they prostrated themselves

(imperf. 3 p.m. sing.) يَسْجُدُ
makes obeisance

وَالَّذِينَ يَسْجُدُونَ مِنَ 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 الْاَلْتِسَاءُ

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 وَالْعُصْبُورُ يُسْجُدُونَ ﴿٥١﴾

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.*) **يُسَجَّرُونَ**
< they will be stocked
to be burnt

يَجْرَى بِسَجْرٍ سَجْرًا وَ مَجْرُورًا (ن)
to fill (oven) with wood, to
heat, burn, to fill (well)
with water

ثُمَّ فِي النَّارِ يُسَجَّرُونَ
Then in the fire they would
be stocked. [40:72]

(*fact pic. m. sing.*) **الْمَسْجُورُ**
overflowing

وَالْبَحْرِ الْمَسْجُورِ
By the overflowing sea.
[52:6]

(*pp. 3 p. f. sing.*) ii **مَجْرَتٌ**
~ is filled

وَلَمَّا الْيَمَّا تُسَجَّرَتِ
And when the seas shall be
filled. [81:6]

★ س ج ل

the scroll of writing (*n.*) **السِّجْلُ**

prostration (1) (*v.n.*) **السُّجُودُ**

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ
And in the night time hallow
Him and also after (the
prescribed) prostration.
[50:40]

(*p. b. of سَاجِدٌ*) (2)
those who prostrate them-
selves

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.* **مُسَجِّدًا**
prostrating

وَادْخُلُوا الْبَابَ مُسَجِّدًا
And enter the gate prostrat-
ing yourselves. [2:58]

mosque (*n.p.t.*) **مَسْجِدٌ**

لَسَجْدًا أَوَّلَ يَوْمٍ 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 يَسْحَبُ
< that may extirpateto destroy, أَنْحَتَ v إِنْحَاتًا
exterminate<< سَحَّتْ يَسْحَتُ سَحَاتًا (ف)
to gain what is unlawfulلَا تَقْفُرُوا عَلَى اللَّهِ أَنْ يَكْفُرَ بِمَا يَسْحَبُونَ كَذِبًا
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 imprisonedto 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.) سِجِّينٌ

litt. a 'prison' which is a cer-
tain place in which is kept
the record of the deeds of
the wicked (LL).

س ج ي ★

(perf. 3 p.m. sing.) w.v. سَجَّى
< ~ darkensto be calm, سَجَّى يَسْجُو سَجْوًا (ن)
to be covered with
darkness

س ح ب ★

(pip. 3 p.m. plu.) يَسْحَبُونَ
< they are dragged

(*pis. pic. m. plu.*) *ii* مَسْحَرِينَ
bewitched ones

early dawn (*n.*) مَحْرٌ

فَجَاءَهُمْ بِمُحْرٍ

We delivered them at early dawn. [54:34]

early dawns (*n. p. b.*) أَحْمَارٌ

وَالسَّاعِفِينَ بِالْأَسْحَارِ

And praying ones at early dawn for forgiveness.

[3:17]

س ح ق ★

(*act. 2 pic. m. sing.*) مَحْبِقٌ
< ~remote

to be distant مَحْبِقٌ مَحْبِقًا (ن)
be far away (*v.n.*) مَحْبِقًا

س ح ل ★

(*act. pic. m. sing.*) السَّاحِلُ
seashore, bank of a river

س خ ر ★

(*perf. 3 p.m. sing.*) يَسْخَرُ
< ~scoff at

يَسْخَرُ يَسْخَرُ مَسْخَرًا وَ مَسْخَرَةً (س)
to make fun of, laugh at, mock

(*pip. 2 p.m. sing.*) تَسْحَرُونَ
you are turned away

قُلْ كَأَنِّي تُسْحَرُونَ

Say thou : How then are ye turned away. [12:89]

Note: يَسْخَرُ is not only "bewitched" but also to be turned away from one's course or way.

magic (*n.*) السِّحْرُ، يَسْحَرُ

two magics (*n. dual*) يَسْحَرَانِ
(or magicians)

قَالُوا يَسْحَرُونَ نَظْمًا

They said: two magics supporting each other. [28:48]

(*act. pic. m. sing.*) السَّاحِرُ، سَاحِرٌ
magician

(*act. pic. m. dual.*) سَاحِرَانِ
two magicians

(*act. pic. m. ps.*) السَّاحِرُونَ
the magicians

(*act. pic. m. pb.*) السَّحَرَةُ
the magicians

magician (*ints.*) سَاحِرٌ

(*pact. pic. m. sing.*) مَسْحُورٌ
enchanted

acc. مَسْحُورِينَ nom. مَسْحُورُونَ
(*act. pic. m. plu.*) *ii*
enchanted ones

وَسَخَّرْنَا لَهُمُ 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 السَّخَّرُ

subservient, one subjugated

ii المُسَخَّرَاتُ، مُسَخَّرَاتٌ

(pis. pic. f. plu.)

those who are made subject,
subservient

★ س خ ط

(perf. 3 p.m. sing.) سَخَّطَ

<~became incensed

سَخَّطَ يَسَخُطُ سَخَطًا - عَلًا -

to be angry, to be inflamed
in anger, incensed

(imperf. 3 p.m. plu.) يَسَخَطُونَ

they are enraged

(perf. 3 p.m. sing.) iv أَسْخَطَ

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. السَّادِينَ

(that serve as barriers)

(perf. 3 p.m. plu.) سَخَّرُوا

they scoffed at

(imperf. neg. 3 p.m. sing.) لَا يَسَخَّرُ

~should not scoff at

(imperf. 3 p. m. plu.) يَسَخَّرُونَ

they scoff at

(imperf. 2 p.m. sing.) تَسَخَّرُ

thou scoffs at

(imperf. 2 p.m. plu.) تَسَخَّرُونَ

you scoff at

(imperf. 2 p.m. plu.) acc. تَسَخَّرُوا

that you scoff at

(imperf. 1st. p. plu.) نَسَخَّرُ

we scoff at

(act. pic. m. plu.) acc. السَّاخِرِينَ

the scoffers

(imperf. 3 p.m. plu.) يَسْتَسَخِرُونَ

<they turn to scoffing

as RF اسْتَسَخَّرَ

mockery (v.n.) acc. تَسْخِيرًا

(perf. 3 p.m. sing.) ii سَخَّرَ

<~subjugated

to bring تَسْخِيرًا ii سَخَّرَ

SS under dominion or
control, to subjugate

وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ

And He subjugated the sun
and the moon. (compelled
them to act or do their
functions as they are
ordered.) [13:2]

★ س ر ب

(act. pic. m, sing.) سَارِبٌ
one who goes about freely

< سَرَبٌ يَسْرُبُ سُرُوبًا (ن)
to go forth and pasture
freely (camels)

<to turn freely (v.n.) acc. سَرَبًا
(in the water)

سَرِبٌ يَسْرِبُ سَرَبًا (س)
to flow, run

فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا
Then it took its way into the
sea freely. [18:61]

gen. سَرَابٌ acc. سَرَابًا
mirage (n.)

★ س ر ل

سَرَائِلٌ
coats (n. p.b.)
(sing.) < سِرْبَالٌ

★ س ر ج

سِرَاجًا
litt. lamp (n.) acc.
meta.(1) Prophet Muhammad
(P.B.H.)

(2) the sun

★ س ر ح

تَسْرَحُونَ
(imperf. 3 p.m. plu.)
you drive out to pasture
سَرَحَ يَسْرَحُ سَرَحًا وَ سُرُوحًا (ف)
to send forth to pasture

proper, (n.) acc. سَيِّدًا
straight to the point

< سَدًّا يَسِدُّ سِدَادًا (ض)
to be right, in the right
direction

★ س د ر

سِدْرٌ
lote-trees (n.)

(of a wild, thorny and fruit-
less variety)

سِدْرَةٌ
lote-tree (n.)

سِدْرَةُ الْمُنْتَهَى
lote-tree at the
boundry (beyond which
neither angels nor prophets
can pass, and which is the
ultimate point of access
for created beings).

★ س د س

السُّدُسُ
one-sixth (fraction)
سَادِسٌ
sixth (ord. num.)

★ س د ي

سُدًى
litt. in vain, (n.) (adj.)
aimless, uncontrolled

أَيَّحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى

Thinketh man that he is to
be left aimless? (Pic.)

.....uncontrolled. (Jid.)

[75:36]

فَأَفْرَقُوا لَهَا أَسْرًا تَطْرِبِينَ

The colour whereof is deepest,
delighting the beholders.

[2:69]

(part. pic. m. sing.) acc. مَسْرُورًا
delighted

happines (v.n.) acc. مَسْرُورًا

prosperity (n.) سَرَاءٌ
(opp. tribulation)

happiness (opp. distress)

(perf. 3 p.m. sing.) iv
~hidden (1)

to keep secret, إِسْرَارًا iv أَسْرًا

to conceal, to confide,
impart a secret to

مَهْرًا وَيَتَكَلَّمُ مِنْ أَسْرَةِ الْقَوْلِ وَمَنْ جَهَرَبِهِ

Equal (unto him) is he
among you who hideth
the word and he who
publisheth. [13:10]

confided (2)

إِلَى

وَلَمَّا أَسْرَأَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا

And when the Prophet confi-
ded a story to one of his
wives. [66:3]

(perf. Ist. p. sing.) أَسْرَأْتُ
I spoke secretly

(perf. 3 p.m. plu.) أَسْرَأُوا
they hid

(imperf. 3 p.m. plu.) يُسْرِئُونَ
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 أَسْرَحُ
<I shall release

< سَرَّحَ ii تَسْرِيحًا
to release, to set free, to
divorce

(perate. m. plu.) ii تَسْرَحُوا
(you) release!

to set free, (v.n.) acc. سَرَّاحًا
(to divorce)

setting free (v.n.) ii تَسْرِيحًا

س ر د ★

coat of mail (n.) العَصْدِيدُ
(or) links (stitch)

س ر د ق

awning, (n.) سَرَادِقُ
canvas roof

س ر د ★

(imperf. 3 p.f. sing.) (assim) تَسْرِيءُ
~delights

< سَرَّ بِسَرٍّ مَسْرُورًا وَ مَسْرَّةً (ن)
gladden,

<< سَرَعَ 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. سَرَاعًا

swifter (elative) أَسْرَعُ

س ر ف ★

(perf. 3 p. m. sing.) أَسْرَفَ
~ < trespassed (1)

< أَسْرَفَ iv إِسْرَافًا
extravagent, to exceed a limit in anything

كَذَلِكَ نَجْزِي مَنْ أَسْرَفَ

Thus We requite him who trespasseth (the boundry of law). [20:127]

they committed extravagance أَسْرَفُوا

قُلْ يَجَادِبُ الَّذِينَ يَأْمُرُونَكَ عَلَيْهِمْ

Say thou, O My bondmen who have committed extravagance against themselves. [39:53]

(imperf. 2 p.m. plu.) تُسِرُّونَ
you hide !

(perate m. plu.) أُسِرُّوا
(you) hide !

أَوْسِرُوا أَقْوَالَكُمْ وَأَوْجِهُوا

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.) سِرَائِرٌ

couches (n. p.) سُرُرٌ

(sing.) سِرِّيْرٌ

فِيهَا سُرُرٌ مَرْفُوعَةٌ

Therein shall be couches elevated. [88:13]

س ر ع ★

(imperf. 3 p.m. plu.) iii بِسَارِعُونَ
< they vie with each other

iii < سَارِعٌ بِسَارِعٍ مَسَارَعَةً وَ سِرَاعًا

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.)viii
stole

لَا مَنَ اسْتَرْقَ السَّمْعَ

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. يَسْرِ
<~departs

سَرَى يَسْرِى سَرَى وَ سُرَيْةً (ض)
to travel at night

وَاللَّيْلِ إِذَا يَأْسِرُ

And by the night when it departeth. [89:4]

depart ! (perate. m. sing.)

(perf. 3 p.m. sing.) iv
carried by night, made to travel by night

rivulet (n.) acc. سَرِيًّا

س ط ح

(pip. 3 p. f. sing.) سَطَحَتْ
<~outspread

سَطَحَ يَسْطَعُ سَطْحًا (ف)
to spread out, level

(el. neg. 3 v.m. sing.) لَا يُسْرِفُ
let ~not be extravagant

(imperf. 3 p.m. plu.)juss. لَمْ يُسْرِفُوا
they were not extravagant

(perate neg. m. plu.) لَا تُسْرِفُوا
be not extravagant !

extravagantly (v.n.) إِسْرَافًا

<ap-der.> iv neg. sing.) مُسْرِفٌ
extravagant

acc. الْمُسْرِفِينَ ، مُسْرِفِينَ
(apder. m. plu.)
extravagant people

س ر ق ★

(perf. 3 p. m. sing.) سَرَقَ
<~stole

سَرَقَ يَسْرِقُ سَرَقًا وَ سَرَقَةً (ض)
to steal

(imperf. 3 p. m. sing.) juss. يَسْرِقْ
steals

قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ

They said : if he stealeth then surely a brother of his hath stolen before.

[12:77]

(imperf. neg. 3 p.m. plu.) لَا يَسْرِفْنَ
they (f.) should not steal

(act. pic. m. sing.) السَّارِقُ
thief (m.)

(act. pic. f. sing.) السَّارِقَةُ
thief (f.)

(3)

< fables, stories (n.p.b.) **أَسَاطِيرُ**
(sing.) **أَسْطُورَةٌ** <

(**أَسَاطِيرُ**) signifies, lies or falsehoods, or fictions, or stories having no foundation **ص**

★ س ط و

(*imperf 3 p.m. plu.*) n.v. **يَسْطُرُونَ**
< they attack

سَطَا يَسْطُو سَطُورًا وَ سَطْوَةً (ن)
- **عَلَى**، **ب**

to attack, assail, leap upon

★ س ع د

(*pp. 3 p.m. plu.*) **سَعِدُوا**

they are blest

< **سَعَدَ يَسْعَدُ سَعْدًا وَ سَعُودًا**
وَ سَعَادَةً (ف)

to be prosperous, fortunate,

to be blessed (*p.p.*) **سَعِيدٌ**

(*act. 2 pic. m. sing.*) **سَعِيدٌ**

one who is blessed

(*pp. 3 p.m. plu.*) **سَعِيدٌ** wretched)

★ س ع ر

(*pp. 3 p.f. sing.*) ii **سَعَّرَتْ**

< ~ is made to blaze

وَالِىَ الْأَرْضِ كَيْفَ سُطِحَتْ

And (look they not) at the earth how it is outspread?

[88:20]

★ س ط ر

(1)

(*imperf. 3 p.m. plu.*) **يَسْطُرُونَ**
< they inscribe

سَطَرَ يَسْطُرُ سَطْرًا (ن)

to inscribe, write, draw

مَسْطُورٌ، مَسْطُورًا acc.

(*pact. pic. m. sing.*)

he inscribed SS

written down (*pis. pic. > viii*) **مَسْطُورٌ**

وَكُلِّ صَغِيرٍ وَكَبِيرٍ مَسْطُورٌ

And everything, small and great, hath been written down. [54:53]

(2) س ي ط ر

(*ap-der. quard. m. sing.*) **مَصْبُطٌ**

< warden

يَسْبُطُ يَسْبُطُ مَسْبُطَةً - عَلَى

to exercise full authority over SS

(*Ap-der. m. plu. quard.*) **مَصْبُطُونَ**
wardens

Note : The first radical س is

replaced with

speeded, went quickly (2)

وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا

And when he turneth away he speedeth through the land that he may act corruptly therein. [2:205]

endeavoured (3)

وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى

And that for man shall be naught save that therefore 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)

ثَوَّابًا يَرْجِعُ

then he turned back striving. [79:22]

runneth, is running (3)

وَجَاءَ رَجُلٌ مِنْ 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 تَسْعِيرًا

to light the fire

acc. السَّعِيرُ، سَعِيرٌ nom. سَعِيرًا

flame, blaze (act. 2 pic.)
(of the Hell)

madness (1) (n.) سُرْمٌ

فَقَالُوا أَبَشَرًا مِثْلَ مَا وَجَدْنَا نَبِيَّهَا إِنْ كُنَّا إِلَّا لِبَشَرٍ
صَلَّلٍ وَنُفُورٍ

And they said : a (mere) human being from among us, and single ! shall we follow him ? verily then we should fall in-error and madness. [54:24]

(Jid. pic.)
plural of سَعِيرٌ (2)

(According to Ibn. and Mot. سُرْمٌ

in the verse 54:24

is plural of سَعِيرٌ , as it is endorsed by authentic commentators).

س ع ي ★

(perf. 3 p.m. sing.) w.v. سَعَى
< ~strived (1)

سَعَى يَسْعَى سَعْيًا (ف)

to strive, to go quickly, hasten, to run, to be active

وَسَعَى فِي خَرَابِهَا

And he strived after their ruin. [2:114]

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ

And when he (Isma'il) attained the age of running.

[37:102]

speeding (2)

ثُمَّ ادْعُهُنَّ يَا أَبَتِ إِنَّكَ سَعِيٌّ

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 سَعْيَهَا

And strive therefor with (due) striving. [17:19]

efforts (5)

الَّذِينَ نَسَبُوا فِي الْحَيَاةِ الدُّنْيَا

Those whose efforts are wasted in the life of the world. [18:104]

س غ ب *

مَسْعَبَةٌ < privation (v.n.) سَعَبَ

يَسْعَبُ سَعْبًا وَمَسْعَبَةٌ (ن، ف) to hunger

س ف ح *

مَسْفُوحًا (pact. pic. m. sing.) acc. < poured forth

Note : In the above quoted verses the verb يَسْعَى has occurred as حَالٌ therefore is rendered as running.

(imperf. 3 p.m. sing.) w.v. تَسْعَى
~striveth, runneth, endeavoureth

لِيُجْزَى كُلُّ نَفْسٍ بِمَا تَسْعَى

In order that everyone may be requited according to that which he endeavour-eth. [20:15]

فَالْقَمْهَ إِذَا دَاهَى حَيَّةٌ كَسَى

So he cast it down, and lo ! it was a serpent running along. [20:20]

(imperf. 3 p.m. plu.) يَسْعَوْنَ
they strive (1)
(in corruption)

وَيَسْرُونَ فِي الْأَرْضِ فَسَادًا

And they go about in the land corrupting. [5:33]

they endeavour (2)

وَالَّذِينَ يَسْعَوْنَ فِي آيَاتِنَا مُعْجِزِينَ

And those who endeavour to frustrate Our signs. [34:38]

السَّعْيُ، سَعْيًا (v.n.) acc.
litt. running (1)
mata. the age of running (for a child)

(3)

< **أَسْفَارٌ** (volumes of a book) heavy book or series of volumes (sing.) **سَفَرٌ** <

كَمَثَلِ الْجَمَلِ كَحِمْلِ **أَسْفَارًا**
Likeness of the ass bearing tomes. [62:5]

plural of **سَفَرٌ** (2)

فَقَالُوا رَبَّنَا بَيْنَ يَدَيْنَا **أَسْفَارًا**

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 ★

لَتَسْفَعَنَّ (epl. 1st p. plu.)
we shall seize and deal

empathic : ل

(imperf. 1st p. plu.) : **تَسْفَعَنَّ**

acc. without shaddah : ل
as epl.

س ف ك ★

(imperf. 3 p.m. sing.) **يَسْفِكُ**
< ~ will shed

< **سَفَحَ يَسْفَحُ سَفْحًا وَ مَفُوحًا (ف)**

to shed,

flow (tears, blood, etc.)

أَوْ دَمًا مَفُوحًا

Or blood poured forth.

[6:145]

(ap-der. m. plu.) acc. gen. **مُسَافِحِينَ**
< fornicators

سَافَحَ مُسَافِحَةً وَ سِيفَاحًا

to fornicate, to commit fornication

(ap-der f. plu.) **مُسَافِحَاتٌ**
fornicatresses

س ف ر ★

(1)

journey (n.) **سَفَرٌ**

< **سَافَرَ** iii **مُسَافَرَةً**
to depart, travel, set out on a journey

<< **سَفَرَ يَسْفِرُ سَفْرًا (ض)**
to sweep, disperse

(2)

< ~ brightened iv **أَسْفَرَّ**
to shine iv **إِسْفَارًا**
(dawn), enter at the time of dawn

وَالصُّبْحِ إِذَا **أَسْفَرَّ**

By the morning when it brighteneth. [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 سُقُوطًا (ن)

to fall down

to come to

to deviate from

- إِلَى

- عَن

سَقَّكَ بِسَفِكَ 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.) سَافِلًا
downward

جَعَلْنَا عَلَيْهَا سَافِلَهَا

We turned upside thereof
the downward. [11:82]

the lowest (1) (relative) أَسْفَلَ

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ

Thereafter We cause him to
return to the lowest of
the low. [95:5]

below (2)

وَالرُّكْبُ اسْفَلَ وَتَكُو

And the caravan was below
you. [8:42]

the lowest (relative) الْأَسْفَلَ

(relative n. plu.) الْأَسْفَلِينَ
nethermost men
(humble)

(relative f. sing.) السُّفْلَى
nethermost

وَجَعَلَ لِمَن كَفَرُوا السُّفْلَى

And he made the word of
those who disbelieved ne-
thermost. [9:40]

سَقْفًا <roofs (n. p. b.)
(sing) سَقْفٌ

س ق م ★

(act. 2 pic. m. sing.) w.v. سَقِيمٌ
<not well

سَقِمَ يَسْقُمُ سَقْمًا وَ سَقِيمًا (ك)
to be weak, to be not well

س ق ي ★

سَقَى (perf. 3 p.m. sing.) سَقَى
<~watered

سَقَى يَسْقِي سَقْيًا (ض) وَ أَسْقَى
to give to drink, to water,
to irrigate

وَسَقَمَ رَبُّهُمْ شَرَابًا طَهُورًا

And their Lord hath slaked
their thirst with a pure
drink. [76:21]

(perf. 2 p.m. sing.) w.v. سَقَيْتَ
thou watered

(imperf. 3 p.m. sing.) يَسْقِي
gives to drink or will give
to drink

يَسْقِي رَبَّهُ خَمْرًا

He will pour out wine for
his lord. [12:41]

(imperf. neg. 3 p.f. sing.) لَا تَسْقِي
~does not give water

(imperf. 3 p.m. plu.) يَسْقُونَ
they water, were watering

سَقَطَ (pp.) أَسْقَطَ (pp) فِي يَدَيْهِ
he repented, regretted an
act, he slipped to fall into
error

(imperf. 3 p.f. sing.) تَسْقُطُ
~falls

repented (pp. 3 p.m. sing.) سَقِطٌ

وَلَمَّا تَوَسَّطَ فِي أَيْدِيهِمْ

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-
penting greatly : because he
who repents, and grieves,
or regrets, bites his hands
in sorrow, so that his hand
is fallen upon his teeth.)

(LL)

(act. pic. m. sing.) acc. سَاقِطًا
one that is falling down

acc. iv
(imperf. 3 p. m. sing.) تَسْقُطُ
thou causes to fall

acc. iv
(imperf. 1 st. p. plu.) نَسْقِطُ
we cause to fall

(perate. m. sing.) iv أَسْقِطُ
(thou) causes to fall

(imperf. 3 p.f. sing.) iv سَاقِطٌ
it shall drop

س ق ف ★

(n.) acc. سَقْفًا nom. السَّقْفُ
the roof

س ك ب ★

(pact. pic. m. sing.) مَسْكُوبٌ

<~(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 عَنْهُ الْغَضَبُ

the anger is abated

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ

And when the anger of Musa abated. [7:154]

س ك ر ★

(pp. 3 p. f. sing.) ii سَكَّرْتُ

<~intoxicated

to make سَكَّرْتُ تَسَكَّرًا
intoxicated

<< سَكَّرَ يَسَكِّرُ سَكْرًا وَ سَكْرًا (ن)

to be intoxicated

إِنَّمَا سَكَّرْتُمْ أَبْصَارَنَا

Intoxicated have been our sights. [15:15]

(imperf. neg. Ist. p. plu.) لَا نَسْقِي
we do not water

(بَسَقِيْنِ + فِي = يَسْقِيْنِ)

(imperf. 3 p. m. sing.)

~gives me to drink

(pp. 3 p. m. plu.) سُقُوا

they are given to drink

(pip. 3 p. f. sing.) نُسْقَى

~shall be given to drink

(pip. 3 p. m. plu.) يَسْقَوْنَ

they will be given to drink

(perf. Ist. p. plu.) iv أَسْقَيْنَا

we gave to drink

(imperf. Ist. p. plu.) iv نُسْقِي

we give to drink

(perf. 3 p. m. sing.) x اسْتَسْقَى

~prayed for drink,
asked for drink

(n.) السَّقَاةُ / سِقَاةٌ

giving of drinks (1)

اجْعَلُوا سِقَاةَ الْحَاجِّ

Make ye the giving of drinks
unto pilgrims. [9:19]

the drinking cup (2)

جَعَلَ الرَّقَائِيَّةَ فِي رَحْلِ أَخِيهِ

He placed the drinking cup
in his brothers pack.

[12:70]

(giving the) drink (n.) سُقِيَا

(*el. 3 p.m. sing.*) **يَسْكُنُ - إِلَى**
that he might find (2)
repose

وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا

And He created therefrom his spouse (Hawwa, the first woman) that he might find repose in her.
[7:189]

(The word **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 اللَّيْلَ 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 - إِلَى**

that you may find repose

(*epi. 1st p. plu.*) **نَسْكُنُ**

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)

سَكْرَةً
agony (1) (*n.*)

سَكْرَةُ السَّوْتِ

The agony of death. (*Pic.*)
the stupor (*Jid.*) [50:19]

intoxication (2)

لَعَنَّاكَ إِنَّهُمْ لَكَاغِبٌ بِسَكْرَتِهِمْ يَعْمَهُونَ

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 وَإِلَى**

trust in, to repose

(*perf. 3 p.m. plu.*) **سَكَنْتُمْ**

ye dwell (1)

وَسَكَنْتُمْ فِي مَسْكِنِ الَّذِينَ ظَلَمُوا أَنفُسَهُمْ

And ye dwell in the dwellings of those who had wronged themselves.
[14:45]

knife (n.)	سِكِّينٌ	(perute. m. plu.)	اَسْكُنُوا
dwelling (n. pt.)	مَسْكَنٌ	(you) dwell	
dwelling (n.p. pt.)	مَسَاكِينٌ	(imperf. 3 p.m. sing.)	لَمْ يَسْكُنْ
(pact. pic. f. sing.)	مَسْكُونَةٌ	~ have not been inhabited	
inhabited		(imperf. 1st. p. sing.) iv	اَسْكَنْتُ
uninhabited	غَيْرَ مَسْكُونَةٍ	I cause to dwell	
poverty, (v n. mim.)	الْمَسْكِينَةُ	(imperf. 1st. p. plu.) iv	اَسْكِنَا
lowliness		we cause to dwell	
(n.) acc. مَسْكِينًا nom.	مَسْكِينٌ	juss. iv	يَسْكُنْ
poor, humble, submissive		(imperf. 3 p.m. sing.)	< ~ causes to cease or stop
the poor (n.p.b.)	الْمَسَاكِينُ / مَسَاكِينٌ		

س ل ب *

(imperf. 3 p.m. sing.) juss. يَسْلُبُ
~snatches

اِنْ يَسْلُبْهُمْ الدَّيَابُ شَيْئًا
If the fly were to snatch
away aught from them.
[22:73]

س ل ح *

< arms (n.p.b.) اَسْلِحَةٌ
(sing.) سِلَاحٌ

س ل خ *

(imperf. 1st. p. plu.) تَسْلَعُ
< we draw

opp. to move اَسْكَنْ
cause to be quiet
(perate. m. plu.) iv اَسْكِنُوا
(you) lodge!
(act. pic. m. sing.) acc. سَاكِنًا
still
repose (1) (n.) سَكَنٌ

اِنْ صَلَوَاتِكَ سَكَنٌ لَهُمْ
Verily thy prayer is a repose
for them. [9:103]

tranquillity, rest (2)

وَجَعَلَ اللَّيْلَ سَكَنًا
And He appointed the night
as a rest. [6:96]

tranquillity (n.) سَكِينَةٌ

<< سَلِطٌ بِسَلْطَةِ سَلَاةٍ (س)

to be strong, hard, be sharp

وَلَوْ شَاءَ اللَّهُ لَسَلَطْنَاهُ عَلَيْكُمْ

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.)

سُلْطَانٌ

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]

(سُلْطَانٍ + ي + هُ) سُلْطَانِيَّةٌ
my authority

(هُ is only for rhyme)

هَكَكَ عَرِيَّتِي سُلْطَانِيَّةً

There hath perished from me my authority. [69:29]

س ل ف ★

(perf. 3 p.m. sing.) سَلَفٌ

<~is past

سَلَفٌ يَسْلَفُ سَلْفًا وَ سَلْفًا (ن)

to come to an end, pass away, to precede

سَلَخَ بَسَلَخًا سَلَخًا (ن) to strip off

(perf. 3 p.m. sing.) vii

<~slipped away (1)

سَلَخَ بَسَلَخًا vii to be slipped off

وَإِذَا السَّلَخُ الْأَشْهُرُ الْحُرُمُ

Then when the sacred months have slipped away. [9:5]

~sloughed off (2)

أَتَيْنَاهُ الْيَتِيمَ فَاكْسَعَهُ وَمَهَا

We gave him Our signs but he sloughed them off.

[7:175]

★ ★ ★ ★

سَلْسَبِيلٌ (n.) fountain (namely)
Salsabil)

س ل س ل س

سَلْسَبِيلَةٌ (n.) a chain

السَّلَائِلُ / سَلَائِلٌ (n. p. b.) chains, manacles

س ل ط ★

(perf. 3 p.m. sing.) ii سَلَطَ

<~gave SS mastery or power

سَلَطَ ii سَلَطًا to make 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.*)

< ~ threaded (1)

سَلَكَ

سَلَكَ سَلَكًا وَ سَلَوَا (ن)

to travel on a road, to thread
a pathway, to make a
way

وَسَلَكَ لَكُمْ فِيهَا سَبِيلًا

And he threaded for you
roads therein. (*i.e.*, opened
in the earth pathways).

[20:53]

< ~ caused to enter (2)

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً 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]

فَلَا تَمَنَّكَ

His is that which is past.

[2:275]

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

< ~ sent before,
did previously

أَسْلَفَ *iv* إِسْلَافًا

to do *SS* or give *SS*
in advance

فَمَّا لِكُ تَبْلُؤًا لِكُلِّ نَفْسٍ مِمَّا أَسْلَفَتْ

Therein every soul shall prove
that which it sent before.

[10:30]

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

you sent in advance or
you did previously

أَسْلَفْتُمْ

previously (*v.n.*) *acc.*

سَلَفًا

فَجَعَلْنَاهُمْ سَلَفًا

And We made them a thing
past.

[43:56]

س ل ق ★

(*perf. 3 p.m. plu.*) سَلَقُوا

< they flayed

سَلَقُوا سَلَقًا سَلَقًا (ن) *LL*
to boil, scold (*LL*)
to hurt by words (*Mjm.*)

سَلَقُواكُمْ بِاللِّسَانِ حِدَادًا

They flay you with sharp
tongues. (*Arb.*) inveigh

تَسَلَّلَ *vi* تَسَلَّلًا <

to slip away secretly

<< سَلَّ يَسْلُ سَلًّا (ن)

to draw out slowly (*assim*)

قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَسْلُكُونَ مِنْكُمْ لِوَادًا
Surely Allah knoweth those
who slip away privately.

[24:63]

extract (*n.*) سَلَاةٌ

سَلَاةٌ مِّنْ طِينٍ

And extract of the clay.

[23:12]

سَلَاةٌ مِّنْ مَّاءٍ تَوْبِينٍ

An extract of water (base).

[32:8]

س ل م ★

(*perf. 3 p.m. sing.*) *ii* سَلَّمَ

< ~saved (1)

<< سَلَّمَ يَسْلَمُ سَلَامَةً وَ سَلَامًا (س)

to be in sound condition,
well, without a blemish

سَلَّمَ *ii* تَسْلِيمًا

(i) to give over, hand over,
to transmit

(ii) to salute, greet

(iii) to be solid, whole

أَسْلَمَ *iv* إِسْلَامًا

(i) to surrender, submit

(ii) to accept Islam as
one's religion

~led (3)

مَا سَلَكَكُمْ فِي سَقَرٍ

What led you into the scor-
ching Fire? [74:42]

(*perf. 1st. p. plu.*) سَلَكْنَا

we made a way (4)

كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ

Likewise we made way for
it into the hearts of the
culprits. [26:200]

(*imperf. 3 p.m. sing.*) يَسْلُكُ

~causes to go

وَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ

He causeth to go before
him. [72:27]

(*imperf. 1st. p. plu.*) نَسَلْنَا

we make a way

(*perate. m. sing.*) اسْلُكْ

make the way

(*perate. f. sing.*) اسْلُكِي

make the way

(*perate. m. plu.*) اسْلُكُوا

bind with a chain (5)

ثُمَّ فِي سِلْسِلَةٍ ذُرْعَاهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ

Then in a chain whereof
the length is seventy
cubits, bind him. [69:32]

س ل ل ★

(*imperf. 3 p.m. plu.*) *vi* يَسْتَلُونَ

< they slip away

فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَىٰ أَنفُسِكُمْ
تَحِيَّةً مِّنْ عِندِ 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 **مُسَلَّمَةٌ**
whole (1)

مُسَلَّمَةٌ لَّادِيَةً قَوْمًا

(The cow should be) whole
and without blemish in
her. [2:71]

delivered one (2)

وَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰ أَهْلِهِ

A blood-wit delivered to his
family. [4:92]

(perf. 1st. p. plu.) iv **أَسْلَمَ**
~submitted (1)

بِئْسَ الَّذِي اسْلَمَ وَجْهَهُ لِلَّهِ

Aye ! whosoever submitted
himself unto Allah.

[2:112]

(perf. 1st p. sing.) iv **أَسَلْتُ**
I surrendered (2)

وَلَكِنَّ اللَّهَ سَلَّمَ

But Allah saved. [8:43]

(perf. 3 p.m. plu.)

you hand over (2)

سَلَّمْتُمْ

فَلَا جُنَاحَ عَلَيْكُمْ إِذْ أَسَلْتُمُوهُنَّ مَّا آتَيْنَهُنَّ
بِالْمَعْرُوفِ

And there is no blame on
you when you hand over
that which you have given
reputably. [2:233]

(imperf. 3 p.m. plu.)

they submit (3)

يَسَلُّوْا

فَلَوْ لَا يَجِدُونَ فِي أَنفُسِهِمْ حَرَجًا مَّا قَضَيْتُمْ
وَدَلُّوْا تَسْلِيمًا

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

تَسَلُّوْا

حَتَّىٰ تَسْأَلُوا بُيُوتَهُمْ وَعَلَىٰ أَهْلِهَا

(Enter not houses other than
yours) until you have
asked the permission and
greeted the inmates.

[24:27]

(perate m. plu.)

greet (1)

سَلُّوْا

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 **السِّلْمُ** 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 إِلَى السِّلْمِ فَاجْتَمِعْ لَهُمَا
And if they incline unto
peace, then thou may
incline thereunto. [8:61]

submission (3) (n)

الَّذِينَ تَتَوَكَّلُ عَلَيْهِمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ
فَأَلْعَنُوا السَّلَامَ

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

السِّلْمُ

فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ
Say, I have surrendered my-
self unto Allah. [3:20]

(perf. 3 p.m. dual.) iv
the twain submitted

(perf. 3 p.m. plu.) iv
they accepted Islam

(perf. 2 p.m. plu.) iv
you accepted Islam

أَسْلَمَا

أَسْلَمُوا

أَسْلَمْتُمْ

وَقُلْ لِلَّذِينَ آمَنُوا وَاللَّذِينَ هُمْ
وَأَسْلَمْتُمْ
فَإِنْ أَسْكِنُوا فَتْحًا هَدَىٰ

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

السِّلْمُ

السِّلْمُ

وَلَكِنْ قُولُوا أَسْلَمْنَا
But you say we have sub-
mitted. [49:14]

(imperf. 3 p.m. sing.)
submits

(imperf. 1st p. sing.) acc.
that I submit

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

(imperf. 2 p.m. plu.)
you submit

(el. 1st p. plu.)
that we may submit

يَسْلِمُ

أَسْلِمُ

يَسْلِمُونَ

تَسْلِمُونَ

لِنَسْلِمَ

by the holy Prophet Mohammad (P. B. H). It has been the religion of all prophets in all climes, other (so-called religions) being so many deviation from it. No religion is acceptable with God save Islam, which consists in acknowledging the unity and soleness of God and embracing the code which Mohammad (P. B. H.) had brought. Literally, and in practice, it is 'self-surrender', 'submission', 'absolute surrender' to the Divine 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 مُسْلِمَيْنِ

صَرَبَ اللهُ مَثَلًا نَجَّالَيْنِ وَمَثَلًا لِمُتَشَكِّكُونَ

وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِينَ مَثَلًا

Allah profoundeth a similitude: a man having several partners quarrelling and a man wholly belonging to one man. Are the two equal in likeness? [39:29]

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

سَالِمُونَ

who are in full possession of the power of judgement and will

وَقَدْ كَانُوا يَدْعُونَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ

They had been called upon to prostrate themselves while yet they were whole.

[68:43]

peace, greeting (n) السَّلَامُ، سَلَامٌ

(*act. 2 pic. m. sing.*)

سَلِيمٌ

whole, free from all taint of vice

stairway (n) *acc.*

سَلْمٌ / سَلْمًا

surrender (1) (*v.n.*)

الإِسْلَامُ

قُلْ لَأَسْأَلَنَّكُمْ إِسْلَامًا

Say thou: deem not your surrender a favour unto me. [49:17]

Islam (2)

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

Verily the religion with Allah is Islam. [3:19]

(Islam is the technical name of the creed preached

(Ap-der. m. plu.) x مُسْتَسْلِمُونَ
submissive

بَلْ هُوَ الْيَوْمَ مُسْتَسْلِمُونَ
Nay ! on that day they will
be entirely submissive.
[37:26]

س ل و ★

السَّلْوَى (n) the quails

(سَلْوَى is a noun derived
from سَلْوَان (v.n.): conso-
lation, comfort, also a kind
of bird. According to
Ibn Abbas a symbol of
flesh or meat which is
given as provision.—Rgh.)

س م د ★

(act. pic. m. plu.) سَائِدُونَ

< those who behave proudly
سَمَدٌ يَسْمُدُ سَمُودًا (ن)
to hold up one's head in
pride

س م ر ★

(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
وَتَسْلِيمًا

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	

مُسْتَكْبِرِينَ بِهِ سَائِرًا تَهْجُرُونَ
Stiff-necked, discoursing there-
of by night reviling.

[23:67]

(the word سَائِرًا has occu-
red here in the verse as
حَالٍ i.e., in the state of
doing so).

Samiri (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) **السَّمْعُ / سَمِعَ**
ear, hearing

acc. **السَّمْعِ** , **سَمِعًا** nom. **السَّمْعِ**

(act. 2 pic. m. sing.)
one who listens

(and also one of the Excellent Names of Allah meaning 'The Hearer')

listeners (ints. plu.) **سَمَاعُونَ**

(sing.) **سَمَاعٌ** <

★ س م ك

height (n) **سَمَكٌ**

★ س م م

the eye of needle (n) **سَمِّ**

حتى يبلغ الجمل في سمِّ الإيطة
Until a camel passeth
through the eye of a needle.
[7:40]

scorching wind, (n.) **السَّمُومُ** , **سَمُومٌ**
scorch

★ س م ن

(imperf. 3 p.m. sing.) **يُسْمِنُ**
~nourishes

(imperf. 3 p.m. sing.) **يُسْمِعُ** iv
~makes to hear

juss. **تُسْمِعْ / تَسْمِعْ**
(imperf. 3 p.m. sing.)
thou make hear

you make not hear **إِنْ تُسْمِعْ**

(pis. pic. m. sing.) **يُسْمِعُ** iv
one being made to hear

وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَأَنسَمِعُ نَورَسْمِعُ
They say : We hear and
we disobey and hear thou
without being made to
obey. [4:46]

(perf. 3 p.m. sing.) **اَسْمَعُ** viii
< ~heard

as RF **اَسْمَعُ اَسْمَاعًا**

(perf. 3 p.m. plu.) **اَسْمَعُوا** 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.) **اَسْمِعْ** viii
(thou) listen ! hear !

(perate. m. plu.) **اَسْمِعُوا** viii
(you) listen ! hear !

(Ap-der. m. sing.) **مُسْمِعٌ** viii,
listener

(ap-der. > m. plu.) **مُسْمِعُونَ**
listeners

(perate. m. plu.) ii سَمَوَاتٍ
(you) name !

(you) name them سَمَوْهُمْ
< heaven (n.) السَّمَاءُ، سَمَاءٌ

litt. : the higher or highest,
upper or uppermost part
of anything (LL). Essen-
tially it is the upper part
of the universe in contra-
distinction to the earth.

heavens (n.p.) السَّمَاوَاتُ، سَمَاوَاتٌ

the name (n.) الإِسْمُ، إِسْمٌ

the names (n.p.b.) الأَسْمَاءُ، أَسْمَاءٌ

(act. pic. m. sing.) acc. سَمِيًّا
name-sake (1)

لَمْ نَجْعَلْ لَهُ مِثْلًا

We have not aforetime made
his name-sake. [19:7]

compeer (2)

هَلْ تَعْلَمُ لَهُ سَمِيًّا

Knowest thou (any as) his
compeer. [19:65]

giving a name (v.n.) ii تَسْمِيَةً

لَيَسْمُونَ الْمَلَائِكَةَ تَسْمِيَةَ الْأُنثَى

They name the angels the
name of females. [53:27]

(pis. pic. m. sing.) ii مَسْمُومٌ
named one, fixed

لَا تَنْصُرُونَ وَلَا يُغْنِي عَنْكُمْ جُحُودٌ

Which shall neither nourish
not 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, sub-
lime, rise high

to give name تَسْمِيَةً ii تَسَمَّى
to, to name

مِلَّةَ أَبِيكَ إِبْرَاهِيمَ هُوَ سَمُورًا الْمُسْلِمِينَ
The faith of your father
Ibrahim, he hath named
you Muslim. [22:78]

(perf. 1st. p. sing.) ii سَمَيْتُ
I named

(perf. 2 p.m. plu.) ii سَمَيْتُمْ
you have named

(imperf. 3 p.m. plu.) ii يَسْمُونَ
they name

(pp. 3 p.f. sing.) ii مَسْمُومٌ
~is named, (called)

Note : 'Tasnim' is generally taken to be a proper noun but according to Zajjaz (grammarian) it is a water coming upon them from above.' (LL)

★ س ن ن

tooth (n.) السن

وَالَّذِينَ بِالْحَسَنِ

And a tooth for a tooth.

[5:45]

dispensation (n.) سِنَّةٌ

مَضَتْ سُنَّتُ الْأَوَّلِينَ

Then already gone forth is the dispensation of the ancients.

[8:38]

dispensations (n.p.) سُنَنٌ

وَيَهْدِيكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ

And He guides you unto dispensations of those before you.

[4:26]

(pis. pic. m. sing.) مَسْنُونٌ
< moulded

مَسَّنَ يَسْنُ 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]

إِذَا تَدَايَعْتُمْ بِالَّذِينَ إِلَىٰ أَجَلٍ مُّسَمًّى

When ye deal with another in lending for a fixed term.

[2:282]

س ن ب ل

a corn-ear (n.) سُنْبَلَةٌ

(n.p.) سُنَابِلٌ، سُنْبَلَاتٌ
< corn-ears

(sing.) سُنْبَلَةٌ

★ س ن د

(pis. pic. f. sing.) ii مُسْنَدَةٌ
< propped up

to support سَنَدًا تَسْنِدًا

firmly, set up stays or props against a wall

<< سَنَدٌ يَسْنُدُ

سُودًا، تَسَانَدًا وَاسْتَنَدًا

to lean upon, stay oneself upon, reply upon, confide in

س ن د س

satin (Jid.) (n.) سُنْدُسٌ
finest silk (Pic.)

★ س ن م

Tasnim (prop. n.) تَسْنِيمٌ

س ه ل ★

سهولٌ <plain lands (np.)
(sing.) سهولٌ

س ه م ★

سَاهَمَ (perf. 3 p.m. sing.) iii
<~joined the lots, cast the lots,

سَاهَمَ يَسَاهِمُ مَسَاهِمَةً
to cast lots

س ه و ★

سَاهَوْنَ (act. pic. m. plu.)
<those who are unmindful

سَاهَا يَسْهُو سَهْوًا وَسَهْوًا (ن)
to overlook, neglect, be heedless, unmindful

س و ع ★

سَاءَ (perf. 3 p.m. sing.) h.v.
<~was evil

سَاءَ يَسُوُّ 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 يَتَسَنَّهْ juss.
(imperf. 3 p.m. sing.) v,
<~has not rotten

سَنِهَ يَسْنُهُ سَنَاهًا (س) وَ تَسَنَّهَ v
to be advanced in age,
change colour, taste and smell

س ن و ★

سَنَا <flash, brightness, (n)
light, gleaming

سَنَا يَسْنُو سَنَاوًا (ن)
to blaze (fire, lightning)

يَكَادُ سَنَاوُهُ يَنْزِلُ 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 السَّوِّءِ

evil thought ظَنُّ السَّوِّءِ

evil (n) السَّوِّءُ، سَوْءٌ

وَمَا مَسَّنِي السَّوِّءُ

And evil would not have touched me. [7:188]

vicious (n) سَيِّئاً

(opp. صَالِحاً 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 (elative) أَسْوَأُ

evil (elative f.) السَّوْأَى

(Note : The word السَّوْأَى

is elative (f.) of أَسْوَأُ)

corpse (1) (n) سَوْءَةٌ

كَيْفَ يُؤَارَى سَوْءَةَ أَخِيهِ

How he may cover the corpse of his brother. [5:31]

the external (2) (np.) سَوْمَاتٌ

portion of the organs of generation of both sexes

لِيُنْبِذِي لِهَمَامَاؤُرِي عَنهُمَا مِنْ سَوَاتِمَاهُمَا

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. لِيَسُوْزَا
that they may disgrace

(imperf. 3 p.f. sing.) juss. تَسُوْزُوْا
~may annoy

إِنْ يُبْدَلْ لَكُمْ تَسُوْزُوْا

If it is disclosed to you, may annoy you. [5:101]

(pp. 3 p.m. sing.) سَيِّئٌ

~was distressed

(pp. 3 p.f. sing.) سَيِّئَتْ

litt. ~would be/were distressed

meta. ~would be/ were grieved, sad

(perf. 3 p.m. sing.) iv آسَاءَ
worked evil, committed evil

(perf. 3 p.m. plu.) iv آسَاوُوا
they worked evil, committed evil

(perf. 2 p.f. plu.) iv آسَأْتُمْ
you worked or committed evil

Note : آسَاءَ (trilateral) is in-

transitive while (iv) آسَاءَ
is transitive.

(Ap-der. m. sing.) iv الْمُسِيْبُ
evil-doer

wicked, evil (n) السَّوِّءُ، سَوْءٌ

مَا كَانَ أَبُوكَ إِسْرَاسُوْهُ

Thy father was not a man of evil. [19:28]

evil turn دَائِرَةُ السَّوِّءِ

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ

On a day whereon faces become whitened and faces become blackened. [3:106]

black (n) **الْأَسْوَدُ**

< black ones (n. p.) **سَوْدٌ**

(sing.) **مُسْوَدًا**

(ap-der. ix, > m. sing.) acc. **أَسْوَدٌ**
blackened, darkened one

(ap-der. > ix, f. sing.) acc. **مُسْوَدَةٌ**
blackened one (f.),
darkened one

(act. 2 pic. m. sing.) acc. **سَيِّدًا**
< a leader (1)

سَادَ يَسُودُ سَيَادَةً وَ سُوْدَدًا (ن)
to be head, leader, master
or a chief

سَيِّدًا وَ حَصْرًا وَ نَبِيًّا مِنَ الظَّالِمِينَ
A leader and a chaste (one)
and a Prophet righteous.
[3:39]

master (2)

وَالْقِيَامَتِ سَيِّدَهَا لَكِنَّا الْبَابُ

And the twain met her master
at the door. [12:25]

< chiefs (3) (n. p.) **سَادَةٌ**

(sing.) **سَيِّدٌ**

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا
And they said ! O our Lord,
varily, we obeyed our
chiefs. [33:67]

★ ★ ★ ★

Saiba (prop. n.) **سَابِئَةٌ**

(i.e. a camel, turned loose as a consecrated animal, to be fed and exempted from common services. 'Saiba' signifies merely a camel turned loose, her being so turned out was generally in fulfilment of a vow—'Palmer').

★ س و ح

court (n.) **سَاحَةٌ**

فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ 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 **أَسْوَدْتُ**
~ became blackened

< **أَسْوَدٌ** ix **أَسْوَادًا**

>> **سَوَدَ يَسْوَدُ سَوَادًا (س)**
to become black

(imperf. 3 p. f. sing.) ix **تَسْوَدُ**
become blackened

س و ط ★

scourge (*Jid.*) (n.) سَوَطٌ
a portion (LL)

(سَوَطٌ signifies primarily the mixing of a thing with another (*Rgh.*), then it comes to signify 'a whip'. But in the verse 89:13

قَصَبَتْ عَلَيْهِمْ رَبُّكَ سَوَاطِدَ
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 لِيَوْمًا غَيْرَ سَاعَةٍ

They tarried not but an hour.
[30:55]

the Day of (2) (n.) السَّاعَةُ
Resurrection

حَتَّىٰ إِذَا جَاءَهُمُ السَّاعَةُ بَغْتَةً

Until when the hour (the Resurrection) came unto them on a sudden. [6:31]

Note : سَاعَةٌ means a part of time within a day or night (*Mjm.*), when a definite article is attached it signifies the Resurrection.

س و ر ★

(*perf.* 3 p.m. plu.) v تَسَوَّرُوا
< they climbed

to scale a wall تَسَوَّرَ ۖ تَسَوَّرُوا

إِذْ تَسَوَّرُوا الْمِحْرَابَ

When they made an entry into the private chamber by climbing the wall.

[38:21]

a high wall (n.) سُوْرٌ

فَصُرِّبَتْ بَيْنَهُمْ سُورٌ لَهُ بَابٌ

Then a wall, with a door in it, will be raised between them.

[57:13]

< bracelets (n.p.) أَسْوِرَةٌ

(*sing.*) سِوَارَةٌ

bracelets (*acc.*) أَسْوَارٌ

a chapter from the (n.) سُورَةٌ
holy Quran

(Not used for chapters other than that of the Quran. According to some commentators سُورَةٌ means a part of Quran consisting of at least three verses.)

(*Mjm.*)

< chapters of the (n.p.) سُورَاتٌ
Holy Quran

(*sing.*) سُورَةٌ

(*pip. 3 p.m. plu.*) بِسَاقُونَ
they are driven or led

(*act. pic. m. sing.*) سَاقٍ
a driver

shank (n) سَاقٌ

يَوْمَ يُكْشَفُ عَنْ سَاقٍ

(Remember) the day whereon
the shank will be bared.
[68:42]

(the expression 'uncovering
the shank' in Arabic has,
besides its literal sense, a
certain meaning that is
indicative of a grievous
and terrible calamity.
Thus it is said "we have
uncovered its shank" when
it is meant to express the
fury and rage of battle.
And one says of a man
when difficulty or calamity

befalls him ; كَشَفَ عَنْ سَاقِهِ
meaning, 'he prepared him-
self for difficulty'—LL).

وَالسَّعْبُ السَّائِي بِالسَّاقِ

And one shank is entangled
with the (other) shank *i.e.*,
(in extreme agony, as it is
with dying persons).
[75:29]

وَكَشَفَتْ عَنْ سَاقَيْهَا

And she bared her shanks.
(here the word denotes the
original and literal mean-
ing). [27:44]

★ ★ ★ ★

'Suwa' (*prop. n.*) سُوَاعًا
(a goddess of Hudhail tribe)

★ س و غ

(*imperf. 3 p.m. sing.*) يَسْوَعُ
~swallows

swallow < أَسَاعَ

<< سَاعَ يَسْوَعُ سُوَاعًا (ن)
to be easy and agreeable, to
swallow, to make easy to

He well nigh swallowes it
not. [14:17]

سَاطِعٌ *nom.* سَاطِعًا *assim.*

(*act. pic. m. sing.*)
easy and pleasant to
swallow

★ س و ق

(*perf. 1st p. plu.*) سَقْنَا
<we drove

سَاقَ بِسَوْقٍ سَوْقًا (ن)
to drive an animal or
cloud by wind

(*imperf. 1st p. plu.*) نَسْوِقُ
we will drive

(*pp. 3 p.m. sing.*) سَبِقَ
~will be driven, was driven

(*imperf. 3 p.m. plu.*) **يُسْمُونَ**
they force (they were forcing or imposing evil)

(*imperf. 2 p.m. plu.*) *iv* **تَيْسُمُونَ**
you pasture

iv **أَسَامَ بِسِيمٍ إِسَامَةً**
to pasture

marks (*n*) **سِيَابًا**

بِيَمَانِهِمْ فِي رُجُومِهِمْ مِنْ أَعْرَاسِ السَّجُودِ
Mark of them is on their faces from the effect of the prostration. [48:29]

(*Ap-der. m.plu.*) *ii* **مُسَوِّمِينَ**
marked ones

to mark SS **سَوَّمَ تَسْوِيمًا**
with SS, to be distinguished

(*in the Quran*) **مُسَوِّمِينَ** may mean either marked by the colour or the like of their horses and so distinguished from others—LL

(*pis. pic. f. sing.*) *ii* **المُسَوِّمَةُ، مَسَوِّمَةٌ**
marked

س و ی ★

(*perf. 3 p.m. sing.*) *ii* **سَوَّى**
<~formed (1)
(with just proportion)

ii **سَوَّى تَسْوِيَةً**
(1) to form with just proportion

< legs (1) (*n. p.*) **السُّوْقُ**

(*sing.*) **سَاقٌ**

فَطَفِقَ مَسْحًا بِالسُّوْقِ وَالْأَعْنَاقِ

And he set about slashing their legs and necks. [38:33]

< stems (of a tree) (2)

(*sing.*) **سَاقٌ**

فَاسْتَوَى عَلَى سُوْقِهِ

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.*) **يَسُومُ**
<~perpetrates, imposes

سَامَ يَسُومُ سَوْمًا (ن)

(i) to bring evil upon, to force

(ii) to pasture at large

(*pip. 3 p. f. sing.*) ii **سَوَّى**
~is levelled

وَسَوَّى بِهِمُ الْأَرْضَ
Were the earth levelled with
them. [4:42]

(*perf. 3 p.m. sing.*) iii **سَاوَى**
~equalized

حَتَّى إِذَا سَاوَى بَيْنَ الصَّدَائِنِ
At length, he had levelled up
between two mountain
sides. (or when evened up,
i.e., filled the intervening
space). [18:96]

(*intes.*) **عَلَى** (1) viii **اسْتَوَى**
(*perf. 3 p.m. sing.*)
~established himself

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى
The Compassionate on the
throne is established.
[20:5]

~turned to (2) : **إِلَى** -

فَوَسَّوْا إِلَى السَّمَاءِ
Then He turned to the hea-
ven. [2:29]

(or He directed himself to the
heaven **اسْتَوَى 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

وَحَلَقَ قَسْوَى
And then He created (him)
and formed (him). [75:38]
~completed (2)

فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ
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.*) ii **نَسَوَّى**
we make equal (1)

إِذْ نَسَوَّيْكُمْ رَبِّتِ الْعَالَمِينَ
When we made you equal
with the Lord of worlds.
[26:98]

we make complete (2)

بَلَى قَدِيرِينَ عَلَىٰ أَنْ نَسَوَّى بَنَانَهُ
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.*)
تَسْتَوُوا
that you may mount firmly

open, central (n.) سَوَى

مَكَائِسَوَى

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 بِرَأْدِي رَبِّهِمْ عَلَىٰ 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)

أُولَٰئِكَ سَرُّوْا سَوَاءً وَأَصْلٌ عَنِ 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 وَاسْتَوَىٰ

And when he attained his
full strength and became
firm. [28:14]

~stood firm (4)

فَاسْتَوَىٰ عَلَىٰ سُوْقِهِ

Then stood firmly on its
stems. [48:29]

ذُو مِرَّةٍ فَاسْتَوَىٰ

One strong in make, then he
stood firm. [53:6]

(*perf. 3 p. f. sing.*) viii اسْتَوَتْ

~rested

وَاسْتَوَتْ عَلَىٰ 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 بَيْبِلٌ مَسِيلًا وَ مَسِيلَانًا

to flow ! وَ مَسِيلًا (ض)

run (water), to be liquid

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ

He sendeth down water from the heaven, so that the valleys flow. [13:17]

(perf. 1st. p. plu.) iv, w.v. أَسَلْنَا
we made to flow

وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ

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 Seeneena 95:2)

midst (4)

فَأَطَاعَ قَرَأَهُ 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 الْكَلِمَةُ النَّاسُ ثَلَاثَ لَيَالٍ سَوِيًّا

He said thy sign is that thou shalt not speak unto mankind for three nights (while) sound. i. e., he was physically quite fit and not affected by any disease of the tongue (JK.) [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

make, form, state (n.) سَيْرَةٌ

سَنُودًا هَلْبِيرَتَهَا الْأُولَى

We shall restore it to its former state. [20:21]

caravan (n.) مَبَارَاةٌ، مَبَارَاةٌ

كتاب الشين

ش أ ن ★

(n.) gen. شَأْنٌ nom. شَأْنٌ

<state, affair, business, concern,

ش ب ه ★

(pp. 3 p.m. sing.) ii شَبَّهَ

<~made dubious, resembling

ii شَبَّهَ بِشَيْءٍ تَشْبِيْهًا

to assimilate, to make similar

وَلَكِنْ شَبَّهَتْ 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) المَشَامَةُ
calamity شَوْمٌ

opp. شَوْمٌ good luck

leftside as a مَشَمَّةٌ <

symbol of calamity

opp. rightside as a

symbol of good future

وَأَصْحَابُ الشَّمَاةِ مَا أَصْحَابُ الشِّمَّةِ

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 يَشْتُ شَتًّا وَ شَتَاتًا وَ شَتِينًا (ن)
to be scattered,
dispersed

فَأَخْرَجْنَا بِهَا شَتَاتًا مِّنْ تَبَاتِ شَتَّى
We have brought forth various kinds of plants.
[20:53]

divided (2)

تَخَبَّرْتَهُمْ جَمِيعًا وَقُلُوبُهُمْ 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. أَشْتَاتًا

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا
No fault is there upon you
whether you eat together
or separately. [24:61]

sundry and (2)
scattered

يَوْمَئِذٍ يَصُدُّ النَّاسُ أَشْتَاتًا
On that day men will come
forth in sundry and scat-
tered groups. [99:6]

ش ت و ★

الْقِتَاءُ the winter (n.)

the words مُشَبَّهٌ لَّهُمْ 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)

تَشَابَهَ
(perf. 3 p.m. sing.) vi
~became dubious, alike

تَشَابَهَتْ
(perf. 3 p.f. sing.) vi
became consimilar, alike

مُتَشَابِهًا
gen. مُتَشَابِهٍ acc.
(Ap-der. vi, m. sing.)
consimilar

مُتَشَابِهَاتٌ
(Ap-der > vi f. plu.)
consimilar

وَتِلْكَ آيَاتُ الْكِتَابِ الَّتِي كُتِبَتْ عَلَيْكَ وَأَنْتَ مُشْتَبِهَةٌ
Where in some verses are
firmly constructed—they
are the mother of the book,
and others consimilar. (i.e.,
open to various interpre-
tations ; those verses whose
drift is not clear, owing
either to their being too
general or to their seem-
ing opposition to some
clear text. (Jid.) [3:7]

مُتَشَابِهًا
(Ap-dr. > viii, m. sing.) acc.
like each other

ش ت ت ★

شَتَّى < various (1) (adj.)

شَحَنَ بِشَحْنٍ شَحْنًا (ف)

to fill, to load

★ ش خ ص

(imperf. 3 p. f. sing.) شَخَّصَ

~starring

تَخَصَّ بِشَخْصٍ شَخْصًا (ف)

to be elevated, to fix the eye upon

(act. pic. f. sing.) شَاخِصَةً

starring

★ ش د د

(perf. 1st. p. plu.) شَدَدْنَا

we made strong (1)

< شَدَّ بِشَدٍّ شَدًّا (ن)

to strap, bind, to strengthen,

وَشَدَدْنَا مَلِكَهُ وَأَتَيْنَاهُ الْحِكْمَةَ وَفَصَّلَ
الْخِطَابِWe made his dominion strong
and gave him wisdom and
decisive speech. [38:20]

we made firm (2)

نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ

It is We who created them
and made firm their make.

[76:28]

(imperf. 1st. p. plu.) نَشُدُّ

we shall strengthen SS

(perate. m. sing.) أَشَدُّ

strengthen ! (1)

★ ش ج ر

(perf. 3 p. m. sing.) شَجَرَ

~is disputed about

< شَجَرَ بِشَجْرٍ شَجُورًا (ن) - بَيْنَ

to be disputed about,
between

حَتَّىٰ يَكُونَ لَكُمْ قِضَابٌ مُّبِينٌ

Until they make thee a judge
of what is disputed between
them. [4:65]

acc. شَجْرَةٌ nom. الشَّجَرَةُ

tree (n.) gen.

trces 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, شَحٌّ، شَحٌّ
covetousness, greed

★ ش ح م

(sing.) شَحْمٌ < fats (n.p.b.) شَحْمٌ

★ ش ح ن

(pact. pic. m. sing.) الشَّحُونُ
< laden

mighty (3)

كَانَهُ شَدِيدَ الْقُوَى

One mighty in power has
taught him. [53:5]

stern (4)

فَحَسَبْنَا حِسَابًا شَدِيدًا

Wherefore We reckoned with
them a stern reckoning.
[65:8]

great (5)

وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ

And We sent down iron
wherein is great violence.
[57:25]

vehement (6)

وَأِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ

And verily in the love of
wealth he is vehement.
[100:8]

شَدَادٌ *nom.* شَدَادًا *acc.*

(*act. 2 pic. m. p.b.*)
hard ones (1)

فَتُرَى آتِي تَبَعِي ذَلِكَ سَبْعَ شَدَادٍ

Then thereafter will come
seven hard years. [12:48]

strong (2)

وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شَدَادًا

And We have built over you
seven strong heavens.
[78:12]

أَشْدُدْ بِهِ أَزْرَعِي

Strengthen my back by him.
[20:31]

harden (2)

وَأَشْدُدْ عَلَى قُلُوبِهِمْ

And harden their hearts.
[10:88]

(*perate. m. plu.*) شُدُّوا
tie fast ! (3)

حَتَّىٰ إِذَا أَغْمَسْتُهُمْ فِيهِمْ فَشُدُّوا الْوَتَاقي

Untill when you have routed
them up tie fast the bonds.
[47:4]

(*perf. 3 p.f. sing.*) *viii* اشْتَدَّتْ
~ became hard

أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي
يَوْمٍ عَاصِفٍ

Their works are like ashes
upon which the wind bloweth
hard on a stormy
day. [14:18]

(*act. 2 pic. m. sing.*) الشَّدِيدُ، شَدِيدٌ
severe (1)

فَلَانَ اللَّهُ شَدِيدُ الْعِقَابِ

Then verily Allah is severe
in chastising. [2:211]

strong (2)

وَإِنَّا لَنَسْتَأْتِي السَّمَاءَ فَنَجِدُهَا مُلَمَّتًا 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 بَطْشًا

And how many a generation have We destroyed before them who were mightier in power than they. [50:36]

sometimes it is (4) used to show excess or vehemence in any matter. A few examples are furnished below.

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

(a) Those who believe are stauncher in their love for Allah. [2:165]

تَوَلَّوْنَا زَعَنَ مِنْ كُلِّ شَيْعَةٍ أَرَادُوا أَنْ يَنْتَهِوا
الرَّحْمَنِ عِيبًا

(b) Then We shall pluck out from every sect whichever of them was most stubborn in rebellion to the Beneficent. (Pic.) [19:69]

.....of them was the most hardened in disdain of the All-Merciful. (Arb.)

إِنَّ تَأْيِثَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا

(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 مُنَاطِتُونَ

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 عَدَاوَةً عَلَى الْكَافِرِينَ وَأَرْحَمًا بِبَيْنِهِمْ

And those who are with him are stern against infidels and merciful among themselves. (Jid.) firm of hearts against the disbelievers. (M.A.) [48:29]

most severe (1) (elative)

أَشَدُّ

وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى

And surely the torment of the hereafter is most severe and most lasting.

[20:127]

stronger (2)

فَأَسْتَفْهِمُ أَمْ هُمْ أَشَدُّ خَلْقًا أَمْ مَنِ خَلَقْنَا

Ask them thou, are they stronger in structure or those others whom We have created. [37:11]

mightier (3)

وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ

- (a) And they were made to drink the calf in their hearts for their unbelief. (Arb.).
- (b) And they were made to imbibe (the love of) calf in their hearts (M. A.).
- (c) And (the worship of) the calf was made to sink into their hearts (Pic.).
- (b) And into their hearts the calf was made to sink because of their infidelity. (Jid.) [2:93]

شَارِبُونَ *nom.* الشَّارِبِينَ *gen.*

(act. pic. m. plu.)

drinkers

مَشْرَبٌ *acc.* (n. p. t.)

drinking place

مَشَارِبٌ *v.n. mim. p.b.*

drinks

شُرْبٌ *acc.* (v.n.)

drinking

شُرْبٌ *v.n.*

drinking

الشَّرَابِ، شَرَابٌ *nom.*

شَرَابًا *acc.* شَرَابٍ *gen.* (n.)
drink

ش ر ح ★

شَرَّحَ *perf. 3 p.m. sing.*

~expanded

لَا أَنْشُرُ أَشَدَّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ

- (d) Surely ye are more awful in their breasts than Allah. [59:13]

أَشَدُّ *maturity (n.)*

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا

- And when he attained his maturity, We gave him wisdom and knowledge.

[12:22]

ش ر ب ★

شَرِبَ *perf. 3 p.m. sing.*

~drank

شَرِبَ بِشْرَبٍ شُرْبًا وَ مَشْرَبًا (س)

to drink, swallow, sunk in, absorb

شَرَبُوا *perf. 3 p.m. plu.*

they drank

يَشْرَبُ *imperf. 3 p.m. sing.*

~will drink

يَشْرَبُونَ *imperf. 3 p.m. plu.*

they will drink

تَشْرَبُ *imperf. 2 p.m. plu.*

you drink

اشْرَبُوا *perate m. plu.*

(you) drink !

أُشْرِبُوا *pip. 3 p.m. plu. iv*

lit. they were made to drink

ش ر ر ★

القَر، شَرًّا *nom.* شَرًّا *acc.* (n.)
evil (1)

وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ

And Allah were to hasten
for them the evil. (M.A.)
[10:11]

bad (2) (*adj.*)

وَعَسَى أَنْ تَمْسُقُوا شَيْئًا وَهِيَ كَرَاهَةٌ

And belike ye desire a thing
whereas it is bad for you.
[2:216]

worse, worst (3) (*elative*)

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرِّ مِنْ ذَلِكَ شُرُوبًا عِنْدَ اللَّهِ

Say thou! shall I declare
unto you something worse
as a way with Allah
than that? [5:60]

أُولَئِكَ شَرٌّ مَكَانًا

Those are worst in abode.
[5:60]

caution. It is notable that

شَرًّا is an exceptional form
of elative adjective while
the measure for elative in
Arabic is أَفْضَلُ

wicked, evil, (*n.p.b.*) الأَشْرَارُ
vicious ones

sparks (*n.*) *gen.* شَرَّيرٍ

< شَرَّحَ بِشَرِّحٍ شَرِّحًا (ف)

to uncover, spread out,
made open

وَلَكِنْ مَنْ شَرَّحَ بِالْكَفْرِ صَدْرًا فَعَلَيْهِمْ
غَضَبُ رَبِّهِ

But whosoever expandeth his
breast to infidelity, upon
them shall be wrath from
Allah. [16:106]

(*imperf. 3 p.m. sing.*) *juss.* شَرَّحَ
~ expands, makes open

(*imperf. 1st. p. plu.*) *juss.* نَشْرَحْ
we expand SS, make open

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

Have We not expanded for
thee thy breast, [94:1]

(*parate. m. sing.*) اشْرَحْ
expand! open!

ش ر د ★

شَرَّدَ (*parate. ii, m. sing.*)
scatter! disperse!

< شَرَّدَ تَفْرِيدًا
to disperse

<< شَرَّدَ بِشَرِّدٍ شَرُّودًا وَ شَرَّادًا (ن)
to flee, escape, depart

ش ر ذ م

شَرِّذَمَةٌ
a small band (*n.*)

<< فَرَعَ شُرُوعًا (ف)

to raise, to appear, to begin

إِذْ كَانَتْ مِنْهُمْ أَيُّهَا النَّاسُ يَوْمَ سَبْتِهِمْ شُرَوعًا

When their fish came openly
on their Sabt. (Jid.)

[7:163]

(act. 2 pic. f. sing.) شَرِيعَةً
law (divine)Note : الشَّرِيعَةُ is not only a
'law or ordinance' but also
a religion, or a way of be-
lief and practice in respect
of religion. (jid. > LL)<law (divine) (n.) شِرْعَةٌ
litt. custom, way

★ ش ر ق

(perf. 3 p. f. sing.) أَشْرَقَتْ
~beamed, gleamed, shone

< أَشْرَقَ بِشُرُقٍ إِشْرَاقًا

to rise, shine, light up

(ap-der. m. plu.) iv مُشْرِقِينَ

فَأَخَذَتْهُمُ 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 orients'. A
good equivalent idiom in

★ ش ر ط

أَشْرَاطٌ < tokens (n.p.b.) شُرُوطٌ

token, sign

Note : the above mentioned

word أَشْرَاطٌ is the plural
form of شَرَطٌ (with Fatha
on the second redical), notof شَرَطٌ (with Sukun on
it). That is why that theformer شَرَطٌ means sign
and is transformed to the

plural as أَشْرَاطٌ and the

latter شَرَطٌ means condi-
tion and is transformed
to plural as شُرُوطٌ

★ ش ر ع

(perf. 3 p.m. sing.) شَرَعَ
~instituted, ordained< شَرَعَ يَشْرَعُ شُرْعًا (ف)
to prescribe or institute a law(perf. 3 p.m. plu.) شَرَعُوا
they instituted, prescribed(act. pic. f. plu.) acc. شُرْعًا
<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 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 بُعْدَ
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 : الْمَشَارِقُ is plural of الْمَشْرِيقُ

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 أَقْسَمُ رَبِّ الْمَشْرِيقِ وَالْمَغْرِبِ
I swear by the Lord of the
east and the west.

[70:40]

sunrise (v.n. > iv) الْإِشْرَاقُ

eastward, (n. r. adj.) شَرْقِيًّا
eastern

eastern, (n. r. adj.) شَرْقِيَّةٌ
of east

nom. الْمُشْرِكُونَ ، مُشْرِكُونَ
 gen. acc. الْمُشْرِكِينَ ، مُشْرِكِينَ
 (ap-der. > iv, m. plu.)
 associators (1)

إِنْ أَطَعْتُمْهُمْ إِيَّكُمْ تُشْرِكُونَ

And if you obey them you shall become associators indeed. [6:121]

infidels, idolaters (2)

وَإِذَا اسْتَلَخَ الْأَشْهُرَ الْحُرُمَ فَاتُّوا 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.) الْمُشْرِكُونَ
 sharers

associating (1) (n.) الشِّرْكُ ، يَشْرِكُ

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

Verily associating is a tremendous wrong. [31:13]

(imperf. 2 p.m. sing.) acc. iv تُشْرِكُ
 that you associate

(imperf. 2 p.m. plu.) iv تُشْرِكُونَ
 you associate, ascribe partner

(imperf. 2 p.m. plu.) acc. iv تُشْرِكُوا
 that you associate, ascribe SS as partner

(imperf. 1st. p. sing.) iv أَشْرِكُ
 I associate, ascribe as partner

(imperf. 1st. p. sing.) acc. iv أَشْرِكُ
 that I associate

(pip. 3 p. m. sing.) acc. iv يُشْرِكُ
 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 تُشْرِكُ
 associate not ! ascribe not SS to !

(perate. neg. m. plu.) iv لَا تُشْرِكُوا
 (you) associate not ! ascribe not SS to !

(act. 2 pic. m. sing.) شَرِيكَ
 an associate, a partner

(act. 2 pic. m. plu.) شُرَكَاءُ
 the associates, partners

(ap-der. > iv, m. sing.) مُشْرِكٌ
 infidel, associator

(ap-der. > iv, f. sing.) مُشْرِكَةٌ
 associator women

be translated as purchase or sale both. In the above-mentioned verse the word

يَشْرُونَ is rendered by authentic commentators both ways as it is mentioned by *Zamakhshari* and *Razi*. *Ibn Kathir* and *Jid.* have adopted the meaning of purchase.

(perf. 3 p.m. sing.) viii اشترى
 <~bought

to buy اشترى اشتراوا

(perf. 3 p. m. plu.) viii اشترؤوا
 they purchased (1)

أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلَاةَ بِالْهُدَى
 These are they who purchased error for guidance.
 [2:16]

they sold, bartered (2)

يَقْسِمَ اشْتَرَوْا لِيَا أَنفُسَهُمْ
 Evil is that for which they sell their souls.
have bartered their souls" (*Jid.*) [2:90]

(imperf. 3 p.m. sing.) viii يشترى
 ~purchases, barter

(imperf 3 p.m. plu.) vii يشترؤن
 they purchase, sell, barter

(el. 3 p.m. plu.) viii يشترؤوا
 that they may barter, purchase

partnership (2)

أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ
 أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ

Show me whatsoever they have created of the earth, or have they any partnership in the heaven? [46:4]

ش ر ي ★

(perf. 3 p.m. plu.) h.v. شروا
 <they sold SS

شراى يشترى شراوا و شرمى (ض)
 to buy or sell, to exchange

(imperf. 3 p.m. sing.) يشترى
 ~sells

(imperf. 3 p.m. plu.) يشترؤن
 (a) they sell, (b) purchase

فَلْيُحَارِبْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ
 الدُّنْيَا بِالْآخِرَةِ

(a) Let them therefore fight in the way of Allah those who have purchased the life of this world for the hereafter. (*Jid.*)

(b) Let those fight in the way of Allah who sell the life of this world for the other (i.e. hereafter). (*Pic.*) [4:74]

Note: the word الشراؤ litt. 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, الشَّيَاطِينُ (n.p.b.)
devils, rebellious ones

Note: شَيْطَانٌ if not preceded by the definite article **أَلْ** 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 ★

شُعْرَبًا (n.p.b.) acc.
nation, communities

شُعَبٍ (sing.) < شَعَبٌ
(n.p.b.) gen.
branches

شُعْبَةً (sing.) <

نَشَرْتُمْ (imperf. Ist. p. plu.)
we purchase, barter

لَا تَشْتَرُوا (perate neg. m. plu.)
barter not, purchase not

ش ط ه ★

شَاطِئًا (n.)
side (n.)

قُودِي مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ
He was called from the right side of the valley. [28:30]

شَطًّا (n.)
shoot, sprout (n.)

كَزْبَعِ أَخْرَجَ شَطْأَهُ
Like seed-produce that puts forth its sprout.
.....its shoot (Jid.)
[48:29]

ش ط ر ★

شَطْرًا (n.) acc.
towards (n.) acc.

ش ط ط ★

لَا تُشْطِطُوا (perate, neg. m. sing.)
< act not unjustly or iniquitously

شَطًّا شَطَطًا (ن)
to treat with
unjustice to go beyond due bounds

شَطَطًا (n.) acc.
enormity, abomination

where these rites and ceremonies are performed.'

poetry (n.) الشعر

<hair (n.p.b.) gen. الشعر
(sing.) الشعر

Note أشعار is the plural of

الشعر (with *Fatha* on the first radical, not of الشعر (with *Kasar* on it) because this latter one means 'poetry'.

monument (n.p.) المنبر

وَأَذِّنْ صَوْرَةَ النَّبِيِّ
عِنْدَ الْمَنَابِرِ الْمَشْرُوقَةِ

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).

اِنطَلِقُوا إِلَى ظِلِّ ذِي ثَلَاثِ شُعَبٍ

Depart unto the shadow three-branched. [77:30]

ش ع ر ★

(imperf. 3 p. m. plu.) يشعرون

they perceive

شَعَرَ يَشْعُرُ، شَعْرًا يَشْعُرُ شِعْرًا
وَشُعُورًا (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.) شعيرة >

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.*) شَفَاعَةٌ
intercessors

(*sing.*) شَفِيعٌ <
intercession (*v.n.*) الشَّفَاعَةُ

<evenness (*n.*) الشَّفِيعُ

شَفَعَ يَشْفَعُ شَفْعًا (ف)

to make double, to pair

(a number divisible by two)

Note: the commentators hold different opinions about the abovementioned word. Therefore the commentaries on the Quran should be consulted in this connection.

ش ف ق

(*perf. 2 p.m. plu.*) *iv* أَشْفَقْتُمْ
you feared,

< أَشْفَقَ إِشْفَاقًا
to be on guard against anyone, to fear and shun

(*perf. 3 p. f. plu.*) *iv* أَشْفَقْنَا
they feared

ش ع ل

(*perf. 3 p. m. sing.*) *viii* اشْتَعَلَ
~flared (*M.A.*)

iv << شَعَلَ يَشَعَلُ شَعْلًا (ف) وَ أَشَعَلَ
to light a fire *ii* وَ شَعَلَ

< اشْتَعَلَ اشْتِعَالًا
to become inflamed
litt. inflamed

ش غ ف

(*perf. 3 p. m. sing.*) شَفَعَتْ
~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.*) شَغَلَتْ
< ~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.*) iii شَاقُوا
they opposed

< شَانَ بِشَاقٍ شِقَاقًا
to become hostile to

iii بِشَاقٍ، بِشَاقٍ
(*imperf. 3 p. m. sing.*)
~ opposes

(*imperf. 2 p. m. plu.*) iii تُشَاقُونَ
you become hostile, cause
cleavage

لَتَعْلَمَنَّ اللَّهُ الَّذِينَ يُشَاقُونَكُمْ
وَيَقُولُ آيْنَ شُرَكَائِي
الَّذِينَ كُنْتُمْ تُشَاقُونَ بِهِمْ

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.*) يُشَقُّونَ
~ splits asunder, cleaves
asunder

(*imperf. 3 p. f. sing.*) v تُشَقُّ
~ 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. مُشْفِقِينَ
(*act. pic. m. plu.*)

fearful ones

twilight, (n.) الشَّفَقُ
afterglow of sunset

ش ف ه و

two lips (n. dual.) شَفَتَيْنِ

ش ف ي ★

(*imperf. 3 p.m. sing.*) يَشْفِي
< ~ heals

شَفَى بِشَفِي شِفَاءً (ض)
to cure, heal

بِشَفِي (يَشْفِي بِرَفِي)
~heals me

(*imperf. 3 p.m. sing.*) juss. يَشْفِ
~heals, relieves

healing (v.n.) شِفَاءً

brink (n.) شَفَا

ش ق ق ★

(*perf. 1st p. plu.*) شَقَقْنَا
~ clove (1)

< شَقَّ بِشَقٍّ شَقًّا (ن)
to split, cleave

(*imperf. 1st p. sing.*) أَشَقُّ - عَلِيَّ
I shall be hard (2)
upon SS

(act. 2 pic. m. sing.) شَقِيحٌ
unblessed

the wretched (relative) الْأَشْقَى، أَشْقَى
one, unfortunate

wretchedness (v.n.) شَقْوَةٌ

ش ك ر ★

(pref. 3 p.m. sing.) شَكَرَ
<~gave thanks, became grateful

شَكَرَ بِشُكْرٍ شُكْرًا 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.) اَشْكُرْ
be grateful!

(perate m. plu.) اَشْكُرُوا
(you) be grateful,
give/return thanks!

(imperf. 3 p. f. sing.) تَشْقَى
~cleaves asunder

(v.n.) acc. شَقَا
cleaving asunder

travail, distress, (n.) gen. شِقْ
difficulty

وَتَحْمِيلُ أَثْقَالِكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بَالِغِيهِ إِلَّا
بِشِقِّ الْأَنْفُسِ

And they bear your loads to a city which ye could not reach except with travail (distress to) your souls. [16:7]

a distance hard (n.) شِقَّةٌ
to reach

لَكِنَّ بَعْدَكَ عَلَيْهِمُ الشَّقَّةُ
But the distance seemed hard unto them. [9:42]

cleavage, (v.n. iii) شِقَاقٌ
divergence, schism

ش ق ق ★

(perf. 3 p.m. plu.) شَقُوا
<~are/were wretched

سَقِيًّا يَشْقَى شَقَا وَ شَقَاةً وَ شَقْوَةً (س)
to be miserable
unfortunate

(imperf. 3 p. m. sing.) يَشْقَى
~shall be distressed

(el. 2 p.m. sing.) acc. تَشْقَى
that you may be distressed,
lest you may be distressed

إِنَّهُ كَانَ عَبْدًا شَكُورًا

Verily he was a bondman
grateful. [17:3]

appreciative, (2)
bountiful in rewarding

إِنَّهُ 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.) مَشَاكِينٌ
quarrelling ones

<< شَيْكِرٌ يَشْكُرُ شَكَاةً (س)
to be perverse, stubborn,
to < شَاكِرٌ <
wrangle, quarrel

ش ك ك ★

doubt (n.) nom. juss. شَكٌّ

ش ك ل ★

(act. pic. f. sing.) شَاكِلَةٌ
manner, disposition

acc. شَاكِرًا nom. شَاكِرٌ

(act. pic. m. sing.)
grateful (1)

شَاكِرًا لِأَنْعُمِهِ

Grateful for his bounties.
[16:121]

appreciative (2)
and bountiful in reward

وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

And whosoever voluntarily
doth good, then verily
Allah is appreciative, 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 ، شَاكِرِينَ
(act. pic. m. plu.) acc.
grateful or thankful ones

(act. 2 pic. m. sing.) مَشْكُورًا
accepted, appreciated, recom-
pensed

acc. الشُّكُورُ ، شُكُورٌ nom. شُكُورًا
grateful (2) (ints. sing.)

ش م ز ★

(perf. 3 p. f. sing.) xi أَشْمَزَتْ
~shrank (with aversion)

< أَشْمَزَ أَشْمَزًا
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

< أَشْتَمَلْ أَشْتِمَالًا
to contain, viii
to comprise

<< شَمَلٌ يَشْمَلُ شَمَلًا وَ شَمُولًا
وَ شَمِيلٌ يَشْمَلُ شَمَلًا (ن، س)
to include, contain

the left (side) (1) (n.) الشَّمَالُ

لَقَدْ كَانَ لِإِبْرَاهِيمَ فِي مَسْكُونِهِمْ آيَةٌ عَجَبَتَيْنِ

عَنْ يَمِينِهِ وَشَمَالِهِ

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 شَاكِلَتِهِ

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, (Jid.) 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.) مَشْكَاةً (مَشْكُوَّةٌ)

ش م ت ★

(perate. neg. m. sing.) لَا تُشْمِتْ
cause not SS to rejoice (Jid.)
make not SS gloat (Arb.)

< أَشْمَتَ إِشْمَاتًا - 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 شَمْرَعًا (ن)

< شَهِدَ يَشْهَدُ شُهُودًا (س)
to witness, be present
<< شَهِدَ يَشْهَدُ شَهَادَةً (ك) - عَلَى
to bear witness, give testi-
mony against

وَشَهِدَتْ شَاهِدًا مِنْ أَهْلِهَا
And a witness of her own
family bore witness.
[12:26]

is present (2)

كَمَنْ شَهِدَ فِي شَهْرٍ وَشَهِدَ فِيهِ
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)

وَأَتَمَّنَّ مِنْ أَرْقَى كَذِبُهُ بِشِمَالِهِ
Then as to him who shall be
vouchsafed his book in his
left hand. [69:25]

الشِّمَالِ، شِمَائِلُ، شِمَائِلُ
the left side (n.p.b.)

ش ن ه ★

شَانِيَةٌ
(act. pl. m. sing.)
traducer, insulter

شَتَانٌ
hatred (n.)

ش ب ه ★

شِهَابٌ
acc. شِهَابًا nom.
flame (1) (n.) gen.

إِلَّا مَنْ خَطَفَ الْخَطْفَةَ فَاتَّبَعَهُ شِهَابٌ تَأْوِيًا
Except him who snatches
away (a word by stealth)
and him then pursueth a
glowing flame. [37:10]

a brand (2)

لَأُؤْتِيَنَّكُمْ شِهَابًا مُبِينًا
Or bring you therefrom a
burning brand. [27:7]

شِهَابٌ
the flames (n.p.b.)

ش ه د ★

شَهِدَ
(perf. 3 p. m. sing.)
~ bore witness (1)

(<i>imperf. 2 p.m. plu.</i>)	تَشْهَدُونَ
you bear witness (1)	
you witness (2)	
(<i>imperf. 1st. p. sing.</i>)	أَشْهَدُ
I bear witness	
(<i>imperf. 1st. p. plu.</i>)	نَشْهَدُ
we bear witness	
(<i>perate. m. sing.</i>)	أَشْهَدُ
bear witness !	
(<i>perate. m. plu.</i>)	أَشْهَدُوا
(you) bear witness !	
(<i>perate. neg. m. sing.</i>)	لَا تَشْهَدُ
testify thou not !	
(<i>perf. 3 p.m. sing.</i>) iv	أَشْهَدَ
~made SS testify	
(<i>perf. 1st p. sing.</i>) iv	أَشْهَدْتُ
I made SS present	
(<i>imperf. 3 p.m. sing.</i>) iv	يَشْهَدُ
~takes SS to witness	
(<i>imperf. 1st. p. si g.</i>) iv	أَشْهَدُ
I take SS to witness	
(<i>perate. m. plu.</i>) iv	أَشْهَدُوا
(you) take SS to witness	
(<i>prate. m. plu.</i>) x	اسْتَشْهَدُوا
(you) call SS to witness	
acc. شَاهِدًا nom.	شَاهِدٌ
(<i>act. pic. m. sing.</i>)	
an evidence, a witness	
acc. gen. شَاهِدِينَ nom.	شَاهِدُونَ
(<i>act. pic. m. plu.</i>)	
bearers of witness (1)	
~witnesses (2)	

we witnessed (2)

وَتَلْعَوْنَ لِوَلِيِّهِ مَا شَهِدْنَا مَمْلُوكًا عَلَيْهِ

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 آيِنٌ الْكَذِبِينَ

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
وَالضَّالِّحِينَ وَحَسَنَ 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
(pact. 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. سَيِّقًا nom. سَيِّقٌ
roaring, braying

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(act. pic. m. plu. b.) شُهُودٌ

(sing.) شَاهِدٌ < witnesses

(act. pic. m. p.b.) الْأَشْهَادُ

(sing.) شَاهِدٌ < witnesses

(act. 2 pic. m. sing.) شَيْدٌ
present (1)

فَدَا نِعْمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا

Allah hath bestowed favour on me that I was not present with them. [4:72]

witness (2)

وَجَدْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ

And We shall bring thee against these as a witness.

[16:89]

heedful (3)

لَئِنْ فِي ذَلِكَ لَكُلِّ قَلْبٍ لَئِنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى

السَّمْعَ وَهُوَ طَهِيدٌ

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.) شَيْدَيْنِ

two witnesses

(act. 2 pic. m. plu.) الشَّهَدَاءُ

witnesses (1)

martyrs (2)

ش و ك ★

meta. arms (n.) الشوك
litt. thorn

ش و ي ★

(imperf. 3 p.m. sing.) يشوي
<~scalds

شوى يشوي شياً (ض) وآشوى
to roast iv

الشوى (M. Ali) (n.)
scalds skin (Jid.)

ش ي ه ★

(perf. 3 p.m. sing.) شاء
~willed

شاء يشاء شيئاً ومشيئة
to will, to wish (ف) ومشاءة

(perf. 2 p.m. sing.) شئت
you willed

(perf. 2 p.m. dual.) شيتما
you (two) wished

(perf. 2 p.m. plu.) شيتم
you wished

(perf. 1st p. plu.) شيتنا
we willed, wished

(imperf. 3 p.m. sing.) يشاء
wills, wishes

(imperf. 3 p.m. plu.) يشاؤون
they will wish, will

ش ه و ★

(perf. 3 p. f. sing.) اشتهت
~desired

(imperf. 3 p.m. plu.) يشتهون
they desire

(imperf. 3 p. f. sing.) تشتهي
~desires

شهوة
lustfully (n.)

الشهوات (n.p.)
desires, lusts, joys

ش و ب ★

شوباً (Rgh.) (n.)
mixture for drink
drought (Jid.)

ش و ر ★

(perate m. sing.) شاور
<consult!

شاور استشار
to ask for advise, consult

(perf. 3 p. f. sing.) اشارت
<~pointed to

أشار بشيء إشارة
to point out or at إلى -

to counsel على، ب -
mutual counsel (v.n.>vi) تشاور

الشورى (n.)
counsel

ش و ظ ★

شواظ
flame (n.)

ش ي خ ★

(n.) acc. شَيْخًا nom. شَيْخٌ
one advanced in years, aged
(n.p.b.) acc. شَيْوًا
aged and old ones

ش ي د ★

(pact. pic. m. sing.) شَيْدٌ
plastered, lofty, fortified
(pis. pic. f. sing.) مَشِيدَةٌ
plastered, lofty, fortified

ش ي ع ★

(imperf. 3 p. f. sing.) تَشِيْعُ
circulate, be spread
sect (1) (n.) شَيْعَةٌ

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شَيْعَةٍ فُرْقَانًا يَأْتِيهِمْ مِنَ الْأَشْقَى عَلَى
الرَّحْمَنِ عَذَابًا

Thereafter, we shall draw
aside from each sect which-
ever of them against the
Compassionate were most
in excess. [19:69]

party (2)

وَمِنْ شَيْعَتِهِمْ وَهَذَا أَوْنٌ عَدُوٌّ
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.) تَشَاوُونَ

you will, wish

I will (imperf. 1st p. sing.) أَشَاءُ

we will (imperf. 1st p. plu.) نَشَاءُ

(n.) acc. شَيْئًا nom. شَيْئٌ

thing (1)

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Verily Allah is over every
thing potent. [2:20]

ought, any extent (2)

أَرَأَيْتُمْ كَانُوا آبَاءَهُمْ لَيَسْئَلُونَ رَبَّهُمْ لَوْلَا رَبُّنَا كُنَّا أَهْلًا

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.) أَشْيَاءُ

ش ي ب ★

(n.p.b.) acc. شَيْبًا

< grey-headed ones

(sing.) أَشْيَبٌ

hoariness (n.) acc. شَيْبًا

grey hair (n.) شَيْبَةٌ

fellows, partisans, (*n.p.b.*)
man of the same per-
suasion

أَشْيَاعُ

وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ مُدْرِكٍ

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 ی و see

شِبَعٌ

parties (*n.p.b.*)

شِبَعًا

<sects, factions,
schismatics

(*sing.*) شِبَعَةٌ

مِنَ الَّذِينَ فَكَّرُوا دِينَهُمْ وَكَانُوا شِبَعًا

Of those who split up their
religion and became schis-
matics. (*Pic.*) Of those
who split up their religion
and becamе 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 Bybylonia, the Elkasaites, closely resembling the Mandaeans or so-called 'Christians of St. John the Baptist', but not identical with them."

According to another definition "they were a sect in ancient Persia and Chaldea, who believed in the unity of God, but also worshipped intelligences supposed to reside in the heavenly bodies."

The commentators have also differed whether they were *Ahl-al-Kitab* or not.

ص ب ء ★

الصَّابِئُونَ *nom.* الصَّابِئِينَ *acc.*
(*act. pic. m. plu.*)

صَابِيٌّ *Sabians (sing.)*

صَبَّأً يَصْبَأُ وَ صَبَّوْا يَصْبُؤُ صَبًّا
وَ صَبَّوْا (ف، ك)

to change one's religion

Note : Sabi is literally 'one who goes forth from one religion to another' (*LL, Rgh.*).

The commentators hold different opinions regarding them. Most of them agree that they are a Judaeo-Christian sect. The others mention that they are semi-Christians. *Rgh.* stresses that they were among the followers of the Prophet Nooh. A few

to come *ii* صَبَحَ تَصْبِيحًا
in morning

وَلَقَدْ صَبَّحَهُمُ بَلْرَاءَ عَذَابٍ مُسْتَقِرًّا

And certainly a lasting chastisement overtook them in the morning. [54:38]

(*perf. 3 p.m. sing.*) *iv* أَصْبَحَ
< ~became (1)

to enter *إِصْبَاحًا* *iv* أَصْبَحَ
upon the time of morning,
to appear, to become

فَأَصْبَحَ مِنَ الْخَاسِرِينَ

And he became one of the losers. [5:30]

~began to do *SS* (2)
(*i.e.* engaged in doing *SS*)

فَأَصْبَحَ يَبْغِيكَ هُنَا

So he began to wring his hands. [18:42]

(*perf. 3 p. f. sing.*) *iv* أَصْبَحَتْ
~became

(*perf. 2 p.m. plu.*) *iv* أَصْبَحْتُمْ
you became

(*perf. 3 p.m. plu.*) *iv* أَصْبَحُوا
they became

(*imperf. 3 p.m. sing.*) *iv acc.* يَصْبِحُ
~becomes

acc. تَصْبِيحٍ *nom.* تَصْبِيحٍ
(*imperf. 3 p. f. sing.*) *iv*
~becomes

(*imperf. 3 p.m. plu.*) *vi, acc.* يَصْبِحُوا
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

(*perf. 3 p.m. sing.*) *assim.* صَبَّ
< ~poured

صَبَّ يَصُبُّ صَبًّا (ن)
to pour out, be poured out

(*perf. 1st. p. plu.*) *assim.* صَبَبْنَا
we poured

(*pip. 3 p.m. sing.*) *assim.* يَصُبُّ
~is poured, will be poured

(*perate. m. plu.*) *assim.* صَبُّوا
(you) pour !

pouring (*v.n.*) *acc.* صَبًّا
(used as emphatic case, meaning heavy pouring')

★ ص ب ح

(*perf. 3 p.m. sing.*) *ii* صَبَّحَ
< ~came in the morning

صَبَرَ يَصْبِرُ صَبْرًا (ض)

to be patient, to endure

(perf. 3 p.m. plu.) صَبَرُوا

they bore patiently (1)

فَصَبَرُوا 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
تَوَجَّهُوا صَبْرًا

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)

وَتَبَّتْ كَيْفَتُكَ رَبِّكَ الْمُنْتَهَى عَلَىٰ بَنِي إِسْرَائِيلَ لِأَيَّامِ صَبْرِهِمْ

And fulfilled was the good word of thy Lord unto the children of Israel for they were long-suffering.

[7:137]

(epl. 3 p.m. plu.) iv

they certainly will become

(imperf. 2 p.m. plu.) iv, acc.

that you become

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

you enter the (3)

morning

فَبَدْحِ الْوَالِدِ الَّذِي يُنْتَوْنَ وَجِئْنَا نَصَبِحُونَ
And glory be to Allah when you enter the night and when you enter the morning. [30:17]

morning, dawn (n.)

morning, dawn (n.)

daybreak, dawn (v.n.)

(ap-der. iv, m. plu.) acc.
(passers by) in morningوَأَنْتُمْ كَتَمْتُمْ عَنْهُمْ مَصْبِحِينَ
And you will pass by them in the morning. [37:137]

lamp (n.)

lamps (n.p.b.)

وَلَقَدْ تَرَبَّعْنَا السَّمَاءَ الدُّنْيَا بِمَصَابِيحٍ
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. nom. تَصْبِرُونَ
(*imperf. 2 p. m. plu.*)
you will bear patiently

acc. لَنْ تَصْبِرَ
(*imperf. neg. 1st p. plu.*)
we certainly cannot bear
patiently/cannot endure to

لَنْ تَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ
We shall by no means bear
patiently with one food.
(*Jid.*) Indeed we cannot
endure but one kind of
food. (*M. Asad*) [2:61]

(epl. 1st p. plu.) لَنَصْبِرَنَّ
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

فَأَصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ
So be you patient, verily the
happy end is for the God-
fearing. [11:49]

wait patiently (*Rgh.*) (2)

وَأَصْبِرْ 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.) صَبَرْتُمْ
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 أَوَّبَعْنَا امْ صَبَرْنَا
It is the same to us whether
we cry or bear patiently.
[14:21]

we adhered (2)
patiently

إِنْ كَادَ لَيُضِلَّنَا عَنْ آلِهَتِنَا آلَّا لَنْ صَبَرْنَا عَلَيْهَا
He had well-nigh led us as-
tray from our gods, if we
had not adhered to them
patiently. [25:42]

(imperf. 3 p. m. sing.) juss. يَصْبِرْ
~endures patiently

إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ
فَأَنَّ اللَّهَ لَا يَضيعُ أَجْرَ الْمُحْسِنِينَ
Verily whosoever feareth and
endureth then verily Allah
wasteth not the reward of
well-doers. [12:90]

(imperf. 2 p. m. sing.) juss. تَصْبِرْ
thou hast patience

ص ب غ *

< savour, relish (n.)

صَبَّغٌ

صَبَّغَ يَصْبِغُ صَبْغًا (ض)

to dye, colour, baptize

dye, colour, hue (n.)

صَبْغَةٌ

صَبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صَبْغَةً

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.

صَبْغَةٌ is also "Religion"
and صَبْغَةَ 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

أَصْبُ

< صَبًا يَصْبُو صَبْوًا (ن)

to be inclined, to be a youth

(perate.>iii, m. plu.)

excel in perseverance

صَابِرُونَ

(perate.>viii, m. sing.)

endure, be steadfast !

اصْبِرْ

acc. صَبْرًا nom. صَبْرٌ، صَبْرٌ

patience (v.n.)

(act. pic. m. sing.) acc.

patient

صَابِرًا

nom. الصَّابِرُونَ، صَابِرُونَ

(act. pic. m. plu.) acc.
patients, steadfasts, perse-
verers

الصَّابِرِينَ

(pact. pic. f. sing.)

persevering one (f.)

صَابِرَةٌ

(act. pic. f. plu.)

persevering women, patient
women

صَابِرَاتٌ

(relative-w.)

how enduring !

مَا أَصْبَرَ

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

صَبَّارٌ

ص ب ع *

< fingers (n.p.b.)

(sing.) أَصْبَعٌ

أَصَابِعُ

accompanied'. Illustrating the meaning of this verse *Rgh.* stresses: 'No peace, mercy, compassion or solace from Us will be available to them'.

(*perate. m. sing.*) صَاحِبٌ

(thou) accompany! keep company with! consort!

(*perate. neg. m. sing.*) لَا تَصَاحِبُ
accompany not!

(*act. pic. m. sing.*) صَاحِبٌ
companion (1)

لَمَّا يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا
When he said unto his companion, grieve not, verily Allah is with us. [9:40]

fellow (2)

فَنَادُوا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ
Then they called their fellow, and he took sword, and hamstrung her. [54:29]

victims (3)

وَلَا 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 تَكُنْ كَصَاحِبِ الْخُوْتِ إِذْ نَادَى وَهُوَ مَكْظُومٌ
And be not thou like him of the fish when he cried out while he was in anguish. [68:48]

وَلَا تَصْرِفْ 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
(*pip. 3 p.m. plu.*)
< they can be kept company with

صَحِيبٌ يَصْحَبُ صَحَابَةً وَصَحْبَةً (س)
to company, to associate

لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلَا هُمْ مِتَّائِيصُونَ

They will not be able to succour themselves, and against Us they cannot be company with (by solace and comfort). (*Jid.*) they cannot help themselves nor can they be defended from Us. (*M.A.*) [21:43]

Note: All the forms derived from the root ص ح ب necessarily will contain the meaning of company, therefore, the above mentioned word يُصْحَبُونَ literally means 'they will be

rocks (n.p.) صَخْرَةٌ

★ ص د د

trans. assim. صَدَّ
(perf. 3 p.m. sing.)

<turned (1)
away (aside)

صَدَّ يَصُدُّ صَدًّا (ن)

to oppose, to turn - صُدُّوْا
away from,

to shout صَيِّدًا -

فِيهِمْ مِّنْ أَمْنٍ بِهَا وَيَهُودٌ صَدَّ عَنْهُ

Then of them were some who believed therein and of them were some who turned aside therefrom.

[4:55]

~hindered (intrans.) (2)

وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِن دُونِ اللَّهِ

And that which she was wont to worship instead of Allah hindered her.

[27:43]

(perf. 3 p.m. plu.) صَدَّوْا
they hindered

(perf. 1st. p. plu.) صَدَدْنَا
we hindered, kept away

(pp. 3 p. m. sing.) صَدَّ
~was hindered

acc. يَصُدُّوْنَ nom. يَصُدُّوْنَ

(imperf. 3 p.m. plu.)

they turned away (1)

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(act. pic. m. dual.) n.d. صَاحِبًا
two fellows

(act. pic. f. sing.) صَاحِبَةٌ
spouse, consort, wife

وَأَنَّهُ تَعَلَّى جَدًّا رَبَّنَا مَا لَمْ نَكُنْ صَاحِبَةً وَلَا وَلَدًا

And He—exalted be the majesty of our Lord—hath taken neither a spouse nor a son. (Jid.) neither wife nor a son. (Pic.) has not taken a consort nor a son. (M.A.) [72:3]

(act. pic. m. plu.) أَحْبَابٌ
<fellows

(sing.) صَاحِبٌ

★ ص ح ف

<scriptures, (n.p.b.) صُحُفٌ
writs, books

(sing.) صُحْفَةٌ

<dishes, bowls (n.p.b.) صِحَافٌ

(sing.) صِحْفَةٌ

★ ص خ خ

(act. pic. f. sing.) الصَّخَاةُ
<deafening cry or shout

صَخَّ يَصْخُصُّ صَخًّا (ن)
to strike sound on the ear

★ ص خ ر

rock (n.) صَخْرَةٌ

٣٢٦

(emp. neg. 3 p.m. sing.) لَا يَصْدَنْ

(thou) let SS not turn aside

(emp. neg. 3 p.m. plu.) لَا يَصْدَنْ

(you) let SS not turn aside

hindering (n.) صَدٌّ

hanging back, (n.) صَدُوذٌ

turning away

fetid water, festering (n.) صَدِيدٌ

water, boiling water

(صَدِيدٌ is translated variously as pus, filthy water, hot or boiling water—LL)

★ د ر

(perf. 3 p.m. sing.) يَصْدُرُ

<~will proceed, will come forth

صَدَرَ يَصْدُرُ صَدْرًا وَ مَصْدَرًا (ن)

to return from, proceed

(imperf. 3 p.m. sing.)iv, acc. يَصْدِرُ

~drive away, taken away SS

breast, heart (n.) صَدْرٌ

<breasts, hearts (n.p.b.) صُدُورٌ

(sing.) صَدْرٌ

★ د ع

(pip. 3 p. m. plu.)ii يَصْدَعُونَ
they are/will be affected with headache

<< صَدَعٌ يَصْدَعُ صَدْعًا (ف)
to divide

رَأَيْتَ الشُّفُوفِينَ 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 قَوْمُكَ مِنْهُ يَصِدُّونَ

Behold they (people) thereat cry out. (Jid.) lo ! thy people raise a clamour thereat. (M.A.) behold ! the folk laugh out. (Pic).

[43:57]

Note : the difference between

يَصْدُرُونَ (with dhamma

upon ص) and يَصْدُونَ (with

Kasra under ص) should

be noted. The former means: 'they hinder or kcep away', while the latter means: 'they raise a shout with laughter and clamour'.

(imperf. 2 p.m plu.) acc. تَصُدُّوْا
that you hinder SS

صَدَقَ بِصِدْقٍ صَدَقًا (ض)

to turn away

(*imperf. 3 p.m. plu.*) يَصْدِقُونَ

They shun, turn aside

(*n. dual.*) الصَّدَقَيْنِ

cliffs, mountain sides

حَتَّى إِذَا سَاوَى بَيْنَ الصَّدَقَيْنِ

When he levelled up (the gap) between the cliffs.

(*Pic.*) between the two mountain sides. (*Jid.*)

[18;96]

★ ص د ق

(*perf. 3 p.m. sing.*) صَدَقَ

~ spoke the truth (1)

صَدَقَ يَصْدُقُ صِدْقًا (ن)

to be true, to say the truth, to fulfill SS

قُلْ صَدَقَ اللَّهُ

Say thou, Allah hath spoken the truth. [3:95]

fulfilled SS true, (2) showed SS true

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّسُلَ بِالْحَقِّ

Allah hath fulfilled the vision for his messenger in very truth. (*Pic.*) [48:27]

(*perf. 3 p.f. sing.*) صَدَقَتْ

~has spoken truth, spoke truth

(*perf. 3 p.m. plu.*) صَدَقُوا

they told truth (1)

(*imperf. 3 p.m. plu.*) v يَصَدِّعُونَ
they will be sundered, separated.

Note : It is notable that the

former يَصَدِّعُونَ is of the second derived stem and passive imperfect, while

the latter is يَصَدِّعُونَ which is of the fifth derived stem and active imperfect. The

latter is originally يَتَصَدِّعُونَ

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 ق

(*perf. 3 p.m. sing.*) صَدَّقَ

~shunned, turned away

(perf. 3 p. f. sing.) ii
~testified

(perf. 2 p.m. sing.) ii
thou fulfilled SS

(imperf. 3 p.m. sing.) ii
~confirms SS

(imperf. 3 p.m. plu.) ii
they testify, believe in SS

(imperf. 2 p.m. plu.) ii
you confess SS, admit the truth

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

تَتَصَدَّقُونَ 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 تَصَدَّقُ
be charitable

acc. v يَصَدِّقُوا
(imperf. 3 p.m. plu.)
that they forgo, remit as a charity

حَتَّى يَبَيِّنَ لَكَ الَّذِينَ صَدَقُوا

Before it was manifest unto thee as whosoever told the truth. [9:43]

they are sincere (2)

أُولَئِكَ الَّذِينَ صَدَقُوا

Such are they who are sincere. [2:177]

they fulfilled SS (3)
true

وَالْمُؤْمِنِينَ بِمَا عَاهَدُوا إِلَى اللَّهِ عَلَيْهِ

Of the believers are men who have fulfilled that which they covenanted with Allah. [33:23]

(perf. 2 p.m. sing.) تَصَدَّقْتَ
thou told the truth

(perf. 1st. p. plu.) صَدَقْنَا
we fulfilled

(perf. 3 p.m. sing.) ii صَدَّقَ
~verified (1)

وَصَدَّقَ الْمُرْسَلِينَ

And he verified the messengers. [37:37]

~believed (2)

فَلَا صَدَقَ وَلَا صَلَّى

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

acc. الصَادِقِينَ، صَادِقِينَ

(Ap-der. m. plu.)

truthful ones

(ap-der f. plu.) الصَادِقَاتُ

truthful women

alms, charity (n.) acc. gen. صَدَقَةٍ

<alms, charities (n.) الصَدَقَاتُ

(sing.): الصَدَقَةُ

<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

330

acc. v فَأَصْدَقُ

(imperf. 1st. p. sing.)

that I may / shall give alms

(epl. 1st. p. plu.) v لَنَصَّدَّقَنَّ

we will surely give alms

acc. الصَّدْقُ، صِدْقٌ

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. Zajjaj)

وَبَشِّرِ الَّذِينَ آمَنُوا أَنْ لَهُمْ أَجْرٌ صَدِيقٌ

And give glad tidings to those who believe that for them is advancement in excellence. [10:2]

Note : the word الصَّدْقُ

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 صَرَاحًا وَصَرَيحًا (ن)
to cry out loudly

(*imperf. 3 p.m. sing.*) *v* يَسْتَصْرِخُ
~is crying unto SS for
succour

(*ap-der. > ii, m. sing.*) *gen.* مُصْرِخٍ
one who succours

مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِي

I cannot succour you nor can
ye succour me. [14:22]

(*مُصْرِخِي + nd. (ي)*)

(*Ap-der. > ii, m. plu.*) مُصْرِخِي
those who succour (me)

litt. shout or (*v.n.*) *acc.* صَرَيحٌ
cry for help (but in the
Holy Quran this word
means reponse for the
shout for help. In other
words there will be nobody
to approach to succour)

★ ص ر ر

(*perf. 3 p.m. plu.*) *assim. iv* أَصْرُوا
they persisted

to persist, *iv* أَصْرَرُوا
to persevere in

assim. iv يَبْهَرُ
(*imperf. 3 p.m. sing.*)
~persists

acc. مُصَدِّقًا *nom.* مُصَدِّقٌ

(*ap-der. > ii, m. sing.*)
confirming one

(*ap-der. > ii, m. sing.*) *gen.* الْمُصَدِّقِينَ
confirming one

acc. gen. الْمُتَصَدِّقِينَ
(*Ap-der. > v, m. plu.*)
almsgivers, charitable ones

(*ap-der. > v, m. plu.*) *acc.* الْمُصَدِّقِينَ
almsgivers, charitable ones

(*Ap-der. > v, f. plu.*) الْمُتَصَدِّقَاتُ
charitable or almsgiver
(women)

(*ap-der. > v, f. plu.*) الْمُتَصَدِّقَاتُ
charitable or almsgiver
(women)

confirmation (*v.n.*) تَصْدِيقٌ

★ ص د ي

(*imperf. 2 p.m. sing.*) *v* تَصَدَّى
~thou attendest

< تَصَدَّى *v* تَصَدَّيَا
to correspond to appear

clapping (*v.n.*) تَصْدِيدٌ

★ ص ر ح

acc. الصَّرْحِ، صَرْحًا *nom.* صَرْحٌ
palace, lofty building, (n.)
tower

صَرَفَ بِصِرْفٍ صَرَفًا (ض) - عَنَ

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. يَصْرِفُ

~is averted from

(pip. 3 p. m. plu.) يَصْرِفُونَ

they are turned away

(pip. 2 p. m. plu.) تُصْرِفُونَ

you are turned away

(perate. m. sing.) اصْرِفْ

avert ! turn !

(perf. 1st. p. plu.) ii صَرَفْنَا

we variously propounded, set forth

وَلَقَدْ صَرَفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ

And assuredly We have variously propounded for mankind in the Quran every kind of similitude. [17:89]

assm. iv يَصِيرُونَ

(imperf. 3 p. m. plu.)

they persist

assim. juss. iv لَمْ يُصِرُوا

(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 - عَنَ

<~turned, averted

(imperf. 3 p.m. sing.) viii
~ascending, mounting up

vehement (n.) acc. **صَعْدًا**

وَمَنْ يُفْرِضْ عَنْ ذِكْرِهَا يَنَالِكُمُ عَذَابًا صَاعِدًا

And whosoever turneth aside from the remembrance of his Lord, him He shall thrust into a torment vehement. [72:17]

fearful woe, dis- (n.) acc. **صَعُودًا**
tressing punishment

سَأَرْهُقُهُ صَعُودًا

I shall afflict him with a fearful woe. [74:17]

Note : Literally **صَعُودًا** is an ascending road, a mountain-road difficult of ascent; a difficult place of ascent. (LL)

soil, earth (n.) acc. **صَعِيدًا**

★ ص ع ر

(perate. neg. m. sing.) ii **لَا تُصَعِّرْ**
turn not !

< **صَعَّرَ** ii **تَصَعَّرَ**

to turn the face

★ ص ع ق

(perf. 3 p.m. sing.) **صَعِقَ**
< ~swooned

(imperf. 1st p. plu.) ii **نَصَرَفُوا**
we propound variously, vary

(perf. 3 p.m. plu.) vii **انصَرَفُوا**
they turned away

(pact. pic. m. sing.) acc. **مَصْرُوفًا**
avertible

diversion, (v.n.) acc. **صَرَفًا**
averting

(n.pt.) acc. **مَصْرِفًا**
escape, way for aversion

turning about (v.n.ii) gen. **تَصْرِيفِيٍّ**

★ م ر م

(ept. 3 p.m. plu.) **لَيَصْرِمُنَّ**
surely they will reap

< **صَرَمَ يَصْرِمُ صَرْمًا (ض)**
to cut off

(act. pic. m. plu.) acc. **صَارِمِينَ**
reapers

(act. 2 pic. m. sing.) gen. **الصَّرِيمِ**
reaped, plucked

★ ص ع د

(imperf. 3 p.m. sing.) **يَصْعَدُ**
~ascendeth, mounteth up

< **صَعِدَ يَصْعَدُ صَعُودًا (س)**
to ascend

(imperf. 2 p.m. plu.) iv **تَصْعِدُونَ**
you are going, running,
ascending

إِذْ تَصْعِدُونَ وَلَا تُلُونَ عَلَىٰ آحِبٍ

And recall what time ye were running off. [3:153]

ص غ ي *

(perf. 3 p. f. sing.) f.d. صَتَّتْ
~inclined to

< صَغَى بِصَغْوٍ صَغَوًا (ن)
to incline to

(el. 3 p. f. sing.) لَتَصَغَى
that~may incline to

ص ف ح *

(el. 3 p.m. plu.) لَيَصْفَحُوا
they should forgive, overlook SS, pass over SS, pardon

< صَفَحَ بِصَفْحٍ 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. الصَّفْحَ
forgiveness

avoidance, (v.n.) acc. صَفْحًا
turning away from

اَفْتَضِرُّوْا عَنْكُمْ اَلْاَوْكْرَ صَفْحًا

Shall We then take away from you the admonition. [43:5]

(this phrase 'is taken from a rider's striking his beast

to swoon on صَمِقَ صَفْعًا
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.) يَصْمِقُوْنَ
they shall be swooned

(act. pic. f. sing.) الصَّاعِقَةُ، صَاعِقَةٌ
thunderbolt, vehement cry, (meta. destructive punishment)

(n.p.b.) الصَّوَاغِقُ
thunderbolts, thunderclaps
thunderstruck (n. adj.) acc. صَمِيقًا

ص غ ر *

صَاغِرُوْنَ nom. الصَّاغِرِيْنَ، صَاغِرِيْنَ acc.
< (act. pic. m. plu.) gen.
abject ones, subdued ones

صَغُرُ بِصَغْرٍ صَغْرًا (ك)
to be small,

to be mean صِغَارًا -

gen. صَغِيْرٌ acc. صَغِيْرًا
(act. 2 pic. m. sing.)
small

(act. 2 pic. f. sing.) acc. صَغِيْرَةٌ
small

less than SS (elative) اَصْغَرُ

vileness, humiliation (v.n.) صَغَارٌ

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)

وَالصَّافَاتِ صَفًّا

By the angels ranged in ranks.
[37:1]

spreading and (2)
outstretching the wings
(i.e., birds)

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفًّا وَيَقْفِضُنَّ

Behold they not the birds
above them outstretching
the wings and they also
withdraw them ? [67:19]

those standing (n.p.b.) acc. صَوَافٍ
in rows ('applied to camels
as meaning, setting their
legs in an even row'.--LL)

gen. مَصْفُوفَةٍ nom. مَصْفُوفَةٌ

(pact. pic. f. sing.)

ranged

row, rank (n.) acc. صَفًّا

★ ص ف ن

(act. pic. f. plu.) الصَّافِنَاتُ

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 اصْفِرَارًا
to become yellow, pale

yellow (f) صَفْرَاءُ

<tawny (n.p.) صَفْرٌ

(sing.) صَفْرَاءُ وَأَصْفَرٌ

ص ف ص ف

smooth, (n.) (qurd.) acc. صَفْصَفًا
levelled and empty plain

★ ص ف ف

(act. pic. m. sing.) assim. الصَّافُونَ
<those ranged in ranks (i.e.,
angels)

صَفًّا يَصِفُّ صَفًّا (ن)

to set in a rank

Safa (n.) الصَّفَا

(a small mount or merely an eminence in the holy city of Makkah besides the building of the holy mosque).

★ ص ل ب

(perf. 3 p.m. plu.) صَلَّبُوا
< they crucified

صَلَبَ يَصَلِبُ صَلَبًا (ن)
to crucify تَقْلِبُنَا ii وَصَلَبَ

(pip. 3 p. m. sing.) يُصَلَّبُ
~will be crucified

(pip. 3 p.m. sing.) ii يَصَلَّبُوا
~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.'

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 ف و

(perf. 3 p. m. sing.) iv أَضْفَى
<< ~distinguished

صَفَا يَصْفُو صَفْوًا (ن)
to be pure,

to choose إِضْفَاءً iv أَضْفَى
to clarify

أَفَاضْكَرُ بِكَرِّمِ الْبَنِينَ
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

(pis. pic. m. plu.) الْمُصْطَفَيْنِ
slected ones

good their state. (*Jid.*) and improve their condition. (*M.A.*) [47:2]

(*perf. 3 p.m. plu.*) *iv* أَصْلَحُوا
they amended (their conduct in future)

(*perf. 1st. p. plu.*) *iv* أَصْلَحْنَا
we made SS fit and sound

(*imperf. 3 p.m. sing.*) *iv* يُصْلِحُ
~rectifies, corrects, purifies

يُصْلِحُ لَكَ أَعْمَالَكَ
He will rectify for you your works. [33:71]

sets right (2)

إِنَّ اللَّهَ لَا 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 يَصْلِحُ (ف، ك)
to be good, right, sound

(*perf. 3 p.m. sing.*) *iv* أَصْلَحَ
~amended, reformed (1)

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ
Then whosoever repenteth after his wrongdoing and amendeth (*e. g.*, reformed the conduct). [5:39]

~effected an (2)
agreement, made up

فَمَنْ خَافَ مِنْ مَوْصٍ جَنًّا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ

But if one fears a wrong or sinful course on the part of the testator and effects an agreement between the parties. (*M.A.*) and thereupon he maketh up the matter between them. (*Jid.*) [2:182]

~made good, (3)
improved

كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ
He shall expiate their misdeeds from them and make

< صَدَدٌ بَصَلَةٌ صَدَأٌ (ض)

to be hard and smooth

ص ل ص ل

صَلَصَالٌ (n.) gen.

صَلَّى (perf. 3 p.m. sing.) ii

prayed

to pray, ii صَلَاةٌ

to pray for

(imperf. 3 p. m. sing.) ii

~is praying (1)

فَدَاةُ الْمَلَائِكَةِ وَوَقَّالُومٌ يُصَلِّينَ فِي الْمِحْرَابِ

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]

(imperf. 3 p. m. plu.) ii
they send their blessings and benedictions

(imperf. neg. 3 p.m. plu.) ii
they have not prayed

(act. pic. m. dual.) gen. صَالِحَيْنِ
two righteous ones

acc. الصَّالِحِينَ nom. الصَّالِحُونَ

(act. pic. m. plu.)

good, righteous ones

(act. pic. f. plu.) الصَّالِحَاتُ

righteous (works or deeds)

وَرَبِّهِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

And give glad tidings unto those who believe and do good works. [2:25]

good, righteous (2)
women

فَالصَّالِحَاتُ قَوَّامَاتٌ لَّيْسَ فِيهِنَّ مَكْرُهَةٌ

So righteous women are obedient, guarding in secret that Allah hath guarded.

[4:34]

(Ap-der. > iv, m. sing.) المَصْلِحُ
fair dealer lit. rectifier

gen. المَصْلِحِينَ nom. المَصْلِحُونَ

(Ap-der. > iv, m. plu.)
rectifiers, reconcilers

(v.n.) acc. صُلْحًا nom. الصُّلْحُ
reconciliation

acc. الإِصْلَاحَ nom. الإِصْلَاحُ، إِصْلَاحًا

rectification (v.n. ii) gen. الإِصْلَاحِ
reconciliation, setting good

ص ل د *

صَدَأٌ (n.) acc.
smooth and bare (rock)

churches, synagogues and mcsques would have been pulled down. [22:40]

★ ص ل ي

(imperf. 3 p.m. sing.) **يَصْلِي**
 <~will roast
صَلَى 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.) iv **اَصْلِي**
 I shall roast SS
 juss. **نُصَلِي** nom.
 (imperf 1st p. plu.) iv **نُصَلُونَ**
 we shall roast SS
 (imperf. 2 p. m. plu.) viii **تَصَلُونَ**
 you may warm
 yourselves (with fire in
 severe cold)

اِذْ قَالَ مُوسَى لاهْلِيهِ اِنَّ اَنْتُمْ تَارَا سَائِبًا كَرِيمًا
 بِخَيْرٍ لَوْ اَنَّكُمْ رَهَابٌ قَبَسٌ لَكُمَّ تَصَلُّونَ
 (Remember) when Musa
 said unto his household: I
 perceive a fire afar, I will
 bring you tiding thence or
 bring to you a borrowed
 flame that you may warm.
 [27:7]

(el. 3 p.m. plu.) ii **لِيُصَلُّوا**
 they should pray
 (perate, > ii, m. sing.) **صَلَّ**
 (thou) pray!
 (perate > ii, m. plu.) **صَلُّوا**
 (you) send benedictions and
 blessings!
 ii **لَا تُصَلَّ - عَلَيَّ**
 (perate neg. m. sing.)
 (thou) pray not over SS
 acc. gen. **المُصَلِّينَ**
 (Ap-dr. > ii, m. plu.)
 prayerful ones, (those who
 pray)
مُصَلِّ
 the place for prayer (n.pt.)
الصَّلَاةُ، صَلَاةٌ
 prayer, worship (n.)
 (n.p.b.) gen. **الصَّلَوَاتِ** nom. **صَلَوَاتٌ**
 <prayers (1)

(sing.) **صَلَاةٌ**
حِفْظُوا 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 النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهَيَّجَتْ
 صَوَابِعُ وَبَيْعٌ وَصَلَوَاتٌ وَمَسْجِدٌ
 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

< صَمَّ يَصْمُومُ صَمًّا (ن)

to be deaf

(*perf. 3 p.m. sing.*) *iv*
~deafened SS

أَصَمَّ

deaf (*n. adj.*)

الْأَصَمُّ

acc. صَمٌّ nom. الصَّمُّ، صَمٌّ
deaf ones (*n. adj. plu.*)

★ ص ن ع

(*perf. 3 p.m. plu.*)
<they worked, wrought

صَنَعُوا

صَنَعَ يَصْنَعُ صُنْعًا (ف)

to make do, create

(*imperf. 3 p.m. plu.*)
~is making

يَصْنَعُ

وَيَصْنَعُ الْفُلْكَ

And he was making the Ark.
[11:38]

~is building (2)

وَدَكَّرْنَا مَا كَانُوا يَصْنَعُونَ وَرُؤْسَهُمْ وَمَا كَانُوا
يَعْبُدُونَ

And we destroyed that which
Fir'awn and his people
had built and that which
they had raised. [7:137]

Note: It is notable that
all forms of this root 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

صَالَ

(*act. pic. m. plu.*) *nom. f.n.d.*
those who are to roast

صَالُوا

★ ص م ت

(*act. pic. m. plu.*)
<silent ones

صَامِتُونَ

صَمِتَ يَصْمِتُ صَمَاتًا (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)

صَنَّعَ اللهُ الَّذِي آتَقَنَ كُلَّ شَيْءٍ

The handiwork of Allah
who hath perfected every
thing. [27:88]

making, art of making(n.) صَنَعَةٌ

★ ص ن م

gen. الْأَصْنَامَ، acc. أَصْنَامٌ
< idols (n.p.b.)

(sing.) صَمٌّ

★ ص ن و

two palm trees (n. sing.) صِنَوَانٌ
from one root

★ ص ه ر

(pip. 3 p. m. sing.) يَصِيرُ
~shall be meltedkinship by (n.) acc. صِهْرًا
marriage

★ ص و ب

(perf. 3 p. m. sing.) iv أَصَابَ
~befall (e. g., (1)
calamity)< أَصَابَ iv إِصَابَةٌ
to hit, attain the purpose,
to be right, to assail, to
befall (calamity)(el. (pip) 2 p. m. sing.) لِيُصْنَعَ
that thou may be brought up

وَلِيُصْنَعَ عَلَيَّ عَيْنِي

And that thou may be brou-
ght up before my eyes.
[20:39](imperf. 3 p.m. plu.) يَصْنَعُونَ
they are doing, performing(imperf. 2 p. m. plu.) تَصْنَعُونَ
you are doing, performing(perate. m. sing.) اصْنَعُ
(you) make (SS)!(perf. 1st p. sing.) viii اصْطَلَمْتُ
I chose (SS)

وَاصْطَلَمْتُكَ لِنَفْسِي

And I have chosen thee for
Myself. [20:41]Note : It would be rendered
as 'I brought up' accord-
ing to other reliable
commentators.

castles, fortress (n. pl) acc. مَصَانِعَ

وَتَتَّخِذُونَ مَصَانِعَ لَكُمْ تُخَلِدُونَ
And take ye for yourselves
castles (or fortresses) that
haply ye abide. [26:129](n.) acc. صُنْعًا
performance, (1)
doingوَهُمْ يَحْسِبُونَ أَنَّهُمْ مُجْتَنِبُونَ صُنْعًا
And they deem that they are
doing well in performance.
[18:104]

~will afflict (2)

لَا يُعِيدُهُمْ ظَمًا وَلَا نَصَبًا وَلَا مَخْصَمَةً
Afflict them not thirst or
fatigue or hunger.

[9:120]

juss. تُصِيبُ *acc.* تُصِيبُ *nom.* تُصِيبُ
(*imperf.* 3 p. f./2 p. m. sing.)
you/it will befall, afflict

(*e.m. neg. f. sing.*) *iv* لَا تُصِيبَنَّ
~shall not afflict

(*imperf.* 2 p. m. plu.) *iv acc.* تُصِيبُوا
that you may not harm,
hurt

(*imperf. Ist. p. sing.*) *iv* أُصِيبُ
I shall afflict

(*imperf. Ist. p. plu.*) *iv* نُصِيبُ
we bestow

نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ
We bestow Our mercy on
whomsoever We will.
[12:56]

(*ap-der.* > *iv, m. sing.*) مُصِيبٌ
that which to befall or
smite SS

(*ap-der.* > *iv, f. sing.*) مُصِيبَةٌ
affliction

laden cloud, (n.) صَيْبٌ
abundant rain

right (n.) *acc.* صَوَابًا

ص و ت ★

voice (n.) صَوْتٌ

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ
No calamity befalleth save
by Allah's leave. [64:11]

~made SS fall (2)
upon (in good
context)

فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خَلْقِهِ فَإِذَا أَصَابَ بِهِ
مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ
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. Ist. p. plu.*) *iv* أَصَبْنَا
we inflicted, smited

juss. يُصِيبُ *acc.* يُصِيبُ *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 بِصَوْمٍ صَوْمًا

to abstain from عَن -

(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. صَوْمًا

acc. الصِّيَامِ nom. صِيَامًا
fasting (v.n.) gen. الصِّيَامِ، صِيَامًا

★ ص ي ح

acc. الصَّيْحَةِ nom. الصَّيْحَةَ، صَيْحَةً
(an awful) shout (n.) gen. صَيْحَةٍ
or cry

★ ص ي د

(perate. m. plu.) اصْطَادُوا
<<(you) hunt, chase
may hunt, may chase

صَادَ يَهْدِي صَيْدًا (ض) وَ اصْطَادَ
to hunt

gen. الصَّيْدِ acc. الصَّيْدَ nom. صَيْدًا
hunting, chase (1) (v.n.)

voices (n.p.b.) acc. الْأَصْوَاتِ

★ ص و ر

(perate. m. sing.) صَرَّ
<(you) incline

صَارَ يَهْوُرُ صَوْرًا (ن)
to cause to incline

فَخَذَا رُبْعًا مِنَ الطَّيْرِ قَصْرَهُنَّ إِلَيْكَ
Take then thou four of the
birds and incline them
towards thee. [2:260]

(perf. 3 p.m. sing.) ii صَوَّرَ
shaped, formed, fashioned

< صَوَّرَ ii تَصَوَّرَ
to shape, fashion

(imperf. 1st. p. plu.) ii صَوَّرْنَا
we shaped, formed,
fashioned

(imperf. 3 p.m. sing.) ii يَصَوِّرُ
~shapes, fashions

(ap-der. m. sing.) ii الْمَصَوِّرُ
Fashioner (an epithet of
Allah)

★ ص و ع

صَوَاعِقُ (n.)
cup (n.)

★ ص و ف

< wools (n.p.b.) gen. أَصْوَافٍ
(sing.) صُوفٌ

صَارَ يَصِيرُ صَيْراً (ض) - إِلَى

to arrive

الْمَصِيرُ *nom.* مَصِيرًا ، مَصِيرًا *acc.*
return, destination (v.n.)

ص ي ص *

صَيَّعِي *(n. p. b.)* < fortresses

صَيْعَةً ، صَيْعَةً *(sing.)*

ص ي ف *

الصَّيْفِ *gen.* summer (n.)

وَأَنْتَ حُرٌّ وَعَبْدٌ مِّنَ الصَّيْدِ

Not allowing the chase while
you are in a state a
sanctity. [5:1]

the game (2)
(that which is to be hunted)

لَيَبْلُوَنَّكُمْ اللَّهُ بِشَيْءٍ مِّنَ الصَّيْدِ

Allah shall surely try you
with the game. [5:94]

ص ي ر *

تَصِيرُ *(imperf. 3 p. f. sing.)*

< ~ cometh to, reaches to,
tenders to

کتاب الضاد

ضَحِكَ بِضَحِكَ ضَحَاً وَضَحَاً (س)

to laugh, to wonder, to rejoice (Rgb., LL)

to laugh at مِنْ -

(imperf. 3 p.m. plu.) تَضَحُّوْنَ
they laugh

إِذَا هُمْ مِنْهَا يَضْحَكُونَ

Behold! at them they were laughing. [43:47]

(el. imperf. 3 p.m. plu.) لِيَضْحَكُوا
let them laugh

(imperf. 2 p.m. plu.) تَضْحَكُونَ
you laugh

وَأَنْتُمْ مِنْهُمْ تَضْحَكُونَ

You were laughing at them. [23:110]

(perf. 3 p.m. sing.) iv أَضْحَكَ
~causeth to laugh

acc. ضَاحِكًا ضَاحِكٌ
(act. pic. m. sing.)
laughing

☆ ض ا ن

الضَّانُّ (n.) the sheep

☆ ض ب ح

< panting (v.n.) acc. ضَبَّأَ

ضَبَّحَ يَضْبِحُ ضَبْحًا وَضَبَّاحًا (ف)

to pant, breathe in running hard (horses)

☆ ض ج ع

(n.p.t.) الْمَضَاجِعُ / مَضَاجِعُ

< places of laying down (beds)

(sing.) مَضَجَّعٌ

☆ ض ح ك

(perf. 3 p.f. sing.) ضَحِكَتْ

< ~ laughed

☆ ض د د

ضِدًّا (in) adversary (n.) acc.

☆ ض ر ب

ضَرَبَ (part. 3 p. m. sing.)

~ set forth a parable
~ coineth the similitude
(pic.)

~ propounded the similitude
(Jid.)

ضَرَبًا (ض) ضَرَبَ يَضْرِبُ
to strike, to beat

to coin a similitude
or give a parable, to
make an example

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. pic. m. sing.) ضَاحِكَةً
laughing

ضَاحِكَةً مُتَبَشِّرَةً

Laughing, rejoicing. [80:39]

☆ ض ح و

(imperf. 2 p. m. sing.) acc. ضَحِيًّا
< thou shall suffer from sun

ضَحِيًّا يَضْحِي ضَحًا (س)
to be smitten by the sun

< early forenoon (n.) ضُحًى

The word ضَحِيًّا properly
signifies the bright part
of the day when the sun
shines fully (LL).

by the bright- comp. الضُّحَى
ness of the day

[the particle و means 'swear
by' and الضُّحَى
brightness of the day.

The final latter of the word
i.e., ي is replaced in case
of its attachment to pro-
nominal thus:
its sunshine] ضَحَامًا

(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 pro-
pounded a similitude to
show the differences be-
tween the truth and the
false (see *IK.*, *RZ*); some
of them as *Qr.*, *Rgh.* took
the verb **يَضْرِبُ** in the
meaning of compare *i.e.*,
"Allah compares (between)
the truth and false"; some
of them explained it as
"likeneth or confirmeth"

(imper. 3 p.m. plu.) **يَضْرِبُونَ**
they strike

يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ
They strike their faces and
their backs. [8:50]

they travel **فِي الْأَرْضِ** -

وَأَعْرَفُونَ يَضْرِبُونَ فِي الْأَرْضِ
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 ضَرَبُوا 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.

لِذَا ضَرَبْتُمْ فِي الْأَرْضِ

And when ye travel in the
earth. [4:101]

(perf. 1st. p. plu.) **ضَرَبْنَا - الْأَمْثَالَ**
we made example

وَضَرَبْنَا لَكُمْ الْأَمْثَالَ

We made (them) example for
you. [14:45]

we put over a cover (2) **عَلَى** -

فَقَعَرْنَا عَلَيْهِمْ أَذَانَهُمْ فِي الْكُفْرِ

Wherefore We put a cover-
ing over their ears in the
cave. [18:11]

ed by those translators who tend to deny miracles).

give a parable **اضرب - مثلاً**
or propound a similitude

make a way **اضرب - طريقاً**

فَأَضْرِبْ لَهُم مَّطَرِيْقًا فِي الْبَحْرِ يَبَسًا

And make for them a way dry in the sea. [20:77]

(parate. m. plu.) **اضربوا**
smite! (1)

فَقُلْنَا اضْرِبْ بِرُءُوسِهِمْ

Wherefore We said, smite with part of her. [2:73]

beat (2)

وَأَعْرِضْ عَنْ فِي السَّاجِدِ وَأَضْرِبْ رُءُوسَهُمْ

And avoid the (f) in beds and beat them. [4:34]

(pp. 3 p.m. sing.) **ضرب**

similitude is (1) **مثلاً**
propounded

~held up as (2) **مثلاً**
sample

وَلَمَّا ضَرَبَ 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.) **لَيَضْرِبْنَ**
They should cover

وَلَيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ

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 عَنْكَ الذِّكْرَ صَخْفًا

Shall we then take away from you the Admonition. [43:5]

strike! (perate. m. sing.) **اضرب**

اضْرِبْ بِعَصَاكَ الْحَجَرَ

Strike with thy staff the stone. [2:60]

Caution: The only correct rendering of **اضرب** is 'smite' or 'strike'. The root verb **ضرب** never signifies "to seek a way" or "march on" as render-

ضَرَ يَضُرُّ ضَرًّا وَضَرًّا (ن)

to injure, harm, hurt

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ
And invite not beside Allah
that can neither profit
thee nor hurt thee.

[10:106]

acc. يَضُرُّوْا

(imperf. 3 p.m. plu.) يَضُرُّوْنَ

they hurt

لَنْ يَضُرُّوكَ
they will never
hurt thee

acc. تَضُرُّوْا

(imperf. 2 p.m. plu.) تَضُرُّوْنَ

you hurt

لَا تَضُرُّوْهُ / لَا تَضُرُّوْهُ

you hurt him not

(pip. 3 p.m. sing.)

~ is hurt or is done harm

وَلَا يَضُرُّوكَ كَاتِبٌ وَلَا شَهِيدٌ

And let no harm be done to
scribe or witness. [2:282]

(pip. 3 p.f. sing.)

~ is/are hurt

لَا تَضُرُّ وَالِدَ قَوْلِهَا

A mother should not be hurt
because of her child.

[2:233]

(imperf. Ist. 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.) ضَرَبٌ

يَا أَيُّهَا الَّذِينَ كَفَرُوا فَضْرَبَ الرِّقَابِ

So when you meet (in battle)
those who disbelieve smite
the necks. [47:4]

ضَرَبٌ 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.

ضَرَبًا فِي الْأَرْضِ
going about in
the earth

لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ

They are disabled from going
about in the earth.

[2:273]

striking (2)

فَرَّغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ

Then he slipped unto them
striking with right hand.

[37:93]

☆ ض ر و

(imperf. 3 p.m. sing.) assim يَضْرِبُ

< ~ hurts

hurting (v.n. iii, acc.) ضَرَارًا

وَالَّذِينَ أَخَذُوا مَسْجِدًا ضَرَارًا
And those who have set up
a mosque for hurting.
[9:107]

وَلَا تُكْرَهُنَّ ضَرَارًا
And retain them not for
hurting. [2:231]

harming (v.n. iii) مُضَارًا

مَنْ بَعْدَ وَصِيَّةٍ يُوْصَىٰ بِهَا أَوْ زَيْنًا غَيْرَ مُضَارًا
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
الْمُضَارُّ فِعْلُ الْإِثْنَيْنِ

The word ضَرَرٌ is that what
is done by one, while
ضَرَارٌ or مُضَارٌ (v.n.)
requires more than one, to
give the meaning of the
word. (MJJ.)

(act. pic. m. sing.) ضَارٌّ
one who harms

وَلَيْسَ بِضَارِّهِمْ شَيْئًا
And he can harm them not
at all. [58:10]

(act. pic. m. plu.) ضَارِّينَ
those who harm others

viii. اضْطَرَّ اضْطِرَارًا
to force, compel, to drive to

قَالَ وَمَنْ كَفَرَ فَأُمْتِمُهُ وَلِيَلَا تُهْرَاضَ اضْطِرَارًا
إِلَىٰ عَذَابِ النَّكَارِ

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 تَضَرَّرَ
we compel or force to

(pp. 3 p.m. sing.) viii اضْطَرَّ
~ is compelled to

(pp. 2 p.m. plu.) viii اضْطُرِّتُمْ
you are compelled to

hurt (v.n.) ضَرًّا acc. ضَرًّا

hurt (v.n.) ضَرًّا

(lit. hurt) (n.) ضَرْرٌ

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 is that evil which
relates to the person as
disease while بَأْسًا is
that which relates to prop-
erty, as poverty.—LL)

(The duplicated ض indicates

that ت of *v* is changed by its following emphatic letter ض as a phonemic rule).

humility (*v.n.v.*), *acc.*

تَضَرُّعًا

(*act. 2 pic. m. sing.*)

bad pasturage, dry herbage, thorny plant.

ضَرِيحًا

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ صَوْبِهِ

No food shall be theirs save bitter thorn. [88:6]

ض ع ف *

(*perf. 3 p.m. sing.*) ضَعَفَ

< ~ was/is weak

ضَعَفَ بِضَعْفٍ ضَعْفًا وَ ضَعْفًا (ك)

to weak

ضَعُفَ الظَّالِمُ وَالْمُطَلَّبُ

Weak are (both) the invoker and the invoked. [22:73]

(*perf. 3 p.m. plu.*) ضَعُفُوا

they were weak

لَمْ يَضْعُفُوا

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 اسْتَضَعَفُوا

(*lit.*) those made weak

مَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ

And they are not to harm anyone thereby. [2:102]

distressed (*pis. pic.*) *vill* الْمُضْطَرُّونَ

أَنْ يُجِيبَ الْمُضْطَرُّونَ إِذَا دَعَاهُ

Is not He (best) who answereth the distressed when he calleth unto Him.

[27:62]

ض ر ر *

(*perf. 3 p.m. plu.*) v تَضَرَّعُوا

< They prayed humbling themselves (or they humbled themselves)

v تَضَرَّعَ بِتَضَرُّعٍ تَضَرُّعًا

<< to pray with humiliatiy or humble oneself

تَضَرَّعَ بِتَضَرُّعٍ ضَرَمًا وَ ضَرَامَةً (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.*) v يَتَضَرَّعُونَ

they humble themselves

(*imperf. 3 p.m. plu.*) v يَضْرَعُونَ

they humble themselves

قَالَ لِكُلِّ ضِعْفًا

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 re-
wards for that they have
done. [34:37]

twofold (n. dual.) ضِعْفَيْنِ

manifold (m. p.) acc. أَضْفَاءَ

(v. n. iii) acc. مُضَاعَفَةً (مُضَاعَفَةٌ)
multiplied

(act. pic. m. sing.) acc. ضَعِيفًا
weak

weak ones (n. p.) acc. ضِعَافًا

weak ones (n. p.) ضِعْفَاءَ

more weak (relative.)
(in respect of.....) أَضْفَافًا

(Ap-der. > m. plu.) iv مُضْعِفُونَ
those who get manifold

فَأَلْبَسَكَهُمُ الْمُضْعِفُونَ

They shall have (increase)
manifold. [30:39]

acc. مُسْتَضْعَفِينَ nom. مُسْتَضْعَفُونَ

(ap-der. m. plu.) x
weakened ones

(meta: oppressed people)

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(in the verse 7:75 means :
those who were counted
weak, due to their poverty
or owing to the small-
ness of their group).

(pip. 3 p. m. plu.) x مُسْتَضْعَفُونَ
they are made weak

الَّذِينَ كَانُوا يُسْتَضْعَفُونَ

The people who used to be
oppressed. [7:137]

(Note : مُسْتَضْعَفُونَ means
who are made weak, meta-
phorically rendered 'opp-
ressed'.)

(imperf. 3 p. m. sing.) iii مُضَاعَفٌ
<<~ doubles,

(multiplieth)

ضَعَفَ يَضْعِفُ ضَعْفًا (ف)

iii ضَاعَفَ مُضَاعَفَةً <

to double, multiply

وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ

And Allah multiplieth unto
whomsoever He listeth.
[2:261]

(pip. 3 p. m. sing.) مُضَاعَفٌ
is made double

weakness (n.) ضَعْفٌ

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ

Allah is it who created you
in weakness. [30:54]

double (1) (n.) ضِعْفٌ

فَقَدْ 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 هَلَكَ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا

(They are) those whose effort
is wasted in the life of
this world. [18:104]

~disappeared (4)

وَإِذَا مَسَّكُمُ الضُّرُّ مِنَ الْبَحْرِ ضَلَّ مَنْ

تَدْعُونَ إِلَّا آيَاتُهُ

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

ضَلَّتُ

فَدَضَلْتُ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ

For then I shall be gone
astray, and shall not re-
main of the guided. [6:56]

(perf. 3 p. m. plu.)

strayed, erred (1)

ضَلُّوا

☆ ض غ ث

a handful (n.) acc. ضَغْنًا
of herbs

(or a handful of twigs of
trees or shrubs) (LL)

medleys (n. p.) أَضْغَانٌ

أَضْغَانُ أَحْلَامٍ

Medleys of dreams. [12:44]

☆ ض غ ن

<secret (n. p.) أَضْغَانٌ

malevolence

(sing.) ضَغِينٌ hatred, malice

☆ ض ف د ع

<frogs (n. p.) الضَّفَادِعُ

(sing.) ضِفْدَعَةٌ

☆ ض ل ل

(perf. 3 p. m. sing.) assim. ضَلَّ

<~lost the (1)
right way, strayed

ضَلَّ بِحَيْثُكَ ضَلَالًا وَضَلَالَةً (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)

تَعَيَّرَ

أَنْ تَقُولَ لِحَدِّهِمَا تَقَرَّرَ لِحَدِّهِمَا الْأُخْرَى
So if one of the two (women)
erreteth (forgetteth), the
one may remind the other.
[2:282]

(imperf. 1st. p. sing.)
I shall go astray

أَضِلُّ

قُلْ إِنْ صَلَّيْتُ وَأَنَا أَضِلُّ عَلَى 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 iv
(i) to leave in error (if the
subject of the sentence
is Allah and the object
is other than man),
(ii) to lead astray

أَتُرِيدُونَ أَنْ تَهْتَدُوا مِنْ أَمْرِ اللَّهِ
Do you (perchance) seek to
guide those whom Allah
let go astray (or left in
error). [4:88]

sent astray (2)

الَّذِينَ كَفَرُوا وَصَدَّوْا عَنْ 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.) ضَلَّنا
we disappeared

وَقَالُوا إِنَّمَا أَضَلَّتْنا فِي الْأَرْضِ وَإِنَّا لَوْنُ خَلْقٍ جَدِيدٍ
And they say, When we are
lost (disappeared) in the
earth, shall we be in a
new creation ? [32:10]

(imperf. 3 p.m. sing.) ضَلَّ
strays (1)

هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ
He knoweth well whosoever
strayeth from His path.
[6:117]

erreteth (2)

لَا يَضِلُّ رَبِّي وَلَا يَنْسَى
My Lord erreteth not nor He
foregetteth. [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.*) ضَلَالَةٌ

لَكِنَّ الْقَوْمَ الْكَافِرِينَ الْيَوْمَ فِي ضَلَالٍ مُّبِينٍ

But today the wrong-doers are in error manifest.

[19:38] astray or (2) wasted و in vain

وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ

And the supplication of the infidels only goes wasted or astray [13:14]

the error (*v.n.*) الضَّلَالِ

error (*v.n.*) ضَلَالَةٌ، الضَّلَالَةُ

further astray (1) (*relative*) أَضَلُّ

وَمَنْ أَضَلُّ مِنِّي الرَّبِّعَ هَوْبَةَ

And who is further astray than he who followeth his desire. [28:50]

further astray (2)

أُولَئِكَ سَاءَ مِمَّا نَسَبْنَا وَأَضَلُّ عَنْ سَوَاءِ التَّوْبِيلِ

Those are worst in abode ;

وَلَقَدْ أَضَلَّ وَتَوَعَّدَ جِيلًا كَثِيرًا

And assuredly he (*i.e.*, Satan) hath led astray a great multitude. [36:62]

(*perf.* 3 *p.m. dual.*) *iv* أَضَلَّ
the twain led astray

(*perf.* 3 *p.m. plu.*) *iv* أَضَلُّوا
they led astray

(*perf.* 2 *p.m. plu.*) *iv* أَضَلَّمْتُمْ
you led astray

(*perf.* 3 *p. f. plu.*) *iv* أَضَلَّلْنِ
they (*f. i.e.*, idols) led astray

(*imperf.* 3 *p.m. sing.*) *iv* يُضِلُّ
~sends astray

(*imperf.* 3 *p.m. sing.*) *iv* يُضِلُّ
~sends astray

(Note : In conditional phrases the assimilation of two letters is removed, thus

يُضِلُّ becomes يُضِلُّ

(*imperf.* 3 *p.m. plu.*) *iv* يُضِلُّونَ
they lead astray

(*el.* 3 *p.m. plu.*) *iv* لِضُلُوْا
in order to lead astray

(*imperf.* 3 *p.m. plu.*) *acc. nd* يُضِلُّوْا
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. ضَنَّا

<hard, narrow

ضَنَّاكَ بِضَنَّاكَ ضَنَّاكَ وَضَنَّاكَ (ن)
to be narrow

☆ ض ن ن

(act. 2 pic. m. sing.) ضَنِينٌ

<tenacious

ضَنَّ بَعِيضٌ ضَنَّا (ن)
to be tenacious, regardly.

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ
And he is of the unseen not
a tenacious (concealer).
[81:24]

(The prophet has nothing to
conceal, his messages are
all plain and unambiguous)
(Rz.)

☆ ض ه ا

(imperf. 3 p.m. plu.) iii h.v. بَضَاهُمُونَ

<they resemble

to resemble iii ضَاهَا مُضَاهَةً

(the verb has no trilateral
from) (LL)

بَضَاهُمُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلِ
They resemble to saying of
those who disbelieved before.
[9:30]

☆ ض و ه

(perf. 3 p.m. sing.) iv (h.v.) أَضَاءَ

<~illuminated

and furtherst astray from
the level way. [5:60]

(Ap-der. m. sing) iv مُضِلٌّ
misleader

(Ap-der. m. plu.) acc. iv مُضِلِّينَ
seducers

وَمَا كُنْتُ مَتَّبِعَةَ الْمُضِلِّينَ عَصُدًا

I was not one to take seducers
as supporters. [18:51]

☆ ض م ر

(act. pic. m. sing.) ضَامِرٌ

<lean, thin mount

ضَمْرًا بَضْمَرًا (ن)
to be thin
وَعَلَى ضَامِرَاتٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ
And on any lean (mount)
coming from every deep
defile. [22:27]

(worn out and famished by
a long journey; the phrase
is expressive of fatiguing
journey and great distance)

☆ ض م م

(perate m. sing.) assim. اَضْمَمْتُ
<press!

ضَمَّ بِضَمِّ ضَمًّا (ن)
to join, gather, add, to press

وَاضْمُودَكَ إِلَى جَانِبِكَ

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

أُضَيِّعُ

أَنْتِ لَا أُضَيِّعُ عَمَلَ عَامِلٍ مِنْكُمْ

That I waste not the work of a worker amongst you. [3:195]

(imperf. 1st. p. plu.) iv
we waste

نُضَيِّعُ

إِنَّا 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 بَضَيْفٌ صِبَافَةً (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 وَ ضَيْقًا (ض)

to be narrow, to become straiten

to illuminate, أَضَاءَ إِضَاءَةً

shine

<< ضَاءَ يَبْتَوُّهُ ضَوْأً وَ ضِيَاءً (ن)

to shine, glitter

(perf. 3 p. f. sing.) iv أَضَاءَتْ
~illuminated

(imperf. 3 p.m. sing.) iv يَضِيئُ
illuminates

light (v.n., r.f.) ضِيَاءٌ

ض ي ر ★

<harm (v.n.) (w.v.) ضَرَّ

ضَارَّ يَضِيرُ ضَيْرًا (ض)

to harm, injure, damage

ض ي ز ★

<unjust, unfair (n.) (w.v.) ضَيْرَى

ضَارَّ وَ ضَارَّ يَضِيرُ ضَرَزَى

to be unjust in (ض) وَ ضَيْرَى (ض)
giving a judgement
(Mojm.)

ض ي ع ★

(perf. 3 p.m. plu.) iv (w.v.) أَضَاعُوا

<they wasted, they neglected

iv أَضَاعَ يَضِيعُ إِضَاعَةً
to waste, to neglect, to lose

أَضَاعُوا الصَّلَاةَ

They neglected the prayer.

[19:59]

(imperf. 3 p.m. sing.) iv يَضِيعُ
~wastes

(imper. 3 p.m. sing.)
~straitens

وَلَقَدْ نَعَلْنَاكَ يُضِيقُ صَدْرَكَ
And We know indeed that thy
breast straitens. [15:97]

(el. imperf. 2 p.m. plu.)ii لِتَضِيقُوا
that you, in order to straiten

strait (n.) acc.

يَجْعَلُ صَدْرَهُ ضَيْقًا
(He) maketh his breast strait.
[6:125]

(act. pic. m. sing.)
straitened (in the sense of
Pis. Pic.)

وَصَارَتْ بِهَا صَدْرُكَ
And thy breast will he strait-
ened by it. [11:12]

straitness (v.n.)

يَضِيقُ

لِتَضِيقُوا

ضَيْقًا

ضَائِقًا

ضَيْقًا

رَضًا يَوْمَ دَرَمًا

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 accom-
plish the affair"—LL.)

(perf. 3 p. f. sing.)
~was straitened

ضَائِقًا

صَاغَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ
The earth, vast as it is, bec-
ame straitened unto them.
[9:118]

كتاب الطاء

ط ب ق ★

lit. cover (n.) acc. طَبَقًا، طَبَقِي
stage, state, layer

لَتَرْكَبُنَّ طَبَقًا عَنِّي

Surely you shall ride stage
by stage. [84:19]

(*i.e.*, O mankind your existence
is not fixed or stationary,
you must be ever changing
growing, journeying from
the state of the living to
that of dead, and from the
state of the dead to a new
life in the next world. The
preposition *عَنْ* is here
synonymous with *بَعْدُ* and

طَبَقًا عَنِّي is equi-
valent to *حَالَةً بَعْدَ حَالَةٍ*.

stores, 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
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.*) طَبِعَ
is sealed

وَطَبَعْنَا عَلَى قُلُوبِهِمْ
And their hearts are sealed.
[9:87]

(*imperf. 2 p.m. sing.*) *acc.* تَطْرُدُ
thou mayst drive away

(*perate. neg. m. sing.*) لَا تَطْرُدُ
drive not !

(*act. pic. m. sing.*) طَارِدٌ
one who drives SS away

ط ر ف ★

طَرَفٌ، الطَّرْفُ (n.)
eye (n.)

lit. : eye. In some verses it is rendered as glance, sight, looking, according to the context.

a side, *n. acc.* (1) طَرَفًا
a portion

يَقْطَعُ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا
That he may cut off a portion of those who disbelieve.
[3:127]

side, end (2) طَرَفَيْنِ < *gen n.d.*

two ends (*n. dual.*) وَأَقِيمِ الصَّلَاةَ طَرَفَيْ النَّهَارِ وَدُلْعَيْنِ الْاَيْلِ
Aud establish the pttyer at the two ends of the day, and the neighbouring (watches) of the night.
[11:114]

ends (1) (*n. p.*) أَطْرَافٍ

مَسْبُوحٍ وَأَطْرَافِ النَّهَارِ
And hallow (Him) at the ends of the day. [20:130]

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا
Who hath created seven heavens in storeys. [67:3]

ط ح و ★

(*perf. 3 p.m. sing.*) *w.v.* طَحَا
< ~extended

طَحَا يَطْحُو طَحْوًا (ن)
to spread out, extend (*trans.* & *intrans.*) (*Lis., Rgh.*)

وَالْأَرْضِ وَمَا طَحَاهَا
By the earth and Him who spread it forth. [91:6]

ط ر ح ★

(*perate. m. plu.*) أَطْرَحُوا
< cast forth

طَرَحَ يَطْرَحُ طَرَحًا (ف، س)
to throw, cast forth

أَمْثَلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا
Slay Yusuf or cast him forth to some land. [12:9]

ط ر د ★

(*perf. 1st p. sing.*) طَرَدْتُ
< I drove away

طَرَدَ يَطْرُدُ طَرْدًا (ن)
to send away, to get SS out (*trans.*), to drive out

★ ط ع م

(*perf. 3 p.m. plu.*) طَعِمُوا
< they ate

طَعِمَ يَطْعَمُ طَعْمًا 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 طَعَمَ see above

وَمَن لَّمْ يَضْمَعْهُ فَاِنَّهُ 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

الطارق is the star that
appears in the night : also
the morning star, because
it comes at the end of the
night—*Rgh. LL*)

way, path (n.) طَرِيقًا *acc.* طَرِيقٌ

way, path (n.) الطَّرِيقَةُ، طَرِيقَةٌ

ways, paths (n. p.) طَرَائِقُ

ط ر ي - و

< fresh *acc. adj.* طَرِيًّا
طَرِيٌّ يَطْرِي - طَرِيٌّ يَطْرِي
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 (Pic.) revile (Jid.) [9:12]

طَعْنًا speaking ill (v.n.) acc.

وَطَعَنُوا فِي دِينِكُمْ

And scoffing at the faith. (Jid.) [4:46]

ط غ ي - و

طَفَى (perf. 3 p. m. sing.) w.v. طَفَى
< ~exceeded (1)
the limit

طَفَى يَطْفَى طَفْيًا وَ طَفْيَانًا (ف)
to exceed the (i)
bounds

طَفَا يَطْفُو طَفْوًا وَ طَفْوَانًا (ن)
to rise high (water) (ii)

إِذْ هَبَّ إِلَى فِرْعَوْنَ إِنَّهُ طَفَى

Go to Firawn, surely he has exceeded the bound (or limits or he is inordinate). [20:24]

(the water) rose high (2)

إِنَّا لَنَأْتِيَنَّكَ فِي الْبَحْرِ لَمَّا كَانَتْ الْمَاءُ كَمَلًا فِي الْبَحْرِ لَمَّا كَانَتْ الْمَاءُ كَمَلًا فِي الْبَحْرِ لَمَّا كَانَتْ الْمَاءُ كَمَلًا فِي الْبَحْرِ

Surely we carried you in the ship, when the water rose high. [69:11]

يَطْعِمُونَ (imperf. 3 p.m. plu.) iv
they feed

comps. iv. يَطْعِمُونِ

that they feed me.

that they feed acc. يَطْعِمُوا

me (pronominal) فِي

فِي shortened to فِي i.e., the first ي is dropped

وَمَا أُرِيدُ أَنْ يُطْعِمُونِي

I desire not (from them) that they feed Me. [51:57]

تَطْعِمُونَ (imperf. 2 p.m. plu.) iv
you feed

نَطْعِمُ (imperf. 1st. p. plu.)
we feed

أَطْعِمُوا (perate m. plu.)
feed!

يُطْعَمُ (is fed (pip. 3 p. m. sing.))
~is fed

اسْتَطْعَمَا (perf. 3 p.m. dual.)
the twain asked food

اسْتَطْعَمَ اسْتَطْعَامًا (trans.)
to seek x food

إِطْعَامٌ (the feeding (v.n.) iv)

طَاعِمٌ (an eater (act. pic. m. sing.))

طَعَامًا (food (v.n.) طَعَامٌ، الطَعَامُ acc.)

طَعْمٌ (taste (v.n.))

ط ع ن ★

طَفَّوْا (perf. 3 p. m. plu.)
< 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 طَفْوًا (س)
to be put out (fire or light)

< acc. يُطْفِئُونَ

(imperf. 3 p.m. plu.)
that they extinguish

(el imperf 3 p.m. plu.)
would they extinguish (or
they may extinguish)

لِيُطْفِئُوا

★ ط ف ف

(ap-der. m. plu.) ii
< scrimpers

المُطَفِّفِينَ

to diminish ii **طَفَّفَ تَطْفِيفًا**
(a measure or weigh below
the standard)

(**مُطَفِّفٌ**) one who gives short
measure, or weight, thus
cheating his companion,
but this epithet is not app-
plied unrestrictedly except in
the case of exorbitant
deficiency).

(perf. 3 p. m. plu.)
they exceeded limits

طَفَعُوا

(imperf. 3 p. m. sing.) acc.
that he may be inordinate

يَطْفِي

قَالُوا رَبَّنَا إِنَّا أَفْ أَنْ يَفْرُطَ
عَلَيْنَا وَأَنْ يَطْفِيَ

they (Twain) said : our Lord
we fear lest he hasten to
do evil to us or be inor-
dinate (or he may
play the tyrant). [20:45]

(perate. neg. m. plu.)
do not exceed the limits.

لَا تَطْفُوا

more rebellious (relative)

أَطْفَى

كَأَنْزَاهُمْ أَظْلَمَ وَأَطْفَى

Verily that were more unjust
and more rebellious.

[53:52]

(perf. 1st. p. sing.)
caused to rebel

أَطْفَيْتُ

قَالَ رَبِّيهِ رَبَّنَا مَا أَطْفَيْتُهُ

His comrade saith: our Lord!
I did not cause him to
rebel (make him exceed
the limits). [50:27]

acc. طَائِعِينَ، الطَّاغِينَ nom. طَائِعُونَ
insolent (LL) (n. p.)
exorbitant (Jid.)

outburst, (intrans.)
thundering noise.

الطَّاغِيَةُ

an idol, false god, devil (n.)
[whatever is worshipped in-
stead of God is طَائِعُوتٌ

الطَّاغُوتُ

< 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.)

المَطْلُوبُ

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.)

طَلَمَتْ

< ~ rose high

طَلَعَ يَطْلَعُ طُلُوعًا (ن)

to appear, rise (sun), sprout

(imperf. 3 p.f. sing.)

تَطْلَعُ

~ 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 مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ

And he set about slashing their legs and necks.

[38:33]

(perf. 3 p.m. dual.)

طَفِقَا

the twain began

وَطَفِقَا يَخْضِرْنَ عَلَيْهِمَا مِنْ وَرَاقِ 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 طِفْلٌ is used for singular and plural both

أَوِ الْوَالِدِ الَّذِي لَمْ يَطْمُرْ أَعْلَى عَوْنِ الرَّسُولِ

Or the children not acquainted with privy parts of woman. [24:31]

child (n. used for sing.)

طِفْلًا

نُخْرِجُكَ طِفْلًا نَعْرًا

Then we bring you forth as a child (infant). [22:5]

لَعَلِّي أَطَّلِعُ إِلَىٰ إِلَهِ مُوسَىٰ

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 لِيُظَلِّعَكُمْ عَلَىٰ الْغَيْبِ

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 أُنْتُمْ فَظَلُّعُونَ

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 لِيسْقَت لَهَا طَلْعٌ تَضِيدُ

And tall date-palms (laden)
with clusters ranged.

[50:10]

لِيُطَّلِعَ

طَلُّوعٌ

مَطْلَعٌ

مَطْلَعٌ

مُطَّلِعُونَ

طَلْعٌ

طَلَعَ بِطَّلَعٍ طُلُوعًا (ف)

to ascend, to come to, or
upon, look upon, know

to depart from عَن ، عَلَى

(perf. 3 p.m. sing.) vii comp.
< has he looked upon ?

to look viii **أَطَّلَعَ** إِطْلَاعًا
upon or down, to know

(أ + interrotive إِطَّلَعَ)

أَطَّلَعَ الْغَيْبَ أَمْ أَخَذَ عِنْدَ الرَّحْمَنِ عِمْدًا
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

فَأَطَّلَعَهُ 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 عَلَىٰ خِيَانَةٍ مِنْهُمْ

Thou will not cease to notice
defrauding on their part.

[5:13]

(imperf. 1st. p. sing.) viii
I ascend

أَطَّلَعَ

أَطَّلَعَ

أَطَّلَمْتَ

تَطَّلِعُ

أَطَّلَعُ

(perf. 3 p.m. dual.) vii انطلقا
the twain set out

فَانطَلَقَا مَعَهُ حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا

Then the twain set out; until when they embarked in a boat, he scuttled it.

[18:71]

(perf. 3 p.m. plu.) vii انطلقوا
they went off

فَانطَلَقُوا وَهُمْ يَتَخَمَتُونَ

So they went off speaking to each other in a low voice.

[68:23]

(imperf. 3 p.m. sing.) ينطلق
~moves

وَيَضيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي

And my breast straineth and my tongue moveth not quickly.

[26:13]

انطلقوا (perate m. plu.) vii

انطلقوا إِلَىٰ مَا كُنتُمْ بِهِ تَكذِّبُونَ

Depart unto that which you used to call a lie. [77:29]

★ ط ل ل

a gentle rain (n.) طَلٌّ

فَإِنْ لَمْ يَجْعَلْهَا رِيًّا فَطَرْنَا

And if no heavy rain-falleth upon it, then a gentle rain.

[2:265]

spathe (2)

وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ

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 طَلَّقَ
< ~divorced

to quit, leave, طَلَّقَ تَطْلِيقًا

to divorce (his wife)

<< طَلَّقَ بِطَلْقٍ طَلَاقًا (ن)

to be freed from bond

(perf. 2 p.m. plu.) ii طَلَّقْتُمْ
you divorced

you divorced them طَلَّقْتُمُوهُنَّ
(i.e., women)

they (m.) divorced طَلَّقْتُمْ
you (f.)

divorce! (perate m. plu.) طَلَّقُوا
(pis. pic. f. plu.)

divorced women الطَّلَقَاتُ

(perf. 3 p. f. sing.) vii انطلق
< ~started doing something

to set out انطلق انطلاقا
in doing something, or start with something, to depart

وَالطَّلَقَ الْمَلَائِكَةُ مِنْ أَهْلِ الْأَشْوَ

وَأَصْبِرُوا عَلَىٰ لِلْمَعِي

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 س)

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

طَمِعَ يَطْمَعُ طَمْعًا وَطَمَاعًا - ب ، فِي
to covet, eagerly desire,
to hope for

I covet (imperf. Ist. sing.) اطمع

(imperf. 3 p.m. plu.) يطمعون
they covet

(imperf. 2 p.m. plu.) تطمعون
you covet

ط م ث *

(imperf. 3 p.m. sing.) juss يطمئ
< ~touches, deflowers

طَمَّتْ يَطْمِئُ طَمْنًا (ض)
to touch a women in order
to deflower her

لَمْ يَطْمِئْتُهُنَّ 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 طَمْسًا وَطُمُوسًا (ض ، ن)
to be effaced,
disappear, go far away, to
to be corrupted (in heart),
to destroy

وَإِذَا النُّجُومُ طُمِسَتْ

So when stars are effaced. [77:8]

(perf. Ist. p. plu.) طمستنا
we wipe out

وَلَوْ نَشَاءُ لَمَمَسْنَا عَلَى أَعْيُنِهِمْ

And if We listed surely We should wipe out their eyes. [36:66]

(imperf. Ist. p. plu.) acc. نطمس
that we obliterate

(le. imperf. 3 p.m. sing.)
~ may rest at ease

لِيَطْمَئِنَّ

وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي

But that my heart may rest
at ease. [2:260]

(le. imperf. 2 p.m. sing.)
~ may rest at ease

لِيَطْمَئِنَّ

وَلِيَطْمَئِنَّ قُلُوبِكُمْ

That your hearts may rest
at ease. [3:126]

at rest (Ap-der. m. sing.) مُطْمَئِنٌّ

وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ

And his heart is at rest with
the belief. [16:106]

(Ap-der. f. sing.) acc. مُطْمَئِنَّةٌ
at rest

فَرِيَّةٌ كَانَتْ أَمِنَةً مُطْمَئِنَّةً

And town which was secure
and at rest. [16:112]

peaceful (Ap-der. f. sing.) الْمُطْمَئِنَّةُ

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ

O thou peaceful soul.
[89:27]

(ap-der. f. plu.) acc. مُطْمَئِنِّينَ
contentedly

مَلَائِكَةٌ يُمشُونَ مُطْمَئِنِّينَ

Angels walking about con-
tentedly. [17:95]

(imperf. 1st p. plu.) iv
we covet
to hope (v. n.) acc.

نَطْمَعُ

طَمَعًا

ط م م ★

< calamity (n.) الطَّامَّةُ
(assim) طَمَّ يَطْمُ طَمًّا (ن)
to overflow, cover up

فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَى

Then when the grand Calami-
ty shall come (i.e. the
resurrection). [79:34]

ط م ن ★

(perf. 3 p. m. sing.) vi اطمأنَّ
< ~ is contented
to be free from اطمأنَّ اطمئنانًا
disquietude,
to be in tranquillity

فَإِنْ أَصَابَهُ خَيْرٌ لَطْمَأَتْ بِهِ

If there befall him good
he is contented therewith.
[22:11]

(perf. 2 p.m. plu.) اطمأنتم
you are secure
(i.e., out of danger)

(perf. 3 p.m. plu.) اطمأنوا
they are satisfied

وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَالْمَالِ الَّذِي آتَاهَا

And they are well-pleased
with the life of the world
and are satisfied therewith.
[10:7]

تَطَهَّرَ تَطَهَّرُوا

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 **اطَّهَّرُوا**
get yourselves cleaned(ap-der. m. sing.) ii **مُطَهِّرٌ**
one who purifies SS**وَمُطَهِّرِينَ الَّذِينَ كَفَرُوا**
And (I am) purifying thee
from those who disbelieve.
[3:55](ap-der. m. plu.) acc. v **مُطَهِّرِينَ**
those who get themselves
cleaned or purified(Ap-der. m. plu.) acc. v **الْمُطَهَّرِينَ**
clean ones(pis. pic. f. sing.) ii **المُطَهَّرَةَ**
purified one (*f.*)spouses purified **أَزْوَاجَ مُطَهَّرَةٍ**purified ones ii **الْمُطَهَّرُونَ**purifying (*v.n.*) ii **تَطَهِّيرًا**clean (*v.n., r.f.*) **طَهْوً**(relative m. sing.) **أَطْهَرُ**
the purest thing

★ ط و د ★

cliff, mound (*n.*) **الطُّودُ**

★ ★ ط ★

two single letters of the ط
Arabic alphabet, inter-
preted in various ways
(See. IK. Tb. Jid.)

★ ط ه ر ★

(perf. 3 p.f. plu.) **يَطَهَّرُونَ**
<they are purifiedطَهَّرَ يَطَهِّرُ طَهْرًا وَ طَهْوً
to be clean (ك)pure, to be purified (*intrans.*)

حَتَّى يَطَهَّرْنَ

Till they (women) have puri-
fied themselves. [2:222](perf. 3 p.m. sing.) ii **طَهَّرَ**
~purifiedto purify (*trans.*) **طَهَّرَ تَطَهِّيرًا**

طَهَّرَكَ

He purified thee. [3:42]

(el. 3 p.m. sing.) **لِيُطَهِّرَ** acc. **يَطَهِّرُ**
that he may purify(imperf. 2 p.m. sing.) **تَطَهَّرِ**
thou purifiethpurify! (*perate. m. sing.*) **طَهِّرْ**purify! (*perate. m. duul.*)
(O you twain) **طَهِّرَا**(perf. 3 p.f. plu.) v **يَطَهَّرُونَ**
<they are purified

طَوَّعَتْ لَهُ نَفْسَهُ مَثَلًا لِأَخِيهِ

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 كُنْتُمْ فِي كَثِيرٍ مِّنَ الْأُمُورِ

Were he to obey you in many affairs. [49:07]

(juss. 3 p.m. sing.) iv
~obeys

the weak letter « ي » is dropped due to conditional phrase.

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

(imperf. 2 p.m. plu.) acc. iv
that/if/you obey

(imperf. 1st. p. plu.) iv
we obey

(perate. m. plu.) iv
(O you) obey!

أَطَاعَ

أَطَاعُوا

أَطَعْنَ

أَطَعْتُمْ

أَطَعْنَا

يُطِيعُ

يُطِيعُ

يُطِيعُونَ

تُطِيعُوا

نُطِيعُ

أُطِيعُوا

كَالْطُّورِ الْعَظِيمِ

Like a huge mound (M.A.), or like a cliff mighty (Jid.). [26:63]

(الطُّورُ means a mountain, as well as an elevated or overlooking tract of land.) (LL.)

ط و ر ★

Tur (prop. n.) طُورٌ، الطُّورُ

(Tur is applied to mount Sinai and to the mount of Olives, and to several other mountains—LL)

<stages, states (n.p.) acc. أَطْوَارًا
(sing.) طَوْرًا

ط و ع ★

(perf. 3 p. f. sing.) ii طَوَّعَتْ
~made agreeable

to bring into طَوَّعَ
subjection

طَوَّعَتْ لَهُ نَفْسَهُ

permitted him, made it easy or feasible for him i.e., he allowed himself to do something

<< طَاعَ يَطُوعُ طَوْعًا وَ طَاعَةً (ن)

to obey

to be obedient ل . ه . -

استطاع يستطيع / استطاع
 to be able,
 to have power, consent,
 (can do SS)

مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا
 Who is able to find a way
 thereunto. [3:97]

(perf. 2 p.m. sing.) x اسْتَطَعْتَ
 thou art able

(perf. 1st. p. sing.) x اسْتَطَعْتُ
 I am able

إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ
 I desire not but rectification,
 so far as I am able. [11:88]

(perf. 3 p.m. plu.) x اسْتَطَاعُوا
 they are able

إِنْ اسْتَطَاعُوا مَا اسْتَطَاعُوا
 they could not

(perf. 1st. p. plu.) x اسْتَطَعْنَا
 we are able

لَوْ اسْتَطَعْنَا الْخُرُوجَ مَعَكُمْ
 If we could we would have
 surely come forth with
 you. [9:42]

(as اسْتَطَاعُوا) x اسْتَطَاعُوا

فَمَا اسْتَطَاعُوا أَنْ يَظْهَرُوا
 وَمَا اسْتَطَاعُوا لَهُ نَقْبًا
 Thus they were not able to
 mount it, nor were they
 able to burrow through it.
 [18:97]

(perate, f. plu.) iv أَطِيعْنَ
 (O you ladies) obey!

وَاطِيعَنَ اللَّهَ وَرَسُولَهُ
 And obey Allah and His
 Messenger. [33:33]

[In the verse 4:3 فَإِنْ أَطَعْتُمْكُمْ
 i.e., if they obeyed you,
 the form is أَطَعْنَ (perf.
 3 p. f. plu.) which means:
 they (f.) obeyed But in
 the verse 33:33 the form
 is اطعن (imperative f. plu.)

i. e., (O you ladies) obey.
 Learners should carefully
 note the difference of
 short vowel on the word ط]

obey me (comp.) iv أَطِيعُونِ

(أَطِيعُوا + فِي أَطِيعُونِ)
 shortend to ي)

(perate neg. m. sing.) iv لَا تَطِيعُ
 obey not

(pip. 3 p.m. sing.) iv بَطِيعٌ
 ~is obeyed

(perf. 3 p.m. sing.) v تَطَوَّعَ
 <~did voluntarily

to do v, تَطَوَّعَ تَطَوَّعًا
 something voluntarily

وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ
 And whosoever voluntarily
 does good then verily
 Allah is Appreciative,
 Knowing. [2:158]

(perf. 3 p.m. sing.) x اسْتَطَاعَ
 <~could, was able, had power

(the *ت* of stem *v* is replaced
by duplication of (ط))

ط و ف ★

طَافَ - عَلَى (w.v.)

(*imperf. 3 p.m. sing.*)
~came upon

طَافَ يَطُوفُ طَوَافًا وَ طَوَافًا
وَ طَوَافًا وَ يَطُوفَانَا

to go about, walk
about, to run around,

to circumambulate, ب , حَوْلَ -

to make the rounds,

to come upon, عَلَى -

to go around عَلَى، بَيْنَ -

فَطَافَ عَلَيْهِمُ طَافٌ مِنْ رَبِّكَ وَهُمْ لَا يَمْلِكُونَ
Then a visitation came upon
it while they slept.

[68:19]

(*imperf. 3 p.m. sing.*) يَطُوفُ
~goes round

يَطُوفُونَ عَلَيْهِمْ وَلَدَانُ
Go round on them youths
(boy servants). [56:17]

(*imperf. 3 p.m. plu.*) (w.v.) يَطُوفُونَ
they go round

يَطُوفُونَ بَيْنَهُمَا وَبَيْنَ حَيْنِهِمَا
(They will be) going round
between it and boiling
water fierce. [55:44]

(*pip. 3 p.m. sing.*) يُطَافُ
is/will be/passed

(*imperf. 3 p.m. sing.*) x سَتَطِيعُ
~is able

هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنَزِّلَ عَلَيْنَا مَائِدَةً
Is thy Lord able to send down
unto us some food.

[5:112]

(*jues. 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

طَوَّعًا willingly (v. n.) acc.

طَاعَةً obedience (v.n.)

(*act. pic. m. plu.*) طَاعِمِينَ

<willing doers (of SS)

(*sing.*) طَاعِعٌ

(*pic. pact. m. sing.*) مُطَاعٌ
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)

الطَّوْفَانُ flood (n.)

lit. overpowering rain or
'deluge'

meta. any other universal
destruction

ط و ق ★

(pip. 3 p.m. plu.) ii يَطْوِقُونَ

they shall be hung round
neck

to impose، طَوَّقَ تَطْوِيقًا <

lay upon, to encircle, to
put a collar or necklace
around SS neck

<< طَائِقٌ يَطْوِقُ طَوْقًا (ن)

to be able, be in a position
to do something

سَوْفَ يُطَوَّقُونَ مَا صَلُّوا بِهِ

Soon shall that wherewith
they stint be hung round
their necks. [3:180]

يُطَافُ عَلَيْهِمْ بِكُأْسٍ مِّنْ 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 أَنْ يَطَّوَّفَ بِهِمَا

There is no fault (lit. sin)
in him if he walketh in
between the twain.

[2:158]

(el. 3 p.m. plu.) لِيَطَّوَّفُوا

let them circumambulate

وَلِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ

And let them circumambu-
late the ancient House.

[22:29]

those who go (n.p. ints.) طَوَّافُونَ
round frequently

طَوَّفُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ

Going round frequently some
of you on some of them.

[24:58]

(act. pic. m. sing.) 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 طَاوَلٌ
< prolonged

as R.F. vi طَاوَلٌ

مَطَاوَلٌ عَلَيْهِمُ الْعُمُرُ

And the life was prolonged upon them. [28:45]

(act. 2 pic. m. sing.) acc. طَوِيلًا
prolonged, long

إِنَّ لَكَ فِي النَّهَارِ سَبْعًا طَوِيلًا

Verily thou hast by day prolonged occupation. [73:7]

height (v.n.) acc. 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 يَطِيقُونَ

< they can bear, they are able to do

iv أَطَاقَ إِطَاقَةً

to be able to do a thing

وَعَلَى الَّذِينَ يُطِيقُونَ فَدِيَةً طَعَامُ سَكِينٍ

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. إِطَاقَةٌ 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 وَلَا تَجْعَلْنَا أَلِفًا لَنَا فِيهِ

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. Ist. p. plu.*) w.v. **طَوَّى**
 < ~ we roll up

طَوَّى بِطَوَّى طَيِّبًا (ض)
 to fold, roll up

rolling up (*v. n.*) **طَوَّى**

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّبٍ لِّلْكِتَابِ
 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 النَّظْلِ مِنْهُمْ

The opulent among them ask leave of thee. [9:86]

(*lit.* the possessor of opulence, *Jid.*)

means (3) (*n.*) *acc.* **طَوْلًا**

وَمَنْ لَّوِىَسْتَطِيعُ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ

And those of you who cannot afford means to marry free, believing women.

[4:25]

(The phrase **لَمْ يَسْتَطِيعْ طَوْلًا**)

is often taken to mean "he is not in a position to afford", *i. e.*, in the financial sense: but Mohammad Abduh very convincingly expresses the view that it applies to all manners of pervertive circumstances, be they of material, personal or social nature.— (*Asad nn.* 4; 29 quoting Manar V. 19)

★ ★ ★ ★

Talut (*prop. n.*) **طَالُوتٌ**

(The Biblical from of Talut is Saul, who belonged to the smallest of the Israelite tribe of Binyamin

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

طُرُقِ لَأَمِّمْ وَ حُسْنُ مَأَابِ

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 فَعِيلٌ)

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ

Say the evil and the good are not alike. [5:100]

clean (2)

فَتَيَمَّمُوا صَعِيدًا طَيِّبًا

Then go to high clean soil. [4:43]

wholesome (3)

كُلُوا مِمَّا 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 ، الطَّيِّبِينَ 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
مَدَنِيٌّ وَثَلَاثٌ وَرَبِيعٌ

Then marry such as please you, of (other) women by twos and threes or fours. [4:3]

طَابَتْ نَفْسًا
(perf. 3 p. f. plu.)
they (f.) give up

فَإِنْ طَابَتْ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا
And if they give up anything thereof of their own accord. [4:4]

طَابَتْ
(perf. 2 p. m. plu.)
ye are good
blessedness, joy, happiness

طَابَتْ
(plu. of طَابَتْ n. f. or fem.)

form of طَابَتْ relative

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ

They said, we augur evil of you. [36:18]

(perf. 1st p. plu.) v أَطَيَّرْنَا

we augur evil

قَالُوا اطَّيَّرْنَا بِكَ وَبِمَنْ مَعَكَ

They said : we augur evil of thee and those with thee. [27:47]

(imperf. 3 p.m. plu.) v يَطَيَّرُونَ

they augur evil

bird (n.) طَيْرٌ

the bird (n.) الطَّيْرُ

(act. pic. m. sing.) طَائِرٌ

lit. a flying creature (1)

وَلَا طَائِرٌ يَطِيرُ بِجَنَاحَيْهِ

Nor a flying creature that flieth with its wings. [6:38]

mata. action (2)

وَكُلُّ إِنْسَانٍ أَلَمْنَهُ طَائِرَةٌ فِي عُنُقِهِ

And every man We have fastened his action round his neck. [17:13]

(طَائِرٌ) in addition to its literary meaning of a bird means metaphorically the actions of a man which are the cause of his happiness and which are, as it were, attached to his neck as a necklace. (LL.)

good, (1) (n. f. adj.) طَيِّبَةٌ
excellent, fair

بَلَدًا طَيِّبَةً وَرَبِّ غَفُورًا

A fair land and indulgent Lord ! [34:15]

fair, gentle (2)

وَجَرَيْنِ بَرَمٍ مَرْمُوحٍ طَيِّبَةٍ

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. يَطَيَّرُ

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

< طَارَ يَطِيرُ طَيْرًا وَ طَائِرًا (ض)
to fly (birds), to flee

وَلَا طَائِرٌ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلُكُمْ

Nor a flying creature flieth that with its two wings but are communities like unto you. [6:38]

(perf. 1st p. plu.) v تَطَيَّرْنَا
< we augur evilto augur evil, تَطَيَّرَ وَ أَطَيَّرَ
to draw a bad omen from

يَسْأَفُونَ يَوْمًا كَانَتْ أُمَّةٌ مَسْطُورًا

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 طَاهِرٌ لَكُمْ عِنْدَ اللَّهِ

He said, your augury is with
Allah. [27:47]

(ap-der. m. sing.) x, acc. مَسْطُورًا

wide-spreading (Jid. & Pic.)
that which spreads far
and wide (Aya).

★★★

كتاب الظاء

<< ظَفِرٌ يَظْفَرُ ظَفْرًا (س) - ب ، ع ل ي
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 حَزَمًا كُلِّ 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 ظَلًّا وَ ظَلُولًا (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

وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا
يَوْمَ يُظْمَنُ

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

ذَلِكُمْ أَرْسَلْنَا رِيحًا قَرِيبًا مُضْمَرًا يَظُنُّوْنَ
مِنْ تَعْدِيهِ يُكْفُرُونَ

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

تَظُنُّوْنَ تَعْدِيَهُمْ

You would continue lamenting (or wondering). [56:65]

(*imperf. 3 p. f. plu.*)
they become.

إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَنَ رَوَاكِدَ

If He will, He stills the wind so that they become motionless. [42:33]

(*imperf. 1st. p. plu.*)
we continue/remain

تَنْظُرُ لَهُمْ عَابِدِينَ

So we shall remain devoted to them. [26:71]

(*perf. 1st p. plu.*) ii ظَلَّوْنَا
< we overshadowed

ظَلَّلَ تَظَلَّلًا ii وَ أَظْلَى إِظْلَالًا
to overshadow

(*n. (acc.)*) ظِلًّا *nom.* الظِّلُّ، الظِّلُّ
< shadow, shade

(*plu.*) أَظْلَالًا، ظِلَالًا، ظَلَّوْنَا

(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 خُضِعِينَ

So their necks would become submissive to it. [26:4]

(*perf. 2 p.m. sing.*) ظَلَّتْ
thou hast remained

(ظَلَّتْ is modified form of

ظَلَّلَتْ 2 p.m.)

وَأَنْظُرْ إِلَى إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا

And look upon thy god of which thou hast remained a votary. [20:97]

(*perf. 3 p.m. plu.*) ظَلَّوْا
they remained, they kept

تَظَلَّوْا فِيهِ يَمْرُجُونَ

Then they kept mounting through it. [15:14]

(*perf. 3 p.m. plu.*) لَظَلَّوْا
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

بِكُلِّتَا الْجَدَّتَيْنِ آتَتْهُمَا أَوْ لَو تَطْلُو مِثْلَهُ شَيْئًا
Each of the two gardens brought forth its produce and stinted not aught thereof. [18:33]

(*imperf. 3 p. m. sing.*) يَظْلِمُونَ
they wronged

وَمَا ظَلَمُونَا وَلَكِنْ 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 فَنَفْسُهُ ظَالِمَةٌ
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.* **ظَلَمًا** *nom.* **ظَلَمٌ**

(*act. pic. m. sing.*) **ظَالِمٌ، الظَّالِمِ**
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**
their own souls

rendered as "they disbelieved.")

فَأُولَئِكَ الَّذِينَ خَسِرُوا
أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا كَافِرِينَ

Those are they who ruined their souls because they disbelieved in our signs. [7:9]

(*imperf. 2 p.m. plu.*) **تَظْلِمُونَ**
you (do) wrong

(*perate. neg. m. plu.*) **لَا تَظْلِمُوا**
(O you) wrong not!

(*pp. 3 p.m. sing.*) **ظَلِمَ**
~ was wronged

(*pp. 3 p.m. plu.*) **ظَلِمُوا**
they were wronged

(*pip. 3 p. f. sing.*) **ظَلِمْتَ**
thou wast wronged

(*pip. 3 p.m. plu.*) **يُظْلَمُونَ**
they were wronged

they are not/shall not be wronged **لَا يُظْلَمُونَ**

(*pip. 3 p. m. plu.*) **تُظْلَمُونَ**
you are wronged, you shall be treated wrongly

you shall not be treated wrongly **لَا تُظْلَمُونَ**

(*relative. m. sing.*) **أَظْلَمَ**
more unjust

وَمَنْ أَظْلَمُ مِنْ مَنْعِ مَسِيحِ اللَّهِ
أَنْ يُذَكِّرَ بِمَا أَمَرَهُ

And who is more unjust than he who preventeth the

ظ م ا *

(imperf. 2 p. m. sing.) h.v.

<thou thirst (or thou shall thirst)

ظَمِيحٌ يَظْمَأُ ظَمِيحًا 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 يَظُنُّ ظَنًّا (ن)

(1) to think, assume, deem

(2) to suspect or assume

(3) to believe, know

(4) to conjecture

(according to Raghib ظَنَّ

signifies to conjecture, imagine, suspect and to be sure of something in view of one's observation. As a general rule he points out that often this verb is succeeded by أَنْ or أَنْ that means to be sure about, and in certain places it means to imagine, as

(ints.n.) acc. ظَلَمًا nom. ظَلَمٌ
great wrongdoer

oppressor, wrong- (ints-n.)
doer (by habit or one who
is pleased to hurt others)

وَمَا رَبُّكَ بِظَالِمٍ لِّلْعَبِيدِ

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.) ظَلَمَاتٌ

darkness (sing.) ظَلَمَةٌ <

dark (ap-der. m. sing.) acc. مَظْلِيًّا
(lit. that becomes dark)

أَعْيَبَتْ وُجُوهُهُمْ وَقَطَعَا مِنَ اللَّيْلِ مَظْلِمًا
Their faces were overcast
with pieces of night pitch-
dark. [10:27]

(ap-der. m. plu.) مَظْلُومُونَ
SS darkend

وَايَةٌ لَّهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ
فَإِذَا هُمْ مَظْلُومُونَ

And a sign unto them is the
night We draw off the day
therefrom, and Lo ! they
are darkened. [36:37]

وَوَلَّوْا الْآفَاقَ 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 تظُنُّوْنَ أَنَّكُمْ كَانَتُمُومُونَ أَنْ تَبْعَثَ اللَّهُ أَحَدًا

And they suspected as ye did that Allah will not raise anyone. [72:7]

(perf. 2 p.m. plu.) ظننتم
ye thought (1)

وَفَلْكَرُظُنِّكَمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ

And that thought of yours that ye formed (thought) concerning your Lord. [41:23]

you assumed (2)

بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ

وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا
Yea! ye assumed that the Messenger and the believers would never return to their households. [48:12]

وَذَا الشُّوْنِ إِذْ ذَهَبَ مُتَأَسِّبًا فَظَنَّ
أَنْ لَنْ يُعْتَدِرَ عَلَيْهِ

And Dh-ul-Nun when he went away in wrath and he thought that We would not straiten him. [21:87] believed, knew, (2) understood

وَوَلَّىٰ دَاوُدَ إِسْمَاعِيلَ

And Dawud understood (or knew) We had tried him. [38:24]

وَوَلَّىٰ أَنْتَ الْفُرَاتِ

And he believed that it is the time of parting. [75:28] assumed (3)

إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ

Verily he assumed that he would not be back. [84:14]

(perf. 1st p.m. sing.) ظننتُ
I was sure

إِنِّي ظَنَنْتُ أَنْيُ مَلِيقٌ حِسَابِيَهٗ

Verily I was sure I should be a meeter of my reckoning. [69:20]

(perf. 3 p.m. dual.) ظنَّا
the twain thought

(perf. 3 p.m. plu.) ظننوا
they imagined (1)

they entertained (3)
wrong thoughts

وَمَا أَهَمُّنَا أَن نَقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا
يُظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ

While another party concerned about themselves entertained about Allah wrong thoughts unjustly, the thought of 'Jahiliyah'. [3:154]

(see **جَاهِلِيَّةٌ** in ج • ل)

(*imperf. 2 p.m. plu.*) تَظُنُّونَ
you entertain wrong thoughts

(*imperf. 1st. p. plu.*) نَظَنُّ
we deem

(*n. acc.*) 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 يَسْتَفِيدُ مِنْهُ إِلَّا ظَنًّا إِنَّ الظَّنَّ
لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا

And most of them follow not but conjecture, surely conjecture avails not aught against the truth. [10:36]

(*diverse*) thought (*n. p.*) الظَّنُّونَ

(*act. pic. m. plu.*) الظَّانِّينَ
entertainers of evil thoughts

(*perf. 1st p. plu.*) ظَنَّا
we thought (1)

وَمَا ظَنُّنَا أَن نَقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا
And we thought that human-kind and jinn would never forge against Allah a lie. [72:5]

we knew (2)

وَمَا ظَنُّنَا أَن نَكْفُرَ اللَّهُ 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.*) يَظُنُّونَ
they know

(they believe) (1)

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ

Who know (believe in) that they will meet their Lord. [2:46]

وَمِنْهُمْ أُمِّيُونَ لَا يَتْلُونَ الْكِتَابَ

إِلَّا مَا فِي دُلُوفِهِمْ إِلَّا يَظُنُّونَ

And some of them are unlettered ones who know not the Book but only (from) hearsay, and they do but conjecture. [2:78]

they know (3)

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ

Verily they, if they come to know of you, would stone you. [18:20]

(juss. 3 p.m. plu.) لَمْ يَظْهَرُوا

they knew not

أَوِ الْبَطْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَتِ النِّسَاءِ

Or children who know naught of women's nakedness. [24:31]

(perf. 3 p. m. plu.) iii ظَاهَرُوا

< they helped, support

to help, مَظَاهِرَةٌ

support others (in the sense of collaboration), to back, or support enemies

وَمَا ظَهَرُوا عَلَىٰ إِسْرَائِيلَ

And helped (others) in driving you out. [60:9]

(juss. 3 p.m. plu.) لَمْ يَظْهَرُوا

they did not back up against SS

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الشُّرَكَاءِ لَنْ يُؤْكفُوا

يَقْتَصِرُوا فَيْدَأُولَهُمْ يَظْهَرُوا عَلَيْكُمْ أَحَدًا

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]

ظ ه ر ★

(perf. 3 p.m. sing.) ظَهَرَ

< is open (opp. secret, concealed)

ظَهَرَ يَظْهَرُ ظُهُورًا (ف)

to appear, become distinct, clear, open, to come out, to ascend

مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ

What is open and what is concealed. [6:151]

(imperf. 3 p.m. plu.) يَظْهَرُونَ

they mount, (1) they ascend

وَمَعَالِجٍ عَلَيْهِمْ يَظْهَرُونَ

And stairs whereby they ascend. [43:33]

فَمَا اسْتَطَاعُوا أَنْ يَظْهَرُوا

Thus they were not able to mount it. [18:97]

(imperf. 3 p.m. plu.) acc. يَظْهَرُوا

they get upper (2) hand

كَيْفَ إِذْ يَظْهَرُوا عَلَيْكُمْ لَا يَقْبَلُوا مِنْكُمْ إِلَّا ذِمَّةً

How (can there be any treaty for them) when, if they have the upper hand, they respect not regarding you (either) kinship or agreement. [9:8]

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

~informs, discloseth (1)

- (1) to disclose
(2) to cause to appear
(3) to make SS overcome
(4) to enter upon the time of noon

عَلِمَ الْعَيْبُ فَكَذَّابُطْهَرُ عَلَى عَيْبِهِ أَحَدًا

He is the Knower of the unseen. He discloseth not His unseen unto anyone.

[72:26]

cause to (2)

appear SS

إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ

فِي الْأَرْضِ الْفَسَادَ

Verily! fear that he may change your religion or he may cause to appear corruption in the land.

[40:26]

(el. 3 p. m. sing.) iv

~may make or cause to overcome

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

He it is who sent His Messenger 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

أُظْهِرَ إِظْهَارًا

لِيُظْهِرَ

يُظْهِرُونَ

(imperf. 3 p.m. plu.) iii

they put away their wives by pronouncing Zihar.

الَّذِينَ يُظْهِرُونَ مِنْ نِسَائِهِمْ

تَاهُنَّ أُمَّهَاتَهُمْ

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 divorcing a woman. The husband saying to the wife, 'thou art to me as the back of my mother.' The word **ظَهَارٌ** Zihar is derived from **ظَهَرَ** meaning back. The Quran while not recognizing this form as a non-returnable divorce, made necessary for a husband 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 أَزْوَاجَكُمْ إِنِّي تُظْهِرُونَ مِنْهُنَّ أُمَّهَاتَكُمْ

And He made not your spouses whom ye declare to be as your mothers' back, your (real) mothers. [33:4]

~apprised iv

وَأُظْهِرَهُ اللَّهُ عَلَيْهِ

And Allah apprised him thereof or Allah has disclosed it to him. [66:3]

أُظْهِرَ

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 بِمَا لَا يَعْلَمُ

فِي الْأَرْضِ أَمْ يَضَاهِرُهُمْ تَبَعُ الْقَوْلِ

Would ye inform Him that
of which He knoweth not
on the earth or is it by
way of outward saying ?

[13:33]

outwardness, (2)

open (outside)

وَدَّرُوا ظَاهِرَ الْأَسْمَاءِ وَبَاطِنَهُ

And avoid open sins and
secret ones. [6:120]

appearance (3)

يَعْلَمُوْنَ ظَاهِرَاتِ الْحَيَاةِ الدُّنْيَا

They know some appearance
of the life of the world.

[30:7]

outer side (4)

بَاطِنُهُ فِيهِ الرَّحْمَةُ وَالظَّاهِرُ مِنْ رَبِّهِ الْعَذَابُ

The inner side whereof con-
taineth mercy, while the
outer side thereof is to-
ward the doom. [57:13]

وَلَهُ الْمَحْمَدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا

وَجِبْنَ تُظَاهِرُونَ

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 بَعْضُهُمْ 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 فَوْقًا وَيَتَكَدَّرُونَ بِمَا لَا يُظَاهَرُونَ

عَلَيْهِمْ بِالْأَسْمَاءِ وَالْعُدَاوَانِ

And drive out a party of you
from their homes and
support each other against
them with guilt and ini-
quity. [2:85]

back (n.) ظَهْرٌ

backs (n. p.) ظُهُورٌ

(sing.) ظَهْرٌ

the outward (n.) الظَّاهِرُ

opp. البَاطِنُ inward (one of the

(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

وَجِئْتُمْ تَصَدُّونَ بُيُوتَكُمْ مِنَ الظَّهِيرَةِ

And when you put off your
clothes for the heat of
noon. [24:58]

behind the back ظَهْرًا

وَأَخَذْتُمُوهُ وَرَاءَ ظَهْرِي

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

يَقَوْمِ 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 نَسَمَةَ 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
قُرًى 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.) تَعْبَسُونَ
<you sport

عَيْتَ يَعْجَبُ عَبَّأً (س)

to play, sport in a frivolous manner

أَتَبْنُونَ بِكُلِّ رِجْلٍ آيَةً تَعْبَسُونَ

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 تَعْبَسُونَ has occurred as *hal. acc.* to mean : you do.....in vanity.

(v.n.) acc.

in vain, to sport, jest

عَبَّأً

★ ★ ★ ★

عَاذَ see (prop. n.) ع د و

عَادَ see (a verb) ع و د

عَامٌ see (year) ع و م

ع ب أ

(imperf. 3 p.m. sing.) (h.v.) يَعْجَبُ

< ~ cares for

عَبَّأً يَعْجَبُ عَبَّأً (ف)

to care for, to be solicitous

قُلْ مَا يَعْجَبُكَ مِنْ لَوْلَادِ عَاوِذٍ

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 لو شاء الرحمن ما عبدناهم
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 يَعْبُدُوهَا
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 plu.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ
And I have not created the
jinn and mankind but that
they should worship Me.
[51:56]

(*imperf. 2 p.m. sing.*) تَعْبُدُ
thou worship

(*imperf. 2 p.m. plu.*) تَعْبُدُونَ
you worship

you shall not لَا تَعْبُدُونَ
worship (i.e., negative لَا is
prefixed)

أَتَحْسِبُونَ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا
Deem ye that We have crea-
ted you in vain? [23:115]

ع ب د ★

(*perf. 3 p.m. sing.*) عَدَّ
~ worshipped

عَدَّ يَعْبُدُ عِبَادَةً
to serve, (ن) عِبَادَةً وَ عِبَادَةً
worship, adore, venerate
(*Meta.* to obey)

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ
أَنْ لَا تَعْبُدُوا الشَّيْطَانَ
Enjoined I not on you, O ye
children of Adam, that ye
shall not worship (i.e.,
obey the commands of)
Satan? [36:60]

وَجَعَلَ مِنْهُمْ التُّرَابَ وَالْمَنَارَ وَالْحَمِيرَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ
He made some of them
apes and swine, and (those
who) worshipped the devil.
[5:60]

Note: the word عَدَّ acco-
rding to the majority of
the commentators, is a
plural noun, i.e., plural of
عَابِدٌ worshipper. Thus
the verse means: He
made some of them opes
and swine and worship-
pers of the devil.

(*perf. 2 p.m. plu.*) عَدْتُمْ
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 الْقِتْلَاصُ 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 يَسْتَنْبِكَ السَّمِيعُ أَنْ يَكُونَ عَبْدًا لِلَّهِ

The Messiah never did scorn to be Allah's bondman.

[4:172]

(*imperf. Ist. p. sing.*) عَبَدُ

I worship

that I may *acc.* أَنْ أَعْبُدَ
worship

(*imperf. Ist p. plu.*) نَعْبُدُ

we worship

(*perate m. sing.*) اُعْبُدْ

(thou) worship!

(*perate. m. plu.*) اُعْبُدُوا

(you) worship!

(you) worship me (*com.*) اُعْبُدُونِي

(you) worship me (*com.*) اُعْبُدُونِي

(*perate. neg. m. sing.*) لَا تَعْبُدْ

(thou) worship not!

(*perate. neg. m. plu.*) لَا تَعْبُدُوا

you worship not!

(*3 p. m. plu.*) يُعْبَدُونَ

they are to be worshipped

اجْعَلْنَا مِن دُونِ الرَّحْمَنِ الْهَمَةَ يُعْبَدُونَ
Have We appointed gods
beside the Compassionate
to be worshipped. [43:45]

(*perf. 2 p.m. sing.*) ii عَبَدْتَ

< thou enslaved

ii عَبَدَ يَمْبُدُ يَمْبُدًا

to enslave, subjugate, to make (a road) possible for traffic, to make serviceable, enthrall

(*n. nom.*) عَبْدٌ، عَبْدٌ، الْعَبْدُ

(*gen.*) عَبْدٍ (*acc.*) عَبْدًا

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 **اعْتَبَرُوا**
you take a lesson!

to viii **أَعْتَبِرْ أَعْتِبَارًا** <
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 يَعْبِسُ 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 يَوْمًا عَبُوسًا قَمْطَرِيرًا

Verily we dread from our Lord a Day grim and distressful. [76:10]

ع ب ق ر

عَبَقِرِيَّ < carpets (n.)

iii. fine, of finest quality,

two bond- (n. dual.) acc. **عَبْدَيْنِ**
men (of Allah)

(n.p.) acc. { **عِبَادٌ، عِبَادٌ**
bondmen of Allah **الْعِبَادُ، الْعِبَادُ**

nom. **الْعَابِدُونَ** acc. **الْعَابِدِينَ**

(act. pic. m. plu.)
worshippers

(act. pic. f. plu.) **عَابِدَاتٌ**
worshipper women

worship (v. n.) **عِبَادَةٌ**

★ ع ب ر

(imperf. 2 p. m. plu.) **تَعْبِرُونَ**
you interpret

عَبَّرَ يَعْبرُ عَبْرًا وَعِبَارَةً (ن)
to state clearly, to interpret

إِن كُنْتُمْ تَهْتَدُونَ يَا عَابِرُونَ

If ye can interpret dreams.

[12:43]

acc., n. d. **عَابِرِينَ** < **عَابِرِيَّ**

(act. pic. m. plu.)

those who cross

عَبَّرَ يَعْبرُ عَبُورًا (ن)

to cross (a bridge or way)
to pass

إِلَّا عَابِرِيَّ سَبِيلِ

Except (in case of) passing (crossing) the way. [4:43]

admonition (n.)

a lesson by which one can take warning or example

عِبْرَةٌ

And if they solicit God's favour they shall not be regarded with favour (*Rod., Sale.*). If they petition their Lord to cancel their compact, or to restore them to the world, He will not do so *i.e.*, He will not restore them to the world; knowing that, if they were restored, they would return to that which they have been forbidden to do. (Qr.)

★ ع ت د

(*perf. 3 p. f. sing.*) viii
 < got ready, prepared

to get ready, viii
 أَعَدَّ إِعْدَادًا
 prepare

<< عَدَّ يَعُدُّ عَدَادًا (ن)
 to be ready

(*perf. 1st. p. plu.*) viii
 أَعَدْنَا
 we have prepared

(*part. 2 pic. m. sing.*)
 عَائِدٌ
 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.*)
 قَدِيمٌ
 < 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

<< عَبَّ يَعْئِبُ عَبًّا وَعَبَابًا (ض، ن)
 to blame

(*3 p. m. plu.*) pip. x
 يَسْتَعْبِرُونَ
 they will be (or they are)
 given leave to seek pleasure of

فَيَوْمَئِذٍ لَا نَنْفَعُ الَّذِينَ ظَلَمُوا مَعِيذُهُمْ
 وَلَا هُمْ يُسْتَعْبَرُونَ

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
 مُعْتَبَرِينَ
 < they are allowed to seek
 pleasure

to regard iv
 عَبَّ إِعْتَابًا
 with favour, to show
 favour to

وَأَنْ يَسْتَعْبِرُوا مِنَّا هُمْ مِنَ الْمُعْتَبَرِينَ

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.*

عَوَّعُوا

بَلْ لَجَّوْا فِي عُتُوٍّ وَنُفُورٍ

Aye they persisted in disdain and aversion. [67:21]

extreme (1) *acc. (n.)*
(degree)

عُتُوًّا

وَقَدْ بَلَغْتَ مِنَ الْكِبَرِ عِتِيًّا

I have reached an age of an extreme (degree) [19:8]

most in excess (2)

أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا

Whichever of them against the Compassionate were most in excess. [19:69]

ع ث د ★

(perf. 3 p.m. sing.) pp. عَثِرَ
~is stumbled

عَثَرَ يَعْثِرُ عَثْرًا وَ عَثُورًا (ض، ن)

to stumble,

عَثَرَ -

to become acquainted with,
to light upon.(perf. 1st. p. plu.) iv
we cause to light upon

عَثَرَ إِعْثَارًا <

to cause to light upon

عَتَقَ يَمْتَقُ عِتَاقَةً (ن)

to become old, to remain in a good condition

وَلْيَلْبِغُوا بِالْبَيْتِ الْعَتِيقِ

And let them circumambulate the ancient House.

[22:29]

ع ت ل ★

(perate. m. plu.) اِعْتَلَوْا

(you) drag!

عَتَلَ يَعْتَلُ عِتْلًا (ض، ن)

to drag, push violently

فَاغْتَالُوهُ إِلَى سَوَاءِ الْجَحِيمِ

Lay hold of him and drag him unto the midst of the flaming fire. [44:47]

violent, rude (n.)

عَتْلًا

ع ت و ★

(perf. 3 p. f. sing.) w.v. عَتَتْ
~trespassed

< عَتَا يَعْتُو عَتْوًا (ن)

to be proud, rebellious,
decrepit,

to disdain, to exceed a boundary in rebellious way

(perf. 3 p.m. plu.) w.v. عَتَوْا
they exceededexceeding (1) *acc. v.n.*
(the boundary)

عَتْوًا

to please. *iv*
delight

(*perf.* 3 *p. f. sing.*) *iv*
~(*f*) pleased

(*imperf.* 3 *p. f. sing.*) *iv*
delights

(*imperf.* 3 *p. f. sing.*) *iv*
~delights

وَلَاذَرَأَيْتَهُمْ تَخْجِبُونَ أَجْسَامَهُمْ

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 تَعْجَبْ أَمْوَالَهُمْ وَلَا أَزْوَاجَهُمْ

Let not wherefore their
riches and their children
amaze you. [9:55]

marvellous (1) (*v.n.*) *nom.*

وَإِنْ تَعْجَبَ فَعَجَبٌ قَوْلُهُمْ

And shouldst thou marvel,
then marvellous is their
saying. [13:5]

wonderment (2) (*v.n.*) *acc.*

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ
Was it a matter of wonder-
ment to the people that
We reveal unto a man?
[10:2]

أَعْجَبَتْ

بَعْجَبَ

تَعْجَبَ

تَعْجَبَ

عَجَبٌ

عَجَبًا

ع ث و ★

(*perate. neg. m. plu.*)
لَا تَعْتُوا
do not act curruptly

عَمَّا بَعَثْنَا عَمْرًا وَ عَمِي يَعْنِي عَمِيًّا
to evil,
mischief (ن، س)

وَلَا تَمْتَرُوا فِي الْأَرْضِ مُفْسِدِينَ

And do not act wickedly on
earth by spreading corrup-
tion. [2:60]

ع ج ب ★

(*perf.* 3 *p.m. plu.*)
عَجَبُوا
they marvelled

< عَجِبَ يَعْجَبُ عَجَبًا (س)
to wonder, marvel, be
astonished, be amazed,
to wonder at - مِنْ، لِ

(*perf.* 3 *p.m. sing.*)
عَجِبْتَ
thou marvelled

(*perf.* 2 *p.m. plu.*)
عَجِبْتُمْ
you marvelled

(*imperf.* 2 *p.m. sing.*) *juss*
تَعْجَبْ
thou marvel

إِنْ تَعْجَبْ
if thou marvel

(*imperf.* 2 *p.m. plu.*)
تَعْجَبُونَ
you marvel

(*imperf.* 2 *p. f. sing.*)
تَعْجَبِينَ
thou (*f*) marvel

(*perf.* 3 *p.m. sing.*) *iv*
أَعْجَبَ
<~pleased

(*imperf. 3 p.m. plu.*) *iv* **يُعْجِرُونَ**
they frustrate

to frustrate, **أَعْجَرَ** **إِعْجَازًا**
to make powerless, to
make (one) incapable

(*imperf. 3 p.m. sing.*) *el.* **لِيعْجِرَ**
can frustrate

وَمَا كَانَ اللَّهُ لِيُعْجِرَهُ مِنْ شَيْءٍ
And Allah is not such that
anything can frustrate Him.
[35:44]

'(apder.f.sing) *iv* **مُعْجِزَةً**
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.* **لَنْ نُعْجِرَ**)
(and can not) frustrate

بَعُورًا an old (women)
(who has passed child
bearing age)

قَالَتْ يُوسُفُ يَأْتِيكِ الْوَيْلُ وَأَنَا مُعْجِرَةٌ
She said: O wonder! shall I
bring forth when I am old.
[11:72]

wonder (3)

كَانُوا 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.*) **عَجِيبٌ**

astounding (*ints.*) **عَجَابٌ**

★ ز ج ع

(*perf. 1st p. sing.*) **عَجَزْتُ**
I become incapable

عَجَزَ يَعْجِزُ عَجْزًا وَ مَعْجِرَةً وَ عَجْزَانًا
وَ عَجَزَ يَعْجِزُ عَجْزًا (ض، ت)
to lack strength, to become
incapable, powerless

أَعْجَزْتُ أَنْ أَكُونَ وَمِثْلَ هَذَا الْعُرَابِ
Was I incapable of being like
this raven! [5:31]

< عَجِفَ يَعْجِفُ 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 عِلَى -

(perf. 2 p.m. plu.)

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.)

(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.)

أَعْجَازٌ

(sing.) عَجْرَةٌ

the back side of a body,

trunk

(Ap-der. m. plu.) iii مَعْجِرِينَ

< frustraters

to frustrate, iii عَاجِرَ مَعْجِرَةً

to make powerless

(Ap-der. m. sing.) iv مُعْجِرٌ

frustrater

(perate, m. plu.) iv مَعْجِرِينَ

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 لَأَيُّهَا وَمَا تَشْعُرُونَ بِمَعْجِرِينَ

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.) مَعْجِرِينَ)

وَأَعْلَمُوا أَنَّكُمْ عَجْرَةٌ مَعْجِرِي اللَّهِ

And know that ye cannot escape (or frustrate) Allah.

[9:2]

★ ع ج ف

<very lean (ones), (n. p.) عَجَافٌ

emaciated

(sing.) عَجْفٌ، أَعْجَفٌ

haste (v.n.) عَجَلَ
 (act. pic. f. sing. n.) الْمَاجِلَةُ
 the quick-passing (world)
 ever hasty (acc. ints. n.) عَجُولًا
 hastening (v.n.) x اسْتَجَالَ
 a/the calf عَجَلًا، عَجَلًا، الْعِجَلُ

★ ع ج م ★

<foreign (tongue) (n.) أَعْجَبِي
 litt. a Non-Arab or one who
 has an impediment in
 speech

لِسَانُ الَّذِي يُنَادُونَ لِلَّهِ أَعْجَبِي
 The tongue of him unto
 whom they incline is
 foreign. [16:103]

(in) a foreign tongue acc. أَعْجَبِيًا
 foreigners (n. p.) acc. الْأَعْجَمِيَّةِ
 (Non-Arabs)

★ ع د د ★

(perf. 3 p.m. sing.) assim عَدَّ
 <~counted
 عَدَّ بِمُدِّ عَدَا وَ عِدَّةَ (ن)
 to count, number, reckon

لَقَدْ أَحْصَوْهُ وَعَدَّهُ هُوَ عَدًّا
 Assuredly He comprehended
 them a (full) counting.
 [19:94]

(imperf. 2 p.m. plu.) (assim) تَعْدُونَ
 you count

(perf. 3 p.m. sing.) il عَجَلَ
 <~hastened

as R.F. عَجَلَ تَمَجَّلًا
 (perfect 1st p. sing.) il عَجَلْنَا
 we hastened

(imperf. 3 p.m. sing.) il يُعَجِّلُ
 ~hasten

(perate. m. sing.) il عَجِّلْ
 (thou) hasten !

(perf. 3 p.m. sing.) iv أَعْجَلَ
 <~made SS hasten
 to make SS أَعْجَلَ إِجْمَالًا
 hasten

(perf. 3 p.m. sing.) v تَعَجَّلَ
 <~hastened

as R.F. v، تَعَجَّلَ تَمَجَّلًا
 (perf. 2 p.m. plu.) x اسْتَجَبْتُمْ
 you sought to be hastened

to seek SS اسْتَجَبَلْ اسْتَجَالًا
 to be hastened also as RF

(imperf. 3 p.m. sing.) x يَسْتَجِبُّ
 ~seeks SS to be hastened

(imperf. 3 p.m. plu.) x يَسْتَجِبُّونَ
 they seek~to hasten

(imperf. 2 p.m. plu.) x تَسْتَجِبُّونَ
 you seek~to hasten

(perate. m. sing.) x لَا تَسْتَجِبْ
 (thou) do not seek~to
 hasten

(perate. m. plu.) x لَا تَسْتَجِبُوا
 (you) do not seek~to
 hasten

number, counting (n.) عَدَدٌ
 <some number (1) (v.n.) عَدَّه
 lit. counting, to count

قَوَدًا تَمَّزَ أَيَّامَ الْآخِرِ

(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 الْوَيْدَةَ

And count their waiting
 period. [65:1]

number, (3)
 counting

رَبِّيَ أَعْلَمُ بِعَدَّتِهِمْ

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 وَ عَدَالَهَ (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 اِعْدَادًا لِ
 make ready

assim. iv اَعْدَوْا
 (perf. 3 p. m. plu.)

they perpared اُعِدَّتْ

assim iv
 (p. p. 3 p. f. sing.)
 ~is prepared

(perate. m. plu.) assim iv اَعِدُّوا
 (you) prepare

assim iv تَعَدُّونَ
 (imperf. 2 p. m. plu.)

<you count
 as R.F. اَعْتَدَّ اِعْتِدَادًا

(to count) عَادِينَ
 (act. pic. m. plu.) assim.
 those who count

(pic. pact. m. sing.) مَعْدُودٌ
 counted (one)

(pic. pact. f. plu.) مَعْدُودَاتٌ
 <counted (ones)

(sing.) مَعْدُودَةٌ

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.*) **اعْدِلُوا**
(you) act justly

compensation (1) (*v.n.*) **عَدْلٌ**

وَلَا يُؤْخَذُ بِهَا عَدْلٌ

Nor shall compensation be taken. [2:48]

equity (2)

يُحْكَمُ بِهِ دَوَّاءُ عَدْلٍ تَنْكُرُ

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)

وَسَتَّتْ كَلِمَاتُ رَبِّكَ صِدْقًا وَعَدْلًا

And perfected is the word of thy Lord in veracity and in justice. [6:115]

ع د ن ★

<everlasting (*v.n.*) **عَدْنٌ**

to make an equality between two things - **بَيْنَ ، ب**

الَّذِي خَلَقَكَ فَسَوَّىكَ فَعَدَلَكَ

Who created thee, then moulded thee, then proportioned thee. [82:7]

(*imperf. 3 p. f. sing.*) *juss.* **تَعْدِلْ**
it (soul) makes equal

إِن تَعْدِلْ لِحُلِّ عَدَالٍ لَا يُؤْخَذُ بِهَا

if (she *i.e.*, the soul, person) offers every equivalent it shall not be accepted. [6:70]

(*imperf. 1st. p. sing.*) *el.* **الْأَعْدَاءُ ،**
that I may act justly

(*imperf. 3 p. m. plu.*) **يَعْدِلُونَ - ب**
they make equality (1)

ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ

Yet those who disbelieve equalize others with their Lord. [6:1]

they judge (2)

وَمِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ 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 بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ

But whosoever is driven by necessity, neither desiring nor transgressing for him is no sin. [2:173]

(act. pic. m. plu.) الْمَادُونَ / عَادُونَ
transgressors

بَلْ أَنْتُمْ قَوْمٌ عَادُونَ

Nay! Ye are a people transgressing. [26:166]
'Ad (*proper n.*)

وَالَّذِينَ عَادُوا أَخَاهُمْ هُودًا

And unto 'Ad we sent their brother Hud (*i.e.*, their countrymen) belonging to the same tribe or town. [7:65]

(عَادَ '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

عَدَّ يَعْدُو عَدَاً

وَعُدُّونَا (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. يَعْدُونَ
<they transgress

عَادَ

عَادَا يَعْذُو عَدْوًا 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.) عَادَ
transgressor (1)

مَنْ 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 اَعْتَدَى
< ~transgressed

viii اَعْتَدَى يَعْتَدِي اَعْتَادًا
as v to transgress,
to be hostile, عَلَى -
froward, to violate, raid,
attack

to transgress (1)
(without a preposition fol-
lowed)

مَنْ اَعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ اَلِيمٌ
So whosoever transgresseth
thereafter, for him there
shall be a torment afflic-
tive. [2:178]
to violate (2) عَلَى -

مَنْ اَعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ يَوْمَئِذٍ
مَا اَعْتَدْتُمْ عَلَيْهِمْ
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 اَعْتَدُوا
they trespassed

we have trespassed viii اَعْتَدَيْنَا

we have not trespassed مَا اَعْتَدَيْنَا

Hudhailites هُدَيْلِيَّةٌ and
their prudence in that of
Nabigha.

(Encyclopædia of Islam)

They were zealous idolaters.

The Adites were separated
only by a few generation
from the people of Noah.
The tribe of 'Ad, the son
of Aws أَوْس, the son of
سَام Sam, the son of
نُوح Noah, who after
confusion of the tongues
settled in الْأَحْشَافِ 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 اَعْتَدَيْتُمْ
you treat with enmity

< اَعْتَدَى مُعَادَاةً وَ عِدَامًا
to treat with enmity,
hostility, to become dis-
tant, aloof from

<< عَدَا يَعْذُو عَذْوًا وَ عُدْرًا وَ عُدْوَانًا
to be unjust, to injure (ن) - عَلَى

(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 الْأَكْبَلِينَ قَطِيبْتُ 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 عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصِيبُهُ بِآرَائِنَا

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 عُدْوًا (ن)
to go rapidly, run

وَالْعَدِيَّتِ صَبْحًا

By the striking coursers.

[100:1]

(imperf. 3 p.m. plu.) VIII يَعْذُونَ
they trespass

كَأَنَّهُمْ يَعْذُونَ

they were ever transgressing [2:61]

f.d., acc.

(imperf. 2 p.m. plu.) تَعْتَدُونَ

you trespass

incite you to trespass أَنْ تَعْتَدُوا

(imperf. 2 p.m. plu.) el. لِيَتَعْتَدُوا
that ye may trespass

(perate. m. plu.) اَعْتَدُوا
(you) offer violence!

(sec. 2 اَعْتَدِي)

(perate. neg. m. plu.) لَا تَعْتَدُوا
(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.) أَعْدَاءُ،

عُدْوَانٌ، الْعُدْوَانُ (v.n.)
violence (1)

اللَّهُ مُهْلِكُكُمْ أَوْ مُعَذِّبُهُمْ

Allah is about to destroy or
punish them. [7:164]

(Ap-der. m. plu.) acc. مُعَذِّبِينَ
giver of punishment

(Ap-der. m. plu.) f.d. nom. مُعَذِّبُوا
chastiser

acc. مُعَذِّبِينَ، الْمُعَذِّبِينَ
(pis. pic. m. plu.)
those who are punished

عَذَابٌ
torment, punishment (n.)
chastisement

ع ذ ر

< being free from (v.n.) acc. مَعْذِرَةً
guilt, excuse

عَذَرَ يَعْذِرُ عَذْرًا وَ مَعْذِرَةً

to excuse, (ض) وَ مَعْذِرَةً

to beg pardon, إِلَى -

to be free from guilt

excuse (v.n.) acc. عَذْرًا

excuses (n. p.) مَعَاذِرَ

(imperf. 3 p.m. plu.) viii
they will make excuse, they
put forth an excuse

اعْتَذَرَ يَعْتَذِرُ اعْتِذَارًا

to offer an excuse

(perate. neg. plu.) لَا تَعْتَذِرُوا
offer no excuse

ع ذ ب

< sweet, agreeable to (n.) عَذْبٌ
taste (water)

عَذْبٌ يَعْذِبُ عَذْوَةً (ك)

to be sweet in taste

هَذَا عَذْبٌ فُرَاتٌ

One platable sweet. [25:53]

(perf. 3 p.m. sing.) ii عَذَّبَ

< ~ punished

ii عَذَّبَ تَعَذِّبًا

to punish, chastise,
torment

(perf. 1st. p. plu.) ii عَذَّبْنَا

we punished

(imperf. 3 p.m. sing.) ii يَعْذِبُ

~ will punish / ~ punishes

(imperf. 3 p.m. sing.) e.l. ii لِيُعَذِّبَ

that he may punish

he will not punish لَا يَعْذِبُ

(imperf. 2 p.m. sing.) ii تَعْذِبُ

thou punish

(imperf. 1st. p. sing.) ii أَعْذِبُ

I punish

(imperf. 1st. p. sing.)-epl. لَأَعْذِبَنَّ

I shall/I will certainly punish

(imperf. 1st. p. plu.) ii نَعْتَذِبُ

we punish

we shall punish سَنُعَذِّبُ

(Ap-der. m. sing.) مُعَذِّبٌ

treats with punishment

<stairways (n. ints. plu.) مَعَارِجُ

ladder, stair, (sing.) مَعْرَجٌ

<the lame (adj.) الْأَعْرَجُ

to be lame (س) عَرَجَ عَرَجاً (س)

★ ★ ★ ★

the branch of a palm tree الْأَعْرَجُونَ

★ ع ر ر

<sin, crime (n.) مَعْرَةٌ

عَرَّ بِعَرٍّ عَرّاً (ن)

to manure, to bring evil upon

(pis. pic. m. sing.) viii مَعْرَةً
poor, seeking favour

★ ع ر ش

(imperf. 3 p.m. plu.) يَعْرِشُونَ
they raised
(as edifices and structures)

عَرَّشَ عَرَّشاً وَ عَرَّوْشاً (ن، ض)

ii وَ عَرَّشَ

to make a trellis (for a
grapevine), raise, build

(pact. pic. f. plu.) مَعْرُوشَاتٌ
trellised ones

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ

And He who hath produced
gardens trellised and un-
trellised. (6:141)

(Ap-der. m. plu.) ii الْمُعَذِّرُونَ

<those who put forth an
excuse, apologists

to affect an excuse,
to offer an excuse

★ ع ر ب

<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.) عَرُوبٌ، عَرُوبَةٌ

★ ع ر ج

(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 عَلَى -
(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 لِلْكَافِرِينَ عَرَضًا

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 الْيَتِيمَاءُ

(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، عَرْشُ
of power, a booth, a shed,
what is constructed for
shed

met. might, power, soverei-
gnty, dominion

الْعَرْشُ is applied to the
عَرْشُ of God which is not
definable and is immeasur-
able it is not as the
vulger hold, the seat or
throne of God for were it
so it would be support to
Him, not supported.

(Jid. < LL.)

ثُمَّ 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.) عَرُوشٌ
the roof of (sing.) عَرْشٌ
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

وإن امرأة خافت من بعلها نشوزاً أو أعراساً
And if a women feareth from
her husband refractoriness
or estrangement (his turning
ing away from her).

[4:128]

backsliding (2)

وإن كان كبر عليك إعراسهم
And if their backsliding is
hard unto thee. [6:35]

مُعْرِضُونَ *nom.* مُعْرِضِينَ *acc.*
backsliders (*Ap-der. plu.*)

good, R. F. < *v.n.* عَرَضاً
gain, gear, frail goods

فَخَلَفَ 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

وَجَنَّةٍ عَرْضُهَا عَرْضُ 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.*) مُعْرِضُونَ
you shall be set before
(mustered)

(*perf. 2 p.m. plu.*) ii عَرَضْتُمْ
< you speak indirectly, ب
you give a hint

to speak ii تَعْرِضُ أَيْضاً
indirectly or to hint

(*perf. 3 p.m. sing.*) iv أَعْرَضَ
< ~ turned away

ix أَعْرَضَ إِعْرَاضاً
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 تُعْرِضُ
(*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* تُعْرِضُوا
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* إِعْرَاضاً، إِعْرَاضًا
turning away (1)
(estrangement or desertion)

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ
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 يَعْرِفُوا رَسُولَهُمْ

Or (is it that) they recognize not their apostle?

[23:69]

thou shouldst surely (epl.) 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 عَرَضْنَا above)

acc. عَارِضًا

(act. pic. m. sing.) عَارِضٌ

overpeering cloud

فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أُوْدِيَّتِهِمْ

قَالُوا هَذَا عَارِضٌ مُسْطِرٌّ

Then when they beheld it as an overpeering cloud tending toward their valleys they said, yonder is an overpeering cloud bringing us rain. [46:24]

(act. 2 pic. m. sing.) عَرِيضٌ
prolonged

وَإِذَا مَسَّهُ الشَّرْقُ دُودَعًا وَعَرِيضٌ

And when an evil toucheth him, then he is full of prolonged prayer. [41:51]

a butt (n.) عُرْضَةٌ

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْسَارِكُمْ

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)

وَالْمُطَلَّاتِ مَتَاعًا 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 الْمَوْجِعِ قَدْرًا وَعَلَى الْمُقْتَرِدِ قَدْرًا
مَتَاعًا بِالْمَعْرُوفِ

On the affluent (provision
is due) according to his
means, and on the strait-
ened (is due) according
to his means; a provision
according to usage (*i.e.*,
known standard of the
society). [2:236]

kind, courteous (3)

قَوْلٍ مَعْرُوفٍ وَمَغْفِرَةٍ خَيْرٌ مِنْ صَدَقَةٍ
يَتَّبِعُهَا أَذَى

A kind (or a courteous) word
and forgiveness are better
than charity followed by
injury. [2:263]

right, *opp.*, (4)

wrong)

وَلْتَكُنْ 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 عَرَفَ

<~made known

ii عَرَفَ يَعْرِفُ تَعْرِيفًا

to make SS known, to intro-
duce

(perf. 3 p. m. plu.) vi تَعَارَفُوا

<you knew each other

iv تَعَارَفَ يَتَعَارَفُ تَعَارُفًا

to know or recognize each
other

(imperf. 3 p. f. plu.) vi يَتَعَارَفُونَ

they mutually recognize (or)
they introduce each other

(perf. 3 p. m. plu.) viii اعْتَرَفُوا

<they confessed

to make viii اعْتَرَفَ اعْتِرَافًا

a confession, to confess

(perf. 1st. p. m. plu.) اعترفنا

we confessed

(pact. pic.) المعروف، المعروف

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 صَبَا Saba.) According to 'Mujam. الْعَرِمُ is a proper name of a certain valley located some 60 miles east of San'a. (for more details see *Jid.* P. 22, n. 195.)

According to others الْعَرِمُ is name of an inundation which destroyed the city of Saba.

ع ر و ★

(perf. 3 p.m. sing.) viii اَعْرَى
< smote

to come viii اَعْرَى اَعْرَا
upon, befall, smite

<< عَرَا يَعْزُو عَزْوًا (ن)
to come to a person, befall (trouble)

command that is right and forbid the wrong.

[3:104]

(pact. pic. f. sing.) مَعْرُوفَةٌ
recognized, a known thing

طَاعَةٌ مَعْرُوفَةٌ

A recognized obedience.

[24:53]

seemlines, good (n.) الْعُرْفُ
lit. kindness, usage, beneficence, name of horse, crest, comb of a cock

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ

Take to forgiveness and enjoin good (or seemlines).

[7:199]

beneficence (n.) acc. عُرْفًا

وَالْمُرْسَلَاتُ عُرْفًا

By the (winds) sent forth beneficence. [77:1]

This verse is a metaphorical phrase, from the عُرْفُ of the horse, meaning, by the angels or the winds, that are sent forth consecutively, like the several portions of the mane of the horse; or the meaning is, sent forth بِالْمَعْرُوفِ i.e., with kindness. or beneficence.

lit: an elevated (n.p.) الْأَعْرَافُ
place or an elevated portion of the earth or ground.

to aid, *ii* عَزَّرَ يُعَزِّرُ عَزْرًا <
support

<< عَزَّرَ يُعَزِّرُ 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 وَيُعَزِّدُوهُ وَنُصِرُوهُ

That ye may believe in Allah
and His apostle, and may
support him (*i. e.*, His
religion) and honour Him.
[48:9]

ع ز ز ★

(*perf.* 3 *p. m. sing.*) (*assim v*) عَزَّ
~prevailed

عَزَّ يُعَزِّزُ 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 ★

(*imperf.* 2 *p. m. sing.*) *w.v.* تَعْرَى
thou becomes naked

عَرَى يَتَعْرَى عُرْيًا وَ عُرْيَةً (س) - مِنْ
to be naked,

denude of (garments), be
free from

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى

Verily it is thine that thou
shalt not hunger therein
nor go naked. [20:118]

a bare desert (*n.*) الْعَرَاءُ

ع ز ب ★

(*imperf.* 3 *p. m. sing.*) يُعَزِّبُ
< ~escapes

عَزَبَ يُعَزِّبُ عَزْوَبًا (ن) - عَنِ
to be distant, remote, absent.
from

ع ز ر ★

(*perf.* 3 *p. m. plu.*) عَزَّرُوا
they supported

وَلَاذِئْبِلَ لَهُ أَتَى 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 Fir'awn, 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)

عَزِيزٌ

فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Then know that Allah is
Highly, Wise. [2:209]

وَعَزَّيْنِي فِي الْخُطَابِ

And he prevailed upon me in
speech (or in dispute) [38:23]

(perf. Ist. p. plu.) ii

< we strengthen

عَزَّزْنَا

to strengthen, ii

make powerful support,
give honour

فَعَزَّزْنَا بِثَالِثٍ

Then We strengthened with a
third. [36:14]

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

thou honour

عَزَّزْتُ

وَلَيُعْرَبُ مَنْ تَشَاءُ وَيُعْذَلُ مَنْ تَشَاءُ

And Thou honourest whoso-
ever Thou wilt and Thou
abasest whosoever Thou
wilt. [3:26]

a source of strength (v.n.)

عِزًّا

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 يَمَسُّوا

If they withdraw not from
 you. [4:91]

(*imperf. 1st p. sing.*) viii **أَعْتَرَلُ**
 I withdraw
 (I renounce—*Jid.*)

(*perate. m. plu.*) **اعْتَرَلُوا**
 (you) keep away! (1)

فَلْيَعْرَضُوا

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]

storing (3)

وَيُضْرِكُ اللَّهُ نَصْرًا عَزِيزًا

And Allah may help thee
 with a strong help. [48:3]

ought, heavy (4)

عَزِيزٌ عَلَيْهِ مَا عَنِتُّوا

And heavy upon him is that
 which overburdened you.
 [9:128]

The Mighty (*n.*) **الْعَزِيزُ**
 one of the excellent names
 of Allah

more powerful (*elative*) **أَعَزُّ**

the more powerful **الْأَعَزُّ**

< stern, (*n.p.*) **أَعَزَّةٌ**
 most powerful ones

(*sing.*) **عَزِيزٌ**

★ ع ز ل

(*part. 2 p. m. sing.*) **عَزَلْتَ**
 < thou hast set aside

عَزَلَ يَعْزِلُ عَزَلًا (مَض)
 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 صَبَرَأُولُو الْعَزْمِ مِنَ الرُّسُلِ
And have patience as had patience the men of resolution among the apostles. [46:35]

determined (2)

فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

That is of the 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 أَعْرَبَنَّكَ

And if ye will not believe in me then let me alone (or let me go—Pic). [44:21]

Note: the final نِ is a short form of فِي Ist. p. objective pronoun).

(pact. pic. m. plu.) مَعْرُوفُونَ
removed ones

إِنَّهُمْ عَنِ السَّمْعِ لَمَعْرُوفُونَ

Verily they are far removed from hearing [26:212]

a place where one (n.p.t.) مَعْرُوفٌ
is set aloof

وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْرِبٍ

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

عَسَّسَ < departed (quard.)

عَسَّسَ بِعَسَّسٍ عَسَّسًا
to advance, approach, to depart

وَاللَّيْلِ إِذَا عَسَّسَ

And (by) the night when it departeth. [81:17]

Note : (1) The verb has two contradictory meanings : came on or departed. But the phrase in the H. Q., according to all expositors, signifies 'and by the night when it departeth'.

(2) As often noted in Quranic phrases the past tense is to be rendered as it was present or future tense.

ع س ل

عَسَلٌ
honey (n.)

ع س ي

عَسَى (particle)
belike, may well be, it may be

According to the grammarians it is an underived (جَائِدٌ) verb, and not a particle that denotes "hope or desire." Raghib ob-

constancy (3)

وَلَمْ نَجِدْ لَهُ عَزْمًا

And we found no constancy in him. [20:115]

ع ز و

عَزَمَ < companies, groups (n. p.)

العَزْمَةُ أَوْ العِزْوَةُ (sing)

عَزَى بِعَزَى عَزِيًّا (ض) - إِلَى

to ascribe relationship to (Rgh., Mj., LL)

ع س د

تَعَاثَرْتُمْ (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)

<< عَسَّرَ بِعَسْرٍ عَسْرًا وَعُسْرَةً (ك)

to be difficult

عُسْرٌ، العُسْرُ
hardship, (v.n.)
difficult, hardالعُسْرَةُ (v.n.)
distressعَسِيرٌ nom. عَسِيرًا acc.
hard (act. 2 pic.)العُسْرَةُ (relative f.)
hardship

< kinsfolk, (n.) **الْمَشِيرَةُ، عَشِيرَةٌ**
 clan, (plu.) **عَشَائِرُهُ**
 ten (num.) **عَشْرًا، العَشْرُ**
 twenty (num.) **عِشْرُونَ**

< she camels
الْمِشَارُ
 (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**

يُعْشَرُ الْجِنُّ وَالْإِنْسُ

O ye race of genii and mankind. [6:130]

a tenth (part) (num. frac.) **مِشَارٌ**

وَمَا يَكْفُرُوا بِعَشْرٍ مَّا 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.) **يَعِشُ**
 < ~ blinds himself

عِشَى يَعْشُو / عِشَى يَعْشَى عِشَاءً (ن، س)
 to be weak

sighted, to blind himself

وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقِضْ لَهُ سُلْطَانًا

And whosoever blindeth himself to the admonition of the Compassionate, We assign unto him a Satan.

[43:36]

serves if the subject of **عَسَى** is Allah it will mean: 'be hopeful with Allah,' and if the subject is a human being it will signify, 'be conscious or be afraid.'

If it is followed by a noun as

عَسَى اللَّهُ or pronoun as

عَسَيْتُمْ or by **أَنْ** it means, 'it may be that'.

(pro. 2 p.m. plu.)

عَسَيْتُمْ

(**عَسَى + أَنْ**)

may be that you

قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا

He said: May it not be that you will not fight if fighting is prescribed. [2:246]

هَلْ عَسَيْتُمْ إِنْ تُولِيَهُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ

Would ye then, if ye were given the command, work corruption in the land?

[47:22]

ع ش ر ★

(perate. m. plu.) iii **عَاشِرُوا**

< live with

to consort iii **عَاشَرَ مَعَاشِرَةً**

with, cultivate one's society, become familiar

(*imperf. 3 p.m. plu.*) **يَبْصِرُونَ**
they will press (wine or
oil etc.)

the time (n.) **المَصْرُ**

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* **مُعْصِرَاتٌ**
clouds (or winds)
(threatening rain)

ع ص ف ★

straw (1) (n.) **عَصْفٌ**
green crops, blades, stubble

فَجَعَلَهُمْ كَمَصْفٍ تَأْكُلُ

So He rendered them like
straw eaten up (by cattle).
[105:5]

husk, leaves and (1)
stalks of corn

وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ

And the grain with (its) husk
and fragrance. [55:12]

(*act. pic. m. sing.*) **عَاصِفٌ**

<violent wind (1)
hurricane (violent wind,
storm)

nightfall (n.) **الْعِشَاءُ، عِشَاءٌ**

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 أ ★

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 يَعْصِبُ عَصَبًا (ض)
to wind, twist, bind, tie

ع ص ر ★

(*imperf. 1st. p. sing.*) **أَعَصِرُ**
<press

عَصَرَ عَصْرًا (ض)
to press (grapes etc.), squeeze

عَصَمَ يَعْصِمُ عَصِيماً (ض)
to protect, prevent, defend,
preserve

(act. pic. m. sing.) عَاصِمٌ
protector

< ties, bonds (n. p.) عِصْمٌ

(sing.) عِصْمَةٌ
prevention, preservation
(infallibility)

(perf. 3 p.m. plu.) viii, اَعْتَصَمُوا
< they held fast

to hold fast اِعْتَصَمَ اِعْتِصَاماً

(imperf. 3 p.m. sing.) juss. viii يَعْصِمُ
~holds fast

(perate m. plu.) اَعْتَصِمُوا
(you) hold fast!

(perf. 3 p.m. sing.) اِسْتَعَصَمَ
< ~abstained

to abstain, اِسْتَعَصَمَ اِسْتِعْصَاماً
to prevent oneself
(prevented himself), or
preserve oneself (from sin)

ع ص و ★

عَصَا
staff (n.)

(sing.) عِصْيٌ < staffs

ع ص ي ★

(pref. 3 p.m. sing.) w.v. عَصَى
< ~disobeyed

عَصَفَ يَعْصِفُ عَصْفًا وَ عَصُوفًا (ض)
to blow violently
(wind)

جَاءَ تَهَارِجُ عَاصِفٌ

Violant wind overtook them.
[10:22]

stormy (2)
(an adjective of day or time)

اِسْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ
The wind blowing hard on a
stormy day. [14:18]

(According to *Lisan* and

IK يَوْمٌ عَاصِفٌ means

يَوْمٌ عَاصِفٌ الرِّيحِ and the
phrase means: in a day
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

فَالْعُوفِيَّاتِ 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,

rebellion (v.n., w.v.) عَصِيَانٌ

disobedience (v. min., w.v.) مَعْصِيَةٌ

★ ع ض ر

< upper arm (1) (n.) عَضُدٌ

to aid, assist (ن) عَمَدٌ بِعَمَدٍ عَضُدًا

قَالَ سَنُعِدُّكَ بِأَخِيكَ

He said We shall strengthen thy arm with thy brother.

[28:35]

supporter (2)

وَمَا كُنْتُ مَتَّعِنَ الضَّالِّينَ عَضُدًا

Nor I was to take seducers as supporters. [18:51]

★ ع ض ض

(perf. 3 p.m. plu.) (assim v.) عَضُّوا
they bite

عَضَّ يَعْضُ عَضًّا وَعَضِيصًا (ن)

to bite the

hands in sorrow, to seize hold of with teeth

(assim v.)

bites (imperf. 3 p.m. sing.)

shall bite (in utter anguish and despair)

★ ع ض ل

(perate. neg. m. plu.) لَا تَمُوتُوا
do not straiten

(perf. 3 p.m. sing. + في) عَمَانِي
he disobeyed me

عَمَى يَعْصِي عَصِيًا وَ مَعْصِيَةً (ض)
to disobey, rebel, oppose, resist

(Note : the final letter ي is a third radical that is changed to أَلِفٌ when followed by a pronoun).

(perf. 2 p.m. sing.) (w.v.) عَصَيْتَ
thou disobeyest, thou hast rebelled

(perf. 1st p. sing.) (w.v.) عَصَيْتُ
I disobey

(perf. 3 p.m. plu.) (w.v.) عَصَوْا
they disobeyed

(perf. 1st p. plu.) عَصَيْنَا
we disobeyed

(imperf. 3 p.m. sing.) juss. يَعْصِي
~disobeys

(w.v.) , أَعْصِي
(imperf. 1st p.m. sing.)
I disobey

I shall not disobey لَا أَعْصِي

(imperf. 3 p.m. plu.) (w.v.) يَعْصُونَ
they disobey

(imperf. 3 p.f. plu.) (w.v.) يَعْصِينَ
they disobey

they (female) shall not disobey thee لَا يَعْصِيَنَّكَ

(act. pic. > w.v.) عَصِيًّا
rebel, disobedient

ع ط ل ★

(pp. 3 p. f. sing.) ii عَطَلَتْ
< ~ shall be abandoned

to despoil, ii عَطَلَتْ تَطِيلًا
(one of his property),
to leave unprotected

<< عَطَلٌ يَعْمَلُ عَطَالَةً (ن)
to be without work

(pic. pic. f. sing.) مَطَّلَةٌ
abandoned

ع ط و ★

(perf. 3 p.m. sing.) w.v. iv أَعْطَى
< ~ gave

أَعْطَى بِمِطْنٍ إِعْطَاهُ
to give present, offer

<< عَطَاً يَعْطُونَ 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 يَعْطُونَ
they give (pay)

(3 p.m. sing.) p.p. w. v. iv أَعْطُوا
they are given

عَصَلَ يَعْصَلُ عَصَلًا (ن)

to straiten, withhold unjustly,
prevent

فَلَا تَضَارُّوهُمْ أَنْ يَتَّكِفُوا

Straitent them (f.) not so
that they wed. [2:232]

ع ض و ★
ع ض و ★

< bits or enchant- (n.p.) عِصِينَ
ment

عَصَهُ بِعَضِهِ عَضًا (ف)

to lie, slander

<< عَصَاً يَعْصُونَ عَصْوًا (ن)
to divide into parts

(sing.) عِصَّةٌ

the plural is عِصُونَ and
عِصِينَ place, division

الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ⑤

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 ★

neck (n.) عِطْفٌ

ثَابِتًا عِطْفِهِ 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**، **العِظَامُ**
(plu.) **عِظَامٌ**، **أَعْظَامٌ** bones

gen. **العِظَامُ** acc. **العِظَامَ**
<bones n. p.

(sing.) **عَظْمٌ**
(act. 2 pic. m.) **العَظِيمُ**

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) **أَعْظَمُ**

ع ف ر ★

a giant (n.) **عَفْرِيَّتٌ**

< **عَفَّرَ** **يَعْفَرُ** **عَفْرًا** (ض)

to rub with, turn over, or
hide in the dust

dust << **عَفَّرَ** **وَعَفَّرَ**

(3 p. m. plu.) **يُعْطَوْنَ** *pip.* w.v. iv
they are given

فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا

مِنْهَا إِذْ أَهْمُوا لَهُمْ سَخَطُونَ @

Then if they are given there-
of they are pleased, and if
they are not given thereof,
lo! they are enraged.

[9:58]

compare **يُعْطَوْنَ** (*imperf.* 3 p.
m. plu.) 'they give' in verse

9.30 and **يُعْطَوْنَ** *pip.* they

are given, **لَمْ يُعْطَوْنَ** 'they
are not given' in verse 9:58.

(*perf.* 3 p.m. sing.) *vi* **تَمَاطَى**
< ~took

vi **تَمَاطَى تَمَاطِيًا** (as R.F. see
above **ع ط و**)

gift, bestowment (n.) **عَطَاءٌ**

ع ظ م ★

(*imperf.* 3 p.m. sing.) *juss* ii **يُعْظِمُ**
~magnifies, respecteth

< **عَظَّمَ** **تَعْظِيمًا**

to magnify SS, respect,
to treat with respect

<< **عَظَمٌ** **يُعْظِمُ** **عَظِيمًا** **وَ عَظَامَةٌ** (ك)
to be great, important

juss. iv **يُعْظِمُ**

(*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 عَنْ (or لِ 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 أَلِف as يَعْفُوا in nominative case, otherwise no أَلِف is added and و is pronounced).

juss. w.v.

(imperf. 3 p.m. sing.)

he forgives

(imperf. 3 p. f. plu.) w.v. يَعْفُون
they forgo or they (women) agree to forgo

(imperf. 3 p.m. plu.) w.v. el. يَتَّقُوا
they may pardon

عَفَرْتُ signifies anything that exceeds the ordinary bounds. It is probably applied to jinn, and signifies evil in disposition, and wicked or malignant.

(plu.) عَفَارِيْتُ

ع ف و ★

(perf. 3 p.m. sing.) w.v. عَفَا

< pardoned (1)

عَفَا يَعْفُو عَفْوًا (ن)

- (i) to forgive,
pardon لِي، عَنْ -
(ii) to abound عَنْ -
(iii) to pass over
(iv) to forgo

وَلَقَدْ عَفَا عَنْكَ

And He pardoned you.

[3:152]

(perf. 3 p.m. plu.) w.v. عَفَوْا
they abounded (2)
(grew and multiplied)

ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّى عَفَوْا

Thereafter we substituted ease in place of adversity until they abounded.

[7:95]

(imperf. 3 p.m. plu.) يَعْفُونَ
pardons (3)

عَسَى اللَّهُ أَنْ يَعْفُو عَنْكُمْ

(These:) belike Allah will pardon them. [4:99]

حُذِرَ الْعَفْوُ وَأَمْرٌ بِالْمَعْرِفِ

Use thou indulgence and enjoin seemliness. (*Jid.*) keep forgiveness (O Mohammad) and enjoin kindness (*Pic.*) [7:199]

surplus, superfluity (2)

وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ هَؤُلَاءِ الَّذِينَ أَعْفُوا

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 لِسْتَفِيفٍ

(3 p.m. sing.) (*el.*)

<let him abstain (1) (generously)

x اسْتَعَفَّ بِسَعْفَةٍ اسْتِعْفَانًا

to abstain, restrain oneself, be chaste

<< عَفَّ يَعْفُ عَفًّا وَ عِغَةً وَ عِفَانًا

to abstain from what is unlawful, be abstinent, restrain,

(Note: The verb is of assimilated type: in genitive cases "shadda" is removed and cluster is pronounced separately as

(لِسْتَفِيفٍ > سَعْفَةٍ)

(*imperf. 2 p.m. plu.*) w.v. تَعْفُوا
you forgo (1)

وَأَنْ تَعْفُوا أَقْرَبَ لِلتَّقْوَى

And thou should forgo is nigher unto piety. [2:237]
you pardon (2)

أَوْ تَعْفُوا عَنْ سُوءٍ

Or ye pardon an evil. [4:149]

وَأَنْ تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا

And if ye pardon and pass over and forgive. [64:14]

Note: In this verse the verb

تَعْفُوا is not followed

by عَنِ but it still means 'to pardon'.

(*imperf. 1st. p. plu.*) w.v. juss. نَعْفُ
we pardon

(*perate m. sing.*) w.v. اعْفُ
may thou pardon!

(*perate. m. plu.*) w.v. اعْفُوا
(you) forgive!

(3 p. m. sing.) pp. عَفِيَ - لَ
is pardoned

فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ وَبِي

Then whosoever is pardoned ought by his brother. [2:178]

forgiveness, (1) (*n.*) الْعَفْوُ
indulgence

<< عَقَبَ بِعَقْبِ عَقْبًا وَ عُقْبًا

وَ عَائِبَةً (ن)

to succeed, take the place of
(SS), to come after

وَلَّى مُدْبِرًا وَ لَمْ يُعَوِّبْ

He turned in flight and
looked not back. [27:10]

(perf. 3 p. m. sing.) iii عَاقَبَ
< ~retaliated

عَاقَبَ مَعَايِبَ 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

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ

And if ye chastise, then
chastise with the like of
that wherewith ye were
afflicted. [16:126]

(perf. 3 p.m. sing.) iv أَعَقَبَ
< ~looked back
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 يَسْتَعْفِفُونَ
(imperf. 3 p. f. plu.)
they restrain themselves

the abstinence v.n.v,
(from begging) التَّعَفُّفُ

acc. عَفْوًا nom. عَفْوٌ
pardoning, very (n.)
forgiving

(one of the excellent names
of Allah)

(act. pic. m. plu.) عَافِينَ
< pardoners

(sing.) عَافٍ << عَافُوا

ع ق ب *

(imperf. 3 p. f. sing.) juss. ii يَعْقُبْ
< ~looked back

عَقَّبَ بِعَقْبِ تَعْفِيًا
to follow, come after,
look back

ending (n.)

عُقْبَىٰ

(Note: If added to a pronoun the final **ى** turns to **آئِف** as **عُقْبَاهَا**, "her end".)

end (act. pic. f. sing.) عَاقِبَةٌ

a happy, or good end (n. prop.) الْمَاقِبَةُ

a reviser *Ap-der. ii* مَعْقِبٌ

those who join their (plu.) مَعْقِبَاتٌ
duties in succession
(angels succeeding one another by turns).

ع ق د ★

(perf. 3 p. f. sing.) عَقَدْتَ

~ made a covenant, bound

< عَقَدَ بِمَقْدُ 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 الْأَيْمَانَ

But he shall take you to task for that which you bound your oaths. [5:89]

فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ

So he hath made the consequence (to be) hypocrisy in their hearts

[9:77]

acc. عُقْبَىٰ nom. عَقَبٌ

final end (n.)

< posterity (1) (n.) عَقِبٌ

lit. end, after (SS)

وَجَعَلَهَا كَلِمَةً بَاقِيَةً لِّعَقِبِهِ

And he made it a lasting word among his posterity.

[43:28]

heel (2)

n. dual عَقَبَيْنِ < com. عَقَبَيْهِ

(p. n. 3 p. m. sing.)

his two heels

مَنْ يَتَّبِعْ عَلَىٰ عَقْبَيْهِ

From those who turneth back upon his heels.

[2:143]

< heels (n. p.) أَعْقَابٌ

(sing.) عَقِبٌ

chastisement v. n. عِقَابٌ، الْعِقَابُ

(that comes as a result or consequences of sins)

عِقَابِي < f. d. com. عِقَابِي

my chastisement or wrath, requital

steep (n.) الْمَقْبَةُ

(the difficult path of duty)

to produce no result, to
be barren (*female*)

عَقْرٌ يَمْعُرُ عُقْرًا (ك)

ع ق ل ★

(*perf. 3 p.m. plu.*) عَقَلُوا
they understood

عَقَلَ يَمْعِلُ عَقْلًا (ض)

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.*) يَتَعَقَلُونَ
they comprehend, understand

(*imperf. 2 p.m. plu.*) تَتَعَقَلُونَ
you understand

(*imperf. 1st p. plu.*) نَعْقِلُ
we understand

ع ق م ★

(*act. 2 pic*) عَقِيمٌ *acc.* عَقِيمًا
< barren

عَقِمَ يَمْعِمُ عَقِيمًا (ك)
to be barren (womb)

وَقَالَتْ عَجُوزٌ مَقْتَدِرَةٌ

And she said! an old barren
woman! [51:29]

(Note: in the above two
verses the word **أَيْمَانٌ**
has different meanings, see
(*ى م ن*).

< compacts (*n. p.*) عَقَدُوا
(*sing.*) عَقْدٌ

(*plu.*) عَقْدٌ < knot (*n*) عَقْدَةٌ

wedding-knot عَقْدَةُ النِّكَاحِ

(*sing.*) عَقْدَةٌ < knots الْمُعَقَّدُ

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 يَمْعِرُ عَقْرًا (ض)
to cut, wound, hamstring
(a beast), slay

(*perf. 3 p. m. plu.*) عَقَرُوا
they hamstrung

(*act. pic.*) *acc.* عَاقِرٌ *nom.* عَاقِرَةٌ
< barren

وَأَنْظُرْ 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 الْعَاكِفُ فِيهِ وَالْبَادِ

Equal in respect are the dweller therein and nomad (or stranger.) [22:25]

acc.
(act. pic. m. plu.) عَاكِفِينَ عَاكِفُونَ
retreating ones

وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ

While ye are retreating in the mosques. [2:187]

(pic. pac.) مَمْكُوفًا > acc. مَمْكُوفًا
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 الْعَقِيمَ

The barren wind (i.e., destructive) wind. [51:41]

ع ك ف *

(imperf. 3 p.m. plu.) يَمْكُفُونَ
they cleave to

عَكَفَتْ يَمْكُفُ عَكُوفًا (ض، ن) - عَلَا
to cleave

constantly, persevere in, to give oneself up to, to remain constantly in a certain place

فَأَتُوا عَلَى قَوْمٍ يَمْكُفُونَ عَلَى آسَابِرِهِمْ

Than they came upon a people cleaving to the idols they had (*Jid.*) they come unto a people who were given up to idols which they had (*Pic.*). [7:138]

(Pickthall, compelled by the requirement of the rendering, translated يَمْكُفُونَ by

(act. pic. m. sing.) acc. عَاكِفًا
assiduous (1)
(or) one who remains a votary

that he knows <i>juss.-f.d.</i>	يَعْلَمُوا
(they) in order to know	لِيَعْلَمُوا
knowest they not?	أَلَمْ يَعْلَمُوا
(<i>imperf. 2 p.m. plu.</i>)	تَعْلَمُونَ
ye know	
that you know <i>juss.-f.d.</i>	تَعْلَمُوا
till ye know or understand	حَتَّىٰ تَعْلَمُوا
that you may know	لِتَعْلَمُوا
ye know not	لَمْ تَعْلَمُوا
(<i>perate. m. sing.</i>)	اعْلَمْ
(thou) know!	
(<i>perate. m. plu.</i>)	اعْلَمُوا
(you) know!	
(<i>3 p. m. sing.</i>) <i>pip. le.</i>	لِيَعْلَمَ
that these be known	
(<i>peef. 3 p.m. sing.</i>) <i>ii</i>	عَلَّمَ
~taught	
to teach	عَلَّمَ عَلِّمًا <
(<i>perf. 2 p.m. plu.</i>) <i>ii</i>	عَلَّمْتُمْ
you taught	
(<i>perf. 2 p. m. sing.</i>)	عَلَّمْتَ
thou taught	
(<i>perf. 1st p. sing.</i>)	عَلَّمْتُ
I taught	
(<i>perf. 1st p. plu.</i>) <i>ii</i>	عَلَّمْنَا
we taught	
(<i>imperf. 3 p.m. sing.</i>)	يَعْلَمُ
~teaches	

<< عَلَّقَ يَعْطِقُ عَلَاقًا (س)
to hang, be suspended, to cleave to

ع ل م *

(<i>perf. 3 p. m. sing.</i>)	عَلِمَ
< ~knew	
to know, (س) عَلِمَ عَلِمًا	
become acquainted with, perceive, understand	
(<i>perf. 2 p.m. sing.</i>)	عَلِمْتَ
thou knowest	
(<i>perf. 3 p. m. plu.</i>)	عَلِمُوا
they knew	
(<i>perf. 2 p.m. plu.</i>)	عَلِمْتُمْ
ye knew	
(<i>perf. 1st. p. plu.</i>)	عَلِمْنَا
we knew	
(<i>imperf. 3 p.m. sing.</i>)	يَعْلَمُ
~knows	
(<i>imperf. 3 p.m. sing.</i>) <i>epl.</i>	لَيَعْلَمَنَّ
will surely know	
(<i>imperf. 2 p.m. sing.</i>)	تَعْلَمُ
thou knowest	
you know (<i>juss.</i>)	تَعْلَمِ
he knows not	لَمْ يَعْلَمْ
knowest thou not	أَلَمْ تَعْلَمْ
(<i>imperf. 1st p. sing.</i>)	أَعْلَمُ
I know	
(<i>imperf. 3 p.m. plu.</i>)	يَعْلَمُونَ
they know	

the knower (act. 2 pic.) **الْعَلِيمُ**
(One of the excellent names
of Allah)

knower acc. **عَلِيمًا، عَلِيمًا**
(as **عِلْمٌ** knowledge is a
permanent feature of his
personality)

well-knownen ints. **عَلَامٌ**
(pic. pac. & sing.) **مَعْلُومٌ، الْمَعْلُومُ**
known

known ones **مَعْلُومَاتٌ**
taught one (pis. pic. ii.) **مَعْمَرٌ**

< 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.) iv
they (two) teach

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

(imperf. 2 p.m. plu.)
you teach

com. **تَعَلَّمِ**
(imperf. 2 p. m. sing.) **تَعَلَّمْ**

(may)thou teach me **فِي**
(imperf. 1st. p. plu.)

we teach **نُعَلِّمُ**
that/may or we in
order to teach him.

(2 p. m. sing.) pp.
thou art taught **عَلَّمْتَ**

(2 p. m. plu.) pp.
you are taught **عَلِّمْتُمْ**

(1st. p. plu.) pp.
we are taught **عَلِّمْنَا**

(imperf. 3 p. m. plu.) v
they learn **يَتَعَلَّمُونَ**

to learn, **تَعَلَّمَ تَعَلَّمًا** <
seek knowledge

information, knowledge **الْعِلْمُ، عِلْمٌ**
learning

knower (act. pic. m. sing.) **عَالِمٌ**

learned ones, p.b. **عُلَمَاءُ، الْعُلَمَاءُ**
knowers

knowers, learned p.s. **عَالِمُونَ، عَالِمِينَ**
ones

ع ل و *

(perf. 3 p.m. sing.) w.v.

< 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 بَرَّوْا مَا عَلَوْا تَسْبِيْرًا

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 تَعْلُوْا عَلَيَّ وَاَتُوْنِيْ مُسْلِمِيْنَ

Exalt not yourselves against
 me, and come unto me as
 those who surrender.

[27:31]

ye assuredly will *epl. w. v.*
 overcome (be great, high)

(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

عَلَوْا

لَا تَعْلُوْا

تَعْلُوْنَ

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 فَاوْصِيَّ الَّذِيْ اَنْعَمْتُ
 عَلَيْكَ وَاِنِّيْ فَضَّلْتُكَ عَلَى الْعٰلَمِيْنَ

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

< I made public (proclama-
 tion)

to make open, iv. اَعْلَنَ اِعْلَانًا
 to speak, openly, manifest
 to make public

< اَعْلَنَ يَبْلُنُ عَلَنًا وَّ عَلَانِيَةً (ض، ن)
 to be open, manifest

(perf. 2 p.m. plu.) iv

ye make known, spoke openly

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

they manifest. they make
 public

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

you manifest, ye make public

(imperf. 1st p. plu.) iv

we say openly, make public
 openly acc. v.n. R. F.

اَعْلَمْتُ

يَبْلُوْنَ

تَبْلُوْنَ

نَبْلُوْنَ

عَلَانِيَةً

high	(act. pic. f. sing.)	عَالِيَةً
	(relative f. plu.)	الْعَالِيَّاتِ
< high ones	(masc.)	أَعْلَى < (sing.)
	(relative f. sing.)	الْعَالِيَا
< high one	a discription for plural obojects—non-human being	
great height	acc/. v. m., w. v.	عُلُوًّا
~the highest one	(act. 2 pic.)	عَلِيًّا
the great (m. sing.)	elevated acc.	عَلِيًّا
	(m. plu.)	الْأَعْلَى
great ones, overcoming ones		الْعَالُونَ
< the highest of the place	عَلِيَّوْنَ ، عِلِّيَّيْنَ	
(sing.)	عَلِيَّةً	
(A place in the seventh Heaven to which the souls of the believers will ascend.)		
the high, exalted	Ap-der. viii	الْمَعَالِ

★ ع ل ي

over (1) (preposition)	عَلَى
on, upon,	
A—Physical :	
وَعَلَيْهَا وَعَلَى الْغُلَاقِ تُصَلِّونَ	
And on them and on the ship ye are borne. [23:22]	

(perate m. plu.)	تَمَآلَوْا
<(you) come!	
(perate. m. sing.)	تَمَآلَ
thou come!	
(perate. f. plu.)	تَمَآلَيْنَ
(you women) come!	
(perate. f. sing.)	تَمَآلِ
thou (f.) come!	
(perf. 3 p.m. sing.) x	اسْتَعْلَى
<~become uppermost	
to become uppermost to overcome	اسْتَعْلَى 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.)	عَالِي
tyrant, self-exalting one	
< (act. pic. acc.) w. v.	عَالِيًّا
tyrant, self-exalting one	
(act. pic.) w. v.	عَالِي
< upside (1)	
its high place	
جَعَلْنَا عَالِيَهَا سَاقِلَهَا	
We turned their upside downward.	[11:82]
upon (2)	
عَلَيْهِمْ مِّنْ ثِيَابٍ سُنْدُسٍ	
Upon them shall be garments of the green silk. [76:21]	
(act. pic. m. plu.)	عَالِينَ ، الْعَالِينَ
self-exalting ones	

قَالَ لَهُ مُوسَى هَلْ أَتَّبِعَكَ 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 نُكَحَّكَ إِحْدَى ابْنَتَي هَاتَيْنِ
عَلَى أَنْ تَأْتِجَنِي ثَمَنِي حَجَجٍ

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 دَائِرَةُ السَّوْءِ

Against them shall be the evil turn of fortune.

[9:98]

★ ع م د

(perf. 3 p. f. sing.) تَعَدَّتْ

< ~ intend purposely

B--Ideative

وَأَنِّي فَضَّلْتُكَ عَلَى الْعَالَمِينَ

And I preferred you over the worlds. [2:47]

for (2)

وَحَرَّمَ مَاتَاهِ وَالرَّاضِعَ مِن قَبْلُ

And We had, aforetime, forbidden foster mother for him. [28:12]

at (time) (3)

وَدَخَلَ الْمَدِينَةَ عَلَى غِفْلَةٍ مِّنْ أَهْلِهَا
وَهُوَ يَتَّبِعُهَا فِي الْغَفْلَةِ

and he entered the city at a time of unawareness of the inhabitants. [28:15]

under (4)

وَلِيُصْنَعَ عَلَى عَيْنِي

In order that thou mayest be brought up under my eye. [20:39]

to (5)

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ

Then he came forth to his people [19:11]

for that (6)

يُحَسِّرُنِي عَلَى مَا تَرْتَضِي فِي جَنْبِ اللَّهِ

Alas! for that I have been remiss in respect of Allah. [39:56]

for that, (7)

(to state the cause)

(3 p. m. sing.) *pip. ii*
to be given a long life

(perf. 3 p.m. sing.) *viii*
< ~performed Umra

to perform *حُمْرَةٌ* *viii* *أَحْمَرُ*
(*حُمْرَةٌ* 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),circuiting round the *الطَّوَافُ* *الْكَبَّةِ* Kaba. seven times, making seven round between the base of *الصَّفَا* '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 *أَسْتَمِرُّ*
< ~made SS dwell

to cause (people) *أَسْتَمِرُّوا*
to dwell in (a place)

Note: the current political term *الإِسْتِمْرَارُ* (to colonize) has nothing to do with its literal meaning)

يَعْمُرُ

to seek or intend *تَعَمَّدَ تَعْمُدًا*
SS purposely

أَعْمُرُ

<< *عَمَدٌ يَتَمِدُّ عَمَدًا (ض)*
intend, to support, place columns or pillars

مَتَمِّدًا
intentionally (*Ap-der.*)

<pillars (n. p.) *عَمَدٌ*
(sing.) *عِمَادٌ*

lofty structure (n.) *عِمَادٌ*

إِيرَمَ ذَاتِ الصَّمَادِ
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 يَعْمُرُ عِمَارَةً (ن)*
inhabit, dwell in (place), to tend

(imperf. 3 p.m. sing.) *يَعْمُرُ*
~tends

(imperf. 3 p.m. plu.) f.d. *يَعْمُرُوا*
they tend

that they tend *أَنْ يَعْمُرُوا*

(imperf. Ist. p. plu.) juss. ii *يَعْمُرْ*
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.)

عَمِلْتَ

(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

مَنْ، مَا conditional or

of relative or demonstrative pronouns. Then it means 'who does' 'works' instead of its real meaning of past tense.

يَعْمَلُ، يَمْعَلُ juss. يَمْعَلُ acc.

(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/ أَعْمَلُ juss. أَعْمَلُ acc.

(imperf. 1st p. sing.)

I do

يَعْمَلُونَ (imperf. 3 p.m. plu.)

they do, act

عَمْرٌ life (n.)

لَعَنَّاكَ إِنَّمَا لَفِيَ سَكْرَتِهِمْ يَعْمَهُونَ

But by thy life, in their intoxication they were wandering bewildered. [15:72]

عَمْرًا lifetime (n.) acc.

عَمْرٌ nom.

(see above) Umra (n.)

عَمَّرَ tending (v. n.)

عَمَّرُوا frequented (pact. pic.)

وَالْبَيْتِ الْمَعْمُورِ

By the House frequented.

[52:4]

عَمْرٌ 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.)

عَمْرٌ an aged man (pis. pic.) ii

ع م ق ★

عَمِيقٌ <deep (act. 2 pic.)

عَمِيقٌ يَعْمِيقُ عَمَاقًا وَعَمِيقًا (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, **عَمَّاتِكُمْ** your aunts, **عَمَّاتِكُمْ** your aunts.

★ ع م ع

(imperf. 3 p.m. plu.)	يَعْمَلُونَ
< they wander	
to be عَمِيَّةٌ يَبْتَعِبُهُمْ عَمِيًّا (س)	
confounded, perplexed, unable to find the right course, confused	

★ ع م ي

(perf. 3 p. m. sing.) w.v.	عَمِيَ
< ~blinded	
to عَمِيَ يَقْمِي عَمِيًّا (س)	
become blind	
(perf. 3 p. f. sing.) w.v.	عَمِيَّتْ
lit. ~blinded	

فَعَمِيَّتْ عَلَيْهِمُ الْآبَاءُ يَوْمَئِذٍ

On that Day (all) tidings will be dimmed. [28:66]

(imperf. 2 p.m. plu.)	تَعْمَلُونَ
you do, act	
juss. تَعْمَلْ acc. تَعْمَلْ nom.	تَعْمَلْ
we do	
(perate. m. sing.)	اعْمَلْ
(thou) make!, do! work!	
(perate. m. plu.)	اعْمَلُوا
(you) make!, do!, work!	
acc. عَمَلًا nom.	عَمَلٌ
deed, work, action (n.)	الْعَمَلُ
< deeds, works, (n. p.)	أَعْمَالٌ
actions	

(sing.)	عَمَلٌ
(act. pic. m. sing.)	عَامِلٌ
worker, doer	
(act. pic. m. plu.)	عَامِلُونَ
	عَامِلِينَ
	الْعَامِلُونَ
(act. pic. f. sing.)	الْعَامِلِينَ
	عَامِلَةٌ
travailing, toiling	

عَامِلَةٌ تَأْوِيَةٌ

Travailing, worn. (i.e. labouring through Hell-fire).

[88:3]

★ ع م ع

عَمَّا	}
عَمَّ	
ع ن see.	

this preposition is used to denote off, from off, away from, out of, in spite of, concerning

وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ

And thou will not be asked about the fellows of Hell-fire. [2:119]

with (2)

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ

And the Jews will never be pleased with thee. [2:120]

from (3)

أُولَٰئِكَ عَنْهَا مُبْعَدُونَ

They will be far removed from thence. [21:101]

for SS in place of (4)

وَأَنذَرْتُ الْيَوْمَ الْآخِرُونَ نَفْسًا عَنْ نَفْسٍ شَيْئًا

And guard yourselves against a Day when no soul in aught will avail another. (or) avail for a soul. [2:48]

because (5)

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ

إِلَّا عَنْ تَوْبَةٍ وَأَنَا آتِنَاهُ

The prayer of Ibrahim for the forgiveness of his father was only because of a promise he had made to him. [9:114]

(perf. 3 p.m. plu.) (w.v.) عَمُوا
they were blind

(imperf. 3 p. f. sing.) (w.v.) تَعْمَى
gets blind

(3 p. f. sing.) ii p. p. (w.v.) عَمِيَّتْ
~had been made obscure

to render blind عَمَى تَعْمِيَةً

(perf. 3 p.m. sing.) iv. أَعْمَى
<made blind

to cause or أَعْمَى إِعْمَاءً
make SS blind

blindness (v.n.) عَمَى، الْعَمَى

فَأَسْتَجَبُوا الْعَمَىٰ عَلَى الْهُدَىٰ
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.) عَمِيَّ / عَمِيَّاتٍ

(sing.) أَعْمَى

<blinds, (n. p.) عَمِيَّاتٍ

(sing.) عَمٍ

ع ن ★

<about (1) (preposition) عَنْ

(perf. 2 p. m. plu.) **عَنْكُمْ**
 <your are overburdened

عَنْتَ بِعَسَاةٍ (س)
 with difficulty, fall into
 distress, to be overburdened

you would have (l.c.) **لَعْنَتِهِ**
 overburdened

(perf. 3 p.m. sing.) iv. **أَعْنَتَ**
 <caused a burden

أَعْنَتَ إِعْنَانًا iv.
 pass through difficulty, put on burden

وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ
 Had Allah willed He could
 have subjected you to
 burden. [2:220]

<falling in crime (v.n.) **الْعَنْتَ**
 or sin

عَنْتَ عَسَاةً (س)
 to commit iv a crime, sin

ع ن د *

(pact. pic. f. sing.) acc. **عَيْنِدَا** | **عَيْنِدَا**
 <tyrant, opposing, obstinate

عَصَدَ بِعَسَدٍ عُنُودًا (ن، ك) عَيْنِدَا
 to decline, deviate (س)

to resist, iii **عَانَدَ** <<
 be rebellious

(A particle used as **عِنْدَ**
 preposition)

<near, (actual), (with) (1)

of (as ب) (6)

وَمَا يَنْطَلِقُ عَنِ الْهَوَىٰ

Nor does he speak of (his
 own) desire. [53:3]

of (as مِّن) (7)

اللَّهُ غَنِيٌّ عَنِ الْعَالَمِينَ

Allah is independent of the
 worlds. [3:97]

عَمَّا
 of what, مَا + عَنْ (com.)
 of that, concerning that

وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

Allah is not unaware of what
 ye do. [2:74]

عَمَّ
 whereof م + عَنْ (com.)
 shortend form of مَا

used only in an interro-
 gative phrase

عَوَّيْتُمْ سَاءَ لَوْلَا

Whereof do they question
 one another? [78:1]

ع ن ب *

عِنَبٌ (n.)
 a grape

عِنَبًا
 acc.

أَعَابُ (n. p.)
 <grapes

(sing.) عِنَبٌ

ع ن ت *

عَنْتَ
 crime, misfortune

عَنْتَ الرَّجُوعَ for ع ن و see

(this is a metaphorical phrase that means: do not be niggardly)

وَكُلُّ إِنْسَانٍ أَلْمَنَهُ طَيْرَةً فِي عُنُقِهِ

And to every man We have fastened his action round his neck. [17:13]

(here also **عُنُقٌ** is a metaphorical meaning *i.e.*, like collar which he can not get off)

<necks. (n. p.) **أَعْنَاقٌ**

(sing.) **عُنُقٌ**

the plural form of **عُنُقٌ** has occurred in actual sense of neck while singular, as shown above, has its metaphorical uses

★ ★ ★ ★

spider (n.) **التَّنَكُّوتُ**

★ ع ن و

(perf. 3 p.m. sing.) w.v. **عَنَّتْ**

<~downcast

عَنَّا يَتَضَوُّ عَنَّا وَمَعُونَةٌ (ن) - ل

to submit humbly, to be downcast

وَعَدَّتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ

And downcast will be faces before the Living, the Self-Subsisting. [20:111]

عِنْدَ denotes the meaning of 'near' whether it be actual in the sense of possession or ideational, also it denotes a sense of rank or dignity or opinion (*Rgh.*)

لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا

Had they been with us, they had not died nor had they been slain. [3:156]

وَجَدَ عِنْدَ هَارُونَ

He found provision by her (*i.e.*, placed near her.) [3:37]

near (ideational) (2)

ذَلِكَ خَيْرٌ لَّكُمْ 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 تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ

And let not thine hand be chained to thy neck. [17:29]

كَيْفَ يَكُونُ لِلشُّرَكَاءِ عَهْدٌ عِنْدَ اللَّهِ

How can there be for the associators a treaty with Allah. [9:7]

oath (2)

وَكَانَ عَهْدُ اللَّهِ سَمْعًا

And an oath to Allah must be answered. [33:15]

covenant (3)

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا وَّعِلًا

Lo! Those who purchase a small gain at the cost of Allah's covenant and their oaths. [3:77]

covenant, promised, (4) appointed time

أَقْطَلَ عَلَيْكُمْ الْعَهْدُ

Lasted then the covenant too long for you (*Jid*). Did the time appointed them appear too long for you? (*Pic.*). Did the promised time then, seem long to you. (*M.A.*). [20:86]

ع ه ن ★

wool (n.)

الْعِهْنُ

كَالْعِهْنِ 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

بِأَعْهَدَ عِنْدَكَ

Of what He hath a covenant with thee. [7:134]

عِهْدَانَا (perf. 1st. p. plu.)
to impose (2)

وَعَهَدْنَا إِلَىٰ إِبْرَاهِيمَ

And We imposed a duty upon Ibrahim. [2:125]

عِهْدًا (imperf. 1st. p. sing.) juss.
to charge (3)

أَلَمْ أَعْهَدْ إِلَيْكُمْ بَيْنِي وَبَيْنَ أَدَمَ

Did I not charge you, O ye sons of Adam. [36:60]

عَاهَدَ (perf. 3 p.m. sing.) iii
<~made covenant

عَاهَدَ مَعَاهِدَةً
to make ii covenant, to swear, to contract

عَاهَدُوا (perf. 3 p.m. plu.) iii
they made covenant

عَاهَدْتُمْ (perf. 2 p.m. plu.) iii
you made covenant

عَهْدٌ <treaty (1) (v.n.)
lit. covenant

(*imperf. 1st. p. plu.*) w.v.
we return

< we shall return v.d. w.v.

(*imperf. 3 p. m. sing.*) iv
< ~ 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 يَمِينُهُ وَمَا يَمِينُهُ 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 وَبَدَأَ الْبَاطِلُ وَمَا يُعِيدُ
Say Thou ! The truth is come
(i.e., after the advent of
Islam) and falsehood shall
neither originate nor be
restored. [34:49]

com. (f.d.) **يُعِيدُو** - كَمْ

(*imperf. 3 p.m. plu.*)
they restore you

تَعْوَدُ

تَمَّذُ

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 يَعُودُ عَوْدًا وَ عَوْدَةً وَ مَعَادًا (ن)

to return, away (*trans.*)

(*perf. 3 p.m. plu.*) (w.v.) **عَادُوا**
they returned

they would (*i.c.*) **لَمَّادُوا**
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 يَعُودُوا**

(*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. **لَتَعُودَنَّ**
assuredly ye shall return

(perate. m. sing.) x, w.v. **اَسْتَعَاذُ**
 < seek refuge
 as R.F. **اَسْتَعَاذَ**
 refuge (pis. pic., w.v.) **مَعَاذٌ**
 < Allah be my refuge **مَعَاذُ اللّٰهِ**
 (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 بَيْتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ
 Verily our houses are open while they (lay) not open.
 [33:13]

nakedness (2)

< nakedness (n. p.) **عَوْرَاتٌ**

(sing.) **عَوْرَةٌ**

وَالطُّفُلِ الَّذِينَ لَمْ يَنْظُرُوا عَلَىٰ عَوْرَتِ النِّسَاءِ
 Or children who know naught of women's nakedness.
 [24:31]

privacy (3)

ثَلَاثُ عَوْرَتٍ لَّكَ

Three times of privacy for you. [24:58]

(imperf. Ist. p. plu.) w.v. **نُعِيدُ**
 we restore

(3 p. m. plu.) p.m. iv. w.v. **أَعِيدُوا**
 they sent back, (or) taken back.

(act. pic. m. plu.) (w.v.) **عَائِدُونَ**
 those who return

home! the (n.p.t.) w.v. **مَعَاذٌ**
 place where every body will compulsorily come back

ع و ذ ★

(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. **أُعِيذُ**
 (imperf. Ist. p. sing.)

< I seek refuge for ~
 to cause iv. **أَعَاذَ إِعَاذَةً**
 another to seek refuge

إِنِّي أُعِيذُهَا بِكَ

I seek refuge for her with Thee. [3:36]

x اسْتَعَانَ اسْتِعَانَةً

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 يَعُونُ عَوَانًا (ن)

to be of middle age

ع ي ب ★

(imperf. Ist. p. sing.) acc. w.v. أَعْيَبُ
< I damage

عَابَ يَعْيبُ عَيْبًا (ض)

to be or make damage, to defect

ع ي ر ★

العِيرُ caravan (n.)

ع ي ش ★

لِئْلِهٖ، لِهٖ (v.n.) عِيشَةً

عَاشَ يَعْيشُ عَيْشًا وَ عِيشَةً
وَ مَعَاشًا وَ مَعِيشَةً (ض)

to live in a certain manner

لِئْلِهٖ (v.n.) مَعِيشَةً

<livelihoods (n. p.) مَعَاشٍ

(sing.) مَعِيشَةً

ع و ق ★

(Ap-der. m. plu.) ii w.v. الْمُعَوِّقِينَ
< thou who hinder

عَاقَ يَمُوقُ عَوَاقًا (ن) وَ عَوَّقَ تَعْوِيقًا
to hinder, ii

impede, restrain, prevent

ع و م ★

<year acc. عَامًا nom. عَامٌ

(plu.) أَعْوَامٌ

two years (dual.) عَامَيْنِ

ع و ن ★

(perf. 3 p. m. sing.) w.v., iv
< ~helped

يُعِينُ إِعَانَةً - عَلَى أَعَانٍ
to aid, assist, help

(perate. m. plu.) w.v., iv
(you) help!

(you) help me! أَعِينُونِي

(perate. m. plu.) w.v., iv
<help ye one another!

تَمَآوَنَ تَمَآوَنًا

to cooperate, help one another

(imperf. Ist. p. plu.) w.v., vi
<we seek help تَسْتَعِينُ

springs (n. p.)

عُيُونٌ

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ

Verily the God-fearing shall
be amidst gardens and
springs. [15:45]

eye (2) الْعَيْنُ

وَالْعَيْنَ بِالْعَيْنِ

And the eye for the eye.

[5:45]

his eyes عَيْنَاهُ

thy eyes عَيْنَاكَ

n.d. com. عَيْنَاكَ acc.

two eyes

com. عَيْنَيْكَ acc.

the two eyes

عَيْنَانِ n.d. + dual. عَيْنَاكَ

عَيْنَيْنِ n.d. + dual. عَيْنَيْكَ

< eyes (n. p.)

أَعْيُنٌ

(sing.) عَيْنٌ

< those who have (n. p.)
wide (lovely) eyes

عَيْنٌ

(sing.) عَيْنَاءُ

water spring n.pt.

عَيْنَيْنِ

ع ي ي *

(perf. 1st. p. plu.) w.v.

we are worn out

عَيْنَانِ

time for seeking n. p. i. acc.
livelihoods

مَعَاشًا

ع ي ل *

< poverty (n.) عَيْلَةٌ

(act. pic. m. sing.) acc.

destitute, poor

عَالِيًّا

عَالَ يَبْعِلُ عَيْلًا وَ عَيْلَةٌ (ض)

to be or become poor, destitute

ع و ل *

(imper. 2 p.m. plu.) (w.v.) تَعُولُوا

ye turn aside i.e. do
unjustice

عَالَ يَعُولُ عَوْلًا (ن)

to swerve, to turn aside
neglecting otherside i.e.
to do or be unjust

ذَلِكَ أَذَىٰ آلَاتَعُولُوا

That will be more fit, that
ye may swerve not [4:3]

مَاءٍ عَيْنٍ

ع ي ن *

spring (1) (n.) عَيْنٌ

And ' فِيهَا عَيْنٌ جَارِيَةٌ

There shall be a spring run-
ning. [88:12]

two springs (dual n.) عَيْنَانِ، عَيْنَيْنِ

first creation? [50:15]

was wearied *juss.* w.v.

وَلَمْ يَكُنْ يَخْلُقْهُمْ

And was not wearied by their creation. [46:33]

يَعِي

عَيَّ يَعْوِي عَيْلًا (س)

to be unable to find the way to do anything

أَفَمَيَّنَّا بِالْخَلْقِ الْأَدْلَى

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.* التَّعَانُ
mutually

to cheat *vi.* تَعَانَنَ تَعَانِنًا
or deceive mutually

يَوْمَ يَجْمَعُكُمُ الْيَوْمَ الْجَمْعُ ذَلِكَ يَوْمُ التَّعَانِينِ

(Remember) the day whereon He shall assemble you unto the Day of Assembling, that shall be the Day of mutual loss and gain.

[64:9]

(*i.e.*, the Day of the Hereafter, where some people who were fortunate enough in their worldly life

الغَارُ see غ و ر

غَاوِينَ / الْغَاوِينَ / الْغَاوُونَ see غ و ي

الغَايِبَةُ see غ ش ي

الغَاظُ see غ و ط

الغَائِبِينَ see غ ي ب

غ ب ر ★

غَبْرَةٌ dust *meta.* gloom (*n.*)

غَبَّرَ يَغْبِرُ غُبُورًا (ن)

to become *ix* غَابِرٌ *iv* وَ أَغْبَرٌ
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

غَلِيَقٌ يَغْدُقُ غَدَقًا (س) وَ أَعْدَقُ iv

to abound in

water (spring), rain copiously

★ غ د و ★

(perf. 2 p. m. sing.) (w.v.) غَدَوْتَ
<thou settedst forth

غَدَا يَغْدُو غَدْوًا (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. غَدِي
the morrow
(the coming day)

(n.) acc. غَدْوًا nom. غَدُوٌّ

morning اَلْغَدَاةُ

morning meal غَدَاةٌ

★ غ ر ب ★

(perf. 3 p. f. sing.) غَرَبَتْ
~settest (sun)

< غَرَبَ 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.)

(I.K.,Z.R.)

★ غ ث و ★

rubbish (1) (n.) غُثَاءٌ
(carried away by a torrent)

فَجَعَلْنَاهُمْ غُثَاءً

Than We made them a refuse
(like rubbish to be thrown away). [23:41]

stubble (2)

فَجَعَلْنَاهُ عَقَاءً آخَرًا

Then made it to stubble dusky
(for the cattle). [87:5]

★ غ د ر ★

(imperf. 3 p. m. sing.) iii يَغَادِرُ
~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

we leave no~ نَغَادِرُ

★ غ د ق ★

<plenteous acc. (v.n.) غَدَقًا

verbal noun, and means guile or guiling, while the latter in **عَمُورٌ** with *fatha* on **غ** means 'the means or object of which one beguiles.'

غ ر ف

(*perf. 3 p.m. sing.*) **اَغْرَفَ** viii
~ladle

< **اَغْرَفَ اَغْرِافًا**
(water with the hand)

a lading (a quantity) (of) water which fills the hand **عُرْفَةٌ** (n.) (1)

اَلْاَمِنِ اَغْرَفَتْ عُرْفَةً يَدِي

Save him who takes (thereof) in the hollow of his hand (*Pic.*). excepting him who ladeth a lading with his hand (*Jid.*). [2:249]

the high place, (n.) (2) **اَلْعُرْفَةُ**
upper chamber

< **عُرْفٌ، عُرْفَاتٌ** (plu.)

the high acc. places, upper chambers. **عُرْفٌ، عُرْفًا** **اَلْعُرْفَاتُ**

غ ر ق

(*perf. Ist. p. plu.*) **اَغْرَقْنَا** iv
< we drowned

(*v.n.*) **اَلْمَغْرِبُ**
the setting of the sun

the western (*rel. adj. m.*) **اَلْمَغْرِبِ**

the western (*rel. adj. f.*) **اَلْمَغْرِبَةِ**

(*n. pt. sing.*) **اَلْمَغْرِبُ / اَلْمَغْرِبِ**

the place of setting sun (west)

the wests (*n. pt. dual.*) **اَلْمَغْرِبَيْنِ**

the wests (*n. pt. plu.*) **اَلْمَغْرِبِ**

raven (*n.*) **اَلْعُرَابُ** acc. **عُرَابًا**

< extremely black (*n. p.*) **عُرَائِبٌ**

(*sing.*) raven **عُرَيْبٌ**

غ ر ر ★

(*perf. 3 p.m. sing.*) *assim. v* **عَرَّ**
~beguiled

< **عَرَّ يَعُرُّ عَرًّا وَ عَمُورًا** (ن)
to beguile, deceive

(*perf. 3 p.m. sing.*) *assim. v* **عَرَّتْ**
~beguiled

(*imperf. 3 p. m. sing.*) *juss.* **يَعُرُّ**
let beguile

let not be guile thee **فَلَا يَعُرُّكَ**

(*imperf. 2 p.m. sing.*) *emp.* **يَعُرِّنَ**
should beguile

let not be guile you **لَا يَعُرِّنْكَ**

guile (*v.n.*) **عَمُورٌ، عَمُورًا**

beguiler (*n.*) **اَلْعَمُورُ**

Note ; The word **عَمُورٌ**

(with *damma* on **غ**) is

a continuous (n.) acc. **عَرَامًا**
torment, anguish
a forced loan, a debt (v.n.) **مَغْرَمٌ**
that must be paid
(pis. pic. m. plu.) **مَغْرَمُونَ**
those who are involved in
debt, or laid under an
obligation

★ غ ر و

we have stirred, w.v. iv **أَغْرَيْنَا**
we have occasioned
to inspire iv **بَيْنَ ، ب** ، **أَغْرَى إِغْرَاءً** - **أ**
one with a strong desire
for doing SS, incite, urge,
cause to, adhere to
(imperf. 1st. p. sing.) epl. **لَتَنْفِرِينَ**
we surely set up against
وَالْمُرْجُونَ فِي الْمَدِينَةِ لَتَنْفِرَنَّكَ يَوْمَ
And the alarmists in the city
(if not cease) We verily
shall set up (urge) thee
against them. [33:60]

★ غ ز ل

<thread ; spun (n.) **غَزْلٌ**
to spin **غَزَلَ يَغْزِلُ غَزْلًا (ض)**

★ غ ز و

(act. pic. plu.)* w.v. **غُزِيَ**
<fighters (sing.)
(* on the pattern of **رُكِعَ**)

that he may acc. iv **يَغْرُقُ**
drown

< **غَرِقَ يَغْرُقُ غَرَقًا (س)**
to sink (in water)

(imperf. 2 p.m. sing.) el. iv **لَيَغْرُقُ**
(that did it) in order to
drown

(imperf. 1st. p. plu.) iv **نَغْرُقُ**
we drown

(3 p.m. plu.) pp. iv **أَغْرِقُوا**
they were drowned

drowning (v.n.) **الغَرَقُ**
غَرَقًا
vehemently (to v.n. acc.
destruction)

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 / الْمَغْرُقِينَ**
(pis. pic. m. plu.)
those who are drowned

★ غ ر م

(act. pic. m. plu.) **الغَارِمِينَ**
<debtors

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

(*pis. pic. m. sing.*) **مُغْتَسِلٌ**
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.*) **غَشِيلٌ**
i.e., what flows from
the bodies of the damned

★ غ ش ي ★

(*parf. 3 p. m. sing.*) (*w. v.*) **غَشِيَ**
< ~ overcome, covered
غَشِيَ يَغْشِي غَشَاءً وَ غَشَاوَةً (س)
to cover conceal

فَغَشَوْهُمْ مِنَ الْيَمِّ مَا 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 **يَغْشَا** ألف
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. **غَزَاةٌ**

p. b. **غَزَى**

noun. **غَزَوَاتٌ plu. غَزَوَةٌ**

★ غ س ق ★

< dark (*v. n.*) **غَسَقَ**

غَسَقَ يَغْشِقُ غَشَقًا (ض)
to become very dark (night)

(*act. pic. m. sing.*) **غَامِقٌ**
darkness, darkner

(*ints.*) **غَسَانٌ / غَسَاءٌ**
corruption (*Jid.*) (flowing
from the bodies of the
damned)

paralysing cold (*Pic.*)

★ غ س ل ★

(*perate. m. plu.*) **لَاغِسِلُوا**
< (you) wash!

غَسَلَ يَغْسِلُ غَسَلًا غَسَلًا (ض)
to wash, purify

(*imperf. 2 p. m. plu.*) *f. d.* **تَغْسِلُوا**
< you wash

to wash one- *viii* **اِغْتَسَلَا**
self

as R. F. to cover **تَغَشَّى تَغَشَّى**
oneself

(written **تَغَشَّى** when attached
to a pronoun)

لَمَّا تَغَشَّاهَا حَمَلًا خَفِيًّا

And when he covered her,
she bore a light burden.

[7:189]

(*perf. 3 p.m. plu.*) w.v. x **اسْتَعَشَوْا**
<they covered themselves

to get oneself under x, **اسْتَعَشَى**
cover, or cover oneself

w.v. x **يَسْتَعِشُونَ**
(*imperf. 3 p.m. plu.*)
they cover themselves

w.v. **قَاشِيَةً / الْقَاشِيَةَ**
(*act. pic. f. sing.*)
overwhelming covering
lit. a thing that covers.

the day of Resurrection(1)

هَلْ أَتَاكَ خَبْرُكَ الْقَاشِيَةِ

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 نَتَّيِبَهُمْ قَاشِيَةً مِنْ عَذَابِ اللَّهِ

Are they secure then against
(that) there may come
upon them an overwhelm-
ing of Allah's torment.

[12:107]

وَاللَّيْلِ إِذَا يَغْشَىٰهَا

And the night when it
covereth it (the world).

[91:4]

Note: The personal pronoun
is either for the world or the
darkness.

(*imperf. 3 p. f. sing.*) w.v. **تَغَشَّى**
covers, with cover

(*perf. 3 p.m. sing.*) w.v. ii **عَشَى**
<~covered

as R. F. **عَشَى تَغْيِيَةً**

(*imperf. 3 p.m. sing.*) w.v. ii **يُعْشَى**
covers

(*perf. 1st. p. sing.*) w.v. iv **أَعَشَيْنَا**
we have covered

to cover, **أَعَشَى إِعْشَاءً**

to draw a veil, to cause to
cover

(*imperf. 3 p.m. sing.*) w.v. iv **يُعْشَى**
~covers

(3 p. f. sing.) p. p. iv **أُعْشِيَتْ**
was covered over (with~)

(3 p. m. sing.) *pip.* iv **يُعْشَى**
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 **تَغَشَّى**
~covers

غ ض ب *

(perf. 3 p.m. sing.) غَضِبَ
 < ~ was angry with
 غَضِبَ بِعَنْبٍ غَضِباً (س)
 to be angry with, to be
 wrath with

anger, rage (v.n.) غَضَبٌ / انْغَضَبَ

(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

غَاظَبَ مُنَازَبَةً وَ غِظَاباً

to make angry, irritate

غ ض خ

(imperf. 3 p.m. plu.) (assim) يَغْضُوبُونَ

< 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.) غِشَارَةٌ

غ ص ب *

< taking something (v.n.) غَضَبَاً
 from someone unjustly
 or by force

غَضَبَ بِعَنْبٍ غَضَباً - عَلَى (ض)
 to force

to take by مِنْ -
 violence, unjustly

وَكَانَ وَرَاءَهُمْ قَوْلُكَ يَأْخُذُ كُلَّ سَفِينَةٍ غَضْبًا

There was before them a king
 who taketh every boat by
 force. [18:79]

غ ص ص *

< anything by which (n.) غَضَّةٌ
 one is choked (food etc.)

(plu.) غَضَصٌ

<< غَمَسَ يَغْمَسُ غَمْسًا (ن)

to be choked, be choked
 with wrath, be grieved

رَطْعًا مَاذَا غَضَصَ

And food that choketh.

[73:13]

to forgive, pardon ل - (ض) غَفَرْنَا

(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. mim) مَغْفِرَةٌ

forgiveness (v. n.) غُفْرَانٌ

غُفْرَانُكَ رَبَّنَا

Thy forgiveness, our Lord.
[2:285]

(act. ple. m. sing.) غَافِرٌ
forgiver

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غَضَّ يَغْضُ غَضًّا (ن)

to lower the voice or eye

they may/shall lower acc. يَغْضُوا
(eyes)

(imperf. 3 p. f. plu.) يَغْضُنَّ
they female (should) lower
(eyes)

(perate m. sing.) اغْضُضْ
lower! (voice)

★ غ ط ء

غَطَّاءُ see غ ط و

★ غ ط ش

(perf. 3 p.m. sing.) iv أَغْطَسَ
~ he made dark

< أَغْطَسَ إِغْطَاسًا
to make SS dark,

<< غَطَّاءٌ يَغْطِئُ غَطَّاءًا (ض)
to be dark

★ غ ط و

غَطَّاءُ < veil (n.)
(ن) غَطَّاءٌ يَغْطِئُ غَطَّاءًا
to cover, to put a veil

★ غ ف ر

(perf. 3 p.m. sing.) غَفَرَ
< ~ forgave, hath forgiven

غَفَرَ يَغْفِرُ غَفْرًا (ض)
to cover, veil

- (*epi.*) لَاَسْتَغْفِرُونَ
(*imperf. 1st p. sing.*)
I shall surely ask forgiveness
- (*perate. m. sing.*) x اسْتَغْفِرْ
thou (a man) ask forgiveness!
- (*perate. f. sing.*) x اسْتَغْفِرِي
thou (a woman) ask forgiveness!
- (*perate. m. plu.*) x اسْتَغْفِرُوا
(you) ask forgiveness!
- (*Ap-der. m. plu.*) x مَسْتَغْفِرِينَ
those who ask forgiveness
- asking forgiveness (*v.n., x*) اسْتَغْفَارًا

غ ف ل ★

- (*imperf. 2 p.m. plu.*) تَغْفُلُونَ
ye neglect
- < غَفَلٌ يَغْفُلُ غَفْلَةً وَ غَفْلًا (ن)
to be heedless, neglectful,
inattentive
- (*perf. 1st p. plu.*) iv أَغْفَلْنَا
we made neglect,
we made unmindful
- < أَغْفَلْ إِغْفَالًا
to make iv unmindful, neglect
- (*act. pic. m. sing.*) غَافِلٌ
neglectful
- unaware *acc.* غَافِلًا
- nom.* غَافِلُونَ / الْغَافِلُونَ
(*act. pic. m. plu.*)
unaware ones
- unaware ones *acc.* غَافِلِينَ / الْغَافِلِينَ

(*act. pic. m. plu.*) الْغَافِرِينَ
forgivers

(*ints.*) غَفُورٌ / الْغَفُورُ
most forgiving one
(one of the excellent
names of Allah)

forgiving one *acc.* غَفُورًا
most forgiving one (*ints.*) غَفَّارٌ
(one of the excellent names
of Allah)

(*perf. 3 p.m. sing.*) x اسْتَغْفَرَ
asked forgiveness

(*perf. 2 p. m. sing.*) x اسْتَغْفَرْتَ
thou asked forgiveness

(*perf. 3 p.m. plu.*) x اسْتَغْفَرُوا
they asked forgiveness

(*imperf. 3 p.m. sing.*) *juss.* يَسْتَغْفِرْ
asks forgiveness

تَوَسَّلَ تَغْفِرُ اللَّهُ

Then he beggeth the forgive-
ness of Allah. [4:110]

(verb in jussive receives

كَتْرَةً when it is to be
assimilated to the follow-
ing word)

(*imperf. 2 p. m. sing.*) *juss.* تَسْتَغْفِرْ
thou ask forgiveness

(*imperf. 2 p.m. plu.*) تَسْتَغْفِرُونَ
ye ask forgiveness

(*imperf. 3 p.m. plu.*) يَسْتَغْفِرُونَ
they ask forgiveness

let them ask *acc.* يَسْتَغْفِرُوا
forgiveness

(*imperf. 2 p.m. plu.*)
ye (may) overcome

(*3 p.m. sing.*) *pp.*
has been overcome

(*3 p.m. plu.*) *pp.*
they were overcome

(*3 p.m. plu.*) *pip*
they shall be overcome

(*2 p.m. plu.*)
ye shall be overcome

(*act. pic. m. sing.*)
dominant (1)

وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ

And Allah is dominant in
His purposes. [12:21]

overcomer (2)

إِن يَنْصُرْكُمُ اللَّهُ فَلاَ غَالِبَ لَكُمُ

If Allah succoureth you there
is none that can over-
come you. [3:160]

(*act. pic. m. plu.*)
overcomers

overcomers *acc.*

one who is (*pic. pac.*)
overcome (by SS)

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ

Thereupon he prayed unto
his Lord, verily I am over-
come so vindicate me.

[54:10]

overcoming (*v.n.*)
thick (with trees)

تَغْلِبُونَ

غَلِبْتَ

غَلِبُوا

يُغْلِبُونَ

تُغْلِبُونَ

غَالِبٌ

الغَالِبِينَ

مَغْلُوبٌ

غَلَبَ

(*act. pic. f. plu.*)
unaware women

negligence, (*v. n.*)
unawareness

غ ل ب *

(*perf. 3 p. f. sing.*)
< ~ prevailed (*Jid.*) over-
came, vanquished, gain-
ed victory

غَلَبَ يَغْلِبُ غَلْبًا وَغَلَبَةً (ض)
to overcome, conquer, to gain
victory

كُوفِرُوا وَفُتِنُوا وَغَلَبُوا غَلْبَةً وَغَلْبَةً

How after a small party hath
overcome a large party.

[2:249]

(*perf. 3 p.m. plu.*)
prevailed

قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَهْلِ الْأَيْمَنِ

Those who prevailed in their
affair said. [18:21]

(*imperf. 3 p.m. sing.*) *juss.*
overcomes

(*imperf. 1st. p. sing.*) *epl.*
I certainly will overcome

(*imperf. 3 p.m. plu.*)
they will overcome

they shall overcome

(*imperf. 3 p.m. plu.*) *acc.*
that they overcome,
they will overcome

الْمَافِلَاتِ

غَفْلَةً

غَلَبَتْ

غَلِبُوا

يَغْلِبُ

أَغْلِبَنَّ

يَغْلِبُونَ

سَيَغْلِبُونَ

يَغْلِبُوا

rigid (3)

وَأَحَدْنَ سَنَكًا مَبِينًا عَيْنًا

And they have obtained from you a rigid bond. [4:21]

stern (4) (n. p.) غَلَاظٌ

(sing.) غَلِيظٌ

عَلَيْهَا مَلَكَةٌ غَلَاظٌ

Over which are angels, stern. (i.e., not tender towards the inmates of hell). [66:6]

sternness (opp. tenderness) غَلِظَةٌ

غ ل ف ★

<uncircumcised (v.n.) غَلَّفَ

(sing.) أَغْلَفَ

غَلَّفَ بِغُلْفٍ غُلْمًا (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. غُلْبًا

(sing.) أَغْلَبَ

وَحَدَائِقَ غُلْبًا

And enclosed gardens luxuriant. [80:30]

غ ل ظ ★

(perf. 3 p.m. sing.) x اسْتَغْلَظَ

<<~become thick, strong

غَلِظَ يَغْلِظُ وَ غَلِظَ يَغْلِظُ غَلِظًا

وَ غِلَاظَةً (ض، ك)

to be thick, bulky, big, coarse, to be hard, uncivil

(perate. m. sing.) اغْلَظْ

be hard! (treat severely!)

وَأَغْلَظْ عَلَيْهِمْ

And be severe unto them. (Jid.)
Be firm against them. (Ali)
(i.e., against hypocrites) [9:73]

(act. 2 pic. m. sing.) meta. (1) غَلِيظٌ

vehement (terrible) acc. غَلِيظًا

وَمِنْ دَرَاهِهِ 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

(pic. pic. m. sing.) **مَغْلُولَةٌ**
fettered one

وَقَالَتِ الْيَهُودُ يُبْدِ اللَّهُ مَغْلُولَةً غَلَّتْ أَيُّهَا الْيَوْمُ
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.) **غَلُّوا**
put chain

حُدُودَهُ فَغَلُّوا
Lay hold of him (then chain
him). [69:30]

<iron collar for (n.p.) **أَغْلَالٌ**
the neck, shackles
(sing.) **غُلٌّ**

★ 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 **عَلَّقَ تَغْلِيْفًا**
close (a door)

<< **عَلَّقَ يَمَلِّقُ 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 (ن)
to insert
(one thing) in (another),
to conceal, to fraud, to
deceive, to act unfaith-
fully, to put an iron collar
on the neck

(imperf. 3 p. m. sing.) *assim.* **يَغْلِي**
hides away

(imperf. 3 p. m. sing.) *juss.* **يَغْلِي**
hides away
(The assimilation is removed
in case of jussive. This
cluster is pronounced sep-
arately).

وَمَا كَانَ لِشَيْءٍ أَنْ يَعْضَلَ وَمَنْ يَغْلِي
يَأْتِ بِمَا عَلَّ يَوْمَ الْقِيَامَةِ

And it is not for a prophet
(i.e., it is not conceivable
for a prophet) that he
hides away (or deceiteth),
whosoever deceiteth (or
hideth anything away) he
shall bring forth on the
Day of Resurrection that

pangs (of death) (3)

pangs (of death) (n. p.) **عَمْرَاتٌ**

وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمْرَاتِ 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 عَمَزًا** (ض، ن)
to make a sign to (with the eye or eye brow)

غ م ض ★

(imperf. 2 p.m. plu.) **تُفْمِضُونَ**
that you disdain, connive at

to iv. **أَغْمَضَ إِغْمَاضًا** <
shut (the eye or the eye lids), to connive

وَلَسْتُمْ بِالَّذِينَ تُفْمِضُونَ فِيهِ
Ye (yourselves) would not accept such, save you disdain (or connive at).

[2:267]

غ م م ★

< sorrow (n.) **غَمٌّ / غَمَّةٌ**

غَلَا يَغْلُو غُلُوبًا (ن)

the proper limit, be excessive

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ

O ye people of the Book, exceed not (the bounds) in your religion. [4:171]

غ ل ي ★

(imperf. 3 p.m. sing.) (w.v.) **يَغْلِي**

< ~boils

غَلَى يَغْلِي غَلِيًّا وَغَلِيَانًا (ض)

to boil (pot), effervesce (liquor)

boiling v. n. **غَلِيٌّ**

غ م ر ★

< bewilderment (1) (n.) **عَمْرَةٌ**

lit, water that rises above the stature of a man

عَمَّرَ يَمْرُمُ عَمْرَةً وَعَمْرَةٌ (ن)

to be abundant, to overflow, submerge (in water)

فَدَّرَ مُمْرِي عَمْرَتِهِمْ حَتَّىٰ حِينٍ

Wherefore leave (thou) them in their bewilderment (or flow of their ignorance, or error and obstinacy and perplexity. (LL.) [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 **أَغْنَاهُ**

to avail some thing **عَنْ** -

to attain **مِنْ** - **أَغْنَى**

وَإِنَّهُ هُوَ أَغْنَى وَأَقْنَى

And that it is He who enricheth and preserveth (property). [53:48]

(the verb **أَغْنَى** is perfect (past tense) but it is used here in the sense of a habitual that has compelled translators to use present tense in their renderings).

وَمَا تَقْتُولُوا إِلَّا أَنْ أَعْنَمَ اللَّهُ وَرَسُولُهُ مِنْ نَفْسِهِمْ

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.) **حَتَّىٰ يُغْنِيَهُمُ اللَّهُ**

Until Allah enrich them, [24:33]

أَغْنَى

to cover, (ن) **غَمَّ يَغْمُ غَمًّا**
veil, grieve, cause to mourn

dubious (n.) **غَمًّا** acc.
الْمُتَمِّدُ
clouds (n.) **الْمَمَامُ**

★ 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.) **مَغْنَمٌ**

sheep (n.)

★ غ ن ي

(3 p. m. sing.) juss. w.v.

< flourish (I-A)

غَيَّ يَغِي غَيًّا وَ مَغْيً (س)
to inhabit, dwell, to be rich, or in comfort of life

كَأَنَّ لَمْ تَعْنِ بِالْأَمْسِ

As though it had not flourished yesterday (in the earth). [10:24]

dwelt (I-B)

الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَنَّ لَمْ يَكُنُوا فِيهَا

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 أَمْرِي وَأَنْتُمْ يَوْمَئِذٍ شَانُ يُغْنِيهِ
For everybody of them there
would be his own condi-
tion that will make him
indifferent(towards others).
[80:37]

(perf. 3 p.m. sing.) x **اسْتَعْنَى**
~ is self-sufficient

to be self- **أَسْتَعْنَى** <
sufficient, to regard himself
self-sufficient

وَوَلَّوْا وَااسْتَعْنَى اللّٰهَ

They turned away and Allah
is above all needs (self-
sufficient). [64:6]

أَمَّا مَنِ اسْتَعْنَى

For him who considers him-
self free from need (self-
sufficient). [80:5]

self-sufficient (n.)

one of the excellent names
of Allah

rich ones (n. p.) **أَغْنِيَاءُ / الْأَغْنِيَاءُ**

(m. plu. ap-der. iv.) w.v. **مُغْنُونَ**
those who avail SS against

قَهْلَ أَنْتُمْ مُغْنُونَ عَنَّا مِنْ عَذَابِ اللّٰهِ مِنْ شَيْءٍ

Are you going to avail us
at all against the torment
of Allah? [14:21]

(juss.) **إِنْ يَكُونُوا فُقَرَاءَ يُعْرِضْهُمْ اللّٰهُ**

If they are poor Allah
will enrich them. [24:32]

< to avail or be (3) **عَنْ - عَنِ**
profitable to

مَا عَانَى عَنَّا جَمْعًا

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

وَكِنْ تُغْنِي عَنْكُمْ فَمَنْ ذَا الَّذِي

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) **مِنْ - مِنْ** <

وَلَا يُغْنِي مِنَ اللّٰهِ

It will not avail against the
Flame. [77:31]

غَارٌ a cave (n.)

مَعَارَاتٌ < caverns (n. p.) مَعَارَةٌ
(sing.) cavern

غ و ص ★

يَغْوِسُونَ (imperf. 3 p. m. plu.) w.v. < they dive

غَاسٌ بِغَوْسٍ غَوَّاصٌ وَ غِيَامًا
وَ مَغَاصًا (ن) - فِي

to dive, plunge into water

غَوَّاصٌ a diver (n.)

غ و ط ★

الغَائِطُ (act. pic. m. sing.)

the privy (n.)

lit. a wide, depressed piece
of ground

غَاطٌ يَغْوِطُ غَوَّاطًا (ن) <

to dig, excavate

غ و ل ★

غَوْلٌ < headiness, (v. n.)

that deprives one of reason

viii. قَالَ يَمُوتُ غَوْلًا (ن) وَ اغْتَالَ

to cause to perish, seize
unaware

غَالِي الْمُرَّةِ the wine deprived

(the drunkard) of reason,
caused to perish him

غ و ث ★

يُنَادُوا (3 p. m. plu.) pip. w.v. x
they shall be responded to
their cry for aid

أَغَاثَ إِغَاثَةً iv. to relieve,
to respond to the begging
for aid

لَنْ يَسْتَجِيبُوا يَنَادِيَهُمْ كَالْمُهْلِ

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 يَغْوِرُ غَوْرًا (ن)

to sink in the ground (water),
to enter the low land

iv. غَابَ يَغْتَابُ غَيْبًا (ض) وَ اغْتَابَ

(1) to go away, viii غَيْبٌ وَ

to be hidden, secret,
unseen

(2) to slander

(3) to backbite

وَلَا يَعْصِبُ بَعْضُهُمْ بَعْضًا

Nor backbite one another.

[49:12]

lit. disappeared (v.n.) غَيْبٌ / الْغَيْبِ

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 لِئَعْلَمَ إِلَى كَيْفَ كَذَبْتَ بِالْغَيْبِ

(I did that) in order that he
may know that I betrayed
him not in secret. [12:52]

غ و ي ★

(perf. 3 p.m. sing.) (w.v.) غَوَى
~erred

غَوَى يَغْوِي غِيًّا (ض)

to err, deviate from the right
way

(perf. 1st p. plu.) w.v. غَوَيْنَا
we (ourselves) deviate

(pref. 2 p.m. sing.) w.v. iv, غَوَيْتَ
<thou 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 يَغْوِي

(imperf. 3 p.m. sing.)
~keep astray, that he keeps
SS astray.

(1st. p. sing.) w.v. epl. iv لِأَغْوِيَنَّ
I will surely mislead

lit. error (v.n.) acc. الْغَيِّ / غِيًّا
meta. perdition.

(act. 2 pic. w.v.) غَوَى
erring one

إِنَّكَ لَغَوِيٌّ مُبِينٌ

Thou art surely one erring
manifestly. [28:18]

(w.v. act. pic. m. plu.) الْغَاوُونَ

perverted ones غَاوِينَ / الْغَاوِينَ

غ ي ب ★

<~backbite w.v. juss. viii يَغْتَابُ

to alter, change **غَيَّرَ تَغْيِيرًا**

acc. w.v. ii

(imperf. 3 p. m. plu.)

they alter or change

(3 p. f. plu.) emp. ii

they surely alter

وَلَا أُمِرْتُمْ فَلَاحِظِينَ 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 تَغْيِيرًا**

(Ap-der. ii acc.)

one who changes

(Apder. f. plu. iv)

< the raiders

to make a iv, hostile attack

أَغَارَ إِغَارَةً

(particle.)

other, other than, another, save, but

★ غ ي ض ★

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

< ~ absorb

غَاصَ يَغِيضُ غَيْضًا (ض)

to sink, to become scanty

وَمَا تَغِيضُ الْأَرْضُ وَمَا تَزِيدُ

And that which vombs absorb and that which they grow.

[13:8]

the intimacy (4)

فَالظَّالِمَاتُ فِي ذَلِكَ حَظَاتٌ لِلنَّبِيِّ

Thus the righteous women are the devout ones, who guard the intimacy.

[4:34]

(Note : Asad prefers 'what is beyond the reach of human perception' as rendering of غَيْبٌ while others use unseen, secret, absence and hidden according to the contents of the verses).

< hidden (n.p.) **غَيْبٌ**

(sing.) **غَيْبٌ**

(act. pic. m. plu.) **غَائِبِينَ / الْغَائِبِينَ**

< absent ones

(sing.) **غَائِبٌ**

(act. pic. f. sing.) **غَائِبَةٌ**

an absent one

the bottom (of a well) (n.) **غَيْبَةٌ**

★ غ ي ث ★

(3 p.m. sing.) pip. w.v.

< ~ will have rain

غَاثَ يَغِيثُ غَيْثًا (ض)

to cause rain, to make rain fall

rain (n.) **غَيْثٌ / الْغَيْثُ**

★ غ ي ر ★

(imperf. 3 p.m. sing.) w.v., ii

< ~ alters

(3 p.m. sing.) el لَبِظَ
in order to enrage or he may
enrage

rage (n.) غَبْظًا / الْغَبْظُ

(act. pic. m. plu.) غَائِظُونَ
enraged ones

<raging, v.n., v. تَغَيَّبًا
to rage تَغَيَّبًا تَغَيَّبًا

(3 p.m. sing.) w.v. pp. غَبِظَ
~was sunk
~made to abate

غ ي ظ ★

(Imperf. 3 p.m. sing.) w.v. يَغَيِّظُ
<~makes anger ~enrages

غَاظَ يَغَيِّظُ غَبْظًا (ض)
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 د ن

heart (n.) قَوَادٍ / الْقَوَادِ

< hearts (n. p.) أَقْبِدَةٌ / الْأَقْبِدَةُ

(sing.) قَوَادٍ

(w. & h. n.)

★ ف و ن

< a party, group, (n.) فِئَةٌ

band

(plu.) فِئَاتٌ

464

(a conjunction particle)
then, so, but, then, thus, how-
ever, because, so that,
and so,

This is a common conjunc-
tion which implies a close
connection between the
sentences before and after
it.

This connection may be
either definite cause and
effect, or a natural sequ-
ence 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 شَدِيدٍ
Until when we opened upon
them a portal of severe
torment. [23:77]

to give victory (2)
(conquer)

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا

Verily we have given thee a
victory. [48:1]

judges (*imperf. 3 p.m. sing.*) **يَفْتَحُ**
to judge (3)

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 be-
tween 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 و ★

(*imperf. 3 p. m. sing.*) *h.v.* **تَمُوتُوا**
< thou cease

قَوِيَ بِنْفَا (بِنْفُو) فَتْنَا (س)

to cease from (always in
negative sense)

قَالُوا تَاللَّهِ تَفْتُنَا إِنَّ دُرُومُوسَفَ

They said : By Allah Thou
ceases not from remember-
ing 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 أَعْبُدُكُمْ بِمَا افْتَحَ اللَّهُ عَلَيْكُمُ

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.) **المفاتيح / مفاتيح**

★ ف ت ر

(imperf. 3 p.m. plu.) **يَفْتَرُونَ**
< they flag

قَرَّ يَفْتَرُ فُتْرًا (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** **يَفْتَرُو**
< ~ shall not be abated

to abate **ii** **قَرَّ يَفْتَرُ**
a cessation (n.) **قَرَّة**
(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 يَفْتَلُ فِتْلًا (ض)
to twist (a rope, thread)
lit. a small skin in the cleft
of a date-stone

حَتَّىٰ إِذَا جَاءَهُمَا فَتَحَتْ أَبْوَابُهُمَا

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** **فَتَّحَ**
< ~ will be opened

as R. F. **ii** **فَتَّحَ تَفْتِيحًا**
will not be opened **لَا تَفْتَحُ**

(perf. 3 p. m. plu.) **x** **اسْتَفْتَحُوا**
< they besought judge

to seek, suc- **اسْتَفْتَحَ اسْتِفْتِيحًا**
cour, judgement, to begin

(imperf. 3 p.m. plu.) **x** **يَسْتَفْتِحُونَ**
they seek victory

(imperf. 2 p.m. plu.) **f.d.x** **تَسْتَفْتِحُوا**
you seek victory

(v.n.) **acc.** **فَتَحَ / الفَتْحُ / فَتْحًا**
< 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** **مُفْتَحَةٌ**
opened (ones)

وَكُلِّدْنَاكَ فَنَّا بَعْضُهُمْ 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 لِمُوسَىٰ إِلَّا ذُرِّيَّتَهُ مِنْ قَوْمِهِ عَلَىٰ خَوْفٍ
مِّنْ فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ

Then none believed in Musa save a posterity of his people, through fear of Fir'awn and their chiefs, lest he persecute them. [10:33]

~shall molest (2)

إِنْ خِفْتُمْ أَن يُفْتِنَكُمُ الَّذِينَ كَفَرُوا

If ye fear that those who disbelieve shall molest you. [4:101]

(the verb *فَتَنَ*, *يَفِينُ* in this verse means 'to put in trouble' or 'to slay')

should tempt emp.
should not (neg. emp.)
tempt

يَفِينُ
لَا يَفِينُ

يَبْنِيٰٓ أَدْمَ لَا يُفْتِنُكُمُ الشَّيْطٰنُ

O children of Adam ! let not the Satan tempt you.

[7:27]

ف ت ن ★

(perf. 3 p. m. plu.) فَتَنُوا

<they persecuted

فَتَنَ يَفِينُ فَتْنًا وَ قَتُونًا (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.) فَتَنْتُمْ
you tempted (2)

فَتَنْتُمْ

قَالُوا بَلْ وَالْحَيَاتِ قَتَلْنَاكُمْ فَتَنَّا نَفْسَكُمْ

They said (i.e., will say in the Hereafter) yes! but ye tempted your souls.

[57:14]

(perf. 1st p. plu.) فَتَنَّا
we tempted

فَتَنَّا

قَالَ وَأَنَا قَدْ كُنَّا قَوْمَكَ

He said: verily we have tempted thy people.

[20:85]

(see also verse 29:3)

te try (3)

proved or tested); 'means (whereby the condition of a man is evinced, in respect of good or evil; hence it often means temptation'. (LL.)

فِتْنَةٌ أَيْ إِخْتِبَارٌ وَ بَلَاءٌ

fitna i.e., trial and temptation (P.I., n. 453 *Jid.*); originally فِتْنَةٌ means 'a burning with fire' and then affliction, distress and hardship, slaughter, misleading or causing to err, and seduction from faith by any means (*Lis.*)

إِنَّمَا لَنْ فِتْنَةٌ

We are but a temptation. [2:102]

وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ

And the temptation is more griveous than slaughter or the persecution is worse than slaughter. [2:191]

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ

And Fight them until there be no temptation (or persecution). [2:193]

وَمَنْ يُرِدْ اللَّهُ فِتْنَتَهُ

And whosoever temptation Allah willeth. (i.e., in consequence of his own will to go astry) [5:41]

(imperf. 3 p. m. plu.) يَفْتِنُونَ
they tempt

(imperf. 3 p.m. plu.) f.d. يَفْتِنُوا
(lest) they tempt

وَاحذَرْتُمْ أَنْ يَفْتِنُوكَ

And beware thou of them lest they tempt thee. [5:49]

(imperf. 1st. p. plu.) el. acc. لِنَفْسِنَ
~in order to try

in order to try them لِنَفْسِنَهُمْ
[72:17]

(com. perate neg.) لَا تَفْتِنَنِي
do not tempt me!

(ي pronominal)

(3 p. m. sing.) pp. قُتِبُوا
they had been tempted

(2 p.m. plu.) pp. قُتِبْتُمْ
you were tempted

(3 p. m. plu.) pip. يَفْتَنُونَ
they are tried

(2 p.m. plu.) pip. تَفْتَنُونَ
you are tested
(you are being tested)

temptation v.n. acc. فِتْنَانًا

tempters (act. pic. m. plu.) فَاتِنِينَ

مَا أَنْتُمْ عَلَيْهِ يَفْتِنِينَ

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 اذْكُرْ لَنَا سَبْعَ بَقَرَاتٍ
Yusuf, O' truthful one! explain
to us seven fat kine.

[12: 46]

(perate. m. plu.) iv.
explain (you) !

اَفْتِنِي فِي رُؤْيَايَ
Explain to me my dream.
[12:43]

(imperf. 2 p. m. sing.) x
<thou ask the legal order

to ask اسْتَفْتِ امْتِفَاتًا
opinion or legal order,
to question

(imperf. 2 p. m. dual.) x
(you twain) are asking
(about)

(imperf. 3 p. m. plu.) x
they ask (legal order)

(perate. m. sing.) x
ask ! (the view or opinion)

فَاسْتَفْتِهِمْ
Then ask them. [37:4]

a young (n.) w.v.
< قَيِّ قَيِّ قَيِّ قَيِّ (قَيِّ قَيِّ) (س)
to be young (the noun appli-
es both to human beings
and animals)

أَفْتِ

اَفْتُوا

تَسْتَفْتِ

تَسْتَفْتِيَانِ

يَسْتَفْتُونَ

اسْتَفْتِ

قَيِّ

excuse, (2)

ثُمَّ لَوْ كُنْ وَتَقْتُمُوهُمْ (أَلَا قَالُوا لِلَّهِ رَبَّنَا مَا كُنَّا شُرَكَاءَ
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 **قَتَّ**
in this verse means **الْمَعْذِرُ**
'excuse or **الجَوَابُ** answer
—being so called because
of it being a lie')

w.v.

ف ت ي ★

(imperf. 2 p. m. sing.) iv
~decreeth (1)

to give a formal **أَقَى إِفْتَاءً**
legal opinion.

to inform the **فِي**
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

تَفَجَّرَ

حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا

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 ii فَجَّرْنَا تَفَجَّرَ

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

تَفَجَّرَ

(imperf. 3 p.m. plu.) ii they cause to gush forth

يَفْجُرُونَ

v.n. acc. ii

causing to gush forth (abundantly)

تَفَجَّرُوا

(3 p. f. sing.) pp. ii

< ~flowed out

فَجَّرَتْ

(imperf. 3 p.m. sing.) v

~gusheth forth

يَفْجُرُ

to flow out v, فَجَّرَ تَفَجَّرَ

(perf. 3 p. f. sing.) vii انفجرت

~gushed out

to burst out, to gush out vii انفجرت انفجاراً

when attached to a pronominal written with **ألف** instead

of **ي** as **فَتَاهُ، فَنَامَا**

meta. boy, man, page, servant

two youngs (n. dual.) (two men)

فَتَيَانِ

< men, youths, (n. p.) youngs

فَتِيَّةٌ

(sing.) فَتًى

< men, young, youths (n. p.)

فَتَيَانٌ

< young girls (n. p.)

فَتَيَاتٌ

(sing.) فَتَاهٌ

ف ج ج *

path, way, passage (n.)

فَجٌّ

lit. broad way between mountains

< paths, passages (n. p.)

فَجَاجٌ

(sing.) فَجٌّ

ف ج ر *

(imperf. 3 p.m. sing.) el

< may sin

لِيَفْجُرَ

فَجَّرَ يَفْجُرُ فَجْرًا وَفَجْرًا (ن)

(1) to s., to act immorally

(2) to cleave, فَجَّرَ فَجْرًا

break up, dig up

adultery (2)

وَالَّذِي يَأْتِيَنَّ الْفَاحِشَةَ مِنْ نِسَائِكُمْ

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 تَفَاخَّرَ

self-glorification (Jid.)
natural boasting (JK)

to rival or vie تَفَاخَّرَ تَفَاخَّرًا
with each other in glory or
excellence as (iii فَاتَخَّرَ)

< boastful (ints.) فَخْرٌ

خَفَرًا يَفْخَرُ خَفْرًا وَنَخَارًا (ن)
to glory, boast

pottery (n.) الْفَخَّارُ

★ ف د ي ★

(perf. 1st. p. plu.) w.v. فَدَيْنَا

< we ransomed
فِدَامًا وَفَدَى وَفَدَى (ض)

فَدَى يَفْدِي
to redeem, ransom

وَقَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ

And We ransomed him with
a mighty victim. [37:107]

dawn (n.) الْفَجْرُ

(act. pic. m. sing.) فَاجِرٌ

sinner, evildoer

< evildoers (b. p.) فَجَرَةٌ

(sing.) فَاجِرٌ
(ungodly people)

< evildoers (b. p.) فَجَّارٌ
(ungodly people)

(sing.) فَاجِرٌ

wickedness (v.n.) فَجُورٌ

★ ف ج و ★

a spacious part (n.) w.v. فَجْوَةٌ

lit. an intervening space, or
an intermediate wide space
between two things

★ ف ح ش ★

(act. pic. f. sing.) فَاحِشَةٌ

< ill-deed (1)

فَحْشٌ يَفْحَشُ فَحْشًا (ك)

to be excessive, immoderate,
unreasonable, befoul, ob-
scene

فَاحِشَةٌ literally signifies 'an
excess', an enormity, any-
thing exceeding the bound-
s of the rectitude

وَالَّذِينَ إِذَا اسْتُرُوا فَاحِشَهُمْ اٰطَاعُوهُ

And those who, when they
have done an ill-deed or
wronged. [3:135]

ii ودى see قَدِيَّةٌ

وذر see قَدَرُوهُمَا

★ ف ر ت

< sweet (water) (n.) قَرَاتٌ

used as an adjective of water

thirst quenching (LL.) acc. قَرَاتًا
or very sweet

★ ف ر ث

excrement, dung faeces (n.) قَرَثٌ

★ ف ر ج

(3 p.m. sing.) pp قُرِجَتْ
< ~ is cloven

قَرَجَ يَفْرَجُ قَرَجًا (ض)
to open, separate, cleave, spilt

meta. chastity (v.n.) قَرَجٌ
(private part)

lit. opening, gap

private parts (p. n.) قُرُوجٌ
(of male or female)

★ ف ر ح

(perf. 3 p.m. sing.) قَرِحَ
< ~ was glad

قَرِحَ يَفْرَحُ قَرَحًا (س)
to be glad, happy, delighted,
rejoice, be cheerful, to exult

(perf. 3 p. m. plu.) قَرِحُوا
they were glad

(imperf. 3 p.m. plu.) iii تُفَادُوا
< ye ransom

فَادَى مُفَادَاةً وَفِدَامًا

to receive or give a ransom.
for one to release him

كَلَنْ يَأْتُوهُمْ أَسْرَى تُفَادُوهُمْ

And if they come as captives
unto you, ye ransom them.
[2:85]

(perf. 3 p.m. sing.) viii اَفْتَدَى - ب
~ gave as ransom.

to offer or viii اَفْتَدَى اَفْتِدَامًا
give ransom

فَلَنْ يَقْبَلَ مِنْ آخِذِهِمْ

تِلْ اَلْاَرْضِ ذَهَابًا وَلَوْ اَفْتَدَى 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]

(perf. 3 p. f. sing.) viii اَفْتَدَتْ - ب
~ ransomed

(perf. 3 p.m. plu.) viii اَفْتَدُوا - ب
they gave as ransom

(imperf. 3 p.m. plu.) viii يَفْتَدِي - ب
~ ransometh

(f. d.) el. viii يَفْتَدُوا - ب
(imperf. 3 p.m. plu.)

they may ransom, in order to
give as ransom

(v.n. iii, w.v.) فِدَاؤٌ
receiving ransom (or ransom)

فِدْيَةٌ
ransom (n.)

رَبِّ لَاتَدْرِكُنِي مُرْتَدًّا

My Lord ! leave me not solitary (childless). [21:89]

<single ones (p. n.) فَرَادَى

(sing.) فَرْدٌ

ف ر د س

paradise (n.) الْفِرْدَوْسُ

ف ر ر ★

(perf. 3 p. f. sing.) (assim) فَرَّتْ

<~ fled

فَرَّ يَفِرُّ فَرًّا وَ فِرَارًا وَ مَفَرًّا (ض)

to flee, run away, run off, escape (- مِنْ)

(perf. 1st. p. sing.) فَرَرْتُ

I fled

yc fled (perf. 2 p.m. plu.) فَرَرْتُمْ

(imperf. 3 p. m. sing.) (assim) يَفِرُّ

~will flee

(imperf. 2 p.m. plu.) (assim) تَفِرُّونَ

ye flee

(perate. m. plu.) فَرُّوا

flee !

فَقْرًا إِلَى اللَّهِ

Flee therefore unto Allah.

[51:50]

fleeing v.w. acc. فِرَارًا

(imperf. 3 p.m. sing.) يَفْرَحُ

~will be glad

(imperf. 3 p. m. plu.) يَفْرَحُونَ

they are glad

they may/will be acc. f.d. يَفْرَحُوا

glad

تَلْفَحُوا

Then let them be glad (or) let them rejoice. [10:58]

(imperf. 2 p. m. plu.) تَفْرَحُونَ

ye are happy

ذَلِكَ بِمَا كُنْتُمْ تَفْرَحُونَ

That is because ye had been exulting. [40:75]

(perate. neg. m. sing.) لَا تَفْرَحْ

exult not

(perate. neg. m. plu.) لَا تَفْرَحُوا

exult ye not

rejoicing one, exultant (n.) فَرِحٌ

rejoicing ones, exultant p.n. فَرِحُونَ

p.n. (acc.)

(sing.) فَرِحَ / الْفَرِحِينَ

ف ر د ★

alone (1) (n.) فَرْدًا

وَنَرِيهَ مَا يَقُولُ وَيَأْتِينَا 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.) قَرَشَاتٌ

(sing.) قِرَاشٌ

★ ف ر ض

(perf. 3 p.m. sing.) قَرَضَ
<~ordained (1)

قَرَضَ يَقْرِضُ قَرَضًا (ض)
to ordain, enact (a law), estimate, conceive, to apportion, to impose

مَنْ قَرَضَ فِيهِمُ الْحَجَّ

Wherefore whosoever ordaineth (unto himself) the pilgrimage therein (i.e., during these months) [2:197]

imposed (2)

إِنَّ الَّذِي قَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدًا لَكَ مَعَهُ

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 أَقْرَضَ اللَّهُ لَهُ

No blame there is upon the Prophet in that which Allah hath decreed for him. [33:38]

settled (4)

(perf. 2 p. m. plu.) قَرَضْتُمْ
ye settled

running away الْفَرَارِ

place of refuge (n. p. t.) الْمَفْرَأُ
whereto approaches a fleeing one from a danger

★ ف ر ش

(perf. 1st. p. plu.) قَرَشْنَا

<we have stretched forth
قَرَشَ يَقْرِشُ قَرَشًا وَ قَرِشًا (ض)
to spread out, extend, stretch forth

small cattle (n.) acc. قَرَشًا / قَرِشًا
or camels

lit. small animals قَرِشٌ of
which flesh is used as food.

وَمِنَ الْأَنْعَامِ حَمُولَةً وَ قَرِشًا

And of the cattle (He hath created) beasts of burden and small (ones) (i.e., and of the cattle He created for work and for the sake of their flesh. (Asd.)

[6:142]

<moths, butterflies (p.n.) الْقَرَاشُ
(sing.) قَرَاشَةٌ

يَوْمَ يَكُونُ النَّاسُ كَالْقَرَاشِ مُبْتَثَرِينَ

A Day whereon mankind shall become as moths scattered. [101:4]

carpet acc. قَرِشًا / قَرِشًا

lit. a thing that is spread out upon the ground, a thing that is spread for one to sit or lie upon (LL.)

(act. pic. f. sing.) فَارِضٌ
old (cow), large, thick,
full-grown

★ ف ر ط

(imperf. 3 p. m. sing.) acc. يَفْرُطُ
< ~ may hasten

فَرَطَ يَفْرُطُ فَرَطًا (ن)
to act hastily and
unjustly towards

إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا
We fear he may hasten
against us. [20:45]

(imperf. Ist. p. sing.) ii فَرَطْتُ
< I have been remiss

فَرَطَ تَفْرِيطًا
to miss, fall ii neglect,
short of, في neglect,
be remiss in, to exceed
bounds, be extravagant

يُحَسِرُنِي عَلَى مَا تَرَطْتُ فِي جَنْبِ اللَّهِ
Alas ! for that I have been
remiss in respect of Allah.
[39:56]

(perf. 2 p. m. plu.) فَرَطْتُمْ
ye have been remiss

(perf. Ist. p. plu.) فَرَطْنَا
we have been remiss, we neglected

فَالْوَيْصِرَةَ تَنَا عَلَيَّا فَرَطْنَا فِيهَا
Alas (who belied us) that we
neglected it (in our life-
time). [6:31]

وَقَدْ فَرَضْتُمْ لَهُمْ قَرِيبَةً

Ye have already settled unto
them a settlement.

[2:237]

(perf. Ist. p. plu.) فَرَضْنَا
we have ordained.

(imperf. 2 p. m. plu.) acc. f. d. تَفْرِضُوا
ye have settled

ordinance (1) (n.) قَرِيبَةً

قَرِيبَةً مِنَ اللَّهِ

(This is) an ordinance from
Allah. [4:11]

settlement (2)

(see above verse 2:237)

stipulation (3) الْفَرِيضَةَ

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ

There will be no blame on
you in regard to aught on
which ye mutually agree
after the stipulation.

[4:24]

(pic. pact. m. sing.) acc. مَفْرُوضًا
a settled one or something
allotted

وَاللِّسَانُ نَصِيبٌ لِمَا تَرَكُوا لِلِأَقْرَبِينَ

وَمَا أَكَلْنَ مِنْهُ شَيْءًا كَثِيرًا نَصِيبًا 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

وَأَذَا فَرَعْتَ فَأَنْصَبْ

Then when Thou becometh
relieved, toil. [94:7]

(*imperf. 1st p. plu.*) **ل** نَفْرَعُ—
we shall direct (ourselves)

سَتَفْرَعُ الْكُوفَىةُ الشَّعْلَى

Anon (*i.e.*, in the Hereafter)
we shall direct ourselves
to you. O ye two classes.
[55:31]

(*act. pic. m. sing.*) *acc.* فَاِرْعَا
void, empty

وَأَصْبَحَ قُودًا مُرَوِّسًا فُورًا

And the heart of the mother
of Musa became void.
[28:10]

(*juss. iv*) **ل** أَفْرِغُ—
(*imperf. 3 p.m. sing.*)
< I shall pour

to pour out **ل** أَفْرِغُ إِفْرَاغًا

قَالَ أَوْنِي فَأَفْرِغْ عَلَيَّ وَطَرًا

He said : bring me I shall
pour forth moltey copper.
[18:96]

(*perate. m. sing.*) *iv* **ل** أَفْرِغُ—
pour forth

الْفِرْعَاطِ عَلَىٰ صَبْرٍ

Pour forth on us patience.
[2:250]

مَا كُنَّا نَافِي الْكِتَابِ مِنْ شَيْءٍ

And we have not been remiss
in respect of aught in the
Book. [6:38]

exceeding (the (*acc. v.n.*) **ل** فُرُطًا
bounds)

وَكَانَ أَمْرًا فُرُطًا

And whose affair is exceeding
(the bound). [18:28]

(*pis. pic. m. plu.*) **ل** مُفْرَطُونَ

those who are taken in
hasting; see above R.F.

وَالْهَمُّ مُفْرَطُونَ

And they will be hastend
(thereto). [16:62]

★ ف ر ع

branch (*n.*) **ل** فَرْعٌ

زَفْرَعُهُ إِلَى السَّمَاءِ

And its branch(es) (reaching)
unto heaven. [14:24]

★ ف ر غ

(*perf. 2 p.m. sing.*) فَرَعْتَ
thou becometh relieved

فَرَعٌ بَفْرَعٍ | بَفْرَعٌ فُرُوعًا وَ فَرَاغًا
(ن، ف)

to be empty, vacant to finish
a thing, cease from, be un-
occupied

(3p. m. sing.) pip.

~ is separated out

مُفْرَقٌ

فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ

Therein is separated out every affairs of wisdom (or 'is decreed'). [44:4]

(perf. 2 p. m. sing.) ii

thou hast caused a division

فَرَّقْتَ

to frighten, ii تَفْرِيقًا

scatter, disperse, separate into many portions, make division

(imperf. 3 p.m. plu.) ii

they make division

يُفَرِّقُونَ

(or they separate)

(imperf. 3 p.m. plu.) f.d. ii

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. Ist. p. plu.) ii

we make distinction

نُفَرِّقُ

we make no distinction

لَا نُفَرِّقُ

(perate. m. plu.) iii

< part from

فَارِقُوا

فَارِقَ فِرَاقًا وَ مَفَارِقَةً

to part from, separate oneself from, abandon, leave

★ ف ر ق

(perf. Ist. p. plu.)

< we separated (1)

فَرَّقْنَا

فَرَّقَ بَفَرَّقٍ / بَفَرَّقٍ فَرَّقًا وَ فَرَّقَانَا

to separate ب و بَيْنَ

between, to divide, distinguish, decide between

وَاذْكُرْ فَرَّقْنَا لَكُمْ الْبَحْرَ

And (recall what time) we separated the sea for you.

[2:50]

to distinguish (2)

وَقُرْآنًا فَرَّقْنَاهُ إِتْرَاءَ 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.)

< they fear (3)

يُفَرِّقُونَ

فَرَّقَ يَفَرِّقُ فَرَّقًا (ف)

to fear, dive (into a wave)

لَا يَكْفُرُونَ قَوْمًا يَلْمُزُونَ

But they are a people who dread. [9:56]

(perate. m. sing.)

decide! (4)

أَفَرِّقْ

فَأَفَرِّقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ

So decide between us and this transgressing people.

[5:25]

تَتَفَرَّقُوا / لَا تَتَفَرَّقُوا

(perate neg. m. plu.) v
do not be divided

أَنْ أَيْمُنُوا بِالَّذِينَ 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.

فِرْقَاتًا

(act. 2 pic. m. daul.)
two parties or groups

فِرْقَانِ

acc.

فِرْقَيْنِ

(Ap-der. m. plu.) v
divers (Pic.)

مُتَفَرِّقُونَ

sundry (Jid.) مُتَفَرِّقُونَ

مَا أَرْبَابٌ مُتَفَرِّقُونَ خَيْرًا مِنْ اللَّهِ الْوَاحِدِ الْقَهَّارِ

Are divers (or sundry) lords
better or Allah the one,
the Almighty? [12:39]

different (Ap-der f. sing.) مُتَفَرِّقَةٌ

وَأَدْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ

And enter by different gates.
[12:67]

criterion (of right or wrong) n. الْفَرَقَانِ

أَوْ قَالُوا هُمْ بِسَعْدِي

Or part from them reputably. [65:2]

(perf. 3 p.m. sing.) v تَفَرَّقَ

< ~became scattered
~deviated

to become تَفَرَّقَ تَفَرَّقَاتًا
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 تَفَرَّقُوا الَّذِينَ أُوتُوا الْكِتَابَ

إِلَّا بِمَا جَاءَتْهُمْ آيَاتُنَا

And those who are vouchsafed
the book divided
(among themselves) not
save after there had come
unto them the evidence.

[98:4]

(perf. 3 p. m. plu.) v تَفَرَّقُوا

they separated themselves

(perate neg. m. plu.) v لَا تَتَفَرَّقُوا
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 اقترى اقتراماً

fabricate (a lie
against SS) عَظْمًا -

<< قَرَى يَغْرِى 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 اقترى
becomes اقترأه)

أَمْ يَقُولُونَ اقترى على الله كذباً

Do they say, he hath fabricat-
ated a lie concerning God.
[42:24]

أَمْ يَقُولُونَ اقترأه

Do they say ! he hath fabric-
ated it ? [10:38]

(perf. 1st p. sing.) vill اقتربتُ
I have fabricated (a lie)

(perf. 1st p. plu.) اقترَبْنَا
we have fabricated (a lie)

(imperf. 3 p. m. sing.) vill يقترى
~fabricateth

(imperf. 2 p. m. sing.) el. يقترى
in order to fabricate
(against)

(imperf. 3 p. m. plu.) يقترؤون
they fabricate (a lie against)

(imperf. 2 p. m. plu.) يقترؤن
ye fabricate

that ye in order to el. يقترؤا
fabricate

lit. Anything that makes a
separation or distinction
between truth and falsity.
It also means 'proof, evi-
dence, or demonstration'
(LL). It applies on the
Holy Quran as well as the
Divine Book revealed to
the Prophet Musa (see
2:53, 158; 3:4, 41 and
21:48)

distinction n. acc. قَرَانًا

إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ قَرَانًا

O ye who believe ! if ye fear
Allah He will make for
you a distinction. [8:29]

ف ر ه *

(act. pic. m. plu.) acc. فَارِهِينَ
<exultantly, skilfully

(sing.) فَارِهٌ
<< قَرَةٌ بَهْرَةٌ قَرَاهَا (س)

to exult above measure, to
be brisk, to do SS skilfully

وَتَنْجُونَ مِنَ الْجِبَالِ يَوْتًا فَارِهِينَ
And hew ye out houses in
the mountains skilfully.

[26:149]

[فَارِهِينَ] has occurred as قَالٌ
not as adjective for
(IML) يَوْتٌ

w. v.

ف ر ي *

اقترى (perf. 3 p. m. sing.) vill
~fabricated (a lie)

assim

ف ز ز ★

(imperf. 3 p. m. sing.) acc. **بَسْتَفِزُّ**
~maketh unsettled

x **اَسْتَفَزَّ اَسْتَفَزَّ اَزَا** <
to exite, make active, deceive,
unsettled (fear)

<< **قَرَّ يَفْرُ قَرَّأ (ن)**
to flow as blood from a
wound, to remove, expel

فَاَرَادَ اَنْ يَسْتَفِزَّهُمْ مِنَ الْاَرْضِ

Then he besought to unsettle
them from the land.

[17:103]

(imperf. 3 p. plu.) x **بَسْتَفِزُّوْنَ**
they unsettle thee

وَاِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْاَرْضِ

And verily they will-nigh
unsettle thee. [17:76]

incite! (perate. m. sing.) x **اَسْتَفِزُّ**

وَاَسْتَفِزُّ مِنْ اَسْتَطَعْتَ 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.) **يَفْتَرِينَ**
they (f.) fabricate

وَلَا يَأْتِيَنَّ بِمِثْلِهِ يَفْتَرِيَةً

They (f.) should not produce
a falsehood that they
have fabricated. [60:12]

(3 p. m. sing.) **يَفْتَرِي**
fabricated one

مَا كَانَ حَدِيثًا يُفْتَرَى

It is not a discourse fabrica-
ted. [12:111]

(Ap-der. m. sing.) **مُفْتَرٍ**
one who fabricates lies

(pis. pic. m. sing.) **مُفْتَرِي**
fabricated one

(ap-der. m. plu.) **مُفْتَرُونَ**
<those who fabri-
cate lies

(sing.) **مُفْتَرٍ** <

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 لَقَدْ جِئْتِ شَيْئًا فَرِيًّا

they said : O Maryam thou
hast brought a thing un-
heard of. [19:27]

(perate m. plu.) افسحوا
make room!

(perate m. plu.) تصفحوا
make room!

★ ف س د

(perf. 3 p.f. sing.) فسدت
< ~ were corrupted

فسد يفسد / يفسد وفسد يفسد
فساداً (ن، ض، ك)

to become corrupted, invalid
decomposed, bad, vicious,
wrong

(perf. 3 p.f. dual.) فسدتا
the twain were corrupted

(perf. 3 p.m. plu.) iv افسدوا
< they corrupted

أفسد إفساداً
to corrupt, decompose

(imperf. 3 p.m. sing.) iv يفسد
~ will act corruptly.

that he may do el iv يفسد
corruption

(imperf. 3 p.m. plu.) iv يفسدون
they will act corruptly or they
will corrupt

that they may el iv يفسدوا
corrupt

f.d. iv تفسدوا
(imperf. 2 p.m. plu.)
that ye make corruption

(perf. 3 p.f. plu.) فزعوا
they are terrified

ولو ترى إذ فزعوا فلا فوت

And couldst thou see the
time when they shall be
terrified! Then there shall
be no escaping. [34:51]

(3 p.m. sing.) pp.ii فزع

< fright is taken off -

ii فزع فزعياً

to take off the fright, عن

to be free from fear - عن فزع <

حتى إذا فزع عن قلوبهم قالوا
ماذا قال ربكم

Until when fright is taken
off from their hearts, they
said: what is that your
Lord hath said? [34:23]

terror (v.n.) فزع

the great terror (الأكبر) الفزع
(at the time of the Resurre-
ction)

★ ف س ح

(imperf. 3 p.m. sing.) يفسح
< ~ makes room

فسح يفسح فسحاً (ف)

to make room or place (in
seating capacity)

(perf. 3 p. m. plu.) فَسَقُوا
they transgress

(imperf. 3 p.m. plu.) يَفْسُقُونَ
they transgress

(imperf. 2 p.m. plu.) تَفْسُقُونَ
ye transgress

abomination (Jid.) (v.n.) فَسْقٌ
transgression (LL)

(act. pic. m. sing) acc. فَاسِقٌ / فَاسِقًا
transgressor

acc. { فَاسِقُونَ / فَاسِقِينَ
(act. pic. m. plu.)
transgressors
acc. { الْفَاسِقُونَ / الْفَاسِقِينَ

wickedness (v.n.) فَسُوقٌ
(sing.)

★ ف ش ل ★

(perf. 2 p. m. plu.) فَشَلْتُمْ
you became weak-hearted
(or) lose heart, (you flag-
ged—Jid.)

فَشَلَّ يَفْشَلُ فَشَلًّا (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 فَشَلْتُمْ وَتَنَازَعْتُمْ فِي الْأَمْرِ
Until you became weak-hear-
ted and disputed about the
command (Pic.) (until you
lost heart. (Asd.) [3:152]

(perate neg. m. plu.) لَا تُفْسِدُوا
act not corruptly

(imperf. 2 p.m. plu.) epl. تَفْسِدُونَ
ye will surely cause corruption

(imperf. 1st. p. plu.) el. نَفْسِدُ
we in order to do corruption

(v.n) acc. فَسَادٌ / فَسَادٌ / فَسَادًا
corruption

(Ap-der. m. sing.) الْمُفْسِدُ
foul-dealer, corruption
maker, one who makes
mischief

acc. الْمُفْسِدُونَ / الْمُفْسِدِينَ
the foul-dealers

acc. مُفْسِدُونَ / مُفْسِدِينَ
foul-dealers

★ ف س ر ★

(v.n) ii acc. تَفْسِيرًا
interpretation

to explain, ii فَسَّرَ تَفْسِيرًا
interpret, discover

★ ف س ق ★

(perf. 3 p.m. sing.) فَسَقَ
trespassed

فَسَقَ يَفْسُقُ / يَفْسُقُ فَسُوقًا
وَفَيْسَقًا (ض، ن)
to trespass (the command), transgress,
to break the bounds of
law, violate, to pass be-
yond or over (limits), ex-
ceed

ثَلَاثًا فَصَلَ طَالُوتُ بِأَيْحُوذٍ

Then when Talut set out with his army. (Pic.)

[2:249]

(perf. 3 p.f. sing.) فَصَلَّتْ

departed

وَلَمَّا فَصَلَ الْبَيْتُ

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 تَفْصِيلًا 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 هَمَّتْ طَالِيتَانِ وَشَكَّوْا أَنْ تَفْشَلَا

(Recall) when two parties from amongst you were about to lose heart. (Asd.) [3:122]

[3:122]

acc. f.d. تَفْشَلُوا

(imperf. 2 p. plu.)

ye lose heart

وَلَا تَنَازَعُوا فَتَفْشَلُوا

And dispute not lest you lose heart. (fail to gain your target). [8:46]

[8:46]

ف ص ح ★

(relative) أَفْصَحُ

<more eloquent than

فَصَحُّ يَفْصَحُ فَصَاحَةً (ك)

to be eloquent

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا

And my brother Haroon, he is more eloquent in speech than I. [28:34]

[28:34]

ف ص ل ★

(perf. 3 p.m. sing.) فَصَّلَ

<~set out

فَصَّلَ يَفْصِلُ فَفَصَلًا (ض)

to separate, part, depart, decide, set out

(*pis. pic. m. sing.*) *acc.* مَفَصَّلَاتٌ
detailed (ones)

(*pis. pic. f. plu.*) مَفَصَّلَاتٌ
distinct, fully detailed

detailing (*v.n. ii*) تَفْصِيلًا

★ ف ص م

< ~break, crack *v.n. vii* انْفِصَامٌ

to break (*intrans.*) انْفَصَمَ انْفِصَامًا
without being separated,
be much cracked

فَدَّرَ اسْتَسَكَ بِالْمَرْوَةِ الرَّغِي لَ انْفِصَامِ لَهَا
He hath grasped a firm
handhold which hath no
crack (in it) (*n.d.*) [2:256]

★ ف ض ح

ye disgrace تَفْضُحُونَ

فَضَحَ يَفْضُحُ فَضْحًا (ف)

to get disgraced, to make
public one's fault

perate *neg. plus* لَا تَفْضُحُونِي
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.* قُضِّتْ
~are detailed

كِتَابٍ قُضِّتْ آيَاتُهُ

A Book whereof the verses
are detailed. [41:3]

distinguishing. (1) (n.) قُضِّلَ

إِنَّهُ لَقَوْلُ قُضِّلٍ

Verily it is a discourse disting-
uishing. [86:13]

decisive (2)

وَأَيَّنَاهُ الْحِكْمَةَ وَقُضِّلَ 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.*) الْقَاضِيْنَ
deciders

وَمَوْجِبُ الْفَضْلِ

And He is the Best of
Deciders. [6:57]

weaning (*v.n.*) *iii* فَصَّالٌ

kin, (act. 2 pic. f. sing.) فَصِيلَةٌ
family

وَلَا تَمْتَدَّ بِمَا فَضَّلَ 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 فَضَّلَ اللَّهُ
بَعْضُهُمْ عَلَى بَعْضٍ

Men are in charge of women,
because Allah hath made
one of them to excel the
other.

[4:34]

(perf. 1st p. sing.) ii فَضَّلْتُ

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 فَضَّلُوا

they have been given prefer-
ence (or who are made
superior)

(imperf. 3 p. m. sing.) v. يَفَضِّلُ

makes himself superior

هَذَا الْإِنْسَانُ مِثْلَكَ لَوْلَا أَنَّ يَفَضِّلُ 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 بِفَضْلٍ / فَعِيلٌ يَفْعُلُ فَضْلًا (ن، س)

to remain over SS,

exceed, to excel عَلَى -

to be vii انْفَضَّ أَنْفِصَاصًا

broken, separated, dispersed

disperse مِنْ -

to flock, run to, إِلَى -

break away

<< فَضَّ يَفِضُّ فَضًّا (ض، ر)

to break, to break into several
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 لَافْتَضُّوا 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 تَفَضُّلًا

to cause to excel, grant
favours to one person in
preference to another

(imperf. 3 p. m. plu.) v **يَتَفَطَّرْنَ**
 < ~ get rent

to be spilt, v **تَفَطَّرَ تَفَطَّرًا**
 cracked, to be broken into pieces

تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْهُ

Well-nigh the heavens are rent thereat. [19:90]

(perf. 3 p. f. sing.) vii **انْفَطَرَتْ**
 < ~ cleft

to be **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.) **فَاطِرًا**

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 مِنَ اللَّهِ**

preferment v.n. ii acc. **تَفْضِيلًا**

(w.v.)

★ ف ض و

(perf. 3 p.m. sing.) iv **أَفْضَى**
 < ~ reached at

iv **أَفْضَى إِفْضَاءً**

to reach at, go into,
 to reveal a secret

أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ

(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 بِمَطَرٍ فَطْرًا (ن)

to cleave, split, create out of nothing

to break, crack **فَطَّرَ فُطُورًا**

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ

Verily I have set my countenance towards Him who hath created the heavens and the earth. [6:79]

(<i>imperf. 3 p. m. sing.</i>) does (or) will do.	يَفْعَلُ
(<i>2 p.m. sing.</i>) <i>juss.</i> thou didst	تَفْعَلِ
إِنْ لَمْ تَفْعَلْ	
If thou didst not. [5:67]	
(<i>imperf. 3 p.m. plu.</i>) they do	يَفْعَلُونَ
that they my do <i>f.d. acc.</i>	لِيَفْعَلُوا
ye do	تَفْعَلُوا
that ye my do <i>f.d. acc.</i>	لِتَفْعَلُوا
ye didst not (<i>juss.</i>)	لَمْ تَفْعَلُوا
(<i>imperf. 1st. p. plu.</i>) we do	نَفْعَلُ
(<i>perate. m. sing.</i>) (thou) do!	أَفْعَلِ
(<i>perate. m. plu.</i>) (ye) do!	أَفْعَلُوا
~is done (<i>3 p.m. sing.</i>) <i>pp.</i>	فُعِلَ
(<i>3 p. m. sing.</i>) <i>pip.</i> ~will be done	يُفْعَلُ
(<i>act. pic. m. sing.</i>) a doer	فَاعِلٌ
doers (<i>act. pic. m. plu.</i>)	فَاعِلُونَ
doers <i>acc.</i>	فَاعِلِينَ
the doer (<i>ints.</i>) (with full might) (God)	فَعَالٌ
(<i>act. pic. m. sing.</i>) مَفْعُولٌ <i>acc.</i> done, fulfilled	مَفْعُولًا

(*Ap-der. m. sing.*) مَنفِطْرٌ
split (one)

(*assim.*)

★ ف ط ظ

<rough (*v.n.*) فَظًا

فَظٌّ يَفْظُ فَظَاظَةً وَفَظًّا
to be rough, (ف) وَفِظَاظًا
rude, tempered

وَوَكَّدْتَ فَظًّا غَلِيظَ الْقَلْبِ لَا أَنْفَصُوا مِنْ حَوْلِكَ
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 فِي ب، في

(*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.*)

we did (*perf. 1st p. plu.*)

(act. pic. f. sing.) فَاقِرَّةٌ

< waist-breaking (calamity)

فَقَّرَ يَفْقِرُ / يَفْقِرُ فَقْرًا (ن. ض)

to dig, to break the vertebrates of the back

(act. 2 pic. m. sing.) فَقِيرٌ / الْفَقِيرُ

poor (1) acc. فَقِيرًا

قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَحُمَاهُ غَنِيٌّ

They said, verily Allah is poor and we are rich.

[3:181]

needy (2)

يَبِإِنَّ لِي أَلَمًا أُنزِلَتْ إِلَيَّ مِنْ رَبِّي فَقِيرٌ

My Lord! verily of the good which thou mayest send down for me I am needy.

[28:24]

<needy, poors ones (n. p.) الْفُقَرَاءُ

(sing) فَقِيرٌ

★ ف ق ع ★

(act. pic. m. sing.) فَاقِعٌ

<deepest (colour)

فَقَعَ يَفْقَعُ / يَفْقَعُ فِقْمًا وَفِقْمًا (ف. ن)

to be of a

bright yellow colour

فَاقِعٌ signifies both intensely yellow and intensely red. It is also applied to signify any colour free from admixture.

doing v.n. فَعَلٌ

deed (n.) فِعْلَةٌ

وَعَمَلْتَ فَعْلَانِكَ الَّتِي فَعَلْتَ

And thou didst that thy deed which thou didst. (Pic.)

[26:19]

★ ★ ★ ★

(Com. a particle + قَدْ conjunction)

فَ قَدْ surely, verily

★ ف ق د ★

(imperf 3 p.m. sing.) تَفَقِدُونَ

<ye miss

قَدَّ يَفْقِدُ قَدًّا وَ قَدًّا (ض)

to lose, be deprived, miss

(in:perf. 1st p. plu.) تَفْقِدُوا

we miss

(perf. 3 p. m. sing.) v تَفَقَّدَ

<sought after

to seek the lost v تَفَقَّدَ تَفَقَّدًا or missing object

★ ف ق ر ★

<destitution, poverty (v.n.) الْفَقْرُ

فَقَّرَ يَفْقِرُ فَقَارَةً وَ قَرًّا (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 تَتُوبُوا لِلَّهِ مَتَى
وَرَدُّوا شِمَّ 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 v is تَفَكَّرْ
not تَتَفَكَّرُوا. In this verse
the word has accorded as
2 p. masc. of imperfect
tense is an accusative case,
joining (with مُتَمِّمٌ of con-
junction) أَنْ تَتُوبُوا i.e.,
that you awake them to
think over or reflect. (Iml.
p. 198).

(assim.)

ف ك ك

<freeing (v.n.)

فَكَ

فَكَ فَبَكَ فَكَ وَ فَيَاكَ (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 فَيَقْبَهُ (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 نَفْقَهُوا <
to gain understanding

ف ك ر

(perf. 3 p.m. sing.) ii فَكَّرَ
~considered

to thing of ii فَكَّرَ تَفَكَّرَ <
reflection, consider,
to ponder

(imperf. 3. pm. plu.) يَتَفَكَّرُونَ
they reflect on

as R. F. تَفَكَّرَ تَفَكَّرُوا <

أَوْ لَمْ يَتَفَكَّرُوا
juss. تَفَكَّرُوا

Have they not pondered

[30:8]

فَكِينٌ : مُتَذَيِّنٌ بِالسُّخْرِيَّةِ

(on the measure of فَرِحِينَ)

living happily { فَاكِبُونَ

enjoying acc. { فَاكِبِينَ

fruit (n.) فَاكِبَةٌ

< fruits (n. p.) فَوَاكِهِ

(sing.) فَاكِبَةٌ

★ ف ل ح ★

(perf. 3 p.m. sing) iv

< prospered, is blissful

أَفْلَحَ إِفْلَاحًا

to prosper, be successful
succeed, be blissful

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

prosperes

إِنَّهَا لَا يُفْلِحُ الظَّالِمُونَ

Lit. Verily the wrong-doer
will not be prospered (or
will not prosper.)

Cor. Verily the wrong-doer
shall not fare well. (Jid.)

Will not be successful. (Pic.)

[6:21]

(imperf. 3 p. m. plu.) يُفْلِحُونَ

they will succeed

they will not
succeed لَا يُفْلِحُونَ

أَفْلَحَ

يُفْلِحُ

(It is) freeing the neck. فَكَّرَ رَقَبَةً
[90:13]

(Ap-der. m. plu.) vii

< 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 تَفَكَّرَا
exclaim

لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَاةً مَا فَطَرْنَاكُمْ تَفَكَّرُونَ

If We willed surely We would
make it chaff, so that ye
would be left wondering
(Jid.) (or) ye would cease
not to exclaim. (Pic.)

[56:65]

According to Raghib the verb

originated from فَاكِبَةٌ

'fruit' and فَكَاهَةٌ which
mean chatting, thus تَفَكَّرُونَ

means تَعَاظُرُونَ الْمَكَاهَةَ

ye pursuit chatting i.e., kil-
ling time uselessly in care-
lessness. تَفَكَّرُونَ is in the

sense of تَعَجَّبُونَ wondering
(Zr).

< jesting (n. p.) acc.

(sing.) فَكِيَةٌ jester

فَكِينٌ

★ 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.) **فَلَكَ**
body

كُلٌّ فِي قَالِكٍ 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 **تَفَنَّدُونَ**

(+ ن of pronominal)
ye call me dotard

to call someone dotard **قَدْ تَفَنَّدَا** <

Though ye call me dotard. [12:94] **لَوْلَا أَنْ تَفَنَّدُوا**

★ ف ن ن

< branches (n. p.) **أَفْنَانٌ**

(sing.) **فَنْءٌ**

(i.e., planted with shady trees)

(imperf. 2 p.m. plu.) **تَفْلِحُونَ**

ye prosper, ye are successful

ye may be successful **لَمَلِكُمْ تَفْلِحُونَ**

Cor. ye may fare well (Jid.), that happily ye may thrive

ye will never be successful **لَنْ تَفْلِحُوا** acc.

Cor. ye will never fare well (Jid.)

(Ap-der. m. plu.) **الْمُفْلِحُونَ**
blissful ones, successful ones
acc. **الْمُفْلِحِينَ**

★ ف ل ق

(perf. 3 p.m. sing.) vii **أَفْلَقَ**
~ become separated

< cleaving (n.) **الْفَلَقُ**

فَلَقَ يَفْلِقُ فُلْقًا (ض)
to cleave, split, break
meta. dawn, daybreak

كُلُّ أَعْوُدٍ رَبِّ الْعَلَمِي
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]

فَات يَهْوُوتُ قَوَاتَا (ن)

to pass, escape one (at the time of doing anything), to lose

لِيَكِلَا تَحْزُونُوا عَلٰى مَا فَاتَكُمْ

That you sorrow not for that which ye missed. [3:153]

عَلٰى مَا فَاتَكُمْ

(or that hath escaped you) [57:23]

وَاِنْ فَاتَكُمْ مِنْ اٰتٍ لَّيَكُنْ لَكُمْ

(Cor.) And if any of your wives have gone from you unto the disbelievers.

[60:11]

فَوَاتٍ escaping (v.n.)

تَفَاوُتٌ disparity, oversight v.n. vi.

ف و ج ★

lit. host, group (1) (n.) فَوْجٌ
(Cor.) crowd

هٰذَا فَوْجٌ مُّقْتَضِمٌ مَعَكُمْ

This is a crowd rushing in alongwith you. [38:59]
company, host (2)

كُلَّمَا اَلْقَى فِيهَا فَوْجًا

Whenever a (fresh) company (or host) is flung therein. [67:8]

troop (3)

يَوْمَ نَحْشُرُ مِنْ كُلِّ اُمَّةٍ 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

فَقِيَ / فَيَّ / يَفِيءُ فَيَّآ (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. Ist. p. plu.) ii فَعَّمْنَا

we made~understand

to make understand < فَعَّمْنَا فَعَّمْنَا

<< فَعَّمْنَا فَعَّمْنَا وَ فَعَّمْنَا (س)

to understand, comprehend

فَعَّمْنَا سُلَيْمَانَ

So We made Sulaiman to understand it. [21:79]

(w. v.)

ف و ت ★

(perf. 3 p.m. sing.) فَاتٌ

< lost, missed

فَارَ يَفُوزُ فَوْزًا (ن)

to succeed, gain victory, (1)
achieve a goal

(*imperf. Ist. p. sing.*) *acc.* أَفُوزُ
I may achieve (my goal)

acc. الْفَوْزُ / فَوْزًا / فَوْزًا
achievement, gain

(*act. pic. m. plu.*) الْفَائِزُونَ
successful ones
triumphant (*Plc.*)
achievers (*Jid.*)

مَفَازَةٌ
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 تَتَذَكَّرُ أَنَّكَ مِنَ الْعَادِيَاتِ

Bethink not thou that they
shall be in security from
the torment. [3:188]

w. v.

★ ف و ض ★

(*imperf. Ist. p. sing.*) *ii* أَفْوِضُ
I confide

< فَوَّضَ تَفْوِضًا
to submit
to give full power to, to
confide to

أَفْوَاجٌ / أَفْوَاجًا

(*n. p.*) *acc.*
< bands, groups

(*sing.*) فَوْجٌ

(*w. v.*)

★ ف و ر ★

فَارَ (*perf. 3 p.m. sing.*)

< ~boiled up

فَارَ يَفُوزُ فَوْزًا وَ فَوْرَانًا (ن)

to boil, boil over (pot), to
gush forth

حَتَّى إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُورُ

Until when Our decree came
and the oven boiled over.
[11:40]

(*imperf. 3 p. f. sing.*) تَفُوزُ

~boiles up

< rush, haste (*n.*) فَوْزٌ

the same root to gush forth
meta. to run or do in haste

وَيَأْتُونَكَ مِنْ فَوْرِهِمْ

They shall come unto you
in this rush of theirs.
[3:125]

أَتَوْا مِنْ فَوْرِهِمْ () means
they came in a headlong
manner—LL.)

(*w. v.*)

★ ف و ز ★

فَارَ (*perf. 3 p. m. sing.*)

< ~won, succeeded

فَارَ

ف و ق

<his mouth (com.) acc. فَاةٌ

gen. فَاةٌ nom. فِيهِ

acc. فَاةٌ like ذُو

and أَخُو، أَبُو

كَمَا يَسْتَبِيحُ إِلَى الْمَاءِ لِيَبْلُغَ فَاةً

Like one stretching out his palms to water that it may reach his mouth [13:14]

أَفْوَاهٌ <mouths (n. p.) فَوَاهٌ (sing.)

also فَوَاهٌ and فَمٌ signify mouth

وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ 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

(السَّيِّئَةُ وَالطَّيِّبَةُ)

وَأَمَّا الَّذِينَ يَسْتَعْتَبُونَ وَيَفْتَنُونَ

And as for those who will be glad (that day) they will be in the Garden. [11:108]

أَتَوَضُّعُ أَمْرِي إِلَى اللَّهِ

I confide my affairs unto Allah. [40:44]

(w. v.) ف و ق

< ~ recovered iv, فَوَاتٌ

to recover فَوَاتٌ (from illness or unconsciousness)

deferment (n.) فَوَاتٌ

lit. a delay; properly the space of time between the opening and the closing of the hand in milking

رَمَا يَنْظُرُ هُوَ إِذْ أَصْبَحَ وَاحِدَةً

مَالِ الْهَائِمِينَ فَوَاتٌ

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.)

مِنْ 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)

وَالْعِيرَ الَّتِي آتَيْنَا فِيهَا

And the caravan with which we travelled. [12:82]

by the side of (8)

وَمَا الْحَيٰوةُ الدُّنْيَا فِي الْآخِرَةِ اِلَّا مَتَاعٌ

Whereas the life of the world, by the side of the Hereafter, is only a (passing) enjoyment. [13:26]

concerning (9)

قُلِ اللّٰهُ يُفَتِّكُوْنَ فِي الْكَلِمَةِ

Allah hath pronounced for you concerning distant kindred (Pic.) [4:176]

(w.&h.v.)

ف ي ه ★

(perf. 3 p. f. sing.)

<returned

فَاة يَفِيءُ فَيَا (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 << فَيَّ

spoil of war, to give out of the spoils

عَلَى -

In (time) (2)

فِي سِتَّةِ اَيَّامٍ [32:4]

In six days.

about (3)

أَيُّ اللّٰهِ شَكٌّ

Is there doubt about Allah? [14:10]

among (4)

قَالَ ادْخُلُوا فِي اُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ وَالْاِنْسِ 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 رُوْحِي

And I breathed into him of My spirit. [15:29]

on account of (5)

فَمَّا كَفَرْنَا فِي الدِّيْنِ

They fought against you on account of the religion.

respecting (6)

وَلَاكِ الدِّيْنِ اِخْتَلَفُوْا فِي الْكِتٰبِ

لِكُنْ شِقَاقِيْ هَوِيْ

And verily those who differ respecting the Book are surely in cleavage wide.

[2:176]

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي
الدُّنْيَا وَالْآخِرَةِ لَمَسَكْتُمْ مِمَّا أَفْسَدْتُمْ فِيهِ
عَذَابٌ عَظِيمٌ

Had it not been for the grace of Allah and His mercy unto you in the world and the Hereafter, an awful doom had overtaken you for that whereof ye 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 أَفِيضُوا
hasten, hurry (1)

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ

Then hurry (or hasten) from the place whence the other people hurried. [2:199]

pour out (2)

أَفِيضُوا 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

يَتَفَيَّسُوْا إِظْلَامُهُ عَنِ الْيَمِيْنِ وَالشَّمَالِ

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 وَ قَيْضَانًا (ض)

to abound, flow freely, overflow

تَرَىٰ أَعْيُنُهُمْ 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 أَفَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ

Then when ye hurry from Arafat remember Allah.

[2:198]

★★★

كتاب القاف

<< قَحَّ يَقْحُ قَبْحًا (ف)

to render ugly,
to remove or reject as worth-
less

ق ب ر ★

(*perf. 2 p. m. sing.*) *iv* أَقْبَرَ

<~made to be buried

to *iv*, أَقْبَرَ 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)

قِ (قِنًا، بِهِمْ،) قَوَاعِلُ و قِ ي

length. distance (*n*) قَابَ

ق و ب

(*proper n.*) قَارُونَ

Korah of the Bible (*Jid.*)

A possessor of extraordinary
wealth; as is mentioned in
in the H.Q. Korah (28:76)
was a very rich man proud
of his wealth that was
sunk by the Almighty God.

ق ب ح ★

(*pic. pac. m. plu.*) *acc.* الْمُقْبُوحِينَ
hateful ones, loathsome ones

< قَحَّ يَقْحُ 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 الظُّلُمِ فَوْقَهُمْ صُدُوتٌ وَيَقْبِضْنَ

Behold they not the birds above them, outstretching (their wings) and they (also) (them) withdraw. [67:19]

drawing (v.n.) acc. قَبْضًا

a handful (n) acc. قَبْضَةً

ق ب ل

(imperf. 3 p.m. sing.) يَقْبَلُ

~accepts

< قَبِلَ يَقْبَلُ قَبُولًا وَ قَبُولًا (س)

to accept, admit, receive, agree to

(perate. neg. m. plu.) لَا يَقْبَلُوا
(you) accept not

(3 p.m. sing.) pip. يَقْبَلُ

~is accepted

will not be accepted لَا يَقْبَلُ

will be accepted pip. acc. يَقْبَلُ

will never be accepted لَنْ يَقْبَلُ

أَتَيْتَسَ أَتْيَاسًا مِنْ

to take a light from another

<< قَيْسَ يَقْبِسُ قَبْسًا (س)

to get a light or knowledge from another

أَنْظُرُوا نَافِثَيْسَ مِنْ نُورِكُمْ

Wait for us that we may borrow (some) light of yours. [57:13]

a burning stick, a brand (n.) قَبْسٌ
(of fire)

ق ب ض

(perf. Ist. p. sing.) قَبَضْتُ

<I seized (1)

قَبَضَ يَقْبِضُ قَبْضًا (ض)

to seize and hold, grasp, to take with the finger tips, to take a pinch

(perf. Ist. p. plu.) قَبَضْنَا

we drew (2)

< 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]

وَالْعِيرَ الَّتِي 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.)

وَجْعَلُوا بُيُوتَكُمْ قِبْلَةً

And make your house a place
of worship. [10:87]

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

< ~ accepted

as R. F. v قَبِلَ قَبَلًا

(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, عَلَا -

to, approach to come to إِلَى -

وَأَمَّا بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ

And they will advance unto
each other mutually ques-
tioning. [52:25]

(perf. 3 p. f. sing.) vi

she came up or drew near

(perf. 3 p. m. plu.) iv
they turned towards

(perf. 1st. p. plu.) vi

(CR) we travelled

before, formerly (a *noun* denoting time ; sometimes denotes place as well).

used as adverb, preposition, as possessor (مُصَافٍ) to pronominals and also an accusative noun

front : forepart (1) (*n.*)

إِنْ كَانَ قَبِيضُهُ قَدًا مِنْ قَبْلِ

If his shirt is rent in front.

[12:26]

facing, before eyes (2)

وَحَضَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قَبِلًا

And We had gathered together about them everything before (their) eyes (or face to face—*Jid.*). [6:111]

(direction) (1) (*n.*)

towards

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا 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 فَلَنْ يَتَّبِعَهُمْ يَظُنُّوْنَ أَنَّ قِبَلَ رَبِّهِمْ

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 *الْمَسْجِدُ الْحَرَامُ* the sacred Mosque at Makkah.

قَبْلٌ

قَدْ تَرَى تَعَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلْتُوَلِّ وَجْهَكَ
قِبَلَ تَرَضُّهَا 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)

أَوْتَانِي بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا

Or thou bringest God and the angels face to face,

[17:92]

tribe (2)

إِنَّهُ يَرَاكُمْ 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.) thou hast slain	قَتَلْتَ
I slew (perf. 1st p. sing.)	قَتَلْتُ
(perf. 3 p. m. plu.) they slew	قَتَلُوا
you slew (perf. 2 p. plu.) you slew them	قَتَلْتُمْ قَتَلْتُمُوهُمْ
(an additional و is suffixed before a pronominal with no effect in the mean- ing)	قَمَّ
we slew (perf. 1st. p. plu.)	قَتَلْنَا
(imperf. 3 p.m.sing.)acc. that he may kill	أَنْ يَقْتُلَ
(imperf. 2p.m.sing.)juss. whosoever kills	مَنْ يَقْتُلْ
(imperf. 1st. p. sing.) juss. ~I kill (let me~)	أَقْتُلْ
I surely shall kill epl.	لَأَقْتُلَنَّ
(imperf. 3 p. m. plu.) they slay, kill	يَقْتُلُونَ
(imperf. neg. 3 p.f. plu.) they (f.) should not kill	لَا يَقْتُلْنَ
(imperf. 2 p.m. plu.) you slay	تَقْتُلُونَ
ثُمَّ إِنَّهُمْ هُمُ الَّذِينَ قَتَلُوا أَنْفُسَهُمْ	
Thereafter it is ye the very ones who slay each other. [2:85]	
(perate. neg. m. plu.) slay not or do not commit suicide	لَا تَقْتُلُوا

(Due to requirement of the English contents *Jid*, and *Pic*. have rendered the noun قَيْلٌ in a verbal phrase as 'cannot resist' and 'withstand'.
front (3)

بِاطْنُهُ يَبْغِي الرِّحْمَةَ وَظَاهَرُهُ مِنْ قَيْلِهِ

الْعَذَابِ

The inside whereof hath mercy while the outside whereof is in front of the torment. [57:13]

ق ت ر ★

(imperf. 3 p.m. plu.) juss. يَبْتَرُوا
<They stint

قَرَّهَتْ قَتُورًا (ن)

to be stingy, tight-fisted, niggardly (to his own family)

they were not niggarely لَمْ يَبْتَرُوا

dust, darkness (n.) قَرَّةٌ

dust, darkness (n.) قَرَّةٌ

niggardly acc. قَتُورًا / قَتُورًا
(by nature)

(Ap-der. m. sing.) iv, الْمُقْتَرِ
strahtened

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. قُتِلْنَا
we were slain

is slain (3 p. m. sing.) pip. قُتِلَ

(3 p. m. plu.) pip. يَقْتُلُونَ
they are slain

(imperf. 3 p. m. plu.) ii يَقْتُلُونَ
<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 سَنَقْتُلُ
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

Ye slew them not but Allah
slew them. [8:17]

(perate. m. plu.) اُقْتُلُوا
(o you people) slay !
اُقْتُلُوا 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)

أَقْبَلَ مِنْ مَاتَ أَوْ قُتِلَ
If he dieth or be slain (perish
or may be he accursed).
[3:144]

قَتِيلَ الْخَاطِرُونَ
Perish the conjecturers !
[51:10]

فَقِيلَ كَيْفَ قَدَّرَ
Perish he ! How he devised !
[74:19]

(perate. m. sing.) iii
 (thou) fight ! قَاتِلْ

(perate. dual) iii
 (you twain) fight ! قَاتِلَا

(perate. plu.) iii
 (O you) fight ! قَاتِلُوا

(3 p.m. plu.) pp. iii
 they were fought قُوتِلُوا

(2 p. m. plu.) pp. iii
 you were fought قُوتِلْتُمْ

(3 p. m. plu.) pip.
 they are (being) fought مَبْعُوتُونَ

(perf. 3 p.m. sing.) viii
 < ~fought اُقْتِلَ

viii as iii اِقْتَتَلَا
 to fight among themselves

(perf. 3 p.m. plu.) viii
 they fought (among them-
 selves) اِقْتَتَلُوا

وَلَوْ سَاءَ اللَّهُ مَا اقْتَتَلُوا

And had Allah so wiled they
 had not fought among
 themselves. [2:253]

(imperf. 3 p. m. dual) viii
 (the twain) fight each other,
 i.e., among themselves
 not against common
 enemies يَفْتَتِلَانِ

killing, slaying (v.n.) قَتَلَ

doing massacre v.n. ii acc. قَتِيلًا

fighting v.n. iii قَاتَلَ / الْقِتَالَ

slain ones (n. p.) الْقَتْلَى

(3 p.m. plu.) acc. pip. ii
 that they may be slain مَبْعُوتُوا

(perf. 3 p.m. sing.) iii
 < ~fought (1) قَاتَلَ

iii قَاتَلَ مُقَاتِلَةً وَ قِتَالًا
 to fight, to combat, battle

قَاتَلَ مَعَهُ رِثْوُونَ كَثِيرٌ

Hath fought with a number
 of godly men. [3:146]

perish (may be (2)
 accursed)

قَاتَلَهُمُ اللَّهُ أَنْ يَوَدُّوا

May Allah confound them,
 neither are they turning
 away. [9:30]

(perf. 3 p. m. plu.) iii
 they fought قَاتِلُوا

قَاتَلُوا فِي الدِّينِ

They fought against you on
 account of religion. [60:9]

(imperf. 3 p. m. sing.) iii
 ~fights مَبْعُوتًا

(imperf. 3 p. f. sing.) iii
 (F) fights مَبْعُوتَةً

(imperf. 3 p.m. plu.) iii
 they fought مَبْعُوتُونَ

that they mayfight acc. مَبْعُوتُوا

(imperf. 2 p.m. plu.) iii
 ye fight مَبْعُوتُونَ

(imperf. neg. 2 p. plu.) iii
 ye wilt not fight لَنْ مَبْعُوتُوا

قَدْ جَاءَ تَوَكُّبًا مِنَ اللَّهِ نُورًا وَكِتَابٌ مُبِينٌ

Of a surety, there hath come unto you from Allah a light and and book luminous. [5:15]

(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 السَّمَاوَاتِ

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

فَالْمُؤْرِبِينَ قَدْحًا

And striking off fire by dashing (their) hoofs. [100:2]

(assim)

ق د د

قُدِّدٌ (3 p. f. sing.) pp

<~is rent

ق ت

قَتَاةٌ <cucumbers (n.)
no singular

ق ح م

اِقْتَمَعٌ (perf. 3 p.m. sing.) viii
<~attempted

to plunge, اِقْتَمَعَا

rush, hurtle (• into SS)
to break, intrude, invade, to burst, to jump, to embark boldly, to defy (hardship, danger)

فَلَا اِقْتَمَعِ الْعُقَبَةَ

(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

قَدِّدٌ (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 حِسًّا قَدِيرًا

And they estimated not Allah
with an estimation due to
Him. [6:91]

(*perf. 1st. p. plu.*) قَدَّرْنَا
we decreed

فَقَدَّرْنَا فَنِعْمَ الْقَادِرُونَ

So We decreed. How ex-
cellent are We as decreers!
(*Jid.*) thus We arranged.
How excellent is Our
arranging! (*Pic.*) [77:23]

(*3 p. m. sing.*) *pp* قَدَّرَ
was decreed (1)

فَالْتَقَى الْمَاءُ عَلَىٰ أَمْرٍ قَدْ قَدَّرَ

So that the water met for an
affair already decreed.
[54:12]

is straitened (2)

وَمَنْ قُدِّرَ عَلَيْهِ رِزْقُهُ فَلَيْتَنَّهُ يَسَاءَ مَا آتَاهُ اللَّهُ

And whosoever is straitened
in his subsistence (provi-
sion, means of life) let him
expend of that which Allah
hath given him. [65:7]

(*imperf. 3 p. m. sing.*) قَدِّرُ
<straitens

or measures, limits *opp.*

يَسْطُرُ enlarges, extends

(see above the first mean-
ing of this verb)

قَدَّ يَقْدُّ قَدًّا (ن)
to cut or tear (lengthwise)
into strips

she rent (*perf. 3 p. f. sing.*) قَدَّتْ
<diverse (n) *acc.* قَدًّا

(*sing*) قَدَّةٌ strip of board,
company of diverse

كَمَا طَلَّقَ وَيَكَا

We have been (following)
very diverse. [72:11]

ق د ر *

(*perf. 3 p. m. sing.*) قَدَّرَ
<~straitened

(1) قَدَّرَ يَقْدِرُ قَدْرًا (ض)
to straiten (the provision or
other means), to restrict,
determine the quantity, ex-
tent, size of a thing, to
measure

(2) قَدَّرَ يَقْدِرُ قَدْرَةً وَ مَقْدَرَةً
to have power عَلَى - (ض)
over

(3) قَدَّرَ قَدْرًا (ض)
estimate evaluate *SS*

to decree in just measure (4)
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]

فَكَرَّ أَنْ يَنْتَقِرَ عَلَيْهِ

And he imagined that We could not have power on him. [21:87]

(lit. we will not have power on him)

(perf. 3 p.m. sing.) ii قَدَّرَ

< ~measured (1)
(ordained)

to measure ordain ii قَدَّرَ تَقْدِيرًا
devise, dispose, decree (as R. F.), to apportion

وَقَدَّرَ فِيهَا أَقْوَامَهَا فِي أَرْبَعَةِ أَيَّامٍ

And He measured therein its substance in four days (or He ordained). [41:10]

to devise (2)

تُفَرِّقُ 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)

حَدَّثَ اللَّهُ مَثَلًا عَبْدًا أَمَّنُّوْكَ لَا يَمْلِكُ عَلَى شَيْءٍ

Allah propoundeth a similitude, (there is a) bondman enslaved who hath not power over aught. [16:75]

لَنْ يَقْدِرَ
he will never have power over

يَقْدِرُونَ
(imperf. 3 p.m. plu.) they have power over

لَا يَقْدِرُونَ
they have no (neg.) power over

تَقْدِرُوا
(imperf. 2 p.m. plu.) (f.d.) < ye have power

قدِر - على
to have power

إِلَّا الَّذِينَ تَابُوا مِن قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ

Save those who repent before ye have power over them. [5:34]

(see also 48:21)

نَقْدِرُ
(imperf. 1st. p. plu.) we have power over

لَنْ ~ (neg.)

measure (2)

قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ مِقْدَرًا

Allah hath set a measure for all things. [65:3]

power (3)

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

Verily We have sent it (i.e., the Quran) down on the night of power. [97:1]

i.e., when the Prophet received his first revelation.

(قَدْرٌ is power, honour, glory and also decree and destiny)

measure (1) (n) قَدْرٌ

وَمَا نُنزِلُ إِلَّا بِالْقَدْرِ 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)

تُوجِبُكَ عَلَى قَدْرٍ مُّوَسًّى

Then thou comest at the ordained (time), O Musa. [20:40]

(according to fate قَدْرٍ (Jid.)

< limit (3)

lit : measure, but CR

إِلَى قَدْرٍ مُّعَلَّومٍ

Till a limit known. [77:22]

٥٠٧

(perf. 1st. p. plu.) ii قَدَرْنَا
we decreed (4)

إِلَّا امْرَأَتَهُ قَدَرْنَا لَأْتِيَهَا مِنَ الْغَيْبِ مِنْ

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)

قَدَرْنَا بِهَا الْكَيْدَ

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 مِنْ فِضَّةٍ قَدَرُوا مِقْدَارَ يَوْمٍ

(Bright as) glass (made) of silver which they (themselves) have measured to the measure. [76:16]

(imperf. 3 p.m. sing.) ii يُقَدِّرُ
~measures

وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ

And Allah measureth the night and the day [73:20]

(perate. m. sing.) قَدَّرَ
(thou) measure!

estimation (1) (n) قَدْرٌ

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ

And they estimated Allah not in an estimation due to Him. [6:91]

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disposition (1) v.n.) ii **تَقْدِيرٌ**

ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

That is the disposition of the
Mighty and Knowing.

[6:96]

the measure (2)

قَدَرُوا هَاتِفِيرًا

They have measured to the
measure.

[76:16]

(pic. pac. m. sing.) **مَقْدُورٌ**
destined (one)

(due) measure, (n.t.) **مِقْدَارٌ**
measurement

(Ap-der. m. sing.) viii **مُقْتَدِرٌ**
powerful

(Ap-der. m. plu.) viii **مُقْتَدِرُونَ**
Powerful One (i.e., God)

★ ق د س

(imperf. 1st p. plu.) ii **قُدِّسُوا**
we sanctify

to sanctify, **قَدَّسَ تَعْدِيْسًا - ل** <
glorify, extol the holiness,
to hallow (Asd.)

<< **قَدَّسَ بَقْدَسًا قُدَّسًا (ك)**
to be pure, holy

holy (n.) **الْقُدُّسُ**

Holy Spirit **رُوحُ الْقُدُّسِ**

وَأَيَّدْنَاهُ بِرُوحِ الْقُدُّسِ

And We aided him (Isa) with
the Holy Spirit. [2:87]

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destiny (4)

وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا

And the ordinance of Allah
hath been a destiny desti-
ned. [33:38]

means (5)

عَلَى الْوَسْطِ قَدَرًا وَعَلَى الضِّيقِ قَدَرًا

The wealthy according to his
means, and the straitened,
according to his means.
[2:236]

< cauldrons (n. p) **قُدُورٌ**

(sing) **قَدْرٌ**

(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 **قَادِرٌ** may sig-
nify the same possessing
power or ability but **قَادِرٌ**
has an intensive significa-
tion, and signifies he who
does what he will, accord-
ing to what wisdom requi-
res, not more nor less, and
therefore this epithet is
applied to none but God
(LI

(*imperf. 3 p. m. sing.*)
 < ~comes forward

قَدَّمَ بِقَدْمٍ قُدْمًا (ن)

to come forward, to head a people

CR: he shall head *i.e.*, he shall come forward

يَقْدُمُ رُؤُوسَهُ يَوْمَ الْقِيَامَةِ

He shall head his people on the Day of Resurrection.

[11:98]

(*perf. 3 p.m. sing.*) *ii*
 < ~brought (1)

قَدَّمَ

to bring, ل - *ii* قَدَّمَ تَقْدِيمًا

to send before, prepare beforehand

قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَرَدُّهُ

عَذَابًا مُضَاعَفًا 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)

holy (*n.*) الْقُدُّوسُ

above, and opposed to all evil; replete with positive good

holy (*pis pic. m. sing.*) *ii* الْمُقَدَّسُ

as adjective of وَادٍ valley

(*pis. pic. f. sing.*) *ii* الْمُقَدَّسَةُ
 holy

(as adjective of الْأَرْضُ, that is feminine in Arabic)

ق د م ★

< we came (*perf. 1st p. plu.*) قَدِمْنَا

قَدِمَ بِقَدْمٍ قُدُومًا وَ مَقْدَمًا (س)

to come, return, to come back from, to advance

CR: we shall come, shall turn, shall set upon

وَقَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ

And We shall set upon that which they worked.

[25:23]

لَا تُقَدِّمُوا بَيْنَ يَدَيْ 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 أَشْفَقْتُمْ أَنْ تُتَدَاوَبْتُمْ بَيْنَ يَدَيْ
تَجْوِزُكُمْ صَدَقَاتٍ

Fear ye to offer alms before your conference? (or whispering) [58:13]

offer, ! (perate m. plu.) قَدَّمُوا
provide beforehand

to put beforehand ل قَدَّمَ <

وَقَدِّمُوا لِنَفْسِكُمْ

And provide beforehand for your souls. [2:223]

(perf. 3 p.m. sing.) iv قَدَّمَ
< preceded (1)

to advance v. قَدَّمَ قَدَّمَ
(reflexive of ii)

لِيَعْفُوَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن
ذُنُوبِكَ 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.) ii قَدَّمْتُ

I sent before (1)

يَقُولُ لِيَسْتَغْفِرَ قَدَّمْتُ لِحَيَاتِي

He will say. would that I had sent before for (this) life of mine. [89:24]

I proffered (2)

to proffer إلى - قَدَّمَ <

وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعْدِ

(He said) I have already proffered unto you the warning. [50:28]

(perf. 3 p.m. plu.) ii قَدَّمُوا

they sent before

(perf. 2 p.m. plu.) ii قَدَّمْتُمْ

ye have laid up beforehand

to put ل قَدَّمَ - ل <

beforehand, to bring up

يَأْكُلُنَّ 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 قَدَّمُوا

do not be forward

to follow, *viii* أَقْدَى أَقْدَامًا
to imitate, copy (of deeds)
<< قَدَا يَغْدُرُ قَدْوًا (ن)
to taste or smell agreeably

فَوَهْدُهُمْ أَقْبَرُ

So follow thou their guidance. [6:90]

Note. the final *ه* of أَقْدَى
is a pronoun pointing to
the verbal noun هُدًى, but
some commentators took
this (*ه* *ha*) as هَاءُ التَّكْبِيرِ
or هَاءُ الْوَقْفِ which
denotes a full stop). (*Iml.*
Zr. Ik.)

(*Ap-der. m. plu.*) *viii* مُقْتَدُونَ
followers

وَإِنَّا عَلَىٰ أَرْسُلِهِمْ مُقْتَدُونَ

And we are followers on their
footsteps. [43:23]

ق ذ ف ★

(*perf. 3 p.m. sing.*) قَذَفَ

<~cast (1)

قَذَفَ يَغْدِفُ قَذْفًا (ض)

to throw (stone) *etc.*, fling,
vomit, row (a boat) to hurl,
throw with violence, to
throw down, overthrow

وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ

And cast into their hearts
terror. [33:26]

go forward (2)

(*imperf. 3 p.m. sing.*) *v* يَسْتَقْدِمُ

<~goes forward

(reflexive of *ii*)

to keep oneself forward

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقْدِمَ أَوْ يَتَأَخَّرَ

Whosoever of you, who shall
go forward or (who) keep-
eth himself behind.

[74:37]

(*imperf. 3 p.m. plu.*) *x* يَسْتَقْدِمُونَ
<they go in advance

x اسْتَقْدِمَ اسْتَقْدَامًا

to seek to get in advance

(*imperf. 2 p.m. plu.*) *x* تَسْتَقْدِمُونَ
ye anticipate

a foot (*n*) قَدَمٌ

meta. sure footing. كَدْرَ صِدْقِي
[10:2]

the feet (*n. p.*) الْأَقْدَامُ

old (*act. 2 plc.*) قَدِيمٌ

olden times

old ones (*elative plu.*) الْأَقْدَامُونَ

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.)

~read

قَرَأَ يَقْرَأُ (بِقُرْأَنِهِ) قِرَاءَةً <

to read (قَرَأْنَا (ف، ن)

a written thing, to recite with or without having script

فَقَرَأَهُ عَلَيْهِمْ وَمَا كَانُوا بِهٖ مُؤْمِنِينَ

And he had read it unto them even they would not have been believers therein.

[26:199]

(perf. 2 p.m. sing.)

thou read

قَرَأْتَ

(perf. 1st. p. plu.)

we recite, we read

قَرَأْنَا

(imperf. 3 p.m. plu.)

they read

يَقْرَءُونَ

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

that thou mayst recite/read

لَتَقْرَأَنَّ

(imperf. 1st. p. plu.)

we read

تَقْرَأُ

(perate. m. sing.)

read ! (1)

اقْرَأْ

Read thine book. اقْرَأْ كِتَابَكَ

[17:14]

recite ! (2)

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

Recite in the name of Thy Lord. [96:1]

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(perf. 1st. p. plu.)

we threw (2)

قَدَمْنَا

وَلَكِنَّا كُحِلْنَا أَوْزَارًا مِّن رَّبِّنَا الْقَوْمِ فَتَدَفَّنُهَا

But we were laden with burthens of the people's ornaments, then we threw them. [20:87]

(imperf. 3 p.m. sing.)

~hurls (3)

يَعْدِفُ

قُلْ إِنَّ رَبِّي يَعْدِفُ بِالْحَقِّ

Say thou. verily my Lord hurleth the truth. [34:48]

meta. to utter (4)

conjectures (i.e., throw words without having a knowledge)

(imperf. 3 p.m. plu.)

meta. They utter conjecture

يَعْدِفُونَ

وَيَعْدِفُونَ بِالْغَيْبِ

They utter conjecture about the unseen. [34:53]

(imperf. 1st. p. plu.)

we hurl

تَعْدِفُ

(perate. f. sing.)

cast (thou f.) !

اقْدِفِي

إِنِ اقْدِفِي فِي التَّائِبَاتِ

(Saying) cast him in the ark. [20:39]

(3 p.m. plu.) pip

they are darted at

يُعْدَفُونَ

وَيُعْدَفُونَ مِنْ كُلِّ جَانِبٍ

And they are darted at from every side. [37:8]

meta. prayer (3)

إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

The recitation (i.e. prayer) at the dawn is ever borne witness to. [17:78]

(The word **قُرْآن** in the text means prayer, because it comprises recitation of the words of the Quran (LL.) also see ZR. IK. Bed.).

★ ق ر و

a menstruation, (or) (n.) **قُرْوَةٌ**

a state of purity from the menstrual discharge (the word has two contrary meanings).

★ ق ر ب

(imperf. 3 p.m. plu.) f.d. **يَقْرَبُوا**
they approach

**قَرَبَ يَقْرَبُ وَ قَرَّبَ يَقْرُبُ 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 يَقْرَبُوا**

(perate neg. m. dual.) **لَا تَقْرَبَا**

(O ye two) approach not!

(perate. neg. m. plu.) **لَا يَقْرَبُوا**
approach (ye) not! (1)

(perate. m. plu.) **اقْرَأُوا**
read (1)

اقْرءُوا كِتَابِي

Read My book. [69:19]

recite (2)

فَأَقْرءُوا مَا تَشَاءُ مِنْهُ

Recite thereof so much is easy. [73:20]

(3 p.m. sing.) pp.

< ~ is recited

(imperf. Ist. p. plu.) iv **نَقْرئُ**
we make read or recite

سَنُقْرئُكَ 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 قُرْآنَهُ 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]

لَعَلَّ السَّاعَةَ قَرِيبٌ

The Hour may haply be nigh.
[42:17]

kinship (n. *elative f.*) الْقُرْبَى

قُلْ لَرَأَيْتُمْ كَيْفَ أَجَبْنَا لَآلِئِ السُّؤْمَةِ فِي الْقُرْبَى
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.*) قُرْبَاتٌ

(sing.) قُرْبَةً
relationship, kinship (n) {
sacrifice { قُرْبَانٌ

(as offer made for God) *acc.*
(*perf. 3 p. m. sing.*) *ii*
< ~ brought nigh (1) قَرَّبَ

to bring near, *ii* قَرَّبَ تَقَرُّبًا
approach, present, to make
an offering to God

فَقَرَّبَهُ إِلَيْهِمْ قَالِ الْآتَا كَلِمُونَ

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 حَتَّى 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.*) أَقْرَبُ

nigher unto إِلَى

nigher in relation-
ship or affection. أَقْرَبُ زُمْرًا

nigher in affection أَقْرَبُ مَوَدَّةً

(*elative m. plu.*) { الْأَقْرَبُونَ
kins relatives *acc.* { الْأَقْرَبِينَ

(*act. 2 pic. m. sing.*) { قَرِيبٌ
near, (nigh) *acc.* { قَرِيبًا

وَلِإِذَا 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 / الْقَرْحُ**
<meta. hurt, sore, blow

to wound **قَرَحَ يَقْرَحُ قَرْحًا (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 يَقَرِّرُ قَرًّا (ف)**
become cool

كَيْ تَقَرَّرَ عَيْنُهَا وَلَا تَحْزَنَ

That she might cool her eyes
and she might not grieve.
[20:40]

cool (eye)! (perate f. sing.) **قَرَّرَى**

كُلِّمْنِ وَأَشْرَبْنِي وَقَوِّمِي عَيْنَا

So eat and drink thou (f.)
and cool thine eyes. [19:26]

(perate. m. plu.) **قَرَّرْنَ**
<(o ye ladies) stay!

إِذْ قَرَّبْنَا بَأْسَنَا

When they (twain) offered an
offering. [5:27]

to get SS nigh (3)

(perf. 1st p. plu.) ii **قَرَّبْنَا**
we drew nigh

وَقَرَّبْنَاهُ نَجِيًّا

And We drew him nigh for
whispering. [19:52]

(imperf. 3 p. f. sing.) **مُقَرَّبٌ**
draweth nigh

**وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالْبَئِينِ
تَعْتَرِكُمْ يَوْمَئِذٍ زُنُفَى**

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. **يُقَرَّبُونَ**

In order that they maybring
nigh

مَا نَعْبُدُهُمْ إِلَّا لِيُقَرَّبُوا إِلَى اللَّهِ زُلْفَى

We worship them not save
in order that may bring
us nigh unto God in app-
roach. [39:3]

(perf. 3 p. m. sing.) viii **اقْتَرَبَ**
<hath/come nigh

as R. F. **اقْتَرَبَ اقْتِرَابًا**

(perf. 3 p. f. sing.) viii **اقْتَرَبَتْ**
hath (have) come nigh

(perate. m. sing.) viii **اقْتَرَبَ**
be nearer !

an abode (3)

وَأَوَيْنَهُم مَّآلَىٰ زُبُرًا ۚ ذَٰلِكَ قَرَارٌ 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

قَرَّةٌ

قَرَّرَ عَيْنِي بِذَلِكَ

(He will be) coolness of eye
unto me and thee. [28:9]

(Translators of the H. Q. tend
to render the word قَرَّةٌ
by refreshment, comfort
etc. to avoid the word
coolness which is not
understandable to the
West where eye is warmed
in order to get comfort.)

<glass (n. p.) قَرَارِيْبُرٌ

(sing.) قَارُوْرَةٌ

قَوَارِيْرٌ مِّنْ فِضَّةٍ

(Bright as) glass made of
silver. [76:16]

(perf. 2 p.m. plu.) iv أَقْرَرْتُمْ

<ye ratified (1)

acc. iv. أَقْرَرْنَا إِقْرَارًا

to ratify عَلَىٰ -

to agree, to affirm willingly
and expressly, to cause to
remain, settle

قَرَّ بَعْرُ قَرَارًا (ض) - فِي

to stay permanently, be fixed
in a place, rest quietly in,
dwell in

وَقَرَنَ فِي بُيُوتِكُمْ

And stay in your houses.

[33:33]

Note : According to some
commentators قَرَنَ

is derived from the root
ق ر و that means, to be
serious, respected, *i.e.*, stay-
ing with respected manners
(*Jid.*).

وَقَرَنَ فِي بُيُوتِكُمْ وَلَا تَبْرَحْنَ

تَبْرُجَ الْهَاطِلِيَّةِ الْأُولَىٰ

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 كَوْثِرِ 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 نَظْفَةً فِي قَرَارِ مَكِّيٍّ

Thereafter We made him of
a sperm in a firm resting
place. [23:13]

(also see 40:64, 38:60)

فَإِنْ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي

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 وَإِذَا تَوَلَّوْا أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ مُسْتَقَرٌّ

And they belied and they
followed their lusts, and
every affair (will come to
(its) end (or goal).

[54:3]

lasting, settled (2)

وَلَقَدْ صَبَّحَهُم بُكْرَةً عِدَابٌ مُسْتَقَرٌّ

And assuredly there met
them early in the morning
a torment lasting (or settled).

[54:38]

settled (or) placed (3)

فَلَمَّا رَأَاهُ مُسْتَقَرًّا عِنْدَهُ

Then when he saw it placed
(or settled) before him.

[27:40]

(act. pic. m. sing.) x **مُسْتَقَرًّا**
resting place (1)

وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ

And for you on the earth
(shall be) a resting place
and enjoyment, for a dura-
tion. (or season—(Jid.)

[2:36]

فَمَا أَقْرَبْتُمْ وَأَنْتُمْ تَشْهَدُونَ

Then ye ratified (our cove-
nant) and ye were witness-
es.

[2:84]

(Note : The verb **تَشْهَدُونَ**
is translated here as a
noun)

to agree (2)

we agree (perf. 1st p. plu.) **أَقْرَبْنَا**

قَالَ أَقْرَبْتُمْ وَأَخَذْتُمْ 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 **مُسْتَقَرًّا**
we cause to remain

وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ

And We cause to remain (or
We settle) in the wombs
that We will, an appoin-
ted time.

[22:5]

< ~ kept remained x **اسْتَقَرَّتْ**
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

وَلَاذَاغَرَّتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ

And when it setteth/passeth
(passing or leaving) them
by on the left. [18:17]

(perf. 3 p. m. plu.) iv أَقْرِضُوا
<they lent

to lend iv. 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 تَقْرِضُوا
(imperf. 2 p. m. plu.)
that ye may lend

(perate. m. plu.) iv أَقْرِضُوا
(you) lend !

loan قَرَضًا acc.

ق ر ط س

a parchment (n.) قَرَطَانٌ
lit. what one writes upon

parchments (n. p.) قَرَاتِينُ
(sing.) قَرَطَانٌ <

a set time (2)

لِكُلِّ بَيِّنَاتٍ مُسْتَقَرًّا

For every announcement is a
set-time. [6:67]

abode meta. womb (3)

وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ
فَمُسْتَقَرًّا وَمُسْتَوْدَعًا

And it is He who hath pro-
duced you from one per-
son, and thenceforth (there
is) a abode and repository.
[6:98]

(مُسْتَقَرًّا means here 'womb'
and مُسْتَوْدَعًا 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 مُسْتَقَرًّا

Fellows of the Graden shall
be on that Day in a good-
ly abode. [25:24]

ق ر ض ★

(imperf. 3 p. f. sing.) قَرِّضُ
~ 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

سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ

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 **مُقْتَرِفُونَ**
 those who earn. those who fabricate, or perpetrate (crime)

وَلِيَقْتَرِفُوا 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.) **قَرْنٌ، قَرْنَا**
 lit. a century (time period)

<generations (n. p.) **قُرُونٌ**
 (sing) **قَرْنٌ**

★ ق ر ع

(act. pic. f. sing) **قَارِعَةٌ**
 <adversity (1)

قَرَعَ بِقَرَعٍ قَرَعًا (ف)

to knock, strike

وَلَا يَزَالُ الَّذِينَ كَفَرُوا لِنُصُوبِهِمْ مِمَّا صَنَعُوا قَارِعَةٌ

And an adversity ceaseth not to befall those who disbelieve, for that they did. [13:31]

striking (day) (2)

كَذَّابَتِ شُؤْدُوْدًا بِالْقَارِعَةِ

They (tribes of Thamud and Aad) belied the striking (Day). [69:4]

الْقَارِعَةُ مَا الْقَارِعَةُ وَمَا أَزِيكَ 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)

viiii **اَقْرَفَ اَقْرَافًا**

to fabricate, to earn, gain, to perpetrate (a crime)

وَأَمْوَالٌ لِقَاتِرَتُمْوَمَا

And the riches ye have earned. [9:24]

to lead two *iv.* **أَقْرَنَ** إِقْرَانًا
 captives by one rope, to
 have power over or con-
 trol over them

سُبْحٰنَ الَّذِي سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهُ مُقْرِبِيْنَ

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* **مُقْرِبِيْنَ**
 <accompanying ones

to be *viii* **أَقْرَنَ** إِقْرَانًا
 joined, accompanied

أَوْجَاءَ مِمَّا السَّلٰكَةِ مُتَقْرِبِيْنَ

Nor angles come with him
 accompanying. [43:53]

ق ر ي ★

town, township (*n.*) **قَرْيَةٌ**

<towns, cities (*n. p.*) **قُرَى**

(*sing.*) **قَرْيَةٌ**

(see **أَمَّ الْقُرَى** for **أَمَّ**)

the two cities (*dual n.*) **الْقَرْيَتَيْنِ**
 (i.e., Mekka & Taif (*IK*))

ق س و ر

a lion (*n.*) **قَسْوَرَةٌ**

though the word **قَسْوَرَةٌ**
 signifies a lion, some com-
 mentators took it as deri-

(*act. 2 pic. m. sing.*) **الْقَرِيْنُ** / **قَرِيْنٌ**
 <mate, comrade

قَرَنَ بِقَرْنٍ قَرْنًا (ض)

to join one thing to another,
 or be together

companion *acc.* **قَرِيْبًا**

<mates, comrades, (*n. p.*) **قُرْنَاءٌ**
 companions

(*sing.*) **قَرِيْنٌ**

lit: two-horned **ذُو الْقَرْنَيْنِ**

Note: According to a majority
 of the commentators, it is
 surname of Alexander the
 Great: so named from his
 expeditions to the East and
 the West. He was actually
 represented on his coins
 with two horns. Horn in
 the Bible is a symbol of
 strength and is frequently
 mentioned to signify power
 an glory. (*Jid.* <CD.P.16,
 n. 422)

acc. (pis. pic. m. plu.) ii **مُقْرَبِيْنَ**
 <bound together

to gain *ii* **قَرَنَ** تَقْرِبًا مُقْرَبِيْنَ
 several things together

وَرَى الْمُجْرِمِيْنَ يَوْمَئِذٍ مُقْرَبِيْنَ فِي الْأَصْفَادِ

And thou will see the guilty
 or that Day bound toget-
 her in fetters. [14:49]

(*Ap-der. m. plu.*) *iv* **مُقْرَبِيْنَ**
 leaders and controllers-
 over animals used for rid-
 ing

★ ★ ★ ★

balance الْقِسْطَاسُ

وَزُوَالِ الْقِسْطِ الْاِسْتَقِيمِ

And weigh with the right
balance. [26:182]

★ م ق

(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 مَوَدَّتَهُمْ

As if they who apportion
their Lord's mercy! We
have apportioned among
them their livelihood.

[43:32]

(perf. 3 p.m. sing.) iii قَامَسَ
~swore unto

قَامَسَ قِسَامًا وَ مَقَامَسَةً

to swear unto

وَقَامَسَهُمْ اِنَّ كَمَا لَوْنَ الشَّوْجِيْنَ

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.) قَسْبِيْنَ

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 إِقْطَاً
to act or deal justly

<< قَطَّ يَقِطُّ قِطًّا (ض)
to act justly/unjustly (contra-
ry meanings)

وَ اِنْ خِفْتُمْ اَلَا تَقْسِطُوا
And if ye fear that ye may
not deal justly. [4:3]

(perate m. plu.) iv أَقْطُوا
act justly

(act. pic. m. plu.) اَلْقَاطِطُونَ
thou who act unjustly
sec above R.F.

justice (v.n.) اَلْقِطُّ

more equitable (elative) اَقْطُ

(Ap-der. m. plu.) acc., vi اَلْمَقْسِطِيْنَ
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* تَسْتَفِصُوا
 (*imperf. 2 p.m. plu.*)
 ye seek a division

to seek *x* اسْتَفِصَا
 division

وَأَنْ تَسْتَفِصُوا بِالْأَزْوَاجِ

And that ye seek a division
 by means of the (divining)
 arrows. [5:3]

oath (*n*) قَسَمٌ

a division, (*n*) قِسْمَةٌ

a divided thing

وَيَذَرُهُمْ أَنْ الْمَاءِ قِسْمَةٌ بَيْنَهُمْ

And declare thou unto them
 that water is a divided
 (thing) between them.
 [54:28]

division (2)

تِلْكَ إِذْ قَسَمَ أُضَيْزَى

That, indeed, is a division
 unfair. [53:22]

(time of apportioning) الْقِسْمَةُ

lit. division

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالسَّكِينِ

And when kinsfolk and or-
 phans and the needy are
 present at the division
 (time of apportioning the
 heritage) [4:8]

(*perf. 3 p.m. plu.*) *iv* أَقْسَمُوا
 <they swore

to swear أَقْسَمَ إِفْسَامًا

(*perf. 2 p.m. plu.*) *iv* أَقْسَمْتُمْ
 ye swore

(*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 تَقْسِمُوا
 ~swear not!

ق ص د ★

(perate. m. sing.)

< be modest

قَصِدَ يَقْصِدُ قَصْدًا (ض) - فِي

to adopt a middle course

to go or proceed إِلَى -

straightaway

to aim at, to intend

وَأَقْصِدْ فِي مَشْيِكَ

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

فَلَمَّا أَخَذُوهُمْ إِلَى الْبَرِّ فَعَبَّوهُمْ مُقْتَصِدًا

Then when he delivereth

them on the land, some of

them keep to the middle

course. [31:32]

أَقْصَدُ

(pic. pac. m. sing.)

a divided (one), (assigned)

(Ap-der. f. plu.) ii

< distributors

to distribute ii قَسَمَ تَقْسِيمًا

فَالْمُقَسَّمَاتِ أَمْرًا

And (the angels) who distri-

bute the affairs. [51:4]

(Ap-der. m. plu.) acc. viii

< ~dividers

as RF أَقْسَمَ أَقْسَامًا

to divide

(w.v.)

ق س و ★

(perf. 3 p. f. sing.)

~hardened

قَسَا يَقْسُو قَسَاوَةً وَ قَسَوَةً (ن)

to be hard, unyielding

(act. pic. m. sing.)

hard, hardened (one)

hardness (v.n.)

ق ش ع ر

(quard.)

(imperf. 3 p. f. sing.)

< ~trembles

(quard.) vi أَقْشَرَ أَقْشَرًا

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 مَعْنَاهِ
the object of (**ابْنُ عَقِيلٍ**)
the sentence is possessed
by its own object.

(pic. pac. f. plu.) **مَقْصُورَاتٍ**
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 يَقْصُ قِصَصًا (ن)

- (1) to impart, commu-
nicated, tell, narrate, recount
(a story)
(2) to follow one's track

فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقِصَصَ

Then, when he came and re-
counted unto him the
(whole) story. [28:25]

(perf. 1st p. plu.) **قَصْنَا**
we have recounted

(Ap-der. f. sing.) viii **مُقْتَصِدَةً**
a keeper of the middle
course (right-doing one)

وَمِنْهُمُ أُمَّةٌ مُتَّقِدَةٌ

Among them is a community
right-doing (of the follo-
wers of middle course,
who are not extremists.)

[5:66]

ق ص ر

acc. f. d. **تَقْصِرُوا**
(imperf. 2 p. m. plu.)

< ye shorten

قَصِّرْ يَقْصِرُ قَصْرًا وَ قُصُورًا (ن، ض)

to shorten,
to cut short

أَنْ تَقْصِرُوا مِنَ الصَّلَاةِ

That ye shorten the prayer.
[4:101]

(imperf. 3 p. m. plu.) iv **يَقْصِرُونَ**
they stop short

وَأَخْرَجُوا مِنْ بَيْنِهِمْ فِي الْعَيْشِ لَمًّا يَصْعِقُونَ

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.*)

فُتِّى

وَقَالَتْ لِأُخْتِهِ قُتِّبِهِ

And she said unto his sister,
follow him. [28:11]

the retaliation الْقِيَامُ

(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, galeقَصَفَتْ بِقَصِفٍ قَصْفًا (قَصِيفًا) (ض)
to roar and resound (thunder)

فَأَرْسَلْنَا عَلَيْكُمْ تَاصِفًا مِنَ الرِّيحِ

Then (He) send upon you a
gale (or hurricane) of wind.
[17:69]

ق ص م ★

(*perf. 1st p. plu.*) قَصَمْنَا
< we shattered

قَصَمَ يَقْصِمُ قَصْمًا (ض)

to break in pieces. shatter,
return one to its starting
point(*imperf. 3 p. m. sing.*) يَقْصُرُ

recounts

(*imperf. 3 p. m. plu.*) يَقْصُرُونَ

they recount

(*imperf. 1st p. plu.*) نَقُصُّ

We recount

لَمْ نَقْصُرْ (gen. neg.)

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

فَأَقْصِبْ قَصَصَهُمْ لَعَلَّكُمْ يَتَنَكَّرُونَ

And recount thou unto them
narratives that they haply
may reflect. [7:176]

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ

Assuredly in their stories is
a lesson. [12:111]retracing, following (2)
(tracks)see above ; another meaning
of قَصَسَ يَقْصُسُ i.e., to follow
or retrace the tracks

فَارْتَدَّ عَلَىٰ آثَارِهِمَا قَصَصًا

So they returned back upon
their footsteps retracing
[18:64]

to cut off (ض) قَصَبَ يَقْصِبُ قَصْبًا (ض)

(*assim. v.*) ★ ق ض ض

<~falls down *acc. vii* يَنْقَضُ

vii أَقْعَضَ أَقْعَاضًا

to fall, to fall at once,
threaten to fall down

فَوَجَدَا فِيهَا جِدَارًا يُرِيدَانُ أَنْ يَقْضَا

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

~decreest, (1)
to decree

قَضَى يَقْضِي قَضًا وَ قَضَاءً

to decree, (ض) وَ قَضِيَّةً (ض)

to bring an end (*i.e.*,
to kill - عَلِيٌّ -)

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 قَوْمَانٌ كَثُرَتْ عَلَيْهِمُ الظَّالِمَةُ

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 (ن)

to be very distant (place), go
far away

farthest *elative (m.)* (أَفْصَا)

وَجَاءَ رَجُلٌ مِنَ أَفْصَا 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 *elative (f.)* الْقُصُورَى

وَهُمَا بِالْمُدُنِ 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 بَيْنَهُمْ يَوْمَ الْقِيَامَةِ

Verily thine Lord shall judge
 between them on the Day
 of Resurrection. [10:93]

< ~ decrees (2)

to decree, decide *acc.* ب -

وَاللَّهُ يَقْضِي بِالْحَقِّ

Allah decreeth with the truth.
 [40:20]

in order that ~ may (*el.*) لِيَقْضِيَ
 decree

لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا

In order that Allah may
 decree an affair (already)
 enacted (*i.e.*, decreed to
 be done.) [8:42]

to make an end (3) (*fd. el.*) لِيَقْضِيَ

وَتَادُوا لِرَبِّكَ لِيَقْضِيَ عَلَيْكَ 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 فِي نَفْسِ يَعْقُوبَ قَضَاهَا

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)

فَوَتَوْهُم مِّنْ قَضَىٰ عَصِيَّةٍ

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 قَضَيْتُم مِّنَ رِّبَاكُمْ

Then when ye have comple-
 ted your rites. [2:200]

(3 p. f. sing.) pp. قَضَيْتَ
~ is completed

(or finished)

(3 p. m. sing.) el. pip. لَيُقْضَى
may be fulfilled (1)

ثُمَّ يَبْسُطُ كُوفِيَّهُ لِيُقْضَى 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 يُقْضَى 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 يُقْضَى 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. مَقْضِيًّا
a decided or decreed
(thing)

ق ط ر ★

قَطْرٌ (قِطْرًا) (n.)

moten brass, copper

كَلَّا لَتَأْتِيَ قُضُ مَا أَمَرَا

By no means. He performed
not that which He com-
manded him. [80:23]

(imperf. 2 p. m. sing.) تَقْضِي
thou shalt decree

(imperf. 2 p. m. plu.) يَقْضُونَ
they decree

they decree not لَا يَقْضُونَ

(imperf. 3 p. m. plu.) el. لَيَقْضُوا
let them complete or end

ثُمَّ لَيَقْضُوا نَقْمَهُمْ

Thereafter let them end (or
complete) their unkempt-
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.) الْقَاضِيَّةُ

يَلَيْتَهَا كَانَتِ الْقَاضِيَّةَ
Oh would that it had been
the ending. [69:27]

(3 p. m. sing.) pp. قُضِيَ
~ is decreed

~ is decided < - بَيَّنَّ
acc. ~ is completed

we cut off (2)
(i. e., we destroyed)

وَقَطَعْنَا مَا بَيْنَ كَدِّ بُرَايَتِنَا

We utterly cut off those who
belied our signs. [7:72]

separate, sever (3)

ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ

And then We severed his life-
vein. [69:46]

(imperf. 3 p. m. sing.) acc.
that he cut off

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

لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا

That he may cut off a porti-
on of those who disbelieve.
[3:127]

let ~ cut (perate. 3 p.)

ثُمَّ لِيَقْطَعَ فَلْيَنْظُرْ

Let him cut it (the cord)
and let him see. [22:15]

(imperf. 3 p. m. plu.)
they sever (1)

قَطَمْنَا

liquid pitch (n.) قَطْرَانٌ

< sides, regions (n. p.) أَقْطَارٌ

(sing.) side قَطْرٌ

★ ق ط ط ق

< portion (n.) قَطٌّ

قَطَّ يَقُطُّ (يَقِطُّ) قَطًّا (ن ، ض)
to cut, mend (a reed pen),
to make SS in portions

عَجِّلْ لَنَا قِطًّا

Hasten our portion. [38:16]

★ ق ط ع

(perf. 2 p. m. plu.) قَطَمْتُمْ
< ye cut down (1)

قَطَعَ يَقْطَعُ قَطْمًا (ف)

(1) to cut, cut off,
separate, turn aside عَنِ -

(2) to cause to perish, دَايِرَةٌ -
death

(3) to carry on a الطَّرِيقِ -
robbery on a highway

(4) to close a road السَّبِيلِ -
in order to hurt passers
through, to close the
means

مَا قَطَعْتُمْ مِن لِّيْنَةٍ

Whatever fine palms ye cut
down. [59:5]

(*perf. 1st p. plu.*)
meta. we divided (2)

وَقَطَعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا

We divided them into twelve tribes (nations). [7:160]

we sundered (3)

وَقَطَعْنَاهُمْ فِي الْأَرْضِ أُمَمًا

And We have sundered them in the earth as (separate) nations. [7:168]

(*acc. ii f.d.*) قَطَعُوا
(*imperf. 2 p. m. plu.*)
ye sever

(*epl. ii*)
(*imperf. 1st p. sing.*)
surely I shall cut off

(*3 p. f. sing.*) pp ii قَطَعَتْ
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 أَمْرًا لَدَيْهِ 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.*) قَطَعْتُمْ

وَقَطَعْتُمُ السَّبِيلَ

And ye rob the highway. [29:29]

cut off! (*perate. m. plu.*) اِقْطَعُوا

(*3 p. m. plu.*) pp. قَطِعَ
~was cut off

(*perf. 3 p. m. sing.*) ii قَطَعَ
<~cut in pieces

to cut into ii قَطَعَ تَقَطُّعًا
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 قَطَعْتُمْ
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 **تَقَطَّعُوا**
they have broken (into pieces, *i.e.*, they have divided themselves)

a part (*n. p.*) **قِطْعٌ**

بِقِطْعٍ مِنَ اللَّيْلِ

~Part of the night. [15:65]

According to some commentators quoted by *JK* **قِطْعٌ** signifies the first part of the night.

< a part of the night (*n*) (towards morning) **قِطْعٌ**

(*sing.*) **قِطْعِيٌّ**

According to *Rgh.* that means a folk or cattle, applied to all kind of groups, plural **قِطْعٌ** made on the measure of **صِرْمَةٌ** and **فِرْقَةٌ** of which *singular* is **صِرْمٌ** and **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. ii* **قُطِّعَ**
~are cut off

(*perf. 3 p. m. sing.*) v **تَقَطَّعَ**
< ~become severed (1)

to cut off **تَقَطَّعَ تَقَطَّعًا**

(*perf. 1st f. sing.*) *acc.*
~has severed

(as *R. F.*) to sever or become severed

لَقَدْ نَقَطَعَ بَيْنَكُمْ

Verily (the bond) is severed between you. [6:94]

to be torn to pieces (2)

إِلَّا أَنْ نَقَطَعَ قُلُوبَهُمْ

Unless their hearts are torn to pieces. [9:110]

نَقَطَعَ 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 **نَقَطَعَ**

The final **ع** (**ع**) **صَرَفَ** is changed to **فَتَحَ** 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

وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ

And those who had lied unto
Allah and his messenger
sat (at home). [9:90]

قَعَدُوا (perf. 3 p.m. plu.)
remained (or sat at home)

تَقْعُدُ (imperf. 2 p.m. sing.) acc.
thou sit down

نَقْعُدُ (imperf. 1st p. plu.)
we sit,

كُنَّا نَقْعُدُ (percte. neg. m. sing.)
we used to sit

لَا تَقْعُدُ (percte. neg. m. sing.)
sit not (thou)!

لَا تَقْعُدُوا (perate neg. m. plu.)
sit not (you)!

لَأَقْعُدَنَّ (epl.)
verily I shall beset

(imperf. 1st p.m. sing.)
verily I shall beset

قَالَ قَبَسًا لَّغْوِيَنِّي لِأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ

He (Iblis) said: because Thou
hast sent me astray, verily
I shall beset for them Thy
straight path (Jid.). I shall
lurk in ambush (Pic.).

[7:16]

أَقْعُدُوا (perate. m. plu.)
sit ye!

قُعُودٌ (perf. 3 p.m. sing.)
the state of siting (I) (v.n.)
(i.e., when they sit at)

تَطْعَانٍ مِنَ اللَّيْلِ مُظْلِمًا

pieces of darkest night.

[10:27]

tracks (Pic.) (2)

regions (Jid.)

وَفِي الْأَرْضِ قِطْعٌ مُتْتَجِرَةٌ

And in the earth are regions
neighbouring. [13:4]

قَاطِعَةٌ (act. pic. f. sing.)
one who decides

مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُوا بِي

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 < clusters (n. p.)

قُطْفٌ (sing.)

ق ط م ر

قَطْمِيرٌ date-stone (n.)

ق ع 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 اُقْعَرًا اُقْعَرًا

uprooted, cut off by the root, to fall prostrate

<< قَعَرَ يَقْعَرُ قَعْرًا (ف)

to dig deep

ق ف ل ★

< locks (*n. p.*) اُقْفَالٌ

(sing.) قُفْلٌ

ق ف و ★

(*perate. neg. m. sing.*) لَا تَقْفُ

follow not

فَقَا يَمْقُوْنَ قَفْوًا وَ قَفْوًا (ن)

to go after SS, to walk behind one, follow in the track of

إِذْ هُمْ عَلَيْهَا قُعُودٌ

When they sat by it [85:6]

sitting (2)

الَّذِينَ يَذْكُرُونَ اللَّهَ وِجَاهًا وَقُعُودًا

Those who remember Allah standing and sitting.

[3:191]

sitting *i.e.*, (3)

remaining behind, unmoved

رَكُورًا رَضِيمًا بِلِقَاءِ رَبِّهِمْ

مَرَّةً قَائِمًا وَمَعَ الْخَلْفَيْنِ

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

وَأَذْكُرُوا لَهُمُ 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.) ii **يُغَلِّبُ**
~turns (1)

يُغَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ

Allah turneth the night and
the day (over and over)
(i.e., maketh succeeding).
[24:44]

(a proverb) **قَلْبٌ 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 يَغْلِبُ كَفَيْهِ وَعَلَى 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.) **تُغَلِّبُ**
we (shall) turn aside (1)

وَنُغَلِّبُ أَعْيُنَهُمْ وَأَبْصَارَهُمْ

And We shall turn aside their
hearts and their eyesights
[6:110]

to turn over (2)

وَنُفَرِّغُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ

And We turned them over on
the right side and on the
left side. [18:18]

(3 p. f. sing.) **تُغَلِّبُ** ii
~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 **بِ**
we caused ~to follow

وَقَعَيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ

And we caused Isa son of
Maryam to follow in their
footsteps. [5:46]

ق ل ب ★

(2 p. m. plu.) **يُغَلِّبُونَ**
<ye will be turned

قَلْبٌ يَغْلِبُ 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 تَعَالَىٰ عَمَّا يُشْرِكُونَ

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 **تُغَلِّبُوا**
<they turned upside

as R.F. to turn, **قَلْبٌ تَغْلِيًا**
turn over, face up or
down

وَقَالُوا إِنَّكَ الْكَاذِبُ

And they turned the affairs
upside down (i.e., they

وَلَنْ أَصَابَهُ وَفْتُهُ لِنَقَلَبَ عَلَىٰ وَجْهِهِ

And if there befalleth him a trial, he turneth round on his face. [22:11]

(*perf. 3 p. m. plu.*) *vii* اُنْقَلَبُوا
they returned

فَانْقَلَبُوا بِرِضَاةٍ مِّنَ اللّٰهِ وَفَضْلٍ

They then returned with the favour from Allah and His grace. [3:174]

(*perf. 2 p. m. plu.*) *vii* اُنْقَلَبْتُمْ
على - < ye turned round

اُنْقَلَبْتُمْ عَلَىٰ اَعْقَابِكُمْ

Ye turned round on your heels. [3:144]

إِلَىٰ - < ye returned

سَيَحْلِفُونَ بِاللّٰهِ لَكُمْ اِذَا اُنْقَلَبْتُمْ اِلَيْهِمْ

They will indeed swear unto you by Allah when ye return to them. [9:95]

(*imperf. 3 p. m. sing.*) *vii* يَنْقَلِبُ
turns round

اِلَّا لِنَعْلَمَ مَنْ يُّشِيرُ الرَّسُوْلَ وَمَنْ يَنْقَلِبُ عَلَىٰ عَقْبَيْهِ

(It was) only that We might know him who followeth the messenger, from him who turneth on his heels. [2:143]

وَيَنْقَلِبُ اِلَىٰ اَهْلِهِ مَسْرُوْرًا

And will return to his folk in joy. [84:9]

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

تَنْقَلِبُ

~ will be turned over

to be turned over *v* تَقَلَّبَ تَقَلَّبًا

turning (1) (*v.n.*)

تَقَلَّبَ

قَدْ تَرَىٰ تَقَلُّبَ 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)

اَوْ يَأْخُذَهُمْ فِي تَقَلُّبِهِمْ

Or that he (will not) take hold of them in their going to and fro. [16:46]

movement (3)

وَتَقَلُّبِكَ فِي الشُّجُرَيْنِ

And thy movement among those who fall prostrate, [26:219]

moving to and fro (4)

لَا يَغُرُّكَ تَقَلُّبُ الَّذِيْنَ كَفَرُوْا 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.*)

مَقَلَّبٌ

the place of turmoil

(*perf. 3 p. m. sing.*) *vii*

اُنْقَلَبَ

< ~ turned round

to be turned, *vii* اُنْقَلَبًا
to be turned round/over/about, to return

(Note: **الْقَلَائِدُ** is plural of **قَلَادَةٌ** that means, a necklace or what is put upon the neck of an animal that is brought as offering to Makkah for sacrifice (LL). It is also applied to an animal which is made to wear a garland. The word **الْقَلَائِدُ** as a description of such animals is used to intensify respect for them because they bear a clear mark showing that they are meant to be sacrificed. The respect for them means that they should neither be hurt nor be held up aggressively (Nadwi).

< keys n. ints. **مَقَالِيدُ**

(sing.) **مَقْلَادٌ**

ق ل ع ★

(perate. f. sing.) iv. **أَقْلَبِي**

< cease!

to set sail iv **أَقْلَعُ إِقْلَاعًا**

(ship), to take off aeroplane

lit. to abstain, refrain,

give up **الإقْلَاعُ** means

وَالْإقْلَاعُ الإِمْسَاكُ

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 **مَنْقَلَبٌ**
place of termoil, reverse

(Ap-der. m. plu.) **مَنْقَلِبُونَ**
those who will be returning

heart (n.) **قَلْبٌ / الْقَلْبُ**

two hearts (n. dual) **قَلْبَيْنِ**

hearts (n. p.) **قُلُوبٌ / الْقُلُوبُ**

ق ل د ★

< lit. necklaces (n. p.) **الْقَلَائِدُ**

(sing.) **قَلَادَةٌ**

قَلَدٌ يَقْلَدُ قَلْدًا (ض)

to twist, wind (one thing on another)

C.R the (victims with garlands)

لَا تُشْرِكُوا شَعَائِرَ اللَّهِ وَلَا الشُّهُورَ

الْحُرَامَ 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 وَدَّعَكَ رَبُّكَ وَمَا قَلَى

Thy Lord hath not forsaken
 thee nor doeth He hate
 thee. [93:3]

(act. pic. m. plu.) الْقَالِينَ

those who hate

قَالَ رَبِّ لِمَ لِمَ كَرِهَ الْمُؤْمِنِينَ الْعَالِينَ

He said: verily I am of those
 who hate your work.

[26:168]

★ ق م ح

(*pis. pic. m. plu.*) مَقْمَحُونَ
 < those who are stiff-necked
 to raise the *iv* أَفْحَ إِقَامًا
 head and refuse to drink
 (camel)

one whose *pis. pic.* مَقْمَحٌ
 head is forced up so that
 he can not see

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا

فِي الْأَذْقَانِ فَهُمْ مُقْمَحُونَ

Verily We have placed on
 their necks shackles, which
 is upto their chins, so that
 their heads are forced up.

[36:8]

(assim. v.)

★ ق ل ل

(*perf. 3 p.m. sing.*) قَلَّ
 < ~became small or little
 قَلَّ يَقِلُّ قَلًّا وَ قَلَّةً (ض)

to be of small number or
 quantity, be scarce, happ-
 en rarely

مِثَاقًا مِنْهُ أَوْ كَثُرَ

Weather it be little or much.
 [4:7]

(*imperf. 3 p.m. sing.*) *ii* مَقَلَّ
 < ~lessened

ii قَلَّ يَقَلُّ قَلِيلًا

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 / قَلِيلَةً
 little, small

(*act. 2 pic. f. sing.*) قَلِيلَةٌ
 little, small

(*act. 2 pic. m. plu.*) قَلِيلُونَ
 little or small ones

less than (*ints.*) أَقَلَّتْ
 (or much less than) ~

★ ق ل م

قَلَمٌ، الْقَلَمُ (n.) a/the, pen

< pens (*n. p.*) أَقْلَامٌ

(sing.) قَلَمٌ

قَتَّ يَقْتُتُ قَتُوتًا (ن) <

to be obedient fully and whole-heartedly, to be devout without failing .

وَمَنْ يَقْتُتْ بِنُكْرٍ لِلَّهِ وَرَسُولِهِ

And whosoever of you shall be obedient unto Allah and His Messenger.

[33:31]

(perate. f. sing.) أَقْتِنِي

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. قَائِمُونَ / قَائِمِينَ

(act. pic. m. plu.)
devout ones

(act. pic. f. plu.) قَائِمَاتُكَ

devout or obedient (women)

ق ن ط ★

(imperf. 3. p.m. plu.) قَطُّوا

< they despaired

(يَقْتَضِ) وَ قَطِ يَقْتَضِ قُتُوتًا

قَطِ يَقْتَضِ (ن، ف، م)

to despair, lose courage

(imperf. 3 p.m. sing.) يَقْتَضِ

despairs

(imperf. 3 p.m. plu.) يَقْتَضُونَ

they despair

ق م ر ★

the/a moon (n.) الْقَمَرُ / قَرَأَ

ق م ص ★

a shirt (n.) قِمِصْرٌ

ق م ط ر

distressful (n.) acc. قَطْرِبْرًا

ق م ع ★

maces (n. ints.) مَعَامِيعُ

(sing.) a mace مَقْمَعَةٌ

as an iron rod or pillar, rod for beating on the head

< قَعَّ يَمْعَعُ قَعْمًا (ف)

to beat on the head, subdue, to tame

ق م ل ★

vermin (n.) قُرٌّ

lit. lice or small insects that infest plants, small ants, locusts without wings

ق ن ت ★

juss. يَقْتُتْ

(imperf. 3 p.m. sing.)
~is/shall be, obedient

(w. v.)

★ ق ن ي

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

~preserved

to preserve **أَقَامَ**

to content (Pic.)

to make someone satisfied with a given thing (Muj. — Lis.)

وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ

And that it is He who enriches and contenteth.

[53:48]

★ ق ه ر

(perate. neg. m. sing.) لَا قَهَرَ

oppress not

قَهَرَ يَقْهَرُ قَهْرًا (ف)

to oppress, compel SS against his wishes, to subdue, overcome, to force

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ

Wherefore as to the orphan, be thou not (unto him) overbearing. (Jid.) oppress not (Pic. & M.A.). [93:9]

(According to Islam the carelessness in regard to orphans is similar to their oppression.)

(act. pic. m. sing.)

the supreme, the master

الْقَاهِرُ

(perate. neg. m. plu.)

(O you) despair not

(act. pic. m. plu.) acc.

those who despair

despairing (one) (ints.) قَنُوطٌ

★ ق ن ع

(act. pic. m. sing.) الْقَانِعُ

one who is deserving charity but does not beg

قَنِعَ يَقْنَعُ قَنَاعَةً (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. مُقْنِعِينَ < iv n. d. مُقْنِي

(Ap-dcr. m. plu.)

those who raise (head)

to raise **أَقْنَعَ** إِنْقَاعًا

(the head)

مُهْطِعِينَ مُقْنِعِينَ رُؤُوسِهِمْ

(As they came) hurrying on in fear, their heads upraised. [14:43]

★ ق ن و

cluster of dates (n. d.) قِنْوَانٌ

(sing.) قِنْوٌ، قِنْوٌ

(*Ap-der. m. sing.*) *acc. iv.*
protector (*Muj.*)
controller (*Jid.*)
observer (*Ik.*)

مَقِيَّبًا

★ ق و س

(*dual n.*) (*gen.*) قَوْسَيْنِ
< two bows
(*sing.*) قَوْسٍ

★ ق و ع

plain (*n.*) *acc.* قَاعًا
< plains, deserts (*n. p.*) الْقَيْعَةُ
(*sing.*) قَاعٌ

According to some lexiconists
قَيْعَةٌ is a synonymous to قَاعٌ
others observed it, as
plural of قَاعٌ see (*Muj.*)

(*w.v.*) ★ ق و ل

(*perf. 3 p.m. sing.*) قَالٌ
~said

< قَالَ يَقُولُ قَوْلًا وَمَقَالَةً (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 الْقَاهِرُ فَوْقَ عِبَادِهِ

He is the Supreme above His
creatures. [6:18]

(*act. pic. m. plu.*) قَاهِرُونَ
the Masters

وَأَنَا فَوْقَهُمْ فَهُمْ ذَاكِرُونَ

(*Firawn said*) We are Mas-
ters over them! [7:127]

the Subduer (*ints.*) الْقَهَّارُ
(*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

a small distance, short قَابٌ
span (between the middle
and the end of bow (*Hw.*)
one end of a bow (*Muj.*)

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى

Till he was at two bows
length off or yet nearer.
[53:9]

★ ق و ت

< sustenances (*n. p.*) أَقْوَاتٌ
lit. food (*sing.*) قَوْتٌ

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 تَقُولُوا لَهُمْ لَأَنصِفُوا

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]

وَقِيلَهُ رَبِّ

And his saying : O my Lord.

[43:88]

لَا تَقُولَا

بَقَوْلَا

بَقُولُوا

بَقُولُونَ

تَقُولُونَ

تَقُولَا

قُلْ

قُولَا

قُولِي

قُولُوا

قُولُوا

قُلْنَا

قِيلَ

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.*

لَا تَقُولَنَّ

with *neg. ii (epm.)*

thou shall say not

juss.

قَالَا

قَالَتْ

قُلْتُ

قُلْتُمْ

قَالُوا

قُلْنَا

قَالُوا

قُلْنَا

قُلْنَا

قُلْنَا

قُلْنَا

قُلْنَا

قُلْنَا

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قُلْنَا

قُلْنَا

قُلْنَا

As regards its meaning, it has been used not in a good sense, and has occurred only once in the H.Q.

(act. pic. m. sing.) قائل
a speaker

speakers (n. p.) قائلين

قائلون see ق ي ل

(w. v.) ق و م ★

(perf. 3 p.m. sing.) قام
< ~ stood up

قام يقوم قوماً و قياماً و قومةً
و قاماً (ن)

to raise and stand upright,
stand, to stop

Meta. to establish, إلى -
to start doing something

(perf. 3 p.m. plu.) قاموا
they stood up

(perf. 2 p.m. plu.) قامتم - إلى
ye raised up

إِذَا مُمْتَمْتُمْ 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. يقوم
		acc. يقوم

(3 p. m. sing.) يقال
is called (1)

يُقالُ لَهُ اِبْرَاهِيمُ
He is called Ibrahim. [21:60]
is said (2)

مَا يُقالُ لَكَ إِلَّا مَا سَدَّ قَيْلَ لِلرُّسُلِ
Naught is said unto thee
save what was said unto
the messengers. [41:43]

(perf. 3 p.m. sing.) v قَوْل
< ~ fabricated (lies)

to forge v قَوْلًا قَوْلًا
saying, fabricate, to spread
rumours

to pretend - عِلًّا

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ
And if he (i.e., the holy Prop-
het) had forged sayings
concerning Us. [69:44]

a word, saying, (v.n.) قَوْلٌ / الْقَوْلُ
warning

command acc. قَوْلًا

(this word has occurred at
52 places in the H.Q.)

< words, sayings (n. p.) الْأَقَاوِيلُ

(sing.) قَوْلٌ

According to some grammari-
ans it is plural of a plural
i.e., أَقْوَالٌ بِنِعْجِ الْجَمْعِ

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

فَأَخْرَجْنَاهُمْ مِنْ مَقَامِهِمْ

Then two others shall take their places (the places formerly mentioned).

[5:107]

(*imperf.* 2 p. f. sing.) قَوْمٌ

arrives (1)

stand fast acc. قَوْمٌ

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 command.

[30:25]

let stand up (*m.v.d.*) قُمْ

(the middle radical, that is, a vowel has been dropped)

لَقَدْ ظَلَمَكَ بِسْمِ اللَّهِ

Let a party of them stand with thee. [4:102]

(*imperf.* 2 p.m. sing.) acc. قَوْمٌ
thou standeth (2)

لَا يَقُومُونَ إِلَّا مَا يُؤْمَرُونَ
بِتَبَيُّنِ الشَّيْطَانِ مِنَ الرَّسُولِ

They will not rise up save as he araiseth whom Satan hath prostrated by (his) touch. [2:275]

meta. will be set up (2)

أَيُّ بِنْتِ حَقٍّ وَبَيِّنٍ مَوْعِدُهُ

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) ب-

أَيُّ يَتَّبِعُوا الْعَدْلَ وَيَرَاوَهُ

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 وَأَتَى الزَّكَاةَ

And he establisheth the prayer and giveth the zakah. [2:177]

(Some other translators have preferred other expressions, such as, 'observe formal worship, perform prayers etc.').

to set up right (2)

فَوَجَدَا فِيهَا جِدَارًا يُرِيدَانُ أَنْ يَنْقَضَا 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* **أَقَامَتْ**
thou established

(*perf. 3 p.m. plu.*) *iv* **أَقَامُوا**
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 إِتَّسَّ عَلَى التَّوَّابِينَ
أَدَلَّ يَوْمَ أَحْسَنَ أَنْ تَقُومَ فِيهِ**

The mosque founded from the first day on piety is worthier that thou should stand therein (i.e., to raise up far the prayer, *IK*).

[9:108]

(*imperf. 3 p. m. dual*) **يَقُومَانِ**
the twain will stand or take place

(*imperf. 3 p. m. plu.*) **يَقُومُونَ**
they will stand or they will be raised up

(*imperf. 2 p.m. plu.*) (*fd.*) **تَقُومُوا**
that ye may stand or observe justice

(*parate. m. sing.*) **قُمْ**
(thou) stand up !

(*perate. m. plu.*) **قُومُوا**
(ye) stand up

stature, (*v.n.*) *ii* **تَقْوِيمٌ**
mould, formation

to set upright *ii* **تَقْوِيمًا** <
to shape, form

(*perf. 3 p.m. sing.*) *iv* **أَقَامَ**
< ~ established

to establish, to **أَقَامَ إِقَامَةً**
straighten, straighten out, make correct or right, put in order, to make rise or to make the dead rise,

وَأَنْ 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 أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ

That ye establish (i.e. follow the teachings) the religion and be not divided therein. [42:13]

do perfectly (3) - الْوَزْنَ -

وَأَقِيمُوا الْوَزْنَ بِالْقَوْسِطِ

And observe the weight with equity (i.e., weigh correctly). [55:9]

set up (4) - الشَّهَادَةَ -

وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ

And set up (your) testimony for Allah (i.e., declare your witness clearly). [65:2]

(perate. f. plu.) أَقِمْنَ

establish : - الصَّلَاةَ -

(perf. 3 p.m. plu.) x اسْتَقَامُوا
< they acted straight

to straighten x اسْتَقَامَ اسْتِقَامَةً
up, to rise, get up, stand up,
to be or to become straight

(by Torah and Injil the original ones are meant and not the so called Old/New Testaments. *Jid.*)

(perf. 2 p.m. plu.) iv أَقِمْتُمْ
ye established

to observe (3)

(imperf. 3 p.m. dual) iv أَقِمْتُمَا
they (twain) observe

وَأَنْ خِفْتُمْ أَكْفَرْتُمْ بِلِقَاءِ اللَّهِ
They if ye fear that the twain may not observe the bounds of Allah. [2:229]

(imperf. 3 p.m. plu.) iv يُقِيمُونَ
they establish

that they acc. fd. iv يُقِيمُوا
may establish

acc. (f.d.) iv يُقِيمُوا
(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 تُقِيمُوا لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا
And on the Day of Resurrection We assign no weight to them. [18:105]

(perate. m. sing.) iv أَقِمِ
(thou) establish (1) - الصَّلَاةَ -
keep straight (2) - الدِّينَ -

مِنَ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ

Of the people of the Book
there is a community
steadfast. [3:113]

standing (2)

وَأَمْرَاتُهُ قَائِمَةٌ

And his wife was standing.
[11:71]

that arises (3)

وَمَا أَظُنُّ النَّاعَةَ قَائِمَةً

And I deem not that the
Hour will (ever) arise.
[41:50]

(b. plu. of قَائِمٌ) قَائِمَةٌ
standing (1)

فَلَا هُمْ رِيَاءٌ يَنْظُرُونَ

And Lo ! They will be stand-
ing, looking on. [39:68]

to stand (v.n.) (2)
verbal noun of قَامَ

فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ

So they were not able to
stand. [51:45]

livelihood, pro- (n.) (3)
perty, maintenance

وَلَا 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 بِسْتَقِيمٍ
keeps straight

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَوِي

Unto whosoever of you will-
eth to walk (or keep him-
self) straight. [81:28]

(perate. m. sing.) x اسْتَقِيمَ
(thou) be straight or keep
(thyself) straight

(perate. m. dual) اسْتَقِيَا
(you twain) be straight

(perate. m. plu.) اسْتَقِيمُوا
(ye) be straight, act straight

(pis. 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.) قَائِمَةً
< those who act (1)
firmly (steadfast)

as an adjective أُمَّةٌ
for a (nation)

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ

But for him who feareth the standing before his Lord there are two gardens.

[55:46]

(according to same commentators such as Qurtabi, ZR., and IK. **مَقَامٌ** signifies the dignity of divinity of Allah, thus the verse means: who dreads the divinity of Allah will be given two gardens.)

divinity (3)

عَلَىٰ أَرْبَعِينَ رَجَبًا مَقَامًا مَحْمُودًا

Belike Thy Lord will raise thee up in a dignity praised.

[17:79]

standing forth, (4)
staying

إِنْ كَانَ كَرِهًا لَّكَ مَقَامًا

If my stay (among you) become hard upon you.

[10:71]

(v. mim.)
place (1)

مَقَامٌ

يَا أَهْلَ يَثْرِبَ لَا مَقَامَ لَكُمْ فَانْجِعُوا

○ 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 الْغُرَامَةَ لِلنَّاسِ

Allah hath made the Ka'ba the Sacred House, a maintenance for mankind.

(IK., Zr.) [5:97]

<overseers (1) (ints. n.) قَوَّامُونَ
(sing.) قَوَّامٌ

الَّذِينَ قَوَّامُونَ عَلَى النَّسَاءِ

Men are overseers over women.

[4:34]

maintainers (2) acc. قَوَّامِينَ

لَوْ كُنَّا قَوَّامِينَ بِالنَّهْطِ

Be ye maintainers of justice.

[4:135]

the sustainer (ints.)

الْقَيُّومُ

(who makes others sustained: one of the Excellent 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.)

lasting one, eternal

فِيهَا كُتِبَ الْقَيِّمَةُ

Wherein are discourses eternal. [98:3]

قِيَامٌ < right (n.)

دِينًا قِيَامًا لِبَرَاهِيمَ حَنِيفًا

A right religion, the faith of Ibrahim the upright. [6:161]

< establishment (v.n) iv

iv اِقَامَةٌ

وَأَوْحَيْنَا لِلنَّبِيِّمْ فَعَلِ الْعَزِيزِ وَأَقَامِ الصَّلَاةَ

And We revealed unto them the doing of good deeds and the establishment of prayer. [21:73]

stopping, staying v.n. اِلْقَامَةٌ

And day of your stopping.

[16:80]

judgement, resurrection (n.) اَلْقِيَامَةُ

(at 70 places)

(n.) قَوْمٌ، الْقَوْمُ

group, people (men only) (1)

(at 260) places)

إِنَّهَا سَاءَتْ مُسْتَقَرًّا 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

right, lasting one

مُقِيمٌ

وَلَهُمْ عَذَابٌ مُّقِيمٌ

And for them is a torment lasting. [5:37]

right (2)

وَأَنَّهَا السَّبِيلُ مُّقِيمٌ

And it was in the right way. [15:76]

(Ap-der. m. plu.) iv اَلْمُقِيمِينَ / اَلْمُقِيمِينَ

establishers

وَالضَّالِّينَ عَلَى مَا آصَابَهُمْ وَالْمُقِيمِينَ الصَّلَاةَ

And who patiently endure that which befalleth them and those who establish the prayer. [22:35]

وَالْمُعْتَمِدِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ

And the establishers of the prayer and the givers of zakah. [4:162]

lasting one, right (Ap-der.)

اَلْقَيِّمُ

< beaten (2)

a straight, smooth, much walked path

أَحْسَنُ يَسِيرِي سَوِيًّا عَلٰى 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

قَوِيٌّ يَبْقَوِي قُوَّةً (س)

to be or become strong,
powerful, vigorous, force-
ful

أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا

That verily power belonged
wholly unto Allah.

[2:165]

strength (2)

حُدُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ

Hold fast (with strength)
what We have given you
[2:63]

< strengths (n.p.)

القوى

(sing.) قُوَّةٌ

عَلَّمَهُ شَدِيدُ الْقُوَى

One of mighty powers hath
taught him. [53:5]

(Ap-der. m. sing.)

strong, strengthful

acc. {

قَوِيٌّ

قَوِيًّا

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُوا قَوْمًا مِّن قَوْمٍ عَلَى
أَن يَكُونُوا خَيْرًا مِّنْكُمْ وَلَا لِنِسَاءٍ مِّن نِّسَاءِكُمْ عَلَى
أَن يَكُنَّ خَيْرًا مِّنْهُنَّ

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, be-
like they may be better
than they are. [49:11]

people, group, men (2)
including women

(قَوِيٌّ i.e., قَوْمٌ)

(the kasra replaced the drop-
ped ي)

يَقْوِمُوا زُرَّتْكُمُ الْأَنفُسُ

O my people ye have verily
wronged your souls.

[2:54]

(the word where related to
a prophet means his pe-
ople or nation to whom
he was sent)

(Ap-der. m. sing.) x

right, straight, (1)

righteous, upright, well
constituted

المستقيم

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 يَمِيلُ قَبْلُوكَ (ض)
to sleep in the middle of the day

فَجَاءَهُمْ سَابِغَاتُهُمْ وَهُمْ فِي ظُلُمٍ لَّيْلٍ
Upon them our violence came during (their) sleeping at night or (their) midday sleeping. [7:4]

مَقِيلًا
the place n.p.t. acc. of taking rest at midday
meta. resting place

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا
Fellows of the garden shall be on that day in goodly abode and a goodly resting place. [25:24]

(Ap-der. m. plu.) iv الْمُتَوَلِّينَ
< dwellers in the wilderness

(sing) مُتَوَلِّيًا
inhabitant of desert

meta. travellers

iv. أَقْرَأَى إِقْرَاءًا <
to stay in قَرَاءٍ desert <<

ق ي ض

(perf. Ist. p. plu.) ii قَيَّضْنَا
< we assigned

to be destined ii قَيَّضَ قَيِّضًا
to lead SS to

وَقَيَّضْنَا لَهُمْ قُرُونًا
We have assigned unto them some companions. [41:25]

we assign juss. ii قَيِّضْ

★★★

كتاب الكاف

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

Have We not opened 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 كَلُمَتْنِي بِنَجْوَى

Or, like the darkness in a sea. [24:40]

It is considered as a preposition, and governs nouns in the genitive; when prefixed to the noun

it means 'like as'—the latter is redundant.

كَمِثْلِ حَبَّةٍ

Like the resemblance of a grain. [2:261]

★ ★ ★ ★

The 22nd letter (*alphabet*) of the Arabic alphabet. The first of the five beginning letters of the chapter 19th (Maryam) pronounced as *Kaaf*

pronominal (*Pronominal*)
suffix of the (2 p. m. sing.)
means (1) 'thee' when
suffixed to a verb or preposition

وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ

And He taught thee that which thou knowest not.

[4:113]

on thee, upon thee

for thee

from thee

thy (2)

(when it is suffixed to a noun)

أَفَمَنْ يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ
يَمْشِي 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.

< ~ were abased

كَبَّتْ يَكْبِتُ كَبًّا (ض)

to abase, to throw down, to
restrain, to overwhelm

(3 p. m. plu.) pp.

they were abased

C.R. shall be abased

(imperf. 3 p. m. sing.) acc.

that he abase

★ ك ب د

trouble (v.n) كَبَّدَ

< كَبَّدَ 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 كَاتِبِينَ

(always followed by مِنْ)

وَكَاتِبِينَ مِمَّنْ قَاتَلَ مَعَهُ رِبِّيُّونَ كَثِيرًا

And many a prophet hath
fought with a number of
godly men. [3:146]

(Note that the word كَاتِبِينَ is

a compound of ك (like)

أَيَّ (which); the noni-

tion (التَّوْبِينُ) is written

in a letter ن instead of

double kasara (ي) The

phrase كَاتِبِينَ مِنْ

means
such as many)

★ ك ب ب

(assim. v.)

(3 p. f. sing.) pp. كَبَّتْ

~will be thrown down-

ward كَبَّ يَكْبُ كَبًّا (ن) <

to invert, ل، ع -

throw one with the face

to the ground, overthrow

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكَلَبَتْ وُجُوهُهُمْ فِي النَّارِ

And whosoever will bring
evil, their faces shall be
cast down into the fire.

[27:90]

(Ap-der. m. sing.) iv acc.
one groping (one face)

مَكْبِتًا

وَلَا تَأْكُلُوهُمَا سُرْعَاً وَهَيَّاجًا أَنْ يَكْبُرُوا

And consume it not extravagantly or hastily (for fear) that they may grow up.

[4:6]

(imperf. 2p.m.plu.)ii(el.) **تُكْبِرُوا**

<that ye may magnify

to magnify, **كَبَّرَ يَكْبُرُ تَكْبِيراً**

to say (Allah is great)

(parate. m. sing.) ii

magnify

كَبَّرَ

وَرَبِّكَ تَكْبِيراً

And thine Lord, do magnify.

[74:3]

(perf. 3 p.m. plu.) iv **اُكْبِرُونَ**

<they exalted

to exalt, iv, **اُكْبَرُ اِكْبَاراً**

to deem great or formidable

فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ

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 magnifies thyself

to grow v. **تَكَبَّرَ تَكْبَرًا**

proud, magnify oneself,

to deem oneself great

فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا

For it is not for thee to behave proudly therein.

[7:13]

such as: so, similarly, likewise, like that, even so, etc.

ك ب ر ★

(perf. 3 p. f. sing.) **كَبُرَ**

<~is hard

كَبُرَ يَكْبُرُ كِبْرًا وَ كَبُرًا (ك)

to became, to be hard, to be odious, to be grievous

كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ

Their backsliding is hard unto thee.

[6:35]

(perf. 3 p. f. sing.) **كَبُرَتْ**

is hard or odious

كَبُرَتْ كَلِمَةٌ تَخْرُجُ 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

< **كَبُرَ 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.) **الْكِبَرُ**

وَأَصَابَهُ الْكِبَرُ

And the old age befell him.

[2:266]

(act. 2 pic.m. sing.) **كَبِيرٌ / الْكَبِيرُ**

old one (1) **كَبِيرًا / الْكَبِيرُ**

وَأَبُونَا شَيْخٌ كَبِيرٌ

And our father is a very old
man.

[28:23]

great (2)

قُلْ فِعْلاً أَمْ كَبِيرٌ

Say, in both is a great sin.

[2:219]

grievous (3)

قُلْ قِتَالٌ فِيهِ كَبِيرٌ

Say, fighting therein in grie-
vous.

[2:217]

chief (4)

إِنَّهُ لَكَبِيرُكُمْ الَّذِي عَلَّمَكُمُ الْبَحْرَ

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]

تَوَلَّى كِبْرَهُ who undertook the
bulk of it (*Jid.*)

who had the greater share
therein (*Pic.*)

greater than (1) (*elative*) أَكْبَرُ
(used for good and evil alike)

وَالْآخِرَةُ الْآخِرَةُ أَكْبَرُ

And surely the reward of the Hereafter is greater (*i.e.*, than anything else).

[16:41]

وَأَخْرَجَ أَهْلَهُ مِنْهُ الْكَبِيرُ
اللَّهُ وَالْفِتْنَةُ الْكَبِيرُ 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 قَرْنٌ آيَةً إِلَّا مِنَ الْكَبِيرِ مِنْ أُخْتِهَا

And every token that We showed them was greater than its sister.

[43:48]

greatest, highest in (2)
estimation and rank

وَلْيَذْكُرُوا اللَّهَ الْأَكْبَرُ

And surely the remembrance of Allah is the greatest.

[29:45]

الْأَكْبَرُ the great (*elative*)

<geat ones (*n.p.*) أَكْبَرُ

(*sing.*) أَكْبَرُ

<the great (*elative f.*) الْكَبِيرُ
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 اطَّعْنَا سَادَتَنَا وَكَبِيرَاتَنَا

Verily we obeyed our chiefs and great ones. [33:67]

(*act. pic. f. sing.*) كَبِيرَةٌ
hard (1)

وَاللَّهُ الْكَبِيرُ إِلَّا عَلَى الْخَاشِعِينَ

And verily it is hard except unto the meek. [2:45]

big, great (2)

وَلَا تُنْفِقُوا نَفَقَةً صَوِيْرَةً وَلَا كَبِيْرَةً

Not spend they any spending small or great (little or big).

[9:121]

كَبَارٌ great (things) (*n.p.*)

إِنْ حَسِبْتُمْ أَنْ تُكْفِرُوا بَأْسَانَاتِكُمْ

If ye avoid the great (things) which ye are forbidden We will remit from you your evil deeds. [4:31]

mighty (*ints.*) *acc.* كَبَارًا

وَمَكْرُوا 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 يُصِيبَكَ آلامًا 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 يُكْتَبُونَ الْكِتَابَ بِأَيْدِيهِمْ

Woe then unto them for that which their hands have written.

[2:79]

(*perf.* 2 *p. m. sing.*) **كَتَبْتَ**

thou prescribed

(*perf.* 1st *p. plu.*) **كَتَبْنَا**

We prescribed (1)

وَكُنْتُمْ أَكْثَرُ النَّاسِ بِأَلْسِنَتِهِمْ

And We prescribed unto them therein, a life for a life.

[5:45]

we wrote (2)

وَكُنْتُمْ أَكْثَرُ النَّاسِ بِأَلْسِنَتِهِمْ

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 stiffnecked)

acc. **مُسْتَكْبِرِينَ** *nom.*

(*Ap-der. m. plu.*) *x*

acc.

the arrogant (stiff-necked)

glorifying (*v.n.*) *ii*

(act of saying: Allah is the greatest **أَللَّهُ أَكْبَرُ**)

stiff-neckedness (*v.n.*) *x*

(*quard.*)

ك ب ك ب

(*perf.* 3 *p. m. sing.*) *pp.*

< they were hurled

كَبَّ بِكَبِّ كَبًّا (ن)

same as (above)

ك ت ب ★

(*perf.* 3 *p. m. sing.*) **كَتَبَ**

< ~ prescribed

~ ordained

كَتَبَ بِكُتُبٍ كِتَابًا وَ كِتَابَةً (ن)

to write, note, record,

to prescribe, ordain, destine

that ye write down *acc.*

وَلَا تَصْنَعُوا 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!

يَا كُتُبْنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ

And ordain for us in this world that which is good and in the hereafter (that which is good). [7:156]

record (or enroll). (2)

فَاكْتُبْنَا مَعَ 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)

يَكْتُبْ

acc.

that he may write

يَكْتُبْ

(*imperf. 2 p. m. sing.*)
records (2)

يَكْتُبْ

وَاللَّهُ يَكْتُبُ بِاللَّيْلِ

And Allah recordeth what they plan by night. [4:81]

(*imperf. 3 p. m. plu.*) يَكْتُبُونَ
they write (1)

قَوْلِ الَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ

Woe unto those who write out the book with their hands. (also see 52/41, they write down). [2:79]

they record (2)

إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَكْتُمُونَ

Our messengers record that which ye plot. [10:21]
(also see 43:80)

(*imperf. 1st. p. sing.*) اَكْتُبْ

I shall ordain

سَأَكْتُبُهَا لِلَّذِينَ يَتَّبِعُونَ

I shall ordain it for those who ward off evil. [7:156]

(*imperf. 1st. p. plu.*) نَكْتُبْ

we record

وَكَلَّمْنَا مَا قَدْ تَمَّوْا

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 يَتَأَلَوْنَ مِنْ عَدُوِّيْنَا
إِلَّا كَيْبَ أَلْمِمْ 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.) **اُكْتُبَ**
~ has got written

to cause **اُكْتُبَ كِتَابًا**
to be written

وَقَالُوا سَاطِرُ الْأَوَّلِينَ اُكْتُبَهَا

And they say; stories of the
ancients, which he has got
written so they are dicta-
ted unto him (*Jid.*) which
he hath had written down.
(Pic.) [25:5]

write! (perate m. plu.) **اُكْتُبُوا**

to write **اُكْتُبُوا مَكَاتِبَةً**
a contract

وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ

أَيْمَانُكُمْ فَمَا يَتُونَهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا

And from among those whom
your right hand possess,

وَكُتِبَ مُتَشَوِّرًا

And a scripture inscribed.

[52:2]

the Book (1) (*n. prop.*) الْكِتَابُ
(i.e., Holy Quran)

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ

This Book thereof is no
doubt. [2:2]

Taurat (2)

يَا حَيُّ حُذِرْ الْكِتَابَ بِعَزْوَةِ

O Yahya hold fast the scrip-
ture. [19:12]the scripture in (3)
general, all teachings
revealed to a prophet

قَالَ الذُّمِّيُّ 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'preserved
tablets' by the word كِتَابٌ
as:

وَمَا تَسْقُطُ مِنَ زَرْعٍ إِلَّا نَعْلَمُهَا وَلَا حِجَابَ فِي ظُلُمَاتٍ

الْأَرْضِ وَلَا تَهْبِطُ 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 لَمَسَّكُمْ فِي مَا

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 مُّسَمًّى

For everything there is a
prescribed time. [13:38]

record (5)

وَكُنَّا نَكْتُبُ بِسُورٍ بِالْحَقِّ

And with Us is record which
speaketh the truth.

[23:62]

letter (6)

قَالَتْ يَا أَيُّهَا الْمَلَأَى الْأَعْيُنَ إِلَى كُتُبِكُمْ كَرِهُنَّ
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 التَّوَكُّدِ** 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.*) **نَكْتُمُكُمْ**
we (shall) hide

we shall not hide **وَلَا نَكْتُمُكُمْ**

★ 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 كَرًّا (ك)**
to surpass in number or quantity, be much, many, numerous, increase, multiply

• + **كِتَابٍ** *com.* **كِتَابٍ**
my record

(the final • of **كِتَابَةٍ** is just for rhyme)

people (*com.*) **أَهْلُ 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 وَكَيْمَانًا (ن)**
to conceal, hide, restrain one's anger

وَمَنْ أَظْلَمُ مِمَّنْ لَّمْ شَهَادَةٌ عِنْدَهُ مِنَ اللَّهِ

And who is more unjust than he who hideth a testimony that is with him. [2:140]

(*imperf. 3 p. m. sing.*) **يَكْتُمُ**
hides

(*imperf. 3 p. m. plu.*) **يَكْتُمُونَ**
they hide

(In the verse 2/146 **لَيَكْتُمُونَ**)

rivalry, vying in (v.n.) *iv*
respect of (riches)

the emulous desire of **النَّكَاحُ**
abundance, (*Jid.*) or rivalry in
worldly increase (*Pic.*)

(*ints.*) *n.*

< abundance of good

(*lit.* a large quantity of prosper-
ity (as a proper name
a certain river in paradise)

★ ك د ح

< toiling (v.n) *acc.*

كَدَحَ بِكَدْحِ كَدْحًا (ف)

to toil for one's family, to
exert oneself, make every
effort to carry out a thing
or reach a person

one (*act. pic. m. sing.*)
who is toiling

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا

قَمَلَتِيهِ

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* **أَنكَدَرَتْ**
~ fell

to fall, *vii* **أَنكَدَّرَ أُنْكَدَّرًا** <
shoot out (as a star)

تَكَادَرُ

وَمَا تَأْتِيكُم مِّنْ شَيْءٍ إِلَّا لَعْنَةُ اللَّهِ لَكُم كَثِيرًا

Whether it be little or much.

[4:7]

(*perf. 3 p. f. sing.*) **كَثُرَتْ**

~ was numerous

وَلَنْ نُعْطِيكَ عَنْدَهُمْ مِنْ شَيْءٍ 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 أَعْجَبَتْكُمْ كَثْرَتُكُمْ

And on the day of Hunain
when ye exalted your mul-
titude. [9:25]

plenty (2)

(big in the quantity)

وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَيْثِ

Even though the plenty of
evil attract thee. [5:100]

(*act. 2 pic. m. sing.*) **كَثِيرٌ**

many, much, plenty

(*act. 2 pic. f. sing.*) **كَثِيرَةٌ**

very much

(this word is most often used
as an adjective that has to
agree with the preceding
noun in number and gen-
der. For details see LLQ.)

more than, much (*relative*) **أَكْثَرُ**
mostly, most of

فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ

And who is a greater wrongdoer than he who fabricates 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.*) تَكْذِبُونَ

(*3 p. m. plu.*) pp. كَذِبُوا

thy were denied

they were given lie

(*perf. 3 p. m. sing.*) ii كَذَّبَ

< ~gave the lie to

~denied

to give the lie كَذَّبَ تَكْذِيبًا

to SS, to deny, to refute, to disbelieve, to accuse of lying

(*perf. 3 p. f. sing.*) ii كَذَّبَتْ

denied, gave the lie to

(this from, (*3 p. f. sing.*) refers to a plural such as community, nation, or people, as a general rule; a feminine singular verb when placed before a noun works for plural as well as for a singular)

<< كَدَّرَ يَكْدِرُ كَدْرًا (ض)

to be muddy

وَأَزَلَّتْ السُّجُورُ فَانكَدَرَتْ

And when the stars will fall.

[81:2]

(according to some commentators, 'when stars will be muddy').

(v., v.)

ك د ي ★

< ~stopped iv أَكْدَى

ix أَكْدَى إِكْدَامًا

to stop hand, to be niggardly

<< كَدَى يَكْدِي كِدَامًا (ض)

to restrain

ك ذ ب ★

(*perf. 3 p. m. sing.*) كَذَّبَ

~lied

< كَذَّبَ يَكْذِبُ كَذِبًا وَكَذِبًا

وَكَذِبَةً وَكَذِبًا وَكَذَامًا (ض)

to lie, say what is not a fact,

fabricate a lie عَلَى - ~fabricated 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 مِمَّنِ ادَّعَىٰ عَلَى اللَّهِ كَذِبًا

Who is the great wrong-doer
than he who fabricateth a
lie concerning Allah.

[7:37]

falsehood (3)

سَمْعُونَ لِلْكَذِبِ

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.*) كَاذِمَةٌ

a liar (*n. ints.*) { كَاذِبٌ
الْكَذَابُ

denying, giving the (*v.n.*) كِذَابٌ
lie to SS

denial (*v.n.*) *ii* تَكْذِيبٌ

that which is (*pact. pic.*) مَكْذُوبٌ
falsified

beliers (*Ap-der. m. plu.*) الْمَكْذُوبُونَ

(*Ap-der. m. plu.*) *ii acc.* { الْمَكْذِبِينَ
مَكْذِبِينَ

(*perf. 2 p. m. sing.*) *ii* كَذَّبْتَ
thou didst deny

(*perf. 3 p. m. plu.*) *ii* كَذَّبُوا
they denied

(*perf. 2 p. m. plu.*) *ii* كَذَّبْتُمْ
ye denied

(*com.*) *ii* كَذَّبُونِ
they denied me كَذَّبُونِي
(the pronominal *ي* is short-
ened)

(*perf. 1st p. plu.*) *ii* كَذَّبْنَا
we denied

(*imperf. 3 p. m. sing.*) *ii* مَكْذِبٌ
~denies

(*imperf. 3 p. m. dual*) *ii* مَكْذِبَانِ
ye (twain) deny

(*imperf. 3 p. m. plu.*) *ii* مَكْذِبُونَ
they deny

they deny me (*com.*) مَكْذِبُونِي

(*imperf. 2 p. m. plu.*) *ii* مَكْذِبُونَ
ye deny

that ye may deny *acc. ii* مَكْذِبُوا

Or if ye deny—
[29:18] إِنَّ مَكْذِبُوا

(*imperf. 1st p. plu.*) *ii* مَكْذِبُوا
we deny

(*3 p. m. sing.*) *pp. ii* كَذَّبَ
~is/were/denied

(*3 p. f. sing.*) *pp. ii* كَذَّبَتْ
were denied

false (1) (*n.*) كِذْبٌ / الْكِذْبُ

وَجَاءُوا عَلَىٰ قَبِيلِهِ يَدْعُونَ عَلَىٰ
And they came with false
blood on his shirt. [12:18]

ك ر س ★

throne (*n.*) كُرْسِيٌّ
(when related to God)

وَبِيعَ كُرْسِيِّهِ السَّمَوَاتِ وَالْأَرْضِ

His Throne (of Majesty) comprehendeth the heavens and the earth.

[2:255]

(Note : كُرْسِيٌّ signifies a chair or a seat but when related to God means : His seat or throne, or Dominion, Power and Knowledge

a seat, a chair (2)

وَلَقَدْ دَنَيْنَا لِسُلَيْمَانَ وَالْقَيْنَانَ عَلَّ كُرْسِيِّهِ جَسَدًا
شَمَّ أَنَابَ

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 كَرَمًا وَكَرَامَةً (ك)

to be superior to another in generosity, to be high-minded, beneficent, noble, illustrious

ك ر ب ★

كَرَبٌ ، الْكَرْبُ
< grieve, (*v.n.*)
calamity, pain, disaster

كَرَبَ بِكَرْبٍ كَرَبًا (ن)

to grieve, afflict, overburden, to twist a rope

ك ر ر ★

< a return (1) (*n.*) كَرَّةٌ

كَرَّرَ بِكَرْرٍ كَرُّورًا (ن) (*assim. v.*)

to return to, to return successively, to run against, to repeat

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كَرَّرْنَا فَتَنَنَا لَأَنزَلْنَا إِلَهُنَّ

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)

شَمَّ رَدَدْنَا لَكُمْ الْكَرَّةَ عَلَيْهِمْ

Thereafter We gave you a return of victory over them.

[17:6]

act of repeating (3)

repeating (twice) (*n. dual*) كَرَّتَيْنِ

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ

And repeat thy look twice.

[67:4]

A noble angel. **مَلَكٌ كَرِيمٌ**
[12:31]

كَتَبَ كَرِيمٌ

Worthy of respect <an honourable letter. [27:29]

رَسُولٌ كَرِيمٌ

A noble Messenger. [44:17]

إِنَّهُ أَقْرَبُ كَرِيمٌ

This is indeed a holy Recitation (the Quran).

أَجْرٌ كَرِيمٌ [56:77]

Kind reward.

[57:11]

Fruitful kind (or pair.) [26:7] **زَوْجٌ كَرِيمٌ**

A fair place (estate). [26:58] **مَقَامٌ كَرِيمٌ**

أَنْتَ الْعَزِيزُ الْكَرِيمُ

Thou wast the Mighty, the Noble. [44:59]

رَبُّ الْعَرْشِ الْكَرِيمِ

The Lord of throne of grace. [23:116]

رَبِّكَ الْكَرِيمِ

The Lord, the Bountiful. [82:6]

Rich provishon. **رِزْقًا كَرِيمًا**
[33:31]

قَوْلًا كَرِيمًا

A respectful speech, gracious word. [17:23]

(*perf. 1st p. plu.*) **ii** **كَرَّمْنَا**
~we honoured

(*perf. 3 p. m. sing.*) **iv** **أَكْرَمَ**
~hath honoured

to exalt, *ii* **أَكْرَمَ إِكْرَامًا**
to honour above others

thee **أَكْرَمَ** (*com.*) **أَكْرَمَ** + **فِي** **أَكْرَمَنِي**
honoured me **فِي** has
been shortened to **نِي**

(*imperf. 2 p. m. plu.*) **مُنْكَرِمُونَ**
ye honour

ye honour not **لَا مُنْكَرِمُونَ**

honour or (*perate. f. sing.*) **أَكْرِمِي**
give due respect

أَلَيْسَ مَثْوًى

Make (thou f.) his dwelling
honourable. [12:21]

noble (*act. 2 pic.*) **كَرِيمٌ** / **الْكَرِيمُ**
honourable,

generous, kind, benefi- *acc.* **كَرِيمًا**
cent, gracious, agreeable

Note: This word has occurred as adjective to God, the Prophet, the Gabriel, the Book, the place of reward, the Throne of Majesty, and Provision: According to the contents and its place in a phrase the renderings of the word have been chosen to suit the contents as they are illustrated below.

ك ر ه ★

- (perf. 3 p. f. sing.) كَرِهَ
~dislikest
~wast averse,
~detestest
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. تَكْرَهُوا
ye abhor
عَسَىٰ 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 يَكْرِهْ
thou compel
(perate. neg. m. plu.) لَا تَكْرَهُوا
do not force!
(imperf. 3 p. m. sing.) يَكْرِهْ
forces

A noble entrance. مُدْخَلًا كَرِيمًا
[4:31]

<nobles (n. p.) acc. كِرَامًا
(sing.)

They pass by مَرُورًا كَرِيمًا
dignity. [25:72]

Noble and right- كِرَامًا بَرَرَةً
eous. [80:16]

كِرَامًا تَكْوِينًا
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 الْأَكْرَمَ عِنْدَ اللَّهِ أَتْقَىٰ
Lo ! The noblest of you is
in the sight of Allah, the
best in conduct (Pic.).
[49:13]

الْإِكْرَامُ
glorious v.n. iv
(Ap-der. m. sing.) iv
a giver of honour مَكْرَمًا

(pis. pic. m. plu.) iv { مَكْرَمُونَ
honoured ones
acc. { الْمَكْرَمِينَ

(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 رَهِيْنٌ

Every man is a pledge for that which he hath earned. [52:21]

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ

Yea! whosoever earneth evil and his sin hath encompassed him. [2:81]

(*perf. 3 p.m. dual.*) كَسَبَا
they (twain) earned
(or did the evil)

(*perf. 3 p.m. plu.*) كَسَبُوا
they earned

(*perf. 2 p.m. plu.*) كَسَبْتُمْ
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.*) يَكْسِبُ
earneth

(*imperf. 3 p.f. sing.*) تَكْسِبُ
<earneth

(*imperf. 3 p.m. plu.*) يَكْسِبُونَ
they earn

(*imperf. 2 p.m. plu.*) تَكْسِبُونَ
ye earn

وَلَا تُكْرِهُوا قَتِيْلِكُمْ عَلَىٰ الْبِنَاءِ اِنْ اٰدَانَ تَخَعُّتًا

لِيَتَّبِعُوْا عَرَضَ الْحَبِيْبِ الَّذِيْ اٰدَانَ مِنْ تَحِيْرِهِمْ

وَ اِنَّ اِلٰهَكُمْ مِنْ بَعْدِي اِكْرَاهِيْنَ غَفُوْرٌ رَّحِيْمٌ

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* اِكْرَاهًا

لَا اِكْرَاهَ فِي الدِّيْنِ

There is no compulsion in religion. [2:256]

(*3 p.m. sing.*) *pp. il* اُكْرِهَ
~was forced to

كَارِهُونَ (*act. pic. m. plu.*) loath

كَارِهِيْنَ (*act. pic. m. plu.*) *acc.*
those who dislike (a thing)

مَكْرُوْهُ مَكْرُوْهُمَ *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 تُنْقِطَ 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 كَيْفًا مِّنَ السَّمَاءِ
So cause thou a fragment of the heaven to fall upon us.
[26:187]

(see also verse 34/9, and 30:48)

ك س ل ★

كُسَالَى < idlers (1) (n. p.)
كَيْلٌ يَكْسَلُ كَسَلًا (س)
to be lazy, idle (predicate) > خَيْرٌ لِّمُنْتَدِي (م)

وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى
And they come not to worship save as idlers. [9:54]

< languidly (acc. adj.) (2)
حَالٌ لِّعَامُوا

وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَى
When they stand up for prayer they perform it languidly. [4:142]

(imperf. 3 p. f. sing.) viii اِكْتَسَبَ
< ~ earnest

as R.F. viii اِكْتَسَبَ اِكْتِسَابًا

(perf. 3 p. f. sing.) viii 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

كَدَّ يَكْدُ كَسَادًا وَ كُسُودًا (ن)
to sell badly, to be dull (market), stagnant

ك س ف ★

كِسْفًا (n. p.) acc.
< pieces, fragment (see the following verse)

وَلَنْ يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا
يَقُولُوا سَحَابٌ مَّرْكُومٌ

And if they see a fragment of the heaven falling down they would say: (it is only) clouds piled up. [52:44]

< pieces (1) (n. p.) acc. كِسْفًا
(sing.) كِسْفَةٌ

ك ش ف ★

(*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

سُوِّدًا كَشَفَ الضَّرَّ عَنْكَ
 Then when he removeth the
 distress from you. [16:54]

(*perf. 3 p.f. sing.*) كَشَفَتْ
 ~ bared (2)

وَكَشَفَتْ عَنْ سَاقَيْهَا
 And she bared her legs.
 [27:44]

(*perf. 1st p. plu.*) كَشَفْنَا
 we removed (1)
 (distress, torment)

فَكَشَفْنَا مَا فِيهِ مِنْ ضَرٍّ
 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 off
 from thee thy covering so
 thy sight is today piercing.
 [50:22]

ك س و ★

(*perf. 1st p. plu.*) (w.v.) كَسَوْنَا
 < we clothed

كَسَا يَكْسُو كَسْوًا (ن)
 to cloth, dress

فَكَسَوْنَا الْعِظْمَ لَحْمًا

We clothed the bones with
 flesh. [23:14]

اَكْسُوا! (*perate. m. plu.*)

وَأَكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا
 And clothe them and say to
 them a gentle saying. [4:5]

كِسْوَةٌ

clothing, dress (n.)

ك ش ط ★

(*3 p.f. sing.*) *pp.* كَشِطَتْ
 ~ is stripped

كَشَطَ يَكْشِطُ كَشْطًا (ن)
 < to take off (the cover, veil),
 remove, strip, scrape, skin

وَإِذَا السَّمَاءُ كَشِطَتْ

And when the heaven shall
 be stripped. [81:11]

[as the skin is plucked off a
 slaughtered sheep, or, the
 phrase may mean, and
 when the heaven shall be
 removed from its place, as
 a roof is removed from its
 place.]

ك ظ م ★

acc. كَاطِمِينَ / الكَاطِمِينَ

< (act. pic. m. plu.)

كَظَمَ يَكْظِمُ كَظْمًا (ض)

(1) to shut (a door), dam a water source, suppress one's anger, one who restrains his anger كَاطِمٌ

(2) to choke, to tight or fill something with a check the repressors (1)

وَالْكَاطِمِينَ الَّذِينَ ظَلَمُوا الْعَاقِبِينَ عَنِ النَّاسِ

And (those who are) the repressors of rage and the pardoners of men. [3:134]

choking (2)

إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاطِمِينَ

When the hearts will be in the throats choking.

[40:18]

(the phrase is of *hal* for الْقُلُوبُ)

(act. 2 pic.)

one filled with sorrow (1) or anger, a suppressing condition كَظِيمٌ

وَأَبْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ 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.) يَكْشِفُ

will be bared

يَوْمَ يَكْشِفُ عَنِ سَائِقِ

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 عَنِ سَائِقِيَا

and one says of a man when difficulty or calamity befalls him

كَشَفَ عَنِ سَائِقِيَا

which means he prepared himself for difficulty. (LL.)

(act. pic. m. sing.) كَاشِفٌ

a removers (of torment)

removers كَاشِفُونَ < n.d.

remover (act. pic. f. sing.) كَاشِفَةٌ

(act. pic. f. plu.) كَاشِفَاتٌ

removers (of distress)

كَمَبَ يَكْمَبُ (بِكْمَبٍ) كَمُوبًا (ف، ض)

to become prominent, have swelling

adj. كَوَاعِبَ

< full breasted (girls)

(having swelling breasts) كَمَابٌ

★ ك ف ه ★

< co-aqual (v.n.) acc. كُفُؤًا

(plu. أَكْفَاءُ)

to be equal, vi تَكَافَأَ تَكَافُؤًا
alike

★ ك ف ت ★

< a receptacle (v.n.) acc. كِفَاتًا
كَفَتَ يَكْفِتُ كِفَاتًا (ض)

to gather, to add to

A place in which a thing is drawn together, or comprehended and collected or congregated. Thus the meaning of the verse is :

أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا

Have we not made the earth a place which comprehends (the living and the dead) ? [77:25]

★ ك ف ر ★

(perf. 3 p.m. sing.) كَفَرَ

< ~disbelieved (1)

وَلِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ
وَجْهَهُ سُودًا أَسْوَدًا ۖ أَرَاهُ كَاطِبِرًا

And when one of them receiveth tidings of the birth of a female, his face remaineth darkened, and he is wroth inwardly. [16:58]

(pact. pic. m. sing.) مَكْظُومٌ

one oppressed with silent sorrow, despair

★ ك ع ب ★

< (two ankles (dual, n.) كَعْبَيْنِ
(sing.) كَعْبٌ

< lit: the square, (prop. n.) الْكَعْبَةُ
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 آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا
رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا
اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ 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 أَنْتُمْ كُفِّرُونَ مِنْ قَبْلُ
Verily I disbelieve in your having associated me afore (Jid.) I disbelieved in that which ye before ascribed to me (Pic.) [14:22]

[According to *Tabri, Muj.*] the word كَفَرْتُ means here: I have already refused or reject your belief in me as a partner to Allah.]

كَفَرَ يَكْفُرُ كُفْرًا (ن)

to deny, hide, over, to disbelieve, to renounce, deny
ب - reject, (opposite of belief)

فِيهِمْ مَنْ آمَنَ وَبِهِمْ مَنْ كَفَرَ

Among themselves is he who believed and among themselves is he who disbelieved. [2:253]

< was, or became (2)
ungrateful

كَفَرَ يَكْفُرُ كُفْرًا وَكُفْرَانًا (ن)

to be ungrateful, negligent, (opposite of thankfulness)

وَمَنْ شَكَرْنَا أَضْمُرْنَا نَفْسَهُ 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
أَفْعَلِ iv (with a prefixed
hamza from any adjective

قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ

Perish man ! how ungrateful
is he! [80:17]

ungratefulness, v.n. الْكُفْرُ / كُفْرًا
disbelief, denial acc. كُفْرًا

[Note : where the word
كُفْرَ 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.*) كَفَّارٌ
 impious *acc.* كَفَّارًا
 (Note): it is *ints.* of كَافِرٌ or كُفْرٌ
 (*perf.* 3 *p.m.* *sing.*) كَفَّرَ
 < ~ expiated
 to cover over, *ii* كَفَّرَ تَكْفِيرًا
 to expiate one's (crime) عَنْ
 (*perf.* 1st. *n.* *plu.*) *ii* كَفَّرْنَا
 we expiated
 (*imperf.* 3 *p.m.* *sing.*) *juss ii* يَكْفُرْ
 will expiate
 (*imperf.* 1st. *p.* *sing.*) *epl. ii* لَا كَفْرَانَ
 surely I shall expiate
 (*imperf.* 1st. *p.* *plu.*) *juss ii* نَكْفُرْ
 we shall expiate
 (*imperf.* 1st. *p.* *plu.*) *epl. ii* لَنَكْفُرَنَّ
 surely we shall expiate
 (*perate.* *m.* *sing.*) *ii* كَفِّرْ
 (thou may) expiate!
 expiation (*ints.* of كَفَّرَ) 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) { كُفَّارٌ
 believers infidels { الْكُفَّارُ
acc. { كُفَّارًا

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكَاذِبَاتِ وَالْكَاذِبِينَ
 غُلِيْنَ 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*) الْكُفْرَةُ
 husbandmen (2)

كَمَثَلِ غَيْثٍ آتَيْتِ الْكُنَّازَاتِ

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 يَكْفُلُ كِفَالَةً (ن)
guardian of, take care of,
to be responsible for, to
stand security or bail for

(imperf. 3 p.m. plu.) يَكْفُلُونَ
they (may) take care of

(perf. 3 p. m. sing.) ii كَفَلَ
< ~ made SS to take care of

to make ii كَفَلَ تَكْفِيلًا
some one guardian, care
or take care of

(perate. m. sing.) iv أَكْفَلُ
< make SS guardian i.e.,
entrust, give

to make iv أَكْفَلُ إِكْفَالًا
someone or apppint a guar-
dian or entrust some one
with something

وَلِي نَعْمَةٌ وَوَاحِدَةٌ فَقَالَ أَكْفَلْنِيهَا
And I have one ewe and he
saith, enturst it to me.
[38:23]

(أَكْفَلْنِيهَا) the word has dou-
ble accusative في me and ها it)

(act. 2. pic.) acc. كَفَيْلًا / كَفَيْلًا
surity

وَوَدَّ جَعَلْتُمْ اللَّهَ عَلَيْكُمْ كَفَيْلًا

And surely ye have appointed
Allah a surity 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 يَكْفُفُ كَفًّا (ن)
to withhold

to avert, turn off from عَن -
prevent, cease

(v. assim) كَفَفْتُ
(perf. 1st. p. sing.)

I restrained, turned off

(v. assim. acc.) يَكْفُفُ
(imperf. 3 p.m. sing.)

will withhold

(v. assim. v) تَكْفُفُونَ
(imperf. 3 p. m. plu.)

they will not turn off

(v. assim.) acc. يَكْفُفُوا
(imperf. 3 p.m. plu.)

(neg.) they (may not) restrain

Both of (n.d.-daul n.) كَفَيْهِ
(two palms)

plam—sing. كَفَّ

(كَفَيْهِ — n.d. كَفَّيْهِ)

÷ — كَفَيْهِ)

wholly act. pic. acc. كَانَتْ
(with additional ة)

ك ف ل ★

(imper. 3 p. m. sing.) يَكْفُلُ

< ~ taketh charge of
taketh charge of

Sometimes the first object takes ب, as above; sometimes both objects are drawn together.)

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ

We were to suffice thee against mockers. [15:95]

(Note. As frequently observed, (for 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

يَكْفِي

فَسَيَكْفِيكُمْ اللَّهُ

Allah suffices thee against them. [2:137]

ف + س + يَكْفِي + ك + مُ

i.e. the word فَسَيَكْفِيكُمْ preceded by two letters and followed by two pronominals.

will not be acc.
sufficient ?

أَلَنْ يَكْفِيَ

was not كَفِيَ لَمْ jiss.f.d. يَكْفِي sufficient

أَوَلَمْ يَكْفِ بِرَبِّكَ

Doth not they Lord suffice ? [41:53]

thing, or who stands bail or surity for someone but in this verse from the Holy Quran the word means surity as the content refers to those who had sworn by his name.)

responsibility, a portion (n.) كِفْلٍ

two portions (dual n.) كِفْلَيْنِ

the name of (prop. n.) ذُو الْكِفْلِ
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 كَفَّتْ بِكَلْفًا <

to what is beyond one's
might, to tax

<< كَلِفَ بِكَلْفٍ كَلْفًا (س) - ب

to be zealous, to take pains

(imperf. Ist. p.m. plu.) ii مُكَلِّفٌ
we burden or tax

(pip. 3 p. m. sing.) ii مُكَلِّفٌ
~is tasked

(Note: The subject of this verb
is 'soul' نَفْسُ feminine)

(Ap-der. m. plu.) acc. v الْمُتَكَلِّفِينَ
<affecters

تَكَلَّفَتْ بِكَلْفًا
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 (ض)
to lose father and child (Mjj.)

(act. pic. m. sing.) f.d. كَافٍ
defender, sufficient, protector

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ

Is not Allah sufficient for His
bondman? [39:36]

ك ل ا *

(imperf. 3 p.m. sing.) h.v. يَكْفُو
~guards

كَلَّا يَكْلَأُ كَلًّا (ف)
to keep guard

ك ل ب *

the dog (n.) الْكَلْبُ

(Ap-der. m. plu.) ii acc. مُكَلِّبِينَ
<those who train dogs or
other animals for hunting
(sing.) مُكَلِّبٌ

ك ل ح *

(act. pic. m. plu.) كَاطِرُونَ

<those who grin their teeth
with pain and agony, grin-
ning ones

كَلَحَ بِكَلْحٍ كَلُوحًا (ف)
to look austere, 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, كُلٌّ، كُلٌّ، كُلٌّ
all, everyone, each one, whole

(This particle is used with a complement either expressed or understood (مَعْدَرٌ) and then is translated all, the whole, each, everyone; when the complement is understood it takes *tanween* as 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 كَلِّمْهُمْ مَكَلًّا، كَلِّمْهُمْ or كَلِّمْ شَيْئًا لِكُلِّ أَجَلٍ to denote, 'every' and 'entirely'.

whenever, as (com.) كَلِّمْ مَا / كَلِّمْ مَا
often as, so often as كَلِّمْ مَا

ك ل ل ا

nay but or but (particle) كَلَّا
nay !

كَلَّا سَوْفَ نَعْلَمُونَ

Nay, but ye will come to know. [102:3]

وَلَنْ كَانَ رَجُلٌ يُورَثُ كَلَّةً أَوْ امْرَأَةً وَوَلَةٌ أَخٌ
أَوْ أُخْتُ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ

And a man or a woman hath no direct heirs but hath a brother, and a sister, each of the twain will have a sixth. [4:12]

one without (2)
father or child

قُلِ اللَّهُ يُفَعِّلُكُمُ فِي الْكَلَّةِ

Say thou: Allah pronounceth you in the matter of one without father or child. [4:176]

(Note: According to Tabri the word كَلَّةٌ 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

Ank he is a weariness unto his master. [16:76]

each (particle) كَلًّا

(or a substantive noun:—Lis.)

كُلٌّ يَجْتَرُونَ لِأَجْلِ نَسْتَىٰ

Each (one) runneth to an appointed goal. [13:2]

each acc. كَلًّا

(*perf. 3 p. f. sing.*) v
 ~uttered a word
 < تَكَلَّمَ تَكَلَّمَ
 to utter
 a word, to speak
 (without mentioning an accusative)

(*imperf. 3 p.m. sing.*) v
 ~speaketh, uttereth a word
 تَتَكَلَّمُ
 (imperf. 1st. p. sing.) v
 we speak
 نَتَكَلَّمُ
 (*imperf. 3 p.m. plu.*) v
 they speak
 يَتَكَلَّمُونَ
 <an act of (v.n.) ii
 speaking (see above) كَلَّمَ
 a word (1) (n.) كَلِمًا

وَقَدْ كَانَ قَوْمٌ مِّنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يَلْمِزُوهُ
 And a party of them used
 to listen to the word of
 Allah then used to change
 it. [2:75]

speaking (2)

قَالَ يٰمُوسَىٰ اِنِّىٓ اصْطَفَيْتَكَ
 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]

كَلِمَةً < a word (n.)

(*plu.*) see below

ثُمَّ لَا سَوْفَ تَعْلَمُونَ
 Nay, but ye will come to
 know. [102:4]

ك ل م *

(*perf. 3 p.m. sing.*) ii
 ~spoke
 كَلَّمَ بِكَلِمَةٍ تَكَلِيمًا
 to speak to
 (trans: to pronominals or
 nouns as
 كَلَّمَ اللَّهُ مُوسَىٰ، كَلَّمَهُ، كَلَّمَهُمْ
 (i.e., a double accusative)

(*perf. 3 p.m. sing.*) ii
 speaks
 يَكَلِّمُهُ، يَكَلِّمُهُمْ، يَكَلِّمُنَا
 he speaketh to him, speaks
 to them, or to me respec-
 tively

(*imperf. 2 p.m. sing.*) ii acc.
 that thou speak تَكَلِّمُ

أَلَّا تَكَلِّمُوا النَّاسَ

That thou shall not speak to
 mankind. [3:41]

I shall speak acc. ii
 I shall not speak acc. لن أَكَلِّمُ
 (pp. 3 p.m. sing.) ii
 is/are spoken with تَكَلَّمُ

أَوْ كَلِّمُوا الْمَوْتَىٰ

The dead could be spoken
 to. [13:31]

in the sense of (5)
an order, knowledge, His
will, *meta*. Christ

إِنَّمَا السَّيِّدُ 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 مَبْدَلَ لِكَلِمَاتِهِ

None can change His words
(‘words’ mean His comm-
ands and ordinances).
(*Tabri*). [6:115]

< words (*b. plu*)

(*sing.*) **كَلِمَةٌ**

كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا

Nay! it is but a word that
he utters. [23:100]

(saying in the sense of (2)
a formula)

الْوَرَكِيفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ

طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفُرُوعُهَا 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 هَذِهِ أَكْتَابُ تَمَّالُوا إِلَى كَلِمَةٍ

سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ

Say: O people of the script-
ure! come to an agreement
between us and you.

[3:64]

وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً

How many a community that dealt unjustly have We shattered, [21:11]

as, even as, (*particle*) كَا
just as

كَمَا أَخْرَجَ أَبُو بَكْرٍ

As he caused your (first) parents to go forth. [7:27]

affixed pronouns of كَمْ، كَمَا
2. p. plu. (see LLQ.)

ك م م *

< the sheath or (*n. p.*) *أَكَامٌ*
spathe in which the flower of a fruit is enveloped
(*sing.*) كَمْ

وَمَا تَخْرُجُ مِنْ شَجَرَةٍ مِنْ أَمْوَاهَا

And no fruits burst forth from their sheaths. [41:47]

ك م ه *

الْأَكْمَى *الْأَكْمَى*
the blind one from birth
< كَيْهَ بَيْهَتِكُمْ كَيْهًا (س)
to be blind from birth

ك ن د *

كَنُودٌ *كَنُودٌ*
< very ingrate (*relative*)
(by nature)

* * * *

كِنَا *كِنَا*
both of two/ (*particle*)
the twain (*f.*)

كَا *كَا*
both of two/the twain (*m.*)

ك م ل *

أَكْمَلْتُ *أَكْمَلْتُ*
(*imperf. 3 p. m. sing.*) *iv*
I completed

to *iv* *أَكْمَلْ إِكْمَالًا* <
finish, complete,

أَتَمَّوْا *أَتَمَّوْا*
(*imperf. 2 p. m. plu.*) *acc.*
you, in order, to complete

كَامِلَيْنِ *كَامِلَيْنِ*
(*act. pic. m. dual.*)
entire, two full, two complete ones

كَامِلَةً *كَامِلَةً*
(*act. pic. f. sing.*)
entire, a full

ك م *

an interrogative conjunctive particle } *كَمْ*
how long,
how many

(followed by *مِنْ* with the genitive):

قُلْ كَذَلِكَ لَبِثْتُ فِي الْأَرْضِ مَدَدَ عِيسَى

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

كَنَّا يَكْنُو كَنَّا وَ كَنُونَا (ن)

to cover

conceal, *iv* أَكْنَى إِكْنَانًا

keep secret, *ix* أَكْنَى

to keep concealed in mind/
heart

(*imperf. 3 p. m. sing.*) *iv* (*assim*) يَكْنِي

hideth

مَا لَيْكُنْ صُدُورَهُمْ

(He knoweth) what their hearts conceal. [27:74]

<a covering (*n. p.*) أَكْنَانٌ

cover (*sing.*) كَنْ

such as a shelter, veil etc. أَكْنَى

a covered one (*pact. pic.*) مَكْنُونٌ
or a concealed one

★ ك ه ل

the cave (*n.*) الْكَهْفُ

★ ك ه ل

<manhood *acc. (n.)* كَهْلًا

< كَنَدَ يَكْنُدُ كَنُودًا (ن)

to be ungrateful

relative كَنُودٌ *act. pic.* كَانِدٌ

very ingrate by his nature

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ

Verily man is unto his Lord
ungrateful. [100:6]

★ ك ن ز

(*perf. 2 p. m. plu.*) كَنَزْتُمْ

<ye treasured

كَنَزَ يَكْنِزُ كَنْزًا (ض)

to bury in the ground, collect
and store up, to treasure

(*imperf. 3 p. m. plu.*) يَكْنِزُونَ

they treasure

(*imperf. 2 p. m. plu.*) تَكْنِزُونَ

ye treasure

treasure (*v.n.*) كَنْزٌ

★ ك ن س

<those which hide (*n. p.*) الْكَسَّسُ
themselves (stars)

(*sing.*) كَانَسٌ

<< كَسَسَ يَكْسِسُ كَسْسًا (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 قَوْمٌ بِعَدَا مَا كَادَ
 يَزِيغُ قُلُوبَ قَوْمٍ مِّنْهُمْ

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.*) كَدْتِ
 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 رِيهَا

He hardly can see it. [24:40]

to be of mature age from الْكَهْلُ
 30 to 60 (*Mujj*) from 30 to 50 (*John.*) years old ones are كَهْلٌ *plu.* كَهْلٌ

ك ه ن ★

(*act. pic. m. sing.*) كَاهِنٌ
 < soothsayer

كَهْنٌ يَكْمُنُ كِهَانَةً (ك)

to be priest or soothsayer, to foretell

★ ★ ★ ★

Initial letters of Sura كَهَيْمَنْزِ
 Maryam (19th Sura)

ك ك ب ★

a star (*n.*) كَوْكَبٌ
 acc. كَوْكَبًا

< stars (*n. p.*) الْكَوَاكِبُ
 (*sing.*) كَوْكَبٌ

ك و ب ★

< cups (*n. p.*) أَكْوَابٌ

a cup (*sing.*) كُؤْبٌ
 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 مِنْ

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]

وَسَأَلُوهُمُ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةً الْبَحْرِ

Ask them of the township that was by the sea. [7:163]

used to (2)

وَقَدْ كَانَ يُوقِنُ مِنْهُمُ
يَسْمَعُونَ كَلِمَةَ اللَّهِ فَوَيُحَرِّفُونَهَا

A party of them used to listen to the word of Allah, then (used to) change it.

[2:75]

(imperf. 3 p. f. sing.) w.v. يَكَادُونَ

<~are well-nigh

used for

(imperf. 3 p. m. plu.) w.v. يَكَادُونَ

they hardly (can)

they are well-nigh~not (Jid.)

ك و ر ★

(imperf. 3 p. m. sing.) ii يَكْوَرُ

<~rolls

to roll up, كَوَّرَ يَكْوَرُ يَكْوَرُ

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

كَانَ

(perf. 3 p. f. sing.)

(a supporting verb of weak verbs group

كَانَتْ

كَانَ يَكُونُ كَوْنًا (ن)

to be, to exist, to happen, to occur, to take place

shall be (5)

أَلْسَلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحِيمِ 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 Qur'anic 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]

وَوَضَعَ عَنْهُمْ إِصْرَهُمْ وَ
الْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ

And he relieveth them of their burden and the fetters that they used to have on them. [7:157]
is (3)

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرَائِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ
Say: who is an enemy to Jibrael (Gabriel): for he it is who hath revealed to thy heart. [2:97]

وَكَانَتْ أُمْرَأَتِي عَاقِرًا

Since my wife is barren [19:5] is (as an eternal (4) fact, habitual, for ever

فَقُلْتُ اسْتَغْفِرُوا رَبِّي إِنَّهُ كَانَ غَفُورًا
And I said: ask forgiveness of your Lord. Verily He is ever Most Forgiving. [71:10]

وَقُلْ جَاءَ الْحَقُّ وَرَهَقَ الْبَاطِلُ
إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

And say then: The truth is come and falsehood is vanished, verily the falsehood is ever vanishing. [17:81]

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ

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

(pref. 2 p.m. sing.) w.v.
thou wert

كُنْتَ

(perf. 1st p. sing.) (w.v.)
I was/I am

كُنْتُ

(perf. 2 p. m plu.) w.v.
you are

كُنْتُمْ

كُنْتُمْ خَيْرَ أُمَّةٍ

You are the best community.
[3:110]

(perf. 3 p. f. plu.) w.v.
they (f.) were/are

كُنَّ

(perf. 2 p. f. plu.) (w.v.)
you (f.) were/are

كُنْتُنَّ

(perf. 1st p. plu.) (w.v.)
we were/are

كُنَّا

وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا

We are not tormentors until
We have raised an apostle
or We have not been
tormentors. (The word

كُنَّا reveals the sense of
custom or habit i.e., it is
not our way of dealing to
catch people of their sins
unless We send a warner
to them.) (refer to verse
8:67) above. [17:15]

(perf. 3 p. m. plu.) w.v.
they (m.) were/are,
they used to

كَانُوا

become (6)

أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكٰفِرِينَ

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 لِغَيْبِي أَنْ يَكُونَ لَكَ أَمْرٌ

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 مَيْرَةٍ

And if the debtor is in
straitened circumstances,
then (let there be) post-
ponement to (the time of)
ease. [2:280]

(perf. 3 p.m. dual.) (w.v.)
the twain were/are

كَانَا

(perf. 3 p. f. sing.) w.v.
is/was/will be (see above
examples)

كَانَتْ

(*imperf. 3 p.m. dual juss.*) **يَكُونَا**
both are/were, both will be

if both be not ~ **إِنْ لَمْ يَكُونَا**

(*imperf. 3 p.m. plu.*) **يَكُونُونَ**
they will be

**كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ
عَلَيْهِمْ ضِدًّا**

Nay, but they will deny their
worship of them and will
be (will become) oppo-
nents unto them. [19:82]

(*imperf. 3 p.m. plu.*) *acc.* **يَكُونُوا**
(that) they are~to be

رَضُوا بِأَن 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 لَئِن جَاءَهُمْ نَذِيرٌ
لَيَكُونُنَّ أَهْدَىٰ مِنَ الْإِنْمَامِ**

And they swore by Allah,
their most binding oath,
that if a warner came unto
them they would be more
tractable than any of the
nations. [35:42]

acc. **يَكُونُ**
(1) (*imperf. 2 p.m. sing.*)
acc. **تَكُونُ**
(2) (*imperf. 2 p.m. sing.*)

(*imperf. 3 p.m. sing.*) *nom.* **يَكُونُ**
~ is,

~ he has been, *acc.* **يَكُونُ**
that he may be, in order to be

(*com.*) **لَيَكُونَنَّ**

لِ + أَنْ + لَا = لَيَلًا

lest, (there) should be

(a particle **أَنَّى**) *com.* **أَنَّى يَكُونُ**

how (there) can be

~ surely shall be *eln.* **لَيَكُونَنَّ**

وَلَا يَنْتَظِرُ مَا يُفْعَلُ مَا لَأَمْرُهُ

لَيَسْجَنَ وَّلَيَكُونَنَّ مِنَ الظَّالِمِينَ

And if he doth not what I
command him, he shall
surely be imprisoned and
he shall surely be of the
degraded. [12:32]

(*3 p. f. sing.*) *juss.* **يَكُنْ**

لم يَكُنْ
was not

ذَٰلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِ الْمَسْجِدِ 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.

لَإِن يَتُوبُوا إِلَيْكَ خَيْرٌ لَّهُمْ

If they repent it would be
better for them. [9:74]

same as above <i>juss.</i> (only ' و ' dropped)	تَكُنْ
(two letters و ن <i>juss.</i> dropped)	تَكُ
<i>neg. emp.</i>	لَا تَكُونَنَّ
should/be not thou	لَا تَكُونَنَّ
<i>acc.</i> (<i>imperf. 2 p.m. dual, f.d.</i>) you (twain) will be	تَكُونَا
(<i>imperf. 2 p.m. plu.</i>) <i>nom.</i> ye will be, become	تَكُونُونَ
<i>f.d. acc.</i> (<i>imperf. 2 p.m. plu.</i>) <i>n.d.</i> that ye may be	تَكُونُوا
(<i>imperf. 1st. p. sing.</i>) <i>acc.</i> that I am/I may be	أَكُونُ
I was not—	لَمْ أَكُنْ — <i>juss.</i>
I was not—	لَمْ أَكُ —
(<i>imperf. 1st plu.</i>) <i>acc.</i> we are/we were/that we may be/become	تَكُونُوا
(<i>Ist p. plu.</i>) <i>juss.</i> so/then we become	تَكُنْ
(<i>Ist. p. plu.</i>) <i>juss.</i> then/so/and/we are	تَكُ
we were not	لَمْ نَكُنْ —
we were not	لَمْ نَكُ —
(<i>Ist. p. plu.</i>) <i>epi.</i> we shall be	لَنَكُونَنَّ
(<i>perate. m. sing.</i>) be ! (thou <i>m.</i>)	كُنْ

~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)

فَسَوْفَ 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)

أَيُّوَادٍ أَحَدِكُمْ يُؤْتِيهِ اللَّهُ الْجَنَّةَ
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 رَكْنَا عَلَيْكُمْ شُورًا

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)

لَا تَكُونُوا مِنَ الَّذِينَ كَفَرُوا بِاللَّهِ
فَتَكُونُوا 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 لَمَسَخْنَاهُمْ 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, (prticle)

in order to, in order that

كَيْ نُسَبِّحَكَ كَثِيرًا

So that we may glorify Thee
much. [20:33]

(com. part.) (كَيْ لَا)

in order not to

كَيْ لَا يَكُونَ دُولَةً بَيْنَ الرَّغِيْبَاءِ وَشُكْرًا

So that it become not a
commodity between rich
among you. [59:7]

(com. part.) (كَيْ لَا)

lest, in order not to

لِكَيْلَا تَحْزَنُوا عَلَىٰ مَا فَاتَكُمْ

That you sorrow not for
that which you missed.

[3:153]

(perate. f. sing.)

كُوْنِي

be! thou(f.)

be! you (perate m. plu.)

كُوْنُوا

side, place (1) n. p. t.

مَكَانًا

وَجَاءَهُمُ الْوُجُوحُ مِنْ كُلِّ مَكَانٍ

And the wave cometh unto
them from every side
(place). [10:22]

وَاذْكُرْ إِذْ بَدَأْنَا لِلْإِبْرَاهِيمَ مَكَانَ الْبَيْتِ

And (remember) when We
prepared for Ibrahim
the place of the Holy
House. [22:26]

abode, plight (2)

أُولَئِكَ سَاءَ مَكَانًا

Such are in worse plight in
abode. [5:60]

status. الْمَذْرَبَةُ (Mjj.) <

keep your place (an idio-
matic expression)

مَكَانَتِكُمْ

According to Bedawi it is an
accusative of verb ellipsis

أَرِمْوْا 'remain in'

place, way, (n. p. t.)
condition (Mjj.)

مَكَانَةً

with an additional ة)

way (1)

قُلْ يَتَقَوْمُوا عَمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنْ عَابِدُوا

O my people go on acting in
your way verily I am
going to act (in my way).

[6:135]

إِنَّهُمْ يَكِيدُونَ كَيْدًا

وَأَكِيدُ كَيْدًا

Lo! they plot a plot (against thee O Mohammad) and I plot against them.
(Pic.) [86:15-16]

(Ist. p. sing.) epl. لَا كَيْدَ لِي

I shall circumvent

وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ

And By Allah, I shall circumvent your idols [21:57]

(com.) كَيْدُونَ

(perate. m. plu.) كِيدُوا

do plot against

(shortened from كَيْدٍ)

me— كِيدُونِي (com.) كِيدُوا + فِي

plot against me

a plot acc. كَيْدٌ / الْكَيْدُ / كَيْدًا

(act. pic. m. plu.) الْمَكِيدُونَ

(plu. of w.v. كَيْدٌ)

those who are subjected to a conspiracy or a plot

أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ

Do they seek to (lay) a plot?

Then those who disbelieve—it is they who shall be plotted against. [52:42]

ك ي ف ★

how (particle) كَيْفَ

It is an interrogative particle employed to inquire

so that not (com. part.) لَيْكِلًا

لَيْكِلًا لَعَلَّكُمْ بَعْدًا عَلِيمًا شَيْئًا

So that he knoweth nothing after (having had) knowledge. [17:70]

ك ي د ★

(perf. Ist. p. plu.) w.v. كِيدْنَا

< we contrived

كَادَ يَكِيدُ كَيْدًا (ض) to plot) to contrive ل _

Note: When related to Allah, the verb means: he contrived, arranged, managed etc. When the verb refers to disbelievers and their conspiracy it signifies: to plot against. Often this verb is repeated to say: that they did harm to Islam or they plotted against Islam but Allah persisted their acts in the same way as they followed.

كَذَلِكَ كِيدْنَا يُوسُفَ

Thus we contrived Yusuf.

[12:76]

(imperf. 3 p.m. plu.) w.v. يَكِيدُونَ they plot

(imperf. 1st. p. sing.) w.v. أَكِيدُ I plot

(perf. 2 p. m. plu.) w.v.
ye measured

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ

And give full measure when
ye measure. [17:35]

(perf. 3 p. m. plu.) w.v. viii
<they take by measure

to receive viii اِكْتَالًا

by measure from

(1st. p. plu.) w.v. viii juss
we get measure

measuring v.n., w.v.

مُنِعْنَا الْكَيْلَ فَأَرْسِلْ مَعَنَا خَافًا نَكْتَلُ

The measuring (of corn) hath
been denied us, where-
fore send thou with us our
brother that (in result) we
get (our) measure. [12:63]

the vessel in which (n.p.t.) مِكْيَالًا

things are measured

a camel's load

كَيْلٍ بَعِيرٍ

★ ك ي ن

(perf. 3 p. m. plu.) w.v. x
<they humbled themselves

to humiliate x اسْتَكَانًا

oneself << كَانٌ يَكِينٌ كَيْبًا (ض)

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)

وَأَنْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا الْحَمًا

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.
they mesured

< كَالَّ يَكِيلُ كَيْلًا وَ مَكَالًا

to measure, وَ مِكْيَالًا (ض)
to weigh, to compare by measuring

وَإِذَا كَانُوا لَهُمْ أَوْ ذَرُّهُمْ يُخَسِرُونَ

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 أَشْرَكَ اللَّهُ عَلَيْنَا

By Allah, Allah hath prefer-
red thee above us. [12:91]

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< verily, truly, (1) لَ
indeed, surely
(an intensifying particle)

Note: the pronunciation of لَ
vocalized with *fatha*.

before the predicate of إِنَّ

مَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا الْأَمْحُورَ لِيَأْكُلُوا

We never sent before thee a
messenger but indeed they
ate food. [25:20]

(or)

إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ

Verily my Lord is certainly
the hearer of prayer.

[14:39]

before a subject

لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ

Surely ye are more awful in
their breasts than Allah.

[59:13]

جَعَلَ لَكُم مِّنْ أَنْفُسِكُمْ أَزْوَاجًا

He had made for you pairs of yourselves. [42:11]

because of (4)

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)

فَاتَّعَتَهُ الْوَالِدُ فَرَعُونَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا

And the family of Firawn took him up, that he might become for them an enemy and a sorrow. [28:8]

let (do) (7)

(the ل of imperative)

لِيُنْفِقْ ذُو سَعَةٍ مِّنْ سَعَتِهِ

Let him, who hath abundance, spend of his abundance. [65:7]

(to) (8)

(i.e., as a substitute for إِلَىٰ)

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا

Because thy Lord inspired her. (i.e., revealed to her) [99:5]

by (3)

(a particle of oath)

لَعَنَّاكَ إِنَّهُمْ لَكَفَىٰ سَكْرَتِهِمْ يَعْمَهُونَ

By thy life (O Mohammad) they moved blindly in the frenzy of the approaching death. [15:72]

indeed, certainly (4)

(introducing a conditional particle)

لَٰكِن أَوْخَرُوا لِآيَاتِنَا مَعَهُمْ

Certainly if they are driven out they go not with them. [59:12]

(a preposition)

(denoting possession)

لِلْمَلَائِكَةِ < to, for, (1)

لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ

Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. [2:284]

لِلَّذِينَ كَفَرُوا <deserving (2)

وَاللَّهُ أَجْرُهُ وَالرَّسُولُ لَمْ يَكُن لَّهُمْ

And might deserveth to Allah and to His messenger and the believers. [63:8]

in favour of i.e., making (3) owner (Mjzi) <

do not. (2)

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ

And slay not the life Allah hath made sacred save in the course of justice.

[6:151]

★ ل أ ك

مَلَكٌ / الْمَلَكُ < the/an angel (n.)

لَاكَ بِئِكَ تَكَ (ف)

to send a message (not a regular verb)

مَلَكًا

مَلَكَينَ two angles dual. (n.) acc.

الْمَلَائِكَةُ angles (n. p.)

ل أ ل أ

اللُّؤْلُؤُ / لُؤْلُؤًا the pearl (n.) acc.

★ ل ب ب

الْأَبَابُ (n. p.)

< the hearts, understanding, insight, intellect

لُبٌّ 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 الْقَوِصَةَ لِلْيَوْمِ الَّيُّمِ

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 أَنْتُمْ لَوْنٌ لِلْحَقِّ لَتَجَادُّكُمْ

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

الْيَلَّ سَابِقُ النَّهَارِ

It is not for the sun to overtake the moon, nor doth the night outstrip the day.

[36:40]

يَقُولُ أَهْلَكَ مَا لَأَبَدًا

He saith. I have destroyed vast wealth. [90:6]

<a dense crowd (n.) acc. لَبَدًا

that which is (sing.) لَبْدَةٌ
close packed like a lion's mane

وَأَنَّهُ لَمَّا قَامَ عَبْدَ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا

And when the bondman of Allah stood calling upon Him, they well nigh pressed on him, stiffling. [72:19]

ل ب س ★

(*imperf. 3 p.m. plu.*) يَلْبَسُونَ
<they will wear

لَبَسَ يَلْبَسُ لَبْسًا وَ لَبَّسًا (س)
to wear, to put on a garment

وَيَلْبَسُونَ ثِيَابًا خَضْرَاءً

And they will wear green robs. [18:31]

(*perf. 1st p. plu.*) لَبَّسْنَا - عَلَيَّا
<we made obscured

لَبَّسَ يَلْبَسُ لَبْسًا (ض)
to dress, cover, envelop, to obscure, to confound

(*imperf. 3 p.m. sing.*) acc. يَلْبِسُ
confounds

أَوْ يَلْبِسُكُمْ شِيَعًا

Or confound you by factions. [6:65]

فَلَبَّثَ فِي الرَّحْمَنِ يَضَعُ سِتْرَيْنِ

So he (Yusuf) stayed in prison for some years.

[12:42]

delayed not مَا لَيْتَ أَنْ جَاءَ (2)

فَمَا لَيْتَ أَنْ جَاءَ بِعِجْلٍ حَنِيذٍ

So he delayed not to bring a roasted calf. [11:69]

(*perf. 2 p. m. sing.*) لَبَّثْتَ
thou stayed

(*perf. 2 p. m. plu.*) لَبَّثْتُمْ
ye stayed

(*perf. 3 p.m. plu.*) لَبَّثُوا
they stayed

(*imperf. 3 p. m. plu.*) يَلْبَثُونَ
they delay

they delayed *juss.* لَمْ يَلْبَثُوا
they delayed not

(*act. pic. m. plu.*) لَابِثِينَ
those who are staying

(*perf. 3. p.m. plu.*) تَلَبَّثُوا
<they delayed

as R.F. تَلَبَّثَ تَلَبَّثًا

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 مِّنْ 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.) **الْمَلْجَأُ**

< the place of refuge

لَجَأَ يَلْجَأُ لَجْؤًا (ف)

to take refuge. retreat, shelter

★ ل ج ج

(assim. v.) **لَجَّ**

(perf. 3 p.m. sing.)

< they persisted

لَجَّ يَلْجُجُ لَجًّا (ض)

to exceed the limit, to persist

a pool (n.) acc. **لَجَّةٌ**

very deep (sea) n. (adj.) **لَجِيٌّ**

★ ل ح د

(imperf. 3 p.m. plu.) iv **يَلْحَدُونَ**

< they profane (1)

1. to deviate iv **الْحَدَّ إِلْحَادًا**

(imperf. 3 p.m. plu.) **يَلْبَسُونَ**
they obscure
acc. **يَلْبَسُوا**

وَلَوْ جَعَلْنَاهُ مَلَكًا لَّجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا
عَلَيْكُمْ مَا يَلْبَسُونَ

Had We appointed an angel (as Our messenger) We assuredly had made him (as) a man (that he might speak to them) and (thus) obscure for them (the truth) they (now) obscure. (Pic) [6:9]

Caution: Both the verbs have the same trilateral root **ل ب س**; the only difference between these two occurs in vowelizing as in:

to wear **لَبَسَ يَلْبَسُ**

to obscure **لَبَسَ يَلْبَسُ**

(imperf. 2 p.m. plu.) **تَلْبَسُونَ**
ye wear

وَتَسْتَخْرِجُونَ حُلِيَّةً تَلْبَسُونَهَا

And derive the ornament that ye wear [35:12]

(imperf. 2 p.m. plu.) **تَلْبَسُونَ**
ye make obscure/confound

لَوْ تَلْبَسُونَ الْحَقَّ بِالْبَاطِلِ

Why confound ye truth with falsehood. [3:71]

covering, (n.) **لِبَاسٌ / لَبُؤْسٌ**
garment, dress

لِحِقٍ يَلْحَقُ لِحَاقًا (س)

to catch up, to reach,

overtake ب -

they have not لَمْ يَلْحَقُوا

reached (or) they have not overtaken

(perf. 2 p. m. plu.) iv

<ye joined

to attach affix اَلْحَقَّ اِلْحَاقًا

(perf. 1st p. plu.) iv

we cause to join

(perate. m. sing.) iv

make join

make me join اَلْحَقِّنِي

ل ح م *

flesh (n.) لَحْمٌ

flesh acc. لَحْمًا

(sing.) لَحْمٌ <fleshes لَحْمًا

ل ح ن *

<The mode of speech, (n.) لَحْنٌ
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 -

وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ

And leave alone those who profane His names. [7:180]

they incline إلى

لِسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَبُوا

The speech of him unto whom they incline is foreign. [16:103]

profanity (v.n) iv اِلْحَادًا

<place of (n.p.t.) viii اِلْحَادًا
refugeto take refuge, viii اِلْتَجَاؤًا
shelter

ل ح ف *

(v.n.) iv. acc. اِلْحَاقًا

<(with) importunity

to persist, اَلْحَفَّ اِلْحَاقًا
demand with importunity.<< لِحْفٍ 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 لَذَازًا (ن)
delicious, delightful, pleasant, gratify the senses

و فِيهَا مَا تَشْتَهُهُ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ

And therein is all that souls desire and eyes find sweet.
[43:71]

delicious (n.) لَذَّةً

but there are other significances of the word which may be seen in dictionaries.

ل ح ي ★

beard (n.) يَلْبَتَةُ

لَا تَأْخُذْ بِلِحْيَتِي

Hold me not by my beard.

[20:94]

ل د د ★

most contentious (*elevate.*) لَدَّ

وَهُوَ أَلَدُّ الْإِصْطِمَامِ

He is the most contentious of adversaries. [2:204]

contentious *acc.* لَدًّا

ل د ن ★

from presence (a particle لَدُنْ of place or preposition)

always preceded by مِنْ <

from مِنْ لَدُنْ

from thy presence مِنْ لَدُنْكَ

from our presence مِنْ لَدُنَا

from his presence مِنْ لَدُنْهُ

from me مِنْ لَدُنِّي

introgressive particle

verb

pronoun

أ
 نَزَرْتُ
 كَمْ = عَمَّ
 = هَا
 أَنْزَلْنَاكُمْ هَا

written combined
as one word.

★ ل س ن

a tongue (1) (n.)

(as a vocal instrument)

لَا تَعْزِلْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ
Stir not thy tongue herewith
to hasten it [75:16]

language (2)

وَمَا أَرْسَلْنَا مِنْ رُسُولٍ إِلَّا بِلِسَانٍ تُحِبُّهُ
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)

وَإِخْوَانُ هَارُونَ هُوَ أَفْصَحُ مِنِّْي 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.)
لَزَبَ يَلْزَبُ لَزُوبًا (س)
to stick, adhere, to be fixed firmly

★ ل ز م

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

kept fixed

< أَلْزَمَ iv
to keep fixed, to join, to
associate

<< لَزِمَ يَلْزِمُ لَزُومًا (س)
to cling, adhere, belong, attend

وَالزَّمْنَمُ كَلِمَةَ الشُّعْرَى

He kept them fixed on the
way of piety. [48:26]

(perf. 1st p. plu.) iv
we have fastened

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَبْعَةً فِي عُنُقِهِ
And every man We have fes-
tened his action round his
neck. [17:13]

(imperf. 1st p. plu.) iv
we make adhere

أَنْزَلْنَاهُمْ هَاهُنَا وَأَنْشَرْنَاهُمْ هَاهُنَا
Shall We make you adhere to
it while ye are averse
thereof. [11:28]

flame (n.) لَطْفِي
(fire of the Hell)

★ ل ع ب

(imperf. 1st p. plu.) تَلْعَبُ
< we jest (1)
(opp. to be serious)

لَعِبَ يَلْعَبُ لَعِبًا (س)
to disport, droll (baby),
to play, to jest, pastime
(in an unserious thing)

(3 p.m. sing.) juss. يَلْعَبُ
~(may) play

(imperf. 3 p. m. plu.) يَلْعَبُونَ
they jest

they may jest (juss.) يَلْعَبُوا
(i.e., leave them jesting)

play, playing (n.) لَعِبٌ

(act. pic. m. plu.) acc. لَاعِينَ
those who play

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا الْيَوْمَينَ

And We created not the
heaven and the earth and
all that is between them
in play. [21:16]

ل ل ع ل

perhaps, may be, (particle) لَعَلَّ
it is hoped, to be haply

According to the grammarians
the word is termed as a
'resemble verb' like أَنْ

renown (4)

(when it is possessed by صِدْقٌ)

وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَلِلسَانِ
وَصِدْقٍ عَلَيْنَا

And We gave them Our me-
rcy and assigned to them
a high and true renown.

[19:50]

< tongues (n. p.) أَلْسِنَةٌ

(sing.) لِسَانٌ

(Note : In plural case this
word is used only in the
meaning of tongues.)

★ ل ط ف

(و) اِبْتَلَطَفَ (parate. 3 p.m. sing.) v

< let him be courteous

تَلَطَّفَ تَلَطَّفًا
to be polite and courteous

<< تَلَفَّتْ يَلُفُّ تَلَفُّفًا (ك)
to be delicate, dainty, grace-
ful

اللَّيْفُ
one of the attributive
names of Allāh: The Subtle

sub:le acc. لَيْفًا

★ ل ظ ي

(imperf. 3 p. f. sing.) w.v. v. تَلْظَى
< ~ flamed, blazed

to blaze, fiercely v. تَلْظَى

to blaze << لَظَى يَلْظَى لَظًى (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

لَعِنٌ

(*2 p. m. plu.*) *pp.*
they have been cursed

لَعِنُوا

curse (*n.*) *acc.*

لَعْنٌ / لَعْنًا

curse (*n.*)
(used as if possessed to الله
as Allah's curse لَعْنَةُ الله
or لَعْنِي my curse)

لَعْنَةٌ

(*act. pic. m. plu.*)
<those who curse

الْلَاعِنُونَ

(*sing.*) لَاعِنٌ

(*pact. pic. m. plu.*) *acc.*
accursed ones

مَلْعُونِينَ

(*pact. 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

الْعَوُّ

used by affixed pronoun as

لَعْنَكُمْ، لَعْنَكَ، لَعْنِي، لَعْنَهُ

in other cases

وَمَا يُدْرِيكَ لَعْنُ السَّاعَةِ تَكُونُ قَرِيبًا

What can convey (the know-
ledge) unto thee ! It may
be that the Hour is nigh.

[33:63]

(Note: A number of com-
mentators have observed
that the particle لَعْنٌ in
this verse is a substitute
for هَلْ *i.e.*, an interroga-
tive particle, thus the
meaning of the verse is:
what can make you know
that the hour is nigh ?
In this case 'what makes
you know ?' مَا يُدْرِيكَ
is an answer (*Mjji.*)

ل ع ن ★

(*perf. 3 p.m. sing.*)
<~has cursed

لَعْنٌ

to curse (ف) لَعْنٌ يَلْعَنُ لَعْنًا (ف)
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 النَّفَاةَا**
around
to look back
عَنْ -

ل ف ح ★

(*imperf. 3 p. f. sing.*) **تَلَحَّفُ**
< ~ burns

لَحَفَ يَلْحَفُ لَحْفًا (ف)
to burn, scorch

ل ف ظ ★

(*imperf. 3 p. m. sing.*) **يَلْفِظُ**
< ~ uttereth

لَفَّظَ يَلْفِظُ لَفْظًا (ض)
to cast forth, to utter

ل ف ف ★

(*perf. 3 p. f. sing.*) *viii* **الْفَتَّ**
< ~ heaped

ب - *viii*, الْفَتَّ النَّفَاةَا
to be heaped, to be joined
(one thing to another)

وَالْتَفَّي السَّائِي بِالسَّائِي

And agony is heaped on
agony. [75:29]

< thick foliage, (*n. p.*) *acc.* **الْفَاةَا**
densely growing trees

(*sing.*) **لَفَّ**

winding, coiling, wrapping,
enfolding

لَيْفِي يَلْفِي لَفْيًا وَ لَافِيَةً وَ مَلْفَاةً (س)
to talk nonsense, to make
mistakes consciously or
unconsciously

لَا تَسْمَعُوا هَذَا الْقُرْآنَ وَالْعَوَافِيَهُ

Heed not this Quran, and
drown the hearing of it.
[41:26]

unconsciously spoken (*n.*) **الْفَوْرُ**
word, unintentional
uttered word (*Rgh.*)

idle talk, (*n.*) *acc.* **لَفْوًا**
nonsense speech

(*n. act. pic. f. sing.*) **لَافِيَةً**
idle speech

ل ف ت ★

لَفَا، أَلْفَى ل ف ي see

(*imperf. 2 p. m. sing.*) *acc.* **تَلَفَّتَ**
that thou pervert

لَمَتَ يَلْمِتُ لَمْتًا وَ لَمْتَةً (ض)
to turn aside, pervert

قَالُوا أَجِدْتَ لِكُلِّفَتْنَا 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 **لِيَلْمِتَنَّ**

pervert **تَلَفَّتَ**

us نَا

(*3 p. m. sing.*) *juss. neg.* **(لَا) يَلْمِتَنَّ**
< 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 التَّمَّ التَّمًّا**
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 pic. m. sing.*)
gathered, assembled, crowd

ل ف ي ★

(*perf. 3 p.m. dual*)(*w.v.*) *iv* **الْقِيَا**
< the twain found

vi **الْقِيَا لِقَا**

R. F., (ن) **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.*) < **لَقَبٌ**

ل ق ح ★

< fertilising (*n. p.*) **لَوَاقِحُ**
(*b. p. of لَاقِحٌ*)

لَقِحَتْ (الْأُنثَى) تَلْقَحُ لِقَاحًا وَتَلْمَعًا (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 نَجَّيْنَاكَ مِنْ سَفَرِنَا هَذَا نَجَبًا

Verily we have found fatigue
in this our journey.

[18:62]

(*imperf. 3 p.m. sing.*) w.v.
will find

يَلْفِي

(he will find it يَلْفَاهُ)

will incur (3) *f.d. juss* w.v.

يَلْفِي

وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا

And whosoever shall do this
shall incur the meed (*Jid.*)
shall commit a crime (*Mjj.*)
shall pay the penalty (*Pic.*)

[25:68]

f.d. acc. w.v.
(*imperf. 2 p.m. plu.*)

تَلْقَوُا

<ye met

before ye met it قَبْلَ أَنْ تَلْقَوْهُ

(*imperf. 3 p.m. plu.*) w.v.
they shall meet

يَلْقَوْنَ

(*act. pic. m. sing.*) w.v. {

لَايَبَةٌ

<meeter, founder, one
who will meet

لَايَفِي

possessed to pronoun لَايَفِي

(*perf. 3 p. m. sing.*) w.v. ii
<caused to receive

لَقِيَ

to make ii, لَقِيَ تَلْقِيَةً

SS to receive, or meet, to
shed over, cast upon

وَلَقَدْ كَرَّمْنَا شُونَ

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.
they (twain) met (1) لَقِيَا

لَقِيَ يَلْقَى لِقَاءً وَ لِقَاءً (س)
to meet, to come across, to
experience, undergo, suffer,
endure

(*perf. 3 p.m. plu.*) w.v.
they met, faced, came across لَقُوا

وَإِذَا الْقَوْمُ الَّذِينَ آمَنُوا أَلَمُوا

When they meet with those
who believe, they say: we
believe. [2:14]

(*perf. 2 p. m. plu.*) w.v.
ye met لَقَيْتُمْ

(when ye meet إِذَا لَقَيْتُمْ)

(*perf. 1st. p. plu.*) w.v.
we met لَقِينَا

(*pref. 3 p.m. sing.*) w.v. iv.
flung down (1)

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثَمْبُورٌ مُّبِينٌ

Then he flung down his staff
and lo! it was a serpent
manifest. [7:107]

has cast (2)

وَأَلْقَى فِي الْأَرْضِ رَوَايَسًا أَنْ تَبِيدَ بِكُمْ

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 كَسْتُمْ 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 تَمَسَّتْ الْقُلُوبُ لِلشَّيْطَانِ فِي أُمْنِيَّتِهِ

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

وَإِنَّكَ لَطَقَى الْقُرْآنَ مِنْ لَدُنِّ حَكِيمٍ عَلِيمٍ

And verily thou art gifted
with (or thou art receiving)
the Quran from the
presence of One Wise,
Aware. [27:6]

(3 p. m. sing.) pp. w.v. ii
is granted, gifted, blessed by
lit: it is shed upon

وَمَا يُلْقَاهَا 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

(*imperf. 3p.m.plu. jacc.w.v.iii*)
they meet

فَذَرَهُمْ حَتَّى يُلَاقُوا يَوْمَهُمُ
الَّذِي فِيهِ يُصْعَقُونَ

Then let them be till they
meet their day, in which
they will be thunder-
stricken. [52:45]

meeting v.n. iii لِقَاءٌ

(This verbal noun 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 مَرِيئًا

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 عَلَى كُرْسِيِّهِ 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 **تَلْفُونَنَ**
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 الْإِنْسَانَ عَلَى نَفْسِهِ بِصِدْقِهِ
وَأُوْءَىٰ مَعَاذَ يَرَىٰ

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 فَلَيْتَ الْفُؤَادَ لَمَّا 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)

وَأَلْقَى السَّحَرَةُ سِحْرَهُنَّ

And the magicians flung prostrate. [7:120]

is thrown (2) إِلَى <

إِنِّي أَلْقَى إِلَيْكَ كِتَابًا كَرِيمًا

There hath been thrown unto me a noble letter. [27:29]

set upon (3) عَلَا <

فَلَوْلَا أَلْقَى عَلَيْهِمْ أَسْوَابًا مِّنْ ذَهَبٍ

Why, then have the armlets of gold not been set upon him. [43:53]

(3 p.m. plu.) pp. iv, w.v.
they are flung

(3 p.m. sing.) pip. iv, w.v.
~ is thrown down

(2 p. m. sing.) pip. iv, w.v.
thou will be thrown down
or will be cast (into~)

(perf. 3 p.m. sing.) v, w.v.
received (1)

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ

Then Adam received from his Lord words (of revelation).

[2:37]

(imperf. 2 p.m. plu.) v, w.v.
<ye publish (2)

one of two نَامًا from
is dropped تَسَلَّفُونَ

أَلْقَى

تَلْفُؤْنَ إِلَيْهِم بِالْحَبَّةِ

Ye give them friendship.

[60:1]

iv, w.v. juss.

(3 p. m. sing.)

يَلْقَى (يَلْقَاهُ)

let throw

فَتَلْقَاهُ الْيَوْمَ بِالْبَاقِلِ

Then the river shall throw him on the bank. [20:39]

(imperf. 3 p.m. sing.) iv, w.v.
proposes, casts

يُلْقِي

(imperf. 3 p.m. plu.) iv, w.v.
they throw

يُلْقُونَ

w.v. acc.

(imperf. 3 p.m. plu.) iv,
they offer

يُلْقُوا

(imperf. 1st. p. plu.) iv, w.v.
we cast

نَلْقِي

we shall cast سَلْقِي

(perate. m. sing.) iv, w.v.
cast! throw (thou)!

أَلْقِ

(perate. m. duel) iv, w.v.
throw (you twain)!

أَلْقِيَا

(perate. m. plu.) iv, w.v.
cast (you)!

أَلْقُوا

iv, w.v.

(perate. neg. m. plu.)

<cast not (O you men) < ب

< ب

(perate. f. sing.) iv, w.v.
cast (thou f.)!

أَلْقِي

فَأَلْقِيهِ فِي الْبَحْرِ

Then cast him in the river.

[28:7]

(Ap-der m. sing.) iii, w.v. **مَلَايَ**
lit. one who meets

(Ap-der. m. plu.) f.d. iii, w.v. **مَلَاوَرَا**
those who meet

< acc. **مَلَايَ**

مَلَاوَرُوهُ، مَلَايَنِيهِ، مَلَايَنِيكُمْ

i.e., antecedent to pronouns

[According to the Arabic phrase, if **مَلَاوَرُوهُ، مَلَايَنِيهِ** is used, it is translated as 'should have to meet']

(Ap-der. m. plu.) iv, w.v. } **مُلَقُونَ**
casters

acc. } **الْمُلَقِينَ**

(Ap-der. f. plu.) iv, w.v. } **الْمُلَقِيَاتُ**
those (f.) who bring down

(Ap-der. m. dual.) v, w.v. } **الْمُلَقِيَانِ**
the two receivers

★ ل م ح

< a twinkling v.n. **لَمَجٌ**

لَمَجٌ يَلْمَجُ لَمَاجًا (ف)

to shine, gleam, sparkle (star or lighting)

★ ل م ز

(imperf. 3 p. m. sing.) **يَلْمِزُ**
< ~ defames (or) traduce

to make **لَمَزًا يَلْمِزُ لَمَزًا (ض)**
a sign with the eye, to traduce, to defame (backbiting etc.)

إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ

When ye were publishing it (or) when ye welcomed it with your tongues.

[24:15]

(imperf. 3 p.m. sing.) v, w.v. **يَسْتَلِقِي**
receives

إِذْ يَتَلَقَّى الْمُتَلَقِّينَ عَنِ اليمينِ وَعَنِ الشِّمَالِ قَعِيْنِ

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. **تَسَلِّيَا**
~ meet, will meet

لَا يَحْزَنُهُمْ فَتْرَةُ الْاَكْبَرِ وَتَسَلُّوْنَهُمُ الْمَلِكَةَ

The Supreme Horror will not grieve them, and the angels will meet them. [21:103]

(perf. 3 p.m. sing.) viii, w.v. **التَّقَى**
< ~ met

to meet viii **التَّقَى التَّقَامَا**
face to face

(perf. 3 p. f. dual.) viii, w.v. **التَّقَتَا**
(the twain) met

(perf. 2 p.m. plu.) viii, w.v. **التَّقِيْتُمْ**
ye met

viii, w.v. **يَلْتَقِيَانِ**
(imperf. 3 p.m. dual)
(the twain) meet

towards n.w.v. **يَلْتَقَا**

meeting v.n. iii, w.v. **التَّلَاقِ**

the Day of meeting **يَوْمَ التَّلَاقِ**

(Note : the literary meaning of **يَأْكُلُونَ** is ye eat ; **أَكَلَا** eating ; **آت** 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 proceeds imperfect tense to denote the negative meaning of a perfect (past tense) and takes the following form of imperfect in genitive, (see details in LLQ or any grammar's book).

when, after that, (*a particle*)
used when speaking of past events, also used as **ألا**

إِنَّ كُلَّ نَفْسٍ لَهَا عَلَيْهَا حَافِظٌ
No humun 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.*) **اللَّهَبُ**

(*imperf. 3 p.m. plu.*) **يَلْمِزُونَ**
they defame or traduce

(*perate. neg. m. plu.*) **لَا تَلْمِزُوا**
(O men) defame not !

traducers (*b. plu*) **لَمَزَةٌ**

★ ل م س

(*perf. 3 p.m. plu.*) **لَمَسُوا**
< they touched

لَمَسَ بِلَيْسٍ لَنَا (ض)
to touch, feel, iii, **وَلَا تَسْ**
seek, enquire after

فَسَوْءُ مَا يَدِيرُونَ

They could feel it with their hands. [6:7]

(*perf. 1 st. p. plu.*) **لَمَسْنَا**
we touched or we sought

(*perf. 2 p. m. plu.*) **لَمَسْتُمْ**
ye have touched

(*i.e.*, have had sexual intercourse)

(*perate. m. plu.*) viii **الْتَمِسُوا**
seek (you)

★ ل م م

(*imper. 2 p. m. plu.*) **لَمَّ** < greedily (*v.n.*) *acc.* **لَمَّا** (ن)
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

رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ
Men whom neither merchandise
nor sale beguileth from
remembrance of Allah.

[24:37]

تلهى

w.v. juss.
(*imperf. 3 p. m. sing.*) *iv*,
let (SS) beguile

ذَرْتُمْ يَا نَحْوَىٰ وَإِن مَّا تُرِيدُوا لِيَتُوبُوا إِلَىٰ اللَّهِ
Let them eat and enjoy life,
and let (false) hope beguile
them. [15:3]

(perf. 3 p. m. sing.) v, w.v.
distracted

a plaything, toy, (*v.n.*)
sport, amusement

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَهْوٌ
Naught is the life of the
world save a pastime and
sport. [6:32]

لهو الحديث

(act. pic. f. sing.)
preoccupied

ل و ت

لَا تَ (an indeclinable verb
or particle)

وَلَا تَكُنْ حِينَ مَوْتِكَ
It was no longer the time
for escape. [38:3]

ل ه ت

(imperf. 3 p. m. sing.) juss.
~pants

لَهْتَ يَلَهْتُ لَهْتًا وَ لَهْتًا وَ لَهْتًا (ف)

to thirst, to let
the tongue hang out from
thirst, weariness, fatigue

ل ه م

(perf. 3 p. m. sing.) iv,
< ~inspired

أَلْهَمَ إلهامًا
to inspire *iv*, إلهامًا
<< لِهْمَ يَلْهَمُ لَهْمًا (س، ح)
to swallow

ل ه و

(perf. 3 p. m. sing.) w.v.
< ~distracted, diverted from

أَلْهَىٰ إلهاءًا
to distract *iv*, إلهاءًا
<< لَهَا يَلْهَىٰ لَهَا (ن)
to play (amusements), pastime

التهكم الكاثر

Rivalry in wordly increase
distracteth you. [102:1]

w.v. juss.
(*imperf. 3 p. f. sing.*) *iv*,
let not distract

لَا تُلْهِمُ = لَا تُلْهِمُ + تُلْهِمُ
let not distract you

scorching the skin **لَوَاحَةً لِّلْبَشْرِ**
(*Jid.*)

It shrivellethe the man (*Pic.*)

(Note **بَشْرٌ** signifies man and skin both.)

ل و ذ ★

<hiding them- (*v.n.*) *acc.* **لِوَادًا**
selves slipping away
privately, act of flying
for refuge

to take, **لَاذًا يَلُودُوا لِوَادًا (ن)**
refuge in surrounding, to
seek refuge one with another

ل و م ★

(*perf.* 2 *p.m. plu.*) *w.v.* **لَمَّنَّ**
<ye (*f.*) blamed

to blame **لَا مَ يَلُومَ لَوْمًا (ن)**
someone for some thing

ye blamed me **لَمَّنَّنِي**

(*imperf.* 3 *p.m. plu.*) *iv, w.v.* **يَلْتَلَاؤُمُونَ**
<they blame each other (self-
reproaching)

self-blaming, *vi.* **تَلَاؤَمَ**
blame each other

(*perate. m. plu.*) *w.v.* **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 و ★ ★

if (*particle*) **لَوْ**
(used to introduce a condi-
tional sentence, see *LLQ*)

ل و ح ★

a tablet (*n.*) **لَوْحٌ**

بَلْ هُوَ كُرْآنٌ مَّجِيدٌ 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.*) **لَوَاحَةٌ**

scorching one

لَا حَ يَلْوُحُ لَوْحًا (ن)

to change and blacken
لَا حَتَّ الشَّمْسُ بِشَرَّتِهِ
the sun changed his skin by
burning heat

and paid no heed to anyone (*Pic.*) and recall what time ye were climbing (the hill) (or running off) and would not look back (*Jid.*).

[3:153]

(*imperf. 2 p.m. plu.*) *acc.* تَلَوْنَا
ye turn back

(*imperf. 3 p.m. plu.*) ب يَلُؤُونَ - ب
they twist, pervert

يَلُؤُونَ كِتَابَهُمْ بِاللِّسَانِ

They pervert the book with their tongues. [3:78]

distorting, twisting (*v.n.*) *acc.* بَيَاتٌ

يَتَابُونَ كِتَابَهُمْ

Distorting with their tongues. [4:46]

ل ي ت ★

(*imperf. 3 p.m. sing.*) *v.w. juss.* يَلِيْتُ
< ~diminishes

to deminish لَاتَ يَلِيْتُ لَنَا (ض)

وَأَنْ تَطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِيَكُمْ مِنْكُمْ أَحَدٌ

And if ye obey Allah and His messenger He shall not diminish from you aught.

[49:14]

(*a particle of desire*) لَبْتُ ، يَا لَبْتُ

I wish, would that, would to God!

(*act. pic. m. sing.*) لَامٌ

one who blames others

blaming/accus- (*ints. f.*) اللَّوَامَةُ
ing one (soul)

(*pact. pic. m. sing.*) مَلُومٌ
blamed one

مَلِيمٌ *pis. pic. iv.*
< one who deserves blame

to be worthy *iv.*، الآمُ إِلامَةٌ
of blame

(*pact. pic. m. plu.*) مَلُومِينَ
blamed ones

ل و ن ★

colour (*n.*) لَوْنٌ

no verbal root

< colours (*n. p.*) ألْوَانٌ
(*sing.*) لَوْنٌ

ل و ي ★

(*perf. 3 p.m. plu.*) لَوَّوْا
they avert, turn back

they avert or

they turn back their heads
(faces)

لَوَّوْنَ (تَلَوْنَ) *w.v.*
(*imperf. 2 p.m. plu.*)

ye look back

لَوَّى يَلُؤِي بَيَاتٌ (ض)
to twist, pervert, turn back

ye look (لَا تَلَوْنَ) لَا تَلَوْنَ
not back

إِذْ تَصِيدُونَ وَلَا تَلَوْنَ عَلَىٰ أَحَدٍ
When ye climbed (the hill)

they are not (f.) لَسْنَ

I am not لَنْتُ

thou are not لَنْتَ

ye are not لَنْتُمْ

ye (f.) are not لَسْتُنَّ

★ ل ي ل

night (n.) لَيْلٌ

the time starting from sun-
set to the dawnnight (n. with additional نَاءٌ) لَيْلَةٌ
(as a unit)nights with f.d. (n.p.) { لَيَالٍ
(n.p.) { لَيَالٍ

★ ل ي ن

(perf. 2 p.m. sing.) w.v. لَيْتَ
<thou wast lenientلَانَ يَلِينُ لَيْناً وَ لَبَاناً (ض)
to soften, to make tender,
lenient(imperf. 3 p. f. sing.) w.v. يَلِينُ
become soft(perf. 1st p. plu.) iv, w.v. لَانَا
we softened

gentle, soft v.n. w.v. لَيْناً

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 لَيْتِي (لَيْتَ + فِي)

لَيْتِي كُنْتُ تُرَابًا

Would that I were dust.

[78:40]

would that we لَيْتَنَا (لَيْتَ + نَا)

would that it لَيْتَهَا (لَيْتَ + هَا)
(i.e., death)

لَيْتَهَا كَانَتْ الْقَائِضَةَ

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 س

(indeclinable verb) لَيْسَ

< ~ is not

It is termed by some modern
grammarians as 'verb', not
to be. What resembles this
'verb' to a regular one is
that it accepts pronouns of
perfect, affixed as لَيْسَ
'thou art not,' and so on.(com.) لَيْسَ + وَ + لَيْسَ
is not he

it (f.) is not لَيْسَتْ

they are not (for a group) لَيْسُوا

كتاب الميم

pronoun :

مَا أَنْتَ بِعَسَاوِرِكَ يَمْجُرُونَ

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 الصَّمَائِيلُ الَّتِي أَنْتُمْ لَهَا عِغْفُونَ

What are these images unto
which ye are cleaving ?

[21:52]

for ما after

preposition - عَنْ -

عَمَّا يَتَسَاءَلُونَ

Of what they ask one another.
[78:1]

or after preposition - لِ -

لِمَ أَدْنَيْتَ لَهُمْ

Why didst Thou permit
them. [9:43]

a negative particle (1)

(a) when placed before the
perfect :

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى

Your companion hath not
gone astray nor he erred.

[53:2]

(b) when placed before a

them thou didst tell: I cannot find whereon to mount you. [9:92]

(e) how! to express wonder:

فَمَا أَصْبَرَهُمْ عَلَى النَّارِ

How constant are they in their strife to reach the Fire! (Pic.) How enduring must they be of the Fire (Jid.). [2:175]

• م و (see) water (n.) مَاءٌ

• م أ و see مَأْبٌ

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

• م أ و see مَأْوِيٌّ

• م أ ر ب see مَأْرَبٌ

• م ع ن see مَأْعُونٌ

م ت ★ ★

• م ش ب see مَشَاهِبٌ

(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 بِهَذَا مَثَلًا

What Allah intendeth by this similitude? [2:26]

conjunctive pronoun (3)

(a) what, whatsoever, as, as much as, as far as:

وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَادُمْتُ فِيهِمْ

I was a witness of them (as far as) I dwelt among them. [5:117]

(b) that which:

إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ 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 لِيْتَخِذَهُمْ قُلُوبُهُمْ

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

نَمَتُّوْا

(*imperf. 3 p. m. sing.*) *juss. ii*
he will cause to enjoy

يَمَتِّعْ

(*perate. m. plu.*) مَتَّعُوا
provide (you)!

وَمَتَّعُوْهُنَّ

And provide for them.

[2:236]

(*2 p. m. plu.*) *pip.* تَمَتُّوْنَ
ye will be given comfort

(*3 p. m. plu.*) *pip.* يَمَتُّوْنَ
they will be given comfort

(*perf. 3 p. m. sing.*) v تَمَتَّعَ
<he contenteth himself

to content himself v تَمَتَّعَ تَمَتَّعًا

In Islamic terminology تَمَتَّعَ signifies a category of Haj in which a pilgrim combines Umra with Haj in the season of Haj.

مَنْ تَمَتَّعَ بِالْحَجِّ 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.*) { يَتَمَتَّتُونَ
they enjoy themselves

(*imperf. 3 p. m. plu.*) *acc.* { يَتَمَتَّتُوا

(*perate. m. sing.*) v تَمَتَّعَ
enjoy (they life)

مُتْرَفٌ see ت ر ف

مُتَحَيَّرًا see ح و ز

مُتَبَرِّئًا see ت ب ر

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 تَمَتُّعٌ is not in use. The verbal noun from R. F. مَتَّاعًا 'enjoyment' is used in a sentence requiring an absolute object e.g. يَمَتِّعُكَ مَتَّاعًا 'he will cause you enjoy an enjoyment.'

(*perf. 2 p. m. sing.*) ii مَتَّعْتِ
thou didst give ease

(*perf. 1st p. plu.*) ii مَتَّعْنَا
we caused enjoyment

(*imperf. 1st p. sing.*) *juss. ii* أَمَتِّعْ
I will content
or I will give comfort

إِنْ كُنْتُمْ تُحِبُّونَ الْحَيَاةَ الدُّنْيَا وَرَبَّيْنَاهَا

فَتَأْتَلِزْنَ بِأَمْتِعَتِكُمْ

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 v

<< مَثَلٌ يَمَثُلُ مُثَوَّلًا (ن)

to resemble, to be or to look
like someone, bear a like-
ness, to irritate

فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا

We sent unto her Our spirit
and he took unto her the
form of a human being
sound (*Jid.*) he assumed
for her the likeness of a
perfect man (*Pic.*). [19:17]

similar, of the kind, (n.)
resemblance, similarity,
similitude, likeness, equivalent

مِثْلٌ

مِثْلَيْنِ *f.d.* مِثْلٌ + هَا
two equivalents

مِثْلَيْهَا

مِثْلَيْنِ *f.d.* مِثْلٌ + هُمُ
two equivalents of them

مِثْلَيْهِمْ

<parable, (n.)

مَثَلٌ

likeness, similitude

(*plu.*) أَمْثَالٌ

similitudes (*n. p.*) الْأَمْثَالُ

<examples (*n.p.*) الْأَمْثَلَاتُ

(*sing.*) مَثَلَةٌ

a requital or punishment
that could be shown or ref-
erred to as exemplary

وَقَدْ خَلَّتْ مِنْ قَبْلِهِمْ الْمَثَلَاتُ

While examples have already
gone forth afore them.

[13:6]

(*perate. m. plu.*) v تَمَتَّعُوا
enjoy (yourselves)

(*perf. 3 p.m. sing.*) x اسْتَمْتَعَ
<~didst enjoy

to enjoy, x اسْتَمْتَعَ اسْتِمْتَاعًا
savour, relish

(*perf. 2 p.m. plu.*) x اسْتَمْتَعْتُمْ
ye enjoyed

(*perf. 3 p.m. plu.*) x اسْتَمْتَعُوا
they enjoyed

فَاسْتَمْتَعُوا بِمَلَاقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلَاقِكُمْ

Thus they enjoyed their lot
awhile, so ye enjoyed your
lot awhile. [9:69]

(*n.*) مَتَاعٌ / المَتَاعُ *acc.* مَتَاعًا

comfort, ease, enjoyment,
provision

<baggage (*n.p.*) أَمْتِعَةٌ
(*sing.*) مَتَاعٌ

م ت ن *

(*act. 2 pic. m. sing.*) مَتِينٌ
<firm, strong, solid

مَنْ يَمُنْ مَتَانَةً (ن)
to be firm, strong, solid

م ت ع *

(*interrogative particle*) مَتَى
at what time? when?

م ث ل *

(*perf. 3 p.m. sing.*) v تَمَثَّلَ
<~assumed the likeness

enjoy security for their persons, possessions and religious practices.

★ م ح ص ★

(*imperf. 3 p.m. sing.*) *ii. el.* لِيُطَهِّرَ
(in order to) purify

to clean *ii. تَمِيحاً* <
of what is impure or extraneous, purify

وَلِيُطَهِّرَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكُفْرَينَ
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 (*Mjj.*)

blighteth (1)

يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيلُ الصَّدَقَاتِ
Allah obliterate the usury and increaseth the alms.
[2:276]

destroyeth (2)

وَلِيُطَهِّرَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكُفْرَينَ
And that Allah may purify those who believe and destroy the infidels. [3:141]

< superior (*elative f.*) المثل

feminine of *أَمْتَلُ* (*elative*)
lit. closer to perfection, coming nearer the ideal, ideal, *meta.* superior, ideal

وَيَذْهَبَ بِطَرِيقَتِكُمُ الْمُثَلِّ

And to go away with your superior way. [20:63]

< images (*n.p.*) التماثيل
(*sing.*) مَثَالٌ

★ م ج د ★

(*act. 2 plc. m. sing.*) يَجِدُّ
glorious, great, illustrious

< جَمَدٌ يَجْمَدُ جَمْدًا (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 ★

المجوسُ (*n.*) magians

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. **يَمْحَ**
(imperf. 3 p.m. sing.)
abolishes

★ م خ ر ★

< ploughing (n.p.) acc. **مَوَاطِرَ**
(sing.) **مَاطِرَةٌ**

<< **مَحَرَ يَمْحَرُ مَحْرًا (ف)**
to plough

★ م خ ض ★

(v.n.) **الْمَخَاضُ**
< pangs of childbirth

مَخَضَتِ (الْمَرْأَةُ) تَمَخِضُ مَخَاضًا (ف)
to suffer pangs of childbirth

★ م د د ★

(perf. 3 p.m. sing.) **مَدَّ** *assim.*
< hath stretched, didst spread out

to spread, (ن) **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

★ ل ح م ★

(v.n.) **الْمِحَالَّةُ**

< wrath (Pic.) prowess (Jid.)
i.e., strength

عَمَلٌ يَمْحَلُّ مَحَالًّا وَ مِحَالًّا (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

iii **أَمْتَحَنَ أَمْتِحَانًا**

to try, examine

<< **عَمَّنْ يَمْحَنُ مَحْنًا (ف)**

to try, test, prove, examine

(perate. m. plu.) **viii** **أَمْتَحَنُوا**
examine (you)

Then examine
them (f.).

[60:10]

★ م ح و ★

(perf. 1st. p. plu.) w.v. **مَحَوْنَا**
< we didst disappear, blot out

to efface, (ن) **مَحَا يَمْحُو مَحْوًا (ن)**
blot out, to disappear

extended (2)

وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا

And I appointed for him
wealth extended. [74:12]

(perf. 3 p.m. sing.) *assm. iv* أَمَدًا
< ~hath aided

to help, *iv.* أَمَدًا مَدَادًا

assist, aid - هُ، بِ -

(perf. 1st. p. plu.) *assm. iv* أَمَدْنَا
we have aided

assm. iv. acc. مُمِدًّا
(imperf. 3 p. f. sing.)

~aideth
that he helps

he will aid *assm. iv, juss.* مُمِدِّدًا

we aid *assm. iv,* مُمِدِّدًا

(Ap-der. m. sing.) *iv.* مُمِدِّدًا
one who helps or approaches
with aid

outstretched, *pis. pic. f. ii* مَمْدُودَةٌ
stretched forth

aid, help (n.) *acc.* مَدَدًا

term (n.) مَدَّةٌ

فَاتِمُوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مَدَّتِهِمْ

Fulfil their treaty to them
till their term. [9:4]

ink *acc.* مِدَادًا

★ ن د م

lit. the town, the city (n.) الْمَدِينَةُ
the word has been applied

assim. v

يَمْدُ

(imperf. 3 p.m. sing.)

helps, extends
meta. leaves

el. assim. juss.

فَلْيَمْدُدْ

(imperf. 3 p.m. sing.)

< may prolong

prolong مَدَّ - لَهْ

(imperf. 3 p.m. plu.) *assim.* يَمْدُونُ
< 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* نَمْدُو
we will prolong

(perate. neg.) *emp.* لَا يَمْدَنَّ - إِلَىٰ
< strain not towards

strain مَدَّ

towards إِلَىٰ -

لَا تَسُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْتَنَاهُ آزْوَاجًا وَيَتَوَلَّوْا

Strain not thine eyes towards
that which We cause some
wedded pairs among them
to enjoy. [15:88]

(3 p. f. sing.) *pp. assim.* مَدَّتْ
is spread out

(act. pic. m. sing.) مَمْدُودٌ
spread one (1)

And spreading وَظِلِّ سُدُودٍ
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 رَهْطٍ

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 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.*) **مَدْيَنٌ**
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.

★ ر ا م

(*act. 2 pic. m. sing.*) *acc.* **مَرِيئَاتًا**
< easy of digestion, wholesome, salutary.

for the following in the H.Q. :

the city of the (1)
Holy Prophet (peace be on him).

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ

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 لَنَكْرُهُنَّ 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 **سُدُومٌ** (3)
one of the cities where Lot's people inhabited

وَجَاءَ أَهْلَ الْمَدِينَةِ يَتَّبِعُهُمْ

And there came the people of the city rejoicing. [15:67]

the town wherein (4)
a treasure belonging to two boys was buried

فَقَمِنَ فِي أَمْرِ مَرْجٍ

They are in an affair confused. [50:5]

fire (act. pic. m. sing.) مَرْجٌ

م ر ج ن

coral stone (n.) الْمَرْجَانُ

م ر ح ★

تَمَرَّحُونَ (imperf. 2 p. m. plu.)

<ye are joyful

مَرِحَ يَمْرُحُ مَرِحًا فَهُوَ مَرِيحٌ

to be joyful, extremely glad, caught by false pride

وَبِمَا كُنْتُمْ تَسْتَكْبِرُونَ

And because ye are petulant. (Pic.) ye had been strutting. (Jid.) [40:75]

(act. pic. m. sing.) acc. x مَرَحًا stultingly

م ر د ★

مَرَدُوا (perf. 3 p. f. plu.)

<they became accustomed, inured

مَرَدَ يَمْرُدُ مَرُودًا (ن) - عَلَا

to be accustomed (in general, the word is used for evil)

مَرَدَ الْإِنْسَانُ أَوْ الشَّيْطَانُ فَهُوَ مَارِدٌ

become obstinately rebellious

مَرَأً بَمَرَأٍ مَرْمَأَةً (ف)

to be wholesome (food)

man (n.) الْمَرءُ

a man nom. امْرَأٌ

gen. امْرِئٍ

acc. امْرَأَةً

< 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 ★

مَرَجَّ (perf. 3 p. m. sing.)

~hath loosed

مَرَجَّ 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

مَرَجَّ يَمْرُجُ مَرَجًا (ف، س)

to be uncertain, in doubt, unsettled

مَرَّتْ - بِ - *assim. v*

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

~passed with

فَلَمَّا تَخِفَّتْ حَمَلَهَا خِفْتًا نَمَرَّتْ 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 مَرَمَةٌ

"doubt, suspicion." Therefore, the verse may be translated as :

اسْتَمَرَّتْ بِهِ *i.e.* قَرَّتْ بِهِ

"then she continued with it or was suspected of pregnancy".)

مَرُّوا - بِ - *assim. v*

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

they passed by

تَمَرُّونَ - عَلَيَّ *assim. v*

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

ye passed by

يَمَرُّونَ - عَلَيَّ *assim. v*

(*imperf. 3 p.m. plu.*)

they pass by

تَمَرُّ *(imperf. 3 p.f. sing.) assim. v*

~passed

passing by *v. n.* مَرَّ

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

(*pic. pas. m. sing.*) *ii*

rendered smooth, floored

قَالَ إِنَّهُ صُحْرٌ مُسَوَّدٌ مِّنْ قَوَارِيرَ

He said: Verily it is a place evenly floored (rendered smooth) with glasses. [27:44]

م ر ر م ★

(*perf. 3 p.m. sing.*) *assim. v* مَرَّ

didst pass

مَرَّ بِمُرَّاتٍ أَوْ مَرُّورًا

to pass, move, pass on, pass

by, on, عَلَيَّ -

pass with بِ -

فَلَمَّا كَشَفْنَا عَنْهُ غُضَّةَ مَرْكَانَ

لُوَيْدًا عَمَّا إِلَىٰ غَدْرَقْتَهُ

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 عَلَىٰ 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 *إمْرَأَة* entwining and twisting of a cable

م ر ض *

I sicken (*perf. 1st. p. sing.*) مَرِضْتُ

مَرِيضٌ يَمْرُضُ 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 يَمَارِي مَرَاةً
concerning a thing

Lo! verily those who debate (*lit.* dispute) concerning the Hour are in error far astray. [48:18]

وَيَسْتَفِئِفُ السَّحَابُ

It passeth as passing away of clouds. [27:88]

(*relative m. assim.*) v مَرَّ

< most bitter

مَرَّ يَمْرُ (يَمْرُ) مَرَارَةً (ن، ف)

فَهُوَ مَرٌّ

to be bitter *opp.* sweet

relative مَرٌّ *i.e.*, extremely bitter, unswallowable

بَلِ السَّاعَةِ مُؤِيدٌ هُمْ وَالسَّاعَةُ أَدْلَى وَأَمْرٌ

Aye! The Hour is their appointed term and the Hour shall be far more grievous and for more bitter. [54:46]

(*Ap-der. m. sing.*) x مُسْتَمِرٌّ
continuous

once, one time (*n.*) مَرَّةً

first time مَرَّةً

twice *n. dual.* مَرَّتَانِ

acc. مَرَّتَيْنِ

repeatedly (*n. plu.*) مَرَّاتٍ

(more than two) times

three times ثَلَاثَ مَرَّاتٍ

< strong of make, (*n.*) مَرَّةً
vigorous

الْمَرَّةُ: قُوَّةُ الْخَلْقِ وَشِدَّةُهُ،

وَ الْمَرَّةُ: حِصَافَةٌ

الْعَقْلِ وَإِحْكَامُهُ، وَقَدْ جَاءَ

هَذَا مِنْ إِمْرَارِ الْحَبْلِ (Mjj./Lis.)

★ م ز ج ★

admixture v.n. iii مِزَاجٌ

وَمِزَاجُهُ مِنْ تَسْنِيمٍ

And admixture thereof (will be) of Tasnim. [83:27]

كَانَ مِنْهَا كَأُفُورًا

The admixture is (like) Camphor. [76:5]

★ م ز ق ★

(perf. 1st p. plu.) ii مَرَقْنَا

<we dispersed to disperse, ii مَرَقَ تَمْرِيْقًا scatter

(2 p. m. plu.) pp. ii مَرَقْتُمْ
ye were dispersed or scattered

(v. mim.) n.p.t. ii مَرَقٌ

<dispersion or time or place of dispersion

According to some commentators the form مَرَقٌ is a noun for place and time but generally it is taken as a verbal noun with initial mim called "masdar mimi."

★ م ز ن ★

rain cloud (n.) الْمُرْنُ

★ م س ح ★

<wipe (perate. m. plu.) امْسَحُوا

(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 تَمَارُ
dispute not!

dispute (n.) مِرَاهُ

(perf. 3 p.m. plu.) w.v. vi تَمَارُوا
<they doubted

to doubt vi تَمَارَى تَمَارِيًّا

(imperf. 2 p.m. sing.) w.v. vi تَمَارِي
thou will doubt

يَسْأَلِي الْاَدْرِيْكَ تَسْمَارِي

Which of Thy Lord's benefits wills thou doubt? [53:55]

(imperf. 3 p.m. plu.) w.v. viii يَمْتَرُونَ
<they doubt

to doubt viii اَمْتَارَ

(imperf. 2 p.m. plu.) w.v.viii تَمْتَرُونَ
ye doubt

w.v. viii, el. لَا تَمْتَرَنَّ

(perate. neg. m. sing) dubitate not!

w.v. viii, acc. الْمُتَمَرِّينَ

(Ap-der. m. plu.) those who are in doubt

doubt (n.) مِرْيَةٌ

★ م س د

<a twisted fibre (n.) مَسَدٌ

مَسَدٌ يَمَسُدُ مَسَدًا (ن)

to twist a fibre of a cord

pac. pic : مَسَدٌ ، مَسَدٌ

فِي جِيدِهَا حَبْلٌ تَمَسِدُ

On her neck shall be a cord of twisted fibre. [111:5]

★ م س س

(perf. 3 p.m. sing.) assim. مَسَّ

~touched (1)

مَسَّ يَمَسُّ مَسًّا وَ مَسِينًا (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 قَدْ مَسَّ آبَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ

And they said : tribulation and prosperity touched our fathers. [7:95]

(meta.) befallen (2)

إِنْ يَنْسَخْ قُرْآنًا مِمَّا نُنزِّلُ

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

فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْيُنِ

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.) الْمَسِيحِ 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 خ

(perf. 1st. p. plu.) مَسَخْنَا

<we transformed

مَسَخَ يَمْسَخُ مَسْخًا (ف)

to transform or change the shape of a face or body to an ugly one

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ

And if We willed surely We should transform them in their place. [36:67]

وَالَّذِينَ يُسْتَكُونُونَ بِأَنْكِبٍ

And those who hold fast by the Book. [7:170]

(perf. 3 p. m. sing.) iv **أَمَسَكَ**
withhold

أَمَّنْ هَذَا الَّذِي يُرْزُقُكُمْ 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 كُمْ**
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 عَيْنَكَ 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* **مَسَّتْ**
~ touched

assim. v **يَمَسُّ**
(imperf. 3 p. m. sing.)
~ touches

will touch or befall *juss.* **يَمَسِّنَ**

didst not touch **لَمْ يَمَسِّنْ**

assim. v. **تَمَسُّ**
(imperf. 3 p. f. sing.)
~toucheth, befallerth

will touch or befall *juss.* **تَمَسِّنَ**

didst not touch **لَمْ تَمَسِّنْ**

surely will befall *epl.* **لَيَمَسِّنَنَّ**

surely will befall you **لَيَمَسِّنَنَّكَ**

touch (v.n.) **الْمَسُّ**

touch (v.n.) *iii* **مِاسًا**

(imperf. 3 p. m. dual) *vi.* **يَمَسَّانِ**

<the twain touch each other (in the conjugal life)

vi. **تَمَسَّانِ**

to touch each other

meta. sexual touching

★ م س ك

(imperf. 3 p. m. plu.) *iii* **يُمْسِكُونَ**
<they hold fast

to hold *ii* **تُمْسِكَا**
fast, to act without failing what (is) instructed or to refrain

(imperf. 2 p.m. plu.) w.v.
ye walk

تَمْشُونَ

(perate. m. plu.) w.v.
walk! (O ye)

امشوا

walk, walking (v.n) w.v.

مشى

one who (m. sing). ints.
walks purposely for some-
thing (in evil sense)

مشاء

هَتَّارٌ تَشَارُ بِسِينِهِ

A defamer, spreader abroad
of slander. [68:11]

م ص ر

prop. noun (1)

مِصْرَ

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَّبَذَا لِقَوْمِكَ إِبْرَاصًا
بِئْرَانًا

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)

اِهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ فِيهَا مَا تَسْأَلُونَ

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

مُسْكَاتٌ

(perf. 3 p.m. sing.) x
withheld, ~ grasped

اسْتَمْسَكَ

(perate. m. sing.) x
hold fast!

اسْتَمْسِكَ

musk (n.)

مِسْكٌ

م س ي

(imperf. 2 p. m. plu.) iv
<ye enter the night

تَمْشُونَ

to enter
the night

أَمْسَى إِسْمَاءًا

evening (n.)

مَسَاءٌ <<

م ش ج

<mixtures (n.p.)

إِمْتِجَاعٌ

to mix up (ض)

مَشَّجَ يَمْشِجُ مَشْجًا

م ش ي

(perf. 3 p.m. plu.) w.v.
<they walk

مَشَّوْا

مَشَى يَمْشِي مَشْيًا (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

<< مَطَّى يَمَطَّى مَطًّا (س)

to be extended

م ع ★ ★

with, together (preposition) مَعَ

with, simultancously with,
accompanied by, in
the company of, with

you مَعَهُ with him مَعَكُمْ

with Allah مَعَ اللَّهِ

with her مَعَهَا

and so on

م ع ن ★

< goats (n. p.) الْمَرْزُ

(sing.) مَاعِزٌ a goat

but الْمَرْزُ is common to he

or she, single or plural of
goats (Lis.)

م ع ن ★

(n. act. 2 pic.) مَعِينٌ

running water

م ض غ ★

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 يَمْضِي مَضِيًّا (ض)
to go away, leave, depart, to
make off, decamp, expire

(perf. 3 p. f. sing.) w.v. مَضَتْ
gone forth, passed away

(imperf. 1 st. p. sing.) w.v. acc. أَمْضِي
I shall go on

(perate. m. plu.) v.w. اَمْضُوا
pass! (ye)

passing away, (v.n) w.v. مَضِيًّا
to go away

م ط ر ★

(perf. 1st. p. plu.) iv أَنْمَرْنَا
we rained

(3 p. f. sing.) pp. iv أَمْطِرَتْ
~ was rained

(perate. m. sing.) iv أَنْمِرْ
rain down!

(Ap-der. m. sing.) iv تَمِيزٌ
rain bringer

(act. pic. m. plu.) { مَكِينُونَ
those who bide
acc. { مَكِينِينَ

م ك ر ★

(perf. 3 p.m. sing.) مَكَرَ
<~plotted (1)

to plot, (ن) مَكَرَ يَمْكُرُ مَكْرًا
to be cunning, to plan a
scheme

تَدْمَكِرُوا الَّذِينَ مِنْ قَبْلِهِمْ

Surely they plotted those
before them. [13:42]

schemed (2)

وَمَكْرُوا وَمَكْرًا أَلِيمًا 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 مَكْرُوءٌ

Verily this is a plot ye have
plotted. [7:123]

common necessities, (n.) مَاعُونَ
small kindnesses

م ع ي ★

<entrails (n p.) أَمْعَاءُ

(sing.) المِعَى
entrails, intestine, bowel

م ق ت ★

<abhorrence (v.n.) مَقْتٌ

مَقْتٌ يَمَقْتُ مَقْتًا (ن)

to hate, detest, abhor

م ك ث ★

(perf. 3 p. m. sing.) w.v. مَكَثَ

<~remained

مَكَثَ يَمْكُثُ مَكْثًا وَ مَكْثُونَ (ن)

to abide, dwell, remain, wait
(in a place)

فَكَثَّ عَيْرَ 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)

مَكَثٌ

يَتَقْرَأُ 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 يَمَكِّنُ مَكَانَةً (ك)**
 power with, **عِنْدَ** -
 to be strong, powerful
meta. to be influential

(perf. 3 p.m. sing.) **مَكَّنَ** ii
 < ~hath established
 to strengthen, **مَكَّنَ تَمَكَّنَا**
 consolidate, establish firmly

قَالَ مَا مَكَّنِي فِيهِ رَبِّي خَيْرٌ
 He said better is that wherein
 my Lord hath established
 me. [18:95]

(Note: the real form of the
 word was supposed to be
مَكَّنِي i.e., **مَكَّنَ + فِي** but
 the rule of assimilation has
 worked to join double
 nouns).

(perf. Ist. p. plu.) **مَكَّنَّا** ii
 we have established

ii e.p.l.
 (imperf. 3 p.m. plu.)
 he shall surely establish

(perf. 3 p.m. sing.) **مَكَّنَ** iv
 < ~gave power
 to have **مَكَّنَ مَكَّنَا**
 or to give power **مِنْ** -
 (*tras.* and *intras.*)

فَقَدَّخَاؤُوا اللَّهَ مِنْ قَبْلُ فَأَمَّنَ بِهِمْ
 They betrayed Allah before,
 and He gave (thee) power
 over them. [8:71]

(perf. Ist. p. plu.) **مَكَّرْنَا**
 we plotted

(imperf. 3 p.m. sing.) **يَمَكِّرُ**
 plots

(imperf. 3 p.m. plu.) **يَمَكَّرُونَ**
 they plot

(imperf. 3 p.m. plu.) **يَمَكَّرُوا** el.
 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 مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ

Are then they secure against
 the contrivance of Allah?
 And none feeleth secure
 against the contrivance of
 Allah except the people
 who are losers. [7:99]

cunning (talks) (3)
 or sly (talk)

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ

Then when she heard their
 cunning (talk) she sent for
 them. [12:31]

plotters (*act. pic. m. plu.*) **الْمَاكِرِينَ**

م ك ن ★

و ن ك see **الْمَكَانُ**

و ن ك see **الْمَكَاةُ**

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 مَلَأَ الأَعْلَى angels

أَلَمْ تَرَ إِلَى الْمَلَائِكَةِ مَلَأَتْ مِنْ بَيْنِ يَدَيْهِمْ مِنْ سُبْحَانَ

Bethinkest thou not of the chiefs (or leaders) of Israel after Musa. [2:246]

other usages of the words antecedent to pronoun:

his chiefs مَلَأَهُمْ / مَلَأَهُمْ

their chiefs مَلَأَهُمْ

or big men

مَلَأَ see م ل و

م ل ح ★

saltish, salt (n.) مَلَحَ

م ل ق ★

< falling to poverty (v.n.) iv مَلَأَقَ

م ك و ★

<whistling acc. مَكَامًا

to whistle مَكَامًا مَكَامًا (ن)

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ الْأَشْكَافِ وَتَصَدِيقَةً

And their worship at the Holy House is naught but whistling and hand-clapping

[8:35]

م ل ا ★

(3 p.m. sing.) pp. h.v. مَلِئَتْ

< ~ was filled

مَلَأَ مَلَأَ مَلَأَ وَ مَلَأًا (ف)

to fill, fill up SS with SS,

لَوْ أَظْلَمْتَ عَلَيْهِمْ لَوَيْتَ مِنْهُمْ فِرَارًا

لِكَيْلَتَ مِنْهُمْ 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]

(act. pic. m. plu.) h.v. مَلِئُونَ fillers, those who fill

epl. h.v. لَمَلَأَنَّ (imperf. Ist. p. plu.)

I surely shall fill

(perf. 2 p. f. sing.) h.v. vii مَلَأْتِ didst thou filled

Art thou filled? هَلْ مَلَأْتِ [50:30]

(parate. 3 p. m. sing.)

has power (3)

فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا

For who hath any power to prevail for you with Allah? [48:11]

(imperf. 3 p. f. sing.)

she ruleth (4)

إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ

I found a woman ruling over them, and she hath been given (a bandance) of things. [27:23]

(imperf. 2 p. m. sing.)

thou will avail (5)

وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ 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 *يَوْمِ الدِّينِ* Judgement. [1:3]

يَمْلِكُ

to become iv *أَمَلَقَ* imlāqā
poor

<< مَلَقَ يَمْلُقُ مَلَقًا (س)

to flatter

★ م ل ك

(perf. 3 p. f. sing.)

~ has possessed (1)

مَلَكَ يَمْلِكُ مِلْكًا وَ مَلَكًا وَ مَمْلَكَةً وَ مَمْلَكَةً (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 مَا مَلَكَتْهُنَّ فَمَا آتَيْنَهُنَّ

Or whereof ye hold the keys. [24:61]

أَوْ لَا يَسْتَطِيعُ أَنْ يُبَلِّغَ هُوَ وَوَلِيُّهُ بِالْعَدْلِ

Or unable himself to dictate,
then let his guardian dic-
tate justly. [2:282]

faith (or) religion (n.) ^{مِلَّةٌ}

وَمَنْ يَرْغَبْ عَنِ مِلَّةِ إِبْرَاهِيمَ الْأَمْنِ سَوَّاهُ نَفْسَهُ

And who shall be averse from
the Faith of Ibrahim, save
one who befooleth his soul
(*Jid.*) And who forsaketh
the religion of Abraham
save him who befooleth
himself (*Pic.*) [2:130]

الْمِلَّةُ بِالْكَسْرِ : الشَّرِيعَةُ أَوْ الدِّينُ،

قَبْلَ الْمِلَّةِ وَالطَّرِيقَةُ سِوَاهُ، هِيَ

إِسْمٌ مِنْ أَمَلَيْتُ الْكِتَابَ، ثُمَّ قِيلَتْ

إِلَى أَصُولِ الشَّرَائِعِ بِإِغْتِبَارِ آهَانِ

يَمْلِكُهَا النَّبِيُّ، وَقَدْ تُطْلَقُ عَلَى الْبَاطِلِ

كَالْكَفْرِ مِلَّةً وَاحِدَةً، وَ لَا

تُضَافُ إِلَى اللَّهِ وَ لَا

إِلَى أَحَادِ الْأُمَّةِ.

(أَقْرَبُ الْمَوَارِدِ)

Millah: (vocalized with the
initial kasra) 'ordi-
nance of a religion, or

owners (*act. pic. m. plu.*) مَالِكُونَ

(*pic. pac. m. sing.*) *acc.* مَمْلُوكًا / مَمْلُوكًا
enslaved

dominion (*n.*) مُلْكٌ / مُلْكًا / مُلْكَةٌ

king (*n.*) مَلِكٌ / مَلِكًا

< kings (*n. p.*) الْمَمْلُوكُ

(*sing.*) مَلِكٌ

mighty king (Allah) (*ints.*) مَلِكٌ

< angel (*n.*) مَلَكٌ

(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.* فَلْيَمْلِكْ

(*perf. Ist. p. sing.*) w.v. iv **أَمَلَيْتُ**
I tolerated or gave rein

وَكَايِنَ مِنْ قَرِيْبَةٍ أَمَلَيْتُ لَهَا
وَهِيَ ظَالِمَةٌ لِنَفْسِهَا أَخَذَتْهَا

And how many a city did I
gave rein (or I tolerated)
while it wronged (itself).
Then took hold of it.
[22:48]

(*imperf. Ist. 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. Ist. p. plu.*) w.v. **تَمْلِي**
we respite

a long while v.n. R.F.

وَاهْجُرْنِي مَلِيًّا

And depart from some for
ever so long (or for a long
while). [19:46]

★ م ل ي ★

(*3 p. f. sing.*) **أَمْلَى** w.v. iv **تَمْلِي**
<~ is dictated

to dictate **أَمْلَى إِمْلَاءً**

★ ★ م ن ★

مِمَّ أَيْمًا for (*particle*) مِنْ + مَا

مَاتَ see م و ت

religion as applied to a
way' regardless of its origi-
nal root. It may be derived
from **أَمَلَيْتُ الْكِتَابَ** 'I
dictated a book' as the
basic teachings of a religi-
on is dictated by a prophet.
The word is applicable to
to false faith or religion
too as **الْكَفْرُ مِلَّةٌ وَاحِدَةٌ** :
the infidelity is one religi-
on or one faith. But it
is not to be antecedented to
Allah or the name of a
certain religious communi-
ty (*Aqrabulmowarid*).

★ م ل و ★

(*perf. 3 p. m. sing.*) w.v. iv **أَمَلَى**
gave rein to (1)
(false) hopes

to march **مَلَاحًا يَمْشُونَ مَلًا** (ن)
a quick step

iv **مَلَى** ii **وَأَمَلَى**

to prolong (one's life) give
rein to, give false hopes.
When related to Allah, it
means: He indulged, to-
lerated, gave enough time
to repent, to give a respite

الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمَلَى لَهُمُ

The devil hath embellished
(this apostasy) for them
and hath given them (false
hopes) or rein. [47:25]
to tolerate, (2)
to indulge, to respite

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا

And of the fruits of the date-palm and grapes whence ye derive strong drinks.

[16:67]

a composition (2)

وَمِنَ اللَّيْلِ وَمِنَ النَّهَارِ اثْنَيْنِ

And if the camels twain and of the oxen twain. [6:144] for explanation (3)

قَادِحُ لِنَارِكَ يُخْرِجُ لَنَا مِمَّا نَبْتُ الْأَرْضِ مِنْ بَقْلِهَا وَفَاكِهَاتِهَا وَأُغْبَارَ وَعْدٍ وَسَمَاءٍ وَبَصِلَهَا

So call upon Thy Lord for us that He bring forth for us of that which the earth groweth—of its herbs and its cucumbers and its corn and its lantils and its onions. [2:61]

to indicate commencement of: (A) time

مِن قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَصُومُونَ

بَيْنَ بَعْثِنَا مِنَ الظُّلُمَاتِ

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

مُتَحِنَةً see م ح ن

مُتَحِنَةً see م ر ي

مُتَحِنَةً see م د د

مِنْ + مِنْ for مِّن

(an indeclinable conjunctive pronoun)

he, she, they, who, whosoever (interrogative) who (1)

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا

And who doth greater wrong than he who inventeth a lie concerning Allah. [6:21]

who (2)

(conjunctive pronoun)

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

And of the dwellers of the desert is one who believeth in Allah and the last Day. [9:99]

whosoever (3)

وَمَنْ يَقُتِبْهُ مِنَ اللَّهِ وَرَسُولِهِ

And whosoever of you is submissive unto Allah and His messenger. [33:31]

whoso (4)

(in a conditional mood)

وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ وَيُنَافِقْ لَنْ يُقْبَلَ مِنْهُ

And whoso seeketh as religion other than Islam, it will not be accepted from him. [3:85]

a preposition signifies:

an origin of a thing (1)

مِنْ

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)

بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّنْ خَلْفِهِمْ

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 خَلْفِ

Or have their hands and feet on alternate sides cut off.

[5:33]

according to (13)

لَسَوْفَ نُؤْتِيهِمْ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجُوهِكُمْ

Lodge them where ye dwell, according to your wealth.

[65:6]

with the meaning (14)

of **عَنْ** (instead of, rather than)

أَرْضَيْتُمْ بِالنَّحْوَةِ الَّتِي بَيْنَ الْأَرْضِ

Take ye pleasure in the life of the earth rather than (or instead of) the Here-after!

[9:38]

the far distant Mosque the neighbourhood where- of We have blessed. [17:1]

out of (5)

وَمِنَ 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 مِّمَّنْ دَعَا إِلَى اللَّهِ

And who is better in speech than him who summoneth unto Allah.

[41:33]

because of, (7)

by reason of

وَمِنَ تَحَمُّلِهِ جَعَلَ لَكُمْ الَيْلَ 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)

وَمِنَ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْتَتْهُ

بِقِسْفَةٍ يُوَدِّعُ إِلَيْكَ

Among the people of the Scripture there is he who, if thou trust him with a weight of treasure, will return it to thee. (3:75)

to defend (2)

(*imperf. 3 p. f. sing.*)

defends

دَفَعُوا

أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنَّا

Have they gods who defend them beside Us. ? [21:43]

to protect (3)

(*imperf. 1st p. plu.*) *juss.*

we protect

نَمْنَعُكُمْ

قَالُوا لَوْلَا آتَيْنَاكُمْ دُونَ الْإِيمَانِ

They said: Had we not mastery upon you, and did we not protect you from the believers!

[4:141]

to deny (4)

denied (*3 p.m. sing.*) *pp.*

مُنِعَ

قَالُوا يَا أَبَانَا نَمْنَعُكَ وَإِنَّا لَكَايِلٌ

O our Father! The measure is denied us. [12:63]

protector (*act. pic. f. sing.*) مَانِعَةٌ

begrudging ints. *acc.* مَنُوعًا / مَنُوعًا

hinder (*n*) ints. مَنَاعٌ

(*pic. pac. f. sing.*) مَنُوعَةٌ
forbidden

م ن ن *

مَنْ - هَلْ

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

<showed grace

to emphasize the (15)

sense of connection (but in negative case)

وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ

And whoso doth that hath no connection with Allah.

[3:28]

م ن ن see مَنْ

م ن ن see الْمُنْفِرُونَ

ن و ص see مَنَاصُ

ن ه ي see مَنَهَى

ن س أ see مَنَسَاةٌ

ن ش أ see مَنَشَاتٌ

م ن ع *

(*perf. 3 p.m. sing.*) مَنَعَ

<~prevented

to refuse مَنَعَ بِمَنْعِ مَنْعِ (ف)

one some thing, to prohibit, interdict, to prevent

to prevent (1)

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ

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**
رَبِيبُ الدَّهْرِ رَبِيبُ الْمَنْوُنِ

and **رَبِيبُ الزَّمَانِ** signify the accidents or evil accidents or the times that diquiet or disturb the minds or hearts (LL.)

manna (n.) **الْمَنَّاءُ**
 a kind of dew, a sweetish liquid (Jid.)

★ م ن ي

(imperf. 2 p.m. plu.) w.v. iv **يَمْنُونُ**
 <ye emit

أَمْنِي يَمْنِي إِمْنَاءُ
 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 :

يَمْنِي ، يَمْنِي ، يَمْنُونُ ، يَمْنُونُ ،
أَمْنِي ، يَمْنِي

(3 p. m. sing.) pip. w.v. iv **يَمْنِي**
 ~is emitted

(2 p. f. sing.) pip. w.v. iv **يَمْنِي**
 ~is emitted

sperm (n.) **يَمْنِي**

مَنْ يَمُنْ مَأً وَ مِنَّةً

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. **مَنَّاتَا**
 we have shown the grace

(imperf. 2 p.m. sing.) assim. **يَمْنِي**
 thou art showing grace

assim. v **يَمْنِي**
 (imperf. 3 p.m. sing.)
 ~shows grace

assim. v **يَمْنُونُ**
 (imperf. 3 p.m. plu.)
 they show grace

(imperf. 1st p. plu.) acc. **يَمْنُو**
 we show grace

(perate. neg. m. plu.) **لَا يَمْنُونَا**
 show no grace

(conditional phrase) juss. **لَا يَمْنُنْ**
 bestow not favour

(perate. m. sing.) **أَمْنِي**
 bestow thou

showing a grace or laying an obligation **الْمَنَّاءُ**

acc. **مَنَّاتَا**

here, according to commentators, such as, Razi, Tabri, Zamakhshari and others the words signify 'he recited' and 'recitation' respectively.

(*perf. 3 p.m. plu.*) w.v. v **تَمَنَّوْا**
they wished

w.v. v **تَتَمَنَّوْنَ**
(*imperf. 2 p.m. plu.*)
<ye wish

تَمَنَّنَ is for **تَمَنَّوْنَ** the cluster of two compelled to drop first of them)

(*imperf. 3 p.m. plu.*) w.v., v **يَتَمَنَّوْنَ**
they wish

they will **لَا يَتَمَنَّوْنَ**
never wish

(*perate. m. plu.*) w.v. v **تَمَنُّوْا**
long, yearn

recitation (1) **أَمْنِيَّةٌ**
a wish, longing, wishing (2)

< wishes (*n.p.*) **أَمَانِي**

(*sing.*) **أَمْنِيَّةٌ**

Manat

(an old Arabian goddess) **مَنَاةٌ**

★ م ه د

(*imperf. 3 p.m. plu.*) **يَهْتَدُونَ**

< they prepare,
~ make provision

(*imperf. 3 p.m. sing.*) w.v. ii.

< ~stirs up desire

to awaken **مَتَى تَسْمِيَةً**

the desire, give reason to hope, make someone wish

يَعِدُهُمْ وَيُوعِدُهُمْ

The Satan) promiseth them and stirreth. [4:120]

w.v. ii, *elp.*

(*imperf. 1st. p. sing.*)

I shall fill ~ desire

وَلَا ضَلَعَهُمْ وَلَا أَمْنِيَّتَهُمْ

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 **تَمَنَّى تَمَنَّى**
hope, to read or recite

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ

Never sent We a messenger or a prophet before thee but when he recited (the message) Satan cast forth (suggestions in the minds of unbelieving hearts) in respect of his recitations. [22:52]

Note: Literary meaning of

تَمَنَّى is 'he wished' and

أَمْنِيَّةٌ means 'a wish' but

مَتَى

لَأَمْنِيَنَّ

تَمَنَّى

(perate. m. sing.) iv **أَمِيلٌ**
respice gently

the dregs of oil (n.) **الْمَيْلُ**

ا م ه م

whatever (particle) **مَهْمَا**

م ه ن *

(act. 2 pic. m. sing.) **مَهِينٌ**
despised (1)

مَهِينٌ يَمِينٌ مَهَابَةٌ (ك)
to be despised, be enfeebled,
debilitated

شُرِّعَلَّ نَسْلَهُ مِنْ سُلَّةٍ 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

أَمْ أَرَأَيْتَ 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 حَلَّافٍ تَهِينٍ
And obey not thou any
swearer ignominious.
[68:10]

<< **مَهَّدَ يَمْهَدُ 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.) **تَمْهيدًا**
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. **المِهَادُ / مِهَادًا**
ing place, that which lies
spread out

م ه ل *

(perate. m. sing.) ii **مَهَّلَ**
< respice thou

iv **مَهَّلَ يَمْهَلُ مَهْلًا** ii **مَهَّلَ يَمْهَلُ مَهْلًا**
(1) to accord or allow
delay, defer, put off

(2) to deal gently iv **أَمْهَلٌ**
<< **مَهْلٌ يَمْهَلُ مَهْلًا وَ مَهْلَةٌ (ف)**

to act slowly, patiently

م و ت ★

did not die لم يمّت *juss.* يمّت

w.v. el. (neg.) لا يموتون
(imperf. 2 p. m. plu.)
ye should (not) die

(imperf. 2 p.m. plu.) w.v. يموتون
they die

acc. w.v. يموتون
(imperf. 2 p.m. plu.) w.v. يموتون
ye die

acc. w.v. يموتوا
(imperf. 1st p. sing.) w.v. أموت
I die

(imperf. 1st p. plu.) w.v. نموت
we die

(perate. m. plu.) w.v. موتوا
die! (ye) the death (v.n.) الموت

death (n.) الموتة

the ending and additional indicates the unit of an action, that is termed إسم المرة

dead one (n.) acc. ميت / مينا

dead ones n. p. أموات / الموتى

lifeless, dead (n.) الميت

lifelessness n. p. or dead ones ميتين

acc. ميتين
death (v. mim.) الممات

(perf. 3 p.m. sing.) w.v. مات
< died

مات يموت موتا (ن)
to die, expire

ميت، ميتة، ميت (2 p.)

ميت (1st. p.)

أفأرنب مات أو قتل انقلبتم على أعقابكم
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. ماتوا
they died

(perf. 2 p. m. plu.) w.v. يمتم
ye died

when ye have died إذا يمتم

(perf. 1st. p. sing.) w.v. ميت
I died

قالت يلىتنى ميت قبل هذا
Would that I had died before this. [19:23]

we died (perf. 1st. p. plu.) يمنا

when we are dead إذا يمنا

(imperf. 3 p.m. sing.) w.v. يموت
dies

(imperf. 3 p.m. sing.) juss. يمّت
he dies

acc. w.v. يموت
dies (imperf 3 p. f. sing.)

shaking (v.n., w.v.) مَوْرًا

★ م و ل ★

substance, riches, (n.) acc. الْمَالُ / مَالًا
wealth

• + مال + ي + • com. مَالِيَةً
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. مَاءٌ مَاءً

★ م ي د ★

(imperf. 3 p. f. sing.) w.v. يَمِينُ
< ~ moves away

to be (ض) مَادَ يَمِينُ مَبْدَأً
shaken, moved, agitated,
to spread (cloth or table
with food)

وَجَعَلْنَا فِي الْأَرْضِ رَوَايَا أَنْ تَسْمَعُوا
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.) الْمَيْتَةُ

i.e. those which have not been
slaughtered in the manner
prescribed by the Islamic
law.

(perf. 3 p.m. sing.) w.v., iv
أَمَاتَ
caused to die

(perf. 2 p.m. sing.) w.v., iv
أَمَتَّ
thou made die

w.v., vi. يَمِيتُ
(imperf. 3 p. m. sing.)
causes the death

w.v., iv أَمَيْتُ
(imperf. 1st. p. sing.)
I cause the death

w.v., iv يَمِيتُ
(imperf. 1st. p. plu.)
we cause the death

★ م و ج ★

(imperf. 3 p.m. sing.) w.v. يَمْوُجُ
< ~ surges

مَاجَ يَمْوُجُ مَوْجًا (ن)
to be agitated, troubled,
swell, surge, (the sea
or a crowd)

a billow (n.) الْمَوْجُ

★ م و ر ★

(imperf. 3 p.m. sing.) w.v. يَمُورُ
< ~ will shake

to move (ن) مَارَ يَمُورُ مَوْرًا
from side to side, to shake

م ي ل ★

فَدَيِّمِلُونَنَّ - عَلَى - *w.v. acc.*
(imperf. 3 p.m. plu.)

they may attack

< مَالٌ يَمِيلُ مَبِلًا (ض)

be adverse to

lit. they may be adverse to

meta. to swoop down

وَالَّذِينَ كَفَرُوا لَيُصِيبُنَّهُمْ عَذَابٌ مِّنْ أَسْفِلٍ فَكَيْفَ يُؤْمِنُونَ

فَيَسْأَلُونَكَ عَنِ الْيَهُودِ وَالنَّصَارَى

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. مَبِلًا / المَبِيلُ

turning, (n.) مَبِيلَةٌ

attacking, swooping,

to turn (1)

فَلَا تَتَّبِعُوا كَلِمَةَ السَّيْلِ

But turn not altogether.

[4:129]

م ي ر ★

مَيِّرٌ *w.v.* (imperf. 1st. f. plu.)

< we shall get provision

مَارَ مَيِّرٌ مَيِّرًا (ض)

to supply food or provision

(Zr.) مَيِّرَةٌ 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

مَارَ مَيِّزٌ مَيِّزًا (ض)

to detect, distinguish, to discriminate

حَتَّى يَمَيِّزَ الْخَبِيثَ مِنَ الطَّيِّبِ

Until he hath discriminated the impure from the pure.

[3:179]

مَيِّرٌ *w.v., v* (imperf. 2 p.f. sing.)
< bursts

مَيِّرٌ مَيِّرًا *v.* to be separated

مَيِّرٌ مِّنَ الْغَضَبِ to burst with rage (LL)

اِمْتَاَزُوا *viii* (perate m. plu.)

< separate yourselves

اِمْتَاَزَ اِمْتَاَرًا to be separated, distinguished

“مِيلٌ” in this verse means: to go astray. Consequently *Pic.* has followed their commentary though the literary meaning of the word is to incline and therefore *Jid.* has rendered the above verse as following :

And those that follow lusts, intend that ye shall incline a mighty incline.

to go astray (2)

وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ
أَنْ تَمِيلُوا مَيْلًا عَظِيمًا

But those who follow vain desires would have you go astray tremendously.

[4:27]

(Note: According to a number of commentators the word

★★★

کتاب النون

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رٰجِعُونَ

Verily we are Allah's and
verily unto Him we are
returners. [2:156]

or **إِنَّا** as a statement

وَأَنَّا لَمُنَادٍ وَمِنهَا مَعَادٌ لِّلشَّمْعِ

And we were wont to sit
on seats therein to listen.
[72:9]

or **إِنَّا**

وَأَشْهَدُ بِأَنَّنَا 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.

< ~ turned away

نَاي

initial letter of the (a letter)
68th Sura "Al-Qalam"

ن

read as 'Noon' meaning 'a
fish' ذَا النُّونِ 'the man of
the fish'; name of the Pro-
phet Yunus (Jonah).

وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا

And Zunnun when departed
in anger. [21:87]

our, us (pronoun)

نَا

(it is an indeclinable affixed
pronoun meaning 'our'
when following a noun
e.g. كِتَابِنَا 'our book' and
'us' when following a verb
as e.g. أَطْعَمَنَا 'he fed us'

or preposition مِنَّا 'from us'.

When affixed to the particle
إِنَّا or **أَنَّ** it is read **إِنَّا**
'verily we'

إِنَّ

(*pref 1st p. sing.*) **نَبَّأْتُ**
I declared, announced, acquainted

(*imperf. 3 p.m. sing.*) **يُنَبِّئُ**
declares

(*imperf. 1st p. sing.*) **أُنَبِّئُ**
I declare

I shall acquaint thee **سَأُنَبِّئُكَ**

(*imperf. 1st p. plu.*) **نُنَبِّئُ** ii
we declare

that we declare *acc.* **نُنَبِّئُهُمْ**

(*imperf. 2 p. sing.*) **تُنَبِّئُ** ii
thou declares

(*imperf. 2 p.m. plu.*) **تُنَبِّئُونَ** ii
ye declare

(*el. 2 p. m. sing.*) **لَتُنَبِّئَنَّ** ii
surely thou will declare

(*el. 1st p. plu.*) **لَنُنَبِّئَنَّ** ii
we surely shall declare

(*pip. 3 p.m. sing.*) *gen.* **يُنَبِّئَانِي**
~ hath been told

أَمْ لَمْ يُنَبِّئْ 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* **يُنَبِّئُونَ**
~ will be declared

(*el. pip. 2 p. m. plu.*) *h.v. ii* **لَتُنَبِّئَنَّ**
you shall surely be
apprised (informed)

(*perate. 2 p.m. sing.*) *h.v. ii* **نَبِّئْ**
declare thou!

نَأَى بِنَائِي نَأِيًّا (ف)

to retire, turn away,
to go far away - **عَنْ -**

(*imperf. 2 p.m. plu.*) *h.v.* **يَنَازُونَ**
they go far away

ن ب أ ★

(*perf. 3 p. f. sing.*) **نَبَّأَتْ** ii
< declared (1)

نَبَّأَ ii, **وَأَنْبَأَ** iv,
to announce, declare, - **ب -**
acquaint, inform

<< **نَبَّأَ يَنْبَأُ نَبَّأً وَ بُؤْمًا (ف)**
to be high

قَدْ نَبَّأْنَا اللَّهَ مِنْ خُبْرِكُمْ

Allah hath already declared
unto us some tidings of
you. [9:94]

acquainted, (2)
apprised

فَلَمَّا يَبَّأَهَا لَهُ قَالَتْ مَنْ

أَبَاكَ هَذَا قَالَ بِنَائِي الْعَلِيمُ الْحَكِيمُ

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.*) **نَبَّأَتْ**
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 مَّسْفُورٌ

For every tiding is a set time (i.e., for what a prophecy is made). [6:67]

truth (5)

وَلَتَكُنَّ نَبَأٌ 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

النَّبِيُّوَّةُ

ن ب ت ★

(perf. 3 p. f. sing.) تَبَّتْ

<~grows

declare thou unto them

(perate. 2 p.m. plu.) h.v. ii

declare ye

declare ye unto me تَبَّؤُنِي

(perf. 3 p.m. sing.) h.v. iv

declared informed

(perate. 2 m. sing.) h.v. iv

tell! inform! (thou),

declare! (thou)

tell them, أَنْبِئِهِمْ

inform them

(perate. 2 p.m. plu.) h.v., iv

declare! (you)

(O you) make~ أَنْبِئُونِي

known to me

(imperf. 3p.m. plu.) h.v. x

they ask (inquire, question)

a tale, story (1) (v.n.)

وَأَنْتَلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ

And recite unto them with truth the tale of the two sons of Adam. [5:27]

tidings (2)

قُلْ هُوَ نَبَأٌ عَظِيمٌ

Say thou: It is a tremendous tidings. [38:67]

announcement (3)

عَرَّيْتَسَاءِلُونَ عَنِ التَّسْمِ الْعَظِيمِ

Whereof they question one another? (It is) of the mighty announcement.

[78:1-2]

تَبَّؤُنَهُمْ

تَبَّؤُوا

أَنْبَأَ

أَنْبَأَ

أَنْبِئُوا

يَسْتَسْئِلُونَ

نَبَأٌ

ن ب ذ ★

(*perf. 3 p.m. sing.*) **بَذَا**
~threw, fling

بَدَّ يَبْدُو بَدَا (ض)
to throw or fling (things)
before or behind oneself,
give up, to cast off

بَدَّ قُرْآنًا مِنَ الَّذِينَ آتَوْا الْكِتَابَ كَذِبًا
اللَّهُ وَرَاءَ ظُهُورِهِمْ

A party of those who have received the Scripture (book) fling the Scripture of Allah behind their backs. (i.e., they neglected the commandment and did not follow them). [2:101]

(*perf. 3 p. m. plu.*) **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.*) **كُنْتُ**
had been cast

كُنْتُ بِالْعَرَاءِ

He surely had been cast into the wilderness. [68:49]

(*el. pip. m. sing.*) **لَيَبْدَنَّ**
he shall surely be cast

بَتَّ يَبْتُ نَبَا وَ نَبَاتًا (ن) - ب -

to produce (a tree), to grow,
sprout (plant)

(*perf. 3 p. m. sing.*) *iv* **أَبَتَّ**
<~made grow

to make grow, *iv* **أَبَتَّ إِنْبَاتًا**
to cause to grow

وَاللَّهُ أَبَتَّكَ مِنَ الْأَرْضِ نَبَاتًا

And Allah hath caused you to grow from the earth as a growth. [71:17]

وَأَبَتْهَا نَبَاتًا حَسَنًا

And He made her grow up with a goodly growth. [3:37]

(*perf. 3 p.m. sing.*) *iv* **أَبَتَّتْ**
groweth

(*perf. 1st. p. plu.*) *iv* **أَبَتْنَا**
we have caused to spring up

(*imperf. 3 p.m. sing.*) *iv* **يُبْتُّ**
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 / نَبَاتٌ**

وَالْبَلَدُ الطَّيِّبُ يَفْرُجُ نَبَاتَهُ بِإِذْنِ رَبِّهِ

And a good land, its herbage cometh forth by the command of its Lord. [8:57]

نَجَّ يَنْجِي نَجْأً وَ نُبُوءاً (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, **مَتَّقَ يَتَّقُ تَقًّا (ن)**

pull, raise up, spread out
or over

★ ن ث ر

(perf. 3 p. f. plu.) viii **اَثَرَتْ**

< scattered

نَثَرَ يَنْثُرُ نَثْرًا (ض، ن)

to disperse, scatter, disseminate

scattered (act. pic. m. sing.) **مَنْثُورًا**

★ ن ج د

(dual. n. gen.) **التَّجْدَيْنِ**

< two highways

(i.e. good and evil)

the highland (n.) **التَّجْدِ**

★ ن ج س

< impure one (n.) **نَجَسٌ**

نَجَسَ يَنْجَسُ نَجْسًا وَ نَجَسًا (س)

to defile, pollute.

to become polluted, unclean

كَلَّا لَيُنْبِتَنَّ فِي الْحَطَمَةِ

By no means! He shall surely be cast into the crushing fire. [104:4]

(perf. 3 p. f. sing.) viii **اِنْتَبَذَتْ**
she retired

★ ن ب ز

(prate. neg. m. plu.) vi **(لَا) تَنَابَرُوا**

< do not call one another in insulting manner

to call names, **نَبَرَ يَنْبِرُ نَبْرًا (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 نُبُوءًا (ض)

to gush or flow out (water)

to invent x **اِسْتَنْبَطَ <<**

(something), discover

★ ن ب ع

< a fountain, a spring (n.) **يَنْبُوءًا**
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 الْجِنْسِ)

stars (n. p.) النجوم

herbs (3)

وَالشَّجَرِ يَسْجُدُونَ

And the herbs and the trees do obsecance. [55:6]

ن ج و ★

(perf. 3 p. m. sing.) w.v. نَجَّى
< ~ was saved

نَجَّى يَنْجُو نَجْوًا وَنَجَامًا وَنَجَاةً (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

(*imperf. 3 p.m. sing.*) iv, w.v.
delivers

he delivereth him يُنَجِّبُهُ

(*imperf. 3 p. f. sing.*) iv, w.v.
~ delivers

(*imperf. 1st p. plu.*) vi, w.v.
we deliver

iv, w.v.
(*imperf. 1st p. plu.*) f.d.
we deliver

(*perf. 2 p. m. plu.*) iii, w.v.
< ye whisper

to whisper, iii نَاجِي مُنَاجَاةً
to confide a secret to

إِذَا نَاجَيْتُمُ الرَّسُولَ

When ye go to whisper with
the apostle. [58:13]

(*pref. 2 p. m. plu.*) vi, w.v.
ye whisper together نَنَاجِيكُمْ

(*imperf. 3 p.m. plu.*) iv, w.v. يَتَنَاجَوْنَ
they whisper together

(*perate m. plu.*) vi, w.v. تَنَاجَوْا
ye (should) whisper!

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.)

deliverance (v.n.) w.v.

أَنْجَيْنَا

يُنَجِّبِي

تُنَجِّبِي

نُنَجِّبِي

نُنَجِّجِي

نَاجِيكُمْ

نَاجٍ

الْمُنَجَّاةُ

iii نَمَا يَنْجُو نَجْوًا وَ نَجْوَى وَ نَاجِي
to confide a secret to مُنَاجَاةً

(*perf. 2 p. m. sing.*) نَجَوْتَ
thou hast escaped

~delivered ii, w.v.
(The verb نَجَّى is written with
when affixed to a pro-
noun as نَجَّيْتُكَ، نَجَّيْنَا، نَجَّيْتُمْ)

(*perf. 1st p. plu.*) ii, w.v.,
we delivered نَجَّيْنَا

(*imperf. 3 p.m. sing.*) ii, w.v.
delivers يَنْجِي

(*imperf. 1st p. plu.*) ii, w.v.
we deliver, we shall deliver نُنَجِّبِي

(*imperf. 1st p. plu.*) el. ii, w.v.
we shall surely deliver لَنُنَجِّبَنَّ

(*perate. m. sing.*) ii w.v.
deliver ! affixed to a
pronoun as : نَجِّجِي

deliver me نَجِّبْنِي

deliver us نَجِّبْنَا

(*pp. 3 p. m. sing.*) ii, w.v.
was delivered نَجِيَ

(*perf. 3 p. m. sing.*) iv, w.v.
delivered أُنْجِيَ

affixed to a pronoun as:

delivered us أُنْجَيْنَا

~you أُنْجَيْتُمْ

and so on

(*pref. 2 p.m. sing.*) iv, w.v.
thou delivered أُنْجَيْتَ

وَمَا نُوايَسِحُّونَ مِنَ الْجِبَالِ يُوتُوا آمِنِينَ
And they were hewing out
houses from mountains
(feeling) secure. [15:82]

★ ن ح ر ★

أَحْرَجُ (perate 2 p. m. sing.)
<(thou) sacrifice!
عَرَّ يَنْعَرُ نَعْرًا وَتَنْحَارُ (ف)
to slaughter, sacrifice (an animal), to injure the jugular vein

★ ن ح س ★

تَحْسِينُ (sing.) neg. <calamity (v.n.)
تَحْسِنُ يَنْحَسُ نَحْسًا / نَحْسٌ مُنْهَسَةٌ
to be unlucky, (س، ك)
inauspicious, fatal, of evil men
تَحْسِنَاتٌ inauspicious (n. p.)
نَحْسٌ smoke (n.)
(smoke without flame that rises high and of which heat is weak).

★ ن ح ل ★

التَّحْلِيلُ the h.ee (n.)
<a gift (v.n.)
تَحْلَلُ يَنْحَلُّ نَحْلًا (ف)
to make a gift, dower a women, make a wedding gift

يَحْيَا (act. pic.) acc. w.v.
the act of counselling together

التَّجْوَى counselling (v.n.) w.v. (in secret)

مُنَجِّوُنَ (Ap-der. m. plu.) w.v, n.d.
deliverers

إِنَّا مُنَجِّوُنَاكَ

Verily We are to deliver thee. [29:33]

★ ن ح ب ★

نَحْبٌ <a vow (v.n.)
تَحَبَّ يَنْحِبُ نَحْبًا (ض)
to weep, to cry, to vow

قَضَى نَحْبَهُ

He hath fulfilled his vow. (i.e., by offering up his life for Allah's cause—a metaphorical usage, meaning courting death). [33:23]

★ ن ح ت ★

تَنْحِتُونَ (imperf. 2 p. m. plu.)
<ye hew

تَنْحَتُ يَنْحِتُ نَحْتًا / يَنْحِتُ نَحْتًا / نَحْتًا (ن، ض، س)
to cut, hew, carve (stone, etc.) shape, work (wood), emaciate

يَنْحِتُونَ (imperf. 3 p.m. plu.)
they hew

to flee (*assim.*) مَدَّ يَدَيْهِ تَدَا (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. pic. plu.)

(sing.) نَادِمٌ < remorseful

<< نَدِمَ يَنْدِمُ 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 التَّدَمُّ is not repentance as translated by some authors.)

ن د ي ★

نَادَى (perf. 3 p.m. sing.) iii, w.v

< ~ 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 خ ر ★

نَجْرَةٌ < crumbled (*n. sing.*)
decayed (bones)

نَجَرَ يَنْجُرُ نَجْرًا (س)

to be rotten, decayed, carcass, (bone, wood)

ن خ ل ★

النَّخْلَةُ < the palm-tree (*n.*)
(*plu.*) نَخِيلٌ، نَخْلٌ as below

palm trees, (*n. p.*) النَّخْلُ

also, date-palms, acc. نَخْلًا
date-stone

نَخِيلٌ date-palms

ن د د ★

أَنْدَادًا compeers, like, equal, (*n. p.*)
match

أَنْدَى (sing.)

(*perf. 1st p. plu.*) w.v. ii نَادَيْنَا
we cried unto

(*imperf. 3 p.m. sing.*) w.v. ii يُنَادِي
calls

when referred to the w.v. (ي) يُنَادِي
hereafter it means 'will call'

(*perate. plu.*) ii, w.v. نَادُوا
cry unto

(*pp. 3 p.m. sing.*) w.v. ii تُوْدِي
was cried unto

(*pp. 3 p.m. plu.*) w.v. ii تُوْدُوا
they were cried unto

referring to the hereafter 'they shall be cried unto'

(*pip. 3 p.m. plu.*) w.v. ii يُنَادُونَ
they will be cried unto

(*perf. 3 p. m. plu.*) w.v. vi تَنَادَوْا
they cried out unto each other

(*Ap-der m. sing.*) w.v. (ي) الْمُنَادِي
a/the caller

acc. w.v. مُنَادِيًا
a call, a cry (v.n.) w.v. يَدَاءُ

assembly (n. p.) w.v. تَادِي
company (n. p.) acc. w.v. يَدِيًا
fellows of an assembly

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 يَدًا 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	}	نَادَانَا
	he cried upon us		
(com.)	نَادَى + هَا = نَادَاهَا	}	نَادَاهَا
(com.)	نَادَى + هُمَا = نَادَاهُمَا		}
(perf. 3 p. f. sing.) w.v. ii	~called to		
(perf. 3 p.m. plu.) w.v. ii	they cried		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.* **لِيُنذِرَ**
warn

(imperf. 3 p. m. plu.) **يُنذِرُونَ** *iv*
they warn

they may/in *el. iv* **لِيُنذِرُوا**
order to warn

thou may/in *el. iv* **تُنذِرُ**
order to warn

ye warn *juss. iv* **تُنذِرُوا**

أَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ

Whether thou warnest them
or warnest them not. [2:6]

(perate. m. sing.) **أَنْذِرْ** *iv*
thou warn!

(perate. m. plu.) **أَنْذِرُوا** *iv*
you warn!

(pp. 3 p.m. plu.) **أَنْذِرُوا** *iv*
they had been warned

(pip. 3 p. m. plu.) **لِيُنذِرُوا** *el. iv*
they might be warned (or)
they in order to be warned

(pip. 3 p. m. plu.) **يُنذِرُونَ** *iv*
they are warned

When they are **إِذْ آمَأْتِ الْيُنذِرُونَ**
warned. [21:45]

warning (v.n.) *acc. iv* **نَذْرًا**

(perf. 1st. p. sing.) **نَذَرْتُ**

<I vowed **نَذَرَ يَنْذِرُ / يَنْذِرُ نَذْرًا وَ نَذْرًا**

to dedicate, (ن، ض)
consecrate to God, to
make a vow

(perf. 2 p. m. plu.) **نَذَرْتُمْ**
ye took vow of ~

a vow (v. n.) **نَذْرًا**

vows (n. p.) **نَذْرًا**

فَلْيَقْضُوا فَوَاقِعَهُمْ وَلْيُوْفُوا نَذْرَهُمْ

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.) **يُنذِرُ** *iv*
< ~ warned

to warn, *iv* **أَنْذَرَ إِذْ نَادَى**

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.) **يُنذِرُ** *iv*
thou warned

وَنَزَعَ يَدَهُ فَادَاهِ بَيْضًا لِّلنَّظِيرِينَ

And he drew forth his hand,
when lo! it was white unto
the beholders. [7:108]

(*perf. 1st. p. plu.*)

we extract

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِن غَيْلٍ

And We shall extract whatso-
ever of rancour there may
be in their breasts. [7:43]

we (shall) take (2)
out

وَنَزَعْنَا مِن كُلِّ أُمَّةٍ شَهِيدًا

And We shall take out from
every community a wit-
ness. [28:75]

withdraw (3)

وَلَئِن آذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَا مِنْهُ
إِلَهًا لِّيَتُوسَّ كُفُورًا

And if We cause man to taste
mercy from Us and there-
after withdraw it from
him, verily he is despair-
ing, blaspheming. [11:9]

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

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*) my warning (ي) نَذِيرٌ

warner (1) (*act. 2 pic.*) نَذِيرٌ

فَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ ذُنُوبِكُمْ

Surely hath come to you a
bearer of glad tidings and
a warner. [5:19]

warning (2)

ي of pronoun is dropped
in the following verse

فَسَمِعَلُونَ كَيْفَ نَذِيرٍ

Ye shall know what (wise or
what terrible) was My
warning. [67:17]

warner (*Ap-der. sing.*) iv مَنذِرٌ

(*Ap-der. m. plu.*) nom. iv مَنذِرُونَ
warners

(*Ap-der. m. plu.*) acc. iv مَنذِيرِينَ

(*pis. pic. m. plu.*) acc. iv مَنذِيرِينَ
those who were warned

نَزَادٌ see ن ز و د

ن ز ع ★

(*perf. 3 p.m. sing.*) نَزَعَ

~ drew forth

ii نَزَعَ يَنْزِعُ نَزَعًا (ض) وَ نَزَعَ
to draw forth, take away, to
pluck out, bring out,
snatch away, remove, strip
off, tears off

they snatch (2)
(from one another)

يَتَنَازَعُونَ فِيهَا كَأْسًا

they will therein snatch from
one another a cup. [52:23]

eager (n.) *ints.* رَاَعَةٌ
eager to roast رَاَعَةَ الشَّوَى
draggers (act. pic. f. plu.) النَّازِعَاتِ
i.e., who drag forth soul from
the bodies according to the
orders given to them by
Allah. *meta.* angels

ن ز ع ★

(perf. 3 p. m. sing.) نَزَعٌ
< ~ made strife
نَزَعٌ يَنْزِعُ زَعًا (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 نَزْعٌ نَأْسْتَعِينُ 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.* بِنَاذِرِينَ
(imperf. 3 p. m. plu.)
they (should) dispute

نَازِعٌ مُنَازَعَةٌ وَنِزَاعًا
to dispute, fight, quarrel

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْكُفَهُمْ نَازِعًا
فَلْيَنْزِعُوا فِي الرِّمْرِ

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)

وَوَرَّوْنَا لَنَا عَلَيْكَ كِتَابًا

And had We sent down a
Book [6:7]to revel in slow (3)
deliberation (piecemeal)وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ
عَلَىٰ مَكَّةٍ وَنَزَّلْنَاهُ تَنْزِيلًاAnd 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

نَزَّلَ

(imperf. 3 p. m. sing.) ii
sends down

نَزَّلَ

(imperf. 2 p.m. sing.) ii, acc.
that they may send down

نَزَّلُوا

(imperf. 1st. p. plu.) ii
we send down

نَزَّلْنَا

did not (juss) ii
send down

لَمْ نَنْزِلْ

(pp. 3 p. m. sing.) ii
~was sent down

نُزِّلَ

has been revealed - عَلَىٰ -

(pp. 3 p. f. sing.)
was revealed

وَرُفِّلَتْ

(pip. 3 p.m. sing.)
is being revealed

يُرْفَلُ

slander, prompting (v.n.)

نَزَعٌ

★ ن ز ف

(pip. 3 p. f. plu.) يُنَزِفُونَ

<they are made mad

نَزَفَ يُنَزِفُ نَزْفًا (ض)

to entirely exhaust or be ex-
hausted (as well)

pp./pp. نَزَفَ يُنَزِفُ

iv. أَرْفَأَ يُرْفِئُ

to lose one's senses, be
made drunk, be silenced in
argument

(imperf. 3 p.m. plu.) iv لَا يُنَزِفُونَ

they will (not)

be senseless (drunk)

★ ن ز ل

(perf. 3 p.m. sing.) نَزَلَ

~has come down

< نَزَلَ يُنَزِلُ نَزُولًا وَ مَنَزِلًا (ض)

to descend, to come down

(imperf. 3 p. m. sing.) يُنَزِلُ

~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 revealed (1)

نَزَلْنَا عَلَىٰ عَبْدِنَا

We have revealed unto Our
bondman. [2:23]

(Note: the form **مَنْزِلٌ** is of a feminine singular but is used for plural as a group)

(imperf. p. f. sing.) **تَنْزِلٌ** v

comes down (the initial ت of) imperfect tense is dropped for easy pronunciation which is called **تخفيف**

(imperf. 3 p.m. sing.) **يَنْزِلُ** v comes down

that which is (n.)

prepared for a guest, acc. entertainment, an abode, food or a drink

one descent (n. unity)

وَلَقَدْ رَأَىٰ مَنزِلَةَ الْآخِرَىٰ

And assuredly he saw him at another descent [53:13]

وَالنَّزْلَ: الْمَرَّةُ مِنَ النَّزْوِ وَتَقْوُلُ
فَقُلْتَ ذَلِكَ نَزْلَةً أَيْ مَرَّةً. MJQ.

i.e., **نَزْلَةٌ** is a noun of unity from **نَزْوٍ** it also denotes the meaning of 'once'

(n. pt. plu.) acc. stations, mansions

(sing.) **مَنْزِلٌ**

(Ap-der. m. sing.) ii a sender down

to be reveled or **أَنْ يُنَزَّلَ** revelation to be sent down (to him)

(the Quran) v.n. ii the revelation

reveling (v.n. ii.) acc.

(perf. 3 p.m. sing.) iv ~sent down

(perf. 1st. p. sing.) iv I sent down

(perf. 2 p.m. plu.) iv ye sent down

(perf. 1st. p. plu.) iv we sent down

(imperf. 1st p. sing.) iv I shall send down (with م of future tense)

(perate. m. sing.) iv send down!

(pp. 3 p.m. sing.) iv what is sent down or reveled

(pp.. 3 p. f. sing.) iv that is reveled or sent down (in plural or feminine singlar)

(perf. 3 p. f. sing.) v brought down

وَمَا تَنْزَلَتْ بِهِ الشَّيَاطِينُ

And satans have not brought down. [26:210]

(imperf. 3 p. f. sing.) v they shall come down

تَنْزِيلٌ

تَنْزِيلًا

أَنْزَلَ

أَنْزَلْتُ

أَنْزَلْتُمْ

أَنْزَلْنَا

سَأَنْزِلُ

أَنْزِلْ

أَنْزِلْ

أَنْزَلْتَ

تَنْزَلَتْ

تَنْزَلْنَ

نَسَا بِنْسَاءً تَسَاءً وَنَسِيًّا (ف)
 وَأَنَسَا (h.v.)
 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 conveni-
 ence, by keeping a pro-
 fane month in its stead,
 transferring, for example,
 the observance of Muhar-
 ram to the succeeding
 month of Safar (Baid-
 wai).

أَمْسَاءٌ n. inst. h.v. مِسَاءَةٌ

ن س ب ★

نَسَبًا < kinship v.n., acc.
 نَسَبَ يَنْسِبُ نَسَبًا وَنَسَبَةً (ض)
 to give or ask one's genea-
 logy

إِلَى - to attribute, ascribe to

أَنْسَابٌ < relationship n.p.
 or kinships

نَسَبٌ (sing.)

ن س خ ★

يَنْسَخُ (imperf. 3 p.m. sing.)
 ~abolishes
 نَسَخَ يَنْسَخُ نَسْخًا (ف)
 to rule out, abrogate, to copy

مَنْزِلٌ (pis. pic. m. sing.) ii
 what has been revealed
 or sent (down)

مَنْزِلُونَ (Ap-der. m. plu.) iv, nom.
 who causes to descend, (1)
 send down, make to come
 down

إِنَّا مَنزِلُونَ عَلَىٰ أَهْلِ هَذِهِ الْقَرْيَةِ
 وَجَعَلْنَا مِنَ السَّمَاءِ

Verily We are about to bring
 down upon the inhabitants
 of the city a scourge from
 the Heaven. [29:34]

مَنْزِلِينَ (Ap-der. m. plu.) iv, acc.
 a receiver of guests, (2)
 those who provide hospitality

الَّذِينَ يَأْتُونَ فِي الْكَيْلِ وَأَنزِلُوا لِمَنْزِلِينَ

Behold ye not that I give full
 measure and that I am
 the best of entertainers.
 [12:59]

مَنْزِلًا (pis. pic. m. sing.)
 landing place

وَقُلْ رَبِّ أُنزِلْنِي مُنْزِلًا مُّبَارَكًا

And say thou: my Lord cause
 me to land at a landing
 blest. [23:29]

مَنْزِلِينَ (pis. pic. m. plu.)
 those who are sent down

ن س أ ★

النَّسِيءُ < postponement (v.n.) h.v.

★ ن س ك ★

نَسَكَ < a rite (n.)

(slaughtering an animal
by way of sacrifice)

نَسَكَ بِنَسْكَ نُسْكَاً وَ مَنَسْكَاً (ن)

to lead a devout life, to be
pious

نَاسِكُونَ (act. pic. m. plu./pron. n.d.)

performers of it

(نَاسِكُونَ + هُ)

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسْكَاهُ تَاسِكُوهُ

Unto every community We
have appointed a rite (a
certain way of sacrificing)
which they perform.[22:67]

مَنَسْكَاً (a ritual (v. min.) acc.)
(rite of sacrifice)

مَنَاسِكُ (n. pl. plu.)
places for sacrifice in per-
forming Haj, generally,
rites and ceremonies of Haj.)

★ ن س ل ★

يَنْسِلُونَ (imperf. 3 p.m. plu.)
< they hasten out

تَسَلُّ يَنْسِلُ نَسْلاً (ن)

to beget, be fruitful in pro-
geny

<< تَسَلُّ يَنْسِلُ نَسْلاً (ن)
to hasten

النَّسْلُ (the cattle (v.n.))

نَسَخَ (imperf. Ist. p. plu) (juss.)
we abolish

نَسَخْنَا (imperf. Ist. p. plu) x
we transcribe

كُنَّا نَسَخْنَا
we used to transcribe
نَسْخَةً (inscription (n.))

وَفِي نَسْخَتِهَا هُدًى وَرَحْمَةٌ

And in the inscription thereon
was guidance and mercy.

[7:154]

★ ★ ★ ★

نَسْرٌ (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. Ist. p. plu.) epl.
we shall surely scatter

نُسْفَتٌ (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. **يَنْسَى**
~ forgets

(imperf. 2 p.m. sing.) w.v. **تَنْسَى**
thou forget

(imperf. 2 p.m. plu.) w.v. **تَنْسَوْنَ**
ye forget

(perate.neg.m.sing.) f.d.w.v. **لَا تَنْسَ**
thou forget not

(perate.neg.p.plu.) w.v. **لَا تَنْسُوا**
ye forget not

(imperf. 1st. p. plu.) w.v. **نَسِيَ**
we forget

we forget them **نَسَاكُمْ**

we forget you **نَسَاكُمْ**
(pip. 2 p.m. sing.) **تُنْسَى**
thou art forgotten

w.v. vi **أَنَسَا (كَمْ)**

(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

أَنَسَا + فِي + هِ

he made forget ÷ me + it

he made him **أَنَسَاهُ**
to forget

he made (them) **أَنَسَاهُمْ**
to forget

w.v. iv **تُنْسَى (هَا)**

(imperf. 1st. p. plu.)
we cause (it) to be forgotten

w.v. iv, emu. **يُنْسِيَنَّ**
(imperf. 2 p.m. sing.)
causes to forget

وَرُجِحَكَ الْحَرْثَ وَالنَّسْلَ

He destroys the crops and
the cattle. [2:205]

progeny (2)

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ 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. **فَنَسَى**
~has forgotten

(perf. 3 p.m. dual.) w.v. **فَنَسِيَا**
they (twain) forgot

(perf. 3 p.m. plu.) w.v. **فَنَسَوْا**
they forgot

(perf. 2 p.m. sing.) w.v. **فَنَسَيْتَ**
thou forgot

(perf. 1st. p. sing.) w.v. **فَنَسَيْتُ**
I forgot

(perf. 2 p.m. plu.) w.v. **فَنَسِيْتُمْ**
ye forgot

(perf. 1st. p. plu.) w.v. **فَنَسِينَا**
we forgot

(*Ap-der. m. plu.*) *iv, h.v.* **الْمُنْتُونَ**
grower

(*pis. pic. f. plu.*) *iv, h.v.* **الْمُنْتَاتُ**
elevated sails

وَلَهُ الْجَوَارِ الْمُنْتَاتُ 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

سُبْحَانَ مَا أَنْشَأَ أَنْشَرَهُ

Then, when He will, He brought him again to life. [80:22]

(*perf. 1st. p. plu.*) *iv* **أَنْشَرْنَا**
we brought (into life)

(*imperf. 3 p. m. plu.*) *iv* **يَنْشُرُونَ**
they raise the dead

أَمْ اتَّخَذُوا آلِهَةً مِنَ الْأَرْضِ هُمْ يُنْشِرُونَ
Or have they chosen gods from the earth who raise the dead. (i.e. who bring to life.) [21:21]

caused thee to forget **يُنْسِينِكَ**

forgotten one (*v.n.*) *w.v. acc.* **نَسِيًا**

pic. pac. w.v. acc. **مَنْسِيًا**
~become forgotten (lost in oblivion)

(*act. pic.*) *w.v. acc.* **نَسِيًا**
forgetting

ن ش أ ★

(*act. pic. f. sing.*) *h.v.* **نَاشِئَةً**
<rising (in the meaning of a verbal noun)

نَمَّاءٌ يَنْشَأُ / نَشَوٌ يَنْشُؤُ نَشَأً وَنُشُومًا
وَ نَشَاءٌ (ف, ك)
to grow up (child), live, originate, rise, to create

to be brought up **نُشِقٌ وَ أَنْشِقُ**

growth **النَّشَاءُ**

(*pip. 3 p. m. plu.*), *ii h.v.* **يَنْشَأُ**
~is bred up

(*perf. 3 p. m. sing.*) *iv, h.v.* **أَنْشَأَ**
produced

(*perf. 2 p. m. plu.*) *iv, h.v.* **أَنْشَأْتُمْ**
ye made to grow

(*perf. 1st. p. m. plu.*) *iv, h.v.* **أَنْشَأْنَا**
we created

(*imperf. 3 p. m. sing.*) *iv, h.v.* **يُنْشِئُ**
~raises

(*imperf. 1st. p. plu.*) *iv, h.v.* **نُنْشِئُ**
we raise, bring

creation (*v.n.*) *iv, h.v. acc.* **إِنْشَاءً**

نَشَرَ يَنْشُرُ نَشُورًا (ن، ض)

to hate, rebel against

ن ش ط ★

النَّاشِطَاتُ (act. pic. f. plu.)

<releasers (f.)

نَقَطَ يَنْقُطُ نَقْطًا (ن)

to go out from a place,
(draw up a bucket at one
pull)

to act of drawing النَّشَطُ
up quickly and easily

releasing v.n. acc. نَشَاً

وَالنَّاشِطَاتِ نَشَاً

By the angels who release
(souls of believers) with
(gentle) release or by
those who gently draw out
the souls of the believers.

[79:2]

ن ص ب ★

نُصِبَتْ (pp. 3 p. f. sing.)

<(they are) fixed, firm,
rooted, set up.

(1) نَصَبَ يَنْصِبُ نَصْبًا (ض، ن)
to fix (a plant, tree, stone)
in the soil, to raise, estab-
lish

(2) نَصَبَ يَنْصِبُ نَصْبًا (س)
to use diligence, to be instant,
to toil, labour

(imperf. 2 p.m. plu.) viii
ye spreading (yourselves)

فَانْتَشِرُوا + ف com. viii
(perate. m. plu.)

disperse

النَّاشِرَاتُ (act. pic. f. plu.)
spreading ones

وَالنَّاشِرَاتِ نَشْرًا

By the spreading (winds.)

[77:3]

spreading (v.n.) acc. نَشْرًا
the resurrection (v.n.) نُشُورًا، نُشُورًا

(pact. pic. m. sing.) {
مَنْشُورًا
مَنْشُورًا

(act. pic.) acc. مَنْشُورًا

(pis. pact. f. sing.) ii
مَنْشُورًا
spread open

<(pis. pact. m. plu.) acc. iv
مَنْشُورًا
brought up (or) are/
will be raised

(pis. pact. m. sing.) viii
مَنْشُورًا
that which spreads itself out

ن ش ز ★

<rise up (perate. m. plu.)
انْتَشِرُوا

نَشَرَ يَنْشُرُ نَشْرًا (ن)

to be high, lifted up, rise up

(imperf. 1st. p. plu.) iv
نَشُرُ
we make stand up

<refractoriness (v.n.)
نَشُورًا
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 نِصَابٌ (Lis.)

نِصَابٌ plu of نَصَبٌ or نِصَابٌ is generally translated as idols. The commentator Daryabadi observed that it was 'atar', a sacred stone where pagans used to offer slaughters

(act. 2 pic. m. sing.) نَصِيبٌ a part, portion

ن ص ت ★

(perate. m. plu.) iv أَنْصِتُوا <keep quiet in order to listen

نَصَّتْ بَنِيكَ نَصَاتًا (ض)

وَأَنْصَتَ إِنصَاتًا

to keep quiet in order to listen to, hear

ن ص ح ★

(perf. 3 p. m. plu.) فَصَحُوا <they wished well, they were sincere

وَالِ الْجِبَالِ كَيْفَ نَصَبَتْ

(Look they not)~and at the mountains how they are fixed firm. [88:19]

(perate. m. sing.) (ف) أَنْصَبٌ toil, labour!

بِأَدَا فَرَعْتَ فَأَنْصَبْ

And when thou has finished (thy preaching still) labour hard, (or) toil (in prayer). [94:7]

labour, toil n.v. nom. { نَصَبٌ
acc. { نَصَابًا

(act. pic. f. sing.) نَاصِبَةٌ toiling, worn (i.e., fatigued by the most unavailing labour)

calamity (n.) نَصَبٌ

إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِي
الشَّيْطَانُ بِئُصْحَابِ وَعَدَابِ

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.) نِصَابٌ

كَأَنَّهُمْ إِلَىٰ نِصَابٍ يُوفُونَ

As they are racing to a goal. [70:43]

(*perf. 1st p. plu.*) نَصَرْنَا
we delivered (1)

وَصَرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا
And We delivered him from
the people who denied Our
signs. [21:77]

we helped (2)

وَوَصَرْنَاهُمْ 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 بَأْسِ اللَّهِ إِنْ جَاءَنَا
But who would save us from
wrath of Allah should it
reach us. [40:29]

(*imperf. 3 p.m. sing.*) *acc.* يَنْصُرُ
they may succour

(conditional phrase) *gen.* يَنْصُرُ
if~helps

(*imperf. 3 p.m. plu.*) يَنْصُرُونَ
they succour

(*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 - عَلَيَّ -

فَاَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ
So make us triumph over
the disbelieving people.
[2:286]

صَحَّ يَنْصَحُ نَصْحًا (ف) - ل -

(1) to be pure, unmixed, to
act sincerely

(2) to give sincere advice, to
counsel

(*perf. 1st p. sing.*) نَصَحْتُ
I counselled sincerely

(*imperf. 1st p. sing.*) 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 / نَصَّوْحًا
true and *acc.*
sincere (repentance)

ن ص ر ★

(*perf. 3 p.m. sing.*) نَصَّرَ
succoured

نَصَّرَ يَنْصُرُ نَصْرًا (ن)
to assist, aid, succour, protect

to cause one - عَلَيَّ، مِنْ -
to conquer an enemy, render
victorious, deliver or succour

نَصَّرَ الْمُؤْمِنُ اللَّهَ
aided Allah

meta. i.e., his religion

(*perf. 3 p. m. plu.*) نَصَّرُوا
they succoured

فَادْخُلُوا نَارَهُ فَكَلِمَةً مِّنْ

لَهُمْ مِّنْ دُونِ اللَّهِ أَنْصَارًا

Then they were made to enter a fire, then they found not for themselves besides Allah (any) helpers. [71:25]

Ansar (2)

وَالشَّاهِدُونَ الْأُولَىٰ مِنَ الْمُهِجْرِينَ وَالْأَنْصَارِ

And the first ones among Muhajirs (emigrants) and Ansar (their helpers).

[9:100]

أَنْصَارٌ *lit.* 'helpers' or 'auxileries,' 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 لِتَنْصَرُوا

What aileth you that ye succour not one another?

[37:25]

(*perate.* 2 p. m. plu.) أَنْصَرُوا

(you) succour

(*pip.* 3 p.m. plu.) يَنْصَرُونَ

they shall be succoured

(*pip.* 2 p.m. plu.) تُنصَرُونَ

you shall be succoured

(*v.n.*) النَّصْرُ | نَصْرًا | نَصْرًا

help, aid, succour

helper (*act. pic. m. sing.*) نَاصِرٌ

أَهْلَكَهُمْ فَلَا نَاصِرَ لَهُمْ

We destroyed them and there was no helper of theirs.

[47:13]

protector *acc.* نَاصِرًا

فَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا

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

<forelockes (n. p.) النَّوَاصِيُ

(sing.) نَاصِيَةٌ

نَصَاً يَنْصُو نَصْوًا (ن)

to seize one by the forelock

ن ض ج ★

(perf 3 p. f. sing.) تَضَجَّتْ

<~cooked

تَضَجَّ يَنْضَجُ نَضْجًا (س)

done, cooked, to be thoroughly burnt and whose sensibility has been dead

ن ض خ ★

(relative n. dual) نَضَّاحَتَانِ

gushing forth (fountains)

نَضَّحَ يَنْضِغُ نَضْحًا (ف)

to sprinkle water on, irrigate,

gush out, (spring)

ن ض د ★

(act. 2 pic. m. sing.) نَضَّدَ

<piled one over another, ranged

نَضَّدَ يَنْضِدُّ نَضْدًا (ض)

to pile up one over the other (carpets, cushions, goods etc.)

(perf. 3 p. m. sing.) VIII اَنْصَرَ

<vindicated himself

اَنْصَرَ اَنْصَارًا

oneself, vindicate or deliver oneself

(perf. 3 p. m. plu.) VIII اَنْصَرُوا

they vindicated

themselves

(imperf. 3 p. m. plu.) VIII يَنْصِرُونَ

they vindicate themselves

(imperf. 2 p. m. dual.) VIII تَنْصِرَانِ

you (twain) defend themselves

(perate. m. sing.) VIII اَنْصِرْ

(I beg thee to) vindicate (me)

(Ap-der. m. sing.) X مَنْصِرٌ

one who is able to defend himself

(Ap-der. m. plu.) acc. مَنْصِرِينَ

those who are able to defend themselves

(perf. 3 p. m. sing.) X اَسْتَنْصَرَ

~asked for aid or succour

(perf. 3 p. m. plu.) X اَسْتَنْصَرُوا

they asked for aid or succour

a Christian (n.) acc. نَصْرَانِيًّا / نَصْرَانِيَّةً

<Christians (n. p.) النَّصَارَى

(sing.) نَصْرَانِيٌّ

ن ص ف ★

<the half (n.) نِصْفٌ

نَصَفَ يَنْصِفُ نَصْفًا (ن)

to reach half its portion

ن ط ق

(imperf. 1st p.m. sing.) يَنْطِقُ

~speaks

تَنَقَّ يَنْطِقُ نَطَقًا (ض)

to speak, utter, articulate sounds

(imperf. 3 p.m. plu.) يَنْطِقُونَ
they speak(imperf. 2 p.m. plu.) تَنْطِقُونَ
ye speak(perf. 3 p. m. sing.) iv أَنْطَقَ
~caused to speak(v.n. mim.) مَنطِقٌ
diction, language

يَا أَيُّهَا النَّاسُ عَلَّمْنَا مَنطِقَ الطَّيْرِ

O people verily we have been
taught the diction of birds.

[27:16]

ن ظ ر

(perf. 3 p. m. sing.) نَظَرَ

~looked

saw إِلَى -

glanced فِي -

< نَظَرَ يَنْظُرُ نَظْرًا وَ مَنظَرًا (ن)

- إِلَى وَ فِي -
to see, look at,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

وَزَطَلَجٌ مَنضُودٌ

And plantains laden with
fruit. [56:28]

ن ض ر

بَرَصْرَةٌ
brightness (n.)نَضْرٌ يَنْضُرُ وَ نَضْرَةٌ
نَضْرٌ نَضْرًا وَ نَضْرَةٌ (ن، س)
to be soft, beautifulشَائِرَةٌ
shining (act. pic. f. sing.)

ن ط ح

(act. 2 pic. f. sing.) النَّطِيجَةُ

< the gored (by the horns
of an animal)

نَطَحَ يَنْطَحُ نَطْحًا (ف)

to butt with the horns, gore
(according to 'Ibne Aqil'ة is not feminine form, it
is a sign of changing form
an adjective to nominative

ن ط ف

< a drop (semen) (n.) نَطْفَةٌ

نَطَفَتْ 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

نفس that is feminine

وَلْتَنْظُرْ نَفْسٌ مِّمَّا رَمَتْ لِأَمْرٍ

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 عِرْوَانَ وَأَنْتُمْ تَنْظُرُونَ

And drowned Firawn's folk while ye looked on (i.e., in your sight). [2:50]

(imperf. 1st p. sing.) juss.

I look at

قَالَ رَبِّ ارِنِّي أَنْظُرْ لِيكَ

He said. My Lord show me (thyself) that I may gaze upon thee. [7:143]

(imperf. 1st p. plu.) juss.

we in order to see

(perate. m. sing.)

look at! (1)

فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ

Look at thy food and drink, they have not rotten.

[2:259]

look (think over) (2)

فَانظُرْ مَاذَا تَأْتِي

So look what thinkest thou!

[37:102]

لَتَنْظُرُنَّ

وَلَا مَا أَنْزَلْنَا سُورَةَ تَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ

And whenever a Surah is sent down they look at each other. [9:127]

(imperf. 3 p. m. sing.)

looks (at) (1)

~ shall not look at (n.g.) لَا يَنْظُرُ

وَلَا يَنْظُرُ إِلَيْهِمْ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ

Nor Allah shall speak to them or look at them.

[3:77].

to find out (2)

فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا

Let him find out which is the best food. [18:19]

to wait (3)

وَمَا يَنْظُرُونَ إِلَّا الصَّيْحَةَ 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.

(imperf. 3 p. m. plu.)

they consider يَنْظُرُوا - فِي

أَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ

Have they not considered the governance of the heaven and the earth.

[7:185]

وَإِنْ كَانَ دُوعُسْرَةً فَنُظِرَ إِلَىٰ مَيْسَرَةٍ

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 تَنْظُرُوا**
do not respite

لَا تَنْظُرُونِ **لَا تَنْظُرُوا** + نَ (neg.)
respite me not (com.)

(perate. 2 p. sing.) **أَنْظِرْ**
respite!

respite me! **أَنْظِرْنِي**

(pip. 3 p.m. plu.) iv **يَنْظُرُونَ**
they will be respited

(pis. pic. m. plu.) } **مَنْظُرُونَ**
respited ones

(pis. pic. m. plu.) acc. } **مَنْظُرِينَ**

(imperf. 3 p.m. sing.) viii **يَنْظُرُ**
~waits (waiting)

(parate. m. sing.) viii **انْتَظِرْ**
wait!

(perate. m. plu.) viii **انْتَظِرُوا**
(O you) wait

(Ap-der. m. plu.) viii **مَنْظُرُونَ**
those who are awaiting

(Ap-der. m. plu.) acc. viii **مَنْظُرِينَ**
those who are awaiting

look upon (3)

لَا تَنْظُرُوا أَرْعَاءَ قَوْلِ الْأَنْظُرَانَا

Say not, 'listen to us' but say, 'look upon us' [2:104]

(perate. 2 p. m. plu.) **انْظُرُوا**
(O you) behold! (4)

فَانْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ بَدَّلُوا
And behold what was the end of those who rejected truth! [3:137]

wait for (5)

انْظُرُوا نَافِثَاتٍ مِّنْ نُورِكُمْ

Wait for us that we may borrow some of light.

[57:13]

(perate. 2 p. f. sing.) **انظُرِي**
consider!

فَانظُرِي مَاذَا تَأْمُرِينَ

So consider what thou wilt command. [27:33]

the look (v.n.) **نَظْرٌ**

يَنْظُرُونَ إِلَيْكَ نَظْرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ
They look at thee with the look of one swooning into death. [47:20]

a glance (n.) **نَظْرَةٌ**

مَنْظَرَ نَظْرَةٍ فِي النُّجُومِ

The he glanced a glance on the stars. [37:88]

a deferment, (n.) **نَظْرَةٌ**
a delay, a respite

(perf. 2 p. m. sing.) iv أَنْعَمْتَ
thou hast bestowed
(thy) grace

(perf. 1st p. plu.) iv أَنْعَمْنَا
we have favoured

favour (v.n) نِعْمَةٌ

<favours (n. p.) نِعْمٌ

(sing.) نِعْمَةٌ

<favours (p.b.) أَنْعَمٌ

(sing.) نِعْمَةٌ

favour (n.) نِعْمَاءٌ

(act. pic. m. sing.) acc. نِعْمًا
delight

(garden of delight) جَنَّاتِ النَّعِيمِ

<cattle (n.) أَنْعَامٌ وَنِعْمَانٌ

(plu.)

cattle <cattle (n.p.) أَنْعَامٌ

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 فَنِعْمَ الْمَاهِدُونَ

verily how excellent نِعْمَ الْمُجِيبُونَ

(or gracious) were those
who answered (i.e., we
returned a gracious answer).

ن ع ج *

ewe (n.) نَجَبَةٌ

<ewes (n.p.) نَجَابٌ
(sing.) نَجَبَةٌ

ن ع س *

slumber (n.) { النَّعَاسُ
acc. { نَعَاسًا

ن ع ل *

thy shoes نَعْلِكَ

f. d. (n. dual) نَعْلَيْنِ
(com.) نَعْلٌ + لَكَ = نَعْلِكَ

ن ع م *

<delights, case, (n.) نِعْمَةٌ
comforts

نِعْمٌ يَنْعَمُ وَنِعْمٌ يَنْعَمُ نِعْمَةً (ف، س)
to live in ease, in comfort,
lead a pleasant life

owners of ease أَوْلِيَاءُ النَّعْمَةِ
(act. pic. f. sing.) نَاعِمَةٌ

delighted one
(perf. 3 p. m. sing.) ii نَعَّمَ

~made prosperous
(perf. 3 p. m. sing.) iv أَنْعَمَ
has favoured with grace, عَلَى -
has blessed

تَفَحَّ بِنَفْحٍ نَفْحًا 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.)

< ~breathed

تَفَحَّ بِنَفْحٍ نَفْحًا (ن)

to blow with the mouth

(perf. 1st. p. sing.)

I breathed

(perf. 1st. p. plu.)

we breathed

(imperf. 2 p. m. sing.)

thou breathe

(imperf. 1st. p. sing.)

I breathe (I blow)

blow! (perate m. plu.)

(pp. 3 p. m. sing.)

~was/will be blown

(pip. 3 p. m. sing.)

~will be blown

a single breath or (n.)
blow

★ ن ف د ★

(perf. 3 p. m. sing.)

~exhausted

the sea would
have exhausted

how excel-
lent is that (نِعْمَ مَا - نِعْمَ مَا)

إِنَّ اللَّهَ نِعْمَ بِعِظْمَارِهِ

How excellent is the admoni-
tion that He gives you.

[4:58]

yea, yes (n.) نَعَمْ

★ ن غ ض ★

< (thus) they will
shake, wag سَيَنْفِضُونَ

تَعَصَّ بِنَفْسٍ نَفْصًا وَتُعْرَضًا (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.) النِّفَّاتِ

< blower women

نَفَثَ بِنَفْثٍ نَفْثًا (ن، ض)

to blow in or on a thing
(juggler, sorcerer), (with
object) to spit out of
the mouth

★ ن ف ح ★

< a breath (n.) نَفْحَةٌ

قَرَّ يَنْفِرُ / يَنْفِرُ 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.) تَنْفِرُوا
ye march forth

the act of running (v.n.) { نَفْرًا
away
or being a fugitive, acc. قُرُورًا
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 مَسْتَفِيرَةً
one who takes to flight,
fugitive

تَفَدَّ يَنْفَدُ تَفَادًا (س)

to be spent, consumed, exha-
usted

exhausted (perf. 3 p.f. sing.) تَفَدَّتْ

Could not be مَأْتَفَدَّتْ
exhausted [31:27]

(imperf. 3 p.f. sing.) acc. تَفَدَّدَ
~(they) exhaust

f. sing. used for plural

(imperf. 3 p.m. sing.) يَنْفَدُ
~exhausts or will be
exhausted

ccasing (v.n.) تَفَادًا

ن ف ذ ★

(imperf. 2 p.m. plu.) تَنْفَدُونَ
< ye pass out of ~

تَفَدَّ يَنْفَدُ تَفَادًا (ن)

to penetrate, to pass, go
beyond

(acc. f.d.) تَنْفَدُوا
(imperf. 2 p.m. plu.)
that ye pass out of

(perate. m. plu.) اِنْفَدُوا
go beyond!

ن ف ر ★

(perf. 3 p.m. sing.) قَرَّ
< ~marched forth

وَمَا أَصَابَكُمْ مِنْ سَيْتَةٍ فَمِنْ نَفْسِكُمْ

And whatever of ill befallth 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

الْأَحَابَةِ رَفِي نَفْسٍ يَعْقُوبُ تَضَمًّا

It availed them not against Allah at all, it was only a craving in the soul of Ya'qub that he satisfied.

[12:68]

willingly (5)

(Note : When used as adverb it means willingly)

فَإِنْ يُلَاحِظُوا لَكُمْ عَنْ شَيْءٍ مِنْهُمْ 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 تَنَفَّسَ
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 أَيُّهَا الَّذِينَ آمَنُوا 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 أُبْرِئُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ

Nor I exculpate myself Lo ! the (human) soul enjoineth unto evil. [12:53]

ن ف ق ★

نَفَقًا *acc.* نَفَقَةٌ (n.)
 <a hole in a place from where there is another exit

نَفَقَ يَنْفُقُ نَفْقًا (ن)
 consumed, hidden, exhausted, spent

وَأَنْ كَانَ كِبْرُ عَالِيكَ إِعْرَاضًا لِمَنْ إِنْ اسْتَطَعْتَ
 أَنْ تَبْغِي نَفَقَاتِي فِي الْأَرْضِ

And if their backsliding is hard upon thee, then seek out, if Thou canst, a hole (*jerboa*) in the earth.

[6:35]

نَفَقَةٌ (n.) expenditure

نَاقِرًا (perf. 3 p. m. plu.) iii
 <~played the hypocrite

نَاقِقًا نِقَاقًا
 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

النَّاقِقُونَ (Ap-der. m. plu.) iii
 النَّاقِقِينَ (Ap-der. m. plu.) acc. iii
 those who are hypocrite

النَّاقِقَاتُ (Ap-der. m. plu.) iii
 hypocrite

النَّفَاقُ (v. n.) iii
 hypocrisy

يَتَنَافَسَ (perf. 3 p. m. sing.) vi
 let~aspire, long for

الْمُتَنَافِسُونَ (Ap-der. m. plu.) vi
 aspires

ن ف ش ★

نَفَسَتْ (perf. 3 p. f. sing.)
 <~pastured

نَفَسَ يَنْفُسُ نَفْسًا (ن)
 to pick or pull into pieces (cotton or wool) with fingers, to flatter, pester,

الْمَنْفُوشُ (act. pic. m. sing.)
 carded one

ن ف ع ★

نَفَعَ (perf. 3 p. m. sing.)
 <~profited

نَفَعَ يَنْفَعُ نَفْعًا (ف)
 to profit, to be useful

نَفَعَتْ (perf. 3 p. f. sing.)
 ~profited

يَنْفَعُ (imperf. 3 p. m. sing.)
 ~profits

تَنْفَعُ (imperf. 3 p. f. sing.)
 ~will profit

لَا تَنْفَعُ (will not profit)
 يَنْفَعُونَ (imperf. 3 p. m. plu.)
 they profit

نَفَائِعُ (benefits (n. p.))
 نَفْعَةٌ (sing.)
 نَفَعٌ (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.

<they are expelled, they will be expelled

تَقَى بَيْنَهُمْ نَهْيًا (ض)

away, to expel, cast out

ن ق ب ★

piercing (v. n.) قَبًا acc.

digging through (a wall)

(act. 2 pic. m. sing.) قَبِيًّا acc.

warden, captain

in the act of (v.n.) iii acc. hypocrisy

نَفَاتًا

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

<~ has expended

أَنْفَقَ

to consume, iv. أَنْفَقَ إِفْثَاتًا
to expend

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

thou hath expended

أَنْفَقْتَ

(perf. 3 p. m. plu.) iv

they have expended

أَنْفَقُوا

(pref. 2 p. m. plu.) iv

ye have expended

أَنْفَقْتُمْ

(imperf. 3 p. sing.) iv

~expends

تَنْفِقُ

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

ye expend

تَنْفِقُونَ

(imperf. 2 p.m. plu.) iv, acc.

that ye expend

تَنْفِقُوا

expend (prate. m. plu.) iv

أَنْفِقُوا

expending (v.n.)

الْإِفْثَاتُ

(Ap-der. m. plu.)

those who expend

الْمُنْفِقِينَ

ن ف ل ★

(act. pic. f. sing.)

نَافِلَةٌ

< A supererogatory deed (1)

فَلْ يَنْفُلْ قَلًّا (ن)

to give one a gift or present, give booty taken from the enemy, to do, or give over and above what is commanded or a gift over and above what is asked

★ ن ق ر

(pp. 3 p.m. sing.)

< ~ was blown or

~ was sounded

قَرَّ يَنْقُرُ قَرًّا (ن)

to strike, injure one

الناقورُ (n.)

(act. pic. m. sing.)

a groove in a date-stone

قَرِيًّا (acc. in the smallest matter)

★ ن ق ص

(imperf. 2 p. f. sing.)

< ~ diminishes, consumes

نَقَصَ يَنْقُصُ نَقْصًا وَنَقْصَانًا (ن)

to diminish decrease, run low

they (كُمُ) f. d. 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. r.eg. m. plu.)
give not short لَا تَنْقُصُوا

(perf. 3 p. m. plu.) ii

< they overrun (in the land)

run ii قَبَّ فِي الْأَرْضِ

over the land, to pass or
wander through

★ ن ق ذ

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

< ~ delivered

to deliver, iv أَقَدَّ إِقَادًا

save, rescue from

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

thou rescue تُقَدِّدُ

أَكَانَتْ تُقَدِّدُ 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 يَنْقِدُونَ

(pip. 3 p. m. plu.) iv
they will be delivered (or
saved) يَنْقِدُونَ

وَلَا هُمْ يُنْقَدُونَ

And they will not be saved.
[36:43](imperf. 3 p. m. plu.) x, f. d.
they can rescue يَسْتَقِدُّوْنَ

وَلَنْ يَسْلُبَهُمُ الذَّبَابُ شَيْئًا إِلَّا يَسْتَقِدُّوهُ مِنْهُ

And if the fly took something
from them, they could
not rescue it from him.

[22:73]

نَقِمَ بِنَقِمٍ / نَقِمَ بِنَقِمٍ نَقْمًا
(ض، س) وَأَنْتَقِمَ - مِنْ وَعَلَى

to avenge oneself upon,
punish, chastise, accuse,
to develop hate

وَمَا نَقَسُوا 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 تَقْتُلُوا إِلَّا أَنْ تُعْزِمُوا اللَّهَ وَرَسُولَهُ

And they avenged not except
for (this) that Allah and
His Messenger had enriched
them. [9:74]

(imperf. 2 p.m. sing.) تَقْتُمُ

thou takest vengeance

(imperf. 2 p.m. plu.) تَتَقَمُونَ

ye take vengeance

(perf. 1st. p. plu.) أَتَقَمْنَا

we took vengeance

(imperf. 3 p. m. sing.) يَتَقَمُ

will take retribution

retribution (v.n.) اِتْقَامٌ

(Ap-der. m. plu.) يَتَقَمُونَ
avenger

ن ك ب ★

(act. pic. m. plu.) el لَنَّا كِبُونَ

< certainly they are deviators

(pact. pic. m. sing.) مَقْصُورٌ
diminished

diminution (v.n.) قَصْرٌ

ن ق ض ★

(perf. 3 p. f. sing.) قَضَتْ

< ~ broke,

(~ unravelled).

قَضَّ يَنْقِضُ قَضًا (ن)

to pull down, demolish (a
house), break, (a contract),
undo a thing, violate (a
treaty), to unravel or
untwist.

(imperf. 3 p. m. plu.) يَنْقُضُونَ

they violate

(perate neg. m. plu.) لَا تَنْقُضُوا

do not violate !

breaking (v.n.) قَضٌ

(perf. 3 p. m. sing.) iv أَنْقَضَ

~ weighed down

ن ق ع ★

< dust (n.) acc. قَمًّا

نَقَعَ يَنْقَعُ نَقْمًا (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.*) نَكَحْتُمْ
ye married

(*imperf. 3 p.m. sing.*) يَنْكِحُ
marries

to marry أَنْ يَنْكِحَ *juss.*

(*imperf. 2 p. f. plu.*) يَنْكِحْنَ
that they (women) marry

(*perate. 2 p.m. plu.*) وَ أَنْكِحُوا
marry! (O you men)

(*perate. neg. m. plu.*) لَا تَنْكِحُوا
marry not (O you men)

(*imperf. 1st p. plu.*) iv أَنْكِحَ
I give in marriage

(*perate. neg. m. plu.*) تَنْكِحُوا
(O you men) give
not in marriage لَا تَنْكِحُوا

(*perate. m. plu.*) أَنْكِحُوا
give in marriage

(*imperf. 3 p.m. sing.*) x يَسْتَنْكِحُ
~wish to marry

marriage (*v.n.*) *acc.* النِّكَاحُ / نِكَاحًا

الْأَهْدُونَ نِكَاحًا

Those who find no means
to marry. [24:33]

ن ك د ★

(*odd act. pic.*) *acc.* كِدًّا
niggardly, evil, scantily

نَكَبَ يَنْكُبُ نَكْبًا وَ مَنكُوبًا (ن) - عَن

to go aside or swerve from

<shoulders (*n. p.*) مَنَاكِبًا
(a tract of country).

(*sing.*) shoulder مَنكَبٌ

ن ك ث ★

(*perf. 2 p.m. sing.*) نَكَثَ

<~broke (oath)

نَكَثَ يَنْكُثُ نَكْثًا (ن)

to break (a promise), violate
(a treaty), untwist (a cord),
unravel

(*perf. 3 p. m. plu.*) نَكَثُوا
they broke (their oath)

(*imperf. 3 p.m. sing.*) يَنْكُثُ
~breaks (covenant)

(*imperf. 3 p. m. plu.*) يَنْكُثُونَ
they break (the covenant)

the untwisted stands (*n. p.*) أَنْكَاثًا
of a rope

ن ك ح ★

(*perf. 3 p. m. sing.*) نَكَحَ
<~married

نَكَحَ يَنْكِحُ نِكَاحًا (ض)

to marry, contract a marriage
(According to lexiconology
the word نِكَاحٌ means the
sexual relation but in the
Quranic glossary it denotes

مَا لَكُمْ مِنْ مَلْجَأٍ تُوَمِّدُونَ وَمَا لَكُمْ
مِنْ نَكِيرٍ

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)

الْمُنْكَرُ (pis. pic. m. sing.)

what is strange to the (1) human nature, false

يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

They command that which is reputable and prohibit that which is disreputable.

[3:104]

reputable (opp.) الْمَعْرُوفُ
disreputable

(pis. pic. m. sing.) acc. مُنْكَرًا
disputable (2)

إِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ

Verily they utter a saying disputable. [58:2]

< نَكِدًا يَنْكُدُ نَكَدًا (س)

to be hard, painful, to refuse what is asked, niggardly, having little water (with) little and scattered sowing (farm)

ن ك ر ★

نَكَرَ (perf. 3 p.m. sing.)

< disliked (1)

يَكْفُرُ بِتَكْرُومِ تَكْرَأٍ وَ يَكْفُرُ

to be ignorant, not to recognise, not to know, dislike, refuse to acknowledge

فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكَرَ مِنْهُمْ

And when he beheld that their hand reached it not, he disliked them (or felt mistrust of them). [11:70]

الْمُنْكَرُ (relative. m. sing.)

most disagreeable

إِنَّ أُنْكَرَ الْأَصْوَاتِ لَأَصْوْتُ 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.) مُنْكَرٌ (one who denies the fact)

(*imperf. 2 p. m. plu.*) تَكْفُونُ
ye turn back

لَمَّا نَمَّ عَلَى أَعْقَابِكُمْ تَكْفُونَ

Ye used to turn back on
your heels. [23:66]

ن ك ف ★

(*perf. 3 p. m. plu.*) x اسْتَكْفَرُوا
<~disdained

كَفَّ بِتَكْفُفِ تَكْمًا (ن) - عَلًا
to refuse, reject, abstain from

to be proud, اسْتَكْفَرُوا
disdain
(will not) disdain

ن ك ل ★

<chastising (*v.n. ii*) acc. تَنْكِيلاً

تَكَلَّ بِتَكْلٍ تَكَالًا (ض) - ب، عَن، مِن
to chastise

to punish, ii تَكَلَّ تَكِيلاً
to bring calamity upon

تَكَالٌ is as تَكِيلٌ such as

تَسْلِيمٌ is as تَسْلَامٌ

heavy fetters (*n.p.*) acc. أَنْكَالًا

deterrent (I) (*n.*) acc. تَكَالًا

فَجَعَلْنَاهَا لَكُمَا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا

And We made it a deterrent
unto those of their day
and those after them.

[2:66]

ن ك س ★

(*pp. 3 p.m. plu.*) تَكْسُوا

<they were made
upside down

تَكَسَّ يَتَكَسَّرُ تَكْسًا (ن)
to upset, turn upside down

(*act. pic. m. plu.*) f.d. تَاكْسُوا
those who turn upside down

وَلَوْ تَرَى إِذِ الْمُجْرِمُونَ تَاكْسُوا رُءُوسَهُمْ عِندَ
رَبِّهِمْ

Couldst thou but see when
the culprits shall hang
their heads before their
Lord. [32:12]

(*imperf. 1st p. plu.*) ii, juss. نَسَكَّرُ
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 عَلَى عَقْبَيْهِ

He retreated upon his two
heels. [8:48]

< تَبِعَ يَتَّبِعُ تَبِيعًا (ف) >

to trace, follow (a way), to
make clear, to be clear

ن ه ي

(perate neg. m. sing.) لَا تَنْهَرُ

<do not browbeat, do not
chide

to flow (ف) نَهَرَ نَهْرًا
to cause (a stream) to flow,
to repulse

river (n.) النَّهْرُ / النَّهْرُ / نَهْرًا

river 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)

(w.v.) تَهَى يَنْهَى تَهْيًا (ف)

to prevent, - عَنْ
forbid, prohibit, to make
one to stop from SS

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ

وَدَنَّىٰ نَفْسَهُ عَنِ الْهَوَىٰ

But as far him who feared to
stand before his Lord and
restrained his soul from
lust. [79:40]

نَكَالٌ (2) punishment

فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ

Wherefore Allah laid hold
of him with the punish-
ment of the Hereafter and
of the present. [79:25]

ن م ر ق

<cushions (n.p.) مَارِقٌ
word of non-Arabic origin

ن م ل

an ant (n. generic.) عَمَلَةٌ

ants (n.p.) عَمَلٌ

<fingers (n.p.) أَمَامِلٌ
(sing.)

ن م م

(act. pic. m. sing.) مَيِّمٌ
<calumay, slander

to spread ~ مَيِّمٌ مَيِّمًا (ض)

to make mischief مَيِّمٌ مَيِّمًا
between

ن ه ج

way of life, (v.n.) acc. مَنَاجِبًا
a plain road, manner of
acting

(imperf. 2 p. m. sing.) w.v.
thou forbidest

تَنْهَى

أَتَنْهَىٰ أَنْ تَعْبُدُوا مَا يَعْبُدُ آبَاؤُنَا

Dost thou forbid us to worship what our fathers worshipped. [11:62]

(imperf. 2 p.m. plu.) w.v.
ye prevent

تَنْهَوْنَ

تَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

Ye command that which is reputable and prevent that which is disreputable. [3:110]

(imperf. 1st. p. plu.) w.v.
they prevent

يَنْهَوْنَ

(perate. m. sing.) w.v. (و) أَنَّهُ
prevent thou!

(pp. 3 p.m. plu.) w.v.
they were prevented, prohibited

نُهُوا

(pp. 1st. p. sing) w.v.
I was prevented

بُنَيْتُ

(pip. 2 p. m. plu.) (w.v.)
ye are prohibited

مُنْهَوْنَ

(act. pic. m. plu.) (w.v.)
preventers

النَّاهُونَ

(perf. 3 p.m. sing.) viii, w.v.
refrained

اتَّقَى

(perf. 3 p.m. plu.) viii, w.v.
they refrained

اتَّقَوْا

If they refrain. فَإِنِ اسْتَهْوَا
[2:2192]

forbade (2)

وَمَا تَنْهَىٰ عَنْهُ فَأَنْتَهُمَا

And whatsoever he forbideth, abstain (from it). [59:7]

(perf. 3 p. m. plu.) (w.v.)
they forbade

نَهَوْا

(perf. 1st. p. sing.) (w.v.)
I forbade

أَنْهَى

Note: when attached to a pronoun, the final ي is replaced by اَلْف e.g. أَنهَاتِكُمْ

f.d. w.v.

(imperf. 1st p. sing. juss.)
I forbid

أَنْهَ

أَلَمْ أَنْهَيْكُمَا

Did not I forbid you two. [7:22]

[7:22]

(imperf. 1st p. plu.)
we forbid

f.d. w.v

نَهَيْتُمْ

Forbade we not thee?
[15:70]

أَوَلَمْ نَنْهَكَ

(imperf. 3 p.m. sing.) w.v.
~ forbids

يَنْهَى

(imperf. 3 p. f. sing.)
~ prevents

تَنْهَى

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.

الَّتِي

(sing.) مِهْمَةٌ

(what forbids a man to go beyond the moral limit or do something unreasonable)

(Ap-der. m. plu.) viii, w.v. مَسْتَهْوُونَ
those who desist

(imperf. 3 p.m. plu.) vi, w.v. يَسْتَأْهَوْنَ
they forbid each other

كَأَنزَالِ الْآيَاتِ تَأْهَوْنَ عَنِ مَذَكَّرِ قَعْلَوْهٖ

They were not to desist from the evil they committed.

[5:79]

ن و ا ★

(imperf. 3 p. f. sing.) h.w.v. تَوَوَّهٖ
~weighs down

نَادَىٰ بِتَوَّهٖ تَوَمًا وَ تَوَّاهٖ (ن)

to get up with hardship, to weigh down

إِنَّ مَفَاتِيحَهُ لَسَتُنْزَوِي بِأَلْعَصْبَةِ أُولَى الْقُوَّةِ

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 الْمُنْفِقُونَ

If the hypocrites refrain not.

[33:60]

w.v. juss.

يَنْتَهُوا

(imperf. 3 p.m. plu.)

they refrained

refrained not لَمْ يَنْتَهُوا

(imperf. 3 p. m. plu.) w.v. يَنْتَهُونَ
they refrain

w.v. juss.

تَنْتَهُوا

(imperf. 2 p. m. plu.)

ye refrain

وَأِنْ تَنْتَهُوا فَهُوَ خَيْرٌ لَّكُمْ

And if ye refrain it will be better for you. [8:19]

(perate. m. plu.)

انْتَهُوا

refrain ! desist !

(n.tp.) w.v.

مَنْهَى

a terminus, limit (1)

إِلَىٰ رَبِّكَ مَنَّهُمَا

Upto thy Lord is the limit thereof. [79:44]

the evolution of heat *acc.*
and light by combustion

فَأَصَابَهَا غَصَاوِيرُ 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 أُهِيَ لَكُمْ وَذُوقُوا 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.*) نُورٌ، مَوْزٌ

this word is used in several
senses:

that form of radiant (1)
energy which stimulates
the organs of the sight

نَارًا

★ ن و ب

(*perf.* 3 *p.m. sing.*) *iv, w.v.* أَنَابَ
<~returned in repentance

iv أَنَابَ مَنِيبٌ إِتَابَةً
to repent and turn to God.

(*perf.* 3 *p.m. plu.*) *iv, w.v.* أَنَابُوا
they returned in repentance

(*perf.* 1st *p. plu.*) *iv, w.v.* أَنَبْنَا
we returned in repentance

(*imperf.* 1st *p. sing.*) *iv, w.v.* أَنَيْبُ
I return in repentance

(*imperf.* 3 *p.m. sing.*) *iv, w.v.* مَنِيبٌ
~returns in repentance

(*perate. m. plu.*) *iv, w.v.* أَنَيْبُوا
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

نَارٌ، النَّارُ <fire (1) (*n.*)

نَارٌ يَنْوُرُ نَوْرًا وَ يَنْارًا (ن)

وَ أَنَارَ *iv* وَ تَوَوَّرَ *v*

وَ اسْتَنَارَ
to shine x sparkle, emit light or fire

Prophet's mission (5)

وَيَأْتِي اللَّهُ الَّذِينَ يُبَيِّنُونَ لَكَ آيَاتِهِ وَلِيُذَكِّرَ الَّذِينَ كَفَرُوا

And Allah refuseth to do otherwise than perfect His light. [9:32]

Note: **النُّورُ** is singular, the plural from is **أَنْوَارٌ** and **نِيرَانٌ** 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 ★

التَّاسُوتُ < the act of v.n. vi taking or receiving, reception

to return *iv* تَأْوَسَ تَأْوَسًا from a far point

فَلَمَّا أَصَابَتْ مَحْوَلَهُ
ذَهَبَ اللَّهُ بِنُورِهِمْ

Then when hath lit up that which is around him Allah taketh away their light. [2:17]

faith, belief, (2)
inner satisfaction
opp. darknesses

اللَّهُ دَلِيلُ الَّذِينَ آمَنُوا يُخْرِجُهُم 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 جَاءَهُم بُرْهَانٌ مِّنَ رَبِّكَ وَأَنزَلْنَا لَكُمْ نُورًا مِّنْهُنَا

O Ye mankind! There surely hath come unto you a proof, from your Lord and We have sent down unto you a manifest light (*i.e.*, the Quran). [4:175]

sleep (3)

أَلَمْ يَتَوَقَّى 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 دَا التَّوْنِ

A Prophet's name because he
was swallowed by a huge
fish. Jonah of the Bible
(Jid.).

ن و ي ★

التَّوْيُ a date-stone (n.)

ن ي ل ★

يَتَالُ (imperf. 3 p. m. sing.) w.v.
~reaches

مَا لَ يَتَالُ تَبَلًا (ف)

to obtain, attain, reach

لَا يَتَالُ عَمْدَى الظَّالِمِينَ

My covenant shall not reach
the wrongdoers. [2:124]

تَتَالُ (imperf. 3 p. f. sing.) w.v.
~reaches

وَأَنَّى لَهُمُ التَّنَادُشُ مِنْ مَكَانٍ بَعِيدٍ

And how should they receive
(the faith) from a far
distant place? i.e., beyond
the grave. [34:52]

ن و ص ★

مَنَاصُ <time or place (n.t.p.)
of retreat

نَاصٌ يَنْوَسُّ تَوْصًا وَمَنَاصًا (ن) - عَن
to flee away from,
to evade, shun, to retreat

ن و ق ★

النَّاقَةُ a she camel (f.n.)

ن و م ★

التَّوْمُ <the sleep (v.n.)

نَامَ يَنَامُ تَوْمًا وَنِيَامًا (ف)

to sleep, slumber, become
calm

dream (1) v. mim. المَنَامُ

يَبْنِيَنَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ

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	<i>juss.</i>	لَمْ يَنَالُوا	(<i>imperf. 2 p.m. plu.</i>) w.v.	تَنَالُوا
				ye shall reach
(<i>imperf. 3 p.m. plu.</i>) w.v.		يَنَالُونَ		لَنْ تَنَالُوا
they reach or attain				ye shall not reach (or) attain
they reach or attain not		لَا يَنَالُونَ		
				w.v. <i>juss.</i>
an attainment	(v.n.)	يَنَالًا	(<i>imperf. 3 p.m. plu.</i>)	يَنَالُوا
				they reach

★★★

كتاب الهاء

هَآؤُمْ اَقْرَبُ وَاكْثَبِيَّةٌ

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 هَآذَانِ
for dual masculine (these
two men)

justlike this (*comp.*) هَكَذَا

word of caution	}	هَآ
similarity		كَ
that		ذَآ

★ ★ ا ه ★

a letter used as تَنْبِيْهُ
caution, prefixed to demon-
strative pronouns, such as,

(مَا أَوْلَاءَ) مُؤَلَّاءَ (هَآذَا) هَآذَا
also prefixed to a nomi-
native pronoun as,

هَآؤُمْ فَوَلَّاهُمْ فَمَا لَكُمْ بِهِ عِلْمٌ

Lo! ye are those who fell to
contending respecting that
whereof ye had (some)
knowledge. [3:66]

★ ا ا ه ★

take (*com.*) هَآؤُمْ (هَآ وَؤْم)
thou this

a letter used in imperative
هَآ form rendering the mean-
ing of هُذْ take! and وَؤْم
for 'O you'

هَجَرَ يَهْجُرُ هَجْرًا وَهَجْرَانًا (ن)

- (1) to desert, forsake, leave, renounce, abandon
- (2) to separate oneself from, depart, quit
- (3) to rave deliriously, to talk nonsense

مُسْتَكْبِرِينَ بِهِ سِمَاءُ أَنهَجُرُونَ

In scorn thereof. Nightly did ye rave together. (Pic.) In arrogance: talking nonsense (about the Quran), like one telling fables by night. (Y. Ali) Stiff-necked, discoursing thereof by night revelling (Jid.).

[23:67]

اهْجُرُوا (perate. m. sing.)

اهْجُرُوا (perate. m. plu.)
depart, leave (alone)

هَجْرًا (v.n.)
act of departing
or leaving SS

مَهْجُورًا (act. plc. m. sing.) acc.
taken as foolish, nonsense,
of no account

يَرْبِّ إِن كُومِي 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]

هَاجِرًا (perf. 3 p. m. sing.) ill

هَاجِرًا - إلى - migrated

هَآءَا + هَآءَا com. here. in this place

ه ب ط ★

هَبَطَ يَهْبِطُ (imperf. 3 p.m. sing.)
~falleth down

هَبَطَ يَهْبِطُ هَبْطًا (ض)

to descend, fall, to cause to come down

اهْبِطْ (perate. m. sing.)
get down!

اهْبِطَا (perate. m. dual.)
get (you twain) down

اهْبِطُوا (perate. m. plu.)
get (you) down

ه ب و ★

هَبَاءٌ (n.)
dust (n.)
fling in the air, atoms of dust

ه ج د ★

هَجَدَ يَهْجُدُ (perate. m. sing.) v
keep the vigil

هَجَدَ يَهْجُدُ <
to keep v,
awake, night-long watch,
(pray at night)

ه ج ر ★

هَجَرُونَ (imperf. 2 p.m. plu.)
you talk nonsense, rave

(Ap-der. f. plu.) iii مَاهِجْرَاتٌ
women who left their home
in the way of Allah

★ ج ع *

(imperf. 3 p.m. plu.) يَهْجُرُونَ
< they sleep
جَعَّ يَجْعُ جُوعًا (ف)
to sleep calmly or quietly

كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجُرُونَ
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 *

(v.n.) ass. acc. هَدَأَ
action of falling down in
pieces (a mountain or a
building)
< هَدَيْتُهُ هَدَأً (ن)
to break, put down, demolish,
to fall down in pieces

★ د م *

(perf. 3 p. f. sing.) ii هَدَمَتْ
~ was demolished
(would have demolished هَدَمْتُ)
to demolish هَدَمَ ii, هَدَمًا
< < هَدَمَ يَهْدِمُ هَدْمًا (ض)
to overturn

iii هَاجَرَ يَهَاجِرُ مَهَاجِرَةً
to leave one's homeland for
another place. In Quranic
glossary هِجْرَةٌ means the
migration of the Prophet
from Makkah to Al-
Madina, and of those who
followed him in order to
establish Islamic law and
order and preach Islam
peacefully.

(perf. 3 p. m. plu.) iii هَاجَرُوا
they migrated

(perf. 3 p. f. plu.) iii هَاجَرْنَ
they (women) migrated

iii, juss. يَهَاجِرْ
(imperf. 3 p. m. sing.)
~emigrates

iii, juss. يَهَاجِرُوا
(imperf. 3 p. m. plu.)
that they migrate

iii, juss. يَهَاجِرُوا
(imperf. 2 p. m. plu.)
ye migrate

(Ap-der. m. sing.) iii مَهَاجِرٌ
one who leaves his homeland
for the sake of Islamic
cause

(Ap-der. m. plu.) iii, acc. الْمُهَاجِرِينَ
those who migrate from
their home for Islamic
cause

أَوَلَمْ يَهْدِ

Did't 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 guidew.v. f.d. أَمِدُ
(imperf. 1st. p. sing.)
I would guidew.v. f.d. تَهْدُونَ
(imperf. 2 p. m. plu.)
that ye may guide(imperf. 1st. p. plu.) w.v. يَهْدِي
we guidee.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!فَأَهْدُوهُمْ إِلَىٰ صِرَاطٍ مُّبِينٍ
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 هَدْيَةً
right path, guide, conduct
one, point out, showوَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ
And though it was a hard
(test) save for those whom
Allah guided. [2:143]
directed (2)

وَوَجَدَكَ 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
~guidesw.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.) w.v. هَدَى
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. هَادِي

w.v. acc. هَادِيَا

w.v. viii يَهْتَدِي
(imperf. 3 p. m. sing.) يَهْتَدِي
finds guidance

هُدًى also belongs to the form **افْتَعَالَ** ; 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 الْإِلَهَانِ يُهْدَى

Is He, then, who guideth to the truth more worthy to be followed or one who findeth not the guidance unless he is guided.

[10:35]

(perf. 3 p. m. sing.) viii, w.v. اهْتَدَى
~ followed the right path

(perf. 3 p. m. plu.) viii, w.v. اهْتَدَوْا
they followed the right path

(perf. 1st. p. sing.) viii, w.v. اهْتَدَيْتُ
I followed or found the right path

(perf. 2 p. m. plu.) viii, w.v. اهْتَدَيْتُمْ
ye found the right path

(pp. 3 p.m. sing.) h.v. x اسْتَهْزِئُ
~were mocked

x, اسْتَهْزَأُ اسْتَهْزِئُ اسْتَهْزَأُ
to mock at, to laugh at

(imperf. 3 p.m. sing.) h.v. x يَسْتَهْزِئُ
~mocks

اللَّهُ يَسْتَهْزِئُ بِهِمُ

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

★ ه ز ز ★

(perate. f. sing.) assim. هَزْنِي
<shake!

(assim. ن ن) هَزَّ يَهْزُ هَزًّا
to shake, brandish

assim. viii اهْتَرَّتْ
(perf 3 p.f. sing.)
thrilled (land)

viii, اهْتَرَّ اهْتِرَارًا
to be moved, shaken, to be
thrilled, to stir (to life)

a gift, a present (n.) هَدِيَّةٌ

★ ه ر ب ★

flight (v.n) acc. هَرَبًا

هَرَبَ يَهْرَبُ هَرَبًا وَ هُرُوبًا (ن)
to run away, flee, escape

★ ه ر ع ★

(pip. 3 p.m. plu.) يَهْرَهُونَ
<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)

to make some هَرِعَ يَهْرِعُ إِهْرَاعًا
one rush

★ ه ز أ ★

(v.n.) هُزُوءًا
jest, a laughing stock, a
mockery

هَزَأَ / هَزَى يَهْزِئُ هُزُوءًا وَ مَهْزَاةً
to make h.v. (ض، س)

sport of, mock at one, ridi-
cule, deride, the verbal
noun هُزُوءًا is shaped
as هُزُوءًا

* ه ش م

(act. 2 pic. m. sing.)
 < dry sticks or stuble

هَشِيمٌ

acc.

هَشِيئًا

هَقَمَ يَهَقِمُ هَقْمًا (ن)

to crush, break (dry sticks)

* ه ض م

begarudging (v.n. acc.) هَضْمًا
 (withholding of that which
 is due)

< هَضَمَ يَهَضِمُ هَضْمًا (ض)
 to break, digest, to oppress,
 attack, to do wrong, invade
 the rights of one

فَلَاخِفُ ظُلْمًا وَلَا هَضْمًا

He fears not injustice nor
 begrudging. [20:112]

(act. 2 pic. m. sing.) هَضِيمٌ
 thin and smooth

(as the spathe of the palm
 with flowers)

وَزُرُوعٍ وَخَلِّ طَلْعُهَا هَضِيمٌ

And corn-fields and plam
 trees whereof the spathes
 are fine. [26:148]

* ه ط ع

(Ap-der. m. plu.) iv هَاطِمِينَ
 those who hasten forward

assim viii

هَيَزَلٌ

(imperf. 3 p. f. sing.)

~ wriggles (a serpent)

* ه ز ل

a joke, frivolity (v.n.) الهَزَلُ

< هَزَلَ يَهْزِلُ هَزَلًا (ض)

to speak or make a joke or
 act in a jesting way

* ه ز م

(perf. 3 p.m. plu.) هَزَمُوا

they routed

< هَزَمَ يَهْزِمُ هَزْمًا وَهَزِيمَةً (ض)

overcome, rout, defeat, put
 to flight

(pip. 3 p.m. sing.)

سَيَهْزِمُونَ

~ will be defeated very soon

Note: the prefixed س to im-
 perfect is to fix the mean-
 ing of near future

(pact. pic. m. sing.)

مَهْزُومٌ

routed or defeated one

* ه ش ش

(imperf. 1st p. sing.) assim.v. أَهَشْتُ
 I beat down

(assim) < هَشَّ يَهَشُّ هَشًّا (ن)

to beat down the leaves of a
 tree (with a stick)

surely (3)

هَلْ أُنِىَّ عَلَى الْإِنْسَانِ جِدِينَ تَمَّ الدَّهْرُ لَوْ يَكُونُ
شَيْئًا مَدَّ لَوْ رَأَى

Surely there hath come upon
man a space of time when
he was not a thing worth
mentioning. [76:1]

هَلْ here has the significa-
tion of **قَدْ** (*Qurtubi*).

★ ل ع ★

هَلُوعًا *< anxious, ints. acc.*
very impatient

هَلَعَ يَهْلَعُ هَلُوعًا (س)
to be very anxious, impatient

★ ل ك ★

هَلَكَ *(perf. 3 p. m. sing.)*
~perished, died

هَلَكَ يَهْلِكُ هَلَاكًا وَ مَلَاكًا (ض)
to perish, die, be lost, des-
troyed, spoil

لَيْلِكَ *(imperf. 3 p.m. sing.) e.l.*
~might/would die,
~might/would perish

لَيْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ
That he who perished might
perish by a clear proof.
[8:42]

هَالِكٌ *(act. pic. m. sing.)*

مَطَعَ يَمْطَعُ مَطْمًا وَ مُطْوَعًا (ف)

to hasten, to iv, **وَأَمْطَعَ**
run forward with the
eyes fixed in horror

★ ل ★

هَلْ *(an interrogative particle)*
is there? shall I? does he?
weather? etc.

the Quranic usages of his
particle are as below :

to determine (1)
the certainty of a thing

هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ

They await but the hour.
[43:66]

or

هَلْ يُجِزُّنَ الْإِنْمَاكَ أَنْ يَسْأَلُونَ

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 **مُهْلِكٌ**
one who destroys

(Ap-der. m. plu.) iv, gen. f. d. **مُهْلِكُوا**
those who destroy

(Ap-der. m. plu.) iv, gen. f. d. **مُهْلِكِينَ**

(pis. pic. m. plu.) iv, acc. **المُهْلِكِينَ**
those are died, perished

★ ه ل ل

(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 أَهْلًا بِهِ إِعْتَرَا اللَّهُ

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.) **الْأَهْلَانِ**

(act. pic. m. plu.) acc. **مَالِكِينَ**
those who are dead

(n. p. t.) **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 لَأَبْنَاءِ

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.) w. v. ii **يَهْلِكُ**
~ would be destroyed

مَرَّ يَمْزِرُ مَرّاً (ن، ض)

to backbite, defame, push back with a blow

a defamer *ints.* مَرَزَةٌ

Note : According to Raghib

Isphahani مَرَّازٌ، مَرَزَةٌ

and مَرَّازٌ are used in the sense of defaming and back-biting.

whispering (*n.p.*) مَرَزَاتٌ suggestions

★ م م س

low, indistinct noise (*v.n.*) مَسَا
of a speech, whisper, humble voice

< مَسَّ يَمْسُ مَسًّا (ض)

to wisper, utter an indistinct word

(*assim*)

★ م م م

(*perf. 3 p.m. sing.*) مَمَّ

minded, intended

(*assim*) مَمَّ يَمُّ مَمًّا وَ مَمَّةً (ن) - ه

to interest, regard concern, worry, care

to have in mind, م - ب

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

★ م ل ه

come ! (*comp. v*) هَلُمَّ

look + get ready (هَأَ + هَلُمَّ)

i.e. come or bring

وَالْقَائِلِينَ لِإِخْوَانِهِمْ مَلُؤْنَا

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]

★ م د ه

(*act. pic. m. sing.*) هَامِدَةٌ

< lifeless, barren (land)

هَمَدَ يَهْمُدُ هَمُودًا (ن)

to go out, extinguish, put out, to die, to be barren or lifeless

★ م ر ه

(*Ap-der. m. sing.*) VII مُمِيرٌ

< pouring forth

مَرَّ يَمْزِرُ مَرّاً (ن) وَ أَمَرَ

to pour forth

★ م ز ه

< a defamer *ints.* مَرَّازٌ

★ ا ن هـ

(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 هَذَا (س)**
to make the food wholesome,
easy to digest, do good.
promote health, sustain
(food)

★ و د هـ

(perf. 3 p.m. plu.) w.v. **هَادُوا**
< who are Judised

(see Jid. p. 1, n. 274.)

هَادَ يَهُودٌ هَادُوا (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 هـ

< crumbling, weak (adj.) **هَارَ**
w.v. **هَارَ يَهْوِرُ هَوْرًا (ن)**
to fall in ruins, to be about
to fall, to crumble

(perf. 3 p. m. sing.) vii **هَارَ**
crumbled

(perf. 3 p. f. sing.) iv **أَمَّتْ**
~cared for

وَلَطَائِفُهُ تَدَاوَمَتْهُمْ أَنْفُسُهُمْ
Whereas a group cared for
itself. [3:154]

★ م ن هـ

(Ap-der. m. sing.) (quad.) **الْمُبَيِّنُ**
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. **مُبَيِّنًا**
determiner of what is true
and what is false

★ ★ ★ ★

(comp.) **هَآلِكَ**
there in **لِكَ** + here **هَآ**
that place, at that time

here, in the place **هَآ**

here, in this place **هَآ**

(comp.) to behold here

they, them, **هِنَّ** or **هِنَّ**
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. يَهْوِي

yearns (1)

فَأَجْعَلْ أَعْيُنَهُمُ اتِّخَافُكَ مِنَ النَّاسِ يَهْوِي إِلَىٰ الْيُسْحُرِ
Make thou, therefore, the hearts of some mankind to yearn toward them.

[14:37]

to blow (2)

فَتَحَطَّطَهُ الْكَلْبُ لَا يَهْوِي بِهِ الرِّيحُ

فِي مَكَانٍ سَوِيٍّ

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. هَوْنَا

مَا نَ يَهْوُونَ هَوَانًا وَ هَوَانًا وَ هَمَانَةً (ن)

to be despised, w.v.

contemptible, quiet

يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا

They walk upon the earth meekly. [25:63]

contempt, ignominy (n.) الْهَوْنُ

light, easy (adj.) هَيِّنٌ

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.) vi, w.v. يَهِينُ

~has despised

وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ

And whosoever Allah despiseth none can honour.

[22:18]

(Ap-der. m. sing) w.v. مُهِينٌ that renders contemptible, shameful

(pis. pic. 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.) هَبْتِ
(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 هَبِجَانًا وَ هَيَّاجًا (ض)
to be moved, agitated, excited, wither, fad (plant)

★ ه ي ل

(pis. pac. f. sing.) (w.v.) مَهْلًا
< poured out
w.v. هَالَ يَهْلُ مَهْلًا (ض)
to pour out, heap up (earth)

★ ه ي م

(imperf. 3 p.m. plu.) w.v. يَمْشُونَ
they wander about

(imperf. 3 p. f. sing.) w.v. هَوَىٰ
< ~desires

هَوَىٰ يَهْوِي هَوَىٰ (س)
to love, to desire

أَفَلَمْ يَأْتِكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ

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.) الْمَرْوَىٰ

(his desire) هَرَوَاهُ

desire (n.p.) أَهْوَاهُ

void (n.) هَوَاهُ

وَأَفَادَتْهُمُ هَوَاهُ

And their hearts are void. [14:43]

the lowest pit of Hell (n.) هَاوِيَةٌ

(perf. 3 p.m. sing.) iv, 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

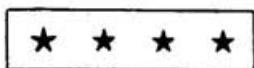
ii, هَبَّأ يَهَيِّئُ هَيِّئَةً

to make ready, to prepare

<< مَا هِيَ هَيَّاءٌ هَيَّاءٌ (ف)

to long for

an additional هـ (*haa*)
 suffixed to indicate the
 final letter's vocalization
 (*Mjj.*)



away! (*n.*) هَيَّاتَ

هَيَّاتَ هَيَّاتَ لِمَا تُوعَدُونَ

Away, away with that where-
 with ye are promised.

[23:36]

w.v. < مَامَ يَمِيمًا (ض)

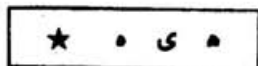
to wander about without any
 purpose

to love SS passionately

a thirsty she-camel (*n.*) الِغِيمِ

(*sing.*) < مَيَّاءُ

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 كَالصَّوْفِ
لِلنَّعْمِ وَالشَّعْرَ يَلْعَزُ (تَأَخُّجٌ)

الْوَبْرُ (*alwabr*) hair on the
camel's skin, both wool
as hair of sheeps or hair
of goats

★ و ب ق

يُؤَبِّقُ ~destroyeth *iv*, *w.v.*

to destroy *iv*, *أَوْبِقَ إِبِلًا*
w.v. << وِبِقَ يَبِقُ وَ وِبِقُ وَبِقًا (ح) >>
to perish

مَوْبِقًا (*n. pt.*) place of destruction

★ و ب ل

وَابِلٌ (*act. pic. m. sing.*) *w.v.*
heavy rain

★ و أ د

المَوْوَدَّةُ *w. & h.v.*

(*fact. pic. f. sing.*)

(girl) buried alive

< وَاَدَّ يَهْدُ وَاَدَّا (ض) >
to bury alive

★ و أ ل

مَوْوَلًا *escape, n. pt. w. & h.v.*

(a place to betake them-
selves to)

< وَاَلَّ يَبِلُّ وَاَلَّا (ض) >
to seek refuge

★ و ب ر

أَوْبَارٌ *furs n. p. w.v.*

w.v. وَتَرَىٰ وَتَرَا وَتَرَةً (ض)

(1) to hate, defraud SS,

(2) to be single, odd

وَاللَّهُ مَعَكُمْ وَذُنُوبَكُمْ أَعْمَلَ

And Allah is with you, and
He will not defraud you.

[47:35]

single, odd (v.n.) w.v. وَتَرَةً
(of number)

one after (n.) (for وَتَرِي) تَرِي
another, successively

و ت ن ★

the main artery of (n.) الْوَيْنِ
the heart which rises from
the upper part of it. It is
said that life depends on
the existence of this artery

و ث ق ★

(imperf. 3 p.m. sing.) iv, w.v. يُوْتِقُ
< ~shall bind, binds

to tie fast, bind iv, أَوْتَقَ إِيَّاهَا <

<< وَتَقَ يَتَّقُ يَتَّقَةً (ض) (R.F.)
to place trust in any one

a bond (n.) الْوِتَاقُ

a compact, (v. mim.) acc. مَوْتِقًا
bond, a solemn pledge (Asad),
undertaking (Pic.), a solemn
oath (Y. Ali), assurance
(Jid.).

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وَبَلَّ يَبِلُ وَبَلًّا وَوَبُولًا (المَطْرُ) (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

< وَبِلٌ يَوْبِلُ وَبَالَةً وَوَبَالًا (ك) (w.v.)

to be heavy and unwhole-
some as air, food

ill effect, (v.n.) وَبَالٌ
gravity, grievousness

و ت د ★

اَلْأَوْتَادُ (n. p.)

a stake (sing.) وَتِدٌ <

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. اَلْأَوْتَادُ

و ت ر ★

(imperf. 3 p.m. sing.) w.v. acc. يَتْرَىٰ
< ~will defraud

وَجَدَ يَجِدُ وَجَدَانًا وَوَجُودًا (ض)

to find, w.v.

find what was lost

(perf. 3 p. m. dual.) وَجَدَا
the twain found(perf. 3 p. m. plu.) وَجَدُوا
they found(perf. 2 p. m. plu.) وَجَدْتُمْ
ye find

ye find them وَجَدْتُمُوهُمْ

(the additional *waw* has
been suffixed before a per-
sonal pronoun *م* to ease
pronunciation)

I found (perf. 1st. p. sing.) وَجَدْتُ

(perf. 3 p. m. plu.) وَجَدْنَا
we found(imperf. 3 p.m. sing.) juss. 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 will find me, if Allah
will, patient. [18:69](imperf. 3 p. f. sing.) يَجِدْ
~will finda covenant, treaty, (*n. ints.*)
bondfirm (*ints. f.*) الْوَتِيقُ

الْعُرْقُوقُ الرَّثِيقُ لَا أَنْفِصَامَ لَهَا

The firm cable whereof there
is no giving way. [2:256](perf. 3 p. m. sing.) iii وَاتَّقِ
~entered into a compact
or treaty with SS

★ و ث ن

<idols (*n. p.*) الْأَوْثَانُ
(sing.) idol وَثْنٌ

★ و ج ب

(perf. 3 p. f. sing.) وَجَبَتْ
<(they) fell down

وَجَبَ يَجِبُ وَجِبًا وَوَجَبَةً (ض)

(1) to fall down dead

(2) to be indispensable, be
incumbent

وَإِذَا جَبَّتْ جُوبَهَا فَكَلُوا مِنْهَا

Then when they fall down
(after they are slaught-
ered) on their sides eat
thereof. [22:36]

★ و ج د

(perf. 3 p. m. sing.) وَجَدَ
<~found

لَسْكَوْهُنَّ 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 يُوجِسُ إِيجَاسًا - مِنْ
to conceive in the mind (fear,
suspicion)

و ج ف ★

وَاجِفَةٌ (act. pic. f. sing.)
< throbbing, palpitating

وَجِفَ يَجِفُ وَجْفًا وَوَجِيفًا (ض)
to be agitated, to be in a
most disturbed condition

قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ
Hearts on that day will be
throbbing. [79:8]

أَوْجَفْتُمْ (perf. 2 p. m. plu.) iv
to make iv, أَوْجَفَ إِيجَافًا
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 مُحَضَّرًا
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 (+)

(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 (they (will) find (n.d.))

لَا يَجِدُوا
they should not find

أَجِدُ (imperf. 1st p. sing.)
I find

لَا أَجِدُ
I find not

لَأَجِدَنَّ (imperf. 1st p. sing.) e. m. p.
surely I shall find

وَجِدَ (pp. 3 p. m. sing.)
~is found

مَنْ يُجِدْ فِي رَحْلِهِ فَهُوَ جِدَارٌ

In whose pack it is found
shall (himself) be recom-
pense thereof. [12:75]

وَجِدٌ means (n.)

اسْمُهُ السَّبِيحُ يُعَذِّبُ ابْنَ مَرْيَمَ

وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ

His name (shall be) the
Masih Isa son of Maryam,
illustrious in the world
and the hereafter. [3:45]

lit. fact, (1) (n.) وَجْهٌ

He laid it up-
on his face. اَلْقَاهُ عَلَىٰ وَجْهِهِ

[12:96]

the word وَجْهٌ face is used
in some other meanings, as
countenance (2)

فَاَيُّهَا الَّذِي تَوَجَّهَ لِرَبِّهِ

Withersoever you turn there
is the countenance of
Allah. [2:115]

(according to Zamkhshari
and Tabri وَجْهٌ الله

means: Qibla

الْمِيثَاقِ الَّتِي رَضِيَهَا وَآمَرَ بِهَا ،
أَيُّ الْقِبْلَةِ

the direction

He agreed with and ordered
people to turn their face in
the prayer i.e., Qibla

heart & soul, oneself (3)

يَلِي مَنْ اسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ

كُلُّهُ أَجْرُهُ عِنْدَ رَبِّهِ

Aye whosoever submitteth
himself unto Allah and he
is well-doer his hire is
with his Lord. [2:112]

وَجِلَّ يَوْجَلٌ وَجَلًا (س)

to fear, to feel quick, vibrati-
on of the heart-beat, fear

(perate. neg. m. sing.) لَا تَوْجَلْ
fear not

those who feel fear (s. plu.) وَجِلُونَ

< felt with fear (adj. f.) وَجِلَةٌ

adj. masc. وَجِيلٌ

و ج ه

(perf. 1st. p. sing.) ii وَجَّهْتُ

I turned or set

ii, < وَجَّهْتُ يَوْجَهُ تَوْجِيهًا

(1) to set or turn (face)
towards ل

(2) to send (some one for
something)

إِلَىٰ وَجْهَتِكَ وَجَّهِي

I have turned (or) I have set
firmly my face. [6:79]

ii, (juss.) يَوْجَهُ

(imperf. 3 p.m. sing.)

~ sends

(perf. 3 p.m. sing.) v تَوَجَّهَ

< ~ turned face, proceed

to set out, v, تَوَجَّهَ تَوْجِيهًا

proceed (towards some
place) with (towards) يَلْقَاهُ

وَجِيهًا (الْوَجِيهَةُ) acc.

worthy of regard (illustrious)

كَانَ النَّاسُ أُمَّةً وَاحِدَةً

Mankind was one community. [2:213]

lonely (without any *adj.*) وَجِيدًا
helper

ذَرْنِي وَمَنْ خَلَقْتُ وَجِيدًا

Let Me alone with him whom
I created lonely. [74:11]

alone وَحْدًا

he or him alone وَحْدَهُ

★ و ح ش

الْوَحْشُ (n. p.)

< وَحْشٌ (sing.)

★ و ح ي

وَحْيٌ (n.) a sign, revelation,

< وَحَىٰ بِمَجِيٍّ وَخَبَأَ (ض.) w. v.

وَأَوْحَىٰ بِوَحْيِهِ لِقَوْمٍ إِلهًا - إلى، ب - iv,

to reveal, indicate, to inform,
inspire

الْوَحْيُ the divine inspiration

لَئِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

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)

وَالْمُؤْمِنِينَ 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 disbe-
lieve at the close thereof.

[3:72]

in accordance (5)
with a fact

ذَلِكَ أَذَىٰ أَنْ يَأْتِيَنَّكَ السَّهَادَةُ عَلَىٰ وَجْهِمَا

That shall make it more
likely that they shall pro-
duce the testimony accord-
ing to the fact thereof.

[5:108]

sake (6)

إِنَّمَا نَطْعِمُهُمْ لِوَجْهِ اللَّهِ

We feed you only for the
sake of Allah. [76:9]

وُجُوهُ (n. p.) faces, countenances

وَجْهَةٌ (n.) a direction

★ 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 سَمَاءٍ أَمْرَهَا

And He assigned to each heaven its duty and command. [41:12]

(*perf. 1st. p. sing.*) *iv, w.v.* **أَوْحَيْتُ**
I inspired

وَلَمَّا وَحَيْتُ إِلَىٰ الْحَوَارِيِّينَ أَنِ الْمَوَاقِفِ دَرَسُوا لِي

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

وَالسَّابِقِينَ 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 الْفُلْكَ 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 عَلَىٰ قَوْمِهِ مِنَ الْبَحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ

أَن سَبِّحُوا بِكُرَّةٍ وَّحَيْثِيًّا

Thereupon he came out of the sanctuary unto his people and signified to them (by gestures) Extol His (limitless) glory by day and by night. [19:11]

- لَوَ - لَوَّانَ

he wished ... لَوَّانَ

he wished he had لَوَّانَ أَن لَهٗ

وَكَاكِبِيرِينَ أَهْلَ الْكِتَابِ لَوَّيْرُدُّوكُمُ

مِّنْ بَعْدِ إِسْلَامِكُمْ إِنَّ

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.) وَدَّوْا
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. يُوَدُّوْا
(imperf. 3 p. m. plu.)
they wish they had

love, affection v.n. (assim.) وَدَّآ

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 أَنِّي مَعَكُمْ

When thy Lord inspired the angels: Verily I am with you. [8:12]

reveals (3)
(to the apostles)

فَإِنِ اتَّبَعْتَنِي فَمَا يُوحِي إِلَيَّ رَبِّي

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. لَيُوحُونَ
they whisper

(imperf. 1st p. plu.) ii, w.v. تُوْحِي
we revealed

(pp. 3 p. m. sing.) iv, w.v. أُوْحِيَ
was revealed

(pip. 3 p. m. sing.) iv, w.v. يُوْحِي
~is revealed

(pip. 3 p. m. sing.) w.v, juss. يُوْحِ
is inspired

لَمْ يُوحِ إِلَيْهِ شَيْءٌ

He was not inspired in aught [6:93]

* و د د و

(perf. 3 p. m. sing.) assim. وَدَّ
<~loved, wished, liked

وَدَّ يُوَدُّ وَدَّآ وَ مَوَدَّةٌ وَ وَدَّآ (ف)

(w.&assim. v)
to love, wish for, desire

no perfect or other form
in use)

وَلَا تَطِيعِ الْكٰفِرِيْنَ وَالْمُنٰفِقِيْنَ وَدَعِ اٰذْرٰهُمْ

And defer not to (the likes
and dislikes) the deniers of
the truth and the hypocrites
and disregard their
hurtful talks. [33:48]

(perf. 3 p. m. sing.) w.v. **وَدَّعَ**
lit, left, departed, has for-
saken

وَدَّعَ يُوَدِّعُ وُدَّيْمًا

to leave

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ

Thy Lord hath not forsaken
thee nor is He displeased.
[93:2]

depository *n. p. t.* w.v. **مَسْتَوْدَعٌ**
(as womb and grave)

★ و د ق

rain (n.) **الْوَدْقُ**

(any kind of the rain, heavy
or light)

w.v. **وَدَقَ يَدُقُّ وُدْقًا (ض)**
to drop rain

★ و 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 وِدَادًا وَ مَوَادَّةً**

to befriend

to form a mutual love

Wadd *p. n.* (acc.) **وَدًّا وِدَادًا**

(Wadd, also pronounced Wudd,
or Udd, (i. e., friendship,
affection) was, according
to the Quran, a god wor-
shipped by the contempo-
raries of Noah. But it
would be a mistake to con-
clude that his cult was
obsolete in 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 د ع

(perate. m. sing.) w.v. **دَعَّ**

lit. leave!

w.v. **دَعَّ يَدْعُ وِدْعًا (ف)**

to leave, (imperative : **دَعَّ**

imperfect : **يَدْعُ** ; there is

إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ

Verily if Thou should leave
them they will mislead
Thy bondmen. [71:27]

(imperf. 2 p. m. plu.) w.v. تَذَرُونَ
ye leave

n.d, w.v. تَذَرُوا
(imperf. 2 p.m. plu.)
in order to leave

(imperf. 1st. p. plu.) acc. w.v. نَذَرُ
that we should leave

(imperf. 1st. p.m. plu.) nom. نَذَرُ
we shall let~

وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

And We shall let them wan-
der their exorbitance per-
plexed. [6:110]

(imperf. 3 p.m. sing.) w.v. لِيَذَرَ
to leave

(imperf. 3 p.m. sing.) v.w. يَذَرُ
~will leave

he let them~ (acc.) يَذَرُ

(imperf. 3 p. m. plu.) w.v. يَذَرُونَ
they leave

(perate. m. sing.) w.v. ذَرَّ
let~ leave!

(perate. m. plu.) w.v. ذَرُّوا
let~leave (ye)

★ و ر ث

(perf. 3 p. m. sing.) w.v. وَرِثَ
<~inherited

valleys (n. p.) أَوْدِيَةٌ

(sing.) وَادٍ

★ و ذ ر

(imperf. 3 p. m. sing.) w.v. يَذَرُ
(that he may) leave, forsake

< وَذَرَ يَذَرُ وَذَرًا (ف) (w.v.)
to leave, forsake, neglect
(imperative: ذَرَّ ; no per-
fect tense in use)

(imperf. 2 p. m. sing.) w.v. تَذَرُ
thou will leave

وَقَالَ الْمَلَأِينُ تَوَمَّرْتُمْ وَعَوَّنَ أَنْتُمْ تَوَمَّسُوا وَقَوْمَهُ

لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرَكَ وَالْهَتَاكَ

And the chiefs of the people
of Fir'awn said : Wilt thou
leave Musa and his people
to act corruptly in the
land and to leave alone
thee and thy gods. [7:127]

(imperf. 3 p. f. sing.) w.v. تَذَرُ
~leaves

لَا تُسَبِّحُ 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 تَذَرْنَ
(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 **أُورِثْتُمُوهَا**
 (as inheritance)

(*pp. 2 p.m. plu.*) *iv, w.v.* **أُورِثُوا**
 they were given as an
 inheritance

heritage (n.) **التَّرَاثُ**

(in **وَرَاثٍ** + **و** is inter-
 changed by **ت**)

inheritance (n.) **مِيرَاثٌ**

★ و ر د

(*perf. 3 p.m. sing.*) **وَرَدَ**
 ~came, arrived

وَرَدَ يَرِدُ وُرُودًا (ض) <
w.v.

(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 كَانَهُمْ آهْلًا لَآلِهَةً مَا وَرَدُوهَا

If those had been gods they
 would not have come thi-
 ther (down to the Hell).

[21:99]

وَرِثَ يَرِثُ وِرْثًا وَ إِزْنًا
w.v. **وَ إِزْنَةً وَ وِرَاثَةً (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 يَجِزُ لَكُمْ أَنْ يَرِثُوا التِّسَاءَ كَرْهًا
 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 إِيْرَادًا**

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**

فَأَبْعَثْ 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 **وَوْرِيَ**)

~was hidden

to hide, *iii* **وَارَى مُوَارَاةً**
 conceal

iii w.v. **يُوَارِي**

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

hides

how to hide **كَيْفَ يُوَارِي**

716

(*act. pic. m. sing.*) **وَارِدٌ**

one who goes down (1)

وَلَا تَنْتَقِمُوا آلَ آدَمَ مَا

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 فَأَنْسَبُوا وَارِدَهُمْ فَأَدْلَى دَلْوَةً

And there came a caravan,
 and they sent their water-
 drawer. He let down his
 pail (into the pit) [12:19]

(*act. pic. m. plu.*) **وَارِدُونَ**

those who ل _ (3)
 go down

حَصْبَ جَهَنَّمَ أَنْتُمْ لَهَا وَارِدُونَ

Fuel of hell, thereunto ye
 will go down. [21:89]

(*act. pic. m. sing.*) **الْمُورِدُ**

descended into

watering place (1) (n.) **الْوَرْدُ**

يٰٓأَيُّهَا الْوَرْدُ الْمُوْرِدُ

Ah, hapless is the watering
 place (whither they are
 led!) [11:98]

those who come (2)
 to water

وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وَرِدًا

And we will drive the guilty
 into Hell (as cattle are
 driven to water). [19:86]

لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

No bearer of burden shall
bear another's burden.

[6:164]

(act. pic. f. sing.) وَازِرَةٌ

a bearer of load

a burden, heavy weight, (n.) وِزْرٌ
load

burdens, loads (n. 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)
burdens imposed by war

حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا

Till the war lay down its
burdens. [47:4]

iii. w.v.

(imperf. 1st p. sing.)

أُوْرِي

I hide

(perf. 3 p. f. sing.) iv, w.v. تَوَارَتْ
<disappeared
(i.e., the sun)

to hide vi تَوَارَىٰ بِتَوَارِي
oneself

(imperf. 3 p. m. sing.) vi, w.v. يَتَوَارَىٰ
~hides himself

beyond, behind that (n.) وَرَاءَ
is behind, beside

iv w.v.

(imperf. 2 p. m. plu.)

تُؤْرُونَ

<ye strike out

to strike أُوْرِي يُوْرِي لِإِيْرَامَ
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)

المُؤْرِبَاتُ

★ و ز ر

(imperf. 3 p. m. plu.) w.v. يَزْرُونَ
<they bear

w.v. وَزَرَ يَزِرُ وَزْرًا (ض)

to bear a load, to carry a
burden

(imperf. 3 p. f. sing.) w.v. تَزِرُ
thou bear (a load)

تَزِرُ

وَإِذَا كَالُوا لَهُمْ أَوْ ذَرَّوْهُمُ يُخْسِرُونَ

And if they measure unto them, or weigh for them, they cause them loss.

[83:3]

weigh ! (parate. m. plu.) w.v. **زَوَّرُوا**

وَزَوَّرْنَا بِالْقُسْطِ أَلْئَلْئَلِ الْمُنْتَقِمِ

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 تَقْسِرُوا لَهُمْ يَوْمَ الْقِيَامَةِ 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.) **الْمِيزَانَ**

وَأَوْفُوا الْكَيْلَ وَالْيَمَانَ بِالْقِسْطِ

And give full measure and full weight in justice.

[6:152]

balance (2)

اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ

Allah it is Who hath revealed the scripture with truth and balance. [42:17]

(act. 2 pic. m. sing.) **وَزِيرٌ**

one who bears the burdens of state, as a minister, counsellor or assistant to a prophet so as to carry on his duty of preaching (Razi).

a place of refuge (n. place.) **وَزَّرَ**
an inaccessible **الْجَبَلُ الْمُنْبَعِ**
mountain

وزع

(pip. 3 p.m. plu.) w.v. **يُوزَعُونَ**

<they will be set in battle order, or in their ranks

وَزَعَ يَزَعٌ وَزَعًا (ف)

to keep back, to keep (men) in their ranks according to the battle order

(parate. m. sing.) w.v.

<arouse ! inspire !

to incite, **أَوْزَعٌ إِزَاعًا**

put into the mind, inspire

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ

My lord ! arouse me to be thankful for thy favour.

[27:19]

وزن

(perf. 3 p.m. plu.) w.v. **وَزَنُوا**

<they weigh

وَزَنَ يَزِنُ وَزْنًا (ض) - ل

(1) to weigh

(2) to weigh out for anyone

وَسَطٌ بَسِطٌ 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. > وَسَطٌ) أَوْسَطٌ

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.) أَوْسَطِي
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 بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ

But observe the measure
strictly, nor fall short
thereof. [55:9]

balances (1) (n. p.) الْمَوَازِينُ

وَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ

نَفْسٌ شَيْئًا

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 الْمُفْلِحُونَ

As for those whose scale is
heavy they are successful.
[7:8]

(pic. pac. m. sing.) w.v. مَوْزُونٌ
evenly and equally balanced

و س ط ★

(perf. 3 p. m. plu.) w.v. وَسَطْنَا
<they (f.) penetrated into
the midst

لَمْ يُؤْتِ سَعَةً مِنَ الْمَالِ

He hath not been given an amplitude of wealth.

[2:247]

ampleness (2)

يَجِدُنِي فِي الْأَرْضِ مُرْعَبًا كَثِيرًا وَسِعَةً

Shall find in the earth plentiful refuge and ampleness.

[4:100]

bountiful (3)

يُنْفِقُ اللَّهُ كُلَّ مَن سَعْتِهِ

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.) iv, w.v.

< the rich

الْمُرْسِعِ

(the middle prayer, according to the majority of the commentators, is the afternoon prayer, (**الْمَغْرِبُ**)

وَسَطًا (**وَسَطٌ**) acc.

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 يَمِينٍ وَسِعَ أَرْضَ

to be ample, to take in, comprehend, to embrace

وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ

His Throne comprehended the heavens and the earth.

[2:255]

(perf. 3 p. m. sing.) (w.v.) **وَسِعَتْ**
embraces

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

My mercy embraces all things. [7:156]

(perf. 2 p.m. sing.) w.v. **وَسِعْتَ**
thou comprehended

amplitude (v.n.) w.v. **سَعَةٌ**

* و س ل

< means of access, (n.) **الْوَسِيلَةَ**
way of approach, access
(no verbal root of this verb)

* و س م

< we shall brand w.v. **سَمِّمُ**
وَسَمَّ بِسَمِّمٍ وَسَمًّا وَسِمَةً (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

* و س ن

< slumber (n.) **سِنَةٌ**
وَسَنَّ يَوْمَسًّ وَسَنًّا وَسِنَةً (ف)
to be in slumber, sleep

لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ
No slumber can seize Him
nor sleep. [2:255]

و س و س

(guard.) **وَسْوَسَ**
(perf. 3 p. m. sing.)
< ~whispered

to iv. **أَوْسَعَ بِوَسْعٍ إِسَاعًا**
to enlarge, widen

(i.e., one who enlarges, or
makes of large extent, one
who is in easy circumstan-
ces)

(Ap-der. m. plu.) iv, w.v. **مُؤَسِّعُونَ**
maker the vast extent

capacity ! scope (n.) **وُسْعٌ**

لَا يَخْلِفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

Allah taketh not a soul ex-
cept (or beyond) its capa-
city (or scope). [2:286]

* و س ق

(perf. 3 p.m. sing.) w.v. **وَسَّقَ**
< drove together

وَسَّقَ بَيْتًا وَسَقًّا (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 وَسَّقَ وَالْقَمَرِ إِذَا اتَسَّقَ

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 يَصِفُ السَّحْرَ

someone achieved the knowledge of magic

(imperf. 3 p. f. sing.) w.v. تَصِفُ
~expound

وَتَصِفُ أَلْسِنُهُمُ الْكُذْبَ

And their tongues expound the lie. [16:62]

(imperf. 2 p. m. plu.) w.v. تَصِفُونَ
ye describe

وصف description, act of (n.)
attributing or ascribing

و و ل ل

(imperf. 3 p. m. sing.) w.v. يَصِلُ
<reaches (1)

وَصَلَ يَصِلُ وَصَلًا وَصِلَةً (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. تَصِلُ
~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. يَصِلُونَ
they join

وَسْوَسَ يُوسْوِسُ وَسْوَسًا

to whisper evil, (quard.)
make evil suggestions

(quard.) يُوسْوِسُ
(imperf. 3 p. m. sing.)

~whispers

(quard.) يُوسْوِسُ
(imperf. 3 p. f. sing.)

~whispers

whisper (v.n.) (quard.) أَلْوَسْوَسَ

و و ش ي

شِبَّةٌ <a spot, mark (n.)
وَشَى يَشَى وَشْيًا وَشِبَّةً (ض)

to paint cloth, (w.v.)

to be with an admixture of colour (in an animal)

و و ص ب

(act. pic. m. sing.) w.v. وَاصِبٌ
<lasting, perpetual

w.v. وَصَبَ يَصِبُ وَصُوبًا (ض)
to be perpetual

(act. pic. m. sing.) acc. وَاصِبًا
for ever

و و ص 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 يُوصِي تَوْصِيَةً لِفُلَانٍ - ب
to bequeath

إِلَى فُلَانٍ - ب
to commit to command

وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ

And Ibrahim enjoined his sons the same. [2:132]

(*perf. 1st p. plu.*) *ii, w.v.* وَصَّيْنَا
we enjoined

(*v.n.*) *ii, w.v.* تَوْصِيَةً
disposition (of affairs)

(*perf. 3 p. m. sing.*) *iv, w.v.* أَوْصَى
< ~enjoined

w.v. iv أَوْصَى يُوصِي إِتْمَاءً - ب
to enjoin, to command, to bequeath

إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ

Excepting those who join a people (except those who seek refuge with a people—*Pic.*), between whom and you there is a covenant. [4:90]

(*pip. 3 p. m. sing.*) *w.v.* يُوصَلُ
is to be joined

وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ
And they break that which Allah ordered to be joined. [2:27]

(*perf. 1st p. plu.*) *ii, w.v.* وَصَّلْنَا
< we have caused to reach
وَصَّلَ تَوْصِيلاً
to cause to reach, cause to join

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ

And verily We have caused the word to reach them. [28:51]

wasila p.n. وَصِيلَةٌ

Note: *Wasila*—a she camel or awe. The pagan Arabs were wont to observe certain superstitions in honour of their idols; (Penrice > Sale) *Wasila* was a term applied to any cattle, including sheep and goats, and generally meant a beast who had brought forth a male and female at the seventh parturition. (*Jid.* > *Palmer*)

و ض ع ★

(*perf. 3 p.m. sing.*) w.v. **وَضَعَ**
 < ~ set, put (1)

وَضَعَ يَضَعُ وَضْأً وَ مَوْضِعًا (ف)

to put, set,

to put off, remove, to
 appoint, to put down

وَضَعَتْ تَضَعُ وَضْأً (ف)

to deliver, to give birth (to
 a child), laydown

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ

And the heaven! He hath
 elevated it and hath set
 the balance. [55:7]

appointed (2)

وَالْأَرْضَ وَضَعَهَا 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 انِّي وَضَعْتُهَا اُنْثَىٰ

And when she gave birth,
 she said, my Lord I gave
 birth to a female. [3:36]

رَاَوْضِعِي بِالْقَلْبِ وَالزُّكُوَّةَ 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. **يُؤْتِي**
 enjoins

(*imperf. 3 p. f. plu.*) *iv*, w.v. **يُؤْتِينَ**
 they (*f.*) bequeath

(*imperf. 2 p.m. plu.*) *iv*, w.v. **يُؤْتُونَ**
 ye bequeath

(*pip. 3 p.m. sing.*) *iv*, w.v. **يُؤْتَىٰ**
 (that) is bequeathed

(*Ap-der. m. sing.*) *iv*, w.v. **مُؤْتٍ**
 a testator (one who leaves
 legacy)

(*perf. 3 p.m. plu.*) *iv*, w.v. **تُؤْتُوا**
 they enjoin upon (1)
 each other

وَتُؤْتُوا بِالْحَقِّ وَتُؤْتُوا بِالصَّبْرِ

And (they) enjoin upon each
 other the truth, and (they)
 enjoin upon each other
 endurance. [103:3]

they bequeathed (2)
 each other

أَتُؤْتُوا بِهَا بَلَّ هُمْ فَوَدَّعُونَ

Have they bequeathed it
 unto each other? Nay
 they are a people contu-
 macious. [51:53]

legacy, bequest (*n.*) **الْوَيْسَةُ**

iv, w.v. e.l. **لَاؤْضَمُوا**
(*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 يُخَوِّنُونَ الْكُوفِرِينَ عَنْ مَوَاضِعِهِمْ
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 بَصْنًا وَضَنًا (ض)**

to plate or fold a thing with
one part over another

عَلَى سُورٍ مَوْضُوعًا

On couches inwrought (with
gold and precious stones).
[56:15]

★ و ط ا

(*w.&h.v.*) **يَطْوُونَ**

(*imperf. 3 p.m. plu.*)

<they step, tread

(*i.e., they enter into enemy's
land*) (*Baidawi*)

to put off, remove (4)

(*perf. 1st. p. plu.*) *w.v.* **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 رِيشَكُمْ مِنَ الظَّهِيرَةِ

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 نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلاً
 Verily the rising by night! it
 is most curbing and most
 conducive to (right)
 speech. [73:6]

(*n. place.*) *acc.* مَوْطِئًا
 a trodden place

l.c., w.&h.v. iii لِيُؤَاطِئُوا
 < that they may make up
iii, وَأَعْلًا مَوَاطِئًا
 to make equal or make up

و ط ر *

وَطْرًا (*n.*)
 necessary, formality, needful

فَلَمَّا قَضَى زَيْدٌ مِّنْهَا وَطْرًا زَوَّجْنَاهَا

Then when Zaid had performed (his) purpose concerning her, We wedded her to thee. [33:37]

و ط ن *

مَوَاطِنٌ (*n.p.*)
 < places (fields) (*sing.*) وَطْنٌ
 place, land, homeland, field

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ

Assuredly Allah hath succoured you on many fields. [9:25]

وَطِئَ بَطْأً وَطْأً (س)

to tread upon, walk on, trample on, to press the ground or anything beneath the feet, *meta.* to destroy, to enter the enemy's land

(*w.&h.v.*) (*juss.*) تَطْئُوا
 (*imperf. 2 p. m. plu.*)
 ye have trodden

وَأَرْضًا لَّمْ تَطْئُوهَا

And land ye have not trodden (*i.e., entered*). [33:27]

(*w.&h.v.*) *acc.* تَطْئُوا
 (*imperf. 2 p. m. plu.*)
 that ye may trample on

ذَلُولًا لِرِجَالٍ مُّؤْمِنِينَ وَنِسَاءً مُّؤْمِنَاتٍ
 لَّمْ نَعْلَمُوهُنَّ إِن تَطْئُوهُنَّ

And had it not been (for) believing men and believing women whom ye know not (and) that ye might have trampled on them. [48:25]

(Baidawi observed, that the correlative proposition (جَوَابٌ لِّو) is ellipsis here, that is, لَّمَّا كَفَّ 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.*) وَطْأ

وَعِدْتُهُمْ وَمَا يَعِدُّهُمْ الشَّيْطَانُ الْأَعْرُورُ

And promise unto them, and Satan promiseth not but to delude (to deceive).

[17:64]

(pp. 3 p. m. sing.) (w.v.) وَعِدَّ
~has been promised

(pp. 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.) وَعِدَّةٌ

it is a promise acc. وَعِدَاءٌ

وَعِدَا عَلَيْهِمْ حَقًّا

A promise due thereon (the ellipsis is explained by commentators such as Baidawi who took it as

وَعِدَّةٌ وَعِدَاءٌ حَقًّا [9:111]

He promised in quite truth; others as Ibn Hisham observe that there is no ellipsis here, it is a way of Arabic expression for emphasising.)

(pic. pact. m. sing.) w.v. الْمَوْعُودُ
promised

و ع د ★

(perf. 3 p. m. sing.) w.v. وَعَدَّ
<~promised

وَعَدَّ بَعِيدٌ وَعَدَاءٌ وَعِدَّةٌ
وَمَوْعِدًا (ض)
to promise,
give one's word, to promise
good, to threaten (وَعِيدٌ)

(pref. 2 p. m. sing.) w.v. وَعَدْتُ
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. يَعِدُّ
~promise (1)
(for plural)

إِنَّ يَعِدُّ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا الْأَعْرُورُ

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

وَعَظَّ بَعْظٌ وَعَظَّ وَ عَظَّةٌ (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)

وَأذَقَ لُقْمَانَ لَذِيئِهِمْ وَهُوَ يَعْظُهُ
And when Luqman said to
his son while he was
exhorting him. [31:13]

admonishes (2)

إِنَّ اللَّهَ نَبَأًا يَعْظُمُكُمْ

Lo! comely is this which
Allah admonisheth you.

[4:58]

iv, w.v. **تَوَعَّدُونَ**
(imperf. 2 p.m. plu.)

ye menace

iv, **أَوْعَدَ يُوعِدُ إِيعَادًا** <
to threaten, to menace

(imperf. 1st. p. plu.) iii, w.v. **وَأَعَدْنَا**
<we appointed (1)

وَأَعَدَّ يُوَاعِدُ مِيعَادًا
to appoint a fixed time or
place for anyone, to plight
faith to anyone

وَلَدَّوَعَدْنَا مُوسَىٰ أَنْ يُعِينَنَا لَيْلَةَ

And when We appoint for
Musa forty nights. [2:51]

we made covenant (2)

وَوَعَدْنَاكَ 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. **لَا تَوَاعِدُوا**
(perate. neg. m. plu.)
do not appoint (mutually)

لَا تَوَاعِدُوا مِنْ بَيْنِكُمْ سِرًّا

But do not make a secret
contract with them except
ye say a reputable saying.

[2:235]

وَعَىٰ يَئِي وَغَيًّا (ض)

to preserve in the memory, to contain, to keep in mind, to retain

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَنَعْيَهَا أَدْنَىٰ وَأَعْيَاهُ

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. **وَأَعْيَاهُ**
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. **يُؤْوِعُونَ**
preserve (in their heart)

وَاللَّهُ أَعْلَمُ بِمَا يُؤْوِعُونَ

Whereas Allah knows best that which they cherish.
[84:23]

وَعَاءٌ

a hiding place, bag (n.)
bags (n.p.) **أَوْعِيَةٌ**

(sing.) < **وَعَاءٌ**

و ف د

<a goodly v.n. w.v. acc. **وَفْدًا**
company, embassy
an act of coming into the presence of royalty

(imperf. 1st. p. sing.) w.v. **أَعِظُ**
I admonish

(imperf. 2 p. m. sing.) w.v. **تَعِظُونَ**
ye admonish

(perate. m. sing.) w.v. **عِظًا**
admonish!

فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ

So turn thou from them, and admonish them. [4:63]

(perate. m. plu.) w.v. **عِظُوا**
admonish

(addressed to men, plural)

(pip. 3 p.m. sing.) w.v. **يُؤَعِّظُ**
is exhorted or admonished

Note: Admonition and exhortation are the direct functions of the prophetic offices).

(pip. 3 p. m. plu.) w.v. **يُؤَعِّظُونَ**
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 **وَعِظْتَ**, an added pattern of iv, is used)

و ع ي

w.v. acc. **يَعِي**
(imperf. 3 p. p. m. sing.)
< that might retain

إِنْ يُرِيدَا الصَّلَاةَ تَوَفَّقِي اللَّهُ بَيْنَهُمَا

If the twain desire ratification Allah shall cause reconciliation between them. [4:35]

v.n. ii. (تَوَفَّقِي) acc. تَوَفَّقَا

concord (1)
(between parties)

تُسْرِبَاءُ وَكَيَحْلِفُونَ بِأَلَّهِ إِنْ أَرَادْنَا إِلَّا

إِحْسَانًا 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 تَوَفَّقِي إِلَّا اللَّهُ

And my success (in my task) can only come from Allah. [11:88]

Note: no accurate rendering of the sense of تَوَفَّقِي 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 وَفْدًا وَوَفُودًا (ض)

to call upon a king w.v.
as an ambassador

★ و ف ر

(pas. pic. m. sing.) w.v. مَوْفُورًا
ample, full

< وَفَرَ بَعْرُ فِرَّةٍ (ض)

to be plentiful

★ و ف ض

(imperf. 3 p.m. plu.) iv, w.v. يُوَفِّضُونَ
< they are hurrying

iv. وَفَضَ يَفِضُ (ض) وَ أَوْفَضَ

to hasten, run

★ و ف ق

(v.n.) iii, acc. وَفَاقًا

< the act of suiting or becoming fit

وَفِيقَ بَيْقٍ وَفَقًا (ح)

to find suitable, fit, useful

وَافَقَ بِوَاقٍ 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. يُوَفِّقُ

~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.

لَيُوفِيَنَّ

(imperf. 3 p.m. sing.)

he certainly shall repay in
full

(pp. 3 p. f. sing.) ii, w.v.
~ was paid in full

وُفِّيَتْ

(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

تُؤْفَوْنَ

(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 لَكُمُ الْوَكِيلُ غَيْرِ مَنْقُوصٍ

And verily We shall pay them
their whole due unabated.
[11:109]

(perf. 3 p.m. sing.) iv, w.v.
< ~ fulfilled

أَوْفَى

أَوْفَى يُوفِي إِيفَاءً - ب
to fulfil a covenant

و ف ي ★

أَوْفَى | الْأَوْفَى (relative)

< the best fulfiller (1)

وَفَى بَيْنِي وَبَيْنَا (ض) وَ أَوْفَى إِيفَاءً - 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 الْجِزَاءَ الْأَوْفَى

And afterward he will be
repaid it with fullest pay-
ment. [53:41]

(perf. 3 p.m. sing.) ii, w.v.
< ~ fulfilled

وَفَى

وَفَى يُوفَى تَوْفِيَةً

to give ii. one his full due, pay the
whole debt, to discharge
obligation completely

وَأَبْرَاهِيمَ الَّذِي وَفَى

And of Ibrahim who (faith-
fully fulfilled) (the com-
mandment of Allah. [53:37])
paid in full (2)

حَتَّى إِذَا جَاءَهُ لَوْ صَيِّدَهُ 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 ظَالِمِي أَنْفُسِهِمْ
Verily unto those whom the
angels carry off (in death).
[4:97]

(*perf. 3 p.f. sing.*) v, w.v. **تَوَفَّتْ**
~took (something) up

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا
Until when death cometh
unto one of you, Our
messengers take his soul.
[6:61]

(*perf. 2 p. m. sing.*) v, w.v. **تَوَفَّيْتَهُ**
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. **تَسَوَّفَىٰ**
~take up, causes to die
(angels)

(*imperf. 3 p.m. sing.*) v, w.v. **يَسَوَّفَىٰ**
causes~ to die

(*imperf. 3 p.m. plu.*) v, w.v. **يَسَوَّفَوْنَ**
they cause~to die

(*perate. m. sing.*) v, w.v. **تَوَفَّ**
let die

وَتَوَفَّيْنَا مَعَ الْبَارِئِ
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 triliteral 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 وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ
Nay! but (the chosen of
Allah is he) who fulfilleth
his pledge and wardeth
off (evil); for verily Allah
loveth those who ward off
evil. [3:76]

f.d. iv, w.v. **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.* **يُؤْفَوْنَ**
they should pay in full

وَلْيُؤْفَوْا نَذْوَرَهُمْ
They should pay their vows.
[22:29]

(*perate. m. sing.*) *iv, w.v.* **أَوْفِي**
give in full

(*perate. m. plu.*) *iv, w.v.* **أَوْفُوا**
fulfill (O you)!

(*Ap-der. m. plu.*) *iv, w.v.* **الْمُؤْفُونَ**
those who keep their
treaty or promise

الْوَقْتُ الْمَعْلُومُ

A known (or appointed)
Time (*i.e.*, ordained in the
fore-knowledge of Allah.

[15:38]

n. p.t. (for **مَوَاقَاتُ**)

an ordained time or place

<fixed time (*n. p.t. plu.*) **مَوَاقِيتُ**

(*sing.*) **مِيقَاتُ**

(*pac. pic. m. sing.*) **مَوْقُوتُ**

that of which the time is
fixed or ordained

(*pp. 3 p. f. sing.*) *ii* **أَقْتَتُ**

~is given time

وَقَّتْ وَرَقِينَا أَقْتِ تَوْقِينَا

to fix a time, to give appoint-
ment

وَلَاذِلَ الرُّسُلِ أَقْتَتَتْ

And when the messengers
are brought unto their time
appointed. [77:11]

و ق د

<fuel (*n.*) **وَقُودٌ**

وَقَدَّ يَقِدُّ وَقْدًا وَوَقُودًا (ض)

to set

iv **وَأَوْقَدَ إِيقَادًا**

fire to, to kindle

(*perf. 3 p. m. plu.*) *iv*, *w.v.* **أَوْقَدُوا**

they light a fire
lit. they lit a fire

(*pp. 3 p. m. sing.*) *v*, *w.v.* **يُسْتَوْفَى**
has died

(*pip. 3 p.m. plu.*) *v*, *w.v.* **يُسْتَوْفُونَ**
they die

(*Ap-der. m. sing.*) *v*, *w.v.* **مُتَوَفَّى**
one who makes someone die

إِذْ قَالَ اللَّهُ لِعِيسَى ابْنِ مَرْيَمَ إِنِّي جَاعِلُكَ وَالِدًا لَنِي

(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 **اسْتَوْفَى الشَّيْءَ**
in full

و ق ب

(*perf. 3 p. m. sing.*) *w.v.* **وَقَبَّ**

<overspread

وَقَبَّ يَقِبُّ وَقْبًا وَوُقُوبًا (ض)

to set (sun), come upon,
overspread, disappear
(sun or moon)

مِنْ شَرِّ غَائِبِينَ إِذَا وَقَبَّ

(I seek refuge with the Lord
and) from the evil of
darkness when it is over-
spread. [113:3]

و ق ت

الْوَقْتُ (*n.*)

Note: a majority of the commentators observe the sense of وَقَارٌ in majesty but A.Y.A. has translated this word as kindness and long-suffering

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا

What aileth you that ye hope not in Allah's majesty (*Jid.*) toward Allan for dignity (*Pic.*)

What is the matter with you, that ye place not your hope for kindness and long-suffering in God. (A.Y.A.) [71:13]

act. ii, w.v. تَوَقَّرُوا

(imperf. 2 p. m. plu.)

< that ye respect much

to honor, respect ii تَوَقَّرُوا
much

و ق ع ★

(perf. 3 p. m. sing.) w.v.

< ~fell (1)

رَقَعَ بَقَعٌ رُقُومًا (ف) - عَلِيٌّ

to fall, fall
down, befall

to come to pass عَلِيٌّ -
to be confirmed

وَلَمَّا رَقَعَ عَلَيْهِمُ الرِّجْزُ

And when a plague fell on them. [7:134]

(imperf. 3 p. m. plu.) iv, w.v. يُوْقِدُونَ
they kindle

(imperf. 2 p. m. plu.) iv, w.v. تُوْقِدُونَ
ye kindle

(perate. m. sing.) iv, w.v. أَوْقِدْ
light (thou) !

(pip. 3 p. m. sing.) iv, w.v. يُوقَدُ
is lit

(pis. pac. f. sing.) iv, w.v. الْمُوقَدَةُ
kindled (fire)

(perf. 3 p. m. sing.) x, w.v. اسْتَوْقَدَ
< ~kindled

as R.F. اسْتَوْقَدَ

و ق ذ ★

(pac. pic. f. sing.) w.v. الْمُوقَدَةُ

< dead through beating

وَقَدَّ يَقْدُ وَقْدًا (ض)

to beat to death, beat severely

و ق ر ★

< deafness v.n. وَرَقٌ

وَقَرَّ يَقِرُّ وَقْرًا (ض) w.v.

to be heavy, deaf, heaviness
in the ear

burden (of the rain) وَقْرٌ acc. وَقُرًا

(v.n.) w.v. وَقَارٌ acc. وَقَارًا

< majesty

وَقَرَّ يَقِرُّ 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 be-
fall them). [42:22]

that is coming (3)
to pass

إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ

Verily the doom of thy Lord
will surely come to pass.
[52:7]

(noun of unity.) وَقَعَةٌ
happening, coming to pass

لَيْسَ لَوْقَعَتِهَا كَاذِبَةٌ

There is no lie in its happen-
ing. [56:2]

(act. pic. f. sing.) الْوَاقِعَةُ
the event that which surely
will occur, the inevitable
day of hereafter

إِذَا وَقَعَتِ الْوَاقِعَةُ

When the event inevitable
cometh to pass. [56:1]

(imperf. 3 p.m. sing.) iv. w.v. يُوَقِّعُ
brings about

iv. < أَوْقَعُ يُوَقِّعُ إِيقَاعًا
to bring about, excite enmity

prevailed, vindication (2)

تَوَقَّعَ الْحَقُّ وَيَطَّلَ مَا كَانُوا يَعْمَلُونَ

Thus the truth prevailed (or
vindicated) and that which
they had brought vanished
(or was made vain).
[7:118]

came to be عَلَى (3)
fulfilled

وَوَقَّعَ الْقَوْلَ عَلَيْهِمْ بِمَا ظَنُّوا

And the word (will be) ful-
filled concerning them
because they did wrong.
[27:85]

(perf. 3 p. f. sing.) w.v. وَقَعَتْ
~has befallen

(imperf. 3 p. f. sing.) w.v. تَقَعُّ
~befalls

(perate. m. plu.) w.v. قَعُوا
fall dawn!

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي

فَعَقَّرْهُ أَلسِنِي

When I have fashioned him
and breathed into him
spirit, fall ye down in obe-
isance unto him. [15:29]

(act. pic. m. sing.) w.v. وَاِئْتِ
that going to fall on (1)

وَوَقَّعُوا عَلَيْهِمُ الرِّيحَ

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 مِنْ أَيْدِي تَقِيكُمْ الْحَرَّ
وَمِنْ أَيْدِي 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 تَقِ 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!

وَرَقْنَا عَذَابَ النَّارِ

And save us from the tor-
ment of the fire. [2:201]

(perate. m. plu.) w.v.
protect!

وَأَنْتُمْ وَأَهْلِيكُمْ نَارًا

Protect yourselves and your
family members from a
fire. [66:6]

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إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُزَيِّعَ بَيْنَكُمْ
الْعُدَاوَةَ وَالْبَغْضَاءَ

Satan seeketh only to cast
among you enmity and hat-
red. [5:91]

(Ap-der. m. plu.) iv, f.d.
those who are about to fall in
place, setting (n. p. t. plu.)
مَوَاقِعُ
places of stars or
the setting of star مَوَاقِعُ النُّجُومِ

و ق ف ★

(pp. 3 p. m. plu.) w.v.
~ held over

وَقَفَ يَقِفُ وَوُقُوفًا (ض)
to stand, to make someone
stand

(perate. m. plu.) w.v.
make stand
make them to stand قِفْوْمٌ

(pact. pic. m. plu.) w.v.
those who are brought up or
made to stand, are held

و ق ي ★

(perf. 3 p. m. sing.) w.v.
~ saved, protected, pres-
erved, ward off

وَقَى يَقِي وَيَقِي وَوَقَا (ض)
to protect, save preserve,
ward off (Pic).

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ

أَنْ تَبْذُرُوا وَتَتَّقُوا

And make not Allah a butt of your oaths that ye shall not act piously nor fear Allah. [2:224]

e.l. viii, w.v.

(imperf. 3 p.m. sing.)

he should fear

he fears him يَتَّقِهِ

(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

أَمْ مَنْ يَتَّقِي بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ

Is he then who will strike his face against the awful doom upon the Day of Resurrection (is he who doeth right?). [39:24]

(perate. m. sing.) viii, w.v.

fear!

fear Allah اتَّقِ اللَّهَ

(perate. m. plu.) viii, w.v.

dread! fear (ye)!

فَاتَّقُوا النَّارَ الَّتِي يُدْعَىٰ بِهَا النَّاسُ وَالْحِجَارَةَ

Then dread the fire the fuel whereof is men and stones.

[2:24]

(pip. 3 p.m. sing.) f.d, w.v.

is preserved

وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

And whosoever is preserved from his own avarice, such are they who are successful. [59:9]

(for وَاقٍ) w.v.

(act. pic. m. sing.)

a protector or saviour

(perf. 3 p. f. sing.) viii, w.v.

< has fear

اتَّقُوا يَتَّقُوا اتَّقُوا

to fear, to be pious, to ward off (evil), to be conscious of God, to keep duty towards God

(perf. 3 p. m. plu.) viii, w.v.

they fear (Allah)

(perf. 2 p. f. plu.) viii, w.v.

ye (fem.) fear or ye are pious

إِنِ اتَّقَيْتُمْ لَكَ تَخَضَعْنَ بِالْقَوْلِ

If ye are God-fearing so be not soft in speech. [33:32]

(imperf. 2 p.m. plu.) viii, w.v.

ye (are) God-fearing

Ye may become لَعَلَّكُمْ تَتَّقُونَ God fearing.

[2:21]

(n.d.) viii, w.v.

(imperf. 2 p. m. plu.)

that ye fear Allah

righteousness, duty to Allah, restraint from evil, self-restraint, fear and so on. According to the context the word has been translated as follows :

abstainment (1)

وَتَزِدُّوا قَانَ خَيْرَ الرَّاحِلَاتِ

And take provision for the journey, for verily the best provision is abstainment. [2:197]

piety (2)

وَأَنْ تَعْلَمُوا أَنَّ قُرْبَ الصَّوْمِ

And that ye should forego is nigher unto piety. [2:237]

fear (3)

هُوَ أَهْلُ التَّقْوَىٰ وَأَهْلُ الْغُورَىٰ

He is the fount of fear. He is the fount of Mercy.

[74:56]

protection (4)
(against evil)

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ
While for those who walk aright, He addeth to their guidance, and giveth them their protection (against evil). [47:17]

The word **تَقْوَىٰ** is also explained in several ways, such as, to observe the Divine ordinances in every walk of life. (*Jid.*)

(for **تَقْوَىٰ**) (**تَقْوَىٰ** + **com.**)
fear me !

(*perate. f. plu.*) **تَقِينَ**, w.v.
fear (O women)

addressed to women : **اتَّقِينَ اللَّهَ**
fear Allah

(*Ap-der.m. plu.*)(w.v.)**nom.** **التَّقُونَ**
those who fear Allah

(*Ap-der. m. plu.*)(w.v. *acc.*) **التَّقِيْنَ**
those who fear Allah
or those who are pious

most pious (*relative w.*) **أَتَقِي / أَتَقِي**
most pious among you **أَتَقَاكُمْ**

(*act. pic. m. sing*) **تَقِيًّا** (*acc.*)
God-fearing

fearing v.n. **تَقَاهُ**

اتَّقُوا اللَّهَ حَقَّ تَقْوَاهِ

Fear Allah with fear due to Him. [3:102]

protection, (n.) **تَقْوَىٰ / التَّقْوَىٰ**
fearing

As a specific Quranic term, used in several contexts it has been translated with different words. Translators of the Quran have tried to present the actual meaning of this word according to their views. The words chosen by them are as below :—

God-fearing, God consciousness, to ward off evil, piety,

ii < وَكَّلَ تَوَكَّلًا
to appoint one keeper or guardian over, or entrust one with the care of anything

w.v. << وَكَّلَ يَكْلُ وَكَلًا (ض) - إِلَى
to confide in, entrust another with one's affairs, commit to

وَكَّلَ - بَ (pp. 3 p. m. sing.) ii, w.v. بَ
~is given charge

قُلْ يَتَوَكَّلْ عَلَى اللَّهِ الَّذِي هُوَ مَوْلَى الْغَالِبِينَ
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 فَهُوَ حَسْبُهُ
Whosoever putteth his trust in Allah (will find) verily Allah is Mighty, Wise. [8:49]

★ و ك أ

w.& h.v. v أَوَّكَا
(imperf. 1st. p. sing.)

<I lean

R. F. is not used وَكَا

وَ اتَّكَا viii أَوَّكَا iv وَ تَوَكَّا v
to lean, recline upon

(w.& h-v.) viii
(Ap-der. m. plu.) مَتَكُونَ

those who are acc. reclining upon

(n. p. t.) (h.w.v. viii) مَتَا
a cushioned couch

★ و ك د

<assertion (v.n.) ii, w.v. تَوَكَّدَ
وَ كَدَّ يَكِدُّ (ض) وَ وَكَّدَ تَوَكَّدًا
to stand still, to ii confirm, assert

★ و ك ز

(perf. 3 p. m. sing.) w.v. وَكَّرَ
~struck (with fist)
وَ كَرَّ يَكْرُ وَ كَرَّا (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. **وَلِيَجَةٌ**
intimate friend, familiar, ally

* و ل د *

(*perf. 3 p. m. sing.*) w.v. **وَلَدَ**
~ has begotten

وَلَدَ يَلِدُ وَيَلَدُ وَوِلَادَةً وَوِلَادًا وَوَالِدًا (ض)

(1) to beget (male) w.v.

(2) to give birth, bear (female)

أَلَدًا أَنَّهُمْ مِنَ الْكَاذِبِينَ يُقُولُونَ

وَلَدَ اللَّهُ وَأَنَّهُمْ لَكَاذِبُونَ

Lo! verily it is of their
falsehood that they say:
God hath begotten, verily
they are the liars.

[37:151-52]

(*perf. 3 p. m. plu.*) w.v. **وَلَدْنَ**
they (*fem.*) gave birth

they gave **وَلَدْنَهُمْ**
birth to them

v, w.v. *el.* **لِيَتَوَكَّلَ**

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

~ let or put trust

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

In Allah let believers put
their trust. [3:160]

(*imperf. 1st. p. plu.*) v, w.v. **نَتَوَكَّلُ**
we put our trust

(*Ap-der. m. plu.*) v, w.v. **الْمُتَوَكِّلُونَ**
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

وَكُنْ بِاللَّهِ وَكِيلًا

And Allah is sufficient as
Trustee. [4:81]

* و ل ت *

w.v., (*juss*) **يَلِثْ**

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

< ~ diminish

وَلَّتْ يَلِثُ وَلْنَا (ض)

to withhold, diminish

وَأَن تَطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِثْ مِنْكُمْ شَيْءٌ

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)

إِنَّ قَرْنِي أَنَا أَتَنُّ مِنْكَ مَالًا وَوَلَدًا

Thou seest me as less than
thee in wealth and child-
ren. [18:39]

children *n. p. acc.* الْأَوْلَادُ / أَوْلَادًا

(*act. pic. m. sing.*) وَالِدٌ
begetter (father)

(*act. pic. f. sing.*) وَالِدَةٌ
a mother

parents الْوَالِدَيْنِ / الْوَالِدَانِ

their parents وَالِدَيْكَ

his parents وَالِدَيْهِ

my parents وَالِدَيَّ

youths (*n. p.*) وَوَلَدَانِ

يَطُوفُ عَلَيْهِمْ وَوَلَدَانِ مُتَحَدِّدُونَ

And there shall go round
unto them youths ever-
young. [56:17]

child (*act. 2 pic. m. sing.*) وَوَلَدٌ

(*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. يَلُونُ
they are near

(*pp. 3 p. m. sing.*) w.v. وُلِدَ

he was born

(*pp. 1st. p. sing.*) w.v. وُلِدْتُ

I was born

w.v. *juss* يَلِدْ

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

~begets

he begetes not لَمْ يَلِدْ

w.v. *acc.* يَلِدُوا

(*imperf. 3 p. m. plu.*)

they will beget

They will beget not. لَا يَلِدُوا
[71:27]

(*imperf. 1st. p. sing.*) w.v. أَلِدُ

I will give birth

أَلِدُ وَأَنَا عَجُوزٌ

Shall I bear a child when I
am an old woman. [11:72]

(*pip. 3 p. f. sing.*) w.v. *juss.* يُولَدْ

he was begotten

he was not لَمْ يُولَدْ
begotten

a child (1) (n.) وَوَلَدٌ

قَالَتْ رَبِّ أَلَيْسَ لِي بِوَلَدٍ وَأَنَا بَسِيصٌ يُسْرُ

She said: my Lord how can
I have a child when no
man hath touched me.
[3:47]

a son (2)

إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ...

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.* وَلَوْآ - إِلَى
they turned to

لَوْ يَجِدُونَ مَلْجَأًا مَوْعِرًا أَوْ مَدْخَلًا لَوَلَّوْا
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.* وَلَيَّمْ
ye turned

(*imperf. 3 p. m. sing.*) *ii, w.v.* يُولِي
~turns

وَمَنْ يُؤْمَرْ بِهِمْ يَوْمَئِذٍ يَدْبِرًا
And whosoever turneth his
back to them on such a
day. [8:16]

ii, w.v. e.m.p. يُولُونَ
they would turn

وَلَكِنْ نَصَرُوهُمْ لَيُولُونَ الْأَدْبَارَ
If they succoured them they
would turn their backs.
[59:12]

(*imperf. 3 p.m. plu.*) *ii, w.v.* يُولُونَ
they will turn

they will not turn لَا يُولُونَ

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< وَلِي يَلِي وَوَلِي يَلِي وَوَلِيًا وَوَلَايَةً

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, w.v. عَنِ عَوَّلِيَّةٍ - عَوَّلِيَّةٍ

(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 وَكُلُّهُ يَظُنُّ

He turned in fright and looked
not back. [27:10]

وَلَّى مُسْتَكْبِرًا

He turned back in his pride.
[31:7]

(*trans.*) turned عَنِ (2)
from

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ

مَا وَلَّاهُمْ عَنْ قِبْلَتِهِمْ

The foolish of the people will
say: what hath turned
them from the Qibla?

[2:142]

(perate. m. plu.) ii, w.v.
turn ! (ye)

وَلَوْ

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 (Rg b.). 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)

تَوَلَّى

to turn away < تَوَلَّى تَوَلَّى >

وَلَدَا 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)

سَمِعَ تَوَلَّى إِلَى الظَّلَى

Then he turned aside.

[28:24]

took as friend (4)

كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَإِنَّهُ يَضِلُّهُ

Against whom it is prescribed that whosoever taketh him for friend, he verily will mislead him. [22:4]

(f.d.) ii, w.v.
(imperf. 3 p. m. plu.)
they shall turn

يُؤَلِّوْا

(imperf. 2 p.m. sing.) ii, w.v.
ye turn

تَوَلَّى

(f.d.) ii, w.v.
(imperf. 2 p.m. plu.)
ye will turn

تَوَلَّى

(perate neg. m. plu.) ii, w.v.
turn not !

لَا تَوَلَّى

(imperf. 1st. p. plu) ii, w.v.
we shall keep close (1)

نُؤَلِّى

وَلَكِنَّكَ نُؤَلِّى 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

لِنُؤَلِّىَنَّ

لِنُؤَلِّىَنَّكَ وَآلَةَ تَرْضَاهَا

Wherefor We assurdly cause thee to turn toward the Qibla which shall please thee. [2:144]

I will let SS follow (3)
(trans.) i.e., to make close (as a follower)

نُؤَلِّىهِ مَا تَوَلَّى

We shall let him follow to which he hath turned. [4:115]

(perate. m. sing.) ii, w.v.
turn ! (thee)

وَلَّى

(f.d. after. مَن) v, w.v. يَتَوَلَّوْا

(imperf. 3 p. m. sing.)

take for friend (1)

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ 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 يَصُدِّبْهُ 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)

لَّمْ يَتَوَلَّوْا 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 مِمَّنْ يَقُولُونَ آمَنُوا

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

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(perf. 3 p. m. plu.) v, w.v. تَوَلَّوْا

they turned away (1)

وَلَنْ تَوَلَّوْا أَكْثَرَهَا مَعِي فِي شِقَاقِي

But if they turn away, then they are in cleavage.

[2:137]

they take for friend (2)

إِنَّمَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ قَتَلُوا فِي الدِّينِ
وَأَخْرَجُواكُمْ مِنْ دِيَارِكُمْ وَظَهَرُوا عَلَىٰ إِخْرَاجِكُمْ

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)

ثُمَّ يَتَوَلَّوْا فِرْقَانًا مِمَّنْ وَهُمْ مُخْرِضُونَ

Then a party of them turn away and they are backsliders. [3:23]

metp. < protects (2)
defends (lit. deals friendly)

وَهُوَ يَتَوَلَّى الطَّيِّبِينَ

And He protects the righteous. [7:196]

وَلِيٌّ acc. **وَالِيٌّ**

protecting friend, (1)
defender

اللَّهُ وَرَبُّ الَّذِينَ آمَنُوا

Allah is Protecting Friend of
those who believe. [2:257]

وَكُفِيَ بِاللَّهِ وَرَبِّي

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)

وَكَانَتْ أُمْرَاتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَرِيًّا

Since my wife is barren, give
me from Thy presence a
successor (or a heir). [19:5]

a guardian (3)

فَلْيَسِّرْ لِيْهِ بِالْعَدْلِ

Then let the guardian of his
interest dictate in (terms
of) equity. [2:282]

heir (4)

وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطٰنًا

Whoso is slain wrongfully,
We have given power unto
his heir. [17:33]

(n.p.) **أَوْلِيَاءُ**

< protectors, friends, part-
ners, heirs

(sing.) **وَالِيٌّ**

وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَنْقُلُوا أَعْدَاءَكَ آمِنًا

مِنْ قَبْلُ وَيَتَوَلَّوْا وَّهُمْ كَرِهُونَ

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 سُلْطٰنُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ

بِهِ مُشْرِكُونَ

His power is only over those
who make friend of him,
and those who ascribe
partners unto Him (Allah).
[16:100]

(f.d.) v. w.v. **تَتَوَلَّوْا**

(imperf. 2 p.m. plu.)

(if) ye turn away

(perate. m. sing.) v, w.v. **تَوَلَّ**

turn away!

(perate. neg. plu.) v, w.v. **لَا تَتَوَلَّوْا**
turn not away!

(f.d.) r.f. w.v. **وَالِيٌّ**

(act. pic. m. sing.)

defender, protector, friend

مَا لَهُمْ مِنْ دُونِهِ مِنْ وَّلِيٍّ

They have not any defender
besides Him. [13:11]

closer (2)

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ

That Prophet is closer to the believers than themselves.

[33:6]

woe ل - (3)

أَوْلَىٰ لَكَ فَأَوْلَىٰ شَرًّا أَوْلَىٰ لَكَ فَأَوْلَىٰ

Woe unto thee, woe ! Again woe unto thee, woe !

[75:34-35]

(also) see 74:20)

(dual) elative, w. الْأَرْبَابِ

nearest ones

(Ap-der. m. plu.) iv, w. v. مَوْلَىٰ / المَوْلَىٰ
patron (1)

ذَٰلِكَ بِأَنَّ اللَّهَ مَوْلَىٰ الَّذِينَ آمَنُوا

That is because Allah is the Patron of those who believe. [47:11]

friend (2)

يَوْمَ لَا يُغْنِي عَنْكَ مَوْلَىٰكَ شَيْئًا

A day when friend can in naught avail a friend.

[44:41]

owner (3)

أَحَدُهُمْ أَتَمُّ عَلَىٰ مَوْلَىٰهِ

One of them is dumb, having control of nothing and he is a burden on his owner.

[16:76]

protection (1) (v.n.)

الْوَلَايَةُ

هَٰذَا لِكِ الْوَلَايَةِ لِلَّهِ الْحَقِّ

Herein is all protection from Allah, the True. [18:44]

inheritance (2)

وَالَّذِينَ آمَنُوا وَلَمْ يَمْسُرُوا الْكُفْرَانَ كَرَاهِيَةً

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.

elative, 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.) w.v. لَا تَبِيَا
<slacken not (ye twain)

w.v. وَفِي نَبِيٍّ وَنَبِيٍّ (ض) - فِي
to be slack or negligent

إِذْ هَبَّ أَنْتَ وَأَخُوكَ بِأَيْدِيٍّ وَلَا تَبِيَا فِي ذِكْرِي
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 تُؤْتِيهِ نَفْسًا 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. آهَبُ
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 وَمِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ
And unto each We have
appointed inheritors of
that which parents or the
near of him leave behind.
[4:33]

كِنْسَالِ (2)
فَإِنِّي خِفْتُ الْمَوَالِيَّ مِنْ وَرَائِي
Lo ! I fear my kinsfolk after
me. [19:5]

clients (3)
فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَمَاؤُنَّ كُفْرِي
الدَّيْنِ وَمَوَالِيكُمْ
And if ye know not their
fathers, then (they are)
your brethren in the faith,
and your clients. [33:5]

(Ap-der. m. sing.) ii, w.v. مَوْلَى
one who turns to SS

وَلِكُلِّ رَحْمَةً مَوْلَى مَوْلَى
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. وَهْنًا / وَهْنًا

وَهْنًا عَلَى وَهْنٍ

Weakness upon weakness,

[31:14]

(n.) (relative) أَوْهَنَ
weakest, frailest

(Ap-der. m. sing.) iv, w.v. مُؤْمِنٌ
one who makes SS weak

★ و ه ي ★

(Ap-der. f. sing.) w.v. وَابَسَ
< torn, rent

وَمَيٌّ / وَمَيٌّ يَجِيءُ وَهَبًا (ض، ح)

to be weak, frail, burst, torn

★ و ي ★

An interjection regarded by
some commentators (such
as Baidawi) as an abbrevi-
ation of (وَءَيْلٌ woe to).

It is always suffixed to **كَ**
of the 2nd p. personal pro-
noun and is translated as
'woe unto thee!'

لَأَهَبَنَّكَ لِمَنْ تَرِيدُ

That I may bestow on thee
a faultless son. [19:19]

(perate. m. sing.) w.v. هَبَّ
bestow

وَهَبْنَا لَكُمْ لَدُنَّا رَحْمَةً

And bestow upon us mercy
from Thy presence. [3:8]

(n.) ints. الرَّهَابُ
the bestower, one of the ex-
cellant names of Allah

★ و ه ج ★

(n.) ints. acc. وَهَّابًا
< dazzling, glowing

w.v. وَهَجَّ يَهْجُ وَهْجًا (ف)
to blaze, burn, glow, dazzle

★ و ه ن ★

(perf. 3 p. m. sing.) w.v. وَهَنَ
< has waxen feeble

وَهْنٌ بَيْنَ وَهْنًا / وَهْنٌ يَوْمَهُنَّ 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 أُولُو الْأَرْحَامِ وَمِمَّا تَصِفُونَ

And yours will be woe for that which ye ascribe (unto Him). [21:18]

وَيْلٌ (comp.) + كَ وَيْلَكَ

woe unto thee or alas for thee

alas for us يَا وَيْلَانَا

alas for you وَيْلَكُمْ

<woe unto me وَيْلِي

وَيْلِي = ي + وَيْلِي

(is also read وَيْلَانَا wailataa)

Woe is me or alas my shame! [11:72] يَا وَيْلَانَا

In the approved Quranic calligraphy it is written as one word وَيَكُنَّ. In this case it is to be considered as composed of the interjection وَيْ 'Oh! or Ah!' and كَانَّ 'as if'. According to some وَيْ is equivalent to اعْلَمْ 'know!' (LL).

وَيَكُنَّ اللَّهُ يَبْسُطُ 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 وَيْلَكَ 'Alas for thee'

كتاب اليا

ي أ س ★

(perf. 3 p.m. sing.) (h.&w.v.) يَشَسُّ
<despaired

يَشَسُّ يَبْسُورُ وَيَبْسُورُ يَأْسًا وَيَأْسَةً

to despair, (س، ح)
give up hope,

to pass the age يَشَسُّ الْمَرْأَةُ
of fertility

(perf. 3 p.m. plu.) (h.&w.v.) يَشَسُّوا
they have despaired

(perf. 3 p. f. plu.) h.&w.v. يَشَسْنَ
they (f.) despaired

وَأُولَئِكَ يَشَسْنَ مِنَ الْمَحِيضِ

And those women who des-
paired of menstruation.

[65:4]

h.&w.v.

(imperf. 3 p. m. sing.)

~despaires

يَبْسُورُ

(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 voca-
lized with "Fatha"
(a—vowel) as, 'my life-
time حَيَاتِي

4. The ي is omitted when
the proceeding ن occurs
at the end of a sentence.
The following verse illus-
trates all these cases:

إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ

Verily My Lord is with me.
He will guid me. [26:62]

ي ت م ★

يَتِيمًا / يَتِيمًا / يَتِيمًا

acc.

(act. 2 pic. m. sing.)
an orphan

< يَتِيمًا يَتِيمًا يَتِيمًا (ف)

to become an orphan

(act. pic. 2 m. dual.) يَتِيمَتَيْنِ
two orphans

< يَتِيمًا / يَتِيمًا (n. p.)

(sing.) يَتِيمًا

ي د ★ ★

يَدًا (n.)

< two hands (n. dual.)

the final nun of dual is omitted due to *Idafa* (genitive)

lit. two hands (n. dual.)

before, in front of يَدَيْنِ

وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا لِّبَنِي يَدَيْ رَحْمَتِهِ

And it is He who sendeth for the heralding wind before His mercy. [7:57]

< hands (n. p.) أَيْدِي / أَيْدِي

(sing.) يَدًا

ي س ر ★

(perf. 3 p. m. sing.) ii, w.v. 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]

اسْتَيْسَأَسَ (x, h.&w.v.)

(perf. 3 p. m. sing.)

< ~despaired

as R.F. x اسْتَيْسَأَسَ
to despair

اسْتَيْسَأَسُوا (x, h.&w.v.)

(perf. 3 p. m. plu.)

they despaired

يَسْتَوْسِعُونَ (n.) ints.

very despairing person

ي 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. pic. m. sing.) w.v. يَابَسَ

(act. pic. f. plu.) w.v. يَابَسَاتِ
dry ones

easiness (n.p.t.) **مَيْسِرَةٌ**

وَأَنْ كَانَ دُؤْرُهُمْ أَنْظَرَهُ إِلَى مَيْسِرَةٍ
And if one be in difficulties,
then let there be a deferment
until easiness.

[2:280]

gambling (n.p.t.) **الْمَيْسِرُ**

ي ق ت *

the jacineth (n.) **الْبَاقُوتُ**

* * * *

a gourd (n.) **بَقِيطِينَ**
(or a kind of gourd)

ي ق ظ *

< awake (n.p.) acc. **أَبَاقًا**

(sing.) **بَقِيطًا**

ي ق ن *

(imperf. 3 p.m. plu.) w.v. iv **يُوقِنُونَ**
they are certain

w.v. < **يَقِينٌ بَيِّنٌ يَمِينًا (ح)**
to be certain, sure of

(imperf. 3 p.m. plu.) w.v. vi, **تُوقِنُونَ**
ye are certain

iv, << **أَيَقِنُ يُوقِنُ إِيقَانًا**
to believe firmly,

to hold as undoubtedly
true

ii, **يَسِّرَ تَيْسِيرًا**

to make easy, facilitate

(perf. Ist. p. plu.) ii, w.v. **يَسَّرْنَا**
we made easy

(imperf. Ist. p. plu.) ii, w.v. **نَيِّسِرُ**
we shall ease

وَنَيِّسِرُكَ الْيُسْرَى

And We shall ease thy way
unto the state of ease.

[87:8]

(perf. 3 p.m. sing.) v, w.v. **تَيَّسَّرَ**
~became easy

فَأَقْرَهُ وَآمَنَ تَيْسِيرًا مِنَ الْقُرْآنِ

Receipte, 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. **الْيُسْرُ / يُسْرًا**

acc. **بِيسْرٍ / يَسِيرًا**

(act. pic. 2 m. sing.)
easy to bear, light, small

ذَلِكَ كَيْلٌ يَسِيرٌ

This is a light measure.

[12:65]

ease (relative. w. f.) **الْيُسْرَى**
(used as an adjective)

(pact. pic. m. sing.) acc. **مَيْسُورًا**
gentle, easy

فَتَلْ لَهُمْ قَوْلًا مَيْسُورًا

Then speak to them an easy

(i.e., a gentle or reasonable)
speech. [17:28]

★ ي م ن

(perate. m. plu.) v, w.v. تَيْمَّمُوا
<lit. intend!

to intend, v, تَيْمَّمُ وَتَيْمَّمُ
to go towards

term. do Tayammum (1)

تَيْمُّمٌ a process of ablution
with clean dust, by clap-
ping palms of hands on
it and passing them over
the hands up to elbows
and face as if they were
washed by water.

v, w.v. لَا تَيْمَّمُوا
(perate. neg. m. plu.)
seek not (2)

وَلَا تَتَّبِعُوا الْأَعْيُنَ وَمَنْ يَتَّبِعْ

And seek not bad (with in-
tent) to spend thereof.

[2:267]

sca, river (n.) الْعَيْنُ

★ ي م ن

right hand (n.) الْيَمِينُ / الْيَمِينِ

<right hands (1) (n.p.) أَيْمَانُ

(sing.) يَمِينٌ

أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ

Or that your right hands
possess (the captives).

[4:3]

(perf. 3 p.m. sing.) w.v. x اسْتَيْقَنَتْ
~ has firm belief

x, اسْتَيْقَنَ اسْتَيْقَانًا
to believe firmly

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ

And they denied them,
though their souls were
convinced thereof. [27:14]

(imperf. 3 p.m. sing.) w.v. x يَسْتَيْقِنُ
~ has firm belief

in order to be certain of لَيْسْتَيْقِنَ
sure يَقِينُ
surely acc. يَقِينًا

certainty (1) الْيَقِينُ

حَتَّى يَأْتِيَكَ الْيَقِينُ

Until there cometh unto thee
the certainty (i.e., death).
(also see. 74:47)

[15:99]

surety (2)

كَلَّا لَوْ تَعْلَمُونَ عَلَمَ الْيَقِينِ

Lo! would that ye know
(now) with the surety of
knowledge. [102:5]

(Ap-der. m. plu.) iv, nom. } مَوْقِنُونَ

(Ap-der. m. plu.) iv acc. } مَوْقِينُونَ
those who are certain
(or) convinced

(Ap-der. m. plu.) x, acc. } مُسْتَيْقِنُونَ
convinced

ي و م ★

today	اليَوْمِ
a day	يَوْمًا
your day	يَوْمِكُمْ
their day	يَوْمَهُمْ
two days (<i>dual. acc.</i>)	يَوْمَيْنِ
days (<i>n. p.</i>)	أَيَّامٌ
(<i>comp.</i>)	يَوْمًا مِثْلَهُ
then + day	يَوْمَ إِذْ
then on that day	يَوْمَئِذٍ

oaths (2)

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ

And make not Allah, by your oaths, a hindrance.

[2:214]

right (*adj.*)

الْأَيْمَنُ

جَانِبِ الطُّورِ الْأَيْمَنِ

Right slope of the mount.

[19:52]

people of the right hand

الْمَيْمَنَةُ

ي ن ع ★

< ripening (*v.n.*) w.v. يَنْعَ
 يَنْعَ يَنْعُ يَنْعُ يَنْعُ يَنْعُ يَنْعُ (ف)
 to ripen, reach maturity

THE END

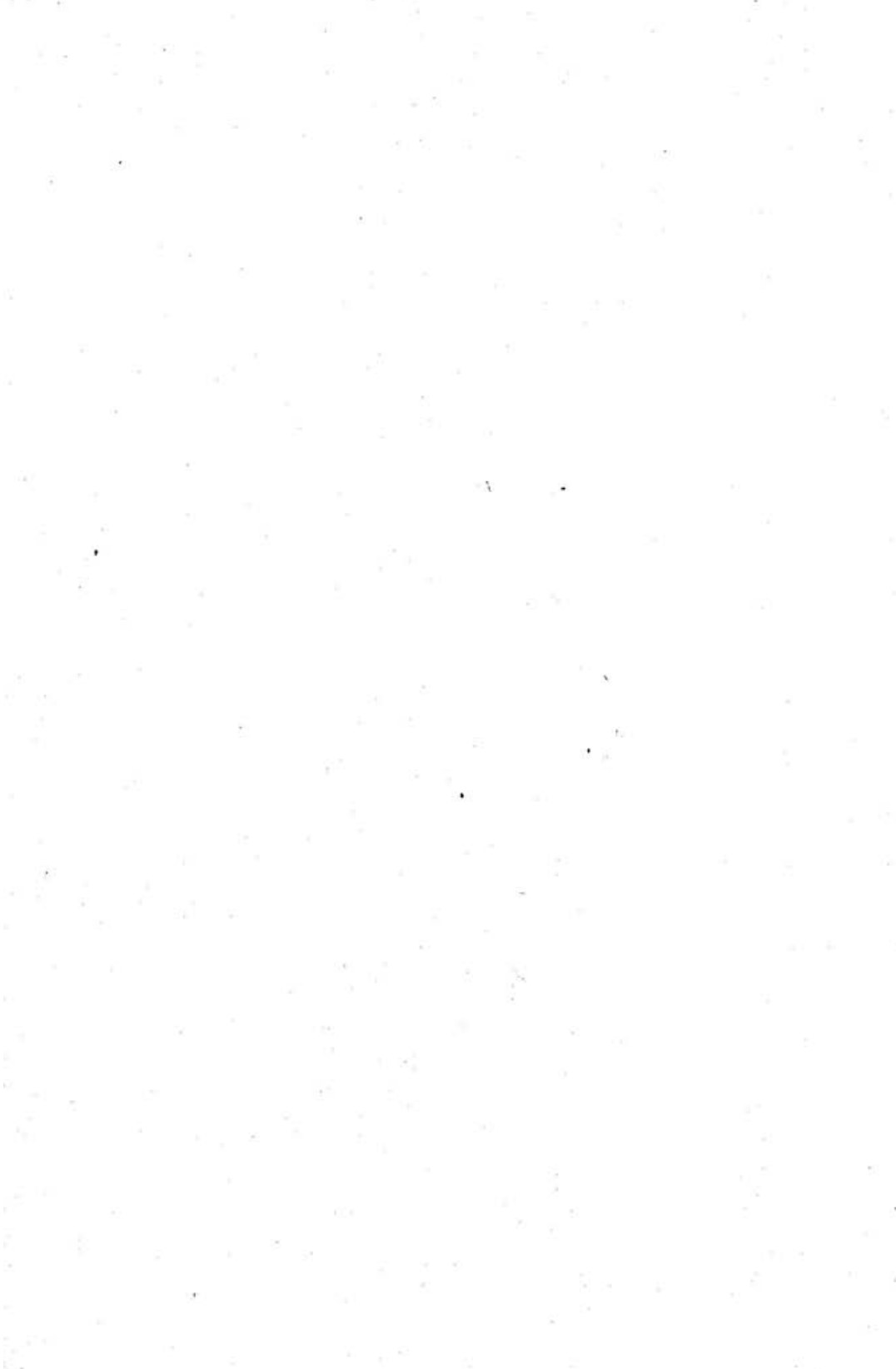
APPENDIX - 1

ROOTS OF THE WORDS

To facilitate those who are not aware of Arabic Etymological System of the words, the following Table has been arranged.

This table will be helpful to consult particular words starting with letters affixed with «Alif» ا , «Ta» تا , «Ya» يا , «Noon» ن , «Lam» ل , and «Meem» م .

الألف



ROOTS OF WORDS

Root	Word	Root	Word
ب ل ع	أَبْلَى	ب ت ر	أَبْرَ
ب ي ض	أَبْيَضَ / أَيْصَّتْ	ب ج س	أَبْجَسَتْ
ب ل خ	أَبْلَغَ / أَبْلَغْتُمْ /	ب د ع	أَبْدَعُوا (هَا)
د د د	أَبْلَغُوا / أَبْلَغَهُ	ب د ل	أَبْدَلَهُ
ب ل و	أَبْلَوْا / أَبْلَى /	د د د	أَسْتَبْدَل
ب ن و	أَبْنَى ، أَبْنَى ، أَبْنَى	ب ر أ	أَبْرَأُ
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	أَبْشَرْتُمْ
د د د	أَبْعَثَ	د د د	أَبْشَرُوا
ب ر ق	أَسْتَبْرَقَ	د د د	أَسْتَبْرَقُوا
ب ر ق	أَبَارِقَ	ب ص ر	أَبْصَرَ
ب ع ث	فَأَبْعَثُوا	د د د	أَبْصَرْتُمْ / أَبْصَرْتُمْ
ب غ ي	أَبْغَى / أَبْغَاهُ	ب ق ي	أَبْقَى
د د د	أَبْغَيْتَ / أَبْغَاهُ	ب ك ر	أَبْكَرَ / أَبْكَرَ
ب ن ي	أَبْنَى / أَبْنَى	ب ك م	أَبْكَمُ
ب ل و	أَبْلَى	ب ك ي	أَبْكَى

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ت م م	أَيُّهَا	ب ن و	ابْتَعَا
ث ب ت	فَأَتَّبَعُوا	ت ب ع	أَتَّبِعْ
ث خ ن	أَتَّخِذُوا لَهُمْ	د د د	أَتَّبَعْتُمْ
ث ق ل	أَتَّخَذْتُمْ	د د د	إِتِّبَاعِ
د د د	أَتَّخِذْتُمْ	د د د	أَتَّبِعْ
د د د	أَتَّخِذُوا	د د د	أَتَّبِعَانِي
ث م ر	أَتَّبِعُوا	ت ب ر	أَتَّبِعُوا
ث ن ي	أَتَّبِعُوا	د د د	أَتَّبِعُوا
ث ن ي	أَتَّبِعُوا	ت ر ك	أَتَّبِعُوا
د د د	أَتَّبِعُوا	ت ق ن	أَتَّبِعُوا
د د د	أَتَّبِعُوا	و ق ي	أَتَّبِعُوا
د د د	أَتَّبِعُوا	و ق ي	أَتَّبِعُوا
د د د	أَتَّبِعُوا	ت ل و	أَتَّبِعُوا
د د د	أَتَّبِعُوا	د د د	أَتَّبِعُوا
ث و ر	أَتَّبِعُوا	ت م م	أَتَّبِعُوا
د د د	أَتَّبِعُوا	د د د	أَتَّبِعُوا
ج ب ي	أَتَّبِعُوا	د د د	أَتَّبِعُوا
د د د	أَتَّبِعُوا	د د د	أَتَّبِعُوا

ROOTS OF WORDS

Root	Word	Root	Word
ج ل د	فَاجِلِدُوا	ج ب ي	اجْتَنِبُوا
ج م ع	أَجْمُوا	د د د	اجْتَنِينَا
د د د	اجْتَمَمْتُمْ	د د د	الجَوَابُ
د د د	اجْتَمَمُوا	ج ث ث	اجْتَسْتُمْ
د د د	أَجْمُونُ	ج د ث	الأَجْدَاثُ
د د د	أَجْمِينِ	ج د ر	أَجْدَرُ
ج ن ب	اجْتَنِبِ	ج د ل	أَجْمَادُوتِي
د د د	اجْتَنِبُوا	ج ر ح	اجْتَرَحُوا
ج ن ح	فَاجْتَحِ	ج ر م	أَجْرَمْنَا
د د د	أَجْنَحَهُ	د د د	أَجْرُمُوا
ج ن ن	أَجْنَهُ	د د د	إِجْرَائِي
ج و ر	اجْرُوا	ج س م	أَجْسَامُهُمْ
ج و ب	أَجْبِمُ	ج ع ل	اجْمَلُ
د د د	أَجِيبُ	د د د	اجْمَلْنَا
د د د	أَجِيؤُا	د د د	اجْمَلِينِ
د د د	أُجِيبَتْ	د د د	اجْعَلُوا
د د د	اسْتَجَابَ	د د د	اجْعَلُهُ
د د د	اسْتَجَابُوا	ج ل ب	أَجْلِبُ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ح ذ ر	أَخَذَرُمُ	ج و ب	فَأَسْتَجِبْهُمْ
د د د	أَخَذَرُوا	د د د	فَأَسْتَجِبْنَا
ح ر ص	أَحْرَصَ	د د د	أَسْتَجِيبُ
ح ر ق	فَأَحْرَقَتْ	د د د	أَسْتَجِيبُوا
ح س س	أَحْسَ	د د د	أَسْتَجِيبُ
د د د	أَحْزَا	ج و ر	فَأَجِزْهُ
ح س ن	أَحْنُ	د د د	أَسْتَجَارَكَ
د د د	أَحْنَهُ	ج ي أ	فَأَجَاءَهَا
د د د	أَحْسَنْتُمْ	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	أَسْتَحْشِرُوا
ح ص ر	أَخْضَرُوهُمْ	ح ب ر	الْأَخْبَارُ
د د د	أَخْضَرْتُمْ	ح ب ط	فَأَخِيطُ
د د د	أَخْضَرُوا	ح ج ج	أَتَمَّاجِرَتَنَا
ح ص ن	أَخْضَتِ	ح د ث	أُحْدِثُ
د د د	أُحْصِنَ	د د د	أَتَعَدُّوهُمْ
ح ص ي	أَخْصَى	د د د	أَحَادِيثَ

ROOTS OF WORDS

Root	Word	Root	Word
ح ل ل	أَحْلَتُ	ح ص ي	أَحْصَاهُ
ح ل م	أَحْلَامُ	د د د	أَحْصِيَاهُ
ح م د	أَحْمَدُ	د د د	أَحْصُوا
ح م ل	أَحْمِلُ	ح ض ر	أَحْضِرْتِ
د د د	أَحْمِلْكُمْ	ح ف ظ	أَحْفَظُوا
د د د	أَحْمَلُ	د د د	أَسْتَحْفِظُوا
د د د	أَحْمَلُوا	ح ق ب	أَخْفَابًا
د د د	الْأَحْمَالُ	ح ق ف	بِالْأَخْفَافِ
ح و ذ	أَسْتَحْوِذُ	ح ق ق	أَخَقُّ
ح و ط	أَحَاطَ	د د د	أَسْتَحَقُّ
د د د	أَحَاطَتْ	د د د	أَسْتَحَقَّا
د د د	أَحَطْتُ	ح ك م	فَأَحْكُمُ
د د د	أَحَطْنَا	د د د	أَحْكُمُ
د د د	أَحِيطَ	د د د	أُحْكِمْتِ
ح و ي	أَحْوَى	ح ل ل	وَأَحْلُلُ
ح ي ي	أَحْيَا	د د د	أَجِلَّ
د د د	أَحْيَاكُمْ	د د د	أَحْلَانًا
د د د	أَحْيَيْنَا	د د د	أَحْلُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
خ ر ق	أَخْرَقَهَا	ح ي ي	أَحِينَا
خ ز ي	أَخْرَى	د د د	أَخِينِي
د د د	أَخْرَيْتَهُ	د د د	أَحْيَاءُ
خ س ا	أَخْسَرُوا	د د د	أَسْتَجِبُوا
خ س ر	الْأَخْسَرُونَ	د د د	أَسْتَجِيبْهُ
د د د	الْأَخْسَرِينَ	خ ب ت	أَخْبَرُوا
خ ش ي	أَخْشَوْهُمْ	خ ب ر	أَخْبَارِكُمْ
د د د	وَ أَخْشَا	خ د د	الْأَخْدُودُ
د د د	وَ أَخْشُونَ	خ د ن	أَخْدَانُ
د د د	فَأَخْشَوْهُمْ	خ ر ج	أَخْرَجَ
خ ص م	أَخْتَصَمُوا	د د د	أَخْرَجُوا
خ ض ر	الْأَخْضَرُ	د د د	أَخْرَجَ
خ ط ا	أَخْطَأْتُمْ	د د د	أَخْرَجْتُمْ
د د د	أَخْطَأْنَا	د د د	أَخْرَجْتَنِي
خ ف ض	أَخْفِضْ	د د د	أَخْرَجْتُمْ
خ ف ف	فَأَخْفَفْ	د د د	إِخْرَاجِ
خ ف ي	أَخْفِي	د د د	إِخْرَاجِكُمْ
د د د	أَخْفِيْتُمْ	خ ر ج	أَسْتَخْرِجْهَا

ROOTS OF WORDS

Root	Word	Root	Word
خ و ف	أَعَافُ	خ ف ي	أَخْبِيَا
خ و ل	أَخْوَالِكُمْ	خ ل د	أَخْلَاهُ
خ و ن	أَخْنَهُ	د د د	أَخْلَدَ
خ ي ر	الْأَخْبَارَ	خ ل ط	أَخْلَطَ
د د د	أَخْتَارَ	خ ل ع	فَأَخْلَعَ
د د د	أَخْتَرْتُكَ	خ ل ف	أَعَالَيْكُمْ
د د د	أَخْتَرْنَاكُمْ	د د د	فَأَخْلَفْنَاكُمْ
د ب ر	أَدْبَارَ	د د د	أَخْلَفْنَا
د د د	أَدْبَارِكُمْ	د د د	أَخْلَفُوا
د د د	أَدْبَرَّ	د د د	أَخْلَفَ
د خ ل	أَدْخَلَ	د د د	أَخْتَلَفْتُمْ
د د د	أَدْخَلَا	د د د	أَخْتَلَفُوا
د د د	أَدْخَلِي	د د د	أَخْتَلَفَ
د د د	أَدْخَلُوا	د د د	اسْتَخْلَفَ
د د د	أَدْخَلْنَاكُمْ	د د د	أَخْلَفِي
د د د	أَدْخِلْ	خ ل ق	أَخْلُقُ
د د د	أَدْخِلِي	د د د	أَخْتَلَقَ
د ر ا	قَادِرَةٌ رَا	خ ل ل	الْأَخْيَالُ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
د ل ل	أَدْلِكُمْ	د ر أ	فَادَّارَانُمْ
د ل و	أَدْلَى	د ر ك	أَدْرَكَهُ
د ن و	أَدْفَى	د د د	أَدَارَكَ
د ه ي	أَدْمَى	د د د	أَدَارَكُوا
د و ر	الْدَارُ	د ر ي	أَدِيرُ
د د د	الدَّوَارِ	د د د	أَدِيرِي
ذ ب ح	أَذْبَحَكَ	د د د	أَدْرَاكَ
ذ ق ن	الْأَذْقَانِ	د د د	أَدْرَأْتُمْ
ذ ك ر	أَذْكُرْكُمْ	د ع و	أَذْهَبُوا
د د د	أَذْكُرْ	د د د	أَذْهَبْكُمْ
د د د	أَذْكُرْنِ	د د د	أَذْعُ
د د د	أَذْكُرْنِي	د د د	أَذْهَبَنَّ
د د د	أَذْكُرُوا	د د د	أَذْهَبُوا
د د د	أَذْكُرْهُ	د د د	أَذْهَبَانِي
ذ ل ل	أَذَلَّهُ	د د د	أَذْهَبَانِي
د د د	الْأَذَلُّ	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	أَذْهَبَا
ر ب ع	أَرْبَعَةٌ	د د د	أَذْهَبُوا
د د د	أَرْبَعٌ	ذ و ق	فَأَذَاقَهَا
د د د	أَرْبَعِينَ	د د د	أَذَقْنَا
ر ب و	أَرْبَى	ذ ي ع	أَذَاعُوا
ر ج و	أَرْجَاهُ	ر ا ي	أَرَأَيْتَكَ
ر ج ع	أَرْجِعْ	د د د	أَرَأَيْتُمْ
د د د	أَرْجِعُوا	د د د	أَرَى
د د د	أَرْجِعُونَ	د د د	أَرَاكَ
د د د	أَرْجِعِي	د د د	أَرَأَيْتِ
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	أَرْجِنَا	د د د	أَرِنَا
د د د	أَرْجَاهَا	د د د	أَرِنِي
ر ح م	أَرْحَمُ	د د د	أَرُونِي
د د د	أَرْحَمًا	د د د	أَرَيْتَكُمْ
د د د	الْأَرْحَامِ	ر ب ب	أَرْبَابَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ر س و	أَرْسَاهَا	ر ح م	أَرْحَمَكُمْ
ر ص د	إِرْصَادًا	د د د	أَرْحَمِينَ
ر ض ع	أَرْضَعَتْ	ر د د	فَارْتَدَّ
د د د	أَرْضَعْنَ	د د د	ارْتَدُّوا
د د د	أَرْضَعْنَكُمْ	ر د ي	أَرْدَاكُمْ
د د د	أَرْضِعِيهِ	ر ذ ل	أَرْدَلِ
ر ض و	ارْتَضَى	د د د	الْأَرْدَلُونَ
ر ح ي	ارْعُوا	د د د	أَرَادِنَا
ر خ ب	فَارْتَعَبْ	ر ز ق	ارْزُقْ
ر ق ب	فَارْتَقِبْ	د د د	ارْزُقْنَا
د د د	ارْتَقِبُوا	د د د	ارْزُقُوهُمْ
د د د	فَارْتَقِبْهُمْ	ر س ل	أَرْسِلْ
ر ك ب	ارْكَبْ	د د د	أَرْسَلْتَ
د د د	ارْكَبُوا	د د د	أَرْسَلْنَا
ر ك س	أَرْكَبُوا	د د د	فَارْسَلُوا
د د د	أَرْكَبُهُمْ	د د د	أَرْسِلُهُ
ر ك ض	ارْكُضْ	د د د	فَارْسِلُونِ
ر ك ع	ارْكَبُوا	د د د	أَرْسِلْتُمْ

ROOTS OF WORDS

Root	Word	Root	Word
ز ك و	أَزَكُوا	ر ك ع	أَرْكَبِي
ز ل ف	أَزَلْنَا	ر ه ب	فَارَهَبُونِ
د د د	أَزَلْتِ	د د د	اسْتَهَبُوا
ز ل ل	فَأَزَلَّمَا	ر ه ق	سَأَزِهُفُهُ
د د د	اسْتَزَلَّمُوا	ر و د	أَرَادَ
ز ل م	الْأَزْلَامُ	د د د	أَرَادَنِي
ز و ج	أَزْرَاجٌ	د د د	أَرَادُوا
د د د	أَزْرَاجِنَا	د د د	أَرَدْتُ
د د د	أَزْرَاجِهِنَّ	د د د	أَرَدَنَ
ز ي د	أَزِيدَ	د د د	أَرَدْتُمُ
د د د	أَزْدَادُوا	د د د	أَرَدْنَا
ز ي غ	أَزَاغَ	د د د	أُرِيدُ
ز ي ن	أَزَبَّتْ	ر ي ب	أَرْتَابَ
س أ ل	أَسَأَلَكَ	د د د	أَرْتَابَتْ
د د د	أَسَأَلَ	د د د	أَرْتَابُوا
د د د	أَسَأَلُوا	د د د	أَرْتَبْتُمُ
د د د	فَأَسَأَلُوهُمْ	ز ج ر	أَزْدَجِرْ
د د د	فَأَسَأَلُوهُنَّ	د د د	الزَّاجِرَاتِ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
س ر ب	أَسْرَفُوا	س ب ب	أَسْبَاب
د د د	إِسْرَافًا	س ب ط	الْأَسْبَابُ
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	فَأَسْتَفِئُوا
د د د	أَسْرَى	د د د	اسْتَفِئُوا
س ط ر	أَسَاطِيرُ	س ج د	أَجْمَدُ
س ع ي	فَاسَعُوا	د د د	أَجْمَدُوا
س ف ر	أَسْفَرَ	د د د	أَجْمَدِي
د د د	أَسْفَارًا	س ح ر	مَا لِأَشْحَارِ
د د د	أَسْفَارِنَا	س خ ط	أَشْطَطَ
س ف ل	أَسْفَلَ	س ر ح	أَسْرَحُكَنَّ
د د د	الْأَسْفَلِينَ	س ر ر	أَسْرَ
س ق ط	فَأَسْقِطْ	د د د	أَسْرَرْتُ
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	فَاسْمَعُونَ	د د د	اسْكُنُوا
د د د	اسْتَمِعَ	د د د	اسْكُنْتُمْ
د د د	اسْتَمِعُوا	د د د	فَاسْكُنَاهُ
س م و	اسْمُ	د د د	اسْكُنُونَهُ
د د د	أَسْمَاءُ	س ل ح	أَسْلَحِينَكُمْ
د د د	أَسْمَاءُهُ	س ل خ	اسْلَخَ
س و ا	أَسَاءَ	س ل ف	أَسْلَفْتُ
د د د	أَسَاءْتُمْ	د د د	أَسْلَفْتُمْ
د د د	أَسَاءُوا	س ل ك	فَأَسْلِكُنِي
د د د	أَسَؤُا	د د د	اسْلُكْ
س و د	الْأَسْوَدُ	س ل م	أَسْلَمَ
د د د	أَسْوَدَتْ	د د د	أَسْلَمْتُ
س و ر	أَسْوَرَةٌ	د د د	أَسْلَمْنَا
د د د	أَسَاوِرَ	د د د	أَسْلَمُوا
س و ق	الْأَسْوَاقِ	د د د	الإِسْلَامَ
س و ي	اسْتَوَى	د د د	إِسْلَامَكُمْ
د د د	اسْتَوَتْ	س م ع	أَسْمِعْ

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	أَسَلْنَا
د د د	أَشْرَكْنَا	ش ت ت	أَسْتَأْتَانَا
د د د	أَشْرَكُوا	ش ح ح	أَسْتَحْتَمُوا
د د د	أَشْرِكُهُ	ش د د	أَسَدَّاءُ
ش ع ر	أَشَارَ بِهَا	د د د	أَسَدُّ
ش ع ل	أَشْتَمَلُ	د د د	أَسَدُّكُمْ
ش ف ق	أَشْفَقَنِي	د د د	أَسَدُّدٌ
د د د	أَشْفَقْتُمْ	د د د	أَسْتَدَدْتُ
ش ق ق	أَشَقَّ	ش ر ب	أَشْرَبُوا
د د د	أَشَقَّتْ	د د د	أَشْرَبْنِي
د د د	أَشَقَّ	ش ر ح	أَشْرَحَ
ش ق ي	الْأَشْقَى	ش ر ر	الْأَشْرَارُ
د د د	أَشْفَا مَا	ش ر ط	أَشْرَطَهَا
ش ك ر	أَشْكُرُ	ش ر ق	أَشْرَقَتْ
د د د	أَشْكُرُوا	د د د	الْأَشْرَاقُ
ش ك و	أَشْكُو	ش ر ك	أَشْرَكَ

ROOTS OF WORDS

Root	Word	Root	Word
ص ب ر	أَصْبَرُ	ش م أ ز	أَشْمَزَتْ
د د د	أَصْبِرُوا	ش ه د	أَشْبَدُ
د د د	أَصْبِرْ	د د د	أَشْبِدُوا
ص ب و	أَصْبُ	د د د	الْأَشْبَادُ
ص ح ب	أَصْحَابٌ	د د د	أَشْبَدْتُمْ
ص د ع	فَأَصْدَعُ	د د د	اسْتَشْبِدُوا
ص د ق	أَصْدَقْتُ	ش ه ر	أَشْدَرُ
د د د	أَصْدُقُ	ش ه و	أَشْتَتُ
د د د	فَأَصْدِقُ	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	يَأْتِيهِمْ
د د د	انصَرَفُوا	ص ب ع	أَصَابِهِمْ
ص غ ر	أَصْرَغُ	ص ب ح	الْإِصْبَاحُ
ص ف ح	فَأَصْفَحُ	د د د	أَصْحَحُ
د د د	أَصْفَحُوا	د د د	أَصْحَحْتُ
ص ف د	الْأَصْفَادُ	د د د	أَصْبَغْتُمْ
ص ف و	أَصْفَاكُمْ	د د د	أَصْبَحُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ص و ب	أَصَابَ	ص ف و	اِصْطَفَىٰ
د د د	أَصَابَتْ	د د د	اِصْطَفَاكَ
د د د	أَصَابْتَهُمْ	د د د	اِصْطَفَيْتَكَ
د د د	أَصَابُوا	د د د	اِصْطَفَيْنَا
د د د	أَصَابُواكُمْ	ص ل ب	أَصْلَابِكُمْ
د د د	أَصِيبُ	ص ل ح	أُصْلِحَ
ص و ت	الْأَصْوَاتُ	د د د	أُصْلِحَا
د د د	أَصْوَاتُهُمْ	د د د	أُصْلِحْنَا
ص و ف	أَصْوَابُهَا	د د د	أُصْلِحُوا
ص و م	الصَّامِتَاتِ	د د د	أُصْلِحَ
د د د	الصَّامِتِينَ	د د د	إِصْلَاحٌ
ص ي د	فَأَصْطَادُوا	د د د	إِصْلَاحًا
ض ح ك	أَضْحَكَ	ص م م	أَصْحَمَهُمْ
ض ر ب	أَضْرَبَ	د د د	الْأَصْمَ
د د د	فَأَضْرَبُوا	ص ن ع	أَضْعَ
د د د	أَضْرَبُوهُنَّ	د د د	اِصْطَفَيْتَكَ
د د د	أَفْضَرِبُ	ص ن م	أَضْمًا
ض ر ر	أَضْرَبُهُ	د د د	أَضْمَانَكُمْ

ROOTS OF WORDS

Root	Word	Root	Word
ض و ا	أَضَات	ض ر ر	اضطرب
ض ي ع	أَضَاعُوا	د د د	اضطربتم
د د د	أَضِيعُ	ض ع ف	استضعفوني
ط ر ح	أَطْرَحُوهُ	د د د	استضعفوا
ط ر ف	أَطْرَافٌ	د د د	أَضْفُ
ط ع م	أَطْمَمَهُ	د د د	أَضَاعَا
د د د	أَطْمَمْتُمْ	ض غ ث	أَضْفَاكُ
د د د	أَطْمَمُوا	ض غ ن	أَضْفَانَكُمْ
د د د	أَسْطَطَمَا	ض ل ل	أَضَلَّ
د د د	إِطْمَامٌ	د د د	أَضَلَّانَا
ط غ و اى	أَطْمَى	د د د	أَضَلَّتُمْ
د د د	أَطْمَيْتُهُ	د د د	أَضَلَّنَا
ط ف ا	أَطْفَأَهَا	د د د	أَضَلَّانَا
ط ف ل	الْأَطْفَالُ	د د د	أَضَلَّنِي
ط ل ع	أَطَّلَعَ	د د د	أَضَلُّوا
د د د	أَطَّلَمْتُ	د د د	أَضَلُّونَا
ط ل ق	أَطَّلَقَ	ض م م	أَضْمَمُ
د د د	فَأَطَّلَقُوا	ض و ا	أَضَاءَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ط و ع	اسْتَطَعْتُمْ	ط ل ق	انْطَلَقْتُمْ
ط و ع	أَطِيعُوا	ط م س	اطْمِئِنَّا
د د د	أَطِيعُونَ	ط م ع	أَطْمَعُ
د د د	أَطِيعَنَ	د د د	أَنْطَلِمُونَ
ط ي ر	اطَّيَّرْنَا	ط م ن	اطْمَآنَ
ظ ف ر	أَظْفَرَكُمْ	د د د	اطْمَأْنَنْتُمْ
ظ ل م	أَظْمَ	د د د	اطْمَأْنُونَا
ظ ن ن	أَظُنُّ	ط ه ر	فَأَطَّيَّرُوا
ظ ه ر	أَظْهَرَهُ	د د د	أَطْهَرُ
ع ب د	اعْبُدْ	ط و ر	أَطْوَارًا
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	فَأَعْبَرُوا	د د د	أَطَعْتُمُوهُمْ
ع ت د	أَعْتَدْتُ	د د د	أَطَعْنَا
د د د	أَعْتَدْنَا	د د د	اسْتَطَاعَ
ع ت ل	فَاعْتَلَوْهُ	د د د	اسْتَطَاعُوا
ع ث ر	أَعْرَبْنَا	د د د	اسْتَطَعْتُ

ROOTS OF WORDS

Root	Word	Root	Word
ع د و	اَعْدَبْنَا	ع ج ب	اَسْتَجِبْنَ
د د د	فَاعْتَدُوا	د د د	اَهْب
د د د	اَعْدَاءُ	د د د	اَعْجَبَكُمْ
د د د	بِاَعْدَائِكُمْ	ع ج ز	اَعْجَازُ
ع ذ ب	اُعَذِّبُهُ	د د د	اَعْجَزْتُ
ع ر ب	الْاَعْرَابُ	ع ج ل	اَعْجَلَكَ
ع ر ج	الْاَعْرَاجُ	د د د	اَعْجَلْتُمْ
ع ر ض	اَعْرَضَ	د د د	اَسْتَجِبَالَهُمْ
د د د	اَعْرَضُوا	د د د	اَسْتَعْجَلْتُمْ
د د د	اَعْرَضْتُمْ	ع ج م	اَعْجَبْتُمْ
د د د	اِعْرَاضًا	د د د	اَعْجَبِيَا
ع ر ف	الْاَعْرَافُ	د د د	الْاَعْجَبِينَ
د د د	فَاعْرَفْنَا	ع د د	اَعَدَّ
د د د	اَعْرَفُوا	د د د	اَعِدُّوا
ع ر ي	اَعْرَاكَ	د د د	اُعِدَّتْ
ع ز ز	اَعْرَضُ	ع د ل	اَعْدِلُوا
د د د	اَعْرَظُ	ع د و	اَعْدَى
ع ز ل	اَعْرَظُ	د د د	اَعْتَدُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ع ل م	كَالْأَعْلَامِ	ع ز ل	فَاعْتَرَلُوا
ع ل ن	أَعْلَنْتُ	د د د	فَاعْتَرَلُونَ
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	اعْتَصِمُوا
د د د	الْأَعْلَوْنَ	د د د	انْتَصِمَ
ع م ر	اسْتَعْمِرَكُمْ	ع ص ي	أَعْيَى
د د د	اعْتَمِرَ	ع ط و	أَعْلَى
ع م ل	أَعْمَالٌ	د د د	أَعْلَيْنَاكَ
د د د	أَعْمَالِنَا	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	اعْفُوا
ع م ي	أَعْيَى	ع ق ب	أَعْقَابِكُمْ
ع ن ب	أَعْيَابٌ	د د د	أَعْقَابِنَا
د د د	أَعْيَابًا	د د د	فَاعْتَبِهِمْ
ع ن ت	لَاَعْنَتِكُمْ	ع ل م	اعْلَمْ
ع ن ق	أَعْنَاقٍ	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	اسْتَشْفُوا	ع و د	أَعِيدُوا
د د د	فَأَغْنَيْنَاهُمْ	ع و ذ	أَعُوذُ
د د د	أَغْشَيْتِ	د د د	أَعِيدَمَا
غ ض ض	أَغْضَضُ	د د د	فَأَسْتَعِذُ
غ ط ش	أَغْطَشَ	ع و ن	أَعَانَ
غ ف ر	اسْتَشْفَرُوا	د د د	فَأَعِينُونِي
د د د	اسْتَعْفِرُوا	د د د	اسْتَعِينُوا
د د د	أَسْتَعْفَرْتُ	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	أَفْعَيْنَا
غ ل ظ	أَغْلَطُ	غ د و ا ي	أَعْدُوا
د د د	اسْتَغْلَطَ	غ ر ف	أَغْرَفَ
غ ل ل	أَغْلَلْنَا	غ ر ق	أَغْرَقْنَا
غ ن ي	أَغْنَى	د د د	أَغْرَقُوا

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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	اسْتَنْىَا
د د د	أَقْرَاءَ	د د د	أَغْنِيَاءَ
د د د	أَقْرَبَهُ	غ و ث	اسْتَنْكَتْ
د د د	أَقْرَبْنَا	غ و ي	أَغْرَبْنِي
ف ز ز	اسْتَفْرِزْ	د د د	أَغْرَبْنَا
ف س ح	فَأَفْضَحُوا	د د د	فَأَغْرَبْنَاكُمْ
ف س د	أَفْضَلُوا	ف د د	أَقْدَمَ
ف ص ح	أَفْضَحَ	د د د	أَقْدَمَهُمْ
ف ص م	أَفْضَمَ	ف ت ح	أَفْحَ
ف ض ض	أَفْضَوْا	د د د	اسْتَفْضَحُوا
ف ض أ	أَفْضَى	ف ت ي	أَفْتَى
و ق ت	أَفْتَتَ	د د د	أَفْتُونِي
ف ط ر	أَفْطَرَتْ	د د د	فَأَسْتَفْتِهِمْ
ف ع ل	أَفْلَ	ف ج ر	فَأَفْجَرَتْ
د د د	أَفْلَوْا	ف د ي	أَفْدَى
ف ل ح	أَفْلَحَ	د د د	أَفْدَتَ

ROOTS OF WORDS

Root	Word	Root	Word
ق ت ل	اقتتلوا	ف ل ق	انفلق
ق ح م	اقتحم	ف ن ن	انفان
ق د م	الاقدمون	ف و ج	انفواجا
د د د	الاقدام	ف و ز	انفوز
د د د	اقتدانا	ف و ض	انفوض
ق د و	اقتده	ف و ق	انفاق
ق ذ ف	اقتذبه	ف و ه	انفواهم
ق ر ا	اقترا	ف ي و	انفاة
د د د	اقتراوا	ف ي ض	انفاض
ق ر ب	اقترب	د د د	انفضوا
د د د	اقتربت	د د د	انفضم
د د د	اقترب	ق ب ر	اقتربه
د د د	الاقربون	ق ب ل	اقتبل
د د د	الاقربين	د د د	اقتلت
ق ر ر	اقتربتم	د د د	اقتلتنا
د د د	اقتربنا	د د د	اقتلوا
د د د	استقر	ق ت ل	اقتل
ق ر ف	اقتربتموها	د د د	اقتلوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ق ل ل	أَقْلَتَ	ق س ط	أَقْبَلُوا
د د د	أَقْلَّ	د د د	أَقْطُ
ق ل م	أَقْلَامٌ	ق س م	أَقْسَمُ
ق ن ت	أَقْبَنِي	د د د	أَقْسَمُوا
ق ن ي	أَقْبَى	د د د	أَقْسِمُ
ق و ت	أَقْوَاتَهَا	ق ص د	أَقْصِدْ
ق و ل	أَقْلَى	ق ص ص	فَأَقْصُصْ
د د د	أَقُولُ	ق ص و	الْأَقْصَى
د د د	الْأَقْوَابِلِ	ق ض ي	فَأَقْضِ
ق و م	أَقَامَ	د د د	أَقْضُوا
د د د	أَقَامُوا	ق ط ر	أَقْطَارَ
د د د	أَقْتَتَ	ق ط ع	فَأَقْطَعُوا
د د د	أَقْتَمُ	ق ع د	أَقْعِدُوا
د د د	أَقِمَ	ق ف ل	أَقْصَاهَا
د د د	أَقِنَ	ق ل ب	أَقْلِبْ
د د د	أَقِيمُوا	د د د	أَقْلِبُوا
د د د	أَسْتَقَامُوا	د د د	أَقْلِبْتُمْ
د د د	أَسْتَقِمَ	ق ل ع	أَقْلِبِي

ROOTS OF WORDS

Root	Word	Root	Word
ك ت ر	أَكْرَدُوا	ق و م	اسْتَقْبَا
• • •	اسْتَكْرَتْ	• • •	اسْتَقِيمُوا
• • •	اسْتَكْرَمُوا	• • •	أَقْوَمُوا
• • •	أَكْرَدُ	• • •	إِقَامُوا
ك د ر	أَتَكَدَّرَتْ	ك ب ر	أَكْبَرَهُ
ك د ي	أَكْدَى	• • •	اسْتَكْبَرَ
ك ر م	الْأَكْرَمُ	• • •	اسْتَكْبَرَتْ
• • •	الْإِكْرَامُ	• • •	اسْتَكْبَرُوا
• • •	أَكْرَمِي	• • •	اسْتَكْبَرُوا
• • •	أَكْرَمِي	• • •	اسْتِكْبَارًا
• • •	أَكْرَمَةٌ	• • •	أَكْبَدُ
ك ر ه	أَكْرَمَتَا	• • •	أَكْبَرُ
• • •	أُكْرِهَ	ك ت ب	فَأَكْتَبَهَا
• • •	إِكْرَاهَ	• • •	اِكْتَبَ
• • •	إِكْرَاهِي	• • •	فَأَكْتَبْنَا
ك س ب	اِكْتَسَبَ	• • •	فَأَكْتَبُوهُ
• • •	اِكْتَسَبَتْ	• • •	اِكْتَبَهَا
• • •	اِكْتَسَبَنَ	ك ت ر	أَكْرَتْ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ك ي د	أَكْبَدُ	ك س ب	اِكْتَسَبُوا
ك ي ل	اِكْتَالُوا	ك س و	وَ اِكْتَسَوْمٌ
ك ي ن	اِسْتَكْتَابُوا	ك ش ف	اِكْتِيفٌ
ل ب ب	اَلْاَبَابِ	ك ف ر	اِكْفُرُوا
ل ح د	بِالْحَادِ	د د د	اِكْفُرُوا
ل ح ف	اِلْحَافًا	ك ف ل	اِكْفَلْنِيهَا
ل ح ق	اَلْحَقْمِ	ك ل م	اَكْلَمٌ
د د د	اَلْحَقَانِ	ك م ل	اَكْمَلْتُ
د د د	اَلْحِقْفِ	ك م م	اَلْاِكَامِ
ل د د	اَلدِّ	ك م ه	اَلْاَكْمَى
ل ز م	اَلزَّمَانَةِ	ك ن ن	اَكْمَنَ
د د د	اَلزَّمَمِ	د د د	اَكْمَانًا
د د د	اَلَّذِي مَكَّوْهَا	د د د	اَكْمَنْتُمْ
ل ع ن	اَلنَّمِ	ك و ب	اَكْوَابٌ
ل غ و	اَلغَوَا	ك و د	اَكَادٌ
ل ف ف	اَلنَّفَقَةِ	ك و ن	اَكٌّ
د د د	اَلْفَاغَا	د د د	اَكْنٌ
ل ف ي	اَلْفَوَا	د د د	اَكُونُ

ROOTS OF WORDS

Root	Word	Root	Word
ل ق ي	الْقِيَاءُ	ل ف ي	أَلْفَاءٌ
ل م س	التَّمِسُّوا	د د د	أَلْفَبَاءٌ
ل ه م	فَأَلْهَمَهَا	ل ق ب	أَلْفَلَقَابُ
ل ه و	أَلْهَمَكُمْ	ل ق ط	فَأَلْفَطَتْ
ل و ح	أَلْوَاحَ	ل ق م	أَلْفَنَمَةٌ
ل و ن	أَلْوَانُ	ل ق ي	أَلْوَانُ
د د د	أَلْوَانِكُمْ	د د د	أَلْفَاءُ
ل ي س	أَلَيْسَ	د د د	أَلْفَامَا
د د د	أَوَلَيْسَ	د د د	أَلْفَتٌ
ل ي ن	أَنَّا	د د د	أَلْفُوا
م ت ع	أَمْتَعَنَّ	د د د	أَلْيَيْتُ
د د د	اسْتَمَعَ	د د د	أَلْفَبَاءُ
د د د	اسْتَمْتَعْتُمْ	د د د	أَلْفَبَاءُ
د د د	فَأَسْتَمِعُوا	د د د	أَلْفَبَاءُ
د د د	أَمْتَعَكُمْ	د د د	فَأَلْفَبَاءُ
م ث ل	أَمْلَهُمْ	د د د	أَلْفَبَاءُ
د د د	أَلْأَمْثَالُ	د د د	أَلْفَبَاءُ
م ح ن	أَمْتَعَنَ	د د د	أَلْفَبَاءُ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
م ش ج	أَمْشَاجٍ	م ح ن	أَمْتَحِنُونَهُمْ
م ش ي	أَمْشُوا	م د د	أَمْدَمْتُمْ
م ض ي	أَمْضَى	د د د	أَمْدَدْنَاكُمْ
د د د	أَمْضُوا	د د د	أَمْيُدُونِ
م ط ر	أَمْطَرْنَا	م ر أ	أَمْرَأَ
د د د	فَأَمْطِرْ	د د د	أَمْرُؤُ
د د د	أَمْطِرَتْ	د د د	أَمْرِي
م ع ي	أَمْعَمْتُمْ	د د د	أَمْرَأَةٌ
م ك ث	أَمْكُتُوا	د د د	أَمْرَأَتِي
م ل أ	أَمْتَلَأْتِ	د د د	أَمْرَأَاتِي
م ل ق	إِمْلَأِي	د د د	أَمْرَأَتَيْنِ
م ل ك	أَمْلِكِ	م ر ر	أَمْرُكُ
م ل و	أَمْلِي	م س ح	أَمْسَحُوا
د د د	أَمْلَيْتِ	م س ك	أَمْسَكَ
م ن ن	فَأَمْنِ	د د د	أَمْسَكَنَ
م ن ي	أَمْيِنِي	د د د	فَأَمْسِكُونَهُ
د د د	أَمْأَكَ	د د د	إِمْسَاكُ
د د د	أَمْأَيْكُمْ	د د د	أَمْسِكِ

ROOTS OF WORDS

Root	Word	Root	Word
ن ب ت	أَنْبِئَكُمْ	م ه ل	أَمْيَلُهُمْ
ن ب ذ	فَأَنْبِئْ	م و ت	أَمْوَتْ
د د د	أَنْبِئْتِ	د د د	أَمَانَ
ن ث ر	أَنْبِئْتِ	د د د	أَمَانَهُ
ن ج و	أَمْجَانًا	د د د	أَمْتًا
د د د	أَمْجَانُكُمْ	د د د	أَمْيْتُ
د د د	أَمْجَانًا	د د د	أَمْوَاتٌ
د د د	أَمْجَانًا	م و ل	الْأَمْوَالِ
ن ح ر	وَأَمْحَرُوا	م ي ز	أَمْحَرُوا
ن د د	أَنْدَادًا	ن ب أ	أَنْبِئَكُمْ
د د د	أَنْدِ	د د د	أَنْبَاكَ
د د د	أَنْذَرْتُكُمْ	د د د	أَنْبِئِهِمْ
د د د	أَنْذَرْنَاكُمْ	د د د	أَنْبِئُونِي
د د د	أَنْذَرُوا	د د د	أَنْبَاءُ
ن ز ل	أَنْزِلْ	د د د	أَنْبَاءَكُمْ
د د د	أَنْزَلْتُ	د د د	الْأَنْبِيَاءَ
د د د	أَنْزَلْنَا	ن ب ت	أَنْبِئْتِ
د د د	أَنْزِلُونِي	د د د	أَنْبِئْنَا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ن ص ر	انصَرَفِي	ن س ب	اَنسَابَ
د د د	انصَرَوْا	ن س ي	اَنسُومُ
د د د	اَنصَارَ	د د د	اَنسَانِيَهٗ
د د د	اَنصَارِي	د د د	فَاَنسَاہٗ
د د د	اَنصِرَّ	ن ش ا	اَنسَا
د د د	انصَرَوْا	د د د	اَنسَاكُمْ
د د د	اَسْتَصِرَّہٗ	د د د	اَنسَانَا
د د د	فَاَنصِرَّ	د د د	اَنسَاہَاہٗ
د د د	اَسْتَصِرُّوْكُمْ	د د د	اَنسَا مَاہِنَ
ن ط ق	اَنطَقَ	د د د	اِنْقَاةَ
د د د	اَنطَقْنَا	ن ش ر	اَنشَرْنَا
ن ظ ر	اَنظُرُ	د د د	اَنشَرُہٗ
د د د	اَنظُرْنَا	د د د	فَاَنشِرُّوْا
د د د	اَنظُرُوْا	ن ش ز	اَنشُرُوْا
د د د	اَنظُرُوْنَا	ن ص ب	الْاَنصَابَ
د د د	فَاَنظُرِي	ن ص ت	اَنصِتُوْا
د د د	اَنظِرَّ	ن ص ح	اَنصَحْ
د د د	اَنظِرُّوْا	ن ص ر	اَنصُرْنَا

ROOTS OF WORDS

Root	Word	Root	Word
ن ق ص	أَقْصَرُ	ن ع م	أَنْعَمَ
ن ق ض	أَقْبَضَ	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	الْأَنْفُسَ
ن ك ر	أَنْكَرَ	د د د	أَنْفَسْنَا
ن ك ف	أَسْتَنْكَفُوا	د د د	أَنْفَسُوا
ن ك ل	أَنْكَلَا	ن ف ق	أَنْفَقَ
ن م ل	الْأَنْمَالِ	د د د	أَنْفَقَتَ
ن ه ر	أَنْهَرَا	د د د	أَنْفَقُوا
ن ه ي	أَنْهَكُمُ	د د د	أَنْفَقُوا
د د د	أَنْهَكَا	د د د	الْإِنْفَاقِ
د د د	أَنْهَمَا	ن ف ل	الْأَنْفَالِ
د د د	فَانْهَى	ن ق ذ	أَنْفَذَكُمْ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ه د ي	اَهْتَدَيْتُ	ن ه ي	اَتَهَوَّأَ
د د د	اَهْتَدَيْتُمْ	ن و ب	اَتَابَ
ه ز ا	اَسْتَهَيَّرُوا	د د د	اَتَابُوا
د د د	اَسْتَهَيَّرَى	د د د	اَتَبْنَا
ه ز ز	اَهْتَزَّتْ	د د د	اَتَبُّ
ه ش ش	اَهْتَشَّ	د د د	اَتَبُّوا
ه ل ك	اَهْلَكَ	ه ب ط	اَطِطُ
د د د	اَهْلَكْتُ	د د د	اَطِطُوا
د د د	اَهْلَكْنَا	ه ج ر	فَاَهْبِرْ
د د د	اَهْلَكِي	د د د	وَ اَهْبِرِي
د د د	اَهْلِكُوا	د د د	وَ اَهْبِرُوهُنَّ
ه ل ل	اَهْلًا	ه د ي	اَهْدِكَ
د د د	الْاَهْلَاقَ	د د د	اَهْدِيكَ
ه و ر	فَاَهْرَاقْ	د د د	اَهْدِيكُمْ
ه و ن	اَهْوَنُ	د د د	اَهْدِنَا
د د د	اَهْوَانُ	د د د	فَاَهْدُوهُمْ
ه و ي	اَهْوَاةَ	د د د	اَهْتَدَى
د د د	اَهْوَى	د د د	اَهْتَدُوا

ROOTS OF WORDS

Root	Word	Root	Word
و ز ر	أَوْزَارَهَا / آ	ه و ی	اسْتَهْوَتْهُ
و ز ع	أَوْزَعْنِي	و ب ر	أَوْبَارَهَا
و س ط	أَوْسَطُ	و ت د	الْأَوْتَادِ
و س ق	اتَّقَ	و ث ن	الْأَوْثَانِ
و ص ی	وَأَوْصَانِي	و ج د	أَجِدُ
و ع ظ	أَوْصَلْتَ	و ج س	أَوْجَسَ
د د د	أَعْطَكَ	و ج ف	أَوْجَفَمُ
و ع ی	فَأَوْعِي	و ح ی	أَوْحِي
د د د	يَا أَوْعِيهِمْ	د د د	أَوْحَيْتُ
و ف ی	أَوْفِي	د د د	أَوْحَيْنَا
د د د	أَوْفِ	و د ی	أَوْدِيَّةٌ
د د د	أَوْفُوا	و ر ث	أَوْرَثَكُمْ
و ق د	أَوْقَدُوا	د د د	أَوْرَثْنَا
د د د	فَأَوْقِدْ	د د د	أَوْرَثْتُمُوهَا
د د د	اسْتَوْقَدَ	د د د	أَوْرَثُوا
و ق ی	اتَّقِ	و ر د	فَأَوْرَدْتُمُ
د د د	اتَّقُوا	و ر ی	فَأَوْرَدِي
د د د	اتَّقِينَ	و ز ر	أَوْزَارِ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ی س ر	اسْتَيْسَرَ	و ق ی	اٰتٰی
ی ق ظ	اٰیَاطًا	د د د	اٰتَمُوْنَ
ی ق ن	وَاسْتَيْقَنَتَا	د د د	اٰتَمِيْنَ
ی م ن	اَلْاٰیْمَانَ	د د د	اَلْاٰتِنٰی
د د د	اٰیْمَانِهِنَّ	د د د	اٰتَمَّكُمْ
د د د	اَلْاٰیْمِيْنَ	و ك ا	اَوَّكَا
ی و م	اٰیَّامًا	و ل د	اَلْاَوَّلٰدِ
*	*	و ل ی	اَوَّلًا
		د د د	اَلْاَوَّلِيَّانِ
		د د د	اَوَّلِيَّاتُ
		د د د	اَوَّلِيَّاكُمْ
		و ه ن	اَرَهَنَ
		ی ا س	اَسْتَبَاسَ
		د د د	اَسْتَبَاسُوا
		ی د ی	اَبْدِ
		د د د	اَبْدِي
		د د د	اَبْدِيْهِمَا
		د د د	اَبْدِيْنَ

التاء

ROOTS OF WORDS

Root	Word	Root	Word
أ د ي	تَوَدُّوا	أ ب ي	تَأْتِي
أ ذ ي	تَوَدُّوا	أ ت ي	تَأْتِي / تَأْتِيكُمْ
د د د	تَوَدُّونَ	د د د	تَأْتِيَا / تَأْتِينِي
أ ز ز	تَوَدُّوا (هم)	د د د	تَأْتُوا
أ س ر	تَأْسِرُونَ	د د د	تَوُتُونَ
أ س ي	تَأْسُوا	د د د	تَأْتُونَ / تَأْتُونَا
د د د	تَأْسَ	د د د	تَوُتِي / تَأْتِينِي
أ ف ك	تَوُكِّنُونَ	أ ث م	تَأْتِينِي
د د د	تَأْتِكُنَا	د د د	تَأْتِيَا
أ ك ل	تَأْكُلُونَ	أ ج ر	تَاجِرٌ (ف)
د د د	تَأْكُلُ	أ خ ذ	تَوَاحِدٌ
د د د	تَأْكُلُوا	د د د	تَأْخِذُوا
أ ل م	تَأْمُرُونَ	د د د	تَأْخِذُ
أ م ر	تَأْمُرُ	د د د	تَأْخِذُونَ
د د د	تَأْمُرُونَ	د د د	تَتَخَذُ
د د د	تَأْمُرِينَ	د د د	تَتَخِذُوا
د د د	تَوَمَّرَ	د د د	تَتَخِذُونَ
د د د	تَوَمَّرُونَ	أ خ ر	تَسْتَخِرُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ب د ل	تَسْبِدُونَ	أ م ن	تَأْمَنَّا
ب ذ ر	تُبَدَّرُ	د د د	تَأْمَنَهُ (تَأْمَنَ)
د د د	تَبْدِيرًا	د د د	تَوَمَّنْ
ب د و	تُبَدُّوا	د د د	تَوَمَّنُوا
د د د	تُبَدُّونَ/هَا	د د د	تَوَمَّنُونَ
د د د	تُبَدُّ	أ ن س	تَسْتَأْنِسُوا
ب ر م	تُبْرِئُ	أ و ي	تَوَوَّى/تَوَوَّيْهِ
د د د	تَبْرَأُ/تَبْرَأَانَا	أ و ل	تَأْوِيلٌ
د د د	تَبْرَأُوا	د د د	تَأْوِيلًا
ب ر ك	تَبَارَكَ	ب أ س	تَبْتَسُّنَ
ب س ط	تَبْسُطُ (هَا)	ب ش ر	تَبَاتِرُوهَنَّ
ب س ل	تُبْسَلُ	ب ت ل	تَبْتَلُ/تَبْتَلًا
ب س م	تَبْسَمُ	ب خ س	تَبْحَسُ/تَبْحَسُوا
ب ص ر	تَبْصِرَةٌ	ب خ ل	تَبْخُلُوا
ب غ ي	تَبْغِي/تَبْغِ	ب د ل	تَبْدَلُ
د د د	تَبْعُونَ	د د د	تَبْدِيلٌ
د د د	تَبْعُوا/تَبْعُوهُم	د د د	تَبْدِيلًا
ب ق ي	تَبْيُنُ	د د د	تَبَدَّلُوا

ROOTS OF WORDS

Root	Word	Root	Word
ت ب ع	تَتَّبِعُونَا	ب ل ي	تَبْلِي
• • •	التَّابِعِينَ	ب ن ي	تَبْنُونَ
• • •	تَبِيحًا	ب و •	تَبْوِي
ت ج ر	تَجَارَةً	• • •	تَبَوُّوا
ت ر ب	تُرَابٌ	ب و ا	تَبَوَّوْا
• • •	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	• • •	تَبَيَّنَا
• • •	تَبَرَّكْ	ت ب ر	تَبَيَّرَا
ت ل ل	تَلَّلَ	ت ب ع	تَبَّعَهَا
ت ل و	تَلَامَا	• • •	تَبَّعَ
• • •	تَلَّوْا	• • •	تَبَّعَانِ
• • •	تَبَّلَيْتَ	• • •	تَبَّعِينَ
• • •	تَبَّلَى	• • •	تَبَّعُوا/نَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ج ز ي	يُجْرُونَ	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	تَنجَايَ	ث ب ت	ثِيَابًا
ج ل ا	يَجْلِي	ث ر ب	تُرَيْبٍ
ج م ع	يَجْمَعُوا	ث ق ف	يَتَّقِمُهُم
ج ن ب	يَجْنِبُوا	ث و ر	يُنِيرُ
ج ه د	يُجَاهِدُونَ	ج ا ر	يُجَارُوا
ج ه ر	يُجَاهِدُ	د د د	يُجَارُونَ
د د د	يُجَاهِدُوا	ج د ل	يُجَادِلُكَ
ج ه ل	يُجَاهِدُونَ	د د د	يُجَادِلُوا
ج و ب	تَسْتَجِيبُونَ	د د د	يُجَادِلُ
ج و ع	يُجْمَعُ	ج ر م	يُجْرَمُونَ
ح ب ب	يُحْبَبُوا	ج ر ي	يُجْرَى
د د د	يُحْبَبُونَ	د د د	يُجْرِيَانِ
ح ب ر	يُحْبَرُونَ	ج ز ي	يُجْرَى

ROOTS OF WORDS

Root	Word	Root	Word
ح س س	تَحْسِبُونَ	ح ب س	تَحْسِبُونَ
د د د	تَحْسِبُ	ح ب ط	تَحْسِبُ
د د د	تَحْسِبُوا	ح ج ج	تَحْسِبُونَ
ح س ن	تَحْسِبُوا	ح د ث	تَحْسِبُونَ
ح ش ر	تَحْسِبُونَ	ح ذ ر	تَحْسِبُونَ
ح ص ن	تَحْسِبُونَ	ح ر ث	تَحْسِبُونَ
د د د	تَحْسِبُوا	ح ر ر	تَحْسِبُونَ
ح ص ي	تَحْسِبُونَ	ح ر ص	تَحْسِبُونَ
د د د	تَحْسِبُوا	ح ر ك	تَحْسِبُونَ
ح ض ض	تَحْسِبُونَ	ح ر م	تَحْسِبُونَ
ح ك م	تَحْسِبُونَ	د د د	تَحْسِبُونَ
د د د	تَحْسِبُونَ	ح ر ي	تَحْسِبُونَ
ح ل ق	تَحْسِبُونَ	ح ز ن	تَحْسِبُونَ
ح ل ل	تَحْسِبُونَ	د د د	تَحْسِبُونَ
د د د	تَحْسِبُونَ	د د د	تَحْسِبُونَ
د د د	تَحْسِبُونَ	ح س ب	تَحْسِبُونَ
ح م ل	تَحْسِبُونَ	د د د	تَحْسِبُونَ
د د د	تَحْسِبُونَ	ح س د	تَحْسِبُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
خ ر ج	يُخْرِجُونَ	ح م ل	يُحْمَلُونَ
خ ر ر	يُخْرِجُ	ح ن ن	يُحْمَلْنَا
خ ر ص	يُخْرِصُونَ	ح ن ث	يُحْمَلْتُمْ
خ ز ي	يُخْرِزَانَا	ح و ر	يُحْمَلُوا
ح ن ن	يُخْرِزَانِي	ح و ط	يُحْمَلُوا
ح ن ن	يُخْرِزُونَ	ح و ل	يُحْمَلُوا
خ س ر	يُخْسِرُوا	ح و ل	يُحْمَلُوا
ح ن ن	يُخْسِرُونَ	ح ي د	يُحْمَلُوا
خ ش ح	يُخْشَعُونَ	ح ي ي	يُحْمَلُونَ
خ ش ي	يُخْشَعُونَ	ح ي ي	يُحْمَلُونَ
ح ن ن	يُخْشَعُونَ	ح ي ي	يُحْمَلُونَ
ح ن ن	يُخْشَعُونَ	ح ي ي	يُحْمَلُونَ
ح ن ن	يُخْشَعُونَ	ح ي ي	يُحْمَلُونَ
ح ن ن	يُخْشَعُونَ	ح ي ي	يُحْمَلُونَ
خ ص م	يُخْشَعُونَ	خ ب ت	يُخْشَعُونَ
ح ن ن	يُخْشَعُونَ	خ ر ج	يُخْشَعُونَ
ح ن ن	يُخْشَعُونَ	ح ن ن	يُخْشَعُونَ
ح ن ن	يُخْشَعُونَ	ح ن ن	يُخْشَعُونَ
خ ض ع	يُخْشَعُونَ	ح ن ن	يُخْشَعُونَ
خ ط ب	يُخْشَعُونَ	ح ن ن	يُخْشَعُونَ

ROOTS OF WORDS

Root	Word	Root	Word
خ و ف	تَخَافُونَ	خ ط ط	تَخْطِفُ
د د د	تَخَافِي	خ ط ف	فَتَخْطِفُهُ
د د د	تَخَفَ	خ ف ت	تَخَافَتْ
د د د	تَخَوِبَانِي	خ ف ف	تَخْفِيفًا
د د د	تَخَوِّفِي	د د د	تَسْتَخْفِيْنَهَا
خ و ن	تَخَوُّوا	خ ف ي	تَخْفِي
د د د	تَخَافُونَ	د د د	تَخْفُوا
خ ي ر	تَخْفِرُونَ	د د د	تَخْفُونَ
د خ ل	تَدْخُلُوا	خ ل د	تَخْدُونَ
د د د	تَدْخِلْ	خ ل ط	تَخَالِطُوكُمْ
د ر س	تَدْرُسُونَ	خ ل ف	تَخْلِفُ
د ر ك	تُدْرِكُ	د د د	تَخْلِفُونَ
د د د	تُدْرِكُهُ	خ ل ق	تَخْلُقُ
د د د	تُدَارِكُهُ	د د د	تَخْلُقُونَ
د ر ي	تُدْرِي	خ ل و	تَخْلَتُ
د د د	تَدْرُونَ	خ و ف	تَخَافُ
د ع و	تَدْعُ	د د د	تَخَافَنَّ
د د د	تَدْعُهُمْ	د د د	تَخَافُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ذ ك ر	تَذَكَّرُوا	د ع و	تَدْعُوهُ
• • •	تَذَكَّرُوا	• • •	تَدْعُوا
• • •	فَسَتَذَكَّرُونَ	• • •	تَدْعُونَ
• • •	سَتَذَكَّرُونَ	• • •	تَدْعُونَا
• • •	فَتَذَكَّرْ	• • •	تَدْعُونِي
• • •	تَذَكَّرِي	• • •	تُدْعِي
• • •	تَذَكَّرَةٌ	• • •	تُدْعُونَ
• • •	تَذَكَّرْ	• • •	تُدْعُونَ
• • •	تَذَكَّرُوا	د ل و	تُدَلُّوا
• • •	تَذَكَّرُونَ	• • •	فَتَدَلُّوا
• • •	فَتَذَكَّرُونَ	د م ر	تُدْمِرُوا
ذ ل ل	تَذِلُّوا	• • •	تَذْمِيرًا
• • •	تَذِيلًا	د و ر	تَدْوِرُوا
ذ ه ب	تَذْهَبُوا	• • •	تَذِيرُونَهَا
• • •	تَذْهَبُونَ	د ي ن	تَذَائِبِنَا
• • •	تَذْهَبُونَ	ذ ب ح	تَذْبُحُوا
ذ ه ل	تَذْهَلُوا	د خ ر	تَذْخِرُونَ
ذ و د	تَذْوَدَانِ	ذ ر و	تَذْوَدُوا

ROOTS OF WORDS

Root	Word	Root	Word
ر ج ع	رَجَعُوا	ذ و ق	ذُوقُوا
د د د	رَجَعُوا	ر ا ی	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
ر د د	رَدَّ	ر ب ص	رَبَّصَمَ
د د د	رَدُّوا	د د د	رَبَّصَمُوا
د د د	رَدُّوا	د د د	رَبَّصَمُوا
ر د ی	رَدَّى	د د د	رَبَّصَمُوا
ر ز ق	رَزَقُوا	ر ت ل	رَتَّلُوا
د د د	رَزَقُوا	ر ج ع	رَجَعُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ر ك ن	تَرَكَوْا	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	تَرْضَوُا
ر و د	تَرْمِيَهُنَّ	ر ض و	تَرْضَوْنَ
ر و د	تَرْمِيَهُنَّ	ر ض و	تَرَاضَوْا
ر و د	تَرْمِيَهُنَّ	ر ض و	تَرَاضِيهِمْ
ر و د	تَرْمِيَهُنَّ	ر ض و	تَرَاضِي
ر و د	تَرْمِيَهُنَّ	ر غ ب	تَرغِبُونَ
ر و د	تَرْمِيَهُنَّ	ر ف ع	تَرْفَعُ
ر ي ب	تَرْتَابُوا	ر ف ع	تَرْفَعُوا
ز ر ع	تَرَعُونَ	ر ق ب	تَرْقُبُ
ز ر ي	تَرْدِي	ر ق و	التَّرَاقِي
ز ع م	تَرْمُونُ	ر ق ي	تَرْقَى
ز ك و	تَرَكَوْا	ر ك ب	تَرَكَوْنَ
ز ل ل	تَرَكَوْا	ر ك ض	تَرَكَضُوا
ز ل ل	تَرَكَوْا	ر ك ن	تَرَكَوْا

ROOTS OF WORDS

Root	Word	Root	Word
س ب ح	تَسْبَحُ	ز ه ق	زَهَقَ
د د د	تَسْبَحُونَ	ز و د	زَوَدُوا
د د د	تَسْبِيحَةٌ	ز و ر	زَاوَرُ
س ب ق	تَسْبِيْقٌ	ز و ل	زَوَلَا
س ت ر	تَسْتَرُونَ	ز ي د	زَيَدٌ
س ج د	تَسْجُدُ	د د د	زَيْلَعِيْنٌ
د د د	تَسْجُدُوا	د د د	زَادَادٌ
س ح ر	تَسْحَرُونَ	ز ي غ	زِيْغٌ
س خ ر	تَسْحَرُوا	ز ي ل	زَالَ
د د د	تَسْحَرُونَ	د د د	زَيْلُوا
س ر ح	تَسْرَحُونَ	س ا ل	تَسَالَنَ
د د د	تَسْرِيْحٌ	د د د	تَسَالَنِي
س ر ر	تُسْرِرٌ	د د د	تَسَالُوا
د د د	تُسْرِرُونَ	د د د	تَسَالُ
س ر ف	تَسْرِفُوا	د د د	تَسَالُونَ
س ع ي	تَسْمِي	د د د	تَسَالُونَ
س ف ك	تَسْفِكُونَ	س م	تَسَامُوا
س ق ط	تَسْقُطُ	س ب ب	تَسَبُّوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
س و ی	تَسْوَى	س ق ط	تَسَاطَطَ
د د د	تَسْوَى	س ق ی	تَسْوَى
س ی ر	تَسِيرٌ	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	تَسَلَّبَا
ش ر ب	تَشْرَبُونَ	د د د	تَسَلَّبُونَ
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	تَشْمُرُونَ	س م و	تَسْمَى
ش ق ق	تَشْقُ	د د د	تَسْمِيَةَ
د د د	تَشْقُ	س ن م	تَسْنِمٌ
د د د	تَشَاتُونَ	س و ه	تَسْوَكٌ
ش ك ر	تَشْكُرُوا	س و د	تَسْوَدُّ
د د د	تَشْكُرُونَ	س و ر	تَسْوَرُوا
ش ك و	تَشْكِنُ	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	تَفْيِجَ
ص ع د	تَصِيدُونَ	ص ب ح	تُصَبِّحُ
ص ع ر	تَصْرَءُ	د د د	تُصَبِّحُونَ
ص ف ح	تَصَفَّحُوا	د د د	تُصَفِّحُوا
ص ل ح	تَصَلِّحُوا	ص ب ر	تَصْرِرُ
ص ل و	تَصَلَّ	د د د	تَصْرِرُوا
ص ن ح	تَصْنَعُونَ	د د د	تَصْنَعُونَ
ص و ب	تُصَبِّكُ	ص ح ب	تُصَاحِبِي
د د د	تُصَبِّمُ	ص د د	تَصَدُّونَ
د د د	تُصَيِّبَا	د د د	تَصَدُّونَا
د د د	تُصَيِّبَنَّ	ص د ق	تَصَدِّقَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ط ل ع	تَطْعُ	ص و ب	تَصَبَّوْا
د د د	تَطَّلِحُ	ص و م	تَصَوَّمُوا
ط م ن	تَطْمِينٌ	ص ي ر	تَصَيَّرُ
ط ه ر	تَطْهِرُ	ض ح ك	تَضَحَّكُونَ
د د د	تَطَهَّرَ	ض ح و	تَضَحَّى
د د د	تَطَهَّرْتُمْ	ض ر ب	تَضَرَّبُوا
ط و ع	تَطْعُ	ض ر ر	تَضَرَّرَ
د د د	تَطْمِنَها	د د د	تَضَارَّ
د د د	تَطْبَعُوا	د د د	تَضَارَوْا
د د د	تَطْبَعُوا	ض ر ع	تَضَرَّعَ
د د د	تَطَّلَعُ	د د د	تَضَرَّعُوا
د د د	تَتَطَّلَعُ	ض ل ل	تَضَلَّلَ
د د د	تَتَطَّلَعُ	د د د	تَضَلَّ
د د د	تَطَّلَعُ	د د د	تَضَلَّوْا
د د د	تَسْتَطْبَعُوا	ط ر د	تَطْرَدُ
د د د	تَسْتَطْبَعُونَ	د د د	تَطْرَدْتُمْ
ط و ل	تَطَاوَلَ	ط ع م	تَطْمِنُونَ
ط ي ر	تَطَيَّرْنَا	ط غ و ا ي	تَطَوَّرْنَا

ROOTS OF WORDS

Root	Word	Root	Word
ع ج ل	تَعَجَّلَ	ظ ل م	تَظَلَّمَ
د د د	تَعَجَّلَ	د د د	تَظَلُّوْنَ
د د د	تَسَعَّجِلَ	د د د	تَظَلُّوْا
د د د	تَسَعَّجِلُوْنَ	ظ م م	تَظَلُّمًا
د د د	تَسَعَّجِلُوهُ	ظ ن ن	تَظَنُّنٌ
ع د د	تَعَدَّوْنَ	د د د	تَظَنُّوْنَ
د د د	تَعَدُّوا	ظ ه ر	تَظَاهَرُوْنَ
د د د	تَعَدُّوْهَا	د د د	تُظَاهِرُوْنَ
ع د ل	تَعَدَّلَ	د د د	تَظَاهِرَا
د د د	تَعَدَّلُوا	ع ب ث	تَبَيَّنُوْنَ
ع د و	تَعَدَّدَ	ع ب د	تَبَيَّدَ
د د د	تَعَدَّدُوْهَا	د د د	تَبَيَّدُوْنَ
د د د	تَعَدَّدُوا	د د د	تَبَيَّدُوا
د د د	تَعَدَّدُوا	ع ب ر	تَبَيَّرُوْنَ
ع ذ ب	تَعَذَّبَ	ع ث أ	تَعَثَّرَا
د د د	تَعَذَّبَهُمْ	ع ج ب	تَعَجَّبَ
ع ذ ر	تَعَذَّرُوا	د د د	تَعَجَّبُوْنَ
ع ر ج	تَعَرَّجَ	د د د	تُعَجِّبُكَ

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Root	Word	Root	Word
ع ل م	تَعَلَّمُوا	ع ر ض	تُعْرَضُونَ
د د د	تَعَلَّمُوا	د د د	تُعْرَضُونَ
د د د	فَسَتَعَلَّمُونَ	د د د	تُعْرَضُونَ
د د د	تَعَلَّمِينَ	د د د	تُعْرَضُوا
د د د	تَعَلَّمُوا	ع ر ف	تُعْرِفُ
ع ل ن	تُعَلِّمُونَ	د د د	فَتُعْرِفُونَهَا
ع ل و ا ي	تَعَلَّمُوا	د د د	تُعْرِفُهُمْ
د د د	تَعَلَّمُوا	ع ز ر	تُعَزِّزُهُ
د د د	فَتَعَلَّمِينَ	ع ز ز	تُعَزِّزُهُ
د د د	تَعَالَى	ع ز م	تُعَزِّمُوا
ع م د	تَعَمَّقَتْ	ع س ر	تَعَاَسَرْتُمْ
ع م ل	تَعَمَّلُ	ع ض ل	تَعْمَلُونَهُنَّ
د د د	تَعْمَلُونَ	ع ط و	فَتَعَامَلُوا
ع و د	تَعَوَّدُوا	ع ف ف	التَّعَفُّفِ
د د د	تَعَوَّدُونَ	ع ف و	تَعَفُّوا
ع و ل	تَعَوَّلُوا	ع ق ل	تَعْقِلُونَ
ع و ن	تَعَاوَنُوا	ع ل م	تَعَلَّمَ
خ ب ن	التَّعَابِنِ	د د د	تَعَلَّمَهَا

ROOTS OF WORDS

Root	Word	Root	Word
غ ي ظ	تَمَيَّنَا	غ ر ب	تَقَرَّبَ
ف ت ا	تَقَرَّرَا	غ ر ر	تَقَرَّرْنَاكُمْ
ف ت ح	تَمَسَّحَ	غ س ل	تَقَسَّلُوا
د د د	تَسْتَمِضُوا	غ ش ي	تَمَشَّاهَا
ف ت ي	تَسْتَمِتُ	د د د	تَنَشَى
د د د	تَسْتَمِينَانِ	غ ف ر	تَقْفِرُ
ف ج ر	تَقْجِرُوا	د د د	تَقْفِرُوا
د د د	تَقْجِرُ	د د د	تَسْتَقْفِرُ
ف خ ر	تَقَاخَرُوا	د د د	تَسْتَقْفِرُونَ
ف د ي	تَقَادَوْمٌ	غ ف ل	تَقْفَلُونَ
ف ر ح	تَقْرَحُ	غ ل ب	تَقْلِبُونَ
د د د	تَقْرَحُوا	د د د	تَسْتَلْبِثُونَ
د د د	تَقْرَحُونَ	غ ل و	تَقْلَبُوا
ف ر ر	تَقِرُّونَ	غ م ض	تَقْمِضُوا
ف ر ض	تَقْرَضُوا	غ ن ي	تَقْنُ
ف ر ق	تَقَرَّقَ	د د د	تَقْنَى
د د د	تَقَرَّقُوا	غ و ث	تَسْتَقِيمُونَ
د د د	تَقَرَّقُوا	غ ي ض	تَقْبِضُ

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Root	Word	Root	Word
ف ل ح	تَفْلِحُوا	ف ر ي	تَفَرَّوْنَ
د د د	تَفْلِحُونَ	د د د	تَفَرُّوا
ف ن د	تَفْذَبُونَ	ف س ح	تَفْسَحُوا
ف و ت	تَفَاوَتْ	ف س د	تَفْسِدُوا
ف و ر	تَفُورٌ	ف س ق	تَفْسُقُونَ
ف ي ء	تَفِيهُ	ف ص ل	تَفْصِيلٌ
ف ي ض	تَفِيضٌ	د د د	تَفْصِيلًا
د د د	تَفِيضُونَ	ف ض ح	تَفْضِحُونَ
ق ب ل	تَقَبَّلَ	ف ض ل	تَفْضِيلًا
د د د	تَقَبَّلُوا	ف ع ل	تَفَعَّلَ
ق ت ل	تَقَتَّبَعْنِي	د د د	تَفَعَّلُوا
د د د	تَقَلَّبُوا	د د د	تَفَعَّلُونَ
د د د	تَقَلَّبُونَ	ف ق د	تَفَقَّدَ
د د د	تَقَابَلُونَهُمْ	د د د	تَفَقَّدُونَ
د د د	تَقَابَلُوا	ف ق ه	تَفَقَّهُوْنَ
د د د	تَقَابَلًا	ف ك ر	تَفَكَّرُوا
د د د	تَقَابَلٌ	د د د	تَفَكَّرُونَ
د د د	تَقَابَلُونَ	ف ك ه	تَفَكَّهُوْنَ

ROOTS OF WORDS

Root	Word	Root	Word
ق ط ع	تَقَطَّوْنَ	ق د ر	تَقَدَّرُوا
د د د	تَقَطَّرُوا	د د د	تَقَدَّرَ
د د د	تَقَطَّعَ	ق د م	تَقَدَّمَ
د د د	تَقَطَّعَتْ	د د د	تَقَدَّمُوا
ق ع د	تَقَدَّمَ	د د د	تَقَدَّمُوا
د د د	تَقَدَّرُوا	ق ر ب	تَقَرَّبَا
ق ف و	تَقَفَّ	د د د	تَقَرَّبُوا
ق ل ب	تَقَلَّبُونَ	د د د	تَقَرَّبُونَ
د د د	تَقَلَّبَ	د د د	تَقَرَّبُوهُنَّ
د د د	تَقَلَّبَ	ق ر ر	تَقَرَّرَ
د د د	تَقَلَّبُوا	ق س ط	تَقَسَّطُوا
ق ن ط	تَقَنَّنُوا	ق س م	تَقَسَّمُوا
ق ه ر	تَقَهَّرَ	د د د	تَقَسَّمُوا
ق و ل	تَقَلَّلَ	د د د	تَقَسَّمُوا
د د د	تَقَوَّلَ	ق ش ع ر	تَقَشَّشَ
د د د	تَقَوَّلَنَ	ق ص ر	تَقَصَّرُوا
د د د	تَقَوَّلُوا	ق ص ص	تَقَصَّصَ
د د د	تَقَوَّلُونَ	ق ض ي	تَقَضَّى

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ك ر ه	مَكْرَهُ	ق و م	تَقَمُّ
ك س ب	تَكْسِبُ	د د د	تَقُومُ
د د د	تَكْسِبُونَ	د د د	تَقُومُوا
ك ف ر	تَكْفُرُ	د د د	تَقُومُوا
د د د	تَكْفُرُوا	د د د	تَقُومِي
د د د	تَكْفُرُونَ	ك ب ر	تَتَكَبَّرُ
ك ل ف	تَكْلَفُ	د د د	تَتَكَبَّرُونَ
ك ل م	تَكَلِّمُ	د د د	تَكْتُمُوا
د د د	تَكَلِّمَانَا	ك ت ب	تَكْتُمُونَ
د د د	تَكَلِّمَانَا	ك ت م	تَكْتُمُوا
د د د	تَكْتُمُونَ	د د د	تَكْتُمُونَ
ك ن ز	تَكْذِبُونَ	د د د	تَكْذِبُونَ
ك ن ن	تَكْنُ	ك ذ ب	تَكْذِبُونَ
ك و ن	تَكُنْ	د د د	تَكْذِبَانِ
د د د	تَكُنْ	د د د	تَكْذِبُوا
د د د	تَكُونُ	د د د	تَكْذِيبِ
د د د	تَكُونُوا	ك ر م	تَكْفُرُونَ
د د د	تَكُونُوا	ك ر ه	تَكْفُرُوا

ROOTS OF WORDS

Root	Word	Root	Word
ل م ز	تَلِيذُوا	ك و ن	تَكُونُوا
ل م و	تَلِيحُوا	د د د	تَكُونُونَ
د د د	تَلِيحُوا	ك و ي	تَكُونِي
د د د	تَلِيحُوا	ل ب ث	تَكُونُوا
ل و م	تَلْمِزُوا	ل ب س	تَكُونُوا
ل و ي	تَلْمِزُوا	د د د	تَكُونُوا
د د د	تَلْمِزُونَ	ل ذ ذ	تَلْمِزُوا
ل ي ن	تَلِينُوا	ل ط ي	تَلْمِزُوا
م ت ع	تَلْمِزُونَ	ل ف ح	تَلْمِزُوا
د د د	تَلْمِزُونَ	ل ق ف	تَلْمِزُوا
د د د	تَلْمِزُونَ	ل ق ي	تَلْمِزُوا
م ث ل	تَلْمِزُونَ	د د د	تَلْمِزُونَ
د د د	تَلْمِزُونَ	د د د	تَلْمِزُونَ
م ر ح	تَلْمِزُونَ	د د د	تَلْمِزُونَ
م ر ر	تَلْمِزُونَ	د د د	تَلْمِزُونَ
د د د	تَلْمِزُونَ	د د د	تَلْمِزُونَ
م ر ي	تَلْمِزُونَ	د د د	تَلْمِزُونَ
د د د	تَلْمِزُونَ	د د د	تَلْمِزُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
م ن ن	نَمَّيْنَا	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	نَمَّسَهُ
د د د	نَمَّيْنَا	د د د	نَمَّسَكُمْ
د د د	نَمَّوْا	د د د	نَمَّسُوْهُنَّ
د د د	نَمَّوْنَ	م س ك	نَمَّسُوْا
م ه د	نَمَّسْنَا	د د د	نَمَّسُوْهُنَّ
م و ت	نَمَّسَهُ	م س ي	نَمَّسُوْنَ
د د د	نَمَّسُوْا	م ش ي	نَمَّسِي
د د د	نَمَّسُوْنَ	د د د	نَمَّسُوْنَ
د د د	نَمَّسُوْنَ	د د د	نَمَّسِي
م و ر	نَمَّسُوْا	م ك ر	نَمَّسُوْنَ
م ي د	نَمَّسِي	م ل ك	نَمَّسِكْ
م ي ز	نَمَّسُوْا	د د د	نَمَّسُوْنَ
م ي ل	نَمَّسُوْا	م ل ي	نَمَّسِي
ن ب ا	نَمَّسُوْهُ	م ن ح	نَمَّسُوْهُ
ن ب ت	نَمَّسُوْا	م ن ن	نَمَّسُوْا

ROOTS OF WORDS

Root	Word	Root	Word
ن س ي	تَسَّ	ن ب ت	تَبَيَّنُوا
د د د	تَسَّى	ن ب ز	تَبَيَّنُوا
د د د	تَسَّوْ	ن ج و	تَبَيَّنُوا
د د د	تَسَّوْنَ	د د د	تَبَيَّنُوا
ن ش ر	تَشَرُّوْنَ	د د د	تَبَيَّنُوا
ن ص ر	تَصَرُّوْا	د د د	تَبَيَّنُوا
د د د	تَصَرُّوْهُ	ن ح ت	تَبَيَّنُوا
د د د	تَصَرُّوْنَ	ن د ي	تَبَيَّنُوا
د د د	تَاصَرُّوْنَ	د د د	تَبَيَّنُوا
د د د	تَنْصَرِّانِ	ن ذ ر	تَبَيَّنُوا
ن ط ق	تَطْفِقُونَ	ن ز ع	تَبَيَّنُوا
ن ظ ر	تَنْظُرُ	د د د	تَبَيَّنُوا
د د د	تَنْظُرُونَ	د د د	تَبَيَّنُوا
ن ف خ	تَنْفِخُ	ن ز ل	تَبَيَّنُوا
ن ف د	تَنْفَدُ	د د د	تَبَيَّنُوا
ن ف ذ	تَنْفِدُوا	د د د	تَبَيَّنُوا
د د د	تَنْفِدُونَ	د د د	تَبَيَّنُوا
ن ف ر	تَنْفِرُوا	د د د	تَبَيَّنُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
د د د	تَهْرَمًا	ن ف س	تَنَفَسَ
ن ه ي	تَهَيَّأَ	ن ف ع	تَنَفَّحَ
د د د	تَهَيَّوْنَ	د د د	تَنَفَّحُوا
د د د	تَهَيَّأُوا	د د د	تَنَفَّحُوا
د د د	تَهَيَّأُوا	ن ف ق	تَنَفَّحُوا
ن و ش	التَّاهُّشُ	د د د	تَنَفَّحُوا
ن ي ل	تَنَاهَى	ن ق ذ	تَنَفَّحُوا
د د د	تَنَاهَوْا	ن ق ص	تَنَفَّحُوا
د ج د	تَنَاهَوْا	د د د	تَنَفَّحُوا
د ج ر	تَنَاهَوْا	ن ق ض	تَنَفَّحُوا
د د د	تَنَاهَوْا	ن ق م	تَنَفَّحُوا
د د ي	تَنَاهَوْا	د د د	تَنَفَّحُوا
د د د	تَنَاهَوْا	ن ك ح	تَنَفَّحُوا
د د د	تَنَاهَوْا	د د د	تَنَفَّحُوا
د د د	تَنَاهَوْا	د د د	تَنَفَّحُوا
د د د	تَنَاهَوْا	ن ك ر	تَنَفَّحُوا
د ز ا	تَنَاهَوْا	ن ك ص	تَنَفَّحُوا
د ز ز	تَنَاهَوْا	ن ك ل	تَنَفَّحُوا
د ل ك	التَّاهُّكُ	ن ه ر	تَنَفَّحُوا

ROOTS OF WORDS

Root	Word	Root	Word
و ص ف	تَصِفُ	ه ر ي	هَيَّيْ
د د د	تَصِفُونَ	و ت ر	تَهَيَّيْ
و ص ل	تَحِيلُ	و ج د	يَجِدُ
و ص ي	تَوَصَّيْتُ	د د د	يَجِدُوا
د د د	تَوَصَّوْنَ	د د د	سَتَجِدُونَ
د د د	تَوَاصَرُوا	د د د	يَجِدُوهُ
و ض ع	تَضَعُ	و ج ل	تَوَجَّلُ
د د د	تَضَعُوا	و ج ه	تَوَجَّهَ
د د د	تَضَعُونَ	و د د	تَوَدُّ
و ط أ	تَطْلُوهُمَا	د د د	تَوَدُّونَ
د د د	تَطْلُوْنَهُمْ	و ذ ر	تَذِيذُ
و ع د	تَعِدُنَا	د د د	تَذَرُونَ
د د د	تَوَعِدُونَ	د د د	تَذَرِي
د د د	تَوَاعِدُهُمْ	د د د	تَذَرُونَ
د د د	تَوَاعِدْتُمْ	و ر ث	تَرَوُوا
و ع ي	تَعِيْبَهَا	و ر ي	تَوَارَتْ
و ف ق	تَوْفِيقًا	د د د	تَوَرَّوْنَ
د د د	تَوْفِيقِي	و ز ر	يَزِرُ
و ف ي	يُوفِّتُ	و س و س	يُوسِسُ

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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	تَوَفَّوْا
د د د	تَوَلَّوْا	ر ق ر	تَوَفَّرُوهُ
د د د	تَوَلَّيْنِي	ر ق ع	تَوَفَّعَ
د د د	تَتَوَلَّوْا	ر ق ي	تَوَفَّيْ
د د د	تَوَلَّى	د د د	تَوَفَّيْكُمْ
ر ن ي	تَوَلَّى	د د د	تَوَفَّوْا
ر ه ن	تَوَلَّوْا	د د د	تَوَفَّوْنَ
ي ا س	تَوَلَّاهُمْ	د د د	تَوَفَّاهَا
ي س ر	تَوَلَّاهُمْ	د د د	تَوَفَّاهَا
ي ق ن	تَوَلَّوْا	د د د	تَوَفَّيْ
ي م م	تَوَلَّاهُمْ	و ك د	تَوَكَّلْ بِهَا

إلى



ROOTS OF WORDS

Root	Word	Root	Word
أ د ي	يُودُّ	أ ب ي	يَابُ
أ ذ ن	يَأْذَنُ	أ و ل	يَأْتِلُ
د د د	يَسْتَأْذِنُ	أ ت ي	يَأْتِي
د د د	يَسْتَأْذِنُونَ	د د د	يَأْتِي
أ ذ ي	يُؤْذِنُ	د د د	يَأْتُونَ
د د د	يُؤْذِي	د د د	يَأْتِينَ
ب ت ك	أَفْلًا يَبْتَئِنُّ	د د د	يَأْتِيَانِهَا
أ ف ك	يُؤْمِنُونَ	د د د	يَأْتِيَكُمْ / يَأْتِيَكُمَا
أ ك ل	يَأْكُلُ	د د د	يُؤْتُوا
د د د	يَأْكُلَانِ	د د د	يُؤْتِي
د د د	يَأْكُلْنَ	د د د	يُؤْتِي
د د د	يَأْكُلُوا	أ ث ر	يُؤْتِرُ
د د د	يَأْكُلُونَ	أ خ ذ	يَأْخُذُ
أ ل ف	يُؤَلِّفُ	د د د	يُؤَاخِذُ
أ ل م	يَأْمُرُونَ	د د د	يَأْخُذُونَ
أ م ر	يَأْمُرُونَ	أ خ ر	يُؤَخِّرُ
د د د	يُؤَمِّرُونَ	د د د	يَتَأَخَّرُ
د د د	يَأْمُرُونَ	د د د	يَسْتَأْخِرُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ب د و	يُدِيرْنَ	أ م ن	يَأْمَنُ
ب س ط	يَبْسُطُ	د د د	يَأْمَنُوا
د د د	يَبْسُطُوا	د د د	يُؤْمِنُ
ب ش ر	يُبَشِّرُ	د د د	يُؤْمِنُوا
د د د	يُبَشِّرُونَ	د د د	يُؤْمِنُونَ
ب ص ر	يَبْصُرُونَ (م)	أ ن ي	يَأْنِي
د د د	يَبْصُرُ	أ ي د	يُؤَدِّدُ
د د د	يَبْصُرُونَ	ب ح ث	يَبْحَثُ
ب ط ش	يَبْطِشُ	ب خ س	يَبْحَثُ
د د د	يَبْطِشُونَ	د د د	يَبْحَثُونَ
ب ط ل	يَبْطُلُ (سَبِيْلُهُ)	ب خ ل	يَبْخُلُ
ب ع ث	يَبْعَثُ	د د د	يَبْخُلُونَ
د د د	يَبْعَثُونَ	ب د ل	يَبْدُلُ
ب غ ي	يَبْغُونَ	د د د	يَبْدُلَانَا
د د د	يَبْغِيَانِ	د د د	يَبْدُلْنَا
د د د	يَبْغِي	د د د	يَبْدُلِي
د د د	يَبْغُونَ	ب د و	يَبْدِيهَا
د د د	يَبْغِي	د د د	يَبْدُونَ

ROOTS OF WORDS

Root	Word	Root	Word
ت ب ع	يَبْعَمَا	ب ق ي	يَبْقَى
د د د	يَبْعُج	ب ك ي	يَبْكُونُ
د د د	يَبْعِيْمُونَ	ب ل غ	يَبْلَغُوا / يَبْلَغَا
د د د	يَبْعِيْمُونَ	د د د	يَبْلُغْنَ
ت ل و	يَبْلُوهُ / يَبْلُوْهُ	د د د	يَبْلُغُوا
د د د	يَبْلِي	ب ل ي	يَبْلُوْهُ (كَمْ)
د د د	يَبْلُوْنَ	د د د	يَبْلِي
ت م م	يَبْرُمُونَ	ب و ا	يَبْرَأُ
ت ي ه	يَبْرِيْمُونَ	ب ي ت	يَبْرِيْتُونَ
ث ب ت	يَبْرِيْتُ	د د د	يَبْرِيْتُونَ
د د د	يَبْرِيْتُ	ب ي ع	يَبْرِيْعُكُمْ
ث خ ن	يَبْرِيْحُونَ	د د د	يَبْرِيْحُونَ
ث ق ف	يَبْرِيْقُونَ	د د د	يَبْرِيْقُونَ
ث ن ي	يَبْرِيْنُونَ	د د د	يَبْرِيْنُونَ
د د د	يَبْرِيْنُونَ	ب ي ن	يَبْرِيْنُونَ
ج ا ر	يَبْرِيْرُونَ	د د د	يَبْرِيْرُونَ
ج ب ي	يَبْرِيْجِي	د د د	يَبْرِيْجِي
د د د	يَبْرِيْجِي	ت ب ر	يَبْرِيْرُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ح م ج	يَجْمَعُونَ	ج ب ي	بِجْتِدِكَ
ع م ج	يَجْمَعُ	ج ح د	يَجْحَدُ
د د د	يَجْمَعُونَ	د د د	يَجْحَدُونَ
ج ن ب	سَيَجْنِبُنَا	ج د ل	يُجَادِلُ
د د د	يَجْتَنِبُونَ	د د د	يُجَادِلُونَ
د د د	يَتَجَنَّبَهَا	ج ر ر	يَجْرَهُ
ج ه د	يُجَاهِدُ	ج ر ع	يَجْرَعُهُ
د د د	يُجَاهِدُوا	ج ر م	يَجْرِمُكُمْ
د د د	يُجَاهِدُونَ	ج ر ي	يَجْرِي
ج ه ل	يَجْمَلُونَ	ج ز ي	يَجْزِي
ج و ب	يُجِيبُ	د د د	يَجْزِيهِمْ
د د د	يُجِيبُ	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

ROOTS OF WORDS

Root	Word	Root	Word
ح ر ف	يُحْفَرُونَ	ج و ر	يُجَارُونَ
ح ر م	يُحْرَمُونَ	ح ب ب	يُحِبُّونَ
د د د	يُحْرَمُونَ	د د د	يُحِبُّونَ
ح ز ن	يُحْرَنُونَ	د د د	يُحِبُّونَ
د د د	يُحْرُونَ	د د د	يَسْتَحِبُّونَ
د د د	يُحْرَنُكَ	ح ب ر	يُحْرُونَ
ح س ب	يُحْسِبُ	ح ب س	يُحْسِبُ
د د د	يُحْسِنُ	ح ب ط	يُحْسِنُ
د د د	يُحْسَبُ	ح ج ج	يُحْسَبُونَ
د د د	يُحْسَبُوا	د د د	يُحْسَبُونَ
د د د	يُحْسِبُ	د د د	يَسْتَحْسِبُونَ
د د د	يُحْسِبُونَ	ح د ث	يُحْدِثُونَ
ح س د	يُحْسَدُونَ	ح د د	يُحَادِدُونَ
ح س ر	يَسْتَحْسِرُونَ	د د د	يُحَادِدُونَ
ح س ن	يُحْسِنُونَ	ح ذ ر	يُحْذِرُونَ
ح ش ر	يُحْشَرُونَ	د د د	يُحْذِرُونَ
د د د	يُحْشَرُونَ	د د د	يُحْذِرُونَ
د د د	يُحْشَرُونَ	ح ر ب	يُحَارِبُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ح ل ل	فِيحْلُوا	ح ش ر	يَحْشُرُونَ
د د د	يُحْضِرُونَهُ	ح ض ر	يَحْضُرُونَ
ح م د	يُحْمَدُونَ	ح ض ض	يَحْضُّ
ح م ل	يُحْمِلُ	ح ط م	يَحْمِلْتُمْ
د د د	يَحْمِلُونَ	ح ف ظ	يَحْفَظْنَ
د د د	يَحْمِلْنَهَا	د د د	يَحْفَظُوا
د د د	يَحْمِلُونَهَا	د د د	يَحْفَظُونَ
د د د	يَحْمِمْ	ح ف ي	يَحْفِكُمْ
ح و ي	يَحْمِي	ح ق ق	يَحِقُّ
ح و ر	يَحْوِرُ	ح ك م	يَحْكُمُ
د د د	يَحْوِرُهُ	د د د	يَحْكُمَانِ
ح و ط	يَحِيطُوا	د د د	يَحْكُمُونَ
د د د	يَحِيطُونَ	د د د	يَحْكُمُوكَ
د د د	يُحِيطُ	د د د	بِتَحَاكُمَا
ح و ل	يَحُولُ	ح ل ف	يَحْلِفُونَ
ح ي ض	يَحِضُّ	ح ل ل	يَحِلُّ
ح ي ف	يَحِيفُ	د د د	يَحِلَّلُ
ح ي ق	يَحِيقُ	د د د	يَحِيقُونَ

ROOTS OF WORDS

Root	Word	Root	Word
خ ر ج	يَخْرُجَانِمُ	ح ي ي	يَحْيَا
د د د	يَخْرُجَانِكَا	د د د	يَحْيِي
د د د	يَسْتَخْرِجَانَا	د د د	يَسْتَحْيِيكُمْ
خ ر ر	يَخْرُجُوا	د د د	يَحْيِينِ
د د د	يَخْرُجُونَ	د د د	يَحْيِكَ
خ ر ص	يَخْرُصُونَ	د د د	يَسْتَحْيُونَ
خ ز ي	يَخْرُيْمُ	د د د	يَسْتَحْيِي
د د د	يَخْرُيْشِي	خ ب ط	يَسْتَحْيِيهِ
د د د	يَخْرُيْبِي	خ ت م	يَخْرُيْمُ
د د د	يَخْرُيْبِيْمُ	خ د ع	يَخْرُيْعُونَ
خ س ر	يَخْرُسُونَ	د د د	يَخْرُيْعُونَ
د د د	يَخْرُسُونَ	د د د	يَخْرُيْعُونَ
خ س ف	يَخْرُسِفَانِي	خ ذ ل	يَخْرُيْعُونَكُمْ
خ ش ي	يَخْرُسُشِي	خ ر ب	يَخْرُيْعُونَ
د د د	يَخْرُسُشِي	خ ر ج	يَخْرُيْعُونَ
د د د	يَخْرُسَاهَا	د د د	يَخْرُيْعُونَ
د د د	يَخْرُسُونَ	د د د	يَخْرُيْعُونَ
خ ص ص	يَخْرُسُصَانِي	د د د	يَخْرُيْعُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
خ ل ف	بَسَّخَفَ	خ ص ف	يَخْصِفَانِ
د د د	بَسَّخَفَكُمْ	خ ص م	يَخْصِمُونَ
خ ل ق	يَخْلُقُونَ	د د د	يَخْصِمُونَ
د د د	يَخْلُقُوا	خ ط ف	يَخْصِفُ
د د د	يَخْلُقُونَ	د د د	بَسَّخَفَكُمْ
خ ل و	بَخَّلُ	د د د	بَسَّخَفَ
خ و ض	بَخَّضُوا	خ ف ن	بَسَّخَفُونَ
د د د	بَخَّضُونَ	خ ف ف	بَخَّفَ
خ و ف	بَخَّفَ	د د د	بَسَّخَفَكَ
د د د	بَخَّفَهُ	خ ف ي	يَخْفَى
د د د	بَخَّفُوا	د د د	بَخَّفُونَ
د د د	بَخَّفُونَ	د د د	بَخْفِينِ
د د د	بَخْفُونَ	د د د	بَسَّخَفُونَ
د د د	بَخْفُونَكَ	خ ل د	يَخْلُدُ
خ و ن	بَخَّنَانُونَ	خ ل ف	يَخْلِفُونَ
خ ي ر	بَخَّسَارُ	د د د	يَخْلِفُهُ
د د د	بَخَّيْرُونَ	د د د	بَسَّخَفُوا
خ ي ل	بَخَّلِيلُ	د د د	بَسَّخَفُونَ

ROOTS OF WORDS

Root	Word	Root	Word
د ع و	يَدْعُ	د ب ر	يَدْبِرُ
د د د	يَدْعَا	د د د	يَتَدَبَّرُونَ
د د د	يَدْعُوا	د د د	يَدْبِرُوا
د د د	يَدْعُونَ	د خ ل	يَدْخُلُونَ
د د د	يَدْعُوْنَا	د د د	يَدْخُلْنَهَا
د د د	يَدْعُوْنِي	د د د	يَدْخُلْ
د د د	يَدْعُوْكَ	د د د	يَدْخُلْهُ
د د د	يَدْعِي	د د د	يَدْخُلْ
د د د	يَدْعُونَ	د ر ا	يَدْرَأُ
د ف ع	يُدْفِعُ	د د د	يَدْرُونَ
د م ن	يُدْمِنُ	د ر س	يَدْرُسُونَهَا
د ي ن	يُدِينُونَ	د ر ك	يَدْرِسُكُمْ
د ب ح	يُدْبِحُونَ	د د د	يَدْرِكُهُ
د د د	يُدْبِحُ	د د د	يَدْرِكُ
ذ ر ا	يَذَرُوكُمْ	د ر ي	يَذَرِيكَ
ذ ك ر	يَذْكُرُ	د س س	يَذْسُ
د د د	يَذْكُرُهُمْ	د ع ع	يُدْعُ
د د د	يَذْكُرُوا	د د د	يَدْعُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ر ا ی	بَرَوَا	ذ ك ر	يَذْكُرُونَ
د د د	بَرَوَانَ	د د د	يَذْكُرُ
د د د	بُرَيْكُمُ	د د د	يَتَذَكَّرُ
د د د	بِرَافِقُونَ	د د د	يَتَذَكَّرُونَ
د د د	بُرَيْكُمُومُ	د د د	يَذْكُرُ
ر ب ص	بَرَبَصُ	د د د	يَذْكُرُونَ
د د د	بَرَبَصَنَ	ذ ه ب	يَذْهَبُ
د د د	بَرَبَصُونَ	د د د	يَذْهَبَا
ر ب و	بَرَوَا	د د د	يَذْهَبُوا
د د د	بَرِينِ	د د د	يُذْهِبِنَ
ر ت ع	بَرَّعَ	د د د	يُذْهِبِنَ
ر ج ع	بَرَّجِعُ	ذ و ق	يَذُوقُوا
د د د	بَرَّجِعُونَ	د د د	يَذُوقُونَ
د د د	بَرَّاجِعَا	د د د	يُذِيقَ
ر ج م	بَرَّجِوْكُمْ	ر ا ی	بَرِي
ر ج و	بَرَّجُوا	د د د	بَرَّ
د د د	بَرَّجُونَ	د د د	بَرَآكَ
ر ح م	بَرَّحِمُ	د د د	بَرَّهَ

ROOTS OF WORDS

Root	Word	Root	Word
ر ض و	رَضُونَكُمْ	ر ح م	رَحِمَكُمْ
د د د	رَضَوَهُ	د د د	رَضَيْنَا
ر خ ب	رَضِبْ	ر د د	رَضُواكُمْ
د د د	رَضُوا	د د د	رَضُوا
ر ف ع	رَفَعُوا	د د د	رَفَعُوا
ر ق ب	رَقِبُوا	د د د	رَقِبُوا
د د د	رَقِبُونَ	د د د	رَقِبُوا
د د د	رَقَبْ	د د د	رَقِبُوا
ر ك ب	رَكِبُونَ	ر ز ق	رَزَقُوا
ر ك ض	رَكَضُونَ	د د د	رَزَقَكُمْ
ر ك ع	رَكَعُونَ	د د د	رَزَقُونَ
ر ك م	رَكَعَ	ر س ل	رَسَلُوا
ر م ي	رَمُوا	ر ش د	رَشَدُونَ
د د د	رَمُونَ	ر ض ع	رَضِعْنَ
ر ه ب	رَهَبُونَ	ر ض و	رَضُوا
ر ه ق	رَهَقُوا	د د د	رَضَهُ
د د د	رَهَقَا	د د د	رَضَوَهُ
ر و د	رَوَدُوا	د د د	رَضَيْنَا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ز ی د	يَزِدْكُمْ	ر و د	يُرِدُّنَ
د د د	يَزِدُّهُ	د د د	يُرِيدُ
د د د	يَزِيدُ	د د د	يُرِيدَانِ
د د د	يَزِيدُونَ	د د د	يُرِيدُونَ
د د د	يَزِدَادًا	د د د	يُرِيدُونَ
ز ی غ	يَزِغُ	ر ی ب	يُرْتَابُ
د د د	يَزِغُ	د د د	يُرْتَابُوا
ز ی ل	يَزَالُ	ز ج و	يُزَجِّجِي
د د د	يَزَالُونَ	ز ح م	يُزْهِمُونَ
س ا ل	يَسْأَلُ	ز ف ف	يُزْفِقُونَ
د د د	يَسْأَلُكُمْ	ز ك و	يُزَكِّوْنَ
د د د	يَسْأَلُونَ	د د د	يُزَكِّي
د د د	يَسْأَلُونَ	د د د	يُزَكِّبُكُمْ
س ع م	يَسْأَمُ	د د د	يُزَكِّي
د د د	يَسْأَمُونَ	د د د	يُزَكِّي
س ب ب	يَسْبُوا	ز ن ی	وَلَا يَزْنُونَ
س ب ت	يَسْبِقُونَ	د د د	وَلَا يَزْنِينَ
س ب ح	يَسْبَحُونَ	ز و ج	يُزَوِّجُهُمْ

ROOTS OF WORDS

Root	Word	Root	Word
س ر ف	بَسْرَفُوا	س ب ح	بَسَّحَ
د د د	بَسْرَفَ	د د د	بَسَّحَنَ
س ر ق	بَسْرَقَ	د د د	بَسَّحُونَا
د د د	بَسْرَقُوا	س ب ق	بَسَّحُونَا
س ر و ا ي	بَسْرَى	س ج د	بَسَّجَدَ
س ط ر	بَسَطَرُونَ	د د د	بَسَّجَدَانِ
س ط و	بَسَطُونَ	د د د	بَسَّجَدُوا
س ع ي	بَسَعَى	د د د	بَسَّجَدُونَ
د د د	بَسَعُونَ	س ج ر	بَسَّجَرُونَ
س ف ك	بَسَفَكَ	س ج ن	بَسَّجَنَ
س ق ي	بَسَقَى	س ح ب	بَسَّحَبُونَ
د د د	بَسَقُونَ	س ح ت	بَسَّحَبْتُمْ
د د د	بَسَقِينَ	س خ ر	بَسَّخَرُوا
س ك ن	بَسَكَنَ	د د د	بَسَّخَرُونَ
س ل ب	بَسَلَبَهُمْ	د د د	بَسَّخَرُونَ
س ل ط	بَسَلَطَ	س خ ط	بَسَّخَطُونَ
س ل ك	بَسَلَكُ	س ر ر	بَسَّرُونَ
د د د	بَسَلَكُوا	س ر ع	بَسَّرَعُونَ

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	يَشْرَبُ	س م ع	يَسْمَعُ
د د د	يَشْرَبُونَ	د د د	يَسْمَعُهَا
ش ر ح	يَشْرَحُ	د د د	يَسْمَعُوا
ش ر ك	يُشْرِكُ	د د د	يَسْمَعُونَ
د د د	يُشْرِكُونَ	د د د	يَسْمَعُ
د د د	يُشْرِكُنِي	د د د	يَسْمَعُونَ
ش ع ر	يَشْعُرُونَ	د د د	يَسْمَعُونَ
د د د	يَشْعُرُكُمْ	س م ن	يَسْمِنُ
د د د	يَشْعُرُونَ	س ن ه	يَسْنَهُ
ش ف ع	يَشْفَعُونَ	س و غ	يَسْبِغُهُ
د د د	يَشْفَعُوا	س و ق	يَسْأَلُونَ
د د د	يَشْفَعُ	س و م	يَسْؤَمُهُمْ
ش ف ی	يَشْفِي	د د د	يَسْؤَمُونَكُمْ
د د د	يَشْفِينِ	س و ی	يَسْتَوُونَ

ROOTS OF WORDS

Root	Word	Root	Word
ص ح ب	يُصْحَبُونَ	ش ق ق	يَشْقَى
ص د د	يَصْدُونَ	د د د	يُشَانُّ
د د د	يَصْدَنَكَ	د د د	يُشَانِقُ
د د د	يَصْدَنُكُمْ	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	يَشْهَدُ
ص د ق	يَصْدُقُونَ	د د د	يَشْهَدُونَ
د د د	يَصْدُقُونَ	ش ه و	يَشْهَوْنَ
د د د	يَصْدُقُوا	ش و ي	يَشْوَى
ص ر خ	يَسْتَصْرِخُهُ	ش ي ء	يَشَاءُ
د د د	يَسْطَرِخُونَ	د د د	يَشَاءُونَ
ص ر ر	يُهِرُّ	د د د	يَشَأُ
د د د	يُهِرُّوا	ص ب ب	يَصِيبُ
د د د	يُهِرُّونَ	ص ب ح	يَصِيحُ
ص ر ف	يَصْرِفُ	د د د	يَصِيحُوا
د د د	يَصْرِفُهُ	ص ب ر	يَصِيرُ
د د د	يَصْرِفُونَ	د د د	يَصِيرُوا

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	يَهْضُرُكُمْ	ص ع ق	يَهْمُقُونَ
ض ح ك	يَضْحَكُونَ	ص ف أ	يَهْطِقُونَ
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	يَهْزُرُ	د د د	يَهْلِكُونَ
د د د	يَهْزُرَكَ	د د د	يَهْلِكَا
د د د	يَهْزُرُكُمْ	ص ل و	يَهْلِكُ
د د د	يَهْزُرْنَا	د د د	يَهْلِكُوا
د د د	يَهْزُرُوا	د د د	يَهْلِكُونَ
د د د	يَهْزُرُونَ	و ص ل	يَهْلِكُونَ
د د د	يَهْزُرَ	ص ن ع	يَهْشَعُ
ض ر ع	يَهْشَعُونَ	د د د	يَهْشَعُونَ
د د د	يَهْشَعُونَ	ص ه ر	يَهْشُرُ
ض ع ف	يَهْشَعِفُ	ص و ب	يَهْشِبُ
د د د	يَهْشَعُونَ	د د د	يَهْشِبُكُمْ

ROOTS OF WORDS

Root	Word	Root	Word
ط ف ا	يَطْفِئُونَ	ض ع ف	يَضَاعِفُ
ط ل ب	يَطْلُبُ	د د د	يَضَاعِفُهَا
ط ل ق	يَتَلَقَّ	ض ل ل	يَضِلُّ
ط م ث	يَطْمِئِنُّ	د د د	يَضِلُّونَ
ط م ع	يَطْمَعُ	د د د	فَيَضِلُّكَ
د د د	يَطْمَعُونَ	د د د	يَضِلُّ
ط ه ر	يَطْرُونَ	د د د	يَضِلُّونَ
د د د	يَطْرَهُ	ض ه ي ا	يَضَاهِشُونَ
د د د	يَطْرَهُونَ	ض و ا	يُضَيِّقُ
د د د	يَطْرَهُوا	ض ي ع	يُضَيِّقُ
ط و ع	يَطَّاعُ	ض ي ف	يُضَيِّقُوا
د د د	يُطِيعُ	ض ي ق	يُضَيِّقُ
د د د	يُطِيعُونَ	ط ب ع	يُطِيعُ
د د د	يَسْتَطِيعُ	ط ع م	يُطِيعُهُ
د د د	يَسْتَطِيعُ	د د د	يُطِيعُ
د د د	يَسْتَطِيعُونَ	د د د	يُطِيعِينَ
ط و ف	يَطْوِفُ	د د د	يُطِيعُونَ
د د د	يَطْوِفُونَ	ط غ و ا ي	يُطِيعُ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ع ب د	يَبْدُو	ط و ف	جَالَفَ
د د د	يَبْدُونَ	د د د	يَعْلَفَ
د د د	يَبْدُوا	ط و ق	يُطِيقِرُهُ
د د د	يَبْدُونِي	د د د	سَبَطُوا قُونَ
ع ت ب	يَسْتَعْبُوا	ط ي ر	يَعْلِي
د د د	يَسْتَعْبُونَ	د د د	يَعْلِيًّا
ع ج ب	يُعْجِبُ	ظ ل ل	فَيُظَلِّلَنَّ
د د د	يُعْجِبُكَ	ظ ل م	يُظَلِّمُ
ع ج ز	يُعْجِزُونَ	د د د	يُظَلِّمُونَ
ع ج ل	يُعْجِلُ	د د د	يُظَلِّمُهُ
د د د	يَسْتَعْجِلُ	ظ ن ن	يُظَنُّ
د د د	يَسْتَعْجِلُونَ	د د د	يُظَنُّونَ
ع د ل	يَعْدُونَ	ظ ه ر	يُظَاهِرُونَ
ع د و	يَعْدَدُ	د د د	يُظَاهِرُونَ
د د د	يَعْدُونَ	د د د	يُظَاهِرُوا
د د د	يَعْدُونَ	د د د	يُظَاهِرُ
ع ذ ب	يُعَذِّبُ	د د د	يُظَاهِرُوا
د د د	يُعَذِّبُنَا	ع ب د	يُعَا

ROOTS OF WORDS

Root	Word	Root	Word
ع ص م	بَعِثْتُمْ	ع ذ ب	بَعْدَهُ
ع ص ي	بَعِثْ	ع ذ ر	بَعْدِرُونَ
د د د	بَعِثُونَ	ع ر ج	بَعْرُوجٌ
د د د	بَعِثِكَ	د د د	بَعْرُجُونَ
ع ض ض	بَعِثْ	ع ر ض	بَعْرِضٌ
ع ط و	بَعِثُوا	د د د	بَعْرِضُونَ
د د د	بَعِثِكَ	د د د	بَعْرِضُوا
د د د	بَعِثُوا	ع ر ف	بَعَارِفُونَ
ع ظ م	بَعِثْ	د د د	بَعْرِفُونَ
د د د	بَعِثْ	د د د	بَعْرِفُوا
ع ف ف	بَعِثْفِينِ	د د د	بَعْرِفٌ
ع ف ر	بَعِثْ	د د د	بَعْرِفِنِ
د د د	بَعِثُونَ	ع ذ ب	بَعْرُوبٌ
د د د	بَعِثُوا	ع ذ ل	بَعْدِلُوكُمْ
ع ق ب	بَعِثْ	ع ش ا	بَعِثْ
ع ق ل	بَعِثْ	ع ص ر	بَعِثِرُونَ
د د د	بَعِثُونَ	ع ص م	بَعِثْ
ع ك ف	بَعِثُونَ	د د د	بَعِثِينَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ع و ذ	يَعُوذُونَ	ع ل م	يَعْلَمُ
ع ي ي	يَعْنِي	• • •	سَيَعْلَمُ
غ د ر	يُعَادِرُ	• • •	يَعْلَمُونَ
غ ر ر	يَعْرُوكَ	• • •	يَعْلَمُوا
• • •	يُعْرَتِكَ	• • •	سَيَعْلَمُونَ
غ ر ق	فَيُعْرِقُكُمْ	• • •	يَعْلَمُكَ
غ ش ي	يُعْشَى	• • •	يَعْلَمَانِ
• • •	يُعْشَاءُ	• • •	يَتَعْلَمُونَ
• • •	يُعْشِيكُمْ	ع ل ن	يُعَلِّمُونَ
• • •	يَسْتَعِشُونَ	ع م ر	يَعْمُرُ
غ ض ض	يَعْضُونَ	• • •	يَعْمُرُوا
• • •	يَعْمُرُوا	ع م ل	يَعْمَلُ
• • •	يَتَعَمَّنُونَ	• • •	يَعْمَلُونَ
غ ف ر	يَعْفَرُ	ع م •	يَعْمَلُونَ
• • •	يَعْفَرُونَ	ع و د	يَعْوَدُوا
• • •	يَعْفَرُوا	• • •	يَعْوَدُونَ
• • •	يَسْفَرُ	• • •	يَسِيرُ
• • •	يَسْفَرُونَ	• • •	يَسِيرُونَ

ROOTS OF WORDS

Root	Word	Root	Word
غ و ص	يَعُوصُوا	غ ف ر	يَسْتَعْرِزُوا
غ و ي	يُعْرِبُكُمْ	غ ل ب	يَطْبُ
غ ي ب	يَنْتَبِ	د د د	يَغْلِبُوا
غ ي ر	يَعْرِدُ	د د د	يَغْلِبُونَ
د د د	يَعْرِزُوا	د د د	يَسْتَغْلِبُونَ
د د د	يَنْعَزِ	غ ل ل	يَهْلُ
غ ي ظ	يَهْطُ	د د د	يَهْلُ
ف ت ح	يَفْطَحُ	غ ل ي	يَهْلُ
د د د	يَسْتَفْتِحُونَ	غ م ز	يَفْتَحُونَ
ف ت ر	يَفْتَرُ	غ ن ي	يَفْتُوا
د د د	يَفْتَرُونَ	د د د	يَفْتُونَ
ف ت ن	يَفْتَنُونَ	د د د	يَفْتِنَانِ
د د د	يَفْتَنُكُمْ	د د د	يَفْتِنُهُ
د د د	يَفْتِنُكُمْ	د د د	يَفْتِنِي
د د د	يَفْتِنُونَكَ	د د د	يَفْتِنُكُمْ
ف ت ي	يَفْتِيكُمْ	غ و ث	يَفْتِنُوا
د د د	يَسْتَفْتُونَكَ	د د د	يَسْتَفْتِنَانِ
ف ج ر	يَفْتَجِرُوا	د د د	يَسْتَفْتِنُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ف س د	يُفْسِدُ	ف ج ر	يَجْعَلُهَا
د د د	يُفْسِدُونَ	ف د ي	يَفْسِدِي
ف س ق	يُفْسِقُونَ	ف ر ح	يَفْرَحُ
ف ص ل	يُفْصِلُ	د د د	يَفْرَحُوا
ف ض ض	يُفَضِّلُوا	د د د	يَفْرَحُونَ
ف ض ل	يُفَضِّلُ	ف ر ر	يَفِرُّ
ف ط ر	يُفَطِّرُونَ	ف ر ط	يَفْرَطُونَ
ف ع ل	يُفْعَلُوا	د د د	يَفْرَطُ
د د د	يُفْعَلُ	ف ر ق	يَفْرُقُونَ
د د د	يَفْعَلُونَ	د د د	يَفْرُقُ
ف ق ه	يَفْقَهُوا	د د د	يَفْرُقُوا
د د د	يَفْقَهُونَ	د د د	يَفْرَقَا
ف ك ر	يَفْكُرُوا	د د د	يَفْرَقُونَ
د د د	يَفْكُرُونَ	ف ر ي	يَفْرِي
ف ل ح	يُفْلِحُ	د د د	يَفْرُونَ
د د د	يُفْلِحُونَ	د د د	يَفْرِيَنَّهُ
ف ي ه	يَفْيِئُوا	ف ز ز	يَسْتَفِيئُهُمْ
ق ب ض	يَفِيضُ	ف س ح	يَفْسَحُ

ROOTS OF WORDS

Root	Word	Root	Word
ق ذ ف	بَذِفَ	ق ب ض	بَمِضَنَ
د د د	بَذَقُونَ	د د د	بَمِضُونَ
ق ر ا	بَذَرُونَ	ق ب ل	بِمَبَلٍ
ق ر ب	بَذَرُوا	د د د	بِمَبَلٍ
ق ر ف	بَذَرَفَ	ق ت ر	بَذَرُوا
د د د	بَذَرَقُونَ	ق ت ل	بَمَلَنَ
ق س م	بَسِمُونَ	د د د	بَمَلَنَ
د د د	بَسِمٌ	د د د	بَمَلُوا
د د د	بَسِمَانٍ	د د د	بَمَلُونَ
ق ص ر	بَصِرُونَ	د د د	بَمَلَانٍ
ق ص ص	بَصُرٌ	د د د	بِمَابِلُوا
د د د	بَصُونٌ	د د د	بِمَابِلُونَ
ق ض ض	بَضَضَ	د د د	بِمَابِلَانٍ
ق ض ي	بَضِي	ق د ر	بَمِدِرٌ
د د د	بَضُونَ	د د د	بَمِدِرُونَ
ق ط ع	بَطَّعَ	ق د م	بَمَدَمٌ
د د د	بَطَّعُونَ	د د د	بَمَدَمٌ
ق ل ب	بَلَبَ	د د د	بَسْتَمِدُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ق و م	يَسْتَقِيمُ	ق ل ب	يَقْلِبُ
ك ب ت	يَكْتُمُونَ	د د د	يَقْلِبُوا
ك ب ر	يَكْبُرُونَ	د د د	يَقْلِبُونَ
د د د	يَكْبُرُوا	ق ل ل	يَقْلَبُكُمْ
د د د	يَكْبُرُونَ	ق ن ت	يَقْنَتُ
د د د	يَسْتَكْبِرُونَ	ق ن ط	يَقْنَطُ
د د د	يَسْتَكْبِرُ	د د د	يَقْنَطُونَ
ك ت ب	يَكْتَسِبُ	ق و ل	يَقْلُ
د د د	يَكْتَسِبُونَ	د د د	يَقُولُ
ك ت م	يَكْتُمُكُمْ	د د د	يَقُولُوا
د د د	يَكْتُمَنَ	د د د	يَقُولُونَ
د د د	يَكْتُمَهَا	د د د	يَقُولُونَ
ك ذ ب	يَكْذِبُونَ	ق و م	يَقُومُ
د د د	يَكْذِبُ	د د د	يَقُومَانِ
د د د	يَكْذِبُونَكَ	د د د	يَقُومُونَ
د د د	يَكْذِبُونَ	د د د	يَقُومَانِ
ك ر ه	يَكْرَهُونَ	د د د	يَقُومُوا
د د د	يَكْرَهُنَّ	د د د	يَقُومُونَ

ROOTS OF WORDS

Root	Word	Root	Word
ك ل م	يَتَكَلَّمُونَ	ك س ب	يَكْسِبُونَ
ك ن ز	يَكْتُمُونَ	د د د	يَكْتَسِبُ
ك و د	يَكَادُوا	ك ش ف	يَكْتَفِفُ
د د د	يَكَادُونَ	ك ف ر	يَكْتَفِرُ
د د د	يَكُنُّ	د د د	يَكْتَفِرُونَ
ك و ر	يَكْوَرُونَ	د د د	يَكْتَفِرُونَ
ك و ن	يَكُنُّ	ك ف ف	يَكْتَفَى
د د د	يَكُنُّ	د د د	يَكْتَفُوا
د د د	يَكُونُ	د د د	يَكْتُمُونَ
د د د	يَكُونُوا	ك ف ل	يَكْتُمُونَ
د د د	يَكُونُوا	د د د	يَكْتُمُونَ
د د د	يَكُونُونَ	ك ف ي	يَكْتُمُونَ
ك ي د	يَكْتُمُونَ	د د د	يَكْتُمُونَ
د د د	يَكْتُمُونَ	ك ل ا	يَكْتُمُونَ
ل ب ث	يَلْبَسُوا	ك ل ف	يَكْتُمُونَ
د د د	يَلْبَسُونَ	ك ل م	يَكْتُمُونَ
ل ب س	يَلْبَسُونَ	د د د	يَكْتُمُونَ
د د د	يَلْبَسُوا	د د د	يَكْتُمُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ل ق ي	يَلْقَى	ل ح د	يَلْحَدُونَ
د د د	يَلْقَى	ل ح ق	يَلْحَقُوا
د د د	يَلْقِيَانِ	ل ع ب	يَلْعَبُ
ل م ز	يَلِزُكَ	د د د	يَلْعَبُوا
د د د	يَلِزُونَ	د د د	يَلْعَبُونَ
ل ه ث	يَلِثُ	ل ع ن	يَلْعَنُ
ل ه و	يَلِيهِمْ	د د د	يَلْعَنُهُمْ
ل و م	يَلَاؤُمُونَ	ل ف ت	يَلْعَنُتْ
ل و ي	يَلْوُونَ	ل ف ظ	يَلْفِظُ
ل ي ت	يَلِيكُمْ	ل ق ط	يَلْقِطُهُ
م ت ح	يَلْمِزُكُمْ	ل ق ي	يَلْقَى
د د د	يَلْمِزُونَ	د د د	يَلْقُونَ
د د د	يَلْمِزُوا	د د د	يَلْقَاهُ
د د د	يَلْمِزُونَ	د د د	يَلْقَوْنَهُ
م ح ص	يَلْمِزُكُمْ	د د د	يَلْقَاهَا
م ح ق	يَلْمِزُونَ	د د د	يَلْقُونَ
م ح و	يَلْمِزُوا	د د د	يَلْقُوا
د د د	يَلْمِزُوا	د د د	يَلْقُوا

ROOTS OF WORDS

Root	Word	Root	Word
م ل ك	يَمْلِكُ	م د د	يَمْسُدُّمُ
د د د	يَمْلِكُونَ	د د د	يَمْلُؤُهُمْ
م ل ل	يُمِلُّ	د د د	يَمْلُؤُكُمْ
م ن ع	يَمْنَعُونَ	م ر و	يَمْرُؤُونَ
م ن ن	يَمْنَعِي	م ر ي	يَمْرُؤُونَ
د د د	يَمْنَعُونَ	د د د	يُمَارُونَ
م ن ي	يَمْنَعِي	م س س	يَمْسُكُ
د د د	يَمْنَعِي	د د د	يَمْسُكِي
د د د	يَمْنَعُونَ	د د د	يَمْسُكَا
د د د	يَمْنَعُونَ	د د د	يَمْسُكَا
م ه د	يَمْهَدُونَ	م س ك	يَمْسُكُونَ
م و ت	يَمُوتُ	د د د	يَمْسُكُ
د د د	يَمُوتُوا	م ش ي	يَمْسِي
د د د	يَمُوتُونَ	د د د	يَمْسُونَ
د د د	يَمُوتِي	م ط و	يَمْسَعِي
د د د	يَمُوتِي	م ك ث	يَمْسُكُ
م و ج	يَمْوجُ	م ك ر	يَمْكُرُ
م ي ز	يَمْزِي	د د د	يَمْكُرُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ن د ي	يُنَادِي	م ي ل	فَيَمِيلُونَ
د د د	يُنَادِيهِمْ	ن ا ي	يَنُودُونَ
د د د	يُنَادُونَ	ن ب ا	مُنْبِتِكَ
ن ذ ر	يُنْذِرُ	د د د	مُنْبِتِكُمْ
د د د	يُنْذِرُونَ	د د د	يُنْبَأُ
د د د	يُنْذِرُونَكُمْ	د د د	يُنْبِئُوا
ن ز ح	يُنْزِعُ	د د د	يَسْتَنْبِئُونَكَ
د د د	يُنْزِعُكَ	ن ب ت	يُنْبِئُ
ن ز غ	يُنْزِعُ	ن ب ط	يَسْتَنْبِئُونَ
د د د	يُنْزِعُكَ	ن ب ح	يُنْبِئُوا
ن ز ف	يُنْزِفُونَ	د د د	يُنْبِئِعُ
ن ز ل	يُنْزِلُ	ن ج و	يُنْبِئِي
د د د	يُنْزِلُونَ	د د د	يُنْبِئِكُمْ
ن س خ	يُنْسِخُ	د د د	يُنْبِئِيهِ
ن س ف	يُنْسِفُهَا	د د د	يُنْبِئِجُونَ
ن س ل	يُنْسِلُونَ	ن ح ت	يُنْبِئُونَ
ن س ي	يُنْسِي	ن د ي	يُنْبِئُونَكَ
د د د	يُنْسِيكَ	د د د	يُنْبِئِ

ROOTS OF WORDS

Root	Word	Root	Word
ن ظ ر	يَنْظُرُونَ	ن ش أ	يَنْشَأُ
ن ع ق	يَنْعِقُ	د د د	يَنْعِقُ
ن غ ض	يَنْضُونَ	ن ش ر	يَنْشُرُ
ن ف خ	يَنْفِخُ	د د د	يَنْشُرُونَ
ن ف و	يَنْفِثُ	ن ص ر	يَنْصُرُ
ن ف ر	يَنْفِرُوا	د د د	يَنْصُرَكَ
ن ف ح	يَنْفِخُ	د د د	يَنْصُرَانَا
د د د	يَنْفِخُكُمْ	د د د	يَنْصُرُنِي
د د د	يَنْفِثَنَا	د د د	يَنْصُرُونَ
د د د	يَنْفِثُكُمْ	د د د	يَنْصُرُونَكُمْ
ن ف ق	يَنْفِقُ	د د د	يَنْصُرُونَ
د د د	يَنْفِقُوا	د د د	يَنْصُرُونَهُمْ
د د د	يَنْفِقُونَ	ن ط ق	يَنْطِقُ
ن ف ي	يَنْفِقُوا	د د د	يَنْطِقُونَ
ن ق ذ	يَنْقِدُونَ	ن ظ ر	يَنْظُرُ
د د د	يَسْتَنْقِدُونَ	د د د	يَنْظُرُوا
ن ق ص	يَنْقِصُ	د د د	يَنْظُرُونَ
د د د	يَنْقِصُكُمْ	د د د	يَنْظُرُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ن ه ي	يَتَأَمَّرُونَ	ن ق ض	يَتَقَضُونَ
ن و ب	يُنَبِّئُ	ن ق م	يَنْقِمُ
ن ي ل	يَسْأَلُ	ن ك ث	يَنْكُثُ
د د د	يَأْتُمُّ	د د د	يَجْتُمُونَ
د د د	يَأْتُوا	ن ك ح	يَجْحُ
د د د	يَأْتُونَ	د د د	يَجْحَنُ
ه ب ط	يَهْبِطُ	د د د	يَجْحِمًا
ه ج ر	يَهْجُرُ	د د د	يَسْتَجِيرُكُمْ
د د د	يَهْجُرُوا	ن ك ر	يَهْجُرُ
ه ج ح	يَهْجُرُونَ	د د د	يَهْجُرُونَهَا
ه د ي	يَهْدِي	ن ك ف	يَسْتَنْفِكُ
د د د	يَهْدِي فِي	ن ه ي	يَهْيَى
د د د	يَهْدُونَ	د د د	يَهْيَأُكُمْ
د د د	يَهْدُونَ	د د د	يَهْيَأُكُمْ
د د د	يَهْدِينَ	د د د	يَهْوُونَ
د د د	يَهْدُوا	د د د	يَهْوَى
د د د	يَهْدُونَ	د د د	يَهْوُوا
د د د	يَهْدِي	د د د	يَهْوُونَ

ROOTS OF WORDS

Root	Word	Root	Word
و ج د	يُجِدُونَ	ع ر ه	يُحَرِّفُونَ
ه ج ه	يُوجِبُونَ	ر ا ا	يُسْتَجِرُونَ
و ح ي	يُوحِي	د د د	يُسْتَجِرُونَ
د د د	يُوح	د د د	يُسْتَجِرُونَ
د د د	يُوحِي	م ز ه	يُسْتَجِرُونَ
و د د	يُودُّ	ل ك ه	يُسْتَجِرُونَ
د د د	يُودُّوا	د د د	يُسْتَجِرُونَ
د د د	يُودُّونَ	د د د	يُسْتَجِرُونَ
و ذ ر	يُؤَدِّرُكَ	و ن ه	يُسْتَجِرُونَ
د د د	يُؤَدِّرُهَا	ي ا ه	يُسْتَجِرُونَ
د د د	يُؤَدِّرُونَ	ي ج ه	يُسْتَجِرُونَ
و ر ث	يُورِثُ	ي م ه	يُسْتَجِرُونَ
د د د	يُورِثُونَ	و ب ق	يُسْتَجِرُونَ
د د د	يُورِثُونَ	و ت ر	يُسْتَجِرُونَ
د د د	يُورِثُونَ	و ث ق	يُسْتَجِرُونَ
د د د	يُورِثُونَ	و ج د	يُسْتَجِرُونَ
و ر ي	يُورِي	د د د	يُسْتَجِرُونَ
د د د	يُورِي	د د د	يُسْتَجِرُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
و ع ظ	يَعْظُمُ	و ز ر	يَرْزُقُونَ
د د د	يُوعِظُ	و ز ع	يُوعِظُونَ
د د د	يُوعِظُونَ	و س و س	يُوسِسُونَ
و ع ي	يُوعُونَ	و ص ف	يُصِفُونَ
و ف ض	يُؤْفِقُونَ	و ص ل	يُصِلُوا
و ف ق	يُؤْفِقُ	د د د	يَصِلُونَ
و ف ي	يُؤْفِقُهُمْ	د د د	يُوصَلُونَ
د د د	يُؤْفِقُ	د د د	يُوصِلُونَ
د د د	يُؤْفِقُوا	و ص ي	يُوصِي
د د د	يُؤْفِقُونَ	د د د	يُوصِيكُمْ
د د د	يُؤْفِقُوا	د د د	يُوصِينَ
د د د	يُؤْتَاكُمْ	و ض ع	يُضَعُّ
د د د	يُؤْتَاهُمْ	د د د	يُضَعَّنَ
د د د	يُؤْتُوهُمْ	و ط أ	يُطَوِّنُونَ
د د د	يُؤْتُونَ	و ع د	يُعِدُّ
د د د	يُسْتَوْفُونَ	د د د	يُعِدُّكُمْ
و ق د	يُوقِدُونَ	د د د	يُوعِدُونَ
د د د	يُوقِدُ	و ع ظ	يُعِظُّكُمْ

ROOTS OF WORDS

Root	Word	Root	Word
و ل ی	بَوَلَّ	و ق ع	مَوْفَعٌ
د د د	بَوَلَّ	و ق ی	مَوْقِنٌ
د د د	بَوَلَّوْا	د د د	مَوْقِنٌ
د د د	بَوَلَّوْنَ	د د د	مَوْقِنٌ
و م ب	بَوَّبَ	د د د	مَوْقِنٌ
ی ا س	بَوَّأَسَ	د د د	مَوْقِنٌ
ی و م	بَوَّأَمَدَ	و ك ا	مَوْكِنٌ
		و ك ل	مَوْكِنٌ
		د د د	مَوْكِنٌ
		و ل ج	مَوْجِعٌ
		د د د	مَوْجِعٌ
		و ل د	مَوْلِدٌ
		د د د	مَوْلِدٌ
		د د د	مَوْلِدٌ
		و ل ی	مَوْلَانٌ
		د د د	مَوْلَانٌ
		د د د	مَوْلَانٌ
		د د د	مَوْلَانٌ

النون



ROOTS OF WORDS

Root	Word	Root	Word
ت ب ع	تَبَيَّنَ	ا ت ي	أَتَى
د د د	تَبَيَّنَ	د د د	أَتَى
د د د	تَبَيَّنَ	د د د	أَتَى
ت ر ك	تَبَيَّنَ	ا خ ذ	أَخَذَ
ت ل و	تَبَيَّنَ	ب ل و	أَبْلَوْا
ث ب ت	تَبَيَّنَ	ا خ ر	أَخْرَجَ
ج ز ي	تَبَيَّنَ	ا ك ل	أَكَلَ
د د د	تَبَيَّنَ	ا م ن	أَمِنَ
د د د	تَبَيَّنَ	ب د ل	أَبْدَلَ
ج ع ل	تَبَيَّنَ	ب ر ا	أَبْرَأَ (مَأ)
د د د	تَبَيَّنَ	د د د	أَبْرَأَ
ج و ب	تَبَيَّنَ	ب ش ر	أَبْشَرَ
ج و ز	تَبَيَّنَ	ب ط ش	أَبْطَشَ
ح ش ر	تَبَيَّنَ	ب غ ي	أَبْغَى
د د د	تَبَيَّنَ	د د د	أَبْغَى
ح ف ظ	تَبَيَّنَ	ب ه ل	أَبْهَلَّ
ح و ذ	تَبَيَّنَ	ب و ه	أَبْهَوَى
ح ي ي	تَبَيَّنَ	ب ي ن	أَبْيَنَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
د ر ج	سَلَسَلُوا بِجَهَنَّمَ	ح ي ي	حَيَّوْا
د ر ي	نَدْرِي	د د د	نَسْتَعِينُ
د ع و	نَدَعُ	خ ت م	نَحْنُ نَحْمَدُكُمْ
د د د	سَنَدَعُ	خ ر ج	نَحْنُ نَخْرُجُكُمْ
د د د	نَدْعُو	خ ر ق	نَحْرُقُكُمْ
د د د	بَدْعُوهُ	خ ز ي	نَحْزِيكُمْ
د ل ل	نَدْلِكُمْ	خ س ف	نَحْطِفُكُمْ
د و ل	نَدَاوْهُمَا	خ ش ي	نَحْشِيكُمْ
ذ ك ر	نَذْكُرُكُمْ	خ ط ف	نَحْطِفُكُمْ
ذ ل ل	نَذَلَّ	خ ف ي	نَحْفِيكُمْ
ذ ه ب	نَذْهَبُ	خ ل ف	نَحْلِفُكُمْ
ذ و ق	نَذِيقُهُ	خ ل ق	نَحْلِقُكُمْ
د د د	نَذِيقُهُمْ	خ و ض	نَحْوِضُكُمْ
د د د	نَذِيبُهُمْ	خ و ف	نَحْوَفُكُمْ
ر أ ي	رَأَى	د د د	رَأَوْا نَحْوَهُمْ
د د د	رَأَاكُمْ	د خ ل	نَدْخُلُكُمْ
د د د	رَأَاهُ	د د د	نَدْخُلُكُمْ
د د د	رَأَى	د د د	نَدْخُلُكُمْ

ROOTS OF WORDS

Root	Word	Root	Word
س ب ح	تَسْبَحُكَ	ر ا ي	رَبِّكَ
س ب ق	تَسْبِقُ	د د د	رَبِّكَ
س ج د	تَسْجُدُ	د د د	رَبِّكَ
س خ ر	تَسْتَرْحِمُكَ	ر ب ص	تَرَبَّصْ
س ر ع	تَسَارِعُ	ر ب و	رَبِّكَ
س ق ط	تَسْقِطُ	ر د د	رَدُّ
س ق ي	تَسْقِي	ر ز ق	رَزَقَكَ
د د د	تَسْقِيهِمْ	د د د	رَزَقَهُمْ
د د د	تَسْقِيَهُ	ر س ل	رُسُلٌ
س ل خ	تَسْلُخُ	ر و د	رُودٌ
س ل ك	تَسْلُكٌ	د د د	سَرَادٌ
س م ع	تَسْمَعُ	ز ي د	زِدٌ
س و ق	تَسْوِقُ	د د د	سَوِّدٌ
س و ي	تَسْوِي	د د د	زَيْدٌ
د د د	تَسْوِيَهُمْ	د د د	زَادٌ
س ي ر	تَسِيرٌ	س ا ل	سَأَلَكَ
ش ر ح	تَشْرَحُ	د د د	سَأَلَنَ
ش ر ك	تَشْرِكُ	س ب ح	تَسْبِحُ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ع ب د	نَفَيْدٌ	ش ه د	نَشِيدٌ
ع ج ز	نَجْزٍ	ش ي ه	نَشَاءٌ
ع د د	نَعْدَةٌ	د د د	نَفَاً
ع ذ ب	نَعْدَةٌ	ص ب ر	نَضْرِبٌ
د د د	نَضْمٌ	ص ر ف	نَضْرَفٌ
ع ف و	نَفَفٌ	ص و ب	نَضِيبٌ
ع ق ل	نَقِيلٌ	ض ر ب	نَضْرِبَاهَا
ع ل م	نَسَمٌ	ض ر ر	نَضْرَمٌ
ع ل ن	نَعْلَانٌ	ض ي ع	نَضِيعٌ
ع م ر	نَعْمَرٌ	ط ب ع	نَطْعٌ
ع م ل	نَعْمَلٌ	ط ع م	نَطِيمٌ
ع و د	نَعْوَدٌ	د د د	نَطِيمِكُمْ
د د د	نَعْمَلٌ	ط م س	نَطِيمَسٌ
د د د	نَعْمَلِكُمْ	ط م ع	نَطْمَعٌ
د د د	نَعْمَلُهَا	ط و ي	نَطْوَى
ع و ن	نَسْتَيْنٌ	ظ ل ل	نَطْلٌ
غ د ر	نَغَادِرٌ	ظ ن ن	نَطْنٌ
غ ر ق	نَغْرَقُهُمْ	د د د	نَطْنِكُمْ

ROOTS OF WORDS

Root	Word	Root	Word
ق ر ر	قَرَّرَ	غ ف ر	غَفِرَ
ق ص ص	قَصَصَ	ف ت ن	فَتَنَهُمْ
د د د	دَفَعُصَ	ف ر غ	سَفَرَعُ
ق ع د	قَعَّدَ	ف ر ق	فَرَّقَ
ق ل ب	قَلَّبَ	ف ص ل	فَصَّلَ
ق و ل	قَوَّلَ	ف ض ل	فَضَّلَ
ق و م	قَوَّمَ	ف ع ل	فَعَّلَ
ق ي ض	قَيَّضَ	ف ق د	فَقَّدَ
ك ت ب	كَتَبَ	ف ق ه	فَقَّهَ
د د د	دَسَّخَبَ	ق ب س	قَبَّسَ
ك ت م	كَتَمَ	ق ب ل	قَبَّلَ
ك ذ ب	كَذَّبَ	ق ت ل	قَتَلَ
ك س و	كَسَّوَا	د د د	دَّهَّلَ
ك ف ر	كَفَّرَ	ق د ر	قَدَّرَ
ك ل ف	كَلَّفَ	ق د س	قَدَّسَ
ك ل م	كَلَّمَ	ق ذ ف	قَذَّفَ
د د د	دَلَّكَمَ	ق ر أ	قَرَّأَهُ
ك و ن	كَوَّنَ	د د د	سَفَرَنَكَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
و ذ ر	نَذَرُوا	ك و ن	كُنْتُمْ
و ر ث	رَيْثٌ	د د د	دَمِينٌ
د د د	مُورِثٌ	ك ي ل	كَيْلٌ
و س م	سَلِيمَةٌ	ل ع ب	لُعْبٌ
و ض ح	فَضَحٌ	ل ع ن	لُعْنٌ
و ع د	فَعْدَمٌ	ل ق ي	لَقِيْنَا
و ف ي	فَتَوَقَّيْنَاكَ	م ت ح	مَتَحَنُنٌ
و ك ل	كَلَمَاتٍ	م د د	مَدَامٌ
و ل ي	وَلَدٌ	د د د	دَمِيمٌ
د د د	وَلِيٌّ	م ل و	مَلِيٌّ
ي س ر	يَسْرَكٌ	م ن ح	مَنْحٌ
د د د	فَسْيَرَةٌ	م و ت	مَوْتٌ
		م ي ر	مَيْرٌ
		ن ب أ	نَبَأٌ
		ه ل ك	هَلَكٌ
		و ج د	وَجْدٌ
		و ح ي	وَحْيٌ
		د د د	دَمِيمٌ



السلام

ROOTS OF WORDS

Root	Word	Root	Word
ب ل و	لَيْدِي (كَمْ)	أ ك ل	لَا يَكُونُ
د د د	لَيْدِيْنَ	د د د	لَا يَكْلِمُنِ
ب و ء	لَيْبُوهُمْ	أ م ن	لَا تُوْمِنُ
ب ي ت	لَيْبِيْنَ (هـ)	د د د	لَا تُوْمِنُ
ب ي ن	لَا يَبِيْنَ	د د د	لَا يُوْمِنُ
د د د	لَيْبِيْنَ	ب ت ك	لَا يَبْتَكِنُ
د د د	لَيْبِيْنَهُ	ب د ل	لَا يَدْلِمُهُمْ
د د د	لَيْبِيْنَ	ب د و	لَا يَدِي
د د د	لَيْبِيْنَهُ	ب ش ر	لَا يَبْشُرُ
د د د	لَيْبِيْنَ	ب ط هـ	لَا يَعْطِنُ
د د د	لَيْبِيْنَ	ب ع ث	لَا يَعْزِنُ
ب و ا	لَيْبُوهُمْ	د د د	لَا يَعْزِنُ
ث ب ت	لَيْبِيْنُوكَ	ب ك ي	لَا يَكْمُرُ
ج د ل	لَا يَجَادِيْكُمْ	ب ل غ	لَا يَنْفَعُوا
ج ز ي	لَا يَجْزِيْنَ	ب ل و	لَا يَنْبَلُوهُمْ
د د د	لَا يَجْزِيْكَ	د د د	لَا يَنْبَلُوْكُمْ
ج ع ل	لَا يَجْعَلُكَ	د د د	لَا يَنْبَلُوْنَ
د د د	لَا يَجْعَلُكَ	د د د	لَا يَنْبَلِيْ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ح م ل	لِيَحْمِلَنَّ	ج ع ل	لِنَحْمَلَهُ
• • •	لِيَحْمِلُوا	• • •	لِمَا عَلَوْنَ
ح ن ك	لَا حَتَّكَنَّ	ج م ع	لِيَحْمِنَنَّكُمْ
ح ي ي	لِيُحْيِي	ح ب ط	لِيَحْبِطَنَّ
• • •	لِنُحْيِيَهُ	ح ج ب	لِحُجُورُونَ
• • •	لِيُبَيِّنَ	ح ر ق	لِنُحَرِّقَهُ
خ ر ج	لِنُحْرِجْنَا	ح ز ن	لِيَحْزَنَ
• • •	لِنُحْرِجَنَا	• • •	لِيَحْزُنِي
• • •	لِنُحْرِجُوا	ح س ن	لِنُحْصِنَاتَ
• • •	لِنُحْرِجْكُمْ	ح ش ر	لِنُحْشِرَهُمْ
خ ز ي	لِيُحْزِي	ح ص ن	لِنُحْصِنَكُمْ
خ س ر	لِحَايِرُونَ	ح ض ر	لِنُحْضِرَهُمْ
خ ف ي	لِيَسْتَحْفُوا	ح ك م	لِيُحْكَمْ
خ ل ف	لِيَسْتَحْفِيَهُمْ	• • •	لِيُحْكِمَهُمْ
د ح ض	لِيُدْحِفُوا	ح ل ف	لِيُحْلِفَنَّ
د خ ل	لَتَدْخُلَنَّ	ح ل ل	لِأَجْلِ
• • •	لِيَدْخُلُوا	ح م ل	لِنُحْمِلَ
• • •	لَا دُخْلَكُمْ	• • •	لِنُحْمِلَهُمْ

ROOTS OF WORDS

Root	Word	Root	Word
ر ج م	لَا رَجْمَكَ	د خ ل	لَنْدِيخَلَهُمْ
• • •	لَنْزَجْنَكُمْ	د ي ن	لَمَدِينُونَ
د د د	رَأَدُّوكَ	ذ ب ح	لَا ذَبْحَةَ
• • •	لَمْؤَدُّوُونَ	ذ ك ر	لِيَذْكُرُوا
ر د ي	لَتُرْدِيَنَّ	ذ و ق	لَذَائِقُوا / الْمَذَابِ
ر ز ق	لَيَرْزُقْنَهُمْ	• • •	لَأَذْفَاكَ
• • •	لِرِزْقَانَا	• • •	فَلْيَذِيْعَنَّ
ر س ل	لَتُرْسِلَنَّ	• • •	لَتَذِيْبَنَّهُمْ
• • •	لَمْؤَسِّلُونَ	• • •	لِيَذِيْبَكُمْ
ر ض و	لِيَرْضَوْهُ	• • •	لِيَذُوُقُ
• • •	لِيَرْضَوْكُمْ	ر ا ي	رَأَيْتَهُ
ر ق ي	لِرُقِيْبِكَ	• • •	لَتَرْمُونَ
• • •	فَلْيَرْقُبُوا	• • •	لَرَّاهَا
ر ك ب	لَتَرْكَبَنَّ	• • •	لِيُرِيْبَهُ
• • •	لَتَرْكَبُوا	• • •	لِيُرِيْبَكُمْ
ز ل ق	لَيَرْزُقُوْنَكَ	• • •	لِيُرِيْبَهُمَا
ز و ل	لَتَزُولَ	• • •	لِيُرُوا
ز ي د	لَأَزِيْدَنَّكُمْ	ر ج م	رَجْمَاكَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
س ل ك	تَسْلُكُوا	ز ي د	لِيَزِدُوا
س ل م	تَسْلِمُ	د د د	لِيَزِيدَنَّ
س م ح	تَسْمَعَنَّ	ز ي ن	لَاؤْمِنَنَّ
س م و	تَسْمُونَ	س ا ل	تَسْأَلَنَّ
س ن ن	تَسْتَبَا	د د د	وَتَسْأَلُوا
س و ه	تَسْتَوُوا	د د د	تَسْأَلَنَّ
س و ي	تَسْتَوُوا	د د د	لِيَتَسَاءَلُوا
ش ر ب	لِلشَّارِبِينَ	س ج د	لِلْأَجْدَادِ
ش ر ذ م	لِفِرْزِمَةٍ	س ج ن	لِيَسْجُنَنَّ
ش ر ك	لِشْرَكَائِنَا	د د د	لِيَسْجَنَنَّ
ش ق ي	لِيَتَّقُوا	س ح ر	لِيَتَحَرَّنَا
ش ه د	لِيَشْهَدُوا	س ر ق	لَسَارِقُونَ
ش و ب	لِقَوْلِهِمْ	س ف ع	لَتَسْفَهًا
ش و ي	لِقَوْلِي	س ق ي	لَأَنْقِيَانَهُمْ
ص ب ح	لِيَصْبِحَنَّ	س ك ن	لِيَتَسَكَّنُوا
ص ب ر	لِيَصْبِرَنَّ	د د د	لِيَتَسَكَّنَ
ص د د	لِيَصُدُّوا	د د د	لَتَسَكَّتْكُمْ
د د د	لِيَصُدُّوهُمْ	س ل ط	لَتَلَطِّمُنَّهُمْ

ROOTS OF WORDS

Root	Word	Root	Word
ط و ف	وَلَبَّوْهُمُ	ص د ق	لَصَادِقُونَ
د د د	لِلْمَالِئِينَ	د د د	لَتَصَدَّقَنَّ
ظ ن ن	لَأَظُنُّكَ	ص ر ف	لَيُصْرِفَ
د د د	لَأَظُنُّهُ	ص ر م	لَيَصْرِمَنَّهَا
ظ ه ر	لَيُظْهِرُهُ	ص خ أ	لَيُضْفَى
ع ب د	لَيُعْبَدُونَ	ص ف ح	وَلَيُصَفَّحُوا
د د د	لَلْعَبِيدِ	ص ل ب	لَأَصْلَبَنَّكُمْ
ع د ل	لَأَعْدِلَ	ص ن ع	لَيُضَنَّعَ
ع د و	لَيَتَعَدَّوْا	ص و م	فَلَيُصَمَّهَ
ع ذ ب	لَعَذَابِنَا	ض ح ك	فَلَيُضْحَكُوا
د د د	لَعَذَابِهِمْ	ض ر ب	وَلَيُضْرِبَنَّ
د د د	لَأَعَذِّبَنَّهُ	ض ل ل	لَيُضِلَّنَا
ع ر ف	فَلَيُضْرَقَهُمْ	د د د	لَيُضِلُّوْا
د د د	لَيَتَمَارَقُوا	د د د	لَأَيُّضِلَّهُمْ
د د د	لَيَتَعَرَّفَهُمْ	ض ي ق	لَيُضَيِّقُوا
ع ز ل	لَمُغْرٍ وَّلُؤُنٍ	ط ل ع	لَيُطْلِمَنَّكُمْ
ع س ر	لِلْعَسْرِ	ط م ن	لَيُطْمِنَنَّ
ع ف ف	فَلَيَسْتَغْفِرَ	ط ه ر	لَيُظْهِرَنَّكُمْ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
غ ي ظ	لَعَاظِفُونَ	ع ف و	وَلَيَعْفُوا
ف ت ن	لَيْفِيَاهُ	ع ل م	لَعَلِيَّةٌ
ف ج ر	لَيْفَجْرٌ	د د د	لَعَلَنَ
ف د ي	لَأَقْدُوا	د د د	لَعَلَنَ
د د د	لَيْفَتُوا	د د د	لِيَعْلَمَ
ف ر ح	فَلْيَفْرَحُوا	د د د	لِيَعْلَمَهُ
ف ر ي	لِيَفْتَرِيَ	ع ل و ا ي	لَعَلَنَ
ف ز ز	لَيَسْتَفْزِزَنَّكَ	د د د	لَعَاكِ
ف س د	لَفَسَدًا	ع م ر	لَعْمَرَكِ
د د د	لِنَفْسِدَنَّ	ع و د	لَعَادُوا
د د د	لِنُفْسِدَ	د د د	لَعُودُونَ
د د د	لِيُفْسِدُوا	غ ر ق	لِيُفْرَقَ
ف ق ه	لِيَنْفَقُوا	غ ر م	لَمُفْرَمُونَ
ق ت ل	لَأَقْتُلَنَّكَ	غ ر و	لَنْفَرِيَنَّكَ
د د د	لَأَقْتُلَنَّكَ	غ ف ر	لَأَسْتَفِيرَنَّ
ق ر ا	لِنُقْرَأُ	غ ل ب	لَأُغْلِبَنَّ
ق ر ب	لِيَقْرَبُونَا	غ و ي	لَأُغْوِيَنَّهُمْ
ق ر ف	وَلِيَقْرِفُوا	غ ي ر	فَلْيَقْرِفُوا

ROOTS OF WORDS

Root	Word	Root	Word
ك ي د	لَا كِيدَنَّ	ق ص ص	فَلْيَقْضُوا
ل ح ي	لِحْيَتِهِ	ق ض ي	لِقَبْضِهِ
ل ط ف	وَلْيَتَلَطَّفْ	د د د	لِقَبْضُوا
ل ف ت	لِتَلْفِتَنَا	ق ط ع	لَأَنْطَمَنَّ
ل ق ي	لَتَلْقَى	ق ع د	لَأَنْقَدَنَّ
د د د	فَلْيَقْبِ	ق و ل	لِقَوْلَانِ
م س خ	لَسَخَامِ	د د د	لِقَوْلَانِ
م س س	لَيْسَنَّ	ق و م	لِقَوْلَيْكُمَا
د د د	لَيْسَتَكُمْ	ك ب ر	لِيَكْبُرُوا
م س ك	لَأَسْكُنَنَّ	ك ت م	لِيَكْتُمُونَ
م ك ر	لِيَكْتُمُوا	ك ف ر	لَأَكْفُرَنَّ
م ل ا	لَأَمْلَأَنَّ	د د د	لَأَكْفُرَنَّ
م ل ل	وَلْيَمْلَأَنَّ	ك م ل	لِيَكْمُلُوا
م ن ي	وَلَأَمْنِيهِمْ	ك ن د	لِيَكْتُمُوا
ن ب ا	فَلْيَنْبِئَنَّ	ك و ن	لَأَكُونَنَّ
د د د	لِيَنْبِئَكَ	د د د	لَتَكُونَنَّ
ن ب ذ	لَبِيَدِ	د د د	لَيَكُونَا
ن ب ذ	لَيَبْذُرَنَّ	د د د	لَيَكُونَنَّ
ن ج و	لِنُنَجِّبَهُ	ك ي ●	لَيَكْبَلَا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
و س ع	لَمُوسِعُونَ	ن ذ ر	لِيُنذِرُوا
و س م	لِلْمُؤْمِنِينَ	ن ز ر	لَنَزِعَنَّ
و ض ع	لَا وَضَعُوا	ن ر ف	لَنَنفِقَنَّ
و ط ا	لِيُؤْطِقُوا	ن ص ر	لَيَنْصُرَنَّ
و ف ي	لِيُؤْفِقَهُم	د د د	لَيَنْصُرُوهُم
د د د	لَمُؤْتِفُوهُمْ	ن ظ ر	لَيَنْظُرَنَّ
د د د	وَلْيُؤْتُوا	ن ع م	لَا نَعْمَهُ
و ق ت	لَوْ قِبَا	ن ف س	فَلْيَتَنَافَسِ
د د د	لِيُنْفِقَ	ن ك ب	لَنَاكِبُونَ
و ق ع	لَوْ قِعْبَا	ن و ا	لَتَوَدَّ
و ق ي	فَلْيَتَّقُوا	د د م	مَلَأَمَّتْ
و ل ي	فَلْيُؤَلِّبَنَّكَ	د د د	لَتَهْدِيَنَّهُمْ
د د د	لَيُؤَلِّبَنَّ	د د د	لَيَهْدِيَنَّهُ
و ه ب	لَا هَبَّ	د ل ك	لِيَهْلِكَ
ي ق ن	لَيَسْتَفِيقَنَّ	د د د	لِيَهْلِكِيَكُم
ا ت ي	لَا تَأْتِيَهُمْ	و ج د	لَا تَجِدَنَّ
د د د	وَلَنَأْتِيَنَّكَ	د د د	لَتَجِدَنَّ
د د د	لَنَأْتِيَنَّكَ	و ح ي	لَيُؤْحِثُونَ
د د د	لَنَأْتِيَنَّكُمْ	و ذ ر	لَيَذَرَّ

الميم

ROOTS OF WORDS

Root	Word	Root	Word
أ م ن	مُؤَيِّنُونَ	أ ت ي	مَاتِيَا
د د د	مُؤَيِّنِينَ	د د د	المُؤَيِّنُونَ
د د د	مُؤَيِّنَةً	أ ج ل	مُؤَجَّلًا
د د د	مُؤَيِّنَاتٍ	أ خ ذ	مُتَّخِذَةً
أ ن س	مُسْتَأْنِسِينَ	د د د	مُتَّخِذِي
أ و ي	مَاتٍ / مَاتَا	د د د	مُتَّخِذَاتٍ
أ و ب	مَأْوِي / مَأْوَاكُمْ	أ خ ر	الْمُتَّخِرِينَ
د د د	مَأْوَاهُ / مَأْوَاهُمْ	أ ذ ن	مُؤَدَّنًا
ب ث ث	المَثْبُوثِ	أ ر ب	مَارِبٍ
د د د	مَثْبُوتُهُ	أ و ص د	مُؤَصَّدَةً
د د د	مَثْبُوتًا	أ ف ك	مُؤَثِّفَاتٍ
ب د و	مُبَدِّئِهِ (هـ)	د د د	المُؤَثِّفَكَ
ب ر أ	مِبْرَةٌ / مِبْرَةٌ	أ ك ل	مَأْكُولٍ
ب ر ك	مُبَارَكٌ	أ ل ف	المُؤَلَّفِ
د د د	مُبَارَكًا	أ م ن	مَامِنًا (هـ)
ب س ط	مَبْسُوطَانِ	د د د	مَأْمُونٍ
ب ش ر	مُبَشِّرًا	د د د	المُؤَمِّرِينَ
د د د	مُبَشِّرِينَ	د د د	مُؤَيِّنًا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ب ي ن	مِينٌ	ب ش ر	مَشِيرَةٌ
د د د	مِينَةٌ	ب ص ر	مَبْصِرَةٌ
د د د	مِينَاتٌ	د د د	مَبْصِرًا
د د د	مِينًا	د د د	مَبْصِرُونَ
ر ب ت	مَبْرٌ	د د د	مُسْتَبْرِينَ
ت ب ع	مَتَابِعِينَ	ب ط ل	مُطِيلُونَ
د د د	مَتَّبِعُونَ	ب ع ث	مَبْعُوثُونَ
ر ب ت	مَتَّبِعَةٌ	د د د	مَبْعُوثِينَ
ت م م	مَتِّمٌ	ب ع د	مَبْعُودُونَ
ر ب ث	مَبْرُورًا	ب ل س	مَبْلُورُونَ
ث ق ل	مُتَقَلَّةٌ	د د د	مَبْلِسِينَ
د د د	مُتَقَلُونَ	ب ل غ	مَبْلَغٌ / مَبْلَغُهُمْ
د د د	مُتَقَالٌ	ب ل و	مَبْلُوكٌ
ث ن ي	مَتَّى	د د د	مَبْتَلِينَ
د د د	مَتَانِي	ب ن ي	مَبْتَبَةٌ
ج ذ ذ	مَجْدُودٌ	ب و ع	مَبْوَأٌ
ج ر م	الْمَحْرَمُ	ب ي ن	الْمَيْنُ
د د د	مَجْرُمُونَ	د د د	الْمُسْتَقِينَ

ROOTS OF WORDS

Root	Word	Root	Word
ح ر ب	الْمَحْرَابُ	ج ر م	مَجْرَمِينَ
د د د	مَحَارِبَ	د د د	مَجْرِمَهَا
ح ر ر	مَحْرَرًا	ج ل س	الْمَجَالِسَ
ح ر ف	مَتَحَرِّفًا	ج م ع	بِجَمْعٍ
ح ر م	الْمَحْرُومُ	د د د	الْمَجْمُوعُونَ
د د د	الْمَحْرُومُونَ	د د د	بِجَمْعِهِمْ
د د د	مَحْرَمٌ	د د د	بِجَمْعِ
ح س ر	مَحْسُورًا	ج ن ف	مَنْجَانِيْقَ
ح س ن	مُحْسِنٌ	ج ن ن	بِجَمْعٍ
د د د	مُحْسِنُونَ	ج د د	الْمُجَاهِدُونَ
د د د	مُحْسِنِينَ	د د د	الْمُجَاهِدِينَ
ح ش ر	مَحْشُورَةً	ج و ب	مُجِيبٌ
ح ص ن	مُحْصِنٌ	د د د	الْمُجِيبُونَ
د د د	مُحْصِنِينَ	ج و ر	مَنْجَاوِرَاتُ
د د د	مُحْصِنَاتٍ	ح ب ب	مَحَبَّةٌ
ح ض ر	مُحْضَرًا	ح ج ر	مَحْجُورًا
د د د	مُحْضَرُونَ	ح د ث	مُحَدِّثٌ
د د د	الْمُحْضَرِينَ	ح ذ ر	مَحْذُورًا

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Root	Word	Root	Word
خ ت م	مُخْتَصِرٌ	ح ض ر	مُخْتَصِرٌ
خ ذ ل	مُخْتَلِفٌ	ح ظ ر	مُخْتَلِفٌ
خ ر ج	مُخْرَجٌ	د د د	الْمُخْتَصِرُ
د د د	مُخْرَجٌ	ح ف ظ	مُخْتَصِرٌ
د د د	مُخْرَجُونَ	ح ك م	مُخْتَصِرٌ
د د د	مُخْرَجِينَ	د د د	مُخْتَصِرَاتٌ
د د د	الْمُخْرَجِينَ	ح ل ق	مُخْتَصِرِينَ
خ ز ي	مُخْرِي الكَافِرِينَ	ح ل ل	مُخْتَلِفٌ
خ س ر	الْمُخْرِينَ	د د د	مُخْتَلِفٌ
خ ض د	مُخْتَصِرٌ	ح م د	مُخْتَصِرٌ
خ ض ر	مُخْتَصِرَةٌ	ح و ز	مُخْتَصِرٌ
خ ف ي	مُخْتَفٍ	ح و ط	مُخْتَصِرٌ
خ ل د	مُخْتَلِفُونَ	د د د	مُخْتَصِرٌ
خ ل ص	مُخْتَلِصًا	ح ي ص	مُخْتَصِرٌ
د د د	مُخْتَلِصُونَ	ح ي ض	مُخْتَصِرٌ
د د د	مُخْتَصِرِينَ	ح ي ي	مُخْتَصِرٌ
خ ل ف	مُخْتَلِفٌ	د د د	مُخْتَصِرٌ
د د د	الْمُخْتَلِفُونَ	خ ب ت	الْمُخْتَصِرِينَ

ROOTS OF WORDS

Root	Word	Root	Word
د ه م	مُدَهَامَتَانِ	خ ل ف	مُخْتَلِفٌ
د ي ن	مَدِينَةٍ	د د د	مُخْتَلِفُونَ
ذ ع م	مَذُومًا	د د د	مُخْتَلِفِينَ
ذ ب ذ ب	مُدَبِّبِينَ	د د د	مُسْتَحْلِفِينَ
ذ ع ن	مُذْعِنِينَ	خ ل ق	مُخْتَلِفَةً
ذ ك ر	مَذْكُورًا	خ م ص	مُخْتَصَةً
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	الْمُدَبِّرَاتِ
ر ب ص	مَرَبِّصٌ	د د د	مُدِيرًا
د د د	مَرَبِّصُونَ	د د د	مُدِيرِينَ
د د د	الْمُرَبِّصِينَ	د ث ر	الْمُدِيرِ
ر ج ع	مَرَجْمِكُمْ	د ح ر	مُدْحُورًا
د د د	مَرَجْمُهُمْ	د ح ض	الْمُدْحَضِينَ
ر ج ف	الْمُرْجِفُونَ	د خ ل	مُدْخَلٌ
ر ج م	الْمُرْجُومِينَ	د د د	مُدْخَلًا
ر ج و	مَرْجُورًا	د ر ر	مِدْرَارًا
د د د	مُرْجُونَ	د ر ك	مُدْرَكُونَ

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Root	Word	Root	Word
ر ض و	مَرَضَاتٍ	ر ح م	بِالْمَرْحَةِ
د د د	مَرَضَاتِي	ر د د	مَرَدٌ
د د د	مَرَضِيًّا	د د د	مَرَدًا
ر ع ي	الْمَرُحَى	د د د	مَرْدُودٍ
د د د	مَرَعَاهَا	ر د ف	مُرْدِفِينَ
ر غ م	مُرَاعَاهَا	ر س ل	مُرْسِلٍ
ر ف د	الْمُرْفُودُ	د د د	مُرْسِلُونَ (النَّاقَةُ)
ر ف ع	الْمَرْفُوعُ	د د د	مُرْسِلِينَ
د د د	مَرْفُوعَةٍ	د د د	مُرْسِلَةً
ر ف ق	مِرْقَاتًا	د د د	الْمُرْسَلُونَ
د د د	الْمِرَاقِي	د د د	الْمُرْسَلَاتِ
د د د	مِرْقَاتًا	ر س و	مُرْسَاهَا
ر ق ب	مُرْتَقِبُونَ	ر ش د	مُرْسِدًا
ر ق د	مُرْقِدَانًا	ر ص د	مُرْسِدٍ
ر ق م	مُرْقُومٌ	د د د	الْمُرْسَادِ
ر ك ب	مُرْكَبًا	ر ص ص	مُرْصُوعٌ
ر ك م	مُرْكُومٌ	ر ض ع	مُرْضَعَةٌ
ر ي ب	مُرْتَابٌ	د د د	الْمُرَاضِعِ

ROOTS OF WORDS

Root	Word	Root	Word
س ح ر	المَسْحَرِين	ر ي ب	مُرَيْبٍ
س خ ر	المُسْحَر	ز ج ر	مُرْدَجِرٌ
د د د	مَسْحَرَات	ز ج و	مُرْجَاةٌ
س ر ر	مَسْرُورًا	ز ح ز ح	مُرْخِرٌ
س ر ف	مُسْرِفٌ	ز م ل	الزَّمَلُ
د د د	مُسْرِقُونَ	ز ي د	مَزِيدٌ
د د د	مُسْرِفِينَ	س ا ل	مَسْوَلًا
س ط ر	مَسْطُورٌ	د د د	مَسْوُورٌ
د د د	مَسْطَرَةٌ	س ب ح	المَسْبُوحُونَ
س غ ب	مَسْبِغَةٌ	د د د	المَسْبُغِينَ
س ف ح	مَسْفُوحًا	س ب ق	مَسْبُوقِينَ
د د د	مَسَالِحِينَ	س ت ر	مَسْرُورًا
د د د	مَسَالِحَاتٍ	س ج د	مَسْجِدٌ
س ف ر	مُسْفِرَةٌ	د د د	مَسَاجِدُ
س ك ب	مَسْكُوبٌ	س ج ر	المَسْجُورِ
س ك ن	مَسْكُوبَةٌ	س ج ن	المَسْجُوبِينَ
د د د	مَسْكِينِهِمْ	س ح ر	مَسْحُورًا
د د د	مَسَاكِينُ	د د د	مَسْحُورُونَ

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Root	Word	Root	Word
ش ع م	المشامة	س ك ن	المنكة
ش ب ه	مُشْتَبِهًا	د د د	مُنْكَرًا
د د د	مُتَشَابِهًا	د د د	مَتَاكِفًا
د د د	مُتَشَابِهَاتٍ	س ل م	مُسَلَّةً
ش ح ن	المشعور	د د د	مُسْلِمًا
ش ر ب	مَشْرَبًا	د د د	مُسْلِمِينَ
د د د	مَشَارِبٍ	د د د	مُسْلِمَاتٍ
ش ر ق	المشرق	د د د	مُسْتَسْلِمُونَ
د د د	المشرقين	س م ع	مُسْمِعٍ
د د د	مَشَارِقٍ	د د د	مُسْتَمِمْ
د د د	مُشْرِقِينَ	د د د	مُسْتَمِيمُونَ
ش ر ك	مُشْرِكًا	س م و	مُسَى
د د د	مُشْرِكُونَ	س ن ن	مُسْتَوِينَ
د د د	مُشْرِكِينَ	س و ه	المسي
د د د	مُشْرِكَةٍ	س و د	مسودا
د د د	المشركات	د د د	مسودة
د د د	مُشْرِكُونَ	س ر م	مُسَوِّمِينَ
ش ع ر	المشعر	د د د	مُسَوِّمٍ

ROOTS OF WORDS

Root	Word	Root	Word
ص ر خ	بِمَصْرِحِكُمْ	ش ف ق	مُشْفِقُونَ
د د د	بِمَصْرِحِيَّ	د د د	مُشْفِقِينَ
ص ر ف	مَصْرَفًا	ش ك ر	مُشْكُورًا
د د د	مَصْرُوفًا	ش ك س	مُتَشَاكِرُونَ
ص ف ر	مُصْرَفًا	ش ك و	كَيْفَاةً
ص ف ف	مُضْفَوَّةً	ش ه د	مَشْهَدًا
ص ف و	مُصْنًى	د د د	مَشْهُودًا
د د د	المُصْنَى	ش ي د	مَشِيدًا
ص ل ح	المُصْلِح	د د د	مُشَبَّهًا
د د د	مُصْلِحُونَ	ص ب ح	مُضِيحِينَ
د د د	المُصْلِحِينَ	د د د	مِضْبَاحًا
ص ل و	مُصَلًى	د د د	يَمَصَّاحًا
د د د	المُصَلِّينَ	ص د ع	مُتَّصِدًا
ص ن ع	مَصَانِعَ	ص د ق	مُصَدِّقًا
ص و ب	مُصِيبًا	د د د	المُصَدِّقِينَ
د د د	مُصِيبَةً	د د د	التَّصَدِّقِينَ
ص و ر	المُصَوِّرُ	د د د	التَّصَدِّقَاتِ
ص ي ر	المُصَيِّرُ	د د د	المُصَدِّقَاتِ

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Root	Word	Root	Word
ط م ن	مُطَهَّرِينَ	ص ي ر	مَصِيرَكُمْ
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	مُضَارًا
ط و ع	مُطَاعٍ	ض ع ف	مُسْتَضْفُونَ
د د د	الْمُطَوِّعِينَ	د د د	مُسْتَضْمِنِينَ
ط و ي	مُطَوِّبَاتٌ	د د د	مُضَاعَفَةٌ
ط ي ر	مُسْتَطِيرًا	د د د	الْمُضْعِفُونَ
ظ ل م	مُظْلَبًا	ض ل ل	مُضِلًّا
د د د	مُظْلَبُونَ	د د د	الْمُضِلِّينَ
د د د	مُظْلَمًا	ط ف ف	لِلطُّفَيْنِ
ع ت ب	الْمُعْتَبِينَ	ط ل ب	الْمُطْلُوبُ
ع ج ز	مُعَاجِزِينَ	ط ل ع	مُطَلِّعٍ
د د د	مُعْجِزٍ	د د د	مُطَلِّعُونَ
د د د	مُعْجِزِي	ط ل ق	الْمُطَلِّقَاتُ
د د د	مُعْجِزِينَ	ط م ن	مُطَمِّنَةً
ع د د	مَعْدُودٍ	د د د	مُطَمِّنَةً

ROOTS OF WORDS

Root	Word	Root	Word
ع ر ف	مَعْرُوفَةٌ	ع د د	مَعْدُودَةٌ
ع ز ل	مَعزِلٌ	د د د	مَعْدُودَاتٌ
ع ش ر	مِعْشَارٌ	ع د ر	مَعْدِيٌّ
د د د	مَعشَرَ	د د د	المَعْدُونَ
ع ص ر	المُعْصِرَاتِ	د د د	المُعْصِرِينَ
ع ص ي	مَعْصِيَةٌ	ع ذ ب	مَعْدِيهِمْ
ع ط ل	مَعطَلَةٌ	د د د	مَعْدِيَّوَهَا
ع ق ب	مَعْقَبٌ	د د د	مَعْدِيَّيْنِ
د د د	مَعْقَبَاتٌ	ع ذ ر	مَعْدِيْرَةٌ
ع ك ف	مَعكُوفًا	د د د	مَعْدِيْرَةٌ
ع ل ق	كالمَعْلَقَةِ	د د د	المَعْدُرُونَ
ع ل م	مَعْلُومٌ	ع ر ج	مَعَارِجٌ
د د د	مَعْلُومَاتٌ	ع ر ر	مَعْرَةٌ
د د د	مَعْلَمٌ	د د د	المَعْتَرُ
ع ل و ا ي	المَعَالِ	ع ر ض	مَعْرِضُونَ
ع م د	مَعْمَدًا	د د د	مَعْرِضِينَ
ع م ر	مَعْمِرٌ	ع ر ف	مَعْرُوفٌ
د د د	المَعْمُورِ	د د د	مَعْرُوفًا

Root	Word	Root	Word
غ ف ر	مَغْفِرَةٌ	ع ر د	مَمَادٍ
د د د	الْمُسْتَغْفِرِينَ	ع و ذ	مَمَازٍ
غ ل ب	مَغْلُوبٌ	ع و ق	الْمُعْرَقِينَ
غ ل ل	مَغْلُولَةٌ	ع و ن	الْمُسْتَمَانَ
غ ن م	مَغَامٍ	ع ي ش	مَمَاشًا
غ ن ي	مُغْنُونَ	د د د	مَمِيشَةً
غ و ر	مَغَارَاتٍ	د د د	مَمَاشٍ
د د د	الْمُغَارَاتِ	ع ي ن	مَمِينٍ
غ ي ر	مَغْرَأٌ	غ ر ب	الْمَغْرِبِ
د د د	فَالْمُغْرِبَاتِ	د د د	الْمَغْرِبِينَ
ف ت ح	مَفْتَحَةٌ	د د د	الْمَغَارِبِ
د د د	مَفَاتِحُ	غ ر ق	مُعْرَقُونَ
ف ت ن	الْمَقْتُونُ	د د د	الْمُعْرَقِينَ
ف ر ر	الْمَقْرَبِ	غ ر م	مَغْرَمٍ
ف ر ض	مَقْرُوضًا	غ س ل	مُقْتَسَلٌ
ف ر ق	مَقْرُوقٌ	غ ش ي	الْمُقْتَسِي
د د د	مَقْرُوقُونَ	غ ض ب	الْمُقْتَضِبِ
ف ز ي	مَقْرِبٌ	د د د	مُقْتَضِبًا

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	المفْسِدُ
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	المُقَدَّسِ	ف ط ر	مفطرٌ
د د د	المُقَدَّسَةَ	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	مقاروة
د د د	مُسْتَقَرٌّ	ق ب ح	المقبوحين
د د د	مُسْتَقَرًّا	ق ب ر	المقابر

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Root	Word	Root	Word
ق ل ب	مَنْقَلَبٌ	ق ر ف	مُقَرَّفُونَ
د د د	مَنْقَلِبُونَ	ق ر ن	مُقَرَّنِينَ
د د د	مَنْقَلَبَكُمْ	د د د	مُقَرَّنِينَ
ق ل د	مَقَالِدٌ	ق س ط	الْمُقَسِّطِينَ
ق م ح	مَقْمُورُونَ	ق س م	مَقْسُومٌ
ق م ع	مَقَامِعٌ	د د د	فَالْمَقْسَمَاتِ
ق ن ع	مُقْنِعِينَ	د د د	الْمُقْسِمِينَ
ق و ت	مُقِينًا	ق ص د	مُقْتَصِدٌ
ق و م	مَقَامٌ	د د د	مُقْتَصِدَةٌ
د د د	مَقَائِنٌ	ق ص ر	مَقْصُورَاتٌ
د د د	الْمَقَامَةُ	د د د	مُقَصِّرِينَ
د د د	مُقِيمٌ	ق ض ي	مُقَضِيًّا
د د د	الْمُقِيمِينَ	ق ن ط ر	الْمُقْطِرَةَ
د د د	مُسْتَقِيمًا	ق ط ع	مَقْطُوعٌ
ق ر ي	الْمُقَوِّينَ	د د د	مَقْطُوعَةٌ
ق ي ل	مَقْبَلًا	ق ع د	مَقْدِدٌ
ك ب ب	مَكْبَأٌ	د د د	مَعَايِدٌ
ك ب ر	مَنْكَبٌ	ق ع ر	مَنْقَرٌ

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	الْمِكْيَالَ	د د د	مُسْتَكْبِرُونَ
م ل ك	مَلَكٌ	ك ت ب	مَكْتُوبًا
د د د	مَلَكَينَ	ك ذ ب	مَكْذُوبٍ
د د د	الْمَلَاكَةُ	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	مُكْرِمُونَ
ل ق ي	مَلَاقِي	د د د	مُكْرِمِينَ
د د د	مَلَاقُوا	ك ر ه	مُكْرِمًا
د د د	مَلَايِكِكُمْ	ك ظ م	مَكْظُومٌ
د د د	مَلْفُوقُونَ	ك ل ب	مَكْلُوبِينَ
د د د	الْمَلْفُوقِينَ	ك ل ف	الْمُتَكَلِّفِينَ
د د د	الْمَلْفُوقَاتِ	ك ن ن	مَكْنُونٍ
د د د	الْمَلْفُوقَاتِ	ك و ن	مَكَانًا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ن س ا	مَنَاسِكُهُ	م ا ج ح	مَاجِرٍ
ن س ك	مَنَسَكًا	م ا ي	مَآئِدَةً
د د د	مَنَاسِكِكُمْ	د د د	مَآئِدِينَ
ن س ي	مَنَسِبًا	د د م	مُؤْتَمِرًا
ن ش ا	الْمُنَشِقُونَ	د ر د	مُؤْتَمِرَةٌ
د د د	الْمُنَشِقَاتُ	م ر ر	مُسْتَمِرٌّ
ن ش ر	مُنَشِرَةٌ	م ر ي	الْمُتَمِرِينَ
د د د	بِمُنَشِرِينَ	م س ك	مُسْتَمْسِكُونَ
د د د	مُنَشِرٌ	ن ث ر	مُنُورًا
ن ص ر	الْمُنُورُونَ	ن ج و	مُنُورًا
د د د	مُنَشِرٌ	د د د	مُنُورًا
د د د	مُنَشِرِينَ	ن د ي	الْمُنَادِ
ن ض د	مُنُودٌ	ن ذ ر	مُنَادٍ
ن ط ق	مُنَاطِقَ	د د د	مُنَادُونَ
ن ظ ر	مُنَظَرُونَ	د د د	مُنَادِينَ
د د د	الْمُنَظِرِينَ	ن ز ل	مُنَادٍ
د د د	مُنَظِرُونَ	د د د	مُنَادُونَ
د د د	الْمُنَظِرِينَ	د د د	الْمُنَادِينَ

ROOTS OF WORDS

Root	Word	Root	Word
ن و ب	مُنِيبٌ	ن ف ر	مُسْتَفِرَّةٌ
د د د	مُنِيبِينَ	ن ف س	الْمُتَأَفِّفُونَ
ن و ر	الْمُنِيرُ	ن ف ش	الْمُنْفُوسِ
ن و ص	مَنَاصِ	ن ف ع	مَنَافِعُ
ن و م	مَنَامٌ	ن ف ق	الْمُنْفِقِينَ
د د د	مَنَامِيًا	د د د	الْمَنَافِقَاتِ
ح ج ر	مُهَاجِرٌ	د د د	الْمَنَافِقُونَ
د د د	مُهَاجِرَاتِ	د د د	الْمَنَافِقِينَ
د د د	الْمُهَاجِرِينَ	ن ق ص	مَنْفُوسٍ
د د د	مُهَنْدٍ	ن ق م	مُسْتَمْعُونَ
د د د	مُهَنْدُونَ	ن ك ب	مَنَاقِبًا
د د د	الْمُهَنْدِي	ن ك ر	مُنْكَرَةٌ
د د د	الْمُهَنْدِينَ	د د د	الْمُنْكَرِ
د د د	مُسَهِّرُونَ	د د د	الْمُنْكَرُونَ
د د د	الْمُسَهِّرِينَ	ح د ن	مِهَاجَا
د د د	مَهْرُومٌ	ن ه ي	الْمُنْتَهَى
ط ع	مُهَاطِينٌ	د د د	مِنْهَا مَا
ل ك	مَهْلِكٌ	د د د	مُسَهَّرُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
و ز ن	مَوْزُونٌ	ه ل ك	مُهَلِّكُوا
د د د	الْمِزَانِ	د د د	مُهَلِّكِينَ
د د د	الْمَوَازِينِ	د د د	الْمُهَلِّكِينَ
و س ع	الْمَوْصِيعِ	ر م ه	مُهَيِّبٍ
و ص ي	مَوْصِي	ن م ه	الْمُهَيِّبِينَ
و ض ع	مَوْضُوعَةٌ	و ن ه	مُهَيِّنٌ
د د د	مَوَاضِيهِ	د د د	مُهَيِّنًا
و ض ن	مَوْضُوفٌ	د د د	مُهَيِّنًا
و ط أ	مَوْطِئًا	ه ي ل	مُهَيِّلًا
و ط ن	مَوَاطِنَ	و ب ق	مَوْفِقًا
و ع د	مَوْعِدًا	و ث ق	مَوْفِقًا
د د د	مَوْعِدًا	د د د	مِيثَاقٌ
د د د	مَوْعِدِكُمْ	د د د	مِيثَاقَهُ
د د د	مَوْعِدُهُ	و د د	مَوَدَّةٌ
د د د	مَوْعِدِي	و د ع	مُسْتَوْدَعٌ
د د د	الْمَوْعُودِ	و ر ث	مِيرَاثٌ
د د د	الْمِبْسَادِ	و ر د	الْمَوْرُودِ
و ع ظ	مَوْعِظَةٌ	و ر ي	فَالْمَوْرِيَاتِ

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	مَوْلَاكُمْ	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	مَوَاقِيتُ
د د د	مَوَالِيكُمْ	و ق د	المَوْقِدَةُ
و ه ن	مَوْهِنٌ	و ق ذ	المَوْقُودَةُ
ي س ر	مَيْسُورًا	و ق ع	مَوَاقِئُهَا
د د د	مَيْسِرَةٌ	د د د	بِمَوَاقِعِ
د د د	المَيْسِرِ	و ق ف	مَوْفُوفُونَ
ي ق ن	مَوْفُونَ	و ق ي	المُفُونَ
د د د	مَوْفِينَ	د د د	المُفِينَ
د د د	بِمُسْقِنِينَ	و ك أ	مَنْكُورُونَ
ي م ن	المَيْسَةِ	د د د	مَنْكُورِينَ
(*****)	(*****)	د د د	مَنْكَأَ
		و ك ل	المُتَوَكِّلُونَ
		د د د	المُتَوَكِّلِينَ

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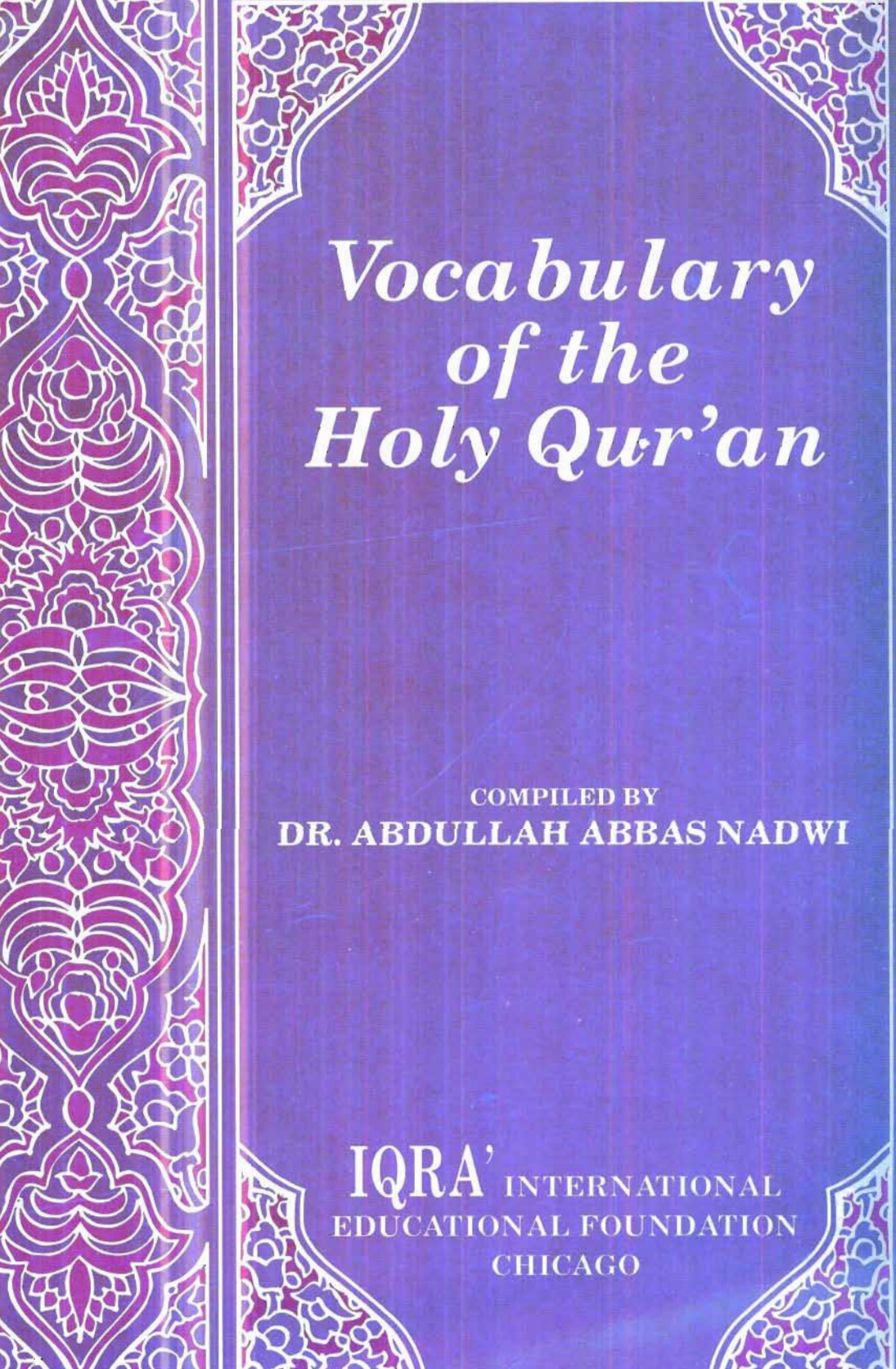
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